



كتاب الصلاة من

The Book of Prayer from

عمدة الطالب لنيل المآرب
العلامة منصور بن يونس البهوتي

The Student's Foundation

By

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كتاب الصلاة

تَجِبُ عَلَى مُكَلَّفٍ غَيْرِ حَائِضٍ وَنَفْسَاءَ. فَيَقْضِي نَائِمٌ وَمَغْمَى عَلَيْهِ وَنَحْوَهُ أَفَاقًا، وَلَا تَصَحُّ مِنْ مَجْنُونٍ وَلَا كَافِرٍ وَإِنْ صَلَّى أَوْ أَذَّنَ فَمُسْلِمٌ حُكْمًا.

The Book of Prayer

It is obligatory upon every responsible one, other than the menstruating and post-partum. It is made up by the one asleep, unconscious and similar ones when they awake. It is not acceptable from one who is crazy or a disbeliever, if they pray or make the *adhān* then they have the ruling of the Muslims.

وَيُؤْمَرُ صَغِيرٌ بِهَا لِسَبْعٍ، وَيُضْرَبُ عَلَيْهَا لِعَشْرِ، وَعَلَى وَلِيِّهِ تَعْلِيمُهُ إِيَّاهَا وَالطَّهَارَةَ وَمَا يَحْتَاجُهُ لِدِينِهِ كِإِصْلَاحِ مَالِهِ، وَإِنْ بَلَغَ فِي وَقْتِهَا أَعَادَهَا، وَيَحْرُمُ تَأْخِيرُهَا عَنْ وَقْتِ الْجَوَازِ إِلَّا لِنَاوِي الْجَمْعِ، أَوْ بِمُشْتَغَلٍ بِشَرِطٍ لَهَا يَحْصِلُهُ قَرِيبًا.

A child is commanded to pray at age seven and disciplined at age ten. Their guardian must teach it to them and purification, and that which they need of their religion and managing their wealth. If the child attains puberty at a time of prayer, they must repeat it. It is forbidden to delay the prayer beyond its permissible time except for the one who intends to combine, or is busied by fulfilling one of its conditions.

وَمَنْ جَحَدَ وَجُوبَهَا كَفَرَ، وَكَذَا تَارَكُهَا كَسَلًا إِذَا دَعَاهُ إِمَامٌ أَوْ نَائِبُهُ وَأَبَى حَتَّى تَضَاقِقَ وَقْتُ الثَّانِيَةِ عَنْهَا، وَيُسْتَتَابَانِ ثَلَاثًا.

Whoever denies its obligation has disbelieved, likewise the one who abandons it out of laziness, if called to it by the leader or his deputy until the time of the next prayer enters. He is asked to repent thrice.

فصل

Section

والأذان والإقامة فَرَضًا كفايةً للخمس على رجالٍ مُقيمِينَ، فيُقاتَلُ أهلُ بلدٍ تركوهما، وتَحْرُمُ أجرتهما لا رِزْقٌ من بيتِ المالِ لِعَدَمِ مُتَطَوِّعٍ.

The *adhān* and *iqāmah* are a collective obligation for the five prayers upon resident men. People are fought if they abandon it. It is prohibited to take payment for it unless it is a stipend from the Muslim treasury if no volunteer is found.

ويُسْنُ كون مؤذّن صَيِّتًا أَمِينًا عالما بوقت الصلاة ، فإن تَشَاخَّ فيه اثنان قُدم أفضلهما في ذلك، ثمَّ في دين وعقل، ثم مَنْ يختاره أكثر الجيران، ثم قرعةً.

It is recommended that the *mu'addhin* has a loud voice and is trustworthy, knowledgeable of the prayer timings. If two dispute over it, the better of the two in that is given precedence, then in knowledge and intellect, then the one chosen by the people and then by drawing lots.

وهو خمس عشرة جملةً، يُرْتَلِّه على غُلٍّ مُتَطَهَّرًا، مستقبلَ القبلة، جاعلاً سَبَّابَتَيْهِ في أُذُنَيْهِ، [و] [يَلْتَفِتُ يَمِينًا لـ "حيّ على الصلاة"، وشمالًا لـ "حيّ على الفلاح"، ولا يُزِيلُ قَدَمَيْهِ، ويقولُ بعدهما في أَذانِ الصُّبْحِ: "الصلاةُ خيرٌ مِنَ النَّوْمِ" مرّتين.

It consists of fifteen statements, it should be recited slowly from a high place, in a state of purity, facing the *qiblah*, placing the index fingers in the ears. He should turn right when saying, 'Come to the prayer', and turn left when saying, 'Come to success', without moving his feet. After these two statements in the morning *adhān*, he should say twice, 'Prayer is better than sleep'.

والإقامة إحدى عشرة يَحْدُرُها وَيَقِيمُ مؤذّنٌ في مكانه إن سَهَّلَ، ولا يُجْزئُ إِلَّا مِنْ ذَكَرٍ عَدِلَ مُرْتَبًا مُتَوَالِيًا ولو مُلَحَّنًا وَمُلَحُونًا ويُكْرَهُ، ويجزئُ مِنْ مُمَيِّزٍ.

The *iqāmah* is eleven statements, said quickly from the place where the *mu'addhin* stands if possible. It can only be given by a trustworthy man, in order and in succession, even if in an overly melodious voice and with mistakes, although this is disliked. An older child's call is permissible.

ويُطلّهما فصلٌ كثيرٌ وكلامٌ محرّمٌ، ولا يجزئُ قبلَ وقتٍ إلّا لفجرٍ بعدَ نصفِ ليلٍ. ومنّ جمعٌ أو قضى فوائتَ أذّنٍ
لِالأولى، ثمّ أقامَ للكلِّ.

It is nullified by long gaps, impermissible speech, being given before the time except for Fajr which can be made after half the night. Whoever combines or is making up, makes *adhān* for the first, and then *iqāmah* for each prayer.

وتُسَنُّ مُتَابَعَتُهُمَا سِرًّا بِمِثْلِهِ إِلَّا فِي الْحَيْعَلَةِ فَيَقُولُ: "لا حول ولا قوة إلا بالله" وفي لفظ الإقامة: "أقامها الله
وأدامها"، وفي التشويب "صدقته وبرزته" ويصلي على النبي - صلى الله عليه وسلم - بعد فراغه، ويقول: "اللهم
ربّ هذه الدعوة التامة، والصلاة القائمة، آت محمداً الوسيلة والفضيلة، وابعثه مقاماً محموداً الذي وعدته" ويحرّم
بعده إن أذّن وهو في المسجد خُروجٌ منه بلا عذرٍ.

It is recommended for the listener to repeat quietly except in the two statements beginning with, 'Come', in which one says, 'There is no might or power except Allah's', and in the *iqāmah* statement, 'Allah has established it and may He continue it', and in the prayer is better than sleep statement, 'You have spoken the truth'. He then sends salutations upon the (ﷺ) at the end and says, "O Allah, the Lord of this complete call and this prayer, grant Muhammad the station and position, and grant him the praiseworthy place you promised."

It is prohibited to leave the mosque after the *adhān* without a valid excuse.

باب الأذان

عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَبْدِ رَبِّهِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { طَافَ بِي - وَأَنَا نَائِمٌ - رَجُلٌ فَقَالَ: تَقُولُ: "اللَّهُ أَكْبَرُ" اللَّهُ أَكْبَرُ, فَذَكَرَ الْآذَانَ - بِتَرْجِيْعِ التَّكْبِيرِ بِغَيْرِ تَرْجِيْعٍ, وَالْإِقَامَةَ فُرَادَى, إِلَّا قَدْ قَامَتِ الصَّلَاةُ - قَالَ: فَلَمَّا أَصْبَحْتُ أَتَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: "إِنَّمَا لَرُؤْيَا حَقٍّ... { "الْحَدِيثُ. أَخْرَجَهُ أَحْمَدُ, وَأَبُو دَاوُدَ, وَصَحَّحَهُ التِّرْمِذِيُّ, وَابْنُ حُرَيْمَةَ

وَزَادَ أَحْمَدُ فِي آخِرِهِ قِصَّةَ قَوْلِ بِلَالٍ فِي آذَانِ الْفَجْرِ: { الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ }

وَلَا بِنِ حُرَيْمَةَ: عَنْ أَنَسٍ قَالَ: { مِنْ السُّنَّةِ إِذَا قَالَ الْمُؤَدِّنُ فِي الْفَجْرِ: حَيَّ عَلَى الْفَلَاحِ, قَالَ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ }

Narrated 'Abdullah bin Zayd bin 'Abd-Rabbih: "A man appeared to me while I was asleep and told me to say, "Allahu Akbar, Allahu Akbar", and he mentioned the *adhān* with Allahu Akbar four times without *tarji'*, and the *Iqāmah* once except *Qad qamat-is-Salah*. He said when it was morning I went to Allah's Messenger (ﷺ) and he said, "It is a true dream..." Reported by Ahmad and Abu Dāwūd; at-Tirmidhī and Ibn Khuzaymah graded it authentic. Ahmad added to the end of the above narration, the story of Bilāl's statement in the Fajr *adhān*: "As-Salatu khairun minan-nawm."

Ibn Khuzaymah reported from Anas: "It is from the Sunnah that when the *Mu'addhin* says: 'Hayya 'alal-Falah', he says, 'as-Salatu khairun minan-nawm.'"

عَنْ أَبِي مُحَمَّدُورَةَ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَّمَهُ الْآذَانَ, فَذَكَرَ فِيهِ التَّرجِيْعَ { أَخْرَجَهُ مُسْلِمٌ. وَلَكِنْ ذَكَرَ التَّكْبِيرَ فِي أَوَّلِهِ مَرَّتَيْنِ فَقَطْ وَرَوَاهُ الْحُمْسَةُ فَذَكَرُوهُ مَرَّةً

Narrated Abu Maḥdhūrah that the Prophet (ﷺ) taught him the *adhān* and he mentioned *tarji'* in it.

Muslim reported it, but mentioned the phrase "Allah is the Most Great" at its beginning just twice.

The Five reported it, but mentioned the *Takbīr* four times.

وَعَنْ أَنَسٍ [بْنِ مَالِكٍ] - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { أَمَرَ بِلَالٌ أَنْ يَشْفَعَ الْآذَانَ, وَيُوتِرَ الْإِقَامَةَ, إِلَّا الْإِقَامَةَ, يَعْنِي قَوْلَهُ: قَدْ قَامَتِ الصَّلَاةُ { مُتَّفَقٌ عَلَيْهِ, وَمَنْ يَذْكُرُ مُسْلِمٌ الْإِسْتِئْذَانَ

وَاللَّسَّائِي: { أَمَرَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِإِلَالاً }

Narrated Anas: "Bilāl was commanded to announce the *adhān* twice and the *iqāmah* once except "The prayer is ready to begin".

Agreed upon; but Muslim did not mentioned the exception. A narration of an-Nasā'ī has: "Bilal was ordered by the Prophet (ﷺ)."

وَعَنْ أَبِي جُحَيْفَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { رَأَيْتُ بِلَالاً يُؤَدِّنُ وَاتَّبَعُ فَاهُ، هَاهُنَا وَهَاهُنَا، وَإِصْبَعَاهُ فِي أُذُنَيْهِ }
رَوَاهُ أَحْمَدُ، وَالتِّرْمِذِيُّ وَصَحَّحَهُ

وَلَا بَنَ مَاجَهَ: وَجَعَلَ إِصْبَعَيْهِ فِي أُذُنَيْهِ

وَلَأَبِي دَاوُدَ: { لَوَى عُنُقَهُ، لَمَّا بَلَغَ "حَيَّ عَلَى الصَّلَاةِ" يَمِينًا وَشِمَالًا وَلَمْ يَسْتَدِرْ }

وَأَصْلُهُ فِي الصَّحِيحَيْنِ

Narrated Abu Juḥayfah: "I saw Bilal calling for prayer and I would follow his mouth this (right) side and that (left) side with his fingers in his ears.

Reported by Aḥmad and at-Tirmidhī who graded it authentic.

In a narration of Ibn Mājah – "and he put his fingers in his ears". And also a narration of Abu Dāwūd – "he turned his neck to the right and left when he reached Haiya 'alas-Salah and did not turn his body". And its basic meaning is in Al-Bukhārī and Muslim.

وَعَنْ أَبِي مُحَمَّدٍ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَعْجَبَهُ صَوْتُهُ، فَعَلَّمَهُ الْآذَانَ } رَوَاهُ ابْنُ
خُزَيْمَةَ

Narrated Abu Maḥdhūrah: "The Prophet (ﷺ) liked his voice, so he taught him the *adhān*.
Reported by Ibn Khuzaymah.

وَعَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: { صَلَّيْتُ مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْإِعْدَيْنِ، غَيْرَ مَرَّةٍ وَلَا
مَرَّتَيْنِ، بَعِيرِ آذَانَ وَلَا إِقَامَةٍ } رَوَاهُ مُسْلِمٌ

وَنَحْوُهُ فِي الْمُتَّفَقِ: عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، وَغَيْرُهُ

Narrated Jābir bin Samurah: "I prayed with the Prophet (ﷺ) the two 'Ids, not only once or twice, without an *adhān* or an *iqāmah*. Reported by Muslim.

A similar narration is in Al-Bukhārī and Muslim narrated by 'Abdullāh bin 'Abbās and others.

وَعَنْ أَبِي قَتَادَةَ فِي الْحَدِيثِ الطَّوِيلِ، { فِي نَوْمِهِمْ عَنِ الصَّلَاةِ - ثُمَّ أَذَّنَ بِلَالٌ، فَصَلَّى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَمَا كَانَ يَصْنَعُ كُلَّ يَوْمٍ } رَوَاهُ مُسْلِمٌ

Narrated by Abu Qatādah in a long narration about their sleeping late past the time of prayer: "Then Bilal proclaimed the *adhān* and the Prophet (ﷺ) offered the prayer as he used to do every day. Reported by Muslim.

وَلَهُ عَنْ جَابِرٍ: { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَتَى الْمُزْدَلِفَةَ فَصَلَّى بِهَا الْمَغْرِبَ وَالْعِشَاءَ، بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ }

Muslim also reported from Jābir: "The Prophet (ﷺ) came to Muzdalifah and offered at it both the Maghrib and 'Ishā' prayers with one *adhān* and two *iqāmahs*.

وَلَهُ عَنْ ابْنِ عُمَرَ: { جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِإِقَامَةٍ وَاحِدَةٍ }
زَادَ أَبُو دَاوُدَ: { لِكُلِّ صَلَاةٍ } .

وَفِي رَوَايَةٍ لَهُ: { وَلَمْ يُنَادِ فِي وَاحِدَةٍ مِنْهُمَا } .

Muslim also reported from Ibn 'Umar: "The Prophet (ﷺ) combined the Maghrib and 'Isha prayers with one *iqāmah*."

Abu Dāwūd added the words: "for each prayer". And in another narration he reported: "The *adhān* was not announced for any one of them."

وَعَنْ ابْنِ عُمَرَ، وَعَائِشَةَ قَالَا: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { -إِنَّ بِلَالًا يُؤَذِّنُ بَلِيلًا، فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ، وَكَانَ رَجُلًا أَعْمَى لَا يُنَادِي، حَتَّى يُقَالَ لَهُ: أَصْبَحْتَ، أَصْبَحْتَ } مُتَّفَقٌ عَلَيْهِ وَفِي آخِرِهِ إِدْرَاجٌ

Narrated Ibn 'Umar and 'Ā'ishah: "Allah's Messenger (ﷺ) said: 'Bilāl calls for prayer when it is still night, so eat and drink till Ibn Umm Maktūm calls for prayer.' And he was a blind man who did not call for a prayer until he was told: "It is morning, it is morning." Agreed upon. There is *idrāj* in its last part.

وَعَنْ ابْنِ عُمَرَ: { إِنَّ بِلَالًا أَذَّنَ قَبْلَ الْفَجْرِ، فَأَمَرَهُ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يَرْجِعَ، فَيُنَادِيَ: "أَلَا إِنَّ الْعَبْدَ نَامَ } رَوَاهُ أَبُو دَاوُدَ وَضَعَفَهُ

Narrated Ibn 'Umar: "Bilāl called for prayer before dawn and the Prophet (ﷺ) told him to return and announce: "Lo! the slave of Allah had slept". Reported by Abu Dāwūd, and graded as weak.

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِذَا سَمِعْتُمُ النَّدَاءَ ,
فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ } مُتَّفَقٌ عَلَيْهِ

وَلِلْبُخَارِيِّ: عَنْ مُعَاوِيَةَ

Narrated Abu Sa'īd al-Khudrī: "Allah's Messenger (ﷺ) said: "When you hear the *adhān* repeat what the *Mu'addhin* says."

Agreed upon. And Al-Bukhārī has reported similarly in a narration by Mu'āwiyah.

وَلِمُسْلِمٍ: { عَنْ عُمَرَ فِي فَضْلِ الْقَوْلِ كَمَا يَقُولُ الْمُؤَذِّنُ كَلِمَةً كَلِمَةً , سِوَى الْحَيَعَلَتَيْنِ , فَيَقُولُ : لَا حَوْلَ وَلَا قُوَّةَ
إِلَّا بِاللَّهِ } "

And Muslim reported a narration by 'Umar regarding the virtue of repeating what the *Mu'addhin* pronounces word by word except when after the *ḥāy'alah*: one should say: "*La hawla wa la quwwata illa billah*."

وَعَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّهُ قَالَ : يَا رَسُولَ اللَّهِ اجْعَلْنِي إِمَامَ قَوْمِي . قَالَ : "أَنْتَ
إِمَامُهُمْ , وَاقْتَدِ بِأَضْعَفِهِمْ , وَاتَّخِذْ مُؤَذِّنًا لَا يَأْخُذُ عَلَى أَذَانِهِ أَجْرًا } أَخْرَجَهُ الْحَمْسَةُ , وَحَسَنَهُ التِّرْمِذِيُّ , وَصَحَّحَهُ
الْحَاكِمُ

Narrated 'Uthmān bin Abul-'Āṣ: He said, "O Messenger of Allah, appoint me as the Imam of my people." He (ﷺ) said: "You are their Imam, but you should consider the weakest among them and appoint a *Mu'addhin* who does not charge for the call of *adhān*." Reported by the Five, at-Tirmidhī graded it good and Al-Ḥākim graded it authentic.

وَعَنْ مَالِكِ بْنِ الْحُوَيْرِثِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ لَنَا النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { وَإِذَا حَضَرَتِ الصَّلَاةُ
فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ . . . } الْحَدِيثُ أَخْرَجَهُ السَّبْعَةُ

Narrated Mālik bin al-Ḥuwayrith: The Prophet (ﷺ) said to us, "When the time of prayer comes, one of you should announce the *adhān*." Reported by the Seven.

وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لِبِلَالٍ { : إِذَا أَدْنَتْ فَتَرَسَّلْ , وَإِذَا
أَقَمْتُ فَاحْدَرْ , وَاجْعَلْ بَيْنَ أَدَانِكَ وَإِقَامَتِكَ قَدْرَ مَا يَفْرُغُ الْأَكِيلُ مِنْ أَكْلِهِ } الْحَدِيثُ . رَوَاهُ التِّرْمِذِيُّ وَضَعَفَهُ

Narrated Jābir: Allah's Messenger (ﷺ) said to Bilāl, "When you announce the *adhān*, utter slowly and when you pronounce the *iqāmah* utter quickly, and leave between your *adhān* and your *iqāmah* time for one who is eating to finish his food."

Reported by at-Tirmidhī who graded it weak.

وَلَهُ : عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ { : لَا يُؤَدِّنُ إِلَّا مُتَوَضِّئٌ }
وَضَعَّفَهُ أَيْضًا فَالْحَدِيثُ ضَعِيفٌ مَرْفُوعًا وَمَوْقُوفًا .

He also reported from Abu Hurayrah: The Prophet (ﷺ) said: "No one should announce *adhān* except the one who has performed the ablution".

Reported by at-Tirmidhī who graded it Da'if weak. So the narration is weak whether *Marfu'* [reaching back to the Prophet (ﷺ)] or *Mawquf* (saying of a Companion).

وَلَهُ : عَنْ زِيَادِ بْنِ الْحَارِثِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { وَمَنْ أَدَّنَ فَهُوَ
يَقِيمٌ } وَضَعَّفَهُ أَيْضًا

He also reported from Ziyād bin al-Hārith: Allah's Messenger (ﷺ) said: "The one who announces the *adhān* should also pronounce the *iqāmah*."

Reported by at-Tirmidhi who graded it weak.

وَلَأَبِي دَاوُدَ: فِي حَدِيثِ عَبْدِ اللَّهِ بْنِ زَيْدٍ أَنَّهُ قَالَ : أَنَا رَأَيْتُهُ - يَعْنِي : الْأَدَّانَ - وَأَنَا كُنْتُ أُرِيدُهُ . قَالَ : فَأَقِمَّ
أَنْتَ " وَفِيهِ ضَعْفٌ أَيْضًا.

Narrated 'Abdullāh bin Zayd in another narration of the Hadith reported by Abu Dāwūd: "I saw it, i.e. the *adhān* and I wanted to announce it. Allah's Messenger (ﷺ) said: "You pronounce the *iqāmah*." This narration is also weak.

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { -الْمُؤَدِّنُ أَمْلَكَ بِالْأَدَّانِ ,
وَالْإِمَامُ أَمْلَكَ بِالْإِقَامَةِ } رَوَاهُ ابْنُ عَدِيٍّ وَضَعَّفَهُ
وَالْبَيْهَقِيُّ نَحْوَهُ : عَنْ عَلِيٍّ مِنْ قَوْلِهِ

Narrated Abu Hurayrah: Allah's Messenger (ﷺ) said: "The *Mu'addhin* has more right to announce the *adhān* and the Imam has more right to pronounce the *iqāmah*."

Reported by Ibn 'Adiyy who graded it weak. Al-Bayhaqī has reported a similar narration from the saying of 'Alī.

وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { لَا يُرَدُّ الدُّعَاءُ بَيْنَ الْأَدَّانِ وَالْإِقَامَةِ
} رَوَاهُ النَّسَائِيُّ , وَصَحَّحَهُ ابْنُ حُرَيْمَةَ

Narrated Anas bin Mālik: Allah's Messenger (ﷺ) said: "A supplication made between the *adhān* and *iqāmah* is not rejected."

Reported by an-Nasā'ī and Ibn Khuzaymah graded it authentic.

وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ { : مَنْ قَالَ حِينَ يَسْمَعُ الْبَدَاءَ : اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ , وَالصَّلَاةِ الْقَائِمَةِ , آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ , وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتُهُ , حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ } أَخْرَجَهُ الْأَرْبَعَةُ

Narrated Jābir: Allah's Messenger (ﷺ) said: "If anyone says when he hears the *adhān*: 'O Allah! Lord of this perfect call and of the regular prayer which is going to be established! Grant Muhammad (ﷺ) the right of intercession and superiority, and send him to the best and highest place in Paradise which You promised him', he will be assured of my intercession on the Day of Judgement." Reported by the Four.

بَابُ شُرُوطِ الصَّلَاةِ

Chapter: The Conditions of Prayer

منها: الطَّهَارَةُ، وتقدمت.

From them is purification as has already proceeded.

ومنها: الْوَقْتُ، فوقت الظهر من الزوال إلى مساواة الشاخص ظلّه بعد ظل الزّوال، وتعجيلها أفضل إلا في شدة حرّ حتى ينكسر، ولو صلّى وحده أو مع غيم لمن يصلي جماعة. ويليه وقت العصر إلى مصير الظل مثليه بعد ظل الزّوال، ووقت الضرورة إلى غروبها، ويُسَنّ تعجيلها مطلقاً. ويليه وقت المغرب إلى مغيب الحمرة، ويُسَنّ تعجيلها إلا ليلة مُزدلفة لمن قصدتها مُحَرَّمًا. ويليه وقت العشاء إلى ثلث الليل، وتأخيرها أفضل إن سَهَلَ، ثمّ هو وقت ضرورة إلى الفجر الثاني، وهو البياض المعترض بالمشرق. ويليه وقت الفجر إلى طلوع الشمس، وتعجيلها أفضل.

From them is timing. The time for Zuhur is from noon until your shadow is equal to a raised object. To hasten it is better unless it is extremely hot until it cools, if he is praying alone or if it is cloudy if praying in congregation. Next is 'Aṣr which continues until your shadow is double your length, and its time of necessity is until sunset, and it should always be hastened. Maghrib is next until the redness of the sky vanishes. It too should always be hastened except on the night of Muzdalifah for the pilgrim. 'Ishā' is next until the third of the night, and to delay it is better if it is easy to do so, and its necessity time is until the second Fajr which is the lightness showing from the East. Next is the time of Fajr until sunrise, and to hasten it is better.

وَيُذَرُّكَ أَدَاءُ صَلَاةٍ بِإِحْرَامٍ فِي وَقْتِهَا. وَمَنْ شَكَّ فِي دُخُولِ وَقْتٍ لَمْ يُصَلِّ حَتَّى يَغْلِبَ عَلَى ظَنِّهِ دُخُولُهُ بِاجْتِهَادٍ أَوْ إِخْبَارٍ عَارِفٍ، وَإِنْ تَبَيَّنَ أَنَّهُ قَبْلَهُ أَعَادَ، وَمَنْ صَارَ أَهْلًا قَبْلَ خُرُوجِ وَقْتِهَا لَزِمَتْهُ، وَمَا يُجْمَعُ إِلَيْهَا قَبْلُهَا. وَيَجِبُ قَضَاءُ فَائِثَةٍ فَأَكْثَرُ فَوْرًا مُرْتَبًا إِلَّا إِذَا نَسِيَهِ أَوْ خَشِيَ خُرُوجَ وَقْتِ اخْتِيَارٍ

The timing of a prayer is caught if you begin the prayer in its time. Whoever doubts if the time has entered, should wait until they are very sure, either by their own determination or the statement of someone who knows. If it becomes clear he prayed early, it is repeated. Whoever prayer becomes obligatory upon must offer that prayer and what can be combined with it of an earlier prayer. It is obligatory to make up one or more prayers immediately in the correct order unless one forgets or one fears the elapsing of the preferred time.

ومنها : ستر العورة، فيجب بما لا يصف البشرة. وعورة رجل وأمة : ما بين سرة وركبة، والحرّة البالغة : كلُّها عورة في الصلاة إلا وجهها.

From its conditions is to cover the 'awrah. This is done so that the skin beneath is not visible. The 'awrah of a man and slave girl is between the navel and knees. The grown woman is all 'awrah except her face in prayer.

وسنَّ صلاة رجل في ثوبين، ويُجْزئُهُ فِي نَفْلِ سِتْرِ عَوْرَتِهِ، وَفِي فَرْضٍ سِتْرُهَا مَعَ أَحَدِ عَاتِقَيْهِ وَصَلَاتُهَا فِي قَمِيصٍ وَخِمَارٍ وَمِلْحَفَةٍ، وَيُجْزئُ سِتْرَ عَوْرَتِهَا. وَإِنْ انْكَشَفَ بَعْضُ عَوْرَةٍ، وَفُحْشَ وَطَالَ أَوْ صَلَّى فِي ثَوْبٍ مُحَرَّمٍ عَلَيْهِ أَوْ نَجَسٍ: أَعَادَ، وَيُصَلِّي فِي حَرِيرٍ لَعْدِمٍ وَمَنْ حُبَسَ بِنَجَسٍ وَلَا يُعِيدُ.

It is recommended for a man to pray in two items, and for optional prayers it is enough to cover the 'awrah, but in obligatory prayers it must be covered along with one of his shoulders. A woman should pray in a dress, scarf and outer garment, and it is sufficient for her to cover her 'awrah. If some of the 'awrah becomes uncovered, and it is big and for a long time, or one prays in prohibited or impure clothing, they repeat it. One prays in silk if nothing else is available or if one is being held in an impure place.

وَمَنْ وَجَدَ كِفَايَةَ عَوْرَتِهِ سِتْرَهَا، وَإِلَّا فَالْفَرْجَيْنِ، فَإِنْ كَفَى أَحَدَهُمَا فَالذُّبُرُ أَوَّلَى، وَيُصَلِّي جَالِسًا نَذْبًا يَوْمِيٍّ وَمَنْ أُعِيرَ سِتْرَةً قَبْلُهَا. وَتُصَلِّي الْعَرَاءُ جَمَاعَةً وَإِمَامُهُمْ وَسَطًا وَجُوبًا، وَكُلُّ نَوْعٍ وَحْدَهُ وَيُصَلِّي عَارٍ قَاعِدًا بِالْإِيمَاءِ نَذْبًا، وَإِنْ وَجَدَ سِتْرَةً قَرِيبَةً فِي الصَّلَاةِ سَتَرَ وَبَنَى وَإِلَّا ابْتَدَأَ

Whoever finds enough to cover their 'awrah, must do so, or else their private parts. If only one private part can be covered, the rear has priority. Such a person should pray sitting, signalling their positions. Whoever is borrowed clothing must accept it. Naked people in congregation pray with their imam praying in the middle by obligation. Each gender prays by themselves. The one unable to cover prays sitting and signalling, and if he finds nearby clothing, he takes it and continues or else starts again.

