

4. The Book Of The Traveler's Prayers

[المعجم (٤) - كِتَابُ صَلَاةِ السَّفَرِ]
(التحفة...)

Chapters On The Traveler's Prayers

تَفْرِيعُ أَبْوَابِ صَلَاةِ السَّفَرِ

Chapter 1. The Prayer Of The Traveler

(المعجم ١) - بَابُ صَلَاةِ الْمَسَافِرِ
(التحفة ٢٧١)

1198. ‘Aishah narrated: “Initially, the prayer had been made obligatory in units of two *Rak'ahs* only — during residence and travel. So the prayer for the traveler was approved (and remained as two), and the prayer during residence was increased.” (*Sahih*)

١١٩٨ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ،
عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُرْوَةَ بْنِ
الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: فُرِضَتْ
الصَّلَاةُ رَكْعَتَيْنِ رَكْعَتَيْنِ فِي الْحَضَرِ
وَالسَّفَرِ فَأَقْرَتْ صَلَاةُ السَّفَرِ وَزِيدَ فِي
صَلَاةِ الْحَضَرِ.

تخریج: أخرجه البخاري، الصلاة، باب: كيف فرضت الصلاة في الإسرائ، ح: ٣٥٠
ومسلم، صلاة المسافرين، باب صلاة المسافرين وقصرها، ح: ٦٨٥ من حديث مالك به وهو في
الموطأ (يحيى): ١٤٦/١ (والقعنبي، ص: ١٨٨، ١٨٩).

1199. Ya'la bin Umayyah said: “I asked ‘Umar bin Al-Khaṭṭāb: ‘Do you see that people are shortening the prayer? This, despite the fact that Allāh, the Mighty and Sublime, said: if you fear that those who disbelieve will put you in trial.’^[1] And this (fear) has now gone in our days.’ He replied: ‘I also wondered about what you are wondering about, and I mentioned

١١٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ
قَالَا: حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ؛ ح:
وحدَّثنا حُشَيْبٌ يُعْنِي ابْنَ أَصْرَمَ: حَدَّثَنَا
عَبْدُ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ: حَدَّثَنِي
عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّارٍ، عَنْ
عَبْدِ اللَّهِ بْنِ بَابِيهِ، عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ:
قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ: أَرَأَيْتَ إِفْصَارَ النَّاسِ

[1] *An-Nisā'* 4:101.

this to the Messenger of Allāh ﷺ, and he said: “(This is a) charity that Allāh has given to you, so accept His charity.” (*Ṣaḥīḥ*)

الصَّلَاةَ وَإِنَّمَا قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمْ الَّذِينَ كَفَرُوا﴾ فَقَدْ ذَهَبَ ذَلِكَ الْيَوْمَ، فَقَالَ: عَجِبْتُ وَمِمَّا عَجِبْتُ مِنْهُ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «صَدَقَةٌ تَصَدَّقَ اللَّهُ عَزَّ وَجَلَّ بِهَا عَلَيْكُمْ فَأَقْبَلُوا صَدَقَتَهُ».

تخریج: أخرجه مسلم، صلاة المسافرين، باب صلاة المسافرين وقصرها، ح: ٦٨٦ من حديث يحيى القطان به.

Comments:

1. Shortening (*Qaṣr*) a prayer during journeys is *Sunnah*.
2. Authentic *Hadīths* are explanations of the Qur’ān.

1200. (Another chain) with similar (narration as no. 1199) for this *Hadīth*. (*Ṣaḥīḥ*)

١٢٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَمُحَمَّدُ بْنُ بَكْرِ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي عَمَّارٍ يُحَدِّثُ فَذَكَرَهُ نَحْوَهُ. قَالَ أَبُو دَاوُدَ: رَوَاهُ أَبُو عَاصِمٍ وَحَمَّادُ بْنُ سَعْدَةَ كَمَا رَوَاهُ ابْنُ بَكْرِ. **تخریج:** [صحيح] انظر الحديث السابق.

Chapter 2. When Should The Traveler Shorten The Prayer?

1201. It was reported from *Shu’bah*, from *Yahyā bin Yazīd Al-Hunā’ī* that he said: “I asked *Anas bin Mālik* regarding the shortening of the prayer. He replied: ‘When the Messenger of Allāh ﷺ traveled for a distance of three miles’ — or: ‘three *Farsakhs*’^[1] — *Shu’bah* was

(المعجم ٢) بَابُ: مَتَى يَقْصُرُ الْمَسَافِرُ (التحفة ٢٧٢)
١٢٠١ - حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ يَزِيدَ الْهَنْدَايِيِّ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ الْقَصْرِ فِي الصَّلَاةِ، فَقَالَ أَنَسٌ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَرَجَ مَسِيرَةَ ثَلَاثَةِ أَمْيَالٍ أَوْ ثَلَاثَةِ فَرَاسِخَ -

[1] They say a *Farsakh* is about three miles (*Amyāl*). As for mile (*Mil*) they say it is the distance where one’s sight ends, or the limit that one can see a person on a level surface of land, and not recognize whether it is a male or a female, or whether they are coming or going, and some of the present day scholars say it is 1680 meters.

not sure — he would pray two *Rak'ahs*.” (*Sahih*)

شُعْبَةُ شَكَ - يُصَلِّي رَكَعَتَيْنِ .

تخریج: أخرجه مسلم، صلاة المسافرين، باب صلاة المسافرين وقصرها، ح: ٦٩١ عن ابن بشار به.

1202. It was reported from Muḥammad bin Al-Munkadir and Ibrāhīm bin Maisarah, that they heard Anas bin Mālik saying: “I prayed *Zuhr* with the Messenger of Allāh ﷺ four *Rak'ahs* while (we were) in Al-Madīnah, and then *ʿAṣr* as two *Rak'ahs* at *Dhūl-Ḥulaifah*.” (*Sahih*)

١٢٠٢ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ وَإِبْرَاهِيمَ بْنِ مَيْسَرَةَ سَمِعَا أَنَسَ بْنَ مَالِكٍ يَقُولُ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا، وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكَعَتَيْنِ .

تخریج: أخرجه البخاري، التقصير، باب: يقصر إذا خرج من موضعه، ح: ١٠٨٩ ومسلم، صلاة المسافرين، باب صلاة المسافرين وقصرها، ح: ٦٩٠ من حديث سفيان بن عيينة به.

Comments:

A prayer shall be shortened only after a person has set out on a journey and is beyond the city limits. *Dhul-Hulaifah* is about ten kilometers from Al-Madīnah, and is the first stop on the way to Makkah.

Chapter 3. The *Adhān* During Travel

(المعجم ٣) - بَابُ الْأَذَانِ فِي السَّفَرِ
(التحفة ٢٧٣)

1203. ‘Uqbah bin ‘Āmir narrated that the Messenger of Allāh ﷺ said: “Your Lord, the Mighty and Sublime, is amazed (and pleased) when a shepherd who is tending his sheep (and is standing at) a protruding rock at the top of a mountain calls the *Adhān* for the prayer, and then prays. Allāh says: ‘Look at this servant of Mine. He calls the *Adhān* and performs the prayer; he fears Me. So I have forgiven this servant of Mine, and admitted him to Paradise.” (*Sahih*)

١٢٠٣ - حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ؛ أَنَّ أَبَا عُسَيْبَةَ الْمَعَاوِرِيَّ حَدَّثَهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَعْجَبُ رَبُّكَ عَزَّ وَجَلَّ مِنْ رَاعِي غَنَمٍ فِي رَأْسِ شَطِئَةٍ بِجَبَلٍ يُؤَدِّنُ لِلصَّلَاةِ وَيُصَلِّي، فيقولُ الله عزَّ وجلَّ: انظروا إلى عبدي هذا يؤدِّنُ وَيُقيمُ للصَّلَاةِ يَخَافُ مِنِّي قَدْ غَفَرْتُ لِعَبْدِي وَأَدْخَلْتُهُ الْجَنَّةَ» .

تخریج: [إسناده صحيح] أخرجه النسائي، الأذان، باب الأذان لمن يصلي وحده، ح: ٦٦٧ من حديث عبدالله بن وهب به وصححه ابن حبان، ح: ٢٦٠.

Chapter 4. A Traveler Praying While He Is Unsure Of The Time

1204. It was reported from Mishāj bin Mūsā, who said: "I asked Anas bin Mālik: 'Narrate to us something that you heard from the Messenger of Allāh ﷺ.' So he said: 'When we used to be with the Messenger of Allāh ﷺ on a journey, we would say (to ourselves): "Has the sun begun its descent or not?" — and he (the Prophet ﷺ) would pray *Zuhr*, and continue traveling.'" (*Ṣaḥīḥ*)

(المعجم ٤) - بَابُ الْمَسَافِرِ يُصَلِّي وَهُوَ
يَشْكُ فِي الْوَقْتِ (التحفة ٢٧٤)

١٢٠٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ
عَنِ الْمُسْحَاحِ بْنِ مُوسَى قَالَ: قُلْتُ لِأَنْسِ
ابْنِ مَالِكٍ: حَدَّثَنَا مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ
ﷺ قَالَ: كُنَّا إِذَا كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي
السَّفَرِ فَقُلْنَا زَالَتِ الشَّمْسُ أَوْ لَمْ تَزَلْ صَلَّى
الظُّهْرَ ثُمَّ ارْتَحَلَ.

Comments: تخريج: [صحيح] أخرجه أحمد: ١١٣/٣ عن أبي معاوية الضرير به .

For a prayer to be valid, some important conditions have to be met. Knowing the correct timing of prayer, that is, when the time of a prayer is due, is one of those conditions.

1205. Shu'bah narrated: "Hamzah Al-'Āi'dhī, a man from Banū Dabbah, narrated to me, he said: 'I heard Anas bin Mālik saying: "Whenever the Messenger of Allāh ﷺ camped, he would not leave until he had prayed *Zuhr*." A man asked Anas: "Even if it was mid-day?" He replied: "Even if it was mid-day." (*Ṣaḥīḥ*)

١٢٠٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى،
عَنْ شُعْبَةَ: حَدَّثَنِي حَمَزَةُ الْعَائِذِيُّ - رَجُلٌ
مِنْ بَنِي ضَبَّةَ - قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ
يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا نَزَلَ مَنَزَلًا لَمْ
يَرْتَحِلْ حَتَّى يُصَلِّيَ الظُّهْرَ، فَقَالَ لَهُ رَجُلٌ:
وَإِنْ كَانَ بِنِصْفِ النَّهَارِ؟ قَالَ: وَإِنْ كَانَ
بِنِصْفِ النَّهَارِ.

Comments: [إسناده صحيح] أخرجه النسائي، المواقيت، باب تعجيل الظهر في السفر، ح: ٤٩٩ من حديث يحيى القطان به .

Comments:

It does not mean that the Messenger of Allāh ﷺ performed *Zuhr* exactly at midday (noon), before the sun had crossed the meridian. Rather, it means that he said his prayer immediately after the sun had crossed the meridian and then resumed his journey. It is quite obvious because the *Zuhr* prayer time begins only after the sun had crossed the meridian.

Chapter 5. Combining Between Two Prayers

1206. It was reported from Mālik, from Abū Az-Zubair Al-Makkī, from Abū Aṭ-Ṭufail ‘Āmir bin Wāthilah, that Mu‘ādh bin Jabal informed them that they went out with the Messenger of Allāh ﷺ for the battle of Tabūk. The Messenger of Allāh ﷺ would combine between *Zuhr* and ‘*Aṣr*, and between *Maghrib* and ‘*Ishā*’. One day, he delayed the prayer, then came out and prayed *Zuhr* and ‘*Aṣr* together, then returned (to his tent), then came out and prayed *Maghrib* and ‘*Ishā*’ together. (*Sahih*)

(المعجم ٥) - بَابُ الْجَمْعِ بَيْنَ الصَّلَاتَيْنِ
(التحفة ٢٧٥)

١٢٠٦ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ أَبِي الطُّفَيْلِ عَامِرِ بْنِ وَائِلَةَ، أَنَّ مُعَاذَ بْنَ جَبَلٍ أَخْبَرَهُمْ: أَنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ، فَكَانَ رَسُولُ اللَّهِ ﷺ يَجْمَعُ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ، فَأَخَّرَ الصَّلَاةَ يَوْمًا ثُمَّ خَرَجَ فَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا، ثُمَّ دَخَلَ ثُمَّ خَرَجَ فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا.

تخریج: أخرجه مسلم، صلاة المسافرين، باب الجمع بين الصلاتين في الحضر، ح: ٧٠٦ من حديث أبي الزبير به وهو في الموطأ (يحيى): ١/١٤٣، ١٤٤ (والقعنبي، ص: ١٨٣).

Comments:

A traveler may combine his prayers both while camping and moving. Performing Congregational prayers while traveling is also *Sunnah*.

