

In the Name of Allāh,  
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## The Chapters On Traveling

## أَبْوَابُ السَّفَرِ

### Chapter 39. (What Has Been Related About) Shortening The Prayer During Travels

(المعجم ٣٩) - بَابُ [مَا جَاءَ فِي] التَّقْصِيرِ فِي السَّفَرِ (التحفة ٢٧٤)

544. Ibn ‘Umar narrated: “I traveled with the Prophet ﷺ, Abū Bakr, ‘Umar, and ‘Uthmān; they would pray *Zuhr* and *‘Ashr* as two *Rak’ah* and two *Rak’ah*, not praying before them nor after them.” And Ibn ‘Umar said: “If I was going to pray before it or after it then I would pray it complete.” (*Hasan*)

٥٤٤ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ  
الْحَكَمِ الْوَرَّاقُ الْبَغْدَادِيُّ: حَدَّثَنَا يَحْيَى بْنُ  
سُلَيْمٍ عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ  
قَالَ: سَافَرْتُ مَعَ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ  
وَعُثْمَانَ فَكَانُوا يُصَلُّونَ الظُّهْرَ وَالْعَصْرَ رَكَعَتَيْنِ  
رَكَعَتَيْنِ لَا يُصَلُّونَ قَبْلَهَا وَلَا بَعْدَهَا وَقَالَ عَبْدُ  
اللَّهِ: لَوْ كُنْتُ مُصَلِّيًا قَبْلَهَا أَوْ بَعْدَهَا  
لَأَتَمَّمْتُهَا.

(He said:) There are narrations on this topic from ‘Umar, ‘Alī, Ibn ‘Abbās, Anas, ‘Imrān bin Ḥuṣain, and ‘Āishah.

[قَالَ:] وفي البابِ عَنْ عُمَرَ وَعَلِيٍّ وَابْنِ  
عَبَّاسٍ وَأَنْسٍ وَعِمْرَانَ بْنِ حُصَيْنٍ وَعَائِشَةَ.  
قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ  
حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَحْيَى  
ابْنِ سُلَيْمٍ مِثْلَ هَذَا.

Abū ‘Eisā said: The *Hadīth* of Ibn ‘Umar is a *Ḥasan Gharīb Hadīth*, we do not know of it in this manner except as a narration of Yaḥya bin Sulaim.

قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: وَقَدْ رُوِيَ هَذَا  
الْحَدِيثُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَجُلٍ مِنْ  
آلِ سُرَّاقَةَ، عَنْ [عبدالله] بْنِ عُمَرَ.

Muḥammad bin Ismā‘il said: “This *Hadīth* has been reported from ‘Ubaidullāh bin ‘Umar, from a man from the family of Surāqah, from (‘Abdullāh) Ibn ‘Umar.”

Abū ‘Eisā said: It has been reported from ‘Aṭīyyah Al-‘Awfi, from Ibn ‘Umar, that the Prophet ﷺ would perform voluntary prayers while traveling before the prayer and after it. And it is correct that

قَالَ أَبُو عِيْسَى: وَقَدْ رُوِيَ عَنْ عَطِيَّةِ  
الْعَوْفِيِّ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ  
يَطْلُوعُ فِي السَّفَرِ قَبْلَ الصَّلَاةِ وَبَعْدَهَا، وَقَدْ

the Prophet ﷺ would shorten (the prayer) while traveling and that Abū Bakr, and ‘Umar would shorten while traveling, as would ‘Uthmān during the beginning of his *Khalifah*.

This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and others.

It has been reported from ‘Āishah that she would complete the prayer while traveling.

What is acted upon is what is reported from the Prophet ﷺ and his Companions.

And it is the view of Ash-Shāfi‘ī, Aḥmad, and Ishāq, but Ash-Shāfi‘ī said that shortening is a permission for a person while traveling. So, if one completes the prayer, it is acceptable from him.

تخريج: [إسناده حسن] وأخرجه ابن خزيمة، ح: ٩٤٧ من حديث عبدالوهاب به وله شواهد كثيرة \* وفي الباب عن عمر [مسلم، ح: ٦٨٦] وعلي [البخاري (كشف) ٣٢٨/١، ح: ٦٨١] وابن عباس [يأتي: ٥٤٧] وأنس [يأتي: ٥٤٦] وعمران بن حصين [يأتي: ٥٤٥] وعائشة [مسلم، ح: ٦٨٥] والبخاري، ح: ٣٥٠ \* حديث عطية رواه الترمذي، ح: ٥٥١، ٥٥٢، وحديث: "أنها كانت تتم... إلخ" أخرجه النسائي: ١٢٢/٣، ح: ١٤٥٧ وسنده صحيح.

**Comments:**

The truth is that the Prophet ﷺ used to shorten the prayer during a journey, because therein is easiness. This is the objective of the *Shari‘ah*. So the prayer during a journey should be shortened; as the Prophet ﷺ named it permission and the reporter of this, ‘Āishah, used to pray full prayer, which means praying full prayer is also allowed. It cannot be stated that prayer is invalid because of not being shortened, even though the shortened prayer is preferred. [Al-Mughni: 3/123, Hujjatullah: 2/23, Al-Mir‘at: 2/259]

545. Abū An-Naḍrah said: “Imrān bin Ḥuṣain was asked about the traveler’s prayer. He said: ‘I performed *Hajj* with the Messenger of Allāh ﷺ, and he prayed two

صَحَّ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقْصُرُ فِي السَّفَرِ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ صَدْرًا مِنْ خِلَافَتِهِ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ.

وَقَدْ رُوِيَ عَنْ عَائِشَةَ أَنَّهَا كَانَتْ تُتِمُّ الصَّلَاةَ فِي السَّفَرِ.

وَالْعَمَلُ عَلَى مَا رُوِيَ عَنِ النَّبِيِّ ﷺ وَأَصْحَابِهِ.

وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ إِلَّا أَنَّ الشَّافِعِيَّ يَقُولُ: التَّقْصِيرُ رُخْصَةٌ لَهُ فِي السَّفَرِ، فَإِنْ أَتَمَّ الصَّلَاةَ أَجْزَأَ عَنْهُ.

٥٤٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُثَيْمٌ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ بْنُ جُدْعَانَ [الْقُرَشِيُّ] عَنْ أَبِي نَضْرَةَ قَالَ: سَأَلَ عِمْرَانُ

*Rak'ah*. I performed *Hajj* with Abū Bakr, and he prayed two *Rak'ah*; and with 'Umar, and he prayed two *Rak'ah*; and with 'Uthmān for six years of his *Khilāfah*, or eight years, and he prayed two *Rak'ah*." (*Da'if*)  
Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīh*.

ابْنُ حُصَيْنٍ عَنْ صَلَاةِ الْمُسَافِرِ فَقَالَ:  
حَجَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَصَلَّيْتُ رَكْعَتَيْنِ،  
وَحَجَجْتُ مَعَ أَبِي بَكْرٍ فَصَلَّيْتُ رَكْعَتَيْنِ، وَمَعَ  
عُمَرَ فَصَلَّيْتُ رَكْعَتَيْنِ، وَمَعَ عُثْمَانَ سِتَّ سِنِينَ  
مِنْ خِلَافَتِهِ أَوْ ثَمَانِ سِنِينَ فَصَلَّيْتُ رَكْعَتَيْنِ.  
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

**تخریج:** [إسناده ضعيف] وأخرجه أبو داود، صلاة السفر، باب: متى يتم المسافر،  
ح: ١٢٢٩ من حديث علي ابن زيد به وهو ضعيف ولبعض الحديث شواهد كثيرة جدًا منها الحديث  
السابق: ٥٤٤.

**546.** Anas bin Mālik narrated: "We prayed *Zuhr* as four with the Prophet ﷺ in Al-Madīnah, and *Aṣr* as two *Rak'ah* in *Dhil-Hulaifah*." (*Ṣaḥīh*)  
(Abū 'Eisā said:) This *Hadīth* is *Ṣaḥīh*.

٥٤٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ بْنُ  
عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ وَإِبْرَاهِيمَ بْنِ  
مَيْسَرَةَ أَنَّهُمَا سَمِعَا أَنَسَ بْنَ مَالِكٍ قَالَ:  
صَلَّيْنَا مَعَ النَّبِيِّ ﷺ الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا،  
وَبِذِي الْحُلَيْفَةِ الْعَصْرَ رَكْعَتَيْنِ.  
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ.

**تخریج:** متفق عليه، وأخرجه البخاري، التقصير، باب: يقصر إذا خرج من موضعه،  
ح: ١٠٨٩ ومسلم، ح: ٦٩٠ من حديث سفیان بن عيينة به.

**Comments:**

This *Hadīth* tells that as a traveler comes out of the territory of his own town, he is allowed to shorten the prayer.

**547.** Ibn 'Abbās narrated: "The Prophet ﷺ went from Al-Madīnah to Makkah, not fearing anyone except Allāh the Lord of the worlds, and he prayed two *Rak'ah*." (*Ṣaḥīh*)  
Abū "Eisā said: This *Hadīth* is (*Hasan*) *Ṣaḥīh*.

٥٤٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا هُشَيْمٌ عَنْ  
مَنْصُورِ بْنِ زَادَانَ، عَنِ ابْنِ سَبْرِينَ، عَنِ ابْنِ  
عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ لَا  
يَخَافُ إِلَّا اللَّهَ رَبَّ الْعَالَمِينَ فَصَلَّيْتُ رَكْعَتَيْنِ.  
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ [حَسَنٌ]  
صَحِيحٌ.

**تخریج:** [صحیح] وأخرجه النسائي ١١٧/٣، ح: ١٤٣٦ (تقصير الصلاة في السفر، باب: ١)  
عن قتيبة به وله شواهد عند النسائي، ح: ١٤٣٧ وغيره.

**Comments:**

The aim of Ibn ‘Abbās is that fear and danger are not a condition for shortening prayer on journey.

**Chapter 40. What Has Been Related About How Long The Prayer Is Shortened**

(المعجم ٤٠) - بَابُ مَا جَاءَ فِي كَمْ  
تَقْصُرُ الصَّلَاةَ (التحفة ٢٧٥)

548. Yahya bin Abī Ishāq Al-Ḥaḍramī narrated that Anas bin Mālik said: “We went with the Messenger of Allāh ﷺ from Al-Madīnah to Makkah, and he prayed two *Rak’ah*.” He said: “I said to Anas: ‘How long did Messenger of Allāh ﷺ stay in Makkah?’ He said: ‘Ten (days).’” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Ibn ‘Abbās, and Jābir.

Abū ‘Eisā said: The *Hadīth* of Anas is a *Ḥasan Ṣaḥīḥ Hadīth*.

It has been reported from Ibn ‘Abbās that during some of his journeys, the Prophet ﷺ stayed for nineteen (days) praying two *Rak’ah*. Ibn ‘Abbās said: “So when we would stay somewhere for nineteen (days) we would pray two *Rak’ah*, and if we stayed longer than that we would complete the *Ṣalāt*.”

It has been reported that ‘Alī said: “Whoever stays for ten days then he completes the *Ṣalāt*.”

It has been reported that Ibn ‘Umar said: “Whoever stays for fifteen days, then he completes the *Ṣalāt*.” Twelve has also been reported from him.

٥٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ الْخَضْرَمِيُّ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَصَلَّى رَكْعَتَيْنِ، قَالَ: قُلْتُ لِأَنْسٍ: كَمْ أَقَامَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ؟ قَالَ: عَشْرًا.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَجَابِرٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ [أَقَامَ فِي بَعْضِ أَسْفَارِهِ تِسْعَ عَشْرَةَ يُصَلِّي رَكْعَتَيْنِ قَالَ ابْنُ عَبَّاسٍ: فَتَحْنُ إِذَا أَقَمْنَا مَا بَيْنَنَا وَبَيْنَ تِسْعَ عَشْرَةَ صَلَّيْنَا رَكْعَتَيْنِ وَإِنْ زِدْنَا عَلَى ذَلِكَ أَتَمَمْنَا الصَّلَاةَ.

وَرُوِيَ عَنِ عَلِيٍّ أَنَّهُ قَالَ: مَنْ أَقَامَ عَشْرَةَ أَيَّامٍ أَتَمَّ الصَّلَاةَ.

وَرُوِيَ عَنِ ابْنِ عُمَرَ أَنَّهُ قَالَ: مَنْ أَقَامَ خَمْسَةَ عَشَرَ يَوْمًا أَتَمَّ الصَّلَاةَ. [وَقَدْ] رُوِيَ عَنْهُ يُتَمِّ عَشْرَةَ.

وَرُوِيَ عَنِ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ: إِذَا أَقَامَ أَرْبَعًا صَلَّى أَرْبَعًا.

It has been reported that Sa'eed bin Al-Musayyab said: "When he stays for four (days) he prays four (*Rak'ah*)."

That was reported from him by Qatādah, and 'Aṭā' Al-Khurāsānī. Dāwūd bin Abī Hind reported something from him that contradicts this, and the people of knowledge differed after that.

As for Sufyān Ath-Thawrī and the people of Al-Kūfah, they followed the fifteen day time limit. They said if one intends to stay for fifteen days he completes the *Ṣalāt*.

Al-Awzā'ī said: If he intends to stay for twelve days he completes the *Ṣalāt*.

Mālik (bin Anas), Aṣh-Shāfi'ī, and Aḥmad said: When he intends to stay for four days, he completes the *Ṣalāt*.

As for Ishāq, he saw that the strongest view was in the *Hadīth* of Ibn 'Abbās, he said: "Because he related it from the Prophet ﷺ. Then after the Prophet ﷺ, he (Ibn 'Abbās) gave the interpretation of it; that if one intends to stay for nineteen days he completes the *Ṣalāt*."

Then the people of knowledge agree that the traveler is to shorten his prayer as long as he does not intend to stay somewhere, even if that turns into years.

**تخریج:** متفق عليه، وأخرجه مسلم، صلاة المسافرين، باب صلاة المسافرين وقصرها، ح: ٦٩٣ من حديث هشيم والبخاري، ح: ١٠٨١ من حديث يحيى بن أبي إسحاق به \* وفي الباب عن ابن عباس [يأتي: ٥٤٩] وجابر [أبو داود، ح: ١٢٣٥] \* حديث ابن عباس: " أقام في بعض أسفاره . . . إلخ " أبو داود، ح: ١٢٣٥ \* وأثر علي: لم أجده، وابن عمر: لم أجده وسعيد بن المسيب: لم أجده.

وَرَوَى ذَلِكَ عَنْهُ قَتَادَةُ وَعَطَاءُ الْخُرَاسَانِيُّ  
وَرَوَى عَنْهُ دَاوُدُ بْنُ أَبِي هِنْدٍ خِلَافَ هَذَا .  
وَاخْتَلَفَ أَهْلُ الْعِلْمِ بَعْدَ فِي ذَلِكَ .

فَأَمَّا سُفْيَانُ الثَّوْرِيُّ وَأَهْلُ الْكُوفَةِ فَذَهَبُوا  
إِلَى تَوْقِيتِ خَمْسَ عَشْرَةَ، وَقَالُوا: إِذَا أَجْمَعَ  
عَلَى إِقَامَةِ خَمْسَ عَشْرَةَ أَتَمَّ الصَّلَاةَ .  
وَقَالَ الْأَوْزَاعِيُّ: إِذَا أَجْمَعَ عَلَى إِقَامَةِ  
ثِنْتَيْ عَشْرَةَ أَتَمَّ الصَّلَاةَ .

وَقَالَ مَالِكُ [بْنُ أَنَسٍ] وَالشَّافِعِيُّ وَأَحْمَدُ:  
إِذَا أَجْمَعَ عَلَى إِقَامَةِ أَرْبَعٍ أَتَمَّ الصَّلَاةَ .

وَأَمَّا إِسْحَاقُ فَرَأَى أَقْوَى الْمَذَاهِبِ فِيهِ  
حَدِيثَ ابْنِ عَبَّاسٍ، قَالَ: لِأَنَّهُ رُوِيَ عَنِ  
النَّبِيِّ ﷺ، ثُمَّ تَأَوَّلَهُ بَعْدَ النَّبِيِّ ﷺ إِذَا أَجْمَعَ  
عَلَى إِقَامَةِ تِسْعَ عَشْرَةَ أَتَمَّ الصَّلَاةَ .

ثُمَّ أَجْمَعَ أَهْلُ الْعِلْمِ عَلَى أَنَّ لِلْمُسَافِرِ أَنْ  
يَقْصُرَ مَا لَمْ يُجْمِعْ إِقَامَةً، وَإِنْ أَتَى عَلَيْهِ  
سِتُونَ .

**Comments:**

Shaikh Ubaidullah Mubārakpurī preferred the view of the *A'imma* of Hijāz, forty eight miles, concerning the distance of shortening the prayer, and he preferred the opinion of Imām Aḥmad about the period of journey. [*Mirāt*: 2 / 256]

If one intends to stay for three days, he should shorten the prayer; and if the intention is to stay more than that, then he should pray full prayer from the first day. However he is allowed to shorten the prayer while traveling. The preferred view concerning the distance of shortening the prayer is of twenty three kilometres. Allāh knows the truth best!

**549.** Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ traveled on a journey and he prayed two *Rak’ah* and two *Rak’ah* for nineteen days.” Ibn ‘Abbās said: “So when we would stay somewhere for nineteen (days) we would pray two *Rak’ah*, and if we stayed longer than that we would complete the *Ṣalāt*.” (*Ṣaḥīh*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīh*.

٥٤٩ - حَدَّثَنَا هَنَادُ [بْنُ السَّرِيِّ]: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سَافَرَ رَسُولُ اللَّهِ ﷺ سَفْرًا فَصَلَّى تِسْعَةَ عَشَرَ يَوْمًا رَكْعَتَيْنِ رَكْعَتَيْنِ، قَالَ ابْنُ عَبَّاسٍ: فَنَحْنُ نُصَلِّي فِيمَا بَيْنَنَا وَبَيْنَ تِسْعَ عَشْرَةَ رَكْعَتَيْنِ رَكْعَتَيْنِ فَإِذَا أَقْمْنَا أَكْثَرَ مِنْ ذَلِكَ صَلَّيْنَا أَرْبَعًا.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

**تخریج:** [إسناده صحيح] وأخرجه أحمد: ١/٢٢٣ عن أبي معاوية الضرير به وصرح بالسماع عنده ورواه البخاري، ح: ١٠٨٠ من طريق آخر عن عاصم الأحول به.

**Comments:**

A person on a journey is allowed to shorten only three prayers which consist of sets of four *Rak’ah*; *Maghrib* and *Fajr* prayers are not shortened, according to the consensus.

**Chapter 41. What Has Been Related About Voluntary Prayers While Traveling**

(المعجم ٤١) - بَابُ مَا جَاءَ فِي النَّطْوَعِ فِي السَّفَرِ (التحفة ٢٧٦)

**550.** Al-Barā’ bin ‘Āzib said: “I accompanied the Messenger of Allāh ﷺ on eighteen journeys, and I did not see him leave the two *Rak’ah* when the sun waned before *Zuhr*.” (*Ḥasan*)

There is something on this topic from Ibn ‘Umar.

٥٥٠ - حَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ أَبِي بُسْرَةَ الْغِفَارِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: صَحِبْتُ رَسُولَ اللَّهِ ﷺ ثَمَانِيَةَ عَشَرَ سَفْرًا فَمَا رَأَيْتُهُ تَرَكَ الرُّكْعَتَيْنِ إِذَا زَاغَتِ الشَّمْسُ قَبْلَ الظُّهْرِ.

Abū 'Eīsā said: The *Hadīth* of Al-Barā' is a *Gharīb Hadīth*.

He said: I asked Muḥammad about it, and he did not know of it except as a narration of Al-Laith bin Sa'd, and he did not know the name of Abū Bushrah Al-Ghifārī, and he considered his narrations to be *Hasan*.

It has been reported from Ibn 'Umar that the Prophet ﷺ would not perform voluntary prayers while traveling before the (obligatory) *Ṣalāt* nor after it. And it has been reported from him (Ibn 'Umar) that the Prophet ﷺ would perform voluntary prayers while traveling.

Then, the people of knowledge differed after the Prophet ﷺ, some of the Companions of the Prophet ﷺ thought that one could perform voluntary prayers while traveling. This is the view of Aḥmad and Ishāq. A group of the people of knowledge did not think that one was to pray before obligatory prayers or after them. Those who say that one is to not perform voluntary prayers while traveling mean that he should accept the permission (to not do so), and if one does perform voluntary prayers, then he would get many rewards for that. This is the view of most of the people of knowledge that prefer voluntary prayers while traveling.

تخریج: [إسناده حسن] وأخرجه أبو داود، صلاة السفر، باب التطوع في السفر، ح: ١٢٢٢ عن قتيبة به وصححه ابن خزيمة، ح: ١٢٥٣ والحاكم على شرط الشيخين: ١/٣١٥ ووافقه الذهبي \* أبو بسرة الغفاري ثقة وثقه العجلي المعتدل وابن حبان وغيرهما \* "كان لا يتطوع في السفر... الخ" تقدم: ٥٤٤.

وفي البابِ عن ابنِ عُمرَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ الْبَرَاءِ حَدِيثٌ غَرِيبٌ.

قَالَ: [و] سَأَلْتُ مُحَمَّدًا عَنْهُ فَلَمْ يَعْرِفْهُ إِلَّا مِنْ حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ وَلَمْ يَعْرِفِ اسْمَ أَبِي بُسْرَةَ الْغِفَارِيِّ وَرَأَاهُ حَسَنًا.

وَرُوِيَ عَنِ ابْنِ عُمرَ: أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَتَطَوَّعُ فِي السَّفَرِ قَبْلَ الصَّلَاةِ وَلَا بَعْدَهَا. وَرُوِيَ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَتَطَوَّعُ فِي السَّفَرِ.

ثُمَّ اخْتَلَفَ أَهْلُ الْعِلْمِ بَعْدَ النَّبِيِّ ﷺ فَرَأَى بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ يَتَطَوَّعَ الرَّجُلُ فِي السَّفَرِ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ، وَلَمْ يَرَ طَائِفَةٌ مِنْ أَهْلِ الْعِلْمِ أَنْ يَصَلِّيَ قَبْلَهَا وَلَا بَعْدَهَا وَمَعْنَى مَنْ لَمْ يَتَطَوَّعْ فِي السَّفَرِ قَوْلُ الرُّخَصَةِ، وَمَنْ تَطَوَّعَ فَلَهُ فِي ذَلِكَ فَضْلٌ كَثِيرٌ، وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ يَخْتَارُونَ التَّطَوُّعَ فِي السَّفَرِ.

