

Hadeeth #218

وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (لَا صَلَاةَ لِمَنْ لَمْ يَفْرَأْ بِأَمِّ الْقُرْآنِ) مُتَّفَقٌ عَلَيْهِ
 (وَفِي رِوَايَةٍ , لِابْنِ حِبَّانَ وَالذَّارِقُطْنِيِّ : (لَا تَجْزِي صَلَاةٌ لِمَنْ لَمْ يَفْرَأْ فِيهَا بِفَاتِحَةِ الْكِتَابِ
 وَفِي أُخْرَى , لِأَحْمَدَ وَأَبِي دَاوُدَ , وَالتِّرْمِذِيِّ , وَابْنِ حِبَّانَ : (لِعَلَّكُمْ تَقْرَأُونَ خَلْفَ إِمَامِكُمْ ؟
) " فُلْنَا : نَعَمْ . قَالَ : " لَا تَفْعَلُوا إِلَّا بِفَاتِحَةِ الْكِتَابِ , فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَفْرَأْ بِهَا

Narrated 'Ubada ibn As-Samit (رضي الله عنه): Allah's Messenger (صلى الله عليه وسلم) said, "There is no Salaah (Prayer) for him who does not recite the Ummul Qur'an (Surat Al-Fatiha)". [Agreed upon].

In a version of Ibn Hibban and Ad-Daraqutnee is mentioned: "The Salaah (Prayer) is not complete if one does not recite Surat Al-Fatiha".

And in another version of Ahmad, Abu Dawood, At-Tirmidhi, and Ibn Hibban: "Perhaps you recite behind your Imam?" We replied, "Yes." He (the Prophet (صلى الله عليه وسلم)) said, "Do not do so except when it is Surat Al-Fatiha, for the Salaah (Prayer) of the one who does not recite it is not accepted."

The statement of Al Hafiz (ibn Hajar) (رحمه الله) in وَفِي رِوَايَةٍ , لِابْنِ حِبَّانَ وَالذَّارِقُطْنِيِّ , this riwayat is from the hadeeth of Abu Hurairah and its sanad is hasan.

وَفِي أُخْرَى , لِأَحْمَدَ وَأَبِي دَاوُدَ , وَالتِّرْمِذِيِّ , وَابْنِ حِبَّانَ

This hadeeth came from the way of Anas ibn Maalik and 'Ubaada bin As-Saamit (رضي الله عنهما) and the hadeeth is saheeh.

لَا صَلَاةَ لِمَنْ لَمْ يَفْرَأْ بِأَمِّ الْقُرْآنِ

أَمُّ الْقُرْآنِ is a name from the names of *Surat-ul-Faatihah*.

It was named *Ummul Quraan* because of the following:

1. It is أصل القرآن (Chief of the Quran) because with it, the Quraan commenced. (Similarly), it is said for Makkah *Ummul Qura*, because this is *aslul bilaad* (chief/head of the regions).
2. It is مُقَدِّمَةٌ وَأَمَامٌ [it is the first (soorah) as all the other soorahs follow it.]
3. It is inclusive of the meanings which are in the (entire) Quraan. Including:

- a. الثناء (the praising) of Allaah (سُبْحان وتعالى);
- b. التَّعْبُد (worshipping) with الأَمْر (His command);
- c. النَّهْي (prohibition);
- d. الوَعْد (promise);
- e. الوَعِيد warning;
- f. الذِّكْرُ الضَّرْفَاتِ وَالفِعْل (the mentioning of the sifaat and the action);
- g. and its inclusiveness of the mentioning of المَعاشِ وَالْمَعَادِ وَالْمَبْدَأِ (the origin, and return and the living (of this life)).

فَاتِحَةُ الْكِتَابِ *Fatihah-ul-Kitaab* (The Opening of the Book)

This is another name for this soorah (al-Faatihah)

It was said that it was named by that because it is the opening of the Quraan as it is written before all others (soorahs).

Likewise the recitation of the Quraan in the salaah starts with it.

Wallaahu 'alam.

And these ahaadeeth indicate the recitation of *Surat-ul-Faatihah* in the salaah.

The negation in the statement لَا تُجْزِي صَلَاةً لَّا يُقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ is a negation for the validity of the salat, if *faatihah* is not recited.

And these proofs, all of them, are general for the *imam*, المَأْمُوم (al *ma'moom*, i.e. the follower), and المُنْفَرِد (al *munfarid* i.e. the one praying alone).

So it is *waajib* to recite *Al Faatiha* in all of the rakaat in the الصَّلَاةُ الْجَهْرِيَّةُ (as-*salatul jahriya* i.e. the loud prayer) and in الصَّلَاةُ السِّرِّيَّةُ (as-*salatus-sirriyah* i.e. the quite prayer), which is the most correct opinion.

