

From the ruling of the masjid, that wasn't mentioned in this chapter, is that he who eats garlic, onion or similar (foods, medicine...etc) with a pungent odor, then it is impermissible for him to enter the masjid because of the statement of the Prophet (صلى الله عليه وسلم): *"He who eats of this plant (garlic) should not approach our masjid and should not harm us with the odor of garlic."* [Saheeh Muslim, The Book of Prayer, NO.4414]

Also, from the ruling of the Masjid, is that it's *mustahab* (desirable) to supplicate with what the Prophet (صلى الله عليه وسلم) supplicated when entering the masjid. *Abu Usaid reported that the Messenger of Allaah (صلى الله عليه وسلم) said: When any one of you enters the mosque, he should say: "O Allaah! Open for me the doors of Thy mercy"; And when he steps out he should say: 'O Allaah! I beg of Thee Thy Grace."*

In the Sunan of Ibn Majah the Prophet (صلى الله عليه وسلم) said, *"When one of you leaves the masjid let him say, "In the name of Allah, and peace and blessings be upon the Messenger of Allah. Oh Allah, I ask for your favour, Oh Allah, protect me from the Satan the outcast."* This hadeeth is Hasan and Shaykh Muqbil (رحمه الله) mentioned it in his book Jami'us Saheeh mima laysa fis Saheehain Vol. 2 P.8.

And in the Sunan of Abee Dawood, 'Abdullah ibn 'Amr ibn 'Aas narrated: When the Prophet (صلى الله عليه وسلم) entered the masjid he used to say, *"I seek refuge in Al Mighty Allah, by His Noble Face, by his Primordial power, from Satan the outcast."* If he says that the Shaytan says, "He is protected from me for the rest of the day". The hadeeth is Hasan and Shaykh Muqbil mentioned it in Jami'us Saheeh Mima Laysa Fis-Saheehain, Vol.2 P.7.

Sometimes the one who enters the masjid supplicate with that which is in the hadeeth of Abu Humayd or Abu Usayd, and other times he supplicates with that which is mentioned in the hadeeth of Abu Hurayrah (رضي الله عنه); and this is considered to be from the variety of eebaadah and a person is rewarded for using the hadeeth alternatively.

CHAPTER OF THE ATTRIBUTES OF THE SALAAH

Hadeeth #210

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (إِذَا قُمْتُ إِلَى الصَّلَاةِ فَأَسْبِغِ الْوُضُوءَ , ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ , فَكَبِّرْ , ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ , ثُمَّ ارْكَعْ حَتَّى تَطْمِئِنَّ رَاكِعًا , ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا , ثُمَّ اسْجُدْ حَتَّى تَطْمِئِنَّ سَاجِدًا , ثُمَّ ارْفَعْ حَتَّى تَطْمِئِنَّ جَالِسًا , ثُمَّ اسْجُدْ حَتَّى تَطْمِئِنَّ سَاجِدًا , ثُمَّ ارْفَعْ حَتَّى تَطْمِئِنَّ جَالِسًا , ثُمَّ اسْجُدْ حَتَّى تَطْمِئِنَّ سَاجِدًا , ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا) أَخْرَجَهُ السَّبْعَةُ , وَاللَّفْظُ لِلْبُخَارِيِّ

وَابْنُ مَاجَةَ بِإِسْنَادٍ مُسْلِمٍ : (حَتَّى تَطْمِئِنَّ قَائِمًا) وَمِثْلُهُ فِي حَدِيثِ رِفَاعَةَ عِنْدَ أَحْمَدَ (وَابْنُ حِبَّانَ وَفِي لَفْظٍ لِأَحْمَدَ : (فَأَقِمْ صَلَاتَكَ حَتَّى تَرْجِعَ الْعِظَامَ

وَاللَّسَّائِيَّ , وَأَبِي دَاوُدَ مِنْ حَدِيثِ رِفَاعَةَ بْنِ رَافِعٍ : (إِنَّهَا لَنْ تَتِمَّ صَلَاةُ أَحَدِكُمْ حَتَّى يُسْبِغَ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ , ثُمَّ يُكَبِّرَ اللَّهَ , وَيَحْمَدَهُ , وَيُنِثِّيَ عَلَيْهِ) . وَفِيهَا (فَإِنْ كَانَ مَعَكَ قُرْآنٌ فَأَقْرَأْ وَإِلَّا فَاحْمَدِ اللَّهَ , وَكَبِّرْهُ , وَهَلِّلْهُ) وَلِأَبِي دَاوُدَ : (ثُمَّ اقْرَأْ بِأَمِّ الْقُرْآنِ وَبِمَا شَاءَ اللَّهُ) وَلِابْنِ حَبَّانَ : (ثُمَّ بِمَا شِئْتَ)

Narrated Abu Hurayrah (رضي الله عنه): The Prophet (صلى الله عليه وسلم) said, "When you get up to pray, perform the ablution perfectly, then face the Qiblah and say: "Allaahu Akbar" (Allaah is the Most Great). Then recite a convenient portion of the Qur'an; then bow and remain in that position for a moment, then rise up and stand erect; then prostrate and remain in that position for a moment, then rise up and sit perfectly, then prostrate and remain in that position for a moment; then do that throughout your prayer." [Reported by As-Sab'a and the version is that of Al-Bukhaari].

The version of Ibn Maajah through a chain of Muslim has: "*then rise up and stand erect properly.*" And in the version of Ibn Hibbaan and Ahmad narrated by Rifa'a bin Raafi' bin Maalik it is the same as above. And Ahmad has: "*keep your back straight till the bones return (to their positions).*"

And in the version of An-Nasaa'i and Abu Daa'ud narrated by Rifaa'a bin Raafi': "*The Salaat (prayer) of one of you will not be complete until he performs Wudu (ablution) properly as Allaah commanded him, then he says Allaah Akbar and Alhamdu lillaah and praises Him.*" It is also mentioned in the same Hadeeth, "*If you know any portion of the Qur'aan, read it or else say: Alhamdu lillaah, Allaahu Akbar and La ilaaha ill-Allaah.*" And Abu Da'ud has: "*Then read the Umm-ul-Qur'an (i.e. Surat Al-Faatiha) and Whatever Allaah wishes*". Ibn Hibbaan also has: "*and then (read) whatever you wish.*"

(The first hadeeth is Saheeh.)

As for the hadeeth of Rifaa', there is *Ikhtilaf* and *Itirab* in its chain. Refer Tahqeeq of Musnaad Ahmad, Vol.31 P.328, Muassasatur Risaala Publication.

The section that reads **فَأَقِمَّ صَلَاتَكَ حَتَّى تَرْجِعَ الْعِظَامُ** is a portion from the hadeeth of Rifaa', which was indicated by the author.

The narration that reads, **وَاللَّسَّائِيَّ , وَأَبِي دَاوُدَ مِنْ حَدِيثِ رِفَاعَةَ بْنِ رَافِعٍ**: its chain *dha'eef* (weak) because it has Yahya ibn 'Ali ibn Yahya ibn Khallad ibn Ar-Rafi' Az-Zuraqi, who is *Mujhoolul 'ain* (unknown).

In the hadeeth of Abu Hurayrah, the section that reads **فَأَسْبِغِ الْوُضُوءَ** means if you want to pray the salaah and you don't have wudoo' (you are in the state of impurity) then perform the wudoo'; and this is similar to the statement of Allah (*Subhana wa Ta'ala*)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâba (i.e. had a sexual discharge), purify yourself (bathe your whole body). (Al-Ma'idah 5:6)

However, if a person has wudoo (ablution) it is not required for him to perform it again for the salaah. Sulaiman b. Buraida narrated it from his father that the Prophet of Allaah (صلى الله عليه وسلم) offered prayers with one ablution on the day of the Conquest (of Mecca) and wiped over the socks. 'Umar said to him: *You have today done something that you have not been accustomed to before.* He (the Prophet) said: *O 'Umar, I have done that on purpose.* [Saheeh Muslim, The Book of Prayer, NO.540]. The hadeeth indicates that if a person is not in the state of impurity, then he is not required to perform the wudoo.

The statement **فَأَسْبِغِ الْوُضُوءَ** means that the water reaches all the body parts that are required for wudoo.

Perfecting one's wudoo are of two kinds:

1. **The obligatory:** it's to wash all the body parts required for the wudoo once, making sure the water reaches all the required parts.
2. **The desirable:** this is when the body parts are washed the same way as the above twice or thrice. It was recorded that the Prophet (صلى الله عليه وسلم) made wudoo washing his body parts once, twice, or thrice.

The section that reads **الْوُضُوءَ** is derived from the word *Al Wadhaa*, which means beauty. The word **وُضُوءَ** (*with a dammah on the waw*) refers to the action of performing ablution, but if it has a fatha, **وَضُوءَ**, then it's referring to the water that is prepared for performing ablution. This issue is disagreed upon with the scholars of language; however, this is the most famous opinion.

In that section that reads **ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ** has an obligation of facing the Qiblah, as the section that reads **فَأَسْبِغِ الْوُضُوءَ** has an obligation of purification when establishing the salaah for those who are in the state of impurity.

In the section that reads **فَكَبَّرَ**, this particular *Takbir* is called the *Takbiratul Ihram* (The Opening/First Takbir).

What is intended by **فَكَبَّرَ** is to say "Allahu Akbar" and it must be uttered in these words and this is the opinion of the majority of The People of Knowledge. However, the *Hanafiya* say the salaah can be started with any of the words that have *Ta'deem* of Allah. However, this wording is *marjooh* (meaning the other opinion is stronger) and this hadeeth refutes them. Similarly, from the proofs that refutes their statements is the hadeeth of Abu Sa'eed Al Khudri: The Prophet (صلى الله عليه وسلم) said, "The Keys to the salaah is Purification, its Tahreem is Takbir, and its Tahleel is the giving salaam". [Abu Dawood and At-Tirmidhi, and Shaykh Al Albaani declared it Saheeh in Saheeh Al Jaami' NO.5761]

In the section that reads **إِقْرَأْ مَا تَيَسَّرَ** what is meant by it is to recite Surah Faatiha

because of the hadeeth of 'Ubaadah ibn Samit, what which is agreed upon: *The Prophet of Allaah (صلى الله عليه وسلم): He who does not recite Fatihat al-Kitab is not credited with having observed the prayer. [Saheeh Muslim, The Book of Prayer, NO.771].*

In the section that reads **ثُمَّ ارْكَعْ حَتَّى تَطْمِئَنَ رَاكِعًا** has the obligation of Ruku' (Bowling) and Tuma'neena in it.

The section that reads **ثُمَّ اِرْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا** indicates that rising from the Ruku' and standing is a pillar (of the salaah).

The section that reads **ثُمَّ اُسْجُدْ حَتَّى تَطْمِئَنَ سَاجِدًا** in it is that the Sujood (Prostration) and Tuma'neena in it is a pillar (of the salaah).

The section that reads **ثُمَّ اِرْفَعْ حَتَّى تَطْمِئَنَ جَالِسًا** indicates that rising from the Sujood and sitting with Tuma'neena is a pillar (of the salaah).

The section that reads **ثُمَّ اُسْجُدْ حَتَّى تَطْمِئَنَ سَاجِدًا** in it is that the second Sujood and Tuma'neena in it is a pillar (of the salaah).

The section that reads **ثُمَّ اِفْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا** (do that through out your salaah) means excluding *Takbiratul Ihram*, because the *Takbiratul Ihram* is start the salaah with and it is not to be repeated again.

The People of Knowledge called this hadeeth the hadeeth of 'The One Who Prayed Badly' and there is a reason for this. *The Messenger of Allaah (صلى الله عليه وسلم) entered the mosque and a person also entered therein and offered prayer, and then came and paid salutation to the Messenger of Allaah (صلى الله عليه وسلم). The Messenger of Allaah (صلى الله عليه وسلم) returned his salutation and said: go back and pray, for you have not offered the prayer. He again prayed as he had prayed before, and came to the Prophet of Allaah (صلى الله عليه وسلم) and saluted him. The Messenger of Allaah (صلى الله عليه وسلم) returned the salutation and said: go back and say prayer, for you have not offered the prayer. This (act of repeating the prayer) was done three times. Upon this the person said: By Him Who hast sent you with Truth, whatever better I can do than this, please teach me. [Saheeh Muslim, The Book of Prayer, NO.718]* So the Prophet (صلى الله عليه وسلم) narrated this (hadeeth that was mentioned by ibn Hajar) to him. Everything that is mentioned in the hadeeth of The One Who Prayed Badly is from the pillars of the salaah; the ignorant and the one who forgets are not excused.

As for the hadeeth of Rifa'a, it has a similar meaning as the hadeeth of Abu Hurayrah (رضي الله عنه). However, the author has shortened it.

The section that reads **وَبِمَا شَاءَ اللَّهُ**, from hadeeth of Rifaa' that was recorded in Abu Dawood and An Nasaa'i, is also recorded in Abu Dawood and other than him from the hadeeth of Abu Sa'eed Al Khudri (رضي الله عنه): "The Messenger of Allah commanded us to recite the Opening of the Book and whatever we're able to recite." However, what is obligatory is to recite Surah Fatiha.

As for the extra recitation from the Qur'an after Fatiha then this is desirable and not obligatory. The proof is that which is in the story of Mu'adh ibn Jabal. In it is that a man

told the Prophet (صلى الله عليه وسلم) how he prayed and he did not mention and extra recitation/ addition to Surah Fatiha. This hadeeth is mentioned in The Prophet's Prayer Described by Shaykh Al-Albaani (رحمه الله) refer to P.25-26.

Hadeeth #211

وَعَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : (رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ , وَإِذَا رَكَعَ أَمَكَّنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ , ثُمَّ هَضَرَ ظَهْرَهُ , فَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى حَتَّى يَعُودَ كُلُّ فَقَارٍ مَكَانَهُ , فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُقْتَرَشٍ وَلَا قَائِضِيهِمَا , وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ , وَإِذَا جَلَسَ فِي الرُّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى وَنَصَبَ الْيُمْنَى , وَإِذَا جَلَسَ فِي الرُّكْعَةِ الْأَخِيرَةِ قَدَّمَ رِجْلَهُ الْيُسْرَى وَنَصَبَ الْأُخْرَى , وَقَعَدَ عَلَى مَقْعَدَتِهِ) أَخْرَجَهُ الْبُخَارِيُّ

Narrated Abu Humaid As-Saa'idi (رضي الله عنه): "I saw Allaah's Messenger (صلى الله عليه وسلم) when he uttered the Takbir, he placed his hands parallel to his shoulders; and when he bowed down, he rested his hands on his knees, then bent his back. When he raised his head up, he stood erect until the bones of his spine became straight. When he prostrated, he placed his arms such that they were neither spread out nor drawn in, and the points of his toes were facing the Qiblah; when he sat up, at the end of two Rak'a, he sat on his left foot and put erect the right one; and when he sat up after the last Rak'a he put forward the left foot, put erect the other one and sat on his buttock." [Reported by Al-Bukhaari].

In the section that reads إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ, the words *hadwa* means parallel and at the level of the word مَنْكِب (Mankib). The word مَنْكِب (Mankib) means the part of the body where the shoulder and the arm meet.

In it (this section) is that raising the hand to the level of the *mankib* when utter the *Takbiratul Ihram* is mustahab and there is another way (of raising the hands).

Raising the hands to the level of the ears and the proof is the hadeeth of Wa'il ibn Hujr, which is recorded in Abu Dawood: He said, "I purposely looked at the prayer of the Messenger of Allah (صلى الله عليه وسلم), how he offered it. The Messenger of Allah (صلى الله عليه وسلم) stood up, faced the direction of the qiblah and uttered the takbir (Allah is most great) and then raised his hands in front of his ears, then placed his right hand on his left (catching each other)...Al Hadeeth"[Sunan Abu Dawood, Vol.3 N0.725]. Shaykh Muqbil (رحمه الله) mentioned this hadeeth in As-Saheeh Musnad Mimma Laysa Fis-Saheehain.

We benefit (learn) from the statement in the hadeeth, إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ, the accompanying of raising ones hands simultaneously while saying the Takbir. There

are two other ways as well:

1. To say Takbir before raising the hands.
2. To raise the hands before the Takbir.

Al Hafidh mentioned both narrations that were recorded in Muslim in Fath Al Baree Vol.2 P.218.

The section that reads **وَإِذَا رَكَعَ أَمَكَنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ** has putting the hands on the knees when bowing.

In the early days of Islam they used to put their hands on their thighs when bowing in the salaah, then it was abrogated. This action is called *At-Tatbiq*.

Mus'ab ibn Sa'd reported: I said prayer by the side of my father and placed my hands between my knees. My father said to me: Place your hands on your knees. I repeated that (the previous act) for the second time, and he struck at my hands and said: We have been forbidden to do so and have been commanded to place our palms on the knees. [Saheeh Muslim, The Book of Prayer, NO.1089]

Regarding the section that reads, **ثُمَّ هَصَرَ ظَهْرَهُ** *Al-Khattabi*, in that which Al-Hafidh has recorded in Al Fath Vol.2 P.308, said: "Straightening it without making a bracket." Which means to make the head and the back at the same level (straightening it).

The word **فَقَارَ** with a fatha on the (letters) Fa and Qaf means the plural of faqara, which is the spine. It is also called Hirzoo Ad-Dhahr as Al Qazzar said in Fath Al Baree.

In the section that reads **غَيْرَ مُقْتَرَشٍ وَلَا قَابِضِهِمَا** what is meant is not to rest the arms on the ground and nor to draw them in (the arms) to your sides.

In the section that reads **وَأَسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ** in it is facing the toes towards the Qiblah.

This kind of sitting is called Al Tawarooq, and it's in the last Raka'a meaning in the second Tashahud of the salaah that comprises of 3 and 4 Raka'a.

In some of the ways narrated by Abu Humayd, the Prophet (صلى الله عليه وسلم), when sitting in the second Raka'a used to sit with the right foot erected and he rested the left on the ground, this indicates that he who sits in the second Raka'a whether he concluded the salaah or stand for the next raka'a then he will make iftirash (rest) of the left foot when sitting. This issue is disagreed upon, however, this is most correct, inshaAllah. There are other ways of sitting that will be mentioned in its proper place.

Correction to Hadeeth #195:

Al Kilaa'ee is Al Kilaabee.

Correction to Hadeeth #202:

Regarding the day of Ahzab the People of Sirah have disagreed onto which year the day of Ahzab was. Musa ibn Uqba رضي الله عنه and likewise it was attributed to Malik ibn

Anas (رضي الله عنه) that this battle was in the 4th year. However, a group of Ahlul I'lm went into saying that it was in the 5th year of Hijra. Al Hafidh in Fath Al Baree, regarding this second opinion, said this is what is relied upon.

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Hadeeth #212

وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ قَالَ : "وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ " . . . إِلَى قَوْلِهِ : "مِنَ الْمُسْلِمِينَ , اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ , أَنْتَ رَبِّي وَأَنَا عَبْدُكَ . . .) إِلَى آخِرِهِ. رَوَاهُ مُسْلِمٌ.

وَفِي رَوَايَةٍ لَهُ : أَنَّ ذَلِكَ فِي صَلَاةِ اللَّيْلِ

Narrated 'Ali bin Abi Taalib (رضي الله عنه): Whenever Allah's Messenger (صلى الله عليه وسلم) stood for Salaat (prayer), he used to say: "I have turned my face as a monotheist towards Him who created the heavens and the earth and I am not from the polytheists. My prayer and my devotion, my life and my death belong to Allaah, the Lord of the universe, Who has no partner. That is what I have been commanded, and I am a Muslim. O Allaah, you are the King. There is no God by You. You are my Rabb and I am Your slave. I have wronged myself, but I acknowledge my sin, so forgive me all my sins, You alone can forgive sins; and guide me to the best qualities. I come to serve and please You. All good is in Your Hands and evil does not pertain to You. I seek refuge in You and turn to You, You are the Blessed and the Exalted. I ask Your forgiveness and turn to You in repentance." [Reported by Muslim]. And in another version of Muslim "he used to say in the night prayer.."

The section that reads وَفِي رَوَايَةٍ لَهُ : أَنَّ ذَلِكَ فِي صَلَاةِ اللَّيْلِ is a *wahm* from Al Hafidh. There is no narration in Muslim of it in the hadeeth of the Night Prayer.

Al Mubaraq Puri, in At-Tuhfatu Ahwazi Vol.2 P.46, regarding this statement of Al Hafidh ibn Hajar said, "فيه نضر".

Besides, this hadeeth is narrated in Saheeh Muslim in the hadeeth of the Night Prayer in two ways, neither of which (the narrations) mentioned it was in the night prayer.

The section that reads وَجَّهْتُ وَجْهِي means I turn my face (towards Allah) with my eebaadah.

