

## 19 - THE BOOK OF ṢALĀT-UT-TAHAJJUD (NIGHT PRAYER)

(1) CHAPTER. The *Tahajjud* prayer at night [*Tahajjud* means optional *Ṣalāt* (prayer) to be offered from the middle to the last part of the night but before the compulsory morning *Ṣalāt* (prayer)].

And the Statement of Allāh جل جلاله :  
“And in some parts of the night (also) offer the *Ṣalāt* (prayer) with it (i.e., recite the Qur’ān in the prayer), as an additional prayer (*Tahajjud* optional prayer — *Nawāfil*) for you... (O Muḥammad ﷺ)” (V.17:79).

1120. Narrated Ibn ‘Abbās رضي الله عنهما :  
Whenever the Prophet ﷺ got up at night to offer the *Tahajjud* prayer, he used to say:

“*Allāhumma lakal-ḥamd. Anta Qaiyimus-samāwāti wal-arḍ wa man fihinna. Wa lakal-ḥamdu, lakal mülkus-sāmāwāti wal-arḍ wa man fihinna. Wa lakal-ḥamd, Anta Nūrus-samāwāti wal-arḍ. Antal-Ḥaq wa wa’dukal-ḥaq, wa liqā’uka ḥaq, wa qualuka ḥaq, wal-jannatu ḥaq wan-nāru ḥaq wannabīyy-ūna ḥaq, wa Muḥammadun ﷺ ḥaq, was-sā’atu ḥaq. Allāhumma laka aslamtu wabika āmantu, wa ‘alaika tawakkaltu, wa ilaika anabtu wa bika khāṣamtu, wa ilaika ḥakamtu, faḡḡfir lī mā qaddamtu wamā akh-khartu wamā as-rartu wamā’ a’lantu, Antal-Muqaddim wa Antal-Mu’akh-khir, lā ilāha illā Anta (or lā ilāha ghairuka).*

[O Allāh! All the praises are for You ; You are the Sustainer and Protector of the heavens and the earth, and whatever is in them. All the praises are for You ; You have the possession of the heavens and the earth and whatever is in them. All the praises are for You ; You are the Light of the heavens and the earth; You are the King of the heavens and the earth and whatever is in

## ١٩ - كتاب التهجد

(١) - بَابُ التَّهَجُّدِ بِاللَّيْلِ،

وَقَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمِنَ اللَّيْلِ

تَهَجَّدْ بِهِ نَافِلَةً لَّكَ﴾ [الإسراء: ٧٩].

١١٢٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ

قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا

سُلَيْمَانَ بْنَ أَبِي مُسْلِمٍ. عَنْ طَاوُسٍ:

سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا

قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ

يَتَهَجَّدُ قَالَ: «اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ

قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ.

وَلَكَ الْحَمْدُ لَكَ مَلِكُ السَّمَوَاتِ

وَالْأَرْضِ وَمَنْ فِيهِنَّ. وَلَكَ الْحَمْدُ،

أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ

الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ

وَالْأَرْضِ. وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ

وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ

حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ

وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ ﷺ حَقٌّ،

وَالسَّاعَةُ حَقٌّ. اللَّهُمَّ لَكَ أَسْلَمْتُ

وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ

أَتَيْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ

them, and all the praises are for You; You are the Truth and Your Promise is the truth, and the Meeting with You is the truth, Your Words are the truth, and Paradise is the truth, and Hell is the truth and all the Prophets (peace be upon them) are the truth. And Muḥammad ﷺ is the truth, and the Hour (Day of Resurrection) is the truth. O Allāh! I surrender to You, I believe in You and depend on You, and repent to You, and with Your Help I argue (with my opponents, the disbelievers) and I take You as a Judge (to judge between us). Please forgive me my past and future sins; and whatever I concealed and whatever I revealed; and You are the One Who make (some people) forward and (some) backward. There is none who has the right to be worshipped but You or there is no other than You who has the right to be worshipped]].

Sufyān said that ‘Abdul Karīm Abū Umaiyya added to the above, *‘Walā ḥaula wa lā quwwata illā billāh’* (There is neither might nor power except with Allāh).

(2) CHAPTER. The superiority of *Tahajjud* prayer (i.e. the night prayer).

1121. Narrated Sālim’s father: In the lifetime of the Prophet ﷺ whosoever saw a dream would narrate it to Allāh’s Messenger ﷺ. I had a wish of seeing a dream to narrate it to Allāh’s Messenger ﷺ. I was a grown up boy and used to sleep in the mosque in the lifetime of the Prophet ﷺ. I saw in the dream that two angels caught hold of me and took me to the fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, “I seek refuge with Allāh from the fire.” Then I met another angel who told me not to be afraid.

حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا  
أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ،  
أَنْتَ الْمُقَدَّمُ وَأَنْتَ الْمُؤَخَّرُ لَا إِلَهَ إِلَّا  
أَنْتَ، أَوْ لَا إِلَهَ غَيْرُكَ».

قَالَ سُفْيَانُ: وَرَادَ عَبْدُ الْكَرِيمِ أَبُو  
أُمَيَّةَ: «وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

قَالَ سُفْيَانُ: قَالَ سُلَيْمَانُ بْنُ أَبِي  
مُسْلِمٍ: سَمِعَهُ مِنْ طَاوُسٍ، عَنِ ابْنِ  
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ  
ﷺ. [انظر: ٦٣١٧، ٧٣٨٥، ٧٤٤٢،

[٧٤٩٩

## (٢) - بَابُ فَضْلِ قِيَامِ اللَّيْلِ

١١٢١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
مُحَمَّدٍ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ:  
أَخْبَرَنَا مَعْمَرٌ ح وَحَدَّثَنِي مَحْمُودٌ  
قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا  
مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ  
أَبِيهِ قَالَ: كَانَ الرَّجُلُ فِي حَيَاةِ النَّبِيِّ  
ﷺ إِذَا رَأَى رُؤْيَا قَصَّهَا عَلَى رَسُولِ  
اللَّهِ ﷺ فَتَمَّتْ أَنْ أَرَى رُؤْيَا فَأَقْصَّهَا  
عَلَى رَسُولِ اللَّهِ ﷺ، وَكُنْتُ غُلَامًا  
شَابًّا، وَكُنْتُ أَنَامُ فِي الْمَسْجِدِ عَلَى

عَهْدِ النَّبِيِّ ﷺ فَرَأَيْتُ فِي النَّوْمِ كَأَنَّ  
مَلَكَيْنِ أَحَدَانِي فَذَهَبَا بِي إِلَى النَّارِ  
فَإِذَا هِيَ مَطْوِيَةٌ كَطَيِّ الْبِثْرِ، وَإِذَا لَهَا  
قَرْنَانِ، وَإِذَا فِيهَا أَنْاسٌ قَدْ عَرَفْتُهُمْ  
فَجَعَلْتُ أَقُولُ: أَعُوذُ بِاللَّهِ مِنَ النَّارِ.  
قَالَ: فَلَقِينَا مَلَكًا آخَرَ فَقَالَ لِي: لَمْ  
تُرْعَ. [راجع: ٤٤٠]

1122. I narrated the dream to Hafṣa رضي الله عنها who told it to Allāh's Messenger ﷺ. The Prophet ﷺ said, "Abdullāh is a good man. I wish he offered night prayer (*Tahajjud*)."

After that 'Abdullāh (i.e., Sālim's father) used to sleep but a little at night.

١١٢٢ - فَصَصْتُهَا عَلَى حَفْصَةَ،  
فَقَصَّتْهَا حَفْصَةُ عَلَى رَسُولِ اللَّهِ ﷺ  
فَقَالَ: نِعْمَ الرَّجُلُ عَبْدُ اللَّهِ لَوْ كَانَ  
يُصَلِّي مِنَ اللَّيْلِ. فَكَانَ بَعْدَ لَا يَنَامُ  
مِنَ اللَّيْلِ إِلَّا قَلِيلًا. [انظر: ١١٥٧،  
٣٧٣٩، ٣٧٤١، ٧٠١٦، ٧٠٢٩، ٧٠٣١]

(3) CHAPTER. To perform a long prostration in the *Tahajjud* (night prayer).

(٣) بَابُ طُولِ السُّجُودِ فِي قِيَامِ  
اللَّيْلِ

1123. Narrated 'Aishah رضي الله عنها: Allāh's Messenger ﷺ used to offer eleven *Rak'ā* and that was his *Ṣalāt* (i.e., night prayer). He used to prolong the prostration to such an extent that one could recite fifty verses (of the Qur'an) before he would lift his head. He used to offer two *Rak'ā* (*Sunna*) before the *Ṣalāt-ul-Fajr* (early morning prayer) and then used to lie down on his right side till the call-maker came and informed him about the *Ṣalāt* (prayer).

١١٢٣ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ:  
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:  
أَخْبَرْتَنِي عُرْوَةُ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ  
عَنْهَا أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ  
يُصَلِّي إِحْدَى عَشْرَةَ رَكْعَةً، كَانَتْ  
تِلْكَ صَلَاتَهُ: يَسْجُدُ السَّجْدَةَ مِنْ ذَلِكَ  
قَدَرًا مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ  
أَنْ يَرْفَعَ رَأْسَهُ، وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ  
صَلَاةِ الْفَجْرِ، ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ  
الْأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُنَادِي لِلصَّلَاةِ.

[راجع: ٦٢٦]

(4) CHAPTER. Leaving the night prayer by a patient.

(٤) بَابُ تَرْكِ الْقِيَامِ لِلْمَرِيضِ  
١١٢٤ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ:

1124. Narrated Jundab رضي الله عنه: The

Prophet ﷺ became sick and did not get up (for *Tahajjud* prayer) for a night or two.

حَدَّثَنَا سُفْيَانُ، عَنِ الْأَسْوَدِ قَالَ: سَمِعْتُ جُنْدَبًا يَقُولُ: اشْتَكَى النَّبِيُّ ﷺ فَلَمْ يَقُمْ لَيْلَةً أَوْ لَيْلَتَيْنِ. [انظر: ١١٢٥، ٤٩٥٠، ٤٩٥١، ٤٩٨٣]

1125. Narrated Jundab bin ‘Abdullāh رضي الله عنه did not come to the Prophet ﷺ (for some time) and so one of the Quraish women said, “His Satan has deserted him.” So came the Divine Revelation:

١١٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: اخْتَبَسَ جِبْرِيلُ ﷺ عَنِ النَّبِيِّ ﷺ فَقَالَتْ امْرَأَةٌ مِنْ قُرَيْشٍ: أَبْطَأَ عَلَيْهِ شَيْطَانُهُ. فَنَزَلَتْ ﴿وَالضُّحَىٰ ﴿١﴾ وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾﴾ [الضحى: ١-٣]. [راجع: ١١٢٤]

“By the forenoon (after sunrise). By the night when it darkens (and stands still). Your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you.” (V.93:1-3)

(5) CHAPTER. The Prophet’s ﷺ exhorting (the people) to *Tahajjud* and *Nawāfil* without making them compulsory.

The Prophet ﷺ went to ‘Ali and Fāṭima رضي الله عنهما at night and knocked their door to exhort them to perform *Ṣalāt* (i.e. night prayers).

(٥) بَابُ تَحْرِيطِ النَّبِيِّ ﷺ عَلَى قِيَامِ اللَّيْلِ وَالتَّوَاتُلِ مِنْ غَيْرِ إِجْبَابٍ، وَطَرَقَ النَّبِيُّ ﷺ فَاطَمَةَ وَعَلِيًّا عَلَيْهِمَا السَّلَامَ لَيْلَةً لِلصَّلَاةِ.

