

## 6. (The Book Of The Chapters Pertaining To The Month Of Ramaḍān)

### Chapter 1. Regarding Standing (In Voluntary Night Prayer) During The Month Of Ramaḍān

1371. (A number of narrators) reported that Ma'mar informed them — and Al-Ḥasan (one of the narrators) said in his narration: “And Mālik bin Anas” — from Az-Zuhrī, from Abū Salamah, from Abū Hurairah, who said: “The Messenger of Allāh ﷺ would encourage them to pray (the night prayers) during Ramaḍān, without commanding them to do so. He would say: ‘Whoever stands (in prayer) during Ramaḍān, having faith and expecting his reward (from Allāh), he will have all his previous sins forgiven.’ So when the Messenger of Allāh ﷺ passed away, the situation was the same. During the *Khilāfah* of Abū Bakr, may Allāh be pleased with him, and the early part of the *Khilāfah* of ‘Umar, may Allāh be pleased with him, it also remained the same.” (*Saḥīḥ*)

Abū Dāwud said: And this was reported by ‘Uqail, Yūnus, and Abū Uwais: “Whoever stood (in night prayer) during Ramaḍān.” While ‘Uqail reported: “Whoever fasted Ramaḍān and stood (in prayer) during it.”

## (المعجم ٦) - [كِتَابُ تَفْرِيعِ أَبْوَابِ شَهْرِ رَمَضَانَ] (التحفة ...)

(المعجم ١) بَابُ: فِي قِيَامِ شَهْرِ رَمَضَانَ (التحفة ٣١٩)

١٣٧١ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَمُحَمَّدُ ابْنُ الْمُتَوَكِّلِ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ - قَالَ الْحَسَنُ فِي حَدِيثِهِ: وَمَالِكُ بْنُ أَنَسٍ - عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُرَغِّبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ بِعَزِيمَةٍ، ثُمَّ يَقُولُ: «مَنْ قَامَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»، فَتَوَفَّيْتُ رَسُولُ اللَّهِ ﷺ وَالْأَمْرُ عَلَى ذَلِكَ، ثُمَّ كَانَ الْأَمْرُ عَلَى ذَلِكَ فِي خِلَافَةِ أَبِي بَكْرٍ، رَضِيَ اللَّهُ عَنْهُ، وَصَدْرًا مِنْ خِلَافَةِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُ.

قَالَ أَبُو دَاوُدَ: وَكَذَا رَوَاهُ عُقَيْلٌ وَيُونُسُ وَأَبُو أُوَيْسٍ: «مَنْ قَامَ رَمَضَانَ» وَرَوَى عُقَيْلٌ: «مَنْ صَامَ رَمَضَانَ وَقَامَهُ».

تخريج: أخرجه مسلم، صلاة المسافرين، باب التَّغْيِيبِ فِي قِيَامِ رَمَضَانَ وَهُوَ التَّرَاوِيحُ، ح: ٧٥٩ من حديث عبدالرزاق به وهو في مصنفه، ح: ٧٧١٩ ورواه مالك في الموطأ (يحيى): ١/١١٣، ١١٤.

### Comments:

Voluntary night prayer during any time of the year is recommended and merits great rewards from Allāh, even more so during Ramaḍān.

**1372.** It was reported from Sufyān, from Az-Zuhrī, from Abū Salamah, from Abū Hurairah, conveying it from the Prophet ﷺ: “Whoever fasts during Ramaḍān, having faith and expecting his reward (from Allāh), will have all his previous sins forgiven. And whoever stands in prayer on *Lailat Al-Qadr* (the Night of Decree), having faith and expecting his reward (from Allāh) will have all his previous sins forgiven.” (*Sahih*)

Abū Dāwud: This is how it was reported by Yaḥyā bin Abī Kathīr, from Abū Salamah, as well as Muḥammad bin ‘Amr from Abū Salamah.

١٣٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ وَابْنُ أَبِي خَلْفٍ الْمَعْنَى، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ يُبَلِّغُ بِهِ النَّبِيَّ ﷺ: «مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

قَالَ أَبُو دَاوُدَ: كَذَا رَوَاهُ يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، وَمُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ.

تخريج: أخرجه البخاري، فضل ليلة القدر، باب فضل ليلة القدر، ح: ٢٠١٤ من حديث سفيان بن عيينة به.

**1373.** It was reported from ‘Urwah bin Az-Zubair, from ‘Āishah, the wife of the Prophet ﷺ that the Prophet ﷺ once prayed in the *Masjid*, and the people prayed behind him, following him in his prayer. Then he prayed the next night, and the number of people increased. Then they gathered together on the third night, but the Messenger of Allāh ﷺ did not come out to them. When morning came, he (ﷺ) said: ‘I saw what you

١٣٧٣ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي الْمَسْجِدِ، فَصَلَّى بِصَلَاتِهِ نَاسٌ، ثُمَّ صَلَّى مِنَ الْقَابِلَةِ فَكَثُرَ النَّاسُ، ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّلَاثَةِ فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ، فَلَمَّا أَصْبَحَ قَالَ: «قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ، فَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلَّا أَنِّي خَشِيتُ

had done, and the only reason I did not come out to you is that I feared that it would become obligatory upon you.' And this occurred in Ramaḍān." (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، صلاة المسافرين، باب الترغيب في قيام رمضان وهو التراويح، ح: ٧٦١ من حديث مالك والبخاري، صلاة التراويح، باب فضل من قام رمضان، ح: ٢٠١٢ من حديث ابن شهاب الزهري به وهو في الموطأ (يحيى): ١١٣/١ (والقنبي، ص: ١٥٣).

**1374.** It was reported from Abū Salamah bin ‘Abdur-Raḥmān from ‘Āishah, who said: “The people would pray in the *Masjid* in the month of Ramaḍān — each one praying separately. The Messenger of Allāh ﷺ asked me to place a mat (in the *Masjid*), and he prayed on it...” — narrating this incident. She said in it: “So he said: ‘O people! By Allāh, I thank Him that I did not spend the night headless (asleep), nor was your position unknown to me...’” (*Ḥasan*)

١٣٧٤ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْدُهُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّاسُ يُصَلُّونَ فِي الْمَسْجِدِ فِي رَمَضَانَ أَوْزَاعًا فَأَمَرَنِي رَسُولُ اللَّهِ ﷺ فَضَرَبْتُ لَهُ حَصِيرًا فَصَلَّى عَلَيْهِ، بِهَذِهِ الْقِصَّةِ قَالَتْ فِيهِ، قَالَ: تَعْنِي النَّبِيَّ ﷺ: «أَيُّهَا النَّاسُ! أَمَا وَاللَّهِ! مَا بَثَّ لَيْلَتِي هَذِهِ بِحَمْدِ اللَّهِ غَافِلًا وَلَا خَفِيَ عَلَيَّ مَكَانُكُمْ».

تخريج: [إسناده حسن] وتقدم أصله: ١٣٦٨.