From that which supports this statement, is in the hadeeth which the Prophet (صلى الله عليه وسلم) said to the one who prayed badly:

ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا... ثُمَّ اقْرَأْ مَا تَيْسَّرَ مَعَكَ مِنَ الْقُرْآنِ

What is meant by مَا تَيْسَّرَ مَعَكَ مِنَ الْقُرْآنِ is *Surat-ul-faatihah*.

And *Al Hanafiyah* went into saying that the *ma'moom* does not recite anything from the Quraan, whether it be in *as-salat-ul-jahriyah* (the loud prayer) or *as-salatus-sirriyah* (the silent prayer). And this statement is extremely far from the صَوَاب (sawaab i.e. being correct).

They provided the hadeeth of Jaabir ibn Abdillaah (رضي الله عنهما) that the Prophet (صلى الله عليه وسلم) said "He who is lead by an imam, the recitation of the imam is considered his recitation" as a proof. (However), this hadeeth is *dha'eef*.

There is another saying: a person does not recite the Quraan in *as-salaat-ul-jahriyah* (the loud prayer) because of the statement of Allaah

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

So, when the Qur'aan is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihâ), and also when he is delivering the Friday-prayer Khutbah]. [Tafsir At-Tabari, Vol.9, Pages 162-4] (Al-A'raf 7:204)

And the hadeeth of Abee Musa (رضي الله عنه) recorded in *Saheeh Muslim*, the Prophet (صلى الله عليه وسلم) said وَإِذَا قُرَأَ فَأَنْصِتُوا ("when) the imam (recites listen to it').

The answer to this noble ayah is that it is *عامّة مخصوصة* ('aam makhsoos i.e. general specific) to the *faatih-ul-kitaab* (*soorat ul faatiha*). The *ma'moom* does not recite anything in *as-salat-ul-jahriya* except *faatihat-ul-kitaab*.

As for the statement وَإِذَا قُرَأَ فَأَنْصِتُوا then the answer to it is the answer to the ayah.

In addition to that, some of the *hufaaz* أعلّ (made this *zeeyada* "وَإِذَا قُرَأَ فَأَنْصِتُوا" defective). Abu Dawood (رحمه الله) said regarding this statement "it is not preserved."

Hadeeth #219

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ (أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا
(يَفْتَتِحُونَ الصَّلَاةَ بِ (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
مُتَّفَقٌ عَلَيْهِ

(زَادَ مُسْلِمٌ: (لَا يَذْكُرُونَ : (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) فِي أَوَّلِ قِرَاءَةٍ وَلَا فِي آخِرِهَا
(وَفِي رِوَايَةِ لِأَحْمَدَ , وَالنَّسَائِيَّ وَابْنَ خُزَيْمَةَ : (لَا يَجْهَرُونَ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
(وَفِي أُخْرَى لِابْنِ خُزَيْمَةَ : (كَانُوا يُسِرُّونَ
وَعَلَى هَذَا يُحْمَلُ النَّفْيُ فِي رِوَايَةِ مُسْلِمٍ , خِلَافًا لِمَنْ أَعْلَمَهَا

Narrated Anas (رضي الله عنه): "The Prophet (صلى الله عليه وسلم), Abu Bakr, and 'Umar used to begin the salaah (prayer) with Alhamdu Lillahi Rabbil 'Alamin." [Agreed upon]

And Muslim added: "They would not recite Bismillahir-Rahmanir-Raheem, neither in the beginning of the recitation nor at the end of it."

In another version of Ahmad, An-Nasa'i and Ibn Khuzaima: "They never used to recite Bismillahir-Rahmanir-Raheem aloud."

And in another version of Ibn Khuzaima: "They used to recite Bismillahir-Rahmanir-Raheem silently." The negation in the reewaayah of Muslim is explained by this as opposed those who made it defective.

The riwaayah of Muslim is mentioned here.

The statement that reads خِلَافًا لِمَنْ أَعْلَمَهَا (as opposed to those who made it defective):

This *illa* that made the *riwaayah* of Muslim defective is that Al-Awzaa'ee narrated this hadeeth from the way of Abu Qataadah in the way of *مُكَاتِبَةٌ* (*mukaataba* i.e. writing).

(However), Al Hafiz refuted this *illa* in *Fathul Baari*, Vol 2 pg. 228 and he said regarding this "فيه نظر" because Al-Awzaee is not alone in narrating it.

Rather...

1. Abu Yahya narrated it from Ahmed Ad-Duraqee and
2. Siraaj from Ya'qoob Ad-Duraqee and
3. Abdullaah bin Ahmad from Ahmad bin Abdullaah As-Salamee.