**Comments:**

It is incorrect to pray regular *Sunnah* on a journey along with the obligatory prayer, in the view of some Companions and the successors. (*Al-Mughni*: 3/156, for further detail see: *Al-Mir'ar*: 2/262]

**551.** Ibn 'Umar narrated: "I prayed *Zuhr* with the Prophet ﷺ on a journey as two *Rak'ah*, and two *Rak'ah* after it." (*Da'if*)

Abū 'Eisā said: This *Hadīth* is *Hasan*, and Ibn Abī Laila narrated it from 'Aṭīyah and Nāfi', from Ibn 'Umar.

٥٥١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ [الْحَجَّاجِ، عَنْ عَطِيَّةَ، عَنْ ابْنِ عُمَرَ قَالَ: صَلَّى مَعَ النَّبِيِّ ﷺ الظُّهْرَ فِي السَّفَرِ رُكْعَتَيْنِ وَبَعْدَهَا رُكْعَتَيْنِ. قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَاهُ ابْنُ أَبِي لَيْلَى عَنْ عَطِيَّةَ وَنَافِعٍ، عَنِ ابْنِ عُمَرَ.

**تخريج:** [إسناده ضعيف] وأخرجه أحمد: ٩٠/٢ من طريق آخر عن عطية العوفي به وانظر الحديث الآتي.

**552.** Ibn 'Umar narrated: "I prayed with the Prophet ﷺ both, while a resident and while traveling. So I prayed four for *Zuhr* with him as a resident, and two *Rak'ah* after it. I prayed two *Rak'ah* for *Zuhr* with him while traveling, and two *Rak'ah* after it, and two *Rak'ah* for *Asr*, and he did not pray anything after it. *Maghrib* while a resident and traveling is the same; three *Rak'ah*, it is not decreased as a resident nor while traveling, It is the *Witr* of the day, and after it are two *Rak'ah*." (*Da'if*)

Abū 'Eisā said: This *Hadīth* is *Hasan*, I heard Muḥammad saying: "Ibn Abī Laila did not narrate anything more amazing to me than this (and I do not report anything from him)."

٥٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْمُحَارِبِيُّ [يَعْنِي الْكُوفِيَّ]: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ وَنَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: صَلَّى مَعَ النَّبِيِّ ﷺ فِي الْحَضَرِ وَالسَّفَرِ، فَصَلَّيْتُ مَعَهُ فِي الْحَضَرِ الظُّهْرَ أَرْبَعًا وَبَعْدَهَا رُكْعَتَيْنِ، وَصَلَّيْتُ مَعَهُ فِي السَّفَرِ الظُّهْرَ رُكْعَتَيْنِ وَبَعْدَهَا رُكْعَتَيْنِ وَالْعَصْرَ رُكْعَتَيْنِ وَلَمْ يُصَلِّ بَعْدَهَا شَيْئًا وَالْمَغْرِبَ فِي الْحَضَرِ وَالسَّفَرِ سَوَاءً ثَلَاثَ رُكْعَاتٍ لَا يَنْقُصُ فِي حَضَرٍ وَلَا سَفَرٍ وَهِيَ وَتُرُّ النَّهَارَ وَبَعْدَهَا رُكْعَتَيْنِ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ سَمِعْتُ مُحَمَّدًا يَقُولُ: مَا رَوَى ابْنُ أَبِي لَيْلَى حَدِيثًا أَعْجَبَ إِلَيَّ مِنْ هَذَا [وَلَا أُرْوِي عَنْهُ شَيْئًا].

**تخريج:** [إسناده ضعيف] وأخرجه ابن خزيمة، ح: ١٢٥٤ من حديث ابن أبي ليلي به وهو ضعيف.



## Comments:

This *Hadīth* tells that sometimes Ibn ‘Umar would pray the *Sunnah* which were after the obligatory prayer, but he did not regard them necessary. It looks as if offering the later *Sunnah* is better if time and circumstances allow.

### Chapter 42. What Has Been Related About Combining Two Prayers

**553.** Mu‘adh bin Jabal narrated: “While the Prophet ﷺ was at the Battle of Tabūk, if he wanted to depart before the sun’s decline he would delay *Zuhr* so that he could pray it together with ‘*Aṣr*. If he wanted to depart after the sun’s decline, he would hasten ‘*Aṣr* to *Zuhr*, and pray *Zuhr* and ‘*Aṣr* together, and then move out. If he wanted to depart before *Maghrib* he would delay *Maghrib* until he prayed it with ‘*Ishā*’, and if he wanted to depart after *Maghrib* he would hasten ‘*Ishā*’ so that he would pray it along with *Maghrib*.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from ‘Alī, Ibn ‘Umar, Anas, ‘Abdullāh bin ‘Amr, ‘Āishah, Ibn ‘Abbās, Usāmah bin Zaid, and Jābir (bin ‘Abdullāh).

Abū ‘Eīsā said: (And the one that is *Ṣaḥīḥ* is from Usāmah.) And ‘Alī bin Al-Madīnī reported this *Hadīth* from Aḥmad bin Ḥanbal, from Qutaibah.

(المعجم ٤٢) - بَابُ مَا جَاءَ فِي الْجَمْعِ

بَيْنَ الصَّلَاتَيْنِ (التحفة ٢٧٧)

٥٥٣ - حَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الطُّفَيْلِ [هُوَ عَامِرُ بْنُ وَاثِلَةَ] عَنْ مُعَاذِ بْنِ جَبَلٍ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي عَزْوَةِ تَبُوكَ إِذَا ارْتَحَلَ قَبْلَ زَيْغِ الشَّمْسِ أَخَّرَ الظُّهْرَ إِلَى أَنْ يَجْمَعَهَا إِلَى الْعَصْرِ فَيُصَلِّيهِمَا جَمِيعًا وَإِذَا ارْتَحَلَ بَعْدَ زَيْغِ الشَّمْسِ عَجَّلَ الْعَصْرَ إِلَى الظُّهْرِ وَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا ثُمَّ سَارَ وَكَانَ إِذَا ارْتَحَلَ قَبْلَ الْمَغْرِبِ أَخَّرَ الْمَغْرِبَ حَتَّى يُصَلِّيَهَا مَعَ الْعِشَاءِ وَإِذَا ارْتَحَلَ بَعْدَ الْمَغْرِبِ عَجَّلَ الْعِشَاءَ فَصَلَّاهَا مَعَ الْمَغْرِبِ.

[قال:] وفي الباب عن عليّ وابن عمر وأنس وعبد الله بن عمرو وعائشة وابن عباس وأسامة بن زيد وجابر [بن عبد الله]. قال أبو عيسى: [والصحيح:] عن أسامة [وروى عليّ بن المديني عن أحمد بن حنبل، عن قتيبة هذا الحديث].

تخريج: [إسناده صحيح] وأخرجه أبو داود، صلاة السفر، باب الجمع بين الصلاتين، ح: ١٢٢٠ من حديث قتيبة به وصححه ابن حبان (الإحسان): ١٤٥٦ وابن القيم وأعل بعله غير قاذحة \* وفي الباب عن علي [أبو داود، ح: ١٢٣٤] وابن عمر [البخاري، ح: ١٠٩١] ومسلم، ح: ٧٠٣ ويأتي [٥٥٥] وأنس [البخاري، ح: ١١١١] ومسلم، ح: ٧٠٤] وعبد الله بن عمرو [أحمد: ١٧٩/٢، ١٨٠] وعائشة [أحمد: ١٣٥/٦] وابن عباس [مسلم، ح: ٧٠٥] وأسامة بن زيد [البخاري، ح: ١٦٧٢] ومسلم، ح: ١٢٨٠] وجابر بن عبد الله [أبو داود، ح: ١٢١٥].

554. [(Another chain) Qutaibah narrated this *Hadīth* to us, meaning the *Hadīth* of Mu‘ādh]. (*Ṣaḥīḥ*)

The *Hadīth* of Mu‘ādh is a *Ḥasan Gharīb Hadīth*, Qutaibah is alone with it, we do not know of anyone who reported it from Al-Laith other than him. And the *Hadīth* of Al-Laith from Yazīd bin Abī Ḥabīb, from Abū Ṭufail, from Mu‘ādh, is a *Gharīb Hadīth*.

What is popular among the people of knowledge is that the *Hadīth* of Mu‘ādh is narrated by Abū Az-Zubair from Abū Aṭ-Ṭufail from Mu‘ādh: “That during the Battle of Tabūk, the Prophet ﷺ combined *Zuhr* and ‘*Asr*, and, *Maghrib* and ‘*Ishā’*.” This was reported by Qurrah bin Khālid, Sufyān Ath-Thawrī, Mālik and others – from Abū Az-Zubair Al-Makkī. The view of Ash-Shāfi‘ī is in accordance with this *Hadīth*. Aḥmad and Ishāq said that there is no harm if one combines the two prayers while traveling, during the time of either of them.

٥٥٤ - [حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ سُلَيْمَانَ: حَدَّثَنَا زَكَرِيَّا اللُّؤْلُؤِيُّ: حَدَّثَنَا أَبُو بَكْرِ الْأَعْيُنُ: حَدَّثَنَا عَلِيُّ بْنُ الْمَدِينِيِّ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا قُتَيْبَةُ بِهَذَا الْحَدِيثِ يَعْنِي حَدِيثَ مُعَاذٍ.]

وَحَدِيثُ مُعَاذٍ حَدِيثٌ حَسَنٌ غَرِيبٌ تَفَرَّدَ بِهِ قُتَيْبَةُ لَا نَعْرِفُ أَحَدًا رَوَاهُ عَنِ اللَّيْثِ غَيْرُهُ، وَحَدِيثُ اللَّيْثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ مُعَاذٍ حَدِيثٌ غَرِيبٌ، وَالْمَعْرُوفُ عِنْدَ أَهْلِ الْعِلْمِ حَدِيثُ مُعَاذٍ مِنْ حَدِيثِ أَبِي الزُّبَيْرِ عَنْ أَبِي الطُّفَيْلِ، عَنْ مُعَاذٍ: أَنَّ النَّبِيَّ ﷺ جَمَعَ فِي عَزْوَةِ تَبُوكَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَبَيْنَ الْمَغْرِبِ وَالْعِشَاءِ. رَوَاهُ قُرَّةُ بْنُ خَالِدٍ وَسُفْيَانُ الثَّوْرِيُّ وَمَالِكٌ وَغَيْرُ وَاحِدٍ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ وَبِهَذَا الْحَدِيثِ يَقُولُ الشَّافِعِيُّ. وَأَحْمَدُ وَإِسْحَاقُ يَقُولَانِ: لَا بَأْسَ أَنْ يَجْمَعَ بَيْنَ الصَّلَاتَيْنِ فِي السَّفَرِ فِي وَقْتِ إِحْدَاهُمَا.

تخریج: [إسناده صحيح] وهو في المسند لأحمد: ٢٤١/٥ \* حديث قرة عن أبي الزبير: أخرجه مسلم، ح: ٥٣/٧٠٦.

### Comments:

Combining a former prayer with the later one should be practised when setting off for a journey or during the journey, because *Shari‘ah* requires that prayer should be performed at its due time and combining two prayers is only the appropriate permission. (*Hujjatullāh*: 2/240)

555. Nāfi‘ narrated: “Ibn ‘Umar had been requested to urgently attend to one of his wives, so he hurried en route and delayed *Maghrib* until the twilight disappeared, then he dismounted to combine them (the

٥٥٥ - حَدَّثَنَا هَنَادُ [بْنُ السَّرِيِّ]: حَدَّثَنَا عَبْدُهُ [بْنُ سُلَيْمَانَ] عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ اسْتُعِيتَ عَلَى بَعْضِ أَهْلِهِ فَجَدَّ بِهِ السَّيْرُ وَأَخَّرَ الْمَغْرِبَ

prayers). Then he informed them that the Messenger of Allāh ﷺ would do that when he was in a hurry on a trip.” (*Ṣaḥīh*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

(And the *Ḥadīth* of Al-Laith from Yazīd bin Abī Ḥabīb is a *Ḥasan Ṣaḥīh Ḥadīth*.)

حَتَّى غَابَ الشَّمْسُ ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا ثُمَّ أَخْبَرَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُ ذَلِكَ إِذَا جَدَّ بِهِ السَّيْرُ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[وَحَدِيثُ اللَّيْثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ حَدِيثٌ حَسَنٌ صَحِيحٌ].

**تخریج:** وأخرجه مسلم، صلاة المسافرين، باب جواز الجمع بين الصلاتين، ح: ٧٠٣ من حديث عبيد الله بن عمر به.

### Comments:

It has the permission of combining a former prayer with the later one.

## Chapter 43. What Has Been Related About *Ṣalāt Al-Istisqā’* (The Prayer To Request Rain)

(المعجم ٤٣) - بَابُ مَا جَاءَ فِي صَلَاةِ  
الاسْتِسْقَاءِ (التحفة ٢٧٨)

556. ‘Abbād bin Tamīm narrated from his uncle: “The Messenger of Allāh ﷺ went out with the people to seek rain. So he led them in prayer for two *Rak’ah*, reciting aloud in them, turning his upper wrap around, raising his hands, requesting rain, and facing the *Qiblah*.” (*Ṣaḥīh*)

(He said:) There are narrations on this topic from Ibn ‘Abbās, Abū Hurairah, Anas, and Ābī Al-Laḥm.

Abū ‘Eisā said: The *Ḥadīth* of ‘Abdullāh bin Zaid is a *Ḥasan Ṣaḥīh Ḥadīth*. One should act based upon this, according to the people of knowledge. It is the view of Ash-Shāfi‘ī, Aḥmad, and Ishāq.

‘Abbād bin Tamīm’s uncle’s name is ‘Abdullāh bin Zaid bin ‘Āsim Al-Māzinī.

٥٥٦ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ تَخَرَّجَ بِالنَّاسِ يَسْتَسْقِي فَصَلَّى بِهِمْ رَكَعَتَيْنِ جَهْرًا بِالْقِرَاءَةِ فِيهِمَا وَحَوْلَ رِدَاءَةٍ وَرَفَعَ يَدَيْهِ وَاسْتَسْقَى وَاسْتَقْبَلَ الْقِبْلَةَ.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَأَنْسِ وَأَبِي اللَّحْمِ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَبْدِ اللَّهِ بْنِ زَيْدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَعَلَى هَذَا الْعَمَلِ عِنْدَ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

وَأَسْمُ عَمِّ عَبَادِ بْنِ تَمِيمٍ هُوَ عَبْدُ اللَّهِ بْنُ زَيْدِ بْنِ عَاصِمِ الْمَازِنِيِّ.

**تخریج:** متفق عليه، وأخرجه البخاري، الاستسقاء، باب الجهر بالقراءة في الاستسقاء،

ح: ١٠٢٤ ومسلم، ح: ٨٩٤ من حديث الزهري به وهو في مصنف عبدالرزاق: ٨٣/٣، ح: ٤٨٨٩؛ \* وفي الباب عن ابن عباس [يأتي: ٥٥٨] وأبي هريرة [ابن ماجه، ح: ١٢٦٨] وأنس [مسلم، ح: ٨٩٦] وأبي اللحم [يأتي: ٥٥٧].

**Comments:**

According to the majority scholars, Imām Shāfi‘ī, Mālik, Aḥmad, the two disciples of Imām Abū Ḥanīfah and other people of knowledge: performing a prayer to seek rain is proven from the *Sunnah*. Shaikh Taqī ‘Uṭhmānī said, Imām Abū Ḥanīfah also holds the view that the prayer for rain is *Sunnah*, and his saying that prayer for rain is not *Sunnah* means that the *Sunnah* of seeking rain is not specified only with prayer; instead this *Sunnah* can also be performed just by making supplication and seeking forgiveness.

**557.** ‘Umair, the freed slave of Ābī Al-Laḥm narrated from Ābī Al-Laḥm that he saw the Messenger of Allāh ﷺ at Aḥjār Az-Zait,<sup>[1]</sup> supplicating for rain, and he was raising his hands in supplication. (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This is how Qutaibah narrated this *Ḥadīth*, “from Ābī Al-Laḥm” and we do not know anything he narrated from the Prophet ﷺ except for this one *Ḥadīth*. And ‘Umair, the freed slave of Ābī Al-Laḥm reported *Aḥādīth* from the Prophet ﷺ, and he was a Companion.

٥٥٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ [بْنُ سَعْدٍ] عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هَلَالٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ، عَنْ عُمَيْرِ مَوْلَى أَبِي اللَّحْمِ، عَنْ أَبِي اللَّحْمِ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ عِنْدَ أَحْجَارِ الزَّيْتِ يَسْتَسْقِي وَهُوَ مُقْبِعٌ بِكَفَيْهِ يَدْعُو.

قَالَ أَبُو عِيسَى: كَذَا قَالَ قُتَيْبَةُ فِي هَذَا الْحَدِيثِ عَنْ أَبِي اللَّحْمِ وَلَا نَعْرِفُ لَهُ عَنْ النَّبِيِّ ﷺ إِلَّا هَذَا الْحَدِيثَ الْوَاحِدَ. وَعُمَيْرٌ مَوْلَى أَبِي اللَّحْمِ قَدْ رَوَى عَنِ النَّبِيِّ ﷺ أَحَادِيثَ وَلَهُ صُحْبَةٌ.

**تخریج:** [صحیح] وأخرجه النسائي: ١٥٨/٣، ١٥٩، ١٥١٥ (الاستسقاء، باب: كيف يرفع) عن قتيبة به وصححه الحاكم: ١/٥٣٥ والذهبي وللحديث شواهد عند أبي داود، ح: ١١٦٨، ١١٧٢ وابن حبان، ح: ٦٠١، ٦٠٢ وغيرهما.

**558.** It is narrated from Hishām bin Ishāq – and he was Ibn ‘Abdullāh bin Kinānah – from his father who said: “Al-Walīd bin ‘Uqbah, the governor of Al-Madīnah, sent me to ask Ibn ‘Abbās about how the Messenger of Allāh ﷺ would

٥٥٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ هِشَامِ بْنِ إِسْحَاقَ وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ كِنَانَةَ، عَنْ أَبِيهِ قَالَ: أُرْسَلَنِي الْوَلِيدُ ابْنُ عُقْبَةَ وَهُوَ أَمِيرُ الْمَدِينَةِ إِلَى ابْنِ عَبَّاسٍ

[1] An area in Al-Madīnah with volcanic rocks coated with oil. See *Tuhfat Al-Ahwadhī*.

perform *Ṣalāt Al-Istisqā'*. I came to him and he said: 'The Messenger of Allāh ﷺ would go out in modest dress, humbly, imploring, until he reached the *Muṣallā*. He would not give this *Khuṭbah* of yours, rather, he would continue supplicating and imploring and saying the *Takbīr*, and pray two *Rak'ah*, just as he would pray for the 'Eid.'" (*Ḥasan*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

أَسْأَلُهُ، عَنِ اسْتِسْقَاءِ رَسُولِ اللَّهِ ﷺ، فَأَتَيْتُهُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مُتَبَدِّلًا مُتَوَاضِعًا مُتَضَرِّعًا حَتَّى أَتَى الْمُصَلَّى فَلَمْ يَخْطُبْ خُطْبَتَكُمْ هَذِهِ، وَلَكِنْ لَمْ يَزَلْ فِي الدُّعَاءِ وَالتَّضَرُّعِ وَالتَّكْبِيرِ، وَصَلَّى رَكْعَتَيْنِ كَمَا كَانَ يُصَلِّي فِي الْعِيدِ.  
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده حسن] وأخرجه أبو داود، صلاة الاستسقاء، باب جماع أبواب صلاة الاستسقاء وتفرعها، ح: ١١٦٥ من حديث حاتم به وصححه ابن خزيمة، ح: ١٤٠٥ وابن حبان، ح: ٦٠٣ والنووي.

**Comments:**

Imām Shāfi'ī said: 'Like the prayer of 'Eid' means that seven *Takbīr* are to be said in the first *Rak'ah* before the recitation and five in the second *Rak'ah*, whereas the majority of the scholars said: It means to recite loud like in the 'Eid Prayer and the two *Rak'ah* are led before the sermon. (*Tahfat Al-Ahwadhī*: 1/390); the majority are Imām Mālik, Ath-Thawrī, Al-Awzā'ī, Aḥmad, Ishāq, Abū Thawr, Abū Yūsuf and Muḥammad.

**559.** (Another chain) from Hishām bin Ishāq bin 'Abdullāh bin Kinānah, from his father, and he mentioned a similar narration and added: "with humility" to it. (*Ḥasan*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

And it is the view of Ash-Shāfi'ī, he said: "*Ṣalāt Al-Istisqā'* is prayed like the two 'Eid prayers. The *Takbīr* is said seven times in the first *Rak'ah*, and five times in the second." And he used the *Ḥadīth* of Ibn 'Abbās as proof.

Abū 'Eisā said: It has been reported that Mālik bin Anas said: "There is no *Takbīr* in *Ṣalāt Al-Istisqā'* like that of the two 'Eid prayers."

٥٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ هِشَامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ، عَنْ أَبِيهِ فَذَكَرَ نَحْوَهُ، وَزَادَ فِيهِ مُتَحَشِّعًا.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهُوَ قَوْلُ الشَّافِعِيِّ قَالَ: يُصَلِّي صَلَاةَ الْإِسْتِسْقَاءِ نَحْوَ صَلَاةِ الْعِيدَيْنِ، يُكَبِّرُ فِي الرُّكْعَةِ الْأُولَى سَبْعًا، وَفِي الثَّانِيَةِ خَمْسًا. وَاحْتَجَّ بِحَدِيثِ ابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: وَرَوَى عَنْ مَالِكِ بْنِ أَنَسٍ أَنَّهُ قَالَ: لَا يُكَبِّرُ فِي صَلَاةِ الْإِسْتِسْقَاءِ كَمَا يُكَبِّرُ فِي صَلَاةِ الْعِيدَيْنِ.

(An-Nu‘mān Abū Ḥanīfah said: “*Ṣalāt Al-Istisqā’* is not to be prayed, nor would I tell people to turn their upper wraps around. Rather, they are to supplicate and to repent all together.” Abū ‘Eisā said: This contradicts the *Sunnah*.)