**1375.** Al-Walīd bin ‘Abdur-Raḥmān narrated from Jubair bin Nufair, from Abū Dharr, who said: “We fasted with the Messenger of Allāh ﷺ the entire month of Ramaḍān, and he did not lead us (in night prayer) for any of it until only seven nights were left. He then led us (in prayer) until a third of the night had passed. When there were only six (nights left), he did not lead us. When there were only five (nights left), he led us until half the night had passed. I said: ‘O Messenger of Allāh! Why do you not (lead us) in voluntary

١٣٧٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي ذَرٍّ قَالَ: صُمْنَا مَعَ رَسُولِ اللَّهِ ﷺ رَمَضَانَ فَلَمْ يَقُمْ بِنَا شَيْئًا مِنَ الشَّهْرِ حَتَّى بَقِيَ سَبْعٌ، فَقَامَ بِنَا حَتَّى ذَهَبَ ثُلُثُ اللَّيْلِ، فَلَمَّا كَانَتِ السَّادِسَةُ لَمْ يَقُمْ بِنَا، فَلَمَّا كَانَتِ الْخَامِسَةُ قَامَ بِنَا حَتَّى ذَهَبَ شَطْرُ اللَّيْلِ فَقُلْتُ: يَا رَسُولَ اللَّهِ! لَوْ نَفَلْتَنَا قِيَامَ هَذِهِ اللَّيْلَةِ. قَالَ: فَقَالَ: «إِنَّ الرَّجُلَ إِذَا صَلَّى مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ

prayer for the entire night?' He replied: 'If a person prays with the *Imām* until he leaves, it will be counted as an entire night's prayer for him.' And when there were four (nights left) he did not stand (in prayer). When only three (nights) remained, he gathered his family and wives and the people, and led us (in prayer) until we thought that we would miss the *Falāh*." He (the sub-narrator) said: "I said: 'What is the *Falāh*?' He (Abū Dharr) said: 'The *Sahūr* (pre-dawn meal). — Then he did not lead us for the rest of the month." (*Sahīh*)

تخريج: [إسناده صحيح] أخرجه الترمذي، الصوم، باب ما جاء في قيام شهر رمضان، ح: ٨٠٦ والنسائي، ح: ١٣٦٥ وابن ماجه، ح: ١٣٢٧ من حديث داود بن أبي هند به وقال الترمذي: "حسن صحيح" وصححه ابن خزيمة، ح: ٢٢٠٦ وابن حبان، ح: ٩١٩.

**1376.** It was reported from Masrūq, from 'Āishah that when the (last) ten (nights) came (of Ramaḍān), the Prophet ﷺ would spend the night awake, and tighten his *Izār*, and awake his family." (*Sahīh*)

Abū Dāwud said: (One of the narrator ) Abū Ya'fūr's name is 'Abdur-Raḥmān ibn 'Ubaid bin Nisṭās.

تخريج: أخرجه البخاري، فضل ليلة القدر، باب العمل في العشر الأواخر من رمضان، ح: ٢٠٢٤ ومسلم، الاعتكاف، باب الاجتهاد في العشر الأواخر من شهر رمضان، ح: ١١٧٤ من حديث سفيان بن عيينة به.

**1377.** It was reported from Muslim bin Khālid, from Al-'Alā' bin 'Abdur-Raḥmān, from his father, from Abū Hurairah, who said: "Once, the Messenger of Allāh ﷺ

حَسِبَ لَهُ قِيَامُ اللَّيْلَةِ». قَالَ: فَلَمَّا كَانَتْ الرَّابِعَةُ لَمْ يَقُمْ، فَلَمَّا كَانَتْ الثَّلَاثَةُ جَمَعَ أَهْلَهُ وَنِسَاءَهُ وَالنَّاسَ فَقَامَ بِنَا حَتَّى حَشِينَا أَنْ يَفُوتَنَا الْفَلَاحُ. قَالَ: قُلْتُ: وَمَا الْفَلَاحُ؟ قَالَ: السُّحُورُ. ثُمَّ لَمْ يَقُمْ بِنَا بَقِيَّةَ الشَّهْرِ.

١٣٧٦ - حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ وَ دَاوُدُ بْنُ أُمَيَّةَ؛ أَنَّ سُفْيَانَ أَخْبَرَهُمْ عَنْ أَبِي يَعْقُورٍ - وَقَالَ دَاوُدُ: عَنْ ابْنِ عُبَيْدِ بْنِ نِسْطَاسٍ - عَنْ أَبِي الصُّحَيْ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَخَلَ الْعَشْرُ أَحْيَا اللَّيْلَ وَشَدَّ الْمِيزَرَ وَأَقْبَطَ أَهْلَهُ.

قال أبو داود: أبو يعفور اسمه عبد الرحمن بن عبيد بن نسطاس.

١٣٧٧ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي مُسْلِمُ بْنُ خَالِدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ،

came out to the *Masjid* during Ramaḍān, and saw a group of people praying in a corner of the *Masjid*. He asked: 'Who are these people?' He was told: 'These are people who have not (memorized) any Qur'ān, and so Ubayy bin Ka'b is praying, and they are praying with his prayer (behind him).' So the Prophet ﷺ said: 'They have acted correctly, and what a good thing they have done!'” (*Ḥasan*)

Abū Dāwud said: This *Ḥadīth* is not strong; Muslim bin *Khālīd* is a weak narrator.

عن أبيه، عن أبي هريرة قال: خرج رسول الله ﷺ فإذا أناس في رَمَضَانَ يُصَلُّونَ في نَاحِيَةِ الْمَسْجِدِ فَقَالَ: «مَا هَؤُلَاءِ؟» فَقِيلَ: هَؤُلَاءِ نَاسٌ لَيْسَ مَعَهُمْ قُرْآنٌ، وَأَبِيُّ بْنُ كَعْبٍ يُصَلِّي، وَهُمْ يُصَلُّونَ بِصَلَاتِهِ، فَقَالَ النَّبِيُّ ﷺ: «أَصَابُوا وَنِعْمَ مَا صَنَعُوا».

قال أبو داود: لَيْسَ هذا الحديث بالقوي، مُسْلِمٌ بْنُ خَالِدٍ ضَعِيفٌ.

تخريج: [حسن] أخرجه البيهقي: ٤٩٥/٢ من حديث أبي داود به وصححه ابن خزيمة، ح: ٢٢٠٨ وابن حبان، ح: ٩٢١.

## Chapter 2. Concerning *Lailat Al-Qadr* (The Night Of Decree)

### (المعجم ٢) بَابُ: فِي لَيْلَةِ الْقَدْرِ (التحفة ٣٢٠)

**1378.** It was reported from ‘Āṣim from Zirr, who said: “I asked Ubay bin Ka'b: 'Inform us of *Lailat Al-Qadr* (the Night of Decree), for our companion was asked about it, and he said: “Whoever stands the whole year will catch it!” He replied: ‘May Allāh have mercy on Abū ‘Abdur-Raḥmān, for by Allāh he knows that it is in Ramaḍān’” — Musad-dad (one of the narrators) added: “but he disliked that they should rely on it, or he liked that they not rely on it” — then they (the narrators) were in accord (in the rest of the narration): “By Allāh! Indeed it is in Ramaḍān, on the twenty-seventh night’ — and he didn't say: ‘If Allāh wills.’ I asked him: ‘O Abū

١٣٧٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدُ الْمَعْنَى، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَاصِمٍ عَنْ زُرِّ قَالَ: قُلْتُ لِأَبِي بْنِ كَعْبٍ: أَخْبِرْنِي عَنْ لَيْلَةِ الْقَدْرِ يَا أَبَا الْمُنْذِرِ! فَإِنَّ صَاحِبَنَا سئِلَ عَنْهَا، فَقَالَ: مَنْ يَثْمُ الْحَوْلَ يُصْبِحَهَا، فَقَالَ: رَجِمَ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ وَاللَّهِ! لَقَدْ عَلِمَ أَنَّهَا فِي رَمَضَانَ - زَادَ مُسَدَّدٌ: وَلَكِنْ كَرِهَ أَنْ يَتَّكِلُوا، أَوْ أَحَبَّ أَنْ لَا يَتَّكِلُوا، ثُمَّ اتَّفَقَا - وَاللَّهِ! إِنَّهَا لَفِي رَمَضَانَ لَيْلَةَ سَبْعٍ وَعِشْرِينَ لَا يَسْتَنِي. قُلْتُ: يَا أَبَا الْمُنْذِرِ! أُنِّي عَلِمْتُ ذَلِكَ؟ قَالَ: بِالْآيَةِ الَّتِي أَخْبَرَنَا رَسُولُ اللَّهِ ﷺ.

