

12 - THE BOOK OF SALAT-UL-KHAUF (FEAR PRAYER)

(1) CHAPTER. The *Ṣalāt-ul-Khauf* (Fear prayer).

تعالى : And the Statement of Allāh

“And when you (Muslims) travel in the land, there is no sin on you if you shorten *Aṣ-Ṣalāt* (prayer) if you fear that the disbelievers may put you in trial (attack you etc..) verily the disbelievers are ever unto you open enemies. When you (O Messenger Muḥammad ﷺ) are among them, and lead them in *Aṣ-Ṣalāt* (the prayer), let one party of them stand up (in *Ṣalāt*) with you taking their arms with them; when they finish their prostrations, let them take their position in the rear, and let the other party come up which has not yet offered *Ṣalāt* and let them offer *Ṣalāt* with you taking all precautions, and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take (every) precaution for yourselves. Verily! Allāh has prepared a humiliating torment for the disbelievers. (V.4:101-102)

942. Narrated Shu'aib: I asked Az-Zuhri, “Did the Prophet ﷺ ever offer the *Ṣalāt-ul-Khauf* (Fear prayer)?” Az-Zuhri said, “I was told by Sālim that ‘Abdullāh bin ‘Umar رضي الله عنهما had said, ‘I took part in a holy battle with Allāh’s Messenger ﷺ in Najd. We faced the enemy and arranged ourselves in rows. Then Allāh’s Messenger ﷺ stood up to lead the *Ṣalāt* (prayer) and one party stood to offer *Ṣalāt* (prayer) with him while the other faced the enemy. Allāh’s Messenger ﷺ and the former party bowed and performed two

١٢ - كتاب الخوف

(١) بَابُ صَلَاةِ الْخَوْفِ،

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَإِذَا صَرَيْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا﴾ وَإِذَا كُنْتُمْ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَ الَّذِينَ كَفَرُوا لَوْ تَقَلُّوا عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أذىٌ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرَضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠١﴾ [النساء: ١٠١ - ١٠٢].

٩٤٢ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: سَأَلْتُهُ هَلْ صَلَّى النَّبِيُّ ﷺ يَعْني صَلَاةَ الْخَوْفِ؟ قَالَ: أَخْبَرَنِي سَالِمٌ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ قَبْلَ نَجْدِ فَوَارَيْنَا الْعَدُوَّ فَصَافَقْنَا هُمْ، فَقَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي لَنَا فَقَامَتْ طَائِفَةٌ مَعَهُ

prostrations. Then that party left (after completing their 2nd *Rak'a* individually with *Taslim*, while the Prophet ﷺ kept on standing). Then they took the place of those who had not offered *Ṣalāt* (prayer). [The second (latter) party] joined Allāh's Messenger ﷺ who prayed one *Rak'a* (i.e. his 2nd *Rak'a* with the latter party) and performed two prostrations and finished his *Ṣalāt* (prayer) with *Taslim*. Then everyone of them [of the 2nd (latter) party] bowed once and performed two prostrations individually (i.e. completed their 2nd *Rak'a* and finished their *Ṣalāt* (prayer) with *Taslim*].”

وَأَقْبَلْتُ طَائِفَةً عَلَى الْعَدُوِّ، فَرَكَعَ رَسُولُ اللَّهِ ﷺ بِيَمَنِ مَعَهُ وَسَجَدَ سَجْدَتَيْنِ ثُمَّ انْصَرَفُوا مَكَانَ الطَّائِفَةِ الَّتِي لَمْ تُصَلِّ فَجَاؤُوا فَرَكَعَ رَسُولُ اللَّهِ ﷺ بِهِمْ رُكْعَةً وَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ، فَقَامَ كُلُّ وَاحِدٍ مِنْهُمْ فَرَكَعَ لِنَفْسِهِ رُكْعَةً وَسَجَدَ سَجْدَتَيْنِ. [انظر: ٩٤٣، ٤١٣٢، ٤١٣٣، ٤٥٣٥]

(2) CHAPTER. The *Ṣalāt-ul-Khauf* (Fear prayers) (can be offered) while standing or riding.

