

Hadeeth #233

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ --رَضِيَ اللَّهُ عَنْهُ-- قَالَ : (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ : " اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ الْأَرْضِ , وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ , أَهْلَ الثَّنَاءِ وَالْمَجْدِ , أَحَقُّ مَا قَالَ الْعَبْدُ - وَكُنَّا لَكَ عَبْدٌ - اللَّهُمَّ لَا مَانِعَ لِمَا أُعْطِيتَ , وَلَا مُعْطِيَ لِمَا مَنَعْتَ , وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ) (رَوَاهُ مُسْلِمٌ)

Narrated Abu Sa'id Al-Khudri (رضي الله عنه): Allah's Messenger (صلى الله عليه وسلم) used to say while raising his head after bowing: "Allahumma Rabbana lakal-hamdu mil'as-samawati wal-ardi, wa mil'a ma shi'ta min shai'in ba'du, ahlaththana'i wal majdi, ahaqqu ma qal-al'abdu, wa kulluna laka 'abdun. Allahumma la mani'a lima a'taita, wa la mu'tiya lima man'ata, wa la yanfa'u dhal-jaddi minka--ljaddu (O Allah, our Rabb (Lord), to You is praise in all the heavens and all the earth, and all that pleases You to create afterwards, O You, Who are worthy of praise and glory, most worthy of what a slave says, and we are all Your slaves, no one can withhold what You give, or give what You withhold, and riches cannot avail a wealthy person against You." [reported by Muslim].

الملء – The word *mil'* can be *nasbun* or *rafu'n*

النصب is based on that it is *mansub* due to the removal of الخافض or based on that it is *sifah* for the *masdar* that is omitted.

As for الرفع then it is *marfoo'* based on it being *sifa* for *al-hamd*.

The meaning of *al-mil'*, Imaam an-Nawawee said in Sharh ul Muslim: "The 'Ulaama said the meaning of it is that the *hamd* is أجسام (something that occupies space) and it would have filled the heavens and the earth."

وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

The author of 'Awnul Ma'boodi said in Vol 2 pg. 57 meaning بعد ذلك (after that), meaning that which is between them (i.e. the heavens and the earth) or other than that, which was mentined such as *al-arsh*, *al-kursee*, and that which is under the *turaab*.

أَهْلَ النَّاءِ – أَهْلَ is *mansoob 'ala al-iktisaas* or based on that it is *munaada* of *harfu nidaa* which is omitted. An-Nawawee said النَّاءِ is the attribute of beauty and praise, glorification, exaltation and the extreme honouring.

وَكُنَّا لَكَ عَبْدٌ - *jumula 'itiraadiya* between the *muftada* and the *khabar*

اللَّهُمَّ لَا مَانِعَ لِمَا أُعْطِيتَ

In it is that Allaah (*Azza wa jal*) is the one who gives and He is the one who prevents (from giving) (سُبْحَانَ وَتَعَالَى). He is the One who provides the wealth and provides with son or daughter and everything that is provided. He is the One who prevents what He wishes. As Allaah (سُبْحَانَ وَتَعَالَى) said:

لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مَا يَفْتَحُ اللَّهُ
مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Whatever of mercy (i.e. of good), Allāh may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All Mighty, the All Wise. (Fatir 35:2)

He is the One to give health and He is the One who prevents the wellness and out of wisdom from Him *subhaanah wa ta'aala* and His Justice. He is the One Who gives the rain and He is the One who brings the drought by preventing rain from coming and by that the drought occurs.

The word دَا in دَا الْجَدِّ is in the meaning of *saahib* and that it is from *asmaaul khamisa* and it is in the position of *mafulun bihi* for وَلَا يَنْفَعُ

The word الْجَدُّ means الحِظ (the share) and الْغِنَا (the wealth).

مِنْكَ يَا اللَّهُ means *minka yaa Allaah*

Al-ghinaa (the wealth): Allaah gives it to whom he wishes and prevents it from whom He wishes out of His wisdom (سُبْحَانَ وَتَعَالَى).

