

The English Translation
of
SAHIH AL-BUKHARI
with
ARABIC TEXT AND BRIEF FOOTNOTES

Part III

by
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AHMADIYYAH ANJUMAN ISHA'AT-I-ISLAM - LAHORE

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PART 3

BOOK IX

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Beneficent, the Merciful.

TIMES OF PRAYER — كِتَابُ مَوَاقِيَتِ الصَّلَاةِ

CHAPTER I

Times of prayer and their excellence and the word of Allāh the exalted "Surely prayer is a timed ordinance for the believer" (Chapter 4, verse 103) (i.e. to say) it is an obligation assigned with times to them.⁵⁷¹

بَابُ مَوَاقِيَتِ الصَّلَاةِ وَفَضْلِهَا
وَ قَوْلُهُ تَعَالَى إِنَّ الصَّلَاةَ كَانَتْ عَلَى
الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا مَّوْقُوتًا
وَ قَتْنَهُ عَلَيْهِمُ ☆

H. 352. Ibn Shihāb reported that Umār ibn 'Abdul 'Azīz one day

٣٥٢ - عَنْ ابْنِ شِهَابٍ أَنَّ عُمَرَ بْنَ

571. As usual Bukhārī starts this book by citing a verse of the Qur'an as the authority for the Hadīth that follow. The word *Muwagqata* that has been used to explain the Qur'anic word *Mauqūt* means a time schedule that must be observed in the performance of prayer. The times of prayer were communicated to the Prophet by Allāh, through his angel Gabriel as is shown by the hadīth that follow. This communication, however, was through what is called *Wahy-e-Klāfī* which is different from *Wahy-e-Matluw*, i.e. the kind of revelation through which the Qur'an came. These times of prayers were also later revealed through the Qur'an on different occasions. It was in confirmation of what the Prophet was instructed before and what he followed in practice. The Holy Prophet, God, however, Who knows the nature of a man has very rightly prescribed a time-table for prayer because He knows that without some such time-table, man fails to attend to any regular duty. Indirectly this regularisation of prayer points to the necessity of regularity in every other affair of life. It is much to be regretted that Muslims whose religious life was systematised in this way to teach them the lesson of regularity and punctuality are today behind other nations in the exhibition of this virtue. To make the habit of prayer an ensured feature of Muslim life, it has further been ordained that it should be said in congregation. But for these rules the Muslim prayer must have fallen into disuse.

said 'his prayer late⁵⁷² and 'Urwa ibn al-Zubayr came to him and told him that Mughīra ibn Shu'ba one day said his prayer late while he was in Iraq⁵⁷³ and Abū Mas'ūd Ansārī came to him and said, "What is this, O Mughīra? Don't you know that Gabriel, peace be upon him, descended and said prayer and then the Messenger of Allah, peace and blessings of Allah be upon him, said the prayer,⁵⁷⁴ then Gabriel said the prayer and the Messenger of Allah, peace and blessings of Allah be upon him, said the prayer and the Messenger of Allah, peace and blessings of Allah be upon him, said the prayer, then Gabriel said the prayer and the Messenger of Allah, peace and blessings of Allah be upon him, said the prayer, then Gabriel said the prayer and the Messenger of Allah, peace and blessings of Allah be upon him, said the prayer, then he (Gabriel) said, "This is what you have been

عَبْدُ الْعَزِيزِ آخِرَ الصَّلَاةِ يَوْمًا فَدَخَلَ
عَلَيْهِ عُرْوَةُ بْنُ الزُّبَيْرِ فَأَخْبَرَهُ أَنَّ
الْمُغِيرَةَ بْنَ شُعْبَةَ آخِرَ الصَّلَاةِ يَوْمًا
وَ هُوَ بِالْعِرَاقِ فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودٍ
الْأَنْصَارِيُّ فَقَالَ مَا هَذَا يَا مُغِيرَةُ أَلَيْسَ
قَدْ عَلِمْتَ أَنَّ جِبْرَائِيلَ عَلَيْهِ السَّلَامُ
نَزَلَ فَصَلَّى فَصَلَّى رَسُولُ اللَّهِ ﷺ ثُمَّ صَلَّى
فَصَلَّى رَسُولُ اللَّهِ ﷺ ثُمَّ صَلَّى فَصَلَّى رَسُولُ
اللَّهِ ﷺ ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ ﷺ
ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ

572. In another narration we read the words: "He delayed the 'Asr prayer a bit." The history of Tibrānī tells us that 'Umar ibn 'Abdul 'Azīz was Governor of Madīna at that time and it was a time when Walīd ibn 'Abdul Malik was ruling. It is a well-known fact that during the rulership of Banū Ummayya the regularity in the observance of prayer was not strictly observed. But it was not the reason of 'Umar ibn 'Abdul 'Azīz delaying this particular prayer. As a rule he was very strict in this matter and it must have been a chance incident that he delayed this prayer. 'Urwa ibn Zubayr accordingly informed him that the Holy Prophet's time of saying this prayer was different.

573. Muḡīra ibn Shu'ba was the Governor of the city of Kūfa during the rule of Mu'āwiyya.

574. We learn from Ibn Ishāq that this is an incident taking place in the morning of the night, the prayer was made obligatory. We also learn that the first prayer in which the angel Gabriel led the Prophet in prayer, was the Zuhr. Here the question is dealt with very briefly. We find the details in other reports. Incidentally this report gives us a glimpse of the manners of those times. The 'Ulamā' of that time were bold enough to correct the rulers in their conduct. Nor were the rulers in any way offended when their mistakes were thus pointed out by the leaders of religious thought. This shows the high standard of religious atmosphere maintained at that time. We also learn how the rulers were easily accessible in those days.

enjoined to do." Then 'Umar said to 'Urwa, "Be mindful of what you are narrating; do you mean that Gabriel appointed the time of prayer for the Messenger of Allāh, peace and blessings of Allāh be upon him?"⁵⁷⁵ 'Urwa said, "Bashīr ibn Abū Mas'ūd used to narrate just like this on the authority of his father."⁵⁷⁶ 'Urwa said, "And 'Ā'isha reported to me that the Messenger of Allāh, peace and blessings of Allāh be upon him, used to say the 'Asr prayer while the sun would be in her chamber before it would go up (on the walls)." ⁵⁷⁶

بِهَذَا أُمِرْتُ فَقَالَ عُمَرُ لِعُرْوَةَ أَعْلَمَ
مَا تُحَدِّثُ بِهِ أَوْ أَنَّ جَبْرَائِيلَ هُوَ أَقَامَ
لِرَسُولِ اللَّهِ ﷺ وَقَتَ الصَّلَاةِ قَالَ عُرْوَةُ
كَذَلِكَ كَانَ بَشِيرُ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ
عَنْ أَبِيهِ قَالَ عُرْوَةُ وَ لَقَدْ حَدَّثَنِي
عَائِشَةُ أَنَّ رَسُولَ اللَّهِ ﷺ يُصَلِّي الْعَصْرَ
وَ الشَّمْسُ فِي حُجْرَتِهَا قَبْلَ أَنْ تَظْهَرَ ☆

CHAPTER II

*The words of Allāh, the Mighty, the Glorious, "turn to Him, and be careful of (your duty to) Him and keep up prayer and be not of the polytheists" (Chapter 30, verse 30).*⁵⁷⁸

بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ مُنِيبِينَ
إِلَيْهِ وَ اتَّقُوهُ وَ أَقِيمُوا الصَّلَاةَ وَ لَا
تَكُونُوا مِنَ الْمُشْرِكِينَ ☆

575. Evidently 'Umar ibn 'Abdul 'Aziz asked this question because he was unaware that the times of prayer were communicated to the Prophet by Gabriel. This shows that people in those days would not accept any statement without proper verification.

576. This shows that the hadīth which 'Urwa has narrated before 'Umar ibn 'Abdul 'Aziz was on the authority of Bashīr ibn Abū Mas'ūd and that 'Urwa had not referred to this authority when he first reported this hadīth.

577. Because the question discussed was of 'Asr prayer 'Urwa produced the evidence of 'Ā'isha as well. 'Ā'isha's apartment was a small one and its height was just enough for a man to stand up without his head touching the ceiling. The fact that the sun's rays could be seen falling at that time right inside the room shows that there was quite a good time yet before the evening and that the sun was quite high.

578. Here Bukhārī starts dealing with the importance of prayer. Here also he brings in his authority from the text of the Qur'ān. Evidently it means that submission to God and piety can be acquired only through prayer and that prayer is the thing that distinguishes a Muslim from an unbeliever.

(R. 146) 'Abbās reported (Repetition of H. 48).⁵⁷⁹

(م - ١٤٦) عَنْ ابْنِ عَبَّاسٍ (متكرر ٤٨)

CHAPTER III

Giving a pledge on the question of keeping up prayer.

بَابُ الْبَيْعَةِ عَلَى إِقَامِ الصَّلَاةِ ☆

(R. 147) Jarir ibn 'Abdullāh reported (Repetition of H. 51).⁵⁸⁰

(م - ١٤٧) عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ (متكرر ٥١)

CHAPTER IV

The prayer is an atonement.⁵⁸¹

بَابُ الصَّلَاةِ كَفَّارَةً ☆

H. 353. Hudhayfa reported, "We were sitting near 'Umar, ^{may Allah be pleased with him} when he said, 'Who among you has preserved the words of the Messenger of Allah, ^{peace and blessings of Allah be upon him} on the question of the Trial?' I said, 'I am what you have said.' He said, 'You are surely bold about it' I

٣٥٣ - عَنْ حُدَيْفَةَ قَالَ كُنَّا جُلُوسًا عِنْدَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ فَقَالَ أَيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْفِتْنَةِ قُلْتُ أَنَا كَمَا قَالَ قَالَ إِنَّكَ عَلِيٌّ أَوْ عَلَيْهَا لَجَرِي قُلْتُ

579. We find here a repetition of H. 48 in an abbreviated form such as the following: "He said, 'The deputation of 'Abdul Qays came to the Messenger of Allāh, peace and blessings of Allāh be upon him, and said, "We are a tribe belonging to Rabi'a and we cannot come to you accepting in the sacred month; so give some commandments that we may take from you and convey to those behind us." So he (the Prophet) said, "I command you to observe four things and forbid you to do four things—faith." Then he explained it to them saying: "To bear witness that there is no object of worship excepting God and that I am the Messenger of Allāh, and keeping up of prayer and giving of Zakāt and that you should return to me one-fifth of what you acquire as booty and I forbid to use *Dabbā'*—the cup made out of pumpkin; *Hantum*—an earthen jar; *Muqayyir*—an oily earthen cup and *Naqir*—a wooden cup." These were the four types of pots used for taking wine in those days. And that is why the Prophet forbade their use otherwise their use is not forbidden absolutely. Thus the Prophet has included the prayer in the elucidation of faith. In other words, he regards it as a part of faith.

580. H. 51 has been repeated exactly in the same words. The Prophet's taking the oath of people on the question of prayer shows the importance of this institution.

581. The word *Kaffāra* has been derived from the root *Kafara* meaning suppress and to cover. Thus *Kaffāra* considered as atonement is a thing that covers or suppresses the sin. This means the suppression of the tendency to sin. Thus the prayer becomes a *Kaffāra* for sins in the sense that repeated presence before God and expression of one's helplessness before Him and filling the mind with a sense of His Greatness and Glory prevents a man from disobedience to Him. It is this sense which is conveyed by the Qur'ānic passage: "Assuredly prayers keep one away from indecent and prohibited things."

said, 'The Trial of a man in connection with his family and his wealth and his children and his neighbour can be atoned for by prayer and fasting and alms and his enjoining (what is good) and his forbidding (what is evil).'⁵⁸² He said, 'I do not mean this but the Trial which surges like the surging waves of the ocean'. He (Hudhayfa) said, 'He has nothing to fear it, O chief of the believers, surely between you and it there is a closed door.' He ('Umar) said, "Will it be broken or opened?" He (Hudhayfa) said, "It will be broken." He ('Umar) said, "In that case it will never be closed". We said, "Did 'Umar know this door?" He said, "Yes, just as there is the night following the day of to-morrow? I certainly narrated to him a *ḥadīth* which was not wrong;" so we feared to ask Hudhayfa (more about it), so we asked Masrūq (to ask), so he asked him and he (Hudhayfa) said, "The door was 'Umar (himself)."⁵⁸³

فَتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَوَالِدِهِ
 وَجَارِهِ تُكَفِّرُهَا الصَّلَاةُ وَالصَّوْمُ وَالصَّدَقَةُ
 وَالْأَمْرُ وَالنَّهْيُ قَالَ لَيْسَ هَذَا أُرِيدُ
 وَلَكِنَّ الْفِتْنَةَ الَّتِي تَمُوجُ كَمَا يَمُوجُ
 الْبَحْرُ قَالَ لَيْسَ عَلَيْكَ مِنْهَا بَأْسٌ يَا
 أَمِيرَ الْمُؤْمِنِينَ إِنَّ بَيْنَكَ وَبَيْنَهَا
 لِبَابٌ مَغْلَقٌ قَالَ أَيَكْسُرُ أَمْ يَفْتَحُ قَالَ
 يُكْسَرُ قَالَ إِذَا لَّا يُغْلَقُ أَبَدًا قُلْنَا أَكَانَ
 عَمْرٌ يَعْلَمُ الْبَابَ قَالَ نَعَمْ كَمَا أَنَّ دُونَ
 الْغَدِ اللَّيْلَةَ أَتَى حَدِيثَهُ بِحَدِيثٍ لَيْسَ
 بِالْأَغَالِيطِ فَهَبْنَا أَنْ نَسْأَلَ حَدِيثَهُ
 فَامْرَأًا مَسْرُوقًا فَسَأَلَهُ فَقَالَ الْبَابُ عَمْرٌ ☆

582. The word *Fitna* originally means to put a thing in fire to separate the genuine from the spurious. In a secondary sense it means chastisement and trouble. A man is placed in *Fitna* (trial) in respect of his family and wealth in so far as he is tested if he observes the proper rules of conduct in dealing with them and if he is mindful of his obligation to God while discharging his duties to them. The idea evidently is that prayer enables a man to keep this balance.

583. What 'Umar meant was that he did not want to know about the ordinary trials of an individual man which come to him almost every day but about that general and collective trial in which the Muslims were to be put as a nation. Accordingly Hudhayfa told him that there was a door lying between 'Umar's reign and that trial; and that 'Umar's personality constituted that door. Hudhayfa's remark that this door would be broken pointed to the coming event of the martyrdom of 'Umar. History bears witness that a great confusion prevailed immediately after 'Umar's death by violence and this continued till the end of the Muslims' supremacy in the world.

H. 354. Ibn Mas'ud reported that a man happened to kiss a woman and he came to the Prophet, peace and blessings of Allah be upon him, and told him about it, so Allāh, the Mighty, the Glorious, revealed, "And keep up prayer in the two parts of the day in the first hour of the night, surely good deeds take away evil deeds" (Chapter 11, verse 114). So the man said, "O Messenger of Allāh, peace and blessings of Allah be upon him, is it (just) for me," he (the Prophet) said, "For all my followers."⁵⁸⁴

٣٥٤ - عَنِ ابْنِ مَسْعُودٍ أَنَّ رَجُلًا أَصَابَ
مِنْ امْرَأَةٍ قُبْلَةً فَأَتَى النَّبِيَّ ﷺ فَخَبَّرَهُ
فَانزَلَ اللَّهُ عَزَّ وَجَلَّ أَقِمِ الصَّلَاةَ طَرَفِي
النَّهَارِ وَ زُلْفَا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ
يَذْهَبْنَ السَّيِّئَاتِ فَقَالَ الرَّجُلُ يَا رَسُولَ
اللَّهِ ﷺ أَلِي هَذَا قَالَ لِجَمِيعِ أُمَّتِي
كَلِمَتُهُمْ ☆

CHAPTER V

The excellence of prayer at its appointed time.

بَابُ فَضْلِ الصَّلَاةِ لَوَقْتِهَا ☆

H. 355. 'Abdullāh reported, "I asked the Prophet, peace and blessings of Allah be upon him, 'Which action is the dearest to God?' He said, 'The prayer at its appointed time', 'Abdullāh said, 'Then which' He said, 'Then goodness to the parents.' 'Abdullāh said, 'Then which?' He said, 'Jihad in the way of Allāh.'" Abdullāh said, "He (the Prophet)

٣٥٥ - عَنِ عَبْدِ اللَّهِ قَالَ سَأَلْتُ النَّبِيَّ
ﷺ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ قَالَ الصَّلَاةُ
عَلَى وَقْتِهَا قَالَ ثُمَّ أَيٌّ قَالَ ثُمَّ بِرُّ الْوَالِدَيْنِ
قَالَ ثُمَّ أَيٌّ قَالَ الْجِهَادُ فِي سَبِيلِ

⁵⁸⁴. We are given a remedy here for sinful habits in a man. He is asked to concentrate his efforts on good deeds and to take to prayers in all their excellence and devoutness. The endeavours for good deeds and devout prayers will gradually diminish a man's inclination towards sins. That is why this prescription has been characterised here as meant for the whole body of the Prophet's followers. The meaning of atonement for sins in Islam is different from what is generally understood. According to the Qur'an, the atonement consists in removing the very disposition for sin. This is employed in the Qur'anic verse quoted, viz. "Surely good deeds take away the evil deeds."

told me these things and had I asked him more questions he would have given more replies to me."⁵⁸⁵

لَزَادَنِي ☆

CHAPTER VI

The five prayers are an atonement for the sins if they are said at their proper time with the congregation and without it.

بَابُ الصَّلَاةِ الْخَمْسِ وَ كَفَّارَةٌ لِلْخَطَايَا

إِذَا صَلَّاهُنَّ لَوْ قَتْنَيْنِ فِي الْجَمَاعَةِ وَ غَيْرِهَا ☆

H. 356. Abū Hurayrah reported that he heard the Messenger of Allāh, ^{peace and blessings of Allāh be upon him} say: "Tell me if there be a stream running by the door of any of you and he takes bath in it every day five times; what do you say, will it leave anything of dirt?" They said, "Nothing of the dirt on him will be left." He (the Prophet) said, "So that is the simile of five prayers by which Allāh obliterates the sins."

٣٥٦ - عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ

اللَّهِ ﷺ يَقُولُ أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا

بِبَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا

مَا تَقُولُ ذَلِكَ يُبْقَى مِنْ دَرَنِهِ قَالُوا لَا

يُبْقَى مِنْ دَرَنِهِ شَيْئًا قَالَ فَذَلِكَ مِثْلُ

الصَّلَاةِ الْخَمْسِ يَمْحُو اللَّهُ بِهَا الْخَطَايَا ☆

CHAPTER VII

On the omission of the prayer from its proper time.

بَابُ فِي تَضْيِيعِ الصَّلَاةِ عَنْ وَقْتِهَا ☆

585. It is to be noted here that it is not prayer as such but its observance at the proper time that has been described as pleasing to Allāh. This emphasis on punctuality is very remarkable and this has its reasons. The observance of the time-schedule in prayer obviously leads to the laudable habit of punctuality in every other affair of life. The observance of prayer has been given the first place in the list of a man's duty to his God, whereas good behaviour towards the parents has been placed first in the list of his duties towards men. It should be borne in mind that the parents in their small way reflect the attributes of Allāh as the Creator and Nourisher of man. The next item in the list is striving in the way of Allāh, i.e. making utmost efforts in establishing truth in the world.

H. 357. Anas reported : "I do not see anything out of those that used to be in the days of the Prophet, peace and blessings of Allah be upon him. It was said to him "The prayer?" He said, 'Don't you do with it what you do.'"⁵⁸⁶

٣٥٧ - عَنْ أَنَسٍ قَالَ مَا أَعْرِفُ شَيْئًا مِمَّا كَانَ عَلَى عَهْدِ النَّبِيِّ ﷺ قَبْلَ الصَّلَاةِ قَالَ أَلَيْسَ صَنَعْتُمْ مَا صَنَعْتُمْ فِيهَا ☆

H. 358. Zuhri reports, "I visited Anas ibn Mālik in Damascus and he was weeping. So I said, 'What makes you weep?' and he said, 'I do not find anything out of those that I had witnessed excepting this prayer and even this prayer is being wasted.'"⁵⁸⁷

٣٥٨ - عَنْ الزُّهْرِيِّ يَقُولُ دَخَلْتُ عَلَى أَنَسِ بْنِ مَالِكٍ بَدْمَشَقَ وَهُوَ يَبْكِي فَقُلْتُ مَا يُبْكِيكَ فَقَالَ لَا أَعْرِفُ شَيْئًا مِمَّا أَدْرَكْتُ إِلَّا هَذِهِ الصَّلَاةَ وَهَذِهِ الصَّلَاةُ قَدْ ضُيِّعَتْ ☆

CHAPTER VIII

The man in prayer talks to his

Lord.⁵⁸⁸

بَابُ الْمُصَلِّيِّ يُتَكَلَّمُ رَبَّهُ ☆

586. This ḥadīth speaks of a time when the moral, spiritual-cum-administrative rule of the rightly guided Caliphs had given place to secular administration of ordinary kingship. People were found more or less indifferent towards the stipulous observance of the institution of the faith. Naturally those who had seen the days of the Prophet found it difficult to reconcile the previous state with the one prevailing at that time. Among other things slothfulness made its appearance in people's attitude towards the observance of prayers. It is this that has been called the wasting of prayer in a ḥadīth that follows.

587. This was a time of Ḥajjāj ibn Yūsuf when the prayers were said at times much later than those appointed. With all this it is to be noted that the kings and the provincial Governments were still in the habit of attending the mosque services. But between this and the order of faith that was found in the first generation of Muslims there is nothing to compare. Religion was even now observed but the fervour that distinguished the early believers was absolutely wanting. There was a lack of warmth and half-heartedness that made people, who knew both the ages, lament for the one that was no more.

588. *Najā'* and *Munājāt* means to talk to one in complete privacy. The root word means to be alone with a person in a high land. By describing prayer as an occasion for a private talk with God, we are given a very wonderful idea of this institution. The real object of prayer is to submit one's heartfelt petitions before one's Lord. Thus one is expected to present all one's troubles and difficulties without reservation to one's Master in heaven at the time of prayer. In other words, that one's wants or wishes should be offered in the form of prayer when observing this institution with a complete faith in the power of the Master to fulfil them. This implies one's application of one's bold mind with all its feelings and expressions at the time of prayer. Mechanical utterance of prescribed prayers without any reference to the feelings, emotions and thoughts is thus ruled out as much as the mechanical adoption of certain physical postures. For this reason, the Muslims have been instructed to use a language of his own in presenting his thoughts before God intercurrently with the prescribed words of prayer to enable him to put his mind on the right frame.

(R. 148) Anas reported (Repetition of H. 292).⁵⁸⁹

(م - ١٤٨) عَنْ أَنَسٍ (متكرر ٢٩٢)

(R. 149) Anas reported (Repetition of H. 292).⁵⁹⁰

(م - ١٤٩) عَنْ أَنَسٍ (متكرر ٢٦٢)

CHAPTER IX

*Saying the Zuhr prayer at a cooler time in the severity of heat.*⁵⁹¹

بَابُ الْإِبْرَادِ بِالظُّهْرِ فِي شِدَّةِ الْحَرِّ ☆

H. 359. 'Abdullāh ibn 'Umar reported on the authority of the Messenger of Allāh, peace and blessings of Allāh be upon him, that he said, "When the heat is very severe, say your prayer at a cooler hour, for surely the severity of heat is a part of the boiling of the hell."⁵⁹²

٣٥٩ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ رَسُولِ

اللَّهِ ﷺ أَنَّهُ قَالَ إِذَا اشْتَدَّ الْحَرُّ

فَابْرِدُوا بِالصَّلَاةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ

جَهَنَّمَ ☆

(R. 150) Abū Zarr reported (Repetition of H. 360).⁵⁹³

(م - ١٥٠) عَنْ أَبِي ذَرٍّ (متكرر ٣٦٠)

(R. 151) Abū Hurayrah reported (Repetition of H. 359).⁵⁹⁴

(م - ١٥١) عَنْ أَبِي هُرَيْرَةَ (متكرر ٣٥٩)

(R. 152) Abū Sa'id reported (Repetition of H. 359).

(م - ١٥٢) عَنْ أَبِي سَعِيدٍ (متكرر ٣٥٩)

589. This is a repetition of H. 292, with a difference in wording such as: "The Prophet, peace and blessings of Allāh be upon him, said, 'Verily when any one of you says his prayers he is talking privately to his God, so he should not spit on his right but he should do so underneath his left foot.'"

590. In this repetition the following additional words are found in the *hadīth*: "The Prophet said, 'Keep a balance in your prostrations and one of you should not stretch his two saams like the dog.'"

591. After dealing with the importance and purpose of prayer, Bukhārī now takes us to the question of the times of prayer, and a mention is made first of the Zuhr prayer, thus indicating that this is the first prayer of the day. This may sound strange to those who are accustomed to considering the day to begin with morning. The Western world, however, considers the day to begin with midnight. The keener perception of the spiritual mind, however, will find that the real beginning of the day is the hour which sees the sun on the decline. The idea is that it is when the physical props of the world fail a man then the spiritual day begins.

592. Some people have interpreted this *hadīth* about the cooling of the midday prayer as meaning that it should be said exactly at midday. But this is wrong, because this particular hour is obviously the hottest part of the day. The correct observance of this instruction should be to perform

CHAPTER X

Saying of Zuhr (Prayer) towards
the cooler end of the day in journey.

H. 360. Abū Zarr al-Ghiffarī reported, "We were with the Messenger of Allah, peace and blessings of Allah be upon him, in a journey and the Muadhhdhin wanted to sound the call of Zuhr prayer and the Prophet, peace and blessings of Allah be upon him, said, 'Make it cool.' He again wanted to sound the call of prayer and he (the Prophet) said to him, 'Make it cool,' till we saw the shadows of the hillocks and the Prophet peace and blessings of Allah be upon him, said, 'The severity of heat is part of the boiling of the hell, so when it is too hot delay your prayer for a cooler hour.' And Ibn 'Abbās said, 'The word *Yatafayyau* means, it inclines.' "595

بَابُ الْأَبْرَادِ بِالظُّهْرِ فِي السَّفَرِ ☆

٣٦٠ - عَنْ أَبِي ذَرِّ الْغِفَارِيِّ قَالَ كُنَّا

مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَأَرَادَ الْمُؤَدِّنُ

أَنْ يُؤَدِّنَ لِلظُّهْرِ فَقَالَ النَّبِيُّ ﷺ أَبْرِدْ

وَمَا أَرَادَ أَنْ يُؤَدِّنَ فَقَالَ لَهُ أَبْرِدْ حَتَّى

رَأَيْنَا فِي التُّلُولِ فَقَالَ النَّبِيُّ ﷺ إِنَّ

شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ فَإِذَا اشْتَدَّ الْحَرُّ

فَأَبْرِدُوا بِالصَّلَاةِ وَقَالَ ابْنُ عَبَّاسٍ يَتَفَيَّأُ

يَتَمَيَّلُ ☆

this prayer at about half past three in the afternoon when the heat of the sun is comparatively less. It is to be noted that while the Prophet stresses on the necessity of observing the prayers at their appointed times, he also recommends a consideration of the climatic conditions at a particular time of the year. Thus the midday prayer called Zuhr should be said earlier in winter and a little late in hot summer in tropical countries.

598. This report is to be found in greater detail in H 360, where we are told that the Muadhhdhin tried to sound the call of prayer twice for this prayer and twice he was prevented by the Prophet from doing so.

594. H. 359 has been repeated here with these words added at the end: "And the fire complained to its Lord saying. 'O my Lord, some part of mine has been devouring the other, at which the Lord permitted it to take two breaths, one in winter and the other in summer at which times you find the climate the hottest and the coldest.'" The complaint of the fire means its blazing and some part of its devouring the other means the concentration of its heat, and its taking breath means its varying in intensity. The Prophet's speaking about the freezing cold belies the unfounded allegation that he could think only in terms of the conditions prevailing in his part of the world.

595. The Arabic word *fa'i* is used for the shadow of a thing after the decline of the sun. *Tulul* is plural of the *Talla* meaning heap of dust, etc., rather flat in shape and of small height. It is evident that the shadow of such heaps is not visible until it is late in the afternoon. The description is meant to show that the Prophet said his Zuhr prayer quite late in the afternoon. In a later chapter there is a report coming from Abū Dharr al-Ghiffarī which has the words: "So much so that the shadow of the *Tulul* became equal to it. The word *Yatafayyau* that has been explained here, occurs in the Qur'an in Chapter entitled "The Bee," verse 48,

CHAPTER XI

The time of Zuhr prayer is when the sun declines and Jābir said, "The Prophet, peace and blessings of Allah be upon him used to say his prayer at midday."⁵⁹⁶

بَابُ وَقْتِ الظُّهْرِ عِنْدَ الزَّوَالِ وَقَالَ

جَابِرٌ كَانَ النَّبِيُّ ﷺ يُصَلِّي بِالْحَاجِرَةِ ☆

H. 361. Anas ibn Malīk reported that the Messenger of Allāh peace and blessings of Allah be upon him came out (one day) when the sun had begun to decline and said his Zuhr prayer, then stood up on the pulpit and talked about the Hour and said in the course of it about great disasters, then said, "Whoever likes to ask about anything, let him ask, for I will reply to anything that you will ask about so long as I am at this place," so people wept much and he repeatedly said, "Ask me." So 'Abdullah ibn Hudhāfa al-Sahmī stood up and said, "Who is my father?" He said, "Your father is Hudhāfa." Then went on repeating: "Ask me." Then 'Umar, may Allah be pleased with him sat on his knees and said, "We are satisfied with Allāh as our Lord and with Islam as

٣٦١ - عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ

ﷺ خَرَجَ حِينَ زَاغَتِ الشَّمْسُ فَصَلَّى الظُّهْرَ

فَقَامَ عَلَى الْمَنْبَرِ فَذَكَرَ السَّاعَةَ وَذَكَرَ

أَنَّ فِيهَا أُمُورًا عَظِيمًا ثُمَّ قَالَ مَنْ أَحَبَّ

أَنْ يُسَالَ عَن شَيْءٍ فَلْيَسْأَلْ فَلَا تَسْأَلُونِي

عَن شَيْءٍ إِلَّا أَخْبَرْتُمْ مَا دُمْتُ فِي مَقَامِي

هَذَا فَأَكْثَرَ النَّاسِ فِي الْبُكَاءِ وَأَكْثَرَ

أَنْ يَقُولَ سَلُونِي فَقَامَ عَبْدُ اللَّهِ بْنُ حُدَافَةَ

السَّهْمِيُّ فَقَالَ مَنْ ابْنِي قَالَ أَبُوكَ حُدَافَةُ

ثُمَّ أَكْثَرَ أَنْ يَقُولَ سَلُونِي فَدَبَّرَكَ عُمَرُ

عَنْهُ عَلَى رُكْبَتَيْهِ فَقَالَ رَضِينَا بِاللَّهِ رَبًّا

596. There is no evidence to show that the Holy Prophet ever said his Zuhr prayer before the decline of the sun. For this reason it is agreed on all hands that the time for Zuhr starts with the decline of the sun. The report from Jābir which occurs in the chapter "The Time of Maghrib prayer" states that the Prophet said his Zuhr prayer at midday (Hajira) when the temperature is naturally high. This may be true but the Prophet's repeated instruction for the cooling of the Zuhr prayer demand delay in this prayer.

our religion and with Muḥammad as our Prophet." Then he (the Prophet) became silent,⁵⁹⁷ then he said, "The heaven and the hell were just presented before me in the direction of this wall and I had never seen such a good and a bad site."⁵⁹⁸

H. 362. Abū Barza reported, "The Prophet, peace and blessings of Allah be upon him used to say his morning prayer at a time when one of us could (just) recognize the other man sitting with him and he used to recite in this prayer between sixty to one hundred (verses) and he used to say his Zuhr prayer when the sun would be in decline and he used to say his 'Asr prayer when one of us could go to the other end of Madīna and come back as the sun would be still bright and I forgot what he said about the Maghrib prayer!' (and he further said): "He did not mind delaying the Isha' prayer to an hour past one-third ($\frac{1}{3}$) of the night." Then he said, 'Till the midnight.' "

وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا فَسَكَتَ ثُمَّ قَالَ عُرِضَتْ عَلَيَّ الْجَنَّةُ وَالنَّارُ انْفِاقًا فِي عُرْضِ هَذَا الْحَائِطِ فَلَمْ أَرَ كَالْخَيْرِ وَالشَّرِّ ☆

٣٦٢ - عَنْ أَبِي بَرْزَةَ قَالَ كَانَ النَّبِيُّ ﷺ يُصَلِّي الصُّبْحَ وَاحِدًا يَعْرِفُ جَلِيْسَهُ وَيَقْرَأُ فِيهَا مَا بَيْنَ السِّتِينَ إِلَى الْمِائَةِ وَ يُصَلِّي الظُّهْرَ إِذَا زَالَتِ الشَّمْسُ وَالْعَصْرَ وَاحِدًا يَذْهَبُ إِلَى أَقْصَى الْمَدِينَةِ رَجْعًا وَالشَّمْسُ حَيَّةٌ وَنَسِيْتُ مَا قَالَ فِي الْمَغْرِبِ وَلَا يُبَالِي بِتَأْخِيرِ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ ثُمَّ قَالَ إِلَى شَطْرِ اللَّيْلِ ☆

597. There are people who are in the habit of asking unnecessary questions. The Prophet disliked such questions as it was in a way unmannerly. Peoples' weeping was the result of the realization of their own fault. 'Umar very politely and tactfully brought the Prophet back to his normal mood. The first part of this ḥadīth has already been stated in H. 82 and a repetition of it later on.

598. The experience of the Prophet seeing the heaven and the hell is to be found also in the ḥadīth speaking of the solar eclipse. But the two reports apparently speak of two different events. There is another ḥadīth speaking of this experience, viz., that about the Mirāj. This shows that the Prophet saw the heaven and the hell at least thrice, from this earth. The fact is that the Prophets are gifted with faculties by which they can see things of the Spiritual world while their bodies are on this earth and that there is no need for them to be taken physically in the other world for this purpose. This is the significance of the Prophet's famous experience known as Mirāj or Ascension.

H. 363. Anas ibn Malīk reported, "When we used to say our prayer behind the Messenger of Allah, ^{peace and blessings of Allah be upon him,} at the time of Zuhr prayer, we used to prostrate on our clothes as a protection against heat."

٣٦٣ - عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ ﷺ بِالظَّهَائِرِ سَجَدْنَا عَلَى ثِيَابِنَا اتِّقَاءَ الْحَرِّ ☆

CHAPTER XII

Delaying the Zuhr prayer till the 'Aṣr.

بَابُ تَأْخِيرِ الظُّهْرِ إِلَى الْعَصْرِ ☆

H. 364. Ibn 'Abbās reported that the Prophet, ^{peace and blessings of Allah be upon him,} said his prayer in Madīna, eight genuflexions at Zuhr and 'Asr, and seven at Maghrib and Isha' prayers; and Ayyūb said, "Perhaps it was a rainy night?" He (Ibn 'Abbās) said, "Perhaps so."⁵⁹⁹

٣٦٤ - عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ صَلَّى بِالْمَدِينَةِ سَبْعًا وَ ثَمَانِيًا الظُّهْرِ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ فَقَالَ أَيُّوبُ لَعَلَّهُ فِي لَيْلَةٍ مَطِيرَةٌ قَالَ عَسَى ☆

CHAPTER XIII

The time of 'Aṣr prayer.

بَابُ وَقْتِ الْعَصْرِ ☆

(R. 153) 'Ā'ishā reported
(Repetition of H. 352).

(م - ١٥٣) عَنْ عَائِشَةَ (متكرر ٣٥٢)

(R. 154) 'Ā'ishā reported
(Repetition of H. 352).⁶⁰⁰

(م - ١٥٤) عَنْ عَائِشَةَ (متكرر ٣٥٢)

599. This shows that it is permissible for a person staying at home to combine two prayers. The reference to rain is only by way of conjecture. A report found in the collection of *Muslim* shows that it was not a rainy night and that there was neither any fear of anything. Other reports show that the Prophet said his two prayers together without any plea of journey and rain. The two prayers that can thus be combined are the Zuhr and the 'Asr on the one hand, and Maghrib and 'Ishā' on the other. As for the traveller and the patient, the combination is always allowed. The combination which is spoken of here is to delay the first of these to the point of the arrival of the time of the next one. Such a permission is only for the facility of the believers as has been rightly observed

(R 155) 'Ā'isha reported
(Repetition of H. 352).

(م - ١٥٥) عَنْ عَائِشَةَ (متكرر ٣٥٢)

(R. 156) Sayyār ibn Salāma reported
. . . . (Repetition of H. 362).⁶⁰¹

(م - ١٥٦) عَنْ سَيَّارِ بْنِ سَلَامَةَ (متكرر

٣٦٢

H. 365. Anas ibn Mālik reported,
"We used to say the 'Asr prayer ;
then if a man went out towards
Banū 'Amr ibn 'Awf, he would find
them saying the 'Asr prayer."⁶⁰²

٣٦٥ - عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كُنَّا نُصَلِّي
الْعَصْرَ ثُمَّ يَخْرُجُ الْإِنْسَانُ إِلَى بَنِي عَمْرِو
بِئْرِ عَوْفٍ فَنَجِدُهُمْ يَصَلُونَ الْعَصْرَ ☆

H. 366. Abū Umāma reported
saying, "We said our Zuhr prayer
with 'Umar ibn 'Abdul 'Azīz ; then
we went out till we met Anas ibn
Mālik and we found him saying
the 'Asr prayer and I said, 'O
my uncle, what is this prayer you
have said?' He said, 'The 'Asr
prayer, and this is the prayer of the
Messenger of Allāh, peace and blessings
of Allāh be upon him
which we used to say with him."⁶⁰³

٣٦٦ - عَنْ أَبِي أُمَامَةَ يَقُولُ صَلَّيْنَا مَعَ
عُمَرَ بْنِ عَبْدِ الْعَزِيزِ الظُّهْرَ ثُمَّ خَرَجْنَا حَتَّى
دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ فَوَجَدْنَاهُ يَصَلِّي
الْعَصْرَ فَقُلْتُ يَا أَعْمَى مَا هَذِهِ الصَّلَاةُ الَّتِي
صَلَّيْتَ قَالَ الْعَصْرُ وَهَذِهِ صَلَاةُ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّتِي كُنَّا نُصَلِّي مَعَهُ ☆

by Ibn 'Abbās. There is a report from Tibrānī on the authority of 'Abdullāh ibn Mas'ūd that the Messenger of Allāh, peace and blessings of Allāh be upon him, once said his Zuhr and 'Asr prayers and the Maghrib and Ishā' prayers together. On being asked the reason for it the Prophet is reported to have said that he did so to make things easy for his followers.

600. This is the repetition of the last part of H. 352 that has been repeated twice here with a slight variation in wording such as "And the *Fa'i* (shadow) had not departed from her room."

601. In this repetition the following words are additional: "I and my father went to Abū Barza al-Aslamī and my father told him, "How did the Messenger of Allāh, (peace and blessings of Allāh be upon him), say his prescribed prayers?" and he said, "He used to say the *Hajir* (Zuhr) which you call the *Awla* when the sun would decline to the West" and about the 'Ishā' prayer it is reported "The Prophet liked that the 'Ishā' prayer should be delayed. I mean the prayer which he would call *Atama* and he disliked sleeping before it or any talking after it."

602. Banū 'Amr ibn 'Awf used to live in Qubā', Imām Nawwī says that their houses were situated at the distance of two miles from Madīna. The idea is that the Prophet used to say the 'Asr prayer

(See next page

(R. 157) Anas ibn Mālik reported
 (Repetition of H. 367).⁶⁰⁴

(م - ١٥٤) عَنْ أَنَسِ بْنِ مَالِكٍ (متكرر ٣٦٤)

H. 367. Anas ibn Mālik reported,
 "The Messenger of Allāh, ^{peace and blessings of Allāh be upon him}, used to say his 'Asr prayer while the sun would be high and bright, so a man would go to the 'Awālī and would visit them while the sun would still be high and some parts of 'Awālī were four miles from Madīna or something like this."⁶⁰⁵

٣٦٤ - عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفَعَةً حَيْثُ فِيذَهَبُ الذَّاهِبُ إِلَى الْعَوَالِي فَيَأْتِيهِمْ وَالشَّمْسُ مُرْتَفَعَةً وَبَعْضُ الْعَوَالِي مِنَ الْمَدِينَةِ عَلَى أَرْبَعَةِ أَمْيَالٍ أَوْ نَحْوِهِ ☆

CHAPTER XIV

The sin of one who has missed his 'Asr prayer.

بَابُ إِثْمٍ مَنْ فَاتَتْهُ الْعَصْرُ ☆

H. 368. 'Abdullāh ibn 'Umar reported that the Messenger of Allāh, ^{peace and blessings of Allāh be upon him}, said: 'One who has missed the 'Asr prayer is as if he has been robbed of his family and his wealth.'" Abū 'Abdullāh said (in explaining the Qur'ānic word) *Yatirakum*, '(We say) *Watartu al-Rajula* when you have killed someone's man or taken possession of his wealth.'⁶⁰⁶

٣٦٨ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ الَّذِي تَفَوَّتَهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وَتَرَ أَهْلَهُ وَمَالَهُ قَالَ أَبُو عَبْدِ اللَّهِ يَتْرُكُمُ وَتَرَّتْ الرَّجُلَ إِذَا قَتَلْتَ لَهُ قَتِيلًا أَوْ أَخَذْتَ مَالَهُ ☆

rather early, and these people used to say the same prayer somewhat later because of their worldly occupations.

603. That is to say that this was the proper time for 'Asr prayer.

604. The actual words of this ḥadīth are: "We used to say our 'Asr prayer when one amongst us could go to Qubā' and reach the people thereof while the sun would still be high." For detail see the next ḥadīth.

CHAPTER XV

The sin of one who has discarded his 'Aṣr prayer.

بَابُ إِثْمٍ مَنْ تَرَكَ الْعَصْرَ ☆

H. 369. Abū Malīḥ reported, "We were with Burayda in a certain battle on a cloudy day and he said, 'Say your 'Aṣr prayer early, for surely the Prophet, peace and blessings of Allah be upon him said: One who discards the 'Aṣr prayer his action becomes useless.'"⁶⁰⁷

٣٦٩- عَنْ أَبِي الْمَلِيحِ قَالَ كُنَّا مَعَ بَرِيْدَةَ فِي غَزْوَةٍ فِي يَوْمٍ ذِي غَيْمٍ فَقَالَ يَكْرَهُوا بِصَلَاةِ الْعَصْرِ فَإِنَّ النَّبِيَّ ﷺ قَالَ مَنْ تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ ☆

CHAPTER XVI

The excellence of the 'Aṣr prayer.

بَابُ فَضْلِ صَلَاةِ الْعَصْرِ ☆

H. 370. Jarīr ibn 'Abdullah reported, "We were near the Prophet, peace and blessings of Allah be upon him and he looked towards the full moon one night and said, 'Surely you will see your Lord as you see this moon; you will not be in the way of each other in looking at Him; ⁶⁰⁸ so if you have got the means that you are not overpowered at the time of the

٣٧٠- عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ كُنَّا عِنْدَ النَّبِيِّ ﷺ فَنَظَرْنَا إِلَى الْقَمَرِ لَيْلَةً فَقَالَ أَنْتُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لَا تُضَامُونَ فِي رُؤْيَيْهِ فَإِنْ اسْتَطَعْتُمْ

605. Some of the suburbs of Madīna lay towards the Najd and were comparatively on a higher level. These were called 'Awāli. There were some others that lay towards Ṭahama and these were on lower level and were called Safla. Some idea of this difference can be had from the distinction made between the East end and the West end of London. The nearest point of these 'Awāli lay at a distance of two miles from Madīna and the farthest of them were at a distance of six miles. Some authorities say that the farthest point of these lay at a distance of eight miles.

606. This is the busiest time for business transactions. The idea is that one who discards the prayer in favour of the interest of one's family and wealth is in fact robbed of one's family and one's wealth. The word *Yatirakum* of which the meaning is given here occurs in the chapter of the Qur'ān entitled "Muḥammad".

607. *Habit 'Amal* has been taken to mean that the good effects of other good deeds on the soul of man are neutralized by this sin. The idea is that just as some good deeds take away the bad effects of some sins, similarly some evil deeds are so poisonous that they kill the good effect of

prayer before the rising of the sun and before its setting, then do say these prayers;’ then he recited, ‘And glorify your Lord by praising Him before the rising of the sun and before its setting’ (Chapter 20, verse 130), Ismā’il said, ‘(The word) *Ifa’lū* means “Let it not be missed by any means.” ’ ’ ’⁶⁰⁹

أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ
الشَّمْسِ وَ قَبْلَ غُرُوبِهَا فَافْعَلُوا ثُمَّ قَرَأَ
فَسَبَّحَ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ
وَ قَبْلَ الْغُرُوبِ قَالَ أَسْمِعِيلُ افْعَلُوا
لَا تَفُوتَكُمْ ☆

H. 371. Abū Hurayrah reported that the Messenger of Allāh, peace and blessings of Allāh be upon him. said, “Some angels at night and some angels in the day follow one another⁶¹⁰ in your midst and they come together at the Fajr prayer and ‘Asr prayer, then those (angels) who spend their night in your midst ascend (to the) heaven and their Lord asks them although

٣٤١ - عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ
ﷺ قَالَ يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ
وَ مَلَائِكَةٌ بِالنَّهَارِ وَيَجْتَمِعُونَ فِي صَلَاةِ
الْفَجْرِ وَ صَلَاةِ الْعَصْرِ ثُمَّ يَعْرُجُ الَّذِينَ
يَأْتُونَ فِيكُمْ فَيَسْأَلُهُمْ رَبُّهُمْ وَ هُوَ أَعْلَمُ

many other deeds of virtue. Some other authorities have taken this phrase to mean that the work which one attends at the cost of prayer becomes fruitless and devoid of blessings and is incapable of contributing to his submission.

608. Here the simile is not applicable to the person of God because as the Qur’ān says: “There is nothing like a likeness of Him.” It applies only to the vision of God. This report is repeated further on where an alternate word, viz. *Lā tadāhūna* is suggested as an alternate word for *Lā tadāmmūna* used here, the former meaning “And they did not entertain any doubt (about it).” It seems this was the word used by the Prophet. Needless to say God is no physical substance that can be seen with the physical eyes. The vision which is used to see God is produced by the purity of the mind and is spiritual in nature. The sight of God is clear in proportion to the purity of the heart just as the reflection of the sun on a thing is the proportion to the clearness and brilliance of its surface. Just as millions of mirrors can have the reflection of the sun at one and the same time without any of these standing in the way of the other, similarly millions of people can have the full sight of God in their hearts at one and the same time each without in any way standing in the way of Allāh.

609. The phrase *before the setting of the sun* refers to the ‘Asr prayer while the phrase *before the rising of the sun* refers to the Fajr prayer. The Zuhr prayer is employed in the phrase *Lidulū-kishshams* (from the declining of the sun) used in the chapter “Israelites”. In the same way the ‘*Ishā*’ prayer is mentioned by its very name in the Qur’ān. Thus the different prayers are all specified in the Qur’ān as well.

610. These are the angels that keep a record of the good and evil deeds of the individual man and woman and they are referred to in many places in the Qur’ān, such as chapters entitled “Thunders” as also in “Qāf” as well as in the chapter entitled “Cleaving Asunder”. They are called *Mu’ayyibāt* because they pursue the actions of a man and preserve them and also because they follow one another in performing their functions.

He knows about them very well.⁶¹¹
 'How did you leave my servants?'
 And they say, 'We left them in
 prayer and we met them while
 they were praying.'

بِهِمْ كَيْفَ تَرَكْتُمْ عِبَادِي فَيَقُولُونَ
 تَرَكْنَاهُمْ وَهُمْ يَصَلُونَ وَآتَيْنَاهُمْ وَهُمْ
 يَصَلُونَ ☆

CHAPTER XVII

One who gets one genuflexion
 of the 'Asr prayer before the setting
 of the sun.

بَابُ مَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ

قَبْلَ الْغُرُوبِ ☆

H. 372. Abū Hurayrah reported,
 "The Messenger of Allah, ^{peace and}
^{blessings of}
 Allah ^{be}
^{upon him,} said: 'When any of you
 gets only a prostration in the 'Asr
 prayer before the setting of the
 sun, he should complete his prayer
 and when he gets (only) one pros-
 tration in the morning prayer
 before the rising of the sun he
 should complete his prayer.'⁶¹²

٣٧٢ - عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ
 اللَّهِ ﷺ إِذَا أَدْرَكَ أَحَدُكُمْ سَجْدَةً مِنَ صَلَاةِ
 الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَلْيُتِمَّ
 صَلَاتَهُ وَ إِذَا أَدْرَكَ سَجْدَةً مِنَ صَلَاةِ
 الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَلْيُتِمَّ
 صَلَاتَهُ ☆

611. The object of God's question is not the same as that of man. Whenever God is reported to have asked the question it has for its objects to reveal a certain state of things to man. Here the object of the question is to tell man that every action of his is being carefully noted and recorded.

612. *Sajda* or prostration here means the whole *Rak'at* or genuflexion beginning from the standing posture and ending in prostration. Strictly speaking, a man is considered to have availed of a particular *Rak'at* only when he has joined it before the *Rukū'* has ended, the word *Sajda* should, therefore, be taken here to mean *Rukū'*. In the later chapter that same narrator Abū Hurayrah, states this report in these words: "Whoever gets one *Rak'at* of prayer one gets the whole of the prayer and whoever gets one *Rak'at* of morning prayer gets the whole of the morning prayer and whoever gets one *Rak'at* of the 'Asr prayer he gets the whole of 'Asr prayer." In some other reports we have it on the authority of the Prophet himself that if a man catches the *Imām* at the point of *Rukū'* he should consider it as equivalent to one *Rak'at* of prayer and that if he gets him in a state of prostration this should not be considered as getting the *Rak'at*. The sum and substance is that if for some unavoidable reason a man joins the prayer while it is on and gets only the last *Rak'at* he can regard himself as having performed a prayer at the scheduled hour.

H. 373. Salīm ibn 'Abdullah reported on the authority of his father that he narrated to him that he heard the Messenger of Allah, peace and blessings of Allah be upon him, say: 'Your existence in relation to those that have gone before you⁶¹³ from among the religious communities is like that of the period between the 'Asr prayer and the setting of the sun. The followers of the Torah were given the Torah and they acted on it till when half the day passed they became weak and they were given a Qirāt each, then the followers of the Gospel were given the Gospel and they acted till the time of the 'Asr prayer. Then they became weakened and they were given one Qirāt each, then we were given the Qur'an and we acted till the setting of the sun and we have been given two Qirāt each, at this,

٣٤٣ - عَنْ هَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ
 أَنَّهُ أَخْبَرَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ
 يَقُولُ إِنَّمَا جَعَلْتُمْ فِيمَا سَلَفَ قَبْلَكُمْ
 مِنَ الْأُمَّمِ كَمَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى
 غُرُوبِ الشَّمْسِ أُوتِيَ أَهْلَ التَّوْرَةِ التَّوْرَةَ
 فَعَمِلُوا حَتَّى إِذَا انْتَصَفَ النَّهَارُ عَجَزُوا
 فَأَعْطُوا قِيرَاطًا قِيرَاطًا ثُمَّ أُوتِيَ أَهْلُ
 الْإِنْجِيلِ الْإِنْجِيلَ فَعَمِلُوا إِلَى صَلَاةِ
 الْعَصْرِ ثُمَّ عَجَزُوا فَأَعْطُوا قِيرَاطًا قِيرَاطًا
 ثُمَّ أُوتِينَا الْقُرْآنَ فَعَمَلْنَا إِلَى غُرُوبِ
 الشَّمْسِ فَأَعْطِينَا قِيرَاطَيْنِ قِيرَاطَيْنِ
 فَقَالَ أَهْلُ الْكُتَابِ أَيُّ رَبَّنَا أُعْطِيَ

613. This very report is repeated later on, on the authority of Abū Mūsā, but with some difference in the wording such as: "The parable of the Muslims and the Jews and the Christians is that of a man who has engaged some people on wages to do for him a certain thing up to the night time, and these people work up to the midday and say, 'We have no need for your payment.' Then he engages other people and says to them: 'Complete the rest of the work and for you is what I have stipulated.' So they worked till it was the time for the 'Asr prayer, they said, 'We leave to you what we have done'. So he engaged another set of people and they worked for the rest of the day till the sun disappeared and they received the full wages of the other two sets of people." The variation of this report occurring more than once only confirms our view that reports that had nothing to do with the ordinances of religion are not as accurately preserved as those connected with such ordinances. In such cases it is more the sense than the actual words of the Prophet that has been preserved. The sense of this report is not difficult to understand. The duty of preserving the law of God and enforcing it till the end was not properly performed by the previous covenanted peoples and then it was left for the Muslims to do this job to the satisfaction of God and receiving the reward that was promised. This is the reason for this Ummah being the last. The object of recording this hadīth in this chapter is that when one joins the last Rak'at of a prayer he is considered as having joined the whole of it. Similarly the Muslim community that has appeared last in the history of the dispensation of God will be considered as having entered the covenant from the beginning of history.

the followers of the other two books said, 'O our Lord, You have given these people two Qirāṭ each and You have given us one Qirāṭ each and we have acted more'; Allāh, the Mighty, the Glorious, said: 'Have I been unjust to you in any manner in giving you your reward? They said, 'No'. He (God) said, 'And this is My favour I give it to whomsoever I like.' "

(R. 158) Abū Mūsā reported
(Repetition of H. 373)

هُؤَلَاءَ قِيرَاطَيْنِ قِيرَاطَيْنِ وَ أَعْطَيْنَا
قِيرَاطًا قِيرَاطًا وَ نَحْنُ كُنَّا أَكْثَرَ عَمَلًا
قَالَ اللَّهُ عَزَّ وَجَلَّ هَلْ ظَلَمْتُمْ مَنَ اجْرَمَ
مَنْ شَيْءٍ قَالُوا لَا قَالَ وَ هُوَ فَضَّلِي أَوْتِيهِ
مَنْ أَسَاءَ ☆

(م - ١٥٨) عَنْ أَبِي مُوسَى (مُتَكَرِّر ٣٤٣)

CHAPTER XVIII

The time of Maghrib prayer and 'Aṭā says that a patient should say the Maghrib and 'Ishā' prayers together.

