

رِسَالَةٌ فِي صِفَةِ الصَّلَاةِ

Workbook

A Treatise Regarding the Description of Ṣalāh

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Workbook: Risālah fī Şiffat as-Şalāh (A Treatise Regarding the
Description of Şalāh)

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of Allah.

{فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا}

{So whoever hopes for the meeting with his Lord, let him work
righteousness and associate none as a partner in the worship of his
Lord} [18:110]

Notes

The origin of this workbook is a chapter contained within a much larger book by Ibn al-Qayyim entitled: "Kitāb as-Şalāh". Throughout this workbook, all adhkār and statements have been translated into English, this has been done to aid the reader in understanding and contemplating them within our şalāh. It must be noted that the obligation is verbalise them in Arabic during şalāh. So when you read "you should say..." or "the Prophet ﷺ would say..." and then the relevant phrase in English, the intended meaning is the Arabic form of that statement.

[بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ]

فَصَلِّ : فَهَذَا سِيَاقُ صَلَاتِهِ ﷺ مِنْ حِينَ اسْتَقْبَالَ الْقِبْلَةَ وَقَوْلِهِ "اللَّهُ أَكْبَرُ" إِلَى حِينَ سَلَامِهِ كَأَنَّكَ تُشَاهِدُهُ عَيَانًا ، ثُمَّ اخْتَرُ لِنَفْسِكَ بَعْدَ مَا شِئْتَ .

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ وَاسْتَقْبَلَ الْقِبْلَةَ وَوَقَفَ فِي مُصَلَّاهُ ، رَفَعَ يَدَيْهِ إِلَى فُرُوعِ أُذُنَيْهِ وَاسْتَقْبَلَ بِأَصَابِعِهِ الْقِبْلَةَ وَنَشَرَهَا وَقَالَ : "اللَّهُ أَكْبَرُ" .

[In the name of Allāh, ar-Raḥmān (the most merciful), ar-Raḥīm (the bestower of mercy).]

Sub-Chapter:

This is a complete description of the Prophet's ﷺ ṣalāh, from the moment he would face the qiblah and him saying: "Allāh is the greatest" to his taslīm - as if you are watching him with your eyes; after [knowing this] choose for yourself as you wish (i.e.as you deem appropriate to the sunnah)..

When the Messenger of Allah ﷺ would stand for ṣalāh and face the qiblah, standing in his place of prayer, he would raise his hands to the level of his ears, and his fingers (i.e. his palm) would be facing the qiblah. He would spread his fingers and say: "**Allāh is the greatest**".

وَلَمْ يَكُنْ يَقُولُ قَبْلَ ذَلِكَ : "تَوَيْتُ أَنْ أُصَلِّيَ كَذَا وَكَذَا مُسْتَقْبِلَ الْقِبْلَةِ أَرْبَعَ رَكَعَاتٍ فَرِيضَةَ الْوَقْتِ أَدَاءً لِلَّهِ تَعَالَى إِمَامًا أَوْ مَأْمُومًا". وَلَا كَلِمَةً وَاحِدَةً مِنْ ذَلِكَ فِي مَجْمُوعِ صَلَاتِهِ مِنْ أَوَّلِهَا إِلَى آخِرِهَا.

فَقَدْ نَقَلَ عَنْهُ أَصْحَابُهُ حَرَكَاتِهِ وَسَكَنَاتِهِ وَهَيْئَاتِهِ حَتَّى اضْطَّرَابَ لِحَيْثِيَّتِهِ فِي الصَّلَاةِ ، حَتَّى إِنَّهُ حَمَلَ بِنْتَ ابْنَتِهِ مَرَّةً فِي الصَّلَاةِ فَتَقَلُّوهُ وَلَمْ يَهْمِلُوهُ. فَكَيْفَ يَتَّفِقُ مَلَأُوهُمْ مِنْ أَوْلِيهِمْ إِلَى آخِرِهِمْ عَلَى تَرْكِ نَقْلِ هَذَا الْمُهْمِّ الَّذِي هُوَ شِعَارُ الدُّخُولِ فِي الصَّلَاةِ؟! وَلَعَمْرُ اللَّهِ لَوْ ثَبَّتَ عَنْهُ مِنْ هَذَا كَلِمَةً وَاحِدَةً لَكُنَّا أَوَّلَ مَنْ اِقْتَدَى بِهَا وَبَادَرَ إِلَيْهَا.

He never used to say before this: "I make an intention to pray such-and-such ṣalāh, facing the qiblah, four rak'āt, at the prescribed time of the obligatory [ṣalāh], performing it for Allāh, the most high, as an imām or behind the imām."

Not even a single word like this has been narrated, from the times he prayed ṣalāh, from its beginning to its end.

The Companions conveyed from him, his movements, moments of stillness, and his postures; even the movement of his beard during ṣalāh; to the extent [of them conveying] how he once carried his grand-daughter in ṣalāh. They conveyed this, and did not neglect it.

How could they then all agree – from the first to the last of them – to not convey this important matter (i.e. verbalizing the intention), which is the ritual for entering into the ṣalāh?!

By Allāh, if a single statement like this had been authentically narrated from the Prophet ﷺ, we would have been the first to follow his guidance, and hasten to act upon it.

ثُمَّ كَانَ يُمَسِّكُ شِمَالَهُ بِيَمِينِهِ فَيَضَعُهَا عَلَيْهَا فَوْقَ الْإِصْبَلِ ثُمَّ يَضَعُهَا عَلَى صَدْرِهِ.

He would then hold his left hand with his right hand, holding it at the joint [of the wrist], and place it on his chest.

ثُمَّ يَقُولُ: "سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُهُ".

وَكَانَ أَحْيَانًا يَقُولُ: "اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالطَّلَجِ وَالْبَرَدِ".

وَكَانَ يَقُولُ أَحْيَانًا: "وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ، قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ، لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ".

Then he would say: "Glorified are You O Allāh, and by Your praise; blessed is Your name; elevated is Your majesty; there is none deserving of worship except You".

Sometimes he would say: "O Allāh, distance between me and my sins as You have distanced between the east and west; O Allāh, cleanse me from my sins as a white garment is cleansed from dirt; O Allāh, wash away my sins with water, snow and hail".

Sometimes he would say: "I have turned my face to the One who created the heavens and the earth; ḥanīfah¹; and I am not from the polytheists. Say: Verily my ṣalāh, my slaughtering, my living and my dying are for Allāh, the Lord of the worlds; He has no partner; with that I have been commanded, and I am the first of those who submit".

¹ Ḥanīfah meaning: basing my actions upon taḥwīd, away from Shirk. [TN]

"اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ ، وَأَنَا عَبْدُكَ ، ظَلَمْتُ نَفْسِي وَاَعْتَرَفْتُ بِذُنُوبِي فَاعْفِرْ لِي ذُنُوبِي جَمِيعًا ، لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ ، وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ. لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ ، أَنَا بِكَ وَإِلَيْكَ ، تَبَارَكْتَ وَتَعَالَيْتَ ، اسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ".
وَلَكِنْ هَذَا إِنَّمَا حُفِظَ عَنْهُ فِي صَلَاةِ اللَّيْلِ.

وَرُبَّمَا كَانَ يَقُولُ: "اللَّهُ أَكْبَرُ كَبِيرًا ، اللَّهُ أَكْبَرُ كَبِيرًا ، اللَّهُ أَكْبَرُ كَبِيرًا ، الْحَمْدُ لِلَّهِ كَثِيرًا ، الْحَمْدُ لِلَّهِ كَثِيرًا ، الْحَمْدُ لِلَّهِ كَثِيرًا ، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا".

"O Allāh, You are the sovereign; there is none worthy of worship except You and I am Your worshipper; I have wronged myself and I confess my sins, so forgive for me all my sins, none forgives sins except You.

Guide me to the best character, none guides to its best except You; keep evil traits away from me, none keeps them away from me except You.

I am present and at your service; all good is in Your hands, and evil is not attributed to you. I am only due to You and [my return] is to You. Blessed are You and most elevated; I seek Your forgiveness and repent to You".

However, this was narrated from him during the night ṣalāh only.

Sometimes he would say, "Allāh is the greatest; Allāh is the greatest; Allāh is the greatest"; Praise is for Allāh in abundance; Praise is for Allāh in abundance; Glorified is Allāh, in the morning and in the evening".

وَرُبَّمَا كَانَ يَقُولُ : "اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، لا إِلَهَ إِلاَّ أَنْتَ ، لا إِلَهَ إِلاَّ أَنْتَ ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ".

ثُمَّ يَقُولُ : "أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ".

وَرُبَّمَا قَالَ : "أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ نَفْخِهِ وَنَفْثِهِ وَهَمْزِهِ".

وَرُبَّمَا قَالَ : "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ وَهَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ".

Sometimes he would say: "Allāh is the greatest; Allāh is the greatest; Allāh is the greatest; there is none worthy of worship besides You; there is none worthy of worship besides You; Glorified is Allāh and by His praise; Glorified is Allāh and by His praise; Glorified is Allāh and by His praise".

Then he would said, "I seek refuge in Allāh against the accursed shayṭān".

Sometimes he would say: "I seek refuge in Allāh from the accursed shayṭān, from his pride; his beautification of immorality [through songs and poetry]; and his evil whisperings".

And Sometimes he would say: "I seek refuge in Allāh from the from shayṭān; his evil whisperings; his pride; and his beautification of immorality [through songs and poetry]".

ثُمَّ يَقْرَأُ فَاتِحَةَ الْكِتَابِ.

فَإِنْ كَانَتِ الصَّلَاةُ جَهْرِيَّةً أَسْمَعُهُمُ الْقِرَاءَةَ وَلَمْ يُسْمِعُهُمْ "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" فَزُبُّهُ أَعْلَمُ هَلْ كَانَ يَقْرؤها أَمْ لَا.

وَكَانَ يُقَطِّعُ قِرَاءَتَهُ آيَةً آيَةً: ثُمَّ يَقِفُ عَلَى {رَبِّ الْعَالَمِينَ} ثُمَّ يَبْتَدِيءُ {الرَّحْمَنِ الرَّحِيمِ} وَيَقِفُ ، ثُمَّ يَبْتَدِيءُ {مَالِكِ يَوْمِ الدِّينِ} عَلَى تَرْسُلٍ وَتَمَهُّلٍ وَتَرْتِيلٍ يَمُدُّ {الرَّحْمَنَ} وَيَمُدُّ {الرَّحِيمِ} وَكَانَ يَقْرَأُ {مَالِكِ يَوْمِ الدِّينِ} بِالْأَلِفِ.

Then he would recite the opening sūrah of the Book (i.e. sūrah al-fātiḥah). If it was a loud ṣalāh, his recitation was audible to others, however “**In the name of Allāh, the most merciful, the bestower of mercy**” (i.e the basmalah) was not heard.

His Lord knows best whether he would recite it or not.

He would break up his recitation, āyah by āyah: he would stop at {**Lord of the worlds**}, then begin with {**the most merciful, the bestower of mercy**} and stop; then begin with {**the owner of the Day of Recompense**}.

He would recite clearly, slowly and melodiously; elongating {ar-rahmān} and elongating {ar-rahīm}.

He would recite {**māliki yaumi-dīn**} with an “alif”.

وَإِذَا خَتَمَ السُّورَةَ قَالَ: "أَمِينَ"

يَجْهَرُ بِهَا وَيَمُدُّ بِهَا صَوْتَهُ وَيَجْهَرُ بِهَا مَنْ خَلْفَهُ حَتَّى يَرْتَجَّ الْمَسْجِدُ.

When he finished the sūrah, he would say "Āmīn".

He would say it aloud, extending his voice, and those behind him would say it so loud that the masjid would vibrate.

وَاخْتَلَفَتِ الرَّوَايَةُ عَنْهُ ، هَلْ كَانَ يَسْكُتُ بَيْنَ الْفَاتِحَةِ وَقِرَاءَةِ السُّورَةِ أَمْ كَانَتْ سَكْتَةً بَعْدَ الْقِرَاءَةِ كُلِّهَا .

فَقَالَ يُونُسُ عَنِ الْحَسَنِ عَنِ سَمُرَةَ : " حَفِظْتُ سَكَّتَيْنِ : سَكْتَةً إِذَا كَبَّرَ الْإِمَامُ حَتَّى يَقْرَأَ ، وَسَكْتَةً إِذَا فَرَغَ مِنَ فَاتِحَةِ الْكِتَابِ وَسُورَةٍ عِنْدَ الرُّكُوعِ ."

وَصَدَّقَهُ أَبِي بِنُ كَعْبٍ عَلَى ذَلِكَ وَوَافَقَ يُونُسُ أَشْعَثَ الْحُمْرَانِيَّ عَنِ الْحَسَنِ فَقَالَ : " سَكْتَةٌ إِذَا اسْتَفْتَحَ وَسَكْتَةٌ إِذَا فَرَغَ مِنَ الْقِرَاءَةِ كُلِّهَا ."

The narrations differ about whether he would remain silent between al-Fātiḥah and the recitation of a sūrah, or he would pause after all the recitation.

Yūnus said, narrating from al-Ḥasan, from Samurah: "I memorised two moments of silence [from the Prophet ﷺ]; when the imām says takbīr until he begins reciting, and a silence when he finishes reciting al-Fātiḥah and a sūrah before rukū'."

Ubay ibn Ka'b verified this, and Yūnus narrated this with a similar chain of narration to Ash'ath al-Ḥumrāni, from al-Ḥasan, saying: "a silence when he begins, and a silence at the end of his complete recitation."

