



An Analysis of Aisha's Hadith Regarding the Night Prayer of the Prophet

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Abstrak

This study provides a detailed explanation of the hadith of 'A'isyah (may Allah be pleased with her), which describes the nature of the Prophet's night prayer. The study focuses on a series of traditions that describe the situation of the Prophet's night prayer. According to the hadith, the Prophet's night prayer never exceeded thirteen rak'ahs, with four rak'ahs, then four rak'ahs, then three rak'ahs of Witr. The Hanafiyyah scholars understand the hadith textually, and believe that the Prophet prayed four rak'ahs with one salutation, then four rak'ahs with one salutation, then three rak'ahs. On the other hand, other scholars understand the hadith intertextually, believing that the Prophet prayed four rak'ahs, then another four rak'ahs, with a salutation after every two rak'ahs. It is important to note that the Hanafiyyah scholars attributed this hadith to 'A'isyah, not to the tarwih prayer, because the tarwih prayer is performed in congregation and should be lightened. The text of 'A'isyah's hadith indicates that the prayer is long.

Keywords: *Tahlili; Night Prater; Rakaat; Tarwih*

Abstrak

Penelitian ini adalah syarah tahlili atas hadis 'A'isyah ra. yang menggambarkan sifat salat malam Rasulullah saw. Deretan hadis yang menjadi objek penelitian menggambarkan situasi shalat malam Rasulullah saw. Bahwa salat malam Rasulullah saw. tidak pernah lebih dari tiga belas rakaat, dengan cara empat rakaat, lalu empat rakaat', lalu tiga rakaat witr. Ulama Hanafiyyah memahami hadis ini secara tekstual. Mereka berkata bahwa Rasulullah saw. salat empat rakaat dengan satu kali salam, kemudian empat rakaat dengan satu kali salam, lalu tiga rakaat. Ulama lainnya memahami hadis ini secara intertekstual, bahwa Rasulullah saw salat empat rakaat, kemudian salat lagi empat rakaat, dengan cara bersalam pada setiap dua rakaat. Penting juga untuk diketahui bahwa ulama Hanafiyyah menyatakan hadis "A'isyah ini, bukan pada Salat tarwih. Sebab salat tarwih, dilakukan secara berjamaah yang sifatnya harus diringankan. Sedangkan dalam teks hadis 'A'isyah menunjukkan bahwa salat tersebut sangat panjang.

Keywords: *Tahlili; Salat Malam; Rakaat; Tarwih*

Introduction

The Indonesian Muslim community has a popular and long-standing tradition known as the tarwih prayer, also called the nightly practice. The prayer involves an odd number of rakat and the number of rakat can vary, with some performing it with 40 rak'ahs and others with less than 13 rak'ahs. It is an interesting topic to explore with reference to the hadith that explains the basis of this practice. The night prayer is a recommended practice in Islam, performed in the middle of the night as mentioned in the Qur'an surah al-Isrā'a/17: 79.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

Translation:

And in part of the night, pray tahajud as an additional act of worship for you; may your Lord elevate you to a praiseworthy place. Rasulullah saw juga telah menegaskan bahwa salat yang terbaik setelah salat fardu adalah salat malam.

Sebagaimana pada hadis berikut ini

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَرْفَعُهُ قَالَ: سُئِلَ أَيُّ الصَّلَاةِ أَفْضَلُ بَعْدَ الْمَكْتُوبَةِ وَأَيُّ الصِّيَامِ أَفْضَلُ بَعْدَ شَهْرِ رَمَضَانَ، فَقَالَ: أَفْضَلُ الصَّلَاةِ بَعْدَ الصَّلَاةِ الْمَكْتُوبَةِ الصَّلَاةُ فِي جَوْفِ اللَّيْلِ، وَأَفْضَلُ الصِّيَامِ بَعْدَ شَهْرِ رَمَضَانَ صِيَامُ شَهْرِ اللَّهِ الْمُحَرَّمِ¹

Meaning:

Abu Hurairah (may Allah be pleased with him) narrated that a person asked the Prophet Muhammad (peace and blessings be upon him) about the most virtuous prayer after the obligatory prayers and the most virtuous fast after Ramadan. The Prophet (peace and blessings be upon him) replied that the most virtuous prayer after the obligatory prayers is the night prayer (Tahajjud) and the most virtuous fast after the month of Ramadan is the fast observed during Allah's month of Muharram.

In addition, there is a great reward for performing the night prayer during Ramadan. The Prophet has stated this.

عَنْ أَبِي هُرَيْرَةَ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاجْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»²

Meaning:

The Prophet (peace be upon him) said that whoever prays Qiyam in Ramadan with faith and hope for reward, his previous sins will be forgiven.

Muslims are very passionate about performing the night prayer in Ramadan, which they call taraweeh. However, there are different ways of performing it. One of the

¹ Muslim bin al-Ḥajjāj al-Nīsābūrī, *Ṣaḥīḥ Muslim*, Juz III(Bairūt: Ṭauq al-Najāḥ, 1433 H), p. 169

² Muḥammad bin Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Juz I(Bairūt: Ṭauq al-Najāḥ, 1422 H), p. 17. Muslim bin al-Ḥajjāj al-Nīsābūrī, *Ṣaḥīḥ Muslim*, Juz II, p. 176

procedures that draws attention is performing eight rak'ahs of taraweeh prayer, with salutations after every four rak'ahs.

This article aims to examine the evidence for this procedure. The Hadith, which is the basis for performing the night prayer with greetings at every four Rak'ahs, has been a topic of discussion among scholars from the past to the present. Scholars have different interpretations of the Hadith in question, which is narrated by Aisha (may Allah be pleased with her).

عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ أَخْبَرَهُ «أَنَّه سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: كَيْفَ كَانَتْ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا، فَلَا تَسْلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا، فَلَا تَسْلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا. قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: يَا عَائِشَةُ، إِنَّ عَيْنَيَّ تَنَامَانِ وَلَا يَنَامُ قَلْبِي³

Meaning:

Abī Salamat ibn 'Abd al-Rahman asked 'A'isyah (may Allah be pleased with her) about the Prophet's night prayer during Ramadan. She replied that the Prophet's night prayer, in Ramadan and other times, was never more than eleven rak'ahs. The Messenger of Allah (peace be upon him) prayed four rak'ahs, then another four rak'ahs, and then three rak'ahs. 'A'isyah asked if the Prophet slept before Witr. He replied that his eyes were closed, but his heart was not.

Based on the research background presented above, it can be concluded that the primary focus of the study is to analyze the hadith of 'A'isyah ra and its relevance to the night prayer of the Messenger of Allah PBUH. The main problem can be broken down into two parts: Firstly, what is the quality of the Hadith of 'A'isyah ra? And secondly, what is the commentary on the Hadith of 'A'isyah regarding the night prayer of Prophet Muhammad?

Takhrij Hadith of 'A'isyah RA about the Night Prayer of the Messenger of Allah.

1. Al-Bukhārī

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ أَخْبَرَهُ «أَنَّه سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: كَيْفَ كَانَتْ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا، فَلَا تَسْلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا، فَلَا تَسْلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا. قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: يَا عَائِشَةُ، إِنَّ

³ Muḥammad bin Ismā'il al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Juz II (Barūt: Ṭauq al-Najāḥ, 1422 H), p. 53, Juz III, p. 45. Juz 4, 191. Muslim bin al-Ḥajjāj al-Nisābūrī, *Ṣaḥīḥ Muslim*, II (Barūt: Ṭauq al-Najāḥ, 1433 H), p. 166

عَيْنِي تَنَامَانٍ وَلَا يَنَامُ قَلْبِي»⁴

حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ سَعِيدِ الْمُقْبِرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ: «أَنَّه سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهَا 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 اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ قَالَ: يَا عَائِشَةُ، إِنَّ عَيْنِي تَنَامَانٍ وَلَا يَنَامُ قَلْبِي.»⁵

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ سَعِيدِ الْمُقْبِرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ «أَنَّه سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ قَالَتْ مَا كَانَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً يُصَلِّي أَرْبَعِ رَكَعَاتٍ فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ ثُمَّ يُصَلِّي ثَلَاثًا فَقُلْتُ يَا رَسُولَ اللَّهِ تَنَامُ قَبْلَ أَنْ تُوتِرَ قَالَ تَنَامُ عَيْنِي وَلَا يَنَامُ قَلْبِي.»⁶

2. Muslim

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمُقْبِرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ «أَنَّه سَأَلَ عَائِشَةَ كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ؟ قَالَتْ: مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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. فَقَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: يَا عَائِشَةُ، إِنَّ عَيْنِي تَنَامَانٍ، وَلَا يَنَامُ قَلْبِي»⁷

3. Abū Dāwūd

حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمُقْبِرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ عَائِشَةَ زَوْجَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - 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، قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: يَا

⁴ Muḥammad bin Ismā'il al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Juz II (Barūt: Ṭauq al-Najāḥ, 1422 H), p. 53

⁵ Muḥammad bin Ismā'il al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Juz III, p. 45

⁶ Muḥammad bin Ismā'il al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Juz IV, p. 191

⁷ Muslim bin al-Ḥajjāj al-Nīsābūrī, *Ṣaḥīḥ Muslim*, II (Barūt: Ṭauq al-Najāḥ, 1433 H), p. 166

عائشة، أن عيني تنامان، ولا ينام قلبي⁸

4. Al-Tirmizī

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ أَنَّهُ أَخْبَرَهُ «أَنَّهُ سَأَلَ عَائِشَةَ: كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةِ رَكْعَةٍ: يُصَلِّي أَرْبَعًا، فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُوهُنَّ، ثُمَّ يُصَلِّي أَرْبَعًا، فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُوهُنَّ، ثُمَّ يُصَلِّي ثَلَاثًا، فَقَالَتْ عَائِشَةُ: فَعُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: يَا عَائِشَةُ، إِنَّ عَيْنِي تَنَامَانِ وَلَا يَنَامُ قَلْبِي⁹

5. Al-Nasā'ī

الْحَارِثُ بْنُ مِسْكِينَ قَرَأَهُ عَلَيْهِ وَأَنَا أَسْمَعُ، عَنِ ابْنِ الْقَاسِمِ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ أَخْبَرَهُ، أَنَّهُ سَأَلَ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ، كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ؟ قَالَتْ: " مَا كَانَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ، عَلَى إِحْدَى عَشْرَةِ رَكْعَةٍ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُوهُنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُوهُنَّ، ثُمَّ يُصَلِّي ثَلَاثًا، قَالَتْ عَائِشَةُ: فَعُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ، قَالَ: « يَا عَائِشَةُ، إِنَّ عَيْنِي تَنَامَانِ وَلَا يَنَامُ قَلْبِي¹⁰. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَبُو سَعِيدٍ اسْمُهُ كَيْسَانَ

أَخْبَرَنَا فُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ أَخْبَرَهُ، أَنَّهُ سَأَلَ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ، كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ؟ قَالَتْ: " مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ، وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةِ رَكْعَةٍ، يُصَلِّي أَرْبَعًا، فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ، وَطُوهُنَّ، ثُمَّ يُصَلِّي أَرْبَعًا، فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ، وَطُوهُنَّ، ثُمَّ يُصَلِّي ثَلَاثًا، قَالَتْ عَائِشَةُ فَعُلْتُ: يَا رَسُولَ اللَّهِ أَتَنَامُ قَبْلَ أَنْ تُوتِرَ، قَالَ: «إِنَّ عَيْنِي تَنَامَانِ، وَلَا يَنَامُ قَلْبِي¹¹ خَالَفَهُمَا أَبُو إِسْحَاقَ

أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ، قَالَ: سَأَلْتُ عَائِشَةَ، كَمْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَتْ: مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

⁸ Sulaimān bin al-'Asy'as Abū Dāwūd al-Azdī, *Sunan Abī Dāwūd*, Juz II (Bairūt: Dār al-Risālah, 1430 H), p. 500

⁹ Muḥammad bin 'Iṣā Abū 'Iṣā al-Tirmizī, *Sunan al-Tirmizī*, Juz I (Bairūt: Dār al-Garb al-Islāmī, 1996 M), p. 460