In the section that reads لِلَّذِي فَطَرَ السَّمَوَاتِ, the word فَطَرَ means خَلَقَ (*khalaqa*) - creator of the Heavens and Earth, as in the statement of Allah (سُبْحَانَ وَتَعَالَى):

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ

All the praises and thanks be to Allāh, the (only) Originator [or the (only) Creator] of the heavens and the earth (Fatir 35:1).

Regarding the حَنِيفَ (haneefah), Imam An-Nawawee said, “The majority says that the meaning is to incline towards the religion of truth, Al-Islam.”

Regarding the word نُسْكِي (Nusuki), Imam As-San’ani, in Subulus Salam Vol.1 P.275, said, “An-Nusuk is eebaadah and everything that’s the closeness of Allah is sought with.”

Mentioning it with the salaah, *Ma’toof*, is from the way of mentioning the general with the specific.

ومحيائي ومماتي لله رب العالمين

This statement means, while in the state of life and the state of death I belong to Allah (Azza wa jal).

From this we benefit the obligation of preserving ones time and not to waste it with things that displease Allah (سُبْحَانَ وَتَعَالَى) since it’s not permissible to use that which belongs to other (than oneself), except with the permission of its owner. Likewise, our time belongs to Allah (Azza wa jal) therefore it is not permissible to spend it in such things that displease Allah (سُبْحَانَ وَتَعَالَى).

رَبِّ means الْمَلِكِ, which means Owner.

العالمين is the plural of العالم, which means anything/everything other than Allah (Azza wa jal). In this great dua’ is the affirmation of *Tawheed Al Uloohiyyah*, *Tawheed Ar-Ruboobiyah* and *Tawheed Al Asma Was Sifaat*.

وَأَنَا عَبْدُكَ

This phrase indicates the attribution of ‘*Uboodiyah* (worshiper) to oneself, which is the most noble of attributes. due to that, Allah (سُبْحَانَ وَتَعَالَى) attributed the Prophet (صلى الله عليه وسلم) with ‘*Uboodiyah* in the most honorable of occasions. He (سُبْحَانَ وَتَعَالَى) described the Prophet (صلى الله عليه وسلم) with it (‘*Uboodiyah*) at the place of revelation in His statement in the Noble Qur’an:

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

So did (Allāh) convey the Inspiration to His slave [Muhammad (صلى الله عليه وسلم) through Jibrael (Gabriel)]. (An-Najm 53:10)

He (سُبْحَانَ وَتَعَالَى) also described him with it at the place of Isra' (ascension):

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى

Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] [Tafsir Qurtubî, Vol. 10, Page 204] Who took His slave (Muhammad (صلى الله عليه وسلم)) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to the farthest mosque (in Jerusalem). (Al-Isra 17:1)

And also in the place of challenge:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad Peace be upon him), then produce a Sûrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful. (Al-Baqarah 2:23)

And in the place of victory and aid:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

Is not Allâh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allâh sends astray, for him there will be no guide. (Az-Zumar 39:36)

And other that that from the proofs.

ظَلَمْتُ نَفْسِي

Oppressing oneself is by falling into sin. He who disobeys Allah (سُبْحَانَ وَتَعَالَى) is the one who oppresses himself.

وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ

In this statement is the belief in *Al-Qadar* and that Allah is the one who guides and He is the one who fortifies from sin/sinful acts.

لَبَّيْكَ وَسَعْدَيْكَ

The word لَبَّيْكَ means to remain (firmly) upon the obedience of Allah (سُبْحَانَ وَتَعَالَى) and continuously responding to his command. And the word سَعْدَيْكَ means extremely

happy (under Your order). The word **سَعْدِيكَ** does not come except after the word **لَبَّيْكَ**. The phrase **لَبَّيْكَ وَسَعْدِيكَ** appears in a dual form. However, what is intended by them is abundance, and repetition in the obedience of Allah, as the People of Knowledge have mentioned.

Grammar rule: They are *masoobataan 'alal mastariya*.

و خَيْرُ كُلِّهِ بِيَدَيْكَ

And the good is in Your two hands (Allah's), as Allah (سُبْحَانُ وَتَعَالَى) said:

قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Say (O Muhammad (صلى الله عليه وسلم)): "O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things. (Aali Imran 3:26)

وَالشَّرُّ لَيْسَ إِلَيْكَ

The People of Knowledge have different opinions regarding this statement. From among them are those who said, "closeness is not sought to You (Allah) through evil."

What is meant by **وَالشَّرُّ** is pure evil. Meaning pure evil does not belong to You (Allah) since there is always wisdom behind the action of Allah and this is the belief of *Ahlus Sunnah wal Jama'a*. Based on this principle, all the actions of Allah are good, as for the creation of good and the evil He is the one who created them, as Allah said:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees Al-Lauh Al-Mahfûz). (Al-Qamar 54:49)

And He (سُبْحَانُ وَتَعَالَى) said,

مِنْ شَرِّ مَا خَلَقَ

"From the evil of what He has created; (Al-Falaq 113:2)

It was also said other than that, as Imam An-Nawawee (رحمه الله) and others have mentioned.

أَنَا وَبِكَ وَإِلَيْكَ

Regarding the meaning of the above statement, Imam An-Nawawee (رحمه الله) said, "My return and my destination is to You, as my success is from You."

تَبَارَكَتَ means تَعَضَّمْتَ. (*Sabbihisma*)

تَعَالَيْتَ means تَنَزَّهْتَ which means, "Surely, You (Allah) are High and free from all defects."

This hadeeth is from that which contains the opening dua'(s). The opening dua' are *mustahab* among the *Jamhoor* (Majority) of the People of Knowledge. However, Imam Malik (رحمه الله) from that which is attributed to him went onto saying that it is not legislated because of the hadeeth of Anas ibn Malik (رضي الله عنه), which is agreed upon. (Hadeeth NO.219, Buloogh Al Maraam)

There is no contradiction between this hadeeth and the opening dua', since it is explained that the opening of the Salaah with *Al-Fatiha* is after the opening dua'.

Hadeeth #213

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَبَّرَ لِلصَّلَاةِ سَكَتَ هُنَّيَّةً , قَبْلَ أَنْ يَقْرَأَ , فَسَأَلْتُهُ , فَقَالَ : " أَقُولُ : اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ , اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنْقَى التُّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ , اللَّهُمَّ اغْسِلْنِي بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ) مُتَّفَقٌ عَلَيْهِ

Narrated Abu Huraira (رضي الله عنه): Allaah's Messenger (صلى الله عليه وسلم) used to keep silent between the Takbir of prayer and the recitation of the Qur'an for a short while. Then, I asked him (about that) and he replied, "I say, 'O Allaah! Keep me apart from my sins (faults) as you have kept apart the east and west. O Allaah clean me from my sins as a white garment is cleaned from dirt. O Allaah wash me off my sins with water, snow and hail.'" [Agreed upon]

إِذَا كَبَّرَ لِلصَّلَاةِ سَكَتَ هُنَّيَّةً

The word هُنَّيَّة mean to stay silent for a short period of time. In it, is the desirability of staying silent for a short period of time after Takbiratul Ihraam to recite the opening dua'.

فَسَأَلْتُهُ

In this is the endeavor of Abu Hurayrah (رضي الله عنه) in seeking knowledge and understanding the religion of Allah.

Regarding the word **بَاعِدْ**, Al-Hafidh, in Fath Al-Baree Vol.2 P.230, said, "What is intended by **مَبْعَدٌ** is to erase that which had happened to him and to be protected from upcoming ones."

The word **خَطَايَا** is the plural of the word **خَطِيئَة**, which means sin/sinful acts.

الدَّنَسُ means **الْوَسِخُ**, which means dirty (things). The white *Thawb* is specifically mentioned, and not the other, because dirt is more obvious on it than any other color.

اللَّهُمَّ اغْسِلْنِي مِّنْ خَطَايَايَ بِالمَاءِ وَالتَّلْجِ وَالبَرَدِ

From this we learn that snow and hail are *Tahir* (pure) (as) snow and hail are *Tahir* (pure) and *Mutahir* (purify). However, the condition for it to be *Mutahir* is that it be melted so that some of the water can reach the skin.

Al-Hafidh ibn Hajar (رحمه الله) mentioned, in Fath Al Baree V.11 P177, the wisdom of diverting from hot to snow and hail. Although the hot water generally is more powerful in removing dirt better than the two (snow and hail). It (also) indicates that the snow and hail are pure water that weren't touched nor used so mentioning them is more deserving to mention them in this situation, as Al-Khattabi has mentioned.

Al Karmani said that there is another explanation for it, which is comparing sin to fire, since sinning leads to it. Therefore, (the simlie) here extinguishing heat is expressed by washing. [To confirm] its extinguishment, it even went further by using snow and then that which starting with water, then to that which is colder (which is snow) and that which is even colder than it (hail). Since it becomes solid and it remains hard as opposed to snow which melts.

Hadeeth #214

وَعَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يَقُولُ : (سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ , تَبَارَكَ إِسْمُكَ , وَتَعَالَى جَدُّكَ , وَلَا إِلَهَ غَيْرُكَ) رَوَاهُ مُسْلِمٌ بِسَنَدٍ مُنْقَطِعٍ , وَالذَّارِقُطْنِيُّ مَوْصُولاً وَهُوَ مَوْفُوفٌ

وَنَحْوُهُ عَنْ أَبِي سَعِيدٍ مَرْفُوعًا عِنْدَ الْخَمْسَةِ.
وَفِيهِ : وَكَانَ يَقُولُ بَعْدَ التَّكْبِيرِ : (أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ , مِنْ
هَمَزِهِ , وَنَفْخِهِ , وَنَفْثِهِ)

Narrated 'Umar (رضي الله عنه): He (صلى الله عليه وسلم) used to say, "O Allaah, glory and gratitude is to You, Blessed is Your Name and Exalted is Your Majesty and there is no God besides You." [Reprted by Muslim with a Munqati' chain. And in the version of Ad-Daaraqutni, it is Mawsul and also Mawquf].

Narrated Abu Sa'id Al-Khudri (رضي الله عنه): He (صلى الله عليه وسلم) used to say after the Takbir (for prayer), "I seek refuge in Allaah, the All-Hearing and the All-Knowing from the accursed devil, from his madness or evil suggestion (Hamz), from his puffing up (Nafkh), and from his witchcraft (Nafth)."

رَوَاهُ مُسْلِمٌ بِسَنَدٍ مُنْقَطِعٍ

The disconnectiveness (in this hadeeth) is from the way of 'Abda ibn Abee Lubaba from 'Umar ibn Khattab.

'Abda ibn Abee Lubaba did not meet (did not hear it from) 'Umar therefore the athar (narration) in this way is disconnected.

وَالدَّارِقُطْنِيُّ مَوْصُولًا وَهُوَ مَوْقُوفٌ

Mawsoolan meaning it's marfoo', and it is in the Sunan of Daaraqutni Vol.1 NO.6. Regarding the marfoo' Ad-Daaraqutni said, "He made a mistake in that and what is preserved from Umar is that it's his own wording."

Al-Hafidh ibn Hajar, in Al Mustadrak Vol.1 P.349 Darul Harmain Publication, said, "This hadeeth is recorded as musnad but it's not Saheeh."

As for Mawqoof, Ad-Daaraqutni recorded it, Vol.1 P.299-300, from different ways as well as Hakim.

This hadeeth is *Mawqoof Saheeh*.

The five and others have recorded the hadeeth of Abee Sa'eed Al Khudri.

It's from the way of Ja'far ibn Sulayman, from Ali ibn Ali Ar-Rifa'ee from Abee Mutawkil from Abee Sa'eed Al Khudri. Imam At-Tirmidhi (رحمه الله) commented after it that there were negative comments regarding its chain. Yahya ibn Sa'eed use to say negative things regarding Ali inb Ali Ar-Rifa'ee.

Imam Ahmad (رحمه الله) said, “This hadeeth is not authentic” refer to At-Talkheesul Hadeer Vol.1 P.413, Irwul Ghalyi, Vol.2 P.50, by ‘Allaama Shaykhul Al Albaani (رحمه الله), and Tahqeeq Musnad Ahmad Vol.18 P.25 Muassasatur Risaalah Publication.

It has other ways that require research. In shaa’Allah, we’ll end with the conclusion soon.

هَمْز is a kind of mental illness.

وَنَفْخِهِ, one of the narrators described it as arrogance.

وَنَفْخِهِ was translated as a poem that is dispraised because of the statement of the Prophet (صلى الله عليه وسلم) in the hadeeth which Imam Al Bukharee (رحمه الله) recorded, “Verily, from among the poems is that which has wisdom.”

The Prophet (صلى الله عليه وسلم) had poets and this indicates that poems are of two kinds:

1. **The dispraised:** that which is based on falsehood and gives victory to falsehood
2. **The praised:** that which is based on truth and gives victory to the truth.

Translated by

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Hadeeth #215

وَعَنْ عَائِشَةَ -رَضِيَ اللَّهُ عَنْهَا- قَالَتْ : (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَفْتِحُ الصَّلَاةَ بِالتَّكْبِيرِ , وَالْقِرَاءَةِ : بِ (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) وَكَانَ إِذَا رَكَعَ لَمْ يُشْخَصْ رَأْسَهُ , وَلَمْ يُصَوِّبْهُ , وَلَكِنْ بَيْنَ ذَلِكَ . وَكَانَ إِذَا رَفَعَ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَائِمًا . وَإِذَا رَفَعَ مِنَ السُّجُودِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ جَالِسًا . وَكَانَ يَقُولُ فِي كُلِّ رَكَعَتَيْنِ التَّحِيَّةَ . وَكَانَ يَفْرِشُ رِجْلَهُ الْيُسْرَى وَيَنْصِبُ الْيُمْنَى . وَكَانَ يَنْهَى عَنْ عُقْبَةِ الشَّيْطَانِ , وَيَنْهَى أَنْ يَفْتَرِشَ الرَّجُلُ زِرَاعِيَهُ إِفْتِرَاشَ السَّبْعِ . وَكَانَ يُخْتَمُ الصَّلَاةُ بِالتَّسْلِيمِ) أَخْرَجَهُ مُسْلِمٌ , وَلَهُ عَلَيْهِ

Narrated 'Aisha (رضي الله عنها): Allaah's Messenger (صلى الله عليه وسلم) used to begin the Salaat (prayer) with Takbir (Allaahu Akbar – Allaah is the Most Great) and the recitation of Alhamdu lillaahi Rabbil-'aalameen (praise is to Allaah, the rabb of the universe). " And when he bowed down, he neither kept his head up nor bent it down, but kept it between that (two positions). When he raised his head from the bowing position, he did not prostrate till he had stood erect; and when he raised his head after a prostration, he did not prostrate again till he had sat up. And at the end of every two Rak'a he said the Tahiya, and he used to sit on his left foot and position the right one vertically, and he prohibited the devil's way of sitting on the buttocks and he forbade people to spread out their arms like a wild beast. And he used to finish the prayer with the Taslim (i.e. saying As-Salaamu 'alaikum) [Reported by Muslim and it has a defect].

This does not contradict the recitation of the opening duaa', Al Isti'ada (the recitation of 'A'oodhu billahi mish-shaytanir-rajeem), and Basmallah (the recitation of Bims). It is understood that a person says At-Takbeer, Al Isti'ada, and Basmallah then starts reciting Surah Al Fatiha, when reconciling this hadeeth and other proofs.

The word *لم يرفع* (*lam yarfa*) means *لم يشخص* (*lam yushkhis*), which means not to raise. And the word *لم يخفضه* (*lam yakhfadhu*) means *لم يصوبه* (*lam yasawwibhu*), which means not to lower.

In the hadeeth is *tuma'neena* when rising from the *ruku'* and when rising from the first prostration.

The sitting between the two *sujood* is by resting the left foot under and erecting the right foot, as in the hadeeth of ibn 'Umar narrated by Al-Bukharee: *"It is from the Sunnah to erect vertically the right foot and to rest the left..."*

In that section that reads **إِنَّ مِنَ السُّنَّةِ** (Inna minas Sunnah) what is meant by **السُّنَّةِ** (Sunnah) is the Sunnah of the Messenger (ﷺ). If a Sahabah says, “**مِنْ السُّنَّةِ**”, what is indicated is the Sunnah of the Messenger (ﷺ).

And there is another way of sitting for the sitting between the two *sujood*, which is *Al'iq'aa*. *Al'iq'aa* is to erect both feet vertically and sitting on them with your buttock. This form of sitting is in Saheeh Muslim from the hadeeth of Ibn 'Abbas (رضي الله عنه): *Tawus reported: We asked Ibn Abbas about sitting on one's buttocks (in prayer). (ala alqad mein) He said: It is sunnah. We said to him: We find it a sort of cruelty to the foot. Ibn 'Abbas said: It is the sunnah of your Prophet (ﷺ). [Saheeh Muslim, The Book of Prayer, No.1093]*

(Alternating between the two ways of sitting) is considered to be from the varieties of *Eebaadah*. So a person can alternate between the two Sunnahs.

What is intended by **التَّحِيَّةِ** (At-Tahiyyat) is **التَّشَهُّدِ** (At-Tashahud), and it ends at **أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ** - *Ash-hadu an Laa illaha illa Allah wa Ash-hadu Inna Muhammadaan 'Abduhu wa Rasuluhu*.

Regarding At-Tashahud, what is most correct is that it is **wajib** (obligatory) because of the command of the Prophet (ﷺ) in which he commanded the Sahabah to do so. Abdullah ibn Mas'ood (رضي الله عنه) Narrated: *We used to say the greeting, name and greet each other in the prayer. Allah's Messenger heard it and said:--"Say, 'At-tahiyyatu lil-lahi was-salawatu wat-taiyibatu . Assalamu 'Alaika aiyuha-n-Nabiyu wa-rahmatu-l-lahi wa-barakatuhu. _ Assalamu alaina wa-'ala 'ibadi-l-lahi as-salihin.. Ashhadu an la ilaha illa-l-lah wa ashhadu anna Muhammadan 'abdu hu wa Rasuluh. (All the compliments are for Allah and all the prayers and all the good things (are for Allah). Peace be on you, O Prophet, and Allah's mercy and blessings (are on you). And peace be on us and on the good (pious) worshipers of Allah. I testify that none has the right to be worshipped but Allah and that Muhammad is His slave and Messenger.) So, when you have said this, then you have surely sent the greetings to every good (pious) worshiper of Allah, whether he be in the Heaven or on the Earth."* [Saheeh Al Bukharee, The Book of Actions in the Salaah, NO.1131]

However, the Majority of the People of Knowledge went into saying that At-tashahud is **mustahab** (desirable), and what is most correct is that it is **wajib** (obligatory) because of the command of the Prophet (ﷺ). And this is in the second raka'ah (at the end).

As for the salaah that is comprised of three and four raka'ah, then a person sits in a position of At-Tawarook because of the hadeeth of Abee Humayd As-Sa'eedi (رضي الله عنه)

that which has proceeded, "and when he sat up after the last Rak'a he put forward the left foot, put erect the other one and sat on his buttock" (refer to hadeeth 211 in the text).

There is also another way of sitting when sitting for the last Tashahud in Saheeh Muslim from the hadeeth of Abdullah ibn Zubayr (رضي الله عنه): *When the Messenger of Allaah (صلى الله عليه وسلم) sat in prayer. He placed the left foot between his thigh and shank and stretched the right foot and placed his left hand on his left knee and placed his right hand on his right thigh, and raised his finger. [Saheeh Muslim, the Book of Prayer, NO.1201].*

As for sitting for the second *raka'ah* there is only one way of sitting, which is *Iftirash* (resting the left foot under the right).

This is for the benefits of knowing the different ways of sitting, and a person who alternates will be rewarded for it. These ways of sitting are not **wajib** (obligatory); rather, they are **mustahab** (desired). Sitting is for desirability and virtue. However, what is best is following the Prophet (صلى الله عليه وسلم).

عَنْ عُقْبَةَ الشَّيْطَانِ:

Abu Ubayd interpreted it as 'Iq'aa. The 'Eq'aa that is prohibited is that to erect ones feet and sitting between them putting the buttock on the floor, like the sitting of dogs. We benefit from this and the one that has proceeded that al 'Eq'aa is of two kinds: a kind that is permissible and a kind that is prohibited.

وَيَنْهَى أَنْ يَقْتَرِشَ الرَّجُلُ زِرَاعِيَهُ إِفْتِرَاشَ السَّبْعِ:

In it is the prohibition of resembling the animals.

We also benefit that the salaah ends with At-Tasleem, which is a pillar from the pillars of the salaah because of the statement of the Prophet (صلى الله عليه وسلم): *"The Keys to the salaah is Purification, its Tahreem is Takbir, and its Tahleel is the giving salaam". [Abu Dawood and At-Tirmidhi, and Shaykh Al Albaani declared it Saheeh in Saheeh Al Jaami' NO.5761]*

He who exits from his salaah without Tasleem (the utterance of assalamu 'alaikum wa rahmatullah upon completion of the salaah) than his salaah is incorrect.