Verily, Allaah (سُبْحَانَ وَتَعَالَى) says:

And if Allâh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily! He is in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them). (Ash-Shura 42:27)

Our Lord clarified that He prevented *bastur rizq* (enlargement of *al-risq* i.e. unrestricted *risq*) to all the people so that *al-baghi* and *al-fasaad* (oppression and corruption) will not occur. Allaah has written for this person to be rich and that person to be poor. And it is not permissible for anyone to oppose His wisdom. Allaah (سُبْحَانَ وَتَعَالَى) has dispraised the one who opposes His wisdom as He said:

Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad SAW) is better than the (wealth of this world) which they amass. (Az-Zukhruf 43:32)

In the hadeeth of Abee Saeed is another benefit: the saying of this *dhikr* after standing from rukoo'. Also in Saheeh Muslim from the hadeeth *Abdullah b. Abu Aufa* reported that the Prophet of Allaah (صلى الله عليه وسلم) used to recite (this supplication): *O Allaah! our Lord, unto Thee be praise that would fill the heavens and the earth and fill that which will please Thee besides (them). O Allaah! purify me with snow, (water of) hail and with cold water; O Allaah. cleanse me from the sins and errors just as a white garment is cleansed from dirt.*

Additionally, in Saheehul Bukhaari, Vol 2 pg. 799 from the hadeeth of *Rifa'a bin Rafi AzZuraqi*: *(One day we were praying behind the Prophet. When he raised his head from bowing, he said, "Sami'a-l-lahu Liman hamida." A man behind him said, "Rabbana walaka-l hamd hamdan Kathiran taiyiban mubarakan fihi" (O our Lord! All the praises are for You, many good and blessed praises). When the Prophet completed the prayer, he asked, "Who has said these words?" The man replied, "I." The Prophet said, "I saw over thirty angels competing to write it first." Prophet rose (from bowing) and stood straight till all the vertebrae of his spinal column came to a natural position.)*

These three supplications are from the du'aa of *I'tidaal minar ruku'* (standing position after bowing). There are other du'aa for *'itidaal* it can be referred to in Sifatus Salaah of Shaykh Al-Abaani (رحمه الله). The one who is praying alternates between them. This is considered to be from the variety of the 'ibaadaat, and the one who practices it is rewarded for it. From the benefits of alternating (between the 'ibaadaat) is getting the reward (from Allaah).

Also حضور الذهن (presence of mind), التدبر (contemplation), and الخشع (khushoo') (is achieved by the one who is praying) when the text is in variety. Thereby the person remains alerted and awakened. Wallahu 'alam!

Hadeeth #234

وَعَنْ ابْنِ عَبَّاسٍ -رَضِيَ اللَّهُ عَنْهُمَا- قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ : عَلَى الْجَبْهَةِ - وَأَشَارَ بِيَدِهِ إِلَى أَنْفِهِ - وَالْيَدَيْنِ , وَالرُّكْبَتَيْنِ , وَأَطْرَافِ الْقَدَمَيْنِ) مُتَّفَقٌ عَلَيْهِ .

Narrated Ibn 'Abbas (رضي الله عنه): Allah's Messenger (صلى الله عليه وسلم) said, "I have been commanded to prostrate on seven bones; on the forehead- and he pointed at his nose, the hands (the palms), the knees and the toes of the feet." [Agreed Upon].

Hadeeth #235

وَعَنْ ابْنِ بُحَيْنَةَ رَضِيَ اللَّهُ عَنْهُ (أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا صَلَّى فَرَّجَ بَيْنَ يَدَيْهِ , حَتَّى يَبْدُوَ بَيَاضُ إِبْطَيْهِ) مُتَّفَقٌ عَلَيْهِ .

Narrated Ibn Buhaina (رضي الله عنه): When the Prophet (صلى الله عليه وسلم) prostrated while praying, he used to spread out his arms so that the whiteness of his armpits would be visible. [Agreed Upon]

عن ابن بَحَيْنَةَ رَضِيَ اللَّهُ عَنْهُ He is Abdullaah ibnul Maalik and Buhaina is his mother's name.

فَرَّجَ بَيْنَ يَدَيْهِ – Al-Haafiz in Fathul Baari said "he moves each hand away from the side that is next to it".

يبدو means يظهر – to be seen

إِبطِئِه is the dual of إبط

إِبط is the inside of the *mankib* (i.e. the armpit)

المرفقين (*al-mirfaqayn*) is the dual of المرفق (*al-mirfaq*).