¹⁰ Aḥmad bin Syu'ib Abū 'Abd al-Raḥman al-Nasā'ī, *al-Sunan al-Kubrā*, Juz I (Bairūt: Muassasat al-Risālah, 1421 H), p. 232

¹¹ Aḥmad bin Syu'ib Abū 'Abd al-Raḥman al-Nasā'ī, *al-Sunan al-Kubrā*, Juz I, p. 233

وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ، وَلَا غَيْرِهِ، عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، «يُصَلِّي أَرْبَعًا، فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا، فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا»¹²

أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَلَمَةَ، قَالَ: سَأَلْتُ عَائِشَةَ، عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَتْ: مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَزِيدُ فِي رَمَضَانَ، وَلَا غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً «يُصَلِّي أَرْبَعًا، فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا»¹³

أَخْبَرَنَا فُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمُقْبَرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ: كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ؟ قَالَتْ: " مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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. قَالَتْ عَائِشَةُ: فَعُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ قَالَ: «يَا عَائِشَةُ، إِنَّ عَيْنِي تَنَامَانِ، وَلَا يَنَامُ قَلْبِي»¹⁴

6. Malik

مَالِكٌ ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمُقْبَرِيِّ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ ؛ أَنَّهُ سَأَلَ عَائِشَةَ ، زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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. فَقَالَتْ عَائِشَةُ: فَعُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: «نَعَمْ يَا عَائِشَةُ، إِنَّ عَيْنِي تَنَامَانِ، وَلَا يَنَامُ قَلْبِي»¹⁵

7. 'Abd al-Razzāq

عبد الرزاق، عن مالك، عن سعيد بن أبي سعيد، عن أبي سلمة بن عبد الرحمن، أنه سأل عائشة كيف كانت صلاة رسول الله - صلى الله عليه وسلم - في رمضان؟ فقالت: ما كان النبي - صلى الله عليه وسلم - يزيد في رمضان ولا في غيره على إحدى عشرة ركعة، يصلي أربعا فلا تسأل عن حسنهن وطولهن، ثم يصلي أربعا فلا تسأل عن حسنهن وطولهن، ثم يصلي ثلاثا، قالت عائشة، فقلت: يا

¹² Ahmad bin Syu'ib Abū 'Abd al-Raḥman al-Nasā'ī, *al-Sunan al-Kubrā*, Juz I, p. 240

¹³ Ahmad bin Syu'ib Abū 'Abd al-Raḥman al-Nasā'ī, *al-Sunan al-Kubrā*, Juz I, p. 255

¹⁴ Ahmad bin Syu'ib Abū 'Abd al-Raḥman al-Nasā'ī, *al-Sunan al-Kubrā*, Juz II, p. 163

¹⁵ Malik bin Anas al-Madanī, *al-Muwattā*, Juz I (Abū Ḍabī: Muassasat: Zaid bin Sulṭān, 1425 H), p. 164

رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: " يَا عَائِشَةُ، عَيْنَايَ تَنَامَانِ، وَلَا يَنَامُ قَلْبِي " ¹⁶

8. Aḥmad bin Ḥanbal

حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ، عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ، فَقَالَتْ: " مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ وَلَا غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا، فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا، فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا " قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، تَنَامُ قَبْلَ أَنْ تُوتِرَ؟ قَالَ: " يَا عَائِشَةُ، إِنَّهُ أَوْ إِنِّي تَنَامُ عَيْنَايَ ، وَلَا يَنَامُ قَلْبِي " ¹⁷

حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ، قَالَ: سَأَلْتُ عَائِشَةَ: كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ؟ فَقَالَتْ: " مَا كَانَ يَزِيدُ فِي رَمَضَانَ، وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ (1) عَنْ طَوْلِهِنَّ، وَحُسْنِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ (2) عَنْ حُسْنِهِنَّ، وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا " فَقَالَتْ عَائِشَةُ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ قَالَ: " يَا عَائِشَةُ إِنَّ عَيْنِي تَنَامُ، (3) وَلَا يَنَامُ قَلْبِي " ¹⁸

9. Ibn Khuzaimah

أَخْبَرَنَا أَبُو طَاهِرٍ، ثَنَا أَبُو بَكْرِ، ثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى الصَّدِيقِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَنَّ مَالِكًا حَدَّثَهُ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ: أَنَّهُ سَأَلَ عَائِشَةَ كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -؟ قَالَتْ: " مَا كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - 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. قَالَتْ عَائِشَةُ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: " يَا عَائِشَةُ! إِنَّ عَيْنِي تَنَامَانِ، وَلَا يَنَامُ قَلْبِي " ¹⁹

حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى الصَّدِيقِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَنَّ مَالِكًا حَدَّثَهُ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَخْبَرَهُ: أَنَّهُ سَأَلَ عَائِشَةَ كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

¹⁶ 'Abd al-Razzāq bin Hammām Abū Bakr al-Šan'ānī, *al- Muṣannaḥ*, Juz III(al-Qāhirah: Dār al-Taṣīl, 1437 H), p. 320

¹⁷ Aḥmad bin Ḥanbal al-Syaibānī, *Musnad Aḥmad bin Ḥanbal al-Syaibānī*, Juz XL(Bairūt: Muassasat al-Risālah, 1421 H), p. 83

¹⁸ Aḥmad bin Ḥanbal al-Syaibānī, *Musnad Aḥmad bin Ḥanbal al-Syaibānī*, Juz XL, p. 503

¹⁹ Muḥammad bin Ishāq bin Khuzaimah Abū Bakr al-Nīsābūrī, *Šaḥīḥ Ibn Khuzaimah*, Juz I(Bairūt: al-Maktab al-Islāmī, 1422 H), p. 70

فِي رَمَضَانَ. فَقَالَتْ: مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِيهِمْ وَطَوْلِهِمْ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِيهِمْ وَطَوْلِهِمْ، ثُمَّ يُصَلِّي ثَلَاثًا. قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: «يَا عَائِشَةُ! إِنَّ عَيْنِي تَنَامُ وَلَا يَنَامُ قَلْبِي»²⁰

10. Abū 'Uwānah

أخبرنا يونس بن عبد الأعلى، قال: أبنا ابن وهب، أن مالكا حدثه عن سعيد بن أبي سعيد المقبري، عن أبي سلمة بن عبد الرحمن، أنه سأل عائشة: كيف كانت صلاة رسول الله -صلى الله عليه وسلم- في رمضان؟ فقالت: «ما كان رسول الله -صلى الله عليه وسلم- يزيد في رمضان ولا غيره على إحدى عشرة ركعة، يصلي أربعا فلا تسأل عن حُسْنِيهِمْ وَطَوْلِهِمْ، ثم يصلي أربعا فلا تسأل عن حُسْنِيهِمْ وَطَوْلِهِمْ، ثم يصلي ثلاثا». قالت عائشة: «فقلت: يا رسول الله، أتنام قبل أن توتر؟ فقال: «يا عائشة، إن عيناي تنامان ولا ينام قلبي»²¹

أخبرنا يونس بن عبد الأعلى، أخبرنا ابن وهب، أن مالكا أخبره، عن سعيد بن أبي سعيد المقبري، عن أبي سلمة ابن عبد الرحمن، أنه سأل عائشة، كيف كانت صلاة رسول الله -صلى الله عليه وسلم- في رمضان؟ فقالت: «ما كان رسول الله -صلى الله عليه وسلم- يزيد في رمضان ولا [في] غيره على إحدى عشرة ركعة. يصلي أربعا، فلا تسأل عن حُسْنِيهِمْ وَطَوْلِهِمْ، [ثم يصلي أربعا، فلا تسأل عن حُسْنِيهِمْ وَطَوْلِهِمْ]، ثم يصلي ثلاثا»²²

11. Al-Ṭahāwī

حَدَّثَنَا يُونُسُ، قَالَ: أَنَا ابْنُ وَهْبٍ، أَنَّ مَالِكًا، حَدَّثَهُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبَرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ عَائِشَةَ كَيْفَ كَانَ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ فَقَالَتْ: مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِيهِمْ وَطَوْلِهِمْ، ثُمَّ يُصَلِّي أَرْبَعًا، فَلَا تَسْأَلُ، عَنْ حُسْنِيهِمْ وَطَوْلِهِمْ، ثُمَّ يُصَلِّي ثَلَاثًا قَالَتْ عَائِشَةُ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَتَنَامُ قَبْلَ أَنْ تُوتِرَ، قَالَ: «يَا عَائِشَةُ إِنَّ عَيْنِي تَنَامُ وَلَا يَنَامُ قَلْبِي»²³ فَيَحْتَمِلُ هَذَا الْحَدِيثُ أَنْ يَكُونَ قَوْلُهَا ثُمَّ يُصَلِّي ثَلَاثًا تُرِيدُ يُوتِرُ بِإِحْدَاهُنَّ اثْنَتَيْنِ مِنْ

²⁰ Muḥammad bin Ishāq bin Khuzaimah Abū Bakr al-Nīsābūrī, *Ṣaḥīḥ Ibn Khuzaimah*, Juz I (Bairūt: al-Maktab al-Islāmī, 1422 H), p. 576

²¹ Ya'qūb bin Ishāq Abū 'Uwānah al-Isfarāyīnī, *al-Musnad al-Ṣaḥīḥ al-Mukharraj 'ala Ṣaḥīḥ Muslim*, Juz VI (al-Sa'ūdiyyah: al-Jāmi'at al-Islāmiyyah, 1435 H), p. 298

²² Ya'qūb bin Ishāq Abū 'Uwānah al-Isfarāyīnī, *al-Musnad al-Ṣaḥīḥ al-Mukharraj 'ala Ṣaḥīḥ Muslim*, Juz VIII, p. 242

²³ Aḥmad bin Muḥammad bin Salāmah Abū Ja'far al-Ṭahāwī, *Syarḥ Ma'ānī al-Asār*, Juz I (al-