وَلَهُ عَلَّةٌ:

The illah is that it is from the way of Abee Jawza Abdullah ibn Aws from 'Aisha and he did not hear from her. However the rulings in this hadeeth are present in other ahadeeth.

Hadeeth #216

وَعَنْ ابْنِ عُمَرَ -رَضِيَ اللَّهُ عَنْهُمَا- (أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ حَذَوَ مَنْكَبَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ , وَإِذَا كَبَّرَ لِلرُّكُوعِ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ) مُتَّفَقٌ عَلَيْهِ

وَفِي حَدِيثِ أَبِي حُمَيْدٍ , عِنْدَ أَبِي دَاوُدَ : (يَرْفَعُ يَدَيْهِ حَتَّى يُحَازِيَ بِهِمَا مَنْكَبَيْهِ , ثُمَّ يُكَبِّرُ) وَلِمُسْلِمٍ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ رَضِيَ اللَّهُ عَنْهُ نَحْوُ حَدِيثِ ابْنِ عُمَرَ , وَلَكِنْ قَالَ : (حَتَّى يُحَازِيَ بِهِمَا فُرُوعَ أُذُنَيْهِ)

Narrated Ibn 'Umar (رضي الله عنهما) : The Prophet (صلى الله عليه وسلم) (when he stood up for prayer) used to raise his hands parallel to his shoulders when he starts the prayer (by saying Allaahu akbar), when he utters the Takbir to bow and when he raises his head from the Ruku' (bowing posture). [Agreed upon].

Abu Da'ud reported a hadith narrated by Abu Humaid (رضي الله عنه) to the effect that he (Allaah's Messenger صلى الله عليه وسلم) used to raised his hands and bring them parallel to his shoulders, and then utter the Takbir.

In the version of Muslim, a Hadeeth narrated by Malik bin Huwairith (رضي الله عنه) is same as the Hadeeth narrated by Ibn 'Umar (رضي الله عنه). But he (Maalik bin Huwairith) mentioned: "He (the Prophet صلى الله عليه وعلى آل وسلم) raised his hands parallel to the end of his ears."

حَذَوَ (hadhwa) means مقبل (muqabil) - at the level and parallel to.

المنكب (al-mankib) is where the arm and the shoulder meet.

فُرُوعَ أُذُنَيْهِ:

Means the *shahmul udhunain* (meaning the earlobes). The hadeeth is in the Sunan Abu Dawood, NO.730, and the hadeeth is Saheeh. These ahadeeth contain raising ones hands when uttering the *Takbiratul Ihram*. In the hadeeth of Ibn Umar (رضي الله عنه) and Abee Humayd (رضي الله عنه) is that the hands are raised to the level of the mankib, however, in the hadeeth of Malik ibn Huwayrith (رضي الله عنه) is that the hands are raised to the level of the earlobes. And these are also considered to be from the variety of eebaadah. So sometimes the one who prays practices that which is in the hadeeth of Ibn Umar (رضي الله عنه) and Abee Humayd (رضي الله عنه) and other times that which is narrated by Malik bin Huwayrith (رضي الله عنه).

In this narration that Al-Hafidh ibn Hajar (رحمه الله) has mentioned, the places of raising the hand in the salaah are three:

1. When uttering the *Takbiratul Ihram*
2. When saying the Takbir, that we utter when going into raka'ah
3. When raising the head from the raka'ah (meaning to stand up)

There is a fourth place in the same hadeeth that the Prophet (ﷺ) said when he stands up after completing the two raka'ah, he raises his hands when rising.

So these are the four places that which is desirable to raise the hands. The *Jamhoor* (Majority) say that it is Mustahab. However, Abu Haneefah (رحمه الله) went into saying that the one who prays does not raise his hand except when uttering the *Takbiratul Ihram*, as Al-Bayhaquee recorded in his *Sunnanul Qubra*, Vol.2 P.82 from the way of Wakee': He said, "I prayed in the Masjid of Kufa and Abu Haneefa was praying standing and Ibnul Mubarak was praying next to him. Abdullah (ibnul Mubarak) raised his hands every time he went to rukoo' and every time he stood up (from rukoo'), on the other hand, Abu Haneefa did not raise his hand. When they finished their salaah, Abu Haneefa said to Abdullah, "I saw you raising your hands a lot." "Did you want to fly?" Abdullah ibnul Mubarak replied, "O Abu Handeefa, I saw you raising your hand when uttering the *Takbiratul Ihram*, did you want to fly?" Wakee' said, "I have never seen an answer that was so readily recalled, better than the answer of Abdullah." And the story is authentic. In it is the strength of the proof that Abdullah ibn Mubarak defeated Abu Haneefa and won the dispute. Likewise, the one whom the truth is with, by the permission of Allah, will win the Munaza'a (dispute); Shaykh Muqbil mentioned this *athar* in his book *Nashrus-saheefa fi dhikri asaheeh min Aqwaal aeematil- Jarhi wat Ta'deel fi Abee Haneefa* P.149.

And there are books by Imam Al Bukharee that have a section regarding the raising of the hands in the salaah. The People of Knowledge have differed onto the wisdom of raising the hands.

1. Some of them said it is surrendering since a captive, when he is defeated, would raise his hands, which is a sign of surrendering.
2. It was also said that it has the exaltation of Allah and following of the Messenger (ﷺ).
3. It was also said it is an indication of exaltation of that which he has entered (i.e. the salaah) and it was said other than that.

Hadeeth #217

وَعَنْ وَائِلِ بْنِ حُجْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : (صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى عَلَى صَدْرِهِ) أَخْرَجَهُ ابْنُ خُزَيْمَةَ

Narrated Waa'il bin Hujr (رضي الله عنه): I prayed with the Prophet (صلى الله عليه وسلم) and he put his right hand on his left (and then placed them) on his chest. [Reported by Ibn Khuzaima].

: عَلَى صَدْرِهِ

This phrase is *Munkar*, Maamal ibn Isma'el, who is da'eef alone narrated this phrase.

It was recorded in the hadeeth of Hulbu At-tae in At-Tirmidhi and the one who narrated it from Hul is his son Qudayfa who is Majhool.

It was narrated as *Mursal* from the Marasil of Tawoos ibn Kaysan; and it is Mursal Saheeh.

Since, the place for putting the hands when standing is not affirmed, the one who prays can put them (his hands) anywhere he wishes. There is a treaty by some of the contemporary ones that Shaykh Muqbil (رحمه الله) has forwarded, in summary, the one who prays has a choice in putting his hands, while standing, anywhere he wishes, however, he does not leave them resting on the sides since it is the madhaab of the Shee'aa.

It was narrated from some of the Salaf that Allah knows if it is affirmed or not. From the doubt of the Shee'aa (An-Naeenan 'Anid-Daleel) is that the hadeeth that was recorded in Muslim from the hadeeth of Jabir Ibni Samura (رضي الله عنه): *The Messenger of Allaah (صلى الله عليه وسلم) came to us and said: How is it that I see you lifting your hands like the tails of headstrong horses? Be calm in prayer. [Saheeh Muslim, The Book of Prayer, NO.864]*

From among their doubt is that he who prays doesn't put the right hand over the left while standing as he does not raise his hand and this proof is *baatil, extremely baatil!* The reason for which the hadeeth is narrated for, clarifies that the prohibition of the Prophet (صلى الله عليه وسلم) was prohibiting the Sahabah, since they used to point when they make tasleem.

Also, from among their doubt is that the Prophet (صلى الله عليه وسلم) had prohibited At-Takfir and the hadeeth is da'eef, it's from the way of Abee Ma'shar Najeesh bin Abdur-Rahman As-Sindee, who is Dha'eef. In addition to that the hadeeth is mu'dal since Abaa Ma'shar is from the followers of the tabi'een, narrating from the Prophet (صلى الله عليه وسلم). Therefore it does not have any chain to Abee Ma'shar.

Moreover, At-Takfir means putting ones hand on the chest. It also means that a person leans forward and puts his head down close to *the Rukoo'* position like those do out of exaltation, as in An-Nihaya and other than it.

At-Takfir has two meanings refer to the section in Riyadul Jannah Fir-Rad 'Ala 'A'da As-Sunnah P.119 by Shaykh Muqbil (رحمه الله). There are ways of positioning the hands in the salaah:

1. That which is in the hadeeth of Wa'eel (رضي الله عنه): to put the right hand over the left and then put them on the chest. The word يَد (yad), when it's mentioned generally, what is meant by it is the palm(s).
2. That which is in Saheeh Al Bukharee from the hadeeth of Sahl ibn Sa'd (رضي الله عنه): *The people were ordered to place the right hand on the left forearm in the prayer.*
3. That which is recorded in the Sunan of Abee Dawood and An Nasai from the hadeeth of Wa'eel ibn Hujr (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) put his right hand on the back of his left palm, wrist, and forearm.

These are the three ways and it is considered to be from a variety of 'Eebaadah.

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Hadeeth #218

وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأَمِّ الْقُرْآنِ) مُتَّفَقٌ عَلَيْهِ
(وَفِي رِوَايَةٍ , لِابْنِ حَبَّانَ وَالدَّارَقُطْنِيِّ : (لَا تَجْزِي صَلَاةٌ لِمَنْ يُقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ
وَفِي أُخْرَى , لِأَحْمَدَ وَأَبِي دَاوُدَ , وَالتِّرْمِذِيِّ , وَابْنِ حَبَّانَ : (لَعَلَّكُمْ تَقْرَءُونَ خَلْفَ إِمَامِكُمْ ؟
(" قُلْنَا : نَعَمْ . قَالَ : " لَا تَفْعَلُوا إِلَّا بِفَاتِحَةِ الْكِتَابِ , فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا

Narrated 'Ubada ibn As-Samit (رضي الله عنه): Allah's Messenger (صلى الله عليه وسلم) said, "There is no Salaah (Prayer) for him who does not recite the Ummul Qur'an (Surat Al-Fatiha)". [Agreed upon].

In a version of Ibn Hibban and Ad-Daraqutnee is mentioned: "The Salaah (Prayer) is not complete if one does not recite Surat Al-Fatiha".

And in another version of Ahmad, Abu Dawood, At-Tirmidhi, and Ibn Hibban: "Perhaps you recite behind your Imam?" We replied, "Yes." He (the Prophet (صلى الله عليه وسلم)) said, "Do not do so except when it is Surat Al-Fatiha, for the Salaah (Prayer) of the one who does not recite it is not accepted."

The statement of Al Hafiz (ibn Hajar) (رحمه الله) in *وَفِي رِوَايَةٍ , لِابْنِ حَبَّانَ وَالدَّارَقُطْنِيِّ*, this riwayat is from the hadeeth of Abu Hurairah and its sanad is hasan.

وَفِي أُخْرَى , لِأَحْمَدَ وَأَبِي دَاوُدَ , وَالتِّرْمِذِيِّ , وَابْنِ حَبَّانَ

This hadeeth came from the way of Anas ibn Maalik and 'Ubaada bin As-Saamit (رضي الله عنهما) and the hadeeth is saheeh.

لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأَمِّ الْقُرْآنِ

أَمِّ الْقُرْآنِ is a name from the names of *Surat-ul-Faatihah*.

It was named *Ummul Quraan* because of the following:

1. It is *أصل القرآن* (Chief of the Quran) because with it, the Quraan commenced. (Similarly), it is said for Makkah *Ummul Qura*, because this is *aslul bilaad* (chief/head of the regions).
2. It is *مُقَدِّمَةٌ وَأَمَامٌ* [it is the first (soorah) as all the other soorahs follow it.]
3. It is inclusive of the meanings which are in the (entire) Quraan. Including:

- a. الثناء (the praising) of Allaah (سُبْحَانَ وَتَعَالَى);
- b. التعبد (worshipping) with الأمر (His command);
- c. النهي (prohibition);
- d. الوعد (promise);
- e. الوعيد warning;
- f. الذكر الصفات والفعل (the mentioning of the sifaat and the action);
- g. and its inclusiveness of the mentioning of البدأ والمعاد والمعاش (the origin, and return and the living (of this life)).

فَاتِحَةُ الْكِتَابِ *Fatihah-ul-Kitaab* (The Opening of the Book)

This is another name for this soorah (al-Faatihah)

It was said that it was named by that because it is the opening of the Quraan as it is written before all others (soorahs).

Likewise the recitation of the Quraan in the salaah starts with it.

Wallaahu 'alam.

And these ahaadeeth indicate the recitation of *Surat-ul-Faatihah* in the salaah.

The negation in the statement لَا تُجْزِي صَلَاةً لَا يُقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ is a negation for the validity of the salat, if *faatihah* is not recited.

And these proofs, all of them, are general for the *imam*, الْمَأْمُوم (al *ma'moom*, i.e. the follower), and الْمُنْفَرِد (al *munfarid* i.e. the one praying alone).

So it is *waajib* to recite *Al Faatiha* in all of the rakaat in the الصَّلَاةُ الْجَهْرِيَّة (as-*salatul jahriya* i.e. the loud prayer) and in الصَّلَاةُ السِّرِّيَّة (as-*salatus-sirriyah* i.e. the quite prayer), which is the most correct opinion.

From that which supports this statement, is in the hadeeth which the Prophet (صلى الله عليه وسلم) said to the one who prayed badly:

ثُمَّ اِفْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا... ثُمَّ اِقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ

What is meant by مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ is *Surat-ul-faatihah*.

And *Al Hanafiyah* went into saying that the *ma'moom* does not recite anything from the Quraan, whether it be in *as-salat-ul-jahriyah* (the loud prayer) or *as-salatus-sirriyah* (the silent prayer). And this statement is extremely far from the صَوَاب (sawaab i.e. being correct).

They provided the hadeeth of Jaabir ibn Abdillaah (رضي الله عنهما) that the Prophet (صلى الله عليه وسلم) said "He who is lead by an imam, the recitation of the imam is considered his recitation" as a proof. (However), this hadeeth is *dha'eef*.

There is another saying: a person does not recite the Quraan in *as-salaat-ul-jahriyah* (the loud prayer) because of the statement of Allaah

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtiha), and also when he is delivering the Friday-prayer Khutbah]. [Tafsir At-Tabari, Vol.9, Pages 162-4] (Al-A'raf 7:204)

And the hadeeth of Abee Musa (رضي الله عنه) recorded in *Saheeh Muslim*, the Prophet (صلى الله عليه وسلم) said وَإِذَا قُرَأَ فَأَنْصِتُوا ('when') the imam (recites listen to it).

The answer to this noble ayah is that it is *عامة مخصصة* ('aam makhsoos i.e. general specific) to the *faatih-ul-kitaab* (soorat ul faatiha). The *ma'moom* does not recite anything in *as-salat-ul-jahriya* except *faatihat-ul-kitaab*.

As for the statement وَإِذَا قُرَأَ فَأَنْصِتُوا then the answer to it is the answer to the ayah.

In addition to that, some of the *hufaaz* أعل (made this *zeeyada* "وَإِذَا قُرَأَ فَأَنْصِتُوا" defective). Abu Dawood (رحمه الله) said regarding this statement "it is not preserved."

Hadeeth #219

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ (أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا
(يَفْتَتِحُونَ الصَّلَاةَ بِ (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
مُتَّفَقٌ عَلَيْهِ

(زَادَ مُسْلِمٌ: (لَا يَذْكُرُونَ: (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) فِي أَوَّلِ قِرَاءَةٍ وَلَا فِي آخِرِهَا
(وَفِي رِوَايَةٍ لِأَحْمَدَ, وَالنَّسَائِيَّ وَابْنَ خُزَيْمَةَ: (لَا يَجْهَرُونَ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
(وَفِي أُخْرَى لِابْنِ خُزَيْمَةَ: (كَانُوا يُسِرُّونَ
وَعَلَى هَذَا يُحْمَلُ النَّفْيُ فِي رِوَايَةِ مُسْلِمٍ, خِلَافًا لِمَنْ أَعْلَهَا

Narrated Anas (رضي الله عنه): "The Prophet (صلى الله عليه وسلم), Abu Bakr, and 'Umar used to begin the salaah (prayer) with Alhamdu Lillahi Rabbil 'Alamin." [Agreed upon]

And Muslim added: "They would not recite Bismillahir-Rahmanir-Raheem, neither in the beginning of the recitation nor at the end of it."

In another version of Ahmad, An-Nasa'i and Ibn Khuzaima: "They never used to recite Bismillahir-Rahmanir-Raheem aloud."

And in another version of Ibn Khuzaima: "They used to recite Bismillahir-Rahmanir-Raheem silently." The negation in the reewaayah of Muslim is explained by this as opposed those who made it defective.

The riwaayah of Muslim is mentioned here.

The statement that reads خِلَافًا لِمَنْ أَعْلَهَا (as opposed to those who made it defective):

This *illa* that made the *riwaayah* of Muslim defective is that Al-Awzaa'ee narrated this hadeeth from the way of Abu Qataadah in the way of مَكَاتِبَةٌ (*mukaataba* i.e. writing).

(However), Al Hafiz refuted this *illa* in Fathul Baari, Vol 2 pg. 228 and he said regarding this "فِيهِ نَظَرٌ" because Al-Awzaee is not alone in narrating it.

Rather...

1. Abu Yahya narrated it from Ahmed Ad-Duraqee and
2. Siraaaj from Ya'qoob Ad-Duraqee and
3. Abdullaah bin Ahmad from Ahmad bin Abdullaah As-Salamee.

All of the three from Abee Dawood Ad-Dayaalisee from Shu'ba with the same wording.

(لَا يَذْكُرُونَ: (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

This means they did not pronounce it aloud, rather they used to utter it silently.

And by that, the two *riwaayah* that has the negation of (uttering) *البَسْمَلَة* (*al-basmalah*) in the salaah and the affirmation of uttering *bismillaahir-rahmanir-raheem* are reconciled.

So from here we benefit from the desirability (*istihbaab*) of uttering the *basmalah* in the salaah silently. The one who is praying does not utter it loudly because of following the example of the Prophet (صلى الله عليه وسلم).

Maalik went into saying that *al basmalah* is not recited in the salaah, neither silently nor loudly, taking the literal meaning of the statement of Anas “*The Prophet (صلى الله عليه وسلم) Abu Bakr and 'Umar used to begin the salaah with Al-hamdu lillaahi Rabbil-'aalameen.*”

However, the *riwayah* لَا يَجْهَرُونَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ “*They never used to recite Bismillahir-Rahmaanir-raheem aloud*”...

That explains what was intended from the statement of Anas

(كَانُوا يَقْتَتِحُونَ الصَّلَاةَ بِ (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) [(they) used to begin the salaah (prayer) with Alhamdu Lillaahi Rabbil 'Alamin.]

As for uttering *al-basmalah* as in the hadeeth of Abu Hurairah that will be mentioned next, then this mentioning is *shaath*. 'Nu'aim bin Abdullaah Al Mujmir narrated it as *shaath*. And he opposes or differs from a number of narrators who did not mention *al basmalah*. This he alone mentioned ‘*the utterance of bismillaahir- rahmaanir-raheem*’.

Hadeeth #220

وَعَنْ نُعَيْمِ الْمُجَمَّرِ رَضِيَ اللَّهُ عَنْهُ قَالَ : (صَلَّيْتُ وَرَاءَ أَبِي هُرَيْرَةَ فَقَرَأَ : (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) . ثُمَّ قَرَأَ بِأَمِّ الْقُرْآنِ , حَتَّى إِذَا بَلَغَ : (وَلَا الضَّالِّينَ) , قَالَ : "آمِينَ" وَيَقُولُ كُلَّمَا سَجَدَ , وَإِذَا قَامَ مِنَ الْجُلُوسِ : اللَّهُ أَكْبَرُ . ثُمَّ يَقُولُ إِذَا سَلَّمَ : وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَسْبِغُكُمْ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) رَوَاهُ النَّسَائِيُّ وَابْنُ خُزَيْمَةَ

Narrated Nu'aim Mujmir (رضي الله عنه): “I prayed behind Abu Hurayrah (رضي الله عنه) and he recited Bismillahir-Rahmanir-Raheem, and then recited Umm-ul-Qur'an (Al-

Fatiha) and when he reached walad-dallin he said Amin; and then said Allahu Akbar; when he prostrated and when he stood up from his sitting position. And when he uttered the Taslim (i.e. As-Salamu 'Alaikum), he said, "I swear by the One in Whose Hand my soul is (Allah), my Salaah (prayer) resembles most that of Allah's Messenger (صلى الله عليه وسلم) than that of anyone among you." [Reported by An-Nisa'i and Ibn Khuzaima].

The hadeeth is saheeh without the mentioning of al basmalah.

As for the mentioning of al basmalah, then it is *shaath*. And *ash-shaath* is from the categories of dhaeef.

Hadeeth #221

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِذَا قَرَأْتُمُ الْفَاتِحَةَ قَاغْرُءُوا : (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) , فَإِنَّهَا إِحْدَى آيَاتِهَا) رَوَاهُ الدَّارِقُطْنِيُّ , وَصَوَّبَ وَقَفَّهُ .