Al-mirfaq is a joint that connects العَضد (area between wrist and elbow) with السَعْد (the upper arm).

As for the hadeeth of Waa’il bin Hujr, it is recorded by Al-Haakim in Al-Mustadrak, Vol 1 Hadeeth #817 Daarul Haramaine Publications, summarized without the sentence

وَإِذَا سَجَدَ ضَمَّ أَصَابِعَهُ *and when he prostrated he would bring his fingers together.*

Ibn Hibban has narrated it with this sentence وَإِذَا سَجَدَ ضَمَّ أَصَابِعَهُ as in Mawaaridu Azamaan Vol 2 #488. It has *inqitaa’* because it is from the way of Hushaym ibn Basheer from ‘Aasim bini Kulaib from Alqamah bini Waa’il from his father. Hushaym did not hear from Kulaib as Imaam Ahmad said in Tahdeebu Tahdeeb in the biography of Hushaym and also as in the Haashiyaa (side-notes) of Al-Mustadrak of Al-Haakim by Shaykh Muqbil (رحمه الله).

These ahaadeeth contain many of the attributes of sujood in the salaah and its forms.

The Prophet (صلى الله عليه وسلم), from his guidance was that in the sujood he used to put his forehead and nose on the ground as he used to put his hands. He commanded that in the hadeeth of Al-Baraa’ which is recorded in Saheeh Muslim.

And he said “إِذَا سَجَدْتَ فَضَعْ كَفَّيْكَ”

He used to place his knees and the toes on the ground.

Abu Humaid As-Saeedi (رضي الله عنه) said in the description of the Prophet's prayer in Al-Bukhaari, فَأِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرَشٍ وَلَا قَابِضِيهِمَا , وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ “When he prostrated, he placed his arms such that they were neither spread out nor drawn in, and the points of his toes were facing the Qiblah”

The Prophet, he used to keep his arms away from his sides to the point that the whiteness of his under arms was seen. He commanded to raise the *mirfaqayn*, which is *ath-thiraayne* (the forearm) from the ground as in the hadeeth of Al-Baraa' here
وَأَرْفَعُ مِرْفَقَيْكَ

He also forbade resting the forearms on the ground as in the saheeh in al-Bukhaari Vol 2 No. 822 from the hadeeth of 'Anas ibn Maalik (رضي الله عنهما): *The Prophet (صلى الله عليه وسلم) said, "Do the prostration properly and do not put your fore-arms flat with elbows touching the ground like a dog. And if you want to spit, do not spit in front, nor to the right for the person in prayer is speaking in private to his Lord."* He used to raise his hands to the level of the *mankib* or to the level of the ear. Sometimes he used to do this and sometimes he used to do that. These rulings include both men and women and it is not specific to men. What remains to be known (explained) that if putting our arms away from our sides brings discomfort to the one praying beside you, then you don't have to.

Hadeeth #236

وَعَنْ الْبَرَاءِ بْنِ عَازِبٍ -رَضِيَ اللَّهُ عَنْهُمَا- قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِذَا سَجَدْتَ فَضَعْ كَفَّيْكَ , وَأَرْفَعُ مِرْفَقَيْكَ) رَوَاهُ مُسْلِمٌ .

Narrated Al-Bara bin 'Azib (رضي الله عنه): *Allah's Messenger (صلى الله عليه وسلم) said, "When you prostrate, place the palms of your hands on the ground and raise your elbows."* [Reported by Muslim]

Hadeeth #237

وَعَنْ وَائِلِ بْنِ حُجْرٍ رَضِيَ اللَّهُ عَنْهُ (أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَكَعَ فَرَجَّ بَيْنَ أَصَابِعِهِ , وَإِذَا سَجَدَ ضَمَّ أَصَابِعَهُ) رَوَاهُ الْحَاكِمُ .

Narrated Wa'il bin Hujr (رضي الله عنه): *Whenever the Prophet (صلى الله عليه وسلم) bowed, he would spread out his fingers and when he prostrated he would bring his fingers together.* [Reported Al'Hakim].

All of these *ahaadeeth* (above) have the ruling of sujood.