الثَّمَانِ ثُمَّ يُصَلِّي الرَّكْعَتَيْنِ الْبَاقِيَتَيْنِ. وَهُمَا الرَّكْعَتَانِ اللَّتَانِ ذَكَرَهُمَا أَبُو سَلَمَةَ فِيمَا تَقَدَّمَ مِمَّا رَوَيْنَا عَنْهُ أَنَّهُ كَانَ يُصَلِّيهِمَا وَهُوَ جَالِسٌ حَتَّى يَتَّفِقَ هَذَا الْحَدِيثُ وَمَا تَقَدَّمَهُ مِنْ أَحَادِيثِهِ. وَيَحْتَمِلُ أَنْ يَكُونَ الثَّلَاثُ وَتَرَاكُلُهَا وَهُوَ أَغْلَبُ الْمَعْنَيْنِ؛ لِأَنَّهَا قَدْ فَصَلَتْ صَلَاتَهُ فَقَالَتْ: كَانَ يُصَلِّي أَرْبَعًا ثُمَّ أَرْبَعًا وَوَصَفَتْ ذَلِكَ كُلَّهُ بِالْحُسْنِ وَالطُّوْلِ، ثُمَّ قَالَتْ: ثُمَّ يُصَلِّي ثَلَاثًا وَلَمْ تَصِفْ ذَلِكَ بِطُولٍ وَجَمَعَتِ الثَّلَاثَ بِالذِّكْرِ. فَذَلِكَ عِنْدَنَا عَلَى الْوَثْرِ فَيَكُونُ جَمِيعُ مَا كَانَ يُصَلِّيهِ إِحْدَى عَشْرَةَ رَكْعَةً مَعَ الرَّكْعَتَيْنِ الْحَقِيقَتَيْنِ اللَّتَيْنِ فِي حَدِيثِ سَعْدِ بْنِ هِشَامٍ أَوْ مَعَ الرَّكْعَتَيْنِ اللَّتَيْنِ كَانَ يُصَلِّيهِمَا وَهُوَ جَالِسٌ بَعْدَ الْوَثْرِ. وَهَذَا أَشْبَهَ بِرَوَايَاتِ أَبِي سَلَمَةَ لِأَنَّ جَمِيعَهَا تُخْبِرُ عَنْ صَلَاتِهِ بَعْدَمَا بَدَأَ، وَحَدِيثُ سَعْدِ بْنِ هِشَامٍ يُخْبِرُ عَنْ صَلَاتِهِ بَعْدَمَا بَدَأَ، وَعَنْ صَلَاتِهِ قَبْلَ ذَلِكَ وَقَدْ رَوَى عُرْوَةُ بْنُ الرُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فِي ذَلِكَ فَوَجَدْنَا يُؤَسِّسُ قَدْ حَدَّثَنَا قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ أَنَّ مَالِكَ بْنَ أَنَسٍ حَدَّثَهُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمُقْبِرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ أَخْبَرَهُ أَنَّهُ، سَأَلَ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ: "كَيْفَ كَانَتْ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ؟" فَقَالَتْ: "مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ، وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلَا تَسْلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا" قَالَتْ عَائِشَةُ قُلْتُ: "يَا رَسُولَ اللَّهِ أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟" فَقَالَ: "يَا عَائِشَةُ إِنَّ عَيْنِي تَنَامَانِ، وَلَا يَنَامُ قَلْبِي"²⁴ فَوَقَفْنَا بِمَا فِي هَذَا الْحَدِيثِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ، وَإِنْ نَامَتْ عَيْنَاهُ لَمْ يَنَمْ قَلْبُهُ، وَإِذَا كَانَ قَلْبُهُ لَا يَنَامُ، وَإِنْ نَامَتْ عَيْنَاهُ لَمْ تَسْتَرِحْ مَقَاصِلُهُ، وَإِذَا لَمْ تَسْتَرِحْ مَقَاصِلُهُ بِذَلِكَ النَّوْمِ لَمْ يَنْتَفِضْ بِهِ وُضُوئُهُ، وَعَقَلْنَا بِذَلِكَ أَنَّ انْتِفَاضَ وُضُوئِهِ غَيْرُهُ بِمِثْلِ ذَلِكَ النَّوْمِ إِذَا كَانَ لِاسْتِرْحَاءِ مَقَاصِلِهِ، فَبَانَ بِحَمْدِ اللَّهِ عَزَّ وَجَلَّ وَنِعْمَتِهِ جَمِيعَ مَعَانِي هَذِهِ الْأَثَارِ الَّتِي رُوِيَتْهَا فِي هَذَا الْبَابِ وَالْمَعْنَى الَّذِي أَبَانَ اللَّهُ عَزَّ وَجَلَّ بِهِ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا أَبَانَهُ بِهِ فِيهَا عَنْ سَائِرِ أُمَّتِهِ سِوَاهُ، حَتَّى بَقِيَ لَهُ وُضُوئُهُ مِنْ نَوْمِهِ، وَحَتَّى انْتَفِضَ وُضُوئُهُ مِنْ سِوَاهُ مِنْ أُمَّتِهِ بِمِثْلِ ذَلِكَ النَّوْمِ، وَاللَّهُ عَزَّ وَجَلَّ نَسَأَلُهُ التَّوْفِيقَ

12. Ibn Hibbān

أَخْبَرَنَا عُمَرُ بْنُ سَعِيدِ بْنِ سِنَانٍ، قَالَ: أَخْبَرَنَا أَحْمَدُ بْنُ أَبِي بَكْرٍ، عَنْ مَالِكٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ أَخْبَرَهُ، أَنَّهُ سَأَلَ عَائِشَةَ: كَيْفَ كَانَتْ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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. قَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: "يَا عَائِشَةُ، إِنَّ عَيْنِي

Riyād{': A'lam al-Kutub, 1414 H), p. 282

²⁴ Ahmad bin Muhammad bin Salāmah Abū Ja'far al-Ṭahāwī, *Syarḥ Ma'āni al-Asār*, Juz IX, p. 53

تَنَامَانٍ وَلَا يَنَامُ قَلْبِي²⁵

13. Abū Nu'īm al-Aṣḥānī

أَخْبَرَنَا عُمَرُ بْنُ سَعِيدِ بْنِ سِنَانٍ، قَالَ: أَخْبَرَنَا أَحْمَدُ بْنُ أَبِي بَكْرٍ، عَنْ مَالِكٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ أَخْبَرَهُ، أَنَّهُ سَأَلَ عَائِشَةَ: كَيْفَ كَانَتْ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ يَزِيدُ عَلَيَّ إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا. قَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: «يَا عَائِشَةُ، إِنَّ عَيْنِي تَنَامَانٍ وَلَا يَنَامُ قَلْبِي»²⁶

أخبرنا محمد بن الحسين في كتابه ثنا علي بن عبد الله بن مبشر الواسطي ثنا محمد بن سنان ثنا عبد الرحمن بن مهدي ثنا مالك بن أنس عن سعيد المقبري عن أبي سلمة قال: سألت عائشة: كيف كانت صلاة رسول الله صلى الله عليه وسلم في رمضان؟ فقالت: «ما كان رسول الله صلى الله عليه وسلم يزيد في رمضان ولا في غيره على إحدى عشرة ركعة. كان يصلي أربعًا فلا تسأل عن حسنهن وطولهن، ثم يصلي أربعًا مثلهن، ثم يصلي ثلاثًا» قالت عائشة:

فقلت: يا رسول الله أتنام قبل أن توتر؟ قال: «يا عائشة إن عيني تنامان ولا ينام قلبي»²⁷

14. Al-Baihaqī

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، أَخْبَرَنِي إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ الْفَضْلِ الْبَيْهَقِيُّ، حَدَّثَنَا جَدِّي، حَدَّثَنَا ابْنُ أَبِي أُوَيْسٍ، حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ (ح) وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو بَكْرٍ ابْنُ إِسْحَاقَ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ قُتَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - كَيْفَ كَانَتْ صَلَاةَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِ رَمَضَانَ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا، قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: «يَا عَائِشَةُ، إِنَّ عَيْنِي تَنَامَانٍ وَلَا يَنَامُ قَلْبِي»²⁸ لَفْظُ حَدِيثِ يَحْيَى بْنِ يَحْيَى، وَفِي حَدِيثِ ابْنِ أَبِي أُوَيْسٍ أَنَّهُ سَأَلَ عَائِشَةَ رَوْجَ

²⁵ Muḥammad bin Ḥibbān al-Bustī, *Ṣaḥīḥ Ibn Ḥibbān*, Juz VII (Bairūt: Dār Ibn Ḥizām, 1433 H), p. 23

²⁶ Aḥmad bin 'Abdillāh Abū Nu'aīm al-Aṣḥānī, *al-Musnad al-Mustakhrāj 'alā Ṣaḥīḥ Muslim*, Juz II (Bairūt: Dār al-Kutub al-'Ilmiyyah, 1417 H), p. 334

²⁷ Aḥmad bin 'Abdillāh Abū Nu'aīm al-Aṣḥānī, *Ḥilyat al-Auliā'u wa Ṭabaqāt*, Juz X (Maṣr: Matba'at al-Sa'ādah, 1394 H), p. 384

²⁸ Aḥmad bin al-Ḥusain Abū Bakr al-Baihaqī, *al-Sunan al-Kabīr*, Juz V (Al-Qāhirah: Hijr, 1432

النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - . رواه البخاريُّ في "الصحيح" عن إسماعيلَ بنِ أبي أُويسٍ، ورواه مسلمٌ عن يحيى بنِ يحيى

أخبرنا أبو عبد الله الحافظُ، حدثنا أبو عبد الله الشَّيبانيُّ، حدثنا السَّريُّ بنُ حُزَيْمَةَ، حدثنا عبدُ الله بنُ مَسْلَمَةَ، عن مالكٍ (ح) وأخبرنا أبو عبد الله، حدثنا أبو بكرِ ابنُ إسحاقَ، أخبرنا إسماعيلُ بنُ قُتَيْبَةَ، حدثنا يحيى بنُ يحيى قال: قرأتُ على مالكٍ، عن سعيدِ بنِ أبي سعيدِ المقبريِّ، عن أبي سلمة بنِ عبدِ الرَّحْمَنِ قال: سألتُ عائشةَ - يَعْنِي زَوْجَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : كَيْفَ كَانَتْ صَلَاةُ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي رَمَضَانَ؟ فقالت: ما كان رسولُ اللهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِ رَمَضَانَ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا. قالت عائشةُ - رضي اللهُ عنها - فقُلْتُ: يا رسولَ اللهِ، أَتَنَامُ قَبْلَ أَنْ تَوْتِرَ؟ فقال: "يا عائشةُ إِنَّ عَيْنِي تَنَامَانِ وَلَا يَنَامُ قَلْبِي".²⁹ رواه البخاريُّ في "الصحيح" عن عبدِ اللهِ بنِ مَسْلَمَةَ القَعْنَبِيِّ، ورواه مسلمٌ عن يحيى بنِ يحيى

أخبرنا أبو عليِّ الرُّوذُبَارِيُّ، أخبرنا محمدُ بنُ بكرٍ، حدثنا أبو داودَ، حدثنا القَعْنَبِيُّ، عن مالكٍ (ح) وأخبرنا أبو عبد الله الحافظُ، حدثنا محمدُ بنُ يعقوبَ، حدثنا جَعْفَرُ بنُ محمدٍ، حدثنا يحيى بنِ يحيى قال: قرأتُ على مالكٍ، عن سعيدِ بنِ أبي سعيدٍ، عن أبي سلمة بنِ عبدِ الرَّحْمَنِ قال: سألتُ عائشةَ - رضي اللهُ عنها - زَوْجَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي رَمَضَانَ؟ فقالت: ما كان رسولُ اللهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - 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. قالت عائشةُ: فقُلْتُ: يا رسولَ اللهِ أَتَنَامُ قَبْلَ أَنْ تَوْتِرَ؟ فقال: "يا عائشةُ إِنَّ عَيْنِي تَنَامَانِ وَلَا يَنَامُ قَلْبِي".³⁰ لَفْظُ حَدِيثِ القَعْنَبِيِّ. رواه البخاريُّ في "الصحيح" عن القَعْنَبِيِّ، ورواه مسلمٌ عن يحيى بنِ يحيى

أخبرنا أبو زكريَّا بنُ أبي إسحاقَ قال: أخبرنا أبو الحسنِ الطَّرَائْفِيُّ قال: حَدَّثَنَا عُمَآنُ بنُ سَعِيدٍ قال: حَدَّثَنَا يحيى بنُ بُكَيْرٍ قال: حَدَّثَنَا مالكُ قال: وَحَدَّثَنَا القَعْنَبِيُّ فِيمَا قَرَأَ عَلَى مالِكٍ، عَنْ سَعِيدِ بنِ أَبِي سَعِيدِ المَقْبَرِيِّ، عَنْ أَبِي سَلَمَةَ بنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَأَلَ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ؟ فقالت: "مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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، قالت عائشةُ: فقُلْتُ: يا رسولَ اللهِ، أَتَنَامُ

H), p. 328

²⁹ Ahmad bin al-Husain Abū Bakr al-Baihaqī, *al-Sunan al-Kabīr*, Juz V, p. 361³⁰ Ahmad bin al-Husain Abū Bakr al-Baihaqī, *al-Sunan al-Kabīr*, Juz XIII, p. 540

قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: «يَا عَائِشَةُ إِنَّ عَيْنِي تَنَامَانِ وَلَا يَنَامُ قَلْبِي»³¹ رَوَاهُ الْبُخَارِيُّ فِي الصَّحِيحِ، عَنِ الْقَعْنَبِيِّ،
وَرَوَاهُ مُسْلِمٌ، عَنِ يَحْيَى بْنِ يَحْيَى، عَنِ مَالِكٍ

15. Al-Bagawī

أَخْبَرَنَا أَبُو الْحَسَنِ الشَّيْرَزِيُّ، أَنَا زَاهِرُ بْنُ أَحْمَدَ، أَنَا أَبُو إِسْحَاقَ الْهَاشِمِيُّ، أَنَا أَبُو مُصْعَبٍ، عَنِ
مَالِكٍ، عَنِ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمُقْبِرِيِّ، عَنِ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ أَخْبَرَهُ، أَنَّهُ سَأَلَ عَائِشَةَ،
كَيْفَ كَانَتْ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ؟ قَالَ: فَقَالَتْ: مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ 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، قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ
اللَّهِ تَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: «يَا عَائِشَةُ إِنَّ عَيْنِي تَنَامَانِ وَلَا يَنَامُ قَلْبِي»³².