1126. Narrated Umm Salama رضي الله عنها: One night the Prophet ﷺ got up and said, “*Subhān Allāh!*”<sup>(1)</sup> How many *Al-Fitan* (trials and afflictions) has been sent down tonight and how many treasures have been sent down (disclosed). Go and wake the sleeping lady occupants of these dwellings up [for *Ṣalāt* (prayers)], perhaps a well-dressed in this world may be naked in the Hereafter.”

١١٢٦ - حَدَّثَنَا ابْنُ مِقَاتٍ: قَالَ حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدِ بِنْتِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ اسْتَبَقَطَ لَيْلَةً فَقَالَ: «سُبْحَانَ اللَّهِ، مَاذَا أَنْزَلَ اللَّيْلَةَ مِنَ الْفِتْنَةِ! مَاذَا أَنْزَلَ مِنَ الْخَزَائِنِ مَنْ يُوقِظُ صَوَاحِبَ الْحُجْرَاتِ؟ يَا رَبِّ كَاسِيَةً فِي الدُّنْيَا عَارِيَةً فِي الْآخِرَةِ. [راجع: ١١٥]

(1) (H.1126) “*Subhān Allāh*”: See glossary.

1127. Narrated 'Alī bin Abī Tālib رَضِيَ اللهُ عَنْهُ that one night Allāh's Messenger ﷺ came to him and Fātima رَضِيَ اللهُ عَنْهَا, the daughter of the Prophet ﷺ and said: "Don't you (both) offer the *Tahajjud* prayers (at night)?" I said, "O Allāh's Messenger! Our souls are in the Hands of Allāh and if He wants us to get up He will make us get up." When I said that, he left us without saying anything and I heard that he was hitting his thigh and saying, "...But, man is ever more quarrelsome than anything." (V.18 :54)

١١٢٧ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ أَنَّ حُسَيْنَ بْنَ عَلِيٍّ أَخْبَرَهُ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ طَرَفَهُ وَفَاطِمَةَ بِنْتَ النَّبِيِّ ﷺ لَيْلَةً فَقَالَ: أَلَا تُصَلِّيَانِ؟ فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَنْفُسَنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا. فَاَنْصَرَفَ حِينَ قُلْتُ ذَلِكَ وَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا. ثُمَّ سَمِعْتُهُ وَهُوَ مُوَلٌّ يَضْرِبُ فَخَذَهُ وَهُوَ يَقُولُ: ﴿وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا﴾ [الكهف:

[٥٤]. [انظر: ٤٧٢٤، ٧٣٤٧، ٧٤٦٥]

1128. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ used to give up a good deed, although he loved to do it, for fear that people might act on it and it might be made compulsory for them. The Prophet ﷺ never offered the *Duḥā* prayer, but I offer it.

١١٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَدْعُ الْعَمَلَ وَهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ خَشْيَةً أَنْ يَعْمَلَ بِهِ النَّاسُ فَيَفْرَضَ عَلَيْهِمْ. وَمَا سَبَّحَ رَسُولُ اللَّهِ ﷺ سُبْحَةَ الصُّحَى قَطُّ، وَإِنِّي لَأَسْبِحُهَا.

[انظر: ١١٧٧]

1129. Narrated 'Āishah, the Mother of the faithful believers رَضِيَ اللهُ عَنْهَا: One night Allāh's Messenger ﷺ offered the *Ṣalāt* (prayer) in the mosque and the people followed him. The next night he also offered the *Ṣalāt* (prayer) and a great number of people followed him. On the third or the fourth night more and more people gathered, but Allāh's Messenger ﷺ

١١٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى ذَاتَ لَيْلَةٍ فِي الْمَسْجِدِ فَصَلَّى بِصَلَاتِهِ نَاسٌ. ثُمَّ

did not come out to them. In the morning he said, “I saw what you were doing and nothing stopped me from coming out to you, but the fear that it (i.e. the *Ṣalāt*) might be enjoined on you.” And that happened in the month of Ramaḍān.

**(6) CHAPTER. Standing of the Prophet ﷺ [for the *Ṣalāt* (prayer)] at night.**

‘Aishah رضي الله عنها narrated that the Prophet ﷺ used to offer *Ṣalāt* (prayer) till his feet used to be swollen (oedematous).

1130. Narrated Al-Mughīra عنه رضي الله عنه: The Prophet ﷺ used to stand [in the *Ṣalāt* (prayer)] or offer *Ṣalāt* (prayer) till both his feet or legs swelled. He was asked [why he offered such an unbearable *Ṣalāt* (prayer)] and he said, “Should I not be a thankful slave.”

**(7) CHAPTER. Sleeping in the last hours of the night.**

1131. Narrated ‘Abdullāh bin ‘Amr bin Al-‘Āṣ رضي الله عنهما: Allāh’s Messenger ﷺ told me, “The most beloved *Ṣalāt* (prayer) to Allāh is that of Dā’ūd (David) عليه السلام, and the most beloved *Saum* (fasts) to Allāh are those of Dā’ūd. He used to sleep for half of the night and then offer *Ṣalāt* (prayer) for one third of the night and again sleep for its sixth part and used to observe *Saum* (fasts) to alternate days.”

صَلَّى مِنَ الْقَابِلَةِ فَكَثُرَ النَّاسُ، ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّلَاثَةِ أَوْ الرَّابِعَةِ فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَلَمَّا أَصْبَحَ قَالَ: «قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ وَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلَّا أَنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ».

وَذَلِكَ فِي رَمَضَانَ. [راجع: ٧٢٩]

**(٦) بَابُ قِيَامِ النَّبِيِّ ﷺ اللَّيْلِ،**

وَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: كَانَ يَقُومُ حَتَّى تَفْطِرَ قَدَمَاهُ. وَالْفُطُورُ: الشَّقُوقُ، انْفَطَرَتْ: انشَقَّتْ.

١١٣٠ - حَدَّثَنَا أَبُو نَعِيمٍ قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ زِيَادٍ قَالَ: سَمِعْتُ الْمُغِيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: إِنْ كَانَ النَّبِيُّ ﷺ لَيَقُومُ أَوْ لَيُصَلِّي حَتَّى تَرَمَ قَدَمَاهُ أَوْ سَاقَاهُ: فَيَقَالُ لَهُ، فَيَقُولُ: «أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟». [انظر:

[٤٨٣٦، ٦٤٧١]

**(٧) بَابُ مَنْ نَامَ عِنْدَ السَّحَرِ**

١١٣١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ أَنَّ عَمْرُو بْنَ أَوْسٍ أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنِ الْعَاصِي رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ عَلَيْهِ السَّلَامُ. وَأَحَبُّ

الصَّيَامَ إِلَى اللَّهِ صِيَامُ دَاوُدَ، وَكَانَ  
يَنَامُ يَنْصَفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ  
سُدُسَهُ. وَيَصُومُ يَوْمًا وَيُفِطِرُ يَوْمًا.

[انظر: ١١٥٢، ١١٥٣، ١٩٧٤، ١٩٧٥،

١٩٧٦، ١٩٧٧، ١٩٧٨، ١٩٧٩، ١٩٨٠،

٣٤١٨، ٣٤١٩، ٣٤٢٠، ٥٠٥٢، ٥٠٥٤،

٥١٩٩، ٦١٣٤، ٦٢٧٧]

١١٣٢ - حَدَّثَنَا عَبْدَانُ قَالَ:

أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَشْعَثَ  
قَالَ سَمِعْتُ أَبِي قَالَ: سَمِعْتُ  
مَسْرُوقًا قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ  
عَنْهَا: أَيُّ الْعَمَلِ كَانَ أَحَبَّ إِلَى  
رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: الدَّائِمُ.

قُلْتُ: مَتَى كَانَ يَقُومُ؟ قَالَتْ: كَانَ  
يَقُومُ إِذَا سَمِعَ الصَّارِخَ. حَدَّثَنَا مُحَمَّدٌ  
بِنِ سَلَامٍ قَالَ: أَخْبَرَنَا أَبُو الْأَحْوَصِ:  
عَنِ الْأَشْعَثِ قَالَ: إِذَا سَمِعَ الصَّارِخَ  
قَامَ فَصَلَّى. [انظر: ٦٤٦١، ٦٤٦٢]

١١٣٣ - حَدَّثَنَا مُوسَى بْنُ

إِسْمَاعِيلَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ  
سَعْدٍ قَالَ: ذَكَرَ أَبِي، عَنْ أَبِي سَلَمَةَ،  
عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا  
أَلْفَاهُ السَّحَرُ عِنْدِي إِلَّا نَائِمًا، تَعْنِي  
النَّيَّ ﷺ.

(٨) بَابُ مَنْ تَسَحَّرَ فَلَمْ يَنَمْ حَتَّى  
صَلَّى الصُّبْحَ

1132. Narrated Masrūq: I asked ‘Āishah رَضِيَ اللَّهُ عَنْهَا which was the most beloved deed to the Prophet ﷺ. She said, “A deed done continuously.” I further asked, “When did he used to get up [in the night for the Ṣalāt (prayer)].” She said, “He used to get up on hearing the crowing of a cock.”

Narrated Al-Ash‘ath رَضِيَ اللَّهُ عَنْهُ: He (the Prophet ﷺ) used to get up for the Ṣalāt (prayer) on hearing the crowing of a cock.

1133. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: In my house he (Prophet ﷺ) never passed the last hours of the night but sleeping.

(8) CHAPTER. Whoever took the *Suhūr* (the meal taken before dawn in the month of *Ramaḍān*) and did not sleep before offering *Fajr* prayers.

1134. Narrated Qatāda: Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ said, “The Prophet ﷺ and Zaid bin

١١٣٤ - حَدَّثَنَا يَعْقُوبُ بْنُ

Thābit took their *Suhūr* together. When they finished it, the Prophet ﷺ stood for the *Salāt* (i.e., the *Fajr* prayer) and offered it.” We asked Anas, “What was the interval between their finishing the *Suhūr* and the starting of the *Ṣalāt*?” Anas replied, “It was equal to the time taken by a person in reciting fifty Verses of the Qur’ān.”

إِبْرَاهِيمَ قَالَ: حَدَّثَنَا رَوْحٌ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَبِيَّ اللَّهِ ﷺ وَزَيْدُ بْنُ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ تَسَحَّرَا، فَلَمَّا فَرَّغَا مِنْ سُحُورِهِمَا قَامَ نَبِيُّ اللَّهِ ﷺ إِلَى الصَّلَاةِ فَصَلَّى. فَقُلْنَا لِأَنَسٍ: كَمْ كَانَ بَيْنَ فَرَاعِهِمَا مِنْ سُحُورِهِمَا وَدُخُولِهِمَا فِي الصَّلَاةِ؟ قَالَ: كَقَدْرِ مَا يَقْرَأُ الرَّجُلُ خَمْسِينَ آيَةً. [راجع: ٥٧٦]

(9) CHAPTER. To prolong the standing posture in the *Tahajjud* prayer.

(٩) بَابُ طَوْلِ الْقِيَامِ فِي صَلَاةِ اللَّيْلِ

1135. Narrated Abū Wā'il: 'Abdullāh رَضِيَ اللَّهُ عَنْهُ said, “One night I offered the *Tahajjud* prayer with the Prophet ﷺ and he kept on standing till an ill-thought came to me.” We said, “What was the ill-thought?” He said, “It was to sit down and leave the Prophet ﷺ (standing).”

١١٣٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةً فَلَمْ يَزَلْ قائماً حَتَّى هَمَمْتُ بِأَمْرٍ سَوْءٍ. قُلْنَا: وَمَا هَمَمْتَ؟ قَالَ: هَمَمْتُ أَنْ أَقْعُدَ وَأَدْرَ النَّبِيَّ ﷺ.

