



### **Preface to Third Volume**

Praise belongs to Allah Who guided us towards the right path. Glory be to Him Who sent guidance to the mankind through the Qur'an and the hadith. Glory be to Him Who took it upon Himself to safeguard them till the Day of Reckoning. May He send everlasting and unlimited blessings to the blessed soul of Prophet Muhammad (Sallallahu Alaihi Wasallam) who enlightened the mankind with the divine enlightenment for which he was specially chosen.

The divine protection that Allah has promised for what He has revealed to the last and the final Prophet (Sallallahu Alaihi Wasallam) in Qur'an encompasses the prophetic traditions (hadith) also. This project of Ra'fatul Bari started with sheer trust on Allah is aimed to the propagation and protection of the hadith. May He accept this humble endeavour with His graciousness.

With the help of Almighty Allah, the fourth volume has been completed which includes 'The Book of Adhaan'. Hope the readers will find it very useful as the

views of only authentic hadith scholars have been quoted with reference. Care has been taken to avoid lengthy discussions and I have tried my best to put forward the balanced representation of all the authentic juristic schools while discussing the controversial issues.

I request the readers for special supplications in my favour so that this humble work manifests as a treasure for me in the Hereafter, and also may it become a means of great benefit to the Ummah.

As usual, I am highly indebted to dear Sameem Husain for his untiring help in compiling, computerizing and proofreading this book. May Allah reward him with best rewards.

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*The Book of Azaan*  
*(Call to Prayer)*

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## **The Book of Adhaan (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 a particular set of words, towards the fardh (compulsory) 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 which conveys the complete message of Islam. It is simply awesome that the whole message of Islam is encompassed in only few selected words which are recited as a call to prayers. It starts with أشهد أن لا إله إلا الله - 'Allah is the Greatest', referring to 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 man made deities by saying أشهد أن لا إله إلا الله 'I bear 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 الرسول الله 'I bear 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'adhdhin or the caller says حيّ على الصلّاة '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'adhdhin 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 it is indeed.

### **Adhaan—the wonderful way of calling towards salaah**

Adhaan is recited five times a day from some raised platform of mosque, and, nowadays, announced through 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 a unique system that is announced everywhere be it a metropolitan, town, village or desert.

### **Adhaan—recited at every single moment along the globe**

Adhaan is recited five times a day for every salaah. Since time varies along 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 or the other of the world.

### **The inception of adhaan in Islam?**

According to Imam Bukhari there are two verses in the Qur'an which mention about adhaan one for the 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 a year after Hijrah (migration) from 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 No. 571**

#### **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 No. 572**

### **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 the Muslims arrived in Madinah, they used to assemble in the mosque for congregational salaah. Since some of them used to come earlier and some later, it caused inconvenience which forced them to discuss how to sort out the problem. One day, as reported in the narrations of Ibn Maajah and Abu Dawood, they had a meeting with Rasulullah (Sallallahu Alaihi Wasallam) and discussed the issue with him; there some of them suggested that they should lit fire when the time of salaah appears or use a trumpet or horn as done by Christians and Jews respectively, but, all the suggestions were turned down. 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 'Assalat-ul-Jami'ah'. This was practised for some days and after about twenty days one of the companions of Rasulullah (Sallallahu Alaihi Wasallam)—Abdullah bin Zayd had a dream in which

he saw a person carrying a trumpet and asking 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 could teach him a better way of calling the people. He taught him the phrases of adhaan, reciting its every phrase twice. Then the person moved a little back and recited the phrases of iqaamah (*iqaamah is said 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, Rasulullah (Sallallahu Alaihi Wasallam) told him that his dream was quite true and that he should teach the words of adhaan to Sayyiduna Bilaal (RA). Later on, it were the same words that Sayyiduna Bilaal recited in adhaan. When Sayyiduna Umar heard these words, he immediately rushed to Rasulullah (Sallallahu Alaihi Wasallam) and told him that he had a similar dream few days back. According to the learned scholars, Sayyiduna Umar 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 re-

peated twice.

### **What is Tarjee ترجیع ?**

‘Tarjee’ is a practice to say ‘Shahadatayn’ twice first silently and then loudly. Shaafaitees prefer to practice ‘Tarjee’ whereas the Hambalites and Hanafites don't. Imam Bukhari favours the view of latter schools of thought.

### **Hadith No. 573**

#### **Narrated Anas**

*Bilaal was ordered to repeat the wording of the adhaan for prayers twice, and to pronounce the wording of the iqaamah once except "Qad-qamat-is-Salat".*

### **Hadith No. 574**

#### **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. Bilaal was ordered to pronounce the wording of adhaan twice and of the iqaamah once only.*

### **Comments**

There is consensus amongst all the four major juristic schools 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 the rest of the three schools four times.

### **Was ‘Tarjee’ specifically for Abu Mahzoora?**

Tarjee is found only in Abu Mahzoora’s adhaan. As per the adhaan of Abdullah bin Zayd taught to him by an angel in his dream, there is no mention of it. It is also absent in the adhaan of Sayyiduna Bilaal or Sayyiduna Abdullah Ibn Umm Maktum or with 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 Mahzoora, 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 enquired from them about the one whose voice was loudest. The boys pointed towards Abu Mahzoora, and according to him they were right. Rasulullah (Sallallahu Alaihi Wasallam) freed all the boys but detained Abu Mahzoora and directed him to say adhaan. At that time what his inner state was, Abu

Mahzoora 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 Mahzoora, 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". After this, Abu Mahzoora 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)*

Later, Abu Mahzoora 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 'Tarjee' 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, Tarjee is not found in the Madinite adhaan. (*Eidhahul-Bukhari*)

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

### **Purpose of Tarjamatul Baab**

According to Imam Bukhari, the phrases of adhaan are to be said twice whereas the phrases of iqaamah once only except “qad qaamati-s-Salaah” which is to be said twice.

### **Hadith No. 575**

#### **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 Ayyub 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 iqaamah only once. Imam Shaafa'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 said 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. 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 wherein it is said:

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*“O Bilaal, when you say adhaan, say it slowly, and when you say iqaamah, say it quickly”.* (Tirmidhi)

2. Tahaawi has quoted about Sayyiduna Bilaal:

*“Used to say phrases of adhaan twice and that of iqaamah twice as well”* (Tahaawi).

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 Eidhahul 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 an esteemed job.

### **Excellences of saying adhaan**

Sayyiduna Mu'aawiyah has been quoted by Muslim as, "I heard the Messenger of Allah (Sallallahu Alaihi Wasallam) saying: The mu'adhdhins will be have the longest necks on the Day of Resurrection."

This Hadith highlights the eminence of mu'adhdhin and adhaan. Mu'adhdhin earns the reward of the prayers performed by all those who hear his adhaan. The phrase "will have the longest necks" has been given different interpretations. One of them is that they are those who long for the Mercy of Allah more than anyone else. Another interpretation is that their necks will grow longer on the Day of Requital and so sweat will not reach them, for every one will sweat on that day depending on his deeds; sweat will reach up to one's ankles or knees or waists. In the case of some people, it will reach up to their mouths. Another interpretation is that those who call adhaan will have an honourable and great status on the Day of Requital.

Another hadith quoted by Muslim and narrated by Abdullah bin Amr bin Al-As says, "I heard the Messenger of Allah (Sallallahu Alaihi Wasallam) saying, "When you hear the adhaan, repeat what the mu'adhdhin says. Then ask Allah to exalt my mention because everyone who does so will receive in return ten rewards from Allah. Then beseech Allah to grant me al-Wasilah, which is a high rank in Jannah, fitting for only one of Allah's slaves; and I hope that I will be that man. If any one asks al-Wasilah for me, it becomes incumbent upon

me to intercede for him."

To invoke blessings upon the Prophet (Sallallahu Alaihi Wasallam) means to recite "Allahumma salli ala Muhammadin, wa 'ala aali Muhammadin, kama sallaita 'ala Ibrahima wa 'ala aali Ibrahima, innaka Hamidun Majid." Wasilah literally means that mode or method by which one attains his goal, but here it stands for that high rank in Jannah which will be awarded to the Prophet (Sallallahu Alaihi Wasallam). The word Shafa'ah means to beg someone to pardon somebody's faults and shortcomings or to request someone for doing a virtuous deed. In the context of this Hadith, it refers to the privilege of intercession of the Prophet (Sallallahu Alaihi Wasallam) due to which he will request for the forgiveness of such people for whom he will be given permission by Allah.

### **Haidth No. 576**

#### **Narrated Abu Hurayra**

*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 iqamah is done, when he retreats again. When the iqamah 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, he runs away farting trying his best not to hear it. According to some scholars, this farting is not to be taken in its literal meaning but in the proverbial sense indicating that the Satan gets highly perturbed. In a narration quoted in Muslim, it is mentioned:

*“Till he runs away to place Rowha”*

It means that on hearing the adhaan from the Prophet’s mosque, Satan runs away towards Rowha—a place lying thirty six miles away from Madinah.

### **Devilish insinuation (waswasah) in salaah**

Satan is the known enemy of every believer. In salaah, a believer is able to attain highest spiritual ranks and nearness to Allah, of which Satan feels most jealous. He tries his best to keep a believer away from it. 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 the believer away from joining salaah. Similarly, when iqamah is said, he again runs away as he cannot tolerate it also, and when it is over he quickly returns and starts putting in the devilish insinuations in

the mind of a musalli (*the one who is offering a salaah*) who even forgets how many rak'at he has offered.

**Best way to avoid devilish insinuation during salaah**

It is said in hadith:

*“A musalli enters into a secret conversation with his Lord” (Bukhari)*

A believer should start diverting his attention from the worldly engagements towards his prayer 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 the place (i.e., mosque) attributed to Allah, and that he should try to enter it with utmost humility and estimable etiquettes worth the place. On entering the mosque he should utter 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 would overpower him during salaah. Allah has promised to protect His chosen ones from his influence. He says in the Holy Qur'an:

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ

*“As for My servants, you have no control over them.” (17:65)*

When getting ready to offer salaah, a 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. For this purpose a believer should learn the meaning of the words usually recited in salaah. 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."

#### **Purpose of Tarjamatul Baab**

Adhaan is given to call people for salaah; if given 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 is narrated that once Umar bin Abdul Aziz saw a mu'adhdhin doing so, and he told him:

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

## **Hadith No. 577**

### **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 of a mu'adhdhin's voice, will bear witness for him on the day of Judgment; so, louder the adhaan, more will be the number of witnesses. Secondly, it is said that if a person is at a lonely place and he offers salaah after saying adhaan and

iqaamah, 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 first mentioned that the Satan runs away on listening it; secondly, that whatsoever listens the voice of mu'adhdhin would bear witness for him on the day of Qiyaamah; now, according to him, adhaan even protects the lives of the inhabitants of unknown regions from the invasion of Muslims.

### **Hadith No. 578**

#### **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 a 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 would avoid launching an action straight away against its inhabitants and wait till morning. In the morning if no adhaan would come from the place he 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 there is no permission 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 that the message of Islam should be propagated far and wide .

*(Eidhahul Bukhari)*

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

### **Purpose of Tarjamatul Baab**

When a believer happens to listen the adhaan, he has to answer it. Imam Bukhari has established this chapter in order to convey what a listener should say in answer to the adhaan. He seems to favour the opinion of a majority of jurists that a listener should repeat the same words as said by mu'adhdhin, except for 'Hayya alas-Salaah' and 'Hayya alal-Falaah', in reply to which he should say 'Laa Hawla walaa Quwaata Illa Billah'.

### **Hadith No. 579**

**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 No. 580**

**Narrated Isa ibn Talha**

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

**Hadith No. 581**

*The same thing is related from Yahya .*

**Narrated Yahya**

*"One of our brothers related that when he said, 'Come  
to salaah,' he said, 'There is no strength nor power ex-  
cept 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, according to Abu Sa'id Khudri, Rasulullah (Sallallahu Alaihi Wasallam) told them to repeat the same words as said by mu'adhdhin; in the second one, it is said that Sayyiduna Mu'aawiya repeated the same words upto 'Ash-hadu Anna Muhammad-ur-Rasulullah' (Sallallahu Alaihi Wasallam), and what after that, the hadith is silent. As per In the third narration, the listener should say La Hawla Walaa Quwwata Illa Billah, in response to 'Hayya alas-Salaah' and 'Hayya alal-Falaah'. Imam Abu Haniefa, Imam Ahmad and Imam Maalik are also of the same opinion whereas according to Imam Shaafa'ee, same words should be repeated in response to the phrases said by the mu'adhdhin.

### **Status of answering the adhaan in the Shari'ah**

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 Shaafa'ee, 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 adhaan repeats the words 'Hayya alas-Salaah', it would amount to mocking. That is why, in response to it, 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 to offer salaah.

Allaama Ayni says:

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*“And it is necessary for the listener not to talk during adhaan and iqaamah. He should neither recite the Qur'an nor 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 to أقامها الله said in iqaamah, one should answer وأدامها 'aqaamah-al-laha wa adamaha' (may Allah establish and keep it everlasting).

Further, in response to الصلاة خير من النوم one should say صدقت وبررت 'sadaqta wa bar-rarta' (you said the truth and you did good).

## **Chapter 8 : Supplication during (after) the call.**

### **Purpose of Tarjamatul Baab**

According to a narration, soon after the adhaan, supplications are accepted, therefore, it is recommended that one should supplicate after it. 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 No. 582**

### **Narrated Jaabir 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, so the believers are exhorted to resort to supplications soon after it and the words of supplications 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 qualified as being التامة-complete; some opine that it is because the message contained in it is complete while according to some others, it is so because it will remain unchanged till the last day.

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

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 mentioned in Abu Dawood and Nasa'ee which states:

( ) -

*Abdullah bin Umru bin al-Aas says that he heard Rasulullah (Sallallahu Alaihi Wasallam) saying "when you listen to a mu'adhdhin, repeat what he says, then send salutations upon me, for the one who sends one salutation upon me Allah showers 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:

( )

*“(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 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 Rasulullah (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 will be inspired to Rasulullah (Sallallahu Alaihi Wasallam) which no one would have heard before. Rasulullah (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 Rasulullah (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 sura al-fatihah starts with hamd; and on the Day of Judgement, the banner of Rasulullah (Sallallahu Alaihi Wasallam) will be called:

*“Banner of praise”*

**That which You promised him— الذي وعده**

In the Qur'an, Allah has promised Rasulullah (Sallallahu Alaihi Wasallam) to honour him with

Maqaam-i-Mahmood (Praised-Station), He says:

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

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

According to the hadith quoted in this chapter, on the Day of Judgment, Rasulullah's (Sallallahu Alaihi Wasallam) intercession will be available to the one who supplicates to Allah after the adhaan with the words taught by him.

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

( - )

*“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 voices of your call (adhaan) and the time of your salaah.... forgive me” (Abu Dawood)*

### **Wording of the supplication of adhaan**

These are the words quoted by Imam Bukhari. Baihaqi has quoted some additional words viz.,

In Eidhahul-Bukhari it is mentioned that the following words have not been authenticated by the narrations viz.,

**Drawing lots to say 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 a believer. In view of knowing its virtues, it was expected that number of 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 Shari'ah advised to reach the decision by drawing lots. In 15<sup>th</sup> Hijra, during the caliphate of Sayyiduna Umar, an expedition was dispatched to al-Qaadisiya under the leadership of Sayyiduna Sa'd bin Abi Waqqas. In that expedition many Sahaaba who were good mu'adhdhins attained martyrdom. At this juncture, many volunteered to function as mu'adhdhin, and in order to solve the case Sayyiduna Sa'd selected the mu'adhdhin by drawing lots.

**Hadith No. 583**

### **Narrated Abu Hurayra**

*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. According to the hadith, if somehow people come to know the virtues of adhaan they would draw lots to say it.

### **To offer salaah in the first row**

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

Abdu-r-Rahman bin Auf says:

( )

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

Sayyida Aisha says:

( )

*“Allah will keep on delaying to dispatch people towards the Hellfire as long as they do not miss the first row (in prayer)” (Ibn Maajah)*

The hadith also stresses the significance of offering dhuhr early (in summer); and isha and fajr in congregation.

### **Status of drawing lots in the Islam**

In Shariah, it is not permissible to draw lots in matters clearly stated, e.g., the distribution of inheritance. However, it is permissible to do so in matters required to be decided by qiyaas, e.g., all brothers are getting equal share in an inherited house, but, who takes a particular portion of the house, can be decided by drawing lots.

### **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 iqamah is being given."

### **Purpose of Tarjamatul Baab**

The way the significance of adhaan has been laid in Shari'ah, would have given the apprehension of impermissibility of talking during it just as in salaah. Supporting his argument by the action of a Sahaabi named Sulayman ibn Surad, Imam Bukhari clears the doubt by saying that it is permissible. Sulayman ibn Surad, once

the leader of an expedition, used to say adhaan himself; and would instruct his servant during it as well. Imam Bukhari also quotes al-Hasan, according to whom, laughing does not invalidate adhaan as is the case with salaah which gets invalidated if one laughs while doing it.

### **Haidth No. 584**

#### **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 addressed the people and when the mu'adhdhin, while saying the adhaan, reached 'Hayya alas-Salaah', Ibn Abbas told him to say:

*"Offer salaah at your places"*

Since it was Friday prayer, people were surprised on listening the phrase. Ibn Abbas told them he had seen

a much better person (i.e., Rasulullah (Sallallahu Alaihi Wasallam)) than himself or his mu'adhdhin doing so. As it was cold and rainy, and the streets were muddy, it would have been difficult for people to attend to the mosque. Ibn Abbas further made it clear that he knew it was Friday prayer which is obligatory to offer in congregation in a mosque.

### **Status of talking during adhaan in Shari'ah**

It is not admissible to talk when adhaan is being said as per Imam Abu Haniefa, Imam Shaafa'ee and Imam Maalik. But, Imam Ahmad opines otherwise in view of the above mentioned hadith and Imam Bukhari also seems to be of the same opinion.

## **Chapter 11 : A blind person calling the adhaan when there is someone to inform him.**

### **Purpose of Tarjamatul Baab**

Adhaan is to be called on specific timings and for this reason a 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.

### **Hadith No. 585**

### **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 Rasulullah's (Sallallahu Alaihi Wasallam) era, the adhaan of fajr used to be said twice. The timing of fajr starts after Subhu Saadiq or early dawn. It is the time of second adhaan when someone intending to observe fast has to stop eating. During that era this second adhaan used to be said by Sayyiduna Abdullah Bin Umm Maktum, as mentioned in the hadith. The first adhaan by Sayyiduna Bilaal was given well before the second one in order to awaken people, and to send the message to those wanting to observe the fast that the time of Sahur or early dawn meals has reached. It also warned about the end of Tahajjud salaah timing. So, Rasulullah (Sallallahu Alaihi Wasallam) advised the Sahaaba not to stop eating at Bilaal's adhaan but do so at Abdullah bin Umm Maktum's. Since he was a blind man, people used to inform 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 Maktum's. The learned scholars relate these 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 vice versa.

## **Chapter 12 : Adhaan after fajr.**

### **Purpose of Tarjamatul Baab**

The five time prayers have been decreed obligatory within a particular time frame, and it is not valid to offer a prayer before its specified time. Since the timing of adhaan is related to the timing of a particular salaah, therefore, the adhaan said before its specific time is also invalid.

### **Hadith No. 586**

#### **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 iqamah of the salaah was given.*

**Hadith No. 587**

**Narrated Aisha**

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

**Hadith No. 588**

**Narrated Abdullah ibn Umar**

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

**Comments**

According to the first hadith, the mu'adhdhin would go to mosque and wait there until the time of fajr time started and then say adhaan. This waiting of the mu'adhdhin till the time of fajr time entered clearly indicates that adhaan should be given only after the exact time of fajr salaah has reached. Imam Shaafa'ee and Imam Maalik are of the opinion that adhaan of fajr salaah can be said before its time as well whereas according to the Hanafite school, the adhaan of fajr should be said at its proper time. Imam Bukhari seems to favour

the opinion of the later school.

### **Chapter 13 : 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 discusses a controversial issue i.e., whether the adhaan can be said before the fajr time or not.

#### **Hadith No. 589**

#### **Narrated Abdullah ibn Mas'ood**

*The Prophet (Sallallahu Alaihi Wasallam) said "None of you (or none among you) should let the adhaan of Bilaal stop you from eating your Sahur. He gives the adhaan (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 No. 590**

#### **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 Masood, 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 to get up and prepare themselves 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, Hambalite schools, and also Imam Abu Yousuf from Hanafite school hold 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 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 14 : Time interval between the adhaan and iqamah and those who wait for the iqamah.**

##### **Purpose of Tarjamatul Baab**

Here Imam Bukhari discusses the time gap to be maintained between adhaan and iqamah. Adhaan is given to inform people about the start of prayer time, so there should be sufficient time gap between adhaan and iqamah that will enable people to attend the call of nature, perform ablution, and enough time to reach mosque.

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

( )

*“(O Bilaal) Keep between your adhaan and iqamah 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 No. 591**

**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 No. 592**

**Narrated Anas bin Maalik**

*"When the mu'adhdhin gave the adhaan, some of the Companions of the Prophet (Sallallahu Alaihi Wasallam) 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 the two adhaans mean the adhaan and the iqamah of a particular salaah. Adhaan is said to call those not present in mosque and the iqamah for those present there to offer salaah. There may have been conception of no salaah between the adhaan and the iqamah among the Sahaaba, however, Rasulullah (Sallallahu Alaihi Wasallam) cleared it in this hadith by saying that there should be kept some gap in-between so that one can offer salaah, if he wishes so. Rasulullah (Sallallahu Alaihi Wasallam) repeated the words three times, and the third time he added "*for those who wish*". By this phrase, he made it clear that the salaah between the adhaan and the iqamah is an optional one and not obligatory.

Sayyiduna Anas narrates in the second hadith that when the mu'adhdhin used to say the adhaan of maghrib salaah, the Sahaaba would hurry towards the pillars of Masjid-i-Nabawi and offer two rak'ats quickly because of a very little time gap between the adhaan and the iqamah. This act of Sahaaba also supports the view that it was optional.

All the four juristic schools concur that it is preferable (mustahab) to offer salaah between the adhaan and the iqamah of every prayer; however, there is difference of opinion with regard to the maghrib salaah. Hanafite and Maalikite schools do not consider it preferable to offer optional salaah between the adhaan and the iqamah of maghrib whereas the Hambalite consider it

permissible.

The Shaafaite school seems to have divided opinion on the issue; as per one of their opinion it is permissible but as per another it is not.

## **Chapter 15 : One who waits for the iqaamah.**

### **Purpose of Tarjamatul Baab**

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

### **Hadith No. 593**

#### **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 after the fajr adhaan and then lie down in right lateral position till the mu'adhdhin would inform him about the time of salaah. This shows that Rasulullah (Sallallahu Alaihi Wasallam) used to offer two rak'ats (Sunnah) of fajr quickly after adhaan. It has been reported in another narration that he would recite sura al-Kaafirun in the first and al-Ikhlaas in the second rak'at.

### **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 the fajr salaah. As per number of scholars, it is '*the sunnah of habit*' and not '*the sunnah of worship*'. However if one lies down on his right side after doing the 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 its title and here the wordings of the hadith have been taken as the title.

### **Hadith No. 594**

#### **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'adhdhin should call the adhaan on a journey .**

#### **Purpose of Tarjamatul Baab**

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

### **Hadith No. 595**

### **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 al-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 (Sallallahu Alaihi Wasallam) for about twenty days. According to some scholars it was during the time when Rasulullah (Sallallahu Alaihi Wasallam) was preparing for the Tabuk expedition. He found Rasulullah (Sallallahu Alaihi Wasallam) very compassionate, polite and kind hearted. On observing that the Sahaaba had become homesick and want to go home, he advised them to return with the advice that they must practice whatever they had learnt, and also teach it to their family members. He further advised them to offer salaah at its proper time, one of them should say adhaan, and the oldest among them should lead.

**Chapter 18 : The adhaan and the iqaamah for travelers when there is a group of them. The same applies at Arafat 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 only for those travelling in a group or an individual also?

According to Sayyiduna Ibn Umar as quoted by Ibn Hajr from Musannaf Abdur Razzaq, if a group of travelers are travelling under the leadership of an emir then they should say adhaan so that all of them can assemble, but if they are not travelling under an emir, then only iqaamah is enough; Imam Maalik is also said to hold the same opinion. As per the rest of jurists, adhaan has to be said in all circumstances whether one is traveling individually, or it is a group under an emir or without an emir; Imam Bukhari also seems to hold the same opinion, and according to him, same is right with regard to Arafat where two prayers i.e., of dhuhhr and asr are combined and offered together on 9<sup>th</sup> of Dhul Hijjah. Only one adhaan is given in Arafat but separate iqaamah is said for each prayer. Similarly maghrib and isha prayers are offered together in Muzdalifah.

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

## **Hadith No. 596**

### **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 No. 597**

### **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 iqamah and then the oldest of you should be the Imam.'"*

### **Hadith No. 598**

#### **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 No. 599**

### **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 No. 600**

### **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 iqamah for the salaah."*

### **Comments**

First hadith has been already discussed in the chapter الإبراد بالظهر. In it, according to Sayyiduna Abu Zar (RA), when on a journey with Rasulullah (Sallallahu Alaihi Wasallam) Sayyiduna Bilal wanted to say dhuhr

adhaan, Rasulullah (Sallallahu Alaihi Wasallam) directed him to wait till it gets relatively cooler. This incident makes it clear that adhaan should be said when a people are in a journey as a group.

Second hadith narrated by Sayyiduna Maalik Ibn Huwayrith has been explained in the 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 they had seen him doing. 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 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 said adhaan during journey at place called

al-Ibtah.

**Chapter 19 : Should the mu'adhdhin turn his face this way and that and should he turn 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 sunnah." 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 the purpose he inserts his fingers into his ears so as to raise his voice as much as possible. Another way that a mu'adhdhin adopts to carry his voice far and wide in different directions is by turning his face right and left while saying 'Hayyalatayn'. Imam Bukhari reports all this from Sayyiduna Bilaal. However, he further narrates that Ibn Umar did not put his fingers into his ears when saying adhaan, indicating it not being obligatory.

Secondly, Imam Bukhari 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 Sayyida 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 wants to stress on the issue that it is better to perform ablution before saying adhaan, if not mandatory.

### **Hadith No. 601**

#### **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 has established this chapter just to

convey that if someone misses his congregational salaah due to some reason he can say فأتتنا 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 he says that we should instead say that we have missed the salaah.

**The words of Rasulullah (Sallallahu Alaihi Wasallam) are sounder**

According to the learned scholars like Ibn Hajr and Allaama Ayni (RA), here Imam Bukhari 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 No. 602**

**Narrated Abu Qataada**

*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 the mosque when intending to offer salaah. Same is conveyed in the hadith quoted above wherein 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 hasty arrival and after finishing the salaah advised them not to hurry for it but walk with grace and serenity. 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 it but walk with dignity and tranquility.

### **Hadith No. 603**

#### **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, the thawaab of offering it count right 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 mentioned

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 serene during salaah, and 'khushoo' is to keep ones mind focused while offering it. So, any act having the capacity to disturb these two things must necessarily be avoided before establishing a prayer.

## **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 poses the question. Answering it, 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 No. 604**

#### **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 used to remain vigilant when Rasulullah (Sallallahu Alaihi Wasallam) would come out of his room so that he would immediately say iqamah. At times, it so happened that Sayyiduna Bilaal would think that Rasulullah (Sallallahu Alaihi Wasallam) was coming out of his room, but he would delay his arrival into the mosque due to some reason and people remained standing. Seeing this Rasulullah (Sallallahu Alaihi Wasallam) advised them not to stand up for salaah until they see him. Imam, in fact, is the one who 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. The Shari'ah 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 iqamah?**

Allaama Ayni quotes:

*"Imam Maalik 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 Mu'adhdhin starts iqamah"*

*"The opinion of Imam Shaafa'ee and a group of scholars is that it is not preferable to stand till the Mu'adhdhin finishes the iqamah".*

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

*"And Imam Abu Hanifa said that people should stand up in the rows when the Mu'adhdhin says 'Hayya Alas-Salaah'".*

## **Chapter 23 : Not rushing 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 No. 605**

### **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." Ali bin al-Mubarak followed him*

### **Comments**

Already discussed in the 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 raises a question whether it is permissible to leave the mosque because of some necessity e.g., one reminds about imperfection of his ablution, loses his ablution state, bleeds his nose etc.

### **Hadith No. 606**

### **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 iqamah had been said and Rasulullah (Sallallahu Alaihi Wasallam) had reached at his prayer place in the mosque when he recollected that he had to perform ghusl. He left back and returned after performing ghusl; people stood and waited for him in the rows. This hadith shows that one can leave the mosque in case of necessity. Generally, according to the Shari'ah, it is a disliked act to leave the mosque without any valid reason before offering congregational salaah. Muslim has quoted:

( )

*"It is quoted from Abu Hurayra that he saw a person coming out of mosque after the Mu'adhdhin 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**

Again stressing on the issue that people should respect and obey their Imam, Imam Bukhari conveys that they should wait for him if he, due to some valid reason at times, needs to go out for a short while. It is not recommended to ask someone else to lead the salaah unless he takes too much time to return or the time of prayer is running away.

### **Hadith No. 607**

#### **Abu Hurayra said:**

*"The iqamah 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**

A similar hadith has been already been discussed.

### **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 didn't like to say ما صلينا. Imam Bukhari here tries to differ with their view by saying that there is no problem in saying so.

### **Hadith No. 608**

#### **Narrated Jaabir 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 has re-quoted it to prove the permissibility of saying ما صلينا.

## **Chapter 27 : Imam encounters some need after iqaamah has been said.**

### **Purpose of Tarjamabul Baab**

Here, the question answered by Imam Bukhari 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, as per Imam Maalik, it should be repeated.

### **Hadith No. 609**

#### **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 reports that

one day it so happened that iqamah was said and Rasulullah (Sallallahu Alaihi Wasallam) and the Sahaaba 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 iqamah.**

### **Purpose of Tarjamatul Baab**

Earlier the permissibility of talking, if necessary, after the iqamah was mentioned, now as per Imam Bukhari, it is not altogether forbidden to talk after it, and that there is scope to talk. According to Allaama Ayni and Ibn Hajar, Imam Bukhari has established this chapter to refute those considering it a disliked act.

### **Hadith No. 610**

### **Narrated Anas ibn Maalik**

*"The iqamah for the salaah was given and a man pre-*

*sented himself to the Prophet (Sallallahu Alaihi Wasallam) and detained him after the iqamah for the salaah had been given."*

### **Comments**

Once Thabit al-Banani was asked by a person about someone who talked after iqamah; this episode in itself shows that the issue has remained controversial right from the earlier days. In order to answer the person and prove himself right, Thabit al-Banani had mentioned the above quoted hadith narrated by Sayyiduna Anas (RA).

### **Chapter 29 : 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 (compulsory) salaah in congregation in the mosque. By making an affirmative statement and not an interrogative one, it seems that his opinion in this regard is that it is not a controversial issue, but a matter of obligation 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 No. 611**

### **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 congregational salaah in the Shari'ah**

Imam Ahmad, Muhammad ibn Khuzaimah, Ibn al-Manzar, Atta and Imam 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 obligatory (waajib). (*Eidha-ul-Bukhari*)

Ibn Maajah and Ibn Hibaan have quoted a hadith which states:

( . )

*"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 Wa-*

sallam) and said,  
"O Prophet of Allah, "I have no guide who can guide me 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 could 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 Shari'ah 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. Mentioning the routine of Aswad bin Yazid Nakha'ee—a taaba'ee, Imam Bukhari says that he was so much particular about congregational salaah that in case of missing it in his

own mosque he would go in some other mosque in search of attending congregational salaah there.

### **Second congregational salaah in the same mosque**

Imam Bukhari has quoted the incident of Sayyiduna Anas that once he established a second congregational salaah after saying adhaan and iqamah in a mosque where it had already been offered. It is reported that Sayyiduna Anas had reached there with a group of twenty five young people.

As per the majority of jurists, 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 Shaafa'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 people to offer a congregational salaah there number of 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 offered second congregational prayer had been on roadside with no appointed Imam. Allah knows the best.

### **Hadith No. 612**

**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 No. 613**

**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 No. 614**

**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 a 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 the degree of reward as twenty-five (25). The third hadith narrated by Abu Hurayra again mentions that it as twenty-five (25). According to some learned scholars, there is no discrepancy as such in these narrations as the Arabs usually use these numbers to emphasize excessiveness of something and not their literal meaning. Therefore, here it is meant that congregational salaah is far too much rewarding than the one offered individually.

Ibn Hajr has, however, enumerated the causes which escalate reward of a particular salaah to twenty-five or twenty-seven times, viz., :

1. To answer the call of mu'adhdhin with the intention of attending congregational salaah.
2. To arrive for salaah at the earliest.
3. To walk towards the mosque with tranquility and dignity.

