English Translation of
Jāmi' At-Tirmidhī

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Compiled by:

Imām Hāfiz Abū 'Eisā Mohammad Ibn 'Eisā At-Tirmidhī

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Islamic Research Section
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the Most Gracious, the Most Merciful

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Contents

Publisher's Foreward 21
Introduction To *Jāmi' At-Tirmidhī* 24
About The Author 24
His Birth, Studies, And Travels 24
His Teachers 24
His Books 25
His Death 25
About This Book 25
Introductory Points: From At-Tirmidhī 26
At-Tirmidhī's Objective 26
The Opinions Of The *Fuqahā'* That At-Tirmidhī Mentions After Some Chapters. 26
[Sufyān Ath-Thawrī] 26
[Mālik Bin Anas] 26
['Abdullāh Bin Al-Mubārak] 27
[Ash-Shāfi'ī] 27
[Aḥmad Bin Ḥanbal And Isḥāq Bin Ibrāhīm Ar-Rahūyah] 27
At-Tirmidhī's Statements Of Criticism After Some Narrations 27
The Terminology Used By At-Tirmidhī 28
The Meaning Of *Ḥasan* And The Meaning Of *Gharīb* According To At-Tirmidhī 28
The Meaning of *Ḥasan Ṣaḥīh* 29
The Meaning of *Jayyid* 30
The Meaning of *Karahiyyah* and *Makrūh* 31

1. The Chapters on Purification (*Ṭahārah*) From Allāh's Messenger ﷺ

Chapter 1. What Has Been Related That *Ṣalāt* is Not Accepted Without Purification 32
Chapter 2. What Has Been Related About The Virtue Of Purification 33
Chapter 3. What Has been Related That The Key To *Ṣalāh* Is Purification ... 35
Chapter 4. What Is Said When Entering The Toilet 36
Chapter 5. What Is Said When Exiting The Toilet 38
Chapter 6. Regarding The Prohibition Of Facing The *Qiblah* When Defecating And Urinating. 39
Chapter 7. What Has Been Related About The Permission For That 40
Chapter 8. [What Has Been Related About] The Prohibition Of Urinating While Standing 42
Chapter 9. What Has Been Related About The Permission For That 44

Chapter 10.	[What Has Been Related] About Being Screened While Relieving Oneself	45
Chapter 11.	What Has Been Related About It Being Disliked To Use The Right Hand For *Istinjā'*	46
Chapter 12.	Using Stones For *Al-Istinjā'*	47
Chapter 13.	What Has Been Related About *Istinjā'* With Two Stones	48
Chapter 14.	[What Has Been Related Regarding] What Is Disliked For One To Use For *Istinjā'*	50
Chapter 15.	[What Has Been Reported About] *Istinjā'* With Water	52
Chapter 16.	What Has Been Related That When The Prophet ﷺ Wanted To Relieve Himself, He Would Go Far Away	52
Chapter 17.	What Has Been Related That It Is Disliked To Urinate In The Washing Area	54
Chapter 18.	What Has Been Related About *Siwāk*	55
Chapter 19.	What Has Been Related That When One Of You Awakens From His Sleep, Then Let Him Not Put His Hand Into The Vessel Until He Washes It.	57
Chapter 20.	[What Has Been Related] About The *Tasmiyah* When Performing *Wuḍū'*	58
Chapter 21.	What Has Been Related About *Al-Maḍmaḍah* and *Al-Istinshāq*	60
Chapter 22.	*Al-Maḍmaḍah* And *Al-Istinshāq* From One Handful	62
Chapter 23.	[What Has Been Narrated] About Going Through The Beard	63
Chapter 24.	What Has Been Related About Wiping the Head, That It Is To Begin With The Front Of The Head To Its Rear.	65
Chapter 25.	What Has been Related That It Is To Be Begun At The Rear Of The Head	66
Chapter 26.	What Has Been Related About Wiping The Head Once	66
Chapter 27.	What Has Been Related About One Taking New Water For (Wiping) His Head	67
Chapter 28.	[What Has Been Related About] Wiping The Outside And The Inside Of The Ears	68
Chapter 29.	What Has Been Related That The Ears Are Part Of The Head	69
Chapter 30.	[What Has Been Related] About Going Between The Fingers	70
Chapter 31.	What Has Been Related About: "Protect The Heels From The Fire."	72
Chapter 32.	What Has Been Related About *Wuḍū'* One Time (For Each Limb)	73
Chapter 33.	What Has Been Reported About *Wuḍū'* Two Times (For Each Limb)	74
Chapter 34.	What Has Been Related About *Wuḍū'* Three Times (For Each Limb)	74
Chapter 35.	What Has Been Related About *Wuḍū'* One Time, Two Times And Three Times.	75
Chapter 36.	[What Has Been Related] About One Who Performs Some Of *Wuḍū'*, Two Times Each, And Some Of It Three.	76

Chapter 37. [What Has Been Related] About The *Wuḍū'* Of The Prophet ﷺ: How Was It Performed? 77
Chapter 38. [What Has Been Related] About *An-Naḍḥ* After *Wuḍū'* 79
Chapter 39. [What Has Been Related] About Performing *Wuḍū'* Perfectly And Completely (*Isbāgh Al-Wuḍū'*) 80
Chapter 40. [What Has Been Related] About Using a Towel after *Wuḍū'* ... 81
Chapter 41. [About] What Is Said After *Wuḍū'* 82
Chapter 42. On *Wuḍū'* With A *Mudd* 84
Chapter 43. [What Has Been Related] About it Being Disliked To Be Wasteful With Water During *Wuḍū'* 85
Chapter 44. [What Has Been Related] About Performing *Wuḍū'* For Every *Ṣalāt* 86
Chapter 45. What Had Been Related About Performing The (Five Obligatory) Prayers With One *Wuḍū'* 88
Chapter 46. [What Has Been Related] About A Man And A Woman Performing *Wuḍū'* From One Vessel 90
Chapter 47. [What Has Been Related] About It Being Disliked To Use The Leftover Water Of A Woman 91
Chapter 48. [What has Been Related] About Permitting That 92
Chapter 49. What Has Been Related About: Nothing Makes Water Impure 93
Chapter 50. Something Else For That 94
Chapter 51. [What Has Been Related About] It Is Disliked To Urinate In Stagnant Water 95
Chapter 52. What Has Been Related About Sea Water, That It Is Pure 95
Chapter 53. Severe Warning Against Not Shielding Oneself From Urine 96
Chapter 54. [What Has Been Related] About Sprinkling Water On The Urine Of A Young Boy Before (He reaches The Age That) He Eats Food 97
Chapter 55. What Has Been Related About The Urine Of That Whose Meat Is Eaten 98
Chapter 56. What Has Been Related About *Wuḍū'* For Breaking Wind 100
Chapter 57. [What Has Been Reported] About *Wuḍū'* From Sleep 102
Chapter 58. [What Has Been Related] About *Wuḍū'* From What Has Been Altered By Fire 104
Chapter 59. [What Has Been Related] About Not Performing *Wuḍū'* For What Has Been Altered By Fire. 105
Chapter 60. [What Has Been Related About] *Wuḍū'* From Camel Meat 107
Chapter 61. *Wuḍū'* For Touching The Penis 108
Chapter 62. [What Has Been Related About] Not Performing *Wuḍū'* for Touching the Penis 110
Chapter 63. [What Has Been Related About] Not Performing *Wuḍū'* For Kissing 111
Chapter 64. [What Has Been Related About] *Wuḍū'* For Vomit And Nosebleeds 113

Chapter 65. [What Has Been Related About] *Wuḍū'* with *Nabīḍh* 114
Chapter 66. [About] Rinsing Out The Mouth After Drinking Milk 115
Chapter 67. It Is Disliked To Return The *Salām* If One Does Not Have *Wuḍū'* 116
Chapter 68. What Has Been Related About The Leftover Water A Dog Has Drank From 117
Chapter 69. What Has Been Related About The Leftover Water A Cat Has Drunk From 118
Chapter 70. [About] Wiping Over The Two *Khuff* 119
Chapter 71. What Has Been Related About Wiping Over The Two *Khuff* For The Traveler And The Resident 121
Chapter 72. [What Has Been Related] About Wiping Over The *Khuff*: The Top Of It And The Bottom Of It 124
Chapter 73. [What Has Been Related] About Wiping Over The *Khuff*, Their Tops 125
Chapter 74. [What Has Been Related] About Wiping Over The Socks And The Sandals 125
Chapter 75. What Has Been Related About Wiping Over The *'Imāmah* 127
Chapter 76. What Has Been Related About *Ghusl* For *Janābah* 129
Chapter 77. Should A Woman Undo Her Hair For *Ghusl*? 131
Chapter 78. What Has Been Related About "Under Each Hair Is Sexual Impurity." 131
Chatper 79. [What Has Been Related] About *Wuḍū'* After *Ghusl* 132
Chapter 80. What Has Been Related: When The Two Circumcised Organs Meet, *Ghusl* Is Required 133
Chapter 81. What Has Been Related That 'Water Is For Water' 134
Chapter 82. [What Has Been Related] About One Who Awakens To Find Wetness, But He Does Not Recall Having A Wet Dream 136
Chapter 83. What Has Been Related About *Al-Manī* And *Al-Madhī*. 137
Chapter 84. [What Has Been Related] About *Al-Madhī* That Touches The Garment 138
Chapter 85. [What has Been Related] About *Al-Manī* that touches the Garment 139
Chapter 86. Washing *Al-Manī* From The Garment 140
Chapter 87. [What Has Been Related] About The Person Who Is *Junub* Sleeping Before Performing *Ghusl* 141
Chapter 88. [What Has Been Related] About *Wuḍū'* For The Person Who Is *Junub* When He Wants To Sleep 142
Chapter 89. What Has Been Related About Shaking Hands With The *Junub* Person 143
Chapter 90. What Has Been Related About A Woman Who Sees In A Dream, Similar To What A Man Sees 144
Chapter 91. [What has Been Related] About The Man Who Seeks The Warmth Of A Woman After Performing *Ghusl*. 145

Chapter 92. [What has Been Related] About *Tayammum* For The *Junub* Person When He Does Not Find Water. 146
Chapter 93. [What Has Been Related] About *Al-Mustaḥāḍah*. 147
Chapter 94. What Has Been Related About The *Mustaḥāḍah* Performing *Wuḍū'* For Every Prayer 149
Chapter 95. [What Has Been Related] About *Al-Mustaḥāḍah* That She Can Combine Two Prayers With One *Ghusl*. 150
Chapter 96. What Has Been Related About *Al-Mustaḥāḍah* That She Is To Perform *Ghusl* For Every *Ṣalāh* 154
Chapter 97. What Has Been Related About The Menstruating Woman: That She Does Not Make Up The Missed *Ṣalāt* 155
Chapter 98. What Has Been Related About The *Junub* And The Menstruating Persons That They Do Not Recite The Qur'ān... 156
Chapter 99. What Has Been Related About Fondling Menstruating Woman 157
Chapter 100. What Has Been Related About Eating With A Menstruating Woman And Leftovers 158
Chapter 101. What Has Been Related About The Menstruating Woman Getting Something From The *Masjid* 159
Chapter 102. What Has Been Related About Dislike For Engaging In Sexual Intercourse With A Menstruating Woman 160
Chapter 103. What Has Been Related About The Atonement For That..... 161
Chapter 104. What Has Been Related About Washing Menstrual Blood From The Garment..... 162
Chapter 105. What Has Been Related About the Extent Of The Waiting During *Nifās* 164
Chapter 106. What Has Been Related About A Man Going To All Of His Women With One *Ghusl* 165
Chapter 107. What Has Been Related [About the *Junub* Person] When He Wants to Repeat (Sexual Relations) He Should Perform *Wuḍū'*.. 166
Chapter 108. What Has Been Related About When Standing For The Prayer, And One Of You Finds That He Has To Relieve Himself, [Then Let Him Relieve Himself First]. 167
Chapter 109. What Has Been Related About *Wuḍū'* Due To What One Has Walked In 169
Chapter 110. What Has Been Related About *Tayammum* 170
Chapter 111. What Has Been Related About A Man Reciting The Qur'ān Under Any Circumstances As Long As He Is Not *Junub*..... 173
Chapter 112. What Has Been Related About Urine That Touches The Ground 174

2. The Chapters On *Ṣalāt* (As Narrated) From Allāh's Messenger ﷺ

Chapter 1. What Has Been Related About Prescribed Times for *Ṣalāt* From The Prophet ﷺ 176
Chapter: Something Else (About The Timings Of *Salāt*)..... 178

[Chapter: [Something Else] 180
Chapter 2. What Has Been Related About Praying *Fajr* In The Dark..... 181
Chapter 3. What Has Been Related About *Al-Isfār* In *Fajr*..... 182
Chapter 4. What Has Been Related About Hastening *Ẓuhr* 183
Chapter 5. What Has Been Related About Delaying *Ẓuhr* In Severe Heat 185
Chapter 6. What Has Been Related About Hastening *'Aṣr* Prayer..... 187
Chapter 7. What Has Been Related About Delaying the *'Aṣr* Prayer 189
Chapter 8. What Has Been Related About the Time for *Maghrib* 190
Chapter 9. What Has Been Related About The Time For The Last *'Ishā'* Prayer..... 191
Chapter 10. What Has Been Related About Delaying The Last *'Ishā'* Prayer..... 192
Chapter 11. What Has Been Related About It Being Disliked To Sleep Before *'Ishā'* And To Talk During The Night After It 193
Chapter 12. What Has Been Related About Permitting Talk After *'Ishā'*.... 194
Chapter 13. Virtue Of Performing *Salāt* At The Beginning Of Its Prescribed Time 196
Chapter 14. What Has Been Related About Forgetting The Time Of *'Aṣr*.. 199
Chapter 15. What Has Been Related About Hastening The *Ṣalāt* When The *Imām* Delays It..... 199
Chapter 16. What Has Been Related About Sleeping Past The *Ṣalāt* 200
Chapter 17. What Has Been Related About A Man Who Forgets A *Ṣalāt*.. 201
Chapter 18. What Has Been Related About A Man Who Misses Multiple Prayers And Which Of Them He Should Begin With 202
Chapter 19. What Has Been Related About "*Ṣalātul-Wusṭa*" [And it Has Been Said that it is *Ẓuhr*]..... 204
Chapter 20. What Has Been Related About Prayer After *'Aṣr* And After *Fajr* Is Disliked..... 206
Chapter 21. What Has Been Related About *Ṣalāt* After *'Aṣr*..... 208
Chapter 22. What Has Been Related About *Ṣalāt* Before *Maghrib* 210
Chapter 23. What Has Been Related About One Who Caught A *Rak'ah* Of *'Aṣr* Before The Sun Has Set..... 211
Chapter 24. What Has Been Related About Combining Two Prayers While [A Resident]..... 212
Chapter 25. What Has Been Related About How the *Adhān* Started..... 214
Chapter 26. What Has Been Related About *At-Tarjī'* in the *Adhān*..... 216
Chapter 27. What Has Been Related About Saying The Phrases Of The *Iqāmah* Once..... 217
Chapter 28. What Has Been Related About Saying The Phrases Of The *Iqāmah* Two Times Each 218
Chapter 29. What Has Been Related About Saying The Phrases Of The *Adhān* With Deliberateness And Slowly 219
Chapter 30. What Has Been Related About Putting The Fingers In The Ears For The *Adhān* 220

Chapter 31. What Has Been Related About *At-Tathwīb* In The *Adhān*..... 221
Chapter 32. What Has Been Related About Whoever Calls The *Adhān*, He Is To Call The *Iqāmah* 223
Chapter 33. What Has Been Related About It Being Disliked To Call The *Adhān* Without Having *Wuḍū'* 224
Chapter 34. What Has Been Related That the *Imām* Has The Greatest Right To The *Iqāmah*..... 225
Chapter 35. What Has Been Related About The *Adhān* At Night 226
Chapter 36. What Has Been Related About The Dislike For Exiting The *Masjid* After The *Adhān* 229
Chapter 37. What Has Been Related About The *Adhān* While Traveling ... 230
Chapter 38. What Has Been Related About The Virtues Of The *Adhān* 231
Chapter 39. What Has Been Related That The *Imām* Is Answerable And The *Mu'adh-dhin* Is Entrusted 232
Chapter 40. [What Has Been Related About] What Is Said [by A Man] When The *Mu'adh-dhin* Calls The *Adhān* 233
Chapter 41. What Has Been Related About The Dislike For The *Mu'adh-dhin* Taking A Wage For The *Adhān* 234
Chapter 42. [What Has Been Related About] What Supplication Is Said [By A Muslim] When The *Mu'adh-dhin* Calls The *Adhān*..... 235
Chapter 43. Something Else 236
Chapter 44. 'Supplication Made Between *Adhān* And *Iqāmah* Is Not Rejected'..... 237
Chapter 45. What Has Been Related About How Many Prayers Allāh Made Obligatory Upon His Servants..... 238
Chapter 46. [What Has Been Related] About The Virtue Of The Five Prayers..... 238
Chapter 47. What Has Been Related About The Virtue Of *Ṣalāt* In Congregation 239
Chapter 48. What Has Been Related About One Who Heard the Call (to Prayer) But Did Not Respond To It 240
Chapter 49. What Has Been Related About The Man Who Performs *Ṣalāt* Alone, Then He Comes Upon A Congregation 242
Chapter 50. What Has Been Related About The Congregation In The *Masjid* Being Held Two Times..... 243
Chapter 51. What Has Been Related About The Virtue Of *'Ishā'* And *Fajr* In Congregation 245
Chapter 52. What Has Been Related About The Virtue Of The First Row. 246
Chapter 53. What Has Been Related About Keeping The Rows Straight.... 248
Chapter 54. What Has Been Related About "Let Those Among You With Understanding And Reason Be Close To Me." 250
Chapter 55. What Has Been Related About The Dislike For Forming Rows Between Columns 251
Chapter 56. What Has Been Related About *Ṣalāt* Behind The Line Alone . 252

Chapter 57. What Has Been Related About A Man Who Prays While Another Man Is With Him 254
Chapter 58. What Has Been Related About A Man Who Prays With Two Men 255
Chapter 59. What Has Been Related About A Man Who Prays And A Man And A Woman Are With Him 256
Chapter 60. [What Has Been Related About] Who Is Most Deserving Of Being The *Imām* 258
Chapter 61. What Has Been Related About: "When One Of You Leads The People In Prayer, Then Let Him Be Brief." 259
Chapter 62. What Has Been Related About The *Taḥrīm* And *Taḥlīl* Of *Ṣalāt* 261
Chapter 63. What Has Been Related About Spreading The Fingers With The *Takbīr* 263
Chapter 64. [What Has Been Related] About the Virtue Of The First *Takbīr* .. 264
Chapter 65. What Is Said During The Opening Of The *Ṣalāt* 265
Chapter 66. What Has Been Related About Not Saying "*Bismillāhir-Raḥmānir-Raḥīm* (In The Name Of Allāh, The Merciful, The Beneficent)" Aloud 268
Chapter 67. Whoever Held The View That *Bismillāhir-Raḥmānir-Raḥīm* Was Recited Aloud 269
Chapter 68. [What Has Been Related] About Opening The Recitation With *Al-Ḥamdulillāhi Rabbil-'Ālamīn* (All Praise Is Due To Allāh, The Lord Of All That Exits.) 270
Chapter 69. What Has Been Related About: "There Is No *Ṣalāt* Except With *Fātiḥatil-Kitāb*" 271
Chapter 70. What Has Been Related About *At-Ta'mīn* 272
Chapter 71. What Has Been Related About The Virtue Of *At-Ta'mīn* 274
Chapter 72. What Has Been Related About Two Pauses [During *Ṣalāt*] 275
Chapter 73. What Has Been Related About Placing The Right Hand Over The Left During The *Ṣalāt* 276
Chapter 74. What Has Been Related About The *Takbīr* For The Bowing And Prostration Positions 277
Chapter 75. Something Else 278
Chapter 76. Raising the Hands For the Bowing Position 279
Chapter: What Has Been Related That The Prophet ﷺ Would Not Raise His Hands Except For The First Time 281
Chapter 77. What Has Been Related About Placing The Hands On The Knees While Bowing 282
Chapter 78. What Has Been Related About Him ﷺ Holding His Forearms Away From His Sides While Bowing 284
Chapter 79. What Has Been Related About *At-Tasbīḥ* While Bowing And Prostrating 285
Chapter 80. What Has Been Related About Prohibiting Recitation While Bowing And Prostrating 287

Chapter 81. What Has Been Related About One Who Does Not Bring His Back To Rest While Bowing And Prostrating 287
Chapter 82. What A Man Is To Say When Raising His Head From The Bowing Position 289
Chapter 83. Something Else About That 290
Chapter 84. What Has Been Related About Placing The Knees (On The Ground) Before The Hands For Prostration 291
Chapter 85. Something Else About That 292
Chapter 86. What Has Been Related About Prostrating On The Forehead And The Nose 292
Chapter 87. What Has Been Related About Where A Man Places His Face When He Prostrates 293
Chapter: What Has Been Related About Prostrating On Seven Bones ... 294
Chapter 88. What Has Been Related About Holding The Forearms Away From The Sides During Prostration 295
Chapter 89. What Has Been Related About Being Balanced During Prostration 296
Chapter 90. What Has Been Related About Placing The Hands And Planting The Feet During The Prostration 297
Chapter 91. What Has Been Related About Bringing The Back To Rest When Raising One's Head From The Prostration And Bowing Positions 299
Chapter 92. What Has Been Related About The Dislike For Bowing And Prostrating Before The *Imām* 299
Chapter 93. What Has Been Related About It Being Disliked To Squat Between The Two Prostrations 300
Chapter 94. [What Has Been Related] About Permission For Squatting 301
Chapter 95. What Is Said Between The Two Prostrations 302
Chapter 96. What Has Been Related About Supporting Oneself During Prostration 303
Chapter 97. [What Has Been Related About] How To Get Up From The Prostration 304
Chapter 98. Something Else About That 305
Chapter 99. What Has Been Related About *At-Tashah-hud* 305
Chapter 100. Something Else About That 307
Chapter 101. What Has Been Related About Him Being Brief In *At-Tashah-hud* 308
Chapter 102. [What Has Been Related About] How To Sit During *At-Tashah-hud* 309
Chapter 103. Something Else About That 309
Chapter 104. What Has Been Related About Indicating With The Finger [During *At-Tashah-hud*] 311
Chapter 105. What Has Been Related About The *Taslīm* For *Ṣalāt* 312
Chapter 106. Something Else About That 313

Chapter 107. What Has Been Related About: "Curtailing The *Salām* Is A *Sunnah*" 314
Chapter 108. What Is Said When Saying The *Salām* [After *Ṣalāt*] 315
Chapter 109. What Has Been Related About Turning From His Right And From His Left 317
Chapter 110. What Has Been Related About The Description Of The *Ṣalāt*. 318
Chapter: [Something Else About That] 322
Chapter 111. What Has Been Related About The Recitation For The *Ṣubḥ* [(*Fajr*) Prayer] 324
Chapter 112. What Has Been Related About the Recitation for *Ẓuhr* and *'Aṣr* . 325
Chapter 113. [What Has Been Related About] The Recitation For *Maghrib* . 327
Chapter 114. What Has Been Related About the Recitation For The *'Ishā'* Prayer 328
Chapter 115. What Has Been Related About Recitation Behind The *Imām* . 329
Chapter 116. What Has Been Related About Not Reciting Behind The *Imām* When The *Imām* Is Reciting Aloud 331
Chapter 117. What Is Said When One Enters into the *Masjid* 334
Chapter 118. What Has Been Related About 'When One Of You Enters The *Masjid* Let Him Perform Two *Rak'ah*' 336
Chapter 119. What Has Been Related About 'All Of The Earth Is A *Masjid*, Except For The Graveyard And Washroom' 337
Chapter 120. What Has Been Related About The Virtue Of Building A *Masjid* 339
Chapter 121. Undesirability of Taking The Grave As A *Masjid* 340
Chapter 122. What Has Been Related About Sleeping In The *Masjid* 341
Chapter 123. What Has Been Related About The Dislike For Buying, Selling, Loudly Seeking Out A Lost Item And Reciting Poetry In The *Masjid* 342
Chapter 124. What Has Been Related About The *Masjid* Founded Upon *Taqwā* 343
Chapter 125. What Has Been Related About The *Ṣalāt* Performed In *Masjid* Qubā' 344
Chapter 126. What Has Been Related About Which of the *Masājid* Are More Virtuous 345
Chapter 127. What Has Been Related About Walking To The *Masjid* 347
Chapter 128. What Has Been Related About The Virtues Of Sitting In The *Masjid* And Waiting For The *Ṣalāt* 348
Chapter 129. What Has Been Related About *Ṣalāt* On A *Khumrah* 349
Chapter 130. What Has Been Related About *Ṣalāt* On The *Ḥaṣīr* (Mat) 350
Chapter 131. What Has Been Related About *Ṣalāt* On *Busuṭ* 351
Chapter 132. What Has Been Related About *Ṣalāt* In *Al-Ḥiṭān* 352
Chapter 133. What Has Been Related About The *Sutrah* For The One Performing *Ṣalāt* 353
Chapter 134. What Has Been Related About The Dislike For Passing In Front Of The Person Performing *Ṣalāt* 354

Chapter 135. What Has Been Related About 'The *Ṣalāt* Is Not Severed By Anything' 355
Chapter 136. What Has Been Related About '*Ṣalāt* Is Not Severed Except By A Dog, A Donkey, And A Woman' 356
Chapter 137. What Has Been Reported About Performing *Ṣalāt* In One Garment 357
Chapter 138. What Has Been Related About The Beginning Of The *Qiblah*. 358
Chapter 139. What Has Been Related About 'What Is Between The East And The West Is A *Qiblah*' 360
Chapter 140. What Has Been Related About A Man Who Prays Facing A Direction Other Than The *Qiblah* When It Is Cloudy 361
Chapter 141. What Has Been Related About What Is Disliked To Face While Performing *Ṣalāt*, Or To Perform *Ṣalāt* In 363
Chapter 142. What Has Been Related About *Ṣalāt* In Sheep Pens And The Resting Area Of Camels 364
Chapter 143. What Has Been Related About *Ṣalāt* On A Beast Whichever Direction It Is Facing 366
Chapter 144. What Has Been Related About *Ṣalāt* Toward One's Mount 367
Chapter 145. What Has Been Related About 'When Supper Is Present And The *Iqāmah* Is Called For *Ṣalāt* Then Begin With Supper' 367
Chapter 146. What Has Been Related About *Ṣalāt* When Sleepy 369
Chapter 147. What Has Been Related [About] Whoever Visits A People, He Does Not Lead Them In *Ṣalāt* 370
Chapter 148. What Has Been Related About it Being Disliked For The *Imām* To Specify Himself With Supplcations 371
Chapter 149. What Has Been Related [About] Whoever Leads People (In *Ṣalāt*) While They Dislike Him 372
Chapter 150. What Has Been Related (On the Prophet's Saying:) 'When The *Imām* Performs *Ṣalāt* While Seated, Then You (People) Perform *Ṣalāt* Seated' 374
Chapter 151. Something Else About That 376
Chapter 152. What Has Been Related About The *Imām* Getting Up Forgetfully After Two *Rak'ah* 377
Chapter 153. What Has Been Related About The Length Of The Sitting After The First Two *Rak'ah* 379
Chapter 154. What Has Been Related About Making Signals During The *Ṣalāt* 380
Chapter 155. What Has Been Related About 'The *Tasbīḥ* Is For The Men And Clapping Is For The Women' 382
Chapter 156. What Has Been Related About It Being Disliked To Yawn During *Ṣalāt* 383
Chapter 157. What Has Been Related About The *Ṣalāt* While Sitting Is Half Of The *Ṣalāt* While Standing 383
Chapter 158. [What Has Been Related] About Voluntary Prayers While Sitting 386

Chapter 159. What Has Been Related About The Prophet ﷺ Saying: "I Hear The Crying Of A Small Boy During *Ṣalāt* And Shorten It" 388
Chapter 160. What Has Been Related About 'The *Ṣalāt* of A Woman Who Has Reached The Age of Menstruation is Not Accepted Without a *Khimār*' 389
Chapter 161. What Has Been Related About *As-Sadl* Being Disliked During *Ṣalāt* 390
Chapter 162. What Has Been Related About It Being Disliked To Smooth The Pebbles During *Ṣalāt* 391
Chapter 163. What Has Been Related About It Being Disliked To Blow During *Ṣalāt* 393
Chapter 164. What Has Been Related About The Prohibition Of *Al-Ikhtiṣār* (Holding The Hip) In *Ṣalāt* 394
Chapter 165. What Has Been Related About It Being Disliked To Gather The Hair During *Ṣalāt* 395
Chapter 166. What Has Been Related About Having *Khushu'* During *Ṣalāt*.. 396
Chapter 167. What Has Been Related About It Being Disliked To Intertwine The Fingers During *Ṣalāt* 397
Chapter 168. What Has Been Related About The Lengthy Standing During *Ṣalāt* 398
Chapter 169. What Has Been Related About Performing Many Bowings And Prostrations [And Its Virtues] 398
Chapter 170. What Has Been Related About Killing The Two Black Things In *Ṣalāt* 401
Chapter 171. What Has Been Related About The Prostrations Of *As-Sahw* Before The *Salām* 401
Chapter 172. What Has Been Related About The Prostrations For *As-Sahw* After The *Salām*, And Talking 404
Chapter 173. What Has Been Related About The *Tashah-hud* In The Case Of The Prostrations Of *As-Sahw* 406
Chapter 174. Regarding One Who Has Doubts Over Addition Or A Omission 407
Chapter 175. What Has Been Related About A Man Who Says The *Taslīm* After Two *Rak'ah* During The *Ẓuhr* Or *'Aṣr* Prayers 410
Chapter 176. What Has Been Related About *Ṣalāt* In Sandals 412
Chapter 177. What Has Been Related About The *Qunūt* In The *Fajr* Prayer 413
Chapter 178. [What Has Been Related] About Not Performing The *Qunūt*.. 414
Chapter 179. What Has Been Related About A Man Sneezing During *Ṣalāt*. 415
Chapter 180. [What Has Been Related] About The Abrogation Of Speech During The *Ṣalāt* 416
Chapter 181. What Has Been Related About *Ṣalāt* With Repentance 417
Chapter 182. What Has Been Related About When A Boy is Ordered To Perform *Ṣalāt* 419
Chapter 183. What Has Been Related About A Man Who Commits *Ḥadath* After The *Tashah-hud* 419

Chapter 184. What Has Been Related About 'When It Rains Then *Ṣalāt* Is Performed At One's Place' 421
Chapter 185. What Has Been Related About *At-Tasbīḥ* At The End Of *Ṣalāt* ... 422
Chapter 186. What Has Been Related About *Ṣalāt* On The Riding Animal During Muddy And Rainy Conditions 423
Chapter 187. What Has Been Related About Striving With The *Ṣalāt* 424
Chapter 188. What Has Been Related About 'The First Thing The Slave (Of Allāh) Will Be Reckoned For On The Day Of Judgement Is The *Ṣalāt*' 425
Chapter 189. What Has Been Related About One Who Prays Twelve *Rak'ah* Of *Sunnah* In A Day And Night, And What Virtues He Will Have For That 427
Chapter 190. What Has Been Related About the Virtue Of The Two *Rak'ah* (Before) *Fajr* 428
Chapter 191. What Has Been Related About The Brevity Of The Two *Rak'ah* Of *Fajr* And What The Prophet ﷺ Would Recite In Them 429
Chapter 192. What Has Been Related About Talking After The Two *Rak'ah* (Before) *Fajr* 430
Chapter 193. What Has Been Related About 'There Is No *Ṣalāt* After *Fajr* Begins Except For Two *Rak'ah*' 431
Chapter 194. What Has Been Related About Lying On One's Side After The Two *Rak'ah* Of *Fajr* 432
Chapter 195. What Has Been Related About 'When The *Iqāmah* Has Been Called For *Ṣalāt* Then There Is No *Ṣalāt* But The Obligatory' . 433
Chapter 196. What Has Been Related About One Who Misses The Two *Rak'ah* Before *Fajr* Praying Them After The *Ṣubḥ* Prayer 434
Chapter 197. What Has Been Related About Waiting To Perform Them After The Sun Has Risen 435
Chapter 198. What Has Been Related About The Four *Rak'ah* Before *Aẓ-Ẓuhr* 436
Chapter 199. What Has Been Related About The Two *Rak'ah* After *Aẓ-Ẓuhr* .. 438
Chapter 200. Something Else About That 438
Chapter 201. What Has Been Related About The Four (*Rak'ah*) Before *'Aṣr* ... 440
Chapter 202. What Has Been Related About The Two *Rak'ah* After *Al-Maghrib* And The Recitation In Them 441
Chapter 203. What Has Been Related About Him ﷺ Praying Them In The House 442
Chapter 204. What Has Been Related About The Virtue Of Six Voluntary *Rak'ah* After *Al-Maghrib* 444
Chapter 205. What Has Been Related About The Two *Rak'ah* After *Al-'Īshā'* .. 445
Chapter 206. What Has Been Related About The *Ṣalāt* Of The Night Is Two By Two 445
Chapter 207. What Has Been Related About the Virtue of *Ṣalāt* During the Night 446
Chapter 208. What Has Been Related About The Description Of The Night Prayer Of The Prophet ﷺ 447

Chapter 209. Something Else About That 449
Chapter 210. Something Else About That 449
Chapter When One Sleeps Past the Night Prayer He Prays It During The Daytime..... 450
Chapter 211. [What Had Been Related] About The Lord, Blessed And Exalted Is He, Descending To The Earth's Heaven Every Night .. 452
Chapter 212. What Has Been Related About The Recitation During The Night..... 453
Chapter 213. What Has Been Related About The Virtue Of Voluntary *Ṣalāt* In The House 455

3. The Chapters On *Al-Witr*

Chapter 1. What Has Been Related About The Virtue Of *Al-Witr* 457
Chapter 2. What Has Been Related About *Al-Witr* Is Not Incumbent..... 458
Chapter 3. What Has Been Related About It Being Disliked To Sleep Before *Al-Witr*..... 459
Chapter 4. What Has Been Related About *Al-Witr* During The Beginning Of The Night And Its End..... 461
Chapter 5. What Has Been Related About Seven (*Rak'ah*) For *Al-Witr* 462
Chapter 6. What Has Been Related About Five (*Rak'ah*) for *Al-Witr* 463
Chapter 7. What Has Been Related About Three (*Rak'ah*) For *Al-Witr* 464
Chapter 8. What Has Been Related About One (*Rak'ah*) For *Al-Witr*..... 466
Chapter 9. What Has Been Related [About] What is Recited During *Al-Witr* 467
Chapter 10. What Has Been Related About the *Qunūt* In *Al-Witr* 468
Chapter 11. What Has Been Related About A Man Who Sleeps Past *Al-Witr* Or Forgets It..... 470
Chapter 12. What Has Been Related About Preceding The Morning With *Al-Witr*..... 471
Chapter 13. What Has Been Related About 'There Are No Two *Witr*' In One Night..... 473
Chapter 14. What Has Been Related About Performing *Al-Witr* On The Mount 474
Chapter 15. What Has Been Related About The *Ḍuḥā* Prayer..... 475
Chapter 16. What Has Been Related About *Ṣalāt* At The (Time Of) *Az-Zawāl* . 478
Chapter 17. What Has Been Related About *Ṣalātul-Ḥājah* (The Prayer of Need)..... 479
Chapter 18. What Has Been Related About *Ṣalātul-Istikẖārah* 480
Chapter 19. What Has Been Related About *Ṣalātut-Tasbīḥ*..... 482
Chapter 20. What Has Been Related About The Description Of *Aṣ-Ṣalāt* Upon The Prophet ﷺ 486
Chapter 21. What Has Been Related About The Virtues Of Sending *Ṣalāt* Upon The Prophet ﷺ 487

4. The Chapters On *Al-Jumu'ah* (Friday) [From Allāh's Messenger ﷺ]

Chapter 1. [What Has Been Related] About The Virtue Of The Day Of *Jumu'ah* 491
Chapter 2. [What Has Been Related] About The Hour That Is Hoped For On Friday 492
Chapter 3. What Has Been Related About Performing *Ghusl* on Friday ... 495
Chapter 4. [What Has Been Related] About The Virtue Of *Ghusl* On Friday 497
Chapter 5. [What Has Been Related] About *Wuḍū'* On Friday 498
Chapter 6. What Has Been Related About Going Early To The Friday Prayer 500
Chapter 7. What Has Been Related About Neglecting The Friday Prayer Without An Excuse 501
Chapter 8. What Has Been Related About How Much Distance One Should Cover To Go To The Friday Prayer 502
Chapter 9. What Has Been Related About The Time For The Friday Prayer 504
Chapter 10. What Has Been Related About The *Khuṭbah* On The *Minbar*.. 506
Chapter 11. What Has Been Related About Sitting Between Two *Khuṭbah*. 506
Chapter 12. What Has Been Related About Curtailing the *Khuṭbah* 507
Chapter 13. What Has Been Related About The Recitation On The *Minbar*... 508
Chapter 14. [What Has Been Related] About The Direction The *Imām* Faces When Delivering The *Khuṭbah* 509
Chapter 15. [What Has Been Related] About Two *Rak'ah* When One Arrives While The *Imām* Is Delivering The *Khuṭbah* 510
Chapter 16. What Has Been Related About It Being Disliked To Talk While The *Imām* Is Delivering The *Khuṭbah* 512
Chapter 17. [What Has Been Related] About It Being Disliked To Step Over (The Necks Of Others) On Friday 513
Chapter 18. What Has Been Related About *Al-Ḥabwah* Being Disliked While The *Imām* Is Delivering The *Khuṭbah* 514
Chapter 19. What Has Been Related About It Being Disliked To Raise The Hands On The *Minbar* 515
Chapter 20. What Has Been Related About The *Adhān* For The Friday Prayer 515
Chapter 21. What Has Been Related About Talking After The *Imām* Descends From The *Minbar* 516
Chapter 22. What Has Been Related About The Recitation During The Friday Prayer 518
Chapter 23. What Has Been Related About What Is Recited In The *Ṣubḥ* Prayer On Friday 519
Chapter 24. [What Has Been Related] About *Ṣalāt* Before The Friday Prayer And After 520
Chapter 25. [What Has Been Related] About One Who Catches a *Rak'ah* Of The Friday Prayer 522

Chapter 26. [What Has Been Related] About Having Siesta On Friday..... 523
Chapter 27. What Has Been Related About One Who Becomes Sleepy During The Friday Prayer, And That He Is To Change His Location..... 524
Chapter 28. What Has Been Related About Traveling On Friday..... 524
Chapter 29. [What Has Been Related] About *As-Siwāk* And Perfume On Friday..... 526

The Chapters On The Two *'Eīd* [From Allāh's Messenger ﷺ]

Chapter 30. [What Has Been Related] About Walking On The Day Of *'Eid*..... 527
Chapter 31. [What Has Been Related] About The *'Eīd* Prayers Before The *Khuṭbah*..... 528
Chapter 32. [What Has Been Related] About The *Ṣalāt* For The Two *'Eīd* Is Without An *Adhān* Nor An *Iqāmah*..... 528
Chapter 33. [What Has Been Related About] The Recitation During The Two *'Eīd*..... 529
Chapter 34. [What Has Been Related] About The *Takbīr* On The Two *'Eīd*..... 531
Chapter 35. What Has Been Related About 'There Is No *Ṣalāt* Before The Two *'Eīd* And No *Ṣalāt* After Them'..... 533
Chapter 36. About The Women Going Out For The Two *'Eīd*..... 534
Chapter 37. What Has Been Related About The Prophet ﷺ Going To The *'Eīd* By One Route, And Returning By Another..... 536
Chapter 38. [What Has Been Related] About Eating On The Day Of *Fiṭr* Before Going Out..... 537

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بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Merciful, the Beneficent

Publisher's Foreward

All praise is due to Allāh, Who has facilitated that Darussalam — in its efforts of service in the translation and publication of important Islamic works in various languages — be granted the task of publishing the entire collection of the famous Six Books of *Ḥadīth*.

These are: *Ṣaḥīḥ Al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abū Dāwūd*, *Sunan At-Tirmidhī*, *Sunan An-Nasā'ī*, and *Sunan Ibn Mājah*.

These last four, known as the "Four *Sunan*," containing mostly *Aḥādīth* related to, and arranged according to religious regulations, have mostly been out of reach of the English reader until now.

After *Sunan Abū Dāwūd*, Imām Abū 'Eīsā At-Tirmidhī's *Jāmi'* (compilation) - better known as "*Sunan At-Tirmidhī*" is considered the most authentic among the Four *Sunan*.

In fact, some scholars even considered *Sunan At-Tirmidhī* to be the best out of all of the Six Books, not based upon a criteria of authenticity, but rather because of how well organized it is, making it easy for the average person to find what he is looking for, and all of the additional areas of knowledge that the author has included, which are not found in the other titles among the Six.

For example, after citing the narrations of a chapter, he often explains the views of the famous *A'immah* of *Fiqh*, like Aḥmad, Ash-Shāfi'ī, Mālik, and others. In this manner he makes clear the interpretations of these great scholars, and why they did or did not act upon this *Ḥadīth*, or its like, making this collection an important *Fiqh* reference.

Similarly, if he mentioned a chapter about the prohibition or the command for something, he would include — if applicable — a chapter after that related to the exception or permission regarding those matters.

His collection has the added distinguishing mark of containing many statements regarding narrators from the great scholars of *Aḥādīth* that he learned from, like Imām Ad-Dārimī, whom he often cites from by saying: "I asked 'Abdullāh bin 'Abdur-Raḥmān about this..." Of course, the most famous of these is his teacher Imām Al-Bukhārī, whom he often refers to as: "I asked Muḥammad" or "I heard Muḥammad bin Ismā'īl saying..."

Oftentimes, Imām At-Tirmidhī explains details about the name of a narrator that may be obscure in chains of narration he cited, as well as clarifying the names of *Ṣaḥābah* who are mentioned.

Imām At-Tirmidhī also explains any defects in the chains of narration he cited for the *Ḥadīth*, and what his preference is in regard to the most correct version, in other words; is the real chain a connected chain, or is the genuine version that which does not have a connected chain. Imām At-Tirmidhī's collection also has another distinguishing characteristic among the remainder of the Four *Sunan* collections; that is his effort to explain the overall correctness and usefulness, in other words, the grade of each *Ḥadīth*. This is something that occurs with less frequency in the other three of the Four *Sunan*.

In most chapters, Imām At-Tirmidhī also explains if there are other narrations related to the topic, and from which of the *Ṣaḥābah* they are reported.

Such topics — along with his book *Al-'Ilal Al-Kabīr* and his book *Al-'Ilal Aṣ-Ṣaghīr* — make his collection an important reference for the science of *'Ilm Ar-Rijāl*, *'Ilm Ar-Riwāyah* and *Al-Jarḥ wat-Ta'dīl*.

In summary of the benefit of *Sunan At-Tirmidhī*, Al-Qāḍī Ibn Al-'Arabī mentioned the famous collections of *Aḥādīth* and he said: "And there is none among them like the book of Abū 'Eīsā..." And he said: "In it are fourteen (categories) of knowledge, and that makes it easier and safer to act upon..."

He listed them as:

1. Chains of narration (*Asnād*);
2. Authenticity (*Ṣaḥḥah*);
3. Weakness (*Ḍa'afa*);
4. Multiple routes of transmission (*Ṭuruq*);
5. Disparaging remarks regarding narrators (*Jarḥ*);
6. Endorsing remarks regarding narrators (*'Addal*);
7. Names of narrators;
8. *Kunyah* (surnames) of narrators;
9. Connected narrations (*Waṣal*);
10. Disconnected narrations (*Qaṭa'*);
11. The clearest of what is to be acted upon;
12. What is abandoned of narrations;
13. Clarification of the differences of the scholars in rejecting and accepting narrations;
14. Mention of their differences in interpretation of the narrations.[1]

[1] See Aḥmad Shākir's 'Introduction to *Sunan At-Tirmidhī*,' where he refers this to *'Āriḍat Al-Aḥwadhī*.

By these, he indicated that this collection of Imām At-Tirmidhī includes each of these types of knowledge in it.

The original text of *Sunan At-Tirmidhī* has been widely published in the Islamic world, and a team of scholars has reviewed the famous publications and manuscripts in verification of the text for our publication.

Finally, there were three main texts relied upon for verification, and these are the text published in India, with the commentary *Tuḥfat Al-Aḥwadhī* by Shaikh 'Abdur-Raḥmān Al-Mubārakpūrī; the text published in Beirut, with the commentary *'Āriḍat Al-Aḥwadhī* by Al-Qāḍī Ibn Al-'Arabī; and the text published in Tunisia which is based upon the text verified by Shaikh Aḥmad Shākir and Muḥammad Fuw'ād 'Abdul-Bāqī.

There are slight discrepancies of variation in some of the manuscripts and published editions. Sometimes there is an additional word here or there, or one *Ḥadīth* or chapter is cited earlier or later in sequence in one manuscript.

In cases of additional words or phrases found in one or few of the manuscripts and editions, the addition has been marked by square brackets [ ]. This method is visible in the English translation as well, and whenever it was deemed necessary to insert an explanatory term, then parenthesis ( ) were used for that purpose.

Lastly, all of the *Aḥādīth* in the text have been graded by the great research scholar Ḥāfiẓ Zubair 'Alī Za'ī.

We ask Allāh to accept our good works in this endeavour, and to cause all of the readers to attain the best benefit from it.

'Abdul-Mālik Mujāhid
Servant of the Qur'ān and *Sunnah*
Director,
Darussalam
Riyadh and Lahore.

Introduction To *Jāmi' At-Tirmidhī*

By Abu Khaliyl

About The Author

He is Abū 'Eīsā bin Sawrah bin Mūsā bin Aḍ-Ḍaḥḥāk, As-Sulamī, Aḍ-Ḍarīr, Al-Būghī,[1] At-Tirmidhī. He is called "As-Sulamī" due to his ancestor's allegiance to the tribe of Sulaim, a well-known branch of the families of Qais bin Ghilān.[2]

As for "At-Tirmidhī," it is an ascription to a large city (Tirmidh) on the northern banks of the Amu Darya river in Tajikistan. His grandfather was from Marw (in Turkmenistan) but he emigrated to Tirmidh where *Imām* At-Tirmidhī was born.[3]

His Birth, Studies, And Travels

Scholars differ over which year he was born in. The dates vary between 200 and 209H.[4] While he was young, he began learning in his own city and later traveled to learn from the scholars of various lands. Al-Mizzī said: "He journeyed through the lands and heard from many personalities from Khurāsān, Al-'Irāq, Al-Ḥjiāz and other places."[5]

His Teachers

At-Tirmidhī heard from many of the most eminent people of knowledge of his time, some of those whom Al-Bukhārī heard from, as well as the other famous *Ḥadīth* compilers. He met and heard narrations from Muslim, and Abū Dāwud, and he stayed with Al-Bukharī learning a wealth of knowledge and narrations from him. Thus, Al-'Allamah 'Abdul 'Azīz Ad-Dihlawi said, "Surely, At-Tirmidhī was Bukhārī's suceessor."[6]

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[1] An ascription to *Būgh* a village outside of Tirmidh, where he was born according to As-Sama'ānī.

[2] This was stated by 'Alī al-Qārī in *Sharḥ Shamā'il At-Tirmidhī* 1:7.

[3] See the introduction to *Tuḥfat Al-Ahwadhī*.

[4] See Aḥmad Shākir's Introduction to *Jāmi' At-Tirmidhī*, the Introduction to *Tuḥfat Al-Aḥwadhī*, *Al-Ḥiṭṭah* by Ṣiddīq Ḥasan Khān, and the other popular books of biographies of the famous scholars.

[5] *Tahdhīb Al-Kamāl* 26:250-251.

[6] *Tuḥfat Al-Aḥwadhī*

In his Sunan, At-Tirmidhī mentioned much of what he learnt from Al-Bukhārī concerning narrators and benefits from the narrations.

His Books

He authored many books, the most famous of which are the following:

1. *Al-Jāmi'*, and it is this book, more commonly known as *Sunan At-Tirmidhī*.
2. *Ash-Shamā'il An-Nubuwiyah Wal-Khaṣā'il Al-Muṣtafuwiyah*, more commonly known as *Shamā'il At-Tirmidhī*.
3. *Kitāb Al-'Ilal Aṣ-Ṣaghīr*, which is often printed at the end of *Sunan At-Tirmidhī*.

His Death

At-Tirmidhī died in Termez – in the village of Būgh according to As-Sam'ānī[1] – on the eve of Monday, the thirteenth night of Rajab in the year 279H, may Allāh have mercy upon him.[2]

About This Book

Al-Ḥāfiẓ Abū Al-Faḍl Al-Maqdisī said: "I heard Al-Imām Abū Ismā'īl 'Abdullāh bin Muḥammad Al-Anṣārī[3] in Harrāh – when Abū 'Eīsā At-Tirmidhī and his book was mentioned before him – saying: 'To me, his book is better than the book of Al-Bukhārī and that of Muslim. Because only one who is an expert in knowledge can arrive at the benefit of the books of Al-Bukhārī and Muslim, whereas in the case of the book of Abū 'Eīsā, every one of the people can reach its benefit."[4]

In *Jāmi' Al-Uṣūl*,[5] Ibn Al-Athīr said: "(It) is the best of the books,[6] having the most benefit, the best organization, with the least repetition. It contains what others do not contain; like mention of the different *Madhhabs* (views), angles of argument, and clarifying the circumstances of the *Ḥadīth* being authentic, weak, *Gharīb* (odd), as well as disparaging and endorsing remarks (regarding narrators)."

Similarly, more was said by Ibn Al-'Arabī in *'Āriḍah Al-Aḥwadhī* who listed fourteen categories of benefit in the book.

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[1] *Al-Insāb* 3:45-46.

[2] *Tahdhīb Al-Kamāl* 26:252.

[3] He is Shaikh Al-Islām Abū Ismā'īl 'Abdullāh bin Muḥammad bin 'Alī Al-Anṣārī Al-Haruwī, author of *Dham Al-Kalām Wa Ahlih*, *Manāzil As-Sā'irīn*, as well as others. He died in the year 481H. See *Tadhkirah Al-Ḥuffāẓ*.

[4] *Sharūt Al-A'immah Al-Ḥufāẓ Aṣḥāb Al-Kutub As-Sittah*. See also *Siyar A'lām An-Nubalā'* 13:277, *Al-Bidāyah Wan-Nihāyah* 11:67, and the Introduction to *Tuhfat Al-Aḥwadhī* p. 281.

[5] 1:193 pub. Dar Al-Fikr.

[6] Referring to its qualities in comparison to the remainder of the Six Books of *Ḥadīth*.

Adh-Dhahabī said: "In *Al-Jāmi'* there is useful knowledge, abundant benefits, and a summary of the issues. It is one of the *Uṣūl* of Islām, if not for the tarnish of the inauthentic *Aḥādīth* in it, some of which are fabricated – and most of that are about virtues."[1]

Introductory Points: From At-Tirmidhī

The great Ḥāfiẓ of *Ḥadīth*, *Imām* Abū 'Eīsā At-Tirmidhī wrote a book known as *Al-'Ilal* (or *Al-'Ilal Aṣ-Ṣaghīr*), which is often published along with *Jāmi' At-Tirmidhī*, or *Sunan At-Tirmidhī* as it is more commonly known. In *Al-'Ilal*, he mentioned some important introductory points to let the reader know about what he has included in his *Sunan*. The following are some excerpts from *Al-'Ilal* for the benefit of those who read this translation of *Sunan At-Tirmidhī*:

At-Tirmidhī's Objective

Abū 'Eīsā said:

"All of the *Aḥādīth* that are in this book[2] are acted upon and cited as proof by some of the people of knowledge, with the exception of two *Aḥādīth*:

The *Ḥadīth* of Ibn 'Abbās, that the Prophet ﷺ combined the *Ẓuhr* and *'Aṣr* (prayers), and the *Maghrib* and *'Ishā'* (prayers) in Al-Madīnah, without being in a state of fear, nor due to rain.[3]

And the *Ḥadīth* of the Prophet ﷺ: 'Whoever drinks wine, then lash him. If he returns to it, then on the fourth time kill him.'[4]

I have clarified the deficiencies of both of these *Aḥādīth* in the book."

The Opinions Of The *Fuqahā'* That At-Tirmidhī Mentions After Some Chapters

[Sufyān Ath-Thawrī]

He said:

"And whatever we mentioned in this book, from choices of the *Fuqahā'*:

Then whatever is in it from the saying of Sufyān Ath-Thawrī, most of it is what was narrated to us by Muḥammad bin 'Uthmān Al-Kūfī (he said): "Ubaidullāh bin Mūsā narrated it to us from Sufyān.' Some of it was narrated to me by Abū Al-Faḍl, Maktūm bin Al-'Abbās At-Tirmidhī (he said): 'Muḥammad bin Yūsuf Al-Firyābī narrated to us from Sufyān.'

[Mālik Bin Anas]

Whatever is in it from the sayings of Mālik bin Anas, then most of it is what

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[1] *Siyar A'lām An-Nubalā'* 13:274.

[2] That is, his *Sunan*.

[3] No. 187 in his *Sunan*.

[4] No. 1444 in his *Sunan*.

was narrated to us by Isḥāq bin Mūsā Al-Anṣārī (he said): 'Ma'n bin 'Eīsā Al-Qazzāz narrated to us from Mālik bin Anas.' Whatever it contains from the chapters on fasting, then Abū Muṣ'ab Al-Madīnī informed us of it, from Mālik bin Anas. Some of the statements of Mālik are from what we were informed by Mūsā bin Ḥizām (who said): "Abdullāh bin Maslamah Al-Qa'nabī informed us from Mālik bin Anas.'

['Abdullāh Bin Al-Mubārak]

Whatever is in it from the sayings of Ibn Al-Mubārak, then it is what was narrated to us by Aḥmad bin 'Abdul-A'lā Al-Āmulī, from the companions of Ibn Al-Mubārak, from him. Among it is what has been related from Abū Wahb [Muḥammad bin Muzāḥim], from Ibn Al-Mubārak. And among it is what has been related from 'Alī bin Al-Ḥasan, from 'Abdullāh bin Al-Mubārak. Among it is what has been related from 'Abdān, from Sufyān bin 'Abdul-Mālik, from Ibn Al-Mubārak. And among it is what was related from Ḥabbān bin Mūsā, from Ibn Al-Mubārak. And among it is what was related from Wahb bin Zam'ah, from Faḍālah An-Nasawī from 'Abdullāh bin Al-Mubārak. And there are other narrators whose names we mentioned from Ibn Al-Mubārak.

[Ash-Shāfi'ī]

And whatever it contains from the sayings of Ash-Shāfi'ī, then most of it is what Al-Ḥasan bin Muḥammad Az-Za'farānī informed me of from Ash-Shāfi'ī. Whatever there is regarding *Wuḍū'* or *Ṣalāt*, it was narrated to us by Abū Al-Walīd Al-Makkī from Ash-Shāfi'ī. And among it is what was narrated to us by Abū Ismā'īl [At-Tirmidhī] (he said): 'Yūsuf bin Yaḥya Al-Qurashī Al-Buwaiṭī narrated it to us, from Ash-Shāfi'ī.' Some things were mentioned in it from Ar-Rabī' from Ash-Shāfi'ī, and Ar-Rabī' permitted us to narrate that, and he wrote that (permission) for us.

[Aḥmad Bin Ḥanbal And Isḥāq Bin Ibrāhīm Ar-Rahūyah]

Whatever it contains of sayings of Aḥmad bin Ḥanbal and Isḥāq bin Ibrāhīm, then it is what Isḥāq bin Manṣūr informed us of from Aḥmad and Isḥāq, except what is in the chapters on *Al-Ḥajj*, Blood Money (*Ad-Diyāt*), and Punishments (*Al-Ḥudūd*) – for I did not hear that from Isḥāq bin Manṣūr, (rather) Muḥammad bin Mūsā Al-Aṣamm informed me of it from Isḥāq bin Manṣūr, from Aḥmad and Isḥāq. And some of the statements of Isḥāq [bin Ibrāḥīm'] were narrated to us by Muḥammad bin Fulaiḥ, from Isḥāq. We have clarified this appropriately in each place in the book."

At-Tirmidhī's Statements Of Criticism After Some Narrations

He said:

"Whatever is in them mentioning deficiencies regarding the *Aḥādīth*, the

narrators, or history, then it is what I extracted from *Kitāb At-Tārīkh*.[1] And most of that is what I deliberated with Muḥammad bin Ismā'īl (Al-Bukhārī). Among them are what I also disussed with 'Abdullāh bin 'Abdur-Raḥmān, and Abū Zur'ah. Most of it is from Muḥammad, and the least of it is from 'Abdullāh and Abū Zur'ah. [And I have not seen anyone, in Al-'Irāq nor Khurāsān, more knowledgeable about the meaning of deficiencies, history and the knowledge of the chains of narration, than Muḥammad bin Ismā'īl]."

The Terminology Used By At-Tirmidhī

There are some terms that At-Tirmidhī uses in his *Sunan*, which are either not very common, or used by him in a manner that is not very common, and in the case of some terms, there is a difference of opinion among the scholars about their meanings. Some of these disagreements are very difficult to rectify.

The Meaning Of *Ḥasan* And The Meaning Of *Gharīb* According To At-Tirmidhī

In *Al-'Ilal*, he said:

"Whatever it is that we mentioned in this book saying 'A *Ḥasan Ḥadīth*,' we only meant that its chain is *Ḥasan* according to us.

Every *Ḥadīth* that is related that does not have in its chain someone who is accused of lying, nor is the *Ḥadīth Shādh*,[2] and it has been related through other routes similar to that, then it is a *Ḥasan Ḥadīth* according to us.

About whatever we said in this book 'it is a *Gharīb Ḥadīth*,' then the people of *Ḥadīth* considered the *Ḥadīth* to be *Gharīb* for various reasons:

Sometimes a *Ḥadīth* is *Gharīb* because it is not related except through one route, like the *Ḥadīth* of Ḥammad bin Salamah from Abū Al-'Usharā', from his father, who said: 'I said: "O Messenger of Allāh! Is there no slaughtering except upon the neck and the throat?" He said: "If you stab its thigh it would be accepted of you."[3]

So Ḥammād bin Salamah was the only one who reported this *Ḥadīth* from Abū Al-'Usharā', and it is not known of Abū Al-'Usharā' (narrating) [from his father] except this *Ḥadīth*, even though this *Ḥadīth* is popular with the people of knowledge."

And:

"Abū 'Eīsā said: Sometimes a *Ḥadīth* is considered *Gharīb* due to an addition that is in the *Ḥadīth*, and it will only be correct when the addition is from one

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[1] By Al-Bukhārī.

[2] A narration containing an addition which is not contained in the narration of more reliable narrators.

[3] No. 1481 in his *Sunan*.

who is depended upon for his memory. For example; what is reported by Mālik bin Anas from Nāfi', from Ibn 'Umar who said: 'Allāh's Messenger ﷺ said *Zakāt Al-Fiṭr* during Ramaḍān is obligatory on every free person or slave, male or female, among the Muslims: A *Ṣā'* of dates, and a *Ṣā'* of barley.'[1] He said: Mālik added in this *Ḥadīth*: 'among the Muslims.'

Ayyūb As-Sakhtiyyanī, 'Ubaidullāh bin 'Umar, and more than one of the *A'immah*, reported this *Ḥadīth* from Nāfi', from Ibn 'Umar, and they did not mention "among the Muslims" in it.

Some of them whose memories are not relied upon, reported what is similar to the narration of Mālik from Nāfi'.

More than one of the *A'immah* approved the narration of Mālik, and used it as proof. Among them are Ash-Shāfi'ī and Aḥmad bin Ḥanbal, they said: 'When a man has slaves who are not Muslims, he does not have to give *Ṣadaqat Al-Fiṭr* on their behalf and they cited the narration of Mālik as proof. So when a *Ḥāfiẓ* whose memory is relied upon narrates an addition, then that is accepted from him.

Sometimes a *Ḥadīth* is related through many routes, and it is only considered *Gharīb* due to the condition of the chain."

The Meaning of *Ḥasan Ṣaḥīh*

This is the statement that the scholars disagree the most about, "This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*."[2] The most popular views about its meaning are one of, or a combination of the following:

1. It means that one of the chains of the *Ḥadīth* is *Ḥasan* and another is *Ṣaḥīḥ*. This is mentioned by Ibn Aṣ-Ṣalāh in his introduction to *'Ulūm Al-Ḥadīth*.
2. It means that the *Ḥadīth* is either *Ḥasan* or *Ṣaḥīḥ*, as scholars would differ over what to call it. This was mentioned by Ibn Ḥajar in *Nuzhat An-Naẓr*.
3. It is a grade above *Ḥasan* and below *Ṣaḥīḥ*. This is the view of Ibn Kathīr as mentioned in *Ikhtiṣār 'Ulūm Al-Ḥadīth*.
4. It means that it is *Ḥasan* by itself, or *Ṣaḥīḥ* due to other narrations. This was said by 'Abdul-Ḥaqq Ad-Dahlwī in his introduction to his explanation of *Mishkāt*.
5. That they are two descriptions; *Ḥasan* describing it as good, and *Ṣaḥīḥ* describing it as a higher level of precision in its transmission due to the narrators. This is the view of Ibn Daqīq Al-'Eīd in *Al-Iqtirāḥ*, Adh-Dhahabī in *Muqaddimat Al-Mawqiẓah*. In *An-Nukat 'Alā Ibn Aṣ-Ṣalāḥ*,

[1] See nos. 675 and 676 in his *Sunan*.

[2] It is a common mistake to claim that At-Tirmidhī was the first to say such thing. However, he quotes Al-Bukhārī saying the same under *Ḥadīth* no. 1742 and others.

Ibn Ḥajar stated that this is the strongest view. Similarly, in his explanation of At-Tirmidhī's *Al-'Ilal*, Ibn Rajab said: "A *Ḥadīth* will only be *Ṣaḥīḥ Ḥasan* when its chain is connected, uninterrupted, being narrated by trustworthy, just narrators, and it is not *Shādh*, and similar is related from other routes. As for *Ṣaḥīḥ* by itself, then it is not a condition that a similar narration is related from other routes, but it also must not be *Shādh*, so in this case *Aṣ-Ṣaḥīḥ Al-Ḥasan* is stronger than what is merely *Ṣaḥīḥ*."

6. In the introduction to *Tuḥfat Al-Aḥwadhī*, Al-Mubārakpūrī said: "There occurred to me two other views, one of them that the meaning is *Ḥasan* by itself, *Ṣaḥīḥ* due to other narrations.[1] And the other that the meaning is *Ḥasan* in rank, and its chain is correct (*Ṣaḥīḥ*), meaning that it is the most correct thing mentioned on this topic. So if it is said 'The most correct of what is mentioned about this,' even if it is *Ḥasan* or weak, then it refers to the preponderance of, or lack of weakness."

There are other views stated by the scholars that are in many ways similar to one of these.

Additionally, one will find that At-Tirmidhī utilizes various combinations of all of these terms, calling a narration *"Ḥasan Gharīb Ṣaḥīḥ"*[2], *"Ṣaḥīḥ Gharīb,"*[3] *"Gharīb Ḥasan,"*[4] *"Ṣaḥiḥ Ḥasan,"*[5] as well as others.[6]

The Meaning of *Jayyid*

At-Tirmidhī also mentions the term *Jayyid* for some narrations: *"Jayyid Gharīb Ḥasan,"*[7] *"Ḥasan Jayyid Gharīb,"*[8] *"Jayyid Gharīb."*[9]

In most cases, the usage of the term *Jayyid*, or its derivations to grade a narration, means one of three things:

1. When it is used to describe how one of the narrators narrated it, then the narration is safe from *Tadlīs*.[10]

[1] Similar to no. 4 above.
[2] See no. 1768.
[3] See no. 2004.
[4] See no. 2269.
[5] See no. 2389.
[6] Sometimes he describes the same narration – with an identical chain of narration – differently when it appears later. See nos. 1692, and 3738 for example.
[7] See no. 60.
[8] See no. 2035.
[9] See no. 2037.
[10] *At-Tadlīs* is when a narrator reports from his Shaikh a narration he did not hear directly from him in a manner that appears as if he heard it directly from him, or when he quotes the name of the one he is narrating from in a manner that confuses his real identity. The narrator who is known for committing *Tadlīs* is called a *Mudallas*.

2. That it is a *Ḥadīth* grade, meaning that it is better than *Ḥasan* but not as good as *Ṣaḥīḥ*.
3. That a narrator, or narrators, in the chain were generous in the manner that they narrated it, meaning that they did a very good job in the narration.

The Meaning of *Karahiyyah* and *Makrūh*

When At-Tirmidhī mentions the *Karahiyyah* of a topic, translated as: "What has been related about it being disliked to do such and such" then the reader must understand that the term *Makrūh* was used by the early scholars to imply a wider meaning than those who came later.

Contemporary *Fiqh* defines *Makrūh* as a judgement in Islamic law that an action is disliked, loathsome or detested, but one is not accountable for doing something unlawful if he or she commits a *Makrūh* act. So it is essentially something that one should stay away from, but one will not be held accountable if one does it.

The early scholars used the term and its derivatives in a wider sense, that is, they used it for something that there was a prohibition against, or an indication of a prohibition against it. Yet, there were reasons that they did not feel confident enough to label it "*Ḥarām*" or absolutely unlawful.

This means that one may find At-Tirmidhī saying: "About it being disliked to do this or that" and one must understand that the topic in question may in fact be considered absolutely unlawful, based upon the evidence produced. Additionally, it would be incorrect to say that At-Tirmidhī only considered the thing to be "disliked" when he uses such expressions. Rather, it is an indication that this evidence indicates – or almost indicates – that the action is unlawful.

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In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Abū 'Eīsā: Muḥammad bin 'Eīsā bin Sawrah bin Mūsā At-Tirmidhī narrated to us. He said:

حَدَّثَنَا أَبُو عِيسَى مُحَمَّدُ بْنُ عِيسَى بْنِ سُورَةَ بْنِ مُوسَى التِّرْمِذِيُّ الحَافِظُ قَالَ:

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. The Chapters on Purification (*Ṭahārah*) From Allāh's Messenger ﷺ

(المعجم ١) - أبواب الطهارة عن رسول الله ﷺ (التحفة ١)

Rules and Issues of Purification

Sequence of *Sunan*, i.e. the scholars of *Ḥadīth* who wrote in juristic style and mode begin their books with the issues of *Ṭahārah*/purification; because after Faith, the regular daily prayers have the first degree and priority among the practical worships, and *Ṭahārah* is a condition for it. The *Jāmi'* of *Imām* At-Tirmidhī is in the style of *Sunan*; therefore he began his book with *Ṭahārah*. For this purpose, he explained, with full detail in the light of *Aḥādīth*, the necessity and importance of purity, the significance of cleansing after relieving oneself, ablution, the etiquettes of bathing and relieving oneself, wet-dream, sexual impurity, menstruation, post-natal bleeding and the issues of *Tayammum* / Dry Ablution.

Chapter 1. What Has Been Related That *Ṣalāt* Is Not Accepted Without Purification

(المعجم ١) - بَابُ مَا جَاءَ: لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُورٍ (التحفة ١)

1. Ibn 'Umar narrated that the Prophet ﷺ said: "*Ṣalāt* will not be accepted without purification, nor charity from *Ghulūl*[1] ."(*Ṣaḥīḥ*)
Hannād said in his narration, "except with purification"[2]

١ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ؛ ح: وحَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ

[1] *Ghulūl* refers to goods stolen from war booty, or concealed, before it is divided among the soldiers. It also carries the general meaning of unlawful wealth. See *Tuḥfat Al-Aḥwadhī*.

[2] That is, "*Ṣalāt* will not be accepted, except with purificaiton." And Hannād is one of the narrators.

قَالَ: «لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُورٍ، وَلَا صَدَقَةٌ مِنْ غُلُولٍ». قَالَ هَنَّادٌ فِي حَدِيثِهِ: «إِلَّا بِطُهُورٍ».

قَالَ أَبُو عِيسَى: هٰذَا الْحَدِيثُ أَصَحُّ شَيْءٍ فِي هٰذَا الْبَابِ وَأَحْسَنُ. وَفِي الْبَابِ عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ، وَأَبِي هُرَيْرَةَ، وَأَنَسٍ وَأَبُو الْمَلِيحِ بْنُ أُسَامَةَ اسْمُهُ عَامِرٌ، وَيُقَالُ: زَيْدُ ابْنُ أُسَامَةَ بْنِ عُمَيْرٍ الْهُذَلِيُّ.

[Abū 'Eīsā said:] This *Ḥadīth* is the most correct thing on this topic, and the best. There are also narrations on this topic from Abū Al-Malīḥ, from his father; and Abū Hurairah, and Anas. And Abū Al-Malīḥ bin Usāmah's name is 'Āmir, and they also say it was Zaīd bin Usāmah bin 'Umaīr Al-Hudhalī.

تخريج: وأخرجه مسلم، الطهارة، باب وجوب الطهارة للصلاة، ح: ٢٢٤ عن قتيبة به * وفي الباب عن أبي المليح عن أبيه [أبو داود، ح: ٥٩ وابن ماجه، ح: ٢٧١ وغيرهما] وأبي هريرة [البخاري، ح: ١٣٥، ٦٩٥٤ ومسلم، ح: ٢٢٥] وأنس [ابن ماجه، ح: ٢٧٣].

Comments:

If a person is at a place where the water for ablution or soil for *Tayammum* is not available, as sometimes it is the case such as on an aeroplane, the *A'immah* hold different views regarding this. As for our opinion, the easy solution of it is that two prayers should be combined; combination with the former prayer or with the latter one; and if the journey is long then as a patient keeps medicine with him, likewise a traveler should have soil with him/her so that in the time of need he can make *Tayammum*. Allāh knows best!

(المعجم ٢) - بَابُ مَا جَاءَ فِي فَضْلِ الطُّهُورِ (التحفة ٢)

Chapter 2. What Has Been Related About The Virtue Of Purification

٢ - حَدَّثَنَا إِسْحاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى [الْقَزَّازُ]: حَدَّثَنَا مَالِكُ ابْنُ أَنَسٍ؛ ح: وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ سُهَيْلِ ابْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ، أَوِ الْمُؤْمِنُ، فَغَسَلَ وَجْهَهُ خَرَجَتْ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ، أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ - أَوْ نَحْوَ هٰذَا - وَإِذَا غَسَلَ يَدَيْهِ خَرَجَتْ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ، أَوْ مَعَ آخِرِ

2. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "When a Muslim, or believer, performs *Wuḍū'*, washing his face, every evil that he looked at with his eyes leaves with the water – or with the last drop of water, or an expression similar to that – and when he washes his hands, every evil he did with his hands leaves with the water – or with the last drop of water – until he becomes free of sin." (*Ṣaḥīḥ*)

قَطْرِ الْمَاءِ، حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ».

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهُوَ حَدِيثُ مَالِكٍ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، وَأَبُو صَالِحٍ والِدُ سُهَيْلٍ هُوَ: أَبُو صَالِحٍ السَّمَّانُ وَاسْمُهُ ذَكْوَانُ، وَأَبُو هُرَيْرَةَ، اخْتَلَفُوا فِي اسْمِهِ، فَقَالُوا: عَبْدُ شَمْسٍ، وَقَالُوا: عَبْدُ اللهِ بْنُ عَمْرٍو، وَهٰكَذَا قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ، وَهٰذَا أَصَحُّ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*; it is a *Ḥadīth* of Mālik, from Suhail from his father, from Abū Hurairah. And Abū Ṣāliḥ (one of the narrators), the father of Suhail, is Abū Ṣāliḥ As-Sammān, and his name is Dhakwān. As for Abū Hurairah, there is dispute over his name. They say it was 'Abdu Shams, and they say it was 'Abdullāh bin 'Amr. This is what Muḥammad bin Ismā'īl said, and this is the most correct.

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ عُثْمَانَ [ابْنِ عَفَّانَ]، وَثَوْبَانَ، وَالصُّنَابِحِيِّ، وَعَمْرِو ابْنِ عَبَسَةَ، وَسَلْمَانَ، وَعَبْدِ اللهِ بْنِ عَمْرٍو.

والصُّنَابِحِيُّ الَّذِي رَوَى عَنْ أَبِي بَكْرٍ الصِّدِّيقِ: لَيْسَ لَهُ سَمَاعٌ مِنَ النَّبِيِّ ﷺ، واسْمُهُ عَبْدُ الرَّحْمٰنِ بْنُ عُسَيْلَةَ وَيُكْنَى أَبَا عَبْدِ اللهِ، رَحَلَ إِلَى النَّبِيِّ ﷺ فَقُبِضَ النَّبِيُّ ﷺ وَهُوَ فِي الطَّرِيقِ، وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ أَحَادِيثَ. وَالصُّنَابِحُ بْنُ الْأَعْسَرِ الْأَحْمَسِيُّ صَاحِبُ النَّبِيِّ ﷺ يُقَالُ لَهُ: الصُّنَابِحِيُّ أَيْضًا، وَإِنَّمَا حَدِيثُهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنِّي مُكَاثِرٌ بِكُمُ الأُمَمَ فَلَا تَقْتَتِلُنَّ بَعْدِي».

There are narrations on this topic from 'Uthmān [bin 'Affān], Thawbān, Aṣ-Ṣunābiḥī, 'Amr bin Abasah, Salmān, and 'Abdullāh bin 'Amr. Aṣ-Ṣunābiḥī, the one who narrates from Abū Bakr Aṣ-Ṣiddīq, did not himself hear from Allāh's Messenger ﷺ, and his name is 'Abdur-Raḥmān bin 'Usailah, and his *Kunya* is Abū 'Abdullāh. He traveled to meet the Prophet ﷺ, but the Prophet ﷺ died while he was on the way to him. He has reported some *Aḥadīth* from the Prophet ﷺ. There is a Companion of the Prophet ﷺ named Aṣ-Ṣunābiḥ bin Al-A'sar Al-Aḥmasī, and they call him Aṣ-Ṣunābiḥī as well, but his only *Ḥadīth* is that he said, "I heard the Prophet ﷺ saying: 'Indeed I will boast before the other nations because of you. So do not fight each other after me.'"

تخريج: وأخرجه مسلم، الطهارة، باب خروج الخطايا مع ماء الوضوء، ح:٢٤٤ من حديث مالك به وهو في الموطأ (يحيى):١/ ٣٢ * وفي الباب عن عثمان بن عفان [البخاري، ح:١٥٩ ومسلم، ح:٢٢٦] وثوبان [يشير إلى حديث ابن ماجه، ح:٢٧٧] والصنابحي، [ابن ماجه، ح:٢٨٢ وغيره] وعمرو بن عبسة [مسلم، ح:٨٣٢ مطولاً] وسلمان [شعب الإيمان للبيهقي:٣/

١٥، ح: ٢٧٣٧ وله شاهد عند أحمد: ٥/ ٤٣٧_٤٣٩] وعبدالله بن عمرو [لعله يشير إلى حديث ابن ماجه، ح: ٢٧٨] * حديث "إني مكاثر بكم الأمم ... إلخ" صحيح، أخرجه [ابن ماجه، ح: ٣٩٤٤] وصححه البوصيري.

Comments:

Literal Meaning: *"Khatī'ah, Khatāyā"* mistake, error and forgetfulness; i.e. minor sins.

The Benefits and Issues: This *Ḥadīth* proves that all sins from the body of a Muslim are washed off with the water of ablution and he/she becomes clean totally.

Chapter 3. What Has been Related That The Key To *Ṣalāt* Is Purification

(المعجم ٣) - بَابُ مَا جَاءَ: [أَنَّ] مِفْتَاحَ الصَّلَاةِ الطُّهُورُ (التحفة ٣)

3. 'Alī narrated that the Prophet ﷺ said: "The key to *Ṣalāt* is the purification, its *Taḥrīm* is the *Takbīr*, and its *Taḥlīl* is the *Taslīm*."[1] **(*Ḥasan*)**

Abū 'Īsā said: This *Ḥadīth* is the most correct thing related about this topic, and the best.

As for 'Abdullāh bin Muḥammad bin 'Aqīl (one of the narrators), he is truthful, some of the people of knowledge have criticized him due to his memory.

[Abū 'Īsā said:] I heard Muḥammad bin Ismā'īl saying, "Aḥmad bin Ḥanbal, Isḥāq bin Ibrāhīm, and Al-Ḥumaidī cite the narrations of 'Abdullāh bin Muḥammad bin 'Aqīl as proof." Muḥammad said, "He is *Muqārib* (average) in *Ḥadīth*."

[Abū 'Īsā said:] There are narrations on this topic from Jābir and from Abū Sa'eed.

٣ - حَدَّثَنَا قُتَيْبَةُ، وَهَنَّادٌ، ومَحْمُودُ بنُ غَيْلَانَ، قَالُوا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ [ابنُ مَهْدِيٍّ]: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ ابنِ عَقِيلٍ، عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «مِفْتَاحُ الصَّلَاةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ».

قَالَ أَبُو عِيسَى: هٰذَا الْحَدِيثُ أَصَحُّ شَيْءٍ فِي هٰذَا الْبَابِ وَأَحْسَنُ.

وَعَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ: هُوَ صَدُوقٌ، وَقَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ مِنْ قِبَلِ حِفْظِهِ.

[قَالَ أَبُو عِيسَى]: وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: كَانَ أَحْمَدُ بْنُ حَنْبَلٍ وَإِسْحٰقُ ابْنُ إِبْرَاهِيمَ وَالْحُمَيْدِيُّ يَحْتَجُّونَ بِحَدِيثِ عَبْدِاللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، قَالَ مُحَمَّدٌ: وَهُوَ مُقَارِبُ الْحَدِيثِ.

[1] Meaning upon uttering *"Allāhu Akbar"* one enters into the sacred state of prayer, and upon saying *"As-Salāmu 'Alaikum wa Raḥmatullāh"* and turning the face to the right, and saying the same while turning one's face to the left, the sacred state of prayer ends.

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ: عَنْ جَابِرٍ، وَأَبِي سَعِيدٍ.

تخريج: [حسن] وأخرجه أبو داود، الطهارة، باب فرض الوضوء، ح:٦١ وابن ماجه، ح:٢٧٥ من حديث وكيع به وحسنه البغوي والنووي وللحديث شواهد كثيرة جدًّا منها ما رواه البيهقي (١٦/٢) بسند صحيح عن ابن مسعود من قوله وله حكم المرفوع * وفي الباب عن جابر [يأتي بعده برقم:٤] وأبي سعيد [يأتي:٢٣٨].

Comments:

This *Ḥadīth* shows that prayers would not be regarded valid without purification.

٤ - [حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ زَنْجُوَيه الْبَغْدَادِيُّ وَغَيْرُ وَاحِدٍ، قَالَ: حَدَّثَنَا الْحُسَيْنُ ابْنُ مُحَمَّدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ قَرْمٍ عَنْ أَبِي يَحْيَى الْقَتَّاتِ، عَنْ مُجَاهِدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، رَضِيَ الله عَنْهُمَا قَالَ: قَالَ رَسُولُ الله ﷺ: «مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ وَمِفْتَاحُ الصَّلَاةِ الْوُضُوءُ».].

4. Jābir bin 'Abdullāh, may Allāh be pleased with them, narrated that Allāh's Messenger ﷺ said: "The key to Paradise is *Ṣalāt*, and the key to *Ṣalāt* is *Wuḍū'*." (***Ḥasan***)

تخريج: [حسن] وأخرجه أحمد:٣/ ٣٤٠ عن الحسين بن محمد به وله شواهد منها الحديث السابق:٣.

(المعجم ٤) - بَابُ مَا يَقُولُ إِذَا دَخَلَ الْخَلَاءَ (التحفة ٤)

Chapter 4. What Is Said When Entering The Toilet

٥ - حَدَّثَنَا قُتَيْبَةُ وَهَنَّادٌ، قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ الْخَلَاءَ، قَالَ: «اللَّهُمَّ: إِنِّي أَعُوذُ بِكَ» - قَالَ شُعْبَةُ: وَقَدْ قَالَ مَرَّةً أُخْرَى: «أَعُوذُ بِاللهِ مِنَ الْخُبُثِ وَالْخَبِيثِ أَوِ الْخُبُثِ وَالْخَبَائِثِ».

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ عَلِيٍّ،

5. Anas bin Mālik said: "When the Prophet ﷺ entered the toilet he would say: 'O Allāh! Indeed I seek refuge in You.'"

Shu'bah (one of the narrators) said: "Another time he said: 'I seek refuge in You from *Al-Khubthi* and *Al-Khabīth*.' Or: '*Al-Khubthi* and *Al-Khabā'ith*.'"[1] (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] There are

[1] Some scholars interpreted *Al-Khubth Al-Khabā'ith* as every despicable thing while others interpreted *Al-Khubth* as male devils and *Al-Khabā'ith* as female ones.

narrations on this topic from 'Alī, Zaid bin Arqam, Jābir, and Ibn Mas'ūd.

Abū 'Eīsā said: The *Ḥadīth* of Anas is the most correct thing narrated on this topic, and it is the best.

The chain for the *Ḥadīth* of Zaid bin Arqam has some confusion (*Idhtirāb*) in it: It was reported by Hishām Ad-Dastawā'ī, and Sa'eed bin Abī 'Arubah, from Qatādah (So Sa'eed said): "From Al-Qāsim bin 'Awf Ash-Shaybāni, from Zaid bin Arqam." And Hishām [Ad-Dastawā'ī] said: "From Qatādah from Zaid bin Arqam." Shu'bah and Ma'mar reported it from Qatādah, from An-Naḍr bin Anas. Shu'bah said: "From Zaid bin Arqam." Ma'mar said: "From An-Naḍr bin Anas, from his father, [from the Prophet ﷺ.]"

Abū 'Eīsā said: I asked Muḥammad about this. He said: "It implies that Qatādah narrated it from both of them."

وَزَيْدِ بْنِ أَرْقَمَ، وَجَابِرٍ، وَابْنِ مَسْعُودٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ أَصَحُّ شَيْءٍ فِي هٰذَا الْبَابِ وَأَحْسَنُ.

وَحَدِيثُ زَيْدِ بْنِ أَرْقَمَ فِي إِسْنَادِهِ اضْطِرَابٌ. رَوَى هِشَامٌ الدَّسْتَوَائِيُّ، وَسَعِيدُ ابْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ. وَقَالَ سَعِيدٌ: عَنِ الْقَاسِمِ بْنِ عَوْفٍ الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ. وَقَالَ هِشَامٌ [الدَّسْتَوَائِيُّ]: عَنْ قَتَادَةَ، عَنْ زَيْدِ بْنِ أَرْقَمَ. وَرَوَاهُ شُعْبَةُ وَمَعْمَرٌ عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ.

وَقَالَ شُعْبَةُ: عَنْ زَيْدِ بْنِ أَرْقَمَ. وَقَالَ مَعْمَرٌ: عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ أَبِيهِ [عَنِ النَّبِيِّ ﷺ].

قَالَ أَبُو عِيسَى: سَأَلْتُ مُحَمَّدًا عَنْ هٰذَا؟ فَقَالَ: يَحْتَمِلُ أَنْ يَكُونَ قَتَادَةُ رَوَى عَنْهُمَا جَمِيعًا.

تخريج: [إسناده صحيح] وأخرجه أبوداود، الطهارة، باب ما يقول الرجل إذا دخل الخلاء، ح:٥، من حديث وكيع به وهو متفق عليه [البخاري، ح:١٤٢من حديث شعبة ومسلم، ح:٣٧٥ من حديث عبدالعزيز به] وانظر الحديث الآتي * وفي الباب عن علي [يأتي:٦٠٦] وزيد ابن أرقم [أبو داود، ح:٦ وابن ماجه، ح:٢٩٦] وجابر [لم نجده] وابن مسعود [الخطيب في تاريخ بغداد، : ٤/ ٢٦٢].

Comments:

Places of filth and impurity are the main dwelling of the devils, and the places for relieving oneself is their favourite one. Therefore at the time of relieving oneself they can cause harm to a person; so before entering the toilet, the following supplication should be read: *"Allāhumma innī a'ūdhu bika minal khubuthi wal khabā'ith"* [O Allāh! I seek your refuge from the male and female devils].

٦ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ [البَصْرِيُّ]: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَخَلَ الْخَلَاءَ قَالَ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ».

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

6. Anas bin Mālik said: "When the Prophet ﷺ would enter the toilet he said:

"O Allāh! Indeed I seek refuge in You from *Al-Khubth* and *Al-Khaba'ith.*" **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ.*

تخريج: متفق عليه، مسلم، الحيض، باب ما يقول إذا أراد دخول الخلاء، ح:٣٧٥ من حديث حماد بن زيد والبخاري، الوضوء، باب ما يقول عند الخلاء، ح:١٤٢ من حديث عبدالعزيز بن صهيب به.

(المعجم ٥) - بَابُ مَا يَقُولُ إِذَا خَرَجَ مِنَ الْخَلَاءِ (التحفة ٥)

Chapter 5. What Is Said When Exiting The Toilet

٧ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ عَنْ إِسْرَائِيلَ [بْنِ يُونُسَ]، عَنْ يُوسُفَ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا خَرَجَ مِنَ الْخَلَاءِ قَالَ: «غُفْرَانَكَ».

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ غَرِيبٌ حَسَنٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِسْرَائِيلَ، عَنْ يُوسُفَ بْنِ أَبِي بُرْدَةَ: وَأَبُو بُرْدَةَ بْنُ أَبِي مُوسَىٰ اسْمُهُ عَامِرُ بْنُ عَبْدِ اللهِ بْنِ قَيْسٍ الْأَشْعَرِيُّ.

وَلَا يُعْرَفُ فِي هٰذَا الْبَابِ إِلَّا حَدِيثُ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا عَنِ النَّبِيِّ ﷺ].

7. 'Āishah, [may Allāh be pleased with her] said: "When the Prophet ﷺ would exit the toilet he would say: *'Ghufrānak.'*"[1] **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb Ḥasan.* We do not know of it except from the narration of Isrā'īl, from Yūsuf bin Abū Burdah, and Abū Burdah bin Abū Mūsā's name is 'Āmir bin 'Abdullāh bin Qais Al-Ash'arī. And we do not know of any narrations on this topic except for the *Ḥadīth* of 'Āishah, [may Allāh be pleased with her, from the Prophet ﷺ.]

تخريج: [**إسناده صحيح**] وأخرجه أبو داود، الطهارة، باب ما يقول الرجل إذا خرج من الخلاء، ح:٣٠ وابن ماجه، ح:٣٠٠ من حديث إسرائيل به وهو في العلل المتناهية من طريق الترمذي، ١/ ٣٣٠، ح:٥٤٠ وصححه ابن خزيمة: ١/ ٤٨، ح:٩٠ وابن حبان [الإحسان] ح:١٤٤١ والحاكم: ١/ ١٥٨ والذهبي وغيرهم.

[1] "I seek Your forgiveness."

Comments:

1. By relieving oneself, a person passes defecations from the body. The removal of defecation and urine is necessary for the health and life of human beings. If excrement or urine is not passed, the person becomes sick, and a person is disturbed and distressed until they are passed, he does not feel comfortable and relieved without doing so. Therefore the passing of excrements is a great favour and kindness of Allāh ﷻ.
2. The word of *'Ghufrānak'* gives the meaning of 'thankfulness'; as Sībwaih quoted a phrase from the Arabs: *Ghufrānakā lā Kufrānak* [we thank You, and we are not unthankful to You].

Chapter 6. Regarding The Prohibition Of Facing The *Qiblah* When Defecating And Urinating.

(المعجم ٦) - بَابٌ: [فِي] النَّهْيِ عَنِ اسْتِقْبَالِ الْقِبْلَةِ بِغَائِطٍ أَوْ بَوْلٍ (التحفة ٦)

8. Abū Ayyūb Al-Anṣarī narrated that Allāh's Messenger ﷺ said: "When one of you arrives to defecate, then let none of you face the *Qiblah* while defecating, nor while urinating. And do not have your back towards it, but have it east of you or west of you." (***Ṣaḥīḥ***)

Abū Ayyūb said: "We arrived in Ash-Shām to find lavatories which were built facing the *Qiblah*, so we would turn from it, seeking Allāh's forgiveness."

[Abū 'Eīsā said:] There are narrations on this topic from 'Abdullāh bin Al-Ḥārith [bin Jaz'i Az-Zubaidī], Ma'qil bin Abī Al-Haytham – and it is said he was Ma'qil bin Abī Ma'qil – and Abū Umāmah, Abū Hurairah, and Sahl bin Ḥunaif."

[Abū 'Eīsā said:] The *Ḥadīth* of Abū Ayyūb is the best thing on this topic and the most correct.

Abū Ayyūb's name is Khālid bin Zaid, and Az-Zuhrī's name is Muḥammad bin Muslim bin

٨ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ الْمَخْزُومِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهرِيِّ، عَنْ عَطَاءِ بنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ وَلَا بَوْلٍ، وَلَا تَسْتَدْبِرُوهَا، وَلٰكِنْ شَرِّقُوا أَوْ غَرِّبوا»، قَالَ أَبو أَيُّوبَ: فَقَدِمْنَا الشَّأْمَ فَوَجَدْنَا مَرَاحِيضَ قَدْ بُنِيَتْ مُسْتَقْبَلَ الْقِبْلَةِ. فَنَنْحَرِفُ عَنْهَا وَنَسْتَغْفِرُ اللهَ.

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ: عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ [بْنِ جَزْءٍ الزُّبَيْدِيِّ]، وَمَعْقِلِ ابْنِ أَبِي الْهَيْثَمِ - وَيُقَالُ: مَعْقِلُ بْنُ أَبِي مَعْقِلٍ - وَأَبِي أُمَامَةَ، وَأَبِي هُرَيْرَةَ، وَسَهْلِ بن حُنَيْفٍ.

[قَالَ أَبُو عِيسَى]: حَدِيثُ أَبِي أَيُّوبَ أَحْسَنُ شَيْءٍ فِي هٰذَا الْبَابِ وَأَصَحُّ.

وَأَبُو أَيُّوبَ اسْمُهُ خَالِدُ بنُ زَيْدٍ، وَالزُّهْرِيُّ اسْمُهُ مُحَمَّدُ بنُ مُسْلِمِ بْنِ عُبَيْدِ اللهِ بنِ شِهَابٍ

'Ubaidullāh bin Shihāb Az-Zuhrī, and his *Kunya* is Abū Bakr. Abū Al-Walīd Al-Makkī said, "Abū 'Abdullāh [Muḥammad bin Idrīs] Ash-Shāfi'ī said, 'The saying of the Prophet ﷺ: "Do not face the *Qiblah* for defecation, nor for urination, nor turn your backs to it" only means in the desert. As for a lavatory that is constructed, there is an allowance to face it in that.'"

Isḥāq [bin Ibrāhīm] also said this. Aḥmad bin Ḥanbal [may Allāh have mercy upon him] said, "There is only an allowance from the Prophet ﷺ to have one's back toward the *Qiblah*. As for facing the *Qiblah*, then it is not to be faced."

It is as if he did not hold the view that one could face the *Qiblah* in the desert nor in the lavatory.

الزُّهْرِيُّ وكنيته أَبُو بَكْرٍ.

قَالَ أَبُو الْوَلِيدِ المَكِّيُّ: قَالَ أَبُو عَبْدِ اللهِ [مُحَمَّدُ بنُ إِدْرِيسَ] الشَّافِعِيُّ: إِنَّمَا مَعْنَىٰ قَوْلِ النَّبِيِّ - ﷺ - «لَا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ وَلَا بَوْلٍ وَلَا تَسْتَدْبِرُوهَا»: إِنَّمَا هٰذَا فِي الْفَيَافِي، وَأَمَّا فِي الْكُنُفِ الْمَبْنِيَّةِ، لَهُ رُخْصَةٌ فِي أَنْ يَسْتَقْبِلَهَا. وَهٰكَذَا قَالَ إِسحٰقُ [بْنُ إِبْرَاهيم].

وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ [رَحِمَهُ اللهُ]: إِنَّمَا الرُّخْصَةُ مِنَ النَّبِيِّ ﷺ فِي اسْتِدْبَارِ الْقِبْلَةِ بِغَائِطٍ أَوْ بَوْلٍ، فَأَمَّا اسْتِقْبَالُ الْقِبْلَةِ فَلَا يَسْتَقْبِلُهَا، كَأَنَّهُ لَمْ يَرَ فِي الصَّحْرَاءِ وَلَا فِي الْكَنِيفِ أَنْ يَسْتَقْبِلَ القِبْلَةَ.

تخريج: متفق عليه، البخاري، الصلاة، باب قبلة أهل المدينة وأهل الشام والمشرق، ح: ٣٩٤ ومسلم، الطهارة، الاستطابة، ح: ٢٦٤ من حديث سفيان بن عيينة به * وفي الباب عن عبدالله بن الحارث بن جزء الزبيدي [ابن ماجه، ح: ٣١٧] ومعقل، [أبو داود، ح: ١٠ و ابن ماجه: ٣١٩] وأبي أمامة [لم نجده] وأبي هريرة [مسلم، ح: ٢٦٥ وسهل بن حنيف [أحمد: ٣/ ٤٨٧ والدارمي، ح: ٦٧٠، ٦٧١].

Comments:

Both facing and turning the back towards the *Qiblah* in an open place and in a desert are not allowed; however both are allowed in an enclosure and in the inhabited place. *Imām* Bukhārī preferred the same view. Facing (towards the *Qiblah*) is impermissible anywhere, and turning the back is allowed in an enclosure and in the inhabited place but it is impermissible in an open place and in the desert; this is the opinion of *Imām* Abū Yūsūf and same is the opinion of *Imām* Abū Ḥanīfah too.

Chapter 7. What Has Been Related About The Permission For That

بَابُ مَا جَاءَ مِنَ الرُّخْصَةِ فِي ذٰلِكَ (المعجم ٧) (التحفة ٧)

9. Jābir bin 'Abdullāh said: "The Prophet ﷺ prohibited us from

٩ - حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ وَمُحَمَّدُ بنُ

facing the *Qiblah* while urinating. Then I saw him facing it a year before he died." (***Ḥasan***)

There are narrations on this topic from Abū Qatādah, ʻĀishah, and ʻAmmār [bin Yāsir].

[Abū ʻEīsā said:] The *Ḥadīth* of Jābir on this topic is a *Ḥasan Gharīb Ḥadīth*.

الْمُثَنَّى قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحٰقَ، عَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ مُجَاهِدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِبَوْلٍ، فَرَأَيْتُهُ قَبْلَ أَنْ يُقْبَضَ بِعَامٍ يَسْتَقْبِلُهَا.

وَفِي الْبَابِ: عَنْ أَبِي قَتَادَةَ، وَعَائِشَةَ، وَعَمَّارٍ [بْنِ يَاسِرٍ].

قَالَ أَبُو عِيسَى: حَدِيثُ جَابِرٍ فِي هٰذَا الْبَابِ حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: **[حسن]** وأخرجه أبو داود، الطهارة، باب الرخصة في ذلك، ح:١٣ وابن ماجه، ح:٣٢٥ عند محمد بن بشار به وابن إسحاق صرح بالسماع عن أحمد:٣/ ٣٦٠ والحديث صححه ابن خزيمة:١/ ٣٤ وابن حبان (موارد):١٣٤ وابن الجارود، ح:٣١ والحاكم:١/ ١٥٤ والذهبي وغيرهم * وفي الباب عن أبي قتادة [يأتي بعده برقم:١٠] وعائشة [ابن ماجه، ح:٣٢٤] وعمار بن ياسر [ابن عدي في الكامل:٢/ ٥٦٠ والطبراني في الكبير].

Comments:

Jābir ﷺ reported the action of the Prophet ﷺ; and this action probably took place due to a reason, or perhaps to show the permissibility. So it cannot be contrary to the previously mentioned saying of the Prophet ﷺ. Also there is a rule that the saying of the Prophet ﷺ gets precedence over his action.

10. Abū Qatādah narrated that he saw the Prophet ﷺ urinating while facing the *Qiblah*.

Qutaibah narrated that to us, he said: "Ibn Lahīʻah informed us." Jābir's *Ḥadīth* about the Prophet ﷺ is more correct than the *Ḥadīth* of Ibn Lahīʻah.

Ibn Lahīʻah is weak according to the scholars of *Ḥadīth*. He was graded weak by Yaḥya bin Saʻeed Al-Qaṭṭān, and others, [due to his memorization]. (***Ḥasan***)

١٠ - **وَقَد رَوَى** هٰذَا الْحَدِيثَ ابْنُ لَهِيعَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ أَبِي قَتَادَةَ: أَنَّهُ رَأَى النَّبِيَّ ﷺ يَبُولُ مُسْتَقْبِلَ الْقِبْلَةِ - أَخْبَرَنَا بِذٰلِكَ قُتَيْبَةُ قَالَ: أَخْبَرَنَا ابْنُ لَهِيعَةَ.

وَحَدِيثُ جَابِرٍ عَنِ النَّبِيِّ ﷺ أَصَحُّ مِنْ حَدِيثِ ابْنِ لَهِيعَةَ، وَابْنُ لَهِيعَةَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ، ضَعَّفَهُ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ وَغَيْرُهُ [مِنْ قِبَلِ حِفْظِهِ].

تخريج: **[حسن]** انظر الحديث السابق.

11. Ibn ʻUmar said: "One day I climbed on Ḥafsah's house, and I

١١ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا عَبْدَةُ [بْنُ سُلَيْمَانَ] عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ مُحَمَّدِ

saw the Prophet ﷺ relieving himself while facing Ash-Shām, with his back toward the Ka'bah." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

ابْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، عَنِ ابْنِ عُمَرَ، قَالَ: رَقِيتُ يَوْمًا عَلَى بَيْتِ حَفْصَةَ، فَرَأَيْتُ النَّبِيَّ ﷺ عَلَى حَاجَتِهِ مُسْتَقْبِلَ الشَّامِ مُسْتَدْبِرَ الْكَعْبَةِ.

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الوضوء، باب التبرز في البيوت، ح:١٤٨ ومسلم، الطهارة، باب الاستطابة، ح:٢٦٦ من حديث عبيدالله بن عمر به.

Comments:

The House of Allāh (Ka'bah) is situated to in the south of Al-Madīnah and Baitul-Maqdis (Jerusalem) in the north. So if the face is towards Baitul-Maqdis, the back will be towards the House of Allāh. This is also the action of the Prophet ﷺ which cannot be contrary to his saying.

Chapter 8. [What Has Been Related About] The Prohibition Of Urinating While Standing

(المعجم ٨) - بَابُ [مَا جَاءَ فِي] النَّهْيِ عَنِ الْبَوْلِ قَائِمًا (التحفة ٨)

12. 'Āishah said: "Whoever narrated to you that the Prophet ﷺ would urinate while standing; then don't believe him. He would not urinate except while squatting."

[He said:] There are narrations on this topic from 'Umar, Buraidah, [and 'Abdur-Raḥmān bin Ḥasanah]. (***Ḥasan***)

Abū 'Eīsā said: The *Ḥadīth* of 'Āishah is the best thing narrated on this topic and the most correct.

The *Ḥadīth* of 'Umar is only reported from the narration of 'Abdul-Karīm bin Abī Al-Mukhāriq, from Nāfi', from Ibn 'Umar, from 'Umar who said: "I saw the Prophet ﷺ [while I was] urinating standing. So he said: 'O 'Umar! Do not urinate while

١٢ - **حَدَّثَنَا** عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَنْ حَدَّثَكُمْ أَنَّ النَّبِيَّ ﷺ كَانَ يَبُولُ قَائِمًا فَلَا تُصَدِّقُوهُ، مَا كَانَ يَبُولُ إِلَّا قَاعِدًا. [قَالَ]: وَفِي الْبَابِ عَنْ عُمَرَ، وَبُرَيْدَةَ [وَعَبْدِ الرَّحْمٰنِ بْنِ حَسَنَةَ].

قَالَ أَبُو عِيسَى: حَدِيثُ عَائِشَةَ أَحْسَنُ شَيْءٍ فِي الْبَابِ وَأَصَحُّ.

وَحَدِيثُ عُمَرَ إِنَّمَا رُوِيَ مِنْ حَدِيثِ عَبْدِ الْكَرِيمِ بْنِ أَبِي الْمُخَارِقِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ قَالَ: رَآنِي النَّبِيُّ ﷺ [وَأَنَا] أَبُولُ قَائِمًا، فَقَالَ: «يَا عُمَرُ! لَا تَبُلْ قَائِمًا»، فَمَا بُلْتُ قَائِمًا بَعْدُ.

[قَالَ أَبُو عِيسَى]: وَإِنَّمَا رَفَعَ هٰذَا

standing.' So I did not urinate while standing afterwards."

[Abū 'Eīsā said:] This *Ḥadīth* was only attributed to the Prophet ﷺ in the narration of 'Abdul-Karīm bin Abī Al-Mukhāriq. He is weak according to the scholars of *Ḥadīth*. Ayyūb As-Sakhtiyānī graded him weak and criticized him.

'Ubaidullāh reported from Nāfi' from Ibn 'Umar who said, "Umar [may Allāh be pleased with him] said: 'I have not urinated while standing since I accepted Islam.'"

This is more correct than the *Ḥadīth* of 'Abdul-Karīm. And the *Ḥadīth* of Buraidah about this is not safe. And the meaning of the prohibition of urinating while standing is for discipline, not to make it unlawful. Indeed it has been reported from 'Abdullāh bin Mas'ūd that he said, "Among the loathsome things is urinating while you are standing."

الْحَدِيثَ عَبْدُ الْكَرِيمِ بْنُ أَبِي الْمُخَارِقِ، وَهُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ: ضَعَّفَهُ أَيُّوبُ السَّخْتِيَانِيُّ وتَكَلَّمَ فِيهِ.