وَيُكْرَهُ فِي صَلَاةٍ: سَدْلٌ ، وَاشْتِمَالُ الصَّمَامِ ، وَتَغْطِيَةُ وَجْهِهِ ، وَتَلْتُمُ عَلَى فَمٍ وَأَنْفٍ ، وَلَفُّ كُمٍّ ، وَشَدُّ وَسْطِ كِرْنَارٍ

In prayer, it is disliked to do *sadl*, *ishtimāl al-ṣammā'*, cover the face, cover the nose and mouth, roll up sleeves and placing a bridle around the waist.

وَيُحْرَمُ: خِيَلَاءُ فِي ثَوْبٍ وَغَيْرِهِ، وَتَصْوِيرٌ وَاسْتِعْمَالُهُ فِي غَيْرِ فَرَشٍ وَتَوَسُّدٍ، وَعَلَى ذَكَرٍ مَا غَالِبُهُ حَرِيرٌ ظُهُورًا، وَ مَنْسُوجٌ بَذْهَبٍ أَوْ فَضِيَّةٍ قَبْلَ اسْتِحَالَةٍ

It is forbidden to be arrogant in clothing or other than it, to make images and use them in other than carpets and cushions, and for men what is mostly silk, or made from gold or silver before it is recoloured.

وَيَبَاحُ مَا سُدِّي بِإِنْرِيْسَمٍ وَأُحْمٍ بَغَيْرِهِ، وَخَالِصٌ لِحَكَّةٍ وَحَرْبٍ وَقَمَلٍ وَمَرَضٍ، وَحَشَوٍ وَعَلَمٌ ثَوْبٍ وَرِقَاعٍ وَسَجْفٍ لَا فَوْقَ أَرْبَعٍ أَصَابِعٍ مَضْمُومَةٍ. وَكُرَهُ لِرَجُلٍ مُعَصَّفَرٌ فِي غَيْرِ إِحْرَامٍ، وَمُزْعَفَرٌ.

It is permissible to mix silk strands with another material, or pure silk for itchiness, war, lice or illness. Likewise, a pattern or patch embroidery, not above four fingers together. It is disliked for a man to wear yellow in other than *iḥrām* and saffron.

وَمِنْهَا: اجْتِنَابُ نَجَاسَةٍ لَا يُعْفَى عَنْهَا، فَمَنْ حَمَلَهَا أَوْ لَاقَاهَا بِبَدَنِهِ أَوْ ثَوْبِهِ لَمْ تَصَحَّ صَلَاتُهُ، وَإِنْ طَيَّنَ أَرْضًا نَجَسَةً أَوْ فَرَشَهَا صَفِيًّا طَاهِرًا صَحَّتْ وَكُرَهُ، وَتَصَحُّ عَلَى طَاهِرٍ بِطَرَفِهِ نَجَاسَةً لَا إِنْ تَعَلَّقَ بِهِ نَجَسٌ يَنْجَرُ بِمَشْيِهِ، وَمَنْ وَجَدَ بِهِ نَجَاسَةً بَعْدَ صَلَاتِهِ وَعَلِمَ أَنَّهَا كَانَتْ فِيهَا لَكِنْ نَسِيَ وَنَحْوَهُ: أَعَادَ، وَإِلَّا فَلَا. وَمَنْ جُبِرَ عَظْمُهُ أَوْ خِيطُ جُرْحِهِ بِنَجَسٍ لَمْ يَجِبْ إِزَالَتُهُ مَعَ ضَرَرٍ. وَمَا سَقَطَ مِنْهُ مِنْ غُضْوٍ أَوْ سَنٍّ طَاهِرٍ. وَلَا تَصَحُّ صَلَاةٌ فِي مَقْبَرَةٍ وَحِمَامٍ وَعَطَنِ إِبِلٍ وَحُشٍّ وَمَجْزَرَةٍ وَمَزْبَلَةٍ وَقَارَعَةٍ طَرِيقٍ وَأَسْطَحْتِهَا وَمَعْصُوبٍ، وَتُكْرَهُ إِلَيْهَا. وَلَا تَصَحُّ فَرِيضَةٌ فِي الْكَعْبَةِ، وَلَا عَلَى ظَهَرِهَا، وَالْحِجْرِ مِنْهَا، وَتُسَنُّ النَّافِلَةُ فِيهِمَا.

From its conditions is to refrain from impurities that are not pardoned. Whoever holds such impurities or has them on their body or clothes, then their prayer is invalid. If one covers impure ground or uses a thick rug, the prayer is valid but disliked. Prayer is valid on something pure if there is a corner that is impure, unless the impurity will attach itself when he walks away.

Whoever finds impurities on them after the prayer, but forgot or something else must repeat it, or else no. if one is cast or stitched with something impure, he does not have to remove it if that will cause harm. If a bone or tooth falls from him, it is pure. Prayer is invalid in a graveyard, bathing house, camel pens, toilet, abattoir, rubbish tip and trodden path, the roofs of such places and usurped land, and it disliked to face them. Obligatory prayers are invalid in the Ka'bah or on its roof, or in the *hijr*, but optional prayers are allowed therein.

ومنها: استقبال القبلة، فلا تصح بدونه إلا لعاجزٍ ومسافرٍ متنقِّلٍ، ويفتتح الصلاة إليها إن لم يشُقَّ، ويركع ويسجد أيضًا إليها ماشٍ. ومن قُرب من الكعبة ففرضه إصابة عينها، ومن بُعد جهتها. ويعمل بخبرٍ عن يقينٍ، ومحرابٍ إسلامي، ويستدل عليها في السفر بالطَّيِّب وغيره. ولا يتبع مجتهدًا مجتهدًا خالفه، ولا يقتدي به، ويتبع مقلدًا الأوثق عنده. ومن صَلَّى بلا اجتهدٍ ولا تقليدٍ مع قدرة: أعاد وإلا تحرى وصلى. ويجتهد عارفٌ لكلِّ صلاةٍ، ويعمل بالثاني، ولا يقضي ما صَلَّى بالأول.

From its conditions is facing the *qiblah*. Prayer is invalid without this except for the unable or a traveller for voluntary prayers. The latter begins his prayer towards it, if it is easy to do so, and bows and prostrates to it whilst walking. Whoever is close to the Ka'bah must face it directly, and whoever is far from it faces its direction. The one who does not know it goes by the statement of one who does, or by a *mihrāb*, and whilst travelling, he uses the stars and other than that.

One who is a *mujtahid* does not follow the another who differs, but a layman chooses the more trustworthy of the two. Whoever prays without making a legitimate attempt or following another whilst being able to do so, must repeat it or else does his best and prays. The one who can determine the *qiblah* does so for each prayer, and goes by the latest and he does not need to repeat the previous prayer.

ومنها: النية، فيعتبر أن ينوي عين ما يُصَلِّيهِ من نحو ظهرٍ أو راتبةٍ، ولا يُشترط نية فرضٍ ولا أداءٍ ولا ضدهما في ذلك. وينوي مع التحريمِ أو قبلها بيسير في الوقت، وإن قطعها أو تردّد فيه بطلت. ويجوز قلبُ فرضه نفلًا إن اتسع وقته، وكره بلا غرض. وينوي إمامًا ومأمومًا حالهما، فإن نوى منفردًا الإمامة أو الإيتمام لم يصح. وتبطل إن انفرد بلا عذرٍ يبيح ترك الجماعة، وصلاة مأمومٍ يبطلان صلاة إمامه. وإمامٌ أن يستخلفَ لمرضٍ وحصرٍ عن واجبٍ، ويبيح الخليفة على صلاة إمامه. وإن أحرَمَ الراتبُ بمن أحرَمَ بهم نائبه وعادَ النائبُ مؤتمنًا صحَّ.

From its conditions is the intention. He intends the exact prayer he wishes to pray such as Zuhur or a strongly recommended prayer. He does not need to intend that it is obligatory or the opposite. The intention is made at the time of starting or just before it in its time. If he breaks his intention or is doubtful, it is invalid. It is permissible to change the obligatory to a voluntary if time permits, but it is disliked without reason.

Both the imam and those behind make intentions accordingly. If the one praying alone then intends to be an imam or a follower, it is invalid. Likewise, the intention of the follower to pray alone is invalid without a legitimate excuse to leave the congregation. The prayer of the congregation breaks with the prayer of the imam. However, the imam can deputise if he becomes ill or is unable to perform an obligation. The deputy continues on from the imam's place. If the imam starts behind the deputy and then becomes the imam, it is valid.

باب المواقيت

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا; أَنَّ نَبِيَّ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { وَقْتُ الظُّهْرِ إِذَا زَالَتْ الشَّمْسُ، وَكَانَ ظِلُّ الرَّجُلِ كَطُولِهِ مَا لَمْ يَخْضُرِ الْعَصْرُ، وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ، وَوَقْتُ صَلَاةِ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ، وَوَقْتُ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ الْأَوْسَطِ، وَوَقْتُ صَلَاةِ الصُّبْحِ مِنْ طُلُوعِ الْفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ } رَوَاهُ مُسْلِمٌ

وَلَهُ مِنْ حَدِيثِ بُرَيْدَةَ فِي الْعَصْرِ: { وَالشَّمْسُ بَيَضَاءُ نَقِيَّةٌ }

وَمِنْ حَدِيثِ أَبِي مُوسَى: { وَالشَّمْسُ مُرْتَفَعَةٌ }

Narrated 'Abdullāh bin 'Amr: The Prophet (ﷺ) said: "The time of the Zuhṛ prayer is when the sun passes the meridian and a man's shadow is of the same length as his height. It lasts until the time of the 'Aṣr prayer. The time of the 'Aṣr prayer is as long as the sun has not become yellow. The time of the Maghrib prayer is as long as the twilight has not disappeared. The time of the 'Ishā' prayer is up to midnight. And the time of the Fajr prayer is from the appearance of dawn as long as the sun has not risen."

Reported by Muslim. Buraydah narrated regarding 'Aṣr: "When the sun is white and clear." [Reported by Muslim]. And Abu Mūsā narrated regarding the time of 'Aṣr prayer: "While the sun is high."

وَعَنْ أَبِي بَرَزَةَ الْأَسْلَمِيِّ قَالَ: { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي الْعَصْرَ، ثُمَّ يَرْجِعُ أَحَدُنَا إِلَى رَحْلِهِ فِي أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ، وَكَانَ يَسْتَحِبُّ أَنْ يُؤَخَّرَ مِنَ الْعِشَاءِ، وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا، وَكَانَ يَنْفَتِلُ مِنْ صَلَاةِ الْغَدَاةِ حِينَ يَعْرِفُ الرَّجُلُ جَلِيسَهُ، وَيَقْرَأُ بِالسِّتِينَ إِلَى الْمِائَةِ } مُتَّفَقٌ عَلَيْهِ

Narrated Abu Barzah al-Aslamī: Allah's Messenger (ﷺ) used to offer the 'Aṣr prayer, and one of us would return to his house at the furthest end of al-Madinah and arrive while the sun was still hot and bright. And he (ﷺ) loved to delay the 'Ishā' prayer, and he disliked sleeping before it and conversation after it. After the Fajr prayer he used to leave when a man could recognize the one sitting beside him and he used to recite between 60 to 100 Verse of Qur'an in the Fajr prayer. Agreed upon.

وَعِنْدَهُمَا مِنْ حَدِيثِ جَابِرٍ: { وَالْعِشَاءُ أَحْيَانًا وَأَحْيَانًا: إِذَا رَأَاهُمْ اجْتَمَعُوا عَجَلًا، وَإِذَا رَأَاهُمْ أَبْطَأُوا آخَرًا، وَالصُّبْحُ: كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي بِهَا بَعْلَسَ }

Narrated Jābir, in Al-Bukhārī and Muslim: He used to advance the 'Ishā' prayer sometimes and delay it at other times. Whenever he saw the people assembled he would pray early and if the people delayed, he would delay the prayer. And the Prophet (ﷺ) used to offer the Fajr prayer when it was still dark.

وَلِمُسْلِمٍ مِنْ حَدِيثِ أَبِي مُوسَى: { فَأَقَامَ الْفَجْرَ حِينَ انْشَقَّ الْفَجْرُ، وَالنَّاسُ لَا يَكَادُ يَعْرِفُ بَعْضُهُمْ بَعْضًا }

Narrated Abu Mūsā in Muslim: He (ﷺ) offered the Fajr prayer at daybreak when the people could hardly recognize one another.

وَعَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: { كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيُبْصِرُ مَوَاقِعَ نَبْلِهِ } مُتَّفَقٌ عَلَيْهِ

Narrated Rāfi' bin Khadīj: We used to offer the Maghrib prayer with Allah's Messenger (ﷺ) and then one of us would go and be able to see the spot his would fall at. Agreed upon

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { أَعْتَمَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ذَاتَ لَيْلَةٍ بِالْعِشَاءِ , حَتَّى ذَهَبَ عَامَةُ اللَّيْلِ , ثُمَّ خَرَجَ , فَصَلَّى , وَقَالَ : إِنَّهُ لَوْ قُتِلَ لَوْلَا أَنَّ أَشَقَّ عَلَى أُمَّتِي } "رَوَاهُ مُسْلِمٌ"

Narrated 'Ā'ishah: The Prophet (ﷺ) delayed the 'Isha' prayer one night till a great part of the night passed, then he went out and offered the prayer, and said, "This is the proper time for it; were it not that I would impose a burden on my followers." Reported by Muslim.

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ , فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ } مُتَّفَقٌ عَلَيْهِ

Narrated Abu Hurayrah: Allah's Messenger (ﷺ) said: "When it is hot, delay the (Zuhr) prayer till it cools down, for the intensity of heat is from the exhalation of Hell." Agreed upon

وَعَنْ رَافِعِ بْنِ خَدِيجٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { أَصْبِحُوا بِالصُّبْحِ فَإِنَّهُ أَعْظَمُ لِأَجُورِكُمْ } رَوَاهُ الْخَمْسَةُ , وَصَحَّحَهُ التِّرْمِذِيُّ , وَابْنُ حِبَّانَ

Narrated Rāfi' bin Khadīj: Allah's Messenger (ﷺ) said: "Offer the morning prayer at dawn, for it is greater for your rewards." Reported by the Five. At-Tirmidhī and Ibn Hibbān graded it authentic.

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { مَنْ أَدْرَكَ مِنَ الصُّبْحِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ , وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصَرَ } مُتَّفَقٌ عَلَيْهِ

Narrated Abu Hurayrah: The Prophet (ﷺ) said: "He who prays a rak'ah of the Fajr prayer before the sun rises, has offered the dawn prayer in its time, and he who prays a rak'ah of the 'Aṣr prayer before the sun sets has offered the afternoon prayer." Agreed upon

وَلِمُسْلِمٍ عَنْ عَائِشَةَ نَحْوَهُ , وَقَالَ: "سَجْدَةٌ" بَدَلَ "رَكْعَةٍ". ثُمَّ قَالَ: وَالسَّجْدَةُ إِنَّمَا هِيَ الرُّكْعَةُ

Muslim reported the same from 'Ā'ishah with prostration instead of prayer unit and then he Muslim commented: "A sajdah implies a rak'ah."

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: { لَا صَلَاةَ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغِيبَ الشَّمْسُ } مُتَّفَقٌ عَلَيْهِ. وَلَفْظُ مُسْلِمٍ: { لَا صَلَاةَ بَعْدَ صَلَاةِ الْفَجْرِ }

Narrated Abu Sa'id al-Khudri: I heard Allah's Messenger (ﷺ) saying: "No prayer is to be offered after the morning prayer until the sun rises, or after the afternoon prayer until the sun sets." Agreed upon. And in the narration of Muslim: "There is no prayer after the Fajr prayer."

وَلَهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ: { ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ، وَأَنْ نَقْبُرَ فِيهِنَّ مَوْتَانَا: حِينَ تَطْلُعُ الشَّمْسُ بَارِغَةً حَتَّى تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَزُولَ الشَّمْسُ، وَحِينَ تَتَضَيَّفُ الشَّمْسُ لِلْعُرُوبِ } وَالْحُكْمُ الثَّانِي عِنْدَ "الشَّافِعِيِّ" مِنْ: حَدِيثِ أَبِي هُرَيْرَةَ بِسَنَدٍ ضَعِيفٍ. وَزَادَ: { إِلَّا يَوْمَ الْجُمُعَةِ } وَكَذَا لِأَبِي دَاوُدَ: عَنْ أَبِي قَتَادَةَ نَحْوُهُ

'Uqbah bin 'Amir narrated: "There are three times at which Allah's Messenger (ﷺ) used to forbid us to pray or bury our dead: when the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes the meridian, and when the sun draws near to setting till it sets." Reported by Muslim.

Ash-Shāfi'ī narrated the second ruling from Abu Hurayrah through a weak chain, with the addition: "Except on Friday". Abu Dāwūd reported something similar from Abu Qatādah.

وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { يَا بَنِي عَبْدِ مَنَافٍ، لَا تَمْنَعُوا أَحَدًا طَافَ بِهَذَا الْبَيْتِ وَصَلَّى أَيْتَهُ سَاعَةً شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ } رَوَاهُ الْحُمْرَةُ، وَصَحَّحَهُ التِّرْمِذِيُّ، وَابْنُ حِبَّانَ

Narrated Jubayr bin Muṭ'im: Allah's Messenger (ﷺ) said: "O descendants of 'Abd Manāf! You must not prevent anyone who goes round this House and prays (here) at any hour of the night or day that he wishes." Reported by the Five, at-Tirmidhī and Ibn Ḥibbān graded it authentic.

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا; عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { الشَّقَقُ الْحُمْرَةُ } رَوَاهُ الدَّارَقُطْنِيُّ وَصَحَّحَ ابْنُ حُزَيْمَةَ وَغَيْرُهُ وَقَفَّه

Narrated Ibn 'Umar: The Prophet (ﷺ) said: "The twilight is the redness." Reported by Ad-Daraqutnī. Ibn Khuzaymah graded it authentic and others graded it *Mawqūf*.

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { الْفَجْرُ فَجْرَانِ: فَجْرٌ يُحْرِمُ الطَّعَامَ وَيَحِلُّ فِيهِ الصَّلَاةُ، وَفَجْرٌ تَحْرُمُ فِيهِ الصَّلَاةُ - أَيُّ: صَلَاةُ الصُّبْحِ - وَيَحِلُّ فِيهِ الطَّعَامُ } رَوَاهُ ابْنُ حُزَيْمَةَ، وَالْحَاكِمُ، وَصَحَّحَاهُ

Narrated Ibn 'Abbās: Allah's Messenger (ﷺ) said that, "Dawn is of two types; the dawn in which eating is forbidden and prayer is permitted and the dawn in which prayer is forbidden i.e. the morning prayer and eating is permitted." Reported by Ibn Khuzaymah and al-Hākim who graded it authentic.

وَالْحَاكِمُ فِي حَدِيثِ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - نَحْوُهُ، وَزَادَ فِي الَّذِي يُحْرِمُ الطَّعَامَ: { إِنَّهُ يَذْهَبُ مُسْتَطِيلًا فِي الْأَفْقِ } وَفِي الْآخَرِ: { إِنَّهُ كَذَنْبِ السَّرْحَانِ }

Al-Hākim reported something similar from Jābir and added to the type of dawn in which eating is forbidden: "It is spread widely in the horizon," and to the other type: "It has the shape of wolf's tail."

وَعَنْ ابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { أَفْضَلُ الْأَعْمَالِ الصَّلَاةُ فِي أَوَّلِ وَقْتِهَا } رَوَاهُ التِّرْمِذِيُّ، وَالْحَاكِمُ. وَصَحَّحَاهُ وَأَصْلُهُ فِي "الصَّحِيحَيْنِ"

Narrated Ibn Mas'ūd: Allah's Messenger (ﷺ) said: "One of the best deeds is to offer Salat in its early time." Reported by at-Tirmidhī and al-Hākim who graded it authentic. Its basic meaning is in Al-Bukhārī and Muslim.

وَعَنْ أَبِي مَحْدُورَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { أَوَّلُ الْوَقْتِ رِضْوَانُ اللَّهِ، وَأَوْسَطُهُ رَحْمَةُ اللَّهِ، وَآخِرُهُ عَفْوُ اللَّهِ } أَخْرَجَهُ الدَّارَقُطْنِيُّ بِسَنَدٍ ضَعِيفٍ جَدًّا وَلِلتِّرْمِذِيِّ مِنْ حَدِيثِ ابْنِ عُمَرَ نَحْوُهُ، دُونَ الْأَوْسَطِ، وَهُوَ ضَعِيفٌ أَيْضًا

Narrated Abu Maḥdhurah: The Prophet (ﷺ) said: "The earliest time of prayer is what pleases Allah, the mid-time is for the mercy of Allah and the latest time is what Allah pardons." Reported by ad-Dāraqutnī with a very weak chain. At-Tirmidhī has reported something similar from Ibn 'Umar, without mentioning the mid-time. It too is weak.

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { لَا صَلَاةَ بَعْدَ الْفَجْرِ إِلَّا سَجْدَتَيْنِ } أَخْرَجَهُ الْحُمْسَةُ، إِلَّا النَّسَائِيَّ
وَفِي رِوَايَةِ عَبْدِ الرَّزَّاقِ: { لَا صَلَاةَ بَعْدَ طُلُوعِ الْفَجْرِ إِلَّا رَكَعَتَيِ الْفَجْرِ } وَمِثْلُهُ لِلدَّارَقُطْنِيِّ عَنْ ابْنِ عَمْرِو بْنِ الْعَاصِ

Narrated Ibn 'Umar: Allah's Messenger (ﷺ) said: "There is no prayer after the break of dawn except the two *sajdahs*." Reported by the Five except an-Nasā'ī.

In the narration of 'Abdur-Razzāq: "There is no prayer after the break of dawn except the two of Fajr." A narration of ad-Dāraquṭnī narrated by 'Amr bin al-'Āṣ is similar.

وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: { صَلَّى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْعَصْرَ، ثُمَّ دَخَلَ بَيْتِي، فَصَلَّى رَكْعَتَيْنِ، فَسَأَلْتُهُ، فَقَالَ: "شُغِلْتُ عَنْ رَكْعَتَيْنِ بَعْدَ الظُّهْرِ، فَصَلَّيْتُهُمَا الْآنَ"، قُلْتُ: أَفَنَقْضِيهِمَا إِذَا فَاتَتْنَا؟ قَالَ: "لَا" { أَخْرَجَهُ أَحْمَدُ

وَلَأَبِي دَاوُدَ عَنْ عَائِشَةَ بِمَعْنَاهُ

Narrated Umm Salamah: Allah's Messenger (ﷺ) came to my house after offering 'Aṣr prayer and offered two rak'ahs, then I asked him about that and he replied, "I was kept busy from the two rak'ahs after Zuhr prayer, so I offered them now." I asked him, "Should we offer them if we miss them?" He (ﷺ) replied, "No." Reported by Aḥmad. The narration of Abu Dāwūd from 'Ā'ishah has the same meaning.

باب شروط الصلاة

عَنْ عَلِيِّ بْنِ طَلْقٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِذَا فَسَا أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَنْصَرِفْ، وَلْيَتَوَضَّأْ، وَلْيُعِدِّ الصَّلَاةَ } رَوَاهُ الْخُمْسَةُ، وَصَحَّحَهُ ابْنُ حِبَّانَ

Narrated 'Alī bin Ṭalq: Allah's Messenger (ﷺ) said: "When one of you passes wind during Salat, he should break the Salat then perform ablution and repeat the prayer." Reported by the Five and Ibn Ḥibbān graded it authentic.

وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { مَنْ أَصَابَهُ قَيْءٌ، أَوْ رُعَافٌ، أَوْ مَذْيٌ، فَلْيَنْصَرِفْ، فَلْيَتَوَضَّأْ، ثُمَّ لِيَبْنِ عَلَى صَلَاتِهِ، وَهُوَ فِي ذَلِكَ لَا يَتَكَلَّمُ } رَوَاهُ ابْنُ مَاجَةَ، وَضَعَفَهُ أَحْمَدُ

Narrated 'Ā'isha: Allah's Messenger (ﷺ) said: "Whoever vomits, bleeds through the nose, or releases urethral discharge should go, perform ablution and then complete his prayer on condition that he does not speak in the process". Reported by Ibn Mājah and it was graded weak by Aḥmad.

وَعَنْهَا، عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { لَا يَقْبَلُ اللَّهُ صَلَاةَ حَائِضٍ إِلَّا بِخِمَارٍ } رَوَاهُ الْخُمْسَةُ إِلَّا النَّسَائِيَّ، وَصَحَّحَهُ ابْنُ حُرَيْمَةَ

Narrated 'Ā'ishah: The Prophet (ﷺ) said: "The Salat of a woman, who has reached puberty, is not accepted unless she is wearing a *khimār*." Reported by the Five except an-Nasā'ī, and Ibn Khuzaymah graded it authentic.

وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لَهُ : { إِنْ كَانَ الثَّوْبُ وَاسِعًا فَالْتَحِفْ بِهِ }
 { - يَعْنِي : فِي الصَّلَاةِ - وَلِمُسْلِمٍ : { فَخَالِفْ بَيْنَ طَرَفَيْهِ - وَإِنْ كَانَ ضَيِّقًا فَانْزِرْ بِهِ. } " مُتَّفَقٌ عَلَيْهِ

Narrated Jābir: The Prophet (ﷺ) said: "If the garment is ample, wrap it round your body i.e. during the Salat." A narration by Muslim has: "you should cross the two ends, and if it is tight, you should wrap it round your waist." Agreed upon.

وَهُمَا مِنْ حَدِيثِ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - { لَا يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقِهِ مِنْهُ شَيْءٌ

Narrated Abu Hurayrah: The Prophet (ﷺ) said: "None of you should offer Salat in a single garment with no part of it on his shoulders." Agreed upon.

وَعَنْ أُمِّ سَلَمَةَ - رَضِيَ اللَّهُ عَنْهَا - ; أَهْمَا سَأَلَتْ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { أَتُصَلِّي الْمَرْأَةُ فِي دِرْعٍ وَخِمَارٍ ,
 بغير إزارٍ ؟ قَالَ : "إِذَا كَانَ الدِّرْعُ سَابِعًا يُعْطَى ظُهُورَ قَدَمَيْهَا { أَخْرَجَهُ أَبُو دَاوُدَ وَصَحَّحَ الْأَيْمَنُ وَفَقَّهُ

Narrated Umm Salamah: She asked the Prophet (ﷺ), "Can a woman pray in a long dress and a veil without wearing a lower garment?" He replied, "If the long dress is ample and covers the surface of her feet." Reported by Abu Dāwūd and the Imams graded it *mawqūf*.

وَعَنْ عَامِرِ بْنِ رَبِيعَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : { كُنَّا مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي لَيْلَةٍ مَظْلَمَةٍ ,
 فَأَشْكَلْتُ عَلَيْنَا الْقِبْلَةَ , فَصَلَّيْنَا . فَلَمَّا طَلَعَتِ الشَّمْسُ إِذَا نَحْنُ صَلَّيْنَا إِلَى غَيْرِ الْقِبْلَةِ , فَنَزَلَتْ : (فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ) { أَخْرَجَهُ التِّرْمِذِيُّ وَضَعَفَهُ

Narrated 'Āmir bin Rabī'ah: We were with the Prophet (ﷺ) during a dark night and we became uncertain about the *qiblah*, we then prayed. When the sun rose, we discovered that we prayed towards a direction other than the *qiblah*. So this Verse was revealed: "...so wherever you turn yourselves or your faces, there is the Face of Allah..." Reported by at-Tirmidhī who graded it weak.

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ
 قِبْلَةٌ } رَوَاهُ التِّرْمِذِيُّ , وَقَوَاهُ الْبُخَارِيُّ

Narrated Abu Hurayrah: Allah's Messenger (ﷺ) said: "The direction between the east and west is *qiblah*." Reported by at-Tirmidhī, and al-Bukhārī considered it strong.

وَعَنْ عَامِرِ بْنِ رَبِيعَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : { رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي عَلَى رَاحِلَتِهِ
 حَيْثُ تَوَجَّهَتْ بِهِ } مُتَّفَقٌ عَلَيْهِ

زَادَ الْبُخَارِيُّ : { يَوْمِي بِرَأْسِهِ , وَلَمْ يَكُنْ يَصْنَعُهُ فِي الْمَكْتُوبَةِ }

Narrated 'Āmir bin Rabī'ah: I saw Allah's Messenger (ﷺ) praying while mounted on his riding animal facing whatever direction it faced.

Agreed upon. Al-Bukhārī added: "Making gestures with his head and he did not do that with obligatory prayers."

وَلَأَبِي دَاوُدَ : مِنْ حَدِيثِ أَنَسٍ : { كَانَ إِذَا سَافَرَ فَأَرَادَ أَنْ يَتَطَوَّعَ اسْتَقْبَلَ بِنَاقَتِهِ الْقِبْلَةَ , فَكَبَّرَ , ثُمَّ صَلَّى حَيْثُ كَانَ وَجْهَ رِكَابِهِ } وَإِسْنَادُهُ حَسَنٌ

Narrated Anas and reported by Abu Dāwūd: When travelled, and intended to pray a voluntary prayer, he used to direct his riding camel towards the *qiblah*, say, "Allahu Akbar" and pray facing whatever direction it faced. [Its chain is Hasan good.]