[وَقَالَ التُّعْمَانُ أَبُو حَنِيفَةَ: لَا تُصَلِّي صَلَاةَ الْأَسْتِسْقَاءِ وَلَا أَمْرُهُمْ بِتَحْوِيلِ الرِّدَاءِ، وَلَكِنْ يَدْعُونَ وَيَرْجِعُونَ بِجُمْلَتِهِمْ. قَالَ أَبُو عَيْسَى: خَالَفَ السُّنَّةَ].

تخريج: [حسن] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في صلاة الاستسقاء، ح: ١٢٦٦ من حديث وكيع به وانظر الحديث السابق.

### Comments:

- (1) The interpretation of the opinion of Imām Abū Ḥanīfah, according to the *Aḥnāf*, has already been mentioned. Shaikh Banawrī said, Imām Abū Ḥanīfah denied the prayer for rain being a Stressed *Sunnah*, but he did not deny it being *Sunnah* and desirable. (*Ma‘ārif*: 4/492).
- (2) For the supplication for rain, the hands will be raised upside down i.e., the back of the palms will be turned up and the palms towards the ground. (*Sharḥ Muslim*: 1/293)

### Chapter 44. What Has Been Related About *Ṣalāt Al-Kusūf* (The Eclipse Prayer)

(المعجم ٤٤) - بَابُ [مَا جَاءَ] فِي صَلَاةِ الْكُسُوفِ (التحفة ٢٧٩)

560. Ibn ‘Abbās narrated: “The Prophet ﷺ prayed during the eclipse. He recited, then bowed, then recited, then bowed, then recited, then bowed. (three times), then he performed two prostrations, and the next one (*Rak‘ah*) was the same.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from ‘Alī, ‘Āishah, ‘Abdullāh bin ‘Amr, An-Nu‘mān bin Baṣhīr, Al-Mughīrah bin Shu‘bah, Abū Mas‘ūd, Abū Bakrah, Samurah, Ibn Mas‘ūd, Asmā’ bint Abī Bakr (Aṣ-Ṣiddīq), Ibn ‘Umar, Qabīshah Al-Hilālī, Jābir bin ‘Abdullāh, Abū Mūsā, ‘Abdur-Raḥmān bin Samurah, and Ubayy bin Ka‘b.

٥٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُلَيْمَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ صَلَّى فِي كُسُوفٍ فَقَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ، [ثَلَاثَ مَرَّاتٍ] ثُمَّ سَجَدَ سَجْدَتَيْنِ، وَالْأُخْرَى مِثْلَهَا. [قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَائِشَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَالتُّعْمَانِ بْنِ بَشِيرٍ وَالمُغِيرَةَ بْنِ سَعْبَةَ وَأَبِي مَسْعُودٍ وَأَبِي بَكْرَةَ وَسَمْرَةَ وَابْنَ مَسْعُودٍ وَأَسْمَاءَ ابْنَةَ أَبِي بَكْرٍ [الصَّدِيقِ] وَابْنَ عُمَرَ وَقَبِيصَةَ الْهَلَالِيَّ وَجَابِرَ ابْنَ عَبْدِ اللَّهِ وَأَبِي مُوسَى وَعَبْدَ الرَّحْمَنِ بْنِ سَمْرَةَ وَأَبِي بَنٍ كَعْبٍ.

## The Chapters On Traveling

Abū 'Eisā said: The *Hadīth* of Ibn 'Abbās is a *Ḥasan Ṣaḥīḥ Hadīth*.

It has been reported from Ibn 'Abbās that the Prophet ﷺ prayed four bowings with four prostrations during an eclipse.

This is the view of Ash-Shāfi'ī, Aḥmad, and Ishāq.

He said: The people of knowledge differ over the recitation for the eclipse prayer. Some of the people of knowledge held the view that the recitation was silent if it was during the day. Some of them held the view that it was aloud just as in the case with the two 'Eid prayers and the Friday prayer.

This was the view of Mālik, Aḥmad, and Ishāq, they thought that it should be aloud.

Ash-Shāfi'ī said that it is not aloud.

Both of these practices are correctly narrated from the Prophet ﷺ.

It is correct that he prayed four bowings with four prostrations, and it is also correct that he prayed six bowings with four prostrations.

This is permissible according to the people of knowledge, based upon the length of the eclipse. If the eclipse is long then he prays six bowings with four prostrations, then this is allowed. If he prays four bowings with four prostrations and lengthens his recitation in it then that is allowed.

Our companions thought that the eclipse prayer was to be held in congregation during the eclipse of the sun and the moon.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ صَلَّى فِي كُسُوفِ أَرْبَعِ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ.

وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

قَالَ: وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْقِرَاءَةِ فِي صَلَاةِ الْكُسُوفِ، فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ أَنَّ يُسَرَّ بِالْقِرَاءَةِ فِيهَا بِالنَّهَارِ.

وَرَأَى بَعْضُهُمْ أَنَّ يَجْهَرُ بِالْقِرَاءَةِ فِيهَا كَنَحْوِ صَلَاةِ الْعِيدَيْنِ وَالْجُمُعَةِ.

وَبِهِ يَقُولُ مَالِكٌ وَأَحْمَدُ وَإِسْحَاقُ يَرَوْنَ الْجَهْرَ فِيهَا.

[وَأَقَالَ الشَّافِعِيُّ: لَا يَجْهَرُ فِيهَا.]

وَقَدْ صَحَّ عَنِ النَّبِيِّ ﷺ كِلْتَا الرِّوَايَتَيْنِ.

صَحَّ عَنْهُ أَنَّهُ صَلَّى أَرْبَعِ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ، وَصَحَّ عَنْهُ [أَيْضًا] أَنَّهُ صَلَّى سِتَّ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ.

وَهَذَا عِنْدَ أَهْلِ الْعِلْمِ جَائِزٌ عَلَى قَدْرِ الْكُسُوفِ، إِنْ تَطَاوَلَ الْكُسُوفُ فَصَلَّى سِتَّ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ فَهُوَ جَائِزٌ، وَإِنْ صَلَّى أَرْبَعِ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ وَأَطَالَ الْقِرَاءَةَ فَهُوَ جَائِزٌ.

وَيَرَى أَصْحَابُنَا أَنَّ تُصَلَّى صَلَاةَ الْكُسُوفِ فِي جَمَاعَةٍ فِي كُسُوفِ الشَّمْسِ وَالْقَمَرِ.

**تخریج:** وأخرجه مسلم، الكسوف، باب ذكر من قال إنه ركع ثمان ركعات في أربع سجعات، ح: ٩٠٩ من حديث يحيى القطان به \* وفي الباب عن علي [مسلم، ح: ١٨/٩٠٨] وعائشة [يأتي: ٥٦١، ٥٦٣] وعبدالله بن عمرو [البخاري، ح: ١٠٤٥] ومسلم، ح: ٩١٠] والنعمان ابن بشير [أبو داود، ح: ١١٩٣] والمغيرة بن شعبة [البخاري، ح: ١٠٤٣] ومسلم، ح: ٩١٥] وأبي مسعود [البخاري، ح: ١٠٤١] ومسلم، ح: ٩١١] وأبي بكر [البخاري، ح: ١٠٤٠] وسمرة [يأتي: ٥٦٢] وابن مسعود [أحمد: ٤٥٩/١] وابن خزيمة، ح: ١٣٧٢] وأسماء بنت أبي بكر الصديق [البخاري، ح: ٨٦] ومسلم، ح: ٩٠٥] وابن عمر [البخاري، ح: ١٠٤٢] ومسلم، ح: ٩١٤] وقبيصة الهلالي [أبو داود، ح: ١١٨٥] وجابر بن عبدالله [مسلم: ٩٠٤] وأبي موسى الأشعري [البخاري، ح: ١٠٥٩] ومسلم، ح: ٩١٢] وعبدالرحمن بن سمرة [مسلم، ح: ٩١٣] وأبي بن كعب [أبو داود، ح: ١١٨٢].

### Comments:

1. The words '*Kusūf*' and '*Khusūf*' have been used, in the *Ahādīth*, for both the solar and lunar eclipse, though usually '*Kusūf*' is used for solar eclipse and '*Khusūf*' for lunar.
2. Five *Rukū'* in each *Rak'ah* are proven from the noble Prophet ﷺ. [See: *Sunan Abū Dāwūd, Ḥadīth*: 1182]. So according to the length of the solar eclipse, making two to five *Rukū'* in each *Rak'ah* is correct and the prayer of eclipse consists of two *Rak'ah*. The Prophet ﷺ offered eclipse prayer, following various ways, on nineteen occasions.

**561.** 'Aishah narrated: "The sun was eclipsed during the time of the Messenger of Allāh ﷺ, so the Messenger of Allāh ﷺ led the people in prayer. He recited a lengthy recitation, then he bowed a lengthy bowing, then he raised his head and recited a lengthy recitation that was less than the first. Then he bowed a lengthy bowing that was less than the first. Then he raised his head and prostrated. Then he did (similar to) that in the second *Rak'ah*." (*Sahīh*)

Abū 'Eīsā said: This *Ḥadīth* is *Hasan Sahīh*.

The views of Ash-Shāfi'i, Aḥmad, and Ishāq are based on this *Ḥadīth*. They held the view that the eclipse prayer was four *Rak'ah* with four prostrations.

٥٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: حَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَصَلَّى رَسُولُ اللَّهِ ﷺ بِالنَّاسِ فَأَطَالَ الْقِرَاءَةَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِرَاءَةَ، وَهِيَ دُونَ الْأُولَى، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، وَهُوَ دُونَ الْأَوَّلِ، ثُمَّ رَفَعَ رَأْسَهُ فَسَجَدَ ثُمَّ فَعَلَ [مِثْلَ] ذَلِكَ فِي الرَّكْعَةِ الثَّانِيَةِ.

قَالَ أَبُو عِيسَى: [و]هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَبِهَذَا الْحَدِيثِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ



Ash-Shāfi'ī said: "He recites *Umm Al-Qur'ān (Al-Fātiḥah)* in the first *Rak'ah* and something the length of *Sūrat Al-Baqarah* silently if it is during the day. Then he bows a lengthy bowing about the length of his recitation. Then he raises his head with the *Takbīr* and stays standing as he is, and he recites *Umm Al-Qur'ān* again and something the length of *Āl Imrān*. Then he bows a lengthy bowing about the length of his recitation. Then he raises his head, then he says (*Sami' Allāhu liman ḥamidah*) ('Allāh listens to those who praise Him) then he performs two complete prostrations, and he remains in each prostration for the length he remained bowing. Then he stands and recites *Umm Al-Qur'ān* and something the length of *Sūrat An-Nisā'*, then he bows a lengthy bowing about the length of his recitation. Then he raises his head with the *Takbīr* and remains standing. Then he recites the length of *Sūrat Al-Mā'idah*, then he bows a lengthy bowing about the length of his recitation. Then he raises, and he says (*Sami' Allāhu liman ḥamidah*). ('Allāh listens to those who praise Him) Then he performs two prostrations, then he says the *Tashah-hud* and the *Taslīm*."

**تخریج:** متفق عليه، وأخرجه البخاري، الكسوف، باب: لا تنكسف الشمس لموت أحد ولا لحياته، ح: ١٠٥٨ من حديث معمر ومسلم، ح: ٣/٩٠١ من حديث الزهري به.

### Comments:

Imām Nawawī said that according to Imām Shāfi'ī and Mālik, *Sūrat Al-Fātiḥah* is to be recited before each recitation and one should stand up from *Rukū'* saying '*Sami' Allāhu liman ḥamidah*' and should say the phrases following it.

وَإِسْحَاقُ يَرُونَ صَلَاةَ الْكُسُوفِ أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ.

قَالَ الشَّافِعِيُّ: يَقْرَأُ فِي الرَّكْعَةِ الْأُولَى بِأَمِّ الْقُرْآنِ وَنَحْوًا مِنْ سُورَةِ الْبَقَرَةِ سِرًّا إِنْ كَانَ بِالنَّهَارِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا نَحْوًا مِنْ قِرَاءَتِهِ، ثُمَّ رَفَعَ رَأْسَهُ بِتَكْبِيرٍ وَثَبَّتَ قَائِمًا كَمَا هُوَ، وَقَرَأَ أَيْضًا بِأَمِّ الْقُرْآنِ وَنَحْوًا مِنْ آلِ عِمْرَانَ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا نَحْوًا مِنْ قِرَاءَتِهِ ثُمَّ رَفَعَ رَأْسَهُ، ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، ثُمَّ سَجَدَ سَجْدَتَيْنِ تَامَّتَيْنِ، وَبَقِيَ فِي كُلِّ سَجْدَةٍ نَحْوًا مِمَّا أَقَامَ فِي رُكُوعِهِ، ثُمَّ قَامَ فَقَرَأَ بِأَمِّ الْقُرْآنِ وَنَحْوًا مِنْ سُورَةِ النَّسَاءِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا نَحْوًا مِنْ قِرَاءَتِهِ، ثُمَّ رَفَعَ رَأْسَهُ بِتَكْبِيرٍ وَثَبَّتَ قَائِمًا، ثُمَّ قَرَأَ نَحْوًا مِنْ سُورَةِ الْمَائِدَةِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا نَحْوًا مِنْ قِرَاءَتِهِ، ثُمَّ رَفَعَ فَقَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ تَشَهَّدَ وَسَلَّم.

## Chapter 45. The Manner Of The Recitation For The Eclipse

**562.** Samurah bin Jundab narrated: “The Prophet ﷺ led us in prayer during an eclipse; we did not hear his voice.” (*Hasan*)

(He said:) There is a narration on this topic from ‘Āishah.

Abū ‘Eisā said: The *Hadīth* of Samurah bin Jundab is a *Hasan Ṣaḥīḥ Gharīb Hadīth*.

Some of the people of knowledge followed this, and it is the view of *Ash-Shāfi‘ī*.

(المعجم ٤٥) - بَابُ: كَيْفَ الْقِرَاءَةُ فِي الْكُسُوفِ (التحفة ٢٨٠)

٥٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ ثَعْلَبَةَ بْنِ عِبَادٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: صَلَّى بِنَا النَّبِيِّ ﷺ فِي كُسُوفٍ لَا نَسْمَعُ لَهُ صَوْتًا.

[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ سَمُرَةَ بْنِ جُنْدَبٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا، وَهُوَ قَوْلُ الشَّافِعِيِّ.

**تخريج:** [حسن] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في صلاة الكسوف، ح: ١٢٦٤ من حديث وكيع به وصححه ابن خزيمة، ح: ١٣٩٧ وابن حبان، ح: ٥٩٧، ٥٩٨ والحاكم: ٣٢٩/١، ٣٣١ والذهبي وابن حجر العسقلاني وغيرهم، رواه زهير عن الأسود بن قيس به ولم أر لمضعفه حجة \* وفي الباب عن عائشة [يأتي: ٥٦٣].

### Comments:

In the opinion of Imām Abū Ḥanīfah, Mālik and Shāfi‘ī, the recitation for the prayer of solar eclipse is quiet and the recitation for the lunar eclipse is aloud. (*Al-Mughnī*: 3/324). Preferably, the recitation in both prayers is aloud.

**563.** ‘Āishah narrated: “The Prophet ﷺ prayed the eclipse prayer, and he recited aloud in it.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

Abū Ishāq Al-Fazārī narrated similarly from Sufyān bin Ḥusain.

Mālik (bin Anas), Aḥmad, and Ishāq held views according to this *Hadīth*.

٥٦٣ - حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَبَانَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ صَدَقَةَ عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ صَلَّى صَلَاةَ الْكُسُوفِ وَجَهَرَ بِالْقِرَاءَةِ فِيهَا.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَرَوَى أَبُو إِسْحَاقَ الْفَزَارِيُّ عَنْ سُفْيَانَ بْنِ حُسَيْنٍ نَحْوَهُ.

وِيَهَذَا الْحَدِيثِ يَقُولُ مَالِكٌ [بْنُ أَنَسٍ] وَأَحْمَدُ وَإِسْحَاقُ.

تخریج: [صحیح] وأخرجه البخاري، الكسوف، باب الجهر بالقراءة في الكسوف، ح: ١٠٦٥ ومسلم، ح: ٣/٩٠١ من حديث الزهري به.

**Comments:**

It is known from the *Hadīth* of Samurah and ‘Aishah that the Prophet ﷺ led the prayer of solar eclipse at various occasions, sometimes he recited aloud and sometimes quiet.

**Chapter 46. What Has Been Related About *Ṣalāt Al-Khawf* (The Fear Prayer)**

(المعجم ٤٦) - بَابُ مَا جَاءَ فِي صَلَاةِ الْخَوْفِ (التحفة ٢٨١)

564. Sālim narrated from his father: “The Prophet ﷺ prayed *Ṣalāt Al-Khawf*, praying one *Rak’ah* with one of the two groups, while the other group was facing the enemy. (When the first group finished their first *Rak’ah* with him), they went and took the position (of the second group, facing the enemy). Then the second group came and he led them in another *Rak’ah*, then he said the *Taslīm* to them, while the group proceeded to complete their (second) *Rak’ah*. Thereafter, the first group stood up to finish their (second) *Rak’ah*.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Jābir, Ḥudhaifah, Zaid bin Thābit, Ibn ‘Abbās, Abū Hurairah, Ibn Mas‘ūd, Sahl bin Abī Ḥaṭmah, Abū ‘Ayyāsh Az-Zurqī – whose name is Zaid bin Sāmit – and Abū Bakrah.

Abū ‘Eīsā said: Mālik bin Anas followed the *Hadīth* of Sahl bin Abī Ḥaṭmah about *Ṣalāt Al-Khawf*, and it is the view of Ash-Shāfi‘ī.

٥٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ سَالِمٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ صَلَّى صَلَاةَ الْخَوْفِ بِأَخِي الطَّائِفَتَيْنِ رُكْعَةً وَالطَّائِفَةَ الْأُخْرَى مُوَاجِهَةً الْعَدُوِّ ثُمَّ انْصَرَفُوا فَقَامُوا فِي مَقَامِ أَوْلِيكَ، وَجَاءَ أَوْلِيكَ فَصَلَّى بِهِمْ رُكْعَةً أُخْرَى، ثُمَّ سَلَّمَ عَلَيْهِمْ فَقَامَ هَؤُلَاءِ فَقَضَوْا رُكْعَتَهُمْ، وَقَامَ هَؤُلَاءِ فَقَضَوْا رُكْعَتَهُمْ.

[قَالَ:] وفي الباب عن جابر وحذيفة وزيد بن ثابت وابن عباس وأبي هريرة وابن مسعود وسهل بن أبي حنيفة وأبي عياش الزرقاني - واسمه زيد بن صامت، وأبي بكر.

قَالَ أَبُو عِيسَى: وَقَدْ ذَهَبَ مَالِكُ بْنُ أَنَسٍ فِي صَلَاةِ الْخَوْفِ إِلَى حَدِيثِ سَهْلِ بْنِ أَبِي حَنِمَةَ وَهُوَ قَوْلُ الشَّافِعِيِّ.

وَقَالَ أَحْمَدُ: قَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ

Aḥmad said: “*Ṣalāt Al-Khawf* has been reported from the Prophet ﷺ in different ways, and I do not know anything but authentic *Aḥādīth* about this topic.” And he preferred the *Ḥadīth* of Sahl bin Abī Ḥathmah.

A similar view was expressed by Ishāq bin Ibrāhīm: “The narrations from the Prophet ﷺ about *Ṣalāt Al-Khawf* are confirmed.” He saw that all that was reported from the Prophet ﷺ about *Ṣalāt Al-Khawf* then it is allowed depending upon the degree of the fear.

Ishāq said: “We do not prefer the *Ḥadīth* of Sahl bin Abī Ḥathmah over the other narrations.”

The *Ḥadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*, it has been reported similarly by Mūsā bin ‘Uqbah from Nāfi‘, from Ibn ‘Umar, from the Prophet ﷺ.

صَلَاةُ الْخَوْفِ عَلَى أَوْجِهِ، وَمَا أَعْلَمُ فِي هَذَا  
الْبَابِ إِلَّا حَدِيثًا صَحِيحًا، وَأَخْتَارُ حَدِيثَ  
سَهْلِ بْنِ أَبِي حَثْمَةَ.

وَهَكَذَا قَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ:  
تَبَّتِ الرِّوَايَاتُ عَنِ النَّبِيِّ ﷺ فِي صَلَاةِ  
الْخَوْفِ، وَرَأَى أَنْ كُلَّ مَا رُوِيَ عَنِ النَّبِيِّ  
ﷺ فِي صَلَاةِ الْخَوْفِ فَهُوَ جَائِزٌ وَهَذَا عَلَى  
قَدْرِ الْخَوْفِ.

قَالَ إِسْحَاقُ: وَلَسْنَا نَخْتَارُ حَدِيثَ سَهْلِ  
ابْنِ أَبِي حَثْمَةَ عَلَى غَيْرِهِ مِنَ الرِّوَايَاتِ.  
وَحَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ،  
وَقَدْ رَوَاهُ مُوسَى بْنُ عُبَيْدَةَ، عَنْ نَافِعٍ، عَنِ  
ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

**تخریج:** متفق عليه، وأخرجه البخاري، المغازي، باب غزوة ذات الرقاع، ح: ٤١٣٣ من حديث يزيد بن زريع ومسلم، ح: ٨٣٩ من حديث معمر بن راشد به \* وفي الباب عن جابر [مسلم، ح: ٨٤٠ وله طرق] وحذيفة [أبو داود، ح: ١٢٤٦] وزيد بن ثابت [النسائي، ح: ١٥٣٢] وصححه ابن خزيمة ٢/٢٩٤، ح: ١٣٤٥ وابن حبان، ح: ٥٩٠ وابن عباس [البخاري، ح: ٩٤٤ وله طرق] وأبي هريرة [أبو داود، ح: ١٢٤٠] وابن مسعود [أبو داود، ح: ١٢٤٤، ١٢٤٥] وسهل ابن أبي حثمة [البخاري، ح: ٤١٣١ ومسلم، ح: ٨٤١] وأبي عياش الزرقى [أبو داود، ح: ١٢٣٦] وأبي بكرة [أبو داود، ح: ١٢٤٨].

### Comments:

Ḥāfiẓ Ibn Ḥajar said: Our Shaikh Abul-Faḍl ‘Allamah Ḥusain ‘Irāqī quoted seventeen forms of the Prayer of Fear, in *Sharḥ At-Tirmidhī*, which may be added to each other. Ḥāfiẓ Ibn Al-Qayyim principally mentioned six forms, in *Zād Al-Ma‘ād*. However, any form mentioned in the *Ḥadīth* may be practised.