وَرَوَى عُبَيْدُ الله عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ عُمَرُ [رَضِيَ الله عَنْهُ]: مَا بُلْتُ قَائِمًا مُنْذُ أَسْلَمْتُ، وَهٰذَا أَصَحُّ مِنْ حَدِيثِ عَبْدِ الْكَرِيمِ، وَحَدِيثُ بُرَيْدَةَ فِي هٰذَا غَيْرُ مَحْفُوظٍ، وَمَعْنَى النَّهْيِ عَنِ الْبَوْلِ قَائِمًا: عَلَى التَّأْدِيبِ لَا عَلَى التَّحْرِيمِ، وَقَدْ رُوِيَ عَنْ عَبْدِ الله بْنِ مَسْعُودٍ قَالَ: إِنَّ مِنَ الْجَفَاءِ أَنْ تَبُولَ وَأَنْتَ قَائِمٌ.

تخريج: [حسن] وأخرجه النسائي: ١/ ٢٦، ح: ٢٩، الطهارة، باب البول في البيت جالسًا، عن علي بن حجر به وصححه ابن حبان (الإحسان): ١٤٢٧ ورواه إسرائيل عن المقدام به [السنن الكبرى للبيهقي: ١/ ١٠١، ١٠٢] * وفي الباب عن عمر [ابن ماجه، ح: ٣٠٨] وبريدة [الأوسط للطبراني: ٦/ ٤٧١، ح: ٥٩٩٥ والبزار، [كشف الأستار]: ١/ ٢٦٦، ح: ٥٤٧ وسنده حسن] وعبدالرحمن بن حسنة [أبو داود، ح: ٢٢ وابن ماجه، ح: ٣٤٦ وغيرهما] * حديث عمر: سنده ضعيف، [وأخرجه ابن ماجه. ح: ٣٠٨] حديث عبيدالله عن نافع عن ابن عمر، [أخرجه البزار (كشف الأستار): ١/ ١٣٠، ح: ٢٤٤ وابن أبي شيبة: ١/ ١٢٤، ح: ١٣٢٤] وسنده صحيح وحديث ابن مسعود [أخرجه الطبراني في الكبير: ٩/ ٣٤٧، ح: ٩٥٠١، ٩٥٠٣] وسنده ضعيف من أجل الانقطاع.

Comments:

It was the good habit of Allāh's Messenger ﷺ that he would pass water in a squatting position; it is also the requisite of dignity, etiquette and politeness. If he ﷺ passed water while standing, just once or because of an improper place or just to show the permissibility of passing water while standing, it cannot be regarded a habit. *Imām* Aḥmad, Sa'eed bin Musayyab and 'Urwah

bin Az-Zubair allow urinating in a standing position; but it is apparent that his permission is only when there is no risk of urine touching the body and clothes, as *Imām* Mālik said.

Chapter 9. What Has Been Related About The Permission For That

(المعجم ٩) - بَابُ مَا جَاءَ مِنَ الرُّخْصَةِ فِي ذلِكَ (التحفة ٩)

13. Ḥudhaifah narrated: "Allāh's Messenger ﷺ came to a waste area used by people, so he urinated on it while standing. I brought him the (water for) *Wuḍū'*. Then I left to be away from him, but he called me until I was behind him. So he performed *Wuḍū'* and wiped (*Masaḥa*) over his *Khuff*." (***Ṣaḥīḥ***)

[Abū 'Eīsā said: I heard Al-Jārūd saying: "I heard Wakī' narrating this *Ḥadīth* from Al-A'mash, then Wakī' said, 'This is the most correct *Ḥadīth* reported from the Prophet ﷺ about wiping (over *Khuff*).'" And I heard Abū 'Ammār Al-Ḥusain bin Ḥuraith saying: "I heard Wakī'," then he mentioned a similar narration.]

Abū 'Eīsā said: Like this was reported by Manṣūr, and 'Ubaidah Aḍ-Ḍabbī, from Abū Wā'il from Ḥudhaifah, (all) similar to the narration of Al-A'mash. Ḥammād bin Abū Sulaimān and 'Āṣim bin Bahdalah reported it from Abū Wā'il from Al-Mughīrah bin Shu'bah, from the Prophet ﷺ. But the *Ḥadīth* of Abū Wā'il from Ḥudhaifah is more correct.

There are those among the people of knowledge who have permitted urinating while standing.

[Abū 'Eīsā said: It was reported

١٣ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ: أَنَّ رسولَ اللهِ ﷺ أَتَىٰ سُبَاطَةَ قَوْمٍ فَبَالَ عَلَيْهَا قَائِمًا، فَأَتَيْتُهُ بِوَضُوءٍ، فَذَهَبْتُ لِأَتَأَخَّرَ عَنْهُ، فَدَعَانِي حَتَّى كُنْتُ عِنْدَ عَقِبَيْهِ [فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ].

[**قَالَ أَبُو عِيسَى**: وَسَمِعْتُ الْجَارُودَ يَقُولُ: سَمِعْتُ وَكِيعًا يُحَدِّثُ بِهٰذَا الْحَدِيثِ عَنِ الْأَعْمَشِ، ثُمَّ قَالَ وَكِيعٌ: هٰذَا أَصَحُّ حَدِيثٍ رُوِيَ عَنِ النَّبِيِّ ﷺ، فِي الْمَسْحِ، وَسَمِعْتُ أَبَا عَمَّارٍ الْحُسَيْنَ بْنَ حُرَيْثٍ يَقُولُ: سَمِعْتُ وَكِيعًا، فَذَكَرَ نَحْوَهُ].

قَالَ أَبُو عِيسَى: وَهٰكَذَا رَوَى مَنْصُورٌ وَعُبَيْدَةُ الضَّبِّيُّ عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، مِثْلَ رِوايَةِ الْأَعْمَشِ. وَرَوَى حَمَّادُ بْنُ أَبِي سُلَيْمَانَ وَعَاصِمُ بْنُ بَهْدَلَةَ عَنْ أَبِي وَائِلٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ النَّبِيِّ ﷺ، وَحَدِيثُ أَبِي وَائِلٍ عَنْ حُذَيْفَةَ أَصَحُّ.

وقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ العِلْمِ فِي البَوْلِ قَائِمًا.

[**قَالَ أَبُو عِيسَى**: وعَبِيدَةُ بنُ عمرو السَّلْمَانِيُّ روَىٰ عنهُ إبراهيمُ النَّخَعِيُّ، وعَبِيدَةُ

from 'Abīdah bin 'Amr As-Salmānī by Ibrāhīm An-Nakha'ī, and 'Abīdah is one of the major *Tābi'īn*, it is reported that 'Abīdah said, "I accepted Islam before the Prophet ﷺ died by two years." 'Ubaidah Aḍ-Ḍabbī, the companion of Ibrāhīm, is 'Ubaidah bin Mu'attib Aḍ-Ḍabbī, and his *Kunya* is Abū 'Abdul-Karīm].

مِنْ كِبارِ التَّابِعينَ، يُرْوَى عَنْ عَبِيدَةَ، أَنَّهُ قَالَ: أَسْلَمْتُ قَبْلَ وَفَاةِ النَّبِيِّ ﷺ بِسَنَتَيْنِ. وعُبَيْدةُ الضَّبِّيُّ صاحِبُ إِبراهِيمَ: هُوَ عُبَيْدةُ بْنُ مُعَتِّبٍ الضَّبِّيُّ، ويُكْنَى أَبَا عبدِ الْكَرِيمِ].

تخريج: متفق عليه، وأخرجه البخاري، الوضوء، باب البول قائمًا وقاعدًا، ح: ٢٢٤ ومسلم، الطهارة، باب المسح على الخفين، ح: ٢٧٣ من حديث الأعمش به * حديث حماد بن أبي سليمان، [أخرجه أحمد: ٤/٢٤٦] وحديث عاصم بن بهدلة [أخرجه ابن ماجه، ح: ٣٠٦ وسنده حسن].

Comments:

The public garbage place is normally soft; there is no risk of splashing urine drops, so he ﷺ did so because of a reason or just for the sake of showing permission; and for the purpose of hiding himself, he ﷺ indicated to Hudhaifah to stand behind him.

Chapter 10. [What Has Been Related] About Being Screened While Relieving Oneself

(المعجم ١٠) - بَابُ [مَا جَاءَ] فِي الاسْتِتَارِ عِنْدَ الْحَاجَةِ (التحفة ١٠)

14. Anas, may Allāh Most High be pleased with him, said: "When the Prophet ﷺ wanted to relieve himself, he would not raise his garment until he was close to the ground." ***(Ḍa'īf)***

Abū 'Eīsā said: This is how Muḥammad bin Rabī'ah reported this *Ḥadīth*: "from Al-A'mash, from Anas."

Wakī', and [Abū Yaḥya] Al-Ḥimmānī reported that Al-A'mash said: "Ibn 'Umar, may Allāh Most High be pleased with him, said, 'When the Prophet ﷺ wanted to relieve himself, he would not raise his garment until he was close to

١٤ - **حَدَّثَنَا** قُتَيْبَةُ [بْنُ سعِيدٍ]: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حرْبٍ [الْمُلَائِيُّ] عَنِ الْأَعْمَشِ، عَنْ أَنَسٍ رَضِيَ الله تعالىٰ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ الْحَاجَةَ لَمْ يَرْفَعْ ثَوْبَهُ حَتَّىٰ يَدْنُوَ مِنَ الْأَرْضِ.

قَالَ أَبُو عِيسَى: هٰكَذَا رَوَى مُحَمَّدُ بْنُ رَبِيعَةَ عَنِ الْأَعْمَشِ، عَنْ أَنَسٍ هٰذَا الْحَدِيثَ.

ورَوَى وَكِيعٌ وَ[أَبُو يَحْيَى] الحِمَّانِيُّ عَنِ الأَعْمَشِ قَالَ: قَالَ ابْنُ عُمَرَ رَضِيَ الله تعالى عَنْهُمَا: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ الْحَاجَةَ لَمْ يَرْفَعْ ثَوْبَهُ حَتَّىٰ يَدْنُوَ مِنَ الْأَرْضِ. وَكِلَا

the ground.'"

Both of the *Aḥādīth* are *Mursal*. They say that Al-A'mash did not hear from Anas, nor any of the Companions of the Prophet ﷺ. But he saw Anas bin Mālik. He said, "I saw him praying." And he mentioned something about him regarding the prayer. And Al-A'mash's name is Sulaimān bin Mihrān, Abū Muḥammad Al-Kāhilī, being their freed slave. Al-A'mash said, "My father was a *Ḥamīl*,[1] so he made Masrūq an heir."

الْحَدِيثَيْنِ مُرْسَلٌ، وَيُقَالُ: لَمْ يَسْمَعِ الْأَعْمَشُ مِنْ أَنَسِ بْنِ مالِكٍ وَلَا مِنْ أَحَدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ. وَقَدْ نَظَرَ إِلَى أَنَسِ بْنِ مَالِكٍ، قَالَ: رَأَيْتُهُ يُصَلِّي، فَذَكَرَ عَنْهُ حِكَايَةً فِي الصَّلَاةِ. والأَعْمَشُ اسْمُهُ سُلَيْمَانُ بْنُ مِهْرانَ، أَبُو مُحَمَّدٍ الْكَاهِلِيُّ وَهُوَ مَوْلًى لَهُمْ، قَالَ الْأَعْمَشُ: كَانَ أَبِي حَمِيلًا، فَوَرَّثَهُ مَسْرُوقٌ.

تخريج: [إسناده ضعيف] وأخرجه الدارمي: ١/ ١٧١، ح: ٦٧٢ من حديث عبدالسلام به وعلقه أبو داود، ح: ١٤ وله طريق آخر عند البيهقي: ١/ ٩٦ من حديث الأعمش عن قاسم بن محمد عن ابن عمر به، الأعمش: مدلس وعنعن ولم يسمعه من أنس رضي الله عنه وله طريق ضعيف عند الإسماعيلي، قال الدارقطني فيه: "غير ثابت".

Comments:

This *Ḥadīth* tells that the cloth should be lifted away from one's private parts when the person squatting to relieve himself is near the ground.

Chapter 11. What Has Been Related About It Being Disliked To Use The Right Hand For *Istinjā'*

(المعجم ١١) - بَابُ [مَا جَاءَ فِي] كَرَاهَةِ الِاسْتِنْجَاءِ بِالْيَمِينِ (التحفة ١١)

15. 'Abdullāh bin Abū Qatādah narrated from his father: "The Prophet ﷺ prohibited that a man should touch his penis with his right hand." (*Ṣaḥīḥ*)

There are narrations on this topic from 'Āishah, Salmān, Abū Hurairah, and Sahl bin Ḥunaif.

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. The name of Abū Qatādah [Al-Anṣarī] is: Al-Ḥārith

١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مَعْمَرٍ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَمَسَّ الرَّجُلُ ذَكَرَهُ بِيَمِينِهِ.

وَفِي [هٰذَا] الْبَابِ عَنْ عَائِشَةَ، وَسَلْمَانَ، وَأَبِي هُرَيْرَةَ، وَسَهْلِ بْنِ حُنَيْفٍ.

[1] One who was brought to the land of Islām while a child.

bin Rib'ī.

This is acted upon according to the people of knowledge [in general], they dislike *Istinjā'* with the right hand.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَأَبُو قَتَادَةَ [الْأَنْصَارِيُّ] اسْمُهُ الْحَارِثُ بْنُ رِبْعِيٍّ.

وَالْعَمَلُ عَلَى هٰذَا عِنْدَ [عَامَّةِ] أَهْلِ الْعِلْمِ: كَرِهُوا الِاسْتِنْجَاءَ بِالْيَمِينِ.

تخريج: متفق عليه، وأخرجه البخاري، الوضوء، باب النهي عن الاستنجاء باليمين، ح:١٥٣ ومسلم، الطهارة، باب النهي عن الاستنجاء باليمين، ح:٢٦٧ من حديث يحيى بن أبي كثير به * وفي الباب عن عائشة [البخاري]:١٦٨ وغيره ومسلم، ح:٢٦٨ وأبو داود، ح:٣٣ وغيرهم وسلمان [يأتي، ح:١٦ وأبي هريرة [أبو داود، ح:٨ وابن ماجه، ح:٣١٢] وسهل بن حنيف [لم نجده] وله حديث آخر في النهي عن استقبال القبلة بغائط أو بول، أخرجه أحمد:٣/ ٤٨٧.

Chapter 12. Using Stones For *Al-Istinjā'*[1]

(المعجم ١٢) - بَابُ الِاسْتِنْجَاءِ بِالْحِجَارَةِ (التحفة ١٢)

16. 'Abdur-Raḥmān bin Yazīd said, "They said to Salmān, 'Your Prophet [ﷺ] taught you about everything, even defecating?' So Salmān said, 'Yes. He prohibited us from facing the *Qiblah* when defecating and urinating, performing *Istinjā'* with the right hand, using less than three stones for *Istinjā'*, and using dung or bones for *Istinjā'*." *(Ṣaḥīḥ)*

[Abū 'Eīsā said:] There are narrations on this topic from 'Āishah, Khuzaimah bin Thābit, Jābir, and Khallād bin As-Sā'ib from his father.

Abū 'Eīsā said: The *Ḥadīth* of Salmān [on this topic] is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It is the saying of most of the people of knoweldge among the

١٦ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ قَالَ: قِيلَ لِسَلْمَانَ: قَدْ عَلَّمَكُمْ نَبِيُّكُمْ [ﷺ] كُلَّ شَيْءٍ، حَتَّى الْخِرَاءَةَ؟ فَقَالَ سَلْمَانُ: أَجَلْ، نَهَانَا أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِغَائِطٍ أَوْ بِبَوْلٍ، وَأَنْ نَسْتَنْجِيَ بِالْيَمِينِ، أَوْ أَنْ يَسْتَنْجِيَ أَحَدُنَا بِأَقَلَّ مِن ثَلَاثَةِ أَحْجَارٍ، أَوْ أَن نَسْتَنْجِيَ بِرَجِيعٍ أَوْ بِعَظْمٍ.

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ عَائِشَةَ، وَخُزَيْمَةَ بْنِ ثَابِتٍ، وَجَابِرٍ، وَخَلَّادِ ابْنِ السَّائِبِ، عَنْ أَبِيهِ.

قَالَ أَبُو عِيسَى: [وَ]حَدِيثُ سَلْمَانَ [فِي هٰذَا الْبَابِ] حَدِيثٌ حَسَنٌ صَحِيحٌ. وَ[هُوَ]

[1] Removing filth after urinating or defecating.

Companions of the Prophet ﷺ and those after them: They see that *Istinjā'* with stones is enough, even if one does not use water for *Istinjā'*, when it removes the traces of defecation and urine. This is the saying of Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad, and Isḥāq.

قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُم: رَأَوْا أَنَّ الْاسْتِنْجَاءَ بِالْحِجَارَةِ يُجْزِىءُ وَإِنْ لَمْ يَسْتَنجِ بِالْمَاءِ، إِذَا أَنْقَى أَثَرَ الْغَائِطِ وَالْبَوْلِ. وَبِهِ يَقُولُ الثَّوْرِيُّ، وَابْنُ الْمُبَارَكِ، وَالشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ.

تخريج: وأخرجه مسلم، الطهارة، باب الاستطابة، ح: ٢٦٢ من حديث أبي معاوية الضرير به * وفي الباب عن عائشة [أبو داود، ح: ٤٠ وصححه الدارقطني: ١/ ٥٤، ٥٥] وخزيمة بن ثابت [أبو داود، ح: ٤١] وجابر [أحمد: ٣/ ٤٠٠ وصححه ابن خزيمة، ح: ٧٦] وخلاد بن السائب عن أبيه [ابن عدي في الكامل: ٢/ ٦٦٢ والطبراني في الكبير: ٧/ ١٤١، ح: ٦٦٢٣، ٦٦٢٤].

Comments:

1. The right hand should not be used for purification after relieving oneself for it is for the use of eating, drinking, reading, writing and other pure actions; and naturally Allāh granted to the right hand more power and ability comparing to the left one. Therefore the right hand should be used for good and virtuous deeds and the left hand is used for other sorts of things.
2. Bones of an animal and its excrement are not to be used for purification because according to some other narrations these things are food for Jinns and their rides; so only those things should be used for purification that are not religiously regarded and also are not the food of any creature, impure nor harmful.

Chapter 13. What Has Been Related About *Istinjā'* With Two Stones

(المعجم ١٣) - بَابُ [مَا جَاءَ] فِي الاسْتِنْجَاءِ بِالْحَجَرَيْنِ (التحفة ١٣)

17. 'Abdullāh said: "Allāh's Messenger ﷺ went out to relieve himself. So he said: 'Bring me three stones.'" He said, "So I came with two stones and a piece of dung. So he took the two stones, and left the dung. He said: 'It is *Riks* (a degenerative or filthy thing).'" (*Ṣaḥīḥ*)

[Abū 'Īsā said:] Similarly, Qais bin Ar-Rabī' reported this *Ḥadīth* from Abū Isḥāq, from Abū 'Ubaidah, from 'Abdullāh, and it is

١٧ - حَدَّثَنَا هَنَّادٌ وَقُتَيْبَةُ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحٰقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ قَالَ: خَرَجَ النَّبِيُّ ﷺ لِحَاجَتِهِ، فَقَالَ: «الْتَمِسْ لِي ثَلَاثَةَ أَحْجَارٍ» قَالَ: فَأَتَيْتُهُ بِحَجَرَيْنِ وَرَوْثَةٍ، فَأَخَذَ الْحَجَرَيْنِ وَأَلْقَى الرَّوثَةَ، وَقَالَ: «إِنَّهَا رِكْسٌ».

قَالَ أَبُو عِيسَى: وَهٰكَذَا رَوَى قَيْسُ بْنُ الرَّبِيعِ هٰذَا الْحَدِيثَ عَنْ أَبِي إِسْحَاقَ، عَنْ

similar to the narration of Isrā'īl. (no.17) Ma'mar and 'Ammār bin Ruzaiq reported it from Abū Isḥāq, from 'Alqamah, from 'Abdullāh.

Zuhair reported it from Abū Isḥāq, from 'Abdur-Raḥmān bin Al-Aswad, from his father Al-Aswad bin Yazīd, from 'Abdullāh. Zakariyyā bin Abī Zā'idah reported it from Abū Isḥāq, from 'Abdur-Raḥmān bin Yazīd, from Al-Aswad bin Yazīd, from 'Abdullāh. So there is incoherence (*Iḍtirāb*) in this *Ḥadīth*.

[Abū 'Eīsā said:] I asked 'Abdullāh bin 'Abdur-Raḥmān which of the narrations of this [*Ḥadīth*] from Abū Isḥāq is the most correct, but he could not say anything decisive. So I asked Muḥammad about it, and he could not say anything decisive. It is as if he thought that the [*Ḥadīth*] of Zuhair – from Abū Isḥāq, from 'Abdur-Raḥmān bin Al-Aswad, from his father, from 'Abdullāh – was the most likely since he put it in his book *Al-Jāmi'*.

[Abū 'Eīsā said:] To me, the most correct thing about this are the narrations of Isrā'īl and Qais; from Abū 'Ubaidah, from 'Abdullāh. This is because Isrā'īl is more dependable and better at preserving the narrations of Abū Isḥāq than these people, and Qais's narration corroborated it.

[Abū 'Eīsā said:] I heard Abū Mūsā Muḥammad bin Al-Muthanna saying: "I heard 'Abdur-Raḥmān bin Mahdī saying; 'I only left the narrations of Sufyān Ath-

أَبِي عُبَيْدَةَ، عَنْ عَبْدِ الله، نَحْوَ حَدِيثِ إسرائِيلَ. وَرَوَى مَعْمَرٌ وَعَمَّارُ بْنُ رُزَيقٍ عَنْ أَبِي إِسْحٰقَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ الله.

وَرَوَى زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ الله. وَرَوَى زَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ يَزِيدَ، [عَنِ الأَسْوَدِ بْنِ يَزِيدَ]، عَنْ عَبْدِ الله؛ وَهٰذَا حَدِيثٌ فِيهِ اضْطِرابٌ.

[قَالَ أَبُو عِيسَى]: سَأَلْتُ عَبْدَ الله بْنَ عَبْدِ الرَّحْمٰنِ: أَيُّ الرِّوَايَاتِ فِي هٰذَا [الْحَدِيثِ] عَنْ أَبِي إِسْحَاقَ، أَصَحُّ؟ فَلَمْ يَقْضِ فِيهِ بِشَيءٍ وَسَأَلْتُ مُحَمَّدًا عَنْ هٰذَا؟ فَلَمْ يَقْضِ فِيهِ بِشَيْءٍ، وَكَأَنَّهُ رأَى حَدِيثَ زُهَيْرٍ عَنْ أَبِي إِسْحَاقَ، عنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عنْ عَبْدِ الله، أَشْبَهَ وَوَضَعَهُ فِي كِتَابِهِ الْجَامِعِ.

[قَالَ أَبُو عِيسَى]: وَأَصَحُّ شَيءٍ فِي هٰذَا عِنْدِي حَدِيثُ إِسْرَائِيلَ وَقَيْسٍ، عنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ الله؛ لأَنَّ إِسْرَائِيلَ أَثْبَتُ وَأَحْفَظُ لِحَدِيثِ أَبِي إِسْحٰقَ مِنْ هٰؤُلَاءِ، وَتَابَعَهُ عَلَى ذٰلِكَ قَيْسُ بنُ الرَّبِيعِ.

[قَالَ أَبُو عِيسَى]: وَسَمِعْتُ أَبَا مُوسى مُحَمَّدَ ابْنَ الْمُثَنَّى يَقولُ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ مَهْدِيٍّ يَقُولُ: مَا فاتَنِي الَّذِي فاتَنِي مِنْ حَدِيثِ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي إِسْحٰقَ، إِلَّا لِمَا اتَّكَلْتُ بِهِ عَلَى إِسْرَائِيلَ،

Thawrī from Abū Isḥāq because I relied on Isrā'īl for it, since he narrated it in a more complete fashion.'"

لأَنَّهُ كَانَ يَأْتِي بِهِ أَتَمَّ.

Abū 'Eīsā said: In the case of Abū Isḥāq, Zuhair is not like that, because he heard from him at the end of his life.

قَالَ أَبُو عِيسَى: وَزُهَيْرٌ فِي أَبِي إِسْحٰقَ لَيْسَ بِذٰلِكَ، لأَنَّ سَمَاعَهُ مِنْهُ بِأَخَرَةٍ.

[He said: And] I heard Aḥmad bin Al-Ḥasan [At-Tirmidhī] saying: "I heard Aḥmad bin Ḥanbal saying: 'When one hears a [*Ḥadīth*] from Zā'idah and Zuhair, then there is no harm if he does not hear it from others, except in the case of Abū Isḥāq.'"

[قَالَ: وَ]سَمِعْتُ أَحْمَدَ بْنَ الْحَسَنِ [التِّرْمِذِيَّ] يَقُولُ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: إِذَا سَمِعْتَ الْحَدِيثَ عَنْ زَائِدَةَ وَزُهَيْرٍ فَلَا تُبَالِ أَنْ [لَا تَسْمَعَهُ] مِنْ غَيْرِهِمَا، إِلَّا حَدِيثَ أَبِي إِسْحَاقَ.

Abū Isḥāq's name is 'Amr bin 'Abdullāh As-Sabī'ī Al-Hamdānī. And Abū 'Ubaidah bin 'Abdullāh bin Mas'ūd did not hear from his father, and we do not know his name.

وَأَبُو إِسْحَاقَ اسْمُهُ: عَمْرُو بنُ عَبْدِ اللهِ السَّبِيعِيُّ الْهَمْدَانِيُّ، وَأَبُو عُبَيْدَةَ بْنُ عَبْدِ اللهِ ابْنِ مَسْعودٍ لَمْ يَسْمَعْ مِنْ أَبِيهِ، وَلا نَعْرِفُ اسمَهُ.

Muḥammad bin Bash-shār [Al-'Abdī] narrated to us, Muḥammad bin Ja'far narrated to us, from Shu'bah, from 'Amr bin Murrah who said: "I asked Abū 'Ubaidah bin 'Abdullāh: 'Did you remember anything from 'Abdullāh?' He said, 'No.'"

حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ [الْعَبْدِيُّ]: حَدَّثَنَا مُحَمَّدُ بنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ: سَأَلْتُ أَبَا عُبَيْدَةَ بن عَبْدِ الله: هَلْ تَذْكُرُ مِنْ عَبْدِ الله شَيْئًا؟ قَالَ: لَا؟

تخريج: [**صحيح**] وأخرجه أحمد: ١/ ٣٨٨ عن وكيع به وزاد أحمد: ١/ ٤٥٠ وابن خزيمة، ح: ٧٠ في حديث علقمة بن قيس عن ابن مسعود رفعه قال: "إنها ركس، ائتني بحجر" وسنده ضعيف، أبو إسحاق عنعن عن علقمة، وحديث زهير [أخرجه البخاري، الوضوء، باب: لا يستنجي بروث، ح: ١٥٦] * أثر أبي عبيدة بأنه لم يسمع من أبيه، إسناده صحيح وكذلك قول عبدالرحمن بن مهدي، إسناده صحيح وقول أحمد: سنده صحيح.

Chapter 14. [What Has Been Related Regarding] What Is Disliked For One To Use For *Istinjā'*

(المعجم ١٤) - بَابُ [مَا جَاء فِي] كَرَاهِيَةِ مَا يُسْتَنْجَى بِهِ (التحفة ١٤)

18. 'Abdullāh bin Mas'ūd narrated that Allāh's Messenger ﷺ said:

١٨ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا حَفْصُ بْنُ

"Do not perform *Istinjā'* with dung nor with bones. For indeed it is provisions for your brothers among the Jinn." (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Hurairah, Salmān, Jābir, and Ibn 'Umar.

[Abū 'Eīsā said:] This *Ḥadīth* has been reported by Ismā'īl bin Ibrāhīm and others, from Dawūd bin Abī Hind, from Ash-Sha'bī, from 'Alqamah, from 'Abdullāh: "That he (i.e., 'Abdullāh) was with the Prophet ﷺ on the night of the Jinn" And the *Ḥadīth* is lengthy. Ash-Sha'bī said: "Indeed Allāh's Messenger ﷺ said: 'Do not perform *Istinjā'* with dung, nor with bones. For it is provision for your brothers among the Jinn.'"

It is as if the narration of Ismā'īl is more correct than the narration of Ḥafṣ bin Ghiyāth.

The people of knowledge act according to this *Ḥadīth*.

And there are narrations on this topic from Jābir, and Ibn 'Umar, [may Allāh be pleased with them both.]

غِيَاثٍ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَسْتَنْجُوا بِالرَّوْثِ وَلَا بِالْعِظَامِ فَإِنَّهُ زَادُ إِخْوَانِكُمْ مِنَ الْجِنِّ».

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَسَلْمَانَ، وَجَابِرٍ، وَابْنِ عُمَرَ.

[قَالَ أَبُو عِيسَى]: وَقَدْ رَوَى هٰذَا الْحَدِيثَ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ وَغَيْرُهُ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ: أَنَّهُ كَانَ مَعَ النَّبِيِّ ﷺ لَيْلَةَ الْجِنِّ - الْحَدِيثَ بِطُولِهِ - فَقَالَ الشَّعْبِيُّ: إِنَّ رَسُولَ اللهِ - ﷺ - قَالَ: «لا تَسْتَنْجُوا بِالرَّوْثِ وَلَا بِالْعِظَامِ، فَإِنَّهُ زَادُ إِخْوَانِكُمْ مِنَ الْجِنِّ». وَكَأَنَّ رِوَايَةَ إِسْمَاعِيلَ أَصَحُّ مِنْ رِوَايَةِ حَفْصِ ابْنِ غِيَاثٍ.

وَالْعَمَلُ عَلَى هٰذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ.

وَفِي الْبَابِ عَنْ جَابِرٍ، وَابْنِ عُمَرَ [رَضِيَ اللهُ عَنْهُمَا].

تخريج: وأخرجه مسلم، الصلاة، باب الجهر بالقراءة في الصبح... إلخ، ح: ٤٥٠ من حديث إسماعيل ابن إبراهيم عن داود بن أبي هند به مطولاً * وفي الباب عن أبي هريرة [البخاري، ح: ١٥٥ وأبو داود، ح: ٨] وسلمان [مسلم، ح: ٢٦٢] وجابر [مسلم، ح: ٢٦٣] وابن عمر [لم نجده] وفي الباب عن عبدالله بن عمرو، أخرجه أبو داود: ٣٧].

Comments:

It looks as if the bones are made full of flesh for the Jinns; whether the Name of Allāh ﷻ has been mentioned on them or not [*Ṣaḥīḥ Muslim*: 450; as is known from the narration of Tirmidhi chapter: *Al-Tafsīr, Ḥadīth*: 3258]. The dung and dropping of animals etc. are food of the rides of Jinns as quoted in the aforementioned narration of Muslim; this also proves that anything that is food of an animal is not allowed to be used for the cleansing of private parts.

Chapter 15. [What Has Been Reported About] *Istinjā'* With Water

(المعجم ١٥) - بَابُ [مَا جَاءَ فِي] الِاسْتِنْجَاءِ بِالْمَاءِ (التحفة ١٥)

19. 'Āishah said: "Encourage your husbands to clean themselves with water, for I am too shy of them, and Allāh's Messenger ﷺ would do that." (*Ṣaḥīḥ*)

There are narrations on this topic from Jarīr bin 'Abdullāh Al-Bajalī, Anas, and Abū Hurairah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

The people of knowledge act according to it: They prefer using water for *Istinjā'*. Even though *Istinjā'* with stones is enough according to them, they consider it recommended to perform *Istinjā'* with water, and they think that it is more virtuous. This is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad, and Isḥāq.

١٩ - حَدَّثَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ ابْنِ أَبِي الشَّوَارِبِ [الْبَصْرِيُّ] قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ قَالَتْ: مُرْنَ أَزْوَاجَكُنَّ أَن يَسْتَطِيبُوا بِالْمَاءِ، فَإِنِّي أَسْتَحْيِيهِمْ، فَإِنَّ رَسُولَ اللهِ ﷺ كَانَ يَفْعَلُهُ.

وَفِي الْبَابِ عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ الْبَجَلِيِّ، وَأَنَسٍ، وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَعَلَيْهِ الْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ: يَخْتَارُونَ الِاسْتِنْجَاءَ بِالْمَاءِ، وَإِنْ كَانَ الِاسْتِنْجَاءُ بِالْحِجَارَةِ يُجْزِئُ عِنْدَهُمْ، فَإِنَّهُمُ اسْتَحَبُّوا الِاسْتِنْجَاءَ بِالْمَاءِ وَرَأَوْهُ أَفْضَلَ، وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ، وَابْنُ الْمُبَارَكِ، وَالشَّافِعِيُّ، وَأَحْمَدُ، وإِسْحَاقُ.

تخريج: [صحيح] وأخرجه النسائي، الطهارة، باب الاستنجاء بالماء: ١/ ٤٣، ح: ٤٦ عن قتيبة به ورواه يزيد الرشك عن معاذة به (أحمد: ٦/ ١١٣) وصححه ابن حبان (الإحسان): ١٤٤٠ * وفي الباب عن جرير بن عبدالله البجلي [ابن ماجه، ح: ٣٥٩] وغيره وأنس [البخاري، ح: ١٥٠ وغيره ومسلم، ح: ٢٧١] وأبي هريرة [يأتي: ٣١٠٠].

Comments:

According to the four *A'immah* and the majority of the scholars, using water for purification after having used the stones is better; however the stones only are sufficient too.

Chapter 16. What Has Been Related That When The Prophet ﷺ Wanted To Relieve Himself, He Would Go Far Away

(المعجم ١٦) - بَابُ مَا جَاءَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ الْحَاجَةَ أَبْعَدَ فِي الْمَذْهَبِ (التحفة ١٦)

20. Al-Mughīrah bin Shu'bah said: "I was with the Prophet ﷺ on a

٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ

journey. The Prophet ﷺ had to relieve himself, so he went far away." (***Ḥasan***)

[He said:] There are narrations on this topic from 'Abdur-Raḥmān bin Abī Qurād, Abū Qatādah, Jābir, and Yaḥya bin 'Ubaid from his father, and Abū Mūsā, Ibn 'Abbās, and Bilāl bin Al-Ḥārith.

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And it has been reported from the Prophet ﷺ "That he would seek a location to urinate just as he would for a place to camp."

Abū Salamah's (one of the narrators) name is 'Abdullāh bin 'Abdur-Raḥmān bin 'Awf Az-Zuhrī.

أَبِي سَلَمَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَأَتَى النَّبِيُّ ﷺ حَاجَتَهُ فَأَبْعَدَ فِي الْمَذْهَبِ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي قُرَادٍ، وأَبِي قَتَادَةَ، وَجَابِرٍ، ويَحْيَى بْنِ عُبَيْدٍ، عَنْ أَبِيهِ، وأَبِي مُوسى، وابْنِ عَبَّاسٍ، وبِلَالِ بن الْحَارِثِ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَرُوِيَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَرْتَادُ لِبَوْلِهِ مَكَانًا كَمَا يَرْتَادُ مَنْزِلًا. وأَبُو سَلَمَةَ، اسْمُهُ: عَبْدُ الله بنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ الزُّهْرِيُّ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الطهارة، باب التباعد للبراز في الفضاء، ح:٣٣٤ وأبوداود، ح:١ وغيرهما من حديث محمد بن عمرو الليثي به وصححه ابن الجارود، ح:٢٧ وابن خزيمة: ١/ ٣٠، ح ٥٠ والبغوي في شرح السنة:١/ ٣٧٣، ح:١٨٤ والحاكم على شرط مسلم:١/ ١٤٠ ووافقه الذهبي * وفي الباب عن عبدالرحمن بن أبي قراد [ابن ماجه، ح:٣٣٤ وغيره] وأبي قتادة [لم نجده] وجابر [ابن ماجه، ح:٣٣٥ وأبو داود، ح:٢] ويحيى بن عبيد عن أبيه [أخرجه أبو نعيم وغيره/ الإصابة:٢/ ٤٤٣ وقال أبو زرعة: مرسل، علل الحديث:١/ ٤١، ح:٨٧] وأبي موسى [أبو داود، ح:٣] وابن عباس، [الطبراني في الأوسط:١٠/ ١٤١، ١٤٢، ح:٩٣٠٠] وبلال بن الحارث [ابن ماجه، ح:٣٣٦] * حديث: "أنه كان يرتاد لبوله مكانًا... إلخ" لم أجده بهذا اللفظ وأخرج الطبراني في الأوسط:٤/ ٦٩، ح:٣٠٨٨ من حديث يحيى بن عبيد عن أبيه عن أبي هريرة قال: كان رسول الله ﷺ يتبوأ لبوله كما يتبوأ لمنزله (وإسناده حسن).

Comments:

The Messenger of Allāh ﷺ naturally has very much the sense of bashfulness, shyness and nobility. So he ﷺ would relieve himself in such a way that none could see him. It was fair enough if a decent private place, somewhere near, was available otherwise he ﷺ would go further away.

Chapter 17. What Has Been Related That It Is Disliked To Urinate In The Washing Area

(المعجم ١٧) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْبَوْلِ فِي الْمُغْتَسَلِ (التحفة ١٧)

21. 'Abdullāh bin Mughaffal narrated that the Prophet ﷺ prohibited that a man should urinate in his bathing area. And he said: "It will only cause misgivings."

[He said:] There are narrations on this topic from "a man from among the Companions of the Prophet ﷺ." (*Da'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*. We do not know of it being reported from the Prophet ﷺ except from the narration of Ash'ath bin 'Abdullāh. And they call him Ash'ath Al-A'mā.

Some people among the people of knowledge disliked urinating in the washing area. They said that it brews misgivings. Some of the people of knowledge permitted it. Among them were Ibn Sīrīn. They said to him, "It is said that it brews misgivings?" He said, "Our Lord is Allāh, there is no partner for Him."

Ibn Al-Mubārak said, "Indeed urinating in the wash area is permissible when the water in it is flowing."

[Abū 'Eīsā said:] That was narrated to us by Aḥmad bin 'Abdah Al-Āmulī, from Ḥibbān, from 'Abdullāh bin Al-Mubārak.

٢١ - حَدَّثَنَا عَلِيُّ بنُ حُجْرٍ وَأَحْمَدُ بْنُ مُحَمَّدِ ابْنِ مُوسَىٰ [مَرْدُويَه] قَالَا: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنْ أَشْعَثَ [بْنِ عَبْدِ اللهِ]، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَبُولَ الرَّجُلُ في مُسْتَحَمِّه. وَقَالَ: «إِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ».

[قَالَ]: وَفِي الْبَابِ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ.

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ غَرِيبٌ، لا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ أَشْعَثَ بْنِ عَبْدِ اللهِ، وَيُقَالُ لَهُ: أَشْعَثُ الْأَعْمَى.

وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ الْبَوْلَ في الْمُغْتَسَلِ، وَقَالُوا: عَامَّةُ الْوَسْوَاسِ مِنْهُ، وَرَخَّص فِيهِ بَعْضُ أَهْلِ الْعِلْمِ، مِنْهُم: ابْنُ سِيرِينَ، وَقِيلَ لَهُ: إِنَّهُ يُقَالُ إِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ؟ فَقَالَ: رَبُّنَا اللهُ لا شَرِيكَ لَهُ.

وَقَالَ ابْنُ الْمُبَارَكِ: قَدْ وُسِّعَ في الْبَوْلِ في الْمُغْتَسَلِ إِذَا جَرَى فيهِ الْمَاءُ.

[قَالَ أَبُو عِيسَى]: حَدَّثَنَا بِذٰلِكَ أَحْمَدُ بن عَبْدَةَ الآمُلِيُّ عنْ حِبَّانَ، عنْ عَبْدِ اللهِ بْنِ الْمُبَارَكِ.

تخريج: [إسناده ضعيف] وأخرجه النسائي: ١/ ٣٤، ح: ٣٦، الطهارة، باب كراهية البول في المستحم، عن علي بن حجر به وصححه ابن حبان، ح: ١٢٥٢ والحاكم على شرط الشيخين: ١/ ١٦٧، ١٨٥ ووافقه الذهبي، الحسن البصري مدلس وعنعن، وأخرج البيهقي بإسناد صحيح عن ابن مغفل، موقوفًا عليه: ١/ ٩٨ وله شاهد صحيح مختصر عند أبي داود، ح: ٢٨ وغيره * وفي الباب

عن رجل من أصحاب النبي ﷺ [أبو داود، ح:٢٨ وغيره] * قول ابن المبارك، سنده صحيح.

Comments:

Urinating in the wash area can cast doubts; like one takes a bath and later thinks and has doubts about if the water mixed with the urine and touched the body, thus a person becomes the victim of *Waswasa* (doubts and whims). But if the bathing place is built in such a way that it has a separate place for urine, or it is plastered and the pouring of clean water after urinating will cleanse it, so then doubt does not occur.

Chapter 18. What Has Been Related About *Siwāk*

(المعجم ١٨) - بَابُ مَا جَاءَ فِي السِّوَاكِ (التحفة ١٨)

22. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "If it were not that it would be difficult on my nation, then I would have ordered them to use the *Siwāk* for each prayer." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* has been reported by Muḥammad bin Isḥāq, from Muḥammad bin Ibrāhīm, from Abū Salamah, from Zaid bin Khālid, from the Prophet ﷺ.

The *Ḥadīth* of Abū Salamah from Abū Hurairah, that of Zaid bin Khālid from the Prophet ﷺ – both of them are *Ṣaḥīḥ* in my view. Because this *Ḥadīth* has been reported from more than one route, from Abū Hurairah, from the Prophet ﷺ.

And the *Ḥadīth* of Abū Hurairah is only correct because it has been reported through more than one route.

As for Muḥammad bin Ismā'īl, he claimed that the *Ḥadīth* of Abū Salamah from Zaid bin Khālid is more correct.

[Abū 'Eīsā said:] There are narrations on this topic from Abū

٢٢ - **حَدَّثَنَا** أَبو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي، لأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كلِّ صَلَاةٍ».

قَالَ أَبُو عِيسَى: وَقَدْ رَوَى هٰذَا الْحَدِيثَ مُحَمَّدُ بنُ إِسْحَاقَ عنْ مُحمَّدِ بنِ إِبْراهِيمَ، عنْ أَبي سَلَمةَ، عَنْ زَيْدِ بن خَالِدٍ عنِ النَّبِيِّ ﷺ.

وَحَدِيثُ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ ابْنِ خَالِدٍ عنِ النَّبِيِّ ﷺ، كِلَاهُما عِنْدِي صَحِيحٌ، لأَنَّهُ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ، عَنْ أَبِي هُرَيْرَةَ، عنِ النَّبِيِّ ﷺ، هٰذَا الْحَدِيثُ، وَحَدِيثُ أَبي هُرَيْرَةَ إِنَّمَا صُحِّحَ لأَنَّهُ قَدْ رُوِي من غَيْرِ وَجْهٍ.

وَأَمَّا مُحَمَّدُ [بْنُ إِسْمَاعيلَ] فَزَعَمَ أَنَّ حَدِيثَ أَبِي سلَمةَ عَنْ زَيْدِ بْنِ خَالِدٍ أَصَحُّ.

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ، وَعَلِيٍّ، وَعَائِشَةَ، وَابْنِ عَبَّاسٍ، وَحُذَيْفَةَ، وَزَيْدِ بْنِ خَالِدٍ، وأَنَسٍ،

وَعَبْدِ الله بْنِ عَمْرٍو، وأُمِّ حَبِيبَةَ، وَابْنِ عُمَرَ، وَأَبِي أُمَامَةَ، وَ[أَبِي] أَيُّوبَ، وَتَمَّامِ بْنِ عَبَّاسٍ، وَعَبْدِ الله بْنِ حَنْظَلَةَ، وَأُمِّ سَلَمَةَ، وَوَاثِلَةَ [بْنِ الْأَسْقَعِ]، وَأَبِي مُوسَىٰ.

Bakr Aṣ-Ṣiddīq, 'Alī, 'Āiṣhah, Ibn 'Abbās, Ḥudhaifah, Zaid bin Khālid, Anas, 'Abdullāh bin 'Umar, Umm Ḥabībah, Ibn 'Umar, Abū Umāmah, [Abū] Ayyūb, Tammām bin 'Abbās, 'Abdullāh bin Ḥanẓalah, Umm Salamah, Wāthilah [bin Al-Asqa'], and Abū Mūsā.

تخريج: [صحيح] وأخرجه أحمد: ٣/٣٩٩ عن عبدة به وسنده حسن وأخرجه البخاري، ح: ٨٨٧ ومسلم، ح: ٢٥٢ من حديث أبي هريرة به نحو المعنى وهو حديث متواتر كما في "الأزهار المتناثرة" للسيوطي، ح: ٢٠ واللقط، ح: ٦٧ ونظم المتناثر، ح: ٢٦ * حديث محمد بن إسحاق يأتي: ٢٣ * وفي الباب عن أبي بكر الصديق [أحمد: ١/ ٣، ١٠] وعلي [أحمد: ١/ ١٢٠ والطبراني في الأوسط: ٢/ ١٣٨، ح: ١٢٦٠] وعائشة [ابن حبان (الإحسان): ٢/ ١٠٦٦ والبزار، (كشف الأستار): ١/ ٢٤١، ح: ٤٩٣] وابن عباس، [الطبراني في الكبير: ١١/ ٨٥، ح: ١١١٢٥، ٨٧، ح: ١١١٣٣] وحذيفة [لم أجده بهذا اللفظ ونسبه السيوطي إلى الديلمي وله لفظ آخر متفق عليه] وزيد بن خالد [يأتي: ٢٣] وأنس [أبو نعيم في السواك، كما قال السيوطي] وعبدالله بن عمرو [أبو نعيم في السواك، قاله السيوطي] وأم حبيبة [أحمد: ٦/ ٣٢٥] وابن عمر [الطبراني في الكبير: ١٢/ ٣٧٥، ح: ١٣٣٨٩، ٤٣٥، ح: ١٣٥٩٢ وأحمد: ٢/ ١٠٨ وأبي أمامة [ذكره الديلمي كما قال السيوطي وله لفظ آخر عند أحمد: ٦/ ٣٢٥] وأبي أيوب [وذكره الديلمي وله لفظ آخر عند الترمذي في النكاح] وتمام بن عباس [أحمد: ١/ ٢٢٤] وعبد الله بن حنظلة [ابن منده، قاله السيوطي وله لفظ آخر عند أبي داود، ح: ٤٨] وأم سلمة [ذكره الديلمي وانظر التلخيص الحبير: ١/ ٦٧ والترغيب: ١/ ١٣١] وواثلة بن الأسقع [ذكره الديلمي وله لفظ آخر عند أحمد: ٣/ ٤٩٠] وأبي موسى [ذكره الديلمي وله لفظ آخر متفق عليه].

Comments:

This *Ḥadīth* informs that using *Siwāk* (tooth-stick or toothbrush) is a very dear and liked deed. Had he ﷺ not the fear, that the use of *Siwāk* at the time of every prayer would cause hardship to his people, he ﷺ would have made it compulsory for every prayer. Therefore one should do one's best to use *Siwāk* for every prayer.

٢٣ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدَةُ [بنُ سُلَيْمَانَ] عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْدِ بْنِ خَالِدٍ الجُهَنِيِّ، قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ بالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ، وَلأَخَّرْتُ صَلَاةَ

23. Zaid bin Khālid Al-Juhanī said, "I heard Allāh's Messenger ﷺ saying: 'If it were not that it would be difficult on my nation, then I would have ordered them to use the *Siwāk* for each prayer, and to delay the *'Ishā'* prayer until the third of the night.'"

He [Abū Salamah, one of the

narrators] said: Zaid bin Khālid would attend the prayer in the *Masjid* and his *Siwāk* would be on his ear in the location of the pen on the ear of a writer. He would not get up to pray without cleaning his teeth, then returning it to its location." (***Ḥasan***)

الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ». قَالَ: فَكَانَ زَيْدُ بْنُ خَالِدٍ يَشْهَدُ الصَّلَوَاتِ فِي الْمَسْجِدِ وَسِوَاكُهُ عَلَى أُذُنِهِ مَوْضِعَ الْقَلَمِ مِنْ أُذُنِ الْكَاتِبِ، لَا يَقُومُ إِلَى الصَّلَاةِ إِلَّا اسْتَنَّ ثُمَّ رَدَّهُ إِلَى مَوْضِعِهِ.

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

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه أبو داود، الطهارة، باب السواك، ح:٤٧ من حديث محمد بن إسحاق به وصححه البغوي في شرح السنة:١/٣٩٣، ح:١٩٨ وللحديث شواهد عند أحمد:٤/ ١١٦ ح:١٧١٧٤ وغيره.

Chapter 19. What Has Been Related That When One Of You Awakens From His Sleep, Then Let Him Not Put His Hand Into The Vessel Until He Washes It.

(المعجم ١٩) - بَابُ مَا جَاءَ: إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَلَا يَغْمِسْ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا (التحفة ١٩)

24. Abū Hurairah reported that the Prophet ﷺ said: "When one of you awakens in the night, then let him not put his hand into the vessel until he has poured water on it two times, or three times, for indeed he does not know where his hand has spent the night." (***Ṣaḥīḥ***)

There are narrations on this topic from Ibn 'Umar, Jābir, and 'Āishah.

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

Ash-Shāfi'ī said: "It is recommended for everyone who awakens from sleep, be it brief or otherwise, that he not put his hands into the water for *Wuḍū'* until he washes them. If he were to enter his hands (in the vessel)

٢٤ - حَدَّثَنَا أَبُو الْوَلِيدِ أَحْمَدُ بْنُ بَكَّارٍ الدِّمَشْقِيُّ - [يُقَالُ: هُوَ] مِنْ وَلَدِ بُسْرِ بنِ أَرْطَاةَ، صَاحِبِ النَّبِيِّ ﷺ - حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلَا يُدْخِلْ يَدَهُ فِي الْإِنَاءِ حَتَّى يُفْرِغَ عَلَيْهَا مَرَّتَيْنِ أَوْ ثَلَاثًا، فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ».

وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ، وَجَابِرٍ، وَعَائِشَةَ.

قَالَ أَبُو عِيسَى: [وَ]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

قَالَ الشَّافِعِيُّ: [وَ]أُحِبُّ لِكُلِّ مَنِ اسْتَيْقَظَ

before washing them then that would be disliked for him, and it would not spoil the water when there is no impurities on his hands."

Aḥmad bin Ḥanbal said, "When one awakens (from sleep) at night and enters his hands into the water for *Wuḍū'* before washing them, then it is preferred to me that he dump out the water."

Isḥāq said, "When he awakens from sleep in the night or the day, then he is not to put his hands into the water for *Wuḍū'* until he washes them."

مِنَ النَّومِ، قَائِلَةً كانَتْ أو غَيْرَهَا: أَنْ لَا يُدْخِلَ يَدَهُ فِي وَضُوئِهِ حَتَّى يَغْسِلَها، فَإِنْ أَدْخَلَ يَدَهُ قَبْلَ أَنْ يَغْسِلَهَا كَرِهْتُ ذٰلِكَ لَهُ، وَلَمْ يُفْسِدْ ذٰلِكَ الْمَاءَ إِذَا لَمْ يَكُنْ عَلَى يَدِهِ نَجَاسَةٌ.

وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: إِذَا اسْتَيْقَظَ [مِنَ النَّوْمِ] مِنَ اللَّيْلِ فَأَدْخَلَ يَدَهُ فِي وَضُوئِهِ قَبْلَ أَن يَغْسِلَهَا فأَعْجَبُ إِلَيَّ أَنْ يُهَرِيقَ الْمَاءَ.

وَقَالَ إِسْحَاقُ: إِذَا اسْتَيْقَظَ مِنَ النَّوْمِ بِاللَّيْلِ أَوْ بِالنَّهَارِ، فَلَا يُدْخِلْ يَدَهُ فِي وَضوئِهِ حَتَّى يَغْسِلَهَا.

تخريج: [صحيح] وأخرجه مسلم، الطهارة، باب كراهة غمس المتوضىء وغيره يده المشكوك ... إلخ ح:٢٧٨ من حديث الزهري به * وفي الباب عن ابن عمر، [ابن ماجه، ح:٣٩٤] وجابر، [ابن ماجه، ح:٣٩٥] وعائشة [الطيالسي في مسنده، ح:١٤٨٧ وأعله أبو زرعة (علل الحديث:١/ ٦٢، ح:١٦٢)].

Comments:

According to the majority of the people of knowledge there is no difference between the sleep of night or day in this matter; this rule is applied to waking up after any sleep and the specification of 'during night' is accidental but not specified only with the sleep at night. Some narrations do not have the quotation of this specification, and also *Imām* Tirmidhi entitled the chapter without the specification. The logic of this rule that the Prophet ﷺ explained is 'because the sleeping person does not know where his hand spent the night'; in accordance to this logic also there is no difference between the sleep of night and that of day.

Chapter 20. [What Has Been Related] About The *Tasmiyah* When Performing *Wuḍū'*

(المعجم ٢٠) - بَابُ [مَا جَاءَ] فِي التَّسْمِيَةِ عِنْدَ الْوُضُوءِ (التحفة ٢٠)

25. Rabāḥ bin 'Abdur-Raḥmān bin Abī Sufyān bin Ḥuwaiṭib narrated from his grandmother, from her father; she said (that he said): "I heard Allāh's Messenger ﷺ saying: "There is no *Wuḍū'* for one who does not mention Allāh's Name

٢٥ - حَدَّثَنَا نَصْر بنُ عَلِيٍّ [الْجَهْضَمِيُّ] وبِشْرُ بنُ مُعَاذٍ الْعَقَدِيُّ قَالَا: حَدَّثَنَا بِشْرُ بنُ الْمُفَضَّلِ عنْ عَبْدِ الرَّحْمَنِ بنِ حَرْمَلَةَ، عَنْ أَبِي ثِفَالٍ الْمُرِّيِّ، عَنْ رَبَاحِ بن عَبْدِ الرَّحْمَنِ ابنِ أَبِي سُفْيَانَ بْنِ حُوَيْطِبٍ، عَنْ جَدَّتِهِ، عنْ

over it." (*Ḥasan*)

[He said:] There are narrations on this topic from 'Āishah, Abū Sa'eed Al-Khudrī, Abū Hurairah, Sahl bin Sa'd, and Anas.

Abū 'Eīsā said: Aḥmad [bin Ḥanbal] said, "I do not know of a *Ḥadīth* on this topic that has a good (*Jayyid*) chain."

Isḥāq said, "If one purposely avoids the *Tasmiyah* he repeats the *Wuḍū'*. If he forgets or did not do so because of some interpretation, then it is acceptable."

Muḥammad bin Ismā'īl said: "The best thing on this topic is the *Ḥadīth* of Rabāḥ bin 'Abdur-Raḥmān."

Abū 'Eīsā said: As for "Rabāḥ bin 'Abdur-Raḥmān from his grandmother from her father," her father is Sa'eed [bin] Zaid bin 'Amr bin Nufayl. Abū Thifāl Al-Murrī's name is Thumāmah bin Ḥusain. And Rabāḥ bin 'Abdur-Raḥmān is Abū Bakr bin Ḥuwaiṭib, some who report this *Ḥadīth* say, "From Abū Bakr bin Ḥuwayṭib" attributing him to his grandfather.[1]

أَبِيهَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللهِ عَلَيْهِ».

[قَالَ]: وفي الْبَابِ عَنْ عَائِشَةَ، وَأَبِي هُرَيْرَةَ، وأَبِي سَعِيدٍ الخدري، وَسَهْلِ بن سَعْدٍ، وَأَنَسٍ.

قَالَ أَبُو عِيسَى: قَالَ أَحْمَدُ [بنُ حَنْبَلٍ]: لَا أَعْلَمُ فِي هٰذَا الْبَابِ حَدِيثًا لَهُ إِسْنَادٌ جَيِّدٌ.

وَقَالَ إِسْحَاقُ: إِنْ تَرَكَ التَّسْمِيَةَ عَامِدًا أَعَادَ الْوُضُوءَ، وَإِنْ كَانَ نَاسِيًا أَوْ مُتَأَوِّلًا، أَجْزَأَهُ.

قَالَ مُحَمَّدُ بنُ إِسْمَاعِيلَ: أَحْسَنُ شَيْءٍ فِي هٰذَا الْبَابِ حَدِيثُ رَبَاحِ بْنِ عَبدِ الرَّحْمٰنِ.

قَالَ أَبُو عِيسَى: ورَبَاحُ بنُ عَبْدِ الرَّحْمٰنِ عَنْ جَدَّتِهِ، عَنْ أَبِيها. وَأَبُوهَا سعيدُ [بنُ] زَيْدِ بن عَمْرِو بن نُفَيْلٍ. وَأَبُو ثِفَالٍ المُرِّيُّ اسمه ثُمَامَةُ بنُ حُصَيْنٍ. وَرَبَاحُ بنُ عَبْدِ الرَّحْمَنِ هو أَبُو بَكْرِ بْنُ حُوَيْطِبٍ. مِنْهُمْ مَن رَوَى هٰذَا الْحَدِيثَ، فَقَالَ: عَنْ أَبِي بَكْرِ بْنِ حُوَيْطِبٍ فَنَسَبَهُ إِلَى جَدِّهِ.

تخريج: **[حسن]** وأخرجه أحمد: ٤/ ٧٠، ٥/ ٣٨١، ٦/ ٣٨٢ من حديث عبدالرحمن بن حرملة به وهو عند ابن ماجه، ح: ٣٩٨ وأبو جدته، اسمه سعيد بن زيد رضي الله عنه، وله شاهد حسن عند ابن ماجه، ح: ٣٩٧ * وفي الباب عن عائشة [ابن أبي شيبة: ١/ ٣ وابن عدي: ٢/ ٦١٦] وأبي سعيد [ابن ماجه، ح: ٣٩٧] وأبي هريرة [أبو داود، ح: ١٠١ وابن ماجه، ح: ٣٩٩] وسهل بن سعد، [ابن ماجه، ح: ٤٠٠] وأنس [ذكره الحافظ في التلخيص الحبير: ١/ ٧٥].

Comments:

In the opinion of *Imām* Ḥasan Baṣarī, Isḥāq, Thāhirites and some other *A'immah*, reading *Bis-millāh* [in the Name of Allāh] before beginning ablution is compulsory. According to Ibn Qudāmah, in the case of adopting the view of it

[1] In *Tuḥfat Al-Aḥwadhī*, Al-Mubārakpūrī said, "Meaning his great grandfather."

being compulsory, the ablution will then be invalid if 'the Name of Allāh' is abandoned intentionally; but the ablution will be valid if abandoned forgetfully.

26. Rabāḥ bin 'Abdūr-Raḥmān bin Abū Sufyān bin Ḥuwaiṭib narrated the same from his grandmother the daughter of Sa'eed bin Zaid, from her father, from the Prophet ﷺ. (*Ḥasan*)

٢٦ - [حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ يَزِيدَ بن عِيَاضٍ، عَنْ أَبِي ثِفَالٍ الْمُرِّيِّ، عَن رَبَاحِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سُفْيَانَ بْنِ حُوَيْطِبٍ، عَنْ جَدَّتِهِ بِنْتِ سَعِيدِ بْنِ زَيْدٍ، عَنْ أَبِيها عَنِ النَّبِي ﷺ. مِثْلَهُ].

تخريج: [حسن] وأخرجه ابن ماجه، الطهارة، باب ماجاء في التسمية في الوضوء، ح: ٣٩٨ عن الحلواني به وانظر الحديث السابق: ٢٥.

Chapter 21. What Has Been Related About *Al-Maḍmaḍah*[1] And *Al-Istinshāq*[2]

(المعجم ٢١) - بَابُ مَا جَاءَ فِي الْمَضْمَضَةِ وَالِاسْتِنْشَاقِ (التحفة ٢١)

27. Salamah bin Qais narrated that Allāh's Messenger ﷺ said: "When you perform *Wuḍū'* then sniff water in the nose and blow it out, and when you use small stones (to remove filth) then make it odd (numbered)." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Uthmān, Laqīṭ bin Ṣabirah, Ibn 'Abbās, Al-Miqdām bin Ma'dīkarib, Wā'il bin Ḥujr, and Abū Hurairah.

Abū 'Eīsā said: The *Ḥadīth* of Salamah bin Qais is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

The people of knowledge differ about the one who does not perform *Al-Maḍmaḍah* and *Al-Istinshāq*. A group of them says if one avoids them in *Wuḍū'* until he

٢٧ - حَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا حَمَّادُ بْنُ زَيدٍ وَجَرِيرٌ عَنْ مَنْصُورٍ، عَن هِلَالٍ ابْنِ يَسَافٍ، عَنْ سَلَمَةَ بْنِ قَيْسٍ قَالَ: قَالَ رسولُ الله ﷺ: «إذا تَوَضَّأْتَ فانْتَثِرْ، وَإِذَا اسْتَجْمَرْتَ فَأَوْتِرْ».

[قَالَ:] وفي الْبَابِ عَنْ عُثْمانَ، وَلَقِيطِ بن صَبِرَةَ، وابن عبَّاسٍ، وَالْمِقدَامِ بن مَعْدِيكَرِبَ، وَوَائِلِ بن حُجْرٍ، وأَبِي هُرَيرةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ سلمَةَ بن قَيْسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِيمَنْ تَرَكَ الْمَضْمَضَةَ وَالاستِنْشَاقَ، فَقَالَتْ طَائِفَةٌ مِنْهُمْ: إِذَا تَرَكَهُمَا فِي الْوُضُوءِ حَتَّى صَلَّى أَعَادَ [الصَّلَاةَ]،

[1] Rinsing the mouth with water.
[2] Sniffing water into the nose and blowing it out.

prays, then he is to repeat [the *Ṣalāt*]. They consider that the same for *Wuḍū'* and *Janābah*. This is the view of Ibn Abī Lailā, 'Abdullāh bin Al-Mubārak, Aḥmad and Isḥāq. Aḥmad said, "*Al-Istinshāq* is more emphasized than *Al-Maḍmaḍah*."

[Abū 'Eīsā said:] A group of the people of knowledge say it is repeated in the case of *Janābah*, but not repeated in the case of *Wuḍū'*. This is the saying of Ath-Thawrī and some of the people of Al-Kūfah.

A group of them say it is not repeated in the case of *Wuḍū'* nor in the case of *Janābah*. Because these are a *Sunnah* of the Prophet ﷺ, so it is not necessary for one to repeat for leaving them out of *Wuḍū'* nor for *Janābah*. This is the saying of Mālik, and Ash-Shāfi'ī [in his later view].

وَرَأَوْا ذَلِكَ فِي الْوُضُوءِ وَالْجَنَابَةِ سَوَاءً. وَبِهِ يَقُولُ ابْنُ أَبِي لَيْلَى، وَعَبْدُ اللهِ بنُ الْمُبَارَكِ، وَأَحْمَدُ، وإِسْحَاقُ. وَقَالَ أَحْمَدُ: الاسْتِنْشَاقُ أَوْكَدُ مِنَ الْمَضْمَضَةِ.

[قَالَ أَبُو عِيسَى]: وَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ العِلْمِ: يُعِيدُ فِي الْجَنَابَةِ، وَلَا يُعِيدُ فِي الْوُضُوءِ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَبَعْضِ أَهْلِ الْكُوفَةِ.

وَقَالَتْ طَائِفَةٌ: لا يُعِيدُ فِي الْوُضُوءِ وَلَا فِي الْجَنَابَةِ، لأَنَّهُمَا سُنَّةٌ مِنَ النَّبِيِّ ﷺ، فَلَا تَجِبُ الْإِعَادَةُ عَلَى مَنْ تَرَكَهُمَا فِي الْوُضُوءِ وَلَا فِي الْجَنَابَةِ. وَهُوَ [قَوْلُ] مَالِكٍ وَالشَّافِعِيِّ [فِي آخِرَةٍ].

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، الطهارة، باب المبالغة في الاستنشاق والاستنثار، ح:٤٠٦ من حديث حماد بن زيد به وصححه ابن حبان (الإحسان):١٤٣٣ (موارد):١٤٩ * وفي الباب عن عثمان [البخاري، ح:١٥٩ وغيره و مسلم، ح:٢٢٦] ولقيط بن صبرة، أبو داود، ح:١٤٤ وأصله عند المؤلف [يأتي:٧٨٨] وابن عباس [أبو داود، ح:١٤١ وابن ماجه، ح:٤٠٨] والمقدام بن معديكرب، [أبو داود، ح:١٢١] ووائل بن حجر، [الطبراني في الكبير:٢٢/ ٥٠، ح:١١٨] وأبي هريرة، [البخاري، ح:١٦١ ومسلم، ح:٢٣٧].

Comments:

Rinsing the mouth and sniffing water up the nose is compulsory for having a bath in the case of sexual impurity; without doing this the prayer will be invalid. But these two things are not compulsory for ablution, they are rather *Sunnah* (desirable and recommended). This is the opinion of Aḥnāf and that of Sufyān Ath-Thawrī.

Chapter 22. *Al-Maḍmaḍah* And *Al-Istinshāq* From One Handful

(المعجم ٢٢) - بَابُ الْمَضْمَضَةِ وَالاِسْتِنْشَاقِ مِنْ كَفٍّ وَاحِدٍ (التحفة ٢٢)

28. 'Abdullāh bin Zaid said: "I saw the Prophet ﷺ rinse his mouth and sniff water in his nose using one hand, he did that thrice." ***(Ḍa'īf)***

[Abū 'Eīsā said:] There are narrations on this topic from 'Abdullāh bin 'Abbās.

Abū 'Eīsā said: The *Ḥadīth* of 'Abdullāh bin Zaid is *Ḥasan Gharīb*.

Mālik, Ibn 'Uyainah and others reported this *Ḥadīth* from 'Amr bin Yaḥya, and they did not mention the words: "The Prophet ﷺ rinsed his mouth and sniffed water in his nose using one hand."

That was only mentioned by Khālid bin 'Abdullāh, and Khālid [bin 'Abdullāh] is trustworthy, with a good memory according to the people of *Ḥadīth*.

Some of the people of knowledge say that *Al-Maḍmaḍah* and *Al-Istinshāq* using one hand is acceptable, and some say "separating them is more recommended to us." Ash-Shāfi'ī said, "If they are combined in one hand, then that is allowed, and if they are separated it is more recommended to us."

٢٨ - **حَدَّثَنَا** يَحْيَى بْنُ مُوسَى: حَدَّثَنَا إِبْرَاهِيمُ بنُ مُوسَى [الرَّازِيُّ]: حَدَّثَنَا خَالِدُ [ابْنُ عَبْدِ الله] عَنْ عَمْرِو بن يَحْيَى، عَنْ أَبِيهِ، عَنْ عَبْدِ الله بن زَيْدٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ مَضْمَضَ وَاسْتَنْشَقَ مِنْ كفٍّ وَاحِدٍ، فعَلَ ذلِكَ ثَلَاثًا.

[قَالَ أَبُو عِيسَى]: وفي الْبَابِ عَنْ عَبْدِ الله بنِ عبَّاسٍ.

قَالَ أَبُو عِيسَى: [وَ]حديثُ عَبْدِ الله بنِ زَيْدٍ حَسَنٌ غَرِيبٌ.

وَقَدْ رَوَىٰ مَالِكٌ وَابنُ عُيَيْنَةَ وَغَيْرُ وَاحِدٍ هٰذَا الْحَدِيثَ عنْ عَمْرِو بْنِ يَحْيَى، وَلَمْ يَذْكُرُوا هذَا الْحَرْفَ: أَنَّ النَّبِيَّ ﷺ مَضْمَضَ واستَنْشَقَ منْ كَفٍّ واحِدٍ، وإِنَّمَا ذكَرَهُ خَالِدُ ابن عَبْدِ الله، وخَالِدُ [بنُ عَبْدِ الله] ثِقَةٌ حَافِظٌ عِنْدَ أَهلِ الْحَديثِ.

وَقَالَ بَعْضُ أَهْلِ العِلْمِ: الْمَضْمَضَةُ والاسْتِنْشَاقُ منْ كَفٍّ واحِدٍ يُجْزِىءُ. وقَالَ بَعْضُهُمْ: [تَفْرِيقُهُمَا] أَحَبُّ إِلَيْنَا. وقَالَ الشَّافِعِيُّ: إِنْ جَمَعَهُمَا في كَفٍّ واحِدٍ فَهُوَ جائِزٌ، وإِنْ فَرَّقَهُمَا فَهُوَ أَحَبُّ إِلَيْنَا.

تخريج: [إسناده ضعيف] متفق عليه، البخاري، الوضوء، باب مضمض واستنشق من غرفة واحدة، ح: ١٩١ ومسلم، الطهارة، باب آخر في صفة الوضوء، ح: ٢٣٥ من حديث خالد به * وفي الباب عن عبدالله بن عباس، [أبو داود، ح: ١٤١] ورواية مالك في الموطأ: ١٨/١ ورواية سفيان بن عيينة: تأتي برقم: ٤٧.

Comments:

Imām Nawawī quoted five methods of rinsing the mouth and sniffing water up in the nostrils; all these methods according to the majority of scholars are allowed.

1. Performing them both with one scoop of water at one time, together.
2. Performing them both separately with one scoop of water (with one hand), i.e., first to rinse the mouth three times and then to sniff the water up in the nostrils, three times.
3. Performing them both with two scoops of water, rinsing the mouth three times with one scoop, and sniffing the water up in the nose with the second scoop, three times.
4. With three scoops of water together, to rinse the mouth and sniff the water up in the nose three times.
5. To rinse the mouth three times with three scoops of water and then to sniff the water up in the nose three times with three scoops of water.

Chapter 23. [What Has Been Narrated] About Going Through The Beard[1]

(المعجم ٢٣) - بَابُ [مَا جَاءَ] فِي تَخْلِيلِ اللِّحْيَةِ (التحفة ٢٣)

29. Ḥassān bin Bilāl said: "I saw 'Ammār bin Yāsir performing *Wuḍū'*, so he went through his beard (with his hand). It was said to him" – or he said – "I said: 'You go through your beard?' He said: 'And what is there to prevent me? Indeed I saw Allāh's Messenger going through his beard.'" ***(Ḍa'īf)***

٢٩ - **حَدَّثَنَا** ابنُ أَبي عُمَرَ: حَدَّثَنَا سُفْيَانُ ابنُ عُيَيْنَةَ عَنْ عَبْدِ الْكَرِيمِ بنِ أَبي المُخارِقِ أَبي أُمَيَّةَ عنْ حَسّان بْنِ بِلَالٍ قَالَ: رَأَيْتُ عَمَّارَ بن يَاسِرٍ تَوَضَّأَ فَخَلَّلَ لِحْيَتَهُ، فَقِيلَ لَهُ - أَوْ قَالَ: فَقُلْتُ لَهُ -: أَتُخَلِّلُ لِحْيَتَكَ؟ قَالَ: وما يَمْنَعُنِي؟ وَلَقَدْ رَأَيْتُ رَسُولَ الله ﷺ يُخَلِّلُ لِحْيَتَهُ.

تخريج: [**إسناده ضعيف**] وأخرجه ابن ماجه، الطهارة، باب ماجاء في تخليل اللحية، ح: ٤٢٩ عن محمد بن أبي عمر به عبدالكريم بن أبي المخارق ضعيف والحديث الآتي(٣١) يغني عنه.

30. (In another narration) 'Ammār narrated the same from the Prophet ﷺ. ***(Ḍa'īf)***

[Abū 'Eīsā] said: There are narrations on this topic from ['Uthmān,] 'Āishah, Umm Salamah,

٣٠ - **حَدَّثَنَا** ابْنُ أَبي عُمَرَ: حَدَّثَنَا سُفْيَانُ [ابْنُ عُيَيْنَةَ] عنْ سَعيدِ بْنِ أَبي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ حَسَّانِ بْنِ بِلَالٍ، عَنْ عَمَّارٍ عَنِ النَّبِيِّ ﷺ. مثلَهُ.

[1] Raking one's wet fingers through the beard.

Anas, Ibn Abū Awfa, and Abū Ayyūb.

Abū 'Eīsā said: I heard Isḥāq bin Manṣūr saying, "Aḥmad bin Ḥanbal said, Ibn 'Uyainah said, "'Abdul-Karīm (one of the narrators in *Ḥadīth* no. 29) did not hear the *Ḥadīth* about going through (the beard) from Ḥassān bin Bilāl."

[قَالَ أَبُو عِيسَى]: وَفي الْبَابِ عَنْ [عُثْمانَ، وَ]عَائِشَةَ، وأُمِّ سلَمَةَ، وأَنَسٍ، وابْنِ أَبي أَوْفَى، وأَبي أَيُّوبَ.

قَالَ أَبُو عِيسَى: [و]سَمِعْتُ إِسْحَاقَ بنَ مَنْصُورٍ يَقُولُ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ قَالَ: قَالَ ابْنُ عُيَيْنَةَ: لَمْ يَسْمَعْ عَبْدُ الْكَرِيمِ مِنْ حَسَّانِ بْنِ بِلَالٍ حَدِيثَ التَّخْلِيلِ.

تخريج: [**إسناده ضعيف**] وأخرجه ابن ماجه، (انظر الحديث السابق) عن ابن أبي عمر به قتادة وابن أبي عروبة مدلسان وعنعنا * وفي الباب عن عثمان [يأتي: ٣١] وعائشة، [أحمد: ٦/ ٢٣٤] وأم سلمة، [الطبراني في الكبير: ٢٣/ ٢٩٨، ح: ٦٦٤] وأنس، [أبو داود، ح: ١٤٥ وابن ماجه، ح: ٤٣١] وابن أبي أوفى [أبو عبيد القاسم بن سلام في كتاب الطهور، ح: ٨٢ وأصله عند ابن ماجه، ح: ٤١٦] وأبي أيوب، [ابن ماجه، ح: ٤٣٣].

31. 'Uthmān bin 'Affān narrated that the Prophet ﷺ would go through his beard." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Muḥammad bin Ismā'īl said: "The most correct thing on this topic is the *Ḥadīth* of 'Āmir bin Shafīq, from Abū Wā'il, from 'Uthmān. (no. 31)"

[Abū 'Eīsā said:] This was said by most of the people of knowledge among the Companions of the Prophet ﷺ and those after them: They hold the view that one should go through the beard (with the hand). This is the view of Ash-Shāfi'ī.

Aḥmad said: "If one forgets to go through the beard, then that is acceptable." Isḥāq said: "If he forgets or does not do it based on some interpretation, then it is

٣١ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ إِسْرَائِيلَ، عَنْ عَامِرِ بن شَقِيقٍ، عَنْ أَبي وائِلٍ، عَنْ عُثْمانَ بْنِ عَفَّانَ: أَنَّ النَّبِيَّ ﷺ كانَ يُخَلِّلُ لِحْيَتَهُ.

قَالَ أَبُو عِيسَى: هذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وقَالَ مُحَمَّدُ بنُ إِسْمَاعِيلَ: أَصَحُّ شَيْءٍ في هذَا الْبابِ حَدِيثُ عَامِرِ بْنِ شَقِيقٍ عنْ أَبي وائِلٍ، عَنْ عُثْمانَ.

[قَالَ أَبُو عِيسَى]: وقَالَ بِهٰذَا أَكْثَرُ أَهْلِ العِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ ومَنْ بَعْدَهُمْ: رَأَوْا تَخلِيلَ اللِّحْيَةِ. وبِهِ يَقولُ الشَّافِعِيُّ.

وقَالَ أَحْمَدُ: إِنْ سَهَا عَنِ التخليل فَهُوَ جَائِز.

وَقَالَ إِسْحَاقُ: إِنْ تَرَكَهُ نَاسِيًا أَوْ مُتَأَوِّلًا

acceptable. But if he purposefully leaves it out, he should repeat it."

أَجْزَأَهُ، وَإِنْ تَرَكَهُ عَامِدًا أَعَادَ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، (انظر الحديثين السابقين)، ح: ٤٣٠ من حديث عبدالرزاق به وهو في مصنف عبدالرزاق، ح: ١٢٥ وصححه ابن خزيمة، ح: ١٥١، ١٥٢، ١٦٧ وابن حبان (الإحسان): ١٠٧٨ وابن الجارود، ح: ٧٢ والحاكم: ١/ ١٤٩.

Comments:

The Noble Qur'ān made it compulsory to wash the face, but the face cannot be washed properly if the beard is thick; therefore *Imām* 'Aṭā, Abū Thawr and Isḥāq hold the view that passing the wet fingers through the beard is obligatory. The word *'Kāna'* gives the meaning of consistency when it comes before the present verb, as long as there is no indication to be interpreted otherwise; so the people with thick beards particularly, should not overlook it. But running the fingers through the beard at the end of the ablution is not necessary.

Chapter 24. What Has Been Related About Wiping The Head, That It Is To Begin With The Front Of The Head To Its Rear.

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي مَسْحِ الرَّأْسِ أَنَّهُ يَبْدَأُ بِمُقَدَّمِ الرَّأْسِ إِلَى مُؤَخَّرِهِ (التحفة ٢٤)

32. 'Abdullāh bin Zaid narrated that: "Allāh's Messenger ﷺ wiped over his head with his hands, going over the front with them and the rear. He began with the front of his head until they went to the nape of his neck. Then he brought them back again to the place where he began. Then he washed his feet." ***(Ṣaḥīḥ)***

[Abū 'Īsā said:] There are narrations on this topic from Mu'āwiyah, Al-Miqdām bin Ma'dīkarib, and 'Āishah.

Abū 'Īsā said: The *Ḥadīth* of 'Abdullāh bin Zaid is the most correct thing on this topic and the best. The views of Ash-Shāfi'ī, Aḥmad, and Isḥāq were in accordance with it.

٣٢ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ [ابنُ عِيسىٰ القَزَّازُ]: حَدَّثَنَا مالِكُ بنُ أَنَسٍ عنْ عَمْرِو بنِ يَحْيَىٰ، عَنْ أَبِيهِ، عَنْ عَبْدِ الله بن زَيْدٍ: أَنَّ رَسُولَ الله ﷺ مَسَحَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بهمَا وأَدْبَرَ: بَدَأَ بِمُقَدَّمِ رأْسِهِ، ثمَّ ذَهَبَ بِهِمَا إِلى قَفَاهُ، ثمَّ رَدَّهُما حَتَّى رَجَعَ إِلى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ، ثُمَّ غَسَلَ رِجْلَيْهِ.

[قَالَ أَبُو عِيسَى]: وَفي الْبَابِ عَنْ مُعَاوِيَةَ، وَالْمِقْدَامِ بن مَعْدِيكَرِبَ، وَعَائِشَةَ.

قَالَ أَبُو عِيسَى: حديثُ عَبْدِ الله بن زَيْدٍ أَصَحُّ شَيْءٍ في الْبَابِ وأَحْسَنُ، وبِهِ يَقولُ الشَّافِعِيُّ، وأَحْمَدُ، وإِسْحَاقُ.

تخريج: متفق عليه، وأخرجه مسلم، الطهارة، باب: في صفة الوضوء، ح: ٢٣٥ عن إسحاق ابن موسى والبخاري، الوضوء، باب مسح الرأس كله، ح: ١٨٥ من حديث مالك به وهو في

الموطأ: ١/١٨ (يحيى) بطوله * وفي الباب عن معاوية، [أبو داود، ح: ١٢٤] والمقدام بن معديكرب، [أبو داود، ح: ١٢٢ وابن ماجه، ح: ٤٤٢] وعائشة [النسائي: ١/ ٧٢، ٧٣، ح: ١٠٠].

Chapter 25. What Has Been Related That It Is To Be Begun At The Rear Of The Head

(المعجم ٢٥) - بَابُ مَا جَاءَ: أَنَّهُ يُبْدَأُ بِمُؤَخَّرِ الرَّأْسِ (التحفة ٢٥)

33. Ar-Rubay' bint Mu'awwidh bin 'Afrā' narrated: "The Prophet ﷺ wiped his head two times: He began with the rear of his head, then with the front of his head and with both of his ears, outside and inside of them." (*Ḥasan*)

Abū 'Eīsā said: "This *Ḥadīth* is *Ḥasan*. The *Ḥadīth* of 'Abdullāh bin Zaid is more correct than this and the grade of its chain is better. Some of the people of Al-Kūfah hold a view in accordance with this *Ḥadīth*, among them Wakī' bin Al-Jarrāḥ.

٣٣ - حَدَّثَنَا قُتَيْبَةُ [بنُ سعيدٍ]: حَدَّثَنَا بِشْرُ ابنُ الْمُفَضَّلِ عَنْ عَبْدِ الله بن مُحَمدِ بن عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ ابنِ عَفْرَاءَ: أَنَّ النَّبِيَّ ﷺ مَسَحَ بِرَأْسِهِ مَرَّتَيْنِ: بَدَأَ بِمُؤَخَّرِ رَأْسِهِ ثمَّ بِمُقَدَّمِهِ وَبِأُذُنَيْهِ كِلْتَيْهِمَا: ظُهُورِهِمَا وَبُطُونِهِمَا.

قَالَ أَبُو عِيسَى: هذَا حَدِيثٌ حَسَنٌ. وحَدِيثُ عَبْد الله بن زَيْدٍ أَصَحُّ منْ هذَا وَأَجْوَدُ إِسْنَادًا.

وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْكوفَةِ إِلَى هذَا الْحَدِيثِ، مِنْهُمْ وَكِيعُ بنُ الْجَرَّاحِ.

تخريج: [حسن] وأخرجه أبو داود، الطهارة، باب صفة وضوء النبي ﷺ، ح: ١٢٦ من حديث بشر به وسنده ضعيف وحسنه البوصيري وهو مخرج في مسند الحميدي، ح: ٣٤٣ (بتحقيقي)، يسر الله لنا طبعه وللحديث شواهد عند ابن خزيمة (١٤٨، ١٥٢) وغيره.

Chapter 26. What Has Been Related About Wiping The Head Once

(المعجم ٢٦) - بَابُ مَا جَاءَ أَنَّ مَسْحَ الرَّأْسِ مَرَّةً (التحفة ٢٦)

34. Ar-Rubayy' bint Mu'āwidh bin 'Afrā' narrated that she saw the Prophet ﷺ performing *Wuḍū'*. She said: "He wiped his head, and wiped what is in the front of it and what is in its rear, and his temples and his ears one time." (*Ḥasan*)

He said: There are narrations on this topic from 'Alī, and Ṭalḥah bin Muṣarrif bin 'Amr's grandfather. Abū 'Eīsā said: [And] the *Ḥadīth* of

٣٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا بَكْرُ بنُ مُضَرَ عَنِ ابْنِ عَجْلَانَ، عَنْ عَبْدِ الله بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ ابْنِ عَفْرَاءَ: أَنَّهَا رَأَتِ النَّبِيَّ ﷺ يَتَوَضَّأُ، قَالَتْ: مَسَحَ رَأْسَهُ، وَمَسَحَ ما أَقْبَلَ منْهُ ومَا أَدْبَرَ، وَصُدْغَيْهِ وأُذُنَيْهِ مَرَّةً وَاحِدَةً.

[قَالَ]: وَفي الْبابِ عَنْ عَلِيٍّ، وَجَدِّ طَلْحَةَ

ابْنِ مُصَرِّفِ بْنِ عَمْرٍو. قَالَ أَبُو عِيسَى: [و] حَدِيثُ الرُّبَيِّعِ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ مَسَحَ بِرَأْسِهِ مَرَّةً.

والعَمَلُ عَلَى هٰذَا عِنْدَ أَكْثَرِ أَهْلِ العِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ، وَبِهِ يَقولُ جَعْفَرُ بْنُ مُحَمَّدٍ، وسُفيَانُ الثَّورِيُّ، وابْنُ المُبارَكِ، وَالشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ، رَأَوْا مَسْحَ الرَّأْسِ مَرَّةً واحِدَةً.

حَدَّثَنَا مُحَمَّدُ بنُ مَنصُورٍ [المَكِّيُّ] قَالَ: سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ يَقُولُ: سَأَلْتُ جَعْفَرَ ابْنَ مُحَمَّدٍ عَنْ مَسْحِ الرَّأْسِ: أَيُجْزِىءُ مَرَّةً؟ فقَالَ: إي وَالله!

Ar-Rubay' is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It has been reported from more than one route that the Prophet ﷺ would wipe his head one time.

Most of the people of knowledge among the Companions of the Prophet ﷺ and those after them act according to this. It is the view of Ja'far bin Muḥammad, Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad, and Isḥāq. They hold the view that the head is wiped once.

Muḥammad bin Manṣūr Al-Makkī narrated to us, he said: "I heard Sufyān bin 'Uyainah saying; 'I asked Ja'far bin Muḥammad about wiping the head: "Is one time sufficient?" He said, "By Allāh! Of course."

تخريج: [حسن] وأخرجه أبو داود، ح: ١٣١ وابن ماجه، ح: ٤٤٠، ٤٤١ من حديث ابن عقيل به وسنده ضعيف وانظر الحديث السابق وهذا طرف منه وللحديث شواهد عند أبي داود (١٣٥) وغيره * وفي الباب عن علي [يأتي: ٤٨] وجد طلحة بن مصرف بن عمرو، أبو داود، ح: ١٣٢ وسنده ضعيف لعلل * قول جعفر بن محمد الصادق: سنده صحيح.

Comments:

This is the opinion of most of the *A'immah*, Abū Ḥanīfah, Mālik, Aḥmad, Isḥāq, Thawrī and the majority of the scholars that wiping over the head is only one time.

بَابُ مَا جَاءَ: أَنَّهُ يَأْخُذُ لِرَأْسِهِ مَاءً جَدِيدًا (المعجم ٢٧) (التحفة ٢٧)

Chapter 27. What Has Been Related About One Taking New Water For (Wiping) His Head

٣٥ - حَدَّثَنَا عَلِيُّ بنُ خَشْرَمٍ: حَدَّثَنَا عَبْدُ الله بن وهْبٍ: حَدَّثَنَا عَمْرُو بن الحَارِثِ عنْ حَبَّانَ بْنِ وَاسِعٍ، عنْ أَبِيهِ، عنْ عَبْدِ الله بْنِ زَيْدٍ: أَنَّهُ رَأَى النَّبِيَّ ﷺ تَوَضَّأَ، وَأَنَّهُ مَسَحَ رَأْسَهُ بِمَاءٍ غَيْرِ فَضْلِ يَدَيْهِ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ

35. 'Abdullāh bin Zaid narrated that he saw the Prophet ﷺ performing *Wuḍū'*, and that he wiped his head with water that was not left over from his hands. (*Ṣaḥīḥ*)

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

Ibn Lahī'ah reported this *Ḥadīth* from Ḥabbān bin Wāsi', from his father, from 'Abdullāh bin Zaid: "That the Prophet ﷺ performed *Wuḍū'* and that he wiped his head with water that was remaining in his hands."

The narration of 'Amr bin Al-Ḥāriṯh from Ḥabbān (this narration, no. 35) is more correct. Because this *Ḥadīth* has been reported from more than one route, from 'Abdullāh bin Zaid and others, "That the Prophet ﷺ took new water for [wiping] his head."

Most of the people of knowledge act according to this *Ḥadīth*. They hold the view that new water should be taken for (wiping) the head.

صَحِيحٌ.

وَرَوَى ابْنُ لَهِيعَةَ هٰذَا الْحَدِيثَ عنْ حَبَّان ابن وَاسِعٍ عَنْ أَبِيهِ، عَنْ عَبْدِ الله بْنِ زَيْدٍ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ، وَأَنَّهُ مَسَحَ رَأْسَهُ بما غبرَ مِنْ فَضْلِ يَدَيْهِ.

وَرِوَايَةُ عَمْرِو بن الْحارِثِ عنْ حَبَّانَ أَصَحُّ، لأَنَّهُ قَدْ رُوِيَ منْ غَيْرِ وَجْهٍ هٰذَا الْحديثُ، عنْ عَبْدِ الله بن زَيْدٍ وَغَيْرِهِ: أَنَّ النَّبِيَّ ﷺ أَخَذَ لِرَأْسِهِ مَاءً جديدًا.

والعَمَلُ عَلَى هٰذا عِنْدَ أَكْثَرِ أَهْلِ العِلْمِ: رأَوْا أَنْ يأْخُذَ لِرَأسه ماءً جَدِيدًا.

تخريج: وأخرجه مسلم، الطهارة، باب آخر في صفة الوضوء، ح: ٢٣٦ من حديث ابن وهب به * حديث ابن لهيعة، [أخرجه أحمد: ٤/ ٣٩-٤١ والدارمي: ١/ ١٨٠ بلفظ: "بماء غير فضل يديه"].

Chapter 28. [What Has Been Related About] Wiping The Outside And The Inside Of The Ears

(المعجم ٢٨) - بَابُ [مَا جَاءَ فِي] مَسْحِ الأُذُنَيْنِ ظَاهِرِهِمَا وَبَاطِنِهِمَا (التحفة ٢٨)

36. Ibn 'Abbās narrated: "The Prophet ﷺ wiped his head and his ears: the outside and the inside of them." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] There are narrations on this topic from Ar-Rubayy'.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Abbās is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Most of the people of knowledge act according to this. They hold the view that the ears should be wiped, their outsides and their insides.

٣٦ - حَدَّثَنَا هنَّادٌ: حَدَّثَنَا [عَبْدُ الله] بنُ إِدرِيسَ عنْ [مُحَمَّدِ] بْنِ عجلَانَ، عنْ زيدِ بْنِ أَسلَمَ، عنْ عطاءِ بْنِ يسارٍ، عَنِ ابنِ عبَّاسٍ: أَنَّ النَّبِيَّ ﷺ مسحَ بِرَأْسِهِ وأُذنَيْهِ: ظاهِرِهما وَبَاطِنِهما.

[قَالَ أَبُو عِيسَى]: وفي الْبَابِ عنِ الرُّبَيِّع.

قَالَ أَبُو عِيسَى: [و] حَدِيثُ ابْنِ عبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

والعَمَلُ عَلَى هٰذَا عندَ أَكثَرِ أَهلِ العِلْمِ

يرَوْنَ مَسْحَ الْأُذُنَيْنِ: ظُهُورِهِمَا وبُطُونِهِمَا.

تخريج: [صحيح] وأخرجه ابن ماجه، الطهارة، باب ماجاء في مسح الأذنين، ح:٤٣٩ من حديث ابن إدريس به وله طريق آخر عن زيد بن أسلم، عند البخاري، ح:١٤٠ بطوله.

Comments:

According to the four *A'immah*, the inner side of the ears is to be wiped with the index fingers and outer side with the thumbs; and authentic *Ahādith* prove only this.

(المعجم ٢٩) - بَابُ مَا جَاءَ: أَنَّ الأُذُنَيْنِ مِنَ الرَّأْسِ (التحفة ٢٩)

Chapter 29. What Has Been Related That The Ears Are Part Of The Head

٣٧ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ سِنَانِ بْنِ رَبِيعَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَبِي أُمَامَةَ قَالَ: تَوَضَّأَ النَّبِيُّ ﷺ فغسلَ وجْهَهُ ثلاثًا، ويديْهِ ثلاثًا، ومَسَحَ بِرَأْسِهِ، وقَالَ: «الأذنانِ منَ الرأسِ».

37. Abū Umāmah narrated: "The Prophet ﷺ performed *Wuḍū'*; so he washed his face three times, and his hands three times, and wiped his head, and he said: "The ears are part of the head." (***Ḥasan***)

قَالَ أَبُو عِيسَى: قَالَ قُتَيْبَةُ: قَالَ حَمَّادٌ: لَا أَدْرِي، هٰذَا مِنْ قَوْلِ النَّبِيِّ ﷺ أَوْ مِنْ قَوْلِ أَبِي أُمَامَةَ؟

[Abū 'Eīsā said:] Qutaibah (the one At-Tirmidhī is narrating from) said: "Ḥammād (one of the narrators) said: 'I do not know if this was a saying of the Prophet ﷺ or from the saying of Abū Umāmah.'"

[قَالَ]: وَفِي الْبَابِ عَنْ أَنَسٍ.

He said: There are narrations on this topic from Anas.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ [حَسَنٌ]، لَيْسَ إِسْنَادُهُ بِذَاكَ الْقَائِمِ وَالْعَمَلُ عَلَى هٰذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ: أَنَّ الْأُذُنَيْنِ مِنَ الرَّأْسِ. وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ، وَابْنُ الْمُبَارَكِ، وَالشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ.

Abū 'Eīsā said: This *Ḥadīth* [is *Ḥasan*] its chain is not that strong. Most of the people of knowledge, among the Companions of the Prophet ﷺ, and those after them act according to this: That the two ears are part of the head. This is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad, and Isḥāq.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: مَا أَقْبَلَ مِنَ الأُذُنَيْنِ فَمِنَ الْوَجْهِ، وماَ أَدْبَرَ فَمِنَ الرَّأْسِ. قَالَ إِسْحَاقُ: وَأَخْتَارُ أَنْ يَمْسَحَ مُقَدَّمَهُمَا مَعَ وَجْهِهِ، وَمُؤَخَّرَهُمَا مَعَ رَأْسِهِ.

Some of the people of knoweldge say that what is the front of two ears is part of the face, and what is behind them is part of the head.

Isḥāq said: "It is preferred that one wipe the front of them along with his face, and the rear of them along with his head."

[Ash-Shāfi'ī said: "They are *Sunnah* either way: they are to be wiped with new water."]

[وَقَالَ الشَّافِعِيُّ: هُمَا سُنَّةٌ عَلَى حِيَالِهِمَا: يَمْسَحُهُمَا بِمَاءٍ جَدِيدٍ].

تخريج: [حسن] وأخرجه أبو داود، الطهارة، باب صفة وضوء النبي ﷺ، ح: ١٣٤ عن قتيبة به وللحديث شواهد * شهر: حسن الحديث وثقه الجمهور وسنان: محله الصدق * وفي الباب عن أنس، [الدارقطني: ١/ ١٠٣، ح: ٣٦١ والطبراني في الصغير، ص: ٦٤].

Comments:

The annotator of *Zād Al-Ma'ād* quoted that most people of knowledge, like: Sa'eed bin Al-Musayyab, 'Aṭā, Ḥasan, Ibn Sīrīn, Sa'eed bin Jubair, Nakh'ī, Thawrī, Ibn Al-Mubārak, Mālik, the followers of analogy, Aḥmad and Isḥāq had this very opinion; that taking fresh water for wiping the ears is not necessary; the ears will be wiped along with the head (Footnote of *Zād Al-Ma'ād*: Vol. 1, page: 188); and this is the preferred view.

Chapter 30. [What Has Been Related] About Going Between The Fingers

(المعجم ٣٠) - بَابُ [مَا جَاءَ] فِي تَخْلِيلِ الأَصَابِعِ (التحفة ٣٠)

38. 'Āṣim bin Laqīṭ bin Ṣabirah narrated from his father that the Prophet Muhammad ﷺ said: "When performing *Wuḍū'* go between the fingers." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from Ibn 'Abbās, Al-Mustawrid, [and he is Ibn Shaddād Al-Fihirī] and Abū Ayyūb [Al-Anṣarī].

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

The people of knowledge act according to this, that one is to go between the toes in *Wuḍū'*. And this is the view of Aḥmad and Isḥāq. Isḥāq said: "One goes between the fingers of his hands and (the toes of his) feet [in *Wuḍū'*].

٣٨ - حَدَّثَنَا قُتَيْبَةُ وَهَنَّادٌ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ، عَنْ عَاصِمِ بْنِ لَقِيطِ بْنِ صَبِرَةَ، عَنْ أَبِيهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا تَوَضَّأْتَ فَخَلِّلِ الْأَصَابِعَ».

[قَالَ]: وفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ، وَالْمُسْتَوْرِدِ، [وَهُوَ ابْنُ شَدَّادٍ الفِهْرِيُّ،] وَأَبِي أَيُّوبَ [الْأَنْصَارِيِّ].

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

والعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ العِلْمِ: أَنَّهُ يُخَلِّلُ أَصَابِعَ رِجْلَيْهِ فِي الْوُضُوءِ. وبِهِ يَقُولُ أَحْمَدُ وإِسْحَاقُ، وقَالَ إِسْحَاقُ: يُخَلِّلُ

أَصَابِعَ يَدَيْهِ ورِجْلَيْهِ [في الْوُضُوءِ].
وأَبُو هَاشِمٍ اسْمُهُ إِسْمَاعِيلُ بْنُ كَثِيرٍ [الْمَكِّيُّ].

Abū Hāshim's (one of the narrators) name is Ismā'īl bin Kathīr [Al-Makkī].

تخريج: [صحيح] وأخرجه أحمد: ٤/٣٢، ٣٣ عن وكيع به وهو في سنن أبي داود، ح: ١٤٢ وابن ماجه، ح: ٤٠٧ من حديث عاصم، وسنن النسائي: ١/ ٧٩، ح: ١١٤ من حديث سفيان الثوري به وصححه ابن خزيمة، ح: ١٥٠، ١٦٨ وابن حبان (الإحسان): ١٠٥١ والحاكم: ١/ ١٤٧، ١٤٨ والذهبي * وفي الباب عن ابن عباس [يأتي، ح٣٩] والمستورد وهو ابن شداد الفهري [يأتي: ٤٠] وأبي أيوب الأنصاري، [أحمد: ٥/ ٤١٦ وابن أبي شيبة: ١/ ١٢].

٣٩ - حَدَّثَنَا إِبْرَاهِيمُ بنُ سَعِيدٍ [هوَ الْجَوْهَرِيُّ] قَالَ: حَدَّثَنَا سَعْدُ بْنُ عبدِ الْحَمِيدِ ابنِ جعْفَرٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي الزِّنَادِ عنْ مُوسى بْنِ عُقْبَةَ، عَنْ صَالِحٍ مَوْلَى التَّوْأَمَةِ، عَنِ ابْنِ عَبَّاس: أَنَّ رَسُولَ الله ﷺ قَالَ: «إذا تَوَضَّأْتَ فَخَلِّلْ [بَيْنَ] أَصَابِعِ يَدَيْكَ ورِجْلَيْكَ».

قَالَ [أَبُو عِيسَى]: هذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

39. Ibn 'Abbās narrated that Allāh's Messenger ﷺ said: "When performing *Wuḍū'* go between the fingers of your hands and (toes of) your feet." (***Ḥasan***)

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

تخريج: [حسن] وأخرجه ابن ماجه، الطهارة، باب تخليل الأصابع، ح: ٤٤٧ عن إبراهيم ابن سعيد به، وموسى سمع من صالح قبل اختلاطه.

٤٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ يَزِيدَ بْنِ عَمْرٍو، عنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عنِ الْمُسْتَوْرِدِ بنِ شَدَّادٍ الفِهْرِيِّ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ إِذا تَوَضَّأَ دَلَكَ أَصَابِعَ رِجْلِيهِ بِخِنْصَرِهِ.

قَالَ أَبُو عِيسَى: هٰذا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حديثِ ابْنِ لَهِيعَةَ.

40. Al-Mustawrid bin Shaddād Al-Fihrī said "I saw the Prophet ﷺ when he was performing *Wuḍū'* doing that to the toes on his feet with his pinky." (***Ḥasan***)

Abū 'Eīsā said: This *Ḥadīth* is *[Ḥasan] Gharīb* We do not know of it except from the *Ḥadīth* of Ibn Lahī'ah.

تخريج: [حسن] وأخرجه أبو داود، الطهارة، باب غسل الرجل، ح: ١٤٨ عن قتيبة به، ابن لهيعة صرح بالسماع وتابعه الليث بن سعد وغيره.

Comments:

According to *Imām* Abū Ḥanīfah and *Imām* Aḥmad, running fingers through the fingers is *Sunnah* and running through the toes is stressed upon. As for *Imām* Mālik and *Imām* Shāfi'ī, it is desirable.

Chapter 31. What Has Been Related About: "Protect The Heels From The Fire."

(المعجم ٣١) - بَابُ مَا جَاءَ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ» (التحفة ٣١)

41. Abū Hurairah narrated that the Prophet ﷺ said: "Protect the heels from the Fire!" (***Saḥīḥ***)

[He said:] There are narrations on this topic from 'Abdullāh bin 'Amr, 'Āishah, Jābir bin 'Abdullāh, 'Abdullāh bin Al-Ḥārith – and he is Ibn Jaz' Az-Zubaidī] – Mu'aiqīb, Khālid bin Al-Walīd, Shuraḥbīl bin Ḥasanah, 'Amr bin Al-'Āṣ, and Zaid bin Abī Sufyān.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It has been reported from the Prophet ﷺ that he said: "Protect the heels and the bottoms of the feet from the Fire."

[He said:] The understanding of this *Ḥadīth* is that it is not allowed to (merely) wipe over the feet when one does not have *Khuff* or socks on them.

٤١ - **حَدَّثَنَا** قُتَيْبَةُ قَالَ: حَدَّثَنَا عبدُ العَزِيزِ ابنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ».

[قَالَ]: وفي الْبَابِ عَنْ عَبْدِ الله بْنِ عَمْرٍو، وَعَائِشَةَ، وَجَابِرِ بْنِ عَبْدِ الله، وعَبْدِ الله بْنِ الحَارِثِ [هُوَ ابنُ جَزْءٍ الزُّبَيْدِيُّ]، ومُعَيْقِيبٍ، وخَالِدِ بنِ الْوَلِيدِ، وشُرَحْبِيلَ بْنِ حَسَنَةَ، وَعَمرِو بنِ العَاصِ، ويَزِيدَ بْنِ أَبِي سُفْيَانَ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

و[قَدْ] رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «وَيْلٌ لِلأَعْقَابِ وبُطُونِ الأَقْدَامِ مِنَ النَّارِ».

[قَالَ]: وَفِقْهُ هذَا الحَدِيثِ: أَنَّهُ لا يَجُوزُ المَسْحُ عَلَى القَدَمَيْنِ إِذا لَمْ يَكُنْ عَلَيْهِمَا خُفَّانِ أَوْ جَوْرَبَانِ.