4. To enter the mosque while reciting the prescribed supplication.
5. To offer prayer of tahyatul masjid after entering the mosque.
6. To wait for congregational salaah.
7. To become eligible for the supplication of angels.
8. The standing of angels as witness for his salaah.
9. To answer the iqamah.
10. To stay safe from Satan's mischief during iqamah as he runs away that time.
11. To wait for Imam's takbir tahreema (first takbir).
12. To participate in takbir tahreema.
13. To form rows and not to leave any space in-between.
14. To say ربنا لك الحمد -*Rabbana Lakal Hamd* in reply to Imam's saying سمع الله لمن حمده -*Sami'e Allahu Liman Hamidah*.
15. To stay safe from 'Sahw' in salaah, and to correct Imam if he gets 'Sahw'.
16. To attain خشوع -*reverence* in salaah.
17. To remain upright.
18. To be in the gathering of angels.
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 supplications due to the blessing of the gathering for salaah.
25. To be concerned with the well being of neighbours etc.

According to Ibn Hajr (RA), two causes are re-

stricted to Jahri salaah (the salaah in which Imam recites the Qur'an loudly):

1. To keenly listen to the Qur'anic recitation of 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 a congregational salaah were discussed, and here special status of offering fajr salaah in a congregation is discussed.

#### **Virtues of the Dawn Prayers**

There are many obstacles we face in life. Once we have realised the Truth, the root of all obstacles becomes the controlling and taming the nafs. So, we might find ourselves struggling in maintaining good relations with family and friends. It may also be that we have become detached from the da'wah due to the strain it has on maintaining a comfortable life style. Describing the nature of those that miss the isha and fajr prayers, Rasulullah (Sallallahu Alaihi Wasallam) said:

*"The most burdensome prayers for the hypocrites are isha and fajr, but if they only knew what they contain, they would come even if they had to crawl." (Ahmad)*

How far is this from those that want to seek the most reward as Rasulullah (Sallallahu Alaihi Wasallam) said:

*“Whoever prays the fajr prayer in congregation, and it is as if he (or she) had prayed the whole night long” (Muslim and Tirmidhi).*

The source of all of these obstacles, once we have understood the Truth, is indeed the nafs. However, one of the most crucial fronts in the lifestyle of a Muslim is the huge battle with salaah, as Rasulullah (Sallallahu Alaihi Wasallam) said:

*“Islam has been built on five, the proclamation that there is no one worthy of worship except Allah, the five (daily) prayers....”*

So, the daily prayers have been established as one of the central priorities in the life of a Muslim. No one can claim progress in any aspect of Islam if this, the most direct and essential relationship with Allah is not recognised and safeguarded. It is inconceivable to think one can fool themselves into thinking that they have a close relationship with Allah whilst their Salah is grossly deficient.

One of the most if not the most challenging prayer of the day is the fajr salaah. Having said that, it is also the most emphasised prayers by Allah in the Qur'an, when He says:

*“Establish the prayer at sunset until nightfall, and (establish the recitation of dawn), Verily the recitation of dawn is witnessed”. (17:78)*

The recitation that is witnessed at the time of fajr is the noble verses of the Qur'an that are recited in during the salaah. In another verse of the Qur'an, Allah swears by the fajr salaah testifying to its importance, when He says:

*“By the Dawn” (89:1)*

Although parts of the Qur'an should be recited in every prayer, the fajr salaah is metonymically singled out as the "recitation (Qur'an) at dawn" because Rasulullah (Sallallahu Alaihi Wasallam), under divine inspiration, used to lengthen his recitation while praying at that time, thus stressing the special significance of this particular prayer.

Any idleness or neglect in the fajr or isha salaah is usually a direct indication of the general state of ones taqwa and Islam. Such a person has been engulfed by the evil of his sins, and the Satan has his tentacles wrapped around his heart, while their mind is sedated with the pleasures of his own desires, not allowing them to think and contemplate before performing a deed. It has been narrated from our pious predecessors that, "If you are unable to pray at night, then that is a clear sign that your sins have shackled you and deprived you of good deeds". When Hasan al-Bisri was asked "Why is it that we cannot uphold prayers at night?" He answered: "You are shackled in your own sins".

Rasulullah (Sallallahu Alaihi Wasallam) disliked sleeping before isha and staying awake after isha. Imam Nawawi says in explaining this "The reason why conversation after it (isha) is discouraged is the fear lest it leads to staying awake for long, which might induce drowsiness and difficulty with observing night prayers or fajr (dawn) prayers in their permitted, preferred or best times. The topics covered by this restriction are all fulfilling no good or useful purpose. However, as to other valuable activities, such as the pursuit of knowledge, listening to the wise tales of righteous people, talking to one's guest or bride, or members of one's family

for the sake of company, interacting with travellers with a view to protect themselves and their goods, embarking on discussion designed to conciliate between people or intercede before them in a good cause or to enjoin good and forbid evil and admonish people by pointing to a beneficial course of action to follow etc. In these, there are no such restrictions.”

In the case of one who sleeps through fajr, they been visited by the Shaytan. Bukhari and Muslim and An-Nasa'i related on the authority of Sayyiduna Ibn Mas'ud that he said:

*The case of a man who slept all the night up to sunrise (without waking up for fajr salaah) was related to the Messenger of Allah (Sallallahu Alaihi Wasallam) whereupon he said: "That was a man in whose ear Shaytan has urinated", or he said "in both his ears". Just as human beings urinate the Jinn also urinate, however their nature is not known to us, so the urination in fact is literal.*

This is what one of the pious companions of Rasulullah (Sallallahu Alaihi Wasallam) said about missing the isha and fajr prayers, Sayyiduna Abdullah and Ibn Mas'ud asserts:

*"The only one indeed who misses them (i.e. isha and fajr prayers) is a confirmed hypocrite".*

Further to this, Sayyiduna Ibn Umar (ra) said “

*When we find a man missing from the isha and fajr prayers we nurture suspicions about him".*

Describing the nature of those that miss the isha and fajr prayers, Rasulullah (Sallallahu Alaihi Wasallam) said:

*"The most burdensome prayers for the hypocrites are*

*isha and fajr, but if they only knew what they contain, they would come even if they had to crawl.” [Ahmad]*

How far is this from those that want to seek the most reward as Rasulullah (Sallallahu Alaihi Wasallam) said:

*“Whoever prays the fajr prayer in congregation, and it is as if he (or she) had prayed the whole night long” (Muslim and Tirmidhi).*

Let's consider a simple equation or litmus test to measure our Islamic personality. Once we accept the essential role that the salaah plays in the life of a Muslim and the importance of the fajr salaah, then we can conclude that if our fajr salaah is deficient or even absent, then the chances that other aspects of our Islamic personality are also weak, is very high, since Allah made them one of the pillars of a wholesome Islamic personality.

Allah has defined our purpose in life in three simple relationships, one of which is the pillar that all other relationships rest upon. This relationship is the one between us and our Creator, Allah, and this is the relationship that all other relationships namely, the relationship between man and himself as well as the relationship between man and other creation, depend on, and are established upon. Since, one cannot aspire to achieve true success in any other relationship if the link with Allah is not established. This most important link between man and his Lord has been further defined by Allah through the ibaadah or the worship system, of which the salaah plays the most critical role. The simple question we have to ask ourselves is, do we want to build a house on a foundation that is not even fit to build a wall on?

**Hadith No. 615**

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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 No. 616**

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**Related Abdullah ibn Umar**

*"It is twenty-seven times better."*

**Hadith No. 617**

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### **Narrated 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 No. 618**

### **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**

While stating the significance of congregational salaah particularly that of fajr, Sayyiduna Abu Hurayra recited the following Qur'anic verse in its support.

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

According to this verse, the angels also attend the gathering and listen to the Qur'anic recitation of fajr salaah. At that time the night-angels and the day-angels

assemble together and therefore a big gathering of theirs in present on the earth, particularly the places where Qur'an is being recited.

As per the third hadith, once Sayyiduna Abu Darda entered his house highly upset and very angry because of the fact that people had drifted away from the Shari'ah. But the only matter that he felt some relief in was that people were still stuck to the congregational salaah. By quoting this hadith Imam Bukhari wants to emphasize that the congregational salaah has always been one of the very important symbols of Shari'ah.

From the last hadith quoted in this chapter it is given to understand 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 to attend congregational fajr salaah in early dawn hours after leaving his comfortable bed, sweet sleep, unfriendly weather conditions at times, etc., it is highly rewarding; even the mu'adhdhin adds two additional phrases in its adhaan, viz.,

*"Salaah is better than sleep".*

A hadith quoted in Abu Dawood says:

*"Give the glad tidings of divine light (nor) on the Day of Judgment for those who walk in the darkness towards the mosque."*

## **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 No. 619**

### **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 same chain of narrators. Allaama Ayni 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 he followed his teacher in mentioning them together. Only one part of these narrations is related to the title of the chapter viz., if people knew the reward of doing 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 mentioned above.

Islam is the best religion which teaches that the service to mankind is one of the best forms of worship, even removing as trivial a thorn off a path with the intention that treading through it becomes harmless for people, fetches lot of reward for the believer as mentioned in the first hadith of this chapter. In Kitabul Imam إِمَاتَةُ الْأَذَى عَنِ الطَّرِيق - "Removing any harmful objects from the road" has been described as one of the shoots of Faith.

### **Martyrdom**

The highest degree of martyrdom is the one attained fighting against the enemies of Islam with the aim of enforcing the 'Word of Allah - أَعْلَاءُ كَلِمَةِ اللَّهِ - in the world. The person attaining this type of martyrdom is not given the ritual bath and buried along with the clothes worn by him at the time when martyred. There is difference of opinion whether Janazah - 'funeral prayer' is to be offered for him or not. According to the Hanafite school, the funeral prayer has to be offered whereas the Shafa'ites disagree with their view.

As per some narrations, death because of certain natures also come under the banner of martyrdom. Though such martyrs cannot achieve the status as privileged for the one mentioned above, yet they also come under its banner. The second hadith above mentions four such types of martyrs, but some others have also been mentioned in various narrations.

Other issues in 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 reward. Therefore, it is more rewarding for the one whose mosque is farther from his residence as he has to walk more.

### **Hadith No. 620**

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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 No. 621**

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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 has quoted Qurtubi saying:

*“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., reaching the mosque in time, getting 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.

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**Chapter 34 : The excellence of praying isha in con-**

**gregation.**

### **Purpose of Tarjamatul Baab**

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

### **Hadith No. 622**

#### **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 only knew the reward of attending the fajr and isha in congregation, they would come to them even 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 or more make a congregation.**

#### **Purpose of Tarjamatul Baab**

The words mentioned in the title are of a narration quoted in Ibn Maajah. Because of hadith's weak nature Imam Bukhari has quoted its text in the title of this chapter. He has further proved this by quoting an authentic hadith as mentioned below.

#### **Hadith No. 623**

#### **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 individuals they should also offer salaah in congregation, not to speak of when there is a good number of people. Though it will fetch more reward if more people are present in congregation, yet two individuals will also earn reward of offering salaah in congregation.

## **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 a congregational salaah, and also about the merits of the mosque.

### **Hadith No. 624**

**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 No. 625**

**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 No. 626**

#### **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 the units that carry tremendous 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 unique only to the religion of Islam. 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 a congregational prayer, his waiting period is also considered as salaah. As long as he stays in there 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 Allah's Throne on the Day of Judgment. According to some narrations, on that day the scorching shining sun will be too near radiating intense and unbearable heat. Seven types of people will be protected from this intense heat by the shade of Allah's Throne. 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 a mixture of opposites viz., virtuousness and wickedness, bravery and cowardice, over aggressiveness and docility, hyper sexu-

ality 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, youth in ignorance, recreation, deceptive feelings, dominant bestial instincts, arrogance and distant hopes, and old age in depression and repentance. In adolescence one is full of energy but usually unaware of the fact that it is not going to stay with him permanently. A young man usually lives in a world of false imaginations and either wastes his energy or misuses it. Only few fortunate individuals on whom Allah bestows His Mercy realize that their energy is not going to last, and, that this life with all its fanfare, is mortal. They control their evil instincts, channelize their energy, use it in 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.

### **One whose heart remains entangled in the mosque**

The best a believer can have in the world is - the nearness of Allah, and conversation with Him - his Nourisher and Cherisher. All this is attainable 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 miss a salaah always remains in the back of his mind. He keeps a close watch on the time and plans his activities in such a way so as not to 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 Allah. (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 annihilates ego and low desires 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 Allah's Throne on the Day of Judgment.

### **Chastity, due to fear of Allah**

Chastity is highly valued character in Islam. Allah 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 wants both of them to control these emotions and/or to satisfy them in lawful ways as prescribed by the Shari'ah. 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 publicly 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, publicly.

### Remembrance and fear of Allah in solitude

Allah says in the Qur'an:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ  
السَّمُوتِ وَالْأَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا ۖ سُبْحَنَكَ 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 created 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 always keeps himself engrossed in glorifying his beloved—Allah; so, if he glorifies Him in public, there is a possibility of hypocrisy in it, but if he does the same act in solitude, his sincerity is doubtless. Therefore, such a person also will be rewarded on the day of judgment. Of all other numerous rewards that he will be felicitated with, enjoying the shade of Allah's Throne when there will be no other shade will have no parallel.

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### Chapter 37 : 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 No. 627**

#### **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 to 'the home of Allah' and therefore, Allah Himself is the host of the one visiting it. As in practice a host always serves his guests, likewise Allah will serve his guests 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 hadith books, but Imam Bukhari has used them as the title of this chapter. All jurists agree that there is no optional prayer once iqamah has been said but there is a little controversy about the issue of offering sunnah after iqamah particularly that of fajr. Here, Imam Bukhari has given his view.

### **Hadith No. 628**

#### **Narrated Malik ibn Buhayna**

*“The Messenger of Allah (Sallallahu Alaihi Wasallam) saw a man praying two rak'ats after the iqamah for the prayer had been given. When the Messenger of Allah (Sallallahu Alaihi Wasallam), finished, the people surrounded him and the Messenger of Allah (Sallallahu Alaihi Wasallam), said to him, 'Does Subh have four rak'ats? Does Subh have four rak'ats?'”*

#### **Comments**

There is difference of opinion amongst the jurists

whether a person can offer two rak'ats of fajr sunnah after the iqamah. According to the scholars like Ibn Umar, Abu Hurayra, Sa'id bin Jubair, Urwah, Imam Shaafa'ee and Imam Ahmad, it is not permissible to offer them after the iqamah. 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 in case one is sure that he can get at least one rak'at with Imam. They argue with the following hadith quoted by Allaama Ayni (RA).

*“Do not leave them even if horses kick you out”  
(Abu Dawood, Umdatul Qaari)*

They argue that according to a hadith there is no salaah in the mosque when iqamah has been said and the another one shows the importance of these two rak'ats. So, a person can act on both these hadiths, first, by not offering fajr sunnah in the mosque when iqamah has been said as per first hadith, and secondly, by offering them outside the mosque or near its gate.

### **Chapter 39 : Limit that allows a sick man from attending the congregation.**

#### **Purpose of Tarjamatul Baab**

We know how strongly the Shari'ah has stressed a believer to offer five time compulsory salaah in mosque with congregation; excellences of which have

already been discussed. But, the Shari'ah has also given relaxations in this general rule, when for example, a person is sick, or it is raining heavily, or the way to mosque is unsafe, etc. Here, Imam Bukhari is drawing our attention towards the level of sickness that can serve as a genuine excuse for not attending congregation.

### **Hadith No. 629**

#### **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'aawiya added, "He sat to the left of Abu Bakr and Abu Bakr prayed standing."

#### Hadith No. 630

**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**

According to al-Aswad—a taaba'ee, once while discussing with Sayyida Aisha about 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 prayers in congregation. She narrates 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. Sayyida Aisha replied that since her father, Sayyiduna Abu Bakr, was a weak hearted person he might not be able to stand at the Musalla - the place of Imam where Rasulullah (Sallallahu Alaihi Wasallam) stood to lead the congregation. Rasulullah (Sallallahu Alaihi Wasallam) again directed her to ask Abu Bakr to lead the congregation, but again she replied with the same words. Third time Rasulullah (Sallallahu Alaihi Wasallam) sternly directed her to call Abu Bakr

and tell him to lead 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.

Regarding Prophet's 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 Yousuf (AS) in order to make them understand the reason for her inclination towards him.

In a similar way here, Sayyida Aisha was hiding something else in her heart when requesting Rasulullah (Sallallahu Alaihi Wasallam) about her father's tender heartedness that may affect him to stand at his place. Sayyida Aisha later revealed it herself, mentioned in another narration, that actually she feared if Rasulullah (Sallallahu Alaihi Wasallam) left the world during that illness, people, taking it as bad omen, might attribute it with the leading of salaah by Abu Bakr.

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 (Sallallahu Alaihi Wasallam) passed away. It has been mentioned at some places that Rasulullah (Sallallahu Alaihi Wasallam) 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 at the time of dhuhr salaah 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 with two persons supporting him from either side. Unable to lift his feet he dragged them on the ground pro-

ducing marks on it. This way he reached the place where Abu Bakr was leading the salaah, who tried to retreat back but Rasulullah (Sallallahu Alaihi Wasallam) instructed him to stay at his place and himself 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 (Sallallahu Alaihi Wasallam) sitting and Abu Bakr acted as a Mukkafir (one who says takbir loudly so that people are able to hear it).

Sayyiduna Abbas was one of the two who supported Rasulullah (Sallallahu Alaihi Wasallam), and as per another narration, the another person doing the job from the other side was Sayyiduna Ali. In some narrations the names of Sayyiduna Usama and Fadhl bin Abbas have been reported. According to the learned scholars, it is possible that Sayyiduna Abbas had been on one side all along, and on the other, these three persons might have given 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 exempted from attending a 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 congregation.

### **Hadith No. 631**

#### **Narrated Nafie**

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

### **Hadith No. 632**

#### **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 (Sallallahu Alaihi Wasallam), "O Messenger of Allah (Sallallahu Alaihi Wasallam), my eyesight is weak and sometimes it is dark and there is flood -water, so, O Messenger of Allah (Sallallahu Alaihi Wasallam) pray*

*in my house so that I can use it as a prayer-place." The Messenger of Allah (Sallallahu Alaihi Wasallam) came to him and said, "Where would you like me to pray?" He pointed out a place in the house. The Messenger of Allah (Sallallahu Alaihi Wasallam) 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 then communicated to 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, Itbaan bin Maalik was granted permission by Rasulullah (Sallallahu Alaihi Wasallam) to offer salaah at home. However another famous companion, Abdullah bin Maktum—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 given relaxation, or one may not avail it and bear with hardships encountered while fulfilling a particular deed, what is called azeemat.

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**Chapter 41 : Should the Imam lead those who are present (in mosque)? 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 prayer 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, and should he deliver the Friday sermon?

### **Hadith No. 633**

#### **Narrated Abdullah bin Saahib**

*Abdullah ibn al-Harith was heard saying "Ibn Abbas addressed us on a muddy day and when the mu'adhdhin 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 No. 633**

**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 iqamah for the prayer was given and I saw the Messenger of Allah (Sallallahu Alaihi Wasallam) prostrate in the water and mud. I could see the mark of the mud on his forehead."*

**Hadith No. 634**

**Narrated Anas bin Sireen**

*Anas was heard to say, "A man of the Ansar said, 'I am*  
*110.*

*unable to come and pray with you.' He was a large man. He prepared some food for the Prophet (Sallallahu Alaihi Wasallam), 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 (Sallallahu Alaihi Wasallam) 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 giving 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 Shari'ah for leaving congregation 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 led them. 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 a part of the 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-Qadr. In addition to some other things, according to Abu Sa'id, it had rained heavily that night. Since the prophet's mosque had its roof that of

skin (leather), some rain water had 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 mosque.

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

According to Allaama Ayni, Ibn Hibaan has mentioned ten excuses considered valid by Shari'ah for not attending the congregation viz.,

1. Sickness.
2. Presentation of food (with the condition that one is hungry).
3. Heavy rains.
4. Fearful darkness.
5. Excessive obesity.
6. Urge to attend the call of nature.
7. Fear of life/property in the way.
8. Severe cold.
9. Consumption of raw garlic or onion.
10. 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 piety, 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 the congregation which is - the presentation of food. According to Imam Bukhari, Ibn Umar would first finish his food and then leave for the congregational salaah.

**Hadith No. 635**

**Narrated Hishaam from his father**

*Aisha was heard to say that the Prophet (Sallallahu Alaihi Wasallam) said, "If the evening meal is served and the iqaamah for the prayer is given, have the meal first."*

**Hadith No. 636**

**Narrated Anas bin Maalik**

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

**Hadith No. 637**

**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 No. 638**

### **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 the maghrib salaah; as per the learned scholars, it is most likely about the one observing fast or feeling hungry for whom 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 (waajib) as opined by Ibn Hazm. Imam Nawawi believes it as 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 43 : 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 must or obligatory and may vary according to the arising situations as 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 No. 639**

#### **Narrated Jaafar bin Umru bin Umaiyah**

*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**

Once 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 meat piece and proceeded for the salaah. This hadith tells 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 the food first as was done by Ibn Umar mentioned in the previous chapter, or leave it and proceed for the salaah as did Ra-

sulullah (Sallallahu Alaihi Wasallam) mentioned here. This hadith also tells that eating cooked food does not invalidate ablution.

**Chapter 44 : One who is helping his family doing something in the house when the iqamah 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 congregation.

**Hadith No. 640**

**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 Sayyida Aisha about the routine of Rasulullah (Sallallahu Alaihi Wasallam) at home, he was told that he 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 Qur'an:

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 the best 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 the ground, yet such a personality-the greatest of all, when at home didn't mind doing ordinary chores like mending the shoes etc. There is no place for pride and false prestige in Islam - 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 cannot be labeled as riya (hypocrisy).

## **Hadith No. 641**

### **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 Al-laama Ayni, all the narrators quoting this narration were from Basrah and therefore the mosque mentioned in it must have been also of that area. 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) and told them that he would pray in front of them but his intention, apart from the fact that it was not the time of any obligatory salaah, is only to

show them how Rasulullah (Sallallahu Alaihi Wasallam) prayed. According to Shah Waliullah Muhaddith Delhivi, in such a situation one is expected to earn the tha-waab of teaching religious obligations 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 standing up for the second 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 Shari'ah, therefore, the person leading a congregational salaah ought to be highly pious and knowledgeable.

### **Hadith No. 642**

### **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 No. 643**

**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 No. 644**

#### **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 No. 645**

**Narrated Anas**

*"The Prophet (Sallallahu Alaihi Wasallam) did not come out for three days. Once after the iqamah 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 No. 646**

### **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 narrations 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 and Abu Bakr had moved forward to lead the salaah; at that juncture 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 the happiness that it appeared as if it were an open page of the Holy Qur'an. The Sahaaba had not seen Rasulullah (Sallallahu Alaihi Wasallam) for few days and the joy they had on seeing him was tremendous. Seeing him they thought that probably he would come forward and lead them; Sayyiduna Abu Bakr also sensed the same and tried to retreat back. Signaling them to complete the salaah he let the curtain drop and went back into his room.

### **Whom to select Imam?**

Allaama Ayni says:

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

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

*According to Abu Yousuf, Imam Ahmad and Ishaaq, it should be the best of reciters.*

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 reciter 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 representatives 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 and people of wisdom should be preferred for this job.

So, an Imam, in addition to knowledge, wisdom and ability 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 states:

*"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 Qur'an among you".

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

### **Purpose of Tarjamatul Baab**

Normally, an Imam stands alone in front and 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 No. 647**

#### **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 tells us 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 due to sickness, he asked Abu Bakr to stand by his side so that he would say takbir loudly which people would 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, or 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 (Sallallahu Alaihi Wasallam).

### **Purpose of Tarjamatul Baab**

Here Imam Bukhari is discussing the issue that if the regular Imam has to go somewhere sometimes and

he appoints someone as his deputy what should be done if he comes back at a time when his deputy is leading the salaah? Should the deputy retreat back and leave place for him or should he offer prayer behind his deputy? As per Imam Bukhari, it is permissible both ways and same view is held by Shaafaitees, whereas as per the Hanafite, Maalikite and Hambalite scholars the regular Imam has to offer prayer behind his deputy.

**Hadith No. 648**

**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 for there after praying dhuhur and told

Bilaal that if he won't return till asr then Abu Bakr should lead the people. When the time for asr came, Bilaal said adhaan and iqamah 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 that they had resorted 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 led 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 signal 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) signalled 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 scholars 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 retreated because of the following verse of the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ 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, but the Sa-haaba clapped by striking their right hand on the back of their left in order to attract 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 eldest of them should act as Imam.**

#### **Purpose of Tarjamatul Baab**

Previously, it was said that the one having more knowledge and being the best reciter of 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 No. 648**

#### **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 already 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 Shari'ah, 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 Shari'ah, person owing the house is more deserving to function as Imam in it. According to Imam Bukhari, if a regular Imam visits someone's house, he can also function as Imam there if requested.

#### **Hadith No. 649**

#### **Narrated Mahmood bin Rabi'e**

*I heard Itban ibn Maalik al-Ansari saying, "The Prophet*  
*134.*

*(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 salaam and so did we."*

### **Comments**

Ameer-ul-Mumineen - the head of a Muslim state, is number one in priority for the post of Imam. The owner of a house is more suitable for the job 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 this cause only 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 of his mosque to lead the salaah, there is no problem.

In Eidhahul Bukhari a hadith has been quoted from both Abu Dawood and Tirmidhi on the authority of Itbaan bin Maalik, which states:

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

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### **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 Masood 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 of a salaah. There are few exceptional occasions only when it is permissible for the followers to act differently than their 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.

As per the second narration quoted from al-Hassan al-Bisri, 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 some exceptional cases there is provision.

### **Hadith No. 650**

**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) be-*

*came 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 No. 651**

#### **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 No. 652**

### **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 the previous chapters viz.,

And

According to the hadith, 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 as Imam and Abu Bakr acted as announcer of the takbirat. It is also mentioned in some narrations that Rasulullah (Sallallahu Alaihi Wasallam) joined the salaah but Abu Bakr still continued as Imam. According to the hadith under discussion, Rasulullah (Sallallahu Alaihi Wasallam) performed his salaah in sitting posture while people did it normally.

Second hadith quoted from Sayyida Aisha refers to an incident which occurred in 5th Hijra when Rasulullah (Sallallahu Alaihi Wasallam) injured his foot and was offering salaah at home. On their visit when some people saw him offering salaah while sitting they also joined him. He, with his blessed hand, signed them to sit and after finishing the prayer told them 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 one. Sayyiduna Anas has mentioned the issue briefly i.e., "We offered salaah behind Rasulullah (Sallallahu Alaihi Wasallam) while sitting". In the previous hadith it was added that the companions were directed to sit down.

**How should people follow if Imam offers salaah while sitting?**

1. "People should also sit", says Imam Ahmed, Imam Auzaa'ee and Dawood Zahiri.
2. "People should do their prayer standing" says Imam Shaafa'ee, Imam Abu Haniefa, Abu Yusuf, Thowri and a majority of scholars.
3. According to Imam Maalik, it is not permissible for those who can stand, but those having an excuse can be exempted.
4. As per Shah Waliullah Muhaddith Dehlvi, during earlier years of Islam Rasulullah (Sallallahu Alaihi Wasallam) forbade people to stand behind a sitting Imam as their was resemblance with Ajami (non-Arab) people in that, as quoted in the second hadith إذا صلى جالسا فسلوا جلوسا. But in his final illness, as quoted in the third hadith, people offered salaah standing behind him while he was sitting. Therefore, the second hadith abrogates the first one.

Shah Waliullah's view is also substantiated by Imam Humaidi - teacher of Imam Bukhari (Eidhahul Bukhari)

**Chapter 52 : When should those behind an Imam go**

### **into sajda?**

Anas (quoting from the Prophet Sallallahu Alaihi Wasallam) 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 Haniefa favours this view. Another way of following Imam is called Mu'aaqabat - معاقبة. Here, first the Imam completes a particular movement and then people follow him e.g., when Imam completely sets his forehead on the ground during prostration, then people start bending down for the same. Imam Shaafa'ee favours this view and Imam Bukhari also seems concurring with it.

### **Hadith No. 653**

#### **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 the Imam in Kufa, Iraq. As Imam he observed that people were bowing to sajda before him i.e., before their Imam. Delivering a sermon one day he advised them 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 him in different acts of salaah.

### **Hadith No. 654**

*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 one's head before his Imam.

### **Hadith No. 655**

### **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 may turn their heads/ or make their shape that of a donkey. According to Ibn Hajr, this severe warning is for those who raise their heads from sajda before their Imam; however as per Al-laama Ayni, it applies to both - the ruku as well as the sajda.

### **Is this metamorphosis physical or spiritual?**

The Ulema are in consensus that because of the blessings of Rasulullah (Sallallahu Alaihi Wasallam) this Ummah will not be punished with physical metamorphosis; but spiritual metamorphosis has not been ruled out. The effect of spiritual 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 the whole Ummah, but, as per their opinion it is possible at individual level. As per some scholars, the metamorphosis means that such

people won't recognize truth as being truth but to them falsehood would appear as truth. May Allah protect us all.

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**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 one born out of wedlock, a Bedouin or a boy - yet to reach 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 discusses 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, one born out of wedlock, 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 Haniefa, 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 Sayyida Aisha, used to lead her in salaah.

### **Is it permissible to read from the Qur'an in salaah?**

As per Imam Abu Haniefah such an act invalidates the salaah. Imam Shaafa'ee, 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 Qur'an in any salaah. Those considering it impermissible argue that it involves lot of distraction like holding the Qur'an, turning its pages while reciting, and then holding it during sajda and ruku etc. all is cumbersome. Ibn Abbas has quoted from Sayyiduna Umar that he used to forbid from reciting from the Qur'an.

### **Can a person born out of wedlock lead a salaah?**

According to Sayyida Aisha, a person born out of wedlock cannot be blamed because of the wrong committal of his parents. Therefore, as per a majority of the learned scholars, it is permissible for such a person to lead the prayer, however, 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 a 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 in case such a person has acquired good enough knowledge of Shari'ah.

### **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 Qur'an. Imam Abu Haniefah and Imam Ahmed consider it impermissible in case of a compulsory (fardh) salaah, however, they grant the permission in case of an optional one. According to Imam Shaafa'ee such a person can lead every kind of salaah except that of Friday. Imam Maalik has termed his leading as Makrooh.

### **Hadith No. 656**

#### **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 No. 657**

### **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 a slave of an Ansaari woman in Madinah who later 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 Saalim had the most knowledge of the Qur'an and that is why he was appointed as the Imam. Sayyiduna Saalim 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 a 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 co-

operate with the Govt. machinery, otherwise, there will be chaos everywhere.

Here Imam Bukhari wants to convey that when there is no problem in appointing an ugly black person with a head like a raisin as a Govt. official, why can't such a person be appointed an 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 others consider it very strong. Here the issue discussed is that if an Imam makes a mistake in the salaah and those behind him don't, does his mistake affect their salaah?

#### **Hadith No. 658**

#### **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 that if an 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.

Quoting Ibn Butaal Allaama Ayni writes that it means if the Imam offers salaah in time it is good, but if he delays then its 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 the permissibility of offering salaah behind an impious (faajir/faasiq) or an innovator; but the salaah offered behind an innovator should be repeated, individually, afterwards.

### **Bond between an Imam and his followers**

As per Imam Shaafa'ee it is very weak in nature. If an Imam commits a mistake, grave or minor, 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 followers the compulsory (fardh) one 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 of strong nature; the salaah of Imam is the salaah of his followers as he is their 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 an Imam is subject to fitna or an innovator, it

will not affect his follower's salaah, and that he need not to repeat it. He further supports his stance with al-Hasan's statement - the sin of an Imam's bid'at (innovation) will be upon his own shoulders.

### **Hadith No. 659**

#### **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 No. 660**

### **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. Born during the period of Rasulullah (Sallallahu Alaihi Wasallam) he couldn'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 subsequently 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 how they should deal with the rebel Imam who led their salaah irrespective of strong dislike of the people? Whether they should offer salaah behind him or not? Sayyiduna Uthman advised him to offer salaah in congregation behind him. Salaah is a good deed and whatever good the rebels do you should co-operate with them, and if they do anything wrong, separate yourself.

### **Juristic views about the Imamat of an innovator and impious**

According to Imam Maalik, salaah is not valid if offered behind a faasiq (impious) Imam. As per Imam Ahmed, if an innovator is publicly proclaiming his innovation then it is not permissible to offer salaah behind him; if someone does so, he should repeat his salaah. The Hanafite school considers it invalid if his (Imam's) innovation has reached to the level of infidelity; if it is

below that it is still 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 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 No. 661**

### **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 - Sayyida Maymuna. As narrated by him, Rasulullah (Sallallahu Alaihi Wasallam) offered isha salaah in congregation and then came home where he offered four rak'ats and then slept. He got up again and started praying. Ibn Abbass also got up and joined him 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 Shaafa'ee believes that the follower should stand at 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 his Imam. If, by mistake, he stands on the left side, Imam can move him to his right and this action during salaah will not invalidate it.

**Hadith No. 662**

**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. Khudhoo 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 if he has stood on his left? According to him, this action will not invalidate the salaah.

**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 an Imam to make intention of leading the prayer before its commencement or he can make it while offering it.

### **Hadith No. 663**

### **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**

Mentioning the same hadith quoted in the previous chapter, Imam Bukhari tries to discuss yet another issue i.e., the inessentiality of making an intention by an Imam to lead a prayer before the commencement of Salaah. If a person starts to offer salaah individually and he is joined by some people later, he can make the intention during salaah as well. Here in this hadith, it is mentioned that Rasulullah (Sallallahu Alaihi Wasallam) started his 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 lead him when he has already started the salaah. The same view is held by a majority of jurists with one exception i.e., the Hanafite school, which does not consider it mandatory for an Imam to make intention before starting a salaah in case congregation is of men only, but in case women are also present then it is must. According to Imam Ahmed, it is compulsory if the salaah is compulsory one, and not, if optional.