1207. Nāfi‘ reported that Ibn ‘Umar was informed of the death of Ṣafiyyah while he was in Makkah. He traveled until the sun set and the stars appeared. He said: “When the Prophet ﷺ was in a hurry during his journey, he would combine between these (meaning *Maghrib* and ‘*Ishā*’ two prayers, and would continue traveling until the twilight disappeared.” (*Sahih*)

١٢٠٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ اسْتَضْرَحَ عَلَى صَفِيَّةَ وَهُوَ بِمَكَّةَ، فَسَارَ حَتَّى غَرَبَتِ الشَّمْسُ وَبَدَتِ النُّجُومُ، فَقَالَ: إِنَّ النَّبِيَّ ﷺ كَانَ إِذَا عَجَلَ بِهِ أَمْرٌ فِي سَفَرٍ جَمَعَ بَيْنَ هَاتَيْنِ الصَّلَاتَيْنِ، فَسَارَ حَتَّى غَابَ الشَّفَقُ فَتَزَلَّ فَجَمَعَ بَيْنَهُمَا.

تخریج: [إسناده صحيح] أخرجه البيهقي: ٣/١٥٩ من حديث حماد بن زيد به ورواه الترمذي، الجمعة، باب ما جاء في الجمع بين الصلاتين، ح: ٥٥٥ من حديث نافع به وقال: "حسن صحيح".

1208. It was reported from Hishām bin Sa‘d, from Abū Az-Zubair, from Abū Aṭ-Ṭufail, from Mu‘ādh bin Jabal, that during the expedition of Tabūk, the Messenger of Allāh ﷺ would combine between *Zuhr* and ‘*Asr* if the sun had started its descent before he started traveling. And if he traveled before the sun had started its descent, he would delay *Zuhr* until he camped at the time of ‘*Asr*. And he would do the same for *Maghrib*; if the sun had set before he traveled, he would combine between *Maghrib* and ‘*Ishā*’, and if he traveled before the sun disappeared, he would delay *Maghrib* until he camped at the time of ‘*Ishā*’, then he would combine between them.

Abū Dāwud said: Hishām bin ‘Urwah reported it from Ḥusain bin ‘Abdullāh, from Kuraiḃ, from Ibn ‘Abbās, from the Prophet ﷺ, similar to the narration of Al-Mufaḍḍal and Al-Laith (no. 1207). (*Hasan*)

تخريج: [حسن] أخرجه البيهقي: ١٦٢/٣، ١٦٣ والدارقطني: ١/٣٩٢ من حديث أبي داود به

وانظر، ح: ١٢٠٦ وهذا طرف منه.

Comments:

1. Combining prayers during journeys is established in the *Sunnah*.
2. Prayers may be combined in two ways. One way is to perform *Zuhr* and ‘*Asr* prayers at *Zuhr* time, and then *Maghrib* and ‘*Ishā*’ prayers at *Maghrib* time. The other way is to perform *Zuhr* and ‘*Asr* prayers at ‘*Asr* time, then *Maghrib* and ‘*Ishā*’ prayers at ‘*Ishā*’ time.

1209. It was reported from Sulaimān bin Abī Yahyā, from Ibn ‘Umar, that he said: “The Messenger of Allāh ﷺ never combined between *Maghrib* and

١٢٠٨ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبِ الرَّمْلِيِّ الْهَمْدَانِيُّ: حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ وَاللَيْثُ بْنُ سَعْدٍ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ أَبِي الطُّفَيْلِ، عَنْ مُعَاذِ بْنِ جَبَلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي غَزْوَةِ تَبُوكَ، إِذَا زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَإِنْ يَرْتَحِلُ قَبْلَ أَنْ تَرِيغَ الشَّمْسُ أَخَّرَ الظُّهْرَ حَتَّى يَنْزِلَ لِلْعَصْرِ، وَفِي الْمَغْرِبِ مِثْلَ ذَلِكَ: إِنْ غَابَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، وَإِنْ يَرْتَحِلُ قَبْلَ أَنْ تَغِيبَ الشَّمْسُ أَخَّرَ الْمَغْرِبَ حَتَّى يَنْزِلَ لِلْعِشَاءِ ثُمَّ جَمَعَ بَيْنَهُمَا.

قال أبو داود: رواه هشام بن عروة عن حسين بن عبد الله، عن كريب، عن ابن عباس عن النبي ﷺ نحو حديث المفضل والليث.

١٢٠٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

نَافِعٍ عَنْ أَبِي مَوْدُودٍ، عَنْ سُلَيْمَانَ بْنِ أَبِي يَحْيَى، عَنْ ابْنِ عُمَرَ قَالَ: مَا جَمَعَ رَسُولُ

'*Ishā*' while he was traveling except once." (*Hasan*)

Abū Dāwud said: This was related from Ayyūb from Nāfi' from Ibn 'Umar as a *Mawqūf* narration of Ibn 'Umar; that he did not see Ibn 'Umar combining between the two of them ever except that one night, meaning the night he was informed of the death of Ṣafīyyah. It has been related in a narration of Makhūl from Nāfi' that he saw Ibn 'Umar do that once or twice.

1210. It was reported from Mālik from Abū Az-Zubair Al-Makkī, from Sa'eed bin Jubair, from 'Abdullāh bin 'Abbās, that he said: "The Messenger of Allāh ﷺ prayed *Zuhr* and '*Aṣr* combined, and *Maghrib* and '*Ishā*' combined, while he was neither traveling nor in a state of fear." (*Ṣahīh*)

Mālik said: "I believe this occurred when it rained."

Abū Dāwud said: Ḥammād bin Salamah reported the same, from Abū Az-Zubair. And Qurrah bin Khālid reported it from Abū-Az-Zubair; he said: "(This happened) during our travels to Tabūk."

تخريج: أخرجه مسلم، صلاة المسافرين، باب الجمع بين الصلاتين في الحضر، ح: ٧٠٥ من حديث مالك به وهو في الموطأ (يحيى): ١٤٤/١ (والقنبي، ص: ١٨٥).

1211. Ḥabīb bin Abī Thābit reported Sa'eed bin Jubair, from Ibn 'Abbās, that he said: "The Messenger of Allāh ﷺ once combined between *Zuhr* and '*Aṣr*, and between *Maghrib* and '*Ishā*'

الله ﷺ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ قَطُّ فِي السَّفَرِ إِلَّا مَرَّةً.

قال أبو داود: وهذا يُروى عن أيوب، عن نافع، عن ابن عمر موقوفاً على ابن عمر؛ أنه لم ير ابن عمر جمع بينهما قط إلا تلك الليلة - يعني ليلة استُصرخ على صفيّة - وروى من حديث مكحول عن نافع: أنه رأى ابن عمر فعل ذلك مرة أو مرتين. تخريج: [إسناده حسن] انفرد به أبو داود.

١٢١٠ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ وَالْعَصْرَ جَمِيعًا، وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا، فِي غَيْرِ خَوْفٍ وَلَا سَفَرٍ. قَالَ مَالِكٌ: أَرَى ذَلِكَ كَانَ فِي مَطَرٍ.

قال أبو داود: رواه حماد بن سلمة نحوه عن أبي الزبير. ورواه قره بن خالد عن أبي الزبير قال: في سفرة سافرناها إلى تبوك.

١٢١١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبِ ابْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الظُّهْرِ

while we were in Al-Madīnah, without any (cause for) fear, nor (due to) rain.” (*Ṣaḥīḥ*)

Ibn ‘Abbās was asked: “Why did he do that?” He replied: “He wished not to inconvenience his nation.”

تخريج: أخرجه مسلم، انظر الحديث السابق، ح: ٧٠٥ بعد ٧٠٦ من حديث أبي معاوية الضريبر به.

1212. It was reported from Muḥammad bin Fuḍail, from his father, from Nāfi‘, and Abdullāh bin Wāqid, that the *Mu’adh-dhin* of Ibn ‘Umar said (to Ibn ‘Umar, while they were traveling): “The prayer!” He said: “Proceed, proceed!” He continued until the twilight was about to disappear, then he camped and prayed *Maghrib*. He then waited until the redness disappeared, and then prayed *Ishā’*. Then he said: “When the Messenger of Allāh ﷺ was in a hurry, he would do as I just did. And he would travel three days’ (of normal travel) distance on that one day and night.” (*Ṣaḥīḥ*)

Abū Dāwud said: Ibn Jābir reported it from Nāfi‘ similarly, with his chain.

تخريج: [إسناده صحيح] أخرجه الدارقطني: ٣٩٣/١، ح: ١٤٥٢ من حديث محمد بن فضيل به وانظر الحديث الآتي.

Comments:

Meaning in a hurry while on a journey.

1213. (Another chain) from ‘Eisā, from Ibn Jābir, with this meaning (similar to no. 1212). He said: “So when the twilight was about to disappear, he camped and combined them.” (*Ṣaḥīḥ*)

وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ بِالْمَدِينَةِ مِنْ غَيْرِ خَوْفٍ وَلَا مَطَرٍ، فَقِيلَ لِابْنِ عَبَّاسٍ: مَا أَرَادَ إِلَى ذَلِكَ، قَالَ: أَرَادَ أَنْ لَا يُحْرِجَ أُمَّتَهُ.

١٢١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمُحَارِبِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ أَبِيهِ، عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ وَاقِدٍ: أَنَّ مُؤَدِّنَ ابْنِ عُمَرَ قَالَ: الصَّلَاةُ، قَالَ: سِرَّ سِرًّا، حَتَّى إِذَا كَانَ قَبْلَ غُيُوبِ الشَّفَقِ نَزَلَ فَصَلَّى الْمَغْرِبَ، ثُمَّ انْتَبَهَ حَتَّى غَابَ الشَّفَقُ فَصَلَّى الْعِشَاءَ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا عَجَلَ بِهِ أَمْرٌ صَنَعَ مِثْلَ الَّذِي صَنَعْتُ، فَسَارَ فِي ذَلِكَ الْيَوْمِ وَاللَّيْلَةِ مَسِيرَةَ ثَلَاثٍ.

قال أبو داود: رواه ابن جابر عن نافع نحو هذا بإسناده.

١٢١٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عَيْسَى عَنْ ابْنِ جَابِرٍ بِهَذَا الْمَعْنَى. قَالَ أَبُو دَاوُدَ: وَرَوَاهُ عَبْدُ اللَّهِ بْنُ الْعَلَاءِ عَنْ نَافِعٍ قَالَ: حَتَّى إِذَا كَانَ عِنْدَ

دَهَابِ الشَّفَقِ نَزَلَ فَجَمَعَ بَيْنَهُمَا .

تخریج: [إسناده صحيح] أخرجه النسائي، المواقيت، باب الوقت الذي يجمع فيه المسافر بين المغرب والعشاء، ح: ٥٩٦ من حديث ابن جابر به مطولاً.

1214. It was reported from Jābir bin Zaid, from Ibn ‘Abbās, that he said: “The Messenger of Allāh ﷺ once led us in prayer in Al-Madīnah — he prayed eight, and then seven: *Zuhr* and *‘Asr*, and then *Maghrib* and *‘Ishā’*.” (*Ṣaḥīḥ*) Sulaimān and Musad-dad did not say: “with us.”^[1]

Abū Dāwud said: Ṣāliḥ, the freed slave of At-Tawamah, reported it from Ibn ‘Aḥḥas, but he said: “And it was not raining.”

١٢١٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ؛ ح: وَحَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: صَلَّى بِنَا رَسُولَ اللَّهِ ﷺ بِالْمَدِينَةِ ثَمَانِيًا وَسَبْعًا، الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَلَمْ يَقُلْ سُلَيْمَانُ وَمُسَدَّدٌ: «بِنَا» .
قال أبو داود: وَرَوَاهُ صَالِحٌ مَوْلَى التَّوَّامَةِ
عن ابن عباس قال: في غير مطرٍ .

تخریج: أخرجه البخاري، مواقيت الصلاة، باب تأخير الظهر إلى العصر، ح: ٥٤٣ ومسلم، صلاة المسافرين، باب الجمع بين الصلاتين في الحضر، ح: ٥٦/٧٠٥ من حديث حماد بن زيد

Comments:

The permission is valid only for some very pressing and urgent need, according to Companions and learned scholars. They have cautioned people not to fall into a habit of it or make it a settled practice.

1215. It was reported from Abū Az-Zubair, from Jābir that the Messenger of Allāh ﷺ was once in Makkah when the sun set, and he combined between them (*Maghrib* and *‘Ishā’*) when he reached Sarf. (*Da‘īf*)

١٢١٥ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ الْجَارِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ غَابَتْ لَهُ الشَّمْسُ بِمَكَّةَ فَجَمَعَ بَيْنَهُمَا بِسَرَفٍ .

تخریج: [إسناده ضعيف] أخرجه النسائي، المواقيت، باب الوقت الذي يجمع فيه المسافر بين المغرب والعشاء، ح: ٥٩٤ من حديث يحيى بن محمد الجاري به * أبو الزبير مدلس ولم أجد تصريح سماعه.

