

in the days of Pre-Islāmic Period of Ignorance; *Mulāmasa* means when you touch something displayed for sale you have to buy it; *Munābadha* means when the seller throws something to you, you have to buy it.)

1994. Narrated Ziyād bin Jubair: A man went to Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا and said, “A man vowed to observe *Şaum* (fast) one day (the subnarrator thinks that he said that the day was Monday), and that day happened to be ‘*Eid* day.” Ibn ‘Umar said, “Allāh orders vows to be fulfilled and the Prophet ﷺ forbade *Şaum* on this day (i.e., ‘*Eid*).”

1995. Narrated Abū Sa‘īd Al-*Khudrī* رَضِيَ اللهُ عَنْهُ (who fought in twelve *Ghazawāt* in the company of the Prophet ﷺ). I heard four things from the Prophet ﷺ and they won my admiration. He ﷺ said:

1. “No lady should travel on a journey of two days except with her husband or a *Dhī-Maḥram*;

2. “No *Şaum* (fasting) is permissible on the two days of ‘*Eid-ul-Fitr* and ‘*Eid-ul-Aḏha*;

3. “No *Şalāt* (prayer) (may be offered) after the morning (compulsory) *Şalāt* (prayer) until the sun rises; and no *Şalāt* (prayer) after the ‘*Aşr* prayer till the sun sets;

4. “One should travel only for visiting three *Masājid* (mosques): *Masjid-al-Ḥarām* (Makkah), *Masjid-al-Aqṣā* (Jerusalem), and this (my) mosque (at Al-Madīna).”

يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: يُنْهَى عَنْ صِيَامَيْنِ وَيَسْعَتَيْنِ: الْفِطْرِ وَالنَّحْرِ، وَالْمَلَامَسَةَ وَالْمُنَابَذَةَ. [راجع: ٣٦٨]

١٩٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذٌ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ زِيَادِ بْنِ جُبَيْرٍ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا فَقَالَ رَجُلٌ: نَذَرَ أَنْ يَصُومَ يَوْمًا، قَالَ: أَظْنَهُ قَالَ: الْاِثْنَيْنِ فَوَاقَفَ ذَلِكَ يَوْمَ عِيدٍ؛ فَقَالَ ابْنُ عُمَرَ: أَمَرَ اللهُ بِوَفَاءِ النَّذْرِ، وَنَهَى النَّبِيَّ ﷺ عَنْ صَوْمِ هَذَا الْيَوْمِ. [انظر: ٦٧٠٥، ٦٧٠٦]

١٩٩٥ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ قَالَ: سَمِعْتُ قَرْعَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدِ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ وَكَانَ عَزَا مَعَ النَّبِيِّ ﷺ يُثْنِي عَشْرَةَ عَزْوَةً، قَالَ: سَمِعْتُ أَرْبَعًا عَنْ النَّبِيِّ ﷺ فَأَعْجَبَنِي قَالَ: «لَا تُسَافِرُ الْمَرْأَةُ مَسِيرَةَ يَوْمَيْنِ إِلَّا وَمَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ. وَلَا صَوْمٌ فِي يَوْمَيْنِ: الْفِطْرِ وَالْأَصْحَى، وَلَا صَلَاةٌ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلَا بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ. وَلَا تُسُدُّ الرَّحَالَ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الْأَقْصَى، وَمَسْجِدِي هَذَا». [راجع: ٥٨٦]

(68) CHAPTER. Observing Şaum (fast) on *Taşhriq* days (11th, 12th and 13th of *Dhul-Hijjah*).

1996. Narrated Yaḥyā : Hishām said, “My father said that ‘Āishah رَضِيَ اللهُ عَنْهَا used to observe Şaum (fast) on the days of Mina.” His (i.e., Hishām’s) father also used to observe Şaum on those days.

1997, 1998. Narrated ‘Āishah and Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا : Nobody was allowed to observe Şaum (fast) on the days of *Taşhriq* except those who could not afford the *Hady* (animals for sacrifice).

1999. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا : Observing Şaum (fast) for those who perform *Hajj-at-Tamattu’* (in lieu of the *Hady* which they cannot afford) may be performed up to the day of ‘*Arafah*. And if one does not get a *Hady* and has not observed Şaum (fast) (before the ‘*Eid*) then one should observe Şaum (fast) during the days of Mina (11th, 12th and 13th of *Dhul-Hijjah*).

(69) CHAPTER. Observing Şaum (fast) on the day of ‘*Aşhūra*’ (tenth of *Muharram*).

