



Preface to Third Volume

Praise belongs to Allah, the Lord of all the worlds, the All-Merciful, the Very Merciful, the Master of the Day of Requit. All praise is to Allah Who has guided us to this (i.e., Jannah). We would not have been able to find the way, had Allah not guided us. Glorious is the One in Whose Hand is the Kingdom (of the whole universe), and He is powerful over every thing, the One Who created death and life, so that He may test you as to which of you is better in his deeds. He is Allah, the Mighty, the All-Knowing, the One Who forgives sins and accepts repentance, the One Who is severe in punishment, the One Who is the source of all power. There is no god but He. He is the One Who has sent His Messenger with Guidance and the religion of truth, so that He makes it prevail over all religions. Praise belongs to Allah Who has sent down the Book (i.e., Qur'an) to His servant, and allowed no crookedness in it.

It is sheer grace of Allah that the first two volumes of Ra'fatul Baari received high praise and appre-

ciation from far and wide with persistent insistence, encouragement and blessings for completion of the project.

Again, with absolute reliance on Allah, the work on third volume was started and accomplished by the grace of Allah. I hope readers will find it useful and will as usual pray to Allah for its acceptance and completion of the project.

I am, as usual, highly thankful to dear Sameem Husain without whose hard work in compiling, computerizing and proofreading this book. It would not have been possible. May Allah reward him with best rewards.

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The Book of Azaan (call to prayer)



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Chapter 1 : The origin of the Adhaan.

And the statement of Allah (SWT)

“When you call for Salaah, they take it in jest and fun.

That is because they are a people who do not understand”. (5:58) And His words: “When the call for Salaah (prayer) is proclaimed on Friday”. (62:9)

Purpose of Tarjamatul Baab

After finishing the Book of Mawaaqueet (the times of prayer), Imam Bukhari now takes the Book of Adhaan. The literal meaning of the word Adhaan is to

announce, and in the technical terms of Shariah it means to call people, by reciting particular set of words, towards the obligatory Salaah at their specific timings.

Adhaan—one of the miracles of Islam

Every single aspect of Islam is unique and wonderful and so is Adhaan. Its wording conveys complete message of Islam. It is simply awesome that the whole message of Islam is contained in only few selected words which are recited as a call to the prayers. It starts with *الله أكبر* - 'Allah is the Greatest', referring the glory majesty and the greatness of Allah (SWT). After acknowledging the greatness of the only Creator and the Master of the universe, a bondsman testifies to His Oneness and negates all other deities by saying *أشهد أن لا إله الله* 'I give witness that there is no god but Allah'. One's faith is not complete until and unless he testifies the prophethood of the last Messenger of Allah Prophet Muhammad (Sallallahu Alaihi Wasallam), so the next sentence that follows is to testify the prophethood of Muhammad (Sallallahu Alaihi Wasallam) by saying *أشهد أن محمد الرّسول الله* 'I give witness that Muhammad (Sallallahu Alaihi Wasallam) is the Messenger of Allah'. After having attained the faith in the oneness of Allah and the prophethood of Muhammad (Sallallahu Alaihi Wasallam), comes the stage of physical worship of Allah as per His commands which is best represented by way of Salaah. So, for this purpose the Mu'adhhdhin or caller says *حيّ على الصّلاة* 'Come towards the Salaah'. Once a bondsman attains faith in Allah and His Messenger and engages himself in His worship, what next? For what he has done so far is not going to waste, the

Mu'adhhdhin answers the query immediately and says, *حيّ على الفلاح* 'Come towards everlasting peace and success in the hereafter'. So, the belief of having complete faith in the Hereafter is also included in the Adhaan. Ah! what a complete message is it indeed.

Adhaan—the wonderful way of calling towards Salaah

Adhaan is recited five times a day from the raised platform of a mosque, and nowadays on loud speakers. This call reaches everyone/everywhere shattering any/every authority in its way, be he a king relaxing in his palace, an officer busy in his office or a businessman occupied in the market. It is unique system that is announced everywhere be it a metropolitan, town, village or desert.

Adhaan—recited ay every single movement along the globe

Adhaan is recited five times a day for every Salaah. Since time varies in different parts of the world, it has been proved that there is not a single moment when Adhaan is not being recited at some part of the world.

When did Adhaan start in Islam?

According to Imam Bukhari there are two verses in Qur'an which mention about Adhaan one for five time Salaah and the other one about Friday Salaah. Both these verses are Madani and were revealed after Hijrah. There is consensus on the fact that Adhaan was ordained in Madinah one year after Hijrah to Makkah. In Makkah since Muslims used to worship secretly because of being

haunted and tortured by the infidels, so there was no question of loud proclamation of Adhaan there.

Hadith

Narrated Anas

The people mentioned the fire and the bell (they suggested those as signals to indicate the starting of prayers), and by that they mentioned the Jews and the Christians. Then Bilaal was ordered to pronounce Adhaan for the prayer by saying its phrases twice, and for the Iqaamah (the call for the actual standing for the prayers in rows) by saying its phrases once. (Iqaamah is pronounced when the people are ready for the prayer).

Hadith

Narrated Ibn Umar (RA)

When the Muslims arrived at Madinah, they used to assemble for the prayer, and used to guess the time for it.

During those days, the practice of Adhaan for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but Umar was the first to suggest that a man should call (the people) for the prayer; so Allah's Apostle ordered Bilaal to get up and pronounce the Adhaan for prayers.

Comments

When Muslims arrived at Madinah, they used to assemble in the mosque for the congregational Salaah. Some of them used to come earlier and some later and this practice caused inconvenience. The Sahaaba used to discuss it amongst themselves how to sort out this problem. One day they had a meeting with Rasulullah (Sallallahu Alaihi Wasallam) and discussed the issue with him; as reported in the narrations of Ibn Majah and Abu Dawood. Some people suggested that they should lit fire when the time of Salaah appears or use a trumpet or horn as done by Christians and jews. All these suggestions were turned down. Tabaqat Ibn Saad has reported from Sa'id Ibn al-Musaib that Sayyiduna Bilaal was then instructed by Rasulullah (Sallallahu Alaihi Wasallam) to call people for Salaah by saying الصلاة الجامعة 'Assalatu-Jamia'. This was practised for some days and after about twenty days one of the companions of Rasulullah—Abdullah bin Zayd (RA) saw a person carrying a trumpet in his dream. He asked him if he would sell it?

In return, he asked what he would do with it? Abdullah said that he would use it to call people for Salaah. The person told him that he can teach him a better way of calling people for Salaah. He taught him the phrases of Adhaan, reciting it twice. Then the person moved a little back and recited the phrases of Iqaamah (*Iqaamah is recited just before the commencement of congregational Salaah so that people get ready for it*). In the morning, Abdullah bin Zayd informed Rasulullah (Sallallahu Alaihi Wasallam) about his dream. On hearing him, Rasulullah (Sallallahu Alaihi Wasallam) told him that his dream was quite true and that he should teach those words of Adhaan to Sayyiduna Bilaal (RA). Later on it was the same words that Sayyiduna Bilaal recited in Adhaan. When Sayyiduna Umar (RA) heard these words of Adhaan, he immediately rushed to Rasulullah (Sallallahu Alaihi Wasallam) and told him that he had a similar dream few days back. The learned scholars say that Sayyiduna Umar (RA) had dreamt it before Abdullah bin Zayd but had felt shy to narrate it before Rasulullah (Sallallahu Alaihi Wasallam).

Chapter 2 : The doubling up of the phrases of the Adhaan.

Purpose of Tarjamatul Baab

Imam Bukhari says that the phrases of the Adhaan are repeated twice i.e. Allahu Akbar is recited twice and similarly the Shahadah and other phrases are also repeated twice.

What is 'Tarfee'?

'Tarfee' is a practice to say 'Shahadatayn' twice first silently and then loudly. Shafaites prefer to practice 'Tarfee' whereas the Hanbalites and Hanafites don't. Imam Bukhari favours the view of latter schools of thought.

Hadith

Narrated Anas

Bilal was ordered to repeat the wording of the Adhaan for prayers twice, and to pronounce the wording of the Iqaamahs once except "Qad-qamat-is-Salat".

Hadith

Narrated Anas bin Maalik

When the number of Muslims increased they discussed the question as to how to know the time for the prayer by some familiar means. Some suggested that a fire be lit (at the time of the prayer) and others put forward the proposal to ring the bell. Bilal was ordered to pro-

nounce the wording of Adhaan twice and of the Iqaamah once only.

Comments

There is consensus amongst all the four schools of thought that the phrases of Adhaan are to be repeated twice. However, there is difference of opinion about the initial phrase—‘Allahu Akbar’, which the Maalikites say only twice whereas as per the rest of the three schools it is to be said four times.

Was ‘Tarfee’ specifically for Abu Mahzoorah?

Tarfee is found only in Abu Mahzoorah’s Adhaan. As per the Adhaan taught to Abdullah bin Zayd by an angel in his dream, it is not so. It is also absent in the Adhaan of Sayyiduna Bilaal or Sayyiduna Abdullah Ibn Umm Maktum or in any other Mu’adhdhin, during the period of Rasulullah (Sallallahu Alaihi Wasallam).

According to a Hadith quoted in Nasaa’ee and Musnad Ahmad by Abu Mahzoorah he says that on returning from the battle of Hunayn, the Mu’adhdhin of Rasulullah (Sallallahu Alaihi Wasallam) said Adhaan. On hearing some boys started shouting and mocking at him. Rasulullah (Sallallahu Alaihi Wasallam) sent some people and got them arrested and when they were brought before him he asked them whose voice was the loudest amongst them. The boys pointed towards him i.e., Abu Mahzoorah and according to him they were right. Rasulullah (Sallallahu Alaihi Wasallam) freed all the boys and detained him and directed him to say Adhaan while standing. At that time what his inner state was, Abu Mahzoorah describes it in these words:

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“Nothing did I hate more than Rasulullah (Sallallahu Alaihi Wasallam) at that time, and that which he ordered me to do” (Musnad Ahmad)

Rasulullah (Sallallahu Alaihi Wasallam) taught him the phrases of Adhaan. According to Abu Mahzore, after saying Adhaan Rasulullah (Sallallahu Alaihi Wasallam) gave him a bag containing silver coins and put his blessed hand on his forehead and said, “May Allah bless you”. Now Abu Mahzora describes his inner state in following words:

“And all of it (hatred for Rasulullah (Sallallahu Alaihi Wasallam)) completely vanished away from my heart and got replaced by his love” (Musnad Ahmad)

After this, Abu Mahzore made a request to be allowed to say Adhaan in Makkah, which was accepted by Rasulullah (Sallallahu Alaihi Wasallam). It is said that he continued with ‘Tarfee’ in Adhaan because of certain circumstances prevailing in Makkah at that time. Whereas, since no such thing was prevalent in Madinah and people had accepted Islam willingly, so, Tarfee is not found in the Adhaan of Madinah. *(Eidhaul-Bukhari)*

Chapter 3 : Repeating the phrases of the Iqaamah once only except for the words "qad qaamati-s-Salaah".

Purpose of Tarjamatul Baab

According to Imam Bukhari, the phrases of the Adhaan are to be repeated twice whereas the phrases of the Iqaamahh are to be said once only except “qad qaamati-s-Salaah”.

Hadith

Narrated Abu Qilaaba

Anas said, "Bilaal was ordered to pronounce the phrases of Adhaan twice and of Iqaamah once only." The sub narrator Isma'li said, "I mentioned that to Aiyub and he added (to that), "Except Iqaamah (i.e. Qad-Qaamatis-Salaah which should be said twice)."

Comments

According to Sayyiduna Anas, Sayyiduna Bilaal was instructed to say the phrases of Adhaan twice and that of Iqaamahh only once. Imam Shafa'ee, Imam Ahmad and Imam Maalik take the above mentioned Hadith in its literal meaning, thus in their opinion too like that of Imam Bukhari, the phrases of Adhaan are to be repeated twice and that of Iqaamah only once with one exception made by Maalikites who believe that Qad Qaamat-s-Salaah is also to be said only once. As per Maalikites the words “*except Qad Qaamati-s-Salaah*” in the above mentioned Hadith are not part of the Hadith

of Sayyiduna Anas but are included words.

On the other hand, according to the Hanafite school the phrases of Iqaamah are also to be recited twice like in Adhaan. Their arguments are:

1. They say that the above mentioned Hadith is not to be taken according to its literal meaning but according to the manner of expression i.e., there should be a pause between the phrases of Adhaan whereas in Iqaamah they should be said in a single breath. They support their argument with the narration mentioned in Tirmidhi in which it is said:

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“O Bilaal, when you say Adhaan, say it slowly, and when you say Iqaamahh, say it quickly”. (Tirmidhi)

2. Tahaavi has quoted about Sayyiduna Bilaal:

“Used to say phrases of Adhaan twice and that of Iqaamahh twice as well” (Tahaavi).

3. Abu Dawood has quoted about the angel who taught Adhaan:

“Then he (angel, after teaching Adhaan) sat and repeated the phrases in the similar way. (Abu Dawood as quoted from Eidhaul Bukhari)”

Chapter 4 : The excellence of (saying) Adhaan.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey the intrinsic

importance or excellence of Adhaan and also the distinction to say it i.e., when Adhaan is itself an excellence, obviously the one (i.e., Mu'adhdhin) who says it is also doing a esteemed job.

Haidth

Narrated Abu Huraira

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "When the call to prayer is done Shaytan retreats, farting so that he will not hear it. When the call is finished he comes back again until the Iqaamah is done, when he retreats again. When the Iqaamah is finished, he comes back again, insinuating himself between a man and his self and saying, 'Think of such-and-such, think of such-and-such,' which he was not thinking about before, until the man does not know how much he has prayed."

Comments

Adhaan is so heavy on Satan—the cursed, that he just cannot tolerate it. Whenever the sound of Adhaan reaches his ears he runs away; loosing his wits his sphincters get slackened and he runs away farting trying his best not to hear it. According to some scholars, here

this farting is not to be taken in its literal meaning but in the proverbial sense indicating that the Satan gets highly perturbed when Adhaan is said. In a narration quoted in Muslim, it is mentioned:

“Till he runs away to place Rowha”

It means that on hearing the Adhaan from Prophet's mosque/Masjid Nabawi, Satan runs away to a place called Rowha which lies thirty six miles away from Madinah.

Devilish insinuation (waswasah) in Salaah

Satan is the known enemy of every believer. In Salaah, a believer attains highest spiritual ranks and nearness to Allah, of which Satan feels most jealous. He tries his utmost best to keep a believer away from Salaah. Since Adhaan works like lashes on him, so he runs away once it is pronounced and when it is over, he quickly returns and tries to keep believer away from joining Salaah. Similarly, when Iqaamah is said, he again runs away as he cannot tolerate it, and when it is over he quickly returns and starts putting in the devilish insinuations or (waswasah) in the mind of Musalli (*one who is offering his Salaah*) who even forgets how many Rak'at he has offered while offering his Salaah.

Best way to avoid devilish insinuation during Salaah

It is said in Hadith:

“A Musalli enters into a secret conversation with his Lord”

A believer should start divesting his attention from the worldly engagements towards Salaah right from the time when Adhaan is said and/or while performing ablution. It is this point wherefrom he should contemplate that he is going to enter a place i.e., mosque which is attributed to Allah, and that he should try to enter it with utmost humility and highest etiquettes worth the place. On entering the mosque he should say from the core of his heart:

“O Allah! open the gates of Your Mercy for me”.

This supplication should be invoked in such a manner that one feels the coolness of Allah’s mercy in his heart. If he is able to do so, it is totally improbable that Satan can overpower him during Salaah. Allah has promised to protect His chosen ones from the influence of Satan. He says in the Holy Quran:

When getting ready to offer Salaah, bondsman should contemplate himself before the Royal Court in front of his Lord Who is all attentive and listening to him directly without any medium. He must understand every single word which he is reciting in the Salaah with absolute presence of mind and not unmindfully. For this purpose a believer should learn the meaning of the words usually recited in the Salaah in Arabic. While prostrating before his lord i.e., Ruku and Sajda, he should not only bend his body physically but also his thoughts before the Divine Mercy which is showering

over him during Salaah.

Chapter 5 : Raising the voice during the call.

Umar ibn Abdul Aziz said, "Give the Adhaan without elongating it or making it too ornate or we will dismiss you."

Adhaan is given to call people for Salaah. If it is said in a low voice people will not be able to hear it, therefore, it is necessary to say it as loudly as possible. For this reason a Mu'adhdhin is supposed to put his fingers into his ears so that he will raise his voice as much as possible. Also, he should stand up at an elevated place or platform. Adhaan should be recited loudly but with simplicity i.e., one should not resort to singing like tones etc. It has been narrated that once Umar bin Abdul Aziz saw a Mu'adhdhin doing so, he told him:

"Give the Adhaan without elongating it or making it too ornate or we will dismiss you".

Hadith

Narrated Abdul Rahman

Abu Sa'id al-Khudri told my father (Abu Sa'sa' al An-sari), "I see that you love sheep and the desert. When you are among your sheep or in the desert, give the call to prayer and raise your voice when doing it. No jinn or man or anything within range hears the voice of the mu'adhdhin without bearing witness for him on the Day of Rising." Abu Sa'id said, "I heard this from the Messenger of Allah (Sallallahu Alaihi Wasallam)."

Comments

Abdul Rahman used to spend his time in open grazing spaces and jungles with his cattle. He was advised by Sayyiduna Abu Sa'id Khudri to say Adhaan loudly even if he is alone in jungles. Adhaan is not meant only to call people for Salaah, it has other benefits as well. Everything, within the range a Mu'adhdhin's voice reaches, will bear witness for him on the day of Judgment; so, louder the Adhaan, more will be the number of witnesses for him. Secondly, it is said that if a person is at a lonely place and he offers Salaah after saying Adhaan and Iqaamahh, he is joined by angels and Rijaal-ul-Ghaib (unnoticeable people).

Chapter 6 : The Adhaan preventing bloodshed.

Purpose of Tarjamatul Baab

Describing the excellences and benefits of Adhaan, Imam Bukhari (RA) first mentioned that the Satan runs away on listening it; secondly, he said that whatsoever listens the voice of Mu'adhhdhin would bear witness for him on the day of Qiyaamah; now, according to Imam Bukhari, Adhaan even protects the lives of the inhabitants of unknown regions from the invasion of Muslims.

Hadith

Narrated Anas ibn Maalik

"When the Prophet (Sallallahu Alaihi Wasallam), went out with us on a raid against some people, he would not let us attack until after daybreak but would wait. If he heard the Adhaan, he refrained from attacking them, but if he did not hear the Adhaan, he would attack them." He said, "We went out to Khaybar and arrived there at night. In the morning when he did not hear the Adhaan,

he rode out and I rode behind Abu Talha and my foot was touching the foot of the Messenger of Allah (Sallallahu Alaihi Wasallam). They came out towards us carrying their spades and buckets. When they saw the Prophet (Sallallahu Alaihi Wasallam), they said, 'Muhammad! By Allah, Muhammad and the army!' When the Messenger of Allah (Sallallahu Alaihi Wasallam) saw them, he said, 'Allah is greater! Allah is greater! Khaybar is destroyed. When we alight in the yard of a people, it is a bad morning indeed for those who have been warned.' "

Comments

Adhaan is one of the symbols of Islam. When heard from some place it automatically signifies that Muslims are residing there. In the course of expeditions, whenever Rasulullah (Sallallahu Alaihi Wasallam) reached a place during night, he avoided launching an action straight away against its inhabitants but waited till morning. In the morning if no Adhaan would be heard from the place he (Sallallahu Alaihi Wasallam) would then attack it. On the day of Khybar, similar steps were taken. Rasulullah (Sallallahu Alaihi Wasallam) reached there during night and waited till morning when no Adhaan was heard, he along with his cavalry entered into its streets. Detailed discussion of this incident will be narrated in Kitab ul-Maghazi, Insha-Allah.

Lessons from the Hadith

1. Adhaan is one of the symbol of Islam and it is not permitted to abandon it.

2. If people of some place (Islamic state) agree to abandon it, the ruler has every right to launch an attack against them.
3. It is in accordance with the wishes of Allah Ta'ala that the message of Islam should be propagated.

(Eidhahul Bukhari)

Chapter 7 : What should be said on hearing the caller.

Purpose of Tarjamatul Baab

When a believer happens to hear Adhaan, he has to answer it. Imam Bukhari (RA) has established this chapter in order to convey what the listener should say in answer to the Adhaan. He seems to favour the opinion, of the majority of jurists, that the listener should repeat the same words as said by Mu'adhdhin, except for 'Hayya alas-Salaah' and 'Hayya alal-Falaah'. In answer to these two phrases he should say 'Laa Hawla walaa Quwaata Illa Billah'.

Hadith

Narrated Abu Sa'id al-Khudri

The Messenger of Allah (Sallallahu Alaihi Wasallam), said, "When you hear the Adhaan, repeat what the mu'adhdhin says."

Hadith

Narrated Isa ibn Talha

That he heard Mu'awiya repeating the words of the Ad-haan up to the words, 'I testify that Muhammad is the Messenger of Allah.' "

Hadith

*The same thing is related from Yahya .
Yahya added, "One of our brothers related that when he said, 'Come to Salaah,' he said, 'There is no strength nor power except by Allah.' He said, 'That is what we heard your Prophet (Sallallahu Alaihi Wasallam) saying.'"*

Comments

Here Imam Bukhari has quoted three narrations. In the first one, Abu Sa'id Khudri says that Rasulullah (Sallallahu Alaihi Wasallam) told them to repeat the same words as that of Mu'adhdhin; in the second one, it is said that Sayyiduna Mu'aawiya repeated the same words upto 'Ash-hadu Anna Muhammad-ar-

Rasulullah' (Sallallahu Alaihi Wasallam), and what after that, this Hadith is silent about it. In the third narration it is said that the listener should say La Hawla Walaa Quwwata Illa Billah, in response to 'Hayya alas-Salaah' and 'Hayya alal-Falaah'. Imam Abu Haniefah, Imam Ahmad and Imam Maalik are also of the same opinion whereas according to Imam Shafa'ee, same words should be repeated in response to the phrases said by the Mu'adhdhin.

Status of answering the Adhaan in the Shariah

According to the Hanafite school, except Imam Tahaawi, it is obligatory (Waajib) on the listener to answer the Adhaan, whereas it has been termed as preferable (Mustahab) by Imam Shafae, Imam Maalik and Imam Ahmed. Imam Tahaawi also concurs with them. It is to note here that one should not answer the Adhaan when engaged in toilet, sexual intercourse, and Salaah.

'La Hawla Walaa Quwwata Illa Billah'

If the one hearing the Adhaan repeats the same words when the Mue'zzin says 'Hayya alas-Salaah', i.e., it would amount to mocking. That is why, in response, he is asked to say 'La Hawla Walaa Quwwata Illa Billah', meaning that no one can avoid sins and no one can do good deeds but with the help of Allah. Therefore, by saying so, the listener seeks the help of Allah Ta'ala in order to offer Salaah.

Allamaa Ayni says:

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“And it is necessary for the listener not to talk during Adhaan and Iqaamah. He should not recite the Qur'an, say Salaam or answer the Salaam, or engage himself in any act other than answering the Adhaan/Iqaamah”

It is pertinent to mention here that in response of أقامها الله قد قامة الصلاة وأدامها 'Aqaamah-al-laha wa adamaha'.

Further, in response to الصلاة خير من النوم one should say صدقت وبررت 'Saddaqa wa bar-rarta'.

Chapter 8 : Supplication during (after) the call.

Purpose of Tarjamatul Baab

According to a narration supplications are accepted soon after the Adhaan, therefore, it is recommended that one should supplicate after the call. In this chapter Imam Bukhari has mentioned the word 'during' keeping in view the words of the narration, but the accepted practice is that one should supplicate just after the call.

Hadith

Narrated Jabir bin Abdullah

The Messenger of Allah (Sallallahu Alaihi Wasallam)

said, "Whoever says, after hearing the Adhaan, 'O Allah! Lord of this perfect call and established Salaah, give Muhammad intercession and superiority and raise him up to the praiseworthy station which You promised him,' my intercession will be available to him on the Day of Rising."

Comments

As already mentioned that Adhaan conveys complete message of Islam, is one of the symbols of Islam, and Allah accepts supplication just after it is said, so the believers are exhorted to resort to invocations soon after it is said and the words of the invocation have also been taught by Rasulullah (Sallallahu Alaihi Wasallam).

اللهم Means 'O Allah', actually it is يا الله (Ya) is replaced by Meem م. Rabb means lord, and here Adhaan is mentioned by the word (Daawah). This Daawah has been qualified as التامة-complete; some opine that it is because the message contained in it is complete while some others says that it is so because it will remain unchanged till the last day.

Salaat-ul-Qaa-imah: Salaah being one of the highest ranking spiritual pillar of Islam has been labelled as al-Qaa-imah' because it is everlasting in Islam and no one has the authority to abrogate it or make any kind of change to it.

Then the bondsman supplicates in favour of Rasulullah (Sallallahu Alaihi Wasallam)- O Allah! grant Muhammad (Sallallahu Alaihi Wasallam):

1. **Al-Waseelah:** is said to be a special place in paradise. Allaama Ayni has quoted a narration of Abu Dawood and Nasa'ee which says:

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Abdul bin Umru bin al-Aas says that he heard Rasulullah (Sallallahu Alaihi Wasallam) saying "when you listen a Mu'adhdhin, repeat what he says, then send Du-rood upon me for one who sends one Darood upon me Allah Ta'ala sends ten blessings upon him, then pray to Allah to grant me Al-Waseelah-a place in Jannah"

2. **Al-Fadheelah:** to ask Allah for granting distinction to Rasulullah (Sallallahu Alaihi Wasallam) among all others.
3. **Maqaam-i-Mahmood:** is the highest place of honour below the throne of Almighty Allah reserved for our beloved Prophet (Sallallahu Alaihi Wasallam) where, on the Day of Judgement, he will be told:

"Intercede and your intercession will be accepted. Ask and you will be given".

There is a narration quoted on the authority of Abu Hurayra in which Rasulullah (Sallallahu Alaihi Wasallam) says:

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"(Maqaam-i-Mehmood) is the stage wherefrom I will intercede for my Ummah" (Umdatul Qaari)

It is mentioned in another narration that on the Day of Judgement people will request Adam (AS) to intercede before Allah Ta'ala on their behalf, but he will refuse. Then they will request other prophets also, but all

of them will refuse and finally they they will go to Rasulallah (Sallallahu Alaihi Wasallam) who will be under the throne (Arsh) of Allah at the place called Maqaam-i-Mahmood. There such marvellous praise (Hamd) of Allah Taala will be inspired to Rasulallah (Sallallahu Alaihi Wasallam) which no one would have heard before. Rasulallah (Sallallahu Alaihi Wasallam) will praise Allah with the inspired words and then he will be allowed to intercede on behalf of people and his intercession will be accepted.

The word 'Hamd' (praise) has a special link with Rasulallah (Sallallahu Alaihi Wasallam). It is the root word of his blessed name Muhammad and also of Mahmood which is one of the two connected words in 'Maqaam-i-Mahmood'. The first verse of Surah Fatihah starts with Hamd and on the Day of Judgement, the banner of Rasulallah (Sallallahu Alaihi Wasallam) will be called:

“Banner of praise”

That which you promised him— الذي وعده

Allah Ta'ala has promised Rasulallah (Sallallahu Alaihi Wasallam) in the Qur'an to honour him with Maqaam-i-Mahmood (Praised-Station), Allah Ta'ala says:

It is very likely that your Lord will place you at Praised Station. (17:79)

My intercession be available to him on the Day of Judgement— حَلَّتْ لَهُ شَفَاعَتِي

In the Hadith quoted in this chapter Rasulullah (Sallallahu Alaihi Wasallam) says that his intercession, on the Day of Judgement, will be available to the one who invokes Allah with the words taught by Rasulullah (Sallallahu Alaihi Wasallam) to recite after the Adhaan.

Allaama Ayni has quoted a Hadith from Abu Dawood on the authority of Umm Salmah, she says:

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“Rasulullah (Sallallahu Alaihi Wasallam) taught me, O Umm Salmah! when the time of Maghrib Adhaan comes near, say, ‘O Allah, at the time of the coming of your night, and the departure of your day, and the voice of your call (Adhaan) and the time of your Salaah..... forgive me” (Abu Dawood)

Wording of the Dua of Adhaan

These are the words that have been quoted by Imam Bukhari.

Baihaqi has quoted some additional words viz.,

Eidhahul-Bukhari writes that the following words have not been authenticated by narrations viz.,

Haidth

Drawing lots to do the Adhaan.

It is mentioned that some people disagreed about the Adhaan and Sa'd had them draw lots among themselves.

Purpose of Tarjamatul Baab

Adhaan is a source of great virtue for the believer. knowing the virtues of Adhaan, it was quite expected that many people would aspire to say it and the possibility of fighting over the purpose would always be there. In order to maintain mutual compassion at such occasions, Islamic Shariah advised to reach the decision by drawing the lots. In 15th Hijra, during the caliphate of Sayyiduna Umar, an expedition was dispatched to al-Qadisiya under the leadership of Sayyiduna Sa'd bin Abi Waqqas. In that expedition many Sahaaba attained martyrdom who were good Mu'adhdhins. At this juncture, many volunteered to become Mu'adhdhin, and in order to solve the case Sayyiduna Sa'd selected the Mu'adhdhin by drawing lots.