وَعَنْ أَبِي سَعِيدٍ - رَضِيَ اللَّهُ عَنْهُ - عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْمَقْبَرَةَ وَالْحَمَامَ } رَوَاهُ التِّرْمِذِيُّ , وَلَهُ عِلَّةٌ

Narrated Abu Sa'īd al-Khudrī: The Prophet (ﷺ) said: "The whole earth is a except a graveyard and a toilet." Reported by at-Tirmidhī and it has an a defect.

وَعَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - [قَالَ] : { نَهَى النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يُصَلَّى فِي سَبْعِ مَوَاطِنَ : الْمَرْبَلَةَ , وَالْمَجْزَرَةَ , وَالْمَقْبَرَةَ , وَقَارِعَةَ الطَّرِيقِ , وَالْحَمَامِ , وَمَعَاطِنَ الْإِبِلِ , وَفَوْقَ ظَهْرِ بَيْتِ اللَّهِ } رَوَاهُ التِّرْمِذِيُّ وَضَعَفَهُ

Narrated Ibn 'Umar: "Allah's Messenger (ﷺ) forbade prayer at seven places; a dump, a slaughter house, a graveyard, the middle of the path, a bathroom, and where camels sit at a watering place and on (roof) of the Ka'bah. Reported by at-Tirmidhī who graded it weak.

وَعَنْ أَبِي مَرْثَدٍ الْعَنَوِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ : { لَا تُصَلُّوا إِلَى الْقُبُورِ , وَلَا تَجْلِسُوا عَلَيْهَا }

Narrated Abu Marthad al-Ghanawī: I heard Allah's Messenger (ﷺ) say, "Don't pray towards graves and don't sit on them." Reported by Muslim

وَعَنْ أَبِي سَعِيدٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِذَا جَاءَ أَحَدُكُمْ الْمَسْجِدَ , فَلْيَنْظُرْ , فَإِنْ رَأَى فِي نَعْلَيْهِ أَدَى أَوْ قَدْرًا فَلْيَمْسَحْهُ , وَلْيُصَلِّ فِيهِمَا } أَخْرَجَهُ أَبُو دَاوُدَ , وَصَحَّحَهُ ابْنُ حُرَيْمَةَ

Narrated Abu Sa'īd: Allah's Messenger (ﷺ) said: "When any of you comes to the mosque he should look and if he sees impurity on his sandals he should wipe them and then pray in them." Reported by Abu Dāwūd, and Ibn Khuzaymah graded it authentic.

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِذَا وَطِئَ أَحَدُكُمْ الْأَذَى يَحْفَتِهِ فَطَهَّرْهُمَا التُّرَابُ } أَخْرَجَهُ أَبُو دَاوُدَ وَصَحَّحَهُ ابْنُ حِبَّانَ

Narrated Abu Hurayrah: Allah's Messenger (ﷺ) said: "If one of you steps on filth with his two leather socks then the earth is their purification." Reported by Abu Dāwūd, and Ibn Ḥibbān graded it authentic.

وَعَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ , إِنَّمَا هُوَ التَّسْبِيحُ , وَالتَّكْبِيرُ , وَقِرَاءَةُ الْقُرْآنِ } رَوَاهُ مُسْلِمٌ

Narrated Mu'āwiyah bin al-Ḥakam: Allah's Messenger (ﷺ) said: "Talking is not befitting during the Salat, for it consists only of glorifying Allah, declaring His Greatness and the recitation of the Qur'an." Reported by Muslim

وَعَنْ زَيْدِ بْنِ أَرْقَمَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : { إِنَّ كُنَّا لَنَتَكَلَّمُ فِي الصَّلَاةِ عَلَى عَهْدِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُكَلِّمُ أَحَدُنَا صَاحِبَهُ بِحَاجَتِهِ , حَتَّى نَزَلَتْ : حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ } [البقرة : 238] , فَأَمَرْنَا بِالسُّكُوتِ , وَهَمِينَا عَنْ الْكَلَامِ { مُتَّفَقٌ عَلَيْهِ , وَاللَّفْظُ لِمُسْلِمٍ

Narrated Zayd bin Arqam: We used to talk while engaged in Salat during the lifetime of Allah's Messenger (ﷺ) and one would talk with his companion regarding his needs in prayer till it was revealed: "Guard strictly the prayers, especially the middle prayer; and stand before Allah with obedience," then we were commanded to observe silence (in prayer) and were forbidden to talk. Agreed upon. This wording is from Muslim

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { -التَّسْبِيحُ لِلرِّجَالِ , وَالتَّصْفِيقُ لِلنِّسَاءِ } مُتَّفَقٌ عَلَيْهِ
رَدَّ مُسْلِمٌ { فِي الصَّلَاةِ }

Narrated Abu Hurayrah: Allah's Messenger (ﷺ) said: "[Saying] Glory be to Allah is for men and clapping of hands is for women." Agreed upon. Muslim added: "during Salat".

وَعَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ , عَنْ أَبِيهِ قَالَ : { رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي , وَفِي صَدْرِهِ أَزِيْزٌ كَأَزِيْزِ الْمِرْجَلِ , مِنْ الْبُكَاءِ }
أَخْرَجَهُ الْحَمْسَةُ , إِلَّا ابْنَ مَاجَهَ , وَصَحَّحَهُ ابْنُ حِبَّانَ

Narrated Muṭarrif bin 'Abdullāh bin Shikhkhīr from his father, who said, "I saw Allah's Messenger (ﷺ) when he was engaged in prayer, and heard a sound from his chest, like the whistling of a pot, from weeping." Reported by the Five except Ibn Mājah, and Ibn Ḥibbān graded it authentic.

وَعَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : { كَانَ لِي مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَدْخَلَانِ , فَكُنْتُ إِذَا أَتَيْتُهُ وَهُوَ يُصَلِّي تَنْخَحُ لِي { رَوَاهُ النَّسَائِيُّ , وَابْنُ مَاجَهَ

Narrated 'Alī: "I had the permission of Allah's Messenger (ﷺ) to see him in his house at two times, and whenever I entered to him while he was praying he would clear his throat as a sign to me." Reported by an-Nasā'ī and Ibn Mājah.

وَعَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - [قَالَ] : { قُلْتُ لِبِلَالٍ : كَيْفَ رَأَيْتُكَ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَرُدُّ عَلَيْهِمْ حِينَ يُسَلِّمُونَ عَلَيْهِ , وَهُوَ يُصَلِّي ؟ قَالَ : يَقُولُ هَكَذَا , وَبَسَطَ كَفَّهُ { أَخْرَجَهُ أَبُو دَاوُدَ , وَكَالْتَرْمِذِيُّ وَصَحَّحَهُ

Narrated Ibn 'Umar: I asked Bilāl, "How did you observe the Prophet (ﷺ) replying to their salutation while he was engaged in prayer?" He said: "He used to do this way," and he demonstrated by spreading his palm. Reported by Abu Dāwūd and at-Tirmidhī. The latter graded it authentic.

وَعَنْ أَبِي قَتَادَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتِ زَيْنَبَ , فَإِذَا سَجَدَ وَضَعَهَا , وَإِذَا قَامَ حَمَلَهَا { مُتَّفَقٌ عَلَيْهِ وَلِمُسْلِمٍ : { وَهُوَ يُؤْمُ النَّاسَ فِي الْمَسْجِدِ } .

Narrated Abu Qatādah: Allah's Messenger (ﷺ) was once offering prayer while he was carrying Umāmah, daughter of Zaynab, when he prostrated he put her down and when he stood up he lifted her up.

Agreed upon. Muslim's wording is: "While he (ﷺ) led the people in the prayer in the masjid..."

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { أَقْتُلُوا الْأَسْوَدَيْنِ فِي الصَّلَاةِ : الْحَيَّةَ , وَالْعُقْرَبَ { أَخْرَجَهُ الْأَرْبَعَةُ , وَصَحَّحَهُ ابْنُ حِبَّانَ

Narrated Abu Hurayrah: "Allah's Messenger (ﷺ) said: "Kill the two black ones during Salat, the snake and the scorpion." Reported by the Four, and Ibn Hibbān graded it authentic.

باب سترة المصلي

عَنْ أَبِي جُهَيْمٍ بْنِ الْحَارِثِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيْ الْمُصَلِّي مَاذَا عَلَيْهِ مِنَ الْإِثْمِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ } مُتَّفَقٌ عَلَيْهِ , وَاللَّفْظُ لِلْبُخَارِيِّ

وَوَقَعَ فِي "الْبَزَارِ" مِنْ وَجْهِ آخَرَ : { أَرْبَعِينَ خَرِيفًا }

Narrated Abu Juhaym bin al-Hārith: Allah's Messenger (ﷺ) said: "If the person who passes in front of another person in prayer knew the magnitude of his sin, it would have been better for him to wait for forty than pass in front of him."

Agreed upon. This wording is from al-Bukhārī. It is mentioned in al-Bazzār through another chain with the addition: "forty years."

وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : { سُئِلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي غَزْوَةِ تَبُوكَ - عَنْ سُتْرَةِ الْمُصَلِّي . فَقَالَ : مِثْلُ مُؤَخَّرَةِ الرَّحْلِ } أَخْرَجَهُ مُسْلِمٌ

Narrated 'A'ishah: Allah's Messenger (ﷺ) was asked in the expedition of Tabūk about the *sutrah* of the person who is offering the prayer; he said, "It is like the back of a saddle." Reported by Muslim

وَعَنْ سَبْرَةَ بْنِ مَعْبُدٍ الْجُهَنِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { لَيْسَتْ بَيْنَ أَحَدِكُمْ فِي صَلَاتِهِ وَلَوْ بِسَهْمٍ } أَخْرَجَهُ الْحَاكِمُ

Narrated Sabrah bin Ma'bad al-Juhani: Allah's Messenger (ﷺ) said: "Let one of you who is in prayer put a *sutrah* in front of him even if it is an arrow." Reported by al-Hākim.

وَعَنْ أَبِي ذَرٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { يَقْطَعُ صَلَاةَ الْمَرْءِ الْمُسْلِمِ - إِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ مُؤَخَّرَةِ الرَّحْلِ - الْمَرْأَةُ , وَالْحِمَارُ , وَالْكَلْبُ الْأَسْوَدُ . . . } الْحَدِيثُ . { وَفِيهِ { الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ . } أَخْرَجَهُ مُسْلِمٌ وَلَهُ : عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - نَحْوُهُ دُونَ : الْكَلْبِ

وَلَأَبِي دَاوُدَ , وَالنَّسَائِيَّ : عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - نَحْوُهُ , دُونَ آخِرِهِ . وَقَيَّدَ الْمَرْأَةَ بِالْحَائِضِ

Narrated Abu Dharr al-Ghifārī: Allah's Messenger (ﷺ), "In case there is not before him like the back of a saddle, a Muslim's Salat would be cut off by a woman, a donkey and a black dog." And it concludes: "the black dog is a devil." Reported by Muslim

Muslim also reported through Abu Hurayrah a similar narration without the mention of a dog. In another similar narration of Abu Dāwūd and an-Nasā'ī of Ibn 'Abbās, without the ending, it stipulates a menstruating woman.

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ , فَأَرَادَ أَحَدًا أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيَدْفَعْهُ , فَإِنْ أَبَى فَلْيُقَاتِلْهُ , فَإِنَّمَا هُوَ شَيْطَانٌ } مُتَّفَقٌ عَلَيْهِ

وَفِي رَوَايَةٍ : { فَإِنَّ مَعَهُ الْقَرِينَ }

Narrated Abu Sa'id al-Khudri: Allah's Messenger (ﷺ) said: "If one of you prays towards an object separating him from the people and someone tries to pass in front of him, let him turn him away but if he refuses he should fight him for he is a devil." Agreed upon
In another narration: "for there is a Satan with him."

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِذَا صَلَّى أَحَدُكُمْ فَلْيَجْعَلْ تَلَقَاءَ وَجْهِهِ شَيْئًا , فَإِنْ لَمْ يَجِدْ فَلْيَنْصِبْ عَصًا , فَإِنْ لَمْ يَكُنْ فَلْيُخِطْ خَطًّا , ثُمَّ لَا يَصُرُّهُ مِنْ مَرِّ بَيْنَ يَدَيْهِ }
أَخْرَجَهُ أَحْمَدُ وَابْنُ مَاجَهَ , وَصَحَّحَهُ ابْنُ حِبَّانَ , وَلَمْ يُصِبْ مَنْ زَعَمَ أَنَّهُ مُضْطَرِبٌ , بَلْ هُوَ حَسَنٌ

Narrated Abu Hurayrah: Allah's Messenger (ﷺ) said: "When one of you prays, he should put something in front of him, and if he cannot find something he should set up a stick; but if he has no stick with him he should draw a line, then what passes in front of him will not harm him."

Reported by Ahmad and Ibn Majah. Ibn Hibban graded it authentic. Those who claimed it is inconclusive were incorrect. Rather, it is sound.

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ , وَادْرَأْ مَا اسْتَطَعْتَ } أَخْرَجَهُ أَبُو دَاوُدَ , وَفِي سَنَدِهِ ضَعْفٌ

Narrated Abu Sa'id al-Khudri: Allah's Messenger (ﷺ) said: "Nothing interrupts Salat, but avert as much as you can (things that cut off prayer)."

Reported by Abu Dawud and there is weakness in its chain.

باب الحث على الخشوع في الصلاة

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : { نَهَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يُصَلِّيَ الرَّجُلُ مُحْتَصِرًا }
مُتَّفَقٌ عَلَيْهِ , وَاللَّفْظُ لِمُسْلِمٍ
وَمَعْنَاهُ : أَنْ يَجْعَلَ يَدَهُ عَلَى خَاصِرَتِهِ
وَفِي الْبُخَارِيِّ : عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ ذَلِكَ فِعْلُ الْيَهُودِ

Narrated Abu Hurayrah: Allah's Messenger (ﷺ) forbade keeping one's hands on one's waist while praying. Agreed upon and the wording is that of Muslim's. It's meaning is to put (one's) hands on his waist.

In the narration of al-Bukhari narrated by 'A'ishah is: "This is a practice of the Jews."

وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ : { إِذَا قُدِّمَ الْعَشَاءُ فَأَبْدُوا بِهِ قَبْلَ أَنْ تُصَلُّوا الْمَغْرِبَ } مُتَّفَقٌ عَلَيْهِ

Narrated Anas: Allah's Messenger (ﷺ) said: "If supper is brought, start with it before you pray Maghrib." Agreed upon.

وَعَنْ أَبِي ذَرٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِذَا قَامَ أَحَدُكُمْ فِي الصَّلَاةِ فَلَا يَمْسَحُ الْخِصْيَ , فَإِنَّ الرَّحْمَةَ تُوَاجِهُهُ } رَوَاهُ الْخَمْسَةُ بِإِسْنَادٍ صَحِيحٍ وَرَأَى أَحْمَدُ : وَاحِدَةً أَوْ دَعَى وَفِي "الصَّحِيحِ" عَنْ مُعَيْقِبٍ نَحْوَهُ بِغَيْرِ تَعْلِيلٍ

Narrated Abu Dharr: Allah's Messenger (ﷺ) said: "When one of you is praying he must not remove pebbles, for the mercy is facing him."

Reported by the Five with an authentic chain. Ahmad added: "(remove the pebbles) once or leave (them)."

It is also reported in the *Ṣaḥīḥ* on the authority of Mu'ayqib without mention of the reason.

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : { سَأَلْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ الْإِلْتِفَاتِ فِي الصَّلَاةِ ؟ فَقَالَ : "هُوَ إِيْتِلَافٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ } رَوَاهُ الْبُخَارِيُّ

Narrated 'Ā'ishah: I asked Allah's Messenger (ﷺ) about looking around during prayer and he said, "It is something which the devil snatches from a person's prayer."

Reported by al-Bukhārī

وَلِلتِّرْمِذِيِّ : عَنْ أَنَسٍ - وَصَحَّحَهُ - { إِيَّاكَ وَالْإِلْتِفَاتِ فِي الصَّلَاةِ , فَإِنَّهُ هَلَكَةٌ , فَإِنْ كَانَ فَلَا بُدَّ فَنِي التَّطَوُّعِ }

At-Tirmidhī has reported and graded authentic the narration of Anas: "Avoid looking around when you are engaged in prayer, for looking around is destruction. And if you must do it, do so in the voluntary prayers."

وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِذَا كَانَ أَحَدُكُمْ فِي الصَّلَاةِ فَإِنَّهُ يُنَاجِي رَبَّهُ , فَلَا يَبْزُقَنَّ يَدَيْهِ وَلَا عَنْ يَمِينِهِ , وَلَكِنْ عَنْ شِمَالِهِ تَحْتَ قَدَمِهِ } مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ : { أَوْ تَحْتَ قَدَمِهِ }

Narrated Anas: Allah's Messenger (ﷺ) said: "When anyone of you is engaged in Salat, he is holding intimate conversation with his Lord so he should not spit in front of him, nor to his right side, but to his left side, under his foot". Agreed upon

In another narration: "or under his foot."

وَعَنْهُ قَالَ : { كَانَ قِرَامٌ لِعَائِشَةَ -رَضِيَ اللَّهُ عَنْهَا- سَتَرَتْ بِهِ جَانِبَ بَيْتِهَا فَقَالَ النَّبِيُّ - صلى الله عليه وسلم - أَمِيطِي عَنَّا قِرَامَكَ هَذَا , فَإِنَّهُ لَا تَزَالُ تَصَاوِرُهُ تَعْرِضُ لِي فِي صَلَاتِي } رَوَاهُ الْبُخَارِيُّ

Narrated Anas: 'Ā'ishah had a coloured sheet with which she had screened one side of her house. The Prophet (ﷺ) said: "Take away this *qirām* of yours, for its pictures are displayed in front of me during my prayer." Reported by al-Bukhārī

وَاتَّفَقَا عَلَى حَدِيثِهَا فِي قِصَّةِ أَنْجَانِيَّةِ أَبِي جَهْمٍ , وَفِيهِ : { فَأَيُّهَا أَهْلُنِي عَنْ صَلَاتِي }

Al-Bukhārī and Muslim have also reported the story of Abu Jahm's plain woollen garment with the addition: "It has distracted me from my prayer."

وَعَنْ جَابِرِ بْنِ سَمُرَةَ -رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - { لَيَنْتَهِيَنَّ قَوْمٌ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي الصَّلَاةِ أَوْ لَا تَرْجِعَ إِلَيْهِمْ } رَوَاهُ مُسْلِمٌ .

Narrated Jābir bin Samurah: Allah's Messenger (ﷺ) said: "Those people who raise their eyes to heaven while in Salat should stop or else their sight will not return to them." Reported by Muslim

وَلَهُ : عَنْ عَائِشَةَ -رَضِيَ اللَّهُ عَنْهَا- قَالَتْ : سَمِعْتُ رَسُولَ اللَّهِ - صلى الله عليه وسلم - يَقُولُ : { لَا صَلَاةَ بِخَضِرَةِ طَعَامٍ , وَلَا هُوَ يُدَافِعُهُ الْأَخْبَثَانِ }

Narrated 'Ā'ishah in Muslim: I heard Allah's Messenger (ﷺ) said: "No Salat can be (rightly offered) with food brought or when he is resisting the urge to relive himself of the two filths."

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صلى الله عليه وسلم - قَالَ : { : التَّثَاؤُبُ مِنَ الشَّيْطَانِ فَإِذَا تَنَاءَبَ أَحَدُكُمْ فَلْيَكْظَمْ مَا اسْتَطَاعَ } رَوَاهُ مُسْلِمٌ
وَالْتِّرَمِذِيُّ , وَزَادَ : { فِي الصَّلَاةِ }

Narrated Abu Hurayrah: The Prophet (ﷺ) said: "Yawning is caused by the devil, so when one of you yawns he must repress it as much as he can." Reported by Muslim
Also reported by at-Tirmidhī, and he added: "during Salat."

باب المساجد

عَنْ عَائِشَةَ -رَضِيَ اللَّهُ عَنْهَا- قَالَتْ : { أَمَرَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - بَيْنَاءِ الْمَسَاجِدِ فِي الدُّوْرِ , وَأَنْ تُنْظَفَ , وَتُطَيَّبَ . } رَوَاهُ أَحْمَدُ , وَأَبُو دَاوُدَ , وَالتِّرَمِذِيُّ , وَصَحَّحَ إِسْمَاعِيلُ

Narrated 'Ā'ishah: Allah's Messenger (ﷺ) ordered that the mosques be built in residential districts and that it be cleaned and perfumed. Reported by Aḥmad, Abu Dāwūd, and at-Tirmidhī. The latter considered it *mursal*.

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { قَاتَلَ اللَّهُ الْيَهُودَ : إِتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ } مُتَّفَقٌ عَلَيْهِ وَزَادَ مُسْلِمٌ { وَالنَّصَارَى } وَكُلُّمَا : مِنْ حَدِيثِ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - : { كَانُوا إِذَا مَاتَ فِيهِمْ الرَّجُلُ الصَّالِحُ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا } وَفِيهِ { : أُولَئِكَ شِرَارُ الْخَلْقِ }

Narrated Abu Hurayrah: Allah's Messenger (ﷺ) said: "May Allah curse the Jews! They have turned the graves of their Prophets into mosques."

Agreed upon. Muslim added: "and Christians."

They also narrated from 'Ā'ishah "When a pious person amongst them died they used to build a place of worship and prostration on his grave." In the same narration is: "Those are the worst of creatures."

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : { بَعَثَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - خَيْلًا , فَجَاءَتْ بِرَجُلٍ , فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ } الْحَدِيثُ . مُتَّفَقٌ عَلَيْهِ

Narrated Abu Hurayrah: The Prophet (ﷺ) sent an expedition of horsemen who came back with a man, they then tied him to one of the pillars of the mosque. Agreed upon

وَعَنْهُ - رَضِيَ اللَّهُ عَنْهُ - { -أَنَّ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ - مَرَّ بِحَسَّانَ يَنْشُدُ فِي الْمَسْجِدِ , فَلَحَظَ إِلَيْهِ , فَقَالَ : قَدْ كُنْتُ أَنْشُدُ , وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ. } مُتَّفَقٌ عَلَيْهِ

Narrated Abu Hurayrah: 'Umar came over Ḥassān while reciting poetry inside the mosque and looked at him sternly, then he said: "I used to recite poetry here in the presence of one who is more pious than you". Agreed upon

وَعَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { مَنْ سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ : لَا رَدَّهَا اللَّهُ عَلَيْكَ , فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا } رَوَاهُ مُسْلِمٌ ۝

Narrated Abu Hurayrah: Allah's Messenger (ﷺ) said: "Whoever hears a man crying out in the mosque about something he has lost, he should say, 'May Allah not restore it to you', for the mosques were not built for this." Reported by Muslim

وَعَنْهُ : أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِذَا رَأَيْتُمْ مَنْ يَبِيعُ , أَوْ يَبْتَاعُ فِي الْمَسْجِدِ , فَقُولُوا : لَا أَرْبَحَ اللَّهُ بِتِجَارَتِكَ } رَوَاهُ النَّسَائِيُّ , وَالتِّرْمِذِيُّ وَحَسَنَهُ

Narrated Abu Hurayrah: Allah's Messenger (ﷺ) said: "If you see someone buying or selling inside the mosque, say: 'May Allah not make your trading profitable!'"

Reported by an-Nasā'ī and at-Tirmidhī and the latter graded it good.

وَعَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ : قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - { لَا تُقَامُ الْحُدُودُ فِي الْمَسَاجِدِ , وَلَا يُسْتَقَادُ فِيهَا } رَوَاهُ أَحْمَدُ , وَأَبُو دَاوُدَ بِسَنَدٍ ضَعِيفٍ

Narrated Ḥakīm bin Hizām: Allah's Messenger (ﷺ) said: "Neither the prescribed punishment nor retaliations should be executed inside the mosque."

Reported by Aḥmad and Abu Dāwūd through a weak chain.

وَعَنْ عَائِشَةَ -رَضِيَ اللَّهُ عَنْهَا- قَالَتْ : { أُصِيبَ سَعْدُ يَوْمَ الْخَنْدَقِ , فَضَرَبَ عَلَيْهِ رَسُولُ اللَّهِ - صلى الله عليه وسلم - خِيْمَةً فِي الْمَسْجِدِ , لِيَعُوْدَهُ مِنْ قَرِيبٍ } مُتَّفَقٌ عَلَيْهِ

Narrated 'Ā'ishah: On the day of al-Khandaq, Sa'd was injured and Allah's Messenger (ﷺ) pitched a tent for him in the mosque to visit him from a close distance. Agreed upon

وَعَنْهَا قَالَتْ : { رَأَيْتُ رَسُولَ اللَّهِ - صلى الله عليه وسلم - يَسْتُرُنِي , وَأَنَا أَنْظُرُ إِلَى الْحَبَشَةِ يَلْعَبُونَ فِي الْمَسْجِدِ . . . } الْحَدِيثُ . مُتَّفَقٌ عَلَيْهِ

Narrated 'Ā'ishah: I saw Allah's Messenger (ﷺ) at the door of my house screening me while I watched some Abyssinians who were playing in the mosque... Agreed upon

وَعَنْهَا : { أَنَّ وَلِيدَةً سَوْدَاءَ كَانَ لَهَا حِجَابٌ فِي الْمَسْجِدِ , فَكَانَتْ تَأْتِينِي , فَتَحَدَّثُ عِنْدِي . . . } الْحَدِيثُ . مُتَّفَقٌ عَلَيْهِ ۝

Narrated 'Ā'ishah: One black slave-girl had a tent in the mosque and she used to come to me and talk in my house. Agreed upon

وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - { الْبُرْأُ فِي الْمَسْجِدِ حَاطِيَةٌ وَكَفَارَةٌ دَفْنُهَا } مُتَّفَقٌ عَلَيْهِ

Narrated Anas: Allah's Messenger (ﷺ) said: "Spitting in the mosque is a sin and its expiation is burying it." Agreed upon

وَعَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - { لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ } أَخْرَجَهُ الْخَمْسَةُ إِلَّا التِّرْمِذِيُّ , وَصَحَّحَهُ ابْنُ حُرَيْمَةَ

Narrated Anas: Allah's Messenger (ﷺ) said: "The Hour will not come until people boast about the mosques. Reported by the Five except at-Tirmidhī, and Ibn Khuzaymah graded it authentic.

وَعَنْ ابْنِ عَبَّاسٍ -رَضِيَ اللَّهُ عَنْهُمَا- قَالَ: قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - { مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ } أَخْرَجَهُ أَبُو دَاوُدَ , وَصَحَّحَهُ ابْنُ حِبَّانَ

Narrated Ibn 'Abbās: Allah's Messenger (ﷺ) said: "I was not commanded to build beautified mosques". Reported by Abu Dāwūd and Ibn Ḥibbān graded it authentic

وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { غُرِضَتْ عَلَيَّ أُجُورُ أُمَّتِي , حَتَّى الْقَدَاةُ يُخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ } رَوَاهُ أَبُو دَاوُدَ , وَالتِّرْمِذِيُّ وَاسْتَعْرَبَهُ , وَصَحَّحَهُ ابْنُ خُزَيْمَةَ .

Narrated Anas: Allah's Messenger (ﷺ) said: "The rewards of my Ummah were shown to me, even a peck of dust a man takes out of the mosque."

Reported by Abu Dāwūd and at-Tirmidhī. The latter graded it *gharīb* and Ibn Khuzaymah graded it authentic.

وَعَنْ أَبِي قَتَادَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلَا يَجْلِسْ حَتَّى يُصَلِّيَ رَكَعَتَيْنِ } مُتَّفَقٌ عَلَيْهِ

Narrated Abu Qatādah: Allah's Messenger (ﷺ) said: "When one of you enters a mosque, he must not sit until he prays two *rak'ahs*." Agreed upon

بَابُ صِفَةِ الصَّلَاةِ

Chapter: Description of the Prayer

يُسَنُّ قِيَامُ إِمَامٍ فَمَامُومٍ رَأَاهُ عِنْدَ قَوْلٍ : **قَامَتِ الصَّلَاةُ** ، وَتَسْوِيَةُ صَفٍّ وَقُرْبُهُ مِنْ إِمَامٍ .

It is recommended for the imam to stand and then the congregants when they see him at the statement, 'The prayer is standing', to straighten the rows and to stand close to him.

وَيَقُولُ : **اللَّهُ أَكْبَرُ** قائماً رافعاً يديه إلى حَدِّ مَنْكَبَيْهِ مضمومة الأصابع ممدودةً ، وَيُسَمِعُهُ إِمَامٌ مَنْ خَلْفَهُ كَتَسْمِيعٍ وَتَسْلِيمَةٍ أَوَّلَى ، وَقِرَاءَةٍ فِي أُولَيِ الْظَهْرِ ، وَغَيْرُهُ نَفْسَهُ

He says, 'Allāhu Akbar', standing, raising his hands to his shoulders with his fingers close together and straight. The imam should make himself heard to those behind him in this, and likewise the *tasmī'* and first *taslīm*, and the recitation of the first two units in other than the two daylight prayers. Every other time, one recites quietly.