قُلْتُ لَزُرِّ: مَا الْآيَةُ؟ قَالَ: تُصْبِحُ الشَّمْسُ

Al-Mundhir! How do you know this?' He replied: 'By the sign that the Messenger of Allāh ﷺ has told us about it.'"

I ('Āsim) said to Zirr: "What sign?" He said: "The sun rises on the day after it like a shield, having no rays until it has risen." (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الصيام، باب فضل ليلة القدر والحث على طلبها ... الخ، ح: ٧٦٢ بعد، ح: ١١٦٩ من حديث عاصم به.

**Comments:**

1. Worship during *Lailat Al-Qadr* (the Night of Power) is better than that of a thousand nights.
2. It is only an indication that the previous night was the Night of Power. If one sees it, he should thank Allāh for his good fortune, and if he did not, he should long, and try for it the next year.

**1379.** Muḥammad bin Muslim Az-Zuhrī reported from Ḍamrah bin 'Abdullāh bin Unais, from his father, who said: "I was once sitting in the gathering of Banū Salamah, and I was the youngest of them. They said, on the morning of the twenty-first day of Ramaḍān: 'Who among us will ask the Messenger of Allāh ﷺ concerning the Night of Decree?' So I left, and prayed the *Maghrib* prayer with the Messenger of Allāh ﷺ. I then stood by the door to his house. He passed by me and said: 'Enter,' so I entered. He was brought his dinner, but saw that I was not eating, due to its small quantity. When he had finished, he said: 'Hand me my sandals,' and he stood up, so I stood up with him. He said: 'It is as if you have some matter (that you wish to discuss).' I said: 'Yes! A group of people from Banū Salamah sent me to ask you

صَبِيحَةَ تِلْكَ اللَّيْلَةِ مِثْلَ الطَّسْتِ لَيْسَ لَهَا شُعَاعٌ حَتَّى تَرْتَفِعَ.

١٣٧٩ - حَدَّثَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللَّهِ السُّلَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ عَبْدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمِ الزُّهْرِيِّ، عَنْ ضَمْرَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَيْسٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ فِي مَجْلِسِ بَنِي سَلَمَةَ وَأَنَا أَصْغَرُهُمْ فَقَالُوا: مَنْ يَسْأَلُ لَنَا رَسُولَ اللَّهِ ﷺ عَنْ لَيْلَةِ الْقَدْرِ - وَذَلِكَ صَبِيحَةَ إِحْدَى وَعِشْرِينَ مِنْ رَمَضَانَ - فَخَرَجْتُ فَوَافَيْتُ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْمَغْرِبِ، ثُمَّ قُمْتُ بَبَابِ بَيْتِهِ فَمَرَّ بِي، فَقَالَ: «ادْخُلْ» فَدَخَلْتُ فَأَتَيْتُ بِعِشَائِهِ فَرَأَيْتَنِي أَكُفُّ عَنْهُ مِنْ قَلْبِي، فَلَمَّا فَرَغَ قَالَ: «نَاوِلْنِي نَعْلِي»، فَقَامَ وَقُمْتُ مَعَهُ، فَقَالَ: «كَأَنَّ لَكَ حَاجَةٌ؟» قُلْتُ: «أَجَلُ أَرْسَلَنِي إِلَيْكَ رَهْطٌ مِنْ بَنِي سَلَمَةَ يَسْأَلُونَكَ عَنْ لَيْلَةِ الْقَدْرِ، فَقَالَ: «كَمْ اللَّيْلَةُ؟» فَقُلْتُ: ائْتَانِ وَعِشْرُونَ، قَالَ: «هِيَ اللَّيْلَةُ»،

concerning the Night of Decree.' He said: 'What night is this?' I said: 'The twenty-second.' He replied: 'It is this night,' then he returned and said: 'or the next one.'" Meaning the twenty-third. (Hasan)

ثُمَّ رَجَعَ فَقَالَ: «أَوِ الْقَابِلَةُ»: يُرِيدُ لَيْلَةَ ثَلَاثِ وَعِشْرِينَ.

تخريج: [حسن] أخرجه النسائي في السنن الكبرى، ح: ٣٤٠١ من حديث حفص بن عبدالله به وهو في مشيخة إبراهيم بن طهمان، ح: ٤٩ وله شاهد عند الطحاوي في معاني الآثار: ٨٦/٣.

**1380.** Muḥammad bin Ibrāhīm reported from Ibn ‘Abdullāh bin Unais Al-Juhanī, from his father, who said: “O Messenger of Allāh! I have (a place) in the desert that I am at, and I pray there, by the grace of Allāh. So command me one night on which I should return here to the *Masjid*.” He said: “Come on the night of the twenty-third.” So I said to his son: “What did your father used to do?” The son replied: “He would enter the *Masjid* after praying *‘Asr*, and not leave it for any reason until he prayed *Ṣubḥ*. So after he had prayed *Ṣubḥ*, he would find his mount at the door of the *Masjid*, and ride it until he arrived at his place in the desert.” (Hasan)

١٣٨٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ عَبْدِ اللَّهِ بْنِ أَنَيْسٍ الْجُهَنِيِّ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ لِي بَادِيَةً أَكُونُ فِيهَا وَأَنَا أَصَلِّي فِيهَا بِحَمْدِ اللَّهِ، فَمُرَّنِي بِلَيْلَةٍ أَنْزِلُهَا إِلَيَّ هَذَا الْمَسْجِدِ، فَقَالَ: «انْزِلْ لَيْلَةَ ثَلَاثِ وَعِشْرِينَ». فَقُلْتُ لِأَبْنَيْهِ: فَكَيْفَ كَانَ أَبُوكَ يَصْنَعُ؟ قَالَ: كَانَ يَدْخُلُ الْمَسْجِدَ إِذَا صَلَّى الْعَصْرَ، فَلَا يَخْرُجُ مِنْهُ لِحَاجَةٍ حَتَّى يُصَلِّيَ الصُّبْحَ، فَإِذَا صَلَّى الصُّبْحَ وَجَدَ دَابَّتَهُ عَلَى بَابِ الْمَسْجِدِ فَجَلَسَ عَلَيْهَا فَلَجِحَ بِبَادِيَتِهِ.

تخريج: [إسناده حسن] أخرجه البيهقي: ٤/٣٠٩، ٣١٠ من حديث أبي داود به وصححه ابن خزيمة، ح: ٢٢٠٠ وأصله عند مسلم، ح: ١١٦٨ وانظر، ح: ١٢٤٩.

**Comments:**

There are only three *Masjids* in the world for which one may make a journey, with the intent to worship there for a higher reward. These are: *Masjid Al-Haram* in Makkah, the Prophet’s *Masjid* in Al-Madinah, and *Masjid Al-Aqsa* in Jerusalem.

**1381.** Ibn ‘Abbās reported that the Prophet ﷺ said: “Search for it (the Night of Decree) in the last ten nights of Ramaḍān; when nine

١٣٨١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرَمَةَ، عَنْ

(nights) are left, and when seven are left, and when five are left.”  
(*Ṣaḥih*)

ابن عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْتِمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، فِي تَاسِعَةٍ تَبْقَى، وَفِي سَابِعَةٍ تَبْقَى، وَفِي خَامِسَةٍ تَبْقَى».