**Chapter 60 : When the Imam prolongs the prayer  
and someone has some urgency 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 Qur'an i.e., makes salaah lengthy, can a follower, because of some urgency, leave the salaah?
2. Should such a 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 such a 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 the optional (nafl)?

Imam Bukhari has not given any opinion regarding these issues, but the hadiths he quotes in this chapter shed light on them.

**Hadith No. 664**

**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 No. 665

### 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 Mufasssal.'" 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 people in salaah. One of the inhabitants, mentioned in some places as Sulaim or Hazm bin Ubi bin Ka'b, of the locality tremendously tired after the day's work returned from jungle along with his camels, and on seeing people ready for the congregational sa-

laah, joined them. But when Sayyiduna Mu'adh bin Jabal started reciting sura baqarah, a very lengthy sura, he left the congregation, offered salaah individually because of tiredness. When Mu'adh bin Jabal heard about him he said that the man is a hypocrite and that he would relate this matter to Rasulullah (Sallallahu Alaihi Wasallam). When the person heard this statement of Sayyiduna Mu'adh, he himself went to Rasulullah (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 Rasulullah (Sallallahu Alaihi Wasallam) got unusually angry with Sayyiduna Mu'adh and directed him not to do so and also advised him to recite small suras instead.

### **Juristic views in case a person decides to move out of a congregational salaah**

As already stated, according to the shafaite school, the relation between an Imam and his follower(s) is of weak nature, so if a follower wants to discontinue a congregational prayer he need not change his place. It is permissible for him to stand where he is and change his intention only and finish the prayer.

As per the Hanafite school, he should greet, move out from his place, and then offer his prayer in a mosque corner.

In a narration it is quoted, "Then that person turned away and offered salaah in a corner of the mosque".

Muslim has quoted, "Then the person turned

back, said salaam and offered salaah alone"

These narrations support the Hanafite school. The issue whether a person offering a compulsory (fardh) salaah can offer it behind a person offering the optional (nafl) one will be discussed in coming chapters, Insha Allah.

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

#### **Purpose of Tarjamatul Baab**

Previously, 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 ruku and sajda should be done in a patient and perfect manner.

#### **Hadith No. 666**

#### **Narrated Abu Masood**

*"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, it was Sayyiduna Ubi bin Ka'b who used to led the fajr salaah in Masjid-i-Quba against whom the complaint was lodged. An Ansaari boy 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 listening, Rasulullah (Sallallahu Alaihi Wasallam) got so much angry that, according to the narrator, never before he had been in such an angry mood. Then, he delivered a sermon wherein he advised those leading 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 to the extent he likes or wishes.

### **Hadith No. 667**

#### **Comments**

Salaah provides a person chance to converse with Allah. Those who truly love Allah always enjoy salaah and spend considerable part of day and night in it. Some of them even get lost in ecstasy while enjoying special moments in it. It is possible that when such people lead the salaah, they may offer it lengthily. It is for this reason that Rasulullah (Sallallahu Alaihi Wasallam) warned his Ummah against offering lengthy salaah when anyone among them leads keeping in view the old and weak behind them. However, when doing it individually, there is no restriction.

#### **Chapter 63 : 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**

The Islamic Shariah has honoured an Imam with tremendous respect and also exhorted people to pay due

share of it to him. Now, the question arises, if an Imam does some things e.g., prolonging prayers, can a muqtadi complain about it to him. Imam Bukhari says, yes he can, supporting his argument by the questioning of Abu Usayd who complained to his son against prolonging the salaah.

### **Hadith No. 668**

#### **Narrated Abu Masood**

*"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 No. 669**

### **Narrated Muharib bin Disaar**

*Jaabir 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.*

*Jaabir said, "Mu'adh recited al-Baqara in isha. Muharib corroborated it.*

### **Comments**

Both these narrations have been discussed in pre-

vious 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 the Qur'an in it. Obviously, this would have exhorted people to recite lengthy suras in the salaah, both congregational as well as individual, but he advised them against 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 spend whole nights in reciting the 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 al-Bukhari, if so, then this will be in continuation to the previous chapter. If considered 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 No. 670**

**Narrated Anas**

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

**Comments**

Salaah is the best form of worship in Islam and therefore, needs to be offered with utmost perfection. It demands complete concentration, tremendous humility and fulfillment of other necessary etiquettes. All this, one cannot achieve if he offers salaah in haste, does 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 brief but absolutely perfect. Generally people offer salaah half heartedly and in haste; such a salaah will not fetch them its achievable benefits. The ruku, sajda and tashahhud should be offered with great devotion and concentration. The solace one can attain in salaah is impossible in anything of the temporal world. Rasulullah (Sallallahu Alaihi Wasallam) used to say:

*"The coolness of my eyes has been kept in salaah".*

**Chapter 65 : One who shortened prayer on hearing 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 what lies 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 No. 671**

#### **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 No. 672**

**Narrated Anas bin Maalik**

*"I never prayed behind an Imam with an easier or more perfect prayer than that of the Prophet (Sallallahu Alaihi Wasallam). 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 No. 673**

**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 No. 674**

*Same as the previous one related from Anas from the Prophet (Sallallahu Alaihi Wasallam) with a different isnaad (chain).*

### **Comments**

Here, four hadiths have been mentioned, the first one narrated from Sayyiduna Abu Qataada and the rest three from Sayyiduna Anas bin Maalik. According to these narrations, Rasulullah (Sallallahu Alaihi Wasallam), at times wished to offer a prolonged salaah but the cries of children would stop him from doing so and therefore, he used to abridge it. He was the most kind hearted person ever born on the face of the earth; he could neither tolerate the crying of children nor the amount of stress it caused to their mothers. Islam is a moderate religion and does not believe in any sort of extremism. In its any/every teaching one can observe the moderate view it holds regarding any or every aspect of life. It demands nothing that is against human nature or beyond its capacity from its followers.

### **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 it in order to enable more people to join the congregation? According to Imam Ahmed, Ishaaq, Imam Nawawi and some Shaafaite scholars, it is permissible. Imam Abu Yousuf considers it makrooh (disliked), and Imam Abu Haniefa says, "I have apprehension of something heavy about the person". As per the scholars, the 'something heavy' is referred to Shirk because salaah

has to be offered only for the pleasure of Allah, and if someone prolongs it for other than Allah, there is apprehension of the committal of Shirk.

Quoting from Abu al-Laith, Allaama Ayni says that if Imam knows the individual joining the salaah, he should not wait, if not, then there is no problem.

### **Listening the voices when in salaah**

Generally, the common people believe of the perfect salaah as the one 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 for a person offering salaah to avoid listening the voices hurled around him. Nobody even a Sahaabi, can offer salaah as perfect as that of Rasulullah (Sallallahu Alaihi Wasallam), but we see in this narrations that the cries of children still reached his ears. Various incidents have been mentioned wherein the Sahaaba like Sayyiduna Ali and others used to get so much engrossed in their salaah that even arrows stuck into their bodies were removed in that state. These are exceptional cases and not eligible to enact a general law. According to the learned scholars, attaining such a status in salaah is محمود 'praiseworthy' in Shari'ah but not مقصود 'necessary obtainment'. The Shari'ah demands from a believer not to get distracted from the salaah voluntarily, that what happens 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, without expressing his opinion in clear terms, has kept the issue open.

### **Hadith No. 675**

#### **Narrated Jaabir**

*"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. If a person offers his compulsory (fardh) salaah and then again offers the same salaah in another congregation, he will be considered to have fulfilled the obligation right at the completion of the first one, and the second one will be regarded optional. According to the hadith, Sayyiduna Mu'adh used to offer salaah 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 Jaabir bin Abdullah as:

*"Mu'adh bin Jabl used to offer maghrib prayers with the Prophet (Sallallahu Alaihi Wasallam) and then return to his people and lead them in isha salaah"*

Many scholars hold the view that Sayyiduna Mu'adh used to offer maghrib 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, 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 Haniefa, Imam Maalik, Zuhri, Nakhe'ee and some others opine that it is not permissible to offer compulsory salaah behind a person offering an optional one? however, according to Imam Shaafa'ee, it is permissible. Allaama 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 prayers? 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 that the people offered compulsory prayer behind him when he was offering the 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 his takbirs to make it easy for people to act?

### **Hadith No. 676**

### **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 during the period 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 takbir of Rasulullah (Sallallahu Alaihi Wasallam) to the people in a loud voice. The person doing such a job is called a mukabir. In this situation people still follow the Imam and not the mukabir.

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

### **Chapter 68 : A man following the Imam, and people**

**following the Ma'moom (i.e., the man following the Imam).**

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 the scholars in difficulty to defend. 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 people are in ruku, he will be considered to have obtained the rak'at even if the Imam has risen from his ruku; however, according to a majority of scholars, one can only be considered to have obtained the salaah if he joins it when the Imam is still in ruku.

In the previous chapter, Imam Bukhari gave the impression that Rasulullah (Sallallahu Alaihi Wasallam) was Imam and Sayyiduna Abu Bakr only a mukabir. Now, the change from the previous stand has been difficult for the scholars to understand.

**Hadith No. 677**

### **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 Sayyida Aisha mentions that Sayyiduna Abu Bakr followed Rasulullah (Sallallahu Alaihi Wasallam) and the people behind followed Sayyiduna Abu Bakr. As per a majority of scholars, Rasulullah (Sallallahu Alaihi Wasallam) was the Imam and Sayyiduna Abu Bakr just a mukabir conveying his takbir 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 instructions of his followers if he forgets something or

commits a mistake?

### **Hadith No. 678**

#### **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 No. 679**

#### **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 salaam and did two sajdas."*

### **Comments**

According to Sayyiduna Abu Hurayra, one day while leading a four rak'at salaah, Rasulullah (Sallallahu Alaihi Wasallam) said salaam only after the completion of two rak'ats. No one dared to ask him about it, but Dhulyadayn - 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, what is known as sajda-sahw.

According to another hadith narrated by Abu Hurayra, once Rasulullah (Sallallahu Alaihi Wasallam) offered only two rak'ats of dhuhr 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. Sajda-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 Shaafa'ee holds the view that Imam should act upon what he himself is sure of, and not listen to his followers.

As per Imam Ahmed, if only a single follower reminds Imam about something, he should avoid it, but if more than one do it then he should consider it.

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)"

### **Purpose of Tarjamatul Baab**

It is forbidden and as such invalidates one's salaah if one 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 weeping does not invalidate one's salaah. Imam Bukhari has quoted Abdullah ibn Shaddad saying that he heard Sayyiduna Umar sobbing while offering salaah.

## **Hadith No. 680**

### **Narrated Umm al-Mu'minin Aisha**

*"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!"*

### **Comments**

This hadith mentions that Sayyida Aisha requested Rasulullah (Sallallahu Alaihi Wasallam) not to direct her father Sayyiduna Abu Bakr to lead people in

salaah, because being a soft hearted person if he stands at his place, he will not be able to make people follow him because of his weeping. Despite this, Rasulullah (Sallallahu Alaihi Wasallam) insisted on informing Abu Bakr to lead the people in salaah. This indicates the immaterialness of sobbing in affecting a prayer in any way. Imam Bukhari, by quoting this hadith, tries to make it clear that weeping does not invalidate one's salaah.

### **Juristic views**

According to Hanafite and Maalikite schools, if someone is overpowered by the notion of Jannat, Jahan-num, 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 invalid if he weeps during it because of pain or some agony. However, as per Imam Shafa'ie it affects no way as long as intelligible words are not produced.

## **Chapter 71 : Straightening the rows at the time of the iqaamah and after it.**

### **Purpose of Tarjamatul Baab**

In a congregational 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. Straight rows play a very important role in making the hearts of people to

concentrate, and standing close to one another is highly instrumental in developing affection between one another.

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

#### **Hadith No. 681**

##### **Narrated Umru bin Murrah**

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

#### **Hadith No. 682**

##### **Narrated Anas**

*The Prophet (Sallallahu Alaihi Wasallam) 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 af-

fects 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 proves that the body affects the mind. Similarly, straight rows do have a pleasant and tremendous affect on the hearts and minds of people. In the same way standing close to one another without leaving any gap in-between inculcates love among them.

In the second hadith, Sayyiduna Anas quotes Rasulullah (Sallallahu Alaihi Wasallam) saying:

*“Straighten the rows for I can see you behind my back.”*

The learned scholars unanimously agree that Rasulullah (Sallallahu Alaihi Wasallam) 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. Allaama Ayni, Imam Ahmad and the majority of scholars believe that Rasulullah (Sallallahu Alaihi Wasallam) 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 Shaafa'ee and Imam

Maalik consider it sunnah, Ibn Hazm fardh (compulsory).

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

### **Purpose of Tarjamatul Baab**

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 No. 683**

### **Narrated Anas**

*"When the iqamah for the prayer was given, the Messenger of Allah (Sallallahu Alaihi Wasallam) 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 (Sallallahu Alaihi Wasallam) had a routine practice to turn around and face people when the iqamah 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.**

#### **Purpose of Tarjamatul Baab**

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 No. 684**

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#### **Narrated Abu Hurayra**

*The Messenger of Allah (Sallallahu Alaihi Wasallam) 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*  
*190.*

*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 Shari'ah 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 waiting for salaah is as good as doing it. Secondly, the occupation of back rows, when there is space in the front, will make it difficult for people coming later to find a place. 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 in favour of such a person. Further, as mentioned in some narrations, nearer a person is to his Imam more he earns the thawaab.

Bura' bin Aazib, as quoted by Imam Ahmad, narrates that Rasulullah (Sallallahu Alaihi Wasallam) 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 resort to drawing lots in order to secure their place in the first row if they come to know the essence of the reward one can earn by offer-

ing prayers in the first row.

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

### **Purpose of Tarjamatul Baab**

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

### **Hadith No. 685**

#### **Narrated Abu Hurayra**

*The Prophet (Sallallahu Alaihi Wasallam) "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 No. 686**

#### **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 an 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 75 : The wrong action of someone who does not make the rows straight.**

### **Purpose of Tarjamatul Baab**

In the previous chapter Imam Bukhari discussed the status of making the rows straight and now, in this chapter, he says that it is against recommended injunctions of the Shariah not to take this act seriously and the wrong doing of the one who does not make the rows straight.

### **Hadith No. 687**

#### **Narrated Bushayr ibn Yasar al-Ansari**

*Anas ibn Malik came to Madina and was asked, "Is there anything you disapprove of since the days you were with the Messenger of Allah (Sallallahu Alaihi Wasallam)." He said, "I do not disapprove of anything except that you do not make the rows straight."*  
*Bushayr ibn Yasar said, "Anas ibn Malik came to us in Madina."*

### **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."

### **Purpose of Tarjamatul Baab**

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 No. 688**

#### **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 additional 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 (or 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.**

**Purpose of Tarjamatul Baab**

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

**Hadith No. 689**

**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*  
*196.*

*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.**

### **Purpose of Tarjamatul Baab**

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

### **Hadith No. 690**

### **Narrated Anas ibn Maalik**

*"An orphan and I prayed in our house behind the Prophet (Sallallahu Alaihi Wasallam), and my mother, Umm Sulaym, stood behind us."*

### **Comments**

Tirmidhi, Abu Dawood, Ibn Hajr and Ahmad have recounted a hadith according to which Rasulullah (Sallallahu Alaihi Wasallam) 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 a 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, Sayyiduna Anas ibn Maalik and an orphan boy offered salaah behind Rasulullah (Sallallahu Alaihi Wasallam) 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 congregational prayers but they will have to organize their rows behind men and children. Pertinent to mention here is the fact that Imam Abu Haniefah considers the salaah of a man invalid if a woman joins him by his side; Alaama Ibn Hajr disagrees with this view whereas Alaama Ayni supports it.

## **Chapter 79 : The right-hand side of the mosque and the Imam.**

### **Purpose of Tarjamatul Baab**

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

### **Hadith No. 691**

### **Narrated Ibn Abbas**

*"One night I stood to pray at the left of the Prophet (Sallallahu Alaihi Wasallam) 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 shall 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 he is leading the prayer.

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

*"Whenever we offered salaah behind our Prophet (Sallallahu Alaihi Wasallam) 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."

### **Purpose of Tarjamatul Baab**

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 sajda comfortably. The rows are supposed to be organized in such a way which demonstrates 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 Shari'ah.

In the chapter under discussion, Imam Bukhari discusses the issue in case there are following types 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 gaps exist between an Imam and his followers salaah will be valid.

### **Hadith No. 692**

### **Narrated Amra**

*Aisha said, "The Messenger of Allah (Sallallahu Alaihi Wasallam) used to pray at night in his room. The wall of the room was low so people could see the Prophet (Sallallahu Alaihi Wasallam). 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 (Sallallahu Alaihi Wasallam) 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 (Sallallahu Alaihi Wasallam) used to pray at night in a small room that had a low wall and was adjacent to the mosque; and people could see him praying. According to some scholars he was doing aetikaaf (in seclusion) in the mosque during the month of Ramdhan. Since for a muatakif (person in seclusion) 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 (Sallallahu Alaihi Wasallam) praying. Taking the opportunity, some people started offering prayers

outside the wall behind him. The congregation multiplied in the next two days; observing that more and more people were joining the night prayers, Rasulullah (Sallallahu Alaihi Wasallam) remained seated and did not come out the next day. People waited for long but to no avail, and on mentioning the matter to Rasulullah (Sallallahu Alaihi Wasallam) the next day, he told them that he feared that it might be decreed obligatory on them.

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

### **Juristic views about permissible distance limits between two rows**

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 permits to offer prayers in such a situa-

tion 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.**

### **Purpose of Tarjamatul Baab**

This chapter is not present in all the compilations of Sahih al-Bukhari, but it is there in Mustamilly. 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 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 such words. Some other scholars have opined that previously it was mentioned that Rasulullah (Sallallahu Alaihi Wasallam) offered prayer across a wall and now, as will be clear by the below mentioned hadiths, it is said that it was a mat.

### **Hadith No. 693**

**Narrated Aisha**

*The Prophet (Sallallahu Alaihi Wasallam) 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 No. 694**

**Narrated Zayd ibn Thabit**

*The Messenger of Allah (Sallallahu Alaihi Wasallam) 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 (Sallallahu Alaihi Wasallam) offered salaah in an en-

closed 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 the mosque is mainly a place meant for compulsory (fardh) prayers.

## **Chapter 82 : The compulsoriness of takbir and the beginning of the prayer.**

### **Purpose of Tarjamatul Baab**

In the preceding chapters 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-tahreema (the first takbir), so Imam Bukhari has also started the related issues with that of takbir-i-tahreema. The title of the chapter has two parts viz., i. the compulsory status of takbir-i-tahreema, and, ii. the initiation of salaah with it. By establishing this chapter Imam Bukhari wants to convey that salaah should be initiated with takbir-i-tahreema, the view endorsed as well as considered obligatory by all the jurists. Takbir-i-tahreema constitutes two components viz., i. the verbal phrase ii. the particular action. The verbal phrase is to utter ‘Allahu Akbar’ (Allah is the Greatest)

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 but not obligatory. However, all the jurists hold unanimous agreement regarding the content of the phrase i.e., 'Allahu Akbar'. Imam Shaafa'ee and Imam Ahmad consider it impermissible the utterance of any other phrase other than '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 Ajaal, 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 No. 695**

**Narrated Anas ibn Maalik al-Ansari**

*"The Messenger of Allah (Sallallahu Alaihi Wasallam)*

*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 No. 696**

**Narrated Anas ibn Maalik**

*The Messenger of Allah (Sallallahu Alaihi Wasallam) fell from his horse and his [side] was grazed. He led us in the pray sitting down, and we prayed behind 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 No. 697**

### **Narrated Abu Hurayra**

*The Prophet (Sallallahu Alaihi Wasallam) 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 copy him'. 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-tahreema for the followers has been mentioned in imperative tense *كبروا* what in Arabic grammar is termed as 'Amr' thus branding it one of the essentials (faraa'id) of salaah. Being obligatory upon the followers

automatically entails obligation upon the Imam as well.

Allah says in the Qur'an:

يَا أَيُّهَا الْمُدَّثِّرُ ۖ قُمْ فَأَنْذِرْ ۚ وَرَبَّكَ فَكَبِّرْ ۝

*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-tahreema is compulsory (fardh) in sa-laah.

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

#### **Purpose of Tarjamatul Baab**

It has 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 the raising of the hands should be done simultaneously. Imam Shaafa’ee also concurs with this view. Supporting his argument by the below mentioned hadith quoted in Muslim, Imam Abu Haniefah considers it better to raise the hands first and then utter the phrase.

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*“When Rasulullah (Sallallahu Alaihi Wasallam) would get up for the prayers he would raise his hands to the level of his shoulders and then say takbir”. (Muslim)*

## **Hadith No. 698**

### **Narrated Salim ibn Abdullah from his father**

*The Messenger of Allah (Sallallahu Alaihi Wasallam) 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 Rasulullah (Sallallahu Alaihi Wasallam) 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 in this regard. According to Imam Shaafa’ee, apart from being the sunnah of Rasulullah (Sallallahu Alaihi Wasallam), it is done to admit the greatness of Allah. Some say that by doing so one throws behind the temporal world and exclusively concentrates towards his Lord. Its purpose is to let everybody, deaf or dumb, know that prayers have begun, comments the author of Bidaaya.

Quoting Allaama Tahaawi, Alaama Ayni says that the right way to do takbir-i-tahreema is to keep 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 Shaafa'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 one's ear lobules:

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*"The Prophet (Sallallahu Alaihi Wasallam), when doing takbir, raised his hands until they were in parallel with his ears"*

Also, Tahaawi 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 therefore, not a 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 (from ruku).**

**Purpose of Tarjamatul Baab**

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

**Hadith No. 699**

**Narrated Abdullah ibn Umar**

*"I used to see that when the Messenger of Allah (Sallallahu Alaihi Wasallam) 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 No. 700**

### **Narrated Khalid**

*Abu Qilaba saw Maalik 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 (Sallallahu Alaihi Wasallam) had done the same as that.*

### **Comments**

#### **Purpose of raf-ul-yadayn in prayer**

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

As narrated by Ibn Umar in the first hadith, Rasulullah (Sallallahu Alaihi Wasallam), when doing takbir-i-tahreema, 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 in repeating the act before and after the ruku. Imam Abu Haniefah and Imam Maalik avoid doing it. According to Imam Tirmidhi, number of Sahaaba, taaba'een and jurists are also reported to have been of the same opinion. He says:

( )

*“This has been reported from more than one Sahaabi and taaba’ee; similar is the statement of Sufiyyaan and the people of Kufa”. (Umdatul Qaari)*

However, a good number of Sahaaba and taa-ba’een, Imam Shaafa’ee, Imam Ahmad and a 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 (Sallallahu Alaihi Wasallam)) 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.

Abdullah bin Mas’ud says:

( )

*“He saw the Prophet (Sallallahu Alaihi Wasallam) 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 (Sallallahu Alaihi Wasallam) came to them and asked why he was seeing them raising their hands like balky horses raise their tails; resort to serenity 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 Buraa' bin Aazib:

*“Rasulullah (Sallallahu Alaihi Wasallam) used to raise his hands up to the level of his ears 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 (Sallallahu Alaihi Wasallam) raised his hands up to the level of his shoulders."

#### **Purpose of Tarjamatul Baab**

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 they should be raised up to the shoulder level; he supports his argument by quoting Abu Humayd's statement.

#### **Hadith No. 701**

#### **Narrated Saalim bin Abdullah**

*Abdullah ibn Umar said "I saw the Prophet (Sallallahu Alaihi Wasallam) 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 states:

( )

*"When doing takbir, Rasulullah (Sallallahu Alaihi Wasallam) used to raise his hands till they were in level with his ears.*

The Hanafite school produces the above mentioned hadith in support of its argument.

'Imam Shaafa'ee has tried to correlate these two hadiths', opines Ibn Hajr, he says:

*"The wrists should be in level with 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.**

### **Purpose of Tarjamatul Baab**

Supported by some of the hadith scholars, Imam

Bukhari holds that rafa-ul-yadayn should be done at the inception of third rak'at i.e., after the tashahhud of first two rak'ats.

### **Hadith No. 702**

#### **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 (Sallallahu Alaihi Wasallam).*

#### **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 chain stops at Ibn Umar and has not reached unto Rasulullah (Sallallahu Alaihi Wasallam), it is a mauqoof موقوف hadith; however, it has been considered marfu مرفوع 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 (Sallallahu Alaihi Wasallam) raised his hands”.*

Abu Dawood and Musanaf Abdul Razzaq have quoted on the authority of al-Bara’ bin Aazib:

)

(

*“The Prophet (Sallallahu Alaihi Wasallam) when starting his prayer used to raise his hands and didn't do so again.”*

Tirmidhi, Nasa’ee, Abu Dawood and Dhar al-Qatni have reported on the authority of Abdullah bin Mas’ud:

*“Should I not offer before you the prayer like Rasulullah (Sallallahu Alaihi Wasallam), (saying this) he offered it but did not raise hands except the first time i.e.,*

The Hanafites put forward these hadiths in favour of their argument as according to them rafa’ ul-yadayn is to be done only at the time of takbir tahreema.

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## **Chapter 87 : Placing the right hand over the left.**

### **Purpose of Tarjamatul Baab**

After discussing takbir tahreema and the issues related to it, Imam Bukhari now discusses where and how

one should keep his hands after saying it. A majority of 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 No. 703**

#### **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, (Sallallahu Alaihi Wasallam)). (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 Shaafa'ee, Imam Ahmed bin Hambal and a majority of the learned scholars. From among the Sahaaba the act has been as-

cribed to Sayyiduna Ali, Abu Hurayra, 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:

( )

( )

*"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 placed 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:

( )

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

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

Ad-Dhar Qatni, Baihaqi and Imam Ahmed in his Musnad have quoted from Abu Juhaifah:

( )

*"Abu Juhaifah quotes Sayyiduna Ali as saying: "It is an act of sunnah to keep the palm (of one hand) over the palm (of other hand) below the navel" (Umdatul Qaari)*

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

### **Hikmah (wisdom) behind holding the hands over the chest or below the navel**

Those supporting the view of holding their hands at the chest level consider it more effective in attaining khushoo (humility) in salaah. Also, according to them, it points towards the protection of the divine light of the faith (Noor-ul-Iman). People supporting the view of holding the hands below the navel regard it more appropriate way of expressing humility before one's Lord; and far away from the resemblance with the People of the Book.

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## **Chapter 88 : Humility in the prayer.**

### **Purpose of Tarjamatul Baab**

Khushoo plays a considerable part in making a salaah qualify the acceptance by Allah. By quoting this chapter so early, Imam Bukhari wants to prove that khushoo is an indispensable constituent of a salaah.

### **Hadith No. 704**

#### **Narrated Abu Hurayra**

*The Messenger of Allah (Sallallahu Alaihi Wasallam) 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 No. 705**

#### **Narrated Anas ibn Maalik**

*The Prophet (Sallallahu Alaihi Wasallam) said, "Do your ruku and sajda correctly for, by Allah, I can see you behind me (or he might have said - behind my back) when you do ruku and go into sajda."*

### **Comments**

**Who are Khashi'oon خاشعون / What is Khushoo**

خشوع؟

Allah says in the Qur'an:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۚ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

"Success is really attained by the believer who concentrate their attention in humbleness when offering Salāh (prayers)" (23:1,2)

*"Ibn Abbas said, "Those who bow with humility",*

*"Hassan said, "Those who fear Allah",*

*Maqatil said, "Those who show humility",*

*Ali Said, "Khushoo is in the heart",*

*Umar ibn Denaar said, "Khushoo is not in ruku or sajda but in remaining static and adapting a dignified posture while in salaah, "*

*Ibn Seereen said, "It means not to lift your eyes from the place of prostration",*

*It is said that khushoo is to converge all attentions towards it (i.e., salaah) and ignore every other thing.*

The narration of Abu Hurayra quoted in this chapter has already been discussed in the chapter: باب عظة الإمام الناس في إتمام الصلاة Vol. III Chapter 40, and how

Rasulullah (Sallallahu Alaihi Wasallam) was able to see behind himself has also been explained. In this hadith he exhorts his companions to offer salaah with khushoo. Imam Nawwawi has quoted the consensus of the learned scholars that it is preferable (mustahab) and not obligatory (waajib) to have khushoo in the Salaah. However, Imam Al-Gazali considers it a very important condition (shart) for the validity of salaah. He argues that for jurists only the outward states of a salaah are sufficient to consider it valid or invalid, and the internal states like intention, khushoo, khuzu etc., lie outside their jurisdiction, but these states are nevertheless of utmost importance.

## **Chapter 89 : What should be said after the (first) takbir.**

### **Purpose of Tarjamatul Baab**

Imam Bukhari now discusses if something is to be said after the first takbir and before sura faatihah? He seems to be in favour of reciting a dua in-between them. Imam Maalik holds the opinion of saying nothing at the juncture and that sura al-fatihah should be started straight away. Imam Abu Haniefah and Imam Shaafa'ee and Imam Ahmed favour the reciting of supplication after the first takbir, though they differ about its wording. Imam Shaafa'ee recommends the following supplication:

The Hanafites and Hambalites recommend the

following one:

*“Glory be to you O Allah! And with praises to You; and with the blessings of Your Name and with the superiority of Your status and with the fact that there is no god except You.”*

**Hadith No. 706**

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**Narrated Anas**

*The Prophet (Sallallahu Alaihi Wasallam) Abu Bakr and Umar used to open the prayer with, “Praise belongs to Allah, the Lord of the worlds”.*

**Hadith No. 707**

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**Narrated Abu Hurayra**

*"The Messenger of Allah (Sallallahu Alaihi Wasallam)*

*used pause in silence between the takbir and the recitation (I think he said it was a short pause). I asked, 'By my father and mother, Messenger of Allah, what do you say when you are silent between the takbir and the recitation?' He said, 'I say, "O Allah, put as great a distance between me and my wrong actions as You have put between the east and the west. O Allah, cleanse me of wrong actions as a white garment is cleansed of dirt. O Allah, wash away my wrong actions with water, snow and hail."'*

### **Comments**

#### **Opening with the recitation of sura al-fatihah**

According to the first hadith Rasulullah (Sallallahu Alaihi Wasallam), Abu Bakr and Umar used to initiate the salaah with the recitation of Alhamdu Lillaahi Rabbil Aalameen. Imam Maalik projects this hadith as the basis of his view that there is nothing to be said between the first takbir and sura al-fatihah. Also, it is this hadith which the jurists, favouring the saying of Bismillah-ir Rahmaan-ir Rahim in a murmur and the starting of the recitation with al-Hamdu Lillaahi Rabbil Aalameen, base their argument on. There is another hadith quoted in Bukhari and Muslim narrated by Anas saying:

*"I offered salaah behind the Prophet (Sallallahu Alaihi Wasallam), Abu Bakr and Umar, but did not hear from them the recitation of Bismillah-ir-Rahman-ir-Rahim loudly."*

## Status of Bismillah-ir-Rahman-ir-Rahim

( )

*"By the above quoted hadith narrated by Anas, Imam Maalik and his companions argue in favour of not reciting Bismillah in the beginning of the sura al-fatihah, rejecting it as its part.*

According to the Hanafites, Thouri, Ahmed and Ishaq:

( )

*"Bismillah is one of the verses of the Qur'an revealed to serve as a separator between the suras, being neither a part of sura al-fatihah nor of any other sura; and not to be recited loudly. (Umdatul Qaari)*

)

*As per Imam Shaafa'ee, it is a verse of sura al-fatihah and opines it to be recited in a murmur in a siri (silent) salaah and loudly in a jahri (loud) salaah".*  
(Umdatul Qaari)

### Supplication to be recited?

The supplication to be said after the first takbir (tahreema) as quoted by Sayyiduna Abu Hurayra in the hadith of the chapter under discussion is:

*"O Allah! Set apart me and my sins just as You have set*

*apart east and west. O Allah! Remove my faults (from my deed book) the same way just as a white cloth is cleaned of filth. O Allah! Wash away my sins with water, snow and cold”.*

Many hadith scholars prefer to say the above supplication after the first takbir.

The Hanafite and Hambalite ulema consider it preferable to say the following dua quoted by Abu Dawood, Tirmidhi and Ibn Maajah on the authority of Sayyida Aisha:

*“When Rasulullah (Sallallahu Alaihi Wasallam) used to start his prayer, he would say, "Glory be to you O Allah! and with praises to You; and with the blessings of Your Name and with the superiority of Your Status and with the fact that there is no god except You"*

Imam Shaafa'ee recommends the following due which has been quoted by Tabarani on the authority of Ibn Umar:

*“When Rasulullah (Sallallahu Alaihi Wasallam) used to start his salaah he would say, “"For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I assign partners to Allah. Glory be to You O 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 god except You. Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds”.*

## **Chapter 90 : (Without title)**

### **Purpose of Tarjamabul Baab**

The word باب (chapter) is not mentioned in the compilations of Abu Dhur, Abu Nu'aim or Ibn Butaal but it is there in those of Usaili and Kareemah. Therefore, as per a majority of the learned scholars, this chapter is in continuation to the previous one. According to the hadith quoted in this chapter, Rasulullah (Sallallahu Alaihi Wasallam) prolonged the duration of Qiyaam, ruku and sajda when he did Eclipse Prayer. Imam Bukhari has inferred from this the permissibility of supplication in a salaah and it is for this reason that he has quoted the hadith here.