تخريج: وأخرجه مسلم، الطهارة، باب وجوب غسل الرجلين بكمالهما، ح:٢٤٢ من حديث سهيل به * وفي الباب عن عبدالله بن عمرو، [البخاري، ح:٦٠ ومسلم، ح:٢٤١] وعائشة، [مسلم، ح:٢٤٠] وجابر [ابن ماجه، ح:٤٥٤ وأحمد:٣/٣٦٩] و عبدالله بن الحارث هو ابن جزء الزبيدي [أحمد:٤/١٩١] ومعيقيب، [أحمد:٣/٤٢٦، ٥/٤٢٥] وخالد بن الوليد [ابن ماجه، ح:٤٥٥] وشرحبيل ابن حسنة، [ابن ماجه، ح:٤٥٥] وعمرو بن العاص، [ابن ماجه، ح:٤٥٥] ويزيد بن أبي سفيان، [ابن ماجه، ح:٤٥٥].

Comments:

This *Ḥadīth* proves that washing the heels in ablution should be cared for greatly, lest they should remain dry, otherwise it is such a severe mistake that the heels will have to face the punishment for remaining dry. If the heels are subject to chastisement for remaining dry, then it means the feet should be washed very carefully. Were the feet to be just wiped, then the heels should not have this severe warning.

Chapter 32. What Has Been Related About *Wuḍū'* One Time (For Each Limb)

(المعجم ٣٢) - بَابُ مَا جَاءَ فِي الْوُضُوءِ مَرَّةً مَرَّةً (التحفة ٣٢)

42. Ibn 'Abbās narrated: "The Prophet ﷺ performed *Wuḍū'* one time (for each limb)." (*Ṣaḥīḥ*)

[Abū 'Eīsā] said: There are narrations on this topic from 'Umar, Jābir, Buraidah, Abū Rāfi' and Ibn Fākih.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Abbās is the best thing on this topic and the most correct.

Rishdīn bin Sa'd, and others, reported this *Ḥadīth* from Aḍ-Ḍaḥḥāk bin Shuraḥbīl, from Zaid bin Aslam, from his father, from 'Umar bin Al-Khāṭṭāb: "That the Prophet ﷺ performed *Wuḍū'* one time (for each limb)."

He said: This is nothing, what is *Ṣaḥīḥ* is what is reported from Ibn 'Ajlān, Hishām bin Sa'd, Sufyān Ath-Thawrī, and 'Abdul-'Azīz bin Muḥammad, from Zaid bin Aslam, from 'Aṭā' bin Yasār, from Ibn 'Abbās, from the Prophet ﷺ.

٤٢ - **حَدَّثَنَا** أَبو كُرَيْبٍ وهَنَّادٌ وقُتَيْبَةُ قَالوا: حَدَّثَنَا وَكِيعٌ عنْ سُفْيَانَ؛ ح [قَالَ]: وحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عنْ زَيْدِ بنِ أَسْلَمَ، عَنْ عَطاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ مَرَّةً مَرَّةً.

[قَالَ أَبُو عِيسَى]: وفي الْبابِ عَنْ عُمَرَ، وجَابِرٍ، وبُرَيْدَةَ، وَأَبِي رَافِعٍ، وابْنِ الفَاكِهِ.

قَالَ أَبُو عِيسَى: [و]حَديثُ ابْنِ عَبَّاسٍ أَحْسَنُ شَيْءٍ في هٰذَا الْبَابِ وأَصَحُّ.

وَروى رِشْدِينُ بْنُ سَعْد وَغَيْرُهُ هٰذَا الْحَدِيثَ عَنِ الضَّحَّاكِ بْنِ شُرَحْبِيلَ، عَنْ زَيْدِ ابنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بنِ الْخَطَّابِ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ مَرَّةً مَرَّةً.

[قَالَ:] ولَيْسَ هٰذَا بِشَيْءٍ، والصَّحِيحُ مَا رَوَى ابنُ عَجْلَانَ، وَهِشَامُ بنُ سَعْدٍ، وَسُفْيَانُ الثَّورِيُّ، وعَبْدُ الْعَزِيزِ بنُ مُحَمَّدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

تخريج: وأخرجه البخاري، الوضوء، باب الوضوء مرةً مرةً، ح:١٥٧ من حديث سفيان الثوري به وصرح بالسماع عند أبي داود، ح:١٣٨ * وفي الباب عن عمر، [ابن ماجه، ح:٤١٢] و جابر [يأتي:٤٥] وبريدة، [البيهقي:١/ ٢٧١ والروياني في مسنده:١/ ٦٥، ح:٩، ١٠] وأبي رافع [البزار، (كشف الأستار):١/ ١٤٣، ح:٢٧٢ والدارقطني:١/ ٨٠، ح:٢٦٠] وابن الفاكه، [علي بن الجعد في مسنده، ح:٣٥٧٢ وابن عدي في الكامل:٥/ ٢٠١٣] * حديث رشدين بن سعد، [أخرجه ابن ماجه، ح:٤١٢].

Comments:

This *Ḥadīth* shows the proof that the obligation of ablution will be performed by washing the parts of ablution perfectly just once, because the real purpose is to wash the limbs thoroughly. Likewise, as coming in the following chapters,

washing the body parts for ablution two times or three times is also correct; and washing some two times and some three times is correct too, but washing three times was his ﷺ usual routine. Therefore washing each part three times is better and more virtuous.

Chapter 33. What Has Been Reported About *Wuḍū'* Two Times (For Each Limb)

(المعجم ٣٣) - بَابُ مَا جَاءَ فِي الْوُضُوءِ مَرَّتَيْنِ مَرَّتَيْنِ (التحفة ٣٣)

43. Abū Hurairah narrated: "The Prophet ﷺ performed *Wuḍū'* two times (for each limb)." (***Ḥasan***)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Gharīb*, we do not know it except from the *Ḥadīth* of Ibn Thawbān from 'Abdullāh bin Al-Faḍl, and this is a *Ḥasan Ṣaḥīḥ* chain.

[There is something on this topic reported from Jābir].

[Abū 'Eīsā said:] Hammām reported from 'Āmir Al-Aḥwal, from 'Aṭā', from Abū Hurairah: "That the Prophet ﷺ performed *Wuḍū'* three times (for each limb)."

٤٣ - حَدَّثَنَا أَبُو كُرَيْبٍ ومُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا زَيْدُ بنُ حُبَابٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ ثَابِتِ بْنِ ثَوْبَانَ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ الْفَضْلِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ [هُوَ] الْأَعْرَجُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِن حَدِيثِ ابْنِ ثَوْبَانَ عَنْ عَبْدِ اللهِ ابْنِ الفَضْلِ. وهٰذَا إِسْنَادٌ حَسَنٌ صَحِيحٌ.

[وفِي الْبَابِ عَنْ جَابِرٍ].

[قَالَ أَبُو عِيسَى]: وَقَدْ رَوى [هَمَّامٌ عَنْ عَامِرٍ الْأَحْوَلِ عَنْ عَطاءٍ] عَنْ أَبِي هُرَيرَةَ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ ثَلَاثًا ثَلَاثًا.

تخريج: [إسناده حسن] وأخرجه أبو داود، الطهارة، باب الوضوء مرتين، ح:١٣٦ من حديث زيد بن حباب به وصححه ابن الجارود، ح:٧١ وابن حبان (الإحسان): ١٠٩١ والحاكم على شرط مسلم: ١/ ١٥٠ ووافقه الذهبي * وفي الباب عن جابر، [يأتي: ٤٥] * وحديث همام، أخرجه أحمد: ٢/ ٣٤٨.

Chapter 34. What Has Been Related About *Wuḍū'* Three Times (For Each Limb)

(المعجم ٣٤) - بَابُ مَا جَاءَ فِي الْوُضُوءِ ثَلَاثًا ثَلَاثًا (التحفة ٣٤)

44. 'Alī narrated that: "The Prophet ﷺ performed *Wuḍū'* three times (for each limb)." (***Ṣaḥīḥ***)

Abū 'Eīsā said: There are narrations on this topic from 'Uthmān, Ar-Rubay', Ibn 'Umar,

٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ، عنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ ثَلَاثًا ثَلَاثًا.

'Āiṣhah, Abū Umāmah, Abū Rāfi', 'Abdullāh bin 'Amr, Mu'āwiyah, Abū Hurairah, Jābir, 'Abdullāh bin Zaid, and Ubayy [bin Ka'b].

Abū 'Eīsā said: The *Ḥadīth* of 'Alī is the best thing on this topic and the most correct, [because it is reported by more than one route from 'Alī, may Allāh be pleased with him].

In general, the people of knowledge act according to this: That the *Wuḍū'* that is acceptable is one time (for each limb), and that two times is more virtuous, and that three times is the most virtuous, and there is nothing beyond that.

Ibn Al-Mubārak said, "One is not safe from sin if he increases upon three."

Aḥmad and Isḥāq said, "None adds to three except a man suffering from an affliction."

[**قَالَ أَبُو عِيسَى**]: وفِي الْبَابِ عَنْ عُثْمانَ، والرُّبَيِّعِ، وابنِ عُمَرَ، وَعَائِشَةَ وأَبِي أُمَامَةَ، وأَبِي رَافِعٍ، وعَبْدِ اللهِ بنِ عَمْرٍو، ومُعَاوِيَةَ، وأَبِي هُرَيْرَةَ، وجَابِرٍ، وعَبْدِ اللهِ بْنِ زَيْدٍ، وأُبيٍّ [بنِ كعْبٍ].

قَالَ أَبُو عِيسَى: حَدِيثُ عَلِيٍّ أَحْسَنُ شَيْءٍ فِي هٰذَا الْبَابِ وأَصَحُّ، [لأَنَّهُ قَدْ رُوِيَ مِنْ غَيْرِ وجْهٍ عَنْ عَلِيٍّ رِضْوَانُ اللهِ عَلَيهِ].

والْعَمَلُ عَلَى هٰذَا عِنْدَ عَامَّةِ أَهلِ الْعِلْمِ: أَنَّ الْوُضُوءَ يُجْزِىءُ مَرَّةً مرَّةً، ومَرَّتَيْنِ أَفْضَلُ، وأَفْضَلُهُ ثَلَاثٌ، ولَيْسَ بَعْدَهُ شَيْءٌ.

وقَالَ ابْنُ الْمُبَارَكِ: لَا آمَنُ إِذَا زَادَ فِي الوُضُوءِ عَلَى الثَّلَاثِ أَنْ يأْثَمَ.

وقَالَ أَحْمَدُ وإِسْحَاقُ: لَا يزِيدُ عَلَى الثَّلَاثِ إِلَّا رَجُلٌ مُبْتَلَى.

تخريج: [صحيح] وأخرجه أبو داود، الطهارة، باب صفة وضوء النبي ﷺ، ح:١١٦ من حديث أبي إسحاق به وللحديث شواهد كثيرة * وفي الباب عن عثمان، [البخاري، ح:١٥٩ ومسلم، ح:٢٢٦] والربيع، [أبو داود، ح:١٢٦ وابن ماجه، ح:٤١٨] وابن عمر، [ابن ماجه، ح:٤١٤] وعائشة، [ابن ماجه، ح:٤١٥] وأبي أمامة، [تقدم:٣٧] وأبي رافع [تقدم في الباب، ح:٤٢] وعبدالله بن عمرو، [أبو داود، ح:١٣٥ وابن ماجه، ح:٤٢٢] ومعاوية، [أبو داود، ح:١٢٥] وأبي هريرة، [ابن ماجه، ح:٤١٥] جابر، [يأتي:٤٥] وعبدالله بن زيد، [تقدم:٣٢] وأُبي بن كعب، [ابن ماجه، ح:٤٢٠].

Chapter 35. What Has Been Related About *Wuḍū'* One Time, Two Times And Three Times.

(المعجم ٣٥) - بَابُ [مَا جَاءَ] فِي الْوُضُوءِ مَرَّةً وَمَرَّتَيْنِ وَثَلَاثًا (التحفة ٣٥)

45. Thābit bin Abī Ṣafiyyah said, "I asked Abū Ja'far: 'Did Jābir narrate to you that: "The Prophet

٤٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الفَزَارِيُّ: حَدَّثَنَا شَرِيكٌ عَنْ ثَابِتِ بْنِ أَبِي

صَفِيَّةَ قَالَ: قُلْتُ لِأَبِي جَعفر: حدَّثَكَ جَابِرٌ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ مَرَّةً مَرَّةً، وَمَرَّتَيْنِ مَرَّتَيْنِ، وثَلَاثًا ثَلَاثًا؟ قَالَ: نَعَمْ.

تخريج: [صحيح] وأخرجه ابن ماجه، الطهارة، باب ماجاء في الوضوء مرةً مرةً، ح: ٤١٠ من حديث شريك القاضي به وسنده ضعيف جدًّا وللحديث شواهد كثيرة عند البخاري (١٥٧، ١٥٨، ١٥٩) وغيره.

ﷺ performed *Wuḍū'* one time each, and two times, and three times?" He said: "Yes." (*Ṣaḥīḥ*)

٤٦ - قَالَ أَبُو عِيسَى: وَرَوَى وكِيعٌ هذَا الْحَدِيثَ عنْ ثَابِتِ بنِ أَبِي صَفِيَّةَ قَالَ: قُلْتُ لأَبِي جَعْفر: حَدَّثَكَ جَابِرٌ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ مَرَّةً مَرَّةً؟ قَالَ: نَعَمْ. [و]حَدَّثَنَا بِذَلِكَ هَنَّادٌ وقُتَيْبَةُ قالا: حَدَّثَنَا وَكِيعٌ عَنْ ثَابِتٍ [بْنِ أَبِي صَفِيَّةَ].

[قَالَ أَبُو عِيسَى]: وهٰذَا أَصَحُّ مِنْ حديثِ شَرِيكٍ، لِأَنَّهُ قدْ رُوِيَ مِنْ غَيْرِ وجْهٍ هٰذَا، عَنْ ثَابِتٍ نَحْوُ رِوَايَةِ وكِيعٍ، وشَرِيكٌ كَثِيرُ الغَلطِ. وثَابِتُ ابْنُ أَبِي صَفِيَّةَ هُوَ أَبُو حَمْزَةَ الثُّماليُّ.

تخريج: [صحيح] انظر الحديث السابق.

46. Thābit bin Abī Ṣafiyyah said, "I asked Abū Ja'far: 'Did Jābir narrate to you that: "The Prophet ﷺ performed *Wuḍū'* one time each?" He said: "Yes." (*Ṣaḥīḥ*)

Hannād and Qutaibah narrated that to us, they said: "Wakī' narrated to us, from Thābit [bin Abī Ṣafiyyah].

[Abū 'Eīsā said:] This is more correct than the *Ḥadīth* of Sharīk (no. 45). Because narrations similar to that of Wakī' have been reported from more than one route to Thābit. And Sharīk has many mistakes. Thābit bin Abī Ṣafiyyah is Abū Ḥamzah Ath-Thumāli.

(المعجم ٣٦) - بَابُ [مَا جَاءَ] فِيمَنْ يَتَوَضَّأُ بَعْضَ وُضُوئِهِ مرَّتَيْنِ وَبعضَهُ ثَلَاثا (التحفة ٣٦)

Chapter 36. [What Has Been Related] About One Who Performs Some Of *Wuḍū'*, Two Times Each, And Some Of It Three.

٤٧ - حَدَّثَنَا [مُحَمَّدُ] بنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بنُ عُيَيْنَةَ عنْ عَمْرو بنِ يَحْيَى، عَنْ أَبِيهِ، عنْ عَبْدِ اللهِ بنِ زَيْدٍ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ فَغَسَلَ وجْهَهُ ثَلَاثًا، وغَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ، ومَسَحَ بِرَأْسِهِ، وغَسَلَ رِجْلَيْهِ [مَرَّتَيْنِ].

47. 'Abdullāh bin Zaid narrated that: "The Prophet ﷺ performed *Wuḍū'*. So he washed his face three times, and washed his hands two times each, and wiped his head, and washed his feet [two times]." (*Ṣaḥīḥ*)

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

قَالَ أَبُو عِيسَى: وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وقَدْ ذُكِرَ فِي غَيْرِ حَدِيثٍ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ بَعْضَ وُضُوئِهِ مَرَّةً وبَعْضَهُ ثَلَاثًا.

وقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي ذَلِكَ: لَمْ يَرَوْا بَأْسًا أَنْ يَتَوَضَّأَ الرَّجُلُ بَعْضَ وُضُوئِهِ ثَلاثًا، وَبَعضَهُ مرَّتَيْنِ أَوْ مَرَّةً.

And in other narrations it has been mentioned that: "The Prophet ﷺ performed *Wuḍū'*, in which some of it he did once, and some of it three times."

Some of the people of knowledge have permitted that: They do not see any harm if a man washes some of the parts three times, and some twice or once.

تخريج: [صحيح] وأخرجه الحميدي، ح: ٤١٧ عن سفيان بن عيينة به وصرح بالسماع، وأخرجه البخاري، ح: ١٨٥ ومسلم، ح: ٢٣٥ من حديث عمرو به.

(المعجم ٣٧) - بَابُ [مَا جَاءَ] فِي وُضُوءِ النَّبِيِّ ﷺ كَيْفَ كَانَ؟ (التحفة ٣٧)

Chapter 37. [What Has Been Related] About The *Wuḍū'* Of The Prophet ﷺ: How Was It Performed?

٤٨ - حَدَّثَنَا قُتَيْبَةُ وهَنَّادٌ قَالَا: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ فَغَسَلَ كَفَّيْهِ حَتَّى أَنْقَاهُما، ثُمَّ مَضْمَضَ ثَلَاثًا، واسْتَنْشَقَ ثَلاثًا، وغَسَلَ وجهَهُ ثَلَاثًا، وذِرَاعَيْهِ ثَلَاثًا، ومَسَحَ بِرَأْسِهِ مَرَّةً، ثُمَّ غَسَلَ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ قَامَ فَأَخَذَ فَضْلَ طَهُورِهِ فَشَرِبَهُ وهُوَ قَائِمٌ، ثُمَّ قَالَ: أَحبَبْتُ أَنْ أُرِيَكُمْ كَيْفَ كَانَ طُهُورُ رسول الله ﷺ.

[قَالَ أَبُو عِيسَى]: وفي الْبابِ عَنْ عُثْمانَ، وعَبْدِ الله بْنِ زَيْدٍ، وابنِ عبَّاسٍ، وعَبْدِ الله بنِ عَمْرٍو، وعَائِشَةَ والرُّبَيِّعِ، وعَبْدِ الله بنِ أُنَيْسٍ، [رِضْوَانُ الله عليْهِمْ].

48. Abū Ḥayyah narrated: "I saw 'Alī performing *Wuḍū'*. He washed his hands until he cleaned them, then he rinsed out his mouth three times, sniffed water into his nose and blew it out three times, washed his face three times, and his forearms three times. He wiped his head once, then he washed his feet up to the ankles. Then he stood up, taking what was left over from his purification (water) and drank it while he was standing. Then he said, 'I wanted to show you how Allāh's Messenger ﷺ purified himself.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] There are narrations on this topic from 'Uthmān, 'Abdullāh bin Zaid, Ibn 'Abbās, 'Abdullāh bin 'Amr, 'Āishah, Ar-Rubayyi',''Abdullāh bin Unais [may Allāh be pleased with them].

تخريج:[صحيح] وأخرجه أبو داود، الطهارة، باب صفة وضوء النبي ﷺ، ح:١١٦ من حديث أبي الأحوص به وتقدم طرفه:٤٤ ورواه النسائي:١/ ٧٠، ح:٩٦ عن قتيبة به، ورواه شعبة عن أبي إسحاق به عند النسائي (١/ ٨٧ ح:١٣٦) وغيره حسن * وفي الباب عن عثمان [تقدم تحت، ح:٤٤] وعبدالله بن زيد [تقدم:٤٧، ٣٢] وابن عباس، [تقدم:٣٦] وعبد الله بن عمرو، [أبو داود، ح:١٣٥] والربيع [تقدم:٣٤] وعبدالله بن أنيس وعائشة [تقدم:٤٤ تحت الباب]، [والنسائي:١/ ٧٢، ٧٣، ح:١٠٠].

٤٩ - حَدَّثَنَا قُتَيْبَةُ وَهنَّادٌ قَالَا: حَدَّثَنَا أَبو الْأَحْوَصِ عنْ أَبي إِسْحَاقَ، عَنْ عبْدِ خَيْرٍ، ذَكَرَ عَنْ عليٍّ مِثْلَ حديثِ أَبي حيَّةَ، إِلَّا أَنَّ عبْدَ خيْرٍ قَالَ: كانَ إذا فَرَغَ مِنْ طُهُورِهِ أَخَذَ مِنْ فَضْلِ طَهُورِهِ بِكَفِّهِ فَشَرِبَهُ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَلِيٍّ رواهُ أَبو إِسْحَاقَ الْهَمْدَانِيُّ عنْ أَبي حَيَّةَ وعبْدِ خَيْرٍ والْحَارِثِ، عَنْ عَلِيٍّ.

وقَدْ روَاهُ زَائِدةُ بنُ قُدَامَةَ وغَيْرُ واحدٍ، عَنْ خَالِدِ بنِ عَلْقَمَةَ عنْ عبْدِ خَيْرٍ، عَنْ عَلِيٍّ [رَضِيَ الله عنْهُ] حديثَ الوضُوءِ بِطُولِهِ.

وَهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[قَالَ]: وَرَوَى شُعْبَةُ هٰذَا الْحَديثَ عَنْ خَالِدِ ابنِ عَلْقَمَةَ، فأَخْطأَ في اسْمِهِ واسْمِ أَبِيهِ، فَقَالَ: مالِكُ بنُ عُرْفُطَةَ [عنْ عبْدِ خَيْرٍ، عنْ عَلِيٍّ].

[قَالَ]: وَرُوِي عَنْ أَبي عَوَانَةَ: عَنْ خَالِدِ ابنِ عَلْقَمَةَ، عَنْ عبدِ خَيْرٍ، عَنْ عَلِيٍّ.

[قَالَ]: وَرُوِي عَنْهُ: عَنْ مَالِكِ بْنِ عُرْفُطَةَ، مِثْلُ رِوَايَةِ شُعْبَةَ. والصَّحِيحُ خَالِدُ ابْنُ عَلْقَمَةَ.

49. 'Abd Khair related a narration similar to that of Abū Ḥayyah, from 'Alī (no. 48), except that 'Abd Khair's version includes the following additions: "When he was finished from his purification, he would take what was left over from his purification with his hand to drink it." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] The *Ḥadīth* of 'Alī was reported by Abū Isḥāq Al-Hamdānī, from Abū Ḥayyah, and 'Abd Khair and Al-Ḥārith. Zā'idah bin Qudāmah and others reported a lengthy *Ḥadīth* about 'Alī's *Wuḍū'*, from Khālid bin 'Alqamah, (who reported it) from 'Abd Khair.

[He said:] Shu'bah reported this *Ḥadīth* from Khālid bin 'Alqamah, but he made a mistake with his name and the name of his father. He said: "Mālik bin 'Urfuṭah, [from 'Abd Khair, from 'Alī].

[He said:] It has been related from Abū 'Awānah: "From Khālid bin 'Alqamah, from 'Abd Khair, from 'Alī, [may Allāh be pleased with him]."

[He said:] It has also been reported from him, from Mālik bin 'Urfuṭah, the same as the narration of Shu'bah. What is correct is Khālid bin 'Alqamah.

تخريج: [**صحيح**] انظر الحديث السابق ورواه عبدالملك بن سلع ومالك بن عرفطة وغيرهما عن عبد خير به، انظر المسند الجامع(١٣/ ١٤٤ ح: ٩٩٨٤).

Comments:

It is known from the action of 'Alī ﷺ that drinking the leftover water after ablution while standing is allowed. 'Alī's washing his feet including ankles is a proof that the opinion of Shiites regarding wiping over the feet, instead of washing, is wrong.

Chapter 38. [What Has Been Related] About *An-Naḍḥ*[1] After *Wuḍū'*

(المعجم ٣٨) - بَابُ [مَا جَاءَ] فِي النَّضْحِ بَعْدَ الْوُضُوءِ (التحفة ٣٨)

50. Abū Hurairah narrated that the Prophet ﷺ said: "Jibril came to me and he said: 'O Muḥammad! When you perform *Wuḍū'* then perform *Naḍḥ*.'" (***Ḍa'īf***)

Abū 'Eīsā said: This *Ḥadīth* is *Gharīb*. [He said:] I heard Muḥammad saying, "Al-Ḥasan bin 'Alī Al-Hāshimī (one of the narrators) is *Munkar* with *Ḥadīth*.

He said: There are narrations on this topic from Abū Al-Ḥakam bin Sufyān, Ibn 'Abbās, Zaid bin Ḥārithah, and Abū Sa'eed [Al-Khudrī]. Some of them call him Sufyān bin Al-Ḥakam, or Al-Ḥakam bin Sufyān. They say that there is incoherence (*Ithtirab*) in this *Ḥadīth*.

٥٠ - **حَدَّثَنَا** نَصْرُ بْنُ عَلِيٍّ [الْجَهْضَمِيُّ] وأَحْمَدُ بْنُ أَبِي عُبَيْدِ اللهِ السَّلِيمِيُّ الْبَصْرِيُّ قَالَا: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلْمُ بْنُ قُتَيْبَةَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْهَاشِمِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «جَاءَنِي جِبرِيلُ فَقَالَ: يَا مُحَمَّدُ، إِذا تَوَضَّأْتَ فانْتَضِحْ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ غَرِيبٌ [قَالَ]: وسَمِعْتُ مُحَمَّدًا يَقُولُ: الْحَسَنُ بْنُ عَلِيٍّ الْهَاشِمِيُّ مُنكَرُ الْحَدِيثِ.

[قَالَ]: وفي الْبَاب عَنْ أَبِي الْحَكَمِ بنِ سُفْيَانَ، وابْنِ عبَّاسٍ، وَزَيدِ بْنِ حَارِثَةَ، وأَبي سعيدٍ [الخُدْرِيِّ،] وقالَ بَعْضُهُمْ: سفْيَانُ بنُ الْحَكَمِ، أَو الْحَكَمُ بنُ سُفْيَانَ واضْطَرَبُوا في هٰذَا الْحَدِيثِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب ماجاء في النضح بعد الوضوء، ح:٤٦٣ من حديث أبي قتيبة سلم به * وفي الباب عن الحكم بن سفيان، [أبو داود، ح:١٦٨] وابن عباس، [الدارمي: ١/ ١٨٠، ح:٧١٧ والبيهقي:١/ ١٦٢] وزيد بن حارثة، [ابن ماجه، ح:٤٦٢]، وأبي سعيد الخدري، [لم نجده].

[1] To sprinkle water on the penis.

Chapter 39. [What Has Been Related] About Performing *Wuḍū'* Perfectly And Completely (*Isbāgh Al-Wuḍū'*)

(المعجم ٣٩) - بَابُ [مَا جَاءَ] فِي إِسْبَاغِ الْوُضُوءِ (التحفة ٣٩)

51. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "Shall I tell you that for which Allāh will wipe out your sins, and raise your ranks?" They said, "Of course Allāh's Messenger!" He said: "Performing *Wuḍū'* well in difficulty, and taking many steps to the *Masājid*, and waiting for *Ṣalāt* after *Ṣalāt*, That is the *Ribāṭ*."[1] (*Ṣaḥīḥ*)

٥١ - حَدَّثَنَا عليُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ العَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رسولَ الله ﷺ قَالَ: «أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحو الله بِهِ الخَطايَا ويَرفَعُ بِهِ الدَّرَجَاتِ؟» قَالُوا: بَلَى يَا رَسُولَ اللهِ، قالَ: «إِسْبَاغُ الْوُضُوءِ عَلَى المَكارِهِ، وكَثْرَةُ الْخُطا إِلَى المَسَاجِدِ، وانْتِظارُ الصَّلاةِ بَعْدَ الصَّلَاةِ، فَذٰلِكُمُ الرِّبَاطُ».

تخريج: وأخرجه مسلم، الطهارة، باب فضل إسباغ الوضوء على المكاره، ح:٢٥١ عن علي ابن حجر به.

52. Qutaibah said in his narration:[2] "For that is the *Ribāṭ*, that is the *Ribāṭ*, that is the *Ribāṭ*" three times. (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from 'Alī, 'Abdullāh bin 'Amr, Ibn 'Abbās, and 'Ubaidah – and they call him 'Abīdah – bin 'Amr, 'Āishah, 'Abdur-Raḥmān bin 'Ā'ish [Al-Ḥaḍramī] and Anas.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah [on this topic] is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Al-'Alā' bin 'Abdur-Raḥmān (one

٥٢ - [و]حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عبدُ العَزِيزِ ابْنُ مُحَمَّدٍ عَنِ العَلَاءِ نَحْوَهُ، وَقَالَ قُتَيْبَةُ فِي حَدِيثِهِ: «فَذٰلِكُمُ الرِّبَاطُ، فَذٰلِكُمُ الرِّبَاطُ، فَذٰلِكُمُ الرِّبَاطُ» ثَلَاثًا.

[قَالَ أَبُو عِيسَى:] وفي الْبابِ عَنْ عليٍّ، وعَبْدِ الله بْنِ عَمْرٍو، وَابْنِ عَبَّاسٍ، وَعُبَيْدَةَ - ويُقَالُ: عَبِيدَةَ - بْنِ عَمْرٍو، وعَائِشَةَ، وعَبْدِ الرَّحْمٰنِ بْنِ عائِشٍ [الحَضْرَمِيِّ]، وأَنَسٍ.

قَالَ أَبُو عِيسَى: [و]حَدِيثُ أَبِي هُرَيْرَةَ [في هٰذَا الْبابِ] حَدِيثٌ حَسَنٌ صَحِيحٌ. والعَلَاءُ بْنُ

[1] For the meaning of *Ar-Ribāṭ*, see the *Tafsīr* of Ibn Kathīr; *Sūrat Āl 'Imrān* 3:200, published by Darussalam.

[2] That is, in no. 52, At-Tirmidhī narrated this *Ḥadīth* from him, and his chain extends to Abū Hurairah as well.

عَبْدِ الرَّحْمَنِ هوَ ابنُ يَعْقُوبَ الْجُهَنِيُّ [الحُرَقِيُّ] وهوَ ثِقَةٌ عِنْدَ أَهْلِ الحَدِيثِ.

of the narrators) is Ibn Ya'qūb Al-Juhanī [Al-Ḥuraqī], and he is trustworthy according to the scholars of *Ḥadīth*.

تخريج: [صحيح] انظر الحديث السابق * وفي الباب عن علي، [الحاكم في المستدرك: ١/ ١٣٢ وصححه على شرط مسلم] وعبدالله بن عمرو، [مسلم، ح: ٢٤١/ ٢٦ وأصله عند البخاري، ح: ٦٠ وابن عباس، [يأتي: ١٧٠١ وابن خزيمة، ح: ١٧٥] وعبيدة بن عمرو، [أحمد: ٣/ ٤٨١، ٤/ ٧٩] وعائشة، [مسلم، ح: ٩] وعبدالرحمن بن عائش الحضرمي، [شرح السنة للبغوي: ٤/ ٣٥، ٣٦، ح: ٩٢٤ وانظر مسند الإمام أحمد: ٥/ ٣٧٨] وأنس، [البزار، (كشف): ١/ ١٣٨، ٢٦٣ وله لفظ آخر عند أبي داود، ح: ١٧٣].

Chapter 40. [What Has Been Related] About Using a Towel After *Wuḍū'*

(المعجم ٤٠) - بَابُ [مَا جَاءَ فِي] الْمِنْدِيلِ بَعْدَ الْوُضوءِ (التحفة ٤٠)

53. 'Āishah narrated: "Allāh's Messenger ﷺ had a cloth that he would use to dry off with after *Wuḍū'*." (*Ḍa'īf*)

Abū 'Eīsā said: The *Ḥadīth* of 'Āishah is not authentic and there is nothing authentic reported from the Prophet ﷺ on this topic.

They say that Abū Mu'ādh (one of the narrators) is Sulaimān bin Arqam and he is weak according to the people of *Ḥadīth*.

[He said:] There are narrations on this topic from Mu'ādh bin Jabal.

٥٣ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ [ابْنِ الجَرَّاحِ]: حَدَّثَنَا عَبْدُ اللهِ بْنِ وَهْبٍ عَنْ زَيْدِ ابْنِ حُبَابٍ، عَنْ أَبِي مُعَاذٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قَالَتْ: كانَتْ لِرَسُولِ اللهِ ﷺ خِرْقَةٌ يُنَشِّفُ بِهَا بعدَ الوُضُوءِ.

قَالَ أَبُو عِيسَى: حديثُ عَائِشَةَ لَيْسَ بِالْقَائِمِ. ولَا يَصِحُّ عَنِ النَّبِيِّ ﷺ في هٰذَا الْبَابِ شَيءٌ.

وَأَبُو مُعَاذٍ، يَقُولُونَ: هُوَ سُلَيْمانُ بْنُ أَرْقَمَ وَهُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ.

[قَالَ]: وفِي الْبَابِ عَنْ مُعَاذِ بْنِ جَبَلٍ.

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ١/ ١٥٤ من حديث ابن وهب به، وأبو معاذ ضعيف كما سيأتي: ٥٤ * وفي الباب عن معاذ بن جبل [انظر الحديث الآتي].

54. Mu'ādh bin Jabal narrated: "I saw the Prophet ﷺ when he performed *Wuḍū'*, he wiped his face with the edge of his garment."

Abū 'Eīsā said: This *Ḥadīth* is

٥٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ زِيادِ بْنِ أَنْعُمٍ، عَنْ عُتْبَةَ بْنِ حُمَيْدٍ، عَنْ عُبادةَ بنِ نُسَيٍّ، عَنْ عَبْدِ الرَّحْمَنِ

Gharīb, and its chain is weak. Rishdīn bin Sa'd and 'Abdur-Raḥmān bin Ziyād bin An'um Al-Ifrīqī [narrators in the chain of this *Ḥadīth*] are weak in *Ḥadīth*.

Some people of knowledge among the Companions of the Prophet ﷺ and those after them, permitted using a towel after *Wuḍū'*.

Those who disliked it, only disliked it from the view of the saying: "*Wuḍū'* is weighed." That was reported from Sa'eed bin Al-Mūsāyyab and Az-Zuhrī. Muḥammad bin Ḥumaid [Ar-Rāzī] narrated to us, Jarīr narrated to us, he said: 'Alī bin Mujāhid narrated it to me, and he is trustworthy to me, from me,[1] from: Tha'labah from Az-Zuhrī, he said: "The towel is only disliked after *Wuḍū'* because *Wuḍū'* is weighed." (***Ḍa'īf***)

ابْنِ غَنْمٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ إِذَا تَوَضَّأَ مَسَحَ وَجهَهُ بِطَرَفِ ثَوْبِهِ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ غَرِيبٌ، وَإِسنَادُهُ ضَعِيفٌ. وَرِشْدِينُ بنُ سَعْدٍ وَعَبْدُ الرَّحْمٰنِ بْنُ زِيادِ بْنِ أَنْعُمٍ الْإِفْرِيقِيُّ يُضَعَّفَانِ فِي الْحَدِيثِ.

وقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ وَمَنْ بَعْدَهُمْ فِي المِنْدِيلِ بَعْدَ الوُضُوءِ.

وَمَنْ كَرِهَهُ إِنَّمَا كَرِهَهُ مِنْ قِبَلِ أَنَّهُ قِيلَ: إِنَّ الْوُضُوءَ يُوزَنُ. ورُوِيَ ذٰلِكَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَالزُّهْرِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ [الرَّازِيُّ]: حَدَّثَنَا جَرِيرٌ قَالَ: حَدَّثَنِيهِ عَلِيُّ بْنُ مُجَاهِدٍ عَنِّي - وَهُوَ عِنْدِي ثِقَةٌ - عَنْ ثَعْلَبَةَ، عَنِ الزُّهْرِيِّ قالَ: إِنَّمَا أكره المِنْدِيلَ بَعْدَ الْوُضُوءِ لِأَنَّ الْوُضوءَ يُوزَنُ.

تخريج: [إسناده ضعيف] وأخرجه البيهقي: ١/ ٢٣٦ من حديث قتيبة به، رشدين وابن أنعم: ضعيفان كما في التقريب وغيره * أثر الزهري: "إنما أكره المنديل بعد الوضوء... إلخ" سنده ضعيف، محمد بن حميد الرازي: ضعيف على الراجح.

Comments:

Using a towel after ablution, according to the majority of scholars, is permissible; and drying the water of ablution from the body does not mean it will not have weight, because the water will obviously get dry. So there is no harm in drying the water after ablution.

Chapter 41. [About] What Is Said After *Wuḍū'*

(المعجم ٤١) - بَابُ [فِي] مَا يُقَالُ بَعْدَ الْوُضُوءِ (التحفة ٤١)

55. 'Umar bin Al-Khaṭṭāb narrated

٥٥ - **حَدَّثَنَا** جَعْفَرُ بْنُ مُحَمَّدِ بْنِ عِمْرَانَ

[1] That is, Jarīr narrated it first to 'Alī bin Mujāhid, then Jarīr forgot it. So 'Alī bin Mujāhid told him: "You narrated it to me from Tha'labah." (*Tuḥfat Al-Aḥwadhī*)

that Allāh's Messenger ﷺ said: "Whoever performs *Wuḍū'*, making *Wuḍū'* well, then says: (*Ashhadu an lā ilāha illallāh, waḥdahu lā sharīka lahu, wa ashhadu anna Muhammadan 'abduhu wa rasūluhu, Allāhummaj'alnī minat-tawwābīn, waj'alnī minal mutaṭahhirīn*) 'I testify that none has the right to be worshipped but Allāh Alone, there are no partners for Him. And I testify that Muḥammad is His servant and Messenger. O Allāh! Make me among the repentant, and make me among those who purify themselves.' Then eight gates of Paradise are opened for him, that he may enter by whichever of them he wishes." (*Ḍa'īf*)

[Abū 'Eīsā said:] There are narrations on this topic from Anas, and 'Uqbah bin 'Āmir.

Abū 'Eīsā said: Zaid bin Ḥubbāb (one of the narrators) has been contradicted in this *Ḥadīth* of 'Umar.

[He said:] 'Abdullāh bin Ṣāliḥ, and others, reported it from Mu'āwiyah bin Ṣāliḥ, from Rabī'ah bin Yazīd, from Abū Idrīs from 'Uqbah bin 'Āmir from 'Umar, and, from Abū 'Uthmān from Jubair bin Nufair from 'Umar.

There is incoherence (*Iḍṭirāb*) in this *Ḥadīth*' chain. Not much of the *Aḥādīth*' reported on this topic are authentic.

Muḥammad said: "Abū Idrīs did not hear anything from 'Umar."

الثَّعْلَبِيُّ الْكُوفِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ مُعَاوِيَةَ بنِ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ الدِّمَشْقِيِّ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ وَأَبِي عُثْمَانَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا الله وَحْدَهُ لَا شَرِيكَ لَهُ، وأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ ورَسُولُهُ اللَّهُمَّ اجْعَلني مِنَ التَّوَّابِينَ، وَاجْعَلْني مِنَ المتَطَهِّرِينَ: فُتِحَتْ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاء».

[قَالَ أَبُو عِيسَى]: وفِي البَابِ عَن أَنَسٍ، وعُقْبَةَ بنِ عَامِرٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ عُمَرَ قَدْ خُولِفَ زَيْدُ بن حُبابٍ في هٰذَا الْحَدِيثِ.

[قَالَ: وَ]رَوَى عَبْدُ الله بنُ صَالِحٍ وغَيْرُهُ عَنْ مُعَاوِيَةَ بنِ صالِحٍ، عَن رَبِيعَةَ بنِ يَزِيدَ، عَنْ أَبي إِدْرِيسَ، عنْ عُقْبَةَ بنِ عَامر، عَنْ عُمَرَ. وعَن رَبيعَةَ عَنْ أَبِي عُثْمَانَ، عَنْ جُبَيْرِ ابنِ نُفَيْرٍ، عنْ عُمَرَ.

وهٰذَا حَدِيثٌ فِي إِسنَادِهِ اضْطِرابٌ. ولَا يَصِحُّ عَن النَّبِيِّ ﷺ فِي هٰذَا الْبَابِ كَثِير شَيْءٍ.

قَالَ مُحَمَّدٌ: وأَبُو إِدْرِيسَ لَمْ يَسْمَعْ مِن عُمَرَ شَيْئًا.

تخريج: [**ضعيف**] أبو إدريس لم يسمع من عمر، وأبو عثمان هو سعيد بن هائىء (مسند الفاروق لابن كثير ١/١١١) وهما يرويان عن جبير بن نفير هم عقبة بن عامر (مسلم: ٢٣٤ب) السند معلل والحديث صحيح بدون هذه الزيادة: "اللهم اجعلني من التوابين واجعلني من المتطهرين" * وفي الباب عن أنس، [ابن ماجه، ح: ٤٦٩ وأحمد: ٣/٢٦٩ وغيرهما] وعقبة بن عامر، [مسلم، ح: ٢٣٤ وابن أبي شيبة: ١/٣، ٤].

Comments:

This narration, just with the wording of the Declaration, exists in *Ṣaḥīh Muslim*; and the addition of *"Allahum-maj'al-nee minat-tawwabeena waj'alnee minal mutatahhireen"* [O Allāh! Make me one of those who repent in abundance and make me of those who are clean and pure] this addition is proven authentic see *Irwa'ul-Ghalil* 1/135, and *Al-Jāmi' As-Saghir* 1/1112.

Chapter 42. On *Wuḍū'* With A *Mudd*[1]

(المعجم ٤٢) - بَابُ [فِي] الْوُضُوءِ بِالْمُدِّ (التحفة ٤٢)

56. Safīnah narrated: "The Prophet ﷺ would perform *Wuḍū'* with a *Mudd*, and he would perform *Ghusl* with a *Ṣā'*." (***Ṣaḥīḥ***)

٥٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وعَلِيُّ بْنُ حُجرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ أَبِي رَيْحَانَةَ عَنْ سَفِينَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَوَضَّأُ بِالمُدِّ، ويَغْتَسِلُ بِالصَّاعِ.

[He said:] There are narrations on this topic from 'Āishah, Jābir, and Anas bin Mālik.

[قَالَ]: وَفِي الْبَابِ عَنْ عَائِشَةَ، وجَابِرٍ، وأَنَسِ بنِ مَالِكٍ.

Abū 'Eīsā said: The *Ḥadīth* of Safīnah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. Abū Raiḥānah's (one of the narrators) name is 'Abdullāh bin Maṭar.

قَالَ أَبُو عِيسَى: حَدِيثُ سَفِينَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وأَبُو رَيْحَانَةَ اسْمُهُ عَبْدُ الله بنُ مَطَرٍ.

Based upon this, some of the people of knowledge hold the view that *Wuḍū'* is performed with a *Mudd*, and *Ghusl* with a *Ṣā'*

وَهٰكَذَا رَأَى بَعْضُ أَهْلِ الْعِلْمِ الْوُضُوءَ بِالْمُدِّ، والغُسْلَ بِالصَّاعِ.

Ash-Shāfi'ī, Aḥmad, and Isḥāq said: "The meaning of this *Ḥadīth* is not to restrict it such that it is not permissible to use more or less than that, it is only to explain the amount that is sufficient."

وقَالَ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ: لَيْسَ مَعْنى هٰذَا الْحَدِيثِ عَلَى التَّوقِيتِ، أَنَّهُ لا يَجُوزُ أَكثَرُ مِنْهُ ولا أَقَلُّ مِنْهُ، وَهُوَ قَدْرُ مَا يَكْفِي.

[1] It is a measurement of volume rather than weight. It is one scoop of an average man, with his two hands held together. Four of these makes up a *Ṣā'*. The weight of these measurements differ depending upon the substance measured.

تخريج: وأخرجه مسلم، الحيض، باب القدر المستحب من الماء في غسل الجنابة...، ح:٣٢٦ عن علي بن حجر به * وفي الباب عن عائشة، [البخاري، ح:٢٥١ ومسلم:٣٢٠، ٣٢١] وجابر، [أبو داود، ح:٩٣ والبغوي في شرح السنة:٢/ ٥٤، ح:٢٨٠] وأنس بن مالك، [البخاري، ح:٢٠١ ومسلم، ح:٣٢٥].

Comments:

The objective of being careful in the use of water is to avoid the wasteful, extravagant use of water for ablution and bathing; however, according to the consensus, the quantity of water is not fixed.

Chapter 43. [What Has Been Related] About It Being Disliked To Be Wasteful With Water During *Wuḍū'*

(المعجم ٤٣) - بَابُ [مَا جَاءَ فِي] كَرَاهِيَةِ الْإِسْرَافِ فِي الْوُضُوءِ [بِالْمَاءِ] (التحفة ٤٣)

57. Ubayy bin Ka'b narrated that the Prophet ﷺ said: "Indeed there is a *Shaiṭān* for *Wuḍū'* who is called "Al-Walahān." So beware of having misgivings about water."[1] (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Abdullāh bin 'Amr, and 'Abdullāh bin Mughaffal.

Abū 'Eīsā said: The *Ḥadīth* of Ubayy bin Ka'b is a *Gharīb Ḥadīth*. Its chain is not strong, and [what is correct] according to the people of *Ḥadīth* is that we do not know anyone who gave it a chain except Khārijah [one of the narrators in this *Ḥadīth*].

This *Ḥadīth* has been reported from more than one route from Al-Ḥasan, as his saying, but there is nothing correct on this topic from the Prophet ﷺ. Khārijah is not reliable according to our companions, and Ibn Al-Mubārak graded him weak.

٥٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ [الطَّيَالِسِيُّ]: حَدَّثَنَا خَارِجَةُ بْنُ مُصْعَبٍ عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنِ الْحَسَنِ، عَنْ عُتَيِّ ابْنِ ضَمْرَةَ السَّعْدِيِّ، عَنْ أُبَيِّ بْنِ كَعْبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلْوُضُوءِ شَيْطَانًا يُقَالُ لَهُ: الْوَلَهَانُ، فَاتَّقُوا وَسْوَاسَ الْمَاءِ».

[قَالَ:] وفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، وَعَبْدِ اللهِ بْنِ مُغَفَّلٍ.

قَالَ أَبُو عِيسَى: حدِيثُ أُبَيِّ بْنِ كَعْبٍ حديثٌ غَرِيبٌ، ولَيْسَ إِسْنَادُهُ بِالْقَوِيِّ [والصَّحِيحِ] عِنْدَ أَهْلِ الْحَدِيثِ، لأَنَّا لَا نَعْلَمُ أَحدًا أَسْنَدَهُ غَيْرَ خَارِجَةَ.

وقَدْ رُوِيَ هٰذَا الْحَدِيثُ مِنْ غَيْرِ وجْهٍ عَنِ الْحَسَنِ: قَوْلُهُ. ولَا يَصِحُّ فِي هٰذَا الْبَابِ عَنِ النَّبِيِّ ﷺ شَيْءٌ. وخَارِجَةُ لَيْسَ بِالْقَوِيِّ عِنْدَ أَصحابِنا، وضَعَّفَهُ ابنُ الْمُبَارَكِ.

[1] Meaning, beware of having doubts over whether or not you have washed something.

تخريج: [إسناده ضعيف جدًّا] وأخرجه ابن ماجه، الطهارة، باب ماجاء في القصد في الوضوء ... إلخ، ح: ٤٢١ وابن خزيمة، ح: ١٢٢ عن محمد بن بشار به وهو في مسند الطيالسي، ح: ٥٤٧ خارجة متروك، مدلس عن الكذابين * وفي الباب عن عبدالله بن عمرو، [ابن ماجه، ح: ٤٢٥ وأحمد: ٢/ ٢٢١] وعبدالله بن مغفل، [أبو داود، ح: ٩٦].

Comments:

The literal meaning: *Al-Walahā* this is name of the Satan who casts doubts to a person about water; sometime it whispers that all parts are not washed, sometime it creates doubt that a part has been washed only once, sometime it causes confusion about the purity or impurity of water; likewise it urges the use of water extravagantly and the use of water extravagantly (*Isrāf*) is not allowed.

Chapter 44. [What Has Been Related] About Performing *Wuḍū'* For Every *Ṣalāt*

(المعجم ٤٤) - بَابُ [مَا جَاءَ فِي] الْوُضُوءِ لِكُلِّ صَلَاةٍ (التحفة ٤٤)

58. Anas narrated that "The Prophet ﷺ would perform *Wuḍū'* for every *Ṣalāt*, whether he was in a state of purity or not in a state of purity." (*Ḍa'īf*)

He[1] said: "I asked Anas: 'What would you do?' He said: We would perform one *Wuḍū'*."

Abū 'Eīsā said: The *Ḥadīth* of [Ḥumaid from] Anas is a *Ḥasan Gharīb Ḥadīth* [from this route]. What is popular among the people of *Ḥadīth* is the narration of 'Amr bin 'Āmir [Al-Anṣarī] from Anas. Some of the people of knowledge held the view that *Wuḍū'* for every *Ṣalāt* is recommended, not obligatory.

٥٨ - حَدَّثَنَا مُحَمَّدُ بنُ حُمَيْدٍ الرَّازِيُّ: حَدَّثَنَا سَلَمَةُ بنُ الفَضْلِ عَن مُحَمَّدِ بنِ إسْحاقَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أنَّ النَّبِيَّ ﷺ كان يَتَوَضَّأُ لِكُلِّ صَلَاةٍ طاهِرًا أَوْ غَيْرَ طَاهِرٍ. قَالَ: قُلْتُ لِأَنَس: فَكَيْفَ كُنْتُمْ تَصْنَعُونَ أَنْتُمْ؟ قالَ: كنَّا نَتَوَضَّأُ وُضُوءًا واحِدًا.

قَالَ أَبُو عِيسَى: [و]حدِيثُ [حُمَيْدٍ عَنْ] أَنَسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ [مِنْ هٰذَا الْوَجْهِ]، وَالْمَشْهُورُ عِنْدَ أَهْلِ الْحَدِيثِ حَدِيثُ عَمْرِو ابْنِ عَامِرٍ [الأَنْصَارِيِّ] عَنْ أَنَسٍ.

وَقَدْ كَانَ بَعْضُ أَهلِ الْعِلْمِ يَرَى الْوُضُوءَ لِكلِّ صَلَاةٍ اسْتِحْبَابًا، لَا عَلَى الْوُجُوبِ.

تخريج: [إسناده ضعيف] فيه لعلل ومنها عنعنة حميد وابن إسحاق وضعف محمد بن حميد والحديث الآتي: ٦٠ يغني عنه.

[1] Ḥumaid, who narrated it from Anas.

Comments:

The whole Muslim *Ummah* is in agreement that in the case of being without ablution, making ablution is obligatory; and if one is with the ablution, it is not necessary for him to make ablution again; several prayers may be performed with this ablution.

59. It has been related in a narration from Ibn 'Umar that the Prophet ﷺ said: "Whoever performs *Wuḍū'* while in a state of purity, Allāh writes for him on account of it ten good merits." ***(Ḍa'īf)***

[He said:] Al-Ifrīqī narrated this *Ḥadīth* from Abū Ghuṭaif, from Ibn 'Umar, from the Prophet ﷺ. Al-Ḥusain bin Ḥuraith Al-Marwazī narrated that to us: (He said) Muḥammad bin Yazīd Al-Wāsiṭī narrated to us from Al-Ifrīqī." And it is a weak chain.

'Alī [bin Al-Madīnī] said: "Yaḥya bin Sa'eed Al-Qaṭṭān said: 'This *Ḥadīth* was mentioned to Hishām bin 'Urwah, so he said, "This chain is from the east."[1]

[He said: I heard Aḥmad bin Al-Ḥasan saying: "I heard Aḥmad bin Ḥanbal saying: 'I have not seen with my eyes anyone who was well-versed in the science of *Ḥadīth* like similar to Yaḥya bin Sa'eed Al-Qaṭṭān."]

٥٩ - **وَقَدْ** رُوِيَ فِي حَدِيثٍ عَنِ ابْنِ عُمَر عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ تَوَضَّأَ عَلَى طُهْرٍ كَتَبَ اللهُ لَهُ بِهِ عَشْرَ حَسَنَاتٍ».

[قَالَ:] وَرَوَى هٰذَا الْحَدِيثَ الإِفْرِيقِيُّ عَنْ أَبِي غُطَيْفٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ حَدَّثَنَا بِذَلِكَ الْحُسَيْنُ بْنُ حُرَيْثٍ الْمَرْوَزِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ عَنِ الإِفْرِيقِيِّ وَهُوَ إِسْنَادٌ ضَعِيفٌ.

قَالَ عَلِيٌّ [بْنُ الْمَدِينِيِّ]: قَالَ يَحْيَى بْنُ سَعِيدٍ القَطَّانُ: ذُكِرَ لِهِشَامِ بْنِ عُرْوَةَ هٰذَا الْحَدِيثُ فَقَالَ: هٰذَا إِسْنَادٌ مَشْرِقِيٌّ.

[قَالَ: سَمِعْتُ أَحْمَدَ بْنَ الْحَسَنِ يَقُولُ: سَمِعتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: ما رَأَيْتُ بِعَيْنَيَّ مِثْلَ يَحْيَى بْنِ سعيدٍ القطَّانِ].

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الطهارة، باب الرجل يجدد الوضوء من غير حدث، ح: ٦٢ من حديث الإفريقي به وقال البيهقي: ١/ ١٦٢ "عبدالرحمن بن زياد، (الإفريقي) غير قوي" * قول هشام رواه ابن عدي (الكامل ٤/ ١٥٩١) والعقيلي (٢/ ٣٣٢ ت٩٢٩) والخطيب (١٠/ ٢١٦) من حديث علي بن عبدالله المديني به وهو ثابت عنه وقول أحمد صحيح، ثابت عنه.

[1] Meaning, from the people of the east, and they are the people of Al-Kūfah and Al-Baṣrah. (*Tuḥfat Al-Aḥwadhī*)

Comments:

The chain which has the narrators from Ḥijāz, scholars called it *'Maghrabī* (western) Chain' and if the narrators of the chain are from Al-Kūfah or Al-Baṣrah, it is called *'Mashraqī* (eastern) Chain'; and sometimes this word (*Mashraqī* Chain) is also used for a weak *Ḥadīth*, because this *Ḥadīth* is from Abdur-Rahman bin An'am Ifrīqī, he is a weak narrator; so it is called a '*Mashraqī* Chain'.

٦٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، وعَبْدُ الرَّحْمٰنِ [هُوَ ابْنُ] مَهْدِيٍّ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ عَنْ عَمْرِو بْنِ عَامِرٍ الأَنْصَارِيِّ قَالَ: سَمِعْتُ أَنَسَ بن مالِكٍ يَقُول: كَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ عِنْدَ كُلِّ صَلَاةٍ. قُلْتُ: فَأَنْتُمْ مَا كُنْتُم تَصْنَعُونَ؟ قالَ: كُنَّا نُصَلِّي الصَّلَوَاتِ كُلَّهَا بِوُضُوءٍ وَاحِدٍ مَا لَمْ نُحْدِثْ.

60. 'Amr bin 'Āmir Al-Anṣarī narrated that he heard Anas bin Mālik saying: "The Prophet ﷺ would perform *Wuḍū'* for every *Ṣalāt*." I said, "So what about you, what would you do?" He said, "We would pray all of the prayers with one *Wuḍū'*, as long as we had not committed *Ḥadaṯh* (anything that invalidates *Wuḍū*) ." (***Ṣaḥīḥ***)

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، [وَحَدِيثُ حُمَيْدٍ عَنْ أَنَسٍ حَدِيثٌ جيّد غَرِيبٌ حَسَنٌ].

Abū 'Eīsā said, This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [The *Ḥadīth* of Ḥumaid from Anas (no. 58) is a good *Ḥadīth* (*Jayyid*) that is *Gharīb Ḥasan*].

تخريج: وأخرجه البخاري، الوضوء، باب الوضوء من غير حدث، ح:٢١٤ من حديث سفيان بن سعيد الثوري به.

(المعجم ٤٥) - بَابُ مَا جَاءَ: أَنَّهُ يُصَلِّي الصَّلَوَاتِ بِوُضُوءٍ وَاحِدٍ (التحفة ٤٥)

Chapter 45. What Had Been Related About Performing The (Five Obligatory) Prayers With One *Wuḍū'*

٦١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمانَ بْنِ بُرَيْدَةَ، عنْ أَبِيهِ قَالَ: كَانَ النَّبِيُّ ﷺ يتَوَضَّأُ لِكُلِّ صَلَاةٍ، فَلَمَّا كَانَ عامُ الفَتْحِ صَلَّى الصَّلَوَاتِ كُلَّها بِوُضُوءٍ وَاحِدٍ، ومَسَحَ عَلَى خُفَّيْهِ، فَقالَ عُمَرُ: إِنَّكَ فَعَلْتَ شَيْئًا لَمْ تَكُنْ فَعَلْتَهُ؟ قَالَ: «عَمْدًا فَعَلْتُهُ».

61. Sulaimān bin Buraidah narrated that his father said: "The Prophet ﷺ would perform *Wuḍū'* for every *Ṣalāt*. So during the year of the Conquest, he performed all of the prayers with one *Wuḍū'*, and he wiped over his *Khuff*. So 'Umar said, 'You did something that you have not done before?' He replied: "I did it on purpose." (***Ṣaḥīḥ***)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. 'Alī bin Qādim

narrated this *Ḥadīth* from Sufyān Ath-Thawrī, with this addition: "performing *Wuḍū'* (washing each limb) one time."

[He said:] Sufyān Ath-Thawrī also narrated this *Ḥadīth* from Muḥārib bin Dithār, from Sulaimān bin Buraidah: "That the Prophet ﷺ would perform *Wuḍū'* for every *Ṣalāt*."

And Wakī' narrated it from Sufyān, from Muḥārib, from Sulaimān bin Buraidah, from his father.

[He said:] 'Abdur-Raḥmān bin Mahdī, and others, narrated it from Sufyān from Muḥārib bin Dithār, from Sulaimān bin Buraidah, from the Prophet ﷺ, which is *Mursal*,[1] and this is more correct than the *Ḥadīth* of Wakī'.

This is acted upon according to the people of knowledge: One performs the prayers with one *Wuḍū'* as long he has not committed *Ḥadath*. Some of these scholars perform *Wuḍū'* for every prayer, considering it recommended, and intending its virtue.

It has been related from Al-Ifrīqī, from Abū Ghuṭaif, from Ibn 'Umar, that the Prophet ﷺ said: "Whoever performs *Wuḍū'* while in a state of purity, Allāh records for him on that account ten good merits."

This chain is weak.

On this topic there is a narration

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَرَوَى هٰذَا الْحَدِيثَ عَلِيُّ بْنُ قَادِمٍ عَنْ سُفْيَانَ الثَّوْرِيِّ وَزَادَ فِيهِ: تَوَضَّأَ مَرَّةً مَرَّةً.

[قَالَ]: وَرَوَى سُفْيَانُ الثَّوْرِيُّ هٰذَا الْحَدِيثَ أَيْضًا عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ.

وَرَوَاهُ وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مُحَارِبٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ.

[قَالَ] وَرَوَى عبد الرَّحْمَنِ بْنُ مَهْدِيٍّ وَغَيْرُهُ عَنْ سُفْيَانَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنِ النَّبِيِّ ﷺ مُرْسَلٌ، وَهٰذَا أَصَحُّ مِنْ حَدِيثِ وَكِيعٍ.

وَالعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ: أَنَّهُ يُصَلِّي الصَّلَوَاتِ بِوُضُوءٍ وَاحِدٍ مَا لَمْ يُحْدِثْ. وَكَانَ بَعْضُهُمْ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ: اسْتِحْبَابًا وَإِرَادَةَ الْفَضْلِ.

وَيُرْوَى عَنِ الإِفْرِيقِيِّ، عَنْ أَبِي غُطَيْفٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَوَضَّأَ عَلَى طُهْرٍ كَتَبَ اللهُ لَهُ بِهِ عَشْرَ حَسَنَاتٍ». وَهٰذَا إِسْنَادٌ ضَعِيفٌ.

وَفِي الْبَابِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ وَالْعَصْرَ بِوُضُوءٍ وَاحِدٍ.

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[1] Meaning that a *Tābi'* narrated the *Ḥadīth* from the Prophet ﷺ, without mentioning a Companion who heard it.

from Jābir bin 'Abdullāh, that: "The Prophet ﷺ prayed *Ẓuhr* and *'Aṣr* with one *Wuḍū'*."

تخريج: وأخرجه مسلم، الطهارة، باب جواز الصلوات كلها بوضوء واحد، ح:٢٧٧ من حديث سفيان الثوري به * حديث الإفريقي تقدم:٥٩ * وفي الباب عن جابر بن عبدالله، [ابن ماجه، ح:٥١١].

Chapter 46. [What Has Been Related] About A Man And A Woman Performing *Wuḍū'* From One Vessel.

(المعجم ٤٦) - بَابُ [مَا جَاءَ] فِي وُضُوءِ الرَّجُلِ وَالْمَرْأَةِ مِنْ إِنَاءٍ وَاحِدٍ (التحفة ٤٦)

62. Maimūnah said: "I and Allāh's Messenger ﷺ would perform *Ghusl* for *Janābah* from one vessel." (*Ṣaḥīḥ*)

٦٢ - **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينارٍ، عَنْ أَبِي الشَّعْثاءِ، عَنِ ابن عَبَّاسٍ قال: حَدَّثَتْنِي مَيْمُونَةُ قالَتْ: كُنْتُ أَغْتَسِلُ أَنا وَرسولُ الله ﷺ مِنْ إِناءٍ وَاحِدٍ مِنَ الْجَنابَةِ.

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

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وهُوَ قَوْلُ عَامَّةِ الْفُقَهاءِ: أَنْ لَا بَأْسَ أَنْ يَغْتَسِلَ الرَّجُلُ والْمَرْأَةُ مِنْ إِناءٍ وَاحِدٍ.

It is the view of the *Fuqahā'* in general that; there is no harm in a man and a woman performing *Ghusl* from one vessel.

[He said:] There are narrations on this topic from 'Alī, 'Āishah, Anas, Umm Hāni', Umm Ṣubayyah (Al-Juhaniyah), Umm Salamah, and Ibn 'Umar.

[قَالَ]: وَفِي الْبَابِ عَنْ عَلِيٍّ، وعَائِشَةَ، وَأَنَسٍ، وأُمِّ هانِىءٍ، وأُمِّ صُبَيَّةَ [الجُهَنِيَّةِ]، وأُمِّ سَلَمَةَ، وابنِ عُمَرَ.

[Abū 'Eīsā said:] Abū Ash-Sha'tha's (one of the narrators in this *Ḥadīth*) name is Jābir bin Zaid.

[قَالَ أَبُو عِيسَى]: وأَبُو الشَّعْثَاءِ اسْمُهُ جَابِرُ بْنُ زَيْدٍ.

تخريج: متفق عليه، وأخرجه البخاري، الغسل، باب الغسل بالصاع ونحوه، ح:٢٥٣ تعليقًا، ومسلم، الحيض، باب القدر المستحب من الماء من غسل الجنابة . . . إلخ، ح:٣٢٢/٤٧ من حديث ابن عيينة به * وفي الباب عن علي، [ابن ماجه، ح:٣٧٥ وأحمد:١/١٧٧] وعائشة، [البخاري، ح:٢٥٠ ومسلم، ح:٣١٩] وأنس، [البخاري، ح:٢٦٤ وأصله عند مسلم، ح:٣٢٥] وأم هانىء، [ابن ماجه، ح:٣٧٨] وأم صبية الجهنية، [أبو داود، ح:٧٨ وابن ماجه، ح:٣٨٢] وأم سلمة، [البخاري، ح:٣٢٢ ومسلم، ح:٢٩٦] وابن عمر،[البخاري، ح:١٩٣].

Comments:

Allāh created mutual love, compassion, affection and kindness between husband and wife, and declared them a clothing for each other, in light of

this, there is no objection if they both make ablution from the same pot or if they take a bath together.

Chapter 47. [What Has Been Related] About It Being Disliked To Use The Leftover Water Of A Woman

(المعجم ٤٧) - بَابُ [مَا جَاء فِي] كَرَاهِيَةِ فَضْلِ طَهُورِ الْمَرْأَةِ (التحفة ٤٧)

63. Abū Ḥājib narrated from a man from Banū Ghifār who said: "The Prophet ﷺ prohibited using the leftover (water) of a woman's purification." (*Ḥasan*)

[He said:] There is something on this topic from 'Abdullāh bin Sarjis.

Abū 'Eīsā said: Some of the *Fuqahā'* disliked *Wuḍū'* with what is leftover from a woman's purification. This is the saying of Aḥmad and Isḥāq: They dislike using what is leftover from her purification, but they do not see any harm in what is leftover from her drinking.

٦٣ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ [قَالَ]: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي حَاجِبٍ، عَنْ رَجُلٍ مِنْ بَنِي غِفَارٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ فَضْلِ طَهُورِ الْمَرْأَةِ.

[قَالَ]: وفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ.

قَالَ أَبُو عِيسَى: وكَرِهَ بعضُ الفُقَهاءِ الوُضُوءَ بِفَضْلِ طَهُورِ الْمَرْأَةِ، وهُو قَولُ أَحْمَدَ وإِسْحَاقَ: كَرِهَا فَضْلَ طَهُورِهَا، ولَمْ يَرَيَا بِفضْلِ سُؤْرِهَا بَأْسًا.

تخريج: **[حسن]** وأخرجه أحمد: ٥/٦٦ من حديث سليمان التيمي به وهو مخرج في نيل المقصود، ح: ٨٢ وتسهيل الحاجة في تخريج ابن ماجه، ح: ٣٧٣ وغيرهما، وانظر الحديث الآتي * وفي الباب عن عبدالله بن سرجس، [ابن ماجه، ح: ٣٧٤].

Comments:

According to the majority of *A'immah*, there is no harm in using water leftover by husband or wife; and the commandment to not use is on the basis of undesirability (i.e. avoidance is better yet the use is allowed).

64. Al-Ḥakim bin 'Amr Al-Ghifārī narrated that: "The Prophet ﷺ forbade that a man should perform *Wuḍū'* with the leftover (water) from a woman's purification." Or, he said: "from her drinking." (*Ḥasan*)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan*. Abū Ḥājib's (one of the

٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ومَحْمُودُ بْنُ غَيْلانَ قالَا: حَدَّثَنَا أَبُو دَاوُد عَنْ شُعبَةَ، عَنْ عَاصِمٍ قَالَ: سَمِعْتُ أَبَا حَاجِبٍ يُحَدِّثُ عَنِ الْحَكَمِ بْنِ عَمْرٍو الغِفارِيِّ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَتَوَضَّأَ الرَّجُلُ بِفَضْلِ طَهُورِ الْمَرْأَةِ أَوْ قَالَ: بِسُؤْرِها.

narrators) name is Sawādah bin ʻĀṣim.

In his *Ḥadīth*, Muḥammad bin Bash-shār said:[1] "Allāh's Messenger prohibted that a man should perform *Wuḍū'* with the leftover (water) of a woman." And Muḥammad bin Bash-shār did not have any doubt (about its wording).

[قَالَ أَبُو عِيسَى] : هٰذَا حَدِيثٌ حَسَنٌ.
وأَبُو حَاجِبٍ اسْمهُ سَوَادَةُ بْنُ عَاصِمٍ.
وقَالَ مُحَمَّدُ بْنُ بَشَّارٍ في حَدِيثِهِ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يَتَوَضَّأَ الرَّجُلُ بِفَضْلِ طَهورِ المَرْأَةِ. ولَمْ يَشُكّ فِيهِ مُحَمَّدُ بْنُ بَشَّارٍ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الطهارة، باب النهي عن ذلك، ح:٣٧٣ عن محمد بن بشار به وهو في مسند الطيالسي، ح:١٢٥٢ وانظر الحديث السابق، وصححه ابن حبان، ح:٢٢٤.

Comments:

None of the *A'immah* are in favor of disliking the use of water leftover by either husband or wife. Therefore the preventative *Aḥādīth* would be regarded in the meaning of avoidance.

Chapter 48. [What has Been Related] About Permitting That

(المعجم ٤٨) - بَابُ [مَا جَاءَ فِي] الرُّخْصَةِ فِي ذَلِكَ (التحفة ٤٨)

65. Ibn ʻAbbās narrated: "One of the wives of the Prophet ﷺ performed *Ghusl* with a bowl. Allāh's Messenger wanted to perform *Wuḍū'* with it, so she said: 'O Messenger of Allāh! Indeed I am *Junub*.'[2] So he said: 'Indeed, water does not become *Junub*.'" ***(Ḍa'īf)***

Abū ʻEīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

It is the saying of Sufyān Ath-Thawrī, Mālik, and Ash-Shāfi'ī.

٦٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اغْتَسَلَ بَعْضُ أَزْوَاجِ النَّبِيِّ ﷺ في جَفْنَةٍ، فَأَرَادَ رسولُ الله ﷺ أَنْ يَتَوَضَّأَ مِنْهُ، فَقَالَتْ: يَا رسُولَ اللهِ، إِنِّي كُنْتُ جُنُبًا، فَقَالَ: «إِنَّ المَاءَ لَا يُجْنِبُ».
[قَالَ أَبُو عِيسَى] : هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.
وهُوَ قَوْلُ سفْيانَ الثوْرِيِّ ومَالِكٍ والشَّافِعِيِّ.

تخريج: [إسناده ضعيف] وأخرجه أبوداود، الطهارة، باب الماء لا يجنب، ح:٦٨ وابن ماجه، ح:٣٧٠ من حديث أبي الأحوص به سماك ضعيف عن عكرمة وصحيح الحديث عن غيره، إذا حدث قبل اختلاطه وحديث مسلم، ح:٣٢٣ وغيره يغني عنه.

[1] At-Tirmidhī narrated this *Ḥadīth* from both him and Maḥmūd bin Ghailān.

[2] In a state of ceremonial impurity.

Chapter 49. What Has Been Related About: Nothing Makes Water Impure

(المعجم ٤٩) - بَابُ مَا جَاءَ: أَنَّ الْمَاءَ لَا يُنَجِّسُهُ شَيْءٌ (التحفة ٤٩)

66. Abū Sa'eed Al-Khudrī narrated: "It was said, 'O Allāh's Messenger! Shall we use the water of Buḍā'ah well to perform ablution while it is a well in which menstruation rags, flesh of dogs and the putrid are dumped?'' Allāh's Messenger ﷺ said: 'Indeed water is pure, nothing makes it impure.'" (***Ḥasan***)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan*. Abū Usāmah (one of the narrators) has done very well with this *Ḥadīth*. No one has reported the *Ḥadīth* of Abū Sa'eed about the well of Buḍā'ah better than what Abū Usāmah reported. And this *Ḥadīth* has been reported from more than one route from Abū Sa'eed.

There are narrations on this topic from Ibn 'Abbās and 'Āishah.

٦٦ - **حَدَّثَنَا** هَنَّادٌ والحسَنُ بْنُ عليٍّ الخَلَّالُ وغَيْرُ واحِدٍ قالوا: حَدَّثَنَا أَبو أُسامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قِيلَ: يَا رَسُولَ اللهِ، أَنَتَوَضَّأُ مِنْ بِئْرِ بُضَاعَةَ، وهِيَ بِئْرٌ يُلْقَى فيها الْحِيَضُ ولُحُومُ الْكِلَابِ والنَّتْنُ؟ فقالَ رسول الله ﷺ: «إنّ المَاءَ طَهُورٌ لا يُنَجِّسُهُ شَيْءٌ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ، وقَدْ جَوَّدَ أَبُو أُسَامَةَ هٰذَا الْحَدِيثَ، فَلَمْ يَرْوِ [أَحَدٌ] حَدِيثَ أَبِي سَعِيدٍ في بِئْرِ بُضَاعَةَ أَحْسَنَ مِمَّا رَوَى أَبُو أُسَامَةَ. وقَدْ رُوِيَ هٰذَا الحَدِيثُ مِنْ غَيْرِ وجْهٍ عَنْ أَبِي سَعِيدٍ.

وفي الْبابِ عَنِ ابْنِ عَبَّاسٍ وعَائِشَةَ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الطهارة، باب ماجاء في بئر بضاعة، ح:٦٦ عن الحسن بن علي به وصححه أحمد وابن معين والحاكم والبغوي وغيرهم، [التلخيص الحبير: ١/ ١٣، ح:٢ * وفي الباب عن ابن عباس، [أبو داود، ح:٦٨ والترمذي، انظر الحديث السابق] وعائشة، [أحمد:٦/ ١٧٢ وصححه ابن خزيمة: ١/ ١٢٤، ح: ٢٥١].

Comments:

1. According to *Imām* Ibn Al-Mundhir, the people of knowledge are agreed that whether the quantity of water is little or large, when an amount of impure element falls in it by which the taste of water, color or smell changes, it becomes impure.
2. According to some *A'immah* if the water is little it will become impure by an impure element, and if it is equal to two *Qullah* or more, and none of the three qualities is affected, it remains pure and the *Ḥadīth* of *Qullatain* supports this view.

Chapter 50. Something Else For That

(المعجم ٥٠) - بَابٌ: مِنْهُ آخَرُ (التحفة ٥٠)

67. Ibn 'Umar narrated: "I heard Allāh's Messenger ﷺ while he was being asked about water in open areas of the land, and predators and beasts come to it." He said: "So Allāh's Messenger ﷺ said: 'When the water is two *Qullah* it does not carry filth.'" (*Ṣaḥīḥ*)

['Abdah (one of the narrators) said:] Muḥammad bin Isḥāq said: "A *Qullah* refers to *Jirār*,[1] and a *Qullah* is the thing that drinking water is held in."[2]

Abū 'Eīsā said: This is the saying of Ash-Shāfi'ī, Aḥmad and Isḥāq. They say that when the water is two *Qullah* then nothing makes it impure, as long as it does not change its smell, and its taste. And they say, it is approximately fifty *Qirbah* (waterskins).

٦٧ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدَةُ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ وَهُوَ يُسْأَلُ عَنِ الْمَاءِ يَكُونُ فِي الْفَلَاةِ مِنَ الأَرْضِ وَمَا يَنُوبُهُ مِنَ السِّبَاعِ وَالدَّوَابِّ؟ قَالَ: [فَقَالَ رَسُولُ اللهِ ﷺ]: «إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ لَمْ يَحْمِلِ الْخَبَثَ».

[قَالَ عَبْدَةُ]: قَالَ مُحَمَّدُ بْنُ إِسْحَاقَ؟ الْقُلَّةُ هِيَ: الْجِرَارُ، وَالْقُلَّةُ الَّتِي يُسْتَقَى فِيهَا.

قَالَ أَبُو عِيسَى: وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ، قَالُوا: إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ لَمْ يُنَجِّسْهُ شَيْءٌ، مَا لَمْ يَتَغَيَّرْ رِيحُهُ أَوْ طَعْمُهُ، وَقَالُوا: يَكُونُ نَحْوًا مِنْ خَمْسِ قِرَبٍ.

تخريج: [صحيح] وأخرجه أحمد: ٢/ ١٢، ٣٨ عن عبدة بن سليمان عنه وهو مخرج في سنن أبي داود، ح: ٦٤ وغيره وصححه ابن خزيمة: ١/ ٤٩، ح: ٩٢ وابن حبان، ح: ١١٨ والحاكم: ١/ ١٣٢، ١٣٣ وغيرهم * ابن إسحاق تابعه الوليد بن كثير.

Comments:

The Ḥanafī scholars tried in vain to create confusion regarding the chain, text, meaning and about the implementation of this *Ḥadīth*; but all the objections and criticism of the Ḥanafī are extremely weak and baseless. The scholars of *Ḥadīth* refuted them with solid and firm answers, as Ḥāfiz Abdur-Raḥmān Mubārakpuri and Shaikh Nāsiruddīn Al-Albānī (see: *Tuḥfa-tul-Aḥwadhī* 1/225; *Ṣaḥīḥ Abū Dawūd, Ḥadīth*: 56 and *Irwa'* 33, 172) did. Moreover, this *Ḥadīth* is authentic from aspects of text, chain and meaning.

[1] *Jirār* is plural of *Jarr*, some type of earthenware jar.

[2] These are two nouns describing large casks that are used to hold water.

Chapter 51. [What Has Been Related About] It Is Disliked To Urinate In Stagnant Water

(المعجم ٥١) - بَابُ [مَا جَاءَ فِي] كَرَاهِيَةِ الْبَوْلِ فِي الْمَاءِ الرَّاكِدِ (التحفة ٥١)

68. Abū Hurairah narrated that the Prophet ﷺ said: "Let none of you urinate [in still water, then perform *Wuḍū'* with it."] (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And there is something on this topic from Jābir.

٦٨ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَبُولَنَّ [أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَتَوَضَّأُ مِنْهُ]».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وفِي الْبَابِ عَنْ جَابِرٍ.

تخريج: وأخرجه مسلم، الطهارة، باب النهي عن البول في الماء الراكد، ح: ٢٨٢ من حديث عبدالرزاق به وهو في صحيفة همام بن منبه، ح: ٧٣ وأخرجه البخاري، ح: ٢٣٩ من طريق آخر عن أبي هريرة به * وفي الباب عن جابر [ومسلم: ٢٨١].

Comments:

The still water may be needed for ablution or bath, therefore urinating in it is an uncivil and dirty doing.

Chapter 52. What Has Been Related About Sea Water, That It Is Pure

(المعجم ٥٢) - بَابُ [مَا جَاءَ] فِي مَاءِ الْبَحْرِ أَنَّهُ طَهُورٌ (التحفة ٥٢)

69. Abū Hurairah narrated: "A man asked Allāh's Messenger ﷺ 'O Messenger of Allāh! We sail the seas, and we only carry a little water with us. If we use it for *Wuḍū'* then we will go thirsty. So shall we perform *Wuḍū'* from the (water of the) sea?' Allāh's Messenger ﷺ said: 'Its water is pure, and its dead are lawful.'" (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Jābir, and Al-Firāsī.

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

This is the saying of most of the

٦٩ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ؛ ح: وحَدَّثَنَا الأَنْصَارِيُّ [إِسْحَاقُ بْنُ مُوسَى]: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ سَعِيدِ بْنِ سَلَمَةَ - مِنْ آلِ ابْنِ الأَزْرَقِ - أَنَّ الْمُغِيرَةَ بْنَ أَبِي بُرْدَةَ - وهُوَ مِنْ بَنِي عَبْدِ الدَّارِ - أَخْبَرَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَأَلَ رَجُلٌ رَسُولَ اللهِ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ إِنَّا نَرْكَبُ الْبَحْرَ ونَحْمِلُ مَعَنَا الْقَلِيلَ مِنَ الْمَاءِ: فَإِنْ تَوَضَّأْنَا بِهِ عَطِشْنَا، أَفَنَتَوَضَّأُ مِنْ [مَاءِ] الْبَحْرِ. فَقَالَ رَسُولُ اللهِ ﷺ: «هُوَ الطَّهُورُ مَاؤُهُ، الْحِلُّ مَيْتَتُهُ».

Fuqahā' among the Companions of the Prophet ﷺ. Among these are Abū Bakr, 'Umar, and Ibn 'Abbās. They did not see any harm in sea water.

Some of the Companions of the Prophet ﷺ disliked using sea water for *Wuḍū'*. Among these are Ibn 'Umar, and 'Abdullāh bin 'Amr. 'Abdullāh bin 'Amr said: "It is fire."

[قَالَ]: وفِي الْبَابِ عَنْ جَابِرٍ، والفِرَاسِيِّ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وهُوَ قَوْلُ أَكْثَرِ الْفُقَهَاءِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، مِنْهُمْ: أَبُو بَكْرٍ، وعُمَرُ، وابْنُ عَبَّاسٍ: لَمْ يَرَوْا بَأْسًا بِمَاءِ الْبَحْرِ.

وقَدْ كَرِهَ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ الوُضُوءَ بِمَاءِ الْبَحْرِ، مِنْهُمْ: ابْنُ عُمَرَ، وعَبْدُ اللهِ بْنُ عَمْرٍو؛ وقَالَ عَبْدُ اللهِ بْنُ عَمْرٍو: هُوَ نَارٌ.

تخريج: [إسناده صحيح] وأخرجه أبو داود (الطهارة، باب الوضوء بماء البحر، ح:٨٣) وغيره من حديث مالك به وهو في الموطأ: ١/ ٢٢ (يحيى) وصححه البخاري وابن خزيمة، ح:١١١ وابن حبان، ح:١١٩ وغيرهم * وفي الباب عن جابر، [ابن ماجه، ح:٣٨٨ وصححه ابن خزيمة: ١/ ٥٩، ح:١١٢ وله شاهد عند الحاكم: ١/ ١٤٣] و الفراسي، [ابن ماجه، ح:٣٨٧] * أثر ابن عمر وابن عمرو، لم أجدهما.

Comments:

The Sea is a dwelling of countless animals and unlimited animals probably die in it every day, so he ﷺ said its dead are lawful and its water does not become impure. Almost by consensus the Sea water is pure. All water animals other than the frog and crocodile are lawful, according to *Imām* Ahmad.

Chapter 53. Severe Warning Against Not Shielding Oneself From Urine

(المعجم ٥٣) - بَابُ [مَا جَاءَ فِي] التَّشْدِيدِ فِي الْبَوْلِ (التحفة ٥٣)

70. Ibn 'Abbās narrated: "The Prophet ﷺ passed by two graves. He said: 'These two are being punished. And they are not being punished for something major. As for this one, he would not protect himself from his urine. As for this one, he used to spread *Namimah* (slander).'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] There are narrations on this topic from Abū Hurairah, Abū Mūsā, 'Abdur-Raḥmān bin Ḥasanah, Zaid (bin Thābit), and Abū Bakarah.

٧٠ - **حَدَّثَنَا** هَنَّادٌ وقُتَيْبَةُ وأَبُو كُرَيْبٍ، قَالُوا: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ قَالَ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَى قَبْرَيْنِ، فَقَالَ: «إِنَّهُما يُعَذَّبَانِ، ومَا يُعَذَّبَانِ فِي كَبِيرٍ: أَمَّا هٰذَا فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ، وأَمَّا هٰذَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ».

[قَالَ أَبُو عِيسَى]: وفِي الْبَابِ عَنْ زَيْدِ بْنِ ثَابِتٍ وأَبِي بَكْرَةَ وأَبِي هُرَيْرَةَ، وأَبِي مُوسَى، وعَبْدِ الرَّحْمَنِ بْنِ حَسَنَةَ.

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

Manṣūr narrated this *Ḥadīth* from Mujāhid, from Ibn 'Abbās, but he did not mention "from Ṭāwus" in it. And the narration of Al-A'mash is more correct.[1]

[He said:] I heard Abū Bakr Muḥammad bin Abān [Al-Balkhī who narrates from Wakī'] saying: "I heard Wakī' saying: 'Al-A'mash preserved the chain of Ibrāhīm better than Manṣūr."

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

ورَوَى مَنْصُورٌ هٰذَا الْحَدِيثَ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاس، ولَمْ يَذْكُرْ فِيهِ عَنْ طاوُسٍ. ورِوايَةُ الأَعْمَشِ أَصَحُّ.

[قَالَ]: وسَمِعْتُ أَبَا بَكْرٍ مُحَمَّدَ بْنَ أَبَانَ [البَلْخِيَّ مُسْتَمْلِيَ وكِيعٍ] يَقُولُ: سَمِعْتُ وكِيعًا يَقُولُ: الأَعْمَشُ أَحْفَظُ لِإِسْنَادِ إِبْرَاهِيمَ مِنْ مَنْصُورٍ.

تخريج: متفق عليه وأخرجه مسلم، الطهارة، باب الدليل على نجاسة البول ووجوب الاستبراء منه، ح:٢٩٢ عن أبي كريب، والبخاري، الوضوء، باب: من الكبائر أن لا يستتر من بوله، ح:٢١٦، ٢١٨ من حديث الأعمش به * وفي الباب عن زيد بن ثابت [لم نجده وله لفظ آخر عند مسلم وأحمد: ٥/ ١٩٠ وليس فيه ذكر البول] وأبي بكرة [ابن ماجه، ح:٣٤٩] أبي هريرة، [ابن ماجه، ح:٣٤٨] وأبي موسى، [البخاري، ح:٢٢٦ ومسلم، ح:٢٧٣ وعلقه أبو داود، ح:٢٢] وعبدالرحمن بن حسنة، [أبو داود، ح:٢٢] * قول وكيع؛ إسناده صحيح.

Comments:

These two are such sins that avoiding them is not very hard; from this aspect they are not big, though both are major from the aspect of sinning.

Chapter 54. [What Has Been Related] About Sprinkling Water On The Urine Of A Young Boy Before (He reaches The Age That) He Eats Food

(المعجم ٥٤) - بَابُ مَا جَاءَ فِي نَضْحِ بَوْلِ الْغُلَامِ قَبْلَ أَنْ يَطْعَمَ (التحفة ٥٤)

71. Umm Qais bin Miḥṣan narrated: "I entered upon the Prophet ﷺ with a son of mine who was not yet eating food. He urinated on him, so he called for water which he sprinkled over it." (*Ṣaḥīḥ*)

٧١ - حَدَّثَنَا قُتَيْبَةُ وأَحْمَدُ بْنُ مَنِيعٍ قَالَا: حَدَّثَنَا سُفْيانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ قَالَتْ: دَخَلْتُ بابنٍ لِي عَلَى النَّبِيِّ ﷺ لَمْ يَأْكُلِ الطَّعامَ، فَبالَ عَلَيْهِ، فَدَعَا بِمَاءٍ

[1] That is, this narration, in which Al-A'mash said, "I heard Mujāhid narrating from Ṭāwus."

فَرَشَّهُ عَلَيْهِ.

[قال]: وفِي الْبابِ عَنْ عَلِيٍّ، وعَائِشَةَ وزَيْنَبَ، ولُبابَةَ بِنْتِ الْحارثِ - وهِي: أُمُّ الفَضْلِ بْنِ عبَّاسِ بْنِ عَبْدِ المُطَّلِبِ - وَأَبِي السَّمْحِ وَعَبْدِ الله بْنِ عَمْرٍو، وأَبِي لَيْلَى، وابْنِ عَبَّاسٍ.

[He said:] There are narrations on this topic from 'Alī, 'Aishah, Zainab, Lubābah bint Al-Ḥārith – and she is Umm Al-Faḍl bin 'Abbās bin 'Abdul-Muṭṭalib – and Abū As-Samḥ, 'Abdullāh bin 'Amr, and Abū Laila, and Ibn 'Abbās.

قَالَ أَبُو عِيسَى: وهُوَ قَوْلُ غَيْرِ واحِدٍ [مِنْ أَهْلِ الْعِلْمِ] مِنْ أَصْحابِ النَّبِيِّ ﷺ والتَّابِعِينَ ومَنْ بَعْدَهُم، مِثْلِ أَحْمَد وإِسْحَاقَ، قَالُوا: يُنْضَحُ بَوْلُ الغُلَامِ، ويُغْسَلُ بَوْلُ الْجَارِيَةِ.

Abū 'Īsā said: This is the saying of more than one [of the people of knowledge] among the Companions of the Prophet ﷺ and the *Tābi'īn*, and those after them. Like Aḥmad and Isḥāq who said, "The urine of the young boy is sprinkled, and the urine of the small girl is washed."

وهٰذَا ما لَمْ يَطْعَما، فَإِذَا طَعِما غُسِلَا جَمِيعًا.

This is the case when they are not eating food, when they eat, then it is washed in all cases.

تخريج: متفق عليه وأخرجه مسلم، الطهارة، باب حكم بول الطفل الرضيع وكيفية غسله، ح:٢٨٧ من حديث ابن عيينة والبخاري، الوضوء، باب بول الصبيان، ح:٢٢٣ من حديث الزهري به * وفي الباب عن علي، [أبو داود، ح:٣٧٧، ٣٧٨] وعائشة، [البخاري، ح:٢٢٢ ومسلم، ح:٢٨٦] وزينب، [عبدالرزاق في المصنف:١/ ٣٨١، ٣٨٢، ح:١٤٩١] ولبابة بنت الحارث، [أبو داود، ح:٣٧٥] وأبي السمح، [أبو داود، ح:٣٧٦] وعبدالله بن عمرو، [الطبراني في الأوسط:١/ ٤٥٧، ح:٨٢٨] وأبي ليلى، [أحمد:٤/ ٣٤٧، ٣٤٨] وابن عباس، [الدارقطني: ١/ ١٣٠، ح:٤٦٥، ٤٦٦].

(المعجم ٥٥) - بَابُ مَا جَاءَ فِي بَوْلِ مَا يُؤْكَلُ لَحْمُهُ (التحفة ٥٥)

Chapter 55. What Has Been Related About The Urine Of That Whose Meat Is Eaten

٧٢ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعفَرَانِيُّ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بنُ سَلَمَةَ: أَخْبَرَنَا حُمَيْدٌ وقَتَادَةُ وثابِتٌ عَنْ أنسٍ: أنَّ ناسًا مِنْ عُرَيْنَةَ قَدِمُوا المدينَةَ فَاجْتَوَوْها، فَبَعَثَهُم رَسُولُ الله ﷺ فِي إِبِلِ الصَّدَقَةِ، وَقَالَ: «اشْرَبُوا مِنْ أَلْبَانِها وأَبْوَالِهَا» فَقَتَلوا رَاعِيَ رَسُولِ الله ﷺ، وَاسْتَاقُوا

72. Anas narrated: "Some people from 'Urainah arrived in Al-Madīnah, and they were uncomfortable (and ill from the climate). So Allāh's Messenger ﷺ sent them some camels from charity. He told them: "Drink from their milk and urine." So they killed the camel driver that Allāh's Messenger ﷺ sent, and they

violently drove off the camels, and apostasized from Islam. So the Prophet ﷺ came to them, he cut off their hands and feet on opposite sides, and branded their eyes, and threw them in Al- Ḥarrah."[1] Anas said, "So I saw one of them working over the ground with his mouth, until they died." (*Ṣaḥīḥ*)

And sometimes Ḥammad said: "Biting the ground with his mouth, until they died."

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported from Anas through a number of chains of narration.

It is the opinion of most of the people of knowledge, they say: There is no harm in the urine of that whose meat is eaten.

الإِبِلَ، وَارْتَدُّوا عَنِ الإِسلَامِ، فَأُتِيَ بِهِمُ النَّبِيُّ ﷺ، فَقَطَّعَ أَيْدِيَهُمْ وأَرْجُلَهُمْ مِنْ خِلَافٍ، وَسَمَرَ أَعْيُنَهُم، وَأَلقاهُمْ بِالْحَرَّةِ. قالَ أَنَسٌ: فَكُنْتُ أَرَى أَحدَهُمْ يَكدُّ الأَرْضَ بِفِيهِ، حَتَّى مَاتُوا. ورُبَّما قالَ حَمَّادٌ: يَكْدُمُ الأَرْضَ بِفِيهِ، حتَّى مَاتُوا.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَنَسٍ.

وهُوَ قَوْلُ أَكْثَرِ أَهْلِ العِلْمِ قالُوا: لَا بَأْسَ بِبَوْلِ مَا يُؤْكَلُ لَحْمُهُ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الحدود، باب ماجاء في المحاربة، ح:٤٣٦٧ من حديث حماد بن سلمة به ومسلم، ح:١٦٧١ من حديث حميد الطويل، والبخاري، ح:١٥٠١ من حديث قتادة به.

Comments:

The urine of the animals that are lawful for eating is not impure. Most of the scholars and great scholars of *Ḥadīth* hold this opinion. This is the preferred view in the light of saying of the Prophet ﷺ. The view of the scholars, who are in favor of the impurity of urine of lawful animals, is not correct.

73. Anas bin Mālik narrated: "Allāh's Messenger ﷺ only poked out their eyes because they had poked out the eyes of the camel driver."

Abū 'Eīsā said: This *Ḥadīth* is *Gharīb*. We do not know anyone who mentioned it other than this Shaikh, from Yazīd bin Zurai'.

٧٣ - **حَدَّثَنَا** الفَضْلُ بْنُ سَهْلٍ الأَعْرَجُ [البَغْدَادِيُّ]: حَدَّثَنَا يَحْيَى بْنُ غَيْلَان قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنَّمَا سَمَلَ النَّبِيُّ ﷺ أَعْيُنَهُمْ لأَنَّهُمْ سَمَلُوا أَعْيُنَ الرُّعَاةِ.

قَالَ أَبُو عِيسَى: هٰذا حَدِيثٌ غَرِيبٌ، لَا نَعْلَمُ

[1] Al-Ḥarrah: A well known area full of black rocks, near Al-Madīnah." (*Tuhfat Al-Aḥwadhī*).

أَحَدًا ذَكَرَهُ غَيْرَ هٰذَا الشَّيْخِ عَنْ يَزِيدَ بْنِ زُرَيْعٍ. وهُوَ مَعْنَى قَوْلِهِ: ﴿وَٱلْجُرُوحَ قِصَاصٌ﴾ [المائدة:٤٥] وقَدْ رُوِيَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ: أَنَّهُ قَالَ: إِنَّمَا فَعَلَ بِهِمُ النَّبِيُّ ﷺ هٰذَا قَبْلَ أَنْ تَنْزِلَ الْحُدُودُ.

And it is in accordance with the meaning of Allāh's saying:

"And wounds equal for equal"[1]

It has been reported that Muḥammad bin Sīrīn said: "The Prophet ﷺ only did this to them before the legislated punishments were revealed."

تخريج: وأخرجه مسلم، القسامة والمحاربين، باب حكم المحاربين والمرتدين، ح:١٦٧١/ ١٤ عن الفضل بن سهل به * قول ابن سيرين: لم أجده.

Comments:

The Prophet ﷺ gouged out their eyes in retaliation (as law: eye for eye) and also kept them thirsty for the same reason.

بَابُ مَا جَاء فِي الْوُضُوءِ مِنَ الرِّيح (المعجم ٥٦) (التحفة ٥٦)

Chapter 56. What Has Been Related About *Wuḍū'* For Breaking Wind

٧٤ - حَدَّثَنَا قُتَيْبَة وهَنَّادٌ [قَالَا]: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ الله ﷺ قَالَ: «لَا وُضُوءَ إِلَّا مِنْ صَوْتٍ أَوْ رِيحٍ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

74. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "There is no *Wuḍū'* except for a sound or a smell." (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*

تخريج: [**إسناده صحيح**] وأخرجه ابن ماجه، الطهارة، باب: لا وضوء إلا من حدث، ح:٥١٥ من حديث وكيع به وصححه ابن خزيمة (١/ ١٨ ح٢٧) وابن الجارود (٢) وانظر الحديث الآتي.

Comments:

The purpose of sound and smell is that after the certainty of passing wind, a fresh ablution becomes obligatory; ablution is not compulsory merely because of doubt or *Waswasa*, because certainty cannot be lost just because of mere doubt. It is agreed to by consensus. If ablution gets annulled by passing wind, then urine and excrement will definitely nullify it.

٧٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ الله ﷺ قَالَ: «إِذَا

75. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "When one of you is in the *Masjid*, and he senses wind between his buttocks

[1] *Al-Mā'idah* 5:45.

then he should not exit until he hears a sound or smells an odor." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Abdullāh bin Zaid, 'Alī bin Ṭalq, 'Āishah, Ibn 'Abbās, [Ibn Mas'ūd], and Abū Sa'eed.

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

It is the opinion of the scholars that it is not obligatory for one to perform *Wuḍū'* except from *Ḥadath*, for which he hears a sound or smells an odor.

And ['Abdullāh] bin Al-Mubārak said: "When he has a doubt about *Ḥadath*, then it is not obligatory for him to perform *Wuḍū'*, until he becomes so certain that he could take an oath about it." And he said: "When wind comes from the vagina of a woman then it is required for her to perform *Wuḍū'*." This is the saying of Ash-Shāfi'ī and Isḥāq.

كَانَ أَحَدُكُمْ فِي المَسْجِدِ فَوَجَدَ رِيحًا بَيْنَ أَلْيَتَيْهِ، فَلَا يَخْرُجْ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا».

[قَالَ]: وفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ، وَعَلِيِّ بْنِ طَلْقٍ، وَعائِشَةَ، وابْنِ عَبَّاسٍ، [وَابْنِ مَسْعُودٍ]، وأَبِي سَعِيدٍ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهُوَ قَوْلُ الْعُلَماءِ: أَنْ لَا يَجِبَ عَلَيْهِ الْوُضُوءُ إِلَّا مِنْ حَدَثٍ: يَسْمَعُ صَوْتًا أَوْ يَجِدُ رِيحًا.

وَقالَ [عَبْدُ اللهِ] بْنُ الْمُبَارَكِ: إِذَا شَكَّ فِي الْحَدَثِ فَإِنَّهُ لَا يَجِبُ عَلَيْهِ الْوُضُوءُ حَتَّى يَسْتَيْقِنَ اسْتِيقانًا يَقْدِرُ أن يَحْلِفَ عَلَيْهِ. وَقالَ: إِذَا خَرَجَ مِنْ قُبُلِ المرأةِ الرِّيحُ وَجَبَ عَلَيْها الْوُضُوءُ. وَهُوَ قَوْلُ الشَّافِعِيِّ وَإِسْحَاقَ.

تخريج: وأخرجه مسلم، الحيض، باب الدليل على أن من تيقن الطهارة ... إلخ، ح: ٣٦٢ من حديث سهيل به وفي الباب عن عبدالله بن زيد، [البخاري، ح: ١٣٧، ١٧٧ ومسلم، ح: ٣٦١] وعلي بن طلق [أبو داود، ح: ٢٠٥، ١٠٠٥] وعائشة، [أبو داود، ح: ١١١٤ وابن ماجه، ح: ١٢٢٢] وابن عباس، [البيهقي: ٢/ ٢٥٤] وابن مسعود، [الطبراني بلفظ آخر، انظر مجمع الزوائد: ١/ ٩٧] وأبي سعيد، [ابن ماجه، ح: ٥١٤ وأحمد: ٣/ ٩٦].

76. Abū Hurairah narrated that the Prophet ﷺ said: "Indeed Allāh does not accept the prayer of one of you when he commits *Ḥadath*, until he performs *Wuḍū'*." (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Ḥadīth* is [*Gharīb*] *Ḥasan Ṣaḥīḥ*.

٧٦ - **حَدَّثَنَا** مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ لَا يَقْبَلُ صَلَاةَ أَحَدِكُمْ إِذا أَحْدَثَ حَتَّى يَتَوضَّأَ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ [غَرِيبٌ] حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه وأخرجه البخاري، الوضوء، باب: لا تقبل صلاة بغير طهور، ح:١٣٥ ومسلم، الطهارة، باب وجوب الطهارة للصلاة، ح:٢٢٥ من حديث عبدالرزاق به وهو في صحيفة همام، ح:١٠٨.

Chapter 57. [What Has Been Reported] About *Wuḍū'* From Sleep

(المعجم ٥٧) - بَابُ [مَا جاءَ فِي] الْوُضُوءِ مِنَ النَّوْمِ (التحفة ٥٧)

77. Ibn 'Abbās narrated that he saw the Prophet ﷺ sleeping, while in prostration position, until he snored or snorted. Then he stoodup to pray. So I said: "O Messenger of Allāh! You were sleeping?" He said: "*Wuḍū'* is not required except for sleeping while reclining. For when one reclines, his joints relax." (*Ḍa'īf*)

Abū 'Eīsā said: Abū Khālid's (a narrator of this *Ḥadīth*) name is (Yazīd bin 'Abdur-Raḥmān). [He said:] There are narrations on this topic from 'Āishah, Ibn Mas'ūd, and Abū Hurairah.

٧٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى [كُوفِيٌّ] وَهَنَّادٌ وَمُحَمَّدُ بْنُ عُبَيْد الْمُحَارِبِيُّ - الْمَعْنَى وَاحِدٌ - قَالُوا: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ [الْمُلَائِيُّ] عَنْ أَبِي خَالِدٍ الدَّالَانِيِّ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ رَأَى النَّبِيَّ ﷺ نَامَ وَهُوَ سَاجِدٌ، حَتَّى غَطَّ [أَوْ نَفَخَ]، ثُمَّ قَامَ يُصَلِّي، فَقُلْتُ: يَا رَسُولَ اللهِ، إِنَّكَ قَدْ نِمْتَ؟ قَالَ: «إِنَّ الْوُضُوءَ لَا يَجِبُ إِلَّا عَلَى مَنْ نَامَ مُضْطَجِعًا، فَإِنَّهُ إِذَا اضْطَجَعَ اسْتَرْخَتْ مَفَاصِلُهُ».

قَالَ أَبُو عِيسَى: وَأَبُو خَالِدٍ اسْمُهُ يَزِيدُ بْنُ عَبْدِ الرَّحْمَنِ. [قَالَ]: وَفِي الْبَابِ عَنْ عَائِشَةَ، وَابْنِ مَسْعُودٍ، وَأَبِي هُرَيْرَةَ.

تخريج: **[إسناده ضعيف]** وأخرجه أبو داود، الطهارة، باب: في الوضوء من النوم، ح:٢٠٢ عن هناد به وقال: "هو حديث منكر" وضعفه الدارقطني:١/١٥٩، ١٦٠ وغيره * أبو خالد وشيخه: مدلسان وعنعنا * وفي الباب عن عائشة، [ابن ماجه، ح:٤٧٤] وابن مسعود، [ابن ماجه، ح:٤٧٥] وأبي هريرة، [البيهقي:١/١١٩ موقوفًا وأشار إلى رفعه/ وانظر نصب الراية:١/ ٤٦].

Comments:

According to this saying of the Prophet ﷺ, the sleep is, in general, regarded among the things that nullify ablution; and the condition of sleeping in the prayer, outside of the prayer, sitting or standing is not mentioned. The issue of the Prophet's sleep in the prayer is different because his sleep is different than that of the people; he ﷺ said, 'my eyes sleep but my heart does not sleep'.

78. Anas bin Mālik narrated: "The Companions of Allāh's Messenger ﷺ would sleep, then stand to pray, and they would not perform *Wuḍū'*." (***Ṣaḥīḥ***)

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

[He said:] "I heard Ṣāliḥ bin 'Abdullāh saying: 'I asked ['Abdullāh] bin Al-Mubārak about one who slept sitting erect?' He said: '*Wuḍū'* is not required from him.'"

[Abū 'Īsā] said: The *Ḥadīth* of Ibn 'Abbās was reported by Sa'eed bin Abī 'Arūbah from Qatādah from Ibn 'Abbās, as his saying, and he did not mention Abū Al-'Āliyah in it, and he did not attribute it to the Prophet ﷺ.