Hadith

Narrated Abu Huraira

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "If people only knew what was in the call to Salaah and the first row, and could find no other way to get it than drawing lots for it, they would draw lots for it. If they only knew what was in going early to the Salaah, they would race each other to get there. And if they only knew what was in the Salaah of Isha and Subh, they would come to them even if they had to crawl."

Comments

This Hadith also highlights the significance of Adhaan. In the Hadith it is said that if people would come to know the virtues of Adhaan they will draw lots to get appointed as Mu'adhdhin.

To offer Salaah in the first row

Similarly, it is highly virtuous to get a place in the first row of a mosque when offering congregational Salaah.

Abdu-r-Rahman bin Auf says:

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"Indeed! Allah and His angels send blessings to those who offer Salaah in first row."

Sayyidah Aisha says:

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"Allah Ta'ala will delay sending people towards Hell-

fire until and unless they do not remain believed first now (in Salaah)" (Ibn Majah)

This Hadith also stress the significance of offering Dhuhr Salaah early (in summer) and offering of Isha and Fajr Salaah in the mosque with congregation.

Status of drawing lots in the Islam

Chapter 10 : Talking during the Adhaan

Sulayman ibn Surad talked during the Adhaan. Al-Hasan said, "There is no harm in laughing while the Adhaan or the Iqaamah is being given."

Purpose of Tarjamatul Baab

The way the significance of Adhaan has been laid in Shariah, would have given the apprehension that talking during it was not permissible just as in Salaah. Imam Bukhari clears the doubt by saying that talking during Adhaan is permissible, and supports his argument by the action of a Sahaabi named Sulayman ibn Surad. Sulay-

man ibn Surad was once the leader of an expedition and used to say Adhaan himself. He would instruct his servant during Salaah (*it must be Adhaan not Salaah*) as well. Imam Bukhari also quotes al-Hasan who says that laughing does not invalidate Adhaan as is the case with Salaah which gets invalidated if one laughs while offering it.

Haidth

Narrated Abdullah ibn al-Harith

Once on a rainy muddy day Ibn Abbas addressed us and when the mu'adhdhin reached, 'Come to the Salaah,' he ordered him to call, 'Pray in your homes.' The people looked at one another (in disapproval) so he said, 'One who is better than him did this (i.e. the Prophet did it). It (Jumu'a) is a duty.'

Comments

Once in a cold and rainy Friday Sayyiduna Ibn Abbas (RA) was delivering sermon and the Mu'adhdhin said the Adhaan when he reached to Hayya alas-Salaah, Ibn Abbas told him to say:

“Offer Salaah at your places”

Since it was the Friday Salaah, people were surprised on listening it. Ibn Abbas told them he had seen better than him (i.e., Rasulullah (Sallallahu Alaihi Wasallam) or his Mu'adhdhin) doing so. As it was cold and rainy, and the streets were muddy, it would have been very difficult for people to come to mosque. Ibn Abbas further made it clear the he knew it were Friday prayer which is obligatory to offer in congregation in mosque.

Status in Shariah of talking during Adhaan

It is not preferable to talk during Adhaan as per Imam Abu Haniefah, Imam Shafa'ee and Imam Maalik. Imam Ahmad opines otherwise in view of the above mentioned Hadith and Imam Bukhari also seems to be of the same opinion.

Chapter : A blind person calling the Adhaan when there is someone to inform him.

Purpose

Adhaan is to be called on specific timings and for this reason Mu'adhdhin should know the exact timing. It is quite obvious that a blind man is unable to ascertain the timing, that is why Sayyiduna Ibn Mas'ood and Ibn Zubair did not like that a blind man should say Adhaan. According to Imam Bukhari, if someone is there to inform a blind man about the timing then there is no problem if he says Adhaan.

Hadith

Narrated Salim ibn Abdullah

That his father said that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Bilaal calls the Adhaan during the night, so eat and drink until Ibn Umm Maktum calls the Adhaan." Then he said, "He was a blind man who did not call the Adhaan until someone said to him, 'The morning has come. The morning has come.'"

Comments

During the era of Rasulullah (Sallallahu Alaihi Wasallam), Fajr Adhaan used to be said twice. The timing of Fajr Salaah starts after Subhu Saadiq or early dawn. It is the time of second Adhaan when someone intending to observe fast has to stop eating. At that time this second Adhaan was given by Sayyiduna Abdullah Bin Umm Makhtum, as is mentioned in the Hadith. The first Adhaan was given well before the second one by Sayyiduna Bilaal in order to awaken people, and to give the message that if someone wanted to observe fast, the time of Sahur or early dawn meals has reached. It also warned about the Tahajjud Salaah timing. So, Rasulullah (Sallallahu Alaihi Wasallam) told Sahaaba not to stop eating at Bilaal's Adhaan but at Abdullah bin Umm Makhtum. Since he was a blind man, people used to in-

form him about the time of dawn and then only he would say Adhaan.

According to some narrations, the people were directed to stop eating on listening Sayyiduna Bilaal's Adhaan and not that of Abdullah bin Umm Makhtum. The learned scholars relate this two by saying that actually Sayyiduna Bilaal and Sayyiduna Abdullah would sometimes interchange i.e., sometimes Bilaal would first give Adhaan and then Abdullah, and on some days first Abdullah and then Bilaal.

Chapter: Adhaan after Fajr.

Purpose of Tarjamatul Baab

The five time prayers have been made obligatory within a particular time frame, and before a particular Salaat's time reaches, it is not valid to offer it. Since the timing of Adhaan is related to the timing of a particular Salaah, therefore, the Adhaan said before the start of its time is again invalid.

Hadith

Narrated Hafsa

When the mu'adhdhin withdrew to call the Adhaan of Subh and daybreak appeared, the Messenger of Allah

(Sallallahu Alaihi Wasallam) prayed two short rak'ats before the Iqaamah of the Salaah was given.

Hadith

Narrated Aisha

The Prophet (Sallallahu Alaihi Wasallam) used to pray two short rak'ats between the call and the Iqaamah for the Subh Salaah.

Hadith

Narrated Abdullah ibn Umar

The Messenger of Allah (Sallallahu Alaihi Wasallam), "Bilaal calls during the night, so eat and drink until Ibn Umm Maktum gives the call."

Comments

According to the first Hadith, when the Mu'adh-dhin would go to the mosque and wait there until the time of Fajr Salaah starts and then say Adhaan. This waiting of the Muezzin till the time of Fajr enters clearly indicate that Adhaan should be given only after the exact time of Fajr Salaah has reached. Imam Shafa'ee and

Imam Maalik are of the opinion that Adhaan of Fajr can be said before its time as well whereas Hanafite school says that the Adhaan of Fajr should be said at its proper time. Imam Bukhari (RA) seems to favour the opinion of later group.

Chapter : Adhaan before Fajr.

Purpose of Tarjamatul Baab

In earlier chapter it was said that the Adhaan of Fajr should be said after its time starts. Now, here in this chapter, Imam Bukhari (RA) discusses a controversial issue i.e., whether the Adhaan can be said before the Fajr time or not.

Hadith

Narrated Abdullah ibn Mas'ood

The Prophet (Sallallahu Alaihi Wasallam) said "None of you (or none among you) should let the Adhaan of Bi-laal stop you from eating your Sahur. He gives the Ad-

haan (or the call) at night so that any of you who are praying can finish off and any of you who are sleeping can get up. He is not saying that it is fajr or time for Subh." Then he pointed his fingers upwards and lowered them until he said, "Like that."

Zuhayr (one of the transmitters) said, "With his two index fingers, one on top of the other and then opened them out to his right and left." (Indicating the spread of the light of dawn)

Hadith

Narrated Aisha

The Prophet (Sallallahu Alaihi Wasallam) said, "Bilal gives the Adhaan during the night, so eat and drink until Ibn Umm Maktum gives the call."

Comments

According to Sayyiduna Abdullah bin Mas'ud, Rasulullah (Sallallahu Alaihi Wasallam) said that Bilal's Adhaan should not stop them from eating Sahur—the early dawn meals taken before fasting. The reason given, as per the Hadith, is that the purpose of Sayyiduna Bilal's Adhaan is to warn those busy in offering Salaah till late in the night so that they take some rest, and also to awaken the sleeping people so that they get up and prepare for Tajajjud Salaah and Sahur. The reason given for Sayyiduna Bilal's Adhaan indicates that

the Adhaan was not intended for Fajr Salaah, says the Hanafite school; whereas the Shafaite, Malakite, Hanbalite schools, and also Imam Abu Yousuf of Hanafite school are of the opinion that the Adhaan of Fajr can be said even before the start of its exact time. (*Eidhahul-Bukhari*)

According to the Hadith, Rasulullah (Sallallahu Alaihi Wasallam) further said that the light of early dawn (Subhu Saadiq) does not spread vertically from the above to downwards but spreads horizontally in the skies. He showed it with his two blessed fingers which he first placed vertically one on top of the other and then opened them out to his right and left.

Chapter : The length of time between the Adhaan and the Iqaamah and those who wait for the Iqaamah.

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) discusses the time gap to be maintained between the Adhaan and the Iqaamah. The Adhaan is to inform people that the Salaah time has started, so there should be that much of gap between the Adhaan and the Salaah that will allow people to attend the call of nature, perform ablution, and get enough time to reach mosque.

In a Hadith quoted in Tirmidhi, Rasulullah (Sallallahu Alaihi Wasallam) said to Sayyiduna Bilaal:

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“(O Bilaal) Keep between your Adhaan and Iqaamah so much of time that the one taking meals can finish it, the one drinking (water, tea etc) can finish it, and the one requiring to attend the call of nature can fulfill his urge.” (Tirmidhi)

Hadith

Narrated Abdullah ibn Mughaffal al-Muzani

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "There is a Salaah between the two Adhaans, there is a Salaah between the two Adhaans," and then the third time he said, "For whoever wishes it."

Hadith

Narrated Anas bin Malik

"When the mu'adhdhin gave the Adhaan, some of the Companions of the Prophet (Sallallahu Alaihi Wasal-

lam) would go quickly to the pillars until the Prophet (Sallallahu Alaihi Wasallam) came out. In this way they would pray two rak'ats before Maghrib even though there was scarcely any time between the Adhaan and the Iqaamah."

Shu'ba said, "There was only a very short time between the two."

Comments

According to Abdullah ibn Mugaffal al-Muzani, Rasulullah (Sallallahu Alaihi Wasallam) said that there is a Salaah between two Adhaans. As per the learned scholars here two Adhaans mean the Adhaan and the Iqaamah of a particular Salaah. Adhaan is said for those not present in mosque and the Iqaamah for those present there to offer Salaah. There may have been apprehension among the Sahaaba that there is no Salaah between the Adhaan and the Iqaamah, however, Rasulullah (Sallallahu Alaihi Wasallam) cleared that in this Hadith by saying that there should be some gap between the Adhaan and the Iqaamah so that one can offer Salaah in between, if he wishes to. Rasulullah (Sallallahu Alaihi Wasallam) repeated the words three times, and the third time he added "*for those who wish*". By adding this phrase, he made it clear that the Salaah between the Adhaan and the Iqaamah is optional one and not obligatory.

Sayyiduna Ans (RA) narrates in the second Hadith that when the Mu'adhdhin used to say the Adhaan of Magrib Salaah, the Sahaaba would hurry towards the pillars of Masjid-i-Nabawi and offer two Rak'ats quickly because of very little time gap between the Adhaan and the Iqaamah. This act of the Sahaaba

also supports the view that the Salaah was optional.

All the four juristic schools concur that it is preferable (mustahab) optional to offer Salaah between the Adhaan and the Iqaamah; however, there is difference of opinion in the issue with regard to the Magrib Salaah. Hanafite and Maalikite schools do not consider it preferable to offer optional Salaah between the Adhaan and the Iqaamah of Maghrib whereas the Hanbalite consider it permissible.

Shaafaite school seem to have divided opinion on the issue. One of the opinion permits it and the another opposes it.

Chapter : One who waits for the Iqaamah.

Purpose of Tarjamatul Baab

Adhaan is a call for people to attend the mosque. Now, the question arises if they can wait at their places till Iqaamah or not? According to Allaama Ayni (RA), it is permissible for the Imam and those living near to mosque to wait for the Iqaamah. The general principle is that people should move towards mosques early and occupy place in the first row, but here, as per Imam Bukhari (RA), to wait till the Iqaamah is also permissible.

Hadith

Narrated Aisha

"When the voice of the mu'adhdhin had died down after the first call for the Fajr Salaah, the Messenger of Allah (Sallallahu Alaihi Wasallam) would get up and pray two short rak'ats before the Fajr Salaah after the dawn had become clear. Then he would lie down on his right side until the mu'adhdhin came to do the Iqaamah.

Comments

According to Sayyida Aisha (RA), Rasulullah (Sallallahu Alaihi Wasallam) used to offer two short Rak'ats soon the Adhaan of Fajr Salaah was completed and then he used to lie down in right lateral position till the Mu'adhdhin would come to inform him about the commencement of the compulsory Fajr Salaah. This shows that Rasulullah (Sallallahu Alaihi Wasallam) used to offer two Rak'ats (Sunnah) of Fajr Salaah very quickly. It has been reported in another narration that he used to recite Sura Qaafirun in the first Rak'at and Sura Ikhlaas in the second.

Lying down in the right lateral position

According to the learned scholars, it was because of the tiredness he experienced after offering lengthy Tahajjud Salaah. By doing so he would refresh himself for Fajr Salaah. As per number of scholars, it is 'the Sunnah of habit' and 'the Sunnah of worship'. However if one lies down on his right side after the Fajr Sunnah

Salaah with the intention of following Rasulullah (Sallallahu Alaihi Wasallam), it would definitely fetch him reward. It is better to do so at home rather than in the mosque, they opine.

Chapter 16 : There is a Salaah between the two Adhaans for any who wish to do it.

Purpose of Tarjamatul Baab

This topic has already been discussed but there the topic of the Hadith was taken as the title and here the wordings of the Hadith have been taken as the title.

Hadith

Narrated Abdullah ibn Mughaffal al-Muzani

The Prophet (Sallallahu Alaihi Wasallam) said, "There is a Salaah between the two Adhaans, there is a Salaah between the two Adhaans," and then the third time he said, "For whoever wishes it."

Comments

This Hadith has already been discussed.

Chapter 17: One who says that only one Mu'adhhdhin should call the Adhaan on a journey .

Purpose of Tarjamatul Baab

The purpose of this chapter is to say that the Adhaan said by one person during journey suffices for others as well and there is no need for others to repeat it.

Hadith

Narrated Maalik ibn al-Huwayrith

"I came to the Prophet (Sallallahu Alaihi Wasallam) with some of my people and we stayed with him for twenty nights. He was kind and merciful to us. When he saw our yearning for our families, he said, 'Return and be with them. Teach them and do the Salaah. When the time for the Salaah comes, one of you should give the Adhaan on behalf of all of you and the oldest of you should be the Imam.' "

Comments

Sayyiduna Maalik ibn l-Huwayrith says that he, along with a group of (3-10) people from his clan— Banu Laith bin Bakr, was in the company of Rasulullah for about twenty days. According to some scholars it was during the time when Rasulullah (Sallallahu Alaihi

Wasallam) was preparing for the Tabuk expedition. Sayyiduna Maalik (RA) found Rasulullah (Sallallahu Alaihi Wasallam) highly compassionate, polite and kind hearted. When Rasulullah (Sallallahu Alaihi Wasallam) observed that they had become homesick and want to go home, he advised them to return with the advice that they should practice whatever they had learnt there, and also teach it to their family members. He further advised them to offer Salaah whenever its time reaches, one of them should say Adhaan, and the elder one should lead the Salaah.

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Chapter 18 : The Adhaan and the Iqaamah for travellers when there is a group of them. The same applies at Arafa and while combining two prayers.

The Mu'adhdhin saying on a cold or rainy night, "Pray in your homes."

Purpose of Tarjamatul Baab

Here a question arises whether Adhaan and Iqaamah are necessarily to be said during journey; and secondly, is it necessary for a group of travelers only or for an individual also?

According to Sayyiduna Ibn Umar (RA) as quoted by Ibn Hajr (RA) from Musanaf Abdur Razzaq, if a group of travelers are travelling under the leadership of an Emir then they should say Adhaan so that all people can assemble, but if they are travelling without an Emir, then only Iqaamah is enough. Imam Maalik (RA)

is said hold same opinion. As per the rest of jurists, Adhaan has to be said in all circumstances whether traveling in a group individually, under an Emir, or not. Imam Bukhari (RA) also seems to be of the same opinion; and according to him, same is right with regard to Arafah where two prayers i.e., Zuhr and Asr are combined together on the 9th Dhul Hijjah and offered with Adhaan and Iqaamah. Same way Maghrib and Isha Salaah are combined together in Muzdalifah.

Further, as per Imam Bukhari (RA), a Mu'adhdhin can say "Offer Salaah at your residences" on a rainy or cold day".

Hadith

Narrated Abu Dharr

"We were with the Prophet (Sallallahu Alaihi Wasallam), on a journey and the mu'adhdhin wanted to give the Adhaan and the Prophet said to him, 'Let it get cooler.' Then he wanted to give the Adhaan and he said to him, 'Let it get cooler.' Then he wanted to give the Adhaan and he said to him, 'Let it get cooler.' until the shadows are equal to the hills.' The Prophet (Sallallahu Alaihi Wasallam), said, 'Intense heat is from the blast of Jahannam.'"

Hadith

Narrated Maalik ibn al-Huwayrith

"Two men came to the Prophet (Sallallahu Alaihi Wasallam), wanting to travel and the Prophet (Sallallahu Alaihi Wasallam), said, 'When you set out, give the Adhaan and the Iqaamah and then the oldest of you should be the Imam.' "

Hadith

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Narrated Maalik

"We came to the Prophet (Sallallahu Alaihi Wasallam), as young men of about the same age and stayed twenty days and nights with him. The Messenger of Allah (Sallallahu Alaihi Wasallam), was kind and merciful to us. When he realised that we were longing for our families - or yearning for them - he asked us about those we

had left behind us and we informed him. He said, 'Return to your families and stay with them and teach them and instruct them' - and he mentioned some things which I remember and some which I do not remember - 'and pray as you have seen me pray. When it is time for the Salaah, one of you should give the Adhaan on behalf of all of you and the oldest of you should be the Imam.'"

Hadith

Narrated Nafi

"Ibn Umar gave the Adhaan at Dajnaan on a cold night and then said, 'Pray in your houses.' He told us that the Messenger of Allah (Sallallahu Alaihi Wasallam), had ordered the mu'adhdhin to give the Adhaan and then to say after it, 'Pray in your houses' on a cold or rainy night when on a journey."

Hadith

Narrated Awn ibn Abi Juhayfa

"I saw the Messenger of Allah (Sallallahu Alaihi Wasallam), at al-Abtah. Bilaal came to him and gave the Adhaan for the Salaah. Then Bilaal brought out a short spear which he stuck upright in front of the Messenger of Allah (Sallallahu Alaihi Wasallam), at Al-Abtah and gave the Iqaamah for the Salaah."

Comments

First Hadith has been already discussed in the chapter الإبراد بالظهر. In this Hadith, Sayyiduna Abu Zar (RA) says that they were with Rasulullah (Sallallahu Alaihi Wasallam) in a journey and Sayyiduna Bilaal (RA) wanted to say Zuhr Adhaan. Rasulullah (Sallallahu Alaihi Wasallam) directed him to wait till its gets relatively cooler. This incident makes it clear that Adhaan should be said when a group of people is in journey.

Second Hadith narrated by Sayyiduna Maalik Ibn Huwayrith has been mentioned in previous chapter. According to this Hadith, even if only two persons are traveling they should also say Adhaan and then pray in congregation.

Sayyiduna Abu Qalaba narrates in the third Hadith that he as a member of a group once stayed with Rasulullah (Sallallahu Alaihi Wasallam) for twenty days and nights, and that he and the other members of his group found him very kind hearted. On leaving, Rasulullah (Sallallahu Alaihi Wasallam) advised them to establish Salaah at their home place in a similar way in which they him offering it. He further advised them to appoint one amongst them to say Adhaan and the elder one to

lead them.

The fourth Hadith narrated by Sayyiduna Ibn Umar (RA) mentions that once in a cold night he said Adhaan at Dajnaan—a place 25 kms from Makkah. After finishing, he said *ألا صلوا في الرحال* 'Offer Salaah at your places'. According to the jurists, if a person is executing other outdoor activities in a cold and rainy day, he has no valid excuse to abandon congregational Salaah because of cold or rain. If as a result of lot of mud or water pooling due to rain going to mosque is not possible then the excuse may be valid.

The fifth Hadith has already been discussed in the chapter on "Sutra". This Hadith also shows that Sayyiduna Bilaal (RA) said Adhaan during journey at place called al-Ibtah.

Chapter 19 : Should the mu'adhdhin call this way and that and should he turn his head during the Adhaan (when saying Hayyalatayn).

It is mentioned that Bilaal put his two fingers in his ears and that Ibn Umar did not put his fingers in his ears. Ibrahim said, "There is no harm in giving the Adhaan without wudu." 'Ata said, "Wudu is a duty and a Sun-

nah." 'Aisha said, "The Prophet (Sallallahu Alaihi Wasallam), used to remember Allah at all times."

Purpose of Tarjamatul Baab

A Mu'adhdhin is supposed to send his voice as far as possible, and in order to fulfill this purpose he inserts his fingers in his ears so as to raise his voice tone as much as possible. Another way that a Mu'adhdhin adopts to carry his voice farther away and in different directions is by turning his face right and left while saying 'Hayyalatayn". All this has been reported by Imam Bukhari (RA) from Sayyiduna Bilaal when saying his Adhaan.

At the same time, Imam Bukhari (RA) narrates that Ibn Umar (RA) did not put his fingers into his ears when saying Adhaan, indicating that it is not obligatory.

Secondly, Imam Bukhari (RA) wants to convey that Adhaan is not like Salaah. In order to prove this he quotes Ibrahim's statement that ablution is not mandatory to say Adhaan, and according to Sayyidah Aisha (RA), Rasulullah (Sallallahu Alaihi Wasallam) used to remember Allah in every situations i.e., whether he had his ablution or not. Also, by quoting Atta's statement that ablution is Sunnah, Imam Bukhari (RA) wants to stress on the issue that it is better to perform ablution before saying Adhaan, if not mandatory.

Hadith

Narrated Awn ibn Abi Juhayfa

that his father said that he saw Bilaal giving the Adhaan and he called this way and that during the Adhaan."

Chapter 20 : The words of a man, "We have missed the Salaah."

Ibn Sirin disliked people saying, "We have missed the Salaah." People should rather say, "We have not caught the Salaah." The words of the Prophet (Sallallahu Alaihi Wasallam) are sounder.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) has established this chapter just to convey that if someone missed his congregational Salaah due to some reason he can say *فأنتنا الصلاة* "We have missed the Salaah" as these words have been mentioned in Hadith. Further, he disagrees with Ibn Sirin who preferred saying *لم ندرك* "we have not caught the Salaah". *(The reason given for Ibn Sirin's disliking is that this statement apparently means that 'the Salaah has missed or slipped us', when Ibn Seereen says that we should instead say that we have missed the Salaah (couldn't understand).*

The words of Rasulullah (Sallallahu Alaihi Wasallam) are sounder

According to the learned scholars like Ibn Hajr (RA) and Allaama Ayni (RA), here Imam Bukhari (RA)

does not intend to say that Ibn Sirin is correct or that the words of Rasulullah (Sallallahu Alaihi Wasallam) are sounder, but what he wants to establish is the truthfulness of the words of Rasulullah (Sallallahu Alaihi Wasallam).

Hadith

Narrated Abu Qataada

that his father said, "Once while we were praying with the Prophet (Sallallahu Alaihi Wasallam), he heard some men making a lot of noise while hurrying. After he had finished the Salaah, he said, 'What is going on with you?' They said, 'We were hurrying to the Salaah.' He said, 'Do not do it. When you come to the Salaah, you must come with tranquility. Pray as much as you catch and complete anything you have missed.'"

Comments

Salaah is a great form of devotion. To enter into Salaah is to enter into the court of Lord. It therefore, demands the highest degree of humility, discipline and grace. Further, it is incumbent upon a person to walk with dignity and graceful manner towards mosque when intending to offer Salaah. Same is conveyed in the Hadith quoted above in which Abu Qataada's father

says that once they were praying with Rasulullah when some people came hastily to join the Salaah. Rasulullah (Sallallahu Alaihi Wasallam) heard the noise of their haste arrival and after finishing the Salaah told them not to hurry in order to join it but walk with grace and calmness. He further said that whatever the number of Rak'ats they are able to offer with congregation they should offer them and complete the missed ones later.

Chapter 21 : Do not run to the Salaah, but come to it with tranquility and dignity.

"Pray as much as you catch and complete anything you have missed." Abu Qataada said that the Prophet (Sallallahu Alaihi Wasallam), said it.

Purpose of Tarjamatul Baab

It is always advisable to go to mosque for attending a particular congregational Salaah before its exact time, but if any person gets late due to some reason, he should not run towards the mosque instead walk with dignity and tranquility.

Hadith

Narrated Abu Hurayra

The Prophet (Sallallahu Alaihi Wasallam) said, "When you hear Iqaamah, go to Salaah and you should be tranquil and dignified. Do not hurry. Pray as much as you catch and complete anything you have missed."

Comments

A Hadith quoted in Muslim says:

"When anyone of you intends to offer Salaah, he is as good as the one offering it".

It means that when anyone gets up with the purpose of offering Salaah, he is in Salaah from that very moment. Thus, there is no need for him to rush in such a way which is against the dignity of Salaah, instead he should walk with tranquility. In the above quoted Hadith two words have been used viz., السكينة –tranquility and الوقار –dignity. For one intending to offer his Salaah with perfection, two things are essential viz., خضوع –submissiveness and خشوع –reverence. 'Khudhoo' is to keep ones body calm during Salaah, and 'Khushoo' to keep ones mind focused while offering it. So, before Salaah any act having the capacity to disturb these two things is necessarily to be avoided.

Chapter 22 : At what point should people get up

when they see the Imam during the Iqaamah.

Purpose of Tarjamatul Baab

At what point should people get up when they see the Imam? - Imam Bukhari (RA) poses the question. Answering the question, he himself says that they should do so during the Iqaamah, and as such it is not advisable to get up until the Imam's arrival or before he gets up if present in the mosque.

Hadith

Narrated Abu Qataada's father

The Prophet (Sallallahu Alaihi Wasallam) said, "When the Iqaamah is given, do not get up until you can see me."

Comments

It is reported that Sayyiduna Bilaal (RA) used to remain vigilant as to when Rasulullah (Sallallahu Alaihi Wasallam) would come out of his room so that he would immediately say Iqaamah. At times it so happened that Sayyiduna Bilaal (RA) would think that Rasulullah (Sallallahu Alaihi Wasallam) is coming out of his room, but he used to delay his arrival into the mosque due to some reason and people remained standing. Seeing this Rasulullah (Sallallahu Alaihi Wasallam) advised the people not to stand up for Salaah until they see him.

Imam, in fact, is the one ought to be respected. It is always better to wait for him if he is late by few minutes due to any reason. While waiting for him people should not get angry, but remain calm and seated out of respect for him. Nowadays, disgustingly so, people treat their Imams like a bonded labourer. Usually, as seen many a times, they start scolding him if he is even a little bit late. Such an attitude is absolutely un-Islamic, and should be given up. Shariah demands that, in addition to other criteria necessary for an Imam, such a person should be appointed as Imam who is respectable in his community.

When should people get up during Iqaamah?

Allaama Ayni (RA) quotes:

"Imam Maalik (RA) and the majority of scholars are of the opinion that there is no particular time to stand up for Salaah, but it is preferable to do so when Muezzin starts Iqaamah"

"And the opinion of Imam Shafa'ee (RA) and a group of scholars is that it is not preferable to stand till the Muezzin finishes the Iqaamah".

"And Imam Ahmad (RA) said that one should stand up when the Muezzin says "Qad Qaamati-s-Salaah". Same is reported from Sayyiduna Anas (RA).

"And Imam Abu Hanifa (RA) said that people should

stand up in the rows when the Muezzin says 'Hayya Alas -Salaah'.

Chapter 23 : Not standing up for the prayer in a hurried way, but standing with tranquility and dignity

Purpose of Tarjamatul Baab

In earlier chapter it was said that one should not rush to mosque when intending to offer Salaah. Now, in this chapter it is said that those present in the mosque should get up for Salaah with tranquility and dignity.

Hadith

Narrated Abu Qataada's father

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "When Iqaamah is given, do not get up until you can see me. You should do so with tranquility."

Comments

Already discussed in previous chapter.

Chapter 24 : Is it permitted to leave the mosque out of necessity?

Purpose of Tarjamatul Baab

In previous chapters the etiquettes of entering the mosque have been discussed. Now, Imam Bukhari (RA) raises a question whether it is permissible to leave the mosque because of some necessity e.g., one reminds about imperfection of his ablution, looses his ablution state, nose bleeding etc.