2000. Narrated Sālim’s father رَضِيَ اللهُ عَنْهُ : The Prophet ﷺ said, “Whoever wishes may

(٦٨) بَابُ صِيَامِ أَيَّامِ التَّشْرِيقِ

١٩٩٦ - قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ لِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ قَالَ: أَحْبَبَنِي أَبِي: كَانَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا تَصُومُ أَيَّامَ مِنَى وَكَانَ أَبُوهُ يَصُومُهَا.

١٩٩٧، ١٩٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُذْرٌ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَيْسَى، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، وَعَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: لَمْ يُرَخَّصْ فِي أَيَّامِ التَّشْرِيقِ أَنْ يُصَمَّنَ إِلَّا لِمَنْ لَمْ يَجِدِ الْهَدْيَ.

١٩٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: الصِّيَامُ لِمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ إِلَى يَوْمِ عَرَفَةَ، فَإِنْ لَمْ يَجِدْ هَدْيًا وَلَمْ يُصَمِّ صَامَ أَيَّامَ مِنَى. وَعَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ مِثْلَهُ. وَتَابَعَهُ إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ.

(٦٩) بَابُ صَوْمِ يَوْمِ عَاشُورَاءَ

٢٠٠٠ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ

observe *Ṣaum* (fast) on the day of ‘*Āshūra*’.”

2001. Narrated ‘*Āishah* رَضِيَ اللهُ عَنْهَا: Allāh’s Messenger ﷺ ordered (the Muslims) to observe *Ṣaum* (fast) on the day of ‘*Āshūra*’, and when fasting in the month of Ramaḍān was prescribed, it became optional for one to observe *Ṣaum* (fast) on that day (‘*Āshūra*’) or not.

2002. Narrated ‘*Āishah* رَضِيَ اللهُ عَنْهَا: Quraish used to observe *Ṣaum* (fast) on the day of ‘*Āshūra*’ in the Pre-Islāmic Ignorance Period, and Allāh’s Messenger ﷺ too, used to observe *Ṣaum* (fast) on that day. When he came to Al-Madīna, he observed *Ṣaum* (fast) on that day and ordered others to observe *Ṣaum*: (fast), too. Later when the fasting of the month of Ramaḍān was prescribed, he gave up fasting on the day of ‘*Āshūra*’ and became optional for one to observe *Ṣaum* (fast) on it or to leave its fasting.

2003. Narrated Ḥumaid bin ‘Abdur-Raḥnān that he heard Mu‘āwīya bin Abī Sufyān رَضِيَ اللهُ عَنْهُمَا on the day of ‘*Āshūra*’ during the year he performed the *Hajj*, saying on the pulpit, “O the people of Al-Madīna! Where are your religious scholars? I heard Allāh’s Messenger ﷺ saying, “This is the day of ‘*Āshūra*’. Allāh has not enjoined its *Ṣaum* (fast) on you but I am fasting it. You have the choice either to observe *Ṣaum* (fast) or not to observe *Ṣaum* (fast) (on this day).”

عُمَرَ بْنِ مُحَمَّدٍ، عَنْ سالم، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ: يَوْمَ عَاشُورَاءَ: «إِنْ شَاءَ صَامَ».

[راجع: ١٨٩٢]

٢٠٠١ - حَدَّثَنَا أَبُو الِیَمَانِ، أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ أَمَرَ بِصِيَامِ يَوْمِ عَاشُورَاءَ فَلَمَّا فُرِضَ رَمَضَانُ كَانَ مَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ. [راجع: ١٥٩٢]

٢٠٠٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ يَوْمَ عَاشُورَاءَ تَصُومُهُ قُرَيْشٌ فِي الجَاهِلِيَّةِ، وَكَانَ رَسُولُ اللهِ ﷺ يَصُومُهُ فِي الجَاهِلِيَّةِ، فَلَمَّا قَدِمَ المَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ. فَلَمَّا فُرِضَ رَمَضَانُ تَرَكَ يَوْمَ عَاشُورَاءَ، فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ. [راجع: ١٥٩٢]

٢٠٠٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ رَضِيَ اللهُ عَنْهُمَا يَوْمَ عَاشُورَاءَ عَامَ حَجِّ عَلِيٍّ المُنْبِرِ يَقُولُ: يَا أَهْلَ المَدِينَةِ، أَيُّنَ عُلَمَاؤِكُمْ؟ سَمِعْتُ رَسُولَ اللهِ ﷺ

يَقُولُ: «هَذَا يَوْمٌ عَاشُورَاءَ وَلَمْ يَكْتُبِ
اللَّهُ عَلَيْكُمْ صِيَامَهُ وَأَنَا صَائِمٌ، فَمَنْ
شَاءَ فَلْيُصُمْ وَمَنْ شَاءَ فَلْيُفْطِرْ».