Study of the Sanad in Hadith.

It is known that the origin of this tradition can be traced back to Imām Malik, who narrated it from Sa'īd ibn Abī Sa'īd al-Maqbarī, who in turn heard it from Abi Salamat ibn Ábd al-Raḥman ibn Áuf, who was narrating it from Áisyah ra. Below you can find the translation of each of these narrators.

1. Imam Malik

The full name of Imām Malik is Malik bin Anas bin Malik bin Abī Á'mir bin Ámrū bin Hārith al-Ašbaḥī al-Ḥimyarī Abū Ábdillah al-Madanī. He is also known as the Imām of Dār al-Hijrah. He received narrations from various people including Ibrahim b. Áqabah and Sa'īd b. Abī Sa'īd al-Maqbarī. Some people, such as Ábdullah b. Yusuf and Ábdullah b. Maslamat al-Ka'nabī,³³ also narrated traditions from him. Ibn Hajar stated that he was the faqih imam of dar al-hijrah, the leader of the mutqinin and musbitin. According to al-Bukhārī, the most authentic sanad is that of Malik from Nafi' from Ibn 'Umar.³⁴

2. Sa'īd al-Maqbarī

Sa'īd ibn Abī Sa'īd al-Maqbarī, also known as Kaisān, had the Kunyah Abū Sa'ad. He was a narrator who received narrations from several people, including Anas ibn Mālik and Abū Salamat 'Abd Raḥman ibn 'Auf. Additionally, some people also received narrations from

³¹ Aḥmad bin al-Ḥusain Abū Bakr al-Baihaqī, *Ma'rifat al-Sunan wa al-A'sār*, Juz IV(Dimasyq: Dār Qutaibah, 1412 H), p. 29

³² al-Ḥusain bin Mas'ūd al-Bagawī, *Syarḥ al-Sunnah*, Juz IV(Bairūt: al-Maktab al-Islāmī, 1403 H), p. 5

³³ Yūsuf bin Ábd al-Raḥman al-Mizzī, *Tahzīb al-Kamāl fi Asmā' al-Rijāl*, Juz XXVI(Bairūt: Muassasat al-Risālah, 1400 H), p. 91

³⁴ Aḥmad bin 'Ali Ibn Hajar al-'Asqalānī, *Taqrīb al-Tahzīb*(Surya: Dār al-Rasyīd, 1406 H), p. 516

him, such as Malik b. Anas and Ibrahīm b. Ṭahmān.³⁵

According to reports from Ibn al-Madīnī, al-Nasā'ī, Abū Zur'ah, al-'Ijlī, and Ibn Ḥajar,³⁶ Sa'id al-Maqbari was considered sound, but some scholars claimed that he was mistaken in his old age rather than being unreliable.³⁷ Abū Ḥātim believed that he was truthful,³⁸ but others such as Ibn Hibbān and Ibn Hajar believed that he was unreliable in his old age. Al-Waqidi even claimed that Sa'id had died four years before his actual death, and this opinion was shared by Ibn Hibbān and Ibn Ḥajar.³⁹ The main evidence for considering Sa'id al-Maqbari to be unreliable in his old age was Shubah's statement that Sa'id narrated traditions to him when he was old. This view was the reason why al-Bukhārī did not include Sa'id's traditions that came from Shu'bah.⁴⁰

3. Abū Salamah bin 'Abd al-Raḥman

Abū Salamah ibn 'Abd al-Raḥman ibn 'Auf ibn 'Abd al-Ḥārith ibn Zuhrat ibn Kilāb was a prominent figure during the early Islamic period. Abū Salamah is actually a kunyah, which is a traditional Arabic way of addressing an elder. Scholars have different opinions about his actual name. Some believe that his name was Abū 'Abd Raḥman, which makes his kunyah his name as well. Others suggest that his name was 'Abdullah, while some claim it was Ismā'īl.⁴¹ He was a well-known narrator of Hadith and received knowledge from several people, including 'A'isyah and Anas ibn Malik. Additionally, many people narrated from him, such as Sa'in ibn Abī Sa'id al-Maqbarī and Ismā'īl ibn Umayyah.⁴² According to Ibn Saad, Abū Salamah was a trustworthy narrator and a knowledgeable jurist who narrated many traditions.⁴³ His narrations were authenticated by al-'Iji, Abū Zurah, and Ibn Hajar'.⁴⁴

³⁵ Yūsuf bin 'Abd al-Raḥman al-Mizzī, *Tahzīb al-Kamāl fi Asmā' al-Rijāl*, Juz X, p. 468

³⁶ 'Abd al-Raḥman bin Muḥammad Ibn Abī Ḥātim al-Rāzī, *al-Jarḥ wa al-Ta'dīl*, Juz IV (Bairūt: Dār Iḥyā'a al-Turāṡ, 1271 H), p. 57. Aḥmad bin 'Abdillāh al-'Ijlī, *Ma'rifat al-S/iqāt*, Juz I (al-Madīnah: Maktabat al-Dār, 1405 H), p. 399. Aḥmad bin 'Ali Ibn Ḥajar al-'Asqalānī, *Taqrīb al-Tahzīb*, p. 406. Muḥammad bin Aḥmad Abū 'Abdillāh al-Z|ahabī, *Mizān al-'Itidāl fi Naqd al-Rijāl*, Juz II, p. 139

³⁷ Muḥammad bin Aḥmad Abū 'Abdillāh al-Z|ahabī, *Mizān al-'Itidāl fi Naqd al-Rijāl*, Juz II (Bairūt: Dār al-Marifah, 1382 H), p. 139

³⁸ 'Abd al-Raḥman bin Muḥammad Ibn Abī Ḥātim al-Rāzī, *al-Jarḥ wa al-Ta'dīl*, Juz IV, p. 57

³⁹ Muḥammad bin Sa'ad al-Zuhrī, *al-Tabaqāt al-Kubrā*, Juz VII (al-Qāhirah: Maktabat al-Khānijī, 1421 H), p. 424. Aḥmad bin 'Ali Ibn Ḥajar al-'Asqalānī, *Taqrīb al-Tahzīb*, p. 406.

⁴⁰ Aḥmad bin 'Ali Ibn Ḥajar al-'Asqalānī, *Fath al-Bārī Syarḥ Ṣaḥīḥ al-Bukhārī*, Juz I (Bairūt: Dār al-Ma'rifah, 1329 H), p. 405

⁴¹ Aḥmad bin 'Ali Ibn Ḥajar al-'Asqalānī, *Tahzīb al-Tahzīb*, Juz XII (al-Hind: Dāirat al-Ma'ārif al-Nizāmiyyah, 1326 H), p. 115

⁴² Yūsuf bin 'Abd al-Raḥman al-Mizzī, *Tahzīb al-Kamāl fi Asmā' al-Rijāl*, Juz XXXIII, p. 370. Muḥammad bin Sa'ad al-Zuhrī, *al-Tabaqāt al-Kubrā*, Juz VII, p. 156.

⁴³ Muḥammad bin Sa'ad al-Zuhrī, *al-Tabaqāt al-Kubrā*, Juz VII, p. 156.

⁴⁴ Aḥmad bin 'Abdillāh al-'Ijlī, *Ma'rifat al-S/iqāt*, Juz II (al-Madīnah: Maktabat al-Dār, 1405 H), p. 405. Yūsuf bin 'Abd al-Raḥman al-Mizzī, *Tahzīb al-Kamāl fi Asmā' al-Rijāl*, Juz XXXIII, p. 370. Aḥmad bin 'Ali Ibn Ḥajar al-'Asqalānī, *Tahzīb al-Tahzīb*, Juz XII, p. 115. Aḥmad bin 'Ali Ibn Ḥajar al-'Asqalānī,

4. A'isyah ra.

Aisyāt bint Abī Bakr (may Allah be pleased with her) was also known as Umm al-Mu'minīn al-Ḥumairā'a (Mother of the Believers). According to Ibn Hajar, she was the woman who had the most knowledge of fiqh (Islamic jurisprudence). The scholars have differing opinions on which of the Prophet's wives was the best, with some arguing for 'A'isyah and others for Khadījah (may Allah be pleased with her).⁴⁵

Degree of Hadith

Based on the explanation given above, it can be confirmed that the Hadith in question is valid. Moreover, it has been narrated by al-Bukhari and Muslim, who both agree on its authenticity. However, Imam al-Qurtubi mentions that there are scholars who consider the text of the Hadith of A'isha (may Allah be pleased with her) to be muḍtarib.⁴⁶ The author explains that the term "idtirab," as stated by some scholars, means that there are several diverse traditions from A'isha (may Allah be pleased with her) about the manner of the Prophet's night prayer.

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلَاةِ الْعِشَاءِ - وَهِيَ الَّتِي يَدْعُو النَّاسُ الْعَتَمَةَ - إِلَى الْفَجْرِ إِحْدَى عَشْرَةَ رُكْعَةً، يُسَلِّمُ بَيْنَ كُلِّ رُكْعَتَيْنِ وَيُوتِرُ بِوَاحِدَةٍ...»⁴⁷.

Meaning:

A'ishah (may Allah be pleased with her), the wife of the Messenger of Allah (peace be upon him), reported that the Messenger of Allah (peace be upon him) used to pray eleven Rak'ahs during the night, after the Isha prayer and before the Fajr prayer. The Messenger of Allah (peace and blessings of Allah be upon him) would make the Salam (greeting) after every two Rak'ahs and would not sit down except after the eighth Rak'ah. During this time, he would remember Allah (perform Dhikr) and pray, and then he would greet those around him in a voice that they could hear. After greeting and performing one Rak'ah of Witr, the Messenger of Allah (peace be upon him) would make the Salam while sitting down.

عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رُكْعَةً، يُوتِرُ مِنْ ذَلِكَ بِخَمْسٍ، لَا يَجْلِسُ فِي شَيْءٍ إِلَّا فِي آخِرِهَا»⁴⁸.

Meaning:

'Aisha (may Allah be pleased with her) narrated that the Prophet (peace and blessings be upon him) used to pray thirteen Rak'ahs at night. He would recite five of

Taqrib al-Tahzīb, p. 645.

⁴⁵ Aḥmad bin 'Ali Ibn Ḥajar al-'Asqalānī, *Tahzīb al-Tahzīb*, Juz XII, p. 115.

⁴⁶ Aḥmad bin 'Umar al-Qurṭubī, *al-Mufhim limā Uskila min Kitāb Talkhīs Ṣaḥīḥ Muslim*, Juz II (Dimasyq: Dār Ibn Kašīr, 1417 H), p. 367

⁴⁷ Muslim bin al-Ḥajjāj al-Nīsābūrī, *Ṣaḥīḥ Muslim*, II, p. 165

⁴⁸ Muslim bin al-Ḥajjāj al-Nīsābūrī, *Ṣaḥīḥ Muslim*, II, p. 166

them and would not sit down except for the last Rak'ah and the Tasleem.

عن عائشة أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « كَانَ يُصَلِّي ثَلَاثَ عَشْرَةَ رُكْعَةً بِرُكْعَتِي الْفَجْرِ⁴⁹

«

Meaning:

Aisha (may Allah be pleased with her) reported that the Messenger of Allah (peace and blessings be upon him) prayed thirteen rak'ahs, with two rak'ahs of the sunnah at dawn

عَنْ أَبِي سَلَمَةَ قَالَ: « سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: كَانَ يُصَلِّي ثَلَاثَ عَشْرَةَ رُكْعَةً. يُصَلِّي ثَمَانَ رُكْعَاتٍ، ثُمَّ يُؤْتِزُ. ثُمَّ يُصَلِّي رُكْعَتَيْنِ وَهُوَ جَالِسٌ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ. ثُمَّ يُصَلِّي رُكْعَتَيْنِ بَيْنَ النَّدَاءِ وَالْإِقَامَةِ مِنْ صَلَاةِ الصُّبْحِ⁵⁰. »

Meaning:

Abī Salamat asked 'A'isyah (may Allah be pleased with her) about the Prophet's prayer. She replied that the Prophet (may Allah's peace and blessings be upon him) used to pray thirteen Rak'ahs at night and then perform Tawaf. After that, he would pray two Rak'ahs while sitting, and when he wanted to bow, he would stand up and bow. Following this, the Messenger of Allah would pray two Rak'ahs between the call to prayer and the recitation of the Fajr prayer.