H. 374. Rafī' ibn Khadij reports: "We used to say our Maghrib prayer with the Prophet, ^{peace and blessings of Allāh be upon him} and one of us used to return (to his own place) and he was still able to see the spot where his arrow would fall."⁶¹⁴

H. 375. Muḥammad ibn 'Amr ibn al-Ḥasan ibn 'Alī reported, "Ḥajjaj

بَابُ وَقْتِ الْمَغْرِبِ وَ قَالَ عَطَاءٌ
يَجْمَعُ الْمَرِيضُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ ☆

٣٤٤ - عَنْ رَافِعِ بْنِ خَدِيجٍ يَقُولُ كُنَّا
نُصَلِّي الْمَغْرِبَ مَعَ النَّبِيِّ ﷺ فَيَنْصَرِفُ
أَحَدُنَا وَ أَنَّهُ لَيُبْصِرُ مَوَاقِعَ نَبْلِهِ ☆

٣٤٥ - عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ الْحَسَنِ

614. The meaning is that the Prophet used to say the Maghrib prayer so early after the setting of the sun that it will be quite some time before it was dark, because the distance which an arrow covers is quite a good one and takes some time for a man to reach.

arrived and we asked Jābir ibn 'Abdullah and he said, 'The Prophet, ^{peace and blessings of Allah be upon him,} used to say the Zuhr prayer at midday and the 'Asr prayer when the sun would be clear, and the Maghrib prayer when it would set, and the 'Ishā' prayer sometimes (sooner) and sometimes (later). When he would find people assembled he would say it soon and when he would find them coming late he would delay, and for the morning prayer they (i.e., the people) or the Prophet, ^{peace and blessings of Allah be upon him,} would say it when it would still be somewhat dark.' "615

H. 376. Salama reported: "We used to say the Maghrib prayer with the Prophet, ^{peace and blessings of Allah be upon him,} when the sun would hide behind the horizon."

(R. 159) Ibn 'Abbas reported
(Repetition of H. 364).⁶¹⁶

ابن علي قال قدم الحجاج فسالنا جابر بن عبد الله فقال كان النبي ﷺ يصلي الظهر بالهجرة والعصر والشمس نقيبة والمغرب اذا وجبت والعشاء احيانا واحيانا اذا رااهم اجتمعوا عجل واذا رااهم ابطوا اخر والصبح كانوا او كان النبي ﷺ يصليها بغلس ☆
٣٤٦ - عن سلمة قال كنا نصل مع النبي ﷺ المغرب اذا توارت بالحجاب ☆

(م - ١٥٩) عن ابن عباس (متكرر ٣٦٤)

CHAPTER XIX

One who has disliked that the Maghrib prayer should be called 'Ishā'.

باب من كره أن يقال للمغرب

العشاء ☆

H. 377. 'Abdullah al-Muzannī reported that the Prophet, ^{peace and blessings of Allah be upon him,}

٣٤٤ - عن عبد الله المزني أن النبي ﷺ

615. Hajjāj became the Amir of Hijāz in the year 74 of the Hijri Era. The prayers began to be delayed during his rulership.

616. In this repetition the words are: "The Prophet, peace and blessings of Allāh be upon him, said prayers in seven genuflections all together and in eight genuflections all together," showing that he said his Maghrib and 'Ishā' prayers together and similarly the Zuhr and 'Asr prayers and this without either being on a journey or having the plea of rain fall.

said: "The rustic Arabs should by no means prevail upon you in assigning the name to your Maghrib prayer." He (further) said: "And these rustic Arabs say that it is 'Ishā'."⁶¹⁷

صَلَّى قَالَ لَا يَغْلِبَنَّكُمْ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمْ الْمَغْرِبِ قَالَ وَتَقُولُ الْأَعْرَابُ مِنَ الْعِشَاءِ ☆

CHAPTER XX

The discussion on 'Ishā' and 'Atama and one who considers it wide (to use both the words)⁶¹⁸ and Abū Hurayrah reported on the authority of the Prophet, peace and blessings of Allah be upon him "The heaviest prayer to the hypocrite is the 'Ishā' and the Fajr," and he (also) said: "Had they but known what (reward) is to be found in 'Atama and Fajr." Abū 'Abdullah said: "And it is better that one should call it 'Ishā' because of the words of Allāh, the Exalted: 'And after the 'Ishā' prayer (...)' and it has been related of Abū Mūsā that he said, 'We used to be with the Prophet, peace and blessings of Allah be upon him at 'Ishā' prayer from time to time and he would say it late', and Ibn 'Abbās and 'A'isha said, 'The Prophet, peace and blessings of Allah be upon him delayed the 'Ishā'

بَابُ ذِكْرِ الْعِشَاءِ وَالْعَتَمَةِ وَمَنْ رَأَاهُ وَاسْعًا وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَثْقَلُ الصَّلَاةِ عَلَى الْمُنَافِقِينَ الْعِشَاءُ وَالْفَجْرُ وَقَالَ لَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالْفَجْرِ قَالَ أَبُو عَبْدِ اللَّهِ وَالْإِخْتِيَارُ أَنْ يَقُولَ الْعِشَاءُ لِقَوْلِ اللَّهِ تَعَالَى وَمَنْ بَعْدَ صَلَاةِ الْعِشَاءِ وَيَذْكُرُ عَنْ أَبِي مُوسَى قَالَ كُنَّا نَتَنَاوَبُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ صَلَاةِ الْعِشَاءِ فَأَعْتَمَ بِهَا وَقَالَ ابْنُ عَبَّاسٍ وَعَائِشَةُ أَعْتَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

617. Evidently the object was to guard against people confusing the two times of the two prayers and saying the Maghrib prayer so late as to make it synchronised with the 'Ishā' prayer.

618. The word " 'Ishā' " has been used in the Qur'ān but popularly it was called 'Atama in the Prophet's time.

prayer,' then some of them reported on the authority of 'A'isha 'The Prophet, ^{peace and blessings of Allah be upon him,} delayed the 'Atama prayer,' and Jabir said: 'The Prophet, ^{peace and blessings of Allah be upon him,} used to say the 'Isha' prayer', and Abu Barza said, 'The Prophet, ^{peace and blessings of Allah be upon him,} used to delay the 'Isha' prayer', and Anas said, 'The Prophet, ^{peace and blessings of Allah be upon him,} delayed the late 'Isha' prayer', and Ibn 'Umar and Abu Ayyub and Ibn 'Abbās said: 'The Prophet, ^{peace and blessings of Allah be upon him,} said the Maghrib and the 'Isha' prayers.'

بِالْعِشَاءِ وَقَالَ بَعْضُهُمْ عَنْ عَائِشَةَ أَعْتَمَ

النَّبِيُّ ﷺ بِالْعَتَمَةِ وَقَالَ جَابِرٌ كَانَ

النَّبِيُّ ﷺ يُصَلِّي الْعِشَاءَ وَقَالَ أَبُو

بَرْزَةَ كَانَ النَّبِيُّ ﷺ يُؤَخِّرُ الْعِشَاءَ

وَقَالَ أَنَسٌ أَخَّرَ النَّبِيُّ ﷺ الْعِشَاءَ

الْآخِرَةَ وَقَالَ ابْنُ عَمْرٍو أَبُو أَيُّوبَ وَ

ابْنُ عَبَّاسٍ صَلَّى النَّبِيُّ ﷺ الْمَغْرِبَ

وَالْعِشَاءَ ☆

(R. 160) 'Abdullah reported

(Repetition of H. 101).⁶¹⁹

(م - ١٦٠) عَنْ عَبْدِ اللَّهِ (مَنْكُر ١٠١)

CHAPTER XXI

The time of 'Isha' prayer is when people gather or late.

بَابُ وَقْتِ الْعِشَاءِ إِذَا اجْتَمَعَ النَّاسُ

أَوْ تَأَخَّرُوا ☆

(R. 161) Muḥammad ibn 'Amr reported (Repetition of H. 375).⁶²⁰

(م - ١٦١) عَنْ مُحَمَّدِ بْنِ عَمْرٍو (مَنْكُر ٣٧٥)

619. The words of this report here are: "The Messenger of Allāh, peace and blessings of Allāh be upon him, one night led us into 'Ishā' prayer which people used to call 'Atama.'" For the rest it repeats the story of H. 101, viz., that at the end of one hundred years from the time the Prophet was speaking these words, there will be no living man alive. This was a very great prophecy which saw literal fulfilment. The incident belongs to the closing days of the Prophet's life.

620. This shows that unless it involves unusual delay, the time for the congregational prayer may be differed a little if the number of people attending the prayer is expected to be considerably larger thereby. In other words, the consideration of the largest possible number of people joining the prayers should outway the rigid punctuality of the prayer times.

The excellence of 'Ishā' prayer.

بَابُ فَضْلِ الْعِشَاءِ ☆

H. 378 Urwa reported that 'Ā'ishā reported to him, "The Messenger of Allah, peace and blessings of Allah be upon him, delayed the 'Ishā' prayer one night and it was before Islam had spread, so he did not come out till 'Umar said: 'The women and the children have fallen asleep,' so he came out and said to the people waiting in the mosque, 'No one from among the inhabitants of the earth is waiting for this prayer excepting yourselves.' "

٣٧٨ - عَنْ عُرْوَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ
قَالَتْ أَعْتَمَ رَسُولُ اللَّهِ ﷺ لَيْلَةً بِالْعِشَاءِ
وَذَلِكَ قَبْلَ أَنْ يَفْشُوَ الْإِسْلَامُ فَلَمْ يَخْرُجْ
حَتَّى قَالَ عُمَرُ نَامَ النِّسَاءُ وَالصِّبْيَانُ فَخَرَجَ
فَقَالَ لِأَهْلِ الْمَسْجِدِ مَا يَنْتَظِرُهَا أَحَدٌ مِّنْ
أَهْلِ الْأَرْضِ غَيْرِكُمْ ☆

H. 379. Abū Mūsā reported, "Myself and my companions who accompanied me in the boat alighted one day in the plain of Buṭḥān and the Prophet, peace and blessings of Allah be upon him, was in Madīna and some of these would come to the Prophet, peace and blessings of Allah be upon him, at the time of the 'Ishā' prayer every night, so we met the Prophet, peace and blessings of Allah be upon him, myself and my companions, when he was engaged in some of his affairs, so he delayed the prayer till it became midnight ; then the Prophet, peace and blessings of Allah be upon him, came out and he led them in

٣٧٩ - عَنْ أَبِي مُوسَى قَالَ كُنْتُ أَنَا وَ
أَصْحَابِي الَّذِينَ قَدِمُوا مَعِيَ فِي السَّفِينَةِ
نَزُولًا فِي بَقِيعِ بَطْحَانَ وَالنَّبِيُّ ﷺ
بِالْمَدِينَةِ فَكَانَ يَتَنَاوَبُ النَّبِيُّ ﷺ عِنْدَ
صَلَاةِ الْعِشَاءِ كُلَّ لَيْلَةٍ نَفَرٌ مِنْهُمْ
فَوَافَقْنَا النَّبِيَّ ﷺ أَنَا وَأَصْحَابِي وَلَهُ
بَعْضُ الشُّغْلِ فِي بَعْضِ أَمْرِهِ فَأَعْتَمَ
بِالصَّلَاةِ حَتَّى ابْتَهَارَ اللَّيْلُ ثُمَّ خَرَجَ النَّبِيُّ

prayer and when he had finished his prayer he said to those present : 'Stay on, there is good news for you, surely it is a blessing of God on you that there is no one from among the people who is saying his prayer at this hour except yourself,' or he said, 'No one excepting yourselves is saying prayer at this hour' .” He did not know which of these sentences he uttered. Abū Mūsā said : 'So we returned exalted with what we heard from the Messenger of Allāh, peace and blessings of Allāh be upon him

فَصَلَّى بِهَمْ فَلَمَّا قَضَى صَلَوَتَهُ قَالَ
لِمَنْ حَضَرَهُ عَلَى رِسْلِكُمْ ابْشُرُوا اِنَّ مِنْ
نِعْمَةِ اللّٰهِ عَلَيْكُمْ اَنْهُ لَيْسَ اَحَدٌ مِنَ
النَّاسِ يُصَلِّيْ هَذِهِ السَّاعَةَ غَيْرِكُمْ اَوْ قَالَ
مَا صَلَّى هَذِهِ السَّاعَةَ اَحَدٌ غَيْرِكُمْ لَا يَدْرِي
اَيُّ الْكَلِمَتَيْنِ قَالَ ، قَالَ اَبُو مُوسَى
فَرَجَعْنَا فَرِحَى بِمَا سَمِعْنَا مِنْ
رَسُولِ اللّٰهِ ﷺ ☆

CHAPTER XXIII

Sleeping before the 'Ishā' prayer has been disapproved.

بَاب مَا يُكْرَهُ مِنَ النَّوْمِ قَبْلَ الْعِشَاءِ ☆

(R. 162) Abū Barza reported
(Repetition of H. 362).⁶²²

(م - ١٦٢) عَنْ أَبِي بَرْزَةَ (متكرر ٣٦٢)

CHAPTER XXIV

Sleeping of one before 'Ishā' who is overpowered by sleep.

بَاب النَّوْمِ قَبْلَ الْعِشَاءِ لِمَنْ غَلَبَ ☆

(R. 163) 'Urwa reported (Repetition of H. 378).⁶²³

(م - ١٦٣) عَنْ عُرْوَةَ (متكرر ٣٤٨)

621. What a high sense introduced in the observance of prayer. It was a matter of pride for the Prophet and his companions that at a particular moment they would be the only people bending their heads before the Invisible Author of the Universe. Abū Mūsā Ash'arī and Abū Hurayrah and Abū Mūsā's friends were the inhabitants of Yeman from where they migrated to Madīna to join the Prophet in his mission. Most probably this Migration took place immediately after the fall of Khaybar. Baḡi is a wide expanse of plain land with trees on it. Buṭhān is the name of a valley in Madīna. Ṭabari says that the Prophet made this delay in his prayer on account of his preoccupation with the preparation of an army for battle.

622. In H. 362, of which it is a repetition we do not find some words which are given here but in its repetition preceding R. 156 we find the words which are given here by Bukhārī, viz. "The Prophet used to dislike sleeping before the 'Ishā' prayer and any talk after it." It is obvious that indulgence in such sleep may lead to the missing of the congregational prayer. As for talking it is forbidden because those engaged in this sort of talk get late in going to bed and are not expected to be able to get up for the midnight or even the morning prayer. A misguided world finds pleasure in keeping away till late at night and thus ruining both their physical and spiritual health. Such people are bound to be late risers and losers both in the world of matter and in the world of spirit.

H. 380. 'Abdullah ibn 'Umar reported, "The Messenger of Allāh, peace and blessings of Allāh be upon him, was kept away from this prayer one night by some engagement, so he delayed it till we slept in the mosque, then we woke up, then the Prophet, peace and blessings of Allāh be upon him, came out to us and said: 'No one from the inhabitants of the earth is waiting for this prayer excepting you,' " and Ibn 'Umar did not mind either saying it before time or delaying it when he did not fear that sleep will overpower him to keep him away from its time and he used to sleep before it. Ibn Jurayj said, "I said to 'Aṭā' and he said: 'I have heard Ibn 'Abbās say: "The Messenger of Allāh, peace and blessings of Allāh be upon him, delayed the 'Ishā' prayer one night till people fell asleep and they woke up and they slept and they woke up; 'Umar ibn Khattāb got up and said: 'Prayer.'" 'Aṭā said, "Ibn 'Abbās said: 'So the Prophet, peace and blessings of Allāh be upon him, came out as if I am looking at him even now, water was falling

٣٨٠ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ شَغَلَ عَنْهَا لَيْلَةً فَأَخَّرَهَا حَتَّى رَقَدْنَا فِي الْمَسْجِدِ ثُمَّ اسْتَيْقَظْنَا ثُمَّ رَقَدْنَا ثُمَّ اسْتَيْقَظْنَا ثُمَّ خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ ثُمَّ قَالَ لَيْسَ أَحَدٌ مِنْ أَهْلِ الْأَرْضِ يَنْتَظِرُ الصَّلَاةَ غَيْرُكُمْ وَكَانَ ابْنُ عُمَرَ لَا يُبَالِي أَقَدَمَهَا أَمْ أَخَّرَهَا إِذَا كَانَ لَا يَخْشَى أَنْ يَغْلِبَهُ النَّوْمُ عَنْ وَقْتِهَا وَقَدْ كَانَ يَرْقُدُ قَبْلَهَا قَالَ ابْنُ جَرِيحٍ قُلْتُ لِعَطَاءٍ فَقَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ اعْتَمَرَ رَسُولُ اللَّهِ ﷺ لَيْلَةً بِالْعِشَاءِ حَتَّى رَقَدَ النَّاسُ وَاسْتَيْقَظُوا وَرَقَدُوا وَاسْتَيْقَظُوا فَقَامَ عُمَرُ ابْنُ الْخَطَّابِ فَقَالَ الصَّلَاةُ قَالَ عَطَاءٌ قَالَ ابْنُ عَبَّاسٍ فَخَرَجَ نَبِيُّ اللَّهِ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ

628. In this repetition we find the informed words added at the end: "In those days prayers could not be said (with freedom) excepting in Madinah—and he (the reporter) further said—and they said this prayer between the time of the disappearance of the last glow of the sun and the first one-third part of the night. In the previous versions we have been told that the women and children used to fall asleep before the 'Ishā' prayer but then this falling asleep was beyond their control and as such forgiveable. They, however, did not leave the mosque for such sleep and woke up as soon as they were alerted for prayer. The prohibition relates only to sleep that is intentional because those who go to sleep intentionally run the risk of missing the prayer.

in drops from his head, and placing his hands on his head, he said: 'Had I not feared that it would be hard on my followers I would have ordered them to say this prayer like this,' and 'Aṭā wanted to verify how the Prophet, peace and blessings of Allah be upon him, placed his hands over his head as Ibn 'Abbās may Allah be pleased with him, has reported, so 'Aṭā parted his fingers for me a bit, then he placed the ends of his fingers on the side of his head, then he joined them and drew them like that over the head till his thumb touched the side of his ear that was adjoining his face on his temple and the border of his beard, he was neither doing it quick nor slow excepting like this, and he (the Prophet) said: "Had I not feared that it would be hard on my followers I would have ordered them that they should pray like this.'"

الآن يَقْطُرُ رَأْسَهُ مَاءً وَاضِعًا يَدَهُ عَلَى رَأْسِهِ
فَقَالَ لَوْ لَا أَنَّ أَشَقَّ عَلَى أُمَّتِي لَأَمَرْتَهُمْ
أَنْ يُصَلُّوْهَا هَكَذَا فَاسْتَنْبَتُ عَطَاءً كَيْفَ
وَضَعَ النَّبِيُّ ﷺ عَلَى رَأْسِهِ يَدَهُ كَمَا
أَنْبَأَهُ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ فَبَدَدَ لِي عَطَاءً بَيْنَ
أَصَابِعِهِ شَيْئًا مِّنْ تَبْدِيدٍ ثُمَّ وَضَعَ اطْرَافَ
أَصَابِعِهِ عَلَى قَرْنِ الرَّأْسِ ثُمَّ ضَمَمَهَا
بِمِرِّهَا كَذَلِكَ عَلَى الرَّأْسِ حَتَّى مَسَّتْ أُبْهَامَهُ
طَرَفَ الْأُذُنِ مِمَّا بَلَى الْوَجْهَ عَلَى الصَّدْغِ وَ
نَاحِيَةَ اللَّحْيَةِ لَا يَعْصُرُ وَلَا يَبْطِشُ الْأَ
كَذَلِكَ وَ قَالَ لَوْ لَا أَنَّ أَشَقَّ عَلَى أُمَّتِي
لَأَمَرْتَهُمْ أَنْ يُصَلُّوْا هَكَذَا ☆

CHAPTER XXV

The time of 'Ishā' prayer extends up to the midnight⁶²⁴ and Abū Barza

said, "The Prophet, peace and blessings of Allah be upon him, liked to say it late."

بَابُ وَقْتِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ وَ قَالَ

أَبُو بَرَزَةَ كَانَ النَّبِيُّ ﷺ يُسْتَحِبُّ تَأْخِيرَهَا ☆

624. From this we learn that one should not say the 'Ishā' prayer after midnight because some time must be given to the man for sleep and also because the time for the supererogatory mid night prayer is to begin at this point.

H. 381. Anas reported, "The Prophet, ^{peace and blessings of Allah be upon him}, delayed the 'Isha' prayer until the midnight, then said the prayer, then said, 'People have said their prayers and slept; beware, you are in prayer so long as you wait for it'—and in one report—he heard Anas saying: 'As if I am seeing the sparkling of his ring on that night.'"

٣٨١ - عَنْ أَنَسٍ قَالَ أَخَّرَ النَّبِيُّ ﷺ صَلَاةَ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ ثُمَّ صَلَّى ثُمَّ قَالَ قَدْ صَلَّى النَّاسُ وَنَامُوا أَمَا أَنْتُمْ فِي صَلَاةٍ مَا أَنْتَظَرْتُمُوهَا (وَفِي رَوَايَةٍ سَمِعَ أَنَسًا كَأَنِّي أَنْظُرُ إِلَى وَبَيْصِ خَاتَمَةِ لَيْلَتِنَا) ☆

CHAPTER XXVI

The excellence of the morning prayer and the *Ḥadīth*.⁶²⁵

بَابُ فَضْلِ صَلَاةِ الْفَجْرِ وَالْحَدِيثِ ☆

(R. 164) Qays reported (Repetition of H. 370).⁶²⁶

(م - ١٦٤) عَنْ قَيْسٍ (مُتَكَرِّرٌ ٣٤٠)

H. 382. Abū Mūsā reported that the Messenger of Allah, ^{peace and blessings of Allah be upon him}, said: "One who has said the two cool prayers has entered the Paradise."⁶²⁷

٣٨٢ - عَنْ أَبِي مُوسَى أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ ☆

625. The word *Ḥadīth* is either not a part of the report or it must have been some other word and it has been suggested that in reality the word is 'Asr. The word *ḥadīth* is found only in one manuscript.

626. This report has already been noted by us through the narration of Jarīr ibn 'Abdullāh in H. 370. The difference is that in this repetition we find the words: "On the night of full moon" after the words: "He looked at the moon". Also the reporter is not sure whether the Prophet used the word "Lā-taḍāmūna" meaning, "they were not obstructing each other's view" or he used the word "Lā-taḍāhūna" meaning, "they do not doubt". This suggested alternative is more befitting to the trend of the report. The connection of the sight or vision of God with prayer is quite obvious. It is through prayers that man develops the sight which enables him to seek God. Of course God is altogether a different phenomenon from our seeing any other object we know of. It needs some other faculties than the physical ones, and these faculties are expected to be developed in a man of faith and constant devotion. In this world this kind of vision of God is the proud privilege of only a few and that even not in complete form. In the other life, i.e. the life beyond the grave, this will be the experience of many in its full blaze; and the prayer that does not lead a man to this developed inner vision is an ineffective one.

627. *Bardain* means two cool times of prayers and has been taken to refer to the *Fajr* (morning) and 'Asr (the later afternoon) as has been suggested by the part to be found in the collection of *Muslim*. To be accurate, all good deeds should lead a man to paradise, but the stress on these two prayers leading to the same seems to be on account of the moral struggle which they involve. In the morning prayer such a struggle is keen because it is contrary to the animal feelings in man to discard the sweet sleep of the morning time for the sake of his spiritual duty and similarly the 'Asr prayer involves an effort to be away from the scenes of worldly activities.

CHAPTER XXVII

The time of the morning prayer.

بَابُ وَقْتِ الْفَجْرِ ☆

(R. 165) Anas reported . . . (Repetition of H. 383 that follows).⁶²⁸

(م - ١٦٥) عَنْ أَنَسٍ (متكرر ٣٨٣)

H. 383. Anas ibn Mālik reported that the Prophet of Allāh, peace and blessings of Allāh be upon him, and Zayd ibn Thābit took their meals before dawn and when they had finished taking these meals the Prophet of Allāh, peace and blessings of Allāh be upon him, stood up for prayer and said his prayer. "We said to Anas, 'How much elapsed between finishing their meal before dawn and their engaging in prayer?' He said, 'The measure of the time in which a man can read fifty verses of the Qur'an.'"

٣٨٣ - عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ نَبِيَّ اللَّهِ ﷺ وَزَيْدَ ابْنَ ثَابِتٍ تَسَحَّرَا فَلَمَّا فَرَغَا

مِنْ سُحُورِهِمَا قَامَ نَبِيُّ اللَّهِ ﷺ إِلَى الصَّلَاةِ فَصَلَّى قُلْنَا لَأَنَسٍ كَمْ كَانَ بَيْنَ

فَرَغِهِمَا مِنْ سُحُورِهِمَا وَدُخُولِهِمَا فِي الصَّلَاةِ قَالَ قَدَرُ مَا يَقْرَأُ الرَّجُلُ خَمْسِينَ آيَةً ☆

H. 384. Abū Hāzim reported that he heard Sahl ibn Sa'd say, 'I used to take my meal before dawn at home, then I had to hurry up to get the morning prayer with the Messenger of Allāh, peace and blessings of Allāh be upon him.

٣٨٤ - عَنْ أَبِي حَازِمٍ أَنَّهُ سَمِعَ سَهْلَ ابْنَ سَعْدٍ يَقُولُ كُنْتُ أَتَسَحَّرُ فِي أَهْلِ ثَمَّ تَكُونُ سُرْعَةٌ لِي أَنْ أُدْرِكَ صَلَاةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ ﷺ ☆

(R. 166) 'Ā'ishā reported . . . (Repetition of H. 267).⁶²⁹

(م - ١٦٦) عَنْ عَائِشَةَ (متكرر ٢٦٤)

628. This report is repeated in H. 383 which is coming immediately after. The difference of this report from the one that follows lies in the fact that here Zayd ibn Thābit is reported to have said that the people to take their meal before dawn were more than two, but in H. 383 we shall see that the number of persons referred to are two, viz. the Holy Prophet and Zayd ibn Thābit. We learn from the reports in some other collection that Anas was also in the company. But if

CHAPTER XXVIII

One who gets one Rak'at of the morning prayer.

بَابُ مَنْ أَدْرَكَ مِنَ الْفَجْرِ رَكْعَةً ☆

(R. 167) Abū Hurayrah reported (Repetition of H. 372).⁶³⁰

(م - ١٦٤) عَنْ أَبِي هُرَيْرَةَ (متكرر ٣٤٢)

CHAPTER XXIX

One who gets one Rak'at in a prayer.

بَابُ مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً ☆

H. 385. Abū Hurayrah reported that the Messenger of Allāh, ^{peace and blessings} of Allāh be upon him, said, "One who gets one Rak'at in a prayer gets the (whole) prayer."

٣٨٥ - عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ ☆

CHAPTER XXX

Prayer after the Fajr prayer until the sun rises high.⁶³¹

بَابُ الصَّلَاةِ بَعْدَ الْفَجْرِ حَتَّى تَرْتَفِعَ

الشمس

Anas himself was present there is no point in his having heard the report from Zayd ibn Thābit. It may be that the other persons besides the Prophet and Zaid ibn Thābit were some others than Anas or else we have to take the dual form of the word to be the correct one. We incidentally also learn that the time for Fajr prayer starts with what is called *Subḥ-Ṣādiq* (the real dawn) because that is the point when the meals preceding the fasting have to be stopped.

629. In this repetition of H. 267 the words are practically the same excepting that we find here the words, "When they had finished their prayer" after the words "their houses" and at the end there is an addition of the words "on account of darkness". These last words show that the Holy Prophet used to say the Fajr prayer so early at dawn that even after the Sunnat and the Fajr prayers were said quite restfully, it would be dark enough for women not to be recognised as they passed by men. In the first of these two reports we have been told that after the prayers were finished one man in congregation should recognize another next to himself. There is, however, no divergence between these two statements. The man sitting next to another man is quite different from a man seeing a woman passing by in view of the distance and also of the over-garment with which women are expected to be covered.

630. In this repetition of H. 372 the words are: "He said, 'One who gets only one Rak'at in the morning prayer before the rising of the sun has in fact got the whole morning prayer and one who gets only one Rak'at of the 'Asr prayer before the setting of the sun has in fact got the whole 'Asr prayer."

631. The chapters and the reports that start from here contain references that are in a way a prohibition against saying prayer at certain hours of the day. One of these prohibitions is that prayer should not be said aiming at the rising and the setting of the sun, i.e., while starting the prayer one should not have in one's mind the point of the time of either the rising or of the setting of this

(See next page)

H. 386. Ibn 'Abbās reported, "Some approved men bore witness before me, and the most approved among them, in my view, was 'Umar, that the Prophet, ^{peace and blessings of Allah be upon him}, forbade saying prayer after the morning prayer until the sun became bright and after the 'Asr prayer until it has set."

٣٨٦ - عَنِ ابْنِ عَبَّاسٍ قَالَ شَهِدَ عِنْدِي رِجَالٌ مَرَضِيُونَ وَأَرْضَاهُمْ عِنْدِي عُمَرُ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الصُّبْحِ حَتَّى تَشْرُقَ الشَّمْسُ وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ ☆

H. 387. Ibn 'Umar reported, "The Messenger of Allah, ^{peace and blessings of Allah be upon him}, said: 'Do not aim at the rising of the sun in your prayer nor to its setting'"; (the reporter) said, "And Ibn 'Umar narrated it to me saying, 'The Messenger of Allah, ^{peace and blessings of Allah be upon him}, said: "When the border of the sun makes its appearance, delay the prayer until it becomes high and when the border of the sun

٣٨٧ - عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا تَحْرُوا بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا قَالَ وَحَدَّثَنِي ابْنُ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَأَخِّرُوا الصَّلَاةَ حَتَّى تَرْتَفِعَ وَإِذَا غَابَ

heavenly body. On the other hand, we have already seen that certain hadīth instruct a man who has already started his prayer either before the rising of the sun or just before its setting to finish his prayer irrespective of the rising or the setting. Thus what is forbidden is that one should not intentionally start the prayer at these meeting points of the day and the night. But if one is obliged by circumstances to say one's prayers at these last points of either the day or the night, his action does not fall within the range of the prohibition order. The word *Taharra* meaning, 'to aim at', makes this point clear. The object of this prohibition is that the believer should not act in a manner that his action may resemble that of a sun-worshipper who makes it a point to pray at these particular hours to express his devotion to his God. In some other reports we are asked not to say any prayers after our Fajr prayer till the rising of the sun nor to say any prayer after our 'Asr prayer till the setting of the sun. But there are other reports which speak of prayers said during these intervals. For example we read that the Prophet himself once said his Sunnat prayers adjoining the Zuhr prayer after his 'Asr prayer. We also learn that he often said two Rak'ats of *Nafil* prayers after his 'Asr prayer. The object in giving some irregularity to these post Zuhr and post 'Asr prayers seems to be not to make them an inseparable part of the prayer appointed for these times so that these may not become heavy for people. Thus in the report by 'A'isha while we are told that the Holy Prophet used to say his post 'Asr prayers, we are also told that he used to say them not in the mosque but on his return to home. The substance of the whole question is that the morning and the 'Asr prayers should be kept light and that otherwise there is no absolute prohibition against saying after these prayers. For example the funeral prayers, prostrations recommended at certain points in the recitation of the Qur'an, prostrations in gratitude, the prayers of solar and lunar eclipses or some prayers that have fallen in arrear, can very well be said after the morning and 'Asr prayer has already been said, in spite of that certain schools of thought consider it improper. Still another point of time in which it is reported that prayer has been forbidden is that of midday. This seems to refer to the midday of the summer, since, as we have seen certain reports recommending the delay of Zuhr prayer in hot summer days. So this is also a conditional prohibition and not an absolute one.

disappears, delay the prayer until it disappears (altogether).”

حَاجِبُ الشَّمْسِ فَأَخْرُوا الصَّلَاةَ حَتَّى تَغِيبَ ☆

H. 388. Abū Hurayrah reported that the Messenger of Allah, ^{peace and blessings of Allah be upon him,} forbade two kinds of business transactions and two kinds of prayer — he forbade prayer after the morning prayer until the sun has risen and after ‘Asr prayer until the sun has set altogether and wrapping oneself in clothes for sleeping on the ground and from sitting on one’s heels with one piece of cloth to cover the body exposing his private parts to the sky and *Munābadha* and *Mulāmasa* (types of business settlement).⁶³²

٣٨٨ - عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعَتَيْنِ وَ عَنْ لَبْسَتَيْنِ وَ عَنْ صَلَاتَيْنِ نَهَى عَنْ الصَّلَاةِ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ وَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ وَ عَنْ اشْتِمَالِ الصَّمَاءِ وَ عَنْ الْاجْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ يُفْضَى بِفَرْجِهِ إِلَى السَّمَاءِ وَ عَنْ الْمُنَابَذَةِ وَ الْمُلَامَسَةِ ☆

CHAPTER XXXI

Prayer immediately before the setting of the sun should not be sought.

بَابُ لَا تَحْرَى الصَّلَاةَ قَبْلَ غُرُوبِ

☆ الشَّمْسِ

(R. 168) Ibn ‘Umar reported
(Repetition of H. 387).⁶³³

(م - ١٦٨) عَنْ ابْنِ عُمَرَ (مُتَكَرِّرٌ ٣٨٤)

H. 389. Abū Sa‘īd al-Khudrī reported saying, “I heard the Messenger

٣٨٩ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ يَقُولُ

632. *Munābadha* and *Mulāmasa* are special terms in business transactions. In the former the seller throws a quantity of the article of trade towards the buyer and this symbolical act is regarded as finalizing the trade contract. In the latter the transaction is regarded as complete when the article in question is touched.

633. In this repetition of H. 387 we get only the first part of the report with the difference that the words used here are, “No one among you should intentionally say his prayer about the time of the rising of the sun nor about its setting.” The object is clear. Sometimes a man is engaged in some worldly affair and he delays his morning or the late afternoon prayer thinking that he will still be replying for it but all of a sudden he finds that the sun is in one case at the point of rising and in the other at the point of setting. In such cases he cannot help performing these prayers at these meeting points of the day and the night. Of course we are asked not to indulge in such procrastination but if by chance these prayers have been delayed to such points there is no actual prohibition at these hours.

ger of Allah, ^{peace and blessings of Allah be upon him,} say :
 "There is no prayer after the morning prayer until the sun has risen high and no prayer after the 'Asr prayer until the sun has completely set."

مَعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ لَا صَلَاةَ بَعْدَ
 لُصْبَحٍ حَتَّى تَرْتَفِعَ الشَّمْسُ وَلَا صَلَاةَ
 بَعْدَ الْعَصْرِ حَتَّى تَغِيبَ الشَّمْسُ ☆

H. 390. Mu'awiya, ^{may Allah be pleased with him,} said :
 "Surely you say a certain prayer, and we have been with the Messenger of Allah, ^{peace and blessings of Allah be upon him,} and we have not seen him saying these two rak'ats of prayer and he certainly forbade to say them, i.e. to say the two rak'ats of prayer after the 'Asr prayer."⁶⁶⁴

٣٩٠- عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ إِنَّكُمْ
 لَتُصَلُّونَ صَلَاةً لَقَدْ صَحِبْنَا رَسُولَ اللَّهِ
 ﷺ فَمَا رَأَيْنَاهُ يُصَلِّيهِمَا وَلَقَدْ نَهَى
 عَنْهُمَا يَعْنِي الرَّكَعَتَيْنِ بَعْدَ الْعَصْرِ ☆

(R. 169) Abū Hurayrah reported
 (Repetition of H. 388).⁶³⁵

(م - ١٦٩) عَنْ أَبِي هُرَيْرَةَ (متكرر ٣٨٨)

CHAPTER XXXII

One who does not consider it improper to say prayers immediately after the 'Asr and Fajr prayers.

يَابَ مَنْ لَمْ يَكْرَهُ الصَّلَاةَ إِلَّا بَعْدَ
 الْعَصْرِ وَالْفَجْرِ ☆

(R. 170) Ibn 'Umar reported
 (Repetition of H. 387).⁶⁶⁶

(م - ١٤٠) عَنْ ابْنِ عُمَرَ (متكرر ٣٨٤)

634. Further on in the title of chapter xxxiii we shall read that the Holy Prophet was seen saying his two Rak'ats of prayer after the 'Asr prayer and we are told by 'A'isha that it was his regular habit to say these two Rak'ats of prayer till the last moment of his life. But since he said these prayers always at home the people in journey had no knowledge of it. Mu'awiya who speaks against this prayer had not been long in the company of the Prophet because he embraced Islam after the conquest of Makka.

635. In this repetition of H. 388 we get only that particular piece which is connected with the prayer.

636. The subject is the same as in H. 387 excepting that here Ibn 'Umar does not report the words of the Prophet, but says about himself. He said, "I pray as I see my companions pray." He did not forbid anyone praying as he liked at night or at day excepting that they should intentionally say their prayers at the rising or the setting of the sun.

CHAPTER XXXIII

No missing prayer is to be said after the *Asr* prayer or the like of it and Kurayb reporting on the authority of Umm Salama said, "The Prophet, peace and blessings of Allah be upon him, said two rak'ats of prayer after the '*Asr* prayer and said, 'The people of (the tribe of) 'Abdal-Qays kept me engaged and away from the two rak'ats of prayer after the *Zuhr* prayer' ".⁶³⁷

H. 391. 'Ā'ishā reported, "By Him Who has taken him away, he (the Prophet) did not discard these two (rak'ats of prayer) until he met Allah and he did not meet Allah until he felt the standing for prayer heavy, and he used to say many of his prayers sitting, i.e. to say two rak'ats after the '*Asr* prayer,⁶³⁸ and the Prophet, peace and blessings of Allah be upon him, used to say these two rak'ats and did not say them in the mosque fearing that he should thereby be making it a burden on his followers and would like anything that would lighten their burden."

بَابُ مَا يُصَلَّى بَعْدَ الْعَصْرِ مِنَ الْفَوَائِتِ
وَنَحْوِهَا وَقَالَ كَرِيبٌ عَنْ أُمِّ سَلَمَةَ صَلَّيَ
النَّبِيِّ ﷺ بَعْدَ الْعَصْرِ رَكْعَتَيْنِ وَقَالَ
شَغَلَنِي نَاسٌ مِنْ عَبْدِ الْقَيْسِ عَنِ الرَّكْعَتَيْنِ
بَعْدَ الظُّهْرِ ☆

٣٩١ - عَنْ عَائِشَةَ قَالَتْ وَالَّذِي ذَهَبَ
بِهِ مَاتَرَكَهُمَا حَتَّى لَقِيَ اللَّهَ وَ مَا لَقِيَ
اللَّهُ تَعَالَى حَتَّى ثَقُلَ عَنِ الصَّلَاةِ وَ كَانَ يُصَلِّي
كَثِيرًا مِّنْ صَلَوَاتِهِ قَاعِدًا تَعْنِي الرَّكْعَتَيْنِ
بَعْدَ الْعَصْرِ وَ كَانَ النَّبِيُّ ﷺ يُصَلِّيهِمَا
وَ لَا يُصَلِّيهِمَا فِي الْمَسْجِدِ مَخَافَةَ أَنْ يَثْقُلَ
عَلَى أُمَّتِهِ وَ كَانَ يُحِبُّ مَا يُخَفِّفُ عَنْهُمْ ☆

637. This shows that if for unavoidable reasons one is obliged to say some of one's prayers it is quite in order. Accordingly if some Sunnat prayers for some reason have been missed they can be said later on at the earliest opportunity. And so if one could not say two Sunnat rak'ats before the obligatory Fajr prayer, those can be said till the rising of the sun.

638. The Holy Prophet was in the habit of reciting the long chapters of the Qur'ān in *Nafal* (supererogatory) prayers which required standing for a long time in such prayers. When, however, towards the closing days of his life, he began to feel hard this kind of standing long for prayer, he was obliged to say these prayers sitting. This is what we are told here.

(R. 171) 'Ā'isha reported (Repetition of H. 391).

(م - ١٤١) عَنْ عَائِشَةَ (متكرر ٣٩١)

(R. 172) 'Ā'isha reported (Repetition of H. 391).

(م - ١٤٢) عَنْ عَائِشَةَ (متكرر ٣٩١)

(R. 173) Abū Ishāq reported (Repetition of H. 391).⁶³⁹

(م - ١٤٣) عَنْ أَبِي إِسْحَاقَ (متكرر ٣٩١)

CHAPTER XXXIV

To say prayer early on a cloudy day.

بَابُ التَّبَكُّيرِ بِالصَّلَاةِ فِي يَوْمِ

غَيْمٍ ☆

(R. 174) Abū Qilāba reported (Repetition of H. 369).⁶⁴⁰

(م - ١٤٤) عَنْ أَبِي قِلَابَةَ (متكرر ٣٦٩)

CHAPTER XXXV

Sounding the call of prayer after the expiry of the time.

بَابُ الْأَذَانِ بَعْدَ ذَهَابِ الْوَقْتِ ☆

H. 392. Abū Qatāda reported, on his father authority "We set out one night for a journey with the Prophet, peace and blessings of Allah be upon him, and some of the people said, 'We wish, you had halted for us to rest at night, O Messenger of Allāh'. He said,

٣٩٢- عَنْ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ سَرْنَا مَعَ النَّبِيِّ ﷺ لَيْلَةً فَقَالَ بَعْضُ الْقَوْمِ لَوْ عَرَسَتْ بِنَا يَا رَسُولَ اللَّهِ قَالَ أَخَافُ أَنْ تَنَامُوا

639. H. 391 has thus been repeated thrice. The first repetition (R. 171) has the following words: The Prophet, peace and blessings of Allāh be upon him, never discarded two prostrations (meaning *rak'ats*) after the 'Asr prayer at any time in my knowledge." The second repetition (R. 172) has the following words: "Two *rak'ats* which the Messenger of Allāh, peace and blessings of Allāh be upon him, never gave up either in private or in public—two *rak'ats* before the morning prayer and two *rak'ats* after the 'Asr prayer." The third repetition (R. 173) which is a report by Abū Ishāq has the following words: "I saw al-Aswad and Masrūq quoting 'Ā'isha as saying, "The Prophet, peace and blessings of Allāh be upon him, never came to me on any day after the 'Asr prayer but he said two *rak'ats* of prayer."

640. Whereas in the title of the chapter we are just told that on a cloudy day prayers may be said earlier than the usual time, in the report that comes under it we are told that the reporter was with Burayda on a cloudy day and the latter said that the 'Asr prayer should be said earlier on that day. Since the Prophet, peace and blessings of Allah be upon him, has said that one who discarded the 'Asr prayer finds one's actions brought to naught, which only shows that the Prophet emphasised only on the 'Asr prayer to be said earlier in the case of a cloudy day, the object seems to be to avoid the confusion about the exact time on account of the invisibility of the sun which may lead to the missing of the prayer. There is a report from 'Umar that the zuhr prayer may be delayed on a cloudy day or the 'Asr prayer brought earlier to make a combination of the two at one and the same time on a cloudy day. It may be that the *ḥadīth* under consideration suggests the same combination. On similar ground Maghrib and 'Ishā prayers can also be said together.

'I fear lest you would go to sleep and miss the prayer'; Bilal said, 'I will wake you up.' So they went to bed and Bilal rested his back against the back of his she-camel and his eyes were overpowered (by sleep) and he went to sleep and the Prophet, ^{peace and blessings of Allah be upon him,} woke up when the fringe of the sun had come out and he said, 'O Bilal, where is that which you had spoken?' He said 'Never was I overtaken by sleep like this.' He (the Prophet) said, 'Surely Allah took away poor souls when He liked and returned them to you when he liked; Bilal, get up and call out to people for the prayer.' So he (the Prophet) made ablution and when the sun became high and it was white, he stood up and said the prayer".⁶⁴¹

عَنِ الصَّلَاةِ قَالَ بِلَالٌ أَنَا أَوْ قَطْمٌ
فَاضْطَجَعُوا وَأَسْنَدَ بِلَالٌ ظَهْرَهُ إِلَى رَاحِلَتِهِ
فَغَلَبَتْهُ عَيْنَاهُ فَنَامَ فَاسْتَيْقَظَ النَّبِيُّ
ﷺ وَ قَدْ طَلَعَ حَاجِبُ الشَّمْسِ فَقَالَ
يَا بِلَالُ أَيْنَ مَا قُلْتَ قَالَ مَا أَلْقَيْتَ عَلَيَّ
نَوْمَةً مِثْلَهَا قَطُّ قَالَ إِنَّ اللَّهَ قَبَضَ
أَرْوَاحَكُمْ حِينَ شَاءَ وَرَدَّهَا عَلَيْكُمْ حِينَ شَاءَ يَا
بِلَالُ قُمْ فَادْخُلْ بِالنَّاسِ بِالصَّلَاةِ فَتَوَضَّأْ فَلَمَّا
أَرْتَفَعَتِ الشَّمْسُ وَابْتَيَّضَتْ قَامَ فَصَلَّى ☆

CHAPTER XXXVI

One who leads people in prayer in congregation after the time has expired.

H. 393. Jabir ibn 'Abdullah reported that "Umar ibn al-Khaṭṭāb, ^{may Allah be pleased with} him, came on the day of the (battle of) Ditch after the sun had set and began to curse the unbelievers of

بَابُ مَنْ صَلَّى بِالنَّاسِ جَمَاعَةً بَعْدَ

ذَهَابِ الْوَقْتِ ☆

٣٩٣ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ عُمَرَ

بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ جَاءَ يَوْمَ الْخندقِ بَعْدَ

Quraysh. He said, 'O Messenger of Allāh, I could not afford to say the 'Aṣr prayer until the sun was on the point of setting.' The Prophet, peace and blessings of Allāh be upon him, said: 'By Allāh, I have not said this prayer (either).' So we went towards Buthān and he (the Prophet) made ablution for the prayer and we made ablution at the same time and he said the 'Aṣr prayer after the sun had set and then said the Maghrib prayer after it'.⁶⁴¹

مَا غَرَبَتِ الشَّمْسُ فَجَعَلَ يَسْبُ كُفَّارَ قُرَيْشٍ
قَالَ يَا رَسُولَ اللَّهِ مَا كَدْتُ أُصَلِّيَ الْعَصْرَ
حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ قَالَ النَّبِيُّ ﷺ
وَاللَّهُ مَا صَلَّيْتُهَا فَقَمْنَا إِلَى بَطْحَانَ فَتَوَضَّأَ
لِلصَّلَاةِ وَتَوَضَّأْنَا لَهَا فَصَلَّى الْعَصْرَ بَعْدَ
مَا غَرَبَتِ الشَّمْسُ ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ ☆

CHAPTER XXXVII

One who forgets a particular prayer and says it when he remembers and does not repeat any excepting this particular prayer and Ibrahim said, "One who misses one particular prayer for twenty years he should not repeat excepting this one particular prayer."

بَابُ مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إِذَا ذَكَرَ
وَلَا يُعِيدُ إِلَّا تِلْكَ الصَّلَاةَ وَقَالَ إِبْرَاهِيمُ
مَنْ تَرَكَ صَلَاةً وَاحِدَةً عَشْرِينَ سَنَةً لَمْ
يُعَدَّ إِلَّا تِلْكَ الصَّلَاةَ الْوَاحِدَةَ ☆

H. 394. Anas ibn Mālik reported on the authority of the Prophet, peace and blessings of Allāh be upon him, "One who forgets to say a certain prayer, then he says it when he remembers, there is no atonement excepting justly saying of it." "Keep up prayer for My remembrance" (The Qur'an).⁶⁴²

٣٩٤ - عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ
قَالَ مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إِذَا ذَكَرَ
لَا كُفَّارَةَ لَهَا إِلَّا ذَلِكَ أَقِمِ الصَّلَاةَ لِذِكْرِي ☆

641. Some reports speak of Zuhr and 'Asr prayers being missed and in some others the Maghrib prayer is also reported to have been missed. But here we are told of the missing of the 'Asr prayer and this seems to be the correct version. We are supported in this view by a report to be found in the collection of *Muslim* which runs as follows: "They kept us diverted from the middle prayer, namely, the 'Asr prayer." This report also indicates the propriety of saying missed prayer in congregation.

642. Some authorities are of the view that after a man has said any scheduled prayer and he remembers that he has not said the previous prayer he should say the missed prayer and then repeat the prayer which he has already said in time. Bukhārī by advancing this ḥadīth impliedly asserts that this view is wrong. The missed prayer can be said at any time when remembered without involving the person concerned to the repetition of the prayer that has been already said in time.

CHAPTER XXXVIII

Fulfilling first the obligation of a prayer that comes first in order.

بَابُ قَضَاءِ الصَّلَاةِ الْأُولَى فَالْأُولَى ☆

(R. 175) Jābir reported, . . . (Repetition of H. 393).⁶⁴³

(م - ۱۷۵) عَنْ جَابِرٍ (مُتَكَرِّرٌ ۳۹۳)

CHAPTER XXXIX

What is disliked of talks after the 'Ishā' prayer—"al-sāmīru" is derived from "samar" and its plural is "summār" and al-sāmīru" is here in the plural form.⁶⁴⁴

بَابُ مَا يَكْرَهُ مِنَ السَّمْرِ بَعْدَ الْعِشَاءِ
السَّمْرِ مِنَ السَّمْرِ وَالْجَمْعُ السَّمَارُ وَالسَّامِرُ

(R. 176) Abul Minhāl reported (Repetition of H. 362).⁶⁴⁵

هَهُنَا فِي مَوْضِعِ الْجَمْعِ ☆

(م - ۱۷۶) عَنْ أَبِي الْمِنْهَالِ (مُتَكَرِّرٌ ۳۶۲)

CHAPTER XL

Talking about knowledge and of good things after the 'Ishā' prayer.

بَابُ السَّمْرِ فِي الْفِقْهِ وَالْخَيْرِ بَعْدَ

H. 395. Qurra ibn Khālid reported, "We waited for Ḥasan (Baṣrī) and it took long, so much so that we began to approach the time of his leaving (the audience) and he came

الْعِشَاءِ ☆

۳۹۵ - عَنْ قُرَّةِ بْنِ خَالِدٍ قَالَ انْتَبَظْنَا الْحَسَنَ وَرَأَتْ عَلَيْنَا حَتَّى قُرْبِنَا مِنْ وَقْتِ

643. In this repetition of H. 393 a part has been left out. There is no mention here of either the Prophet's performing ablution or of his saying the prayer.

644. Samar means the colour of the moonlight. The Arabs were in the habit in those days to sit long in the moonlit night and indulge in telling and hearing fairy tales. For this reason talks at night in general have been called Samar.

645. In this repetition of H. 302 we read the following additional words: "And he used to dislike sleeping before it and talking after it," and this is what connect it with the title of the chapter. Sleeping before 'Ishā' prayer may lead to the missing of the prayer in congregation and talking after it may lead to the missing of the morning prayer and cause wastage of time. But if there is any important business or matter to be discussed after this prayer there is no harm in it.

and said, 'Those neighbours of ours had sent for us,' then said, "Anas ibn Malik said, 'One night we waited for the Prophet, ^{peace and blessings of Allah be upon him} till it was midnight; then he came and led us into prayer and then addressed us saying, "Look, people have said their prayer and then they have gone to sleep and as for you, you had been in prayer so long as you were waiting for the prayer." Hasan said, "And surely people continued to be in a good deed so long as they wait for the deed." Qurra said, "This is one of the reports made by Anas on the authority of the Prophet, ^{peace and blessings of Allah be upon him}" 646

(R. 177) 'Abdullah ibn 'Umar reported . . . (Repetition of H. 101).⁶⁴⁷

قِيَامَهُ فَجَاءَ فَقَالَ دَعَانَا جِبْرَانُنَا
هَؤُلَاءِ ثُمَّ قَالَ قَالَ أَنَسُ بْنُ مَالِكٍ نَظَرْنَا
النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ حَتَّى كَانَ شَطْرُ اللَّيْلِ
يَبْلُغُهُ فَجَاءَ فَصَلَّى لَنَا ثُمَّ خَطَبَنَا فَقَالَ
أَلَا إِنَّ النَّاسَ قَدْ صَلَّوْا ثُمَّ رَقَدُوا وَ أَنْتُمْ
لَمْ تَزَالُوا فِي صَلَاةٍ مَا أَنْتَظَرْتُمْ الصَّلَاةَ
قَالَ الْحَسَنُ وَ أَنَّ الْقَوْمَ لَا يَزَالُونَ فِي
خَيْرٍ مَا أَنْتَظَرُوا الْخَيْرَ قَالَ قُرَّةٌ هُوَ
مِنْ حَدِيثِ أَنَسٍ عَنِ النَّبِيِّ ﷺ ☆

(م- 144) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو (متكرر)
(101)

CHAPTER XLI

Talking with one's wife and guest

at night.