The scholars differ over *Wuḍū'* in the case of sleep. Most of them held the view that it is not obligatory for one to perform *Wuḍū'* when he slept sitting or standing, until he were to sleep reclining. This was the saying of Ath-Thawrī, Ibn Al-Mubārak, and Aḥmad.

[He said:] Some of the scholars said: When a person sleeps such that his state of mind is overcome, it is obligatory for him to perform *Wuḍū'*, this is the saying of Isḥāq.[1]

Ash-Shāfi'ī said: "Whoever slept sitting, then he had a dream, or he lost control of his posture due to the slumber of sleep, then he is required to perform *Wuḍū'*."

٧٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ أَصْحَابُ رَسُولِ اللهِ ﷺ: يَنَامُونَ ثُمَّ يَقُومُونَ فَيُصَلُّونَ، وَلَا يَتَوَضَّئُونَ.

وقَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[قَالَ: وَ]سَمِعْتُ صَالِحَ بْنَ عَبْدِ اللهِ يَقُولُ: سَأَلْتُ [عَبْدَ اللهِ] بْنَ الْمُبَارَكِ عَمَّنْ نَامَ قَاعِدًا مُعْتَمِدًا؟ فَقَالَ: لَا وُضُوءَ عَلَيْهِ.

قَالَ [أَبُو عِيسَى]: وَقَدْ رَوَى حَدِيثَ ابْنِ عَبَّاسٍ سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنِ ابْنِ عَبَّاسٍ قَوْلَهُ، وَلَمْ يَذْكُرْ فِيهِ أَبَا الْعَالِيَةِ، وَلَمْ يَرْفَعْهُ.

وَاخْتَلَفَ الْعُلَمَاءُ فِي الْوُضُوءِ مِنَ النَّوْمِ: فَرَأَى أَكْثَرُهُمْ أنه لَا يَجِبُ عَلَيْهِ الْوُضُوءُ إِذَا نَامَ قَاعِدًا أَوْ قَائِمًا حَتَّى يَنَامَ مُضْطَجِعًا. وَبِهِ يَقُولُ الثَّوْرِيُّ، وَابْنُ الْمُبَارَكِ، وَأَحْمَدُ.

[قَالَ]: وَقَالَ بَعْضُهُمْ: إِذَا نَامَ حَتَّى غُلِبَ عَلَى عَقْلِهِ وجَبَ عَلَيْهِ الْوُضُوءُ، وَبِهِ يَقُولُ إِسْحَاقُ.

وَقَالَ الشَّافِعِيُّ: مَنْ نَامَ قَاعِدًا فَرَأَى رُؤْيَا أَوْ زَالَتْ مَقْعَدَتُهُ لِوَسَنِ النَّوْمِ: فَعَلَيْهِ الْوُضُوءُ.

[1] This is the safer view, and one may see that Shaikh Ibn 'Uthaimīn said something similar to this in *Fatāwā Arkān Al-Islām*, no. 154 (Darussalam) and in *Tamām Al-Minnah*, Shaikh Al-Albānī explained that any sleep breaks *Wuḍū'*.

تخريج: وأخرجه مسلم، الحيض، باب الدليل على أن نوم الجالس لا ينقض الوضوء، ح: ٣٧٦/ ١٢٥ من حديث شعبة به * قول ابن المبارك، سنده صحيح.

Comments:

The reality is that the sleep itself does not nullify the ablution; but there is the possibility of passing wind during sleep and the breaking of wind does nullify the ablution, whereas this possibility is next to nothing during light sleep, and in the case of it happening, it can be realised.

Chapter 58. [What Has Been Related] About *Wuḍū'* From What Has Been Altered By Fire

(المعجم ٥٨) - بَابُ [مَا جَاءَ فِي] الْوُضُوءِ مِمَّا غَيَّرَتِ النَّار (التحفة ٥٨)

79. Abū Hurairah narrated that Allāh's Mesenger ﷺ said: "*Wuḍū'* is (required) from what fire has touched, even if it be a piece of cheese." (***Ḥasan***)

He (one of the narrators) said: Ibn 'Abbās said to him, "[O Abū Hurairah!] Should we perform *Wuḍū'* for (eating) oil, should we perform *Wuḍū'* for (drinking) hot water?" He said: "Abū Hurairah said: 'O my nephew! When you hear a *Ḥadīth* from Allāh's Messenger ﷺ then do not try to make any examples for it!"

[He said:] There are narrations on this topic from Umm Ḥabībah, Umm Salamah, Zaid bin Thābit, Abū Ṭalḥah, Abū Ayyūb, and Abū Mūsā.

Abū 'Eīsā said: Some of the people of knowledge held the view that *Wuḍū'* should be performed for what has been altered by fire. Most of the people of knowledge among the Companions of the Prophet ﷺ, the *Tābi'īn*, and those after them, would not perform *Wuḍū'* for what was altered by fire.

٧٩ - **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ [قَالَ]: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْوُضُوءُ مِمَّا مَسَّتِ النَّارُ، وَلَوْ مِنْ ثَوْرِ أَقِطٍ».

قَالَ: فَقَالَ [لَهُ] ابْنُ عَبَّاسٍ: [يَا أَبَا هُرَيْرَةَ،] أَنَتَوَضَّأُ مِنَ الدُّهْنِ؟ أَنَتَوَضَّأُ مِنَ الْحَمِيمِ؟ [قَالَ:] فَقَالَ أَبُو هُرَيْرَةَ: يَا ابْنَ أَخِي، إِذَا سَمِعْتَ حَدِيثًا عَنْ رَسُولِ اللهِ ﷺ فَلَا تَضْرِبْ لَهُ مَثَلًا.

[قَالَ]: وَفِي الْبَابِ عَنْ أُمِّ حَبِيبَةَ، وَأُمِّ سَلَمَةَ، وَزَيْدِ بْنِ ثَابِتٍ، وَأَبِي طَلْحَةَ، وَأَبِي أَيُّوبَ، وَأَبِي مُوسَى.

قَالَ أَبُو عِيسَى: وَقَدْ رَأَى بَعْضُ أَهْلِ الْعِلْمِ الْوُضُوءَ مِمَّا غَيَّرَتِ النَّارُ. وَأَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ: عَلَى تَرْكِ الْوُضُوءِ مِمَّا غيَّرتِ النَّارُ.

تخريج: [**إسناده حسن**] وأخرجه ابن ماجه، الطهارة، باب الوضوء مما غيرت النار، ح: ٤٨٥ من حديث ابن عيينة به وله طريق آخر عند مسلم، ح: ٣٥٢ عن أبي هريرة به * وفي الباب عن أم حبيبة، [أبو داود، ح: ١٩٥] وأم سلمة، [أحمد: ٦/ ٣٢١] وزيد بن ثابت، [مسلم، ح: ٣٥١/ ٩٠] وأبي طلحة، [النسائي، ح: ١٧٧] وأبي أيوب، [النسائي، ح: ١٧٦] وأبي موسى، [أحمد: ٤/ ٣٩٧، ٤١٣].

Comments:

The aim of Abū Hurairah ﷺ was that when hearing the *Ḥadīth* of the Prophet ﷺ, it should be accepted cordially; and no excuse, justification and plea should be made.

Chapter 59. [What Has Been Related] About Not Performing *Wuḍū'* For What Has Been Altered By Fire.

(المعجم ٥٩) - بَابُ [مَا جَاءَ] فِي تَرْكِ الْوُضُوءِ مِمَّا غَيَّرَتِ النَّارُ (التحفة ٥٩)

80. Jābir narrated: "Allāh's Messenger ﷺ went out and I went with him. He entered upon a woman from the *Anṣār*. She slaughtered a sheep and he ate from it, and she brought a basket with ripe dates and he ate from it. Then he performed *Wuḍū'* for *Ẓuhr* and prayed. Then he finished, so she brought him something from the remainder of the sheep. So he ate it, then prayed *'Aṣr* and did not perform *Wuḍū'*." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from Abū Bakr Aṣ-Ṣiddīq, [Ibn 'Abbās, Abū Hurairah, Ibn Mas'ūd, Abū Rāfi', Umm Al-Ḥakam, 'Amr bin Umayyah, Umm 'Āmir, Suwaid bin An-Nu'mān, and Umm Salamah.]

[Abū 'Eīsā said:] The *Ḥadīth* of Abū Bakr on this topic is not correct, due to its chain. It was only reported by Ḥusām bin Miṣak from Ibn Sīrīn, from Ibn 'Abbās, from Abū Bakr Aṣ-Ṣiddīq, from the Prophet ﷺ. What is correct is that

٨٠ - **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ ابن عُيَيْنَةَ [قالَ]: حَدَّثَنَا عَبْدُ الله بْنُ مُحَمَّدِ ابْنِ عَقِيلٍ سَمِعَ جَابِرًا - قَالَ سُفْيانُ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ جَابِرٍ - قَالَ: خَرَجَ رَسُولُ الله ﷺ وَأَنَا مَعَهُ، فَدَخَلَ عَلَى امْرَأَةٍ مِنَ الأَنْصَارِ، فَذَبَحَتْ لهُ شَاة فَأَكَلَ، وَأَتَتْهُ بِقِنَاعٍ مِنْ رُطَبٍ فأكلَ مِنْه، ثمَّ تَوَضَّأَ للظُّهر وَصَلَّى، ثُمَّ انْصَرَفَ، فأَتَتْهُ بِعُلَالَةٍ مِنْ عُلالةِ الشَّاةِ، فأكل ثمَّ صَلَّى الْعَصْرَ وَلَمْ يَتَوَضَّأْ.

[قَالَ]: وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ، [وابْنِ عَبَّاسٍ، وأَبِي هُرَيْرَةَ، وابْنِ مَسْعُود، وأَبِي رَافِعٍ، وأُمِّ الْحَكَمِ، وَعَمْرِو ابْنِ أُمَيَّةَ، وَأُمِّ عَامِرٍ، وَسُوَيدِ بن النُّعْمَانِ، وأُمِّ سَلَمَةَ.

[قَالَ أَبُو عِيسَى]: وَلَا يَصِحُّ حَدِيثُ أَبِي بَكْرٍ فِي هذَا [الْبَابِ] مِنْ قِبَلِ إِسْنَادِهِ، إِنَّمَا رَوَاهُ حُسامُ بْنُ مِصَكٍّ عَنِ ابْنِ سِيرِينَ، عَنِ

it is only from Ibn 'Abbās from the Prophet ﷺ. This is how it was reported by the *Ḥuffāẓ*. It has also been reported via more than one route, from Ibn Sīrīn, from Ibn 'Abbās from the Prophet ﷺ.

It has been reported from 'Aṭā' bin Yasār, and 'Ikrimah, and Muḥammad bin 'Amr bin 'Aṭā', and 'Alī bin 'Abdullāh bin 'Abbās, and from a number of people – from Ibn 'Abbās, from the Prophet ﷺ. They did not mention in it "from Abū Bakr Aṣ-Ṣiddīq" and this is the most correct.

Abū 'Eīsā said: Most of the people of knowledge among the Companions of the Prophet ﷺ, the *Tabi'īn* and those after them act according to this. Like Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad, and Isḥāq. They hold the view that one may avoid performing *Wuḍū'* for what has been touched by fire.

This is the latter of the two actions from Allāh's Messenger. It is as if this *Ḥadīth* abrogated the first *Ḥadīth*, the one about making *Wuḍū'* for what has been touched by fire.

ابْنِ عَبَّاسٍ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ عَنِ النَّبِيِّ ﷺ. وَالصَّحِيح إِنَّمَا هُوَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: هٰكَذَا رَوَى الْحُفَّاظُ وَرُوِيَ مِنْ غَيْرِ وَجْهٍ عَنِ ابْنِ سِيرِين، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِي ﷺ. وَرَوَاهُ عَطَاءُ بْنُ يَسَارٍ، وَعِكْرِمَةُ وَمُحمدُ بن عَمْرو بن عَطَاءٍ، وَعَلِيُّ بن عَبْدِ الله بن عبَّاسٍ وَغَيْرُ وَاحِدٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ، وَلَمْ يَذكُرُوا فِيهِ: عَنْ أَبِي بَكْرٍ الصِّدِّيقِ، وَهٰذَا أَصَحُّ.

قَالَ أَبُو عِيسَى: والعَمَلُ عَلَى هٰذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ، مِثْلِ: سُفْيانَ [الثَّوْرِيِّ]، وابْنِ الْمُبارَكِ، وَالشَّافِعِيِّ، وأَحْمَدَ، وَإِسْحاقَ: رَأَوْا تَرْكَ الْوُضُوءِ مِمَّا مَسَّتِ النَّارُ.

وَهذَا آخِرُ الأَمْرَيْنِ مِنْ رَسُولِ الله ﷺ. وَكأَنَّ هذَا الْحَديثَ نَاسِخٌ لِلْحَديثِ الأَوَّلِ: حَدِيثِ الوُضُوءِ مِمَّا مَسَّتِ النَّارُ.

تخريج: [إسناده صحيح] وأبو داود، ح:١٩١ من حديث محمد بن المنكدر به، وحديث ابن عقيل، أخرجه الحميدي، ح:١٢٧٥ (بتحقيقي) وغيره به * وفي الباب عن أبي بكر الصديق [الدولابي في الكنى:٢/ ٥ وأبو يعلى والبزار/ مجمع الزوائد:١/ ٢٥١] وابن عباس، [البخاري، ح:٢٠٧ ومسلم، ح:٣٥٤] وأبي هريرة، [ابن ماجه، ح:٤٢] [والموارد، ح:٢١٧] وابن مسعود، [أحمد:١/ ٤٠٠، ٤٠٣] وأبي رافع [مسلم:٣٥٧ وأم الحكم [بنت الزبير بن عبدالمطلب] [أحمد:٣/ ٣٧١، ٦/ ٤١٩] وعمرو ابن أمية [البخاري، ح:٢٠٨ ومسلم، ح:٣٥٥] وأم عامر، [أحمد:٦/ ٣٧٢، ٣٧٣] وسويد بن النعمان [البخاري، ح:٢٠٩] وأم سلمة، [مسلم، ح:١١٠٩ والترمذي في الأطعمة، باب ماجاء في أكل الشواء، ح:١٨٢٩].

Comments:

There are several narrations in *Ṣaḥīḥ Muslim*, which clearly state that, the noble Prophet ﷺ ate meat and then performed prayer without repeating ablution. [See: *Ḥadīth*: 354 - 359]

Chapter 60. [What Has Been Related About] *Wuḍū'* From Camel Meat

(المعجم ٦٠) - بَابُ [مَا جَاءَ فِي] الْوُضُوءِ مِنْ لُحُومِ الإِبِلِ (التحفة ٦٠)

81. Al-Barā' bin 'Āzib narrated: "Allāh's Messenger ﷺ was asked about performing *Wuḍū'* for camel meat. He said: "Perform *Wuḍū'* for it." He was asked about *Wuḍū'* after eating goat meat. So he said: "Do not perform *Wuḍū'* for it." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Jābir bin Samurah, and Usaid bin Ḥuḍair.

Abū 'Eīsā said: Al-Ḥajjāj bin Arṭāh reported this *Ḥadīth* from 'Abdullāh bin 'Abdullāh, from 'Abdur-Raḥmān bin Abū Laila, from Al-Barā' bin 'Āzib. And this is the saying of Aḥmad and Isḥāq.

'Ubaidah Aḍ-Ḍabbī narrated it from 'Abdullāh bin 'Abdullāh Ar-Rāzī, from 'Abdur-Raḥmān bin Abū Laila, from Dhul-Ghurrah (Al-Juhanī).

And Ḥammad bin Salamah reported this *Ḥadīth* from Al-Ḥajjāj bin Arṭāh, but he made a mistake in it. He said (in it): "From 'Abdullāh bin 'Abdur-Raḥmān bin Abū Laila, from his father from Usaid bin Ḥuḍair.

And what is correct is from 'Abdullāh bin 'Abdullāh Ar-Rāzī from 'Abdur-Raḥmān bin Abū Laila from Al-Barā' bin 'Āzib.

٨١ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ [الرَّازِيِّ]، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ الْوُضُوءِ مِنْ لُحُومِ الإِبِلِ؟ فَقَالَ: «توضَّئُوا مِنْهَا». وَسُئِلَ عَنِ الْوُضُوءِ مِنْ لُحُومِ الْغَنَمِ؟ فَقَالَ: «لَا تتوضَّئوا منْهَا».

[قَالَ]: وَفِي الْبَابِ عَنْ جَابِرِ بْنِ سَمُرَةَ، وَأُسَيْدِ بْنِ حُضَيْرٍ.

قَالَ أَبُو عِيسَى: وَقَدْ رَوَى الْحَجَّاجُ بْنُ أَرطَاةَ هٰذَا الْحَدِيثَ عَنْ عَبْدِ اللهِ بْنِ عبْدِ اللهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ والصحيح حديث عَبْدِ الرَّحمٰنِ بن أَبِي لَيْلَى عَنِ البراءِ بْنِ عَازِبٍ، وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحاقَ وَرَوَى عُبَيْدَةُ الضبِّيُّ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ الرازِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ ذي الْغُرَّةِ [الْجُهَنِيِّ].

وَرَوَى حَمَّادُ بْنُ سَلَمَةَ هٰذَا الْحَدِيثَ عَنِ الْحَجَّاجِ بْنِ أَرْطَاة، فَأَخْطَأَ فِيهِ، وَقَالَ [فِيهِ]: عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِيهِ، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ.

وَالصَّحِيحُ عَنْ عَبْدِ اللهِ بن عَبْدِ اللهِ

Isḥāq said: "What is most correct for this topic are two *Aḥādīth* from Allāh's Messenger ﷺ: The *Ḥadīth* of Al-Barā' and the *Ḥadīth* of Jābir bin Samurah."

[And this is the saying of Aḥmad and Isḥāq. It has been reported from some of the people of knoweldge among the *Tabi'īn* and others, that they did not hold the view that one is to perform *Wuḍū'* for eating camel meat. And this is the saying of Sufyān Ath-Thawrī and the people of Al-Kūfah.]

الرَّازِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عازِبٍ.

قَالَ إِسْحَاقُ: أَصَحُّ ما فِي هٰذَا الْبَابِ حَدِيثَانِ عَنْ رَسُولِ اللهِ ﷺ: حَدِيثُ الْبَرَاءِ، وَحَدِيثُ جَابِرِ بْنِ سَمُرَةَ.

[وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ. وَقَدْ رُوِيَ عَنْ بَعْضِ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ وَغَيْرِهِمْ: أَنَّهُمْ لَمْ يَرَوُا الْوُضُوءَ مِنْ لُحُومِ الإِبِلِ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ].

تخريج: [إسناده صحيح] وأخرجه أبو داود، الطهارة، باب الوضوء من لحوم الإبل، ح:١٨٤ وابن ماجه، ح:٤٩٤ من حديث أبي معاوية الضرير به، والأعمش صرح بالسماع عند الطيالسي، ح:٧٣٤، ٧٣٥ وصححه ابن خزيمة، ح:٢٣ وابن حبان، ح:٢١٥ وابن الجارود، ح:٢٦ وله شاهد عند (مسلم، ح:٣٦٠) وغيره * وفي الباب عن جابر بن سمرة، [مسلم، ح:٣٦٠] وأسيد بن حضير، [أحمد: ٤/ ٣٥٢].

Comments:

The opinion of *Imām* Aḥmad and Isḥāq is strong from the view of evidence too, said *Imām* Nawawi; and Abū Bakr bin Al-'Arabī also preferred it (*'Āri'ḍatul-Aḥwadhī*, vol. 1, p: 112); This is also the opinion and *Fatwā* of *Ahlul-Ḥadīth*, which is based on the authentic *Aḥadīth*. However, according to other *A'immah* the status of camel meat too is the same as other lawful meat. This opinion is contradictory to the *Ḥadīth*, so it is weak.

Chapter 61. *Wuḍū'* For Touching The Penis

(المعجم ٦١) - بَابُ الْوُضُوءِ مِنْ مَسِّ الذَّكَرِ (التحفة ٦١)

82. Busrah bint Ṣafwān narrated that the Prophet ﷺ said: "Whoever touches his penis, then he is not to pray until he performs *Wuḍū*'" (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from Umm Ḥabībah, Abū Ayyūb, Abū Hurairah, Arwā bint Unais, 'Āishah, Jābir, Zaid bin Khālid, and 'Abdullāh bin 'Amr.

٨٢ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ [قَالَ]: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ هِشَامِ بْنِ عُرْوَةَ قالَ: أَخْبَرَنِي أَبِي عَنْ بُسْرَةَ بِنْتِ صَفْوَانَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ مَسَّ ذَكَرَهُ فَلَا يُصَلِّ حَتَّى يَتَوَضَّأَ».

[قَالَ]: وَفِي الْبَابِ عَنْ أُمِّ حَبِيبَةَ، وَأَبِي أَيُّوبَ وَأَبِي هُرَيْرَةَ، وَأَرْوَى ابْنَةِ أُنَيْسٍ،

وَعَائِشَةَ، وَجَابِرٍ، وَزَيْدِ بنِ خَالِدٍ، وَعَبْدِ الله ابْنِ عَمْرٍو.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حسن صَحِيحٌ.

[قَالَ]: هٰكَذَا رَوَاهُ غَيْرُ وَاحِدٍ مِثْلَ هٰذَا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ بُسْرَةَ.

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

[He said:] Similar to this was reported by more than one from Hishām bin 'Urwah, from his father, from Busrah.

تخريج: **[إسناده صحيح]** وأخرجه ابن ماجه، الطهارة، باب الوضوء من مس الذكر، ح:٤٧٩ من حديث هشام به وله طريق آخر عند أبي داود، ح:١٨١ وغيره عن عروة به * وفي الباب عن أم حبيبة، [ابن ماجه، ح:٤٨١] وأبي أيوب، [ابن ماجه، ح:٤٨٢] وابن هريرة، [أحمد:٢/٣٣٣ وصححه ابن حبان، ح:٢١٠ والحاكم: ١/١٣٨] وأروى ابنة أنيس [انظر التلخيص الحبير: ١/١٢٤، ١٢٥] وعائشة، [الدارقطني:١/٥٤] وجابر، [ابن ماجه، ح:٤٨٠] وزيد بن خالد، [أحمد:٥/١٩٤] وعبدالله ابن عمرو، [أحمد:٢/٢٢٣ وصححه ابن الجارود، ح:١٩].

٨٣ - وَرَوَى أَبُو أُسَامَةَ وَغَيْرُ وَاحِدٍ هٰذَا الْحَدِيثَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ مَرْوَانَ، عَنْ بُسْرَةَ عَنِ النَّبِيِّ ﷺ [نَحْوَهُ].

حَدَّثَنَا بِذَلِكَ إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو أُسَامَةَ بِهٰذَا.

83. Busrah narrated a similar report (as no. 82) from the Prophet ﷺ. (*Ṣaḥīḥ*)

This was narrated to us by Isḥāq bin Manṣūr: "Abū Usamah narrated this to us."

تخريج: **[صحيح]** وأخرجه ابن خزيمة، ح:٣٣ من حديث أبي أسامة به وانظر الحديث السابق.

٨٤ - وَرَوَى هٰذَا الْحَدِيثَ أَبُو الزِّنَادِ عَنْ عُرْوَةَ، عَنْ بُسْرَةَ عَنِ النَّبِيِّ ﷺ: حَدَّثَنَا بِذٰلِكَ عَلِيُّ بْنُ حُجْرٍ [قَالَ]: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ بُسْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

وهوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ، وَبِهِ يَقُولُ الْأَوْزَاعِيُّ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

قَالَ مُحَمَّدٌ: [و]أَصَحُّ شَيْءٍ فِي هٰذَا الْبَابِ حَدِيثُ بُسْرَةَ.

84. Busrah narrated that the Prophet ﷺ said a similar *Ḥadīth*. (***Ḥasan***)

This is the saying of more than one of the Companions of the Prophet ﷺ and the *Tābi'īn*. It is the saying of Al-Awzā'ī, Ash-Shāfi'ī, Aḥmad and Isḥāq.

Muḥammad [Ibn Ismā'il Al-Bukhārī] said: "The most correct thing on this topic is the *Ḥadīth* of Busrah."

Abū Zur'ah said: "The *Ḥadīth* of Umm Ḥabībah on this topic is the

most correct. It is the *Ḥadīth* of Al-'Alā' bin Al-Ḥāriṯh, from Makḥūl from 'Anbasah bin Abī Sufyān from Umm Ḥabībah."

Muḥammad said: "Makḥūl did not hear from 'Anbasah bin Abī Sufyān. Makḥul has reported something besides this *Ḥadīth*, from a man, from 'Anbasah."

It is as if he did not think that this *Ḥadīth* is *Ṣaḥīḥ*.

وَقَالَ أَبُو زُرْعَةَ: حَدِيثُ أُمِّ حَبِيبَةَ فِي هٰذَا الْبَابِ أصحُّ، وَهُوَ حَدِيثُ العَلَاءِ بنِ الْحَارِثِ عَنْ مَكْحُولٍ، عَنْ عَنْبَسَةَ بنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ.

وَقَالَ مُحَمَّدٌ: لَمْ يَسْمَعْ مَكْحُولٌ مِنْ عَنْبَسَةَ بنِ أَبِي سُفْيَانَ، وَرَوَى مَكْحولٌ عَنْ رَجُلٍ عَنْ عَنْبَسَةَ غَيْرَ هٰذَا الْحَدِيثِ.

وَكَأَنَّهُ لَمْ يَرَ هذَا الْحَدِيثَ صَحِيحًا.

تخريج: [إسناده حسن] * حديث أم حبيبة، [أخرجه ابن ماجه، ح: ٤٨١].

Chapter 62. [What Has Been Related About] Not Performing *Wuḍū'* For Touching The Penis

(المعجم ٦٢) - بَابُ [مَا جَاءَ فِي] تَرْكِ الْوُضُوءِ مِنْ مَسِّ الذَّكَرِ (التحفة ٦٢)

85. Qais bin Ṭalq bin 'Alī – [and he is:] Al-Ḥanafī – narrated from his father, that the Prophet ﷺ said: "Is it anything other than a piece of his flesh?" Or: "part of him?" (*Ṣaḥīḥ*)

He said: There is something on this topic from Abū Umāmah.

Abū 'Eīsā said: It has been reported from more than one of the Companions of the Prophet ﷺ, and some of the *Tābi'īn* that they did not hold the view that *Wuḍū'* was required for touching the penis. And this is the saying of the people of Al-Kūfah and Ibn Al-Mubārak.

This *Ḥadīth* is the best thing reported on this topic.

And this *Ḥadīth* has been reported by Ayyūb bin 'Utbah and Muḥammad bin Jābir from Qais bin Ṭalq from his father.

Some of the people of *Ḥadīth*

٨٥ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا مُلَازِمُ بنُ عَمْرٍو عَنْ عَبْدِ اللهِ بْنِ بدْرٍ، عَنْ قَيْسِ بْنِ طَلْقِ بْنِ عَلِيٍّ - [هُوَ] الْحَنَفِيُّ - عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «وَهَلْ هُوَ إِلَّا مضْغَةٌ مِنهُ؟ أَوْ بَضْعَةٌ منْهُ؟».

[قَالَ]: وَفِي الْبَابِ عَنْ أَبِي أُمَامَةَ.

قَالَ أَبُو عِيسَى: وَقَدْ رُوِيَ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَبَعْضِ التَّابِعِينَ: أَنَّهُمْ لَمْ يَرَوُا الْوُضوء منْ مَسِّ الذَّكَرِ. وهو قَوْلُ أَهْلِ الْكُوفَةِ وَابْنِ الْمُبَارَكِ.

وهٰذَا الْحَدِيثُ أَحْسَنُ شَيْءٍ رُوِيَ فِي هٰذَا الْبَابِ.

وقَدْ رَوَى هٰذَا الْحَدِيثَ أَيُّوبُ بْنُ عُتْبَةَ وَمُحَمَّدُ بْنُ جَابِرٍ عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ.

وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْحَدِيثِ فِي مُحَمَّدِ

have criticized Muḥammad bin Jābir and Ayyūb bin 'Utbah.

The *Ḥadīth* of Mulāzim bin 'Amr from 'Abdullāh bin Badr (no. 85) is the most correct and the best.

ابْنِ جَابِرٍ وأَيُّوب بْنِ عُتْبَةَ.
وَحَدِيثُ مُلَازِمِ بْنِ عَمْرٍو عَنْ عَبْدِ اللهِ بْنِ بَدْرٍ أَصَحُّ وَأَحْسَنُ.

تخريج: [إسناده صحيح] وأخرجه النسائي: ١/ ١٠١، ح: ١٦٥ الطهارة، باب ترك الوضوء من ذلك، عن هناد بن السري به وصححه الفلاس وابن حبان والطبراني وغيرهم ولكنه حديث منسوخ، راجع الاعتبار للحازمي وغيره * وفي الباب عن أبي أمامة،[ابن ماجه، ح: ٤٨٤].

Comments:

The *Aḥādīth* regarding the nullification of ablution (by touching the private parts) are more and stronger; therefore the nullification of ablution is more cautious and accurate.

Chapter 63. [What Has Been Related About] Not Performing *Wuḍū'* For Kissing

(المعجم ٦٣) - بَابُ [مَا جَاءَ فِي] تَرْكِ الْوُضُوءِ مِنَ الْقُبْلَةِ (التحفة ٦٣)

86. 'Urwah narrated from 'Āishah that: "The Prophet ﷺ kissed one of his wives, then he went to the prayer and did not perform *Wuḍū'*." He ('Urwah) said: "I said, 'Who was it except you?' [He said:] "So she laughed." (***Ḥasan***)

Abū 'Eīsā said: Similar to this has been reported by more than one of the people of knowledge from the Companions of the Prophet ﷺ and the *Tābi'īn*. And it is the saying of Sufyān Ath-Thawrī and the people of Al-Kūfah. They say kissing does not invalidate *Waḍū'*.

Mālik bin Anas, Al-Awzā'ī, Ash-Shāfi'ī, Aḥmad, and Isḥāq said that kissing invalidate *Wuḍū'*. And this is the saying of more than one [of the peole of knowledge] among the Companions of the Prophet ﷺ and the *Tābi'īn*.

Our companions only avoid using

٨٦ - **حَدَّثَنَا** قُتَيْبَةُ وَهَنَّادٌ وَأَبو كُرَيْبٍ وَأَحْمَدُ بن مَنِيعٍ وَمَحْمُودُ بنُ غَيلَانَ وأَبو عَمَّارٍ [الْحُسَيْنُ بْنُ حُرَيْثٍ] قالوا: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ، عَن عَائِشَةَ: أَنَّ النَّبِي ﷺ قَبَّلَ بَعْضَ نِسَائِهِ، ثُمَّ خَرَجَ إِلَى الصَّلَاة وَلَمْ يَتَوَضَّأْ. قَالَ: قُلْتُ: مَنْ هِيَ إِلَّا أَنْتِ؟ [قَالَ:] فَضَحِكَتْ.

قَالَ أَبُو عِيسَى: وَقَدْ رُوِيَ نَحْوُ هٰذَا [عَنْ] غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابعينَ، وَهُوَ قَولُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الكوفَةِ، قالوا: لَيْسَ في الْقُبْلَةِ وُضُوءٌ.

وَقَالَ مَالِكُ بْنُ أَنَسٍ وَالأَوْزَاعِيُّ، وَالشَّافِعِيُّ، وَأَحْمَدُ، وإِسْحَاقُ: فِي الْقُبْلَةِ وُضُوءٌ، وَهو قَوْلُ غَيْرِ وَاحِدٍ [مِنْ أَهْلِ

the *Ḥadīth* that 'Āishah reported from the Prophet ﷺ about this because they did not consider it correct, due to the condition of the chain.

He said: I heard Abū Bakr Al-'Aṭṭār Al-Baṣrī mentioning that 'Alī bin Al-Madīnī said: "Yaḥya bin Sa'eed Al-Qaṭṭān graded this *Ḥadīth* [very] weak." And he said: "It is more like nothing."

He said: I heard Muḥammad bin Ismā'īl grading this *Ḥadīth* weak, and he said, "Ḥabīb bin Abū Thābit (a narrator no. 86) did not hear from 'Urwah."

It has been reported from Ibrāhīm At-Taymī from 'Āishah that: "The Prophet ﷺ kissed her and did not perform *Wuḍū'*."

And this is not correct either, and we do not know that Ibrāhīm At-Taymī heard from 'Āishah.

Nothing is correct on this topic from the Prophet ﷺ.

الْعِلْمِ] مِنْ أصحابِ النَّبِيِّ ﷺ والتَّابِعِينَ.

وَإِنَّمَا تَرَكَ أَصْحَابُنَا حَدِيثَ عَائِشَةَ عَنِ النَّبِيِّ ﷺ فِي هٰذَا، لِأَنَّهُ لَا يَصِحُّ عِنْدَهُمْ، لِحَالِ الإِسْنَادِ.

قَالَ: وسَمِعْتُ أَبَا بَكْرٍ الْعَطَّارَ الْبَصْرِيَّ يَذْكُر عَنْ عَلِيِّ بْنِ المَدِينِيِّ قَالَ. ضَعَّفَ يَحْيَى بنُ سعيدٍ الْقَطَّانُ هذَا الْحَدِيثَ [جِدًّا،] وَقَالَ: هُوَ شِبْهُ لَا شَيْءَ.

قَالَ: وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يُضَعِّفُ هٰذَا الْحَدِيثَ وَقَالَ: حَبِيبُ بْنُ أَبِي ثَابِتٍ لَمْ يَسْمَعْ مِنْ عُرْوَةَ.

وَقَدْ رُوِيَ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَبَّلَهَا وَلَمْ يَتَوَضَّأْ.

وَهٰذَا لَا يَصِحُّ أَيْضًا، ولَا نَعْرِفُ لِإبْراهيمَ التَّيْمِيِّ سَماعًا مِنْ عَائِشَةَ،

ولَيْسَ يَصِحُّ عَنِ النَّبِيِّ ﷺ فِي هذَا الْبَابِ شَيْءٌ.

تخريج: [حسن] وأخرجه أبو داود، الطهارة، باب الوضوء من القبلة، ح:١٧٩ وابن ماجه، ح:٥٠٢ من حديث وكيع بن الجراح به وله شاهد حسن عند البزار (انظر نصب الراية: ١/ ٧٤) * قول يحيى القطان سنده صحيح، وحديث إبراهيم التيمي عن عائشة، [أخرجه أبو داود، ح:١٧٨] وهو حديث حسن.

Comments:

The nullification of ablution by kissing a woman depends on whether touching a woman nullifies ablution or not. The Companions, the successors and the *A'immah* are on both sides. The saying of *Imām* Mālik looks authentic; that doing so with lust will nullify the ablution, because there is risk of *Madhī* (prostatic fluid) flowing out of the organ, thereby rendering the ablution invalid. If it was a kiss just out of kindness and he did not hug, the ablution will not break.

Chapter 64. [What Has Been Related About] *Wuḍū'* For Vomit And Nosebleeds

87. Ma'dān bin Abī Ṭalḥah narrated from Abū Ad-Dardā' that: "Allāh's Messenger ﷺ vomited [so he broke fast] so he performed *Wuḍū'*." So I met Thawbān in a *Masjid* in Damascus, and I mentioned that to him. He said: "He told the truth, I poured the water for his *Wuḍū'*." (***Ḥasan***)

[Abū 'Eīsā said:] Isḥāq bin Manṣūr said: "Ma'dān bin Ṭalḥah."

Abū 'Eīsā said: And Ibn Abī Ṭalḥah is more correct.

[Abū 'Eīsā said:] A number of the people of knowledge among the Companions of the Prophet ﷺ and others among the *Tābi'īn* held the view that one should perform *Wuḍū'* for vomit and for nosebleeds. This is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Aḥmad, and Isḥāq.

Some of the people of knolwedge said that there is no *Wuḍū'* for vomit and nosebleeds. This is the saying of Mālik and Ash-Shāfi'ī.

And Ḥusain (one of the narrators) has done very well in narrating this *Ḥadīth*.

The *Ḥadīth* of Ḥusain is the most correct thing on this topic.

Ma'mar reported this *Ḥadīth* from Yaḥya bin Abī Kathīr, making a mistake in it, he said: "From Ya'īsh bin Walīd from Khālid bin Ma'dān from Abū Ad-Dardā'." And he did not mention Al-Awzā'ī in it. And

(المعجم ٦٤) - بَابُ [مَا جَاءَ فِي] الْوُضُوءِ مِنَ الْقَيْءِ وَالرُّعَافِ (التحفة ٦٤)

٨٧ - حَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ، [وَهُوَ أَحْمَدُ بْنُ عَبْدِ اللهِ الْهَمْدَانِيُّ الْكوفيُّ] وَإِسْحَاقُ بن مَنْصُورٍ - قال أَبو عُبَيْدَةَ: حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - عبدُ الصَّمَدِ ابنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنِي أَبِي عَنْ حُسَيْنٍ الْمُعَلِّمِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عَبدُ الرَّحْمٰنِ بْنُ عَمرٍو الْأَوْزَاعِيُّ عَنْ يَعِيشَ ابْنِ الْوَلِيدِ الْمَخْزُومِيِّ، عَنْ أَبِيهِ، عَنْ مَعْدَانَ ابْنِ أَبِي طَلْحَةَ، عَنْ أَبِي الدَّرْدَاءِ: أَنَّ رسولَ اللهِ ﷺ قاءَ [فَأَفْطَرَ] فَتَوَضأَ، فلَقِيتُ ثَوْبَانَ فِي مَسْجِدِ دِمَشْقَ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: صَدَقَ. أَنَا صَبَبْتُ لَهُ وَضُوءَهُ.

[قَالَ أَبُو عِيسَى]: وقَالَ إِسْحَاقُ بْنُ مَنْصُورٍ: مَعْدانُ بْنُ طَلْحَةَ.

قَالَ أَبُو عِيسَى: وابْنُ أَبِي طَلْحَةَ أَصَحُّ.

[قَالَ أَبُو عِيسَى]: وَقَدْ رَأَى غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحابِ النَّبِيِّ ﷺ وَغيْرِهِمْ منَ التَّابِعِينَ: الْوُضُوءَ مِنَ الْقَيْءِ وَالرُّعَافِ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوريِّ وابنِ الْمُبَارِكِ وأَحْمَدَ وإِسْحَاقَ.

وقال بعْضُ أَهلِ الْعِلْمِ: لَيْسَ فِي الْقَيْءِ والرُّعَافِ وُضُوءٌ. وَهُوَ قَوْلُ مَالِكٍ والشَّافِعِيِّ.

وَقَدْ جَوَّدَ حُسَيْنٌ الْمُعَلِّمُ هٰذَا الْحَدِيثَ.

وحَديثُ حُسَيْنٍ أَصَحُّ شَيْءٍ فِي هٰذَا الْبَابِ.

he said: "From Khālid bin Ma'dān" but he is Ma'dān bin Abū Ṭalḥah.

وَرَوَى مَعْمَرٌ هٰذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ فَأَخْطَأَ فِيهِ، فَقَالَ: عَنْ يَعِيشَ بنِ الْوَلِيدِ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي الدَّرْدَاءِ. وَلَمْ يَذْكُرْ فِيهِ الْأَوزَاعِيَّ، وقَال: عَنْ خَالِدِ بْنِ مَعْدَانَ وَإِنَّمَا هُوَ مَعْدَانُ بْنُ أَبِي طَلْحَةَ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصيام، باب الصائم يستقيء عامدًا، ح:٢٣٨١ من حديث عبدالوارث بن سعيد به وصححه ابن خزيمة، ح:١٩٥٦ وابن الجارود، ح:٨ وابن حبان، ح:٩٠٨ وابن منده والحاكم على شرط الشيخين: ١/٤٢٦ ووافقه الذهبي! * حديث معمر: أخرجه أحمد: ٦/٤٤٩.

Comments:

In the light of the sayings of the Prophet ﷺ, any excretion from both private parts (front and back), like: urine, stool, *Manī*, *Madhī* and wind, etc. nullify the ablution; but ablution does not break owing to anything coming out from any part of the body other than these two places.

Chapter 65. [What Has Been Related About] *Wuḍū'* With *Nabīdh*[1]

(المعجم ٦٥) - بَابُ [مَا جَاءَ فِي] الْوُضُوءِ بِالنَّبِيذِ (التحفة ٦٥)

88. 'Abdullāh bin Mas'ūd narrated: "The Prophet ﷺ asked me: "What is in your *Idāwah* (water skin)?" I said: "*Nabīdh*." He said: "Dates are wholesome and water is pure." He said: "So he performed *Wuḍū'* with it." (*Ḍa'īf*)

٨٨ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي فَزَارَةَ، عَنْ أَبِي زَيْدٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعودٍ قَالَ: سَأَلَنِي النَّبِيُّ ﷺ: «مَا فِي إِدَاوتِكَ؟» فَقُلْتُ: نَبِيذٌ. فَقَالَ: «تَمْرَةٌ طَيِّبَةٌ وَمَاءٌ طَهُورٌ»: قالَ: فَتَوَضَّأَ مِنْهُ.

Abū 'Eīsā said: This *Ḥadīth* was only reported from Abū Zaid, from 'Abdullāh, from the Prophet ﷺ.

قَالَ أَبُو عِيسَى: وَإِنَّمَا رُوِي هٰذَا الْحَدِيثُ عَنْ أَبِي زَيْدٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ.

Abū Zaid is a man who is unknown according to the people of *Ḥadīth*, we do not know of him narrating other than this *Ḥadīth*.

وَأَبُو زَيْدٍ رجُلٌ مَجْهولٌ عِنْدَ أَهْلِ الْحَدِيثِ لا نعْرِفُ لَهُ روايَةً غَيْرَ هٰذَا الْحَدِيثِ.

Some of the people of knowledge held the view that *Wuḍū'* was valid

وَقَدْ رَأَى بَعْضُ أَهْلِ الْعِلْمِ الْوُضُوءَ بِالنَّبِيذِ مِنْهُمْ سُفْيَانُ [الثَّوْرِيُّ] وغَيْرُهُ.

[1] *Nabīdh* is a drink made by soaking dates, raisins, grapes, honey, or something else in water. Often it refers to the type made with dates. It could be intoxicating, or could be non-intoxicating. See *Tuḥfat Al-Aḥwadhī*.

with *Nabīdh*, among them was Sufyān [Ath-Thawrī] and others.

Some of the people of knowledge said: One may not use *Nabīdh* for *Wuḍū'*. This is the saying of Ash-Shāfi'ī, Aḥmad and Isḥāq.

Isḥāq said: If a person is stricken with this (problem), performing *Wuḍū'* with *Nabīdh*, and (performing) *Tayammum* (together) is preferred to me."

Abū 'Eīsā said: The view of those who say that *Wuḍū'* is not to be performed with *Nabīdh*, is closer to (what is in) the Book, and more appropriate, because Allāh, Most High said: "So if you do not find water then perform *Tayammum* with pure earth."[1]

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَا يُتَوَضَّأُ بِالنَّبِيذِ، وَهُو قَوْلُ الشَّافِعِيِّ، وَأَحْمَدَ، وَإِسْحَاقَ.

وَقَالَ إِسْحَاق: إِنِ ابْتُلِيَ رَجُلٌ بِهٰذَا فَتَوَضأَ بِالنَّبِيذِ وَتَيَمَّم أَحَبُّ إِلَيَّ.

قَالَ أَبُو عِيسَى: وَقَوْلُ مَنْ يَقولُ: لَا يُتَوَضَّأُ بِالنَّبِيذِ: أَقْرَبُ إِلَى الكتَابِ وَأَشْبَهُ، لأَنَّ الله تَعَالى قَالَ: ﴿فَلَمْ تَجِدُوا مَآءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾ [النساء: ٤٣].

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الطهارة، باب الوضوء بالنبيذ، ح: ٨٤ عن هناد ابن السري به، وضعفه ابن حبان والطحاوي وابن حجر والمحدثون كلهم/ أبوزيد مجهول.

Comments:

Nabīdh is a beverage of dates or raisins; the dates or raisins are soaked in the water for sometime and then the water is strained to drink.

If *Nabīdh* is thick and has the active elements of intoxication, making ablution with it is consensually prohibited. Shaikh Taqī Usmani writes, 'now the four *A'immah* are agreed that making ablution with (any kind of *Nabīdh*) is impermissible. *Imām* Tahāwī, Ibn Najīm and Qaḍī Khan adopted the same opinion, from among the Aḥnāf. [*Dars Tirmidhi*, vol. 1. p. 32]

Chapter 66. [About] Rinsing Out The Mouth After Drinking Milk

(المعجم ٦٦) - بَابٌ: [في] الْمَضْمَضَةِ مِنَ اللَّبَنِ (التحفة ٦٦)

89. Ibn 'Abbās narrated: "The Prophet ﷺ drank milk. Then he called for water to rinse out his mouth. Then he said: "Indeed it

٨٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيلٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ الله بن عَبْدِ الله، عَنِ ابنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ

[1] *An-Nisā'* 4:43.

has fat."

[He said:] There are narrations on this topic from Sahl bin Sa'd As-Sā'idī and Umm Salamah.

Abū 'Eīsā said: [And] this *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Some of the people of knowledge held the view that one is to wash out the mouth after drinking milk, and this is recommended according to us. Some others did not hold the view that one is to wash out the mouth after drinking milk.

شَرِبَ لَبَنًا فَدَعَا بِمَاءٍ فَمَضْمَضَ، وقال: «إِنَّ لَهُ دَسَمًا».

[قال]: وفي الْبَابِ: عَنْ سَهْلِ بْنِ سَعْدٍ [الساعِدِيِّ]، وَأُمِّ سَلَمَةَ.

قَالَ أَبُو عِيسَى: [وَ] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَأَى بَعْضُ أَهلِ العِلْمِ المَضْمَضَةَ مِنَ اللَّبَنِ، وَهٰذَا عِنْدَنَا عَلَى الاسْتِحْبَابِ، وَلَمْ يَرَ بَعْضُهُمُ المَضْمَضَةَ مِنَ اللَّبَنِ.

تخريج: متفق عليه وأخرجه البخاري، الوضوء، باب: هل يمضمض من اللبن، ح:٢١١ ومسلم، الحيض، باب نسخ الوضوء مما مست النار، ح:٣٥٨/ ٩٥ عن قتيبة به * وفي الباب عن سهل بن سعد الساعدي، [ابن ماجه، ح:٥٠٠] وأم سلمة، [ابن ماجه، ح:٤٩٩].

Comments:

By drinking milk, its grease and a kind of taste remains in the mouth, which may disperse the mind and attention of the person performing prayer. Therefore, rinsing the mouth after eating something which leaves a taste is desirable and a liked deed, according to the majority. Though some regard it necessary, and some others are not even in the favour of its desirability at all.

Chapter 67. It Is Disliked To Return The *Salām* If One Does Not Have *Wuḍū'*

(المعجم ٦٧) - بَابٌ: فِي كَرَاهَةِ رَدِّ السَّلَامِ غَيْرَ مُتَوَضِّىءٍ (التحفة ٦٧)

90. Ibn 'Umar narrated: "A man greeted the Prophet ﷺ (with *Salām*), and he was urinating, so he did not respond to him." (***Ṣaḥīḥ***)

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

This is only disliked, according to us, when one is defecating or urinating. Some of the people of knowledge have interpreted it that way. And this is the best thing reported on this topic.

[Abū 'Eīsā said:] There are

٩٠ - حَدَّثَنَا نَصْرُ بن عَلِيٍّ وَ مُحَمَّدُ بنُ بَشَّار قَالَا: حَدَّثَنَا أَبو أَحْمَد [مُحَمَّد بنُ عَبْدِ الله الزُّبَيْرِيُّ] عَنْ سُفْيَانَ، عَنِ الضَّحَّاكِ بن عُثْمانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَجلًا سَلَّم عَلَى النَّبِيِّ ﷺ وَهُو يَبُول فَلَمْ يَرُدَّ عَلَيْهِ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَإِنَّمَا يُكْرَهُ هٰذَا عِنْدَنَا إِذا كَانَ عَلَى الغَائِطِ وَالْبَوْلِ. وَقَدْ فَسَّرَ بَعْضُ أَهْلِ العِلمِ ذٰلِكَ.

narrations on this topic from Al-Muhājir bin Qunfudh, 'Abdullāh bin Ḥanẓalah, 'Alqamah bin [Al-Faghwā'], Jābir and Al-Barā'.

وَهٰذَا أَحْسَنُ شَيْءٍ رُوِيَ فِي هٰذَا البابِ.

[قَالَ أَبُو عِيسَى]: وفي البابِ عَنِ المُهَاجِرِ بْنِ قُنْفُذٍ، وعبدِ الله بن حنْظَلَةَ، وعَلْقَمَةَ بن [الفَغْوَاء]، وجَابِرٍ، والبَرَاءِ.

تخريج: وأخرجه مسلم، الحيض، باب التيمم، ح: ٣٧٠ من حديث سفيان الثوري به * وفي الباب عن المهاجر بن قنفذ، [أبو داود، ح: ١٧ وابن ماجه، ح: ٣٥٠] وعبدالله بن حنظلة، [أحمد: ٥/ ٢٢٥] وعلقمة بن الفغواء، [الطحاوي في معاني الآثار: ١/ ٤٥] وجابر، [ابن ماجه، ح: ٣٥٢] والبراء بن عازب، [انظر مجمع الزوائد: ١/ ٢٧٦].

Chapter 68. What Has Been Related About The Leftover Water A Dog Has Drank From

(المعجم ٦٨) - بَابُ مَا جَاءَ فِي سُؤْرِ الْكَلْبِ (التحفة ٦٨)

91. Abū Hurairah narrated that the Prophet ﷺ said: "Wash the vessel the dog has drunk from seven times: the first or the last of them with dirt. And when the cat drinks out of it, wash it once." (*Ṣaḥīḥ*)

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

This is the opinion of Ash-Shāfi'ī, Aḥmad and Isḥāq.

A version similar to this *Ḥadīth* has been reported via more than one chain from Abū Hurairah from the Prophet ﷺ, but without the mention of: "When the cat drinks out of it wash it once."

[He said:] There is something on this topic narrated from 'Abdullāh bin Mughaffal.

٩١ - حَدَّثَنَا سَوَّارُ بنُ عبدِ الله العَنْبَرِيُّ: حَدَّثَنَا المُعْتَمِرُ بنُ سليمانَ قَالَ: سَمِعْتُ أَيُّوبَ [يُحَدِّثُ] عنْ مُحَمَّدِ بنِ سيرينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ [أنه] قَالَ: «يُغْسَلُ الإناءُ إِذَا ولغَ فيهِ الكَلْبُ سبع مراتٍ أولاهُنّ، أو أُخْرَاهُنَّ بالترابِ. وإِذَا وَلغتْ فيهِ الهِرَّةُ غُسِلَ مرةً».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهُو قَوْلُ الشَّافِعِيِّ وأحمدَ وَإِسْحَاقَ.

وقَدْ رُوِيَ هٰذَا الْحَدِيثُ مِنْ غَيْرِ وجْهٍ عَنْ أَبِي هُرَيْرَةَ عنِ النَّبِيِّ ﷺ نَحْوُ هٰذَا، وَلَمْ يُذْكَرْ فِيهِ: «إِذا وَلَغَتْ فِيهِ الْهِرَّةُ غُسِلَ مَرَّةً».

[قَالَ:] وفِي الْبابِ عَنْ عَبْدِ الله بنِ مُغَفَّلٍ.

تخريج: [صحيح] وأخرجه أبو داود، ح: ٧٢ من حديث المعتمر به موقوفًا، ومسلم، ح: ٢٧٩ من حديث ابن سيرين، والبخاري، ح: ١٧٢ من طريق آخر عن أبي هريرة به * قوله: "وإذا ولغت فيه الهرة غسل مرةً" موقوف من قول أبي هريرة والباقي مرفوع صحيح * وفي

الباب عن عبدالله بن مغفل، [مسلم، ح: ٢٨٠].

Comments:

According to modern research, the saliva of a dog has an extremely poisonous element; so, he ﷺ commanded to wash the pot well and excessively if a dog licks into it. The soil has such a quality, which is a sovereign remedy to kill the poisonous elements. Therefore the Messenger of Allāh ﷺ commanded to use soil in the beginning of washing it; that is why the word 'first washing with the soil' has preference.

Chapter 69. What Has Been Related About The Leftover Water A Cat Has Drunk From

(المعجم ٦٩) - بَابُ مَا جَاءَ فِي سُؤْرِ الْهِرَّةِ (التحفة ٦٩)

92. Ḥumaidah bint 'Ubaid bin Rifā'ah narrated: "Kabshah bint Ka'b bin Mālik – she was (married) with Ibn Abī Qatādah – narrated that Abū Qatādah visited her, [so she said:] 'So I poured water for him to use for *Wuḍū'*.' She said: 'A cat came to drink, so he lowered the container until it drank.' Kabshah said: 'So he saw me looking at it and said, "O my niece! Are you surprised at that?" So I said yes. He said: "Indeed Allāh's Messenger ﷺ said: 'It is not impure, it is only one of those who roam around among you.'" (*Ṣaḥīḥ*)

[And some of them have reported it from Mālik: "And she was with Abū Qatādah." But what is correct is "Ibn Abī Qatādah."]

He said: There are narrations on this topic from 'Āishah and Abū Hurairah.

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*

And it is the opinion of most of the scholars among the Companions of the Prophet ﷺ, the *Tābi'īn*, and those after them, like Ash-Shāfi'ī,

٩٢ - حَدَّثَنَا إِسْحَاقُ بن مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا مَعنٌ: حَدَّثَنَا مالِكُ بنُ أَنَسٍ عَنْ إِسْحَاقَ بنِ عَبْدِ اللهِ بنِ أَبي طَلْحَةَ، عَنْ حُمَيْدَةَ ابْنَةِ عُبَيْدِ بنِ رِفاعَةَ، عَنْ كَبْشَةَ ابْنَةِ كَعْبِ بنِ مَالِكٍ، وَكَانَتْ عِنْدَ ابن أَبي قَتَادَةَ: أَنَّ أَبَا قَتَادَةَ دَخَلَ عَلَيْهَا، [قالَتْ:] فَسَكَبْتُ لَهُ وضُوءًا، قالَتْ: فَجَاءَتْ هِرَّةٌ تَشْرَبُ، فَأَصْغَى لَهَا الْإِنَاءَ حَتَّى شَرِبَتْ، قَالَتْ كَبْشَةُ: فَرَآنِي أَنْظُرُ إِلَيْهِ فَقَالَ: أَتَعْجَبِينَ يا ابْنَةَ أَخِي؟ فَقُلْتُ: نَعَمْ، قالَ: إِنَّ رَسُولَ الله ﷺ قالَ: «إِنَّهَا لَيْسَتْ بنَجَسٍ، إِنَّمَا هِيَ مِن الطَّوَّافِينَ عَلَيْكُمْ أَوِ الطَّوَّافَاتِ».

[وَقَدْ رَوَى بَعْضُهُمْ عنْ مَالِكٍ: وَكَانَتْ عِنْدَ أَبي قَتَادَةَ وَالصَّحِيحُ: ابنِ أَبي قَتَادَةَ].

قَالَ: وَفِي الْبَابِ عَنْ عَائِشَةَ، وَأَبي هُرَيْرَةَ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وهُوَ قَوْلُ أَكْثَرِ الْعُلَمَاءِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابعينَ وَمَنْ بَعْدَهُمْ مِثْلِ:

Aḥmad, and Isḥāq. They did not see any harm in the leftover from a cat drinking.

And this is the best thing (reported) on this topic.

Mālik has done very well with this *Ḥadīth*, from Isḥāq bin 'Abdullāh bin Abī Ṭalḥah, no one has narrated it in such a complete manner as Mālik did.

الشافِعِيِّ وأَحْمَدَ وإِسْحَاقَ: لَمْ يَرَوْا بِسُؤْرِ الْهِرَّةِ بَأْسًا.

وَهٰذَا أَحْسَنُ شيْءٍ [رُوِيَ] فِي هٰذَا الْبَابِ.

وَقَدْ جَوَّدَ مَالِكٌ هٰذَا الْحَدِيثَ عنْ إِسْحَاقَ ابْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ وَلَمْ يَأْتِ بِهِ أَحَدٌ أَتَمَّ مِنْ مَالِكٍ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، ح:٧٥ وابن ماجه، ح:٣٦٧ والنسائي:١/ ٥٥، ح:٦٨ من حديث مالك به وهو في الموطأ:١/ ٢٢ (يحيى) وصححه ابن خزيمة، ح:١٠٤ وابن حبان، ح:١٢١ والبخاري والدارقطني:١/ ٧٠ والحاكم:١/ ١٦٠ وغيرهم * وفي الباب عن عائشة، [ابن ماجه، ح:٣٦٨ وله طريق آخر عند ابن خزيمة، ح:١٠٢] وأبي هريرة، [ابن ماجه، ح:٣٦٩ وابن خزيمة، ح:١٠٣].

Comments:

On the basis of this *Ḥadīth* the leftover of a cat is pure. However, some people, personally, dislike the leftover of a cat; it is said to be harmful medically too.

Chapter 70. [About] Wiping Over The Two *Khuff*

(المعجم ٧٠) - بَابٌ: [فِي] الْمَسْحِ عَلَى الْخُفَّيْنِ (التحفة ٧٠)

93. Hammām bin Al-Ḥārith narrated: "Jarīr bin 'Abdullāh urinated, then he performed *Wuḍū'*, wiping over his *Khuff*. So he was asked, 'You do this?' He replied, 'What prevents me, when I have seen Allāh's Messenger ﷺ doing it?" He [Ibrāhīm][1] said: "And they were impressed by the narration of Jarīr since he accepted Islam after the revelation of *Sūrat Al-Mā'idah*." [This is the saying of Ibrāhīm, that is, "They were impressed."]

٩٣ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عنْ إِبْراهِيمَ، عنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ: بَالَ جَرِيرُ بنُ عبْدِ اللهِ ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ. فَقِيلَ لَهُ: أَتَفْعلُ هٰذَا؟ قالَ: وَمَا يَمْنَعُنِي، وَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَفْعَلُهُ. قَالَ [إبراهيمُ:] وَكَانَ يُعْجِبُهُمْ حَدِيثُ جَرِيرٍ، لأَنَّ إِسْلَامَهُ كانَ بَعْدَ نُزُولِ الْمَائِدَةِ [هٰذَا قَوْلُ إِبراهِيمَ، يَعْنِي: كَانَ يُعْجِبُهُمْ].

[1] Who narrated it from Hammām.

[قَالَ]: وَفِي الْبَابِ عَنْ عُمَرَ، وَعَلِيٍّ، وَحُذَيْفَةَ، وَالْمُغِيرَةِ، وَبِلالٍ، وَسَعْدٍ، وَأَبِي أَيُّوبَ، وَسَلْمَانَ، وَبُرَيْدَةَ، وَعَمْرِو بْنِ أُمَيَّةَ، وَأَنَسٍ، وَسَهْلِ بْنِ سَعْدٍ، وَيَعْلَى بْنِ مُرَّةَ، وَعُبَادَةَ بنِ الصَّامِتِ، وَأُسَامَةَ بْنِ شَرِيكٍ، وَأَبِي أُمَامَةَ، وَجَابِرٍ، وَأُسامَةَ بْنِ زَيدٍ [وَابْنِ عُبَادَةَ، - وَيُقَالُ: ابنِ عِمَارَةَ، وأُبَيِّ بنُ عِمَارةَ -].

[He said:] There are narrations on this topic from 'Umar, 'Alī, Ḥudhaifah, Al-Mughīrah, Bilāl, Sa'd, Abū Ayyūb, Salmān, Buraidah, 'Amr bin Umayyah, Anas, Sahl bin Sa'd, Ya'lā bin Murrah, 'Ubādah bin Aṣ-Ṣāmit, Usāmah bin Sharīk, Abū Umāmah, Jābir, Usāmah bin Zaid, and Ibn 'Ubādah. They call him Ibn 'Imārah and Ubayy bin 'Imārah. (*Ṣaḥīḥ*)

قَالَ أَبُو عِيسَى: [وَ] حَدِيثُ جَرِيرٍ حَدِيثٌ حَسَنٌ صحيحٌ.

Abū 'Īsā said: [And] the *Ḥadīth* of Jarīr is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

تخريج: متفق عليه وأخرجه البخاري، الصلاة، باب الصلاة في الخفاف، ح:٣٨٧ ومسلم، الطهارة، باب المسح على الخفين، ح:٢٧٢ من حديث الأعمش به * وفي الباب عن عمر، [ابن ماجه، ح:٥٤٦] وعلي، [أحمد:١/١١٨] وحذيفة [البخاري، ح:٢٢٤ ومسلم، ح:٢٧٣] والمغيرة، [البخاري، ح:٢٠٦ ومسلم، ح:٢٧٤] وبلال، [النسائي، ح:١٢٠ وابن خزيمة، ح:١٨٥و الحاكم:١/ ١٥١] وسعد [ابن أبي وقاص] [البخاري، ح:٢٠٢] وأبي أيوب [أحمد:٥/ ٤٢٥ وله طرق] وسلمان، [أحمد:٥/٤٣٩، ٤٤٠ و موارد، ح:١٧٧] وبريدة، [أبو داود، ح:١٥٥] وعمرو بن أمية، [البخاري، ح:٢٠٤، ٢٠٥] وأنس، [ابن ماجه، ح:٥٤٨ وله طرق، موارد، ح:١٧٤] وسهل بن سعد، [ابن ماجه، ح:٥٤٧] ويعلى بن مرة، [انظر المجمع:١/ ٢٦٠] وعبادة بن الصامت، [انظر مجمع الزوائد:١/ ٢٥٧ ونصب الراية:١/ ١٧٢] وأسامة بن شريك، [انظر المجمع:١/ ٢٦٠] وأبي أمامة، [أحمد:٥/ ٢٦٤] وجابر، [ابن ماجه، ح:٥٥١ وغيره] وأسامة بن زيد [نصب الراية:١/ ١٧٢ ومجمع الزوائد:١/ ٢٥٧] وابن عبادة[؟] وأبي بن عمارة، [أبوداود، ح:٦١١].

٩٤ - **وَيُرْوَى** عَنْ شَهْرِ بْنِ حَوْشَبٍ قال: رَأَيْتُ جَرِيرَ بنَ عَبْدِ الله تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ. فَقُلْتُ لَهُ فِي ذلِكَ؟ فقالَ: رَأَيْتُ رسولَ الله ﷺ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ. فقلتُ لهُ: أَقَبْلَ الْمَائدَةِ أو بَعدَ الْمَائِدَةِ؟ فَقَالَ: مَا أَسْلَمْتُ إِلَّا بَعدَ الْمَائِدةِ.

94. It has been related from Shahr bin Ḥawshab that he said: "I saw Jarīr bin 'Abdullāh performing *Wuḍū'*, and he wiped over his *Khuff*. I asked him about that. He replied, 'I saw Allāh's Messenger ﷺ performing *Wuḍū'* and he wiped over his *Khuff*. So I said to him, 'Before *Sūrat Al-Mā'idah* (was revealed) or after *Al-Mā'idah*?' So he replied, 'I did not accept Islam until after *Al-Mā'idah*.'"

حَدَّثَنَا بِذلِكَ قُتَيْبَةُ: حَدَّثَنَا خَالِدُ بنُ زِيَادٍ التِّرمِذِيُّ عنْ مُقَاتِلِ بن حَيَّانَ، عنْ شَهْرِ بن

Qutaibah narrated this to us; (saying) Khālid bin Ziyād At-Tirmidhī narrated it to us, from Muqātil bin Ḥayyān, from Shahr bin Ḥawshab, from Jarīr.

He said: Baqiyyah related it from Ibrāhīm bin Adham from Muqātil bin Ḥayyān, from Shahr bin Ḥawshab, from Jarīr.

This *Ḥadīth* is explanatory, because some who dislike wiping over the *Khuff* give the interpretation that the Prophet's ﷺ wiping over the two *Khuff* was before the revelation of *Sūrat Al-Mā'idah*. But in his *Ḥadīth*, Jarīr mentions that he saw the Prophet ﷺ wiping over his *Khuff* after the revelation of *Sūrat Al-Mā'idah*. (***Ḥasan***)

حَوْشَبٍ، عنْ جَرِيرٍ. وقَالَ: وَرَوَى بَقِيَّةُ عنْ إبْراهِيمَ بن أَدْهَمَ، عنْ مُقَاتِلِ بن حيَّان، عَنْ شَهْرِ بن حَوْشَبٍ، عنْ جَرِيرٍ.

وهٰذَا حديثٌ مُفَسِّرٌ، لأنَّ بَعْضَ مَنْ أَنْكَرَ المَسْحَ عَلَى الخُفَّيْنِ تَأَوَّلَ: أَنَّ مَسْحَ النَّبِيِّ ﷺ عَلَى الْخُفَّيْنِ كَانَ قَبْلَ نُزُولِ الْمَائِدَةِ. وَذَكَرَ جَرِيرٌ في حَدِيثِهِ أَنَّهُ رَأَى النَّبِيَّ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ بَعدَ نُزُولِ الْمَائِدَةِ.

تخريج: [**إسناده حسن**] ويأتي: ٦١١، وأخرجه الدارقطني: ١/ ١٩٤، ح: ٧٣٥ والبيهقي: ١/ ٢٧٣، ٢٧٤ من حديث شهر بن حوشب به.

Comments:

Jarīr bin 'Abdullāh ﷺ embraced Islam in the beginning of 10th Hijrah, and *Sūrat Al-Mā'idah*, which has the commandment of washing feet, had already been revealed; it informs that wiping over the *Khuff* (leather socks) was not abrogated by the verse of ablution. Other than Shiites and Khawārij, the entire *Ummah* agree on the legality of wiping over the leather socks.

Chapter 71. What Has Been Related About Wiping Over The Two *Khuff* For The Traveler And The Resident

(المعجم ٧١) - بَابُ الْمَسْحِ عَلَى الْخُفَّيْنِ لِلْمُسَافِرِ وَالْمُقِيمِ (التحفة ٧١)

95. Khuzaimah bin Thābit narrated: "The Prophet ﷺ was asked about wiping over the *Khuff*. So he said: "Three (days) for the traveler, and one day for the resident." (***Ṣaḥīḥ***)

[It has been mentioned that Yaḥya bin Ma'īn graded the *Ḥadīth*

٩٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أبو عَوَانَةَ عنْ سَعِيدِ بن مَسْرُوقٍ، عنْ إبراهِيمَ التَّيْمِيِّ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ أَبي عبدِ الله الْجَدَلِيِّ، عَنْ خُزَيْمَةَ بن ثَابِتٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ سُئِلَ عَنِ المَسْحِ عَلَى الْخُفَّيْنِ فقَالَ: «لِلْمُسَافِرِ

ثَلَاثٌ، وَلِلْمُقِيمِ يَوْمٌ».

[وَذُكِرَ عَنْ يَحْيَى بْنِ مَعِينٍ أَنَّهُ صَحَّحَ حَدِيثَ خُزَيْمَةَ بْنِ ثَابِتٍ فِي الْمَسْحِ.]

وَأَبُو عَبْدِ اللهِ الْجَدَلِيُّ اسْمُهُ: عَبْدُ بْنُ عَبْدٍ [ويُقَالُ: عَبْدُ الرَّحْمَنِ بْنُ عَبْدٍ.]

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَفِي الْبَابِ عَنْ عَلِيٍّ، وَأَبِي بَكْرَةَ، وَأَبِي هُرَيْرَةَ، وَصَفْوَانَ بْنِ عَسَّالٍ، وَعَوْفِ بن مَالِكٍ، وَابنِ عُمَرَ، وَجَرِيرٍ.

of Khuzaimah bin Thābit about wiping as *Ṣaḥīḥ*.]

Abū 'Abdullāh Al-Jadalī's name is 'Abd bin 'Abd. [And they call him 'Abdur-Raḥmān bin 'Abd.]

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

There are narrations on this topic from 'Alī, Abū Bakarah, Abū Hurairah, Ṣafwān bin 'Assāl, 'Awf bin Mālik, Ibn 'Umar, and Jarīr.

تخريج: [صحيح] وأخرجه أبو داود، الطهارة، باب التوقيت في المسح، ح:١٥٧ من حديث إبراهيم التيمي به وصححه ابن حبان، ح:١٨١ وغيره، وفي الحديث ألوان * وفي الباب عن علي، [مسلم، ح:٢٧٦] وأبي بكرة، [ابن ماجه، ح:٥٥٦] وأبي هريرة، [ابن ماجه، ح:٥٥٥] وصفوان بن عسال [يأتي:٩٦] وعوف بن مالك، [أحمد:٦/ ٢٧] وابن عمر، [مجمع:١/ ٢٥٨ ونصب الراية:١/ ١٧٣] وجرير، [مجمع:١/ ٢٥٩].

٩٦ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرِّ بن حُبَيْشٍ، عَنْ صَفْوَانَ بن عَسَّالٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُنَا إِذَا كُنَّا سَفْرًا أَنْ لا نَنْزِعَ خِفَافَنَا ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ إِلَّا مِنْ جَنَابَةٍ، وَلَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَوَى الْحَكَمُ بْنُ عُتَيْبَةَ وَحَمَّادٌ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، عَنْ أَبِي عَبْدِ اللهِ الْجَدَلِيِّ، عَنْ خُزَيْمَةَ بن ثَابِتٍ، وَلَا يَصِحُّ.

قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: قَالَ يَحْيَى [بْنُ سَعِيدٍ] قَالَ شُعْبَةُ: لَمْ يَسْمَعْ إِبْرَاهِيمُ النَّخَعِيُّ

96. Ṣafwān bin 'Assāl narrated: "When we were traveling, Allāh's Messenger ﷺ would order us not to remove our *Khuff* for three days and nights, except for *Janābah*, but (not) for defecating, urinating, and sleep." (***Ḥasan***)

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

Al-Ḥakam bin 'Utaibah and Ḥammād reported it from Ibrāhīm An-Nakha'ī , from Abū 'Abdullāh Al-Jadalī, from Khuzaimah bin Thābit, but this is not correct.

'Alī bin Al-Madīnī said: "Yaḥya [bin Sa'eed] said: 'Shu'bah said: "Ibrāhīm An-Nakha'ī did not hear the *Ḥadīth* on wiping from Abū 'Abdullāh Al-Jadalī."

Zā'idah said that Manṣūr said: We

were in the room of Ibrāhīm At-Taimi and Ibrāhīm An-Nakha'ī was with us. So Ibrāhīm At-Taimi narrated to us, from 'Amr bin Maimūn, from Abū 'Abdullāh Al-Jadalī, from Khuzaimah bin Thābit, from the Prophet ﷺ, about wiping over the *Khuff*.

Muḥammad [bin Ismā'īl] said: "The best thing on this topic is the *Ḥadīth* of Ṣafwān bin 'Assāl [Al-Murādī]."

Abū 'Eīsā said: This is the saying of [most of] the scholars among the Companions of the Prophet ﷺ, the *Tābi'īn*, and those after them among the *Fuqahā'*. For example Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad and Isḥāq, they say that the resident wipes for a day and a night, and the traveler for three days and their (two) nights.

[Abū 'Eīsā said:] And it has been reported from some of the people of knowledge that they did not make a time restriction for wiping over the *Khuff*, and this is the saying of Mālik bin Anas.

[Abū 'Eīsā said: And] the time restriction is more correct.

[This *Ḥadīth* has also been reported from Ṣafwān bin 'Assāl by narrators other than 'Āṣim.]

مِنْ أَبِي عَبْدِ اللهِ الْجَدَلِيِّ حديثَ الْمَسْحِ.

وقالَ زَائِدَةُ عنْ مَنْصُورٍ: كُنَّا فِي حُجْرَةِ إِبْراهِيمَ التَّيْمِيِّ وَمَعنَا إِبْراهِيمُ النَّخَعيُّ، فَحَدَّثَنَا إِبْراهِيمُ التَّيْمِيُّ عنْ عَمْرِو بن مَيْمُونٍ، عنْ أَبِي عَبْدِ اللهِ الْجَدَلِيِّ، عنْ خُزَيْمَةَ بنِ ثَابِتٍ عَنِ النَّبِيِّ ﷺ في المسْحِ عَلَى الخُفَّيْنِ.

قَالَ مُحَمَّدٌ [بنُ إِسْمَاعِيلَ:] أَحْسَنُ شَيْءٍ في هٰذَا البابِ حَدِيثُ صفْوانَ بْنِ عَسّالٍ [المُرَادِيِّ].

قَالَ أَبُو عِيسَى: وَهُوَ قَوْلُ [أَكْثَرِ] الْعُلَمَاءِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ والتَّابِعِينَ وَمَنْ بَعدَهُم مِنَ الْفُقَهَاءِ، مِثْلِ: سُفْيَانَ الثَّوْرِيِّ، وَابنِ الْمُبَارَكِ، والشَّافِعِيِّ، وَأَحْمَدَ، وَإِسْحَاقَ: قالُوا يَمْسَحُ الْمُقِيمُ يَوْمًا وَلَيْلَةً، والْمُسَافِرُ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ.

[قَالَ أَبُو عِيسَى]: وَقَدْ رُوِيَ عنْ بَعْضِ أَهْلِ الْعِلْمِ: أَنَّهُمْ لَمْ يُوَقِّتُوا فِي الْمَسْحِ عَلَى الْخُفَّيْنِ، وَهُوَ قَوْلُ مَالِكِ بن أَنَسٍ.

[قَالَ أَبُو عِيسَى: وَ]التَّوْقِيتُ أَصَحُّ.

[وَقَدْ رُوِيَ هذَا الْحَدِيثُ، عَنْ صَفْوانَ بْنِ عَسّالٍ أَيْضًا مِنْ غَيْرِ حديثِ عَاصِمٍ].

تخريج: **[إسناده حسن]** وأخرجه ابن ماجه، الطهارة، باب الوضوء من النوم، ح:٤٧٨ من حديث عاصم به وصححه ابن حبان (الإحسان):١٠٩٧ وابن خزيمة، ح:١٧، ١٩٣، ١٩٦ * حديث زائدة بن قدامة، صحيح، أخرجه البيهقي: ١/٢٧٧.

Comments:

Many *Aḥādīth* prove the duration that a resident may wipe over the leather socks is one day and one night, and a traveler three days and three nights. But

if there is a need for taking a bath owing to ceremonial impurity, then the socks must be taken off.

Chapter 72. [What Has Been Related] About Wiping Over The *Khuff*: The Top Of It And The Bottom Of It

(المعجم ٧٢) - بَابُ [مَا جَاء] فِي الْمَسْحِ عَلَى الْخُفَّيْنِ: أَعْلَاهُ وَأَسْفَلِهِ (التحفة ٧٢)

97. Al-Mughīrah bin Shu'bah narrated: "The Prophet ﷺ wiped over the *Khuff* and its bottom." (*Ḍa'īf*)

Abū 'Eīsā said: This is the opinion of more than one of the Companions of the Prophet ﷺ, the *Tābi'īn*, [and those after them among the *Fuqahā'*,] and it is the opinion of Mālik, Ash-Shāfi'ī and Isḥāq.

This *Ḥadīth* is defective, Its chain has not been traced uninterrupted from Thawr bin Yazid upto the Prophet, except by Al-Walīd bin Muslim.

[Abū 'Eīsā said:] I asked Abū Zur'ah and Muḥammad [bin Ismā'īl] about this *Ḥadīth*. They both said that it is not *Ṣaḥīḥ* because Ibn Al-Mubārak reported this from Thawr from Rajā' [bin Ḥaywah] who said: "It was narrated to me from the scribe of Al-Mughīrah," in *Mursal* form, from the Prophet ﷺ, and he did not mention Al-Mughīrah in it.

٩٧ - **حَدَّثَنَا** أَبو الْوَلِيدِ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: أَخْبَرَنِي ثَوْرُ بْنُ يَزِيدَ عَنْ رَجَاءِ بنِ حَيْوَةَ، عَنْ كَاتِبِ الْمُغِيرَةِ، عَنِ الْمُغِيرَةِ بن شُعْبَةَ: أَنَّ النَّبِيَّ ﷺ مَسَحَ أَعْلَى الْخُفِّ وَأَسْفَلَهُ.

قَالَ أَبُو عِيسَى: وَهذَا قَوْلُ غَيْرِ وَاحِدٍ منْ أَصحابِ النَّبِيِّ ﷺ وَالتَّابعينَ [وَمَنْ بَعدَهُمْ مِنَ الْفُقَهَاءِ] وَبِهِ يَقُولُ مَالِكٌ، وَالشَّافعيُّ، وَإِسْحَاقُ.

وَهٰذَا حَدِيثٌ مَعْلُولٌ، لَمْ يُسنِدْه عَنْ ثَوْر ابْنِ يزِيدَ غيْرُ الوَلِيدِ بن مُسْلِمٍ.

[قَالَ أَبُو عِيسَى]: وَسَأَلْتُ أَبَا زُرْعَةَ وَمُحَمَّدَ [ابْنَ إِسْمَاعِيلَ] عنْ هذَا الْحَدِيثِ؟ فَقَالا: لَيْسَ بصَحِيح، لأنَّ ابنَ الْمُبَارَكِ رَوَى هٰذا عنْ ثَوْرٍ، عنْ رَجَاءٍ [بن حَيْوَةَ] قَالَ: حُدِّثْتُ عَنْ كَاتِبِ الْمُغِيرَةِ. مُرْسَلٌ عَنِ النَّبِيِّ ﷺ، وَلَمْ يُذْكَرْ فِيهِ الْمُغِيرَةُ.

تخريج: [**إسناده ضعيف**] وأخرجه ابن ماجه، الطهارة، باب: في مسح أعلى الخف وأسفله، ح: ٥٥٠ وأبو داود، ح: ١٦٥ من حديث الوليد به ولم يصرح بالسماع المسلسل ورجاء لم يسمعه من كاتب المغيرة والحديث ضعفه الشافعي والبخاري وأبو داود وأبو حاتم وغيرهم.

Comments:

In the light of authentic *Aḥādīth*, only the top of the socks will be wiped, and the bottom of socks will not be wiped. The abovementioned narration is

inaccurate. Sixty people narrated this *Ḥadīth* from Mughīrah and none, other than this chain, mentioned 'wiping the bottom of socks'. [*At-Takhlīṣ Al-Habīr*, 1/58]. It was narrated from Alī ﷺ through an authentic chain in which he said: 'I saw the Messenger of Allāh ﷺ wiping over the top of the socks.' [*At-Takhlīs Al-Habīr*, 1/59]

Chapter 73. [What Has Been Related] About Wiping Over The *Khuff*, Their Tops

(المعجم ٧٣) - بَابُ [مَا جَاءَ] فِي الْمَسْحِ عَلَى الْخُفَّيْنِ: ظَاهِرِهِمَا (التحفة ٧٣)

98. Al-Mughīrah bin Shu'bah narrated: "I saw the Prophet ﷺ wiping over the *Khuff*: on the tops of them." (***Ḥasan***)

Abū 'Eīsā said: The *Ḥadīth* of Al-Mughīrah is a *Ḥasan Ḥadīth*. It is a narration of 'Abdur-Raḥmān bin Abī Az-Zinād from his father, from 'Urwah, from Al-Mughīrah. And we do not know of anyone who mentioned, from 'Urwah, from Al-Mughīrah: "on the tops of them" other than him.

This is the opinion of more than one of the people of knowledge and it is the view of Sufyān Ath-Thawrī and Aḥmad.

Muḥammad said: "And Mālik [bin Anas] indicated something about (the weakness of) 'Abdur-Raḥmān bin Abī Az-Zinād."

٩٨ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ [قَالَ]: حَدَّثَنَا عَبْدُ الرَّحمٰن بنُ أبي الزِّنَادِ عنْ أبيهِ، عنْ عُرْوةَ ابن الزُّبَيْرِ، عنِ المُغيرَةِ بن شُعْبَةَ: قال: رَأَيْتُ النَّبيَّ ﷺ يَمْسَحُ عَلَى الْخُفَّيْنِ: عَلَى ظَاهِرِهِمَا.

قَالَ أَبُو عِيسَى: حَديثُ المُغيرةِ حَدِيثٌ حَسَنٌ، وَهُوَ حديثُ عَبْدِ الرَّحمٰنِ بن أبي الزِّنَادِ عنْ أَبِيهِ، عَنْ عُروة، عَنِ المُغيرةِ، وَلَا نَعْلَمُ أَحدًا يَذْكُرُ عَنْ عُرْوَةَ، عَنِ المُغيرةِ: عَلَى ظَاهِرِهِمَا، غَيرُهُ.

وَهُوَ قَوْلُ غَيرِ وَاحِدٍ منْ أَهْلِ الْعلْمِ، وَبِهِ يَقولُ سُفْيَانُ الثَّوْرِيُّ وَأَحْمَدُ.

قَالَ مُحَمَّدٌ: وَكَانَ مَالِك [بن أَنَسٍ] يُشِيرُ بِعَبْدِ الرَّحمٰنِ بن أَبِي الزِّنَادِ.

تخريج: [**إسناده حسن**] وأخرجه أبو داود، الطهارة، باب: كيف المسح، ح:١٦١ من حديث عبدالرحمن بن أبي الزناد به ورواه عنه سليمان بن داود الهاشمي وغيره، (السنن الكبرى للبيهقي: ١/ ٢٩١ وغيره) وصححه ابن الجارود، ح:٨٥ وله طريق آخر عند الطيالسي، ح:٦٩٢ وغيره وإسناده حسن.

Chapter 74. [What Has Been Related] About Wiping Over The Socks And The Sandals

(المعجم ٧٤) - بَابُ [مَا جَاءَ] فِي الْمَسْحِ عَلَى الْجَوْرَبَيْنِ وَالنَّعْلَيْنِ (التحفة ٧٤)

99. Al-Mughīrah bin Shu'bah

٩٩ - حَدَّثَنَا هَنَّادٌ وَمَحمُودُ بنُ غَيْلانَ

narrated: "The Prophet ﷺ performed *Wuḍū'* and wiped over his socks and sandals." (*Ḍa'īf*)

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

It is the opinion of more than one of the people of knoweldge. It is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad and Isḥāq. They say that one may wipe over the socks even if they are not soled, when they are thick.

[He said:] There is also a narration on this topic from Abū Mūsā.

[Abū 'Eīsā said: I heard Ṣāliḥ bin Muḥammad At-Tirmidhī say: "I heard Abū Muqātil As-Samarqandī say: 'I entered upon Abū Ḥanīfah during the illness that he died from. He called for water to perform *Wuḍū'* with while wearing socks. So he wiped over them, then he said: "Today I do something that I did not do (before); I wipe over socks while they are not soled."']

قالَا: حَدَّثَنَا وَكِيعٌ عنْ سُفْيَانَ، عنْ أَبي قَيْسٍ، عنْ هُزَيْلِ بن شُرَحْبِيلَ، عَنِ المُغيرةِ ابن شُعْبَةَ قالَ: تَوَضَّأَ النَّبيُّ ﷺ وَمَسَحَ عَلَى الْجَوْرَبَيْنِ وَالنَّعْلَينِ.

قالَ أَبُو عِيسَى: هٰذَا حدِيثٌ حَسَنٌ صحِيحٌ.

وَهُوَ قَوْلُ غَيرِ وَاحدٍ مِنْ أَهْلِ الْعلْمِ، وَبِهِ يَقولُ سُفْيَانُ الثَّوْرِيُّ وَابنُ المُبَارَكِ، وَالشَّافعيُّ، وَأَحْمَدُ، وَإِسْحَاقُ قالُوا: يَمْسَحُ عَلَى الْجَوْرَبَيْن وَإِنْ لَمْ يَكُنْ نَعْلَيْنِ، إِذَا كَانَا ثَخِينَيْنِ.

[قال]: وَفِي الْبَابِ عنْ أَبي مُوسَى.

[قَالَ أَبُو عِيسَى: سَمِعْتُ صَالِحَ بنَ محمدٍ التِّرْمِذِيَّ قال: سَمِعْتُ أَبَا مُقَاتِلٍ السَّمَرْقَنْدِيَّ يَقولُ: دَخَلْتُ عَلَى أَبي حنِيفَةَ في مَرَضِهِ الَّذِي مَاتَ فِيهِ، فَدَعَا بِمَاءٍ فَتَوَضَّأَ وَعَلَيْهِ جَوْرَبَانِ، فَمَسَحَ عَلَيْهِمَا، ثُمَّ قال: فَعَلْتُ الْيَوْمَ شَيْئًا لَمْ أَكُنْ أَفْعَلُهُ: مَسَحْتُ عَلَى الْجَوْربَيْنِ وَهُما غَيرُ مُنَعَّلَيْنِ].

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الطهارة، باب المسح على الجوربين، ح:١٥٩ وابن ماجه، ح:٥٥٩ من حديث وكيع به وصححه ابن خزيمة، ح:١٩٨ وابن حبان، ح:١٧٦، سفيان الثوري عنعن ولحديثه شواهد كثيرة عند أبي داود (ح:١٤٦) وغيره ومنها إجماع الصحابة كما ذكرته في نيل المقصود، والإجماع يغني عن هذا الحديث يسر الله لنا طبعه * وفي الباب عن أبي موسى، [ابن ماجه، ح:٥٦٠] * أثر أبي حنيفة سنده موضوع فيه صالح بن محمد الترمذي كذاب دجال، لعنه الله.

Comments:

According to the majority of the *A'immah* i.e., *Imām* Mālik, Shāfi'ī, Aḥmad and the two disciples of *Imām* Abū Ḥanīfah, if the socks are thick, with thick weaving, then wiping over them is allowed. First, *Imām* Abū Ḥanīfah used the condition of the socks being *Mujallad* (leather on the bothom) or *Muna'-'al* (leather on top and bottom); but later during the sickness in which he died,

he accepted the opinion of the other *A'immah*. It then became agreed upon that wiping over the socks is permissible.

Chapter 75. What Has Been Related About Wiping Over The *'Imāmah*[1]

(المعجم ٧٥) - بَابُ مَا جَاءَ فِي الْمَسْحِ عَلَى الْعِمَامَةِ (التحفة ٧٥)

100. Ibn Al-Mughīrah bin Shu'bah narrated from his father: "The Prophet ﷺ performed *Wuḍū'* and wiped over the *Khuff* and *'Imāmah*." Bakr (one of the narrators) said: "And I indeed heard it from Ibn Al-Mughīrah." (*Ṣaḥīḥ*)

He said: When narrating this *Ḥadīth* in another place, Muḥammad bin Bash-shār mentioned: "He wiped over his forehead and his *'Imāmah*."

This *Ḥadīth* has been reported by more than one person from Al-Mughīrah bin Shu'bah, some of them mentioning in it: "He wiped over the forehead and *'Imāmah*" while some of them did not mention "the forehead."

And I heard Aḥmad bin Al-Ḥasan saying: "I heard Aḥmad bin Ḥanbal saying: 'I have not seen anyone similar to Yaḥya bin Sa'eed Al-Qaṭṭān (a narrator of this *Ḥadīth*) with my eyes.'"

[He said:] There are narrations on this topic from 'Amr bin Umayyah, Salmān, Thawbān, and Abū Umāmah.

Abū 'Eīsā said: The *Ḥadīth* of Al-Mughīrah bin Shu'bah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is the opinion of more than

١٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ القَطانُ عَنْ سُلَيْمانَ التَّيْمِيِّ، عَنْ بَكْرِ بْنِ عَبْدِ الله المُزنِيِّ، عَنِ الْحَسَنِ، عَنِ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ قَالَ: تَوَضَّأَ النَّبِيُّ ﷺ وَمَسَحَ عَلَى الْخُفَّيْنِ وَالْعِمَامَةِ.

قَالَ بَكْرٌ: وَقَدْ سمعته مِنِ ابنِ المُغيرةِ.

[قَالَ]: وَذَكَرَ مُحَمَّدُ بنُ بَشَّارٍ في هٰذَا الْحَدِيثِ فِي مَوْضِعٍ آخَرَ: أَنَّهُ مَسَحَ عَلَى نَاصِيَتِهِ وَعِمَامَتِهِ.

وَقَدْ رُوِيَ هذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنِ المُغيرةِ بن شُعْبَةَ: ذَكَرَ بَعْضُهُمْ المَسْحَ عَلَى النَّاصِيَةِ وَالْعِمَامَةِ، وَلَمْ يَذْكُرْ بَعضُهُمُ الناصِيَةَ.

[وَ]سَمِعْتُ أَحْمَدَ بْنَ الْحَسَنِ يَقُولُ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: مَا رأيتُ بِعَيْنَيَّ مِثْلَ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ.

[قال]: وَفِي الْبَابِ عَنْ عَمْرِو بْنِ أُمَيَّةَ، وَسلْمَانَ، وَثَوْبَانَ، وَأَبِي أُمَامَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ المُغيرةِ بن شُعْبَةَ حديثٌ حَسَنٌ صَحِيحٌ.

[1] The turban or head-dress.

one of the people of knowledge among the Companions of the Prophet ﷺ, among them: Abū Bakr, 'Umar, and Anas. It is also the saying of Al-Awzā'ī, Aḥmad, and Isḥāq. They say that one may wipe over the *'Imāmah*.

[More than one of the people of knowledge among the Companions and the *Tābi'īn* said that one does not wipe over the *'Imāmah*, unless he wipes his head along with the *'Imāmah*. This is the saying of Sufyān Ath-Thawrī, Mālik bin Anas, Ibn Al-Mubārak, and Ash-Shāfi'ī].

[Abū 'Eīsā said:] I heard Al-Jārūd bin Mu'ādh saying: "I heard Wakī' bin Al-Jarrāḥ saying: 'If he wipes over the *'Imāmah*, it is acceptable due to the narration.'"

وَهُو قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلمِ مِنْ أَصحَابِ النَّبِيِّ ﷺ، مِنْهُمْ: أَبو بَكْرٍ، وَعُمَرُ، وَأَنَسٌ. وبِهِ يَقولُ الْأَوْزَاعِيُّ وَأَحْمَد، وَإِسْحَاقُ، قَالُوا: يَمْسَحُ عَلَى الْعِمَامةِ.

[وَقال غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابعينَ: لا يَمْسَحُ عَلَى الْعِمَامة إِلَّا أَنْ يَمْسَحَ بِرَأْسِهِ مَعَ الْعِمَامةِ. وَهُو قَوْلُ سُفْيَانَ الثَّوْرِيِّ، وَمَالِكِ بن أَنسٍ، وابن الْمُبَارَكِ، وَالشَّافِعِيِّ].

قَالَ [أَبُو عِيسَى]: وَسَمِعْتُ الْجَارُودَ بن مُعَاذٍ يَقولُ: سَمِعْتُ وَكِيعَ بنَ الْجَرَّاحِ يَقُولُ: إِنْ مَسَحَ عَلَى الْعِمَامةِ يُجْزِئُهُ، لِلْأَثَرِ.

تخريج: أخرجه مسلم، الطهارة، باب المسح على الناصية والعمامة، ح: ٢٧٤ عن ابن بشار به * قول أحمد في القطان: صحيح، وقول وكيع؛ سنده صحيح أيضًا * وفي الباب عن عمرو بن أمية، [البخاري، ح: ٢٠٤، ٢٠٥] وسلمان، [ابن ماجه، ح: ٥٦٣] وثوبان، [أبو داود، ح: ١٤٦] وأبي أمامة، [مجمع: ١/ ٢٦٠ ونصب الراية: ١/ ١٧٢].

101. Bilāl narrated: "The Prophet ﷺ wiped over the *Khuff* and the *Khimār*."[1] (***Saḥīḥ***)

١٠١ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ بِلَالٍ: أَنَّ النَّبِيَّ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ وَالْخِمَارِ.

تخريج: وأخرجه مسلم، الطهارة، باب المسح على الناصية، ح: ٢٧٥ من حديث الأعمش به.

102. Abū 'Ubaidah bin Muḥammad bin 'Ammār bin Yāsir said: "I asked Jābir bin 'Abdullāh about wiping over the *Khuff*. He said, 'O my

١٠٢ - **حَدَّثَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بِشْرُ ابْنُ الْمُفَضَّل عَنْ عَبْدِ الرَّحمٰنِ بْنِ إِسْحاقَ [هو الْقُرَشِيُّ]، عَنْ أَبي عُبَيْدَةَ بْنِ مُحَمَّدِ بْنِ

[1] The head-dress.

nephew! It is the *Sunnah*.'" [He said:] "And I asked him about wiping over the *'Imāmah*. He said, '[Wipe] the hair [with water].'" (*Ḥasan*)

عَمَّارِ بن يَاسِر قَالَ: سأَلتُ جَابر بْنَ عَبْدِ الله، عَنِ المَسْحِ عَلَى الْخُفَّين؟ فَقَالَ: السُّنَّةُ يَا ابْنَ أَخي. [قال]: وَسأَلْتُهُ عَنِ المَسْحِ عَلَى الْعِمَامَة؟ فقال: [أَمِسَّ] الشَّعْرَ [المَاءَ].

تخريج: [**إسناده حسن**] وأخرجه البيهقي: ١/ ٦١ من حديث عبدالرحمن بن إسحاق المدني به وأشار إليه الإمام مالك في الموطأ: ١/ ٣٥ بغير سنده، ولفظه مختلف * أبوعبيدة بن محمد حسن الحديث على الراجح.

Comments:

These *Aḥādiṯ* inform that one would not wipe over only some hair or quarter of head, instead he would wipe over the entire head.

Chapter 76. What Has Been Related About *Ghusl* For *Janābah*

(المعجم ٧٦) - بَابُ مَا جَاءَ فِي الْغُسْلِ مِنَ الْجَنَابَةِ (التحفة ٧٦)

103. Ibn 'Abbās narrated that his maternal aunt Maimūnah said: "I prepared some water for the Prophet ﷺ to perform *Ghusl* for *Janābah* with. So he turned the vessel with his left hand, (pouring some water) over his right. Then he washed his hands. Then he entered his hand into the vessel to pour water over his private area, then he rubbed his hands on the wall, or the ground. Then he rinsed out his mouth and washed his nose by putting water in and blowing it out, and washed his face and forearms. Then he poured water over his head three times, then he poured water over the remainder of his body, then he moved from where he was and washed his feet." (*Ṣaḥīḥ*)

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

١٠٣ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ سالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ خَالَتِهِ مَيْمُونَةَ قَالَتْ: وَضَعْتُ لِلنَّبِيِّ ﷺ غُسْلًا فاغْتَسَلَ مِنَ الْجَنَابَةِ: فَأَكْفَأَ الإِنَاءَ بِشِمَالِهِ عَلَى يَمينِهِ، فَغَسَل كَفَّيْهِ، ثمَّ أَدْخَل يَدَهُ في الْإِنَاءِ، فَأَفَاضَ عَلَى فَرْجه، ثمَّ دَلَكَ بِيدِهِ الْحَائِطَ، أَوِ الأرضَ، ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ، وَغَسَل وَجْهَهُ وَذِرَاعيهِ، ثمَّ أَفاض عَلَى رَأْسِهِ ثَلَاثًا، ثُمَّ أَفاضَ عَلَى سائِر جَسَدِهِ، ثُمَّ تَنَحَّى فَغَسَل رِجْلَيْهِ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحيحٌ.

وَفي الْبابِ عنْ أُمِّ سَلَمةَ، وجَابرٍ، وَأَبي سَعِيدٍ وَجُبَيْرِ بن مُطْعِمٍ، وَأَبي هُرَيْرَةَ.

There are narrations on this topic from Umm Salamah, Jābir, Abū Sa'eed, Jubair bin Muṭ'im, and Abū Hurairah.

تخريج: متفق عليه، وأخرجه مسلم، الحيض، باب صفة غسل الجنابة، ح:٣١٧ من حديث وكيع، والبخاري، الغسل، باب الوضوء قبل الغسل، ح:٢٤٩ من حديث الأعمش به * وفي الباب عن أم سلمة، [مسلم، ح:٣٢٤] وجابر، [مسلم، ح:٣٢٨، ٢٩] وأبي سعيد، [ابن ماجه، ح:٥٧٦] وجبير بن مطعم، [البخاري، ح:٢٥٤ ومسلم، ح:٣٢٧] وأبي هريرة [ابن ماجه، ح:٥٧٨].

104. 'Āishah narrated: "When Allāh's Messenger ﷺ wanted to perform *Ghusl* for *Janābah*, he would begin by washing his hands before putting them into the vessel. Then he would wash his private area, and perform the *Wuḍū'* (as one does) for *Ṣalāt*. Then he would wet his hair with the water, then he would pour water over his head (with his hands) three times." (***Ṣaḥīḥ***)

١٠٤ - **حَدَّثَنَا** ابنُ أَبي عُمَرَ: حَدَّثَنَا سُفْيَانُ [ابنُ عُيَيْنَةَ] عَنْ هِشَامِ بن عُروةَ، عنْ أَبيهِ، عَنْ عَائِشَةَ قالت: كَانَ رسولُ الله ﷺ إِذَا أَرادَ أَنْ يَغْتَسِلَ مِنَ الْجَنَابةِ بَدَأَ بِغَسْلِ يَدَيْهِ قَبْلَ أَنْ يُدْخِلهُمَا الإِنَاءَ، ثُمَّ يَغْسِلُ فَرْجَهُ، وَيَتَوَضَّأُ وُضُوءَهُ لِلصَّلَاةِ، ثمّ يُشَرِّبُ شَعْرَهُ المَاءَ، ثمّ يَحْثِي عَلَى رأْسِهِ [ثَلَاثَ] حَثَيَاتٍ.

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

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

This is the view that the people of knowledge have chosen for *Ghusl* from *Janābah*. One is to perform the *Wuḍū'* for *Ṣalāt*, then pour water over his head three times, then pour water over the rest of his body, then wash his feet.

وَهُو الذِي اخْتَارَهُ أَهْلُ الْعِلْمِ في الْغُسْلِ مِنَ الْجَنَابَةِ: أَنَّهُ يَتَوَضَّأُ وُضُوءَهُ لِلصَّلَاةِ، ثمّ يُفْرِغُ عَلَى رأْسِهِ ثَلَاثَ مرَّاتٍ، ثمّ يُفِيضُ المَاءَ عَلَى سائرِ جَسَدِهِ، ثم يَغْسِلُ قَدَمَيْهِ.

The people of knowledge act according to this. They say: If the *Junub* person submerges himself in water and does not perform *Wuḍū'* it is acceptable. And this is the saying of Ash-Shāfi'ī, Aḥmad and Isḥāq.

وَالْعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ. وَقالُوا: إِن انْغَمَسَ الْجُنُبُ في المَاءِ وَلَمْ يَتَوَضَّأْ أَجْزَأَهُ. وَهُو قَوْلُ الشَّافعِيِّ، وَأَحْمَدَ وإِسْحاقَ.

تخريج: متفق عليه، وأخرجه البخاري، الغسل، باب الوضوء قبل الغسل، ح:٢٤٨ ومسلم، الحيض، باب صفة غسل الجنابة، ح:٣١٦ من حديث هشام به.

Chapter 77. Should A Woman Undo Her Hair For *Ghusl*?

(المعجم ٧٧) - بَابٌ: هَلْ تَنْقُضُ الْمَرْأَةُ شَعْرَهَا عِنْدَ الْغُسْلِ؟ (التحفة ٧٧)

105. Umm Salamah narrated "I said: 'O Messenger of Allāh! I am a woman with tight braids on my head, should I undo it to perform *Ghusl* for *Janābah*?, He said: 'No. It is sufficient that you only pour three scoops of water (with hands held together) over your head, then pour water over the rest of your body, to be purified.'" Or he said: "then you will be purified." (*Ṣaḥīḥ*)

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

The people of knowledge act according to this *Ḥadīth*. If a woman peforms *Ghusl* for *Janābah* but does not undo her hair, then that is acceptable after she pours water over her head.

١٠٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بن مُوسَى، عَنْ [سَعِيدٍ] المَقْبُرِيِّ، عَنْ عَبْدِ اللهِ بْنِ رافِعٍ، عَنْ أُمِّ سَلَمَةَ قالتْ: قُلتُ: يا رَسُولَ الله، إِنِّي امْرَأَةٌ أَشُدُّ ضَفْرَ رأْسِي، أَفَأَنْقُضُهُ لِغُسْلِ الْجَنَابَةِ؟ قال: «لَا، إِنَّمَا يَكْفِيكِ أَنْ تَحْثِيَ عَلَى رأْسِكِ ثَلَاثَ حَثَيَاتٍ مِنْ مَاءٍ، ثُمَّ تَفِيضِي عَلَى سَائِرِ جَسَدِكِ المَاءَ فَتَطْهُرِينَ - أَوْ قالَ: - فإِذَا أَنتِ قَدْ تَطَهَّرْتِ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَالْعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ: أَنَّ المَرْأَةَ إِذَا اغْتَسَلَتْ مِنَ الْجَنَابَةِ فَلَمْ تَنْقُضْ شَعْرَهَا إِنَّ ذٰلِكَ يُجْزِئُهَا بَعْدَ أَنْ تُفِيضَ المَاءَ عَلَى رأْسِهَا.

تخريج: وأخرجه مسلم، الحيض، باب حكم ضفائر المغتسلة، ح: ٣٣٠ عن ابن أبي عمر به.

Comments:

It is not compulsory for a woman to undo the braids for taking a bath due to ceremonial impurity and after menses, but making the roots of hair wet is compulsory, according to the majority of the scholars.

Chapter 78. What Has Been Related About "Under Each Hair Is Sexual Impurity."

(المعجم ٧٨) - بَابُ مَا جَاءَ أَنَّ تَحْتَ كُلِّ شَعْرَةٍ جَنَابَةٌ (التحفة ٧٨)

106. Abū Hurairah narrated that the Prophet ﷺ said: "Under every hair is sexual impurity so wash (all of) the hair and cleanse the skin." (*Ḍa'īf*)

[He said:] There are narrations on this topic from 'Alī and Anas.

١٠٦ - حَدَّثَنَا نَصْرُ بنُ عَلِيٍّ: حَدَّثَنَا الْحَارِثُ بْنُ وَجِيهٍ قَالَ: حَدَّثَنَا مَالِكُ بنُ دِينَارٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قال: «تَحْتَ كلِّ شَعْرَةٍ جَنَابَةٌ، فَاغْسِلُوا الشَّعْرَ وَأَنْقُوا البَشَرَةَ».