Narrated Abu Hurayrah (رضي الله عنه): Allah's Messenger (صلى الله عليه وسلم) said, Whenever you recite Surat Al-Fatiha, recite Bismillahir-Rahmanir-Raheem for it is one of its Ayat (verses)". [Reported by Ad-Daraqutni who verified it as Mawqoof]

What is most correct is that it is *mawqoof* as Ad-Daraqutni rahimallah has mentioned. Ahlul 'Ilm have differed in *the basmalah* that is in the beginning of *al Faatiha*.

From among them are those who said...

1. *al-basmalah* is a verse of *Soorat-ul-Faatiha* as well as in every soorah except in *Baraa'a (soorat-ut-Tauba)*. This is the saying of Ash-Shafi'ee, Ath-Thawree, ibnul Mubaarak and a group (of ahlul ilm).
2. *al-basmalah* is neither an ayah in *Al Faatiha* nor in other than it.
It is not an ayah except in Soorah Naml. This is the madhab of Maalik, Al-Awza'ee and a narration from Ahmed. However, it was said in Al Muhathab (about) the authenticity of the narration from Ahmed "فيه نظر" (*fihi nazar*).
3. *al-basmalah* is an ayah in *Soorat-ul-Faatiha* and not in the rest of the soorahs. This is the saying of Ishaq, Abee Ubayd and a narration from Ahmed.
4. It is neither an ayah from *al-Faatiha*, nor is it at the beginning of the rest of the soorahs. However, it is an independent ayah that is *فاصلة بين السور* (a

separator between the soorahs). This is the madhab of Abu Hanifah and the most authentic madhab of Imaam Ahmed.

This fourth statement, Shaykhul Islaam ibn Taymiyah described it as the middle (path) of all the statements.

We benefited with this from the lessons from our Shaykh Abdur-Rahman Al-'Adanee. Wallaahu 'alam.

Hadeeth #222

وَعَنْهُ قَالَ : (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَرَغَ مِنْ قِرَاءَةِ أَمِّ الْقُرْآنِ رَفَعَ صَوْتَهُ وَقَالَ : "أَمِينَ" .) رَوَاهُ الدَّارَقُطْنِيُّ وَحَسَنَهُ , وَالْحَاكِمُ وَصَحَّحَهُ .

Narrated (Abu Hurayrah (رضي الله عنه)): When Allah's Messenger (صلى الله عليه وسلم) completed the recitation of Surat Al Fatiha, he raised his voice and said Amin. [Reported by Ad-Daraqutni who graded it Hasan (fair) and Al-Hakim who graded it Saheeh (sound).] The version of Abu Dawood and At-Tirmidhi narrated by Wa'il bin Hujr (رضي الله عنه) are also same as above.

Ad-Daraqutnee narrated it in his Sunan Vol. 1 pg 335, and Al-Haakim in Al-Mustadrak Vol. 1 pg 815. In the chain of both narrations is Omar binil Haarith Az-Zubaidi, who is *majhoolil haal*. However, the hadeeth of Wa'eel bin Hujr supports it in raising it to *hasan lighayrihi* (hasan due to support). Wallaahu 'Alam.

The hadeeth of Waa'il bin Hujr, Shaykh Muqbil *rahimallaah* mentioned it in Saheehul Musnad Mimma Laysa fi Saheehain in Vol 2 pg.251.

The meaning of *Ameen* means 'O Allaah Answer!'

'Ameen' is *ismu fi'l 'amr*, it means **اِسْتَجِبْ** (*istajib!* /answer!).

In it is:

1. the legislation of **التَّأْمِينِ** *at-ta'meen* (saying ameen) and
2. it has the legislation of the statement of ameen after the saying of *Al-Faatiha* and raising the voice when doing so. This is if the recitation is loud.

The Jamhoor of Ahlul Ilm is upon that *at-tameen* after the recitation is *mustahab* for the *imam*, the *ma'moom*, and the *munfarid*.

What is correct is it is *mustahab* for the *imam* and *munfarid* and it is *waajib* on the *ma'moom*.

The proof for it to be *waajib* on the *ma'moom* is his (ﷺ) statement "Say *Ameen*' when the Imam says "Ghair-il-maghdubi 'alaihim wala-ddal-lin; [hadeeth of Abu Hurairah, Saheehul Bukhaari, The Book of the Characteristics of the Prayer no.749]

Saying *at-ta'meen* has a great virtue. Allah's Messenger (ﷺ) said, "If any one of you says, "*Ameen*" and the angels in the heavens say "*Ameen*" and the former coincides with the latter, all his past sins will be forgiven." [hadeeth of Abu Hurairah, Saheehul Bukhaari, The Book of the Characteristics of the Prayer no.749]

This is a thing that the Yahood (Jews) greatly envy us for.

And the Prophet (ﷺ) said in the hadeeth of 'Aisha (رضي الله عنها) "The Yahood did not envy you with anything more than as-salaam (salutation) and at-tameen (the saying of ameen). [Sunnan ibn Maajah and Ahmed from the hadeeth of 'Aisha].

And the Raafidhah are deprived of this virtue. This is how they are, that they are distant from many of the good deeds that which the *shar'* encourages us to do.

In (the hadeeth) is the legislation of *at-tameen* following the recitation of Al-Faatiha and the desirability of raising the voice when saying *at-ta'meen* in the loud prayers.

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Hadeeth #223

وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى -رَضِيَ اللَّهُ عَنْهُمَا- قَالَ : (جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : إِنِّي لَا أَسْتَطِيعُ أَنْ أَخْذُ مِنَ الْقُرْآنِ شَيْئًا , فَعَلَّمَنِي مَا يُجْزئُنِي مِنْهُ فَقَالَ : "سُبْحَانَ اللَّهِ , وَالْحَمْدُ لِلَّهِ , وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ , وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ . . .") الْحَدِيثَ . رَوَاهُ أَحْمَدُ , وَأَبُو دَاوُدَ , وَالتَّسَائِيُّ , وَصَحَّحَهُ ابْنُ حِبَّانَ , وَالدَّارَقُطْنِيُّ , وَالْحَاكِمُ

This hadeeth has two ways:

1. One of them is recorded in Ahmad and other than him from the way of Ibrahim Abee Isma'eel As-Saksaaki, from Abdillah ibn Abee Awfaa; and Ibrahim is dha'eef.
2. The second way is from the way of Fadhl ibn Muwaffaq, from Abdullah ibn Abee Awfaa.
 - Abu Haatim graded Fadhl as dha'eef.
 - Al Hafidh ibn Hajar, in Taqreeb At-Tahdheeb, said, "He has weaknesses."
 - Shaykhul Albaani (رحمه الله) graded it Hasan, in Irwa Al Ghalyl Vol.2 # 303, by this *Mutaba'a*. He said, "I say the hadeeth is Hasan by this *Mutaba'a*, and Allah knows best." Refer to Tahqeeq Musnad Ahmad Vol.32 P.152, Mu'assassatur-Risaalah Publication.
 - Abdullah's father's name is Al Qama; he (Abdullah) is a Sahabah son of a Sahabah (رضي الله عنهما).

Next, the section that reads, إِنِّي لَا أَسْتَطِيعُ:

إِسْتِطَاعَ (*Istita'a*) - Ability, amongst Ahlus Sunnah Wal Jama'ah is of two kinds:

1. The first kind of إِسْتِطَاعَ (*Istita'a*) is that which means **health and well-being**, **and** سَلَامَتُ الْأَلَاتِ (not translated). This إِسْتِطَاعَ (*Istita'a*) refers to the person and it's an attribute given to a person. It's the created ability because it's an attribute of a person. From the proofs of this kind is this hadeeth, also, the statement of our Lord (سبحانه و تعالى) in His Noble Book:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

In it are manifest signs (for example), the Maqâm (place) of Ibrâhim (Abraham); whosoever enters it, he attains security. And Hajj (pilgrimage to

Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); (Aali Imran 3:97)

And the statement of our Lord (سبحانه و تعالى) regarding those Munafiqoon:

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ

Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them, and they would swear by Allâh, "If we only could, we would certainly have come forth with you." They destroy their ownelves, and Allâh knows that they are liars. (At-Tawbah 9:42)

The proof in the second ayah is that they (the Munafiqoon) apologized for not going out (i.e. to fight) with him (the Prophet (صلى الله عليه وسلم)), and that they were unable (to do so) because of the lack of health and well-being; And Allah (سبحانه و تعالى) exposed their lie. This indicates that the *إِسْتَطَاعَ* (*Istita'a*) mentioned in the ayah is of this kind. From the proofs is the hadeeth of Imraan ibn Hussain (رضي الله عنه): *I had piles, so I asked the Prophet about the prayer. He said, "Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray lying on your side."* [Saheeh Al-Bukharee, The Book of Shortened Prayers, NO.1053]

2. The second kind of *إِسْتَطَاعَ* (*Istita'a*) is that which means **success and aid**, and this *إِسْتَطَاعَ* (*Istita'a*) is from the attributes of Allah (Azza wa Jal).

The Mu'tazilah have denied it based on their corrupt principle that the person creates his own action. So the one who is guided (according to them) has created his own guidance and the misguided one created his own misguidance because of that they denied this kind of *Istita'a* and only made it one kind (the first type).

What is correct is that the *Istita'a* is of two kinds, the details of which have been mentioned in the aforementioned (paragraph) in detail. This is the creed of Ahlus-Sunnah wal Jama'ah. Allah has made it clear that he is the one who gives success, aid, misguidance, and tests as His wisdom necessitates (*Subhanahu Jalla Sha'nuhu*).

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضِلِّ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

Whomsoever Allâh guides, he is the guided one, and whomsoever He sends astray, those! They are the losers. (Al-A'raf 7:178)

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِينَا هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّر قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

O Messenger (Muhammad (صلى الله عليه وسلم))! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allâh wants to put in AlFitnah [error, because of his rejecting the Faith], you can do nothing for him against Allâh. Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment. (Al-Ma'idah 5:41)

Likewise, the Ash'aree made *Istita'a* of only one kind, since they affirmed the *Istita'a* that means success and aid and they made their madhab the madhab of the Jabariyah. They negate the *Istita'a*, which is in the meaning of health, wellness and سلامت الآلات (not translated).

Ibn Abee 'Izz (رحمه الله) has mentioned it in the explanation of 'Aqeedatu-Tahaweeyah and other than him and they give victory to the madhab of Ahlus-Sunnah wal Jama'a and they refute the madhab of that which contradicts it.

In the hadeeth is asking Ahlul-Dhikr (The People of Knowledge).

فَقَالَ : "سُبْحَانَ اللَّهِ , وَالْحَمْدُ لِلَّهِ , وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ , وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ . . .) الْحَدِيثُ

His statement says *SubhanaAllah* means to free Allah from that which does't befit Him. Also from the hadeeth we benefit that he who is unable to memorize something from the Qur'an this dhikr is sufficient for him. Allah (سبحانه و تعالى) does not burden a person with that which he does not have the ability to bare. This is the religion of ease and not the religion of hardship.

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ

And strive hard in Allāh's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islāmīc Monotheism to mankind by inviting them to His religion, Islām), and has not laid upon you in religion any hardship.
(Al-Hajj 22:78)

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allāh burdens not a person beyond his scope. (Al-Baqarah 2:286)

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَّا

Let the rich man spend according to his means, and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him. Allāh will grant after hardship, ease. (At-Talaq 65:7)

Hadeeth #224 and #225

وَعَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِنَا , فَيَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ - فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ - بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ , وَيُسْمِعُنَا آيَةً أحيانًا , وَيُطَوِّلُ الرَّكَعَةَ الْأُولَى , وَيَقْرَأُ فِي الْآخِرَتَيْنِ بِفَاتِحَةِ الْكِتَابِ .)
مُتَّفَقٌ عَلَيْهِ .

In the section that reads, *فَيَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ* is the naming of the salaah by its timing. He (the Prophet (صلى الله عليه وسلم)) did not say Salat-ul-Dhur, he said, “Dhur and ‘Asr”.

وسُورَتَيْنِ: meaning that in each raka'ah, a surah, as in Fathul-Baree.

There are benefits from this hadeeth:

1. The recitation of Surah Fatihah in each raka'ah.
2. The desirability of the recitation of something from the Qur'an with Fatihah in the first two raka'ah.

3. In it is that the recitation in Dhur and 'Asr prayer is silent. We also benefit from it, to recite some of the recitation aloud in the silent prayers.

An-Nasa'i (رحمه الله) has narrated in his Sunan from the hadeeth of Baraa ibn 'Aazib (رضي الله عنه) who said, *"We used to pray behind the Prophet (صلى الله عليه وسلم) Ad-Dhur Prayer and we used to hear from him each ayah of Luqmaan and Ad-Dariyyat."*

In it is to lengthen the first raka'a more than the second raka'a. It was said that the intention by that is for the people to make it to the first raka'a. It was also said that the reason for lengthening the first (raka'a) more than the second is because people are more active in the first raka'a. Thus lengthening the first raka'a more than the second is one of the differences between the first and the second raka'a.

Ibnul Qayyim in Zadul Ma'aad, Vol.1 p.242, said, The Prophet (صلى الله عليه وسلم) used to pray the second raka'a just like the first except with (the following) four things:

1. *As-Sukoot* (to pause silently)
2. *Istiftah* (the opening dua'a)
3. *Takbeeratul Ihraam* (the opening (first) Takbeer)
4. Lengthening the first (raka'a)

So he used to, in the second raka'a, not make the opening dua'a; not pause silently; and not utter the Takbeeratul Ihraam, and he used to make it shorter than the first so that the first raka'a (would) be longer than it in every salaah.

As for the hadeeth of Abee Sa'eed Al Khudree:

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : (كُنَّا نَحْزُرُ قِيَامَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الظُّهْرِ وَالْعَصْرِ , فَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الظُّهْرِ قَدْرَ : (الْمَنْزِيلِ) السَّجْدَةِ . وَفِي الْآخِرَتَيْنِ قَدْرَ النِّصْفِ مِنْ ذَلِكَ وَفِي الْأُولَيَيْنِ مِنَ الْعَصْرِ عَلَى قَدْرِ الْآخِرَتَيْنِ مِنَ الظُّهْرِ , وَالْآخِرَتَيْنِ مِنَ الظُّهْرِ) رَوَاهُ مُسْلِمٌ

In the section that reads, فِي الرَّكْعَتَيْنِ :

From this (section), some of the People of Knowledge deduced the recitation of something from the Qur'an in addition to Suratul-Fatihah in the last two raka'a of Dhur and 'Asr prayers.

Umm 'Abdillah (حَفَظَهَا اللهُ) said that this is possible but it is also possible as Shaykh Muqbil (رَحِمَهُ اللهُ) mentioned that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not add anything from the Qur'an to Suratul-Fatihah. However, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite it with Tarteel, as in the hadeeth of Hafsa (رَضِيَ اللهُ عَنْهَا) which is recorded in Muslim: "...he would recite the Surah (of the Qur'an) in such a slow-measured tone (that duration of its recital) became more lengthy than the one longer than this." {The Book of Prayer, NO.1597}

Hadeeth #226

وَعَنْ سُلَيْمَانَ بْنِ يَسَارٍ رَضِيَ اللهُ عَنْهُ قَالَ : (كَانَ فُلَانٌ يُطِيلُ الْأَوَّلَيْنِ مِنَ الظُّهْرِ وَيُخَفِّفُ الْعَصْرَ وَيَقْرَأُ فِي الْمَغْرَبِ بِقِصَارِ الْمُفَصَّلِ وَفِي الْعِشَاءِ بِوَسْطِهِ وَفِي الصُّبْحِ بِطَوْلِهِ . فَقَالَ أَبُو هُرَيْرَةَ : "مَا صَلَّيْتُ وَرَاءَ أَحَدٍ أَشَبَّهَ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ هَذَا) . أَخْرَجَهُ النَّسَائِيُّ بِإِسْنَادٍ صَحِيحٍ

In the section that reads وَيَقْرَأُ فِي الْمَغْرَبِ بِقِصَارِ الْمُفَصَّلِ:

The word الْمُفَصَّل (Al-Mufasssal) is divided in three categories:

1. طَوَالُ مُفَصَّل (Long Mufasssal)
2. أَوْسَاطُ مُفَصَّل (Medium Mufasssal)
3. قِصَارُ مُفَصَّل (Short Mufasssal)

طَوَالُ مُفَصَّل (Long Mufasssal) surahs start from Surah Al-Hujjuraat and it was also said it starts from Surah Al-Qaf, to Surah An-Naba'.

أَوْسَاطُ مُفَصَّل (Medium Mufasssal) surahs start from Surah An-Naba' to Surah adh-Dhuha.

قِصَارُ مُفَصَّل (Short Mufasssal) surahs start from Surah Adh-Dhuha and end at Surah An-Nas.

It was called Mufasssal because of the many separations between the surah.

They mentioned the wisdom from lengthening the first two raka'a in Ad-Dhur and 'Asr, and the shortening of 'Asr, and the recitation in Magrib by Short Mufasssal, 'Isha by Medium Mufasssal and Fajr by the Long Mufasssal. Imam An-Nawawee (رَحِمَهُ اللهُ) recorded

from the 'Ulaama as in An-Nihaaya, vol.2 p.259, that the wisdom behind lengthening the Fajr and Dhur is that it is the time of heedlessness due to sleep at the last portion of the night and the mid-day nap, so it was lengthened so that those who are late due to heedlessness could make it. And the 'Asr is not like that, rather, it's the time of tiredness for the workers so it was made short because of that. Magrib time is very short so there was a need for shortening it even more; moreover, people are in need of the time for those who are fasting to have their and for their guests as well. 'Isha is in the time sleep/drowsiness overcomes people, however, it's time is lengthy so it is like 'Asr.

Hadeeth #227

وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : (سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ) مُتَّفَقٌ عَلَيْهِ .

This hadeeth, Jubair ibn Mut'im (رضي الله عنه), carried (i.e. preserved) it in the state of his disbelief (while he was a disbeliever). In some of the wording in the hadeeth, which is in Saheeh Al Bukharee: Narrated Jubair ibn Mut'im (رضي الله عنه): *I heard the Prophet reciting Surat-at-Tur in Maghrib prayer, and that was at a time when belief was first planted in my heart. [The Book of Military Expeditions, NO. 3757]*

In another narration he said, *"I heard the Prophet reciting Surat At-Tur in the Maghrib prayer, and when he reached the Verse:*

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ

Were they created by nothing, or were they themselves the creators? (At-Tur 52:35)

أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَّا يُوقِنُونَ

Or did they create the heavens and the earth? Nay, but they have no firm Belief. (At-Tur 52:36)

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيِّرُونَ

Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like? (At-Tur 52:37)

My heart was about to fly." [Saheeh Al-Bukharee, The Book of Exegesis of the Qur'an, NO.4525]

We benefit from accepting the hadeeth that which a disbeliever preserves and narrates it after (entering) Islam. In it is the recitation of Surah At-Tur in Salaatul-Maghrib and Surat-Tur is from the long mufassal. In the aforementioned hadeeth is the recitation of the short mufassal (surah) in the Maghrib Prayer. It was affirmed (i.e. recorded) from the Prophet (ﷺ) that he recited Surat-ul-Mursalaat in Maghrib. Narrated Umm Fadl (رضي الله عنها): *I heard the Prophet reciting Surat-al-Mursalat 'Urfan (77) in the Maghrib prayer, and after that prayer he did not lead us in any prayer till he died. [Saheeh Al-Bukharee, The Book of Military Expeditions, NO.4111]*

Likewise, he recited Surah Muhammad and Suratul-'Araf, which is one of the seven طَوَال (Tiwal - long surahs), in Maghrib Prayer. Al Hafidh (رحمه الله), in Fathul Baree, Vol.2 p.248, said, "The reconciliation between these ahadeeth is that the Messenger (ﷺ) sometimes used to recite long surahs in Maghrib, either to clarify its permissibility or because of his knowledge that it would not bring any hardship on the مَأْمُومِينَ (Ma'moomeen - the followers in the congregational prayer)."

Hadeeth #228

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ : (الْم تَنْزِيلُ) السَّجْدَةِ , وَ (هَلْ أَتَى عَلَى الْإِنْسَانِ) مُتَّفَقٌ عَلَيْهِ

The hadeeth of Ibn Mas'ood (رضي الله عنه), Ibnul Majah recorded it in his Sunan, NO.824, and its chain is Hasan. In it is the desirability of the recitation of these two surah in the Fajr prayer on the day of Jum'ah. In the first raka'a, the one who prays recites Suratus-Sajdah and Suratul-Insaan in the second raka'a.

It also contains the permissibility of not following the order of the surah as (they appear) in the Qur'an. The like of this is the like of that which is narrated by Muslim from the hadeeth of Hudayfah ibn Yamaan (رضي الله عنه). In the hadeeth is that the Prophet (ﷺ) started his recitation with Surah Baqarah than Surah An-Nisa, then Surah Ali-Imraan.