تخریج: أخرجه البخاري، فضل ليلة القدر، باب تحري ليلة القدر في الوتر من العشر الأواخر، ح: ٢٠٢١ عن موسى بن إسماعيل به.

### Comments:

The exact night of the Night of Power has been concealed, the purpose being to awaken in people a strong desire to worship as much, and, as often as possible, in a bid to get closer to Allāh.

### Chapter 3. Regarding Whoever Said That It Is The Twenty-First Night

1382. It was reported from Abū Salamah bin ‘Abdur-Raḥmān, from Abū Sa‘eed Al-Khudrī, who said: “The Messenger of Allāh ﷺ used to perform *I’tikāf* in the middle ten nights of Ramaḍān. One year, he performed this *I’tikāf*, then, on the twenty-first night — which was the night he usually left the *I’tikāf* — he said: ‘Whoever performed *I’tikāf* with me, let him also perform *I’tikāf* of the last ten nights. And I was shown this night, but then was caused to forget it. And I saw myself in a dream, prostrating in water and mud on the morning following it.

So search for it in the last ten nights, and search for it on every odd night.’

Abū Sa‘eed said: “So it rained that night, and the *Masjid*’s roof was covered (with date-palm leaves), and (the rain water soaked the leaves and) it dripped. And with my own eyes, I saw the Prophet ﷺ

(المعجم ٣) بَابُ: فِيمَنْ قَالَ: لَيْلَةٌ

إِخْدَى وَعَشْرِينَ (التحفة ٣٢١)

١٣٨٢ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّمِيمِيِّ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْتَكِفُ الْعَشْرَ الْأَوْسَطَ مِنْ رَمَضَانَ، فَاغْتَكَفَ عَامًا حَتَّى إِذَا كَانَتْ لَيْلَةُ إِخْدَى وَعَشْرِينَ - وَهِيَ اللَّيْلَةُ الَّتِي يَخْرُجُ فِيهَا مِنْ اغْتِكَافِهِ - قَالَ: «مَنْ كَانَ اغْتَكَفَ مَعِيَ فَلْيَعْتَكِفِ الْعَشْرَ الْأَوَاخِرَ، وَقَدْ رَأَيْتُ هَذِهِ اللَّيْلَةَ ثُمَّ أَنْسَيْتَهَا، وَقَدْ رَأَيْتُنِي أَشْجُدُ مِنْ صَبِيحَتِهَا فِي مَاءٍ وَطِينٍ، فَالْتِمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ وَالْتِمِسُوهَا فِي كُلِّ وَتْرٍ».

قال أبو سعيد: فمطرت السماء من تلك الليلة، وكان المسجد على عريش فوكف المسجد، فقال أبو سعيد: فأبصرت عيناى رسول الله ﷺ وعلى جبهته وأنفه أثر الماء



with the traces of the water and mud on his forehead and nose, and this was on the morning following the twenty-first.” (*Sahih*)

**تخریج:** أخرجه البخاري، الاعتكاف، باب الاعتكاف في العشر الأواخر، ح: ٢٠٢٧ من حديث مالك، ومسلم، الصيام، باب فضل ليلة القدر والحث على طلبها ... إلخ، ح: ١١٦٧ من حديث يزيد بن عبدالله بن الهادي وهو في الموطأ (يحيى): ٣١٩/١ وانظر، ح: ٨٩٤، ٨٩٥، ٩١١.

**1383.** It was reported from Abū Naḍrah, from Abū Sa‘eed Al-Khudrī, who said: “The Messenger of Allāh ﷺ said: ‘Search for it in the last ten of Ramaḍān. Search for it in the ninth, and the seventh, and the fifth.’”

He (Abū Naḍrah) said: “I said: ‘O Abū Sa‘eed! You know your numbers better than we do!’ He said: ‘Yes.’ So he said: ‘What (do you) mean: “...the ninth, and the seventh, and the fifth?’” He replied: ‘When twenty-one (days) have gone, then the (night) that follows it is the ‘ninth’. And when twenty-three (days) have gone, then the (night) that follows it is the ‘seventh’. And when twenty-five days have gone, then the night that follows it is the ‘fifth.’” (*Sahih*)

Abū Dāwud said: I don’t know, perhaps I did not hear some parts of this.

**تخریج:** أخرجه مسلم، ح: ٢١٧/١١٦٧ عن محمد بن المنثني به \* سعيد هو ابن إياس الجريري.

#### Chapter 4. Whoever Said It Was The Seventeenth Night

**1384.** Ibn Mas‘ūd said: “The Messenger of Allāh ﷺ told us:

وَالطَّيْنِ مِنْ صَبِيحَةِ إِحْدَى وَعِشْرِينَ.

١٣٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ وَالتَّمِسُوهَا فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ».

قَالَ: قُلْتُ: يَا أَبَا سَعِيدٍ! إِنَّكُمْ أَعْلَمُ بِالْعَدَدِ مِنَّا. قَالَ: أَجَلٌ. قُلْتُ: مَا التَّاسِعَةُ وَالسَّابِعَةُ وَالْخَامِسَةُ؟ قَالَ: إِذَا مَضَتْ وَاحِدَةٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا التَّاسِعَةُ، وَإِذَا مَضَى ثَلَاثٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا السَّابِعَةُ، وَإِذَا مَضَى خَمْسٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا الْخَامِسَةُ. قَالَ أَبُو دَاوُدَ: لَا أَذْرِي أَحْفِي عَلَيَّ مِنْهُ شَيْءٌ أَمْ لَا.

(المعجم ٤) - بَابُ مَنْ رَوَى أَنَّهَا لَيْلَةٌ

سَبْعَ عَشْرَةَ (التحفة ٣٢٢)

١٣٨٤ - حَدَّثَنَا حَكِيمُ بْنُ سَيِّفِ الرَّقِّي:

حَدَّثَنَا عُبَيْدُ اللَّهِ يَعْنِي ابْنَ عَمْرٍو، عَنْ زَيْدِ يَعْنِي

‘Seek it on the seventeenth night of Ramaḍān, and on the twenty-first night, and on the twenty-third night,’ then he remained quite.” (Da‘if)

ابن أبي أنيسة، عن أبي إسحاق، عن عبد الرحمن بن الأسود، عن أبيه، عن ابن مسعود قال: قال لنا رسول الله ﷺ: «اطبُّوها لَيْلَةَ سَبْعِ عَشْرَةَ مِنْ رَمَضَانَ وَلَيْلَةَ إِحْدَى وَعَشْرِينَ، وَلَيْلَةَ ثَلَاثِ وَعَشْرِينَ» ثُمَّ سَكَتَ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣١٠/٤ من حديث أبي داود به \* أبو إسحاق عنن.

### Chapter 5. Whoever Said It Was Among The Last Seven Nights

(المعجم ٥) - بَابُ مَنْ رَوَى فِي السَّبْعِ الْأَوَاخِرِ (التحفة ٣٢٣)

1385. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Seek the Night of the Decree, eagerly, during the last seven (nights).” (Ṣaḥīḥ)

١٣٨٥ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي السَّبْعِ الْأَوَاخِرِ».

تخريج: أخرجه مسلم، الصيام، باب فضل ليلة القدر والحث على طلبها ... إلخ، ح: ١١٦٥ من حديث مالك به وهو في الموطأ (يحيى): ٣٢٠/١.

#### Comments:

It is also a general statement. It speaks of several nights which include both odd and even numbers.