(٢) بَابُ صَلَاةِ الْخَوْفِ رِجَالًا وَرُكْبَانًا، رَاجِلٌ: قَائِمٌ

943. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said something similar to Mujāhid's saying: Whenever (Muslims and non-Muslims) stand face to face in battle, the Muslims can offer *Ṣalāt* (prayer) while standing. Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا added, "The Prophet ﷺ said, 'If the number of the enemy is greater than the Muslims, they can offer *Ṣalāt* while standing or riding (individually)'." [See *Faṭḥ Al-Bārī*].

٩٤٣ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدِ الْقُرَشِيِّ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ نَحْوًا مِنْ قَوْلِ مُجَاهِدٍ إِذَا اخْتَلَطُوا قِيَامًا. وَزَادَ ابْنُ عُمَرَ عَنِ النَّبِيِّ ﷺ: «وَأِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَلْيُصَلُّوا قِيَامًا وَرُكْبَانًا». [راجع: ٩٤٢]

(3) CHAPTER. To guard one another during the *Ṣalāt-ul-Khauf* (fear prayer).

(٣) بَابُ: يَحْرُسُ بَعْضُهُمْ بَعْضًا فِي صَلَاةِ الْخَوْفِ

944. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Once the Prophet ﷺ led the *Ṣalāt-ul-Khauf* (Fear prayer), (some of) the people stood behind him. He said *Takbīr* (*Allāhu-Akbar*) and those behind him also said the same. He bowed and they bowed. Then he prostrated and they also prostrated. Then he stood for the second *Rak'a* and those who had offered the first *Rak'a* (completed their 2nd *Rak'a*

٩٤٤ - حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَامَ النَّبِيُّ ﷺ فَقَامَ النَّاسُ مَعَهُ، فَكَبَّرَ وَكَبَرُوا مَعَهُ،

with *Taslim*) went to guard their brothers (the second party). The second party joined him and performed bowing and prostrations with him (in his 2nd *Rak'a* and then got up to finish their 2nd *Rak'a* after the Prophet had finished his 2nd *Rak'a* with *Taslim*) so all the people were in *Ṣalāt* (prayer) but they were guarding one another during the *Ṣalāt* (prayer).

(4) CHAPTER. Aṣ-Ṣalāt (the prayer) at the time of besieging a fort and at the time of meeting the enemy.

Al-Auzā'ī said, "If there are signs of victory and it is impossible to offer the *Ṣalāt* (prayer) then everyone should offer his *Ṣalāt* (prayer) with signs. If he cannot do even that then he can delay the *Ṣalāt* (prayer) till the battle is over or till they feel secure, then they can offer two *Rak'āt* prayers. But if they are unable to complete the *Ṣalāt* (prayer) then they can perform one bowing and two prostrations (one *Rak'a*), and if they are unable to do even this, then saying *Allāhu-Akbar* is not sufficient for them, and so they should postpone the *Ṣalāt* (prayer) till they feel secure." *Maḳ-hūl* agrees to it (i.e. this verdict). And Anas bin Mālik said, "I reached at dawn during the siege of Tustar and the fighting was at its peak. The Muslims were not able to offer the *Fajr* prayer and we did not offered *Ṣalāt* (prayer) till a part of the day had passed and then we offered the *Ṣalāt* with Abū Mūsa and we were granted victory by Allāh." Anas further said, "It would not make me happy even if I got the whole world and whatever is in it instead of that *Ṣalāt* (prayer) (i.e. the one they missed because of fighting)."

وَرَكَعَ وَرَكَعَ نَاسٌ مِنْهُمْ ثُمَّ سَجَدَ
وَسَجَدُوا مَعَهُ، ثُمَّ قَامَ لِلثَّانِيَةِ فَقَامَ
الَّذِينَ سَجَدُوا مَعَهُ وَحَرَسُوا
إِخْوَانَهُمْ. وَأَتَتِ الطَّائِفَةُ الْأُخْرَى
فَرَكَعُوا وَسَجَدُوا مَعَهُ وَالنَّاسُ كُلُّهُمْ
فِي صَلَاةٍ وَلَكِنْ يَحْرُسُ بَعْضُهُمْ
بَعْضًا.