[قَالَ]: وَفي الْبَابِ عنْ عَلِيٍّ، وَأَنسٍ.

قَالَ أَبُو عِيسَى: حديثُ الْحَارِثِ بن وَجِيهٍ حديثٌ غَرِيبٌ، لَا نَعْرِفُه إلَّا مِنْ حديثِهِ، وَهُوَ شَيْخٌ لَيْسَ بِذٰلِكَ، وقَدْ رَوى عَنْهُ غَيْرُ وَاحدٍ منَ الأئمَّةِ، وقَدْ تفرَّدَ بهٰذَا الْحَديثِ عنْ مَالِكِ بن دِينَارٍ ويُقَالُ: الْحَارِثُ بنُ وجِيهٍ ويُقَالُ: ابنُ وجْبَةَ.

Abū 'Eīsā said: The *Ḥadīth* of Al-Ḥārith bin Wajīh (a narrator in this chain) is a *Gharīb Ḥadīth*, we do not know of it except from his narration.

And he is a Shaikh, but he is not really reliable.[1] More than one of the *A'immah* have reported from him, but he is alone with this *Ḥadīth* from Mālik bin Dīnār. And they call him Al-Ḥārith bin Wajīh and they also say Ibn Wajbah.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الطهارة، باب: في الغسل من الجنابة، ح: ٢٤٨ وابن ماجه، ح: ٥٩٧ عن نصر بن علي به * وفي الباب عن علي، [أبو داود، ح: ٢٤٩] وأنس، [مجمع: ١/ ٢٧١، ٢٧٢].

Comments:

This narration instructs that washing the hair well is necessary; also it is necessary to make the water reach the entire body and to clean it.

Chatper 79. [What Has Been Related] About *Wuḍū'* After *Ghusl*

(المعجم ٧٩) - بَابُ [مَا جَاءَ] فِي الْوُضُوءِ بَعْدَ الْغُسْلِ (التحفة ٧٩)

١٠٧ - حَدَّثَنَا إسْمَاعيلُ بن مُوسى: حَدَّثَنَا شَرِيكٌ عَنْ أَبي إسْحاقَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ: أَنَّ النَّبيَّ ﷺ كَانَ لَا يَتَوَضَّأُ بَعْدَ الْغُسْلِ.

[قَالَ أَبُو عِيسَى: هٰذا حديثٌ حسنٌ صحيحٌ].

[قَالَ أَبُو عِيسَى: وهذَا قَوْلُ غَيْرِ واحدٍ مِنْ أَهْلِ الْعِلْمِ: أَصحاب النَّبيِّ ﷺ والتَّابعينَ: أَنْ لَا يَتَوَضَّأَ بعد الْغُسلِ].

107. 'Āishah narrated: "The Prophet ﷺ would not perform *Wuḍū'* after the *Ghusl*." (*Ḍa'īf*)

[Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*].

[Abū 'Eīsā said: This is the saying of more than one of the people of knowledge, the Companions of the Prophet ﷺ, and the *Tābi'īn*: That one does not perform *Wuḍū'* after the *Ghusl*].

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب: في الوضوء بعد الغسل، ح: ٥٧٩ عن إسماعيل به، وقواه ابن سيد الناس، وصححه الحاكم على شرط الشيخين: ١/ ١٥٣ ووافقه الذهبي أبوإسحاق عنعن.

[1] It is an indication of the weakness of the narrator so described.

Comments:

If one touches the private parts after making ablution, he will have to repeat the ablution.

Chapter 80. What Has Been Related: When The Two Circumcised Organs Meet, *Ghusl* Is Required.

(المعجم ٨٠) - بَابُ مَا جَاءَ: إِذَا الْتَقَى الْخِتَانَانِ وَجَبَ الْغُسْلُ (التحفة ٨٠)

108. 'Āishah narrated: "When the circumcised meets the circumcised [then indeed] *Ghusl* is required. Myself and Allāh's Messenger did that, so we performed *Ghusl*." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Hurairah, 'Abdullāh bin 'Amr, and Rāfi' bin Khadīj.

١٠٨ - **حَدَّثَنَا** أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الأَوْزَاعِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بن الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِذا جَاوَزَ الْخِتَانُ الْخِتَانَ [فَقَدْ] وَجَبَ الْغُسْلُ، فَعَلْتُهُ أَنَا وَرسولُ الله ﷺ فاغْتَسَلْنَا.

[قَالَ]: وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَعبْد الله بنِ عَمْرٍو، وَرافِعِ بن خَدِيجٍ.

تخريج: [صحيح] وأخرجه ابن ماجه، الطهارة، باب ماجاء في وجوب الغسل ... إلخ، ح:٦٠٨ من حديث الوليد به وصرح بالسماع المسلسل إلى القاسم بن محمد ولم ينفرد به وصححه ابن حبان (الإحسان):١١٧٢ وله شواهد * وفي الباب عن أبي هريرة، [البخاري، ح:٢٩١ ومسلم، ح:٣٤٨] وعبدالله بن عمرو، [ابن ماجه، ح:٦١١] ورافع بن خديج، [أحمد:٤/١٤٣].

109. 'Āishah narrated that the Prophet ﷺ said: "When the circumcised meets the circumcised then *Ghusl* is required." (*Ṣaḥīḥ*)

Abū 'Eīsā said: The *Ḥadīth* of 'Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

He said: This *Ḥadīth* from 'Āishah, from the Prophet ﷺ: "When the circumcised meets the circumcised [then indeed] *Ghusl* is required" has been related via more than one route.

It is the saying of most of the people of knowledge among the Companions of the Prophet ﷺ. Among them: Abū Bakr, 'Umar,

١٠٩ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا وكيعٌ عنْ سُفْيَانَ، عَنْ عَلِيِّ بْنِ زَيدٍ، عنْ سعيد بن الْمُسَيَّبِ، عنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ الله ﷺ: «إِذَا جَاوزَ الْخِتَانُ الْخِتَانَ وجَبَ الْغُسْلُ».

قَالَ أَبُو عِيسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

قَالَ: وقَدْ رُوِيَ هذَا الْحَديثُ عنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ وجْهٍ: «إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ [فقدْ] وَجَبَ الْغُسْلُ».

وهُو قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحابِ

رسول الله ﷺ - مِنْهُمْ: أَبو بَكْرٍ، وعُمَرُ، وعُثْمانُ، وعَلِيٌّ، وعَائشَةُ - والْفُقَهَاءِ مِنَ التّابعِينَ ومَنْ بَعْدهُمْ، مِثْلِ: سُفْيَانَ الثَّوْرِيِّ، والشَّافعِيِّ، وأَحْمَدَ، وإِسْحَاقَ. قَالُوا: إِذا الْتَقَى الْخِتَانَانِ وجَبَ الْغُسْلُ.

'Uthmān, 'Alī, 'Āishah - and the *Fuqahā'* among the *Tābi'īn* and those after them, like: Sufyān Ath-Thawrī, Ash-Shāfi'ī, Aḥmad, and Isḥāq. They say: When the two circumcised organs meet, *Ghusl* is required.

تخريج: [صحيح] وأخرجه أحمد:٦/١٣٥ عن وكيع به، سفيان الثوري تابعه شعبة، (أحمد:٦/٩٧) وإسماعيل ابن علية، (أيضًا:٦/٤٧) وللحديث شواهد منها الحديث السابق.

Comments:

The scholars are agreed on the basis of this *Ḥadīth* that the ejaculation of the semen is not the only necessary condition for the obligation of a bath; in the abovementioned form of sexual contact, even if ejaculation did not occur, taking a bath becomes obligatory.

(المعجم ٨١) - بَابُ مَا جَاءَ: أَنَّ الْمَاءَ مِنَ الْمَاءِ (التحفة ٨١)

Chapter 81. What Has Been Related That 'Water Is For Water'

١١٠ - حَدَّثَنَا أَحْمَدُ بنُ مَنِيعٍ: حَدَّثَنَا عبدُ الله بنُ الْمُبَارَكِ: حَدَّثَنَا يُونُسُ بنُ يَزِيدَ عنِ الزُّهْرِيِّ، عَنْ سَهلِ بنِ سَعدٍ، عَنْ أُبَيِّ بنِ كَعْبٍ قالَ: إِنَّمَا كَانَ المَاءُ مِنَ الماءِ رُخْصَةً في أَوَّلِ الإسلامِ، ثمَّ نُهِيَ عَنْهَا.

110. Ubayy bin Ka'b narrated: "Water is for water,' was only permitted in the beginning of Islam. Then it was prohibited." (*Ṣaḥīḥ*)

تخريج: [صحيح] وأخرجه ابن ماجه، الطهارة، باب ما جاء في وجوب الغسل إذا التقى الختانان، ح:٦٠٩ من حديث يونس به، ورواه أبوحازم عن سهل بن سعد، عند أبي داود، ح:٢١٥ وصححه ابن خزيمة، ح:٢٢٥، ٢٢٦ وابن حبان (الإحسان):١١٧٠، ١١٧٦ والدارقطني:١/١٢٦، ح:٤٥٠ والبيهقي:١/١٦٥.

١١١ - حَدَّثَنَا أَحْمَدُ بنُ مَنِيعٍ: حَدَّثَنَا [عبْدُ الله] بنُ الْمُبَارَكِ: حَدَّثَنَا معمَرٌ عَنِ الزُّهْرِيِّ، بهٰذَا الإِسْنَادِ مِثْلَهُ.

قَالَ أَبُو عِيسَى: هذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

111. Ma'mar narrated a similar narration (as *Ḥadīth* no. 110) from Az-Zuhrī, with this chain. (*Ṣaḥīḥ*)

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

"Water is for water" was only in the beginning of Islam, then it was abrogated after that.

وإِنَّمَا كَانَ المَاءُ مِنَ الماءِ فِي أَوَّلِ الإسلامِ، ثمَّ نُسِخَ بَعْدَ ذٰلِكَ.

وهٰكَذَا رَوَى غَيْرُ واحِدٍ من أَصْحَابِ رَسُولِ اللهِ ﷺ، مِنْهُمْ: أُبيُّ بْنُ كَعْبٍ، ورَافِعُ ابْنُ خَدِيجٍ.

والْعَمَلُ عَلَى هٰذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ: عَلَى أَنَّهُ إِذَا جَامَعَ الرَّجُلُ امرأَتَهُ في الْفَرْجِ وجَبَ عَلَيْهِمَا الْغُسْلُ، وإِنْ لَمْ يُنْزِلَا.

تخريج: [صحيح] انظر الحديث السابق.

And this has been reported from more than one of the Companions of the Prophet ﷺ, among them: Ubayy bin Ka'b and Rāfi' bin Khadīj.

Most of the people of knowledge act according to this. When a man has intercourse with his woman in the private part, *Ghusl* is required of them, even if there is no discharge.

١١٢ - **حَدَّثَنَا** عِلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي الْجَحَّافِ، عنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا الْمَاءُ مِنَ الْمَاءِ فِي الْاحْتِلَامِ.

قال أبو عيسى: سَمِعْتُ الْجَارُودَ يَقولُ: سَمِعْتُ وكِيعًا يَقولُ: لَمْ نَجِدْ هٰذَا الْحَدِيثَ إِلَّا عِنْدَ شَرِيكٍ.

قَالَ أَبُو عِيسَى: وفي الْبَابِ عَنْ عُثْمانَ ابْنِ عَفَّانَ، وعَلِيِّ بْنِ أَبي طالِبٍ والزُّبَيْرِ، وطَلْحَةَ، وأَبِي أَيُّوبَ، وأَبي سعِيدٍ عَنِ النَّبِيِّ ﷺ [أَنَّهُ] قَالَ: «**الْمَاءُ مِنَ الْمَاءِ**».

قَالَ أَبُو عِيسَى: وأَبُو الْجَحَّافِ اسْمُهُ دَاوُدُ بنُ أَبي عَوْفٍ.

ويُرْوَى عَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ: حَدَّثَنَا أَبو الْجَحَّافِ وكَانَ مَرْضِيًّا.

112. Ibn 'Abbās said: "Water is for water' is only about the wet dream." (*Ḍa'īf*)

Abū 'Eīsā said: I heard Al-Jārūd saying: "I heard Wakī' saying, 'We do not find this *Ḥadīth* except with Sharīk.'"

Abū 'Eīsā said: There are narrations on this topic from 'Uthmān bin 'Affān, 'Alī bin Abū Ṭālib, Az-Zubair, Ṭalḥah, Abū Ayyūb, and Abū Sa'eed, from the Prophet ﷺ that he said: "Water is for water."

Abū 'Eīsā said: And Abū Al-Jaḥḥāf's name is Dāwud bin Abī 'Awf.

And it has been reported from Sufyān Ath-Thawrī, (he said): "Abū Al-Jaḥḥāf narrated to us, and he was an acceptable narrator."

تخريج: [إسناده ضعيف] وأخرجه الطحاوي في معاني الآثار: ١/٥٦ من حديث شريك القاضي به * شريك القاضي عنعن وله شواهد ضعيفة عند ابن أبي شيبة: ١/٧٧، ح: ٨٤٩ ١/٨٩، ح: ٩٥٨، ٩٦٠- أثر وكيع: سنده صحيح * وفي الباب عن عثمان بن عفان، [البخاري، ح: ١٧٩، ٢٩٢ ومسلم: ٣٤٧] وعلي بن أبي طالب، [ابن أبي شيبة: ١/٨٩] والزبير [في حديث عثمان] وطلحة [في حديث عثمان] وأبي أيوب، [البخاري، ح: ٢٩٢ ومسلم، ح: ٣٤٧ ب] وأبي

سعيد، [البخاري، ح: ١٨٠ ومسلم، ح: ٣٤٥].

Comments:

"Water is for water, this *Ḥadīth* is abrogated regarding the sexual contact of spouses, but still applied to taking a bath owing to a wet dream; as its detail is in the following chapter.

Chapter 82. [What Has Been Related] About One Who Awakens To Find Wetness, But He Does Not Recall Having A Wet Dream

(المعجم ٨٢) - بَابُ [مَا جَاء] فِيمَنْ يَسْتَيْقِظُ وَيَرَى بَلَلًا، ولَا يَذْكُرُ احْتِلَامًا

(التحفة ٨٢)

113. 'Āishah narrated: "The Prophet ﷺ was asked about a man who finds wetness and he does not remember having a wet dream. So he said: 'He is to perform *Ghusl*.' And (he was asked) about a man who had a wet dream but does not find any wetness, so he said: 'No *Ghusl* is required of him.' Umm Salamah said: 'O Messenger of Allāh! Is the woman required to perform *Ghusl* if she sees that?' He replied: 'Yes. Indeed women are the partners of men.'" (***Ḍa'īf***)

Abū 'Eīsā said: This *Ḥadīth* – the *Ḥadīth* of 'Āishah about the man who finds wetness but does not remember having a wet dream – was only reported by 'Abdullāh bin 'Umar from 'Ubaidullāh bin 'Umar. And 'Abdullāh (Ibn 'Umar) was graded weak by Yaḥya bin Sa'eed due to his weak memory in *Ḥadīth*.

This is the saying of more than one of the people of knowledge among the Companions of the Prophet ﷺ and the *Tābi'īn*: When a man awakens to see some wetness then he is to perform *Ghusl*. This is the saying of Sufyān [Ath-Thawrī] and Aḥmad.

١١٣ - حَدَّثَنَا أَحْمَدُ بنُ مَنِيعٍ: حَدَّثَنَا حمَّادُ بنُ خَالِدٍ الْخَيَّاطُ عَنْ عبْدِ الله بْنِ عُمَرَ [هُوَ العُمَرِيُّ]، عَنْ عُبَيْدِ الله بْنِ عُمَرَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: سُئِلَ النَّبِيُّ ﷺ عَنِ الرَّجُلِ يَجِدُ الْبَلَلَ وَلَا يَذْكُرُ احْتِلَامًا؟ قَالَ: «يَغْتَسِلُ». وَعنِ الرَّجُلِ يَرَى أَنَّهُ قَدِ احْتَلَمَ ولَمْ يَجِدْ بَلَلًا؟ قَالَ: «لا غُسْلَ عَلَيْهِ». قَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ الله، هَلْ عَلَى الْمَرْأَةِ تَرى ذَلِكَ غُسْلٌ؟ قَالَ: «نَعَمْ، إِنَّ النِّسَاءَ شَقَائِقُ الرِّجَالِ».

قَالَ أَبُو عِيسَى: وَإِنَّمَا رَوَى هٰذَا الْحَدِيثَ عَبدُ الله بْنُ عُمَرَ عَنْ عُبَيْدِ الله بن عُمَرَ: حَدِيثَ عَائِشَةَ في الرَّجُلِ يَجِدُ البَلَلَ ولم يَذْكُرِ احْتِلَامًا. وَعَبدُ الله [بنُ عُمرَ] ضَعَّفَهُ يَحْيى بنُ سَعِيدٍ مِنْ قِبَلِ حِفْظِهِ فِي الْحَدِيثِ.

وَهُوَ قَوْلُ غَيْرِ واحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصحَابِ النَّبِيِّ ﷺ وَالتَّابعِينَ: إِذَا اسْتَيْقَظَ الرَّجُلُ فَرَأَى بِلَّةً أَنَّهُ يَغْتَسِلُ. وهُوَ قَوْلُ سُفْيَانَ [الثَّوْرِيِّ] وأَحْمَدَ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ: إِنَّمَا

Some of the people of knowledge among the *Tābi'īn* say that *Ghusl* is only obligatory for him when the moisture is semen. This is the saying of Ash-Shāfi'īand Isḥāq.

When he has a wet dream and does not see any wetness then *Ghusl* is not required of him, according to the people of knowledge in general.

يَجِبُ عَلَيْهِ الْغُسْلُ إِذَا كَانَتِ البِلَّةُ بِلَّةَ نُطْفَةٍ. وهُوَ قَوْلُ الشَّافِعِيِّ وَإِسحاقَ.

وَإِذَا رَأَى احْتِلَامًا ولَمْ يَرَ بِلَّةً فَلَا غُسْلَ عَلَيْهِ عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ.

تخريج: [**إسناده ضعيف**] وأخرجه أبو داود، الطهارة، باب: في الرجل يجد البلة في منامه، ح: ٢٣٦ وابن ماجه: ٦١٢ من حديث حماد بن خالد به عبدالله بن عمر العمري ضعيف عن غير نافع ولبعض شواهد كثيرة عند مسلم، ح: ٣١٤ وغيره.

Comments:

This is what Ibn 'Abbās meant about water is for water i.e. Taking a bath is not compulsory if water (wetness of semen) is not seen; but if he, after awaking from sleep, observes wetness, then a bath is obligatory for him because the wet dream basically depends on the ejaculation of semen, whether one remembers a wet dream or not. However if it is certain that it was semen, then the issue of taking a bath is consensually agreed.

Chapter 83. What Has Been Related About *Al-Manī*[1] And *Al-Madhī*.[2]

(المعجم ٨٣) - بَابُ مَا جَاءَ فِي الْمَنِيِّ وَالْمَذْيِ (التحفة ٨٣)

114. 'Alī narrated: "I asked the Prophet ﷺ about *Al-Madhī*. He said: "For *Al-Madhī* is *Wuḍū'*, and for *Al-Manī* is *Ghusl*." (*Ḍa'īf*)

[He said:] There are narrations on this topic from Al-Miqdād bin Al-Aswad, and Ubayy bin Ka'b.

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

There is more than one route for the report of 'Alī [bin Abī Ṭālib, from the Prophet ﷺ saying: "For *Al-Madhī* is *Wuḍū'*, and for *Al-*

١١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو السَّوَّاقُ البَلْخِيُّ: حَدَّثَنَا هُشَيْمٌ عَنْ يَزِيدَ بنِ أَبِي زِيَادٍ؛ ح [قَالَ]: وحَدَّثَنَا مَحْمُودُ بنُ غَيْلَانَ: حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ عَنْ زَائِدَةَ، عنْ يَزِيدَ بنِ أَبِي زِيَادٍ، عَنْ عَبدِ الرَّحمٰنِ بنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: سأَلْتُ النَّبِيَّ ﷺ عنِ المَذْيِ؟ فَقَالَ: «مِنَ المَذْيِ الْوُضوءُ، وَمِنَ المَنِيِّ الْغُسْلُ».

[قَالَ]: وَفِي الْبَابِ عَنِ الْمِقْدَادِ بْنِ الْأَسْوَدِ، وأُبَيِّ بْنِ كَعْبٍ.

[1] Sperm or semen.
[2] Prostatic fluid.

Manī is *Ghusl*."

This is the saying of the people of knowledge in general among the Companions of the Prophet ﷺ and the *Tābi'īn*, [and those after them]. It is the saying of [Sufyān,] Ash-Shāfi'ī, Aḥmad and Isḥāq.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ عَنْ عَلِيٍّ [بْنِ أَبِي طَالِبٍ] عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ وَجْهٍ: «مِنَ المَذْيِ الْوُضُوءُ، وَمِنَ المَنِيِّ الغُسْلُ».

وَهُوَ قَوْلُ عَامَّةِ أَهْلِ العِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ [وَمَنْ بَعْدَهُمْ] وَبِهِ يَقُولُ [سُفْيَانُ، وَ]الشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب الوضوء من المذي، ح:٥٠٤ من حديث هشيم به، يزيد بن أبي زياد ضعيف والحديث الآتي (١١٥) يغني عنه * وفي الباب عن المقداد بن الأسود، [البخاري، ح:١٣٢ ومسلم، ح:٣٠٣] وأبي بن كعب، [ابن ماجه، ح:٥٠٧].

Comments:

Madhī is a thin, white, sticky fluid that flows, without lust and ejaculation, from the male and female private parts, owing to foreplay and making love between wife and husband; and a person even does not realise its flow. *Manī* is a white and thick fluid, which ejaculates with lust and pleasure; and a person feel its pleasure and is then relaxed. *Wadī* is muddy, white and thick fluid which flows, from people, after urinating or normally before.

Chapter 84. [What Has Been Related] About *Al-Madhī* That Touches The Garment

(المعجم ٨٤) - بَابُ [مَا جَاءَ] فِي الْمَذْيِ يُصِيبُ الثَّوْبَ (التحفة ٨٤)

115. Sahl bin Ḥunaif said: "I suffered from a severe and troubling case of *Al-Madhī*. I was performing *Ghusl* often because of it. So I mentioned that to Allāh's Messenger ﷺ and asked him about it. He said: "You only need to perform *Wuḍū'* for that." I said: "O Messenger of Allāh! How about when it gets on my clothes?" He said: "It is sufficeint for you to take a handful of water and sprinkle it on your garment wherever you see that it has touched it." (***Ḥasan***)

Abū 'Eīsā said: This *Ḥadīth* is

١١٥ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدَةُ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ عُبَيْدٍ - هُوَ ابْنُ السَّبَّاقِ -، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ حُنَيْفٍ قَالَ: [كُنْتُ] أَلْقَى مِنَ المَذْيِ شِدَّةً وَعَنَاءً، فَكُنْتُ أُكْثِرُ مِنْهُ الْغُسْلَ، فَذَكَرْتُ ذٰلِكَ لِرَسُولِ اللهِ ﷺ وَسَأَلْتُهُ عَنْهُ؟ فَقَالَ: «إِنَّمَا يُجْزِئُكَ مِنْ ذٰلِكَ الْوُضُوءُ». [فَ]قُلْتُ: يَا رَسُولَ اللهِ، كَيْفَ بِمَا يُصِيبُ ثَوْبِي مِنْهُ؟ قَالَ: «يَكْفِيكَ أَنْ تَأْخُذَ كَفًّا مِنْ مَاءٍ فَتَنْضَحَ بِهِ ثَوْبَكَ حَيْثُ تَرَى أَنَّهُ أَصَابَ مِنْهُ».

Ḥasan Ṣaḥīḥ. We do not know of anything like this except from the *Ḥadīth* of Muḥammad bin Isḥāq about *Al-Madhī*.

The people of knowledge differ about *Al-Madhī* which touches the garment. Some of them say that nothing is acceptable but washing it. This is the saying of Ash-Shāfi'ī and Isḥāq. Some of them say one may sprinkle it. Aḥmad said: "I hope that sprinkling it with water is acceptable."

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، ولَا نعرِفُ مثلَ هٰذَا إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بنْ إِسْحَاقَ فِي المَذْيِ مِثْلَ هٰذَا.

وَقَدِ اخْتَلفَ أَهْلُ الْعِلْمِ فِي الْمَذْيِ يُصِيبُ الثَّوْبَ، فَقَالَ بَعْضُهُمْ: لَا يُجْزِئ إِلَّا الغُسْلُ، وَهُوَ قَوْلُ الشَّافِعِيِّ، وَإِسْحَاقَ. وَقَالَ بَعْضُهُمْ: يُجْزِئُهُ النَّضْح. وَقَالَ أَحْمَدُ: أَرْجُو أَنْ يُجْزِئَهُ النَّضْحُ بِالْمَاءِ.

تخريج: [حسن] وأخرجه ابن ماجه، الطهارة، باب الوضوء من المذي، ح:٥٠٦ من حديث عبدة بن سليمان به وصححه ابن خزيمة، ح:٢٩١ وابن حبان، ح:٢٤٠ ابن إسحاق صرح بالسماع عند أبي داود (٢١٠).

Chapter 85. [What Has Been Related] About *Al-Manī* That Touches The Garment.

(المعجم ٨٥) - بَابُ [مَا جَاءَ] فِي الْمَنِيِّ يُصِيبُ الثَّوْبَ (التحفة ٨٥)

116. Hammām bin Al-Ḥārith narrated: "Āishah had a guest to whom she lent a yellow wrap for him to sleep in. He had a wet dream, and was too embarrased to send it to her while the traces of the wet dream were present on it. So he submerged it (washing it) in water, then he sent it to her. 'Āishah said, "Why did he ruin our garment? It would have been sufficeint for him to scrape it off with his fingers. Sometimes I would scrape it off of the garment of Allāh's Messenger ﷺ with my fingers."(*Ṣaḥīḥ*)

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

This is the saying of more than one [of the Companions of the Prophet

١١٦ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ: ضَافَ عائشةَ ضَيْفٌ، فَأَمَرَتْ له بِمِلْحَفَةٍ صَفْرَاءَ فَنَامَ فيها، فَاحْتَلَمَ، فَاستَحْيَا أَنْ يُرْسِلَ إليها وبِهَا أَثَرُ الاحْتِلَامِ، فَغَمَسهَا فِي الْمَاءِ، ثُمَّ أَرْسَلَ بِهَا، فَقَالَتْ عَائِشَةُ: لم أَفْسَدَ عَلَيْنَا ثَوْبَنَا؟ إِنَّمَا كَانَ يَكْفِيهِ أَنْ يَفْرُكَهُ بِأَصَابِعِهِ، وَرُبَّمَا فَرَكْتُهُ مِنْ ثَوْبِ رَسُولِ الله ﷺ بِأَصابِعِي.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ [أصحابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ مِنَ] الْفُقَهاءِ، مِثْلِ

ﷺ and the *Tābi'īn* and those who followed them] among the *Fuqahā'*, like Sufyān [Ath-Thawrī, Ash-Shāfi'ī], Aḥmad, and Isḥāq. They say in the case of *Al-Manī* that touches the garment, it is acceptable to scrape it if it is not washed.

Similar to this was reported from Manṣūr; from Ibrāhīm, from Hammām bin Al-Ḥārith from 'Āishah, and it is similar to the narration of Al-A'mash, (a narrator in this chain).

Abū Ma'shar reported this *Ḥadīth* from Ibrāhīm, from Al-Aswad, from 'Āishah, and the *Ḥadīth* of Al-A'mash is more correct.

سُفْيَانَ [الثَّورِيِّ، والشَّافِعِيِّ]، وَأَحْمَدَ، وَإِسْحَاقَ، قَالُوا فِي الْمَنِيِّ يُصِيبُ الثَّوْبَ: يُجْزِئُهُ الْفَرْكُ وَإِنْ لَمْ يَغسِلْهُ.

وَهٰكَذَا رُوِيَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحارِثِ، عَنْ عَائِشَةَ مِثْلُ رِوايَةِ الأَعْمَشِ.

وَرَوَى أَبو مَعْشَرٍ هٰذَا الْحَدِيث عَنْ إِبْراهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ. وَحَدِيثُ الأَعْمَشِ أَصَحُّ.

تخريج: [صحيح] وأخرجه أبو داود، الطهارة، باب المني يصيب الثوب، ح: ٣٧١ من حديث إبراهيم النخعي به وأصله في صحيح مسلم، ح: ٢٨٨/١٠٧ب وزاد الطحاوي: ١/ ٥١ "ثم يصلي فيه".

Comments:

There are some other things too, which are washed or scratched just because of personal detestation and disliking, while they are pure; like: mucus or coughing phlegm, or a hand if it touches the private part, or drops of curry etc. falling on clothes. However the semen, philosophically and theologically, are pure or impure but a person naturally likes to get rid of its traces; and its traces are deleted only by washing it properly.

Chapter 86. Washing *Al-Manī* From The Garment

(المعجم ٨٦) - بَابُ غَسْلِ الْمَنِيِّ مِنَ الثَّوْبِ (التحفة ٨٦)

117. Sulaimān bin Yasār narrated from 'Āishah, that she washed *Manī* from the garment of Allāh's Messenger ﷺ. (***Ṣaḥīḥ***)

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

[There is something on this topic from Ibn 'Abbās].

The *Ḥadīth* of 'Āishah, that "she

١١٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ [قَالَ]: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَمْرِو بْنِ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ سُلَيْمانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ: أَنَّهَا غَسَلَتْ مَنِيًّا مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

washed *Manī* from the garment of Allāh's Messenger does not contradict the *Ḥadīth* about scraping. Because even though scraping is acceptable, it is recommended for a man that he not leave any trace of it on his garment. Ibn 'Abbās said: "*Al-Manī* holds the status of mucus, so remove it even if with *Idhkhir*."[1]

[وَفِي الْبَابِ عَنِ ابْنِ عبَّاسٍ].
وَحَدِيثُ عَائِشَةَ: أَنَّهَا غَسَلَتْ مَنِيًّا مِنْ ثَوْبِ رَسُولِ الله ﷺ لَيْسَ بِمُخَالِفٍ لِحَدِيثِ الْفَرْكِ، [لأَنَّهُ] وَإِنْ كانَ الْفَرْكُ يُجْزِىءُ: فَقَدْ يُسْتَحَبُّ لِلرَّجُلِ أَنْ لَا يُرَىٰ عَلَى ثَوْبِهِ أَثَرُهُ.
قَالَ ابْنُ عَبَّاسٍ: الْمنِيُّ بِمنْزِلَةِ المُخَاطِ، فَأَمِطْهُ عَنْكَ ولو بِإِذْخِرَةٍ.

تخريج: متفق عليه، وأخرجه البخاري، الوضوء، باب غسل المني وفركه وغسل ما يصيب من المرأة، ح:٢٢٩ ومسلم، الطهارة، باب حكم المني، ح:٢٨٩ من حديث عمرو بن ميمون به * وفي الباب عن ابن عباس، [الدارقطني: ١/ ١٢٤، ح:٤٤١ والبيهقي: ٢/ ٤١٨].

Chapter 87. [What Has Been Related] About The Person Who Is *Junub* Sleeping Before Performing *Ghusl*

(المعجم ٨٧) - بَابُ [مَا جَاءَ] فِي الْجُنُبِ يَنَامُ قَبْلَ أَنْ يَغْتَسِلَ (التحفة ٨٧)

118. 'Āishah narrated: "Allāh's Messenger ﷺ would sleep while he was *Junub*, and without touching water (performing *Ghusl*)." (*Ḍa'īf*)

١١٨ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الأَعْمَشِ، عَنْ أَبِي إِسْحٰقَ، عَنِ الْأَسْوَدِ، عنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ الله ﷺ يَنَامُ وَهُوَ جُنُبٌ وَلَا يَمَسُّ مَاءً.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب: في الجنب ينام كهيئته لا يمس ماء، ح:٥٨١ من حديث أبي بكر بن عياش به ولم ينفرد به، وأبو إسحاق صرح بالسماع عند البيهقي (١/ ٢٠١، ٢٠٢) ولكن السند إليه ضعيف * قوله: "ولا يمس ماءً" أي لا يغتسل.

119. There is a similar report (as no. 118) narrated via Abū Isḥāq. (*Ḍa'īf*)

Abū 'Eīsā said: This (permissibility of sleeping without taking *Ghusl* for *Junub* is the opinion of Sa'eed bin Al-Musayyab and others.

١١٩ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحاقَ نَحْوَهُ.
قَالَ أَبُو عِيسَى: وَهٰذَا قَوْلُ سَعِيدِ بْنِ الْمُسَيَّبِ وَغَيْرِهِ.
وقَدْ رَوَى غَيْرُ وَاحِدٍ عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ

[1] A plesant smelling plant which would be kept in the house and used in burials due to its fragrance. It is sometimes translated as "lemon-grass."

عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَتَوَضَّأُ قَبْلَ أَنْ يَنَامَ.

وَهٰذَا أَصَحُّ مِنْ حَدِيثِ أَبِي إِسْحَاقَ عَنِ الْأَسْوَدِ.

وَقَدْ رَوَى عَنْ أَبِي إِسْحَاقَ هٰذَا الْحَدِيثَ شُعْبَةُ وَالثَّوْرِيُّ وَغَيْرُ وَاحِدٍ. وَيَرَوْنَ أَنَّ هٰذَا غَلَطٌ مِنْ أَبِي إِسْحَاقَ.

More than one person has reported from Al-Aswad, from 'Āishah, from the Prophet ﷺ: "That he would perform *Wuḍū'* before sleeping."

This is more correct than the *Ḥadīth* of Abū Isḥāq from Al-Aswad.[1]

This *Ḥadīth* has been reported from Abū Isḥāq by Shu'bah, Ath-Thawrī and others, and it is their view that this mistake is from Abū Isḥāq.[2]

تخريج: [**ضعيف**] انظر الحديث السابق * حديث الأسود،[أخرجه مسلم، ح:٣٠٥/٢٢ وغيره] وهو يغني عن هذا الحديث.

Comments:

It is agreed upon by consensus that taking a bath for a sexually impure person before going to sleep is not compulsory, but ablution is a controversial issue. Because both ways are proven from the sayings and actions of the Prophet ﷺ; as for his usual good example, it was to perform ablution prior to sleep; whereas sleeping without ablution is allowed too. Ablution prior to sleep is liked and preferred. The requisite of purification and cleanliness is also to make ablution prior to sleep.

(المعجم ٨٨) - بَابُ [مَا جَاء] فِي الْوُضُوءِ لِلْجُنُبِ إِذَا أَرَادَ أَنْ يَنَامَ

(التحفة ٨٨)

Chapter 88. [What Has Been Related] About *Wuḍū'* For The Person Who Is *Junub* When He Wants To Sleep

١٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ: أَيَنَامُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «نَعَمْ، إِذَا تَوَضَّأَ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَمَّارٍ، وَعَائِشَةَ، وَجَابِرٍ، وَأَبِي سَعِيدٍ، وَأُمِّ سَلَمَةَ. قَالَ أَبُو عِيسَى: حَدِيثُ عُمَرَ أَحْسَنُ شَيْءٍ فِي هٰذَا

120. 'Umar narrated that he asked the Prophet ﷺ: "Can one of us sleep while he is *Junub*?" So he replied: "Yes, when he performs *Wuḍū'*. (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Ammār, 'Āishah, Jābir, Abū Sa'eed, and Umm Salamah.

Abū 'Eīsā said: The *Ḥadīth* of 'Umar is the best thing on this topic and the most correct. And

[1] Meaning this narration, as well as the last.

[2] That is, in these narrations he included "And he did not touch water" instead of "he peformed *Wuḍū'*."

this is the saying of more than one of the Companions of the Prophet ﷺ and the *Tābi'īn*. It is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad, and Isḥāq. They say when the *Junub* person wants to sleep, he is to perform *Wuḍū'* before he sleeps.

الْبَابِ وَأَصَحُّ وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ، وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ، وَابْنُ الْمُبَارَكِ، وَالشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ، قَالُوا: إِذَا أَرَادَ الْجُنُبُ أَنْ يَنَامَ تَوَضَّأَ قَبْلَ أَنْ يَنَامَ.

تخريج: متفق عليه، وأخرجه مسلم، الحيض، باب جواز نوم الجنب ... إلخ، ح:٣٠٦ من حديث يحيى القطان، البخاري، الغسل، باب الجنب يتوضأ ثم ينام، ح:٢٨٩ من حديث نافع به * وفي الباب عن عمار، [أبو داود، ح:٤١٨٠ والترمذي]، وعائشة [والبخاري، ح:٢٨٨ ومسلم، ح:٣٠٥] جابر، [ابن ماجه، ح:٥٩٢] وأبي سعيد الخدري، [ابن ماجه، ح:٥٨٦] وأم سلمة، [الصغير للطبراني ومجمع الزوائد: ١/ ٢٧٤].

Comments:

This rule of making ablution is on the basis of desirability, but not as compulsory. It means sleeping after ablution is better, but if a person sleeps without taking a bath and ablution, it is allowed as well.

Chapter 89. What Has Been Related About Shaking Hands With The *Junub* Person

(المعجم ٨٩) - بَابُ مَا جَاءَ فِي مُصَافَحَةِ الْجُنُبِ (التحفة ٨٩)

121. Abū Hurairah narrated that the Prophet ﷺ met him while he was *Junub*. He said: "[So I slipped away from him – meaning:] I withdrew – to perform *Ghusl*. Then I returned, so he said: 'Where have you been?' Or: 'Where did you go?' I replied: 'I was *Junub*.' So he said: 'Indeed the believer is not defiled.'" (*Ṣaḥīḥ*)

He said: There are narrations on this topic from Ḥudhaifah, [and Ibn 'Abbās].

Abū 'Eīsā said: [And] the *Ḥadīth* of Abū Hurairah [that he met the Prophet ﷺ while he was *Junub*] is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

More than one of the people of knowledge permitted shaking the

١٢١ - حَدَّثَنَا إِسْحٰقُ بْنُ مَنْصُورٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ عَنْ بَكْرِ بْنِ عَبْدِ اللهِ الْمُزَنِيِّ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ لَقِيَهُ وَهُوَ جُنُبٌ، قَالَ: [فَانْبَجَسْتُ أَيْ] فَانْخَنَسْتُ فَاغْتَسَلْتُ، ثُمَّ جِئْتُ، فَقَالَ: «أَيْنَ كُنْتَ؟ - أَوْ: - أَيْنَ ذَهَبْتَ؟» قُلْتُ: إِنِّي كُنْتُ جُنُبًا. قَالَ: «إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ».

[قَالَ] وَفِي الْبَابِ عَنْ حُذَيْفَةَ، [وابنِ عَبَّاسٍ].

قَالَ أَبُو عِيسَى: [وَ] حَدِيثُ أَبِي هُرَيْرَةَ [أَنَّهُ لَقِيَ النَّبِيَّ ﷺ وَهُوَ جُنُبٌ]: حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَخَّصَ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ فِي

hand of the *Junub* person, and they did not see any harm in the sweat of the *Junub* or mensturating women.

[And the meaning of his saying "So I withdrew" is "I went away from him."]

مُصَافَحَةِ الْجُنُبِ، وَلَمْ يَرَوْا بِعَرَقِ الْجُنُبِ وَالْحَائِضِ بَأْسًا.

[وَمَعْنَى قَوْلِهِ فَانْخَنَسْتُ يَعْنِي: تَنَحَّيْتُ عَنْهُ].

تخريج: متفق عليه، وأخرجه البخاري، الغسل، باب عرق الجنب وأن المسلم لا ينجس، ح: ٢٨٣ ومسلم، الحيض، باب الدليل على أن المسلم لا ينجس، ح: ٣٧١ من حديث يحيى القطان به * وفي الباب عن حذيفة، [مسلم، ح: ٣٧٢] وابن عباس، [لم نجده].

Comments:

The menstruation, post natal bleeding and sexual defilement are just ritual impurity which does not make a person physically impure. Therefore, their perspiration and leftover of any person in this state is pure.

Chapter 90. What Has Been Related About A Woman Who Sees In A Dream, Similar To What A Man Sees

(المعجم ٩٠) - بَابُ مَا جَاءَ فِي الْمَرْأَةِ تَرَى فِي الْمَنَامِ مِثْلَ مَا يَرَى الرَّجُلُ

(التحفة ٩٠)

122. Umm Salamah narrated: "Umm Sulaim bint Milḥān came to the Prophet ﷺ, and she said: 'O Messenger of Allāh! Indeed Allāh is not embarrassed of the truth. So is it required of a woman – meaning *Ghusl* – when she sees in her sleep similar to what a man sees?' He replied: 'Yes. When she finds water (wetness), then she is to perform *Ghusl*.'" Umm Salamah said: "I said to her: 'O Umm Sulaim! You have disgraced the women!'" (***Ṣaḥīḥ***)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*

It is the saying of the *Fuqahā'*, in general: That when the woman sees something in her sleep that is similar to what a man sees, such that she has a discharge, then

١٢٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ هِشَامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: جَاءَتْ أُمُّ سُلَيْمٍ ابْنَةُ مِلْحَانَ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ الله، إِنَّ الله لَا يَسْتَحْيِي مِنَ الْحَقِّ فَهَلْ عَلَى الْمَرْأَةِ - تَعْنِي غُسْلًا - إِذَا هِيَ رَأَتْ فِي المَنَامِ مِثْلَ مَا يَرَى الرَّجُلُ؟ قَالَ: «نَعَمْ، إِذَا هِيَ رَأَتِ الْمَاءَ فَلْتَغْتَسِلْ». قَالَتْ أُمُّ سَلَمَةَ: قُلْتُ لَهَا: فَضَحْتِ النِّسَاءَ يَا أُمَّ سُلَيْمٍ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهُوَ قَوْلُ عَامَّةِ الْفُقَهَاءِ: أَنَّ الْمَرْأَةَ إِذَا

Ghusl is required from her. This is the saying of Sufyān Ath-Thawrī and Ash-Shāfi'ī.

[He said:] And there are narrations on this topic from Umm Sulaim, Khawlah, 'Āishah and Anas.

رَأَتْ فِي الْمَنَامِ مِثْلَ مَا يَرَى الرَّجُلُ فَأَنْزَلَتْ: أَنَّ عَلَيْهَا الْغُسْلَ. وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ، والشَّافِعِيُّ.

[قَالَ]: وَفِي الْبَابِ عَنْ أُمِّ سُلَيْمٍ، وخَوْلَةَ، وَعَائِشَةَ، وَأَنَسٍ.

تخريج: متفق عليه، وأخرجه مسلم، الحيض، باب وجوب الغسل على المرأة بخروج المني منها، ح:٣١٣ عن محمد بن أبي عمر والبخاري الغسل باب: إذا احتلمت المرأة، ح:٢٨٢ من حديث هشام به * وفي الباب عن أم سليم [مالك في الموطأ:١/ ٥١ وأحمد:٦/ ٣٧٦] وخولة، [ابن ماجه، ح:٦٠٢] وعائشة [مسلم، ح:٣١٤] وأنس، [مسلم، ح:٣١٢].

Comments:

The entire *Ummah* agreed regarding the abovementioned issue, except *Imām* Nakha'ī, that if a woman has a wet dream taking a bath is obligatory for her. However, this happens very rarely, that is why 'Āishah and Umm Salamah ﵂ were surprised and said, that by asking this question she insulted the women.

Chapter 91. [What has Been Related] About The Man Who Seeks The Warmth Of A Woman After Performing *Ghusl*.

(المعجم ٩١) - بَابُ [مَا جَاءَ] فِي الرَّجُلِ يَسْتَدْفِئُ بِالْمَرْأَةِ بَعْدَ الْغُسْلِ (التحفة ٩١)

123. 'Āishah narrated: "Sometimes the Prophet ﷺ would perform *Ghusl* from *Janābah* then come to seek warmth from me, he would hold me and not perform *Ghusl*." (*Ḍa'īf*)

Abū 'Eīsā said: There is no harm in the chain of this *Ḥadīth*.

It is the opinion of more than one of the people of knowledge among the Companions of the Prophet ﷺ and the *Tābi'īn*: That when a man performs *Ghusl*, there is no harm if he tries to get warm with his woman, and if he sleeps with her before the woman performs *Ghusl*. This is the opinion of Sufyān Ath-

١٢٣ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنْ حُرَيْثٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: رُبَّمَا اغْتَسَلَ النَّبِيُّ ﷺ مِنَ الْجَنَابَةِ ثُمَّ جَاءَ فَاسْتَدْفَأَ بِي، فَضَمَمْتُهُ إِلَيَّ وَلَمْ أَغْتَسِلْ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ لَيْسَ بِإِسْنَادِهِ بَأْسٌ.

وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ: أَنَّ الرَّجُلَ إِذَا اغْتَسَلَ فَلَا بَأْسَ بِأَنْ يَسْتَدْفِئَ بِامْرَأَتِهِ وَيَنَامَ مَعَهَا قَبْلَ أَنْ تَغْتَسِلَ المرأةُ وَبِهِ يَقُولُ سُفْيَانُ

Thawrī, Ash-Shāfi'ī, Aḥmad and Isḥāq.

الثَّوْرِيُّ، وَالشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحاقُ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب: في الجنب يستدفىء بامرأته قبل أن تغتسل، ح: ٥٨٠ من حديث حريث بن أبي مطر به وهو ضعيف كما في التقريب وغيره.

Chapter 92. [What has Been Related] About *Tayammum* For The *Junub* Person When He Does Not Find Water.

(المعجم ٩٢) - بَابُ [مَا جَاءَ فِي] التَّيَمُّمِ لِلْجُنُبِ إِذَا لَمْ يَجِدِ الْمَاءَ (التحفة ٩٢)

124. Abū Dharr narrated that Allāh's Messenger ﷺ said: "Pure clean earth is a purifier for the Muslim; even if he did not find water for ten years. Then if he finds water, then let him use it (for purification) on his skin. For, that is better." (***Ḥasan***)

In his narration, Maḥmūd[1] said: "Pure clean earth may be used for *Wuḍū'* by the Muslim."

[He said:] There are narrations on this topic from Abū Hurairah, 'Abdullāh bin 'Amr, and 'Imrān bin Ḥuṣain.

Abū 'Eīsā said: Similar to this has been reported by more than one person from Khālid Al-Ḥadh-dhā', from Abū Qilābah, from 'Amr bin Bujdān, from Abū Dharr.

This *Ḥadīth* has been reported by Ayyūb from Abū Qilābah from a man from Banū 'Āmir, from Abū Dharr, and he was not named.

[He said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*].

And it is the opinion of the *Fuqahā'* in general: That when the

١٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمَحْمُودُ ابنُ غَيْلَان قَالَا: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ خَالِدٍ الحَذَّاءِ، عَنْ أَبِي قِلابَةَ، عَنْ عَمْرِو بْنِ بُجْدَانَ، عَنْ أَبِي ذَرٍّ: أَنَّ رَسُولَ الله ﷺ قَالَ: «إِنَّ الصَّعِيدَ الطَّيِّبَ طَهُورُ الْمُسْلِمِ، وَإِنْ لَمْ يَجِدِ الْمَاءَ عَشْرَ سِنِينَ، فَإِذَا وَجَدَ الْمَاءَ فَلْيُمِسَّهُ بَشَرَتَهُ، فَإِنَّ ذٰلِكَ خَيْرٌ».

وَقَالَ مَحْمُودٌ فِي حَدِيثِهِ: «إِنَّ الصَّعِيدَ وَضُوءُ الْمُسْلِمِ».

[قَالَ]: وَفِي البَابِ عَنْ أَبِي هُرَيْرَةَ، وَعَبْدِ الله بنِ عَمْرٍو، وَعِمْرَانَ بنِ حُصَيْنٍ.

قَالَ أَبُو عِيسَى: وَهٰكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ عَمْرِو ابن بُجْدَانَ، عَنْ أَبِي ذَرٍّ.

وَقَدْ رَوَى هٰذَا الْحَدِيثَ أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ رَجُلٍ مِنْ بَنِي عَامِرٍ، عَنْ أَبِي ذَرٍّ وَلَمْ يُسَمِّهِ.

[1] That is, At-Tirmidhī narrated this chain from "Muḥammad bin Bash-shār, and Maḥmūd bin Ghailān, they said..."

Junub and mensturating women do not find water, they are to perform *Tayammum* and pray.

It has been reported from Ibn Mas'ūd, that he did not think that *Tayammum* was for the *Junub* person, even when he does not find water.

It has been reported that he later changed that view, so that he said, "He performs *Tayammum* when he does not find water."

This is the opinion of Sufyān Ath-Thawrī, Mālik, Ash-Shāfi'ī, Aḥmad and Isḥāq.

[قَالَ]: وَهٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

وَهُو قَولُ عَامَّةِ الْفُقَهَاءِ: أَنَّ الْجُنُبَ وَالْحَائِضَ إِذَا لَمْ يَجِدَا الْماءَ تَيَمَّما وَصَلَّيا.

وَيُرْوَى عَنِ ابْنِ مَسْعُودٍ: أَنَّهُ كَانَ لَا يَرى التَّيَمُّمَ لِلْجُنُبِ، وَإِنْ لَمْ يَجِدِ الْماءَ.

وَيُرْوَى عَنْهُ: أَنَّهُ رَجَعَ عَنْ قَوْلِهِ، فَقَالَ: يَتَيَمَّمُ إِذَا لَمْ يَجِدِ الْماءَ.

وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ، وَمَالِكٌ، وَالشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ.

تخريج: [حسن] وأخرجه أبوداود، الطهارة، باب الجنب يتيمم، ح:٣٣٢ من حديث خالد الحذاء به وصححه ابن خزيمة، ح:٢٢٩٢ وابن حبان (الإحسان): ١٣٠٨-١٣١٠ والحاكم:١/ ١٧٦-١٧٧ والذهبي وغيرهم وله شاهد من حديث أبي هريرة رضي الله عنه * وفي الباب عن أبي هريرة، [أحمد:٢/٢٧٨، ٣٥٢] وعبدالله بن عمرو، [أحمد:٢/٢٢٥ وعمران بن حصين، [البخاري، ح:٣٤٨ ومسلم، ح:٦٨٢] * أثر ابن مسعود، [أخرجه البخاري (ح:٣٤٥) وغيره ورجوعه ينظر فيه].

Comments:

If water is not available, all the scholars and jurists are agreed that as *Tayammum* is allowed for small *Ḥadath*/impurity (which make the ablution necessary), it is also allowed for major *Ḥadath*/impurity (which makes the bath necessary).

Chapter 93. [What Has Been Related] About *Al-Mustaḥāḍah*.[1]

(المعجم ٩٣) - بَابُ [مَا جَاءَ] فِي الْمُسْتَحَاضَةِ (التحفة ٩٣)

125. 'Āishah narrated: "Fāṭimah bint Abī Ḥubaish came to the Prophet ﷺ and said: 'O Messenger of Allāh! I am a woman who suffers from persistent bleeding and I do not become clean. Shall I give up *Ṣalāt*?' He said: 'No. That is only a

١٢٥ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكِيعٌ وَعَبْدَةُ وأَبو مُعاوِيَةَ عَنْ هِشَام بن عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ ابْنَةُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ، إِنِّي امْرَأَةٌ أُسْتَحاضُ فَلَا أَطْهُرُ، أَفَأَدَعُ

[1] The woman who has irregular bleeding.

blood vessel, it is not menstruation. When your menstruation begins then leave the *Ṣalāt*. And when it ends, then wash the blood from you and perform *Ṣalāt*." (***Ṣaḥīḥ***)

In his narration, Abū Mu'āwiyah[1] said: "And he said: 'Perform *Wuḍū'* for every prayer until that time comes.'"

[He said:] There is something on this topic from Umm Salamah.

Abū 'Eīsā said: The *Ḥadīth* of 'Āishah [: "Fāṭimah came"] is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

And it is the saying of more than one of the people of knowledge among the Companions of the Prophet ﷺ and the *Tābi'īn*.

It is the view of Sufyān Ath-Thawrī, Mālik, Ibn Al-Mubārak, and Ash-Shāfi'ī: That when the days of the period end for the *Mustaḥāḍah*, she is to peform *Wuḍū'* for every prayer.

الصَّلاةَ؟ قَالَ: «لَا، إِنَّمَا ذٰلِكِ عِرْقٌ، وَلَيْسَتْ بِالْحيضَةِ، فإِذَا أَقْبَلَتِ الحَيْضَةُ فدَعِي الصَّلَاةَ، وَإِذا أَدْبَرَتْ فَاغْسِلي عَنْكِ الدَّمَ وَصَلِّي».

قَالَ أَبُو مُعاوِيَةَ فِي حَدِيثِهِ: وَقَالَ: «تَوَضَّئِي لِكُلِّ صَلَاةٍ حتَّى يَجِيءَ ذٰلِك الوقْتُ».

[قَالَ]: وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَائِشَةَ: [جَاءَتْ فَاطِمَةُ] حَدِيثٌ حَسَنٌ صَحِيحٌ.

وهُوَ قَوْلُ غَيْرِ واحِدٍ من أَهلِ الْعِلْم مِنْ أَصْحابِ النَّبِيِّ ﷺ وَالتَّابعينَ.

وبه يقولُ سُفْيَانُ الثَّوْرِيُّ، ومالكٌ، وابْنُ الْمُبَارَكِ، وَالشَّافِعِيُّ: أَنَّ الْمُسْتَحاضَةَ إذا جَاوزتْ أَيَّامَ أَقرَائِهَا اغْتَسَلَتْ وَتَوَضَّأَتْ لِكُلِّ صَلَاةٍ.

تخريج: متفق عليه، وأخرجه مسلم، الحيض، باب المستحاضة وغسلها وصلاتها، ح:٣٣٣ من حديث وكيع، والبخاري، الوضوء، باب غسل الدم، ح:٢٢٨ من حديث أبي معاوية الضرير من حديث هشام به * وفي الباب عن أم سلمة، [أبو داود، ح:٢٧٦ وابن ماجه، ح:٦٢٣].

Comments:

Istiḥāḍah is a type of blood, other than the regular period, which flows from a woman due to a disease; its cause sometime is the rupture of a vein which is out of the womb and it is called *'Ādhil'*. It is usually because of disease, about which modern and traditional medical experts hold the view of it being from the inner side of the womb.

[1] At-Tirmidhi reported this narration from "Hannād, who narrated it to us from Wakī', and 'Abdah, and Abū Mu'āwiyah"

Chapter 94. What Has Been Related About The *Mustaḥāḍah* Performing *Wuḍū'* For Every Prayer

(المعجم ٩٤) - بَابُ مَا جَاءَ أَنَّ الْمُسْتَحَاضَةَ تَتَوَضَّأُ لِكُلِّ صَلَاةٍ

(التحفة ٩٤)

126. 'Adiyy bin Thābit narrated from his father, from his grandfather, that the Prophet ﷺ said about the *Mustaḥāḍah* that she should: "Leave the *Ṣalāt* for the days of her period which she menstruates in, then perform *Ghusl*, and perform *Wuḍū'* for every *Ṣalāt*, and observe *Ṣaum* and perform *Ṣalāt*." (*Ḍa'īf*)

١٢٦ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي الْيَقْظَانِ، عَنْ عَدِيِّ بن ثَابِتٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي الْمُسْتَحَاضَةِ: «تَدَعُ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا الَّتِي كَانَتْ تَحِيضُ فِيهَا، ثُمَّ تَغْتَسِلُ وَتَتَوَضَّأُ عِنْدَ كُلِّ صَلَاةٍ، وَتَصُومُ وَتُصَلِّي».

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب ماجاء في المستحاضة التي قد عدت . . . إلخ، ح:٦٢٥ من حديث شريك القاضي به وأبو اليقظان ضعيف مدلس، انظر تقريب التهذيب (٤٥٠٧) وله لون آخر عند أبي داود (٢٩٧) وللحديث شواهد ضعيفة منها، ح:١٢٨.

Comments:

If a woman knows the days of her regular period, she should then take a bath after ending these days and make ablution for every prayer.

127. A similar narration as no. 120).

Abū 'Eīsā said: Sharīk is alone in narrating this *Ḥadīth* from Abū Al-Yaqẓān.

[He said:] I asked Muḥammad (Ibn Isma'il Al-Bukhārī) about this *Ḥadīth*. I said: "Adiyy bin Thābit from his father, from his grandfather; what is the name of 'Adiyy's grandfather?'' But Muḥammad did not know his name. And I mentioned to Muḥammad that Yaḥya bin Ma'īn said his name is Dīnār, and he did not contradict him.

Aḥmad and Isḥāq said about the *Mustaḥāḍah*: If she performs *Ghusl* for every prayer that is more

١٢٧ - **حَدَّثَنَا** عَلِيُّ بن حُجْرٍ: أَخْبَرَنَا شَرِيكٌ. نَحْوَهُ بمعْنَاهُ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ قَدْ تَفَرَّدَ بِهِ شَرِيكٌ عَنْ أَبِي الْيَقْظَانِ.

[قَالَ]: وَسَأَلْتُ مُحَمَّدًا عَنْ هٰذَا الْحَدِيثِ، فَقُلْتُ: عَدِيُّ بْنُ ثَابِتٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ، جَدِّ عَدِيٍّ، مَا اسْمُهُ؟ فَلَمْ يَعْرِفْ محمَّدٌ اسْمَهُ. وَذَكَرْتُ لِمُحَمَّدٍ قَوْلَ يَحْيَى بْنِ مَعِينٍ [أَنَّ] اسْمَهُ دِينَارٌ فَلَمْ يَعْبَأْ بِهِ.

وَقَالَ أَحْمَدُ وَإِسْحاقُ فِي الْمُسْتَحَاضَةِ: إِنِ اغْتَسَلَتْ لِكُلِّ صَلَاةٍ هُوَ أَحوطُ لَهَا، وَإِنْ تَوَضَّأَتْ لِكُلِّ صَلَاةٍ أَجْزَأَهَا، وَإِنْ جَمَعَتْ

prudent for her, and if she performs *Wuḍū'* for each prayer, then that is acceptable from her, and if she combines between two prayers with (one) *Ghusl* then that is acceptable. (*Ḍa'īf*)

بَيْنَ الصَّلَاتَيْنِ بِغُسْلٍ [وَاحِدٍ] أَجْزَأَهَا.

تخريج: [إسناده ضعيف] انظر الحديث السابق.

Chapter 95. [What Has Been Related] About *Al-Mustaḥāḍah* That She Can Combine Two Prayers With One *Ghusl*.

(المعجم ٩٥) - بَابُ [مَا جَاءَ] فِي الْمُسْتَحَاضَةِ: أَنَّهَا تَجْمَعُ بَيْنَ الصَّلَاتَيْنِ بِغُسْلٍ وَاحِدٍ (التحفة ٩٥)

128. Ḥamnah bint Jaḥsh narrated: "I had a case of blood flow that was severe and excessive. So I went to the Prophet ﷺ to inform him and ask him about it. I found him in the house of my sister Zainab bint Jaḥsh. I said, 'O Messenger of Allāh! I suffer from a case of severe and excessive blood flow. So what do you order me to do for it, and does this prevent me from fasting and performing *Ṣalāt*?' He said: 'Tie a cotton rag around yourself and the blood will go away.' I said, 'It is more than that.' He said: 'Make it tight.' I said, 'It is more than that.' He said: 'Then use a cloth (to bind it).' I said, 'It is more than that. It flows too much.' So the Prophet ﷺ said: 'I will order you to do one of two things, which ever of them you do, it will be acceptable for you. You should know which of them you are able to do.' Then he said: 'This is only a blow from the *Shaiṭān*. Menstruate for six or seven days, which Allāh knows, then perform *Ghusl*. When you see that you have become pure

١٢٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ عَمِّهِ عِمْرَانَ بْنِ طَلْحَةَ، عَنْ أُمِّهِ حَمْنَةَ بِنْتِ جَحْشٍ قَالَتْ: كُنْتُ أُسْتَحَاضُ حَيْضَةً كبيرةً شَدِيدةً، فَأَتَيْتُ النَّبِيَّ ﷺ أَسْتَفْتِيه وَأُخْبِرُهُ، فَوَجَدْتُهُ فِي بَيْتِ أُخْتِي زَيْنَبَ بِنْتِ جَحْشٍ فَقُلْتُ: يا رَسُولَ اللهِ، إِنِّي أُسْتَحَاضُ حَيْضَةً كبيرةً شَدِيدةً، فَمَا تَأْمُرُنِي فِيها، قَدْ مَنَعَتْنِي الصِّيَامَ وَالصَّلَاةَ؟ قَالَ: «أَنْعَتُ لَكِ الكُرْسُفَ، فإِنَّهُ يُذْهِبُ الدَّمَ» قَالَتْ: هُوَ أَكْثَرُ مِنْ ذٰلِكَ قَالَ: «فَتَلَجَّمِي». قَالَتْ: هُوَ أَكْثَرُ مِنْ ذٰلِكَ؟ قَالَ: «فَاتَّخِذِي ثَوْبًا». قَالَتْ: هُوَ أَكْثَرُ مِنْ ذٰلِكَ إِنَّمَا أَثُجُّ ثَجًّا؟ فَقَالَ النَّبِيُّ ﷺ: «سَآمُرُكِ بِأَمْرَيْنِ: أَيَّهُمَا صَنَعْتِ أَجْزَأَ عَنْكِ، فإِنْ قَوِيتِ عَلَيْهِمَا فأَنْتِ أَعْلَمُ». فَقَالَ: «إِنَّمَا هِيَ رَكْضَةٌ مِنَ الشَّيْطَانِ، فَتَحَيَّضِي سِتَّةَ أَيَّامٍ أَوْ سَبْعَةَ أَيَّامٍ

and clean, then perform *Ṣalāt* for twenty-three or twenty-four nights and their days. Perform *Ṣalāt* and fast, and that will be acceptable for you. So do this (if you can) just as (other) women who menstruate and become pure during their periods of mensturation and purity. If (not, and) you are able to delay *Ẓuhr* and hasten *'Aṣr* then perform *Ghusl* when you have become pure, and pray *Ẓuhr* and *'Aṣr* together. Then delay *Maghrib* and hasten *'Ishā'*, then perform *Ghusl* and combine the two prayers. So do this (if you are able). Then perform *Ghusl* with the dawn and pray. Do this, and fast if you are able to do so.' Then Allāh's Messenger ﷺ said: 'That is what is preferable to me of the two.'"[1] ***(Ḍa'īf)***

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*].

'Ubaidullāh bin 'Amr Ar-Raqqī, Ibn Juraij, and Sharīk (all) related it from 'Abdullāh bin Muḥammad bin 'Aqīl, from Ibrāhīm bin Muḥammad bin Ṭalḥah, from his uncle 'Imrān, from his mother Ḥamnah. But Juraij said: "'Umar bin Ṭalḥah" and what is correct is 'Imrān bin Ṭalḥah.

[He said:] I asked Muḥammad about this *Ḥadīth*. He said, "It is a *Ḥasan* [*Ṣaḥīḥ*] *Ḥadīth*."

The same was said by Aḥmad bin Ḥanbal: "It is a *Ḥasan Ṣaḥīḥ Ḥadīth*."

فِي عِلْمِ اللهِ، ثُمَّ اغْتَسِلِي، فَإِذَا رَأَيْتِ أَنَّكِ قَدْ طَهُرْتِ وَاسْتَنْقَأْتِ، فَصَلِّي [أَرْبَعًا] وَعِشْرِينَ لَيْلَةً، أَوْ [ثَلاثًا] وَعِشْرِينَ لَيْلَةً وَأَيَّامَهَا، وَصُومِي وَصَلِّي، فَإِنَّ ذٰلِكَ يُجْزِئُكِ، وَكَذٰلِكِ فَافْعَلِي، كَمَا تَحِيضُ النِّسَاءُ وَكَمَا يَطْهُرْنَ لِمِيقَاتِ حَيْضِهِنَّ وَطُهْرِهِنَّ، فَإِنْ قَوِيتِ عَلَى أَنْ تُؤَخِّرِي الظُّهْرَ وَتُعَجِّلِي الْعَصْرَ ثُمَّ تَغْتَسِلِينَ حِينَ تَطْهُرِينَ وَتُصَلِّينَ الظهرَ والعصرَ جميعًا، ثُمَّ تُؤَخِّرِينَ الْمَغْرِبَ، وَتُعَجِّلِينَ الْعِشَاءَ، ثُمَّ تَغْتَسِلِينَ، وَتَجْمَعِينَ بَيْنَ الصَّلَاتَيْنِ - فافْعَلِي، وَتَغْتَسِلِينَ مَعَ الصُّبْحِ وتُصَلِّينَ، وكَذٰلِكَ فافْعَلِي، وصُومِي إِنْ قَوِيتِ عَلَى ذٰلِكَ» فَقَالَ رسولُ اللهِ ﷺ: «وَهو أَعْجَبُ الأَمْرَيْنِ إِلَيَّ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَرَوَاهُ عُبَيْدُ اللهِ بن عَمْرٍو الرَّقِّيُّ، وَابن جُرَيْجٍ، وَشَرِيكٌ عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بن طَلْحَةَ، عَنْ عَمِّهِ عِمْرَانَ، عَن أُمِّهِ حَمْنَةَ، إِلَّا أَنَّ ابْنَ جُرَيْجٍ يَقُولُ: عُمَرُ بْنُ طَلْحَةَ وَالصَّحِيحُ عِمْرَانُ بْن طَلْحَةَ.

[قَالَ]: وَسَأَلْتُ مُحَمَّدًا عنْ هٰذا الْحَدِيثِ؟ فَقَالَ: هُوَ حَدِيثٌ حَسَنٌ

[1] Al-Mubārakpūrī said: "The first case is not clearly stated in this narration. That is, to perform *Wuḍū'* or *Ghusl* for every *Ṣalāt* not otherwise, and 'the one that is preferable to me is the second. And Allāh knows best." (*Tuḥfat Al-Aḥwadhī*)

Aḥmad and Isḥāq said about *Al-Mustaḥāḍah*: When *Al-Mustaḥāḍah* can distinguish her menstruation by its blood and the blood that comes at the end of it – such that its blood is black and that which comes after it changes to yellow – then she is to act according to the *Ḥadīth* of Fāṭimah bint Abī Ḥubaish. If in the case of *Al-Mustaḥāḍah* she has days she is aware of for her menstruation, then she leaves the *Ṣalāt* for the days of her period. Then she performs *Ghusl* and she performs *Wuḍū'* for every *Ṣalāt* and she prays. If her blood were to continue, without her having normal days (of menstural flow) and she can not recognize whether the blood is from that of menstruation or after it, then she is to act according to the *Ḥadīth* of Ḥamnah bint Jaḥsh.

[This was also said by Abū 'Ubaid]

Ash-Shāfi'ī said: *Al-Mustaḥāḍah* is the one whose blood continues without ceasing from when she first saw it. She is to leave the prayer for what is between that time and twenty-five days. When she becomes pure on the twenty-fifth day or before that, then these are the days of her mensturation. If she sees that the blood lasts for more than twenty-five days, then she prays for twenty-four days, then stops praying for the least possible period of the menstruation of (average) women, and that is a day and a night.

Abū 'Eīsā said: The people of

[صَحِيحٌ].

وَهَكَذا قَالَ أَحْمَدُ بن حنْبَلٍ: هوَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وقَالَ أَحْمَدُ وَإِسْحاقُ في المُسْتَحَاضَةِ: إِذَا كَانتْ تَعْرِفُ حيْضَهَا بِإِقْبَالِ الدَّمِ وَإِدْبَارِهِ، - فإِقْبَالُهُ أَنْ يَكُونَ أَسْودَ، وَإِدْبَارُهُ أن يَتَغَيَّرَ إِلى الصُّفْرَةِ -: فالْحُكْمُ فيها عَلَى حَدِيثِ فاطِمَةَ بِنْتِ أَبي حُبَيْشٍ، وَإِنْ كَانتِ المُسْتَحَاضَةُ لَها أَيَّامٌ مَعْرُوفةٌ قبْلَ أَنْ تُسْتَحَاضَ: فإِنَّها تَدَعُ الصَّلاةَ أَيَّامَ أَقْرَائِها ثمَّ تَغْتَسِلُ وتَتَوَضَّأُ لِكُلِّ صَلاةٍ وَتُصَلِّي، وَإِذَا اسْتَمَرَّ بِها الدَّمُ وَلَمْ يَكُنْ لَهَا أَيَّامٌ مَعْرُوفةٌ وَلَمْ تَعْرِفِ الْحَيْضَ بِإِقْبالِ الدَّمِ وَإِدْبارِهِ: فالْحُكْمُ لَهَا عَلَى حَدِيثِ حَمْنَةَ بِنتِ جَحْشٍ.

[وكَذَلِكَ قَالَ أَبُو عُبَيْدٍ].

وَقَال الشَّافِعِيُّ: المُسْتَحاضَةُ إِذَا اسْتَمَرَّ بِها الدَّمُ في أَوَّلِ مَا رَأَتْ فَدَامَتْ عَلَى ذَلِكَ. فإِنَّهَا تَدَعُ الصَّلَاةَ مَا بَيْنَهَا وَبَيْنَ خَمْسَةَ عَشَرَ يَوْمًا فإِذَا طَهُرَتْ في خَمْسَةَ عَشَرَ يَوْمًا أَوْ قَبْلَ ذَلِكَ: فإِنَّهَا أَيَامُ حيْضٍ، فإِذَا رأَتِ الدَّمَ أَكْثَرَ منْ خَمْسَةَ عَشَرَ يَوْمًا: فإِنَّهَا تقْضِي صَلَاةَ أَرْبعَةَ عَشَرَ يَوْمًا، ثمَّ تَدَعُ الصَّلَاةَ بَعْدَ ذَلِكَ أَقَلَّ مَا يَحِيضُ النِّساءُ، وهو يَوْمٌ وَلَيْلَةٌ.

قَالَ أَبُو عِيسَى: فَاختَلَفَ أَهلُ العِلْمِ في أَقَلِّ الْحَيْضِ وَأَكْثرِهِ: فَقَالَ بَعْضُ أَهلِ العِلْمِ: أَقَلُّ الْحَيْضِ ثَلَاثةٌ، وَأَكْثرُهُ عشَرَةٌ.

وَهو قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهلِ الكُوفةِ،

knowledge differ over the least amount of time for menstruation, as well as the most it will be. Some of the people of knowledge say that the least is three days and the most is ten.

This is the saying of Sufyān Ath-Thawrī and the people of Al-Kūfah. It was also ascribed to by Ibn Al-Mubārak, and, opposite of that has been related from him as well.

Some of the people of knowledge – among them 'Aṭā' bin Abī Rabāḥ – say that the least for menstruation is a day and a night, and the most is twenty-five days.

And this is the saying of Mālik, Al-Awzā'ī, Ash-Shāfi'ī, Aḥmad, Isḥāq and Abū 'Ubaid.

وَبِهِ يُأْخُذُ ابن الْمُبَارَكِ وَرُوِيَ عَنْه خِلَافُ هذَا.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ، مِنْهُمْ عَطاءُ بْنُ أَبي رَبَاحٍ: أَقَلُّ الْحَيْضِ يَوْمٌ وَلَيْلَةٌ، وَأَكْثَرُهُ خَمْسَةَ عشَرَ يَوْمًا.

وَهُوَ قَوْلُ مَالِكٍ، وَالأَوْزاعيِّ، والشَّافعِيِّ وَأَحْمَدَ، وَإِسْحَاقَ، وَأَبي عُبَيْدٍ.

تخريج: [**إسناده ضعيف**] وأخرجه أبو داود، الطهارة، باب: إذا أقبلت الحيضة تدع الصلاة، ح: ٢٨٧ من حديث زهير به وحسنه البغوي، عبدالله بن محمد بن عقيل ضعيف كما في نيل المقصود: ١٢٦.

Comments:

A woman of menstruation and *Istihādhah* has the following three conditions:

a. If she knows her days of regular period during which she does not offer prayer, and later she suffers from the disease of *Istiḥāḍah* (prolonged flow of blood); in this case she would abandon the prayer during the days of menstruation according to her previous routine, and after passing these days she would take a bath and start offering prayer, because now she is legally like a pure woman.

b. A woman who does not know her days of regular period or she has forgotten, or she is young and her menses have just began, or she is unable to differentiate between menses and the blood of *Istiḥāḍah*; in the case of this woman, she would abandon the prayer for six or seven days regarding them the days of menses, and then she should start offering prayer.

c. A woman who knows the days of her period and she also can distinguish between menses and the blood of *Istiḥāḍah*, she would take a bath and start offering prayers after passing the days of period.

Chapter 96. What Has Been Related About *Al-Mustaḥāḍah* That She Is To Perform *Ghusl* For Every *Ṣalāt*

(المعجم ٩٦) - بَابُ مَا جَاءَ فِي الْمُسْتَحَاضَةِ: أَنَّهَا تَغْتَسِلُ عِنْدَ كُلِّ صَلَاةٍ (التحفة ٩٦)

129. 'Āishah narrated: "Umm Ḥabībah bint Jaḥsh sought a verdict from Allāh's Messenger ﷺ. She said 'I suffer from persistent bleeding such that I do not become pure. Shall I give up the *Ṣalāt*?' He said: 'No, that is only a blood vessel. So perform *Ghusl* then pray.' So she would perform *Ghusl* for each prayer." (***Ṣaḥīḥ***)

Qutaibah said: Al-Laith said: Ibn Shihāb (Az-Zuhrī; one of the narrators) did not mention that Allāh's Messenger ﷺ ordered Umm Ḥabībah to perform *Ghusl* for each prayer, but that was something that she did on her own.

Abū 'Eīsā said: This *Ḥadīth* was reported from Az-Zuhrī from 'Amrah from 'Āishah, saying: "Umm Ḥabībah bint Jaḥsh sought a verdict [from Allāh's Messenger ﷺ]."

Some of the people of knowledge said that *Al-Mustaḥāḍah* should perform *Ghusl* for each prayer.

And Al-Awzā'ī has narrated it from Az-Zuhrī, from 'Urwah and 'Amrah, from 'Āishah.

١٢٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قالت: اسْتَفْتَتْ أُمُّ حَبِيبَةَ ابنةُ جَحْشٍ رَسُولَ الله ﷺ، فَقَالَتْ: إِنِّي أُسْتَحَاضُ فَلَا أَطْهُرُ، أَفَأَدَعُ الصَّلَاةَ؟ فَقَالَ: «**لا، إِنَّمَا ذٰلِكِ عِرْقٌ، فَاغْتَسِلِي ثُمَّ صَلِّي**». فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ.

قَالَ قُتَيْبَةُ: قَالَ اللَّيْثُ: لَمْ يَذْكُرِ ابْنُ شِهَابٍ: أَنَّ رَسُولَ الله ﷺ أَمَرَ أُمَّ حَبِيبَةَ أَنْ تَغْتَسِلَ عِنْد كُلِّ صَلَاةٍ، وَلٰكِنَّه شَيْءٌ فَعَلَتْهُ هِيَ.

قَالَ أَبُو عِيسَى: وَيُرْوَى هٰذا الْحَدِيثُ عَنِ الزُّهرِيِّ، عنْ عَمْرةَ، عَنْ عَائِشَةَ قَالَتْ: اسْتَفْتَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ [رسول الله ﷺ].

وَقَدْ قَالَ بَعْضُ أَهلِ العِلْمِ: الْمُسْتَحاضَةُ تَغْتَسِلُ عِنْدَ كلِّ صَلَاةٍ.

وَرَوى الأَوْزاعِيُّ عنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ وَعَمْرَةَ، عنْ عَائِشَةَ.

تخريج: وأخرجه مسلم، الحيض، باب المستحاضة وغسلها وصلاتها، ح: ٣٣٤ عن قتيبة به.

Comments:

The opinion of the majority of the scholars, Companions, successors, and the four *A'immah* is that taking a bath after passing the days of the regular period is obligatory for the woman suffering from *Istiḥāḍah*, and thereafter making ablution for every prayer is obligatory.

Chapter 97. What Has Been Related About The Menstruating Woman: That She Does Not Make Up The Missed *Ṣalāt*

(المعجم ٩٧) - بَابُ مَا جَاءَ فِي الْحَائِضِ: أَنَّهَا لَا تَقْضِي الصَّلَاةَ (التحفة ٩٧)

130. Mu'ādhah narrated that a woman asked 'Āishah: "Shouldn't one of us make up her prayers the days of her menstruation?" So she said, "Are you one of the *Ḥarūriyyah*?[1] Indeed we would menstruate, and we were not ordered to make up." (*Ṣaḥīḥ*)

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

And it has been reported from more than one route from 'Āishah, that the menstruating woman does not make up the prayer.

This is the saying of the *Fuqahā'* in general, there is no difference among them, the mesntruating woman makes up the fasts, but she does not make up the prayers.

١٣٠ - حَدَّثَنَا قُتَيبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ مُعَاذَةَ: أن امْرَأَةً سَأَلَتْ عَائِشَةَ، قَالَتْ: أَتَقْضِي إِحْدانَا صَلَاتَهَا أَيَّامَ مَحِيضها؟ فَقَالَتْ: أَحَرُورِيَّةٌ أَنْتِ؟ قَدْ كَانَتْ إِحْدانَا تَحِيضُ فَلَا تُؤْمَرُ بِقَضَاءٍ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ عَنْ عائِشَةَ من غَيْرِ وَجْهٍ: أَنَّ الْحَائِضَ لَا تَقْضِي الصَّلَاةَ.

وَهُوَ قَوْلُ عَامَّةِ الفقَهَاءِ، لا اخْتِلَافَ بَينهُمْ فِي أَنَّ الْحَائِضَ تَقْضِي الصَّوْمَ وَلَا تقْضِي الصَّلَاةَ.

تخريج: متفق عليه، وأخرجه مسلم، الحيض، باب وجوب قضاء الصوم على الحائض دون الصلاة، ح: ٣٣٥ من حديث حماد بن زيد، والبخاري، الحيض، باب: لا تقضي الحائض الصلاة، ح: ٣٢١ من حديث معاذة به.

Comments:

Ḥarūriyyah means a woman from *Khawārij*; these people emerged from a town called 'Hurū-rā', which is two miles from Al-Kūfah. They separated from Ali ﷺ during the return from battle of Siffīn, instead of going to Al-Kūfah along with Ali ﷺ they alighted in the town of Ḥarū-rā'. These people did not obey the commandments proven from the *Sunnah*. They regarded these commandments as addition to the Qur'ān; and even the Prophet ﷺ did not have the authority to make additions to the Qur'ān. Whereas, considering this as an addition to the Qur'ān is wrong itself. The *Sunnah* is in fact, an explanation and illustration of the Qur'ān. According to their false philosophy, making up missed prayers and fasts is obligatory. As for the

[1] The Ḥarūriyyah are a sect of the Khawārij, named after Ḥarūrā', a village near Al-Kūfah in Al-'Irāq. A sect of those Khawārij regarded it compulsory for menstruating women to make up the *Ṣalāh* missed during menses.

consensus of *Ahlus-Sunnah*, the prayers missed during the days of period are not to be made up; because the purification along with the capability of performing prayer is a condition for the obligation of prayer. When a woman, during the menses, is not pure, it is not obligatory for her to offer prayer, neither is it necessary to make up the missed ones. But as for fasting, only the capability is a condition for it, and purification is not a condition, therefore a sexually defiled person will fast.

Chapter 98. What Has Been Related About The *Junub* And The Menstruating Persons That They Do Not Recite The Qur'an

(المعجم ٩٧) - بَابُ مَا جَاءَ فِي الحَائِضِ: أَنَّهَا لَا تَقْضِي الصَّلَاة (التحفة ٩٧)

131. Ibn 'Umar narrated that the Prophet ﷺ said: "The menstruating woman does not recite – nor the *Junub* – anything from the Qur'an."

[He said:] There is narration on this topic from 'Alī ﷺ *(Ḍa'īf)*

Abū 'Eīsā said: We do not know of the *Ḥadīth* of Ibn 'Umar except from the narration of Ismā'īl bin 'Ayyāsh, from Mūsā bin 'Uqbah, from Nāfi', from Ibn 'Umar, from the Prophet ﷺ, that he said: "The menstruating woman does not recite – nor the *Junub*."

This is the saying of most of the people of knowledge among the Companions of the Prophet ﷺ, the *Tābi'īn*, and those after them. Like Sufyān [Ath-Thawrī], Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad and Isḥāq: They say that the menstruating and the *Junub* do not recite anything from the Qur'an, except for the first part of a Verse, or a word, or the like. They permit *Tasbīḥ*[1] and *Tahlīl*[2] for the

١٣١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ وَالحَسَنُ بْنُ عَرَفَةَ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقْرَإِ الْحَائِضُ، وَلَا الْجُنُبُ شَيْئًا مِنَ القُرْآنِ».

[قَالَ]: وَفِي البَابِ عَنْ عَلِيٍّ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ [حَدِيثٌ] لا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِسْمَاعِيلَ ابْنِ عَيَّاشٍ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نافع، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لا يَقْرَإِ الجنبُ ولَا الحائِضُ».

وهُو قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحابِ النَّبِيِّ ﷺ والتَّابِعِينَ وَمَنْ بَعْدَهُمْ، مِثْلِ: سُفْيَانَ الثَّوْرِيِّ، وَابْنِ المُبارَكِ، والشَّافعيِّ، وَأَحْمَدَ، وَإِسْحاقَ، قَالُوا: لا تَقْرَإِ الْحَائِضُ وَلَا الْجُنُبُ مِنَ القُرْآنِ شَيْئًا إِلَّا طَرَفَ الآيَةِ وَالْحَرْفَ وَنَحْوَ ذٰلِكَ، وَرَخَّصُوا لِلْجُنُبِ

[1] Statements glorifying Allāh.

[2] Declaring that none has the right to be worshipped but Allāh.

Junub and the menstruating persons.

He said: I heard Muḥammad bin Ismā'īl saying: "Ismā'īl bin 'Ayyāsh reported objectionable *Aḥādīth* from the people of Al-Ḥijāz and the people of Al-'Irāq."

It is as if he graded him weak in the case of those narrations which he alone narrated from them. And he said: "Ismā'īl bin 'Ayyāsh only narrated from the people of Ash-Shām.

Aḥmad bin Ḥanbal said: Ismā'īl bin 'Ayyāsh is better than Baqiyyah, and there are some *Aḥādīth* that Baqiyyah narrated from trustworthy narrators that are objectionable.

Abū 'Eīsā said: Aḥmad bin Al-Ḥasan narrated that to me, he said: "I heard Aḥmad bin Ḥanbal saying that."

وَالْحَائِضِ فِي التَّسْبِيحِ وَالتَّهْلِيلِ.

قَالَ: وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: إِنَّ إِسْمَاعِيلَ بْنَ عَيَّاشٍ يَرْوِي عَنْ أَهْلِ الْحِجَازِ وَأَهْلِ العِرَاقِ أَحَادِيثَ مَنَاكِيرَ، كَأَنَّهُ ضَعَّفَ رِوَايَتَهُ عَنْهُمْ فِيمَا يَتَفَرَّدُ بِهِ. وَقَالَ: إِنَّمَا حَدِيثُ إِسْمَاعِيلَ بْنِ عَيَّاشٍ عَنْ أَهْلِ الشَّامِ.

وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: إِسْمَاعِيلُ بْنُ عَيَّاشٍ أَصْلَحُ مِنْ بَقِيَّةَ، وَلِبَقِيَّةَ أَحَادِيثُ مَنَاكِيرُ عَنِ الثِّقَاتِ.

قَالَ أَبُو عِيسَى: حَدَّثَنِي بِذَلِكَ أَحْمَدُ بْنُ الْحَسَنِ قَالَ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ بِذَلِكَ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب ماجاء في قراءة القرآن على غير طهارة، ح:٥٩٥ من حديث إسماعيل بن عياش به، موسى بن عقبة مدني حجازي ورواية إسماعيل عن الحجازيين ضعيفة كما في التهذيب وغيره * وفي الباب عن علي، [يأتي:١٤٦ وهو يغني عنه].

Comments:

It is the consensus that the words of Allāh's remembrance, glory and *Tawhīd* etc. are allowed for menstruating woman and for a sexually impure person; but as for the recitation of Qur'ān, the opinions are different. Menstruating woman and a sexually impure person are not allowed to recite Qur'ān, according to the three *A'immah*, the majority of the Companions ﷺ, and the successors.

Chapter 99. What Has Been Related About Fondling Menstruating Woman

(المعجم ٩٩) - بَابُ مَا جَاءَ فِي مُبَاشَرَةِ الْحَائِضِ (التحفة ٩٩)

132. 'Āishah narrated that: "When I would menstruate, Allāh's Messenger ﷺ ordered me to wear a waist wrap, then he would fondle me." (*Ṣaḥīḥ*)

١٣٢ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ:

كَانَ رَسُولُ الله ﷺ إِذَا حِضْتُ يَأْمُرُنِي أَن أَتَّزِرَ، ثُمَّ يُبَاشِرُنِي.

[قَالَ]: وَفِي الْبَابِ عَنْ أُمِّ سَلمَةَ ومَيْمُونَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ عائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهُوَ قَوْلُ غَيْرِ واحِدٍ منْ أَهْلِ العِلْمِ مِنْ أَصْحابِ النَّبِيِّ ﷺ والتَّابعينَ، وبِهِ يَقولُ الشّافِعِيُّ، وَأَحْمَدُ، وإِسْحاقُ.

He said: There are narrations on this topic from Umm Salamah and Maimūnah.

Abū 'Eīsā said: The *Ḥadīth* of 'Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*

This (i.e. permissibility of fondling a menstruating woman) is the saying of more than one of the people of knowledge among the Companions of the Prophet ﷺ and the *Tābi'īn*, and it is the view of Ash-Shāfi'ī, Aḥmad and Isḥāq.

تخريج: متفق عليه، وأخرجه البخاري، الحيض، باب مباشرة الحائض، ح:٣٠٠ من حديث سفيان الثوري، ومسلم، الحيض، باب ١، ح:٢٩٣ من حديث منصور به * وفي الباب عن أم سلمة، [البخاري، ح:٢٩٨، ومسلم، ح:٢٩٦] وميمونة، [البخاري، ح:٣٠٣ ومسلم، ح:٢٩٤].

Comments:

There can be three forms of sexual relationship:

1. Sexual intercourse, it is prohibited according to consensus during menstruation.
2. Touching each other's body, except between the navel and knees, it is permissible in accordance with the consensus.
3. Other than the sexual intercourse, there are different views regarding the permissibility and impermissibility of body contact under the cloth around the waist. The truth is if there is no risk of indulging in intercourse, it is allowed; but if there is risk, which is most likely, then it is not allowed.

بَابُ مَا جَاءَ فِي مُؤَاكَلَةِ الْحَائِضِ وَسُؤْرِهَا (المعجم ١٠٠) (التحفة ١٠٠)

Chapter 100. What Has Been Related About Eating With A Menstruating Woman And Leftovers

١٣٣ - حَدَّثَنَا عَبَّاسٌ العَنْبَرِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمنِ بْنُ مهْدِيٍّ: حَدَّثَنَا مُعاوِيةُ بْنُ صَالِحٍ عَنِ العَلَاءِ ابْنِ الْحَارِثِ، عَنْ حَرَامِ بنِ مُعَاوِيةَ، عَنْ عَمِّهِ عَبْدِ الله بن سَعْدٍ قال: سَأَلْتُ النَّبِيَّ ﷺ عَنْ مُواكَلَةِ الْحَائِضِ؟ فَقَالَ: «وَاكِلْها».

133. 'Abdullāh bin Sa'd narrated: "I asked the Prophet ﷺ about eating with a menstruating woman. He said: "Eat with her." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from 'Āishah and Anas.

Abū 'Eīsā said: The *Ḥadīth* of 'Abdullāh bin Sa'd is a *Ḥasan Gharīb Ḥadīth*.

And this is the saying of the people of knowledge in general, they did not see any harm in eating with a menstruating woman.

They differ over what is leftover from her *Wuḍū'*. Some of them permitted it and some of them disliked (using) the leftover of what (water) she used for purification.

[قَالَ]: وَفِي الْبَابِ عَنْ عَائِشَةَ، وَأَنَسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ عبدِ الله بْنِ سعدٍ حَدِيثٌ حَسَنٌ غَرِيبٌ.

وهُو قَوْلُ عَامَّةِ أَهْلِ العلمِ: لَمْ يَرَوْا بِمُؤَاكَلَةِ الْحَائِضِ بَأْسًا.

وَاخْتَلَفُوا فِي فَضْلِ وَضوئِهَا: فَرَخَّصَ فِي ذٰلِكَ بَعْضُهُمْ، وَكرِهَ بَعْضُهُمْ فضْلَ طهُورِهَا.

تخريج: [صحيح] وأخرجه ابن ماجه، الطهارة، باب: في مؤاكلة الحائض، ح: ٦٥١ من حديث ابن مهدي به وأبو داود، ح: ٢١٢ من طريق آخر عن العلاء بن الحارث به وصححه ابن خزيمة، ح: ١٢٠٢ وللحديث شواهد عند مسلم، ح: ٣٠٠ وغيره * وفي الباب عن عائشة، [مسلم، ح: ٣٠١ والبخاري، ح: ٢٩٧] وأنس، [مسلم، ح: ٣٠٢].

Comments:

The people of knowledge are agreed that eating and drinking with the menstruating woman is allowed, and in the light of the evidences, the water leftover after her purification is also pure.

Chapter 101. What Has Been Related About The Menstruating Woman Getting Something From The *Masjid*

(المعجم ١٠١) - بَابُ مَا جَاءَ فِي الْحَائِضِ تَتَنَاوَلُ الشَّيْءَ مِنَ الْمَسْجِدِ (التحفة ١٠١)

134. 'Āishah narrated: "Allāh's Messenger ﷺ said to me: 'Bring me the *Khumrah*[1] from the *Masjid*.' She said: "I said: 'I am menstruating.' He said: 'Indeed your menstruation is not in your hand.'" (***Ṣaḥīḥ***)

(He said): There are narrations on this topic form Ibn 'Umar and Abū Hurairah.

Abū 'Eīsā said: The *Ḥadīth* of 'Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is the saying of the people of

١٣٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبِيدةُ بن حُمَيْدٍ عَنِ الأَعْمَشِ، عَنْ ثَابِتِ بنِ عُبَيْدٍ، عَنِ القاسِمِ بْنِ مُحَمَّدٍ قَالَ: قَالَتْ [لِي] عَائِشَةُ: قَالَ لِي رَسُولُ اللهِ ﷺ: «نَاوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ». قَالَتْ: قُلْتُ: إِنِّي حَائِضٌ: قَالَ: «إِنَّ حَيْضَتَكِ لَيْسَتْ فِي يَدِكِ».

[قَالَ]: وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ، وأَبِي هُرَيْرَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ عائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] A type of prayer mat. See *Tuḥfat Al-Aḥwadhī*.

knowledge in general – we do not know of any diference between them in that – that there is no harm in a menstruating woman getting something from the *Masjid*.

وَهُوَ قَوْلُ عَامَّةِ أَهْلِ العِلْمِ، لَا نَعْلَمُ بَيْنَهُمُ اخْتِلَافًا فِي ذٰلِكَ: بِأَنْ لَا بَأْسَ أَنْ تَتَنَاوَلَ الْحَائِضُ شَيْئًا مِنَ الْمَسْجِدِ.

تخريج: وأخرجه مسلم، الحيض، باب جواز غسل الحائض رأس زوجها ... إلخ، ح:٢٩٨ من حديث الأعمش به * وفي الباب عن ابن عمر، [أحمد:٢/ ٧٠، ٨٦، ٢١٤] وأبي هريرة، [مسلم، ح:٢٩٩].

Comments:

The impurity of a menstruating woman is ritual owing to which her whole body is not impure. On the basis of her being ritually impure, she is allowed to pick up something from the mosque, and and this is agreed upon.

Chapter 102. What Has Been Related About Dislike For Engaging In Sexual Intercourse With A Menstruating Woman

(المعجم ١٠٢) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ إِتْيَانِ الْحَائِضِ (التحفة ١٠٢)

135. Abū Hurairah narrated that the Prophet ﷺ said: "Whoever engages in sexual intercourse with a menstruating woman, or a woman in her anus, consults a soothsayer, then he has disbelieved in what was revealed to Muḥammad ﷺ." (*Ḥasan*)

Abū 'Eīsā said: We do not know of this *Ḥadīth* except as a narration of Ḥakīm Al-Aṯhram, from Abū Tamīmah Al-Hujaimī from Abū Hurairah.

According to the people of knowledge, this is only meant to indicate the severity of it.[1]

It has been reported that the Prophet ﷺ said: "Whoever engages in sexual intercourse with a menstruating woman, then let him give a Dīnār in charity."

١٣٥ - **حَدَّثَنَا** بُنْدَارٌ: حَدَّثَنَا يَحْيَى بنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَبَهْزُ بْنُ أَسَدٍ قالُوا: حَدَّثَنَا حَمَّادُ بن سَلَمَةَ عَنْ حَكِيمٍ الأَثْرَمِ، عَنْ أَبِي تَمِيمَةَ الهُجَيْمِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَتَى حَائِضًا أَوِ امْرَأَةً فِي دُبُرِها أَوْ كَاهِنًا: فقدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ».

قَالَ أَبُو عِيسَى: لَا نَعْرِفُ هٰذَا الْحَدِيثَ إِلَّا مِنْ حَدِيثِ حَكِيمٍ الأَثْرَمِ عَنْ أَبِي تَمِيمَةَ الهُجَيْمِيِّ، عَنْ أَبِي هُرَيْرَةَ.

وَإِنَّمَا مَعْنَى هذَا عِندَ أَهْلِ العِلمِ عَلَى التَّغْلِيظِ.

وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَتَى حَائِضًا فَلْيَتَصَدَّقْ بِدِينَارٍ».

[1] That is, the attribution of disbelief.

فَلَوْ كَانَ إِتْيَانُ الْحَائِضِ كُفْرًا لَمْ يُؤْمَرْ فيهِ بالْكَفَّارَةِ.

So if entering into the menstruating woman was (absolute) disbelief, he would not have ordered an expiation for it.

وَضَعَّفَ مُحَمَّدٌ هٰذَا الْحَدِيثَ مِنْ قِبَلِ إِسْنَادِهِ.

Muḥammad graded this *Ḥadīth* weak due to its chain.

وَأَبو تَمِيمَةَ الهُجَيْمِيُّ اسْمُهُ طَرِيفُ بْنُ مُجَالِدٍ.

And Abū Tamīmah's name is Ṭarīf bin Mujālid.

تخريج: [**حسن**] وأخرجه أبو داود، الطب، باب: في الكهان، ح:٣٩٠٤ من حديث يحيى ابن سعيد به * حكيم الأثرم: حسن الحديث وأبوتميمة عن أبي هريرة: متصل عند الجمهور، وللحديث شواهد كثيرة عند مسلم، ح:٢٢٣٠ والحاكم:١/٨ وغيرهما.

Comments:

Sexual intercourse with woman from the front or back during menses is not allowed, it is agreed. Similarly, it is prohibited to go to a fortune-teller, who claims to have the knowledge of the universe. Despite the prohibition of these three, to regard them lawful is disbelief. To practise them, while believing them unlawful, is not real disbelief, but it is a major sin.

Chapter 103. What Has Been Related About The Atonement For That

(المعجم ١٠٣) - بَابُ مَا جَاءَ فِي الْكَفَّارَةِ فِي ذَلِكَ (التحفة ١٠٣)

136. Ibn 'Abbās narrated that the Prophet ﷺ said about a man who had sexual intercourse with his wife while she is menstruating: "He should give half a Dīnār in charity." (*Ḍa'īf*)

١٣٦ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا شَرِيكٌ عَنْ خُصَيْفٍ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ فِي الرَّجُلِ يَقَعُ عَلَى امْرَأَتِهِ وَهِيَ حَائِضٌ، قَالَ: «يَتَصَدَّقُ بِنِصْفِ دِينَارٍ».

تخريج: [**إسناد ضعيف**] وأخرجه أبوداود، الطهارة، باب: في إتيان الحائض، ح:٢٦٦ من حديث شريك القاضي به خصيف ضعيف مشهور.

137. Ibn 'Abbās narrated that the Prophet ﷺ said: "When the blood is red then (give) a Dīnār. And when the blood is yellow then half a Dīnār." (*Ḍa'īf*)

Abū 'Eīsā said: The *Ḥadīth* about the expiation for entering into the menstruating woman has been narrated from Ibn 'Abbās both as

١٣٧ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: أَخْبَرَنَا الفَضْلُ بْنُ مُوسَى عَنْ أَبِي حَمْزَةَ السُّكَّرِيِّ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا كَانَ دَمًا أَحْمَرَ فَدِينَارٌ، وَإِذَا كَانَ دَمًا أَصْفَرَ فَنِصْفُ دِينَارٍ».

his own statement, as well as a statement from the Prophet ﷺ.

And this is the saying of some of the people of knowledge, and it is the view of Aḥmad and Isḥāq.

Ibn Al-Mubārak said: "He must seek forgiveness from his Lord, but there is no atonement due from him."

Something similar to the statement of Ibn Al-Mubārak has been reported from some of the *Tābi'īn*, among them: Sa'eed bin Jubair, and Ibrāhīm [An-Nakha'ī. And it is the view of the scholars of the lands in general.]

قَالَ أَبُو عِيسَى: حَدِيثُ الْكَفَّارَةِ فِي إِتْيَانِ الْحَائِضِ قَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ موقوفًا وَمَرْفُوعًا.

وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْعِلْمِ. وَبِهِ يَقُولُ أَحْمَدُ، وَإِسْحاقُ.

وَقَالَ ابْنُ الْمُبَارَكِ: يَسْتَغْفِرُ رَبَّهُ، وَلَا كَفَّارَةَ عَلَيْهِ.

وَقَدْ رُوِيَ مِثْلُ قَوْلِ ابْنِ الْمُبَارَكِ عَنْ بَعْضِ التَّابِعِينَ، مِنْهُمْ: سَعِيدُ بْنُ جُبَيْرٍ، وَإِبْرَاهِيمُ [النَّخَعِيُّ. وَهُوَ قَوْلُ عَامَّةِ عُلَمَاءِ الْأَمْصَارِ].

تخريج: **[إسناده ضعيف]** وأخرجه ابن ماجه، الطهارة، باب من وقع على امرأته وهي حائض، ح: ٦٥٠ من حديث عبدالكريم به وهو أبو أمية الضعيف كما في السنن الكبرى للبيهقي (١/ ٣١٦، ٣١٧) والنكت الظراف (٥/ ٢٤٨، ح٦٤٩١) فالسند ضعيف وللحديث شواهد ضعيفة عند أبي داود (٢٦٥) وغيره وصححه الحاكم: ١/ ١٧١، ١٧٢ والذهبي وأحمد وغيرهم.

Comments:

In the view of majority of the scholars giving charity as a way of expiation is desirable, not necessary.

Chapter 104. What Has Been Related About Washing Menstrual Blood From The Garment

(المعجم ١٠٤) - بَابُ مَا جَاءَ فِي غَسْلِ دَمِ الْحَيْضِ مِنَ الثَّوْبِ (التحفة ١٠٤)

138. Asmā' bint Abū Bakr narrated that a woman asked the Prophet ﷺ about a garment that was touched by some menstrual blood. So Allāh's Messenger ﷺ said: "Remove it, and scrub it,[1] then rinse it and pray in it." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from Abū Hurairah and

١٣٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [ابْنُ عُيَيْنَةَ] عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ: أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ عَنِ الثَّوْبِ يُصِيبُهُ الدَّمُ مِنَ الْحَيْضَةِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «حُتِّيهِ، ثُمَّ اقْرُصِيهِ بِالْمَاءِ، ثُمَّ

[1] With water and the fingers. See *Tuḥfat Al-Aḥwadhī*.

Umm Qais bint Miḥsan.

Abū 'Eīsā said: The *Ḥadīth* of Asmā' about washing the blood is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

The people of knowledge have differed over the case of blood getting on the garment when one prays in it before washing it.

Some of the people of knowledge among the *Tabi'īn* said that when the blood is the size of a Dirham, and one does not wash it, then prays in it, then they are to repeat the prayer.

Some of them said that when (the blood) is more than the size of a Dirham the prayer is repeated. This is the saying of Sufyān Ath-Thawrī and Ibn Al-Mubārak.

Some of the people of knowledge among the *Tābi'īn* and others did not consider it required to repeat the prayer, even if it was larger than the size of a Dirham. This is the saying of Aḥmad and Isḥāq.

Ash-Shāfi'ī said that it is obligatory to wash it, even if it is less than a Dirham, and he was firm on that.

رُشِّيهِ، وَصَلِّي فِيهِ».

[قَالَ]: وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَسْمَاءَ فِي غَسْلِ الدَّمِ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدِ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي الدَّمِ يَكُونُ عَلَى الثَّوبِ فيُصَلِّي فِيهِ قَبْلَ أَنْ يَغْسِلَهُ.

فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ: إِذَا كَانَ الدَّمُ مِقْدَارَ الدِّرْهَمِ فَلَمْ يَغْسِلْهُ وَصَلَّى فِيهِ، أَعَادَ الصَّلَاةَ.

وَقَالَ بَعْضُهُمْ: إِذَا كَانَ الدَّمُ أَكْثَرَ مِنْ قَدْرِ الدِّرْهَمِ أَعَادَ الصَّلَاةَ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ.

وَ[لَمْ] يُوجِبْ بَعْضُ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ وَغَيْرِهِمْ عَلَيْهِ الإِعَادَةَ وَإِنْ كَانَ أَكْثَرَ مِنْ قَدْرِ الدِّرْهَمِ، وَبِهِ يَقُولُ أَحْمَدُ، وَإِسْحاقُ.

وَقَالَ الشَّافِعِيُّ: يَجِبُ عَلَيْهِ الغَسْلُ وَإِنْ كَانَ أَقَلَّ مِنْ قَدْرِ الدِّرْهَمِ وَشَدَّدَ فِي ذَلِكَ.