بَابُ السَّمْرِ مَعَ الْأَهْلِ وَالضَّيْفِ ☆

646. Hasan of Basra used to teach his disciples at night in the mosque. On a certain night his neighbours having taken him away in an important matter he was detained there long and could not be back for the teaching hour in time. This provided them an occasion to narrate this particular hadith which means that to wait for a good work is as good as doing the work itself. This hadith incidentally shows that the Prophet at times talked to his companions after the 'Ishā' prayer. There is a report coming from 'Umar to be found in the collection of *Tirmidhi*: "The Prophet, peace and blessings of Allāh be upon him, used to have talks at night with Abū Bakr on some affair from among the affairs of the Muslims and I used to be with them."

647. After repeating H. 101, this repetition adds: "People have made a mistake in understanding this saying of the Prophet so much so that they began to make conjectures about the hundred years (i.e. they began to say that the doomsday will come after these one hundred years) and (Ibn 'Umar says) that the Prophet, peace and blessings of Allāh be upon him, had only said that

H. 396. 'Abdul Raḥmān ibn Abū Bakr reported that the people of the Ṣuffa were destitute people and that the Prophet, peace and blessings of Allah be upon him, said, "Whoever has got food for two persons he should take with him a third person and if he has got the same for four persons he should take a fifth one or a sixth one," and that Abū Bakr brought three persons and the Prophet, peace and blessings of Allah be upon him, took with himself ten persons,⁶⁴⁸ and he (the reporter further) said, "And it was myself and my father and my mother," (and the narrator said). "And I do not know if he said: 'And my wife and a servant that was common to our house and the house of Abū Bakr, and that Abū Bakr had his evening meal at the place of the Prophet, peace and blessings of Allah be upon him, then he stayed on where the 'Ishā' prayer was said, then he returned and he stayed on till the Prophet, peace and blessings of Allah be upon him, had his evening meal,'⁶⁴⁹

٣٩٦ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ
 أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا إِنْسَاءً فَقَرَاءَ وَ
 أَنَّ النَّبِيَّ ﷺ قَالَ مَنْ كَانَ عِنْدَهُ طَعَامٌ
 اثْنَيْنِ فَلْيَذْهَبْ بِثَلَاثٍ وَإِنْ أَرْبَعٍ فَخَامِسٍ
 أَوْ سَادِسٍ وَإِنْ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةٍ
 وَأَنْطَلَقَ النَّبِيُّ ﷺ بِعِشْرَةٍ قَالَ فَهُوَ
 أَنَا وَابْنِي وَامِّي وَوَلَا أَدْرِي هَلْ قَالَ
 وَأَمْرَاتِي وَخَادِمٍ بَيْنَ بَيْتِنَا وَبَيْتِ ابْنِي
 بَكْرٍ وَإِنَّ أَبَا بَكْرٍ تَعَشَى عِنْدَ النَّبِيِّ
 ﷺ ثُمَّ لَبَّثَ حَيْثُ صَلَّيْتُ الْعِشَاءَ ثُمَّ

none of those people would remain alive at the end of that period who were living at this time on the surface of this earth, meaning thereby that this particular generation would come to an end." Thus Ibn 'Umar's feeling that people were giving interpretation to the ḥadīth by thinking that the day of Judgment was to arrive at the end of the hundred years clarified the meaning of this ḥadīth and said that the Prophet did not mean that the world will come to an end at the end of that period. (See also footnote of H. 101).

648. *Ṣuffa* was a covered platform meant for the homeless companions of the Prophet who used to spend their whole time in the mosque and would not take to any worldly occupation. Those people who had no food to eat at that time were distributed among several persons who could afford to give them some food so that the entire burden might not fall on one man's shoulder. A golden principle is laid down here. Where there is food for three, a fourth man can easily be accommodated and so on. This shows the spirit of Islam in the entertainment of guests as opposed to the trend of the modern civilized society in which there are even one hundred guests for whom arrangements have been made no room is found for the hundred and first man if he happens to come by chance.

649. The repetition of the word *Ta'ashshā* becomes meaningless. The same ḥadīth in the collection of *Muslim* has the word "*Na'asā*" instead of *Ta'ashshā*. The word *Nasā* means "fell drowsy" and this seems to be the proper word.

and he came after such a part of the night had elapsed as Allāh willed ; his wife told him, "What kept you away from your guests ?" Or she said, "From your guest." He said, "What, have you not served them with the evening meal?" She said, "They refused till you came ; it was presented to them and they refused." (The reporter said) "So I went away and hid myself and he (Abū Bakr) said, 'O you lazy one,' and he called me bad names and reproached me⁶⁴⁹ and said (addressing the guests) 'Eat, it will not be digestible to you',⁶⁵⁰ and he (also) said, 'By Allāh, I will never eat it', and I swear by Allāh, we were not taking any morsel but it was becoming larger from underneath." He (further) said, "They had their fill and (yet) it (the food) became larger in quantity than what was before this and Abū Bakr looked at it and lo ! it was exactly like what it was before or even more ; so he said to his wife, 'O sister of Banū Firās, what is this ?' She said, 'Nay, by the coolness of my eyes it is certainly at this

رَجَعَ فَلَبِثَ حَتَّى تَعَشَى النَّبِيُّ ﷺ فَجَاءَ
بَعْدَ مَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ قَالَتْ لَهُ
أَمْرَاتُهُ مَا حَبَسَكَ عَنْ أَضْيَافِكَ أَوْ قَالَتْ
ضَيْفِكَ قَالَ أَوْ مَا عَشَيْتَهُمْ قَالَتْ أَبَوْا
حَتَّى تَجِيَّ قَدْ عَرَضُوا فَأَبَوْا قَالَ فَذَهَبْتُ
أَنَا فَاخْتَبَأْتُ فَقَالَ يَا غَنُثْرُ فَجَدِّعْ وَ سَبِّ
وَ قَالَ كُلُّوْا لَا هَنِيئًا لَكُمْ فَقَالَ وَ اللَّهُ لَا
أَطْعَمُهُ أَبَدًا وَ أَيُّمُ اللَّهُ مَا كُنَّا نَأْخُذُ
مِنْ لُقْمَةٍ إِلَّا رَبًّا مِنْ أَسْفَلِهَا أَكْثَرَ
مِنْهَا قَالَ شَبِعُوا وَ صَارَتْ أَكْثَرَ مِمَّا كَانَتْ
قَبْلَ ذَلِكَ فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ فَإِذَا
هِيَ كَمَا هِيَ أَوْ أَكْثَرُ فَقَالَ لِأَمْرَاتِهِ يَا
أَخْتِ بَنِي فِرَاسٍ مَا هَذَا قَالَتْ لَا وَ قُرَّةُ
عَيْنِي لَهَا الْآنَ أَكْثَرُ مِنْهَا قَبْلَ ذَلِكَ

649. Abū Bakr scolded his son 'Abd al-Rahmān for his having kept the guests hungry till so late at night. The word *Jadda'a* means "to cut the nose or the ears or some other limb of a person"; unfiguratively it is used as a word of abuse for a person. The commentator Ibn Athīr says that *Jadda'a* means "Sabba" that is, he abused.

650. Abū Bakr's suggestion that the food would not be digestible for the guests was because they had taken the meal so late.

moment three times more than it was before this time.' And Abū Bakr ate of it and said, 'That was nothing but from the Satan.' He meant his own oath; then he ate one morsel out of it⁶⁵¹ and took it to the Prophet, peace and blessings of Allah be upon him, and it remained with him (the Prophet) till the morning and there was a treaty between ourselves and a community and the stipulated period had expired; so we set apart twelve men and with each man among these there were some people and Allāh knows how many people were with each of these men and all of them ate of it or as he (the reporter) said.⁶⁵²

بَثَلْتُمْ مَرَارًا فَأَكَلَ مِنْهَا أَبُو بَكْرٍ وَ
 قَالَ إِنَّمَا كَانَ ذَلِكَ مِنَ الشَّيْطَانِ يَعْنِي
 بِمِينِهِ ثُمَّ أَكَلَ مِنْهَا لُقْمَةً ثُمَّ حَمَلَهَا
 إِلَى النَّبِيِّ ﷺ فَاصْبَحَتْ عِنْدَهُ وَكَانَ
 بَيْنَنَا وَبَيْنَ قَوْمٍ عَقْدٌ فَمَضَى الْأَجَلُ
 فَفَرَقْنَا اثْنَيْ عَشَرَ رَجُلًا مَعَ كُلِّ رَجُلٍ
 مِنْهُمْ أَنَسٌ وَاللَّهُ أَعْلَمُ بِكُمْ مَعَ كُلِّ رَجُلٍ
 فَأَكَلُوا مِنْهَا أَجْمَعُونَ أَوْ كَمَا قَالَ ☆

651. Abū Bakr took only one morsel of the food just out of courtesy for the guests, otherwise as the ḥadīth tells us he had already taken his meal with the Prophet. His reference to the devil was on account of the anger that had temporarily seized him. There is a ḥadīth: "Jealousy is a devil and anger is a devil."

652. The miraculous increase in the quantity of food has been regarded as a miracle of Jesus; but here we have before us similar miracles happening at the hands of the companions of our Holy Prophet.

BOOK X

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Beneficent, the Merciful.

كِتَابُ الْأَذَانِ — THE CALL TO PRAYER

CHAPTER I

The beginning of the call to prayer and the word of Allah, the Exalted : "And when you call to prayer they make it a mockery and a joke ; this is because they are a people who do not understand" (5 : 58) and the word of Allāh, the Exalted : "When the call is made for prayer on Friday" (62 : 9).⁶⁵³

(R. 178) Anas reported (Repetition of H. 397).⁶⁵⁴

H. 397. Ibn 'Umar used to say, 'The Muslims when they came to Madina used to assemble and appoint times for prayer ; no call was

بَابُ بَدْءِ الْأَذَانِ وَقَوْلُهُ تَعَالَى وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ وَقَوْلُهُ تَعَالَى إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ ☆

(م - ١٤٨) عَنْ أَنَسٍ (مُتَكَرِّرٌ ٣٩٤)

٣٩٤ - عَنِ ابْنِ عُمَرَ كَانَ يَقُولُ كَانَ

الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ

653. The first Adhān was sounded in Madīna as is evident from the report of Ibn 'Umar which we shall presently read. The Holy Qur'ān also refers to the Adhān only in its Madinite Chapters. The reason is that while in Makka the believers could not say their prayers with freedom on account of the violent opposition of the Quraysh. The reports purporting to say that Adhān was taught simultaneously with the injunction for prayer on the night of Mī'rāj in Makka are not reliable, as *Fath al-Bārī* has rightly observed after a full discussion of the subject.

654. This ḥadīth narrated by the same reporter Anas will be found in greater details later on. Here we only read the following words : "He said, 'People talked about the fire and the gong and they also referred to the Jews and the Christians, so Bilāl was asked to use each expression twice in Adhān and that he should use them only once in Aqāma.'"

sounded for it; then one day they talked about it and some of them said, "Use a gong like the gong of the Christians' and some of them said, 'Rather a horn like that of the Jews'; then 'Umar said, 'Why do not you send out a man calling for prayer?' So the Messenger of Allah, peace and blessings of Allah be upon him, said, 'O Bilāl, get up and call out for prayer'." 655

فَيَتَحَيَّنُونَ الصَّلَاةَ لَيْسَ يُنَادِي لَهَا
فَتَكَلَّمُوا يَوْمًا فِي ذَلِكَ فَقَالَ بَعْضُهُمْ
اتَّخَذُوا نَاقُوسًا مِثْلَ نَاقُوسِ النَّصَارَى وَ قَالَ
بَعْضُهُمْ بَلْ بَوْقًا مِثْلَ قَرْنِ الْيَهُودِ فَقَالَ
عُمَرُ أَوْ لَا تَبْعَثُونَ رَجُلًا يُنَادِي بِالصَّلَاةِ
فَقَالَ رَسُولُ اللَّهِ ﷺ يَا بِلَالُ قُمْ فَنادِ
بِالصَّلَاةِ ☆

655. Bukhārī has these two ḥadīth about the beginning of Adhān, i.e. H. 397 and H. 398. The first says that a consultation was held about the manner of calling people to prayer and when suggestions were made about gong, etc., 'Umar suggested that a man should be appointed to call the people to prayer at which the Prophet asked Bilāl to do this job. In the second we read that a consultation was held and some suggested the lighting of fire and the other the ringing of bell, etc. and Bilāl was ordered to recite the expressions of Adhān twice each and the expressions of Iqāma once each. Logic demands that the order that was issued to Bilāl should be recorded in both the reports. Accordingly some people on the basis of some other reports of this kind have concluded that the first order to Bilāl was that he should only call out "As-salātu Jāmi'un" and that the words of the present Adhān were given to be reported later on, on the basis of a vision of 'Abdullāh ibn Zayd. This, however, is not correct. The fact is that the very first call to prayer consisted of the words that are current even now. It is true that some other reports speak of people having dispersed immediately after the consultation and before any decision was taken and that 'Abdullāh ibn Zayd spoke to the Prophet about a vision in which he had seen a man repeating the words of the Adhān twice and that the Prophet in his turn instructed Bilāl to recite these words. But there are other reports which speak of 'Umar having related his vision to the Prophet on the same subject. There are also reports to the effect that 'Umar's vision preceded the discussion by twenty days but did not speak about it until he had heard Bilāl using these words in the Adhān. Evidently there is divergence between all these reports. The true position seems to be that although 'Umar had seen a vision before the consultation he did not relate it to the Prophet out of respect for his prophetic position. And he did not speak about it before people presented their different views on this subject. Even when he gave his own suggestion he did not relate his own vision. The fact is that the believers of the type of 'Umar knew that in all questions bearing on religion, it is the Prophet's privilege to be guided by the direct revelation of God. So he did not consider it wise to relate his own vision and only made a passing and incomplete suggestion that a man should be appointed for this purpose when other people suggested different things. It seems that, after this consultation ending in 'Umar's suggestion, the meeting dispersed and that some time later, maybe on the day 'Abdullāh ibn Zayd also saw a vision similar to that of 'Umar and he narrated it to the Prophet. With all this, however, the Prophet himself must have received a commandment through what is called *Wahī Khafī* in this connection and it must have been in confirmation of 'Abdullāh ibn Zayd's vision. It is then that he ordered Bilāl to give out call for prayer in the manner that we know of. The Prophet's ordering Bilāl should accordingly be considered a separate incident that took place some time after this consultation.

It must be remembered in this connection that believers other than the Prophet himself may have received suggestions from on High regarding instructions about the Shari'a but it acquires the status of Shari'a only when a clear commandment in this regard is to be received by the Prophet in confirmation of what the others have seen or heard. 'Umar knew this point and so he refrained from stating his vision before the Prophet and spoke to him about it only when the prophet had

CHAPTER II

(The clauses of) the call to prayer are twice each time.⁶⁵⁶

(R. 179) Anas reported (Repetition of H 398).⁶⁵⁷

H. 398. Anas ibn Mālik reported: "When people multiplied," he said, "they suggested that the time of prayer should be indicated by something which people may recognise; so they suggested that a fire should be lit or a gong should be rung; so Bilāl was ordered that he should sound (the clauses of) the call to prayer twice each and the call for Iqāma (the actual beginning of congregational prayer) once (each clause)?"⁶⁵⁸

بَابُ الْأَذَانِ مَثْنِي مَثْنِي ☆

(م - ١٤٩) عَنْ أَنَسٍ (مُتَكَرِّر ٣٩٨)

٣٩٨ - عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ لَمَّا كَثُرَ

النَّاسُ قَالَ ذَكِّرُوا أَنْ يُعْلَمُوا وَقْتُ الصَّلَاةِ

بِشَيْءٍ يَعْرِفُونَهُ فَذَكَّرُوا أَنْ يُوْرُوا نَارًا أَوْ

يَضْرِبُوا نَاقُوسًا فَأَمَرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ

وَأَنْ يُوتَرَ الْأَقَامَةَ ☆

received the commandment. Thus we read in a hadīth that when 'Umar, after hearing the words of Adhān, stated his own experience before the Prophet. The Prophet, peace and blessings of Allāh be upon him, said to him, "The revelation of Allāh has preceded this (vision) of yours." This does not mean that the revelation preceded 'Umar's vision. It only means that it preceded the statement of 'Umar about his vision. The words of the Adhān themselves are an evidence that its source is nothing short of revelation. To begin with, it proclaims the glory of Allāh, the supreme object of a man of religious life. Then comes the proclamation of the unity of Allāh. Next comes the prophethood of Muḥammad. So in a way the fundamental principles of Islam are proclaimed five times in the attempt to invite people to congregational prayer. Then come the actual words of the call and it is added that this is the way to achieve the end of life, and announcement of another principle of religious life. It is evident that the loud proclamation of these fundamental principles has an effect of their own. It refreshes the memory of the believers and imparts to them psychologically a courage of conviction.

656. The expression "the call to prayer twice each" means that each of its clauses should be repeated twice excepting that the first clause "Allāh-o-Akbar" is repeated four times and the last words "Lā ilāha Illa Allāh" are said only once. As distinguished from this these clauses are said only once in the Aqāma.

657. Here we got only a fragment of the next hadīth that is H. 398, namely "Bilāl was commanded that he should give the Adhān twice each clause and that recite them only once in the Iqāma." But the following words are also added: "Excepting the clause of Iqāma", that is the words: "Qad qāmat Assalāh" meaning the prayer has started; that is to say, this particular clause should be repeated twice instead of once. Another difference of the Iqāma with Adhān is that whereas in the Adhān the clause "Allāh-o-Akbar" is repeated four times, in the Iqāma it is repeated only twice.

658. As we have already noted the Prophet's ordering Bilāl to recite the clauses of the Adhān twice each and those of Iqāma only once is an incident that took place at the same time as the consultation in which the blowing of horn was suggested, but later on. That is to say that the hadīth has put two incidents together only for the sake of gravity of narration.

CHAPTER III

(The clauses of) *Iqāma* only once excepting the clause "The prayer has indeed begun."

بَابُ الْأَقَامَةِ وَاحِدَةً إِلَّا قَوْلَهُ قَدْ

قَامَتِ الصَّلَاةُ ☆

(R. 180) Anas reported . . . (Repetition of H. 398).⁶⁵⁹

(م - ١٨٠) عَنْ أَنَسٍ (متكرر ٣٩٨)

CHAPTER IV

The excellence of sounding the call to prayer.

بَابُ فَضْلِ التَّأْذِينِ ☆

H. 399. Abū Hurayrah reported that the Prophet, ^{peace and blessings of Allah be upon him} said, "When the call is made for prayer the Satan flees turning his back.⁶⁶⁰ It is for him a sound of *helter-skelter* so that he may not hear the call to prayer⁶⁶¹ and when the call is finished he advances till when the call to *Iqāma* is sounded he retreats turning his back till when the call to *Iqāma* is finished he advances again till he casts evil suggestions between man and his self saying: 'Remember this and remember that such as he did not remember till the man is in such

٣٩٩ - عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ إِذَا نُودِيَ لِلصَّلَاةِ أَدْبَرَ الشَّيْطَانُ لَهُ ضُرَاطٌ حَتَّى لَا يَسْمَعَ التَّأْذِينَ فَإِذَا قُضِيَ الْإِنْدَاءُ أَقْبَلَ حَتَّى إِذَا تَوَبَّ بِالصَّلَاةِ أَدْبَرَ حَتَّى إِذَا قُضِيَ التَّوْبُّ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ يَقُولُ أَذْكَرُ كَذَا أَذْكَرُ كَذَا لِمَا لَمْ يَكُنْ يَذْكَرُ حَتَّى يَظَلَّ الرَّجُلُ

659. The words of this ḥadīth are the same as that of R. 179 excepting that we do not find the words "Excepting *Iqāma*".

660. The devil fleeing from the *Adhān* will become understandable to us if we see it in the light of our experience of how the touches of the sun's rays kill the various germs of diseases or how the foul and unhealthy atmosphere of a closed room disappears with the fresh air let in by the opening of the doors and the windows. Also the proclamation of the principal clause of our creed in a loud voice removes from the minds of the believers the moral, mental and physical lethargy which naturally comes upon them in the course of their preoccupations of their worldly life.

661. *Durāt* is the sound of emission of wind from anus. But satan is a non-human being and so it can not be applied to him literally. This may be taken to express Satan's utter bewilderment on listening the call to prayer as it aims at disgracing and humiliating him and announces the all-powerfulness of God. In *Fath al-Bārī* this word has been taken to mean "extremity of speed while fleeing." It also means scoffing at and to disgrace. The word occurred in a ḥadīth in-na-hū Su-i'la a'n shay-i'n fa-ad-ra-ta bis-sā-i-li [He (the Prophet) was asked a question. He disapproved and disliked the question]. Ibn Athīr explains the word *fa-ad-ra-ta* as "the Prophet disapproved and disliked the question". While explaining it further, he says that this word also applies to a person who in order to scoff at and to belittle other person brings out a sound from his lips similar to that of emission of wind from anus. So the word *Durāt* can also be taken to mean that the Satan tries to scoff at and disregard the call to prayer.

a condition that he does not know how much he has prayed'.⁶⁶²

لَا يَدْرِي كَمْ صَلَّى ☆

CHAPTER V

Raising the voice in call to prayer and 'Umar ibn 'Abdul 'Aziz said, "Sound the call to prayer in a simple manner or else get away from us."⁶⁶³

بَابُ رَفْعِ الصَّوْتِ بِاللِّدَاءِ وَقَالَ عُمَرُ
بْنُ عَبْدِ الْعَزِيزِ إِذْ كَانَ سَمْحًا وَالْأَمْرُ
فَاعْتَرَلْنَا ☆

H. 400. 'Abdullāh ibn 'Abdur Raḥmān al-Ansārī and also Māzinnī reported on his father's authority that Abū Sa'id al-Khudrī said to him, "I see you are fond of goats and woods, so when you are in the midst of your goats or in your woods sound the call to prayer and make your voice loud in this call, for surely the Jinn and the men and anything does not hear the limit of the voice of a Mu'adhḥin but he will bear witness for him on the Day of Resurrection;⁶⁶⁴ Abū Sa'id said, 'I have heard this from the Messenger of Allāh,

٤٠٠ - عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ
الْأَنْصَارِيِّ ثُمَّ الْمَازِنِيِّ عَنْ أَبِيهِ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ
قَالَ لَهُ إِنِّي أَرَاكَ تَحِبُّ الْغَنَمَ وَالْبَادِيَةَ
فَإِذَا كُنْتَ فِي غَنَمِكَ أَوْ بِأَدْبَتِكَ فَادْنُ
لِلصَّلَاةِ فَارْفَعْ صَوْتَكَ بِاللِّدَاءِ فَإِنَّهُ لَا
يَسْمَعُ مَدَى صَوْتِ الْمُؤَدِّنِ جَنَّ وَلَا إِنْسٍ
وَلَا شَيْءٍ إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ
قَالَ أَبُو سَعِيدٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ

peace and blessings' of Allah be upon him .

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

662. From this we can infer that when profane thoughts invade the mind in the course of prayer said in silence one can very well recite the words of prayer in a comparatively loud voice, since we are told that the reciting aloud of the *adhān* and the *Iqāma* makes the devil flee.

663. The man was sounding the *Adhān* in a musical tune and was prevented from doing so by 'Umar ibn 'Abdul 'Aziz. The reason is that in giving the call the form of a singing takes away from it the touch of solemnity which should not accompany such a call and is calculated to touch other chords of the mind than the one of devotion. This point has been missed by the followers of some great religions of the world who not only transformed the prayer into regular sounds but also say their prayers in the accompaniment of the musical instruments. This shows their ignorance of the fact that although the emotional side of man lies very close in his devotional side they are still two different things altogether.

664. The words *nor anything else* in this ḥadīth have been taken to mean by some the angels. The Jinn and the men and the other things of the universe bearing witness on the Day of Resurrection means eternal impressions which they are bound to take, whether favourable or otherwise, as the case may be, of the sound of the *Adhān*.

CHAPTER VI

Refraining from the shedding of blood on account of call to prayer.

H. 401. Anas reported on the authority of the Prophet, peace and blessings of Allah be upon him, "When he (the Prophet), would attack a people along with us, he would not direct us to attack till it would be dawn and he would look on so; if he heard the *Adhān* he would withhold and if he did not hear the *Adhān* he would fall on them" (and the rest of the ḥadīth is continued in H. 266).⁶⁶⁵

بَابُ مَا يُحَقَّنُ بِالْأَذَانِ مِنَ الدِّمَاءِ ☆

٤٠١- عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا غَزَابَنَا قَوْمًا لَمْ يَكُنْ يَغْزُونَا حَتَّى يُصْبِحَ وَيَنْظُرَ فَإِنْ سَمِعَ إِذَا نَا كَفَّ عَنْهُمْ وَإِنْ لَمْ يَسْمَعْ إِذَا نَا أَغَارَ عَلَيْهِمْ (وَمَرَّ بِأَيِّ الْحَدِيثِ فِي ٢٦٦)

CHAPTER VII

What is one to say when one hears the call of the Mu'adhhdhin.

H. 402. Abū Sa'īd al-Khudrī reported that the Messenger of Allah peace and blessings of Allah be upon him said, "When you hear the *Adhān* you should say like what the Mu'adhhdhin says."

بَابُ مَا يَقُولُ إِذَا سَمِعَ الْمُنَادِيَ ☆

٤٠٢- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ ☆

H. 403. Isā Ibn Ṭalḥa reported that he heard Mu'āwīya say one day like what the Mu'adhhdhin say up to the

٤٠٣- عَنْ عَيْسَى بْنِ طَلْحَةَ أَنَّهُ سَمِعَ

665. In such reports, we must bear in mind that the causes of the Prophet's expeditions are not detailed. We, however, must bear in mind that the Prophet never attacked any people without these latter first threatening the Prophet and his followers with extermination as is implied in the Qur'ānic announcement: "Fight in the way of Allāh against those who have declared war on you."

As for the Battle of Khaybar itself the Prophet's attack on the Jews of the place was not unprovoked. These people were busily engaged in preparations for war and in creating trouble for the Prophet. It is another thing that the Prophet attacked them before they proved too strong for him. The precaution of not attacking a people if the sound of *Adhān* is heard from their quarters shows that it was a rule with the Prophet not to engage in warfare with a people so long as they allowed religious freedom to the minority of believers living in that State. In other words, the object of all Islamic warfare is the establishment of complete religious freedom in all the States of the world.

letters saying : "And I bear witness that Muḥammad is the Messenger of Allah."⁶⁶⁷

مُعَاوِيَةَ يَوْمًا فَقَالَ بِمِثْلِهِ إِلَى قَوْلِهِ
أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ ☆

H. 404. Yaḥya said, "Some of my brothers narrated to me that when the Mua'dhdhin said 'Come to prayer' he (Mu'āwiya) said : 'There is no refuge and no power excepting with Allāh,' and he (Mu'āwiya) said, 'Thus have we heard it from your Prophet, ^{peace and blessings of Allāh be upon him,} say.'"⁶⁶⁸

٤٠٤ - قَالَ يَحْيَى وَحَدَّثَنِي بَعْضُ
أَخَوَانِنَا أَنَّهُ قَالَ لَمَّا قَالَ حَى عَلَى الصَّلَاةِ
قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَقَالَ مَكَّدًا
سَمِعْنَا نَبِيَّكُمْ ﷺ يَقُولُ ☆

CHAPTER VIII

Praying at the time of Adhān.

بَابُ الدُّعَاءِ عِنْدَ الدُّعَاءِ ☆

H. 405. Jābir ibn 'Abdullah reported that the Messenger of Allāh ^{peace and blessings of Allāh be upon him,} said, "One who says when he hears the Adhān, 'O Allāh, the Lord of this perfect call ⁶⁶⁹ and established prayer, give to Muḥammad nearness and excellence

٤٠٥ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ مَنْ قَالَ حِينَ يَسْمَعُ الدُّعَاءَ
اللَّهُ رَبُّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ
الْقَامَّةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ

666. The remaining portion of this ḥadīth bears upon the battle of Khaybar which has already been stated in H. 267. Here only a part of this ḥadīth has been stated briefly in the following words : "He said, 'We marched out towards Khaybar and we reached that place by night and when it was morning time and the Prophet did not hear any sound of Adhān he mounted on his horse and I mounted behind Abū Taiḥa and my feet were touching the feet of the Prophet, peace and blessings of Allāh be upon him.' He (Anas) said, 'And they (the Jews of Khaybar) came out to us with their baskets and their spades and when they saw the Prophet, peace and blessings of Allāh be upon him, they said, "By God, it is Muḥammad and a whole army."' He (Anas) said, 'So when the Messenger of Allāh, peace and blessings of Allāh be upon him, saw them, he said, "Allāh is great. May destruction befall Khaybar, assuredly when we come to the plains of a people the morning becomes inauspicious for those who were warned."'"

667. This is completed in the report that follows.

668. That is to say, the Prophet used to repeat the words of Adhān when he would hear it excepting that in response to a clause "Come to the prayer and come to success," He would say, "There is no ability nor power excepting in Allāh." This was to say that the power of action must come from God Who is the source of all powers. Some people have suggested that in response to the clause "Come to success" one should say : "What Allāh wills (Mā shā Allāh)."

and raise him to position of great glory which Thou hast promised him,' for him my intercession becomes due on the day of resurrection."

وَابْعَثَهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتُهُ حَلَّتْ
لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ ☆

CHAPTER IX

*Casting lots for call to prayer and it has been related that some people differed in the matter of calling to prayer, so Sa'd cast lots between them.*⁶⁷⁰

بَابُ الْأَسْتِهَامِ فِي الْأَذَانِ وَيَذَكَّرُ أَنْ

قَوْمًا اِخْتَلَفُوا فِي الْأَذَانِ فَافْرَعُ بَيْنَهُمْ سَعْدٌ ☆

H. 406. Abū Hurairah reported that the Messenger of Allah, peace and blessings of Allah be upon him said, "Had the people known what is the call to prayer and the first line in the congregational prayer and they could not get (any means to decision) excepting that they cast lots on it they would surely

٤٠٦ - عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ

قَالَ لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ

الْأَوَّلِ ثُمَّ لَا يَجِدُونَ إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ

لَا سَتَهُمُوا وَلَوْ يَعْلَمُونَ مَا فِي التَّهَجِيرِ

669. In this ḥadīth which gives us the prayer that is to be offered on hearing the Adhān, this call has been called a perfect call which in fact it is. It is no mere call to prayer but prefaced by recapitulation of the very object of human life and the principles that are to govern it. In a way it is re-proclamation and preaching of the fundamental rules of religious life and as such has no parallel and cannot be improved upon and replaced by any other call that can be devised for this purpose. We have already analysed this call clause by clause and need not repeat what we have said. Only one thing we may stress in passing and that is the proclamation of the fact of the Prophethood of Muḥammad. If this call is perfect and hence final, so is to be the Prophethood of Muḥammad. The power of spiritual redemption that is embedded in this Prophethood is inexhaustable. Whatever the lapses of the Muslims or of humanity at large, the prophetic mission of Muḥammad has the power to remedy them. Note that no spiritual figures are to appear to push the mission of Muḥammad forward but such figures will be only a self-enfoldment of the mission and the spiritual powers of Muḥammad's Prophethood. The system of Mujaddidship that is to carry on the work of spiritual redemption of humanity after the departure of physical Muḥammad from the world is nothing but a continuation of Muḥammad's prophethood. So Muḥammad continues to be the Prophet in spite of the regular appearance for the reformation of humanity of great spiritual figures called Mujaddids with additional titles sometimes such as Mahdi and Promised Messiah. Another point to be noted in passing is that the Adhān not only underlines the underlying principles of the faith but it also suggests the line along which the object of religion can be achieved, that is to say, it gives us a hint as to the practical application of those principles in our life. For instance, it gives us that the practical life in religion is to start with devotional practices called Ṣalāh. Still another point to be noted in connection with the prayer after the Adhān is that it has been called *Asalāt al-Qā'imā*, that is a prayer that is well grounded and well established in life. This implies the prayer and its further entering the very core of our conscientiousness and thus permeating our whole being. The word *Rabb* in this prayer has the meaning of its own. *Rabb* is He Who not only creates a thing or a system but leads it gradually step by step towards perfection. In this way it is a forecast of the future of the system of Islam inasmuch as it predicts the increasing popularity and success of this religious system in the world. Alongside with this there is a prayer here also for the Prophet and

cast lots and had they known what is in appearing early for Zuhr prayer they would have raced with one another for it and had they known what is in the 'Ishā' and morning prayers they would come to these even if on their knees."

لَا سَبَقُوا إِلَيْهِ وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ
وَالصُّبْحِ لَا تَوَهَّمَا وَلَوْ حَبِوًّا ☆

CHAPTER X

Talking in the course of calling to prayer and Sulaiman ibn Surad talked in the course of his Adhān and Ḥasan said, "There is no harm if one laughs while one is sounding the call to prayer or calling out to Iqamah."⁶⁷¹

بَابُ الْكَلَامِ فِي الْأَذَانِ وَتَكَلُّمِ سُلَيْمَانَ
بْنِ صُرَدٍ فِي آذَانِهِ وَقَالَ الْحَسَنُ لَا بَأْسَ
أَنْ يَضْحَكَ وَهُوَ يُؤَذِّنُ أَوْ يُقِيمُ ☆

H. 407. 'Abdullah ibn Ḥarith reported, "Ibn 'Abbas delivered to us a sermon on a muddy day and when the Mu'adhhdhin came to the clause, 'Come to the prayer', he ordered him that he should call aloud to people, 'Say your prayers in your own dwellings', so the people looked

٤٠٧ - عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ
خَطَبَنَا ابْنُ عَبَّاسٍ فِي يَوْمٍ رَزَغَ فَلَمَّا بَلَغَ
الْمُؤَذِّنَ حَتَّى عَلَى الصَّلَاةِ فَأَمَرَهُ أَنْ يَنَادِيَ
الصَّلَاةَ فِي الرِّحَالِ فَنَظَرَ الْقَوْمُ بَعْضُهُمْ إِلَى

his Mission. This is a lesson in *Tauhid*. Even after God has, out of His own mercy, sent us the perfect Book and perfect example, it is for us to pray earnestly to God for the continuity of this mercy, to the fulfilment of the mission of Muḥammad. Even after the decisions taken by God for our salvation and redemption it is incumbent upon us to pray for consummation of such decisions. This is a higher form of spiritual understanding. In praying for the Prophet's advancement in his spirituality we express our faith in the interminability of all spiritual progress. Implied in this is also the idea that this advancement of the Prophet's nearness to God is to be reflected on the physical plain in the form of spiritual advancement of his followers and its recognition by the world at large. Thus the Prophet is to be the sole interceder between humanity and God since his appearance in this world.

670. This is about Sa'd ibn Abi Waqqās who led the army of Islam in the Battle of Qadsia against the Persians during the Caliphate of the Second Caliph 'Umar. In this battle the official Mu'adhhdhin was wounded and as many were the candidates for this vacant post, Sa'd had to decide the case by casting of lots. It is to be remembered in this connection that Mu'adhhdhinship in those days was an honorary post.

671. The idea is that whereas talking about mundane things or laughing invalidates prayer, neither of these invalidates the Adhān or the Iqamah. Of course it is neither decent nor desirable to indulge in this sort of thing unless it becomes unavoidable or unmanageable.

at one another at which he said, 'One who was better than him had done this and surely this (Jumu'ah prayer) is obligatory.'⁶⁷²

بَعْضٍ فَقَالَ فَعَمَلٌ هَذَا مِنْهُ هُوَ خَيْرٌ مِنْهُ
وَإِنَّمَا عَزْمَةٌ ☆

CHAPTER XI

The Adhan sounded by a blind man when there is someone to inform him.

بَابُ إِذَانِ الْأَعْمَى إِذَا كَانَ لَهُ مَنْ

يُخْبِرُهُ ☆

H. 408. 'Abdullah reported that the Messenger of Allah, ^{peace and blessings of Allah be upon him} said, "Surely Bilal sounds the call to prayer when it is still night to eat and drink unless Ibn Umm Maktūm sounds the *Adhan*". He (reporter) said, "And he was a blind man who would not sound the call to prayer until he was told, 'It is morning, it is morning.'⁶⁷³

٤٠٨- عَنْ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ

أَنَّ بِلَالَ يُؤَدِّنُ بَلِيلَ فَاكُلُوا وَاشْرَبُوا حَتَّى

يُنَادِيَ ابْنَ أُمِّ مَكْتُومٍ قَالَ وَكَانَ رَجُلًا أَعْمَى

لَا يُنَادِي حَتَّى يُقَالَ لَهُ أَصْبَحَتْ

أَصْبَحَتْ ☆

672. The real position is this. Ibn 'Abbās was to lead the Jumu'ah prayer and to deliver the sermon. But it was a rainy day when the streets had become muddy and slippery. In the *Adhān* there is the clause "Come to the prayer" and in the Qur'ānic ordinance on Jumu'ah prayer there is the clause "And when call is sounded for prayer on Friday you should hasten towards remembrance of Allah." In view of the Qur'ānic ordinance every believer must respond to the call for prayer and hasten towards the mosque. If he fails to do so, the implication is that he commits a sin. That is why Ibn 'Abbās issued the order that in the course of *Adhān* the people should be asked to stay in their homes and offer their prayers in their respective places. Relevant to this question is a report of 'Abd al-Razzāq that the Mu'adhḥin of the Prophet, while sounding the call to prayer one extremely cold night, after he had uttered the words, "The prayer is better than sleep," a clause peculiar to the morning call, added the words "Whoever stays home there is no harm in it." The words "One who is better than him" refer to the Holy Prophet.

673. Bilāl was the permanent Mu'adhḥin of the Holy Prophet. It seems he used to sound a special *Adhān* in the month of Ramadhān sometime before the *Adhān* for the morning prayer. The purpose of this *Adhān* as Ibn Mas'ūd reports that has already been discussed shows "So that he may cause return of those among you who were engaged in their prayer and so that he may give a notice to those of you who are in sleep." "Causing the praying one's to return", means to make them go home for their meal before dawn and "to give notice to the sleeping one's" means to alert them for the approaching time of prayer. Ibn Umm Maktūm's *Adhān* used in those days to be the real *Adhān* for the Fajr prayer and he would not sound this call unless people told him that it was dawn because he was a blind man. Implied in this ḥadīth is the idea that cessation of eating and drinking is to begin only after the appearance of dawn. As a matter of fact, we find in the Qur'ān itself that this eating and drinking is to be stopped only when the brightness of the morning is properly visible as is evident from the use of the words "Until the whiteness of the morning becomes quite patent to you."

CHAPTER XII

Sounding call to prayer after the day-break.

بَابُ الْأَذَانِ بَعْدَ الْفَجْرِ ☆

H. 409. Hafsa reported that the Messenger of Allah, peace and blessings of Allah be upon him, when the Mu'adhhdhin sat down in the morning (after the Adhan) and the day broke, said two light Rak'ats of prayer before the congregational prayer started.

٤٠٩ - عَنْ حَفْصَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اعْتَكَفَ الْمُؤَذِّنُ لِلصُّبْحِ وَبَدَأَ الصُّبْحُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ تَقَامَ الصَّلَاةُ ☆

H. 410. 'A'isha, may Allah be pleased with her, reported, "The Prophet, peace and blessings of Allah be upon him, said two light Rak'ats of prayer between the call to morning prayer and the starting of Iqamah."

٤١٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا كَانَ النَّبِيُّ ﷺ يُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ الْأَدَاءِ وَالْإِقَامَةِ مِنْ صَلَاةِ الصُّبْحِ ☆

(R. 181) 'Abdullah ibn 'Umar reported.⁶⁷⁴ (Repetition of H. 408).

(م - ١٨١) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ (متكرر ٤٠٨)

CHAPTER XIII

The call to prayer before the day-break.

بَابُ الْأَذَانِ قَبْلَ الْفَجْرِ ☆

H. 411. 'Abdullah ibn Mas'ud reported on the authority of the Prophet, peace and blessings of Allah be upon him, that he said, "The Adhan of Bilal should by no means prevent any of you or anyone among you from taking his meal before day-break, for surely he sounds the

٤١١ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ لَا يَمْنَعَنَّ أَحَدَكُمْ أَوْ أَحَدًا مِنْكُمْ إِذَا نَادَى بِلَالٍ مِنْ سَحُورِهِ فَإِنَّهُ يُؤَذِّنُ أَوْ ينادي بِلَالٍ لِيَرْجِعَ قَائِمَكُمْ وَلِيَنْبِئَكُمْ نَائِمَكُمْ وَلَيْسَ أَنْ

674. In this the same report of Ibn 'Umar has been repeated only after the point "Until Ibn Umm Maktum sounds the call to prayer".

Adhan or sounds the call at night so that he may induce those who are engaged in (midnight) prayers to return and so that he may wake up the sleeping ones among you while it is not yet the day-break or the morning"; and he (the Prophet) ^{peace and blessings of Allah be upon him}, said, indicating with his two fingers first raising them upward and then lowering them downwards, "Until it becomes like this" and Zuhair said, "(The Prophet spoke) with the help of his two forefingers one of these two placed over the other and then he stretched these two towards his right and towards his left."⁶⁷⁵

(R. 182) 'Ā'isha reported⁶⁷⁶
(Repetition of H. 408).

يَقُولُ الْفَجْرُ أَوْ الصُّبْحُ وَقَالَ بِأَصَابِعِهِ

وَرَفَعَهَا إِلَى فَوْقٍ وَطَاطَأَ إِلَى اسْفَلٍ حَتَّى يَقُولَ

هَكَذَا وَقَالَ زُهَيْرٌ بِسَبَابَتَيْهِ أَحَدَهُمَا فَوْقَ

الْآخَرَى ثُمَّ مَدَّهُمَا عَنْ يَمِينِهِ وَشِمَالِهِ ☆

(م - ١٨٢) عَنْ عَائِشَةَ (مُتَكَرَّر ٤٠٨)

CHAPTER XIV

What should be the interval between the Adhan and Iqamah.

H. 412. 'Abdullah ibn Mughaffal al-Muzanny reported that the Messenger of Allah, ^{peace and blessings of Allah be upon him} said: "Between the two calls there is a prayer three times (adding "For whosoever likes)."⁶⁷⁷

(R. 183) Anas ibn Malik reported⁶⁷⁸
. . . . (Repetition of H. 345).

بَابُ كَيْفِ بَيْنِ الْأَذَانِ وَالْإِقَامَةِ ☆

٤١٢ - عَنْ عَبْدِ اللَّهِ ابْنِ مُغْفَلِ الْمَزْنِيِّ

أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ بَيْنَ كُلِّ أَذَانٍ

صَلَاةٌ ثَلَاثًا لِمَنْ شَاءَ ☆

(م - ١٨٣) عَنْ أَنَسِ بْنِ مَالِكٍ (مُتَكَرَّر ٣٤٥)

675. The words *Yaqūl al-Fajr* mean, "the morning has clearly appeared." While uttering these words the Prophet appears to have raised his fingers to indicate that the real morning time is not when the brightness is seen going from below the horizon towards the middle of the sky in a line but when the brightness is seen to cover the horizon from right hand to the left across.

676. The words of this *ḥadīth* are the same as those of the unnumbered report of 'Abdullāh ibn 'Umar preceding H. 408.

677. The two *Adhāns* mean the real *Adhān* and the *Iqāmah*. The meaning of this *ḥadīth* is that there should be such an interval between the *Adhān* and the *Iqāmah* as to make it possible for a man to say two *Rak'ats* of prayer if he so desires. A further clarification of this report is found in its repetition preceding H. 413 where the words, "Between every two *Adhāns* there is a prayer" are repeated twice and this is followed by the words, "Then he said this the third time" and added "For one who likes".

678. In this repetition of H. 345 the words are a little different such as "When the *Mu'adhḥin* used to sound the call to prayer a section of the companions of the Prophet, peace and

CHAPTER XV

On who waits for the "Iqamah"

بَابُ مَنْ اِنْتَظَرَ الْاِقَامَةَ ☆

(R. 184) 'Ā'isha reported⁶⁷⁹
(Repetition of H. 410).

(م - ١٨٤) عَنْ عَائِشَةَ (مُتَكَرِّر ٤١٠)

CHAPTER XVI

Between any two calls to prayer
there is a prayer for one who likes.

بَابُ بَيْنَ كُلِّ اِذَانَيْنِ صَلَاةٌ

لِمَنْ شَاءَ ☆

(R. 185) 'Abdullah ibn Mughaffal reported⁶⁸⁰ (Repetition of H. 412).

(م - ١٨٥) عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ (مُتَكَرِّر ٤١٢)

CHAPTER XVII

One who said that only one
Mu'adhhdhin should sound the call to
prayer in a journey.⁶⁸¹

بَابُ مَنْ قَالَ لِيُؤَذِّنَ فِي السَّفَرِ مُؤَذِّنٌ

وَاحِدٌ ☆

H. 413. Malīk ibn Huwairith reported, "I went to the Prophet,
peace and blessings of Allāh be upon him, with some people of

٤١٣ - عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ

أَتَيْتُ النَّبِيَّ ﷺ فِي نَفَرٍ مِنْ قَوْمِي فَأَقَامَنَا

blessings of Allāh be upon him, used to rush towards the pillars till the Prophet, peace and blessings of Allāh be upon him, would come out and they used to pray like this before the Maghrib and there would be very little interval between the Aḡhān and the Iqāmah. The words *Lam yakun байна Iqāmati Shayun*" are the idiomatic expression to indicate that there would be very little time between the two so much that only two Rak'ats of prayer could somehow be said in their interval.

679. In this repetition of H. 410 there are some additional words to be found: "The Messenger of Allāh, peace and blessings of Allāh be upon him, would get up when the Mu'adhhdhin would be silent after the first call to prayer in the morning prayer and would say two light Rak'ats of prayer before the morning prayer after the dawn would be clear in appearance, then he would lie down on his right side until the Mu'adhhdhin would come to him for the Iqāmah." This lying down for a while was for a short rest after his midnight prayers prolonged till the morning and was also meant as a plea for time allowed for people to gather.

680. See our Note No. 677.

681. In a journey, therefore, there should be only one Mu'adhhdhin to sound the call to prayer. This is, however, no peculiarity of journey conditions. Even at home there is always one man appointed for this purpose generally. As a matter of fact, the ḥadīth that is cited in this connection has nothing to do with the journey because the Prophet is reported to have said that this procedure should be adopted when the people have returned to their homes. The title of the chapter, therefore, should not be regarded as confining its meaning to journey conditions.

my community and we stayed at his house for twenty nights and he was very merciful and tender-hearted⁶⁸²; so when he found our attachment to our families he said, 'Go back and remain among them and teach them and say your prayers and when the time for prayer comes one of you should sound the call of prayer for you and the eldest among you should act as your Imam.' ”

عِنْدَهُ عَشْرِينَ لَيْلَةً وَكَانَ رَحِيمًا رَفِيقًا فَلَمَّا
رَأَى شَوْقَنَا إِلَىٰ أَهْلِينَا قَالَ ارْجِعُوا
فَكُونُوا فِيهِمْ وَعَلِّمُوهُمْ وَصَلُّوا فَإِذَا
حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ
وَلْيُؤْمَرْكُمْ أَكْبَرُكُمْ ☆

CHAPTER XVIII

*Adhan and Iqamah for the travellers when they are many in number and likewise at 'Arafa and Muzdalifa*⁶⁸⁴ *and the Mu'adhdhin's saying "The prayer be said in the dwellings" in a cold and rainy night.*

بَابُ الْأَذَانِ لِلْمَسَافِرِ إِذَا كَانُوا جَمَاعَةً
وَالْإِقَامَةَ وَكَذَلِكَ بِعَرَفَةَ وَجَمْعٍ وَقَوْلِ
الْمُؤَذِّنِ الصَّلَاةَ فِي الرَّحَالِ فِي اللَّيْلَةِ الْبَارِدَةِ
أَوْ الْمَطِيرَةِ ☆

(R. 186) Abū Dhar reported
(Repetition of H. 360).⁶⁸⁵

(م - ١٨٦) عَنْ أَبِي ذَرٍّ (مُتَكَرِّرٌ ٣٦٠)

682. This incident relates to the time when the Prophet, threatened by Christian invasion from the North, was extremely busy in making preparations for an expedition called "The Battle of Tabuk". He was not only bearing the burden at this moment of a whole kingdom but was also passing anxious times on account of constant warfare. Under such circumstances a man is inclined to be excited and somewhat bitter. But, as this ḥadīth shows his genial human sympathy and courtesy and tender-heartedness was not in the least affected by his preoccupations with the State affairs.

683. The ḥadīth that has been cited under this head goes to prove that in journey both *Adhān* and *Iqāmah* are to be sounded for congregational prayers, but there is no prohibition in them against the *Adhān* in the case of one individual saying his prayer while on a journey. There is of course a saying of Ibn 'Umar to be found in some collections of ḥadīth to the effect that the individual man saying his prayer alone should only say *Iqāmah*. This, however, is not supported by any ḥadīth of the Prophet. A report of Abū Sa'd al-Khudrī which is to be found in a later chapter speaks of preference given to the *Adhān* in the case of a man's saying his prayer alone and this is the view of Abū Hanīfah, Shāfi' and Ahmad, three great Imāms of Fiqh. As for *Iqāmah* in the case of the individual man saying his prayer alone, there is no difference of opinion.

684. These two places are 'Arafa and Muzdalifa. In the former the Zuhr and 'Asr prayers are said together at a time and the latter Maghrib and 'Ishā' are combined at the time of Hajj and in both these cases *Adhān* and *Iqāmah* have to be sounded.

(For foot note No. 685 see next page)

H. 414. Mālik ibn Huwairith reported, “Two men came to the Prophet, ^{peace and blessings of Allah be upon him,} intending on journey and the Prophet, ^{peace and blessings of Allah be upon him,} said “When you two go out you should sound the call of prayer and then say the *Iqāma*, then the elder among you should act as your *Imām*.⁶⁸⁶

٤١٤ - عَنْ مَالِكِ بْنِ حُوَيْرِثٍ قَالَ أَتَى

رَجُلَانِ النَّبِيَّ ﷺ يُرِيدَانِ السَّفَرَ فَقَالَ

النَّبِيُّ ﷺ إِذَا أَنْتَمَا خَرَجْتُمَا فَأَذِّنَا ثُمَّ أَقِيمَا

ثُمَّ لِيُؤْمَكُمَا أَكْبَرَكُمَا ☆

(R. 187) Malik reported (Repetition of H. 413).⁶⁸⁷

(م - ١٨٤) عَنْ مَالِكٍ (مُتَكَرِّرٌ ٢١٣)

H. 415. Nafi' reported, “Ibn 'Umar sounded the call of prayer on one cold night at *Dhajnan*; then he said, “Say your prayers in your dwellings” and he told us that the Messenger of Allah, ^{peace and blessings of Allah be upon him,} used to order a *Mu'adhdhin* to sound the call for prayer and then say at the end of it, “Hear, say your prayers in your dwellings” on a

٤١٥ - عَنْ نَافِعٍ قَالَ أَذَّنَ ابْنُ عُمَرَ فِي

لَيْلَةٍ بَارِدَةٍ بِضَجْعَانَ ثُمَّ قَالَ صَلُّوا فِي

رِحَالِكُمْ وَأَخْبَرَنَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ

يَأْمُرُ مُؤَذِّنًا يُؤَذِّنُ ثُمَّ يَقُولُ عَلَى آثَرِهِ

أَلَا صَلُّوا فِي الرِّحَالِ فِي اللَّيْلَةِ الْبَارِدَةِ

685. In the repetition of H. 360 there is only a slight difference in the wording. There is no specific mention of *Zuhr* prayer here and the words after the word “hell” are missing.

686. This shows that even two persons can constitute a congregation for prayer.

cold or rainy night or while on a journey.”⁶⁸⁹

(R. 188) Abū Juhaifa reported⁶⁸⁹
 (Repetition of H. 271).⁶⁹⁰

☆ أَوْ الْمَطِيرَةَ فِي السَّفَرِ

(م - ١٨٨) عَنْ أَبِي جُحَيْفَةَ (مُتَكَرَّر ٢٤١)

CHAPTER XIX

Should a Mu'adhdhin turn his face this way or that way and should he turn his look in other directions in the course of Adhan ? and it is related of Bilāl that he put his two fingers in his two ears and Ibn 'Umar would not put his fingers in his ears ; and Ibrahim said, "There is no harm that call to prayer is sounded without any ablution" ; and Alā said, Ablution is necessary and a practice of the Prophet ; and 'A'ishā said, "The Prophet, peace and blessings of Allah be upon him used to remember Allāh at all times."