**565.** Sahl bin Abī Ḥathmah said about *Ṣalāt Al-Khawf*: “The *Imām* stands facing the *Qiblah* while a group of them stand with him, and a group is before the enemy, facing

٥٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا  
يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا يَحْيَى بْنُ  
سَعِيدٍ الْأَنْصَارِيُّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ

the enemy. He leads them in a *Rak'ah*, and they perform a bowing by themselves, and they perform two prostrations in their places. Then they go to take the position of the others and the others come (for prayers). He (the *Imām*) bows for one *Rak'ah* with them and performs two prostrations with them. That is two for him and one for them, then they perform one bowing and two prostrations.” (*Ṣaḥīḥ*)

صَالِحِ بْنِ خَوَاتِ بْنِ جُبَيْرٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ أَنَّهُ قَالَ فِي صَلَاةِ الْخَوْفِ، قَالَ: يَقُومُ الْإِمَامُ مُسْتَقْبِلَ الْقِبْلَةِ وَيَقُومُ طَائِفَةً مِنْهُمْ مَعَهُ، وَطَائِفَةً مِنْ قِبَلِ الْعَدُوِّ وَجُوهَهُمْ إِلَى الْعَدُوِّ، فَيَرَكُّعُ بِهِمْ رَكْعَةً، وَيَرَكُّعُونَ لِأَنْفُسِهِمْ رَكْعَةً، وَيَسْجُدُونَ لِأَنْفُسِهِمْ سَجْدَتَيْنِ فِي مَكَانِهِمْ، ثُمَّ يَذْهَبُونَ إِلَى مَقَامِ أَوْلِيكَ وَيَجِيءُ أَوْلِيكَ فَيَرَكُّعُ بِهِمْ رَكْعَةً وَيَسْجُدُ بِهِمْ سَجْدَتَيْنِ فِيهَا لَهُ ثِنْتَانِ وَلَهُمْ وَاحِدَةٌ ثُمَّ يَرَكُّعُونَ رَكْعَةً وَيَسْجُدُونَ سَجْدَتَيْنِ.

تخريج: متفق عليه، وأخرجه البخاري، المغازي، باب غزوة ذات الرقاع، ح: ٤١٣١ من حديث يحيى القطان ومسلم، ح: ٨٤١ من حديث القاسم بن محمد به.

**566.** (Abū ‘Eisā said:) Muḥammad bin Bash-shār said: “I asked Yaḥya bin Sa‘eed (narrators in no. 565) about this *Ḥadīth*. So he narrated it to me from Shu‘bah, from ‘Abdur-Raḥmān bin Al-Qāsim, from his father, from Ṣāliḥ bin Khawwāt, from Sahl bin Abī Ḥathmah, from the Prophet ﷺ – the same as the *Ḥadīth* of Yaḥya bin Sa‘eed Al-Anṣārī. And he (Yaḥya) said to me: ‘Write it next to it. He did not memorize the *Ḥadīth* better though, rather it is the same *Ḥadīth* as that of Yaḥya bin Sa‘eed Al-Anṣārī.’” (a *Ḥadīth* similar to no. 565, with a different chain of narrators) (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, Yaḥya bin Sa‘eed Al-Anṣārī did not narrate it from Al-Qāsim bin Muḥammad in *Marfū‘* form, similarly the companions of

٥٦٦ - [قَالَ أَبُو عِيسَى:] قَالَ مُحَمَّدُ بْنُ بَشَّارٍ: سَأَلْتُ يَحْيَى بْنَ سَعِيدٍ عَنْ هَذَا الْحَدِيثِ فَحَدَّثَنِي، عَنْ شُعْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ خَوَاتِ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ يَحْيَى بْنِ سَعِيدِ الْأَنْصَارِيِّ وَقَالَ لِي [يَحْيَى]: اكْتُبْهُ إِلَى جَنْبِهِ، وَلَسْتُ أَحْفَظُ الْحَدِيثَ وَلَكِنَّهُ مِثْلُ حَدِيثِ يَحْيَى بْنِ سَعِيدِ الْأَنْصَارِيِّ.

قَالَ أَبُو عِيسَى: وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَمْ يَرْفَعْهُ يَحْيَى بْنُ سَعِيدِ الْأَنْصَارِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، وَهَكَذَا رَوَاهُ أَصْحَابُ يَحْيَى بْنِ سَعِيدِ الْأَنْصَارِيِّ مَوْقُوفًا، وَرَفَعَهُ شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ بْنِ مُحَمَّدٍ.

Yaḥya bin Sa'eed Al-Anṣarī reported it as *Mawqūf*. It is Shu'bah who narrated it in *Marfū'* form from 'Abdur-Raḥmān bin Al-Qāsim bin Muḥammad.

**تخریج:** متفق عليه، وأخرجه البخاري من حديث القطان ومسلم من حديث شعبة به وانظر الحديث السابق.

567. It was reported by Mālik from Yazīd bin Rūmān, from Sāliḥ bin Khawwāt, from someone who prayed *Ṣalāt Al-Khawf* with the Prophet ﷺ, and he mentioned a similar narration. (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

This is the view of Mālik, Ash-Shāfi'ī, Aḥmad, and Iṣḥāq.

It has been reported by more than one, that the Prophet ﷺ would lead the two groups with one in one *Rak'ah* and one in another *Rak'ah*, so that would be two *Rak'ah* for the Prophet ﷺ and one and one for each of them.

(Abū 'Eisā said: Abū 'Ayyāsh Az-Zurqī's name is Zaid bin Ṣāmit.)

٥٦٧ - وَرَوَى مَالِكُ بْنُ أَنَسٍ عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ صَالِحِ بْنِ خَوَّاتٍ عَمَّنْ صَلَّى مَعَ النَّبِيِّ ﷺ صَلَاةَ الْخَوْفِ فَذَكَرَ نَحْوَهُ.  
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.  
وَبِهِ يَقُولُ مَالِكٌ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

وَرُوِيَ عَنْ غَيْرِ وَاحِدٍ أَنَّ النَّبِيَّ ﷺ صَلَّى بِأَحَدِي الطَّائِفَتَيْنِ رُكْعَةً رُكْعَةً فَكَانَتْ لِلنَّبِيِّ ﷺ رُكْعَتَانِ وَلَهُمْ رُكْعَةٌ رُكْعَةٌ.  
[قَالَ أَبُو عِيْسَى: أَبُو عِيَّاشِ الزُّرْقِيِّ اسْمُهُ: زَيْدُ بْنُ صَامِتٍ].

**تخریج:** متفق عليه، وأخرجه البخاري، ح: ٤١٢٩ ومسلم، ح: ٨٤٢ من حديث مالك به وهو في الموطأ: ١/١٨٣.

### Chapter 47. What Has Been Related About Locations In The Qur'an Where One Is To Prostrate

(المعجم ٤٧) - بَابُ مَا جَاءَ فِي سُجُودِ الْقُرْآنِ (التحفة ٢٨٢)

568. Abū Ad-Dardā' narrated: "I performed eleven prostrations (of recitation) with the Messenger of Allāh ﷺ, among them was that which is in *Sūrat An-Najm*." (*Da'if*)

٥٦٨ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ عَمْرِو الدَّمَشْقِيِّ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ

(He said:) There are narrations on this topic from ‘Alī, Ibn ‘Abbās, Abū Hurairah, Ibn Mas‘ūd, Zaid bin Thābit, and ‘Amr bin Al-‘Āṣ.

Abū ‘Eīsā said: The *Hadīth* of Abū Ad-Dardā’ is a *Gharīb Hadīth*, we do not know of it except as a narration of Sa‘eed bin Abī Hilāl from ‘Umar Ad-Dimashqī.

قَالَ: سَجَدْتُ مَعَ رَسُولِ اللَّهِ ﷺ إِحْدَى عَشْرَةَ سَجْدَةً مِنْهَا الَّتِي فِي النَّجْمِ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَابْنِ مَسْعُودٍ وَزَيْدِ بْنِ ثَابِتٍ وَعَمْرٍو بْنِ الْعَاصِ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي الدَّرْدَاءِ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سَعِيدِ ابْنِ أَبِي هَلَالٍ عَنْ عُمَرَ الدَّمَشْقِيِّ.

**تخریج:** [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب عدد سجود القرآن، ح: ١٠٥٥ من حديث عبدالله بن وهب به \* عمر بن حيان دمشقي مجهول (تقريب) وبينه وبين أم الدرداء رجل مجهول، انظر الحديث الآتي \* وفي الباب عن علي [اليهقي: ٢/٣١٥ موقوف] وابن عباس [البخاري، ح: ١٠٦٩] وأبي هريرة [البخاري، ح: ١٠٦٨] ومسلم، ح: ٨٨٠] وابن مسعود [البخاري، ح: ١٠٦٧] ومسلم، ح: ٥٧٦] وزيد بن ثابت [البخاري، ح: ١٠٧٢] ومسلم، ح: ٥٧٧] وعمرو بن العاص [أبو داود، ح: ١٤٠١].

**569.** (Another chain in which) Abū Ad-Dardā’ narrated: “I performed eleven prostrations with the Messenger of Allāh ﷺ, among them was that which is in *Sūrat An-Najm*.” (*Da‘if*)

And this is more correct than the (previous) narration of Sufyān bin Wakī’ from ‘Abdullāh bin Wabh.

٥٦٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هَلَالٍ، عَنْ عُمَرَ، وَهُوَ ابْنُ حَيَّانَ الدَّمَشْقِيِّ قَالَ: سَمِعْتُ مُخْبِرًا يُخْبِرُنِي، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَجَدْتُ مَعَ رَسُولِ اللَّهِ ﷺ إِحْدَى عَشْرَةَ سَجْدَةً مِنْهَا الَّتِي فِي النَّجْمِ.

وَهَذَا أَصَحُّ مِنْ حَدِيثِ سُفْيَانَ بْنِ وَكَيْعٍ عَنْ عَبْدِ اللَّهِ بْنِ وَهْبٍ.

**تخریج:** [إسناده ضعيف] انظر الحديث السابق.

**Comments:**

The true opinion is that the number of prostrations in the Noble Qur’an is fifteen.

**Chapter 48. (What Has Been Related) About Women Going Out To The *Masājid***

**570.** Mujāhid narrated: “We were with Ibn ‘Umar, and he said: ‘The Messenger of Allāh ﷺ said: “Permit the women to go at night to the *Masājid*.” His son said: ‘By Allāh! We would not permit them lest they become insidious from that.’ So, he (‘Abdullāh) retorted: ‘May Allāh do and such with you.’ I say: “The Messenger of Allāh ﷺ said,” and you say: “We do not permit them?”” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Abū Hurairah, Zainab the wife of ‘Abdullāh bin Mas‘ūd, and Zaid bin *Khālid*.

Abū ‘Eīsā said: The *Hadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Hadīth*.

**تخریج:** متفق علیه، وأخرجه مسلم، الصلاة، باب خروج النساء إلى المساجد إذا لم يترتب عليه فتنة... إلخ، ح: ٤٤٢ من حديث عيسى بن يونس والبخاري، ح: ٨٩٩ من حديث مجاهد به \* وفي الباب عن أبي هريرة [أبو داود، ح: ٥٦٥] وزينب امرأة عبدالله بن مسعود [مسلم، ح: ٤٤٣] وزيد بن خالد [أحمد: ١٩٢/٥، ١٩٣، وابن حبان، ح: ٣٢٦].

**Comments:**

This *Hadīth* proves that if the women are to go out of the house for a necessity, even if it is for worship or a lawful need or to attend the mosque for prayer, they should go out with the permission of the husband or the guardian, keeping strictly to other commands regarding their going out.

**Chapter 49. (What Has Been Related) About It Being Disliked To Spit In The *Masjid***

**571.** Tāriq bin ‘Abdullāh Al-Muḥārībī narrated that the Messenger of Allāh ﷺ said: “When you are in *Ṣalāt* then do not spit on your right, but behind you or toward your left, or under your left foot.” (*Ṣaḥīḥ*)

(المعجم ٤٨) - بَابُ [مَا جَاءَ] فِي خُرُوجِ النِّسَاءِ إِلَى الْمَسَاجِدِ (التحفة ٢٨٣)

٥٧٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ قَالَ: كُنَّا عِنْدَ ابْنِ عُمَرَ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «: ائْتَدُوا لِلنِّسَاءِ بِاللَّيْلِ إِلَى الْمَسَاجِدِ» فَقَالَ ابْنُهُ: وَاللَّهِ لَا نَأْذُنُ لَهُنَّ يَتَّخِذْنَ دَعَا، فَقَالَ: فَعَلَّ اللَّهُ بِكَ وَفَعَلَ، أَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ وَتَقُولُ: لَا نَأْذُنُ [لَهُنَّ]؟.

[قَالَ:] وفي الباب عن أبي هريرة وزينب امرأة عبد الله بن مسعود وزيد بن خالد. قال أبو عيسى: حديث ابن عمر حديث حسن صحيح.

(المعجم ٤٩) - بَابُ [مَا جَاءَ] فِي كَرَاهِيَةِ الْبُرَاقِ فِي الْمَسْجِدِ (التحفة ٢٨٤)

٥٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ، عَنْ مَنصُورٍ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ، عَنْ طَارِقِ بْنِ عَبْدِ اللَّهِ الْمُحَارِبِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا



(He said:) There are narrations on this topic from Abū Sa'eed, Ibn 'Umar, Anas, and Abū Hurairah.

Abū 'Eisā said: the *Ḥadīth* of Tāriq is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and it is acted upon according to the people of knowledge.

(He said:) I heard Al-Jārūd saying: "I heard Wakī' saying: 'Rib'ī bin Ḥirāsh did not lie even once since he accepted Islām.'"

(He said:) 'Abdur-Raḥmān bin Mahdī said: "The most dependable of the people of Al-Kufah is Maṣūr bin Al-Mu'tamir."

كُنْتُ فِي الصَّلَاةِ فَلَا تَبْزُقُ عَنْ يَمِينِكَ، وَلَكِنْ خَلْفَكَ أَوْ تَلْقَاءَ شِمَالِكَ، أَوْ تَحْتَ قَدَمِكَ الْيُسْرَى».

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَابْنِ عُمَرَ وَأَنْسٍ وَأَبِي هُرَيْرَةَ.

قَالَ أَبُو عِيْسَى: وَحَدِيثُ طَارِقٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ.

[قَالَ:] وَسَمِعْتُ الْجَارُودَ يَقُولُ: سَمِعْتُ وَكَيْعًا يَقُولُ: لَمْ يَكْذِبْ رَبِيعِيُّ بْنُ جِرَاشٍ فِي الْإِسْلَامِ كَذِبَةً.

[قَالَ:] وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: أَثْبَتُ أَهْلَ الْكُوفَةِ مَنْصُورُ بْنُ الْمُعْتَمِرِ.

**تخریج:** [إسناده صحيح] وأخرجه النسائي: ٥٢/٢، ح: ٧٢٧ (المساجد، باب الرخصة للمصلي أن يصبق خلفه أو تلقاء شماله) من حديث يحيى القطان به وسفيان الثوري صرح بالسمع وصححه ابن خزيمة، ح: ٨٧٦ \* وفي الباب عن أبي سعيد [البخاري، ح: ٤٠٨ ومسلم، ح: ٥٤٨] وابن عمر [البخاري، ح: ٤٠٦ ومسلم، ح: ٥٤٧ وأنس [يأتي: ٥٧٢] وأبي هريرة [البخاري، ح: ٤٠٨، ٤٠٩، ٤٠٩] \* قول وكيع في ربيعي: إسناده صحيح.

**Comments:**

It is proven from this *Ḥadīth* that in casual and crucial circumstance a person offering prayer may spit in the mosque, but not in normal circumstance. He should not spit in the front while in a state of prayer, because the *Qiblah* is in the front and this is against the sanctity and honor of the *Qiblah*.

**572.** Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "To spit in the *Masjid* is a sin, and burying it is its atonement." (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٥٧٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبُرَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ وَكَفَّارَتُهَا دَفْنُهَا».

قَالَ أَبُو عِيْسَى: [و]هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

**تخریج:** متفق عليه، وأخرجه مسلم، المساجد، باب النهي عن البصاق في المسجد ... الخ، ح: ٥٥٢ عن قتيبة والبخاري، ح: ٤١٥ من حديث قتادة به.

**Comments:**

In the view of Imām Nawawī, spitting in the mosque is a mistake, even though one does so with the intention of burying it; but if it has happened then the expiation is to bury it.

**Chapter 50. What Has Been Related About The Prostration (Of Recitation) In: When The Heaven Is Split Asunder<sup>[1]</sup> And: Read! In The Name Of Your Lord Who Has Created.<sup>[2]</sup>**

(المعجم ٥٠) - بَابُ [مَا جَاءَ] فِي

السَّجْدَةِ (التحفة ٢٨٥)

فِي ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ و ﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ .

**573.** Abū Hurairah narrated: “We prostrated with the Messenger of Allāh ﷺ in: ‘Read! In the Name of your Lord’ and ‘When the heaven is split asunder.’” (*Ṣaḥīḥ*)

٥٧٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَجَدْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي ﴿أَقْرَأْ بِاسْمِ رَبِّكَ﴾ و ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ .

**تخریج:** متفق عليه، وأخرجه مسلم، المساجد، باب سجود التلاوة، ح: ١٠٨/٥٧٨ من حديث سفیان بن عیینة به ورواه البخاري، ح: ٧٦٦ من حديث أبي هريرة به.

**574.** (Another chain in which) Abū Hurairah narrated from the Prophet ﷺ similarly. (*Ṣaḥīḥ*)

In the narration of this *Ḥadīth* there are four of the *Tābi‘īn*, one reporting from the other. Abū ‘Eisā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and it is acted upon according to most of the people of knowledge, they hold the view that there are prostrations in ‘When the heaven is split asunder’ and ‘Read! In the Name of your Lord.’

٥٧٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ [هُوَ] ابْنُ عَمْرٍو بْنِ حَزْمٍ، عَنْ عَمْرِو بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ .

وفي [هَذَا] الْحَدِيثِ أَرْبَعَةٌ مِنَ التَّابِعِينَ بَعْضُهُمْ، عَنْ بَعْضٍ .

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ يَرَوْنَ السُّجُودَ فِي ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ و ﴿أَقْرَأْ بِاسْمِ رَبِّكَ﴾ .

[1] *Al-Inshiqāq* 84.

[2] *Al-'Alaq* 96.

**تخريج:** [إسناده صحيح] وأخرجه النسائي: ١٦١/٢، ح: ٩٦٥ (الافتتاح، باب السجود في "إذا السماء انشقت") عن قتيبة به وسفيان بن عيينة صرح بالسماع عند الحميدي، ح: ٩٩٨ وهو في مسند عمر بن عبدالعزيز للباغندي، ح: ٣١.

**Comments:**

This *Hadīth* rejects the view of Imām Mālik, according to him there is no recital prostration in the *Mufaṣṣal Sūrah* (from *Sūrat Qāf* until the end of the Qur'ān)

**Chapter 51. What Has Been Related About The Prostration In (*Sūrat*) *An-Najm***

(المعجم ٥١) - بَابُ مَا جَاءَ فِي السَّجْدَةِ فِي النَّجْمِ (التحفة ٢٨٦)

**575.** Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ prostrated for it - meaning (in *Sūrat*) *An-Najm* - and so did the Muslims, the idolaters, the Jinns, and the people." (*Ṣaḥīḥ*)

٥٧٥ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْبَرَّازُ [الْبُعْدَادِيُّ]: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي عَنْ أَبِي يُونُسَ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سَجَدَ رَسُولُ اللَّهِ ﷺ فِيهَا يَعْنِي النَّجْمَ وَالْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْجِنُّ وَالْإِنْسُ.

(He said:) There are narrations on this topic from Ibn Mas'ūd, and Abū Hurairah.

[قَالَ:] وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ.

Abū 'Eisā said: The *Hadīth* of Ibn 'Abbās is a *Ḥasan Ṣaḥīḥ Hadīth*. This is acted upon according to some of the people of knowledge. They held the view that there is a prostration in *Sūrat An-Najm*.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ يَرَوْنَ السُّجُودَ فِي سُورَةِ النَّجْمِ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: لَيْسَ فِي الْمُفَصَّلِ سَجْدَةٌ، وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ، وَالْقَوْلُ الْأَوَّلُ أَصَحُّ، وَبِهِ يَقُولُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

Some of the people of knowledge among the Companions of the Prophet ﷺ and others said that there is no prostration in the *Mufaṣṣal* (section). This is the view of Mālik bin Anas. But the first view is more correct, and it is the view of Sufyān Ath-Thawrī, Ibn Al-Mubāarak, Ash-Shāfi'ī, Aḥmad, and Ishāq.

**تخريج:** [صحيح] وأخرجه البخاري، سجود القرآن، باب سجود المسلمين مع المشركين ... إلخ، ح: ١٠٧١ من حديث عبدالوارث بن سعيد به \* وفي الباب عن ابن مسعود [البخاري، ح: ١٠٦٧ ومسلم، ح: ٥٧٦] وأبي هريرة [أحمد: ٣٠٤/٢، ٤٤٣].

**Comments:**

As the Prophet recited *Sūrat An-Najm* all those who were present became fascinated by the grandeur and dignity of the Verses, and they could not help but fall into prostration except one wretched person.

**Chapter 52. What Has Been Related About The One Who Did Not Prostrate For It**

(المعجم ٥٢) - بَابُ مَا جَاءَ مَنْ لَمْ  
يَسْجُدُ فِيهِ (التحفة ٢٨٧)

**576.** Zaid bin Thābit narrated: “I recited *Sūrat An-Najm* to the Messenger of Allāh ﷺ, and he did not prostrate for it.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: The *Ḥadīth* of Zaid bin Thābit is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Some of the people of knowledge gave this *Ḥadīth* some interpretation, saying that the Prophet ﷺ did not prostrate, only because Zaid bin Thābit (who recited it) did not prostrate when he was reciting it.

And they say that the prostration is obligatory on anyone who hears it, and they were not given any exception (by the Prophet ﷺ) not to prostrate.

And they say that if a man hears it and he does not have *Wuḍū’*, then he prostrates when he has *Wuḍū’*. This is the view of Sufyān (Ath-Thawrī) and the people of Al-Kūfah, and it was the saying of Ishāq.