Hadith

Narrated Abu Hurayra

"The Messenger of Allah (Sallallahu Alaihi Wasallam) once left after the Iqaamah for the Salaah had been given and the rows were straight. He was standing in his prayer place and we were waiting for him to give the takbir. He left, saying, 'Stay where you are.' We remained as we were until he came back to us with his head dripping water. He had done ghusl."

Comments

This Hadith has been already discussed in Kitab-ul-Ghusl. Once it so happened that the Iqaamah has been said and Rasulullah (Sallallahu Alaihi Wasallam) had come to his prayer place in the mosque. At that very

time he reminded that he had to perform Ghusl. He left back and returned after performing Ghusl; people were standing and waiting for him in the rows. This Hadith shows that one can leave the mosque in case of necessity. Generally, according to the Shariah it is a disliked act to leave the mosque, without any valid reason, before offering congregational Salaah. Muslim has quoted:

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"It is quoted from Abu Hurayra (RA) that he saw a person coming out of mosque after the Muezzin had said the Adhaan, then he (Abu Hurayra (RA)) said that the man disobeyed Abul al-Qasim (i.e., Rasulullah (Sallallahu Alaihi Wasallam))."

Chapter 25 : When Imam says, 'Stay where you are,' then wait for him until he returns.

Purpose of Tarjamatul Baab

Here again, it is stressed that people are supposed to respect and obey their Imam if he needs to go out for a short while sometimes because of some valid reason, and that they should wait for him. It is not good to ask someone else to lead the Salaah unless he takes too much time to return or the Salaah time is running away.

Hadith

Abu Hurayra said:

"The Iqaamah for the prayer had been given and the people had made their rows straight and the Messenger of Allah (Sallallahu Alaihi Wasallam) came out and went forward but he was junub. Then he said, 'Stay where you are.' He went back and did ghusl. Then he came out with his head dripping water and led them in prayer."

Comments

Similar Hadith has been already discussed previously.

Chapter 26 : A man saying, "We have not offered Salaah."

Purpose of Tarjamatul Baab

According to the learned scholars, some people like Ibrahim Nakha'ee (RA) didn't like to say ما صلينا. Imam Bukhari (RA) here tries to differ with his view by saying that there is no problem in saying so.

Hadith

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Narrated Jabir ibn Abdullah

Umar ibn al-Khattab came on the Day of the Ditch after the sun had set and he began to curse the unbelievers of Quraysh and said, 'Messenger of Allah, I was about to pray Asr when the sun set. That was after the fasting person had broken his fast.' The Prophet (Sallallahu Alaihi Wasallam) said, 'By Allah, I have not prayed either!' The Prophet (Sallallahu Alaihi Wasallam) went down to Buthan and I went with him. He did wudu and then prayed Asr after the sun had set and then prayed Maghrib after it."

Comments

This Hadith has been discussed previously. Here Imam Bukhari (RA) has repeated this Hadith to prove that it is permissible to say ما صلينا.

Chapter 27 : Imam encounters some need after Iqaamah has been said.

Purpose of Tarjamabul Baab

The question answered by Imam Bukhari (RA) here is, if it is permissible to delay Salaah for a short

while after Iqaamah has been said? According to him, it is permissible if Imam encounters some urgent or unavoidable need. Further, if he returns quickly then there is no need to repeat the Iqaamah, but in case he takes more time then the Iqaamah should be repeated as per Imam Maalik.

Hadith

Anas said:

“The Iqaamah for the prayer was given while the Prophet (Sallallahu Alaihi Wasallam) was talking privately to a man in the corner of the mosque. He did not get up for the prayer until the people slept.”

Comments

Iqaamah should be said when Imam takes his prayer place and after that Salaah should be started without delay. Here, the question arises if some delay is permissible or not? According to the Hadith quoted above a little delay is permissible. Sayyiduna Anas (RA) reports that one day it so happened that Iqaamah was said and Rasulullah (Sallallahu Alaihi Wasallam) and the Saahaaba were standing at their places when a person came and told Rasulullah (Sallallahu Alaihi Wasallam) that he wanted to talk to him some urgent matter. Rasulullah (Sallallahu Alaihi Wasallam) listened to him patiently

for quite some time, the conversation prolonged so much that some people slept. It is said that it was Isha Salaah. After finishing the conversation Rasulullah (Sallallahu Alaihi Wasallam) offered the Salaah.

Chapter 28 : Talking after the Iqaamah.

Purpose of Tarjamatul Baab

Earlier it was mentioned that it is permissible to talk after Iqaamah if necessary. Now Imam Bukhari says that it is not altogether forbidden to talk after Iqaamah, and that there is scope to talk. According to Allaama Ayni and Ibn Hajr, Imam Bukhari has established this chapter to refute those saying it is disliked to talk after Iqaamah.

Hadith

Anas ibn Maalik said:

"The Iqaamah for the Salaah was given and a man presented himself to the Prophet (Sallallahu Alaihi Wasallam) and detained him after the Iqaamah for the Salaah had been given."

Comments

Once Thabit al-Banani (RA) was asked by a person about someone who talked after Iqaamah. This shows that the issue has remained controversial right from the earlier days. In order to prove himself right, Thabit al-Banani had quoted the Hadith narrated by Sayyiduna Anas (RA).

Chapter : The obligatory nature of congregational Salaah.

Al-Hasan said, "When someone's mother forbids him to go to the congregational prayer of Isha out of compassion for him he should not obey her."

Purpose of Tarjamatul Baab

Here Imam Bukhari states how much important it is to offer Fardh Salaah in congregation in the mosque. By making an affirmative statement and not an interrogative one it seems that Imam Bukhari intends to say that it is not a controversial issue, but Fardh-i-Ain (compulsory) i.e., to offer Fardh Salaah in congregation in the mosque is obligatory. He further supports his view by quoting the statement of Hasan al-Bisri.

Hadith

Narrated Abu Hurayra

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "By Him in Whose hand my soul is, I seriously considered ordering someone to collect firewood, ordering the Salaah be called, appointing a man to lead the Salaah and then coming up behind certain men and burning their houses down about them! By Him in whose hand my soul is, if any of them had known they would find a meaty bone or two good hooves, they would have attended Isha."

Comments

This Hadith clearly shows how much significance Rasulullah (Sallallahu Alaihi Wasallam) laid on the congregational Salaah particularly the one offered during dark hours i.e., Isha. Rasulullah (Sallallahu Alaihi Wasallam) has been most merciful to mankind but in order to emphasize the significance of offering Isha Salaah in congregation, he seriously considered to torch the houses of those people not attending mosque for congregational Salaah despite listening Adhaan.

In another Hadith it is mentioned that only the hypocrites feel it a heavy burden to offer Fajr and Isha

Salaah in congregation, and that is why some scholars opine that this Hadith is about hypocrites.

Status of congregation Salaah in the Shariah

Imam Ahmad, Muhammad ibn Khuzaimah, Ibn al-Manzar, Atta' and Auza'ee consider congregational Salaah as Fardh. Imam Bukhari also seems to be of the same opinion. Shafa'ites consider it 'Fardh alal Kifayaa', but some among them take it is as Sunnat-i-Mu'akkadah. Imam Maalik is also of the same opinion. Hanafites mostly consider it Sunnat-i-Mu'akadah whereas some regard it Waajid. (*Eidha-ul-Bukhari*)

Ibn Maajah and Ibn Hibaan have quoted a Hadith which says:

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"One who listens Adhaan and does not comply there is no Salaah for him (Ibn Majah, Ibn Hibban)

Muslim has quoted a Hadith on the authority of Abu Hurayra saying:

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"A blind man came to Rasulullah (Sallallahu Alaihi Wasallam) and said, "O Prophet of Allah, "I have no guide who can guide to the mosque, then he requested Rasulullah (Sallallahu Alaihi Wasallam) that he should be

allowed to offer Salaah at home. Rasulullah (Sallallahu Alaihi Wasallam) permitted him. Once he turned to leave Rasulullah (Sallallahu Alaihi Wasallam) called him and asked if he can hear Adhaan. He answered in affirmation. Rasulullah (Sallallahu Alaihi Wasallam) told him to comply i.e., to offer Salaah in the mosque.

Chapter 30 : The excellence of congregational Salaah.

When al-Aswad missed the congregational Salaah, he went to another mosque. Anas came to a mosque where the Salaah had been said, did the Adhaan, stood up and offered Salaah in congregation.

Purpose of Tarjamatul Baab

In earlier chapter the status of congregational Salaah in the Shariah was discussed and here its merits are being discussed e.g., it is twenty seven times more rewarding to offer it in mosque than at home. Imam Bukhari, mentioning the routine of Aswad bin Yazid Nakha'ee—a Taaba'ee, says that he was so much particular about congregational Salaah that in case of missing it in his own mosque he would go to other mosques in search of attending congregational Salaah there.

Second congregational Salaah in the same mosque

Imam Bukhari has quoted the incident of Sayy-

iduna Anas (RA) that once he offered second congregational Salaah after saying Adhaan and Iqaamah in a mosque where congregational Salaah had already been offered. It is reported that Sayyiduna Anas (RA) had reached there with twenty five young people.

The majority of jurists say that it is not permissible to hold second congregational Salaah in a mosque where duly appointed regular Imam has already led congregational Salaah. This view is shared by Imam Maalik, al-Laith, Abdullah bin Mubarak, Sufiyan Thawri, Auza'ee, Abu Hanifah and Shafa'ee. (*Umdatul Qari*)

There is consensus that if a mosque is situated in a market or on a roadside with no permanently appointed Imam, it is permissible for the people to offer congregational Salaah there at different times.

According to the supporters of the first view i.e., the second congregational Salaah is not permissible when there is a permanently appointed Imam, it may be that the mosque in which Sayyiduna Anas (RA) offered second congregational had been on roadside with no appointed Imam, Allah knows the best.

Hadith

Narrated Abdullah ibn Umar

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Prayer in a group is twenty-seven times better than the prayer of a man by himself."

Hadith

Related Abu Sa'id al-Khudri

He heard the Messenger of Allah (Sallallahu Alaihi Wasallam) say, "Prayer in a group is twenty-five times better than the prayer of a man by himself."

Hadith

Narrated Abu Hurayra

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "The group prayer is twenty-five degrees higher than the prayer in your house or the prayer in your

place of business. If someone does wudu and goes to the mosque with no other object than to do the prayer, Allah will raise him up a degree with every step he takes, and a wrong action will fall away from him. When he prays, the angels pray for him all the time he is in his place of prayer, 'O Allah! Forgive him! O Allah! Show mercy to him!' One of you is in the prayer as long as he is waiting for the prayer."

Comments

Imam Bukhari has quoted three Hadiths here in this chapter. The first one narrated by Sayyiduna Ibn Umar mentions that congregational Salaah is twenty-seven (27) degrees higher in reward than the one offered individually. The second Hadith narrated by Abu Sa'id Khudri mentions degree of reward as twenty-five (25). The third Hadith narrated by Abu Hurayra (RA) again mentions that congregational Salaah is twenty-five (25) degrees higher in reward than the one offered individually. According to some learned scholars, there is no discrepancy as such in these narrations because the Arabs usually use these numbers to emphasize excessiveness of something and not the literal meaning. Thus, here it is meant that congregational Salaah is far too much in reward than the one offered individually.

Ibn Hajar (RA) has however enumerated the causes which escalate reward of a particular Salaah to twenty-five or twenty-seven times. The causes are as follows:

1. To answer the call of Mu'adhhdhin with the intention of attending congregational Salaah.
2. To arrive for Salaah at the earliest.

3. To go to mosque with tranquility and dignity.
4. Enter mosque while reciting the prescribed Dua.
5. To offer Tahyatul Masjid after entering mosque.
6. To wait for congregational Salaah.
7. To become deserving for the Dua of angels.
8. Angels standing witness for his Salaah.
9. To answer the Iqaamah.
10. To stay safe from Satan during Iqaamah as he runs away that time.
11. To wait for Imam's Takbeer Tahreemah.
12. To participate in Takbeer Tahreemah.
13. To form rows and not to leave any space in-between.
14. To say ربنا لك الحمد -*Rabbana Lakal Hamd* in reply to Imams saying سمع الله لمن حمد -*Sami'e Allahu Liman Hamidah*.
15. To stay safe from 'Sahw' in Salaah, and to correct Imam if he gets 'Sawh'.
16. To attain خشوع -*reverence* in Salaah.
17. To remain upright usually in Salaah.
18. To be in the gathering of angels in the Salaah.
19. To be familiar with the rules of Qur'anic recitation.
20. Manifestation of the Sha'aa'ir (symbols) of Islam.
21. To defile Satan by gathering for Salaah.
22. Safety from hypocrisy and saving others from falling prey to corrupt opinion.
23. To answer Salaam of Imam.
24. To benefit from the Dua due to the blessing of the gathering for Salaah.
25. To know about the well being of neighbours etc.

According to Ibn Hajr (RA), two causes are restricted to Jahri Salaah (the Salaah in which Imam recites the Qur'an loudly):

1. To listen to the recitation of the Qur'an by the Imam.
2. To say 'Ameen' along with the Imam.

Chapter 31 : The excellence of doing the Fajr prayer in congregation.

Purpose of Tarjamatul Baab

In earlier chapter merits of congregational Salaah were discussed, and here special status of offering Fajr Salaah in congregational is discussed.

Hadith

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Narrated Abu Hurayra

"I heard the Messenger of Allah (Sallallahu Alaihi Wasallam) say, "The excellence of the group prayer is twenty-five times that of the prayer of one of you alone. The angels of the night and the angels of the day meet during the Fajr prayer."

Then Abu Hurayra said, "If you wish, recite, 'for the recitation of Fajr is witnessed'"

Hadith

Related Abdullah ibn Umar

"It is twenty-seven times better."

Hadith

Related Saalim

That Umm ad-Darda was heard to say, "Once Abu'd-Darda' came home angry. I said, 'What has made you angry?' He said, 'By Allah, there is nothing that I see the community of Muhammad (Sallallahu Alaihi Wasallam) still doing, but only the praying in congregation.' "

Hadith

Narrated Abu Musa

The Prophet (Sallallahu Alaihi Wasallam) said, "The people who get the greatest reward for the prayer are those who live furthest away and then the next furthest. Someone who waits for the prayer so that he can pray it

with the Imam has a greater reward than someone who prays and then goes to sleep."

Comments

Sayyiduna Abu Hurirah (RA) while stating the significance of congregational Salaah particularly Fajr Salaah recited the following verse of the Qur'an in its support.

Surely, the recital at dawn is well attended. (17:78)

According to this verse of the Qur'an, at the time of Fajr Salaah angels also attend the gathering and listen to the recitation of the Qur'an. At that time the night-angels and the day-angels assemble together and a big gathering of this creation is present on the earth, particularly the places where Qur'an is being recited.

As per the third Hadith, once Sayyiduna Abu'd Darda (RA) entered his house highly upset and very angry because of the fact that people had drifting away from the Shariah. But the only thing he felt some relief from was that people were still sticking to the congregational Salaah. By quoting this Hadith Imam Bukhari wants to emphasize that congregational Salaah has always been one of the very important symbols of Shariah.

From the last Hadith quoted in this chapter get the advice that more one has to exert in order to attend congregational Salaah, more is it rewarding. What Imam Bukhari wants to make clear is the fact that since one has to exert too much for making it sure to attend congregational Fajr Salaah in early hours of dawn after leaving comfortable bed, sweet sleep, unfriendly weather condition at times, etc., it escalates the reward

of congregational Salaah of Fajr too much. Even the Mu'adhdhin adds two additional phrases in the Adhaan of Fajr Salaah, viz.,

"Salaah is better than sleep".

Chapter 32 : The excellence of doing Dhuhr early in its time.

Purpose of Tarjamatul Baab

Now the merits of Dhuhr congregational Salaah are being discussed. At Dhuhr it is usually hot and one feels drowsy after having lunch. There is quite a bit of inconvenience to attend Salaah at that time, and that too at its starting time. Therefore, the one who overcomes all these odds and attends the congregational Salaah in time bags lot of reward.

Hadith

Narrated Abu Hurayra

The Messenger of Allah (Sallallahu Alaihi Wasallam), said, "If a man who is walking along on a road finds a thorny branch in the road and removes it, Allah thanks him for doing it and forgives him." Then he said, "There are five categories of martyr: someone killed by the plague, someone killed by an abdominal disease, someone who drowns, someone who is killed by a collapsing building and the martyr killed fighting in the way of Allah." He also said, "If people knew what was in the call to prayer and the first row, and they could find no other way to it than to draw lots for it, they would draw lots for it. And if they knew what was in doing Dhuhr at its time, they would race each other to it. And if they knew what was in the prayers of Isha and Subh, they would come to them even if they had to crawl."

Comments

Here Imam Bukhari has mentioned three Hadiths with different texts but some chain of narrators. Allaama Ayni (RA) says that actually there are five texts in these three narrations, the reason why Imam Bukhari mentioned them together is that his teacher Qutaibah had heard them from his teacher Maalik in the same way so Imam Bukhari followed his teacher in mentioning them together, only one part of these narrations is related to the title of the chapter i.e., Tarjamatul Baab viz., if people would know the reward of going to Dhuhr Salaah early, they would compete with one another. The rest of the texts of the Hadiths mentioned above seems to be unrelated to the title, the learned scholars suggest same

reason as given above.

Islam is the best religion which teaches service of mankind is one of the best forms of worship, even lifting a thorn from the road, with the intention that it might hurt some human being, fetches lot of reward for the believer as is mentioned in the first Hadith of this chapter. In Kitabul Imam إِمَاتَةُ الْأَذَى عَنِ الطَّرِيقِ "Removing any harmful objects from the road" has been described as a part of Faith.

Martyrdom

The highest degree of martyrdom is the one attained in the battlefield fighting against the enemies of Islam with the aim of enforcing the 'Word of Allah Ta'ala- *أعلا كلمة الله* in the world. The person attaining this kind of martyrdom is to be given ritual bath and buried along with the clothes worn by him at the time of martyrdom. There is difference of opinion whether Janazah—funeral prayer is to be offered for him or not. According to Hanafite school the funeral prayer is to be offered whereas the Shafa'ites disagree with their view.

According to some narrations deaths because of many other natures also come under the banner of martyrdom. Though they cannot achieve the status as privileged for the type of martyr mentioned above, yet they have also been termed as martyrs. The second Hadith above mentions four such types of martyrs, but some others have also been mentioned in various narrations.

Other issues is the above mentioned narrations have been already discussed.

Chapter 33 : The reward for footprints left.

Purpose of Tarjamatul Baab

Every footstep one takes while going to mosque to offer Salaah fetches rewards. Therefore, one whose mosque is farther from his residence, it takes more foot-steps for him to reach there, and hence more reward.

Hadith

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Narrated Anas

The Prophet (Sallallahu Alaihi Wasallam) said, "O Banu Salima, do you not expect something for the footprints you have left?"

Mujahid said about His words, "We record what they send ahead and what they leave behind" (36:12) means "their footprints."

Hadith

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Related Anas

The Banu Salima wanted to move from their place and settle in the vicinity of the Prophet (Sallallahu Alaihi Wasallam), but the Messenger of Allah (Sallallahu Alaihi Wasallam) disliked the idea of them moving to Madina, and said, "Do you not expect a reward for your footprints?" Mujahid said that their footprints mean the marks the feet leave on the ground as they walk."

Comments

Muslim has quoted a Hadith on the authority of Sayyiduna Jaabir:

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"A piece of land got vacant around the Prophet's mosque and the clan of Banu Salamah decided to shift their residence to this vicinity. This news reached the Prophet (Sallallahu Alaihi Wasallam) and he asked them if they wanted to shift to the vicinity of the mosque, they said, "yes, O Prophet of Allah", we did decide like that". Then Rasulullah (Sallallahu Alaihi Wasallam) told them, "O Banu Salamah, your footprints will be preserved, your footprints will be preserved". (Muslim)

What is better – to be near to mosque or far away?

Allaama Ayni (RA) has quoted Qurtubi (RA) saying:

"And Qurtubi said that living far away from the mosque

is better”.

But the dominant view of the learned scholars is that there are more benefits in living nearer to the mosque, e.g., to reach the mosque in time, to get place in the first row easily etc. According to the learned scholars, Rasulullah (Sallallahu Alaihi Wasallam) didn't like the city of Madinah to shrink down due to the migration of people from its peripheries in order to settle down near his mosque.

Chapter 34 : The excellence of praying Isha in congregation.

Purpose of Tarjamatul Baab

It has already been discussed that Salaah is the peculiarity of this Ummah. Here, stress on the significance of offering it in congregation has been laid.

Hadith

Narrated Abu Hurayra

The Prophet (Sallallahu Alaihi Wasallam) said, "There is no Salaah heavier on the hypocrites than Fajr and

Isha. If they only knew what is in them, they would come to them even if they had to crawl. I seriously considered ordering the mu'adhdhin to give the Iqaamah, instructing a man to lead the people in prayer, and then taking a burning torch and setting fire to those who had not yet gone out to the prayer."

Comments

Allaama Ayni writes:

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"Indeed every Salaah is heavy on hypocrites and the Fajr and Isha are more burdensome on them than others. As Fajr is the time of delightful sleep and Isha that of retirement and relaxation"

Rasulullah (Sallallahu Alaihi Wasallam) says if people would come to know the reward of attending the congregational Salaah of Fajr and Isha, they would come to them if they had to crawl. The Qur'an says in favour of the hypocrites;

وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى

"And they do not come to the Salāh but lazily". (9:54)

Chapter 35 : Two are more make a congregation.

Purpose of Tarjamatul Baab

The words mentioned in the title are of a narration quoted in Ibn Maajah. Because of the weakness of the Hadith Imam Bukhari has quoted the text in the title

of this chapter. He has further proved this by quoting an authentic Hadith as mentioned below.

Hadith

Narrated Maalik ibn al-Huwayrith

The Prophet (Sallallahu Alaihi Wasallam) said, "When it is time for the Salaah, then the two of you should give the Adhaan and the Iqaamah and the elder should act as the Imam."

Comments

This Hadith has been already mentioned in the chapter *باب الأذان للمسافر*. Here it has been quoted again to stress on the importance of congregational Salaah. According to the Hadith, even if there are only two people they should also offer Salaah in congregation, not to speak of when there is a good number of individuals. Though it will fetch more reward if more people are present in congregation, yet two persons will also get reward of a congregational Salaah.

Chapter 36 : Someone who sits in the mosque waiting for the Salaah; and, the excellence of mosques.

Purpose of Tarjamatul Baab

This chapter discusses the merits of the person who sits in the mosque waiting for congregational Salaah, and also about the merits of the mosque.

Hadith

Narrated Abu Hurayra

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "The angels pray for every one of you as long as you remain at the place where you offered Salaah and do not break wudu, saying, 'O Allah, forgive him! O Allah, show mercy to him!' Each of you is in the Salaah as long as he is waiting for it and there is nothing but the Salaah preventing him from going to his family."

Hadith

Narrated Abu Hurayra

The Prophet (Sallallahu Alaihi Wasallam) said, "There are seven whom Allah will shade with His shade on the day when there is no shade but His shade: a just Imam, a youth who grows up worshipping Allah, a man whose heart is attached to the mosque, two men who love each other for the sake of Allah alone, meeting for that reason and parting for that reason, a man who refuses the advances of a noble and beautiful woman, saying, 'I fear Allah', a man who gives sadaqah and conceals it so that his left hand does not know what his right hand gives, and a man who remembers Allah when he is alone and his eyes overflow with tears."

Hadith

Narrated Humaid

Anas was asked, "Did the Messenger of Allah (Sallallahu Alaihi Wasallam) wear a ring?" He said, "Yes, he delayed the Isha prayer until the middle of the night and then prayed. Then he turned his face to us after he had prayed and said, 'The people have prayed and gone to sleep, but you were in prayer the whole time you were waiting for it.'" Anas said, "It is as if I could see the white glint of his ring on that day."

Comments

Mosques are units of great significance in Islam. It is one of the unique characteristics of the religion of Islam which plays a tremendous role in the socio-moral setup of the Islamic society. People of all types assembling five times a day and rubbing their shoulders with one another is a unique to Islam only. It goes a long way in framing the spirit of brotherhood in the Muslim Ummah. Islam has laid great importance not only on the construction of mosques but also on making them indispensable functional units. When someone enters a mosque with the sole intention of offering Salaah and waits there till the time of congregational Salaah comes, his waiting period is also considered as Salaah. As long as he stays in the mosque with ablution, the angels posted by Allah in the mosques continue to invoke Him for forgiveness and mercy in his favour.

Second Hadith is about the seven kinds of people who will be under the shade of the Throne of Allah on the Day of Judgment. According to some narrations that day the sun will be shining too near and there will be intense and unbearable heat. Seven kinds of people will be protected from this intense heat by the shade of the Throne of Allah. These seven kinds of people are:

Just Ruler (Imam Aadil) – Different definitions given are:

“One who puts everything at its real place value”.

“A moderate between two extremes (one of transgressing the limits and the other of forfeiture) equally in beliefs or in deeds or in morals”.

“(Just is) one who is the possessor of mothers of excellences of man, which are three viz., wisdom, bravery and chastity”.

It is a well known fact that man is the mixture of opposites viz., virtuousness and wickedness, bravery and cowardice, over aggressiveness and docility, hyper sexuality and impotence, extravagance and miserliness etc. A just man is one who treads the middle path in each of his faculties and does not lean towards either of the extremes. The Qur'an says:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Allah enjoins to do justice and to adopt good behavior and to give relatives (their due rights), and forbids shameful acts, evil deeds and oppressive attitude. He exhorts you, so that you may be mindful. (16:90)

Of all these, first Allah wants man to be just and that is why 'Adl' has been mentioned as number one. Now the reason why Allah has mentioned the ruler (Imam Aadil) first among the seven who will be under His shade is because it is the general public who benefit and reap fruits under the governance of a just ruler.

Worshipping Allah in youth

Generally people spend their childhood in play-

ing; youth in ignorance, recreation, deceptive feelings, dominant bestial instincts, arrogance and distant hopes; and old age in depression and repentance. Youthful is full of energy being unaware of the fact that this energy is not going to stay with him permanently. A young man usually lives in a world of false imaginations and usually either wastes his youthful energy or misuses it. There are few fortunate young people on whom Allah bestows His Mercy who realize that his youthful energy is not going to last and this life with all its fanfare is mortal. They control their evil instincts, channelize their energy, use it for knowing the reality of life and devote themselves to the obedience of their Creator. This Hadith says that such people will also be under the shade of Allah's Throne on the Day of Judgment.

The one whose heart remains in the mosque

The best a believer can have in the world is the nearness of Allah, and converse with his Nourisher and Cherisher. All this he can attain in Salaah. So a true believer is always eager to offer Salaah. He does all kinds of worldly jobs which he is supposed to do, but, not to leave a Salaah always remains in the back of his mind. He keeps a close watch on time and plans his activities in such a way so as not miss any Salaah, whether he is in office, market, airport, railway station etc.

Loving each other for the sake of Allah

The Qur'an says:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

But those who believe are most firm in their love for Al-

lah. (2:165)

A Hadith says:

“One who loves for the sake of Allah and hates for the sake Allah and gives for the sake Allah and holds back for the sake of Allah, completed his faith.”

In fact a true believer's only concern is to obtain the pleasure of Allah. Whatever he does, whether religious or worldly, he always has the same concern in his mind. If he makes friendship with someone he does it for the sake of Allah. If he has enmity with anyone it is also for His sake. He does not do anything to satisfy his ego or self interests. A believer first vacates ego and desires of baser self from the vessel of his Qalb and then fills it with the love of his Creator and Master – Allah. Such a person will definitely be under the shade of the Throne of Allah on the Day of Judgment.

Chastity, due to fear of Allah

Chastity is highly valued character in Islam. Allah Ta'ala has put man to a great test by creating sexual passions in him. There are inborn sexual emotional tendencies both in men and women, but Allah Ta'ala wants both of them to control these emotions and/or to satisfy them in lawful ways as prescribed by the Shariah. Islam wants human beings to differentiate themselves from animals who are unable to control their emotions and get swayed away by them. A believer is really put to a hard test if a beautiful girl offers herself to him particularly in a place where wrong can be easily done. If at such a juncture he rejects this highly tempting offer just because of the fear of Allah, then according to the Hadith,

he will definitely be under the shade of His Throne.

Charity only for seeking the pleasure of Allah

Ikhlaas or sincerity is the basic pre-requisite of any worship for acceptance by Allah. Ikhlas means to do a righteous deed only for the pleasure of Allah and nothing else. If something is intended to be given away in charity, it should be done not to earn publicity or praises from people etc. In general, preferred way of giving charity to the poor and needy is to give it secretly, but it is not an absolute way; sometimes giving it publically is more meritorious, e.g., giving it with the intention to exhort others also for helping those in need. According to some scholars, it is better to give optional charity secretly, and obligatory one e.g., Zakaah, publically.

Remembrance and fear of Allah in solitude

Allah Ta'ala says in the Qur'an:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ
السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا ۖ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ
*who remember Allah standing and sitting, and (lying) on
their sides, and ponder on the creation of the heavens
and the earth (and say) "Our Lord, You have not cre-
ated all this in vain. We proclaim Your purity. So, save
us from the punishment of Fire. (3:191)*

It is a well known saying that a person frequently talks about the thing which he loves most. A true believer is always keeps himself engrossed in the glorifying his beloved—Allah. So, if he glorifies Allah in public there is a possibility of hypocrisy in it, but if he does the same act in solitude, there is no doubt in his sincer-

ity. Therefore, such a person also will be rewarded on the day of judgment. Of all other numerous rewards that he will be felicitated with one will be that of enjoying the shade of Allah's Throne when there will be no other shade.