2004. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ came to Al-Madīna and saw the Jews observing fast on the day of ‘*Āshūra*’. He asked them about that. They replied, “This is a good day, the day on which Allāh rescued Banī Isrāel from their enemy. So, Mūsa (Moses) on this day.” The Prophet ﷺ said, “We have more claim over Mūsa than you.” So, the Prophet ﷺ observed *Şaum* (fast) on that day and ordered (the Muslims) to observe *Şaum* (fast) (on that day).

٢٠٠٤ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا
عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ: عَنْ عَبْدِ
اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ
ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ
النَّبِيُّ ﷺ الْمَدِينَةَ فَرَأَى الْيَهُودَ تَصُومُ
يَوْمَ عَاشُورَاءَ فَقَالَ: «مَا هَذَا؟» قَالُوا:
هَذَا يَوْمٌ صَالِحٌ، هَذَا يَوْمٌ نَجَّى اللَّهُ
بَنِي إِسْرَائِيلَ مِنْ عَدُوِّهِمْ، فَصَامَهُ
مُوسَى، قَالَ: «فَأَنَا أَحَقُّ بِمُوسَى
مِنْكُمْ»، فَصَامَهُ، وَأَمَرَ بِصِيَامِهِ. [انظر:

[٤٧٣٧، ٤٦٨٠، ٣٩٤٣، ٣٣٩٧]

2005. Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ: The day of ‘*Āshūra*’ was considered as ‘*Eid*’ day by the Jews. So the Prophet ﷺ ordered, “I recommend you (Muslims) to observe *Şaum* (fast) on this day.”

٢٠٠٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي
عُمَيْسٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ
طَارِقِ بْنِ شِهَابٍ عَنْ أَبِي مُوسَى
رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ يَوْمُ
عَاشُورَاءَ تَعُدُّهُ الْيَهُودُ عِيدًا، قَالَ النَّبِيُّ
ﷺ: «فَصُومُوهُ أَنْتُمْ». [انظر: ٣٩٤٢]

2006. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: I never saw the Prophet ﷺ seeking to observe *Şaum* (fast) on a day more (preferable to him) than this day, the day of ‘*Āshūra*’, or this month, i.e., the month of Ramaḍān.⁽¹⁾

٢٠٠٦ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ
مُوسَى، عَنْ ابْنِ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ
بْنِ أَبِي يَزِيدٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ

(1) (H.2006) This is only the opinion of Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا which might differ from what other people think, for in a narration reported by Qatāda from the Prophet ﷺ, it is mentioned that *Şaum* (fasting) on the day of ‘*Arafah*’ expiates the sins of two years, while observing *Şaum* (fast) on the day of ‘*Āshūra*’ expiates the sins of only one year. This indicates that observing *Şaum* (fast) on the day of ‘*Arafah*’ is superior to that of ‘*Āshūra*’.

اللَّهُ عَنْهُمَا، قَالَ: مَا رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى صِيَامَ يَوْمٍ فَضَّلَهُ عَلَى غَيْرِهِ إِلَّا هَذَا الْيَوْمَ، يَوْمَ عَاشُورَاءَ، وَهَذَا الشَّهْرَ، يَعْنِي: شَهْرَ رَمَضَانَ.

2007. Narrated Salama bin Al-Akwa' رضي الله عنه: The Prophet ﷺ ordered a man from the tribe of Banī Aslam to announce amongst the people that whoever had eaten should observe *Şaum* (fast) the rest of the day, and whoever had not eaten should continue his *Şaum* (fast), as that day was the day of 'Āshūra'.

٢٠٠٧ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَمَرَ النَّبِيُّ ﷺ رَجُلًا مِنْ أَسْلَمَ أَنْ «أَدِّنَ فِي النَّاسِ: أَنْ مَنْ كَانَ أَكَلَ فَلْيُصُمْ بَقِيَّةَ يَوْمِهِ، وَمَنْ لَمْ يَكُنْ أَكَلَ فَلْيُصُمْ؛ فَإِنَّ الْيَوْمَ يَوْمَ عَاشُورَاءَ».

[راجع: ١٩٢٤]

31 – THE BOOK OF TARĀWĪH PRAYERS

[*Nawāfil* Prayers at night in Ramaḍān].