Some of the people of knowledge say that the prostration is only for the one who wants to prostrate for it and to obtain its reward, and they are permitted to not to do so if they do not want to. They argue using the *Marfū’ Ḥadīth* of Zaid bin Thābit who said: “I recited (*Sūrat*) *An-Najm*

٥٧٦ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا  
وَكَيْعٌ عَنِ ابْنِ أَبِي ذُنَبٍ، عَنْ زَيْدِ بْنِ عَبْدِ اللَّهِ  
ابْنِ قُسَيْطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ  
ثَابِتٍ قَالَ: قَرَأْتُ عَلَى رَسُولِ اللَّهِ ﷺ التَّجْمَ  
فَلَمْ يَسْجُدْ فِيهَا.

قَالَ أَبُو عِيْسَى: حَدِيثُ زَيْدِ بْنِ ثَابِتٍ  
حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَتَأْوَلُ بَعْضُ أَهْلِ الْعِلْمِ هَذَا الْحَدِيثَ  
فَقَالَ: إِنَّمَا تَرَكَ النَّبِيُّ ﷺ السُّجُودَ لِأَنَّ زَيْدَ  
ابْنَ ثَابِتٍ حِينَ قَرَأَ فَلَمْ يَسْجُدْ لَمْ يَسْجُدِ النَّبِيُّ  
ﷺ.

وَقَالُوا: السَّجْدَةُ وَاجِبَةٌ عَلَى مَنْ سَمِعَهَا  
وَلَمْ يَرْتَحِضْ فِي تَرْكِهَا.

وَقَالُوا: إِنْ سَمِعَ الرَّجُلُ وَهُوَ عَلَى غَيْرِ  
وُضُوءٍ فَإِذَا تَوَضَّأَ سَجَدَ، وَهُوَ قَوْلُ سُفْيَانَ  
[الثَّوْرِيِّ] وَأَهْلِ الْكُوفَةِ، وَبِهِ يَقُولُ إِسْحَاقُ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِنَّمَا السَّجْدَةُ  
عَلَى مَنْ أَرَادَ أَنْ يَسْجُدَ فِيهَا وَالتَّمَسَّ  
فَضْلَهَا، وَرَتَحَضَّوْا فِي تَرْكِهَا إِنْ أَرَادَ ذَلِكَ،  
وَاحْتَجَّوْا بِالْحَدِيثِ الْمَرْفُوعِ، حَدِيثُ زَيْدِ بْنِ  
ثَابِتٍ [حَيْثُ] قَالَ: قَرَأْتُ عَلَى النَّبِيِّ ﷺ

to the Messenger of Allāh ﷺ, and he did not prostrate for it.” They said: If the prostration was obligatory then the Prophet ﷺ would not have left Zaid alone until he prostrated, and the Prophet ﷺ would have prostrated, too.

They also cited as proof the *Hadīth* of ‘Umar, that he recited an (*Āyah* of) prostration while on the *Minbar*, so he descended to prostrate. Then he recited it on the second Friday, so the people got up to prostrate and he said: “It has not been made obligatory for us, unless we want to do it” so he did not prostrate nor did they. Some of the people of knowledge followed this, and it is the view of *Ash-Shāfi‘ī* and *Aḥmad*.

**تخریج:** متفق علیه، وأخرجه البخاري، سجود القرآن، باب من قرأ السجدة ولم يسجد، ح: ١٠٧٣ من حديث محمد بن عبدالرحمن بن أبي ذئب ومسلم، ح: ٥٧٧ من حديث يزيد بن عبدالله بن قسيط به \* حديث عمر، أخرجه البخاري، ح: ١٠٧٧.

**Comments:**

It is proven from the *Hadīth* of Zaid bin Thābit that the recital prostration is not compulsory for the reciter. Were it compulsory for the reciter then the Messenger of Allāh ﷺ would have commanded Zaid to prostrate (*Sujūd*). When the prostration is not compulsory for the reciter, how can it then be necessary for the listener! However it is desirable both for the reciter and the listener to prostrate when they come to any *Āyah* of prostration.

**Chapter 53. What Has Been Related About The Prostration In (*Sūrat*) *Ṣād***

(المعجم ٥٣) - بَابُ مَا جَاءَ فِي

السَّجْدَةِ فِي صَ (التحفة ٢٨٨)

577. Ibn ‘Abbās narrated: “I saw the Messenger of Allāh ﷺ prostrating for (*Sūrat*) *Ṣād*.” Ibn ‘Abbās said: “It is not one of the resolute prostrations.”<sup>[1]</sup> (*Ṣaḥīḥ*)

٥٧٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِي صَ. قَالَ ابْنُ

[1] Its meaning is the same as what was reported from ‘Umar (in no. 566), may Allāh be pleased with him, before it.

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

The people of knowledge among the Companions of the Prophet ﷺ and others differed over this. Some of the people of knowledge held the view that there was a prostration in it, this is the view of Sufyān (Ath-Thawrī), Ibn Al-Mubārak, Ash-Shāfi‘ī, Aḥmad, and Iṣḥāq. Some of them said that it is only about a Prophet repenting, and they did not see that there was a prostration in it.<sup>[1]</sup>

عَبَّاسٍ: وَلَيْسَتْ مِنْ عَرَائِمِ السُّجُودِ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.  
وَاجْتَلَفَ أَهْلُ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ  
ﷺ وَغَيْرِهِمْ فِي هَذَا، فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ  
أَنْ يَسْجُدَ فِيهَا. وَهُوَ قَوْلُ سُفْيَانَ [الثَّوْرِيِّ]  
وَإِبْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.  
وَقَالَ بَعْضُهُمْ: إِنَّهَا تَوْبَةٌ نَبِيِّ وَلَمْ يَرَوْا  
السُّجُودَ فِيهَا.

تخريج: [إسناده صحيح] وأخرجه الحميدي، ح: ٤٧٧ عن سفيان بن عيينة والبخاري، ح: ١٠٦٩ من حديث أبيوب السخني به.

#### Comments:

The status of some *Sujūd* (prostrations) is stressed upon while the others are unstressed. But one should try one’s best to make *Sujūd* at each place to achieve reward and righteousness following the footsteps of the Messenger ﷺ.

#### Chapter 54. (What Has Been Related) About The Prostration In (*Sūrat*) *Al-Ḥajj*

(المعجم ٥٤) - بَابُ [مَا جَاءَ] فِي  
السَّجْدَةِ فِي الْحَجِّ (التحفة ٢٨٩)

578. ‘Uqbah bin ‘Āmir narrated: “I said: ‘O Messenger of Allāh! *Sūrat Al-Ḥajj* has been esteemed by two prostrations?’ He said: ‘Yes, and whoever does not prostrate for them, he should not recite them.’” (*Ḥasan*)

Abū ‘Eisā said: The chain for this *Ḥadīth* is not strong.

The people of knowledge differ over this, it is reported that ‘Umar bin Al-Khaṭṭāb and Ibn ‘Umar said: “*Sūrat Al-Ḥajj* has been esteemed in that it has two prostrations.” This is

٥٧٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ  
مِشْرَحِ بْنِ هَاعَانَ، عَنْ عُقَبَةَ بْنِ عَامِرٍ قَالَ:  
قُلْتُ: يَا رَسُولَ اللَّهِ، فَضَلَّتْ سُورَةُ الْحَجِّ بِأَنَّ  
فِيهَا سَجْدَتَيْنِ؟ قَالَ: نَعَمْ، وَمَنْ لَمْ  
يَسْجُدْهُمَا فَلَا يَقْرَأْهُمَا.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ  
بِذَلِكَ الْقَوِيِّ.

وَاجْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا، فَرَوَى عَنْ  
عُمَرَ بْنِ الْخَطَّابِ وَابْنِ عُمَرَ أَنَّهُمَا قَالَا:

<sup>[1]</sup> Referring to Dāwūd, peace be upon him, see *Sūrat Ṣād* 38:24.

the view of Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad, and Ishāq.

Some of them held the view that there is one prostration in it, this is the view of Sufyān Ath-Thawrī, Mālik, and the people of Al-Kūfah.

فُضِّلَتْ سُورَةُ الْحَجِّ بَأَنَّ فِيهَا سَجْدَتَيْنِ، وَبِهِ يَقُولُ ابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ. وَرَأَى بَعْضُهُمْ فِيهَا سَجْدَةً وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكٍ وَأَهْلِ الْكُوفَةِ.

**تخریج:** [إسناده حسن] وأخرجه أبو داود، سجود القرآن، باب تفریح أبواب السجود وكم سجدة في القرآن؟، ح: ١٤٠٢ من حديث ابن لهيعة به وصرح بالسمع في رواية ابن وهب عنه (الحاكم: ٢/٣٩٠) والحديث صححه ميرك كما في مرقاته القاري \* مشرح حسن الحديث، على الراجح، وثقه الجمهور ولم يثبت نصب المجانيق عنه \* وفي الباب عن عمر بن الخطاب [مالك في الموطأ: ١/٢٠٥، ٢٠٦ والبيهقي: ٢/٣١٧] وابن عمر [مالك: ١/٢٠٦ والبيهقي].

**Comments:**

This saying is reported on behalf of many noble Companions; they mean that as the recitation of these two Verses cannot be overlooked, the prostrations in them should also not be ignored.

**Chapter 55. What Has Been Related About What Is Said During A Prostration For Recitation In The Qur'an**

(المعجم ٥٥) - بَابُ مَا جَاءَ مَا يَقُولُ فِي سُجُودِ الْقُرْآنِ (التحفة ٢٩٠)

**579.** Al-Ḥasan bin Muḥammad bin 'Ubaidullāh bin Abī Yazīd said: Ibn Juraij said to me: O Ḥasan! 'Ubaidullāh bin Abī Yazīd informed me that Ibn 'Abbās said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allāh! I had a dream at night while I was sleeping in which I was praying behind a tree, when I prostrated the tree prostrated along with me. Then I heard it saying: (*Allāhummaktab lī bihā 'indaka ajran, wa ḍa' annī bihā wizran, wāj'althā lī bihā 'indaka dhukhran, wa taqabbalhā minnī kamā taqabbaltahā min 'abdiki Dāwūd.*)" (O Allāh! Record for me, a reward with You for it, remove a sin from me by it, and store it away for me with You, and accept it from me as You

٥٧٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ بْنِ حُثَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ قَالَ: قَالَ لِي ابْنُ جُرَيْجٍ: يَا حَسَنُ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُنِي اللَّيْلَةَ وَأَنَا نَائِمٌ كَأَنِّي أَصْلِي خَلْفَ شَجَرَةٍ فَسَجَدْتُ فَسَجَدَتِ الشَّجَرَةُ لِسُجُودِي، فَسَمِعْتُهَا وَهِيَ تَقُولُ: اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا، وَضَعْ عَنِّي بِهَا وَزْرًا وَاجْعَلْهَا لِي عِنْدَكَ دُخْرًا، وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ. قَالَ الْحَسَنُ: قَالَ لِي ابْنُ جُرَيْجٍ: قَالَ لِي جَدُّكَ: قَالَ ابْنُ عَبَّاسٍ: فَقَرَأَ

accepted it from Your worshipper Dāwūd). Al-Ḥasan said: “Ibn Jurajj said to me: ‘Your grandfather said to me: “Ibn ‘Abbās said: ‘So the Prophet ﷺ recited (an *Āyah*) of prostration then prostrated.”’ (He said) “So Ibn ‘Abbās said: ‘I listened to him, and he was saying the same as the man informed that the tree had said.”’ (*Ḥasan*)

(He said:) There are narrations on this topic from Abū Sa‘eed.

Abū ‘Eisā said: This *Ḥadīth* is (*Ḥasan*) *Gharīb* as a *Ḥadīth* of Ibn ‘Abbās, we do not know of it except from this route.

تخریج: [إسناده حسن] وأخرجه الحاكم: ۲۱۹/۱، ۲۲۰ من حديث محمد بن يزيد به سيأتي: ۳۴۲۴ وصححه ابن خزيمة: ۲۸۲/۱، ح: ۵۶۲ وابن حبان، ح: ۶۹۱ والخليلي والحاكم ووافقه الذهبي \* وفي الباب عن أبي سعيد الخدري [لعله يشير إلى حديث أحمد: ۳/۸۴ وله لون آخر عند أبي يعلى، ح: ۱۰۶۹ وغيره].

### Comments:

The real supplication for the recital prostration is the one mentioned in this *Ḥadīth*. So the known supplication coming in the following *Ḥadīth* ‘*Sajada wajhiya...*’ the Prophet used to read it in the recital prostration of the night prayer, as clearly mentioned in the *Ḥadīth* itself. This clear evidence also exists in the narration of *Ṣaḥīḥ Muslim*. (*Ṣaḥīḥ Muslim, Ḥadīth*: 771)

**580.** ‘Āishah narrated: “When the Messenger of Allāh ﷺ would prostrate (for recitation of) the Qur’ān, he would say: (*Sajada wajhiya lilladhī khalaqahu wa shaqqa sam’ahu wa baṣarahu bihawlihi wa quwwatihi.*) (I have prostrated my face to the One Who created it, and made its hearing and vision, through His ability and power.)” (*Da‘if*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

النَّبِيِّ ﷺ سَجْدَةً ثُمَّ سَجَدَ. [قَالَ] فَقَالَ ابْنُ عَبَّاسٍ: فَسَمِعْتُهُ وَهُوَ يَقُولُ مِثْلَ مَا أَخْبَرَهُ الرَّجُلُ، عَنْ قَوْلِ الشَّجَرَةِ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ [حَسَنٌ]

غَرِيبٌ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

٥٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدُ الْحَدَّاءُ عَنْ أَبِي الْعَالِيَةِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ فِي سُجُودِ الْقُرْآنِ بِاللَّيْلِ: «سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.



**تخریج:** [إسناده ضعيف] وأخرجه النسائي: ٢٢٢/٢، ح: ١١٣٠ (التطبيق، نوع آخر) عن محمد بن بشار به \* خالد الحذاء لم يسمعه من أبي العالية قطعاً بدليل رواية أبي داود، ح: ١٤١٤ وله شاهد صحيح عند مسلم، ح: ٧٧١ في السجود مطلقاً وهو الصحيح.

**Comments:**

He who does not say the first supplication may say this one, but saying the first one is even better.

**Chapter 56. What Has Been Related About One Who Missed His Section<sup>[1]</sup> At Night, So He Makes it Up During the Day**

(المعجم ٥٦) - بَابُ مَا ذُكِرَ فِيمَنْ فَاتَهُ حِزْبُهُ مِنَ اللَّيْلِ فَقَضَاهُ بِالنَّهَارِ (التحفة ٢٩١)

**581.** ‘Umar bin Al-Khaṭṭāb narrated that the Messenger of Allāh ﷺ said: “Whoever slept, (missing) his section or some of it, then he recited it between the *Fajr* prayer and the *Zuhr* prayer, it is written for him as if he had recited it in the night.” (*Ṣaḥīḥ*)

٥٨١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو صَفْوَانَ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنْ ابْنِ شِهَابِ [الزُّهْرِيِّ] أَنَّ السَّائِبَ بْنَ يَزِيدَ وَعُمَيْدَ اللَّهِ [بْنَ عُبَيْدَةَ بْنِ مَسْعُودٍ]: أَخْبَرَاهُ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ عَبْدِ الْقَارِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَامَ عَنْ حِزْبِهِ أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ مَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ كَتَبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ».

Abū ‘Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

(He said:) Abū Ṣafwān’s name is ‘Abdullāh bin Sa‘eed Al-Makkī, and Al-Ḥumaidī and the important people report from him.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، [قَالَ:] وَأَبُو صَفْوَانَ اسْمُهُ عَبْدُ اللَّهِ بْنُ سَعِيدِ الْمَكِّيِّ وَرَوَى عَنْهُ الْحُمَيْدِيُّ وَكِبَارُ النَّاسِ.

**تخریج:** وأخرجه مسلم، صلاة المسافرين، باب جامع صلاة الليل . . . إلخ، ح: ٧٤٧ من حديث يونس الأيلي به.

**Comments:**

*Hizb* means a special dedicated part of worship, which one reads or performs every night; it may be prayer, recitation of the Qur’an, or remembrance and supplication.

[1] That is the section of the Qur’an that he normally recites, or the voluntary night prayer in which he recites that section. See *Tuḥfat Al-Aḥwadhī*.

**Chapter (...) . What Has Been Related About The Severe Warning Regarding The One Who Raises His Head Before The *Imām***

582. Abū Hurairah narrated: “Muḥammad ﷺ said: ‘Does not the one who raises his head before the *Imām* fear that Allāh will transform his head into a donkey’s head?’” (*Ṣaḥīḥ*)

Qutaibah said: “Ḥammād said: ‘Muḥammad bin Ziyād said to me: He (ﷺ) only said: Does he not fear.’”<sup>[1]</sup>

Abū ‘Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*, and Muḥammad bin Ziyād is from Al-Baṣrah, and he is trustworthy, and his *Kunyah* is Abū Al-Ḥārith.

تخریج: متفق علیه، وأخرجه مسلم، الصلاة، باب تحريم سبق الإمام بركوع أو سجود ونحوهما، ح: ٤٢٧ من حديث حماد بن زيد والبخاري، ح: ٦٩١ من حديث محمد بن زياد به.

**Comments:**

Raising one’s head from *Rukū’* (bowing) or *Sujūd* (prostration) before the *Imām*, or to perform any other action before the *Imām* is an extremely unreasonable action and a matter of ignorance. Because thus a person can never be allowed to finish his prayer before the *Imām*, neither is it accepted; and also the real purpose of appointing an *Imām*, is to follow him and obey him.

**Chapter 57. What Has Been Related About The One Who Prays The Obligatory Prayer, Then Leads The People In Prayer After That**

583. Jābir bin ‘Abdullāh narrated: “Mu‘ādh bin Jabal would pray *Al-Maghrib* with the Messenger of

(المعجم ...) - بَابُ مَا جَاءَ مِنَ التَّشْدِيدِ فِي الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ (التحفة ٢٩٢)

٥٨٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ وَهُوَ أَبُو الْحَارِثِ الْبَصْرِيُّ ثِقَّةٌ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ مُحَمَّدٌ ﷺ: «أَمَا يَخْشَى الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يُحَوِّلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ».

قَالَ قُتَيْبَةُ: قَالَ حَمَادٌ: قَالَ لِي مُحَمَّدُ بْنُ زِيَادٍ [و] إِنَّمَا قَالَ: «أَمَا يَخْشَى».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَمُحَمَّدُ بْنُ زِيَادٍ هُوَ بَصْرِيُّ ثِقَّةٌ [و] يُكْنَى أَبُو الْحَارِثِ.

(المعجم ٥٧) - بَابُ مَا جَاءَ فِي الَّذِي يُصَلِّي الْفَرِيضَةَ ثُمَّ يَوْمُ النَّاسَ بَعْدَ ذَلِكَ (التحفة ٢٩٣)

٥٨٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ

[1] These are some of the narrators in the chain, and it is a clarification of the correct wording in Arabic, see *Al-Bukhānī* no. 691.

Allāh ﷻ, then he would return to his people to lead them (in prayer).” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

This is acted upon according to our companions, Ash-Shāfi‘ī, Aḥmad, and Ishāq. They say when a man leads the people in an obligatory prayer while he has prayed it before that, then the prayer of those who prayed behind him is acceptable. They argue using the *Ḥadīth* of Jābir regarding the story of Mu‘ādh, and it is a *Ṣaḥīḥ Ḥadīth*, it has been reported through more than one route from Jābir.

It has been reported that Abū Ad-Dardā’ was asked about a man who entered the *Masjid* while the people were praying the *‘Aṣr* prayer, and he thought it was the *Zuhr* prayer, and joined them. He said that his prayer was acceptable.

There are those among the people of Al-Kūfah who said that when a people are lead by an *Imām* who is praying *‘Aṣr* while they think that it is *Zuhr* if he leads them and they follow him, then the prayer of the followers is invalid since the intention of the *Imām* differed with the intention of those being lead.

تخریج: [صحیح] وأخرجه مسلم، الصلاة، باب القراءة في العشاء، ح: ٤٦٥ من حديث حماد بن زيد به واختصره البخاري، ح: ٧٠٠ من حديث عمرو بن دينار به \* أثر أبي الدرداء لم أجده.

**Comments:**

The scholars and the jurists hold different opinions concerning the diverse intentions of the *Imām* and the followers. Shafi‘ī said the diversity in intention will not affect the prayer unless the actions are diverse. Therefore a person offering obligatory prayer behind the one doing voluntary, the one offering

أَنَّ مُعَاذَ بْنَ جَبَلٍ كَانَ يُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْمَغْرِبَ ثُمَّ يَرْجِعُ إِلَى قَوْمِهِ فَيُؤْمِتُهُمْ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَصْحَابِنَا الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. قَالُوا: إِذَا أَمَّ الرَّجُلُ الْقَوْمَ فِي الْمَكْتُوبَةِ وَقَدْ كَانَ صَلَاهَا قَبْلَ ذَلِكَ أَنَّ صَلَاةَ مَنْ اتَّمَّ بِهِ جَائِزَةٌ وَاحْتَجَّوا بِحَدِيثِ جَابِرٍ فِي قِصَّةِ مُعَاذٍ. وَهُوَ حَدِيثٌ صَحِيحٌ، وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ، عَنْ جَابِرٍ.

وَرُوِيَ عَنْ أَبِي الدَّرْدَاءِ أَنَّهُ سُئِلَ عَنْ رَجُلٍ دَخَلَ الْمَسْجِدَ وَالْقَوْمُ فِي صَلَاةِ الْعَصْرِ وَهُوَ يَحْسَبُ أَنَّهَا صَلَاةُ الظُّهْرِ فَاتَّمَّ بِهِ. قَالَ: صَلَاتُهُ جَائِزَةٌ.

وَقَدْ قَالَ قَوْمٌ مِنْ أَهْلِ الْكُوفَةِ: إِذَا اتَّمَّ قَوْمٌ بِإِمَامٍ وَهُوَ يُصَلِّي الْعَصْرَ وَهُمْ يَحْسُبُونَ أَنَّهَا الظُّهْرُ فَصَلَّى بِهِمْ وَاقْتَدَوْا بِهِ، فَإِنَّ صَلَاةَ الْمُقْتَدِي فَاسِدَةٌ [إِذْ اخْتَلَفَ نِيَّةُ الْإِمَامِ وَنِيَّةُ] الْمَأْمُومِ.

voluntary prayer behind the one who is offering obligatory, the *Imām* and the follower doing two different obligatory prayers, their prayers are all valid. Tawūs, ‘Aṭā, Awzā’ī, Aḥmad, Abū Ṭhawr, Sulaimān bin Ḥarb, Dāwūd and Ibn Al-Mundhir hold the same opinion. Ibn Qudāmah said: Offering voluntary prayer behind a person offering obligatory prayer is unanimously agreed according to the Ḥanbalah. He even said: ‘As for our knowledge there is no disagreement among the people of knowledge concerning this issue’. [*Al-Mughnī*: 3/68]. The truth is that offering obligatory prayer behind the one offering voluntary is valid. Because it exists clearly in *Muslim, Ḥadīth*: 465 that *Mu’ādh* would ‘lead the same prayer for his people’ which he *Ṣaḥīḥ* had already performed with the Prophet ﷺ.