بَابُ هَلْ يَتَّبِعُ الْمُؤَذِّنُ فَاهُ هَهُنَا

وَهَهُنَا وَهَلْ يَلْتَفِتُ فِي الْأَذَانِ وَيَذْكُرُ عَنْ

بِلَالٍ أَنَّهُ جَعَلَ أَصْبَعَيْهِ فِي أُذُنَيْهِ وَكَانَ ابْنُ

عُمَرَ لَا يَجْعَلُ أَصْبَعَيْهِ فِي أُذُنَيْهِ وَقَالَ

إِبْرَاهِيمُ لَا بَأْسَ أَنْ يُؤْذَنَ عَلَى غَيْرِ وُضُوءٍ

وَقَالَ عَطَاءُ الْوُضُوءُ حَقٌّ وَسُنَّةٌ وَقَالَتْ

عَائِشَةُ كَانَ النَّبِيُّ ﷺ يَذْكُرُ اللَّهَ عَلَى

كُلِّ أَحْيَانِهِ ☆

687. The words of this repetition of H. 418 are "Mālik reported, We went to the Prophet, peace and blessings of Allāh be upon him, and we were young men of about the same age and we stayed with him for 20 days and nights and the Messenger of Allāh, peace and blessings of Allāh be upon him, was very kind and tender-hearted. So when he felt that we were desirous of returning to our respective families or were eager for it he asked us whom we had left behind (in our homes). So we told him (all about it) and he said, "Return to your people and stay among them and teach them and enjoin them" (and the narrator further said) "And they mentioned certain things which either I have preserved in my memory or have not ;" (and the Prophet continued) "And pray as you have seen me pray and when the prayer time comes one of you should sound the call of prayer for you and the eldest of you should act as the leader in prayer."

688. The words of this ḥadīth show that the clause "Say your prayer in your dwellings" should be said at the end of the Adhān. This is a report found in the collection of *Muslim* which says, "He should say at the end of his call." In H. 409 we have seen that Ibn Abbas asked the Muadhdhin to announce the clause "Sallū fi 'riḥāli" in the place of the clause, "Ḥayya 'alās Salāh" (come to the prayer). This apparent conflict can be resolved if we consider the fact that the clause "Ḥayya 'alās-Salāh" is in a way the end of the call. The sense of the ḥadīth is that one is to be excused if one fails to join the congregation for severe cold or rain or tiredness following a long journey.

689. We are given here only a fragment of H. 271 and the words are, "I say the Messenger of Allāh, peace and blessings of Allāh be upon him, when Bilāl came out with a spearhead and fixed it in front of the Messenger of Allāh, peace and blessings of Allāh be upon him, at Abṭāh and sounded the call for Iqāma.

H. 416. Abū Juhaiḥa reported that he saw Bilal sounding the call of prayer, "So I began to follow him as he turned his face this way and that way in the Adhan."

٤١٦ - عَنْ أَبِي جُحَيْفَةَ أَنَّهُ رَأَى بِلَالَ
يُؤَدِّنُ فَجَعَلَتْ أَتْبَعُ فَأُهِمْنَا وَهَمْنَا

☆ بِالْأَذَانِ

CHAPTER XX

A man's saying "Fātatnā al-ṣalātu" (we missed the prayer) and Ibn Sirīn disliked that one should say "Fātatnā al-ṣalātu," and he should say "Lam nudrik" (we could not be in time for it) and the saying of the Prophet, ^{peace and blessings of Allah be upon him,} is the most correct.⁶⁹⁰

بَابُ قَوْلِ الرَّجُلِ فَاتَتْنَا الصَّلَاةُ وَكَرِهَ
ابْنَ سِيرِينَ أَنْ يَقُولَ فَاتَتْنَا الصَّلَاةُ
وَلْيَقُلْ لَمْ نُدْرِكْ وَقَوْلِ النَّبِيِّ ﷺ أَصَحُّ ☆

H. 417. Abū Qatāda reported, "Once when we were saying our prayers with the Prophet, ^{peace and blessings of Allah be upon him,} all of a sudden he heard the confused sounds of people's footsteps, so when he finished the prayer he said, "What was the matter with you?" They said, "We were hurrying for the prayer." He said, "So do not do so, when you come to the prayer you should be composed and whatever you get out of prayer say it and what you miss, complete it (afterwards)."⁶⁹¹

٤١٧ - عَنْ أَبِي قَتَادَةَ قَالَ بَيْنَمَا نَحْنُ
نُصَلِّي مَعَ النَّبِيِّ ﷺ إِذْ سَمِعَ جَلْبَةَ رِجَالٍ
فَلَمَّا صَلَّى قَالَ مَا شَأْنُكُمْ قَالُوا اسْتَعْجَلْنَا
إِلَى الصَّلَاةِ قَالَ فَلَا تَفْعَلُوا إِذَا آتَيْتُمُ الصَّلَاةَ
فَعَلَيْكُمْ السَّكِينَةُ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا
فَاتَكُمْ فَانْمُوا ☆

690. The word "Faut" has been used both in the title of the chapter as well as in the ḥadīth that follows in the sense of a prayer partly or wholly missed. Imām Bukhārī's inference is that when this word has been used by the Prophet himself in this connection the protest of Ibn Sirīn has no weight.

691. This shows that if a man joins the congregation when some part of the prayer has already been said, he should stand up when the Imām has turned right and left invoking peace at the end of the prayer and continue the prayer to its completion in his own case. In other words one should say the missing part of the prayer after the congregation has finished its own.

CHAPTER XXI

What you get out of prayer say it and what you miss complete it ; Abū Qatāda reported this on the authority of the Prophet, peace and blessings of Allāh be upon him.

بَابُ مَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ

فَاتَمُوا قَالَهُ أَبُو قَتَادَةَ عَنِ النَّبِيِّ ﷺ ☆

(R. 189) Abū Hurairah reported (Repetition of H. 417).⁶⁹²

(م - ١٨٩) عَنْ أَبِي هُرَيْرَةَ (مُتَكَرِّرٌ ٤١٤)

CHAPTER XXII

When are the people to stand, when they find the Imām at the time of Iqāma ?

بَابُ مَتَى يَقُومُ النَّاسُ إِذَا رَأَوْا

الْإِمَامَ عِنْدَ الْإِقَامَةِ ☆

H. 418. Abū Qatāda reported, "The Messenger of Allāh, peace and blessings of Allāh be upon him, said, "When it is announced that the prayer is to start, do not stand up until you see me."⁶⁹³

٤١٨ - عَنْ أَبِي قَتَادَةَ قَالَ قَالَ رَسُولُ

اللَّهِ ﷺ إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي ☆

CHAPTER XXIII

One should not stand up for prayer in a hurry and he should stand up for it with composure and dignity.⁶⁹⁴

بَابُ لَا يَقُومُ إِلَى الصَّلَاةِ مُسْتَعْجِلًا

وَلِيَقُمَ إِلَيْهَا بِالسَّكِينَةِ وَالْوَقَارِ ☆

(R. 190) Abū Qatāda reported . . . (Repetition of H. 418).⁶⁹⁵

(م - ١٩٠) عَنْ أَبِي قَتَادَةَ (مُتَكَرِّرٌ ٤١٨)

282. In this repetition of H. 417 there is no mention of people running and the sound of their footsteps being heard by the Prophet. We are only given the words of the Prophet: "When you hear the Iqāma come to the prayer and it is incumbent on you that you should maintain your composure and dignity and should not make any haste, to whatever of prayer you get say it and what you had missed complete it."

998. The chambers of the Prophet had their door opening at the moque. It seems that sometimes people used to imagine that the Prophet was coming out for prayers and gave the call for Iqāma. It was for cases like this that the Prophet asked them to wait for him till he actually came and then to stand up. But for this instruction the people might be tired out while standing waiting for the Prophet to come and lead the prayer.

694. In other words there is no harm if one misses a particular rak'at in prayer. The real object is to enable the man to acquire a glimpse of the higher view of life in the course of prayer and this would be impossible of attainment if he fails to attend the prayer in state of tranquility of mind. Any kind of haste is therefore contrary to the spirit of prayer. Besides, hurrying in this way disturbs the prayer of other people. Silence of the surrounding is incidentally a prerequisite for prayer.

695. In this repetition of H. 418 the following words are found added at the end: "You should maintain your composure of mind."

CHAPTER XXIV

Can one go out of the mosque for some need?

بَابُ هَلْ يَخْرُجُ مِنَ الْمَسْجِدِ لِعَمَلَةٍ ☆

(R. 191) Abū Hurairah reported
.... (Repetition of H. 214).⁶⁹⁶

(م - ١٩١) عَنْ أَبِي هُرَيْرَةَ (مُتَكَرِّرٌ ٢١٤)

CHAPTER XXV

When the Imam says, "Be where you are," they should wait for him till he returns.

بَابُ إِذَا قَالَ الْإِمَامُ مَكَانَكُمْ حَتَّى

يَرْجِعَ أَنْتَظِرُوهُ ☆

(R. 192) Abū Hurairah reported
.... (Repetition of H. 213).⁶⁹⁷

(م - ١٩٢) عَنْ أَبِي هُرَيْرَةَ (مُتَكَرِّرٌ ٢١٣)

CHAPTER XXVI

A man's saying, "We have not said our prayer."

بَابُ قَوْلِ الرَّجُلِ مَا صَلَّيْنَا ☆

(R. 193) Jabir ibn 'Abdullāh reported
.... (Repetition of H. 393).⁶⁹⁸

(م - ١٩٣) عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ (مُتَكَرِّرٌ ٣٩٣)

CHAPTER XXVII

The Imam confronted with some need after the Iqamah.

بَابُ الْإِمَامِ تَعَرُّضٌ لَهُ الْحَاجَةُ بَعْدَ

الْأَقَامَةِ ☆

696. In this repetition of H. 218 there is a slight difference in the wording. The words: "He remembered that he was under no obligation for bath" are missing here. Even then since the Prophet had asked the people to keep to their places and left the mosque it will be inferred that there must have been some weighty reasons for this act.

697. In this repetition of H. 213, there is slight difference in wording. But the sense of this *hadith* as well as of H. 213 and the one that has just preceded it is the same. The underlying idea is that just as the Holy Prophet (peace and blessings of Allāh be upon him) had left his companions asking them to keep to their places waiting for the prayer, similarly in the case of an Imām leaving the mosque on some urgent need, the congregation should wait for his return.

698. In H. 393, we have been told that in the course of the Battle of the Ditch when 'Umar said to the Prophet (peace and blessings of Allāh be upon him) that he had not said his 'Asr prayer, the Prophet in reply said, "I have not said it either." It would appear that certain chapters of *Bukhārī* were designed to meet timely needs and the need of the present chapter arose out of the reported fact that the authority did not like the expression "We have not said our prayers." *Bukhārī* evidently wants to discredit this view.

H. 419. Anas reported, "The announcement for prayer was made and the Prophet, ^{peace and blessings of Allah be upon him} was talking privately to a man in a side of the mosque and did not stand for prayer until people had gone to sleep." ⁶⁹⁹

٤١٩ - عَنْ أَنَسٍ قَالَ أُقِيمَتِ الصَّلَاةُ وَالنَّبِيُّ ﷺ يُنَاجِي رَجُلًا فِي جَانِبِ الْمَسْجِدِ فَمَا قَامَ إِلَى الصَّلَاةِ حَتَّى نَامَ الْقَوْمُ ☆

CHAPTER XXVIII

Speaking when announcement for prayer has been made.

بَابُ الْكَلَامِ إِذَا أُقِيمَتِ الصَّلَاةُ ☆

(R. 194) Anas ibn Malik reported (Repetition of H. 419). ⁷⁰⁰

(م - ١٩٤) عَنْ أَنَسِ بْنِ مَالِكٍ (مُتَكَرِّرٌ ٤١٩)

CHAPTER XXIX

The obligatory nature of congregational prayer, and Hasan said, "If anyone's mother prevents him from the 'Ishā' prayer out of affection he should not obey her."

بَابُ وُجُوبِ صَلَاةِ الْجَمَاعَةِ وَقَالَ الْحَسَنُ إِنْ مَنَعَتْهُ أُمُّهُ عَنِ الْمَشَاءِ فِي الْجَمَاعَةِ شَفَقَةً لَمْ يَطْعَمَهَا ☆

H. 420. Abū Hurairah reported that the Messenger of Allāh, ^{peace and blessing of Allah be upon him} said, "By Him in Whose hand is my life, I intended that I should order the bringing of fuel, then I should order for the prayer that the Adhān

٤٢٠ - عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ أَمُرَ بِحَطَبٍ لِيَحْتَبَ ثُمَّ أَمُرَ بِالصَّلَاةِ

⁶⁹⁹. This shows that if the necessity arises there is no harm in some interval between Iqāmah and the prayers

⁷⁰⁰. In this repetition of H. 419 the words are: "The call Iqāmah for prayer had already been sounded when a man appeared before the Prophet, peace and blessings of Allāh be upon him, and he detained him after the sounding of the call of Iqāmah."

be called out for it, then I order a man to lead the people in prayer, then I go out to people (not coming to prayer), ⁷⁰¹ then I burn their houses on them and by Him in Whose hand lies my life, if any of them knew that he would get a thick bone or two good games he must have been present in the 'Isha' prayer." ⁷⁰²

فِيؤذَن لَهَا ثُمَّ امْرُؤٌ رَجُلًا فَيؤْمِ النَّاسُ
ثُمَّ اخْتَالَفَ إِلَى رِجَالٍ فَاحْرَقَ عَلَيْهِمْ بَيْوتَهُمْ
وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ
يَجِدُ عَرَقًا سَمِينًا أَوْ مَرْمَاتَيْنِ حَسَنَتَيْنِ
لَشَهِدَ الْعِشَاءَ ☆

CHAPTER XXX

The excellence of the congregational prayer, and Aswad, when he missed the congregational prayer, would go towards another mosque, and Anas ibn Malik went to a mosque in which the prayer had already been said so he sounded the call of prayer and announced the prayer and said his prayer in congregation. ⁷⁰³

بَابُ فَضْلِ صَلَاةِ الْجَمَاعَةِ وَكَانَ
الْأَسْوَدُ إِذَا فَاتَتْهُ الْجَمَاعَةُ ذَهَبَ إِلَى مَسْجِدٍ
آخَرَ وَجَاءَ أَنَسُ بْنُ مَالِكٍ إِلَى مَسْجِدٍ
قَدْ صَلَّى فِيهِ فَأَذَّنَ وَأَقَامَ وَصَلَّى
جَمَاعَةً ☆

701. The expression *Ukhālifa ilā Rijālin* has been interpreted in several ways. One of these only has been adopted in the translation, namely, going to the people that were absent. Another meaning has been suggested and that is "in going to people I will act contrary to the call of the prayer which was on," that is to say, "I will absent myself from the congregational prayer."

702. Extreme emphasis has been laid here on the importance of the congregational prayer. The attitude towards non-attendance is very severe in this. And yet it must be remembered that the real meaning is not to encourage the burning of the house or the looting of the property of the absentees, for the Prophet (peace and blessings of Allāh be upon him) himself never did so. He only said, "I intended." The ḥadīth ends with the statement that whereas people take all sorts of troubles to attend games and other recreations or to attend general parties they excuse themselves on various pleas from the congregational prayer. The expression *thick bone* has the same meaning as a meaty bone in English. *Mirmāt* means the arrows which are used to learn arrow-throwing. According to some authorities, it suggests a game in which the players used to throw arrows at a heap of earth and thereby marksmanship. This rebuke of the Prophet (peace and blessings of Allāh be upon him) applies with greater appropriateness to modern Muslims than to those to whom he was speaking.

703. This shows that a second congregation can take place in a mosque after the scheduled one has finished. *Baihaqi* says that Anas was accompanied by twenty persons at that time and it is for this reason that he sounded the call of prayer to enable people who might not have attended the first congregation to avail of this second one.

H. 421. ‘Abdullah ibn ‘Umar reported that the Messenger of Allah peace and blessings of Allah be upon him said, “The prayer in congregation is superior to the individual prayer by twenty-seven degrees.”

٤٢١ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ قَالَ صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعَشْرِينَ دَرَجَةً ☆

H. 422. Abū Sa‘īd reported that he heard the Prophet, peace and blessings of Allah be upon him say: “The prayer in congregation is superior to the individual man’s prayer by twenty-five degrees.” ⁷⁰⁴

٤٢٢ - عَنْ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةِ الْفَذِّ بِخَمْسٍ وَعَشْرِينَ دَرَجَةً ☆

(R. 195) Abū Hurairah reported (Repetition of H. 335). ⁷⁰⁵

(م - ١٩٥) عَنْ أَبِي هُرَيْرَةَ (مُتَكَرِّرٌ ٣٣٥)

CHAPTER XXXI

The excellence of the morning prayer in congregation.

بَابُ فَضْلِ صَلَاةِ الْفَجْرِ فِي جَمَاعَةٍ ☆

H. 423. Abū Hurairah reported, “I heard the Messenger of Allah, peace and blessings of Allah be upon him say: “The congregational prayer is superior to one of your praying individually alone by eighty-five times and angels of the

٤٢٣ - عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ تَفْضُلُ صَلَاةِ الْجَمِيعِ صَلَاةِ أَحَدِكُمْ وَحْدَهُ بِخَمْسَةِ وَعَشْرِينَ جُزْءًا

704. The number of excellences given here is different in different reports. According to some, twenty-seven, according to others it is twenty-five. There is, however, no real divergence. The Prophet (peace and blessings of Allāh be upon him) might have used two different numbers on two different occasions for two different situations. As some authorities suggest that when the congregational prayer is said aloud the excellence are twenty-seven and when it is said in silence it is twenty-five. The two additional excellences in the first case are owing to the opportunity of listening to the recitation and saying Amen at the end. These have recounted the rest of the excellences. They start from the listening and responding to the Adhān and step by step going through the whole process of the prayer, and in the social benefit of mutual contact to be had in these congregations. As a matter of fact, there are really benefits, physical, social, moral and spiritual of various kinds to be derived from these congregational prayers.

705. The whole of H. 335 is repeated here excepting its slight difference in wording here and there.

night and the angels of the day meet together in the morning prayer.' ”
Abū Hurairah used to say, “And read if you like. Surely the Qur’an reading in the morning is a thing witnessed,”⁷⁰⁶ and in a narration of ‘Abdullah ibn ‘Umar (we have it) “It is superior to by twenty-five degrees.”

وَتَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ
النَّهَارِ فِي صَلَاةِ الْفَجْرِ ثُمَّ يَقُولُ
أَبُو هُرَيْرَةَ فَأَقْرَأُوا أَنْ شِئْتُمْ أَنْ قُرْآنَ
الْفَجْرِ كَانَ مَشْهُودًا وَفِي رِوَايَةِ عَبْدِ اللَّهِ
بْنِ عَمْرٍ تَفْضُلُهَا بِسَبْعٍ وَعَشْرِينَ دَرَجَةً ☆

H. 424. Umm al-Dardā’ is reported to have said, “Abū al-Dardā’ came to me and he was in a state of anger and I said, ‘What makes you angry ?’ He said, ‘By Allah, I do not recognise anything from among the works of the Ummah of Muḥammad, ^{peace and blessings of Allah be upon him} excepting that they pray in congregation.’ ”⁷⁰⁷

٤٢٤ - عَنْ أُمِّ الدَّرْدَاءِ تَقُولُ دَخَلَ
عَلَى أَبِي الدَّرْدَاءِ وَهُوَ مُغْضَبٌ
فَقُلْتُ مَا أَغْضَبَكَ قَالَ وَاللَّهِ مَا
أَعْرِفُ مِنْ أُمَّةٍ أَمَرَ مُحَمَّدٌ ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} شَيْئًا
إِلَّا أَنَّهُمْ يُصَلُّونَ جَمِيعًا ☆

H. 425. Abū Mūsā reported, “The Prophet, ^{peace and blessings of Allah be upon him} said: ‘The greater from among the people in receiving reward in the matter

٤٢٥ - عَنْ أَبِي مُوسَى قَالَ قَالَ
النَّبِيُّ ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} أَعْظَمُ النَّاسِ أَجْرًا فِي

706. According to Abū Hurairah, the word *Mashūd* means the presence of the angels in the morning prayer. The sense is that the concentration of mind and consequent depth of devotion is obtained with greater ease in the morning prayer than in other prayers. The uniting of the angels of the night and those of the day points to the same direction. The angels are the inspirers of good feelings in the minds of men; so their double activity means the intensified devoutness in the mind of man in the morning prayer.

707. This is an incident relating to the concluding days of the Caliphate of ‘Uthmān. Obviously, with the passage of time and the entry into the fold of Islam of a huge number of new people had very much relaxed the order and discipline in the observance of religion as compared to what they were in the earlier days. And ‘Abū Dardā’ admits that the people were yet particular about their congregational prayer and this he, it seems, remarks about the rebels who had besieged the house of ‘Uthmān. These people were admittedly wicked in nature and even then dared not be indifferent to the congregational prayer.

of prayer are those, who come to it from a greater distance and then those who come from a still greater distance ; and he who waits for the prayer till he had said it with the Imam, is greater in respect of reward than him who says prayer and then sleeps. ' 708

الصَّلَاةِ اَبَعْدَهُمْ فَاَبَعْدَهُمْ مَمْشَى
وَالَّذِي يَنْتَظِرُ الصَّلَاةَ حَتَّى
يُصَلِّيَهَا مَعَ الْاِمَامِ اَعْظَمُ اَجْرًا
مَنْ الَّذِي يُصَلِّي ثُمَّ يَنَامُ ☆

CHAPTER XXXII

The excellence of coming early to the prayer.

بَابُ فَضْلِ التَّهَجُّبِ اِلَى

الظُّهْرِ ☆

H. 426. Abū Hurairah reported that the Messenger of Allah, ^{peace and blessings of Allah be upon him} said: "Once when a certain man was walking along a road he found a twig of thorns on the road, so he removed it and Allah appreciated his work and forgave him," then he (the Prophet) said, "The martyrs are five in number, one who dies of plague and one who dies of diarrhoea and one who dies of drowning and one who dies buried under collapsed (house) and one who dies a martyr in the way of

٤٢٦- عَنْ اَبِي هُرَيْرَةَ اَنَّ رَسُوْلَ

اللّٰهِ ﷺ قَالَ بَيْنَمَا رَجُلٌ يَمْشَى

بِطَرِيقٍ وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ

فَاَخْرَجَهُ فَشَكَرَ اللّٰهُ لَهُ فَغَفَرَ لَهُ ثُمَّ

قَالَ الشُّهَدَاءُ خَمْسَةٌ الْمَطْعُوْنَ

وَالْمَبْطُوْنَ وَالْغَرِيقُ وَصَاحِبُ الْهَدْمِ

وَالشَّهِيدُ فِي سَبِيْلِ اللّٰهِ وَقَالَ لَوْ

708. The fact is that the merit of a particular action is enhanced as the amount of sacrifice involves increases—whether it be the sacrifice of physical comforts or of time or of wealth. In these three ahādīth following one after another the one reported by Abū Hurairah has a direct connection with the title of the chapter. But those reported by Abū Dardā' and Abū Mūsā have nothing to do with the morning congregation. Of course, the report of Abū Dardā' speaks of the congregation in general in which the morning congregation is included. All that the ḥadīth reported by Abū Mūsā says, is that the amount of merit earned depends on the trouble taken in performing a religious act. This of course does imply that because the attendance to morning congregation is fought with most difficulties, it is calculated to bring to man the largest amount of special benefit.

Allah'” and he said, “If people had known what is in the call to prayer and the first line (in the congregation) and then would not get (any means to them) excepting that they cast lots over it, they would certainly cast lots over it and had they known what is in the early appearance in prayer they would race with one another to it, and had they known what is in the ‘Isha’ and morning prayers they would come to these even if it be on their knees.” 709

يَعْلَمُ النَّاسُ مَا فِي النَّدَاءِ وَالصَّفِّ
الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا
عَلَيْهِ لَأَسْتَهْمُوا عَلَيْهِ وَلَوْ يَعْلَمُونَ
مَا فِي التَّهَجِيرِ لَأَسْتَبَقُوا إِلَيْهِ
وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ
وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبَوًّا ☆

CHAPTER XXXIII

The reward for footsteps.

بَابُ احْتِسَابِ الْأَثَارِ ☆

H. 427. Anas ibn Malik reported, “The Prophet, peace and blessings of Allah be upon him, said: Banū Salimah, don't you want reward for your footsteps?” And added (in another narration) that Banū Salimah intended that they should change their dwellings and settle down in the vicinity of the Prophet,” peace and blessings of Allah be upon him, and he (the narrator) said, “And the Prophet, peace and blessings of Allah be upon him, did not like that they leave bare (the outskirts of)

٤٢٧ - عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ
النَّبِيُّ ﷺ يَا بَنِي سَلَمَةَ
أَلَا تَحْتَسِبُونَ أَثَارَكُمْ وَزَادَ
(فِي رَوَايَةٍ) أَنَّ بَنِي سَلَمَةَ
أَرَادُوا أَنْ يَتَحَوَّلُوا عَنْ مَنَازِلِهِمْ
فَيَنْزِلُوا قَرِيبًا مِنَ النَّبِيِّ ﷺ قَالَ
فَكَرَهُ النَّبِيُّ ﷺ أَنْ يُعْرُوا الْمَدِينَةَ
فَقَالَ إِلَّا تَحْسِبُونَ أَثَارَكُمْ قَالَ

709 It is to be noted that the last part of this hadith beginning from: “Had people known, etc.” has already occurred in H. 406.

Madīnah, so he the Prophet said, 'Don't you want reward for your footsteps?' "710 Mujahid said, "Their footsteps meant the traces of their feet on the ground in their walk."

مُجَاهِدٌ خُطَاهُمْ أَثَارُهُمْ وَالْمَشْيُ فِي
الْأَرْضِ بِأَرْجُلِهِمْ ☆

CHAPTER XXXIV

*The excellence of the 'Ishā' prayer
in congregation.*

بَابُ فَضْلِ صَلَاةِ الْعِشَاءِ فِي

الْجَمَاعَةِ ☆

H. 428. Abū Hurairah reported, "The Prophet, ^{peace and blessings of Allah be upon him,} said: 'No prayer is heavier on the hypocrites than the morning and the 'Ishā prayers, 711 and had they known what is in these two prayers they would have come to these even if it were on their knees; I have resolved that I ask the *Mu'adhdhin* that he calls out the *Iqamah*, then I ask a man to lead the people in prayer, then I take an amber from the fire and I set fire (to the houses) over those who do not come to the prayer after this.' "712

٤٢٨ - عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
النَّبِيُّ ﷺ لَيْسَ صَلَاةٌ أَثْقَلُ عَلَى
الْمُنَافِقِينَ مِنَ الْفَجْرِ وَالْعِشَاءِ وَلَوْ
يَعْلَمُونَ سَافِيهِمَا لِأَتَوْهُمَا وَلَوْ
حُبُّوا لَقَدْ هَمَمْتُ أَنْ أَمُرَ الْمُؤَذِّنَ
فِي قِيمٍ ثُمَّ أَمُرَ رَجُلًا يَذُومُ النَّاسَ ثُمَّ
أُخَذَ شِعْلًا مِنْ نَارٍ فَاحْرَقَ عَلَى مَنْ
لَا يَخْرُجُ إِلَى الصَّلَاةِ بَعْدَ ☆

710. Banū Salīmāh used to live at a distance of about one mile from the Mosque of the Prophet (peace and blessings of Allāh be upon him). They were thinking of changing their quarters for some place nearer the Mosque only for the sake of regular and easy attendance in the congregational prayers. The Holy Prophet advised them not to do so in view of the strategic position of their residence in those outskirts of the city in those days of wars and fear of wars. As for the attendance to congregational prayers he rightly felt that the difficulties of traversing the distance would add to the merits of their attendance. This is a very important idea in the performance of religious duties including prayers. The very idea of undergoing trouble for the sake of such an act makes one feel nearer to God. The word *Āthārakum* has been taken by the reporter to mean the footsteps in pursuance of Mujāhid who has interpreted the word *Āthār* occurring in the chapter *Yāsīn* in the Qur'ān as meaning the footsteps. Incidentally, this *ḥadīth* shows the Holy Prophet's keen insight in matters of defence.

CHAPTER XXXV

Two and more to make congregation.

بَابُ اثْنَانِ فَمَا فَوْقَهُمَا جَمَاعَةٌ ☆

(R. 196) Malik ibn Ḥuwairith
(Repetition of H. 414).⁷¹³

(م - ١٩٦) عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ
(مُتَكَرَّرٌ ٤١٤)

CHAPTER XXXVI

One who sits in a mosque waiting for the prayer, and the excellence of the mosques.⁷¹⁴

بَابُ مَنْ جَلَسَ فِي الْمَسْجِدِ يَنْتَظِرُ

الصَّلَاةِ وَفَضْلَ الْمَسَاجِدِ ☆

(R. 197) Abū Hurairah reported (Repetition of H. 312).⁷¹⁵

(م - ١٩٤) عَنْ أَبِي هُرَيْرَةَ (مُتَكَرَّرٌ ٣١٢)

H. 429. Abū Hurairah reported on the authority of the Prophet, peace and blessings of Allah be upon him, who said, "There are seven persons whom God will give His protection on the day when there is no protection excepting His protection: the just Imām and a young man who is grown in the

٤٢٩ - عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ
وَسَلَّمَ قَالَ سَبْعَةٌ يُظَاهِمُهُمُ اللَّهُ فِي ظِلِّهِ
يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ الْإِمَامُ الْعَادِلُ
وَشَابٌّ نَشَأَ فِي عِبَادَةِ رَبِّهِ وَرَجُلٌ

711. The congregational prayers in the morning and in the late evening are really test prayers to measure the order of a man's faith in God. Those who feel these prayers rather heavy on them are evidently lacking the necessary amount of faith in them and have something in common with the hypocrites. It should be remembered that the Holy Prophet (peace and blessings of Allāh be upon him) has described these prayers as a means to his comforts. So rather than feeling it as a sort of burden the prayer should appear to a believer as a pleasant recreation.

712. It should be noted that the last part of this ḥadīth beginning from "I intended, etc." has already occurred in H. 420.

713. In this repetition of H. 414, the report of the actual ḥadīth begins with the words "When the prayer time comes, you too should sound the call of prayer."

714. This shows that all obligatory prayers must be said in the mosque in congregation and this is the real purpose of the mosque. To say one's prayers at home is only permissible when one is unable to walk to the mosque.

715. In this repetition of H. 312 the following words have been added at the end: "One of you continues to be in prayer so long as he keeps him detained and nothing but the prayer prevents him from returning to his home."

service of his Lord and a man whose heart is attached to the mosque and two such men who love each other for the sake of Allah and they keep united on this and apart on this, and a man whom a woman of position and beauty invites (for sinful purpose) and who says, 'I fear Allah,' and a man who gives charity in secret so much so that his left hand does not know what his right hand spends and a man who remembers Allah in solitude and his two eyes shed tears." 716

قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ وَرَجُلَانِ
تَحَابَبَا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا
عَلَيْهِ وَرَجُلٌ طَلَبَتْهُ ذَاتٌ مِّنْ نِّسْبٍ
وَجَمَالٍ فَقَالَ أَنَّى أَخَافُ اللَّهَ وَرَجُلٌ
تَصَدَّقَ إِخْفَاءً حَتَّى لَا تَعْلَمَ شِمَالُهُ
مَا تُنْفِقُ بِيَمِينِهِ وَرَجُلٌ ذَكَرَ اللَّهَ
خَالِبًا فَفَاضَتْ عَيْنَاهُ ☆

(R. 198) Humayd reported
(Repetition of H. 381). 717

(م - ١٩٨) عَنْ حُمَيْدٍ (مُتَكَرِّرٌ ٣٨١)

CHAPTER XXXVII

Excellence of one who comes out in (the morning) towards the mosque and of one who does so after the decline of the sun.

بَابُ فَضْلِ مَنْ خَرَجَ إِلَى الْمَسْجِدِ

وَمَنْ رَاحَ ☆

H. 430. Abū Hurairah reported that the Prophet, peace and blessings of Allah be upon him said, "One who goes out in the morning towards the mosque or does so in the afternoon, Allah has prepared for him entertainment in

٤٣٠ - عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ
ﷺ قَالَ مَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ
رَاحَ أَعَدَّ اللَّهُ لَهُ نُزُلَهُ مِنَ الْجَنَّةِ

716. This should not be taken to mean that the protection of God is exclusively for these seven types of people mentioned here. We read in other reports of some other types of people receiving similar protection. Nevertheless, the qualities mentioned here are great virtues that really take a man to a great spiritual eminence.

717. In this repetition of H. 381 we find the following additional words: "Anas was asked, Had the Messenger of Allāh, peace and blessings of Allāh be upon him, had a ring made (for himself)?" and he said, 'Yes, one night he delayed the 'Ishā' prayer till the midnight, etc.' "

the paradise wherever he goes out in the morning or does so in the afternoon.”

كُلَّمَا غَدَا أَوْ رَاحَ ☆

CHAPTER XXXVIII

When call for Iqamah has gone, there is no prayer excepting the obligatory one.

بَابُ إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا

صَلَاةَ إِلَّا الْمَكْتُوبَةَ ☆

H. 431. Hafs ibn 'Āsim reported, "I have heard a man from the tribe of Azd called Malik ibn Buḥainah that the Messenger of Allah, peace and blessings of Allah be upon him, saw a man saying two Rak'ats of prayer when the call for Iqamah had already gone, so when the Messenger of Allah, peace and blessings of Allah be upon him, finished his prayer, people collected round that man, so the Messenger of Allah, peace and blessings of Allah be upon him, said to him, "Does the morning prayer consist of four rak'ats?" "

٤٣١ - عَنْ حَفْصِ بْنِ عَاصِمٍ قَالَ

سَمِعْتُ رَجُلًا مِّنَ الْأَزْدِ يُقَالُ لَهُ

مَالِكُ بْنُ بُوْحَيْنَةَ أَنَّ رَسُولَ اللَّهِ ﷺ

رَأَى رَجُلًا وَقَدْ أُقِيمَتِ الصَّلَاةُ

يُصَلِّي رَكْعَتَيْنِ فَلَمَّا انْصَرَفَ رَسُولُ

اللَّهِ ﷺ لَأَثَ بِهِ النَّاسُ فَقَالَ لَهُ

رَسُولُ اللَّهِ ﷺ الصُّبْحُ أَرْبَعًا ☆

CHAPTER XXXIX

The limit for a patient to be present in the congregation.

بَابُ حَدِّ الْمَرِيضِ أَنْ يَشْهَدَ

الْجَمَاعَةَ ☆

718. The Iqamah call is in fact the call of God to man inviting him to attend the congregation. Man must respond to this invitation and leave aside his individual intention for private prayer. If a man is engaged in Sunnah or Nafl prayer he should give it up to attend the congregation. Thus there is a report: "When the Iqamah for congregational prayer is sounded there should be no prayer excepting the obligatory one." This ḥadīth is found in reliable collections. It is for this reason that the Prophet (peace and blessings of Allāh be upon him) asked the man who first said two Rak'ats of Sunnah prayer before he joined the congregation, whereas he meant to say four Rak'ats for his obligatory morning prayer. The idea was to make him understand that after the Iqamah there could be only two Rak'ats of prayer, that is, the obligatory prayer.

H. 432. Ibrahīm reported, "Aswad said, 'We were with 'Ā'ishā may Allāh be pleased with her, and we made a mention of steadiness in and respect for the prayer; she said, "When the Prophet, peace and blessings of Allāh be upon him, fell ill with the disease of which he died and the prayer time came and the call of prayer was sounded, he said, 'Ask Abū Bakr that he should lead the people in prayer,' and it was said to him that Abū Bakr was a soft-hearted man; 'When he stands in your place he will not be able to lead people in prayer,' and he repeated (what he said before) and they repeated for him (what they had said), so he repeated (what he had said) for the third time and he said, 'Surely you are the women companions of Joseph, ask Abū Bakr that he should lead the people in prayer.'⁷¹⁹ So Abū Bakr came out and began to lead the prayer and the Prophet, peace and blessings of Allāh be upon him, felt a little better and he came out supported by two men on his two sides, as if I am looking at his two feet dragged on the earth on account of illness, so Abū Bakr

٤٣٢ - عَنْ اِبْرَاهِيمَ قَالَ الْاَسْوَدُ كُنَّا
عِنْدَ عَائِشَةَ رَضِيَ اللهُ عَنْهَا فَذَكَرْنَا الْمَوَاطِبَةَ
عَلَى الصَّلَاةِ وَالتَّعْظِيمِ لَهَا قَالَتْ لَمَّا
مَرَضَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَرَضَهُ الَّذِي مَاتَ
فِيهِ فَحَضَرَتِ الصَّلَاةُ فَأَذَّنَ فَقَالَ
مُرُوا اَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ فَقِيلَ
لَهُ اِنَّ اَبَا بَكْرٍ رَجُلٌ اَسِيفٌ اِذَا
قَامَ مَقَامَكَ لَمْ يَسْتَطِعْ اَنْ يُصَلِّيَ
بِالنَّاسِ وَاَعَادَ فَاَعَادُوا لَهُ
فَاَعَادَ الثَّلَاثَةَ فَقَالَ اِنْ كُنْ
صَوَاحِبُ يُوْسُفَ مَرُّوا اَبَا بَكْرٍ
فَلْيُصَلِّ بِالنَّاسِ فَخَرَجَ اَبُو بَكْرٍ
فِي صَلَاتِهِ فَوَجَدَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ نَفْسِهِ
خَفَةَ فَخَرَجَ يَهَادِي بَيْنَ رَجُلَيْنِ

719. In likening his wives to the women that had conspired against Joseph, the idea must have been to show only a very partial similarity, in as much as these ladies appeared to the Prophet (peace and blessings of Allāh be upon him) to have united against the fulfilment of a noble desire of the Prophet. The Prophet wanted to indicate his nomination of Abū Bakr as fit to be elected as a leader of the community in his absence and these ladies, in their ignorance, were creating obstacles in the way of the expression of his will. Otherwise there is a world of difference between the two - the woman of the time of Joseph and the ladies of the Prophet's household. Whereas the former were wicked in their intention the latter were actuated by a noble idea, however mistaken. The idea of 'Ā'ishā and her companions was to spare Abū Bakr the difficulties of this onerous responsibility and nothing more.

wanted to recede, ⁷²⁰ but the Prophet, peace and blessings of Allah be upon him, made a sign to say, 'Stay where you are'; then he was brought so much so that he sat by his (Abū Bakr's) side; and A'mash (the narrator) was asked, 'Was the Prophet, peace and blessings of Allah be upon him, saying the prayer and was Abū Bakr saying the prayer after (the Prophet's) prayer and were the people saying their prayer after the prayer of Abū Bakr?' And he said with the movement of his head, ⁷²¹ 'Yes'. And (in another narration) it is added: 'He (the Prophet) sat on the left side of Abū Bakr and Abū Bakr was saying the prayer standing.' "

كَانِي أَنْظُرُ إِلَى رَجُلِيهِ تَخْطَأُ
الْأَرْضَ مِنَ الْوَجَعِ فَأَرَادَ أَبُو بَكْرٍ
أَنْ يَتَأَخَّرَ فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ
أَنْ مَكَانَكَ ثُمَّ أَتَى بِهِ حَتَّى جَلَسَ
إِلَى جَنْبِهِ فَقِيلَ لِلْأَعْمَشِ فَكَانَ
النَّبِيُّ ﷺ يُصَلِّي وَأَبُو بَكْرٍ يُصَلِّي
بِصَلَاتِهِ وَالنَّاسُ يُصَلُّونَ بِصَلْوَةِ أَبِي
بَكْرٍ فَقَالَ بِرَأْسِهِ نَعَمْ وَزَادَ
(فِي رَوَايَةٍ) جَلَسَ عَنْ يَسَارِ أَبِي
بَكْرٍ فَكَانَ أَبُو بَكْرٍ يُصَلِّي قَائِمًا ☆

(R. 199) 'Ubaid Ullāh ibn 'Abdullāh reported (Repetition of H. 161). ⁷²²

(م - ١٩٩) عَنْ عُبَيْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ
(مُنْكَرًا ١٦١)

720. The slight amelioration in the illness of the Prophet (peace and blessings of Allāh be upon him) is a later event and not in the course of the same prayer in reference to which the ḥadīth begins. The Prophet (peace and blessings of Allāh be upon him) took all this trouble to go to the mosque to give some instructions to the people. Evidently, Bukhārī regards this kind of illness as the proper ground for a man to absent himself from congregational prayer. But we should take a more liberal view of such grounds. Sometimes, although a man is not so weak as to walk out of the house, yet his movement or exposure may not be medically advisable.

721. That is to say that the real Imām in this prayer was the Holy Prophet himself, (peace and blessings of Allāh be upon him) but since his voice had become very weak Abū Bakr was acting as a sort of loudspeaker for him and naturally people were following Abū Bakr and his voice and not directly the Prophet.

722. In this repetition of H. 161, there is a little difference of wording, the only difference being that the last part of the ḥadīth beginning from: "And 'A'isha used to relate, etc.," is not to be found here.

CHAPTER XL

Permission to say the prayer in one's house on account of rain or on some other plea.

بَابُ الرَّخْصَةِ فِي الْمَطَرِ وَالْعَلَّةِ

أَنْ يُصَلِّيَ فِي رَحْلِهِ ☆

(R. 200) Nāfi' reported (Repetition of H. 415).⁷²³

(م - ٢٠٠) عَنْ نَافِعٍ (مُتَكَرَّرٌ ٤١٥)

(R. 201) Maḥmūd ibn al-Rabī' al-Ansārī reported (Repetition of H. 299).⁷²⁴

(م - ٢٠١) عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ

الْأَنْصَارِيِّ (مُتَكَرَّرٌ ٢٩٩)

CHAPTER XLI

Is the Imām to lead only those who are present in prayer and is he to deliver the sermon on Friday when it is raining?

بَابُ هَلْ يُصَلِّي الْأَمَامُ بِمَنْ حَضَرَ

وَهَلْ يَخْطُبُ يَوْمَ الْجُمُعَةِ فِي

الْمَطَرِ ☆

(R. 202) 'Abdullah ibn Ḥārith reported (Repetition of H. 407).⁷²⁵

(م - ٢٠٢) عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ

(مُتَكَرَّرٌ ٤٠٤)

723. In this repetition of H. 415, there are certain minor changes in the wording. In the previous ḥadīth the Prophet (peace and blessings of Allāh be upon him) is reported to have ordered the Mu'adhḥin to cry in the course of Aḥḥān: "Say your prayers in your dwellings" in case of cold and a rainy night and in a journey, but here the reference to journey has been dropped. Neither do we find here any mention of Ibn 'Umar having adopted this method at Dzajnān, a place twenty-five miles away from Makkah. This is an indication that this ḥadīth does not associate this concession with journey conditions. We are, however, inclined to think that because the incident is the same and the original reporter is Ibn 'Umar, the mention of Dzajnān and journey have missed the memory of the immediate narrator. In any case the concession of saying prayers at home on these grounds even when not on a journey is to be found granted in other reports, for example H. 407 is obviously for this concession to the people while at home. Similarly, R. 202 speaks of the Holy Prophet himself, (peace and blessings of Allāh be upon him) having acted in this manner. Although this is not a ḥadīth of the Prophet himself, there is a ḥadīth reported by 'Abd al-Razzāq that in the course of the morning Aḥḥān one day the Mu'adhḥin of the Messenger of Allāh (peace and blessings of Allāh be upon him) said at the end of his Aḥḥān: "Whoever stays home there is no harm." Of course, it is not stated whether this incident took place in a journey or at home.

724. This report is to be found in greater detail in H. 299. Here it is given briefly such as, "Ibn 'Umar ibn Malik used to lead his people in prayer and he was a blind man and he said to the Messenger of Allāh, peace and blessings of Allāh be upon him, 'O Messenger of Allāh, it is sometimes dark and the water flows and I am a blind man, so, O Messenger of Allāh (peace and blessings of Allāh be upon him), say your prayer at some place in my house and I will make it a prayers' spot'; so the Messenger of Allāh, peace and blessings of Allāh be upon him, came to him and said, 'Where do you like me to pray?' Then he pointed towards a place in his house, and the Messenger of Allāh, peace and blessings of Allāh be upon him, said his prayer there."

(see next page)

H. 433. Abū Salamah reported, "I asked Abū Sa'id al-Khudri and he said, 'The clouds came and it rained till the roof let flow the water and it was made of date branches, so the prayer was announced and I saw the Messenger of Allāh, peace and blessings of Allāh be upon him prostrating in the water and mud so much so that I saw the mark of mud on his forehead.' " 726

٤٣٣ - عَنْ أَبِي سَلَمَةَ قَالَ سَأَلْتُ
أَبَا سَعِيدَ الْخُدْرِيَّ فَقَالَ جَاءَتْ
سَحَابَةٌ فَمَطَرَتْ حَتَّى سَالَ السَّقْفُ
وَكَانَ مِنْ جَرِيدِ النَّخْلِ فَأَقِيمَتِ
الصَّلَاةُ فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فِي الْمَاءِ وَالطِّينِ حَتَّى رَأَيْتُ اثْرَ
الطِّينِ فِي جَبْهَتِهِ ☆

H. 434. Anas reported as saying, "A man from among the Ansār said, 'I am unable to say my prayer with you,' and he was a fat man, so he prepared meal for the Prophet, peace and blessings of Allāh be upon him and invited him to his house and spread a mat for him and cleaned a side of the mat with water, so the Prophet said two genuflexions of prayer on it and a man from among the Āl al-Jārūd said to Anas, "Did the Prophet, peace and blessings of Allāh be upon him say the forenoon prayer?" He said, "I

٤٣٤ - عَنْ أَنَسٍ يَقُولُ قَالَ رَجُلٌ
مِنَ الْأَنْصَارِ إِنِّي لَا أَسْتَطِيعُ الصَّلَاةَ
مَعَكَ وَكَانَ رَجُلًا ضَخْمًا فَصَنَعَ
لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا فَدَعَاهُ إِلَى مَنْزِلِهِ
فَبَسَطَ لَهُ حَصِيرًا وَنَضَحَ طَرَفَ
الْحَصِيرِ فَصَلَّى عَلَيْهِ رَكْعَتَيْنِ فَقَالَ
رَجُلٌ مِّنْ آلِ الْجَارُودِ لِأَنَسٍ أَكَانَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الضُّحَى قَالَ

725 In this repetitions of H. 407 the incident is narrated in greater details. For example, after the words: "So some of them looked at others" we have "As if they disliked (it), so he said, 'You seem to dislike it,'" and then there are additional words, "And surely I disliked that I bring you out" (and in another narration, "I made to commit sin") so you will be coming wading, through mud up to your knees." This shows that it was unusually muddy on that day.

726 In a subsequent chapter we are told that Abū Salamah asked Abū Sa'id al-Khudri "Have you heard the Prophet describing to you *Lailatu 'l-Qadr* (the night of Majesty)?" We find this hadith in greater details there. This shows that even when the floor of the mosque had become muddy by a dripping of rain-water, the Prophet led the congregational prayer in it. This indicates that even in such circumstances it is not forbidden for people to assemble for prayer if they can do.

did not see him saying it excepting on that day.” 727

مَا رَأَيْتُهُ صَلَاةً إِلَّا يَوْمَئِذٍ ☆

CHAPTER XLII

When the meal is present and the prayer is announced, and Ibn 'Umar used to begin by taking the meal and Abū Dardā' said, "It is of the understanding of religion by a man that he should attend to his need till he attends his prayer in a state that his mind is free."

بَابُ إِذَا حَضَرَ الطَّعَامُ
وَأُقِيمَتِ الصَّلَاةُ وَكَانَ ابْنُ عُمَرَ
يَبْدَأُ بِالْعِشَاءِ وَقَالَ أَبُو الدَّرْدَاءِ
مَنْ فَقَهُ الْمَرْءُ اقْبَالَهُ عَلَى حَاجَتِهِ
حَتَّى يُقْبَلَ عَلَى صَلَوَتِهِ وَقَلْبُهُ

فَارُغَ ☆

H. 435. 'Ā'isha reported on the authority of the Prophet, ^{peace and blessings of} Allah upon him, that he said, "When the evening meal is served and the prayer is announced you should first take your meal." 728

٤٣٥ - عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ
أَنَّهُ قَالَ إِذَا وُضِعَ الْعِشَاءُ وَأُقِيمَتِ
الصَّلَاةُ فَايْبَدُوا بِالْعِشَاءِ ☆

(R. 204) Anas ibn Mālik reported (Repetition of H. 435). 729

(م - ٢٠٤) عَنْ أَنَسِ بْنِ مَالِكٍ (مُتَكَرِّرٌ ٤٣٥)

727. The account given here is in consonance with the ḥadīth reported by 'Iḥbān ibn Mālik which was repeated later. This is why some authorities are of the opinion that the man spoken of here was 'Iḥbān. But this man is described here in the words: "And he was a fat man," whereas 'Iḥbān has been described in the previous ḥadīth as a blind man and this was the reason why he excused himself from attending the congregational prayer when it was dark and water flowed on his way. It is advisable, therefore, to regard these two reports as giving accounts of two different incidents concerned with two different men. Incidentally, the fact of Anas not seeing the Prophet saying his forenoon prayer usually seems due to the Prophet saying these prayers at home or it may be that he said them only occasionally.

728. The object of all prayers being man's presenting himself before God in concentrative devotion, attendance to prayer when one is disturbed by excessive hunger and thirst or any call of nature defeats the object. That is why one is asked to give preference to the satisfaction of such needs before going to prayer so that they may not cause any diversion at the time of prayer. Occasions, however, for such delaying of prayers on account of extreme physical needs, must be few and far between. Attempt should be made to so time the hours of meal that they do not clash with the times of prayer.

729. The words of this ḥadīth are: "When the time for evening meal comes start with it before you say your evening prayer and do not make any hurry in your meal."

(R. 205) Ibn 'Umar reported
(Repetition of H. 435).⁷³⁰

H. 436. Ibn 'Umar reported, "The Prophet, peace and blessings of Allah be upon him, said, "When any of you is taking his meal he should not tarry till he has satisfied his need of it and even if the prayer is announced."

(م - ٢٠٥) عَنْ ابْنِ عُمَرَ (مُتَكَرِّرًا ٤٣٥)

٤٣٦ - عَنْ ابْنِ عُمَرَ قَالَ قَالَ النَّبِيُّ ﷺ إِذَا كَانَ أَحَدُكُمْ عَلَى الطَّعَامِ فَلَا يَعْجَلْ حَتَّى يَقْضَى حَاجَتَهُ مِنْهُ وَإِنْ أَقِيمَتِ الصَّلَاةُ ☆

CHAPTER XLIII

When the Imām is called to prayer and he has in hand something that he is eating.

بَابُ إِذَا دُعِيَ الْأَمَامُ إِلَى الصَّلَاةِ

وَبَيْدِهِ مَا يَأْكُلُ ☆

(R. 206) 'Amr ibn Umayya reported (Repetition of H. 169).⁷³¹

(م - ٢٠٦) عَنْ عَمْرِو بْنِ أُمِيَّةَ

(مُتَكَرِّرًا ١٦٩)

CHAPTER XLIV

One who is attending to some need of the people of his house and the prayer is announced and he comes out.

بَابُ مَنْ كَانَ فِي حَاجَةٍ أَهْلِهِ

فَاقِيمَتِ الصَّلَاةَ فَخَرَجَ ☆

H. 437. Aswad reported, "I asked 'Ā'isha, "What did the Prophet, peace and blessings of Allah be upon him, do in his house?" She said, "He used to be engaged in serving the people of his house, i.e. to say in the service of the people of

٤٣٧ - عَنْ الْأَسْوَدِ قَالَ سَأَلْتُ

عَائِشَةَ مَا كَانَ النَّبِيُّ ﷺ يَصْنَعُ فِي بَيْتِهِ قَالَتْ كَانَ يَكُونُ فِي مَهْنَةٍ

730. The following words are added at the end of this *hadīth*: "And one should not make any haste until one has finished it." And then the report speaks about Ibn 'Umar in the words: "And Ibn 'Umar would not come to the prayer if it so happened that the meal were served on the one hand and the call for *Iqāma* was sounded on the other, until he had finished with the meal and he would be listening to the recitation of the Imām."

731. We find here the repetition of H. 169 with a slight difference in wording. The report says that the Holy Prophet was cutting meat from a cooked foreleg of a goat when he was called for prayer and he cast the knife away and left for prayer. It may be he had finished his needs or his mind was so trained that needs of this kind did not disturb him in prayer. His example in this respect can, therefore, not be binding on an ordinary believer.

his house, and when the prayer time arrived he would come out for the prayer.” 732

أَهْلَهُ تَعْنَى خِدْمَةَ أَهْلِهِ فَإِذَا
حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَى الصَّلَاةِ ☆

CHAPTER XLV

One who leads the people to prayer with no other intention but that he should teach them the prayer of the Prophet, peace and blessings of Allah be upon him, and his practice.