### **Hadith No. 708**

**Narrated Asma bint Abi Bakr**

*The Prophet (Sallallahu Alaihi Wasallam) prayed the Eclipse prayer and stood, staying standing for a long time. Then he went into ruku, making the ruku long. Then he stood back up, staying standing for a long time. Then he went into ruku, making the ruku long. Then he stood up again and went into sajda, making the sajda long. Then he sat back and went into sajda again, making the sajda long. Then he stood up and stayed standing for a long time. Then he went into ruku, making the ruku long. Then he stood back up, staying standing for a long time. Then he went into ruku, making the ruku long. Then he stood back up and went into sajda, making the sajda long. Then he sat back up and then he went into sajda, making the sajda long. Then he ended the prayer and said, "The Garden drew so close to me that if I had dared to do so, I could have picked one of its bunches for you. And the Fire also drew so close to me that I said, 'O Lord, am I going to be one of them?' Suddenly there was a woman there (I think that he said a cat was mauling her). I said, 'What is happening to her?' They said, 'She shut the cat up until it died of hunger. She did not feed it nor let it loose to eat by itself.'" (Nafi said, "I think that he said, 'Eat grass or herbs.'")*

## Comments

### The meaning of kusoof

Many people take kusoof to mean both solar as well as lunar eclipse. According to some, kusoof is related to solar eclipse whereas khusoof to lunar. It is mentioned in sharah al-Mauta by Ibn Habeeb that kusoof means change in colour whereas khusoof, to get eclipsed.

According to the hadith under discussion the Prophet (Sallallahu Alaihi Wasallam) prayed salaah al-kusoof, the prayer offered when there is a solar eclipse, for, such kind of occasion serves as a reminder to a bondsman about the Day of Judgment. Allah Talla says in the Qur'an:

فَإِذَا بَرَقَ الْبَصَرُ<sup>١</sup> وَخَسَفَ الْقَمَرُ<sup>٢</sup> وَجُمِعَ الشَّمْسُ وَالْقَمَرُ<sup>٣</sup> يَقُولُ  
الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ<sup>٤</sup>

*So, when the eyes will be dazzled, and the moon will lose its light, and the sun and the moon will be joined together, on that day man will say, "Where to escape?" (75:8-11)*

The universe comprising of various planets, unknown number of galaxies is going on so uniformly without a blemish by the will and command of its Creator Allah—the Almighty. If and whenever He wishes, He can/will take away this uniformity by His command and the whole system will lose its balance resulting in the collapse and ultimate end of the universe. Therefore, whenever the sun fails to show up as usual due to an eclipse, a bondsman should immediately remind himself of the final holocaust destined for the universe, and he

should immediately bow before Him with great fear and humility, and the best way of doing so is to offer salaah. Salaah al-kusoof is offered in a slightly different way from that of a usual salaah. Keeping in view the wrath of Allah, its qiyaam, ruku, quoma, sajda are prolonged and a bondsman should supplicate with broken and fearful heart. To offer it in a good length of time is evident from the quoted hadith wherein Rasulullah (Sallallahu Alaihi Wasallam) prolonged all its components.

Allaama Ayni writes:

*"Kusoof is a sign from the signs of Allah Ta'ala with which He admonishes His bondsmen to shun away the sins and return back towards his obedience."*

### **Salat-ul-kusoof**

According to a majority of the jurists it is sunnah and should be offered in a Jama mosque or at a place where Eid salaah is offered. It requires no adhaan or iqamah.

There is difference of opinion amongst the learned scholars regarding the number of rak'ats in this salaah. According to Abdullah ibn Abbas, Ibn Umar, Sumarah bin Jundub, Abdulllah ibn Umar, Nakha'ee, Thouri and many others, it is a salaah of single rak'at and single ruku, but as per Ahmad, Maalik and other scholars of Hijaz, it is of two rak'ats and each rak'at consisting of two rukus and two sajdas. It will be discussed in detail in the coming chapter at its proper place Insha Allah.

### **The seeing of the paradise and the hell**

While offering this salaah Rasulullah (Sallallahu Alaihi Wasallam) was shown the paradise and the hell. As per the hadith, the paradise was brought so near to him that if he had wished he could have taken something from it, similar was the case with the hell that he felt he might get affected by it. Different explanations have come up from the learned scholars regarding this; according to some of them all the veils between Rasulullah (Sallallahu Alaihi Wasallam) and the prradise *and* the hell were lifted thus making it possible to have a look at them so closely. As per some others the front wall of the mosque acted as a mirror reflecting the paradise and hell for him. Shah Waliullah Muhaddith Delhvi was of the opinion that this seeing was like the seeing of Aalam-i-Mithaal - عالم مثال.

### **Islam, the religion of peace and mercy**

Islam strongly exhorts its believers to instill into themselves a merciful nature of highest degree not only towards mankind but also with regard to animals/insects etc. In a hadith it is mentioned that one should not urinate in a hole; according to the scholars such action can be fatal to a living creature, if any, inside it. In the hadith under discussion, it is mentioned that Rasulullah (Sallallahu Alaihi Wasallam) was shown a women being mauled by a cat; on asking the reason, angel Jibra'eel told him that the woman had detained the cat until it died because of hunger; neither letting it to feed by itself not providing it herself. It is clear by this hadith that any kind of cruelty exercised even on animals is not liked by Allah. This exhibits that when a believer is supposed

to show his mercy towards animals, how he should behave towards the mankind.

### **Chapter 91 : Raising the eyes to look at the Imam during the prayer.**

Aisha said that the Prophet (Sallallahu Alaihi Wasallam) said about the Eclipse Prayer, "I saw Jahannam, one part of it crashing against the other. That was when you saw me stepping back."

### **Purpose of Tarjamatul Baab**

In chapter 88, it was discussed how important it is to have khushoo for the soundness of salaah; and that in order to attain it one should not unnecessarily wobble his body parts, but keep his gaze fixed at a point. Now, in this chapter, Imam Bukhari further elaborates this point by saying that it is not against khushoo if one looks towards his Imam while in salaah.

### **Hadith No. 709**

### **Narrated Abu Ma'mar**

*"We said to Khabbab, 'Did the Messenger of Allah*

*(Sallallahu Alaihi Wasallam), use to recite in dhuhr and asr?' He said, 'Yes.' We said, 'How do you know that?' He said, 'By the movement of his beard.'"*

### **Hadith No. 710**

#### **Narrated Abdullah bin Yazid**

*It is related from al-Bara (and al-Bara was not a liar) When they prayed with the Prophet (Sallallahu Alaihi Wasallam) and he raised his head from ruku, they remained standing until they saw him go into sajda.*

### **Hadith No. 711**

#### **Narrated Abdullah ibn Abbas**

*"There was an eclipse of the sun in the time of the Messenger of Allah (Sallallahu Alaihi Wasallam) and he prayed. They said, 'Messenger of Allah, we saw you reach out for something while you were standing here*

*and then we saw you step back.' He said, 'I saw the Garden and I reached out for a bunch of grapes from it, and if I had taken it, you would have been able to eat from it as long this world lasts.' "*

### **Hadith No. 712**

#### **Narrated Anas ibn Maalik**

*"The Prophet (Sallallahu Alaihi Wasallam) led us in the prayer and then ascended the minbar, pointing with both hands towards the mosque qibla. Then he said, 'Just now as I was praying, I saw the Garden and the Fire displayed on this qibla wall. I have never seen any good or evil like today' three times."*

#### **Comments**

In the first hadith it is mentioned that Khabbab was asked if Rasulullah (Sallallahu Alaihi Wasallam) used to recite the Qur'an in dhuhur and asr salaah or not. He replied in affirmative. He was further asked how they knew it as in dhuhur and asr the recitation is not done loudly. He said they were able to notice it by the movement of his beard.

#### **Recitation of the Qur'an in dhuhur and asr salaah**

Abu Dawood and Nasa'ee have quoted that Ibn

Abbas was asked if Rasulullah (Sallallahu Alaihi Wasallam) used to recite the Qur'an in dhuhr and asr salaah? He replied, 'no'. According to Sayyiduna Ibn Abbas and some of the scholars there is no recitation in dhuhr and asr salaah, but a majority of the learned scholars have reached the consensus that it is there though said in murmur. According to Allaama Ayni the hadiths proving the recitation in dhuhr and asr prayers had not reached Ibn Abbas at the time when he had made his statement, but afterwards when he came to know about them he changed his opinion.

Muslim has quoted a hadith on the authority of Abu Saeed al-Khudri

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*"The prophet (Sallallahu Alaihi Wasallam) used to recite (the Qur'an) in the first two rakats of dhuhr, about thirty verses in the first one and fifteen in the second."*

This hadith clearly proves that Rasulullah (Sallallahu Alaihi Wasallam) used to recite the Qur'an in dhuhr and asr salaah. There are so many other hadiths which prove the same.

### **Where should one focus his gaze when in salaah?**

As already mentioned khushoo is an important constituent of a salaah, and in order to retain it, it is essential to concentrate at a single point and not to look here and there. According to the learned scholars, when in qiyaam, one should focus his gaze at the place of sajdah, in ruku between the feet, in sajdah at the nose, and in tashahud at the lap or index finger.

However, by quoting the first hadith above, Imam Bukhari proves it not being against khushoo to look at one's Imam during salaah, if needed.

The second hadith narrated by Sayyiduna Abdullah bin Yazid al-Bara also proves the same point. In the hadith it is said that the Sahaaba would remain standing in qawma (after ruku) and see Rasulullah (Sallallahu Alaihi Wasallam) go into sajda. This again proves it not being against khushoo.

Other two hadiths have already been discussed in the previous chapter. In both of them Imam Bukhari wants to convey the same message that it is not against khushoo to have a glimpse of one's Imam when in salaah.

## **Chapter 92 : Raising ones eyes towards heavens in the prayer.**

### **Purpose of Tarjamatul Baab**

In the previous chapter the permissibility of looking at one's Imam when in prayer was discussed, now Imam Bukhari discuss the raising of one's eyes towards the heavens in a prayer. As per a majority of the scholars it is makrooh (disliked) act.

### **Hadith No. 713**

### **Narrated Anas ibn Maalik**

*"The Prophet (Sallallahu Alaihi Wasallam) said, 'Why on earth do some people raise their eyes towards heaven during their prayer?' His words on this subject grew stronger until he finally said, 'They should stop doing it or their eyesight will be taken away.' "*

### **Comments**

According to the learned scholars it is against khushoo to look towards the heavens in prayer; doing such an act can render one lose the state of prayer. Based on the severe warning given in the hadith, Ibn Hazm considers such a salaah invalid. However, the majority of scholar considers it only makrooh but not haraam.

### **Looking towards the sky during invocation**

Shurayh and some others consider it makrooh to look towards the sky during invocations, however:

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*"According to the majority, it is permissible as the sky is the Qibla of invocations just the way Ka'ba is the Qibla of prayer." (Umdatul Qaari)*

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## **Chapter 93 : Looking around in the prayer.**

### **Purpose of Tarjamatul Baab**

As already mentioned, when doing salaah it is per-

missible to look towards the Imam, but makrooh if the target is sky. Now, here it is discussed that looking around is also makrooh (as per the hadith quoted below) and against khushoo.

#### **Hadith No. 714**

##### **Narrated Aisha**

*"I asked the Messenger of Allah (Sallallahu Alaihi Wasallam) about looking around in the prayer and he said, 'It is one of Shaytan's ways of making off with people's prayers.' "*

#### **Hadith No. 715**

##### **Narrated Aisha**

*The Prophet (Sallallahu Alaihi Wasallam) prayed wearing a khamisa (blanket) which had a design on it and said, "The design on this distracted me. Take it to Abu Jahm and bring me an inbijaniya (a plain garment)."*

##### **Comments**

Allah Ta'ala says in the Qur'an:

*“Establish regular prayer for celebrating My praise”*

The main goal by offering Salaah is the remembrance of Allah and absolute attention towards Him. To attain this, the one offering prayers focuses his gaze at one point in order to get absorbed in the remembrance of Allah. The open and obvious enemy of man—Satan, never likes a believer to behave in such a way and therefore tries to instill different kinds of thoughts into his mind and heart to deviate him from prayers and when he succeeds in this the believer loses his concentration and looks here and there. This looking around of the believer is the result of the Satan's act as is evident by the hadith quoted above.

Allaama Ayni has quoted from Ibn Masood:

*"Indeed Allah does not take away His attention from the bondsman offering the prayers until he himself talks or deviates his attention"*

### **Juristic view**

According to the jurists it does not matter if one diverts his eyes around in prayer, however, it is makrooh (disliked) in case one turns his head around. The turning of chest away from the direction of the Qibla will render one's prayer invalid.

In the second hadith discussed previously also, according to Sayyida Aisha, once Rasulullah (Sallallahu Alaihi Wasallam) donned a printed blanket gifted to him by Abu Jahm. During the prayer his attention drew towards the prints; after finishing the prayer he immedi-

ately took it off and asked the people to return it to Abu Jahm. This hadith shows that, preferably, one should wear plain clothes during prayers. Further, the prayer mat and the mosque walls should also be kept austere but clean because design work can become a source of deviating attention during prayers.

A general principle derived from this hadith is that one should avoid doing anything voluntarily that can become a cause of deviating one's attention during prayers.

**Chapter 94 : Is it permitted to look round in the prayer if something happens or if you see something such as spittle in the qibla?**

Sahl said, "Abu Bakr looked round and saw the Prophet, (Sallallahu Alaihi Wasallam)."

**Purpose of Tarjamatul Baab**

In the previous chapter it was said that distraction is because of Satan's act. Now, Imam Bukhari wants to convey that there can be some permissible exceptions to this general rule.

**Hadith No. 716**

**Narrated Ibn Umar**

*The Prophet (Sallallahu Alaihi Wasallam) saw some phlegm in the qibla of the mosque while he was leading the people in the prayer and scraped it off. Then, when he finished the prayer, he said, "When anyone does the prayer, Allah is in front of him, so none of you should spit in front of you during the prayer."*

*This is related from Nafi.*

**Hadith No. 717**

**Narrated Anas**

*"While the Muslims were doing the fajr prayer, the Messenger of Allah (Sallallahu Alaihi Wasallam) suddenly appeared before them, lifting the curtain of Aisha's room. He saw them standing in rows and smiled joyfully.*

*Abu Bakr fell back to the first row, thinking that he wanted to come out and the Muslims were put to the test, being about to abandon the prayer, but he indicated to them, 'Complete your prayer.' He let the curtain drop and it was at the end of that day that he died*

**Comments**

According to Ibn Umar, the Prophet (Sallallahu

Alaihi Wasallam) saw sputum on the front wall of the mosque and scrapped it off with his hand. This hadith has already been discussed in باب حَكَّ النَّبِيقِ بِالنَّيْدِ مِنَ الْمَسْجِدِ - Chapter 33, Vol.3., but there it is not mentioned that he did so when in prayer. According to the learned scholars, if the act was done during the prayer, then it must have not amounted to ‘aml-i-katheer’—the level of an act which as per the Shari’ah invalidates the prayer.

The second hadith has also been discussed previously in chapter 46—باب أَهْلُ الْعِلْمِ وَالْفَضْلِ أَحَقُّ بِالْإِمَامَةِ. This hadith mentions that on seeing Rasulullah (Sallallahu Alaihi Wasallam), Sayyiduna Abu Bakr and the Sahaaba turned their attention towards him while offering prayers. From these hadiths, Imam Bukhari wants to convey that there can be occasions where one may have to draw his attention towards something that will not invalidate his prayer, e.g., if a snake or a scorpion is around and he keeps an eye on it, or a child is moving around and his mother keeps an eye on him lest he may fall into or touch some harmful thing.

According to Abu Dawood, during the battle of Hunayn, Rasulullah (Sallallahu Alaihi Wasallam) posted Anas bin Abi Marthad to guard the mountain pass. It is mentioned that when he was offering fajr salaah he often looked towards the mountain pass.

**Chapter 95 : The obligation for both the Imam and those following (him) to recite in all the prayers, whether resident or travelling, whether it is recited**

**out loud or silent.**

### **Purpose of Tarjamatul Baab**

Here Imam Bukhari is discussing one such issue which has been extensively debated by the jurists over the past centuries. One component of this issue is the juristic status of the Qur'anic recitation in the prayer, and the second is the status of recitation of sura al-fatihah in it.

Imam Bukhari has written a separate tract namely *جزا القراءة خلف الإمام* in which he has strongly advocated the essentiality of reciting of sura al-fatihah in prayers both by the Imam as well as his followers, but here in Sahih al-Bukhari he has not mentioned al-fatihah in the title of the chapter, instead he has taken more cautions stand by mentioning *وجوب القراءة* i.e., 'the obligation of reciting the Qur'an'. According to him, the recitation of the Qur'an is obligatory, both for the Imam and his followers, in all prayers—loud as well as silent, at home place or in journey.

### **Hadith No. 718**

**Narrated Jaabir ibn Samura**

*"The people of Kufa complained about Sa'd [ibn Abi Waqqas, their governor] to Umar and he dismissed him and appointed Ammar [ibn Yasar] over them. One of their complaints was that he did not do the prayer correctly. Umar sent to him and said, Abu Ishaq! These people claim that you do not do the prayer correctly.' Abu Ishaq [Sa'd] said, 'By Allah, I prayed with them the prayer of the Messenger of Allah (Sallallahu Alaihi Wasallam) without diminishing it. When I prayed 'isha' I made the first two rak'ats long and the last two short.' Umar said, 'That is what one would have expected of you, Abu Ishaq.' He sent a man - or some men - with him to Kufa to ask the people of Kufa about him and they asked about him in every mosque they visited. Everyone praised his correctness until they came to the mosque of the Banu Abs. One of their men called Usama ibn Qatada, whose kunya was Abu Sa'da, stood up and said, 'Since you ask us under oath, Sa'd did not himself go out on military expeditions, he did not divide the booty equally nor was he just in giving judgement.' Sa'd*

*said, 'By Allah, I pray for three things. O Allah, if this slave of Yours is a liar, and has got up just to show off, then make him live long, be poor long and expose him to trials.' After that whenever he was asked, the man would say, 'I am an old man tested and afflicted by the prayer of Sa'd.'"*

*Abdul-Malik said, "I saw him later and his eyebrows were hanging over his eyes due to old age. He would accost young girls in the streets and pinch them."*

**Hadith No. 719**

**Narrated by Ubada ibn as-Saamit**

*that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "There is no prayer for anyone who does not recite the al-fatihah of the Book."*

**Hadith No. 720**

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**Narrated by Abu Hurayra**

*"The Messenger of Allah (Sallallahu Alaihi Wasallam) entered the mosque and a man entered and prayed. He greeted the Prophet (Sallallahu Alaihi Wasallam) who returned the greeting and said, 'Go back and pray. You have not prayed.' He went back and prayed as he had prayed before. Then he came and greeted the Prophet (Sallallahu Alaihi Wasallam) who said three times, 'Go back and pray for you have not prayed.' He said, 'By the One who sent you with the truth, I cannot do any better than that, so teach me.' He said, 'When you stand for the prayer, say the takbir and then recite something you know well from the Qur'an and then do ruku until you are at rest in your ruku . Then stand back up until you are completely upright. Then go into sajda until you are at rest in your sajda. Then sit back until you are at rest in the sitting position. Do that throughout all of your prayer.'"*

**Comments**

**Sa'd Bin Abi Waqqas (RA)**

Sayyiduna Sa'd - one among the Ashra Mubashara i.e., the ten Sahaaba who were blessed with the glad tidings of entering the paradise when still alive, died in Hijra 55 in Madinah and is buried in the Baquee graveyard. It is said that, among this group of ten, he was the last to die. He has the distinction of throwing the first arrow for Islam and earn in his favour the following supplication of Rasulullah (Sallallahu Alaihi Wasallam):

*"O Allah straighten his arrow and accept his supplications"*

Kofa, today an Iraqi city, was a region of Muslim empire under the caliphate of Sayyiduna Umar, and Sayyiduna Sa'd was its first governor who governed it for several years and played a key role in its development.

### **Dismissal of an official under allegations till investigations are completed**

Despite the fact that Sayyiduna Sa'd did a great service to the people of Kofa, still some complained against him to Sayyiduna Umar—head of the Muslim state. Sayyiduna Umar on receiving the complaints, immediately removed him from the office and appointed Sayyiduna Amar bin Yasir in his place. Afterwards Sayyiduna Umar took up the investigation of the case and questioned him about the complaints lodged against him. He sent a team to Kofa to enquire from the people about the complaints. Finally, exonerating him from all the allegations, he said:

*"Indeed I did not dismiss Sa'd due to any negligence of duties or misappropriation".*

### **Sayyiduna Sa'd's invocation**

On reaching Kofa, the investigating team sent by Sayyiduna Umar enquired from people there about the complaints levelled against Sayyiduna Sa'd and his governorship. The team went to different mosques and met lot of people, they gathered nothing but praises for Sayyiduna Sa'd. Only one man—Usama bin Qatada alias Abu Sa'da, leveled false allegations against Sayyiduna Sa'd when he stood up in the mosque of Banu Abbas,

and alleged that he (i.e., Sayyiduna Sa'd) was not accompanying the army during jihad, was not behaving fairly when distributing booty, and, was not doing justice when giving judicial verdicts. Sayyiduna Sa'd, on listening these allegations supplicated to Allah against him, saying, "O Allah, if this man of Yours is a liar, has got up for a hypocrisy or earning fame, then give him long life, impose upon him poverty, and entangle him in troubles". The acceptance of this supplication got manifested later when the man—Usama bin Qatada alias Abu Sa'da, got a very long life; he was seen in his old age with eyebrows hanging over his eyes and roaming the streets eve-teasing.

**Salaah like that of Rasulullah (Sallallahu Alaihi Wasallam)**

A hadith says:

*"Do your prayers the way you see me doing them".*

On being asked by Sayyiduna Umar about the complaint of not doing his prayers properly, Sayyiduna Sa'd replied that he was doing his prayers the way Rasulullah (Sallallahu Alaihi Wasallam) did e.g., he would prolong qiyaam of the first two rak'ats of isha prayers and shorten that of the last two. By saying so, it is said that, he wanted to convey his practice of reciting some portion of the Qur'an after sura al-fatihah in the first two rak'ats and only al-fatihah in the last two.

It is this part of the hadith for which Imam Bukhari has quoted it here to prove his point that the recitation of the Qur'an is obligatory in salaah.

### **Status of the recitation of sura al-fatihah in prayers**

According to Ubada bin Saamit, the prayer of a person is invalid if he does not recite sura al-fatihah in it. A vast majority of jurists and Muhadditheen like Abdullah bin Mubarak, Auzaa'ee, Maalik, Shaafa'ee, Ahmed, Ishaq Abu Thour, Abu Dawood infer from this hadith the obligation of the recitation of sura fatihah in all types of prayers including those performed in congregation behind an Imam.

### **Hanafite school's view**

The Hanafite scholars put forward two verses of the Qur'an to support their view in this issue. Allah Taala says in the Qur'an:

فَاقْرَأُوا مَا تَيَسَّرَ مِنْهُ

*Now, recite as much of the Qur'an as is easy (for you).  
(73:20)*

This verse, according to them, makes it compulsory (fardh) to recite any portion of the Qur'an in the prayer; and the hadith narrated by Ubada bin Saamit makes it obligatory (waajib) the recitation of sura al-fatihah. The second verse is:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

*When the Qur'an is recited, listen to it and be silent, so that you may be blessed. (7:204)*

Quoting this verse they argue that a muqtadi is supposed to listen the recitation of his Imam and that he should himself remain silent even when his Imam recites sura al-fatihah. They strengthen their viewpoint by quoting a hadith from Mota Imam Muhammad narrated by

Jaabir bin Abdullah Ansaari, which says:

*"If one is having an Imam (i.e., he is offering salaah behind an Imam) then the recitation of the Qur'an by his Imam is sufficient for him". (Mota Imam Ahmad)*

Opponents of this view like Ibn Hajr, Dhar-i-Qatni and some others consider this hadith weak (Dha'eef), whereas the supporters holding this view refute their opinion about the authenticity of hadith by saying that it is narrated through a number of chains and out of which some are quite authentic.

### **Viewpoint of Imam Ahmed and Imam Maalik**

Imam Ahmed and Imam Maalik hold the opinion that a person should not recite the Qur'an when offering his prayers behind an Imam in Jahri Salaah—the one offered loudly; however, in Siri Salaah—the one offered silently, he should recite it but silently.

Quoting Imam Ahmad in his fataawa, Allaama Ibn Taymiya writes:

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*'And he (Imam Ahmed) said that there is consensus on the issue that the recitation of the Qur'an is not obligatory on the muqtadi in Jahri salaah).'*

### **Different interpretations of Ubada bin Saamit's hadith**

In the hadith narrated by Ubada bin Saamit it is said لا صلاة لمن لم يقرأ بفاتحة الكتاب *"the prayer is not done by the one who did not recite sura al-fatihah"*. According to the Shaafaite school, here 'Laa Salaata' means

that the prayer of such a person who did not recite sura al-fatihah is invalid; the nature of word 'Laa' here is لا نفي 'Laa Nafi Jins'. According to the Hanafite school here 'Laa Salaata' means that the prayers lose their excellence if sura al-fatihah is not recited. They put forward the following hadith to support their claim:

*"The prayer of a person residing near a mosque is not valid but in mosque"*

Shaafaitees consider the recitation of sura al-fatihah compulsory (fardh) whereas for Hanafites, it is obligatory (waajib). According to some scholars, there is no difference but of terminology in the two opinions.

Sahih Muslim has quoted a hadith on the authority of Sayyiduna Abu Hurayra which states:

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*"One who offered prayer but did not recite sura al-fatihah, his salaah is incomplete".*

### **Hadith narrated by Abu Hurayra**

According to Abu Hurayrah, once Rasulullah (Sallallahu Alaihi Wasallam) entered the mosque followed by another person. It has been reported in another narration that Rasulullah (Sallallahu Alaihi Wasallam) sat in one of the corners of the mosque, and the person who entered after him was Khalad Bin Ra'fe. Khalad bin Ra'fe offered two rak'ats and after finishing them came near to Rasulullah (Sallallahu Alaihi Wasallam) and wished him Salaam. Rasulullah (Sallallahu Alaihi Wasallam) answered him and directed him to repeat his prayer for he had not done it (properly). Khalad repeated

the prayer three times as every time he was directed to do so by Rasulullah (Sallallahu Alaihi Wasallam). After doing it so many times he, while accepting his inability to do any better than that, requested Rasulullah (Sallallahu Alaihi Wasallam) to teach him the proper method. Rasulullah (Sallallahu Alaihi Wasallam) advised him to say takbir first, then recite from the Qur'an whatever was easy for him, then perform ruku, sajda etc., with serenity.

**Lessons from the hadith as derived by Allaama Ayni**

1. Answering the greetings is obligatory (waajib).
2. According to some, at times advise in religious matters is more important than answering the greetings first.
3. Ignorance is no excuse; if a deed is done wrongly because of ignorance it is not valid as Rasulullah (Sallallahu Alaihi Wasallam) told Khalad to repeat his prayer.
4. To do ruku and sajda nicely without any haste is obligatory.
5. Exhortation with regard to the execution of pious deeds and admonishment from the evil ones.
6. Resort to politeness and kindness when advising someone.
7. Respect the learned scholars and obey what they advise.
8. Accept mistake without hesitation.

**Chapter 96 : Recitation in dhuhr.**

### **Purpose of Tarjamatul Baab**

For dhuhr and asr prayers the Qur'an is not recited in a loud manner as done for fajr, maghrib and isha. In order to avoid any sort of confusion regarding the recitation in dhuhr prayer, Imam Bukhari clears it by mentioning that it is there, although silent. According to Allaama Ayni, there were few people like Suwaid bin Gafla and Hasan bin Salaah who considered the absence of recitation in dhuhr prayer; refuting their claim Imam Bukhari established this chapter.

### **Hadith No. 721**

#### **Narrated Jaabir ibn Samura**

*Sa'd said [to Umar ibn al-Khattab], "I prayed the prayer of the Messenger of Allah (Sallallahu Alaihi Wasallam) with them in the two afternoon prayers (dhuhr and asr) and did not shorten it. I made the first two rak'ats long and the last two short." Umar said, "That is what one would have expected of you."*

### **Hadith No. 722**

**Narrated Abu Qatada**

*"In the first two rak'ats of the dhuhr prayer, the Prophet (Sallallahu Alaihi Wasallam) used to recite the al-fatihah of the Book and two suras, longer in the first and shorter in the second, and at times the ayat could be heard. In asr, he would recite the al-fatihah of the Book and two suras. In Subh, he used to make the first rak'at long and the second short."*

**Hadith No. 723**

**Narrated Abu Ma'mar**

*"We asked Khabbab whether the Prophet (Sallallahu Alaihi Wasallam) used to recite in the prayers of dhuhr and asr. He said, 'Yes.' We asked, 'How do you know that?' He answered, 'From the movement of his beard.'"*

**Comments**

The first hadith quoted here has been discussed in the previous chapter. As mentioned in the hadith Sayyiduna Sa'd used to offer evening prayer making the first two rak'ats long and the next two short, implying that he used to recite sura al-fatihah and some portion of the Qur'an in the first two rak'ats and only sura al-fatihah in

the last two. This proves Imam Bukhari's point that there is recitation of the Qur'an in the evening prayer. The learned scholars differ in their opinion about the identification of evening prayer. According to them there are two types of words mentioned in different compilations of Sahih al Bukhari, one, Ashiya—meaning dhuhur and asr prayers, and the other, isha—meaning maghrib and isha.

The second hadith narrated on the authority of Qatada clearly mentions that the first two rak'ats of dhuhur used to be lengthy and the last two short.

The third hadith has been narrated by Ma'mar wherein Sayyiduna Khubab was asked how would they (i.e., Sahaaba) know that Rasulullah (Sallallahu Alaihi Wasallam) was reciting the Qur'an in dhuhur and asr prayer? "From the movements of his blessed beard", said he.

## **Chapter 97 : Recitation in asr.**

### **Purpose of Tarjamatul Baab**

This chapter is in continuation to the previous one. Some people question the need of this chapter to which the learned scholars answer by saying that actually the muhadditheen (hadith scholars) have always tried to record every aspect of Rasulullah's (Sallallahu Alaihi Wasallam) life.

### **Hadith No. 724**

**Narrated Abu Ma'mar**

*"We said to Khabbab ibn al-Aratt, 'Did the Messenger of Allah (Sallallahu Alaihi Wasallam) t recite in dhuhr and asr?' He said, 'Yes.' We said, 'How do you know that?' He said, 'By the movement of his beard.'"*

**Hadith No. 725**

**Narrated Abu Qatada**

*"In the two rak'ats of the dhuhr and asr prayers, the Prophet (Sallallahu Alaihi Wasallam) used to recite the al-fatihah of the Book and two suras, and at times the ayat could be heard."*

**Comments**

Both these hadiths have been discussed in the previous chapter.

**Chapter 98 : Recitation in maghrib.**

**Purpose of Tarjamatul baab**

This chapter is again like that of the previous

two. In addition to mentioning about the recitation of the Qur'an in maghrib prayer, Imam Bukhari also points towards the quantity of verses preferably to be recited.

#### **Hadith No. 726**

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#### **Narrated Ibn Abbas**

*Umm al-Fadl heard him while he was reciting "Wal-mursalati urfan" (sura 77) and said, "My son, by Allah, your recitation reminded me that this sura was the last one I heard the Messenger of Allah (Sallallahu Alaihi Wasallam), reciting in the maghrib prayer."*

#### **Hadith No. 727**

#### **Narrated Marwan ibn al-Hakam**

*"Zayd ibn Thabit asked me, 'Why do you recite short suras in maghrib when I heard the Prophet (Sallallahu Alaihi Wasallam) reciting the longer of the two long ones?'"*

#### **Comments**

Ummul al-Fadhl was the mother of Sayyiduna  
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Abbas, wife of Sayyiduna al-Abbas, sister of Mymoona bint al-Haarith—the wife of Rasulullah (Sallallahu Alaihi Wasallam). Her name was Lubaabah bint al-Haarith. Once hearing her son—Sayyiduna Ibn Abbas, reciting sura al-Mursalaat she said to him that he reminded her of Rasulullah (Sallallahu Alaihi Wasallam) whom she had heard reciting it (i.e., sura al-Mursalaat) in the last maghrib prayer that he had offered before leaving this world.

There exists difference of opinion among the learned scholars regarding the issue of recitation of lengthy sura in a maghrib prayer. The Maalikites consider it makrooh (disliked), however, according to a majority of scholars, it is better to recite small suras in it, although lengthy ones are also permissible at times as opined by Imam Bukhari by quoting the above hadiths.