### Chapter 6. Whoever Said It Was The Twenty-Seventh Night

(المعجم ٦) - بَابُ مَنْ قَالَ: سَبْعٌ وَعَشْرُونَ (التحفة ٣٢٤)

1386. Mu‘āwiyah bin Abī Sufyān narrated that the Prophet ﷺ said, regarding the Night of Decree: “The Night of Decree is the twenty-seventh night.” (Ḥasan)

١٣٨٦ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ أَنَّهُ سَمِعَ مُطَرِّفًا عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ عَنْ النَّبِيِّ ﷺ فِي لَيْلَةِ الْقَدْرِ قَالَ: «لَيْلَةُ الْقَدْرِ لَيْلَةُ سَبْعِ وَعَشْرِينَ».

تخريج: [حسن] أخرجه البيهقي: ٣٢١/٤ من حديث أبي داود به وصححه ابن حبان، ح: ٩٢٥ وله شواهد.

**Comments:**

Opinions vary, each person holding an opinion according to what he heard. Those who believe the Night of Power falls on the twenty-seventh of Ramaḍān are far more in number than others.

**Chapter 7. Whoever Said It Was Throughout Ramaḍān**

**1387.** It was reported from Mūsā bin ‘Uqbah, from Abū Ishāq, from Sa‘eed bin Jubair, from ‘Abdullāh bin ‘Umar, who said: “Once, I was listening when the Messenger of Allāh ﷺ was asked about the Night of Decree. He responded: ‘It is in all of Ramaḍān.’” (*Da‘īf*)

Abū Dāwud said: Sufyān and Shu‘bah reported it from Abū Ishāq in *Mawqūf* form from Ibn ‘Umar, they did not narrate it *Marfū‘* to the Prophet ﷺ.

(المعجم ٧) - بَابُ مَنْ قَالَ: هِيَ فِي كُلِّ رَمَضَانَ (التحفة ٣٢٥)

١٣٨٧ - حَدَّثَنَا حُمَيْدُ بْنُ زَنْجُوَيْهِ النَّسَائِيُّ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ وَأَنَا أَسْمَعُ عَنْ لَيْلَةِ الْقَدْرِ فَقَالَ: «هِيَ فِي كُلِّ رَمَضَانَ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ سُفْيَانُ وَشُعْبَةُ عَنْ أَبِي إِسْحَاقَ مَوْقُوفًا عَلَى ابْنِ عُمَرَ لَمْ يَرْفَعَاهُ إِلَى النَّبِيِّ ﷺ.

**تخریج:** [إسناده ضعيف] أخرجه البيهقي: ٣٠٧/٤ من حديث سعيد بن أبي مريم به وسنده ضعيف \* أبو إسحاق عنن وللحديث شواهد عند أحمد: ٣١٨/٥، ٣٢١، ٣٢٤ وغيره، لكنها ضعيفة.

**Chapters Pertaining To The Recitation Of The Qur‘ān, Its Divisions, And Its Recitation****أَبْوَابُ قِرَاءَةِ الْقُرْآنِ وَتَحْرِيْبِهِ وَتَرْتِيلِهِ****Chapter 8. In How Many Days Should The Qur‘ān Be Recited?**

**1388.** It was reported from Abū Salamah, from ‘Abdullāh bin ‘Amr, that the Prophet ﷺ said: “Recite the Qur‘ān in one month.” He responded: “I find myself (more)

(المعجم ٨) بَابُ: فِي كَمْ يَقْرَأُ الْقُرْآنَ (التحفة ٣٢٦)

١٣٨٨ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا أَبَانُ عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ

energetic (than that).” The Prophet ﷺ said: “Recite it in twenty (days).” He responded: “I find myself (more) energetic (than that).” The Prophet ﷺ said: “Recite it in fifteen (days).” He responded: “I find myself (more) energetic (than that).” The Prophet ﷺ said: “Recite it in ten (days).” He responded: “I find myself (more) energetic (than that).” So he (ﷺ) said: “Recite it in seven (days), and do not do more than that.” (*Ṣaḥīḥ*)

Abū Dāwud said: The narration of Muslim (one of the narrators) is more complete.

**تخریج:** [صحیح] وهو متفق علیه من حدیث یحیی بن أبی کثیر عن محمد بن عبدالرحمن ابن ثوبان به، (البخاری، ح: ۵۰۵۴، ومسلم، ح: ۱۱۵۹) وهو المحفوظ.

**Comments:**

One should not finish reciting the whole of the Qur’ān in less than a week. Reciting the whole of it in less than three days is disliked.

**1389.** It was reported from ‘Aṭā’ bin As-Sā’ib, from his father, from ‘Abdullāh bin ‘Amr, who said: “The Messenger of Allāh ﷺ said to me: ‘Fast three days of every month, and recite the Qur’ān in one month.’ So he made it less for me, as I kept (asking) for less, until he said: ‘Fast one day, and leave fasting for one day...’” ‘Aṭā’ said: “We differed over what my father narrated. So some of us said: ‘Seven days,’ while others among us said: ‘Five.’” (*Ḥasan*)

عَبْدُ اللَّهِ بْنِ عَمْرٍو؛ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «اقْرَأِ الْقُرْآنَ فِي شَهْرٍ». قَالَ: إِنِّي أَجِدُ قُوَّةً. قَالَ: «اقْرَأْ فِي عَشْرِينَ». قَالَ: إِنِّي أَجِدُ قُوَّةً. قَالَ: «اقْرَأْ فِي خَمْسَ عَشْرَةَ». قَالَ: إِنِّي أَجِدُ قُوَّةً. قَالَ: «اقْرَأْ فِي عَشْرِ». قَالَ: إِنِّي أَجِدُ قُوَّةً. قَالَ: «اقْرَأْ فِي سَبْعٍ وَلَا تَزِيدَنَّ عَلَيَّ ذَلِكَ». قَالَ أَبُو دَاوُدَ: وَحَدِيثُ مُسْلِمٍ أَمُّهُ.

۱۳۸۹ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «صُمْ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ وَاقْرَأِ الْقُرْآنَ فِي شَهْرٍ» فَنَاقَصَنِي وَنَاقَصْتُهُ فَقَالَ: «صُمْ يَوْمًا وَافْطِرْ يَوْمًا» قَالَ عَطَاءٌ: وَاخْتَلَفْنَا عَنْ أَبِي فَقَالَ بَعْضُنَا: سَبْعَةَ أَيَّامٍ. وَقَالَ بَعْضُنَا: خَمْسًا.

**تخریج:** [إسناده حسن] أخرجه أحمد: ۱۶۲/۲، ۲۱۶ من حدیث عطاء بن السائب به \* حماد هو ابن زيد.

**1390.** It was reported from Yazīd bin ‘Abdullāh, from ‘Abdullāh bin ‘Amr, that he said: “O Messenger of Allāh, in how many days should I recite the Qur’ān?” He replied: “In one month.” I said: “I am capable of more!” — and Abū Mūsā repeated this statement<sup>[1]</sup> — and he made it less until he said: “Recite it in seven.” So he said: ‘I am capable of more!’ But he said: “He who recites it in less than three (days) will not understand it.” (*Sahīh*)

تخریج: [صحیح] أخرجه أحمد: ١٩٥/٢ من حديث همام وابن ماجه، ح: ١٣٤٧ والترمذي، ح: ٢٩٤٩ من حديث قتادة طرفاً منه وقال الترمذي: "حسن صحيح".

#### Comments:

The Qur’ān should not just be recited or read. It should also be understood. Recitation, much or little, should be coupled with proper comprehension. One who merely reads it, will, no doubt, be rewarded for just reading the text but, none the less, the need to comprehend and grasp its meaning is obvious.