(1) CHAPTER. The superiority of praying
(*Nawāfil*) at night in Ramaḍān.

2008. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying regarding Ramaḍān, "Whoever performed *Ṣalāt* (prayers) at night in it (the month of Ramaḍān) with sincere faith and hoping for a reward from Allāh, then all his past sins will be forgiven."

2009. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever performed *Ṣalāt* (prayers) at night in the month of Ramaḍān with sincere faith and hoping for a reward from Allāh, then all his past sins will be forgiven." Ibn Ṣhīhāb (a subnarrator) said, "Allāh's Messenger ﷺ died and the people continued observing that (i.e., *Nawāfil* offered individually, not in congregation), and it remained as it was, during the caliphate of Abū Bakr and in the early days of 'Umar's caliphate."

2010. Narrated Ibn Ṣhīhāb: Abdur Raḥmān bin 'Abdul Qarī said, "I went out in the company of 'Umar bin Al-Khaṭṭāb one night in Ramaḍān to the mosque and found the people performing *Ṣalāt* (prayers) in different groups. A man performing *Ṣalāt* (prayers) alone, or a man performing *Ṣalāt* (prayers) with a little group behind him. So,

٣١ - كتاب صلاة التراويح

(١) بَابُ فَضْلِ مَنْ قَامَ رَمَضَانَ

٢٠٠٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ لِرَمَضَانَ: «مَنْ قَامَهُ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ٣٥]

٢٠٠٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُونُسَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ؛ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». قَالَ ابْنُ شِهَابٍ: فَتَوَفَّى رَسُولُ اللهِ ﷺ وَالنَّاسُ عَلَى ذَلِكَ. ثُمَّ كَانَ الْأَمْرُ عَلَى ذَلِكَ فِي خِلَافَةِ أَبِي بَكْرٍ، وَصَدْرًا مِنْ خِلَافَةِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا. [راجع: ٣٥]

٢٠١٠ - وَعَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ أَنَّهُ قَالَ: خَرَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ لَيْلَةً فِي رَمَضَانَ إِلَى الْمَسْجِدِ فَإِذَا النَّاسُ

'Umar said, 'In my opinion I would better collect these (people) under the leadership of one *Qārī* (reciter) [i.e., let them perform *Ṣalāt* (prayers) in congregation!]. So, he made up his mind and he congregated them behind Ubāi bin Ka'b. Then on another night I went again in his company and the people were performing *Ṣalāt* (prayers) behind their reciter. On that, 'Umar remarked, 'What an excellent *Bid'a* (i.e., innovation in religion) this is; but the *Ṣalāt* (prayers) which they do not perform, and sleep at its time is superior than the one they are performing now.' He meant the *Ṣalāt* (prayers) in the last part of the night. (In those days) people used to perform *Ṣalāt* (prayers) in the early part of the night."

2011. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ used to perform *Salāt* (prayer) (at night) in Ramaḍān.

2012. Narrated 'Urwa that he was informed by 'Āishah رَضِيَ اللهُ عَنْهَا, "Allāh's Messenger ﷺ went out in the middle of the night and performed *Ṣalāt* (prayer) in the mosque and some men performed *Ṣalāt* (prayer) behind him. In the morning, the people spoke about it and then a large number of them gathered and performed *Ṣalāt* (prayer) behind him (on the second night). In the next morning the people again talked about it and on the third night the mosque was full with a large number of people. Allāh's Messenger ﷺ came out and the people performed *Ṣalāt* (prayer) behind him. On the fourth night the mosque was

أَوْزَاعٌ مُتَفَرِّقُونَ، يُصَلِّي الرَّجُلُ لِنَفْسِهِ وَيُصَلِّي الرَّجُلُ فَيُصَلِّي بِصَلَاتِهِ الرَّهْطُ، فَقَالَ عُمَرُ: إِنِّي أَرَى لَوْ جَمَعْتُ هَؤُلَاءِ عَلَى قَارِيٍّ وَاحِدٍ لَكَانَ أَمْثَلًا، ثُمَّ عَزَمَ فَجَمَعَهُمْ عَلَى أَبِي بِنِ كَعْبٍ. ثُمَّ خَرَجْتُ مَعَهُ لَيْلَةَ أُخْرَى وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ قَارِنِهِمْ، قَالَ عُمَرُ: نِعَمَ الْبِدْعَةُ هَذِهِ، وَالَّتِي يَنَامُونَ عَنْهَا أَفْضَلُ مِنَ الَّتِي يَقُومُونَ، يُرِيدُ آخِرَ اللَّيْلِ. وَكَانَ النَّاسُ يَقُومُونَ أَوْلَهُ.