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَبِيدٍ سَمِعَ أَبَا سَلَمَةَ قَالَ: « أَتَيْتُ عَائِشَةَ ، فَقُلْتُ: أَيُّ أُمَّهُ، أَحْبَبْتَنِي عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَتْ: كَانَتْ صَلَاتُهُ فِي شَهْرِ رَمَضَانَ وَغَيْرِهِ ثَلَاثَ عَشْرَةَ رُكْعَةً بِاللَّيْلِ، مِنْهَا رُكْعَتَا الْفَجْرِ⁵¹. »

Meaning:

Abdullah ibn Abi Labid reported that he heard Abu Salamat asking Aisha (may Allah be pleased with her) about the prayer of the Messenger of Allah. Aisha (may Allah be pleased with her) replied that the prayer of the Messenger of Allah (may Allah's peace and blessings be upon him) during Ramadan and other months consists of thirteen Rak'ahs at night. This includes two Rak'ahs of the Fajr Sunnah.

It is important to note that all the traditions mentioned above are considered sahih, and there is no contradiction between them. The reason for this is that they were narrated by various people who had valid sanads, in different times and situations. Therefore, if there appears to be a difference in the narrations, it is only a difference in wording and not in meaning. This is called a tanawwu' difference, rather than a taḍāḍ difference.⁵²..

⁴⁹ Muslim bin al-Ḥajjāj al-Nīsābūrī, *Ṣaḥīḥ Muslim*, II, p. 166

⁵⁰ Muslim bin al-Ḥajjāj al-Nīsābūrī, *Ṣaḥīḥ Muslim*, II, p. 167

⁵¹ Muslim bin al-Ḥajjāj al-Nīsābūrī, *Ṣaḥīḥ Muslim*, II, p. 166

⁵² Aḥmad bin 'Umar al-Qurṭubī, *al-Mufḥim limā Uskila min Kitāb Talkhīs Ṣaḥīḥ Muslim*, Juz II(Dimasyq: Dār Ibn Kašīr, 1417 H), p. 367

Lataif al-Isnād

The hadith in question has been narrated by Imām al-Bukhārī, Muslim, Abū Dāwūd, and Annāsā'ī through five narrators, who are collectively referred to as khumasiyat. It is noteworthy that all the narrators of this hadith, starting from Imām Malik, are from Madīnah. Furthermore, the chain of transmission of this hadith includes a narration by Tābi'i, Sa'īd al-Maqbarī, from Abū Salamah ibn 'Abd al-Raḥmān ibn 'Awf. Additionally, in the chain of Imām al-Nasā'ī, this hadith is found in the form of al-taḥammul, which is also referred to as al-qiraah or al-'ard. This means that one narrator listens carefully to another person's recitation in front of the shaykh of both narrators.

الْحَارِثُ بْنُ مِسْكِينٍ قَرَأَهُ عَلَيَّ وَأَنَا أَسْمَعُ

The meaning behind the words in the hadith

In the field of Hadith Science, one of the topics of discussion is to determine the reason behind a tradition. The Asbab Wurud, or reason for the emergence of a tradition from the Prophet, falls into two categories: the first cause is mentioned in the same narration as the tradition, while the second cause is mentioned in a separate narration. For instance, in this Hadith, narrated by 'A'ishah (may Allah be pleased with her), the night prayer of the Prophet was described in response to a question posed by Abū Salamah ibn 'Abd al-Raḥman. Thus, there is a cause of *zīkr al-hadith* or a cause of *irād al-hadith* in this tradition, rather than a cause of *wurud*.

a) Comparison of Hadith with Chapter and Book

Some scholars organized their books according to chapters. When a hadith is mentioned in a particular chapter, it gives an idea of the meaning of the hadith, as well as an indication of the *fiqhi* of the compiler. For instance, in *Kitab Abwāb al-Tahajjud*, there is a chapter titled *Qiyām al-Nabī saw bi al-Lalil fi Ramaḍān wa Gairih*. The Hadīth mentioned in this chapter is related to the night prayer, and the reason why it is included in the book of *tahajjud* is that it highlights the Prophet's night prayer, which was the same both in Ramadan and outside of Ramadan. Similarly, in *Kitab Śalāt al-Tarāwī*, there is a chapter titled *Fadl man Qāmā Ramaḍān*. The Hadīth mentioned in this chapter refers to the *tarawīh* prayer, which is a night prayer performed during Ramadan and paused with a short rest after the greeting, before standing up to perform *takbiratul ihrah* for the next *rak'ah*.

Finally, in *Kitab al-Manāqib*, there is a chapter titled *Kāna al-Nabī Śallallah 'alaih wa Sallam Tanām 'Ainuh wa lā Tanām Qalbu*. The reason why this Hadīth is mentioned in this book is clear. The book of *al-Manāqib* was written by Imām al-Bukhārī to include everything related to the Messenger of Allah, starting from his lineage and so on. This Hadīth is a *manāqib* of the Messenger of Allah (peace be upon him) because it narrates one of the Prophet's specialties, namely that his eyes were asleep but not his heart.

b) Syarh jumal Hadis

In the Hadith of 'A'ishah, there are no *garib* phrases. However, some sayings have come to scholars' attention.

مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى عَشْرَةِ رَكَعَةٍ

It is widely believed among scholars that 'Aishah's statement refers to the fact that most of the Prophet's nightly prayers consisted of eleven Rak'ahs. They argue that what 'Aishah meant is that the Prophet's night prayer was always performed with the same number of Rak'ahs, which was neither more nor less than eleven.⁵³

If 'Aishah's statement were to be interpreted as meaning that the Prophet's night prayer was only eleven Rak'ahs, this would contradict several other traditions, including one of 'Aishah's own that will be mentioned later. In order to avoid such contradictions, scholars have reconciled all the traditions that describe the Prophet's night prayer.

As a result of this reconciliation, it is widely accepted that the majority of the Prophet's night prayers consisted of eleven Rak'ahs. The following traditions are decisive in supporting this understanding:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «نَمْتُ عِنْدَ مَيْمُونَةَ وَالتَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَهَا تِلْكَ اللَّيْلَةَ فَتَوَضَّأْتُ ثُمَّ قَامَ يُصَلِّي، فَقُمْتُ عَلَى يَسَارِهِ، فَأَخَذَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّى ثَلَاثَ عَشْرَةَ رَكَعَةً، ثُمَّ نَامَ حَتَّى نَفَخَ، وَكَانَ إِذَا نَامَ نَفَخَ، ثُمَّ أَنَاهُ الْمُؤَدِّنُ فَخَرَجَ فَصَلَّى وَمَ يَتَوَضَّأُ»⁵⁴

Meaning:

Ibn 'Abbās (may Allah be pleased with him) reported: I spent the night at Maimunah's house, and the Prophet was there that night. The Prophet made ablution and then prayed the night prayer, then I followed and stood on his left side. So he took me and placed me on his right side. He prayed thirteen rak'ahs, then slept until he made a breathing sound, and it was the Messenger of Allah when he fell asleep that he made a breathing sound. After that, the muezzin arrived, so the Messenger of Allah left and prayed without ablution.

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «كَانَتْ صَلَاةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَ عَشْرَةَ رَكَعَةً، يَعْنِي بِاللَّيْلِ»⁵⁵

Meaning:

Ibn 'Abbās (may Allah be pleased with him) reported that the Prophet's prayer was thirteen Rak'ahs, meaning at night.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِاللَّيْلِ ثَلَاثَ

⁵³ Muḥammad bin 'Alī al-Atyūbī, *al-Baḥr al-Muḥīṭ al-Sajjāj fi Syarḥ Ṣaḥīḥ Muslim bin al-Ḥajjāj*, Juz XV (al-Riyāḍ: Dār Ibn al-Jauzī, 1426 H), p. 487. Maḥmūd bin Aḥmad Badr al-Dīn al-'Ainī, *Umdat al-Qārī Syarḥ Ṣaḥīḥ al-Bukhārī*, Juz VII (Bairūt: Dār al-Fikr, tth), p. 187

⁵⁴ Muḥammad bin Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Juz I, p. 141

⁵⁵ Muḥammad bin Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Juz II, p. 51

عَشْرَةَ رُكْعَةً، ثُمَّ يُصَلِّي إِذَا سَمِعَ النَّدَاءَ بِالصُّبْحِ رُكْعَتَيْنِ خَفِيفَتَيْنِ.⁵⁶»

Meaning:

'A'isyah (may Allah be pleased with her) reported that the Messenger of Allah (peace and blessings be upon him) prayed thirteen Rak'ahs at night, then he prayed two light Rak'ahs when he heard the call to dawn.

عَنْ مَسْرُوقٍ قَالَ: «سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِاللَّيْلِ فَقَالَتْ: سَبْعٌ وَتِسْعٌ وَإِحْدَى عَشْرَةَ، سِوَى رُكْعَتَيْ الْفَجْرِ»⁵⁷

Artinya:

Masrūq reported: I asked 'A'isyah (may Allah be pleased with her) about the night prayer of the Messenger of Allah (peace and blessings of Allah be upon him), and 'A'isyah (may Allah be pleased with her) said that the Messenger of Allah (peace and blessings of Allah be upon him) prayed seven Rak'ahs, nine Rak'ahs, and eleven Rak'ahs, in addition to the two Rak'ahs of the Fajr voluntary prayer.

In response to the last Hadīth Ibn Hajar said that this shows that the Prophet sometimes prayed seven rak'ahs, sometimes nine rak'ahs, and sometimes eleven rak'ahs. And that at different times. Then in response to 'A'ishah's Hadith that the Messenger of Allah prayed thirteen Rak'ahs, then when he heard the call to dawn, he prayed two shorter Rak'ahs, Ibn Hajar said that there are two possible meanings of this Hadith. The first possibility is that the Prophet added two rak'ahs to the eleven rak'ahs of the night prayer. Thus the total number is thirteen Rak'ahs. Then the second possibility is that the Prophet prayed two voluntary prayers that were not long before the eleven Rak'ahs of the night prayer. Ibn Hajar said that the second possibility is more correct.⁵⁸

يُصَلِّي أَرْبَعًا... ، ثُمَّ يُصَلِّي أَرْبَعًا

In understanding 'A'isyah's statement, there are differences among scholars. Some of them understand it textually, and some of them understand it intertextually. And some understand it contextually. As explained below.

c) Textual comprehension

Some scholars understand the above Hadīth textually. As Imām Abū Hanīfah (may Allah be pleased with him) did. He allowed a person to pray the night prayer, then greetings in every second rak'ah. It is also possible to greet each of the four rak'ahs, or the eighth rak'ah.⁵⁹ In fact, the best type of night prayer, in Abū Hanīfah's view, is the voluntary prayer, whether at night or during the day, which is four Rak'ahs with one salutation.

⁵⁶ Muḥammad bin Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Juz II, p. 57

⁵⁷ Muḥammad bin Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Juz II, p. 51

⁵⁸ Aḥmad bin 'Alī Ibn Ḥajar al-'Asqalānī, *Fatḥ al-Bārī Syarḥ Ṣaḥīḥ al-Bukhārī*, Juz III, p. 21

⁵⁹ Aḥmad bin 'Alī Abū Bakr al-Jasās, *Syarḥ Mukhtaṣar al-Taḥāwī*, Juz II (Bairūt: Dār al-Bsyāir, 1341 H), p. 138

Al-Qaddurī said that the Hadīth of 'A'ishah (may Allah be pleased with her) refers to the procedure of the night prayer in detail, and does not specify the number of Rak'ahs of the night prayer. Al-Qaddurī said that if the Hadīth were to explain the number of Rak'ahs, then the wording of the Hadīth would be that the Prophet prayed eight Rak'ahs.⁶⁰

This statement of Imām al-Qadduri is inaccurate because it negates the possibility of understanding that the above Hadīth explains the number of Rak'ahs of the night prayer. Based on the statement of 'A'isyah, this possibility exists. 'A'isyah said that the Prophet's night prayer was never more than one rak'ah.

مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً،

Coming back to the four Rak'ahs of the night prayer with one salutation. The Hanafis take the text of 'A'ishah's hadith as the main evidence for the four Rak'ahs of the night prayer with one salutation. Regarding this, al-Zai'ī said that if what 'A'ishah (may Allah be pleased with her) meant was four Rak'ahs and greetings in every two Rak'ahs, then the wording of the Hadīth would have been .⁶¹ يصلي ركعتين ثم يصلي ركعتين

Furthermore, the understanding that the Prophet prayed four rak'ahs and did not offer salutations except in the last rak'ah is reinforced by another hadith of 'A'isyah (may Allah be pleased with her). That the Messenger of Allah, peace be upon him, prayed eight Rak'ahs at night and did not sit down except for the eighth Rak'ah. As the following hadith.

عن عائشة رضي الله عنها عن النبي صلى الله عليه وسلم أنه كان يصلي في الليل ثمان ركعات، لا يجلس فيهن إلا عند الثامنة، فيجلس، فيذكر الله، ثم يدعو، ثم يسلم تسليماً يسمعنا، ثم يصلي ركعتين، وهو جالس بعد ما يسلم

Meaning:

'A'isyah (may Allah be pleased with her) reported that the Prophet (peace and blessings be upon him) prayed eight Rak'ahs at night, and did not sit down except for the eighth Rak'ah. He would remember Allah and supplicate, then he would greet us in a voice that we could hear. Then the Prophet greeted two rak'ahs while sitting, and after the greeting

Al- al-Jaššās said that this evidence clearly shows that the Prophet did not offer the greeting of peace except at the end of the rak'ah. This proves that it is permissible to pray eight Rak'ahs with one salutation.⁶² Therefore, the notion that the Prophet greeted every

⁶⁰ 'Usmān bin 'Alī al-Zaila'ī, *Tabyīn al-Ḥaqāiq Syarḥ Kanz al-Daqāiq*, 1(al-Qāhirah: Maṭba'at al-Ameriyyah, 1314 H), p. 172. LiahtMuḥammad bin Aḥmad Badr al-Dīn al-'Ainī, *Minḥat al-Sulūk fī Syarḥ Tuḥfat al-Mulūk*(Qatr: Wizārat al-Auqāf wa Syu'ū al-Islāmiyyah, 1428 H), p. 147

⁶¹ 'Usmān bin 'Alī al-Zaila'ī, *Tabyīn al-Ḥaqāiq Syarḥ Kanz al-Daqāiq*, 1(al-Qāhirah: Maṭba'at al-Ameriyyah, 1314 H), p. 170

⁶² Aḥmad bin 'Alī Abū Bakr al-Jaššās, *Syarḥ Mukhtaṣar al-Taḥāwī*, Juz II, p. 139

two Rak'ahs in a four-Rak'ah or eight-Rak'ah prayer is refuted by the above Hadīth.

The Hanafiyya scholars provide an argument to support their hadith fiqh. They say that performing a heavy act of worship is more rewarding than performing a light act of worship. As long as there is no evidence that prohibits it. For example, praying longer prayers with longer recitations is more beneficial than praying shorter prayers. Therefore, praying the night prayer in four rak'ahs with one salutation is better, because it is more strenuous than praying two rak'ahs at a time.⁶³

One of the arguments that the Hanafiyya scholars have made to support their hadith fiqh on the Hadith of 'A'isyah (may Allah be pleased with her) is that the observance of a continuous prayer is better than the observance of separate prayers. This is evident from the fact that continuity is made a condition for the validity of fasting for *zihār*, or for the expiation of killing. Continuity is also required for the noon prayer, which must be performed in four rak'ahs.⁶⁴

Hence it was narrated from Abu Yūsuf that a man vowed to pray four rak'ahs with one salam. Abū Yūsuf said that he should do as he had vowed, and he should not offer the second Rak'ah as a greeting. But for the one who vows to pray four Rak'ahs with two Taslīms, it is permissible for him to do as he vowed, and it is also permissible for him to do it with one Taslīm. Similarly, if a person vows to fast for a month consecutively, it is not permissible for him to do it separately. Al-Jsās said that therefore, praying any prayer, including the night prayer of eight Rak'ahs or four Rak'ahs in succession, is permissible so long as there is no evidence that prohibits it.⁶⁵

Moreover, if a person performs the prayer and does not say salam in the second rak'ah, then standing for the third rak'ah is an act of obedience. This is because standing is part of the prayer. That is more righteous than standing after the greeting of peace. Because standing to start a new prayer is not part of the prayer. This logic is correct except when there is evidence to suggest that not standing in the third rak'ah is more expedient. Then the Hanafis consider that the evidence that shows that the night prayer is two rak'ahs. It is evidence that it is permissible to say salam in each of the two Rak'ahs. So this proposition when juxtaposed with the previous proposition.

This leads to the conclusion that it is permissible to perform the night prayer in four rak'ahs with one salutation. Then the Hanafiyyah scholars have an interpretation of the hadith that the night prayer is two Rak'ahs, صلاة الليل مثنى مثنى. What is meant by two rak'ahs is to make tashahhud in each of the two rak'ahs without greeting. It may also mean that the night and day prayers are two Rak'ahs, meaning that it is not necessary to say Takbir al-ihram for more than two Rak'ahs. The purpose of this Hadīth is to distinguish the voluntary prayers which allow for the greeting of peace at every two Rak'ahs even though it is not obligatory. This is in contrast to the obligatory prayers which are required to be performed

⁶³ Aḥmad bin Muḥammad Abū al-Ḥusain al-Qaddurī, *al-Tajrīd*, Juz II (al-Qāhirah: Dār al-Salām, 1427 H), p. 820

⁶⁴ Aḥmad bin Ālī Abū Bakr al-Jasās, *Syarḥ Mukhtaṣar al-Taḥāwī*, Juz II, p. 139

⁶⁵ Aḥmad bin Ālī Abū Bakr al-Jasās, *Syarḥ Mukhtaṣar al-Taḥāwī*, Juz II, p. 139

continuously when more than two Rak'ahs are performed.⁶⁶

The interpretation that the meaning of the Hadīth صلاة الليل معنى الليل is to say tashahuud at every two Rak'ahs, without the greeting, is the opinion of Sufyan al-Sjaurī and Ḥasan ibn Huyai who say that there is nothing wrong with praying as many times as possible on condition that one sits down at every two Rak'ahs. However, this interpretation is refuted by the evidence that confirms that the Messenger of Allah (peace and blessings of Allāh be upon him) used to say salam at every two Rak'ahs, as follows

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيَ فِيمَا بَيْنَ أَنْ يُفْرَغَ مِنْ صَلَاةِ الْعِشَاءِ - وَهِيَ الَّتِي يَدْعُو النَّاسُ الْعَتَمَةَ - إِلَى الْفَجْرِ إِحْدَى عَشْرَةَ رُكْعَةً، يُسَلِّمُ بَيْنَ كُلِّ رُكْعَتَيْنِ وَيُوتِرُ بِوَاحِدَةٍ...»⁶⁷.

Meaning:

'A'isyah (may Allah be pleased with her), the wife of the Messenger of Allah (peace be upon him), reported that the Messenger of Allah (peace be upon him) prayed eleven Rak'ahs at night between Isha and Fajr. The Messenger of Allah (peace and blessings of Allah be upon him) would greet every two rak'ahs and would not sit down except for the eighth rak'ah. He would remember Allah and pray, then he would greet us in a voice that we could hear. Then the Messenger of Allah (peace be upon him) greeted two rak'ahs while sitting, after greeting and performing one rak'ah of Witr....

d) Intertextual Awareness

Most scholars consider 'A'isyah's (may Allah be pleased with her) hadith to be intertextual when they say that the Prophet of Allah (peace be upon him) prayed four rak'ahs at night and then four rak'ahs in the morning. They reconcile this hadith with another one related to the Prophet's night prayers in order to understand it. According to the Malikis, Shafi'is, and Hanbalis, the night prayer consists of salutations in each of the two Rak'ahs.⁶⁸

The Hadith that led most scholars to understand the above narration of 'A'isyah (may Allah be pleased with her) as a prayer of four Rak'ahs, with two Taslīms, not with Taslīms at each of the four Rak'ahs, is the Hadīth of 'A'isyah (may Allah be pleased with her) which also narrates the night prayer of the Messenger of Allah (peace and blessings be upon him) with eleven Rak'ahs. It is done as follows, with salutations after every two rak'ahs:

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيَ فِيمَا بَيْنَ أَنْ يُفْرَغَ مِنْ صَلَاةِ الْعِشَاءِ - وَهِيَ الَّتِي يَدْعُو النَّاسُ الْعَتَمَةَ - إِلَى الْفَجْرِ إِحْدَى عَشْرَةَ رُكْعَةً،

⁶⁶ Aḥmad bin Muḥammad Abū al-Ḥusain al-Qaddurī, *al-Tajrīd*, Juz II(al-Qāhirah: Dār al-Salām, 1427 H), p. 821. 'Usmān bin 'Alī al-Zaila'ī, *Tabyīn al-Ḥaqāiq Syarḥ Kanz al-Daqāiq*, 1, p. 172

⁶⁷ Muslim bin al-Ḥajjāj al-Nīsābūrī, *Ṣaḥīḥ Muslim*, II, p. 165

⁶⁸ Yusuf bin 'Abdillāh Ibn 'Abd al-Bar al-Namrī, *al-Tamhīd limā fi al-Muwaṭṭa' min al-Ma'ānī wa al-Asānīd*, Juz XIII(Landan: Muassasat al-Furqān, 1439 H), p. 213. Yusuf bin 'Abdillāh Ibn 'Abd al-Bar al-Namrī, *al-Istīzkār*, Juz II(Bairūt: Dār al-Kutub al-'Ilmiyyah, 1421 H), p. 100

يُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْنِ وَيُوتِرُ بِوَاحِدَةٍ...⁶⁹.

Meaning:

The wife of the Prophet of Allah (peace be upon him), 'A'isyah (may Allah be pleased with her), stated that the Prophet of Allah (peace be upon him) performed eleven Rak'ahs at night between Isha and Fajr. Every two rakahs, the Prophet of Allah (peace and blessings of Allah be upon him) would welcome and would not sit down until the eighth rakah. After remembering Allah and offering a prayer, he would say "hello" to us in a voice that we could hear. After greeting and reciting one rak'ah of Witr, the Prophet of Allah (peace be upon him) performed two rak'ahs while seated.

They said that the first Hadith was explained by the Hadith of 'A'isyah (may Allah be pleased with her). Two salutations are what the Prophet of Allah meant when he prayed four Rak'ahs. This indicates that he wished both of the rak'ahs. The Prophet stated that the night prayer should be greeted every two Rak'ahs, and this interpretation is consistent with the other evidence for his claim.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا أَرَدْتَ أَنْ تَنْصَرِفَ، فَارْكَعْ رَكْعَةً تُوتِرُ لَكَ مَا صَلَّيْتَ»⁷⁰.

Meaning:

The Prophet (peace and blessings of Allah be upon him) mentioned that the night prayer is two rak'ahs, according to 'Abdullh ibn 'Umar (may Allah be pleased with him). If you desire to cease praying, pray one rak'ah as a witr for the previous prayer.

The Prophet's reply that the night prayer is two rak'ats, two rak'ats, comes in response to an inquiry regarding the night prayer method. Here are several examples:

عَنْ ابْنِ عُمَرَ: «أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلَاةِ اللَّيْلِ، فَقَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ: صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خَشِيَ أَحَدُكُمْ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً، تُوتِرُ لَهُ مَا قَدْ صَلَّى»⁷¹.

Meaning:

'Abdullh ibn 'Umar (may Allah have mercy on him) reported. A man inquired of Allah's Messenger concerning the night prayer. The night prayer is two rak'ahs, two rak'ahs, according to Allah's Messenger. If you are frightened that dawn would break, pray one rak'ah as a witr for the previous prayer.