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Chapter : The excellence of someone who goes to the mosque in the morning and the evening

Purpose of Tarjamatul Baab

In earlier chapter the excellences of waiting for Salaah in mosque were discussed; now Imam Bukhari mentions that even coming and going to mosque is not without advantage if one doesn't get time to sit in there waiting for the Salaah.

Hadith

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Narrated Abu Hurayra

The Prophet (Sallallahu Alaihi Wasallam) said, "Allah will prepare a residence in the Garden for anyone who goes to the mosque morning and evening, each morning and evening (that he will go)."

Comments

Mosque is attributed as 'home of Allah'. So the one who is a frequent visitor to mosque, his host is Allah Himself. As in practice a host always serves his guests; in the same way, the guests of Allah will be served by Him in the Hereafter.

Chapter 38 : Once the Iqaamah has been given, there is no Salaah except the obligatory one.

Purpose of Tarjamatul Baab

These are actually the words of a Hadith quoted in Muslim and some other books on Hadith, but Imam Bukhari (RA) has used them as the title of this chapter. All jurists agree that there are no optional Salaah after the Iqaamah has been said but there is little controversy about the issue of offering Sunnah after Iqaamah particularly that of Fajr. Here Imam Bukhari has here given his view.

Comments

There is difference of opinion amongst the jurists whether a person can offer two rak'ats of Fajr Sunnah after the Iqaamah has been said. According to the scholars like Ibn Umar, Abu Hurayra, Sa'id bin Jubair, Urwah, Imam Shafa'ee and Imam Ahmad (RA), it is not permissible to offer them after the Iqaamah has been said. They argue with the above mentioned Hadith.

Imam Abu Haniefah and Imam Auza'ee and some others hold that there is no problem if these two Rak'ats are offered not inside the mosque but outside if one is

sure that he can get at least one Rak'at with Imam. They argue with the Hadith as quoted by Allaama Ayni (RA).

“Do not leave them even if the horses.....” (Abu Da-wood, Umdatul Qaari)

They argue that according to one Hadith there is no Salaah in the mosque when Iqaamah has been said and the other shows the importance of these two Rak'ats. So, a person can act on both these Hadiths, 1. by not offering Fajr Sunnah in the mosque when Iqaamah has been said as per first Hadith 2. by offering them outside the mosque or near its gate.

Chapter 39 : Limit that allows a sick man from attending the congregation (-al Salaah).

Purpose of Tarjamatul Baab

We know how strongly the Shariah has stressed a believer to offer five time obligatory Salaah in the mosque with congregation; excellences of which have already been discussed. But, the Shariah has also given relaxations in this general rule, when for example, a person is sick, or it is raining heavily, or the way to the mosque is unsafe, etc. Here, Imam Bukhari is drawing our attention towards the level of sickness that can become a genuine excuse for not attending congregational Salaah.

Hadith

Narrated Ibrahim

al-Aswad said, "We were with Aisha and we discussed being constant in the prayers and honouring them. She said, 'When the Messenger of Allah (Sallallahu Alaihi Wasallam) was ill with the illness from which he died and it was time for the prayer and the Adhaan was given, he said, "Tell Abu Bakr to lead the people in prayer. He was told, "Abu Bakr is a tender-hearted man. If he stands in your place, he will not be able to lead the people in the prayer." He repeated what he had said and they repeated what they had said. He repeated it a third time and said, "You are the companions of Yusuf! Tell Abu Bakr to lead the people in prayer." So Abu Bakr came out and prayed. The Messenger of Allah

(Sallallahu Alaihi Wasallam) felt better and came out walking between two men. It is as if I could see his legs dragging because of the pain of the illness. Abu Bakr wanted to draw back and the Prophet (Sallallahu Alaihi Wasallam) indicated to him, "Stay in your place." Then he was brought until he sat beside him.' "

Al-A'mash was asked "Was the Prophet (Sallallahu Alaihi Wasallam), praying with Abu Bakr following his prayer and the people praying following the prayer of Abu Bakr." He indicated yes with his head

Part of it is related from al-A'mash. Abu Mu'awiya added, "He sat to the left of Abu Bakr and Abu Bakr prayed standing."

Hadith

Narrated Ubaydullah bin Abdullah

Aisha said, "When the Prophet (Sallallahu Alaihi Wasallam) became seriously ill and his pain was intense, he asked his wives for permission to be looked after in my house and was given permission. He came out between two men, with his feet dragging along the ground. He was between al-Abbas and another man.'

Ubaydullah said, "I mentioned to Ibn Abbas what Aisha had said and he said to me, 'Do you know who the man was whom Aisha did not name?' I answered, 'No.' He said, 'It was Ali ibn Abi Talib.'"

Comments

Al-Aswad—a Taaba'ee, says that once, while discussing with Aisha being constant in offering prayers and honouring them, she narrated an incident of Rasulullah (Sallallahu Alaihi Wasallam) during his terminal illness which bespeaks volumes about the significance of offering the Salaah in congregation. Sayyidah Aisha says that Rasulullah (Sallallahu Alaihi Wasallam) was so sick in his terminal illness that finding himself unable to attend the congregational Salaah he directed that Sayyiduna Abu Bakr should be asked to lead the congregational Salaah. Sayyidah Aisha replied that since her father Sayyiduna Abu Bakr was a weak hearted persons he may not be able to stand at the Musalla i.e., the place of Imam where Rasulullah (Sallallahu Alaihi Wasallam) stood to lead the congregation. Rasulullah (Sallallahu Alaihi Wasallam) again directed Aisha to ask Abu Bakr to lead the congregation, but again she replied the same words. Third time Rasulullah (Sallallahu Alaihi Wasallam) sternly directed Sayyidah Aisha to call Abu Bakr for leading the Salaah. She was also reminded not to behave like the ladies who stood with Zulaikhah at the time of Prophet Yousuf's (AS) episode.

Zulaikhah had invited some ladies in a party with the intention not to serve dishes to them, but in the heart of hearts she had something else and that was to show them the beauty of Prophet Yousf (AS) in order to make

them understand the reason for her inclination towards him.

Same way, here, Sayyidah Aisha was hiding something else in her heart when she was requested Rasulullah (Sallallahu Alaihi Wasallam) that her father was a weak hearted person and cannot stand at his place. Syedha Aisha herself revealed it as is mentioned in another narration. It is mentioned that actually she thought if Rasulullah (Sallallahu Alaihi Wasallam) left the world during that illness, people, taking it as bad omen, might say that it happened because Sayyiduna Abu Bakr led the Salaah.

Finally, Sayyiduna Abu Bakr was called and he led the Salaah. It is reported that he led the congregation from the Isha of Thursday until the time Rasulullah (S) passed away. It has been mentioned at some places that Rasulullah (S) felt some relief at the time of same Salaah which Sayyiduna Abu Bakr led, however, at some other place it is said that it was Zuhr Salaah of the next day.

Rasulullah (Sallallahu Alaihi Wasallam) asked people to pour seven bags of water over him and after that he felt some relief. Then he came to the mosque in such a way that two persons supported him on either side. He was unable to lift his feet because of pain dragging them on the earth producing marks on it. In this way he reached the place where Abu Bakr was leading the Salaah. Abu Bakr tried to retreat back but Rasulullah (Sallallahu Alaihi Wasallam) instructed him to stay at his place and sat to his left side. According to the learned scholars, it didn't make two Imams as some people deduce from this Hadith. There was only one Imam

i.e., Rasulullah (S) sitting and Abu Bakr acted as a Mukkabir (one who says Takbeer loudly so that people are able to hear it).

Sayyiduna Abbas was one of the two who were supporting Rasulullah (Sallallahu Alaihi Wasallam) and as per another narration the other person was Sayyiduna Ali. In some narrations the names of Sayyiduna Usama and Fadhil bin Abbas have been reported. According to the learned scholars, it is possible that Sayyiduna Abbas was had been on one side all along and on the other these three persons gave the support in turns.

Chapter 40 : The dispensation to pray at home when it is wet or when there is a good reason for doing so.

Purpose of Tarjamatul Baab

In previous chapter it was mentioned that a sick person is excepted from attending congregation Salaah. Now, here in this chapter it is said that there can be other valid reasons also like heavy rain, too much mud, winds etc., which permit a person to leave a congregational Salaah.

Hadith

Narrated Nafi'e

"Ibn Umar gave the adhan on a cold, windy night and then said, 'Pray in your homes.' Then he said, "The Messenger of Allah (S) used to tell the mu'adhhdhin to say, 'Pray in your homes' when it was a cold, wet night."

Hadith

Narrated Mahmud ibn ar-Rabi al-Ansari

Itbaan ibn Maalik used to lead his people in prayer. He was a blind man and he said to the Messenger of Allah (S), "O Messenger of Allah (S), my eyesight is weak and sometimes it is dark and there is flood -water, so, O Messenger of Allah (S) pray in my house so that I can use it as a prayer-place." The Messenger of Allah (S) came to him and said, "Where would you like me to pray?" He pointed out a place in the house. The Messenger of Allah (S) prayed in there.

Comments

These two narrations have been mentioned in previous chapters الأذان للمسافر and المساجد في البيوت.

It is mentioned in the first Hadith that Ibn Umar gave Adhaan on a cold windy night and asked the people to offer Salaah at their homes, and in the second Hadith, Itbaan bin Maalik sought permission to offer Salaah at home. The reasons of leaving a congregation given in the second Hadith are weak eyesight, darkness and flood-water. Because of the aforementioned excuses, Utbaan bin Maalik was granted permission by Rasulullah (Sallallahu Alaihi Wasallam) to offer Salaah at home. However another famous companion, Abdullah bin Makhoom—also a blind man, was not granted such a permission on his request. The learned scholars have derived the inference from these two incidents that it is permissible to act both ways i.e., when there is a genuine reason one can avail the relaxation given, or one may not avail it and bear with hardships encountered while fulfilling a particular deed.

Chapter 41 : Should the Imam lead those who are present in Salaah? Should he deliver a khutba on the day of Jumu'a if it is raining?

Purpose of Tarjamatul Baab

We have read in the previous chapters that one can offer Salaah at home during rains, and there is a relaxation even for not attending the mosque for Friday prayers. Now, the question arises that if some people stay at home and some others attend the mosque during rains, should the Imam in such a situation offer congregational Salaah, also should he give the Friday sermon.

Hadith

Narrated Abdullah bin Saahib

Abdullah ibn al-Harith was heard saying "Ibn Abbas addressed us on a muddy day and when the mu'adhhdhin reached 'Come to prayer,' he ordered him to say, 'Pray in your houses.' Some people looked at others as if to say they did not like it. He said, 'It seems that you dislike this? One better than me did this,' meaning the Prophet. 'It is a bounden duty and I was most reluctant to bring you out.' "

It is related that Ibn Abbas said something similar although he said, "I did not want you to feel you were doing wrong and therefore to come, covered with mud up to the knees."

Hadith

Narrated Abu Salama

That he questioned Abu Sa'id al-Khudri (about the Night of Power) and he said, "A cloud came and it rained to the extent that the roof, which was made of palm branches, leaked. The Iqaamah for the prayer was given and I saw the Messenger of Allah (S) prostrate in the water and mud. I could see the mark of the mud on his forehead."

Hadith

Narrated Anas bin Sireen

Anas was heard to say, "A man of the Ansar said, 'I am unable to come and pray with you.' He was a large man. He prepared some food for the Prophet (S), and invited him to his house. He spread out a straw mat for him, wetting one side of it. He prayed two rak'ats on it." A man from the family of al-Jarud asked Anas, "Did the Prophet (S) pray the Duha prayer?" He said, "That day was the only time I ever saw him pray it."

Comments

The first Hadith has already been mentioned in the chapter *الكلام في الأذان*. In this narration, on a day when it was raining Ibn Abbas ordered the mu'adhdhin to say 'Pray in your houses' when he gave Adhaan. It was Friday and people got surprised on hearing this statement of Ibn Abbas. Later he told them that he knew that it was Friday but he did what he had seen Rasulullah (Sallallahu Alaihi Wasallam) doing, and that there is relaxation in Shariah for leaving congregation of a Salaah when it is raining even if it is Friday. But at the same time Ibn Abbas delivered the Friday sermon to those who attended the mosque and also lead. This proves Imam Bukhari's point that Imam should lead Salaah of the people who attend mosque when it is raining and also deliver Friday sermon.

The Second Hadith mentioned in the chapter under discussion is the part of a lengthy narration quoted by Sayyiduna Abu Sa'id al Khudri in reply to a question asked to him by Abu Salmah about 'the Night of Power'—Shabb-i-Qadri. In addition to other things, according to Abu Sa'id says it had rained heavily that night. Since the prophet's mosque had its roof that of skin (leather), some rain water trickled down through it into the mosque; and he saw Rasulullah (Sallallahu Alaihi Wasallam) prostrating on its wet mud floor. By quoting this Hadith, Imam Bukhari wants to convey that despite heavy rains, one can offer congregational Salaah.

In the third Hadith, another valid excuse for not attending the congregational Salaah is mentioned viz., excessive obesity. If someone is so obese which makes it difficult for him to walk with ease, is also allowed to offer Salaah at home.

According to Allaama Ayni, Ibn Hibaan has mentioned ten excuses considered valid by Shariah for not attending congregational Salaah viz.,

1. Sickness.
2. If food is presented (with the condition that one is hungry).
3. Heavy rains.
4. Such darkness which is fearful.
5. Excessive obesity.
6. Urge to attend call of nature.
7. Fear of one's life/property in the way.
8. Sever cold.
9. Consumption of garlic or onion.
10. Due to forgetfulness.

Inviting pious and learned people

According to this Hadith, it is preferable to invite pious and learned people for meals thereby making it possible for one to benefit from their knowledge and piouness, and secondly they should accept such invitations.

Chapter 42 : When food has been served and the Iqaamah for the prayer has been given.

Ibn Umar used to have the evening meal first. Abu'd-Darda said, "It is part of a man's understanding to attend to his need so that he can attend to his prayer with a clear heart.

Purpose of Tarjamatul Baab

Here, another valid reason is mentioned which excuses one not to attend congregational Salaah and that is presentation of food. According to Imam Bukhari, Ibn Umar would first finish his food and then leave for the Salaah.

Hadith

Narrated Hishaam from his father

Aisha was heard to say that the Prophet (S) said, "If the evening meal is served and the Iqaamah for the prayer is given, have the meal first."

Hadith

Narrated Anas bin Maalik

The Messenger of Allah (S) said, "If the evening meal has been served, then have it first before you pray Maghrib and do not rush your meal."

Hadith

Narrated Ibn Umar

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "If your evening meal has been served and the Iqaamah for the prayer is given, then have the meal first and finish it without rushing it."

When food was served to Ibn Umar and the Iqaamah was given, he would not go to the prayer until he had finished, even if he heard the Imam reciting.

Hadith

Narrated Ibn Umar

Ibn Umar said that the Prophet (Sallallahu Alaihi Wasallam) said, "When one of you is eating, he should not rush but should eat as much as he needs to, even if the Iqaamah of the prayer is given."

Comments

According to the narrations mentioned above, when food is served, one should first take it then offer

Salaah with complete peace of mind. The narration of Sayyiduna Anas connects it with the food offered before Magrib Salaah; as per the learned scholars, it is most likely about the one observing fast or feeling hungry, and for him it is better to take some food first and then offer Salaah. Majority of the learned scholars consider the taking of food when served as preferable but not obligatory (wajib) as opined by Ibn Hazm. Imam Nawwawi believes it to be obligatory only for the one whose mind gets diverted towards his food i.e., because of hunger. Imam Gazalli considers it obligatory only if there is apprehension of food getting spoilt.

Chapter: When the Imam is called to the prayer and he is having in his hand what he is eating.

Purpose of Tarjamatul Baab

In the previous chapter it was mentioned that if food is served at the time of Salaah, one should first take it (if hungry). But, it is not a must or obligatory and may vary according to the arising situations as is mentioned by Imam Bukhari in the chapter under discussion. Further, it is also permissible to leave eatables even if one is holding them in his hand and proceed for the Salaah.

Hadith

Narrated Jaafar bin Umru bin Umaiya

That his father said, "I saw the Messenger of Allah (Sallallahu Alaihi Wasallam) eating a shoulder from which he was cutting pieces. He was called to the prayer and stood up and put the knife down and prayed without doing wudu".

Comments

Rasulullah (Sallallahu Alaihi Wasallam) was eating scapular region meat of a goat cutting it with a knife when Sayyiduna Bilaal came and informed him that it was time for Salaah. He left the knife and food and proceeded for the Salaah. This Hadith shows that if one has eaten some portion of his food and satisfied his hunger, he can leave the remaining food and join Salaah. It is both ways permissible i.e., to finish food first as was done by Ibn Umar mentioned in previous chapter, or leave it and proceed for the Salaah as done by Rasulullah (Sallallahu Alaihi Wasallam) mentioned here.

Chapter: One who is helping his family doing something in the house when the Iqaamah is given he goes out (to offer Salaah).

Purpose of Tarjamatul Baab

Here, Imam Bukhari conveys that one's being busy in the household chores cannot be considered a valid excuse for not attending the congregational Salaah.

Hadith

Narrated Ibrahim bi Aswad

"I asked Aisha, 'What did the Prophet (Sallallahu Alaihi Wasallam) used to do in his house?' She said, 'He would do the household chores, i.e. serve his family. When it was time for the prayer, he would go out to the prayer.'"

Comments

Aswad narrates that on asking Sayyidah Aisha (RA) about the routine of Rasulullah (Sallallahu Alaihi Wasallam) at home. He was told that Rasulullah (Sallallahu Alaihi Wasallam) used to do the household chores like stitching clothes, repairing shoes and milking goats etc. as mentioned in other narrations.

Allah Ta'ala says in the Quran:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

There is indeed a good model for you in the Messenger of Allah. (33:21)

There is a good and complete model for the mankind in the personality of Rasulullah (Sallallahu Alaihi Wasallam) guiding in each and every aspect of one's life. Though, apart from being the prophet of Allah,

loved and respected by the people around him to such an extent that they didn't even allow his sputum to land on earth, yet such a personality-the greatest of all when at home didn't mind doing ordinary chores like mending his shoes etc. There is no place for pride and false prestige in Islam. Islam is the true and natural religion conforming fully with the human rational temperament.

Chapter 45 : One who leads people in Salaah for no other reason but to teach them how the Prophet did the prayer, and his Sunna.

Purpose of Tarjamatul Baab

Salaah is accepted by Allah when offered only for His sake i.e., 'Ikhlass'. According to Imam Bukhari, if someone does not take a fancy to be an Imam but sometimes leads the Salaah with the intention of teaching people its proper method, his Salaah is valid and it will not be labeled as Riya or hypocrisy.

Hadith

Narrated Ayyub

Abu Qilaba said, "Maalik ibn al-Huwayrith came here to our mosque and said, 'I shall pray in front of you and what I intend by this prayer is to (demonstrate to you how to) pray in the way that I saw the Prophet (Sallallahu Alaihi Wasallam) praying.'" Ayyub asked Abu Qilaba, "How did he pray?" He replied, "He prayed in the same way as our shaykh (Amr ibn Salama) here." The shaykh would sit back after raising his head from the prostration before he stood up after the first rak'at.

Comments

Ayyub Sakhtayabi was a Taaba'ee who had the privilege of seeing Sayyiduna Anas. According to Allaama Ayni, all the narrators of this narration were from Basrah and therefore the mosque mentioned in the Hadith was also located there. It is mentioned that Ayyub Sakhtayabi asked Abu Qalabah about the Salaah of Maalik ibn al-Huwayrith. Abu Qalaba narrated to him that one day Maalik ibn al-Huwayrith came to their mosque (in Basrah). He told them that he would pray in front of them but his intention, apart from the fact that it was not time of any obligatory Salaah, is only to show them how Rasulullah (S) prayed. According to Shah Waliullah Muhaddith Delhivi, in such a situation one can also earn the thawaab of teaching religious obligation to people, and that it is not hypocrisy. Abu Qalaba further told them that Maalik bin-Al-Huwairith sat back after raising his head from the prostration before he stood up after the first rak'at, what is called (Jalsa Istiraahat). *The issue will be discussed later at its place Insha Allah.*

Chapter 46 : The people of knowledge and excellence have more right to lead the prayer.

Purpose of Tarjamatul Baab

Congregational Salaah has a great significance in Shariah, therefore, the person who leads a congregational Salaah ought to be highly pious and having quite a good knowledge of Shariah.

Hadith

Narrated Abu Musa

"The Messenger of Allah (Sallallahu Alaihi Wasallam) was ill and his illness became much worse, so he said, 'Tell Abu Bakr to lead the people in prayer.' Aisha said, 'Abu Bakr is a gentle man. If he stands in your place, he will not be able to lead the people in the prayer.' He said, 'Tell Abu Bakr to lead the people in prayer.' and she repeated what she had said. He said, 'Tell Abu Bakr lead the people in prayer. You are the companions of Yusuf!' So he led the people in prayer during the lifetime of the Prophet (Sallallahu Alaihi Wasallam).

Hadith

Narrated Aisha Umm al-Mu'minin

"During his (final) illness, the Messenger of Allah (Sallallahu Alaihi Wasallam) said, 'Tell Abu Bakr lead the people in prayer.'" Aisha said, "I said, 'If Abu Bakr stands in your place, he will not be able to make people hear because of his weeping, so tell Umar to lead the people in prayer.'" Aisha said, "I said to Hafsa, 'Say to him, 'If Abu Bakr stands in your place, he will not be able to make the people hear because of his weeping, so tell Umar to lead the people in prayer.'" Hafsa did it and the Messenger of Allah (Sallallahu Alaihi Wasallam) said, 'Stop this! You are the companions of Yusuf! Tell Abu Bakr to lead the people in prayer.' " Hafsa said to Aisha, "I have never got any good from you!"

Hadith

Narrated Zuhairi

Anas ibn Maalik al-Ansari, who used to serve and follow the Prophet (Sallallahu Alaihi Wasallam) and kept him company, "Abu Bakr led the people in prayer during the final illness of the Prophet (Sallallahu Alaihi Wasallam) until Monday came. The people were lined up for the prayer and the Prophet (Sallallahu Alaihi Wasallam) lifted the curtain of his room and looked out at us while standing there. His face was like a page of the Qur'an. Then he smiled joyfully. We were severely tested by the joy of seeing the Prophet (Sallallahu Alaihi Wasallam).

Abu Bakr fell back to join the row thinking that the Prophet (Sallallahu Alaihi Wasallam) was coming out to the prayer. The Prophet (Sallallahu Alaihi Wasallam) indicated to us, 'Complete your prayer.' and let the curtain drop. That was the very day he died.' "

Hadith

Narrated Anas

"The Prophet (Sallallahu Alaihi Wasallam) did not come out for three days. Once after the Iqaamah for the prayer had been given, Abu Bakr went forward." He continued, "The Prophet of Allah (Sallallahu Alaihi Wasallam) took hold of the curtain and lifted it. No sight could have been more pleasing to us than the face of the Prophet (Sallallahu Alaihi Wasallam) when his face appeared before us. The Prophet (Sallallahu Alaihi Wasallam) indicated with his hand to Abu Bakr to go forward. Then the Prophet (Sallallahu Alaihi Wasallam) let the curtain drop and we did not see him again until he died."

Hadith

Narrated Hamza ibn Abdullah

That his (Hamza's) father informed him, "When the illness of the Messenger of Allah (Sallallahu Alaihi Wasallam) grew worse, he was asked about the prayer. He said, 'Tell Abu Bakr to lead the people in prayer.' Aisha said, 'Abu Bakr is a gentle man. When he recites, he is overcome by tears.' He said, 'Tell him to lead the prayer.' She repeated her words. He said, 'Tell him to lead the prayer. You are the companions of Yusuf!'"

Comments

Here five narrators have been quoted stating various aspects of the incident of terminal illness of Rasulullah (Sallallahu Alaihi Wasallam) when he asked Sayyiduna Abu Bakr to lead the Salaah.

In the third narration, according to Sayyiduna Anas, Abu Bakr led the people in prayer during the final illness of the Prophet (Sallallahu Alaihi Wasallam) until Monday came, the people had lined up in their rows for Salaah. Abu Bakr had moved forward to lead the Salaah when Rasulullah (Sallallahu Alaihi Wasallam) lifted the curtain of his room which was adjacent to the mosque, he looked at the people waiting to start the Salaah. Rasulullah (Sallallahu Alaihi Wasallam) liked the scene so much that he smiled. As per Sayyiduna Anas, the blessed face of Rasulullah (Sallallahu Alaihi Wasallam) had such a shine because of that happiness that it appeared as if it was an open page of the Holy Quran. The

Sahaaba had not seen Rasulullah (Sallallahu Alaihi Wasallam) for few days and the joy they got on seeing him was tremendous. They thought that probably he would come forward and lead the Salaah. Sayyiduna Abu Bakr also sensed the same and retreated back, but Rasulullah (Sallallahu Alaihi Wasallam) indicated them to complete the Salaah, let the curtain drop and went back into his room.

Who should be selected Imam?

Allaama Ayni says:

The most deserving for the post is the one who is more knowledgeable.

Imam Abu Haniefah, Imam Maalik and the majority of scholars concur with this view.

According to Abu Yousuf, Imam Ahmad and Ishaah, the most deserving one is that who has best recitation.

The Hadiths quoted in this chapter support the first view because of the fact that Sayyiduna Abu Bakr was the most knowledgeable amongst the companions, at the same time when, according to the consensus amongst the learned scholars, Sayyiduna Ubi bin ka'b was the best recitor amongst the companions.

Tabarani has quoted on the authority of Marthad Ganwi:

“If the acceptance of Salaah makes you cheerful, then make the learned scholars among you your Imam as

they became representaters between you and your lord" (Tabrani)

Muslim has quoted on the authority of Abu Mas'ood al Anasri

"From amongst you, the people of wisdom should remain closer to me (in the Salaah)" (Muslim)

This Hadith also supports the view that knowledgeable people should be preferred for this job.

Tirmidhi has quoted on the authority of Ibn Umar.

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So, an Imam, in addition to knowledge and able to recite the Qur'an properly, should be pious and good mannered. People should be satisfied in acknowledging his piousness and behaviour.

Muslim has quoted a Hadith on the authority of Abu Mas'ood, which says:

"Person who recites the book of Allah in the best way among you should become Imam" (Muslim)

According to some learned scholars أقرئهم لكتاب الله here means "the one who has good knowledge of the Quran among you".

Chapter 47 : One standing beside the Imam if there is a good reason for it.

Purpose of Tarjamatul Baab

Normally, an Imam stands alone in front with people as his followers behind him in Salaah. Here Imam Bukhari discusses the issue whether an Imam can ask someone to stand by his side in certain situations.

Hadith

Narrated Aisha

"The Messenger of Allah (Sallallahu Alaihi Wasallam) ordered Abu Bakr to lead the people in prayer during his illness, and he led them in the prayer." Urwa said, "The Messenger of Allah (Sallallahu Alaihi Wasallam) felt somewhat better and came out when Abu Bakr was leading the people. When Abu Bakr saw him, he fell back, but he indicated to him, 'Remain where you are.' So the Messenger of Allah (Sallallahu Alaihi Wasallam) sat down beside Abu Bakr and Abu Bakr prayed following the prayer of the Messenger of Allah (Sallallahu

Alaihi Wasallam) and the people prayed following the prayer of Abu Bakr."

Comments

This Hadith has been mentioned previously as well. It says that Sayyiduna Abu Bakr was ordered to lead people in Salaah while Rasulullah (Sallallahu Alaihi Wasallam) was beside him and the people followed Abu Bakr. It does not mean that there were two Imams but the fact is that Rasulullah (Sallallahu Alaihi Wasallam) himself was the Imam; since he had a frail voice of sickness, he asked Abu Bakr to stand by his side so that he would say Takbeer loudly which people will follow. It is this what is meant by 'people followed Abu Bakr'.

According to Allaama Ayni, Imam can ask a person or more to come nearer to him if there is small space for Salaah, and if he has only one Muqtadi or follower. This has been mentioned in a Hadith wherein Rasulullah (Sallallahu Alaihi Wasallam) caught hold of Ibn Abbas and made him to stand by his right side.

Chapter 48 : If someone goes forward to lead the people in prayer and the regular Imam comes, his prayer is valid whether he retires or not.

Aisha related something concerning this matter from the Prophet (S).

Purpose of Tarjamatul Baab

Here Imam Bukhari is discussing an issue i.e. if sometimes regular Imam has to go somewhere and he appoints someone as his deputy Imam what should be done if the regular Imam comes back at a time when the deputy Imam is leading the Salaah? Should he retreat back and leave place for the regular Imam or the regular Imam should offer Salaah behind the deputy Imam? As per Imam Bukhari both ways it is permissible and same view is held by Shaafiats, whereas as per the hanafi, Maaliki and Hambali scholars of fiqh the regular Imam has to offer Salaah behind his deputy Imam.