**1391.** It was reported from Khaithamah, from ‘Abdullāh bin ‘Amr, who said: “The Messenger of Allāh ﷺ said to me: ‘Recite the Qur’ān in one month.’ So I said: ‘But I find myself (more) energetic!’ So he said: ‘Recite it in three (days).’” (*Sahīh*)

Abū ‘Alī said: I heard Abū Dāwud saying: ‘I heard Aḥmad — meaning Ibn Ḥanbal — saying: “‘Eīsā bin Shādhān is astute (*Kaiysun*).”’<sup>[2]</sup>

١٣٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ حَنْصِلٍ أَبُو عَبْدِ الرَّحْمَنِ الْقَطَّانُ - خَالَ عَيْسَى بْنِ شَادَانَ - حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا الْحُرَيْشُ بْنُ سُلَيْمٍ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ حَيْثَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «اقْرَأِ الْقُرْآنَ فِي شَهْرٍ». قَالَ: إِنَّ بِي قُوَّةً. قَالَ: «اقْرَأْهُ فِي ثَلَاثٍ». قَالَ أَبُو عَلِيٍّ: سَمِعْتُ أَبَا دَاوُدَ يَقُولُ: سَمِعْتُ أَحْمَدَ يُعْنِي ابْنَ حَنْبَلٍ، يَقُولُ: عَيْسَى ابْنُ شَادَانَ كَيْسٌ.

تخریج: [صحیح] وله شاهد عند أحمد: ١٨٨/٢ وسنده قوي.

[1] That is, Muḥammad bin Al-Muthanna, from whom Abū Dāwud heard the narration. And the meaning of “this statement” is: “I am capable of more than that.”

[2] That is, one of the narrators, and it is an endorsing description, and Abū ‘Alī is Al-Lu’lu’ī who heard this text from Abū Dāwud.

**Comments:**

In the light of these *Hadīths*, reciting the whole of the Qur'an in a single night is disliked.

**Chapter 9. The Division Of The Qur'an**

(المعجم ٩) - بَابُ تَحْزِيبِ الْقُرْآنِ

(التحفة ٣٢٧)

**1392.** Ibn Al-Hād said: "Nāfi' bin Jubair bin Mut'im asked me: 'In how many days do you recite the Qur'an?' I said: 'I do not divide it into sections.' So Nāfi' said: 'Don't say that you won't divide it into sections, for the Messenger of Allāh ﷺ said: "I recited a portion (*Juz'*) of the Qur'an." He (Ibn Al-Hād) said: "I think that (Nāfi') mentioned this on the authority of Al-Mughīrah bin Shu'bah." (*Da'īf*)

١٣٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيَى ابْنُ أُيُوبَ عَنْ ابْنِ الْهَادِ قَالَ: سَأَلَنِي نَافِعُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ فَقَالَ لِي: فِي كَمْ تَقْرَأُ الْقُرْآنَ؟ فَقُلْتُ: مَا أَحْزَبُهُ، فَقَالَ لِي نَافِعٌ: لَا تَقُلْ مَا أَحْزَبُهُ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَرَأْتُ جُزْءًا مِنَ الْقُرْآنِ» قَالَ: حَسِبْتُ أَنَّهُ ذَكَرَهُ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ.

تخریج: [إسناده ضعيف] انفرد به أبو داود، قول الراوي: "حسبت أنه ذكره عن معاوية" يدل على أنه لم يحفظه.

**Comments:**

To recite the Qur'an in parts is an authentic tradition of the Messenger of Allāh, ﷺ.

**1393.** It was reported from 'Uthmān bin 'Abdullāh bin Aws, from his grandfather — 'Abdullāh bin Sa'eed (one of the narrators)<sup>[1]</sup> said in his narration: "Aws bin Hudhaifah" — that he said: "We arrived among the delegation of (the tribe of) Thaḳīf that was sent to the Messenger of Allāh ﷺ. So the allies stayed with Al-Mughīrah bin Shu'bah, and the Messenger of Allāh ﷺ hosted the Banu Mālik in a tent of his." — Musad-dad (one of the narrators) said: "And he<sup>[2]</sup>

١٣٩٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا قُرْآنُ بْنُ تَمَّامٍ؛ ح: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو خَالِدٍ - وَهَذَا لَفْظُهُ - عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْلَى، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ ابْنِ أَوْسٍ، عَنْ جَدِّهِ، - قَالَ عَبْدُ اللَّهِ بْنُ سَعِيدٍ فِي حَدِيثِهِ: أَوْسُ بْنُ حُدَيْفَةَ - قَالَ: قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ فِي وَفْدِ تَقِيفٍ قَالَ: فَتَزَلَّتِ الْأَحْلَافُ عَلَى الْمُغِيرَةِ بْنِ شُعْبَةَ وَأَنْزَلَ رَسُولُ اللَّهِ ﷺ بَنِي مَالِكٍ فِي قُبَّةٍ لَهُ.

[1] Abū Dāwud narrated this with two chains, hence the discrepancies in the wording.

[2] Meaning, Musad-dad narrated it this way at the beginning, and "he" refers to Aws.

was part of the delegation that was sent by Thaqif to the Messenger of Allāh ﷺ. — He said: “He used to come to us every night after *‘Ishā’*, and speak with us.” — ‘Abdullāh bin Sa‘eed said: “Standing up for such a long time that he would alternate between his feet to rest them. And his primary topic (of discussion) was the treatment he had received from the Quraish. He said: ‘We were not equal, (nor have we forgotten) We were weak and oppressed’ — Musad-dad added: ‘in Makkah’ — ‘But when we came to Al-Madīnah, the winds of war shifted between us and them: Sometimes they were on the upper-hand, and sometimes us.’ One night, he was delayed from coming to us at his usual time, so we said: ‘You have come to us later than usual tonight.’ He said: ‘My portion of the Qur’ān overtook me, and I did not like that I should come until I had completed it.’”

Aws said: “I asked the Companions of the Messenger of Allāh ﷺ how they would divide the Qur’ān. They said: “Three, and five, and seven, and nine, and eleven, and thirteen, and the section of the *Mufaṣṣal* by itself.” (*Da‘īf*)

Abū Dāwud said: The narration of Abū Sa‘eed is more complete.<sup>[1]</sup>

— قَالَ مُسَدَّدٌ: وَكَانَ فِي الْوَفْدِ الَّذِينَ قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ مِنْ ثَقِيفٍ - قَالَ: كَانَ كُلَّ لَيْلَةٍ يَأْتِينَا بَعْدَ الْعِشَاءِ يُحَدِّثُنَا - قَالَ أَبُو سَعِيدٍ: فَأَيُّمَا عَلَى رِجْلَيْهِ حَتَّى يَرَوِّحَ بَيْنَ رِجْلَيْهِ مِنْ طُولِ الْفَيْتَامِ وَأَكْثَرَ مَا يُحَدِّثُنَا مَا لَقِيَ مِنْ قَوْمِهِ مِنْ فُرَيْشٍ ثُمَّ يَقُولُ: «لَا سَوَاءَ [لَا أَنْسَى] كُنَّا مُسْتَضْعَفِينَ مُسْتَدْلِينَ» - قَالَ مُسَدَّدٌ: «بِمَكَّةَ - فَلَمَّا خَرَجْنَا إِلَى الْمَدِينَةِ كَانَتْ سِجَالُ الْحَرْبِ بَيْنَنَا وَبَيْنَهُمْ، نُدَالُ عَلَيْهِمْ وَيَدَالُونَ عَلَيْنَا» فَلَمَّا كَانَتْ لَيْلَةً أَبْطَأَ عِنْدَ الْوَقْتِ، الَّذِي كَانَ يَأْتِينَا فِيهِ، فَقُلْنَا لَقَدْ أَبْطَأَتْ عَنَّا اللَّيْلَةُ. قَالَ: «إِنَّهُ طَرَأَ عَلَيَّ جُزْئِي مِنَ الْقُرْآنِ، فَكَرِهْتُ أَنْ أَجِيءَ حَتَّى أُتِمَّهُ».