All of the three from Abee Dawood Ad-Dayaalisee from Shu'ba with the same wording.

(لَا يَذْكُرُونَ : (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ))

This means they did not pronounce it aloud, rather they used to utter it silently.

And by that, the two *riwaayah* that has the negation of (uttering) *البَسْمَلَة* (*al-basmalah*) in the salaah and the affirmation of uttering *bismillaahir-rahmanir-raheem* are reconciled.

So from here we benefit from the desirability (*istihbaab*) of uttering the *basmalah* in the salaah silently. The one who is praying does not utter it loudly because of following the example of the Prophet (صلى الله عليه وسلم).

Maalik went into saying that *al basmalah* is not recited in the salaah, neither silently nor loudly, taking the literal meaning of the statement of Anas “*The Prophet (صلى الله عليه وسلم) Abu Bakr and 'Umar used to begin the salaah with Al-hamdu lillaahi Rabbil-'aalameen.*”

However, the *riwayah* *لَا يَجْهَرُونَ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* “*They never used to recite Bismillaahir-Rahmaanir-raheem aloud*”...

That explains what was intended from the statement of Anas

(كَانُوا يَفْتَتِحُونَ الصَّلَاةَ بِ (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) [(they) used to begin the salaah (prayer) with Alhamdu Lillahi Rabbil 'Alamin.]

As for uttering *al-basmalah* as in the hadeeth of Abu Hurairah that will be mentioned next, then this mentioning is *shaath*. 'Nu'aim bin Abdullaah Al Mujmir narrated it as *shaath*. And he opposes or differs from a number of narrators who did not mention *al basmalah*. This he alone mentioned ‘*the utterance of bismillaahir- rahmaanir-raheem*’.

Hadeeth #220

وَعَنْ نُعَيْمِ الْمُجَمَّرِ رَضِيَ اللَّهُ عَنْهُ قَالَ : (صَلَّيْتُ وَرَاءَ أَبِي هُرَيْرَةَ فَقَرَأَ : (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) . ثُمَّ قَرَأَ بِأَمِّ الْقُرْآنِ , حَتَّى إِذَا بَلَغَ : (وَلَا الضَّالِّينَ) , قَالَ : "أَمِينَ" وَيَقُولُ كُلَّمَا سَجَدَ , وَإِذَا قَامَ مِنَ الْجُلُوسِ : اللَّهُ أَكْبَرُ . ثُمَّ يَقُولُ إِذَا سَلَّمَ : وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَسْبَهُكُمْ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) رَوَاهُ النَّسَائِيُّ وَأَبْنُ خُزَيْمَةَ

Narrated Nu'aim Mujmir (رضي الله عنه): “I prayed behind Abu Hurayrah (رضي الله عنه) and he recited Bismillaahir-Rahmanir-Raheem, and then recited Umm-ul-Qur'an (Al-

Fatiha) and when he reached walad-dallin he said Amin; and then said Allahu Akbar; when he prostrated and when he stood up from his sitting position. And when he uttered the Taslim (i.e. As-Salamu 'Alaikum), he said, "I swear by the One in Whose Hand my soul is (Allah), my Salaah (prayer) resembles most that of Allah's Messenger (صلى الله عليه وسلم) than that of anyone among you." [Reported by An-Nisa'i and Ibn Khuzaima].

The hadeeth is saheeh without the mentioning of al basmalah.

As for the mentioning of al basmalah, then it is *shaath*. And *ash-shaath* is from the categories of dhaeef.

Hadeeth #221

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِذَا قَرَأْتُمْ
الْفَاتِحَةَ فَأَقْرَءُوا : (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) , فَإِنَّهَا إِحْدَى آيَاتِهَا) رَوَاهُ الدَّارِقُطْنِيُّ ,
وَصَوَّبَ وَقَفَّهُ .

Narrated Abu Hurayrah (رضي الله عنه): Allah's Messenger (صلى الله عليه وسلم) said, Whenever you recite Surat Al-Fatiha, recite Bismillahir-Rahmanir-Raheem for it is one of its Ayat (verses)". [Reported by Ad-Daraqutni who verified it as Mawqoof]

What is most correct is that it is *mawqoof* as Ad-Daraqutni rahimallah has mentioned. Ahlul 'Ilm have differed in *the basmalah* that is in the beginning of *al Faatiha*.

From among them are those who said...