وخالفهما قتادة فقال عن الحسن: أن سمرة بن جندب وعمران بن الحصين تذاكرا، فحدث سمرة أنه حفظ عن رسول الله ﷺ سكتتين، سكتة إذا كبر وسكتة إذا فرغ من قراءة: {المغضوب عليهم ولا الضالين} فقط.

فحفظ ذلك سمرة وأنكر عليه عمران بن حصين، فكتبنا في ذلك إلى أبي بن كعب فكان في كتابه أن سمرة قد حفظ.

وقال قتادة أيضا عن الحسن عن سمرة: "سكتتان حفظتُهما عن رسول الله ﷺ: إذا دخل في الصلاة وإذا فرغ من القراءة." ثم قال بعد: "وإذا قال: {غير المغضوب عليهم ولا الضالين}."

Qatādah opposed them and narrated from al-Ḥasan, that Samurah ibn Jundub and 'Umrān ibn al-Ḥuṣayn were revising, and Samurah narrated that he memorized from the Prophet ﷺ two moments of silence: a silence when he said takbīr, and a silence when he finished reciting **{not those whom You were angry with nor those who went astray}**".

Samurah narrated this, and 'Umrān ibn Ḥuṣayn rebuked him.

So they wrote to Ubay ibn Ka'ab, and his written reply was: "Samurah has memorized [it from the Prophet ﷺ]."

Qatādah also narrated from al-Ḥasan, from Samurah: "Two moments of silence I have memorised from the Messenger of Allāh ﷺ: when he would begin ṣalāh and when he would complete recitation".

Then he said afterwards: "and when he said: **{not those whom You were angry with nor those who went astray}**".

فَقَدِ اتَّفَقَتِ الْأَحَادِيثُ أَنَّهُمَا سَكَتَانِ فَقَطْ ، إِحْدَاهُمَا : سَكَتُهُ الْإِفْتِتَاحِ ، وَالثَّانِيَةُ: مُخْتَلَفٌ فِيهَا ، فَالَّذِي قَالَ : إِنَّهَا بَعْدَ قِرَاءَةِ الْفَاتِحَةِ هُوَ قَتَادَةُ ، وَقَدْ اخْتَلَفَ عَلَيْهِ ، فَمَرَّةً قَالَ ذَلِكَ ، وَمَرَّةً قَالَ: بَعْدَ الْفِرَاغِ مِنَ الْقِرَاءَةِ ، وَلَمْ يُخْتَلَفْ عَلَى يُونُسَ وَأَشْعَثَ أَنَّهَا بَعْدَ فِرَاغِهِ مِنَ الْقِرَاءَةِ كُلِّهَا ، وَهَذَا أَرْجَحُ الرَّوَايَتَيْنِ ، وَاللَّهُ أَعْلَمُ.

وَبِالْجُمْلَةِ : فَلَمْ يُنْقَلْ عَنْهُ ﷺ بِإِسْنَادٍ صَحِيحٍ وَلَا ضَعِيفٍ أَنَّهُ كَانَ يَسْكُتُ بَعْدَ قِرَاءَةِ الْفَاتِحَةِ حَتَّى يَقْرَأَهَا مَنْ خَلْفَهُ ، وَلَيْسَ فِي سُكُوتِهِ فِي هَذَا الْمَحَلِّ إِلَّا هَذَا الْحَدِيثُ الْمُخْتَلَفُ فِيهِ كَمَا رَأَيْتَ.

The aḥādīth have agreed that there are only two moments of silence: one of them: a silence after beginning ṣalāh; and the second one is differed over. The one who says that it is after the recitation of al-Fātiḥah is Qatāda – and there are differing narrations from him: it is narrated he said that, and it is narrated he said: “after finishing the recitation [in its entirety].”

There is no differing in the narration from Yūnus and Ash'ath, that the silence is after the recitation. This is the most preferred ruling from both narrations - and Allāh knows best.

In general, it has not been narrated from him ﷺ - neither with an authentic chain of narration nor weak – that he would remain silent after reciting al-Fātiḥah so those behind were able to recite it.

There is no narration regarding him remaining silent during this position except the ḥadīth which is differed over – as you have seen.

وَلَوْ كَانَ يَسْكُتُ هُنَا سَكْتَةً طَوِيلَةً يَدْرُكُ فِيهَا الْمَأْمُومُ قِرَاءَةَ الْفَاتِحَةِ ، لَمَا خَفِيَ ذَلِكَ عَلَى الصَّحَابَةِ وَلَكَانَ
مَعْرِفَتُهُمْ بِهِ وَتَقْلُهُمْ لَهُ أَهَمَّ مِنْ سَكْتَةِ الْإِسْتِفْتَاكِ .

If indeed he did used remain silent for a long time, to the extent that those praying behind him were able to repeat the recitation of al-Fātiḥah, this would not have been hidden from the Companions.

Their knowledge of this and them narrating it, would have been more important than the silence after the beginning of ṣalāh.

ثُمَّ يَقْرَأُ بَعْدَ ذَلِكَ سُورَةً طَوِيلَةً تَارَةً وَقَصِيرَةً تَارَةً وَمُتَوَسِّطَةً تَارَةً ، كَمَا تَقَدَّمَ ذِكْرُ الْأَحَادِيثِ بِهِ. وَلَمْ يَكُنْ يَبْتَدِئُ مِنْ وَسْطِ السُّورَةِ وَلَا مِنْ آخِرِهَا. إِنَّمَا كَانَ يَقْرَأُ مِنْ أَوَّلِهَا ، فَتَارَةً يُكْمِّلُهَا وَهُوَ أَغْلَبُ أَحْوَالِهِ وَتَارَةً يَقْتَصِرُ عَلَى بَعْضِهَا وَيُكْمِّلُهَا فِي الرَّكْعَةِ الثَّانِيَةِ.

وَلَمْ يَنْقُلْ أَحَدٌ عَنْهُ أَنَّهُ قَرَأَ بِآيَةٍ مِنْ سُورَةٍ أَوْ بِآخِرِهَا إِلَّا فِي سُنَّةِ الْفَجْرِ ، فَإِنَّهُ كَانَ يَقْرَأُ فِيهَا بِهَاتَيْنِ الْآيَتَيْنِ: {قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا...} الْآيَةِ وَ{قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ...} الْآيَةِ.

Then he would recite a sūrah after this, sometimes a lengthy one, sometimes a short one, and sometimes a medium one – as the previous aḥādīth have mentioned.

He never started from the middle of a sūrah, nor from its end. He would only recite from its beginning.

Sometimes he would complete it - and that was the majority of times - and other times he would restrict himself to reciting some of it, and then complete it in the next rak'ah.

It has not been narrated about him by anybody that he only recited one āyah of a sūrah, or from its ending, except in the sunnah of Fajr.

He would recite with these two āyāt: **{Say, 'we believe in Allāh and in what was revealed to us...}** to the end of the āyah [02:136], and **{O people of the scripture, come to a word that is just between us and you...}** to the end of the āyah [03:64].

وَكَانَ يَقْرَأُ بِالسُّورَةِ فِي الرَّكْعَةِ وَتَارَةً يُعِيدُهَا فِي الرَّكْعَةِ الثَّانِيَةِ ، وَتَارَةً يَقْرَأُ سُورَتَيْنِ فِي الرَّكْعَةِ ، أَمَّا الْأَوَّلُ فَكَقَوْلِ عَائِشَةَ : "إِنَّهُ قَرَأَ فِي الْمَغْرِبِ بِالْأَعْرَافِ فَرَقَّهَا فِي الرَّكْعَتَيْنِ".

وَأَمَّا الثَّانِي : فَقِرَاءَتُهُ فِي الصُّبْحِ {إِذَا زُلْزِلَتْ...} فِي الرَّكْعَتَيْنِ كِلْتَيْهِمَا وَالْحَدِيثَانِ فِي السُّنَنِ.

وَأَمَّا الثَّلَاثُ فَكَقَوْلِ ابْنِ مَسْعُودٍ : "وَلَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يُقَرِّنُ بَيْنَهَا". فَذَكَرَ عَشْرِينَ سُورَةً مِنَ الْمُفَصَّلِ : سُورَتَيْنِ فِي رَكْعَةٍ ، وَهَذَا فِي الصَّحِيحَيْنِ.

وَكَانَ يَمُدُّ قِرَاءَةَ الْفَجْرِ وَيُطِيلُهَا أَكْثَرَ مِنْ سَائِرِ الصَّلَوَاتِ ، وَأَقْصَرُ مَا حُفِظَ عَنْهُ أَنَّهُ قَرَأَ بِهِ فِيهَا فِي الْحَضَرِ : {ق} وَنَحْوَهَا.

He would recite a complete sūrah in a rak'ah; sometimes he would repeat it in the 2nd rak'ah; and sometimes he would recite two sūrahs in a single rak'ah. An example of the first, is like what 'Ā'ishah said, "he recited al-A'rāf in Maghrib, and divided between both rak'ahs."

As for the second: His recitation in the morning ṣalāh with {**When the earth shakes...**} (i.e sūrah Zalzalah) in both rak'ahs. Both aḥādīth are in the sunnan.

As for third: Similar to what Ibn Mas'ūd said: "I know the similar sūrahs which the Messenger of Allāh ﷺ would pair together in recitation". He mentioned 20 sūrahs from al-Mufaṣṣal – two sūrahs in a single rak'ah. This narration is in the two compilations of Ṣaḥīḥ (i.e. al-Bukhrī & Muslim).

He would elongate the recitation of Fajr, making it longer than the other ṣalāhs. The shortest recitation which is narrated from him, whilst he was travelling, was: {**Qāf...**} (i.e. surah Qāf) and similar to it.

وَكَانَ يَجْهَرُ بِالْقِرَاءَةِ فِي الْفَجْرِ ، وَالْأَوَّلَيْنِ مِنَ الْمَغْرِبِ وَالْعِشَاءِ ، وَيُسِرُّ فِيمَا سِوَى ذَلِكَ ، وَرُبَّمَا كَانَ يُسْمِعُهُمُ الْآيَةَ فِي قِرَاءَةِ السَّرِّ أحيانًا.

وَكَانَ يَقْرَأُ فِي فَجْرِ يَوْمِ الْجُمُعَةِ سُورَةَ: {الْم تَنْزِيلُ} "السَّجْدَةَ" و {هَلْ أَتَى} كَامِلَتَيْنِ وَلَمْ يَقْتَصِرْ عَلَى إِحْدَاهُمَا وَلَا عَلَى بَعْضِ هَذِهِ وَبَعْضِ هَذِهِ فَقَطَّ.

وَكَانَ يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ بِسُورَةِ "الْجُمُعَةِ" و "الْمُنَافِقُونَ" كَامِلَتَيْنِ وَلَمْ يَقْتَصِرْ عَلَى أَوْخَرِهِمَا يَوْمًا مِنَ الدَّهْرِ ، وَرُبَّمَا كَانَ يَقْرَأُ بِسُورَةِ "الْأَعْلَى" و "الْعَاشِيَةِ" ، وَكَانَ يَقْرَأُ فِي الْعِيدَيْنِ بِسُورَةِ "ق" و "اقْتَرَبَتِ السَّاعَةُ" كَامِلَتَيْنِ وَلَمْ يَقْتَصِرْ عَلَى أَوْخَرِهِمَا يَوْمًا مِنَ الدَّهْرِ.

He used to recite aloud in Fajr, in the first 2 rak'ah of Maghrib and 'Ishā; and he used to recite quietly in the other ṣalāh. Sometimes he may let those who are near him hear the āyah he is reciting in the quiet salāh.

In Fajr ṣalāh on Fridays, he would recites sūrah {**Alif lām mīm**} (sūrah as-Sajdah), and {**Hal atā**} (i.e. sūrah al-Insān), [reciting] them both fully; he would not restrict [himself] to one of them, or recite a part of one and a part of the other only.

On Fridays, he would recite sūrah al-Jumu'ah and sūrah al-Munāfiqūn, both in full, and he never restricted [himself] to their endings, for even a day in the year.

Sometimes he would recite sūrah al-A'lā and sūrah al-Ghāshiah.

In the two 'Eids, he would recite sūrah Qāf and {**The Hour has drawn near...**} (i.e. sūrah al-Qamar). [He would recite them both] fully, and never restricted [himself] to their endings, for even a day in the year.

وَكَانَ يَقْرَأُ فِي صَلَاةِ السَّرِّ سُورَةً فِيهَا السَّجْدَةُ أَحْيَانًا فَيَسْجُدُ لِلْسَّجْدَةِ وَيَسْجُدُ مَعَهُ مَنْ خَلْفَهُ.

وَكَانَ يَقْرَأُ فِي الظُّهْرِ قَدْرَ: {الم تَنْزِيلُ} (السجدة) وَنَحْوَ ثَلَاثِينَ آيَةً، وَمَرَّةً كَانَ يَقْرَأُ فِيهَا بِ{سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى} و{وَاللَّيْلِ إِذَا يَغْشَى} و{وَالسَّمَاءِ ذَاتِ الْبُرُوجِ} و{وَالسَّمَاءِ وَالطَّارِقِ} وَنَحْوَهَا مِنَ السُّورِ، وَمَرَّةً ب"لُقْمَانَ" و"وَالذَّارِيَاتِ".

وَكَانَ يَقُومُ فِي الرَّكْعَةِ الْأُولَى مِنْهَا حَتَّى لَا يُسْمَعُ وَقَعَ قَدَمِ. وَكَذَلِكَ كَانَ يُطِيلُ الرَّكْعَةَ الْأُولَى مِنْ كُلِّ صَلَاةٍ عَلَى الثَّانِيَةِ. وَكَانَتْ قِرَاءَتُهُ فِي الْعَصْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ فِي كُلِّ رَكْعَةٍ قَدْرَ خَمْسِ عَشْرَةَ آيَةً.