٢٠١١ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:

حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى، وَذَلِكَ فِي رَمَضَانَ.

[راجع: ٧٢٩]

٢٠١٢ - وَحَدَّثَنِي يَحْيَى بْنُ

بُكَيرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ: أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَخْبَرَتْهُ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ لَيْلَةً مِنْ جَوْفِ اللَّيْلِ، فَصَلَّى فِي الْمَسْجِدِ وَصَلَّى رِجَالٌ بِصَلَاتِهِ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ فَصَلَّى فَصَلُّوا مَعَهُ. فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنَ اللَّيْلَةِ الثَّلَاثَةِ،

overwhelmed with people and could not accomodate them, but the Prophet ﷺ came out (only) for the morning *Ṣalāt* (prayer). When the morning *Ṣalāt* (prayer) was finished, he recited *Taḥah-hud* and (addressing the people) said, “*Ammā ba’du*, your presence was not hidden from me but I was afraid lest the night *Ṣalāt* (prayer) should be enjoined on you and you might not be able to carry it on.” So, Allāh’s Messenger ﷺ died and the situation remained like that (i.e., people offered the night prayers individually).”

2013. Narrated Abū Salama bin ‘Abdur Raḥmān that he asked ‘Āishah رَضِيَ اللهُ عَنْهَا ‘Āishah “How was the *Ṣalāt* (prayer) of Allāh’s Messenger ﷺ in Ramaḍān?” She replied, “He did not perform *Ṣalāt* (prayer) more than eleven *Rak’ā* in Ramaḍān or in any other month. He used to perform four *Rak’ā* – let alone their beauty and length – and then he would perform four *Rak’ā* – let alone their beauty and length – and then he would perform three *Rak’ā* (*Witr*).” She added, “I asked, ‘O Allāh’s Messenger! Do you sleep before praying the *Witr*?’ he replied, ‘O ‘Āishah! My eyes sleep but my heart does not sleep.’”

فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَصَلَّى بِصَلَاتِهِ. فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةَ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ حَتَّى خَرَجَ لِصَلَاةِ الصُّبْحِ فَلَمَّا فَضِيَ الْفَجْرَ أَقْبَلَ عَلَى النَّاسِ فَتَشَهَّدَ. ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّهُ لَمْ يَخْفَ عَلَيَّ مَكَانَكُمْ، وَلَكِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ فَتَعْجِزُوا عَنْهَا». فَتَوَفَّى رَسُولُ اللَّهِ ﷺ وَالْأَمْرُ عَلَى ذَلِكَ. [راجع: ٧٢٩]

٢٠١٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللهِ ﷺ فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا. فَقُلْتُ: يَا رَسُولَ اللهِ، أَتَأْتُمُ قَبْلَ أَنْ تُوتِرَ؟ قَالَ: «يَا عَائِشَةُ، إِنَّ عَيْنِي تَنَامَانِ وَلَا يَنَامُ قَلْبِي». [راجع: ١١٤٧]

32 - THE BOOK OF SUPERIORITY OF THE NIGHT OF QADR

(1) CHAPTER. The superiority of the night of Qadr.

And Allāh تعالى said; “Verily! We have sent it (this Qur’ān) down in the night of *Al-Qadr* (Decree). And what will make you know what the night of *Qadr* is.....”

..... till the end of the *Sūrah*. (V.97:1,2)

2014. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Whoever observed *Ṣaum* (fast) in the month of *Ramaḍān* with sincere faith (i.e., belief) and hoping for a reward from Allāh, then all his past sins will be forgiven, and whoever stood for the *Ṣalāt* (prayers) in the night of *Qadr* with sincere faith and hoping for a reward from Allāh, then all his past sins will be forgiven.”

(2) CHAPTER. To look for the night of Qadr in the last seven nights (of Ramaḍān).

2015. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: Some men amongst the companions of the Prophet ﷺ were shown in their dreams that the night of *Qadr* was in the last seven nights of *Ramaḍān*. Allāh’s Messenger ﷺ said, “It seems that all your dreams agree that (the night of *Qadr*) is in the last seven nights, and whoever wants to search for it (i.e., the night of *Qadr*) should search in the last seven (nights of *Ramaḍān*).”