ثُمَّ يَقْبِضُ كُوعَ يُسْرَاهُ ، وَيَجْعَلُهُمَا تَحْتَ سُرَّتِهِ ، وَيَنْظُرُ مَسْجِدَهُ ثُمَّ يَقُولُ : **سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، وَتَبَارَكَ اسْمُكَ ، وَتَعَالَى جَدُّكَ ، وَلَا إِلَهَ غَيْرُكَ** ثُمَّ يَسْتَعِيدُ ، ثُمَّ يُسَمِّلُ سِرًّا - وَلَيْسَتْ مِنَ الْفَاتِحَةِ - ، ثُمَّ يَقْرَأُ الْفَاتِحَةَ مُرْتَبَةً مُرْتَبَةً مُتَوَالِيَةً فَإِنْ قَطَعَهَا بِذِكْرٍ أَوْ سَكُوتٍ غَيْرِ مَشْرُوعٍ وَطَالَ ، أَوْ تَرَكَ مِنْهَا تَشْدِيدَةً أَوْ حَرْفًا : **أَعَادَهَا غَيْرُ مَامُومٍ . ثُمَّ يَقُولُ :**

"آمين" جهراً في جهرية، ثم يقرأ سورةً تكون في الصُّبح من طوال المفصَّل، وفي المغرب من قصاره، وفي الباقي من أوساطه ولا تصحُّ بقراءةٍ تخرج عن مصحفِ عُثمَانَ.

He holds his left wrist, and places his hands below the navel and looks at his place of prostration. He then says, 'Glory be to you O Allah and all praise, Your name is blessed, Your majesty is exalted and none has the right to be worshipped except You'. He then says the *isti'adhah* and *basmalah* quietly – and the latter is not from Al-Fātiḥah. He then recites Al-Fātiḥah in order, calmly and in succession. If he breaks it with another *dhikr* or a long unjustified pause, or misses a vowel or letter, it is repeated for other than the congregation. He then says 'Āmīn' aloud in the loud prayers. He then recites another chapter, from the long *mufaṣṣal* in the Fajr prayer, from the short *mufaṣṣāl* in the Maghrib prayer and the middle *mufaṣṣal* in the others. Recitation not found in the script of 'Uthmān is invalid.

ثم يركع مكبراً رافعاً يديه، ويجعلهما على ركبتيه مُفرجتي الأصابع، ويُسوي ظهره ورأسه بحِباله، ويقول: "سبحان ربي العظيم" وأدنى الكمال ثلاثاً.

He then makes *rukū'*, raising his hands, and placing them on his knees with fingers spread. He straightens his back and makes it line with his head. He says, 'Glory to my Lord the Great', and the least recommended is three times.

ثم يرفع رأسه ويديه قائلاً إماماً ومنفرداً: "سَمِعَ اللهُ لِمَنْ حَمَدَهُ" وإذا قاما: "ربنا ولك الحمد ملء السماء وملء الأرض، وملء ما شئت من شيء بعد"، ومأمومٌ في رفعه: "ربنا ولك الحمد" فقط.

He then raises his head and hands and the imam and individual say, 'Allah hears the one who praises Him'. Once standing, he says, 'Our Lord, all praise is for You, the fill of the heavens, the earth and all in-between as You will.' The congregants only say, 'Our Lord, all praise is for You'.

ثم يجزئ مكبراً ساجداً، يضع ركبتيه، ثم يديه، ثم جبهته وأنفه، ويكون على أطراف أصابع رجليه، ويجاني عَضْدِيه عن جنبيه، وبطنه عن فخذه، وهما عن ساقيه، ويُفَرِّق رُكْبَتَيْهِ، ويكره تركُ مباشرة الجبهة بالمصلى بلا عذرٍ، ويقول: "سبحان ربي الأعلى" وأدنى كماله ما سبق.

He then goes into prostration making *takbīr*, placing his knees first and then his hands, and then his forehead and nose. His feet rest on their toes, he spreads his upper arms from his sides and his stomach is away from his thighs, his knees apart. It is disliked for him not to touch the ground directly unless for a reason. He then says, 'Glory be to my Lord, the Most High', its recommended minimum is as has preceded.

ثم يرفع مكبراً، ويجلس مُفترشاً يُسراه ناصباً يُمناه، ويقول: "رب اغفر لي" ثلاثاً، ثم يسجد الثانية كالأولى.

He then rises making the *takbīr*, and sits in the *iftirāsh* position on his left foot, with his right foot upright. He says, 'My Lord, forgive me', thrice, and then prostrates as he did the first time.

ثم ينهض مُكَبِّرًا قائمًا على صُدرِ قَدَميه مُعْتَمِدًا على رُكْبتيه إن سَهَلَ، فيصَلِّي الثانية كذلك غيرَ التَّحْرِيمَةِ والإِسْتِفْتَاكِحِ والتَّعَوُّذِ إنْ تَعَوَّذَ فِي الْأَوَّلِ.

He then makes the *takbīr* and stands on his feet, leaning on his knees if he can. He prays the second as he did the first without the opening *takbīr*, the opening supplication and the *isti'ādhah* if he made it the first time round.

ثُمَّ يَجْلِسُ مُفْتَرِشًا، وَيَدَاهُ عَلَى فَخْذَيْهِ قَابِضًا خَنْصَرًا يَمْنَاهُ وَبِنَصْرَهَا مُحَلِّقًا إِيَّاهُمَا مَعَ الْوَسْطَى، مُشِيرًا بِسَبَّاحَتِهَا عِنْدَ ذِكْرِ اللَّهِ، وَيَبْسُطُ الْيَسْرَى وَيَقُولُ: "التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ" وَهُوَ التَّشَهُدُ الْأَوَّلُ، ثُمَّ إِنْ كَانَتِ الصَّلَاةُ ثُنَائِيَّةً قَالَ: "اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، أَعُوذُ بِاللَّهِ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْحَيَاةِ وَالْمَمَاتِ وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ."

He then sits in the *iftirāsh* position with his hands on his thighs, closing his two small fingers, making a circle with his thumb and middle finger, pointing his index finger every time Allah is mentioned. His left hand is out flat. He says, 'All praise, acts of worship and good deeds are for Him. Peace and the mercy and blessings of Allah be upon you O Prophet. Peace be upon us and all of Allah's righteous servants. I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger.' This is the first *tashahhud*.

If the prayer is a two unit one, he says, 'O Allah, send prayers upon, just as You sent prayers upon the family of Ibrāhīm, and send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon the family of Ibrāhīm. Verily, You are full of praise and majesty. I seek refuge in Allah from the punishment of the Fire, the punishment of the grave, the trials of life and death and the trials of the False Messiah'.

ثُمَّ يَقُولُ عَنْ يَمِينِهِ: "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ"، وَعَنْ يَسَارِهِ كَذَلِكَ، وَإِنْ كَانَ فِي ثَلَاثِيَّةٍ أَوْ رِبَاعِيَّةٍ قَامَ مُكَبِّرًا بَعْدَ التَّشَهُدِ الْأَوَّلِ وَصَلَّى مَا بَقِيَ كَالثَّانِيَةِ بِالْفَاتِحَةِ فَقَطْ، ثُمَّ يَجْلِسُ مُتَوَرِّكًا لِلتَّشَهُدِ الْآخِرِ، وَكَذَا الْمَرْأَةُ وَلَكِنْ تَضُمُّ نَفْسَهَا وَتَسْدُلُ رِجْلَيْهَا فِي جَانِبِ يَمِينِهَا فِي جُلُوسِهَا

He then says facing the right, 'May Allah's peace and mercy be upon you', and likewise on the left. If the prayer is three or four units, he makes the *takbīr* after the first *tashahhud*, and prays the remaining units as he did the second, only reciting Al-Fātiḥah. He then sits in the *tawarruk* position for the final *tashahhud*. A woman does as the man except she makes herself small, and places both feet flat whilst sitting.

فصل

Section

كُره في صلاة: التفات، ورفع بصر إلى السماء، وإقعاء وإفتراش ذراعيه ساجداً، وعَبَثٌ، وتَحَصُّرٌ وتَرْوُحٌ وفرقة أصابع وتَشْبِيكُهَا، وكونه حَاقِناً ونحوه، أو يحضرته طعامٌ يَشْتَهِيهِ، وتكرار الفاتحة لا جمع سُورٍ في فرضٍ كنفلٍ.

It is disliked in the prayer to turn around, look up, to sit in the *iq'ā'* position, to place ones forearms on the ground in prostration, to fidget, place hands on the hips, fan oneself, to crack one's fingers or interlace them, to pray whilst needing to relieve oneself, or in the presence of food he desires. It is also disliked to repeat Al-Fātiḥah, but not to combine *surahs* in the obligatory prayer.

وسن له: ردُّ مارٍّ بين يديه، وصلاته إلى سِتْرَةٍ مرتفعةٍ قريبٍ ذراعٍ، فإن لم يجد حَطَّ كَالْهَلَالِ.

It is recommended to repel someone walking in front, to pray to a close by *sutrah* that is roughly an arm-span height, if this is unavailable then to draw a crescent in front.

وله عَدُّ الْآيِ بِأَصَابِعِهِ، والفتْحُ عَلَى إِمَامِهِ، وَلُبْسُ ثَوْبٍ وَعِمَامَةٍ، وَقَتْلُ حَيَّةٍ وَعَقْرَبٍ وَنَحْوِهِ مَا لَمْ يَطْلُ، وَإِذَا نَابَهُ شَيْءٌ سَبَّحَ رَجُلٌ، وَصَفَّقَتِ امْرَأَةٌ بَطْنَ كَفِّهَا عَلَى ظَهْرِ الْأُخْرَى. وَتَبْطُلُ بِمَرُورِ كَلْبٍ أَسْوَدَ بَهِيمٍ بَيْنَ يَدَيْهِ.

He may also count verses with his fingers, to correct the imam, wear a *thawb* and turban, kill a snake and scorpion etc. so long as it is not a long process. If something concerns one, the man makes *tasbīh* and the woman claps the palm of her hand on the back of the other. Prayer is invalidated by the passing of a pure black dog in front of him.

فصل

Section

أركانها: القيام في فرضٍ لغير معذورٍ والتحريمَةُ، والفتحة، والركوع، والإعتدالُ عنه، والسجود، والرفعُ منه، والجلوسُ بين السجدين، والطَّمَأْنِينَةُ فِي الْكَلِّ، والتشهدُ الأخيرُ، وجلوسُ له، وللسلام، والترتيبُ، والتسليمُ.

Its pillars are: standing for the obligatory prayer for the one who is able, the opening *takbīr*, Al-Fātiḥah, bowing, standing from it, prostrating, rising from prostration, sitting between the two prostrations, tranquillity in all of this, the final *tashahhud* and sitting for it, salutations, the correct order and the *taslīm*.

وَوَاجِبَاتُهَا: تَكْبِيرُ الْإِنْتِقَالِ، وَالتَّسْمِيعُ وَالتَّحْمِيدُ، وَ مَرَّةً أُولَى فِي تَسْبِيحِ رُكُوعٍ وَسُجُودٍ، وَ "رَبِّ اغْفِرْ لِي" بَيْنَ السَّجْدَتَيْنِ، وَتَشَهُدٌ أَوَّلٌ وَجَلَسَتُهُ.

Its obligations are: the other *takbīrs*, the *tasmī'* and supplication thereafter, the supplications of bowing and prostrating once, saying 'My Lord, forgive me' between the two prostrations, the first *tashahhud* and its sitting.

وما سوى ذلك مما تقدم سُنَنٌ لَا يُشْرَعُ لِتَرْكِهِ سَجُودًا، وَإِنْ سَجَدَ فَلَا بَأْسَ.

All else apart from the above is recommended, and there is no prostration of forgetfulness if these are left, and if he does so, there is no harm.

وَإِنْ تَرَكَ وَاجِبًا عَمْدًا بَطُلَتْ، وَسَهْوًا سَجَدَ لَهُ.

If he leaves an obligation intentionally, the prayer is invalid, and if he forgets it, he prostrates for it.

باب صفة الصلاة

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

وَلَا بِنِ مَاجَهَ بِإِسْنَادِ مُسْلِمٍ : { حَتَّى تَطْمَئِنَّ قَائِمًا }

وَمِثْلُهُ فِي حَدِيثِ رِفَاعَةَ عِنْدَ أَحْمَدَ وَابْنِ حَبَّانَ

وَفِي لَفْظٍ لِأَحْمَدَ : { فَأَقِمْ صُلْبَكَ حَتَّى تَرْجِعَ الْعِظَامُ }

Narrated Abu Hurayrah: The Prophet (ﷺ) said: "When you get up to pray, perform ablution perfectly, then face the *qiblah* and say: 'Allahu Akbar'. Then recite a convenient portion of the Qur'an; then bow and remain calmly in that position for a moment, then rise up and stand erect; then prostrate and remain calmly in that position for a moment, then rise up and sit calmly, then prostrate and remain calmly in that position for a moment; then do that throughout your prayer."

Reported by the Seven and the wording is that of al-Bukhārī. The narration of Ibn Mājah through a chain of Muslim has: "Then rise up and stand erect calmly."

And a similar narration is in Ibn Hibbān and Ahmad from Rifā'ah bin Rāfi'. Ahmad's wording is: "Keep your back straight till the bones return (to their positions)."

وَلِلنَّسَائِي , وَأَبِي دَاوُدَ مِنْ حَدِيثِ رِفَاعَةَ بْنِ رَافِعٍ : { إِنَّمَا لَنْ¹ تَتِمَّ صَلَاةُ أَحَدِكُمْ حَتَّى يُسْبِغَ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ , ثُمَّ يُكَبِّرَ اللَّهَ , وَيُحَمِّدَهُ , وَيُثْنِي عَلَيْهِ }
 وَفِيهَا { فَإِنْ كَانَ مَعَكَ قُرْآنٌ فَاقْرَأْ وَإِلَّا فَاحْمَدِ اللَّهَ , وَكَبِّرْهُ , وَهَلِّلْهُ }
 وَلِأَبِي دَاوُدَ : { ثُمَّ اقْرَأْ بِأَمِّ الْقُرْآنِ وَمَا شَاءَ اللَّهُ }
 وَلِابْنِ حِبَّانَ : { ثُمَّ بِمَا شِئْتَ }

In the narration of an-Nasā'ī and Abu Dāwūd from Rifā'ah bin Rāfi': "The Salat of one of you will not be complete until he performs ablution properly as Allah commanded him, then he says *Allahu Akbar* and *Alhamdu lillah* and praises Him."

It is also mentioned in the same narration, "If you know any portion of the Qur'an, read it or else say: *Alhamdu lillah, Allahu Akbar and La ilaha ill-Allah*."

Abu Dāwūd has "Then read Sūrah al-Fātiḥah and whatever Allah wishes". Ibn Ḥibbān also has: "and then (read) whatever you wish."

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

Narrated Abu Ḥumayd As-Sā'idī: "I saw Allah's Messenger (ﷺ) when he uttered the *takbīr*, 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 tips of his toes were facing the *qiblah*; when he sat up, at the end of two *rak'ahs*, he sat on his left foot and put erect the right one; and when he sat up after the last *rak'ahs* he put forward the left foot, put erect the other one and sat on his buttock." Reported by al-Bukhārī.

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 : "مِنْ الْمُسْلِمِينَ , اَللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ , أَنْتَ رَبِّي وَأَنَا عَبْدُكَ" . . . إِلَى آخِرِهِ . رَوَاهُ مُسْلِمٌ }
 وَفِي رِوَايَةٍ لَهُ : أَنَّ ذَلِكَ فِي صَلَاةِ اللَّيْلِ

Narrated 'Alī bin Abī Ṭālib: Whenever Allah's Messenger (ﷺ) stood for, he used to say: "I have turned my face towards Him who created the heavens and the earth... and I am a Muslim. O Allah, You are the King. There is nothing which deserves to be worshipped but You..."

Reported by Muslim. In another wording of Muslim: "he used to say that in the night prayer."

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

Narrated Abu Hurayrah that Allah's Messenger (ﷺ) used to keep silent - between the opening *takbīr* of the prayer and the recitation of the Qur'an - for a short while. Then, I asked him and he replied, "I say, 'O Allah! Keep me apart from my sins as you have kept apart the east and west. O Allah clean me from my sins as a white garment is cleaned from dirt. O Allah wash me of my sins with water, snow and hail.'" Agreed upon

وَعَنْ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ كَانَ يَقُولُ : { سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ , تَبَارَكَ إِسْمُكَ , وَتَعَالَى جَدُّكَ , وَلَا إِلَهَ غَيْرُكَ } رَوَاهُ مُسْلِمٌ بِسَنَدٍ مُنْقَطِعٍ , وَالذَّارِقُطْنِيُّ مَوْضُوعًا وَهُوَ مُوقُوفٌ وَخَوَّاهُ عَنْ أَبِي سَعِيدٍ مَرْفُوعًا عِنْدَ الْخَمْسَةِ

وَفِيهِ : وَكَانَ يَقُولُ بَعْدَ التَّكْبِيرِ : { أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ , مِنْ هَمَزِهِ , وَنَفْخِهِ , وَنَفْثِهِ } Narrated 'Umar: He (ﷺ) used to say, "How perfect You are O Allah, and Praise is for You, Blessed is Your Name and Exalted is Your Majesty and there is nothing which deserves to be worshipped besides You."

Reported by Muslim with a broken chain. Ad-Dāraqūṭnī relates it with an unbroken chain, and it as a saying of 'Umar.

The Five collect a similar connected narration from Abu Sa'īd al-Khudrī, containing the words: He (ﷺ) used to say after the *takbīr*, "I seek refuge in Allah, the All-Hearing and the All-Knowing from the accursed devil, from his evil suggestion, from his puffing up and from his witchcraft."

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 يُشْخِصْ رَأْسَهُ , وَلَمْ يُصَوِّبْهُ , وَلَكِنْ يَبْنِي ذَلِكَ . وَكَانَ إِذَا رَفَعَ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَائِمًا . وَإِذَا رَفَعَ مِنَ السُّجُودِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ جَالِسًا . وَكَانَ يَقُولُ فِي كُلِّ رَكْعَتَيْنِ التَّحِيَّةَ . وَكَانَ يَفْرِشُ رِجْلَهُ الْيُسْرَى وَيَنْصِبُ الْيُمْنَى . وَكَانَ يَنْهَى عَنْ غُفْبَةِ الشَّيْطَانِ , وَيَنْهَى أَنْ يَقْرَاشَ الرَّجُلُ زِرَاعِيهِ إِفْتِرَاشَ السَّبْعِ . وَكَانَ يُخْتِمُ الصَّلَاةَ بِالتَّسْلِيمِ { أَخْرَجَهُ مُسْلِمٌ , وَلَهُ عِلَّةٌ

Narrated 'Ā'ishah that Allah's Messenger (ﷺ) used to begin the Salat with *takbīr* and the recitation with *Alhamdu lillahi Rabbil' alamin*. When he bowed down, he neither kept his head up nor bent it down, but kept it between that. 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'ahs* he said the *Tahiyah*, and he used to sit on his left foot and position he right one vertically, and he prohibited the devil's way of sitting on the buttocks. He forbade people to spread out their arms like a wild beast. And he used to finish the prayer with the *taslīm*. Reported by Muslim and it has a defect.

وَعَنْ ابْنِ عُمَرَ -رَضِيَ اللَّهُ عَنْهُمَا- { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ , وَإِذَا كَبَّرَ لِلرُّكُوعِ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ { مُتَّفَقٌ عَلَيْهِ

Narrated Ibn 'Umar: The Prophet (ﷺ) used to raise his hands parallel to his shoulders when he started the prayer, when he uttered the *takbīr* to bow and when he raised his head from the *rukū'*. Agreed upon

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

Abu Dāwūd reported from Abu Ḥumayd to the effect that he used to raise his hands and bring them parallel to his shoulders, and then utter the *takbīr*.

Muslim narrated from Mālik bin Ḥuwayrith a narration similar to Ibn 'Umar's, but added, "He raised his hands parallel to the end of his ears."

وَعَنْ وَائِلِ بْنِ حُجْرٍ -رَضِيَ اللَّهُ عَنْهُ- قَالَ : { صَلَّيْتُ مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَوَضَعَ يَدُهُ الْيُمْنَى عَلَى يَدِهِ الْبُسْرَى عَلَى صَدْرِهِ { أَخْرَجَهُ ابْنُ حُزَيْمَةَ

Narrated Wā'il bin Ḥujr: I prayed with the Prophet (ﷺ) and he put his right hand on his left on his chest. Reported by Ibn Khuzaymah

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 حِبَّانَ وَالدَّارَقُطْنِيِّ : { لَا تَجْزِي صَلَاةٌ لَا يُقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ }

Narrated 'Ubādah bin As-Ṣāmit: Allah's Messenger (ﷺ) said: "There is no Salat for him who does not recite *Ummul-Qur'an*". Agreed upon

In the narration of Ibn Ḥibbān and ad-Dāraqutnī, it is mentioned: "The Salat is not complete if one does not recite *Fātiḥat al-Kitāb*."

وَفِي أُخْرَى , لِأَحْمَدَ وَأَبِي دَاوُدَ , وَالتِّرْمِذِيِّ , وَابْنِ حِبَّانَ : { لَعَلَّكُمْ تَقْرَأُونَ خَلْفَ إِمَامِكُمْ " ؟ قُلْنَا : نَعَمْ . قَالَ : "لَا تَفْعَلُوا إِلَّا بِفَاتِحَةِ الْكِتَابِ , فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا }

In another narration in Aḥmad, Abu Dāwūd, at-Tirmidhī, and Ibn Ḥibbān is: "Perhaps you recite behind your Imam?" We replied, "Yes." He said, "Do not do so except when it is *Fātiḥat al-Kitāb*, for the prayer of the one who does not recite it, is not accepted."

وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَبَا بَكْرٍ وَعُمَرُ 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 , وَالتِّرْمِذِيِّ وَابْنِ حُزَيْمَةَ : { لَا يَجْهَرُونَ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ }

وَفِي أُخْرَى لِابْنِ حُزَيْمَةَ : { كَانُوا يُسْرُونَ }

وَعَلَى هَذَا يُحْمَلُ النَّفْيُ فِي رِوَايَةِ مُسْلِمٍ , خِلَافًا لِمَنْ أَعْلَاهَا

Narrated Anas: "The Prophet (ﷺ), Abu Bakr and 'Umar used to begin the prayer with *Al-hamdu lillahi Rabbil-'alamin*." Agreed upon. Muslim added: "They would not recite *Bismillahir-Rahmanir-Rahim*, neither in the beginning of the recitation nor at the end of it."

In another narration from Ahmad, an-Nasā'ī and Ibn Khuzaymah: "They never used to recite *Bismillahir-Rahmanir-Rahim* aloud." And in another report from Ibn Khuzaymah: "They used to recite *Bismillahir-Rahmanir-Rahim* silently."

The negation in the report of Muslim can be understood in light of this report, as opposed to those who declared Muslim's report as being defective.

وَعَنْ نُعَيْمِ الْمُجَبَّرِ - 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 لَأَشْبَهُكُمْ صَلَاةَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { رَوَاهُ النَّسَائِيُّ وَابْنُ حُزَيْمَةَ }

Narrated Nu'aym Al-Mujmir: "I prayed behind Abu Hurayrah and he recited *Bismillahir-Rahmanir-Rahim*, and then recited *Umm-ul-Qur'an* 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*, he said, "I swear by the One in Whose Hand my soul is, my prayer resembles most that of Allah's Messenger (ﷺ) than that of anyone among you." Reported by an-Nasā'ī and Ibn Khuzaymah.

إِذَا قَرَأْتُمْ الْفَاتِحَةَ فَاذْكُرُوا : (بِسْمِ اللَّهِ الرَّحْمَنِ) - وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَوَاهُ الدَّارَقُطْنِيُّ , وَصَوَّبَ وَفَّقَهُ { الرَّحِيمِ } , فَإِنَّهَا إِخْدَى آيَاتِهَا

Narrated Abu Hurairah (RA):

Allah's Messenger (ﷺ) said: "Whenever you recite Surat Al-Fatiha, recite *Bismillahir-Rahmanir-Rahim*, for it is one of its Ayat (Verses)." [Reported by ad-Daraqutni who verified it as Mawquf - the saying of Abu Hurairah (RA)].

وَعَنْهُ قَالَ : { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا فَرَغَ مِنْ قِرَاءَةِ أَمِّ الْقُرْآنِ رَفَعَ صَوْتَهُ وَقَالَ : آمِينَ . " } رَوَاهُ الدَّارَقُطْنِيُّ وَحَسَنَهُ , وَالْحَاكِمُ وَصَحَّحَهُ وَلِأَبِي دَاوُدَ وَالتِّرْمِذِيِّ مِنْ حَدِيثِ وَائِلِ بْنِ حُجْرٍ نَحْوُهُ

Narrated Abu Hurayrah: When Allah's Messenger (ﷺ) completed the recitation of *Sūrat Al-Fātiḥah*, he raised his voice and said *Āmīn*.

Reported by ad-Dāraqutnī who graded it good and Al-Ḥākim who graded it authentic. The narrations of Abu Dāwūd and at-Tirmidhī from Wā'il bin Ḥujr are similar to this one.

وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : { جَاءَ رَجُلٌ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ : إِنِّي لَا أَسْتَطِيعُ أَنْ أَخُذَ مِنَ الْقُرْآنِ شَيْئًا , فَعَلَّمَنِي مَا يُجِزُّنِي مِنْهُ } . قَالَ : " سُبْحَانَ اللَّهِ , وَالْحَمْدُ لِلَّهِ , وَلَا إِلَهَ إِلَّا اللَّهُ

وَاللَّهُ أَكْبَرُ , وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ . . . { الْحَدِيثُ . رَوَاهُ أَحْمَدُ , وَأَبُو دَاوُدَ , وَالتَّسَائِي , وَصَحَّحَهُ
إِبْنُ حِبَّانَ , وَالدَّارَقُطْنِيُّ , وَالْحَاكِمُ

Narrated 'Abdullah bin Abi Awfā: A man came to the Prophet (ﷺ) and said, "I cannot memorise anything from the Qur'an, so teach me something which can be a substitute for me." He said, "Say *Subhan Allah, walhamdu lillah, wa la ilaha illa Allah, wallahu akbar, wa la hawla wa la quwwata illa billah al-'Ali al-'Adheem*." Reported by Ahmad, Abu Dāwūd and An-Nasā'ī; and Ibn Hibbān, ad-Dāraqūṭnī and Al-Hākim graded it authentic.

وَعَنْ أَبِي قَتَادَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي بِنَا , فَيَقْرَأُ فِي الظُّهْرِ
وَالْعَصْرِ - فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ - بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ , وَيُسَمِعُنَا آيَةً أحيانًا , وَيُطَوِّلُ الرَّكْعَةَ الْأُولَى , وَيَقْرَأُ فِي
الْآخِرَتَيْنِ بِفَاتِحَةِ الْكِتَابِ . { مُتَّفَقٌ عَلَيْهِ

Narrated Abu Qatādah: Allah's Messenger (ﷺ) used to lead us in prayer and recite in the first two *rak'ahs* of the *Zuhr* and 'Aṣr prayers, *sūrah Al-Fātiḥah* and two *sūrahs*. He would sometimes recite loud enough for us to hear the verses. He would prolong the first *rak'ah*, and would recite in the last two *rak'ahs* *sūrah Al-Fātiḥah*. Agreed upon

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 قَدَرُ : (الْمَنْ تَنْزِيلُ) السَّجْدَةِ . وَفِي الْآخِرَتَيْنِ قَدَرُ النِّصْفِ مِنْ
ذَلِكَ . وَفِي الْأُولَيَيْنِ مِنَ الْعَصْرِ عَلَى قَدَرِ الْآخِرَتَيْنِ مِنَ الظُّهْرِ , وَالْآخِرَتَيْنِ مِنَ الظُّهْرِ { رَوَاهُ مُسْلِمٌ

Narrated Abu Sa'īd Al-Khudrī: We used to estimate the length of the standing position of Allah's Messenger (ﷺ) in the *Zuhr* and 'Aṣr prayers, and we estimated that he stood in the first two *rak'ahs* of the *Zuhr* prayer as long as it takes to recite *sūrah as-Sajdah*, and in the last two *rak'ahs*, half the time of that. Then in the first two *rak'ahs* of 'Aṣr, he used to stand as long as the last two of the *Zuhr*, and the last two *rak'ahs* of 'Aṣr used to be of about half the time of the first two." Reported by Muslim

وَعَنْ سُلَيْمَانَ بْنِ يَسَارٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : { كَانَ فَلَانٌ يُطِيلُ الْأُولَيَيْنِ مِنَ الظُّهْرِ , وَيُخَفِّفُ الْعَصَرَ , وَيَقْرَأُ فِي
الْمَغْرِبِ بِقِصَارِ الْمُفْصَلِ وَفِي الْعِشَاءِ بِوَسْطِهِ وَفِي الصُّبْحِ بِطَوْلِهِ . فَقَالَ أَبُو هُرَيْرَةَ : "مَا صَلَّيْتُ وَرَاءَ أَحَدٍ أَشَبَهَ صَلَاةَ
رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ هَذَا. { أَخْرَجَهُ التَّسَائِي بِإِسْنَادٍ صَحِيحٍ

Narrated Sulaymān bin Yasār: So-and-so used to prolong the first two *rak'ahs* of the *Zuhr* prayer and shorten the 'Aṣr prayer, and recite the short *mufaṣṣal* at Maghrib prayer, the medium ones at the 'Ishā' prayer, and its long ones at the Fajr prayer. Then Abu Hurayrah said: "I never prayed behind anyone whose prayer more closely resembles that of Allah's Messenger (ﷺ) than this person." Reported by an-Nasā'ī with an authentic chain.