Hadith

Narrated Sahl ibn Sa'd as-Sa'idi

The Messenger of Allah (Sallallahu Alaihi Wasallam) went to make peace among the Banu Amr ibn Awf and the time for the prayer came (while he was away doing this). . The mu'adhdhin came to Abu Bakr and asked, "Will you lead the prayer and I will do the Iqaamah?" He said, "Yes." Abu Bakr led the prayer. The Messenger of Allah (Sallallahu Alaihi Wasallam) arrived while the people were doing the prayer and went through (the rows) until he was standing in the (front) row. The people clapped but Abu Bakr did not turn round from his prayer. When the people increased their clapping, he turned and saw the Messenger of Allah (Sallallahu Alaihi Wasallam). The Messenger of Allah (Sallallahu Alaihi Wasallam) indicated to him, "Stay where you are." Abu Bakr raised his hands and praised Allah for what the Messenger of Allah (Sallallahu Alaihi Wasallam) had commanded and then fell back until he was level with the row. The Messenger of Allah (Sallallahu Alaihi Wasallam) went forward and led the prayer. When he finished, he asked, "Abu Bakr, what stopped you from remaining where you were when I commanded you?" Abu Bakr said, "It is not for the son of Abu Quhafa to pray in front of the Messenger of Allah," The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Why did I see you all clapping so much? If something happens during the prayer, you should say,

'Subhana'llah.' If you say this, attention will be paid to you. Clapping is for women."

Comments

Abu Dawood has quoted in his book that the people of Banu Umru ibn Awf had a fight with one another and the news reached to Rasulullah (Sallallahu Alaihi Wasallam). He left there after praying Zuhr and told Bilaal if he will not return till Asr then Abu Bakr should lead the people. When the time for Asr came, Bilaal said Adhaan and Iqaamah and then asked Abu Bakr to come forward to lead them.

The incident took place in the 3rd Hijrah within Umru ibn Awf clan of Quba. The fighting among them had intensified so much they had resorting to stone pelting. Rasulullah (Sallallahu Alaihi Wasallam) went there to establish peace among them. When he left for Quba from Madinah he directed Sayyiduna Bilaal to ask Sayyiduna Abu Bakr to lead Asr Salaah in case he is late. When the time of Asr Salaah approached Sayyiduna Bilaal did the same as directed and Abu Bakr lead the Asr Salaah. In the mean time, Rasulullah (Sallallahu Alaihi Wasallam) arrived there and went through the rows to the first row. When people saw him they started clapping their hands to communicate Abu Bakr to retreat, but he didn't pay any attention to them because he was totally engrossed in the Salaah. The people continued to clap till they got the attention of Abu Bakr; he looked back and saw Rasulullah (Sallallahu Alaihi Wasallam). Seeing him he fell back but Rasulullah (Sallallahu Alaihi Wasallam) indicated him to continue. However, Abu Bakr raised his hands, thanked Allah and fell back

despite being directed by Rasulullah (Sallallahu Alaihi Wasallam) to stay on.

Why Abu Bakr retreated despite being directed to stay on?

According to the consensus the learned scholar reached at, the direction of Rasulullah (Sallallahu Alaihi Wasallam) to Sayyiduna Abu Bakr was Istihbaabi (preferable) not Wujubi (obligatory).

Musnand Ahmed has quoted the following words of Abu Bakr:

“It is not for the son of Abu Quhafa to pray in front of the Messenger of Allah (Sallallahu Alaihi Wasallam)” (Musnand Ahmed)

As per some other scholars, Sayyiduna Abu Bakr reiterated because of the following verse of the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدَمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ

O you who believe, do not proceed ahead of Allah and His Messenger. (49:1)

Clapping in Salaah

It was not like the common clapping. The Sa-haaba clapped by striking their right hand on the back of their left hand in order to force Sayyiduna Abu Bakr's attention. Rasulullah (Sallallahu Alaihi Wasallam) forbade them from this practice and taught them that males should say Tasbeeh (Subhaan-Allah), and that clapping is for women.

Chapter 49 : When people are equal in recitation, the oldest of them should act as Imam.

Purpose of Tarjamatul Baab

Previously, it was said that the one having more knowledge and is best reciter the book should lead the Salaah. Now, it is said that if people are equally good, then their age should be taken into consideration and the elder one among them should be preferred for the post.

Hadith

Narrated Maalik ibn al-Huwayrith

"We went to the Prophet (Sallallahu Alaihi Wasallam) and we were a group of young men. We stayed with him for twenty days and the Prophet (Sallallahu Alaihi Wasallam) was merciful. He said, 'When you return to your country, teach them and instruct them. They should pray such-and-such at such-and-such a time and such-and-such a prayer at such-and-such a time. When it is time for prayer, one of you should give the adhan and the oldest of you should be the Imam.'"

Comments

This Hadith has been quoted previously. Since these people came as a group to Rasulullah (Sallallahu Alaihi Wasallam), embraced Islam and stayed with him for some time. As a group they had acquired approximately equal knowledge of the Shariah, so Rasulullah (Sallallahu Alaihi Wasallam) advised them to elect eldest one among them their Imam.

Muslim has quoted on the authority of Abu Masood-al-Ansari:

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"Such a person should become Imam of the people who has more knowledge of the book of Allah; if they are equal in it, then the one who has performed Hijrah first; if they are equal in it as well, then the one who is oldest among them."(Muslim)

Chapter 50 : If the Imam visits people and leads them in prayer.

Purpose of Tarjamatul Baab

As a general rule in the Shariah, the owner of the house is more deserving to become Imam in his house. According to Imam Bukhari, if a regular Imam visits someone's house, he can also become Imam there if requested.

Hadith

Narrated Mahmood bin Rabi'e

I heard Itban ibn Maalik al-Ansari saying, "The Prophet (Sallallahu Alaihi Wasallam) asked for permission to enter and I gave it to him. He said, 'Where would you like me to pray in your house?' I indicated the place I wanted. He stood up and we formed rows behind him. Then (after he had prayed), he said the salam and so did we."

Comments

Ameer-ul-Mumineen, the head of a Muslim state, is number one in priority of becoming the Imam. The owner of a house is more suitable in there. An appointed Imam in a particular mosque has the first right to lead there.

The Hadith under discussion mentions that Sayyiduna Itbaan invited Rasulullah (Sallallahu Alaihi Wasallam) to offer Salaah in his house. Though Rasulullah (Sallallahu Alaihi Wasallam) was invited for the cause yet he asked for permission from the real owner of the house i.e., Itbaan bin Maalik al Ansari. Here, the learned scholars have derived the conclusion that the owner of a house has the first right to be Imam in there, however, if he allows regular Imam to lead the Salaah, he should do so.

In Eidha-ul-Bukhari a Hadith has been quoted from both Abu Dawood and Tirmidhi on the authority of Itbaan bin Maalik, which says:

"When a person visits a people, he should not become Imam there, but one among the people should be Imam".

Chapter 51 : The Imam is appointed to be followed.
In his final illness, the Prophet (Sallallahu Alaihi Wasalam) led the people in prayer while sitting down.

Ibn Mas'ud said, "If someone lifts his head before the Imam, he must lower it again and leave it there for the length of time he lifted it. Then he should follow the Imam again." Al-Hasan said, "If someone performs two rak'ats with the Imam and is unable to go into sajda, he should do sajda twice in the last rak'at and then he should do the sajdas of the first rak'at. If someone forgets to do those sajdas and stands up he should still do them."

Purpose of Tarjamatul Baab

Salaah is among the fundamentals of Islam. In addition to numerous spiritual benefits it also teaches highest degree of discipline. In a congregational Salaah Imam is the leader whose commands are to be followed in letter and spirit. It is not allowed to perform any act ahead of him and he is to be followed till the end in the Salaah. There are few exceptional occasions only when it is permissible for the followers to act differently than the Imam. For example, if Imam offers his Salaah while sitting due to some genuine reason, the followers have to offer it standing, the different opinions of the jurists about this issue have been already discussed.

Here, Imam Bukhari has mentioned two narrations. According to the first one quoted from Ibn Masood, if someone lifts his head before the Imam, he must lower it again and leave it there for the length of time he lifted it. By quoting this Imam Bukhari wants to convey how much it is important to follow the Imam and the significance of not performing any act before him.

The second narration quoted from al-Hassan al-Bisri says that if someone performs two rak'ats with the Imam and is unable to prostrate, he should prostrate twice in the last rak'at and then he should do the prostrations of the first rak'at. If someone forgets to do those prostrations and stands up he should still do them.

Third point which Imam Bukhari has discussed here is that if someone forgets to perform one prostration and stands up, he should return back and perform the prostration and then stand up and if he remembers it later then he should prostrate thrice in the second rak'at.

Imam Bukhar, by quoting these examples, wants to convey that as a general rule one has to follow the Imam strictly but in exceptional cases there is provision.

Hadith

Narrated Ubaydullah ibn Abdullah ibn Utba

"I visited Aisha and said, 'Will you tell me about the (final) illness of the Messenger of Allah?' She said, 'The Messenger of Allah (Sallallahu Alaihi Wasallam) became very ill and asked, 'Have the people prayed?' We answered, 'No, they are waiting for you.' He said, 'Put some water into a container for me.'" She said, 'We did that and he washed and then tried to get up but he passed out. Then he regained consciousness and asked, "Have the people prayed?" We replied, "No, they are waiting for you, Messenger of Allah." He said, "Put some water into a container for me." She said, "He sat up and washed and then tried to stand up and passed out again. Then he recovered and asked, "Have the people prayed?" We replied, "No, they are waiting for you Messenger of Allah." He said, "Put some water into a container for me." He sat up and washed and then tried to stand up and passed out. Then he recovered and asked, "Have the people prayed?" We said, "No, they are waiting for you Messenger of Allah." The people were waiting in the mosque for the Prophet, peace be upon him, for the Isha prayer. The Prophet (Sallallahu Alaihi Wasallam) sent for Abu Bakr to lead the people in the prayer. The messenger went to him and said, "The Messenger of Allah (Sallallahu Alaihi Wasallam) orders you to lead the people in the prayer." Abu Bakr, who was a tender man, said, "Umar, you lead the people in the

prayer." Umar said to him, "You are more entitled to do it." Abu Bakr led the prayer during those days. Then the Prophet (Sallallahu Alaihi Wasallam) felt better and came out between two men, one of whom was al-Abbas, for the Dhuhr prayer. Abu Bakr was leading the prayer. When Abu Bakr saw him, he began to fall back but the Prophet (Sallallahu Alaihi Wasallam) indicated to him that he should not do so. He said (to the two men), "Sit me down beside him." They sat him down beside Abu Bakr."

He said, "Abu Bakr began to pray following the prayer of the Prophet (Sallallahu Alaihi Wasallam) and the people followed the prayer of Abu Bakr. The Prophet (Sallallahu Alaihi Wasallam) was sitting down."

'Ubaydullah said, "I visited 'Abdullah ibn Abbas and said to him, 'Shall I tell you what Aisha related to me about the (final) illness of the Prophet (Sallallahu Alaihi Wasallam)?' Ibn Abbas said, 'Go on,' and I told him her hadith. He did not disacknowledge any of it although he asked, 'Did she name to you the man who was with al-Abbas?' I answered, 'No.' He said, 'It was Ali.' "

Hadith

Narrated Aisha Umm al-Mu'minin

"The Messenger of Allah (Sallallahu Alaihi Wasallam) once prayed in his room when he was ill. He prayed sitting down and some people prayed behind him standing. He indicated to them to sit down. When he had finished, he said, 'The Imam is only appointed to be followed. When he goes into ruku, go into ruku, and when he rises, rise and if he prays sitting down, pray sitting down.' "

Hadith

Narrated Anas ibn Maalik

"The Messenger of Allah (Sallallahu Alaihi Wasallam) fell off his horse when riding, and his right side was grazed, so he did one of the prayers sitting down, and we prayed behind him sitting down. When he had finished he said, 'The Imam is appointed to be followed. If he prays standing, then pray standing, and when he goes into ruku, go into ruku, and when he rises, rise, and when he says, "Allah hears whoever praises him," say,

"Our Lord, praise belongs to you," and if he prays standing, pray standing, and if he prays sitting down, then all of you pray sitting down.' "

Al-Humaydi said, "His words, 'If he prays sitting down, pray sitting down' referred to his earlier illness. Then after that the Prophet (Sallallahu Alaihi Wasallam) prayed sitting down and the people behind him were standing and he did not order them to sit. It is the latest of the actions of the Prophet (Sallallahu Alaihi Wasallam) which should be acted upon."

Comments

The first Hadith has been discussed in previous chapters viz.,

And

In this Hadith it is said that Sayyiduna Abu Bakr was leading the Salaah when Rasulullah (Sallallahu Alaihi Wasallam) was brought to the mosque supported by Sayyiduna Ibn Abbas and another person probably Sayyiduna Ali. He sat beside Sayyiduna Abu Bakr and as Imam and Abu Bakr acted as announcer of the Takbeerat. It is also mentioned in some narrations that once Rasulullah (Sallallahu Alaihi Wasallam) joined the Salaah but Abu Bakr continued as Imam. According to the Hadith under discussion, Rasulullah (Sallallahu Alaihi Wasallam) performed his Salaah in sitting posture while as people did it as normal.

Second Hadith quoted from Sayyidah Aisha refers to an incident which occurred in 5th Hijra when Ra-

sulullah (Sallallahu Alaihi Wasallam) injured his foot and he offered Salaah at home. Some people came to see Rasulullah (Sallallahu Alaihi Wasallam) and on seeing him offering Salaah while sitting they also joined him. He, with his blessed hand signed them to sit and told them after finishing the Salaah that Imam needs to be followed; when he offers Salaah while sitting you should also do the same.

The third Hadith quoted from Sayyiduna Anas is almost same as the second Hadith. Sayyiduna Anas has mentioned it the issue briefly i.e., "We offered Salaah behind Rasulullah (Sallallahu Alaihi Wasallam) while sitting". In previous Hadith it was added that the companions were directed to sit down.

What should people do when Imam offers Salaah while sitting?

1. "People should also sit", says Imam Ahmed, Imam Auzaa'ee and Dawood Zahiri.
2. "People should do it standing" says Imam Shafa'ee, Imam Abu Haniefa, Abu Yusuf, Thowri and the majority of scholars.
3. According to Imam Maalik, it is not permissible for those who can stand, but those having excused by excepted.
4. As per Shah Waliullah Muhaddith Dehlvi, in earlier years of Islam Rasulullah (Sallallahu Alaihi Wasallam) forbade people to stand behind a sitting Imam as this was resemblance with Ajami (non-Arab) people in that, as quoted in the second Hadith إذا صلى جالساً فجلسوا. But in his final illness, as quoted in the third Hadith, people offered Salaah standing

when their Imam was sitting. Therefore, the second Hadith abrogates the first one.

5. Imam Bukhari's teacher Humaidi also concurs with-Shah Waliullah (Eidhahul Bukhari)

Chapter 52 : When should those behind an Imam go into Sajda?

Anas said, "Go into sajda when he goes into sajda."

Purpose of Tarjamatul Baab

As already discussed, Imam is required to be followed, so there is no question of doing an act before him. But, there are two ways to follow an Imam; one, to perform various actions of Salaah along with him, i.e., when he starts going to sajda, people also start doing so, this is called Muqaarinat - مقارنة. Imam Abu Haniefah favours this view. Another way of following Imam is called Muaaqabat - معاقبة . Here, the Imam first completes a particular movement then people start that e.g., when Imam completely sets his forehead on ground during prostration, then people start bending down for the same. Imam Shaafa'ee favours this view and Imam Bukhari also seems concurring with his view.

Hadith

Narrated Abdullah ibn Yazid

That al-Bara - and he was not lying - said, "When the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Allah hears whoever praises him," none of us bent his back until the Prophet (Sallallahu Alaihi Wasallam) had gone into sajda. Then we would go into sajda after him."

Comments

Abdullah bin Yazid was appointed Imam in Kufa, Iraq. As Imam he observed that that people were going to Sajda before him i.e., before Imam. Delivering a sermon one day he told the people that he had heard from Sayyiduna al-Bara bin Aazib—a famous Sahaabi, that they (the Sahaaba) did not even bend their backs till Rasulullah (Sallallahu Alaihi Wasallam) touched his blessed forehead to the ground in prostration. Rasulullah (Sallallahu Alaihi Wasallam) had gained little weight in his later years and Sahaaba took every possible precaution to avoid preceding Rasulullah (Sallallahu Alaihi Wasallam) in different acts of Salaah.

Hadith

Something similar to this related from Abu Ishaq.

Chapter 53 : The wrong action of someone who raises his head before the Imam.

Purpose of Tarjamatul Baab

Here Imam Bukhari stresses on the sinfulness of raising ones head before his Imam.

Hadith

Narrated Muhammad bin Ziyaad

Abu Hurayra was heard to say that the Prophet (Sallallahu Alaihi Wasallam) said, "Do not those of you who raise their heads before the Imam fear lest Allah turn their heads into donkey-heads or that Allah will make their shape that of a donkey?"

Comments

Abu Hurayra states that Rasulullah (Sallallahu Alaihi Wasallam) warned people against raising their heads before their Imam lest Allah metamorphose their heads/their whole body into donkeys. According to Ibn Hajr, this severe warning is for those who raise their heads from Sajda before their Imam; however as per Allaama Ayni, it applies both while doing Ruku as well as Sajda.

Is this metamorphosis physical or moral?

The Ulema are in consensus that because of the blessings of Rasulullah (S) the Ummah will not be punished with physical metamorphosis; but moral metamorphosis has not been ruled out. The effect of moral metamorphosis will be that people will shun human values and behave like animals. Here in this Hadith, the metamorphosing into donkeys can mean to behave like fools. Some scholars have ruled out the metamorphosing of whole Ummah, but, as per their opinion it is possible at individual level.

The Imamat (leading the Salaah) by a slave or mawla (freed slave).

Aisha's slave, Dhakwan, led her in the prayer, reading from a copy of the Qur'an. Is it permitted for a bastard, a Bedouin or boy who has not yet reached puberty to lead the prayer following the statement of the Prophet (Sallallahu Alaihi Wasallam) "The person among them who knows more of the Book of Allah should lead them"?

Purpose of Tarjamatul Baab

Here Imam Bukhari discuss Imamat by five types of people. Further, it seems he favours the notion that if these people know more of the Book of Allah it is permissible for them to lead the Salaah. The five types of

people discussed are slave, freed slave, bastard, Bedouin and a boy yet to reach puberty.

Can a slave lead a Salaah?

It is permissible for a freed slave to lead the Salaah. There is no difference of opinion amongst the jurists on this issue but in case of a slave there is disagreement. According to Imam Abu Haniefah, it is Makrooh (disliked) if a slave leads a Salaah because of two reasons, viz., he gets minimum time to acquire knowledge, and secondly, people may not like him to lead thereby resulting in thin attendance in the Masjid. Other jurists do not find anything wrong if he leads. Imam Bukhari also favours this view and supports his argument by quoting that Dhakwan, the slave of Syeda Aisha, used to lead her in Salaah.

Is it permissible to read from the Qur'an in Salaah?

As per Imam Abu Haniefah such act invalidates the Salaah. Imam Shaafee, Ibn al-Musaib and Hasan are of the same opinion (Ayni). Imam Maalik permits it for Taraawih Salaah. Ibn Seereen and Ata permit to read from the Quran in any Salaah. those who say that it is not permissible argue that it involves lot of distraction during the Salaah like holding the Quran, turning its pages and then holding during Sajdah and Ruku etc. all is cumbersome. Ibn Abbas has quoted from Sayyiduna Umar that he used to forbid from reciting from the Quran.

Can a person born out of wedlock lead a Salaah?

According to Syeda Aisha, a person born out of wedlock cannot be blamed because of the (wrong committal) of his parents. Therefore, as per the majority of the learned scholars, it is permissible for such a person to lead. The Hanfite school considers it Makrooh (disliked).

Can a Bedouin lead a Salaah?

People living in deserts and remote villages get very little chance of acquiring education, and thus are usually uneducated and uncivilized; hence the majority of the jurists including Imam Abu Haniefah, Imam Shaafa'ee and Thuori opine that it is Makrooh if a Bedouin leads a Salaah. At the same time according to the learned scholars there is absolutely no problem if such a person has acquired good knowledge of Shariah.

Can an adolescent lead a Salaah?

Imam Bukhari seems to hold the opinion in favour of such a boy on the condition that he knows more of the Quran. Imam Abu Haniefah and Imam Ahmed consider it impermissible if the Salaah is obligatory (fardh) one, however, they grant the permission in case of optional Salaah. According to Imam Shafa'ee such a person can lead every kind of Salaah except that of Friday. Imam Maalik has termed his leading as Makrooh.

Hadith

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Narrated Na'fae

Ibn Umar said, "The first Muhajirun came to al-Usba, a place at Quba, before the Messenger of Allah (Sallallahu Alaihi Wasallam) arrived. Salim, the mawla of Abu Hudhayfa, used to lead them in prayer. Of them, he had the most knowledge of the Qur'an."

Hadith

Narrated Anas

The Prophet (Sallallahu Alaihi Wasallam) said, "Listen and obey, even if an Abyssinian with a head like a raisin is appointed over you."

Comments

Sayyiduna Saalim was initially the slave of a woman from al-Ansaar in Madinah who manumitted him, and after that he stayed with Abu Hudhayfah who adopted him. Later on when Qur'an banned such adoption, he went on to be called Salim Mawla Abu Hudhayfah.

According to Sayyiduna Ibn Umar, when the Muhajirun al-Awwalun (the first migrants) migrated from Makkah to Madinah they stayed at a place called Al-Usba near Quba for some time. Among them Sayyiduna Salim has the most knowledge of the Qur'an and that is why he was appointed as the Imam. Sayyiduna Salim

attained martyrdom in the battle of Yamaamah. He had also participated in battle of Badr.

Obey Govt. official even with a head like a raisin

If the head of the Muslim state appoints a person for an official duty, the Muslims are bound to obey him even if he is not good looking to the extent that his head is like a dark dried grape. In order to run the administration smoothly, it is highly essential that people cooperate with the Govt. machinery, otherwise, there will be chaos everywhere.

Here Imam Bukhari wants to say that if a black ugly person with a head like a raisin can be appointed a Govt. official, why can't he become a leader (Imam)?

Chapter 55 : If the Imam does not complete the prayer properly and those behind him do.

Purpose of Tarjamatul Baab

This has always been a debatable issue among the jurists for long. What is the relation between the Imam and his followers or Muqtadis in the Salaah? Some say it is very weak while other consider it very strong. Here the issue that is discussed is that if Imam makes a mistake in the Salaah and those behind him don't, does his mistake affect their Salaah?

Hadith

Narrated Abu Hurayra

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "They (the imams) pray on your behalf. If they are correct, both you and they have the reward. If they make a mistake, you have the reward and the penalty is theirs."

Comments

In the quoted Hadith Rasulullah (Sallallahu Alaihi Wasallam) mentioned if the Imam leads the Salaah rightfully, it is good for him and his followers; and if he does something wrong, its negative effects will be upon him and not his followers.

According to Ibn Butaal, as quoted by Allaama Ayni, it means if the Imam offers Salaah in time it is good, but if he delays it, then the sin will be upon him and not his followers. Allaama Ayni then quotes a Hadith from Abu Dawood as follows:

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"After me you will be ruled by those who will delay Salaah what is for you (is for you) and that (sin) is upon them, so you offer Salaah with them till they stick to the Qibla" (Abu Dawood)

Salaah behind an impious or innovator

Al-Mahlab has derived from it that it is permissible to offer Salaah behind a impious (faajir/faasiq) or innovator; but the Salaah offered behind an innovator should be repeated individually afterwards.

Bond between the Imam and his followers

As per Imam Shaafee it is very weak. If an Imam commits a mistake, big or small, it will have no effect upon those behind him. For example, if Ghusl had become obligatory upon the Imam and he led the Salaah without purifying himself, it will have no effect upon the Salaah of his followers. Further, if the Imam is offering optional (nafl) Salaah and his follower offers obligatory (fardh) Salaah behind him, it is permissible as per this school.

The Hanafite school holds the opposite view. As per them the bond between the Imam and his followers is very strong, and the Salaah of Imam is the Salaah of his followers as he is the representative. They argue with the Hadith:

"Imam is the guarantor" (Tirmidhi)

"One who is behind an Imam, then the (Qur'anic) recitation of the Imam is his recitation (also)" (Musnand Ahmed)

Chapter 56 : The leading of someone who is subject

to fitna, or an innovator.

Al-Hasan said, "Pray and he will pay the price of his innovation."

Purpose of Tarjamatul Baab

Maintaining his stance on the fact that the Salaah of those behind an Imam does not get affected because of his shortcomings, Imam Bukhari here conveys that even if the Imam is subject to fitna, or an innovator it will not affect one's Salaah, and that he need not to repeat it. He further supports his stance with al-Hasan's statement that the sin of the Imam's Bidat will be upon his own shoulders.

Hadith

Narrated Humaid bin Abdu-r-Rahman

Ubaydullah ibn Khiyar went to Uthman ibn Affan when he was under siege and said, "You are the Imam of all the Muslims and yet see what has happened to you. An Imam following fitna is leading us in prayer and we are therefore forced into wrong action." He said, "The prayer is the best action people can do. If people do

good actions, do good actions with them. If they do bad actions, avoid their bad actions."
Az-Zuhri said, "We do not think that anyone should pray behind an effeminate man except when there is no other option."

Hadith

Narrated Anas

The Prophet (Sallallahu Alaihi Wasallam) said, "Listen and obey, even if an Abyssinian with a head like a raisin is appointed over you."

Comments

Ubaydullah bin Adi bin al-Khiyar was a famous Taabe'ee. He was born during the period of Rasulallah (Sallallahu Alaihi Wasallam) but didn't see him, and was therefore unable to achieve the status of a Sahaabi. It was his house wherein Sayyiduna Uthman was kept in captivity when rebels attacked and captured Madinah. During this period, the rebel Imam would lead the Salaah. It is at this juncture that Adi bin al-Khiyar came to Sayyiduna Uthman and asked him how they should deal with the rebel Imam who led their Salaah when people strongly disliked him? Whether they should offer Salaah behind him or not? Sayyiduna Uthman advised him that they should offer Salaah in congregation behind him. Salaah is a good action so whatever good actions the re-

bels do, you should can co-operate, and if they do anything bad, avoid it.

Juristic views about the Imamat of innovator and impious

According to Imam Maalik, the Salaah is not valied if offered behind a Faasiq (impious) Imam. As per Imam Ahmed, if the innovator is publicly proclaiming his innovation then it is not permissible to offer Salaah and behind him. If someone offers Salaah behind such as Imam, he should repeat his Salaah. The Hanafite school considers it invalied if the innovation has reached to the level of infidelity; if it is below this level then it is Makrooh (disliked).

Salaah behind an effeminate

Effeminate is of two kinds, one—who by nature, resembles a woman by voice, walking style etc; second—who is manly by nature but voluntarily adopts womanish style. It is to mention here that the effeminate of first kind should not to be cursed because he has got no fault of his own in his creation, but the second one is cursed for changing his appearance. Imam Bukhari has quoted from Zuhri that if the first kind is appointed Imam, Salaah behind him will be valid, but such a person should not be preferred to lead as people might not like to offer Salaah behind him.

Chapter 57 : Standing on the right of the Imam, level with him, when there are only two persons.

Purpose of Tarjamatul Baab

Generally Imam as a leader has to stand alone in front of his followers. Now, the question arises if there are only two persons offering Salaah in congregation, what should they do?

Hadith

Narrated Ibn Abbas

"I spent the night in the house of my aunt Maymuna and the Messenger of Allah (Sallallahu Alaihi Wasallam) prayed Isha and then came and prayed four rak'ats and then slept. Then he got up and I came and stood at his left and he moved me to his right. He prayed five rak'ats and then prayed two and then slept until I heard him snore (or breathe heavily). Then he went out for the prayer."

Comments

This narration of Ibn Abbas has been discussed previously as well. Once Ibn Abbas spent the night in the house of his aunt, Sayyidah Maymuna. As narrated by him, Rasulullah (Sallallahu Alaihi Wasallam) offered Isha Salaah in congregation and then came home where

he offered four rakats and then slept. He got up again and started praying. Ibn Abbass also got up and joined Rasulullah (Sallallahu Alaihi Wasallam) by standing at his left side. Rasulullah (Sallallahu Alaihi Wasallam) caught hold of him and moved him to his right.

The Hadith is silent on the issue whether Ibn Abbass stood in line with Rasulullah (Sallallahu Alaihi Wasallam) or behind him, so Imam Bukhari concluded that the second person should at the most stand in line with the Imam and never ahead of him. Imam Abu Haniefa and Imam Maalik are also of the same view whereas Imam Shafa'ee believes that the follower should stand a little distance behind the Imam.

Chapter 58 : If a man stands to the left of the imam, the Imam should move him to his right, that does not invalidate the prayer of either of them.

Purpose of Tarjamatul Baab

When only two persons are offering Salaah the follower should stand on the right side of the Imam. Now, if he stands on the left side, Imam can move him to his right side and this action during will not invalidate the Salaah.

Hadith

Narrated Ibn Abbas

"I slept at the house of Maymuna on a night when the Prophet (Sallallahu Alaihi Wasallam) was with her. He did wudu and then stood up and prayed and I stood at his left. He took me and moved me to his right and prayed thirteen rak'ats and then slept until he was exhaling deeply. When he slept, he exhaled deeply. Then the mu'adhdhin came to him and he went out and prayed without doing wudu.