قَالَ أَوْسٌ: سَأَلْتُ أَصْحَابَ رَسُولِ اللَّهِ ﷺ كَيْفَ تُحَرَّبُونَ الْقُرْآنَ؟ قَالُوا: ثَلَاثٌ، وَخَمْسٌ، وَسَبْعٌ، وَتِسْعٌ، وَإِحْدَى عَشْرَةَ، وَثَلَاثَ عَشْرَةَ، وَجِزْبُ الْمُفَصَّلِ وَخَدَاهُ. قَالَ أَبُو دَاوُدَ: وَحَدِيثُ أَبِي سَعِيدٍ أَتَمُّ.

**تخریج:** [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب: في كم يستحب يختم القرآن، ح: ١٣٤٥ من حديث أبي خالد الأحمر به \* عثمان بن عبدالله بن أوس: روى عنه جماعة ووثقه ابن حبان وقال الذهبي: محله الصدق (ميزان الاعتدال ٤٢/٣) ولكن في إدراكه جده نظر،

[1] Abū Sa‘īd is ‘Abdullāh bin Sa‘īd Al-Ashajj, whose variant wording was mentioned.

فالسند غير متصل والله أعلم.

**Comments:**

There is an indication in this narration that the existing divisions of the Qur'an, date back to the first century of Islam.

**1394.** It was reported from Abū Al-'Alā' Yazīd bin 'Abdullāh bin Ash-Shikhkhīr, from 'Abdullāh (Ibn 'Amr), who said: "The Messenger of Allāh ﷺ said: 'He who recites the Qur'an in less than three (days) will not understand it.'" (*Sahih*)

۱۳۹۴ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمِنْهَالِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَبِي الْعَلَاءِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ عَبْدِ اللَّهِ يَغْنِي ابْنَ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقْفَهُ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلِّ مِنْ ثَلَاثٍ».

**تخریج:** [إسناده صحيح] أخرجه الترمذي، القراءات، باب: في كم أقرأ القرآن؟ ح: ۲۹۴۹ وابن ماجه، ح: ۱۳۴۷ من حديث قتادة به وقال الترمذي: "حسن صحيح".

**1395.** It was reported from Wahb bin Munabbih, from 'Abdullāh bin 'Amr, that he asked the Prophet ﷺ how often should he complete the recitation of the Qur'an. He (ﷺ) said: "In forty days," then he said: "In a month," then he said: "In twenty days," then he said: "In fifteen," then he said: "In ten," then he said: "In seven," and he did not say anything less than seven. (*Hasan*)

۱۳۹۵ - حَدَّثَنَا نُوحُ بْنُ حَبِيبٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ سِمَاكِ بْنِ الْفَضْلِ، عَنْ وَهَبِ بْنِ مُنْبِهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ فِي كَمْ يُقْرَأُ الْقُرْآنُ؟ قَالَ: «فِي أَرْبَعِينَ يَوْمًا» ثُمَّ قَالَ: «فِي شَهْرٍ»، ثُمَّ قَالَ: «فِي عِشْرِينَ» ثُمَّ قَالَ: «فِي خَمْسَ عَشْرَةَ»، ثُمَّ قَالَ: «فِي عَشْرِ»، ثُمَّ قَالَ: «فِي سَبْعٍ»، لَمْ يَنْزِلْ مِنْ سَبْعٍ.

**تخریج:** [إسناده حسن] أخرجه الترمذي، القراءات، باب: في كم أقرأ القرآن؟ ح: ۲۹۴۷ من حديث معمر به وقال: "حسن غريب" وهو في مصنف عبدالرزاق، ح: ۵۹۵۷.

**1396.** It was reported from 'Alqamah and Al-Aswad, they both said: "A man came to Ibn Mas'ūd and said: 'I recite the *Mufaṣṣal* (*Sūrah*s) in one *Rak'ah*.' So he responded: 'As (quickly as) one rattles poetry and as (fast as) dry dates fall off a tree? Rather, the Prophet ﷺ would recite two similar *Sūrah*s in one *Rak'ah*: *An-Najm* and

۱۳۹۶ - حَدَّثَنَا عَبَادُ بْنُ مُوسَى: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ قَالَا: أَتَى ابْنَ مَسْعُودٍ رَجُلٌ فَقَالَ: إِنِّي أَقْرَأُ الْمُفَصَّلَ فِي رَكْعَةٍ فَقَالَ: أَهَذَا كَهَذَا الشَّعْرِ وَتَثَرَا كَثُرَ الدَّقْلُ؟ لَكِنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ النَّطَائِرَ السُّورَتَيْنِ فِي رَكْعَةٍ:



*Ar-Rahmān* in a *Rak'ah*; *Iqtarabat* and *Al-Hāqqah* in a *Rak'ah*; *Aṭ-Ṭūr* and *Adh-Dhāriyāt* in a *Rak'ah*; *Idhā Waqa't* and *An-Nūn* in a *Rak'ah*; *Sa'ala Sā'il* and *An-Nāzi'āt* in a *Rak'ah*; *Wailul lil Muṭaffifīn* and *'Abasa* in a *Rak'ah*; and *Al-Mudaththir* and *Al-Muzzammil* in one *Rak'ah*; *Hal Atā* and *Lā Uqsimu* in a *Rak'ah*; *Amma Yatasā'alūn* and *Al-Mursalāt* in a *Rak'ah*; *Ad-Dukhān* and *Idhash-Shamsu Kuwwirat* in a *Rak'ah*." (*Ḍa'īf*)

Abū Dāwud said: This is the order of Ibn Mas'ūd, may Allāh have mercy upon him.

تخريج: [إسناده ضعيف] أخرجه أحمد: ١/٤١٨ من حديث أبي إسحاق به \* وهو مدلس وعنن، وحديث البخاري، ح: ٤٩٩٣ ومسلم، ح: ٨٢٢ وغيرهما يعني عنه.

### Comments:

It is reprehensible to recite the Qur'ān without proper comprehension and *Tartil* (a technical term meaning slow, cadenced recitation of the Qur'ān).

**1397.** It was reported from 'Abdur-Rahmān bin Yazīd, that he said: "I asked Abū Mas'ūd while he was performing *Tawāf* around the Ka'bah (regarding some issue), and he said: "The Messenger of Allāh ﷺ said: "Whoever recites the last two Verses of *Sūrat Al-Baqarah* in a night, they will be sufficient for him." (*Sahīh*)

النَّجْمَ وَالرَّحْمَنَ فِي رَكْعَةٍ، وَافْتَرَبَتْ وَالْحَاقَّةَ فِي رَكْعَةٍ، وَالطُّورَ وَالذَّارِيَّاتِ فِي رَكْعَةٍ، وَإِذَا وَقَعَتْ وَنُونٌ فِي رَكْعَةٍ، وَسَأَلَ سَائِلٌ وَالنَّازِعَاتِ فِي رَكْعَةٍ، وَوَيْلٌ لِلْمُطَفِّفِينَ وَعَبَسَ فِي رَكْعَةٍ، وَالْمُدَّثِّرَ وَالْمُرْمَلَ فِي رَكْعَةٍ، وَهَلْ أَتَى وَلَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ فِي رَكْعَةٍ، وَعَمَّ يَتَسَاءَلُونَ وَالْمُرْسَلَاتِ فِي رَكْعَةٍ، وَالذُّخَانَ وَإِذَا الشَّمْسُ كُوِّرَتْ فِي رَكْعَةٍ.