Sometimes he would recite in the silent ṣalāh a sūrah in which there is a prostration, he would prostrate for the place of sujūd and those who were praying behind him would prostrate along with him.

He would recite in Ṣalāh the length of {Alif lām mīm} (i.e. sūrah as-sajdah), to the approximation of 30 āyāt.

He would recite in Ṣalāh {Glorified is the name of your Lord, the most high} (i.e. sūrah al-A'lā), {By the night as it envelops} (i.e. sūrah al-Layl), {By the skies containing constellations} (i.e. sūrah al-Burūj) and {By the sky, and the bright star} (i.e. sūrah at-Tāriq).

And other similar sūrahs; and other instances he recited Luqmān and adh-Dhāriyāt.

He would stand in the first rak'ah to the extent that footsteps would not be heard. He used to lengthen the first rak'ah of every salāh more than the second rak'ah.

His recitation in al-Aṣr in the first two raka'āt would be to the approximation of fifteen āyāt.

وَكَانَ يَقْرَأُ فِي الْمَغْرِبِ بِالْأَعْرَافِ تَارَةً وَبِالطُّورِ تَارَةً وَالْمُرْسَلَاتِ تَارَةً وَبِالدُّخَانِ تَارَةً.

وَرُوِيَ عَنْهُ أَنَّهُ قَرَأَ فِيهَا بِ{قُلْ يَا أَيُّهَا الْكَافِرُونَ} و{قُلْ هُوَ اللَّهُ أَحَدٌ} انْفَرَدَ بِهِ ابْنُ مَاجَه.

وَلَعَلَّ أَحَدَ رَوَاتِهِ وَهَمَّ مِنْ قِرَاءَتِهِ بِهِمَا فِي سُنَّةِ الْمَغْرِبِ ، فَقَالَ : كَانَ يَقْرَأُ بِهِمَا فِي الْمَغْرِبِ أَوْ سَقَطَتْ "سُنَّةٌ" مِنَ النُّسخَةِ ، وَاللَّهُ أَعْلَمُ.

وَكَانَ يَقْرَأُ فِي عِشَاءِ الْآخِرَةِ بِ{وَالْتِّينِ وَالزَّيْتُونِ} وَسُورَةَ {إِذَا السَّمَاءُ انشَقَّتْ} وَيَسْجُدُ فِيهَا وَيَسْجُدُ مَعَهُ جَمِيعٌ مَنْ خَلْفَهُ ، وَبِ{وَالشَّمْسِ وَضُحَاهَا} وَنَحْوَ ذَلِكَ مِنَ السُّورِ . وَكَانَ إِذَا فَرَغَ مِنَ الْقِرَاءَةِ سَكَتَ هُنَيْئَةً لِيَرْجِعَ إِلَيْهِ نَفْسُهُ.

In Maghrib, sometimes he would recite al-A'rāf, sometimes at-Ṭūr, sometimes al-Mursalāt and sometimes ad-Dukhān.

It has been narrated from him that he recited **{Say: O disbelievers...}** (i.e. sūrah al-Kāfirūn) and **{Say: He is Allāh, One}** (i.e. sūrah al-Ikhlāṣ) – Ibn Mājah narrated this exclusively. Sometimes one of his narrators mistook this recitation, for the recitation of the sunnah ṣalāh of Maghrib and said “He recited them in Maghrib”, or the word “sunnah” was missed out from a copy [of the manuscript] – Allāh knows best.

In 'Ishā, he would recite **{By the fig, and the olive}** (i.e. sūrah at-Ṭīn) and sūrah **{When the sky splits}** (i.e. Inshiqāq). He would prostrate in it, and those behind would all prostrate with him.

[He would also recite] **{By the sun, and its brightness}** (i.e. sūrah ash-Shams) and other similar sūrahs.

When he finished the recitation, he would be silent momentarily to catch his breath.

فَصَلُّ : ثُمَّ كَانَ يَرْفَعُ يَدَيْهِ إِلَى أَنْ يُحَازِيَ بِهِمَا فُرُوعَ أُذُنَيْهِ كَمَا رَفَعَهُمَا فِي الْإِسْتِفْتَاكِحِ - صَحَّ عَنْهُ ذَلِكَ - كَمَا صَحَّ التَّكْبِيرُ لِلرُّكُوعِ ، بَلِ الَّذِينَ رَوَوْا عَنْهُ رَفَعَ الْيَدَيْنِ هَهُنَا أَكْثَرَ مِنَ الَّذِينَ رَوَوْا عَنْهُ التَّكْبِيرَ .
ثُمَّ يَقُولُ : "اللَّهُ أَكْبَرُ" وَيَخِرُّ رَاكِعًا وَيَضَعُ يَدَيْهِ عَلَى رُكْبَتَيْهِ ، فَيَمْكَنُهُمَا مِنْ رُكْبَتَيْهِ .

وَفَرَجَ بَيْنَ أَصَابِعِهِ وَجَافَى مِرْفَقِيهِ عَنِ جَنْبِيهِ ، ثُمَّ اعْتَدَلَ وَجَعَلَ رَأْسَهُ حِيَالَ ظَهْرِهِ فَلَمْ يَرْفَعْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ ، وَهَصَرَ ظَهْرَهُ - أَي مَدَّهُ - وَلَمْ يَجْمَعُهُ .

Sub-Chapter: After this, he would raise his hands to the level of his ears, just as he raised them when beginning [ṣalāh].

This been authentically narrated from him, just as it has been authentically narrated that he would say a takbīr for the rukū', in fact those who narrated that he would raise his hands in this position are the more in number than those who narrated him saying the takbīr.

Then he would say: "Allāh is the greatest", and bow down into rukū'. He would place his hands on his knees, and keep them firmly there.

He would spread his fingers, and distance his elbows from his side; he would straighten his back, and ensure his head is level to his back.

He would not lift his head nor lower it; he would straighten out his back - meaning stretch it - and not hunch it.

ثُمَّ قَالَ : "سُبْحَانَ رَبِّيَ الْعَظِيمِ" وَرُوي عَنْهُ أَنَّهُ كَانَ يَقُولُ : "سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ".
قَالَ أَبُو دَاوُدَ : وَأَخَافُ أَلَّا تَكُونَ هَذِهِ الزِّيَادَةُ مَحْفُوظَةً.

وَرُبَّمَا مَكَثَ قَدْرَ مَا يَقُولُ الْقَائِلُ عَشْرَ مَرَّاتٍ ، وَرُبَّمَا مَكَثَ فَوْقَ ذَلِكَ وَدُونَهُ. وَرُبَّمَا قَالَ : "سُبْحَانَكَ
اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لِي".
وَرُبَّمَا قَالَ : "سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ".

وَرُبَّمَا قَالَ : "اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسَلْتُ وَعَلَيْكَ تَوَكَّلْتُ أَنْتَ رَبِّي خَشَعَ قَلْبِي وَسَمِعِي
وَبَصَرِي وَدَيْي وَلَحْمِي وَعَظْمِي وَعَصَبِي لِلَّهِ رَبِّ الْعَالَمِينَ"

Then he would say, "**Glorified is my Lord, the greatest**".

It has also been narrated regarding him that he would said "**Glorified is my Lord, the greatest, by His praise**".

Abū Dāwūd said: "I fear that this addition contradicts other [authentic] narrations."

Sometimes he would remain [in that position] to the extent that a person may say it 10 times and maybe he would remain until a person can say it more times than that, or less.

Sometimes he would say, "**Glorified You are O Allāh, our Lord, and by Your praise; O Allāh forgive me**".

Sometimes he would: "**Glorified, Sacred, the Lord of the angels and rūḥ (Jibrīl)**".

Sometimes he would say: "**O Allāh, to You I bow; in You I believe; upon you I rely; You are my Lord, my heart is humbled for You; my hearing, sight, blood, skin, bones and muscles are for Allāh , the Lord of the**

وَرُبَّمَا كَانَ يَقُولُ: "سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ".

وَكَانَ رُكُوعُهُ مُنَاسِبًا لِقِيَامِهِ فِي التَّطْوِيلِ وَالتَّخْفِيفِ وَهَذَا بَيِّنٌ فِي سَائِرِ الْأَحَادِيثِ.

فَصَلِّ: ثُمَّ كَانَ يَرْفَعُ رَأْسَهُ قَائِلًا: "سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ" وَيَرْفَعُ يَدَيْهِ كَمَا يَرْفَعُهُمَا عِنْدَ الرُّكُوعِ ، فَإِذَا اعْتَدَلَ قَائِمًا قَالَ: "رَبَّنَا وَلَكَ الْحَمْدُ". وَرُبَّمَا قَالَ: "رَبَّنَا لَكَ الْحَمْدُ".

وَرُبَّمَا قَالَ: "اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِثْلَ السَّمَاوَاتِ وَمِثْلَ الْأَرْضِ وَمِثْلَ مَا سُئِلَتْ مِنْ شَيْءٍ بَعْدَ ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ ، أَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَّ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ".

Sometimes he would say: **"Glory is to You, master of power, dominion, majesty and greatness"**.

His rukū' was relative to his standing in terms of how long or short it was, and this is clear from all other aḥādīth.

Sub-Chapter: Then he would raise his head saying: **"Allāh hears the one praises Him,"** and he would raise his hands just as he did before rukū'.

After he stood up straight, he would say: **"Our Lord, and for you is all praise"**.

Sometimes he would say: **"Our Lord, for you is all praise"** .

Sometimes he would said, **"O Allāh, our Lord, for You is all praise, filling the heavens, the earth, and whatever else You will. None can withhold what You have given, and none can give what You withhold. and riches cannot avail a wealthy person against You"**.

وَرُبَّمَا زَادَ عَلَى ذَلِكَ: "اللَّهُمَّ طَهِّرْني بِالْقَلجِ وَالْبَرْدِ وَالْمَاءِ الْبَارِدِ ، اللَّهُمَّ طَهِّرْني مِنَ الذُّنُوبِ وَالْخَطَايَا كَمَا يُنْقَى الثَّوبُ الْأَبْيَضُ مِنَ السَّخِّ".

وَكَانَ يُطِيلُ هَذَا الرُّكْنَ حَتَّى يَقُولَ الْقَائِلُ: قَدْ نَسِيَ. وَكَانَ يَقُولُ فِي صَلَاةِ اللَّيْلِ فِيهِ: "لِرَبِّي الْحَمْدُ لِرَبِّي الْحَمْدُ".

And sometimes he would add to it:

"O Allāh, purify me with snow, hail, and cold water. O Allāh, purify me from sins and mistakes, just as a white garment is cleansed from dirt."

He used to lengthen this pillar to the extent that a person would say he has forgotten.

He used to say in the night prayer:

"For my Lord is all praise, for my Lord is all praise."

فَصَلِّ: ثُمَّ يُكَبِّرُ وَيُخِرُّ سَاجِدًا وَلَا يَرْفَعُ يَدَيْهِ ، وَكَانَ يَضَعُ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ ، هَكَذَا قَالَ عَنْهُ وَائِلُ بْنُ حُجْرٍ وَأَنَسُ بْنُ مَالِكٍ.

وَقَالَ عَنْهُ ابْنُ عُمَرَ: "إِنَّهُ كَانَ يَضَعُ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ".

وَاخْتَلَفَ عَلَى أَبِي هُرَيْرَةَ ، فِي السُّنَنِ عَنِ النَّبِيِّ ﷺ: "إِذَا سَجَدَ أَحَدُكُمْ فَلَا يَبْرُكُ كَمَا يَبْرُكُ الْبَعِيرُ وَلِيَضَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ".

وَرَوَى عَنْهُ الْمَقْبَرِيُّ عَنِ النَّبِيِّ ﷺ: "إِذَا سَجَدَ أَحَدُكُمْ فَلْيَبْدَأْ بِرُكْبَتَيْهِ قَبْلَ يَدَيْهِ".

فَأَبُو هُرَيْرَةَ قَدْ تَعَارَضَتِ الرَّوَايَةُ عَنْهُ ، وَحَدِيثُ وَائِلِ وَابْنِ عُمَرَ قَدْ تَعَارَضَا.

Sub-Chapter: Then would say the takbīr, prostrate into sujūd, and not raise his hands. He would lower his knees down before his hands. This is what Wāil ibn Ḥujr and Anas ibn Mālik said about it.

Ibn 'Umar said about it: "He would place his hands down before his knees".

The narrations differ from Abu Hurayrah; in the Sunan, from the Prophet ﷺ, that he said: "When one of you prostrates, he should not kneel like a camel does, rather he should place his hands before his knees."

Al-Maqbari narrated from Abu Hurayrah, regarding the Prophet ﷺ: "When one of you prostrates, let him begin with [lowering his knees] before his hands."

So, the narrations from Abu Hurairah oppose each other, and the ḥadīth of Wāil and Ibn 'Umar also conflict.

فَرَجَّحَتْ طَائِفَةٌ حَدِيثَ ابْنِ عُمَرَ وَرَجَّحَتْ طَائِفَةٌ حَدِيثَ وَايِلِ بْنِ حُجْرٍ ، وَسَلَكْتَ طَائِفَةٌ مَسَلَكَ النَّسَخِ ، وَقَالَتْ : كَانَ الْأَمْرُ الْأَوَّلَ وَضَعَ الْيَدَيْنِ قَبْلَ الرُّكْبَتَيْنِ ، ثُمَّ نُسِخَ بِوَضْعِ الرُّكْبَتَيْنِ أَوَّلًا .