Al Qadee 'Iyaad (رحمه الله) deduced a ruling from the hadeeth of Hudayfah ibn Yamaan (رضي الله عنه). He said that in is a proof for those who say that the order of the surah in the Qur'an is إجتِهَاد (ijtihaad) of the Muslims when they wrote the Mushaf, and that the order in the Qur'an wasn't from the Prophet (ﷺ). Rather, he left it for his Ummah after him; this is the saying of Malik and the Jumhoor (the Majority). However,

the order of the verses was not from the *ijtihad* of the Sahaba, but rather, it is توقيفِي (Tawqeefi - strictly revelation).

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Hadeeth #228 (con't)

The wisdom in reciting these two surahs (Suratut-us-Sajdah and Surahut-ul-iInsaan) in the Fajr prayer on the day of Jum'ah is as Ibnul Qayyim (رحمه الله) mentioned in Zadul Ma'aad, Vol.1 p.325, from his shaykh, Shaykhul-Islam, who said, "Verily the Prophet (صلى الله عليه وسلم) used to recite these (two surahs) in the Fajr of Juma'ah because it contains what had happened and what will happen on this day. They include the mentioning of the creation of Adam and the mentioning of Al-Ma'aad (the return) and Al-Hashrul'eebad (the resurrection of the people), which will be on the day of Jum'ah (Friday). And the recitation of them on this day is a reminder for the nation (Ummah) with what has happened and what will happen."

Hadeeth #229

وَعَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : (صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا مَرَّتْ بِهِ آيَةٌ رَحْمَةٍ إِلَّا وَقَفَ عِنْدَهَا يَسْأَلُ، وَلَا آيَةٌ عَذَابٍ إِلَّا تَعَوَّذُ مِنْهَا) أَخْرَجَهُ الْخَمْسَةُ، وَحَسَنَهُ التِّرْمِذِيُّ

Narrated Hudhaifa (رضي الله عنه): *"I prayed with the Prophet (صلى الله عليه وسلم) and (noticed that) whenever he came to a verse which spoke of mercy, he stopped and made supplication, and whenever he came to a verse which spoke of punishment, he stopped and sought refuge in Allaah against it."* [Reported by Al-Khamza, and Imaam At-Tirmidhi graded it Hasan].

The hadeeth of Hudhayfah (رضي الله عنه) is recorded by Abee Dawood in his Sunan, NO.871, from the way of Al Mustawrid who is Ibnul Ahmad, from Sila, from Hudayfah. And al-Mustawrid is ثِقَّة (trustworthy) and this chain is Saheeh.

The section that reads: فَمَا مَرَّتْ بِهِ آيَةٌ

The number of the verses in the Qur'an exceeds 6000.

In the hadeeth is the understanding of contemplating upon the Qur'aan. The Qur'aan was revealed for it to be contemplated and understood. As Allah (سبحانه و تعالى) said:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ

(This is) a Book (the Qur'ân) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.
(Sad 38:29)

In it is that it is desirable for the one who is reciting in the salaah when he is reciting the verses that spoke of mercy, he supplicates. And when he comes to the ayaat of punishment, then seek refuge with Allah (سُبْحَانَ وَتَعَالَى) from it.

The hadeeth is in regards to النَّوَافِل (the voluntary) prayer(s). That is why from (among) the People of Knowledge (Ahlul 'Ilm) are those who made it specific to the voluntary salaah without الْفَرِيض (Al-Fareeda) - the obligatory prayers.

From among them is who made it general to الْفَرِيض (Al-Fareeda) and النَّوَافِل (Al-Nafilah). And they said: "That which is valid in النَّوَافِل (Al-Nafilah) - the voluntary prayers - is valid in the الْفَرِيض (Al-Fareeda) – obligatory prayers." What is most correct is to make it specific to that which it is narrated for, which is to say that it is specific to النَّوَافِل (Al-Nafilah) and not الْفَرِيض (Al-Fareeda), and Allah Knows Best.

Hadeeth #230

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أَلَا وَإِنِّي نُهِيتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا , فَأَمَّا الرُّكُوعُ فَعِظْمُوا فِيهِ الرَّبَّ , وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ , فَقَمِنْ أَنْ يُسْتَجَابَ لَكُمْ) رَوَاهُ مُسْلِمٌ

Narrated Ibn 'Abbaas (رضي الله عنهما): Allaah's Messenger (صلى الله عليه وسلم) said, "I have been forbidden to recite the Qur'aan while bowing or prostrating; so while in the bowing (position) glorify the Rabb (Lord), and while in the prostrating (position) be earnest in supplication, for it is fitting that your supplications may be answered." [Reported by Muslim].

The word أَلَا (Alaa) is إِسْتِفْة and تَنْبِيح.

In it is alerting الْمُخَاطَب (al-mukhaatab - the second person) to that which will be said.

The section that reads: وَإِنِّي نُهِيتُ

The one who forbade is Allah (سُبْحَانَ وَتَعَالَى). The one who is forbidden is the Prophet (صلى الله عليه وسلم). However, this (command) is not specific to the Prophet (صلى الله عليه وسلم) because the principle is following the example of the Prophet (صلى الله عليه وسلم) as our Lord (سُبْحَانَهُ وَتَعَالَى) said in His Noble Book:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا

Indeed in the Messenger of Allâh (Muhammad (صلى الله عليه وسلم)) you have a good example to follow for him who hopes in (the Meeting with) Allâh and the Last Day and remembers Allâh much. (Al-Ahzab 33:21)

The prohibition of the recitation of the Qur'an in the rukoo' and sujood has been affirmed for this nation. In Saheeh Muslim from the hadeeth of Ali Ibn Abee Talib who said, *"The Messenger of Allaah (صلى الله عليه وسلم) forbade me to recite (the Qur'an) in a state of bowing and prostration."* [The Book of Prayer, NO.972]

This is general to Ali ibn Abee Talib (رضي الله عنه) and the rest of the nation because the principle is that the legislation is general except that a proof specifies it.

The section that read **فَعَظِّمُوا فِيهِ الرَّبَّ** (Glorify or exalts):

In it is the exaltation of the Lord (سبحانه و تعالى) in the rukoo'. From among the exaltations of Allah (سُبْحَانَ وَتَعَالَى) is that which came from the Prophet (صلى الله عليه وسلم), the *adhkar* of rukoo' such as:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

"Subhana rabiyal 'Azeem"

And the statement from the hadeeth of 'Aisha,

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

"Subhaanaka Allahuma rabbanaa wa bihamdika Allahuma ghfirlee"

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

"Suboohun Quddoos Rabul Malaikati War rooh"

The hadeeth is reported by Muslim from the hadeeth of 'Aisha (رضي الله عنها) and it is from the Adhkaar of rukoo' and sujood.

From among them is the hadeeth of 'Awf bin Malik (رضي الله عنه) that which is recorded in Abee Dawood and other than it that the Prophet (صلى الله عليه وسلم) used to say in the rukoo and sujood,

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

“Subhana Dhill Jabarut was Malakut wal Kibriyaa wal ‘adama.”

As in the hadeeth of Ali ibn Abee Talib (رضي الله عنه), the Prophet (صلى الله عليه وسلم) said when he made rukoo:

اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ أَمَنْتُ، وَلَكَ أَسْلَمْتُ، [أَنْتَ رَبِّي]، خَشَعْتُ لَكَ سَمْعِي وَبَصَرِي، وَمَخِي وَعَظْمِي (وفي رواية: وَعِظَامِي) وَعَصَبِي، [وَمَا اسْتَقَلْتُ بِهِ قَدَمِي لِلَّهِ رَبِّ الْعَالَمِينَ]

“Allahuma laka raka'tu wa bika amantu wa laka aslamtu khasha'a laka wa sam'ee wa basaree wa mukhee wa 'athmee wa 'asabee.”

The hadeeth is recorded in Muslim.

The section that reads فَاجْتَهِدُوا (he earns):

(Its root word is) الْجُهْدُ (Al-Juhd), which means (badlul juhd wat-taqaa) one who tries his best to do as much as he could.

The word قَمِينٌ (Qaminun) means حَقِيقٌ (haqeequn) - worthy, deserving of, جَدِيرٌ (jadeerun) - befitting, worthy, deserving, and هَرِيٌّ (hariyyun) - suitable, worthy.

The like of this hadeeth is like the hadeeth of Abee Hurayrah (رضي الله عنه) in Saheeh Muslim: *“The Messenger of Allaah (صلى الله عليه وسلم) said: The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state).” [The Book of Prayer, NO.979]*

In the hadeeth is the encouragement of supplicating in السُّخُودِ (the prostration) and that it is the place of اسْتِجَابَ (istijaaba), the place where Allah answers the supplication.

So it is upon the مُصَلِّي (Musalee - the one who is praying) to make تَضَرُّع (Tadharu'-) to his Lord (سبحان وتعالى) and return to him in السُّخُودِ (the prostration) so that He will remove his هُم (worries, trouble(s) and concern(s)...), and ease his كربات (distress, grief, worry, and anxiety) and Allah will repel it from him.

From the adhkaar of the Prophet (صلى الله عليه وسلم) in السُّخُود (the prostration), as well as his dua'a (supplication) are:

سُبْحَانَ رَبِّيَ الْأَعْلَى

"Subhana rabiya 'alla"

From among them (those supplications) is the hadeeth of Aisha, which will come soon (231), as well as, that which was mentioned earlier,

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

"Suboohun quddusun rabul malaaikti war-rooh..."

Likewise is,

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

"Subhana Dhill Jabarut was Malakut wal Kibriyaae wal 'adama."

From among those is the statement in the hadeeth recorded in Muslim:

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ، وَدِقَّةَ وَجِلِّهِ، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَتَهُ وَسِرَّهُ

"Allahuma ghfirli dhanbi kullahu wa diqqahu wa gillahu wa awwalahu wa aakhirahu wa'alaaniyatahu wa sirrahu".

Also, from the hadeeth of 'Aisha, who said: *One night I missed Allaah's (صلى الله عليه وسلم) from the bed, and when I sought him my hand touched the soles of his feet while he was in the state of prostration; they (feet) were raised and he was saying: "O Allaah, I seek refuge in Thy pleasure from Thy anger, and in Thy forgiveness from Thy punishment, and I seek refuge in Thee from Thee (Thy anger). I cannot reckon Thy praise. Thou art as Thou hast lauded Thyself." [Saheeh Muslim, The Book of Prayer, NO.986]*

From the hadeeth of Ali ibn Abee Talib, when the Prophet made sujood he said, *"O Allaah, it is to Thee that I prostrate myself and it is in Thee that I affirm my faith, and I submit to Thee. My face is submitted before One Who created it, and shaped it, and opened his faculties of hearing and seeing. Blessed is Allaah, the best of Creators; and he would then say between Tashahhud and the pronouncing of salutation: Forgive me*

of the earlier and later open and secret (sins) and that where I made transgression and that Thou knowest better than I. Thou art the First and the Last. There is none worthy of worship (in truth), but Thee.” [Saheeh Muslim, The Book of Prayer, NO.1695]

Hadeeth #231 and #232

وَعَنْ عَائِشَةَ -رَضِيَ اللَّهُ عَنْهَا- قَالَتْ: (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: فِي رُكُوعِهِ وَسُجُودِهِ: "سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ , اللَّهُمَّ اغْفِرْ لِي) مُتَّفَقٌ عَلَيْهِ

Narrated 'Aisha (رضي الله عنها): Allaah's Messenger (صلى الله عليه وسلم) used to say while bowing and prostrating *Subhaanaka Allaahumma wa bihamdika, Allaahumma ighfir li* (Glory is to You, O Allaah, Our Rabb, and praise is to You, O Allaah, forgive me).” [Agreed upon]

وَعَنْ أَبِي هُرَيْرَةَ --رَضِيَ اللَّهُ عَنْهُ-- قَالَ: (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ , ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ , ثُمَّ يَقُولُ: "سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ" حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرُّكُوعِ , ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: "رَبَّنَا وَلَكَ الْحَمْدُ" ثُمَّ يُكَبِّرُ حِينَ يَهْوِي سَاجِدًا , ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ , ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ , ثُمَّ يَفْعَلُ ذَلِكَ فِي الصَّلَاةِ كُلِّهَا , وَيُكَبِّرُ حِينَ يَقُومُ مِنْ اثْنَتَيْنِ بَعْدَ الْجُلُوسِ) مُتَّفَقٌ عَلَيْهِ

Narrated Abu Huraira (رضي الله عنه): When Allaah's Messenger (صلى الله عليه وسلم) got up to pray, he would say the Takbir when standing up, then would say the Takbir when bowing, then he would say *Sami'Allaahu liman hamidah* (Allaah listens to him who praises Him) when rising up from the bowing position, then he would say while standing *Rabbana wa lakal-hamd* (our Rabb, the praise is Yours), then he would say the Takbir when going down for prostration, then when raising his head up, then when he prostrated again, then when raising his head up. He would then do that throughout the whole salaah (prayer) and he would say the Takbir when he got up at the end of two Rak'a from the sitting position.” [Agreed upon].

The word **صُلْبُهُ** (*Sulbahu*) means 'back'.

"سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ"

"Samia'llaahu liman hamida"

This dhikr, which is *"Samia'llaahu liman hamida"*, the Imam and **الْمُنْفَرِدُ** (*Al-Munfarid* - one who prays alone) say both:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

"Sami'a Allaahu liman hamida"

And,

رَبَّنَا وَلَكَ الْحَمْدُ

"Rabbanaa wa lakal hamd"

As for المَئْمُوم (Al-Ma'moom - the follower) he only says,

رَبَّنَا وَلَكَ الْحَمْدُ

"Rabbanaa wa lakal hamd"

Because of the hadeeth of Abu Hurairah (رضي الله عنه), The Prophet said, *"When the Imam says, 'Sami' a-l-lahu Liman hamida,' you should say, 'Allahumma Rabbana laka-l-hamd.' And if the saying of any one of you coincides with that of the angels, all his past sins will be forgiven."* [Saheeh Al-Bukharee, The Book of the Characteristics of the Prayer, NO.763]

The hadeeth benefits us with the legislation of the following:

- **al-Takbirat-ul-Ihram** when standing for salah, it is a pillar and the salaah is not valid without it
- **al-Takbiraat-ul-Intiqaal** (takbirs of transition from one pillar to another pillar).

However, Ahlul 'Ilm have differed on its ruling. The Jamhoor is upon that it is mustahab and this saying is the most correct because the action of the Prophet (صلى الله عليه وسلم) alone that is not accompanied by his command does not benefit the *wujoob* (obligation). Rather, it benefits *Al Istihbab* (desirability).

It was attributed to some of the Tabi'een such as Said ibn Jubair, Al Hassan al Basree, and Umar ibn Abdul 'Aziz that the *Takbeeraatul Intiqaal* are not legislated and this is in opposition to that which is correct. The legislation of it is affirmed by the text.

As for that which is narrated by Aboo Dawood in his Sunan from the hadeeth of Abdur-Rahman ibn Abthah is that he prayed with the Prophet (صلى الله عليه وسلم) and he (صلى الله عليه وسلم) did not complete (i.e. did not say) the takbir (*Takbiratul Intiqaal*).

This hadeeth is da'eef. It is from the way of Al Hasan bin 'Imraan Al Asqalanee who is *layyunul hadeeth* (unacceptable).

Aboo Zuraa' said regarding him that he is Shaykh.

The number of the Takbiraat that which is in the five daily obligatory pray is 94 takbiraat and this is in total. As for in more detail:

- In Salat-ul-Fajr there are 11 takbeeraat.
- In Salaatul Magrib there are 17 Tabeera
- The salaah that consists of four are 22 Takbeera in each.

In it is the understanding that the takbeer is said with the action that he or she is shifting from one pillar to another pillar, as the word حِينَ (heena) indicates.

Additional remarks from Umm 'Abdillah Al Waadi'iyyah

Made on Sha'ban 14, 1426 (September 18, 2005)

This dhikr: (رَبَّنَا وَلَكَ الْحَمْدُ... سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ) the imaam and the *munfarid* recites both. As for the *ma'moom*, he only says "رَبَّنَا وَلَكَ الْحَمْدُ" because of the statement of the Prophet (صلى الله عليه وسلم) "When the Imam says, "*Sami' a-l-lahu Liman hamida*," you should say, "*Allahumma Rabbana laka-l-hamd*." And if the saying of any one of you coincides with that of the angels, all his past sins will be forgiven." [Sahihul Bukhari The Book of The Characteristics of Prayer, NO.763]. This statement is the statement of Maalik, Ahmad, Abu Hanifah and Ash-Sha'bee.

A group of Ahlul-'Ilm went into saying that the *ma'moom* says both التسميع والتحميد (*at-tasmee' and at-tahmeed*). This is the statement of ibn Seereen and 'Ataa and this is what Ash-Shafi'ee and Ishaq went into. Refer to Sharhus Sunnah by Al-Baghawee Vol 3, pg. 114.

Futhermore, this dhikr which is رَبَّنَا وَلَكَ الْحَمْدُ , the saying of it after أَعْتَدَال من الركوع (standing position after ruku'), is the cause of forgiveness of the sins. If his statement coincides with that of the angels, as in the Saheehayn, the hadeeth of Abu Hurairah where the Prophet (صلى الله عليه وسلم) said "When the Imam says, "*Sami' a-l-lahu Liman hamida*," you should say, "*Allahumma Rabbana laka-l-hamd*." And if the saying of any one of you coincides with that of the angels, all his past sins will be forgiven." [Sahihul Bukhari, The Book of The Characteristics of Prayer, NO.763]

The meaning of سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ, Al-Baghawee said in Sharhus Sunnah in Vol 3, pg. 113: “the meaning is تقبل الله منه حمده وأجابه *“May Allaah accept his praise and answer him”*”

It is said اسمع دعائي (listen to my du'aa!) means أجب (Answer!), because the purpose of the one who is asking is the answer (of Allaah). Therefore السمع was put in the place of الاجاب (the answer).

From among that which supports this is the statement of Allaah (Azza wa jal):

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ

“Verily! I have believed in your Lord, so listen to me!” (Ya-Sin 36:25)

Meaning: “listen from me the listening of obedience and acceptance.” And from among is the hadeeth *“Oh Allaah I seek refuge from the du'aa that is not heard”*. “...not heard” (laa yusma') means “not answered” (laa yujaab)

In summary, the meaning of *sami'allaahu liman hamida* means Allah answers the one who praises Him.

Translated by

Umm 'Abdir-Rahmaan Hanim (Haalah) bint Yusuf

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Hadeeth #233

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ --رَضِيَ اللَّهُ عَنْهُ-- قَالَ : (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ : " اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ الْأَرْضِ , وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ , أَهْلَ الثَّنَاءِ وَالْمَجْدِ , أَحَقُّ مَا قَالَ الْعَبْدُ - وَكُنَّا لَكَ عَبْدٌ - اللَّهُمَّ لَا مَانِعَ لِمَا أُعْطِيتَ , وَلَا مُعْطِيَ لِمَا مَنَعْتَ , وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ) (رَوَاهُ مُسْلِمٌ)

Narrated Abu Sa'id Al-Khudri (رضي الله عنه): Allah's Messenger (صلى الله عليه وسلم) used to say while raising his head after bowing: "Allahumma Rabbana lakal-hamdu mil'as-samawati wal-ardi, wa mil'a ma shi'ta min shai'in ba'du, ahlaththana'i wal majdi, ahaqqu ma qal-al'abdu, wa kulluna laka 'abdun. Allahumma la mani'a lima a'taita, wa la mu'tiya lima man'ata, wa la yanfa'u dhal-jaddi minka--ljaddu (O Allah, our Rabb (Lord), to You is praise in all the heavens and all the earth, and all that pleases You to create afterwards, O You, Who are worthy of praise and glory, most worthy of what a slave says, and we are all Your slaves, no one can withhold what You give, or give what You withhold, and riches cannot avail a wealthy person against You." [reported by Muslim].

الملء – The word *mil'* can be *nasbun* or *rafu'n*

النصب is based on that it is *mansub* due to the removal of الخافض or based on that it is *sifah* for the *masdar* that is omitted.

As for الرفع then it is *marfoo'* based on it being *sifa* for *al-hamd*.

The meaning of *al-mil'*, Imaam an-Nawawee said in Sharh ul Muslim: "The 'Ulaama said the meaning of it is that the *hamd* is أجسام (something that occupies space) and it would have filled the heavens and the earth."

وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

The author of 'Awnul Ma'boodi said in Vol 2 pg. 57 meaning بعد ذلك (after that), meaning that which is between them (i.e. the heavens and the earth) or other than that, which was mentined such as *al-arsh*, *al-kursee*, and that which is under the *turaab*.

أَهْلَ النَّاءِ – أَهْلَ is *mansoob 'ala al-iktisaas* or based on that it is *munaada* of *harfu nidaa* which is omitted. An-Nawawee said النَّاءِ is the attribute of beauty and praise, glorification, exaltation and the extreme honouring.