[1] That is, the author also heard this narration from ‘Amr bin ‘Awn, and here he quoted his wording but mentioned the difference in their narrations.

1216. It was reported from Hishām bin Sa'd that he said: "Between them — meaning between Makkah and Sarf — is ten miles." (*Ṣaḥīḥ*)

١٢١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ هِشَامٍ جَارُ أَحْمَدَ بْنِ حَنْبَلٍ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ عَنْ هِشَامِ بْنِ سَعْدٍ قَالَ: بَيْنَهُمَا عَشْرَةُ أَمْيَالٍ يَعْنِي بَيْنَ مَكَّةَ وَسَرْفٍ.

تخريج: [إسناده صحيح] أخرجه البيهقي: ١٦٤/٣ من حديث أبي داود به.

1217. 'Abdullāh bin Dīnār said: "I was once (traveling) with 'Abdullāh bin 'Umar. When we saw that night had fallen, we said: 'The prayer.' (But) he continued traveling until the twilight had disappeared, and the stars could be seen. He then dismounted and prayed both of them together. Then he said: 'I saw that when the Messenger of Allāh ﷺ was in a hurry during his travels, he would pray in such a manner as I have prayed — he would combine them after night fell.'" (*Ṣaḥīḥ*)

١٢١٧ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ: حَدَّثَنَا بَنُو وَهْبٍ عَنِ اللَّيْثِ قَالَ: قَالَ رَبِيعَةُ يَعْنِي كَتَبَ إِلَيْهِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: غَابَتِ الشَّمْسُ وَأَنَا عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ فَسِرْنَا فَلَمَّا رَأَيْنَاهُ قَدْ أَمْسَى قُلْنَا: الصَّلَاةُ فَسَارَ حَتَّى غَابَ الشَّفَقُ وَتَصَوَّبَتِ النُّجُومُ، ثُمَّ إِنَّهُ نَزَلَ فَصَلَّى الصَّلَاتَيْنِ جَمِيعًا ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا جَدَّ بِهِ السَّيْرُ صَلَّى صَلَاتِي هَذِهِ، يَقُولُ: يَجْمَعُ بَيْنَهُمَا بَعْدَ لَيْلٍ.

Abū Dāwud said: 'Āṣim bin Muḥammad reported it from his brother, from Sālim, and Ibn Abī Najīḥ reported it from Ismā'il bin 'Abdur-Raḥmān bin Dhuw'aib; that the combining between them reported from Ibn 'Umar was after the twighlit disappeared.

قال أبو داود: رَوَاهُ عَاصِمُ بْنُ مُحَمَّدٍ عَنْ أَخِيهِ، عَنْ سَالِمٍ. وَرَوَاهُ ابْنُ أَبِي نَجِيحٍ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ذُوَيْبٍ؛ أَنَّ الْجَمْعَ بَيْنَهُمَا مِنْ ابْنِ عُمَرَ كَانَ بَعْدَ غُيُوبِ الشَّفَقِ.

تخريج: [صحيح] أخرجه البيهقي: ١٦٠/٣، ١٦١ من حديث الليث بن سعد به.

Comments:

These *Ḥadīths* inform us that Ibn 'Umar performed the two prayers together after the evening twilight had faded (disappeared).

1218. It was reported from Al-Mufaḍḍal from 'Uqail, from Ibn Shihāb, from Anas bin Mālik, who said: "If the Messenger of Allāh ﷺ started to travel before the sun

١٢١٨ - حَدَّثَنَا قُتَيْبَةُ وَابْنُ مَوْهَبٍ - الْمَعْنَى - قَالَا: حَدَّثَنَا الْمُفَضَّلُ عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:

began its descent (after the zenith), he would delay *Zuhr* until *‘Ashr* time, then he would dismount and join between them. And if the sun had started its descent before he started to travel, he would pray *Zuhr* and then travel.” (*Sahih*)

Abū Dāwud said: Mufaḍḍal was a judge in Egypt, and his supplications would be answered, and he is Ibn Faḍālah.

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَرْتَبِعَ الشَّمْسُ أَخَّرَ الظُّهْرَ إِلَى وَفْتِ الْعَصْرِ، ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا، فَإِنْ زَاعَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحَلَ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ ﷺ.

قال أبو داؤد: كَانَ مُفَضَّلُ قَاضِي مِصْرَ وَكَانَ مُجَابَ الدَّعْوَةِ وَهُوَ ابْنُ فَضَالَةَ.

تخریج: أخرجه البخاري، التقصير، باب: إذا ارتحل بعد ما زاغت الشمس صلى الظهر ثم ركب، ح: ١١١٢ ومسلم، صلاة المسافرين، باب جواز الجمع بين الصلاتين في السفر، ح: ٧٠٤ كلاهما عن قتيبة به.

1219. (Another chain for no. 1218) It was narrated by Jābir bin Ismā‘il, from ‘Uqail, with this narration, with his chain. He said: “And he would delay *Maghrib* until the twilight had disappeared, then he would join it with *‘Ishā’*.” (*Sahih*)

١٢١٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي جَابِرُ بْنُ إِسْمَاعِيلَ عَنْ عُقَيْلٍ بِهَذَا الْحَدِيثِ بِإِسْنَادِهِ قَالَ: وَيُؤَخَّرُ الْمَغْرِبَ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ حِينَ يَغِيبُ الشَّفَقُ.

تخریج: متفق عليه، انظر الحديث السابق وأخرجه مسلم، ح: ٧٠٤ من حديث عبدالله بن وهب به.

1220. Mu‘ādh bin Jabal narrated: “During the expedition of Tabūk, if the Prophet ﷺ started to travel before the sun began its descent, he would delay *Zuhr*, and would combine it with *‘Ashr* and pray them together. And if he started to travel after the sun began its descent, he prayed *Zuhr* and *‘Ashr* together, then travel. And if he traveled before sunset, he would delay *Maghrib* until he prayed it with *‘Ishā’*, and if he traveled after *Maghrib*, he would pray *‘Ishā’* early and combine it with *Maghrib*.” (*Sahih*)

١٢٢٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الطُّفَيْلِ عَامِرِ بْنِ وَاثِلَةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي عَزْوَةِ تَبُوكَ، إِذَا ارْتَحَلَ قَبْلَ أَنْ تَرْتَبِعَ الشَّمْسُ أَخَّرَ الظُّهْرَ حَتَّى يَجْمَعَهَا إِلَى الْعَصْرِ فَيُصَلِّيهِمَا جَمِيعًا، وَإِذَا ارْتَحَلَ بَعْدَ زَيْغِ الشَّمْسِ صَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا ثُمَّ سَارَ، وَكَانَ إِذَا ارْتَحَلَ قَبْلَ الْمَغْرِبِ أَخَّرَ الْمَغْرِبَ حَتَّى يُصَلِّيَهَا مَعَ الْعِشَاءِ، وَإِذَا ارْتَحَلَ بَعْدَ الْمَغْرِبِ عَجَّلَ

Abū Dāwud said: No one but Qutaibah alone reported this *Hadīth*.

العِشَاءَ فَصَلَّاهَا مَعَ الْمَغْرِبِ .
قال أبو داود: ولم يرو هذا الحديث إلا
قُتَيْبَةُ وَحْدَهُ .

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في الجمع بين الصلاتين، ح: ٥٥٣ عن قتيبة به وقال: "حسن غريب".

Chapter 6. Shortening The Recitation During Travel

(المعجم ٦) - بَابُ قَصْرِ قِرَاءَةِ الصَّلَاةِ
فِي السَّفَرِ (التحفة ٢٧٦)

1221. Al-Barā' narrated: "We once went with the Messenger of Allāh ﷺ on one of his travels, and he led us in *'Ishā'*. He recited: 'By the fig and the olive'^[1] in one of the *Rak'ahs*." (*Ṣaḥīḥ*)

١٢٢١ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا
شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ قَالَ:
خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَصَلَّى بِنَا
العِشَاءَ الْآخِرَةَ فَقَرَأَ فِي إِحْدَى الرَّكْعَتَيْنِ
بِالْفِجِّ وَالزَّيْتُونِ .

تخريج: أخرجه البخاري، الأذان، باب الجهر في العشاء، ح: ٧٦٧ ومسلم، الصلاة، باب القراءة في العشاء، ح: ٤٦٤ من حديث شعبة به.

Comments:

A prayer-leader should take into consideration the circumstances and conditions of those whom he is leading in prayer. While praying during a journey, it is recommended that the recitation not be long.

Chapter 8. The Voluntary Prayers During Travel

(المعجم ٧) - بَابُ التَّطَوُّعِ فِي السَّفَرِ
(التحفة ٢٧٧)

1222. Al-Barā' bin 'Āzib Al-Anṣārī narrated: "I accompanied the Messenger of Allāh ﷺ on eighteen of his travels. I never once saw him leave the two *Rak'ahs* after the sun began its descent — before *Zuhr*." (*Ḥasan*)

١٢٢٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
اللَّيْثُ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنِ أَبِي بُسْرَةَ
الْغَفَارِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبِ الْأَنْصَارِيِّ
قَالَ: صَحَبْتُ رَسُولَ اللَّهِ ﷺ ثَمَانِيَةَ عَشَرَ
سَفَرًا فَمَا رَأَيْتُهُ تَرَكَ رَكْعَتَيْنِ إِذَا زَاعَتِ
الشَّمْسُ قَبْلَ الظُّهْرِ .

تخريج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما جاء في التطوع في السفر،

[1] *At-Tim* (95).

ح: ٥٥٠ عن قتيبة به وقال: "غريب" وصححه الحاكم على شرط الشيخين: ٣١٥/١ ووافقه الذهبي.

1223. Ḥaḥḥ bin 'Āḥim bin 'Umar bin Al-Khattāb narrated: "I accompanied Ibn 'Umar in one of his journeys. He led us in a two *Rak'ah* prayer, then turned around and saw people standing (in prayer). He asked: 'What are these people doing?' I said: 'They are praying voluntary prayers.' He said: 'If I were to pray the voluntary prayers, I would have completed my (obligatory) prayer! O nephew, I accompanied the Messenger of Allāh ﷺ during his travels, and he never prayed more than two *Rak'ahs* (while traveling) until Allāh took his soul. And I accompanied Abū Bakr during his travels, and he never prayed more than two *Rak'ahs* until Allāh took his soul. And I accompanied 'Umar during his travels, and he never prayed more than two *Rak'ahs* until Allāh took his soul. And I accompanied 'Uthmān during his travels, and he never prayed more than two *Rak'ahs* until Allāh took his soul. And Allāh has said: Indeed, you have in the Messenger of Allāh an excellent example."^[1] (*Ṣaḥīḥ*)

١٢٢٣ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عَيْسَى بْنُ حَنْصَلِ بْنِ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ عَنْ أَبِيهِ قَالَ: صَحِبْتُ ابْنَ عُمَرَ فِي طَرِيقٍ قَالَ: فَصَلَّى بِنَا رُكْعَتَيْنِ ثُمَّ أَقْبَلَ فَرَأَى نَاسًا قِيَامًا فَقَالَ: مَا يَصْنَعُ هَؤُلَاءِ؟ قُلْتُ: يُسَبِّحُونَ قَالَ: لَوْ كُنْتُ مُسَبِّحًا أَتَمَمْتُ صَلَاتِي، يَا ابْنَ أَخِي! إِنِّي صَحِبْتُ رَسُولَ اللَّهِ ﷺ فِي السَّفَرِ فَلَمْ يَزِدْ عَلَيَّ رُكْعَتَيْنِ حَتَّى قَبِضَهُ اللَّهُ عَزَّوَجَلَّ، وَصَحِبْتُ أَبَا بَكْرٍ فَلَمْ يَزِدْ عَلَيَّ رُكْعَتَيْنِ حَتَّى قَبِضَهُ اللَّهُ عَزَّوَجَلَّ، وَصَحِبْتُ عُمَرَ فَلَمْ يَزِدْ عَلَيَّ رُكْعَتَيْنِ حَتَّى قَبِضَهُ اللَّهُ عَزَّوَجَلَّ، وَصَحِبْتُ عُثْمَانَ فَلَمْ يَزِدْ عَلَيَّ رُكْعَتَيْنِ حَتَّى قَبِضَهُ اللَّهُ عَزَّوَجَلَّ، وَقَدْ قَالَ اللَّهُ عَزَّوَجَلَّ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

تخريج: أخرجه مسلم، صلاة المسافرين، باب صلاة المسافرين وقصرها، ح: ٦٨٩ عن القعني والبخاري، التفسير، باب من لم يتطوع في السفر دبر الصلاة، ح: ١١٠٢ من حديث عيسى ابن حفص به.

[1] *Al-Aḥzāb* 33:21.