1136. Narrated Hudhaifa رَضِيَ اللَّهُ عَنْهُ: Whenever the Prophet ﷺ got up for *Tahajjud* prayer he used to clean his mouth (and teeth) with *Siwāk*.

١١٣٦ - حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَامَ لِلتَّهَجُّدِ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسَّوَاكِ. [راجع: ٢٤٥]

(10) CHAPTER. How was the *Ṣalāt* (*Tahajjud* prayer) of the Prophet ﷺ and how many *Rak'ā*, he used to offer at night?

(١٠) بَابُ كَيْفِ صَلَاةِ النَّبِيِّ ﷺ وَكَمْ كَانَ النَّبِيُّ ﷺ يُصَلِّي بِاللَّيْلِ؟



1137. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُمَا: A man said, “O Allāh’s Messenger! How is the Ṣalāt (prayers) of the night?” He said, “Two Rak‘ā followed by two Rak‘ā and so on, and when you apprehend the approaching dawn, offer one Rak‘ā as Witr.”

١١٣٧ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ صَلَاةُ اللَّيْلِ؟ قَالَ: «مَثْنَى مَثْنَى، فَإِذَا خَفَتِ الصُّبْحُ فَأَوْتِرْ بِوَاحِدَةٍ».

[راجع: ٤٧٢]

1138. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: The Ṣalāt (prayer) of the Prophet ﷺ used to be of thirteen Rak‘ā, i.e., of the night (Tahajjud) prayer.

١١٣٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنِي يَحْيَى، عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي أَبُو جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَتْ صَلَاةُ النَّبِيِّ ﷺ ثَلَاثَ عَشْرَةَ رَكْعَةً، يَعْنِي بِاللَّيْلِ.

1139. Narrated Masrūq: I asked ‘Āishah رَضِيَ اللهُ عَنْهَا about the night (Tahajjud) Ṣalāt (prayer) of Allāh’s Messenger ﷺ and she said, “It was seven, nine or eleven Rak‘ā besides the two Rak‘ā of the Fajr prayer (i.e. Sunna).”

١١٣٩ - حَدَّثَنِي إِسْحَاقُ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: أَخْبَرَنِي إِسْرَائِيلُ، عَنْ أَبِي حَصِينٍ، عَنْ يَحْيَى بْنِ وَثَّابٍ، عَنْ مَسْرُوقٍ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ فَقَالَتْ: سَبْعٌ، وَتِسْعٌ، وَإِحْدَى عَشْرَةَ، سِوَى رَكْعَتِي الْفَجْرِ.

1140. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ used to offer thirteen Rak‘ā of the night (Tahajjud) prayer and that included the Witr and two Rak‘ā (Sunna) of the Fajr prayer.

١١٤٠ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: أَخْبَرَنَا حَنْظَلَةُ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، مِنْهَا الْوَيْتُ وَرَكْعَتَا الْفَجْرِ.

(11) CHAPTER. The waking up of the Prophet ﷺ from his sleep for the night prayer and what (how much) was cancelled from the night prayer.

And the Statement of Allāh تعالى: "O you wrapped in garments (i.e. Prophet Muḥammad ﷺ)! Stand (to pray) all night, except a little. Half of it, or a little less than that, or a little more; and recite the Qur'ān (aloud) in a slow (pleasant tone and) style. Verily, We shall send down to you a weighty Word (i.e. obligations, laws). Verily, the rising by night (for *Tahajjud* prayer) is very hard and most potent and good for governing (oneself), and most suitable for (understanding) the Word (of Allāh). Verily, there is for you by day prolonged occupation with ordinary duties." (V.73:1-7)

And Allāh's Statement: "...He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'ān as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allāh's Bounty, yet others fighting in Allāh's Cause. So recite as much of the Qur'ān as may be easy (for you), and perform *As-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*) and give *Zakāt*, and lend to Allāh, a goodly loan, and whatever good you send before you for yourselves, (i.e. *Nawafil* — non-obligatory acts of worship: prayers, charity, fasting, *Hajj* and *Umra*, etc.), you will certainly find it with Allāh, better and greater in reward..." (V.73:20)

1141. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Sometimes Allāh's Messenger ﷺ would not observe *Saum* (fast) (for so many days) that we thought that he would not observe *Saum* (fast) that month and he sometimes used to observe *Saum* (fast) (for so many days) that

(١١) بَابُ قِيَامِ النَّبِيِّ ﷺ بِاللَّيْلِ مِنْ نَوْمِهِ وَمَا نُسِخَ مِنْ قِيَامِ اللَّيْلِ،

وَقَوْلِهِ تَعَالَى: ﴿يَتَأْتِيهَا الْمَرْئِلُ ۝ فَرُّ لَيْلٍ إِلَّا قَلِيلًا ۝ يَضْمَهُ أَوْ أَنْقَضَ مِنْهُ قَلِيلًا ۝ أَوْ زِدْ عَلَيْهِ رَزَقًا أَلْفَرَانًا تَرْتِيلًا ۝ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا تَقِيلًا ۝ إِنَّا نَأْتِيَنَّكَ آيَاتٍ هِيَ أَشَدُّ وَظَنًا وَأَقْوَمُ قِيلًا ۝ إِنَّا لَنَكْتُبُ فِي النَّهَارِ سَبْعًا طَوِيلًا ۝﴾ [المزمل: ١-٧] وَقَوْلُهُ: ﴿عَلِمَ أَنْ لَنْ نَحْضُوهُ قَنَابَ عَيْتِكَ فَاقْرَأُوا مَا نَسَسَ مِنَ الْقُرْآنِ عِلْمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضًى وَمَاخِرُونَ يَصِرُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَمَاخِرُونَ يُقِيلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَأُوا مَا نَسَسَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقِيمُوا لِلنَّاسِ مِنْ حَرِّ مَجْدُوهُ عِنْدَ اللَّهِ هُوَ حَيْرًا وَأَعْظَمَ أَجْرًا﴾ [المزمل: ٢٠] قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: نَسَأَ: قَامَ بِالْحَبَشِيَّةِ. وَظَاءٌ، قَالَ: مُوَاطَاةٌ لِلْقُرْآنِ، أَشَدُّ مُوَافَقَةً لِسَمْعِهِ وَبَصَرِهِ وَقَلْبِهِ. لِيُؤَاطُوا: لِيُؤَافِقُوا.

١١٤١ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ

we thought he would not leave observing *Saum* (fast) throughout that month and [as regards his *Ṣalāt* (prayers) and sleep at night], if you wanted to see him offering *Ṣalāt* (prayer) at night, you could see him offering *Ṣalāt* (prayer) and if you wanted to see him sleeping, you could see him sleeping.

رَسُولُ اللَّهِ ﷺ يُفْطِرُ مِنَ الشَّهْرِ حَتَّى نَظَنَّ أَنْ لَا يَصُومَ مِنْهُ، وَيَصُومُ حَتَّى نَظَنَّ أَنْ لَا يُفْطِرَ. وَكَانَ لَا تَشَاءُ أَنْ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًا إِلَّا رَأَيْتَهُ، وَلَا نَائِمًا إِلَّا رَأَيْتَهُ. تَابَعَهُ سُلَيْمَانُ وَأَبُو خَالِدِ الْأَحْمَرُ، عَنْ حُمَيْدٍ. [انظر:

١٩٧٢، ١٩٧٣، ٣٥٦١]

(12) CHAPTER. Satan's tying of knots at the back of the head if one does not offer the night prayer.

(١٢) بَابُ عَقْدِ الشَّيْطَانِ عَلَى قَافِيَةِ الرَّأْسِ إِذَا لَمْ يُصَلِّ بِاللَّيْلِ

1142. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "During your sleep, Satan knots three knots at the back of the head of each one of you. On every knot he reads and exhales the following words, 'The night is long for you, so stay asleep.' When that person wakes up and remembers Allāh, one knot is undone; and when he performs ablution, the second knot is undone, and when he offers *Ṣalāt* (prayer) the third knot is undone and one gets up energetic in a good mode and with a good heart in the morning; otherwise he gets up in a bad mode, lazy (and with not a good heart)."

١١٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ، يَضْرِبُ عَلَى مَكَانِ كُلِّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ. فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ. فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ. فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ. وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلَانًا». [انظر:

٣٢٦٩]

1143. Narrated Samura bin Jundab رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said in his narration of a dream that he saw, "He whose head was being crushed with a stone was one who learnt the Qur'an but never acted on it, and slept ignoring the prescribed compulsory *Ṣalāt* (prayers)."

١١٤٣ - حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ قَالَ: حَدَّثَنَا عَوْفٌ قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ قَالَ: حَدَّثَنَا سَمُرَةُ بْنُ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ فِي الرَّؤْيَا قَالَ: «أَمَّا الَّذِي يُنْلَعُ رَأْسُهُ بِالْحَجَرِ فَإِنَّهُ

(13) CHAPTER. If one sleeps and does not offer the Ṣalāt (prayer), Satan urinates in his ears.

1144. Narrated 'Abdullah رَضِيَ اللهُ عَنْهُ: A man was mentioned before the Prophet ﷺ and he was told that he kept on sleeping till morning and did not get up for Aṣ-Ṣalāt (i.e., Fajr prayer). The Prophet ﷺ said, "Satan urinated in his ears."

(14) CHAPTER. Offering Ṣalāt (prayer) and invoking Allāh in the last hours of the night.

And Allāh جَلَّ جَلَالُهُ says: "They used to sleep but little by night, [invoking their Lord (Allāh) and praying with fear and hope]. And in the hours before dawn, they were (found) asking (Allāh) for forgiveness." (V.51:17,18)

1145. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Our Lord, the Blessed, the Superior, comes down every night on the nearest heaven to us during the last third of the night and He says, "(Is there anyone) who invokes Me, (demands anything from Me) so that I may respond to his invocation? (Is there anyone) who asks Me so that I may grant him his request? (Is there anyone) who seeks My Forgiveness, so that I may forgive him?"

يَأْخُذُ الْقُرْآنَ فَيَرْفُضُهُ وَيَنَامُ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ». [راجع: ٨٤٥]

(١٣) بَابٌ: إِذَا نَامَ وَلَمْ يُصَلِّ بِالِ الشَّيْطَانُ فِي أُذُنِهِ

١١٤٤ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ قَالَ: أَخْبَرَنَا مَنصُورٌ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذُكِرَ عِنْدَ النَّبِيِّ ﷺ رَجُلٌ فَقِيلَ: مَا زَالَ نَائِمًا حَتَّى أَصْبَحَ مَا قَامَ إِلَى الصَّلَاةِ، فَقَالَ: «بَالَ الشَّيْطَانُ فِي أُذُنِهِ». [انظر:

[٣٢٧٠

(١٤) بَابُ الدُّعَاءِ وَالصَّلَاةِ مِنْ آخِرِ اللَّيْلِ،

وقال الله عز وجل: ﴿كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجُونَ﴾ (٧) ﴿أَي: مَا يَنَامُونَ. ﴿وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ﴾ (٨) [الذاريات: ١٧ - ١٨].

١١٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، وَأَبِي عَبْدِ اللَّهِ الْأَعْرَبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ يَقُولُ: مَنْ مِّنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيهِ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟».

[انظر: ٦٣٢١، ٧٤٩٤]

## (15) CHAPTER. Sleeping in the first part of the night and getting up in its last part.

Salmān asked Abī Ad-Dardā' to sleep, and when it was the last part of the night, he told him to get up. (When this news reached the Prophet ﷺ), he said, "Salmān said the truth."