### Chapter 58. What Has Been Mentioned About The Permission To Prostrate On The Clothing During The Heat And Cold

(المعجم ٥٨) - بَابُ مَا ذَكَرَ مِنْ  
الرُّخْصَةِ فِي السُّجُودِ عَلَى الثَّوْبِ فِي  
الْحَرِّ وَالْبُرْدِ (التحفة ٢٩٤)

**584.** Anas bin Mālik narrated: “When we prayed behind the Prophet ﷺ in the midday heat, we would prostrate on our garments as a protection against the heat.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(He said:) There are narrations on this topic from Jābir bin ‘Abdullāh, and Ibn ‘Abbās. And Wakī‘ reported this *Ḥadīth* from *Khālīd* bin ‘Abdur-Raḥmān.

٥٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا  
عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ  
الرَّحْمَنِ قَالَ: حَدَّثَنِي غَالِبُ الْقَطَّانُ عَنْ بَكْرِ  
ابْنِ عَبْدِ اللَّهِ الْمُرَنَّبِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ  
قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ النَّبِيِّ ﷺ بِالظُّهَائِرِ  
سَجَدْنَا عَلَى ثِيَابِنَا اتِّقَاءَ الْحَرِّ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.  
[قَالَ:] وَفِي الْبَابِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ  
وَأَبْنِ عَبَّاسٍ. وَقَدْ رَوَى وَكَيْعٌ هَذَا الْحَدِيثَ  
عَنْ خَالِدِ بْنِ عَبْدِ الرَّحْمَنِ.

تخریج: متفق عليه، وأخرجه البخاري، مواقيت الصلاة، باب وقت الظهر عند الزوال، ح: ٥٤٢ من حديث ابن المبارك ومسلم، ح: ٦٢٠ من حديث غالب القطان به \* وفي الباب عن جابر بن عبدالله [ابن عدي في الكامل: ١٧٨١/٥] وابن عباس [أحمد: ١/٢٥٦].

### Comments:

According to the majority of the people of knowledge, *Imām* Abū Ḥanifah, Aḥmad, Mālik and Awzā’ī, a person offering prayer can make *Sujūd* on a cloth which he is wearing, if needed; and this is the right opinion.

**Chapter 59. What Has Been Mentioned About What Is Recommended When Sitting After The *Ṣubḥ* Prayer Until The Sun Has Risen**

(المعجم ٥٩) - بَابُ مَا ذُكِرَ مِمَّا يُسْتَحَبُّ مِنَ الْجُلُوسِ فِي الْمَسْجِدِ بَعْدَ صَلَاةِ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ (التحفة ٢٩٥)

**585.** Jābir bin Samurah narrated: “When the Prophet ﷺ prayed *Fajr* he would remain seated where he had prayed until the sun had risen.” (*Ṣaḥīḥ*)

٥٨٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سَيْمَاقِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى الْفَجْرَ قَعَدَ فِي مَضَلَّاهُ حَتَّى تَطْلُعَ الشَّمْسُ. قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

باب تخریج: وأخرجه مسلم، المساجد، فضل الجلوس في مصلاه بعد الصبح، وفضل

المساجد، ح: ٦٧٠ من حديث أبي الأحوص به.

**586.** Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Whoever prays *Fajr* in congregation, then sits remembering Allāh until the sun has risen, then he prays two *Rak’ah*, then for him is the reward like that of a *Hajj* and *‘Umrah*.” He said: “The Messenger of Allāh ﷺ said: ‘Complete, complete, complete.’” (*Da’if*)

٥٨٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو ظَلَالٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى الْفَجْرَ فِي جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللَّهَ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ صَلَّى رَكْعَتَيْنِ كَانَتْ لَهُ كَأَجْرِ حَجَّةٍ وَعُمْرَةٍ» قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَامَةٌ تَامَةٌ تَامَةٌ».

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Gharīb*.

(He said:) I asked Muḥammad bin Ismā‘īl about Abū Zilāl, and he said: “He is *Muqārib* (average) in *Ḥadīth*.” Muḥammad said: “His name is Hilāl.”

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [قَالَ:] وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ أَبِي ظَلَالٍ فَقَالَ: هُوَ مُقَارِبُ الْحَدِيثِ. قَالَ مُحَمَّدٌ: وَاسْمُهُ هِلَالٌ.

تخریج: [إسناده ضعيف] \* أبو ظلال بن أبي هلال: ضعيف (تقريب) وللحديث شواهد ضعيفة في مجمع الزوائد: ١٠٦/١٠ والترغيب والترهيب: ١٦٦/١ وغيرهما.

**Comments:**

Offering morning prayer with congregation and then to remain seated, sitting engaged in the remembrance of Allāh until the sun rose, and making this a

routine is a matter of righteous and rewardable deed, as it is clear with this *Hadīth*, and it was graded *Hasan* by Shaikh Al-Albānī.

**Chapter 60. What Has Been Mentioned About Looking Around During *Ṣalāt***

(المعجم ٦٠) - بَابُ مَا ذُكِرَ فِي  
الْاِتِّفَاتِ فِي الصَّلَاةِ (التحفة ٢٩٦)

**587.** Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ would glance toward the right and the left during *Ṣalāt* but he would not turn his neck to look behind him.” (*Hasan*)

Abū ‘Eīsā said: This *Hadīth* is *Gharīb*. Wakī<sup>[1]</sup> contradicted Al-Faḍl bin Mūsā (one of the narrators) in his narration.

٥٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ وَعَبْدُ  
وَاحِدٌ قَالُوا: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ  
عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ ثَوْرِ بْنِ  
زَيْدٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ  
اللَّهِ ﷺ كَانَ يَلْحَظُ فِي الصَّلَاةِ يَمِينًا وَشِمَالًا  
وَلَا يَلْوِي عُنُقَهُ خَلْفَ ظَهْرِهِ.  
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ، وَقَدْ  
خَالَفَ وَكَيْعُ الْفَضْلُ بْنُ مُوسَى فِي رِوَايَتِهِ.

تخريج: [إسناده حسن] وأخرجه النسائي: ٩/٣، ح: ١٢٠٢ (السهو، باب الرخصة في الالاتفات في الصلاة يمينًا وشمالاً) من حديث الفضل بن موسى به وصححه ابن خزيمة، ح: ٤٨٥، ٨٧١، وابن حبان (الإحسان): ٢٢٨٥، والحاكم: ١/٢٣٦، ٢٣٧، ٢٥٦ على شرط البخاري ووافقه الذهبي.

**588.** Sa‘eed bin Abī Hind narrated from some of the companions of ‘Ikrimah: “The Prophet ﷺ would glance during *Ṣalāt*” and he mentioned a similar narration. (*Hasan*)  
(He said:) There are narrations on this topic from Anas and ‘Āishah.

٥٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا  
وَكَيْعٌ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ  
بَعْضِ أَصْحَابِ عِكْرِمَةَ أَنَّ النَّبِيَّ ﷺ كَانَ  
يَلْحَظُ فِي الصَّلَاةِ. فَذَكَرَ نَحْوَهُ.  
[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ وَعَائِشَةَ.

تخريج: [حسن] انظر الحديث السابق \* وفي الباب عن أنس [يأتي: ٥٨٩] وعائشة [يأتي: ٥٩٠].

**589.** Anas narrated: “The Messenger of Allāh ﷺ said to me: ‘O my son! Beware of looking around during the *Ṣalāt*, for indeed

٥٨٩ - حَدَّثَنَا مُسْلِمُ بْنُ حَاتِمِ الْبَصْرِيُّ  
أَبُو حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ  
الْأَنْصَارِيُّ عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ زَيْدٍ،

[1] He narrated the following *Hadīth*, and the contradiction is in the remainder of the chain.

looking around during *Ṣalāt* is destruction. If you must do so, then in the voluntary (prayers), not in the obligatory (prayers).” (*Da‘īf*)

Abū ‘Eīsā said: this *Ḥadīth* is *Ḥasan* (*Gharīb*)

عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَنَسٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا بُنَيَّ إِيَّاكَ وَالْإِتِفَاتَ فِي الصَّلَاةِ فَإِنَّ الْإِتِفَاتَ فِي الصَّلَاةِ هَلَكَةٌ فَإِنْ كَانَ لَا بُدَّ فَعِي التَّطَوُّعِ لَا فِي الْفَرِيضَةِ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ [عَرِيبٌ].

تخريج: [إسناده ضعيف] وأخرجه الطبراني في الصغير: ٣٣، ٣٢/٢ من حديث مسلم بن حاتم به مطولاً وقال: "نفرد به مسلم الأنصاري وكان ثقة" وهو في شرح السنة: ٣/٢٥٣، ٢٥٤، ح: ٧٣٥ من طريق الترمذي به \* علي بن زيد بن جدعان ضعيف.

### Comments:

Turning one's body and chest away from the direction of *Qiblah* and to look to the right and left will spoil the prayer. If there is a need for doing so for the protection and safety against a dangerous animal or insect, it then has exemption. The narrator negated looking backwards by turning the neck. The Prophet ﷺ would not turn his neck to the back because it is impossible without turning the chest.

**590.** ‘Āishah narrated: “I asked the Messenger of Allāh ﷺ about looking around during the *Ṣalāt*. He said: ‘It is a portion which the *Shaiṭān* snatches during a man’s prayer.’” (*Ṣaḥīh*)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan* *Gharīb*.

٥٩٠ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعَثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْإِتِفَاتِ فِي الصَّلَاةِ قَالَ: «هُوَ اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الرَّجُلِ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ عَرِيبٌ.

تخريج: وأخرجه البخاري، الأذان، باب الالتفات في الصلاة، ح: ٧٥١ من حديث أبي الأحوص به.

### Comments:

The spirit of prayer is humility and humbleness; the prayer will be as perfect and effective as much as the humility. Looking sideways, here and there, lessens the humility and humbleness.

### Chapter 61. What Has Been Mentioned About A Man Who Catches Up With The *Imām* (While He Is) In Prostration, What Should He Do ?

591. Mu'ādh bin Jabal narrated that the Messenger of Allāh ﷺ said: "When one of you comes to the *Ṣalāt* and (finds) the *Imām* is in a position, then do as the *Imām* is doing." (*Da'īf*)

Abū 'Eīsā said: This *Ḥadīth* is *Gharīb*, we do not know anyone who gave it a chain except for what has been reported from this route. This is acted upon according to the people of knowledge. They say that when a man comes and the *Imām* is in prostration, then he is to prostrate, yet that *Rak'ah* will not be acceptable since he missed the bowing with the *Imām*.

'Abdullāh bin Al-Mubārak preferred that one prostrate with the *Imām*, and he mentioned that some scholars said: "Perhaps he will not raise his head from that prostration until he has been forgiven."

(المعجم ٦١) - بَابُ مَا ذُكِرَ فِي الرَّجُلِ يُدْرِكُ الْإِمَامَ [وَهُوَ] سَاجِدًا كَيْفَ يَصْنَعُ (التحفة ٢٩٧)

٥٩١ - حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ الْكُوفِيُّ: حَدَّثَنَا الْمُحَارِبِيُّ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ [بْنِ يَرِيمَ]، عَنْ عَلِيٍّ، وَعَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَى أَحَدَكُمُ الصَّلَاةَ وَالْإِمَامُ عَلَى حَالٍ فَلْيَصْنَعْ كَمَا يَصْنَعُ الْإِمَامُ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْلَمُ أَحَدًا أَشْنَدَهُ إِلَّا مَا رَوَى مِنْ هَذَا التَّوَجُّهِ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ، قَالُوا: إِذَا جَاءَ الرَّجُلُ وَالْإِمَامُ سَاجِدًا فَلْيَسْجُدْ وَلَا تُجْزِئُهُ تِلْكَ الرَّكْعَةُ إِذَا فَاتَهُ الرُّكُوعُ مَعَ الْإِمَامِ.

وَاخْتَارَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَنْ يَسْجُدَ مَعَ الْإِمَامِ. وَذَكَرَ عَنْ بَعْضِهِمْ فَقَالَ: لَعَلَّهُ لَا يَرْفَعُ رَأْسَهُ فِي تِلْكَ السَّجْدَةِ حَتَّى يُغْفَرَ لَهُ.

تخريج: [إسناده ضعيف] وأخرجه البيهقي في شرح السنة، ح: ٨٢٥ من حديث الترمذي به وسنده ضعيف لعلل منها الحجاج بن أرتاة ضعيف مدلس وللحديث شواهد ضعيفة عند أبي داود، ح: ٥٠٦ وغيره.

#### Comments:

It is known from this *Ḥadīth* that a late follower should join the *Imām* in whatever position he meets him, and he should not wait for the *Imām* to stand up; and if the follower joins the *Imām* in *Rukū'* (bowing), there are two opinions about him:

- If he joins in *Rukū'*, then this *Rak'ah* will be counted, and the majority has this opinion.



b. If a follower joins in *Rukū'* and he could not catch any part of the standing (*Qiyām*) in which he could read *Al-Fātiḥah*, then his *Rak'ah* will not be counted; because thus he missed two pillars of the prayer, standing and reading *Fātiḥah*, and reading *Fātiḥah*, at least, behind the *Imām* is compulsory. So the Prophet said: 'Pray whatever you catch with the *Imām* and make up whatever you miss'. Because in this case a latecomer misses both the standing and reading *Fātiḥah*, therefore this *Rak'ah* will be made up.

**Chapter 62. About It Being Disliked For The People To Wait For The *Imām* While They Are Standing At The Beginning Of The Prayer**

(المعجم ٦٢) - بَابُ كَرَاهِيَةِ أَنْ يَنْتَظِرَ  
النَّاسُ الْإِمَامَ وَهُمْ قِيَامٌ عِنْدَ افْتِتَاحِ  
الصَّلَاةِ (التحفة ٢٩٨)

592. 'Abdullāh bin Abī Qatādah narrated from his father that the Messenger of Allāh ﷺ said: "When the *Iqāmah* is called for the prayer, then do not stand until you see that I have come out." (*Ṣaḥīḥ*)  
(He said:) There are narrations on this topic from Anas. And the *Hadīth* of Anas is not preserved.

٥٩٢ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ] الْمُبَارَكِ: حَدَّثَنَا مَعْمَرٌ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي خَرَجْتُ».  
[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ. وَحَدِيثُ أَنَسٍ غَيْرٌ مَحْفُوظٌ.

Abū 'Eisā said: "The *Hadīth* of Abū Qatādah is a *Ḥasan Ṣaḥīḥ Hadīth*. There are those among the people of knowledge, among the Companions of the Prophet ﷺ and others, who dislike for the people to wait for the *Imām* while they are standing.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي قَتَادَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ أَنْ يَنْتَظِرَ النَّاسُ الْإِمَامَ وَهُمْ قِيَامٌ.

Some of them said that when the *Imām* is in the *Masjid* and the *Iqāmah* has been called for the prayer, then they only stand when the *Mu'adh-dhīn* says: "*Qad qāmatiṣ-Ṣalāt*" this is the view of Ibn Al-Mubārak.

وَقَالَ بَعْضُهُمْ: إِذَا كَانَ الْإِمَامُ فِي الْمَسْجِدِ فَأُقِيمَتِ الصَّلَاةُ فَإِنَّمَا يَقُومُونَ إِذَا قَالَ الْمُؤَدِّنُ: قَدْ قَامَتِ الصَّلَاةُ. وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ.

تخريج: متفق عليه، وأخرجه مسلم، المساجد، باب: متى يقوم الناس للصلاة؟، ح: ٦٠٤ من حديث معمر، البخاري، ح: ٦٣٧ من حديث يحيى بن أبي كثير به \* وفي الباب عن أنس [عبد ابن حميد، ح: ١٢٥٩ والطبايسي، ح: ٢٠٢٨].

**Comments:**

*Hadīth* 1367 of *Ṣaḥīḥ Muslim* in which Abū Hurairah ؓ reports that the *Iqāmah* had been pronounced, we stood up for prayer and we straightened

the rows, the Prophet ﷺ had not yet come out to us; while no. 1369 tells that the *Iqāmah* used to be pronounced for the Prophet ﷺ to lead the prayer and the people had already taken their places in the rows before the Prophet ﷺ would stand at his place. The reconciliation is that the people should stand up only after seeing the *Imām* if the *Imām* is not already in the mosque, as he ﷺ said: ‘When the prayer is ready, do not stand until you see me.’

### Chapter 63. What Has Been Mentioned About Praising Allāh And Sending *Ṣalāt* Upon The Prophet ﷺ Before Supplicating

593. ‘Abdullāh said: “I was praying and the Prophet ﷺ, Abū Bakr, and ‘Umar were there, so when I sat, I started off with praising Allāh, then sending *Ṣalāt* upon the Prophet ﷺ, then supplicating for myself. So the Prophet ﷺ said: ‘Ask, your request will be granted; ask, your request will be granted.’” (*Ḥasan*)

(He said:) There are narrations on this topic from Faḍālah bin ‘Ubaid.

Abū ‘Eīsā said: The *Ḥadīth* of ‘Abdullāh (bin Mas‘ūd) is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Aḥmad bin Ḥanbal narrated a brief version of this *Ḥadīth* from Yaḥya bin Ādam.

(المعجم ٦٣) - بَابُ مَا ذُكِرَ فِي الثَّنَاءِ عَلَى اللَّهِ وَالصَّلَاةِ عَلَى النَّبِيِّ ﷺ قَبْلَ الدُّعَاءِ (التحفة ٢٩٩)

٥٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ، عَنْ زُرِّ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ أَصَلِّي وَالنَّبِيِّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ مَعَهُ، فَلَمَّا جَلَسْتُ بَدَأْتُ بِالثَّنَاءِ عَلَى اللَّهِ ثُمَّ الصَّلَاةَ عَلَى النَّبِيِّ ﷺ، ثُمَّ دَعَوْتُ لِنَفْسِي، فَقَالَ النَّبِيُّ ﷺ: «سَلْ تُعْطَى، سَلْ تُعْطَى».

[قَالَ:] وفي البابِ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَبْدِ اللَّهِ [بْنِ سَعُوْدٍ] حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَرَوَى أَحْمَدُ بْنُ حَنْبَلٍ عَنْ يَحْيَى بْنِ آدَمَ هَذَا الْحَدِيثَ مُخْتَصَرًا.

تخريج: [حسن] وأخرجه البغوي في شرح السنة، ح: ١٤٠١ من حديث الترمذي به، أبو بكر ابن عياش، تابعه زائدة (المعجم الكبير للطبراني: ٦٢/٩، ح: ٨٤١٧ وللحديث شواهد كثيرة جداً عند ابن حبان، ح: ٢٤٣٦ وغيره \* وفي الباب عن فضالة بن عبيد [آياتي: ٣٤٧٦].

#### Comments:

If sitting means the sitting for *Tashah-hud*, it then means while sitting for the *Tashah-hud* in prayer, before making the supplication, the praise and glory of Allāh is to be celebrated and the blessings upon the Prophet are to be invoked and then the supplications should be made. If this sitting means the sitting after concluding the prayer, it then means that this is also from among the etiquettes of making supplication that, first, the praise and glory of Allāh is celebrated, then the blessings upon the Prophet are invoked and thereafter the needs, wishes and requests are begged of.

**Chapter 64. What Has Been Mentioned About Scenting The *Masjid***

**594.** ‘Aishah narrated: “The Prophet ﷺ ordered the construction of *Masājid* in all *Dūr* and that they be kept clean and scented.” (*Ṣaḥīḥ*)

**تخريج:** [صحيح] وأخرجه أبو داود، الصلاة، باب اتخاذ المساجد في الدور، ح: ٤٥٥؛ بإسناد صحيح عن هشام بن عروة به وصححه ابن خزيمة، ح: ١٢٩٢ وابن حبان (الإحسان): ١٦٣٢ من حديث هشام به \* عامر متروك وتابعه زائدة وغيره.

**595.** (Another chain) from Hishām bin ‘Urwah, from his father: “That the Prophet ﷺ ordered.” And he mentioned similarly. (*Ṣaḥīḥ*) (Abū ‘Eisā said:) This is more correct than the first *Hadīth*.

**596.** (Another chain) from Hishām bin ‘Urwah, from his father: “That the Prophet ﷺ ordered.” And he mentioned similarly. (*Ṣaḥīḥ*) Sufyān said: “His saying: ‘the construction of *Masājid* in all *Dūr* means ‘tribes.’”

**Comments:**

It is known from this *Hadīth* that the people should build mosques in their localities and where their tribes live to make it easy for the people to join the congregation and also to facilitate the education for children and their good upbringing.

(المعجم ٦٤) - بَابُ مَا ذُكِرَ فِي تَطْيِيبِ الْمَسَاجِدِ (التحفة ٣٠٠)

٥٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ [الْمُؤَدَّبُ] الْبُعْدَايِيُّ [الْبَصْرِيُّ]: حَدَّثَنَا عَامِرُ بْنُ صَالِحِ الزُّبَيْرِيِّ [هُوَ مِنْ وَلَدِ الزُّبَيْرِ]: حَدَّثَنَا هِشَامُ ابْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَ النَّبِيُّ ﷺ بِنَاءِ الْمَسَاجِدِ فِي الدُّوْرِ وَأَنْ تُنْظَفَ وَتُطَيَّبَ.

٥٩٥ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَبْدُهُ وَوَكَيْعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ أَمَرَ. فَذَكَرَ نَحْوَهُ. [قَالَ أَبُو عَيْسَى]: وَهَذَا أَصْحَحُ مِنَ الْحَدِيثِ الْأَوَّلِ. **تخريج:** [صحيح] انظر الحديث السابق.

٥٩٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ أَمَرَ. فَذَكَرَ نَحْوَهُ. وَقَالَ سُفْيَانُ: [قَوْلُهُ] بِنَاءِ الْمَسَاجِدِ فِي الدُّوْرِ يَعْنِي الْقَبَائِلَ. **تخريج:** [صحيح] انظر الحديثين السابقين.