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

Narrated Jubayr bin Muṭ'im: I heard Allah's Messenger (ﷺ) reciting at-Ṭūr in the Maghrib prayer. Agreed upon

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 وَلِلطَّبْرَانِيِّ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ : { يُدِيمُ ذَلِكَ }

Narrated Abu Hurayrah: Allah's Messenger (ﷺ) used to recite during the Fajr prayer of Friday as-Sajdah and al-Insān. Agreed upon
At-Ṭabarānī narrated from Ibn Mas'ūd, "... he did that constantly."

وَعَنْ حُدَيْفَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : { صَلَّيْتُ مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَمَا مَرَّتْ بِهِ آيَةٌ رَحْمَةٍ إِلَّا وَقَفَ عِنْدَهَا يَسْأَلُ , وَلَا آيَةٌ عَذَابٍ إِلَّا تَعَوَّذَ مِنْهَا } أَخْرَجَهُ الْخُمْسَةُ , وَحَسَنَهُ التِّرْمِذِيُّ

Narrated Ḥudhayfah: I prayed with the Prophet (ﷺ) and 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 Allah against it." Reported by the Five, and at-Tirmidhī graded it good.

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

Narrated Ibn 'Abbās: Allah's Messenger (ﷺ) said: "I have been forbidden to recite the Qur'an while bowing or prostrating; so while in the bowing glorify your Lord, and while prostrating be earnest in supplication, for it is fitting that your supplications may be answered." Reported by Muslim

وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: فِي رُكُوعِهِ وَسُجُودِهِ : " سُبْحَانَكَ اللَّهُمَّ رَبَّنَا ¹ [وَبِحَمْدِكَ , اللَّهُمَّ اغْفِرْ لِي } مُتَّفَقٌ عَلَيْهِ

Narrated 'Ā'ishah: Allah's Messenger (ﷺ) used to say while bowing and prostrating How Perfect You are, O Allah, Our Lord, and praise is to You, O Allah, 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 حَمَدَهُ" 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 ¹ ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ , ثُمَّ يَفْعَلُ ذَلِكَ فِي الصَّلَاةِ كُلِّهَا , وَيُكَبِّرُ حِينَ يَقُومُ مِنْ اثْنَتَيْنِ بَعْدَ الْجُلُوسِ } مُتَّفَقٌ عَلَيْهِ

Narrated Abu Hurayrah: When Allah's Messenger (ﷺ) got up to pray, he would say the *takbīr* when standing up, then would say the *takbīr* when bowing, then he would say *Sami'Allahu liman hamidah* when rising up from the bowing position, then he would say while standing *Rabbana wa lakal-hamd*, then he would say the *takbīr* 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 prayer and he would say the *takbīr* when he got up - at the end of two *rak'ahs* - from the sitting position."

Agreed upon

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 وَمِلْءَ الْأَرْضِ , وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ , أَهْلَ الثَّنَاءِ وَالْمَجْدِ , أَحَقُّ مَا قَالَ الْعَبْدُ - وَكُنَّا لَكَ عَبْدٌ - اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ , وَلَا مُعْطِيَ لِمَا مَنَعْتَ , وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ } رَوَاهُ مُسْلِمٌ

Narrated Abu Sa'īd Al-Khudrī that Allah's Messenger (ﷺ) used to say while raising his head after bowing: "O Allah, our Lord, to You is praise in all the heavens and all the earth, and all that You Will (to create) afterwards, O You, Who are worthy of praise and glory, the 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

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 'Abbās: Allah's Messenger (ﷺ) said: "I have been commanded to prostrate on seven bones; on the forehead - and he pointed at his nose, the hands, the knees and the tips of the feet." Agreed upon

وَعَنْ ابْنِ بُحَيْنَةَ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إِذَا صَلَّى فَرَجَ بَيْنَ يَدَيْهِ , حَتَّى يَبْدُوَ بَيَاضُ إِبْطَيْهِ } مُتَّفَقٌ عَلَيْهِ

Narrated Ibn Buḥaynah: When the Prophet (ﷺ) prostrated while praying, he used to spread out his arms so that the whiteness of his armpits would be visible. Agreed upon

وَعَنْ الْبَرَاءِ بْنِ عَازِبٍ -رَضِيَ اللَّهُ عَنْهُمَا- قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِذَا سَجَدْتَ فَضَعْ كَفَيْكَ , وَارْفَعْ مِرْفَقَيْكَ } رَوَاهُ مُسْلِمٌ

Narrated Al-Barā' bin 'Āzib: Allah's Messenger (ﷺ) said: "When you prostrate, place the palms of your hands on the ground and raise your elbows." Reported by Muslim

وَعَنْ وَائِلِ بْنِ حُجْرٍ -رَضِيَ اللَّهُ عَنْهُ - { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إِذَا رَكَعَ فَرَجَ بَيْنَ أَصَابِعِهِ , وَإِذَا سَجَدَ ضَمَّ أَصَابِعَهُ } رَوَاهُ الْحَاكِمُ

Narrated Wā'il bin Ḥujr: Whenever the Prophet (ﷺ) bowed, he would spread out his fingers and when he prostrated he would bring his fingers together.
Reported by al-Ḥākim.

وَعَنْ عَائِشَةَ -رَضِيَ اللَّهُ عَنْهَا- قَالَتْ : { رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي مُتَرَبِّعًا } رَوَاهُ التَّسَائِيُّ , وَصَحَّحَهُ ابْنُ خُزَيْمَةَ

Narrated 'Ā'ishah: I saw Allah's Messenger (ﷺ) praying while he sat cross-legged. Reported by an-Nasā'ī, and Ibn Khuzaymah graded it authentic.

وَعَنْ ابْنِ عَبَّاسٍ -رَضِيَ اللَّهُ عَنْهُمَا- أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ : { اَللّٰهُمَّ اغْفِرْ لِي , وَارْحَمْنِي , وَاهْدِنِي , وَعَافِنِي , وَارْزُقْنِي } رَوَاهُ الْأَرْبَعَةُ إِلَّا النَّسَائِيَّ , وَاللَّفْظُ لِأَبِي دَاوُدَ , وَصَحَّحَهُ الْحَاكِمُ

Narrated Ibn 'Abbās: The Prophet (ﷺ) used to say between the two prostrations: "O Allah, forgive me, have mercy on me, guide me, grant me health and well-being, and provide sustenance for me."

Reported by the Four except An-Nasā'ī, and this is the wording of Abu Dāwūd. Al-Ḥākim graded it authentic.

وَعَنْ مَالِكِ بْنِ الْحُوَيْرِثِ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّهُ رَأَى النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي , فَإِذَا كَانَ فِي وَتَرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ قَاعِدًا } رَوَاهُ الْبُخَارِيُّ

Narrated Mālik bin Al-Huwayrith: He saw the Prophet (ﷺ) praying and when he had prayed an odd number of *rak'ahs*, he did not stand up till he had sat up properly.

Reported by al-Bukhārī

وَعَنْ أَنَسِ بْنِ مَالِكٍ -رَضِيَ اللَّهُ عَنْهُ- { أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -قَنَتَ شَهْرًا بَعْدَ الرُّكُوعِ , يَدْعُو عَلَى أَحْيَاءٍ مِنْ أَحْيَاءِ الْعَرَبِ , ثُمَّ تَرَكَهُ { مُتَّفَقٌ عَلَيْهِ وَلِأَحْمَدَ وَالدَّارَقُطْنِي نَحْوُهُ مِنْ وَجْهِ آخَرَ , وَزَادَ : { فَأَمَّا فِي الصُّبْحِ فَلَمْ يَزَلْ يَقْنُتُ حَتَّى فَارَقَ الدُّنْيَا }

Narrated Anas bin Mālik: The Prophet (ﷺ) recited *qunūt* for one month after bowing, invoking curse on some Arab tribes. He then stopped. Agreed upon

Aḥmad and ad-Dāraqutnī narrated something similar, adding that he (ﷺ) continued to recite *qunūt* in the Fajr prayer till he left from this world.

وَعَنْهُ أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { كَانَ لَا يَقْنُتُ إِلَّا إِذَا دَعَا لِقَوْمٍ , أَوْ دَعَا عَلَى قَوْمٍ { صَحَّحَهُ ابْنُ خُزَيْمَةَ

Narrated Anas: The Prophet (ﷺ) never used to supplicate except when he prayed for a people or when he prayed against a people. Ibn Khuzaymah graded it authentic.

وَعَنْ سَعْدِ بْنِ طَارِقٍ الْأَشْجَعِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : { قُلْتُ لِأَبِي : يَا أَبَتِ ! إِنَّكَ قَدْ صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -وَأَبِي بَكْرٍ , وَعُمَرُ , وَعُثْمَانُ , وَعَلِيٌّ , أَفَكَانُوا يَقْنُتُونَ فِي الْفَجْرِ ؟ قَالَ : أَيْ بُنَيَّ , مُحَدِّثٌ { رَوَاهُ الْحُمْسَةُ , إِلَّا أَبَا دَاوُدَ

Narrated Sa'd bin Tāriq al-Ashja'ī: I said to my father, "You have prayed behind Allah's Messenger (ﷺ), Abu Bakr, 'Umar, 'Uthmān, and 'Alī. Did they make *qunūt* in the Fajr prayer?" He replied, "O my son, it is an innovation."

Reported by the Five except Abu Dāwūd.

و عن الحسن بن علي قال: علمني رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كلمات أقولهن في قنوت الوتر: "اللهم اهدني فيمن هديت، و عافني فيمن عافيت، و تولني فيمن توليت، و بارك لي فيما أعطيت، و قني شر ما قضيت،

فإنك تقضي و لا يقضى عليك، إنه لا يذل من واليت، تباركت ربنا و تعاليت". رواه الخمسة. و زاد الطبراني و البيهقي: و لا يعز من عاديت. زاد النسائي من وجه آخر في آخره: و صلى الله على النبي

Narrated Al-Ḥasan bin 'Alī: Allah's Messenger (ﷺ) taught me some words to say when standing in supplication during the Witr, they were: "O Allah, guide me among those You have guided, grant me well-being among those You have granted well-being, take me into Your charge among those You have taken into Your charge, bless me in what You have given, guard me from the evil of what You have decreed, for You decree and none can decree over You. He whom You befriend is not humbled. Blessed and Exalted are You, our Rabb (Lord)."

Reported by the Five. At-Ṭabaranī and al-Bayhaqī added: "He whom You hold as enemy is not honoured." An-Nasā'ī reported through another chain of narrators, adding at its end: "May Allah the Most High send His *Salat* on the Prophet."

وَلِلنَّبِيِّ عَنِ ابْنِ عَبَّاسٍ -رَضِيَ اللَّهُ عَنْهُمَا- : { كَانَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - يُعَلِّمُنَا دُعَاءً نَدْعُو بِهِ فِي الْقُنُوتِ مِنْ صَلَاةِ الصُّبْحِ } وَفِي سَنَدِهِ ضَعْفٌ

Narrated Ibn 'Abbās: Allah's Messenger (ﷺ) used to teach us a supplication to say in the *qunūt* of the morning prayer.

Al-Bayhaqī reported it and there is a weakness in its chain of narrators.

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - { إِذَا سَجَدَ أَحَدُكُمْ فَلَا يَزِرْكَ كَمَا يَزِرُكَ الْبَعِيرُ , وَلْيَضَعْ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ } أَخْرَجَهُ الثَّلَاثَةُ . وَهُوَ أَقْوَى مِنْ حَدِيثِ وَائِلٍ { : رَأَيْتُ رَسُولَ اللَّهِ - صلى الله عليه وسلم - إِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ } أَخْرَجَهُ الْأَرْبَعَةُ .

فَإِنَّ لِلأَوَّلِ شَاهِدًا مِنْ حَدِيثِ : ابْنِ عُمرَ - رَضِيَ اللَّهُ عَنْهُ - صَحَّحَهُ ابْنُ خُزَيْمَةَ , وَذَكَرَهُ الْبُخَارِيُّ مُعَلَّقًا مَوْقُوفًا .

Narrated Abu Hurayrah: Allah's Messenger (ﷺ) said: "When one of you prostrates, he should not kneel in the manner of a camel, but should put down his hands before his knees." Reported by the Three.

This Hadith is stronger than what is narrated by Wā'il bin Ḥujr: I saw the Prophet (ﷺ) placing his knees before his hands when he prostrated. Reported by the Four.

The first narration has a supporting evidence from Ibn 'Umar, authenticated by Ibn Khuzaymah. Al-Bukhārī mentioned it as a suspended narration and *mawqūf*.

وَعَنْ ابْنِ عُمرَ -رَضِيَ اللَّهُ عَنْهُمَا- { أَنَّ رَسُولَ اللَّهِ - صلى الله عليه وسلم - كَانَ إِذَا قَعَدَ لِلتَّشَهُدِ وَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتَيْهِ الْيُسْرَى , وَالْيَمْنَى عَلَى الْيَمْنَى , وَعَقَدَ ثَلَاثَةً وَخَمْسِينَ , وَأَشَارَ بِإِصْبَعِهِ السَّبَّابَةِ } { رَوَاهُ مُسْلِمٌ وَفِي رِوَايَةٍ لَهُ : { وَقَبَضَ أَصَابِعَهُ كُلَّهَا , وَأَشَارَ بِأَلْيِ تَلِي الْإِهَامِ }

Narrated Ibn 'Umar: When Allah's Messenger (ﷺ) sat for *Tashahhud*, he placed his left hand on his left knee, and his right hand on his right knee, folded its fingers and pointed with his right index finger. Reported by Muslim

In another narration of Muslim: 'and he clenched all his fingers and pointed with the index finger.'

وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : { اَلْتَقَتْ اِلَيْنَا رَسُوْلُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ : " إِذَا صَلَّى أَحَدُكُمْ فَلْيَقُلْ : اَلتَّحِيَّاتُ لِلَّهِ , وَالصَّلَوَاتُ , وَطَيِّبَاتُ , اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ , اَلسَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ , أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ , وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ , ثُمَّ لِيَتَخَيَّرَ مِنْ اَلدُّعَاءِ أَعْجَبُهُ إِلَيْهِ , فَيَدْعُو { مُتَّفَقٌ عَلَيْهِ , وَالْفُظُّ لِلْبُخَارِيِّ وَلِلنَّسَائِيِّ : { كُنَّا نَقُولُ قَبْلَ أَنْ يُفْرَضَ عَلَيْنَا اَلتَّشَهُدُ { وَلِأَحْمَدَ : { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَّمَهُ اَلتَّشَهُدَ , وَأَمَرَهُ أَنْ يُعَلِّمَهُ النَّاسَ {

Narrated 'Abdullah bin Mas'ūd: Allah's Messenger (ﷺ) looked at us and said, "When one of you is in prayer, he should say, 'All praise, acts of worship, and all good things are due to Allah, peace be upon you, O Prophet, and Allah's mercy and blessings, peace be upon us and upon Allah's upright slaves. I testify that nothing deserves to be worshipped except Allah and I testify that Muhammad is His slave and Messenger.' Then he may choose any supplication which pleases him most and recite it."

Agreed upon, and this wording is from al-Bukhārī. In the narration of an-Nasā'ī: 'We used to say before *Tashahhud* become obligatory on us'. And in the narration of Aḥmad: 'The Prophet (ﷺ) taught him *Tashahhud* and ordered him to teach it to the people.'

وَلِمُسْلِمٍ : عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : { كَانَ رَسُوْلُ اللَّهِ يُعَلِّمُنَا اَلتَّشَهُدَ : اَلتَّحِيَّاتُ اَلْمُبَارَكَاتُ اَلصَّلَوَاتُ لِلَّهِ ... { إِلَى آخِرِهِ

In Muslim's narration from Ibn 'Abbās: Allah's Messenger (ﷺ) used to teach us *Tashahhud*: "All praise, acts of worship, and all good things are due to Allah..."

وَعَنْ فَصَّالَةَ بْنِ عُبَيْدٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : { سَمِعَ رَسُوْلُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَجُلًا يَدْعُو فِي صَلَاتِهِ , لَمْ يَحْمَدِ اللَّهَ , وَلَمْ يُصَلِّ عَلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ : " عَجَلْ هَذَا " ثُمَّ دَعَا , فَقَالَ : " إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ . رَبِّهِ وَالتَّنَاءِ عَلَيْهِ , ثُمَّ يُصَلِّي عَلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ثُمَّ يَدْعُو بِمَا شَاءَ { رَوَاهُ أَحْمَدُ , وَالتِّرْمِذِيُّ , وَصَحَّحَهُ اَلتِّرْمِذِيُّ , وَابْنُ حِبَّانَ , وَالحَاكِمُ

Narrated Faḍālah bin 'Ubayd: Allah's Messenger (ﷺ) heard a man supplicating during his prayer. He did not praise Allah, nor did he invoke blessings on the Prophet (ﷺ). He (ﷺ) said, "He made haste." He then called him and said, "When any of you prays, he should begin with the glorification of his Lord and praise Him; he should then invoke blessings on the Prophet (ﷺ); thereafter he should supplicate Allah for anything he wishes." Aḥmad and the Three reported it; a-Tirmidhī, Ibn Ḥibbān and al-Ḥākim graded it authentic.

وَعَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : { قَالَ بَشِيرُ بْنُ سَعْدٍ : يَا رَسُوْلَ اللَّهِ ! أَمَرَنَا اللَّهُ أَنْ نُصَلِّيَ عَلَيْكَ , فَكَيْفَ نُصَلِّي عَلَيْكَ ؟ فَسَكَتَ , ثُمَّ قَالَ : " قُولُوا : اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ , وَعَلَى آلِ مُحَمَّدٍ , كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ , وَبَارِكْ عَلَى مُحَمَّدٍ , وَعَلَى آلِ مُحَمَّدٍ , كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مُجِيدٌ . وَالسَّلَامُ كَمَا عَلَّمْتُمْ { رَوَاهُ مُسْلِمٌ

وَرَدَ ابْنُ حُزَيْمَةَ فِيهِ : { فَكَيْفَ نُصَلِّي عَلَيْكَ , إِذَا نَحْنُ صَلَّيْنَا عَلَيْكَ فِي صَلَاتِنَا } {

Narrated Abu Mas'ūd Al-Anṣārī: Bashīr bin Sa'd said, "Allah has commanded us to invoke blessings on you, O Messenger of Allah! But how should we bless you?" Allah's Messenger (ﷺ) kept quiet (a while) and then said, "Say: 'O Allah, send salutations upon Muhammad and the members of his family as You have sent upon Ibrahim, and bless Muhammad and the members of his family as You have blessed Ibrahim, in the worlds. You are indeed Praiseworthy and Glorious.' And the *salām* is as you know.

Reported by Muslim. Ibn Khuzaymah added to it: "How should we invoke blessings on you, whenever we invoke blessing on you in our prayers?"

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
وَفِي رِوَايَةٍ لِمُسْلِمٍ : { إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ الْأَخِيرِ }

Narrated Abu Hurayrah: Allah's Messenger (ﷺ) said: "When one of you finishes the *Tashahhud*, he should seek refuge in Allah from four things by saying: 'O Allah I seek refuge in You against the punishment of Hell-fire, the punishment of the grave, the trial of life and death and the evil of the trial of the Antichrist.'"

Agreed upon. In the narration of Muslim: "When any of you finishes the last *tashahhud*."

وَعَنْ أَبِي بَكْرٍ الصِّدِّيقِ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّهُ قَالَ لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي . قَالَ قُلْ : " اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا , وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ , فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ , وَارْحَمْنِي , إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ } مُتَّفَقٌ عَلَيْهِ

Narrated Abu Bakr as-Ṣiddīq: He said to Allah's Messenger (ﷺ), "Teach me a supplication to use in my prayer." He (ﷺ) said: "Say: O Allah, I have greatly wronged myself, and no one forgives sins except You, so grant me forgiveness from You and have mercy on me, You are the Forgiving and the Merciful One." Agreed upon

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

Narrated Wā'il bin Ḥujr: I prayed with the Prophet (ﷺ) and he would give the *taslīm* to his right side, "Peace be upon you and the mercy and blessings of Allah"; and to his left side, "Peace be upon you and mercy and the blessings of Allah."

Reported by Abu Dāwūd, with an authentic chain.

وَعَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { كَانَ يَقُولُ فِي ذُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ : " لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ , لَهُ الْمُلْكُ , وَلَهُ الْحَمْدُ , وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ , اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ , وَلَا مُعْطِيَ لِمَا مَنَعْتَ , وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجُدُّ } مُتَّفَقٌ عَلَيْهِ

Narrated Al-Mughīrah bin Shu'bah: The Prophet (ﷺ) used to say after every obligatory prayer: "There is nothing worthy of worship except Allah Alone, Who has no partner. To Him belongs the kingdom, to Him praise is due, and He has power over everything. O Allah no one can withhold what You have given, or give what You have withheld and riches cannot avail a wealthy person against You." Agreed upon

وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : { إِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَتَعَوَّذُ بِهِنَّ دُبُرَ الصَّلَاةِ : اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ , وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ , وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا , وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ } رَوَاهُ الْبُخَارِيُّ

Narrated Sa'd bin Abī Waqqāṣ: Allah's Messenger (ﷺ) used to seek Allah's protection by invoking this supplication at the end of every prayer: "O Allah, I seek refuge in You from stinginess, I seek refuge in You from cowardice, I seek refuge in You from senile old age, I seek refuge in You from the temptation of the world and I seek refuge in You from the punishment in the grave." Reported by al-Bukhārī

وَعَنْ ثَوْبَانَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا انْصَرَفَ مِنْ صَلَاتِهِ اسْتَعْفَرَ اللَّهَ ثَلَاثًا , وَقَالَ : اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ . تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ } رَوَاهُ مُسْلِمٌ

Narrated Thawbān: Whenever Allah's Messenger (ﷺ) finished his prayer, he used to say after asking Allah's forgiveness three times: "O Allah, You are as-Salām (One Free from every defect), and as-Salām (safety from every evil) is (sought) from You. Blessed are You, O Possessor of glory and honour." Reported by Muslim

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ : { مَنْ سَبَّحَ اللَّهَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ , وَحَمَدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ , وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ , فَتِلْكَ تِسْعٌ وَتِسْعُونَ , وَقَالَ تَمَامَ الْمِائَةِ : لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ , لَهُ الْمُلْكُ , وَلَهُ الْحَمْدُ , وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ , غُفِرَتْ لَهُ خَطَايَاهُ , وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ } رَوَاهُ مُسْلِمٌ

[وَفِي رَوَايَةٍ أُخْرَى : أَنَّ التَّكْبِيرَ أَرْبَعٌ وَثَلَاثُونَ]

Narrated Abu Hurayrah Allah's Messenger (ﷺ) said: "Whoever glorifies Allah after every Salat thirty-three times, and praises Allah thirty-three times, and exalts Allah thirty-three times, those are ninety-nine in all, and says to complete a hundred: 'There is nothing which deserves to be worshipped except Allah Alone Who has no partner; to Him belongs the kingdom, to Him praise is due, and He has power over everything', his sins will be forgiven, even if they are as abundant as the foam of the sea."

Reported by Muslim. In another narration the *takbīr* is mentioned thirty-four times.

وَعَنْ مُعَاذِ بْنِ جَبَلٍ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لَهُ : " أَوْصِيكَ يَا مُعَاذُ : لَا تَدَعَنَّ دُبُرَ كُلِّ صَلَاةٍ أَنْ تَقُولَ : اللَّهُمَّ أَعِني عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ } رَوَاهُ أَحْمَدُ , وَأَبُو دَاوُدَ , وَالتَّيَمِيُّ بِسَنَدٍ قَوِيٍّ

Narrated Mu'ādh bin Jabal Allah's Messenger (ﷺ) told me, "O Mu'ādh, I will give you some advice - Never leave the recitation of this supplication after every prayer: 'O Allah, help me to remember You, thank You, and worship You perfectly.'"

Aḥmad, Abu Dāwūd and an-Nasā'ī reported it through a strong chain.

وَعَنْ أَبِي أُمَامَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ دُبَّرَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ لَمْ يَمْنَعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا الْمَوْتُ } رَوَاهُ النَّسَائِيُّ , وَصَحَّحَهُ ابْنُ حِبَّانَ وَزَادَ فِيهِ الطَّبْرَانِيُّ : { وَقُلْ هُوَ اللَّهُ أَحَدٌ }

Narrated Abu Umāmah: Allah's Messenger (ﷺ) said: "Whoever recites Āyat al-Kursī at the end of every obligatory prayer, nothing but death will prevent him from entering Paradise." An-Nasā'ī reported it, and Ibn Ḥibbān graded it authentic. At-Ṭabarānī has the addition: "And 'Say: "He is Allah, (the) One.'"

وَعَنْ مَالِكِ بْنِ الْحُوَيْرِثِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي } رَوَاهُ الْبُخَارِيُّ

Narrated Mālik bin Al-Ḥuwayrith: Allah's Messenger (ﷺ) said: "Pray as you have seen me praying." Reported by al-Bukhari

[وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : { قَالَ لِيَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " صَلِّ قَائِمًا , فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا , فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ } رَوَاهُ الْبُخَارِيُّ

Narrated 'Imrān bin Ḥusayn: Allah's Messenger (ﷺ) said: "Pray standing and if you are unable, pray sitting and if you cannot, pray lying on your side." Reported by al-Bukhārī

وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لِمَرِيضٍ - صَلَّى عَلَى وِسَادَةٍ , فَرَمَى بِهَا - وَقَالَ : " صَلِّ عَلَى الْأَرْضِ إِنْ اسْتَطَعْتَ , وَإِلَّا فَأَوْمِئْ بِإِمَاءٍ , وَاجْعَلْ سُجُودَكَ أَخْفَضَ مِنْ رُكُوعِكَ } رَوَاهُ الْبَيْهَقِيُّ بِسَنَدٍ قَوِيٍّ وَلَكِنْ صَحَّحَ أَبُو حَاتِمٍ وَقَفَّهْ

Narrated Jābir: The saying of the Prophet (ﷺ) to a sick person who prayed on a cushion: The Prophet (ﷺ) threw it away and said, "Pray on the ground, if you are able to do so; otherwise, pray by gesturing signs and make your prostration lower than your bowing." Al-Bayhaqī reported it through a strong chain of narrators, but Abu Ḥātim regarded it as mawqūf.

بَابُ سُجُودِ السَّهْوِ

Chapter: Prostration of Forgetfulness

يُشْرَعُ لَزِيَادَةٍ وَنَقْصٍ وَشَكٍّ، لَا عَمْدًا فِي فَرْضٍ وَنَفْلِ فَمَنْ زَادَ فِعْلًا مِنْ جَنْسِهَا قِيَامًا أَوْ قَعُودًا أَوْ رُكُوعًا أَوْ سُجُودًا عَمْدًا بَطُلَتْ وَسَهْوًا سَجَدَ لَهُ.

It is recommended for increase, decrease and doubt, but not when that is intentional. It can be performed in obligatory and voluntary prayers. Whenever one increases an action from it such as standing, sitting, bowing or prostrating intentionally, the prayer is invalidated, and when done forgetfully, he prostrates for it.

وَإِنْ زَادَ رُكْعَةً فَأَكْثَرَ سَهْوًا سَجَدَ، وَمَتَى ذَكَرَ رَجَعَ وَتَشَهَّدَ إِنْ لَمْ يَكُنْ تَشَهَّدْ وَسَجَدَ وَسَلَّمْ، وَإِنْ نَبَّهَ ثِقَتَانِ فَلَمْ يَرْجِعْ بَطُلَتْ صَلَاتُهُ إِنْ لَمْ يَتَيَقَّنْ صَوَابَ نَفْسِهِ كَمَتَّبِعِهِ عَالِمًا دُونَ مَنْ فَارَقَهُ أَوْ تَبِعَهُ نَاسِيًا، وَلَا يَعْتَدُ بِهَا مَسْبُوقٌ. وَعَمَلٌ مُسْتَكْتَرٌ غُرْفًا مُتَوَالِي مِنْ غَيْرِ جَنْسِ الصَّلَاةِ يُبْطِلُهَا عَمْدُهُ وَسَهْوُهُ.

If one adds an extra *rak'ah* forgetfully, they prostrate. As soon as they remember they return to the *tashahhud* if they have not already offered it, and then prostrate and make *taslim*. If two trustworthy people alert him but he does not return, his prayer is invalid if he is unsure of himself, like the congregant who does so knowingly, not the one who separates or does so forgetfully. The one arriving late does not count the extra *rak'ah*. Many successive actions deemed by custom alien to the prayer invalidates it, whether intentional or unintentional.

وَلَا تَبْطُلُ بِيَسِيرٍ أَكَلَ أَوْ شَرِبَ سَهْوًا، وَلَا نَفْلٌ بِيَسِيرٍ شَرِبَ وَلَوْ عَمْدًا.

The prayer is not invalid due to a small amount of eating or drinking forgetfully, or a voluntary prayer by a small amount of eating and drinking intentionally.