1146. Narrated Al-Aswad: I asked 'Āishah رَضِيَ اللهُ عَنْهَا about the *Ṣalāt* (prayer) of the Prophet ﷺ at night. She replied, "He used to sleep during the first part of night, and get up in its last part to offer *Ṣalāt* (prayer), and then return to his bed. When the *Mu'adh-dhin* (the call-maker) pronounced the *Adhān*, he would get up. If he was in need of a bath he would take it; otherwise he would perform ablution and then go out [for the *Ṣalāt* (prayer)]."

(16) CHAPTER. The *Ṣalāt* (prayer) of the Prophet ﷺ at night in Ramaḍān and (in) other months.

1147. Narrated Abū Salma bin 'Abdur Raḥmān: I asked 'Āishah رَضِيَ اللهُ عَنْهَا about the *Ṣalāt* (prayer) of Allāh's Messenger ﷺ during the month of Ramaḍān." She said, "Allāh's Messenger ﷺ never exceeded eleven *Rak'ā* in Ramaḍān or in other months; he used to offer four *Rak'ā* — do not ask me about their beauty and length, then four *Rak'ā*, do not ask me about their beauty and length, and then three *Rak'ā*." 'Āishah رَضِيَ اللهُ عَنْهَا further said, "I said, 'O Allāh's Messenger! Do you sleep before offering the *Witr* prayers?' He replied, 'O 'Āishah! My eyes sleep but my heart remains awake!'"

## (١٥) بَابٌ مِّنْ نَّامٍ أَوَّلَ اللَّيْلِ وَأَخْبَاهُ آخِرَهُ،

وَقَالَ سَلْمَانُ لِأَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُمَا: نَمُّ، فَلَمَّا كَانَ مِنْ آخِرِ اللَّيْلِ قَالَ: قُمْ، قَالَ النَّبِيُّ ﷺ: «صَدَقَ سَلْمَانُ».

١١٤٦ - حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، وَحَدَّثَنِي سُلَيْمَانُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللهُ عَنْهَا كَيْفَ صَلَاةُ رَسُولِ اللهِ ﷺ بِاللَّيْلِ؟ قَالَتْ: كَانَ يَنَامُ أَوَّلَهُ وَيَقُومُ آخِرَهُ فَيُصَلِّي، ثُمَّ يَرْجِعُ إِلَى فِرَاشِهِ، فَإِذَا أَدَانَ الْمُؤَدِّنُ وَتَبَّ، فَإِنْ كَانَتْ بِهِ حَاجَةٌ اغْتَسَلَ وَإِلَّا تَوَضَّأَ وَخَرَجَ.

## (١٦) بَابٌ قِيَامِ النَّبِيِّ ﷺ بِاللَّيْلِ فِي رَمَضَانَ وَغَيْرِهِ

١١٤٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللهِ ﷺ فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ رَسُولُ اللهِ ﷺ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ

وُطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا. قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُؤْتِرَ؟ فَقَالَ: «يَا عَائِشَةُ إِنَّ عَيْنِي تَنَامَانِ وَلَا يَنَامُ قَلْبِي». [انظر:

[٢٠١٣، ٣٥٦٩]

1148. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: I did not see the Prophet ﷺ reciting (the Qur'ān) in the night Ṣalāt (prayers) while sitting except when he became old; when he used to recite while sitting, and when thirty or forty Verses remained from the Sūrah, he would stand up and recite them and then bow.

١١٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى

قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: مَا رَأَيْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي شَيْءٍ مِنْ صَلَاةِ اللَّيْلِ جَالِسًا حَتَّى إِذَا كَبِرَ قَرَأَ جَالِسًا، فَإِذَا بَقِيَ عَلَيْهِ مِنَ السُّورَةِ ثَلَاثُونَ أَوْ أَرْبَعُونَ آيَةً قَامَ فَقَرَأَهُنَّ، ثُمَّ رَكَعَ.

[راجع: ١١١٨]

(17) CHAPTER. The superiority of remaining with ablution during the day and night and the superiority of offering *Aṣ-Ṣalāt* (the prayers) after ablution during the day and night.

(١٧) بَابُ فَضْلِ الطُّهُورِ بِاللَّيْلِ وَالنَّهَارِ، وَفَضْلِ الصَّلَاةِ عِنْدَ الطُّهُورِ بِاللَّيْلِ وَالنَّهَارِ

1149. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: At the time of the Ṣalāt-ul-Fajr (Fajr prayers) the Prophet ﷺ asked Bilāl, "Tell me of the best deed you did after embracing Islām, for I heard your footsteps in front of me in Paradise." Bilāl replied, "I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I offered Ṣalāt (prayer) after that ablution as much as was written for me."

١١٤٩ - حَدَّثَنَا إِسْحَاقُ بْنُ

نَصْرِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ لِبِلَالٍ عِنْدَ صَلَاةِ الْفَجْرِ: «يَا بِلَالُ، حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمَلْتَهُ فِي الْإِسْلَامِ، فَإِنِّي سَمِعْتُ دَفَّ نَعْلِكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ». قَالَ: مَا عَمَلْتُ عَمَلًا أَرْجَى عِنْدِي أَنِّي لَمْ أَنْظَهُرْ طُهُورًا فِي سَاعَةِ لَيْلٍ أَوْ نَهَارٍ إِلَّا

صَلَّيْتُ بِذَلِكَ الطُّهُورِ مَا كُتِبَ لِي أَنْ أُصَلِّيَ.

(18) CHAPTER. It is disliked to exaggerate extremely in matters of worship.

(۱۸) بَابُ مَا يُكْرَهُ مِنَ التَّشْدِيدِ فِي الْعِبَادَةِ

1150. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ entered (the mosque)<sup>(1)</sup> and saw a rope hanging in between its two pillars. He said, “What is this rope?” The people said, “This rope is for Zainab who, when she feels tired, holds it [to keep standing in the *Ṣalāt* (prayer)].” The Prophet ﷺ said, “Don’t use it. Remove the rope. You should offer *Ṣalāt* (prayer) as long as you feel active, and when you get tired, sit down.”

۱۱۵۰ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عَبْدُ الْعَزِيزُ بْنُ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: دَخَلَ النَّبِيُّ ﷺ فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ، فَقَالَ: «مَا هَذَا الْحَبْلُ؟» قَالُوا: هَذَا حَبْلٌ لِزَيْنَبَ فَإِذَا فَتَرَتْ تَعَلَّقَتْ. فَقَالَ: النَّبِيُّ ﷺ: «لَا، حُلُوهُ لِيُصَلَّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا فَتَرَ فَلْيَقْعُدْ».

1151. Narrated ‘Aishah رَضِيَ اللهُ عَنْهَا: A woman from the tribe of Banī Asad was sitting with me and Allāh’s Messenger ﷺ came to my house and said, “Who is this?” I said, “(She is) So-and-so. She does not sleep at night because she is engaged in *Ṣalāt* (prayer).” The Prophet ﷺ said disapprovingly: “Do (good) deeds which are within your capacity as Allāh never gets tired of giving rewards till you get tired of doing good deeds.”

۱۱۵۱ - قَالَ: وَقَالَ عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَتْ عِنْدِي امْرَأَةٌ مِنْ بَنِي أَسَدٍ فَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ فَقَالَ: «مَنْ هَذِهِ؟» قُلْتُ: فُلَانَةٌ، لَا تَتَامُ بِاللَّيْلِ، تَذْكُرُ مِنْ صَلَاتِهَا، فَقَالَ: «مَهْ، عَلَيْكُمْ مَا تُطِيقُونَ مِنَ الْأَعْمَالِ، فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا». [راجع: ۴۳]

(19) CHAPTER. It is disliked for a person to leave offering the night *Ṣalāt* after he has been used to (offering) it.

(۱۹) بَابُ مَا يُكْرَهُ مِنَ تَرْكِ قِيَامِ اللَّيْلِ لِمَنْ كَانَ يَتَوَمُّهُ

1152. Narrated ‘Abdullāh bin ‘Amr bin

۱۱۵۲ - حَدَّثَنَا عَبَّاسُ بْنُ

(1) (H.1150) See *Fath-al-Bārī*, for details.

Al-Āṣ: Ṣalāh's Messenger ﷺ said to me, "O 'Abdullāh! Do not be like so-and-so who used to offer *Ṣalāt* (prayer) at night and then stopped the night *Ṣalāt* (prayer)."

الْحُسَيْنِ قَالَ: حَدَّثَنَا مُبَشَّرُ بْنُ إِسْمَاعِيلَ، عَنِ الْأَوْزَاعِيِّ. حَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلِ أَبُو الْحَسَنِ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ: قَالَ أَخْبَرَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ اللَّهِ لَا تَكُنْ مِثْلَ فُلَانٍ كَانَ يَقُومُ مِنَ اللَّيْلِ فَتَرَكَ قِيَامَ اللَّيْلِ».

وَقَالَ هِشَامٌ: حَدَّثَنَا ابْنُ أَبِي الْعَشْرِينَ: قَالَ حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُمَرَ بْنِ الْحَكَمِ بْنِ ثَوْبَانَ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بِهَذَا مِثْلَهُ. وَتَابَعَهُ عَمْرٍو بْنُ أَبِي سَلَمَةَ، عَنِ الْأَوْزَاعِيِّ. [راجع: ١١٣١]

## (20) CHAPTER.

1153. Narrated 'Abdullāh bin 'Amr رَضِيَ اللَّهُ عَنْهُمَا: Once Allāh's Messenger ﷺ said to me, "I have been informed that you offer *Ṣalāt* (prayer) all the night and observe *Saum* (fast) during the day." I said, "(Yes) I do so." He said, "If you do so, your eye-sight will become weak and you will become weak. No doubt, your body has a right on you, and your family has a right on you, so observe *Saum* (for some days) and do not observe it (for some days), offer *Ṣalāt* (for some time) and then sleep."

١١٥٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي الْعَبَّاسِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَمْ أُخْبِرْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ؟» قُلْتُ: إِنِّي أَفْعَلُ ذَلِكَ. قَالَ: «فإِنَّكَ إِذَا فَعَلْتَ هَجَمْتَ عَيْنَكَ وَنَهَيْتَ نَفْسَكَ، وَإِنْ لِنَفْسِكَ حَقًّا، وَلَا هَلِكَ حَقًّا، فَصُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ». [راجع: ١١٣١]



(21) CHAPTER. The superiority of one who wakes up at night and offers the Ṣalāt with a loud voice.

1154. Narrated 'Ubāda bin Aṣ-Ṣāmit رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever gets up at night and says:

'*Lā ilāha illallāhu Waḥdahū lā ṣharika lahū. Lahul-mulku, wa lahum-lahdu wa huwa 'alā kulli ṣhai'in Qadīr. Alḥamdu lillāhi, wa subḥānallāhi, wa lā ilāha illallāhu, wallāhu akbar, wa lā ḥawla wa lā quwwata illā-billāh.*'

(None has the right to be worshipped but Allāh. He is the Only One Who has no partners. His is the kingdom and all the praises are for Him. He is Omnipotent. All the praises are for Allāh. All the glories are for Allāh. And none has the right to be worshipped but Allāh, and Allāh is the Most Great and there is neither might nor power except with Allāh).

And then says: '*Allāhumma, ighfir lī*' (O Allāh! Forgive me).

Or invokes (Allāh), he will be responded to and if he performs ablution [and offer Ṣalāt (prayer)], his Ṣalāt will be accepted."