وَهَذِهِ طَرِيقَةُ ابْنِ خُزَيْمَةَ ، قَالَ : "ذَكَرَ الدَّلَائِلَ عَلَى أَنَّ الْأَمْرَ بِوَضْعِ الْيَدَيْنِ عِنْدَ السُّجُودِ مَنْسُوخٌ ، وَأَنَّ وَضَعَ الرُّكْبَتَيْنِ قَبْلَ الْيَدَيْنِ نَاسِخٌ" .

ثُمَّ رَوَى مِنْ طَرِيقِ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ ، عَنْ يَحْيَى بْنِ سَلَمَةَ بْنِ كَهَيْلٍ ، حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنِ سَلَمَةَ ، عَنْ مُصْعَبِ بْنِ سَعِيدٍ قَالَ : "كُنَّا نَضَعُ الْيَدَيْنِ قَبْلَ الرُّكْبَتَيْنِ فَأَمَرْنَا بِوَضْعِ الرُّكْبَتَيْنِ قَبْلَ الْيَدَيْنِ" .

A group of scholars preferred the ḥadīth of Ibn 'Umar, and another group preferred the ḥadīth of Wāil ibn Ḥujr. One group utilized the argument of naskh (abrogation), and said: Initially the command was to lower the hands down before the knees. This was then abrogated by lowering the knees down first.

This is the view of Ibn Khuzaymah who said: "He mentioned the evidences for lowering the hands down when going into sujūd, and that this is abrogated, and that lowering the knees before the hands has abrogated it."

Then he narrated from Ibrāhīm ibn Ismā'īl ibn Yaḥyā ibn Salamah ibn Kuhayl who said: my father narrated to me from Salamah from Muṣ'ab ibn Sa'īd who said: "We used to lower the hands down before the knees, then we were ordered to lower the knees down before the hands".

وَهَذَا لَوْ ثَبَتَ لَكَانَ فِيهِ الشَّقَاءُ، لَكِن يَحْيَى بْنُ سَلَمَةَ بْنِ كَهَيْلٍ، قَالَ الْبُخَارِيُّ: "عِنْدَهُ مَنَاكِيرٌ".

وَقَالَ ابْنُ مَعِينٍ: "لَيْسَ بِثَيِّءٍ، لَا يُكْتَبُ حَدِيثُهُ".

وَقَالَ النَّسَائِيُّ: "مَتْرُوكُ الْحَدِيثِ"، وَهَذِهِ الْقِصَّةُ مِمَّا وَهَمَ فِيهَا يَحْيَى أَوْ غَيْرُهُ.

وَإِنَّمَا الْمَعْرُوفُ عَنْ مُصْعَبِ بْنِ سَعِيدٍ عَنْ أَبِيهِ نَسْخُ التَّطْيِيقِ فِي الرُّكُوعِ بِوَضْعِ الْيَدَيْنِ عَلَى الرُّكْبَتَيْنِ، فَلَمْ يَحْفَظْ هَذَا الرَّاوي وَقَالَ: الْمَنْسُوخُ وَضْعُ الْيَدَيْنِ قَبْلَ الرُّكْبَتَيْنِ.

If this was indeed established, it would be sufficient, however al-Bukhārī said regarding Yaḥyā ibn Salamah ibn Kuhayl: "He narrates conflicting narrations".

Ibn Maʿīn said: "He is not accepted, his narrations are not to be recorded."

An-Nasāʾī said: "His ḥadīth are abandoned."

And this story is from what Yaḥyā, and others, mistakenly mentioned.

What is known about Muṣʿab ibn Saʿīd, from his father, is that the practice of making rukūʾ with the hands between the knees, has been abrogated. This narrator did not authentically transmit it and said, "What is abrogated is lowering the hands before the knees."

قَالَ السَّابِقُونَ بِالْيَدَيْنِ: قَدْ صَحَّ حَدِيثُ ابْنِ عُمَرَ، فَإِنَّهُ مِنْ رِوَايَةِ عَبْدِ اللَّهِ عَنِ نَافِعٍ عَنْهُ، قَالَ ابْنُ أَبِي دَاوُدَ: وَهُوَ قَوْلُ أَهْلِ الْحَدِيثِ؛ قَالُوا - وَهُمْ أَعْلَمُ بِهَذَا مِنْ غَيْرِهِمْ، فَإِنَّهُ نَقَلَ مُحَضًّا - قَالُوا: وَهَذِهِ سُنَّةٌ رَوَاهَا أَهْلُ الْمَدِينَةِ وَهُمْ أَعْلَمُ بِهَا مِنْ غَيْرِهِمْ.

قَالَ ابْنُ أَبِي دَاوُدَ: وَلَهُمْ فِيهَا إِسْنَادَانِ؛ أَحَدُهُمَا: مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَسَنِ عَنِ أَبِي الرَّنَادِ عَنِ الْأَعْرَجِ عَنِ أَبِي هُرَيْرَةَ. وَالثَّانِي: الدَّرَاوَرْدِيُّ عَنِ عَبْدِ اللَّهِ عَنِ نَافِعٍ عَنِ ابْنِ عُمَرَ.

Those who place the hands first said: the hadīth of Ibn ‘Abbās is authentic, it is from the narration of ‘Ubaydullāh, from Nāfi’. Ibn Abī Dawūd said: “It is the view of ahl al-ḥadīth, they said – and they are better knowing of this than others besides them, as it is a pure transmission - they said: it is a sunnah, as narrated by the people of Madīnah, and they are more knowing of it than others besides them.”

Ibn Abī Dawūd said: “They have two chains of narrations supporting them regarding this, one of them from Muḥammad ibn ‘Abdullāh ibn Ḥasan, upon the authority of Abū az-Zinād, from al-A’raj, from Abū Hurayrah.

And the second one: ad-Drāwardi narrated upon the authority of ‘Ubaydullāh, from Nāfi’ from Ibn ‘Umar.”

قَالُوا : وَحَدِيثُ وَائِلِ بْنِ حُجْرٍ لَهُ طَرِيقَانِ وَهُمَا مَعْلُومَانِ ، فِي أَحَدِهِمَا شَرِيكٌ تَفَرَّدَ بِهِ ؛ قَالَ الدَّارَقُطْنِيُّ :
"وَلَيْسَ بِالقَوِيِّ فِيمَا يَتَفَرَّدُ بِهِ". وَالطَّرِيقُ الثَّانِي : مِنْ رِوَايَةِ عَبْدِ الجَبَّارِ بْنِ وَائِلٍ عَنِ أَبِيهِ وَلَمْ يَسْمَعْ مِنْهُ.

قَالَ السَّابِقُونَ بِالرُّكْبَتَيْنِ : حَدِيثُ وَائِلِ بْنِ حُجْرٍ أَثْبَتُ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ وَابْنِ عُمَرَ.

قَالَ البُخَارِيُّ : "حَدِيثُ أَبِي الزَّنَادِ عَنِ الأَعْرَجِ عَنِ أَبِي هُرَيْرَةَ لَا يُتَابَعُ عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ
الحَسَنِ" ، قَالَ : "وَلَا أُدْرِي سَمِعَ مِنْ أَبِي الزَّنَادِ أَمْ لَا" ، وَقَالَ الخَطَّابِيُّ : "حَدِيثُ وَائِلِ بْنِ حُجْرٍ أَثْبَتُ
مِنْهُ" ، قَالَ : "وَزَعَمَ بَعْضُ العُلَمَاءِ أَنَّهُ مَنْسُوخٌ وَلِهَذَا لَمْ يُحَسِّنْهُ التِّرْمِذِيُّ وَحَكَمَ بِعَرَابَتِهِ ، وَحَسَّنَ
حَدِيثُ وَائِلٍ".

They said: The ḥadīth of Wāil ibn Ḥujr has two chains which are known. In one of them is Sharīk, who narrated it exclusive to others.

Ad-Dāraqutni said: "He is not strong [trustworthy] in what he narrates exclusive to others".

The other chain: from the narration of 'AbdulJabbār ibn Wāil, from his father, and he did not hear from him.

Those who place their knees first said: The ḥadīth of Wāil ibn Ḥujr is more authentic than the ḥadīth of Abu Hurayrah and Ibn 'Umar.

Al-Bukhārī said: "the ḥadīth of Abī az-Zinād, from al-A'raj, from Abu Hurayrah is not conformed to by [the isnād of] Muḥammad ibn 'Abdullāh ibn al-Ḥasan. He said: "I do not know if he heard from Abī az-Zinād or not?"

Al-Khatabī said: "The ḥadīth of Wāil ibn Ḥujr is stronger than it". He said: "Some scholars considered it to be abrogated; this is why at-Tirmidhī did not classify it as "Ḥasan" and instead classified it as "Gharīb". He classified the ḥadīth of Wāil as "Ḥasan"."

قَالُوا : وَقَدْ قَالَ فِي حَدِيثِ أَبِي هُرَيْرَةَ : "لَا يَبْرُكُ كَمَا يَبْرُكُ الْبَعِيرُ". وَالْبَعِيرُ إِذَا بَرَكَ بَدَأَ بِيَدَيْهِ قَبْلَ رُكْبَتَيْهِ ، وَهَذَا التَّهْيِئَةُ لَا يُمَانِعُ قَوْلَهُ : "وَلِيَضْعُ الْيَدَيْنِ قَبْلَ رُكْبَتَيْهِ" بَلْ يُنَافِيهِ ، وَيَدُلُّ عَلَى أَنَّ هَذِهِ الزِّيَادَةُ غَيْرُ مَحْفُوظَةٍ ، وَلَعَلَّ لَفْظَهَا انْقَلَبَ عَلَى بَعْضِ الرُّوَاةِ .

قَالُوا : وَيَدُلُّ عَلَى تَرْجِيحِ هَذَا أَمْرَانِ آخِرَانِ ؛ أَحَدُهُمَا : مَا رَوَاهُ أَبُو دَاوُدَ مِنْ حَدِيثِ ابْنِ عُمَرَ : "أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَعْتَمِدَ الرَّجُلُ عَلَى يَدَيْهِ فِي الصَّلَاةِ" .

وَفِي لَفْظٍ : "نَهَى أَنْ يَعْتَمِدَ الرَّجُلُ عَلَى يَدَيْهِ إِذَا نَهَضَ فِي الصَّلَاةِ" .

They said, the Prophet ﷺ said in the ḥadīth of Abu Hurayrah: "Do not kneel like a camel kneels."

The camel, when it goes down, it descends on its hands first before its knees, so this prohibition does not contradict his saying: "And let him place his hands before his knees", rather it negates [its authenticity] because the additional wording is not authentically affirmed.

Perhaps its wording was reversed with some of the narrators.

They said: The preference of this view is justified by two other arguments.

The first of them is the narration of Abū Dawūd from the ḥadīth of Ibn 'Umar, that "the Messenger of Allāh ﷺ forbade a person leaning on his hands during ṣalāh."

In a wording: "He forbade a person from leaning on his hands when he gets up in ṣalāh."

وَلَا رَيْبَ أَنَّهُ إِذَا وَضَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ اعْتَمَدَ عَلَيْهِمَا فَيَكُونُ قَدْ أَوْقَعَ جُزْءًا مِّنَ الصَّلَاةِ مُعْتَمِدًا عَلَى يَدَيْهِ بِالْأَرْضِ ، وَأَيْضًا فَهَذَا الْإِعْتِمَادُ بِالسُّجُودِ نَظِيرُ الْإِعْتِمَادِ فِي الرَّفْعِ مِنْهُ سَوَاءً ، فَإِذَا نَهَى عَنِ ذَلِكَ كَانَ نَظِيرُهُ كَذَلِكَ.

الثَّانِي : أَنَّ الْمُصَلِّيَّ فِي انْحِطَاطِهِ يَنْحُطُ مِنْهُ إِلَى الْأَرْضِ الْأَقْرَبِ إِلَيْهَا أَوَّلًا ، ثُمَّ الَّذِي مِنْ فَوْقِهِ ثُمَّ الَّذِي مِنْ فَوْقِهِ ، حَتَّى يَنْتَهِيَ إِلَى أَعْلَى مَا فِيهِ وَهُوَ وَجْهُهُ.

فَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ ارْتَفَعَ أَعْلَى مَا فِيهِ أَوَّلًا ثُمَّ الَّذِي دُونَهُ ، حَتَّى يَكُونَ آخِرَ مَا يَرْتَفِعُ مِنْهُ رُكْبَتَاهُ ، وَاللَّهُ أَعْلَمُ .

There is no doubt that if he places his hands down before his knees, he will lean on them. So a part of his Ṣalāh involves him leaning on his hands on the ground. This leaning, when prostrating is similar to leaning on the hands when rising from it. If he warned against [the latter], the prohibition of this is similar.

Secondly: a person who is praying, whilst descending, he goes down [on the limb] which is closest to the floor, then the one above it and then the next one until his most upper part of the body - his face - [touches the ground].

When he raises his head from sujūd, he lifts the limb which is the most upper part of his body (his face), then then next one lower until the last thing he raises are his knees.

Allāh knows best.

فَصَلُّ : ثُمَّ كَانَ يَسْجُدُ عَلَى جَبْهَتِهِ وَأَنْفِهِ وَيَدَيْهِ وَرُكْبَتَيْهِ وَأَطْرَافِ قَدَمَيْهِ.

وَيَسْتَقْبِلُ بِأَصَابِعِ يَدَيْهِ وَرِجْلَيْهِ الْقِبْلَةَ ، وَكَانَ يِعْتَمِدُ عَلَى إِلْيَتِي كَفَيْهِ وَيَرْفَعُ مِرْفَقَيْهِ وَيُجَافِي عَضْدَيْهِ عَنِ جَنْبَيْهِ حَتَّى يُبْدِيَ بَيَاضَ إِبْطَيْهِ.