Comments

Khushoo خشوع and Khudhoo خضوع are two necessary qualities for perfect accomplishment of Salaah. Khushoo means to have total concentration towards the Salaah while offering it. Khudhoo means not to make any unnecessary body movements while praying e.g., setting ones clothes right, looking here and there etc., some of which may even invalidate Salaah. Here, Imam Bukhari discusses the issue whether it invalidates the Salaah if an Imam moves a person to his right side when he stood on his left side to offer Salaah? According to him, this action will not invalidate the Salah.

Chapter 59 : When the Imam has not made the intention of leading the prayer and then people come and he leads them.

Purpose of Tarjamatul Baab

Here, Imam Bukhari discusses the issue whether it is mandatory for the Imam to make intention to lead before Salaah or he can make it while offering it.

Hadith

Narrated Ibn Abbas

"I spent the night with my aunt and the Prophet (Sallallahu Alaihi Wasallam) got up to pray in the night and I got up to pray with him. I stood on his left and he took my head and made me stand on his right."

Comments

With the same Hadith mentioned in the previous chapter, Imam Bukhari tries to discuss yet another issue. Here, he intends to say that it is not necessary for the Imam to make intention of Imamat before starting the Salaah. If a person starts to offer Salaah individually and he is joined by other people later, he can make the intention during Salaah as well. Here in this Hadith it is mentioned that Rasulullah (Sallallahu Alaihi Wasallam)

started Salaah alone and then he was joined by Ibn Abbas. By moving Ibn Abbas to his right, it implies that Rasulullah (Sallallahu Alaihi Wasallam) had intended to be Imam during the Salaah. The same view is held by the majority of the jurists with one exception i.e., the Hanafite school, which does not consider it mandatory for the Imam to make intention before starting Salaah in case congregation is of men only, but in case women are also present in the congregation then it is must. According to Imam Ahmed, it is compulsory if the Salaah is obligatory one, and not, if optional.

Chapter 60 : When the Imam makes the prayer long and a man has something he must do and leaves and then prays separately.

Purpose of Tarjamatul Baab

Imam Bukhari has raised few issues here viz.,

1. When Imam prolongs the recitation of the Quran i.e., makes Salaah lengthy, can a follower, because of some urgency leave the Salaah?
2. Should the person complete his Salaah individually at that place or should he leave the congregation and offer Salaah in some corner of the mosque and then leave?
3. Or, should the person leave the mosque and offer Salaah at his home?
4. Is the Salaah of a person valid if he offers his compulsory (fardh) Salaah behind a person offering optional (nafl).

Imam Bukhari has not given any opinion regarding these issue, but the Hadith he has quoted in this chapter sheds light on them.

Hadith

Narrated Jaabir bin Abdullah

Mu'adh ibn Jabal used to pray with the Prophet (Sallallahu Alaihi Wasallam) and then return and lead his people in the prayer.

Hadith

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Narrated Amr

I heard Jaabir bin Abdullah saying, "Mu'adh ibn Jabal used to pray with the Prophet (Sallallahu Alaihi Wasallam) and then return and lead his people in the prayer". "He prayed Isha and recited al-Baqara. A man left and it seemed as if Mu'adh disliked that. This reached the Prophet (Sallallahu Alaihi Wasallam) and he said, 'You are trying them too much. You are trying them too much,' three times, or he said, 'A causer of trial! A

causer of trial! A causer of trial!" And he ordered him to recite two suras from the middle of the Mufassal.'" Amr said, "I do not remember which they were."

Comments

Sayyiduna Mu'adh bin Jabal used to offer Isha Salaah in the prophet's mosque behind him and then he would return to his home place. One day on returning home after offering Salaah in the prophet's mosque he was asked to lead the people in Salaah. One of the inhabitants of this locality, mentioned in some places as Sulaim or Hazm bin Ubi bin Ka'b, tremendously tired after doing days work returned from jungle along with his camels, and on seeing people are ready for the congregational Salaah, joined them. But when Sayyiduna Mu'adh bin Jabal started reciting Sura al-Baqarah, a very lengthy Sura, he left the congregational, offered Salaah individually because of tiredness and his camels outside. When Mu'adh bin Jabal heard about him he said that the man is hypocrite and that he would relate this matter to Rasulallah (Sallallahu Alaihi Wasallam). When the person heard this statement of Sayyiduna Mu'adh, he himself went to Rasulallah (Sallallahu Alaihi Wasallam) and complained that after long hours of toil in the fields during the day when they return home Sayyiduna Mu'adh makes it difficult for them to stand in the Salaah as he recites lengthy Suras. It is mentioned in some narrations that Rasulallah (Sallallahu Alaihi Wasallam) got unusually angry with Sayyiduna Mu'adh and

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directed him if had because one who makes people to dislike things like congregational Salaah and advised him to recite small surah's like.

Juristic views in case a person decides to move out of a congregational Salaah

As already stated, according to Shafaite school, the relation between an Imam and his follower is very weak, so if a follower wants to discontinue a congregational Salaah he need not change his place. It is permissible for him to stand where he is and change his intention only and finish the Salaah.

As per Hanafite school, he should say Salaam, move out from his place, and then offer Salaah in some corner of the mosque.

----- has quoted following words "Than that person turned away and offered Salaah in the corner of the masjid".

Muslim has quoted "Then the person turned back, said salam and offered Salaah alone"

These narrations support the Hanafite school.

The issue whether a person offering fardh Salaah can offer Salaah behind a person offering nafl Salaah will be discussed both.

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Chapter 61 : The Imam making the qiyaam short, and doing ruku and sajda with perfection.

Purpose of Tarjamatul Baab

Preciously, it was mentioned that an Imam should not make the Salaah too lengthy as there may be weak and old people behind him. Now, the question arises which segments of a Salaah can be shortened. Here, according to Imam Bukhari, it is the Qur'anic recitation which should be brief. The other segments like the Ruku and Sajda should be done patiently and perfectly.

Hadith

Narrated Abu Mas'ud

"A man said, 'By Allah, O Messenger of Allah, I only fail to attend the morning prayer because so-and-so makes the prayer too long for us. 'I have never seen the Messenger of Allah (Sallallahu Alaihi Wasallam) more angry in giving admonition than he was that day. Then he said, 'Some of you make things difficult for people. Any of you who leads people in prayer should make it short as among you there are weak, old and have things they must do.' "

Comments

According to Ibn Hajr, the person against whom the complaint was lodged was Sayyiduna Ubi bin Ka'b

who used to led the Fajr Salaah in Masjid-i-Quba. A boy from Ansaar (Madinah) left the congregational Salaah to which Ubi bin Kab got angry. The boy complained against him for his lengthy recitation before Rasulullah (Sallallahu Alaihi Wasallam). On this, Rasulullah (Sallallahu Alaihi Wasallam) got so much angry that according to the narrator, he had never been in such an angry mood before. Then, he delivered a sermon wherein he advised those who led the Salaah to make it brief and take into consideration the old, weak and needy people behind them.

Chapter 62 : When praying alone, one can lengthen the prayer as much as he wishes.

Purpose of Tarjamatul Baab

In previous chapter it was said that the congregational Salaah should be brief. Here, it is said that this rule does not apply to the one offering Salaah individually, which he can lengthen as much as he wishes.

Hadith

Comments

Salaah provides a person chance to converse with Allah. Those who truly love Allah always enjoy Salaah

and spent considerable part of day/night in it. It so happens that some of them even get lost in ecstasy while enjoying special moments in Salaah. It is possible that when such kind people led the Salaah, they would offer lengthy Salaah. It is for this reason Rasulullah (Sallallahu Alaihi Wasallam) warned his Ummah that it is not advisable to offer lengthy Salaah when anyone of them lead the Salaah, keeping in view the old and weak people. When offering the Salaah individually, there is no restriction.

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Chapter : Complaining about an Imam when he makes the prayer long.

Abu Usayd said, "My son, you have made it too long for us!"

Purpose of Tarjamatul Baab

An Imam has been given tremendous respect in Islamic Shariah, and people have also been exhorted to pay due respect to him. Now, the question arises, if an Imam does some things, that is prolonging the Salaah, can the Muqtadi complain about it to him. Imam Bukhari says, yes, he can and supported his argument by questioning Abu Usayd who complained to his son against prolonging the Salaah.

Hadith

Narrated Abu Mas'ud

"A man said, 'By Allah, O Messenger of Allah, I only fail to attend the morning prayer because so-and-so makes the prayer too long for us.' I have never seen the Messenger of Allah (Sallallahu Alaihi Wasallam) more angry in any situation than he was that day. Then he said, 'O people, some of you make things difficult for people.

Any of you who of you lead people in prayer should make it short. Among you there are those who are weak, old and have things they must do.' "

Hadith

Narrated Muharib bin Disaar

Jabir ibn Abdullah al-Ansari was heard to say, "A man was driving two nadiha (agricultural) camels and night had fallen. He found Mu'adh praying and made his camels kneel and joined Mu'adh who was reciting Surat al-Baqara or an-Nisa'. The man left and then heard that Mu'adh had disparaged him. He went to the Prophet (Sallallahu Alaihi Wasallam) and complained to him about Mu'adh. The Prophet (Sallallahu Alaihi Wasallam) said, 'Mu'adh, are you someone who tries them too much' or 'a causer of trial' three times. 'If only you had prayed using Sabbih isma rabbika (87) and Wa'sh-shamsi wa duhaha (91) or Wa'l-layli idha yaghsha (92). There are old and weak people and those with things they must do who pray behind you.' " I think this is in the hadith.

Sa'id ibn Masruq, Mis'ar and ash-Shaybani corroborated it.

Jabir said, "Mu'adh recited al-Baqara in Isha. Muharib corroborated it.

Comments

Both these narrations have been discussed in previous chapters. Rasulullah (Sallallahu Alaihi Wasallam) was a highly kind hearted person and the most ideal teacher. He taught his Ummah the significance of congregational Salaah and the merits of reciting Qur'an in it. Obviously, this would have exhorted people to recite lengthy Suras in the Salaah, both congregational as well as individual, but Rasulullah (Sallallahu Alaihi Wasallam) forbade his Ummah from reciting lengthy Sura in a

congregational Salaah as all sorts of people weak, old, sick etc., join it. At the same time, there is no restriction of any sort regarding the time consumption for a person offering Salaah individually. There have been people in the past and in the present era also there are those who spent whole nights in reciting Qur'an in their Salaah. May Allah bestow us also with this blessing.

Chapter 64 : Abridgment in Salaah and its perfection.

Purpose of Tarjamatul Baab

This chapter is not present in all the compilations of Sahih Bukhari, if so, then this will be in continuation to the previous chapter. If considered as a separate chapter, it conveys that abridgment in Salaah, as impressed in the previous chapter, does not mean that it should be offered in haste.

Hadith

Narrated Anas

"The Prophet (Sallallahu Alaihi Wasallam) used to make the prayer short, but would do it perfectly."

Comments

A Hadith says:

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Salaah is the best from of worship in Islam. It needs to be offered with great perfection. It demands complete concentration, utmost humility and other etiquettes. These, one cannot achieve if he offers it in haste doing his Ruku, Sajda etc., half heartedly. The maximum nearness one experiences with his Lord is in Sajda; so the one who realizes this will do it with absolute perfection. Sayyiduna Anas reports that Rasulullah's (Sallallahu Alaihi Wasallam) (congregational) Salaah used to be abridged but with absolute perfection. Generally people offer Salaah half heartedly and in haste; such a Salaah will not fetch them the benefits which they can achieve if it is offered perfectly. The Ruku, Sajda and Tashahhud should be offered with great devotion and concentration. The solace one can attain in Salaah is impossible in any other worldly thing. Rasulullah (Sallallahu Alaihi Wasallam) used to say:

"O Allah, make the coolness of my eyes in Salaah".

Chapter 65 : One who shortened prayer short when he heard a child cry.

Purpose of Tarjamatul Baab

In previous chapters, it was mentioned that an Imam should shorten the Salaah keeping in view the needs and compulsions of his followers.

According to Ibn Hajr, here Imam Bukhari wants to convey that an Imam can take into consideration those

outside the congregation e.g., children at home. Some other scholars opine that the shortening of Salaah is not for the children outside the congregation but for the mothers present there who are put to trial and distraction because of the weeping of their children at home.

Hadith

Narrated Abu Qataada

The Prophet (Sallallahu Alaihi Wasallam) said, "I stand in prayer wanting to make it long but I hear the crying of a child and shorten my prayer disliking to make it difficult for its mother."

Bishr ibn Bakr, Ibn al-Mubarak and Baqiyya corroborated it from al-Awza'i.

Hadith

Narrated Anas bin Maalik

"I never prayed behind an Imam with a easier or more perfect prayer than that of the Prophet (S). If he heard a child weeping, he would shorten the prayer out of the fear of the mother finding it too much of a trial."

Hadith

Narrated Anas ibn Maalik

The Prophet (Sallallahu Alaihi Wasallam) said, "I enter into the prayer wanting to make it long and then, hearing the weeping of a child, I shorten my prayer because I know the intensity of the anxiety of its mother at its weeping."

Hadith

Same as precious is related from Anas from the Prophet (Sallallahu Alaihi Wasallam) with a different isnad.

Comments

Here, four Hadiths have been mentioned, the first narrated one from Sayyiduna Abu Qataada and the rest

three from Sayyiduna Anas bin Maalik. According to these narrations, Rasulullah (Sallallahu Alaihi Wasallam) at times wanted to offer prolonged Salaah but the cries of children would stop him from doing so and therefore, he used to abridge the Salaah. Rasulullah (Sallallahu Alaihi Wasallam) was the most kind hearted person ever born in the world; he could neither tolerate the weeping of children nor the amount of stress it caused to their mothers. Islam is a moderate religion and it does not believe in extremism. In every teaching of Islam one can observe the moderate view it holds regarding any or every aspect of life. There is no extremism in Islam or any sort. It demands nothing from its followers that is against the human nature or beyond its capacity.

Can Imam wait for someone to join Salaah?

The issue whether an Imam can shorten the Salaah keeping in view the needs of his followers, has already been answered. Now, the question whether he can prolong the Salaah in order to enable people more time to join the congregation? According to Imam Ahmed, Ishaq, Imam Nawawi and some Shaafaite scholars, it is permissible to do so. Imam Abu Yousf considers it Makrooh. Imam Abu Haniefah says "I have apprehension of the heavy thing about the person". Scholars say that here the 'heavy thing' can be termed as Shirk because Salaah is to be offered for the pleasure of Allah, and if someone prolongs the Salaah for someone else other than Allah, there is apprehension of the committal of Shirk.

Quoting from Abu al-Laith, Allaama Ayni says that if the Imam knows the person joining the Salaah, he should not wait, but if he does not know him, then there is no problem in waiting.

Listening the voices when in Salaah

Generally, the common people believe that the real Salaah is that wherein a person is completely engrossed, and totally unaware of his surroundings. It is considered that no amount of noise reaching his ears should distract him from it. This notion is not correct, and Islam, being the natural religion, does not subscribe to this view point. It is not humanly possible that a person offering Salaah can avoid listening the voices hurled around him. Nobody even a Sahaabi, can offer Salaah as perfect as that of Rasulullah (Sallallahu Alaihi Wasalam), but we see in this narrations that the cries of children still reached his ears. There are incidents mentioned in books that the Sahaaba like Sayyiduna Ali and others used to get so much engrossed in the Salaah that even arrows stuck in their bodies were removed while they were offering Salaah. These are exceptional cases and not eligible to enact a general law. According to the learned scholars, attaining such status in Salaah is praiseworthy in Shariah but not a necessary obtainment. The Shariah demands from a believer not to get distracted from the Salaah voluntarily, that which is involuntarily is exempted.

Chapter 66 : When one has prayed and then leads people in prayer.

Purpose of Tarjamatul Baab

The issue discussed here is whether a person who has offered his Salaah in congregation can lead other people for the same Salaah? Imam Bukhari, expressing his opinion in clear terms, has kept the issue open.

Hadith

Narrated Jabir

"Mu'adh used to pray with the Prophet (Sallallahu Alaihi Wasallam) and then go to his people and lead them in the prayer."

Comments

This Hadith has also been discussed previously. When a person offers his compulsory (fardh) Salaah and then offers the same Salaah in other congregation, the first one offered by him first will be considered fardh and the second one optional (nafl). According to the Hadith, Sayyiduna Mu'adh used to offer Salaah (most likely Isha) behind Rasulullah (Sallallahu Alaihi Wasallam) in Masjid Nabawi and then go to his home place where he would lead the people. The Hadith is silent as to which Salaah he would offer behind Rasulullah

(Sallallahu Alaihi Wasallam) and which he would lead at his home place.

Tirmidhi has quoted Jabir bin Abdullah as:

"Jabir bin Abdullah has quoted from the Mu'adh bin Jabal used to offer Al-Magrib Salaah with the prophet (saw) then would return to his people and would lead them in Salaah" (Tirmidhi)

Many scholars hold the view that Sayyiduna Mu'adh used to offer Magrib Salaah in the Prophet's mosque and then go to his home place where he would lead people for Isha Salaah. If Sayyiduna Mu'adh offered Isha in the Prophet's mosque and then led people for the same Salaah, that would mean Sayyiduna Mu'adh offered optional Salaah in his home place and the people behind him the compulsory one. Scholars like Imam Abu Haniefah, Imam Maalik, Zuhri, Nakhe'ee and some others opine that it is not permissible to offer compulsory Salaah behind a person offering an optional Salaah; however, according to Imam Shafa'ee, it is permissible.

Alama Anwar Shah Kashmiri has discussed the issue in detail. According to him, the most likely situations in this case is that Sayyiduna Mu'adh used to offer different Salaahs during the day in the Prophet's mosque and return home late in the evening where he would lead people in Isha Salaah. So, there is no question of offering compulsory Salaah behind the person offering optional one.

However, according to Ibn Hajr, Sayyiduna Mu'adh used to offer Isha Salaah in the Prophet's mosque and then lead his people in the same Salaah. He

quotes the words: "then he would offer same Salaah with them (his people at home)".

Chapter 67 : One who calls out the takbir after the Imam so that the people can hear

Purpose of Tarjamatul Baab

The issue discussed here is that if the voice of an Imam is weak or if there is a huge gathering and his voice does not reach to all people, can a follower behind such an Imam call out Imam's Takbeer so that people can hear?

Hadith

Narrated Aisha

"When the Prophet (Sallallahu Alaihi Wasallam) was ill with his final illness, someone came to him to announce

[that it was time for] the prayer. He said, 'Tell Abu Bakr to lead the prayer.' I said, 'Abu Bakr is a tender-hearted man. If he stands in your place, he will weep and will be unable to recite.' He said, 'Tell Abu Bakr to lead the prayer.' I said the same again. He said a third or fourth time, 'But you are the companions of Yusuf! Tell Abu Bakr to lead the prayer.' So he led the prayer and the Prophet (Sallallahu Alaihi Wasallam) came out supported between two men. It is as if I could still see his legs dragging along the ground. When Abu Bakr saw him, he started to fall back and the Prophet indicated to him to continue the prayer. Abu Bakr moved back and the Prophet (Sallallahu Alaihi Wasallam) sat down beside him. Abu Bakr called out the takbir so that the people could hear."

Al-A'mash corroborated it.

Comments

This Hadith has also been mentioned previously many a time. It is the incident at the time of the terminal illness of Rasulullah (Sallallahu Alaihi Wasallam) when he came out to lead the people in Salaah. Because of his weak voice at that time Sayyiduna Abu Bakr conveyed the Takbeer of Rasulullah (Sallallahu Alaihi Wasallam) to the people in loud voice. The person doing such a job is called a Mukabbir. In this situation people still follow the Imam and not the Mukabbir.

Further, Imam Bukhari wants to prove that in such situations Rasulullah (Sallallahu Alaihi Wasallam) used to lead and Sayyiduna Abu Bakr acted as Mukabbir only.

Chapter 68 : A man following the Imam and people following the one who is following someone else.

It is mentioned that the Prophet (Sallallahu Alaihi Wasallam) said [to the people of the first row], "Follow me and let those behind you follow you."

Purpose of Tarjamatul Baab

The stand taken by Imam Bukhari on this issue has put scholars in difficulty to defend it. According to the majority of jurists, there has to be only one Imam in Salaah. It has been reported that only Sha'bi and Mas-rooq hold the opinion that people behind should follow their respective rows in front. As per them, if a person joins the last row when in Ruku, he will be considered to have obtained the rak'at even if the Imam has risen from his ruku; however, according to the majority of scholars, one can only be considered to have obtained the Salaah until the time Imam is in the Ruku.

In the previous chapter, Imam Bukhari gave the impression that Rasulullah (Sallallahu Alaihi Wasallam) was Imam and Sayyiduna Abu Bakr only a Mukabbir. Now, the change in his stand from that of previous chapter is difficult to understand.

Hadith

Narrated Aisha

"When the Messenger of Allah (Sallallahu Alaihi Wasallam) became gravely ill, Bilaal came to him to announce the prayer. He said, 'Tell Abu Bakr to lead the people in the prayer.' I said, 'Abu Bakr is a tender-hearted man. When he stands in your place, he will not be able to make people hear, so why not tell Umar to do it.' He said, 'Tell Abu Bakr to lead the people in the prayer.' I said to Hafsa, 'Tell him, "Abu Bakr is a tender-hearted man. When he stands in your place, he will not be able to make the people hear, so why not tell Umar to do it." "

He said, 'You are the companions of Yusuf! Tell Abu Bakr to lead the people in the prayer.' When he had started the prayer, the Messenger of Allah (Sallallahu Alaihi Wasallam) felt better so he came out supported between two men with his feet dragging along the ground until he entered the mosque. When Abu Bakr

heard him, he started to fall back and the Messenger of Allah (Sallallahu Alaihi Wasallam) indicated to him not to. The Messenger of Allah (Sallallahu Alaihi Wasallam) came until he sat down on the left of Abu Bakr. Abu Bakr was praying standing and the Messenger of Allah (Sallallahu Alaihi Wasallam) was praying sitting down. Abu Bakr followed the prayer of the Messenger of Allah (Sallallahu Alaihi Wasallam) and the people followed the prayer of Abu Bakr."

Comments

This Hadith has also been discussed previously. Here, the last part of the Hadith is related to the title of the chapter, wherein Sayyidah Aisha mentions that Sayyiduna Abu Bakr followed Rasulullah (Sallallahu Alaihi Wasallam) and the people behind followed Sayyiduna Abu Bakr. As per the majority of scholars, Rasulullah (Sallallahu Alaihi Wasallam) was the Imam and Sayyiduna Abu Bakr just a Mukabbir conveying his Takbeer to the people.

Here, Imam Bukhari concurs with Sha'bi and Masrooq, says Ibn Butaal.

Chapter 69 : Should the Imam accept what people say if he is unsure about it?

Purpose of Tarjamatul Baab

All along stress has been laid on the fact that Imam is to be followed. Now, the question arises whether it permissible for an Imam to act upon the in-

structions of his followers if he forgets something or commits a mistake?

Hadith

Narrated Abu Hurayra

The Messenger of Allah (Sallallahu Alaihi Wasallam) stopped praying after two rak'ats and Dhu'l-Yadayn said to him, "Has the prayer been shortened or have you forgotten?" The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Has Dhu'l-Yadayn spoken the truth?" The people said, "Yes." The Messenger of Allah (Sallallahu Alaihi Wasallam) stood up and prayed another two rak'ats and said the salam. Then he said the takbir and did sajda the same as his previous sajda or a little longer.

Hadith

Narrated Abu Hurayra

"The Messenger of Allah (Sallallahu Alaihi Wasallam) prayed Dhuhr with two rak'ats. He was told, "You prayed two rak'ats." He prayed two more rak'ats and then said the salam and did two sajdahs."

Comments

According to Sayyiduna Abu Hurayra, one day while leading a four rak'at Salaah Rasulullah (Sallallahu Alaihi Wasallam) said salam only after two rak'ats. No one dared to ask him about it, but Dhul----- one of the companions gathered his courage and asked him if he forgot or is it that four rak'at Salaah has been reduced to two only? Rasulullah (Sallallahu Alaihi Wasallam) after confirming from people about the matter offered the rest two Rakats, said salaam and then prostrated twice (Sajdah-Sahw).

According to another Hadith narrated by Abu Hurayra, once Rasulullah (Sallallahu Alaihi Wasallam) offered only two rak'ats of Zuhr Salaah in congregation. On being informed by people about it he got up and completed the rest two rak'ats, said salaam and then prostrated twice.

Three main issues are discussed in the light of these two Hadiths viz.,

1. Talking during Salaah.
2. Sajdah-Sahw.
3. Imam completing Salaah after being informed by someone else.

The first two issues will be discussed at their respective places, here only the third issue will be discussed.

Juristic views

According to Imam Abu Haniefah, if the Imam is sure, then he should act upon his belief, but if he has a doubt, he can act as per the reminder of his followers.

Imam Shaafe'ee holds the view that Imam should act upon what he himself is sure of, and should not listen to his followers.

As per Imam Ahmed, if only a single follower reminds the Imam he should avoid it, but if more than one do it then he should take it into consideration.

Both the above mentioned opinions are attributed to Imam Maalik.

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Chapter 70 : When the imam weeps in the prayer.
Abdullah ibn Shaddad said, "While I was in the last row I heard Umar sobbing as he recited, 'I complain of my grief and sorrow to Allah.' (12:86)"

POTB

It is forbidden and as such invalidates one's Salaah if he talks while doing it. Now the question, what if one weeps while doing it? Imam Bukhari has not mentioned any clear opinion regarding this issue, but the chapter indicates that it does not invalidate one's Salaah.

Imam Bukhari has quoted Abdullah ibn Shaddad saying that he heard Sayyiduna Umar sobbing while offering Salaah.

Hadith

Narrated Umm al-Mu'minin Aisha

"During his [final] illness, the Messenger of Allah, may Allah bless him and grant him peace, said, 'Tell Abu Bakr lead the people in prayer.'" Aisha said, "I said, 'If Abu Bakr stands in your place, he will not be able to make people hear because of his weeping, so tell Umar to lead the people in prayer.'" Aisha said, "I said to Hafsa, 'Say to him, 'If Abu Bakr stands in your place, he will not be able to make the people hear because of his weeping, so tell Umar to lead the people in prayer.'" Hafsa did it and the Messenger of Allah, may Allah bless him and grant him peace, said, 'Stop this! You are the companions of Yusuf! Tell Abu Bakr to lead the people in prayer.' " Hafsa said to Aisha, "I have never got any good from you!"

Comments

This Hadith mentions that Sayyida Aisha requested Rasulullah (S) not to direct her father Sayyiduna Abu Bakr to lead people in Salaah, because being a soft hearted person if he stands in his place, he will not be able to make the people hear because of his weeping. Despite this, Rasulullah (S) insisted on informing Abu Bakr to lead the people in Salaah. This indicates that it didn't matter even if Abu Bakr would weep while leading the people in Salaah. Imam Bukhari, by quoting this Hadith, tries to make it clear that weeping doesn't invalidate one's Salaah.

Juristic views

According to Hanafite and Maalikite schools, if someone is overpowered by the notion of Jannah, Jahannu, or the fear of Allah, that makes him weep during Salaah, it will not invalidate his Salaah; on the contrary, it is considered appreciable.

Imam Abu Haniefah considers one's Salaah invalidated if he weeps during it because of pain or some agony. However, as per Imam Shafa'ie there is no problem in this as long as it does not produce words which are intelligible.

Chapter 71 : Straightening the rows at the time of the iqamah and after it.

POTB

In a congregation Salaah, an Imam stands in front and his followers behind him in straight rows. It is a prerequisite to make the rows accurately straight and people are supposed to stand close to one another without leaving any gap in-between. Making the rows straight helps in keeping the hearts of people in concentration and standing close to one another is highly instrumental in developing affection.

In this chapter Imam Bukhari stresses that an Imam is supposed to instruct his followers to make the rows straight during Iqaamah and even after it if required.

Hadith

Narrated Umru bin Murrah

an-Nu'man ibn Bashir was heard to say that the Prophet (S) said, "Make your rows straight or Allah cause disagreements between you."

Hadith

Narrated Anas

The Prophet (S) said, "Straighten the rows for I can see you behind my back."

Comments

There is a definite relation between the body and mind of man. The fact that the mind affects the body is acknowledged by one and all, but whether the body affects the mind, people are skeptic in this regard. It is also true that the body also affects the mind. See, when a person (a pious believer) is without Wudu (ablution), he feels something missing, but once he performs Wudu he experiences freshness in his heart and mind. The washing of body parts freshening the heart and mind prove that the body affects the mind. Similarly, straightening of the rows does have a pleasant and tremendous affect on the hearts and mind of people. In the same way standing close to one another without leaving any gap in-between inculcates love among the believers.

In the second Hadith, Sayyiduna Anas quotes Rasulallah (S) saying:

"Straighten the rows for I can see you behind my back."

The learned scholars unanimously agree that Rasulallah (S) was bestowed with this power and ability by Allah, however, the scholars differ in interpreting its nature. According to some of them, he was able to see things behind himself just like what was in front of him. Some particularize this and say that the front wall of the mosque served as a mirror which reflected to him what was behind him. Allaama Ayni, Imam Ahmad and the

majority of scholars believe that Rasulullah (S) was, in reality, able to see behind himself with his own eyes and that it was one of his miracles; hence no question of impossibility.