وَكُنَّا لَكَ عَبْدٌ - *jumula 'itiraadiya* between the *muftada* and the *khavar*

اللَّهُمَّ لَا مَانِعَ لِمَا أُعْطِيَتْ

In it is that Allaah (*Azza wa jal*) is the one who gives and He is the one who prevents (from giving) (سُبْحَانَ وَتَعَالَى). He is the One who provides the wealth and provides with son or daughter and everything that is provided. He is the One who prevents what He wishes. As Allaah (سُبْحَانَ وَتَعَالَى) said:

لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مَا يَفْتَحُ اللَّهُ
مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Whatever of mercy (i.e. of good), Allāh may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All Mighty, the All Wise. (Fatir 35:2)

He is the One to give health and He is the One who prevents the wellness and out of wisdom from Him *subhaanah wa ta'aala* and His Justice. He is the One Who gives the rain and He is the One who brings the drought by preventing rain from coming and by that the drought occurs.

The word دَا in دَا الْجَدِّ is in the meaning of *saahib* and that it is from *asmaaul khamasa* and it is in the position of *mafulun bihi* for وَلَا يَنْفَعُ

The word الْجَدُّ means الحِظ (the share) and الْغِنَا (the wealth).

مِنْكَ يَا اللَّهُ means *minka yaa Allaah*

Al-ghinaa (the wealth): Allaah gives it to whom he wishes and prevents it from whom He wishes out of His wisdom (سُبْحَانَ وَتَعَالَى).

Verily, Allaah (سُبْحَانَ وَتَعَالَى) says:

And if Allâh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily! He is in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them). (Ash-Shura 42:27)

Our Lord clarified that He prevented *bastur rizq* (enlargement of *al-risq* i.e. unrestricted *risq*) to all the people so that *al-baghi* and *al-fasaad* (oppression and corruption) will not occur. Allaah has written for this person to be rich and that person to be poor. And it is not permissible for anyone to oppose His wisdom. Allaah (سُبْحَانَ وَتَعَالَى) has dispraised the one who opposes His wisdom as He said:

Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad SAW) is better than the (wealth of this world) which they amass. (Az-Zukhruf 43:32)

In the hadeeth of Abee Saeed is another benefit: the saying of this *dhikr* after standing from rukoo'. Also in Saheeh Muslim from the hadeeth *Abdullah b. Abu Aufa* reported that the Prophet of Allaah (صلى الله عليه وسلم) used to recite (this supplication): *O Allaah! our Lord, unto Thee be praise that would fill the heavens and the earth and fill that which will please Thee besides (them). O Allaah! purify me with snow, (water of) hail and with cold water; O Allaah. cleanse me from the sins and errors just as a white garment is cleansed from dirt.*

Additionally, in Saheehul Bukhaari, Vol 2 pg. 799 from the hadeeth of *Rifa'a bin Rafi AzZuraqi*: *(One day we were praying behind the Prophet. When he raised his head from bowing, he said, "Sami'a-l-lahu Liman hamida." A man behind him said, "Rabbana walaka-l hamd hamdan Kathiran taiyiban mubarakan fihi" (O our Lord! All the praises are for You, many good and blessed praises). When the Prophet completed the prayer, he asked, "Who has said these words?" The man replied, "I." The Prophet said, "I saw over thirty angels competing to write it first." Prophet rose (from bowing) and stood straight till all the vertebrae of his spinal column came to a natural position.)*

These three supplications are from the du'aa of *I'tidaal minar ruku'* (standing position after bowing). There are other du'aa for *'itidaal* it can be referred to in Sifatus Salaah of Shaykh Al-Abaani (رحمه الله). The one who is praying alternates between them. This is considered to be from the variety of the *'ibaadaat*, and the one who practices it is rewarded for it. From the benefits of alternating (between the *'ibaadaat*) is getting the reward (from Allaah).

Also **حضور الذهن** (presence of mind), **التدبر** (contemplation), and **الخشع** (khushoo') (is achieved by the one who is praying) when the text is in variety. Thereby the person remains alerted and awakened. Wallahu 'alam!

Hadeeth #234

وَعَنْ ابْنِ عَبَّاسٍ -رَضِيَ اللَّهُ عَنْهُمَا- قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ : عَلَى الْجَبْهَةِ - وَأَشَارَ بِيَدِهِ إِلَى أَنْفِهِ - وَالْيَدَيْنِ , وَالرُّكْبَتَيْنِ , وَأَطْرَافِ الْقَدَمَيْنِ) مُتَّفَقٌ عَلَيْهِ .

Narrated Ibn 'Abbas (رضي الله عنه): Allah's Messenger (صلى الله عليه وسلم) said, "I have been commanded to prostrate on seven bones; on the forehead- and he pointed at his nose, the hands (the palms), the knees and the toes of the feet." [Agreed Upon].

Hadeeth #235

وَعَنْ ابْنِ بُحَيْنَةَ رَضِيَ اللَّهُ عَنْهُ (أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا صَلَّى فَرَّجَ بَيْنَ يَدَيْهِ , حَتَّى يَبْدُوَ بَيَاضُ إِبْطَيْهِ) مُتَّفَقٌ عَلَيْهِ .

Narrated Ibn Buhaina (رضي الله عنه): When the Prophet (صلى الله عليه وسلم) prostrated while praying, he used to spread out his arms so that the whiteness of his armpits would be visible. [Agreed Upon]

ابنُ بُحَيْنَةَ رَضِيَ اللَّهُ عَنْهُ He is Abdullaah ibnul Maalik and Buhaina is his mother's name.

– **فَرَّجَ بَيْنَ يَدَيْهِ** – Al-Haafiz in Fathul Baari said "he moves each hand away from the side that is next to it".

يَبْدُو means **يظهر** – to be seen

إِبطِئِه is the dual of إبط

إِبط is the inside of the *mankib* (i.e. the armpit)

المرفقين (*al-mirfaqayn*) is the dual of المرفق (*al-mirfaq*).

Al-mirfaq is a joint that connects العضد (area between wrist and elbow) with السعد (the upper arm).

As for the hadeeth of Waa'il bin Hujr, it is recorded by Al-Haakim in Al-Mustadrak, Vol 1 Hadeeth #817 Daarul Haramaine Publications, summarized without the sentence

وَإِذَا سَجَدَ ضَمَّ أَصَابِعَهُ *and when he prostrated he would bring his fingers together.*

Ibn Hibban has narrated it with this sentence وَإِذَا سَجَدَ ضَمَّ أَصَابِعَهُ as in Mawaaridu Azamaan Vol 2 #488. It has *inqitaa'* because it is from the way of Hushaym ibn Basheer from 'Aasim bini Kulaib from Alqamah bini Waa'il from his father. Hushaym did not hear from Kulaib as Imaam Ahmad said in Tahdeebu Tahdeeb in the biography of Hushaym and also as in the Haashiyaa (side-notes) of Al-Mustadrak of Al-Haakim by Shaykh Muqbil (رحمه الله).

These ahaadeeth contain many of the attributes of sujood in the salaah and its forms.

The Prophet (صلى الله عليه وسلم), from his guidance was that in the sujood he used to put his forehead and nose on the ground as he used to put his hands. He commanded that in the hadeeth of Al-Baraa' which is recorded in Saheeh Muslim.

And he said إِذَا سَجَدْتَ فَضَعْ كَفَّيْكَ

He used to place his knees and the toes on the ground.

Abu Humaid As-Saeedi (رضي الله عنه) said in the description of the Prophet's prayer in Al-Bukhaari, فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرَشٍ وَلَا قَابِضِيهِمَا , وَأَسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ “When he prostrated, he placed his arms such that they were neither spread out nor drawn in, and the points of his toes were facing the Qiblah”

The Prophet, he used to keep his arms away from his sides to the point that the whiteness of his under arms was seen. He commanded to raise the *mirfaqayn*, which is *ath-thiraayne* (the forearm) from the ground as in the hadeeth of Al-Baraa' here
وَأَرْفَعُ مِرْفَقَيْكَ

He also forbade resting the forearms on the ground as in the saheeh in al-Bukhaari Vol 2 No. 822 from the hadeeth of 'Anas ibn Maalik (رضي الله عنهما): *The Prophet (صلى الله عليه وسلم) said, "Do the prostration properly and do not put your fore-arms flat with elbows touching the ground like a dog. And if you want to spit, do not spit in front, nor to the right for the person in prayer is speaking in private to his Lord."* He used to raise his hands to the level of the *mankib* or to the level of the ear. Sometimes he used to do this and sometimes he used to do that. These rulings include both men and women and it is not specific to men. What remains to be known (explained) that if putting our arms away from our sides brings discomfort to the one praying beside you, then you don't have to.

Hadeeth #236

وَعَنْ الْبَرَاءِ بْنِ عَازِبٍ -رَضِيَ اللَّهُ عَنْهُمَا- قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِذَا سَجَدْتَ فَضَعْ كَفَّيْكَ , وَأَرْفَعُ مِرْفَقَيْكَ) رَوَاهُ مُسْلِمٌ .

Narrated Al-Bara bin 'Azib (رضي الله عنه): *Allah's Messenger (صلى الله عليه وسلم) said, "When you prostrate, place the palms of your hands on the ground and raise your elbows."* [Reported by Muslim]

Hadeeth #237

وَعَنْ وَائِلِ بْنِ حُجْرٍ رَضِيَ اللَّهُ عَنْهُ (أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَكَعَ فَرَجَّ بَيْنَ أَصَابِعِهِ , وَإِذَا سَجَدَ ضَمَّ أَصَابِعَهُ) رَوَاهُ الْحَاكِمُ .

Narrated Wa'il bin Hujr (رضي الله عنه): *Whenever the Prophet (صلى الله عليه وسلم) bowed, he would spread out his fingers and when he prostrated he would bring his fingers together.* [Reported Al'Hakim].

All of these *ahaadeeth* (above) have the ruling of sujood.

أُمِرْتُ أَنْ (I was commanded) – it is *fi'lul maadi mabniyun min majhool*. The one who commanded is Allaah (سُبْحَانُ وَتَعَالَى). The one who was commanded was the Prophet (صلى الله عليه وسلم) and his Ummah follow in that, because the principle as it is known is following the example of the Prophet (صلى الله عليه وسلم).

It is also recorded in al-Bukhari, Vol 2 pg.295 in the wording **أمرنا** (we were commanded).

This wording is general to the Prophet (صلى الله عليه وسلم) and his ummah.

The section that reads: **وَأَشَارَ بِيَدِهِ إِلَى أَنْفِهِ**

He made them (the forehead and nose) one body part or else it would have been an 8th body part of sujood.

اليدين what is meant by them is the palms. As in the hadeeth of Al-Baraa' "when you prostrate, place the palms of your hands on the ground".

Hadeeth #238

وَعَنْ عَائِشَةَ -رَضِيَ اللَّهُ عَنْهَا- قَالَتْ : (رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مُتَرَبِّعًا) رَوَاهُ النَّسَائِيُّ , وَصَحَّحَهُ ابْنُ خُزَيْمَةَ

Narrated 'Aisha (رضي الله عنها): I saw Allah's Messenger (صلى الله عليه وسلم) praying while he sat cross-legged. [Reported by An'Nasa'i, and Ibn Khuzaima graded it Sahih (sound)].

This hadeeth is *mu'al* (defective). Hafs bini Ghiyath who is *thiqah* made a mistake in it, (رحمه الله). Refer to the ahaadeeth that are *mu'alla* by Shaykh Muqbil no.515

At-tarabu' (sitting crosslegged) in the salaah is for a person who is praying sitting and he does it in the places of standing. (i.e. at-tarabu' is the standing position of the one who prays sitting) as for the rest of the sitting positions in the salah, then he sits the way the Prophet used to sit. Furthermore, the People of Knowledge agree upon that it is permissible for the one who is praying to sit in any form he wishes as in other proofs that indicate unrestricted and general.

As in the hadeeth of 'Aisha (رضي الله عنها), the Prophet (صلى الله عليه وسلم), "At night he would pray for a long time standing and for a long time sitting". And the hadeeth of 'Imraan ibn Husayn (رضي الله عنه): *I had piles, so I asked the Prophet about the prayer. He said, "Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray lying on your side."* [Saheeh Al-Bukharee, The Book of Shortened Prayers, NO.1053]

Ahlul-Ilm have differed upon the form of the one who is praying sitting. The three Imams Abee Hanifah, Maalik and Ahmad, and one of the two narrations of Ash-Shafi'ee, say that it is *mustahab* to sit in the tarabu' position for the one who is praying sitting. However, Ash-Shafi'ee went into saying, in one of his two narrations, that the one who is praying sitting sits *muftarish* (the sitting between the two prostrations). Some of them said that she/he sits *muttawariq*.

Al-Qadee Husayn, from among the Shafi'ee, said that he sits on his left thigh and erects his right knee like the sitting of the one who is reading before (infront of) the one who is teaching him. [Naylul Awtar (arabic) Vol 3 pg. 83 also Fathul Baari Vol 2 pg.386]

Muhammad bin Nasr al-Marwazee mentioned in his book Qiyamul Layl that it is not affirmed for the one who is praying sitting to sit however is easy on him. If he wants he can sit in *at-tarabu'* position, if he wants he can sit on his side and if he wants he can sit on as he would sit in *tashahud* and between two *sujoods* and if he wants he could rest. After that, the Salaf from the Taabi'een and those after them have done it, except *at-tarabu'*. It was narrated that more than one disliked it. A group of them made it *ruksha* (permissible) and some of them chose it (*iktarahu*)... to the end of his statement (رحمه الله).

The form of sitting for the one who is praying sitting such as the one who is praying *naafila* or the one who is praying sitting or the one who is praying obligatory prayer for '*athur* (legitimate reason). As for what is correct is that it is not permissible for him to pray the obligatory prayer sitting. From the conditions of a valid salaah is that when it is obligatory is to pray standing unless there is an '*athur* (legitimate reason) that was legislated by the *Shar'*.

Translated by

Umm 'Abdir-Rahmaan Hanim (Haalah) bint Yusuf

Toronto, Ontario, Canada

Hadeeth #239

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Narrated Ibn ‘Abbas (رضي الله عنهما): The Prophet ﷺ used to say between the two prostrations: “Allahumma ighfir li warhamni, wahdini, wa ‘afini warzuqni (O Allah, forgive me, have mercy on me, guide me, heal me and provide me with sustenance for me)”. [Reported by Al-Arba’a except An-Nasa’i, and this is the version in Abu Dawood, and Al-Hakim graded it Saheeh (sound)]

The chain of this hadeeth is dha’eef because it’s from the way of Habib ibn Thabit. He used to make tadlees and he made ‘an’annah. However, it is authentically recorded in the Sunnan of Ibn Majah from the hadeeth of Hudayfah ibn Yaman that the Prophet ﷺ used to say (when sitting) between the two sajda (prostration): “*Rabighfirli, Rabighfirli*”

The sitting between the two prostrations is a pillar from the pillars of the salaah. The Prophet ﷺ said to the one who prayed badly: In the hadeeth of The One Who Prayed Badly: *The Messenger of Allaah ﷺ entered the mosque and a person also entered therein and offered prayer, and then came and paid salutation to the Messenger of Allaah ﷺ. The Messenger of Allaah ﷺ returned his salutation and said: go back and pray, for you have not offered the prayer. He again prayed as he had prayed before, and came to the Prophet of Allaah ﷺ and saluted him. The Messenger of Allaah ﷺ returned the salutation and said: go back and say prayer, for you have not offered the prayer. This (act of repeating the prayer) was done three times. Upon this the person said: By Him Who has sent you with Truth, whatever better I can do than this, please teach me. [Saheeh Muslim, The Book of Prayer, NO.781]*

The one who prays does not point with his index finger in this sitting because it is not authentically recorded from the Prophet ﷺ.

Hadeeth #240

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Narrated Malik ibn Al Huwayrith (رضي الله عنه): He saw the Prophet ﷺ praying and when he had prayed an odd number of Raka'a, he did not stand up till he had sat down properly. [Reported by Al-Bukharee]

The section that reads:

“...when he had prayed an odd number of Raka’a, he did not stand up till he had sat down properly.”

What is intended by it is that when one is standing for the second raka'ah, and likewise is when one is standing for the 4th raka'ah.

The word means (he did not stand).

From the hadeeth we benefit the desirability of the *Jalsata Istiraha* (The sitting of resting). Imam Ash-Shafi'ee went with this opinion and a riwayat of Imam Ahmed. However, the majority of the People of Knowledge went into saying that it is not desirable because it is not mentioned in the other ahadeeth that contain the clarification as was described by the Prophet ﷺ. Nevertheless, their statement was refuted. Al Hafidh, in Fathul Baree Vol.1 Hadeeth #823, said that this saying was refuted - as the Sunnah of the Prophet ﷺ that which is agreed upon is not taken by all those that describe his prayer, but rather, it is taken from a group of them.

Ash-Shawakani has mentioned it in his book Naylul Awtar Vol.1 P.270.

There is no dhikr that is said in the *Jalsata Istiraha*.

Hadeeth #241 and #242

The statement, (Ibn Khuzaima made it saheeh) means ibn Khuzaima recorded it in his Saheeh -Vol.1 #620. Shaykh Al-Albaanee has authenticated it in his footnotes of Sifatus-Salaatun-Nabi.

Hadeeth #243

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Narrated Sa'd ibn Tariq Al Ashja'I (رضي الله عنه): I said to my father, "You have prayed behind the Allah's Messenger ﷺ, Abu Bakr, 'Umar, 'Uthmaan, and Ali ؑ. Did they supplicate while standing in the Fajr prayer?" He replied, O my son, it is an innovation." [Reported by Al-Khamsa, except Abu Dawood].

His father is Tariq ibn Ashyam.

The word (Ayy) is Harfun-Nidaa (letter of calling).

The word (Muhdathun) means (Bid'aa) - innovation.

Shaykh Muqbil (رحمه الله) mentioned this hadeeth in his book Jami'us-Saheeh Mimma Laysa Fis-Saheehain.

In the last hadeeth is that the qunoot is not legislated in the salaah including the Fajr prayer. Imam At-Tirmidhi commented in hadeeth #400 Ma'a Tuhfatu Awadhi that the majority of the People of Knowledge are upon this last hadeeth. This negation is concerning the qunoot that is continuous. As for the qunoot that is for an unexpected severe calamity then this is legislated, as the hadeeth of Anas ibn Malik that is agreed upon, which is mentioned other than here, indicates. It is not specified to a specific salaah; rather, it's done in all the salawat (prayers).

As for the hadeeth of Anas that is mentioned in Bukharee, Al Hafidh said, as Mubarakfuri in his book Tuhfadhu Ahwadhi quoted, "it was at the beginning".

When is the qunoot made?

Is it before or after the rukoo' (bowing position)?

In Saheeh Al Bukharee, Anas was asked, "Did the Prophet recite qunoot in the Fajr prayer?" Anas replied in the affirmative. He was further asked, "Did he recite qunoot

security take me into Your charge among those You have taken into Your charge, guard me from the evil of what you have decreed, for You decree and nothing is decreed for You. He whom You befriend is not humbled. Blessed and exalted are You, our Rabb (Lord).” [Reported by Al Khamsa]. At-Tabarani and Al-Bayhaqi added: “He whom You hold as enemy is not honored.” In a version reported by An-Nasa’i, he added at its end: May Allah Most High send blessing no the Prophet.”

The hadeeth of Al-Hassan ibn ‘Ali is authentically recorded by *Al-Khamsa* (The Five)¹, likewise, the addition is recorded by At-Tabarani and Al-Bayhaqi authenticated it. Furthermore, Sheikh Muqbil (رحمه الله) mentioned it in his book Jami’us-Saheeh Mimma Laysa Fis-Saheehain.

As for the section that was added by An-Nasaa’i, then it is Munqati’ (its chain of narration is disconnected). The reason for it being disconnected is because it’s from the way of Abdullah ibn ‘Ali ibn Hussain ibn ‘Ali ibn Abee Talib and he did not hear it from him as in Tahdheeb At-Tahdeeb.

In Nataa’ijul Afkaar, p.146, Al Hafidh said: This addition in the chain of narration is ghareeb; it is not authentic.

The word Qunoot means Ad-Dua’a.

Here we’ll mention commentaries on some parts of this hadeeth by Allamah ibn Qayyim (رحمه الله) from his book Shifaa’ul-Ghaly, Vol.1 P.338, because of its importance and great benefit.

Regarding (guide me) he (رحمه الله) said (that it’s) asking for unrestricted guidance that will not leave any guidance. In the opinion of the Qadariyyah, the Lord ﷻ, from their claim, does not have ability for this guidance. Rather, what he is able to is to guide the guidance of clarification and showing the way that which is common between the believers and disbelievers.

In (among those You have guided) there are benefits:

1. Asking Him to include them with the guided group.
2. The guidance that happens to those is not from them, rather, it was from You. You are the One who guided them.