وَيَرْفَعُ بَطْنَهُ عَنِ فَخْذَيْهِ وَفَخْذَيْهِ عَنِ سَاقَيْهِ ، وَيَعْتَدِلُ فِي سُجُودِهِ وَيُمْكِّنُ وَجْهَهُ مِنَ الْأَرْضِ مُبَاشِرًا بِهِ لِلْمُصَلِّي ، غَيْرُ سَاجِدٍ عَلَى كُورِ الْعِمَامَةِ.

قَالَ أَبُو حُمَيْدٍ السَّاعِدِيُّ - وَعَشْرَةٌ مِنَ الصَّحَابَةِ يَسْمَعُونَ كَلَامَهُ : "كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ اعْتَدَلَ قَائِمًا وَيَرْفَعُ يَدَيْهِ حَتَّى يُحَازِي بِهِمَا مَنْكَبَيْهِ ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ حَتَّى يُحَازِي بِهِمَا مَنْكَبَيْهِ.

Sub-Chapter: Then he would prostrate on his forehead, his nose, both hands, knees and his toes.

The fingers of his hands and feet would be facing towards the Qiblah, he would place the bottom of his toes on the ground, and lift his elbows; he would keep his upper arms way from the side of his body so much so that the whiteness of his armpit was seen.

He would keep his stomach way from his thighs, and his thighs away from his legs. He would be still and firm in his sujūd, and place his face firmly on the ground directly on the area he was praying on. He would not prostrate on a part of his turban.

Abū Ḥumayd as-Sā'idī said - whilst 10 people from the Companions heard his words: "When the Messenger of Allāh ﷺ got up to pray Ṣalāh, he would be firm and still whilst standing; he would then raise his hands to the level of his shoulders. When he wanted to go to the rukū', he would raise his hands to the level of his shoulders.

ثُمَّ قَالَ : "اللَّهُ أَكْبَرُ" فَرَكَعَ ثُمَّ اعْتَدَلَ فَلَمْ يُصَوِّبْ رَأْسَهُ وَلَمْ يُقَنَّعَهُ وَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ.

ثُمَّ قَالَ : "سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ".

ثُمَّ رَفَعَ وَاعْتَدَلَ حَتَّى رَجَعَ كُلُّ عَظْمٍ فِي مَوْضِعِهِ مُعْتَدِلًا.

ثُمَّ هَوَى سَاجِدًا وَقَالَ : "اللَّهُ أَكْبَرُ" ثُمَّ جَافَى وَفَتَحَ عَضُدَيْهِ عَنِ بَطْنِهِ وَفَتَحَ أَصَابِعَ رِجْلَيْهِ ثُمَّ ثَنَى رِجْلَهُ الْيُسْرَى وَقَعَدَ عَلَيْهَا وَاعْتَدَلَ حَتَّى يَرْجِعَ كُلُّ عَظْمٍ مَوْضِعَهُ مُعْتَدِلًا ، ثُمَّ هَوَى سَاجِدًا.

Then he would say, "**Allāh is the greatest**". He would bow down into the rukū', his head was not lowered or raised [from the level of his back], and he would place his hands on his knees.

Then he would say: "**Allāh hears the one who praises Him**".

He would then rise, and be still and firm [when standing] until each limb had returned to its position whilst upright.

Then he would prostrate down to sujūd whilst saying "**Allāh is the greatest**".

He would open up his body keeping his upper arms away from his stomach, and opening up his toes.

He would bend his left leg and sit on it, remaining still and firm, until each limb had returned to its position whilst upright, then he would prostrate for another sujūd.

وَقَالَ : "اللَّهُ أَكْبَرُ" ثُمَّ ثَنَى رِجْلَهُ وَقَعَدَ عَلَيْهَا حَتَّى يَرْجِعَ كُلُّ عَضْوٍ إِلَى مَوْضِعِهِ ، ثُمَّ نَهَضَ فَصَنَعَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ حَتَّى إِذَا قَامَ مِنَ السَّجْدَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ ، حَتَّى يُحَازِي بِهِمَا مَنْكَبَيْهِ كَمَا صَنَعَ حِينَ افْتَتَحَ الصَّلَاةَ.

ثُمَّ صَنَعَ كَذَلِكَ حَتَّى إِذَا كَانَتِ الرَّكْعَةُ الَّتِي تَنْقِضِي فِيهَا الصَّلَاةَ آخِرَ رِجْلَهُ الْيُسْرَى ، وَقَعَدَ عَلَى شَقِّهِ مُتَوَرِّكًا ثُمَّ سَلَّمَ.

He would say “**Allāh is the greatest**”, then bend his leg and sit on it, until each limb had returned to its position.

Then he would rise up, and do in the 2nd rak’ah similar to what he did in the 1st rak’ah until he would stand up again from the two prostrations saying “**Allāh is the greatest**” and raise his hands, to the level of his shoulders – as he did when he began the ṣalāh.

He would continue in this manner until it was the last rak’ah of ṣalāh, [when sitting down] he would place his left foot away, and sit on his side (meaning he would almost sit or lean on his left thigh), then say the taslīm.”

[TN: This is the end of the statement of Abū Ḥumayd as-Sā’idī]

وَكَانَ يَقُولُ فِي سُجُودِهِ: "سُبْحَانَ رَبِّيَ الْأَعْلَى" وَرُوي أَنَّهُ كَانَ يَزِيدُ عَلَيْهَا: "وَبِحَمْدِهِ".

وَرُبَّمَا قَالَ: "اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسَلْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ".

وَكَانَ يَقُولُ أَيضًا: "سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي".

وَكَانَ يَقُولُ: "سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ".

وَكَانَ يَقُولُ: "سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ".

In his sujūd he would say:
"Glorified are you my Lord, the most high."

It has also been narrated that he would add to it: "and by Your praise".

Sometimes he would say: "O Allāh, to You I prostrate; in You I believe; and to You I submit. My face prostrates to the One Who created it and formed it, and brought forth its hearing and sight. Blessed is Allāh, the best of creators."

He would also say: "Glorified are You, O Allāh, and by Your praise. O Allāh, forgive me."

And he would say: "Glorified are You, O Allāh, and by Your praise. There is none worthy of worship except You."

And he would say: "Glorified, Sacred, Lord of the angels and rūḥ (Jibrīl)."

وَكَانَ يَقُولُ: "اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجِلَّةً وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَتَهُ وَسِرَّهُ".

وَكَانَ يَقُولُ: "اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخِطِكَ وَبِمَعَاذِكَ مِنْ عِقَابِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ".

وَكَانَ يَجْعَلُ سُجُودَهُ مُنَاسِبًا لِقِيَامِهِ.

ثُمَّ يَرْفَعُ رَأْسَهُ قَائِلًا: "اللَّهُ أَكْبَرُ" غَيْرَ رَافِعٍ يَدَيْهِ، ثُمَّ يُفْرِشُ رِجْلَهُ الْيُسْرَى وَيَجْلِسُ عَلَيْهَا وَيَنْصِبُ الْيُمْنَى وَيَضَعُ يَدَيْهِ عَلَى فَخْذَيْهِ.

He would say: "O Allāh, forgive me for all my sins, the smallest and the gravest, the first and last, what was done openly and what was done secretly".

He would say: "O Allāh, I seek protection in Your pleasure from Your anger; in Your pardoning from Your punishment; I seek protection in You from You. I cannot enumerate Your praises, You are as You have praised Yourself".

He would make his sujūd similar to his standing [in the length of time].

He would then raise his head whilst saying: "Allāh is the greatest", but without raising his hands.

He would then lay his left foot flat and sit on it, and prop his right foot up, and place his hands on his thighs.

ثُمَّ يَقُولُ : "اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَاهْدِنِي وَارْزُقْنِي".

وَفِي لَفْظٍ : "وَعَافِنِي" بَدَلَ "وَاجْبُرْنِي" هَذَا حَدِيثُ ابْنِ عَبَّاسٍ.

وَقَالَ حَدِيثًا : كَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ : "رَبِّ اغْفِرْ لِي".

وَالْحَدِيثَانِ فِي السُّنَنِ وَكَانَ يُطِيلُ هَذِهِ الْجَلْسَةَ حَتَّى يَقُولَ الْقَائِلُ : قَدْ أَوْهَمَ أَوْ قَدْ نَسِيَ.

Then he would say: “**O Allāh, forgive me, support me, guide me and sustain me**”.

And in a wording, “**pardon me**” in place of “**support me**” - this is in the ḥadīth of Ibn 'Abbās.

Ḥudhayfah said: He would say between the two sujud “**My Lord, forgive me**”.

Both aḥādīth are in the sunan.

He would lengthen this sitting so much that a person would say: ‘he is mistaken’ or ‘he has forgotten’.

فَصَلُّ : ثُمَّ يُكَبِّرُ وَيَسْجُدُ غَيْرَ رَافِعٍ يَدَيْهِ ، وَيَصْنَعُ فِي الثَّانِيَةِ مِثْلَ مَا صَنَعَ فِي الْأُولَى .

ثُمَّ يَرْفَعُ رَأْسَهُ مُكَبِّرًا وَيَنْهَضُ عَلَى صُدُورِ قَدَمَيْهِ مُعْتَمِدًا عَلَى رُكْبَتَيْهِ وَفَخْدَيْهِ .

وَقَالَ مَالِكُ بْنُ الْحُوَيْرِثِ : "كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ فِي وَتْرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ قَاعِدًا ."

فَهَذِهِ تُسَمَّى جَلْسَةُ الْإِسْتِرَاحَةِ ، وَلَا رَيْبَ أَنَّ ﷺ فَعَلَهَا ، وَلَكِنْ هَلْ فَعَلَهَا عَلَى أَنَّهَا مِنْ سُنَنِ الصَّلَاةِ وَهَيئَاتِهَا كَالشَّجَافِيِّ وَغَيْرِهِ ، أَوْ لِحَاجَتِهِ إِلَيْهَا لِمَا أَسَنَّ وَأَخَذَهُ اللَّحْمُ؟

Sub-chapter: Then he would say a "takbīr" and make sujūd without raising his hands.

He would do in the second sujūd as he did in the first.

Then he would raise his head with a takbīr, and get up on the sole of his feet, leaning on his knees and thighs.

Mālik ibn al-Ḥuwayrith said: "When the Messenger of Allāh ﷺ was in the witr (the last odd-numbered rak'ah) of his ṣalāh, he would not rise up until he had [momentarily] settled in the sitting."

This is called the "momentary sitting of rest". There is no doubt that he performed it.

However did he do it as one of the encouraged acts and positions of ṣalāh, like distancing between the elbows and body [in sujūd] and other such actions, or did he do it due to a need – when he was older and his body was heavier?

وَهَذَا الثَّانِي أَظْهَرَ لَوَجْهَيْنِ ؛ أَحَدُهُمَا : أَنَّ فِيهِ جَمْعًا بَيْنَهُ وَبَيْنَ حَدِيثِ وَائِلِ بْنِ حُجْرٍ وَأَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَنْهَضُ عَلَى صُدُورِ قَدَمَيْهِ.

الثَّانِي : أَنَّ الصَّحَابَةَ الَّذِينَ كَانُوا أَحْرَصَ النَّاسِ عَلَى مُشَاهَدَةِ أَعْمَالِهِ وَهَيْئَاتِ صَلَاتِهِ كَانُوا يَنْهَضُونَ عَلَى صُدُورِ أَقْدَامِهِمْ ، فَكَانَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ يَقُومُ عَلَى صُدُورِ قَدَمَيْهِ فِي الصَّلَاةِ وَلَا يَجْلِسُ.

رَوَاهُ الْبَيْهَقِيُّ عَنْهُ ، وَرَوَاهُ عَنِ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ وَابْنِ الزُّبَيْرِ وَأَبِي سَعِيدِ الْخُدْرِيِّ مِنْ رِوَايَةِ عَطِيَّةِ الْعَوْفِيِّ عَنْهُمْ ، وَهُوَ صَحِيحٌ عَنِ ابْنِ مَسْعُودٍ.

This second possible explanation seems to be more apparent due to two reasons.

Firstly, because this explanation reconciles between both this ḥadīth and the ḥadīth of Wāil ibn Ḥujr and Abu Hurayrah that “the Prophet ﷺ would get up on the sole of his feet”.

Secondly, because the Companions who were the most eager of people in witnessing his actions and positions in ṣalāh, they used to get up on the soles of their feet.

‘Abdullāh ibn Mas’ūd used to rise on the sole of his feet in ṣalāh without any sitting.

Al-Bayhaqi narrated this from him; and from Ibn ‘Umar, Ibn ‘Abbaas, Ibn az-Zubayr, and Abu Sa’īd al-Khudrī, from the narration of ‘Aṭīyah al-‘Awfi from them, and it is authentic from Ibn Mas’ūd.

وَلَمْ يَكُنْ يَرْفَعُ يَدَيْهِ فِي هَذَا الْقِيَامِ ، وَكَانَ إِذَا اسْتَتَمَّ قَائِمًا أَخَذَ فِي الْقِرَاءَةِ وَلَمْ يَسْكُتْ وَافْتَتَحَ قِرَاءَتَهُ بِ{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ}.

فَإِذَا جَلَسَ فِي التَّشَهُدِ الْأَوَّلِ جَلَسَ مُفْتَرِشًا كَمَا يَجْلِسُ بَيْنَ السَّجْدَتَيْنِ وَيَضَعُ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى ، وَالْيَمْنَى عَلَى فَخِذِهِ الْيَمِينِ.