In this regard, Ibn al-Baṭṭāl stated that this Hadth of Ibn 'Umar explains the Hadth of 'A'isyah ra, which declares that the Prophet of Allah, peace be upon him, prayed four rak'ahs

⁶⁹ Muslim bin al-Ḥajjāj al-Nīsābūrī, *Ṣaḥīḥ Muslim*, II, p. 156

⁷⁰ Muḥammad bin Isma'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, juz II, p. 24.

⁷¹ Muḥammad bin Isma'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, juz II, p. 24. Muslim bin al-Ḥajjāj al-Nīsābūrī, *Ṣaḥīḥ Muslim*, II, p. 172

at night. Then Al-Baṭṭāl indicated that there is another meaning that must be adopted.⁷² Similarly, Ibn 'Abd al-Bar said that there is a change in the phrasing of the Hadth from 'A'isyah's account of the Prophet's night prayer process.

As a result, none of 'A'isyah's narrations took precedence over the others. The proof and explanation then come from another tradition with no contradictions in its narrative. This is the Hadith of 'Abdullah ibn 'Umar, as related by many Tabi'n, whose redaction is.⁷³

صلاة الليل مثنى مثنى

Syaikh Abū Ishāq said that the number of 'Abdullāh ibn 'Umar's disciples in the above Hadith was 20. The author went through the book of Tuhfat al-Asyrāf and found that the number of Ibn 'Umar's disciples for the above tradition was 9. They were Humaid b. 'Abda al-Raḥman b. 'Auf, Salim, Thāwūs b. Kaisān, 'Abdullāh b. Dīnār, 'Uqbat b. Hurais al-Taglabī, Qāsim b. Muḥammad b. Abī Bakr al-Šiddīq, Khalid b. Ziyād b. Jaru, Nāfi', Lāhiq b. Hamīd Abū Majliz al-Sadūsī.⁷⁴

Then the question arises, if this is the meaning, why not redact it by saying that the Prophet prayed two rak'ahs, two rak'ahs, then two rak'ahs, two rak'ahs. They replied that there are two possibilities why the wording of the Hadith is four rak'ahs, four rak'ahs. The first possibility is that the first four Rak'ahs are of the same length and nature. Compared to the second four rak'ahs, although the recitation is still categorized as long and lengthy. However, it is considered less than the first four rak'ahs.⁷⁵ Imām al-Shāfi' said that what is meant by the Hadith four rak'ahs, four rak'ahs, three rak'ahs is four rak'ahs of equal length⁷⁶.

Then four rak'ahs of the same length, then three rak'ahs of the same length. The second possibility is that the Messenger of Allah, peace be upon him, prayed four rak'ahs with two salutations, then went to sleep. After that the Prophet woke up and continued his night prayer with four rak'ahs. Then he slept again and after waking up for the second time the Prophet prayed three rak'ahs⁷⁷. This second possibility is supported by the following hadith

⁷² 'Alī bin Khalf Ibn Baṭṭāl Abū al-Ḥasan al-Bakrī, *Syarḥ Ṣaḥīḥ al-Bukhārī li Ibn Baṭṭāl*, Juz I(al-Riyāḍ: Maktabat al-Rusyd, 1423 H), p. 131

⁷³ Yusuf bin 'Abdillāh Ibn 'Abd al-Bar al-Namrī, *al-Tamhīd limā fi al-Muwaṭṭa' min al-Ma'ānī wa al-Asānīd*, Juz XIII(Landan: Muassasat al-Furqān, 1439 H), p. 213. Yusuf bin 'Abdillāh Ibn 'Abd al-Bar al-Namrī, *al-Istīzkār*, Juz II(Bairūt: Dār al-Kutub al-'Ilmiyyah, 1421 H), p. 100

⁷⁴ Yusuf bin 'Abd al-Raḥman Abū al-Ḥajjāj al-Mizzī, *Tuhfat al-Asyrāf bi Ma'rifat al-Aṭrāf*, Juz VI, p. 259

⁷⁵ Sulaiman bin Khalf Abū al-Walīd al-Bājī, *al-Muntaqā Syarḥ al-Muwaṭṭa*, Juz I(Mašr: Matba'at al-Sa'a'dah, 1332 H), p. 216. 'Iyāḍ bin Mūsā al-Sabtī, *Ikmal al-Mu'allim bi Fawā'id Muslim*, Juz III(MaŠr: Dār al-Wafā'a, 1419 H), p. 84

⁷⁶ Aḥmad bin al-Ḥusain Abū Bakar al-Baihaqī, *Ma'rifat al-Sunan wa al-Ašār*, Juz IV(Dimasyq: Dār Qutaibah,), p. 29

⁷⁷ Sulaiman bin Khalf Abū al-Walīd al-Bājī, *al-Muntaqā Syarḥ al-Muwaṭṭa*, Juz I(Mašr: Matba'at al-Sa'a'dah, 1332 H), p. 216. 'Iyāḍ bin Mūsā al-Sabtī, *Ikmal al-Mu'allim bi Fawā'id Muslim*, Juz III(MaŠr: Dār al-Wafā'a, 1419 H), p. 84

عَنْ يَعْلَى بْنِ مَمْلُوكٍ ، أَنَّهُ «سَأَلَ» أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قِرَاءَةِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَصَلَاتِهِ، فَقَالَتْ: مَا لَكُمْ وَصَلَاتِهِ؟ كَانَ يُصَلِّي ثُمَّ يَنَامُ قَدَرَ مَا صَلَّى، ثُمَّ يُصَلِّي قَدَرَ مَا نَامَ، ثُمَّ يَنَامُ قَدَرَ مَا صَلَّى حَتَّى يُصْبِحَ، ثُمَّ نَعَتَتْ قِرَاءَتَهُ، فَإِذَا هِيَ تَنَعَتْ قِرَاءَةً مُفَسَّرَةً حَرْفًا حَرْفًا⁷⁸

Meaning:

Ya'la ibn Mālik reported that he asked Umm Salamah, the Prophet's wife, about the Prophet's recitation and prayer, and she replied that you have the Prophet's prayer. It is that he prayed and then slept, like the length of time he prayed. Then he prayed again, like the length of his sleep. Then he slept again, as long as he had prayed, until dawn came. Then Ummu salamah (may Allah be pleased with her) described the Prophet's recitation as clear, letter by letter.

Therefore, it can be concluded that according to the majority of scholars, all hadith-reports that narrate the procedure of the Prophet's prayer at night in a mujmal manner. Whether they are thirteen Rak'ahs or eight or four, they should be interpreted in line with the Hadith of 'Abdullāh ibn 'Umar who narrated them or in a mufaṣal manner. That is, greeting at every two Rak'ahs. Unless there is evidence to suggest that it was narrated in detail and clearly that the Prophet did not greet every two Rak'ahs⁷⁹. As in the following Hadith

عن عائشة قالت: كان رسول الله - صَلَّى اللهُ عليه وسلم - يصلي من الليل ثلاث عشرة ركعة،
يؤبر منها بخمس لا يجلس في شيء من الخمس حتى يجلس في الآخرة فيسلم⁸⁰

Meaning:

'Aisha (may Allah be pleased with her) reported that the Messenger of Allah (peace and blessings of Allah be upon him) would pray thirteen Rak'ahs at night, and would recite five of them, and would not sit down except for the last Rak'ah and the Taslīm.

In fact, two of Abū Hanīfah's students, Abū Yūsuf and Muḥammad ibn Hasan, were of this opinion. They were of the opinion that the voluntary prayer during the day should be four Rak'ahs with one salutation. While the voluntary prayer at night should be performed with two rak'ahs of salutations⁸¹. This opinion arises as a form of compromise between the hadith that states the night prayer is two rak'ahs, two rak'ahs, two rak'ahs, صلاة الليل مثنى مثنى , with the hadith that the Prophet prayed four rak'ahs of duha in a continuous manner and was not separated by a salam.

⁷⁸ Muḥammad bin 'Isā al-Tirmizī, *Sunan al-Tirmizī*, Juz V (Bairūt: Dār al-Garb al-Islāmī, 1996 H), p. 43

⁷⁹ Yāsir bin Muḥammad Al 'I'd, *Faql al-Raḥīm al-Wadūd Takhrīj Sunan Abī Dāwūd*, Juz XV (al-Dammām: Dār Ibn al-Jauzī, 1440 H), h . 294

⁸⁰ Sualimān bin al-'Asy'as Abū Dāwūd al-Sijistānī, *Sunan Abī Dāwūd*, Juz II (Dimasyq: Dār al-Risālat al-'Alamiyyah, 1430 H), p. 498

⁸¹ Aḥmad bin Ālī Abū Bakr al-Jaṣṣās, *Syarḥ Mukhtaṣar al-Taḥāwī*, Juz II, p. 139

كَانَ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - يُصَلِّي الضُّحَى أَرْبَعًا وَلَا يَفْصِلُ بَيْنَهُنَّ بِسَلَامٍ

Meaning:

The Messenger of Allah (peace be upon him) prayed four rak'ahs of Duha and did not separate the four rak'ahs with salam.

a) Contextual understanding

The Hadith of 'A'isyah (may Allah be pleased with her) that the Messenger of Allah (peace and blessings be upon him) prayed eleven Rak'ahs at night, and then prayed four, then four, then three. It is possible that the nature of this prayer is not about the tarwih prayer. This is because the Hadith indicates that the prayer was very long. So 'A'ishah said
فَلَا تَسْأَلُ عَنْ حُسْنِيهِمْ وَطَوْلِهِمْ.

The tarwih prayer was performed by the Prophet in congregation for three nights. As the following hadith

عَنْ عَائِشَةَ « أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي الْمَسْجِدِ ذَاتَ لَيْلَةٍ فَصَلَّى بِصَلَاتِهِ نَاسٌ. ثُمَّ صَلَّى مِنَ الْقَابِلَةِ فَكَثُرَ النَّاسُ. ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّلَاثَةِ أَوْ الرَّابِعَةِ، فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَلَمَّا أَصْبَحَ قَالَ: قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ، فَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ. إِلَّا أَبِي حَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ. قَالَ: وَذَلِكَ فِي رَمَضَانَ⁸².

Meaning:

'Aisha (may Allah be pleased with her) reported. The Messenger of Allah prayed in the mosque one night, and some people joined him in the prayer. Then the Messenger of Allah prayed on the next night, and many people joined the prayer. Then people gathered to pray on the next night, which was the third or fourth. The Messenger of Allah did not come on that night. In the morning the Messenger of Allah said I have seen what you did last night. And there is nothing that prevents me from coming to you and performing the night prayer, except that I fear that the prayer will be made obligatory upon you. He said it was in Ramadan.

Since the tarwih prayer was performed by the Prophet (peace be upon him) in congregation, it means not to prolong the recitation. The reason for the Prophet's suggestion in the congregational prayer that the Imam not prolong the recitation is to facilitate obedience to all people, who are different in their busyness, health and physical condition. As the following hadith

عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: « قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، لَا أَكَادُ أُذْرِكُ الصَّلَاةَ مِمَّا يُطَوَّلُ بِنَا فُلَانٌ، فَمَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَوْعِظَةٍ أَشَدَّ غَضَبًا مِنْ يَوْمِئِذٍ، فَقَالَ: أَيُّهَا النَّاسُ، إِنَّكُمْ مُتَقَرِّبُونَ، فَمَنْ صَلَّى بِالنَّاسِ فُلَيْحَقِيفٌ، فَإِنَّ فِيهِمُ الْمَرِيضَ وَالضَّعِيفَ وَذَا الْحَاجَةِ⁸³.

⁸² Muslim bin al-Ḥajjāj al-Nīsābūrī, *Ṣaḥīḥ Muslim*, Juz II, p. 177.

⁸³ Muḥammad bin Isma'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, juz I, p. 30.

Meaning:

Ibī Mas'ūd al-Ansārī reported that a man said, O Messenger of Allah, I could hardly join the prayer, because the sifulan prayed with us and was very long in recitation. I have never seen the Prophet more angry in giving a warning than he was that day. The Prophet said O people, you will make people leave. Whoever acts as an imam for others should shorten the recitation. Because some of the people who attend the prayer are sick, weak, and have needs.