٣٢ - كتاب فضل ليلة القدر

(١) باب فضل ليلة القدر،

وَقَالَ اللهُ تَعَالَى: ﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ إِلَى آخِرِ السُّورَةِ.

قَالَ ابْنُ عَبَّاسٍ: مَا كَانَ فِي الْقُرْآنِ ﴿وَمَا أَدْرَاكَ﴾ فَقَدْ أَعْلَمَهُ. وَمَا قَالَ: ﴿وَمَا يَدْرِيكَ﴾ فَإِنَّهُ لَمْ يُعْلِم.

٢٠١٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: حَفِظْنَا، وَأَيَّمَا حَفِظَ مِنَ الرَّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.»

[راجع: ٣٥]

(٢) باب التماس ليلة القدر في

السبع الأواخر

٢٠١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أُرُوا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ الْأَوَاخِرِ. فَقَالَ رَسُولُ اللهِ ﷺ: «أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِي السَّبْعِ الْأَوَاخِرِ، فَمَنْ

كَانَ مُتَحَرِّرِهَا فَلْيَتَحَرَّرْهَا فِي السَّبْعِ
الْأَوَاخِرِ. [راجع: ١١٥٨]

2016. Narrated Abū Salama : I asked Abū Sa'īd رضي الله عنه – and he was a friend of mine – (about the night of *Qadr*) and he said, “We practised *I'tikāf* (seclusion in the mosque) in the middle third of the month of Ramaḍān with the Prophet ﷺ. In the morning of the 20th of Ramaḍān, the Prophet ﷺ came and addressed us and said, ‘I was informed of (the date of the night of *Qadr*) but I was caused to forget it (or I forgot); so, search for it in the odd nights of the last ten nights of the month of Ramaḍān. (In the dream) I saw myself prostrating in mud and water (as a sign). So, whoever was in *I'tikāf* with me should return to it (for another 10 days period)’, and we returned. At that time there was no sign of clouds in the sky, but suddenly a cloud came and it rained till rain-water started leaking through the roof of the mosque which was made of date-palm leaf stalks. Then the *Ṣalāt* (prayer) was established and I saw Allāh’s Messenger ﷺ prostrating in mud and water and I saw the traces of mud on his forehead.”

(3) CHAPTER. To search for the night of *Qadr* in the odd nights of the last ten nights (of Ramaḍān).

This narration has come from ‘Ubāda (bin Aṣ-Ṣāmit) on the authority of the Prophet ﷺ.

2017. Narrated ‘Aishah رضي الله عنها: Allāh’s Messenger ﷺ said, “Search for the night of *Qadr* in the odd nights of the last ten nights of Ramaḍān.”

٢٠١٦ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ :
حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي
سَلَمَةَ قَالَ: سَأَلْتُ أَبَا سَعِيدٍ وَكَانَ لِي
صَدِيقًا فَقَالَ: اغْتَكَفْنَا مَعَ النَّبِيِّ ﷺ
الْعَشْرَ الْأَوْسَطَ مِنْ رَمَضَانَ، فَفَرَحَ
صَبِيحَةَ عِشْرِينَ فَخَطَبَنَا وَقَالَ: «إِنِّي
أَرَيْتُ لَيْلَةَ الْقَدْرِ ثُمَّ أَنْسَيْتُهَا أَوْ
نُسَيْتُهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ
الْأَوَاخِرِ فِي الْوَتْرِ، وَإِنِّي رَأَيْتُ أَنِّي
أَسْجُدُ فِي مَاءٍ وَطِينٍ، فَمَنْ كَانَ
اغْتَكَفَ مَعِي فَلْيُرْجِعْ». فَرَجَعْنَا وَمَا
نَرَى فِي السَّمَاءِ قَرَعَةً فَجَاءَتْ سَحَابَةٌ
فَمَطَرَتْ حَتَّى سَالَ سَقْفُ الْمَسْجِدِ
وَكَانَ مِنْ جَرِيدِ النَّخْلِ، وَأُقِيمَتِ
الصَّلَاةُ فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ
فِي الْمَاءِ وَالطِّينِ حَتَّى رَأَيْتُ أَثَرَ
الطِّينِ فِي جَبْهَتِهِ. [راجع: ٦٦٩]

(٣) بَابُ تَحَرِّي لَيْلَةِ الْقَدْرِ فِي الْوَتْرِ
مِنَ الْعَشْرِ الْأَوَاخِرِ،
فِيهِ عِبَادَةٌ.

٢٠١٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: حَدَّثَنَا أَبُو
سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوَتْرِ مِنَ الْعَشْرِ