وَأَشَارَ بِأَصْبَعِهِ السَّبَابَةِ وَوَضَعَ إِبْهَامَهُ عَلَى أَصْبَعِهِ الْوُسْطَى كَهَيْئَةِ الْحَلَقَةِ ، وَجَعَلَ بَصَرَهُ إِلَى مَوْضِعِ إِشَارَتِهِ ، وَكَانَ يَرْفَعُ أَصْبَعَهُ السَّبَابَةَ وَيُحْنِيهَا قَلِيلًا يُوحِّدُ بِهَا رَبَّهُ عَزَّ وَجَلَّ.

He would not raise his hands during the standing; when he completed going into the standing position, he would begin the recitation and not remain silent.

He would begin his recitation with **{All praise is for Allāh, the Lord of the worlds}**.

When he would sit for the first Tashahhud, he would sit on his left foot as he would sit between the two sujūd. He would place his left hand on his left knee, and the right hand on his right thigh.

He would point with his index finger, and place his thumb on his middle finger, in the shape of a circle.

He would fix his sight to the place of pointing, and raise his index finger, curving it slightly, affirming the tawhīd of his Lord - the exalted and majestic.

وَذَكَرَ أَبُو دَاوُدَ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ عَنْهُ أَنَّهُ قَالَ: "هَكَذَا الْإِخْلَاصُ - يُشِيرُ بِأَصْبُعِهِ الَّتِي تَلِي الْإِبْهَامَ ،
وَهَكَذَا الدُّعَاءُ - فَرَفَعَ يَدَيْهِ حَدَّوْ مَنْكَبَيْهِ ، وَهَكَذَا الْإِبْتِهَالُ - فَرَفَعَ يَدَيْهِ مَدًّا" وَقَدْ رُوِيَ مَوْفُوقًا.

ثُمَّ كَانَ يَقُولُ: "التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ،
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ".

وَكَانَ يُعَلِّمُهُ أَصْحَابَهُ كَمَا يُعَلِّمُهُمُ الْقُرْآنَ ، وَكَانَ أَيْضًا يَقُولُ : "التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ
لِلَّهِ". هَذَا تَشْهَدُ ابْنِ عَبَّاسٍ.

Abu Dawūd mentioned from the ḥadīth of Ibn 'Abbās, that he ﷺ said: "This is sincerity - he pointed to his finger which is next to the thumb; This is du'ā - and he raised his hands to the level of his shoulders; This is how ones need is demonstrated to Allāh - and he extended his hands out". It has been narrated with the chain stopping at the Companion.

Then he would say, "All greetings of glory and perfection are for Allāh. All acts of worship and good deeds are for Him. Peace be upon you O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and all the pious worshippers of Allāh. I bear witness that none has the right to be worshipped except Allāh and I bear witness that Muḥammad is His worshipper and messenger."

He would teach it to his Companions just as would teach them the Qur'ān.

He would also say: "All blessed greetings of glory and perfection, and salutations of praise, and good deeds are for Allāh alone". This is the Tashahhud of Ibn 'Abbās.

وَالأَوَّلُ تَشَهُدُ ابْنِ مَسْعُودٍ وَهُوَ أَكْمَلُ لِأَنَّ تَشَهُدَ ابْنِ مَسْعُودٍ يَتَضَمَّنُ جُمَلًا مُتَعَايِرَةً ، وَتَشَهُدُ ابْنِ عَبَّاسٍ جُمَلَةً وَاحِدَةً ، وَأَيْضًا فَإِنَّهُ فِي الصَّحِيحَيْنِ وَفِيهِ زِيَادَةُ الْوَاوِ ، وَكَانَ يُعَلِّمُهُمْ إِيَّاهُ كَمَا يُعَلِّمُهُمُ الْقُرْآنُ .

وَرَوَى ابْنُ عُمَرَ عَنْهُ : "التَّحِيَّاتُ لِلَّهِ الصَّلَوَاتُ الطَّيِّبَاتُ" وَفِيهِ أَنْوَاعٌ أُخْرَى كُلُّهَا جَائِزَةٌ .

وَكَانَ يُخَفِّفُ هَذِهِ الْجَلْسَةَ حَتَّى كَانَتْهُ جَالِسٌ عَلَى الرَّضْفِ وَهِيَ الْحِجَارَةُ الْمُحَمَّاءُ .

ثُمَّ يُكَبِّرُ وَيَنْهَضُ فَيُصَلِّي الثَّالِثَةَ وَالرَّابِعَةَ ، وَيُخَفِّفُهُمَا عَنِ الْأُولَيَيْنِ ، وَكَانَ يَقْرَأُ فِيهِمَا بِفَاتِحَةِ الْكِتَابِ ، وَرُبَّمَا زَادَ عَلَيْهَا أَحْيَانًا .

The first tashahhud is that of Ibn Mas'ūd, it is the most complete, because the tashahhud of Ibn Mas'ūd includes contrasting sentences, whilst the tashahhud of Ibn 'Abbaas is only one sentence; also it is in the two compilations of Şahīḥ and it contains an addition of the letter of "waw".

He used to teach it to them as he would teach them the Qur'ān.

Ibn 'Umar narrated from him: **"All greetings of glory and perfection are for Allāh, acts of worship and all good deeds"**.

There are other variations which are all permitted. He used to lighten this sitting as if he was sitting on hot stones.

He would then make takbīr, and get up and pray the third and fourth rak'ah. He would pray them shorter than the first two.

He would recite the opening sūrah of the Book (i.e. sūrah al-Fātiḥah), and sometimes add [another sūrah] to it.

فَصَلُّ : وَكَانَ إِذَا قَنَتَ لِقَوْمٍ أَوْ عَلَى قَوْمٍ يَجْعَلُ قُنُوتَهُ فِي الرَّكْعَةِ الْأُخْرَى بَعْدَ رَفْعِ رَأْسِهِ مِنَ الرُّكُوعِ ،
وَكَانَ أَكْثَرَ مَا يَفْعَلُ ذَلِكَ فِي صَلَاةِ الصُّبْحِ .

وَقَالَ حُمَيْدٌ عَنْ أَنَسٍ : "قَنَتَ رَسُولُ اللَّهِ ﷺ شَهْرًا بَعْدَ الرُّكُوعِ فِي صَلَاتِهِ يَدْعُو عَلَى رِعْلٍ وَذَكَوَانٍ".
وَقَالَ ابْنُ سِيرِينَ : قُلْتُ لِأَنَسٍ : "قَنَتَ رَسُولُ اللَّهِ ﷺ فِي صَلَاةِ الصُّبْحِ؟" قَالَ : "نَعَمْ ، بَعْدَ الرُّكُوعِ يَسِيرًا".
وَقَالَ ابْنُ سِيرِينَ عَنْ أَنَسٍ : "قَنَتَ رَسُولُ اللَّهِ ﷺ شَهْرًا بَعْدَ الرُّكُوعِ فِي صَلَاةِ الْفَجْرِ يَدْعُو عَلَى عُصِيَّةٍ".
مُتَّفَقٌ عَلَى هَذِهِ الْأَحَادِيثِ .

Sub-Chapter: whenever he performed qunūt for a group of people, or against a group of people, he would make it in the last rak'ah, after raising his head from the rukū'. The majority of times he did this was in the morning ṣalāh.

Ḥumayd said, upon the authority of Anas: "The Messenger of Allāh performed qunūt for a whole month after the rukū' in Fajr ṣalāh, supplicating against [the two tribes] Ra'al and Dhakwān".

Ibn Sīrīn said, I said to Anas: "Did the Prophet ﷺ perform Qunūt in Fajr?" He said: "Yes, after a brief rukū'."

Ibn Sīrīn said, upon the authority of Anas: "The Prophet ﷺ performed Qunūt after rukū' in Fajr, supplicating against the 'Uṣayyah."

[The authenticity] is "agreed upon" for these aḥādīth.

فَهَؤُلَاءِ أَعْلَمُ النَّاسِ بِأَنَسٍ قَدْ حَكَّوْا عَنْهُ أَنَّ قُنُوتَهُ كَانَ بَعْدَ الرُّكُوعِ ، وَحُمَيْدٌ هُوَ الَّذِي رَوَى عَنْ أَنَسٍ أَنَّهُ سُئِلَ عَنِ الْقُنُوتِ فَقَالَ : "كُنَّا نَقْنُتُ قَبْلَ الرُّكُوعِ وَبَعْدَهُ". وَالْمُرَادُ بِهَذَا الْقُنُوتِ طُولُ الْقِيَامِ. وَقَدْ أَخْبَرَ أَبُو هُرَيْرَةَ مِثْلَ مَا أَخْبَرَ بِهِ أَنَسٌ سِوَاءً ، أَنَّهُ ﷺ قَنَّتَ بَعْدَ الرُّكُوعِ لَمَّا قَالَ : "سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ".

قَالَ قَبْلَ أَنْ يَسْجُدَ : "اللَّهُمَّ نَجِّ عِيَّاشَ ابْنَ أَبِي رَبِيعَةَ وَالْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ بْنَ هِشَامٍ وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ". مُتَّفَقٌ عَلَيْهِ.

وَقَالَ ابْنُ عُمَرَ : إِنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فِي الرَّكَعَةِ الْآخِرَةِ مِنَ الْفَجْرِ يَقُولُ : "اللَّهُمَّ الْعَنْ فُلَانًا وَفُلَانًا - بَعْدَ مَا يَقُولُ - سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ".

These people know the most about Anas, and they narrated from him that his Qunūt was after the rukū'.

Ḥumayd is the one who narrated it from Anas, that he was asked about the Qunūt and he said: "We used to perform Qunūt before and after the rukū'."

The intended meaning behind this Qunūt is the length of standing.

Abu Hurayrah has narrated similar to what Anas narrated, that the Prophet ﷺ performed Qunūt after the rukū' when he said: "Allāh hears the one who praises him".

Before going into sujūd, he said: "O Allāh, save 'Ayyāsh ibn Abī Rabī'ah, al-Walīd ibn al-Walīd, and Salamah ibn Hishām, and the weak ones amongst the believers." Agreed upon [by al-Bukhārī & Muslim]

Ibn 'Umar said that he heard the Messenger of Allāh ﷺ, when he raised his head from rukū', in the last rak'ah of Fajr, saying: "O Allāh, curse so-and-so and so-and-so" after he said "Allāh hears the one who praises Him, Our Lord and for You is all praise".

فَقَدِ انْفَقَتِ الْأَحَادِيثُ أَنَّهُ قَنَتَ بَعْدَ الرُّكُوعِ وَأَنَّه قَنَتَ لِعَارِضٍ ثُمَّ تَرَكَهُ ، ثُمَّ قَالَ أَنَسٌ : "الْقُنُوتُ فِي الْمَغْرِبِ وَالْفَجْرِ". رَوَاهُ الْبُخَارِيُّ.

قَالَ الْبَرَاءُ : "كَانَ رَسُولُ اللَّهِ ﷺ يَقْنُتُ فِي صَلَاةِ الْفَجْرِ وَالْمَغْرِبِ". رَوَاهُ مُسْلِمٌ.

وَقَنَتَ أَبُو هُرَيْرَةَ فِي الرَّكْعَةِ الْآخِرَةِ مِنَ الظُّهْرِ وَالْعِشَاءِ الْآخِرَةِ وَصَلَاةِ الصُّبْحِ بَعْدَمَا يَقُولُ : "سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ" يَدْعُو لِلْمُؤْمِنِينَ وَيَلْعَنُ الْكَافِرِينَ. وَقَالَ : "لَأُقَرَّبَنَّ بِكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ".

ذَكَرَهُ الْبُخَارِيُّ.

وَقَالَ أَحْمَدُ : "وَصَلَاةُ الْعَصْرِ مَكَانُ صَلَاةِ الْعِشَاءِ".

The aḥādīth agree that he performed qunūt after rukū', and he performed it due to a need and then left it, then Anas said: "The qunūt was at Maghrib and Fajr".

Narrated by al-Bukhārī.

Al-Barā said: "The Messenger of Allāh ﷺ used to perform Qunūt in both Fajr and Maghrib".

Narrated by Muslim.

Abū Hurayrah performed qunūt in the last rak'ah of Ṣuḥr, the last 'Isha, and Fajr, after saying, "Allāhu hears the one who praises Him". He supplicated for the believers, and cursed the disbelievers.

He said: "I will [demonstrate] the ṣalāh of the Messenger of Allāh for you."

Mentioned by al-Bukhārī.

Aḥmad said, "Aṣr prayer in places of 'Ishā' prayers".

وَقَالَ ابْنُ عَبَّاسٍ : "قَنْتَ رَسُولُ اللَّهِ ﷺ شَهْرًا مُتَتَابِعًا فِي الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ وَالصُّبْحِ فِي دُبُرِ كُلِّ صَلَاةٍ إِذَا قَالَ : "سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ" مِنَ الرَّكْعَةِ الْأَخِيرَةِ يَدْعُو عَلَى حَيٍّ مِنْ بَنِي سُلَيْمٍ وَيُؤْمِنُ مَنْ خَلْفَهُ".

ذَكَرَهُ أَحْمَدُ وَأَبُو دَاوُدَ.

وَقَدْ اتَّفَقَتِ الْأَحَادِيثُ كَمَا تَرَى عَلَى أَنَّهُ فِي الرَّكْعَةِ الْأَخِيرَةِ بَعْدَ الرُّكُوعِ ، وَأَنَّهُ عَارِضٌ لَا رَاتِبٌ.