The section that reads “grant me security among those you have granted security” is asking the Lord for unrestricted wellness (well being), which is wellness from (the affliction of) the disbelievers, sinful acts, committing that which He

¹ Ahmad, An-Nasa’i, Abu Dawood, At-Tirmidhi and Ibn Majah. Refer to the introduction of the Translated Text-Bulugh Al-Maram.

dislikes, and leaving that which Allah loves. Indeed this is the true *'afiya*. That is why there is no supplication that is more beloved to Him than supplicating for *'afiya*. Indeed it is an inclusive word to be pure from all evil and its causes.

The section that reads (take me into Your charge among those (whom) You have taken into Your charge) is asking for complete support and help. What was intended by it is not of that which He did for the disbelievers including the creation of ability, and clarification of the path. If this is considered to be the support and helping of the believers, then He is the supporter and the helper of the disbelievers including guiding them to success and making them guided and obedient (to Him).

In this is the alerting of the one who is being humiliated by people, that the humiliation is the result of the deficiency of the wali (support/helper) of Allah to him. Otherwise, with the complete wali (support/help) it would not befall him even if he was inflicted by harm (harmed) and suffer damage, all without exception (one and all), he would still be respected and not humiliated.

The section that reads , (guard me from the evil of what you have decreed, for You decree and nothing is decreed for You), indicates that evil occurs by His will and that He is the one who protects from it.

In Al-Musnad and other than it that the Messenger of Allah ﷺ said to Mu'aadh: *"O Mu'adh! I truly love you. Do not ever neglect to say after each prayer (the following words): "O Allah! Assist me in making remembrance of You, thank You, and worship You in the best of manners."*

If the Imam Supplicates with these supplications, those whom are behind him (followers) say Ameen except with the section starting . The follower does not say Ameen since it is praising and informing.

This dua is recited in the qunoot of witr and there are other dua'as from the hadeeth of 'Ali ibn Abee Talib that the Prophet ﷺ used to say.

The dua'a is not to be said in the qunoot of witr all the time. Rather, sometimes it is supplicated with this dua'a that which is narrated by Al Hassan ibn Ali and sometimes it is supplicated with the other dua'a that was narrated by 'Ali and sometimes he does not recite anything because there is no narration from the Prophet ﷺ which indicates that he used to do it all the time.

Translated by
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Hadeeth #244 (con’t)

Continuation of the narration of Ibn ‘Abbas recorded in al-Bayhaqee...

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In its sanad is weakness.

As-San’aani said, in Subul-us-Salam Vol 1 No. (or pg) 315, regarding the statement of al-Hafiz (and there is a weakness in its chain of narrators): In it is Abdur-Rahmaan bin Hurmuz that’s why the author said in its chain is weakness.

(Reciting) the qunoot is not specific to the last 10 days of Ramadan; rather, it is (recited) in Ramadan and other than it.

Question:

Does the one who’s praying raise his hands in the qunoot of Al-Witr?

Answer:

There is a hadeeth that was narrated from Abdullaah ibn Nafi’a bin Abee ‘Amyaa’. The hadeeth came from his way, which has raising the two hands in the qunoot but it is dhaeef. Therefore it is not legislated to raise the hands.

There is a hadeeth that is general that is used as proof for the permissibility of raising the hands in the qunoot: *The Prophet ﷺ said: Your Lord is munificent and generous, and is ashamed to turn away empty the hands of His servant when he raises them to Him. [Sunan Abu Dawood, The Book of Prayer: Detailed injunctions of the Witr, NO.1483]* However, the answer to that is that the hadeeth is meant for outside of the salaah. The salaah is tawqeefiyyah.

Hadeeth #245

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Shaykhul Albaani (رحمه الله) authenticated it in Irwa-ul-Ghaly Vol.2 pg.77.

The hadeeth of Wa’il ibn Hujr (...) is dha’eef because in it is Shareef ibn Abdullah Al-Nakha’ee. Refer to At-Talkhees-ul-Hadeer Vol.1 p.457.

After the hadeeth the author commented (by) saying:

This is recorded in Saheeh ibn Khuzaima Vol. 1 NO. (or Hadeeth) 627. It is from the way of Abdul-Aziz ibn Muhammad, from Ubaidullaah ibn Umar, from Nafi’, from ibn Umar marfo’an (attributing it to the Prophet).

Abdul-Aziz ibn Muhammad he is Ad-Darawardee, his narration from ‘Ubaidullaah bin Umar Al-Umari is *munkar* as An-Nasaa’i stated.

The sanad of the hadeeth of ibn Umar is dhaeef.

Ahlul ‘ilm have differed unto the way of going into sujood and the question is: ***Does he put his hands before his knees or does he put his knees before his hands?*** The reason for differing amongst them is because of the different narrations (with different meanings). Hence, that’s why they’ve differed onto which is more virtuous to start with.

The majority of Ahlul ‘ilm, (from among them is Ash-Shafi’ee, Ahmad, Abu Haneefah, and Ishaq, and moreover) it is the statement of ibn Mundhir in Awsat, Vol.3 p.166.

Ibnul Qayyim defended it in Zaadul Ma’aad, Vol 1, referring to the one who is going into sujood starts (by going down with) his knees before his hands. However, Imaam Maalik (رحمه الله) and Al-Awza’ee went into saying that he puts his hands before his knees when going into sujood, and this statement is correct because of the hadeeth of Abu Hurairah (رضي الله عنه) which is authentically reported and other than it that have the same meaning.

As for the hadeeth of Wa’il ibn Hujr than it is dha’eef.

Al-Haafiz in his book Fath-ul-Baree Vol.2 p.291 mentioned, regarding Malik and Ahmad, a narration that indicates a choice, meaning a person has a choice to put his hands first or his knees before his hands.

In the hadeeth of Abee Hurairah, the wisdom for the prohibition is not to resemble the camel thus a person puts his hands before knees, as the camel it starts by putting its knees first. The two knees of the camels are in his hands as the people of language (have) said, and Allah Knows Best.

Hadeeth #246

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This hadeeth is regarding the ways of putting the two hands in *At-Tashahud*. He puts his left hand on the left knee, also it was reported in some other narrations that are authentically reported, that the hand (left) is put on the left thigh. These are two ways of putting hands during the Tashahud.

As for the right hand it has many forms, the hadeeth of ibn Umar clarifies (these) two forms:

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The first way is the “*Aqada Thalathata wa khamseen*”. This ‘*aqd*’ is from the understanding which is known to the ‘Arab; it is called *thalaath wa khamseen*. Al-Haafiz said in Talkhees-ul-Hadeer Vol. 1 no. (or pg.) 470. Its form is to put the *ibhaam* (thumb) under the base of the index finger.

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The second way is done by clenching all the fingers and pointing (with one finger-index).

(3)

*Then he closed his two fingers and made a circle (with the fingers).
(Sunan Abee Dawood, Book 3: The Book of Prayers, NO.725).*

From the forms that are authentic is by putting the right hand in the form of (Tahleeq) - clenching a fist, then making a circle with the middle finger and the thumb and pointing the index - in the Tashahud. It is recorded, in the Sunan of Abee Dawood in (the section of the) description of the Prophet’s prayer, that in the hadeeth of Wa’il ibn Hujr is:

Then he closed his two fingers and made a circle (with the fingers)

Narrated Abdullah ibn Zubair on the authority of his father: (4)

*When the Messenger of Allaah ﷺ sat in prayer. He placed the left foot between his thigh and shank and stretched the right foot and placed his left hand on his left knee and placed his right hand on his right thigh, and raised his finger.
{Saheeh Muslim, The Book of Prayer, NO.1201}*

The forms that are authentic is that which is in narrated in Saheeh Muslim from the hadeeth of Abdullah ibn Zubair. From this narration we benefit (learn) to place the right hand on the right knee without clenching it and point with the index finger.

These several forms are considered to be from the variety of ibaadaat; sometimes the one who prays alternates between them.

According to the most correct opinion, the index finger is not moved in the tashahud. As for the hadeeth of Wa'il ibn Hujr that he saw the Prophet ﷺ moving it while supplicating, then this *ziyaada* is *shaadh*. Zaeeda ibn Qudama narrated it alone and he is *thiqah thabit*; however, he opposed 10 odd¹ narrators and from amongst them are the two Sufyaan's and Ash-Shu'ba - they narrated the hadeeth without the addition. There is a treaty by some of the students of knowledge that clarifies the condition of this addition and that it is *shaadh*.

Hadeeth #247

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¹ عشرة بضعة (10 odd) in the Arabic language refers to odd number- 11,13,15,17, and 19.

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In , is the obligation of reciting (tashahud) in the salaah because of the command in his statement; however, the majority went into saying that it's mustahab. From the proofs is the hadeeth of ibn Buhaina, which is agreed upon, in which the Prophet ﷺ stood up after two raka'ah and he did not make tashahud, and when he finished the salaah the people waited for his tasleem, but he prostrated twice then made tasleem. They say (that) if the tashahud was obligatory then the Prophet ﷺ would have gone back to it.

However, the answer to that is, the Prophet not returning to it does not prevent its obligation, rather it prevent (us) from saying that it is a pillar. Refer to the statement of Ibn Uthaymeen (رحمه الله) in Ash-Sharhu Mumti, Vol.3 pg. 443, in which he responded to this statement.

There is a statement recorded in the hadeeth of Jaabir ibn Abdullaah that is in An-Nasaai' and other than that: "*Let him say, 'Bismillaah, at-tahiyaatu illah...*" The tasmiyyah at the beginning of tashuhud is *shaath*. Shadabihaa 'Ayman ibn Naabul - meaning he narrated it alone opposing many other narrators. Based on this it is not legislated to say "*Bismillaah*" at the beginning of tashahud.

The section that reads , means *Al Faara'a* - The Dominion.

It was said Al-Baqaa ud-Daa'eem (eternity) and it was said As-Salaama - which means free from all defects. Al-Azhaari narrated it, as in Al-Majmoo' by An-Nawawee Vol.3 p.24, and it was said other than that.

It was said are the five daily prayers and it was also said that it's the legislated prayers (which) including the voluntary and obligatory prayers and it was also said other than that.

In Majmoo' by An-Nawawee and Fath ul-Baari Vol.2 pg.313.

(Regarding) , Al-Hafiz said, (is) that which is from the good and beautiful speech (which is used) to praise Allah without that which does not befit Him in all its forms - that which the kings were greeted by.

is a name from the names of Allaah ﷻ. The meaning of it is that Allah is free from defect and (‘ayb). Here it means the salaam (greeting) by the one who is praying to the Prophet ﷺ and supplication for him to be free from defect and calamities.

is said in the second person in the life of the Prophet and after his death, and it’s not diverted into third person after his death as some of Ahlul ‘ilm said: “it is said after the death of the Prophet ‘*As-Salaamu ‘Alannabi*’ instead of ‘*alayka*’”. This is because the Prophet ﷺ taught the sahaaba in the second person, thus we say it as he taught them. This is considered to be from the *qusoosiya* - that which is specific to him alone. If it was to be legislated to divert into the third person, *as-salaamu ‘alannabi*, then he would have taught us that.

came from (Al-Anbaa’), which means to tell or broadcast, or it came from another root word (An-Naboowa), which is (Ar-Rif’a) - highness, elevation.

is of two kinds - the one that is created and one that is not created.

1. The **one that is created**:

Narrated Abu Hurayrah (رضي الله عنه): I heard Allaah's Messenger ﷺ as saying: Allaah Created mercy in one hundred parts and He retained with Him ninety-nine parts, and He has sent down upon the earth one part. [Saheehayn - Bukharee NO.6061 and Muslim NO. 6629-31]

2. The **one that is not created** is from the attributes of Allaah, we affirm it as it as the proof indicates:

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Ash-Shura 42:11)

The Rahman that is referred to here as the one that is created as in his statement (in the hadeeth of Abee Hurayrah).

is the affirming of Allah’s khayr in something.

The section that reads “ ” means ‘you who are present’, including the Imam, the Ma’moom and the maalaaiika.

- The righteous slave:

Al-Hafiz has defined it in Fath-ul-Baari. He said that the most famous interpretation of As-Saleh is the one that establishes that which is obligatory upon him from the rights of Allaah and the rights of His slaves.

Ibrahimeeyyah, as will it come.

As for the hadeeth of Ibn ‘Abbas (its) wording differs from the hadeeth of ibn Mas’ood. Sometime we implement what is in the hadeeth of Ibn Mas’ood and sometimes we implement that which is in the hadeeth of ibn ‘Abbaas and sometimes we do that which is in other authentic proofs. Refer to Sifatus-Salaatun-Nabi by Shaykhul Albaani (رحمه الله).

Hadeeth #248

Shaykh Muqbil (رحمه الله) has authenticated this hadeeth in Jami'us-Saheeh Mimma Laysa Fis-Saheehain.

In it is teaching those (who are) ignorant, and the desirability of proceeding the dua' with two things:

1. Praising Allah
2. To say Salatu 'alan-nabi

Then you will proceed with the dua’.

Translated by
Umm ‘Abdir-Rahmaan Hanim (Haalah) bint Yusuf
Toronto, Ontario, Canada

Hadeeth #249

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Narrated Abu Mas'ud Al-Ansaari (رضي الله عنه): Bashir bin Sa'd said, "Allaah has commanded us to invoke salaah on you, O Messenger of Allaah! But how should we (send) salaah on you?" Allaah's Messenger ﷺ kept quiet and said, "Say: 'O Allaah, send salaah on Muhammad and the family of Muhammad as You have (sent) salaah on the family of Ibraahim. Grant favours to Muhammad and the family of Muhammad as You granted favours to the members of the family of Ibraahim. In the worlds You are indeed Praiseworthy and Glorious.' And the Taslim is as you know." [Reported by Muslim]. Ibn Khuzaima added to it: "How should we invoke salaah on you, whenever we invoke salaah on you in our prayers?"

Abu Mas'ood is 'Uqba ibn 'Amr ibn Tha'laba Al-Ansari Al-Badri. He is one of the companions of the Messenger of Allah ﷺ.

Bashir Ibn Sa'd is the father of An-Nu'man ibn Bashir, this indicates that Bashir ibn Sa'd is a Sahabi (*Ridwanullah 'alayhim*).

The section that reads - means Allah has commanded us (to invoke *salaah* onto him). The command to invoke as-*salaah* upon the prophet is in the statement of Allah:

O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum). (Al-Ahzab 33:56)

In the hadeeth is asking (clarification) for that which became a problem in knowledge.

: (grammatically) is

As for his statement :

1. *As-salaah* from Allah is praising His Prophet in (Al-malaul 'a'laa, in the presence of the angels) as Abul 'Aliyah Ar-Ribahi and other than him said.
2. However, *As-Salaah* upon other than the Prophet ﷺ means *Ad-Dua'*, and those who interpreted *as-salaah* meaning *Ar-Rahma* then they are incorrect. Ibnul Qayyim (رحمه الله) in his book Jalaaul Afhaam Fis-Salati 'ala khairi Anaam pg.82, considered this interpretation baatil, and he refuted it in many ways. Those who want to know more in detail are to refer to this book.

Ath-Thakhawee (رحمه الله) mentioned in his book, Al-Qawlul Badee' Fis Salaati Alal Habib Ash-Shafi' p.72, the wisdom for us to ask Allah to invoke the *as-salaah* upon him (ie. by saying) when he commanded us to do it ourselves (ie. "*oosallali Alif-dama-saad-fatha-lam-yah 'ala Muhammad*"). He said: "We say because the Prophet is taahir (pure) who does not have deficiency and while we have deficiencies. How could the one who has deficiencies praise he who is pure with no deficiencies? Therefore we ask Allah () to invoke his *salaah* upon him, for the *salaah* to be from the pure Lord to the pure Prophet." Then he attributed the statement to Al Mirghee Nanee. Wallahu 'alam.

: (The word Muhammad follows the pattern *mufa'al*). He was named by that name because of the abundance of his praiseworthy characteristics.

- its origin is . Ahlul 'Ilm have differed onto who are the *family of Muhammad* and they have different sayings:

1. From among them are those who said (*al-aalu*) are the **ummah of Muhammad**, all of the ummah of Muhammad. This statement is baatil because of the proof that has clarification of who the Ahlul bayt are. In addition, the Prophet ﷺ made the sadaqa haraam on Ahlul bayt. If we say all of the ummah are Ahlul-Bayt, then this is contradicting, so based on this statement there is no one to give zakat to.
2. Also, from among them are those who said that they are **Ahlul Kisaa** (People of the Cloth) and their proof is the hadeeth of Umm Salamah that which is recorded in Muslim that the Prophet ﷺ put a *kisaa* on Fatima, Ali, Hassan and Husain, and he entered with them (he included himself) and he said 'O Allah these are my Ahlul Bayt'. (Apparently), there is no proof for that, rather, it indicates that they are the most virtuous and clarifies their status. (In fact for) many of the companions (ridwanullahu alaihim) the Prophet specified each of them with a

virtue. For instance Abu Bakr he specified him with a virtue, Umar he specified him and likewise Uthman, Ali and Abu 'Ubaydah. He said regarding Abu Ubaydah: “*Anas reported Allaah's Messenger ﷺ as saying: For every Ummah there is an Ameen (man of trust) and the Ameen of this Ummah is Abu 'Ubaydah bin Jarrah.*”ⁱ And he said to Mu'aadh ibn Jabal “*O Mu'aadh! I truly love you.*” The Prophet ﷺ loves all the companions. However, specifying Mu'aadh alone (*by mentioning his love for him*) indicates his high status.

3. Next, from the sayings that has the clarification of who the *Ahlul Bayt* are, it was said *Ahlu* are those who are the **relatives of the Prophet ﷺ without specification**. This is broad and it is incorrect. There are other statements outside of what was mentioned. However, what is correct is that which came in the hadeeth of Zaid bin Arqam which is recorded in Muslim that *Ahlul Bayt* are the family of Ali, the family of 'Aqeel, the family of Ja'far and the Family of 'Abbas"ⁱⁱ.
4. Likewise, the **wives of the Prophet ﷺ** are from *Ahlul Bayt*, and this is what Shaykhul Islam was upon, as in his book Majmoo' Al Fatawa. The proof that they (the wives) are from *Ahlul Bayt* is the statement of Allah:

Allâh wishes only to remove Ar Rijs (evil deeds and sins, etc.) from you, O members of the family (of the Prophet ﷺ), and to purify you with a thorough purification. (Al-Ahzab 33:33)

This opinion is what Shaykh Muqbil (رحمه الله) made *tarjeeh* (he favoured this opinion over others).

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Apparently, this statement appears to be problematic because of the principle that the *mushabah* (the one that is compared) is less in status than the *mushabah bihi* (the one that is being compared to). The *mushabah* here is the Prophet ﷺ and the *mushabah bihi* is Ibrahim (). It is known the Prophet ﷺ is better than our father Ibrahim. In fact, he is the best of all of the creation, without restriction, as he said, in the hadeeth

“I have been sent (as an Messenger) in the best of all the generations of Adam's offspring since their Creation”ⁱⁱⁱ. I will recite the answer to this problem from the book of Al-Albaani, in his book Siffatus-Salatun-Nabi Pg.132, who quoted the 'Ulaama:

“Ibn al-Qayyim says:

‘This is the best of all the previous views: that Muhammad ﷺ is one of the family of Ibraaheem; in fact, he is the best of the family of Ibraaheem, as 'Ali ibn Talhah has related from Ibn 'Abbaas (رضي الله عنهما) about the saying of the Exalted,

Allâh chose Adam, Nûh (Noah), the family of Ibrâhim (Abraham) and the family of 'Imrân above the 'Alamîn (mankind and jinns) (of their times). (Aali Imran 3:33)

Ibn 'Abbaas said, "Muhammad is among the family of Ibraaheem". This is text for the fact that if other prophets descended from Ibraaheem are included in his family, then the inclusion of the Messenger of Allaah ﷺ is more fitting. Hence our saying, "... as you sent prayers on the family of Ibraaheem", includes the prayers sent on him and on the rest of the prophets descended from Ibraaheem. Allaah has then ordered us to specifically send prayers on Muhammad and his family, as much as we send prayers on him, along with the rest of Ibraaheem's family generally. Therefore, the Prophet's family receives out of that what is appropriate for them, leaving all of the remainder to him ﷺ.

There is no doubt that the total amount of prayers received by Ibraaheem's family, with the Messenger of Allaah ﷺ among them, is greater than that received by the Prophet ﷺ alone. Therefore, what is sought for him is such a great favour, definitely superior than that sought for Ibraaheem.

Hence, the nature of the comparison and its consistency become clear. The prayers sought for him with these words are greater than those requested any other way, since what is requested with the supplication is that it be as much as the model of comparison, and that the Prophet ﷺ receive a large portion: the comparison dictates that what is requested is more than what was given to Ibraaheem and others.