بَابُ مَنْ صَلَّى بِالنَّاسِ وَهُوَ

لَا يُرِيدُ إِلَّا أَنْ يُعَلِّمَهُمْ صَلَاةَ

النَّبِيِّ ﷺ وَسُنَّتَهُ ☆

H 438. Abū Qilabah reported, “Mālik ibn Ḥuwairith came to us in this mosque of ours, and said, ‘I am going to lead you to prayer and my purpose is not the prayer, I will say the prayer as I saw the Prophet, peace and blessings of Allah be upon him, say it’, so I said to Abū Qilabah, ‘How did he say it?’ He said, ‘As this Shaikh of ours (is doing),’ and the Shaikh was sitting when he raised his head from prostration before he stood up in the first Rak‘at.” 733

٤٣٨ - عَنْ أَبِي قِلَابَةَ قَالَ جَاءَنَا

مَالِكُ بْنُ الْحُوَيْرِثِ فِي مَسْجِدِنَا هَذَا

فَقَالَ إِنِّي لِأُصَلِّي بِكُمْ وَمَا أُرِيدُ

الصَّلَاةَ أُصَلِّي كَيْفَ رَأَيْتَ النَّبِيَّ

ﷺ يُصَلِّي فَقُلْتُ لِأَبِي قِلَابَةَ كَيْفَ

كَانَ يُصَلِّي قَالَ مِثْلَ شَيْخِنَا هَذَا

وَكَانَ الشَّيْخُ يَجْلِسُ إِذَا رَفَعَ رَأْسَهُ

مِنَ السُّجُودِ قَبْلَ أَنْ يَنْهَضَ فِي

الرَّكْعَةِ الْأُولَى ☆

732. The Holy Prophet was an example for people in every walk and all conditions of life. A poor man who cannot keep a servant and has to attend to his domestic works personally will feel flattered by the fact that the Holy Prophet attended to his domestic works personally and would sometimes do the job of a menial. He is reported to have sewn his own clothes or even repaired them, mended his own shoes, milched his own goats and washed the pots. By this he meant to show that menial labour of any kind did not in any manner take away the dignity of a man. He also demonstrated that helping the wife in her domestic work was also an act of merit. But he (See next page)

CHAPTER XLVI

Those possessed of knowledge and excellence have a better title to lead the prayer.

بَابُ أَهْلِ الْعِلْمِ وَالْفَضْلِ

أَحَقُّ بِالْإِمَامَةِ ☆

(R. 207) Abū Mūsā reported

(Repetition of H. 432).⁷³⁴

(R. 208) 'Ā'isha reported (Repetition of H. 432).⁷³⁵

H. 439. Zuhri reported, "Anas ibn Mālik al-Ansārī told me, and he worked under the Prophet, ^{peace and blessings of Allah be upon him,} and served him and kept in company, that Abū Bakr used to lead them in prayer during the illness of the Prophet ^{peace and blessings of Allah be upon him} of which he died till when it was Monday and they were standing in lines in the prayer and the Prophet, ^{peace and blessings of Allah be upon him}

(م - ٢٠٧) عَنْ أَبِي مُوسَى (مُتَكَرِّرٌ ٤٣٢)

(م - ٢٠٨) عَنْ عَائِشَةَ (مُتَكَرِّرٌ ٤٣٢)

٤٣٩ - عَنْ الزُّهْرِيِّ قَالَ أَخْبَرَنِي

أَنَسُ بْنُ مَالِكٍ الْأَنْصَارِيُّ وَكَانَ

تَبِعَ النَّبِيَّ ﷺ وَخَدَمَهُ وَصَحِبَهُ

أَنَّ أَبَا بَكْرٍ كَانَ يُصَلِّي لَهُمْ فِي

وَجَعِ النَّبِيَّ ﷺ الَّذِي تُوُفِّيَ فِيهِ

حَتَّى إِذَا كَانَ يَوْمَ الْأَثْنَيْنِ وَهُمْ

even went beyond this; he would go to attend the domestic affairs of others as well, a practice that is not generally associated with holy persons particularly of the Prophet's exalted position.

733. This was a mosque at Basra and in a subsequent chapter we shall find that the gentleman referred to was 'Amr ibn Salama. There are reports saying that the Holy Prophet used to sit for a moment before rising to stand after the prostration in the first and third rak'at of prayer. This, however, should not be taken to be a regular practice of the Prophet.

734. In this repetition of H. 432 the report is presented briefly thus: "The Prophet, peace and blessings of Allāh be upon him, became ill and his illness became serious, so he said, 'Ask Abū Bakr to lead the people in prayer'; 'Ā'isha said, 'Surely he is a man who is very soft-hearted when he stands in your place he will not be able to lead the people in prayer.' He said, 'Ask Abū Bakr to lead the people in prayer' and she repeated (her view) and he said, 'Ask Abū Bakr to lead the people in prayer, for surely you are like the women of the time of Joseph.' So the messenger came to him (Abū Bakr), so he led the people in prayer in the life-time of the Prophet, peace and blessings of Allāh be upon him."

735. The words of this hadīth are: "The Messenger of Allāh, peace and blessings of Allāh be upon him, said in course of his illness, 'Ask Abū Bakr to lead the people in prayer.' 'Ā'isha said, 'I said, "Surely Abū Bakr when he stands in your place will not make people hear on account of his weeping, so ask 'Umar to lead the people in prayer and 'Ā'isha said, 'I said to Hafsa', "You say this to him (the Prophet), "Abū Bakr when he stands in your place he will not make people listen on account of weeping, so ask 'Umar to lead the people in prayer so Hafsa did this but the Messenger of Allāh, peace and blessings of Allāh be upon him, said, "Keep quiet, surely you are like the women companions of Joseph, ask Abū Bakr to lead the people in prayer", so Hafsa said to 'Ā'isha, 'I have never got any good from you.' There is another report in this connection which adds the words: "Allāh and the people do not like any but Abū Bakr" to the statement of the Prophet.

removed the curtain of his chamber and looked at us and he was standing as if his face was a page of the holy Book, then he smiled and laughed, so we intended that in our excitement of joy we should break off (from our prayer) to have a glimpse of the Prophet, peace and blessings of Allah be upon him, and Abū Bakr (also) began to recede on his heels so as to join the line (behind him) and thought that the Prophet, peace and blessings of Allah be upon him, was going to come out to attend the prayer, but the Prophet, peace and blessings of Allah be upon him, made a sign to us to say, 'Complete your prayers,' and pulled down the curtain and he, (the Prophet), peace and blessings of Allah be upon him, expired on the same day." 736

(R. 209) Anas reported (Repetition of H. 439). 737

وَصَفَّ فِي الصَّلَاةِ فَكَشَفَ النَّبِيُّ
 سِتْرَ الْحُجْرَةِ يَنْظُرُ إِلَيْنَا
 وَهُوَ قَائِمٌ كَأَنَّ وَجْهَهُ وَرَقَةٌ مُصْحَفٌ
 ثُمَّ تَبَسَّمَ بِضُحْكٍ فَهَمَمْنَا أَنْ
 نَفْتَنَ مِنَ الْفَرَجِ بِرُؤْيَةِ النَّبِيِّ
 فَانْكَصَ أَبُو بَكْرٍ عَلَى عَقْبَيْهِ
 لِيَصِلَ الصَّفَّ وَظَنَّ أَنَّ النَّبِيَّ
 خَارِجٌ إِلَى الصَّلَاةِ فَأَشَارَ إِلَيْنَا
 النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَتَمُّوا صَلَاتَكُمْ وَأَرَخَى
 السِّتْرَ فَمُتَّوٍ مِنْ يَوْمِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ☆

(م - ٢٠٩) عَنْ أَنَسٍ (مُتَكَرِّرٌ ٤٣٩)

736. As we shall presently see in R. 209, the Holy Prophet was unable to attend the prayers in the mosque for three successive days and that a little while before his death he felt so much better that he removed the curtain from his door to see his companions, and that he found them engaged in the worship of Lord. This sight roused high emotions of spiritual satisfaction of pleasure that were reflected on his face and made him smile. On the other hand, these devoted followers who would not grudge any sacrifice for his sake, had not seen him for three long days and were indescribably anxious for a glimpse of his noble face; quite naturally their wistful eyes turned in the direction of the door where the Prophet's face had appeared, the face which acted as a mirror of the very existence of God to them. They thought he was coming out for his prayer. That is why Abū Bakr wanted to recede from his place to make room for the Prophet to act as Imām, but the Prophet made a sign to him to keep to his place. The day was Monday and on the same day he breathed his last.

737. The words of this ḥadīth are: "Anas reported, 'The Prophet, peace and blessings of Allāh be upon him, did not come out for three days, and the call for Iqāma was sounded and Abū Bakr began to step forward to act as an Imām and the Prophet of of Allāh, peace and blessings of Allāh be upon him, held the curtain and raised it and when the face of the Prophet, peace and blessings of Allāh be upon him, appeared, we never saw a sight more wonderful to us than the face of the Prophet, peace and blessings of Allāh be upon him, when it appeared before us and the Prophet, peace and blessings of Allāh be upon him, made a sign to Abū Bakr with his hands that he should step forward and the Prophet, peace and blessings of Allāh be upon him, let the curtain drop and he was not accessible after this till he died.'"

(R. 210) Ḥamza ibn 'Abdullah reported (Repetition of H. 432) ⁷³⁸

(م - ٢١٠) عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ

(مُنْكَرَر ٤٣٢)

CHAPTER XLVII

One who stands by the side of the Imām on some excuse.

بَابٌ مِّنْ قَامَ إِلَى جَنْبِ الْأَمَامِ

لَعَلَّةٌ ☆

(R. 211) 'Ā'isha reported (Repetition of H. 432). ⁷³⁹

(م - ٢١١) عَنْ عَائِشَةَ (مُنْكَرَر ٤٣٢)

CHAPTER XLVIII

One who comes to lead the people in prayer and the previous or the (appointed) Imām arrives and either the first mentioned withdraws or does not withdraw, his prayer is in order; on this question 'Ā'isha reports on the authority of the Prophet, ^{peace and blessings of}

بَابٌ مِّنْ دَخَلَ لِيَوْمِ النَّاسِ

فَجَاءَ الْأَمَامُ الْأَوَّلُ فَتَأَخَّرَ الْأَوَّلُ

أَوْ لَمْ يَتَأَخَّرْ جَازَتْ صَلَوَتُهُ فِيهِ

عَائِشَةُ عَنِ النَّبِيِّ ﷺ ☆

Allah be ⁷⁴⁰
upon him.

738. The words of this *hadīth* are: "The illness of the Messenger of Allāh, peace and blessings of Allāh be upon him, became severe; he was asked about the prayer and he said, 'Ask Abū Bakr to lead the people in prayer.' 'Ā'isha said, 'Abū Bakr is a tender-hearted man when he would recite the prayer he will be overwhelmed with weeping.' He said, 'Ask him to lead the prayer.' She repeated her statement and he said, 'Ask him to lead the prayer; you are like the women-companions of Joseph.' It is to be noted that this very tender-hearted man Abū Bakr could be equally strong when situation demanded strength as it did on the death of the Prophet. Practically the whole of Arabia revolted against the central authority of Madīna but Abū Bakr was not moved in the least. So soft-heartedness at the time of prayer prepares a man for the strength of character which is needed in the performance of duties. This law of spiritual life is known only to those who have an experience of true prayer.

739. In this repetition of H. 432, the first part has been stated very briefly but the last part has supplied some details for us. "She said, 'The Messenger of Allāh, peace and blessings of Allāh be upon him, ordered Abū Bakr that he should lead the people in prayer during his illness and he used to lead them in prayer.'". 'Urwa said, "And the Messenger of Allāh, peace and blessings of Allāh be upon him, felt a little better and he came out when Abū Bakr was acting as the Imām of the people, and when Abū Bakr saw him he wanted to recede and he the Prophet made a sign to him saying, 'Remain as you are,' and the Messenger of Allāh, peace and blessings of Allāh be upon him, sat parallel to Abū Bakr by his side and Abū Bakr was saying his prayer after the prayer of Messenger of Allāh, peace and blessings of Allāh be upon him, and people were saying their prayer after the prayer of Abū Bakr."

740. In H. 432 and R. 211 reported by 'Ā'isha, we have already seen that Abū Bakr kept standing in his own place and the Holy Prophet was placed in a sitting posture on his left and that the Prophet was acting as the Imām. But in the *hadīth* that follows we learn that, in spite of the Prophet asking Abū Bakr on a certain occasion to keep to his place of

(See next page)

H. 440. Sahl ibn Sa'd al-Sā'idiyy reported that the Messenger of Allāh, peace and blessings of Allah be upon him, went to the family of 'Amr ibn 'Auf to effect reconciliation between them and the time for prayer arrived, so the Mu'adhhdhin came to Abū Bakr and said, "Will you lead the people in prayer and I announce the prayer?" He said, "Yes," so Abū Bakr began to lead the prayer ⁷⁴¹; then came the Messenger of Allāh, peace and blessings of Allah be upon him, while the people were in prayer ⁷⁴² and he advanced till he stopped in the (first) line, so people clapping their hands and Abū Bakr would not look around in his prayer, so when people intensified their clapping he turned round and saw the Messenger of Allāh, peace and blessings of Allah be upon him, and the Messenger of Allāh, peace and blessings of Allah be upon him, made a sign to him to say "Stay where you are," and Abū Bakr raised both his hands and praised Allāh for what the Messenger of Allāh, peace and blessings of Allah be upon him, ordered him about it, then Abū Bakr receded

٤٤٠ - عَنْ سَهْلِ بْنِ سَعْدَانَ السَّاعِدِيِّ
 أَنَّ رَسُولَ اللَّهِ ﷺ ذَهَبَ إِلَى بَنِي
 عَمْرٍو بْنِ عَوْفٍ لِيُصَلِّحَ بَيْنَهُمْ
 فَحَانَتِ الصَّلَاةُ فَجَاءَ الْمُؤَذِّنُ
 إِلَى أَبِي بَكْرٍ فَقَالَ اتَّصَلَى لِلنَّاسِ
 فَأَقِيمِ قَالَ نَعَمْ فَصَلَّى أَبُو بَكْرٍ فَجَاءَ
 رَسُولُ اللَّهِ ﷺ وَالنَّاسُ فِي الصَّلَاةِ
 فَتَخَلَّصَ حَتَّى وَقَفَ فِي الصَّفِّ
 فَصَفَّقَ النَّاسُ وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ
 فِي صَلَاتِهِ فَلَمَّا أَكْثَرَ النَّاسُ
 التَّصْفِيقَ التَّفَّتَ فَرَأَى رَسُولَ اللَّهِ
 ﷺ فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ أَنْ
 امْكُثْ مَكَانَكَ فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ

Imāmat, the latter receded and the Holy Prophet stood in his place. Rightly does Bukhārī conclude from these two divergent cases that it is the same whether the acting Imām makes room for the appointed Imām or not.

741. In some other collections of *ḥadīth* the report of this incident gives us the further information that the Holy Prophet while leaving had instructed Bilāl to ask Abū Bakr to lead the prayer if he could not be in time for the 'Asr.

742. The purpose of the clapping of hands was to make the *Imām* realise that some irregularity had taken place in the performance of prayer. It was in this connection that the Holy Prophet gave the rule that in such cases instead of clapping hands one should utter the words "*Subḥān Allāh*". Obviously the utterance of these words serves double purpose; it is a prayer inasmuch as it is glorifying God and indirectly it is an indication that the *Imām* has committed some mistake and that the only being which is free from mistakes is God.

(from his place) so much so that he became parallel to the first (line)

and the Messenger of Allah, peace and blessings of

Allah be upon him, stepped forward and led

the prayer, so when he had finished

he said, "O Abū Bakr, what prevented

you from staying (in your place)

when I ordered you (to do so)?"

and Abū Bakr said, "It was improper

for ibn Abū Quhafa (meaning him-

self) that he should say his prayer

in front of the Messenger of Allah, 748

peace and blessings of Allah be upon him ; so the Messenger of

Allah, peace and blessings of Allah be upon him, said, "What was

the matter that I found you multiply-

ing your clappings? If something

happens in one's prayer one should

say, 'Subhān Allah' for when he

glorifies Allah the Imām pays atten-

tion to him and clapping of hands

فَحَمَدَ اللَّهَ عَلَى مَا أَمَرَهُ بِهِ رَسُولُ

اللَّهِ ﷺ مِنْ ذَلِكَ ثُمَّ اسْتَأْخَرَ أَبُو بَكْرٍ

حَتَّى اسْتَوَى فِي الصَّفِّ وَتَقَدَّمَ

رَسُولُ اللَّهِ ﷺ فَصَلَّى فَلَمَّا انْصَرَفَ

قَالَ يَا أَبَا بَكْرٍ مَا مَنَعَكَ أَنْ تَثْبُتَ

إِذْ أَمَرْتُكَ فَقَالَ أَبُو بَكْرٍ مَا كَانَ

لِابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيِ

رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ

مَا لِي رَأَيْتُكُمْ أَكْثَرْتُمْ التَّصْفِيْقَ

مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيُسَبِّحْ

فَإِنَّهُ إِذَا سَبَّحَ التَّفَّتَ إِلَيْهِ وَإِنَّمَا

748. In H. 482, we have seen that in the course of his illness when the Holy Prophet came to the mosque after prayer had started, he had made sign to Abū Bakr to keep to his place which the latter did and the Prophet took his place on his left side and began to act as the Imām while Abū Bakr acted as a second Imām taking his cue from the Prophet standing between the congregation and the Prophet. But on this particular occasion Abū Bakr, in spite of the Prophet's asking him to stay in his place, left his place and receded to make room for the Prophet. The difference between the two conducts of Abū Bakr may be explained by assuming that in the first case Abū Bakr was conscious that the Holy Prophet had not the strength to stand up and act as the immediate Imām. In any case on that occasion also the Holy Prophet did not act as the real Imām. Of course here in this ḥadīth we read that the Holy Prophet first stayed in the front line; this may be explained by the assumption that his arrival was not first noticed by Abū Bakr and he did not want to disturb him either. It is also possible that he first intended to create an example for the Muslims as to how an Imām should behave when he comes late. But Abū Bakr was anxious to demonstrate a higher principle, namely, in the presence of the Prophet of the age no other man should at all act as an Imām of a congregation and the Prophet's ultimate conduct confirmed this view of the case. As for other Imāms it should be a rule that if he should consider himself just as a member of the congregation and take his place where convenient.

is only for the women.⁷⁴⁴

التَّصْفِيقُ لِلنِّسَاءِ ☆

CHAPTER XLIX

When people are equal in their recitation of the Qur'ān the oldest among them should act as their Imām.

بَابُ إِذَا اسْتَوَوْا فِي الْقِرَاءَةِ

فَلْيُؤْمِمِهِمْ أَكْبَرُهُمْ ☆

(R. 212) Abū Qilāba reported
(Repetition of H. 413).⁷⁴⁵

(م - ٢١٢) عَنْ أَبِي قِلَابَةَ (مُتَكَرِّرٌ ٤١٣)

CHAPTER L

When the Imām visits a people and acts as their Imām (in prayer).

بَابُ إِذَا زَارَ الْأَمَامُ قَوْمًا

فَأَمَّهُمْ ☆

(R. 213) Maḥmūd ibn Rabi' reported (Repetition of H. 299).⁷⁴⁶

(م - ٢١٣) عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ

(مُتَكَرِّرٌ ٢٩٩)

744. Apparently, this report and others in this connection appear to show that if anything untoward happens in the course of prayer the men are to say *Subhān Allāh*, whereas the women are to clap their hands if need be. This position, however, is not understandable. When all the rules connected with the prayer are the same for men and women why should there be a distinction in this particular case? What is the harm in women saying *Subhān Allāh* like men? Is it to be assumed that women are not to raise their voice in a congregation? There is no indication of this prohibition anywhere. So all that this *hadīth* seems to mean is that the clapping of hands being an expression typically feminine should not be indulged in mosque atmosphere and that even if a woman is to make a sign to an erring Imām she is to refrain from this particular habit.

745. This report has already been noticed in H. 413 and has been repeated in R. 187. Here it is found in the following abbreviated form: "We went to the Prophet, peace and blessings of Allāh be upon him, and we were young men and we stayed with him for about twenty nights and the Prophet, peace and blessings of Allāh be upon him, was kind-hearted and he said, 'If you return towards your own cities you should teach them (their people all about religion). Tell them that they should say so and so prayer at such and such time and so and so prayer at such and such time and when the time for prayer arrives one of you should sound the call of prayer and the eldest of you should act as your Imām.'" We no doubt find, here that one who is the eldest should act as the Imām but there is no mention of the equality in the ability to recite the Qur'ān, which is suggested in the title of the chapter which seems to be a fragment of a report to be found in the collection of *Muslim* and which runs as follows, "That man should act as the Imām of a people who is the greatest in knowledge of the Book and if their ability to recite the Qur'ān is equal, one who is the earliest of them in Hijrat should act as the Imām and if they are equal in Hijrat, one who is oldest of them in age should act as the Imām"; and this very *hadīth* contains also the following words as narrated by Abū Da'ūd: "At that time we were equal in knowledge." The expression knowledge of the Qur'ān has been taken by some to mean just the ability to recite it well but some have taken it to mean, and this is the right view, the understanding of the Book.

CHAPTER LI

The Imām is appointed so that he may be followed and the Prophet, peace and blessings of Allāh be upon him, led the people in prayer in the course of his illness of which he died, and he was sitting,⁷⁴⁷ and Ibn Mas'ūd said, "When anyone rises (from any position in prayer) before the Imām, he should resume the posture and stay on to the measure he had risen, then follow the ; Imām"⁷⁴⁸ and Hassan said about one who has gone into Rukū' with the Imām for two Rak'ats and is unable to go into prostration he should go into prostration for the last Rak'at twice and then complete the first Rak'at with its

بَابُ إِنَّمَا جُعِلَ الْأَمَامُ لِيُؤْتَمَّ
 بِهِ وَصَلَّى النَّبِيُّ ﷺ فِي مَرَضِهِ الَّذِي
 تَوَقَّى فِيهِ بِالنَّاسِ وَهُوَ جَالِسٌ
 وَقَالَ ابْنُ مَسْعُودٍ إِذَا رَفَعَ قَبْلَ
 الْأَمَامِ يَعُودُ فِيمَكْتُ بِقَدْرِ مَا
 رَفَعَ ثُمَّ يَتَّبِعُ الْأَمَامَ وَقَالَ الْحَسَنُ
 فِيمَنْ يَرْكَعُ مَعَ الْأَمَامِ رَكَعَتَيْنِ
 وَلَا يَقْدِرُ عَلَى السُّجُودِ يَسْجُدُ
 لِلرَّكَعَةِ الْأُخْرَى سَجَدَتَيْنِ ثُمَّ

746. This ḥadīth is reported by 'Iṭbān ibn Mālik and is to be found first in H. 299 and later repeated in R. 201. Here it is repeated again but in a concise form such as: "The Prophet, peace and blessings of Allāh be upon him, asked my permission and I gave him the permission and he said, 'Where do you like me to say my prayer in your house?' And I pointed out to him a certain place which I liked and he stood up and we formed into a line behind him and (at the end of the prayer) he invoked blessings and we also invoked blessings." Here *imām* Bukhārī's object is to show that the recognised *imām* of a people should act as the *imām* even when he is in the locality other than the usual place of congregation. In this particular case the Prophet acted as the *imām* in the house of a man whom he visited. As against this there is a ḥadīth in the collection of Tirmidhī and Abū Dāwūd: "Whoever visits a people, he should not lead them into prayer and a man among themselves should act as the *imām*." This should be taken to refer to one who is not a recognised *imām*.

747. That is to say a man in congregation should do in his prayer exactly as the *imām* does and should not do anything which is contrary to the *imām's* movement nor should he precede him in anything. This is a lesson in discipline of collective action under one leadership. There must, however, be exceptions such as the one under reference. The Holy Prophet was extremely ill and unable to stand up, so he said his prayer sitting but this could not have been an excuse for the congregation. So there is no breach of discipline in this particular case.

748. In other words, one should spend as much additional time in prostration as the time he had taken in acting contrary to the congregation of the *imām*.

prostrations”⁷⁴⁹ and (the same says) about one who forgets any prostration till he stands up “he should go into prostration.”

يَقْضِي الرَّكْعَةَ الْأُولَى بِسُجُودِهَا
وَفِيْمَنْ نَسِيَ سَجْدَةً حَتَّى قَامَ
بَسَجَدَ ☆

H. 441. ‘Ubaid Ullah ibn ‘Abdul-
lah ibn ‘Utba reported, “I went
to ‘Ā’ishā and said, ‘Will you
not narrate to me the incident of
illness of the Messenger of Allāh,
peace and blessings of Allāh be upon him?’ She said, ‘Yes, when
the Prophet, peace and blessings of Allāh be upon him, became
seriously ill, he said, “Have the
people said their prayer?” We said,
‘No, but they are waiting for you,
O Messenger of Allāh’. He said,
“Make ready some water for me in a
trough.”’ She said, ‘So we did it
and he had a bath and he began to
get up with some efforts but he fell
in a swoon, then he regained his
consciousness and he, peace and blessings of Allāh be upon him, said,
“Have the people said their
prayer?”’ We said, ‘No, they are
waiting for you, O Messenger of
Allāh.’ He said, “Make ready some
water for me in a trough.”’ She
said, ‘So we did accordingly and he
had a bath and then he began to
rise with some efforts but he fell in a

٤٤١ - عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ
بْنِ عْتَبَةَ قَالَ دَخَلْتُ عَلَى عَائِشَةَ
فَقُلْتُ أَلَا تُحَدِّثُنِي عَنْ مَرَضِ
رَسُولِ اللَّهِ ﷺ قَالَتْ بَلَى ثَقُلَ النَّبِيُّ
ﷺ فَقَالَ أَصَلَّى النَّاسُ قُلْنَا لَا
وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ قَالَ
ضَعُورَالِي مَاءً فِي الْمَخْضَبِ قَالَتْ
فَفَعَلْنَا فَاغْتَسَلَ فَذَهَبَ لِيَنْوَأَ
فَأَغْمَى عَلَيْهِ ثُمَّ أَفَاقَ فَقَالَ ﷺ أَصَلَّى
النَّاسُ قُلْنَا لَا وَهُمْ يَنْتَظِرُونَكَ يَا
رَسُولَ اللَّهِ قَالَ ضَعُورَالِي مَاءً فِي
الْمَخْضَبِ قَالَتْ فَفَعَلْنَا فَاغْتَسَلَ
ثُمَّ ذَهَبَ لِيَنْوَأَ فَأَغْمَى عَلَيْهِ

749. The elucidation of this point is to be found in *Ibn Munzir*. It is that in the Friday congregational prayer if the space is so congested as to leave no room for the late comers to be able to stretch themselves in prostration they may be regarded as joining the prayer if they just keep on standing in the last line and go in prostration when the people in front have finished their prayer and made room for their prostration. When these people thus secure a space for prostration they should make prostrations for the last Rak‘at which they missed and consider it as making one Rak‘at and then should rise after this for the second Rak‘at and so complete their prayer.

swoon and then regained his consciousness and he, peace and blessings of Allah be upon him said, "Have people said their prayer?" We said, 'No, they are waiting for you, O Messenger of Allah.' He said, "Get some water for me in a trough." Then he sat up and had a bath, then he began to get up with an effort but fell in a swoon, then he regained consciousness and said, "Have people said their prayer?" We said, 'No, they are waiting for you, O Messenger of Allah,' and people were sitting in the mosque waiting for the Prophet, peace and blessings of Allah be upon him, for the last 'Ishā prayer, so the Prophet, peace and blessings of Allah be upon him, sent a message to Abū Bakr to the effect that he should lead the people in prayer, so the messenger went to him and said, "The Messenger of Allah, peace and blessings of Allah be upon him, asks you to lead the people in prayer." Abū Bakr said, and he was a tender-hearted man, "O 'Umar, lead the people in prayer." 'Umar said to him, "You have a better title to it." So Abū Bakr led the prayer in those days, then the Prophet, peace and blessings of Allah be upon him, recovered his health a little and came out between two men one of whom was 'Abbās, for the Zuhr prayer, while Abū Bakr was leading the people to prayer, so when Abū Bakr saw him, he began to recede but the Prophet,

ثُمَّ أَفَاقَ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَلَّى النَّاسُ قُلْنَا لَا هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ قَالَ ضَعُورِي مَاءً فِي الْمَخْضَبِ فَقَعَدَ فَأَغْتَسَلَ ثُمَّ ذَهَبَ لِيَنْوُءَ فَأُغْمِيَ عَلَيْهِ ثُمَّ أَفَاقَ فَقَالَ أَصَلَّى النَّاسُ قُلْنَا لَا هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ وَالنَّاسُ عُكُوفٌ فِي الْمَسْجِدِ يَنْتَظِرُونَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَصَلَاةِ الْعِشَاءِ الْآخِرَةِ فَأَرْسَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَبِي بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ فَأَنَاهُ الرَّسُولُ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَمْرِكَ أَنْ تُصَلِّيَ بِالنَّاسِ فَقَالَ أَبُو بَكْرٍ وَكَانَ رَجُلًا رَقِيقًا يَا عُمَرُ صَلِّ بِالنَّاسِ فَقَالَ لَهُ عُمَرُ أَنْتَ أَحَقُّ بِذَلِكَ فَصَلَّى أَبُو بَكْرٍ تِلْكَ الْأَيَّامَ ثُمَّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَدَ مِنْ نَفْسِهِ خَفَّةً فَخَرَجَ بَيْنَ رَجُلَيْنِ أَحَدُهُمَا الْعَبَّاسُ لِصَلَاةِ الظُّهْرِ وَأَبُو بَكْرٍ

peace and blessings of Allah be upon him) made a sign to him to say that he should not recede and said, "Make me sit by his side." So they put him in a sitting position by the side of Abū Bakr. He (the narrator) said, "So Abū Bakr continued to say the prayer and he was following the lead of the Prophet, ^{peace and blessings of Allah be upon him} and people were following the prayer of Abū Bakr, and the Prophet, ^{peace and blessings of Allah be upon him} was in a sitting posture." 'Ubaid Ullāh said, "So I went to 'Abdullāh ibn 'Abbās and said to him, 'Shall I not state before you what 'Ā'ishā narrated to me about the illness of the Prophet, ^{peace and blessings of Allah be upon him}?' He said, 'Come on.' So I stated before him her ḥadīth and he did not deny anything out of it excepting that he said, 'Did he give the name to you of the man who was with 'Abbās?' I said, 'No,' He said, 'It was 'Alī.' " 750

يُصَلِّيَ بِالنَّاسِ فَلَمَّا رَأَهُ أَبُو بَكْرٍ
ذَهَبَ لِيَتَأَخَّرَ فَأَوْمَى إِلَيْهِ النَّبِيُّ
ﷺ بَانَ لِابْتِأَخَّرَ فَقَالَ اجْلِسَانِي
إِلَى جَنْبِهِ فَاجْلَسَاهُ إِلَى جَنْبِ أَبِي
بَكْرٍ قَالَ فَجَعَلَ أَبُو بَكْرٍ يُصَلِّيُ
وَهُوَ يَأْتُمُّ بِصَلَاةِ النَّبِيِّ ﷺ وَالنَّاسُ
بِصَلَاةِ أَبِي بَكْرٍ وَالنَّبِيُّ ﷺ قَاعِدٌ
قَالَ عُبَيْدُ اللَّهِ فَدَخَلْتُ عَلَى عَبْدِ اللَّهِ
ابْنِ عَبَّاسٍ فَقُلْتُ لَهُ أَلَا أَعْرَضَ
عَلَيْكَ مَا حَدَّثْتَنِي عَائِشَةُ عَنْ
مَرَضِ النَّبِيِّ ﷺ قَالَ هَاتِ فَعَرَضْتُ
عَلَيْهِ حَدِيثَهَا فَمَا أَنْكَرَ مِنْهُ
شَيْئًا غَيْرَ أَنَّهُ قَالَ أَسَمَّتَ لَكَ
الرَّجُلَ الَّذِي كَانَ مَعَ الْعَبَّاسِ قُلْتُ
لَأَقَالَ هُوَ عَلِيٌّ ☆

750. We have noticed this report in H. 161 and again in H. 432 and also in some later repetitions of the same. Here we find the first part of the incident given rather in detail. For example we are told that Abū Bakr himself approached 'Umar and requested him to lead the prayer in the absence of the Prophet. This shows that he was most reluctant to do the job himself. But the object of Bukhārī in tracing this ḥadīth here is to show that there have been occasions when the Prophet kept sitting in front of the congregation that followed him and performed their prayers in standing posture. The repetition Nos. 214,215 that follow this ḥadīth immediately tell us that if the *Imām* be sitting and cannot stand up the congregation also should do likewise. But at the end of R. 215 *Imām* Bukhārī gives his own view of the case. His words are: "The acts of the Prophet, peace and blessings of Allāh be upon him, should be taken into consideration in serial order, the one following should be given more importance than the one preceding it." Firstly, because the incident of *Ila*, when the Prophet took a temporary separation of one month from his wives, relates to the (See next page)

(R. 214) 'Ā'ishā reported
(Repetition of H. 273.)⁷⁵¹

(م - ٢١٤) عَنْ عَائِشَةَ (مُتَكَرِّر ٢٤٣)

(R. 215) Anas ibn Mālik reported
. . . . (Repetition of H. 273.)⁷⁵²

(م - ٢١٥) عَنْ أَنَسِ بْنِ مَالِكٍ (مُتَكَرِّر ٢٤٣)

CHAPTER LII

When is one who is behind the Imām to go in prostration? Anas said on the authority of the Prophet, peace and blessings of Allah be upon him, "So when he (the Imām) goes in prostration you also go in prostration."

بَابُ مَنْ مَتَى يَسْجُدُ مَنْ خَلْفَ

الْإِمَامِ قَالَ أَنَسٌ عَنِ النَّبِيِّ ﷺ فَإِذَا

سَجَدَ فَاسْجُدُوا ☆

H. 442. Barā' reported, when the Messenger of Allah, peace and blessings of Allah be upon him would say, *Sami' Allahu liman ḥamidah* none of us would bend his back until the Prophet, peace and blessings of Allah be upon him

٤٤٢ - عَنِ الْبَرَاءِ قَالَ كَانَ رَسُولُ

اللَّهِ ﷺ إِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ

حَمِدَهُ لَمْ يَحْنِ أَحَدٌ مِّنَّا ظَهْرَهُ حَتَّى

7th Hijra. At that time though he was confined to bed due to injuries on his body yet he was not so weak as during his last illness towards the end of the 10th Hijra. And it was but natural that he should have asked the followers to sit down. Secondly, one is allowed to say one's prayer sitting when he is unable to stand due to some weakness. But such allowance can not be extended to the followers of the Imam just because they are to obey him. The last act of the Prophet appears more appropriate and this practice is in vogue in almost all Muslim countries.

751. In repeating H. 273 here the first part and the last part have been left out. And in the remaining intermediate part we find some additional words as well, for example: "The Messenger of Allāh, peace and blessings of Allāh be upon him, said his prayer in his own house while he was ill, so he said his prayer sitting and behind him a party of men said their prayers standing, so he made a sign to them saying 'Sit down' so when he had finished, he said, 'The Imām is appointed only to be followed, so when he bends in prayer you also bend and when he rises up you rise up and when he says, '*Sami' Allāhu liman ḥamidah*' (God hears him who gives Him praise), you say, '*Rabbanā wa laka al-ḥamd*' (Our Lord! and Thine is the praise) and when he prays sitting, you pray sitting all of you.'" In the last repetition we also have the additional words: "So we said our prayer behind him in sitting posture." We are inclined to agree with the view of Bukhārī and hold that the last act of the Prophet is to be taken as his final decision.

752. The first part of the hadīth runs thus: "Anas ibn Mālik reported that the Messenger of Allāh rode upon a horse and he fell down from it and his right side got bruised thereby, so he said one of the prayers while he was sitting, so we said our prayers behind him sitting, so when we had finished he said, 'The Imām is made only to be followed, so when he says his prayer standing, say your prayers standing and when he bends down you also bend down etc.'" What follows is very much the same as is to be found in the report of 'Ā'ishā and in the end we have the words: "Abū 'Abdullāh (Bukhārī) said, 'Humaidī said, 'His saying (i.e., the Prophet) that when he says his prayer sitting, you also say your prayer sitting' was during his previous illness after which the Prophet, peace and blessings of Allāh be upon him, said his prayer sitting and the people were saying prayer standing behind him and he did not ask them to sit down and the fact is the last act of of the Prophet, peace and blessing of Allāh be upon him, should only be taken into consideration.'"

would fall in prostration, then alone would we fall in prostration after him."

يَقَعُ النَّبِيُّ ﷺ سَاجِدًا ثُمَّ نَقَعَ
سُجُودًا بَعْدَهُ ☆

CHAPTER LIII

The sin of one who raises his hand before the Imam.⁷⁵³

بَابُ اِثْمٍ مِّنْ رَّفَعِ رَأْسِهِ قَبْلَ

الْإِمَامِ ☆

H. 443. Abū Hurairah reported on the authority of the Prophet, ^{peace and blessings of Allah be upon him} as saying, "Does not one of you fear when he raises his head before the Imam that Allah will make his head the head of an ass or make his appearance the appearance of an ass?"⁷⁵⁴

٤٤٣ - عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ أَمَا يَخْشَى أَحَدُكُمْ أَوْ لَا يَخْشَى أَحَدُكُمْ إِذَا رَفَعَ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يَجْعَلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ أَوْ يَجْعَلَ اللَّهُ صُورَتَهُ صُورَةَ حِمَارٍ ☆

CHAPTER LIV

A slave and a freed slave acting as an Imam⁷⁵⁵ and 'Ā'ishā used to say her prayer under the Imamāt of her slave Dhakwān with the holy Book

بَابُ إِمَامَةِ الْعَبْدِ وَالْمَوْلَى
وَكَانَتْ عَائِشَةُ يُؤْمِنُهَا عَبْدُهَا

753. This shows the standard of discipline to be maintained in the congregational prayer. The conduct of the devotees in prayer should be as disciplined as the army in the field of battle. The slightest laxity in this matter has been disapproved. It is a great lesson in discipline in life.

754. It is most unfortunate that some thoughtless people had tried to find in it a hint to the theory of the transmigration of the souls according to which a human soul departing from this life may come back here assuming the body of a lower animal. Nothing more absurd has ever been suggested. The fact is even the Holy Qur'an has used such similes and metaphors. For example, it says, "The likeness of those who had been given the Torah to observe and they did not observe it is the likeness of the ass" (62: 5). The simile is only on account of partial similarity in conduct. The meaning here is that those who do not observe the discipline in prayer are devoid of all common sense and very much resemble an ass in understanding and on the Day of Resurrection their spiritual condition will not come up to the standard of a true human being.

755. This ḥadīth makes it clear that family connection or nationality or status in society is no consideration in the eye of God. Prayer being an exclusively divine affair the only standard (See next page)

placed before him, ⁷⁵⁶ and the illegitimate son and a rustic and a slave boy who has not reached maturity ⁷⁵⁷ acting likewise on account of the saying of the Prophet, ^{peace and blessings of Allāh be upon him,} "One who is well versed in the Book of God should act as their Imām and a slave should not be prevented from leading the congregation without some reason."

H. 444. 'Abdullāh ibn 'Umar reported, "When the first emigrants (*Muhājir*) arrived at 'Uṣbah a quarter of Qubā' before the arrival of the Messenger of Allāh, ^{peace and blessings of Allāh be upon him,} Sālim the freed slave of Abū Ḥudhaifa used to lead them in prayer, and he had the best knowledge of the Qur'an of them all." ⁷⁵⁸

H. 445. Anas ibn Mālik reported on the authority of the Prophet, ^{peace and blessings of Allāh be upon him,} saying, "Hear and

ذَكَوَانٍ مِنَ الْمُصْحَفِ وَوَلَدِ الْبَغِيِّ

وَ الْأَعْرَابِيِّ وَالْغُلَامِ الَّذِي لَمْ

يَحْتَلِمَ لِقَوْلِ النَّبِيِّ ﷺ يُؤْمَهُمْ

أَقْرُوهُمْ لِكِتَابِ اللَّهِ وَلَا يُمْنَعُ

الْعَبْدُ مِنَ الْجَمَاعَةِ بِغَيْرِ عِلَّةٍ ☆

٤٤٤ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ لَمَّا

قَدِمَ الْمُهَاجِرُونَ الْأَوْلُونَ الْعُصْبَةَ

مَوْضِعًا بِقُبَاءَ قَبْلَ سَقْدَمِ رَسُولِ

اللَّهِ ﷺ كَانَ يُؤْمَهُمْ سَالِمٌ مَوْلَى أَبِي

حَذِيفَةَ وَكَانَ أَكْثَرَهُمْ قُرْآنًا ☆

٤٤٥ - عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ

النَّبِيِّ ﷺ قَالَ اسْمَعُوا وَاطِيعُوا

to be maintained in this connection is the spiritual quality of the man. As the Qur'an says, "Verily the most honourable among you in the sight of God are the most righteous ones among you" (49: 18). Hence it is that the Prophet has laid it down as a principle for the selection of the Imām that he should be "possessing the best knowledge of the Book of Allāh." Thus if even a slave or a man illegitimately born or an uncultured man from the village or a minor boy comes up to this standard and is personally of good character, there is nothing to prevent him from acting as Imām. Although some authorities have discouraged the Imāmat of a slave and an illegitimately born man and a rustic, the grounds are other than any absolute prohibition in this matter. The principles of the Qur'an or the ḥadīth, in any way, are quite clear.

756. That is to say, in the month of Ramadān when the whole of the Qur'an is recited in the prayer from end to end, this slave used to keep the Qur'an open in front of himself and thus discharge the function of an Imām.

757. It is related of 'Amr ibn Sālim that he used to act as the Imām of his people when he was only seven years old. There is a report of Abū Dāwūd that this 'Amr used to say "Whenever I happened to be in the sacred house I had to lead people in prayer."

758. Sālim was a slave of an Ansār woman who had later on emancipated him. The incident narrated here belonged to the period before his emancipation.

obey even if an Abyssinian is appointed as ruler whose head seems to be like a raisen." 759

وَإِنْ اسْتَعْمَلَ حَبَشِيٌّ كَانَ رَأْسَهُ
زَبِيبَةً ☆

CHAPTER LV

When the Imam does not complete and one who has joined him completes (the prayer).

بَابُ إِذَا لَمْ يُتِمَّ الْإِمَامُ وَأَتَمَّ
مَنْ خَلْفَهُ ☆

H. 446. Abū Hurairah reported that the Messenger of Allah, ^{peace and blessings of} Allah be upon him, said, "They will lead you in prayer, so if they act rightly it is for you and if they make mistake it is for you and its responsibility is on them." 760

٤٤٦ - عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ يُصَلُّونَ لَكُمْ فَإِنْ أَصَابُوا
فَلَكُمْ وَإِنْ أَخْطَأُوا فَلَكُمْ وَعَلَيْهِمْ ☆

CHAPTER LVI

The rebels and the innovators leading the prayer and Ḥasan said, "Say your prayer (under such circumstances) and the innovation will lie on their responsibility."

بَابُ إِمَامَةِ الْمَفْتُونِ وَالْمُبْتَدِعِ
وَقَالَ الْحَسَنُ صَلَّى وَعَلَيْهِ بِدَعْتَهُ ☆

H. 447. 'Ubaid Ullah ibn 'Addī ibn Kḥiyār reported that he went to 'Uthmān ibn 'Affān, ^{may Allah be pleased with him} and

٤٤٧ - عَنْ عُبَيْدِ اللَّهِ بْنِ عَدِيٍّ بْنِ
الْخِيَارِ أَنَّهُ دَخَلَ عَلَى عُثْمَانَ بْنِ

759. The similitude is in reference to the black colour of his skin. Islam is the only religion which has made the white and the black stand together on the same level, equally under the law and social discipline. Here we are introduced to the principle that leadership is as much open to a dark Negro as to a white man of any nationality. Here the suggestion is that when a Negro becomes the chief of the nation, he is also expected to lead the people in prayer. Thus a position is assumed in which the most dark-skinned in the world is expected to be the spiritual and temporal leader of the believers. It is a message which is sorely needed by the so-called civilised world of our times in which there is no real protection in a white country against a dark colour-ed man being lynched.

760. That is to say that if the chiefs of the community take upon themselves to act as *Imāms* in congregational prayer, the people should not hesitate to follow them in such prayers if they are found to be somewhat lacking in their punctuality and exactitude in the observance of the proper rituals. The merit of the people following them in the obligatory prayer will be with them, whereas the defects of the leaders will go to their own discount.

he was besieged and he said, "Surely you are the chief of all people and you see what has befallen you and the head of the rebellion is leading us in prayer and we consider it a sin," so he ('Uthmān) said, "Prayer is the best of all the deeds which people do, so when people do a good deed you do the same with them and when they do a bad deed refrain from their evil deed,"⁷⁶¹ and Zubaydiy said that Zuhri said, "We do not regard it as proper to say prayer behind an effeminate man unless it be under a need from which there is no escape."⁷⁶²

عَمَّا نَ رَوَى اللَّهُ وَهُوَ مَحْصُورٌ فَقَالَ أَنْكَ إِمَامٌ
عَامَّةٌ وَنَزَلَ بِكَ مَا تَرَى وَيُصَلِّي
لَنَا إِمَامٌ فَتَنَةٌ وَنَتَحَرَّجُ فَقَالَ
الصَّلَاةُ أَحْسَنُ مَا يَعْمَلُ النَّاسُ
فَإِذَا أَحْسَنَ النَّاسُ فَأَحْسَنَ مَعَهُمْ
وَإِذَا أَسَاءُوا فَاجْتَنِبْ أَسَاءَتِهِمْ
وَقَالَ الزُّبَيْدِيُّ قَبَالَ الزُّهْرِيُّ لِأَنْرَى
أَنْ يُصَلِّيَ خَلْفَ الْمُخَنَّثِ إِلَّا مِنْ
ضُرُورَةٍ لَا بُدَّ مِنْهَا ☆

(R. 216.) Anas ibn Mālik reported
... (Repetition of H. 445).

(م- ٢١٦) عَنْ أَنَسِ بْنِ مَالِكٍ (مُتَكَرِّرٌ ٤٤٥)

CHAPTER LVII

For one to stand on the right side
of the Imām parallel to him when
there are two (for the congregation).

بَابُ يَقُومُ عَنْ يَمِينِ الْأَمَامِ
بِخِذَائِهِ سَوَاءً إِذَا كَانَا اثْنَيْنِ ☆

761. This is with reference to the closing day of the Caliphate of the third Caliph 'Uthmān when he was besieged by the rebels in his own house. Because the Caliph could not come and lead the prayers the head of the rebels was acting as the *Imām* in his absence. This incident and the utterance of 'Uthmān show him as a wonderfully large-hearted man and as one who would not allow his personal grievances to interfere with the principles of the faith. This also shows the Caliph's anxiety from preventing any rift taking place in the religio-communal life of the Muslims. The leader of the rebels was bent upon creating mischief; he besieged the house of the Caliph and was demanding his dismissal, and yet the Caliph was anxious only for the unity of the believers and admonishing people to cooperate with the rebels in so far as they were doing any good work. If this spirit returns to the Muslims today, they will emerge once more in the world as a powerful nation inspite of the many sects and sub-sects into which they are unfortunately divided at the moment. In spite of all this broadness, it must be remembered that it is not recommended to allow a man of glaring sinful habits or bad character to lead the prayer as is evident from the next *hadith*.

762. The word *Mukhannith* is not the same as *Mukhanna*. The first one means a man, who is fond of talking and behaving like a woman and has nothing manly about him, whereas the latter word means a man who is addicted to homo-sexuality. These restrictions are quite understandable. Prayer being a means to the nearness of God, the leadership of it going to a man flagrantly, unguardedly must defeat its purposes. In delicate situations the following of even this kind of *Imām* is permissible, but not in normal conditions.

(R. 217). Ibn 'Abbās reported
(Repetition of H. 102) ⁷⁶³

(م - ٢١٧) عَنْ ابْنِ عَبَّاسٍ (مُتَكَرِّرٌ ١٠٢)

CHAPTER LVIII

When a man stands on the left of the Imām and the Imām draws round to his right, the prayers of the two does not become void.

بَابُ إِذَا قَامَ الرَّجُلُ عَنْ يَسَارِ
الْإِمَامِ فَحَوَّلَهُ الْإِمَامُ إِلَى يَمِينِهِ لَمْ

تَفْسُدَ صَلَاتُهُمَا ☆

(R. 218) Ibn 'Abbās reported
(Repetition of H. 102). ⁷⁶⁴

(م - ٢١٨) عَنْ ابْنِ عَبَّاسٍ (مُتَكَرِّرٌ ١٠٢)

CHAPTER LIX

When the Imām has no intention of leading any prayer, then some people arrive and he leads them in prayer.

بَابُ إِذَا لَمْ يَنْوِ الْإِمَامُ أَنْ يُؤَمِّ

وَهُمْ جَاءَ قَوْمٌ فَأَمَّهُمْ ☆

(R. 219) Ibn 'Abbās reported
(Repetition of H. 102). ⁷⁶⁵

(م - ٢١٩) عَنْ ابْنِ عَبَّاسٍ (مُتَكَرِّرٌ ١٠٢)

763. H. 102 has been repeated here with slight difference of wording. It is narrated that the Prophet, peace and blessings of Allāh be upon him, made Ibn 'Abbās stand on his right and said the mid-night prayer.

764. This is another repetition of H. 102, but the divergence is greater than the previous case, for example the words are: "He said, 'I slept at the place of my aunt Maymūna and the Prophet, peace and blessings of Allāh be upon him, happened to be with her on that night; so he performed ablution and stood praying; so I also stood on his left but he caught me and made me stand on his right; so he said thirteen Rak'ats of prayer and then went to sleep till he snored and he used to snore when he slept; then came to him the Mua'ddhin and he went out and said his prayer and did not make any ablution.'" Apart from a mention of thirteen Rak'ats nothing is said here about the two Rak'ats of Sunna prayer preceeding the obligatory Fajr prayer. If it is assumed that these two Rak'ats of Sunna prayer of the Fajr are included in the number thirteen we get only eleven Rak'ats left for the midnight prayer (*Tahajjud*). In H. 102 and its latter repetition we have been told that he, the Prophet, peace and blessings of Allāh be upon him, first said four Rak'ats of prayer and then slept and then said another five Rak'ats. This makes nine Rak'ats. Again in H. 154 where this incident is narrated in greater details, the report speaks of six prayers of two genuflexions followed by the *Witr*. This would make thirteen Rak'ats of *Tahajjud*. Adding two Sunna Rak'ats of Fajr prayer it will make fifteen in all. The only way to reconcile these divergent reports will be to regard the present report as correct. That is to say eleven Rak'ats including the *Witr* were said in *Tahajjud* and two Rak'ats for Sunna Fajr prayer, making a total of thirteen.

765. In this repetition of the report of Ibn 'Abbās we find the following words: "I spent a night at the place of my aunt Maymūna and the Prophet, peace and blessings of Allāh be upon him, got up to pray at night, so I also got up to pray with him, so I stood on his left but he caught me by my head and made me stand on his right." The deduction is that the Holy Prophet, peace and blessings of Allāh be upon him, started the prayer alone but when Ibn 'Abbās joined him in prayer he began to act as Imām. Thus it becomes a rule that a man praying alone can form a part of the congregation if in the middle of the prayer other comes and joins him.

CHAPTER LX

When the Imam lengthens (the recitation from the Qur'an) and a man (in the congregation) is pressed by some need so he goes out and says his prayer (separately).