وَفِي صَحِيحِ مُسْلِمٍ عَنْ أَنَسٍ : "قَنْتَ شَهْرًا يَدْعُو عَلَى أَحْيَاءٍ مِنْ أَحْيَاءِ الْعَرَبِ ثُمَّ تَرَكَهُ".

وَعِنْدَ الْإِمَامِ أَحْمَدَ : "قَنْتَ شَهْرًا ثُمَّ تَرَكَهُ".

Ibn 'Abbās said, the Messenger of Allāh performed qunūt for a month continuously, in Ṣuhr, 'Aṣr, Maghrib, 'Ishā, and Fajr, at the end of every Ṣalāh, after saying "Allāh hears the one who praises Him", in the last rak'ah; he supplicated against some clans from Banī Sulaym. Those behind him would say Āmīn.

Mentioned by Aḥmad and Abū Dāwūd.

The aḥādīth agree, as you can see, that the qunūt is in the last rak'ah after the rukū'; and it is done in response to something, not routinely.

In Ṣaḥīḥ Muslim, upon the authority of Anas: "The Prophet ﷺ performed Qunūt for a whole month, supplicating against various clans from the tribes of the Arabs, and then he stopped performing it".

And according to Imām Aḥmad, "he performed Qunūt for a whole month, then left it".

وَقَالَ أَبُو مَالِكٍ الْأَشْجَعِيُّ قُلْتُ لِأَبِي : "يَا أَبَتِ إِنَّكَ قَدْ صَلَّيْتَ خَلْفَ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ بِالْكُوفَةِ هَهُنَا قَرِيبًا مِنْ خَمْسِ سِنِينَ ، أَكَانُوا يَقْنُتُونَ؟" قَالَ : "أَيُّ بُنَيِّ إِنَّهُ مُحَدَّثٌ".
قَالَ التِّرْمِذِيُّ : هَذَا حَدِيثٌ صَحِيحٌ.

وَرَوَاهُ النَّسَائِيُّ وَلَفْظُهُ : "صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَلَمْ يَقْنُتْ ، وَصَلَّيْتُ خَلْفَ أَبِي بَكْرٍ فَلَمْ يَقْنُتْ ، وَصَلَّيْتُ خَلْفَ عُمَرَ فَلَمْ يَقْنُتْ ، وَصَلَّيْتُ خَلْفَ عُثْمَانَ فَلَمْ يَقْنُتْ ، وَصَلَّيْتُ خَلْفَ عَلِيٍّ فَلَمْ يَقْنُتْ" ثُمَّ قَالَ : "يَا بُنَيِّ بِدْعَةٌ".

Abū Mālik al-Ashja'ī said, I said to my father: "O my father, you have prayed behind the Messenger of Allāh ﷺ. Abū Bakr, 'Umar, 'Uthmān and 'Alī in Kūfa for nearly 5 years, did they perform qunūt?"

He replied, "O my son, it is innovated."

At-Tirmidhī said, "An authentic ḥadīth."

An-Nasāī narrated, with the wording: "I prayed behind the Messenger of Allāh ﷺ and he did not perform qunūt; I prayed behind Abū Bakr and he did not perform qunūt; I prayed behind 'Umar and he did not perform qunūt; I prayed behind 'Uthmān and he did not perform qunūt; and I prayed behind 'Alī and he did not perform qunūt; then he said: "O my son, it is a bid'ah (innovation)."

فَمَنْ كَرِهَ الْقُنُوتَ فِي الْفَجْرِ ، احْتَجَّ بِهَذِهِ الْأَحَادِيثِ وَقَوْلِ أَنَسٍ : "ثُمَّ تَرَكَهُ" ، قَالُوا : فَهُوَ مَنْسُوخٌ .

وَمَنْ اسْتَحَبَّهُ قَبْلَ الرُّكُوعِ فَحُجَّتْهُ الْآثَارُ عَنِ الصَّحَابَةِ وَالتَّابِعِينَ بِذَلِكَ .

قَالَ أَبُو دَاوُدَ الطَّيَالِسِيُّ : حَدَّثَنَا سَعِيدُ بْنُ أَبِي عُرْوَةَ ، عَنْ أَبِي رَجَاءٍ عَنْ أَبِي مُغَفَّلٍ : أَنَّهُ قَنَتَ فِي الْفَجْرِ قَبْلَ الرُّكُوعِ .

وَقَالَ مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ : أَنَّهُ كَانَ يَقْنُتُ فِي الْفَجْرِ قَبْلَ الرُّكُوعِ .

وَذَكَرَ أَبُو بَكْرٍ ابْنُ الْمُنْذِرِ ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ : أَنَّهُ كَانَ يَقْنُتُ قَبْلَ الرُّكُوعِ .

So whoever disliked performing the qunūt in Fajr, cited these narrations and the saying of Anas: "...then he stopped performing it". They said: It is abrogated.

And whoever considered it "mustahabb" (encouraged) before rukū', his evidence is the narrations which have been transmitted from the Companions and Tābi'īn."

Abū Dawūd at-Ṭayyālīsī said: Sa'īd ibn abī Rajā, from Abu Mughfal narrated: "He performed qunūt in Fajr before rukū'."

Mālik said: Upon the authority Hishām ibn 'Urwah, from his father, that he would perform qunūt in Fajr before rukū'.

Abū Bakr ibn al-Mundhir mentioned, upon the authority of 'Umar ibn 'AbdulAzīz that he used to perform qunūt before rukū'.

وَقَالَ أَصْبَغُ بْنُ الْفَرَجِ وَالْحَارِثُ بْنُ مِسْكِينَ وَابْنُ أَبِي الْعَمَرِ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ قَالَ :
سُئِلَ مَالِكٌ عَنِ الْقُنُوتِ فِي الصُّبْحِ أَيُّ ذَلِكَ أَعْجَبُ إِلَيْكَ؟

قَالَ : "الَّذِي أَدْرَكْتُ النَّاسَ عَلَيْهِ ، وَهُوَ أَمْرُ النَّاسِ الْقَدِيمِ : الْقُنُوتُ قَبْلَ الرُّكُوعِ".

قُلْتُ : "أَيُّ ذَلِكَ تَأْخُذُ بِهِ فِي خَاصَّةِ نَفْسِكَ؟"

قَالَ : "الْقُنُوتُ قَبْلَ الرُّكُوعِ" ، قُلْتُ : "فَالْقُنُوتُ فِي الْوَتْرِ؟"

قَالَ : "لَيْسَ فِيهِ قُنُوتٌ".

Aṣḡagh ibn al-Faraj, al-Hāriḡh ibn Miskīn and Ibn Abī al-'Umar said, 'AbdurRaḡmān ibn al-Qāsim narrated to us: Mālik was asked regarding qunūt in the morning ṡalāh, which one is more preferable to you?

He replied: "That which I witnessed the people upon, and it is what people have practiced for a long time, is performing qunūt before rukū'."

I said: "which one do you prefer personally?"

He replied: "qunūt before rukū'."

I said: "[What about] qunūt in Witr?"

He replied: "There is no qunūt in it."

فُصِّلَ : وَمَنْ اسْتَحَبَّهُ بَعْدَ الرُّكُوعِ فَذَهَبَ إِلَى الْأَحَادِيثِ الَّتِي صَرَّحَتْ بِأَنَّهُ بَعْدَ الرُّكُوعِ وَهِيَ صِحَاحُ كُلِّهَا.

قَالَ الْأَثْرَمُ : قُلْتُ لِأَبِي عَبْدِ اللَّهِ : يَقُولُ أَحَدٌ فِي حَدِيثِ أَنَسٍ : "أَنَّ النَّبِيَّ ﷺ قَنَتَ قَبْلَ الرُّكُوعِ" غَيْرُ عَاصِمِ الْأَحْوَالِ؟ قَالَ : "مَا عَلِمْتُ أَحَدًا يَقُولُهُ غَيْرُهُ". خَالَفَ عَاصِمًا.
قُلْتُ : هِشَامُ عَنِ قَتَادَةَ عَنِ أَنَسٍ : "أَنَّ النَّبِيَّ ﷺ قَنَتَ بَعْدَ الرُّكُوعِ".
وَالْتَمِيمِيُّ عَنِ أَبِي مِجْلَزٍ عَنِ أَنَسٍ : "أَنَّ النَّبِيَّ ﷺ قَنَتَ بَعْدَ الرُّكُوعِ".

Sub-Chapter : Whoever prefers it after rukū', cites the aḥādīth which are explicit, that the Prophet ﷺ would perform it after rukū' – and they are all authentic.

Al-Athram said, I said to Abū 'Abdullāh: does anybody else, besides 'Āṣim al-Aḥwal go with the ḥadīth of Anas, that "the Prophet ﷺ would perform Qunūt before rukū'."

He replied: "I do not know of anyone besides him saying that." He disagreed with 'Āṣim.

I said: Hishām, upon the authority of Qatādah, from Anas narrated that "the Prophet ﷺ performed qunūt after rukū'".

And at-Taymī, upon the authority of Abu Mijlaz, from Anas that "the Prophet ﷺ performed qunūt after rukū'."

وَأَيُّوبُ عَنْ مُحَمَّدٍ قَالَ : سَأَلْتُ أَنَسًا وَحَنْظَلَةَ السُّدُوسِيَّ عَنِ أَنَسِ ، أَرْبَعَةَ وَجُوهٍ ، قِيلَ لِأَبِي عَبْدِ اللَّهِ :
وَسَائِرُ الْأَحَادِيثِ أَلَيْسَ إِنَّمَا هِيَ بَعْدَ الرُّكُوعِ؟ قَالَ: "بَلَى كُلُّهَا خَفَّافِ بْنِ إِيمَاءَ وَأَبِي هُرَيْرَةَ".

قُلْتُ لِأَبِي عَبْدِ اللَّهِ "فَلِمَ تُرَخِّصُ إِذَا فِي الْقُنُوتِ قَبْلَ الرُّكُوعِ ، وَإِنَّمَا صَحَّ الْحَدِيثُ بَعْدَ الرُّكُوعِ؟"

فَقَالَ : "الْقُنُوتُ فِي الْفَجْرِ بَعْدَ الرُّكُوعِ ، وَفِي الْوَتْرِ نَخْتَارُهُ بَعْدَ الرُّكُوعِ".

وَمَنْ قَنَتَ قَبْلَ الرُّكُوعِ فَلَا بَأْسَ ، لِفِعْلِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ وَاخْتِلَافِهِمْ فِيهِ ، فَأَمَّا فِي الْفَجْرِ فَبَعْدَ
الرُّكُوعِ ، وَالَّذِي فَعَلَهُ رَسُولُ اللَّهِ ﷺ هُوَ الْقُنُوتُ فِي التَّوَازِلِ ثُمَّ تَرَكَهُ ، فَفِعَلَهُ سُنَّةٌ وَتَرَكَهُ سُنَّةٌ. وَعَلَى هَذَا
دَلَّتْ جَمِيعُ الْأَحَادِيثِ وَبِهِ تَتَّفَقُ السُّنَّةُ.

Ayyūb narrated from Muḥammad who said: "I asked Anas; and Ḥanzalah as-Sudūsī, upon the authority of Anas, from four different angles: it was said to Abū 'Abdullāh: "the other aḥādīth, do they not mention it after rukū'?"

He replied: "Of course, all of them, [narrated by] Khaffāf ibn Īmā and Abū Hurayrah."

I said to Abū 'Abdullāh: "So why is qunūt performed before rukū', whereas the authentic ḥadīth only mentions it after rukū'?" He said: "qunūt in Fajr is after rukū', and during Witr we prefer it after rukū'."

There is nothing wrong with whoever performs qunūt before rukū'; this is due to the actions of the Companions of the Messenger of Allāh ﷺ, and their difference regarding this.

As for in Fajr, it should be after the rukū'. The action of the Messenger of Allāh ﷺ was to perform qunūt during calamities, then he left this. So doing it is a sunnah, and leaving it is a sunnah. This is what is proved by all the aḥādīth and the Sunnah conforms to it.

وَقَالَ عَبْدُ اللَّهِ بْنُ أَحْمَدَ : سَأَلْتُ أَبِي عَنِ الْقُنُوتِ فِي أَيِّ صَلَاةٍ؟ قَالَ : " فِي الْوَتْرِ بَعْدَ الرُّكُوعِ ".
فَإِنْ قَنَتَ رَجُلٌ فِي الْفَجْرِ اتَّبَاعَ مَا رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَنَتَ دُعَاءَ لِلْمُسْتَضْعَفِينَ فَلَا بَأْسَ ، فَإِنْ قَنَتَ
رَجُلٌ بِالنَّاسِ يَدْعُو لَهُمْ وَيَسْتَنْصِرُ اللَّهَ تَعَالَى فَلَا بَأْسَ .
وَقَالَ إِسْحَاقُ الْحَرَبِيُّ : سَمِعْتُ أَبَا ثَوْرٍ يَقُولُ لِأَبِي عَبْدِ اللَّهِ أَحْمَدَ بْنِ حَنْبَلٍ : مَا تَقُولُ فِي الْقُنُوتِ فِي
الْفَجْرِ؟ فَقَالَ أَبُو عَبْدِ اللَّهِ : " إِنَّمَا يَكُونُ الْقُنُوتُ فِي النَّوَزِلِ ".
فَقَالَ لَهُ أَبُو ثَوْرٍ : أَيُّ نَوَازِلٍ أَكْثَرُ مِنْ هَذِهِ النَّوَازِلِ الَّتِي نَحْنُ فِيهَا؟ قَالَ : " فَإِذَا كَانَ كَذَلِكَ فَالْقُنُوتُ " .