Thus, the excellence and nobility of Muhammad ﷺ, over and above Ibraaheem and his family, which includes many prophets, is evident, and is as he deserves. This sending of prayers on the Prophet ﷺ becomes evidence for this excellence of his, and this is no more than he deserves. So, may Allaah send prayers on him and on his family, and send peace on them, many greetings of peace, and reward him from our supplications better than He has rewarded any prophet from his people. O Allaah! send prayers on Muhammad, and on the family of Muhammad, as you sent prayers on the family of Ibraaheem; You are indeed Worthy of Praise, Full of Glory. And send blessings on Muhammad, and on the family of Muhammad, as you sent blessings on the family of Ibraaheem; You are indeed

Worthy of Praise, Full of Glory." [English translation of Sifatus Salaatun Nabi, Al-Haneef Publications]

In conclusion, the second statement is better than the other: that the Prophet ﷺ is from amongst the family of Ibrahim, therefore he is invoked twice. Once alone, and the other time with Ibrahim ().

Al Baraka- meaning having Allah's *khair* on something.

is the plural of and *al 'aalam* is everything other than Allah ().

In the hadeeth is the legislation (of reciting) *Salatul Ibrahimiyah*. Ahlul Ilm have differed onto the ruling of *Salatul Ibrahimiyah*:

1. The *Salatul Ibrahimiyah* **after the first tashadud**, Jumhoor Ahlul Ilm say it is **not desirable**. From among them is Ahmad, Malik, Abu Haneefa and Ash-shaafa'ee in his old statement and then he had a new one. From among their proofs is that which is recorded in Abu Dawood NO. 995, and other than him, from the way of Abu 'Ubaydah whose name is 'Aamir ibn Abdillah ibn Mas'ood from his father that "*the Prophet ﷺ was in the first two rak'ahs as though he were on heated stones*"^{iv}. Ar-Rabas (in the hadeeth is), the heated rock or stone, meaning that the Prophet ﷺ used to be quick in his sitting position (specifically in the first two raka'a). However, the chain of narration of this hadeeth is *munqati'* (disconnected). Abu 'Ubaydah did not hear it from his father, for his father had died while he was very young. They also have other proofs and Ibnul Qayyim has mentioned it in his book *Jalaa-ul Afhaam* p.189. Ash- Shafi'ee went into saying that it is *mustahab* to recite *as-salatu alan-Nabi* after the first tashahud in his new statement. First he used to believe it wasn't mustahab, then he changed his opinion to believe it is mustahab. An-Nawawee mentioned it in *Al-Majmoo' Sharhul Muhadhab* Vol.3 p.424 that this (last statement) is saheeh recorded by his (Ash-Shafi'ee's) companion. Moreover, Shaykhul Albaani strongly defended and supported this opinion in the footnote of *Sifatus-salatun-Nabi* p.129, as the proof is general. It does not specify one tashahud or another, like this hadeeth that is in this book (referring to Buloogh al-Maraam, hadeeth #249). **This is the most correct one (ie. the salah alan-nabi) after the first tashahud is mustahab.**
2. As for *as-salatu alan-Nabi* **after the second tashahud**, Jumhoor Ahlul Ilm see it to be **sunnah** as An-Nawawee (rahimullaah) recorded regarding them in *Sharhul Muslim* Vol.4 p.123.

Ash-Shafi'ee and Ahmad, in one of his statements, and Ishaq, in one of his statements. Ash-Sha'bee ibn Mas'ood, Abu Mas'ood Al Badree, and Abu Ja'ffar Muhammad ibn Ali went into saying that the *as-salatu alan-Nabi* after the last

tashahud is a pillar of the salaah (i.e. **wajib**). That which the salaah becomes invalid without it to the point, Ash-Shafi'ee said:

Refer to Jalaaul Afhaam by Ibnul Qayyim p.169. **What is most correct is that the *salatu alan-nabi* after the last tashahud is wajib, because of the command for it and he who leaves it purposely becomes sinful. However, his salaah is correct.**

We benefit from this hadeeth with the virtues of Ahlul Bayt and the clarification of their high status. However, this virtue is specific to the ones who are upon *istiqama* (uprightness) from among them. As for the *nasab* (lineage) without being righteous and taqwah, this will not benefit, as is recorded in Muslim from the hadeeth of Abu Hurayrah (رضي الله عنه) “*whoever is slowed down by his actions will not be hastened forward by his lineage*” [Muslim no. 2699, The Book of Thikr]. Likewise, the Prophet ﷺ said my *Ahlul Bayt* think that they are more deserving of me and it's not like that, surely my wali is Allah and Al Muttaqoon. This is from the hadeeth of Mu'aadh in As-Sunna by ibn Abee 'Asim^v.

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ⁱ [The Book of the Virtues of the Companions, no. 5947]

ⁱⁱ “*He (Husain) said to Zaid: Who are the members of his household? Aren't his wives the members of his family? Thereupon he said: His wives are the members of his family (but here) the members of his family are those for whom acceptance of Zakat is forbidden. And he said: Who are they? Thereupon he said: 'Ali and the offspring of 'Ali, 'Aqil and the offspring of 'Aqil and the offspring of Ja'far and the offspring of 'Abbas*” [The Book of the Virtues of the Companions no 5920].

ⁱⁱⁱ Hadeeth 757.4 Saheehul Bukhaari, hadeeth of Abu Hurairah

^{iv} [Abu Dawood, The Book of Prayer, no 990 English translation]

^v In Sunnan Abee 'Aasim, Mu'adh ibn Jabal narrated that the Prophet ﷺ said:

Hadeeth #249 (con't)

Umm 'Abdillah (حفظها الله) gave the hadeeth of Mu'aadh ibn Jabal (رضي الله عنه) and the benefit regarding it.

إِنَّ أَهْلَ بَيْتِي هَؤُلَاءِ يَرُونَ أَنَّهُمْ أَوْلَى النَّاسِ بِي وَلَيْسَ كَذَلِكَ. إِنْ أَوْلِيَّائِي مِنْكُمْ الْمَتَّقُونَ
مَنْ كَانُوا وَحَيْثُ كَانُوا اللَّهُمَّ إِنِّي لَا أَحِلُّ لَهُمْ إِفْسَادَ مَا أَصْلَحْتُ. وَأَيُّمَ اللَّهِ لَتَكْفُنَّ أُمَّتِي
عَنْ دِينِهَا كَمَا تَكْفُنُ الْإِنَاءُ فِي الْبُطْحَاءِ

In the hadeeth is the returning or the turning away of many people of this Ummah from their deen into the state of corruption and that will happen very quickly.

البطحاء (Al Batha) is a kind of soil that when water is poured onto it, it sucks up the water quickly and dries up.

By giving an example, understanding and comprehension is achieved. Surely, giving an example is an effective (way) to (achieve) understanding.

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

And these similitudes We put forward for mankind, but none will understand them except those who have knowledge (of Allâh and His Signs, etc.). (Al-'Ankabut 29:43)

This is one form of *As-Salaatu 'alan Nabee*, and there are many other forms and the *musalee* (one who prays) alternates between them and he is rewarded for that.

From among these forms, are the following hadeeths:

1. What Abee Humayd As-Saa'eedi (رضي الله عنه) narrates in Al-Bukharee: The people said, "O Allah's Messenger ﷺ! How may we send Salat on you?" He said, "Say: *Allahumma Salli 'ala- Muhammadin wa azwajihi wa dhurriyyatihi kama sal-laita 'ala ali Ibrahim; wa barik 'ala Muhammadin wa azwajihi wa dhurriyyatihi kamabarakta 'ala ali Ibrahim innaka hamidun majid.*" [The Book of Invocation, NO.5956]
2. The hadeeth of Abee Sa'eed Al-Khudi (رضي الله عنه) which is recording Al-Bukharee: We said, "O Allah's Messenger ﷺ! This is (i.e. we know) the greeting to you; will you tell us how to send Salat on you?" He said, "Say: *'Allahumma Salli 'ala Muhammadin 'abdika wa rasulika kama sal-laita 'ala Ibrahima wa barik 'ala Muhammadin wa all Muhammadin kama barakta 'ala Ibrahima wa Ali Ibrahim.*" [The Book of Invocation, NO.5954]
3. The hadeeth that is in Bukharee and Muslim from Sha'ab ibn Hujra.

Hadeeth #250

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ بِاللَّهِ مِنْ أَرْبَعٍ , يَقُولُ : اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ , وَمِنْ عَذَابِ الْقَبْرِ , وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ , وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ) مُتَّفَقٌ عَلَيْهِ .

The section that reads إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ meaning after reciting the Tashahud, which is *At-tahyaatu-lil-Ilaah* to the end, and reciting the Salatul-Ibraahimiyyah because of the hadeeth of ibn Mas'ood that has proceeded. This du'aa is legislated after the Tashahud and the Salatul-Ibraahimiyyah. Then after that, the person chooses any du'aa from the du'aa which the one who prays loves.

الإستعد (Al isti'adha) meaning returning to Allah (عز وجل) and to be fortified from evil.

In the section اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ: In it is believing in the punishment of the hellfire and a refutation to those who deny it. There were those who denied the punishment of the fire, such as Ibni 'Arabi (the heretical), he negated the existence of the punishment of the hellfire. He said: "It wasn't named 'adhaab except for it is 'udhooba (tastiness), as it is said 'adhb for water."

In the section وَمِنْ عَذَابِ الْقَبْرِ: In it is believing in the punishment of the grave. The heretic deny the existence of the punishment of the grave and likewise the Khawarij and the Mu'tazila such as Diraar bin 'Amar and Bishr Al Mireesi and those who agreed with them. Refer to Fathul-Baree Vol.2 Pg.318.

From among the causes of the punishment of the grave is nameemah and not cleaning oneself properly after urination as in the hadeeth of ibn Abbas (رضي الله عنه), which is agreed upon: The Prophet ﷺ once passed by two graves and said, "*These two persons are being tortured not for a major sin (to avoid). One of them never saved himself from being soiled with his urine, while the other used to go about with calumnies (to make enmity between friends).*" [Saheeh Al-Bukharee, The Book of Ablution, NO.218]

The punishment of the grave is continuous and forever for the kuffar. As for the believers who sin, the punishment is not continuous and they will be punished for the amount of sin that they have committed.

وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ: Regarding the trials of life and death, ibn Daqeeq Al 'eed (رحمه الله) said that the trial of life is what a person is exposed to during his life time from the trials of the dunya, desires, and ignorance. The greatest of all, and refuge is with Allah, is the affair of *khaatima* (ending) at the time of death.

The trials in this world are many. Children are trial and wealth is a trial, as Our Lord (عز وجل) said:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ

Your wealth and your children are only a trial (At-Taghabun 64:15)

The child could preoccupy (a person) from the obeying His Lord and from competing in good. Likewise (a person could be) preoccupied with his wealth and his wealth prevents him. Our Lord considered (him) a loser:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ

O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers. (Al-Munafiqun 63:9)

The child and the wealth are from the trials of life. The Prophet (صلى الله عليه وسلم) says for every nation is a trial and the trial of my nation is wealth.

Animosity and splitting occurs between two friends because of wealth. It preoccupies the person from fulfilling that which Allah made obligatory upon him. The Messenger ﷺ said: "The two hungry in zabeebatul ghanam (and area designated for buying, selling and slaughtering cattle) are not more corrupt than a person striving hard for wealth and honour." [Tirmidhi, No. 180]. Meaning that preoccupying oneself with the dunya and striving hard to collect wealth is from the causes of great corruption. Likewise, is the trial of women: The Prophet ﷺ said, "After me I have not left any affliction more harmful to men than women." [Saheeh Al-Bukharee, The Book of Marriage, NO.4763]

The trial in 'Aqeedah and Tawheed and the trial of not knowing the right Manhaj, all these, are considered trials. When a person is on a path that is displeasing to Allah (عز وجل), this is considered to be from the trials of the dunya.

The trials are many. The Prophet ﷺ said: (In this phase of the Ummah), there will be tremendous trials one after the other, each making the previous one dwindle into insignificance. [Saheeh Muslim, The Book of Government, NO.4546]

The section وَالْمَمَاتِ: it is possible that what is meant by it is the trial at the time of death, and it is also possible that what is meant by it is *Fitnatus-Sabr* (The trial of patience).

The section that read وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ: is the trial of the *Maseehud-dajjal* is included in the trial of this life.

In it is belief in the appearing of the *Maseehud-dajjal*, and he will appear close to the last day. His appearing is considered to be from the major signs of the Day of Judgment.

Some of the deviant ones have denied the appearing of the *Maseehud-dajjal* and from among them is Muhammad Rasheed Ridha who denied the appearing of the *Maseehud-dajjal*. Shaykh Muqbil (رحمه الله) refuted him and mentioned some of his deviations in a treaty titled Rudoodu Alhulul 'Imi 'Alat- Ta'eenina fi hadeethis- Sihr wa bayaan Bu'ad Muhammad Rasheeh Ridha 'anis-Salafiyyah.

He was named by that name (*Maseehud-dajjal*) because his right eye was wiped off, it was also said that he wipes the part of the earth he passes on and it was also said other than that. However, all of them are just sayings that do not have proof.

The word الدَّجَال come from the word الدجل, which means deception.

'Isa ibn Maryam is also referred to as *Al-Maseeh*. However, when (*Al-Maseeh*) it's referred to *Al-Maseehud-dajjal*, then it's to be specified, so it is said *Al-Maseehud-dajjal*. As for 'Isa, he is given the title *Al-Maseeh* and it does not necessitate to be specified with his name, (as) Ibn Hajar (رحمه الله) has mentioned this benefit.

This great du'aa is said after the last Tashahhud because of this narration, which is recorded in Muslim. And this narration clarifies that what was intended by that it's (to be) recited after the last Tashahhud.

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Hadeeth #251

وَعَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ (أَنَّهُ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمَنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي . قَالَ قُلْ : " اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا , وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ , فَاعْفُورْ لِي مَغْفِرَةً مِنْ عِنْدِكَ , وَارْحَمْنِي , إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ) مُتَّفَقٌ عَلَيْهِ

Abu Bakr As-Saddique is Abdullah ibn 'Uthamaan. He is one of ten that were given glad tidings of entering Jannah. He is the first Khalifah after the Messenger of Allah ﷺ. He used to be first in competing for good. Whenever Umar wanted to race in good, except that he finds Abu Bakr already preceded him to it. In Muslim, from the hadeeth of Abu Hurayrah: The Prophet ﷺ said: Is there anyone amongst you who fasted today, Abu Bakr said me. He asked any of you follow the Janaza, He said me. He asked is there anyone who visited the sick, he said me...whoever has these four qualities except then he will enter Jannah.

The section that reads عَلَّمَنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي

In it is seeking knowledge from its people. As asking the People of Knowledge is that which Allah (عز وجل) has commanded:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

So ask of those who know the Scripture [learned men of the Taurât (Torah) and the Injeel (Gospel)], if you know not. (An-Nahl 16:43)

الظلم (Ad-Dhulm) is to put a thing in other than its place in the Shar'.

In it is that committing sin is oppressing oneself. Even if you reach to the higher level a sin could still reach you. The slaves have their own abundance of sins. None, from among the people, can be free from it except those Allah has protected. In the hadeeth al-Qudsi, which is recorded in Muslim, from the hadeeth of Abee Dharr that the Prophet ﷺ said: that Allaah, the Exalted and Glorious, said, "... O my servants, you commit error night and day and I am there to pardon your sins, so beg pardon from Me so that I should grant you pardon..." [The Book of Righteousness, Good Manners, Join Ties of Kinship, NO. 6246]

The section that reads وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ: In it is that the one who forgives sins is Allah (عز وجل) and this is the like of the statement of Allah (عز وجل):

وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ

...and none can forgive sins but Allâh... (Aali Imran 3: 135)

The section that reads **فَاغْفِرْ لِي**:

In it is repentance and returning to Allah (عز وجل) from the sin. They used to count for the Prophet ﷺ in one sitting, 100 times the Prophet saying, **اللَّهُمَّ تُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ** - “O Allah accept our repentance, surely You are the One Who accepts repentance, the Most Merciful.”

The section that reads **إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ**:

In it is the affirmation of the two names of Allah (عز وجل). Al-Ghafoor consists of the attribution of *Ghufraan* and Ar-Rahim consists of the attributes of *Ar-Rahma*. Al-Ghafoor is parallel with *Faghfirli Maghfira*, Ar-Rahim is parallel to his statement *Ir-Hamni* and this is from the manner of du'aa, ending it with that which is suitable.

We know that we are drowned in sins and if the Prophet ﷺ taught Abu Bakr, who is the best of the Ummah after the Prophet ﷺ, how about us? Therefore it is upon us to return to Allah (عز وجل), to repent to Him and to return (to Him) so that Allah (عز وجل) will save us from the sins, which are a humiliation. The sins do humiliate as Allah has said:

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ

And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces)... (Yunus 10:27)

And there are other proofs that clarify the danger of the sins.

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

Verily! Allâh will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. (Ra'd 13:11)

The Prophet ﷺ clarified the danger of the sin upon the slave, he ﷺ says: *Verily, when the servant commits a sin, a black spot appears in his heart. If he repents from it, his heart is polished clean. However, if he increases (in the sin), the spot will continue to increase. That is the statement of Allah: يَكْسِبُونَ* [Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day. (Al-Mutaffifin 83:15)]. [At-Tirmidhi]

The enemies of Allah, from the Yahood, Nasaarah, Socialists, Communist, Ba'thiyah and Nasiriyah would not have power over the Muslims except because of their sins. Allah (عز وجل) says in His Noble Book:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ

*And whatever of misfortune befalls you, it is because of what your hands have earned.
And He pardons much. (Ash-Shura 42:30)*

وَكَذَلِكَ نُولِي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ

And thus We do make the Zâlimûn (polytheists and wrong-doers, etc.) Auliya' (supporters and helpers) one to another (in committing crimes etc.), because of that which they used to earn. (Al-An'am 6:129)

Likewise, the evil that is spread and the acts of disobedience are as Allah (عز وجل) said:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ
الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Evil (sins and disobedience of Allâh, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allâh may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon). (Ar-Rum 30:41)

In allowing infliction to befall mankind, Our Lord (عز وجل) created wisdom, for their own benefit and so that they will return to Him.

Hadeeth #252

وَعَنْ وَائِلِ بْنِ حُجْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : (صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ يُسَلِّمُ عَنْ يَمِينِهِ : " السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ " وَعَنْ شِمَالِهِ : " السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ") رَوَاهُ أَبُو دَاوُدَ بِسَنَدٍ صَحِيحٍ

It is in his Sunan (Abu Dawood) Vol.1 N0.997, and its chain is hasan. However, in this edition, there is no addition of *wa barakatu* after the *tasleematain*. Nevertheless, it is affirmed in some of the copies of Abu Dawood, which are dependable, as Mubarakfuri (رحمه الله) has mentioned and Shaykhul Basam (رحمه الله) has quoted from him in his explanation of Bulugh al Maraam.

There are many forms of the tasleem in the salaah. They are as follows:

1. One of them is that which is in the hadeeth of Wail ibn Hujr: **As-salamu 'Alaikum Wa-Rahmatullahi Wa-Barakatuh for (both sides)**.
2. The second form is that the one who prays says **As-salamu 'Alaikum Wa-Rahmatullah to the right said and likewise (when turning) to the left**, this form is recorded in Abee Dawood from the hadeeth of 'Ammar bin Yasir and in an-Nasai'i from the hadeeth of ibn 'Umar.

3. The third form is saying, **As-salamu 'Alaikum Wa-Rahmatullahi Wa-Barakatuh when turning to the right without the left**, it is recorded in Abu Dawood refer to Al Jami'us Saheeh Vol. 2 P.126.
4. The fourth is to say the **tasleem on the right side alone**.
5. And the fifth form is to say **As-salamu 'Alaikum Wa-Rahmatullah when turning to the right and As-salamu 'Alaikum when turning to the left**.

These are the five ways of saying the tasleem in the salah.

The first tasleema (the tasleem we say when turning to the right) is a pillar from the pillars of the salah because of the statement of the Prophet ﷺ, “*The key to prayer is purification; its beginning is Takbir and its end is tasleem.*” [Sunan Abu Dawood, Book 1 NO. 61] As for the second tasleema, then it is desirable. The Prophet ﷺ used to turn, when saying the tasleem, until the whiteness of his cheek was seen. He used to turn to the right and to the left. It is desirable to turn when saying tasleem in the salaah and it is not wajib. However, there is reward for it, as well as virtue because the Prophet ﷺ did it and he is our example.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا

Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow for him who hopes in (the Meeting with) Allâh and the Last Day and remembers Allâh much. (Al-Ahzab 33:21)

He is the one who said in that which was recorded in Al-Bukharee from the hadeeth of Malik ibn Huwairith: “*pray as you have seen me praying.*” [The Book of the Call to Prayer, NO.605] It's desirable for the imam, when he says the tasleem, to face the followers because the Prophet ﷺ when he completed his salah, he used to face the people by his face.

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