تخريج: متفق عليه، وأخرجه البخاري، الوضوء، باب غسل الدم، ح:٢٢٧ ومسلم، الطهارة، باب نجاسة الدم وكيفية غسله، ح:٢٩١ من حديث هشام بن عروة به * وفي الباب عن أبي هريرة، [أحمد:٢/ ٣٨٠] وأم قيس بنت محصن، [أبو داود، ح:٣٦٣].

Comments:

If the blood is little then washing it is not necessary, but if the blood is more then washing is necessary.

Chapter 105. What Has Been Related About the Extent Of The Waiting During *Nifās*[1]

(المعجم ١٠٥) - بَابُ مَا جَاءَ فِي كَمْ تَمْكُثُ النُّفَسَاءُ (التحفة ١٠٥)

139. Umm Salamah narrated: "The time of waiting for *Nifās* during the time of Allāh's Messenger ﷺ was forty days. We used to cover our faces with a reddish-brown *Wars*."[2] (***Ḥasan***)

١٣٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ [الْجَهْضَمِيُّ]: حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ أَبُو بَدْرٍ عَنْ عَلِيِّ بْنِ عَبْدِ الْأَعْلَى، عَنْ أَبِي سَهْلٍ، عَنْ مُسَّةَ الْأَزْدِيَّةِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَتِ النُّفَسَاءُ تَجْلِسُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ أَرْبَعِينَ يَوْمًا، فَكُنَّا نَطْلِي وُجُوهَنَا بِالْوَرْسِ مِنَ الْكَلَفِ.

Abū 'Eīsā said: This *Ḥadīth* [is *Gharīb*]; we do not know of it except as a narration of Abū Sahl, from Mussah Al-Azdiyyah, from Umm Salamah.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ [غَرِيبٌ] لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي سَهْلٍ عَنْ مُسَّةَ الْأَزْدِيَّةِ عَنْ أُمِّ سَلَمَةَ.

Abū Sahl's name is Kathīr bin Ziyād.

وَاسْمُ أَبِي سَهْلٍ كَثِيرُ بْنُ زِيَادٍ.

Muḥammad bin Ismā'īl said: " 'Alī bin 'Abdul-A'lā (one of the narrators) is trustworthy, and Abū Sahl is trustworthy.

قَالَ مُحَمَّدُ بْنُ إِسْمٰعِيلَ: عَلِيُّ بْنُ عَبْدِ الْأَعْلَى ثِقَةٌ، وَأَبُو سَهْلٍ ثِقَةٌ.

Muḥammad did not know this *Ḥadīth* to be from other than the narration of Abū Sahl.

وَلَمْ يَعْرِفْ مُحَمَّدٌ هٰذَا الْحَدِيثَ إِلَّا مِنْ حَدِيثِ أَبِي سَهْلٍ.

The people of knowledge among the Companions of the Prophet ﷺ, the *Tābi'īn*, and those after them agree that the woman experiencing *Nifās* leaves the prayer for forty days, unless she sees that she has become pure before that, then she is to perform *Ghusl* and pray.

وَقَدْ أَجْمَعَ أَهْلُ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ عَلَى أَنَّ النُّفَسَاءَ تَدَعُ الصَّلَاةَ أَرْبَعِينَ يَوْمًا، إِلَّا أَنْ تَرَى الطُّهْرَ قَبْلَ ذٰلِكَ، فَإِنَّهَا تَغْتَسِلُ وَتُصَلِّي.

If she sees blood after forty days, then most of the people of knowledge say that she does not leave the prayer after forty days. This is the opinion of most of the *Fuqahā'*.

فَإِذَا رَأَتِ الدَّمَ بَعْدَ الْأَرْبَعِينَ: فَإِنَّ أَكْثَرَ أَهْلِ الْعِلْمِ قَالُوا: لَا تَدَعُ الصَّلَاةَ بَعْدَ الْأَرْبَعِينَ، وَهُوَ قَوْلُ أَكْثَرِ الْفُقَهَاءِ.

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[1] Bleeding after childbirth.

[2] *Wars* is normally used to refer to a plant that is used to produce a yellowish dye. It is occasionally used to refer to dyeing in general.

It is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad and Isḥāq.

It has been related that Al-Ḥasan Al-Baṣrī said: "She leaves the prayer for fifty days if she does not see that she is pure."

'Aṭā' bin Abī Rabāḥ and Ash-Sha'bī, has been reported to say: "Sixty days."

وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابنُ الْمُبَارَكِ، والشَّافِعِيُّ، وأَحْمَدُ وَإِسْحٰقُ.

وَيُرْوَى عَنِ الْحَسَنِ الْبَصْرِيِّ أَنَّه قالَ: إِنَّها تَدَعُ الصَّلَاةَ خَمْسِينَ يَوْمًا إِذَا لَمْ تَطْهُرْ.

وَيُرْوَى عَنْ عَطاءِ بنِ أَبِي رَبَاحٍ وَالشَّعْبِيِّ: سِتِّينَ يَوْمًا.

تخريج: [حسن] وأخرجه أبو داود، الطهارة، باب ما جاء في وقت النفساء، ح: ٣١١ من حديث علي بن عبد الأعلى به وصححه الحاكم: ١/ ١٧٥ والذهبي وحسنه النووي ويؤيده الإجماع.

Comments:

Nifās is the childbirth bleeding. *Nufasā'* is woman with childbirth bleeding. There is no minimum specific period of *Nifās*, according to the consensus; and sometimes it does not even appear. In this case the woman will start offering prayer after taking a bath. There is disagreement about its maximum period; as *Imām* Tirmidhi quoted. The preferred view is of forty days, it is also supported by the mentioned *Ḥadīth*.

Chapter 106. What Has Been Related About A Man Going To All Of His Women With One *Ghusl*

(المعجم ١٠٦) - بَابُ مَا جَاءَ فِي الرَّجُلِ يَطُوفُ عَلَى نِسَائِهِ بِغُسْلٍ وَاحِدٍ (التحفة ١٠٦)

140. Anas narrated: "Allāh's Messenger ﷺ would go around to his women with one *Ghusl*." (*Ṣaḥīḥ*)

[He said:] There is a narration on this topic from Abū Rāfi'.

Abū 'Eīsā said: The *Ḥadīth* of Anas: ["That the Prophet ﷺ would go around to his women with one *Ghusl*"] is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is the saying of more than one of the people of knowledge. Among them is Al-Ḥasan Al-Baṣrī, who said that there is no harm in repeating it before performing *Wuḍū'*.

١٤٠ - حَدَّثَنَا بُنْدَارٌ [مُحَمَّدُ بنُ بَشَّارٍ]: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رسولَ اللهِ ﷺ كَانَ يَطُوفُ عَلَى نِسَائِهِ فِي غُسْلٍ وَاحِدٍ.

[قَالَ]: وَفِي الْبَابِ عَنْ أَبِي رَافِعٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ [أَنَّ النَّبِيَّ ﷺ كانَ يَطُوفُ عَلَى نِسائِهِ بِغُسْلٍ وَاحِدٍ].

وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ، مِنهُمُ الحَسَنُ الْبَصْرِيُّ: أَنْ لَا بَأْسَ أَنْ يَعُودَ

قَبْلَ أَنْ يَتَوضَّأ.

وَقَدْ رَوَى مُحَمَّدُ بْنُ يُوسُفَ هٰذَا عَنْ سُفْيَانَ فَقَالَ: عَنْ أَبِي عُرْوَةَ، عَنْ أَبِي الْخَطَّابِ، عَنْ أَنَسٍ.

وَأَبُو عُرْوَةَ هُوَ: مَعْمَرُ بْنُ رَاشِدٍ، وَأَبُو الْخَطَّابِ: قَتَادَةُ بن دِعَامَةَ.

[قَالَ أَبُو عِيسَى: وَرَوَاهُ بَعْضُهُمْ عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنْ سُفْيَانَ، عَنِ ابْنِ أَبِي عُرْوَةَ، عَنْ أَبِي الْخَطَّابِ وَهُوَ خَطَأٌ، وَالصَّحِيحُ: عَنْ أَبِي عُرْوَةَ].

Muḥammad bin Yūsuf has reported this from Sufyān, he said: "From Abū 'Urwah, from Abū Al-Khaṭṭāb, from Anas."

Abū 'Urwah is Ma'mar bin Rāshid, and Abū Al-Khaṭṭāb is Qatādah bin Di'āmah.

[Abū 'Eīsā said: Some of them narrated it from Muḥammad bin Yūsuf, from Sufyān, from Ibn Abū 'Urwah, from Abū Al-Khaṭṭāb. But this is a mistake, what is correct is "from Abū 'Urwah."]

تخريج: [صحيح] وأخرجه ابن ماجه، الطهارة، باب ماجاء فيمن يغتسل من جميع نسائه غسلاً واحدًا، ح:٥٨٨ من حديث أبي أحمد الزبيري به ورواه ابن المبارك عن معمر به وصححه ابن خزيمة، ح٢٣٠ وأصله متفق عليه، (البخاري، ح:٢٦٨ من حديث قتادة ومسلم، ح:٣٠٩ من حديث أنس) * وفي الباب عن أبي رافع، [أبو داود، ح:٢١٩].

Comments:

1. The *Ummah* is agreed that taking a bath is not necessary for having sexual intercourse again, yet it definitely makes one more active and strong.
2. The Prophet ﷺ would do so after returning from journey or beginning a new turn, otherwise he would usually go to his wife whose turn it used to be. Though following and setting the turns were not compulsory for him, yet he ﷺ would take care of it greatly.

Chapter 107. What Has Been Related [About The *Junub* Person] When He Wants To Repeat (Sexual Relations) He Should Perform *Wuḍū'*

(المعجم ١٠٧) - بَابُ مَا جَاءَ [فِي الْجُنُبِ] إِذَا أَرَادَ أَنْ يَعُودَ تَوَضَّأَ (التحفة ١٠٧)

141. Abū Sa'eed Al-Khudrī narrated that the Prophet ﷺ said: "When one of you comes to his wife, then he wants to repeat (it), let him perform *Wuḍū'* between them." (*Ṣaḥīḥ*)

[He said:] There is something on

١٤١ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَتَى أَحَدُكُمْ أَهْلَهُ ثُمَّ أَرَادَ أَنْ يَعُودَ فَلْيَتَوَضَّأْ بَيْنَهُمَا وُضُوءًا».

this topic from 'Umar.

Abū 'Eīsā said: The *Ḥadīth* of Abū Sa'eed is a *Ḥasan Ṣaḥīḥ Ḥadīth*

This is the saying of 'Umar bin Al-Khaṭṭāb.

More than one of the people of knowledge held this view. They said that when a man cohabitates with his wife, then he wants to repeat it, he should perform *Wuḍū'* before he repeats it.

Abū Al-Mutawakkil's name is 'Alī bin Dāwud.

Abū Sa'eed Al-Khudrī's name is Sa'd bin Mālik bin Sinān.

[قَالَ]: وَفِي الْبَابِ عَنْ عُمَرَ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهُوَ قَوْلُ عُمَرَ بْنِ الْخَطَّابِ.

وَقَالَ بِهِ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ، قَالُوا: إِذَا جَامَعَ الرَّجُلُ امْرَأَتَهُ ثُمَّ أَرَادَ أَنْ يَعُودَ فَلْيَتَوَضَّأْ قَبْلَ أَنْ يَعُودَ.

وَأَبُو الْمُتَوَكِّلِ اسْمُهُ عَلِيُّ بْنُ دَاوُدَ.

وَأَبُو سَعِيدٍ الْخُدْرِيُّ اسْمُهُ سَعْدُ بْنُ مالكِ ابنِ سِنَانٍ.

تخريج: وأخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له ... إلخ، ح:٣٠٨ من حديث حفص بن غياث به * حديث عمر [لم أجده بهذا اللفظ، هناك حديث آخر عن عمر رضي الله عنه، أخرجه البخاري، ح:٢٨٧ ومسلم، ح:٣٠٦ وغيرهما].

Comments:

According to the majority of scholars, making ablution is desirable in the light of these narrations; because it makes one more active.

Chapter 108. What Has Been Related About When Standing For The Prayer, And One Of You Finds That He Has To Relieve Himself, [Then Let Him Relieve Himself First].

(المعجم ١٠٨) - بَابُ مَا جَاءَ إِذَا أُقِيمَتِ الصَّلَاةُ وَوَجَدَ أَحَدُكُمُ الْخَلَاءَ [فَلْيَبْدَأْ بِالْخَلَاءِ] (التحفة ١٠٨)

142. Hishām bin 'Urwah narrated from his father, ('Urwah) from 'Abdullāh bin Al-Arqam. He ('Urwah) said: "While standing for the prayer he ('Abdullāh bin Al-Arqam) took a man by the hand leading him forward, he ('Abdullāh) was in front of the people, and he said: 'I heard Allāh's Messenger ﷺ say: "When standing for the prayer and one of

١٤٢ - حَدَّثَنَا هَنَّادُ [بنُ السَّرِيِّ]: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الأَرْقَمِ، قَالَ: أُقِيمَتِ الصَّلَاةُ فَأَخَذَ بِيَدِ رَجُلٍ فَقَدَّمَهُ - وَكَانَ إِمَامَ قَوْمِهِ - وَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا أُقِيمَتِ الصَّلَاةُ وَوَجَدَ أَحَدُكُمُ الْخَلَاءَ فَلْيَبْدَأْ بِالخلاءِ».

you finds that he has to relieve himself, then let him relieve himself first." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from ʻĀishah, Abū Hurairah, Thawbān, and Abū Umāmah.

Abū ʻEīsā said: The *Ḥadīth* of ʻAbdullāh bin Al-Arqam is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Similar to this has been reported by Mālik bin Anas, Yaḥya bin Saʻeed Al-Qaṭṭān and more than one of the Ḥuffāẓ, from Hishām bin ʻUrwah, from his father, from ʻAbdullāh bin Al-Arqam.

And Wuhaib and others reported it from Hishām bin ʻUrwah, from his father, from a man, from ʻAbdullāh bin Al-Arqam.

This is the saying of more than one of the Companions of the Prophet ﷺ, and the *Tābiʻīn*.

It is the view of Aḥmad and Isḥāq. They say that one is not to begin the prayer while he feels that he has to defecate or urinate. They say that if he begins the prayer and notices something of this nature, then he should not leave it if he is not distracted by it.

Some of the people of knowledge said that there is no harm in praying while one feel the need to defecate or urinate, as long as it does not distract him from the prayer.

[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ، وَأَبِي هُرَيْرَةَ، وَثَوْبَانَ، وَأَبِي أُمَامَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَبْدِ اللهِ بنِ الْأَرْقَمِ حَدِيثٌ حَسَنٌ صَحِيحٌ.

هٰكَذَا رَوَى مَالِكُ بنُ أَنَسٍ وَيَحْيَى بنُ سَعِيدٍ القَطَّانُ وَغَيْرُ وَاحِدٍ مِنَ الحُفَّاظِ عنْ هشام بن عُرْوَةَ، عنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بن الْأَرْقَمِ.

وَرَوَى وُهَيْبٌ وَغَيْرُهُ عنْ هِشَامِ بنِ عُرْوَةَ، عنْ أَبِيهِ، عنْ رَجُلٍ، عَنْ عَبْدِ اللهِ بنِ الْأَرْقَمِ.

وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَصحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ.

وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحٰقُ، قَالَا: لا يَقُومُ إِلَى الصَّلَاةِ وَهُوَ يَجِدُ شَيْئًا مِنَ الْغَائِطِ وَالْبَولِ. وَقَالَا: إِنْ دَخَلَ فِي الصَّلَاةِ فَوَجَدَ شَيْئًا مِنْ ذٰلِكَ فَلَا يَنْصَرِفْ مَا لَمْ يَشْغَلْهُ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَا بَأْسَ أَنْ يُصَلِّيَ وَبِهِ غَائِطٌ أَوْ بَوْلٌ، مَا لَمْ يَشْغَلْهُ ذٰلِكَ عَنِ الصَّلَاةِ.

تخريج: [صحيح] وأخرجه أبو داود، الطهارة، باب: أيصلي الرجل وهو حاقن؟ ح: ٨٨ وابن ماجه، ح: ٦١٦ وغيرهما من حديث هشام به وصححه ابن خزيمة، ح: ٩٣٢، ١٦٥٢ وابن حبان، ح: ١٩٤ والحاكم: ١/ ١٦٨ والذهبي وغيرهم * وفي الباب عن عائشة، [مسلم، ح: ٥٦٠/ ٦٧] وأبي هريرة، [أبو داود، ح: ٩١] وثوبان، [أبو داود، ح: ٩٠] وأبي أمامة، [ابن ماجه، ح: ٦١٧].

Comments:

Food and relieving oneself are a natural need, which is sometimes extremely severe and controls the heart and brains of human; in such a condition, offering prayer individually or with a congregation is incorrect. If this need is minor and does not affect the prayer or the effect is minimal, then there is no harm in offering or continuing the prayer.

Chapter 109. What Has Been Related About *Wuḍū'* Due To What One Has Walked In

(المعجم ١٠٩) - بَابُ مَا جَاءَ فِي الْوُضُوءِ مِنَ الْمَوْطِئِ (التحفة ١٠٩)

143. 'Abdur-Raḥmān bin 'Awf's *Umm Walad*[1] said, "I said to Umm Salamah: 'Indeed I am a woman with lengthy hems, and I walk in places of filth.' So she said: 'Allāh's Messenger ﷺ said: "It is purified by what comes after it." (***Ḥasan***)

[Abū 'Eīsā said:] 'Abdullāh bin Al-Mubārak reported this *Ḥadīth* from Mālik bin Anas, from Muḥammad bin 'Umārah, from Muḥammad bin Ibrāhīm, from the *Umm Walad* of Hūd bin 'Abdur-Raḥmān bin 'Awf, from Umm Salamah.

But this is incorrect, ['Abdur-Raḥmān bin 'Awf did not have a son named Hūd.]

It should be: "from the *Umm Walad* of Ibrāhīm bin 'Abdur-Raḥmān bin 'Awf, from Umm Salamah," this is what is correct.

He said: On this topic, it is reported that Ibn Mas'ūd said: "We were with Allāh's Messenger, and we did not perform *Wuḍū'* for what we walked in."

Abū 'Eīsā said: This is the saying of more than one of the people of

١٤٣ - حَدَّثَنَا [أَبُو رَجَاءٍ] قُتَيْبَةُ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ مُحَمَّدِ بْنِ عُمَارَةَ، عَنْ مُحَمَّدِ بنِ إِبْرَاهِيمَ، عَنْ أُمِّ وَلَدٍ لِعَبْدِ الرَّحْمٰنِ ابنِ عَوْفٍ قَالَتْ: قُلْتُ لأُمِّ سَلَمَةَ: إِنِّي امْرأَةٌ أُطِيلُ ذَيْلِي وَأَمْشِي فِي الْمَكَانِ الْقَذِرِ؟ فَقَالَتْ: قَالَ رَسُولُ الله ﷺ: «يُطَهِّرُهُ مَا بَعْدَهُ».

[قَالَ أَبُو عِيسَى]: وَرَوَى عَبْدُ اللهِ بْنُ الْمُبَارَكِ هٰذَا الْحَدِيثَ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ مُحَمَّدِ بْنِ عُمَارَةَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عنْ أُمِّ وَلَدٍ لِهُودِ بْنِ عَبْدِ الرَّحْمٰنِ ابنِ عَوْفٍ، عَنْ أُمِّ سَلَمَةَ.

وَهُوَ وَهمٌ، [وَلَيْسَ لِعَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ ابنٌ يُقَالُ لهُ هُودٌ].

وَإِنَّمَا هُوَ عَنْ أُمِّ وَلَدٍ لِإِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ عَنْ أُمِّ سَلَمَةَ. وَهٰذَا الصَّحِيحُ.

[قَالَ]: وَفِي الْبَابِ عنْ عبْدِ الله بنِ مَسْعُودٍ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ الله ﷺ وَلَا نَتَوَضَّأُ مِنَ الْمَوْطَإِ.

[1] The term used for a slave woman who begets a child for her master.

knowledge. They say: When a man walks in a filthy place it is not required for him to wash his feet, unless it (the filth) is wet, then he washes where it touched.

قَالَ أَبُو عِيسَى: وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ، قَالُوا: إِذَا وَطِئَ الرَّجُلُ عَلَى الْمَكَانِ الْقَذِرِ [أَنَّهُ] لا يَجِبُ عَلَيْهِ غَسْلُ الْقَدَمِ، إِلَّا أَنْ يَكُونَ رَطْبًا فَيَغْسِلُ مَا أَصَابَهُ.

تخريج: **[حسن]** وأخرجه أبو داود، الطهارة، باب في الأذى يصيب الذيل، ح:٣٨٣ وابن ماجه، ح:٥٣١ من حديث مالك به وهو في الموطأ:١/ ٢٤ (يحيى) وسنده ضعيف وللحديث شواهد عند أبي داود (٣٨٤) وغيره * وفي الباب عن ابن مسعود، [أبو داود، ح:٢٠٤].

Comments:

If the lower side of the lower garment, trousers, pants or foot gets dirty with wet impure substance, it should be washed. If shoes get dirty, they would be rubbed on the ground to purify; and if the impurity is dry or it is merely mud, wiping the shoes on clean soil would clean it. Repeating ablution is not necessary for any of the conditions.

Chapter 110. What Has Been Related About *Tayammum*

(المعجم ١١٠) - بَابُ مَا جَاء فِي التَّيَمُّمِ (التحفة ١١٠)

144. 'Ammār bin Yāsir narrated that the Prophet ﷺ ordered him to peform *Tayammum* by rubbing his face and two palms. (*Ḥasan*)

[He said:] There are narrations on this topic from 'Āishah and Ibn 'Abbās.

Abū 'Eīsā said: The *Ḥadīth* of 'Ammār is a *Ḥasan Ṣaḥīḥ Ḥadīth*. It has been reported from 'Ammār by more than one route.

This is the opinion of more than one of the people of knowledge among the Companions of the Prophet ﷺ, among them: 'Alī, 'Ammār, Ibn 'Abbās, and more than one of the *Tābi'īn*, among them: Ash-Sha'bī, 'Aṭā', and Makḥūl. They said that *Tayammum* is performed by rubbing the face and the palms.

١٤٤ - **حَدَّثَنَا** أَبُو حَفْصٍ عَمْرُو بنُ عَلِيٍّ الفَلَّاسُ: حَدَّثَنَا يَزِيدُ بنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ عَمَّارِ بْنِ يَاسِرٍ: أَنَّ النَّبِيَّ ﷺ أَمَرَهُ بِالتَّيَمُّمِ لِلْوَجْهِ وَالْكَفَّيْنِ.

[قَالَ]: وَفِي الْبَابِ عَنْ عَائِشَةَ، وَابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَمَّارٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ عَنْ عَمَّارٍ مِنْ غَيْرِ وَجْهٍ.

وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، مِنْهُمْ: عَلِيٌّ، وَعَمَّارٌ، وَابْنُ عَبَّاسٍ، وَغَيْرُ وَاحِدٍ مِنَ التَّابِعِينَ،

And this is the view of Aḥmad and Isḥāq.

Some of the people of knowledge – among them Ibn 'Umar, Jābir, Ibrāhīm, and Al-Ḥasan – said: *Tayammum* is performed by rubbing the face and rubbing the hands up to the elbows.

And this is the saying of Sufyān Ath-Thawrī, Mālik, Ibn Al-Mubārak, and Ash-Shāfi'ī.

The *Ḥadīth* from 'Ammār about *Tayammum*, in which he said: "the face and two palms" has been reported from more than one route.

It has also been reported from 'Ammār that he said: "We performed *Tayammum* in the presence of the Prophet ﷺ up to the shoulders and armpits."

So some of the people of knowledge considered the *Ḥadīth* of 'Ammār – from the Prophet ﷺ, stating that *Tayammum* is for the face and the two hands – as weak, because of what was reported from him in the *Ḥadīth* about the shoulders and the armpits.

Isḥāq bin Ibrāhīm [bin Mukhlad Al-Ḥanẓalī] said: The *Ḥadīth* of 'Ammār on *Tayammum* for the face and the two palms is a [*Ḥasan*] *Ṣaḥīḥ Ḥadīth*, and the *Ḥadīth* of 'Ammār: "We performed *Tayammum* with the Prophet ﷺ up to our shoulders and our armpits" does not contradict the *Ḥadīth* that mentions the face and the two palms. Because 'Ammār did not say that the Prophet ﷺ ordered them to do that, he only said, "We

مِنْهُمُ: الشَّعْبِيُّ، وَعَطاءٌ، وَمَكْحُولٌ، قَالُوا: التَّيَمُّمُ ضَرْبَةٌ لِلوَجهِ وَالْكَفَّيْنِ.

وَبِهِ يَقُولُ أَحْمَدُ، وَإِسْحاقُ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ، مِنْهُمُ ابْنُ عُمَرَ، وَجَابِرٌ، وَإِبْرَاهِيمُ وَالْحَسَنُ، قَالُوا: التَّيَمُّمُ ضَرْبَةٌ لِلْوَجْهِ وَضَرْبَةٌ لِلْيَدَيْنِ إِلَى الْمِرفَقَيْنِ.

وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ، وَمَالِكٌ، وَابْنُ الْمُبَارَكِ، وَالشَّافِعِيُّ.

وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ عَمَّارٍ فِي التَّيَمُّمِ أَنَّهُ قَالَ: الوَجْهِ وَالْكَفَّيْنِ. مِنْ غَيْرِ وَجْهٍ.

وَقَدْ رُوِيَ عَنْ عمَّارٍ أَنَّهُ قَالَ: تَيَمَّمْنَا مَعَ النَّبِيِّ ﷺ إِلَى المَنَاكِبِ وَالْآبَاطِ.

فَضَعَّفَ بَعْضُ أَهْلِ الْعِلْمِ حَدِيثَ عَمَّارٍ عَنِ النَّبِيِّ ﷺ فِي التَّيَمُّمِ لِلْوَجْهِ وَالْكَفَّيْنِ لِمَّا رُوِيَ عَنْهُ حَدِيثُ الْمَنَاكِبِ وَالْآبَاطِ.

قَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ [بنِ مَخْلَدٍ الْحَنْظَلِيُّ]: حَدِيثُ عَمَّارٍ فِي التَّيَمُّمِ لِلْوَجْهِ وَالْكَفَّيْنِ: هُوَ حَدِيثٌ [حَسَنٌ] صَحِيحٌ، وَحَدِيثُ عَمَّارٍ: تَيَمَّمْنَا مَعَ النَّبِيِّ ﷺ إِلَى الْمَنَاكِبِ وَالْآبَاطِ. لَيْسَ [هُوَ] بِمُخَالِفٍ لِحَدِيثِ الْوَجْهِ وَالْكَفَّيْنِ، لأَنَّ عَمَّارًا لَمْ يَذْكُرْ أَنَّ النَّبِيَّ ﷺ أَمَرَهُمْ بِذَلِكَ، وَإِنَّمَا قَالَ: فَعَلْنَا كَذَا وَكَذَا، فَلَمَّا سَأَلَ النَّبِيَّ ﷺ أَمَرَهُ بِالْوَجْهِ وَالْكَفَّيْنِ [فَانْتَهى إِلَى مَا عَلَّمَهُ رَسُولُ اللهِ ﷺ: الْوَجْهِ وَالْكَفَيْنِ]، وَالدَّلِيلُ عَلَى ذٰلِكَ: مَا أَفْتَى بِهِ عَمَّارٌ بَعْدَ النَّبِيِّ ﷺ فِي التَّيَمُّمِ أَنَّهُ

did this and that" so when the Prophet ﷺ was asked about it, he ordered them to do the face and the two palms. [So he resorted to what Allāh's Messenger ﷺ taught him: the face and the two palms.]

The proof for this is the verdict that 'Ammār gave after the death of Allāh's Messenger ﷺ that *Tayammum* is to rub the face and two palms. This indicated that he resorted to the instruction that the Messenger of Allāh gave him that *Tayammum* involves only the face and the palms.

[He said: I heard Abū Zur'ah 'Ubaidullāh bin 'Abdul-Karīm saying: "I did not see any who was better at memorizing in Al-Baṣrah than these three: 'Alī bin Al-Madīnī, Ibn Ash-Shādhakūnī, and 'Amr bin 'Alī Al-Fallās."][1]

[Abū Zu'rah said: 'Affān bin Muslim narrated a *Ḥadīth* from 'Amr bin 'Alī]

قَالَ: الْوَجْهِ وَالْكَفَّيْنِ. فَفِي هٰذَا دَلَالَةٌ أَنَّهُ انْتَهٰى إِلَى مَا عَلَّمَهُ النَّبِيُّ ﷺ [فَعَلَّمَهُ إِلَى الْوَجْهِ وَالْكَفَّيْنِ].

[قَالَ: وَسَمِعْتُ أَبَا زُرْعَةَ عُبَيْدَ الله بْنَ عَبْدِ الْكَرِيمِ يَقُولُ: لَمْ أَرَ بِالْبَصْرَةِ أَحْفَظَ مِنْ هٰؤُلَاءِ الثَّلَاثَةِ: عَلِيِّ بنِ المَدِينِيِّ، وَابْنِ الشَّاذَكُونِي، وَعَمْرِو بْنِ عَلِيٍّ الفَلَّاسِ].

[قَالَ أَبُو زُرْعَةَ: وَرَوَى عَفَّانُ بْنُ مُسْلِمٍ عَنْ عَمْرِو بْنِ عَلِيٍّ حَدِيثًا].

تخريج: [حسن] وأخرجه أبو داود، الطهارة، باب التيمم، ح:٣٢٧ من حديث يزيد بن زريع به وصححه ابن الجارود، ح:١٢٦ وابن خزيمة، ح:٢٦٧ وابن حبان (الإحسان):١٣٠٠ والدارمي وزاد ابن حبان: "وكان قتادة يفتي به" وللحديث شواهد عند البخاري (٣٤١) ومسلم (٣٦٨) وغيرهما * وفي الباب عن عائشة، [البزار: ١/ ١٥٩، ح:٣١٣ وغيره] وابن عباس، [يأتي:١٤٥] * حديث عمار إلى الآباط أخرجه أبو داود، ح:٣١٨.

145. 'Ikrimah narrated that Ibn 'Abbās was asked about *Tayammum*. He said: "When Allāh mentioned *Wuḍū'* in His Book, He said: "So wash your faces and your hands (forearms) up to the elbows."[2] And He said about

١٤٥ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هُشَيْمٌ عَنْ مُحَمَّدِ بْنِ خَالِدٍ القُرَشِيِّ، عَنْ دَاوُدَ بنِ حُصَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنه سُئِلَ عَنِ التَّيَمُّمِ؟

[1] The last of whom At-Tirmidhī narrated this *Ḥadīth* from.

[2] *Al-Mā'idah* 5:6

Tayammum: "And rub therewith your faces and hands"[1]

And He said: "And the male thief and the female thief; cut off their hands."[2] So the *Sunnah* for cutting is the two hands. So it is only the face and the hands, meaning, *Tayammum*." (*Ḍa'īf*)

Abū 'Eīsā said: this *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

فَقَالَ: إِنَّ اللهَ قَالَ فِي كِتَابِهِ حِينَ ذَكَرَ الْوُضُوءَ: ﴿فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ﴾، [المائدة: ٦] وَقَالَ فِي التَّيَمُّمِ: ﴿فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ﴾ وَقَالَ: ﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا﴾ [المائدة: ٣٨] فَكَانَتِ السُّنَّةُ فِي الْقَطْعِ الْكَفَّيْنِ، إِنَّمَا هُوَ الْوَجْهُ وَالْكَفَّانِ، يَعْنِي التَّيَمُّمَ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] * هشيم عنعن، و داود عن عكرمة: منكر(راجع تسهيل الحاجة، ح: ٢٠٠٩ والتهذيب وغيرهما).

Comments:

In procedure of making *Tayammum*, the narration of 'Ammār bin Yāsir ﷺ is to be practised, in which the hands are struck on the ground only once and wiping over the hands up to the wrists is mentioned. [See: *Ṣaḥīḥ Al-Bukhārī*, *Ḥadīth*: 338; *Ṣaḥīḥ Muslim*, *Ḥadīth*: 368]. This is the opinion of the majority scholars and the great experts of *Ḥadīth*.

Chapter 111. What Has Been Related About A Man Reciting The Qur'ān Under Any Circumstances As Long As He Is Not *Junub*

(المعجم ١١١) - بَابُ [مَا جَاءَ فِي الرَّجُلِ يَقْرَأُ الْقُرْآنَ عَلَى كُلِّ حَالٍ مَا لَمْ يَكُنْ جُنُبًا] (التحفة ١١١)

146. 'Alī narrated: "Allāh's Messenger ﷺ would recite the Qur'an in all conditions, as long as he was not *Junub*." (*Ḥasan*)

Abū 'Eīsā said: This *Ḥadīth* of 'Alī is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

And it is the view of more than one of the people of knowledge among the Companions of the Prophet ﷺ and the *Tābi'īn*.

١٤٦ - حَدَّثَنَا أَبُو سَعِيدٍ [عَبْدُ اللهِ بْنُ سَعِيدٍ] الأَشَجُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَعُقْبَةُ بْنُ خَالِدٍ قَالَا: حَدَّثَنَا الأَعْمَشُ وَابْنُ أَبِي لَيْلَى عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بن سَلِمَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُقْرِئُنَا الْقُرْآنَ عَلَى كُلِّ حَالٍ مَا لَمْ يَكُنْ جُنُبًا.

قَالَ أَبُو عِيسَى: حَدِيثُ عَلِيٍّ [هٰذَا]

[1] *An-Nisā'* 4:43

[2] *Al-Mā'idah* 5:38

حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَبِهِ قَالَ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ: أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ.

قَالُوا: يَقْرَأُ الرَّجُلُ الْقُرْآنَ عَلَى غَيْرِ وُضُوءٍ، وَلَا يَقْرَأُ فِي الْمُصْحَفِ إِلَّا وَهُوَ طَاهِرٌ.

وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ، وَالشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ.

They said: A man may recite the Qur'an without having *Wuḍū'*, but he is not to recite from the *Muṣḥaf*[1] unless he is in a state of purity.

This is the saying of Sufyān Ath-Thawrī, Ash-Shāfi'ī, Aḥmad and Isḥāq.

تخريج: [حسن] وأخرجه أبو داود، الطهارة، باب: في الجنب يقرأ القرآن، ح:٢٢٩ وابن ماجه، ح:٥٩٤ وغيرهما من حديث عمرو بن مرة به وصححه ابن خزيمة، ح:٢٠٨ وابن حبان، ح:١٩٢، ١٩٣ وابن الجارود، ح:٩٤ والبغوي، ح:٢٧٣ والحاكم:٤/١٠٧ والذهبي وغيرهم وقال الحافظ في الفتح:١/٣٢٤ "والحق أنه من قبيل الحسن يصلح للحجة" * سماع عمرو بن مرة من عبدالله بن سلمة قبل اختلاطه كما حققته في تخريج مسند الحميدي (٥٧).

Comments:

Is a sexually impure person allowed to read Qur'ān or not? This discussion has preceded in chapter 98. Now, the remaining issue is to touch the copy of the Qur'ān without purification; is it allowed or not? The purification is a condition for touching the copy of the Qur'ān, according to the majority and the *Ḥadīth* "none should touch the Qur'ān except a pure" supports this opinion.

بَابُ مَا جَاءَ فِي الْبَوْلِ يُصِيبُ الأَرْضَ (المعجم ١١٢) - (التحفة ١١٢)

Chapter 112. What Has Been Related About Urine That Touches The Ground

١٤٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ الْمَخْزُومِيُّ قَالَا: حَدَّثَنَا سُفْيَانُ ابن عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: دَخَلَ أَعْرَابِيٌّ الْمَسْجِدَ وَالنَّبِيُّ ﷺ جَالِسٌ، فَصَلَّى، فَلَمَّا فَرَغَ قَالَ: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا، فَالْتَفَتَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ:

147. Abū Hurairah narrated: "A Bedouin entered the *Masjid* while the Prophet ﷺ was sitting. He prayed, then when he was finished, he said: 'O Allāh! Have mercy upon me and Muḥammad, and do not have mercy on anyone along with us.' The Prophet ﷺ turned towards him and said: 'You have restricted something that is unrestricted.' It was not long

[1] A printed copy of the Qur'ān.

«لَقَدْ تحجَّرْتَ وَاسِعًا»، فَلَمْ يَلْبَثْ أَنْ بَالَ فِي المَسْجِدِ، فَأَسْرَعَ إِلَيْهِ النَّاسُ، فَقَالَ النَّبِيُّ ﷺ: «أَهْرِيقُوا عَلَيْهِ سَجْلًا مِنْ مَاءٍ، أَوْ دَلْوًا مِنْ مَاءٍ»، ثُمَّ قَالَ: «إِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ».

before he was urinating in the *Masjid*. So the people rushed to him. But Prophet ﷺ said: 'Pour a bucket of water over it – or – a tumbler of water over it.' Then he said: 'You have been sent to make things easy (for the people); you have not been sent to make things difficult for them.'" (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] وأخرجه أبو داود، الطهارة، باب الأرض يصيبها البول، ح: ٣٨٠ من حديث ابن عيينة به وصرح بالسماع عند الحميدي، ح: ٩٤٤ وصححه ابن الجارود، ح: ١٤١ وابن خزيمة، ح: ٢٩٨ وانظر الحديث الآتي.

Comments:

Scholars and *A'immah* of Ḥijāz, Mālik, Shāfi'ī and Aḥmad hold this very opinion, that the earth becomes pure just with water. However some other narrations inform that the earth also become pure by getting dry.

١٤٨ - **قَالَ** سَعِيدٌ: قَالَ سُفْيَانُ: وَحَدَّثَنِي يَحْيَى بنُ سَعِيدٍ عَنْ أَنَسِ بْنِ مَالِكٍ نَحْوَ هٰذَا.

[قَالَ]: وَفِي الْبَابِ عَنْ عَبْدِ الله بن مَسْعُودٍ، وابنِ عَبَّاس، وَوَاثِلَةَ بْنِ الْأَسْقَعِ.

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

وَالْعَمَلُ عَلَى هٰذَا عِنْدَ بَعْضِ أَهْلِ العِلْمِ، وَهُوَ قَوْلُ أَحْمَدَ، وَإِسْحاقَ.

وَقَدْ رَوَى يُونُسُ هٰذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ الله بْنِ عَبْدِ الله، عَنْ أَبِي هُرَيْرَةَ.

148. Anas bin Mālik narrated similar to this (no. 147).

[He said:] There are narrations on this topic from 'Abdullāh bin Mas'ūd, Ibn 'Abbās, and Wāthilah bin Al-Asqa'. (*Ṣaḥīḥ*)

Abū 'Eīsā said: [And] this *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Some of the people of knowledge act according to this, it is the view of Aḥmad and Isḥāq.

Yūnus reported this *Ḥadīth* from Az-Zuhrī, from 'Ubaidullāh bin 'Abdullāh, from Abū Hurairah.

تخريج: متفق عليه، وأخرجه البخاري، الوضوء، باب صب الماء على البول في المسجد، ح: ٢٢١ ومسلم، الطهارة، باب وجوب غسل البول وغيرها من النجاسات إذا حصلت في المسجد ... إلخ، ح: ٢٨٤ من حديث يحيى بن سعيد الأنصاري به * وفي الباب عن عبدالله بن مسعود، [الطحاوي في معاني الآثار: ١/ ٨ والدارقطني: ١/ ٤٨] وابن عباس، [مجمع الزوائد: ٢/ ١٠] وائلة ابن الأسقع، [ابن ماجه، ح: ٥٣٠].

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

2. The Chapters On *Ṣalāt* (As Narrated) From Allāh's Messenger ﷺ

(المعجم ٢) - أَبْوَابُ الصَّلَاةِ عَنْ رَسُولِ اللهِ ﷺ (التحفة ٢)

Chapter 1. What Has Been Related About Prescribed Times for *Ṣalāt* From The Prophet ﷺ

(المعجم ١) - بَابُ مَا جَاءَ فِي مَوَاقِيتِ الصَّلَاةِ، عَنِ النَّبِيِّ ﷺ (التحفة ١)

149. Ibn 'Abbās narrated that the Prophet ﷺ said: "Jibrīl [peace be upon him] led me (in *Ṣalāt*) twice at the House.[1] So he prayed *Ẓuhr* the first time when the shadow was similar to (the length of) the strap of a sandal. Then he prayed *'Aṣr* when everything was similar (to the length of) its shadow. Then he prayed *Maghrib* when the sun had set and the fasting person breaks fast. Then he prayed *'Ishā'* when the twilight had vanished. Then he prayed *Fajr* when *Fajr* (dawn) began, and when eating is prohibited for the fasting person. The second time he prayed *Ẓuhr* when the shadow of everything was similar to (the length of) it, at the time of *'Aṣr* the day before. Then he prayed *'Aṣr* when the shadow of everything was about twice as long as it. Then he prayed *Maghrib* at the same time as he did the first time. Then he prayed *'Ishā'*, the later one,[2] when a third of the

١٤٩ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي الزِّنَادِ عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ الْحَارِثِ بْنِ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ، عنْ حَكِيمِ بْنِ حَكِيمٍ - وَهُوَ ابنُ عبَّادِ [بنِ حُنَيْفٍ] -: أَخْبَرَنِي نَافِعُ بْنُ جُبَيْرِ بنِ مُطْعِمٍ قَالَ: أَخْبَرَنِي ابنُ عبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قالَ: «أَمَّنِي جِبْرِيلُ [عليهِ السَّلَامُ] عِنْدَ الْبَيْتِ مَرَّتَيْنِ، فَصَلَّى الظُّهْرَ فِي الْأُولَى مِنْهُما حِينَ كَانَ الْفَيْءُ مِثْلَ الشِّرَاكِ، ثمَّ صَلَّى الْعَصْرَ حِينَ كَانَ كُلُّ شَيْءٍ مِثْلَ ظِلِّهِ، ثُمَّ صَلَّى الْمَغْرِبَ حِينَ وَجَبَتِ الشَّمْسُ وَأَفْطَرَ الصَّائِمُ، ثَمّ صَلَّى الْعِشاءَ حِينَ غابَ الشَّفَقُ، ثُمّ صَلَّى الْفَجْرَ حِينَ بَرَقَ الْفَجْرُ وَحَرُمَ الطَّعَامُ عَلَى الصَّائِمِ. وَصَلَّى المَرَّةَ الثَّانِيَةَ الظُّهْرَ حِينَ كَانَ ظِلُّ كلِّ شَيْءٍ مِثْلَهُ، لِوَقْتِ الْعَصْرِ بِالأَمْسِ، ثُمّ صَلَّى العَصْرَ حِينَ كانَ ظِلُّ كُلِّ شَيْءٍ

[1] At the Ka'bah in Makkah.

[2] That is the later of the two night prayers: *'Ishā'*.

night had gone. Then he prayed *Ṣubḥ*[1] when the land glowed. Then Jibrīl turned towards me and said: 'O Muḥammad! These are the times of the Prophets before you, and the (best) time is what is between these two times.'" (***Ḥasan***)

[Abū 'Eīsā said:] There are narrations on this topic from Abū Hurairah, Buraidah, Abū Mūsā, Abū Mas'ūd [Al-Anṣārī], Abū Sa'eed, Jābir, 'Amr bin Ḥazm, Al-Barā', and Anas.

مِثْلَيْهِ، ثُمَّ صَلَّى الْمَغْرِبَ لِوَقْتِهِ الأَوَّلِ، ثُمَّ صَلَّى الْعِشَاءَ الآخِرَةَ حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ، ثُمَّ صَلَّى الصُّبْحَ حِينَ أَسْفَرَتِ الأَرْضُ، ثُمَّ الْتَفَتَ إِلَيَّ جِبْرِيلُ فَقَالَ: يا مُحَمَّدُ، هٰذا وَقْتُ الأَنْبِياءِ مِنْ قَبْلِكَ وَالْوَقْتُ فِيمَا بَيْنَ هٰذَيْنِ الْوَقْتَيْنِ».

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَبُرَيْدَةَ، وَأَبِي مُوسَى، وَأَبِي مَسْعُودٍ [الأَنْصَارِيِّ]، وَأَبِي سَعِيدٍ، وجَابِرٍ، وَعَمْرِو ابْنِ حَزْمٍ، وَالبَرَاءِ، وَأَنَسٍ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الطهارة، باب: في المواقيت، ح:٣٩٣ من حديث ابن أبي الزناد به وصححه ابن خزيمة، ح:٣٢٥ وابن الجارود، ح:١٤٩، ١٥٠ والحاكم:١/١٩٣ وابن عبدالبر والنووي وغيرهم وحسنه البغوي والنيموي في آثار السنن، ح:١٩٤ وللحديث شواهد كثيرة جدًّا، بل ذكره السيوطي في الأحاديث المتواترة، ح:٢٣ * وفي الباب عن أبي هريرة، [النسائي، ح:٥٠٣] وبريدة، [يأتي:١٥٢] وأبي موسى، [مسلم، ح:١٧٨/٦١٤] وأبي مسعود الأنصاري، [البخاري، ح:٣٢٢١ ومسلم، ح:٦١٠/١٦٦ ومالك: ١/٣] وأبي سعيد الخدري [أحمد:٣/٣٠] وجابر، [يأتي: ١٥٠] وعمرو بن حزم [عبدالرزاق في المصنف:١/٥٣٤، ٥٣٥، ح:٢٠٣٢] والبراء، [أبو يعلى ومجمع الزوائد:١/٣٠٤] وأنس [الدارقطني:١/٢٦٠، ح:١٠١١].

Comments:

1. The times of prayers of the previous Prophets were also open and flexible; it does not mean that they were also obliged to offer five daily prayers and that their times were the same as ours.
2. According to the above mentioned *Aḥādīth*, the prayers are to be performed within the prescribed time.

150. Jābir bin 'Abdullāh narrated that Allāh's Messenger ﷺ said: "Jibrīl led me (in *Ṣalāt*)". He mentioned something similar to the *Ḥadīth* of Ibn 'Abbās (no. 149) in meaning, but he did not mention:

١٥٠ - **حَدَّثَنَا** أَحْمَدُ بْنُ مُحَمَّدِ بْنِ مُوسَى: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: أَخْبَرَنِي حُسَيْنُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ: أَخْبَرَنِي وَهْبُ ابْنُ كَيْسَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ عَنْ رَسُولِ

[1] *Fajr.*

"At the time of *'Aṣr* the day before." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*

[He said:] The *Ḥadīth* of Jābir about the times (of the prayers) has been reported by 'Aṭā' bin Abī Rabāḥ, 'Amr bin Dīnār, and Abū Az-Zubair, from Jābir bin 'Abdullāh from the Prophet ﷺ, in a manner similar to that of Wahb bin Kaisān, (a narrator of this *Ḥadīth*) from Jābir, from the Prophet ﷺ.

[Abū 'Eīsā said:] The *Ḥadīth* of Ibn 'Abbās is *Ḥasan [Ṣaḥīḥ]*.

Muḥammad said: "The most correct thing about the times (of the prayers) is the *Ḥadīth* of Jābir from the Prophet ﷺ."

اللهِ ﷺ قَالَ: «أَمَّنِي جِبْرِيلُ» فَذَكَرَ نَحوَ حَدِيثِ ابْنِ عَبَّاسٍ بِمَعْنَاهُ، وَلَمْ يَذْكُرْ فِيهِ: «لِوَقْتِ العَصْرِ بِالأَمْسِ».

[قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ].

[قَالَ:] وَحَدِيثُ جَابِرٍ فِي الْمَوَاقِيتِ قَدْ رَوَاهُ عَطَاءُ بْنُ أَبِي رَبَاحٍ وعَمْرُو بْنُ دِينَارٍ وَأَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ.

[قَالَ أَبُو عِيسَى]: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ [صَحِيحٌ].

وَقَالَ مُحَمَّدٌ: أَصَحُّ شَيْءٍ فِي الْمَوَاقِيتِ حَدِيثُ جَابِرٍ عَنِ النَّبِيِّ ﷺ.

تخريج: [إسناده حسن] وأخرجه النسائي: ١/ ٢٦٣، ح: ٥٢٧ المواقيت، باب أول وقت العشاء، من حديث ابن المبارك به وصححه ابن حبان، ح: ٢٧٨ والحاكم: ١/ ١٩٥، ١٩٦ والذهبي وللحديث شواهد كثيرة عند الطبراني في الأوسط: ٧/ ٤٠٣، ٤٠٤، ح: ٦٧٨٣ وابن خزيمة، ح: ٣٥٣ وغيرهما.

Chapter: Something Else (About The Timings Of *Salāt*)

بَابٌ مِنْهُ

151. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "Indeed for (the time of) *Ṣalāt* there is a beginning and an end. The beginning of the time for the *Ẓuhr* prayer is when the sun passes the zenith, and the end of its time is when the time for *'Aṣr* enters. The beginning of the time for the *'Aṣr* [prayer] is when its time enters, and the end of its time is when the sun yellows (turns pale). The

١٥١ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لِلصَّلَاةِ أَوَّلًا وآخِرًا، وإِنَّ أَوَّلَ وَقْتِ صَلَاةِ الظُّهْرِ حِينَ تَزُولُ الشَّمْسُ، وآخِرَ وَقْتِهَا حِينَ يَدْخُلُ وَقْتُ الْعَصْرِ، وَإِنَّ أَوَّلَ وَقْتِ [صَلَاةِ] العصْرِ حِينَ يَدْخُلُ وَقْتُهَا، وَإِنَّ آخِرَ وَقْتِهَا حِينَ تَصْفَرُّ الشَّمْسُ، وَإِن أَوَّلَ وَقْتِ المَغْرِبِ

beginning of the time of *Maghrib* is when the sun has set, and the end of its time is when the twilight has vanished (i.e., the horizon is invisible because of darkness). The beginning of the time for *'Ishā'*, the later one, is when the horizon has vanished, and the end of its time is when the night is at its half. The beginning of the time for *Fajr* is when *Fajr* begins, and its end is when the sun rises." (***Ḥasan***)

حِينَ تَغْرُبُ الشَّمْسُ، وَإِنَّ آخِرَ وَقْتِهَا حِينَ يَغِيبُ الشَّفَقُ، وَإِنَّ أَوَّلَ وَقْتِ العِشَاءِ الآخِرَةِ حِينَ يَغِيبُ الأُفُقُ، وإِنَّ آخِرَ وَقْتِهَا حِينَ يَنْتَصِفُ اللَّيْلُ، وإِنَّ أَوَّلَ وَقْتِ الفَجْرِ حِينَ يَطْلُعُ الفَجْرُ، وَإِنَّ آخِرَ وَقْتِهَا حِينَ تَطْلُعُ الشَّمْسُ».

[He said:] There is something on this topic from 'Abdullāh bin 'Amr.

[قَالَ]: وَفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو.

Abū 'Eīsā said: I heard Muḥammad saying: "The *Ḥadīth* of Al-'Amash from Mujāhid about the times (for the prayers) is more correct than the *Ḥadīth* of Muḥammad bin Fuḍail from Al-'Amash. And the *Ḥadīth* of Muḥammad bin Fuḍail is incorrect, Muḥammad bin Fuḍail was mistaken in it."

قَالَ أَبُو عِيسَى: [وَ]سَمِعْتُ مُحَمَّدًا يَقُولُ: حَدِيثُ الأَعْمَشِ عَنْ مُجَاهِدٍ فِي الْمَوَاقِيتِ: أَصَحُّ مِنْ حَدِيثِ مُحَمَّدِ بْنِ فُضَيْلٍ عَنِ الأَعْمَشِ، وَحَدِيثُ مُحَمَّدِ بْنِ فُضَيْلٍ خَطَأٌ، أَخْطَأَ فِيهِ مُحَمَّدُ بْنُ الفُضَيْلِ.

Hannād narrated to us, Abū Usāmah narrated to us, from Abū Isḥāq Al-Fazārī, from Al-'Amash, from Mujāhid that he said: "It would be said: 'Indeed for (the time of) *Ṣalāt* there is a beginning and an end,'" and he mentioned something similar in meaning to the *Ḥadīth* of Muḥammad bin Fuḍail from Al-'Amash.

حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ أَبِي إِسْحَاقَ الْفَزَارِيِّ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ قَالَ: كَانَ يُقَالُ: إِنَّ لِلصَّلَاةِ أَوَّلًا وآخِرًا فذَكَرَ نَحْوَ حَدِيثِ مُحَمَّدِ بْنِ فُضَيْلٍ عنِ الأَعْمَشِ، نَحْوَهُ بِمَعْنَاهُ.

تخريج: **[حسن]** وأخرجه أحمد: ٢/ ٢٣٢ عن محمد بن فضيل بن غزوان به وللحديث شواهد كثيرة منها الحديث السابق * وفي الباب عن عبدالله بن عمرو، [مسلم، ح: ٦١٢] * أثر مجاهد أخرجه البيهقي: ١/ ٣٧٦ من حديث الأعمش به.

Comments:

1. *Ufuq* and *Shafaque* are the same thing, therefore some scripts have the word *'Shafaque'* instead of *'Ufuq*. The preferred time for *'Asr* prayer is until the disk of the sun turns yellow; and the preferred time for *'Ishā'* is until midnight.

[Chapter: Something Else]

[بابٌ مِنْهُ]

152. Sulaimān bin Buraidah narrated that his father said: "A man came to the Prophet ﷺ to ask him about the times for *Ṣalāt*. So he said: 'Stay with us, *In shā' Allāh*.' So he ordered Bilāl to call the *Iqāmah* when *Fajr* began, then he ordered him to call the *Iqāmah* when the sun passed the zenith, then he prayed *Ẓuhr*. Then he ordered him to call the *Iqāmah* to pray *'Aṣr* while the sun was elevated and white. Then he ordered him (to call the *Iqāmah* for) *Maghrib* when the (top) edge of the sun had set. Then he ordered him to call the *Iqāmah* for *'Ishā'* when the horizon (twilight) had vanished. Then he ordered him in the morning (to give the call for *Fajr* prayer), when the light of *Fajr* glowed. Then he ordered (him to call the *Iqāmah* for) *Ẓuhr*, so he waited well until it had cooled. Then he ordered (him to call the *Iqāmah* for) *'Aṣr*, so he called the *Iqāmah* while the sun was later in its position than what it was (the day before). Then he ordered him to delay *Maghrib* until right before the twilight had disappeared. Then he ordered (him to call the *Iqāmah* for) *'Ishā'*, so he called the *Iqāmah* when a third of the night had passed. Then he said: 'Where is the one who asked about the times for the *Ṣalāt*?' So the man said, 'It is I.' So he said: 'The times for the *Ṣalāt* are what are between these two.'" (***Ṣaḥīḥ***)

١٥٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَالْحَسَنُ بْنُ صَبَّاحٍ الْبَزَّارُ وَأَحْمَدُ بْنُ مُحَمَّدِ بْنِ مُوسَى - الْمَعْنَى وَاحِدٌ - قَالُوا: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ عَنْ سُفْيَانَ [الثَّوْرِيِّ] عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ فَسَأَلَهُ عَنْ مَوَاقِيتِ الصَّلَاةِ فَقَالَ: «أَقِمْ مَعَنا، إِنْ شاءَ اللهُ»، فَأَمَرَ بِلَالًا فَأَقَامَ حِينَ طلعَ الْفَجْرُ، ثُمَّ أَمَرَهُ فَأَقَامَ حِينَ زَالَتِ الشَّمْسُ فَصَلَّى الظُّهْرَ، ثُمَّ أَمَرَهُ فَأَقَامَ فَصَلَّى العَصْرَ وَالشَّمْسُ بَيْضَاءُ مُرْتَفِعَةٌ، ثُمَّ أَمَرَهُ بِالْمَغْرِبِ حِينَ وَقَعَ حَاجِبُ الشَّمْسِ، ثُمَّ أَمَرَهُ بِالعِشَاءِ فَأَقَامَ حِينَ غَابَ الشَّفَقُ، ثُمَّ أَمَرَهُ مِنَ الغَدِ فَنَوَّرَ بِالفَجْرِ، ثُمَّ أَمَرَهُ بالظُّهْرِ فَأَبْرَدَ وَأَنْعَمَ أَنْ يُبْرِدَ، ثُمَّ أَمَرَهُ بِالْعَصْرِ فَأَقَامَ وَالشَّمسُ آخِرَ وَقْتِها فَوْقَ مَا كانَتْ، ثُمَّ أَمَرَهُ فَأَخَّرَ المَغْرِبَ إِلَى قُبَيْلِ أَنْ يَغِيبَ الشَّفَقُ، ثُمَّ أَمَرَهُ بِالعِشاءِ فَأَقَامَ حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ، ثُمَّ قَالَ: «أَيْنَ السَّائِلُ عَنْ مَوَاقِيتِ الصَّلَاةِ؟» فَقالَ الرَّجُلُ: أَنَا، فَقالَ: «مَوَاقِيتُ الصَّلَاةِ كما بَيْنَ هٰذَيْنِ».

قَالَ أَبُو عِيسَى: هذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

[قَالَ]: وَقَدْ رَوَاهُ شُعْبَةُ عَنْ علْقَمَةَ بنِ مَرْثَدٍ أَيضًا.

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

[He said:] It was reported by Shu'bah, from 'Alqamah bin Marthad (a narrator of this *Ḥadīth*) as well.

تخريج: وأخرجه مسلم، المساجد، باب أوقات الصلوات الخمس، ح:٦١٣ من حديث إسحاق بن يوسف الأزرق به.

Comments:

The Prophet ﷺ made the person, who asked for the times of prayers, stay with him for two days and practically taught him the timings. On the first day, he ﷺ performed the prayers at the earliest time as soon as the time began, and on the second day he ﷺ performed the prayers at the end of the preferred time; and told the person that this was the start and end of the times for prayers.

Chapter 2. What Has Been Related About Praying *Fajr* In The Dark

(المعجم ٢) - بَابُ مَا جَاءَ فِي التَّغْلِيسِ بِالْفَجْرِ (التحفة ٢)

153. 'Āishah narrated: "Allāh's Messenger ﷺ would pray *Ṣubḥ* (at such time that) the women would leave (after the prayer)" - Al-Anṣārī (one of the narrators) said - "the women would pass by wrapped in their *Mirṭs*[1] and they would not be recognizable due to the darkness." And Qutaibah[2] said: "covered." (instead of "wrapped.") (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn 'Umar, Anas, and Qailah bint Makhramah.

Abū 'Īsā said: The *Ḥadīth* of 'Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

[Az-Zuhrī reported it similarly, from 'Urwah, from 'Āishah.]

This position is taken by more

١٥٣ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ؛ ح قَالَ: وَحَدَّثَنَا الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللهِ ﷺ لَيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ النِّسَاءُ قَالَ الأَنْصَارِيُّ: فَتَمُرُّ النِّسَاءُ مُتَلَفِّفَاتٍ بِمُرُوطِهِنَّ مَا يُعْرَفْنَ مِنَ الْغَلَسِ وَقَالَ قُتَيْبَةُ: مُتَلَفِّعَاتٍ.

[قَالَ]: وَفِي الْبَابِ عَنِ ابنِ عُمَرَ، وَأَنَسٍ، وَقَيْلَةَ ابْنَةِ مَخْرَمَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

[وَقَدْ رَوَاهُ الزُّهْرِيُّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ

[1] A *Mirṭ* is a garment made from silk or wool.

[2] That is, one of the narrators in one of the two chains At-Tirmidhī is narrating from.

than one of the people of knowledge among the Companions of the Prophet ﷺ, among them; Abū Bakr, 'Umar as well as those after them among the *Tābi'īn*.

It is also the opinion of Ash-Shāfi'ī, Aḥmad, and Isḥāq: They considered it recommeded to perform *Fajr* while in the dark (of dawn).

نَحْوَهُ].

وَهُوَ الَّذِي اخْتَارَه غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصحابِ النَّبِيِّ ﷺ، مِنْهُمْ: أَبُو بَكرٍ، وَعُمَرُ، وَمَنْ بَعْدَهُمْ مِنَ التَّابِعينَ.

وَبِهِ يَقُولُ الشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحاقُ: يَسْتَحِبُّونَ التَّغْلِيسَ بِصَلَاةِ الْفَجْرِ.

تخريج: متفق عليه، وأخرجه مسلم، المساجد، باب استحباب التبكير بالصبح في أول وقتها ... إلخ، ح:٦٤٥ عن إسحاق بن موسى الأنصاري، والبخاري، الأذان باب انتظار الناس قيام الإمام العالم، ح:٨٦٧ من حديث مالك به وهو في الموطأ:١/ ٥ (يحيى) * وفي الباب عن ابن عمر، [ابن ماجه، ح:٦٧١ وأحمد: ٢/ ١٣٥، ١٣٦] وأنس، [البخاري، ح:٥٧٦] وقيلة بنت مخرمة [الطيالسي، ح:١٦٥٨] * حديث الزهري عن عروة عن عائشة أخرجه البخاري، ح:٥٧٨ ومسلم، ح:٦٤٥ وغيرهما.

Comments:

It is known from the usual good practice of the Messenger of Allāh ﷺ and the practice of four rightly guided caliphs that offering morning prayer (*Fajr*) in the dark is preferred. However, in the case of prolonging the recitation or because of a valid reason, *Fajr* prayer may sometimes be performed in the morning light.

Chapter 3. What Has Been Related About *Al-Isfār* In *Fajr*.

(المعجم ٣) - بَابُ مَا جَاءَ فِي الإِسْفَارِ بِالْفَجْرِ (التحفة ٣)

154. Rāfi' bin Khadīj said: "I heard Allāh's Messenger ﷺ saying: 'Perform *Fajr* at *Al-Isfār*, for indeed its reward is greater.'" (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from Abū Barzah [Al-Aslami], Jābir, and Bilāl.

[He said:] Shu'bah and Ath-Thawrī reported this *Ḥadīth* from Muḥammad bin Isḥāq (a narrator in this *Ḥadīth*.

[He said:] Muḥammad bin 'Ajlān also reported it from 'Āṣim bin

١٥٤ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدَةُ [هُوَ ابنُ سُلَيْمانَ] عَنْ مُحَمَّدِ بن إِسْحَاقَ، عَنْ عَاصِمِ ابْنِ عُمَرَ بن قَتَادَةَ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعتُ رَسُولَ الله ﷺ يَقُولُ: «أَسْفِرُوا بِالْفَجْرِ، فإِنَّهُ أَعْظَمُ لِلأَجْرِ».

[قَالَ]: وَفي الْبَابِ عَنْ أَبِي بَرْزَةَ [الأَسْلَمِيّ] وَجَابِرٍ، وَبِلَالٍ.

[قَالَ]: وَقَدْ رَوَى شُعْبَةُ وَالثَّوْرِيُّ هٰذَا الْحَدِيثَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ.

'Umar bin Qatādah (another narrator in this chain of *Ḥadīth*).

Abū 'Eīsā said: The *Ḥadīth* of Rāfi' bin Khadīj is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

More than one of the people of knowledge among the Companions of the Prophet ﷺ and the *Tābi'ī* held the view that *Fajr* was to be performed at the time of *Al-Isfār*.

And it is the saying of Sufyān Ath-Thawī.

Ash-Shāfi'ī, Aḥmad, and Isḥāq said: The meaning of *Al-Isfār* is that *Fajr* becomes illuminated such that there is no doubt in it. They did not hold the view that the meaning of *Al-Isfār* is to delay the prayer.

[قَالَ]: وَرَوَاهُ مُحَمَّدُ بْنُ عَجْلَانَ أَيْضًا عَنْ عَاصِمِ بنِ عُمَرَ بنِ قَتَادَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ رَافِعِ بْنِ خَدِيجٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَأَى غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ الإِسْفَارَ بصَلَاةِ الْفَجْرِ.

وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ.

وَقَالَ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ: مَعْنَى الإِسْفَارِ: أَنْ يَضِحَ الْفَجْرُ فَلَا يُشَكَّ فِيهِ، وَلَمْ يَرَوْا أَنَّ مَعْنَى الإِسْفَارِ تَأْخِيرُ الصَّلَاةِ.

تخريج: [صحيح] وأخرجه أبو داود، الصلاة، باب وقت الصبح، ح:٤٢٤ وابن ماجه، ح:٦٧٢ وغيرهما من حديث عاصم به وصححه ابن حبان، ح:١٤٨٨ (الإحسان) وهو حديث منسوخ بدليل حديث أسامة بن زيد، أخرجه أبو داود، ح:٣٩٤ * وفي الباب عن أبي برزة الأسلمي، [البخاري، ح:٥٤١ ومسلم، ح:٦٤٧/٢٣٥] وجابر [الطحاوي في معاني الآثار:١/ ١٧٨] وبلال [الطحاوي:١/١٧٩].

Comments:

It was the routine of the noble Prophet ﷺ that he would begin the *Fajr* prayer in the darkness of dawn. There had never been a time that Allāh's Messenger delayed offering of *Fajr* prayer apart from when he was teaching his Companions the prescribed times of prayer and when he was on a journey with Companions and they overslept such that they woke up only after the sunrise.

Chapter 4. What Has Been Related About Hastening *Ẓuhr*

(المعجم ٤) - بَابُ مَا جَاءَ فِي التَّعْجِيلِ بالظُّهْرِ (التحفة ٤)

155. 'Āishah narrated: "I have not seen anyone who hastened *Ẓuhr* more than Allāh's Messenger ﷺ, nor Abū Bakr, nor 'Umar." (***Ḥasan***)

١٥٥ - حَدَّثَنَا هَنَّادٌ [بن السَّرِيِّ]: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ حَكِيمِ بن جُبَيْرٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ أَحَدًا كَانَ أَشَدَّ تَعْجِيلًا للظُّهْرِ من رَسُولِ

الله ﷺ وَلَا مِنْ أَبِي بَكْرٍ وَلَا مِنْ عُمَرَ.

[قَالَ]: وَفِي الْبَابِ عَنْ جَابِرِ بْنِ عَبْدِ الله، وَخَبَّابٍ، وَأَبِي بَرْزَةَ، وَابن مَسْعُودٍ وَزَيْدِ ابن ثَابِتٍ، وأَنَسٍ، وَجَابِرِ بْنِ سَمُرَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ.

وَهُوَ الَّذِي اخْتَارَهُ أَهْلُ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ.

قَالَ عَلِيٌّ [بْنُ الْمَدِينِيِّ]: قَالَ يَحْيَى بنُ سَعِيدٍ: وَقَدْ تَكَلَّمَ شُعْبَةُ فِي حَكِيمِ بن جُبَيْرٍ مِنْ أَجْلِ حَدِيثِهِ الَّذِي رَوَى عَنِ ابنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ: «مَنْ سَأَلَ النَّاسَ وَلَهُ مَا يُغْنِيهِ».

قَالَ يَحْيَى: وَرَوَى لَهُ سُفْيَانُ وَزَائِدَةُ، وَلَمْ يَرَ يَحْيَى بِحَدِيثِهِ بَأْسًا.

قَالَ مُحَمَّدٌ: وَقَدْ رُوِيَ عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ سَعِيدِ بن جُبَيْرٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ فِي تَعْجِيلِ الظُّهْرِ.

[He said:] There are narrations on this topic from Jābir bin 'Abdullāh, Khabbāb, Abū Barzah, Ibn Mas'ūd, Zaid bin Thābit, Anas, and Jābir bin Samurah.

Abū 'Eīsā said: The *Ḥadīth* of 'Āishah is a *Ḥasan Ḥadīth*.

This is the view that was chosen by the people of knowledge among the Companions of the Prophet ﷺ and those after them.

'Alī [bin Al-Madīnī] said: "Yaḥya bin Sa'eed said: 'Sh'ubah criticized Ḥakīm bin Jubair due to the *Ḥadīth* he related from Ibn Mas'ūd, from the Prophet ﷺ: "Whoever begs from the people while he has what will suffice him."

Yaḥya said: "Sufyān and Zā'idah report from him." So Yaḥya did not see any harm in his narrations.

Muḥammad said: "Hastening *Ẓuhr* has been related from Ḥakīm bin Jubair, from Sa'eed bin Jubair, from 'Āishah, from the Prophet ﷺ."

تخريج: **[حسن]** وأخرجه أحمد:٦/ ١٣٥ عن وكيع به وسنده ضعيف ورواه منصور عن إبراهيم به (البيهقي: ١/ ٤٣٧) وللحديث شواهد منها الحديث الآتي:١٦١ * وفي الباب عن جابر ابن عبدالله، [أبو داود، ح:٣٩٩] وخباب، [مسلم، ح:٦١٩] وأبي برزة، [البخاري، ح:٥٤١ ومسلم، ح:٦٤٧ وابن ماجه، ح:٦٧٤] وابن مسعود، [ابن ماجه، ح:٦٧٦] وزيد بن ثابت، [أبو داود، ح:٤١١ وأحمد:٥/ ١٨٣، ٢٠٦] وأنس [يأتي:١٥٦ والبخاري، ح:٥٤٢ ومسلم، ح:٦٢٠] وجابر بن سمرة، [مسلم، ح:٦١٨] * حديث: "من سأل الناس وله ما يغنيه، "يأتي:٦٥٠.

Comments:

Unless there is extreme heat, offering noon prayer in its early time is preferred and more virtuous.

١٥٦ - حَدَّثَنَا الْحَسَنُ بنُ عَلِيٍّ الْحُلْوَانِيُّ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَنَسُ بنُ مَالِكٍ: أَنَّ رَسُولَ الله ﷺ

156. Anas bin Mālik narrated: "Allāh's Messenger ﷺ prayed *Ẓuhr* when the sun had passed the zenith." (***Ṣaḥīḥ***)

Abū 'Eīsā said: This *Ḥadīth* is

Ṣaḥīḥ. [It is the best *Ḥadīth* on this topic, and there is a narration on this topic from Jābir].

صَلَّى الظُّهْرَ حِينَ زَالَتِ الشَّمْسُ.

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ صَحِيحٌ.

[وَهُوَ أَحْسَنُ حَدِيثٍ فِي هٰذَا الْبَابِ، وَفِي الْبَابِ عَنْ جَابِرٍ].

تخريج: وأخرجه البخاري، الاعتصام بالكتاب والسنة، باب ما يكره من كثرة السؤال ... إلخ، ح: ٧٢٩٤ من حديث عبدالرزاق به مطولاً وهو في الجامع لمعمر، (مصنف عبدالرزاق: ١١/ ٣٧٩، ٣٨٠، ح: ٢٠٧٩٦ بطوله) وصححه ابن حبان، ح: ٢٦٨ * وفي الباب عن جابر، [أبو داود، ح: ٣٩٩].

Chapter 5. What Has Been Related About Delaying *Ẓuhr* In Severe Heat

(المعجم ٥) - بَابُ مَا جَاءَ فِي تَأْخِيرِ الظُّهْرِ فِي شِدَّةِ الْحَرِّ (التحفة ٥)

157. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "In very hot weather, delay the (*Ẓuhr*) prayer until it becomes (a bit) cooler, because the severity of heat is from the raging of the Hell." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Sa'eed, Abū Dharr, Ibn 'Umar, Al-Mughīrah, Al-Qāsim bin Ṣafwān from his father, Abū Mūsā, Ibn 'Abbās, and Anas.

[He said:] It has been related that 'Umar narrated something from the Prophet ﷺ about this, but it is not correct.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

There are those among the people of knowledge who have chosen to delay the *Ẓuhr* prayer in severe heat.

It is the view of Ibn Al-Mubārak, Aḥmad, and Isḥāq.

Ash-Shāfi'ī said: "The *Ẓuhr* prayer is only delayed until it is cooler

١٥٧ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ من فَيْحِ جَهَنَّمَ».

[قَالَ]: وفي الْبَابِ عنْ أَبِي سَعِيدٍ، وَأَبِي ذرٍّ، وَابْنِ عُمَرَ، والْمُغِيرَةِ، والْقَاسِمِ بْنِ صَفْوانَ، عنْ أَبِيهِ، وأَبِي مُوسَىٰ، وابنِ عَبَّاسٍ، وأَنَسٍ.

[قَالَ]: ورُوِيَ عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ فِي هٰذَا، ولَا يَصِحُّ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

قَدِ اخْتَارَ قَوْمٌ مِنْ أَهْلِ العِلْمِ تَأْخِيرَ صَلَاةِ الظُّهْرِ فِي شِدَّةِ الْحَرِّ.

وهُوَ قَوْلُ ابْنِ الْمُبَارَكِ وأَحْمَدَ، وإِسْحاقَ.

when the *Masjid* the people attend is distant. As for the one who prays alone, or the one who prays in the *Masjid* of his people, I would prefer that he does not delay the prayer in severe heat."

Abū 'Eīsā said: The view of those saying that the *Ẓuhr* prayer should be delayed in severe heat is preferred and more worthy of being followed.

As for the view of Ash-Shāfi'ī that the permission is only for those who have to cover a distance, because of the hardship on the people; in the *Ḥadīth* of Abū Dharr there is what proves the opposite of what Ash-Shāfi'ī said. Abū Dharr said: "We were with the Prophet ﷺ on a journey when Bilāl called the *Adhān* for the *Ẓuhr* prayer. The Prophet ﷺ said: 'O Bilāl! Let it get cooler, then let it get cooler.'"

So if the matter was in accordance with the view Ash-Shāfi'ī held, then there would have been no reason to wait until it was cooler on that occasion, since the people were all together on the journey, and they did not need to come from far away.

قَالَ الشَّافِعِيُّ: إِنَّمَا الإِبْرَادُ بِصَلاةِ الظُّهْرِ إِذَا كَانَ مَسْجِدًا يَنْتَابُ أَهْلُهُ مِنَ الْبُعْدِ، فَأَمَّا الْمُصَلِّي وَحْدَهُ وَالَّذِي يُصَلِّي فِي مَسْجِدِ قَوْمِهِ فَالَّذِي أُحِبُّ لَهُ أَنْ لَا يُؤَخِّرَ الصَّلَاةَ فِي شِدَّةِ الْحَرِّ.

قَالَ أَبُو عِيسَى: وَمَعْنَى مَنْ ذَهَبَ إِلَى تَأْخِيرِ الظُّهْرِ فِي شِدَّةِ الْحَرِّ هُوَ أَوْلَى وَأَشْبَهُ بِالاتِّبَاعِ.

وَأَمَّا مَا ذَهَبَ إِلَيْهِ الشَّافِعِيُّ أَنَّ الرُّخْصَةَ لِمَنْ يَنْتَابُ مِنَ الْبُعْدِ وَالْمَشَقَّةِ عَلَى النَّاسِ: فَإِنَّ فِي حَدِيثِ أَبِي ذَرٍّ مَا يَدُلُّ عَلَى خِلَافِ مَا قَالَ الشَّافِعِيُّ. قَالَ أَبُو ذَرٍّ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَأَذَّنَ بِلَالٌ بِصَلَاةِ الظُّهْرِ، فَقَالَ النَّبِيُّ ﷺ: «يَا بِلَالُ، أَبْرِدْ ثُمَّ أَبْرِدْ».

فَلَوْ كَانَ الأَمْرُ عَلَى مَا ذَهَبَ إِلَيْهِ الشَّافِعِيُّ: لَمْ يَكُنْ لِلإِبْرَادِ فِي ذٰلِكَ الْوَقْتِ مَعْنىً، لاجْتِمَاعِهِمْ فِي السَّفَرِ، وَكَانُوا لَا يَحْتَاجُونَ أَنْ يَنْتَابُوا من الْبُعْدِ.

تخريج: متفق عليه، وأخرجه مسلم، المساجد، باب استحباب الإبراد بالظهر في شدة الحر ... إلخ، ح:٦١٥ عن قتيبة، والبخاري، المواقيت، باب الإبراد بالظهر في شدة الحر، ح:٥٣٦ مختصرًا من حديث ابن شهاب الزهري به * وفي الباب عن أبي سعيد الخدري، [البخاري، ح:٥٣٨] وأبي ذر، [البخاري، ح:٥٣٥ ومسلم، ح:٦١٦ ويأتي:١٥٨] وابن عمر، [البخاري، ح:٥٣٣، ٥٣٤] والمغيرة بن شعبة، [ابن ماجه، ح:٦٨٠] والقاسم بن صفوان عن أبيه، [أحمد:٢/٢٦٢] وأبي موسى، [النسائي، ح:٥٠٢] وابن عباس، [البزار/ التلخيص الحبير:١/ ١٨١ وأنس، [البخاري، ح:٩٠٦ والنسائي، ح:٥٠٠] * حديث عمر، أخرجه أبو يعلى والبزار، (مجمع الزوائد:١/٣٠٦) فائدة: حديث الإبراد يتعلق بالسفر، كما جاء في رواية الترمذي وغيره ولم يثبت الإبراد في المدينة المنورة والله أعلم.

Comments:

It is the opinion of the majority that in the case of extreme heat, delaying the noon prayer (*Ẓuhr*) is better. But *Imām* Shāfi'ī and Mālik preferred it to be in the early time and the delay is allowed, if needed.

158. Abū Dharr narrated: "Allāh's Messenger was on a journey and Bilāl was with him. So he wanted to call for the prayer, but he (the Prophet ﷺ) said: 'Let it get cooler.' Then he wanted to call for the prayer, so Allāh's Messenger ﷺ said: 'Let it get to the cooler time of *Ẓuhr*.'" He (i.e., Abū Dharr) said: "Until we saw the shadows of the hillocks, then he commanded that the *Iqāmah* be called and then led the people in prayer. Allāh's Messenger ﷺ said: 'The severity of heat is from the raging of Hell, so wait until it becomes cooler for the (*Ẓuhr*) prayer.'" (***Ṣaḥīḥ***)

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

١٥٨ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ [الطَّيَالِسِيُّ] قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ مُهَاجِرٍ أَبِي الْحَسَنِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ فِي سَفَرٍ وَمَعَهُ بِلَالٌ، فَأَرَادَ أَنْ يُقِيمَ، فَقَالَ: «أَبْرِدْ»، ثُمَّ أَرَادَ أَنْ يُقِيمَ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَبْرِدْ فِي الظُّهْرِ»، قَالَ: حَتَّى رَأَيْنَا فَيْءَ التُّلُولِ، ثُمَّ أَقَامَ فَصَلَّى، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرِدُوا عَنِ الصلاة».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، مواقيت الصلاة، باب الإبراد بالظهر في السفر، ح:٥٣٩ ومسلم، المساجد، باب استحباب الإبراد بالظهر في شدة الحر...إلخ، ح:٦١٦ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح:٤٤٥.

Comments:

'Let it get cooler' does not mean to delay it until late, its objective is that it may be delayed until the shadow of the walls spreads and walking under it is possible.

Chapter 6. What Has Been Related About Hastening *'Aṣr* Prayer

(المعجم ٦) - بَابُ مَا جَاءَ فِي تَعْجِيلِ الْعَصْرِ (التحفة ٦)

159. 'Urwah narrated from 'Āishah: "Allāh's Messenger ﷺ prayed *'Aṣr* while the sun was (shining) in her chamber, (and) no shadow appeared in her chamber." (***Ṣaḥīḥ***)

١٥٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: صَلَّى رَسُولُ اللهِ ﷺ الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا، لَمْ يَظْهَرِ الْفَيْءُ مِنْ حُجْرَتِهَا.

[He said:] There are narrations on this topic from Anas, Abū Barzah, Jābir, and Rāfi' bin Khadīj.

[He said:] It has been related that Rāfi' also narrated something from the Prophet ﷺ about delaying *'Aṣr*, but it is not correct.

Abū 'Eīsā said: The *Ḥadīth* of 'Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It is the opinion of some of the people of knowledge among the Companions of the Prophet ﷺ, among them: 'Umar, 'Abdullāh bin Mas'ūd, 'Āishah, Anas, and more than one of the *Tābi'īn*: that *'Aṣr* prayer is to be hastened, and they disliked delaying it.

This is also the opinion of 'Abdullāh bin Al-Mubārak, Ash-Shāfi'ī, Aḥmad, and Isḥāq.

[قَالَ]: وَفِي الْبَابِ عَنْ أَنَسٍ، وَأَبِي أَرْوَى، وَجَابِرٍ، وَرَافِعِ بن خَدِيجٍ.

[قَالَ]: فَيُرْوَىٰ عَنْ رَافِعٍ أَيْضًا عَنِ النَّبِيِّ ﷺ فِي تَأْخِيرِ الْعَصْرِ، وَلَا يَصِحُّ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهُوَ الَّذِي اخْتَارَهُ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، مِنْهُمْ: عُمَرُ، وَعَبْدُ اللهِ ابنُ مَسْعُودٍ، وَعَائِشَةُ، وَأَنَسٌ، وَغَيْرُ وَاحِدٍ مِنَ التَّابِعِينَ: تَعْجِيلُ صَلَاةِ الْعَصْرِ، وَكَرِهُوا تَأْخِيرَهَا.

وَبِهِ يَقُولُ عَبْدُ اللهِ بنُ الْمُبَارَكِ، وَالشَّافِعِيُّ، وَأَحْمَدُ وَإِسْحَاقُ.

تخريج: متفق عليه، وأخرجه البخاري، المواقيت، باب وقت العصر، ح: ٥٤٥ عن قتيبة، ومسلم، المساجد، باب أوقات الصلوات الخمس، ح: ٦١١ من حديث ابن شهاب الزهري به * وفي الباب عن أنس، [البخاري، ح: ٥٥٠ ومسلم، ح: ٦٢١] وأبي أروي، [أحمد: ٤/ ٣٤٤] وجابر [تقدم: ١٥٠] ورافع بن خديج، [البخاري، ح: ٤٨٥ ومسلم، ح: ٦٢٥] * حديث رافع في التأخير، أخرجه أحمد: ٣/ ٤٦٣ والدارقطني: ١/ ٩٣ وقال: "ابن رافع هذا ليس بالقوي".

Comments:

"Shadow did not appear" may also mean that the sunlight was still inside the room and the shadow did not reach inside it; another meaning is the sun was seen on the floor and had not yet gone onto the wall. These both forms express the same purpose.

160. Al-'Alā' bin 'Abdur-Raḥmān narrated that he visited Anas bin Mālik in his home in Al-Baṣrah after finishing *Ẓuhr*, and his home was next to the *Masjid*. So he said: "Stand to pray *'Aṣr*." He (Al-'Alā') said: "So we stood to pray. When we were finished he (Anas) said: 'I heard Allāh's Messenger ﷺ saying: "That is the prayer of the hypocrite. He sits watching the sun,

١٦٠ - **حَدَّثَنَا** عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَٰنِ أَنَّهُ دَخَلَ عَلَى أَنَسِ بْنِ مَالِكٍ فِي دَارِهِ بِالْبَصْرَةِ حِينَ انْصَرَفَ مِنَ الظُّهْرِ، وَدَارُهُ بِجَنْبِ الْمَسْجِدِ، فَقَالَ: قُومُوا فَصَلُّوا الْعَصْرَ، قَالَ: فَقُمْنَا فَصَلَّيْنَا، فَلَمَّا انْصَرَفْنَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تِلْكَ

صَلَاةُ الْمُنَافِقِ، يَجْلِسُ يَرْقُبُ الشَّمْسَ حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيِ الشَّيْطَانِ قَامَ فَنَقَرَ أَرْبَعًا لَا يَذْكُرُ اللهَ فِيهَا إِلَّا قَلِيلًا».

until when it is between the horns of the *Shaiṭān* he stands and pecks out four (units of prayer), not remembering Allāh in them but a little." (*Ṣaḥīḥ*)

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

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

تخريج: وأخرجه مسلم، المساجد، باب استحباب التبكير بالعصر، ح:٦٢٢ عن علي بن حجر به.

Comments:

A hypocrite prays only to be seen, he has no concern or care for the remembrance of Allāh; therefore, he does not care about delay. Whereas a sincere believer, being seriously responsible, performs his duty with full satisfaction and peace at an early time and achieves tranquillity.

Chapter 7. What Has Been Related About Delaying The *'Aṣr* Prayer

(المعجم ٧) - بَابُ مَا جَاءَ فِي تَأْخِيرِ صَلَاةِ الْعَصْرِ (التحفة ٧)

١٦١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّ سَلَمَةَ أَنَّهَا قَالَتْ كَانَ رَسُولُ اللهِ ﷺ أَشَدَّ تَعْجِيلًا لِلظُّهْرِ مِنْكُمْ، وَأَنْتُمْ أَشَدُّ تَعْجِيلًا لِلعصر مِنْهُ.

161. Umm Salamah narrated: "Allāh's Messenger ﷺ would hasten *Ẓuhr* more than you (people), while you (people) hasten *'Aṣr* more than him." (*Ṣaḥīḥ*)

قَالَ أَبُو عِيسَى: وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ [إِسْمَاعِيلَ ابْنِ عُلَيَّةَ] عَنِ ابن جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّ سَلَمَةَ نَحْوَهُ.

Abū 'Eīsā said: A *Ḥadīth* similar to this has been related from [Ismā'īl bin 'Ulayyah], from Ibn Juraij, from Ibn Abī Mulaikah, from Umm Salamah.

تخريج: [**إسناده صحيح**] وأخرجه أحمد: ٦/ ٢٨٩، ٣١٠ من حديث عبدالله بن أبي مليكة به.

١٦٢ - [وَوَجَدْتُ فِي كِتَابِي: أَخْبَرَنِي عَلِيُّ بن حُجْرٍ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ، عَنِ ابْنِ جُرَيْجٍ].

162. [And I have in my book: "Alī bin Ḥujr informed me from Ismā'īl bin Ibrāhīm, from Ibn Juraij."] (*Ṣaḥīḥ*)

تخريج: [**صحيح**] وأخرجه أحمد: ٦/ ٢٨٩، ٣١٠ عن إسماعيل ابن علية به انظر الحديث السابق: ١٦١.

163. Similar narration is reported by Bishr ibn Mu'adh Al-Baṣrī who said that Ismā'il ibn 'Ulayyah narrated to him from Ibn Juraij. This latter chain is more corrcet.

١٦٣ - [وَحَدَّثَنَا بِشْرُ بنُ مُعَاذٍ الْبَصْرِيُّ قَالَ: حَدَّثَنَا إِسْماعِيلُ ابنُ عُلَيَّةَ عَن ابن جُرَيجٍ بِهٰذَا الإِسنَادِ نَحْوَهُ وَهٰذَا أَصَحُّ].

تخريج: [صحيح] انظر الحديثين السابقين.

Comments:

Umm Salamah ﵂ expressed her concerns about those who did not care for the practice of Allāh's Messenger ﷺ regarding the noon and afternoon prayers. Contrary to the practice of the Prophet ﷺ, they would offer *'Aṣr* (afternoon prayer) before its time and *Ẓuhr* (noon prayer) late; whereas the practice of a Muslim should be in accordance with the practice of Allāh's Messenger ﷺ. Nevertheless, Umm Salamah did not mean at all that the prayer should be delayed.

Chapter 8. What Has Been Related About The Time For *Maghrib*

(المعجم ٨) - بَابُ مَا جَاءَ فِي وَقْتِ الْمَغْرِبِ (التحفة ٨)

164. Salmah bin Al-Akwa' narrated: "Allāh's Messenger ﷺ prayed *Maghrib* when the sun had set and it (the sun) had hidden in the veil (of darkness)." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from Jābir [Aṣ-Ṣunābiḥī], Zaid bin Khālid, Anas, Rāfi' bin Khadīj, Abū Ayyūb, Umm Ḥabībah, 'Abbās bin 'Abdul-Muṭṭalib, [and Ibn 'Abbās].

The *Ḥadīth* of Al-'Abbās has been reported from him in *Mawqūf* form,[1] and it is what is correct.

[Aṣ-Ṣunābiḥī did not hear from the Prophet ﷺ, he is a companion of Abū Bakr, may Allāh be pleased with him].

Abū 'Eīsā said: The *Ḥadīth* of Salmah bin Al-Akwa' is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

١٦٤ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بنُ إِسْماعِيلَ عَنْ يَزِيدَ بنِ أَبِي عُبَيْدٍ، عَنْ سلَمَةَ ابنِ الأَكْوَعِ قَالَ: كَانَ رَسُولُ الله ﷺ يُصَلِّي الْمَغْرِبَ إِذَا غرَبَتِ الشَّمْسُ وَتَوارَتْ بِالْحِجَابِ.

[قَالَ]: وَفِي الْبَابِ عَنْ جَابِرٍ، [وَالصُّنَابِحِيِّ]، وَزَيْدِ بْنِ خَالِدٍ، وَأَنَسٍ، وَرَافِعِ بنِ خَدِيجٍ، وَأَبِي أَيُّوبَ، وَأُمِّ حَبِيبَةَ، وَعبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، [وابن عبَّاسٍ].

وَحَدِيثُ الْعَبَّاسِ قَدْ رُوِيَ عَنْهُ مَوْقُوفًا وَهُوَ أَصَحُّ.

[والصُّنَابِحِيُّ لَمْ يَسْمَعْ مِنَ النَّبِيِّ ﷺ: وَهُوَ صَاحِبُ أَبِي بَكْرٍ رَضِيَ الله عَنْهُ].

قَالَ أَبُو عِيسَى: حَدِيثُ سلَمَةَ بْنِ الأَكْوَعِ

[1] Meaning, as his saying, not attributed to the Prophet ﷺ.

حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ: اخْتَارُوا تَعْجِيلَ صَلَاةِ الْمَغْرِبِ، وَكَرِهُوا تَأْخِيرَهَا، حَتَّى قَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَيْسَ لِصَلَاةِ الْمَغْرِبِ إِلَّا وَقْتٌ وَاحِدٌ، وَذَهَبُوا إِلَى حَدِيثِ النَّبِيِّ ﷺ حَيْثُ صَلَّى بِهِ جِبْرِيلُ.

وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ، والشَّافِعِيِّ.

It is the saying of most of the people of knowledge among the Companions of the Prophet ﷺ and those after them among the *Tābi'īn*: They chose the view that the *Maghrib* prayer should be hastened, and they disliked delaying it. Some of the people of knowledge even took the view that there is no time for the *Maghrib* prayer except one, and they used the *Ḥadīth* of the Prophet ﷺ in which he prayed with Jibrīl.

This is also the opinion of Ibn Al-Mubārak and Ash-Shāfi'ī.

تخريج: متفق عليه، وأخرجه مسلم، المساجد، باب بيان أن أول وقت المغرب عند غروب الشمس، ح:٦٣٦ عن قتيبة، والبخاري، مواقيت الصلاة، باب وقت المغرب، ح:٥٦١ من حديث يزيد بن أبي عبيد به * وفي الباب عن جابر، [أحمد:٣/٣٠٣، ٣٣١، ٣٨٢ وابن خزيمة، ح:٣٣٧] والصنابحي، [أحمد:٤/٣٤٩] وزيد بن خالد، [أحمد:٤/١١٤، ١١٥، ١١٧] وأنس، [أبو داود، ح:٤١٦] ورافع بن خديج، [البخاري، ح:٥٥٩ ومسلم، ح:٦٣٧] وأبي أيوب، [أحمد:٥/٤١٥، ٤٢١ وأبو داود، ح:٤١٨] وأم حبيبة [ولم نجده] وعباس بن عبدالمطلب، [ابن ماجه، ح:٦٨٩ وابن خزيمة، ح:٣٤٠] وابن عباس [لم نجده].

Comments:

In the opinion of the majority of the scholars, *Maghrib* (sunset prayer) has its early time as well as the last time; but offering prayer is preferred only in the early time.

Chapter 9. What Has Been Related About The Time For The Last *'Ishā'* Prayer [1]

(المعجم ٩) - بَابُ مَا جَاءَ فِي وَقْتِ صَلَاةِ الْعِشَاءِ الْآخِرَةِ (التحفة ٩)

١٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ بُشَيْرِ بْنِ ثَابِتٍ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: أَنَا أَعْلَمُ النَّاسِ بِوَقْتِ هٰذِهِ الصَّلَاةِ: كَانَ رسولُ الله

165. An-Nu'mān bin Bashīr said: "I am the most knowledgeable among the people about the prescribed time of this prayer: Allāh's Messenger ﷺ would pray it when the moon set on the third (of the month)." (*Ṣaḥīḥ*)

[1] Sometimes *Maghrib* (sunset) prayer is called First *'Ishā'* and the *'Ishā'* is called the Last *'Ishā'*.

ﷺ يُصَلِّيهَا لِسُقُوطِ الْقَمَرِ لِثَالِثَةٍ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الصلاة، باب وقت العشاء الآخرة، ح:٤١٩ من حديث أبي عوانة به وصححه ابن حبان (الإحسان) ح:١٥٢٤ والحاكم:١/ ١٩٤ ووافقه الذهبي.

166. A similar narration (from another chain linking to) this chain is also reported. (***Ṣaḥīḥ***)

Abū 'Eīsā said: This *Ḥadīth* was related by Hushaim from Abū Bishr, from Ḥabīb bin Sālim, from An-Nu'mān bin Bashīr, and he did not mention "Bashīr bin Thābit" in it.[1]

The *Ḥadīth* of Abū 'Awānah[2] is the most correct in our view, because Yazīd bin Hārūn reported it from Shu'bah, from Abū Bishr and it is similar to the narration of Abū 'Awānah.

١٦٦ - **حَدَّثَنَا** أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَبَانَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ عَنْ أَبِي عَوَانَةَ، بِهٰذَا الإِسْنَادِ نَحْوَهُ.

قَالَ أَبُو عِيسَى: رَوَى هٰذَا الْحَدِيثَ هُشَيْمٌ عَنْ أَبِي بِشْرٍ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ. وَلَمْ يَذْكُرْ فِيهِ هُشَيْمٌ: عَنْ بَشِيرِ بْنِ ثَابِتٍ.

وَحَدِيثُ أَبِي عَوَانَةَ أَصَحُّ عِنْدَنَا، لِأَنَّ يَزِيدَ بنَ هارُونَ رَوَى عَنْ شُعْبَةَ، عَنْ أَبِي بِشْرٍ نَحْوَ رِوَايَةِ أَبِي عَوَانَةَ.

تخريج: [إسناده صحيح] انظر الحديث السابق.

Comments:

Sheikh Aḥmad Muḥammad Shākir declared both chains as authentic.

Chapter 10. What Has Been Related About Delaying The Last *'Ishā'* Prayer[3]

(المعجم ١٠) - بَابُ مَا جَاءَ فِي تَأْخِيرِ صَلَاةِ الْعِشَاءِ الآخِرَةِ (التحفة ١٠)

167. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "If it were not that it would be a hardship on my *Ummah*, then I would have ordered you to delay *'Ishā'* until the third of the night, or its half." (***Ṣaḥīḥ***)

[He said:] There are narrations on

١٦٧ - **أَخْبَرَنَا** هَنَّادٌ: حَدَّثَنَا عَبْدَة عَنْ عُبَيْدِ اللهِ بنِ عُمَرَ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رسولُ اللهِ ﷺ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ أَنْ يُؤَخِّرُوا الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ أَوْ نِصْفِهِ».

[قَالَ]: وَفِي الْبَابِ عَنْ جَابِرِ بْنِ سَمُرَةَ،

[1] As Abū Bishr did in no. 165.

[2] That is, no. 165 which he reported from Abū Bishr.

[3] That is, the later of the two night prayers: *'Ishā'*.

this topic from Jābir bin Samurah, Jābir bin 'Abdullāh, Abū Barzah, Ibn 'Abbās, Abū Sa'eed [Al-Khudrī], Zaid bin Khālid, and Ibn 'Umar.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is the view that was chosen by most of the people of knowledge among the Companions of the Prophet ﷺ, the *Tābi'īn*, [and others]: They held the view that the *'Ishā'* prayer should be delayed.

And this is the saying of Aḥmad and Isḥāq.

وَجَابِرِ بْنِ عَبْدِ اللهِ، وَأَبِي بَرْزَةَ، وَابْنِ عَبَّاسٍ، وَأَبِي سَعِيدٍ [الخُدْرِيِّ]، وَزَيْدِ بْنِ خَالِدٍ، وَابْنِ عُمَرَ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهُوَ الَّذِي اخْتَارَهُ أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ [وَغَيْرِهِمْ]: رَأَوْا تَأْخِيرَ صَلَاةِ الْعِشَاءِ الآخِرَةِ.

وَبِهِ يَقُولُ أَحْمَدُ، وَإِسْحَاقُ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، الصلاة، باب وقت صلاة العشاء، ح:٦٩١ من حديث عبيدالله بن عمر به وللحديث طرق أخرى عند الحاكم: ١/١٤٦ وغيره * وفي الباب عن جابر بن سمرة، [مسلم، ح:٦٤٣] وجابر بن عبدالله، [أحمد:٣/٥] وأبي برزة، [البخاري، ح:٥٤١ ومسلم، ح:٦٤٧] وابن عباس، [البخاري، ح:٥٧١ ومسلم، ح:٦٤٢] وأبي سعيد الخدري، [أبو داود، ح:٤٢٢] وزيد بن خالد، [تقدم:٢٣] وابن عمر [البخاري، ح:٥٧٠ ومسلم:٦٣٩].

Comments:

Delaying *'Ishā'* (night prayer) from at least the first third of the night and until the middle of the night at most is virtuous.

Chapter 11. What Has Been Related About It Being Disliked To Sleep Before *'Ishā'* And To Talk During The Night After It

(المعجم ١١) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ النَّوْمِ قَبْلَ الْعِشَاءِ وَالسَّمَرِ بَعْدَهَا (التحفة ١١)

168. Abū Barzah narrated: "The Prophet ﷺ would dislike to sleep before *'Ishā'* and to talk after it." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Āishah, 'Abdullāh bin Mas'ūd, and Anas.

Abū 'Eīsā said: The *Ḥadīth* of Abū Barzah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Many of the people of knowledge

١٦٨ - **حَدَّثَنَا** أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَوْفٌ - قَالَ أَحْمَدُ: وَحَدَّثَنَا عَبَّادٌ [بْنُ عَبَّادٍ] هُوَ الْمُهَلَّبِيُّ وَإِسْمَاعِيلُ ابْنُ عُلَيَّةَ -: جَمِيعًا عَنْ عَوْفٍ، عَنْ سَيَّارِ بْنِ سَلَامَةَ [هُوَ أَبُو الْمِنْهَالِ الرِّيَاحِيُّ]، عَنْ أَبِي بَرْزَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَكْرَهُ النَّوْمَ قَبْلَ الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا.

disliked sleeping before the *'Ishā'* prayer [and talking after it], while some of them permitted it.

'Abdullāh bin Al-Mubārak said: "Most of the *Aḥādīth* indicate that it is disliked."

And some of them permitted sleeping before the *'Ishā'* prayer during Ramaḍān.

[قَالَ] وَفِي الْبَابِ عَنْ عَائِشَةَ، وَعَبْدِ اللهِ ابنِ مَسْعُودٍ، وَأَنَسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي بَرْزَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ كَرِهَ أَكْثَرُ أَهْلِ الْعِلْمِ النَّوْمَ قَبْلَ صَلَاةِ العِشَاءِ [وَالْحَدِيثَ بعدَها] ورَخَّصَ فِي ذٰلِكَ بَعْضُهُمْ.

وَقَالَ عَبْدُ اللهِ بنُ المُبَارَكِ: أَكْثَرُ الأَحَادِيثِ عَلَى الكَرَاهَةِ.

وَرَخَّصَ بَعْضُهُمْ فِي النَّوْمِ قَبْلَ صَلَاةِ الْعِشَاءِ فِي رَمَضَانَ.

تخريج: متفق عليه، وأخرجه البخاري، مواقيت الصلاة، باب وقت العصر، ح:٥٤٧ من حديث عوف الأعرابي، ومسلم، المساجد، باب استحباب التبكير بالصبح في أول وقتها... إلخ، ح:٦٤٧ من حديث يسار به * وفي الباب عن عائشة،[ابن ماجه، ح:٧٠٢] وعبدالله ابن مسعود، [ابن ماجه، ح:٧٠٣] وأنس [عبدالرزاق: ١/ ٥٦٣، ح:٢١٣٨ وابن أبي شيبة: ٢/ ٢٨٠].

Comments:

Sleeping before *'Ishā'* creates the risk of missing congregational prayer on the preferred time; so the Prophet ﷺ disliked sleeping before *'Ishā'* for the purpose of joining *'Ishā'* with congregation; except if it happens accidentally or due to a casual condition.

Chapter 12. What Has Been Related About Permitting Talk After *'Ishā'*

(المعجم ١٢) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ فِي السَّمَرِ بَعْدَ الْعِشَاءِ (التحفة ١٢)

169. 'Umar bin Al-Khaṭṭāb narrated: "Allāh's Messenger ﷺ would talk during the night with Abū Bakr about matters concerning the Muslims while I was with them." (***Da'īf***)

There are narrations on this topic from 'Abdullāh bin 'Amr, Aws bin Ḥudhaifah, and 'Imrān bin Ḥuṣain.

Abū 'Eīsā said: The *Ḥadīth* of

١٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَسْمُرُ مَعَ أَبِي بَكْرٍ فِي الْأَمْرِ مِنْ أَمْرِ الْمُسْلِمِينَ وَأَنَا مَعَهُما.

وَفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، وَأَوْسِ بْنِ حُذَيْفَةَ، وَعِمْرَانَ بْنِ حُصَيْنٍ.

'Umar is a *Ḥasan Ḥadīth*.

Al-Ḥasan bin 'Ubaidullāh reported this *Ḥadīth* in a long story, from Ibrāhīm, from 'Alqamah, from a man from Ju'fī – and it is said that he is Qais or Ibn Qais – from 'Umar, from the Prophet ﷺ.

The people of knowledge among the Companions of the Prophet ﷺ, the *Tābi'īn* and those after them, differ over talking in the night after *'Ishā'*, the later prayer. Some of them permitted it if it has to do with (learning or teaching) knowledge and what is required for some needs. Most of the *Aḥādīth* indicate some permission.

It has been related that the Prophet ﷺ said: "There is no talking in the night except for the praying person or the traveler."

قَالَ أَبُو عِيسَى: حَدِيثُ عُمَرَ حَدِيثٌ حَسَنٌ.