'Abdullāh, the son of [Imām] Aḥmad said: I asked my father regarding qunūt, in which ṣalāh is it said? He replied: "In the Witr, after rukū'."

There is nothing wrong with a person praying qunūt in Fajr, in line with what has been narrated from the Prophet ﷺ that he performed qunūt supplicating for the weak.

There is also nothing wrong with a person performing qunūt with others, supplicating for the weak and asking Allāh, the high, to grant them victory.

Ishāq al-Ḥarbī said: I heard Abū Thawr saying to Abū Abdullāh Aḥmad ibn Ḥanbal: "What do you say about the qunūt in Fajr? Abū 'Abdullāh replied: "The qunūt is performing during calamitous times."

Abū Thawr said to him: "what is more calamitous than the calamities we are facing?!"

He replied: "If such is the situation, perform qunūt."

وَقَالَ الْأَثْرَمُ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْقُنُوتِ فِي الْفَجْرِ، فَقَالَ: نَعَمْ فِي الْأَمْرِ يَحْدُثُ، كَمَا قَنَتَ النَّبِيُّ ﷺ يَدْعُو عَلَى قَوْمٍ. قُلْتُ لَهُ: وَيَرْفَعُ صَوْتَهُ؟ قَالَ: نَعَمْ وَيُؤَمِّنُ مَنْ خَلْفَهُ، كَذَلِكَ فَعَلَ النَّبِيُّ ﷺ.

قَالَ: وَسَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ: الْقُنُوتُ فِي الْفَجْرِ بَعْدَ الرُّكُوعِ.

وَسَمِعْتُهُ قَالَ لَمَّا سُئِلَ عَنِ الْقُنُوتِ فِي الْفَجْرِ فَقَالَ: إِذَا نَزَلَ بِالْمُسْلِمِينَ أَمْرٌ قَنَتَ الْإِمَامُ وَأَمَّنَ مَنْ خَلْفَهُ.

ثُمَّ قَالَ: مِثْلُ مَا نَزَلَ بِالنَّاسِ مِنْ هَذَا الْكَافِرِ - يَعْنِي بَابَكَ.

Al-Athram said: I asked Abu Abdullah regarding qunūt in Fajr.

He replied: "Yes when an incident occurs, just as the Prophet ﷺ did when he supplicated against a tribe.

I said to him: "Should he raise his voice?" He replied: "Yes, and those who are behind him say Āmīn, this is what the Prophet ﷺ did."

He said: I heard Abū 'Abdullāh saying, "The qunūt in Fajr is performed after rukū'."

I also heard him, when he was asked about qunūt in Fajr, he said: "When a severe calamity afflicts the Muslims, the Imām performs qunūt and those behind him say Āmīn."

Then he said, "Similar to what has afflicted the Muslims from this disbeliever" - meaning Bābak.¹

¹ Referring to Babak al-Khurami, who led a Persian/Shia revolt in 223h against the Abbasid Caliphate. [TN]

وَقَالَ عَبْدُوسُ بْنُ مَالِكِ الْعَطَّارِ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ أَحْمَدَ بْنَ حَنْبَلٍ فَقُلْتُ: "إِنِّي رَجُلٌ غَرِيبٌ مِنْ أَهْلِ
الْبَصْرَةِ، وَإِنَّ قَوْمًا قَدْ اِخْتَلَفُوا عِنْدَنَا فِي أَشْيَاءٍ، وَأُحِبُّ أَنْ أَعْلَمَ رَأْيَكَ فِيمَا اِخْتَلَفُوا فِيهِ."

قَالَ: "سَلْ عَمَّا أَحَبَبْتَ"، قُلْتُ: "فَإِنَّ بِالْبَصْرَةِ قَوْمًا يَقْنُتُونَ، كَيْفَ تَرَى فِي الصَّلَاةِ خَلْفَ مَنْ يَقْنُتُ؟"
فَقَالَ: "قَدْ كَانَ الْمُسْلِمُونَ يُصَلُّونَ خَلْفَ مَنْ يَقْنُتُ وَخَلْفَ مَنْ لَا يَقْنُتُ، فَإِنْ زَادَ فِي الْقُنُوتِ حَرْفًا أَوْ
دَعَا بِمِثْلِ "إِنَّا نَسْتَعِينُكَ" أَوْ "عَذَابُكَ الْجَدُّ" أَوْ "مُحَمَّدٌ"، فَإِنْ كُنْتَ فِي الصَّلَاةِ فَاقْطَعْهَا."

'AbdulQuddūs ibn Mālik al-'Atār
said: I asked Abū 'Abdullāh Āhmad
ibn Hanbal:

"I am a traveller, from the people of
Baṣrah, and the people with have
differed regarding a matter, I would
like to know your opinion regarding
what their dispute."

He said: "Ask me whatever you
like."

I said, "In Baṣrah, there are people
who are performing qunūt. What is
your view on praying ṣalāh behind
a person who performs qunūt?"

He replied: "The Muslims used to
pray behind a person who was
performing qunūt, as well as person
who did not do so. However, if he
adds to his qunūt other words or
supplications such as [the narrated
supplications of normal qunūt, like:]
"We seek help from you...", "[We
seek refuge] from Your severe
punishment" or "You we serve...", if
you are in the [Fajr] ṣalāh [behind a
person saying these supplications],
break your ṣalāh."

فَصَلِّ : وَشَرَعَ لِأُمَّتِهِ أَنْ يُصَلُّوا عَلَيْهِ فِي التَّشَهُدِ الْآخِرِ فَيَقُولُوا : "اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ".

وَأَمَرَهُمْ أَنْ يَتَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ وَعَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ.

وَعَلَّمَ الصَّدِيقَ أَنْ يَدْعُو فِي صَلَاتِهِ : "اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي ، إِنَّكَ أَنْتَ الْغُفُورُ الرَّحِيمُ".

Sub-chapter: He legislated for his Ummah that they should send salutations of praise upon him in the final tashahhud, by saying,

"O Allāh, send salutations of praise upon Muḥammad and the family of Muḥammad, just as You praised Ibrāhīm. Indeed, You are praiseworthy and glorious; Bestow blessings Muḥammad and the family of Muḥammad, as You blessed Ibrāhīm. Indeed, You are praiseworthy and glorious."

He commanded them to seek refuge in Allāh from the punishment of the Fire; the punishment of the grave; from the tribulations of life and death; and from the tribulations of Dajjāl.

He taught [Abu Bakr] as-Ṣiddīq that he should supplicate in his ṣalāh:

"O Allāh, I have indeed wronged myself a lot, and certainly no one forgives sins except You, so forgive me with a forgiveness from Yourself, and bestow mercy on me; verily You are al-Ghafūr (oft-forgiving) and ar-Raḥīm (the one who bestows mercy)".

وَكَانَ مِنْ آخِرِ مَا يَقُولُ بَيْنَ التَّشَهُّدِ وَالتَّسْلِيمِ : "اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ".

ثُمَّ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ : "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ" وَعَنْ يَسَارِهِ : "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ".

وَرَوَى ذَلِكَ خَمْسَةُ عَشَرَ صَحَابِيًّا.

From amongst the last statements he would say between the tashahhud and taslīm is:

“O Allāh, forgive me for what I have put forth; for what I have delayed in doing; for what I have done secretly; and what I have done openly; and what You know of more than I myself know. You are the one who brings forward and delays; there is none deserving of worship except You”.

Then he would make taslīm to his right, saying **“Peace be upon you all, and the mercy of Allāh”** and then towards the left **“Peace be upon you all, and the mercy of Allāh”**.

This has been narrated by fifteen Companions.

وَكَانَ إِذَا سَلَّمَ قَالَ : "اسْتَغْفِرُ اللَّهَ - ثَلَاثًا - اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ
 وَالْإِكْرَامِ ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ . اللَّهُمَّ لَا
 مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِي لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ ، لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا
 إِيَّاهُ ، لَهُ التَّعَمُّةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ."
 وَشَرَعَ لِأُمَّتِهِ التَّسْبِيحَ وَالتَّحْمِيدَ عَقِيبَ الصَّلَاةِ ، وَأَمَرَ عُقْبَةَ بْنَ عَامِرٍ أَنْ يَقْرَأَ بِالْمُعَوِّذَتَيْنِ عَقِيبَ كُلِّ
 صَلَاةٍ .

After making taslīm, he would say:
"I seek forgiveness from Allāh - 3 times - O Allāh, you are as-Salām (the giver of peace), from you is peace; blessed You are, O possessor of majesty and honour. There is none worthy of worship except Allāh alone, He has no partner. To Him belongs all sovereignty and praises of perfection, and He has complete authority over everything. O Allāh, no one can withhold what You have given, or give what You have withheld and riches cannot avail a wealthy person against You. There is none worthy of worship except Allāh; we do not worship any other besides Him; He owns all blessings, for Him is all virtue and perfect praise; There is none worthy of worship except Him, [we make] our actions sincere for Him alone, even if the disbelievers dislike it."

He legislated for his Ummah, to glorify Allāh and praise Him, immediately after ṣalāh.

He ordered 'Uqbah Ibn 'Āmir to recite the mu'awwidhatayn¹ immediately after each ṣalāh.

¹ Sūrah al-Falaq and sūrah an-Nās [TN]

وَرَوَى عَنْهُ النَّسَائِيُّ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ : "مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ عَقِيبَ كُلِّ صَلَاةٍ لَمْ يَمْنَعُهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا أَنْ يَمُوتُ".

وَكَانَ يُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعًا وَبَعْدَهَا رَكَعَتَيْنِ دَائِمًا ، وَلَمَّا شُغِلَ عَنْهُمَا يَوْمًا صَلَّاهُمَا بَعْدَ العَصْرِ .
وَنَدَبَ إِلَى أَرْبَعٍ بَعْدَهَا فَقَالَ : "مَنْ حَافَظَ عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعٍ بَعْدَهَا حَرَّمَ اللَّهُ عَلَى النَّارِ".
قَالَ التِّرْمِذِيُّ : حَدِيثٌ صَحِيحٌ .

وَلَمْ يُنْقَلْ عَنْهُ أَنَّهُ كَانَ يُصَلِّي قَبْلَ العَصْرِ حَدِيثٌ صَحِيحٌ ، وَفِي السُّنَنِ عَنْهُ أَنَّهُ قَالَ : "رَحِمَ اللَّهُ امْرَأً صَلَّى قَبْلَ العَصْرِ أَرْبَعًا".

An-Nasāī narrated from him, in the ḥadīth of Abu Hurayrah that he said: "Whoever recites Āyat al-Kursi after every ṣalāh, nothing prevents him from entering Paradise except him dying."

He would always pray four raka'āt before Ṣuḥr and two raka'āt after it.

One day, when he was preoccupied from praying them, so he prayed them both after 'Aṣr.

He encouraged people to pray four raka'āt after 'Ṣuḥr, saying: "whoever is diligent in praying four raka'āt before Ṣuḥr and four after it, Allāh will forbid him from the Fire."

At-Tirmidhī said: "Ṣaḥīḥ ḥadīth".

No authentic ḥadīth has been narrated regarding him praying before 'Aṣr.

It is narrated in the sunan that he said, "May Allāh have mercy on a person who prays 4 before 'Aṣr".

وَكَانَ يُصَلِّي بَعْدَ الْمَغْرِبِ رَكَعَتَيْنِ ، وَبَعْدَ الْعِشَاءِ رَكَعَتَيْنِ ، وَقَبْلَ الصُّبْحِ رَكَعَتَيْنِ . فَهَذِهِ اثْنَتَا عَشْرَةَ رَكَعَةً
سُنَّانًا رَاتِبَةً ، وَالْفَرَائِضُ سَبْعَ عَشْرَةَ رَكَعَةً .

وَكَانَ يُصَلِّي مِنَ اللَّيْلِ عَشْرَ رَكَعَاتٍ ، وَرُبَّمَا صَلَّى اثْنَتَيْ عَشْرَةَ رَكَعَةً وَيُوتِرُ بِوَاحِدَةٍ .

فَهَذِهِ أَرْبَعُونَ رَكَعَةً وَرَدُّهُ دَائِمًا : الْفَرَائِضُ وَسُنُّهَا وَقِيَامُ اللَّيْلِ وَالْوِتْرُ .

وَلَمْ يَكُنْ مِنْ سُنَنِهِ الدُّعَاءُ بَعْدَ الصُّبْحِ وَالْعَصْرِ ، وَإِنَّمَا كَانَ مِنْ هَدْيِهِ الدُّعَاءُ فِي الصَّلَاةِ وَقَبْلَ السَّلَامِ
مِنْهَا كَمَا تَقَدَّمَ ، وَاللَّهُ أَعْلَمُ .

He would pray 2 ra'ka'āt after
Maghrib, 2 raka'āt after 'Ishā, and
2 raka'āt before Fajr.

These are 12 rak'ah which are
sunnā rātibah¹, and the obligatory
raka'āt are 17.

At night, he would pray 10 raka'āt,
and sometimes he would pray 12
raka'āt and then pray Witr with 1
rak'ah.

So these are 40 raka'āt which was
his daily practice [including] the
obligatory, encouraged, night and
Witr ṣalāh.

It was not from his practice that he
would make du'ā after Fajr and Aṣr
ṣalāh, rather his daily practice was
to make du'ā during ṣalāh and
before salaam in it, as has
mentioned previously.

Allāh knows best.

¹ Sunnā ar-Rātibah: Regular sunnah
prayers which are offered before and
after farḍ ṣalāh. The Prophet ﷺ would
diligently observe them unless he was
travelling. [TN]