If this is the case then it is highly unlikely that the prayer described by 'A'ishah as four rak'ahs, four rak'ahs, three rak'ahs, and very long, is the tarwih prayer. This would contradict the Prophet's recommendation not to lengthen the recitation in congregational prayers.

In addition, praying four rak'ahs with one salutation is burdensome for Muslims when done in congregation. It is recommended in congregational prayers not to prolong the recitation. So it is appropriate for the tarwih prayer to be performed with a salam at every two rak'ahs.

This understanding is attributed to the Hanafiyya scholars themselves. In fact, they were the ones who understood the first hadith of 'Ā'isha (may Allah be pleased with her) textually. Regarding this, al-Zail'ī said that the prayer referred to in 'A'isha's hadith is not the tarwih prayer. This is because the tarwih prayer is performed in congregation. And the nature of the congregational prayer is emphasized to be light and not to lengthen the recitation⁸⁴. Whereas the prayer described by 'A'isha is a very long prayer and the recitation is long. 'A'isha said لا تسأل عن حسنهن ولا عن طولهن. The same thing was said by al-Sarkhasī and Ibn Nujaim, who said that we are of the opinion that the tarwih prayer should be offered by greeting each of the two rak'ahs. That is because it is easier and more convenient for the worshipper⁸⁵.

Hence the understanding that the tarwih prayer is performed in congregation, with greetings at each of the four rak'ahs. Based on a textual understanding of the Prophet's hadith from 'A'isha ra. It is a textual interpretation that is not comprehensive. This is because the hadith shows that the Prophet prayed for a very long time. Whereas the sunnah of praying in congregation is to lighten and not burden.

Thus, the essence of the scholarly differences on this issue is that some scholars consider all the traditions about the nature of the Prophet's night prayer to be tanawwu' differences. Therefore, it is permissible to pray four or eight Rak'ahs together, with the Taslīm in the last Rak'ah. As understood by the Hanafiyyah scholars. The majority of scholars, on the other hand, consider all traditions about the nature of the Prophet's evening

⁸⁴ 'Usmān bin 'Alī al-Zaila'ī, *Tabyīn al-Ḥaqāiq Syarḥ Kanz al-Daqāiq*, Juz I(al-Qāhirah: Maṭba'at al-Ameriyyah, 1314 H), p. 170

⁸⁵ Zain al-Dīn bin Ibrahīm bin Muḥammad Ibn Nujaim al-Maṣrī, *al-Baḥr al-Rāiq Syarḥ Kanz al-Daqāiq*, Juz II(al-Qāhirah: Dār al-Kitāb al-Islāmī, tth), p. 58. Muḥammad bin Aḥmad al-Sarkhasī, *al-Mabsūṭ*, Juz I(Bairūt: Dār al-Ma'rifah, tth), p. 159. Abū Bakr bin Mas'ūd al-Kāsānī, *Badā'u al-Sjanā'u fī Tartīb al-Syarā'i*, Juz I(Bairūt: Dār al-Kutub al-'Ilmiyyah, 1406 H), p. 288

greeting that are not explained in detail to be mujmal. They have to be interpreted with a mufassal hadith that states that the night prayer is greeted in each of the two Rak'ahs.

Conclusion

Based on the above description, it can be concluded, 1) The Hadith of 'A'isha about the procedure of the Prophet's night prayer is a valid Hadith. 2) Some scholars interpret 'A'isha's hadith contextually. Some others interpret it textually, and some understand it textually contextually. It is hoped that in the future an in-depth tahlili study will be conducted on the traditions of the Prophet so that Muslims in general can get the wisdom from the words of the Prophet. For knowledge seekers to get scientific faidahiyah contained in the traditions of the Prophet Muhammad PBUH. There are many lessons to be learned from the Hadith of 'Aishayah (may Allah be pleased with her) about the Prophet's night prayer. There is wisdom in this Hadith, which is to give the answer that is needed, even if it is not asked by the questioner. In this Hadith, 'Ā'ishah describes the Prophet's night prayer during Ramadan and outside of Ramadan. Abū Salamah ibn 'Abd al-Rahman asked about the Prophet's night prayer in the month of Ramadan, that the Prophet's night prayer had a long duration, that one of the characteristics of the Prophet was that his heart did not sleep even though his eyes were asleep.

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- Al-'Asqalānī, Aḥmad bin 'Ali Ibn Ḥajar, *Taqrīb al-Tahzīb*, Surya: Dār al-Rasyīd, 1406 H.
- Al-'Ijlī, Aḥmad bin 'Abdillah, *Ma'rifat al-S/iqāt*, al-Madīnah: Maktabat al-Dār, 1405 H.
- Al-Aṣbahānī, Aḥmad bin 'Abdillah Abū Nu'aīm, *Ḥilyat al-Auliyā'u wa Ṭabaqāt*, Maṣr: Matba'at al-Sa'ādah, 1394 H.
- Al-Aṣbahānī, Aḥmad bin 'Abdillah Abū Nu'aīm, *al-Musnad al-Mustakhrāj 'alā Ṣaḥīḥ Muslim*, Bairūt: Dār al-Kutub al-'Ilmiyyah, 1417 H.
- Al-Atyūbī, Muḥammad bin 'Alī, *al-Baḥr al-Muḥīt al-Sajjāj fī Syarḥ Ṣaḥīḥ Muslim bin al-Ḥajjāj*, al-Riyāḍ: Dār Ibn al-Jauzī, 1426 H.
- Al-Bājī, Sulaiman bin Khalf Abū al-Walīd, *al-Muntaqā Syarḥ al-Muwaṭṭa*, Maṣr: Matba'at al-Sa'a'dah, 1332 H.
- Al-Bagawī, al-Ḥusain bin Mas'ūd, *Syarḥ al-Sunnah*, Bairūt: al-Maktab al-Islāmī, 1403 H.
- Al-Baihaqī, Aḥmad bin al-Ḥusain Abū Bakar, *al-Sunan al-Kabīr*, Al-Qāhīrah: Hijr, 1432 H.
- Al-Baihaqī, Aḥmad bin al-Ḥusain Abū Bakar, *Ma'rifat al-Sunan wa al-Aṣār*, Dimasyq: Dār Qutaibah, tth.
- Al-Baihaqī, Aḥmad bin al-Ḥusain Abū Bakar, *Ma'rifat al-Sunan wa al-Aṣār*, Dimasyq: Dār Qutaibah, 1412 H.
- Al-Bakrī, 'Alī bin Khalf Ibn Baṭṭāl Abū al-Ḥasan, *Syarḥ Ṣaḥīḥ al-Bukhārī' li Ibn Baṭṭāl*, al-Riyāḍ: Maktabat al-Rusyd, 1423 H.
- Al-Bukhārī, Muḥammad bin Ismā'il, *Ṣaḥīḥ al-Bukhārī*, Bairūt: Ṭauq al-Najāḥ, 1422 H.

- Al-Bustī, Muḥammad bin Ḥibbān, *al-Sjiqāt*, al-Hind: Dāirat al-Ma'ārif al-'Uṣmaniyyah, 1393
- Al-Ḥuwainī, Ḥijāzī Muḥammad Syarīf Abū Ishāq, *Baḥḥ al-Iḥsān fī Taqrīb Sunan al-Nasā'ī Abī 'Abd al-Raḥmān*, Maktabat Tarbiyat al-Islamiyyah fī Iḥyā al-Turās al-Islāmī, 1410 H.
- Al-Isfarāyīnī, Ya'qūb bin Ishāq Abū 'Uwānah, *al-Musnad al-Ṣaḥīḥ al-Mukharraj 'ala Ṣaḥīḥ Muslim*, al-Sa'ūdiyyah: al-Jāmi'at al-Islāmiyyah, 1435 H.
- Al-Jasās, Aḥmad bin 'Alī Abū Bakr, *Syarḥ Mukhtaṣar al-Ṭaḥāwī*, Bairūt: Dār al-Bsyāir, 1341
- Al-Kāsānī, Abū Bakr bin Mas'ūd, *Badā'u al-Sjanā'u fī Tartīb al-Syarā'ī*, Bairūt: Dār al-Kutub al-'Ilmiyyah, 1406 H.
- Al-Madanī, Malik bin Anas, *al-Muwaṭṭā*, Abū Ḍabī: Muassasat: Zaid bin Sulṭān, 1425 H.
- Al-Maṣrī, Zain al-Dīn bin Ibrahīm bin Muḥammad Ibn Nujaim, *al-Baḥr al-Rāiq Syarḥ Kanz al-Daqāiq*, al-Qāhirah: Dār al-Kitāb al-Islāmī, tth.
- Al-Mizzī, Yūsuf bin 'Abd al-Raḥman, *Tahzīb al-Kamāl fī Asmā al-Rijāl*, Bairūt: Muassasat al-Risālah, 1400 H.
- Al-Mizzī, Yūsuf bin 'Abd al-Raḥman Abū al-Ḥajjāj, *Tuḥfat al-Asyrāf bi Ma'rifat al-Aṭrāf*, Dimasyq: al-Maktab al-Islāmī, 1403 H.
- Al-Namrī, Yūsuf bin 'Abdillāh Ibn 'Abd al-Bar, *al-Istizkār*, Bairūt: Dār al-Kutub al-'Ilmiyyah, 1421 H.
- Al-Namrī, Yūsuf bin 'Abdillāh Ibn 'Abd al-Bar, *al-Tamhīd limā fī al-Muwaṭṭā' min al-Ma'ānī wa al-Asānīd*, Landan: Muassasat al-Furqān, 1439 H.
- Al-Nasā'ī, Aḥmad bin Syu'īb Abū 'Abd al-Raḥman, *al-Sunan al-Kubrā*, Bairūt: Muassasat al-Risālah, 1421 H.
- Al-Nīsābūrī, Muḥammad bin Ishāq bin Khuzaimah Abū Bakr, *Ṣaḥīḥ Ibn Khuzaimah*, Bairūt: al-Maktab al-Islāmī, 1422 H.
- Al-Nīsābūrī, Muslim bin al-Ḥajjāj, *Ṣaḥīḥ Muslim*, Bairūt: Ṭauq al-Najāḥ, 1433 H.
- Al-Qaddurī, Aḥmad bin Muḥammad Abū al-Ḥusain, *al-Tajrīd*, al-Qāhirah: Dār al-Salām, 1427 H.
- Al-Qurṭubī, Aḥmad bin 'Umar, *al-Muḥim limā Uskila min Kitāb Talkhīs Ṣaḥīḥ Muslim*, Dimasyq: Dār Ibn Kaṣīr, 1417 H.
- Al-Rāzī, 'Abd al-Raḥman bin Muḥammad Ibn Abī Ḥātim, *al-Jarḥ wa al-Ta'dīl*, Bairūt: Dār Iḥyā'a al-Turās, 1271 H.
- Al-Ṣan'ānī, 'Abd al-Razzāq bin Hammām Abū Bakr, *al-Muṣannaḥ*, al-Qāhirah: Dār al-Taṣīl, 1437 H.
- Al-Sabtī, 'Iyāḍ bin Mūsā, *Ikmāl al-Mu'allim bi Fawāid Muslim*, MaṢr: Dār al-Wafā'a, 1419 H.
- Al-Sarkhasī, Muḥammad bin Aḥmad, *al-Mabsūt*, Bairūt: Dār al-Ma'rifah, tth.
- Al-Sijistānī, Sualimān bin al-'Asy'ās Abū Dāwūd, *Sunan Abī Dāwūd*, Dimasyq: Dār al-Risālat al-'Alamiyyah, 1430 H.
- Al-Syaibānī, Aḥmad bin Ḥanbal, *Musnad Aḥmad bin Ḥanbal al-Syaibānī*, Bairūt: Muassasat al-Risālah, 1421 H.
- Al-Ṭaḥāwī, Aḥmad bin Muḥammad bin Salāmah Abū Ja'far, *Syarḥ Ma'ānī al-Asār*, al-Riyād: 'Alam al-Kutub, 1414 H.

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