**(٤) بَابُ الصَّلَاةِ عِنْدَ مُنَاهَضَةِ
الْحُصُونِ وَلِقَاءِ الْعَدُوِّ،**

وَقَالَ الْأَوْزَاعِيُّ: إِنْ كَانَ تَهَيُّأَ
الْفَتْحِ وَلَمْ يَقْدِرُوا عَلَى الصَّلَاةِ صَلَّى
إِيمَاءَ كُلِّ امْرِئٍ لِنَفْسِهِ، فَإِنْ لَمْ
يَقْدِرُوا عَلَى الْإِيمَاءِ أَخْرَوْا الصَّلَاةَ
حَتَّى يَنْكَشِفَ الْقِتَالُ أَوْ يَأْمَنُوا فَيُصَلُّوا
رَكَعَتَيْنِ، فَإِنْ لَمْ يَقْدِرُوا صَلَّى رَكَعَةً
وَسَجَدَتَيْنِ، فَإِنْ لَمْ يَقْدِرُوا فَلَا
يُجْزِيهِمْ، التَّكْبِيرُ وَيُؤَخَّرُونَهَا حَتَّى
يَأْمَنُوا. وَبِهِ قَالَ مَكْحُولٌ. وَقَالَ أَنَسُ
بْنُ مَالِكٍ: حَضَرْتُ عِنْدَ مُنَاهَضَةِ
حِصْنِ تُسْتَرٍ عِنْدَ إِضَاءَةِ الْفَجْرِ وَاشْتَدَّ
اشْتِعَالُ الْقِتَالِ فَلَمْ يَقْدِرُوا عَلَى
الصَّلَاةِ فَلَمْ نُصَلِّ إِلَّا بَعْدَ ارْتِفَاعِ
النَّهَارِ، فَصَلَّيْنَاهَا وَنَحْنُ مَعَ أَبِي
مُوسَى فَفُتِحَ لَنَا. قَالَ أَنَسُ: وَمَا
يَسْرُنِي بِتِلْكَ الصَّلَاةِ الدُّنْيَا وَمَا فِيهَا.

945. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا : On the day of the *Khandaq*, 'Umar رَضِيَ اللهُ عَنْهُمَا

٩٤٥ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا

came, cursing the disbelievers of Quraish and said, “O Allāh’s Messenger! I have not offered the ‘*ʿAṣr*’ prayer and the sun was about to set.” The Prophet ﷺ replied, “By Allāh! I too, have not offered the *Ṣalāt* (prayer) yet.” The Prophet ﷺ then went to Buṭhān, performed ablution and performed the ‘*ʿAṣr*’ prayer after the sun had set and then offered the *Maghrib* prayer after it.” [Please see H. No. 596 and 598].

(5) CHAPTER. The chaser and the chased can offer *Ṣalāt* (prayer) while riding, and by signs.

Al-Walid said: I told Al-Auzā’ī about the *Ṣalāt* (prayer) of Shurahbil bin Aṣ-Ṣamt and his companions on the backs of animals. On that he said, “That was the case with us if we feared that the time of *Ṣalāt* would be over.” Al-Walid (disagreed with Al-Auzā’ī) deriving his verdict from the statement of the Prophet ﷺ: “None should offer the ‘*ʿAṣr*’ prayer but at Banī Quraiza.”

946. Narrated Ibn ‘Umar رضي الله عنهما: When the Prophet ﷺ returned from the battle of *Al-Aḥzāb* (The Confederates), he said to us, “None should offer the ‘*ʿAṣr*’ prayer but at Banī Quraiza.” The ‘*ʿAṣr*’ prayer became due for some of them on the way. Some of them decided not to offer the *Ṣalāt* but at Banī Quraiza while others decided to offer the *Ṣalāt* on the spot and said that the intention of the Prophet ﷺ was not what the former party had understood. And when that was told to the Prophet ﷺ he did not blame anyone of them.