1155. Abū Hurairah رَضِيَ اللهُ عَنْهُ in one of his narrations said that once Allāh's Messenger ﷺ said, "Your brother, i.e., 'Abdullāh bin Rawāḥa, does not say obscene (referring to his poetic verses): Amongst us is Allāh's Messenger, who recites His Book when it dawns.

He showed us the guidance, after we were blind. We believe that whatever he says is true.

And he spends his nights in such a way as his sides do not touch his bed. While the *Mushrikūn* were deeply asleep."

(٢١) بَابُ فَضْلِ مَنْ تَعَارَّ مِنَ اللَّيْلِ فَصَلَّى

١١٥٤ - حَدَّثَنَا صَدَقَةُ قَالَ :

أَخْبَرَنَا الْوَلِيدُ هُوَ ابْنُ مُسْلِمٍ، عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنَا عُمَيْرُ بْنُ هَانِيٍّ قَالَ: حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ قَالَ: حَدَّثَنِي عَبَادَةُ بْنُ الصَّامِتِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، الْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. ثُمَّ قَالَ: اللَّهُمَّ اغْفِرْ لِي، أَوْ دَعَا اسْتَجِيبَ، فَإِنْ تَوَضَّأَ وَصَلَّى قُبِلَتْ صَلَاتُهُ».

١١٥٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ

قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي الْهَيْثَمُ بْنُ أَبِي سِنَانٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ وَهُوَ يَقْرَأُ فِي قَصَصِهِ، وَهُوَ يَذْكُرُ رَسُولَ اللَّهِ ﷺ: «إِنَّ أَخَا لَكُمْ لَا يَقُولُ الرَّفَّتَ»، يَعْنِي بِذَلِكَ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ.

وفينا رسولُ الله يتلو كتابه إذا انشقَّ معروفٌ من الفجرِ ساطعُ

أَرَانَا الْهُدَى بَعْدَ الْعَمَى فَقُلُوبُنَا  
بِهِ مَوْقَاتٌ أَنْ مَا قَالَ وَقَعُ  
بَيْتٌ يُجَافِي حَبَّهٖ عَن فِرَاشِهِ  
إِذَا اسْتَقَلَّتْ بِالْمُشْرِكِينَ الْمَضَاجِعُ  
تَابِعَهُ عَقِيلٌ، وَقَالَ الزُّبَيْدِيُّ:  
أَخْبَرَنِي الزُّهْرِيُّ عَن سَعِيدِ الْأَعْرَجِ،  
عَنْ أَبِي هُرَيْرَةَ . [انظر: ٦١٥١]

1156. Narrated Nāfi' : Ibn 'Umar رضي الله عنهما said, "In the lifetime of the Prophet ﷺ I dreamt that a piece of silk cloth was in my hand and it flew with me to whichever part of Paradise I wanted. I also saw as if two persons (i.e., angels) came to me and wanted to take me to Fire. Then an angel met us and told me not to be afraid. He then told them to leave me .

١١٥٦ - حَدَّثَنَا أَبُو التُّعْمَانِ :  
حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنِ أَيُّوبَ، عَنِ  
نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا  
قَالَ: رَأَيْتُ عَلَى عَهْدِ النَّبِيِّ ﷺ كَأَنَّ  
بِيَدِي قِطْعَةً إِسْتَبْرَقَ فَكَأَنِّي لَا أُرِيدُ  
مَكَانًا مِنَ الْجَنَّةِ إِلَّا طَارَتْ إِلَيْهِ .  
وَرَأَيْتُ كَأَنَّ اثْنَيْنِ أَتَانِي أَرَادَا أَنْ  
يَذْهَبَا بِي إِلَى النَّارِ، فَتَلَقَّاهُمَا مَلَكٌ  
فَقَالَ: لَمْ تُرْعَ، خَلِّيا عَنْهُ .  
[راجع: ٤٤٠]

1157. Ḥaḥṣa narrated one of my dreams to the Prophet ﷺ who said, 'Abdullāh is a good man. Would that he offer the night prayer (Ṣalāt-ut-Tahajjud)!"

١١٥٧ - فَفَقَصْتُ حَفْصَةَ عَلَى  
النَّبِيِّ ﷺ إِحْدَى رُؤْيَايَ . فَقَالَ النَّبِيُّ  
ﷺ: «نِعَمَ الرَّجُلُ عَبْدُ اللَّهِ لَوْ كَانَ  
يُصَلِّي مِنَ اللَّيْلِ» . [راجع: ١١٢٢]

1158. So, after that day 'Abdullāh (bin 'Umar) رضي الله عنهما started offering the night prayers. The Companions of the Prophet ﷺ used to tell their dreams that [Laila-tul-Qadr (the Night of Power)] was on the 27th of the month of Ramaḍān. The Prophet ﷺ said, "I see that your dreams agree on the last ten nights of Ramaḍān and so whoever is in search of it should seek it in the last ten nights of Ramaḍān."

١١٥٨ - فَكَانَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ  
عَنْهُ يُصَلِّي مِنَ اللَّيْلِ . وَكَانُوا لَا  
يَزَالُونَ يَقْضُونَ عَلَى النَّبِيِّ ﷺ الرُّؤْيَا  
أَنَّهَا فِي اللَّيْلَةِ السَّابِعَةِ مِنَ الْعَشْرِ  
الْأَوَاخِرِ . فَقَالَ النَّبِيُّ ﷺ: «أَرَى  
رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِي الْعَشْرِ  
الْأَوَاخِرِ . فَمَنْ كَانَ مُتَحَرِّبًا فَلْيَتَحَرَّهَا

مِنَ الْعَشْرِ الْأَوَاخِرِ». [انظر: ٢٠١٥،

[٦٩٩١

**(22) CHAPTER. Regularity of offering two Rak'ā (Sunna) of the Fajr.**

1159. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ offered the *Ishā'a* prayer (and then got up at the *Tahajjud* time) and offered eight *Rak'ā* and then offered two *Rak'ā* while sitting. He then offered two *Rak'ā* in between the *Aḍḥān* and *Iqāma* (of the *Fajr* prayer) and he never missed them.

**(٢٢) بَابُ الْمُدَاوَمَةِ عَلَى رَكْعَتَيْ الْفَجْرِ**

١١٥٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا سَعِيدٌ، هُوَ ابْنُ أَبِي أَيُّوبَ، قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، قَالَتْ: صَلَّى النَّبِيُّ ﷺ الْعِشَاءَ، وَصَلَّى ثَمَانِي رَكَعَاتٍ، وَرَكَعَتَيْنِ جَالِسًا، وَرَكَعَتَيْنِ بَيْنَ النَّدَاءَيْنِ، وَلَمْ يَكُنْ يَدْعُهُمَا أَبَدًا. [راجع: ٦١٩]

**(23) CHAPTER. To lie down on the right side after offering two Rak'ā (Sunna) of the Fajr prayer.**

1160. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ used to lie down on his right side, after offering two *Rak'ā* (*Sunna*) of the *Fajr* prayer.

**(٢٣) بَابُ الضَّجْعَةِ عَلَى الشَّقِّ الْأَيْمَنِ بَعْدَ رَكْعَتَيْ الْفَجْرِ**

١١٦٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ قَالَ: حَدَّثَنِي أَبُو الْأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الرُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى رَكْعَتَيْ الْفَجْرِ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ. [راجع: ٦٢٦]

**(24) CHAPTER. Whoever talks after offering two Rak'ā (Sunna) (of the Fajr prayer) and does not lie down.**

1161. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: After offering the *Sunna* of the *Fajr* prayer, the Prophet ﷺ used to talk to me, if I happen to be awake; otherwise he would lie down till the *Iqāma* was proclaimed (for the *Fajr* prayer).

**(٢٤) بَابُ مَنْ تَحَدَّثَ بَعْدَ الرَّكَعَتَيْنِ وَلَمْ يَضْطَجِعْ**

١١٦١ - حَدَّثَنَا بِشْرُ بْنُ الْحَكَمِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي سَالِمُ أَبُو النَّضْرِ، عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ

كَانَ إِذَا صَلَّى سُنَّةَ الْفَجْرِ فَإِنْ كُنْتُ  
مُسْتَقِظَةً حَدَّثَنِي وَإِلَّا اضْطَجَعَ حَتَّى  
يُؤَدِّنَ بِالصَّلَاةِ. [راجع: ١١١٨]

(25) CHAPTER. What is said about the *Nawāfil* being offered as two *Rak'ā* followed by two and so on.

And this has been narrated by 'Ammār, Abū D̥har, Anas, Jābir bin Zaid, 'Ikrima, and Az-Zuhri رَضِيَ اللهُ عَنْهُمْ.

Yahyā bin Sa'īd Al-Anṣārī said, "I saw the religious learned men of our town (Al-Madīna) offering two *Rak'ā* of *Nawāfil* and finishing them with *Taslim* during the day".

1162. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to teach us the way of doing *Istikhāra* in all matters as he taught us the *Sūrah*s of the Qur'ān. (*Istikhāra* means to ask Allāh to guide one to the right sort of action concerning any job or deed), He said, "If anyone of you decides to do any job, he should offer a two *Rak'ā Ṣalāt* (prayer) other than the compulsory ones and say (after the *Ṣalāt*):

'Allāhumma innī astaqhīruka bi-'ilmika, wa astaqdiruka bi-qudratika, wa as'aluka min faḍlikal-'azīm. Fa-innaka taqdiru walā taqdiru, wa ta'lamu walā a'lamu, wa Anta 'Allāmul-ghuyūb. Allāhumma in kunta ta'lamu anna hādhal-amra khairun lī, fi dīnī wa ma'āshī wa 'āqibati amrī (or 'ājili amrī wa 'ājilihi), faqdurhu lī wa yas-sirhu lī, thumma bārik lī fihi, wa in kunta ta'lamu anna hādhal-amra shār-run lī, fi dīnī wa ma'āshī wa 'āqibati amrī (or fi 'ājili amrī wa 'ājilihi), faṣrifhu 'annī waṣ-rifnī 'anhu, waqdur lī al-khāira haithu kāna. Thumma arđini bihī.'

(O Allāh, I consult You as You are All-Knowing, and appeal to You to give me power as You are Omnipotent, and ask You

(٢٥) بَابُ مَا جَاءَ فِي التَّطَوُّعِ مَثْنَى مَثْنَى،

قَالَ مُحَمَّدٌ وَيُذَكَّرُ ذَلِكَ عَنْ  
عَمَّارٍ، وَأَبِي ذَرٍّ، وَأَنَسٍ، وَجَابِرِ بْنِ  
زَيْدٍ، وَعِكْرَمَةَ، وَالزُّهْرِيِّ رَضِيَ اللهُ  
عَنْهُمْ. وَقَالَ يَحْيَى بْنُ سَعِيدٍ  
الْأَنْصَارِيُّ: مَا أَذْرَكْتُ فُقَهَاءَ أَرْضِنَا  
إِلَّا يُسَلِّمُونَ فِي كُلِّ اثْنَتَيْنِ مِنَ النَّهَارِ.