### **Last congregational prayer of Rasulullah (Sallallahu Alaihi Wasallam)**

According to Ummul al-Fadhl, the last prayer that Rasulullah (Sallallahu Alaihi Wasallam) offered in congregation was maghrib, however, as per another hadith narrated by Sayyida Aisha it was dhuhr. As per the learned scholars, both these narrations are correct in their respective contexts. The maghrib prayer which Ummul al-Fadhl refers to is the last regular prayer attended by Rasulullah (Sallallahu Alaihi Wasallam) before the inception of his terminal illness which prevented him to attend the mosque thereafter, however, one day feeling some relief he attended the mosque supported by two persons on either sides offered the dhuhr prayer referred to by Sayyida Aisha.

**Chapter 99 : Reciting aloud in the maghrib prayer.**

**Purpose of Tarjamatul Baab**

Similar to that of previous chapter.

**Hadith No. 728**

**Narrated Jubayr ibn Mut'im**

*"I heard the Messenger of Allah (Sallallahu Alaihi Wasallam) recite at-Tur (sura 52) in the maghrib prayer."*

**Comments**

Two things are established by this hadith, one—the loud recitation of the Qur'an in maghrib prayer, two—the permissibility of reciting lengthy suras in it, evident by Rasulullah's (Sallallahu Alaihi Wasallam) recitation of sura Tur, relatively a lengthy sura.

**Chapter 100 : Reciting aloud in the isha prayer.**

**Purpose of Tarjamatul Baab**

Same as the previous one.

**Hadith No. 729**

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### **Narrated Abu Raaf'e**

*"I prayed Atama with Abu Hurayra and he recited, 'Idha's-sama'u'inshaqqat' (84) and he went into sajda. I questioned him and he said, 'I went into sajda behind Abu'l-Qasim (Sallallahu Alaihi Wasallam) and I will continue to do sajda in it until I meet him.'"*

### **Hadith No. 730**

### **Narrated al-Bara**

*The Prophet (Sallallahu Alaihi Wasallam) was on a journey he recited at-Tin (95) in one of the two rak'ats of Isha.*

### **Comments**

The above two hadiths prove that the recitation was done loudly in the isha prayer.

## **Chapter 101 : Recitation (of a verse) demanding a prostration in the isha prayer.**

### **Purpose of Tarjamatul Baab**

Imam Bukhari wants to convey the permissibility of reciting those suras in isha salaah comprising of

verses demanding prostration.

### **Hadith No. 731**

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#### **Narrated Abu Raaf'e**

*"I prayed Atama with Abu Hurayra and he recited, 'Idha's-sama'u'inshaqqat' (84) and he went into sajda. I questioned him and he said, 'I went into sajda behind Abu'l-Qasim (Sallallahu Alaihi Wasallam) and I will continue to do sajda in it until I meet him.'"*

#### **Comments**

##### **Aayat-us-Sajda (verse demanding prostration)**

There are certain verses of the Qur'an which when recited demand an obligatory prostration. These verses are known as Aayaat-us-Sajda, and the demanded prostration, Sajda Tilaawat. According to the Hanafite school there are 14 such verses in the Qur'an, however, as per the Shaafaite school there are 15. If a verse demanding prostration is recited in prayer then the prostration is to be done whilst in prayer itself, issue agreed upon by both the Hanafite and Shaafaite school; however, the Maalikite school considers it makrooh to recite such a verse in salaah. There is no controversy on the issue of prostration becoming obligatory right at the time when such a verse is recited in case of a prayer

wherein recitation is done loudly but there is difference of opinion in case the prayer is otherwise. Bada'-us-Sana' has quoted that the Hanafite school considers it makrooh for the Imam to recite such a verse in a prayer wherein recitation is done silently as it can create confusion.

## **Chapter 102 : Recitation in the isha prayer**

### **Purpose of Tarjamatul Baab**

Imam Bukhari wants to convey that it is obligatory to do the recitation in isha prayer.

### **Hadith No. 732**

### **Narrated al-Bara**

*The Prophet (Sallallahu Alaihi Wasallam) was on a journey he recited at-Tin (95) in one of the two rak'ats of Isha.*

### **Comments**

This is the same hadith that has been quoted in chapter 100. In previous chapter it was said that the recitation is to be done loudly in isha prayer; it is obligatory for Imam but optional for the one offering the prayer individually. This chapter explains the obligation of the recitation in isha prayer, but for the one offering it individually there is option for him to do so loudly or in a

murmur.

### **Chapter 103 : Making the first two rak'ats long and the last two short.**

#### **Purpose of Tarjamatul Baab**

In the first two rak'ats of a compulsory prayer it is mandatory to recite some part of the Qur'an after sura al-fatihah and in the remaining rak'ats only sura al-fatihah. This way the first two rak'ats will be lengthier and the succeeding ones shorter. There is no difference of opinion amongst the jurists on this issue.

#### **Hadith No. 733**

#### **Narrated Jaabir ibn Samura**

*"Umar said to Sa'd, 'They have complained about you regarding everything, even the prayer.' He said, 'I made the first two long and the last two short and I would never diminish in any way my following of the prayer of the Messenger of Allah.' He said, 'You have spoken the truth. That is what one would have expected of you - or what I would have expected of you.' "*

#### **Comments**

This hadith has been discussed previously.

### **Chapter 104 : Recitation in Fajr.**

Umm Salama said, "The Prophet (Sallallahu Alaihi Wasallam) recited at-Tur (52)."

#### **Purpose of Tarjamatul Baab**

Imam Bukhari aims at proving the recitation for each prayer separately. According to Ibn Hajr, by quoting Umm Salma and Abu Barza al-Aslami, he is trying to prove the indispensability of doing the recitation whether the prayer is offered at home place or in a journey.

#### **Hadith No. 734**

#### **Narrated Sayyar ibn Salama**

*"My father and I went to Abu Barza al-Aslami and we asked him about the time of the prayers. He said, 'The Prophet (Sallallahu Alaihi Wasallam) used to pray the midday prayer when the sun began to decline. He prayed asr at a time when a man could return to his house at the furthest part of the city and the sun would*

*still be still white. (I forgot what he said about Maghrib.) The Prophet preferred to delay al-Atama until a third of the night had passed. He did not like sleeping before it or conversing after it. He used to leave from the Morning prayer (Subh) when a man could recognise the person sitting next to him and he would recite between sixty and a hundred ayats in the two rak'ats or one of them."*

### **Hadith No. 735**

#### **Narrated Ata**

*He heard Abu Hurayra saying, "There is recitation in every prayer and what the Messenger of Allah (Sallallahu Alaihi Wasallam) made audible to us, we make audible to you. What he did silently, we do silently. If you recite no more than the Umm al-Qur'an, that is enough. If you do more, that is better."*

#### **Comments**

The first hadith narrated by Abu Burza has been discussed in the chapter—'Mawaaqeet-us-Salaah'. Here it has been re-quoted, for, it also mentions that Rasulullah (Sallallahu Alaihi Wasallam) used to recite between sixty to one hundred verses in the two rak'ats of fajr or one of them.

The second hadith mentions Abu Hurayra saying that they would make the recitation of that prayer audible to people which Rasulullah (Sallallahu Alaihi Wasallam) made audible to them. And what he did silently, they did it like that. Here Abu Hurayra tries to make it certain that whatever they did was as per Shari'ah and not their personal desire.

The last statement wherein Abu Hurayra says, "If you recite no more than the Umm al-Qur'an, that is enough, If you do more, that is better", has been widely debated by the hadith scholars. According to them it is mandatory to recite some part of the Qur'an in the first two rak'ats of compulsory or obligatory prayer, however, if one recites only sura al-fatihah his prayer is still valid though lacking perfection. Allah knows the best.

### **Chapter 105 : Reciting aloud in Fajr**

Umm Salama said, "I was doing tawaf behind the people while the Prophet (Sallallahu Alaihi Wasallam) was praying, reciting at-Tur (52)."

#### **Purpose of Tarjamatul Baab**

There is consensus in the Ummah regarding the loud recitation in morning prayer and it is this point that Imam Bukhari is substantiating here. The incident of Umm Salma has been discussed by him in detail in the chapter on Haj. During Hajjatul Vida, Umm Salma while accompanying Rasulullah (Sallallahu Alaihi Wa-

sallam) fell ill and due to her illness he allowed her to do the circumambulation mounting a camel. Narrating the episode she says that while doing the circumambulation she heard Rasulullah (Sallallahu Alaihi Wasallam) reciting sura at-Tur in the prayer that he was offering. The second narration, however, suggests that Rasulullah (Sallallahu Alaihi Wasallam) was offering the morning prayer.

**Hadith No. 736**

**Narrated Ibn Abbas**

*"The Prophet (Sallallahu Alaihi Wasallam) set out with a group of his Companions, making for the market of Ukaz. A barrier had been set up preventing the shaytans*

*hearing the news of the heavens and meteors were cast against them and they returned to their people saying, 'There is a barrier preventing us hearing the news of the heavens and meteors were cast against us.' They said, 'This thing that has come between you and the news of the heavens is something new. Travel east and west in the earth and see what it is that has put a barrier between you and the news of the heavens.' Those who headed in the direction of Tihama came across the Prophet (Sallallahu Alaihi Wasallam) who was at Nakhla on his way to the market of Ukaz. He was praying fajr with his Companions. When they heard the Qur'an they listened carefully to it and said, 'By Allah, this is what has come between us and the news of the heavens!' Then they returned to their people and said, 'Our people! We have heard a most amazing Recitation. It leads to right guidance so we believe in it and will not associate anyone with our Lord.' So Allah sent down on His Prophet, 'Say: it has been revealed to me...' [sura 72] What the jinn had said was revealed to him."*

#### **Hadith No. 737**

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#### **Narrated Ibn Abbas**

*"The Prophet (Sallallahu Alaihi Wasallam) recited aloud when he was ordered to and was silent when he was ordered to be, And your Lord is not forgetful," (19:64) and 'You have a good model in the Messen-*

*ger of Allah.' (33:21)"*

### **Comments**

The first hadith refers to an incident that took place during the early years of Rasulullah's (Sallallahu Alaihi Wasallam) Makkan life after the declaration of the prophethood and before the five time prayers were obligated. The Makkans used to hold a fair at a place called Ukaz where they would assemble and boast their tribal excellences. Once Rasulullah (Sallallahu Alaihi Wasallam) went there to invite the people to Islam, and near a place called Nakhla, time for the morning prayer drew closer and he offered the payer.

Before Rasulullah's (Sallallahu Alaihi Wasallam) prophethood, Satans used to ascend towards the heavens and steal information from the angels. What actually happens is that on decreeing certain issues when Allah makes the announcement, all the angels faint and the first to regain consciousness and comprehend the announcement is the arch angel Jibra'eel. After this the angels of the Throne regain consciousness and they ask Jibra'eel about the announcement. Likewise, the angels of the 7th sky and so on till it reaches the lowest sky called Samaa-ud-Dunya—the sky of world. The angels of Samaa-ud-Dunya bring down these orders to the earth for implementation. The Satans having access unto this lowest sky after hearing some information from the above mix up their own particulars with it and pass it on to their followers e.g., astrologers, palmists etc., on the earth. The skies were sealed for these Satans after Rasulullah (Sallallahu Alaihi Wasallam) was bestowed with prophethood and when they tried to hear any informa-

tion from the heavens meteors were cast against them. Perturbed by this development, they sent teams east and west in the earth to find out the cause. The team which headed towards Tihama came across the Prophet (Sallallahu Alaihi Wasallam) they were highly surprised and immensely moved on hearing the Qur'anic recitation. They had never heard such words and their hearts immediately accepted the message of truth and they embraced Islam. Allah narrates this incident in the Qur'an in sura al-Jinn:

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۖ<sup>١</sup>  
يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَن نُشْرِكَ بِرَبِّنَا أَحَدًا ۖ<sup>٢</sup>

Say, "It has been revealed to me that a group from Jinn has listened (to the Qur'ān), and said (to their people), 'Indeed we have heard an amazing Recital (the Qur'ān) that guides to the right way, so we have believed in it, and we will never associate a partner with our Lord.' (72:1,2)

Justifying the loud and silent recitation in different prayers as quoted in the second hadith above, Sayyiduna Ibn Abbas says that Rasulullah (Sallallahu Alaihi Wasallam) didn't do so out of his own wish but under the divine inspiration.

### **Chapter 106 : Reciting two suras in one rak'at or the last ayats of a sura, or suras in reverse order or the beginning of a sura.**

It is mentioned from Abdullah ibn as-Sa'ib that the Prophet recited al-Mu'minun (23) in Subh until he reached the part about Musa and Harun or 'Isa when he started coughing and did ruku. Umar recited 120 ayats from al-Baqara in the first rak'at and a sura from the Mathaani\* in the second rak'at. Al-Ahnaf recited al-Kahf (18) in the first and Yusuf (12) or Yunus (10) in the second. It was mentioned that he had prayed Subh with those suras in the presence of Umar. Ibn Masood recited 40 ayats of al-Anfal (8) and then a sura from the Mufasssal in the second rak'at. Qatada said that it was permitted for someone to recite the same sura in both rak'ats or to repeat the same sura in both rak'ats as they are all from the Book of Allah.

*\*Mathaani: The suras comprising of less than hundred verses are called Mathaani.*

### **Purpose of Tarjamatul Baab**

In this chapter four issues have been discussed by Imam Bukhari, viz.,

1. Is it permissible to recite two suras in a single rak'at?
2. Is it permissible to recite the last verses of a sura?

3. Is it permissible to recite suras in reverse order e.g., sura no. 51 in first rak'at and sura no. 50 in the second?
4. Is it permissible to recite the verses at the beginning of a sura?

According to Abdullah ibn as-Sa'ib as quoted in the 1st ta'leeq of this chapter, the Prophet (Sallallahu Alaihi Wasallam) recited al-Mu'minun (23) in morning prayer until he reached the part about Musa and Harun, or Isa, when he started coughing and did ruku. This proves the permissibility of reciting part of a sura.

Allaama Ayni has derived the following few lessons from this hadith:

1. It is preferable to recite a lengthy sura in morning prayer nonetheless keeping in view the condition of people.
2. It is permissible to stop recitation halfway due to some valid reason.
3. It is permissible to recite a portion of a sura in one rak'at.

As per the 2nd ta'leeq, Sayyiduna Umar recited 120 verses from sura Bakarah in the first rak'at and a sura from Mathaani in second. This makes it permissible the recitation of a longer sura in first rak'at and a lesser one in second.

The third ta'leeq mentions that Sayyiduna Umar had recited sura Kahf in the first rak'at and sura Yousuf or sura Yonus in the second. By quoting this ta'leeq, Imam Bukhari seems to hold the view that if suras are recited against their order it will not invalidate the prayer. The Maalikite and Hambalite schools consider it makrooh (disliked), but not invalidating the prayer.

According to the fourth ta'leeq, Sayyiduna Abdullah bin Masood recited 40 verses from sura Anfaal in the first rak'at and a sura from the Mufasssal in the second. By quoting this ta'leeq, Imam Bukhari wants to prove the permissibility of reciting the verses at the beginning of a sura. As per Allaama Ayni it is most likely that Abdullah bin Masood recited the first forty verses of sura anfaal in the first rak'at.

It is permissible to recite a sura partly in first rak'at and the remaining in second, according to Qataadah. Further, as per him, it is also permissible to recite same sura in both rak'ats of a prayer.

### **Mufasssal**

The suras from Hujiraat to Burooj are called Mufasssal at-Tiwaal, from Burooj to Bayyina—Mufasssal al-Ausaat and the remaining till the end—Mufasssal al-Qisaar.

### **Hadith No. 738**

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### **Narrated Anas**

*"One of the men of the Ansar used to lead the prayer in the mosque of Quba'. Every time he wanted to recite a sura for them in the prayer, he would begin by reciting, 'Qul huwa'llahu ahad,' (112) from beginning to end. Then he would recite another sura after it. He used to do that in every rak'at. His companions talked to him about this and said, 'You begin with this sura and then, not thinking it enough, you recite another. You should either recite it on its own or leave it and recite another.' He said, 'I will not abandon it. If you want me to be your Imam on that basis I will do it. If you are averse to that, I will leave you.' They thought that he was the best of them and did not want anyone else to lead them. When the Prophet (Sallallahu Alaihi Wasallam) came to them, they told him about it and he said, 'So-and-so! What stops you doing what your companions tell you to? What has moved you to cling to this sura in every rak'at?' He said, 'I love it.' He said, 'Your love for it has ensured your entrance to the Garden.' "*

### **Hadith No. 739**

### **Narrated Amru bin Murrah**

*I heard Abu Wa'il was to say, "A man came to Ibn Masood and said, 'I recited [all] the Mufasssal one night in one rak'at.' Ibn Masood said, 'This is like the rattling off of poetry. I know that the Prophet (Sallallahu Alaihi Wasallam) used to recite these same suras in pairs.' He mentioned twenty suras from the Mufasssal, using two in every rak'at."*

### **Comments**

Imam Bukhari has quoted the above hadiths to prove the permissibility of reciting two suras in a single rak'at.

It has been recounted that the man mentioned in the first hadith having the habit of reciting sura Ikhlâas in every rak'at was Kulthum bin Hadam—one among the ansaar. According to Allaama Ayni, Rasulullah (Sallallahu Alaihi Wasallam) had stayed at his (i.e., Kulthum bin Hadam) residence on reaching Quba during migration to Madinah.

Imam Abu Haniefah, Imam Maalik and Imam Shaafa'ee consider it permissible the recitation of two suras in a single rak'at; same has been also reported from Imam Ahmad. But, according to the learned scholars, the objection by the people of Quba against their Imam for reciting two suras in a single rak'at makes it clear that it must have not been a routine practice of Sa-haaba.

## **Chapter 107: Reciting the al-fatihah of the Book in**

**the last two rak'ats.**

**Purpose of Tarjamatul Baab**

In the previous chapter it was mentioned that some portion of the Qur'an is to be recited with sura al-fatihah in the first two rak'ats of an obligatory or compulsory prayer, and that the last two rak'ats should be short. Now, in the chapter under discussion Imam Bukhari makes it clear that 'short' means that only sura al-fatihah is to be recited in the last two rak'ats.

**Hadith No. 740**

**Narrated Abu Qatada from his father**

*In dhuhr the Prophet used to recite in the first two rak'ats the Umm al-Kitab and two suras, and in the last two the Umm al-Kitab on its own and we might sometimes hear a verse. He made the first rak'at longer than the second rak'at. It was the same in asr and Subh.*

**Comments**

This hadith has been mentioned previously as well. According to the hadith, Rasulullah (Sallallahu Alaihi Wasallam) recited only sura al-fatihah in the last two rak'ats of a prayer. Imam Bukhari, Imam Shaafa'ee

and Imam Ahmad consider it compulsory to recite sura al-fatihah in every rak'at, however, as per a comment of Imam Abu Haniefah, it is better but not compulsory to recite it in the last two rak'ats. Bidaaya has quoted that this Hanafite view is based on the statement of Sayyiduna Ali and Abdullah bin Masood. (Eidhahul Bukhari)

## **Chapter 108 : Silent recitation in dhuhr and Asr.**

### **Purpose of Tarjamatul Baab**

The learned scholars are in consensus on the issue of silent recitation in dhuhr and asr prayers. The scholars have failed to understand why Imam Bukhari has mentioned the word مَنْ (mun—'one who') as he usually mentions it when discussing the issues which are controversial.

### **Hadith No. 741**

#### **Narrated Abu Ma'mar**

*"I said to Khabbab, 'Did the Messenger of Allah (Sallallahu Alaihi Wasallam) use to recite in dhuhr and Asr?' He said, 'Yes.' We said, 'How do you know that?' He said, 'By the movement of his beard.'"*

#### **Comments**

This hadith has been discussed previously.

## **Chapter 109 : When the Imam makes a verse audible.**

### **Purpose of Tarjamatul Baab**

Imam Bukhari wants to convey that if an Imam make a verse audible in such a prayer which is supposed to be done silently e.g., dhuhr, it does not invalidate it.

### **Hadith No. 742**

### **Narrated Abu Qatada**

*"The Prophet (Sallallahu Alaihi Wasallam) used to recite the Umm al-Kitab and a sura with it in the first two rak'ats of dhuhr and asr and at times a verse could be heard. He used to make the first rak'at long."*

### **Comments**

According to Abu Qatadah they would occasionally hear a verse or so when praying dhuhr or asr behind Rasulullah (Sallallahu Alaihi Wasallam) in which recitation is supposed to be done silently. By quoting this issue, Imam Bukhari seems to be holding the opinion that it neither invalidates one's prayer if such a thing happens nor necessitates sajda-sahw as against the hanafites who consider it obligatory to recite Qur'an loudly in

fajr, maghrib and isha and silently in dhuhr and asr. They support their view by saying that Rasulullah (Sallallahu Alaihi Wasallam) has always maintained the practice of loud and silent recitation in the respective prayers.

### **Chapter 110 : Making the first rak'at long.**

#### **Purpose of Tarjamatul Baab**

Here Imam Bukhari wants to convey that the first rak'at of a salaah should be prayed longer than the rest.

#### **Hadith No. 743**

#### **Narrated Abu Qatada**

*The Prophet (Sallallahu Alaihi Wasallam) used to make the first rak'at long and the second short in the dhuhr prayer. He also did that in the Subh prayer.*

#### **Comments**

According to Abu Qatadah, Rasulullah (Sallallahu Alaihi Wasallam) used to make the first rak'at of dhuhr and fajr prayer long and the second short. Here, only dhuhr and fajr prayer has been mentioned, but as per the learned scholars, this applies to every prayer. There is consensus on the issue that the

first rak'at of fajr should be long. Muslim has quoted a hadith on the authority of Abu Sa'eed al-Khudri, which states:

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*"The practice was to recite 30 verses in each of the first two rak'ats of dhuhr, and 15 in asr." (Muslim)*

According to the Hanafite school, equal number of verses can also be recited in both the rak'ats but there is consensus among all the jurists that the first rak'at of fajr should be longer than the second.

### **Chapter 111 : The Imam saying "Aamin" aloud.**

Ata said, "Aamin is a supplication." Ibn az-Zubayr and those behind him used to say "Aamin" until the mosque reverberated. Abu Hurayra used to call out to the Imam, "Do not let me miss the Aamin'." Naafi said, "Ibn Umar did not neglect to say it and encouraged other people to do so. I heard him say good things about it."

### **Purpose of Tarjamatul Baab**

Imam Bukhari tries to advocate strongly that the recitation of aamin after sura al-fatihah has to be done loudly; he supports his view by quoting four statements in the title of the chapter.

By quoting Ata's statement that 'Aamin is a supplication', Imam Bukhari wants to convey that in the supplication both the Imam and his followers participate.

In the second ta'leeq quoted by Ibn az-Zubayr it is said that he used to be the Imam and say aamin loudly and his followers would follow him. They would say it so loudly that the mosque reverberated.

Abu Hurayra, as mentioned in the third ta'leeq, would call the Imam and request him not to let him miss the aamin. Ibn Abi Shaiba has quoted Walid bin Rabah saying that Abu Hurayra used to call azaan in Bahrain where al-Ala bin al-Hadhrami would lead the prayer; he would request him not to hasten for prayer due to which he might miss the aamin.

#### **Hadith No. 744**

#### **Narrated Abu Hurayra**

*The Prophet (Sallallahu Alaihi Wasallam) said, "When the Imam says 'Aamin', say 'Aamin'. If someone's 'Aamin' coincides with that of the angels, he will be forgiven his past wrong actions."*

#### **Comments**

While reciting al-fatihah when an Imam says

‘wala-d-dhaleen’, the followers respond by saying aamin. According to Ibn Butaal, since the Imam’s recitation of sura al-fatihah is loud so it is easily inferred that the followers should also respond loudly by saying aamin. Disagreeing with this view, Allaama Ayni and some others say that the hadith is silent about the mode of recitation—loud or silent. Also, as per him, Ibn Butaa’s argument is very weak, for, the fact that those subscribing to the view of reciting sura al-fatihah behind their Imam do not do so loudly as done by him. Imam Bukhari has not quoted any hadith which proves loud recitation of aamin; he has only quoted a ta’leeq from Abdullah bin Zubair according to which the mosque reverberated by the voice of aamin. Further, on the other hand, the silent recitation of aamin has been quoted as a routine act of khulafaa-i-raashideen. (Eidhahul Bukhari)

Nasa’ee has quoted from Abdul Jabbar bin Waayil:

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*“(Narrates) from his father that he offered prayer behind Rasulullah (Sallallahu Alaihi Wasallam); he said takbir on resuming his prayer and when he finished sura al-fatihah he raised his voice in saying aamin”.*

Abu Dawood and Ibn Maajah quote on the authority of Abu Hurayra:

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*“When Rasulullah (Sallallahu Alaihi Wasallam) re-*

*cited—'gairil maghdoobi alaihim waladhalin' he would say 'aamin' in such a voice that those in the first row would hear him''.*

Number of learned scholars consider this hadith serving as a bridge between the opposing views of scholars regarding the loud and silent recitation of aamin, i.e., it may be said in a medium pitched voice so that only the adjacent people hear it.

## **Chapter 112 : The excellence of saying "Aamin"**

### **Purpose of Tarjamatul Baab**

Here, Imam Bukhari wants to impress the significance of saying aamin.

### **Hadith No. 745**

### **Narrated Abu Hurayra**

*The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "When any of you say 'Aamin' and the angels in the heavens also say 'Aamin' so that the one coincides with the other, his past wrong actions are forgiven him."*

### **Comments**

According to this hadith, the angels also say

aamin when sura al-fatihah is said. The scholars have debated the issue regarding the classification of angels who say it. Some correlate it with Kiraaman Kaatibin, some with those who participate in the salaah, and some say that they are those angels who descend down on to the earth during day and night. The hadith further mentions that if the aamin of a musalli coincides with those of the angels, it becomes a means of forgiveness of sins in his favour.

### **Chapter 113. Saying "Aamin" aloud by people following an Imam.**

#### **Purpose of Tarjamatul Baab**

Imam Bukhari tries to prove that the utterance of aamin is also important for a follower.

#### **Hadith No. 746**

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#### **Narrated Abu Hurayra**

*The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "When the Imam has said, 'not of those with anger on them nor of those who are in error,' say 'Aamin', for the past wrong actions of all those whose utterance co-*

*incides with that of the angels are forgiven them."*

### **Comments**

As per the hadith, muqtadis (followers) should say aamin when an Imam says 'waladhaaleen'. Imam Bukhari advocates it to be said in a loud voice.

## **Chapter 114 : When someone does ruku behind the prayer line.**

### **Purpose of Tarjamatul Baab**

It has been extensively debated by the learned scholars as to why Imam Bukhari has established this chapter here. According to Allaama Ayni, he has followed the sequence, as prior to this chapter on ruku, he has discussed the chapters on the recitation of sura al-fatihah and that of aamin. As per some scholars, Imam Bukhari has raised a question here, viz., is the prayer of such a person valid who, fearing he might lose his rak'at, goes into ruku behind the prayer line because he has entered the mosque at a time when people are in ruku? However, he has left the question unanswered. Abu Dawood quotes a hadith:

*"One who found the ruku of a particular congregational prayer found the complete rak'ats".*

This view is held by the majority of jurists including Imam Shaafa'ee. However, Imam Bukhari seems to differ with this view and he considers the prayer invalid wherein sura al-fatihah is not recited.

## **Hadith No. 747**

### **Narrated Abu Bakra**

*He reached the Prophet (Sallallahu Alaihi Wasallam) while he was doing ruku, and so he did ruku before joining the row. When that was mentioned to the Prophet he said, "May Allah increase your zeal but do not do it again."*

### **Comments**

Once Abu Bakra reached the Prophet (Sallallahu Alaihi Wasallam) while he was doing ruku, on seeing this he did the ruku without joining the row and then walked up to it in that posture. After finishing the prayer he narrated this before Rasulullah (Sallallahu Alaihi Wasallam) who said to him, "May Allah increase your zeal but do not do it again". According to the scholars, since Abu Bakra was not asked to repeat his prayer it implies the permissibility of the act although disliked, as Rasulullah (Sallallahu Alaihi Wasallam) forbade him to do so again. As per Ibn Hajr, the act was considered permissible before this incident but after the direction of Rasulullah (Sallallahu Alaihi Wasallam) - not to repeat it, it became impermissible.

### **General principle**

1. Abu Hurayra reports:

*“When you come for the prayers don't run but walk with serenity”.*

2. Again Abu Hurayra reports:

*“When one of you comes for the prayers don't do ruku behind a row, find your place in it.*

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### **Chapter 115 : Completing the takbir in ruku.**

Ibn Abbas said that from the Prophet (Sallallahu Alaihi Wasallam); and there is a narration quoted by Malik ibn al-Huwayrith regarding it.

#### **Purpose of Tarjamatul Baab**

#### **The completion of takbir in ruku**

Allaama Ayni writes:

( )

*“It means to extend the takbir, said when shifting from qiyaam to ruku, so that its ‘raa’ culminates in ruku; or finishing the takbir in ruku; or completing the number of prayer-takbirs with the takbir of ruku.”*

#### **Hadith No. 748**

**Narrated Imran ibn Husayn**

*That He had prayed with Ali in Basra. He said, "This man reminded us of the prayer as we used to pray it with the Messenger of Allah (Sallallahu Alaihi Wasallam)." He mentioned that he said the takbir every time he rose and went down.*

**Hadith No. 749**

**Narrated Abi Salma**

*When Abu Hurayra led the prayer, he would say the takbir every time he went down and rose. When he finished, he said, "None of you has a prayer more similar to that of the Messenger of Allah (Sallallahu Alaihi Wasallam) than mine."*

**Comments**

Saying takbir while shifting to ruku, sajda etc., is sunnah as per a majority of the scholars including Imam Abu Haniefah, Imam Shaafa'ee and Imam Maalik. However, Imam Ahmad considers it obligatory.

Abdul Rahman bin Abza, as quoted in Abu Da-wood and Tahaawi, says:

*"I offered prayer behind Rasulullah (Sallallahu Alaihi Wasallam) and he did not finish takbir"*

According to the learned scholars, this hadith is weak. Secondly, it is possible that the narrator might have been at a distance to hear the takbir. It is also reported that during the Banu Umayya period, the practice of saying takbir while changing the postures was almost abandoned. Imam Bukhari, in order to refute this view, has quoted these two hadiths here. Also, there is consensus among the scholars that saying takbir in prayer was Rasulullah's (Sallallahu Alaihi Wasallam) practice and therefore a sunnah.

## **Chapter 116 : Completing the takbir in sajda.**

### **Purpose of Tarjamatul Baab**

Same as previous.

### **Hadith No. 750**

### **Narrated Mutarrif ibn Abdullah**

*"Imran ibn Husayn and I prayed behind Ali ibn Abi Talib. When he went into sajda he said the takbir and*

*when he raised his head, he said the takbir. When he got up after two rak'ats, he said the takbir. When he finished the prayer, Imran ibn Husayn took hold of my hand and said, 'This man reminded me of the prayer of Muhammad (Sallallahu Alaihi Wasallam)' or he said, 'He prayed the prayer of Muhammad with us.'*

### **Hadith No. 751**

#### **Narrated Ikrima**

*"I saw a man at the Maqam saying the takbir every time he did ruku and rose and when he stood up and when he went down. I told Ibn Abbas and he said, 'If that is not indeed the prayer of the Prophet, you have no mother!'"*

#### **Comments**

Mutarraf ibn Abdullah narrates that he and Imran bin Husayn offered prayers behind Sayyiduna Ali; when he went into sajda he said the takbir and when he raised his head, he said the takbir. When he got up after two rak'ats, he said the takbir. During that period these takbirs were abandoned by the people and that is why Imran bin Husayn caught hold of the narrator's hand and said, "This man reminded me of the prayer of Muhammad (Sallallahu Alaihi Wasallam)" or he said, "He prayed the prayer of Muhammad (Sallallahu Alaihi Wasallam) with us".

Same subject is comprehended from the second

quoted hadith according to which Ikrama was surprised on seeing a person saying takbirs, while praying near maqaam-i-ibrahim, the same way as that of Sayyiduna Ali's. Ikrama's surprise clearly shows that the people in those days had abandoned these takbirs and when he narrated this to his teacher - ibn Abbas, he informed him that Rasulullah (Sallallahu Alaihi Wasallam) used to pray like that.

## **Chapter 117 : Saying the takbir when rising from sa-jda.**

### **Purpose of Tarjamatul Baab**

Another takbir is said when rising from sajda. Some learned scholars quote their predecessors of holding the opinion that this takbir is to be said once one completely assumes erect posture after offering the sa-jda. It is said that Imam Bukhari has established this chapter in refutation of this view.

### **Hadith No. 752**

*Ikrima said, "I prayed behind an old man at Makka and he said the takbir twenty-two times. I remarked to Ibn Abbas that he must be stupid. He said, 'May your mother be bereft of you. That is the sunna of Abul-Qasim*

*(Sallallahu Alaihi Wasallam)!"*

### **Hadith No. 753**

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#### **Narrated Abu Hurayra**

*"When the Messenger of Allah (Sallallahu Alaihi Wasallam) got up for the prayer, he said the takbir when he stood up and the takbir when he did ruku. Then he said, 'Allah hears whoever praises him,' when his back was straight after coming back from ruku. Then as he was standing he said, 'Our Lord, praise is yours.' (Abdullah said, 'And praise is yours.') Then he said the takbir when he went down and then the takbir when he raised his head. Then he said the takbir when he went into sajda and the takbir when he raised his head again. Then he did the same all through the prayer until he had finished it. He said the takbir when he stood up from the sitting position after the first two rak'ats."*

#### **Comments**

Ikrima says that he offered prayer behind an old

man who said takbirs twenty-two times in it. The old man referred to was Abu Hurayra. Seeing him saying takbirs so many times, Ikrima was surprised - implying it was not a normal practice of people in those days. Considering the act foolish he was so surprised that he went to his teacher - Ibn Abbas to narrate the incident to him. Hearing him speaking words like this about a great companion of Rasulullah (Sallallahu Alaihi Wasallam), Ibn Abbas got very angry with him. He admonished him for using such a terminology against Abu Hurayra and informed him that he had offered the prayer in a similar fashion as that of Rasulullah (Sallallahu Alaihi Wasallam). According to the learned scholars the prayer mentioned in the hadith was a dhuhr.