Chapter 8. Praying Voluntary Prayers And *Witr* While Riding A Mount

1224. It was reported from Sālim from his father, (Ibn 'Umar) who said: "The Messenger of Allāh ﷺ would pray voluntary prayers while riding on his camel, regardless of the direction it was facing, and he would also pray *Witr* on it. But he would not pray the obligatory prayers on it." (*Sahih*)

تخریج: أخرجه مسلم، صلاة المسافرين، باب جواز صلاة النافلة على الدابة في السفر حيث توجهت، ح: ٣٩/٧٠٠ من حديث عبدالله بن وهب، والبخاري، التقصير، باب: ينزل للمكتوبة، ح: ١٠٩٨ من حديث يونس بن يزيد به.

1225. Anas bin Mālik narrated: "If the Messenger of Allāh ﷺ wanted to pray voluntary prayers while he was traveling, he would turn his camel towards the *Qiblah*, say the *Takbīr*, then pray in the direction the caravan traveled." (*Hasan*)

تخریج: [إسناده حسن] أخرجه أحمد: ٢٠٣/٣ من حديث ربي بن عبدالله به.

1226. It was reported from Abū Al-Ḥubāb Sa'eed bin Yasār, from Abdullāh bin 'Umar, that he said: "I saw the Messenger of Allāh ﷺ praying on his donkey while he was headed in the direction of *Khaibar*." (*Sahih*)

تخریج: أخرجه مسلم، صلاة المسافرين، باب جواز صلاة النافلة على الدابة... إلخ، ح: ٧٠٠ من حديث مالك به وهو في الموطأ (يحيى): ١٠١/١، ١٥١ (والقنبي، ص: ١٩٥).

Comments:

It is prohibited to eat the flesh of a domestic donkey, but one may pray on its back.

(المعجم ٨) - بَابُ التَّطَوُّعِ عَلَى الرَّاحِلَةِ
وَالْوَيْتْرِ (التحفة ٢٧٨)

١٢٢٤ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا
ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ،
عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ
يُصَلِّحُ عَلَى الرَّاحِلَةِ أَيَّ وَجْهِ تَوَجَّهَ، وَيُؤَيِّرُ
عَلَيْهَا، غَيْرَ أَنَّهُ لَا يُصَلِّي الْمَكْتُوبَةَ عَلَيْهَا.

١٢٢٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا رَبِيعُ بْنُ
عَبْدِ اللَّهِ بْنِ الْجَارُودِ: حَدَّثَنِي عَمْرُو بْنُ أَبِي
الْحَجَّاجِ: حَدَّثَنِي الْجَارُودُ بْنُ أَبِي سَبْرَةَ:
حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ
كَانَ إِذَا سَافَرَ فَأَرَادَ أَنْ يَتَطَوَّعَ اسْتَقْبَلَ بِنَاقَتِهِ
الْقِبْلَةَ فَكَبَّرَ ثُمَّ صَلَّى حَيْثُ وَجَّهَهُ رِكَابُهُ.

١٢٢٦ - حَدَّثَنَا الْقُعَيْبِيُّ عَنْ مَالِكٍ، عَنْ
عَمْرُو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِي الْحُبَابِ
سَعِيدِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ
قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي عَلَى حِمَارٍ
وَهُوَ مُتَوَجِّهُ إِلَى خَيْبَرَ.

1227. It was reported from Abū Az-Zubair, from Jābir, who said: "The Messenger of Allāh ﷺ sent me on some errand..." until he said: "...So I returned to him while he was praying on his camel, facing east. And his prostration was lower than his *Rukū'*." (*Ṣaḥīḥ*)

تخريج: [صحيح] أخرجه مسلم، المساجد، باب تحريم الكلام في الصلاة ... إلخ، ح: ٥٤٠ من حديث أبي الزبير به.

Chapter 9. Praying Obligatory Prayers On A Mount If There Is An Excuse

1228. Muḥammad bin Shu'aib reported from An-Nu'mān bin Al-Mundhir, from 'Aṭā' bin Abī Rabāḥ, that he asked 'Āishah: "Was a concession given to the women allowing them to pray on their mounts?" She replied: "They were not give this concession, whether in severe circumstances or otherwise." (*Hasan*)

Muḥammad said: "This is with regards to the obligatory prayers."

تخريج: [حسن] أخرجه البيهقي: ٧/٢ من حديث أبي داود به.

Chapter 10. When Should The Traveler Stop Shortening The Prayer

1229. It was reported from 'Alī bin Zaid, from Abū Naḍrah, from 'Imrān bin Ḥuṣain, that he said: "I participated in military expeditions with the Messenger of Allāh ﷺ, and took part in the Conquest (of Makkah). He (ﷺ) stayed there eighteen nights praying only two *Rak'ahs*, and he would say: 'O

١٢٢٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ. قَالَ: فَجِئْتُ وَهُوَ يُصَلِّي عَلَى رَاحِلَتِهِ نَحْوَ الْمَشْرِقِ، وَالسُّجُودُ أَخْفَضُ مِنَ الرُّكُوعِ.

(المعجم ٩) - بَابُ الْفَرِيضَةِ عَلَى الرَّاحِلَةِ مِنْ عُدْرِ (التحفة ٢٧٩)

١٢٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ عَنِ الثُّعْمَانِ بْنِ الْمُنْذِرِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ أَنَّهُ سَأَلَ عَائِشَةَ: هَلْ رُخِّصَ لِلنِّسَاءِ أَنْ يُصَلِّيْنَ عَلَى الدَّوَابِّ؟ قَالَتْ: لَمْ يُرَخِّصْ لَهُنَّ فِي ذَلِكَ فِي شِدَّةٍ وَلَا رَخَاءٍ.

قال محمد: هذا في المكتوبة.

(المعجم ١٠) بَابُ: مَتَى يُتِمُّ الْمَسَافِرُ (التحفة ٢٨٠)

١٢٢٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ؛ ح: وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا ابْنُ عُلَيَّةَ - وَهَذَا لَفْظُهُ - قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ أَبِي نَضْرَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: عَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ وَشَهِدْتُ مَعَهُ الْفَتْحَ، فَأَقَامَ

people of the city, pray four (Rak'ahs), for we are people who are traveling.” (Da'if)

بِمَكَّةَ ثَمَانِي عَشْرَةَ لَيْلَةً لَا يُصَلِّي إِلَّا رُكْعَتَيْنِ،
يقول: «يَا أَهْلَ الْبَلَدِ! صَلُّوا أَرْبَعًا فَإِنَّا قَوْمٌ
سَفَرٌ».

تخریج: [إسناده ضعيف] وأخرجه الترمذي، الصلاة، باب ما جاء في التقصير في السفر،
ح: ٥٤٥ من حديث علي بن زيد به وقال: "حسن صحيح" وسنده ضعيف * علي بن زيد بن
جدعان ضعيف، ولأصل الحديث شواهد كثيرة.

1230. It was reported from ‘Āṣim, from ‘Ikrimah, from Ibn ‘Abbās that the Messenger of Allāh ﷺ stayed seventeen (days) in Makkah, and he shortened the prayers. Ibn ‘Abbās said: “So whoever stays seventeen days should shorten, and whoever stays longer (than that) should pray the complete prayer.” (Ṣaḥīḥ)

١٢٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَعُثْمَانُ
ابْنُ أَبِي شَيْبَةَ - الْمَعْنَى وَاحِدٌ - قَالَ: حَدَّثَنَا
حَنْصَلُ بْنُ عَاصِمٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ
عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَقَامَ سَبْعَ عَشْرَةَ
بِمَكَّةَ يَقْصُرُ الصَّلَاةَ، قَالَ ابْنُ عَبَّاسٍ: وَمَنْ
أَقَامَ سَبْعَ عَشْرَةَ قَصَرَ وَمَنْ أَقَامَ أَكْثَرَ أْتَمَّ.

Abū Dāwud said: ‘Abbād bin Manṣūr narrated it from ‘Ikrimah from Ibn ‘Abbās: “He stayed nineteen.”

قال أبو داؤد: قال عبّاد بن منصور عن
عكرمة، عن ابن عباس قال: أقام سبع
عشرة.

تخریج: أخرجه البخاري، التقصير، باب ما جاء في التقصير ... إلخ، ح: ١٠٨٠ من
حديث عاصم به.

1231. Az-Zuhrī reported from ‘Ubaidullāh bin ‘Abdullāh, from Ibn ‘Abbās, that he said: “During the Year of the Conquest (of Makkah), the Messenger of Allāh ﷺ stayed fifteen (days) in Makkah, shortening the prayer.” (Ṣaḥīḥ)

١٢٣١ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ
سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ،
عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ
قَالَ: أَقَامَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ عَامَ الْفَتْحِ
خَمْسَ عَشْرَةَ يَقْصُرُ الصَّلَاةَ.

Abū Dāwud said: ‘Abdah bin Sulaimān reported this *Hadīth*, as did Aḥmad bin Khālid Al-Wahbī and Salmah bin Al-Faḍl, from Ibn Iṣḥāq, and none of them said in it: “from Ibn ‘Abbās.”

قال أبو داؤد: روى هذا الحديث عبدة
ابن سليمان وأحمد بن خالد الوهبي وسلمة
ابن الفضل عن ابن إسحاق، لم يذكروا فيه
ابن عباس.

تخریج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب: كم يقصر الصلاة، المسافر إذا

أقام ببلدة، ح: ١٠٧٦ من حديث محمد بن سلمة به وسنده ضعيف وله شاهد عند النسائي، ح: ١٤٥٤ وسنده حسن.

1232. It was reported from Sharīk, from Ibn Al-Aṣḥbahānī, from ‘Ikrimah, from Ibn ‘Abbās that the Messenger of Allāh ﷺ stayed in Makkah seventeen (days), praying two (*Rak’ahs*). (*Ṣaḥīḥ*)

١٢٣٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنِي أَبِي: حَدَّثَنَا شَرِيكٌ عَنْ ابْنِ الْأَصْبَهَانِيِّ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَقَامَ بِمَكَّةَ سَبْعَ عَشْرَةَ يُصَلِّي رَكَعَتَيْنِ.

تخريج: [صحيح] أخرجه عبدالله بن أحمد في زوائد المسند: ١/٣١٥، ح: ٢٨٨٦ عن نصر ابن علي به وشاهده تقدم، ح: ١٢٣٠.

1233. It was reported from Yahyā bin Abī Ishāq, from Anas bin Mālik, who said: “We went on a journey with the Messenger of Allāh ﷺ from Al-Madīnah to Makkah. He (ﷺ) continued to pray two *Rak’ahs* until we returned to Al-Madīnah.” So we (the sub-narrators) said: “Did you stay there (in Makkah) for some time?” He (Anas bin Mālik) replied: “We stayed for ten (days).” (*Ṣaḥīḥ*)

١٢٣٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَمُسْلِمٌ بْنُ إِبْرَاهِيمَ - الْمَعْنَى - قَالَا: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَكَانَ يُصَلِّي رَكَعَتَيْنِ حَتَّى رَجَعْنَا إِلَى الْمَدِينَةِ، فَقُلْنَا: هَلْ أَقَمْتُمْ بِهَا شَيْئًا؟ قَالَ: أَقَمْنَا عَشْرًا.

تخريج: أخرجه البخاري، التقيير، باب ما جاء في التقصير، وكم يقم حتى يقصر، ح: ١٠٨١ ومسلم، صلاة المسافرين، باب صلاة المسافرين وقصرها، ح: ٦٩٣ من حديث يحيى ابن أبي إسحاق به.

1234. ‘Umar bin ‘Alī bin Abī Tālib narrated: “When ‘Alī used to travel, he would travel after sunset until it was almost dark, then he would camp and pray *Maghrib*. He would then call for his dinner, eat, and then pray *Ishā*, and continue on the journey. He would say: “This is what the Messenger of Allāh ﷺ used to do.” (*Ṣaḥīḥ*)

١٢٣٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَابْنُ الْمُثَنَّى - وَهَذَا لَفْظُ ابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: ابْنُ الْمُثَنَّى قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ ابْنِ أَبِي طَالِبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ عَلِيًّا كَانَ إِذَا سَافَرَ سَارَ بَعْدَ مَا تَغْرُبَ الشَّمْسُ حَتَّى تَكَادَ أَنْ تُظْلِمَ، ثُمَّ يَنْزِلُ فَيُصَلِّي

I heard^[1] Abū Dāwud saying:

[1] That is Abū ‘Alī Al-Lu‘lu‘ī, one of those that heard this text from the author.

Usāmah bin Zaid reported from Ḥaḥḥ bin 'Ubaidullāh, meaning Ibn Anas bin Mālik, that Anas would combine between them when the twilight disappeared, and he would say: "The Prophet ﷺ would do that." And a narration of Az-Zuhri, from Anas, from the Prophet ﷺ is (also) similar.