١١٦٢ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا  
عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِي، عَنْ  
مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ  
اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا  
الِاسْتِخَارَةَ فِي الْأُمُورِ كَمَا يُعَلِّمُنَا  
السُّورَةَ مِنَ الْقُرْآنِ، يَقُولُ: «إِذَا هَمَّ  
أَحَدُكُمْ بِالْأَمْرِ فَلْيُرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ  
الْفَرِيضَةِ. ثُمَّ لِيَقُلْ: اللَّهُمَّ إِنِّي  
أَسْتَخِيرُكَ بِعِلْمِكَ. وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ  
وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ  
تَقْدِرُ وَلَا أَقْدِرُ. وَتَعْلَمُ وَلَا أَعْلَمُ.  
وَأَنْتَ عَلَّامُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتُ  
تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي  
وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ:  
عَاجِلِ أَمْرِي وَآجِلِهِ - فَاقْدُرْهُ لِي  
وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتُ  
تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي

for Your Great Favour, for You have power, but I don't, and You have knowledge, but I don't have, and You know all hidden matters. O Allāh, if You know that this matter is good for me in my religion, my livelihood, and for my life in the Hereafter (or said: For my present, and future life), then do it for me; and if You know that this matter is evil (not good) for me in my religion, my livelihood, and for my life in the Hereafter (or said: For my present and future life), then keep it away from me and take me away from it, and choose what is good for me wherever it is, and please me with it.)

The Prophet ﷺ added that then the person should name (mention) his need (matter).

**1163.** Narrated Abū Qatāda bin Rab'ī Al-Anṣārī رضي الله عنه: The Prophet ﷺ said, "If anyone of you enters a mosque, he should not sit until he has offered a two *Rak'ā* prayer (*Tahayyat-ul-Masjid*)."

**1164.** Narrated Anas bin Mālik رضي الله عنه: Allāh's Messenger ﷺ led us and offered a two *Rak'ā* prayer and then went away.

**1165.** Narrated 'Abdullāh bin 'Umar رضي الله عنهما: I offered with Allāh's Messenger ﷺ two *Rak'ā* before the compulsory *Zuhr* prayer

وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَأَجَلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ» قَالَ: «وَيُسَمِّي حَاجَتَهُ». [انظر: ٦٣٨٢، ٧٣٩٠]

١١٦٣ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمِ الرَّزْقِيِّ أَنَّهُ سَمِعَ أَبَا قَتَادَةَ بْنَ رِبْعِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلَا يَجْلِسُ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ». [راجع: ٤٤٤]

١١٦٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ ثُمَّ أَنْصَرَفَ. [راجع: ٣٨٠]

١١٦٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ

and two *Rak'ā* after the *Zuhr* prayer, two *Rak'ā* after *Jumu'ah*, *Maghrib* and *'Ishā'* prayers.

ابن شهابٍ قال: أخبرني سالمٌ، عن عبد الله ابن عمر رضي الله عنهما قال: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ رَكَعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكَعَتَيْنِ بَعْدَ الظُّهْرِ، وَرَكَعَتَيْنِ بَعْدَ الجُمُعَةِ، وَرَكَعَتَيْنِ بَعْدَ المَغْرِبِ، وَرَكَعَتَيْنِ بَعْدَ العِشَاءِ. [راجع: ٩٣٧]

1166. Narrated Jābir bin 'Abdullāh رضي الله عنهما: While delivering a *Khuṭba* (religious talk), Allāh's Messenger ﷺ said, "If anyone of you comes (for *Jumu'ah* prayer) while the *Imām* is delivering the *Khuṭba* or has come out for it, he should offer a two *Rak'ā* (prayer) (*Tahayyat-ul-Masjid*).

١١٦٦ - حَدَّثَنَا آدمُ قال: حَدَّثَنَا شُعْبَةُ قال: حَدَّثَنَا عمرو بن دينار قال: سَمِعْتُ جَابِرَ بنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قال: قالَ رَسُولُ اللَّهِ ﷺ وَهُوَ يَخْطُبُ: «إِذَا جَاءَ أَحَدُكُمْ وَالإمامُ يَخْطُبُ أَوْ قَدْ خَرَجَ فَلْيَصِلْ رَكَعَتَيْنِ». [راجع: ٩٣٠]

1167. Narrated Mujāhid: Somebody came to the house of Ibn 'Umar رضي الله عنهما and told him that Allāh's Messenger ﷺ had entered the Ka'bah. Ibn 'Umar said, "I went in front of the Ka'bah and found that Allāh's Messenger ﷺ had come out of the Ka'bah and I saw Bilāl standing by the side of the gate of the Ka'bah. I said, 'O Bilāl! Has Allāh's Messenger ﷺ offered *Ṣalāt* (prayer) inside the Ka'bah?' Bilāl replied in the affirmative. I said, 'Where (did he offer *Ṣalāt*)?' He replied, '(He offered *Ṣalāt*) between these two pillars and then he came out and offered a two *Rak'ā* prayer in front of the Ka'bah.'

١١٦٧ - حَدَّثَنَا أبو نُعَيْمٍ قال: حَدَّثَنَا سَيْفٌ قال: سَمِعْتُ مُجَاهِدًا يَقُولُ: أَنِّي ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فِي مَنْزِلِهِ فَقِيلَ لَهُ: هَذَا رَسُولُ اللَّهِ ﷺ قَدْ دَخَلَ الكَعْبَةَ، قال: فَأَقْبَلْتُ فَأَجِدُ رَسُولَ اللَّهِ ﷺ قَدْ خَرَجَ وَأَجِدُ بِلالاً عِنْدَ البابِ قائماً. فَقُلْتُ: يا بِلالُ صَلَّى رَسُولُ اللَّهِ ﷺ قال: نَعَمْ. قُلْتُ: فَأَيْنَ؟ قال: بَيْنَ هاتينِ الأُسْطُوأَتَيْنِ. ثُمَّ خَرَجَ فَصَلَّى رَكَعَتَيْنِ فِي وَجْهِ الكَعْبَةِ. [راجع: ٣٩٧]

Abū 'Abdullāh said: Abū Hurairah رضي الله عنه said, "The Prophet ﷺ advised me to offer two *Rak'ā Duḥā* prayer (prayer to be offered after sunrise and before midday.)"

قال أبو عبد الله: وقال أبو هريرة رضي الله عنه: أوصاني النبي ﷺ بِرَكَعَتَيْ الصُّحَى. وقال عتبان: عدا

'Itbān (bin Mālik) said, "Allāh's Messenger ﷺ and Abū Bakr رضي الله عنه

came to me after sunrise and we aligned behind the Prophet ﷺ and offered two *Rak'ā* (prayer).”

(26) CHAPTER. To talk after offering two *Rak'ā* (*Sunna* of the *Fajr* prayer).

1168. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: After offering the two *Rak'ā* (*Sunna*) the Prophet ﷺ used to talk to me, if I happen to be awake; otherwise he would lie down.

(27) CHAPTER. To offer two *Rak'āt* (*Sunna*) before the *Fajr* prayer *Fajr* prayer and whoever called them *Nawāfil*.

1169. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ was never more regular and strict in offering any *Nawāfil* than the two *Rak'āt* (*Sunna*) of the *Ṣalāt-ul-Fajr* prayer.

(28) CHAPTER. What is recited in the two *Rak'ā* (*Sunna*) of the *Fajr* prayer.

1170. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ used to offer thirteen *Rak'āt* in the night prayer and on hearing the *Adhān* for the *Fajr* prayer, he used to offer two light *Rak'ā*.

عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ بَعْدَ مَا أَمْتَدَّ النَّهَارُ وَصَفَفْنَا وَرَأَاهُ فَرَكَعَ رُكْعَتَيْنِ.

(٢٦) بَابُ الْحَدِيثِ بَعْدَ رُكْعَتِي الْفَجْرِ

١١٦٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ أَبُو النَّضْرِ: حَدَّثَنِي عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي رُكْعَتَيْنِ فَإِنْ كُنْتُ مُسْتَبْقِظَةً حَدَّثَنِي وَإِلَّا اضْطَجَعَ. قُلْتُ لِسُفْيَانَ: فَإِنْ بَعْضُهُمْ يَرُويهِ: رُكْعَتِي الْفَجْرِ. قَالَ سُفْيَانُ: هُوَ ذَاكَ. [راجع: ١١١٨]

(٢٧) بَابُ تَعَاهُدِ رُكْعَتِي الْفَجْرِ وَمَنْ سَمَّاهُمَا تَطَوُّعًا

١١٦٩ - حَدَّثَنَا بِيَانُ بْنُ عَمْرٍو: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عُيَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمْ يَكُنِ النَّبِيُّ ﷺ عَلَى شَيْءٍ مِنَ التَّوَافِلِ أَشَدَّ مِنْهُ تَعَاهُدًا عَلَى رُكْعَتِي الْفَجْرِ.

(٢٨) بَابُ مَا يُقْرَأُ فِي رُكْعَتِي الْفَجْرِ

١١٧٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ

يُصَلِّي بِاللَّيْلِ ثَلَاثَ عَشْرَةَ رُكْعَةً، ثُمَّ  
يُصَلِّي إِذَا سَمِعَ النَّدَاءَ بِالصُّبْحِ رُكْعَتَيْنِ  
خَفِيفَتَيْنِ. [راجع: ٦٢٦]

1171. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ used to offer the two *Rak'ā* (Sunna) before the *Fajr* prayer and make them so light that I would wonder whether he offered them (two *Rak'ā*) with *Umm-ul-Kitāb* (Sūrat *Al-Fātiha*) only?

١١٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ  
قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا  
شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ،  
عَنْ عَمْرَةَ عَمْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ  
عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ ح  
وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا  
زُهَيْرٌ قَالَ: حَدَّثَنَا يَحْيَى - هُوَ ابْنُ  
سَعِيدٍ - عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ،  
عَنْ عَمْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا  
قَالَتْ: كَانَ النَّبِيُّ ﷺ يُخَفِّفُ  
الرُّكْعَتَيْنِ اللَّتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ  
حَتَّى إِنِّي لَأَقُولُ: هَلْ قَرَأَ بِأَمِّ  
الْكِتَابِ؟

(29) CHAPTER. To offer the *Nawāfil* after the compulsory (congregational) *Ṣalāt* (prayers).

1172. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: I offered with the Prophet ﷺ two *Rak'ā* before the *Zuhr* and two *Rak'ā* after the *Zuhr* prayer; two *Rak'ā* after *Maghrib*, '*Ishā*' and the *Jumu'ah* prayer. Those of the *Maghrib* and '*Ishā*' were offered in his house.

(٢٩) بَابُ التَّطَوُّعِ بَعْدَ الْمَكْتُوبَةِ

١١٧٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ:  
حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ  
قَالَ: أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ  
قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ سَجْدَتَيْنِ  
قَبْلَ الظُّهْرِ، وَسَجْدَتَيْنِ بَعْدَ الظُّهْرِ،  
وَسَجْدَتَيْنِ بَعْدَ الْمَغْرِبِ، وَسَجْدَتَيْنِ  
بَعْدَ الْعِشَاءِ، وَسَجْدَتَيْنِ بَعْدَ الْجُمُعَةِ.  
فَأَمَّا الْمَغْرِبُ وَالْعِشَاءُ فَفِي بَيْتِهِ.  
[راجع: ٩٣٧]

1173. (Ibn Umar added :) My sister Ḥaṣḥa told me that the Prophet ﷺ used to offer two

١١٧٣ - وَحَدَّثَنِي أُخْتِي حَفْصَةُ



light *Rak'ā* prayer (*Sunna*) after dawn (before the *Iqāma* of the *Fajr* prayer) and it was the time when I never went to the Prophet ﷺ. (See H. No. 618).

أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي سَجْدَتَيْنِ خَفِيفَتَيْنِ بَعْدَمَا يَطْلُعُ الْفَجْرُ، وَكَانَتْ سَاعَةً لَا أَدْخُلُ عَلَى النَّبِيِّ ﷺ فِيهَا . وَقَالَ ابْنُ أَبِي الزَّنَادِ عَنْ مُوسَى بْنِ عُمَبَةَ عَنْ نَافِعٍ: بَعْدَ الْعِشَاءِ فِي أَهْلِهِ تَابَعَهُ كَثِيرٌ بِنُ فَرْقَدٍ وَأَيُّوبَ عَنْ نَافِعٍ .