H. 448. Jabir ibn 'Abdullah said, "Mu'adh ibn Jabal use to say his prayer with the Prophet, ^{peace and blessings of Allah be upon him} then he would go back and lead his people in prayer, thus he (once) said the 'Ishā' prayer and recited the chapter *Al-Baqara*; and a certain man went away and Mu'adh began to speak ill of him so this (news) reached the Prophet, ^{peace and blessings of Allah be upon him} at which he said, "*Fattānun, Fattānun, Fattānun*" (A great disturber) three times or he said, "*Fatinun, Fatinun, Fatinun*" (A disturber) and ordered him (to recite) two chapters from among the middle ones of the *Mufassal*" 'Umar said, "I do not remember those two." 766

بَابٌ إِذَا طَوَّلَ الْأَمَامُ وَكَانَ لِلرَّجُلِ

حَاجَةٌ فَخَرَجَ وَصَلَّى ☆

٤٤٨ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ

كَانَ مُعَاذُ بْنُ جَبَلٍ يُصَلِّي مَعَ النَّبِيِّ ﷺ

ثُمَّ يَرْجِعُ فَيَوْمَ قَوْمِهِ فَصَلَّى الْعِشَاءَ

فَقَرَأَ بِالْبَقَرَةِ فَانصَرَفَ الرَّجُلُ فَكَانَ

مُعَاذٌ يَبْنُلُ مِنْهُ فَبَلَغَ النَّبِيَّ ﷺ

فَقَالَ فَتَانٌ فَتَانٌ فَتَانٌ ثَلَاثَ مَرَّاتٍ أَوْ قَالَ

فَاتِنًا فَاتِنًا فَاتِنًا وَأَمَرَهُ بِسُورَتَيْنِ

مِنْ أَوْسَطِ الْمُفَصَّلِ قَالَ عَمْرُو لَأَ

أَحْفَظُهُمَا ☆

766. The object of recording this hadith here is that if on the one hand it is permissible to start a prayer alone and later making it a congregational prayer, it is equally permissible to start prayer in congregation and then leaving it and finishing the prayer alone. In this narration of the event the reason for leaving the congregation is reported to be just the lengthening of the Qur'anic recitation. But in a later repetition of this report we are told that he had two camels with him, which he had brought to water his fields. Thus the man was dead tired on the one hand and on the other the camels had to be given their feed. In his natural attraction for prayer he joined the congregation which was going on but the Imam's lack of wisdom compelled him to leave the congregation and say his prayer alone. In the further repetition of this hadith we are also informed that when Mu'adh criticised his action, he went and complained to the Prophet himself. That report also tells us that on hearing his complaint the Holy Prophet, peace and blessings of Allāh be upon him, told Mu'adh that he should have recited a smaller chapter such as the one entitled "Al A'ā". The word *Mufassal* is applied to all those chapters that begin with chapter 49 called "The Chambers" (*Al-Hujarāt*) or chapter 50 called "Qāf" and end with chapter 78, called "The Announcement" (*Al-Naba'*). These are also called "Tawwāl" or "Very long ones" and the chapters that begin with the last mentioned one and end with chapter 93 entitled *Al-Dzuhā* are called *Awsat* or medium-sized ones.

CHAPTER LXI

The Imām making the standing posture light and completing the Rukū' and the Sajda.

بَابُ تَخْفِيفِ الْأَمَامِ فِي الْقِيَامِ

وَإِتْمَامِ الرُّكُوعِ وَالسُّجُودِ ☆

(R.. 220) Abū Mas'ūd reported . . .

(Repetition of H. 80).⁷⁶⁷

(م - ٢٢٠) عَنْ أَبِي مَسْعُودٍ (مُتَكَرِّرًا ٨٠)

CHAPTER LXII

When anyone says his prayer alone he may lengthen it as he likes.

بَابُ إِذَا صَلَّى لِنَفْسِهِ فَلْيُطَوِّلْ

مَا شَاءَ ☆

H. 449. Abū Hurairah reported that the Messenger of Allāh, peace and blessings of Allāh be upon him said, "When any of you lead the people in prayer he should make it light, for surely among them are the weak, the sick and the old and when any of you say his prayer alone he can lengthen it as he likes.

٤٤٩ - عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ

ﷺ قَالَ إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ

فَلْيَخَفِّفْ فَإِنَّ فِيهِمُ الضَّعِيفَ وَالسَّقِيمَ

وَالكَبِيرَ وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ

فَلْيُطَوِّلْ مَا شَاءَ ☆

CHAPTER LXIII

One who criticises his Imām when the latter prolongs (the prayer) and Abū Usayd said, "O my son you have made the prayer long for us."

بَابُ مَنْ شَكَأَ إِمَامَهُ إِذَا طَوَّلَ وَقَالَ

أَبُو أُسَيْدٍ طَوَّلْتَ بِنَا يَا بَنِي ☆

767. In this repetition of H. 80 we are informed that the prayer in question was the morning prayer and towards the end of the ḥadīth we read the word "Old man" instead of the word "The patient". The ḥadīth speaks of the necessity of the Imām to make the prayer light. But in the title of the chapter we have been told that due regard should be made to the proper prolongation of the Rukū' and the Sajda. The two things taken together go to suggest that people who are in the habit of prolonging the recitation are not to shorten the duration of the Rukū' and the Sajda. This is improper because the proper humility and softening of the mind is found particularly in the postures of bending and prostration.

(R. 221) Abū Mas'ūd reported
(Repetition of H. 80).⁷⁶⁸

(م - ٢٢١) عَنْ أَبِي مَسْعُودٍ (مُتَكَرِّر - ٨٠)

(R. 222) Jābir ibn 'Abdullāh al-Ansārī reported (Repetition of H. 448).⁷⁶⁹

(م - ٢٢٢) عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ
(مُتَكَرِّر - ٤٤٨)

CHAPTER LXIV

The shortening of prayer and its completion.

بَابُ الْأَيْجَازِ فِي الصَّلَاةِ وَكَمَالِهَا ☆

H. 450. Anas ibn Malik reported, "The Prophet, ^{peace and blessings of Allah be upon him} used to shorten as well as complete the prayer."⁷⁷⁰

٤٥٠ - عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ
النَّبِيُّ ﷺ يُوجِزُ الصَّلَاةَ وَيُكْمِلُهَا ☆

CHAPTER LXV

One who makes the prayer light when there was the crying of the child.

بَابُ مَنْ أَخَفَّ الصَّلَاةَ عِنْدَ بَكَاءِ

الصَّبِيِّ ☆

H. 451. Abū Qatāda reported on the authority of the Prophet, ^{peace and blessings of Allah be upon him} saying, "I stand up for prayer

٤٥١ - عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ ﷺ
قَالَ إِنِّي لَأَقُومُ فِي الصَّلَاةِ أُرِيدُ أَنْ

768. This repetition of H. 80 has very much in common with R. 220, and here also we are told that the prayer under reference was the morning prayer.

769. In this repetition of H. 448, we find greater detail of the incident narrated. For example "A man came with two camels meant for watering the fields and it was dark after nightfall and he found Mu'adh saying prayer; so he made his camels kneel down and proceeded towards Mu'adh who recited either the chapter entitled 'Cow' or the one entitled 'The Women' so the man left and he was told that Mu'adh spoke ill of him; so he went to the Prophet, peace and blessings of Allāh be upon him, and complained to him against Mu'adh; so the Prophet, peace and blessings of Allāh be upon him, said, 'O Mu'adh, you are a man who put men to trial (the word was either *Fattānun* or *Fātinun*) three times. 'So why did you not say your prayer with the chapter beginning with "Sabbih ismi Rabbika' l-a'la" or the one beginning with "Wasbi shamsi wa'ddu-hāhā Wa-layli Idhā Yaghshā" for surely behind you say prayers the old man and the weak man and those who have to attend to affairs.'"

770. That is to say that the Holy Prophet used to say his prayers to perfection and yet his prayers would not be very long ones. In other words, he never recited very long passages from the Holy Qur'ān but used to perform the *Rukū'* and the *Sajda* and the *Qawma* and the *Jalsa* and all similar postures with composure of mind and perfection. He used to recite long passages from the Holy Book in the morning prayer but even those would be between 60 to 100 verses. This was his rule in congregational prayers. His action will be different in his private prayers, for example in his lonely midnight prayer wherein he would sometimes recite a considerable portion of the Holy Book.

desiring to make it long but I hear the crying of some child, so I shortened my prayer lest I should put his mother in trouble.”⁷⁷¹

أَطْوَلَ فِيهَا فَاسْمَعُ بُكَاءَ الصَّبِيِّ
فَاتَجَوَّزُ فِي صَلَاتِي كَرَاهِيَةً أَنْ أَشُقَّ
عَلَى أُمِّهِ ☆

H. 452. Anas ibn Mālik reported, “I have never said my prayer behind any Imām who makes the prayer shorter as yet that was more shorter and complete than that of the Prophet, peace and blessings of Allah be upon him, and if he (the Prophet) would hear the cry of any child he would make it light fearing lest he should put the mother of the child in trouble.”

٤٥٢ - عَنْ أَنَسِ بْنِ مَالِكٍ يَقُولُ
مَا صَلَّيْتُ وِرَاءَ إِمَامٍ قَطُّ أَخَفَّ صَلَاةً
وَلَا أَتَمَّ مِنَ النَّبِيِّ ﷺ وَإِنْ كَانَ
لَيَسْمَعُ بُكَاءَ الصَّبِيِّ فَيُخَفِّفُ مَخَافَةَ
أَنْ تُفْتَنَ أُمُّهُ ☆

(R. 223) Anas ibn Mālik reported (Repetition of H. 451).

(م - ٢٢٣) عَنْ أَنَسِ بْنِ مَالِكٍ (مُتَكَرِّرٌ ٤٥١)

(R. 224) Anas ibn Mālik reported (Repetition of H. 451).⁷⁷²

(م - ٢٢٤) عَنْ أَنَسِ بْنِ مَالِكٍ (مُتَكَرِّرٌ ٤٥١)

CHAPTER LXVI

When anyone says his prayer, then he leads the people in prayer.

بَابُ إِذَا صَلَّى ثُمَّ أَمَّ قَوْمًا ☆

(R. 225) Jābir reported (Repetition of H. 448)⁷⁷³

(م - ٢٢٥) عَنْ جَابِرٍ (مُتَكَرِّرٌ ٤٤٨)

771. In such cases the mother feels disturbed and she naturally gets diverted from her prayer. On the other hand, if the prayer is prolonged it causes trouble to the baby. So shortening of prayers in such cases is an indication of sympathy both for the mother and the baby. There is a report on record saying that the Holy Prophet recited a long chapter in the first Rak'at, but in the second Rak'at when he heard the baby crying he finished it with only three verses.

772 This repetition of 451 and the one that precedes it are very similar in wording. For example we have the words, “Surely I come to the prayers and I want to make it long but I hear the cry of a child and I shorten my prayer for I know how deeply the mother feels from its cry.” The manner in which the Holy Prophet combines his devotion to the commandments of God and his love for the creatures of God is really unique in history. His regard for the commandments of God compels him to persuade the suckling mothers to attend the congregational prayers; but on the other hand, his tenderness for human beings was so great that he was quick to share the feelings of a mother disturbed by the cry of her baby and he shortened the prayer out of regard for the mother's feelings.

773. In this repetition of H. 448 the words are very few. “He said, ‘Mu'adh used to say his prayer with the Prophet, peace and blessings of Allāh be upon him, and then go to his own people and lead them in prayer.’”

CHAPTER LXVII

One who makes people hear the *Takbīr* of the *Imām*.

بَابُ مَنْ أَسْمَعَ النَّاسَ تَكْبِيرَ

الْإِمَامِ ☆

(R. 226) 'A'ishah reported (Repetition of H. 432).⁷⁷⁴

(م - ٢٢٦) عَنْ عَائِشَةَ (مُتَكَرِّرَ ٤٣٢)

CHAPTER XLVIII

A man following the *Imām* and people following this man who is following the *Imām* and it is reported of the Prophet, peace and blessings of Allah be upon him, that he said, "Follow my *Imāmat* and those who come after you should follow your leadership."⁷⁷⁵

بَابُ الرَّجُلِ يَأْتُمُّ بِالْإِمَامِ وَيَأْتُمُّ

النَّاسَ بِالْإِمَامِ وَيَذَكُرُ عَنِ النَّبِيِّ

ﷺ قَالَ أَنْتُمْ بِي وَلِيَاتِمُّ بِكُمْ مَنْ

بَعْدَكُمْ ☆

(R. 227) 'A'ishah reported (Repetition of H. 432).⁷⁷⁶

(م - ٢٢٧) عَنْ عَائِشَةَ (مُتَكَرِّرَ ٤٣٢)

CHAPTER LXIX

Should an *Imām* accept the opinion of the people when he comes to doubt (his own action).

بَابُ هَلْ يَأْخُذُ الْإِمَامُ إِذَا شَكَّ

بِقَوْلِ النَّاسِ ☆

774. This is another repetition of H. 432 which has been repeated so many times and of which details have been provided in H. 441. Here the words used are very similar to H. 432. The only difference is where the statement of 'A'ishah begins. Whereas in the previous version the statement finishes with the words: "By his side," here we find the additional words: "And Abū Bakr was making the people hear the *Takbīr*," and this is the ground for the title of the chapter.

775. There are two ideas emanating from this utterance of the Holy Prophet which in fact forms only a part of a larger *ḥadīth*. The immediate sense is that the rear-lines should follow the movements of the front-lines, i.e. they should follow the *Rukū'* and *Sajda* or any other posture which they find the front-line people doing and this is the ground for the wording of the title of the chapter, but there is also a deeper implication, namely, that his addressees, that is the companions should learn the rules of religious life from him direct but those who were to come later on would have to follow these companions and thus the teachings of the faith should be carried from generation to generation and from nation to nation.

776. In this repetition of H. 432 the words are very similar to those to be found in R. 208, particularly up to the point where the Holy Prophet says to his wives, "Surely you are like the women companions of Joseph." After this the words are very much like H. 432 excepting that we get the following additional information: "Till he sat on the left of Abū Bakr and Abū Bakr was saying his prayer standing while the Messenger of Allāh, peace and blessings of Allāh be upon him, was saying his prayer sitting; Abū Bakr following the Messenger of Allāh, peace and blessings of Allāh be upon him, in prayer and the people following the prayer of Abū Bakr."

(R. 228) Abū Hurairah reported
 (Repetition of H. 338).⁷⁷⁷

(م - ۲۲۸) عَنْ أَبِي هُرَيْرَةَ (مُتَكَرِّرٌ ۳۳۸)

(R. 229) Abū Hurairah reported
 (Repetition of H. 338).⁷⁷⁸

(م - ۲۲۹) عَنْ أَبِي هُرَيْرَةَ (مُتَكَرِّرٌ ۳۳۸)

CHAPTER LXX

When the Imām weeps in prayer and 'Abdullah ibn Shaddād said, "I heard the sobbing of 'Umar and I was in the last line (when) he was reading 'I only complain of my grief and sorrow to Allāh'" (The Qur'an, xii. 86).

بَابُ إِذَا بَكَى الْأَمَامُ فِي الصَّلَاةِ
 وَقَالَ عَبْدُ اللَّهِ بْنُ شَدَّادٍ سَمِعْتُ نَشِيْجَ
 عُمَرَ أَنَا فِي آخِرِ الصُّفُوفِ يَقْرَأُ
 إِنَّمَا أَشْكُوا بَثْنِي وَحُزْنِي إِلَى اللَّهِ ☆

(R. 230) 'Ā'ishah reported (Repetition of H. 432).⁷⁷⁹

(م - ۲۳۰) عَنْ عَائِشَةَ (مُتَكَرِّرٌ ۴۳۲)

CHAPTER LXXI

Making the lines straight at the time of Iqāma and after it.

بَابُ تَسْوِيَةِ الصُّفُوفِ عِنْدَ الْأَقَامَةِ
 وَبَعْدَهَا ☆

H. 453. Nu'mān ibn Bashīr reported, "The Prophet, peace and blessings of Allāh be upon him, said, 'You should make your lines

۴۵۳ - عَنْ النُّعْمَانَ بْنِ بَشِيرٍ يَقُولُ

777. H. 338 has been repeated here in a shortened form such as, "Surely the Messenger of Allāh, peace and blessings of Allāh be upon him, left the prayer after saying two Rak'ats and Dhulyadain told him, 'Has the prayer been shortened, O Messenger of Allāh, or have you forgotten?' And the Messenger of Allāh, peace and blessings of Allāh be upon him, said, 'Has Dhulyadain spoken the truth?' And the people said, 'Yes.' So the Messenger of Allāh, peace and blessings of Allāh be upon him, stood up for prayer and said the last two Rak'ats of prayer and then invoked peace at the end of prayer, then he said *Takbir* and went in prostration like his prostrations or a longer one."

778. In this repetition of the same ḥadīth the narration is more brief than that of R. 208. The words are: "The Prophet, peace and blessings of Allāh be upon him, said only two Rak'ats of Zuhr prayer and it was said to him, 'You have said only two Rak'ats of prayer,' so he said another two Rak'ats and then invoked peace terminating the prayer and then made two *Sajdas*."

779. In this repetition of the same ḥadīth the words are practically the same as in the first ḥadīth of this chapter. We are told here that 'Ā'ishah had said to the Prophet that the voice of Abū Bakr in prayer would not reach the ears of the people because of his weeping in the course of prayer, but the Prophet insisted that Abū Bakr must lead the prayer. Weeping in prayer is suggested by a verse of the Holy Qur'an and is thus regarded as a sign of inner humility and utmost submission.

straight or else Allāh will cause opposition between your faces."⁷⁸⁰

قَالَ النَّبِيُّ ﷺ لَنْسُونَ صُفُوفَكُمْ أَوْ

لِيُخَالَفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ ☆

(R. 231) Anas reported (Repetition of H. 454).⁷⁸¹

(م - ٢٣١) عَنْ أَنَسٍ (مُتَكَرِّرٌ ٤٥٤)

CHAPTER LXXII

The Imām facing the people at the time of making the lines straight.

بَابُ اقْبَالِ الْأَمَامِ عَلَى النَّاسِ

عِنْدَ تَسْوِيَةِ الصُّفُوفِ ☆

H. 454. Anas ibn Malīk reported, "The Iqāma has been said for the prayer and the Messenger of Allāh, peace and blessings of Allāh be upon him turned towards us and said, 'Make your lines straight and close your ranks, for surely I see you behind my back.'⁷⁸²

٤٥٤ - عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ أَقِيمَتِ

الصَّلَاةُ فَأَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ

بِوَجْهِهِ فَقَالَ أَقِيمُوا صُفُوفَكُمْ وَ

تَرَاصُوا فَإِنِّي أَرَاكُمْ مِنْ وَرَاءَ ظَهْرِي ☆

CHAPTER LXXIII

The first line

بَابُ الصَّفِّ الْأَوَّلِ ☆

(R. 232) Abū Hurairah reported (Repetition of H. 426).⁷⁸³

(م - ٢٣٢) عَنْ أَبِي هُرَيْرَةَ (مُتَكَرِّرٌ ٤٢٦)

780. This expression should not be taken literally. Imām Nawavi has rightly warned us against such literal interpretations in this matter. He says that the meaning would be, "There will occur among you enmity and malice and your hearts will be widely different from one another." It is really absurd to suggest that the expression means that the face of people would be turned towards their back. Such interpretations indicate lamentable lack of imagination, common sense and knowledge of literature.

781. We get here only the last part of H. 454, that is to follow. The words are: "Make the lines straight for surely I see you from behind my back."

782. This shows that it is one of the duties of the Imām to instruct the congregation to set the lines in order. The Prophet's seeing the congregation standing behind him has already been discussed in our note on H. 294.

783. We find here a repetition of H. 426 excepting that the first part has been left out and there is a little difference in the wording such as: "The martyrs are those that die of drowning and of cholera and of plague and of collapsed houses," and he said, "If people know what benefit accrues in going early to prayers they would have competed with one another in going to it and had they known what benefit lies in the late evening and morning prayers they would have come to these even if they had to walk on their knees, and had they known what benefit lies in the front line they would have cast lots on it."

CHAPTER LXXIV

Putting the line right is a part of the completion of prayer.

بَابُ إِقَامَةِ الصَّفِّ مِنْ نَمَامٍ

☆ الصَّلَاةُ

(R. 233) Abū Hurairah reported (Repetition of H. 273).⁷⁸⁴

(م- ٢٣٣) عَنْ أَبِي هُرَيْرَةَ (مُتَكَرِّرٌ ٢٤٣)

H. 455. Anas reported on the authority of the Prophet, peace and blessings of Allah be upon him, "Make your lines straight for surely making the lines straight is a part of the performance of prayer."

٤٥٥ - عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ

سَوَّوْا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصُّفُوفِ

مِنْ إِقَامَةِ الصَّلَاةِ ☆

CHAPTER LXXV

The sin of one who does not make the lines correct.

H. 456. Anas ibn Malīk reported that he came to Madīna and was asked, "What do you find in us since the day you saw the time of the Messenger of Allah, peace and blessings of Allah be upon him, which you find different?" He said, "I do not find anything different excepting that you do not make your lines correct."⁷⁸⁵

بَابُ إِثْمٍ مَنْ لَمْ يَتِمَّ الصُّفُوفَ ☆

٤٥٦ - عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَدِمَ

الْمَدِينَةَ فَقِيلَ لَهُ مَا أَنْكَرْتَ مِنَّا

مُنْذُ يَوْمِ عَهْدَتِ رَسُولِ اللَّهِ ﷺ قَالَ

مَا أَنْكَرْتُ شَيْئًا إِلَّا أَنَّكُمْ لَا تُقِيمُونَ

☆ الصُّفُوفَ

784. This is a repetition of H. 273 and is very similar to R. 214 excepting that here there are the additional words: "And make the lines straight in prayer for surely the straightening of lines is among the beauties of the prayer" and it is the last word that makes it accord with the title of the chapter.

785. We have already learnt about Anas noticing change for the worse since the time of the Holy Prophet but that was his experience in Damascus. His observation about the Muslims of this city was that they had become very lazy in their observance of the rules of Islamic life, so much so that they had even discarded the spirit of prayer. But here in Madīna the only thing that he disliked was that people attending the prayer were not particular about the straightness in the lines. This difference of experience between Damascus and Madīna shows that at the time of narrating the ḥadīth this companion of the Prophet found the people of Madīna religiously far better than the people of any other city.

CHAPTER LXXVI

Joining of shoulder to shoulder and foot to foot in the line ⁷⁸⁶ and Nu'mān ibn Bashīr said, "I saw a man among us joining his ankle to the ankle of his companion."

بَابُ الزَّاقِ الْمَنْكِبَ بِالْمَنْكِبِ
وَالْقَدَمَ بِالْقَدَمِ فِي الصَّفِّ وَقَالَ النُّعْمَانُ
بْنُ بَشِيرٍ رَأَيْتُ الرَّجُلَ مَنَّا يَلْزُقُ كَعْبَهُ
بِكَعْبِ صَاحِبِهِ ☆

(R. 234) Anas reported (Repetition of H. 454).⁷⁸⁷

(م - ٢٣٤) عَنْ أَنَسٍ (مُتَكَرِّرٌ ٤٥٤)

CHAPTER LXXVII

When a man stands on the left of the Imam and the Imam wheels him round his back to his right, his prayer is complete.

بَابُ إِذَا قَامَ الرَّجُلُ عَنْ يَسَارِ
الْإِمَامِ وَحَوَّلَهُ الْإِمَامُ خَلْفَهُ إِلَى يَمِينِهِ
تَمَّتْ صَلَاتُهُ ☆

(R. 235) Ibn 'Abbās reported (Repetition of H. 119).⁷⁸⁸

(م - ٢٣٥) عَنْ ابْنِ عَبَّاسٍ (مُتَكَرِّرٌ ١١٩)

CHAPTER LXXVIII

A woman constitutes a line by herself.

بَابُ الْمَرَأَةِ وَحْدَهَا تَكُونُ

صَفًّا ☆

(R. 236) Anas ibn Mālik reported (Repetition of H. 274).⁷⁸⁹

(م - ٢٣٦) عَنْ أَنَسِ بْنِ مَالِكٍ (مُتَكَرِّرٌ ٢٤٤)

786. Here also we should not take the words too literally. In *Faḥ al-Bārī*, the great authority on the ḥadīth, varied with the following interpretation of this ḥadīth: "And the purpose of this emphasis is to stress the need of straightening the line and filling up of all vacant spaces."

787. In this repetition of H. 454, the words are practically the same as in R. 331 excepting that Anas adds the words: "And each one of us used to join his shoulder with the shoulder of his companion and his foot with the foot of other man."

788. This ḥadīth is practically the same as in R. 218. It is more brief here than in the previous ḥadīth and the words are: "I said my prayer with the Prophet, peace and blessings of Allāh be upon him, one night and I stood on his left and the Messenger of Allāh, peace and blessings of Allāh be upon him, caught me by my head from behind me and dragged to his right, so he said his prayer and went to sleep, then the Muṣ'ḥḥīn came and he got up and said his prayer and did not make any ablution."

789. We get here only the last part of H. 274. The words are a little different such as: "I said my prayer behind the Prophet, peace and blessings of Allāh be upon him, and an orphan boy was amongst us and my mother Umm Sulāimah was behind us." In the previous ḥadīth we have the words: "An old woman" in the place of "my mother."

CHAPTER LXXIX

The right side of the mosque and the Imām.

(R. 237) Ibn 'Abbās reported
(Repetition of H. 153).⁷⁹⁰

بَابُ مَيْمَنَةِ الْمَسْجِدِ وَالْأَمَامِ ☆

(م - ٢٣٧) عَنْ ابْنِ عَبَّاسٍ (مُتَكَرِّرٌ ١٥٣)

CHAPTER LXXX

When there is a wall or anything intervening (Sutra) and Ḥasan said, "There is no harm in that you say your prayer and between you and him (the Imām) there be a screen," and Abū Mijlaz said, "One should follow the Imām even if between the two there be a road or a wall when he hears the Takbīr of the Imām."⁷⁹¹

بَابُ إِذَا كَانَ بَيْنَ الْأَمَامِ وَبَيْنَ

الْقَوْمِ حَائِطٌ أَوْ سُتْرَةٌ وَقَالَ الْحَسَنُ لَا

بَأْسَ أَنْ تُصَلِّيَ وَبَيْنَكَ وَبَيْنَهُ نَهْرٌ

وَقَالَ أَبُو مِجْلَازٍ يَأْتُمُّ بِالْأَمَامِ وَإِنْ

كَانَ بَيْنَهُمَا طَرِيقٌ أَوْ جِدَارٌ إِذَا سَمِعَ

تَكْبِيرَ الْأَمَامِ ☆

H. 457. 'A'isha reported, "The Messenger of Allāh, ^{peace and blessings of Allāh be upon him} used to say his prayer at night in his own chamber and the wall of the chamber was short and people saw (one day) the person of the Prophet, ^{peace and blessings of Allāh be upon him} so some people stood praying after his prayer and the morning time came and they talked

٤٥٧ - عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ

اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ فِي حُجْرَتِهِ

وَجِدَارُ الْحُجْرَةِ قَصِيرٌ فَرَأَى النَّاسُ

شَخْصَ النَّبِيِّ ﷺ فَقَامَ أَنَا نَسُ يَصَلُونَ

790. In this repetition of H. 153, the words are fewer than in R. 235 and the words are: "I got up one night and began to say my prayer on the left of the Prophet, peace and blessings of Allāh be upon him, and he caught me by the hand and my shoulder so much that he made me stand on his right and he made a sign with his hand as if to say 'Come from behind my back.'" In H. 153 we have read instead that: "He (the Prophet) caught me by my right ear, twisting it." So there is a slight difference in version.

791. That is to say that prayer of congregation under such circumstances is also in order. This, however, should not be stretched too far so as to include a man's saying his prayer in his own house if the sound of the voice of the Imām happens to reach his ears there. Such a prayer evidently will not be considered as one in congregation. Such a permission concerns only where something intervenes between the Imām and the lines behind him.

about it among themselves; so (when) he stood (for prayer) on the next night some people stood with him praying after him; this they did for two nights or three nights until when the following day came the Messenger of Allāh, ^{peace and blessings of Allah be upon him} kept sitting and did not come out and when the morning time came people talked about this and he (the Prophet) said, 'Surely I feared lest the prayer of the night be made obligatory on you.' "

بِصَلَوَتِهِ فَاصْبَحُوا افْتَحَدْتُوا بِذَلِكَ
فَقَامَ اللَّيْلَةَ الثَّانِيَةَ فَقَامَ مَعَهُ
أَنَاسٌ يُصَلُّونَ بِصَلَوَتِهِ صَنَعُوا ذَلِكَ
لَيْلَتَيْنِ أَوْ ثَلَاثًا حَتَّى إِذَا كَانَ بَعْدَ
ذَلِكَ جَلَسَ رَسُولُ اللَّهِ فَلَمْ يَخْرُجْ فَلَمَّا
أَصْبَحَ ذَكَرَ ذَلِكَ النَّاسُ فَقَالَ إِنِّي
خَشِيتُ أَنْ تُكْتَبَ عَلَيْكُمْ صَلَاةٌ

☆ اللَّيْلِ

CHAPTER LXXXI

The Night Prayer.

(R. 238) 'Ā'isha reported . . . (Repetition of H. 458).⁷⁹²

H. 458. Zaid ibn Thābit reported, "The Messenger of Allāh, ^{peace and blessings of Allah be upon him}, had a chamber made." He (the narrator) said, "I think that he said, 'of mat in the month of Ramaḍān,' and he said his prayer in that for several nights and people said their prayer after his prayer; and when he (the Prophet) came to know of this act of theirs, he began to keep sitting; then he came out to them

بَابُ صَلَاةِ اللَّيْلِ ☆

(م - ٢٣٨) عَنْ عَائِشَةَ (مُتَكَرِّرًا ٤٥٨)

٤٥٨ - عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ رَسُولَ
اللَّهِ ﷺ اتَّخَذَ حُجْرَةً قَالَ حَسِبْتُ أَنَّهُ
قَالَ مِنْ حَصِيرٍ فِي رَمَضَانَ فَصَلَّى فِيهَا
لَيَالِي فَصَلَّى بِصَلَوَتِهِ نَاسٌ مِنْ أَصْحَابِهِ
فَلَمَّا عَلِمَ بِهِمْ جَعَلَ يَقْعُدُ فَخَرَجَ

792. The words of this repetition of H. 458 are: "The Prophet, peace and blessings of Allāh be upon him, had a mat that he would spread at day time and make a chamber of it at night; so some people gathered near him and formed into lines behind him."

and said, 'I am aware of what I have seen of your acts; so say your prayers, O people, in your own houses, for surely the best of the prayers is the prayer of a man in his own house excepting that which is obligatory.'⁷⁹³

الْبَيْتِ فَقَالَ قَدْ عَرَفْتُ الَّذِي رَأَيْتُ
مَنْ صَنِعْتُمْ فَصَلُّوا فِيهَا النَّاسُ فِي
بُيُوتِكُمْ فَإِنَّ أَفْضَلَ الصَّلَاةِ صَلَاةُ الْمَرْءِ
فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةَ ☆

CHAPTER LXXXII

The obligatory nature of *Takbīr* (saying *Allāhu Akbar*) and the starting of prayer⁷⁹⁴

بَابُ إِجْبَابِ التَّكْبِيرِ وَافْتِتَاحِ

الصَّلَاةِ ☆

(R. 239) Anas ibn Malīk reported (Repetition of H. 273).

(م - ٢٣٩) عَنْ أَنَسِ بْنِ مَالِكٍ (مُتَكَرِّرٌ ٢٤٣)

(R. 240) Anas reported . . . (Repetition of H. 273).

(م - ٢٤٠) عَنْ أَنَسٍ (مُتَكَرِّرٌ ٢٤٣)

(R. 241) Abū Hurairah reported (Repetition of H. 273).⁷⁹⁵

(م - عَنْ أَبِي هُرَيْرَةَ (مُتَكَرِّرٌ ٢٤٣)

CHAPTER LXXXIII

Raising of the two hands in saying first *Takbīr* simultaneously with the start (of prayer).⁷⁹⁶

بَابُ رَفْعِ الْيَدَيْنِ فِي التَّكْبِيرَةِ

الْأُولَى مَعَ الْإِفْتِتَاحِ سَوَاءً ☆

793. The subject-matter of this ḥadīth is the same as in H. 457. The only information particularly provided here is that the Prophet said, "For supererogatory prayers one's house is the best place whereas for obligatory prayers one should come to the mosque." This recommendation of the house to be used for supererogatory prayers is meant for the creation of a sacred atmosphere in the houses and their inmates.

794. That is to say, it is necessary to say *Allāhu Akbar* at the start of the prayer. Bukhārī arrives at this conclusion from the words that are to be found in R. 240, 241.

795. H. 275 has been repeated thrice in this chapter, two of which are narrated by Anas and in both these as in H. 275 there is a mention of the Prophet's falling down from horse, but in the second of the two there is no mention of any injury sustained although in the first one we read the words: "And his right side sustained bruise." In the last of these three repetitions which is the narration of Abū Hurairah, there is no mention of the Prophet falling from the horse.

796. There are several kinds of reports on this question of saying *Allāhu Akbar* and raising hands. In some they are to be simultaneous. In others the *Takbīr* should precede the raising of hands and in still others it is to follow the raising of hands. In such matters a kind of variety seems to have been in the practice of the Prophet. In such small matters the Prophet seems to have given much latitude. Difference in these practices are not to be taken as affecting the spiritual exercise which is the purpose of prayer. The raising of hands is a sign of being attentive to God with the total exclusion of worldly thoughts and occupations and the saying of *Allāhu Akbar* means the negation of the greatness of everything else besides God and the affirmation of the same in respect of God.

H. 459. 'Abdullāh reported, 'The Messenger of Allah, ^{peace and blessings of Allah be upon him} used to raise his two hands up to the level of his two shoulders when he would start prayer and when he would say *Takbīr* for *Rukū'* and when he would raise his head from *Rukū'* he would raise these two in the same way and would say, 'Sami' Allāhu liman Hamida' (God hears him who praises Him), 'Rabbanā wa laka'l-Hamd' (Our Lord and for You is the Praise) and he would not do like this in the prostration.'⁷⁹⁷

٤٥٩ - عَنْ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْفَعُ يَدَيْهِ حَذَّ وَمَنْكَبَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ وَإِذَا كَبَّرَ لِلرُّكُوعِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذَلِكَ أَيْضًا وَقَالَ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ رَبَّنَا وَلَكَ الْحَمْدُ وَكَانَ لَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ ☆

CHAPTER LXXXVI

Raising of the two hands when one says his Takbīr and when one goes to 'Rukū' and when one raises (the head).

بَابُ رَفْعِ الْيَدَيْنِ إِذَا كَبَّرَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ ☆

(R. 242) 'Abdullāh ibn 'Umar reported . . . (Repetition of H. 459⁷⁹⁸).

(م-٢٤٢) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ (مُتَكَرِّرًا ٤٥٩)

H. 460. Abū Qilāba reported that he saw Mālik ibn al-Huwairith saying *Takbīr* when he said his prayer and raising his two hands and when raising his head from the *Rukū'* rais-

٤٦٠ - عَنْ أَبِي قِلَابَةَ أَنَّهُ رَأَى مَالِكَ بْنَ الْحُوَيْرِثِ إِذَا صَلَّى كَبَّرَ وَرَفَعَ يَدَيْهِ وَإِذَا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ

797. The raising of hands at the start of the prayer is a rule established by universal agreement. There is difference, however, on the question of raising the hands at the time of *Rukū'* and at that of raising from *Rukū'* and again at the time of raising from sitting posture. The practice of the companions is found in both ways. So far as the reports go the Prophet's practice is more on the side of raising hands in these intervening postures than to the contrary. Authorities like 'Abdullāh ibn Mas'ūd are of the view that discarding of the raising of the hands by the Prophet is the last of his practices and hence to be considered as the final. As we have said in the preceding note, these are all questions of deliberation and research and should not be taken seriously, in so far as the principal parts of the prayer are concerned one should not magnify these into points of dispute.

798 In this repetition of H. 459, the words are practically the same.

ing his two hands and he narrated that the Messenger of Allāh, peace and blessings of Allāh be upon him, used to do like this.

وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ
بِيَدَيْهِ وَحَدَّثَ أَنَّ رَسُولَ اللَّهِ ﷺ صَنَعَ
مَكَذَا ☆

CHAPTER LXXXV

Up to where is one to raise his two hands and Abū Humaid said amongst his companions, "The Prophet, peace and blessings of Allāh be upon him, raised (his hands) up to the level of his two shoulders."⁷⁹⁹

بَابُ إِلَى أَيْنَ يَرْفَعُ يَدَيْهِ وَقَالَ
أَبُو حُمَيْدٍ فِي أَصْحَابِهِ رَفَعَ النَّبِيُّ
ﷺ حَذْوَ مَنْكَبَيْهِ ☆

(R. 243.) 'Abdullah ibn 'Umar reported (Repetition of H. 459).⁸⁰⁰

(م - ٢٤٣) عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ
(مُتَكَرِّرٌ ٤٥٩)

CHAPTER LXXXVI

Raising of the two hands when one stands up after (the first) two Rak'ats.

بَابُ رَفْعِ الْيَدَيْنِ إِذَا قَامَ مِنَ
الرَّكَعَتَيْنِ ☆

(R. 244). Nafi' reported (Repetition of H. 459).⁸⁰¹

(م - ٢٤٤) عَنْ نَافِعٍ (مُتَكَرِّرٌ ٤٥٩)

799. The hadith attributed to Abū Humaid which is referred to here and which is reported to speak of the Prophet's raising his hands up to his shoulders will be found later on in chapter 143. In all such reports we are told that the Holy Prophet, peace and blessings of Allāh be upon him, raised his hands upto his shoulders. The report of H. 460 which is attributed to Mālik ibn Huwairith has another version in the collection of Muslim which speaks of the Prophet raising his hands up to the lobes of his ears. A similar report in the collection of Abū Dāwūd attributed to Wā'il ibn Hajar says, "So much so that they became parallel to his ears." This is also a minor question and should not be taken so seriously as to interfere with the prayer proper.

800. In this repetition of H. 459, the words are very similar excepting that the closing words are: "He did not do this at the time of prostration nor at the time he would raise his head from prostration."

801. In this repetition of H. 459 we read the following additional words: "And when he would stand up after finishing two Rak'ats, he would raise his hands." It is this which brings in tune with the title of the chapter.

CHAPTER LXXXVII

Placing of the right hand over the left in prayer.

بَابُ وَضْعِ الْيَمِينِ عَلَى الْيُسْرَى

فِي الصَّلَاةِ ☆

H. 461. Sahl ibn Sa'd reported, "People were commanded that a man should place his right hand over his left forearm in prayer and Abū Hāzim said, 'I only know that he ascribed it (connected) to the Prophet, ^{peace and blessings of Allah be upon him.}'

٤٦١ - عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ كَانَ النَّاسُ يُؤْمَرُونَ أَنْ يَضَعَ الرَّجُلُ الْيَمِينِ عَلَى ذِرَاعِهِ الْيُسْرَى فِي الصَّلَاةِ وَقَالَ أَبُو حَازِمٍ لَا أَعْلَمُهُ إِلَّا بِنَبِيِّ ذَلِكَ إِلَى النَّبِيِّ ﷺ ☆

CHAPTER LXXXVIII

Humility and submissiveness in prayer.

بَابُ الْخُشُوعِ فِي الصَّلَاةِ ☆

(R: 245) Abū Hurairah reported (Repetition of H. 294).

(م - ٢٤٥) عَنْ أَبِي هُرَيْرَةَ (مُتَكَرَّرٌ ٢٩٤)

(R. 246). Anas ibn Mālik reported (Repetition of H. 454).⁸⁰³

(م - ٢٤٦) عَنْ أَنَسِ بْنِ مَالِكٍ (مُتَكَرَّرٌ ٤٥٤)

CHAPTER LXXXIX

What is to be read after a Takbīr.

بَابُ مَا يُقْرَأُ بَعْدَ التَّكْبِيرِ ☆

802. The only instruction about the folding of hands in prayer is that the right hand should be placed on the left forearm. The word *Dhīra'* applies to the part from the fingers to the elbow. Thus there is great latitude given in this ritual requirement. The hand may be placed anywhere between the fingers and the elbow. It may be at the elbow end or at the fingers or in between the two. Then nothing in particular is said about what part of the body to fold the hands. It may be at the spot of the naval or above it or below it. Differences in this matter in no way affect the prayer. The concluding words stating that the tradition reaches up to the Prophet himself emphasise the importance of freedom given in this direction.

803. In this repetition of H. 454, the emphasis is not on the straightening of lines but on the correctness of postures such as: "Make your Rukū' and Sajda correct for, by Allah, I do see you from my back" and perhaps he said, "from behind my back when you go to Rukū' or in prostration."

H. 462. Anas reported that the Prophet ^{peace and blessings of Allah be upon him} and 'Umar used to open the prayer with "Al-Hamdu lillāhi Rabbil 'Ālamīn" (All praise is due to Allāh, the Lord of the worlds) ⁸⁰⁴

H. 463. Abū Hurairah reported, "The Messenger of Allāh, ^{peace and blessings of Allah be upon him}, used to observe an interval of silence between the *Takbīr* and the reading of the Qur'ān." He (the immediate narrator) said, "I think he (Abū Hurairah) said, 'For a little while' (Ḥunayyatan); so I said 'Be my father and mother's sacrifice to you O Messenger of Allāh, what do you read during your silence between the *Takbīr* and the reading of the Qur'ān?' He (the Prophet) said, 'I say, "O Allāh, create a distance between myself and my shortcomings just as You have created distance between the East and the West; O Allāh purify me from my shortcomings, just as a white cloth is washed clean of its dirt; O Allāh, wash my shortcomings with water, with ice and with hill stones.'" ⁸⁰⁵

٤٦٢ - عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يَفْتَتِحُونَ الصَّلَاةَ بِالْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ ☆

٤٦٣ - عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ يَسْكُتُ بَيْنَ التَّكْبِيرِ وَبَيْنَ الْقِرَاءَةِ اسْكَاةً قَالَ أَحْسِبُهُ قَالَ هُنِيئَةً فَقُلْتُ يَا بَنِي وَامِي يَا رَسُولَ اللَّهِ اسْكَاةُكَ بَيْنَ التَّكْبِيرِ وَبَيْنَ الْقِرَاءَةِ مَا تَقُولُ قَالَ أَقُولُ اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ ☆

804. In another report we have the words: "They used to open the recitation with: "Al-Hamdu lillāhi Rabbil 'Ālamīn" (All praise to Allah, the Lord of the worlds). So in this hadith also the beginning of prayer means the beginning of the recitation of the Qur'ān. And in a report to be found in the collection of Muslim, we are also told: "And I never heard anyone of them reciting, "Bismillāhi 'Raḥmāni 'Raḥīm" (In the name of Allah, the Beneficent, the Merciful). That is to say the formula of *Bismillāh* was not recited (See next page).

CHAPTER XC

H. 464. Asmā' bint Abū Bakr reported that the Prophet, ^{peace and blessings of Allah be upon him,} said the prayer of solar eclipse; he stood up and prolonged his standing, then he went to Rukū' and prolonged the Rukū', then he stood up and prolonged his standing, then he went to Rukū' and prolonged the Rukū', then he raised (the head), then he went into prostration and prolonged the prostration, then he raised (the head), then he went in into prostration and prolonged the prostration, then he stood up and prolonged his standing, then he went into Rukū' and prolonged his Rukū', then he raised (his head) and prolonged his standing, then went into Rukū' and prolonged the Rukū', then he raised (his head), then he went to prostration and prolonged the prostration, then he raised (the head), then he went to prostration and prolonged his prostration, then he finished and said, "The paradise became very close to me so much so that if I

بَابُ ☆

٤٦٤ - عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّ
النَّبِيَّ ﷺ صَلَّى صَلَاةَ الْكُسُوفِ
فَقَامَ فَاطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَاطَالَ
الرُّكُوعَ ثُمَّ قَامَ فَاطَالَ الْقِيَامَ ثُمَّ
رَكَعَ فَاطَالَ الرُّكُوعَ ثُمَّ رَفَعَ ثُمَّ سَجَدَ
فَاطَالَ السُّجُودَ ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَاطَالَ
السُّجُودَ ثُمَّ قَامَ فَاطَالَ الْقِيَامَ ثُمَّ
رَكَعَ فَاطَالَ الرُّكُوعَ ثُمَّ رَفَعَ فَاطَالَ
الْقِيَامَ ثُمَّ رَكَعَ فَاطَالَ الرُّكُوعَ ثُمَّ
رَفَعَ فَسَجَدَ فَاطَالَ السُّجُودَ ثُمَّ رَفَعَ
ثُمَّ سَجَدَ فَاطَالَ السُّجُودَ ثُمَّ انْصَرَفَ
فَقَالَ قَدِ دَنَّتْ مِنِّي الْجَنَّةُ حَتَّى لَوْ اجْتَرَأْتُ

aloud. In still another report, we are positively told, "They used to hide the recitation of "Bismillāhī 'Rahmānī 'Rahīm." That is to say that this formula used to be recited in a low voice. Taking all these reports into consideration the fact that reveals itself to us is that *Bismillāh* used to be said but not aloud.

805. This shows that before the recitation of the Qur'ān the Prophet used to recite this particular prayer in a low voice. Some other prayers are attributed to him at this stage among which the most famous is "Subhānaka Allāhumma Wa Biḥamdika Wa Tabaraka 'Smuka Wa Ta'ālā Jadduka Wa Lā ilāha Ghairukah" (Glory be to Thee, O Allah, and Thine is the praise, and blessed is Thy name, and exalted is Thy majesty, and there is none to be served beside Thee) which is to be found in collections of Abū Dāwūd and Tirmidhī and Ibn Mājah. Incidentally, the Prophet's prayer to the effect that the distance of the East and the West be maintained between himself and his sense of omission, shows that the object of his prayer was not at all in such sense. In fact all Prophets are *Ma'sūm* that is, free from sins of omission and commission, and this is because of their constant spiritual vigilance and incessant prayer. The reference to water and ice, etc. is in relation to the fire of hell produced by the sinful acts of man. If a man is always covered in materials that have the properties of cold, freezing water, naturally the matter which produces fire, that is the sinful tendencies in him, will remain frozen within him.

had felt bold I could have brought for you some bunches from its bunches (of fruit) and the hell-fire became very close to me so much so that I said, 'O my Lord, (are you going to punish them) and I am still with them?' "And there was a woman,⁸⁰⁶ (the narrator said), I think that he said, 'A cat was scratching her,' (and) I said, 'What is the matter with this woman?' They said, 'She kept her confined till she (the cat) died of hunger.' She would neither give her food nor would she let her go so that she might eat (on her own)." Nāfi' said, "I think that he (the reporter) said, 'Out of (Khashīsh or Khushash or Khashash or Khishash) the insects of the earth."⁸⁰⁷

عَلَيْهَا لَجْنَتُكُمْ بِقَطَافٍ مِّنْ قَطَافِهَا وَدَنَّتْ
مِنِّي النَّارُ حَتَّى قُلْتُ أَيُّ رَبِّ أَوْ
أَنَا مَعَهُمْ فَأَذَا امْرَأَةٌ حَسَبْتُ أَنَّهُ قَالَ
تَخَدُّشَهَا هَرَّةٌ قُلْتُ مَا شَأْنُ هَذِهِ قَالُوا
حَبَسْتَهَا حَتَّى مَاتَتْ جُوعًا لَا أَطْعَمْتَهَا
وَلَا أَرْسَلْتَهَا تَأْكُلُ قَالَ نَافِعٌ حَسَبْتُ
أَنَّهُ قَالَ مِّنْ خَشِيشِ الْأَرْضِ أَوْ

خَشِيشِ
☆

CHAPTER XCI

Raising of the look towards the Imam in the course of prayer and 'A'isha said, "The Prophet, ^{peace and blessings} of Allah be upon him, said after the prayer of solar eclipse, "I saw the hell, one part of it breaking the other, when you saw me stepping back."⁸⁰⁸

بَابُ رَفْعِ الْبَصَرِ إِلَى الْأَمَامِ فِي

الصَّلَاةِ وَقَالَتْ عَائِشَةُ قَالَ النَّبِيُّ ﷺ

فِي صَلَاةِ الْكُسُوفِ رَأَيْتُ جَهَنَّمَ يَحْطِمُ

بَعْضُهَا بَعْضًا حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ ☆

806. These are the visions of the spiritual world experienced by the Prophet in a state of spiritual trance. The approach of fire made the Prophet fear lest it will burn the whole nation. He was surprised at this because God in Qur'anic revelations had promised to him that the chastisement would not befall his nation so long as he was in their midst. The prolonged Rukū' and Sajda on this occasion shows the extreme sense of submission in his mind. Incidentally, we learn here that in the prayer of solar eclipse there are two Rukū's and two Qiyāms in each Rak'at.

807. This shows that divine wrath can be excited by a man's causing pain or injury to the dumb animals. Thus the first law for the prevention of cruelty to animals was promulgated from a spiritual plain at the hands of the Prophet.

808. The idea is that if something extraordinary happens and the people in the congregation look at the Imam, it does not invalidate the prayer. The act of the holy companions who looked at the Prophet, when they found him stepping backward is a case in point. The reference in later ḥadīth to some people seeing the movements of the Prophet's beard must apply to such people who were standing behind him in the first line and whose sight can naturally catch the Prophet's face.

H. 465. Abū Ma'mar reported, "We said to Khabbāb, 'Did the Messenger of Allāh, ^{peace and blessings of Allāh be upon him}, read from the Qur'ān in the Zuhr and 'Asr prayers?' He said, 'Yes.' Then we said, 'How did you know of it?' He said, 'By the movement of his beard.' "

٤٦٥ - عَنْ أَبِي مَعْمَرٍ قَالَ قُلْنَا لِحَبَّابٍ أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ قَالَ نَعَمْ فَقُلْنَا بِمَ كُنْتُمْ تَعْرِفُونَ ذَاكَ قَالَ بِاضْطِرَابِ لِحْيَتِهِ ☆

(R. 247) Barā' reported (Repetition of H. 442).⁸⁰⁹

(م - ٢٤٤) عَنْ الْبَرَاءِ (مُتَكَرِّرٌ ٤٤٢)

(R. 248). 'Abdullāh ibn 'Abbās reported (Repetition of H. 464).⁸¹⁰

(م - ٢٤٨) عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ (مُتَكَرِّرٌ ٤٦٤)

(R. 249) Anas ibn Mālik reported (Repetition of H. 361).⁸¹¹

(م - ٢٤٩) عَنْ أَنَسِ بْنِ مَالِكٍ (مُتَكَرِّرٌ ٣٦١)

CHAPTER XCII

Raising the look towards the sky in the course of prayer.

بَابُ رَفْعِ الْبَصْرِ إِلَى السَّمَاءِ

فِي الصَّلَاةِ ☆

H. 466. Anas ibn Mālik reported, "The Prophet, ^{peace and blessings of Allāh be upon him}, said,

٤٦٦ - عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ

809. In this repetition of H. 442 the words are : "When they used to pray with the Prophet, peace and blessings of Allāh be upon him, and he would raise his head from Rukū' they would keep standing until they saw him going into prostration." The idea is that the people of the congregation used to observe the Prophet going into Rukū' and prostration ; they prayed with their eyes open and with some attention to the Prophet's movements.

810. In this repetition of H. 464 we read the words : "There was solar eclipse in the time of the Prophet, peace and blessings of Allāh be upon him, so he said prayer ; people said, "O Messenger of Allāh, we saw you reaching at something while standing in your place, then we found you stepping back". So he said, "Surely I saw the paradise and I stretched forth towards a bunch from it and had I taken it you would have eaten of it, so long as the world exists."

811. We find here the repetition of the last part of H. 361 with some details. The words are : "The Prophet, peace and blessings of Allāh be upon him, led us in prayer, then he ascended on the pulpit and pointed with his hands towards the Qibla side of the mosque, then said : 'Verily, I saw just now while I was leading you in prayer the paradise and the hell appearing on the wall of the niche and I did not see anything like the good and the evil of to-day.' This the Prophet said three times. In H. 361 we have already been told that this incident took place after the Zuhr prayer. It has been inferred from this ḥadīth that when the Imām sees anything in front of him the congregation can also see the same.

'What will be the condition of people raising their looks towards the sky in the course of their prayer?' And his words became severe on this question till he said, 'By all means they should desist from it or else their eyesight will be snatched away.'⁸¹²

النَّبِيُّ ﷺ مَا بَالُ أَقْوَامٍ يَرْفَعُونَ
أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلَاتِهِمْ
فَأَشَدَّ قَوْلُهُ فِي ذَلِكَ حَتَّى قَالَ لِيَنْتَهِنَ
عَنْ ذَلِكَ أَوْ لَتُخَطَفَنَّ أَبْصَارُهُمْ ☆

CHAPTER XCIII

Looking about in the course of prayer.

H. 467. 'Ā'ishā reported, "I asked the Messenger of Allah, ^{peace and blessings of Allah be upon him} about looking about in the course of prayer and he said, 'It is a case of the devil carrying off a part of the prayer of the servant of God.'⁸¹³

بَابُ الْأَلْتَفَاتِ فِي الصَّلَاةِ ☆
٤٦٧ - عَنْ عَائِشَةَ قَالَتْ سَأَلْتُ رَسُولَ
اللَّهِ ﷺ عَنِ الْأَلْتَفَاتِ فِي الصَّلَاةِ
فَقَالَ هُوَ اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ
مِنْ صَلَاةِ الْعَبْدِ ☆

(R. 250) 'Ā'ishā reported
(Repetition of H. 268).⁸¹⁴

(م - ٢٥٠) عَنْ عَائِشَةَ (مُتَكَرِّرٌ ٢٦٨)

CHAPTER XCIV

Should one look about on account of something that may happen to him or of something that he sees or of some phlegm in front of him? and Sahl

بَابٌ هَلْ يَلْتَفِتُ لِأَمْرٍ يَنْزِلُ بِهِ
أَوْ يَرَى شَيْئًا أَوْ بُصَاقًا فِي الْقَبِيلَةِ

812. It is natural for the eyes to see things lying in front of a man when he is in prayer. If, therefore, anything in front of him engages his attention by chance, it does not show his lack of attention in prayer. But to look above does indicate such lack of attention in prayer. The sight of such people being carried off means they will remain spiritually blind. One who is not attentive to this prayer cannot be regarded as having developed his spiritual sight.