وَقَدْ رَوَى هٰذَا الْحَدِيثَ الْحَسَنُ بْنُ عُبَيْدِ اللهِ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ رَجُلٍ مِنْ جُعْفِيٍّ - يُقَالُ لَهُ: قَيسٌ أَوِ ابْنُ قَيْسٍ - عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ هٰذَا الْحَدِيثَ فِي قِصَّةٍ طَوِيلَةٍ.

وَقَدِ اخْتَلَفَ أَهْلُ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ فِي السَّمَرِ بَعْدَ صَلَاةِ الْعِشَاءِ الْآخِرَةِ: فَكَرِهَ قَوْمٌ مِنْهُمُ السَّمَرَ بَعْدَ صَلَاةِ الْعِشَاءِ، وَرَخَّصَ بَعْضُهُمْ إِذَا كَانَ فِي مَعْنَى الْعِلْمِ وَمَا لَا بُدَّ مِنْهُ مِنَ الْحَوَائِجِ، وَأَكْثَرُ الْحَدِيثِ عَلَى الرُّخْصَةِ.

وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا سَمَرَ إِلَّا لِمُصَلٍّ أَوْ مُسَافِرٍ».

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١/٢٦، ٣٤ عن أبي معاوية الضرير به وتابعه فضيل بن عياض عند النسائي في الكبرى، ح: ٨٢٥٧ وصححه ابن خزيمة، ح: ١١٥٦ وابن حبان (الإحسان): ٢٠٣٢ الأعمش وإبراهيم النخعي مدلسان وعنعنا، انظر الحديث الآتي * وفي الباب عن عبدالله بن عمرو، [لم نجده، وفي الباب حديث آخر عند أبي داود، ح: ٣٦٦٣] وأوس بن حذيفة، [ابن ماجه، ح: ١٣٤٥ وأبو داود، ح: ١٣٩٣] وعمران بن حصين، [أحمد: ٤/٤٣٧، ٤٤٤ وصححه ابن خزيمة، ح: ١٣٤٢ والحاكم: ٢/٣٧٩ وافقه الذهبي] * حديث الحسن بن عبيدالله: أخرجه أحمد: ١/٣٨* حديث: "لاسمر إلا لمصلٍّ أو مسافر" أخرجه أحمد: ١/٤١٢، ٤٦٣ وسنده ضعيف لانقطاعه وله شواهد ضعيفة.

Comments:

Imām Bukhārī ﷺ established various chapters about talking and discussion after *'Ishā'* prayer, which proves that giving advice, admonition, exhortation, teaching and learning, talking and socialising with guests and between wife and husband is allowed.

Chapter 13. Virtue Of Performing *Salāt* At The Beginning Of Its Prescribed Time

(المعجم ١٣) - بَابُ مَا جَاءَ فِي الْوَقْتِ الأَوَّلِ مِنَ الْفَضْلِ (التحفة ١٣)

170. Umm Farwah – and she was one of those who gave pledge of allegiance to the Prophet ﷺ – narrated: "The Prophet ﷺ was asked: 'Which deed is the best?' So he said: '*Ṣalāt* in the beginning of its time.'" (***Ṣaḥīḥ***)

١٧٠ - **حَدَّثَنَا** أَبُو عَمَّار الْحُسَيْنُ بنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بن مُوسَى عَنْ عَبْدِ الله ابْنِ عُمَر العُمَرِي، عَنِ الْقَاسِمِ بنِ غَنَّام، عَنْ عَمَّتِهِ أُمِّ فَرْوَةَ، وَكَانَتْ مِمَّنْ بَايَعَ النَّبِيَّ ﷺ قَالَتْ: سُئِلَ النَّبِيُّ ﷺ: أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ لأَوَّلِ وَقْتِهَا».

تخريج: [صحيح] وأخرجه أبو داود، الصلاة، باب المحافظة على الصلوات، ح:٤٢٦ من حديث عبدالله العمري به وللحديث شواهد صحيحة، عند ابن خزيمة، ح:٣٢٧ وابن حبان، ح:٢٨٠ والحاكم:١/١٨٨، ١٨٩ وغيرهم.

171. 'Alī bin Abī Ṭālib narrated that the Prophet ﷺ said to him: "O 'Alī! Three are not to be delayed: *Ṣalāt* when its time comes, a funeral when it (a prepared body) is present, and the (marriage of a) single woman when there is an equal for her." (***Ḍa'īf***)

[Abū 'Eīsā said: This *Ḥadīth* is *Gharīb Ḥasan*.]

١٧١ - **حَدَّثَنَا** قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الله ابْنُ وَهْبٍ عَنْ سَعِيدِ بْنِ عَبْد الله الجُهنيِّ، عَنْ مُحمَّدِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «يَا عَلِيُّ، ثلاثٌ لَا تُؤَخِّرْها: الصَّلَاةُ إِذَا آنَتْ، وَالْجَنَازَةُ إِذَا حَضَرَتْ، وَالأَيِّم إِذَا وَجَدْتَ لَهَا كُفْؤًا».

[قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ غَرِيبٌ حَسَنٌ].

تخريج: [إسناده ضعيف] وأخرجه أحمد:١/١٠٥ من حديث ابن وهب به واختصره ابن ماجه، ح:١٤٨٦ وصححه الحاكم:٢/١٦٢، ١٦٣ والذهبي وحسنه العراقي، وفي رواية عمر عن أبيه نظر ولأصل الحديث شواهد معنوية.

172. Ibn 'Umar narrated that Allāh's Messenger ﷺ said: "The beginning of the time for *Ṣalāt* is pleasing to Allāh, and the end of its time is pardoned by Allāh." (***Ḍa'īf***)

١٧٢ - **حَدَّثَنَا** أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَعْقُوبُ بنُ الْوَلِيدِ المَدَنِيُّ عَنْ عَبْدِ الله بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ الله ﷺ: «الْوَقْتُ الأَوَّلُ مِنَ الصَّلَاةِ

رِضْوَانُ الله، وَالوَقْتُ الآخِرُ عَفْوُ الله».

[قَالَ أَبُو عِيسَى: هذَا حَدِيثٌ غَرِيبٌ].

[وقَدْ رَوَى ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ].

[قَالَ]: وَفِي الْبَابِ عَنْ عَلِيٍّ، وَابْنِ عُمَرَ، وعَائِشَةَ، وَابْنِ مَسْعُودٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أُمِّ فَرْوَةَ لَا يُرْوَى إِلَّا مِنْ حَدِيثِ عَبْدِ الله بْنِ عُمَرَ العُمَرِيِّ وَلَيْسَ هُوَ بِالْقَوِيِّ عِنْدَ أَهْلِ الْحَدِيثِ، وَاضْطَرَبُوا [عَنْهُ] فِي هٰذَا الْحَدِيثِ [وَهُوَ صَدُوقٌ، وقَدْ تَكَلَّم فِيهِ يَحْيَى بنُ سَعِيدٍ مِنْ قِبَلِ حِفْظِهِ].

[Abū 'Eīsā said: This *Ḥadīth* is *Gharīb*]

[Similar narration has been related by Ibn 'Abbās from the Prophet ﷺ].

[He said:] There are narrations on this topic from 'Alī, Ibn 'Umar, 'Āishah, and Ibn Mas'ūd.

Abū 'Eīsā said: The *Ḥadīth* of Umm Farwah is not reported except in the narration of 'Abdullāh bin 'Umar Al-'Umarī, and he is not strong according to the scholars of *Ḥadīth*, they say that the *Iḍtirāb* in this *Ḥadīth* [is from him]. [He is truthful, but Yaḥya bin Sa'eed criticized him due to his memory.]

تخريج: [إسناده ضعيف جدًّا] وأخرجه البيهقي: ١/ ٤٣٥ من حديث أحمد بن منيع به * يعقوب المدني متهم بالكذب "كذبه أحمد وغيره" وحديث ابن عباس ضعيف جدًّا فيه نافع أبوهرمز متروك * وفي الباب عن علي [تقدم: ١٧١] وابن عمر، [حديث الباب] وعائشة [يأتي، ح: ١٧٤] وابن مسعود، [يأتي، ح: ١٧٣].

١٧٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ عَنْ أَبِي يَعْفُورٍ، عَنِ الْوَلِيدِ ابْنِ الْعَيْزَارِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِي: أَنَّ رَجُلًا قَالَ لابْنِ مَسْعُودٍ: أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: سَأَلْتُ عَنْهُ رَسُولَ الله ﷺ فَقَالَ: «الصَّلَاةُ عَلَى مَوَاقِيتِهَا» قُلْتُ: وَمَاذَا يَا رَسُولَ الله؟ قَالَ: «وَبِرُّ الوَالِدَيْنِ». قُلْتُ: وَمَاذَا [يَا رَسُول الله]؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ الله».

قَالَ أَبُو عِيسَى: وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

173. Abū 'Amr Ash-Shaibānī narrated: "A man said to Ibn Mas'ūd: 'Which deed is most virtuous?' He said: 'I asked Allāh's Messenger ﷺ (that). He said: "*Ṣalāt* at the beginning of its time." I asked him: "What is after that O Messenger of Allāh?" He said: "Being dutiful to one's parents." I said: "What is after that [O Messenger of Allāh]?" He said: "*Jihād* in the Way of Allāh." (*Ṣaḥīḥ*)

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

Al-Mas'ūdī, Shu'bah, and [Sulaimān, who is Abū Isḥāq] Ash-

Shaibānī, and others reported this *Ḥadīth* from Al-Walīd Al-'Ayzār. (a narrator in the chain of this *Ḥadīth*.

وَقَدْ رَوَى الْمَسْعُودِيُّ وَشُعْبَةُ وَ[سُلَيْمَانُ هُوَ أَبُو إِسْحَاقَ] الشَّيْبَانِيُّ وَغَيْرُ وَاحِدٍ عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ هٰذَا الْحَدِيثَ.

تخريج: متفق عليه، وأخرجه مسلم، الإيمان، باب بيان كون الإيمان بالله تعالى أفضل الأعمال، ح:٨٥ من حديث مروان الفزاري، والبخاري، مواقيت الصلاة، باب فضل الصلاة لوقتها، ح:٥٢٧ من حديث الوليد بن العيزار به.

174. 'Āishah narrated: "Allāh's Messenger ﷺ did not pray any *Ṣalāt* at the end of its time two times, until Allāh took him." (*Ḥasan*)

Abū 'Eīsā said: This *Ḥadīth* is [*Ḥasan*] *Gharīb*, and its chain is not connected.

Ash-Shāfi'ī said: The beginning of the time for the *Ṣalāt* is the most virtuous. Among the proofs for the virtue of the beginning of its time over its end is that it was the choice of the Prophet ﷺ, Abū Bakr, and 'Umar. They would only chose what was more virtuous, they would not forsake the virtue, and they would pray at the beginning of its time."

[He said:] That was narrated to us by Abū Al-Walīd Al-Makkī from Ash-Shāfi'ī.

١٧٤ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ إِسْحَاقَ بْنِ عُمَرَ، عَنْ عَائِشَةَ قَالَتْ: مَا صَلَّى رَسُولُ اللهِ ﷺ صَلَاةً لِوَقْتِهَا الْآخِرِ مَرَّتَيْنِ حَتَّى قَبَضَهُ اللهُ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ، وَلَيْسَ إِسْنَادُهُ بِمتَّصِلٍ.

قَالَ الشَّافِعِيُّ: وَالْوَقْتُ الْأَوَّلُ مِنَ الصَّلَاةِ أَفْضَلُ. وَمِمَّا يَدُلُّ عَلَى فَضْلِ أَوَّلِ الْوَقْتِ عَلَى آخِرِهِ: اخْتِيَارُ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ، فَلَمْ يَكُونُوا يَخْتَارُونَ إِلَّا مَا هُوَ أَفْضَلُ وَلَمْ يَكُونُوا يَدَعُونَ الْفَضْلَ، وَكَانُوا يُصَلُّونَ فِي أَوَّلِ الْوَقْتِ.

[قَالَ]: حَدَّثَنَا بِذٰلِكَ أَبُو الْوَلِيدِ الْمَكِّيُّ عَنِ الشَّافِعِيِّ.

تخريج: [**حسن**] وأخرجه أحمد:٦/ ٩٢، ح:٢٥١٢١ عن قتيبة به * إسحاق بن عمر: مجهول، تركه الدارقطني، وله شواهد عند الحاكم:١/ ١٩٠ ح٦٨٢ وغيره.

Comments:

The Messenger of Allāh ﷺ did not offer prayer in its latest time more than two times, without the need; and when he did so, the first time was for the purpose of learning (from Jibrīl) and secondly for the purpose of teaching; otherwise in normal circumstances he ﷺ never offered even a single prayer at its last time.

Chapter 14. What Has Been Related About Forgetting The Time Of *'Aṣr*

(المعجم ١٤) - بَابُ مَا جَاءَ فِي السَّهْوِ عَنْ وَقْتِ صَلَاةِ الْعَصْرِ (التحفة ١٤)

175. Ibn 'Umar narrated that the Prophet ﷺ said: "Whoever misses the *'Aṣr* prayer, then it is as if he was robbed of his family and his property." (*Ṣaḥīḥ*)

There are narrations on this topic from Buraidah and Nawfal bin Mu'āwiyah.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Az-Zuhrī also reported it from Sālim from his father [Ibn 'Umar], from the Prophet ﷺ.

١٧٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ [بْنُ سَعْدٍ] عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الَّذِي تَفُوتُهُ صَلَاةُ العَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ».

وَفِي الْبَابِ عَنْ بُرَيْدَةَ، وَنَوْفَلِ بْنِ مُعَاوِيَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَوَاهُ الزُّهْرِيُّ أَيْضًا عَنْ سَالِمٍ عَنْ أَبِيهِ [ابْنِ عُمَرَ] عَنِ النَّبِيِّ ﷺ.

تخريج: [**إسناده صحيح**] وأخرجه النسائي في الكبرى، ح:٣٦٤ عن قتيبة به وأخرجه البخاري، ح:٥٥٢ ومسلم، ح:٦٢٦ من حديث نافع به * وفي الباب عن بريدة، [البخاري، ح:٥٥٣] ونوفل بن معاوية، [النسائي، ح:٤٧٩، ٤٨١].

Comments:

If just missing the time for a single prayer causes so much loss, which is as if the family and wealth of a person are destroyed, then how about a man who does not perform prayers at all; how much loss, grief and misery will he face?

Chapter 15. What Has Been Related About Hastening The *Ṣalāt* When The *Imām* Delays It

(المعجم ١٥) - بَابُ مَا جَاءَ فِي تَعْجِيلِ الصَّلَاةِ إِذَا أَخَّرَهَا الإِمَامُ (التحفة ١٥)

176. Abū Dharr narrated that the Prophet ﷺ said: "O Abū Dharr! There will be leaders after me who cause the *Ṣalāt* to die;[1] so perform the *Ṣalāt* during its time. If you pray (with them) during its time, then that will be voluntary *Ṣalāt* for you, if not, then you will

١٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَا أَبَا ذَرٍّ، أُمَرَاءُ يَكُونُونَ بَعْدِي يُمِيتُونَ الصَّلَاةَ، فَصَلِّ

[1] An-Nawawī explained its meaning: "They delay it and make it like the dead person whose soul has gone. The meaning of delaying it from its time is; 'from its preferred time'."

have attained your *Ṣalāt*." (*Ṣaḥīḥ*)

There are narrations on this topic from 'Abdullāh bin Mas'ūd and 'Ubādah bin Aṣ-Ṣāmit.

Abū 'Eīsā said: The *Ḥadīth* of Abū Dharr is a *Ḥasan Ḥadīth*.

This is the saying of more than one of the people of knowledge: They consider it recommeded for a man to perform *Ṣalāt* during its time when the *Imām* delays it, then to pray with the *Imām*. Then the first *Ṣalāt* performed is the obligatory one according to most of the people of knowledge.

Abū 'Imrān Al-Jawnī's name is 'Abdul-Mālik bin Ḥabīb. (a narrator in the chain of this *Ḥadīth*.

الصَّلَاةَ لِوَقْتِهَا فَإِنْ صُلِّيَتْ لِوَقْتِهَا كَانَتْ لَكَ نَافِلَةً، وَإِلَّا كُنْتَ قَدْ أَحْرَزْتَ صَلَاتَكَ».

وَفِي البَابِ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، وَعُبَادَةَ بْنِ الصَّامِتِ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي ذَرٍّ حَدِيثٌ حَسَنٌ.

وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ: يَسْتَحِبُّونَ أَنْ يُصَلِّيَ الرَّجُلُ الصَّلَاةَ لِمِيقَاتِهَا إِذَا أَخَّرَهَا الْإِمَامُ ثم يُصَلِّيَ مَعَ الْإِمَامِ، وَالصَّلَاةُ الْأُولَى هِيَ الْمَكْتُوبَةُ عِنْدَ أَكْثَرِ أَهْلِ العِلْمِ.

وَأَبُو عِمْرَانَ الْجَوْنِيُّ اسْمُهُ عَبْدُ المَلِكِ بْنُ حَبِيبٍ.

تخريج: وأخرجه مسلم، المساجد، باب كراهة تأخير الصلاة عن وقتها المختار...إلخ، ح:٦٤٨ من حديث جعفر بن سليمان به * وفي الباب عن عبدالله بن مسعود، [ابن ماجه، ح:١٢٥٥] وعبادة بن الصامت، [أبو داود، ح:٤٣٣ وابن ماجه، ح:١٢٥٧].

Chapter 16. What Has Been Related About Sleeping Past The *Ṣalāt*

(المعجم ١٦) - بَابُ مَا جَاءَ فِي النَّوْمِ عَنِ الصَّلَاةِ (التحفة ١٦)

177. Abū Qatādah narrated: "They asked the Prophet ﷺ about when they slept past the *Ṣalāt*. He said: 'There is no negligence in sleep, negligence is only while one is awake. So when one of you forgets a *Ṣalāt*, or sleeps through it, then let him pray it when he remembers it.'" (*Ṣaḥīḥ*)

There are narrations on this topic from Ibn Mas'ūd, Abū Mariam, 'Imrān bin Ḥuṣain, Jubair bin Muṭ'im, Abū Juḥaifah, [Abū

١٧٧ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ البُنَانِيِّ، عَنْ عَبْدِاللهِ بْنِ رَبَاحٍ الأَنْصَارِيِّ، عَنْ أَبِي قَتَادَةَ قَالَ: ذَكَرُوا لِلنَّبِيِّ ﷺ نَوْمَهُمْ عَنِ الصَّلَاةِ؟

فَقَالَ: «إِنَّهُ لَيْسَ فِي النَّوْمِ تَفْرِيطٌ، إِنَّمَا التَّفْرِيطُ فِي اليَقَظَةِ، فَإِذَا نَسِيَ أَحَدُكُمْ صَلَاةً أَوْ نَامَ عَنْهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا».

وَفِي الْبَابِ عَنِ ابنِ مَسْعُودٍ، وَأَبِي مَرْيَمَ،

Sa'eed], 'Amr bin Umayyah Aḍ-Ḍamrī, and Dhu Mikhbar [and they call him: Dhu Mikhmar] – and he is the nephew of An-Najāshī.

Abū 'Eīsā said: The *Ḥadīth* of Abū Qatādah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

The people of knowledge differ (about the ruling) over a man who sleeps through the *Ṣalāt*, or forgets it, then he awakens and remembers it at a time not appropriate for praying such as, when the sun is rising or when it is setting.

Some of them say that he is to pray it when he wakes up and remembers it, even if it is when the sun is rising or setting. This is the saying of Aḥmad, Isḥāq, Ash-Shāfi'ī, and Mālik. Some of them say he is not to pray it until the sun has risen or set.

وَعِمْرَانَ بْنِ حُصَيْنٍ، وَجُبَيْرِ بنِ مُطْعِمٍ، وَأَبِي جُحَيْفَةَ، [وَأَبِي سَعِيدٍ]، وَعَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ، وَذِي مِخْبَرٍ [وَيُقَالُ: ذِي مِخْمَرٍ] - وَهُوَ ابْنُ أَخِي النَّجَاشِيِّ -.

قَالَ أَبُو عِيسَى: وَحَدِيثُ أَبِي قَتَادَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدِ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي الرَّجُلِ يَنَامُ عَنِ الصَّلَاةِ أَوْ يَنْسَاهَا فَيَسْتَيْقِظُ أَوْ يَذْكُرُ وَهُوَ فِي غَيْرِ وَقْتِ صَلَاةٍ، عِنْدَ طُلُوعِ الشَّمْسِ أَوْ عِنْدَ غُرُوبِهَا:

فَقَالَ بَعْضُهُمْ: يُصَلِّيهَا إِذَا اسْتَيْقَظَ وَذَكَرَ، وَإِنْ كَانَ عِنْدَ طُلُوعِ الشَّمْسِ أَوْ عِنْدَ غُرُوبِهَا، وَهُوَ قَوْلُ أَحْمَدَ، وَإِسْحاقَ، وَالشَّافِعِيِّ، وَمَالِكٍ.

وَقَالَ بَعْضُهُمْ: لَا يُصَلِّي حَتَّى تَطْلُعَ الشَّمْسُ أَوْ تَغْرُبَ.

تخريج: وأخرجه مسلم، المساجد، باب قضاء الصلاة الفائتة واستحباب تعجيل قضائها، ح: ٦٨١ من حديث ثابت البناني به ورواه النسائي: ١/ ٢٩٤، ح ٦١٦ عن قتيبة به * وفي الباب عن ابن مسعود، [أبو داود، ح: ٤٤٧] وأبي مريم [النسائي، ح: ٦٢٢] وعمران بن حصين، [مسلم، ح: ٦٨٢/ ٣١٢] وجبير بن مطعم [النسائي، ح: ٦٢٥] وأبي جحيفة، [ابن أبي شيبة: ٢/ ٦٤] وأبي سعيد [لم نجده] وعمرو بن أمية الضمري، [أبو داود، ح: ٤٤٤] وذي مخبر، [أبو داود، ح: ٤٤٥].

Comments:

If a person remained sleeping at the time of prayer, but he thought of getting up at the time of prayer or someone would wake him, but he could not wake up, or if he forgot because he was busy in doing something lawful and necessary; in this case he is not guilty.

Chapter 17. What Has Been Related About A Man Who Forgets A *Ṣalāt*

(المعجم١٧) - بَابُ مَا جَاءَ فِي الرَّجُلِ يَنْسَى الصَّلَاةَ (التحفة ١٧)

178. Anas [bin Mālik] narrated that Allāh's Messenger ﷺ said: "Whoever forgets a *Ṣalāt* then he is

١٧٨ - حَدَّثَنَا قُتَيْبَةُ وَبِشْرُ بْنُ مُعَاذٍ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ [بْنِ

to pray it when he remembers it." (*Ṣaḥīḥ*)

مَالِكٍ] قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ نَسِيَ صَلاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا».

There are narrations on this topic from Samurah and Abū Qatādah.

وَفِي الْبَابِ عَنْ سَمُرَةَ، وَأَبِي قَتَادَةَ.

Abū 'Eīsā said: The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

It has been related from 'Alī bin Abī Ṭālib that he said about a man who forgot a *Ṣalāt*: He prays it when he remembers it, during its time or not. And this is the view of [Ash-Shāfi'ī,] Aḥmad [bin Ḥanbal], and Isḥāq.

وَيُرْوَى عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّهُ قَالَ فِي الرَّجُلِ يَنْسَى الصَّلَاةَ [قَالَ]: يُصَلِّيهَا مَتَى [مَا] ذَكَرَهَا فِي وَقْتٍ أَوْ فِي غَيْرِ وَقْتٍ. وَهُوَ قَوْلُ [الشَّافِعِيِّ]، وَأَحْمَدَ [بْنِ حَنْبَلٍ]، وَإِسْحاقَ.

It was related that Abū Bakrah slept through the *'Aṣr* prayer then awoke while the sun was setting. He did not pray until the sun had set.

وَيُرْوَى عَنْ أَبِي بَكْرَةَ: أَنَّهُ نَامَ عَنْ صَلَاةِ الْعَصْرِ، فاسْتَيْقَظَ عِنْدَ غُرُوبِ الشَّمْسِ، فَلَمْ يُصَلِّ حَتَّى غَرَبَتِ الشَّمْسُ.

There are those among the people of Al-Kūfah who held this view.

وَقَدْ ذَهَبَ قَوْمٌ مِنْ أَهْلِ الْكُوفَةِ إِلَى هٰذَا.

As for our companions, they held the view of 'Alī bin Abī Ṭālib [may Allâh be pleased with him.]

وَأَمَّا أَصْحَابُنَا فَذَهَبُوا إِلَى قَوْلِ عَلِيِّ بْنِ أَبِي طَالِبٍ [رَضِيَ الله عَنْهُ].

تخريج: متفق عليه، وأخرجه مسلم، انظر الحديث السابق، ح: ٦٨٤ عن قتيبة، والبخاري، مواقيت الصلاة، باب، من نسي صلاةً فليصل إذا ذكرها . . .إلخ، ح: ٥٩٧ من حديث قتادة به * وفي الباب عن سمرة، [أحمد: ٥/ ٢٢] وأبي قتادة، [مسلم، ح: ٦٨٣] * حديث علي: حديث أبي بكرة.

Comments:

If a person forgets the prayer, he will perform this prayer as soon as he remembers, but prayer cannot be offered when sun is rising or setting, rather it should be delayed for a while, and there is no harm in this.

Chapter 18. What Has Been Related About A Man Who Misses Multiple Prayers And Which Of Them He Should Begin With

(المعجم ١٨) - بَابُ مَا جَاءَ فِي الرَّجُلِ تَفُوتُهُ الصَّلَوَاتُ بِأَيَّتِهِنَّ يَبْدَأُ (التحفة ١٨)

179. 'Abdullāh [bin Mas'ūd] narrated: "The idolaters kept Allāh's Messenger ﷺ distracted

١٧٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ

أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ عَبْدُ اللهِ [بْنُ مَسْعُودٍ]: إِنَّ الْمُشْرِكِينَ شَغَلُوا رَسُولَ اللهِ ﷺ عَنْ أَرْبَعِ صَلَوَاتٍ يَوْمَ الْخَنْدَقِ حَتَّى ذَهَبَ مِنَ اللَّيْلِ مَا شَاءَ اللهُ، فَأَمَرَ بِلَالًا فَأَذَّنَ، ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ، ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ، ثُمَّ أَقَامَ فَصَلَّى الْمَغْرِبَ، ثُمَّ أَقَامَ فَصَلَّى الْعِشَاءَ.

from four prayers on the Day of Al-Khandaq (the battle of the Trench) until as much as Allāh willed of the night had passed. So he ordered Bilāl to call the *Adhān*, then he called the *Iqāmah* to pray *Ẓuhr*, then he called the *Iqāmah* to pray *'Aṣr*, then he called the *Iqāmah* to pray *Maghrib*, then he called the *Iqāmah* to pray *'Ishā'*." (***Ḥasan***)

[قَالَ]: وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ، وَجَابِرٍ.

[He said:] There are narrations on this topic from Abū Sa'eed and Jābir.

قَالَ أَبُو عِيسَى: حَدِيثُ عَبْدِ اللهِ لَيْسَ بِإِسْنَادِهِ بَأْسٌ، إِلَّا أَنَّ أَبَا عُبَيْدَةَ لَمْ يَسْمَعْ مِنْ عَبْدِ اللهِ.

Abū 'Eisā said: There is nothing wrong in the chain for the *Ḥadīth* of Abdullāh, except that Abū 'Ubaidah (one of the narrators) did not hear from 'Abdullāh.

وَهُوَ الَّذِي اخْتَارَهُ بَعْضُ أَهْلِ الْعِلْمِ فِي الْفَوَائِتِ: أَنْ يُقِيمَ الرَّجُلُ لِكُلِّ صَلَاةٍ إِذَا قَضَاهَا، وَإِنْ لَمْ يُقِمْ أَجْزَأَهُ، وَهُوَ قَوْلُ الشَّافِعِيِّ.

It is the view chosen by some of the people of knowledge regarding the case of missed prayers: that a man is to call the *Iqāmah* for every prayer when he is making up what he missed, If, however, he does not call *Iqāmah* then it is acceptable, too. And this is the saying of Ash-Shāfi'ī.

تخريج: [حسن] وأخرجه النسائي: ١/٢٩٧، ٢٩٨، ح: ٦٢٣ وغيره من حديث أبي الزبير محمد بن مسلم بن تدرس به وله شاهد عند النسائي، ح: ٦٦٢ وبه صح الحديث * وفي الباب عن أبي سعيد، [النسائي، ح: ٦٦٢ وصححه ابن خزيمة، ح: ٩٩٦] وجابر، [يأتي: ١٨٠].

Comments:

It is known that the order of missed prayers should be observed when making them up. But if the number of missed prayers is much, or he has forgotten to make them up, or the time of the current prayer is running out; the observance of order of the prayers will be canceled and the current prayer will be performed first and then the missed prayers will be performed.

١٨٠ - [وَ]حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ [بُنْدَارٌ]: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي

180. Jābir bin 'Abdullāh narrated: "On the Day of Al-Khandaq (the battle of the Trench), 'Umar bin Al-Khaṭṭāb came cursing the

disbelievers of Quraish and said: 'O Allāh's Messenger ﷺ! I could not offer the *'Aṣr* prayer until the sun was about to set.' The Prophet ﷺ said: 'By Allāh! I too have not offered the *Ṣalāt*.'" So he said: "We descended into Buṭḥān,[1] Allāh's Messenger ﷺ performed *Wuḍū'* and we too performed *Wuḍū'*. Allāh's Messenger ﷺ prayed *'Aṣr* after the sun had set, then after it he prayed *Maghrib*." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ: أَنَّ عُمَرَ ابْنَ الْخَطَّابِ قَالَ يَوْمَ الْخَنْدَقِ، وَجَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ، قَالَ: يَا رَسُولَ اللهِ مَا كِدْتُ أُصَلِّي الْعَصْرَ حَتَّى تَغْرُبَ الشَّمْسُ، فَقَالَ رَسُولُ اللهِ ﷺ: «وَاللهِ إِنْ صَلَّيْتُهَا». قَالَ: فَنَزَلْنَا بُطْحَانَ، فَتَوَضَّأَ رَسُولُ اللهِ ﷺ وَتَوَضَّأْنَا، فَصَلَّى رَسُولُ اللهِ ﷺ الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ.

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، المساجد، باب الدليل لمن قال: الصلاة الوسطى هي صلاة العصر، ح:٦٣١ من حديث معاذ بن هشام، والبخاري، مواقيت الصلاة، باب من صلى بالناس جماعةً بعد ذهاب الوقت، ح:٥٩٦ من حديث هشام الدستوائي به.

Chapter 19. What Has Been Related About "*Ṣalātul-Wusṭa*" [And It Has Been Said That It Is *Ẓuhr*]

(المعجم ١٩) - بَابُ مَا جَاءَ فِي الصَّلَاةِ الْوُسْطَى أَنَّهَا الْعَصْرُ [وَقَدْ قِيلَ: إِنَّهَا الظُّهْرُ] (التحفة ١٩)

181. 'Abdullāh bin Mas'ūd narrated that Allāh's Messenger ﷺ said: "*Ṣalātul-Wusṭa* is the *'Aṣr* prayer." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *[Ḥasan] Ṣaḥīḥ*.

١٨١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ وَأَبُو النَّضْرِ عَنْ مُحَمَّدِ بْنِ طَلْحَةَ ابْنِ مُصَرِّفٍ، عَنْ زُبَيْدٍ، عَنْ مُرَّةَ الهَمْدَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صَلَاةُ الوُسْطَى صَلَاةُ الْعَصْرِ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: وأخرجه مسلم، انظر الحديث السابق، ح:٦٢٨ من حديث محمد بن طلحة به وهو في مسند الطيالسي، ح:٣٦٦.

[1] A valley in Al-Madīnah.

182. Samurah bin Jundab narrated that the Prophet ﷺ said: "*Ṣalātul-Wusṭa* is the *'Aṣr* prayer." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Alī, ['Abdullāh bin Mas'ūd, Zaid bin Thābit], 'Āishah, Ḥafṣah, Abū Hurairah, and Abū Hāshim bin 'Utbah.

Abū 'Eīsā said: Muḥammad said: "Alī bin 'Abdullāh said: 'The *Ḥadīth* of Al-Ḥasan from Samurah [bin Jundab] is a *Ḥasan Ḥadīth*, and he did hear from him.'"

Abū 'Eīsā said: The *Ḥadīth* of Samurah about *Ṣalātul-Wusṭa* is a *Ḥasan Ḥadīth*.

And this is the saying of most of the scholars among the Companions of the Prophet ﷺ and others.

Zaid bin Thābit and 'Āishah said that *Ṣalātul-Wusṭa* is the *Ẓuhr* prayer.

Ibn 'Abbās and Ibn 'Umar said that *Ṣalātul-Wusṭa* is the *Ṣubḥ* (*Fajr*) prayer.

Abū Mūsā bin Al-Muthanna narrated to us: Quraish bin Anas narrated to us from Ḥabīb bin Ash-Shahīd who said: "Muḥammad bin Sīrīn said to me, 'Ask Al-Ḥasan about the *Ḥadīth* regarding the *'Aqīqah*.' So I asked him and he said: 'I heard it from Samurah bin Jundab.'"[1]

Abū 'Eīsā said: Muḥammad bin Ismā'īl informed me of this *Ḥadīth*: from 'Alī bin 'Abdullāh [bin Al-Madīnī], from Quraish bin Anas.

١٨٢ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا عَبْدَةُ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الحَسَنِ، عَنْ سَمُرَةَ ابْنِ جُنْدبٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَالَ: «صَلَاةُ الوُسْطَى صَلَاةُ الْعَصْرِ».

[قَالَ]: وَفِي الْبَابِ عَنْ عَلِيٍّ [وَعَبْدِ اللهِ ابْنِ مَسْعُودٍ، وَزَيْدِ بْنِ ثَابِتٍ] وَعَائِشَةَ وَحَفْصَةَ، وَأَبِي هُرَيْرَةَ، وأَبِي هَاشِمِ بْنِ عُتْبَةَ.

قَالَ أَبُو عِيسَى: قَالَ مُحَمَّدٌ: قَالَ عَلِيُّ بْنُ عَبْدِ اللهِ: حَدِيثُ الحَسَنِ عَنْ سَمُرَةَ [ابْنِ جُنْدبٍ] حَدِيثٌ حَسَنٌ وَقَدْ سَمِعَ مِنْهُ.

وقَالَ أَبُو عِيسَى: حَدِيثُ سَمُرَةَ فِي صَلَاةِ الوُسْطى حَدِيثٌ حَسَنٌ.

وَهُوَ قَوْلُ أَكْثَرِ الْعُلَماءِ مِنْ أَصْحابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ.

وَقَالَ زَيْدُ بنُ ثابِتٍ وَعائِشَةُ: صَلَاةُ الْوُسْطَى صَلَاةُ الظُّهْرِ.

وَقالَ ابْنُ عَبَّاسٍ وَابْنُ عُمَرَ: صَلَاةُ الوُسْطَى صَلَاةُ الصُّبْحِ.

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا قُرَيْشُ بْنُ أَنَسٍ عَنْ حَبِيبِ بْنِ الشَّهِيدِ قَالَ: قَالَ لِي مُحَمَّدُ بْنُ سِيرِينَ: سَلِ الْحَسَنَ: مِمَّنْ سَمِعَ حَدِيثَ العَقِيقَةِ؟ فَسَأَلْتُهُ، فَقَالَ: سَمِعْتُهُ مِنْ سَمُرَةَ بنِ جُنْدَبٍ.

قَالَ أَبُو عِيسَى: وَأَخْبَرَنِي مُحَمَّدُ بْنُ إِسْماعِيلَ عَنْ عَلِيِّ بْنِ عَبْدِ اللهِ [ابْنِ

[1] Al-Ḥasan is narrating in the chain for no. 182, and he said: "from Samurah" So the author's intent here is to clarify that Al-Ḥasan actually heard narrations from Samurah.

Muḥammad said: "Alī said: It is true that Al-Ḥasan heard from Samurah. And he used this *Ḥadīth* as a proof.

الْمَدِينِي]، عَنْ قُرَيْشِ بْنِ أَنَسٍ بِهٰذَا الْحَدِيثِ.

قَالَ مُحَمَّدٌ: قَالَ عَلِيٌّ: وَسَمَاعُ الْحَسَنِ مِنْ سَمُرَةَ صَحِيحٌ. وَاحْتَجَّ بِهٰذَا الْحَدِيثِ.

تخريج: [صحيح] وأخرجه أحمد: ٥/ ١٢ من حديث سعيد بن أبي عروبة به وله شواهد متواترة * وفي الباب عن علي، [البخاري، ح: ٢٩٣١ ومسلم، ح: ٦٢٧] وعبدالله بن مسعود، [مسلم، ح: ٦٢٨] وزيد بن ثابت [لم نجده، بل ثبت عنه أنه كان يقول: أنه الظهر، أبو داود، ح: ٤١١ ومالك: ١/ ١٣٩] وعائشة، [مسلم، ح: ٦٢٩] وحفصة، [مالك، ح: ١٣٩ وعبدالرزاق، ح: ٢٢٠٢] وأبي هريرة، [ابن خزيمة: ٢/ ٢٩٠، ح: ١٣٣٨] وأبي هاشم بن عتبة، [الحاكم في المستدرك: ٣/ ٦٣٨] * قول زيد في الموطأ: ١/ ١٣٩ والسنن الكبرى للبيهقي: ١/ ٤٥٨، ٤٥٩ وقول عائشة [لم أجده] قول ابن عباس عند البيهقي: ١/ ٤٦١ والموطأ، وقول ابن عمر عند البيهقي: ١/ ٤٦٢ وقول الحسن في العقيقة، رواه البخاري، ح: ٥٤٧٢ من حديث قريش بن أنس به ومن طريقه رواه الترمذي أيضا.

Comments:

In the Qur'ān, it has been specially stressed to guard and care for the *Salātul-Wusṭā*, but the jurists and the scholars of *Ḥadīth* have great dispute in specifying which prayer is the *Salātul-Wusṭā*. Rationally, any of the five prayers can be stated as the *Salātul-Wusṭā* prayer. But in the light of the *Marfū'* narrations, the authentic saying is that it is the *'Asr* (after noon) prayer.

Chapter 20. What Has Been Related About Prayer After *'Aṣr* And After *Fajr* Is Disliked

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الصَّلَاةِ بَعْدَ الْعَصْرِ وَبَعْدَ الْفَجْرِ

(التحفة ٢٠)

183. Ibn 'Abbās narrated: "I heard more than one of the Companions of the Prophet ﷺ; 'Umar bin Al-Khaṭṭāb among them, and he was one of the most beloved among them to me – (narrating) that Allāh's Messenger ﷺ prohibited the *Ṣalāt* after *Fajr* until the sun had risen, and the *Ṣalāt* after *'Aṣr* until the sun had set." (*Ṣaḥīḥ*)

He said:] There are narrations on this topic from 'Alī, Ibn Mas'ūd, 'Uqbah bin 'Āmir, Abū Hurairah,

١٨٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنْصُورٌ - وَهُوَ ابْنُ زَاذَانَ - عَنْ قَتَادَةَ [قَالَ]: أَخْبَرَنَا أَبُو الْعَالِيَةِ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ غَيْرَ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ، وَكَانَ مِنْ أَحَبِّهِمْ إِلَيَّ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ، وَعَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ.

[قَالَ]: وَفِي الْبَابِ عَنْ عَلِيٍّ، وَابْنِ

Ibn 'Umar, Samurah bin Jundab, 'Abdullāh bin 'Amr, Mu'ādh bin 'Afrā', Aṣ-Ṣunābiḥī – and he did not hear from the Prophet ﷺ – [Salamah bin Al-Akwa', Zaid bin Thābit], 'Āishah, Ka'b bin Murrah, Abū Umāmah, 'Amr bin 'Anbasah, Ya'lā bin Umaiyah, and Mu'āwiyyah. (***Ṣaḥīḥ***)

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Abbās from 'Umar is a *[Ḥasan Ṣaḥīḥ Ḥadīth*.

Most of the *Fuqahā'* among the Companions of the Prophet ﷺ and those after them disliked praying after the *Ṣubḥ* (*Fajr*) prayer until the sun had risen, and after the *'Aṣr* [prayer] until the sun had set. As for prayers that one has missed, then there is no harm in making them up after *'Aṣr* or after *Ṣubḥ*.

'Alī bin Al-Madīnī said: "Yaḥya bin Sa'eed said: 'Shu'bah said: "Qatādah did not hear from Abū Al-'Āliyah except for three things:

The *Ḥadīth* of 'Umar that the Prophet ﷺ prohibited the *Ṣalāt* after *'Aṣr* until the sun had set, and the *Ṣalāt* after *Fajr* until the sun had risen.

The *Ḥadīth* of Ibn 'Abbās, from the Prophet ﷺ: 'No one should say: "I am better than Yunūs bin Matta."'

And the *Ḥadīth* of 'Alī: 'The judges are of three (types).'"

مَسْعُودٍ، وَعُقْبَةَ بْنِ عَامِرٍ، وَأَبِي هُرَيْرَةَ، وَابْنِ عُمَرَ، وَسَمُرَةَ بْنِ جُنْدُبٍ، وَعَبْدِ اللهِ بْنِ عَمْرٍو، وَمُعَاذِ ابْنِ عَفْرَاءَ، وَالصُّنَابِحِيِّ - وَلَمْ يَسْمَعْ مِنَ النَّبِيِّ ﷺ - [وسَلَمَةَ بْنِ الأَكْوَعِ، وزَيدِ بْنِ ثَابِتٍ] وَعَائِشَةَ، وَكَعْبِ بْنِ مُرَّةَ، وَأَبِي أُمَامَةَ، وَعَمْرِو بْنِ عَبَسَةَ، وَيَعْلَى بْنِ أُمَيَّةَ، وَمُعاوِيَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عَبَّاسٍ عَنْ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهُوَ قَوْلُ أَكْثَرِ الْفُقَهَاءِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمن بَعْدَهُمْ: أَنَّهُمْ كَرِهُوا الصَّلَاةَ بَعْدَ صَلَاةِ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وبَعْدَ [صَلَاةِ] الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَأَمَّا الصَّلَوَاتُ الْفَوَائِتُ فَلَا بَأْسَ أَنْ تُقْضَى بَعْدَ الْعَصْرِ وبَعْدَ الصُّبْحِ.

قَالَ عَلِيُّ بنُ الْمَدِينِيِّ: قَالَ يَحْيَى بْنُ سَعِيدٍ: قَالَ شُعْبَةُ: لَمْ يَسْمَعْ قَتَادَةُ مِنْ أَبِي الْعَالِيَةِ إِلَّا ثَلَاثَةَ أَشْيَاءَ: حَدِيثَ عُمَرَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَبَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ وَحَدِيثَ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَنْبَغِي لأَحَدٍ أَنْ يَقُولَ أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى» وحَدِيثَ عَلِيٍّ: «القُضَاةُ ثَلَاثَةٌ».

تخريج: متفق عليه، وأخرجه مسلم، صلاة المسافرين، باب الأوقات التي نهى عن الصلاة فيها، ح:٨٢٦ من حديث هشيم، والبخاري، مواقيت الصلاة، باب الصلاة بعد الفجر حتى ترتفع الشمس، ح:٥٨١ من حديث قتادة به * وفي الباب عن علي، [أبو داود، ح:١٢٧٥] وابن مسعود، [ابن أبي شيبة:٢/٣٥٣] وأبي سعيد، [البخاري، ح:٥٨٦ ومسلم، ح:٨٢٧] وعقبة بن

عامر، [مسلم، ح:٨٣١] وأبي هريرة، [مسلم، ح:٨٢٥، البخاري، ح:٥٨٨] وابن عمر، [أحمد:٢/ ٢٤، ١٠٦] وسمرة بن جندب، [أحمد:٥/ ١٥، ٢٠ وابن خزيمة، ح:١٢٧٤] وسلمة بن الأكوع، [أحمد:٤/ ٥١] وزيد بن ثابت، [أحمد:٥/ ١٨٥] وعبدالله بن عمرو، [أحمد: ٢/ ١٧٩، ١٨٢، ٢٠٧، ٢١١] ومعاذ ابن عفراء، [النسائي، ح:٥١٩ وأحمد:٤/ ٢١٩] والصنابحي، [ابن ماجه، ح:١٧٥٣] وغيره وعائشة، [أبو داود، ح:١٢٨٠] وكعب بن مرة، [أحمد:٤/ ٢٣٥، ٣٢١] وأبي أمامة، [أحمد:٥/ ٢٦٠] وعمرو بن عبسة، [مسلم، ح:٨٣٢/ ٢٩٤] ويعلى بن أمية، [أحمد:٤/ ٢٢٣] ومعاوية، [البخاري، ح:٥٨٧] * حديث: "لاينبغي لأحد أن يقول...إلخ" أخرجه البخاري، ح:٣٣٩٥ ومسلم، ح:٣٧٧ وحديث: القضاء ثلاثة: يأتي:١٣٢٢ب.

Comments:

The truth is that no prayer is allowed at sunrise, while the sun is at its meridian and at the sunset, except *'Aṣr* prayer. Because the Prophet ﷺ prohibited offering prayer at these three times, and also prohibited to bury the dead at these times.

Chapter 21. What Has Been Related About *Ṣalāt* After *'Aṣr*

(المعجم ٢١) - بَابُ مَا جَاءَ فِي الصَّلَاةِ بَعْدَ الْعَصْرِ (التحفة ٢١)

184. Ibn 'Abbās narrated: "The Prophet ﷺ only performed the two *Rak'ah* (units of prayer) after *'Aṣr* because some wealth came to him which distracted him from the two *Rak'ah* after *Ẓuhr*, so he prayed them after *'Aṣr*, then he did not repeat that." (***Ḍa'īf***)

There are narrations on this topic from 'Āishah, Umm Salamah, Maimūnah, and Abū Mūsā.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Abbās is a *Ḥasan Ḥadīth*.

More than one person has reported from the Prophet ﷺ: That he prayed two *Rak'ah* after *'Aṣr*.

And this is contrary to what is related from him prohibiting *Ṣalāt* after *'Aṣr* until the sun has set.

The *Ḥadīth* of Ibn 'Abbās is more correct since he said in it: "then he

١٨٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا صَلَّى النَّبِيُّ ﷺ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ لأَنَّهُ أَتَاهُ مَالٌ فَشَغَلَهُ عَنِ الرَّكْعَتَيْنِ بَعْدَ الظُّهْرِ، فَصَلَّاهُما بَعْدَ الْعَصْرِ، ثُمَّ لَمْ يَعُدْ لَهُمَا.

وَفِي الْبَابِ عَنْ عَائِشَةَ، وَأُمِّ سَلَمَةَ، وَمَيْمُونَةَ، وَأَبِي مُوسَى.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ.

وَقَدْ رَوَى غَيْرُ وَاحِدٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى بَعْدَ الْعَصْرِ رَكْعَتَيْنِ.

وَهٰذَا خِلَافُ مَا رُوِيَ عَنْهُ: أَنَّهُ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ.

وَحَدِيثُ ابْنِ عَبَّاسٍ أَصَحُّ حَيْثُ قَالَ: لَمْ

did not repeat that."

It has been related that Zaid bin Thābit reported something similar to the *Ḥadīth* of Ibn 'Abbās.

There are two reports related from 'Āishah on this topic:

It is related from her that the Prophet ﷺ would not visit her after *'Aṣr*, without praying two *Rak'ah*.

And it is related from her, from Umm Salamah, from the Prophet ﷺ, that he prohibited *Ṣalāt* after *'Aṣr* until the sun has set, and after *Ṣubḥ* until the sun has risen.

The view that most of the people of knowledge agreed upon is that it is disliked to pray after *'Aṣr* until the sun has set, and after *Ṣubḥ* until the sun has risen, except for what is exempt from that, like *Ṣalāt* after *Ṭawāf* in Makkah, after *'Aṣr*, until the sun has set, and after *Ṣubḥ*, until the sun has risen. It has been reported that the Prophet ﷺ permitted that.

This is the view of some scholars from among the Companions and those after them.

And it is the saying of Ash-Shāfi'ī, Aḥmad, and Isḥāq.

And there are those among the people of knowledge from the Companions of the Prophet ﷺ and those after them who also disliked prayer in Makkah after *'Aṣr* and after *Ṣubḥ*.

This is the saying of Sufyān Ath-Thawrī, Mālik bin Anas, and some of the people of Al-Kūfah.

يُعِدْ لَهُمَا.

وَقَدْ رُوِيَ عَنْ زَيْدِ بْنِ ثَابِتٍ نَحوُ حَدِيثِ ابْنِ عَبَّاسٍ.

وَقَدْ رُوِيَ عَنْ عَائِشَةَ فِي هٰذَا الْبَابِ رِوَايَاتٌ:

رُوِيَ عَنْهَا: أَنَّ النَّبِيَّ ﷺ مَا دَخَلَ عَلَيْهَا بَعْدَ الْعَصْرِ إِلَّا صَلَّىٰ رَكْعَتَيْنِ.

وَرُوِيَ عَنْهَا عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَبَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ.

وَالَّذِي اجْتَمَعَ عَلَيْهِ أَكْثَرُ أَهْلِ الْعِلْمِ: عَلَى كَرَاهِيَةِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَبَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، إِلَّا مَا اسْتُثْنِيَ مِنْ ذٰلِكَ، مِثْلُ الصَّلَاةِ بِمَكَّةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ وَبَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشمْسُ بَعْدَ الطَّوَافِ، فَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ رُخْصَةٌ فِي ذٰلِكَ.

وَقَدْ قَالَ بِهِ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ.

وَبِهِ يَقُولُ الشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ.

وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمُ الصَّلَاةَ بِمَكَّةَ أَيْضًا بَعْدَ الْعَصْرِ وَبَعْدَ الصُّبْحِ.

وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ، وَمَالِكُ بْنُ أَنَسٍ، وَبَعْضُ أَهْلِ الكُوفَةِ.

تخريج: [إسناده ضعيف] وأخرجه ابن حبان (الإحسان): ١٥٧٣ من حديث عطاء بن السائب به واختلط ولم يحدث به قبل اختلاطه * وفي الباب عن عائشة، [البخاري، ح: ٥٩٣ ومسلم، ح: ٨٣٥] وأم سلمة، [البخاري تعليقًا قبل، ح: ٥٩٠ والنسائي، ح: ٥٨٠، ٥٨١] وميمونة، [أحمد: ٦/ ٣٣٣، ٣٣٤] وأبي موسى، [أحمد: ٤/ ٤١٦] * "صلى بعد العصر ركعتين" أخرجه البخاري، ح: ٥٩٣ و حديث زيد: وعن عائشة: "إلا صلى ركعتين، أخرجه البخاري، ح: ٥٩٣ وعن أم سلمة، تقدم: ١٨٣.

Comments:

Making up the *Sunnah* of *Ẓuhr* prayer after *'Aṣr* is exclusively for the Prophet ﷺ, according to the majority of the scholars; but 'Āishah used to perform voluntary prayer after *'Aṣr*, and she stated that the purpose of prohibition of voluntary prayer after *'Aṣr* was if the prayer is purposely performed at sunset.

Chapter 22. What Has Been Related About *Ṣalāt* Before *Maghrib*

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي الصَّلَاةِ قَبْلَ الْمَغْرِبِ (التحفة ٢٢)

185. 'Abdullāh bin Mughaffal narrated that the Prophet ﷺ said: "Between every two calls (to prayer) there is a *Ṣalāt* for whoever wills." (*Ṣaḥīḥ*)

There is something on this topic from 'Abdullāh bin Az-Zubair.

Abū 'Eīsā said: The *Ḥadīth* of 'Abdullāh bin Mugaffal is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

The Companions of the Prophet ﷺ differed over *Ṣalāt* before *Maghrib*, some of them held the view that there was no prayer before *Maghrib*.

It has been reported from more than one of the Companions of the Prophet ﷺ that they would pray two *Rak'ah* before the *Maghrib* prayer, between the *Adhān* and the *Iqāmah*.

Aḥmad and Isḥāq said that if one prays them then it is good.

This is, according to them, recommended.

١٨٥ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنْ كَهْمَسِ بن الحَسَنِ، عَنْ عَبْد الله بن بُرَيْدَةَ، عَنْ عَبْدِ الله بْنِ مُغَفَّلٍ عنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ لِمنْ شَاءَ».

وَفي الْبَابِ عَنْ عَبْدِ الله بْنِ الزُّبَيْرِ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَبْدِ الله بْنِ مُغَفَّلٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدِ اخْتَلَفَ أَصْحَابُ النَّبِيِّ ﷺ فِي الصَّلَاةِ قَبْلَ الْمَغْرِبِ: فلَمْ يَرَ بَعْضُهُمُ الصَّلَاةَ قَبْلَ الْمَغْرِبِ.

وَقَدْ رُوِي عنْ غَيْرِ وَاحِدٍ منْ أَصْحابِ النَّبِيِّ ﷺ: أَنَّهُمْ كانُوا يُصَلُّونَ قَبْلَ صَلَاةِ الْمَغْرِبِ رَكعَتَيْنِ، بَيْنَ الْأَذَانِ والإقامَةِ.

وَقَالَ أَحْمَدُ وَإِسْحَاقُ: إِنْ صَلَّاهُمَا فَحَسَنٌ. وَهٰذَا عِنْدَهُمَا عَلَى الاسْتِحْبَابِ.

تخريج: متفق عليه، وأخرجه مسلم، صلاة المسافرين، باب بين كل أذانين صلاة، ح:٨٣٨ من حديث وكيع، والبخاري، ح:٦٢٧ من حديث كهمس به * وفي الباب عن عبدالله بن الزبير،[ابن حبان، ح:٦١٥ والدارقطني:١/٩٩].

Comments:

As for the authentic narrations, praying two *Rak'ah* after the *Adhān* of *Maghrib* and before the *Maghrib* prayer are recommended; because the Prophet ﷺ encouraged that.

Chapter 23. What Has Been Related About One Who Caught A *Rak'ah* Of *'Aṣr* Before The Sun Has Set

(المعجم ٢٣) - بَابُ مَا جَاءَ فِيمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ (التحفة ٢٣)

186. Abū Hurairah narrated that the Prophet ﷺ said: "Whoever catches a *Rak'ah* of *Ṣubḥ* before the sun has risen, then he has caught *Ṣubḥ*. Whoever catches a *Rak'ah* of *'Aṣr* before the sun has set, then he has caught *'Aṣr*." (*Ṣaḥīḥ*)

There is something on this topic from 'Āishah.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is the opinion of our companions [and] Ash-Shāfi'ī, Aḥmad and Isḥāq.

According to them, this *Ḥadīth* refers to the person who has an excuse, like a man who slept through the *Ṣalāt* or forgot it, then he awoke or remembered it when the sun was rising or setting.

١٨٦ - حَدَّثَنَا [إِسْحَاقُ بنُ مُوسَى] الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، وَعَنْ بُسْرِ بْنِ سَعِيدٍ، وَعن الْأَعْرَجِ يُحدِّثُونَهُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ الصُّبْحِ رَكْعَةً قبلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ، وَمَنْ أَدْرَكَ مِنَ الْعصرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ العصرَ».

وَفِي الْبَابِ عَنْ عَائِشَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَبِهِ يَقُولُ أَصْحَابُنَا [و]الشَّافِعِيُّ، وَأَحْمَدُ، وَإِسحاقُ.

وَمَعْنَى هٰذَا الْحَدِيثِ عِنْدَهُمْ لِصَاحِبِ الْعُذْرِ، مِثْلُ الرَّجُل يَنَامُ عَنِ الصَّلَاةِ أَوْ يَنْسَاهَا فيسْتَيْقِظُ وَيَذْكُرُ عِنْد طُلُوعِ الشَّمْسِ وَعِنْد غُرُوبِهَا.

تخريج: متفق عليه، وأخرجه البخاري، مواقيت الصلاة، باب من أدرك من الفجر ركعةً، ح:٥٧٩، ومسلم، المساجد، باب من أدرك ركعةً من الصلاة فقد أدرك تلك الصلاة، ح:٦٠٨ من

حديث مالك به وهو في الموطأ: ١/ ٦ (يحيى) * وفي الباب عن عائشه، [مسلم، ح: ٦٠٩].

Comments:

The majority of the *Ummah*, with the exception of the Aḥnāf, hold the opinion that if due to a valid reason or a necessity one begins to pray *Fajr* or *'Aṣr* prayer, and the sun rose or set after one *Rak'ah*, this prayer should be completed and the duty of prayer will be discharged. Aḥnāf reject this in regards to the *Fajr* prayer but acknowledge the acceptance of *'Aṣr* in this situation.

Chapter 24. What Has Been Related About Combining Two Prayers While [A Resident]

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي الْجَمْعِ بَيْنَ الصَّلَاتَيْنِ فِي [الْحَضَرِ] (التحفة ٢٤)

187. Ibn 'Abbās said: "Allāh's Messenger ﷺ combined the *Ẓuhr* and *'Aṣr* (prayers), and the *Maghrib* and *'Ishā'* (prayers) in Al-Madīnah, without being in a state of fear, nor due to rain." (***Ṣaḥīḥ***)

He said:[1] "They said to Ibn 'Abbās: 'Why did he do that?' He said: 'He wanted there to be no hardship on his *Ummah*.'"

There is something on this topic from Abū Hurairah.

Abū 'Īsā said: The *Ḥadīth* of Ibn 'Abbās has been reported through more than one route from him: It was reported from Jābir bin Zaid, Sa'eed bin Jubair, and 'Abdullāh bin Shaqīq Al-'Uqailī.

It has been reported from Ibn 'Abbās, from the Prophet ﷺ by other than these as well.

١٨٧ - حَدَّثَنَا هنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عنِ بْنِ عَبَّاسٍ قَالَ: جَمَعَ رَسولُ الله ﷺ بَيْنَ الظُّهْرِ وَالعَصْرِ، وَبَيْنَ الْمَغْرِبِ وَالعِشَاءِ بالمَدِينَةِ، مِنْ غَيْرِ خَوْفٍ وَلَا مَطَرٍ.

قَالَ: فقِيلَ لابْنِ عَبَّاسٍ: مَا أَرَادَ بذَلِكَ؟ قالَ: أَرَادَ أَنْ لَا يُحْرِجَ أُمَّتَهُ.

وَفِي البَابِ عَنْ أَبِي هُرَيْرَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عَبَّاسٍ قَدْ رُوِي عَنْهُ مِنْ غَيْرِ وجْهٍ: روَاهُ جَابِرُ بنُ زَيْدٍ وَسَعِيدُ بنُ جُبَيْرٍ وَعبْدُ الله بنُ شَقِيقٍ العُقَيْلِيُّ.

وَقَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ غَيْرُ هٰذَا.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب الجمع بين الصلاتين في الحضر، ح: ٥٤/ ٧٠٥ من حديث أبي معاوية الضرير به * وفي الباب عن أبي هريرة، [مسلم، ح: ٥٧/ ٧٠٥].

188. Ibn 'Abbās narrated that the Prophet ﷺ said: "Whoever combines two prayers without any

١٨٨ - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيى بْنُ خَلَفٍ البَصْرِيُّ: حَدَّثَنَا المُعْتَمِرُ بْنُ سُلَيْمانَ عَنْ

[1] Sa'eed bin Jubair is the one narrating this from Ibn 'Abbās.

excuse then he has committed something from the major sins." (*Ḍa'īf*)

Abū 'Eīsā said: Ḥanash (a narrator in the chain of this *Ḥadīth*) is Abū 'Alī Ar-Raḥbī; Ḥanash bin Qais. He is weak according to the people of *Ḥadīth*, Aḥmad and others graded him weak.

The people of knowledge act according to this: One does not combine two prayers except while traveling or at 'Arafāt (during Ḥajj).

Some of the people of knowledge among the *Tābi'īn* permitted combining two prayers for the sick person.

And this is the saying of Aḥmad and Isḥāq.

Some of the people of knowledge say one may combine two prayers for rain.

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

Ash-Shāfi'ī did not think that the sick person could combine two prayers.

أَبِيهِ، عَنْ حَنَشٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ جَمَعَ بَيْنَ الصَّلَاتَيْنِ مِنْ غَيْرِ عُذْرٍ فَقَدْ أَتَى بَابًا مِنْ أَبْوَابِ الْكَبَائِرِ».

قَالَ أَبُو عِيسَى: وَحَنَشٌ هٰذَا هُو: أَبُو عَلِيٍّ الرَّحَبِيُّ وَهُوَ حَنَشُ بْنُ قَيْسٍ وَهُوَ ضَعِيفٌ عِنْدَ أَهْلِ الحَدِيثِ، ضَعَّفَهُ أَحْمَدُ وَغَيْرُهُ.

وَالْعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ العِلْمِ: أَنْ لَا يُجْمَعَ بَيْنَ الصَّلَاتَيْنِ إِلَّا فِي السَّفَرِ أَوْ بِعَرَفَةَ.

ورَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ فِي الْجَمْعِ بَيْنَ الصلَاتَيْنِ لِلْمَرِيضِ.

وَبِهِ يَقُولُ أَحْمَدُ، وَإِسْحاقُ.

وَقَالَ بَعضُ أَهْلِ الْعِلْمِ: يَجْمَعُ بَيْنَ الصَّلَاتَيْنِ فِي المَطَرِ.

وَبِهِ يَقُولُ الشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحاقُ.

وَلَمْ يَرَ الشَّافِعِيُّ لِلْمرِيضِ أَنْ يَجْمعَ بَيْنَ الصَّلَاتيْنِ.

تخريج: **[إسناده ضعيف جدًّا]** وأخرجه البيهقي: ٣/١٦٩ من حديث المعتمر به وحنش متروك * أخرج البيهقي عن عمر بن الخطاب به موقوفًا نحو المعنى وهو قوي عنده.

Comments:

It is agreed that combining two prayers without a valid reason is not allowed. The *A'immah* from Ḥijāz allow the combining of two prayers for an excuse. According to Shāfi'ī and Mālikī, the valid excuse is journey and rain; the disease is also a valid excuse along with these two, according to *Imām* Aḥmad.

Chapter 25. What Has Been Related About How the *Adhān* Started

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي بَدْءِ الأَذَانِ (التحفة ٢٥)

189. 'Abdullāh bin Zaid narrated: "When we awoke, we went to Allāh's Messenger ﷺ to inform him of the dream. He said: 'Indeed this dream is true. So go to Bilāl, for he has a better and louder voice than you. Convey to him what was said to you, so that he may call (to the prayer) with that.'" He said: "When 'Umar bin Al-Khaṭṭāb heard Bilāl calling for the prayer he went to Allāh's Messenger ﷺ, and he was dragging his *Izār*, (as he was hurrying) saying: 'O Allāh's Messenger! By the One Who sent you with the truth! I dreamt the same as what he said.'" He said: "So Allāh's Messenger ﷺ said: 'To Allāh is the praise, so that confirms it even more.'" (***Ḥasan***)

١٨٩ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيى بْنِ سَعِيدٍ الأُمَوِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ [بْنِ الحَارِثِ] التَّيمِيِّ، عَنْ مُحَمَّدِ بْنِ عبْدِ الله بْنِ زَيْدٍ، عَنْ أَبِيهِ قَالَ: لَمَّا أَصْبَحْنَا أَتَيْنَا رَسُولَ الله ﷺ، فَأَخْبَرْتُهُ بالرُّؤْيَا، فَقَالَ: «إِنَّ هٰذِهِ لَرُؤْيَا حَقٌّ، فَقُمْ مَعَ بِلَالٍ، فَإِنَّهُ أَنْدَى وَأَمَدُّ صَوْتًا مِنْكَ، فَأَلْقِ عَلَيْهِ مَا قِيلَ لَكَ، وَلْيُنَادِ بِذَلِكَ» قَالَ: فَلَمَّا سَمِعَ عُمَرُ بْنُ الْخَطابِ نِدَاءَ بِلَالٍ بالصَّلَاةِ خَرَجَ إِلَى رَسُولِ الله ﷺ، وَهُوَ يَجرُّ إِزَارَهُ، وَهُوَ يَقُولُ: يَا رَسُولَ الله، وَالَّذِي بَعَثَكَ بالْحَقِّ، لَقَدْ رَأَيْتُ مِثْلَ الَّذِي قَالَ، قَالَ: فَقَالَ رَسُولُ الله ﷺ: «فَلِلَّهِ الْحَمْدُ، فَذٰلِكَ أَثْبَتُ».

He said: There is a narration on this topic from Ibn 'Umar.

قَالَ: وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

Abū 'Eīsā said: The *Ḥadīth* of 'Abdullāh bin Zaid is *Ḥasan Ṣaḥīḥ Ḥadīth*.

قَالَ أَبُو عِيسَى: حَدِيثُ عبدِ الله بْنِ زَيْدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

This *Ḥadīth* was reported by Ibrāhīm bin Sa'd from Muḥammad bin Isḥāq in a more complete manner than this narration, and it is longer. In it he mentioned the story of the *Adhān*, that it is each part two times, and that the *Iqāmah* is one time each part.

وَقَدْ رَوَى هٰذَا الْحَدِيثَ، إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ أَتَمَّ مِنْ هٰذَا الْحَدِيثِ وَأَطْوَلَ، وَذَكَرَ فِيهِ قِصَّةَ الْأَذَانِ مَثْنَى مَثْنَى وَالْإِقَامَةِ مَرَّةً مَرَّةً.

'Abdullāh bin Zaid is Ibn 'Abdu Rabbih, [and they call him Ibn 'Abd Rabb.]

وَعَبْدُ الله بْنُ زَيْدٍ هُوَ ابنُ عَبْدِ ربِّهِ، [وَيُقَالُ: ابْنُ عَبْدِ ربٍّ].

وَلَا نَعْرِفُ لَهُ عَنِ النَّبِيِّ ﷺ شَيْئًا يَصِحُّ إِلَّا هٰذَا الْحَدِيثَ الْوَاحِدَ فِي الْأَذَانِ.

وَعَبْدُ اللهِ بْنُ زَيْدِ بْنِ عَاصِمٍ الْمَازِنِيُّ لَهُ أَحَادِيثُ، عَنِ النَّبِيِّ ﷺ، وَهُوَ عَمُّ عَبَّادِ بْنِ تَمِيمٍ.

We do not know of anything he narrated from the Prophet ﷺ that is correct except for this one *Ḥadīth* about the *Adhān*.

There are *Aḥādīth* from 'Abdullāh bin Zaid bin 'Āṣim Al-Māzinī from the Prophet ﷺ, and he is the uncle of 'Abbād bin Tamīm.

تخريج: **[حسن]** وأخرجه ابن ماجه، الأذان، باب بدء الأذان، ح:٧٠٦ من حديث محمد ابن إسحاق بن يسار به وصرح بالسماع عند أبي داود، ح:٤٩٩ وصححه ابن خزيمة، ح:٣٦٣، ٣٧١ وابن حبان، ح:٢٨٧ والبخاري في غير صحيحه وغيرهم * وفي الباب عن ابن عمر [يأتي: ١٩٠].

١٩٠ - **حَدَّثَنَا** أَبُو بَكْرٍ [بْنُ النَّضْرِ] بْنِ أَبِي النَّضْرِ: حَدَّثَنَا الحَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّنُونَ الصَّلَوَاتِ، وَلَيْسَ يُنَادِي بِها أَحَدٌ، فَتَكَلَّمُوا يَوْمًا فِي ذٰلِكَ، فَقَالَ بَعْضُهُمْ: اتَّخِذُوا نَاقُوسًا مِثْلَ نَاقُوسِ النَّصَارَى، وَقَالَ بَعْضُهُمْ: اتَّخِذُوا قَرْنًا مِثْلَ قَرْنِ الْيَهُودِ، قَالَ: فَقَالَ عُمَرُ [ابْنُ الْخَطَّابِ]: أَوَلَا تَبْعَثُونَ رَجُلًا يُنَادِي بِالصَّلَاةِ؟ قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «يا بِلَالُ، قُمْ فَنَادِ بِالصَّلَاةِ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، غَرِيبٌ مِنْ حَدِيثِ ابْنِ عُمَرَ.

190. Ibn 'Umar narrated: "When the Muslims arrived in Al-Madīnah, they used to assemble for the *Ṣalāt*, and guess the time for it. There was no one who called for it (the prayer). One day they discussed that and some of them said that they should use a bell like the bell the Christians use. Others said they should use a trumpet like the horn the Jews use. But 'Umar [bin Al-Khaṭṭāb] said: 'Wouldn't it be better if we had a man call for the prayer?'" He said: "So Allāh's Messenger ﷺ said: 'O Bilāl! Stand up and call for the *Ṣalāt*.'" (***Ṣaḥīḥ***)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of Ibn 'Umar.

تخريج: متفق عليه، وأخرجه مسلم، الصلاة، باب بدء الأذان، ح:٣٧٧ من حديث حجاج ابن محمد، والبخاري، الأذان، باب بدء الأذان، ح:٦٠٤ من حديث ابن جريج به.

Comments:

The Prophet ﷺ told 'Abdullāh bin Zaid ﷺ to teach Bilāl ﷺ these words, because he had a sweet and loud voice. Some said: *'Andā'* (in *Ḥadīth* no. 189) means 'beautiful' and some said: 'loud'. As Bilāl ﷺ called the *Adhān*, 'Umar

ﷺ also came and told his dream, which supported it even more. Although the words of *Adhān* and *Iqāmah* were called on the tongue of others, yet they were with the confirmation and order of the Prophet ﷺ.

Chapter 26. What Has Been Related About *At-Tarjī'* In The *Adhān*

(المعجم ٢٦) - بَابُ مَا جَاءَ فِي التَّرْجِيعِ فِي الأَذَانِ (التحفة ٢٦)

191. Abū Maḥdhūrah narrated that Allāh's Messenger ﷺ sat with him and taught him the *Adhān* word for word. Ibrāhīm[1] said, "It is the same as our *Adhān*." Bishr[2] said: "So I said to him, 'Repeat it to me.' So he described the *Adhān* with *At-Tarjī'*." (***Ḥasan***)

Abū 'Eīsā said: The *Ḥadīth* of Abū Maḥdhūrah about the *Adhān* is a *Ṣaḥīḥ Ḥadīth*, and it has been reported from him by more than one route.

This is acted upon in Makkah, and it is the view of Ash-Shāfi'ī.

١٩١ - حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ [الْبَصْرِيُّ]: حَدَّثَنَا إِبرَاهِيمُ بْنُ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ الملكِ ابْنِ أَبِي مَحْذُورَةَ قالَ: أَخْبَرَنِي أَبِي وَجَدِّي جَمِيعًا، عَنْ أَبِي مَحْذُورَةَ: أَنَّ رَسُولَ الله ﷺ أَقْعَدَهُ وَأَلقَى عَلَيْهِ الْأَذَانَ حَرْفًا حَرْفًا - قَالَ إِبرَاهِيمُ: مِثْلَ أَذَانِنا - قَالَ بِشْرٌ. فَقُلْتُ لَهُ: أَعِدْ عَلَيَّ فَوَصَفَ الْأَذَانَ بِالتَّرْجِيعِ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي مَحْذُورَةَ فِي الْأَذَانِ حَدِيثٌ صَحِيحٌ، وَقَدْ رُوِيَ عَنْهُ مِنْ غَيْرِ وَجْهٍ.

وَعَلَيْهِ الْعَمَلُ بِمَكَّةَ، وَهُوَ قَوْلُ الشَّافِعِي.

تخريج: [إسناده حسن وهو محفوظ] * رواه النسائي: ٢/ ٤، ح: ٦٣٠ عن بشر بن معاذ به وعنده "الله أكبر الله أكبر" مرتين دون أربع مرات، وهو شاذ.

Comments:

'Tarjī' means to call two declarations, with a low voice for the first time and then to repeat with a louder voice for the second time.

192. Abū Maḥdhūrah narrated that the Prophet ﷺ taught him the *Adhān* with nineteen phrases, and the *Iqāmah* with seventeen phrases. (***Ṣaḥīḥ***)

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

Abū Maḥdhūrah's name is

١٩٢ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ عنْ عَامِرٍ [ابْنِ عَبْدِ الْوَاحِدِ] الأَحْوَلِ، عَنْ مَكْحُولٍ، عَنْ عَبْدِ الله بْنِ مُحَيْرِيزٍ، عَنْ أَبِي مَحْذُورَةَ: أَنَّ النَّبِيَّ ﷺ عَلَّمَهُ الْأَذَانَ تِسْعَ عَشْرَةَ كَلِمَةً،

[1] The one who narrated it from Abū Maḥdhūrah.
[2] The one who narrated it to At-Tirmidhī, from Ibrāhīm.

Samurah bin Mi'yar.

Some of the people of knowledge held this view about the *Adhān*.

And it has been related that Abū Maḥdhūrah would say the phrases of the *Iqāmah* once.

وَالْإِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَأَبُو مَحْذُورَةَ اسْمُهُ [سَمُرَةُ بْنُ مِعْيَرٍ].

وَقَدْ ذَهَبَ بَعْضُ أَهْلِ العِلْمِ إِلَى هٰذَا فِي الْأَذَانِ.

وَقَدْ رُوِيَ عَنْ أَبِي مَحْذُورَةَ، أَنَّهُ كَانَ يُفْرِدُ الْإِقَامَةَ.

تخريج: وأخرجه مسلم، الصلاة، باب صفة الأذان، ح: ٣٧٩ من حديث عامر الأحول به.

Comments:

Calling the phrases of *Adhān* two times is proven from the authentic *Aḥādith*.

Chapter 27. What Has Been Related About Saying The Phrases Of The *Iqāmah* Once

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي إِفْرَادِ الْإِقَامَةِ (التحفة ٢٧)

193. Anas bin Mālik narrated: "Bilāl was ordered to make the phrases of the *Adhān* even, and the phrases of the *Iqāmah* odd." (***Ṣaḥīḥ***)

There is a narration on this topic from Ibn 'Umar.

Abū 'Eīsā said: The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is the saying of some of the people of knowledge among the Companions of the Prophet ﷺ and the *Tābi'īn*.

It is the view of Mālik, Ash-Shāfi'ī, Aḥmad and Isḥāq.

١٩٣ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ وَيَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ.

وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

قَالَ أَبُو عِيسَى: [وَ]حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ.

وَبِهِ يَقُولُ مَالِكٌ، وَالشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب بدء الأذان، ح: ٦٠٣ ومسلم، الصلاة، باب الأمر بشفع الأذان وإيتار الإقامة إلا كلمة الإقامة فإنها مثناة، ح: ٣٧٨ من حديث خالد الحذاء به * وفي الباب عن ابن عمر،[أبو داود، ح: ٥١٠، ٥١١].

Comments:

'Abdullāh bin 'Umar reports that in the time of Allāh's Messenger ﷺ, phrases

of *Adhān* used to be called twice and that of *Iqāmah* only once except *'Qad qāmatiṣ-Ṣalāt'* [the prayer has established]. [See: Sunan Abū Dawūd, *Ḥadīth*: 501] However *Adhān* with *Tarjī'* (double, in which each declaration is called four times) is also proven from the authentic *Ḥadīth*.

Chapter 28. What Has Been Related About Saying The Phrases Of The *Iqāmah* Two Times Each

بَابُ مَا جَاءَ فِي أَنَّ الإِقَامَةَ مَثْنَى مَثْنَى (المعجم ٢٨) (التحفة ٢٨)

194. 'Abdullāh bin Zaid said: "Allāh's Messenger ﷺ would say each phrase of the call (for prayer) two times, for the *Adhān* and the *Iqāmah*." (*Ḍa'īf*)

١٩٤ - حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَمْرِو ابْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ قَالَ: كَانَ أَذَانُ رَسُولِ اللهِ ﷺ شَفْعًا شَفْعًا: فِي الْأَذَانِ وَالْإِقَامَةِ.

Abū 'Eīsā said: The *Ḥadīth* of 'Abdullāh bin Zaid was reported by Wakī' from Al-'Amash, from 'Amr bin Murrah, from 'Abdur-Raḥmān bin Abī Laila: "That 'Abdullāh bin Zaid saw the *Adhān* in a dream."

قَالَ أَبُو عِيسَى: حَدِيثُ عَبْدِ اللهِ بْنِ زَيْدٍ رَوَاهُ وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى: أَنَّ عَبْدَ اللهِ ابْنَ زَيْدٍ رَأَى الْأَذَانَ فِي الْمَنَامِ.

Shu'bah said: "From 'Amr bin Murrah, from 'Abdur-Raḥmān bin Abī Laila [who said: 'The Companions of Allāh's Messenger ﷺ narrated to us]: "'Abdullāh bin Zaid saw the *Adhān* in a dream."

وَقَالَ شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى [قَالَ: حَدَّثَنَا أَصْحَابُ رَسُولِ اللهِ ﷺ] أَنَّ عَبْدَ اللهِ بْنَ زَيْدٍ رَأَى الْأَذَانَ فِي الْمَنَامِ.

And this is more correct than the narration of Ibn Abī Laila.

'Abdur-Raḥmān bin Abī Laila did not hear from 'Abdullāh bin Zaid.

وَهٰذَا أَصَحُّ مِنْ حَدِيثِ ابْنِ أَبِي لَيْلَى.

وَعَبْدُ الرَّحْمٰنِ بْنُ أَبِي لَيْلَى لَمْ يَسْمَعْ مِنْ عَبْدِ اللهِ بْنِ زَيْدٍ.

Some of the people of knowledge said that the *Adhān* is two phrases for each part, and the *Iqāmah* is two phrases each.

This is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, and the people of Al-Kūfah.

[وَ]قَالَ بَعْضُ أَهْلِ الْعِلْمِ: الْأَذَانُ مَثْنَى مَثْنَى، وَالْإِقَامَةُ مَثْنَى مَثْنَى.

وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ، وَابْنُ الْمُبَارَكِ، وَأَهْلُ الْكُوفَةِ.

[Abū 'Eīsā said: Ibn Abī Laila is Muḥammad bin 'Abdur-Raḥmān bin Abī Laila; he was a judge in Al-Kūfah, and he did not hear

[**قَالَ أَبُو عِيسَى**: ابْنُ أَبِي لَيْلَى هُوَ مُحَمَّدُ

anything from his father, but he narrated from a man from his father.]

ابْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى كَانَ قَاضِيَ الْكُوفَةِ، وَلَمْ يَسْمَعْ مِنْ أَبِيهِ شَيْئًا، إِلَّا أَنَّهُ يَرْوِي، عَنْ رَجُلٍ، عَنْ أَبِيهِ].

تخريج: [إسناده ضعيف] وأخرجه الدارقطني: ١/٢٤٩، ح:٩٢٥ من حديث أبي سعيد الأشج به وذكره ابن خزيمة في صحيحه، ح:٣٨٠ * ابن أبي ليلى ضعيف من جهة سوء حفظه وللحديث شواهد كلها ضعيفة، ذكرتها في نيل المقصود، حديث الأعمش ضعيف لعنعنته، وحديث شعبة منقطع.

Comments:

According to *Imām* Shāfi'ī, *Imām* Aḥmad and the majority of the people of knowledge, the phrases of *Iqāmah* are eleven; saying *Allāhu-Akbar* in the beginning and the end and *'Qad qāmatiṣ-Ṣalāt'* [the prayer is established] twice.

Chapter 29. What Has Been Related About Saying The Phrases Of The *Aḏhān* With Deliberateness And Slowly

(المعجم ٢٩) - بَابُ مَا جَاءَ فِي التَّرَسُّلِ فِي الأَذَانِ (التحفة ٢٩)

195. Jābir [bin 'Abdullāh] narrated: "Allāh's Messenger ﷺ said to Bilāl: 'O Bilāl! When you call the *Aḏhān* then do so deliberately and slowly, and when you call the *Iqāmah* then be quick. Allow enough time between your *Aḏhān* and *Iqāmah* for the person eating to finish what he is eating, the person drinking to finish what he is drinking, and the one who needs time to relieve himself, and do not stand[1] until you see me." ***(Ḍa'īf)***

١٩٥ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا الْمُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْمُنْعِمِ، هُوَ صَاحِبُ السِّقَاءِ، [قَالَ]: حَدَّثَنَا يَحْيَى بْنُ مُسْلِمٍ عَنِ الْحَسَنِ وَعَطَاءٍ، عَنْ جَابِرٍ [ابْنِ عَبْدِ اللهِ] أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِبِلَالٍ: «يَا بِلَالُ، إِذَا أَذَّنْتَ فَتَرَسَّلْ فِي أَذَانِكَ، وَإِذَا أَقَمْتَ فَاحْدُرْ، وَاجْعَلْ بَيْنَ أَذَانِكَ وَإِقَامَتِكَ قَدْرَ مَا يَفْرُغُ الْآكِلُ مِنْ أَكْلِهِ، وَالشَّارِبُ مِنْ شُرْبِهِ، وَالْمُعْتَصِرُ إِذَا دَخَلَ لِقَضَاءِ حَاجَتِهِ، وَلَا تَقُومُوا حَتَّى تَرَوْنِي».

تخريج: [إسناده ضعيف جدًا] وأخرجه البيهقي: ١/٤٢٨ من حديث عبدالمنعم به * عبدالمنعم منكر الحديث، قاله البخاري، ويحيى البكاء ضعيف، ضعفه ابن معين وغيره، وللحديث طرق ضعيفة عند الحاكم: ١/٢٠٤ والبيهقي وغيرهما.

Comments:

Although this narration is Weak, yet it is still the practice of the *Ummah* that a brief pause should be made at the end of each phrase. *Allāhu-Akbar Allāhu*

[1] For the prayer, calling the *Iqāmah*.

Akbar only may be combined together; and the phrases of *Iqāmah* are called faster, and without a pause.

196. (Another chain for) a similar narration (as no. 195). (*Ḍa'īf*)

Abū 'Eīsā said: We do not know of this *Ḥadīth* of Jābir except from this route, from the narration of 'Abdul-Mun'im, and it is a chain that is unknown.

[And 'Abdul- Mun'im is a Shaikh from Al-Baṣrah.]

١٩٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الْمُنْعِمِ نَحْوَهُ.

قَالَ أَبُو عِيسَى: حَدِيثُ جَابِرٍ هٰذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ، مِنْ حَدِيثِ عَبْدِ الْمُنْعِمِ، وَهُوَ إِسْنَادٌ مَجْهُولٌ.

[وَعَبْدُ الْمُنْعِمِ شَيْخٌ بَصْرِيٌّ].

تخريج: [ضعيف جدًّا] انظر الحديث السابق.

Chapter 30. What Has Been Related About Putting The Fingers In The Ears For The *Adhān*

(المعجم ٣٠) - بَابُ مَا جَاءَ فِي إِدخَالِ الإِصْبَعِ [فِي] الأُذُنِ عِنْدَ الأَذَانِ (التحفة ٣٠)

197. Abū Juḥaifah narrated: "I saw Bilāl calling the *Adhān*, and turning, and his (face) was following here and there, and his (index) fingers were in his ears, and Allāh's Messenger ﷺ was in a small red tent" – "I think," he (one of the narrators) said, "it was made from a hide" – so Bilāl went out in front of him with an *'Anazah*[1] which he planted (in the ground) at Baṭḥā'.[2] Allāh's Messenger ﷺ prayed facing it, and a dog and a donkey passed in front of him; he was wearing a red *Ḥullah*[3], and it is as if I am now looking at the radiance of his shins." Sufyān said:

١٩٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ عَوْنِ ابْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ بِلَالًا يُؤَذِّنُ وَيدُورُ، ويُتْبَعُ فَاهُ هَاهُنَا وَهَاهُنَا، وَإِصْبَعَاهُ فِي أُذُنَيْهِ، وَرَسُولُ اللهِ ﷺ فِي قُبَّةٍ لَهُ حَمْرَاءَ - أُرَاهُ قَالَ: مِن أَدَمٍ - فَخَرَجَ بِلَالٌ بَيْنَ يَدَيْهِ بِالعَنَزَةِ فَرَكَزَهَا بِالْبَطْحَاءِ، فَصَلَّى إِلَيْهَا رَسُولُ اللهِ ﷺ يَمُرُّ بَيْنَ يَدَيْهِ الكَلْبُ وَالْحِمَارُ، وَعَلَيْهِ حُلَّةٌ حمْرَاءُ، كَأَنِّي أَنْظُرُ إِلَى بَرِيقِ سَاقَيْهِ، قَالَ سُفْيَانُ: نُرَاهُ حِبَرَةً.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي جُحَيْفَةَ

---

[1] A short spear.

[2] A place outside Makkah.

[3] The commentaries differ over the exact description, and whether it refers to one garment, or an *Izār* and a *Ridā'*. Most of them agree that it was made from a type of Yemeni cloth that had some designs on it. While *Ḥullah* normally describes an upper and lower garment made of the same material.

"We think that it was a *Ḥibrah*[1] ." (*Ṣaḥīḥ*)

Abū 'Eīsā said: The *Ḥadīth* of Abū Juḥaifah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is acted upon by the people of knowledge: They consider it recommended to place the fingers into the ears for the *Adhān*.

Some of the people of knowledge say that for the *Iqāmah*, as well, one is to put his (index) fingers in his ears. This is the saying of Al-Awzā'ī.

Abū Juḥaifah's name is Wahb [bin 'Abdullāh] As-Suwā'ī.

حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَعَلَيْهِ الْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ: يَسْتَحِبُّونَ أَنْ يُدْخِلَ الْمُؤَذِّنُ إِصْبَعَيْهِ فِي أُذُنَيْهِ فِي الْأَذَانِ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: وَفِي الْإِقَامَةِ أَيْضًا، يُدخِلُ إِصْبَعَيْهِ فِي أُذُنَيْهِ. وَهُوَ قَوْلُ الأَوْزَاعِيِّ.

وَأَبُو جُحَيْفَةَ اسْمُهُ وَهْبُ [بْنُ عَبْدِ اللهِ] السُّوَائِيُّ.

تخريج: [صحيح] وأخرجه البخاري، ح: ٦٣٤ ومسلم، ح: ٥٠٣ من حديث سفيان الثوري به بغير هذا المتن، ورواه شعبة وجماعة عن عون به.

Comments:

1. When calling *Adhān*, the aim is to make the voice loud and the voice appears louder by thrusting a finger into each ear.
2. The loud voice is needed for *Adhān*, while it is not needed for *Iqāmah*.

Chapter 31. What Has Been Related About *At-Tathwīb*[2] In The *Adhān*

(المعجم ٣١) - بَابُ مَا جَاءَ فِي التَّثْوِيبِ فِي الْفَجْرِ (التحفة ٣١)

198. Bilāl narrated: "Allāh's Messenger ﷺ said [to me]: 'Do not say the *Tathwīb* for any prayer except the *Fajr* prayer.'" (*Ḍa'īf*)

[He said:] There is something on this topic from Abū Maḥdhūrah.

Abū 'Eīsā said: We do not know of the *Ḥadīth* of Bilāl except as a narration of Abū Isrā'īl Al-Mulā'ī.

Abū Isrā'īl did not hear this *Ḥadīth* from Al-Ḥakam bin 'Utaibah.

١٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا أَبُو إِسْرَائِيلَ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ بِلَالٍ قَالَ: قَالَ [لِي] رَسُولُ اللهِ ﷺ: «لَا تُثَوِّبَنَّ فِي شَيْءٍ مِنَ الصَّلَوَاتِ إِلَّا فِي صَلَاةِ الْفَجْرِ».

[قَالَ]: وَفِي الْبَابِ عَنْ أَبِي مَحْذُورَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ بِلَالٍ لَا نَعْرِفُهُ إِلَّا

[1] That is, one garment that is not all red, but has some red and black patterns on it.

[2] It means to repeat a phrase, but here the author intended saying "*Aṣ-Ṣalātu Khairamin An-Nawm*, (prayer is better than sleep)" for the *Fajr* prayer. (*Tuḥfat Al-Aḥwadhī*)

He said: He only reported it from Al-Ḥasan bin 'Umārah, from Al-Ḥakam bin 'Utaibah.

Abū Isrā'īl's name is [Ismā'īl bin Abī Isḥāq], and he is not strong according to the people of *Ḥadīth*.

The people of knowledge have differed over the interpretation of *At-Tathwīb*.

Some of them say that *At-Tathwīb* is when one says "*Aṣ-Ṣalātu Khairamin An-Nawm*, (prayer is better than sleep)" for the *Adhān* of *Fajr*. This is the saying of Ibn Al-Mubārak and Aḥmad.

Isḥāq said something different about *At-Tathwīb*, he said: "[The disliked *Tathwīb*] is something that the people started after the Prophet ﷺ; when the *Mu'adh-dhin* calls the *Adhān* and the people are slow in coming, so between the *Adhān* and the *Iqāmah* he says: '*Qad Qāmatiṣ-Ṣalāt, Ḥayya 'Alaṣ-Ṣalāt, Ḥayya 'Alal-Falāḥ*. (Prayer is ready, come to prayer, come to success.)'"

[He said:] This *Tathwīb*, which Isḥāq mentioned, is the one that the people of knowledge dislike, which they innovated after the Prophet ﷺ.

But Ibn Al-Mubārak and Aḥmad explained that *At-Tathwīb* is when the *Mu'adh-dhin* says: "*Aṣ-Ṣalātu Khairum minan-Nawm*, (prayer is better than sleep)" for the *Adhān* of *Fajr*.

And this is the correct saying, and it is called *At-Tathawwub* as well, and this is the one chosen by the people of knowledge, and it is their opinion.

مِنْ حَدِيثِ أَبِي إِسْرَائِيلَ المُلَائِيِّ.

وأَبُو إِسْرَائِيلَ لَمْ يَسْمَعْ هٰذا الْحَدِيثَ مِنَ الْحَكَمِ بْنِ عُتَيْبَةَ قَالَ: إِنَّمَا رَوَاهُ عَنِ الْحَسَنِ ابْنِ عُمَارَةَ، عَنِ الحَكَمِ بنِ عُتَيْبَةَ.

وأَبو إِسْرَائِيلَ اسْمُهُ [إسماعيل بْنُ أَبِي إِسْحاقَ] وَلَيْسَ [هُوَ] بِذلك الْقَوِيِّ عِنْدَ أَهْلِ الْحَدِيثِ.

وَقَدِ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي تَفْسِيرِ التَّثْوِيبِ:

فَقَالَ بَعْضُهُم: التَّثْوِيبُ أَنْ يَقُولَ فِي أَذَانِ الْفَجْرِ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ وَهوَ قَولُ ابْنِ المبَارَكِ وَأَحْمَدَ.

وَقَالَ إِسْحَاقُ فِي التَّثْوِيبِ غَيْرَ هٰذَا، قَالَ: [التَّثْوِيبُ المَكْرُوهُ] هُوَ شَيْءٌ أَحْدَثَهُ النَّاسُ بَعْدَ النَّبِيِّ ﷺ، إِذَا أَذَّنَ الْمؤَذِّنُ فَاسْتَبْطَأَ الْقَوْمَ قَالَ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ: قَدْ قَامَتِ الصَّلَاةُ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ.

[قَالَ]: وَهٰذَا الَّذِي قَالَ إِسْحَاقُ: هُوَ التَّثْوِيبُ الَّذِي [قَدْ] كَرِهَهُ أَهْلُ الْعِلْمِ، وَالَّذِي أَحْدَثُوهُ بَعْدَ النَّبِي ﷺ.

وَالَّذِي فَسَّرَ ابْنُ الْمبَارَكِ وَأَحْمَدُ: أَنَّ التَّثْوِيبَ أَنْ يَقُولَ المُؤَذِّنُ فِي أَذَانِ الْفَجْرِ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ.

وَهُوَ قَوْلٌ صَحِيحٌ، وَيُقَال لَهُ [التَّثَوُّبُ] أَيْضًا.

وَهُوَ الَّذِي اخْتَارَه أَهْلُ الْعِلْمِ وَرَأَوْهُ.

It has been reported from 'Abdullāh bin 'Umar that he would say: "*Aṣ-Ṣalātu Khairum-minan-Nawm*, (prayer is better than sleep)" for *Fajr*.

It has been reported from Mujāhid that he said: "I entered a *Masjid* with 'Abdullāh bin 'Umar in which the *Adhān* was called, and we wanted to pray in it. Then the *Mu'adh-dhin* said the *Tathwīb*. So 'Abdullāh bin 'Umar left the *Masjid* and said: 'Let us leave the place of this innovator; And he did not pray in it."

[He said:] 'Abdullāh only disliked the *Tathwīb* that the people invented later on.

وَرُوِيَ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ فِي صَلَاةِ الْفَجْرِ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ.

وَرُوِيَ عَنْ مُجَاهِدٍ قَالَ: دَخَلْتُ مَعَ عَبْدِ اللهِ بْنِ عُمَرَ مَسْجِدًا وَقَدْ أُذِّنَ فِيهِ، وَنَحْنُ نُرِيدُ أَنْ نُصَلِّيَ فِيهِ، فَثَوَّبَ الْمُؤَذِّنُ، فَخَرَجَ عَبْدُ اللهِ بْنُ عُمَرَ مِنَ الْمَسْجِدِ وَقَالَ: اخْرُجْ بِنَا مِنْ عِنْدِ هٰذَا الْمُبْتَدِعِ وَلَمْ يُصَلِّ فِيهِ.

[قَالَ] وَإِنَّمَا كَرِهَ عَبْدُ اللهِ التَّثْوِيبَ الَّذِي أَحْدَثَهُ النَّاسُ بَعْدُ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الأذان، باب السنة في الأذان، ح:٧١٥ من حديث أبي إسرائيل به وهو ضعيف والسند منقطع * وفي الباب عن أبي محذورة، [أبو داود، ح:٥٠٠] * حديث ابن عمر: وحديث مجاهد: أخرجه أبو داود، ح:٥٣٨ وهو حديث حسن.

Comments:

It is agreed unanimously that saying "*Aṣ-Ṣalātu Khairum-minan-Nawm*, [prayer is better than sleep] in the *Adhān* for the morning prayer is *Sunnah*, and proven from the authentic *Aḥādīth*. Behold! Making aware the unaware person (about prayer) at home, in a meeting or walking on the path, or to awake a sleeping one is unanimously lawful; and none named it *Tathwīb*.

Chapter 32. What Has Been Related About Whoever Calls The *Adhān*, He Is To Call The *Iqāmah*

(المعجم ٣٢) - بَابُ مَا جَاءَ أَنَّ مَنْ أَذَّنَ فَهُوَ يُقِيمُ (التحفة ٣٢)

199. Ziyād bin Al-Ḥārith Aṣ-Ṣudā'ī narrated: "Allāh's Messenger ordered me to call the *Adhān* for the *Fajr* prayer. I called the *Adhān*, then Bilāl wanted to call the *Iqāmah*. Allāh's Messenger ﷺ said: 'Indeed the brother from Ṣudā' has called the *Adhān*, and whoever calls the

١٩٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدَةُ وَيَعْلَى [ابْنُ عُبَيْدٍ] عَنْ عَبْدِ الرَّحْمٰنِ بْنِ زِيَادِ بْنِ أَنْعُمَ الْإِفْرِيقِيِّ، عَنْ زِيَادِ بْنِ نُعَيْمٍ الْحَضْرَمِيِّ، عَنْ زِيَادِ بْنِ الْحَارِثِ الصُّدَائِيِّ قَالَ: أَمَرَنِي رَسُولُ اللهِ ﷺ أَنْ أُؤَذِّنَ فِي صَلَاةِ الْفَجْرِ، فَأَذَّنْتُ، فَأَرَادَ بِلَالٌ أَنْ يُقِيمَ، فَقَالَ رَسُولُ

Aḏhān, he calls the *Iqāmah*.'" (*Ḍa'īf*)

[He said:] There is something on this topic from Ibn 'Umar.

Abū 'Eīsā said: We only know of the *Ḥadīṯh* of Ziyād from the narration of Al-Ifrīqī, and Al-Ifrīqī is weak according to the people of *Ḥadīṯh*. Yaḥya bin Sa'eed Al-Qaṭṭān and others graded him weak. Aḥmad said: "I do not write the narrations of Al-Ifrīqī."

He said: I saw Muḥammad bin Ismā'īl strengthening his case, and he was saying: "He is *Muqārab* (average) in *Ḥadīṯh*."

Most of the people of knowledge act according to this: (They say) [that] whoever calls the *Aḏhān*, he calls the *Iqāmah*.

اللهِ ﷺ: «إِنَّ أَخَا صُدَاءٍ قَدْ أَذَّنَ، وَمَنْ أَذَّنَ فَهُوَ يُقِيمُ».

[قَالَ]: وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

قَالَ أَبُو عِيسَى: وَحَدِيثُ زِيَادٍ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ الْإِفْرِيقِيِّ، وَالْإِفْرِيقِيُّ هُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ، ضَعَّفَهُ يَحْيَى بْنُ سَعِيدٍ القَطَّانُ وَغَيْرُهُ، قَالَ أَحْمَدُ: لَا أَكْتُبُ حَدِيثَ الْإِفْرِيقِيِّ.

قَالَ: وَرَأَيْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يُقَوِّي أَمْرَهُ، وَيَقُولُ: هُوَ مُقَارَبُ الْحَدِيثِ.

وَالْعَمَلُ عَلَى هٰذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ: [أَنَّ] مَنْ أَذَّنَ فَهُوَ يُقِيمُ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الصلاة، باب الرجل يؤذن ويقيم آخر، ح: ٥١٤ من حديث عبدالرحمن الإفريقي به وهو ضعيف على الراجح * وفي الباب عن ابن عمر، [البيهقي: ١/ ٣٩٩ وقال: "تفرد به سعيد بن راشد وهو ضعيف" وقال أبوحاتم: منكر].

Comments:

This *Ḥadīṯh* is Weak. [for more details see: *Aḍ-Ḍa'īfah, Ḥadīṯh*: 35]. Therefore it is incorrect to prove the right of calling *Iqāmah* by the Caller of *Aḏhān* only.

Chapter 33. What Has Been Related About It Being Disliked To Call The *Aḏhān* Without Having *Wuḍū'*

(المعجم ٣٣) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الأَذَانِ بِغَيْرِ وُضُوءٍ (التحفة ٣٣)

200. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "None should call the *Aḏhān* except for one with *Wuḍū'*." (*Ḍa'īf*)

٢٠٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ مُعَاوِيَةَ بْنِ يَحْيَى [الصَّدَفِيِّ]، عَنِ الزُّهْرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُؤَذِّنُ إِلَّا مُتَوَضِّئٌ».

تخريج: [إسناده ضعيف] وأخرجه البيهقي: ١/ ٣٩٧ من حديث الوليد به وقال: "هكذا رواه معاوية بن يحيى وهو ضعيف".

201. Ibn Shihāb narrated that Abū Hurairah said: "None should call for the prayer except for one with *Wuḍū'*." (*Ḍa'īf*)

Abū 'Eīsā said: This is more correct than the first *Ḥadīth*.

[Abū 'Eīsā said:] Ibn Wahb[1] did not narrate Abū Hurairah's *Ḥadīth* from the Prophet ﷺ, and this is more correct than the narration of Al-Walīd bin Muslim.[2]

And Az-Zuhrī[3] did not hear from Abū Hurairah.

The people of knowledge differ over one calling the *Adhān* without *Wuḍū'*. Some of the people of knowledge dislike it. This is the opinion of Ash-Shāfi'ī and Isḥāq. Some of the people of knowledge permitted it, this is the opinion of Sufyān [Ath-Thawrī], Ibn Al-Mubārak and Aḥmad.

٢٠١ - **حَدَّثَنَا** يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: لَا يُنَادِي بِالصَّلَاةِ إِلَّا مُتَوَضِّئٌ.

قَالَ أَبُو عِيسَى: وهٰذَا أَصَحُّ مِنَ الْحَدِيثِ الأَوَّلِ.

[قَالَ أَبُو عِيسَى]: وَحَدِيثُ أَبِي هُرَيْرَةَ لَمْ يَرْفَعْهُ ابْنُ وَهْبٍ، وَهُوَ أَصَحُّ مِنْ حَدِيثِ الْوَلِيدِ بْنِ مُسْلِمٍ.

وَالزُّهْرِيُّ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ.

وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الأَذَانِ عَلَى غَيْرِ وُضُوءٍ: فَكَرِهَهُ بَعْضُ أَهْلِ الْعِلْمِ، وَبِهِ يَقُولُ الشَّافِعِيُّ، وإِسْحَاقُ. وَرَخَّصَ فِي ذَلِكَ بَعْضُ أَهْلِ الْعِلْمِ، وَبِهِ يَقُولُ سُفْيَانُ [الثَّوْرِيُّ]، وَابْنُ المبَارَكِ، وَأَحْمَدُ.

تخريج: **[إسناده ضعيف منقطع]** وأخرجه ابن أبي شيبة: ١/٢١١، ح: ٢١٩٥ من حديث الزهري به.

Comments:

No authentic *Ḥadīth* is proven about this issue; the above mentioned *Ḥadīth* and both traditions from the Companions are Weak. So if a person without ablution calls the *Adhān*, there is no harm in it, yet it is better and virtuous to call the *Adhān* in state of ablution.

Chapter 34. What Has Been Related That the *Imām* Has The Greatest Right To The *Iqāmah*

(المعجم ٣٤) - بَابُ مَا جَاءَ: أَنَّ الإِمَامَ أَحَقُّ بِالإِقَامَةِ (التحفة ٣٤)

202. Jābir bin Samurah narrated: "The *Mu'adh-dhin* of Allāh's

٢٠٢ - **حَدَّثَنَا** يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ: أَخْبَرَنِي سِمَاكُ بنُ

[1] Who narrated no. 201.

[2] Who narrated no. 200.

[3] He is in the chain for both narrations, he is Ibn Shihāb in no. 201.

Messenger ﷺ would wait and he would not call the *Iqāmah* until he saw that Allāh's Messenger ﷺ had come out, he would call the *Iqāmah* when he saw him." (*Ṣaḥīḥ*)

Abū 'Eīsā said: The *Ḥadīth* of Jābir bin Samurah is a *Ḥasan [Ṣaḥīḥ] Ḥadīth*

We do not know of the *Ḥadīth* of [Isrā'īl from] Samāk except from this route.

And this is what some people of knowledge say: That the *Mu'adh-dhin* is in charge of the *Adhān* and the *Imām* is in charge of the *Iqāmah*.