[راجع: ٦١٨]

(30) CHAPTER. Whoever did not offer the *Ṣalāt* (prayer) after the prescribed compulsory (congregational) *Ṣalāt*.

1174. Narrated 'Amr رضي الله عنه: I heard Abū *Ash-sha'thā'* Jābir saying, "I heard Ibn 'Abbās رضي الله عنهما saying, "I offered with Allāh's Messenger ﷺ eight *Rak'ā* (of *Zuhr* and '*Aṣr Ṣalāt*) together and seven *Rak'ā* (the *Maghrib* and the '*Ishā*) prayer) together." I said, "O Abū *Ash-sha'thā'*! I think he must have offered the *Zuhr* prayer late and the '*Aṣr* prayer early; the '*Ishā* early and the *Maghrib* prayer late." Abū *Ash-sha'thā'* said, "I also think so." (See *Ḥadīth* No. 543 Vol. I).

(٣٠) بَابٌ مِّنْ لَّمْ يَتَطَوَّعَ بَعْدَ الْمَكْتُوبَةِ

١١٧٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو قَالَ: سَمِعْتُ أَبَا الشَّعْثَاءِ جَابِرًا قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ ثَمَانِيًا جَمِيعًا، وَسَبْعًا جَمِيعًا. قُلْتُ: يَا أَبَا الشَّعْثَاءِ، أَظُنُّهُ آخَرَ الظُّهْرِ وَعَجَلَ الْعَصْرَ، وَعَجَلَ الْعِشَاءَ وَأَخَرَ الْمَغْرَبَ. قَالَ: وَأَنَا أَظُنُّهُ. [راجع: ٥٤٣]

(31) CHAPTER. To offer the *Ṣalāt-ut-Duhā* (forenoon prayer) in journey.

1175. Narrated Muwarriq: I asked Ibn 'Umar رضي الله عنهما "Do you offer the *Duhā* prayer?" He replied in the negative. I further asked, "Did 'Umar رضي الله عنه use to offer it?" He (Ibn 'Umar) replied in the negative. I again asked, "Did Abū Bakr رضي الله عنه use to offer it?" He replied in the negative. I again asked, "Did the Prophet ﷺ use to offer it?" Ibn 'Umar replied, "I don't think he did."

(٣١) بَابُ صَلَاةِ الضُّحَى فِي السَّفَرِ

١١٧٥ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ عَنْ تَوْبَةَ، عَنْ مُوَرِّقٍ قَالَ: قُلْتُ لَابْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا. أَتُصَلِّي الضُّحَى؟ قَالَ: لَا. قُلْتُ: فَعُمْرُ؟ قَالَ: لَا. قُلْتُ: فَأَبُو بَكْرٍ؟ قَالَ: لَا. قُلْتُ: فَالنَّبِيُّ ﷺ؟ قَالَ: لَا إِحَالَهُ. [راجع: ٧٧]

1176. Narrated 'Abdur Raḥmān bin Abī Lailā : Only Umm Hānī رضي الله عنهما narrated to me that she had seen the Prophet ﷺ offering the *Duḥā* prayer. She said, "On the day of the conquest of Makkah, the Prophet ﷺ entered my house, took a bath and offered eight *Rak'ā* (of *Duḥā* prayer). I had never seen the Prophet ﷺ offering such a light *Ṣalāt* (prayer) but he performed bowings and prostrations perfectly.

١١٧٦ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ مَرْثَةَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى يَقُولُ: مَا حَدَّثَنَا أَحَدٌ أَنَّهُ رَأَى النَّبِيَّ ﷺ يَصَلِّي الصُّحَى غَيْرُ أُمَّ هَانِي فَإِنَّهَا قَالَتْ: إِنَّ النَّبِيَّ ﷺ دَخَلَ بَيْتَهَا يَوْمَ فَتَحَ مَكَّةَ فَاغْتَسَلَ وَصَلَّى ثَمَانِي رَكَعَاتٍ، فَلَمْ أَرَ صَلَاةً قَطُّ أَحَفَّ مِنْهَا غَيْرَ أَنَّهُ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ.

[راجع: ١١٠٣]

(32) CHAPTER. Whoever did not offer the *Duḥā* prayer and thought it permissible (to offer it).

1177. Narrated 'Āishah رضي الله عنها : I never saw the Prophet ﷺ offering the *Duḥā* prayer, but I always offer it.

(٣٢) بَابٌ مَنْ لَمْ يُصَلِّ الصُّحَى وَرَأَاهُ وَاسِعًا

١١٧٧ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ سَبَّحَ سُبْحَةَ الصُّحَى وَإِنِّي لَأَسْبِحُهَا.

[راجع: ١١٢٨]

(33) CHAPTER. To offer the *Ṣalāt-ud-Duḥā* when one is not travelling.

'Itbān bin Mālik narrated that on the authority of the Prophet ﷺ.

(٣٣) بَابُ صَلَاةِ الصُّحَى فِي الْحَضَرِ،

قَالَهُ عِتْبَانُ بْنُ مَالِكٍ عَنِ النَّبِيِّ ﷺ.

1178. Narrated Abū Hurairah رضي الله عنه : My *Khalil* (friend etc.) (the Prophet ﷺ) advised me to observe three things and I shall not leave them till I die : (1) To observe *Saum* (fast) three days every (lunar) month, (2) to offer the *Duḥā* prayer; (3) and to offer *Witr* before sleeping. (See The Book of Fasting, H. No. 1981).

١١٧٨ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا عَبَّاسُ الْجَرِيرِيُّ، عَنْ أَبِي عَثْمَانَ النَّهْدِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْصَانِي خَلِيلِي بِثَلَاثٍ لَا أَدْعُهُنَّ حَتَّى أَمُوتَ: صَوْمٌ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ

شَهْرٍ، وَصَلَاةِ الضُّحَى، وَتَوَمُّ عَلَى  
وَتَرِي. [انظر: ١٩٨١]

1179. Narrated Anas bin Sirin: I heard Anas bin Mālik al-Anṣārī رَضِيَ اللهُ عَنْهُ saying, "An Anṣārī man, who was very fat, said to the Prophet ﷺ, 'I am unable to present myself for the Ṣalāt (prayer) with you.' He prepared a meal for the Prophet ﷺ and invited him to his house. He washed one side of a mat with water and the Prophet ﷺ offered a two Rak'ā (prayer) on it."

So-and-so, the son of so-and-so, the son of Al-Jārūd asked Anas, "Did the Prophet ﷺ use to offer the *Duḥā* prayer?" Anas replied, "I never saw him offering (the *Duḥā* prayer) except on that day."

١١٧٩ - حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ  
قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَنَسِ بْنِ  
سِيرِينَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ  
قَالَ: قَالَ رَجُلٌ مِنَ الْأَنْصَارِ - وَكَانَ  
صَحْمًا - لِلنَّبِيِّ ﷺ: إِنِّي لَا أَسْتَطِيعُ  
الصَّلَاةَ مَعَكَ، فَصَنَعَ لِلنَّبِيِّ ﷺ طَعَامًا  
فَدَعَاهُ إِلَى بَيْتِهِ وَنَضَحَ لَهُ طَرْفَ حَصِيرٍ  
بِمَاءٍ، فَصَلَّى عَلَيْهِ رَكَعَتَيْنِ. فَقَالَ  
فُلَانُ بْنُ فُلَانَ بْنِ الْجَارُودِ لِأَنَسٍ:  
أَكَانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَى؟ قَالَ  
أَنَسٌ: مَا رَأَيْتُهُ صَلَّى غَيْرَ ذَلِكَ الْيَوْمِ.

[راجع: ٦٧٠]

(34) CHAPTER. To offer two Rak'ā before the *Zuhr* prayer.

1180. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا : I memorized ten Rak'ā (*Nawāfil*) from the Prophet ﷺ, two Rak'ā before the *Zuhr* prayer and two after it; two Rak'ā after *Maghrib* prayer in his house, and two Rak'ā after '*Ishā*' prayer in his house, and two Rak'ā before the *Fajr* prayer and at that time nobody would enter the house of the Prophet ﷺ.

(٣٤) بَابُ الرَّكَعَتَيْنِ قَبْلَ الظُّهْرِ

١١٨٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ  
حَرْبٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ،  
عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ  
رَضِيَ اللهُ عَنْهُمَا قَالَ: حَفِظْتُ مِنَ  
النَّبِيِّ ﷺ عَشْرَ رَكَعَاتٍ: رَكَعَتَيْنِ قَبْلَ  
الظُّهْرِ، وَرَكَعَتَيْنِ بَعْدَهَا، وَرَكَعَتَيْنِ  
بَعْدَ الْمَغْرِبِ فِي بَيْتِهِ، وَرَكَعَتَيْنِ بَعْدَ  
العِشَاءِ فِي بَيْتِهِ وَرَكَعَتَيْنِ قَبْلَ صَلَاةِ  
الصُّبْحِ وَكَانَتْ سَاعَةً لَا يُدْخَلُ عَلَى  
النَّبِيِّ ﷺ فِيهَا. [راجع: ٩٣٧]

1181. [Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا added:] Ḥaḥṣa told me that the Prophet ﷺ used to offer two Rak'ā (*Sunna of Fajr*) after the call-maker had pronounced the *Adhān* and the dawn has come up. (See H. No. 1173).

١١٨١ - حَدَّثَنِي حَفْصَةُ أَنَّهُ كَانَ  
إِذَا أَدَانَ الْمُؤَدِّنُ وَطَلَعَ الْفَجْرُ صَلَّى  
رَكَعَتَيْنِ. [راجع: ٦١٨]

1182. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ never missed four *Rak'ā* before the *Zuhr* prayer and two *Rak'ā* before the *Fajr* prayer.

(35) CHAPTER. The (optional) *Ṣalāt* (prayer) before the (compulsory) *Maghrib* prayers.

1183. Narrated 'Abdullāh Al-Muzani رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Perform (an optional) *Ṣalāt* (prayer) before the (compulsory) *Maghrib* prayers." He (repeated it thrice) and the third time, he said, "Whoever wants to offer it, can do so," lest the people should take it as a *Sunna*.

1184. Narrated Marḥad bin 'Abdullāh Al-Yazani: I went to 'Uqba bin 'Āmir Al-Juhani and said, "Is it not surprising that Abi Tamim offers two *Rak'ā* (prayer) before the *Ṣalāt-ul-Maghrib* (*Maghrib* prayers)?" 'Uqba said, "We used to do so in the lifetime of Allāh's Messenger ﷺ." I asked him, "What prevents you from offering it now?" He replied, "Business."

(36) CHAPTER. To offer *Nawāfil* in congregation.

This is narrated by Anas and 'Āishah رَضِيَ اللهُ عَنْهَا

١١٨٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُثَنِّبِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَدْعُ أَرْبَعًا قَبْلَ الظُّهْرِ، وَرَكَعَتَيْنِ قَبْلَ العِدَاةِ. تَابَعَهُ ابْنُ أَبِي عَدِيٍّ وَعَمْرُو، عَنْ شُعْبَةَ.