813. To look about while in prayer is tantamount to one's disconnection with the current of prayer and this is certainly an achievement of the devil inasmuch as he succeeds in his object of keeping the man away from his communion with God.

814. In this ḥadīth we are told that the Holy Prophet chanced to sight a piece of cloth bearing pictures and ornaments which resulted in a slight diversion in the course of prayer. He accordingly ordered the removal of that piece. This shows that one cannot be too particular about the simplicity of the surrounding in which prayer is to be said.

said, "Abū Bakr looked and saw the Prophet, peace and blessings of 815 Allah be upon him.

وَقَالَ سَهْلٌ التَّفَتَ أَبُو بَكْرٍ فَرَأَى

النَّبِيَّ ﷺ ☆

(R. 251) Ibn 'Umar reported
(Repetition of H. 292).⁸¹⁶

(م - ٢٥١) عَنْ ابْنِ عُمَرَ (مُتَكَرِّر ٢٩٢)

(R. 252) Anas ibn Mālik reported (Repetition of H. 439).⁸¹⁷

(م - ٢٥٢) عَنْ أَنَسِ بْنِ مَالِكٍ (مُتَكَرِّر ٤٣٩)

CHAPTER XCV

*The reading from the Qur'an being obligatory both on the Imam and those who are led into prayer, at home or in journey, and in prayers in which it has to be done aloud and in that in which it is to be done in low voice.*⁸¹⁸

بَابُ وُجُوبِ الْقِرَاءَةِ لِلْإِمَامِ

وَالْمَأْمُومِ فِي الصَّلَوَاتِ كُلِّهَا فِي الْحَضَرِ

وَالسَّفَرِ وَمَا يَجْهَرُ فِيهَا وَمَا يَخْفَى ☆

815. This is in keeping with the spirit of supreme middle course as taught by Islam. On the one hand we are enjoined not to do anything that may cause any diversion in the remembrance of God and on the other we are permitted to look at something that may have anything to do with the prayer itself. The example of the latter is provided by Abū Bakr's seeing the Prophet when the latter happened to join the congregation while it was on. Other reports tell us that Abū Bakr used to be totally absorbed in the thought of God in his prayers and here we are told that even such a man would take notice of certain events such as the Prophet's dropping in while the congregation was engaged in prayer. This is thus an instance of the golden means which a Muslim should adopt in every affair of life.

816. H. 292 has been repeated here once more. But neither in the original report nor in its later repetitions we are told what we are told here. The words are, "The Messenger of Allāh, peace and blessings of Allāh be upon him, saw some phlegm on the wall on the niche side of the mosque while he was praying in front of people; so he rubbed it off and when he had finished he said, "When any of you is in prayer God is in front of him, so one should not throw out any phlegm in front of him in the course of prayer." So it is clear that the Prophet saw the phlegm while he was leading the prayer and that he rubbed it off. We must, however, consider the fact that this act of rubbing off may have been done later on and its reference to it coming in the report before the finishing of prayer, may have been due to some confusion in the narration. For the Prophet to have sighted the phlegm in prayer is natural but his breaking of the prayer and rubbing it off and returning to prayer would be unnatural. Even Bukhārī has not drawn such an inference as is shown by the wording of the title of the chapter.

817. In this repetition of H. 439 we find this additional clause, "At a time while the Muslims were engaged in their morning prayer." So H. 439 must be the report of an event which took place at the time of morning prayer. In other words the Prophet felt very much better in the morning of the day on which he breathed his last. He felt strong enough to lift the curtain of his chamber and have a sight of the congregational prayer. Here, however, we find no mention of the day, that is, Monday. The report begins with the words, "While the Muslims were engaged in the morning prayer nothing upset them but the Messenger of Allāh, peace and blessings of Allāh be upon him, removing the curtain etc."

818. According to Abū Hanīfa the recital of the Qur'an by the Imām obviates the necessity of its recital by the congregation, whether it be in prayers wherein this recitation is to be done aloud or in those in which it has to be done in whisper. He is rather of the view that the congregation should not at all recite anything of the Holy Book in prayer. According to the followers of Imām Mālik on the other hand, the congregation is to keep silent only when the recital is being done aloud by the Imām but not otherwise. The followers of Abū Hanīfa rely on the ḥadīth. "Whoever says his prayer behind an Imām, his recital is only what the Imām recites." But people have differed on the question of its authenticity. As for prayers in

(See next page)

H 468. Jābir ibn Samurah reported, "The people of Kūfah complained to 'Umar against Sa'd ; so he discharged him from office⁸¹⁹ and appointed 'Ammār as their Governor; and they carried the complaint so far that they said that he did not say his prayers well ; so he ('Umar) sent for him and said, "O Abū Ishāq, these people assert that you do not say your prayers well." He (Sa'd) said, "Look, by Allāh, I led them in prayer which is of the Messenger of Allāh, peace and blessings of Allāh be upon him, and do not make any deviation from it ; I led the 'Ishā'⁸²⁰ prayer and I prolonged

٤٦٨ - عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ
شَكَى أَهْلُ الْكُوفَةِ سَعْدًا إِلَى عُمَرَ
فَعَزَلَهُ وَاسْتَعْمَلَ عَلَيْهِمْ عَمَّارًا
فَشَكُّوْا حَتَّى ذَكَرُوا أَنَّهُ لَا يَحْسَنُ يَصَلِي
فَارْسَلَ إِلَيْهِ فَقَالَ يَا أَبَا اسْحَقَ إِنَّ هَؤُلَاءِ
يَزْعَمُونَ أَنَّكَ لَا تَحْسَنُ تَصَلِي قَالَ أَبُو
اسْحَاقَ أَمَّا أَنَا وَاللَّهِ فَإِنِّي كُنْتُ أُصَلِّي بِهِمْ

which the recital is done aloud both the Mālikites and Hanīfites rely on the ḥadīth that is to be found in the collection of *Muslim* and reads : "And when he reads you should be silent." And this is a reliable report. But there is nothing in this ḥadīth against the congregation reciting the Holy text when the Imam's recital is not heard. There is also the fact referred to in the title of the chapter that Sa'd spoke of prolonging the first two Rak'ats and shortening the last two ones. Evidently the shortening and lengthening can take place only when the recital is done of part of the Qur'ān other than the Fātiḥah which must form part of every genuflection. This shows that Sa'd was in the habit of reciting other parts of the Qur'ān besides the Fātiḥah in every genuflection whether it is one in which recital is done aloud or the one in which it is done in whisper and he claims that his prayer was the same as the prayer of the Prophet. Sa'd, however, acted as the Imam. And there is nothing said in this ḥadīth about the rule to be followed by the congregation. There is, however, a report made by 'Ubādah ibn al-Sāmit, "There is no prayer for one who has not recited the opening chapter of the Book, "which may apply both to the Imam and the congregation." Again in H 470, which contains a clear direction for recital in prayer, the Prophet asks the man to recite something of the Qur'ān whatever he could afford, "And do like this in every prayer of yours." This shows that something from the Qur'ān should be read in every genuflection in addition to the Fātiḥah. Taking all these views together, it seems that there is no harm in a congregation reciting the Fātiḥah and some parts of the Qur'ān in whisper while the Imam is not heard to recite anything ; but when the Imam is heard to recite, one is free either to listen to him attentively and this will be as good as his own recital or repeat quietly what the Imam recites, when the latter pauses.

819. Sa'd ibn Abū Waqqās was a great and elderly follower of the Prophet, who was counted among his ten top-most and distinguished companions. In the fourteenth year of the Hijrah 'Umar, the Caliph, sent him to fight the Persians at the head of the army. Conquest of Iraq took place at his hands. He remained the Governor of Kūfa till the year 20 or 21 A. H. Some inhabitants of Kūfa complained against him to 'Umar that he acted improperly in various matters. Among these complaints was that he did not conduct the prayers properly. 'Umar instituted an enquiry on these complaints and found him absorbed of all charges. He announced that he did not find any proof of his having shown any moral weakness or sign of untrustworthiness in him and that it was not on any of these grounds that he dispensed with his services. The fact is that 'Umar relieved Sa'd of his charge of Governorship on a question of principle. The Caliph would not keep anyone on the saddle of rulership if the people whom he is to rule have a general dislike for him. The Caliph was a man who had a great respect for the feelings of the people.

820. As we shall presently see in a subsequent repetition that instead of the phrase "Ṣalāt al-'Ishā'" the reporter used the words "Ṣalāti al-'Ishā'" which gave the meaning of two prayers of Maḡrib and 'Ishā'. There are again reports which use the words "Ṣalāt al-'Ashiy'" which mean the two prayers of Zuhr and 'Asr. We shall discuss this point later on.

the first two Rak'ats and shorten the last two Rak'ats." He ('Umar) said, "That is what I think of you, O Abū Ishāq." So he ('Umar) sent a man or some men with him to Kūfa enquiring about him from the people of Kūfa,⁸²¹ and no one left the mosque but they asked him about him and they spoke well of him till they came to a mosque belonging to Banū 'Abs and a man among them got up who was called Uthāma ibn Qatāda and whose surname was Abū Sa'da and he said, "When you seek information from us: so Sa'd did not go out with any body of troops and did not distribute things with justice and did not observe justice in giving decision in disputes." Sa'd said, "Be it known by Allāh, I will make three prayers⁸²², "O Allāh if this servant of yours is a liar and he is standing out of hypocrisy and false reputation,

صَلُوةَ رَسُولِ اللَّهِ ﷺ مَا أَخْرَمَ عَنْهَا أُصَلِّي
 صَلُوةَ الْعِشَاءِ فَارْتَكُدْ فِي الْأَوْلِيِّينَ
 وَأَخِفْ فِي الْأُخْرِيِّينَ قَالَ ذَاكَ الظَّنُّ
 بِكَ يَا أَبَا اسْحَقَ فَارْسَلْ مَعَهُ رَجُلًا
 أَوْ رَجُلًا إِلَى الْكُوفَةِ بِسَأَلِ عَنْهُ أَهْلَ
 الْكُوفَةِ وَلَمْ يَدْعُ سَجِدًا إِلَّا سَأَلَ
 عَنْهُ وَيَثْنُونَ عَلَيْهِ مَعْرُوفًا حَتَّى
 دَخَلَ مَسْجِدًا الْبَنِيِّ عَيْسٍ فَقَامَ رَجُلٌ
 مِنْهُمْ يُقَالُ لَهُ اسْمُهُ بَنُ قَتَادَةَ يُكْنَى
 أَبَا سَعْدَةَ فَقَالَ أَمَا إِذْ نَشَدْتَنَا فَإِنَّ
 سَعْدًا كَانَ لَا يَسِيرُ بِالسَّرِيَّةِ وَلَا
 يَقْسِمُ بِالسُّوِيَّةِ وَلَا يَعْدُلُ فِي
 الْقَضِيَّةِ قَالَ سَعْدُ أَمَا وَاللَّهِ لَأَدْعُونَ
 بِثَلَاثِ اللّٰهُمَّ إِنْ كَانَ عَبْدُكَ هَذَا كَاذِبًا

821. This shows that the great companions of the Prophet never left any complaint against any administrator without proper investigation and their decisions were based on accurate facts and figures.

822. It is a tragedy of human history that even if some innocent man be absolved by proper authorities of false charges levelled against him, the accusers continue in their malicious propaganda. This is a form of persecution which sometime prove so unbearable to the man concerned that he cannot help invoking the judgement of God against his persecutors and such prayers in such moment of agony are readily accepted by the Lord of Universe. Thus there is a warning issued by the Holy Prophet, "Beware of the curse of a persecuted man for surely there is nothing to prevent its access to God."

prolong his life and prolong his destitution and make him a target of trials;" and when this man used to be asked later on, he would say, "I am extremely old, beset with trials; the curse of Sa'd has overtaken me." 'Abdul Mālik said, "So I found him afterwards with his eye-brows suspended on his eyes on account of old age and he used to hang about in the roads for female slaves making glad eyes at them with his eye-brows."

H. 469. 'Ubādah ibn al-Ṣamīt reported, "The Messenger of Allah, peace and blessings of Allah be upon him, said, "It is no prayer which a man says if he does not recite the opening chapter of the Qur'an in it."⁸²³

H. 470. Abū Hurairah reported that the Messenger of Allah, peace and blessings of Allah be upon him, entered the mosque and there entered a man who said his prayer and greeted the Prophet, peace and blessings of Allah be upon him, with salutation and the Prophet replied to him and said, "Go back and say your prayer, for surely you have not said your prayer." So he returned and said his prayer as he had said his previous

قَامَ رِيَاءً وَسَمِعَةَ فَاطِلَ عُمَرَهُ وَأَطْلَ
فَقَرَهُ وَعَرَضَهُ بِالْفِتَنِ وَكَانَ بَعْدَ إِذَا
سُئِلَ يَقُولُ شَيْخٌ كَبِيرٌ مَفْتُونٌ
أَصَابَتْنِي دَعْوَةٌ سَعِدُ قَالَ عَبْدُ الْمَلِكِ
فَأَنَا رَأَيْتُهُ بَعْدَ قَدْ سَقَطَ حَاجِبَاهُ عَلَى
عَيْنَيْهِ مِنَ الْكِبَرِ وَإِنَّهُ لَيَتَعَرَّضُ
لِلْجَوَارِي فِي الطُّرُقِ يَغْمِزُهُنَّ ☆

٤٦٩ - عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ
رَسُولَ اللَّهِ قَالَ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ
بِفَاتِحَةِ الْكِتَابِ ☆

٤٧٠ - عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ
ﷺ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى
فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَرَدَّ وَقَالَ ارْجِعْ
فَصَلِّ فَإِنَّكَ لَمْ تَصَلِّ فَرَجِعَ فَصَلَّى كَمَا
صَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ

823. This applies both to the *Imām* and congregation. The Surah *Fātiḥah* should be recited by every one whether it be aloud or in low voice. When the *Fātiḥah* is recited aloud the *Imām* should recite each verse separately with a pause between it and the next one so that the congregation may repeat it after him be it in a low voice. It has, however, been suggested and this quite rightly, that if a congregation listens attentively to the recitation without missing any word of it, it is as good as its reciting. Anyway, the *Fātiḥah* is an essential part of the prayer because it is not only the brief summary of the whole Qur'an but also because the prayer which it teaches has no parallel in the world. If the words of this prayer reflect corresponding feelings in the mind of the man it includes everything that a man can pray for.

prayer and came and greeted the Prophet, ^{peace and blessings} _{o Allah be upon him,} with Islamic salutation and he (the Prophet) said, "Go back and say your prayer, for surely you have not said your prayer." This happened thrice. So he (the man) said, "By him Who has sent you with truth I do not know anything better than this so you teach me." So he (the Prophet) said, "When you stand up for prayer say the Takbīr, then recite what it is easy for you to do from the Qur'ān⁸²⁴ and then go to Rukū' until you have been restful in this posture, then get up until you have stood up quite straight, then go to prostration until you have been restful in that posture ; then get up until you have been restful in your sitting posture and do like this in every praye r of yours."

فَقَالَ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ ثَلَاثًا
فَقَالَ وَاللَّيْلِ بِعَنَّاكَ بِالْحَقِّ مَا أَحْسَنَ
غَيْرَهُ فَعَلَّمَنِي فَقَالَ إِذَا قُمْتَ إِلَى
الصَّلَاةِ فَكَبِّرْ ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ
مِنَ الْقُرْآنِ ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ
رَاكِعًا ثُمَّ ارْفَعْ حَتَّى تَعْدِلَ قَائِمًا
ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ثُمَّ
ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا وَافْعَلْ
ذَلِكَ فِي صَلَاتِكَ كُلِّهَا ☆

CHAPTER XCVI

Reciting the Qur'an in Zuhr

prayer.

(R. 253) Jābir ibn Samurah report-
ed . . . (Repetition of H. 468).⁸²⁵

بَابُ الْقِرَاءَةِ فِي الظُّهْرِ ☆

(م - ٢٥٣) عَنْ جَابِرِ بْنِ سَمُرَةَ

(متكرر ٤٦٨)

No. 824. In the collection of Abū Dawūd, instead of the words: "Then recite what you can afford from the Qur'an" we read the words: "Then recite the opening chapter of the Qur'an and what God wills that you should read." Another report has the words: "The Messenger of Allāh, peace and blessings of Allāh be upon him, command us that we should recite the opening chapter of the Book and then what we can afford." This shows that the words, "What you can afford from the Qur'an" is in respect of passages other than those contained in Fātiḥah. The Fātiḥah is accordingly to be recited invariably in every Rak'at and then some more passages from any place of the Book should be added to it.

No. 825. Here in repeating H. 468 we are given only the following part of the report: Ṣa'd said, "I use to lead them in prayer after the manner of the Messenger of Allāh, peace and

H. 471. Abū Qatādah reported, "The Prophet, ^{peace and blessings of Allāh be upon him,} used to recite the opening chapter of the Qur'ān (Fātiḥah) in the first two Rak'ats of the Zuhr prayer and also two chapters, prolonging in the first one and shortening it in the second and would recite some verses at times and he used to recite the Fātiḥah in the 'Asr prayer and two other chapters and he used to prolong it in the first one; and he used to prolong the first Rak'at of the morning prayer and shorten the second one."⁸²⁶

٤٧١ - عَنْ أَبِي قَتَادَةَ قَالَ كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ الظُّهْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ يَطْوِلُ فِي الْأُولَى وَيَقْصِرُ فِي الثَّانِيَةِ وَيَسْمَعُ آيَةَ أَحْيَانًا وَكَانَ يَقْرَأُ فِي الْعَصْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ وَكَانَ يَطْوِلُ فِي الْأُولَى وَكَانَ يَطْوِلُ فِي الرَّكَعَةِ الْأُولَى مِنْ صَلَاةِ الصُّبْحِ وَيَقْصِرُ فِي الثَّانِيَةِ ☆

(R. 254). Abū Ma'mar reported (Repetition of H. 465).⁸²⁷

(م - ٢٥٤) عَنْ أَبِي مَعْمَرٍ (مُتَكَرِّرٌ ٤٦٥)

CHAPTER XCVII

Reciting the Qur'ān in 'Asr prayer.

بَابُ الْقِرَاءَةِ فِي الْعَصْرِ ☆

blessings of Allāh be upon him, in the two prayers of 'Ishā' (according to some reports 'Ashīyy meaning the Zuhr and the 'Asr prayers) I did not deviate from it; I used to prolong the prayer in the first two Rak'ats and made it short in the last to ones," so Umar said, "That is the notion about you." So instead of Salāt al-'Ishā, that is, the prayer of 'Ishā' which is to be found in H. 468 we have here the word, "The two prayers of 'Ishā' meaning the Maghrib and 'Ishā' prayers." But the words: "And I shortened it in the last two Rak'ats", suggest only the prayer known as 'Ishā'. In Maghrib prayer, the last part of it consists not of two Rak'ats but of one Rak'at only. But the words, "The two Rak'at of 'Ashīyy prayer" would suggest that the report is speaking about the Zuhr and 'Asr prayers and this view is confirmed by the title of the chapter which refers only to the Zuhr prayer.

No. 826. The prolongation of the first Rak'at may be with a view to enable a larger number of men to participate in the full course of prayer.

No. 827. The wording of this repetition is almost the same as that of H. 468.

(R. 255). Abū Ma'mar reported
.... (Repetition of H. 465).

(م - ٢٥٥) عَنْ أَبِي مَعْمَرٍ (مُتَكَرِّرٌ ٤٦٥)

(R. 256). Abū Qatādah reported
.... (Repetition of H. 471).⁸²⁸

(م - ٢٥٦) عَنْ أَبِي قَتَادَةَ (مُتَكَرِّرٌ ٤٤١)

CHAPTER XCVIII

Reciting the Qur'ān in the Maghrib prayer.

بَابُ الْقِرَاءَةِ فِي الْمَغْرِبِ ☆

H. 472. Ibn 'Abbās reported that Umm Faḍl heard him reciting "Wal Mursalati 'Urfan" (Ch. lxxvii, meaning, "Consider those that are sent forth with goodness") and she said, "O my child! your recitation has reminded me of this chapter, for surely it was the last one that I heard the Messenger of Allah, peace and blessings of Allah be upon him, reciting in the Maghrib prayer."⁸²⁹

٤٤٢ - عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ إِنَّ أُمَّ الْفَضْلِ سَمِعَتْهُ وَهُوَ يَقْرَأُ وَالْمُرْسَلَاتِ عُرْفًا فَقَالَتْ يَا بَنِي لَقَدْ ذَكَرْتَنِي بِقِرَاءَتِكَ هَذِهِ السُّورَةَ إِنَّهَا لِأَخْرِمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ يَقْرَأُ بِهَا فِي

الْمَغْرِبِ ☆

H. 473. Marwān ibn Ḥakam reported, "Zaid ibn Thābit asked me, "What is the matter with you? you read small chapters in the Maghrib prayer whereas I have heard the Prophet, peace and blessings of Allah be upon him, re-

٤٤٣ - عَنْ مَرْوَانَ ابْنِ الْحَكَمِ قَالَ قَالَ لِي زَيْدُ ابْنِ ثَابِتٍ مَا لَكَ تَقْرَأُ فِي الْمَغْرِبِ بِقِصَارٍ وَقَدْ سَمِعْتُ النَّبِيَّ

828. Here we find a repetition of H. 471 but in a shortened form. For example, "Prophet, peace and blessings of Allāh be upon him, used to recite the opening chapter of the Book in the two Rak'ats of Zuhr and 'Asr prayers and one more Surah in each and at times he would be loud enough for us to hear what he recited."

829. This report is to be found repeated in part xviii chapter No. 85 R. 2168 dealing with illness of the Prophet where we read, "Then he did not lead us in prayer after this until God caused him to die." In H. 441 we have been told that during his last ailment the prayer in which the Prophet led the congregation was the Zuhr prayer. In the collection of Nasā'i the report of this incident from mother of Faḍl tells us that the Maghrib prayer to which a reference is made here, was not said in the mosque but in the house of the Prophet. On the other hand, the incident described in H. 441 and speaking of the Zuhr prayer relates to the congregational prayer in a mosque. Incidentally it seems to be a proven fact that the Holy Prophet used to recite chapters comprising two sections from the Holy Qur'ān in the Maghrib prayer.

citing the longer one of the two long chapters."⁸³⁰

☆ يَقْرَأُ بِطَوَّلِ الطُّوَلَيْنِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

CHAPTER XCIX

Reciting aloud in Maghrib prayer.

☆ بَابُ الْجَهْرِ فِي الْمَغْرِبِ

H. 474. Jubair ibn Muṭ'im reported, "I heard the Messenger of Allah, peace and blessings of Allah be upon him, reciting in the Maghrib prayer the chapter entitled "Ṭūr."⁸³¹

٤٤٤ - عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ سَمِعْتُ

☆ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِي الْمَغْرِبِ بِالطُّورِ

CHAPTER C

Reciting aloud in 'Ishā' prayer.

☆ بَابُ الْجَهْرِ فِي الْعِشَاءِ

H. 475. Abū Rāfi' reported, "I said my 'Ishā' prayer with Abū Hurairah and he recited the chapter, "Idhā 'samāu 'nshāqqat" (Ch. lxxxiv meaning, "When the clouds burst asunder") and he went in prostration and I asked him about it to which he replied, "I went in prostration saying prayer behind Abū al-Qāsim (meaning the Prophet because one of his sons was given the name of Qāsim) peace and blessings of Allah be upon him, so I will continue to make this prostration while reading this chapter until I meet him (in the after life)."

٤٤٥ - عَنْ أَبِي رَافِعٍ قَالَ صَلَّيْتُ مَعَ

أَبِي هُرَيْرَةَ الْعَتَمَةَ فَقَرَأَ إِذَا السَّمَاءُ

انْشَقَّتْ فَسَجَدَ فَقُلْتُ لَهُ قَالَ سَجَدْتُ

خَلْفَ أَبِي الْقَاسِمِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَا أَزَالُ

☆ اسْجُدُ بِهَا حَتَّى أَلْقَاهُ

H. 476. 'Adiy reported, "I heard Barā' that once when the Prophet, peace and blessings of Allah be upon him, was on a journey he recited in the 'Ishā' prayer in one

٤٤٦ - عَنْ عَدِيِّ قَالَ سَمِعْتُ الْبَرَاءَ

أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي سَفَرٍ فَقَرَأَ فِي

⁸³⁰ In a report to be found in the collection of Nasāī, we are told that Zaid ibn Thābit told Marwān, "You recite the chapter, "Qul huwa 'l-lāhu Ahad, (chapter cxix)" and "Innā A'ṭaynā kal Kawthar" (chapter cviii). This shows that the small chapters referred to in this report are the two small chapters named in the report to be found in Nasāī'. The long chapters are those beginning from Baqarah (Ch. ii) and ending in Taubah (Ch. ix). It is not clear whether the Prophet used to recite the whole of a particular chapter or a part of it. One report tells us that the chapter 'Arāf (Ch. vi) used to be recited by the Prophet in the course of two rak'ats. The general practice of the Prophet seems to have been to recite smaller chapters entitled *Mufaṣṣalāt*.

⁸³¹ In a report to be found in the collection of Tirmidhī, it has been said that reciting long chapters like Ṭūr (Ch. liii) and *al-Mursalāt* (Ch. lxxvii) is not approved. But reliable reports tell us that the Holy Prophet himself used to recite such chapters in the Maghrib prayer.

genuflexion the chapter entitled
"wa'ttini wa'zzaytūn (ch. xcv, mean-
ing, "Consider the fig and the olive)".

العِشَاءَ فِي أَحَدِ الرَّكْعَتَيْنِ بِالتَّيْنِ
وَالزَّيْتُونِ ☆

CHAPTER CI

Reciting a chapter in 'Ishā' prayer
which requires prostration.

(R. 257) Abū Rāfi' reported
(Repetition of H. 475).⁸³²

بَابُ الْقِرَاءَةِ فِي الْعِشَاءِ بِالسَّجْدَةِ ☆

(م - ٢٥٤) عَنْ أَبِي رَافِعٍ (مُتَكَرِّرٌ ٤٤٥)

CHAPTER CII

Reciting the Qur'an in the Ishā' prayer.

(R. 258) 'Adīy ibn Thābit reported
. . . . (Repetition of H. 476).⁸³³

بَابُ الْقِرَاءَةِ فِي الْعِشَاءِ ☆

(م - ٢٥٨) عَنْ عَدِيِّ بْنِ ثَابِتٍ (مُتَكَرِّرٌ ٤٤٦)

CHAPTER CIII

Prolonging the recitation in the
first two Rak'ats and shortening them
in the last two Rak'ats.

(R. 259) Jābir ibn Samurah reported
. . . . (Repetition of H. 468).⁸³⁴

بَابُ يَطْوِلُ فِي الْأَوَّلَيْنِ وَيَحْذِفُ

فِي الْآخِرَيْنِ ☆

(م - ٢٥٩) عَنْ جَابِرِ بْنِ سَمُرَةَ (مُتَكَرِّرٌ ٤٦٨)

CHAPTER CIV

Reciting the Qur'an in Fajr prayer
and Umm Salama said, "The Prophet,

peace and blessings of Allah be upon him, recited the chapter en-
titled "Tūr" (ch. lii).

بَابُ الْقِرَاءَةِ فِي الْفَجْرِ وَقَالَتْ

أُمُّ سَلَمَةَ قَرَأَ النَّبِيُّ ﷺ بِالطُّورِ ☆

832. In this repetition of H. 475, the words are practically the same excepting that in the place of "I said to him" we read, "And I said to him what is this (the prostration)."

833. In this repetition of H. 476 we do not find any mention of the journey and are provided with the information, "And I did not hear anybody who is sweeter in voice and recitation than he (the Prophet)."

834. This report is very similar to R. 254. For example, we read: "Umar said to Sa'd, "They have complained against you about everything, even about prayer" He said, "Well, I use to lengthen the prayer in the first two Rak'ats and shorten in the last two ones and I did not neglect in following the prayer of the Messenger of Allāh, peace and blessings of Allāh be upon him." He (Umar) said, "You have spoken the truth, that is the notion about you or my notion about you."

(R. 260) Sayyar ibn Salamah reported . . . (Repetition of H. 362).⁸³⁵

(م - ٢٦٠) عَنْ سَيَّارِ ابْنِ سَلَامَةَ
(مُتَكَرِّر ٣٦٢)

H. 477. 'Atā' reported that he heard Abū Hurairah say, "The Qur'an is to be recited in every prayer, so we made you listen what the Messenger of Allāh, peace and blessings of Allah be upon him, made us listen and what he did not make us listen we also did not make you listen and if you do not add anything to 'Umm al-Qur'an (meaning Fātiḥah) it is enough for you and if you add anything it is better."⁸³⁶

٤٧٧ - عَنْ عَطَاءٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ فِي كُلِّ صَلَاةٍ يَقْرَأُ فَمَا أَسْمَعْنَا رَسُولَ اللَّهِ ﷺ أَسْمَعْنَاكُمْ وَمَا أَخْفَى عَنَّا أَخْفَيْنَا عَنْكُمْ وَإِنْ لَمْ تَزِدْ عَلَيَّ أُمَّ الْقُرْآنِ اجْزَأَتْ وَإِنْ زِدْتَ فَهُوَ خَيْرٌ

CHAPTER CV

The Qur'an recited aloud in the morning prayer and Umm Salamah said, "I circumambulated the Ka'ba from behind the people while the Prophet, peace and blessings of Allah be upon him, was reciting the chapter entitled "Tār" (ch. lii).

بَابُ الْجَهْرِ بِقِرَاءَةِ صَلَاةِ الْفَجْرِ
وَقَالَتْ أُمُّ سَلَمَةَ طُفْتُ وَرَاءَ النَّاسِ
وَالنَّبِيُّ ﷺ يُصَلِّي بِقِرَاءٍ بِالطُّورِ ☆

H. 478. Ibn 'Abbās reported, "The Prophet, peace and blessings of Allah be upon him, set out together with some people from among his companions with the intention of going to the fair of 'Ukāz⁸³⁷ and there was an interruption between the devils⁸³⁸ and the news of

٤٧٨ - عَنْ ابْنِ عَبَّاسٍ قَالَ انْطَلَقَ النَّبِيُّ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عُكَاظٍ وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَيْرِ السَّمَاءِ وَأُرْسِلَتْ

835. In this repetition of H. 362, we are told about the 'Ishā prayer that "And he did not mind delaying the 'Ishā prayer upto a third part of the night. The only remarkable difference is when the report says: "And he used to recite between sixty to hundred verses in two Rak'ats or in only one of them." In other words, the report is not sure whether the Prophet recited all these verses in two Rak'ats or in only one of them.

836. That is to say that the prayer will be quite in order if the Fātiḥah is alone recited without adding any other portion of the Qur'an, but the practice of the Prophet as gleaned from the ḥadīth was that he invariably added some passages to Fātiḥah.

the heavens,⁸³⁹ and flames of fire were sent forth against them, so the devils returned to the people who asked them, "What has happened to you?" They said, "Something has interrupted between us and the news of the heavens and flames of fire have been sent forth against us." They said, "Nothing has interrupted between you and the news of the heavens excepting something new that has happened; so traverse the

عَلَيْهِمُ الشَّهْبُ فَرَجَعَتِ الشَّيَاطِينُ
إِلَى قَوْمِهِمْ فَقَالُوا مَا لَكُمْ قَالُوا
حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ
وَ أُرْسِلَتْ عَلَيْنَا الشَّهْبُ قَالُوا مَا
حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ الْأَشْيَاءُ
حَدَّثَ فَاضْرِبُوا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا
فَانظُرُوا مَا هَذَا الَّذِي حَالَ بَيْنَكُمْ
وَبَيْنَ خَبَرِ السَّمَاءِ فَانصَرَفَ أُولَئِكَ

837. Abū 'Ubaida tells us that 'Ukāz was a place lying between Nakhla and Tā'if. It is ten miles from Tā'if and it was on the first day of Dhul Qa'da, the 11th month of the Muslim calendar that the fair of 'Ukāz used to begin and last for twenty days. It was the Prophet's practice to be present anywhere where there would be a gathering of people and preach to them. His going to Ukāz had the same object behind it. This particular incident took place when the Prophet was still at Makka, and Ibn 'Abbās, the narrator of this *ḥadīth*, might not yet have been born, and as such could not have a personal knowledge of it.

838. The word *Shaitān* connotes practically the same thing as *Jinn*. The Qur'an says that *Shaitān* belongs to the class of *Jinn*. The particular *ḥadīth* which begins with a reference to the *Shaitān's* end with a reference to the *Jinn* and to the Qur'anic verse that speaks of a group of *Jinn* having admired the message of the Qur'an when they chanced to listen to it. But the Qur'an also speaks of the leaders of unbelievers as *Shaitān* as in the verse: "And when they are alone with their *Shaitāns*, they say: "Surely we are with you, we were only mocking" (ii: 14).

It is obvious that these devils were only human beings. There is also a *ḥadīth* in which the Holy Prophet on seeing a man running after a pigeon having remarked, "A *Shaitān* running after a female *Shaitān*". All this show that everything that is evil or every man who is engaged in evil doing can be called in the Arabic language *Shaitān* or a devil. In this particular case the leaders of opposition, who were opposing the truth in their ignorance, but violent and unrelenting as a devil, were suddenly so impressed by the message of the Qur'an that they were themselves surprised. This is the import of the Qur'anic verses in the Chapter called "Jinn."

839. This *ḥadīth* should not lead us to think that the devils can at any time catch the messages from heavens because such an idea is contrary to the teachings of the Qur'an in the verses: "And the devils have not come down with it. Most surely they are far removed from the hearing of it" (xxvi: 210-212). It is clear that the devils have no chance to listen to anything that may come from heaven. We have just seen that the word *Shaitān* can apply to human beings as well. So by the word *Shiyāteen*, we think is meant soothsayers and fortune-tellers who always claim to know something about the future and things unseen through astrology and allied calculations. Of course these people always attribute their knowledge to heavenly sources. These people flourish only in a community that is sunk in spiritual ignorance and all kinds of superstitions arising out of rank materialism. When, however, any true spiritual man arises among them and contacts the real heavenly resources and can speak of the future and other events with certainty and confidence and guides his people along lines of rational spirituality, the atmosphere becomes hot for these base pretenders. It is to this situation that a reference is made by the words; "And flames of fire have been sent forth against us."

Eastern and the Western laps of the world and find out what it is that has interrupted between you and the news of the heavens." So those who had set out towards Tihāmah went to the Prophet, peace and blessings of Allah be upon him, while he was at Nakhlah on his way to the fair of 'Ukaz and he was saying his morning prayer with his companions; and when they heard the Qur'an they listened to it and said, "By God this is what has interrupted between you and the news of the heavens." So after this when they returned to their people they said, "O our people, surely we have heard a wonderful Qur'an, guiding to the right way, so we believe in it, and we will not set up any one with our Lord"; so Allāh revealed to His Prophet, peace and blessings of Allah be upon him, "Say: it has been revealed to me" (The Qur'an, lxxii. 1) and the saying of the jinn was revealed to him.

H. 479. Ibn 'Abbās reported, "The Prophet, peace and blessings of Allah be upon him, recited (aloud) from the Qur'an whereinsoever he was commanded and kept quiet whereinsoever he was commanded and your Lord is not to forget (anything) and "Certainly you have in the Messenger of Allāh an excellent

الَّذِينَ تَوَجَّهُوا نَحْوَ تِهَامَةَ إِلَى
النَّبِيِّ ﷺ وَهُوَ بِنَخْلَةَ عَامِدِينَ إِلَى
سُوقِ عُكَاظٍ وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلَاةَ
الْفَجْرِ فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمِعُوا
لَهُ فَقَالُوا هَذَا وَاللَّهِ الَّذِي حَالَ بَيْنَكُمْ
وَبَيْنَ خَبَرِ السَّمَاءِ فَهَذَا كَيْنَ
رَجَعُوا إِلَى قَوْمِهِمْ قَالُوا يَقَوْمَنَا إِنَّا
سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ
فَأَمَّنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا
فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ ﷺ قُلْ أَوْحَى
إِلَىَّ وَإِنَّمَا أَوْحَى إِلَيْهِ قَوْلُ الْجِنِّ ☆

٤٤٩ - عَنْ ابْنِ عَبَّاسٍ قَالَ قَرَأَ النَّبِيُّ ﷺ
فِيمَا أُمِرَ وَسَكَتَ فِيمَا أُمِرَ مَا كَانَ
رَبُّكَ نَسِيًّا وَلَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ

example."⁸⁴⁰ (The Qur'ān, xxxiii. 21)

☆ اسوة حسنة

CHAPTER CVI

Reciting two chapters together in one Rak'at⁸⁴¹ and reciting the last parts of chapters and of one chapter before the one that precedes it in the text; and reciting the first part of a chapter, and it has been reported on the authority of 'Abdullāh ibn Sā'ib that the Prophet, peace and blessings of Allah be upon him, recited the chapter "al-Mu'minūn" (xxiii) in the morning prayer until when the story of Moses and Aaron or of Jesus came in reference, he began caughing so he went in Rukū'; and 'Umar recited one hundred and twenty verses from the chapter 'Al-Baqarah" (ii) in the first Rak'at and in the second one of the chapters called "Mathānī"⁸⁴²; and Aḥnāf recited the chapter "al-Kahf" (xviii) in the first Rak'at and in the second he recited chapter "Yūsuf" or "Yunus" (xii) and he said that he said his morning prayer with 'Umar wherein these two

بَابُ الْجَمْعِ بَيْنَ السُّورَتَيْنِ فِي
رُكْعَةٍ وَالْقِرَاءَةَ بِالْخَوَاتِيمِ وَبِسُورَةٍ
قَبْلَ سُورَةٍ وَبِأَوَّلِ سُورَةٍ وَيَذْكَرُ عَنْ
عَبْدِ اللَّهِ بْنِ السَّائِبِ قَرَأَ النَّبِيُّ ﷺ
الْمُؤْمِنُونَ فِي الصُّبْحِ حَتَّى إِذَا جَاءَ
ذِكْرُ مُوسَى وَهَارُونَ أَوْ ذَكَرَ عِيسَى أَخَذَنَّهُ
سُعْلَةً فَرَكَعَ وَقَرَأَ أَعْمَرَ فِي الرُّكْعَةِ
الْأُولَى بِمِائَةٍ وَعِشْرِينَ آيَةً مِنَ الْبَقْرَةِ
وَفِي الثَّانِيَةِ بِسُورَةِ مِنَ الْمَثَانِي
وَقَرَأَ الْأَحْنَفُ بِالْكَهْفِ فِي الْأُولَى وَفِي
الثَّانِيَةِ بِيُوسُفَ أَوْ يُونُسَ وَذَكَرَ أَنَّهُ

840. This shows that in the view of his companions every religious act of the Holy Prophet was inspired by divine revelations. They also regarded the Prophet's conduct as a practical exposition of the teachings of the Qur'ān and as such to be followed by a believer in his life. Thus, although there is no clear verse in the Holy Qur'ān telling us which parts of the prayer should be said aloud and which one in silence, yet the Holy Prophet's practice in this connection showed that it was a commandment of God that certain parts of a prayer are to be said aloud and others in silence.

841. In this chapter we are told of four things — 1. Two chapters can be recited in the same Rak'at. 2. The last part of any chapter can be recited in prayer without reciting the whole of it. 3. It is not necessary in recitation of prayer that one should follow the order in which the chapters are found in the Qur'ān. 4. One can recite only the first part of any chapter and leave the rest or recite the remaining portion in the next Rak'at.

842. The word *Mathānī* is used in respect of all those chapters that contain hundred verses or thereabout. According to some this title applies to all those chapters that begin with the eighth chapter of the Qur'ān upto the beginning of that group of chapters that are known as *Muffassal* which group begin with chapter Qāf and continues upto the end of the Book.

chapters were recited; and Ibn Mas'ūd recited forty verses from the chapter "Anfāl" and in the second one chapter from the group called "Mufaṣṣal"; and Qatadah said with regard to one who recites one chapter in two Rak'ats or recites the same chapter in two Rak'ats, that all are from the Book of Allah, the Mighty, the Glorious; and 'Ubaid Allāh reported on the authority of ṭhābit who reported on the authority of Anas, "A man from among the Anṣar used to lead people in prayer in the mosque of Qubā' and whenever he would begin to recite any chapter to lead them in prayer to serve as text he used to begin with the chapter "Qul hu-wa Allāhu Aḥad" until he finished it and then he would recite another chapter to be added to it and he used to do this in every Rak'at, so his companions talked to him about it and said, "You begin the prayer with this chapter and do not consider that it is enough for you and you need not require to recite any other chapter, so either you recite just this one or leave it and recite some

صَلَّى مَعَ عُمَرَ الصُّبْحَ بِهِمَا وَقَرَأَ
 ابْنُ مَسْعُودٍ بِأَرْبَعِينَ آيَةً مِنَ الْأَنْفَالِ
 وَفِي الثَّانِيَةِ بِسُورَةٍ مِنَ الْمُفَصَّلِ
 وَقَالَ قَتَادَةُ فَيَمَنْ يَقْرَأُ بِسُورَةٍ
 وَاحِدَةٍ فِي رَكْعَتَيْنِ أَوْ يَرُدُّ سُورَةً
 وَاحِدَةً فِي رَكْعَتَيْنِ كُلِّ كِتَابِ اللَّهِ عَزَّ
 وَجَلَّ وَقَالَ عُبَيْدُ اللَّهِ عَنْ ثَابِتٍ عَنْ
 أَنَسٍ كَانَ رَجُلٌ مِنَ الْأَنْصَارِ
 يُؤْمِنُهُمْ فِي مَسْجِدِ قُبَاءَ وَكَانَ كَلَّمَ
 افْتَتَحَ سُورَةَ يَقْرَأُ بِهَا لَهُمْ فِي
 الصَّلَاةِ مِمَّا يَقْرَأُ بِهِ افْتَتَحَ بِقُلْ
 هُوَ اللَّهُ أَحَدٌ حَتَّى يَفْرُغَ مِنْهَا ثُمَّ يَقْرَأُ
 بِسُورَةٍ أُخْرَى مَعَهَا وَكَانَ يَصْنَعُ ذَلِكَ
 فِي كُلِّ رَكْعَةٍ فَكَلَّمَهُ أَصْحَابُهُ وَقَالُوا
 إِنَّكَ تَفْتَتِحُ بِهَذِهِ السُّورَةِ ثُمَّ لَا
 تَرَى أَنَّهَا تُجْزِئُكَ حَتَّى تَقْرَأَ بِأُخْرَى
 فَمَا تَقْرَأُ بِهَا وَأَنَا أَنْ تَدَعُ هَا وَ

other chapter"; so he said, "I am not going to leave it and if you like that I lead you in prayer with this chapter I will do it and if you dislike I will leave you", and they were aware that he was the best of them and they did not like that any other person should lead them in prayer, so when the Prophet, peace and blessings of Allah be upon him came to them they told him about it and he (the Prophet) said, "O so and so what prevents you from doing what your friends ask you to do and what obliges you to make this chapter compulsory in every Rak'at?" So he said, "Surely I love it"! He (the Prophet) said, "Your loving this chapter will cause you to enter the paradise".⁸⁴³

وَتَقْرَأَ بِأُخْرَى فَقَالَ مَا أَنَا بِتَارِكِهَا
 أَنِ أَحَبَبْتُمْ أَنِ أَوْكُمُ بِذَلِكَ
 فَعَلْتُ وَإِنْ كَرِهْتُمْ تَرَكْتُكُمْ وَكَانُوا
 يَرَوْنَ أَنَّهُ مِنْ أَفْضَلِهِمْ وَكَرِهُوا أَنِ
 يُؤْمَهُمْ غَيْرُهُ فَلَمَّا آتَاهُمُ النَّبِيُّ
 ﷺ أَخْبَرُوهُ الْخَبَرَ فَقَالَ يَا فُلَانُ
 مَا يَمْنَعُكَ أَنْ تَفْعَلَ مَا يَأْمُرُكَ
 بِهِ أَصْحَابُكَ وَمَا يَحْمِلُكَ عَلَى
 لُزُومِ هَذِهِ السُّورَةِ فِي كُلِّ رَكْعَةٍ فَقَالَ
 أَنِّي أَحَبَبْتُهَا قَالَ حُبُّكَ إِيَّاهَا أَدْخَلَكَ
 الْجَنَّةَ ۖ

H. 480. Abu Wail reported, "A man came to Ibn Mas'ud and said, 'I recited the "Mufaṣṣal" chapters tonight in one Rak'at'; so he said, 'It is the rapid recital like the recital of the lines of poetry; I know these chapters which are similar to one

٤٨٠- عَنْ أَبِي وَائِلٍ قَالَ جَاءَ رَجُلٌ
 إِلَى ابْنِ مَسْعُودٍ فَقَالَ قَرَأْتُ الْمَفْصَلَ
 اللَّيْلَةَ فِي رَكْعَةٍ فَقَالَ هَذَا كَهَذَا
 الشِّعْرِ لَقَدْ عَرَفْتُ النُّظَائِرَ الَّتِي

843. This shows that one particular surah can be recited in every Rak'at whether some other passages or surahs are added to it or not.

another and which the Prophet,
peace and blessings
of Allāh be upon him, used to recite together'
and he mentioned twenty chapters
from among the "Mufaṣṣal" chapters,
two chapters in each Rak'at' " 844

كَانَ النَّبِيُّ ﷺ يَقْرُنُ بِيَدَيْهِمَا فَذَكَرَ
عِشْرِينَ سُورَةً مِنَ الْمَفْصَلِ سَوْرَتَيْنِ
فِي كُلِّ رَكْعَةٍ ☆

CHAPTER CVII

One should read the opening chapter
of the Qur'ān in the last two Rak'ats.

بَابُ يَقْرَأُ فِي الْآخِرِ يَبِينُ بِفَاتِحَةِ

الْكِتَابِ ☆

(R. 261) Abū Qatādah reported
(Repetition of H. 471).⁸⁴⁵

(م - ٢٦١) عَنْ أَبِي قَتَادَةَ (مُتَكَرِّرٌ - ٤٤١)

CHAPTER CVIII

One who recites the Qur'ān in
whispers in the Zuhr and 'Aṣr
prayers.

بَابُ مَنْ خَافَتِ الْقِرَاءَةَ فِي الظُّهْرِ

وَالْعَصْرِ ☆

(R. 262) Abū Ma'mar reported
(Repetition of H. 465).

(م - ٢٦٢) عَنْ أَبِي مَعْمَرٍ (مُتَكَرِّرٌ - ٤٦٥)

CHAPTER CIX

When the Imam recites any verse
(of the Qur'ān).

بَابُ إِذَا أَسْمَعَ الْأَمَامَ الْآيَةَ ☆

(R. 263) Abū Qatādah reported
(Repetition of H. 471).⁸⁴⁶

(م - ٢٦٣) عَنْ أَبِي قَتَادَةَ (مُتَكَرِّرٌ - ٤٤١)

844. This was Naḥik ibn Sa'nān who recited all the surahs from Qāf to the end of the Book in one night. The Arabs were in the habit of reciting their poems quickly. That is why 'Abdullah ibn Mas'ūd told him that instead of reciting the Qur'ān with necessary pauses he recited it like Arab way of reciting poems and songs, and explained to him that such rapid recitation fails to take one to the object of recitation. Ibn Mas'ūd saying that he knew which surahs of the Qur'ān the Prophet used to recite together, he meant the Prophet's practice of recitation in his *Tahajjud*, or midnight prayer.

845. In this repetition of H. 471 we find the additional words: "And in the last two Raka'ats (of the Zuhr prayer) he used to recite (only) the opening chapter of the Book" and it is this fact which connects it with the title of the chapter. Thus the third or the fourth Rak'at in the prayer may consist only of the Fātihah and nothing more. In this ḥadīth reference to the 'Aṣr and morning prayers is made only in the words: "And the same with the 'Aṣr and the same with the morning prayer".

846. The report has been presented here in a very shortened form. There is no mention here of the morning prayer and the Zuhr and 'Aṣr prayers have been mentioned together, such as: Surely the Prophet, peace and blessings of Allāh be upon him, used to recite the Fātihah and another surah with it in the first two Rak'ats of his Zuhr and 'Aṣr prayers and at times he would be loud enough for us to hear the verse that is recited and he used to prolong the recitation in the first Rak'at."

CHAPTER CX

One should prolong the recitation in the first Rak'at.

بَابُ يُطَوَّلُ فِي الرَّكْعَةِ الْأُولَى ☆

(R. 264) Abū Qatādah reported . . .
(Repetition of H. 471)⁸⁴⁷

(م- ٢٦٤) عَنْ أَبِي قَتَادَةَ (مُتَكَرِّرًا)
(٤٤١)

CHAPTER CXI

Imam saying *Amīn* (Amen) in a loud voice and 'Ata said, "Amīn is a prayer; Ibn Zubair and those who were behind him (in prayer) said Amīn so much so that the mosque resounded with the sound, and Abū Hurairah used to call aloud to the Imam, "Don't make me miss Amīn,"⁸⁴⁸ and Nāfi' said, "Ibn 'Umar who would never miss it and used to encourage others (to say it) and I have heard from him a report to this effect."

بَابُ جَهْرًا لِإِمَامٍ بِالتَّامِينَ وَقَالَ

عَطَاءُ أَمِينَ دَعَاءُ أَمْنِ ابْنِ الزُّبَيْرِ

وَمَنْ وَّرَاءَهُ حَتَّىٰ أَنْ لِلْمَسْجِدِ لِلجَّةِ

وَكَانَ أَبُو هُرَيْرَةَ يُنَادِي الْأَمَامَ لَا

تَفْتِنَنِي بِأَمِينٍ وَقَالَ نَافِعٌ كَانَ ابْنُ

عُمَرَ لَا يَدَعُهُ وَبِحُضْرِهِمْ وَسَمِعْتُ مِنْهُ

فِي ذَلِكَ خَبْرًا ☆

H. 481. Abū Hurairah reported that the Messenger of Allah, ^{peace and blessings} said, "When the Imām say Amīn you also say Amīn, for surely whosoever's saying Amīn corresponds

٤٨١- عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ

قَالَ إِذَا أَمَّنَ الْإِمَامُ فَأَمِّنُوا فَإِنَّهُ مَنْ

وَأَقْبَنَ تَامِينُهُ تَامِينَ الْمَلَائِكَةِ غُفِرَ

847. There is no mention here of the 'Asr prayer. It, however, mentions Zuhr and morning prayers, such as: "Surely the Prophet, peace and blessings of Allāh be upon him, used to prolong the recitation in the first Rak'at of the Zuhr prayer and shorten it in the second one and he use to do the same in the morning prayer."

848. That is to say he should not start the prayer early so as to finish reciting the Fātiḥah quickly while the narrator will not be in time for saying Amīn at the end.

to the saying of Āmin by the angel his sins committed before are forgiven".⁸⁴⁹

لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ☆

CHAPTER CXII

The excellence of saying Āmin.

بَابُ فَضْلِ التَّامِينَ ☆

H. 482. Abū Hurairah reported that the Messenger of Allah, peace and blessings of Allah be upon him, said, "When any of you say Āmin and the angels in the heaven say Āmin and one of these corresponds with the others, he is forgiven the sins that he may have committed before."

٤٨٢ - عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِذَا قَالَ أَحَدُكُمْ آمِينَ وَقَالَتِ الْمَلَائِكَةُ فِي السَّمَاءِ آمِينَ فَوَافَقَتْ أَحَدَهُمَا الْآخَرَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

CHAPTER CXIII

The congregation saying Āmin in a loud voice.

بَابُ جَهْرِ التَّامِيمِ بِاللَّامِ ☆

(R. 265) Abū Hurairah reported . . . (Repetition of H. 481).⁸⁵⁰

(م- ٢٦٥) عَنْ أَبِي هُرَيْرَةَ (متكرر- ٤٨١)

CHAPTER CXIV

When anyone goes in Rukū' away from the line (of prayer).

بَابُ إِذَا رَكَعَ دُونَ الصَّفِّ ☆

H. 483. Abū Bakrah reported that he went to the Prophet, peace and blessings of Allah be upon him,

٤٨٣ - عَنْ أَبِي بَكْرَةَ أَنَّهُ أَنْتَهَى إِلَى

849. The Prophet's saying that when the Imām says Āmin the congregation should also say the same, so the Āmin used to be said in a loud voice. It, however, is a minor question and depends on the feeling of the man at a particular moment. Sometimes one is so overpowered by feelings that he cannot help saying Āmin aloud. At others when he is in normal mood he may not feel it necessary to say it aloud. The fact is that in devotional practices one should not be formal not to speak of artificial but act according to the natural feeling. Thus we are told of the Prophet while saying prayers in silence becoming articulate enough to be heard by the congregation. The principal thing is that there should be utmost simplicity, sincerity, and devoutness in prayer and it is this which has been called being in record with the angels.