1. *al-basmalah* is a verse of *Soorat-ul-Faatihah* as well as in every soorah except in *Baraa'a (soorat-ut-Tauba)*. This is the saying of Ash-Shafi'ee, Ath-Thawree, ibnul Mubaarak and a group (of ahlul ilm).
2. *al-basmalah* is neither an ayah in *Al Faatiha* nor in other than it.
It is not an ayah except in Soorah Naml. This is the madhab of Maalik, Al-Awza'ee and a narration from Ahmed. However, it was said in Al Muhathab (about) the authenticity of the narration from Ahmed "فيه نظر" (*fihi nazar*).
3. *al-basmalah* is an ayah in *Soorat-ul-Faatihah* and not in the rest of the soorahs. This is the saying of Ishaq, Abee Ubayd and a narration from Ahmed.
4. It is neither an ayah from *al-Faatihah*, nor is it at the beginning of the rest of the soorahs. However, it is an independent ayah that is *فاصلة بين السور* (a

separator between the soorahs). This is the madhab of Abu Hanifah and the most authentic madhab of Imaam Ahmed.

This fourth statement, Shaykhul Islaam ibn Taymiyah described it as the middle (path) of all the statements.

We benefited with this from the lessons from our Shaykh Abdur-Rahman Al-'Adanee. Wallaahu 'alam.

Hadeeth #222

وَعَنْهُ قَالَ : (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَرَغَ مِنْ قِرَاءَةِ أُمَّ الْقُرْآنِ رَفَعَ صَوْتَهُ وَقَالَ : "أَمِينَ" .) رَوَاهُ الدَّارِقُطْنِيُّ وَحَسَنَهُ , وَالْحَاكِمُ وَصَحَّحَهُ .

Narrated (Abu Hurayrah (رضي الله عنه)): When Allah's Messenger (صلى الله عليه وسلم) completed the recitation of Surat Al-Fatiha, he raised his voice and said Amin. [Reported by Ad-Daraqutni who graded it Hasan (fair) and Al-Hakim who graded it Saheeh (sound).] The version of Abu Dawood and At-Tirmidhi narrated by Wa'il ibn Hujr (رضي الله عنه) are also same as above.

Ad-Daraqutnee narrated it in his Sunan Vol. 1 pg 335, and Al-Haakim in Al-Mustadrak Vol. 1 pg 815. In the chain of both narrations is Omar binil Haarith Az-Zubaidi, who is *majhoolil haal*. However, the hadeeth of Wa'eel bin Hujr supports it in raising it to *hasan lighayrihi* (hasan due to support). Wallaahu 'Alam.

The hadeeth of Waa'il bin Hujr, Shaykh Muqbil *rahimallaah* mentioned it in Saheehul Musnad Mimma Laysa fi Saheehain in Vol 2 pg.251.

The meaning of *Ameen* means 'O Allaah Answer!'

'Ameen' is *ismu fi'l 'amr*, it means **اِسْتَجِبْ** (*istajib!* /answer!).

In it is:

1. the legislation of **التَّأْمِينِ** *at-ta'meen* (saying ameen) and
2. it has the legislation of the statement of ameen after the saying of *Al-Faatiha* and raising the voice when doing so. This is if the recitation is loud.

The Jamhoor of Ahlul Ilm is upon that *at-tameen* after the recitation is *mustahab* for the *imam*, the *ma'moom*, and the *munfarid*.

What is correct is it is *mustahab* for the *imam* and *munfarid* and it is *waajib* on the *ma'moom*.

The proof for it to be *waajib* on the *ma'moom* is his (صلى الله عليه وسلم) statement "Say *Ameen*' when the Imam says "Ghair-il-maghdubi 'alaihim wala-ddal-lin; [hadeeth of Abu Hurairah, Saheehul Bukhaari, The Book of the Characteristics of the Prayer no.749]

Saying *at-ta'meen* has a great virtue. Allah's Messenger (صلى الله عليه وسلم) said, "If any one of you says, "*Ameen*" and the angels in the heavens say "*Ameen*" and the former coincides with the latter, all his past sins will be forgiven." [hadeeth of Abu Hurairah, Saheehul Bukhaari, The Book of the Characteristics of the Prayer no.749]

This is a thing that the Yahood (Jews) greatly envy us for.

And the Prophet (صلى الله عليه وسلم) said in the hadeeth of 'Aisha (رضي الله عنها) "The Yahood did not envy you with anything more than *as-salaam* (salutation) and *at-tameen* (the saying of *ameen*). [Sunnan ibn Maajah and Ahmed from the hadeeth of 'Aisha].

And the Raafidhah are deprived of this virtue. This is how they are, that they are distant from many of the good deeds that which the *shar'* encourages us to do.

In (the hadeeth) is the legislation of *at-tameen* following the recitation of Al-Faatiha and the desirability of raising the voice when saying *at-ta'meen* in the loud prayers.

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