### **Chapter 118 : Placing the palms on the knees in ruku.**

Abu Humayd said to his companions, "The Prophet (Sallallahu Alaihi Wasallam) put his hands on his knees."

### **Purpose of Tarjamatul Baab**

The learned scholars are in consensus that the hands should be placed on the knees in ruku in such a way that the fingers remain open as normal grabbing the knees firmly. Imam Bukhari supports this view.

### **Hadith No. 754**

### **Narrated Mus'ab ibn Sa'd**

*"I prayed beside my father and, placing my palms together, put my hands between my thighs. My father forbade me to do that saying, 'We used to do that and we were forbidden to do it and told to put our hands on our knees.' "*

### **Comments**

There are two ways of placing hands on the knees in the ruku, one - as already discussed above, and second - keep the palms together and put the hands between the thighs called tatbeeq. This has been reported by Sayyiduna Abdullah bin Masood, however, the learned scholars consider it abrogated. The abrogation also becomes clear by the second hadith according to which Mus'ab ibn Sa'd was forbidden by his father on seeing him doing so in prayer. He further told him that they used to do it but were later forbidden.

## **Chapter 119 : When ruku is not done completely.**

### **Purpose of Tarjamatul Baab**

Ruku means bending the body forward at waist. Now, the question arises whether the simple forward-bending can be considered as ruku or something more is to be done? Imam Bukhari has kept the option open. According to Shah Waliullah Muhaddith Delhvi, he has

done so in order to accommodate both the schools of thought, one - that aetidaal (balance) is fardh, second - it is waajib. A third group is also there who consider it sunnah.

### **Hadith No. 755**

#### **Narrated Sulaimaan**

*I heard Zayd ibn Wuhaib saying, "Hudhayfa saw a man who did not fully complete the ruku and sajda and said, 'You have not prayed. If you died now, you would die having taken on something other than the natural patterning (fitra) which Allah gave to Muhammad (Sallallahu Alaihi Wasallam).'"*

#### **Comments**

##### **Aetidaal (balance)**

Aetidaal means to do ruku by bending completely at the waist so that one's back is parallel to the ground, hold the knees with fingers spread open, and no flexion at the knees or arms. At this posture when all the joints of a musalli settle properly for some time, it is called aetidaal. This state of aetidaal is considered compulsory (fardh) by Imam Shaafa'ee and Imam Abu Yousuf, obligatory (waajib) by Imam Abu Haniefa and Imam Muhammad, and sunnah by some other learned scholars. Those considering it obligatory argue with the hadith quoted above wherein it is narrated that Sayyiduna Hudhayfa informed a man that his prayer was not complete

as he did his ruku and sajda hastily which lacked aetidaal. Those considering it compulsory say that Sayyiduna Hudhayfa's saying - 'you have not prayed' meant that his prayer was invalid.

### **Chapter 120 : Keeping the back straight in ruku.**

Abu Humayd said among his companions, "The Prophet did ruku and bent his back straight."

#### **Purpose of Tarjamatul Baab**

Not quoting any hadith under this chapter, Imam Bukhari has cited a taleeq of Abu Humayd, quoted again in the succeeding chapter as mousool hadith. In the preceding chapter the aetidaal in ruku was discussed and here it is being said that Rasulullah (Sallallahu Alaihi Wasallam) used to do ruku with utmost aetidaal. He would bend his body in ruku in such a way that his head, neck and back used to be in straight line. According to the learned scholars, the back should be so straight that if a glass of water were to be placed over it, it wont spill.

### **Chapter 121: The limit of correct ruku, aetidaal (balance) and serenity in it.**

#### **Purpose of Tarjamatul Baab**

In previous chapters the importance of doing ruku with aetidaal was mentioned and here serenity is added to it i.e., all the body parts should remain motionless in

ruku, which is preferable.

### Hadith No. 756

#### Narrated al-Bara

*"The ruku, the sajda, the gap between the two sajdas and the rising from ruku of the Prophet (Sallallahu Alaihi Wasallam) - but not his standing and sitting - lasted about the same length of time."*

#### Comments

##### Beauty of Salaah

Rasulullah (Sallallahu Alaihi Wasallam) said:

"Do your prayer just like you see me doing it.  
Allah says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

*"You have indeed in the Messenger of Allah a beautiful pattern (of conduct)" (33:21)*

Rasulullah (Sallallahu Alaihi Wasallam) was deputed by Allah as a role model towards the mankind. The follower of this model is definitely going to succeed in both the worlds. Including all other things, we have to copy the way of doing our prayers from him. According to al-Bara Rasulullah (Sallallahu Alaihi Wasallam) used to offer his ruku, sajda, jalsa (the gap between the two

sajdas), qawma (and the rising from ruku) in such a beautiful way that they lasted about the same length of time, which indicates that every single unit was done with complete peace and tranquility. Since haste is attributed to Satan, how can it be afforded to go along with the prayer?

**Chapter 122 : The order of repeating (of prayer) by the Prophet (Sallallahu Alaihi Wasallam) to a person who did not complete his ruku properly.**

**Purpose of Tarjamatul Baab**

In previous chapters Imam Bukhari did not mention the fate of the prayer in which ruku is not done properly. Now here, he says that a person who did not do his ruku properly was directed to repeat his prayer, thereby conveying that proper completion of ruku is obligatory.

**Hadith No. 757**

### **Narrated Abu Hurayra**

*"The Prophet (Sallallahu Alaihi Wasallam) entered the mosque and a man entered and prayed. He came and greeted the Prophet (Sallallahu Alaihi Wasallam) who returned the greeting and said, 'Go back and pray for you have not prayed.' He prayed and came and greeted the Prophet (Sallallahu Alaihi Wasallam) who said three times, 'Go back and pray for you have not prayed.' He said, 'By the One who sent you with the truth, I cannot do any better than that, so teach me.' He said, 'When you stand for the prayer, say the takbir and then recite something you know well from the Qur'an and then do ruku until you are at rest in your ruku. Then stand back up until you are completely upright. Then go into sajda until you are at rest in your sajda. Then sit back until you are at rest in the sitting position. Then go into sajda until you are at rest in your sajda. Do that throughout all of your prayer.'"*

### **Comments**

Ibn Abi Shaiba has reported similar hadith with the following words:

*"A person entered (the mosque) and prayed a light prayer without completing its ruku and sajda properly".*

According to the above quoted hadith narrated by Abu Hurayra, Rasulullah (Sallallahu Alaihi Wasallam) directed a person to repeat his prayer as he had not done

it properly. This person did it again and again repeating it three times as directed by Rasulullah (Sallallahu Alaihi Wasallam). Then he requested Raulullah (Sallallahu Alaihi Wasallam) to teach him the proper way of doing the prayer. In addition to other necessary advices he was also told to do ruku and sajda in a peaceful and tranquil way.

### **Chapter 123 : Supplication in ruku.**

#### **Purpose of Tarjamatul Baab**

In this chapter Imam Bukhari wants to convey the permissibility of saying supplication in prayer.

#### **Hadith No. 758**

#### **Narrated Aisha**

*"In his ruku and sajda the Prophet (Sallallahu Alaihi Wasallam) used to say, 'Glory be to You, O Allah, our Lord, and with Your praise. O Allah, forgive me!'"*

#### **Comments**

Different supplication have been quoted from Rasulullah (Sallallahu Alaihi Wasallam) in various narration, viz.,

*“Glory be to thee O Allah! Our Lord. And with praises to You forgive me O Allah”.*

Muslim has quoted the following supplication narrated by Hudhayfa:

*“When doing ruku he said, “Glory be to my Lord—the Exalted One”; and in sajda, “Glory be to my Lord—the most High”.*

Tahaawi quotes from Uqbah bin Aamir:

*“When the verse “So glorify the name of thy Lord Most Exalted”, was revealed, Rasulullah (Sallallahu Alaihi Wasallam) directed it be said in ruku and when “Glorify the name of thy Guardian-Lord Most High”, was revealed he directed it be said in sajda.*

### **Juristic views**

Allaama Ayni writes:

It is sunnah to say tasbeeh in ruku and sajda. As per Imam Shaafa'ee, Imam Ahmad and Ishaaq, it is permissible to say any of the above mentioned supplications in ruku and sajda of a prayer - compulsory as well as optional.

According to Ibrahim Nakha'ee, Hasan Bisri, Abu Haniefah, Abu Yousuf etc., it is sunnah to say سبحان ربّي العظيم thrice in ruku and this is the least number. There are different opinions about the upper limit number which according to some is seven and even eleven.

These numbers are confined to compulsory prayer and for optional one there is no limit.

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### **Chapter 124 : What the Imam and those behind him should say when he lifts his head from ruku.**

#### **Purpose of Tarjamatul Baab**

After discussing what is to be said when doing ruku, Imam Bukhari now conveys what to say after one lifts his head from it i.e., in Qawma.

#### **Hadith No. 759**

#### **Narrated Abu Hurayra**

*"When the Prophet (Sallallahu Alaihi Wasallam) said, 'Allah hears whoever praises Him,' he would say, 'Our Lord, and praise belongs to You.' The Prophet (Sallallahu Alaihi Wasallam) said the takbir when he went into ruku and when he raised his head. When he stood up from the two sajdahs, he also said, 'Allah is greater.'"*

#### **Comments**

The journey through salaah takes a bondsman across different stages of spirituality. It is a wonderful

journey for those blessed by Allah with desirable unlimited bounties. A bondsman starts his journey with the proclamation of the greatness of Allah by saying 'Allahu Akbar', then he moves on to His attributes - Nourisher, Cherisher, the Most Merciful, the Master of the day of judgment. He then cognates on the Qur'anic recitation, the effects of which urge him to go into ruku where he proclaims His glory and greatness. On raising his head from ruku he exclaims:

*"Allah listened the one who praised Him".*

*"O our Lord! The praise are (in reality and only) for  
Thee".*

The sweetness of these words is known only to those who taste it. May Allah bestow us also with it.

### **Juristic Views**

There is consensus amongst the jurists that for a person doing his prayer individually it is necessary to say both these statements when rising from ruku. However, there is difference of opinion about it in case for an Imam. According to Imam Shaafa'ee, Ahmad, Abu Yousuf and Imam Muhammad, he has to say both; Imam Abu Haniefah and Imam Maalik opine that an Imam should say *سمع الله لمن حمد* and his followers *ربنا لك الحمد*. They argue with the hadith quoted by Imam Bukhari in the succeeding chapter.

## **Chapter 125 : The excellence of saying, "O Allah, our**

## **Lord, praise belongs to You."**

### **Purpose of Tarjamatul Baab**

Raising his head from the ruku when the Imam says *سمع الله لمن حمد*, the angels reply with *ربنا لك الحمد*. If the reply of anyone offering prayer behind the Imam corresponds with the reply of the angels his sins are forgiven. Imam Bukhari has established this chapter in order to show the excellence of saying the statement.

### **Hadith No. 760**

### **Narrated Abu Hurayra**

*The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "When the Imam says, 'Allah hears whoever praises Him,' say, 'O Allah, our Lord, praise belongs to You.' Anyone whose words coincide with those of the angels will be forgiven his past wrong actions.' "*

### **Comments**

This hadith is the basis of Maalikite and Hanafite view according to which when an Imam says *سمع الله لمن حمد* the followers should say *ربنا لك الحمد*.

## **Chapter 126 :**

### **Purpose of Tarjamatul Baab**

In majority of the Bukhari-compilations no title has been given to this chapter, however, in some it has been mentioned under 'باب القنوت'. Previously it was mentioned that the recommended supplication of qawma is *ربنا لك الحمد* but here, according to Imam Bukhari, one can add more to it what is commonly known as 'dua-i-qunut'. In that case this chapter is the continuation of the previous one.

### **Hadith No. 761**

#### **Narrated Abu Hurayra**

*"My prayer is very close to that of the Prophet (Sallallahu Alaihi Wasallam)." Abu Hurayra used to say the qunut in the last rak'at of Dhuhhr, isha and Subh after he had said, "Allah hears whoever praises Him." He would pray for the believers and curse the unbelievers.*

### **Hadith No. 762**

#### **Narrated Anas**

*"The qunut was done in maghrib and fajr*

## Hadith No. 763

### Narrated Rifa'a ibn Rafi' az-Zuraqi

*"One day, when we were praying behind the Prophet (Sallallahu Alaihi Wasallam) as he raised his head from the ruku he said, 'Allah hears whoever praises Him.' A man behind him said, 'Our Lord, praise belongs to You, abundant, good and blessed praise.' When he finished, he said, 'Who spoke?' The man said, 'I did.' The Prophet said, 'I saw about thirty angels racing each other to be first to write it down.' "*

### Comments

#### Qunut

It is the supplication recited in qawma posture in the last rak'at of a prayer. Qunut is said at two junctures, one - permanently in the last rak'at of 'Witr' prayer, two - occasionally in the last rak'at of, usually, fajr or Friday prayer. The second one is said often when the Ummah is passing through hard times like war etc; it is called as Qunut-u-Naazila and it is this that is referred to in the chapter under discussion.

According to the first hadith, Sayyiduna Abu Hurayra used to recite it in dhuhr, fajr and isha and

would pray for the believers and curse the unbelievers.

The second hadith narrated by Sayyiduna Anas mentions that qunut was done in maghrib and fajr. According to the learned scholars, initially qunut was done in all prayers, later it got restricted to fajr and maghrib and lastly to fajr only. The issue will be discussed again in the chapter on witr prayer, Insha Allah.

As per the third hadith narrated by Rifa'a ibn Rafi' az-Zuraqi, it is preferable to say:

*Abundant, good and blessed praise*  
after having said:

*Our Lord, praise belongs to You*

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### **Chapter 127 : Coming to (complete) rest after raising the head from ruku**

Abu Humayd said, "When the Prophet (Sallallahu Alaihi Wasallam) raised his head, he stood upright until every vertebra had returned to its place."

### **Purpose of Tarjamatul Baab**

Here the purpose is to impress that one should do qawma with perfection and serenity.

### **Hadith No. 764**

**Narrated Thabit**

*"Anas used to demonstrate the prayer of the Prophet (Sallallahu Alaihi Wasallam) to us and as he was praying he used to stand there for so long after raising his head from ruku, that we would think he had forgotten."*

**Hadith No. 765**

**Narrated Al-Bara**

*"The ruku of the Prophet (Sallallahu Alaihi Wasallam) and his sajda, his standing after rising from ruku and his sitting between the two sajdahs were all of about the same length."*

**Hadith No. 766**

**Narrated Abu Qilaba**

*"Malik ibn al-Huwayrith used to show us, at other than*

*the official prayer time, how the Prophet (Sallallahu Alaihi Wasallam) prayed. He would stand, doing it absolutely correctly and then go into ruku, doing it absolutely correctly. Then he would raise his head and stand upright for a time." He said, "His prayer was like that of our shaykh Abu Yazid." When Abu Yazid raised his head from the second sajda, he would sit back before getting up.*

### **Comments**

According to all the three hadiths quoted above, Rasulullah (Sallallahu Alaihi Wasallam) used to rise from ruku gracefully without any haste and remain standing for approximately the same time equivalent to that of sajda or ruku. The message is that all the units of a prayer should be accomplished with grace and serenity. In ruku a bondsman achieves nearness of his Lord and His greatness gets manifested to him to some extent - the effect of which is noticeable on his body after rising from it, so there should be no haste.

### **Chapter 128 : Saying the takbir while going down into sajda.**

Naafe said that Ibn Umar used to place his hands on the ground before his knees.

### **Purpose of Tarjamatul Baab**

The purpose of this chapter is to explain when the takbir of going into sajda should be said. According to

Imam Bukhari, it should be said all along while going into sajda, not at the beginning or at the end of it. In the title's second part which shows how to go into sajda, Naafe quotes that Ibn Umar used to place his hands on the ground before his knees, the view also endorsed by Imam Maalik. According to the learned scholars, it made him easy to go into sajda as he had gone weaker. A majority of jurists including Imam Abu Haniefa and Imam Shaafa'ee say that the knees should be placed on the ground first then hands and finally the forehead, and vice versa when returning. They argue with the following hadith quoted in tirmidhi on the authority of Waayil bin Hajr:

*“When doing sajda he (i.e., Rasulullah (Sallallahu Alaihi Wasallam)) would place his knees on ground before his hands and when returning raise his hands before his knees”.*

**Hadith No. 767**

### **Narrated Az-Zuhri**

*Abu Bakr ibn Abdur-r-Rahman ibn Harith ibn Hisham and Abu Salama ibn Abdur-r-Rahman said that Abu Hurayra used to say the takbir in every prayer whether obligatory or otherwise, in Ramadan or other months.*

*He would say the takbir when he stood up and then again when he went into ruku and then he would say, "Allah hears whoever praises Him," following it with "Our Lord, praise belongs to You," before going into sajda. Then he would say, "Allah is greater," when going down into sajda and would say the takbir again when raising his head from sajda. He would also say the takbir when he stood up from sitting after the first two rak'ats. He would do that in every rak'at until he finished the prayer. Then when he finished he would say, "By the One in whose hand my self is, of all of you my prayer most closely resembles that of the Messenger of Allah (Sallallahu Alaihi Wasallam). This was his prayer until he left this world."*

### **Hadith No. 768**

*They both said that Abu Hurayra said, "When the Mes-*

*senger of Allah (Sallallahu Alaihi Wasallam) raised his head, he would say, 'Allah hears whoever praises Him. Our Lord, praise belongs to You.' He used to pray for some men whom he named and would say, 'O Allah, save al-Walid ibn al-Walid, Salama ibn Hisham, Ayyash ibn Rabi'a and all oppressed believers. O Allah, make the punishment of Mudar severe and make them have years of famine like in the time of Yusuf.' At that time, the people of the eastern Mudar were opposing him."*

**Hadith No. 769**

**Narrated Anas ibn Malik**

*"The Messenger of Allah (Sallallahu Alaihi Wasallam) fell from ('an) his horse [It is possible that Sufyan said min rather than 'an.] while riding and his right side was grazed. We went to visit him and the time for the prayer arrived. He led us in the prayer sitting down and we stayed sitting down. [On one occasion Sufyan said, "We*

*prayed sitting down." ] When he finished the prayer, he said, 'The Imam is appointed to be followed. Say the takbir when he says the takbir. Go into ruku when he goes into ruku, and get up when he gets up. When he says, "Allah hears whoever praises Him," say, "Our Lord, praise belongs to You." Go into sajda when he goes into sajda.'"*

*Sufyan [one of the transmitters] asked, "Is that is how Ma'mar brought it?' I answered, 'Yes.'" Sufyan said, "I memorized it like that." Az-Zuhri said, "And praise belongs to you [i.e. with "and"]." [Sufyan said,] "I memorized 'his right side'." [Murra said,] "When we left az-Zuhri, Ibn Jurayj said while I was with him that his right leg was grazed."*

### Comments

In the first hadith Sayyiduna Abu Hurayra conveys when and where Rasulullah (Sallallahu Alaihi Wasallam) used to say takbir and with regard to the title of the chapter he says that Rasulullah (Sallallahu Alaihi Wasallam) used to say takbir when going into sajda.

In the second hadith Sayyiduna Abu Hurayra refers to Qunut-u-Naazila wherein Rasulullah (Sallallahu Alaihi Wasallam) supplicated in favour of his three companions viz., al-Walid ibn al-Walid, Salama bin Hisham and Ayyash ibn Rabi'a and also for the weaker Muslims; he also cursed the infidels of Mudar tribe.

Al-Walid ibn al-Walid, the brother of Khalid ibn Walid was arrested as an infidel during the battle of Badr. He won his freedom after paying the ransom and then embraced Islam for which he was ruthlessly persecuted by his tribe.

Salama bin Hisham, the brother of Abu Jahl, had embraced Islam during its early days. He was also persecuted a lot due to which he migrated to Habsha; later, after returning to Makkah, he again migrated to Madina after the battle of Khandaq.

After embracing Islam very early, Ayyash ibn Rabi'a - foster brother of Abu Jahl, was also heavily tortured by him. Rasulullah (Sallallahu Alaihi Wasallam) used to supplicate for their freedom from this merciless torture and persecution.

The third hadith has already been discussed.

## **Chapter 129 : The excellence of sajda.**

### **Purpose of Tarjamatul Baab**

A bondsman reaches the climax of spiritual ascendance in the sajda of a prayer. Allah says in the Qur'an:

وَاسْجُدْ وَاقْتَرِبْ

*"But bow down in adoration, and bring thyself the closer (to Allah)!" (96:19)*

### **Hadith No. 770**



**Narrated Abu Hurayra**

*The people asked, "Messenger of Allah, will we see our Lord on the Day of Rising?" He said, "Do you have any doubt about seeing the moon on a night when it is full and there are no clouds obscuring it?" They said, "No, Messenger of Allah." He said, "Do you have any doubt about seeing the sun when there are no clouds obscuring it?" They said, "No." He said, "That is how you will see Him. On the Day of Rising people will be gathered together. Allah will say, 'Whoever used worship something should follow it.' Some of them will follow the sun, some will follow the moon and some will follow idols. This community will be left, together with its hypocrites. Then Allah will come to them and say, "I am your Lord." They will say, "This where we stay until our Lord comes to us. When our Lord comes to us, we will recognise him." Then Allah will come to them again and say, "I am your Lord." They will say, "You are our Lord." He will summon them and the Sirat will be set up over Jahannam, and I will be the first of the Messengers to cross it with*

*my community. No one will speak that day except for the Messengers and their words that day will be, "O Allah, preserve us ! Preserve us!"*

*"In Jahannam there will be hooks like the thorns of the prickly-plant Have you seen the thorns of the prickly-plant?' They said, 'Yes.' He said, 'They are like the thorns of the prickly-plant except that only Allah knows how huge they are. They will hook onto people according to their actions. Some of them will be destroyed by their actions and some will be lacerated and then saved. When Allah wishes to show mercy to those He chooses among the people of the Fire, He will command the angels to take out all those who worshipped Allah. They will bring them out, recognising them by the mark of sajda. Allah has forbidden the Fire to consume the mark of sajda. Thus they will come out of the Fire. The Fire consumes every part of the son of Adam except for the mark of sajda. They will emerge from the Fire burned and blackened and the water of life will be poured over them and they will grow as a seed on the bank of a stream grows.*

*"Then Allah will finish judging between His slaves and only one man will be left between the Garden and the Fire. He will be the last of the people of the Fire to enter the Garden. His face will be turned towards the Fire and he will say, "O Lord! Turn my face away from the Fire! Its wind has poisoned me and its blaze has burned me." Allah will say, "If that is done for you, will you not for something else?" He will say, "No, by Your might!" and he will give Allah whatever pledge and promise he wishes and Allah will turn his face away from the Fire. "When Allah turns him to face the Garden and he sees*

*its radiance, he will be silent as long as Allah wills that he be silent. Then he will say, "O Lord, take me to the door the Garden!" Allah will say, "Did you not give me pledges and promises that you would not ask for anything other than what you asked for?" He will say, "O Lord, do not make me the most wretched of Your creation!" He will say, "If that is granted to you, will you not ask for something else?" He said, "No, by Your might, I will not ask for anything except that!" So will give his Lord whatever pledge and promise he wishes. He will bring him right up to the door of the Garden.*

*"When he reaches its door and sees its flowers and the splendours and pleasures it contains, he will be silent for as long as Allah wishes him to be silent. Then he will say, "O Lord, let me enter the Garden!" Allah will say, "Woe to you, son of Adam! How treacherous you are! Did you not give pledges and promises that you would not ask for other than what you asked for?" He will say, "O Lord, do not make me the most wretched of Your creation!" Allah, the Mighty and Exalted, will laugh at him and then give him permission to enter the Garden and will say, "Wish" and he will make wishes until, when he stops wishing, Allah the Mighty and Exalted will say, "Ask for more of such and such and such and such." His Lord will go on reminding him and when his wishes are exhausted, Allah the Almighty will say, "You can have that and the same again." ' ' "*

*Abu Sa'id al-Khudri said to Abu Hurayra said, "The Messenger of Allah (Sallallahu Alaihi Wasallam) said that Allah said, 'You can have that and ten times like it.' "*  
*" Abu Hurayra said, "I only recall from the Messenger of Allah (Sallallahu Alaihi Wasallam) that he said, 'You*

*can have that and the same again.' " Abu Sa'id said, "I heard him say, 'You can have that and ten times like it.' "*

### Comments

Several issues have been discussed in this hadith, the first and foremost:

### Sight of Allah on the day of judgment

This issue has been previously discussed in the chapter 'the excellence of asr prayer', vol III.

وَجُوهٌ يَّوْمَئِذٍ تَأْصِرُ إِلَىٰ رَبِّهَا نَاظِرَةٌ

*"Many faces, that day, will be glowing, looking towards their Lord". (75:22-23)*

This verse proves that the believers will be looking towards their Lord on that Day.

The Qur'an further says:

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّمَّحْجُوبُونَ

*"No! Indeed they will be screened off from their Lord on that Day". (83:15)*

The verse is about the unbelievers who will be screened off from their Lord on that Day.

Further, it is said:

لَا تُدْرِكُهُ الْأَبْصَارُ ۖ وَهُوَ يُدْرِكُ الْأَبْصَارَ

*"No vision can comprehend Him, and He comprehends all visions". (6:103)*

Commenting on the verse, the learned scholars say:

*"The 'comprehend' here means to see in totality; it is*

*simply impossible (since Allah has no bounds) so no question of seeing in totality”.*

About the Day of Judgment, the Qur'an further says:

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ  
بُشْرًا كُمْ الْيَوْمَ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا <sup>ط</sup> ذَلِكَ  
هُوَ الْفَوْزُ الْعَظِيمُ <sup>ع</sup> ١٢ يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ آمَنُوا  
انظُرُوا نَارًا نَفْتِسُ مِنْ نُورِكُمْ <sup>ع</sup> قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا <sup>ط</sup>  
فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ <sup>ط</sup> بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ  
الْعَذَابُ <sup>ط</sup> ١٣ يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ <sup>ط</sup> قَالُوا بَلَى وَلَكِنَّكُمْ فَتَنْتُمْ  
أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّى جَاءَ أَمْرُ اللَّهِ وَ  
غَرَّكُمْ بِاللَّهِ الْغُرُورُ <sup>ع</sup> ١٤

*On the Day when you will see the believing men and the believing women, their light proceeding in front of them and to their right hands, (it will be said to them,) “Good news for you today! Gardens beneath which rivers flow, to live therein forever! That is the great achievement. The Day when the hypocrite men and hypocrite women will say to those who believe, “Wait for us, so that we may have a share from your light.”*

*It will be said (to them), “Go back to your rear, and search for light.” Then a wall will be placed between them, which will have a gate. In its inner side, there will be the divine mercy, while towards its outer side, there will be the divine punishment. They (the hypocrites) will*

*call out to them (the believers), "Were we not with you?" They will say, "Yes, (you were,) but you led your souls to a wrong way, and kept waiting (for an evil end to the Muslims), and remained in doubt, and were deluded by fancies, until Allah's command came to pass, and you were deceived about Allah by the Big Deceiver. (57:1,13,14)*

### **Excellence of sajda before Allah**

Allah says:

وَاسْجُدْ وَاقْتَرِبْ

*"But bow down in adoration, and bring thyself the closer (to Allah)!" (96:19)*

In order to mix with the water, the sugar or salt has to lose its identity; if a seed is to grow into a fruitful plant it also has to forgo its status and vanish into the soil. Similarly, if man wants to attain the nearness of Allah, he has to sacrifice his ego and come down to the level of extreme humility, the best of which is attainable in sajda. That is why Allah advises His bondsmen to bow down before Him in adoration in order to attain His nearness.

On the Day of Judgment, there will be two main groups of people viz., the believers and the unbelievers. The unbelievers will be totally deprived of the blessing of seeing their Lord. The hypocrites will also be deprived of the blessing as a veil will be setup between them and the believers. The believers will be able to see their Lord without any difficulty, the way they see the sun or the moon or the stars without pushing one another. The pious ones will enter the paradise and the im-

pious ones will be through into the hell and remain there until Allah wishes otherwise and directs His angels to take them out. In a hadith it is mentioned that they will recognise the believers in the hell by the signs of sajda on the organs involved when doing it, indicating that the fire will not be allowed to affect such organs. This shows the immense significance of sajda.

### **Chapter 130 : Keeping the upper arms away from the body and the abdomen away from the thighs.**

#### **Purpose of Tarjamatul Baab**

Imam Bukhari discusses the proper way of doing sajda.

#### **Hadith No. 771**

#### **Narrated Abdullah ibn Malik ibn Buhayna**

*When the Prophet (Sallallahu Alaihi Wasallam) prayed, he would spread his arms until the whites of his armpits were showing.*

*Ja'far ibn Rabi'a related something similar to it.*

#### **Comments**

Rasulullah (Sallallahu Alaihi Wasallam) used to

do sajda in such a way that the arms would remain away from the body until the whiteness of his axillae could be seen.

Ibn Maajah has quoted a hadith on the authority of Sayyida Mymoona:

*“That the Prophet when doing sajda used to spread his arms so much that if a kid-goat wished to pass through, it could”.*

Also, he would keep his abdomen away from his thighs. Ibn Hajr has quoted several benefits of doing the sajda in this way, viz.,

1. It lessens the weight on the face and makes it easy to place the nose and forehead on the ground.
2. It signifies more humility and is against laziness.
3. In this posture one organ does not depend on the other and as such every organ takes part in it on its own.

### **Chapter 131 : Keeping the toes pointing towards qibla**

Abu Humayd as-Sa'idi reported this from the Prophet (Sallallahu Alaihi Wasallam).

#### **Purpose of Tarjamatul Baab**

Facing the qibla is very essential when doing a prayer, and in order to put emphasis on the issue Imam

Bukhari says that even the toes should point towards it during sajda. This issue has also been discussed previously in the chapter *باب فضل استقبال القبلة* (Kitab-us-Salaah).

### **Chapter 132 : When sajda is not done completely.**

#### **Purpose of Tarjamatul Baab**

In order to convey the importance of sajda, Imam Bukhari mentions that if it is not done with all its essentialities its chances of acceptance before Allah are minimal.

#### **Hadith No. 772**

#### **Narrated Abu Wa'il**

*That Hudhayfa saw a man who did not complete his ruku and sajda. When he finished his prayer, Hudhayfa said to him, "You have not prayed." Abu Wa'il said, "I think that he said, 'If you died now, you would die following a sunna other than that of Muhammad (Sallallahu Alaihi Wasallam).'"*

#### **Comments**

This hadith has been quoted earlier in chapter 119.

## **Chapter 133 : Doing sajda on seven bones.**

### **Purpose of Tarjamatul Baab**

The ideal sajda is the one which when being done seven bones viz., the forehead, the two hands, the two knees and the two feet, touch the ground.

### **Hadith No. 773**

#### **Narrated Ibn Abbas said**

*"The Prophet (Sallallahu Alaihi Wasallam) was commanded to do sajda on seven members and not to gather up his hair or clothes. They are: the forehead, the two hands, the two knees and the two feet."*

### **Hadith No. 774**

#### **Narrated Ibn Abbas**

*The Prophet (Sallallahu Alaihi Wasallam) said, "We were commanded to do sajda on seven bones and not to gather up our clothes or hair."*

**Hadith No. 775**

**Narrated Abdullah bin Yazid**

*al-Bara ibn Azib - who was not a liar - said, "We used to pray behind the Prophet (Sallallahu Alaihi Wasallam). When he said, 'Allah hears whoever praises Him,' none of us would bend his back until the Prophet (Sallallahu Alaihi Wasallam) had placed his forehead on the ground."*

**Comments**

According to Sayyiduna Ibn Abbas, Rasulullah (Sallallahu Alaihi Wasallam) was commanded to do sajdah on seven bones. A hadith quoted in Muslim says:

*"I have been ordained to do sajdah on seven bones, forehead - pointing towards his nose with his hand, two hands, two feet with toes, and not to gather clothes and hair".*

**Juristic views**

As per a good number of jurists including Imam Abu Haniefah, it is obligatory to do sajdah on the forehead out of seven bones and sunnah (mu'akadah) on the rest.

However, in view of the above hadith, Imam Ahmad, Imam Shaafa'ee and Ishaq consider it obligatory to do sajda on the seven bones.

### **Gathering hair or clothes**

Apart from mentioning that sajda should be done on the seven bones, the above quoted hadiths further say that one should avoid gathering up his hair or clothes if they fall during sajda.

## **Chapter 134 : Doing sajda on the nose.**

### **Purpose of Tarjamatul Baab**

Sajda is to be done mainly on the forehead but it will completely touch the ground when the nose is also placed on the ground.