أُمِرْتُ أَنْ (I was commanded) – it is *fi'lul maadi mabniyun min majhool*. The one who commanded is Allaah (سُبْحَانَ وَتَعَالَى). The one who was commanded was the Prophet (صلى الله عليه وسلم) and his Ummah follow in that, because the principle as it is known is following the example of the Prophet (صلى الله عليه وسلم).

It is also recorded in al-Bukhari, Vol 2 pg.295 in the wording **أمرنا** (we were commanded).

This wording is general to the Prophet (صلى الله عليه وسلم) and his ummah.

The section that reads: **وَأَشَارَ بِيَدِهِ إِلَى أَنْفِهِ**

He made them (the forehead and nose) one body part or else it would have been an 8th body part of sujood.

اليدين what is meant by them is the palms. As in the hadeeth of Al-Baraa' "when you prostrate, place the palms of your hands on the ground".

Hadeeth #238

وَعَنْ عَائِشَةَ -رَضِيَ اللَّهُ عَنْهَا- قَالَتْ : (رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مُتَرَبِّعًا) رَوَاهُ النَّسَائِيُّ , وَصَحَّحَهُ ابْنُ خُزَيْمَةَ

Narrated 'Aisha (رضي الله عنها): I saw Allah's Messenger (صلى الله عليه وسلم) praying while he sat cross-legged. [Reported by An'Nasa'i, and Ibn Khuzaima graded it Sahih (sound)].

This hadeeth is *mu'al* (defective). Hafs bini Ghiyath who is *thiqah* made a mistake in it, (رحمه الله). Refer to the ahaadeeth that are *mu'alla* by Shaykh Muqbil no.515

At-tarabu' (sitting crosslegged) in the salaah is for a person who is praying sitting and he does it in the places of standing. (i.e. at-tarabu' is the standing position of the one who prays sitting) as for the rest of the sitting positions in the salah, then he sits the way the Prophet used to sit. Furthermore, the People of Knowledge agree upon that it is permissible for the one who is praying to sit in any form he wishes as in other proofs that indicate unrestricted and general.

As in the hadeeth of 'Aisha (رضي الله عنها), the Prophet (صلى الله عليه وسلم), "At night he would pray for a long time standing and for a long time sitting". And the hadeeth of 'Imraan ibn Husayn (رضي الله عنه): *I had piles, so I asked the Prophet about the prayer. He said, "Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray lying on your side."* [Saheeh Al-Bukharee, The Book of Shortened Prayers, NO.1053]

Ahlul-Ilm have differed upon the form of the one who is praying sitting. The three Imams Abee Hanifah, Maalik and Ahmad, and one of the two narrations of Ash-Shafi'ee, say that it is *mustahab* to sit in the tarabu' position for the one who is praying sitting. However, Ash-Shafi'ee went into saying, in one of his two narrations, that the one who is praying sitting sits *muftarish* (the sitting between the two prostrations). Some of them said that she/he sits *muttawariq*.

Al-Qadee Husayn, from among the Shafi'ee, said that he sits on his left thigh and erects his right knee like the sitting of the one who is reading before (infront of) the one who is teaching him. [Naylul Awtar (arabic) Vol 3 pg. 83 also Fathul Baari Vol 2 pg.386]

Muhammad bin Nasr al-Marwazee mentioned in his book Qiyamul Layl that it is not affirmed for the one who is praying sitting to sit however is easy on him. If he wants he can sit in *at-tarabu'* position, if he wants he can sit on his side and if he wants he can sit on as he would sit in *tashahud* and between two *sujoods* and if he wants he could rest. After that, the Salaf from the Taabi'een and those after them have done it, except *at-tarabu'*. It was narrated that more than one disliked it. A group of them made it *ruksha* (permissible) and some of them chose it (*iktarahu*)... to the end of his statement (رحمه الله).

The form of sitting for the one who is praying sitting such as the one who is praying *naafila* or the one who is praying sitting or the one who is praying obligatory prayer for '*athur* (legitimate reason). As for what is correct is that it is not permissible for him to pray the obligatory prayer sitting. From the conditions of a valid salaah is that when it is obligatory is to pray standing unless there is an '*athur* (legitimate reason) that was legislated by the *Shar'*.

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