Juristic view about row straightening

Imam Abu Haniefah, Imam Shafa'ee and Imam Maalik consider it Sunnah. Ibn Hazm regards it Fardh (compulsory).

Chapter 72 : Imam's facing towards the people while straightening the rows.

POTB

It is the duty of Imam to ensure that people straighten the rows they are standing in, stresses Imam Bukhari. Facing them, he should personally correct them in case of any irregularity.

Hadith

Narrated Anas

"When the Iqaamah for the prayer was given, the Messenger of Allah (S) would turn round and face us. He

said, 'Straighten your rows and stand close together for I can see you behind my back.'"

Comments

With some additional words this is the same Hadith mentioned in the previous chapter. Rasulullah (S) had a practice to turn round and face people when the Iqaamah for the prayer was given.

Some narrations mention that the Sahaaba stood in such an accurately straight manner that if an arrow were to be thrown close to their chests from one side it would land at the other without touching anybody. The rightly guided Caliphs also practiced the Sunnah of checking the rows before the commencement of Salaah.

Chapter 73 : The first row.

POTB

After discussing the importance of making the rows straight before Salaah, Imam Bukhari now discusses the significance of offering Salaah in the first row.

Hadith

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Narrated Abu Hurayra

The Messenger of Allah (S) said, "Martyrs include: someone who drowns, someone killed by the plague, someone killed by an abdominal disease, and someone who is killed by a collapsing building."

He also said, "If people knew what was in doing Dhuhr at its time, they would race each other to it. And if they knew what was in the prayers of Isha and Subh, they would come to them even if they had to crawl. If they knew what was in the call to prayer and the first row, they would draw lots for it."

Comments

The Islamic Shariah has laid lot of stress on offering Salaah in congregation as it fetches huge reward for those who hold on to it with punctuality and regularity. It has also emphasized its followers to attend the mosque and occupy space in the first row well before the time of a Salaah, for, the one in wait for the Salaah is as good as doing it. Secondly, the occupation of back rows when there is space in the front will make getting a place difficult for people coming to attend the prayers. What is of greater significance is the fact that a person standing in the first row earns lots of thawaab as mentioned in the narrations; also the angels invoke specially to Allah for the said person. Further, as mentioned in some narrations, nearer a person is to his Imam more he earns the reward.

Bura' bin Aazib, as quoted by Imam Ahmad, narrates that Rasulullah (S) said:

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“Verily, Allah and His angels send blessings on those standing in the first row/rows”. (Ahmad)

According to the Hadith quoted in the chapter under discussion, people would draw lots in order to secure their place in the first row if they come to know the essence of the reward one gets by offering prayers in the first row.

Chapter 74 : Making the row straight is part of doing the prayer correctly.

POTB

There are some important conditions necessary for the validity of a Salaah and making it worth for acceptance by Allah, e.g., proper Salaah time, ablution, ritual cleanliness of body, clothes and place of prayer, etc. In establishing this chapter, Imam Bukhari wants to convey that straightening the rows before offering prayers is also one of the conditions.

Hadith

Narrated Abu Hurayra

The Prophet (S) "The imam was appointed to be followed so do not differ from what he does. When he goes into ruku, go into ruku. When he says, 'Allah hears whoever praises him,' say, 'Our Lord, praise belongs to you.' When he goes into sajda, you go into sajda. If he prays sitting down, then all pray sitting down and make the rows straight in the prayer, for making the rows straight is part of the beauty of the prayer."

Hadith

Narrated Anas

The Prophet (Sallallahu Alaihi Wasallam) said, "Make your rows straight. Straightening the rows is part of establishing the prayer."

Comments

According to the first Hadith quoted by Sayyiduna Abu Hurayra, the basic purpose of appointing an Imam is to follow him in letter and spirit. The followers are required to act in complete conformity with their Imam. This part of the Hadith nullifies the claim of those believing in the permissibility of offering compulsory Salaah behind an Imam offering optional one. Further, people are supposed to follow him when performing ruku, sajda etc., and avoid execution of any act before that of his. As per the second part of the Hadith,

straight rows make an essential part of establishing the Salaah and adds to its beauty.

Chapter 76 : Standing shoulder to shoulder and foot to foot in the row.

An-Nu'man ibn Bashir said, "I saw that each of our men would place his heel against the heel of his companion."

POTB

Here the manner of standing in the rows is mentioned; the shoulders and ankles should remain straight with respect to other people and there should be no gap left in-between.

Hadith

Narrated Anas

The Prophet (Sallallahu Alaihi Wasallam) said, "Straighten the rows for I can see you behind my back." [Anas added], "Each of us would put his shoulder to his companion's shoulder and his foot against his foot."

Comments

This Hadith has been mentioned previously. Here

some addition words have been narrated by Sayyiduna Anas viz., that they made it sure to join their shoulders against the shoulders of their companions and their ankles against theirs. According to the learned scholars, the placing of heels against the heels means to keep them in a straight line. Some people, taking the Hadith in its literal meaning, try to place their heels (or ankles) against the heels (ankles) of their companions which is practically difficult and inconvenient also. (Allah knows the best)

Chapter 77 : When a man is standing to the left of the Imam and the Imam moves him behind him to his right, his prayer is valid.

POTB

Previously, a chapter with slightly different wording was discussed. There, it was mentioned that if an Imam moves a follower for his left side to the right, his (i.e., Imam's) Salaah is valid. Now, here it is mentioned that the Salaah of the follower, in such case, is also valid.

Hadith

Narrated Ibn Abbas

"I prayed with the Prophet (Sallallahu Alaihi Wasallam) one night and stood to his left and the Messenger of Allah (Sallallahu Alaihi Wasallam) held me by the back of the head and moved me to his left. He prayed and then lay down. The mu'adhdhin came to him and he got up and prayed without doing wudu'."

Comments

This Hadith has been discussed previously.

Chapter 78 : A woman alone can constitute a row.

POTB

Previously, as mentioned, if an Imam has only one follower he is supposed to stand on his right. Now, here Imam Bukhari mentions if such a follower happens a woman she should not join her Imam by his side but stand behind him in a separate row even being alone.

Hadith

Narrated Anas ibn Maalik

"An orphan and I prayed in our house behind the

Prophet (S), and my mother, Umm Sulaym, stood behind us."

Comments

Tirmidhi, Abu Dawood, Ibn Hajr and Ahmad have recounted a Hadith according to which Rasulullah (S) had directed a person to repeat his Salaah for he had offered it alone in the last row. From this, it is inferred that for men offering the Salaah alone in a row behind an Imam is disliked, the view majority of jurists concur with. Imam Ahmad considers the Salaah of such a person invalid.

According to the Hadith, in the house of Sayyiduna Sayyiduna Anas ibn Maalik, he and an orphan boy offered Salaah behind Rasulullah (S) in the first row while his mother Ummi Sulaim did it alone behind them in the next.

It is further inferred that women can attend the congregational prayers but they will have to organize their rows behind men and children. Pertinent to mention here is that Imam Abu Haniefah considers the Salaah of a man invalid if a woman also does so by his side; Allaama Ibn Hajr disagrees with this view whereas Allaama Ayni supports it.

Chapter 79 : The right-hand side of the mosque and the imam.

POTB

Here it is conveyed that the right-hand side of the mosque is on the right-hand side of Imam when facing the Qibla.

Hadith

Narrated Ibn Abbas

"One night I stood to pray at the left of the Prophet (S) and he took me by my hand or arm and stood me on his right. He indicated with his hand for me to stand a little back."

Comments

A Hadith says:

"Indeed Allah and His angels send blessings on those offering Salaah on the right-hand side of the rows."

In view of this Hadith the jurists have debated which side be considered the right-hand side of the mosque; whether it is the Qibla side or the door side which is usually opposite to the former. In establishing this chapter, Imam Bukhari seems to convey that it is the side which lies towards the Imam's right-hand side when leading the Salaah.

Nasa'ee has quoted a Hadith of the authority of al-Baraa' saying:

“Whenever we offered Salaah behind our Prophet (S) we loved to be on his right-hand side”. (Nasa’ee)

Chapter 80 : When there is a wall or sutra between the imam and the people.

Al-Hasan said, "There is no harm in praying with a river between you and him." Abu Miljaz said, "The imam can be followed, even if there is a road or a wall in between as long as the takbir of the imam can be heard."

POTB

As a general rule people have to organize rows behind their Imam, and, between each row, there should be a gap enough for doing the Sajdah comfortably. The rows are supposed to be organized in such a way demonstrating that all the people are offering prayers at one place behind a single Imam. Too big gaps between the rows is against the purpose of Shariah.

In the chapter under discussion, Imam Bukhari discusses the issue in case there are following type of gaps between the rows:

- i. A well.
- ii. A partition or sutra.
- iii. A road.
- iv. A water stream.

According to him, if any such type of gap exists

between an Imam and his followers Salaah will be valid.

Hadith

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Narrated Amra

Aisha said, "The Messenger of Allah (S) used to pray at night in his room. The wall of the room was low so people could see the Prophet, may Allah bless him and grant him peace. Some people began to pray together following his prayer. The following morning they talked about it and the next night when he got up to pray some more people prayed together with his prayer. This went on for two or three nights. Then, after that, the Messenger of Allah, may Allah bless him and grant him peace, remained seated and did not come out. In the morning, the people mentioned this and he said, 'I was afraid that the night prayer would become obligatory for you.' "

Comments

The incident narrated in this Hadith took place in the month of Ramadhan. Rasulullah (S) used to pray at night in a small room with low wall which was adjacent

to the mosque; and people could see him praying. According to some scholars Rasulullah (S) was doing Aetikaaf in the mosque during the month of Ramdhan. Since for a Muatakif (person doing Aetikaaf) a small portion of the mosque is enclosed by some cloth or mat, and as per these scholars, it is this which has been referred to by a wall in the Hadith. Anyway, however, it is evident from either view that the wall was short in height and people could easily see Rasulullah (S) praying. Taking the opportunity, some people started offering prayers outside the wall behind Rasulullah. The congregation multiplied in the next two days. Observing that more and more people were joining the night prayers, Rasulullah (S) remained seated and did not come out the next day. People waited for long but to no avail, and on mentioning it to Rasulullah (S) the next day, he told them that he became afraid that it might become obligatory for them.

The Salaah of Tahajjud was obligatory upon Rasulullah but for the Ummah it is optional. Taraawih, during the month of Ramadhan, is Sunnah alal-Mu'akadah. The deeds that Rasulullah (S) offered regularly and punctually are decreed, after qualifying some other factors also, Fardh or Waajib for the Ummah by the jurists. If Rasulullah (S) would have continued offering this congregation prayer, there was apprehension that later people might consider it obligatory and it may come to be a cause of trouble for old, weak, labour class type of people etc. It was because of the kind and compassionate nature of Rasulullah (S) towards his Ummah that he didn't continue with it.

Permissible distance limits between two rows - Juristic Views

According to Imam Bukhari if a narrow stream or a well is in between two rows it will not affect the soundness of prayer. Abu Miljaz considers the prayers valid as long as the Imam's Takbir can be heard. The Hanafite school permit to offer prayers in such a situation if the wall in-between is short in height and one is able to observe Imam's actions. It is also permissible, according to them, to offer prayers across a stream not enough for a boat to float or a road not enough for a vehicle to ply.

Chapter 81 : The Night Prayer.

POTB

This chapter is not present in all the compilations of Sahih al-Bukhari, but it is there in Mustamillah. It has been very tough for the learned scholars to grasp why Imam Bukhari has mentioned this chapter here because, apparently, there seems no correlation of this with the preceding ones. According to some scholars, there is mention of night prayer in the Hadith quoted in previous chapter and that is why Imam Bukhari has established this chapter with these words. Some other scholars have opined that previously it was mentioned that Rasulullah (S) offered prayer across a wall and now, as will be clear by the mentioned Hadiths, it is said that it was a mat.

Hadith

Narrated Aisha

The Prophet, may Allah bless him and grant him peace, had a mat which he would spread out in the day and use as a screen at night. People gathered to him and prayed behind him.

Hadith

Narrated Zayd ibn Thabit

The Messenger of Allah, may Allah bless him and grant him peace, stayed in a small room in Ramadan. (Sa'id said, "I think that he said it was made out of a straw mat.") and he prayed in it during the nights. Some of his Companions would pray together with his prayer. When he became aware of this, he began to pray sitting down.

Then he went out to them and said, "I understand what you were doing but, my people, pray in your homes. A man's best prayer is the one he prays in his house with the exception of the obligatory prayer."

Comments

Earlier it was mentioned that Rasulullah (S) offered Salaah in an enclosed space in the mosque. Now here it is said that a mat was used for fencing the space. He would spread it out in the day and use it as a screen in the night enabling himself to pray in solitude.

Detailed discussion on the night salaah will be done in the chapter of tahajjud prayers, Insha-Allah.

According to the above quoted hadiths, it is better to offer optional (nafl) prayers at home as a mosque is mainly meant for compulsory (fardh) prayers.

Chapter 82 : The obligation to say the takbir and the beginning of the prayer.

POTB

In the preceding chapter Imam Bukhari discussed the issues like azaan, Iqaamah, congregation, row straightening—which are related to salaah prior to its commencement; now he starts elucidating the issues related to salaah itself. Salaah is initiated by what is termed as takbir-i-tahreemah (the first takbir), so Imam Bukhari has also started the related issues with that of takbir-i-tahreemah. The title of the chapter has two parts viz., i. the obligation of takbir-i-tahreemah, and, ii. the

initiation of salaah with it. By establishing this chapter Imam Bukhari wants to convey that salaah should be initiated by takbir-i-tahreemah, the view endorsed as well as considered obligatory by all the jurists. Takbir-i-tahreemah constitutes two components viz., i. the verbal phrase ii. the particular action. The verbal phrase is to utter 'Allahu Akbar' (Allah is Great) and the action is to raise one's hands upto his shoulders or ears while uttering the phrase. According to the learned scholars, Imam Bukhari seems to hold the opinion that uttering the phrase 'Allahu Akbar' is obligatory and, as per the jurists, raising the hands is sunnah and not obligatory. However, all the jurists hold unanimous agreement regarding the content of the phrase i.e., 'Allahu Akbar'. Imam Shafa'ee and Imam Ahmad consider it impermissible the utterance of any other phrase in place of 'Allahu Akbar'. Imam Abu Yousuf and Imam Muhammad permit saying 'Allahu Kabeer'. According to Imam Abu Haniefa, any word signifying the greatness of Allah e.g., Allahu Ajal, Allahu Aazam etc., are permissible. It is pertinent to mention that Imam Abu Haniefa also considers the real phrase i.e., 'Allahu Akbar' as obligatory, but if one utters something like it he will be said to have satisfied the fardh but at the same time he will be charged with the sin of leaving the waajib. (Eidhahul Bukhari).

Hadith

Narrated Anas ibn Malik al-Ansari

"The Messenger of Allah, may Allah bless him and grant him peace, rode a horse [and fell from it] and his right side was grazed." Anas said, "On that day he performed one of the prayers sitting down, and we prayed behind him sitting down. When he had said the taslim, he said, "The imam is appointed to be followed. If he prays standing, then pray standing, and when he goes into ruku, go into ruku, and when he rises, rise, and when he prostrates, prostrate, and when he says, "Allah hears whoever praises Him," say, "Our Lord, praise belongs to You."

Hadith

Narrated Anas ibn Malik

The Messenger of Allah, may Allah bless him and grant him peace, fell from his horse and his [side] was grazed. He led us in the pray sitting down, and we prayed be-

hind him sitting down. He finished and then said, "The imam (or the imam is appointed to be) should be followed. When he says the takbir, say the takbir, when he goes into ruku, go into ruku, when he rises, rise, when he says, "Allah hears whoever praises Him," say, "Our Lord, praise belongs to You, and when he prostrates, prostrate.

Hadith

Narrated Abu Hurayra

The Prophet, may Allah bless him and grant him peace, said, "The imam is appointed to be followed. When he says the takbir, say the takbir, when he goes into ruku, go into ruku, when he says, "Allah hears whoever praises Him," say, "Our Lord, praise belongs to You", and he prostrates, prostrate. When he prays sitting down, then all pray sitting down."

Comments

Three hadiths have been quoted here; the first two have been narrated by Sayyiduna Anas and the third one by Abu Hurayra. The quoted hadiths have nearly the similar text with slightly some different words. The hadith narrated by Sayyiduna Anas has been quoted previously also in the chapter *إنما جعل الإمام ليؤتم به* (chapter 51).

In the second and third hadith the phrase *فإذا كبر* is mentioned, meaning ‘when the Imam says the takbir, his followers should also say the takbir’. This phrase has not been mentioned in the first hadith and according to the learned scholars it has been omitted because of brevity. Further, as per the learned scholars, the utterance of takbir-i-tahreemah for the followers has been mentioned in imperative tense *كبروا* what in Arabic grammar is termed as ‘Amr’ thus branding it one of the obligation of salaah. Being obligatory upon the followers automatically entails obligation upon the Imam as well.

Allah says in the Qur'an:

يَا أَيُّهَا الْمُدَّثِّرُ ۗ اقْمِمْ فَأَنْذِرْ ۚ ۱ وَرَبِّكَ فَكَبِّرْ ۚ ۳

O you, enveloped in a mantle, stand up and warn, and pronounce the greatness of your Lord. (74:1-3)

Jurists have deduced from the third verse that utterance of takbir-i-tahreemah is one of the obligations of salaah.

Chapter 83 : Raising both hands when saying the first takbir at the very beginning of the prayer.

POTB

It had been mentioned previously that the utterance of the phrase—‘Allahu Akbar’ at the beginning of the prayer is obligatory and raising the hands, sunnah. Now, Imam Bukhari conveys that both these actions i.e., the utterance of the phrase and raising of the hands

should be done simultaneously. Imam Shafa'ee also concurs with this view. Supporting his argument by the below mentioned hadith quoted in Muslim, Imam Abu Haniefa considers it better to raise the hands first and then utter the phrase.

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“When Rasulallah (S) would get up for the prayers he would raise his hands to the level of his shoulders and say takbir”. (Muslim)

Hadith

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Narrated Salim ibn Abdullah from his father

The Messenger of Allah, may Allah bless him and grant him peace, used to raise his hands level with his shoulders when he began the prayer and when he said the takbir for ruku. When he raised his head from ruku', he also raised them like that and said, "Allah hears whoever praises him. Our Lord, all praise belongs to you." He did not do that in sujud.

Comments

The learned scholars are in consensus that Rasulallah (S) used to raise his hands up to his shoulders or ear lobules uttering ‘Allahu Akbar’ at the beginning of

every prayers. Various explanations have been given by them for it. According to Imam Shafa'ee, apart from being the sunnah of Rasulullah (S), it is done to admit the greatness of Allah. Some interpret that by doing so, one throws behind the temporal and exclusively and attentively concentrates towards his Lord. Its purpose is to let everybody, deaf or dumb, know that prayers have begun, comments the author of Bidaayah.

Quoting Allaama Tahaavi, Alaama Ayni says that the right way to do takbir-i-tahreemah is to keeps ones fingers upwards revealing his palms fully facing Qibla. According to Imam Ghazali, fingers should not be stretched too much but left to their natural unfolding state.

The level of raising the hands

According to Imam Shafa'ee, Imam Maalik and Imam Ahmad, the hands should be raised up to the shoulder level. Supporting his argument with the following hadith collected by Muslim, Imam Abu Hanifa opines the raising of hands a little bit up until the thumb tips reach/touch ones ear lobules:

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“The Prophet (S), when doing takbir, raised his hands until his ears”

Also, Tahaavi has quoted on the authority of al-Baraa’:

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“He raised his hands till his thumbs would reach near his ear lobules”.

Some narrations mention the raising of hands up

to the chest level. According to the learned scholars, all these narrations indicate scope of variation regarding this issue and thus not be made point of contention.

The raising of hands before and after ruku will be discussed in the next chapter, Insha-Allah.

Chapter 84 : Raising the hands when saying the takbir, when doing the ruku (bowing) and when raising the head.

POTB

Imam Bukhari belongs to the group of those scholars who believe in doing 'rafa-ul-yadayn' i.e., raising the hands when doing the ruku and again when raising the head. Pertinent to mention here is that Imam Bukhari has written down a separate tract on the subject.

Hadith

Narrated Abdullah ibn Umar

"I used to see that when the Messenger of Allah, may Allah bless him and grant him peace, stood up to pray he would raise his hands level with his shoulders. He

would also do that when he said the takbir for ruku and when he raised his head from ruku as he said, 'Allah hears whoever praises him.' He did not do it in sajda."

Hadith

Narrated Khalid

Abu Qilaba saw Malik ibn al-Huwayrith praying - he said the takbir and raised his hands. When he went to do ruku' he raised his hands. When he raised his head from ruku', he raised his hands. He related that the Messenger of Allah, may Allah bless him and grant him peace, had done the same as that.

Comments

Purpose of raf-ul-yadayn in prayer

According to Imam Shafa'ee, it is to admit the greatness of Allah and follow the sunnah of the Prophet (S). Some consider it to indicate throwing the temporal behind and getting engrossed in the devotion of Allah.

As narrated by Ibn Umar in the first hadith, Rasullullah (S), when doing takbir-i-tahreemah, used to raise his hands up to the level of his shoulders. He also used to raise his hands when going into ruku and back.

Maalik ibn al-Huwayrith is also reported to have done the similar acts as narrated by Abu Qilaba in the

second hadith quoted above.

Juristic views about rafa-ul-yadayn

All the jurists are in consensus regarding the raising of hands up to ones shoulders or ears when doing the first takbir. However, they differ repeating this act before and after ruku. Imam Abu Haniefah and Imam Malik avoid doing it before and after ruku. According to Imam Tirmidhi, number of Sahaaba, Taaba'een and jurists are also reported to have been of the same opinion. He says:

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“This has been reported from more than one Sahaabi and Taaba'ee; similar is the statement of Sufiyaan and the people of Kufa”. (Umdatul Qaari)

However, good number of Sahaaba, Taaba'een, Imam Shafa'ee, Imam Ahmad and the majority of hadith scholars favour the view of raising the hands before and after ruku.

The level up to which the hands should be raised

Alaama Ayni writes:

“He (i.e., Rasulullah (S)) used to raise his hands up to the level of his ears; also reported up to his chest; also reported up to his shoulders. All these evidences are well recorded and widely known indicating towards the wide scope of the issue”. (Umdatul Qaari)

Allaama Ibn Hajr quoted Muhammad bin Nasr al-Maroozi saying:

“Scholars across various places, except Kufa, have reached on the consensus of its (rafa-ul-yadayn) validity.”

The Hanafites rely on the narration of Mujahid according to which he offered prayers behind Ibn Umar (for two years) but didn't see him doing rafa-ul-yadayn.

Ibn Abbas says:

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“He saw the Prophet (S) raising his hands in the beginning of the prayers and he wouldn't repeat it”. (Fathul Baari)”.

Muslim, Abu Dawood, Nasa'ee and Ahmad quote from Jaabir bin Sumrah:

“He said that Rasulullah (S) came to them and asked why he was seeing them raising their hands like balky horses raising their tails; resort to calmness when doing the prayers”

According to Imam Bukhari, the raising of hands mentioned in this hadith does not correspond to that done before and after ruku, but it is about that which was done when doing tashahhud and salaam.

Abu Dawood quotes from Bura' bin Aazib:

“Rasulullah (S) used to raise his hands up to the level of

his ears at the beginning of the prayers and wouldn't repeat (the act)''.

Some hadith scholars consider the words لا يعود (wouldn't repeat) as Mudraj i.e., these are not words of hadith text but have been added by the narrator later on. However, some other scholars stress that these words have been quoted from Yazid bin Abi Ziyaad by number of hadith scholars like Sufiyan Thouri, Hushaim and Ismaail bin Zakariya etc.

The issue to do or avoid doing rafa-ul-yadayn before and after the ruku has been widely debated by the learned scholars and the arguments are too lengthy and beyond the scope of this book.

Chapter 85 : Up to what height should the hands be raised?

Abu Humayd said to his companions, "The Prophet, may Allah bless him and grant him peace, raised his hands up to the level of his shoulders."

POTB

The learned scholars hold different opinions regarding the level up to which the hands should be raised when doing rafa-ul-yadayn. By establishing this chapter, Imam Bukhari conveys his opinion by mentioning that the hands should be raised up to the shoulder level; he supports his argument by quoting Abu Humayd's statement.

Hadith

Narrated Saalim bin Abdullah

Abdullah ibn Umar said "I saw the Prophet, may Allah bless him and grant him peace, begin the prayer with the takbir. As he said the takbir, he raised his hands until they were level with his shoulders. When he did the takbir for ruku, he did the same. When he said, 'Allah hears whoever praises him,' he did the same and said, 'Our Lord, all praise belongs to you.' He did not do it when he went into sajda nor when he raised his head from sajda."

Comments

As per the quoted hadith, the hands should be raised up to the level of one's shoulders.

Imam Muslim has quoted a hadith on the authority of Maalik bin al-Huwayrith, which says:

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"When doing takbir, Rasulullah (S) used to raise his hands till they were level with his ears.

The Hanafite school produce the above mentioned hadith in support of their argument.

‘Imam Shafa’ee has tried to correlate these two hadiths’, opines Ibn Hajr, he says:

“The wrists should be level to the shoulders and the finger tips to the ears”. (Fathul Baari)

Chapter 86: Raising the hands when coming up after the first two rak'ats.

POTB

Imam Bukhari, supported by some of the hadith scholars, hold that rafa-ul-yadayn should be done at the inception of third rak'at after the tashahhud of first two rak'ats.

Hadith

Narrated Nafi

When Ibn Umar began the prayer, he said the takbir and raised his hands. When he did ruku, he raised his hands.

When he said, "Allah hears whoever praises him," he raised his hands. When he got up after two rak'ats, he

raised his hands. Ibn Umar referred that right back up to the Prophet of Allah, may Allah bless him and grant him peace.

Comments

In the earlier chapter similar hadith was quoted by Saalim bin Abdullah from Ibn Umar; here the words rafa-ul-yadayn have been added.

Since the narration stops at Ibn Umar and has not reached until Rasulullah (S), it is a mauqoof hadith; however, it has been considered marfu by Imam Bukhari .

Imam Abu Dawood has also quoted similar words from Ibn Umar (RA):

“When standing, after the completion of two rak’ats, the Prophet (S) raised his hands”.

Chapter 87 : Placing the right hand over the left.

Purpose of Tarjamatul Baab

After discussing Takbeer-Tahreema and the issues related to it, Imam Bukhari now discuss where and how one should keep his hands after saying the Takbeer Tahreema. The majority of the jurists hold the opinion that while in Qiyaam the hands should be kept folded with right hand placed over the left. Imam Bukhari also concurs with this view, however, according to the Maalikite school the hands should be left hanging instead of folding them.

Hadith

Narrated Ibn Haazim

It is related that Sahl ibn Sa'd said, "The people were told that each man should place his right hand over his left forearm in the prayer." (Abu Haazim said, "I only know that that went back to the Prophet, (S)). (Isma'il said, "yunma" and did not say "yanmi".)

Comments

According to Sahl ibn Sa'd, people were directed to place their right hand over the wrist of the left while in Qiyaam. Abu Haazim says that Sahl didn't attribute it but towards Rasulullah (Sallallahu Alaihi Wasallam). Keeping the hands folded in this way in Salaah has been reported from Imam Abu Haniefah, Imam Shafa'ee, Imam Ahmed bin Hambal and the majority of the learned scholars. From among the Sahaaba the act has been ascribed to Sayyiduna Ali, Abu Hurairah, Sa'eed ibn Jubair, Abu Bakr, Sayyideh Aisha and many others.

An authentic Hadith quoted by Muslim on the authority of Waayil bin Hajr says:

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"Indeed Rasulullah (Sallallahu Alaihi Wasallam) raised his hands(Al-Hadith), and then he placed his right hand

on his left" (Muslim)

How to fold one's hands?

Allaama Ayni writes:

"Place the palm of the right hand on the wrist of the left in a way that it is covered by the right hand palm".

Then, according to the learned scholars, the thumb and the little finger should encircle the wrist with the rest of the fingers spread over the forearm.

"And the little finger and the thumb should encircle the wrist".

Where to hold the hands?

Imam Bukhari has left this issue untouched. He has not mentioned whether the folded hands should be kept below the navel, above it or over the chest. It seems by leaving the issue untouched, as per him, there is scope for all these options. Ibn Khuzaimah has quoted from Waayil bin Hajr:

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"I offered Salaah with Rasululah (Sallallahu Alaihi Wasallam) and he placed his right hand over the left on his chest" (Ibn Khuzaimah).

Imam Shafa'ee puts forward this hadith in support of his argument of holding the hands over one's chest.

Imam Ahmed in his Musnad, ad-Dhar Qatni and

Baihaqi have quoted from Abu Juhaifah:

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*"Abu Juhaifah narrates Sayyiduna Ali (RA) as saying:
"It is an act of Sunnah to keep the palm (of one hand)
over the palm (of other hand) below the na-
vel" (Umdatul Qaari)*

The Hanafites put forward this hadith in support of their argument of holding the hands below the navel.

