

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Most Merciful, the Bestower of Mercy

An Abandoned Sunnah When Falling Asleep During The Khuṭbah

٢٣٨- باب الرجل ينعسُ والإمامُ يخطبُ

١١١٩- حَدَّثَنَا هُنَّادُ بْنُ السَّرِيِّ، عَنْ عَبْدِةَ، عَنْ ابْنِ إِسْحَاقَ، عَنْ نَافِعِ

عَنْ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ فِي الْمَسْجِدِ، فَلْيَتَحَوَّلْ مِنْ مَجْلِسِهِ ذَلِكَ إِلَى غَيْرِهِ»^(٢).

This ḥadīth is found in Sunan Abū Dāwūd, and in other places¹, in the ‘Book of Prayer. Chapter: If a man becomes drowsy while the Imām is delivering the sermon.’

Ibn ‘Umar (رضي الله عنه) narrated that the Messenger of Allāh (صلى الله عليه وسلم) said,

“If one of you becomes drowsy² when in the Masjid, then let him move from his place of sitting to another place.”³

These are some of the benefits highlighted in ‘Awn al-Ma‘būd by the Muḥaddith, ‘Azīm Ābādī (رحمه الله)،

1. The wisdom behind the command to change places is that movement banishes slumber.

¹ The version of the hadith found in Sunan al-Tirmidhī is, “If one of you becomes sleepy on the day of Jum‘ah, then let him move from his place of sitting.” Ṣaḥīḥ Sunan al-Tirmidhī (no. 526)

Refer to al-Ṣaḥīḥah (no. 468) of Shaykh Albānī.

² The Darussalam print rendered into English by Yāsir Qādhi and reviewed by Abū Khalīl translated the word نعس to mean yawn. This is incorrect; and unfortunately the English reader maybe misled to actually move from his seat every time he yawns and this is not the intent – and Allāh knows best. Ibn Athīr mentions in Gharīb al-Ḥadīth that النعاس refers to slumber and the initial stages of sleep.

³ Ṣaḥīḥ: This ḥadīth was declared to be Ṣaḥīḥ by Shaykh al-Albānī in Ṣaḥīḥ Sunan Abū Dāwūd (no. 1025).

2. It is also possible that the wisdom is to move from the place where heedlessness overcome him due to his sleep.
3. Similarly, the one waiting for the Prayer is in Prayer; and drowsiness in the prayer is from the Shayṭān. Thus, it is feasible that the command to move places is to banish what is ascribed to the Shayṭān, as it pertains to the heedlessness of the sitting person of the remembrance [of Allāh], the sermon and that which comprises of benefit for him.

فصل : وَيُسْتَحَبُّ لِمَنْ نَعَسَ (٤٤) يَوْمَ الْجُمُعَةِ ، أَنْ يَتَحَوَّلَ عَنْ (٤٥) مَوْضِعِهِ ؛ لِمَا رَوَى ابْنُ عَمْرٍ ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ ، يَقُولُ : « إِذَا نَعَسَ (٤٤) أَحَدُكُمْ يَوْمَ الْجُمُعَةِ فِي مَجْلِسِهِ ، فَلْيَتَحَوَّلْ إِلَى غَيْرِهِ » . رَوَاهُ أَبُو مَسْعُودٍ أَحْمَدُ بْنُ الْفُرَاتِ (٤٦) ، فِي « سُنَنِهِ » ، وَالْإِمَامُ أَحْمَدُ ، فِي « مُسْنَدِهِ » (٤٧) . وَلِأَنَّ تَحَوُّلَهُ عَنْ

Imām Ibn Qudāmah said,

“It is recommended for the person who becomes drowsy on the day of Jum‘ah to move from his place due to what is narrated by Ibn ‘Umar who said that he heard the Prophet (ﷺ) say...”¹

If there is no space to move?

Al-Manawī mentions in Fayḍ al-Qadir² that the person should stand and sit. Shaykh ‘Abd al-Muḥsin cites in his explanation of Sunan Abū Dāwūd that a person can stand in that place to ward off his sleepiness.”

Benefit

Shaykh al-Islām Muḥammad Ibn ‘Abd al-Wahhaab stated,

“Sleepiness during battles is from Allāh, whereas during the prayer and gatherings of remembrance it is from the Shayṭān.”³

¹ Al-Mughnī (3/236)

² (1/449)

³ Mukhtaṣar al-Sirah, p. 165.

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