قال أبو داود: هذا تأليف ابن مسعود رحمه الله.

١٣٩٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: سَأَلْتُ أَبَا مَسْعُودٍ وَهُوَ يَطُوفُ بِالْبَيْتِ، فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ الْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَّتَاهُ».

تخريج: أخرجه البخاري، فضائل القرآن، باب فضل سورة البقرة، ح: ٥٠٠٨ ومسلم، صلاة المسافرين، باب فضل الفاتحة وخواتيم سورة البقرة . . . إلخ، ح: ٨٠٧ من حديث شعبة به.

### Comments:

"They will be sufficient for him" may be understood in different ways. For example, as a substitute for late-night prayers, or as a means of guarding him from calamities, or from the evil and mischief of the devil.

**1398.** It was reported from Ibn Hujairah, that he was informed

١٣٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنَا عَمْرُو؛ أَنَّ أَبَا سُوَيْبَةَ حَدَّثَهُ

that ‘Abdullāh bin ‘Amr bin Al-‘Āṣ said, that the Messenger of Allāh ﷺ said: “Whoever recites ten Verses (at night), he will not be written among the heedless. And whoever recites one hundred Verses (at night), he will be written among the devout. And whoever recite a thousand Verses (at night), he will be written among the prosperous.” (*Hasan*)

Abū Dāwud said: Ibn Hujairah Al-Aṣghar is ‘Abdullāh Ibn ‘Abdur-Rahmān bin Hujairah.<sup>[1]</sup>

تخریج: [إسناده حسن] أخرجه ابن خزيمة، ح: ۱۱۴۴ من حديث ابن وهب به وشك في صحته و صححه ابن حبان، ح: ۶۶۲ إلا أنه قال: أن أبا سويد حدثه ... إلخ.

**1399.** It was reported from ‘Eīsā bin Hilāl Aṣ-Sadafī, from ‘Abdullāh bin ‘Amr, who said: “A man came to the Messenger of Allāh ﷺ and said: ‘Teach me (some Qur’ān) to recite, O Messenger of Allāh.’ He said: ‘Read three (*Sūrah*s) which begin with *Alif Lām Mīm.*’ He replied: ‘I have become old, and my heart is hard, and my tongue is coarse!’ So he said: ‘Then recite three (*Sūrah*s) which begin with *Hā Mīm.*’ But the man repeated what he had said earlier. So the Prophet ﷺ said: ‘Recite three (*Sūrah*s) which begin with the glorification of Allāh (*Al-Musabbihat*).’ But he repeated the same (excuse) that he had stated earlier, then said, ‘O Messenger of Allāh, teach me a comprehensive *Sūrah.*’ So the Prophet ﷺ recited: ‘When the

أَنَّهُ سَمِعَ ابْنَ حُجَيْرَةَ يُخْبِرُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَامَ بِعَشْرِ آيَاتٍ لَمْ يُكْتَبْ مِنَ الْعَافِلِينَ، وَمَنْ قَامَ بِمِائَةِ آيَةٍ كُتِبَ مِنَ الْقَائِتِينَ، وَمَنْ قَامَ بِأَلْفِ آيَةٍ كُتِبَ مِنَ الْمُقْتَدِرِينَ».

قَالَ أَبُو دَاوُدَ: ابْنُ حُجَيْرَةَ الْأَصْغَرُ عَبْدُ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ حُجَيْرَةَ.

۱۳۹۹ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ وَهَارُونَ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي عِيَّاشُ بْنُ عَبَّاسِ الْتُبَّانِيُّ عَنْ عَيْسَى بْنِ هَلَالِ الصَّدْفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: أَقْرِنْنِي يَا رَسُولَ اللَّهِ! فَقَالَ: «أَقْرَأْ ثَلَاثًا مِنْ ذَوَاتِ الرَّ» فَقَالَ: كَبِرَتْ سِنِّي، وَاشْتَدَّ قَلْبِي، وَعَلْظَ لِسَانِي قَالَ: «فَأَقْرَأْ ثَلَاثًا مِنْ ذَوَاتِ حَمٍ»، فَقَالَ مِثْلَ مَقَالَتِهِ، فَقَالَ: «أَقْرَأْ ثَلَاثًا مِنَ الْمُسَبِّحَاتِ»، فَقَالَ مِثْلَ مَقَالَتِهِ. فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ! أَقْرِنْنِي سُورَةَ جَامِعَةً، فَأَقْرَأَهُ النَّبِيُّ ﷺ ﴿إِنَّا زُلْزَلْنَا الْأَرْضَ﴾ حَتَّى فَرَغَ مِنْهَا. فَقَالَ الرَّجُلُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَزِيدُ عَلَيْهَا

[1] Meaning ‘Abdur-Rahmān — ‘Abdullāh’s father, is known as Ibn Hujairah Al-Akbar.

earth will shake with a (tremendous) shaking...<sup>[1]</sup> until he completed the *Sūrah*. The man then said: 'I swear by He Who has sent you with the truth, I will never increase more than this forever.' Then the man Turned to leave, and the Prophet ﷺ said twice, 'The little man has been successful.'"

(*Hasan*)

**تخريج:** [إسناده حسن] أخرجه أحمد: ١٦٩/٢ عن عبدالله بن يزيد المقرئ، والنسائي في الكبرى، ح: ٨٠٢٧ من حديث سعيد بن أبي أيوب به وصححه ابن حبان، ح: ٤٧٢ والحاكم على شرط الشيخين: ٥٣٢/٢ وقال الذهبي: "بل صحيح".

### Chapter 10. Regarding The Numbering Of The Verses

**1400.** Abū Hurairah reported that the Prophet ﷺ said: "There is a *Sūrah* in the Qur'an which consists of thirty Verses — it will intercede on behalf of its companion until he is forgiven. (The *Sūrah* is) 'Blessed be the One in Whose Hands is the dominion.'"<sup>[2]</sup> (*Hasan*)

(المعجم ١٠) **بَابُ: فِي عَدَدِ الْآيِ**

(التحفة ٣٢٨)

١٤٠٠ - حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: أَخْبَرَنَا شُعْبَةُ: أَخْبَرَنَا قَتَادَةُ عَنْ عَبَّاسِ الْجَشْمِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «سُورَةٌ مِنَ الْقُرْآنِ ثَلَاثُونَ آيَةً تَسْتَفَعُ لِصَاحِبِهَا حَتَّى غُفِرَ لَهُ: ﴿تَبَرَّكَ الَّذِي بِيَدِهِ الْمُلْكُ﴾».

**تخريج:** [إسناده حسن] أخرجه ابن ماجه، الأدب، باب ثواب القرآن، ح: ٣٧٨٦ والترمذي، ح: ٢٨٩١ من حديث شعبة به وقال الترمذي: "حسن" وصححه ابن حبان، ح: ١٧٦٦ والحاكم: ٤٩٧/٢، ٤٩٨ ووافقه الذهبي.

### Comments:

This *Hadīth* relates the merit of reciting *Sūrat Al-Mulk* daily.

[1] *Az-Zalzalah* (99).

[2] *Al-Mulk* (67)