الْمَغْرِبِ، ثُمَّ يَدْعُو بِعَشَائِهِ فَيَتَعَشَّى، ثُمَّ يُصَلِّي الْعِشَاءَ ثُمَّ يَرْتَجِلُ وَيَقُولُ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ.

قال عثمان عن عبد الله بن محمد بن عمر بن علي. سمعت أبا داود يقول: وروى أسامة بن زيد عن حفص بن عبيد الله يعني ابن أنس بن مالك: أن أنسا كان يجمع بينهما حين يغيب الشفق ويقول: كان النبي ﷺ يصنع ذلك. ورواية الزهري عن أنس عن النبي ﷺ مثله.

تخريج: [إسناده صحيح] أخرجه عبد الله بن أحمد في زوائد المسند: ١/١٣٦، ح: ١١٤٣ من حديث أبي أسامة به.

Chapter 11. If He Encamps In Enemy Territory, He Shortens The Prayer

(المعجم ١١) بَابُ: إِذَا أَقَامَ بِالْأَرْضِ الْعَدُوِّ يَقْصُرُ (التحفة ٢٨١)

1235. Jābir bin Abdullāh narrated: "The Messenger of Allāh ﷺ was encamped at Tabūk for twenty days, shortening the prayer." (Da'if)

١٢٣٥ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَقَامَ رَسُولُ اللَّهِ ﷺ بِتَبُوكَ عِشْرِينَ يَوْمًا يَقْصُرُ الصَّلَاةَ. قَالَ أَبُو دَاوُدَ: غَيْرَ مَعْمَرٍ [يُرْسِلُهُ] لَا يُسْنِدُهُ.

Abū Dāwud: It was narrated (in *Mursal*) form by others aside from Ma'mar without narrating a connected chain.

تخريج: [إسناده ضعيف] وهو في مسند أحمد: ٣/٢٩٥ ومصنف عبدالرزاق، ح: ٤٣٣٥ وللحديث شواهد * يحيى بن أبي كثير مدلس، ولم أجد تصريح سماعه في هذا الحديث.

Chapter 12. The Prayer Of Fear (Ṣalāt-il-Khawf)

(المعجم ١٢) - بَابُ صَلَاةِ الْخَوْفِ (التحفة ٢٨٢)

Those who held the view that the *Imām* should lead them while they are in two rows, and that they should all say the *Takbīr* with him,

مَنْ رَأَى أَنْ يُصَلِّيَ بِهِمْ وَهُمْ صَفَّانِ فَيَكْبِرُ بِهِمْ جَمِيعًا ثُمَّ يَرْكَعُ بِهِمْ جَمِيعًا ثُمَّ يَسْجُدُ الْإِمَامُ وَالصَّفَّ الَّذِي بِلَيْهِ، وَالْآخَرُونَ قِيَامًا

then they all follow him in *Rukū'*. Then the *Imām* and those in the first row should prostrate, while the second row should remain standing, guarding them. Then, when the *Imām* and the first row stand up, those in the second row should prostrate; then, the first row should exchange positions with the second row, such that they retreat to where the second row was, and the second row should move forward to the position of the first row. Then, all of them should follow the *Imām* into *Rukū'*, then the *Imām* should prostrate along with the first row, while the second row stands guard. Then, when the *Imām* sits down along with the first row, the second row should prostrate; then they should all sit down together, and say the *Taslīm* together.

Abū Dāwud said: This is the opinion of Sufyān.

1236. Abū Ayyāsh Az-Zurqī narrated: "We were with the Messenger of Allāh ﷺ at 'Uṣfān, while the leader of the pagans was Khālid bin Al-Walid. We prayed *Zuhr*, and the pagans said: 'We had been given a time (in which the Muslims were) heedless; we had been given a time (in which they were) inattentive. If only we had attacked them while they were praying.' So the Verse permitting the shortening (of the prayer) was revealed between *Zuhr* and 'Aṣr. Therefore, when the time for 'Aṣr came, the Messenger of Allāh ﷺ stood facing the *Qiblah*, while the

يَحْرُسُونَهُمْ، فَإِذَا قَامُوا سَجَدَ الْآخَرُونَ الَّذِينَ كَانُوا خَلْفَهُمْ، ثُمَّ تَأَخَّرَ الصَّفُّ الَّذِي يَلِيهِ إِلَى مَقَامِ الْآخَرِينَ، وَتَقَدَّمَ الصَّفُّ الْأَخِيرُ إِلَى مَقَامِهِمْ، ثُمَّ يَرْكَعُ الْإِمَامُ وَيَرْكَعُونَ جَمِيعًا، ثُمَّ يَسْجُدُ وَيَسْجُدُ الصَّفُّ الَّذِي يَلِيهِ، وَالْآخَرُونَ يَحْرُسُونَهُمْ، فَإِذَا جَلَسَ الْإِمَامُ وَالصَّفُّ الَّذِي يَلِيهِ سَجَدَ الْآخَرُونَ ثُمَّ جَلَسُوا جَمِيعًا ثُمَّ سَلَّمَ عَلَيْهِمْ جَمِيعًا - قَالَ أَبُو دَاوُدَ: - هَذَا قَوْلُ سُفْيَانَ.

١٢٣٦ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي عَيَّاشِ الرَّزْقِيِّ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِعُصْفَانَ وَعَلَى الْمُشْرِكِينَ خَالِدُ ابْنُ الْوَلِيدِ فَصَلَّيْنَا الظُّهْرَ، فَقَالَ الْمُشْرِكُونَ: لَقَدْ أَصَبْنَا غِرَّةً، لَقَدْ أَصَبْنَا عَقْلَةً لَوْ كُنَّا حَمَلْنَا عَلَيْهِمْ وَهُمْ فِي الصَّلَاةِ، فَنَزَلَتْ آيَةُ الْقَصْرِ بَيْنَ الظُّهْرِ وَالْعَصْرِ، فَلَمَّا حَضَرَتِ الْعَصْرُ قَامَ رَسُولُ اللَّهِ ﷺ مُسْتَقْبِلَ الْقِبْلَةِ وَالْمُشْرِكُونَ أَمَامَهُ، فَصَفَّ خَلْفَ رَسُولِ اللَّهِ ﷺ صَفًّا، وَصَفَّ بَعْدَ ذَلِكَ الصَّفُّ صَفًّا

pagans were facing us. One row stood behind the Messenger of Allāh ﷺ, and another row stood behind the first row. The Messenger of Allāh ﷺ went into *Rukū'*, and all of them also went into *Rukū'*. Then he went into prostration, and the row that was behind him also went into prostration, while the others stood guard over them. After these ones (the first row) had prostrated twice and stood up, those behind them then prostrated. Then the row that was behind him retreated to the position of the other row, and the rear row moved forward until they were in the position of the first row. Then the Messenger of Allāh ﷺ went into *Rukū'* and they all went into *Rukū'* with him. Then he went into prostration, and the row behind him also went into prostration, while the others stood guard over them. When the Messenger of Allāh ﷺ sat down with the row that was behind him, the others then prostrated, then they all sat down together. He then said the *Taslim* with all of them. He prayed (in this manner) at 'Uṣfān, and he also prayed (in this manner) on the Day of Banū Sulaim." (*Ṣaḥīḥ*)

Abū Dāwud said: Ayyūb and Hishām reported it from Abū Az-Zubair, from Jābir, with this meaning, from the Prophet ﷺ. And similarly, Dāwud bin Ḥuṣain reported it from 'Ikrimah, from Ibn 'Abbās. And 'Abdul-Malik also reported like that from 'Aṭā' from

أَخْرُ، فَرَكَعَ رَسُولُ اللَّهِ ﷺ وَرَكَعُوا جَمِيعًا ثُمَّ سَجَدَ وَسَجَدَ الصَّفُّ الَّذِي يَلُونَهُ وَقَامَ الْآخَرُونَ يَحْرُسُونَهُمْ، فَلَمَّا صَلَّى هَؤُلَاءِ السَّجِدَتَيْنِ وَقَامُوا سَجَدَ الْآخَرُونَ الَّذِينَ كَانُوا خَلْفَهُمْ، ثُمَّ تَأَخَّرَ الصَّفُّ الَّذِي يَلِيهِ إِلَى مَقَامِ الْآخَرِينَ وَتَقَدَّمَ الصَّفُّ الْأَخِيرُ إِلَى مَقَامِ الصَّفِّ الْأَوَّلِ، ثُمَّ رَكَعَ رَسُولُ اللَّهِ ﷺ وَرَكَعُوا جَمِيعًا، ثُمَّ سَجَدَ وَسَجَدَ الصَّفُّ الَّذِي يَلِيهِ وَقَامَ الْآخَرُونَ يَحْرُسُونَهُمْ، فَلَمَّا جَلَسَ رَسُولُ اللَّهِ ﷺ وَالصَّفُّ الَّذِي يَلِيهِ سَجَدَ الْآخَرُونَ، ثُمَّ جَلَسُوا جَمِيعًا، فَسَلَّمَ عَلَيْهِمْ جَمِيعًا، فَصَلَّاهَا بِعُشْفَانَ وَصَلَّاهَا يَوْمَ بَنِي سُلَيْمٍ.

قال أبو داود: رواه أيوب وهشام عن أبي الزبير، عن جابر هذا المعنى عن النبي ﷺ، وكذلك رواه داود بن حصين عن عكرمة، عن ابن عباس، وكذلك عبد الملك عن عطاء عن جابر، وكذلك قتادة عن الحسن بن حطان عن أبي موسى فعله، وكذلك عكرمة بن خالد عن مجاهد عن النبي ﷺ، وكذلك هشام بن عروة عن أبيه عن النبي ﷺ، وهو قول الثوري.

Jāibr. And also Qatādah from Al-Ḥasan, from Ḥiṭṭān, from Abū Mūsā, that he did it. And similarly, 'Ikrimah bin Khālīd reported it from Mujāhid from the Prophet ﷺ. And like that, Hishām bin 'Urwah from his father, from the Prophet ﷺ. And this is the view of (Sufyān) Ath-Thawrī.

تخريج: [إسناده صحيح] أخرجه النسائي، الخوف، باب ١، ح: ١٥٥١ من حديث منصور به وصححه البيهقي (٢٥٧/٣) والبعوي (شرح السنة: ١٠٩٦) والدارقطني (٢/٦٠) وابن حبان (٥٨٨، ٥٨٧) والحاكم (١/٣٣٧، ٣٣٨) على شرط الشيخين ووافقه الذهبي.

Chapter 13. Whoever Said That One Row Should Stand With The Imām, And Another Row Face The Enemy

Then the *Imām* should lead those behind him for one *Rak'ah*, then stand up until those that are with him pray another *Rak'ah*, then leave and face the enemy while the other group comes (in their place). Then he leads them in prayer for one *Rak'ah*; then he remains sitting while they complete another *Rak'ah* by themselves; then he says the *Taslim* for all of them.

Comments:

Obligatory prayer is a duty which shall not be waived even in times of war.

1237. It was reported from 'Abdur-Raḥmān bin Al-Qāsim, from his father, from Ṣāliḥ bin Khawwāt, from Sahl bin Abī Ḥathmah that the Prophet ﷺ once led his Companions in the Prayer of Fear. He made them stand behind him in two rows, and then led those that were behind him for one *Rak'ah*. Then he stood up, and remained

(المعجم ١٣) - بَابُ مَنْ قَالَ: يَقُومُ
صَفٌّ مَعَ الْإِمَامِ وَصَفٌّ وَجَاهُ الْعَدُوِّ
(التحفة ٢٨٣)

فَيُصَلِّي بِالَّذِينَ يَلُونَهُ رُكْعَةً ثُمَّ يَقُومُ فَإِنَّمَا
حَتَّى يُصَلِّيَ الَّذِينَ مَعَهُ رُكْعَةً أُخْرَى ثُمَّ
يَنْصَرِفُوا فَيُصَفُّوا وَجَاهَ الْعَدُوِّ، وَتَجِيءُ
الطَّائِفَةُ الْأُخْرَى فَيُصَلِّي بِهَمْ رُكْعَةً وَيَتَّبِعُ
جَالِسًا فَيُتِمُّونَ لِأَنفُسِهِمْ رُكْعَةً أُخْرَى ثُمَّ يُسَلِّمُ
بِهِمْ جَمِيعًا.

١٢٣٧ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا
أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ
الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ خَوَاتٍ،
عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى
بِأَصْحَابِهِ فِي خَوْفٍ فَجَعَلَهُمْ خَلْفَهُ صَفِّينَ،
فَصَلَّى بِالَّذِينَ يَلُونَهُ رُكْعَةً ثُمَّ قَامَ فَلَمْ يَزَلْ

standing until those that were behind him prayed (another) *Rak'ah*. Then they changed positions with those who were behind him: The (second row) stepped forward, while those who were ahead of them (the first row) retreated back. The Prophet ﷺ led them for one *Rak'ah*. He then sat until those who had not caught (the first *Rak'ah*) completed another *Rak'ah*. Then he said the *Taslim*. (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، صلاة المسافرين، باب صلاة الخوف، ح: ٨٤١ عن عبيد الله بن معاذ، والبخاري، المغازي، باب غزوة ذات الرقاع، ح: ٤١٣١ من حديث شعبة به.