Hikmah behind holding the hands over the chest or below the navel

Those supporting the view of holding their hands at the chest consider it more effective in attaining Khushoo or humility in Salaah. It also points towards the protection of the Divine light of the faith (Noor-i-Iman) according to them.

People supporting the view of holding the hands below the navel regard it the more appropriate way of expressing humility in favour of one's Lord; and far away from resemblance with the People of the Book.

Chapter 88 : Humility in the prayer.

Purpose of Tarjamatul Baab

Khushoo plays a considerable part in making a Salaah qualify for acceptance by Allah Taala. By quoting this chapter so early, Imam Bukhari wants to prove the point that the Khushoo is an indispensable constitu-

ent of a Salaah.

Hadith

Narrated Abu Hurayra

The Messenger of Allah (S) said, "You see me facing forward here but, by Allah, your ruku' and humility is not hidden from me. I can see you behind my back."

Hadith

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Comments:

What is Khushoo?

"Ibn Abbas said, there who bow with humility", "Hassan said, those who fear Allah", "Maqatil said, those who show humility", "Ali Said, Khushoo is in the heart", "Amr ibn Dhenar said, Khushoo is not in Ruhu and Sujood but is in remaining motion less and adipting dignified posture in the salah, "Ibn Seereen said, it means that you do not raise your eyes from the place of your sajdah", and it is said that Khushoo is to concentrate all attentions towards it(salah) and to ignore every thing other than it.

The Hadith of Abu Hurairah quoted in this chapter has already been discussed in the chapter titled:-

There it has been discussed how Rasululah

(Sallallahu Alaihi Wasallam) was able to see things behing him. In this Hadith he (saw) is exhosting his companions to offer salah with khushoo. Imam Nawwawi has quoted the consensus from the learned schlor that the khushoo in salah is preferable or mustahab and not obligatory or wajib. Imam Al-Gazali, however has argued strongly to his book Ihya-ul-Uloom that the Khushoo is an important precondition (sharat) for the salah, he says that the jurists label the salah valid or invalid on the basis of exterior things only their jurisdiction does not include the interior of the person like his intention and khushoo etc.

Chapter:

What is to be recited after Takbeer (Tahreema)

Purpose:

Imam Bukhari is now discussing whether some dua is to be recited between Takbeer Tahreema and the recitation of surah-alFatihah. He seems to be in favour of reciting a dua after Takbeer Tahreema. Imam maalik is of the opinion that there is no dua after Takbeer Tahreema and surah-al-Fatihah should be strated right away. Imam Abu Haniefah and Imam Shafa'ee and Imam Ahmed are in favour of reciting dua after Takbeer Tahreema, though they differ as to which Dua should be recited. Imam Shaafa'ee favours the following Dua.

Hanafits and hambalities favour following Dua

Hadith

Hadith

Comments:

Starting the recitation of surah-al-Fathah

In the first Hadith Syeduna Anas says that Rasululah (Sallallahu Alaihi Wasallam), Abu Bakar and Umer

used to start the salah with the recitation of Alhamdu Lillahi Rabil Aalameen. This Hadith is the basis of the view of Imam Maalik who says in view of this Hadith, that there is no Dua between Takbeer Tahreema and the recitation of Surah-al-Fatihah. This Hadith is also the basis of the view of those jurists who says that the recitation of Surah-al-Fatihah should be started with Alhamdu Lillah and Bismillah=er-Rehmanir-Rahim should not be recited loudly. There is another Hadith quoted in Bukhari and Muslim, quoted from Anas who says " I offered salah behind the prophet (saw), Abu Bakar and Umar and did not hear from anyone of them recitation of Bismillah-ir-Rahman-ir-Rahim loudly."

Start of Bismillah-irRahman-ir-Rahim:

"From this (Hadith of Anas ---) argued Imam Maalik and his men in favour of not reciting Bismillah in the beginning of the Surah-al-Fatihah" saying that it is not part of it. Hanafites, Thouri, Ahmed, Is-haaq says Bismillah is a (permanent) verse of the Quran which has been revealed to demarcate between the two surahs and is neither part of Surah-alpFatihah nor the part of the beginning of every surah and it is not to be recited loudly. And Imam Shaaf'ee said that it is a verse from Surah-al-Fatihah and it will be recited silently when recitation is silently and loudly when recitation is loudly.

Which Dua to be recited?

The Dua after Takbeer Tahreema quoted in the Hadith of this chapter by Syeduna Abu Hurairah is Many Muhaddtheen prefer this Dua after Takbeer Tahreema.

Abu Dawood, Tirmidhi and Ibn Mujah have quoted on the authority Syedah Ayesha When Rasululah

(Sallallahu Alaihi Wasallam) used to start salah, he would say "Glory be to you oh allah and with praises to you and with the blessings of your name and with superiority of your status and with the fact that there is no good except you"

The Hanafites and Hambalites recommended this Dua to be recited after Takbeer Tahreema.

Tabrani quoted on the authority of Ibn Umar when Rasulullah (Sallallahu Alaihi Wasallam) used to start salah he (saw) would say

Imam Shaafa'ee recommends this Dua after Takbeer Tahreema.

Chapter:

Purpose:

The word باب or chapter is not written in the compilations of Abu Dhur, Abu Nuaim or Ibn Butaal but it is written in the compilations of Usaili and Kareewah. Therefore, it is the continuation of the previous chapter, as per the majority of the learned scholars. In this Hadith it is said that Rasulullah (Sallallahu Alaihi Wasallam) prolonged the direction of Qiyam, Ruku and Sajda in the salah of kusoof, from this Imam Bukhari has inferred that it is permissible to recite Dua in the salah and it is for this reason Imam Bukhari has got this Hadith over here.

Hadith

Comments:

What is Kusoof:

Many people believe that kusoof means eclipse both solar as well as lunar, some other people say kusoof means solar eclipse whereas khusoof means lunar

eclipse. Ibn Habeeb in sharah-al-Mants says that kusoof means the change in colour whereas the kusoof means to get eclipsed.

In the Hadith Asma-bint Abu Bakar says that the prophet (saw) offered Salatul-Kusoof, it is the salah offered at the time of solar eclipse because the solar and lunar eclipse remained the bondsman of the Day of Judgment. Allah Talla says in the Quran.

The universe comprising of various planets unknown number of galaxies is going on so uniformly without a blemish by the ill and command of its creator Allh Subhana Talla. Whenever Allah Ta'ala wishes, He will take away this command of uniformity on the universe, the whole system will loose its balance and that will bring the end of the universe so, when sun does not shine as usual become of eclipse, the bondsman immediately is reminded of that final holo cause which is ultimately destined for this universe, and he immediately bows in front of him with fear and humility and the best way or bowing is an salah, so he starts the salah. This salah is little different than the usual salah, this salah is offered keeping in view the wrath of Allah Ta'alla, so all the components of salah like Quyaam, Ruku, Quoma, sujood are prolonged and the bondsman supplicates with broken and fearful heart for a good length of time as is evident from this Hadith that Rasululah (Sallallahu Alaihi Wasallam) prolonged all the components of salah.

Allama Ayni wirts: "Kusoof is a sign from the sings by Allah Ta'ala with which He admonishes His bondsmen to shun away the sins and to return back towards his

obedience."

Salat-ul-Kusoof:

It is sunnah as per the majority of the jurists it should be offered in Jama masjid or where Eid salah is offered. It is to be offered without Azaan and Iqamah.

There is difference of opinion amongst the learned scholars about the number of Rekats in this salah. Abdullah bin Abbas, Ibn Umer, Sumarah-bin-Junab Abdullah bin Umer, Nakha'ee Thouri and many others says that there is only one Ruku one Rakat of salatul-Kusoof. Ahmed Maalik and other scholars of Hijaz says that the salatul Kusoof are two Rakets with each (Rakat) having two Rukus and two sujood. It will be discussed in detail in coming chapter Insha Allah.

Seeing of Jannat and Jahannum:

In this salah Rasululah (Sallallahu Alaihi Wasallam) was shown Jannat and Jahannum. Jannat was brought so near to him that he could have taken something from there, had he wished so and similarly Jahannum was so close that he felt that he might get effected by it. The learned scholars have given different explanations for it, some people say that all the veils was lifted between Rasululah (Sallallahu Alaihi Wasallam) and Jannat and Jahannum, so that he (saw) could see them so closely. Some others says that the front wall of the Masjid behaved as mirror and the appearance of Jannat and Jahannum got reflected from that. Shah Waliullah Muhaddith Delhvi was of the opinion that this seeing was like the seeing of Aalam-i-Mithaal.

Islam the religion of peace and Mercy:

Islam not only strongly advocates that its believer should have highly merciful nature towards mankind

but it also highly stress not to tease even animals and insects. A Hadith says that one should not urinate in a hole, the scholars says that urinating in a hole can harm the insects inside, so it has been forbidden. In this Hadith it is said that Rasululah (Sallallahu Alaihi Wasalam) was shown a women who was being scarified by a cat and Angle Jibraeel told him that this women was getting that punishment because she had tied a cat in her life time and was neither feeding her nor was freeing her so that she could eat something till that cat died of hunger. This Hadith shows that cruelty shown even to animals is not liked by Allah (SWT). When a believe is supposed to show his merciful nature towards animals, one can easily understand how much one has to have merciful nature towards the mankind.

Chapter:

Raising of gaze towards the Imam during salah. Syedah Ayesha said "prophet (saw) said about the 'Salatul-Kusoof' I saw Jahammun are part of it falling on other part when you people saw me retreating."

Purpose:

In an earlier chapert i.e. chapter of devoutness it was said that khushoo is very important in salah and that it is necessary for attaining khushoo in the salah not to move the body parts here and there and to keep the gaze fixed at one point. Now in this chapter Imam Bukhari elaborates on this point further and says that if one llks towards Imam in the salah, it is not against the khushoo.

Hadith

Hadith

Hadith

Hadith

Comments:

In the first Hadith it is mentioned that Khabbah was asked if Rasululah (Sallallahu Alaihi Wasallam) used to recite the Quran in the Dhuhr and Asr salah or not. He replied in affirmative. He was further asked how could they know that because the recitation in Dhuhr and Asr salah is not done loudly? He told them that they could know about it by the movements of his beard.

Recitation of the Quran in Dhuhr and Asr salah:

Abu Dawood and Naseea'ee have quoted that Ibn Abbas was asked if Rasululah (Sallallahu Alaihi Wasallam) used to recite the Quran in Dhuhr and Asr salah? He replied no, he (saw) was not reciting. There are some people who are of the opinion that there is no recitation in Dhuhr and Asr salah like. But there is consensus amongst the majority of the scholars that there is recitation of the Quran in Dhuhr and Asr salah and this recitation is to be done silently, nor loudly. Allama Ayni has quoted that it seems Ibn Abbas immediately had not known about the Ahaadith which prove that there is recitation in Dhuhr and Asr salah but later on knowing these Ahaadith he also changed his opinion.

Muslim has quoted on the authority of Abu-Saeed al - "that the prophet (saw) used to recite in the first Rakat of the first two Rakats of Dhuhr salah equalling about thirty verses and in the second Rakat equal to about fifteen verse."

This Hadith clearly proves that Rasululah (Sallallahu Alaihi Wasallam) used to recite the Quran in the dhuhr and Asr salah. There are so many other Ahaadith which prove the same.

Where should one focus his gaze in salah?

It has already been mentioned that khushoo is very important in salah and of attaining khushoo it is very much essential that one should not see here and there but should concentrate on one point. The learned scholars says that one should focus his gaze at the sajda place while standing (Quyaam) in salah, between the two feet in Ruku at ones nose in sajdah and at one lap or index finger --- Tashdahud.

Imam Bukhari however wants to prove by the first Hadith of this chapter that if one sees towards Imam during salah it is not against khushoo but is permissible.

The second Hadith guoted from Syeduna Al-Baras also proves the same point. In this Hadith it is said that the Sahaaba would remain standing in Qowmaa i.e. standing after Rukh still they would see that Rasululah (Sallallahu Alaihi Wasallam) had gone in Sajdah. This again proves that seeing towards the Imam is not against Khushoo. The topic of further Ahaadith is similar to the topic discussed in the previous chapter. Here Imam Bukhari wants to convey the same message that seeing towards Imam is not against the khushoo.

Chapter:

Rising of gaze towards the sky in the salah.

Purpose:

In the previous chapter it was said that raising of the gaze towards the Imam is permissible, now Imam Bukhari wants to discuss the issue of looking towards the sky in the salah. As per majority of the scholars it is Makrooh (disliked) to look towards the sky in the salah.

Hadith

Comments:

The learned scholars says that looking towards the sky in the salah is against the khushoo. It takes the offerer of salah outside the limits of salah. Bases on the sever warning gives in this Hadith Ibn Hazm is of the opinion that his salah will become invalied by looking towards the sky whereas the majority of scholar call it only Makrooh and not Haraam.

Looking towards the sky in the Dua:

Shuriah and some other people say that it is Makrooh to look towards the sky in Dua whereas "the majority say it is permissible for the sky is the Qibla of Dua as Ka'ba is the Qibla of the salah."

Chapter:

Looking here and there in salah

Purpose:

We have seen looking towards Imam during salah is permissible, looking towards the sky is disliked and here it is said that looking here and there in the salah is also Makrooh (disliked) as it is against the Khushoo.

Hadith

Hadith

Comments:

Allah Ta'ala says in the Quran "Remembrance of of allah Ta'ala and absolute attention towards him is the main goal of the salah for this reason the offerer of salah focus his gaze at one point and gets absorbed in the remembrance of Allah. The satan never likes it, he tries to put different kinds of thoughts in his heart and tries his best to deviate the attention of the offerer of the salah when his attention gets deviated, he loose his concentra-

tion and looks here and there so, this looking here and there is because of satan, that is what is said in the Hadith"

Allama Ayni has quoted from Ibn Masood " indeed Allah (swt) continues to remain attentive towards the bondsman who is offering salah till he takes or deviates his attention here and there"

Juristic view:

The jurists says if one deviates only eyes in the salah, it does not matter if one turns his neck right and left is is Makrooh and if he turns his chest away from the direction of the Qibla his salah will become invalid.

In the second Hadith, which has been previously also discussed Syedah Aysa says that one Rasululah (Sallallahu Alaihi Wasallam) put on a printed blanket which was gifted to him by Abu Juhan the attention of Rasululah (Sallallahu Alaihi Wasallam) got drawn towards these paintings during the salah and he (saw) immediately took off the blanket after the salah and asked the people give that back to Abu Huham. This Hadith shows that one should wear plain clothes during salah and the salah mats and the walls of the mosque should also be kept without any paintings etc. as these all things become the source of deviating one's attention during salah.

Al general principle, which is derived from this Hadith, is that one should not do anything voluntarily, which can deviate one's attention during the salah.

Chapter:

Should one pay attention to something which he encounters (during salah) or see something ----- on (the wall of masjid-----

"Abu Bakar paid attention towards the prophet (SAW) on seeing him"

Purpose:

In the previous chapter it was said that deviating of attention has there during salah is an act of satan. Now here Imam Bukhari says that there can be some permissible exceptions to this general rule.

Hadith

Hadith

Comments:

Ibn Umar says that the prophet (saw) saw ----- on the front wall of the Masjid and then scratched it off the wall with his hand. This Hadith has already been discussed in the chapter but there it is not mentioned that he (saw) did it during the salat. The learned scholars say that if it was done during the salah, then it must not have amounted to that level which in shariah is called Amal-e-Katheer which invalidates the salah.

The second Hadith has also been previously discussed in the chapter. In this Hadith it is mentioned that Syeduna Abu Bakar and the Sahaabah turned their attention towards Rasulullah (Sallallahu Alaihi Wasallam) on seeing him. From these Ahaadith Imam Bukhari wants to convey that there can be occasions where the offerer of the salah may have to turn his attention towards something but that will not invalidate his salah, for example, if a snake or scorpion is around the offerer of salah is keeping an eye on these during salah or a child is moving around and the mother keeps an eye on him lest he may fall or touch something hot. Abu Dawood has quoted in the chapter that during the battle of Hunayn Rasulullah (Sallallahu Alaihi Wasallam) posted

Anas bin Abi Marthad to guard on mountain pass and when he was offering fajr salah, he was often looking towards that mountain pass even during salah.

Chapter:

Recitation of the Quran is obligatory (wajib) during salah both for Imam as well as Muqtadi (his follower) always whether at home or in journey whether the salah is such in which recitation is done loudly or such a salah where the recitation is done silently.

Purpose:

Here Imam Bukhari is discussing one of such issues which has been highly debated by the jurists over the past so many centuries. One component of this issue is the jurists status of the recitation of the Quran in the salah and second part is the status of the recitation of Surah-al-Fatihah in the salah.

Imam Bukhari has written a separate booklet namely in which he has strongly advocated that the Imam as well as the Muqtadi should recite surah-al-Fatihah in the salah, but here in his book sahih-al-Bukhari he has not mentioned Surah-al-Fatihah in the title of this chapter i.e. Tarjamatul-Baab but has taken more cautious stand by using the word i.e. the obligatory status of the recitation of the Quran. He says that the recitation of the Quran is obligatory in the salah both for the Imam as well as the Muqtadi and in all types of salah whether offered at home or during journeys and whether the salah is such in which the recitation is done loudly or silently.

Hadith

Hadith

Hadith

Comments:

Sa'd Bin Abi Vaqas (RA)

Syeduna Sa'd is one of those scholars who are called Ashrah-Mubasharah i.e. these ten Sahaabah who had been given the glad find of entering Jannat in the world only. He died in 55 Hijrah in Madinah and was buried in the graveyard of Baquee, it is said that he was the last from Ashrah Mubasharah to die. He was the first to throw arrow in the way of Allah.. Rasululah (Sallallahu Alaihi Wasallam) had given Dua to him. (oh Allah straighten his arrow and accept his supplications). During the califhat of Syeduna Umer Kofa a city in Iraq was included in the Muslim empire and Syeduna Sa'd bin Abi Vaqas was appointed its first Governor, he governed Kofa for several years and played a key role in the development of Kofa.

Dismissal of an official under allegations till investigations are completed:

Despite the ----- that Syeduna Sa'd did a great service to the people of Kofa, still some people complained to Syeduna Umer, head of the muslim state or Ameeru Mumineen that time against Syeduna Sa'd. Syeduna Umaar on receiving the complaints, immediately removed syeduna Sa'd from the office of the Governor of Kofa and replaced him by syeduna Amar bin Yasir. Then syeduna Umar started investigating the case against Syeduna Sa'd, he questioned Sa'd about the complaints lodged against him and sent a team to Kofa to enquire from the people about hese complaints levelled against Syeduna Sa'd. Syeduna Umaar exonerated Syeduna Sa'd from all these allegations by saying "Indeed I did not dismiss Sa'd due to his any negligence of duties or misappropriation".

Syeduna Sa'ds Dua gets accepted by Allah:

The team sent by Syeduna Umar reaches Kofa to enquire about the complaints levelled against Syeduna Sa'd. These people went to different mosques and asked the people about the governorship of Syeduna Sa'd. Every one was praising Syeduna Sa'd but one Imam called Usama bin Qatadah who was ----- as Abu Sa'dah got up in the mosque of Banu abas and levelled false allegations against Syeduna Sa'd was not accompanying the army during jehad, was not doing justice in the distribution of wealth and was not doing justice in his judicial verdicts. Syeduna Sa'd on listening these false allegations, made Dua to Allah and said "oh allah, if this your bondsman is a liar and has got up for a hypocrisy and getting fame, then give him long life and impose upon him poverty and entangle him in troubles". This Dua of syeduna Sa'd got accepted by Allah and this man got very long life and he was seen in his very old age with is eyebrows hanging over his eyes, roaming in the streets with eve-teasing.

Salah like that of Rasululah (Sallallahu Alaihi Wasalam):

A Hadith says "offer salah the way you see me offering it".

Syeduna Umar asked Syeduna Sa'd that the people were complaining against him that he was not offering salah properly. Syeduna Sa'd replied that he was offering salah in the same way as Rasululah (Sallallahu Alaihi Wasalam) used to offer salah, for example, in Isha salah he would prolong Qiyaam in first two Rakats and shorten it in last two Rakats. By this, it is said, that he

wanted to say that in first two Rakats he was reciting some portion of the Quran after surah-al-Fatihah and in last two Rakats he was reciting Surah Fatihah only.

It is for this support of that Hadith that Imam Bukhari has got this Hadith here and by this he wants to prove his point that the recitation of the Quran is obligatory in the salah.

Status of the recitation of surah al-Fatihah in salah:

Ubadah bin Saamat says that there is no salah for that person who does not recite Surah-al-Fatihah in the salah. A vast majority of the jurists and Muhadditheen like Abdullah bin Mubarak, Auzaa'ee, Malik, sahaafa'ee, Ahmed, Ishaq Abu Thour, Abu Dawood have in favoured from this Hadith that the recitation of Surah-al-Fatihah is obligatory (Fardh) in all types of salah and also 'Khalfal-O,a,' i.e. for those also who offer salah in congregation behind the Imam.

View of Hanafite school:

The hanafite scholars puts forward two verses of the Quran and support their view with these verses, Allah Taala says in the Quran. With this verse, they argue that the recitation of any portion of the Quran in the salah is fardh and in view of the Hadith Ubadeh bin Saamr they argue that the recitation of the Surah-al-Fatihah is waa-jib. The second verse of the Quran is. With this verse of the Quran they argue that the Muqtadi (Khalfal-Imam) should listen the recitation of the Quran of the Imam and he should not recite it himself including Surah-al-Fatihah as well. They support their view, that the person offering salah behind an Imam or Muqtadi should not recite Surah-al-Fatihah, with the Hadith quoted in Mota

Imam Muhammad, on the authority of Jabir bin Abdullah Ansari. The Hadith says, "one who has Imam (i.e. he is offering salah behind an Imam) then the recitation of the Quran by the Imam is also his recitation". (Mota Imam Ahmed)

Opponents of of this view like (bn Hajar, Dhar-Qutui and some others says that this Hadith is weak (Dhaeef) whereas the supporters of this viewer refute this opinion, that this Hadith is Dha'eef saying that it is narrated through many chains and some chains are quite authentic.

View point of Imam Ahmed and Imam Maalik:

Imam Ahmed and Imam Maalik are of the opinion that the Muqtadi should not recite the Quran when he is behind an Imam (Khalfal-Imam) in Jahri Salah i.e. that salah in which Imam recites the Quran loudly; however, they say that in Siri-Salah ie.e. that salah in which Imam recites the Quran silently, the Muqtadi should also recite Surah-al-Fatihah silently.

Allama Ibn Taymiya has quoted in his fatawa from Imam Ahmed, 'And he (Imam Ahmed) said that there is consensus that the recitation of the Quran is not obligatory on the Muqtadi in jahri Salah'

Different interpretations of the Hadith of Ubadah bin Sawat:

In this Hadith quoted from Ubddah bin Sawat it is said "there is no salah for one who did not recite the Surah-al-Fatihah". The Shaafites says that "Laa-Salata" here means that his salah will be invalid who did not recite the Surah-al-Fathihah and the 'Laa' here is "La-Nafi-Jinis". The hanafite school says that "La-Salata" here means that there is no excellence in that salah in which

Surah-al-Fatihah is not recited, as a Hadith says Shaafities says that the recitation of Surah-al-Fatihah is Fardh whereas hanafities says that it is Waajib, some scholars says that there is not much difference in these two opinions, it is only difference of terminology.

Sahih Muslim has quoted on the authority of Abu Hurairah in which he says "one who offers salah and did not recite Surah-al-Fatihah, so his salah is incomplete".

Third Hadith narrated through Abu Hurarah:

Abu Hurariah says that one day Rasulullah (Sallallahu Alaihi Wasallam) enter the Masjid and after him another person entered the Masjid. It has been reported in other narrations that Rasulullah (Sallallahu Alaihi Wasallam) sat in one corner of the masjid and the person who entered the Masjid after him was Khalad Bin Raafe. On entering the Masjid Khalad bin Raafe offered two Rakats of salah and after finishing the two Rakats he came nearer to Rasulullah (Sallallahu Alaihi Wasallam) and wished him Salaam. Rasulullah (Sallallahu Alaihi Wasallam) answer his salaam and told him to repeat his salah as he did not offer it (properly). Khaled offered these two Rakats three times and every time Rasulullah (Sallallahu Alaihi Wasallam) told him to repeat it. After offering thee time Khaald bin Raafe told Rasulullah (Sallallahu Alaihi Wasallam) that he could not offer it in any better from and requested him to teach him the proper method. Rasulullah (Sallallahu Alaihi Wasallam) told him that he should first say Takbeer, then recite from the Quran whatever was easy for him, then should perform Ruku, Sajda etc. with calmness (i.e. not

hastily)

Lessons from this Hadith as derived by Allama Ayni:

1. Answering of Salaam is obligigatory
2. Some says that advising about the religious matters is at times more important and can precede answering of the salaam.
3. Ignorance is no excuse, if some deed is done wrongly because of ignorance; it is not valid as Rasululah (Sallallahu Alaihi Wasallam) told Khalad to repeat his salah.
4. To perform Ruku and Sajda nicely without haste is (obligatory).
5. Exhorting for doing pious deeds and admonishing from doing bad deeds.
6. To achive someone with politeness and kindness.
7. Respecting the learned scholars and obedience of their advice.
8. Accepting ones mistake without hesitation.

Chapter:

Recitation of the Quran in Zuhr Salah.

Purpose:

In Zuhr and Asr salah the Quran is not recited loudly as compared to Fajr, Magrib and Isha salah, the Imam also recits silently. In order to avoid any sort of confusion about the recitation of the Quran in Zuhr salah, Imam Bukhari makes it amply clear that there is recitation of the Quran in Zuhr salah though silently. Allama Ayni says that thre was few people like Sawaid bin Gafla and Wasan bin Salah who thought that there was no Qirat in Zuhr salah and in

order to ---- their view Imam Bukhari establishes in chapter:

Hadith

Hadith

Hadith

Comments:

The first Hadith has been discussed in previous chapter, in this Hadith, syeduna Sad says that he used to offer evening salah in such a way that the first two Rakats used to be lengthy and the last two Rakats used to be brief. It implies that he used to recite Surah-al-Fatihah and some portion of the Quran in first two Rakats and only surah-al-Fahah in the last two Rakats, it proves the Imam Bukhari's point that there is recitation of the Quran in evening Salah. There is difference of opinion amongst the learned scholars of Hadith about the meaning of evening salah, they says that there are to types of words which have been mentioned in different compilations of sahih al Bukhari, one of these "Ashiya" means Zuhr and Asr and the other means Magrib and Isha salah.

The secons Hadith narrated on the authority of Qatadah clearly mentions that the first two Rakats of Zuhr used to be lengthy and the last two Rakats brief.

The third Hadith is narrated on the authority of Syeduna ---- who was asked how they (Sahaaba) used to come to know that Rasululah (Sallallahu Alaihi Wasalam) was reciting the Quran in Zuhar and Asr salah, he told them that they would know it by the movements of the

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The Book of Salaah

Some of the forthcoming books:

- The Book of Adhaan (Call to Prayers).
- The Book of Jum'ah (Friday Prayer).
- The Book of Khouf (Fear Prayer).
- The Book of Eids.
- The Book of Vitr Prayer.
- The Book of Istisqaa (Invoking Allah for Rain)

The Book of the Times of Salaah

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About the author

Born on 13th of Feb. 1956 in Srinagar, Kashmir, Dr. Rafiq Ahmad, completed his MBBS degree from Govt. Medical College, Srinagar, Kashmir in 1979 and then got the Master of Surgery degree in the field of E.N.T. from the same institution in 1983 and is presently working as professor of E.N.T. Deptt. in the same institution. He is a leading E.N.T. & Head & Neck Surgeon and has presented his research work at many national and international conferences. He got his religious and spiritual training from Mawlana Maseeh-Ullah Khan Sahib Jalalaabaadi the famous Khalifa of Mawlana Ashraf Ali Thanvi Under the great influence and guidance of Maseeh-Ullah Khan Sahib he founded an Islamic Institution in his home place, Soura, Srinagar by the name of “Darul Uloom Ilaahiyah—An Institute of Islamic Research and Education”, and started learning and then teaching Islamic subjects there. He has authored many books viz.,

1. Introduction to al-Hadith.
2. Introduction to al-Qur’an.
3. The Instrument for Understanding Qur’an.
4. Aijazul Qur’an.
5. Tafseer Surah Fatihah.
6. Furu-ul-Iman (translation only).
7. The Need for Divine Guidance.

These books are available at major book centers across the globe including USA, UK, S.Africa, India etc., and also on the website of Darul Uloom Ilaahiyah viz., **www.islaminkashmir.org**.

About the book

Ra'fatul Baari is the Sharah of Sahih al-Bukhari in English. It is first of its kind in English language and has been widely appreciated around the world. So far, only the translations with brief footnotes of Sahah al-Bukhari were available.

In this book, the author has described the relevant details about Hadiths in a comprehensive but concise manner without going into lengthy discussions. The author has taken the references from the authentic sources like Fathul Baari, Umdatul Qaari etc. The juristic views are also mentioned briefly. So far, two volumes of the book have been published comprising—Introduction of al-Hadith, The Books of Revelation, Faith, Knowledge, Ablution, Obligatory Ablution, Menstruation and Tayammum. The work on other volumes is on and will follow soon Insha-Allah.