وَإِنْ أَتَى بِقَوْلٍ مَشْرُوعٍ فِي غَيْرِ مَوْضِعِهِ كَقِرَاءَةٍ فِي رُكُوعٍ وَنَحْوِهِ، وَتَشَهَّدَ فِي قِيَامٍ لَمْ تَبْطُلْ بِعَمْدِهِ، وَتُنْدَبُ السُّجُودُ لِسَهْوِهِ. وَإِنْ سَلَّمَ قَبْلَ إِتْمَامِهَا عَمْدًا بَطُلَتْ، وَسَهْوًا وَذَكَرَ قَرِيبًا أَتَمَّهَا وَسَجَدَ. وَإِنْ تَكَلَّمَ هُنَا أَوْ فِي صُلْبِهَا أَوْ قَهْقَهَةً أَوْ نَفَخَ أَوْ تَنَحَّنَحَ بِلَا حَاجَةٍ وَنَحْوِهِ فَبَانَ حَرْفَانِ بَطُلَتْ.

If one recites something in the wrong place, such as reciting Qur'an whilst bowing etc., or saying the *tashahhud* whilst standing, it does not invalidate the prayer if intentional, but it is recommended to prostrate for it if done forgetfully. If one makes the *taslim* before the end of the prayer intentionally, the prayer is invalid, and if it is done forgetfully and one remembers soon after, he completes the prayer and prostrates. If one speaks after completing the prayer in this way or during it, or laughs aloud or blows from his mouth or grunts without need, thereby pronouncing two letters, the prayer is invalid.

فصل

وإن ترك ركنا فذكره بعد شروعه في قراءة ركعة أخرى بطلت المتروك زكائها، وقبله يعود فيأتي به وبما بعده، وبعد السلام فكثرت ركعة.

Section

If one misses a pillar, and then remembers after starting the recitation of another *rak'ah*, the *rak'ah* with the missed pillar is void. Before this, he returns to its positions and continues from there. After the *taslīm*, it is like missing a *rak'ah*.

وإن نسي التشهد الأول لزمه أن يرجع قبل أن يستتم قائمًا، وكره بعده، وحرم إن شرع في القراءة وبطلت. ويرجع لتسبيح ركوع وسجود قبل اعتدال لا بعده، وعليه السجود للكل.

If one forgets the first *tashahhud*, he must return to it if he remembers before standing up fully, and it is disliked to return to it after this, and impermissible after he has begun recitation and thus invalidates it. He also returns to a position to make the supplications of bowing and prostration before he fully reaches the next position, but not after. He must prostrate for all of this.

ومن شك في ركن أو عدد ركعات بنى على اليقين. ولا يسجد لشك في واجب، ولا مأموماً إلا تبعاً لإمامه، ويسجد مسبوقاً لسهوه.

Whoever doubts in a pillar or the number of *rak'ahs* offered, bases it on certainty. He does not prostrate for doubt in an obligatory act, nor do congregants prostrate whilst following the imam. The one who arrived late prostrates for his forgetfulness.

وسجود السهو لما يُطلها عمدته واجب. ومحله قبل سلام ندباً إلا إذا سلم قبل إتمامها فبعده.

To prostrate for forgetfulness for that which would have invalidated the prayer if left intentionally is obligatory. Its place is recommended before the *taslīm*, unless the imam makes the *taslīm* before realising, in which case it is done after.

وتبطل بتعمد ترك ما قبل سلام، وإن نسيه وسلم قضاؤه بعده إن قرب، ومن سها مراراً كفاه سجدة واحدة.

The prayer is invalidated if one intentionally leaves the prostration that comes before the *taslīm*. If one forgets and makes *taslīm*, he makes it up after if it is soon. Whoever forgets multiple times, one set of prostrations is sufficient.

باب سجود السهو و غيره

عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ -رَضِيَ اللَّهُ تَعَالَى عَنْهُ- { أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- صَلَّى بِهِمُ الظُّهْرَ , فَقَامَ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ , وَلَمْ يَجْلِسْ , فَقَامَ النَّاسُ مَعَهُ , حَتَّى إِذَا قَضَى الصَّلَاةَ , وَانْتَظَرَ النَّاسُ تَسْلِيمَهُ , كَبَّرَ وَهُوَ جَالِسٌ . وَسَجَدَ سَجْدَتَيْنِ , قَبْلَ أَنْ يُسَلِّمَ , ثُمَّ سَلَّمَ } أَخْرَجَهُ السَّبْعَةُ , وَهَذَا لَفْظُ الْبُخَارِيِّ

وَفِي رِوَايَةٍ لِمُسْلِمٍ { : يُكَبِّرُ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ وَسَجَدَ النَّاسُ مَعَهُ , مَكَانَ مَا نَسِيَ مِنَ الْجُلُوسِ }
 Narrated 'Abdullāh bin Buḥaynah: The Prophet (ﷺ) led them in the Zuhḥr prayer, and when he stood up at the end of the first two *rak'ahs* and did not sit, the people stood up with him. When he finished the prayer and the people expected him to do the *taslīm*, he uttered the *takbīr* while sitting and made two prostrations before saying the *taslīm*, then he uttered the *taslīm*. Reported by the Seven and this is al-Bukhārī's wording.
 In the narration of Muslim, "He (ﷺ) uttered the *takbīr* for each prostration while sitting and the people prostrated with him to make up for the sitting he had forgotten."

وَعَنْ أَبِي هُرَيْرَةَ -رَضِيَ اللَّهُ تَعَالَى عَنْهُ- قَالَ { : صَلَّى النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- إِحْدَى صَلَاتِي الْعِشِيِّ ِ رَكَعَتَيْنِ , ثُمَّ سَلَّمَ , ثُمَّ قَامَ إِلَى خَشْبَةٍ فِي مُقَدِّمِ الْمَسْجِدِ , فَوَضَعَ يَدَهُ عَلَيْهَا , وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ , فَهَابَا أَنْ يُكَلِّمَاهُ , وَخَرَجَ سَرْعَانُ النَّاسِ , فَقَالُوا : أَقْصَرْتَ . الصَّلَاةَ , وَرَجُلٌ يَدْعُوهُ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- ذَا الْيَدَيْنِ , فَقَالَ : يَا رَسُولَ اللَّهِ , أَنْسَيْتَ أَمْ قُصِرْتَ ؟ فَقَالَ : " لَمْ أَنْسَ وَلَمْ تُقْصَرْ " فَقَالَ : بَلَى , قَدْ نَسَيْتَ , فَصَلَّى رَكَعَتَيْنِ ثُمَّ سَلَّمَ , ثُمَّ كَبَّرَ , فَسَجَدَ مِثْلَ سُجُودِهِ , أَوْ أَطْوَلَ [ثُمَّ رَفَعَ رَأْسَهُ فَكَبَّرَ , ثُمَّ وَضَعَ رَأْسَهُ , فَكَبَّرَ , فَسَجَدَ مِثْلَ سُجُودِهِ , أَوْ أَطْوَلَ] ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ { مُتَّفَقٌ عَلَيْهِ , وَاللَّفْظُ لِلْبُخَارِيِّ .

وَفِي رِوَايَةٍ لِمُسْلِمٍ { : صَلَاةُ الْعَصْرِ }

وَلَأَبِي دَاوُدَ , فَقَالَ : { أَصَدَقَ ذُو الْيَدَيْنِ ؟ " فَأَوْمَأُوا : أَيَّ نَعَمْ } وَهِيَ فِي "الصَّحِيحَيْنِ" لَكِنْ بِلَفْظٍ : فَقَالُوا .

وَهِيَ فِي رِوَايَةٍ لَهُ : { وَلَمْ يَسْجُدْ حَتَّى يَقْنَهُ اللَّهُ تَعَالَى ذَلِكَ } .

Narrated Abu Hurayrah: The Prophet (ﷺ) led us in two *rak'ahs* of one of the two, Zuhḥr or 'Aṣḥr prayers, and said the *taslīm*. He then got up and went towards a piece of wood which was at the front part of the mosque and placed his hands upon it. Abu Bakr and 'Umar were among the people, but they were afraid to speak to him. Then some of the hasty type of people came out and said, "Has the prayer been shortened?" A man whom the Prophet (ﷺ) called Dhul Yadayn asked: "Have you forgotten, O Allah's Messenger or has the prayer been shortened?" He said, "I have neither forgotten nor has it been shortened." He said, "Indeed you have forgotten." He then prayed the remaining two *rak'ahs*, then said the *taslīm*. He then uttered the *takbīr* and prostrated similar to his normal prostration or longer, then raised up his head and uttered the *takbīr*. He then prostrated and uttered the *takbīr*, and the prostration was similar to his normal prostration or longer. He then raised his head and uttered the *takbīr*.

Agreed upon, and it is al-Bukhārī's wording. In the narration of Muslim: "'Aṣḥr prayer". In Abu Dāwūd: "He said, 'Has Dhul-Yadayn spoken the truth?' Then they said 'Yes' with

gesture". This is found in the two *Ṣaḥīḥs*, but with the word "then they said". In another narration: "and he did not prostrate till Allah made him certain of this."

وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ -رَضِيَ اللَّهُ تَعَالَى عَنْهُ- { أَنَّ النَّبِيَّ - صلى الله عليه وسلم - صَلَّى بِهِمْ , فَسَهَا فَسَجَدَ سَجْدَتَيْنِ , ثُمَّ تَشَهَّدَ , ثُمَّ سَلَّمَ } رَوَاهُ أَبُو دَاوُدَ , وَالتِّرْمِذِيُّ وَحَسَنَهُ , وَالْحَاكِمُ وَصَحَّحَهُ

Narrated 'Imrān bin Ḥusayn: The Prophet (ﷺ) led them in prayer and forgot. He then made two prostrations and then said the *tashahhud* and uttered the *taslīm*.

Reported by Abu Dāwūd, and at-Tirmidhī who graded it good, and al-Ḥākim who graded it authentic.

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - { إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ , فَلَمْ يَدْرِ كَمْ صَلَّى أَثَلَاثًا أَوْ أَرْبَعًا ؟ فَلْيُطْرَحِ الشَّكُّ وَلْيَبْنِ عَلَى مَا اسْتَيْقَنَ , ثُمَّ يَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ , فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَ لَهُ [صَلَاتُهُ , وَإِنْ كَانَ صَلَّى تَمَامًا كَانَتْ تَرْغِيمًا لِلشَّيْطَانِ] } رَوَاهُ مُسْلِمٌ

Narrated Abu Sa'id al-Khudrī: Allah's Messenger (ﷺ) said: "When anyone of you is in doubt about his prayer and does not know how many he has prayed, three or four he should cast aside his doubt and base his prayer on what he is sure of. Then, he should perform two prostrations before *taslīm*. If he has prayed five *rak'ahs*, they will make his prayer an even number for him and if he has prayed exactly four, they will be humiliation for the devil." Reported by Muslim

وَعَنْ ابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : { صَلَّى رَسُولُ اللَّهِ - صلى الله عليه وسلم - فَلَمَّا سَلَّمَ قِيلَ لَهُ : يَا رَسُولَ اللَّهِ , أَحَدَثَ فِي الصَّلَاةِ شَيْءٌ ؟ قَالَ : " وَمَا ذَلِكَ ؟ " . قَالُوا : صَلَّيْتَ كَذَا , قَالَ : فَتَنَى رَجُلِيهِ وَاسْتَقْبَلَ الْقِبْلَةَ , فَسَجَدَ سَجْدَتَيْنِ , ثُمَّ سَلَّمَ , ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ : " إِنَّهُ لَوْ حَدَثَ فِي الصَّلَاةِ شَيْءٌ أَنْبَأْتُكُمْ بِهِ , وَلَكِنْ إِنَّمَا أَنَا بَشَرٌ أُنْسَى كَمَا تَنْسَوْنَ , فَإِذَا نَسِيتُ فَذَكِّرُونِي , وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ الصَّوَابَ , فَلْيُسَلِّمْ عَلَيْهِ , ثُمَّ لْيَسْجُدْ سَجْدَتَيْنِ { مُتَّفَقٌ عَلَيْهِ

وَفِي رَوَايَةٍ لِلْبُخَارِيِّ : { فَلْيُسَلِّمْ , ثُمَّ يُسَلِّمْ , ثُمَّ يَسْجُدْ }

وَلْيُسَلِّمْ : { أَنَّ النَّبِيَّ - صلى الله عليه وسلم - سَجَدَ سَجْدَتَيْنِ السَّهْوِ بَعْدَ السَّلَامِ وَالْكَلامِ }

وَالْأَحْمَدُ , وَأَبُو دَاوُدَ , وَالتِّرْمِذِيُّ ; مِنْ حَدِيثِ عَبْدِ بْنِ جَعْفَرٍ مَرْفُوعاً : { مَنْ شَكَّ فِي صَلَاتِهِ , فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَمَا يُسَلِّمَ } وَصَحَّحَهُ ابْنُ حُرَيْمَةَ

Narrated Ibn Mas'ūd: Allah's Messenger (ﷺ) offered prayer and when he said *taslīm*, he was asked, "O Allah's Messenger! Has something new happened to the prayer?" He asked, "What is that?" They said, "You have prayed so many and so many." He said, "He then bent his legs, faced the *qiblah*, and made two prostrations and then said the *taslīm*. Then he faced us and said, "If something new is introduced to the prayer, I shall inform you but I am a human being like you, I forget just as you forget; so if I forget remind me and if any of you is in doubt about his prayer he should act upon what he thinks is correct and complete his prayer in that respect and then he should make two prostrations."

Agreed upon. In the narration of al-Bukhārī: 'he should complete (the prayer) then he should say *taslīm* and then perform the prostration'. In the narration of Muslim: 'the

Prophet (ﷺ) performed two *sajdahs* after *taslīm* and talking'. In the narration of Aḥmad, Abu Dāwūd and an-Nasā'ī from 'Abdullah bin Ja'far (RA) connected back: 'Whoever doubts about his prayer, should make two prostrations after the *taslīm*.' Ibn Khuzaymah graded it authentic.

وَعَنِ الْمُعِيرَةِ بْنِ شُعْبَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ { إِذَا شَكَّ أَحَدُكُمْ , فَقَامَ فِي الرَّكَعَتَيْنِ , فَاسْتَتَمَ قَائِمًا , فَلْيَمْضِ , وَلْيَسْجُدْ سَجْدَتَيْنِ , وَإِنْ لَمْ يَسْتَتِمَ قَائِمًا فَلْيَجْلِسْ وَلَا سَهْوَ عَلَيْهِ } رَوَاهُ أَبُو دَاوُدَ , وَابْنُ مَاجَةَ , وَالْدَّارَقُطْنِيُّ , وَاللَّفْظُ لَهُ بِسَنَدٍ ضَعِيفٍ

Narrated al-Mughīrah bin Shu'bah: Allah's Messenger (ﷺ) said: "When one of you doubts and stands at the end of two *rak'ahs*, if he remembers while having stood up completely he should continue and should not return, and he should make two prostrations, but if he did not stand up straight he should sit down and there is no forgetfulness prostration upon him." Reported Abu Dāwūd, Ibn Mājah, and ad-Dāraqūṭnī, with a weak chain; the wording is ad-Dāraqūṭnī's.

وَعَنْ عُمَرَ رَضِيَ اللَّهُ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ : { لَيْسَ عَلَى مَنْ خَلَفَ الْإِمَامَ سَهْوٌ فَإِنْ سَهَا الْإِمَامُ فَعَلَيْهِ وَعَلَى مَنْ خَلَفَهُ } "رَوَاهُ الْبَزَّازُ وَالْبَيْهَقِيُّ بِسَنَدٍ ضَعِيفٍ

Narrated 'Umar: The Prophet (ﷺ) said: "There is no prostrations of forgetfulness for one who is led by an Imam, but when the Imam forgets, both should then make prostrations due to forgetfulness."

Al-Bazzār and al-Bayhaqī reported it through a weak chain of narrators.

وَعَنْ ثَوْبَانَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ : { لِكُلِّ سَهْوٍ سَجْدَتَانِ بَعْدَمَا يُسَلِّمُ } رَوَاهُ أَبُو دَاوُدَ , وَابْنُ مَاجَةَ بِسَنَدٍ ضَعِيفٍ

Narrated Thawbān: The Prophet (ﷺ) said: "There are two prostrations after the *taslīm* for each forgetfulness."

Abu Dāwūd and Ibn Mājah reported it through a weak chain of narrators.

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : { سَجَدْنَا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي : (إِذَا أَلَسَّمَاءُ انْشَقَّتْ) , و : (اقْرَأْ بِاسْمِ رَبِّكَ) } رَوَاهُ مُسْلِمٌ

Narrated Abu Hurayrah: We prostrated with Allah's Messenger (ﷺ) in, "When the heaven split asunder", and "Read in the Name of your Lord". Reported by Muslim

وَعَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : { (ص) لَيْسَتْ مِنْ عَزَائِمِ السُّجُودِ , وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَسْجُدُ فِيهَا } رَوَاهُ الْبُخَارِيُّ وَعَنْهُ : { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - سَجَدَ بِالنَّجْمِ } رَوَاهُ الْبُخَارِيُّ

Narrated Ibn 'Abbās: A prostration while reciting *Sūrah Ṣād* is not one of the mandatory ones, but I have seen Allah's Messenger (ﷺ) prostrating while reciting it.

Reported by al-Bukhārī. He also narrated: The Prophet (ﷺ) prostrated in *Sūrah an-Najm*. Reported by al-Bukhārī.

وَعَنْ زَيْدِ بْنِ ثَابِتٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : { قَرَأْتُ عَلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - النَّجْمَ , فَلَمْ يَسْجُدْ فِيهَا } مُتَّفَقٌ عَلَيْهِ

Narrated Zayd bin Thābit: I recited to the Prophet (ﷺ) "an-Najm" but he did not prostrate in it. Agreed upon

وَعَنْ خَالِدِ بْنِ مَعْدَانَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : { فَضَلْتُ سُورَةَ الْحَجِّ بِسَجْدَتَيْنِ } . رَوَاهُ أَبُو دَاوُدَ فِي "الْمَرَاسِيلِ" "

وَرَوَاهُ أَحْمَدُ , وَالتِّرْمِذِيُّ مَوْصُولًا مِنْ حَدِيثِ عُقْبَةَ بْنِ عَامِرٍ , وَزَادَ : { فَمَنْ لَمْ يَسْجُدْهُمَا , فَلَا يَقْرَأْهَا } وَسَنَدُهُ ضَعِيفٌ

Narrated Khālid bin Ma'dān: *Sūrah al-Hajj* has been distinguished by two prostrations. Abu Dāwūd in *Al-Marāsīl*. Aḥmad and at-Tirmidhī reported it fully from 'Uqbah bin 'Āmir. It has the addition: "If anyone does not make two prostrations, he should not recite it." The chain of this is weak.

وَعَنْ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : { يَا أَيُّهَا النَّاسُ إِنَّا نَمُرُّ بِالسُّجُودِ فَمَنْ سَجَدَ فَقَدْ أَصَابَ , وَمَنْ لَمْ يَسْجُدْ فَلَا إِثْمَ عَلَيْهِ. } رَوَاهُ الْبُخَارِيُّ . وَفِيهِ { : إِنَّ اللَّهَ [تَعَالَى] لَمْ يَفْرِضِ السُّجُودَ إِلَّا أَنْ نَشَاءَ. } وَهُوَ فِي "الْمَوْطَأِ".

Narrated 'Umar: He said, "O people! We pass verses to be prostrated at, so whoever prostrates has done the right thing, and there is no sin upon the one who does not prostrate."

Al-Bukhārī reported it. It also contains the words: 'Allah the Most High has not made the prostration of recitation compulsory, unless one wishes.' *Al-Muwatta'a'*

وَعَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - [قَالَ :] { كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقْرَأُ عَلَيْنَا الْقُرْآنَ , فَإِذَا مَرَّ بِالسَّجْدَةِ , كَبَّرَ , وَسَجَدَ , وَسَجَدْنَا مَعَهُ } رَوَاهُ أَبُو دَاوُدَ بِسَنَدٍ فِيهِ لَيْنٌ

Narrated Ibn 'Umar: The Prophet (ﷺ) used to recite the Qur'an to us, and when he came to a place where a prostration should be made, he uttered the *takbīr* and prostrated and we prostrated with him.

Reported by Abu Dāwūd through a chain containing some weakness.

وَعَنْ أَبِي بَكْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { كَانَ إِذَا جَاءَهُ أَمْرٌ يَسْرُهُ خَرَّ سَاجِدًا لِلَّهِ } رَوَاهُ الْخَمْسَةُ إِلَّا النَّسَائِيَّ

Narrated Abu Bakrah: Whenever the Prophet (ﷺ) received a matter which pleased him he used to prostrate to Allah. Reported by the Five except an-Nasā'ī.

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : { سَجَدَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَطَالَ السُّجُودَ , ثُمَّ رَفَعَ رَأْسَهُ وَقَالَ : " إِنَّ جِبْرِيلَ آتَانِي , فَبَشَّرَنِي , فَسَجَدْتُ لِلَّهِ شُكْرًا } " رَوَاهُ أَحْمَدُ , وَصَحَّحَهُ الْحَاكِمُ

Narrated 'Abdur-Raḥmān bin 'Awf: The Prophet (ﷺ) prostrated and prolonged it, he then raised his head and said, "Jibrīl had come and given me glad tidings, thereafter I prostrated in gratitude to Allah."

Aḥmad reported it and al-Ḥākim graded it authentic.

وَعَنْ الْبَرَاءِ بْنِ عَازِبٍ -رَضِيَ اللَّهُ عَنْهُمَا- { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -بَعَثَ عَلِيًّا إِلَى الْيَمَنِ - فَذَكَرَ الْحَدِيثَ - قَالَ : فَكَتَبَ عَلِيٌّ - رَضِيَ اللَّهُ عَنْهُ - بِإِسْلَامِهِمْ , فَلَمَّا قَرَأَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -الْكِتَابَ خَرَّ سَاجِدًا { رَوَاهُ الْبَيْهَقِيُّ وَأَصْلُهُ فِي الْبُخَارِيِّ

Narrated Al-Barā' bin 'Āzib: The Prophet (ﷺ) sent 'Alī to Yemen... He said, "'Alī sent a letter regarding their acceptance of Islam. When Allah's Messenger (ﷺ) read the letter, he prostrated in gratitude to Allah the Most High for that."

Reported by al-Bayhaqī. Its basic meaning is found in Al-Bukhārī.

[باب صلاة التطوع]

و أوقات النهي

Chapter: Voluntary Prayers & Prohibited Times

آكدها كسوف، فاستسقاء، فتراويح، فوتر.

The most stressed are eclipse, rain, *tarāwīḥ* and then *witr*.

ووقته بعد صلاة العشاء إلى الفجر، وأقله ركعة وأكثره إحدى عشرة، مثنى مثنى، ويوتر بإحدى وأدنى الكمال ثلاث بسلامين، يقرأ بعد الفاتحة في الأولى بـ"سبح"، وفي الثانية بـ"الكافرين" وفي الثالثة بـ"الإخلاص".

Its time is after 'Ishā' until Fajr. Its minimum is one *rak'ah* and its most is eleven, prayed in twos and then one single unit. The minimum recommended amount is three with two *taslīms*. In the first, after Al-Fātiḥah, he recites *Sabbih*, in the second Al-Kāfirūn and in the third Al-Ikhlāṣ.

ويقنت فيها بعد الركوع ندباً فيقول: "اللهم اهديني فيمن هديت، وعافني فيمن عافيت، وتولني فيمن توليت، وبارك لي فيما أعطيت، وفني شر ما قضيت، إنك تقضي ولا يقضى عليك، إنه لا يذل من واليت، ولا يعز من عاديت، تباركت ربنا وتعاليت اللهم إني أعوذ برضاك من سخطك، وبغفوك من عقوبتك، وبك منك لا أحصي ثناءً عليك، أنت كما أثنيت على نفسك، اللهم صل على محمدٍ" ويمسح وجهه بيديه.

The *qunūt* is recommended after *rukū'*, and he says, "O Allah, guide me amongst the guided, safeguard me amongst the safeguarded, protect me amongst the protected, bless what You have given to me, save me from the evil of what You have decreed, for You decree and none decrees over You. The one you ally with is not belittled and the one you oppose is not strengthened. Our Lord, You are blessed and majestic. O Allah, I seek refuge in Your pleasure from Your anger, in Your pardon from Your punishment, in You from You. I cannot enumerate Your praise, the way You have praised Yourself. O Allah, send your salutations upon Muhammad." He then wipes his face with his hands.

وَكُرِّهَ قُنُوتٌ فِي غَيْرِ وَتَرٍ.

Qunūt in other than *witr* is disliked.

والتراويح عشرون ركعة بـرمضان، وجماعة أول ليلٍ أفضل، وَمَنْ لَهُ تَهَجُّدٌ يُوتَرُ بَعْدَهُ وَإِلَّا أُوتِرَ مَعَ إِمَامِهِ.

Tarāwīḥ is twenty *rak'ahs* in Ramadan. To congregate at the beginning of the night is better. Whoever will pray *tahajjud* later, should perform *witr* after it, or else with the imam.

والسنن الـراتبة: ركعتان قبل الظهر وركعتان بعدها، وركعتان بعد المغرب، وركعتان بعد العشاء، وركعتان قبل الصُّبح، وهما أكدها. ومن فاتته شيء منها قضاها ندبًا.

The regular *sunnahs* are two *rak'ahs* before *Zuhr* and two after it, two after *Maghrib*, two after 'Ishā' and two after *Fajr*; these last two are the most stressed. Whoever misses any of these should make them up.

وصلاة الليل أفضل، وأفضله الثلث بعد النصف. وصلاة ليلٍ ونهارٍ مثنى، وإن تطَوَّعَ نهارًا بأربعٍ فلا بأس، وأجرُ قاعِدٍ على نصفٍ أجرٍ قائمٍ.

The night is prayer is better, and the best of it is in the last third. The daily prayers are in units of two, and if one does four during the day, then it is ok. The reward of the one sitting is half of the one standing.

وُتُسَنُّ صَلَاةُ الضُّحَى غِيًّا، وَأَقْلَاهَا رَكْعَتَانِ، وَأَكْثَرُهَا ثَمَانٍ. وَصَلَاةُ الْإِسْتِخَارَةِ، وَعَقَبُ الْوُضُوءِ، وَتَحِيَّةُ الْمَسْجِدِ، وَسُجُودُ تِلَاوَةٍ مَعَ قِصْرِ فَصْلٍ لِقَارِئٍ وَمُسْتَمِعٍ، وَلَا يَسْجُدُ إِنْ لَمْ يَسْجُدِ قَارِئٌ.

It is recommended to sometimes offer the *Ḍuḥā* prayer, its minimum is two *rak'ahs* and its maximum is eight.

The *istikhārah* prayer, *sunnahs* after *wuḍū'*, entering the masjid are similar. The prostration of recitation with a short gap is for the reciter and attentive listener, and the latter does not prostrate unless the former does so.

والسجدة أربع عشرة في الحج اثنتان يُكَبَّر إذا سجد وإذا رفع، ويجلس ويسلم بلا تشهيد، ويلزم مأموماً متابعة إمامه في جهريّة.

There are fourteen prostrations with two in Al-Hajj. He makes *takbīr* when he prostrates and when he rises, he then sits and makes *taslīm* without *tashahhud*. He congregant must follow the imam in this in loud prayers.

ويُستحب سجود شكر لتجدد نعمة أو اندفاع نقمة، وتبطل به صلاة غير جاهل وناس.

It is recommended to prostrate for thankfulness for a new blessing or removal of hardship. This invalidates the prayer for other than the ignorant and forgetful ones.

وأوقات التَّهْي من طلوع الفجر حتى ترتفع الشمس قدر رُمح، وعند قيامها حتى نزول، ومن صلاة العصر حتى يتم الغروب.

The prohibited times are from the time of Fajr until the sun rises the length of a spear, when the sun is at its highest point until it passes and from Aṣr until sunset.

ويجوز قضاء الفرائض فيها، وركعتا الطواف، وإعادة جماعة أُقيمت وهو بالمسجد، وركعتا فجر قبل فرضه. ويحرم تطوع بما عداها فيها حتى ما له سبب.

It is permissible to make up obligatory prayers therein, the two *rak'ahs* of *ṭawāf*, another congregation held in a mosque and the two *sunnahs* of Fajr before the obligatory prayer. It is prohibited to prayer other voluntary prayers, even if there is a cause for it.

باب صلاة التطوع

عَنْ رِبْعَةَ بْنِ كَعْبٍ الْأَسْلَمِيِّ -رَضِيَ اللَّهُ عَنْهُ- قَالَ : { قَالَ لِي النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - سَلْ . فَقُلْتُ : أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ . فَقَالَ : أَوْغَيْرَ ذَلِكَ ؟ , قُلْتُ : هُوَ ذَاكَ , قَالَ : " فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ { رَوَاهُ مُسْلِمٌ

Narrated Rabī'ah bin Ka'b al-Aslamī: The Prophet (ﷺ) said to me, "Ask." I said, "I ask your company in Paradise." He replied, "Or something else?" I said, "That is it." He said, "Then help me to achieve this for you by devoting yourself often to prostration."