### **Hadith No. 776**

### **Narrated Ibn Abbas**

*The Prophet (Sallallahu Alaihi Wasallam) said, "I was commanded to do sajda on seven bones: the forehead (and he pointed to his nose), the two hands, the two knees and the toes, and not to gather up my clothes or hair."*

### **Comments**

According to the hadith Rasulullah (Sallallahu Alaihi Wasallam) was commanded to do sajda on the forehead but while saying this he pointed to his nose; which means doing it is perfectly possible only when the nose is also placed on the ground as opined by the learned scholars. As per Imam Nawawi, seven body parts are involved in sajda and a musalli should engage all of them when doing so, and both the forehead as well as the nose should be placed on the ground. Imam Maalik, Imam Shaafa'ee and a majority of jurists consider the placing of the forehead on the ground obligatory and that of nose sunnah; so if a person places only his forehead and leaves his nose suspended his prayer is valid, but if he does otherwise, his prayer is invalid. (Umdatul Qaari).

As per Imam Abu Haniefah and Ibn al-Qasim, the prayer is valid if either of the two are placed on the ground. Considering the nose as a part of forehead they support their argument with the above quoted hadith wherein while mentioning forehead Rasulullah (Sallallahu Alaihi Wasallam) pointed towards his nose with this hand. However, the fatwa of the Hanafite school is on the fact that sajda is not valid if only the nose is placed on the ground except in case of an exigency. (Eidhahul Bukhari)

Imam Ahmad considers it obligatory the doing of sajda on both the forehead as well the nose.

### **Chapter 135 : Doing sajda on the nose and in the**

**mud.**

**Purpose of Tarjamatul Baab**

In order to impress the essentiality of placing the nose on the ground when doing sajda, Imam Bukhari says that Rasulullah (Sallallahu Alaihi Wasallam) did so even when the ground was muddy.

**Hadith No. 777**

**Narrated Abu Salama**

*"I went to Abu Sa'id al-Khudri and said, 'Could you not come out with us to the palm trees and talk to us.' He came out." He said, "I said, 'Relate to me what you heard from the Prophet (Sallallahu Alaihi Wasallam)*

*about the Night of Power.' He said, 'The Messenger of Allah (Sallallahu Alaihi Wasallam) went into retreat (ietikasf) during the first ten nights of Ramadan and we went into retreat with him. Jibril came to him and said, 'That which you are seeking is still to come.' Then he went into retreat for the middle ten days and we went into retreat with him. Jibril came to him and said, 'That which you are seeking is still to come.' The Prophet (Sallallahu Alaihi Wasallam) got up to speak on the morning of the 20th of Ramadan and said, 'Whoever has been doing retreat with the Prophet (Sallallahu Alaihi Wasallam) should continue. I was shown the Night of Power but I have forgotten it. It is an odd night among the last ten days. I dreamed that it was as if I was doing sajda in mud and water.' The roof of the mosque was made of palm branches and we could not see anything in the sky. Then suddenly a cloud came and it rained on us. The Prophet led us in the prayer until we could see the traces of mud and water on the forehead and on the tip of the nose of the Messenger of Allah (Sallallahu Alaihi Wasallam) which was the confirmation of his dream."*

### **Comments**

According to Abu Sa'id, Rasulullah (Sallallahu Alaihi Wasallam) went into retreat (ietikaaf) in the mosque for the first ten days of Ramadhan and then for the next ten days. On the twentieth day he told his companions that he was shown the Night of Power (lailatul qadr). He dreamt as if he was doing sajda in mud and water. As per the narrator after narrating this it started raining. Since, during those days the roof of the Prophet's mosque was made of palm branches, the rain

water trickled down into the mosque. The Prophet led them in the prayer and when he prostrated he got traces of mud and water on his forehead and nose. This shows how important it is to place the nose on the ground. It must have been a light drizzle as in case of heavy rains and too much mud it may not be obligatory, comment some learned scholars.

### **Chapter 136 : Tying the clothes and wrapping them round.**

Someone gathering his garment to him out of the fear that his private parts might become uncovered.

#### **Purpose of Tarjamatul Baab**

Here Imam Bukhari wants to stress that the covering of private parts is essential in all circumstances.

#### **Hadith No. 778**

#### **Narrated Sahl ibn Sa'd**

*"People used to pray with the Prophet (Sallallahu Alaihi Wasallam) with their wrappers tied round their necks because of how small they were. The women were told, 'Do not raise your heads until the men are sitting up straight.' "*

### **Comments**

In the previous chapter it was said that one should not gather his clothes during salaah. Now, according to the above quoted hadith, the covering of the private parts is very essential, and if a need arises, it is permissible to hold or tie the clothes covering them during salaah.

## **Chapter 137 : Not gathering up the hair.**

### **Hadith No. 779**

#### **Narrated Ibn Abbas**

*"The Prophet (Sallallahu Alaihi Wasallam) said that he was commanded to do sajda on seven bones and not to gather up his clothes or hair."*

### **Comments**

This hadith has been discussed previously as well.

If the hair of the head is tied up, it won't fall when doing sajda, however, if it falls on the ground one should not try to gather it. Since the sajda is highly rewardable act so everything that participates when doing it should be left like that only.

**Chapter 138 : Not gathering up ones garment in the prayer.**

**Hadith No. 780**

**Narrated Ibn Abbas**

*The Prophet (Sallallahu Alaihi Wasallam) said, "I was commanded to do sajda on seven and not to gather up hair or clothes."*

**Comments**

A musalli should concentrate on his prayer and avoid caring about his garments. According to the hadith, a musalli is prohibited to gather his garments if they get displaced.

**Chapter 139 : Tasbih (saying "Glory be to Allah") and supplication in sajda.**

**Purpose of Tarjamatul Baab**

After discussing the posture how to do sajda, Imam Bukhari now discusses what to recite in it.

**Hadith No. 781**

### **Narrated Aisha**

*"The Prophet (Sallallahu Alaihi Wasallam) used to often say in his ruku and sajda, 'Glory be to You, O Allah, our Lord, and by Your praise. O Allah, forgive me!' thus illustrating the command of the Qur'an."*

### **Purpose of Tarjamatul Baab**

The issue has already been discussed in the chapter 'Supplication in ruku' باب الدعاء في الركوع .

## **Chapter 140 : Pausing for a time between the two sajdas.**

### **Purpose of Tarjamatul Baab**

After discussing various issue related to sajda, Imam Bukhari now discusses the pause between the two sajdas - what is called Jalsa Istiraahat.

### **Hadith No. 782**

### **Narrated Abu Qilaba**

*Maalik ibn al-Huwayrith said to his companions, "Shall I tell you about the prayer of the Messenger of Allah (Sallallahu Alaihi Wasallam)?" Abu Qilaba said that it was not at the time of the prayer. He stood up and then did ruku and said the takbir and raised his head and stood for a time and then went into sajda. He raised his head for a short time and prayed the same way as Amr ibn Salima, our Shaykh. (Ayyub said, "He used to do something which I did not see other people doing - he used to sit in the third and fourth rak'ats.") Maalik said, "We came to the Prophet (Sallallahu Alaihi Wasallam) and stayed with him. He said, 'If you return to your families, pray such and such a prayer at such and such a time and pray such and such a prayer at such and such a time. When it is time for the prayer, one of you should give the adhan and the oldest of you should be Imam.'"*

### **Hadith No. 783**

**Narrated al-Bara**

*"The sajda of the Prophet (Sallallahu Alaihi Wasallam) his ruku, and his sitting between the two sajdahs lasted about the same length of time."*

**Hadith No. 784**

**Narrated Anas**

*"I will never cease to pray with you as I saw the Prophet (Sallallahu Alaihi Wasallam) pray with us." Thabit said, "Anas used to do something which I have not seen you doing. When he raised his head from ruku, he would stand until someone would say that he had forgotten, and sit between the two sajdahs until someone would say that he had forgotten."*

**Comments**

The first hadith quoted on the authority of Maalik ibn al-Huwayrith has been discussed previously in the chapters:

The part of the hadith which says that 'he raised his head for a short time and prayed again', is related to

the title of the chapter under discussion. The message conveyed is that a musalli should comfortably pause for a while between two sajdas.

The other two hadiths narrated by Sayyiduna al-Barra and Sayyiduna Anas also convey the same message.

### **Juristic views**

It is mustahab to comfortably pause for a while between two sajdas, as per Ibn Qudamah and Imam Ahmad; obligatory as per Dawood Zaahiri. Also, according to Imam Ahmad it is mustahab to recite *رب اغفر لي* twice (Umdatul Qaari).

### **Chapter 141 : Do not place the forearms on the ground in sajda**

Abu Humayd said, "When the Prophet (Sallallahu Alaihi Wasallam) went into sajda, he would place his hands down without stretching them out or keeping them in closed."

### **Purpose of Tarjamatul Baab**

According to Imam Bukhari, when doing sajda it is not permissible to keep the arms in such a way that the elbows are touching the ground.

### **Hadith No. 785**

### **Narrated Anas ibn Malik**

*The Prophet (Sallallahu Alaihi Wasallam) said, "Be balanced in your sajda and none of you should stretch out his arms like a dog."*

### **Comments**

The ideal way of doing the sajda is to keep the hands firmly on the ground and avoid the contact of the wrists and elbows with the ground. The elbows should neither be stretched too much away from the body nor kept too close. They should also be avoided to come in contact with the knees except in case of exigency.

A hadith quoted by Abu Dawood on the authority of Sayyiduna Abu Hurayra states:

*"The companions of the Prophet (Sallallahu Alaihi Wasallam) complained to him about the tiredness in sajda when opening of the arms, he advised them to take support from the knees".*

Tirmidhi quotes from Sayyiduna Jaabir:

*The Prophet said, "When you do sajda, be balanced and do not place your arms (on the ground) like a dog".*

Muslim quotes from al-Baraa:

*Rasulullah (Sallallahu Alaihi Wasallam) said, "When you do sajda place your hands (on the ground) and lift your elbows".*

### **Chapter 142 : Sitting up straight in the Witr prayer (first and third rak'at) and then getting up.**

#### **Purpose of Tarjamatul Baab**

It has been a controversial issue amongst the jurists whether one should first sit and then get up after doing the sajda of first and third rak'at in a prayer or straight away get up. Imam Bukhari favours the first view.

#### **Hadith No. 786**

#### **Narrated Maalik ibn al-Huwayrith al-Laythi**

*He saw the Prophet (Sallallahu Alaihi Wasallam) praying. When he was doing his witr prayer, he did not get up until he had sat up straight.*

#### **Comments**

According to Maalik ibn al-Huwayrith, he saw

the Prophet (Sallallahu Alaihi Wasallam) first sitting up straight after doing the sajda of first and third rak'at, what is known as 'Jalsa Istiraahat'. Supporting this Imam Shaafa'ee also concurs with this view. According to Allaama Ayni, various jurists like Ibn Masood, Ibn Abbas, Imam Abu Haniefah, Imam Maalik, Imam Ahmad and some others do not favour the doing of 'Jalsa Istiraahat'. They support their argument with the following hadith of Ahmad:

*"Do not precede me in ruku or sujud as I have gained weight".*

According to these scholars, Rasulullah (Sallallahu Alaihi Wasallam) did the act because he had gained little weight, and that, it was not a routine that he usually did.

Tirmidhi quotes from Abu Hurayra:

*"Abu Hurairah narrated that the Prophet (Sallallahu Alaihi Wasallam) used to get up from the prayer (i.e., sajda) with the help of the front of his feet".*

### **Chapter 143 : How to support oneself on the ground when rising from the rak'at.**

#### **Purpose of Tarjamatul Baab**

Imam Bukhari here discusses how to support oneself on the ground to get up after doing a rak'at.

## Hadith No. 787

### Narrated Abu Qilaba

*"Malik ibn al-Huwayrith came here and led us in the prayer in this mosque of ours. He said, 'I do not want to actually do the prayer, but rather to show you how I saw the Prophet (Sallallahu Alaihi Wasallam) pray.' " Ayyub said, "I asked Abu Qilaba, 'What was his prayer like?' He said, 'The same as the prayer of this shaykh of ours,' i.e. Amr ibn Salima."*

*Ayyub said, "That shaykh would do the takbir and when he raised his head from the second sajda, he would sit back, support himself on the ground and get up."*

### Comments

There are three ways of getting up from sajda, viz., 1. with the help of ones toes, 2. keeping the hands on the knees and in turn support them with the ground, 3. placing the hands on the ground and stand up with their support. Imam Bukhari seems to support the view that one should first sit up straight after doing sajda and then place the hands on the ground and then stand up by

their support. Those disagreeing with the view of doing jalsa istirahat say that the act goes against the following hadith:

*"Say takbir for every lowering and rising". (Bukhari)*  
Allah knows the best.

#### **Chapter 144 : Saying the takbir on rising from the two sajdas.**

Ibn az-Zubayr used to say the takbir when he got up.

#### **Purpose of Tarjamatul Baab**

According to the learned scholars, sajdatayn (two sajdas) here means rak'atayn (two rak'ats); it refers to the saying of takbir while getting up after the 1st tashahhud for the third rak'at.

#### **Hadith No. 788**

#### **Narrated Sa'id ibn al-Harith**

*"Abu Sa'id led us in the prayer and said the takbir when he raised his head from sajda, when he went into sajda, when he rose and when he got up after the first two rak'ats. I saw the Prophet (Sallallahu Alaihi Wasallam)*

*doing that."*

### **Hadith No. 789**

#### **Narrated Mutarrif**

*"Imran ibn Husayn and I prayed behind Ali ibn Abi Talib. When he went into sajda he said the takbir and when he raised his head, he said the takbir. When he got up after two rak'ats, he said the takbir. When he finished the prayer, 'Imran ibn Husayn took hold of my hand and said, 'This man reminded me of the prayer of Muhammad (Sallallahu Alaihi Wasallam)' or he said, 'He prayed the prayer of Muhammad (Sallallahu Alaihi Wasallam) with us.'"*

#### **Comments**

According to the narrators in the above quoted hadith, he saw the companions of Rasulullah (Sallallahu Alaihi Wasallam) saying takbir while getting up for the third rak'at i.e., obviously after the first tashahhud.

In Mota Imam Maalik, a different view has been quoted by Imam Maalik on the authority of Abu Hurayra and Ibn Umar viz.,

*"They wouldn't say takbir until attaining the erect*

*standing posture”.*

According to Ibn Hajr, the belief of Maalikites is that there should be a takbir for the Qiyaam of third rak'at just as it is for the first one.

#### **Chapter 145 : The sunna of how to sit during the tashahhud.**

Umm ad-Darda used to sit in her prayer like a man sits and she was a faqiha.

#### **Purpose of Tarjamatul Baab**

Here Imam Bukhari discusses the sunnah of how to sit for tashahhud, and also raises the issue whether men and women should do it differently. Although he has not propounded anything categorically but quotes what seems he prefers Umm Darda's practice.

#### **Hadith No. 790**

#### **Narrated Abdullah ibn Abdullah**

*That he saw Abdullah ibn Umar cross his legs in the sitting position of the prayer. He said, "So I did the same,*

*and I was young at the time." Abdullah ibn Umar forbade me to do it saying, 'The sunna of the prayer is that you keep your right foot vertical and lay your left foot down.' I said, 'But you were doing that that.' He said, 'My feet do not support me.'"*

**Hadith No. 791**

**Narrated Muhammad ibn Amr ibn Ata**

*That he was sitting with a group of the Companions of the Prophet. "We mentioned the prayer of the Prophet (Sallallahu Alaihi Wasallam) and Abu Humayd as-Sa'idi*

*said, 'I remember the prayer of the Messenger of Allah (Sallallahu Alaihi Wasallam) better than any of you. I saw that when he said the takbir he lifted his hands level with his shoulders. When he did ruku', he placed his hands on his knees and then bent his back straight. When he raised his head, he stood up straight until each vertebra had returned to its place. When he went into sajda, he placed his arms so that they were neither stretched out nor held close. The toes of his feet pointed towards the qibla. When he sat after the first two rak'ats, he sat on his left foot and kept his right foot upright. When he sat after the last rak'at, he extended his left foot across, keeping the other upright and sat on his buttocks.'*

### Comments

There are two ways which can be adopted to sit in tashahhud, viz., 1. Iftiraash 2. Tawruk.

### Iftiraash افتراش

It means to keep the right foot vertically up and the great toe pointing towards the qibla; the left foot lying flat and in such a way that the major weight of the body rests on it. In the first Hadith, Ibn Umar advises his son Abdullah about it being the proper way of sunnah to do the tashahhud. But, according to Abdullah, he saw Ibn Umar sitting in squatting position and tried to imitate him but he forbade him from doing so saying that he did so because his feet did not support his body weight.

### 2. Tawruk:

It means to keep the right foot in the same way as

in ifтирааш but the left foot is placed flat and brought forward almost below the right knee; the weight of the body is born by the left thigh which is touching the ground.

The Maalikites prefer the second way whereas the Hanafites the first one in all cases. The Hambalites and Shaafaite prefer ifтирааш in the first tashahhud and tawruk in the second when the prayer is of three or four rak'ats. Imam Bukhari also seems to concur with the Shaafaite view. The first Hadith favours the Maalikites and Hanafites, and the second the Shaafaite and Hambalites.

### **Is there any difference in the nature of salaah of men and women?**

By quoting Umm Darda Imam Bukhari has shown his inclination towards the view that there is no difference in the nature of prayer of men and women. The Hanafite school, however, differ from this view on the basis of a hadith quoted on the authority of Yazid bin Habib in Maraseel Abu Dawood who says that Rasulullah, on seeing two women offering prayer, told them:

*“When doing sajda touch the ground with some part of your body as a woman is not like a man when doing so”*

So, the Hanafites prefer tawruk for woman. Secondly, they consider it preferable for them to do their prayers at home.

Abu Dawood and Haakim have quoted a hadith on the authority of Abdullah Bin Masood wherein Rasulullah (Sallallahu Alaihi Wasallam) says:

*“The prayer of a woman in her little (opaque) room is better than her home, and her salaah in her bed room is better than her (house) porch”.*

Third, according to the Hanafites, when doing takbir tahreema, a woman should raise her hands up to her shoulder or breasts unlike men who raise them up to their ear lobules.

Tabrani quotes from Wayil bin Hajr:

*“The Prophet (Sallallahu Alaihi Wasallam) told me, “O Wayil bin Hajar when you offer salaah raise your hands upto your ears and the woman should raise her hands upto her breasts.*

Fourth, women have been advised to strike their left hand with the right one incase their Imam makes a mistake in prayer, unlike men who remind him by say Subhan-Allah.

**Chapter 146 : Someone who thinks that the first tashahhud is not obligatory because the Prophet stood up after the first two rak'ats and did not go back**

#### **Purpose of Tarjamatul Baab**

Here Imam Bukhari opines that the first ta-

shahhud in a prayer of three or four rak'ats is not obligatory.

### **Hadith No. 792**

#### **Narrated Abdullah ibn Buhayna**

*who was from Azd Shanu'a and was the ally of the Banu Abdu Manaf and he was one of the Companions of the Prophet, that the Prophet (Sallallahu Alaihi Wasallam) once led them in the dhuhr prayer and stood up after the first two rak'ats without sitting back. The people stood up with him. When the prayer was ended and the people were waiting for the taslim, he said the takbir while still sitting and then performed two sajdas before saying the salam. Then he said the salam.*

#### **Comments**

After two rak'ats a musalli has to sit for some-time, what is called as tashahhud. According to the narrator of the hadith, once Rasulullah (Sallallahu Alaihi Wasallam) after completing two rak'ats stood up without doing tashahhud; he completed the third rak'ats without returning back to the tashahhud and after completion of the prayer he, before saying the salaam, said takbir

and prostrated twice and then said the salaam. This extra act of two prostrations is called sajda sahw. Since, he didn't sit for the first tashahhud and completed the prayer without it, this implies that the first tashahhud is not compulsory (fardh) though he compensated the inattention by doing sajda sahw.

The Hanafite consider the first tashahhud in a salaah of three or four rak'ats obligatory (waajib), and in case an obligatory act of a prayer is missed execution of sajda sahw become obligatory, however, a prayer is rendered invalid if a compulsory (fardh) act is missed.

## **Chapter 147 : Tashshhud in the first sitting.**

### **Purpose of Tarjamatul Baab:**

The previous chapter according to which the first tashahhud is not compulsory, would have given the impression of its being 'not necessary'. Now, here in this chapter Imam Bukhari conveys that though it is not compulsory (fardh) but at the same time it is one of the procedural part of a salaah which cannot be considered optional.

### **Hadith No. 793**

### **Narrated Abdullah ibn Malik ibn Buhayna**

*"The Messenger of Allah (Sallallahu Alaihi Wasallam)*

*led us in the dhuhr prayer and got up when he should have sat back. At the end of his prayer, he did two sajdahs while still sitting."*

### **Comments**

This is the same hadith which was discussed in the previous chapter. According to the hadith, Rasulullah (Sallallahu Alaihi Wasallam) led his Sahaaba in dhuhr salaah and he stood up when he should have sat back for tashahhud; he, later in the end, did sajdah. There is consensus among the jurists that sajdah becomes obligatory if one misses the first tashahhud.

## **Chapter 148 : The tashahhud in the last (rak'at).**

### **Purpose of Tarjamatul Baab:**

There is consensus among the jurists that the last tashahhud is compulsory (fardh). Two things are there i. qa'da قعدة ii. tashahhud تشهد ; qa'da means to sit back for some time after the completion of, usually, second or/and last rak'at, and tashahhud is to recite the supplication during this sitting period of qa'da. Tashahhud is named so because at the end of the supplication, the shahaadah, viz.,

*"I bear witness that there is no god but Allah and Muhammad is Allah's messenger."*

has to be said.

According to the Hanafites, both the tashahhuds, the first and last, are obligatory (waajib) but the last

qa'da is rukn (essential part of a prayer the missing of which renders it invalid). In this chapter, Imam Bukhari is discussing the last tashahhud but is silent about the qa'da.

### **Hadith No. 794**

#### **Narrated Abdullah bin Masood**

*"When we prayed behind the Prophet (Sallallahu Alaihi Wasallam) we said, 'Peace be upon Jibril and Mika'il.*

*Peace be upon so-and-so and so-and-so.'*

*The Prophet (Sallallahu Alaihi Wasallam) turned to us and said, 'Allah is Peace. When you pray, you should say, "Greetings belong to Allah and good words and prayers. Peace be upon you, O Prophet and the mercy of Allah and His blessings. Peace be upon us and upon the right-acting slaves of Allah."*

*If you say that, it will cover every right-acting slave of Allah in the heavens and the earth. "I testify that there is no god but Allah and I testify that Muhammad is His slave and Messenger.""*

### **Comments:**

In various narration number of supplications have been recommended for saying in tashahhud but the most famous and often said is the one quoted above in the hadith narrated by Sayyiduna Abdullah bin Masood. This supplication has been quoted in all the six most authentic hadith books (siha-sitta). It is narrated that Rasullullah (Sallallahu Alaihi Wasallam) had caught hold of Abdullah's hand and made him to memorize every word of this supplication; Abdullah would later do the same with his students, and that is why this supplication has been quoted by so many narrators.

### **At-tahiyyaatu lillahi التحيّات لله**

As we know that salaah is the best form of worshipping Allah and a great source of obtaining unlimited blessings from Him. The bondsman climbs to different stages of spiritual ladder and near the completion of his prayer he sits humbly in front of His Lord expressing with great humility the fact that all types of worships whether oral, physical or financial - everything that he does, is for His Lord.

At-tahiyyaat التحيّات means greetings. According to the learned scholars, this word includes all types of oral worships.

Salawaat الصلوات means all kinds of physical worships.

And Tayyibaat الطيّبات means all kinds of charities given in the way of Allah.

### **Assalamu alaika ayyunhan-Nabi**

Ibne Hajar writes:

*It is possible to explain the way like that of God knowing people, "The musallis, when they open the door of angelic world (malakut) with the saying of At-tahiyat, they are allowed to enter the protected place of that Being Who is alive and never dies. They, then, start supplicating with their eyes full of tears; they realize that all what they have got is due to the mercy of the Prophet of Mercy and Blessings (Muhammed (Sallallahu Alaihi Wasallam)), they further realise that when the friend (i.e., Muhammad (Sallallahu Alaihi Wasallam)) is present in the Harm (protected place) of the friend (i.e., Allah), they turn towards him saying "peace be upon you O Prophet of Mercy and Blessings". (Fathul Baari)*

The scholars here debated why there is change from third person pronoun to second person i.e., it is said that At-tahiyyatu lillah (At-tahiyyaat is for Allah) and then it is said Assalamu Alaika (Salam be upon you O Prophet); the third person pronoun is used for the one who is not present (gaayib) and the second person pronoun for the one who is present and is directly addressed (haadhir)?

Allaama Tayyibi says that we must not make it an issue of contention; we should say whatever the Prophet (Sallallahu Alaihi Wasallam) has taught us. According to Allaama Shaykh Hafizu Din An Nasafi, it is infact the salutation with which Allah greeted Rasulullah

(Sallallahu Alaihi Wasallam) during the Night of Ascension. Ibn Hajr has quoted:

( )

*Abdul Razaq said, "Ibn Juraij told us that Atta informed me that the companions (Sahaaba) used to say 'Assalamu Alaika Ayyuhan-Nabiyyu' when the Prophet (Sallallahu Alaihi Wasallam) was alive, and when he left the world they would say 'Assalmu Ala-n Nabiyyu'.*

*This isnaad (chain) is authentic. (Fathul Bari)*

Rahmatullah رحمة الله means His kindness.

Barakaatahu بركاته , increment in everything righteous.

Assalamu Alayna علينا السلام teaches us that in prayers we should supplicate in favour of our own selves first. There is a hadith quoted in Tirmidhi which states:

( )

*"Whenever Rasulullah (Sallallahu Alaihi Wasallam) recalled someone he would supplicate in his favour but start the supplication first for his own self.*

Ibaadillahi-s-Saaliheen عباد الله الصالحين, Saaliheen are those who do justice towards, both - the rights of the Creator and those of the creation i.e., huqooqullah as well as huqooqul-ibaad.

According to Imam Tirmidhi, if a person wishes himself sharing the benefit of this supplication of the believers he should try to be pious (Saaleh).

**Ibn Abbas's tashahhud quoted by Sa'eed bin Jubair**

**and Ta'woos**

( )

**Tashahhud quoted from Umar Ibn al-Khatab by Tahawi**

( )

Imam Maalik prefers the tashahhud quoted from Sayyiduna Umar Ibn-al Khatab and Imam Shafa'ee prefers the one quoted from Sayyiduna Ibn Abbas. The Hanafits and Hambalites prefer the first one quoted from Sayyiduna Ibn Masood.

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**Chapter 149 : Supplication before the salam.**

**Purpose of Tarjamatul Baab:**

Various supplications related to this issue have been quoted from Rasulullah (Sallallahu Alaihi Wasallam). As per the learned scholars, Imam Bukhari wants to specify that the occasion when supplication should be said is during the last qa'da just after the saying of tashahhud but before salaam. The recitations to be made in qiyaam, ruku, and sajda etc., are well specified and the scope for the supplication at the end of a prayer before salaam has been kept little wider.

**Hadith No. 795**

**Narrated Urwah bin Zubair**

*Aisha, the wife of the Prophet, reported that the Messenger of Allah (Sallallahu Alaihi Wasallam) used to make supplication in the prayer: "O Allah, I seek refuge with You from the punishment of the grave and I seek refuge with You from the trial of the False Messiah (Dajjal) and I seek refuge with you from the trials of life and the trial of death. O Allah, I seek refuge with You from wrong action and debt." Someone said to him, "How often you seek refuge from debt!" He said, "When someone is in debt, when he speaks, he lies and when he makes a promise, he breaks it."*

**Hadith No. 796**

**Narrated Aisha**

*"I heard the Messenger of Allah (Sallallahu Alaihi Wasallam) seek refuge in his prayer from the trial of the*

*Dajjal."*

**Hadith No. 797**

**Narrated Abdullah bin Umru**

*Abu Bakr as-Siddiq said to the Messenger of Allah (Sallallahu Alaihi Wasallam) "Teach me a supplication which I can make in my prayer." He said, "Say: 'O Allah, I have greatly wronged myself and none forgives wrong actions except You, so grant me Your forgiveness and be merciful to me. You are the Ever-Forgiving, the All-Merciful.'"*

**Comments**

**Seeking refuge of Allah from the grave-chastisements**

Grave is the first place where a bondsman transfers to after his death. For pious believers, it will be a comfortable place as if they were in one of the gardens of the paradise, but for the unbelievers or impious ones, there will be severe chastisement depending upon the gravity of their sins. It is narrated that Sayyiduna Uthmaan used to cry most when reminded of the grave. When asked about the reason, he said that it is the first stage amongst the others towards the Hereafter, one who would pass safely through it is expected to pass safely

through the rest as well.

### **Fitna Dajjal**

Fitna means to test someone by putting him into some kind of hardship. There are various hardships which Allah creates for man to face, like hunger, poverty, disease, death of near and dear ones etc. But, as said by Rasulullah (Sallallahu Alaihi Wasallam), the toughest fitna ever the mankind will have to face is that of Dajjal. The appearance of Messiah ad-Dajjal is one of the major signs of the Judgment Day's nearness. It has been stated in a number of hadiths that Dajjal will be a one eyed man who will be given a lot of unusual power by Allah. He will cut a person into two and then revive him. It will be a great trial for the believers; a majority of people will get deceived and consider him God, and only pious and strong believers will remain safe from his deception. They will recall:

( )

*"And indeed your Lord cannot be one eyed". (Bukhari)*

*"Indeed no one amongst you can see his Lord till he dies". (Muslim)*

Believers know that Allah cannot be seen in this world and that He is without any defect, and being one-eyed is a big defect in itself.

The Prophet (Sallallahu Alaihi Wasallam) invariably warned his followers about this fitna and himself often sought Allah's refuge from it.

### **Fitna of life and death** فتنة المحياة والممات

Fitnatul mahya or 'the fitna of life' means those problems which a man faces during his life like ignorance, ego, overwhelming desires of the self, confusion about the reality, and above all - the apprehension of evil death.

Fitnatul mamaat or 'the Fitna of death' is either the situation which a man faces at the time of death or in the grave. It is a very difficult situation and only the pious believers pass safely through this awesome occasion, with their faith intact. According to some, the fitnatul mamaat is the fitna of grave.

### **Fitna of Maasim (sins) and Magram (debt)**

Rasulullah (Sallallahu Alaihi Wasallam) used to seek refuge from the fitna of sins and that of debt. Sins beget the wrath of Allah, so one needs extra carefulness in avoiding them and always seek His help in dealing with them. Debt puts an individual in a very difficult situation; often he has to lie to his creditor about the payment. This, many a times, forces him to resort to unlawful activities resulting in loss of honour and dignity. May Allah take us into His refuge from all such kinds of problems and hardships (Aamin).

According to the second hadith narrated by Sayyiduna Abdullah bin Umar, Sayyiduna Abu Bakr Siddiq asked Rasulullah (Sallallahu Alaihi Wasallam) to teach him some comprehensive supplication which he would recite in the prayer i.e., at the end just before salaam. Acknowledging him, Rasulullah (Sallallahu Alaihi Wasallam) taught him a comprehensive supplication wherein a bondsman admits, with great humility before his Lord, that he is a big sinner and wrong doer. He fur-

ther admits that no one has the power to forgive him save Allah, and with this voluntary submission he invokes his Lord for forgiveness. He asks for His forgiveness not because he deserves it but only because of His mercy towards His slaves. He invokes Him with His attributes of Gaffaar (forgiver) and Rahim (merciful).

### **Chapter 150 : Voluntary supplication after the tashahhud which is not obligatory.**

#### **Purpose of Tarjamatul Baab**

Imam Bukhari wants to convey that the time of supplications in a prayer is after tashahhud just before salaam, and that these supplications are optional and not obligatory.

#### **Hadith No. 798**

#### **Narrated Abdullah**

*"When we were doing the prayer with the Prophet*

*(Sallallahu Alaihi Wasallam) we used to say, 'Peace be upon Allah from His slaves. Peace be upon so-and-so and so-and-so.' The Prophet (Sallallahu Alaihi Wasallam) said, 'Do not say, "Peace be upon Allah." Allah is Peace. Rather say, "Greetings belong to Allah and good words and prayers. Peace be upon you, O Prophet and the mercy of Allah and His blessings. Peace be upon us and upon all the right-acting slaves of Allah." If you say that, it will cover every right-acting slave of Allah in the heavens and the earth. "I testify that there is no god but Allah and I testify that Muhammad is His slave and Messenger." Then he can choose any supplication he likes and use it.' "*

### Comments

The learned scholars have debated whether it is permissible to make any supplication in prayer that one wishes or only those which have been mentioned in the Qur'an and hadith. According to the Shaafaitees and Maalikites, any supplication is permissible whereas the the Hanafites and Hambalites permit only those which have been mentioned in the Qur'an and hadith. They support their argument with a hadith mentioned in Muslim, which states:

( )

*"Indeed, no talk of human race suits in the salaah".*

### Muslim Ummah is a unit

This hadith teaches us that every Muslim should supplicate in favour of his brother Muslim living in any quarter of the earth; that is the kind of brotherhood Islam inculcates in its followers. So, offering the prayers is not

only beneficial to an individual but to the whole Ummah.