Chapter 14. Whoever Said He Prays One *Rak'ah*

And he should remain standing while the (first row) completes the other *Rak'ah* and says the *Taslim*. Then they leave such that they face the enemy; and so they (the first row) differ (with the *Imām*) in the *Taslim*.

1238. It was reported from Mālik, from Yazīd bin Rūmān, from Ṣāliḥ bin Khawwāt who narrated from someone who had prayed the Prayer of Fear with the Messenger of Allāh on the Day of Ar-Riqā', that one group stood with him while the other group faced the enemy. So he led those that were with him in one *Rak'ah*, and remained standing, while they completed (the prayer) by themselves, then left and faced the enemy. The other group then came, and he led them in the one

قَائِمًا حَتَّى صَلَّى الَّذِينَ خَلْفَهُمْ رُكْعَةً، ثُمَّ تَقَدَّمُوا وَتَأَخَّرَ الَّذِينَ كَانُوا قُدَامَهُمْ فَصَلَّى بِهِمُ النَّبِيُّ ﷺ رُكْعَةً، ثُمَّ قَعَدَ حَتَّى صَلَّى الَّذِينَ تَخَلَّفُوا رُكْعَةً، ثُمَّ سَلَّمَ.

(المعجم ١٤) - بَابُ مَنْ قَالَ: إِذَا صَلَّى رُكْعَةً (التحفة ٢٨٤)

وَبِتَّ قَائِمًا، أْتَمُّوا لِأَنْفُسِهِمْ رُكْعَةً ثُمَّ سَلَّمُوا، ثُمَّ انْصَرَفُوا فَكَانُوا وِجَاهَ الْعَدُوِّ، وَاخْتَلَفَ فِي السَّلَامِ.

١٢٣٨ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ صَالِحِ بْنِ خَوَّاتٍ عَمَّنْ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ ذَاتِ الرَّقَاعِ صَلَاةَ الْخَوْفِ: أَنَّ طَائِفَةً صَفَّتْ مَعَهُ وَطَائِفَةٌ وَجَاهَ الْعَدُوِّ فَصَلَّى بِأَتْبَاعِي مَعَهُ رُكْعَةً ثُمَّ بِتَّ قَائِمًا، وَأَتَمُّوا لِأَنْفُسِهِمْ، ثُمَّ انْصَرَفُوا وَصَفُّوا وَجَاهَ الْعَدُوِّ، وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى فَصَلَّى بِهِمُ الرُّكْعَةَ الَّتِي بَقِيَتْ مِنْ صَلَاتِهِ، ثُمَّ بِتَّ جَالِسًا، وَأَتَمُّوا لِأَنْفُسِهِمْ ثُمَّ سَلَّمَ بِهِمْ. قَالَ مَالِكٌ: وَحَدِيثُ يَزِيدَ بْنِ رُومَانَ

Rak'ah that was left of his prayer, then remained sitting while they completed (the prayer) by themselves. Then he said the *Taslim* with them. (*Ṣaḥīḥ*)

Mālik said: The narration of Yazīd bin Rūmān is the most beloved narration to me.

تخريج: أخرجه البخاري، المغازي، باب غزوة ذات الرقاع، ح: ٤١٢٩ ومسلم، ح: ٨٤٢ من حديث مالك به وهو في الموطأ (يحيى): ١٨٣/١.

1239. It was reported from Yaḥyā bin Sa'eed, from Al-Qāsim bin Muḥammad, from Ṣāliḥ bin Khawwāṭ Al-Anṣārī that Sahl bin Abī Ḥaṭmah Al-Anṣārī narrated to him about the Prayer of Fear. The *Imām* should stand with a group of his followers, while another group faces the enemy. The *Imām* should then lead those behind him in the *Rukū'* and prostration, then stand up. Once he stands up, he should remain standing while they (the first group) complete by themselves the remaining *Rak'ah*. Then they should say the *Taslim* and leave while the *Imām* remains standing, and go to face the enemy. After this, the other group — the one that has not prayed yet — should say the *Takbīr* behind the *Imām*, and he (the *Imām*) should lead them in the *Rukū'* and prostration, then say the *Taslim*. They should then stand up and complete the remaining *Rak'ah*, then say the *Taslim*. (*Ṣaḥīḥ*)

Abū Dāwud said: As for the narration of Yaḥyā bin Sa'eed from

١٢٣٩ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ خَوَّاتِ الْأَنْصَارِيِّ؛ أَنَّ سَهْلَ بْنَ أَبِي حَنْمَةَ الْأَنْصَارِيَّ حَدَّثَهُ: أَنَّ صَلَاةَ الْخَوْفِ: أَنْ يَقُومَ الْإِمَامُ وَطَائِفَةٌ مِنْ أَصْحَابِهِ، وَطَائِفَةٌ مُوَاجِهَةً الْعَدُوِّ، فَيَرْكَعَ الْإِمَامُ رُكْعَةً وَيَسْجُدَ بِالَّذِينَ مَعَهُ ثُمَّ يَقُومُ، فَإِذَا اسْتَوَى قَائِمًا تَبَتَّ قَائِمًا، وَأَتَمَّوْا لِأَنْفُسِهِمُ الرُّكْعَةَ الْبَاقِيَةَ ثُمَّ سَلَّمُوا وَأَنْصَرَفُوا، وَالْإِمَامُ قَائِمٌ، فَكَانُوا وَجَاهَ الْعَدُوِّ، ثُمَّ يُقْبِلُ الْآخَرُونَ الَّذِينَ لَمْ يُصَلُّوا فَيُكَبِّرُوا وَرَاءَ الْإِمَامِ فَيَرْكَعَ بِهِمْ وَيَسْجُدُ بِهِمْ ثُمَّ يُسَلِّمُ، فَيَقُومُونَ فَيَرْكَعُونَ لِأَنْفُسِهِمُ الرُّكْعَةَ الْبَاقِيَةَ ثُمَّ يُسَلِّمُونَ.

قال أبو داود: وأما رواية يحيى بن سعيد عن القاسم نحو رواية يزيد بن رومان إلا أنه خالفه في السلام، وروايته عبيد الله نحو رواية يحيى بن سعيد قال: قال: ونبئت قائما.

Al-Qāsim, it is similar to the narration of Yazīd bin Rūmān, except that he differs with him regarding the *Taslim*.

And ‘Ubaidullāh reported similar to the narration of Yaḥyā bin Sa‘eed, he said: “He said: ‘And he remains standing.’”.

تخریج: متفق عليه، انظر الحديث السابق، وهو في الموطأ (يحيى): ١/١٨٣، ١٨٤.

Chapter 15. Whoever Said That They Say The *Takbīr* Together

(المعجم ١٥) - بَابُ مَنْ قَالَ: يُكْبِرُونَ
جَمِيعًا (التحفة ٢٨٥)

Even if their backs are towards the *Qiblah*. Then he should lead those with him for one *Rak‘ah*; then they should go to the position of their companions and the others should take their place. This second group should pray one *Rak‘ah* by themselves, then the *Imām* should lead them in one *Rak‘ah*; then the group that is facing the enemy should return and pray another *Rak‘ah* by themselves while the *Imām* is still sitting; then he should say the *Taslim* for all of them.

وَإِنْ كَانُوا مُسْتَدِيرِينَ الْقِبْلَةَ ثُمَّ يُصَلِّي يَمَنُ مَعَهُ رَكْعَةً، ثُمَّ يَأْتُونَ مَصَافَ أَصْحَابِهِمْ، وَيَجِيءُ الْآخَرُونَ فَيَرَكْعُونَ لِأَنْفُسِهِمْ رَكْعَةً ثُمَّ يُصَلِّي بِهِمْ رَكْعَةً، ثُمَّ تَقْبِلُ الطَّائِفَةُ الَّتِي كَانَتْ تَقَابِلُ الْعَدُوَّ فَيَصَلُّونَ لِأَنْفُسِهِمْ رَكْعَةً، وَالْإِمَامُ قَاعِدٌ، ثُمَّ يُسَلِّمُ بِهِمْ كُلَّهُمْ.

1240. Abū Al-Aswad narrated that he heard ‘Urwah bin Az-Zubair narrate that Marwān bin Al-Hakam asked Abū Hurairah: “Did you pray the Prayer of Fear with the Messenger of Allāh ﷺ?” Abū Hurairah replied: “Yes.” Marwān said: “When?” Abū Hurairah said: “The year (of) the battle of Najd. The Messenger of Allāh ﷺ stood up for the *‘Asr* prayer, and a group stood with him, while another group was facing the enemy — their backs were towards the

١٢٤٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِي: حَدَّثَنَا حَيْوَةُ وَابْنُ لَهَيْعَةَ قَالَا: حَدَّثَنَا أَبُو الْأَسْوَدِ أَنَّهُ سَمِعَ عُرْوَةَ ابْنَ الزُّبَيْرِ يُحَدِّثُ عَنْ مَرْوَانَ بْنِ الْحَكَمِ أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ: هَلْ صَلَّيْتَ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ؟ قَالَ أَبُو هُرَيْرَةَ: نَعَمْ. فَقَالَ مَرْوَانُ: مَتَى؟ قَالَ أَبُو هُرَيْرَةَ: عَامَ عُرْوَةَ نَجِدَ، قَامَ رَسُولُ اللَّهِ ﷺ إِلَى صَلَاةِ الْعَصْرِ فَقَامَتْ مَعَهُ طَائِفَةٌ وَطَائِفَةٌ أُخْرَى

Qiblah. The Messenger of Allāh ﷺ said *Takbīr*, and everyone said *Takbīr* as well — those that were behind him, and those that were facing the enemy. Then the Messenger of Allāh ﷺ went into the first *Rukū'*, and those that were with him also did so. Then he went into prostration, and those that were with him followed. (During this time) the other group was standing, facing the enemy. Then the Messenger of Allāh ﷺ stood up, and those that were behind him also stood up, and went to face the enemy, while the group that was initially facing the enemy came, and performed one *Rukū'* and prostration. The Messenger of Allāh ﷺ remained standing as he was (while they did this). Then they stood up, and the Messenger of Allāh ﷺ went into the second *Rukū'* and they also went into *Rukū'*. Then he prostrated, and they also prostrated. Then, the group that was facing the enemy came and performed one *Rukū'* and prostrated while the Messenger of Allāh ﷺ was sitting with those who were with him. It was then time for the *Taslīm*, so the Messenger of Allāh ﷺ said the *Taslīm* and all those that were with him also said the *Taslīm*. So the Messenger of Allāh ﷺ prayed two *Rak'ahs*, and everyone else from the two groups prayed one *Rak'ah*." (*Hasan*)

مُقَابِلَ الْعَدُوِّ وَظُهُورُهُمْ إِلَى الْقِبْلَةِ، فَكَبَّرَ رَسُولُ اللَّهِ ﷺ فَكَبَرُوا جَمِيعًا: الَّذِينَ مَعَهُ وَالَّذِينَ مُقَابِلِي الْعَدُوِّ، ثُمَّ رَكَعَ رَسُولُ اللَّهِ ﷺ رَكْعَةً وَاحِدَةً وَرَكَعَتِ الطَّائِفَةُ الَّتِي مَعَهُ، ثُمَّ سَجَدَ فَسَجَدَتِ الطَّائِفَةُ الَّتِي تَلِيهِ، وَالْآخَرُونَ قِيَامًا مُقَابِلِي الْعَدُوِّ، ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ وَقَامَتِ الطَّائِفَةُ الَّتِي مَعَهُ فَذَهَبُوا إِلَى الْعَدُوِّ فَقَابَلُوهُمْ، وَأَقْبَلَتِ الطَّائِفَةُ الَّتِي كَانَتْ مُقَابِلِي الْعَدُوِّ، فَرَكَعُوا وَسَجَدُوا وَرَسُولُ اللَّهِ ﷺ قَائِمٌ كَمَا هُوَ، ثُمَّ قَامُوا، فَرَكَعَ رَسُولُ اللَّهِ ﷺ رَكْعَةً أُخْرَى وَرَكَعُوا مَعَهُ وَسَجَدَ وَسَجَدُوا مَعَهُ، ثُمَّ أَقْبَلَتِ الطَّائِفَةُ الَّتِي كَانَتْ مُقَابِلِي الْعَدُوِّ فَرَكَعُوا وَسَجَدُوا وَرَسُولُ اللَّهِ ﷺ قَاعِدٌ وَمَنْ كَانَ مَعَهُ، ثُمَّ كَانَ السَّلَامُ فَسَلَّمَ رَسُولُ اللَّهِ ﷺ وَسَلَّمُوا جَمِيعًا، فَكَانَ لِرَسُولِ اللَّهِ ﷺ رَكْعَتَيْنِ وَلِكُلِّ رَجُلٍ مِنَ الطَّائِفَتَيْنِ رَكْعَةً رَكْعَةً.