Reported by Muslim

وَعَنْ ابْنِ عُمَرَ -رَضِيَ اللَّهُ عَنْهُمَا- قَالَ : { حَفِظْتُ مِنَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَشْرَ رَكَعَاتٍ : رَكَعَتَيْنِ قَبْلَ الظُّهْرِ , وَرَكَعَتَيْنِ بَعْدَهَا , وَرَكَعَتَيْنِ بَعْدَ الْمَغْرَبِ فِي بَيْتِهِ , وَرَكَعَتَيْنِ بَعْدَ الْعِشَاءِ فِي بَيْتِهِ , وَرَكَعَتَيْنِ قَبْلَ الصُّبْحِ { مُتَّفَقٌ عَلَيْهِ

وَفِي رِوَايَةٍ لَهُمَا : { وَرَكَعَتَيْنِ بَعْدَ الْجُمُعَةِ فِي بَيْتِهِ }

وَلِمُسْلِمٍ : { كَانَ إِذَا طَلَعَ الْفَجْرُ لَا يُصَلِّي إِلَّا رَكَعَتَيْنِ خَفِيفَتَيْنِ }

Narrated Ibn 'Umar: I memorized from the Prophet (ﷺ) ten *rak'ahs* - two *rak'ahs* before the Zuh'r prayer and two after it; two *rak'ahs* after Maghrib prayer in his house, and two *rak'ahs* after 'Ishā' prayer in his house, and two *rak'ahs* before the Fajr prayer.

Agreed upon. In another narration of Al-Bukhārī and Muslim: 'two *Rak'at* after Jumu'ah prayer in his house.' Muslim has: 'He never prayed after the break of dawn except two light *rak'ahs*.'

وَعَنْ عَائِشَةَ -رَضِيَ اللَّهُ عَنْهَا- : أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { كَانَ لَا يَدْعُ أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكَعَتَيْنِ قَبْلَ الْعِدَاةِ } رَوَاهُ الْبُخَارِيُّ

Narrated 'Ā'ishah: The Prophet (ﷺ) never left four *rak'ahs* before the Zuh'r prayer, and two *rak'ahs* before the Fajr prayer. Reported by al-Bukhārī.

وَعَنْهَا قَالَتْ : { لَمْ يَكُنْ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى شَيْءٍ مِنَ النَّوَافِلِ أَشَدَّ تَعَاهُدًا مِنْهُ عَلَى رَكَعَتَيِ الْفَجْرِ } مُتَّفَقٌ عَلَيْهِ

وَلِمُسْلِمٍ : { رَكَعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا }

Narrated 'Ā'ishah: The Prophet (ﷺ) was more particular about offering the two *rak'ahs* at dawn than he was about offering any of the other optional prayers. Agreed upon. Muslim has: "The two *rak'ahs* at dawn are better than this world and what it contains."

وَعَنْ أُمِّ حَبِيبَةَ أُمِّ الْمُؤْمِنِينَ -رَضِيَ اللَّهُ عَنْهَا- قَالَتْ : سَمِعْتُ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ : { مَنْ صَلَّى اثْنَتَا عَشْرَةَ رَكَعَةً فِي يَوْمٍ وَلَيْلَةٍ بُيَئَتْ لَهُ بِهِنَّ بَيْتٌ فِي الْجَنَّةِ } رَوَاهُ مُسْلِمٌ . وَفِي رِوَايَةٍ "تَطَوُّعًا"

وَلِلتِّرْمِذِيِّ نَحْوُهُ , وَزَادَ : { أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكَعَتَيْنِ بَعْدَهَا , وَرَكَعَتَيْنِ بَعْدَ الْمَغْرِبِ , وَرَكَعَتَيْنِ بَعْدَ الْعِشَاءِ , وَرَكَعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ }

Narrated Umm Ḥabībah, the Mother of the Believers: She heard Allah's Messenger (ﷺ) say, "Whoever prays twelve *rak'ahs* in a day and a night, a house will be built for him in Paradise due to them." Reported by Muslim. In another narration, it is mentioned: "Voluntarily". At-Tirmidhī reported it similarly and added: "four *rak'ahs* before Zuh'r and two *rak'ahs* after it and two *rak'ahs* after Maghrib and two *rak'ahs* 'Isha' and two *rak'ahs* before the Fajr prayer."

وَلِلْخَمْسَةِ عَنْهَا : { مَنْ حَافِظَ عَلَى أَرْبَعٍ قَبْلَ الظُّهْرِ وَأَرْبَعٍ بَعْدَهَا حَرَّمَ اللَّهُ عَلَى النَّارِ }

And in the narration of the Five, by her: "Whoever prays regularly four *rak'ahs* before and four *rak'ahs* after the Zuh'r prayer, Allah will forbid for him the Hellfire."

وَعَنْ ابْنِ عُثْمَرَ -رَضِيَ اللَّهُ عَنْهُمَا- قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { رَحِمَ اللَّهُ إِمْرَأً صَلَّى أَرْبَعًا قَبْلَ الْعَصْرِ } رَوَاهُ أَحْمَدُ , وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَحَسَنُهُ , وَابْنُ حُزَيْمَةَ وَصَحَّحَهُ

Narrated Ibn 'Umar: Allah's Messenger (ﷺ) said: "May Allah mercy on a person who prays four *rak'ahs* before the 'Aṣr prayer. " Reported by Aḥmad, Abu Dāwūd and at-Tirmidhī and the latter graded it good. Also reported by Ibn Khuzaymah who graded it authentic.

وَعَنْ عَبْدِ اللَّهِ بْنِ مُعَقَّلٍ الْمُرَبِّيِّ - رَضِيَ اللَّهُ عَنْهُ - عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ : { صَلُّوا قَبْلَ الْمَغْرِبِ , صَلُّوا قَبْلَ الْمَغْرِبِ " ثُمَّ قَالَ فِي الثَّالِثَةِ : " لِمَنْ شَاءَ " كَرَاهِيَةً أَنْ يَتَّخِذَهَا النَّاسُ سُنَّةً } رَوَاهُ الْبُخَارِيُّ وَفِي رِوَايَةِ ابْنِ جَبَّانَ : { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَّى قَبْلَ الْمَغْرِبِ رَكْعَتَيْنِ }

Narrated 'Abdullāh bin Mughaffal al-Muzanī: The Prophet (ﷺ) said: "Pray before Maghrib, pray before Maghrib" then he said at the third time, "Whoever wishes". He said so, because he did not like the people to take it as a *Sunnah*.

Reported by al-Bukhārī. In the narration of Ibn Ḥibbān: "The Prophet (ﷺ) prayed two *rak'ahs* before the Maghrib."

وَلِمُسْلِمٍ عَنْ أَنَسٍ قَالَ [: { كُنَّا نُصَلِّي رَكْعَتَيْنِ بَعْدَ غُرُوبِ الشَّمْسِ , فَكَانَ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَرَانَا , فَلَمْ يَأْمُرْنَا وَلَمْ يَنْهَانَا }

Muslim has reported from Anas that he said, "We used to pray two *rak'ahs* after sunset and the Prophet (ﷺ) used to see us, but he neither commanded nor forbade us."

وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : { كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُخَفِّفُ الرُّكْعَتَيْنِ اللَّتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ , حَتَّى إِنِّي أَقُولُ : أَقْرَأَ بِأَمِّ الْكِتَابِ { ؟ مُتَّفَقٌ عَلَيْهِ }

Narrated 'Ā'ishah: The Prophet (ﷺ) used to make the two *rak'ahs* before the Fajr prayer so short that I would wonder whether he recited Al-Fātiḥah. Agreed upon

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - : { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَرَأَ فِي رَكْعَتَيْ الْفَجْرِ : (قُلْ يَا أَيُّهَا الْكَافِرُونَ (و) : قُلْ هُوَ اللَّهُ أَحَدٌ) } رَوَاهُ مُسْلِمٌ .

Narrated Abu Hurayrah: The Prophet (ﷺ) recited Surat al-Kāfirūn, and Surat al-Ikhlāṣ in the two *rak'ahs* of Fajr. Reported by Muslim

وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : { كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا صَلَّى رَكْعَتَيِ الْفَجْرِ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ } رَوَاهُ الْبُخَارِيُّ

Narrated 'Ā'ishah: The Prophet (ﷺ) used to lie down on his right side, after praying the two *rak'ahs* of Fajr. Reported by al-Bukhari

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِذَا صَلَّى أَحَدُكُمْ الرُّكْعَتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ , فَلْيَضْطَجِعْ عَلَى جَنْبِهِ الْأَيْمَنِ } رَوَاهُ أَحْمَدُ , وَأَبُو دَاوُدَ , وَالتِّرْمِذِيُّ وَصَحَّحَهُ

Narrated Abu Hurayrah: Allah's Messenger (ﷺ) said: "If any of you prays the two *rak'ahs* before the dawn prayer, he should lie on his right side."

Reported by Aḥmad, Abu Dāwūd and at-Tirmidhī, the latter graded it authentic.

وَعَنْ ابْنِ عُمَرَ -رَضِيَ اللَّهُ عَنْهُمَا- قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى , فَإِذَا خَشِيَ أَحَدُكُمْ الصُّبْحَ صَلَّى رُكْعَةً وَاحِدَةً , تُؤْتِرُ لَهُ مَا قَدْ صَلَّى } مُتَّفَقٌ عَلَيْهِ
وَلِلْخُمْسَةِ - وَصَحَّحَهُ ابْنُ حِبَّانَ - : { صَلَاةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى } وَقَالَ النَّسَائِيُّ : " هَذَا خَطَأٌ "

Narrated Ibn 'Umar: Allah's Messenger (ﷺ) said: "The night prayers are two *rak'ahs*, two *rak'ahs*, and if one fears that the dawn prayer is due, he should then offer one *rak'ah* which will make what he has prayed an odd number." Agreed upon
The Five reported it - authentic by Ibn Hibbān - with the wording: "the day and night prayers are two *rak'ahs*, two *rak'ahs*." An-Nasā'ī said, "This is a mistake."

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { أَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ } أَخْرَجَهُ مُسْلِمٌ

Narrated Abu Hurayrah: Allah's Messenger (ﷺ) said: "The most excellent prayer after that which is obligatory is the late night prayer." Reported by Muslim

وَعَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ : { الْوُتْرُ حَقٌّ عَلَى كُلِّ مُسْلِمٍ , مَنْ أَحَبَّ أَنْ يُوتِرَ بِخَمْسٍ فَلْيَفْعَلْ , وَمَنْ أَحَبَّ أَنْ يُوتِرَ بِثَلَاثٍ فَلْيَفْعَلْ , وَمَنْ أَحَبَّ أَنْ يُوتِرَ بِوَاحِدَةٍ فَلْيَفْعَلْ } رَوَاهُ الْأَرْبَعَةُ إِلَّا التِّرْمِذِيُّ , وَصَحَّحَهُ ابْنُ حِبَّانَ , وَرَجَّحَ النَّسَائِيُّ وَفَّقَهُ .

Narrated Abu Ayyūb al-Anṣārī: Allah's Messenger (ﷺ) said: "The *witr* prayer is a duty upon every Muslim, so whoever likes to offer it with five *rak'ahs* let him do so and whoever likes to offer it with three let him do so, and whoever likes to offer it with one let him do so."

Reported by the Four except at-Tirmidhī. Ibn Hibbān graded it authentic and an-Nasā'ī held that the stronger view is that it is *mawqūf*.

وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : { لَيْسَ الْوُتْرُ بِحَتْمٍ كَهَيْئَةِ الْمَكْتُوبَةِ , وَلَكِنْ سُنَّةٌ سَنَّهَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - } رَوَاهُ النَّسَائِيُّ وَالتِّرْمِذِيُّ وَحَسَنَهُ وَالْحَاكِمُ وَصَحَّحَهُ .

Narrated 'Alī bin Abī Ṭālib: The *witr* prayer is not obligatory as the prescribed prayers are, but it is a *Sunnah* which was established by the practice of Allah's Messenger (ﷺ).
At-Tirmidhī and an-Nasā'ī reported it, who graded it good. Al-Ḥākim graded it authentic.

وَعَنْ جَابِرٍ { أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَامَ فِي شَهْرِ رَمَضَانَ , ثُمَّ انْتَبَظُوهُ مِنَ الْقَابِلَةِ فَلَمَّا يَخْرُجُ , وَقَالَ : " إِنِّي خَشِيتُ أَنْ يُكْتَبَ عَلَيْكُمُ الْوُتْرُ } رَوَاهُ ابْنُ حِبَّانَ

Narrated Jābir: Allah's Messenger (ﷺ) prayed during the month of Ramadan. Then they waited for him on the following night, but he did not come out and he said, "I feared that the *witr* might be prescribed for you." Reported by Ibn Hibbān

وَعَنْ خَارِجَةَ بْنِ خُذَافَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { - إِنَّ اللَّهَ أَمَدَّكُمْ بِصَلَاةٍ هِيَ خَيْرٌ لَكُمْ مِنْ حُمْرِ النَّعَمِ "قُلْنَا : وَمَا هِيَ يَا رَسُولَ اللَّهِ ؟ قَالَ " : الْوُتْرُ , مَا بَيْنَ صَلَاةِ الْعِشَاءِ إِلَى طُلُوعِ الْفَجْرِ { رَوَاهُ الْخُمْسَةُ إِلَّا النَّسَائِيُّ وَصَحَّحَهُ الْحَاكِمُ

وَرَوَى أَحْمَدُ : عَنْ عَمْرِو بْنِ شُعَيْبٍ , عَنْ أَبِيهِ , عَنْ جَدِّهِ نَحْوَهُ

Narrated Khārijah bin Hudhāfah: Allah's Messenger (ﷺ) said: "Allah the Exalted has given you an extra prayer which is better for you than the red camels." We asked, "What is it O Allah's Messenger." He said, "The *witr* between the 'Isha' prayer and up till the break of dawn."

Reported by the Five except an-Nasā'ī and al-Ḥākim graded it authentic. Aḥmad reported something similar from 'Amr bin Shu'ayb on the authority of his father who reported it on the authority his grandfather.

وَعَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ , عَنْ أَبِيهِ قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { الْوُتْرُ حَقٌّ , فَمَنْ لَمْ يُؤْتِرْ فَلَيْسَ مِنَّا { أَخْرَجَهُ أَبُو دَاوُدَ بِسَنَدٍ لَيْنٍ , وَصَحَّحَهُ الْحَاكِمُ .

وَلَهُ شَاهِدٌ ضَعِيفٌ عَنْ أَبِي هُرَيْرَةَ عِنْدَ أَحْمَدَ

Narrated 'Abdullāh bin Buraydah from his father: Allah's Messenger (ﷺ) said: "The *witr* is a duty, so he who does not offer it, is not one of us." Reported by Abu Dāwūd with a weak chain of narrators and Al-Ḥākim graded it authentic. The above mentioned narration has a supporting narration which is weak, reported by Aḥmad from Abu Hurayrah.

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : { [مَا] كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةِ رُكْعَةٍ , يُصَلِّي أَرْبَعًا , فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ , ثُمَّ يُصَلِّي أَرْبَعًا , فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ , ثُمَّ يُصَلِّي ثَلَاثًا . قَالَتْ عَائِشَةُ , فَقُلْتُ : يَا رَسُولَ اللَّهِ , أَتَنَامُ قَبْلَ أَنْ تُؤْتِرَ ؟ قَالَ : " يَا عَائِشَةُ , إِنَّ عَيْنَيَّ تَنَامَانِ وَلَا يَنَامُ قَلْبِي . " { مُتَّفَقٌ عَلَيْهِ .

وَفِي رَوَايَةٍ لهُمَا عَنْهَا : { كَانَ يُصَلِّي مِنَ اللَّيْلِ عَشْرَ رُكْعَاتٍ , وَيُؤْتِرُ بِسَجْدَةٍ , وَيَرْكَعُ رُكْعَتَيِ الْفَجْرِ , فَبِئَظْمٍ ثَلَاثُ عَشْرَةٍ

Narrated 'Ā'ishah: Allah's Messenger (ﷺ) did not offer more than eleven *rak'ahs* during Ramadan or after Ramadan. He offered four *rak'ahs* - do not ask about their beauty and length! Again he would pray four *rak'ahs* - do not ask about their beauty and length! Then he would pray three. 'Ā'ishah said: "I said, O Allah's Messenger will you sleep before you pray *witr*?" He said, "O 'Ā'ishah my eyes sleep, but my heart does not sleep."

Agreed upon. In another narration of al-Bukhārī and Muslim, she narrated: "He used to pray ten *rak'ahs*, and make *witr* with one *rak'ah*, and he used to pray the two *rak'ahs* of Fajr, so that it became thirteen *rak'ahs*."

وَعَنْهَا قَالَتْ : { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةِ رُكْعَةٍ , يُؤْتِرُ مِنْ ذَلِكَ بِخُمْسٍ , لَا يَجْلِسُ فِي شَيْءٍ إِلَّا فِي آخِرِهَا . {

Narrated 'Ā'ishah: Allah's Messenger (ﷺ) used to pray thirteen *rak'ahs* during the night, offering a *witr* out of that with five and sitting only during the last of them. Agreed upon

وَعَنْهَا قَالَتْ: { مِنْ كُلِّ اللَّيْلِ قَدْ أُوتِرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَنْتَهَى وَتَرَهُ إِلَى السَّحَرِ } مُتَّفَقٌ عَلَيْهِمَا
 Narrated 'Ā'ishah: Allah's Messenger (ﷺ) offered *witr* prayer at various hours, extending up to the last hour of the night. Agreed upon

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { يَا عَبْدَ اللَّهِ! لَا تَكُنْ مِثْلَ فُلَانٍ, كَانَ يَقُومُ مِنَ اللَّيْلِ, فَتَرَكَ قِيَامَ النَّهَارِ } مُتَّفَقٌ عَلَيْهِ.

Narrated 'Abdullāh bin 'Amr bin al-Ās: Allah's Messenger (ﷺ) told me, "O 'Abdullah! Do not be like so-and-so who used to be awake in the night for prayer and then gave it up."
 Agreed upon

وَعَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { أَوْثَرُوا يَا أَهْلَ الْقُرْآنِ, فَإِنَّ اللَّهَ وَثَرٌ يُحِبُّ الْوِثْرَ } رَوَاهُ الْخَمْسَةُ, وَصَحَّحَهُ ابْنُ حُزَيْمَةَ

Narrated 'Alī bin Abī Ṭālib: Allah's Messenger (ﷺ) said: "O people of the Qur'an! Offer *witr*, because Allah is Al-Witr (The One) and loves *witr*."
 Reported by the Five and Ibn Khuzaymah graded it authentic.

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا; عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ { :اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَثْرًا } مُتَّفَقٌ عَلَيْهِ

Narrated Ibn 'Umar: The Prophet (ﷺ) said: "Make the last of your prayer at night *witr*."
 Agreed upon

وَعَنْ طَلْقِ بْنِ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: { لَا وَثْرَانِ فِي لَيْلَةٍ } رَوَاهُ أَحْمَدُ, وَالثَّلَاثَةُ, وَصَحَّحَهُ ابْنُ حِبَّانَ

Narrated Ṭalq bin 'Alī: I heard Allah's Messenger (ﷺ) saying, "There are no two *witr* (prayers) during one night."
 Reported by Aḥmad and the Three and Ibn Ḥibbān graded it authentic.

وَعَنْ أَبِي بِنِ كَعْبٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُوتِرُ بِـ "سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى", وَ: "قُلْ يَا أَيُّهَا الْكَافِرُونَ", وَ: "قُلْ هُوَ اللَّهُ أَحَدٌ" } رَوَاهُ أَحْمَدُ, وَأَبُو دَاوُدَ, وَالتَّسَائِي. وَزَادَ: { وَلَا يُسَلِّمُ إِلَّا فِي آخِرِهِنَّ }

وَلَأَبِي دَاوُدَ, وَالتِّرْمِذِيُّ نَحْوَهُ عَنْ عَائِشَةَ وَفِيهِ: { كُلُّ سُورَةٍ فِي رَكْعَةٍ, وَفِي الْأَخِيرَةِ: "قُلْ هُوَ اللَّهُ أَحَدٌ", وَالْمُعَوِّذَتَيْنِ }

Narrated Ubayy bin Ka'b: Allah's Messenger (ﷺ) recited in *witr* prayer Surat al-A'lā, Surat al-Kāfirūn and Surat al-Ikhlāṣ.

Reported by Aḥmad, Abu Dāwūd and an-Nasā'ī. The latter added, "And he did not say the *taslīm* except in the last of them." Abu Dāwūd and at-Tirmidhī report something similar from 'Ā'ishah that Allah's Messenger (ﷺ) used to recite a chapter in every *rak'ah* and in the last *rak'ah* he would recite Qul Huwa Allahu Ahad and al-Mu'awwidhatayn.

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { أَوْتِرُوا قَبْلَ أَنْ تُصْبِحُوا } رَوَاهُ مُسْلِمٌ

وَلَا بَنَ حَبَّانَ: { مَنْ أَدْرَكَ الصُّبْحَ وَلَمْ يُوتِرْ فَلَا وَتَرَ لَهُ }

Narrated Abu Sa'id al-Khudri: The Prophet (ﷺ) said: "Offer *witr* prayer before it is morning."

Reported by Muslim. Ibn Hibbān has: 'Whosoever reaches the dawn, and he did not offer *witr*, then there is no *witr* for him.'

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { مَنْ نَامَ عَنِ الْوُتْرِ أَوْ نَسِيَهُ فَلْيُصَلِّ إِذَا أَصْبَحَ أَوْ ذَكَرَ } رَوَاهُ الْخُمْسَةُ إِلَّا النَّسَائِيَّ

He also narrated: Allah's Messenger (ﷺ) said: "Whoever oversleeps and misses the *witr*, or forgets it, should pray it in the morning or when he remembers."

Reported by the Five except an-Nasa'i.

وَعَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { مَنْ خَافَ أَنْ لَا يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ أَوَّلَهُ، وَمَنْ طَمِعَ أَنْ يَقُومَ آخِرَهُ فَلْيُوتِرْ آخِرَ اللَّيْلِ، فَإِنَّ صَلَاةَ آخِرِ اللَّيْلِ مَشْهُودَةٌ، وَذَلِكَ أَفْضَلُ } رَوَاهُ مُسْلِمٌ

Narrated Jābir: Allah's Messenger (ﷺ) said: "If anyone is afraid that he may not get up in the latter part of the night, he should offer *witr* in the first part of it; and if anyone expects to get up in the last part of it, he should offer *witr* at the end of the night, for prayer at the end of the night is witnessed and that is preferable." Reported by Muslim

وَعَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا -، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { إِذَا طَلَعَ الْفَجْرُ فَقَدْ ذَهَبَ كُلُّ صَلَاةِ اللَّيْلِ وَالْوُتْرِ، فَأَوْتِرُوا قَبْلَ طُلُوعِ الْفَجْرِ } رَوَاهُ الْتِّرْمِذِيُّ

Narrated Ibn 'Umar: The Prophet (ﷺ) said: "When the dawn breaks, then the time of all night prayers including the *witr* is over, so observe the *witr* before dawn."

Reported by at-Tirmidhi

وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ: { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي الضُّحَى أَرْبَعًا، وَيَزِيدُ مَا شَاءَ اللَّهُ } رَوَاهُ مُسْلِمٌ

Narrated 'Ā'ishah: Allah's Messenger (ﷺ) used to pray four *rak'ahs* in Ḍuḥā prayer and increase as much as Allah wills." Reported by Muslim

وَلَهُ عَنْهَا: { أَتَاهَا سُئِلَتْ: هَلْ كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي الضُّحَى؟ قَالَتْ: لَا، إِلَّا أَنْ يَجِيءَ مِنْ مَغِيْبِهِ. }

In another narration of Muslim from her: She was asked, "Did Allah's Messenger (ﷺ) use to offer the Ḍuḥā prayer?" She replied, "No, unless he came back from a journey."

وَلَهُ عَنْهَا: { مَا رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي سُبْحَةَ الضُّحَى قَطُّ، وَإِنِّي لَأَسْبَحُهَا }

In yet another narration of Muslim from her: "I have never seen Allah's Messenger (ﷺ) offering Ḍuḥā prayer, yet I offer it."

وَعَنْ زَيْدِ بْنِ أَرْقَمَ؛ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { صَلَاةُ الْأَوَائِينَ حِينَ تَرْمَضُ الْفِصَالُ } رَوَاهُ التِّرْمِذِيُّ

Narrated Zayd bin Arqam: Allah's Messenger (ﷺ) said: "The prayer of those who are penitent is offered when the young weaned camels feel the heat of the sand."
Reported by at-Tirmidhī

وَعَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { مَنْ صَلَّى الضُّحَى ثِنْتَيْ عَشْرَةَ رَكْعَةً بَنَى اللَّهُ لَهُ قَصْرًا فِي الْجَنَّةِ } رَوَاهُ التِّرْمِذِيُّ وَاسْتَعْرَبَهُ

Narrated Anas: Allah's Messenger (ﷺ) said: "Whoever prays twelve *rak'ahs* of Ḍuḥā, Allah will build a castle for him in Paradise."
Reported by at-Tirmidhī who graded it reported by a single narrator.

وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ: { دَخَلَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَيْتِي، فَصَلَّى الضُّحَى ثَمَانِي رَكَعَاتٍ } رَوَاهُ ابْنُ حِبَّانَ فِي "صَحِيحِهِ"

Narrated 'Ā'ishah: Allah's Messenger (ﷺ) entered my house and prayed eight *rak'ahs* of Ḍuḥā prayer. Reported by Ibn Ḥibbān in his *Ṣaḥīḥ*

بَابُ

Chapter

صَلَاةُ الْجَمَاعَةِ تَلْزُمُ الرِّجَالَ لِلْخَمْسِ الْمُؤَدَّاةِ مَعَ الْقَدَرِ لَا شَرْطَ، وَلَهُ فِعْلُهَا بَيْتَهُ وَأَفْضَلُهَا الْمَسْجِدَ الْعَتِيقَ، ثُمَّ الْأَكْثَرُ جَمَاعَةً، وَأَبْعَدُ أَوَّلَى مِنْ أَقْرَبَ. وَحَرْمٌ أَنْ يُؤَمَّ بِمَسْجِدٍ قَبْلَ إِمَامِهِ الرَّاتِبِ إِلَّا بِإِذْنِهِ أَوْ مَعَ عُذْرِهِ.

The congregation prayer is binding upon men for the five if able, but it is not a condition of it. He can offer it at home but the best place is an old mosque, then the one with the biggest congregation, and the further one is more worthy than the closer one. It is prohibited to lead in a mosque where there is an appointed imam unless by his permission or for a valid excuse.

وَمَنْ صَلَّى ثُمَّ أُقِيمَتْ سُورَةُ الْبَقَرَةِ أَنْ يُعِيدَ غَيْرَ مَغْرِبٍ، وَلَا تُكْرَهُ إِعَادَةُ جَمَاعَةٍ فِي غَيْرِ مَسْجِدِي مَكَّةَ وَالْمَدِينَةَ وَلَا فِيهِمَا لِعُذْرٍ، وَإِذَا أُقِيمَتِ الصَّلَاةُ لَمْ تَنْعَقِدِ النَّافِلَةُ، وَإِنْ كَانَ فِيهَا أَتَمُّهَا إِنْ لَمْ يَخَفْ فَوَتْ الْجَمَاعَةُ.

Whoever prays and then the *iqāmah* is given, it is recommended that they repeat it except for Maghrib. It is not disliked to repeat a congregation except in the two mosques of Makkah and Madinah, nor in them for a valid excuse. When the *iqāmah* is given, no

voluntary prayer is allowed. If he has begun it, he should complete it if he does not fear missing the congregation.

وَمَنْ كَبَّرَ قَبْلَ سَلَامِ إِمَامٍ أَدْرَكَ الْجَمَاعَةَ، وَإِنْ أَدْرَكَهَ رَاكِعًا أَدْرَكَ الرُّكْعَةَ وَأَجْزَائَهُ التَّحْرِيمَةُ عَنْ تَكْبِيرَةِ رُكُوعٍ، وَتَحْمُلُ الْإِمَامُ عَنْهُ قِرَاءَةَ الْفَاتِحَةِ. وَيُسْنُ أَنْ يَقْرَأَ فِي إِسْرَارٍ إِمَامَهُ وَسَكَتَاتِهِ وَإِذَا لَمْ يَسْمَعْهُ لِبُعْدٍ أَوْ طَرَشٍ مَا لَمْ يَشْغَلْ مَنْ يَجْنِبُهُ وَيُسْتَفْتَحُ وَيُسْتَعِيدُ، وَلَوْ فِيمَا يَجْهَرُ فِيهِ إِمَامُهُ.

Whoever makes the *takbīr* before the imam's *taslīm* has caught the congregation. If he catches it in *rukū'*, he has caught the *rak'ah*, and his *takbīr* to enter the prayer suffices him for the one to make *rukū'*, and the imam's reading suffices his *Fātiḥah*. It is recommended that he read during the imam's silences and pauses. If he cannot hear the imam due to distance or an ailment, he can read so long as it does not distract the one next to him. He makes the opening supplication and *isti'ādhah*, even in the loud prayers.

وَمَنْ رَكَعَ أَوْ سَجَدَ وَنَحْوَهُ قَبْلَ إِمَامِهِ عَمْدًا حُرْمًا، وَعَلَيْهِ أَنْ يَرْجِعَ لِمَتَابَعَةِ كُنَاسٍ ذَكَرَ، فَإِنْ لَمْ يَرْجِعْ عَمْدًا بَطَلَتْ، وَإِنْ رَكَعَ وَرَفَعَ قَبْلَ إِمَامِهِ عَمْدًا بَطَلَتْ، وَسَهْوًا أَوْ جَهْلًا يَقْضِي الرُّكْعَةَ.