(٣٥) بَابُ الصَّلَاةِ قَبْلَ المَغْرِبِ

١١٨٣ - حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الوَارِثِ، عَنِ الحُسَيْنِ، عَنِ عَبْدِ اللهِ ابْنِ بُرَيْدَةَ قَالَ: حَدَّثَنِي عَبْدُ اللهِ المُرَزِيُّ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلُّوا قَبْلَ صَلَاةِ المَغْرِبِ». قَالَ فِي الثَّلَاثَةِ: «لِمَنْ شَاءَ، كَرَاهِيَةً أَنْ يَتَّخِذَهَا النَّاسُ سُنَّةً». [انظر: ٧٣٦٨]

١١٨٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ قَالَ: سَمِعْتُ مَرْثَدَ بْنَ عَبْدِ اللهِ الزُّبَيْرِيَّ قَالَ: أَتَيْتُ عُقْبَةَ بْنَ عَامِرِ الجُهَنِيَّ، فَقُلْتُ: أَلَا أَعْجَبُكَ مِنْ أَبِي تَمِيمٍ؟ يَرْكَعُ رَكَعَتَيْنِ قَبْلَ صَلَاةِ المَغْرِبِ. فَقَالَ عُقْبَةُ: إِنَّا كُنَّا نَفْعَلُهُ عَلَى عَهْدِ النَّبِيِّ ﷺ. فَقُلْتُ: فَمَا يَمْنَعُكَ الآنَ؟ قَالَ: الشُّغْلُ.

(٣٦) بَابُ صَلَاةِ النَّوَافِلِ جَمَاعَةً،

ذَكَرَهُ أَنَسٌ وَعَائِشَةُ رَضِيَ اللهُ عَنْهَا

عَنْ النَّبِيِّ ﷺ .

**1185.** Narrated Maḥmūd bin Ar-Rabī' Al-Anṣārī رَضِيَ اللهُ عَنْهُ , that he remembered Allāh's Messenger ﷺ and he also remembered a mouthful of water which he had thrown on his face, after taking it from a well that was in their house.

عَنِ النَّبِيِّ ﷺ .  
 ١١٨٥ - حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا  
 يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنِ  
 ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ  
 الرَّبِيعِ الْأَنْصَارِيِّ: أَنَّهُ عَقَلَ رَسُولَ اللَّهِ  
 ﷺ، وَعَقَلَ مَجَّةً مَجَّهَا فِي وَجْهِهِ مِنْ  
 بَيْتٍ كَانَتْ فِي دَارِهِمْ.

**1186.** Maḥmūd added that he had heard 'Itbān bin Mālik رَضِيَ اللهُ عَنْهُ who was present with Allāh's Messenger ﷺ in the battle of Badr saying, "I used to lead my people at Banī Sālim in the Ṣalāt (prayer) and there was a valley between me and those people. Whenever it rained it used to be difficult for me to cross it to go to their mosque. So I went to Allāh's Messenger ﷺ and said, 'I have weak eye-sight and the valley between me and my people floods during the rainy season and it becomes difficult for me to cross it; I wish you would come to my house and offer Ṣalāt at a place so that I could take that place as (a *Musalla* place for offering Ṣalāt).' Allāh's Messenger ﷺ said, 'I will do so.' So Allāh's Messenger ﷺ and Abū Bakr رَضِيَ اللهُ عَنْهُ came to my house the (next) morning after the sun had risen high. Allāh's Messenger ﷺ asked my permission to let him in and I admitted him. He did not sit before saying, 'Where do you want us to offer the Ṣalāt (prayer) in your house?' I pointed to the place where I wanted him to offer Ṣalāt (prayer). So, Allāh's Messenger ﷺ stood up for the Ṣalāt (prayer) and started the Ṣalāt (prayer) with *Takbīr* and we aligned in rows behind him; and he offered two *Rak'ā* (prayer), and finished them with *Taslim*, and we also performed *Taslim* with him. I detained him for a meal called *Kḥazīr* which I had prepared for him. (*Kḥazīr* is a special

١١٨٦ - فَرَعَمَ مُحَمَّدٌ أَنَّهُ سَمِعَ  
 عِتْبَانَ بْنَ مَالِكِ الْأَنْصَارِيِّ رَضِيَ اللهُ  
 عَنْهُ وَكَانَ يَمُنُّ شَهِدَ بَدْرًا مَعَ النَّبِيِّ  
 ﷺ يَقُولُ: كُنْتُ أَصْلِي لِقَوْمِي بَيْنِي  
 سَالِمًا، وَكَانَ يَحُولُ بَيْنِي وَبَيْنَهُمْ وَإِذَا  
 جَاءَتِ الْأَمْطَارُ فَيَشُقُّ عَلَيَّ  
 اجْتِيَازُهُ قَبْلَ مَسْجِدِهِمْ. فَجِئْتُ رَسُولَ  
 اللَّهِ ﷺ فَقُلْتُ لَهُ: إِنِّي أَنْكَرْتُ  
 بَصْرِي، وَإِنَّ الْوَادِيَ الَّذِي بَيْنِي وَبَيْنَ  
 قَوْمِي يَسِيلُ إِذَا جَاءَتِ الْأَمْطَارُ فَيَشُقُّ  
 عَلَيَّ اجْتِيَازُهُ، فَوَدِدْتُ أَنَّكَ تَأْتِي  
 فَتُصَلِّيَ مِنْ بَيْتِي مَكَانًا أَتَّخِذُهُ مُصَلًى.  
 فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَأَفْعَلُ». فَعَدَا  
 عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ رَضِيَ  
 اللَّهُ عَنْهُ بَعْدَ مَا اشْتَدَّ النَّهَارُ، فَاسْتَأْذَنَ  
 رَسُولُ اللَّهِ ﷺ فَأِذْنْتُ لَهُ، فَلَمْ يَجْلِسْ  
 حَتَّى قَالَ: «أَيُّنَ تُحِبُّ أَنْ نُصَلِّيَ مِنْ  
 بَيْتِكَ؟» فَأَشْرَفْتُ لَهُ إِلَى الْمَكَانِ الَّذِي  
 أَحْبَبْتُ أَنْ يُصَلِّيَ فِيهِ. فَقَامَ رَسُولُ اللَّهِ  
 ﷺ فَكَبَّرَ وَصَفَّفْنَا وَرَاءَهُ فَصَلَّى  
 رَكَعَتَيْنِ ثُمَّ سَلَّمَ وَسَلَّمْنَا حِينَ سَلَّمَ،

type of dish prepared from barley flour and meat soup). When the neighbours got the news that Allāh's Messenger ﷺ was in my house, they gathered till there were a great number of men in the house. One of them said, 'What is wrong with Mālik, for I do not see him?' One of them replied, "He is a hypocrite and does not love Allāh and His Messenger." On that Allāh's Messenger ﷺ said, 'Don't say this. Haven't you seen that he said *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) for Allāh's Sake only.' The man replied, 'Allāh and His Messenger know better; but by Allāh, we never saw him but helping and talking with the hypocrites.' Allāh's Messenger ﷺ replied, 'No doubt, whoever says *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), seeking the pleasures of Allāh, then Allāh will save him from Hell-fire.'

Maḥmūd added, "I told the above narration to some people, one of whom was Abū Ayyūb, the Companion of Allāh's Messenger ﷺ in the battle in which he (Abū Ayyub) died and Yazīd bin Mu'āwīya was their leader in Roman Territory. Abū Ayyūb denounced the narration and said, 'I doubt that Allāh's Messenger ﷺ ever said what you have said.' I felt that too much, and I vowed to Allāh that if I remained alive in that holy battle, I would (go to Al-Madīna and) ask 'Itbān bin Mālik عنه رضي الله عنه if he was still living in the mosque of his people. So when he returned, I assumed *Ihrām* for *Hajj* or '*Umra* and then I proceeded on till I reached Al-Madīna. I went to Banī Sālim and 'Itbān bin Mālik عنه رضي الله عنه who was by then an old blind man was leading his people in the *Ṣalāt* (prayer). When he finished the *Ṣalāt* (prayer), I greeted him and introduced myself to him and then asked him about that narration. He told that narration again in the

فَحَسَبْتُهُ عَلَى خَزِيرٍ يُضَنُّ لَهُ فَسَمِعَ أَهْلُ الدَّارِ أَنَّ رَسُولَ اللَّهِ ﷺ فِي بَيْتِي، فَتَابَ رِجَالٌ مِنْهُمْ حَتَّى كَثُرَ الرِّجَالُ فِي الْبَيْتِ. فَقَالَ رَجُلٌ مِنْهُمْ: مَا فَعَلَ مَالِكٌ؟ أَلَا أَرَاهُ. فَقَالَ رَجُلٌ مِنْهُمْ: ذَاكَ مُنَافِقٌ لَا يُحِبُّ اللَّهَ وَرَسُولَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُلْ ذَلِكَ، أَلَا تَرَاهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، يَبْتَغِي بِذَلِكَ وَجَهَ اللَّهِ؟» فَقَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ، أَمَا نَحْنُ فَوَاللَّهِ لَا نَرَى وَدَّهَ وَلَا حَدِيثَهُ إِلَّا إِلَى الْمُنَافِقِينَ. قَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، يَبْتَغِي بِذَلِكَ وَجَهَ اللَّهِ». قَالَ مُحَمَّدُ بْنُ الرَّبِيعِ: فَحَدَّثْتَهَا قَوْمًا فِيهِمْ أَبُو أَيُّوبَ صَاحِبَ رَسُولِ اللَّهِ ﷺ فِي عَزْوِيهِ الَّتِي تُوفِّي فِيهَا، وَيَزِيدُ ابْنَ مُعَاوِيَةَ عَلَيْهِمْ بِأَرْضِ الرُّومِ، فَأَنْكَرَهَا عَلَيَّ أَبُو أَيُّوبَ. قَالَ: وَاللَّهِ مَا أَظُنُّ رَسُولَ اللَّهِ ﷺ قَالَ مَا قُلْتَ قَطُّ. فَكَبَّرَ ذَلِكَ عَلَيَّ فَجَعَلْتُ اللَّهُ عَلَيَّ إِنْ سَلَّمْتَنِي حَتَّى أَقْفَلَ مِنْ عَزْوَتِي أَنْ أَسْأَلَ عَنْهَا عِتْبَانَ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ إِنْ وَجَدْتَهُ حَيًّا فِي مَسْجِدِ قَوْمِهِ فَقَمَلْتُ فَأَهْلَلْتُ بِحَجَّةٍ أَوْ بَعْمَرَةٍ، ثُمَّ سَرْتُ حَتَّى قَدِمْتُ الْمَدِينَةَ فَأَتَيْتُ بَنِي سَالِمٍ. فَإِذَا عِتْبَانُ شَيْخٌ أَعْمَى يُصَلِّي لِقَوْمِهِ. فَلَمَّا سَلَّمَ مِنَ الصَّلَاةِ سَلَّمْتُ

same manner as he had narrated it the first time.” [See *Ḥadīth* No.425. Vol.I]

عَلَيْهِ وَأُخْبِرْتُهُ مَنْ أَنَا ثُمَّ سَأَلْتُهُ عَنْ  
ذَلِكَ الْحَدِيثِ. فَحَدَّثَنِيهِ كَمَا حَدَّثَنِيهِ  
أَوَّلَ مَرَّةٍ. [راجع: ٤٢٤]

(37) CHAPTER. To offer the *Nawāfil* prayers at home.

(٣٧) بَابُ التَّطَوُّعِ فِي الْبَيْتِ

1187. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: Allāh’s Messenger ﷺ said, “Offer some of your *Ṣalāt* (prayers) in your houses and do not make them graves.”

١١٨٧ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ  
حَمَادٍ: حَدَّثَنَا وَهَيْبٌ، عَنْ أَيُّوبَ  
وَعُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ  
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ  
ﷺ: «اجْعَلُوا فِي بُيُوتِكُمْ مِنْ  
صَلَاتِكُمْ وَلَا تَتَّخِذُوهَا قُبُورًا». تَابَعَهُ  
عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ. [راجع: ٤٣٢]