تخريج: [إسناده حسن] أخرجه النسائي، صلاة الخوف، ح: ١٥٤٤ من حديث أبي عبد الرحمن المقرئ به وصححه ابن خزيمة، ح: ١٣٦١، ١٣٦٢ وابن حبان، ح: ٥٨٥ من طريق

آخر والحاكم على شرط الشيخين: ٣٣٨/١، ٣٣٩ ووافقه الذهبي.

1241. (Another chain) from 'Urwah bin Az-Zubair, from Abū Hurairah, who said: "We once went (on an expedition) with the Messenger of Allāh ﷺ to Najd. When we reached Dhat Ar-Riqā', at Nakhil, we met a group from the tribe of Ghaṭafān..." and he narrated a similar narration in meaning (as in no. 1240), except that in this one, after he said: "...so when he led those that were with him in *Rukū'* and prostrated..." he added, "...when they stood up, they retreated backwards, until they reached the place of their companions.' And in this version he did not mention the fact that their backs were facing the *Qiblah*. (*Hasan*)

1242. 'Āishah also narrated this incident as follows: "The Messenger of Allāh ﷺ said the *Takbīr*, and those that were lined behind him also said it. Then he went into *Rukū'* and they all went into *Rukū'*. Then he prostrated, and they all prostrated, then he came up (from the prostration), and they did the same. Then the Messenger of Allāh ﷺ remained sitting while they completed the second prostration by themselves. They then stood up, and retraced their steps, walking backwards, until they stood behind where they had prayed. The second group then came up, and they stood (in line) and said the *Takbīr*. They then completed the *Rukū'* by

١٢٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ: حَدَّثَنَا سَلَمَةُ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ وَمُحَمَّدِ بْنِ الْأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى نَجْدٍ، حَتَّى إِذَا كُنَّا بِذَاتِ الرَّقَاعِ مِنْ نَخْلٍ، لَقِيَ جَمْعًا مِنْ غَطَفَانَ، فَذَكَرَ مَعْنَاهُ، وَلَفْظُهُ عَلَى غَيْرِ لَفْظِ حَيَوَةٍ. وَقَالَ فِيهِ: جِئْنَا رَكَعَ بَمَنْ مَعَهُ وَسَجَدَ قَالَ: فَلَمَّا قَامُوا مَدَّوْا الْأَقْفَرَى إِلَى مِصَافٍ أَصْحَابِهِمْ وَلَمْ يَذْكُرِ اسْتِدْبَارَ الْقِبْلَةِ.

تخريج: [حسن] انظر الحديث السابق.

١٢٤٢ - قَالَ أَبُو دَاوُدَ: وَأَمَّا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ فَحَدَّثَنَا قَالَ: حَدَّثَنِي عَمِّي: أَخْبَرَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ، حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ الزُّبَيْرِ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ أَنَّ عَائِشَةَ حَدَّثَتْهُ بِهَذِهِ الْقِصَّةِ قَالَتْ: كَبَّرَ رَسُولُ اللَّهِ ﷺ وَكَبَّرَتِ الطَّائِفَةُ الَّذِينَ صَفُّوا مَعَهُ، ثُمَّ رَكَعَ فَرَقَعُوا، ثُمَّ سَجَدَ فَسَجَدُوا، ثُمَّ رَفَعَ فَرَفَعُوا، ثُمَّ مَكَثَ رَسُولُ اللَّهِ ﷺ جَالِسًا، ثُمَّ سَجَدُوا هُمْ لِأَنْفُسِهِمُ الثَّانِيَةَ، ثُمَّ قَامُوا فَكَكَّصُوا عَلَيَّ أَعْقَابِهِمْ يَمْشُونَ الْقَهْقَرَى حَتَّى قَامُوا مِنْ وَرَائِهِمْ، وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى فَقَامُوا فَكَبَّرُوا، ثُمَّ رَكَعُوا لِأَنْفُسِهِمْ، ثُمَّ سَجَدَ رَسُولُ اللَّهِ ﷺ فَسَجَدُوا مَعَهُ، ثُمَّ قَامَ رَسُولُ

themselves, then the Messenger of Allāh ﷺ prostrated, and they prostrated with him. The Messenger of Allāh ﷺ then stood up, and they prostrated the second prostration by themselves. Then both the groups stood and prayed with the Messenger of Allāh ﷺ. He went into *Rukū'*, and they also went into *Rukū'*, then he prostrated and they also prostrated. He then prostrated a second time, and they also prostrated, swiftly, as fast as possible, trying their utmost to hurry it up. Then the Messenger of Allāh ﷺ said the *Taslim*, and they also said the *Taslim*. So the Messenger of Allāh ﷺ stood up, and the people had prayed with him the entire prayer.” (*Hasan*)

اللَّهُ ﷺ وَسَجَدُوا لِأَنْفُسِهِمُ الثَّانِيَةَ، ثُمَّ قَامَتِ الطَّائِفَتَانِ جَمِيعًا فَصَلُّوا مَعَ رَسُولِ اللَّهِ ﷺ فَرَكَعَ فَرَكَعًا، ثُمَّ سَجَدَ فَسَجَدُوا جَمِيعًا، ثُمَّ عَادَ فَسَجَدَ الثَّانِيَةَ وَسَجَدُوا مَعَهُ سَرِيعًا، كَأَسْرَعِ الْأَسْرَاعِ جَاهِدًا لَا يَأْلُونَ سِرَاعًا، ثُمَّ سَلَّمَ رَسُولُ اللَّهِ ﷺ وَسَلَّمُوا، فَقَامَ رَسُولُ اللَّهِ ﷺ وَقَدْ شَارَكَهُ النَّاسُ فِي الصَّلَاةِ كُلِّهَا.

تخريج: [إسناده حسن] أخرجه أحمد: ٦/٢٧٥ من حديث عمه يعقوب بن إبراهيم بن سعد به وصححه ابن خزيمة، ح: ١٣٦٣ وابن حبان، ح: ٥٨٩ والحاكم على شرط مسلم: ١/٣٣٦، ٣٣٧ ووافقه الذهبي.

Chapter 16. Whoever Said That The *Imām* Should Lead Every Group In One *Rak'ah*, Then Say The *Taslim* And Every Group Should Stand Up And Pray One *Rak'ah* By Themselves

1243. It was reported from Sālim, from Ibn 'Umar that the Messenger of Allāh ﷺ led one group in prayer while the other group was facing the enemy. Then (the first group) went away and stood in their (the second group's) place, while they (the second group) prayed one *Rak'ah* with him. Then he said the *Taslim* to

(المعجم ١٦) - بَابُ مَنْ قَالَ: يُصَلِّي بِكُلِّ طَائِفَةٍ رَكْعَةً ثُمَّ يُسَلِّمُ فَيَقُومُ كُلُّ صَفٍّ فَيُصَلُّونَ لِأَنْفُسِهِمْ رَكْعَةً (التحفة ٢٨٦)

١٢٤٣ - حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنِ سَالِمٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِأَحَدِي الطَّائِفَتَيْنِ رَكْعَةً، وَالطَّائِفَةُ الْأُخْرَى مُوْاجِهَةٌ الْعَدُوِّ ثُمَّ انْصَرَفُوا فَقَامُوا فِي مَقَامِ أَوْلَيْكَ وَجَاءَ أَوْلَيْكَ فَصَلَّى بِهِمْ رَكْعَةً أُخْرَى ثُمَّ سَلَّمَ عَلَيْهِمْ، ثُمَّ قَامَ هُوَ لِأَنَّهَا فَفَضُّوا

them. Then each group stood up and completed their respective *Rak'ah*.” (*Ṣaḥīḥ*)

Abū Dāwud said: Nāfi' and Khālīd bin Ma'dān reported like that from Ibn 'Umar, from the Prophet ﷺ. And similar was said by Masrūq and Yūsuf bin Mihrān from Ibn 'Abbās. And similar was reported by Yūnus, from Al-Ḥasan, from Abū Mūsā, that he would do that.

تخريج: أخرجه البخاري، المغازي، باب غزوة ذات الرقاع، ح: ٤١٣٣ عن مسدد ومسلم، صلاة المسافرين، باب صلاة الخوف، ح: ٨٣٩ من حديث معمر به.

Comments:

In this mode of praying, the *Imām* becomes like a guardian of the fighters praying behind him by giving them time enough to complete their prayer.

Chapter 17. Whoever Said That The *Imām* Should Lead Each Of The Two Groups In One *Rak'ah* Then Say The *Taslīm*, Then Those That Are Behind Him Should Stand Up And Complete Another *Rak'ah*, Then The Other Group Should Take This Group's Place And Pray One *Rak'ah*.

1244. It was reported from Ibn Fuḍail that Khuṣaif narrated to them from Abū 'Ubaidah, from 'Abdullāh bin Mas'ūd, who said: “The Messenger of Allāh ﷺ once led us in the Prayer of Fear. One group stood in a row behind the Messenger of Allāh ﷺ, and another group stood facing the enemy. The Messenger of Allāh ﷺ led them (the row behind him) in one *Rak'ah*, then the other group came and stood in their place, while the first group went to face the enemy. Then the Prophet ﷺ

رَكَعَتَهُمْ وَقَامَ هَؤُلَاءِ فَفَضُّوا رَكَعَتَهُمْ.
قال أبو داؤد: وكذلك رواه نافع وخالد
ابن معدان عن ابن عمر عن النبي ﷺ،
وكذلك قول مسروق ويوسف بن مهران عن
ابن عباس، وكذلك روى يونس عن الحسن
عن أبي موسى أنه فعله.

(المعجم ١٧) - بَابُ مَنْ قَالَ: يُصَلِّي
بِكُلِّ طَائِفَةٍ رَكْعَةً ثُمَّ يُسَلِّمُ، فَيَقُومُ الَّذِينَ
خَلْفَهُ فَيُصَلُّونَ رَكْعَةً ثُمَّ يَجِيءُ الْآخَرُونَ
إِلَى مَقَامِ هَؤُلَاءِ فَيُصَلُّونَ رَكْعَةً
(التحفة ٢٨٧)

١٢٤٤ - حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ: حَدَّثَنَا
ابْنُ فُضَيْلٍ: حَدَّثَنَا حُصَيْفٌ عَنْ أَبِي عُبَيْدَةَ،
عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: صَلَّى بِنَا رَسُولِ
اللَّهِ ﷺ صَلَاةَ الْخَوْفِ، فَقَامُوا صَفًّا خَلْفَ
رَسُولِ اللَّهِ ﷺ وَصَفٌّ مُسْتَقْبِلِ الْعَدُوِّ، فَصَلَّى
بِهِمْ رَسُولُ اللَّهِ ﷺ رَكْعَةً، ثُمَّ جَاءَ الْآخَرُونَ
فَقَامُوا مَقَامَهُمْ - وَاسْتَقْبَلَ هَؤُلَاءِ الْعَدُوَّ -
فَصَلَّى بِهِمُ النَّبِيُّ ﷺ رَكْعَةً ثُمَّ سَلَّمَ، فَقَامَ
هَؤُلَاءِ فَصَلُّوا لِأَنْفُسِهِمْ رَكْعَةً ثُمَّ سَلَّمُوا، ثُمَّ

led them in one *Rak'ah*, and said the *Taslim*. So they (the row praying behind him) stood up and completed one *Rak'ah* by themselves, said the *Taslim*, then went and stood in place of the other group, facing the enemy. The other group then returned to their places, and completed a *Rak'ah*, and said the *Taslim*.” (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أحمد: ١/٣٧٥ عن محمد بن فضيل بن غزوان به * خفيف ضعيف تقدم، ح: ١٠٢٨ وأبو عبيدة عن أبيه: منقطع، تقدم، ح: ٩٩٥.

1245. (Another chain) from Sharik, from Khuṣaif, with his chain, and similar meaning (as no. 1244). He said: “So the Prophet of Allāh ﷺ said the *Takbīr*, and both groups also said the *Takbīr*.” (*Da'if*)

Abū Dāwud said: Ath-Thawrī reported this from Khuṣaif: “And ‘Abdur-Raḥmān bin Samurah also prayed in this manner, except that the group that he led for one *Rak'ah* said the *Taslim* and went to the place where their companions (the other group) were standing, while they (the other group) came and prayed one *Rak'ah*, then they returned to the place of their companions, and prayed one *Rak'ah* by themselves.”

Abū Dāwud said: Muslim bin Ibrāhīm narrated that to us, (he said: “‘Abduṣ-Ṣamad bin Ḥabīb narrated to us: ‘My father informed me that they were on an expedition with ‘Abdur-Raḥmān bin Samurah to Kābul, and he led them in the prayer of fear.’”