850. In this repetition of H. 481 instead of the words: "When the Imām says Āmin you also say the same" we read "When the Imām says, 'Not in the path of those on whom wrath has been brought down nor on those that go astray' you also say 'Ameen'. The inference drawn is that Āmin should be said aloud,

when the latter was in a state of Rukū', so he (also) went into Rukū' before he could get at the line and this was reported to the Prophet peace and blessings of Allah be upon him, who said, "May Allah increase your hankering (for good deeds) and do not repeat it again."

النَّبِيِّ ﷺ وَهُوَ رَاكِعٌ فَزَكَعَ قَبْلَ أَنْ
يَصِلَ إِلَى الصَّفِّ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ
فَقَالَ زَادَكَ اللَّهُ حِرْصًا وَلَا تَعُدْ ☆

CHAPTER CXV

*Completing the Takbīr (saying of Allahu Akbar) in Rukū',*⁸⁵¹ Ibn 'Abbas reports it on the authority of the Prophet, peace and blessings of Allah be upon him, and Mālik ibn Huwayrith (also) has a report to this effect.

بَابُ اِتِّمَامِ التَّكْبِيرِ فِي الرُّكُوعِ قَالَهُ
ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ وَفِيهِ مَالِكُ
بْنُ الْحَوَيْرِثِ ☆

(R. 266) 'Imrān ibn Ḥuṣṣain reported . . . (Repetition of H. 485).⁸⁵²

(م - ٢٦٦) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ (متكرر)
(٤٨٥)

H. 484. Abū Hurairah reported that he was leading people in prayer so whenever he would lower (his head) he would say Takbīr and whenever he would raise it he would do the same and when he finished he said, "I am one among you who

٤٨٤ - عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يُصَلِّي
بِهِمْ فَيُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ فَإِذَا
انصَرَفَ قَالَ إِنِّي لَأَشْبَهُكُمْ صَلَاةً

851. The completion of Takbīr means the words should be uttered distinctly so as to be heard by other people when going to Rukū'. It has been suggested that this hadīth is intended to refute what has been said by a narrator and recorded in Abū Dāwūd, namely, "I said my prayer behind the Prophet, peace and blessings of Allāh be upon him, and he did not complete his Takbīr".

852. This report will be found in greater details later on in H. 485. Here we read only the following: "He said, He said his prayer with Alī in Basra and he said, "This man has reminded us the prayer which we used to say with the Messenger of Allāh, peace and blessings of Allāh be upon him", then he said "that he ('Alī) used to say Takbīr every time he raised his head and every time he bent it."

resembles most to the Messenger of Allah, peace and blessings of Allah be upon him, in prayer.

☆ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

CHAPTER CXVI

Completing the takbīr in prostrations.

☆ بَابُ اِتِّمَامِ التَّكْبِيرِ فِي السُّجُودِ

H. 485. Muṭarrif ibn 'Abdullah said, "I said my prayer behind 'Alī ibn Abū Ṭālib together with 'Imrān ibn Ḥuṣṣayn and when he ('Alī) went in prostration he said Takbīr and when he raised his head he (likewise) said Takbīr and when he got up from the (first) two Rak'ats he said Takbīr and when he finished the prayer 'Imrān ibn Ḥuṣṣayn caught me by my hand and said, "This prayer reminded me of the prayer of Muḥammad, peace and blessings of Allah be upon him, or he said, "Certainly he led us in prayer in the manner of the prayer of Muḥammad, peace and blessings of Allah be upon him."

٤٨٥ - عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ قَالَ صَلَّى بِيَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ فَكَانَ إِذَا سَجَدَ كَبَّرَ وَإِذَا رَفَعَ رَأْسَهُ كَبَّرَ وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ فَلَمَّا قَضَى الصَّلَاةَ أَخَذَ بِيَدِي عِمْرَانُ بْنُ حُصَيْنٍ فَقَالَ قَدْ ذَكَّرَنِي هَذَا صَلَاةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ قَالَ لَقَدْ صَلَّى بِنَا صَلَاةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

H. 486. 'Ikramah reported, "I saw a man near (the place called) Maqām (Ibrāhīm) who was saying Takbīr with every lowering (of the head) and raising (of it) and when he would stand up and when he would

٤٨٦ - عَنْ عِكْرَمَةَ قَالَ رَأَيْتُ رَجُلًا عِنْدَ الْمَقَامِ يَكْبُرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ وَإِذَا قَامَ وَإِذَا وَضَعَ فَأَخْبَرْتُ ابْنَ عَبَّاسٍ

853. We have just seen that this prayer was said in Basra. The report should not be taken to mean that it was only the saying of Takbīr that made him think of the prayer of the Messenger of Allāh. It seems the reporter refers to the spirit of humility and submission breathed by the sound of Takbīr that roused a feeling in the mind of the hearer very much like that which he experienced in his prayers with the Holy Prophet.

bend down and I told Ibn 'Abbās about it and he said, "Mayst thou have no mother. Is this not the prayer of the Prophet, peace and blessings of Allah be upon him?" 854

فَقَالَ أَوَلَيْسَ تِلْكَ صَلَاةَ النَّبِيِّ ﷺ
لَا أُمَّ لَكَ ☆

CHAPTER CXVII

Saying Takbīr when one stands up from prostration.

(R. 267) 'Ikramah reported
(Repetition of H. 486).⁸⁵⁵

H. 487. Abū Hurairah reported, "The Messenger of Allah, peace and blessings of Allah be upon him, used to say Takbīr when he would stand for prayer, then he would say Takbīr when he would go in Rukū' then he would say *Sami' Allāhu liman Hamida*, ; when he would raise his back from Rukū' then he would say while standing up *Rabbana lakal Hamd*, ; then he would say Takbīr when he would go down, then he would say Takbīr when he would raise his head, then he would say Takbīr when he would go in prostration, then he would say Takbīr when he would raise his head again, then he would do the same in the whole prayer until he

بَابُ التَّكْبِيرِ إِذَا قَامَ مِنَ السُّجُودِ ☆
(م - ٢٦٤) عَنْ عِكْرَمَةَ (مُتَكَرِّرًا - ٤٨٦)

٤٨٤ - عَنْ أَبِي هُرَيْرَةَ يَقُولُ كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ ثُمَّ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرَّكْعَةِ ثُمَّ يَقُولُ وَهُوَ قَائِمٌ رَبَّنَا لَكَ الْحَمْدُ ثُمَّ يُكَبِّرُ حِينَ يَهْوِي ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ ثُمَّ يَفْعَلُ ذَلِكَ فِي

854. From another report we learn that this was Abū Hurairah. It appears that some people in those days were not very particular about the clear utterance of Takbīr. Perhaps they considered it enough to change the posture in prayer which will be noticed by the congregation and that there was no need for indicating the change by any articulate sound. The phrase "Mayst thou have no mother" is an expression of pity and not of any abuse.

855. The words of this ḥadīth are, "Ikrama reported, "I say my prayer behind an elderly man in Makka and he said Takbīr twenty-two times and I said to Ibn 'Abbās, "Surely he is a stupid man" and he said, "May thy mother loose thee as a child" this is the practice of Abul Qāsim (i.e. the Prophet) peace and blessings of Allah be upon him. Needless to say that in a prayer consisting (of four Rak'ats in all one has to say twenty-two Takbīrs.

has finished it, and he would say Takbīr when standing up from the two Rak'ats after his sitting; and 'Abdullah ibn Ṣāliḥ reported on the authority of Layth, "Wa laka 'l-Hamd."

الصَّلَاةُ كُلُّهَا حَتَّى يَقْضِيَهَا وَيُكَبِّرُ
حِينَ يَقُومُ مِنَ التَّنَتَيْنِ بَعْدَ الْجُلُوسِ
وَقَالَ عَبْدُ اللَّهِ بْنُ صَالِحٍ عَنِ اللَّيْثِ وَ
لَكَ الْحَمْدُ ☆

CHAPTER CXVIII

Placing of hands on the knees in Rukū'; and Abū Ḥumaid while he was amidst his companions said, "The Prophet, ^{peace and blessings of Allah be upon him,} would place his two hands firmly on his two knees."

H. 488. Abū Ya'fūr said, "I have heard Muṣ'ab ibn Sa'd saying, "I said my prayer by the side of my father and I joined my two hands then placed them between my two thighs and my father forbade me to do so and said, "We used to do this and we were forbidden to do so and we were commanded to place our hands on our knees."

بَابُ وَضْعِ الْأَكْفِ عَلَى الرَّكْبِ
فِي الرُّكُوعِ وَقَالَ أَبُو حَمِيدٍ فِي أَصْحَابِهِ
أَمَكَنَ النَّبِيُّ ﷺ بِيَدَيْهِ مِنَ الرَّكْبَتَيْنِ
٤٨٨ - عَنْ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ
مُصْعَبَ بْنَ سَعْدٍ صَلَّى إِلَى جَنْبِ أَبِي
فَطَبَّقْتُ بَيْنَ كَفِّي ثُمَّ وَضَعْتُهُمَا بَيْنَ
فَخَذَى فَنَهَانِي أَبِي وَقَالَ كُنَّا نَفْعَلُهُ
فَنُهَيْنَا عَنْهُ وَأَمَرْنَا أَنْ نَضَعَ أَيْدِينَا
عَلَى الرَّكْبِ ☆

CHAPTER CXIX

When the Rukū' is not completed.

(R. 268) Zaid ibn Wahb reported ...
(Repetition of H. 281).⁸⁵⁶

بَابُ إِذَا لَمْ يُتِمَّ الرُّكُوعُ ☆
(٢٦٨-٢) عَنْ زَيْدِ بْنِ وَهَبٍ (مُتَكَرِّر)
(٢٨١)

856. In this repetition of 281 the words are practically the same excepting that we find the following words at the end: "And had you died you would not have died on the nature on which God had created Muhammad, peace and blessings of Allah be upon him". The word for nature is *Fitra* meaning religion or faith.

CHAPTER CXX

Making the back horizontal in the Rukū' ; and Abū Humaid said among his companions, "The Prophet ^{peace and blessings of Allah be upon him,} went in Rukū', then bent his back".⁸⁵⁷

بَابُ اسْتَوَاءِ الظَّهْرِ فِي الرُّكُوعِ
وَقَالَ أَبُو حُمَيْدٍ فِي أَصْحَابِهِ رَكَعَ النَّبِيُّ
ﷺ ثُمَّ مَهَضَ ظَهْرَهُ ☆

CHAPTER CXXI

The limit of the completion of Rukū' and to be ponderent and restful therein.

H. 489. Barā' reported; "The Rukū' of the Prophet, ^{peace and blessings of Allah be upon him,} and his prostration and his pause between two prostrations and at the time of his rising from Rukū', excepting his standing and sitting, would almost be equal".⁸⁵⁸

بَابُ حَدِّاتِمَامِ الرُّكُوعِ وَالْإِعْتِدَالِ
فِيهِ وَالْإِطْمَانِيَّةِ ☆
٤٨٩ - عَنِ الْبَرَاءِ قَالَ كَانَ رُكُوعُ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسُجُودُهُ
وَبَيْنَ السَّجْدَتَيْنِ وَإِذَا رَفَعَ مِنَ الرُّكُوعِ
مَا خَلَا الْقِيَامَ وَالْقُعُودَ قَرِيبًا مِّنَ
السَّوَاءِ ☆

CHAPTER CXXII

The Prophet, ^{peace and blessings of Allah be upon him,} commanding one who would not complete his Rukū' to repeat (the prayer).

بَابُ أَمْرِ النَّبِيِّ ﷺ الَّذِي لَا يُتِمُّ
رُكُوعَهُ بِالْأَعَادَةِ ☆

(R. 269) Abū Hurairah reported . . .
(Repetition of H. 470.)⁸⁵⁹

(م - ٢٦٩) عَنْ أَبِي هُرَيْرَةَ (مَتَكَرَّرًا - ٤٤٠)

857. The actual hadith of Abū Humaid will be found later on in H. 503 where speaking of the Rukū' it has been said, "Then he bent his back".

858. That is to say after one has got up from Rukū' and taken the standing position and also when he has sat down after *Sajdah* he pauses for a time as long as he should do in Rukū' and *sajdah*. This is a warning to those who are in a hurry to go to prostration both for the first one as well as for the second one. These people should remember that for these pauses there are certain prayers to be said before one goes to prostration.

859. In this repetition of H. 470 the words are almost the same. The only difference is that after the words: "Fill you sit down restfully" we get the additional words: "Then go in prostration till you have been restful in a prostration" There is also a mention of composure in standing up after Rukū' and at the interval of sitting between the two *sajdahs*.

CHAPTER CXXIII

Praying in the course of Rukū'.

بَابُ الدُّعَاءِ فِي الرَّكُوعِ ☆

H. 490. 'Ā'ishah reported, "The Prophet, ^{peace and blessings of Allah be upon him,} used to say in his Rukū' and prostration, Glory be to Thee, O Allāh, my Lord and praise to Thee O Allāh, give me protection"⁸⁶⁰

٤٩٠ - عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ ﷺ

يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ سُبْحَانَكَ

اللَّهُمَّ رَبَّنَا وَنَحْمَدُكَ اللَّهُمَّ اغْفِرْ لِي ☆

CHAPTER CXXIV

What should the Imām and those behind him say when he raises his head from Rukū' ?

بَابُ مَا يَقُولُ الْأَمَامُ وَمَنْ خَلْفَهُ إِذَا

رَفَعَ رَأْسَهُ مِنَ الرَّكُوعِ ☆

(R. 270) Abū Hurairah reported . . .
(Repetition of H. 487.)⁸⁶¹

(م - ٢٤٠) عَنْ أَبِي هُرَيْرَةَ (متكرر - ٤٨٤)

CHAPTER CXXV

Excellence of (the prayer): "Allah-
umma Rabbanā wa laka'l ḥamd."

بَابُ فَضْلِ اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ ☆

H. 491. Abū Hurairah reported that the Messenger of Allāh, ^{peace and blessings of Allah be upon him,} said, "When the Imām says, 'Samī' Allāhu liman Ḥamida", you should say, Allāhumma Rabbanā laka'l-ḥamd",⁸⁶² for surely whoso-

٤٩١ - عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ

قَالَ إِذَا قَالَ الْإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ فَإِنَّ مِنْ

860. Submission of petition to God or of any kind of need or desire is allowed in one's own language at any stage in prayer. Here we are particularly told about such presentations of petition in the Rukū'. We are told here that the Prophet used to ask the protection of Allāh against sins in the Rukū'. It is a wrong view to hold that no private petition is to be submitted in the course of prayer. The misunderstanding has arisen out of a report in the collection of Muslim that one should proclaim the greatness of Allāh in Rukū'. This hadith, however, does not say anything against submitting some additional petition to Allāh. It should be remembered that asking Allāh for some other thing than those expressed by the regular prayer is also a form of glorifying Him.

861. Here is a brief repetition of H. 487. The words are as follows: "The Prophet, peace and blessings of Allāh be upon him, used to say "Allāhumma Rabbanā Lakal Ḥamd" when he had said "Samī' Allāhu liman Ḥamida", and the Prophet, peace and blessings of Allāh be upon him, used to say "Allāhu Akbar when he would go in Rukū' and when he would raise his head (from this posture) and he would say "Allāhu Akbar" when he would get up from the two sajdahs.

862. It has been inferred by certain schools of Fiqh from this hadith that the Imām is not to say Allāhumma Rabbanā Lakal Ḥamd but it is stretching the point too far because we have already seen that the Prophet himself said these words.

ever's word corresponds to the word of the angels is forgiven his sins that have gone before.

وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا
تَقَدَّمَ مِنْ ذَنْبِهِ ☆

CHAPTER CXXVI⁸⁶³

H. 492. Abū Hurairah is reported to have said, "I will certainly make the prayer of the Prophet, peace and blessings of Allah be upon him, very close," and Abū Hurairah used to say the Prayer known as Qunūt in the last Rak'at of the Zuhr and 'Ishā' and morning prayers after he had said, "Sami Allahu liman Hamida" and he used to pray for the believers and curse the unbelievers.⁸⁶⁴

٤٩٢ - عَنْ أَبِي هُرَيْرَةَ قَالَ لِأَقْرَبِينَ
صَلَاةَ النَّبِيِّ ﷺ فَكَانَ أَبُو هُرَيْرَةَ
يَقْنُتُ فِي الرَّكْعَةِ الْآخِرَةِ مِنْ صَلَاةِ الظُّهْرِ
وَصَلَاةِ الْعِشَاءِ وَصَلَاةِ الصُّبْحِ بَعْدَ مَا
يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ فَيَدْعُو
لِلْمُؤْمِنِينَ وَيَلْعَنُ الْكُفَّارَ ☆

H. 493. Anas is reported to have said, "The prayer Qunūt used to be said in Fajr and Maghrib prayers."⁸⁶⁵

٤٩٣ - عَنْ أَنَسٍ قَالَ كَانَ الْقُنُوتُ فِي
الْفَجْرِ وَالْمَغْرِبِ ☆

H. 494. Rifa'ah ibn Rafi' Zuraqqi said, "One day we were saying prayer behind the Prophet, peace and blessings of Allah be upon him, and when he raised his head from Rukū' he said, "Sami' Allah

٤٩٤ - عَنْ رِفَاعَةَ بْنِ رَافِعِ بْنِ الزُّرَّقِيِّ
قَالَ كُنَّا بِرُومَا نُصَلِّي وَرَأَى النَّبِيَّ ﷺ فَلَمَّا

⁸⁶³. This chapter speaks of certain prayer known as Qunūt which is recited after rising from Rukū' and as such it forms no separate chapter as a matter of fact and hence no title is given.

⁸⁶⁴. It is true that the Prophet addressed the Qunūt prayer for a number of days to Allāh in which he sent curses on those unbelievers who had murdered his seventy innocent Qarīs (memoirers of the Qur'ān) by treachery and deceit. But he was stopped from continuing these curses by a Qur'ānic verse which reads, "You have no concern in the affair whether He turns to them (mercifully) or chastises them, for surely they are unjust" (3: 127). Abū Hurairah is anxious not so much for the curses but for the fact that the Prophet used to address at times a special prayer in the course of official prayers. Otherwise the fact that the Prophet was stopped by Divine intervention from sending curses shows that it is not allowed in Islam. Of course in H. 495 we do read that he sent curses on the unbelievers of the Quraish for famine but this again was to bring them to their senses and was thus prompted by the desire of their spiritual regeneration.

⁸⁶⁵. We have just noticed in a report of Abū Hurairah that the prayer known as Qunūt used to be recited in the Zuhr, 'Ishā' and Fajr prayers. But here we are told that this was done by Anas in the Fajr and Maghrib prayers. Perhaps this practice was also resorted to on certain occasions.

liman Ḥamidah" and a man who was behind him said, "Rabbanā wa lakal Ḥamd, ḥamdān Kathīran Tayyiban Mubārakan fīhi" (O our Lord Thine is the praise, Praise be (to Allāh) in abundance, in purity and with blessings (for us) and when he finished he said, "Who was saying this?" He (the man) said, "I saw a few more than thirty angels racing with one another to get at it to see who among them would be the first to write it down".⁸⁶⁸

رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ قَالَ سَمِعَ اللَّهُ لِمَنْ
حَمِدَهُ قَالَ رَجُلٌ وَرَأَاهُ رَبَّنَا وَلِلَّهِ الْحَمْدُ
حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ فَلَمَّا
انصَرَفَ قَالَ مِنَ الْمُتَكَلِّمِ قَالَ أَنَا قَالَ
رَأَيْتُ بَضْعَةً وَثَلَاثِينَ مَلَكًا يَبْتَدِرُونَهَا
أَيُّهُمْ يَكْتُبُهَا أَوَّلَ ☆

CHAPTER CXXVII

Restful pose when raising one's head from Rukū' : and Abū Ḥumaid said. "The Prophet, ^{peace and blessings of Allāh be upon him,} got up and stood straight until every joint returned to its own position".

بَابُ الطَّمَانِينَةِ حِينَ يَرْفَعُ رَأْسَهُ مِنَ
الرُّكُوعِ وَقَالَ أَبُو حُمَيْدٍ رَفَعَ النَّبِيُّ
ﷺ وَاسْتَوَى حَتَّى يَعُودَ كُلُّ فِقَارٍ مَكَانَهُ

(R. 271) Ṭhābit reported ... (Repetition of H. 499).⁸⁶⁷

(م ٢٠١) عَنْ ثَابِتٍ . . . (متكرر-٤٩٩)

(R. 272) Barā' reported ... (Repetition of H. 489).⁸⁶⁸

(م-٢٠٢) عَنْ الْبَرَاءِ . . . (متكرر-٤٨٩)

(R. 273) Abū Qilabah reported ... (Repetition of H. 438).⁸⁶⁹

(م-٢٠٣) عَنْ أَبِي قِلَابَةَ (متكرر-٤٣٨)

866. Obviously the exclamation was a natural and spontaneous expression of a deep feeling and was accordingly readily acceptable to God. It is this fact of acceptability that is described here by the expression of thirty angels vying with one another to record the event. It was another way of saying that the event is recorded in the eternal page of time.

867. In H. 499 we shall see that the Prophet used to pause in the Rukū' and Qiyām and Sajdah for such a long time that people sometimes thought that he had forgotten about the prayer. Here in this ḥadīth we are told only of his pause in Rukū'. Thus we are told, "He (the reporter) said, "Anas used to demonstrate to us the prayer of the Prophet; so he used to pause and when he would raise his head from Rukū' he would take the standing posture for so long that we would say, "He has forgotten".

868. In this repetition of H. 489 the words (excepting Qiyām and Qa'da) have been left out. The rest of the wording is the same.

869. In this repetition of 438, two words are rather different, "Malik ibn Huwarith used to show us how the prayer of the Prophet, peace and blessings of Allāh be upon him, was, and this decides the time of prayer; so he stood up and made the standing perfect, then went to Rukū' and made the Rukū' perfect, then he raised his head and he continued in this position for a while (and Abū Qilāba) said, "so he (Malik) led us into prayer like the prayer of this Shaikh of our Abū Yazīd, and Abū Yazīd when he would raise his head from the last sajdah would sit up completely and then stand up". So here we get a complete picture of the whole course of prayer and not a partial one as in the previous ḥadīth.

CHAPTER CXXVIII

When one goes down in prostration, he should do so with the Takbār; and Nāfi' said, "Ibn 'Umar used to place his hands (on the ground) before his knees."⁸⁷⁰

H 495. Abū Salamah ibn 'Abdur Raḥmān reported that Abū Hurairah used to say Takbār in every prayer obligatory or otherwise in the month of Ramaḍān or at some other time, so he used to say Takbār when he would stand up, then he would say Takbār when he would go in Rukū', then he would say *Sami' Allahu liman ḥamidah*, then he would say *Rabbana wa laka'l-ḥamd*, before he would go in prostration, then he would say *Allahu Akbar* when he would go down in prostration, then he would say Takbār when he would raise his head from prostration, then he would say Takbār when he would go in prostration, then he would raise his head from prostration, then he would say Takbār when he would stand up from sitting after the two Rak'ats and he would do like this in every Rak'at till he would be free from the prayer, then he would say when he had finished, "By Him in

بَابُ يَهْوَىٰ بِالتَّكْبِيرِ حِينَ يَسْجُدُ وَقَالَ

نَافِعٌ كَانَ ابْنُ عُمَرَ يَضَعُ يَدَيْهِ قَبْلَ

رُكُوبَتِهِ ☆

٤٩٥- عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ

أَنَّ أَبَا هُرَيْرَةَ كَانَ يُكَبِّرُ فِي كُلِّ صَلَاةٍ

مِنَ الْمَكْتُوبَةِ وَغَيْرِهَا فِي رَمَضَانَ وَ

غَيْرِهِ فَيُكَبِّرُ حِينَ يَقُومُ ثُمَّ يَكْبُرُ

حِينَ يَرْكَعُ ثُمَّ يَقُولُ سَمِعَ اللَّهُ لِمَنْ

حَمِدَهُ ثُمَّ يَقُولُ رَبَّنَا وَلَكَ الْحَمْدُ

قَبْلَ أَنْ يَسْجُدَ ثُمَّ يَقُولُ اللَّهُ أَكْبَرُ حِينَ

يَهْوَى سَاجِدًا ثُمَّ يَكْبُرُ حِينَ يَرْفَعُ رَأْسَهُ

مِنَ السُّجُودِ ثُمَّ يَكْبُرُ حِينَ يَسْجُدُ ثُمَّ

يَكْبُرُ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ

ثُمَّ يَكْبُرُ حِينَ يَقُومُ مِنَ السُّجُودِ فِي

الْاِثْنَتَيْنِ وَيَفْعَلُ ذَلِكَ فِي كُلِّ رُكْعَةٍ

⁸⁷⁰ This is just an act of Ibn Umar and has been narrated here to show that even this is permissible, but is not to be regarded as the standard prayer in which the knees are to touch the ground before the hands.

Whose hand lies my life I am assuredly the close at in resemblance to the prayer of the Messenger of Allāh, ^{peace and blessings of Allāh be upon him,} this indeed used to be his prayer till he left this world"; and Abū Hurairah said, "And the Messenger of Allāh, ^{peace and blessings of Allāh be upon him,} when he would raise his head he would say *Sami' Allahu liman. Hamida, Rabbanā wa laka l-Hamd* and would pray for certain people whom he would mention by name and he would say, "O Allāh, give salvation to Walīd ibn Walīd and Salamah ibn Hishām and 'Ayāsh ibn Abū Rabī'ah and the weak from among the believers, O Allāh make your punishment severe for Mudzar and bring upon them years (of famine) like the years of (the time of) Joseph. And the Eastern section of the Mudzar tribe used to be hostile to him in those days".⁸⁷¹

(R. 274) Anas ibn Mālik reported

... (Repetition of H. 273.)⁸⁷²

حَتَّى يَفْرُغَ مِنَ الصَّلَاةِ ثُمَّ يَقُولُ حِينَ
يَنْصَرِفُ وَالَّذِي نَفْسِي بِيَدِهِ أَنِّي لَا أَقْرَبُكُمْ
شَبْهًا بِصَلَاةِ رَسُولِ اللَّهِ ﷺ إِنْ كَانَتْ
لِهَذِهِ لَصَلَاتُهُ حَتَّى فَارَقَ الدُّنْيَا وَقَالَ
أَبُو هُرَيْرَةَ وَكَانَ رَسُولُ اللَّهِ ﷺ حِينَ
يَرْفَعُ رَأْسَهُ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ
رَبَّنَا وَلَكَ الْحَمْدُ يَدْعُو الرِّجَالَ
فِيَسْمِيهِمْ بِأَسْمَائِهِمْ فَيَقُولُ اللَّهُمَّ أَنْجِ الْوَلِيدَ
بْنَ الْوَلِيدِ وَسَلْمَةَ بْنَ هِشَامٍ وَعِيَّاشَ بْنَ
أَبِي رَبِيعَةَ وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ اللَّهُمَّ
اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ وَاجْعَلْهَا
عَلَيْهِمْ سَنِينَ كَسَنِي يُوسُفَ وَ أَهْلَ
الْمَشْرِقِ وَ يَوْمئِذٍ مِّنْ مُضَرَ خَالِفُونَ لَهُ
(م-٢٤٤) عَنْ أَنَسِ بْنِ مَالِكٍ (متكرر - ٢٤٣)

871. This hadīth very much resembles H. 487 excepting that this one narrates the act of Abū Hurairah whereas the previous one narrated the act of the Prophet himself. Similarly the last part resembles H. 490 in speaking about the prayer known as Qunūt with the difference that in the previous one it is the description of an act of Abū Hurairah whereas here we read of the same act connected with the Prophet himself. As for the Prophet's sending curses on the unbelievers, we are here told that this was done only as a means to the deliverance of the Muslims from the hands of those persecutors. The other object seems to be that when all other methods have failed, some such calamity might bring them to their senses and make their hearts bow before God. Thus we find that famine visited the Meccans after this prayer of the Prophet and some of these unbelievers approached him for a prayer to God on their behalf.

872. The wording of this hadīth rather than resembling to H. 273, resembles its repetition in Chapter R. 215 excepting that the last part of this latter repeated hadīth is not to be found here. Instead, after the words *Rabbanā wa laka l-hamd* we find the words, "So when he goes into prostration you also go into prostration. The connection of this hadīth with the title of the chapter lies in the fact that it contains the words, "And then he goes into prostration you also do the same."

CHAPTER CXXIX

The excellence of prostration.

H. 496. Abū Hurairah reported that people said, "O Messenger of Allāh, shall we see our Lord on the day of Resurrection"? He said, "Do you doubt about the moon on the night of the full-moon when there is no cloud around it"? They said, "No, O Messenger of Allāh." He said, "Then do you doubt about the sun when there is no cloud against it"? They said, "No". He said "So surely you will see Him⁸⁷³ in like manner on the day of Resurrection when the people will be gathered and He will say, "Whosoever used to worship anything besides Him let him follow it," so among them will be those who will follow the sun and among them will be those who will follow the moon and among them will be those who will follow the devils⁸⁷⁴ and there will remain this religious community in which will be its hypocrites, so Allāh will come to them and will say, "I am your Lord!" And they will say, "This is our place till our Lord

بَابُ فَضْلِ السُّجُودِ ☆

٤٩٦ - عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّاسَ قَالُوا
يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ
قَالَ هَلْ تَمَارُونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ
لَيْسَ دُونَهُ سَحَابٌ قَالُوا لَا يَا رَسُولَ اللَّهِ
قَالَ فَهَلْ تَمَارُونَ فِي الشَّمْسِ لَيْسَ
دُونَهَا سَحَابٌ قَالُوا لَا قَالَ فَانْكُمُ
تَرَوْنَهُ كَذَلِكَ يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ
فَيَقُولُ مَنْ كَانَ يَعْبُدُ شَيْئاً فَلْيَتَّبِعْهُ
فَمِنْهُمْ مَنْ يَتَّبِعُ الشَّمْسَ وَمِنْهُمْ
مَنْ يَتَّبِعُ الْقَمَرَ وَمِنْهُمْ مَنْ يَتَّبِعُ
الطُّوَاعِيَّتَ وَتَبَقَى هَذِهِ الْأُمَّةُ فِيهَا
مَنَافِقُوهَا فَيَنَاتِيهِمُ اللَّهُ فَيَقُولُ أَنَا
رَبُّكُمْ فَيَقُولُونَ هَذَا مَا كَانْنَا حَتَّى

873. The excellence of *Sajdah* is shown here in the words, "And Allāh has forbidden the fire to consume the marks of prostration." As for the vision of God we have already discussed it in our note on H. 870. From what has been said here it is clear that the words "Lā tad ʾammūna" in H. 870 mean nothing but that all people will perceive the existence of God as they perceive the existence of the sun and the moon.

874. This shows that in our worshipping God we only seek a contact with Him. Thus we are told that a man will see only what he has been worshipping in his life. Thus the worshippers of sun will see the sun but the worshippers of God will see God. The word *Taghut* means the idol and the devil as well as the man who goes beyond all limits in unbelief and evil-doing, hence the word here may mean the leaders of the unbelievers.

will come to us and when our lord will come we shall know Him." So Allah, the Mighty, the Glorious will come to them and will say, "I am your Lord"! and they will say, "Thou art our Lord"! So He will call them and a way will be thrown across the hall⁸⁷⁵ and I shall be the first to cross over it among the Messengers with my community. And no one on that day will speak excepting the Messengers, and the words of the Messengers on that day will be "O Allah! grant peace, grant peace", and in the hell will be thorns like the thorns of Sa'dān; have you seen the thorns of Sa'dān"? They will say, "Yes." He will say, "So surely it will be like the thorns of Sa'dān excepting that nobody will know the largeness of it excepting Allah (and) it will carry away people according to their actions⁸⁷⁶. So among them will be those who will perish on account of their actions and among them will be those who will be smashed to pieces. Then they will be saved until when Allah wills to show mercy to whomsoever He wills, from

بَاتِينَارِنَا فَاِذَا جَاءَ رَبِّنَا عَرَفْنَاهُ فَيَاتِيهِمْ
 اللهُ عَزَّوَجَلَّ فَيَقُولُ اَنَا رَبُّكُمْ فَيَقُولُونَ
 اَنْتَ رَبُّنَا فَيَدْعُوهُمْ وَيَضْرِبُ الصِّرَاطَ
 بَيْنَ ظَهْرَانِيْ جَهَنَّمَ فَاَكُوْنَ اَوَّلَ
 مَنْ يَجُوْزُ مِنَ الرُّسُلِ بِاَمْتِهِ وَلَا
 يَنْكَلِمُ يَوْمَئِذٍ اَحَدٌ اِلَّا الرُّسُلَ وَ
 كَلَامُ الرُّسُلِ يَوْمَئِذٍ اَللّٰهُمَّ سَلِّمْ وَسَلِّمْ
 فِيْ جَهَنَّمَ كَلَالِيْبٌ مِّثْلُ شَوْكِ
 السَّعْدَانِ هَلْ رَاَيْتُمْ شَوْكَ السَّعْدَانِ
 قَالُوْا نَعَمْ قَالَ فَاِنَّهَا مِثْلُ شَوْكِ
 السَّعْدَانِ غَيْرَ اَنَّهُ لَا يَعْلَمُ قَدْرَ عَظَمَتِهَا
 اِلَّا اللّٰهُ تَخَطَّفُ النَّاسُ بِاَعْمَالِهِمْ فَمِنْهُمْ
 مَنْ يُوْبِقُ بِعَمَلِهِ وَمِنْهُمْ مَنْ يَخْرُدُ
 ثُمَّ يَنْجُو حَتّٰى اِذَا ارَادَ اللّٰهُ رَحْمَةً مِّنْ

875. What will be the nature of this passage it is difficult to say and is known only to God. The object evidently is to separate the hypocrites from the believers. Believers i.e., those who walk on the right path in this life will evidently find themselves on the right path on that fearful day. Whereas the hypocrites who would in this life be apparently siding with the believers but would not be really on the right path, will be unable to follow this path on the Judgement-day. The straight path going over and across the Hell means that those who walk on this path need all the alertness and vigilance of a man who is always in danger of falling over a precipice at the slightest unmindfulness.

876. These thorny shrubs of the Hell are in fact the creations of man's evil actions in this life; whereas the fruits of righteous deeds in this life will be manifested in happiness and delicious fruits, the fruits of evil actions will be found manifested in the form of thorns and thorny shrubs that will obstruct the path of a man's march towards the Heaven.

among the inmates of the hell Allah will command the angels that they should take out those who were worshipping Allah, so they will be taking them out and will recognize them from the signs of prostration, and Allah has forbidden it for the fire that it should expunge the mark of prostration,⁸⁷⁷ so they will be taken out from the fire and the fire will consume every son of Adam excepting the mark of prostration ; so they will come out from the fire while they will have been burnt black and on them will be poured the water of (eternal) life and they will grow as the grain grows in the silt left by the flood.⁸⁷⁸ Then Allah will have finished the judgement between His servants and there will remain one man (suspended) between the heaven and the hell and he will be the last among the inmates of fire who will have entered the heaven⁸⁷⁹ and he will

أَرَادَ مِنْ أَهْلِ النَّارِ أَمْرًا لِلْمَلَائِكَةِ أَنْ
يُخْرِجُوا مَنْ كَانَ يَعْبُدُ اللَّهَ فَيُخْرِجُوهُمْ
وَيَعْرِفُونَهُمْ بِآثَارِ السُّجُودِ وَحَرَّمَ اللَّهُ عَلَى
النَّارِ أَنْ تَأْكُلَ آثَارَ السُّجُودِ فَيُخْرِجُونَ
مِنَ النَّارِ فَكُلُّ ابْنِ آدَمَ تَأْكُلُهُ النَّارُ
إِلَّا آثَارَ السُّجُودِ فَيُخْرِجُونَ مِنَ النَّارِ
قَدْ امْتَحَشُوا فَيُصَبُّ عَلَيْهِمْ مَاءُ الْحَيَاةِ
فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحَبَّةُ فِي حَمِيلِ
السَّيْلِ ثُمَّ يَفْرُغُ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ
الْعِبَادِ وَيَبْقَى رَجُلٌ بَيْنَ الْجَنَّةِ وَ
النَّارِ وَهُوَ آخِرُ أَهْلِ النَّارِ دُخُولَانَ الْجَنَّةِ

877. The connection of this hadith with the title of the chapter lies in its reference to the marks of prostration. We are told here that such marks cannot be consumed by the Fire of Hell. Does it mean the mark on the body? Quite obviously that cannot be the meaning because the real objective of prayer is not to create any impression on the body of the man but to mould the soul inside. With every real prostration the soul acquires an additional dose of humility and submission and the effect of the prostration is such that nothing in this world or in the Hereafter can remove it. Evidently it is this effect of prostration that the fire of Hell will be unable to undo and on the basis of this the man will obtain his deliverance from Hell in the long run.

878. That is to say, man will receive a new life after the fire of Hell has consumed all the germs of spiritual disease that might have entered his constitution and removed all those obstructions that may be retarding the spiritual progress. The fire being the most powerful of all elements for removing the dross, its spiritual counterpart in the life Hereafter will be used for the purification of all the filth that may stick to the soul of man in consequence of careless actions and thereby he will be enabled to live a new and holy life that will be in Heaven.

879. It is obvious that it will not be only one man of this type but many. The number of one has been used here to indicate a whole class. The idea is that those who have kept before their eyes nothing but the satisfaction of their low desires and whims will find nothing but a kind of fire burning in their souls. The grace of God, however, will enable them to have a glimpse of the life in heaven and they will feel attracted thereby and then advance towards that and the more they advance the more whistful they become.

have his face turned towards the fire and he will say, O my Lord, turn my face away from the fire and its smell has already killed me and its scorching heat already burnt me so He will say, "Is it not possible that if this is done to you, you will ask other things besides this?" He will say, "No, by Thy honour!" And he will give Allah, the Mighty, the Glorious what he would like from promise and covenant, and Allah will turn his face from the fire and when he will turn his face towards the Heaven he will see its present appearance and he will remain silent such as Allah would like that he should, then he will say, "O my Lord! allow me to advance up to the gate of Heaven," and Allah will say to him, "Is it not that thou made a promise and covenant that you will not ask besides what you had already asked for?" And he will say, "O my Lord! let me not be the most unlucky one of Thy creatures," and He will say, "And is it not possible that if you are given this/you will ask something else besides"? He will say, "No, by Thy honour, I will not ask Thee for anything besides this." So he will give his Lord what he will of promise and covenant and He will let him advance towards the gate of Heaven and when he will reach its gate and see its beauty and what is in it of freshness and happiness he will remain silent as Allah will like him to do, and then he

مُقْبِلًا بِوَجْهِهِ قَبْلَ النَّارِ فَيَقُولُ
 يَا رَبِّ اصْرِفْ وَجْهِي عَنِ النَّارِ فَقَدْ
 قَسَبْنِي رِيحُهَا وَاحْرَقَنِي ذُكَاؤُهَا
 فَيَقُولُ هَلْ عَسَيْتَ أَنْ تَفْعَلَ ذَلِكَ بِكَ
 أَنْ تَسْأَلَ غَيْرَ ذَلِكَ فَيَقُولُ لَا وَعِزَّتِكَ
 فَيُعْطِي اللَّهُ عِزَّ وَجَلَّ مَا يَشَاءُ مِنْ عَهْدٍ
 وَسَيْتَاقٍ فَيَصْرِفُ اللَّهُ وَجْهَهُ عَنِ النَّارِ
 فَإِذَا أَقْبَلَ بِهِ عَلَى الْجَنَّةِ رَأَى بِهَيْجَتِهَا سَكَتَ
 مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ ثُمَّ قَالَ يَا رَبِّ قَدِّمْنِي
 عِنْدَ بَابِ الْجَنَّةِ فَيَقُولُ اللَّهُ لَهُ أَلَيْسَ قَدْ أُعْطِيتَ
 الْيَهُودَ وَالْمِثْنَاقَ أَنْ لَا تَسْأَلَ غَيْرَ الَّذِي كُنْتَ
 سَأَلْتَ فَيَقُولُ يَا رَبِّ لَا أَكُونُ أَشَقَّ خَلْقِكَ
 فَيَقُولُ فَمَا عَسَيْتَ أَنْ أُعْطِيتَ ذَلِكَ أَنْ لَا تَسْأَلَ
 غَيْرَهُ فَيَقُولُ لَا وَعِزَّتِكَ لَا أَسْأَلُكَ فَيُعْطِي رَبُّهُ
 مَا شَاءَ مِنْ عَهْدٍ وَ مِيثَاقٍ فَيُقَدِّمُهُ إِلَى بَابِ
 الْجَنَّةِ فَإِذَا بَلَغَ بَابَهَا فَرَأَى زَهْرَتَهَا وَمَا فِيهَا مِنْ
 النُّضْرَةِ وَالسَّرُورِ فَيَسْكُتُ مَا شَاءَ اللَّهُ يَسْكُتُ فَيَقُولُ

will say, "O my Lord! make me enter the Heaven" and Allah, the Mighty, the Glorious, will say, "Alas for you! O son of Adam, how unfaithful you are to your promises! Is it not that you gave me promise and made a covenant with Me that you would not ask anything besides what you have been given?" And he will say, "O my Lord! do not make me the most unlucky one of Thy creatures." And Allah will be pleased with him⁸⁸⁰ and allow him to enter the heaven and he will say, "Desire!" and he will express his desire until all his desires will be fulfilled. Allah, the Mighty, the Glorious, will say, "Desire more out of such and such things" (and) his Lord will go on reminding him until when all his desires will be fulfilled Allah will say, "For you is this and with it the like of it." And Abū Sa'īd al-Khudrī and to Abū Hurairah that the Messenger of Allah peace and blessings of Allah be upon him, said, "Allah, the Mighty the Glorious said, "For you is this and ten times like it." Abū Hurairah said, "I do not remember all out of what the Messenger of Allah, peace and blessings of Allah be upon him, excepting that he said, "For you is this and with it the like of it." Abū Sa'īd said, "I surely heard him say, "For you is this and ten times like it"⁸⁸¹

يَا رَبِّ ادْخُلْنِي الْجَنَّةَ فَيَقُولُ اللَّهُ عَزَّوَجَلَّ وَيُحَكِّمُ
يَا ابْنَ آدَمَ مَا أَغْبَرَكَ الْيَسَّ قَدْ أَعْطَيْتَ الْمَهْمَدَ
وَالْمِيثَاقَ أَنْ لَا تَسْأَلَ غَيْرَ الَّذِي أَعْطَيْتَ فَيَقُولُ
يَا رَبِّ لَا تَجْعَلْنِي أَشَقَّ خَلْقِكَ فَيُصْحِكُ اللَّهُ
مِنْهُ ثُمَّ يَأْذَنُ لَهُ فِي دُخُولِ الْجَنَّةِ فَيَقُولُ تَمَنَّ
فَيَتَمَنَّى حَتَّى إِذَا انْقَطَعَ أَمْنِيَّتُهُ قَالَ اللَّهُ عَزَّوَجَلَّ
زِدْ مِنْ كَذَا وَكَذَا أَقْبَلْ يَذْكُرُهُ رَبُّهُ حَتَّى إِذَا
انْتَهَتْ بِهِ الْأَمَانِيُّ قَالَ اللَّهُ لَكَ ذَلِكَ وَمِثْلَهُ مَعَهُ
وَ قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ لِأَبِي هُرَيْرَةَ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ اللَّهُ عَزَّ وَجَلَّ لَكَ ذَلِكَ
وَ عَشْرَةَ أَمْثَالِهِ قَالَ أَبُو هُرَيْرَةَ لَمْ أَحْفَظْهُ مِنْ
رَسُولِ اللَّهِ ﷺ إِلَّا قَوْلَهُ لَكَ ذَلِكَ وَمِثْلَهُ
مَعَهُ قَالَ أَبُو سَعِيدٍ أَنِّي سَمِعْتُهُ يَقُولُ ذَلِكَ لَكَ
وَ عَشْرَةَ أَمْثَالِهِ

880. The word *Yadhaku* coming from the root *dhk*, should not be taken too literally. Although it generally means laughing it may also mean to be pleased. As applied to God the sense must be purely spiritual and indicate only His pleasure.

881. It is reasonable to think that in such a long narration all the words are not necessarily of the Prophet. Many of the words may be of the narrator who put the ideas of the Prophet in his own words. Thus the words ten times may be of the narrator himself. The idea of the Prophet was that the blessings of the Hereafter will be so manifold and so wonderful that they will surpass the wildest imagination of man.

CHAPTER CXXX

Unfolding of the two arms and keeping them apart in the state of prostration.

(R. 275) ‘Abdullah ibn Malīk ibn Buhaynāh reported . . . (Repetition of H. 282).⁸⁸²

بَابُ يَدَيْهِ ضَعِيْبِهِ وَيَجَانِي فِي السُّجُودِ ☆

(م-٢٤٥) عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ بْنِ بُهَيْنَةَ
(متكرر-٢٨٢) ☆

CHAPTER CXXXI

Turning the toes of the feet towards the Qiblah ; Abū Humaid reported it on the authority of the Prophet, peace and blessings 883 of Allah be upon him.

بَابُ يَسْتَقْبِلُ بِأَطْرَافِ رِجْلَيْهِ الْقِبْلَةَ قَالَ أَبُو
حُمَيْدٍ عَنِ النَّبِيِّ ﷺ

CHAPTER CXXXII

When one has not completed his prostrations.

(R. 276) Hudhaifah reported . . . (Repetition of H. 281).⁸⁸⁴

بَابُ إِذَا لَمْ يُتِمَّ سُجُودَهُ ☆

(م-٢٤٦) عَنْ حُذَيْفَةَ (متكرر-٢٨١)

CHAPTER CXXXIII

Prostration (resting) upon seven bones.

H. 497. Ibn ‘Abbās reported “The Prophet, peace and blessings of Allah be upon him, was commanded to prostrate on seven bones and not to dress his hair and collect his clothes (on) the forehead and the two hands and the two knees and the two feet”.⁸⁸⁵

بَابُ السُّجُودِ عَلَى سَبْعَةِ أَعْظُمٍ ☆

٤٩٧ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ أَمْرُ النَّبِيِّ ﷺ أَنْ
يَسْجُدَ عَلَى سَبْعَةِ أَعْضَاءٍ وَلَا يَكْفُفْ شَعْرًا وَلَا
ثَوْبًا الْجَبْهَةَ وَالْيَدَيْنِ وَالرِّكْبَتَيْنِ وَالرِّجْلَيْنِ ☆

882. This chapter and *hadīth* are repetition of ch. 27 of Book viii and H. 281. The idea is that a posture should be adopted that may indicate the utmost of alertness and awareness.

883. This chapter is a repetition of ch. 28 of Book viii. We find similar words in a detailed *hadīth* by this very narrator Abū Humaid in H. 508, “And the Prophet turned the ends of his feet towards Qibla”.

884. This chapter and *hadīth* have already occurred in Ch. 26 and H. No. 281 respectively.

885. The words of this *hadīth* are : “Ibn ‘Abbās reported on the authority of the Prophet, peace and blessings of Allah be upon him, “We were commanded to prostrate on seven bones and not to tidy up the hair or the clothes”.

- (R. 277) Ibn 'Abbās reported (م-٢٤٤) عَنْ ابْنِ عَبَّاسٍ (متكرر ٤٩٤)
 (Repetition of H. 497.)⁸⁸⁶
- (R. 278) Barā ibn 'Āzib reported . . . (م-٢٤٨) عَنْ الْبَرَاءِ ابْنِ عَازِبٍ (المتكرر-٤٤٢)
 (Repetition of H. 442.)⁸⁸⁷

CHAPTER CXXXIV

Prostration on the nose.

بَابُ السُّجُودِ عَلَى الْأَنْفِ

- (R. 279) Ibn 'Abbās reported (م-٢٤٩) عَنْ ابْنِ عَبَّاسٍ (متكرر - ٤٩٤)
 (Repetition of H. 497.)⁸⁸⁸

CHAPTER CXXXV

Prostration on the nose in the mud.

بَابُ السُّجُودِ عَلَى الْأَنْفِ فِي الطِّينِ

H. 498. Abū Salamah reported, "I went to Abū Saïd al-Khudrī and said, "Are you not coming out with us towards the date trees so that we may talk?" So he came out. He further said, "I said, narrate to me what you have heard from the Prophet, peace and blessings of Allah be upon him, about the *Lail al-Qadr* (the Night of Majesty)." He said, "The Messenger of Allah, peace and blessings of Allah be upon him, went to *'itikāf* (devotional retirement in the mosque)

٤٩٨ - عَنْ أَبِي سَلَمَةَ قَالَ انْطَلَقْتُ إِلَى أَبِي سَعِيدِ الْخُدْرِيِّ فَقُلْتُ أَلَا تَخْرُجُ بِنَا إِلَى النَّخْلِ تَتَحَدَّثُ فُخْرَجُ قَالَ قَاتَ حَدَّثَنِي مَا سَمِعْتُ النَّبِيَّ ﷺ فِي لَيْلَةِ الْقَدْرِ قَالَ اعْتَكَفَ رَسُولُ اللَّهِ ﷺ الْعَشْرَ الْأَوَّلَ مِنْ رَمَضَانَ وَاعْتَكَفْنَا مَعَهُ فَاتَاهُ جِبْرِئِيلُ فَقَالَ إِنَّ الَّذِي

886. In this repetition of H. 442 mention is made of placing the forehead on the ground because that is the noblest of the seven parts of the body mentioned in connection with prostration. There is a slight difference in wording.

887. In this repetition of H. 442, we find the words: "And he pointed with his hand towards his nose," which are not to be found in the previous part. In other words, nose is to be included in the parts of the body that are to touch the ground in prostration, because it happens to symbolize the honour of a man more than any other. In the place of the word "Two legs" we get the expression "The ends of the feet". This is a better clarification of the point.

888. That is to say the Prophet was told period of *Lailat al-Qadr* before this, namely, it was one of the odd nights of the last ten days of the month of Ramaḍān. He, however, forgot all about it and accordingly sat in devotional retirement for the first ten days of the month and after that for the ten days of the middle and it was when the morning of 20th arrived that he remembered that a real period was the last ten days. The Prophet's words, "Let him go back" meaning going back to *'itikāf* shows that his forgetting the information was inspired by an objective which was to make people sit longer for this devotional retirement.

for the first ten days of Ramaḍān and we also went with him into 'itikaf and Gabriel came to him and said, "Whatever you may want is before you." Then he went in 'itikaf for the ten days of the middle of the month and we also went in 'itikaf with him and Gabriel came to him and said, "Surely what you may want is before you". Then the Prophet, peace and blessings of Allah be upon him, stood up to deliver a sermon on the morning of the 20th day of Ramaḍān and said, "Whoever has been in 'itikaf with the Prophet should go back, for surely I have been shown the *Lailat al-Qadr* and I have forgotten it and surely it is in the last ten days and is in an odd⁸⁸⁹ one and surely I saw as if I am prostrating in mud and water and the roof of the mosque is made of date branches. And we had not seen anything in the sky and some scattered clouds came and rained on us and the Prophet, peace and blessings of Allah be upon him, led us in prayer until I saw the mark of mud and water on the forehead of the Messenger of Allah, peace and blessings of Allah be upon him, and at the end of his nose (and this was) the fulfilment of his dream.⁸⁹⁰

تَطَلَّبُ أَمَامَكَ فَاعْتَكَفَ الْعَشْرَ الْأَوْسَطَ وَاعْتَكَفْنَا
مَعَهُ فَاتَاهُ جِبْرِئِيلُ فَقَالَ إِنَّ الَّذِي تَطَلَّبُ
أَمَامَكَ فَقَامَ الَّذِي صَلَّى عَلَيْهِ خَطِيبًا صَبِيحَةَ
عَشْرِينَ مِنْ رَمَضَانَ فَقَالَ مَنْ كَانَ اعْتَكَفَ
مَعَ النَّبِيِّ فَلْيَرْجِعْ فَإِنِّي أَرَيْتُ لَيْلَةَ الْقَدْرِ وَ
أَنِّي نَسَيْتُهَا وَ أَنَهَا فِي الْعَشْرِ الْأَوَّخِرِ فِي
وَتَرَوْنِي رَأَيْتُ كَأَنِّي أَسْجُدُ فِي طِينٍ وَ
مَاءٍ وَ كَانَ سَقْفَ الْمَسْجِدِ جَرِيدَ النَّخْلِ
وَمَا تَرَى فِي السَّمَاءِ شَيْئًا فَجَاءَتْ قَرْعَةٌ
فَامْطَرْنَا فَصَلَّى بِنَا الَّذِي صَلَّى عَلَيْهِ حَتَّى
رَأَيْتُ أَثَرَ الطِّينِ وَالْمَاءِ عَلَى جَبْهَةِ رَسُولِ اللَّهِ
وَأَرْنَبَهُ تَصْدِيقَ رُؤْيَا

889. This is the best form of prostration, namely, that in which the position of the body best expresses the inner humility of the mind. The remonstrance against caring for the hair of the head and the clothes in the course of prayer is directed against those who are so inattentive in their prayers that most of their mind is taken up by their outward appearance.

890. In other chapters connected with this we read this rain took place on the night of the 21st and the Prophet's prostration in rain-water and mud was on the morning of the 21st. This is a case of an event shown in vision before it actually takes place. Incidentally this report tells us that *Lailat al-Qadr* in this particular year took place on the night of the 21st.