### **Sending salaam to the Prophet (Sallallahu Alaihi Wasallam)**

Saying salaam (salutations) to the Prophet (Sallallahu Alaihi Wasallam) in tashahhud is compulsory (fardh) as per Imam Shaafa'ee, but sunnah as per other scholars. The learned scholars fail to understand why Imam Bukhari has not established any chapter on the issue. Some say that may be he considered it a part of tashahhud and therefore not necessary to mention it separately, but the fact remains that no satisfactory explanation has been given by anyone.

A hadith quoted in Ibn Maajah states:

( )

*“One who does not send salaam to me in salaah has not done any salaah.”*

.

### **Chapter 151 : One who doesn't wipe his forehead and nose until finishing the prayer.**

#### **Purpose of Tarjamatul Baab:**

The importance of placing the forehead and nose on the ground during prostration has already been discussed, now the question arises whether one should, during prayer, wipe off dust etc., that gets stuck to them. Imam Bukhari has given the opinion of those who consider it permissible, however, he himself has remained silent on the issue.

**Hadith No. 799**

**Narrated Abu Sa'id al-Khudri**

*"I saw the Messenger of Allah (Sallallahu Alaihi Wasallam) doing sajda in water and mud so that I could see the traces of mud on his forehead."*

**Comments**

According to Abu Sa'eed al-Khudri, Rasulullah (Sallallahu Alaihi Wasallam) did prostration in muddy water and he saw its traces on his blessed forehead. Some scholars infer from this that the forehead and nose should not be wiped off if mud, dust etc., gets stuck to them, however, some others consider it optional depending upon the quantity of dust etc., and also the temperament of a person - whether he gets disturbed by it or not.

**Chapter 152 : Chapter: The tasleem.**

**Purpose of Tarjamatul Baab:**

Salaam is the last act in a prayer with which one concludes it. Imam Bukhari has not given his opinion whether it is fardh (compulsory), waajib (obligatory) or sunnah.

**Hadith No. 800**

**Narrated Umm Salama**

*"When the Messenger of Allah (Sallallahu Alaihi Wasallam) said the salam, the women would get up as soon as he finished saying it and he would stay there a short time before getting up."*

**Comments:**

The purification of heart - the seat of Qalb, is one of the primary concerns of Islam. It guides towards shutting down all the openings through which the purity of heart can get adulterated. Inter-mixing of sexes is one of the strong sources of adulteration that affects the purity of heart. So Islam has minimized the chances of such intermixing even during prayers. In a congregation, women have to organize behind men and when Imam says salaam, they are supposed to get up and leave immediately as was the case during Rasulullah's (Sallallahu Alaihi Wasallam) era, evident by the hadith. Afterwards, number of learned scholars opined that women should not be allowed to attend mosque as the degree of piousness in both sexes is declining constantly at a rapid pace, however, some still maintain that they should not be stopped. (Allah knows the best).

Regarding the title of the chapter, this hadith shows that one should conclude his prayer with salaam.

According to Imam Maalik, Imam Shaafa'ee and Imam Ahmad, salaam is compulsory (fardh), and if someone comes out of prayer without doing salaam his prayer is invalid, they argue with the following hadith:

( )

*“The key of prayer is tashahhud and everything (outside prayer) becomes forbidden with takbeer and permissible with tasleem”. (Abu Dawood)*

According to the Hanafites, the first salaam is obligatory (waajib) and the second sunnah; they argue with the hadith of Ibn Masood regarding tashahhud, which states:

*“When you say so or do so, your prayer is complete.”*

As per a majority of scholars, the two salaams, i.e., towards the right and left shoulder, are necessary, however, Imam Maalik considers the one towards right enough.

Ibn Hajr writes:

*“Muslim has derived two salaams from the hadith of Ibn Masood and Sa'd bin Abi Waqqas, and Al-Uqaaily and Ibn Abdullah said that the hadith of one salaam is unsound.” (Fathul Bari)*

## **Chapter 153 : Saying the salaam at the same time as**

**the Imam says it.**

Ibn Umar liked the followers to say the salaam after the Imam had said it.

**Purpose of Tarjamatul Baab**

According to the learned scholars, with the hadith of tashahhud quoted from Ibn Masood as per which prayer is complete after tashahhud, there would have arisen a doubt that it is not necessary for the followers to stay with their Imam till he says salaam. By establishing this chapter, Imam Bukhari wants to convey that a follower has to stay with his Imam till the end and follow him in the salaam as well.

**Hadith No. 801**

**Narrated Itban**

*"We prayed with the Prophet (Sallallahu Alaihi Wasallam) and said the salaam at the same time as he said it."*

**Comments**

This hadith has been quoted earlier in detail and here in brief. There exist two schools of thought regarding the time when muqtadis (followers) should say the salaam. As per some scholars, a muqtadi should do so with his Imam (i.e., muqaarinat مقارنة); some others opine, after the Imam has completed his own (i.e., ta'queeb تعقيب). The Hanafites favour the former view

whereas the Shaafaite, the latter.

Imam Shaafa'ee says:

*“Muqtadi should say salaam after the Imam finishes the first one”. (Umdatul Qaari)*

**Chapter 154 : Someone not returning the greeting to the Imam and considering the taslim of the prayer sufficient.**

**Purpose of Tarjamatul Baab**

Majority of the learned scholars concur that there are only two salaams in a prayer, one to the right and another to the left; Imam Bukhari also supports this view. According to the Maalikites, there is a third salaam also but only for the one who is offering prayers just behind the Imam, which he pays to him (i.e., Imam).

**Hadith No. 802**

**Narrated Zuhri**

*Mahmud ibn ar-Rabi informed me that he claimed to remember the Messenger of Allah (Sallallahu Alaihi Wasallam) and remember him spitting out a mouthful of water taken from a bucket in their house.*

## **Hadith No. 803**

### **Narrated Mahmud ibn ar-Rabi**

*"I heard 'Itban ibn Malik al-Ansari, one of the Banu Salim, say, 'I used to lead my people, the Banu Salim, in the prayer. I went to the Prophet (Sallallahu Alaihi Wasallam) and said, 'My eyesight is weak and the flood-water comes between me and the mosque of my people. I would like you to come and pray somewhere in my house so that I can use it as a mosque.' He said, 'I will do that, Allah willing.' The next morning the Messenger of Allah (Sallallahu Alaihi Wasallam) and Abu Bakr came to me well into the day. The Messenger of Allah (Sallallahu Alaihi Wasallam) asked for permission to enter and I gave him permission. He did not sit down when he entered the house, but said, 'Where in your house would you like me to pray?' I pointed out to him the place where I wanted him to pray. The Messenger of Allah (Sallallahu Alaihi Wasallam) stood and we formed rows behind him and then he said the salaam and we said the salaam at the same time as he said it.'"*

### Comments

The first hadith quoted from Mahmud bin ar-Rabi has already been discussed in the chapter متى يصح سماع الصغير - Book of Knowledge, and the second narration in المسجد في البيوت.

Imam Bukhari has re-quoted these hadiths because the last part of the second hadith i.e., سلمنا حين سلم (we said salaam at the same time when Imam said so) is related to the title of the chapter under discussion. By mentioning this, Imam Bukhari wants to convey that since the Imam says only two salaams how can a muqtadi or follower say three. (Allah knows the best).

Abu Dawood has narrated a hadith on the authority of Jaabir bin Samrah which states:

( )

*“The Prophet (Sallallahu Alaihi Wasallam) ordered us to return salaam to the Imam, and to love one another, and to say salaam to one another”.*

From this hadith the learned scholars have deduced that the Imam should make intention (niyyat) of saying salaam to his followers and they should also include their Imam in return. It necessarily does not mean saying a separate salaam to the Imam.

### Chapter 155 : Dhikr after the prayer.

#### Purpose of Tarjamatul Baab

A bondsman is always supposed to be engaged in the remembrance of Allah and His glorification. Since

salaah is the best form of dhikr, Imam Bukhari is discussing whether a bondsman should do dhikr even after finishing it? His affirmation in this regard is clearly evident by the hadiths that he has quoted in this chapter.

#### **Hadith No. 804**

##### **Narrated Ibn Abbas**

*In the time of the Prophet (Sallallahu Alaihi Wasallam) voices were raised in dhikr when people finished the compulsory (fardh) prayers.*

*Ibn Abbas said, "When I heard that I knew by it that they had finished."*

#### **Hadith No. 805**

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##### **Narrated Ibn Abbas**

*"I knew that the prayer of the Prophet (Sallallahu Alaihi Wasallam) was over from the takbirs [after the prayer]."*

#### **Hadith No. 806**

**Narrated Abu Hurayra**

*"The poor people came to the Prophet (Sallallahu Alaihi Wasallam) and said, 'The rich people have gone off with the higher degrees and everlasting bliss. They pray as we pray and fast as we fast but they have more wealth than us which they use to go on hajj and umra, to do jihad and to give sadaqa. He said, 'Shall I tell you something which will enable you, if you take it on, to catch up with those who have gone ahead of you. No one coming after you will be able to catch up with you and you will be the best of those you live among, except someone who does the same thing? Say, "Glory be to Allah," "Praise belongs to Allah" and "Allah is greater" after every prayer thirty-three times each.' There was a disagreement between us and some of us said "Glory be to Allah," thirty-three times, "Praise belongs to Allah," thirty-three times and "Allah is greater," thirty-four times. I went back to him and he said, 'You should say, "Glory*

*be to Allah," "Praise belongs to Allah," and "Allah is greater," saying each thirty-three times.' "*

**Hadith No. 807**

**Narrated Warrad - the scribe of al-Mughira ibn Shu'ba**

*"Al-Mughira ibn Shu'ba dictated to me in a letter to Mu'aawiya that the Prophet (Sallallahu Alaihi Wasallam) used to say after every obligatory prayer, 'There is no god but Allah alone with no partner. The kingdom and praise belong to Him and He has power over everything. O Allah, none can withhold what You give nor give what You withhold and the wealth of someone who has it is of no avail against You.' "*

**Comments**

As per the first hadith, Ibn Abbas came to know about the finishing of the compulsory prayer after listening the voices of dhikr raised by those attending the prayer. In the second hadith, he specifies that he came to know about it after he listened the takbirs. According to

the learned scholars, it is more probable that Ibn Abbas at that time was just a child and hence, either, not attending the congregational prayer, or, had been amongst the children offering prayer in the last rows, and that is why he used to come to know about the completion of prayer after listening the takbirs.

The third hadith mentions that once a group of poor Sahaaba went to Rasulullah (Sallallahu Alaihi Wasallam) and complained about their lagging behind the rich in offering certain deeds like sadaqa, hajj, umra, jihad, because of their poverty. After listening to them, Rasulullah (Sallallahu Alaihi Wasallam) advised and taught them such a deed by virtue of which they would be able to match those gone ahead on to higher statuses. He advised them to recite Subhan-Allah, Alhamdu-Lillah and Allahu Akbar thirty three times after every compulsory prayer. The Sahaaba have differed on the issue whether the phrases are to be recited thirty times each or eleven times each - the sum total of which is thirty three. It is also reported in some narrations that the phrases are to be recited thirty three times each and make the sum total, with the inclusion of reciting la ilaha illallah, equal to hundred.

The fourth hadith mentions a supplication which Mughira ibn Shu'ba wrote to Sayyiduna Mu'aawiya recommended by Rasulullah (Sallallahu Alaihi Wasallam) for rectification after every compulsory or obligatory salaah. Mughira bin Shu'ba was appointed the governor of Kufa by Caliph Mu'aawiya to whom he wrote the supplication he had learnt from Rasulullah (Sallallahu Alaihi Wasallam), then Mugairah asked his penman to write down the same supplication mentioned in the

hadith.

**Should the dhikr be done loudly or silently?**

The above mentioned haadiths prove that the dhikr after a compulsory salaah is preferable or Mustahab, but Imam Bukhari has not discussed whether the dhikr should be made loudly or silently. All jurists except Ibn Hazm favour Dhikr-e-Khafi or silent dhikr. Musnad Ahmad has reported from S'ad bin Maalik that:

*"The best dhikr is that which is done silently".*

Imam Shafa'ee also favours silent dhikr but also permits to do it loudly for teaching purposes.

**Chapter 156 : The facing of Imam towards the people when he says Salaam.**

**Purpose of Tarjamatul Baab:**

Imam should turn around after finishing the salaah and should face the followers and the same has been the practice of Rasulullah (Sallallahu Alaihi Wasallam).

**Hadith No. 808**

**Narrated Samura ibn Jundub**

*"The Prophet (Sallallahu Alaihi Wasallam), turned his*

*face towards us when he had finished a prayer."*

**Hadith No. 809**

**Narrated Zayd ibn Khalid al-Juhani**

*"The Prophet (Sallallahu Alaihi Wasallam), led us in the Subh prayer at Hudaibiyya after a rainy night. When he finished, he faced the people and said, 'Do you know what your Lord has said?' They said, 'Allah and His Messenger know best.' He said, 'This morning My slaves have become divided up into believers and unbelievers. Those who said, "We had rain by the favour and mercy of Allah," believe in Me and reject the stars. Those who said that it was because of a certain star, disbelieve in Me and believe in the star."*

**Hadith No. 810**

**Narrated Anas**

*"One night the Messenger of Allah (Sallallahu Alaihi Wasallam), delayed the prayer until half the night had passed and then came out to us. When he had prayed he turned his face to us. He said, 'The people have prayed and gone to sleep and you are still in the prayer as long as you are waiting for the prayer.' "*

**Comments**

All three hadiths clearly mention that Rasulullah (Sallallahu Alaihi Wasallam) used to turn towards the people after salaah. The turning of Imam towards his followers conveys to those joining salaah late that it is over, and Imam can resort to preaching if needed.

**Chapter 157 : The Imam staying at the prayer place after the salaam.**

It was discussed in the previous chapter that an Imam should turn around and face his followers after doing the salaam. Now, Imam Bukhari discusses whether an Imam should stay at his prayer place after doing the salaam for offering optional prayer or preaching etc.

**Hadith No. 811**

**Narrated Nafi**

*"Ibn Umar used to pray in the same place in which he had prayed the obligatory prayer." Al-Qasim also did that. What is mentioned from Abu Hurayra (marfu') about the Imam not doing the voluntary prayer in the same place is not sound.*

**Hadith No. 812**

**Narrated Umm Salama**

*The Prophet (Sallallahu Alaihi Wasallam) would stay where he was for a short time.*

*Ibn Shihab said, "We think - and Allah knows best - that it was so that the women who had finished could leave."*

**Hadith No. 813**

### **Narrated Ibn Shihab**

*Hind bint al-Harith al-Firasiyya, one of the companions of Umm Salama, the wife of the Prophet, said that Umm Salama said, "He would say the salaam and the women would leave and enter their houses before the Messenger of Allah (Sallallahu Alaihi Wasallam) left."*

### **Comments**

Majority of the learned scholars consider it preferable, but not compulsory, for Imam to change his position after doing the salaam if he wants to offer any optional prayer or address the gathering.

According to the first hadith, Ibn Umar, after offering compulsory prayer, used to offer other prayers at the same place; Qasim bin Muhammad also did the same. By quoting this hadith, Imam Bukhari wants to convey that the change of place is not a must. Further, he claims that the narration of Abu Hurayra, regarding the issue, has a weak chain (sanad) and hence not authentic.

Allaama Ayni quotes Ibn Butaal expressing the opinion of a majority of scholars:

*"It is disliked (makrooh) for an Imam to stay back except for some reason as was done by the Prophet*

*(Sallallahu Alaihi Wasallam) and same is the opinion held by Imam Shaa'faee and Ahmad".*

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*"According to Abu Haniefa, an Imam should get up (i.e., leave his place) in case of the prayer after which sunnah are to be offered, and he has the choice in case there is no sunnah e.g., asr and fajr" (Umdatul Qaari)*

Ibn Abi Shu'ba has quoted from Ibn Mas'ud and Aisha:

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*"The Prophet (Sallallahu Alaihi Wasallam) did not sit for more than the period of time enough for saying, "Allahuma Anta-s-Salaam wa Minka-s-Salaam wa Tabaarakta Ya Zhal Jalaali wal Ikraam".*

However, there should be a time gap between compulsory and optional prayers, which can be had either by changing the prayer place or a brief supplication.

Ibn Abi Shu'ba quotes from Sayyiduna Ali:

*"An Imam should not offer optional prayer until he changes his place or differentiates between the two (prayers) by a talk".*

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**Chapter 158 : Someone leading the people in the prayer and then, remembering something he has to do, having to step over the people.**

### **Purpose of Tarjamatul Baab**

The previous chapter mentioned that an Imam can stay at his prayer place for sometime after salaam, now here, Imam Bukhari clarifies that he is free either to stay at his place or leave immediately after doing the prayer and that he is not bound to either of the two acts.

### **Hadith No. 814**

#### **Narrated Uqba**

*"I prayed asr behind the Prophet (Sallallahu Alaihi Wasallam) in Madina. He said the salaam and then got up hurriedly and stepped over people's shoulders making for the room of one of his wives. The people were alarmed at his speed. He came out to them and saw that they were surprised at his speed and said, 'I remembered a piece of gold that we had and I did not want it to distract me so I ordered that it be distributed.'"*

#### **Comments**

According to the hadith, in case of exigency e.g., nose bleeding, urge to attend the call of nature etc., an Imam can leave the mosque even if he will have to step over peoples' shoulders.

Rasulullah (Sallallahu Alaihi Wasallam) had kept

a piece of gold for charity which was lying at his home undistributed. While doing his prayer he recollected it, so quickly after finishing the prayer he rushed into his house and returned only after issuing instructions for its distribution in charity. The reason for this hastiness was that Rasulullah (Sallallahu Alaihi Wasallam) didn't like to have in possession, anything of charity, when meeting Allah. This hadith teaches us how much worried we should be regarding the Hereafter; further it also removes the notion that if anything of the sort comes to one's mind during prayer it is against excellence.

### **Chapter 159 : Facing and turning to the right and left.**

Anas used to face right and left and criticized those who purposed to turn to the right alone.

#### **Purpose of Tarjamatul Baab**

As already mentioned that at times an Imam may turn towards his followers for teaching purpose or recommended invocations. Now, the issue discussed here is whether he should turn by his right side or the left. According to Imam Bukhari, an Imam should do so from either side and not particularize any one. He has mentioned two words viz., الإنفتال 'infitaal' and الانصراف 'insiraaf'. As per some scholars, these two words are almost synonymous with a fine difference, infitaal means to turn around while sitting .

## **Hadith No. 815**

### **Narrated Abdullah**

*"None of you should give Shaytan any of his prayer by thinking that he has only to turn to the right. I often saw the Prophet (Sallallahu Alaihi Wasallam) turning to the left."*

### **Comments**

It is clear from the above quoted hadith that both Sayyiduna Abdullah bin Mas'ud and Anas bin Maalik disliked to make it compulsory for Imam to turn right after the completion of prayer.

Ibn Maajah has quoted on the authority of Umar bin Shu'ba who quotes from his grand father:

( )

*"I saw Rasulullah (Sallallahu Alaihi Wasallam) turning to right as well as left after the prayer".*

Ibn Hibban quotes:

*"Rasulullah (Sallallahu Alaihi Wasallam) used to turn either of the two side".*

### **Chapter 160 : What has come about raw garlic, onions and leeks.**

The words of the Prophet (Sallallahu Alaihi Wasallam)  
"Anyone who has eaten garlic or onions out of hunger or for any other reason should not come near our mosque."

#### **Purpose of Tarjamatul Baab**

According to Ibn Hajar, Imam Bukhari has been discussing issues related to congregational prayer in the preceding chapters. Now he has established this chapter on bad smell, for, those consuming raw garlic, onion or leek just before coming to mosque can become a cause of discomfort to others and consequently result in thin attendance.

#### **Hadith No. 816**

#### **Narrated Ibn Umar**

*The Prophet (Sallallahu Alaihi Wasallam) said during the expedition to Khaybar, "Anyone who eats any of this plant, i.e. garlic, should not come near our mosque."*

#### **Hadith No. 817**

**Narated Ibn Juraij**

*Ata informed us that he heard Jaabir ibn Abdullah said that the Prophet (Sallallahu Alaihi Wasallam) said, "Anyone who eats any of this plant, i.e. garlic, should not come to our mosques." Ata said, "What does he mean by this?" He said, "I think he only means raw garlic."*

**Hadith No. 818**

**Narrated Ata**

*Jabir ibn Abdullah stated that the Prophet (Sallallahu Alaihi Wasallam) said, "Anyone who eats garlic and onions should keep away from us (or he said, "should keep away from our mosque") and he should stay in his*

*house." He said that the Prophet (Sallallahu Alaihi Wasallam) was brought a pot of cooked vegetables and found that it had a smell. He asked about it and was told what vegetables it contained. He told them to take it to some of his Companions who were with him. When he saw it, he did not like to eat it but said, "Eat, for I have to converse privately with people with whom you do not have to converse."*

#### **Hadith No. 819**

#### **Narrated Abdul Aziz**

*"A man asked Anas, 'What did you hear from the Prophet (Sallallahu Alaihi Wasallam) about garlic?' He said that the Prophet (Sallallahu Alaihi Wasallam) said, 'Anyone who eats some of this plant should not come near us or pray with us.'"*

#### **Comments**

Mosque is a sacred place and therefore has to be kept clean and refreshing to the hearts and minds of people without any kind of bad odour. People who attain spiritual purification are highly sensitive and, therefore, get perturbed at the slightest bad or impure stimuli; even a disarranged organization of things causes inconvenience to them. In a similar way, bad odour can be disturbing and discomforting to them as well as to the angels. Since the consumption of raw garlic, onion or leek

causes bad breath resulting in inconvenience to people, therefore, it has been discouraged to enter a mosque just after their consumption. According to the jurists, though the hadith has mentioned only the three eatables, it will apply to everything that may cause bad breath e.g., smoking. Similarly, if the people working with fish, beef, kerosene and other odour producing things, carry bad smell, they can be stopped from attending the congregational prayer.

### **The issue of cooked garlic**

On the authority of Sayyiduna Ali, Abu Dawood quotes:

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*“The consumption of garlic has been prohibited except that which is cooked”*

Allaama Ayni writes:

*“All those things are included in this (prohibition) which as per hadith produce bad smell whether eatables or other things; and similarly the butcher, fisherman and leper are also worth inclusion.”*

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### **Chapter 161 : The wudu of children.**

And when they must do ghusl and purify themselves.

Their attending the group prayer, the two eids, funeral

prayers and their prayer lines.

### **Purpose of Tarjamatul Baab**

As per the learned scholars, Imam Bukhari has discussed miscellaneous issues at the end of this book i.e., 'The Book of Adhaan', but according to Ibn Hajar, since Imam Bukhari is discussing the issues related to the congregational prayer, so here he discusses the matters related to the children who attend it.

### **Hadith No. 820**

#### **Narrated Sulayman ash-Shaybani**

*"I was informed by someone who accompanied the Prophet (Sallallahu Alaihi Wasallam) when he passed by a grave which was set apart that he had led them in the prayer [at the grave] and they had lined up behind him.' I asked, Abu Amr, who related this to you?' He answered, Ibn Abbas."*

### **Hadith No. 821**

#### **Narrate Abu Sa'id al-Khudri**

*The Prophet (Sallallahu Alaihi Wasallam) said, "Ghusl*

*on the day of Jumu'a is obligatory for every man who has reached puberty."*

**Hadith No. 822**

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**Narrated Ibn Abbas**

*"Once I spent the in the house of my aunt, Maymuna, and the Prophet (Sallallahu Alaihi Wasallam) slept. After some of the night had passed, the Prophet got up and did wudu' quickly from a hanging waterskin - Amr (one of the narrators) described it as being light and using little water - and stood up to pray. I got up and did wudu' as he had done and then went and stood on his left. He moved me to his right and then prayed as much as Allah willed and then lay down and went to sleep to the extent that he snored. Then the caller came and announced the prayer, then the Prophet went with him for the prayer and he prayed without doing wudu'."*  
*We [Sufyan] said to Amr, "Some people say, 'The eyes of*

*the Messenger of Allah (Sallallahu Alaihi Wasallam) sleep but his heart does not sleep." Amr said that he heard Ubayd ibn Umayr say, "The dreams of the Prophets are revelation." Then he recited [what Ibrahim said Isma'il], "I saw in a dream that I was sacrificing you." (37:102)*

**Hadith No. 823**

**Narrated Anas ibn Malik**

*That his grandmother, Mulayka, invited the Messenger of Allah (Sallallahu Alaihi Wasallam) for some food which she had prepared for him. He ate some of it and then said, "Get up. I will lead you in prayer." Anas said, "I went to fetch our mat which had become black from long use and I sprinkled it with water. The Messenger of Allah (Sallallahu Alaihi Wasallam) stood on it and the orphan and I lined up behind him and the old woman stood behind us. The Messenger of Allah (Sallallahu Alaihi Wasallam) prayed two rak'ats with us."*

**Hadith No. 824**

**Narrated Ibn Abbas**

*"Once, when I was just past puberty, I came up riding a she-ass as the Messenger of Allah (Sallallahu Alaihi Wasallam) was leading the people in prayer at Mina without any wall in front of them. I passed in front of one of the rows, dismounted, left my she-ass to graze, and joined the row. No one objected to me doing that."*

**Hadith No. 825**

**Narrated Aisha**

*"The Prophet (Sallallahu Alaihi Wasallam) delayed the prayer."*

*It is related that Aisha said, "The Messenger of Allah (Sallallahu Alaihi Wasallam) delayed 'Isha'. The Prophet (Sallallahu Alaihi Wasallam) did not come out until 'Umar said, 'The women and children have gone to sleep.' Then he came out and said to the people in the*

*mosque, 'No people on earth have prayed this prayer except you.' No one except the people of Madina prayed at that time."*

### **Hadith No. 826**

#### **Narrated Abdur Rahman ibn Abis**

*"I heard a man ask Ibn Abbas, 'Were you present when the Messenger of Allah (Sallallahu Alaihi Wasallam) went out (to the 'Id prayer)?' He answered, 'Yes and if it had not been for my place with him, I would not have attended it, i.e. because of his youth. He went to the waymark by the house of Kathir ibn as-Salt and gave an speech. Then he went to the women and admonished them, reminding them and commanding them to give sadaqa (charity). A woman would put her hand up to her necklace and throw it into Bilal's garment. Then he and Bilal came to the house.' "*

#### **Comments**

According to a majority of scholars, the word 'sabi' صبي applies to a child up to the age of seven years. A hadith quoted in Abu Dawood and Tirmidhi says:

*“Teach prayer to a child when he is seven years of age and beat him (if he denies to obey) when he is ten”.*

Therefore, a child is to be taught ablution, a precondition for a prayer, when he attains the age of seven years. The prayer becomes compulsory when an individual attains puberty, however, the prayers before this age are valid but rendered optional in status. A hadith says:

*“The pen has been lifted from the child (i.e., the rules of Shari'ah do not apply to him) till he attains puberty (or sexual maturity)”.*

The hadith quoted above on the authority of Abu Sa'id al-Khudri says:

*“Ghusl on the day of Jumu'a is obligatory for every man who has reached puberty”*

As per the hadith, the Shari'ah rules apply to a person only after he attains puberty.

According to the first hadith narrated by Sayyiduna Shaibani, once Rasulullah (Sallallahu Alaihi Wasallam) saw a lonely grave, it is said in another narration that he enquired about the grave and was informed about it being of a manumitted girl, he, and his companions lined up behind him, offered funeral prayer (janaaza) for her. This proves that if a corpse of a believer has been buried and funeral prayer was not offered in its favour, it is lawful to offer it after the burial. The jurists consider it permissible to offer the prayer only till, generally, the time a corpse starts to decompose. Imam Abu Yousuf has put the limit up to three days, and Imam Shaa'faee,

six, as per one of his statements. Maalikites don't allow the prayer after the burial.

Allaama Ayni writes in Umdatul Qaari:

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*“Ishaaq said that the one who returns from journey can offer it up to one month and the resident up to three days”.*

Sahih al-Bukhari quotes on the authority of Uqba bin Aamir:

*“He (i.e., Rasulullah (Sallallahu Alaihi Wasallam)) prayed for the Uhud martyrs after eight years; al-Sarakhsi responded that it was a supplication (in their favour)”.*

As per some scholars, he did so because the bodies of the martyrs do not decompose in their graves.

From the last hadith narrated by Sayyiduna Ibn Abbas it is inferred that children can attend Eid prayer, for, Ibn Abbas was still a child at that time. Further, that the Eid sermon has to be after the prayer and an Imam can preach women folk separately, of course with due arrangements of screen in-between etc.

## **Chapter 162 : The women going out to the mosques at night in the darkness.**

### **Purpose of Tarjamatul Baab**

Here an important but controversial issue has

been discussed by Imam Bukhari i.e., whether women should attend the congregation in the mosque or not? He has restricted it to the dark hours i.e., isha and fajr only. According to Allaama Ayni, Imam Bukhari has not mentioned his view clearly.

### **Hadith No. 827**

#### **Narrated Aisha**

*"One night the Messenger of Allah (Sallallahu Alaihi Wasallam) delayed 'Isha' until 'Umar called out, 'The women and children have gone to sleep.' The Prophet (Sallallahu Alaihi Wasallam) came out and said, 'No people on the earth would have waited for it except you.' In those days, the prayer was done only in Madina. They used to pray 'Isha' between the disappearance of the redness of sunset up until the end of the first third of the night."*

### **Hadith No. 828**

### **Narraed Ibn Umar**

*The Prophet (Sallallahu Alaihi Wasallam) said, "When your women ask for your permission to go to mosque at night, give them permission."*

*Mujahid corroborated it from Ibn 'Umar from the Prophet (Sallallahu Alaihi Wasallam).*

### **Comments**

Abu Dawood and Haakim have quoted a hadith on the authority of Abdullah Bin Masood wherein Rasullullah (Sallallahu Alaihi Wasallam) says:

*"The prayer of a woman in her little (opaque) room is better than her home, and her salaah in her bed room is better than her (house) porch".*

Ibn Jarir Tabari has given the following concluding remarks on the issue:

*"The coming out of women towards the mosque is permissible not preferable". (Qastalaani)*

### **Hadith No. 829**

**Narrated Umm Salama - the wife of the Prophet (Sallallahu Alaihi Wasallam)**

*In the time of the Prophet (Sallallahu Alaihi Wasallam) the women used to get up as soon as they said the salam for the obligatory prayer. The Messenger of Allah (Sallallahu Alaihi Wasallam) and those of the men who prayed would remain there as long as Allah willed. When the Messenger of Allah (Sallallahu Alaihi Wasallam) got up, the men got up.*

**Hadith No. 830**

**Narrated Aisha**

*"The Messenger of Allah (Sallallahu Alaihi Wasallam) used to pray Subh and the women would leave wrapped up in their garments and no one could recognise them because of how dark it was."*

**Hadith No. 831**

**Narrated Abu Qatada al-Ansari's father**

*The Messenger of Allah (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."*

**Hadith No. 832**

**Narrated Aisha**

*"If the Messenger of Allah (Sallallahu Alaihi Wasallam) had known what the women were going to do, he would have forbidden them as the women of the Children of Isra'il were forbidden." Yahya ibn Sa'id said to 'Amra, "Were they forbidden?" She said, "Yes."*

**Chapter 163 : Women praying behind men.**

**Purpose of Tarjamatul Baab**

Since the intermixing of men and women is a potent source of the pollution of heart and mind, Islam takes all possible measures to keep them safe. This chapter mentions that if women are to attend congregation they should assemble in rows behind men.

**Hadith No. 833**

**Narrated Umm Salama**

*"When the Messenger of Allah (Sallallahu Alaihi Wasallam) the salam, the women would get up as soon as he finished saying it and he would stay there a short time before getting up." He said, "I think - and Allah knows best - that he stayed so that the women could leave before any of the people who had finished the prayer caught up with them."*

**Hadith No. 834**

**Narrated Anas**

*"The Prophet (Sallallahu Alaihi Wasallam) prayed in the house of Umm Sulaym and the orphan and I stood behind him and Umm Sulaym stood behind us."*

**Comments**

Both these hadiths have been discussed previously.

**Chapter 164 : The swiftness of the women in leaving after Subh and the shortness of the time they stayed in the mosque.**

**Purpose of Tarjamatul Baab**

Here again, the purpose is to reduce the chances of intermixing of sexes.

**Hadith No. 835**

**Narrated Aisha**

*"The Messenger of Allah (Sallallahu Alaihi Wasallam) used to pray Subh.*

**Comments**

Already discussed.

**Chapter 165 : A woman asking her husband's permission to go out to the mosque**

**Purpose of Tarjamatul Baab**

This chapter hints towards the fact that a woman has no open permission to attend the mosque but she has been kept subservient to the permission standing reserved with her husband.

## **Hadith No. 836**

### **Narrated Ibn Umar**

*The Prophet (Sallallahu Alaihi Wasallam) said, "When your women ask for your permission to go to mosque at night, give them permission."*

### **Comments**

Women folk is usually very sensitive and the relation between a wife and her husband is of delicate nature. The Shari'ah has given explicit guidelines to both the partners for smooth relationship. So, regarding this issue also, the Shari'ah has given guidelines for men that in case women ask them permission to attend the mosque, they should permit them. But in view of the above mentioned factors it is debatable whether they should seek this permission or not, and also whether they should be allowed to attend the mosque or not? Allah knows the best.

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