ذَهَبُوا فَقَامُوا مَقَامَ أَوْلِيكَ مُسْتَقْبِلِي الْعَدُوِّ وَرَجَعَ أَوْلِيكَ إِلَى مَقَامِهِمْ فَصَلَّوْا لِأَنْفُسِهِمْ رُكْعَةً ثُمَّ سَلَّمُوا.

١٢٤٥ - حَدَّثَنَا تَيْمِيمُ بْنُ الْمُتَّصِرِ: حَدَّثَنَا إِسْحَاقُ يَعْنِي ابْنَ يُوْسُفَ، عَنْ شَرِيكٍ، عَنْ خُصَيْفٍ بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ: فَكَبَّرَ نَبِيُّ اللَّهِ ﷺ فَكَبَّرَ الصَّفَانِ جَمِيعًا.

قال أبو داود: رَوَاهُ الثَّوْرِيُّ بِهَذَا الْمَعْنَى عَنْ خُصَيْفٍ: وَصَلَّى عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ هَكَذَا، إِلَّا أَنَّ الطَّائِفَةَ الَّتِي صَلَّى بِهِمْ رُكْعَةً ثُمَّ سَلَّمَ مَضَوْا إِلَى مَقَامِ أَصْحَابِهِمْ، وَجَاءَ هَؤُلَاءِ فَصَلَّوْا لِأَنْفُسِهِمْ رُكْعَةً ثُمَّ رَجَعُوا إِلَى مَقَامِ أَوْلِيكَ، فَصَلَّوْا لِأَنْفُسِهِمْ رُكْعَةً.

قال أبو داود: حَدَّثَنَا بِذَلِكَ مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ حَبِيبٍ: أَخْبَرَنِي أَبِي أَنَّهُمْ غَزَوْا مَعَ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ كَابُلَ فَصَلَّى بِنَا صَلَاةَ الْخَوْفِ.

تخريج: [ضعيف] انظر الحديث السابق.

Chapter 18. Those Who Said That The *Imām* Should Lead Each Group For One *Rak'ah* And Then They Should Not Complete (The Second *Rak'ah*)

1246. Tha'labah bin Zahdam said: "We were with Sa'eed bin Al-'Āṣ in Ṭabaristān. He stood up and said: 'Who among you has prayed the Prayer of Fear with the Messenger of Allāh ﷺ?' Hudhaifah said: 'I have.' So he led this group in one *Rak'ah*, and that group in one *Rak'ah*, and they did not complete (the second *Rak'ah*)." (*Ṣaḥīḥ*)

Abū Dāwud said: Similar to this was reported by 'Ubaidullāh bin 'Abdullāh and Mujāhid, from Ibn 'Abbās, from the Prophet ﷺ. And also, 'Abdullāh bin Shaqīq from Abū Hurairah, from the Prophet ﷺ. And, also Yazīd Al-Faqīr and Abū Mūsā — Abū Dāwud said: He was a man among the *Tābī'in*, not (Abū Mūsā) Al-Ash'arī — both of them reporting from Jābir from the Prophet ﷺ. Some of them reported Shu'bah's narration from Yazīd bin Al-Faqīr that he said: "They completed the other *Rak'ah*." Similar to that was reported by Simāk Al-Hanafī from Ibn 'Umar, from the Prophet ﷺ. And similarly, Zaid bin Thābit reported from the Prophet ﷺ, he said: "So that was one *Rak'ah* for the people and two *Rak'ahs* for the Prophet, upon him be peace."

(المعجم ١٨) - بَابُ مَنْ قَالَ: يُصَلِّي بِكُلِّ طَائِفَةٍ رَكْعَةً وَلَا يَقْضُونَ (التحفة ٢٨٨)

١٢٤٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ شَفِيَّانَ، حَدَّثَنِي الْأَشْعَثُ بْنُ سُلَيْمٍ عَنِ الْأَسْوَدِ بْنِ هِلَالٍ، عَنْ ثَعْلَبَةَ بْنِ زَهْدَمٍ قَالَ: كُنَّا مَعَ سَعِيدِ بْنِ الْعَاصِ بِطَبْرِسْتَانَ فَقَامَ فَقَالَ: أَيُّكُمْ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ؟ فَقَالَ حُدَيْفَةُ: أَنَا، فَصَلَّى بِهِؤُلَاءِ رَكْعَةً وَبِهِؤُلَاءِ رَكْعَةً، وَلَمْ يَقْضُوا.

قال أبو داود: وكذا رواه عبيد الله بن عبد الله ومجاهد عن ابن عباس عن النبي ﷺ، وعبد الله بن شقيق عن أبي هريرة عن النبي ﷺ، ويزيد الفقيير وأبو موسى. - قال أبو داود: رجُلٌ مِنَ التَّابِعِينَ لَيْسَ بِالأَشْعَرِيِّ - جميعاً عن جابر عن النبي ﷺ. وقد قال بعضهم عن شعبة في حديث يزيد الفقيير: أَنَّهُمْ قَضَوْا رَكْعَةً أُخْرَى. وكذلك رواه سماك الحنفي عن ابن عمر عن النبي ﷺ. وكذلك رواه زيد بن ثابت عن النبي ﷺ قال: فَكَانَتْ لِلْقَوْمِ رَكْعَةً وَلِلنَّبِيِّ عَلَيْهِ السَّلَامُ رَكْعَتَيْنِ.

تخریج: [إسناده صحيح] أخرجه النسائي، صلاة الخوف، باب ١، ح: ١٥٣١ من حديث يحيى القطان به وصححه ابن خزيمة، ح: ١٣٤٣ وابن حبان، ح: ٥٨٦ والحاكم ١/٣٣٥ ووافقه الذهبي.

1247. It was reported from Bukair bin Al-Akhnas, from Mujāhid, from Ibn 'Abbās, who said: "Allāh, the Exalted, has made obligatory (upon you) upon the tongue of your Prophet ﷺ four *Rak'ahs* in residence (while not travelling), and two during travel, and one during fear." (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، صلاة المسافرين، باب صلاة المسافرين وقصرها، ح: ٦٨٧ عن سعيد ابن منصور به.

Chapter 19. Those Who Said That Each Group Should Pray Two *Rak'ahs* With The *Imām*

1248. Al-Hasan narrated from Abū Bakrah that he said: "The Prophet ﷺ once prayed the Prayer of Fear for *Zuhr*. Some of them (the Companions) lined up behind him, while others faced the enemy. He led them for two *Rak'ahs* then said the *Taslim*. Those who had prayed with him went and stood in the place of the other group, while they (the other group) came and prayed behind him. He led them for two *Rak'ahs*, then said the *Taslim*. So the Prophet ﷺ prayed four (*Rak'ahs*) while his Companions prayed two." And this was the procedure (of Prayer of Fear) that Al-Hasan used to hold. (*Da'īf*)

Abū Dāwud said: And the same applies for *Maghrib* — the *Imām* will pray six *Rak'ahs* while the people pray three *Rak'ahs*.

Abū Dāwud said: Yahyā bin Abī Kathīr reported that from Abū Salamah, from Jābir, from the

١٢٤٧ - حَدَّثَنَا مُسَدَّدٌ وَسَعِيدُ بْنُ مَنْصُورٍ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ بَكْرِ بْنِ الْأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ اللَّهُ عَزَّوَجَلَّ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ، فِي الْحَضَرِ أَرْبَعًا، وَفِي السَّفَرِ رَكْعَتَيْنِ، وَفِي الْخَوْفِ رَكْعَةً.

(المعجم ١٩) - بَابُ مَنْ قَالَ: يُصَلِّي بِكُلِّ طَائِفَةٍ رَكْعَتَيْنِ (التحفة ٢٨٩)

١٢٤٨ - حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَسْعَثُ عَنْ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: صَلَّى النَّبِيُّ ﷺ فِي خَوْفِ الظُّهْرِ، فَصَفَّ بَعْضُهُمْ خَلْفَهُ وَبَعْضُهُمْ بِلِأَةِ الْعَدُوِّ، فَصَلَّى بِهِمْ رَكْعَتَيْنِ ثُمَّ سَلَّمَ، فَأَنْطَلَقَ الَّذِينَ صَلَّوْا مَعَهُ فَوْقَهُمْ مَوْقِفَ أَصْحَابِهِمْ، ثُمَّ جَاءَ أُولَئِكَ فَصَلَّوْا خَلْفَهُ، فَصَلَّى بِهِمْ رَكْعَتَيْنِ ثُمَّ سَلَّمَ، فَكَانَتْ لِرَسُولِ اللَّهِ ﷺ أَرْبَعًا وَلِأَصْحَابِهِ رَكْعَتَيْنِ رَكْعَتَيْنِ، وَبِذَلِكَ كَانَ يُفْتِي الْحَسَنُ.

قال أبو داود: وكذلك في المغرب يكون للإمام ست ركعات وللقوم ثلاثاً.

قال أبو داود: وكذلك رواه يحيى بن أبي كثير عن أبي سلمة، عن جابر عن النبي ﷺ، وكذلك قال سليمان الشكري عن جابر عن النبي ﷺ.

Prophet ﷺ, and similar was said by Sulaimān Al-Yashkurī, from Jābir, from the Prophet ﷺ.

تخریج: [إسناده ضعيف] أخرجه النسائي، الإمامة، باب اختلاف نية الإمام والمأموم، ح: ٨٣٧ من حديث الأشعث به * الحسن البصري عنعن، وحديث يحيى بن أبي كثير رواه مسلم، ح: ٨٤٣، وهو يعني عنه.

Comments:

The foregoing *Hadīths* describe different ways of performing the prayer during a state of fear. This will depend on the circumstances and the level of fear at that time, the *Imām* has a range of options. He may choose any in the light of prevailing circumstances.

Chapter 20. The Prayer Of One Who Is Seeking (The Enemy)

(المعجم ٢٠) - بَابُ صَلَاةِ الطَّالِبِ

(التحفة ٢٩٠)

1249. It was reported from Ibn ‘Abdullāh bin Unais, from his father who said: “The Messenger of Allāh ﷺ sent me to Khalid bin Sufyān Al-Hudhalī, and he was in the direction of ‘Uranah and ‘Arafāt. He (the Prophet ﷺ) had said: ‘Go and kill him.’ When I saw him, it was time for *‘Asr*, so I said (to myself): ‘I fear that there will be (some problem) between me and him that will cause me to delay the prayer.’ So I continued to walk and prayed while walking — I would motion (for the prayer) in his direction. When I came close to him, he said to me: ‘Who are you?’ I said: ‘I am a man from the ‘Arabs. I have heard that you are gathering (an army to fight) against this man (the Prophet ﷺ), so I have come to you regarding this.’ He said: ‘I am indeed doing this.’ So I walked with him for some time, until, when I was able to, I struck him with my sword until he died.” (*Hasan*)

١٢٤٩ - حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ ابْنِ عَبْدِ اللَّهِ بْنِ أَنَيْسٍ، عَنْ أَبِيهِ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى خَالِدِ بْنِ سَفْيَانَ الْهُذَلِيِّ - وَكَانَ نَحْوَ عُرْنَةَ وَعَرَفَاتٍ - فَقَالَ: «ادْهَبْ فَأَقْتُلْهُ». قَالَ: فَرَأَيْتَهُ، وَحَضَرْتُ صَلَاةَ الْعَصْرِ فَقُلْتُ: إِنِّي لَأَخَافُ أَنْ يَكُونَ بَيْنِي وَبَيْنَهُ مَا إِنْ أُؤَخِّرَ الصَّلَاةَ، فَأَنْطَلَقْتُ أَمْشِي وَأَنَا أَصَلِّي أَوْمِيءَ إِيْمَاءَ نَحْوَهُ، فَلَمَّا دَنَوْتُ مِنْهُ قَالَ لِي: مَنْ أَنْتَ؟ قُلْتُ: رَجُلٌ مِنَ الْعَرَبِ بَلَغَنِي أَنَّكَ تَجْمَعُ لِهَذَا الرَّجُلِ فِجْئِكَ فِي ذَلِكَ. قَالَ: إِنِّي لَفِي ذَلِكَ. فَمَشَيْتُ مَعَهُ سَاعَةً، حَتَّى إِذَا أَمَكَّنَنِي عَلَوُّهُ بِسَيْفِي حَتَّى بَرَدَ.

تخريج: [حسن] أخرجه أحمد: ٤٩٦/٣ من حديث ابن إسحاق به وصححه ابن خزيمة،
ح: ٩٨٢ وابن حبان، ح: ٥٩١ * ابن عبد الله بن أنيس، اسمه عبدالله، انظر دلائل النبوة
للبیهقي: ٤٢/٤.

Comments:

1. If, during a war, the situation becomes very critical and there is no way to perform group prayer in any of the afore-mentioned modes, Muslim warriors may say their prayers by sign and gesture.
2. One may dodge an enemy in times of war through dissimulation. It is not a form of lying.