**Chapter 65. What Has Been Related About The *Ṣalāt* During The Night And The Day Is Two And Two**

597. Ibn ‘Umar narrated that the Prophet ﷺ said: “The *Ṣalāt* during the night and the day is two and two.” (*Hasan*)

Abū ‘Eisā said: The companions of *Shu‘bah* differed over the *Hadīth* of Ibn ‘Umar; some of them narrated it *Marfū‘*, and some of them *Mawqūf*. It was reported from ‘Abdullāh Al-‘Umārī, from Nāfi‘, from Ibn ‘Umar, from the Prophet ﷺ and it is similar to this.

What is *Ṣahīh* is the one that is reported from Ibn ‘Umar, from the Prophet ﷺ that he said: “The *Ṣalāt* of the night is two and two.”

Trustworthy narrators reported it from ‘Abdullāh bin ‘Umar from the Prophet ﷺ and they did not mention the *Ṣalāt* of the night in it.

It has been reported from ‘Ubaidullāh, from Nāfi‘, from Ibn ‘Umar, that he would pray during the night two and two, and during the day in fours.

The people of knowledge differed about that, some of them thought that during the night and the day the *Ṣalāt* should be two and two, and this is the view of Ash-Shāfi‘ī, and Aḥmad. Some of them said that *Ṣalāt* in the night is two and two, and they thought that the voluntary *Ṣalāt* in the day is four, like the four before *Zuhr* or other voluntary prayers. This is the saying

(المعجم ٦٥) - بَابُ مَا جَاءَ أَنَّ صَلَاةَ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى (التحفة ٣٠١)

٥٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ عَلِيِّ الْأَزْدِيِّ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى».

قَالَ أَبُو عِيْسَى: اِخْتَلَفَ أَصْحَابُ شُعْبَةَ فِي حَدِيثِ ابْنِ عُمَرَ، فَرَفَعَهُ بَعْضُهُمْ وَوَقَفَهُ بَعْضُهُمْ.

وَرَوَى عَنْ عَبْدِ اللَّهِ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا.

وَالصَّحِيحُ مَا رَوَى عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى».

وَرَوَى الثَّقَاتُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، وَلَمْ يَذْكُرُوا فِيهِ صَلَاةَ النَّهَارِ.

وَقَدْ رَوَى عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يُصَلِّي بِاللَّيْلِ مَثْنَى مَثْنَى، وَبِالنَّهَارِ أَرْبَعًا.

وَقَدْ اِخْتَلَفَ أَهْلُ الْعِلْمِ فِي ذَلِكَ، فَرَأَى بَعْضُهُمْ أَنَّ صَلَاةَ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى، وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ. وَقَالَ بَعْضُهُمْ: صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، وَرَأَوْا صَلَاةَ التَّطَوُّعِ بِالنَّهَارِ أَرْبَعًا مِثْلَ الْأَرْبَعِ قَبْلَ الظُّهْرِ وَغَيْرِهَا مِنْ صَلَاةِ التَّطَوُّعِ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَإِسْحَاقَ.

of Sufyān Ath-Thawrī, Ibn Al-Mubārak, and Ishāq.

تخريج: [إسناده حسن] وأخرجه النسائي: ٣/٢٢٧، ح: ١٦٦٧ (قيام الليل، باب: كيف صلاة الليل) عن محمد بن بشار به وصححه ابن خزيمة، ح: ١٢١٠ وابن حبان، ح: ٦٣٦ والبخاري والبيهقي والخطابي والنووي وغيرهم وضعفه الدارقطني وأبو داود في مسائله، ص: ٣١٠ وأحمد والعقيلي وابن تيمية وللحديث شواهد في معرفة علوم الحديث للحاكم، وغيره.

**Comments:**

It is better to perform *Sunnah* and voluntary prayer of the day or night in sets of two, however praying four *Rak'ah* together with one final salutation (making *Tashah-hud* after two *Rak'ah*) is also allowed.

**Chapter 66. How The Prophet ﷺ Performed Voluntary Prayers During the Day**

(المعجم ٦٦) - بَابُ: كَيْفَ كَانَ يَتَطَوَّعُ النَّبِيُّ ﷺ بِالنَّهَارِ (التحفة ٣٠٢)

598. ‘Āṣim bin Ḍamrah said: “We asked ‘Alī about the prayer of the Messenger of Allāh ﷺ during the day. He said: ‘You will not be able to do that.’ We said: ‘Whoever among is able (he will)?’ So he said: ‘When the sun appeared over there (east) like it appears here (west) at *‘Asr*, the Messenger of Allāh ﷺ would pray two *Rak’ah*.<sup>[1]</sup> And when the sun appeared over there (east) like it appears here (west) at *Zuhr*, he would pray four *Rak’ah*.<sup>[2]</sup> And he would pray four before *Zuhr* and two after it, and four before *‘Asr* separating between every two *Rak’ah* with *At-Taslim*<sup>[3]</sup> upon the angels that are close (to Allāh) and those who follow them among the believers. and the Muslims.” (*Ḥasan*)

٥٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ صُمْرَةَ قَالَ: سَأَلْنَا عَلِيًّا عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ مِنَ النَّهَارِ، فَقَالَ: إِنَّكُمْ لَا تُطِيقُونَ ذَلِكَ فَقُلْنَا: مَنْ أَطَاقَ ذَلِكَ مَثًا. فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَتِ الشَّمْسُ مِنْ هَهُنَا كَهَيْتَتِهَا مِنْ هَهُنَا عِنْدَ الْعَصْرِ صَلَّى رَكَعَتَيْنِ، وَإِذَا كَانَتِ الشَّمْسُ مِنْ هَهُنَا كَهَيْتَتِهَا مِنْ هَهُنَا عِنْدَ الظُّهْرِ صَلَّى أَرْبَعًا، وَوَصَلَّى قَبْلَ الظُّهْرِ أَرْبَعًا وَوَعْدَهَا رَكَعَتَيْنِ، وَقَبْلَ الْعَصْرِ أَرْبَعًا يَفْصِلُ بَيْنَ كُلِّ رَكَعَتَيْنِ بِالتَّسْلِيمِ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ وَالنَّبِيِّينَ وَالْمُرْسَلِينَ وَمَنْ تَبِعَهُمْ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ.

[1] Meaning, when the sun was low above the eastern horizon.  
 [2] Meaning, when the sun was high above the eastern horizon before *Zuhr* time. See *Tuhfat Al-Ahwadhī*.  
 [3] This was discussed in *Ḥadīth* no. 429 where part of it preceded.

تخريج: [إسناده حسن] وأخرجه النسائي: ١١٩/٢، ١٢٠، ح: ٨٧٥ (الإمامة، باب الصلاة قبل العصر ... إلخ) من حديث شعبة به وتقدم الحديث: ٤٢٤.

**Comments:**

This *Hadīth* tells us that the Prophet ﷺ would make one final salutation after four *Rak'ah* of *Awwābīn* and also after four *Rak'ah* before *Zuhr* and *'Aṣr* prayers, he would make *Tashah-hud* in the middle (of four *Rak'ah*, i.e. after two *Rak'ah*). The Prophet would perform *Ḍuhā'* prayer after the sun had risen higher, he would do four *Rak'ah* as soon as the sun declined from the meridian, and he would do *Awwābīn* prayer before the declining of the sun.

599. (Another chain) from 'Alī, from the Prophet ﷺ similarly (no. 598). (*Hasan*)

Abū 'Eīsā said: This *Hadīth* is *Hasan*.

Ishāq bin Ibrāhīm said: "This is the best thing reported about the voluntary prayer of the Prophet ﷺ in the day."

It has been reported that ('Abdullāh) Ibn Al-Mubārak considered this *Hadīth* weak, and he only said it was weak – according to us and Allāh knows best – because the like of this is not reported except from this route, from 'Āṣim bin Ḍamrah, from 'Alī. And 'Āṣim bin Ḍamrah is trustworthy according to some of the people of *Hadīth*.

'Alī bin Al-Madīnī said: "Yaḥya bin Sa'eed Al-Qaṭṭān said: 'Sufyān said: "We recognize the virtue of the narrations of 'Āṣim bin Ḍamrah to be better than the narrations of Al-Ḥārith."

٥٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ. وَقَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَحْسَنُ شَيْءٍ رَوِيَ فِي تَطَوُّعِ النَّبِيِّ ﷺ بِالنَّهَارِ هَذَا. وَرَوَى عَنْ [عَبْدِ اللَّهِ] بْنِ الْمُبَارَكِ أَنَّهُ كَانَ يُضَعِّفُ هَذَا الْحَدِيثَ، وَإِنَّمَا ضَعَّفَهُ، عِنْدَنَا وَاللَّهِ أَعْلَمُ لِأَنَّهُ لَا يُرَوَى مِثْلَ هَذَا عَنِ النَّبِيِّ ﷺ إِلَّا مِنْ هَذَا الْوَجْهِ عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ. وَعَاصِمُ بْنُ ضَمْرَةَ هُوَ ثِقَةٌ عِنْدَ بَعْضِ أَهْلِ الْحَدِيثِ.

قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: قَالَ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ. قَالَ سُفْيَانُ: كُنَّا نَعْرِفُ فَضْلَ حَدِيثِ عَاصِمِ بْنِ ضَمْرَةَ عَلَى حَدِيثِ الْحَارِثِ.

تخريج: [إسناده حسن] انظر الحديث السابق \* قول سفيان الثوري صحيح، تقدم: ٤٢٤.

**Comments:**

The most critical objection in this *Hadīth* is that so many number of *Rak'ah* are not reported from any other Companion; but this objection has no weight.

**Chapter 67. About Prayer In A Woman's Cover<sup>[1]</sup> Being Disliked**

**600.** ‘Aishah narrated: “The Messenger of Allāh ﷺ would not pray in women’s covers.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* and it has been reported that the Prophet ﷺ permitted that.

(المعجم ٦٧) - بَابُ: فِي كَرَاهِيَةِ الصَّلَاةِ

فِي لُحْفِ النِّسَاءِ (التحفة ٣٠٣)

٦٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى:

حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ أَشْعَثَ وَهُوَ ابْنُ عَبْدِ الْمَلِكِ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يُصَلِّي فِي لُحْفِ نِسَائِهِ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَوَى فِي ذَلِكَ رَحْصَةُ، عَنِ النَّبِيِّ ﷺ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الصلاة، باب الصلاة في شعر النساء، ح: ٦٤٥ من حديث أشعث بن عبد الملك به مطولاً وصححه ابن الجارود، ح: ١٣٤ والحاكم على شرط الشيخين: ٢٥٢/١ ووافقه الذهبي، وجاء في الإحسان وهم، ح: ٢٣٣٠ انظر إتحاق المهرة: ٢٩/١٧، ح: ٢١٨١١.

**Chapter 68. (Mentioning) What Is Allowed From Walking And Actions During Voluntary *Ṣalāt***

**601.** ‘Urwah narrated that ‘Aishah said: “I came while the Messenger of Allāh ﷺ was praying in the house and the door was closed. So he walked until he opened the door for me, then he returned to his place.” And she described the door to be in the direction of the *Qiblah*. (*Da‘īf*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Gharīb*.

(المعجم ٦٨) - بَابُ [ذِكْرُ] مَا يَجُوزُ

مِنَ الْمَشْيِ وَالْعَمَلِ فِي صَلَاةِ التَّطَوُّعِ

(التحفة ٣٠٤)

٦٠١ - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ:

حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ بُرْدِ بْنِ سِنَانٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: جِئْتُ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي فِي الْبَيْتِ وَالْبَابُ عَلَيْهِ مُغْلَقٌ، فَمَشَى حَتَّى فَتَحَ لِي ثُمَّ رَجَعَ إِلَى مَكَانِهِ، وَوَصَفَتِ الْبَابَ فِي الْقِبْلَةِ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ.

[1] *Luhuf* plural for *Lihāf* and it is a blanket or cloth which may be worn above the rest of the clothing.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الصلاة، باب العمل في الصلاة، ح: ٩٢٢ من حديث بشر به \* الزهري مدلس وعنن ولحديثه شاهد ضعيف عند الدارقطني .٨٠/٢:

**Comments:**

Many experts of the knowledge of *Hadīth* accepted the verdict of Imām At-Tirmidhī stating a *Hadīth* as ‘*Hasan/Sound*’. So this *Hadīth* is worthy of proof; moreover, other narrations are also in its support.

**Chapter 69. What Has Been Mentioned About Reciting Two *Sūrat* In A *Rak‘ah***

(المعجم ٦٩) - بَابُ مَا ذُكِرَ فِي قِرَاءَةِ سُورَتَيْنِ فِي رَكْعَةٍ (التحفة ٣٠٥)

**602.** Abū Wā’il said: “A man asked ‘Abdullāh bin Mas‘ūd about this phrase: ‘*Ghāiri āsinin*’<sup>[1]</sup> or is it *Yāsinin*? So he said: ‘You can recite all of the Qur‘ān besides this [phrase]?’ He said: ‘Yes.’ He said: ‘Indeed a people recite it, disbursing it like *Ad-Daqqal*’<sup>[2]</sup> are dispersed, without it passing their throats. Indeed I am aware of the *Sūrat* that are comparable which the Messenger of Allāh ﷺ would recite together.” He said: “So we told ‘Alqamah to ask him (what they were). He said: ‘Twenty *Sūrat* from the *Mufaṣṣal* from which the Prophet ﷺ would combine, reciting every two *Surah* in a *Rak‘ah*.’” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

٦٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَتَانَا شُعْبَةُ عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: سَأَلَ رَجُلٌ عَبْدَ اللَّهِ عَنْ هَذَا الْحَرْفِ ﴿غَيْرِ آسِينٍ﴾ [مُحَمَّد: ١٥] أَوْ يَاسِينَ قَالَ: كُلُّ الْقُرْآنِ قَرَأَتْ غَيْرَ هَذَا [الْحَرْفِ]؟ قَالَ: نَعَمْ، قَالَ: إِنَّ قَوْمًا يَقْرَأُونَهُ يَنْثُرُونَهُ نَثْرَ الدَّقْلِ، لَا يُجَاوِزُ تَرَاقِيهِمْ، إِنِّي لَأَعْرِفُ السُّورَةَ النَّطَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ بَيْنَهُنَّ، قَالَ: فَأَمَرْنَا عَلْقَمَةَ فَسَأَلَهُ فَقَالَ: عِشْرُونَ سُورَةً مِنَ الْمَفْصَلِ كَانَ النَّبِيُّ ﷺ يَقْرَأُ بَيْنَ كُلِّ سُورَتَيْنِ فِي رَكْعَةٍ. قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] That is *Sūrah Muḥammad* 47:15, and it refers to the rivers of water in Paradise that are: ‘not changed’.

[2] *Ad-Daqqal* is used to refer to a type of datepalm tree, and its fruits, as well as spoiled dates that have fallen from the cluster.



تخريج: متفق عليه، وأخرجه البخاري، فضائل القرآن، باب تأليف القرآن، ح: ٤٩٩٦ ومسلم، ح: ٨٢٢ من حديث الأعمش به وهو في مسند أبي داود الطيالسي، ح: ٢٥٩.

**Chapter 70. What Has Been Mentioned About The Virtue Of Walking To The Masjid And What Rewards Are Written For Each Step One Takes**

**603.** Abū Hurairah narrated that the Prophet ﷺ said: “When a man performs *Wuḍū’* and he performs his *Ṣalāt*, and he did not leave – or he said: He had no urge – except for it, then there is not one step that he takes except that Allāh raises him a degree from it, or removes a sin from him for it.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٧٠) - بَابُ مَا ذَكَرَ فِي فَضْلِ الْمَشْيِ إِلَى الْمَسْجِدِ وَمَا يُكْتَبُ لَهُ مِنَ الْأَجْرِ فِي خُطَاةِ (التحفة ٣٠٦)

٦٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنِ الْأَعْمَشِ سَمِعَ ذُكْوَانَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا تَوَضَّأَ الرَّجُلُ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ لَا يُخْرِجُهُ أَوْ قَالَ: لَا يَنْهَازُهُ إِلَّا إِيَّاهَا لَمْ يَخُطْ خُطْوَةً إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً أَوْ حَطَّ عَنْهُ بِهَا حَطِيئَةً».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، المساجد، باب فضل الصلاة المكتوبة في جماعة ... الخ، ح: ٢٧٢/٦٤٩ من حديث شعبة والبخاري، ح: ٤٧٧ من حديث الأعمش به وهو في مسند أبي داود الطيالسي، ح: ٢٤١٤.

**Comments:**

This *Ḥadīth* proves that if a person makes ablution at home, observing all its etiquettes and obligations and makes it perfect, he then goes out to the mosque just for the sake of prayer with sincere intention, and he does not intend out of it any worldly benefit and social necessity, Allāh raises him one rank for each step or deletes one sin (for each step).

**Chapter 71. What Has Been Mentioned About Ṣalāt After Maghrib Is More Virtuous In The House**

**604.** Sa’d bin Ishāq bin Ka’b bin ‘Ujrah narrated from his father from his grandfather who said: “The Prophet ﷺ prayed *Maghrib* in the *Masjid* of Banū ‘Abdul-Ashhal, and

(المعجم ٧١) - بَابُ مَا ذَكَرَ فِي الصَّلَاةِ بَعْدَ الْمَغْرِبِ [أَنَّهُ] فِي الْبَيْتِ أَفْضَلُ (التحفة ٣٠٧)

٦٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ [الْبَصْرِيُّ ثِقَةً]: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى عَنْ سَعْدِ بْنِ إِسْحَاقَ بْنِ

some people stood to offer voluntary prayers, so the Prophet ﷺ said: "This *Ṣalāt* is to be performed by you in your homes." (*Ḥasan*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Gharīb* (as a narration of Ka'b bin 'Ujrah), we do not know of it except from this route. What is *Ṣaḥīh* is what is reported from Ibn 'Umar who said: "The Messenger of Allāh ﷺ would pray two *Rak'ah* after *Maghrib* in his house."

(Abū 'Eisā said:) It has been reported from Ḥudhaifah that the Prophet ﷺ prayed *Maghrib*, and he did not stop praying in the *Masjid* until he prayed the latter *'Ishā'*. So in this *Ḥadīth* is the proof that the Prophet ﷺ prayed the two *Rak'ah* after *Maghrib* in the *Masjid*.

كَعْبِ بْنِ عُجْرَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: صَلَّى النَّبِيُّ ﷺ فِي مَسْجِدِ بَنِي عَبْدِ الْأَشْهَلِ الْمَغْرِبِ فَقَامَ نَاسٌ يَتَنَلَّلُونَ، فَقَالَ النَّبِيُّ ﷺ: «عَلَيْكُمْ بِهَذِهِ الصَّلَاةِ فِي الْبُيُوتِ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ [مِنْ حَدِيثِ كَعْبِ بْنِ عُجْرَةَ] لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَالصَّحِيحُ مَا رُوِيَ عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الرَّكَعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي بَيْتِهِ.

[قَالَ أَبُو عِيسَى:] وَقَدْ رُوِيَ عَنْ حُذَيْفَةَ أَنَّ النَّبِيَّ ﷺ صَلَّى الْمَغْرِبَ فَمَا زَالَ يُصَلِّي فِي الْمَسْجِدِ حَتَّى صَلَّى الْعِشَاءَ الْآخِرَةَ فَبَيَّنَّا هَذَا الْحَدِيثَ دَلَالَةً أَنَّ النَّبِيَّ ﷺ صَلَّى الرَّكَعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي الْمَسْجِدِ.

تخريج: [إسناده حسن] وأخرجه النسائي: ١٩٨/٣، ١٩٩، ح: ١٦٠١ (قيام الليل، باب الحث على الصلاة في البيوت والفضل في ذلك) عن محمد بن بشار به وصححه ابن خزيمة، ح: ١٢٠١ \* محمد بن موسى هو الفطري وللحديث شواهد، حديث ابن عمر أخرجه البخاري، ح: ١١٧٢، ومسلم، ح: ٧٢٩ وحديث حذيفة، يأتي: ٣٧٨.

### Comments:

Performing voluntary prayer at home is certainly more virtuous, it also includes the *Sunnah* after *Maghrib* prayer; but praying *Sunnah* of *Maghrib* in the mosque is allowed too, and the opinion of those is incorrect who say that the *Sunnah* of *Maghrib* in the mosque are invalid. [*Tuḥfat Al-Aḥwadhī*: 1/413]

### Chapter 72. (What Has Been Mentioned) About A Man Performing *Ghusl* When He Accepts Islām

605. Qais bin 'Āsim narrated that he accepted Islām and the Prophet ﷺ ordered him to perform *Ghusl* with water and *Sidr*. (*Ṣaḥīh*)

(المعجم ٧٢) - بَابُ [مَا ذُكِرَ] فِي الْإِغْتِسَالِ عِنْدَ مَا يُسَلِّمُ الرَّجُلُ (التحفة ٣٠٨)

٦٠٥ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْرَبِيِّ بْنِ الصَّبَّاحِ، عَنْ خَلِيفَةَ بْنِ حُصَيْنٍ، عَنْ قَيْسِ

(He said:) There is a narration on this topic from Abū Hurairah.

Abū 'Eisā said: This *Hadīth* is *Ḥasan*, we do not know of it except from this route. It is acted upon according to the people of knowledge, they consider it recommended for a man, when he accepts Islām, to perform *Ghusl* and to wash his clothes.

ابن عاصمٍ أَنَّهُ أَسْلَمَ فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَغْتَسِلَ بِمَاءٍ وَسِدْرٍ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ يَسْتَحِبُّونَ لِلرَّجُلِ إِذَا أَسْلَمَ أَنْ يَغْتَسِلَ وَيَغْسِلَ ثِيَابَهُ.

تخریج: [صحيح] وأخرجه أبو داود، الطهارة، باب الرجل يسلم فيؤمر بالغسل، ح: ٣٥٥ من حديث سفيان الثوري به وصرح بالسماع عنده وصححه ابن خزيمة، ح: ٢٥٤، ٢٥٥ وابن حبان، ح: ٢٣٤ وابن الجارود، ح: ١٤ وغيرهم وسنده حسن وحسنه البغوي والنووي وللحديث شواهد عند البخاري ومسلم وغيرهما \* وفي الباب عن أبي هريرة [أحمد: ٣٠٤/٢] وأصله متفق عليه.