وكعب، عن علي بن المبارك، عن يحيى بن أبي كثير، عن أبي سلمة، عن جابر بن عبد الله قال: جاء عمر يوم الخندق فجعل يسب كفار قريش ويقول: يا رسول الله، ما صليت العصر حتى كادت الشمس أن تغيب. فقال النبي ﷺ: «وأنا والله ما صليتها بعد». قال: فنزل إلى بطنحان فتوضأ وصلى العصر بعد ما غابت الشمس ثم صلى المغرب بعدها. [راجع: ٥٩٦]

(٥) بَابُ صَلَاةِ الطَّالِبِ وَالْمَطْلُوبِ رَاكِبًا وَإِيمَاءً،

وقال الوليد: ذكرت لالأوزاعي صلاة شريحيل بن السميط وأصحابه على ظهر الدابة. فقال: كذلك الأمر عندنا إذا تحوَّفت الفتوت. واحتج الوليد بقول النبي ﷺ: «لا يصلي أحد العصر إلا في بني قريظة».

٩٤٦ - حدثنا عبد الله بن محمد بن أسماء: حدثنا جويرية، عن نافع عن ابن عمر قال: قال النبي ﷺ لنا لما رجع من الأحزاب: «لا يصلي أحد العصر إلا في بني قريظة». فأدرك بعضهم العصر في الطريق، وقال بعضهم: لا نصلي حتى نأتيها. وقال بعضهم: بل نصلي، لم يرد منا ذلك. فذكر ذلك للنبي ﷺ فلم

(6) CHAPTER. *Takbīr* (Allāh is the Most Great) and offering the *Fajr* prayer early when it is still dark and offering *Aṣ-Ṣalāt* (the prayers) while attacking the enemy and in battles .

947. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ : Allāh's Messenger ﷺ offered the *Fajr* prayer when it was still dark, then he rode and said, *Allāhu Akbar!* Khaibar is ruined. When we approach near a nation, the most evil will be the morning of those who had been warned." The people came out into the streets saying, "Muḥammad and his army." Allāh's Messenger ﷺ vanquished them by force and their warriors were killed; the children and women were taken as captives. Ṣafiya was taken by Dīhya Al-Kalbī and later she belonged to Allāh's Messenger ﷺ who married her and her *Mahr* was her manumission.

يُعْتَفُّ أَحَدًا مِنْهُمْ. [انظر: ٤١١٩]
(٦) بَابُ التَّكْبِيرِ وَالْعَلْسِ بِالصُّبْحِ،
وَالصَّلَاةِ عِنْدَ الْإِغَارَةِ وَالْحَرْبِ

٩٤٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا
حَمَّادُ بْنُ زَيْدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ
صُهَيْبٍ، وَثَابِتِ بْنِ أَنَسٍ بْنِ
مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى
الصُّبْحَ بِعَلْسٍ. ثُمَّ رَكِبَ فَقَالَ: «اللَّهُ
أَكْبَرُ، حَرَبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا
بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُتَذَرِّينَ».
فَحَرَجُوا يَسْعَوْنَ فِي السَّكِكِ
وَيَقُولُونَ: مُحَمَّدٌ وَالْحَمِيسُ - قَالَ
وَالْحَمِيسُ: الْجَيْشُ. - فَظَهَرَ عَلَيْهِمْ
رَسُولُ اللَّهِ ﷺ فَقَتَلَ الْمُقَاتِلَةَ وَسَبَى
الذَّرَارِيَّ. فَصَارَتْ صَفِيَّةُ لِذِيحَةَ
الْكَلْبِيِّ، وَصَارَتْ لِرَسُولِ اللَّهِ ﷺ ثُمَّ
تَزَوَّجَهَا وَجَعَلَ صَدَاقَهَا عِتْقَهَا. فَقَالَ
عَبْدُ الْعَزِيزِ لِثَابِتٍ: يَا أَبَا مُحَمَّدٍ،
أَنْتَ سَأَلْتَ أَنَسَ بْنَ مَالِكٍ مَا
أَمَرَهَا؟ قَالَ: أَمَرَهَا نَفْسَهَا،
فَتَبَسَّمَ. [راجع: ٣٧١]