Whoever makes *rukū'* or *sujūd* etc. before the imam intentionally has done wrong, and he should return to following him like the forgetful one who remembers. If he does not return intentionally, the prayer is invalid. If he makes *rukū'* and rises before his imam intentionally, his prayer is invalid, and if he does so forgetfully or out of ignorance, he makes up the *rak'ah*.

وَسُنَّ تَطْوِيلُ أَوَّلَى عَنْ ثَانِيَةٍ، وَلِلْإِمَامِ التَّخْفِيفُ مَعَ الْإِتْمَامِ، وَانْتِظَارُ دَاخِلٍ إِنْ لَمْ يَشَقَّ. وَإِنْ اسْتَأْذَنْتِ امْرَأَةٌ لِمَسْجِدٍ كُرِهَ مَنَعُهَا، وَبَيَّتُهَا خَيْرٌ لَهَا.

It is recommended to lengthen the first *rak'ah* more than the second. The imam may shorten the prayer whilst fulfilling it. He may also wait for a latecomer if it is not difficult to do so. If a woman seeks permission to enter the masjid, it is disliked to prevent her, but her house is better for her.

فصل

Section

الأولى بالإمامة الأقرأ، العالم فقه صلاته، ثم الأفقه، ثم الأسن، ثم الأشرف، ثم الأنقى، ثم مَنْ قَرَعَ وصاحب البيت وإمام المسجد أحق، وحرٌّ ومقيمٌ وبصيرٌ أولى من ضدهم.

The one most befitting is the one who is most read and knowledgeable of the *fiqh* of prayer, then the one most knowledgeable, then the eldest, then the most noble, then the most pious, then by lots. The homeowner and imam of the masjid have more right, and the free man, resident and non-blind are preferable to their opposites.

ولا تصح خلف فاسق ولا امرأة وخنثى لرجل ولا صبي لبالغ، ولا أخرس ولا عاجز عن ركن أو شرط إلا بمثله، سوى إمام الحي المرجو زوال مرضه، ويصلون وراءه جلوساً ندباً، وإن ابتدأ بهم قائماً وعجز فجلس أتموا خلفه قياماً، ولا خلف محدث أو نجس يعلم ذلك، فإن جهل مع مأموم حتى انقضت صحت لمأموم

It is not valid to pray behind a major sinner, a woman, a hermaphrodite, or a child for an adult, the mute or the one unable to perform one of its pillars or conditions except for those similar to them. The exception to the latter being the appointed imam who has a temporary illness, behind whom it is recommended that they should pray sitting. If the imam starts standing and is then unable to continue so sits, they should complete their prayer standing. Nor can one pray behind one in ritual impurity or physical impurity that they know of, if they pray unknowingly until the prayer is concluded, the prayer of the congregation is correct.

ولا إمامة من لا يحسن الفاتحة، أو يدغم ما لا يدغم، أو يبدل حرفاً بآخر غير ضاد {المعصوب} و {الضالين} ظاء، أو يلحن فيها لحناً يُحيل المعنى إلا بمثله، وإن قدر على إصلاحه لم تصح صلاته.

Nor can prayer be offered behind the one who does not perfect Al-Fātiḥah, or joins what is not joined, or changes a letter for another other than the *ḍāḍ* to *zā* in 'Al-magḍūb' and 'ḍāllīn', or he mispronounces to the extent it changes the meaning, except for those similar to them. If he has the ability to correct himself, his prayer is not correct.

وتكره إمامة لحان وفأفأ ونحوه، ومن لا يفصح ببعض الحروف، وأقطع يدين أو رجلين أو إحداهما أو أنف، وأن يؤم أجنبيّة فأكثر لا رجل معهن، أو قومًا أكثرهم يكرهه بحق، ويصح ائتمام من يقضي صلاة بمؤدّيها وعكسه، لا مفترض بمنقّل، ولا ظهر خلف نحو عصر.

It is disliked to have as an imam one who mispronounces or stutters etc, or the one who cannot enunciate certain letters, or the one whose hands or feet have been cut off or one of them, or his nose. It is also disliked for a man to lead a non-related woman or more with no other man present, or to lead a people who mostly dislike him for a valid reason. It is correct to lead one who is making up a prayer and vice versa, but not an obligatory prayer behind one praying voluntarily, or Ṣuḥr behind one praying 'Aṣr.

فصل Section

يقف اثنان فأكثر خلف إمام ندباً، ويصيح عن يمينه وبجانبه، لا يساره فقط أو قدامه، ولا الفدّ خلفه، أو خلف صفٍّ إلا امرأة خلف رجل، وتقف إمامة النساء في صفهنّ ندباً. ويليه رجال، ثم صبيان، ثم نساء، الأفضل فالأفضل كجنازتهم، ومن لم يقف معه إلا امرأة أو من علم حديثه أو نجسه، أو صبي في فرض فقد.

It is recommended for two or more to stand behind the imam, and it is permissible to stand on his right or on either side, not only on his left or in front of him, nor a single person behind him or behind a row except for a woman praying behind a man. It is recommended for the imam for women to stand in the middle. Behind the imam should be men, then children and then women. For each group, the best first as they do in their funerals. Whoever has standing with them a woman, or one whose physical or ritual impurity is known or a child in an obligatory prayer, is like a single person.

ومن وجد فرجة دخلها وإلا فعن يمين إمامه، فإن لم يمكنه نبه من يقوم معه. ومن صلى ركعة فذا لم تصح، وإن ركع فذا ثم دخل الصف أو وقف معه آخر قبل سجود إمامه صح.

Whoever finds a gap in the row, fills it or else stands to the right of the imam. If he cannot do this, he signals to one who will stand with him. Whoever prays a single *rak'ah* by himself, his prayer is invalid. However, if he makes *rukū'* by himself and then enters the row, or stands next to another before the prostration of the imam, his prayer is correct.

فصل Section

يصح اقتداء مأوم بإمام في مسجد مطلقاً إن سمع التكبير، وكذا خارجه إن رأى الإمام أو من وراءه.

The prayer of a congregant behind the imam is correct in any part of the masjid if he hears the *takbīr*. Likewise, it is correct outside if he can see the imam or those praying behind him.

ويكره علو إمام عنه ذراعاً فأكثر، وصلاته في الطاق، وتطوعه موضع مكتوبة بعدها، وإطالة فعود مستقبل القبلة بعدها إلا الحاجة ويكره وقوف مأومين بين سوار تقطع الصفوف بلا حاجة.

It is disliked for the imam to be raised by an arm span or more, or in an alcove. It is also disliked for him to offer his voluntary prayers in the same place as his obligatory prayers, or to sit there for a long time facing the *qiblah* for no reason. It is also disliked for the congregation to stand between pillars that break the rows for no reason.

فصل Section

يُعْذَرُ بِتَرْكِ جُمُعَةٍ وَجَمَاعَةٍ مَرِيضٌ وَمُدَافِعٌ أَحَدَ الْأَخْبَثِينَ، وَمَحْتَاجٌ لَطْعَامٍ بِحَضْرَتِهِ، وَخَائِفٌ ضِيَاعَ مَالِهِ أَوْ فَوَاتَهُ أَوْ ضَرَرًا فِيهِ، أَوْ مَوْتَ قَرِيبِهِ أَوْ رَفِيقِهِ وَمَنْ يَمْرُضُهُمَا، أَوْ خَافَ عَلَى نَفْسِهِ ضَرَرًا أَوْ سُلْطَانًا أَوْ مُلَازِمَةً غَرِيبَهُ وَلَا شَيْءَ مَعَهُ، أَوْ فَوَاتَ رُفْقَتِهِ بِسَفَرٍ، أَوْ تَطْوِيلَ إِمَامٍ، أَوْ أَذَى بِمَطَرٍ وَنَحْوِهِ، أَوْ غَلَبَةَ نُعَاسٍ وَرِيحٍ بَارِدَةٍ شَدِيدَةٍ بَلِيلَةٍ مُظْلِمَةٍ.

Those excused from the congregational and Jumu'ah prayer is the sick, the one needing to relieve himself from either of the two impurities, the one requiring food which is present, the one who fears loss of wealth or harm to it, or the death of a relative of companion and those caring for them, or fears harm upon himself, or a ruler, or his debtor that he is unable to pay, or missing out on travel, or the prolonging of the imam, or some harm from rain etc., or tiredness or a cold strong wind on a dark night.

باب صلاة الجماعة و الإمامة

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ -رَضِيَ اللَّهُ عَنْهُمَا-؛ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَلَدِ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً } مُتَّفَقٌ عَلَيْهِ وَهُمَا عَنْ أَبِي هُرَيْرَةَ: { بِخَمْسٍ وَعِشْرِينَ جُزْءًا } وَكَذَا لِلْبُخَارِيِّ: عَنْ أَبِي سَعِيدٍ، وَقَالَ: "دَرَجَةً."

Narrated 'Abdullah bin 'Umar: Allah's Messenger (ﷺ) said: "The prayer offered in congregation is twenty-seven degrees more rewardable than a prayer offered by a single person." Agreed upon. Both al-Bukhari and Muslim have also reported through Abu Hurayrah: "Twenty-five degrees (more)." Likewise, al-Bukhari reported from Abu Sa'id al-Khudri: "He (ﷺ) said (the word) Daraja (degree)."

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ أَمُرَّ بِحَطَبٍ فَيُحْتَطَبَ، ثُمَّ أَمُرَّ بِالصَّلَاةِ فَيُؤَدَّنَ لَهَا، ثُمَّ أَمُرَّ رَجُلًا فَيُؤَمَّ النَّاسَ، ثُمَّ أُخَالِفُ إِلَى رِجَالٍ لَا يَشْهَدُونَ الصَّلَاةَ، فَأُحَرِّقُ عَلَيْهِمْ بُيُوتَهُمْ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرْقًا سَمِينًا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ } مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِلْبُخَارِيِّ.

Narrated Abu Hurayrah: Allah's Messenger (ﷺ) said: "By Him in Whose Hand my soul is, I have thought of giving orders for fuel wood to be gathered, then giving orders for prayer and having the *adhan* called, then ordering a man to lead the people, then going off to some people who are not present at the prayer and burning down their houses upon

them. By Him in Whose Hand my soul is, if one of them knew he would find a fat meaty bone or two fine sheep hooves he would attend the 'Isha'."

Agreed upon, and the wording is that of al-Bukhari.

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - { أَثْقَلُ الصَّلَاةِ عَلَى الْمُنَافِقِينَ: صَلَاةُ الْعِشَاءِ, وَصَلَاةُ الْفَجْرِ, وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبَوًا } مُتَّفَقٌ عَلَيْهِ ۝

Narrated Abu Hurayrah: Allah's Messenger (ﷺ) said: "The most burdensome prayers for hypocrites are the 'Isha' and the Fajr prayers and if they knew what these contain, they would have come to them, even if they had to crawl on their knees." Agreed upon

وَعَنْهُ قَالَ: { أَتَى النَّبِيَّ - صلى الله عليه وسلم - رَجُلٌ أَعْمَى فَقَالَ: يَا رَسُولَ اللَّهِ! لَيْسَ لِي قَائِدٌ يَهْدِيَنِي إِلَى الْمَسْجِدِ, فَرَخَّصَ لَهُ, فَلَمَّا وَلَّى دَعَاهُ, فَقَالَ: "هَلْ تَسْمَعُ الْبَلَاءَ بِالصَّلَاةِ?" قَالَ: نَعَمْ. قَالَ: "فَأَجِبْ" { رَوَاهُ مُسْلِمٌ

Narrated Abu Hurayrah: A blind man came to the Prophet (ﷺ) and said, "O Messenger of Allah, I have no guide to take me to the mosque." He gave him permission, then when the man turned away the Prophet (ﷺ) called him and asked, "Can you hear the *adhan* for prayer?" He answered, "Yes". He said, "Then respond to it." Reported by Muslim

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا, عَنِ النَّبِيِّ - صلى الله عليه وسلم - قَالَ: { مَنْ سَمِعَ الْبَلَاءَ فَلَمْ يَأْتِ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ } رَوَاهُ ابْنُ مَاجَهَ, وَالدَّارَقُطْنِيُّ, وَابْنُ حِبَّانَ, وَالحَاكِمُ, وَإِسْنَادُهُ عَلَى شَرْطِ مُسْلِمٍ, لَكِنْ رَجَّحَ بَعْضُهُمْ وَقَفَهُ ۝

Narrated Ibn 'Abbas: Allah's Messenger (ﷺ) said: "Whoever hears the call for prayer and does not come, his prayer will not be accepted from him, unless he has a excuse." Reported by Ibn Majah, ad-Daraqutni, Ibn Hibban and al-Hakim. Its chain of narration meets Muslim's conditions, but some scholars held that it is *mawquf*.

وَعَنْ يَزِيدَ بْنِ الْأَسْوَدِ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ - صلى الله عليه وسلم - صَلَاةَ الصُّبْحِ, فَلَمَّا صَلَّى رَسُولُ اللَّهِ - صلى الله عليه وسلم - إِذَا هُوَ بِرَجُلَيْنِ لَمْ يُصَلِّيَا, فَدَعَا بِهِمَا, فَجِيءَ بِهِمَا تَرَعُدُ فَرَأَيْتُهُمَا, فَقَالَ لَهُمَا: "مَا مَنَعَكُمَا أَنْ تُصَلِّيَا مَعَنَا?" قَالَا: قَدْ صَلَّيْنَا فِي رِحَالِنَا. قَالَ: "فَلَا تَفْعَلَا, إِذَا صَلَّيْتُمَا فِي رِحَالِكُمَا, ثُمَّ أَدْرَكْتُمَا الْإِمَامَ وَلَمْ يُصَلِّ, فَصَلِّيَا مَعَهُ, فَإِنَّهَا لَكُمْ نَافِلَةٌ" { رَوَاهُ أَحْمَدُ, وَاللَّفْظُ لَهُ, وَالثَّلَاثَةُ, وَصَحَّحَهُ التِّرْمِذِيُّ, وَابْنُ حِبَّانَ

Narrated Yazid bin al-Aswad: He offered the morning prayer with Allah's Messenger (ﷺ) and when Allah's Messenger (ﷺ) finished his prayer, he saw two men who had not prayed with him. He ordered them to be brought and they were brought trembling with fear. He asked them what had prevented you from praying with us?" They said, "We had already prayed at our homes." He said, "Don't do so! If you pray at your homes and then you come while the Imam has not yet performed the prayer, you must pray with him, and it will be a voluntary prayer for you." Reported by Ahmad - with his wording - and the Three. at-Tirmidhi and Ibn Hibban graded it authentic.

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَلَا تُكَبِّرُوا حَتَّى يُكَبِّرَ، وَإِذَا رَكَعَ فَارْكَعُوا، وَلَا تَرْكَعُوا حَتَّى يَرْكَعَ، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَلَا تَسْجُدُوا حَتَّى يَسْجُدَ، وَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، وَإِذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا أَجْمَعِينَ } رَوَاهُ أَبُو دَاوُدَ، وَهَذَا لَفْظُهُ وَأَصْلُهُ فِي الصَّحِيحَيْنِ ۝

Narrated Abu Hurayrah: Allah's Messenger (ﷺ) said: "The Imam has been appointed to be followed. When he utters the takbir, utter the takbir too, and do not utter the takbir until he utters it. When he bows, you should bow, and do not bow until he bows. When he says, "Allah listens to him who praises him," say, "O Allah, our Lord, to you is the praise." When he prostrates, you prostrate; and do not prostrate until he prostrates. If he prays standing, pray standing, and if he prays sitting, all of you pray sitting."

Reported by Abu Dawud and the wording is his. Its basic meaning is in al-Bukhari and Muslim.

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَأَى فِي أَصْحَابِهِ تَأَخُّرًا. فَقَالَ: "تَقَدَّمُوا فَأَتَيْتُمُو بِي، وَلِيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ" } رَوَاهُ مُسْلِمٌ ۝

Narrated Abu Sa'id al-Khudri: When Allah's Messenger (ﷺ) saw a tendency among his Companions of going to the back he said, "Come forward and follow my lead and let those behind you follow you." Reported by Muslim

عَنْ زَيْدِ بْنِ ثَابِتٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { اخْتَجَرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حُجْرَةً بِخَصْفَةٍ، فَصَلَّى فِيهَا، فَتَتَبَعَ إِلَيْهِ رِجَالٌ، وَجَاءُوا يُصَلُّونَ بِصَلَاتِهِ... } الْحَدِيثُ، وَفِيهِ: { أَفْضَلُ صَلَاةِ الْمَرْءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةَ } مُتَّفَقٌ عَلَيْهِ ۝

Narrated Zayd bin Thabit: Allah's (ﷺ) made a small room of a mat and prayed inside it. The people followed him, and they came to pray behind him. The narrator mentioned the rest of the Hadith, and it contains the words: "The most excellent prayer of a person is in his house except that which is prescribed." Agreed upon

وَعَنْ جَابِرٍ قَالَ: { صَلَّى مُعَاذٌ بِأَصْحَابِهِ الْعِشَاءَ، فَطَوَّلَ عَلَيْهِمْ، فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - "أَتُرِيدُ أَنْ تَكُونَ يَا مُعَاذُ فِتْنَانًا؟ إِذَا أَمَمْتُ النَّاسَ فَأَقْرَأْ: بِالشَّمْسِ وَضُحَاهَا، وَ: سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى، وَ: اقْرَأْ بِاسْمِ رَبِّكَ، وَاللَّيْلِ إِذَا يَغْشَى ". } مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِمُسْلِمٍ ۝

Narrated Jabir: Mu'adh bin Jabal led his companions in the al-'Isha and prolonged it for them. Upon this the Prophet (ﷺ) said to him, "O Mu'adh, do you want to become a test? When you lead people in prayers, recite *ash-Shamsi wa duhaha, Sabbihisma Rabbikal-A'la, Iqra' Bismi Rabbika* and *Wal-Laili idha yaghsha*."

Agreed upon. And the wording is from Muslim

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فِي قِصَّةِ صَلَاةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِالنَّاسِ، وَهُوَ مَرِيضٌ - قَالَتْ: { فَجَاءَ حَتَّى جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ، فَكَانَ يُصَلِّي بِالنَّاسِ جَالِسًا وَأَبُو بَكْرٍ قَائِمًا، يَقْتَدِي أَبُو بَكْرٍ بِصَلَاةِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَيَقْتَدِي النَّاسُ بِصَلَاةِ أَبِي بَكْرٍ } مُتَّفَقٌ عَلَيْهِ

Narrated 'A'ishah regarding Allah's Messenger (ﷺ) leading the people in prayer during his illness. She said, "He came and sat on the left side of Abu Bakr. He (ﷺ) was leading the people in prayer while sitting and Abu Bakr standing. Abu Bakr was following the prayer of the Prophet (ﷺ) and the people were following the prayer of Abu Bakr." Agreed upon

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { إِذَا أَمَّ أَحَدُكُمْ النَّاسَ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الصَّغِيرَ وَالْكَبِيرَ وَالضَّعِيفَ وَذَا الْحَاجَةِ، فَإِذَا صَلَّى وَحْدَهُ فَلْيُصَلِّ كَيْفَ شَاءَ } مُتَّفَقٌ عَلَيْهِ ۝

Narrated Abu Hurayrah: The Prophet (ﷺ) said: "When one of you leads the people in prayer he should be brief, for among them are the young and the old, the weak and those who have needs to attend to. But if he prays by himself he may pray as he wishes." Agreed upon

وَعَنْ عَمْرِو بْنِ سَلَمَةَ قَالَ: قَالَ أَبِي: { جِئْتُكُمْ مِنْ عِنْدِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَقًّا. قَالَ: "إِذَا حَضَرَتْ الصَّلَاةُ فَلْيُؤَدِّنْ أَحَدُكُمْ، وَلْيُؤَمِّكُمْ أَكْثَرُكُمْ قُرْآنًا"، قَالَ: فَنَظَرُوا فَلَمْ يَكُنْ أَحَدٌ أَكْثَرَ قُرْآنًا مِنِّي، فَقَدَّمُونِي، وَأَنَا ابْنُ سِتٍّ أَوْ سَبْعِ سِنِينَ } رَوَاهُ الْبُخَارِيُّ، وَأَبُو دَاوُدَ، وَالتَّسَائِي ۝

Narrated 'Amr bin Salimah: My father said, "I have come from the true Prophet (ﷺ) so when the time of prayer comes one of you should announce the *adhan* and the one of you who knows the Qur'an most should be your Imam." He said: "They looked around and there was no one who knew the Qur'an more than I, so they put me forward in front of them and I was only six or seven years old."

Reported by al-Bukhari, Abu Dawud and an-Nasa'i

وَعَنْ أَبِي مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { يَوْمَ الْقَوْمِ أَقْرَبُهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سِلْمًا - وَفِي رِوَايَةٍ: سِنًا - وَلَا يُؤْمِنَنَّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ، وَلَا يَقْعُدُ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ. } رَوَاهُ مُسْلِمٌ

وَلَا بِنِ مَاجَةٍ: مِنْ حَدِيثِ جَابِرٍ: { وَلَا تَوْمَنَنَّ امْرَأَةٌ رَجُلًا، وَلَا أَعْرَابِيٌّ مُهَاجِرًا، وَلَا فَاجِرٌ مُؤْمِنًا. } وَإِسْنَادُهُ وَاهٍ ۝

Narrated Ibn Mas'ud: Allah's Messenger (ﷺ) said: "The one who knows the Book of Allah most should be the Imam of the people. If they are equal in the recitation, then the one who knows the Sunnah most and if they are equal in the Sunnah then the earliest of them to emigrate and if they are equal in the emigration then the oldest among them in Islam.

In another narration it has "age wise". And no man should lead another in prayer in his domain or sit in his place of honour without his permission."

Reported by Muslim. Ibn Majah reported the following from Jabir's narration, "A woman is never to lead a man in prayer, neither a bedouin to lead an emigrant, nor a sinner to lead a believer." Its chain of narrators is extremely weak.

وَعَنْ أَنَسٍ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { رُضُّوا صُفُوفَكُمْ، وَقَارِبُوا بَيْنَهَا، وَحَادُوا بِالْأَعْنَاقِ. } رَوَاهُ أَبُو دَاوُدَ، وَالنَّسَائِيُّ، وَصَحَّحَهُ ابْنُ حِبَّانَ َ

Narrated Anas: Allah's Messenger (ﷺ) said: "Stand close together in your rows, bring them near one another, and stand neck to neck."

Reported by Abu Dawud and an-Nasa'i. Ibn Hibban graded it authentic.

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوَّلُهَا } رَوَاهُ مُسْلِمٌ ُ

Narrated Abu Hurayrah: Allah's Messenger (ﷺ) said: "The best of the men's rows is the first and the worst is the last; and the best of the women's rows is the last and the worst is the first." Reported by Muslim

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: { صَلَّيْتُ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ذَاتَ لَيْلَةٍ، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِرَأْسِي مِنْ وَرَائِي، فَجَعَلَنِي عَنْ يَمِينِهِ { مُتَّفَقٌ عَلَيْهِ

Narrated Ibn 'Abbas: "I prayed with Allah's Messenger (ﷺ) one night and I stood on his left side, whereupon he took me by the back of my head and made me go round to his right side. Agreed upon

وَعَنْ أَنَسٍ قَالَ: { صَلَّى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقُمْتُ وَيَمِينُ خَلْفَهُ، وَأُمُّ سُلَيْمٍ خَلْفَنَا. } مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ َ

Narrated Anas: Allah's Messenger (ﷺ) prayed and an orphan and I prayed behind him and Umm Sulaym was behind us. Agreed upon and the wording is al-Bukhari's

وَعَنْ أَبِي بَكْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ انْتَهَى إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ رَاكِعٌ، فَرَكَعَ قَبْلَ أَنْ يَصِلَ إِلَى الصَّفِّ، فَقَالَ لَهُ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { زَادَكَ اللَّهُ حِرْصًا وَلَا تَعُدْ } رَوَاهُ الْبُخَارِيُّ وَزَادَ أَبُو دَاوُدَ فِيهِ: { فَرَكَعَ دُونَ الصَّفِّ، ثُمَّ مَشَى إِلَى الصَّفِّ } ُ

Narrated Abu Bakrah: He reached the Prophet (ﷺ) while he was bowing, so he bowed before reaching the row. He mentioned that to the Prophet (ﷺ) and the Prophet (ﷺ) said to him, "May Allah increase your eagerness! But do not repeat."

Reported by al-Bukhari. Abu Dawud added: "He bowed before reaching the row then walked and joined the row."

وَعَنْ وَابِصَةَ بْنِ مَعْبُدٍ [الْجُهَنِّي] - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { رَأَى رَجُلًا يُصَلِّي خَلْفَ الصَّفِّ وَحْدَهُ، فَأَمَرَهُ أَنْ يُعِيدَ الصَّلَاةَ. } { رَوَاهُ أَحْمَدُ، وَأَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَحَسَنَهُ، وَصَحَّحَهُ ابْنُ حِبَّانَ. وَلَهُ عَنْ طَلْقٍ { لَا صَلَاةَ لِمَنْفَرِدٍ خَلْفَ الصَّفِّ } وَزَادَ الطَّبْرَانِيُّ مِنْ حَدِيثِ وَابِصَةَ: { أَلَا دَخَلْتَ مَعَهُمْ أَوْ اجْتَرَرْتَ رَجُلًا؟ }
 Narrated Wabisah bin Ma'bad: Allah's Messenger (ﷺ) saw a man praying alone behind the row so he ordered him to repeat the prayer.

Reported by Ahmad, Abu Dawud and at-Tirmidhi. The latter graded it good, and Ibn Hibban graded it authentic. Ibn Hibban reported this from Talq: "The prayer of a person who prays alone behind the row is not accepted. At-Tabarani added to the narration of Wabisah, "Why did you not join them or pull back a man?"

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { إِذَا سَمِعْتُمُ الْإِقَامَةَ فَامْشُوا إِلَى الصَّلَاةِ، وَعَلَيْكُمْ السَّكِينَةُ وَالْوَقَارُ، وَلَا تُسْرِعُوا، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا } مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ.

Narrated Abu Hurayrah: The Prophet (ﷺ) said: "If you hear the *iqamah*, you must walk to the prayer with tranquillity and dignity, and do not hasten; and whatever portion of the prayer you get offer it, and complete afterwards whatever you missed.

Agreed upon, and the wording is al-Bukhari's.

وَعَنْ أَبِي بَنِ كَعْبٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { صَلَاةُ الرَّجُلِ مَعَ الرَّجُلِ أَزْكَى مِنْ صَلَاتِهِ وَحْدَهُ، وَصَلَاتُهُ مَعَ الرَّجُلَيْنِ أَزْكَى مِنْ صَلَاتِهِ مَعَ الرَّجُلِ، وَمَا كَانَ أَكْثَرَ فَهُوَ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ } { رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَصَحَّحَهُ ابْنُ حِبَّانَ }

Narrated 'Ubayy bin Ka'b: Allah's Messenger (ﷺ) said: "A man's prayer offered with another man is purer than his prayer which he offers alone, and his prayer with two men is purer than his prayer with one and if they are more, it is more beloved to Allah, the Mighty the Majestic."

Reported by Abu Dawud and an-Nasa'i. Ibn Hibban graded it authentic.

وَعَنْ أُمِّ وَرَقَةَ رَضِيَ اللَّهُ عَنْهَا، { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَمَرَهَا أَنْ تَتَوَّمَّ أَهْلَ دَارِهَا } { رَوَاهُ أَبُو دَاوُدَ، وَصَحَّحَهُ ابْنُ حُزَيْمَةَ }

Narrated Umm Waraqah: The Prophet (ﷺ) commanded her to lead the members of her household. Reported by Abu Dawud; Ibn Khuzaimah graded it authentic

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - اسْتَخْلَفَ ابْنَ أُمِّ مَكْتُومٍ، يُؤْمُ النَّاسَ، وَهُوَ أَعْمَى {
رَوَاهُ أَحْمَدُ، وَأَبُو دَاوُدَ
وَنَحْوُهُ لِابْنِ جَبَّانَ: عَنْ عَائِشَةَ

Narrated Anas: The Prophet (ﷺ) appointed Ibn Umm Maktum to lead the people in prayer in his absence and he was blind. Reported by Ahmad and Abu Dawud. Ibn Hibban also reported something similar from 'Aishah .

وَعَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { صَلُّوا عَلَى مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَصَلُّوا خَلْفَ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ { رَوَاهُ الدَّارَقُطْنِيُّ بِإِسْنَادٍ ضَعِيفٍ ِ

Narrated Ibn 'Umar: Allah's Messenger (ﷺ) said: "Pray over him who said: 'Nothing deserves to be worshiped except Allah'; and pray behind him who says: 'Nothing deserves to be worshiped except Allah'."

Ad-Daraqutni reported it through a weak chain of narrators

وَعَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِذَا أَتَى أَحَدُكُمْ الصَّلَاةَ وَالْإِمَامُ عَلَى حَالٍ، فَلْيَصْنَعْ كَمَا يَصْنَعُ الْإِمَامُ { رَوَاهُ التِّرْمِذِيُّ بِإِسْنَادٍ ضَعِيفٍ ِ

Narrated 'Ali bin Abi Talib: Allah's Messenger (ﷺ) said: "If one of you comes to prayer and the Imam is at a certain position, he must do as the Imam is doing."

Reported by at-Tirmidhi with a weak chain of narrators