### Comments:

An adult non-Muslim, he has wet dream, also he has sexual contact with his wife and this requires taking a bath compulsorily, whereas a disbeliever normally does not bother to do so. Therefore due to this state taking a bath is obligatory for him, according to the consensus; and if taking a bath is not compulsory for him, it is then desirable for him to take a bath in the view of *Hanaḥī* and *Shāfi'ī*.

### Chapter 73. What Has Been Mentioned About The *Tasmiyah* When Entering The Area Of Relieving Oneself

(المعجم ٧٣) - بَابُ مَا ذُكِرَ مِنْ التَّسْمِيَةِ عِنْدَ دُخُولِ الْخَلَاءِ (التحفة ٣٠٩)

606. 'Alī bin Abī Ṭālib (may Allāh be pleased with him) narrated that the Messenger of Allāh ﷺ said: "The screen between the eyes of the jinns and the nakedness of the children of Ādam when one of you enters the area of relieving oneself is saying: '*Bismillāh*.'" (*Da'if*)

Abū 'Eisā said: This *Hadīth* is *Gharīb*, we do not know of it except from this route, and its chain is not that strong.

٦٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ: حَدَّثَنَا الْحَكَمُ بْنُ بَشِيرٍ بْنُ سَلْمَانَ: حَدَّثَنَا خَلَادُ الصَّفَّارُ عَنِ الْحَكَمِ بْنِ عَبْدِ اللَّهِ النَّضْرِيِّ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَتْرُ مَا بَيْنَ أَعْيُنِ الْجِنِّ وَعَوْرَاتِ بَنِي آدَمَ إِذَا دَخَلَ أَحَدُهُمُ الْخَلَاءَ أَنْ يَقُولَ: بِسْمِ اللَّهِ.»

Something about this has been narrated from Anas from the Prophet ﷺ.

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَإِسْنَادُهُ لَيْسَ بِذَلِكَ [الْقَوِيُّ].  
وَقَدْ رَوَى عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ شَيْئًا فِي هَذَا.

**تخريج:** [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة وسننها، باب ما يقول الرجل إذا دخل الخلاء، ح: ٢٩٧ عن محمد بن حميد الرازي به \* فيه علل منها عن عنة أبي إسحاق وللحديث شواهد كلها ضعيفة وحديث معاوية بن حيدة، لم أجده مسندًا وحديث أنس أخرجه الطبراني في الأوسط: ٢٤٥/٣، ح: ٢٥٢٥، ٣٢/٨، ح: ٧٠٦٢ بسندين.

**Comments:**

It is clear by having a thorough look at the various narrations that when entering the toilet, it is recommended to say ‘Bismillāh’ and ‘A’udhū billāhi minal khubthi wal khabā’ith’. Though only one is enough as well, because some of the narrations reported about ‘Bismillāh’ are authentic. [Ma’arif As-Sunan: 5/144, Tuḥfatul Al-Aḥwadhī: 1/414].

**Chapter 74. What Has Been Mentioned Of The Mark Of This Nation From The Traces Of Prostrations And Purification On The Day Of Resurrection**

(المعجم ٧٤) - بَابُ مَا ذُكِرَ مِنْ سِيمَا هَذِهِ الْأُمَّةِ مِنْ آثَارِ السُّجُودِ وَالطُّهُورِ يَوْمَ الْقِيَامَةِ (التحفة ٣١٠)

**607.** ‘Abdullāh bin Busr narrated that the Prophet ﷺ said: “On the Day of Resurrection, my nation will be radiant from prostrating and shining from Wudū’.” (Ṣaḥīḥ)

٦٠٧ - حَدَّثَنَا أَبُو الْوَلِيدِ [أَحْمَدُ بْنُ بَكَّارٍ] الدَّمَشَقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: قَالَ صَفْوَانُ بْنُ عَمْرٍو: أَخْبَرَنِي يَزِيدُ بْنُ حَمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ عَنِ النَّبِيِّ ﷺ قَالَ: «أُمَّتِي يَوْمَ الْقِيَامَةِ غُرٌّ مِنَ السُّجُودِ مُحَجَّلُونَ مِنَ الْوُضُوءِ».  
قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ بُسْرِ.

Abū ‘Eīsā said: This Ḥadīth is Ḥasan Ṣaḥīḥ Gharīb from this route as a narration of ‘Abdullāh bin Busr.

**تخريج:** [صحيح] وأخرجه أحمد: ١٨٩/٤ بإسناد صحيح عن صفوان بن عمرو به وللحديث

شواهد كثيرة \* الوليد بن مسلم تابعه أبوالمغيرة وهو ثقة.

**Comments:**

The traces of ablution of the ‘Last Nation’ (Muslims) will appear, on the ‘Day of Resurrection’, that the hands, feet and face will shine and glitter, and due to prostration the face will become more beautiful, delightful and handsome.

**Chapter 75. That Starting From The Right Is Recommended In Purification**

(المعجم ٧٥) - بَابُ مَا يُسْتَحَبُّ مِنْ التَّيْمَنِ فِي الطُّهُورِ (التحفة ٣١١)

608. ‘Āishah narrated: “The Messenger of Allāh ﷺ would love to start with the right side when he purified himself, and when he combed, and when putting his sandals on.” (*Ṣaḥīḥ*)

٦٠٨ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُحِبُّ التَّيْمَانَ فِي طُهُورِهِ إِذَا تَطَهَّرَ، وَفِي تَرْجُلِهِ إِذَا تَرَجَّلَ، وَفِي انْتِعَالِهِ إِذَا انْتَعَلَ. وَأَبُو الشَّعْثَاءِ اسْمُهُ سَلِيمٌ بْنُ أَسْوَدَ الْمُحَارِبِيُّ.

Abū Ash-Sha’tḥā’s name is Sulaim bin Aswad Al-Muḥāribī.

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، الطهارة، التيمن في الطهور وغيره، ح: ٢٦٨ من حديث أبي الأحوص والبخاري، ح: ١٦٨ من حديث أشعث بن سليم بن أسود به.

**Comments:**

The Prophet ﷺ would usually begin the liked acts from the right side to attain the blessing. But he would also start some actions by the left side, like: stepping out of the mosque with the left foot and to use the left hand for cleansing after relieving himself. This issue has preceded in ‘the Book of Purification’.

**Chapter 76. What Has Been Mentioned About The Amount Of Water That Is Acceptable For *Wuḍū’***

(المعجم ٧٦) - بَابُ ذِكْرِ قَدْرِ مَا يُجْزَى مِنَ الْمَاءِ فِي الْوُضُوءِ (التحفة ٣١٢)

609. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: The acceptable *Wuḍū’* is with two *Raṭīls*<sup>[1]</sup> of water.” (*Da’īf*)

٦٠٩ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ شَرِيكِ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ ابْنِ جَبْرِ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُجْزَى فِي الْوُضُوءِ رَطْلَانِ مِنْ مَاءٍ». قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَرِيكِ عَلَى هَذَا اللَّفْظِ.

Abū ‘Eisā said: This *Ḥadīth* is *Gharīb*, we do not know it except as a narration of *Sharīk* with this wording.

*Shu’bah* reported from ‘Abdullāh

[1] “A *Raṭīl* is twelve *Uqiyah*, and an *Uqiyah* is forty *Dirham*.” *Tuḥfat Al-Aḥwadhī*, and he cited it from *Al-Qamūs Al-Muḥīṭ*.

bin ‘Abdullāh bin Jabr, from Anas bin Mālik: “The Prophet ﷺ would perform *Wudu’* with a *Makūk*<sup>[1]</sup> and *Ghusl* with five *Makūk*.”

[And it has been reported from Sufyān Ath-Thawrī, from ‘Abdullāh bin ‘Eisā, from ‘Abdullāh bin Jabr, from Anas: “The Prophet ﷺ would perform *Wudu’* with a *Mudd*<sup>[2]</sup> and he would perform *Ghusl* with a *Šā’*.” And this is more correct than the *Hadīth* of Sharīk].

وَرَوَى شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَبْرِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَوَضَّأُ بِالْمَكُوكِ وَيَغْتَسِلُ بِخَمْسَةِ مَكَاكِيٍّ .  
[وَرَوَى عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَبْدِ اللَّهِ ابْنِ عَيْسَى، عَنْ عَبْدِ اللَّهِ بْنِ جَبْرِ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَوَضَّأُ بِالْمُدِّ وَيَغْتَسِلُ بِالصَّاعِ . وَهَذَا أَصَحُّ مِنْ حَدِيثِ شَرِيكٍ].

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٧٩/٣ عن وكيع به وله لون آخر عند أبي داود، ح: ٩٥ وحديثه صحيح \* شريك نعنن وهو في شرح السنة: ٥٢/٢، ح: ٢٧٨ من طريق الترمذي به حديث شعبة رواه مسلم (٣٥٢) وهو يغني عنه وحديث سفيان الثوري: لم أجدّه.

**Comments:**

The Prophet ﷺ would not always use the same amount of water for ablution and bath; its amount would increase and decrease.

**Chapter 77. What Has Been Mentioned About Sprinkling Water On The Urine Of A Male Child Of Suckling Age**

(المعجم ٧٧) - بَابُ مَا ذُكِرَ فِي نَضْحِ بَوْلِ الْغُلَامِ الرَّضِيعِ (التحفة ٣١٣)

610. ‘Alī bin Abī Ṭālib (may Allāh be pleased with him) narrated that the Messenger of Allāh ﷺ said, about urine of a male child that suckles: “The urine of the boy is sprinkled, and the girl’s urine is washed.” Qatādah (one of the narrators) said: “This is so, as long as they do not eat, when they eat, then both of them are washed.” (Saḥīḥ)

٦١٠ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ [رَضِيَ اللَّهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ قَالَ فِي بَوْلِ الْغُلَامِ الرَّضِيعِ: «يُنْضَحُ بَوْلُ الْغُلَامِ وَيُغْسَلُ بَوْلُ الْجَارِيَةِ». قَالَ قَتَادَةُ: وَهَذَا مَا لَمْ يَطْعَمَا، فَإِذَا طَعَمَا غُسِلَا جَمِيعًا .

Abū ‘Eisā said: This *Hadīth* is *Hasan* (Saḥīḥ).

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

Hishām Ad-Dastawā’ī narrated this *Hadīth* from Qatādah in *Marfū’*

[1] An-Nawawī said: “Perhaps the meaning of *Makūk* here is *Mudd*.” See *Tuhfat Al-Ahwadhī*.

[2] These two are defined under *Hadīth* no. 56.

form, but Sa'eed bin Abī 'Arūbah narrated it from Qatādah without it being *Marfū'*.

رَفَعَ هِشَامُ الدُّسْتَوَائِيَّ هَذَا الْحَدِيثَ عَنْ قَتَادَةَ، وَوَفَّقَهُ سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ وَلَمْ يَرْفَعُهُ.

**تخريج:** [صحيح] وأخرجه أبو داود، الطهارة، باب يول الصبي يصيب الثوب، ح: ٣٧٨ وابن ماجه، ح: ٥٢٥ من حديث معاذ بن هشام الدستوائي به وصححه ابن خزيمة، ح: ٢٨٤ وابن حبان، ح: ٢٤٧ والحاكم: ١٦٥/١ ووافقه الذهبي وللحديث شواهد كثيرة جداً عند أبي داود (٣٧٦) وغيره.

**Comments:**

These few chapters and their issues have been mentioned previously in the Book of Purification.

**Chapter (...)** What Has Been Mentioned About The Prophet ﷺ Performing *Mash*<sup>[1]</sup> After The Revelation Of (*Sūrat Al-Mā'idah*)

(المعجم . . .) - [بَابُ مَا ذُكِرَ فِي مَسْحِ النَّبِيِّ ﷺ بَعْدَ نَزُولِ الْمَائِدَةِ] (التحفة . . .)

**611.** [Shahr bin Hawshab said: "I saw Jarīr bin 'Abdullāh performing *Wudū'* and wiping over his *Khuff*." He said: "So I asked him: 'What is that?' He said: 'I saw the Prophet ﷺ performing *Wudū'* and he wiped over his *Khuff*.' So I said to him: 'Before *Al-Mā'idah* or after *Al-Mā'idah*?' He said: 'I did not accept Islām until after *Al-Mā'idah*.'" ] (*Hasan*)

٦١١ - [حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا خَالِدُ بْنُ زِيَادٍ عَنْ مِقَاتِلِ بْنِ حَيَّانَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: رَأَيْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ، قَالَ: فَقُلْتُ لَهُ فِي ذَلِكَ؟ فَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ تَوَضَّأَ فَمَسَحَ عَلَى خُفَّيْهِ، فَقُلْتُ لَهُ: أَقَبَلَ الْمَائِدَةَ أَمْ بَعْدَ الْمَائِدَةِ؟ قَالَ: مَا أَسْلَمْتُ إِلَّا بَعْدَ الْمَائِدَةِ].  
تخريج: [إسناده حسن] تقدم: ٩٤.

**Comments:**

Some people, due to the Verse of *Sūrat Al-Mā'idah* about ablution, are uncertain that perhaps wiping over the leather socks is not correct, because the Verse of ablution commands that the feet should be washed. But this *Hadīth* is decisive regarding this issue that the Prophet ﷺ used to wipe over the leather socks even after the commandment of washing the feet had been revealed. So the rule of wiping over the socks is established and not abrogated. See no. 94

**612.** [(Another chain) from *Khālid bin Ziyād*<sup>[2]</sup> with similar. (*Hasan*)

٦١٢ - [حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ

[1] Wiping over the footwear during *Wudū'*.

[2] He is one of the narrators in the previous *Hadīth*.

Abū 'Eīsā said: This *Hadīth* is *Gharīb*, we do not know of its like but from the narration of Muqātil bin Ḥayyān, from *Shahṛ bin Ḥawshab*.

قَالَ: حَدَّثَنَا نَعِيمُ بْنُ مَيْسَرَةَ النَّحْوِيُّ عَنْ خَالِدِ بْنِ زَيْدٍ نَحْوَهُ.

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ غَرِيبٌ، لَا نَعْرِفُهُ مِثْلَ هَذَا إِلَّا مِنْ حَدِيثِ مُقَاتِلِ بْنِ حَيَّانَ عَنْ شَهْرِ بْنِ حَوْشَبٍ.

تخريج: [حسن] انظر الحديث السابق.

### Chapter 78. What Has Been Mentioned About The Permission For The Sexually Impure (*Junub*) Person To Eat And Sleep When He Performs *Wuḍū'*

(المعجم ٧٨) - بَابُ مَا ذَكَرَ فِي الرُّخْصَةِ لِلْجُنُبِ فِي الْأَكْلِ وَالنَّوْمِ إِذَا تَوَضَّأَ (التحفة ٣١٤)

613. 'Ammār narrated: "The Prophet ﷺ permitted the *Junub* when he wanted to eat, drink, or sleep, to perform *Wuḍū'* like the *Wuḍū'* for *Ṣalāt*." (*Da'īf*)

Abū 'Eīsā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

٦١٣ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا قَبِيصَةُ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَطَاءِ الْخُرَّاسِيِّ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عَمَّارٍ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِلْجُنُبِ إِذَا أَرَادَ أَنْ يَأْكُلَ أَوْ يَشْرَبَ أَوْ يَنَامَ أَنْ يَتَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ.

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الطهارة، باب من قال الجنب يتوضأ، ح: ٢٢٥ من حديث حماد بن سلمة به وسنده ضعيف وحديث مسلم، ح: ٢٢/٣٠٥ ويغني عنه وهذا للاستحباب، انظر نيل المقصود، ح: ٢٢٢.

### Comments:

The *Ummah* is unanimously agreed that it is better and more virtuous for a sexually impure person to take a bath before eating, drinking and sleeping. However eating drinking and sleeping without taking a bath is allowed, and the ritual ablution (of prayer) is necessary for eating and drinking. The ritual ablution of prayer is necessary prior to sleep, said some *A'immah*, but according to the majority of scholars this commandment is on the basis of desirability, not compulsory. (*Tuḥfat Al-Aḥwadhī*: 1/416)



**Chapter 79. What Has Been Mentioned About The Virtue Of The *Ṣalāt***

**614.** Ka'b bin 'Ujrah narrated: "The Messenger of Allāh ﷺ said to me: 'I seek refuge in Allāh for you O Ka'b bin 'Ujrah from leaders that will be after me. Whoever comes to their doors to approve of their lies and supports them in their oppression, then he is not of me and I am not of him, and he will not meet me at the *Hawḍ*. And whoever comes to their doors, or he does not come, and he does not approve of their lies and he does not support them in their oppression, then he is from me and I am from him, and he will meet me at the *Hawḍ*. O Ka'b bin 'Ujrah! *Ṣalāt* is a clear proof, and *Ṣaum* (fasting) is an impregnable shield, and *Ṣadaqah* (charity) extinguishes sins just as water extinguishes fire. O Ka'b bin 'Ujrah! There is no flesh raised that sprouts from the unlawful except that the Fire is more appropriate for it.'" (*Hasan*)

Abū 'Eisā said: This *Hadīth* is *Ḥasan Gharīb*, we do not know of it from this route (except from the narration of 'Ubaidullāh bin Mūsā. Ayyūb bin 'Ā'idh At-Ṭā'ī was graded weak, and they said that he held the views of *Ijā*). I asked Muḥammad about this *Hadīth* and he did not know of it except as a narration of 'Ubaidullāh bin Mūsā and he considered it very much *Gharīb*.

(المعجم ٧٩) - بَابُ مَا ذُكِرَ فِي فَضْلِ الصَّلَاةِ (التحفة ٣١٥)

٦١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زَيْدٍ [الْقَطَوَانِيُّ الْكُوفِيُّ]: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى: حَدَّثَنَا غَالِبُ أَبُو بَشِيرٍ عَنْ أَيُّوبَ بْنِ عَائِدِ الطَّائِيِّ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ ابْنِ شِهَابٍ، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَعِيدُكَ بِاللَّهِ يَا كَعْبُ بْنُ عُجْرَةَ مِنْ أُمَّرَاءَ يَكُونُونَ مِنْ بَعْدِي، فَمَنْ عَشِيَ أَبُوَابُهُمْ فَصَدَّقَهُمْ فِي كَذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ، وَلَا يَرُدُّ عَلَيَّ الْحَوْضَ، وَمَنْ عَشِيَ أَبُوَابُهُمْ أَوْ لَمْ يَغْشَ فَلَمْ يُصَدِّقْهُمْ فِي كَذِبِهِمْ وَلَمْ يُعِنْهُمْ عَلَى ظُلْمِهِمْ فَهُوَ مِنِّي وَأَنَا مِنْهُ، وَسَيَرِدُّ عَلَيَّ الْحَوْضَ، يَا كَعْبُ بْنُ عُجْرَةَ! الصَّلَاةُ بُرْهَانٌ، وَالصُّومُ جُنَّةٌ حَصِينَةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، يَا كَعْبُ بْنُ عُجْرَةَ، إِنَّهُ لَا يَرُوبُ لَحْمٌ نَبَتَ مِنْ سُحْتٍ إِلَّا كَانَتْ النَّارُ أَوْلَى بِهِ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ [إِلَّا مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ مُوسَى. وَأَيُّوبُ بْنُ عَائِدِ الطَّائِيِّ يُضَعَّفُ وَيُقَالُ: كَانَ يَرَى رَأْيَ الْإِزْجَاءِ]. وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَلَمْ يَعْرِفْهُ إِلَّا مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ مُوسَى وَاسْتَعْرَبَهُ جِدًّا.

**تخريج:** [إسناده حسن] وأخرجه الطبراني: ١٩/١٠٥، ١٠٦، ح: ٢١٢ من حديث عبدالله بن أبي زياد وانظر، ح: ٢٢٥٩ وللحديث شواهد عند ابن حبان، ح: ١٥٦٩، ١٥٧٠ والحاكم: ٤٢٢/٤ وغيرهما .

**615.** Muḥammad said: “Ibn Numair narrated to us from ‘Ubaidullāh bin Mūsā, from Ghālib” with this (*Hadīth*). (*Hasan*)

٦١٥ - وَقَالَ مُحَمَّدٌ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى، عَنْ غَالِبٍ بِهَذَا .  
تخريج: [إسناده حسن] انظر الحديث السابق.

### Comments:

‘Allāmah Aḥmad Muḥammad Shākir quoted various authentic *Aḥādīth* in support of this *Hadīth*. (*Jāmi‘ At-Tirmidhi*: 2/514, 515]

## Chapter 80. Something Else About That

**616.** Sulaim bin ‘Āmir narrated: “I heard Abū Umāmah saying: I heard the Messenger of Allāh ﷺ giving a *Khuṭbah* during the Farewell *Hajj*, and he said: ‘Have *Taqwā* of your Lord, and pray your five (prayers), and fast your month, and pay the *Zakāt* on your wealth, and obey those who are in charge of you, you will enter the Paradise of your Lord.” He said: “I said to Abū Umāmah: ‘How old were you when you heard this *Hadīth* (from the Messenger of Allāh ﷺ)?’ He said: ‘I heard it when I was thirty years old.’” (*Hasan*)

Abū ‘Eīsā said: This *Hadīth* is *Hasan Saḥīḥ*.

(المعجم ٨٠) - يَابُ مِنْهُ (التحفة ٣١٦)

٦١٦ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ [الْكِنْدِيُّ] الْكُوفِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ: حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ قَالَ: سَمِعْتُ أَبَا أَمَامَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ فَقَالَ: «اتَّقُوا اللَّهَ رَبَّكُمْ، وَصَلُّوا حَمْسَكُمْ، وَصُومُوا شَهْرَكُمْ، وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ وَأَطِيعُوا إِذَا أَمَرُكُمْ، تَدْخُلُوا جَنَّةَ رَبِّكُمْ» قَالَ: قُلْتُ لِأَبِي أَمَامَةَ: مُنْذُ كَمْ سَمِعْتُ [مِنْ رَسُولِ اللَّهِ ﷺ] هَذَا الْحَدِيثِ؟ قَالَ: سَمِعْتُهُ وَأَنَا ابْنُ ثَلَاثِينَ سَنَةً.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

**تخريج:** [إسناده حسن] وأخرجه أحمد: ٥/٢٥١ عن زيد بن حباب به وصححه ابن حبان، ح: ٧٩٥ والحاكم: ١/٩١ على شرط مسلم ووافقه الذهبي وله طرق عند أحمد: ٥/٢٦٢ وغيره .

### Comments:

In this *Hadīth*, the prayer and the month of Ramaḍān are attributed to the people because it is they who attain the reward and virtuousness of prayer and fasting.