حَرْبٍ سَمِعَ جَابِرَ بْنَ سَمُرَةَ يَقُولُ: كَانَ مُؤَذِّنُ رَسُولِ اللهِ ﷺ يُمْهِلُ فَلَا يُقِيمُ، حَتَّى إِذَا رَأَى رَسُولَ اللهِ ﷺ قَدْ خَرَجَ أَقَامَ الصَّلَاةَ حِينَ يَرَاهُ.

قَالَ أَبُو عِيسَى: حَدِيثُ جَابِرِ بْنِ سَمُرَةَ [هُوَ] حَدِيثٌ حَسَنٌ [صَحِيحٌ].

وحَدِيثُ [إِسْرَائِيلَ عَنْ] سِمَاكٍ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

وَهٰكَذَا قَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِنَّ الْمُؤَذِّنَ أَمْلَكُ بِالْأَذَانِ، وَالْإِمَامُ أَمْلَكُ بِالْإِقَامَةِ.

تخريج: [صحيح] وأخرجه أحمد: ٥/ ٧٦ عن عبدالرزاق به وهو في صحيح مسلم، ح: ٦٠٦ من حديث سماك نحو المعنى.

Comments:

The time of *Adhān* and when it should be called is the responsibility of the *Mu'adh-dhin*; and *Iqāmah* should only be said on the *Imām's* arrival or with his permission, it is almost agreed.

Chapter 35. What Has Been Related About The *Adhān* At Night

(المعجم ٣٥) - بَابُ مَا جَاءَ فِي الأَذَانِ بِاللَّيْلِ (التحفة ٣٥)

203. Sālim narrated from his father (Ibn 'Umar) that the Prophet ﷺ said: "Indeed Bilāl calls the *Adhān* in the night, so eat and drink until you hear the *Adhān* of Ibn Umm Maktūm." (*Ṣaḥīḥ*)

Abū 'Eīsā said: There are narrations on this topic from Ibn Mas'ūd, 'Āishah, Unaisah, Anas, Abū Dharr, and Samurah.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

The people of knowledge differ

٢٠٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا تَأْذِينَ ابْنِ أُمِّ مَكْتُومٍ».

قَالَ أَبُو عِيسَى: وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ، وعَائِشَةَ، وَأُنَيْسَةَ، وَأَنَسٍ، وَأَبِي ذَرٍّ، وَسَمُرَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

over the *Adhān* (for *Fajr*) called during the night. Some of the people of knowledge said that when the *Mu'adh-dhin* calls the *Adhān* during the night, it is acceptable and it need not be repeated. This is the opinion of Mālik, Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad, and Isḥāq.

Some of the people of knowledge said that when the *Adhān* is called during the night it must be repeated, this is the opinion of Sufyān Ath-Thawrī.

Ḥammād bin Salamah reported from Ayyūb, from Nāfi', from Ibn 'Umar: "Bilāl called the *Adhān* during the night, so the Prophet ﷺ ordered him to call: 'Indeed the worshipper was sleeping.'"

Abū 'Eīsā said: This *Ḥadīth* is not preserved, what is correct is what is 'Ubaidullāh bin 'Umar and others reported from Nāfi', from Ibn 'Umar, that the Prophet ﷺ said: "Indeed Bilāl calls the *Adhān* in the night, so eat a drink until you hear the *Adhān* of Ibn Umm Maktūm."

[He said:] 'Abdul-'Azīz bin Abī Rawwād reported from Nāfi': "'Umar's *Mu'adh-dhin* called the *Adhān* during the night, so 'Umar ordered him to repeat the *Adhān*."

This is also not correct, because it is from Nāfi' from 'Umar, it is disconnected.

Perhaps Ḥammād was referring to this narration.

What is correct is the narration of 'Ubaidullāh bin 'Umar and others, from Nāfi', from Ibn 'Umar. And,

وَقَدِ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْأَذَانِ بِاللَّيْلِ:

فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا أَذَّنَ الْمؤَذِّنُ بِاللَّيْلِ أَجْزَأَهُ وَلَا يُعِيدُ وَهُوَ قَولُ مَالِكٍ، وَابْنِ الْمُبَارَكِ، والشَّافِعِيِّ وَأَحْمَدَ، وَإِسْحَاقَ.

وَقَالَ بَعْضُ أَهْلِ الْعِلمِ: إِذَا أَذَّنَ بِلَيْلٍ أَعَادَ، وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ.

وَرَوَى حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ بِلَالًا أَذَّنَ بِلَيْلٍ، فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يُنَادِيَ: «إِنَّ الْعَبْدَ نَامَ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ غَيْرُ مَحْفُوظٍ، وَالصَّحِيحُ مَا رَوَى عُبَيْدُ اللهِ بْنُ عُمَرَ وَغَيْرُهُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ».

[قَالَ]: وَرَوَى عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَّادٍ عَنْ نَافِعٍ: أَنَّ مُؤَذِّنًا لِعُمَرَ أَذَّنَ بِلَيْلٍ، فَأَمَرَهُ عُمَرُ أَنْ يُعِيدَ الْأَذَانَ.

وَهٰذَا لَا يَصِحُّ أَيضًا، لِأَنَّهُ عَنْ نَافِعٍ، عَنْ عُمَرَ، مُنْقَطِعٌ.

وَلَعَلَّ حَمَّادَ بْنَ سَلَمَةَ أَرَادَ هٰذَا الْحَدِيثَ.

وَالصَّحِيحُ رِوَايَةُ عُبَيْدِ اللهِ بْنِ عُمَرَ وَغَيْرِ وَاحِدٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. وَالزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ».

قَالَ أَبُو عِيسَى: وَلَوْ كَانَ حَدِيثُ حَمَّادٍ صَحِيحًا لَمْ يَكُنْ لِهٰذَا الْحَدِيثِ مَعْنًى، إِذْ قَالَ

رسُولُ اللهِ ﷺ: «إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ» فَإِنَّمَا أَمَرَهُمْ فِيمَا يُسْتَقْبَلُ، فَقَالَ: «إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ» وَلَوْ أَنَّهُ أَمَرَهُ بِإِعَادَةِ الأَذَانِ حِينَ أَذَّنَ قَبْلَ طُلُوعِ الْفَجْرِ، لَمْ يَقُلْ: «إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ».

قَالَ عَلِيُّ بْنُ المَدِينِيِّ: حَدِيثُ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، هوَ غَيْرُ مَحْفُوظٍ، وَأَخْطَأَ فِيهِ حَمَّادُ بْنُ سَلَمَةَ.

(the narration of) Az-Zuhrī (a narrator in the chain of this *Ḥadīth*) from Sālim, from Ibn 'Umar that the Prophet ﷺ said: "Indeed Bilāl calls the *Adhān* in the night"

Abū 'Eīsā said: If Ḥammād's narration was correct, then there would not be any meaning for this *Ḥadīth*, since Allāh's Messenger ﷺ said: "Indeed Bilāl calls the *Adhān* in the night" so he was only ordering them with something that was about to happen, so he said: "Indeed Bilāl calls the *Adhān* in the night" and if he had ordered him to repeat the *Adhān* when he called it before *Fajr* had begun, then he would not have said: "Indeed Bilāl calls the *Adhān* in the night."

'Alī bin Al-Madīnī said: The narration of Ḥammād bin Salamah, from Ayyūb, from Nāfi', from Ibn 'Umar, from the Prophet ﷺ is not preserved, and Ḥammād bin Salamah was mistaken in it.

تخريج: متفق عليه، وأخرجه مسلم، الصيام، باب بيان أن الدخول في الصوم يحصل بطلوع الفجر . . . إلخ، ح:١٠٩٢ من حديث الليث بن سعد، والبخاري، ح:٦١٧ من حديث ابن شهاب الزهري به * وفي الباب عن ابن مسعود، [البخاري، ح:٦٢١ ومسلم، ح:١٠٩٣] وعائشة، [البخاري، ح:٦٢٢، ٦٢٣ ومسلم، ح:١٠٩٢] وأنيسة، [النسائي، ح:٢/ ١١، ح:٦٤١] وأنس، [أحمد:٣/ ١٤٠] وأبي ذر، [أحمد:٥/ ١٧١، ١٧٢] وسمرة بن جندب، [مسلم:١٠٩٤] * حديث حماد بن سلمة، أخرجه أبو داود، ح:٥٣٢ وحديث عبيدالله بن عمر وغيره، متفق عليه، وحديث ابن أبي روّاد، أخرجه أبو داود، ح:٥٣٣.

Comments:

1. If, somewhere, only one *Adhān* for *Fajr* is called, and the (*Mu'adh-dhin*) mistakenly called it five or ten minutes earlier, there is no need to repeat the *Adhān*; but if it was called very early, it should then be repeated at its due time.
2. Other than the *Fajr* the *Adhān*, if the *Adhān* is called for any prayer before its time, it should be repeated at its proper time, according to the consensus.

Ḥāfiẓ Ibn Al-Mundhir quoted the consensus of the scholars regarding it. [See: *Al-Mughnī*: 2 / 62]

Chapter 36. What Has Been Related About The Dislike For Exiting The *Masjid* After The *Adhān*

(المعجم ٣٦) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْخُرُوجِ مِنَ الْمَسْجِدِ بَعْدَ الأَذَانِ (التحفة ٣٦)

204. Abū Ash-Sha'thā' said: "A man exited the *Masjid* after the *Adhān* for *'Aṣr* had been called. So Abū Hurairah said: 'As for this person, he has indeed disobeyed Abul-Qāsim ﷺ.'" (***Ṣaḥīḥ***)

٢٠٤ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ [ال]مُهَاجِرٍ، عَنْ أَبِي الشَّعْثَاءِ قَالَ: خَرَجَ رَجُلٌ مِنَ الْمَسْجِدِ بَعْدَ مَا أُذِّنَ فِيهِ بِالْعَصْرِ، فَقَالَ أَبُو هُرَيْرَةَ: أَمَّا هٰذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ.

Abū 'Eīsā said: There is a narration on this topic from 'Uthmān.

قَالَ أَبُو عِيسَى: وَفِي الْبَابِ عَنْ عُثْمَانَ.

[Abū 'Eīsā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

[قَالَ أَبُو عِيسَى]: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

The people of knowledge among the Companions of the Prophet ﷺ and those after them act according to this: No one exits the *Masjid* after the *Adhān* except for an excuse; that he does not have *Wuḍū'* or some matter that he has to (leave for).

وَعَلَىٰ هٰذَا الْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَن بَعْدَهُمْ: أَنْ لَا يَخْرُجَ أَحَدٌ مِنَ الْمَسْجِدِ بَعْدَ الْأَذَانِ إِلَّا مِنْ عُذْرٍ: أَنْ يَكُونَ عَلَى غَيْرِ وُضُوءٍ، أَوْ أَمْرٍ لَا بُدَّ مِنْهُ.

It has been related from Ibrāhīm An-Nakha'ī that he said: "He may exit as long as the *Mu'adh-dhin* is not calling the *Iqāmah*.

وَيُرْوَى عَنْ إِبْرَاهِيمَ النَّخَعِيِّ أَنَّهُ قَالَ: يَخْرُجُ مَا لَمْ يَأْخُذِ الْمُؤَذِّنُ فِي الإِقَامَةِ.

قَالَ أَبُو عِيسَى: وَهٰذَا عِنْدَنَا لِمَنْ لَهُ عُذْرٌ فِي الْخُرُوجِ مِنْهُ.

The name of Abū Ash-Sha'thā' is Sulaim bin Al-Aswad, he is the father of Ash'ath bin Abī Ash-Sha'thā'. And Ash'ath bin Abī Ash-Sha'thā' has reported this *Ḥadīth* from his father.

وَأَبُو الشَّعْثَاءِ اسْمُهُ سُلَيْمُ بْنُ الأَسْوَدِ وَهُوَ وَالِدُ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ.

وَقَدْ رَوَى أَشْعَثُ بْنُ أَبِي الشَّعْثَاءِ هٰذَا الْحَدِيثَ عَنْ أَبِيهِ.

تخريج: وأخرجه مسلم، المساجد، باب النهي عن الخروج من المسجد إذا أذن المؤذن، ح: ٦٥٥ من حديث إبراهيم بن المهاجر به * وفي الباب عن عثمان،[ابن ماجه، ح: ٧٣٤] * قول إبراهيم النخعي.

Comments:

The interpretation of *Imām* Tirmidhī is very comprehensive that anything for which it is extremely necessary to leave the mosque is permissible; for example: relieving oneself, being without ablution, or to go to another mosque for calling the *Adhān* or leading prayer, etc., in these conditions leaving the mosque after the *Adhān* is allowed.

Chapter 37. What Has Been Related About The *Adhān* While Traveling

(المعجم ٣٧) - بَابُ مَا جَاءَ فِي الأَذَانِ فِي السَّفَرِ (التحفة ٣٧)

205. Mālik bin Al-Ḥuwairith said: "A cousin of mine and I arrived as guests of Allāh's Messenger ﷺ. He said to us: 'When you travel then call the *Adhān* and *Iqāmah* and let the eldest of you lead the prayer.'" (*Ṣaḥīḥ*)

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

Most of the people of knowledge act according to it: They prefer the *Adhān* while traveling.

Some of them said that the *Iqāmah* is acceptable, the *Adhān* is only for the one who wants to gather the people.

The first view is more correct, and it is the opinion of Aḥmad and Isḥāq.

٢٠٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: قَدِمْتُ عَلَىٰ رَسُولِ اللهِ ﷺ أَنَا وَابْنُ عَمٍّ لِي، فَقَالَ لَنَا: «إِذَا سَافَرْتُمَا فَأَذِّنَا وَأَقِيمَا وَلْيَؤُمَّكُمَا أَكْبَرُكُمَا».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ: اخْتَارُوا الْأَذَانَ فِي السَّفَرِ.

وَقَالَ بَعْضُهُمْ: تُجْزِىءُ الْإِقَامَةُ، إِنَّمَا الْأَذَانُ عَلَى مَنْ يُرِيدُ أَنْ يَجْمَعَ النَّاسَ.

وَالْقَوْلُ الْأَوَّلُ أَصَحُّ، وَبِهِ يَقُولُ أَحْمَدُ، وَإِسْحَاقُ.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب الأذان للمسافرين إذا كانوا جماعةً والإقامة . . . إلخ، ح: ٦٣٠ من حديث سفيان الثوري، ومسلم، المساجد، باب من أحق بالإمامة؟، ح: ٦٧٤ من حديث خالد الحذاء به.

Comments:

Though other people are not expected to join the congregation, yet on a journey both the *Adhān* and *Iqāmah* are *Sunnah*;

Chapter 38. What Has Been Related About The Virtues Of The *Adhān*

(المعجم ٣٨) - بَابُ مَا جَاءَ فِي فَضْلِ الأَذَانِ (التحفة ٣٨)

206. Ibn 'Abbās narrated: "The Prophet ﷺ said: 'Whoever calls the *Adhān* for seven years, seeking reward for it, salvation from the Fire is written for him.'" ***(Ḍa'īf)***

Abū 'Eīsā said: There are narrations on this topic from ['Abdullāh] Ibn Mas'ūd, Thawbān, Mu'āwiyah, Anas, Abū Hurairah, and Abū Sa'eed.

[Abū 'Eīsā said:] The *Ḥadīth* of Ibn 'Abbās is a *Gharīb Ḥadīth*.

Abū Tumailah's name is [Yaḥya bin Wāḍiḥ].

Abū Ḥamzah As-Sukkarī's name is [Muḥmmad bin Maimūn].

They graded Jābir bin Yazīd Al-Ju'fī weak; Yaḥya bin Sa'eed and 'Abdur-Raḥmān bin Mahdī abandoned him.

Abū 'Eīsā said: I heard Al-Jārūd saying: "I heard Wakī' saying: 'If not for Jābir Al-Ju'fī then the people of Al-Kūfah would have been without *Aḥādīth*, and if not for Ḥammād then the people of Al-Kūfah would have been without *Fiqh*.'"

٢٠٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ: حَدَّثَنَا أَبُو تُمَيْلَةَ: حَدَّثَنَا أَبُو حَمْزَةَ عَنْ جَابِرٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَذَّنَ سَبْعَ سِنِينَ مُحْتَسِبًا كُتِبَتْ لَهُ بَرَاءَةٌ مِنَ النَّارِ».

قَالَ أَبُو عِيسَى: وَفِي الْبَابِ عَنْ [عَبْدِ اللهِ] بْنِ مَسْعُودٍ، وَثَوْبَانَ، وَمُعَاوِيَةَ، وَأَنَسٍ، وَأَبِي هُرَيْرَةَ، وَأَبِي سَعِيدٍ.

[قَالَ أَبُو عِيسَى]: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ غَرِيبٌ.

وَأَبُو تُمَيْلَةَ اسْمُهُ [يَحْيَى بْنُ وَاضِحٍ].

وأَبُو حَمْزَةَ السُّكَّرِيُّ اسْمُهُ [مُحَمَّدُ بْنُ مَيْمُونٍ].

وجَابِرُ بْنُ يَزِيدَ الجُعْفِيُّ ضَعَّفُوهُ، تَرَكَهُ يَحْيَى بنُ سَعِيدٍ وَعَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ.

قَالَ أَبُو عِيسَى: سَمِعْتُ الْجَارُودَ يَقُولُ: سَمِعْتُ وَكِيعًا يَقُولُ: لَوْلَا جَابِرٌ الجُعْفِيُّ لَكَانَ أَهْلُ الْكُوفَةِ بِغَيْرِ حَدِيثٍ، وَلَوْلَا حَمَّادٌ لَكَانَ أَهْلُ الْكُوفَةِ بِغَيْرِ فِقْهٍ.

تخريج: [إسناده ضعيف جدًّا] * جابر الجعفي ضعيف جدًّا، ورواه ابن ماجه، ح:٧٢٧ من حديث جابر الجعفي عن عكرمة عن ابن عباس به والحديث ضعفه العقيلي والبغوي وغيرهما * وفي الباب عن عبدالله بن مسعود، [أحمد: ١/٣٠٦، ٣٠٧] وثوبان [البخاري في الكنى: ٩/٦٨ من حديث محمد بن سعيد المصلوب] ومعاوية، (ابن أبي سفيان)، [مسلم، ح:٣٨٧] وأنس، [أحمد: ٣/١٦٩، ٢٦٤] وأبي هريرة، [أبو داود، ح:٥١٥] وأبي سعيد، [البخاري، ح:٦٠٩] * قول وكيع صحيح عنه ولكنه مردود لأن جابرًا هذا ضعفه الجمهور بل كذبه بعضهم، ولعله قال في المزاح، والله أعلم، حماد هو ابن أبي سليمان وغيره أفقه منه بكثير.

Comments:

There are authentic *Aḥādiṯh* about the virtues of calling *Aḏhān*. It is narrated in *Ṣaḥīḥ Muslim* that the Messenger of Allāh ﷺ said: "The callers to prayer will have the longest necks of all people. It is the symbol of nobility and honour of the caller.

Chapter 39. What Has Been Related That The *Imām* Is Answerable And The *Mu'aḏh-ḏhin* Is Entrusted

(المعجم ٣٩) - بَابُ مَا جَاءَ: أَنَّ الإِمَامَ ضَامِنٌ وَالْمُؤَذِّنَ مُؤْتَمَنٌ (التحفة ٣٩)

207. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "The *Imām* is answerable and the *Mu'aḏh-ḏhin* is entrusted. O Allāh! Guide the *Imāms* and pardon the *Mu'aḏh-ḏhins*." (***Ḥasan***)

Abū 'Eīsā said: There are narrations on this topic from 'Āiṣhah, Sahl bin Sa'd, and 'Uqbah bin 'Āmir.

[Abū 'Eīsā said:] The *Ḥadīṯh* of Abū Hurairah was reported by Sufyān Aṯh-Ṯhawrī and Ḥafṣ bin Ghiyāṯh, and more than one person, from Al-'Amaṣh, from Abū Ṣāliḥ, from Abū Hurairah.

Asbāṭ bin Muḥammad reported that Al-'Amaṣh said: "It was narrated to me from Abū Ṣāliḥ, from Abū Hurairah, from the Prophet ﷺ."

Nāfi' bin Sulaimān reported this *Ḥadīṯh* from Muḥammad bin Abī Ṣāliḥ, from his father, from 'Āiṣhah, from the Prophet ﷺ.

Abū 'Eīsā said: I heard Abū Zur'ah saying: "The *Ḥadīṯh* of Abū Ṣāliḥ, from Abū Hurairah is more correct than the *Ḥadīṯh* of Abū Ṣāliḥ, from 'Āiṣhah."

Abū 'Eīsā said: I heard

٢٠٧ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو الأَحْوَصِ وَأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الإِمَامُ ضَامِنٌ وَالْمُؤَذِّنُ مُؤْتَمَنٌ، اللَّهُمَّ أَرْشِدِ الأَئِمَّةَ وَاغْفِرْ لِلْمُؤَذِّنِينَ».

قَالَ أَبُو عِيسَى: وَفِي الْبَابِ عَنْ عَائِشَةَ، وَسَهْلِ بْنِ سَعْدٍ، وَعُقْبَةَ بْنِ عَامِرٍ.

[قَالَ أَبُو عِيسَى]: حَدِيثُ أَبِي هُرَيْرَةَ رَوَاهُ سُفْيَانُ الثَّوْرِيُّ وَحَفْصُ بْنُ غِيَاثٍ، وَغَيْرُ وَاحِدٍ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

وَرَوَى أَسْبَاطُ بْنُ مُحَمَّدٍ عَنِ الأَعْمَشِ قَالَ: حُدِّثْتُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

وَرَوَى نَافِعُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ هٰذَا الْحَدِيثَ.

قَالَ أَبُو عِيسَى: وَسَمِعْتُ أَبَا زُرْعَةَ يَقُولُ: حَدِيثُ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَصَحُّ مِنْ حَدِيثِ أَبِي صَالِحٍ عَنْ عَائِشَةَ.

قَالَ أَبُو عِيسَى: وَسَمِعْتُ مُحَمَّدًا يَقُولُ:

Muḥammad saying: "The *Ḥadīth* of Abū Ṣāliḥ, from 'Āishah is more correct." And he mentioned that 'Alī bin Al-Madīnī did not confirm the *Ḥadīth* of Abū Ṣāliḥ from Abū Hurairah, nor the *Ḥadīth* of Abū Ṣāliḥ from 'Āishah, on this matter.

حَدِيثُ أَبِي صَالِحٍ عَنْ عَائِشَةَ أَصَحُّ. وَذَكَرَ عَنْ عَلِيِّ بْنِ الْمَدِينِيِّ: أَنَّهُ لَمْ يُثْبِتْ حَدِيثَ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ، وَلَا حَدِيثَ أَبِي صَالِحٍ عَنْ عَائِشَةَ فِي هٰذَا.

تخريج: [حسن] وأخرجه أبو داود، الصلاة، باب ما يجب على المؤذن من تعاهد الوقت، ح:٥١٨ من حديث الأعمش به وله شاهد حسن عند أحمد:٦/ ٦٥ وصححه ابن خزيمة، ح:٣/ ١٦، ح:١٥٣١ وابن حبان، ح:٣٦٢ * وفي الباب عن عائشة، [أحمد:٦/ ٦٥] وسهل بن سعد، [ابن ماجه، ح:٩٨١] وعقبة بن عامر [لم نجده] * حديث نافع بن سليمان، عند أحمد:٦/ ٦٥.

Comments:

The very clear and straight meaning of this *Ḥadīth* is that the *Imām* should lead the prayer heedfully and with true humility according to the *Sunnah*. Likewise the caller to prayer should take a great deal of care for prayer, the time for the predawn meal and breaking the fast; he should follow the times of *Adhān* very carefully and watchfully.

Chapter 40. [What Has Been Related About] What Is Said [by A Man] When The *Mu'adh-dhin* Calls The *Adhān*

(المعجم ٤٠) - بَابُ [مَا جَاءَ] مَا يَقُولُ [الرَّجُلُ] إِذَا أَذَّنَ الْمُؤَذِّنُ (التحفة ٤٠)

208. Abū Sa'eed narrated that Allāh's Messenger ﷺ said: "When you hear the call (to prayer) then say the similar to what the *Mu'adh-dhin* says." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] There are narrations on this topic from Abū Rāfi', Abū Hurairah, Umm Ḥabībah, 'Abdullāh bin 'Amr, 'Abdullāh bin Rabī'ah, 'Āishah, Mu'ādh bin Anas, and Mu'āwiyah.

Abū 'Eisā said: The *Ḥadīth* of Abū Sa'eed is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Ma'mar and more than one other person narrated this from Az-Zuhrī, and it is similar to the *Ḥadīth* of Mālik (a narrator in the chain of this *Ḥadīth*).

٢٠٨ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ؛ ح: وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ».

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ أَبِي رَافِعٍ، وَأَبِي هُرَيْرَةَ، وَأُمِّ حَبِيبَةَ، وَعَبْدِ اللهِ بْنِ عَمْرٍو، وَعَبْدِ اللهِ بْنِ رَبِيعَةَ، وَعَائِشَةَ، وَمُعَاذِ ابْنِ أَنَسٍ، وَمُعَاوِيَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

'Abdur-Raḥmān bin Isḥāq narrated this *Ḥadīth* from Az-Zuhrī, from Sa'eed bin Al-Musayyab, from Abū Hurairah, from the Prophet ﷺ.

But the narration of Mālik is more correct.

وَهٰكَذَا رَوَى مَعْمَرٌ وَغَيْرُ وَاحِدٍ عَنِ الزُّهْرِيِّ مِثْلَ حَدِيثِ مَالِكٍ.

وَرَوَى عَبْدُ الرَّحْمٰنِ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ هٰذَا الْحَدِيثَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

وَرِوَايَةُ مَالِكٍ أَصَحُّ.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب ما يقول إذا سمع المنادي، ح:٦١١ومسلم، الصلاة، باب استحباب القول مثل قول المؤذن لمن سمعه ... إلخ، ح:٣٨٣ من حديث مالك به وهو في المؤطا:١/٦٧ (يحيى) * وفي الباب عن أبي رافع، [أحمد:٦/ ٣٩١،٩] وأبي هريرة، [ابن ماجه، ح:٧١٨] وأم حبيبة، [ابن ماجه، ح:٧١٩] وعبدالله بن عمرو، [مسلم، ح:٣٨٤] وعبدالله بن ربيعة، [النسائي، ح:٢/١٩،٦٦٦] وعائشة، [أبو داود، ح:٥٢٦] ومعاذ بن أنس، [أحمد:٣/٤٣٨] ومعاوية، [البخاري، ح:٦١٢].

Comments:

The person listening to the *Adhān* should say the phrases of the *Adhān* exactly like the caller, but he should say *"lā ḥawla wa lā quwwata illā Billāh"* (there is no power and no strength save in Allāh) in answer to *"Ḥayyā alaṣ-Ṣalāt* [come to prayer] and *'Ḥayyā alal-Falāḥ'* [come to prosperity]. [*Ṣaḥīḥ Al-Bukhārī, Ḥadīth*: 613 and *Ṣaḥīh Muslim, Ḥadīth*: 385]. Whereas the answer to the *Iqāmah* is just like the *Iqāmah*; and the words of *'Aqāmaha-allāhu wa adāmahā'* in answer to *'Qad qāmatiṣ-Ṣalāt'* are not proven from the authentic *Aḥādith*.

Chapter 41. What Has Been Related About The Dislike For The *Mu'adh-dhin* Taking A Wage For The *Adhān*

(المعجم ٤١) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ أَنْ يَأْخُذَ [الْمُؤَذِّنُ] عَلَى الأَذَانِ أَجْرًا (التحفة ٤١)

209. 'Uthmān bin Abī Al-'Āṣ narrated: "Indeed, among the last (of orders) Allāh's Messenger ﷺ ordered me with was to employ a *Mu'adh-dhin* who would not take a wage for his *Adhān*." (*Ṣaḥīḥ*)

٢٠٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو زُبَيْدٍ - [وَهُوَ عَبْثَرُ بْنُ الْقَاسِمِ] - عَنْ أَشْعَثَ، عَنِ [الْ]حَسَنِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ: إِنَّ مِنْ آخِرِ مَا عَهِدَ إِلَيَّ رَسُولُ اللهِ ﷺ أَنِ اتَّخِذْ مُؤَذِّنًا لَا يَأْخُذُ عَلَى أَذَانِهِ أَجْرًا.

قَالَ أَبُو عِيسَى: حَدِيثُ عُثْمَانَ حَدِيثٌ حَسَنٌ [صَحِيحٌ].

Abū 'Eīsā said: The *Ḥadīth* of 'Uthmān is *Ḥasan [Ṣaḥīḥ]*.

The people of knowledge act according to this: They dislike a *Mu'adh-dhin* to take a wage for the *Adhān*, and they consider it recommended for the *Mu'adh-dhin* to seek the reward (from Allāh) for his *Adhān*.

وَالعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ: كَرِهُوا أَنْ يَأْخُذَ الْمُؤَذِّنُ عَلَى الْأَذَانِ أَجْرًا، وَاسْتَحَبُّوا لِلْمؤَذِّنِ أَنْ يَحْتَسِبَ فِي أَذَانِهِ.

تخريج: [**صحيح**] وأخرجه ابن ماجه، ح: ٧١٤ من حديث أشعث بن عبدالملك الحراني به وله طريق آخر عند أبي داود، ح: ٥٣١ عن عثمان بن أبي العاص به وإسناده صحيح وصححه الحاكم على شرط مسلم: ١/ ٢٩٩، ٣٠٠ ووافقه الذهبي.

Comments:

If a person is appointed as the caretaker for the other needs of the mosque, as it is actually known in these days and he is paid for the other works of the mosque, but he calls *Adhān* just for the sake of Allāh, then there is no objection on it.

Chapter 42. [What Has Been Related About] What Supplication Is Said [By A Muslim] When The *Mu'adh-dhin* Calls The *Adhān*

(المعجم ٤٢) - بَابُ [مَا جَاءَ] مَا يَقُولُ [الرَّجُلُ] إِذَا أَذَّنَ الْمُؤَذِّنُ مِنَ الدُّعَاءِ (التحفة ٤٢)

210. Sa'd bin Abī Waqqāṣ narrated that Allāh's Messenger ﷺ said: "Whoever says, when he hears the *Mu'adh-dhin*: (*Wa Anā Ashhadu An Lā Ilaha Illallāh, Waḥdahu Lā Sharīka Lahu, Wa Anna Muḥammadan 'Abduhu Wa Rasūluhu, Raḍītu Billāhi Rabban Wa Bil-Islām Dīnan, Wa Bi Muḥammadin Rasūlan*) 'I too testify that none has the right to be worshiped but Allāh, Alone without partners, and that Muḥammad is His slave and Messenger, I am pleased with Allāh as my Lord, with Islām as my religion and Muḥammad as a

٢١٠ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ الْحُكَيْمِ بْنِ عَبْدِ اللهِ بنِ قَيْسٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: وَأَنَا أَشْهَدُ أَنْ لَا إِلَه إِلَّا اللهُ وحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ ورَسُولُهُ، رَضِيتُ بِاللهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا: غَفَرَ اللهُ لَهُ ذُنُوبَهُ».

قَالَ أَبُو عِيسَى: وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ اللَّيْثِ ابْنِ سَعْدٍ عَنْ حُكَيْمِ بْنِ عَبْدِ اللهِ بْنِ قَيْسٍ.

Messenger.' – Allāh will pardon his sins for him." (***Ṣaḥīḥ***)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

We do not know of it except from the narration of Al-Laith bin Sa'd from Ḥukaim bin 'Abdullāh bin Qais.

تخريج: وأخرجه مسلم، الصلاة، باب استحباب القول مثل قول المؤذن لمن سمعه ... إلخ، ح: ٣٨٦ عن قتيبة به.

Chapter 43. Something Else

(المعجم ٤٣) - بَابٌ مِنْهُ أَيضًا (التحفة ٤٣)

211. Jābir bin 'Abdullāh narrated that Allāh's Messenger ﷺ said: "Whoever says, when he hears the call: (*Allāhumma, rabba hādhihid-da'watit-tāmmati was-Ṣalātil-qā'imah, āti Muḥammadanil-wasīlata wal-Faḍīlata, wāb'athhu Maqāman Maḥmūdan alladhī wa'adtahu*) 'O Allāh! Lord of this perfect call and established prayer, grant Muḥammad *Al-Wasīlah*[1] and *Al-Faḍīlah*,[2] and raise him to the praised station that you promised him' – then intercession on the Day of Resurrection is made lawful for him." (***Ṣaḥīḥ***)

Abū 'Eīsā said: The *Ḥadīth* of Jābir is a *[Ṣaḥīḥ] Ḥasan Gharīb Ḥadīth* from the narration of Muḥammad bin Al-Munkadir, and we do not know of anyone who

٢١١ - حَدَّثَنَا مُحَمَّدُ بْنُ سَهْلِ بْنِ عَسْكَرٍ الْبَغْدَادِيُّ وَإِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَا: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ [الْحِمْصِيُّ]: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: اللَّهُمَّ ربَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، إِلَّا حَلَّتْ لَهُ الشَّفَاعَةُ يَوْمَ الْقِيَامَةِ».

قَالَ أَبُو عِيسَى: حَدِيثُ جَابِرٍ حَدِيثٌ [صَحِيحٌ] حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، لَا نَعْلَمُ أَحَدًا رَوَاهُ غَيْرُ شُعَيْبِ بْنِ أَبِي حَمْزَةَ [عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَأَبُو حَمْزَةَ اسْمُهُ دِينَارٌ].

[1] "The Prophet ﷺ explained it in his saying: 'Indeed it is a position in Paradise which only one of Allāh's worshippers will have.' That is in the *Ḥadīth* of 'Abdullāh bin 'Umar, recorded by Muslim." (*Tuḥfat Al-Aḥwadhī*)

[2] "An increased rank above the rest of creation, and it implies that it is another position, or, the explanation of '*Al-Wasīlah*.' Al-Ḥāfiẓ (Ibn Ḥajar) said that (in *Fatḥ Al-Bārī*)." (*Tuḥfat Al-Aḥwadhī*)

reported it other than Shu'bah bin Abī Ḥamzah [from Muḥammad bin Al-Munkadir, and Abū Ḥamzah's name is Dīnār].

تخريج: وأخرجه البخاري، الأذان، باب الدعاء عند النداء، ح: ٦١٤ عن علي بن عياش به.

Comments:

1. The *Adhān* is named a Complete Invitation in this *Ḥadīth*, because it has the summary of the whole Religion and its extract; prayer is named 'established' because it has no possibility of change and cancellation until the Last Day.
2. The one who makes this supplication regularly will deserve the intercession of the Prophet ﷺ.

   There are some etiquettes and rules for the acceptance of supplication which should be regarded and cared for; one of them is to care for the time of its acceptance as well.

Chapter 44. 'Supplication Made Between *Adhān* And *Iqāmah* Is Not Rejected'

(المعجم ٤٤) - بَابُ مَا جَاءَ فِي أَنَّ الدُّعَاءَ لَا يُرَدُّ بَيْنَ الأَذَانِ وَالإِقَامَةِ (التحفة ٤٤)

212. Anas bin Mālik narrated that Allāh's Messenger ﷺ said: "The supplication made between the *Adhān* and *Iqāmah* is not rejected." (*Ṣaḥīḥ*)

Abū 'Eīsā said: The *Ḥadīth* of Anas is a *Ḥasan [Ṣaḥīḥ] Ḥadīth*.

Abū Isḥāq Al-Hamdānī reported it from Buraid bin Abī Maryam, from Anas, from the Prophet ﷺ, and it is similar to this.

٢١٢ - حَدَّثَنَا مَحْمُودُ [بنُ غَيْلَانَ]: حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّزَّاقِ وَأَبُو أَحْمَدَ وَأَبُو نُعَيْمٍ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ زَيْدٍ العَمِّيِّ، عَنْ أَبِي إِيَاسٍ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَنَسِ بنِ مَالِكٍ قَالَ: قَالَ رَسُولُ الله ﷺ: «الدُّعَاءُ لَا يُرَدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ».

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ [صَحِيحٌ].

وقَدْ رَوَاهُ أَبُو إِسْحَاقَ الْهَمْدَانِيُّ عَنْ بُرَيْدِ بنِ أَبِي مَرْيَمَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ مِثْلَ هٰذَا.

تخريج: [**صحيح**] وأخرجه أبو داود، الصلاة، باب الدعاء بين الأذان والإقامة، ح: ٥٢١ من حديث سفيان الثوري به، زيد العمي ضعيف ولحديثه شاهد صحيح عند أحمد: ٣/ ٢٢٥ وصححه ابن خزيمة، ح: ٤٢٦، ٤٢٧ وبه صح الحديث.

Chapter 45. What Has Been Related About How Many Prayers Allāh Made Obligatory Upon His Servants

(المعجم ٤٥) - بَابُ مَا جَاءَ: كَمْ فَرَضَ اللهُ عَلَى عِبَادِهِ مِنَ الصَّلَوَاتِ (التحفة ٤٥)

213. Anas bin Mālik narrated: "On the Night of *Isrā'*, fifty prayers were made obligatory upon the Prophet ﷺ. Then it was decreased until it was made five. Then it was called out: 'O Muḥammad! Indeed My Word does not change; these five prayers will be recorded for you as fifty.'" (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Ubādah bin As-Ṣāmit. Ṭalḥah bin 'Ubaidullāh, Abū Dharr, Abū Qatādah, Mālik bin Ṣa'ṣa'ah, and Abū Sa'eed Al-Khudrī.

Abū 'Eīsā said: The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth*.

٢١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى [النَّيْسَابُورِيّ]: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: فُرِضَتْ عَلَى النَّبِيِّ ﷺ لَيْلَةَ أُسْرِيَ بِهِ الصَّلَوَاتُ خَمْسِينَ، ثُمَّ نُقِصَتْ حَتَّى جُعِلَتْ خَمْسًا، ثُمَّ نُودِيَ: يَا مُحَمَّدُ! إِنَّهُ لَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَإِنَّ لَكَ بِهٰذِهِ الْخَمْسِ خَمْسِينَ.

[قَالَ]: وَفِي الْبَابِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ، وَطَلْحَةَ بْنِ عبَيْدِ الله، وَأَبِي ذَرٍّ، وَأَبِي قَتَادَةَ، وَمَالِكِ بْنِ صَعْصَعَةَ، وَأَبِي سعِيدٍ الْخُدْرِيِّ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [صحيح] وأخرجه أحمد: ٣/ ١٦١ عن عبدالرزاق به وأخرجه البخاري، ح: ٣٤٩ ومسلم، ح: ١٦٣ من حديث الزهري به مطولًا * وفي الباب عن عبادة بن الصامت، [أبو داود، ح: ٤٢٥، ١٤٢٠] وطلحة بن عبيدالله، [البخاري، ح: ٤٦ ومسلم، ح: ١١] وأبي ذر، [البخاري، ح: ٣٤٩ ومسلم، ح: ١٦٣] وأبي قتادة، [ابن ماجه، ح: ١٤٠٣] ومالك بن صعصعة، [البخاري، ح: ٣٢٠٧ ومسلم، ح: ١٦٤] وأبي سعيد الخدري [عبدالرزاق: ١/ ٤٥٢، ٤٥٣، ح: ١٧٦٩ وفي السند، أبو هارون العبدي].

Comments:

To make it easy and light for the *Ummah* to increase the reward and compensation, Allāh chose this method that He prescribed fifty prayers, and gradually decreased them to five in order to make the practice easy; but kept them equal to fifty in reward and compensation to show the certainty that the minimum reward for every good deed is ten fold.

Chapter 46. [What Has Been Related] About The Virtue Of The Five Prayers

(المعجم ٤٦) - بَابُ [مَا جَاءَ] فِي فَضْلِ الصَّلَوَاتِ الْخَمْسِ (التحفة ٤٦)

214. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "The five prayers, and *Al-Jumu'ah* (the

٢١٤ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ

Friday prayer) to *Al-Jumu'ah* are atonement for what is between them, as long as the major sins have not been committed." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from Jābir, Anas, and Ḥanẓalah Al-Usaidī.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

الرَّحْمٰن، عَنْ أَبِيهِ، عنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الصَّلَوَاتُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ، مَا لَمْ تُغْشَ الْكَبَائِرُ».

[قَالَ]: وَفِي الْبَابِ عنْ جَابِرٍ، وَأَنَسٍ، وَحَنْظَلَةَ الأُسَيْدِيِّ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الطهارة، باب الصلوات الخمس والجمعة إلى الجمعة ... إلخ، ح:٢٣٣ عن علي بن حجر به * وفي الباب عن جابر، [مسلم، ح:٦٦٨] وأنس لعله يشير إلى حديث الإسراء، [البخاري، ح:٣٤٩، ١٦٣٦، ٣٣٤٢ ومسلم، ح:١٦٣] وحنظلة الأسيدي الكاتب، [أحمد: ٤/ ٢٦٧].

Comments:

It is known from this *Ḥadīth* that if a person avoids committing major sins, the worship and good deeds become a means for the forgiveness of minor sins.

Chapter 47. What Has Been Related About The Virtue Of *Ṣalāt* In Congregation

(المعجم ٤٧) - بَابُ مَا جَاءَ فِي فَضْلِ الْجَمَاعَةِ (التحفة ٤٧)

215. Ibn 'Umar narrated that Allāh's Messenger ﷺ said: "*Ṣalāt* in congregation is twenty-seven degrees more virtuous than a man's *Ṣalāt* alone." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from 'Abdullāh bin Mas'ūd, Ubayy bin Ka'b, Mu'ādh bin Jabal, Abū Sa'eed, Abū Hurairah, and Anas bin Mālik.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Similar to this *Ḥadīth* was reported by Nāfi' from Ibn 'Umar, that the Prophet ﷺ said: "Congregational *Ṣalāt* is more virtuous than a man's *Ṣalāt* alone by twenty-seven

٢١٥ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا عَبْدَةُ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صَلَاةُ الْجَمَاعَةِ تَفْضُلُ عَلَى صَلَاةِ الرَّجُلِ وَحْدَهُ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

[قَالَ]: وَفِي الْبَابِ عنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، وَأُبَيِّ بْنِ كَعْبٍ، وَمُعَاذِ بْنِ جَبَلٍ، وَأَبِي سَعِيدٍ، وَأَبِي هُرَيْرَةَ، وَأَنَسِ بْنِ مَالِكٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهٰكَذَا رَوَى نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ

degrees."

[Abū 'Eīsā said:] In general, those who narrated it from the Prophet ﷺ said "Twenty-five" except from Ibn 'Umar who said: "Twenty-seven."

ﷺ أَنَّهُ قَالَ: «تَفْضُلُ صَلَاةُ الْجَمِيعِ عَلَى صَلَاةِ الرَّجُلِ وَحْدَهُ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

[قَالَ أَبُو عِيسَى]: وَعَامَّةُ مَنْ رَوَى عَنِ النَّبِيِّ ﷺ إِنَّمَا قَالُوا: «خَمْسٍ وَعِشْرِينَ» إِلَّا ابْنَ عُمَرَ فَإِنَّهُ قَالَ: «بِسَبْعٍ وَعِشْرِينَ».

تخريج: متفق عليه، وأخرجه مسلم، المساجد، باب فضل صلاة الجماعة ... إلخ، ح:٦٥٠ من حديث عبيدالله بن عمر، والبخاري، الأذان، باب فضل صلاة الجماعة ... إلخ، ح:٦٤٥ من حديث نافع به * وفي الباب عن عبدالله بن مسعود، [مسلم، ح:٦٥٤ وأحمد:١/٣٧٦] وأبي بن كعب، [ابن ماجه، ح:٧٩٠] ومعاذ بن جبل، [انظر مجمع الزوائد:٢/٣٩] وأبي سعيد، [البخاري، ح:٦٤٦] وأبي هريرة، [يأتي:٢١٦ وأنس بن مالك، [انظر مجمع الزوائد:٢/٣٨].

216. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "Indeed a man's *Ṣalāt* in the congregation is increased by twenty five rewards over his *Ṣalāt* alone." (***Ṣaḥīḥ***)

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

٢١٦ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ صَلَاةَ الرَّجُلِ فِي الْجَمَاعَةِ تَزِيدُ عَلَى صَلَاتِهِ وَحْدَهُ بِخَمْسَةٍ وَعِشْرِينَ جُزْءًا».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، المساجد، باب فضل صلاة الجماعة ... إلخ، ح:٦٤٩ من حديث مالك به وهو في الموطأ:١/١٢٩ بألفاظ مختلفة نحو المعنى، وللحديث طرق عند البخاري ومسلم وغيرهما.

Comments:

If a person, due to an excuse or necessity offers the prayers alone, he will have much less reward than praying with the congregation. Those who perform prayer with congregation have the reward of a prayer equal to twenty - seven or twenty - five prayers.

Chapter 48. What Has Been Related About One Who Heard the Call (to Prayer) But Did Not Respond To It

بَابُ مَا جَاءَ فِيمَنْ سَمِعَ النِّدَاءَ فَلَا يُجِيبُ (المعجم ٤٨) (التحفة ٤٨)

217. Abū Hurairah narrated that the Prophet ﷺ said: "I was about

٢١٧ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ

to order my boys[1] to collect bundles of firewood, then order the *Ṣalāt* to be held, then burn (the homes) of the people who did not attend the *Ṣalāt*." (*Ṣaḥīḥ*)

أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ فِتْيَتِي أَنْ يَجْمَعُوا حُزَمَ الْحَطَبِ، ثُمَّ آمُرَ بِالصَّلَاةِ فَتُقَامَ، ثُمَّ أُحَرِّقَ عَلَى أَقْوَامٍ لَا يَشْهَدُونَ الصَّلَاةَ».

[Abū 'Eīsā said:] There are narrations on this topic from ['Abdullāh] Ibn Mas'ūd, Abū Ad-Dardā', Ibn 'Abbās, Mu'ādh bin Anas, and Jābir.

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ [عَبْدِ اللهِ] بْنِ مَسْعُودٍ، وأَبِي الدَّرْدَاءِ، وابْنِ عَبَّاسٍ، وَمُعَاذِ بْنِ أَنَسٍ، وَجَابِرٍ.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is *Ḥasan Ṣaḥīḥ Ḥadīth*.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

It has been related that more than one of the Companions of the Prophet ﷺ said that whoever hears the call (to prayer) but does not respond, then there is no *Ṣalāt* for him.

وَقَدْ رُوِيَ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّهُمْ قَالُوا: مَنْ سَمِعَ النِّدَاءَ فَلَمْ يُجِبْ فَلَا صَلَاةَ لَهُ.

Some of the people of knowledge said that this is a (threat) to demonstrate its importance and its severity, and that there is no permission for anyone to not pray in the congregation except for an excuse.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: هٰذَا عَلَى التَّغْلِيظِ وَالتَّشْدِيدِ، وَلَا رُخْصَةَ لأَحَدٍ فِي تَرْكِ الْجَمَاعَةِ إِلَّا مِنْ عُذْرٍ.

تخريج: متفق عليه، وأخرجه مسلم، انظر الحديث السابق، ح:٦٥١ من حديث وكيع، والبخاري، الأذان، باب وجوب صلاة الجماعة، ح:٦٤٤ من حديث أبي هريرة به * وفي الباب عن عبدالله بن مسعود، [مسلم، ح:٦٥٤] وأبي الدرداء، [أبو داود، ح:٥٤٧] وابن عباس، [أبو داود، ح:٥٥١] ومعاذ بن أنس، [أحمد: ٣/٤٣٩] وجابر، [أبو داود الطيالسي: ١٧١٧].

Comments:

This *Ḥadīth* has a very severe warning and admonition for those who abandon the congregational prayer. He ﷺ expressed extreme anger against them. It tells us that joining the congregational prayer is an individual obligation.

218. Mujāhid said: "Ibn 'Abbās was asked about a man who fasted during the day and stood (in prayers) during the night, but he

٢١٨ - **قَالَ** مُجَاهِدٌ: وَسُئِلَ ابْنُ عَبَّاسٍ، عَنْ رَجُلٍ يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ، لَا يَشْهَدُ جُمُعَةً وَلَا جَمَاعَةً؟ قَالَ: هُوَ فِي النَّارِ

[1] "Meaning 'a group of my young Companions, servants and slaves.'" (*Tuḥfat Al-Aḥwadhī*)

did not attend the Friday prayer nor congregational prayer. He replied: 'He is in the Fire.'" (*Ḍa'īf*)

[He said:] The meaning of the *Ḥadīth* is that he did not attend the Friday and congregational prayers, having an aversion for them, belittling their importance, and disdaining them.

[قَالَ]: حَدَّثَنَا بِذَلِكَ هَنَّادٌ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ.

[قَالَ]: وَمَعْنَى الْحَدِيثِ: أَنْ لَا يَشْهَدَ الْجَمَاعَةَ وَالْجُمُعَةَ، رَغْبَةً عَنْهَا وَاسْتِخْفَافًا بِحَقِّهَا وَتَهَاوُنًا بِهَا.

تخريج: [إسناده ضعيف موقوف] * عبدالرحمن بن محمد المحاربي عنعن وليث هو ابن أبي سليم، ضعيف مشهور.

Chapter 49. What Has Been Related About The Man Who Performs *Ṣalāt* Alone, Then He Comes Upon A Congregation

(المعجم ٤٩) - بَابُ مَا جَاءَ فِي الرَّجُلِ يُصَلِّي وَحْدَهُ ثُمَّ يُدْرِكُ الْجَمَاعَةَ (التحفة ٤٩)

219. Jābir bin Yazīd bin Al-Aswad [Al-'Āmirī] narrated that his father said: "I attended *Ḥajj* with the Prophet ﷺ. I prayed the *Ṣubḥ* (*Fajr*) prayer with him in *Masjid* Al-Khaif." He said: "When the Prophet ﷺ finished, he turned (from the *Qiblah*) and saw two men at the back of the people who had not prayed with him. He said, 'Bring them to me.' So I brought them while they were shuddering with fear. He said: 'What prevented you from praying with us?' They said: 'O Messenger of Allāh!' We prayed at our camp.' So he said: 'Do not do that; when you pray in your camp then you come to a *Masjid* with a congregation, then pray with them. That will be a voluntary prayer for you.'" (*Ṣaḥīḥ*)

[He said] : There are narrations on this topic from Miḥjan [Ad-Dailamī] and Yazīd bin 'Āmir.

٢١٩ - **حَدَّثَنَا** أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَعْلَى بْنُ عَطَاءٍ: حَدَّثَنَا جَابِرُ ابْنُ يَزِيدَ بْنِ الْأَسْوَدِ [الْعَامِرِيُّ] عَنْ أَبِيهِ قَالَ: شَهِدْتُ مَعَ النَّبِيِّ ﷺ حَجَّتَهُ، فَصَلَّيْتُ مَعَهُ صَلَاةَ الصُّبْحِ فِي مَسْجِدِ الْخَيْفِ، [قَالَ]: فَلَمَّا قَضَى صَلَاتَهُ انْحَرَفَ، فَإِذَا هُوَ بِرَجُلَيْنِ فِي أُخْرَى الْقَوْمِ لَمْ يُصَلِّيَا مَعَهُ، فَقَالَ: «عَلَيَّ بِهِمَا»، فَجِيءَ بِهِمَا تُرْعَدُ فَرَائِصُهُمَا، فَقَالَ: «مَا مَنَعَكُمَا أَنْ تُصَلِّيَا مَعَنَا؟» فَقَالَا: يَا رَسُولَ اللهِ، إِنَّا كُنَّا قَدْ صَلَّيْنَا فِي رِحَالِنَا، قَالَ: «فَلَا تَفْعَلَا، إِذَا صَلَّيْتُمَا فِي رِحَالِكُمَا ثُمَّ أَتَيْتُمَا مَسْجِدَ جَمَاعَةٍ فَصَلِّيَا مَعَهُمْ، فَإِنَّهَا لَكُمَا نَافِلَةٌ».

[قَالَ]: وَفِي الْبَابِ عَنْ مِحْجَنٍ [الدِّيلِي]، وَيَزِيدَ بْنِ عَامِرٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ يَزِيدَ بْنِ الْأَسْوَدِ

حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abū 'Eīsā said: The *Ḥadīth* of Yazīd bin Al-Aswad is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

وَهُوَ قَوْلُ غَيْرِ واحِدٍ مِنْ أَهْلِ الْعِلْمِ.

It is the saying of more than one of the people of knowledge.

وبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ، والشَّافِعِيُّ، وأَحْمَدُ، وإِسْحَاقُ.

It is the view of Sufyān Ath-Thawrī, Ash-Shāfi'ī, Aḥmad and Isḥāq.

قَالُوا: إِذَا صَلَّى الرَّجُلُ وَحْدَهُ ثُمَّ أَدْرَكَ الْجَمَاعَةَ فَإِنَّهُ يُعِيدُ الصلواتِ كلَّهَا في الجَمَاعَةِ، وَإِذَا صَلَّى الرَّجُلُ المَغْرِبَ وَحْدَهُ ثُمَّ أَدْرَكَ الجَمَاعَةَ، قَالُوا: فَإِنَّهُ يُصلِّيهَا مَعَهُمْ ويَشْفَعُ بِرَكعَةٍ، والَّتي صَلَّى وَحْدَهُ هِيَ المَكْتوبَةُ عِنْدَهُمْ.

They say that when a man prays alone, then he finds a congregation, he should repeat all of the prayers[1] in congregation. And if a man prays *Maghrib* alone, then he finds a congregation. The above-named scholars said that he should pray it with them, and he makes the number of *Rak'ah* even by adding one. The one that he prayed alone counts as the obligatory prayer according to them.

تخريج: [إسناده صحيح] وأخرجه النسائي: ٢/١١٢، ١١٣، ح:٨٥٩ من حديث هشيم به وصححه ابن خزيمة، ح:١٢٧٩ وابن حبان، ح:٤٣٤، ٤٣٥ ورواه أبو داود، ح:٥٧٥، ٥٧٦ من حديث يعلى بن عطاء به وله شاهد عند النسائي، ح:٨٥٦ وغيره.

Comments:

This *Ḥadīth* proves that the one who has done the prayer individually due to an excuse and then comes to the mosque and finds the congregational prayer being performed, he should join in the congregation; this rule is not for any particular prayer.

(المعجم ٥٠) - بَابُ مَا جَاءَ فِي الْجَمَاعَةِ فِي مَسْجِدٍ قَدْ صُلِّيَ فِيهِ مَرَّةً (التحفة ٥٠)

Chapter 50. What Has Been Related About The Congregation In The *Masjid* Being Held Two Times

٢٢٠ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدَةُ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ سُلَيْمَانَ التَّاجِيِّ [الْبَصْرِيِّ]، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ قَالَ: جَاءَ رَجُلٌ وَقَدْ صَلَّى رَسُولُ اللهِ ﷺ

220. Abū Sa'eed narrated: "A man came when Allāh's Messenger ﷺ had already prayed, so he ﷺ said: 'Which of you will give some reward to this person?' So a man stood to pray with him." (*Ṣaḥīḥ*)

[1] That is, any of the five prayers, not just *Fajr*, see (*Tuḥfat Al-Aḥwadhī*).

فَقَالَ: «أَيُّكُمْ يَتَّجِرُ عَلَى هٰذَا؟» فَقَامَ رَجُلٌ فَصَلَّى مَعَهُ.

[قَالَ]: وَفِي الْبَابِ عَنْ أَبِي أُمَامَةَ، وَأَبِي مُوسَى، والْحَكَمِ بْنِ عُمَيْرٍ.

قَالَ أَبُو عِيسَى: وحَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ.

وهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ مِن التَّابِعِينَ.

قَالُوا: لَا بَأْسَ أَنْ يُصَلِّيَ الْقَوْمُ جَمَاعَةً فِي مَسْجِدٍ قَدْ صَلَّى فِيهِ [جَمَاعةً].

وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحٰقُ.

وَقَالَ آخَرُونَ مِنْ أَهْلِ الْعِلْمِ: يُصَلُّونَ فُرَادَى.

وَبِهِ يَقُولُ سُفْيَانُ، وَابْنُ الْمُبَارَكِ، وَمَالِكٌ، وَالشَّافِعِيُّ: يَخْتَارُونَ الصَّلَاةَ فُرَادَى.

[وَسُلَيْمانُ النَّاجِيُّ بَصْرِيٌّ، وَيُقَالُ: سُلَيْمانُ بْنُ الأَسْوَدِ.

وَأَبُو الْمُتَوَكِّلِ اسْمُهُ عَلِيُّ بْنُ دَاوُدَ].

[He said:] There are narrations on this topic from Abū Umāmah, Abū Mūsā, and Al-Ḥakam bin 'Umair.

Abū 'Eīsā said: The *Ḥadīth* of Abū Sa'eed is a *Ḥasan Ḥadīth*.

This is the opinion of more than one of the people of knowledge among the Companions of the Prophet ﷺ and others among the *Tābi'īn*.

They say that there is no harm if people perform congregational *Ṣalāt* in a *Masjid* where *Ṣalāt* had already been performed [in congregation].

This is the view of Aḥmad and Isḥāq.

Others among the people of knowledge say that they are to perform the *Ṣalāt* individually.

This is the view of Sufyān, Ibn Al-Mubārak, Mālik, and Ash-Shāfi'ī, they chose the view that one should perform the *Ṣalāah* individually.

[Sulaimān An-Nājī (one of the narrators) is from Al-Baṣrah, and he is called Sulaimān bin Al-Aswad.

And Abū Al-Mutawakkil's (one of the narrators) name is 'Alī bin Dāwūd].

تخريج: [صحيح] وأخرجه ابن أبي شيبة: ٢/ ٣٢٢، ح: ٧٠٩٦ عن عبدة بن سليمان به ورواه أبو داود، ح: ٥٧٤ من طريق آخر عن الناجي وصححه ابن خزيمة، ح: ١٦٣٢ وابن حبان، ح: ٤٣٦ والحاكم: ١/ ٢٠٩ والذهبي والحافظ في الفتح: ٢/ ١٤٢ وله شاهد عند الدارقطني: ١/ ٢٧٦ وسنده جيد كما اعترف به الزيلعي * وفي الباب عن أبي أمامة، [أحمد: ٥/ ٢٥٤، ٢٦٩] وأبي موسى، [لم نجده ولعله يشير إلى حديث ابن ماجه: ١٩٧٢] والحكم بن عمير [ابن عدي في الكامل: ٥/ ١٨٩٠] * جاء في المراسيل لأبي داود: رجل، هو أبو بكر الصديق رضي الله عنه.

Comments:

This *Ḥadīth* proves that if a person comes late to the congregation owing to

an excuse he may ask someone to join him to congregate. But lagging behind intentionally without any reason to have a second congregation is incorrect.

Chapter 51. What Has Been Related About The Virtue Of *'Ishā'* And *Fajr* In Congregation

(المعجم ٥١) - بَابُ مَا جَاءَ فِي فَضْلِ الْعِشَاءِ وَالْفَجْرِ فِي الْجَمَاعَةِ (التحفة ٥١)

221. 'Uthmān bin 'Affān narrated that Allāh's Messenger ﷺ said: "Whoever attends *'Ishā'* (prayer) in congregation, then he has (the reward as if he had) stood half of the night. And whoever prays *'Ishā'* and *Fajr* in congregation, then he has (the reward as if he had) spent the entire night standing (in prayer)." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn 'Umar, Abū Hurairah, Anas, 'Umārah bin Ruwaibah, Jundub [bin 'Abdullāh bin Sufyān Al-Bajalī], Ubayy [bin Ka'b], Abū Mūsā and Buraidah.

Abū 'Eīsā said: The *Ḥadīth* of 'Uthmān is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This *Ḥadīth* has been related from 'Abdur-Raḥmān bin Abī 'Amrah from 'Uthmān in *Mawqūf*[1] form, and it has been related through other chains from 'Uthmān in *Marfū'*[2] form.

٢٢١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا بِشْرُ بْنُ السريِّ: حَدَّثَنَا سُفْيَانُ عَنْ عُثْمانَ بْنِ حَكِيمٍ، عَنْ عبدِ الرَّحْمٰنِ بْنِ أَبِي عَمْرَةَ، عَنْ عُثْمانَ بنِ عَفَّانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ شَهِدَ الْعِشَاءَ فِي جَمَاعةٍ كَانَ لَهُ قِيَامُ نِصْفِ لَيْلَةٍ، وَمَنْ صَلَّى العِشَاءَ والفَجْرَ فِي جَمَاعَةٍ كَانَ لَهُ كَقِيَامِ لَيْلَةٍ».

[قَالَ]: وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ، وأَبِي هُرَيْرَةَ، وَأَنَسٍ، وَعُمَارَةَ بْنِ رُوَيْبَةَ، وَجُنْدُبٍ [ابْنِ عَبْدِ اللهِ بْنِ سُفْيَانَ الْبَجَلِيِّ]، وَأُبَيٍّ [بْنِ كَعْبٍ]، وَأَبِي مُوسَى، وَبُرَيْدَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ عُثْمانَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي عَمْرَةَ عَنْ عُثْمانَ مَوْقُوفًا وَرُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ عُثْمانَ مَرْفوعًا.

تخريج: وأخرجه مسلم، المساجد، باب فضل صلاة العشاء والصبح في جماعة، ح:٦٥٦ من حديث سفيان الثوري به * وفي الباب عن ابن عمر، [أحمد:٢/١١١] وأبي هريرة، [البخاري، ح:٦٥٧ ومسلم، ح:٦٥١] وأنس،[أحمد:٣/١٥١، ١٥٢] وعمارة بن رويبة،[مسلم، ح:٦٣٤ وفي الفجر وغيره] وجندب بن عبدالله البجلي، [يأتي:٢٢٢] وأبي بن كعب، [أبو داود، ح:٥٥٤] وأبي موسى، [لعله يشير إلى حديث البخاري، ح:٦٥١ ومسلم، ح:٦٦٢ وبريدة، [يأتي:٢٢٣]

Comments:

This reward equal to night prayer is without increase; and if one gets up at

[1] Meaning, as a statement of 'Uthmān, may Allāh be pleased with him.

[2] Meaning, as a statement of the Prophet ﷺ.

night and does the night prayer, this *In shā' Allāh* will have a further minimum ten folds reward for each good deed.

222. Jundub bin Sufyān narrated that the Prophet ﷺ said: "Whoever prays *Ṣubḥ* then he is under the protection of Allāh's covenant, so do not be treacherous with Allāh in His covenant." (***Ṣaḥīḥ***)

[Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.]

٢٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ الْحَسَنِ، عَنْ جُنْدَبِ بْنِ سُفْيَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللهِ، فَلَا تُخْفِرُوا اللهَ فِي ذِمَّتِهِ».

[قَالَ أَبُو عِيسَى: حَدِيثٌ حَسَنٌ صَحِيحٌ].

تخريج: وأخرجه مسلم، أيضًا، ح:٦٥٧/ ٢٦٢ من حديث يزيد بن هارون به.

Comments:

This *Ḥadīth* proves that the one who performs the morning prayer with congregation will secure the protection of Allāh ﷻ and His refuge.

223. Buraidah Al-Aslamī narrated that the Prophet ﷺ said: "Give glad tiding to those who walk to the *Masājid* in the dark; of a complete light on the Day of Resurrection." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth is Gharīb* [from this route in *Marfū'* form, it is *Ṣaḥīḥ* with chains that are *Mawqūf* to the Companions of the Prophet ﷺ, but not a chain to the Prophet ﷺ.]

٢٢٣ - حَدَّثَنَا عَبَّاسٌ الْعَنْبَرِيُّ: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ أَبُو غَسَّانَ الْعَنْبَرِيُّ عَنْ إِسْمَاعِيلَ الْكَحَّالِ، عَنْ عَبْدِ اللهِ بْنِ أَوْسٍ الْخُزَاعِيِّ، عَنْ بُرَيْدَةَ الأَسْلَمِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «بَشِّرِ الْمَشَّائِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ غَرِيبٌ [مِنْ هٰذَا الْوَجْهِ، مَرْفُوعٌ، هُوَ صَحِيحٌ مُسْنَدٌ وَمَوْقُوفٌ إِلَى أَصْحَابِ النَّبِيِّ ﷺ، وَلَمْ يُسْنَدْ إِلَى النَّبِيِّ ﷺ].

تخريج: [**صحيح**] وأخرجه أبو داود، الصلاة، باب ماجاء في المشي إلى الصلاة في الظلم، ح:٥٦١ من حديث إسماعيل الكحال به وله شواهد عند ابن ماجه، ح:٧٨٠، ٧٨١ وابن خزيمة، ح:١٤٩٨ وغيرهما.

Chapter 52. What Has Been Related About The Virtue Of The First Row

(المعجم ٥٢) - بَابُ مَا جَاءَ فِي فَضْلِ الصَّفِّ الأَوَّلِ (التحفة ٥٢)

224. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "The best rows for the men are the first

٢٢٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ،

of them, and the worst are the last of them. And the best rows for the women are the last of them, and the worst are the first of them." (*Ṣaḥīḥ*)

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوَّلُهَا».

[He said:] There are narrations on this topic from Jābir, Ibn 'Abbās, [Ibn 'Umar], Abū Sa'eed, Ubayy, 'Āishah, Al-'Irbāḍ bin Sāriyah, and Anas.

[قَالَ]: وَفِي الْبَابِ عَنْ جَابِرٍ، وَابْنِ عَبَّاسٍ، [وَابْنِ عُمَرَ]، وَأَبِي سَعِيدٍ، وَأُبَيٍّ، وَعَائِشَةَ، وَالْعِرْبَاضِ بْنِ سَارِيَةَ، وَأَنَسٍ.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

And it has been related that the Prophet ﷺ would seek forgiveness three times for the people in first row, and once for the second.

وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَسْتَغْفِرُ لِلصَّفِّ الْأَوَّلِ ثَلَاثًا، وَلِلثَّانِي مَرَّةً.

تخريج: وأخرجه مسلم، الصلاة، باب تسوية الصفوف وإقامتها ... إلخ، ح: ٤٤٠ عن قتيبة به * وفي الباب عن جابر، [ابن ماجه، ح: ١٠٠١] وابن عباس، [انظر مجمع الزوائد: ٢/ ٩٣] وابن عمر [لم نجده وفي الباب عن عمر انظر المجمع: ٢/ ٩٣] وأبي سعيد، [أحمد: ٣/ ٣، ١٦ وصححه ابن خزيمة، ح: ١٥٦٢ وابن حبان، ح: ٣٨٠] وأُبي بن كعب [أبو داود، ح: ٥٥٤] وعائشة [عبدالرزاق، ح: ٢٤٧] والعرباض بن سارية [ابن ماجه، ح: ٩٩٦] وأنس، [أبو داود، ح: ٦٧١] * حديث: "كان يستغفر للصف الأول ثلاثًا".

Comments:

The first row of congregation is near to the *Imām* and it deserves a special Mercy of Allāh and of the prayer of the angels, because it is far from the noise and disturbance of latecomers, and because the people in the first row follow the *Imām* accurately. It is also far from the rows of the women, so the mind is not disturbed and interrupted; therefore it is stated as the best one.

225. And the Prophet ﷺ said: "If the people knew what (reward) is in the call (*Aḍhān*) and the first row, and they found no other way to get that except by drawing lots, then they would draw lots." (*Ṣaḥīḥ*)

٢٢٥ - **وَقَالَ** النَّبِيُّ ﷺ: «لَوْ أَنَّ النَّاسَ يَعْلَمُونَ مَا فِي النِّدَاءِ والصَّفِّ الأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لَاسْتَهَمُوا عَلَيْهِ».

[قَالَ]: حَدَّثَنَا بِذٰلِكَ إِسْحٰقُ بْنُ مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

تخريج: متفق عليه، انظر الحديث الآتي.

226. A similar narration.

٢٢٦ - وحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ نَحْوَهُ.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب الاستهام في الأذان، ح: ٦١٥ ومسلم، الصلاة، باب تسوية الصفوف وإقامتها ... إلخ، ح: ٤٣٧ من حديث مالك به وهو في الموطأ: ١/ ٦٨ (يحيى).

Comments:

It is known from this *Ḥadīth*, if we are truly certain about the realities which the Messenger of Allāh ﷺ told, or we bear them in mind, keep them in vision and revive them in the intellect, then certainly our practical life and behaviour will change.

Chapter 53. What Has Been Related About Keeping The Rows Straight

(المعجم ٥٣) - بَابُ مَا جَاءَ فِي إِقَامَةِ الصُّفُوفِ (التحفة ٥٣)

227. An-Nu'mān bin Bashīr said: "Allāh's Messenger ﷺ would straighten our lines. One day he came out and saw a man whose chest was protruding from the people, so he said: 'You must straighten your lines, or Allāh will cause disagreement to occur among your faces.'"[1] (***Ṣaḥīḥ***)

٢٢٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بنِ حَرْبٍ، عَنِ النُّعْمَانِ بن بَشِيرٍ قَالَ: كَانَ رَسُولَ اللهِ ﷺ يُسَوِّي صُفُوفَنَا، فَخَرَجَ يَوْمًا فَرَأَى رَجُلًا خَارِجًا صَدْرُهُ عَنِ الْقَوْمِ، فَقَالَ: «لَتُسَوُّنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ».

[قَالَ]: وَفِي الْبَابِ عَنْ جَابِرِ بْنِ سَمُرَةَ، وَالْبَرَاءِ، وَجَابِرِ بْنِ عَبْدِ الله، وَأَنَسٍ، وَأَبِي هُرَيْرَةَ، وَعَائِشَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ النُّعْمَانِ بْنِ بَشِيرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مِنْ تَمَامِ الصَّلَاةِ إِقَامَةُ الصَّفِّ».

وَرُوِيَ عَنْ عُمَرَ: أَنَّهُ كَانَ يُوَكِّلُ رِجَالًا بِإِقَامَةِ الصُّفُوفِ، فَلَا يُكَبِّرُ حَتَّى يُخْبَرَ أَنَّ

[1] An-Nawawī said: "The apparent meaning is that emnity, hatred and dissention will occur in your hearts." See *Tuḥfat Al-Aḥwadhī*.

الصُّفُوفَ قَدِ اسْتَوَتْ.

وَرُوِيَ عَنْ عَلِيٍّ وَعُثْمانَ: أَنَّهُمَا كَانَا يَتَعَاهَدَانِ ذٰلِكَ، وَيقُولانِ: اسْتَوُوا.

وَكَانَ عَلِيٌّ يَقُولُ: تَقَدَّمْ يَا فُلَانُ، تَأَخَّرْ يا فُلَانُ.

[He said:] There are narrations on this topic from Jābir bin Samurah, Al-Barā', Jābir bin 'Abdullāh, Anas, Abū Hurairah, and 'Āishah.

Abū 'Eīsā said: The *Ḥadīth* of An-Nu'mān bin Bashīr is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It has been related that the Prophet ﷺ said: "Establishing the lines is part of the completeness of the *Ṣalāt*."

It has been related that 'Umar would appoint some men to straighten the lines, so he would not say the *Takbīr* until he was told that the lines were straight.

And it has been related from 'Alī and 'Uthmān that they would also do that, and that they would say: "Straighten."

And 'Alī would say: "O so-and-so! Move forward. O so-and-so! Move back."

تخريج: متفق عليه، وأخرجه مسلم، الصلاة، باب تسوية الصفوف وإقامتها ... إلخ، ح:٤٣٦ عن قتيبة، والبخاري، الأذان، باب تسوية الصفوف عند الإقامة وبعدها، ح:٧١٧ من حديث النعمان بن بشير به * وفي الباب عن جابر بن سمرة، [مسلم، ح:٤٣٠] والبراء، [أبو داود، ح:٦٦٤] وجابر بن عبدالله، [أحمد:٣/ ٣٢٢] وأنس، [مسلم، ح:٤٣٣، ٤٣٤] وأبي هريرة، [البخاري، ح:٦١٥ ومسلم، ح:٤٣٧] وعائشة، [ابن ماجه، ح:٩٩٥] *"من تمام الصلاة إقامة الصف حديث عمر" في الموطأ:١/ ١٧٣ حديث علي وعثمان.

Comments:

It is sad that these days the straightening of rows gets no attention and is dealt with extreme carelessness and negligence. Due to this, mutual grudge, enmity, dispute and disruption is rife; but none is prepared to learn lessons. May Allāh bestow upon us the power and ability to walk the path of guidance!

Chapter 54. What Has Been Related About "Let Those Among You With Understanding And Reason Be Close To Me."

(المعجم ٥٤) - بَابُ مَا جَاءَ لِيَلِيَنِي مِنْكُمْ أُولُو الأَحْلَامِ وَالنُّهَى (التحفة ٥٤)

228. 'Abdullāh (Ibn Mas'ūd) narrated that the Prophet ﷺ said: "Let those among you with understanding and reason be close to me, then those after them, then those after them. And do not separate or dissention will occur among your hearts, and beware of the commotion of the markets."[1] (*Ṣaḥīḥ*)

٢٢٨ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لِيَلِيَنِي مِنْكُمْ أُولُو الأَحْلَامِ وَالنُّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ، وَإِيَّاكُمْ وَهَيْشَاتِ الْأَسْوَاقِ».

[He said:] There are narrations on this topic from Ubayy bin Ka'b, Abū Mas'ūd, Abū Sa'eed, Al-Barā', and Anas.

[قَالَ]: وَفِي الْبَابِ عَنْ أُبَيِّ بنِ كَعْبٍ، وأَبِي مَسْعُودٍ، وأَبِي سَعِيدٍ، وَالْبَرَاءِ، وَأَنَسٍ.

Abū 'Eīsā said: The *Ḥadīth* of Ibn Mas'ūd is a *Ḥasan [Ṣaḥīḥ] Gharīb Ḥadīth*.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ.

It has been related from the Prophet ﷺ that he liked to have the *Muhājirūn* and the *Anṣār* close to him so that they would learn and preserve (how he prayed).

[وَقَدْ] رُوِيَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يُعْجِبُهُ أَنْ يَلِيَهُ الْمُهَاجِرُونَ وَالأَنْصَارُ، لِيَحْفَظُوا عَنْهُ.

[He said:] Khālid Al-Ḥadhā' (one of the narrators) is Khālid bin Mihrān, his *Kunyah* is Abū Al-Munāzil.

[قَالَ]: وَخَالِدٌ الْحَذَّاءُ هُوَ خَالِدُ بنُ مِهْرَانَ يُكْنَى أَبَا الْمُنَازِلِ.

[He said: And] I heard Muḥammad bin Ismā'īl saying: "[It is said that] Khālid Al-Ḥadhā' was never a cobbler.

[قَالَ: وَ] سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ [يُقَالُ:] إِنَّ خَالِدًا الْحَذَّاءَ مَا حَذَا نَعْلًا قَطُّ، إِنَّمَا كَانَ يَجْلِسُ إِلَى حَذَّاءٍ فَنُسِبَ إِلَيْهِ.

It was only because he used to sit in the company of a cobbler that he was called *Hadh-dhā'*."

[قَالَ]: وَأَبُو مَعْشَرٍ اسْمُهُ زِيَادُ بنُ كُلَيْبٍ.

[1] Meaning do not behave in such way with while congregating for the prayer. See *Tuḥfat Al-Aḥwadhī*.

[He said:] Abū Ma'shar's (a narrator in this chain of *Ḥadīth*) name is Ziyād bin Kulaib.

تخريج: وأخرجه مسلم، الصلاة، باب تسوية الصفوف وإقامتها ... إلخ، ح:٤٣٢ من حديث يزيد بن زريع به * وفي الباب عن أبي بن كعب، [النسائي، ح:٨٠٩] وأبي مسعود، [مسلم، ح:٤٣٢] وأبي سعيد، [مسلم، ح:٤٣٨] والبراء، [أحمد:٤/٢٩٦ والحاكم: ١/٥٧٣] وأنس، [ابن ماجه، ح:٩٧٧] * كان يعجبه أن يليه المهاجرون والأنصار.

Comments:

The wise people being lagged behind the prayer and then to express anger for the general people, who have already taken places in the first row, is unthinkable anyway. The prohibition of 'commotion of the markets' means it is wrong to make any noise in the mosques, raising voices to an unnecessary limit, arguing and wrangling or to remain behind the prayers to be involved in the street noise.

Chapter 55. What Has Been Related About The Dislike For Forming Rows Between Columns

(المعجم ٥٥) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الصَّفِّ بَيْنَ السَّوَارِي (التحفة ٥٥)

229. 'Abdul-Ḥamīd bin Maḥmūd said: "We prayed behind one of the *Amīrs*, the people compelled us such that we prayed between two columns. When we had prayed, Anas bin Mālik said: 'We would be prevented from this during the time of Allāh's Messenger ﷺ.'" (*Ṣaḥīḥ*)

٢٢٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ يَحْيَى بْنِ هَانِئِ بْنِ عُرْوَةَ الْمُرَادِيِّ، عَنْ عَبْدِ الْحَمِيدِ بْنِ مَحْمُودٍ قَالَ: صَلَّيْنَا خَلْفَ أَمِيرٍ مِنَ الْأُمَرَاءِ، فَاضْطَرَّنَا النَّاسُ فَصَلَّيْنَا بَيْنَ السَّارِيَتَيْنِ، فَلَمَّا صَلَّيْنَا قَالَ أَنَسُ بْنُ مَالِكٍ: كُنَّا نُتَّقِي هٰذَا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ.

There is something on this topic from Qurrah bin Iyās Al-Muzanī.

وفي الْبَابِ عَنْ قُرَّةَ بْنِ إِيَاسٍ الْمُزَنِيِّ.

Abū 'Eīsā said: The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

There are those among the people of knowledge who disliked lines being formed between columns.

وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ أَنْ يُصَفَّ بَيْنَ السَّوَارِي.

This is the opinion of Aḥmad and Isḥāq.

وَبِهِ يَقُولُ أَحْمَدُ، وإِسْحاقُ.

And there are those among the people of knowledge who permitted it.

وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ فِي ذَلِكَ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، ح:٦٧٣ من حديث سفيان الثوري به وصرح بالسماع عند البيهقي:٣/ ١٠٤ وصححه ابن خزيمة، ح:١٥٦٨ وابن حبان (الإحسان):٢٢١٥ والحاكم:١/ ٢١٠، ٢١٨ ووافقه الذهبي * عبدالحميد ثقة كما في الكاشف وغيره * وفي الباب عن قرة بن إياس المزني، [ابن ماجه، ح:١٠٠٢].

Comments:

Straightening the rows and standing close to each other in the congregational prayer is an objective. The oneness, unity, alliance and unanimity do not exist while standing in between the pillars; therefore praying in between the pillars, needlessly, is not allowed.

Chapter 56. What Has Been Related About *Ṣalāt* Behind The Line Alone

(المعجم ٥٦) - بَابُ مَا جَاءَ فِي الصَّلَاةِ خَلْفَ الصَّفِّ وَحْدَهُ (التحفة ٥٦)

230. Hilāl bin Yasāf said: "Ziyād bin Abī Al-Ja'd took me by the hand while we were in Ar-Raqqah,[1] he made me stand before a *Shaikh* who was called Wābiṣah bin Ma'bad, from Banī Asad. Ziyād said: 'This *Shaikh* narrated to me that a man prayed alone behind the row' – and the *Shaikh* was listening – 'so Allāh's Messenger ﷺ ordered him to repeat the *Ṣalāt*.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] There are narrations on this topic from 'Alī bin Shaibān and Ibn 'Abbās.

Abū 'Eīsā said: The *Ḥadīth* of Wābiṣah is a *Ḥasan Ḥadīth*.

There are those among the people of knowledge who dislike for a man to pray alone behind the rows. They say he is to repeat his prayer when he prays alone behind the rows. This is the opinion of Aḥmad and Isḥāq.

There are those among the people

٢٣٠ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافٍ قَالَ: أَخَذَ زِيَادُ بْنُ أَبِي الجَعْدِ بِيَدِي وَنَحْنُ بِالرَّقَّةِ فَقَامَ بِي عَلَى شَيْخٍ يُقَالُ لَهُ وَابِصَةُ بْنُ مَعْبَدٍ مِنْ بَنِي أَسَدٍ فَقَالَ زِيَادٌ: حَدَّثَنِي هٰذَا الشَّيْخُ أَنَّ رَجُلًا صَلَّى خَلْفَ الصَّفِّ وَحْدَهُ - والشَّيْخُ يَسْمَعُ - فَأَمَرَهُ رَسُولُ اللهِ ﷺ أَنْ يُعِيدَ الصَّلَاةَ.

[قَالَ أَبُو عِيسَى]: وفي الْبَابِ عَنْ عَلِيِّ ابْنِ شَيْبَانَ، وابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: [و]حَدِيثُ وَابِصَةَ حَدِيثٌ حَسَنٌ.

وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ أَنْ يُصَلِّيَ الرَّجُلُ خَلْفَ الصَّفِّ وَحْدَهُ، وَقَالُوا: يُعِيدُ إِذَا صَلَّى خَلْفَ الصَّفِّ وحْدَهُ. وَبِهِ يَقُولُ أَحْمَدُ، وَإِسْحٰقُ.

وَقَدْ قَالَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ يُجْزِئُهُ إِذَا

[1] A city located in the northern part of modern Syria, on the eastern side of the Euphrates.

of knowledge who said that it is acceptable from him if he prays alone behind the row.

This is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, and Ash-Shāfi'ī.

There are those among the people of Al-Kūfah who held a view in accordance with the *Ḥadīth* of Wābiṣah bin Ma'bad as well. They said that whoever prays alone behind the row, should repeat the prayer. Among them are Ḥammād bin Sulaimān, Ibn Abī Laila, and Wakī'.

More than one person has reported the narration of Ḥuṣain, from Hilāl bin Yasāf, from Ziyād bin Abī Al-Ja'd, from Wābiṣah [bin Ma'bad], and it is similar to the narration of Abū Al-Aḥwaṣ (a narrator in this chain of *Ḥadīth*).

The narration of Ḥuṣain contains what would prove that Hilāl saw Wābiṣah, but the people of *Ḥadīth* differ over this:

Some of them say that the narration of 'Amr bin Murrah from Hilāl bin Yasāf, from 'Amr bin Rāshid, from Wābiṣah [bin Ma'bad] is more correct.

Some of them say that the narration of Ḥuṣain, from Hilāl bin Yasāf, from Ziyād bin Abī Al-Ja'd, from Wābiṣah bin Ma'bad is more correct.

Abū 'Eīsā said: This is more correct to me than the narration of 'Amr bin Murrah because it has been narrated by others besides Hilāl bin Yasāf from Ziyād bin Abī

صَلَّى خَلْفَ الصَّفِّ وَحْدَهُ .

وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ، وَابْنِ الْمُبَارَكِ، وَالشَّافِعِيِّ .

وَقَدْ ذَهَبَ قَوْمٌ مِنْ أَهْلِ الْكُوفَةِ إِلَى حَدِيثِ وَابِصَةَ بْنِ مَعْبَدٍ أَيْضًا، قَالُوا: مَنْ صَلَّى خَلْفَ الصَّفِّ وَحْدَهُ يُعِيدُ، مِنْهُمْ حَمَّادُ ابْنُ أَبِي سُلَيْمَانَ وَابْنُ أَبِي لَيْلَى، وَوَكِيعٌ .

وَرَوَى حَدِيثَ حُصَيْنٍ عَنْ هِلَالِ بْنِ يَسَافٍ غَيْرُ وَاحِدٍ مِثْلَ رِوَايَةِ أَبِي الْأَحْوَصِ عَنْ زِيَادِ ابْنِ أَبِي الْجَعْدِ عَنْ وَابِصَةَ [بْنِ مَعْبَدٍ].

وفِي حَدِيثِ حُصَيْنٍ مَا يَدُلُّ عَلَى أَنَّ هِلَالًا قَدْ أَدْرَكَ وَابِصَةَ فَاخْتَلَفَ أَهْلُ الْحَدِيثِ فِي هٰذَا:

فَقَالَ بَعْضُهُمْ: حَدِيثُ عَمْرِو بْنِ مُرَّةَ عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَمْرِو بْنِ رَاشِدٍ، عَنْ وَابِصَةَ [بْنِ مَعْبَدٍ] أَصَحُّ .

وَقَالَ بَعْضُهُمْ: حَدِيثُ حُصَيْنٍ عَنْ هِلَالِ ابْنِ يَسَافٍ، عَنْ زِيَادِ بْنِ أَبِي الْجَعْدِ، عَنْ وَابِصَةَ بْنِ مَعْبَدٍ أَصَحُّ .

قَالَ أَبُو عِيسَى: وهٰذَا عِنْدِي أَصَحُّ مِنْ حَدِيثِ عَمْرِو بْنِ مُرَّةَ، لِأَنَّهُ قَدْ رُوِيَ مِنْ غَيْرِ حَدِيثِ هِلَالِ بْنِ يَسَافٍ عَنْ زِيَادِ بْنِ أَبِي الْجَعْدِ، عَنْ وَابِصَةَ بْنِ مَعْبَدٍ.

Al-Ja'd, from Wābiṣah bin Ma'bad.

تخريج: [صحيح] وأخرجه ابن ماجه، إقامة الصلوات، باب صلاة الرجل خلف الصف وحده، ح:١٠٠٤ من حديث حصين بن عبدالرحمن به وصححه ابن الجارود، ح:٣١٩ وابن حبان (الإحسان):٢١٩٧ وأحمد وإسحاق وغيرهم وانظر الحديث الآتي * وفي الباب عن علي بن شيبان، [ابن ماجه، ح:١٠٠٣ وابن عباس، [البزار:١/ ٢٥٠، ح:٥١٦].

Comments:

The authentic view about this issue is that standing individually for prayer behind the row is prohibited. He, who does so despite there being space in the row, will have to repeat the prayer. However, if the space is not available in the row and he offers the prayer standing on his own individually, it is hoped his prayer is valid. The opinion of pulling a person from the row and to make him stand alongside is mentioned in some *Aḥādith*, but these *Aḥādith* are Weak and unreliable for proof. Therefore the opinion of pulling someone from the line ahead is incorrect. [See for details, *Ad-Ḍa'īfah*, 2: 322, 323]

231. Wābiṣah bin Ma'bad narrated: "A man prayed alone behind the row so the Prophet ﷺ ordered him to repeat the *Ṣalāt*." (*Ṣaḥīḥ*)

Abū 'Eīsā said: I heard Al-Jārūd saying, "I heard Wakī' saying: 'When a man prays [alone] behind the row, then he has to repeat it."

٢٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ زِيادِ بْنِ أَبِي الْجَعْدِ، عَنْ وَابِصَةَ قَالَ: وحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ هِلَالِ بْنِ يَسافٍ، عَنْ عَمْرِو بْنِ رَاشِدٍ، عَنْ وَابِصَةَ بْنِ مَعْبَدٍ: أَنَّ رَجُلًا صَلَّى خَلْفَ الصَّفِّ وَحْدَهُ فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يُعِيدَ الصَّلَاةَ.

قَالَ أَبُو عِيسَى: [وَ] سَمِعْتُ الْجَارُودَ يَقُولُ: سَمِعْتُ وَكِيعًا يَقُولُ: إِذَا صَلَّى الرَّجُلُ خَلْفَ الصَّفِّ [وَحْدَهُ] فَإِنَّهُ يُعِيدُ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، ح:٦٨٢ من حديث شعبة به وصححه ابن حبان، ح:٤٠٣ وانظر الحديث السابق * قول وكيع صحيح عنه.

Chapter 57. What Has Been Related About A Man Who Prays While Another Man Is With Him

(المعجم ٥٧) - بَابُ مَا جَاءَ فِي الرَّجُلِ يُصَلِّي وَمَعَهُ رَجُلٌ (التحفة ٥٧)

232. Ibn 'Abbās narrated: "I

٢٣٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ

prayed with the Prophet ﷺ one night. I stood at his left, so Allāh's Messenger ﷺ took me by my head, from behind me, to put me on his right (side)." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] There is something on this topic from Anas.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Abbās is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

The people of knowledge among the Companions of the Prophet ﷺ and those after them act according to this. They say that when a man prays with the *Imām* he stands at the right of the *Imām*.

الرَّحْمٰنِ الْعَطَّارُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ رَسُولُ اللهِ ﷺ بِرَأْسِي مِنْ وَرَائِي، فَجَعَلَنِي عَنْ يَمِينِهِ.

[قَالَ أَبُو عِيسَى:] وفي الْبَابِ عَنْ أَنَسٍ.

قَالَ أَبُو عِيسَى: [و]حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

والْعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ، قَالُوا: إِذَا كَانَ الرَّجُلُ مَعَ الْإِمَامِ يَقُومُ عَنْ يَمِينِ الْإِمَامِ.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب: إذا قام الرجل عن يسار الإمام ... إلخ، ح:٧٢٦ عن قتيبة به ومسلم، الصلاة، باب صلاة النبي ﷺ ودعائه بالليل، ح:٧٦٣ من حديث عمرو بن دينار به * وفي الباب عن أنس، [مسلم، ح:٥١٢/٢٦٩].

Comments:

It is agreed that if the follower is only one, he should stand on the right side of the *Imām*. According to the majority of the scholars, he should stand equal to the *Imām*, and in the opinion of some other scholars, he should stand equal to the heels of the *Imām*; but it has no proof from *Aḥādīth*.

Chapter 58. What Has Been Related About A Man Who Prays With Two Men

(المعجم ٥٨) - بَابُ مَا جَاءَ فِي الرَّجُلِ يُصَلِّي مَعَ الرَّجُلَيْنِ (التحفة ٥٨)

233. Samurah bin Jundab narrated: "Allāh's Messenger ﷺ ordered us that when we were three, then one of us should stand forward." (***Ḍa'īf***)

[Abū 'Eīsā said:] There are narrations on this topic from Ibn Mas'ūd, Jābir, and [Anas bin Mālik].

Abū 'Eīsā said: The *Ḥadīth* of Samurah is a *[Ḥasan] Gharīb Ḥadīth*.

٢٣٣ - حَدَّثَنَا بُنْدَارٌ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ عَنِ الْحَسَنِ، عَنْ سَمُرَةَ ابْنِ جُنْدَبٍ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ إِذَا كُنَّا ثَلَاثَةً أَنْ يَتَقَدَّمَنَا أَحَدُنَا.

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ، وَجَابِرٍ، [وَأَنَسِ بْنِ مَالِكٍ].

The people of knowledge act according to this, they say that when there are three, then two men stand behind the *Imām*.

قَالَ أَبُو عِيسَى: وَحَدِيثُ سَمُرَةَ حَدِيثٌ [حَسَنٌ] غَرِيبٌ.

وَالْعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ، قَالُوا: إِذَا كَانُوا ثَلَاثَةً قَامَ رَجُلَانِ خَلْفَ الْإِمَامِ.

It has been reported about Ibn Mas'ūd that he prayed with 'Alqamah and Al-Aswad so he stood with one of them at his right and the other at his left, and he related that from the Prophet ﷺ.

وَرُوِيَ عَنِ ابْنِ مَسْعُودٍ: أَنَّهُ صَلَّى بِعَلْقَمَةَ وَالْأَسْوَدِ فَأَقَامَ أَحَدَهُمَا، عَنْ يَمِينِهِ وَالْآخَرَ عَنْ يَسَارِهِ، وَرَوَاهُ عَنِ النَّبِيِّ ﷺ.

Some of the people have criticized Ismā'īl bin Muslim [Al-Makkī] (one of the narrators) due to his memory.

وَقَدْ تَكَلَّمَ بَعْضُ النَّاسِ فِي إِسْمٰعِيلَ بْنِ مُسْلِمٍ [الْمَكِّيِّ] مِنْ قِبَلِ حِفْظِهِ.

تخريج: [إسناده ضعيف] وأخرجه الطبراني في الكبير: ٧/٢٢٨، ح: ٦٩٥١ من حديث إسماعيل بن مسلم به ولبعض الحديث شواهد عند ابن ماجه، ح: ٩٧٤ وابن خزيمة، ح: ١٥٣٦ وغيرهما * وفي الباب عن ابن مسعود، [مسلم، ح: ٥٣٤] وجابر، [مسلم، ح: ٣٠١٠] وأنس بن مالك، [البخاري، ح: ٣٨٠ ومسلم، ح: ٦٥٨/٢٦٦ والبيهقي: ٣/٦٩] * حديث ابن مسعود في علقمة والأسود، أخرجه مسلم، ح: ٥٣٤.

Comments:

If the followers are more than one, they should stand behind the *Imām*, the majority of *A'immah* and jurists said this.

Chapter 59. What Has Been Related About A Man Who Prays And A Man And A Woman Are With Him

(المعجم ٥٩) - بَابُ مَا جَاءَ فِي الرَّجُلِ يُصَلِّي وَمَعَهُ رِجَالٌ وَنِسَاءٌ (التحفة ٥٩)

234. Anas bin Mālik narrated: "My grandmother Mulaikah invited Allāh's Messenger ﷺ to a meal that she prepared. He ate from it, then said: 'Stand so that we may lead you in prayer.'" He said: "I got a *Ḥaṣīr*[1] of ours which had become dark because of prolonged use, so I washed it with water. Allāh's Messenger ﷺ stood on it,

٢٣٤ - حَدَّثَنَا إِسْحٰق الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ [بْنُ أَنَس] عَنْ إِسْحٰقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللهِ ﷺ لِطَعَامٍ صَنَعَتْهُ، فَأَكَلَ مِنْهُ، ثُمَّ قَالَ: «قُومُوا فَلْنُصَلِّ بِكُمْ». قَالَ أَنَسٌ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدِ اسْوَدَّ مِنْ طُولِ مَا لُبِسَ، فَنَضَحْتُهُ بِالْمَاءِ،

[1] A mat used for prayer.

and the orphan and I aligned behind him and the old lady stood behind us. He (Allāh's Messenger ﷺ) led us in two *Rak'ah* of prayer and then left." (*Ṣaḥīḥ*)

فَقَامَ عَلَيْهِ رَسول الله ﷺ وَصَفَفْتُ عليهِ أَنَا وَالْيَتِيمُ وَرَاءَهُ، والعَجوزُ مِنْ وَرائِنا، فَصَلَّى بِنَا رَكْعَتَيْنِ ثُمَّ انْصَرَفَ.

Abū 'Eīsā said: The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، والعَمَلُ عَلَيْهِ عِنْدَ [أَكْثَرِ] أَهْلِ الْعِلْمِ، قَالُوا: إِذا كانَ مَعَ الْإِمَامِ رَجُلٌ وامْرَأَةٌ، قَامَ الرَّجُلُ، عَنْ يَمِينِ الْإِمَامِ والمَرْأَةُ خَلْفَهُما، وَقَدْ احْتَجَّ بَعْضُ النَّاسِ بِهٰذَا الحَدِيثِ في إِجازَةِ الصَّلَاةِ إِذا كانَ الرَّجُلُ خَلْفَ الصَّفِّ وَحْدَهُ، وَقَالُوا: إِنَّ الصَّبِيَّ لَمْ تكنْ لَهُ صَلَاةٌ، وكانَ أَنَسٌ خَلْفَ النَّبِيِّ ﷺ وحْدَهُ، [في الصَّفِّ]. ولَيْسَ الْأَمرُ عَلَى ما ذَهبُوا إِلَيْهِ لِأَنَّ النَّبِي ﷺ أَقامَه مَعَ اليَتِيمِ خَلْفَهُ، فَلوْلَا أَنَّ النَّبِي ﷺ جَعَلَ لِلْيَتِيمِ صَلَاةً، لَمَا أَقَامَ اليَتِيمَ مَعَهُ وَلأَقامَهُ عَنْ يَمِينِهِ. وقد رُوِي عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ فَأَقامَهُ، عَنْ يَمِينِهِ، وَفِي هٰذَا الحَدِيثِ دَلَالَةٌ أَنَّهُ إِنَّمَا صَلَّى تَطَوُّعًا، أَرادَ إِدْخالَ البَرَكَةِ عَلَيْهِمْ.

It is acted upon by [most of] the people of knowledge. They say when there is a man and a woman with the *Imām* then the man stands at the right of the *Imām* and the woman behind them. Some of the people have used this *Ḥadīth* to say that the prayer is acceptable when a man prays behind the row alone. They say that the young boy was not required to pray, and Anas was behind the Prophet ﷺ alone [in the row].

But the case is not as they saw it, because the Prophet ﷺ made him stand with the orphan boy behind him. So if the Prophet ﷺ did not reckon with the orphan boy's prayer, he would not have made him stand beside Anas and he would have made Anas stand on his right.

And it has been reported from Mūsā bin Anas, from Anas, that he prayed with the Prophet ﷺ, so he stood him at his right.

In this *Ḥadīth* there is proof that he was only praying a voluntary prayer and he wanted them to have some of the blessing.

تخريج: متفق عليه، وأخرجه البخاري، الصلاة، باب الصلاة على الحصير، ح: ٣٨٠ ومسلم، المساجد، باب جواز الجماعة في النافلة. . .إلخ، ح: ٦٥٨ من حديث مالك به وهو في الموطأ (يحيى): ١/ ١٥٣.

Comments:

It is proven from this *Ḥadīth* that if there is only one child, he will stand with the men in the row. A woman is not allowed to stand in the row of men, rather, she will stand behind individually and she is allowed to stand on her own as a row.

Chapter 60. [What Has Been Related About] Who Is Most Deserving Of Being The *Imām*

(المعجم ٦٠) - بَابُ [مَا جَاءَ] مَنْ أَحَقُّ بِالإِمَامَةِ (التحفة ٦٠)

235. Abū Mas'ūd narrated that Allāh's Messenger ﷺ said: "The one who recites most of the Book of Allāh is to lead the people (in prayers). If they are equal in recitation, then the most knowledgeable in the *Sunnah* among them. If they are equal regarding the *Sunnah*, then the earliest of them to emigrate. If they are equal in their emigration then the eldest among them. And a man is not to be led in prayer in the place of his authority, and his spot of esteem in his home is not to be sat on without his permission." (***Ṣaḥīḥ***)

Maḥmūd [bin Ghailān] (one of the narrators) said: "In his narration, Ibn Numair said: 'The eldest in years among them.'"

[Abū 'Eīsā said:] There are narrations on this topic from Abū Sa'eed, Anas bin Mālik, Mālik bin Al-Ḥuwairith, and 'Amr bin Salamah.

Abū 'Eīsā said: The *Ḥadīth* of Abū Mas'ūd is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is acted upon by the people of knowledge. They say that the most deserving of the postion of *Imām* among the people is the one

٢٣٥ - حَدَّثَنَا هنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ؛ ح: وحَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ و[عَبْدُ اللهِ] بْنُ نُمَيْرٍ عَنِ الأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ الزُّبَيْدِيِّ، عَن أَوْسِ بنِ ضَمْعَجٍ قال: سَمِعتُ أَبا مَسْعُودٍ الأنصَارِيَّ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يَؤُمُّ الْقَوْمَ أقرؤُهُمْ لِكتَابِ الله، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَواءً، فَأَعْلَمُهُم بالسُّنَّةِ، فإن كَانُوا فِي السُّنَّةِ سَوَآءً فأقدَمُهُم هجرَةً، فإن كَانوا في الهجرَة سواءً فأكبرُهم سِنًّا، ولا يُؤَمُّ الرَّجلُ فِي سُلْطَانِه ولَا يُجْلَسُ عَلَى تكرمَتِهِ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ». قَالَ مَحْمُودُ [بنُ غَيْلَانَ]: قالَ ابنُ نُمَيْرٍ في حَدِيثِهِ: «أقدَمُهم سِنًّا».

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ، وَأَنسِ بنِ مَالِكٍ، ومالكِ بنِ الحُوَيرِثِ، وَعمرِو بْنِ سَلَمَةَ.

قَالَ أَبُو عِيسَى: وحَديثُ أَبي مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، والعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ العِلْمِ، قَالُوا: أَحَقُّ النَّاسِ بِالْإِمَامَةِ أَقرؤُهم لكتابِ الله، وأعلمُهمْ بالسُّنَّةِ،

who recites the most of the Book of Allāh, and the most knowledgeable among them of the *Sunnah*. And they say that the owner of the house has the most right to be the *Imām* (in his own house). Some of them say that when the owner of the house gives permission to someone else then there is no harm if he led him in prayer. But some of them disliked that, and they said that the *Sunnah* is that the owner of the house leads the prayer. Aḥmad bin Ḥanbal said about the saying of the Prophet ﷺ: "And a man is not to be led in prayer in the place of his authority, and his spot of esteem in his home is not to be sat on without his permission" If he (the owner of house) gives permission, then I hope that permission will apply to both situations.

وقَالُوا: صاحِبُ المنزِلِ أَحَقُّ بالْإِمامةِ. وقَالَ بعضهمْ: إِذَا أَذِنَ صاحبُ المَنْزِلِ لغَيْرِهِ فَلا بَأْسَ أَنْ يُصَلِّيَ بِهِ، وكَرِهَهُ بَعْضُهُم، وقَالُوا: السُّنَّةُ أن يُصَلِّيَ صَاحِبُ البيْتِ. قَالَ أَحْمَدُ بنُ حَنبلٍ: وقولُ النَّبي ﷺ: [و] لَا يُؤَمُّ الرَّجُلُ في سُلْطَانِه، ولَا يُجْلسُ عَلَى تكْرِمَتِهِ في بيتِه إِلَّا بإِذْنِهِ»، فَإِذَا أَذِنَ فَأَرْجو أَنَّ الْإِذْنَ في الْكُلِّ، ولَمْ يَرَ بِهِ بَأْسًا إِذَا أَذِنَ لَهُ أَنْ يُصَلِّيَ بِهِ.

تخريج: وأخرجه مسلم، المساجد، باب من أحق بالإمامة؟، ح:٦٧٣ من حديث أبي معاوية الضرير به * وفي الباب عن أبي سعيد، [مسلم، ح:٦٧٢] وأنس بن مالك، [أحمد:٣/١٦٣،] ومالك بن الحريرث، [البخاري، ح:٦٢٨ ومسلم، ح:٦٧٤] وعمرو بن سلمة [البخاري، ح:٤٣٠٢].

Comments:

1. *"Aqra'ū"* means a person who loves the Qur'ān much and is very keen and dedicated to it; he who loves it more and is dedicated will have more understanding and more knowledge of it.
2. Leading the prayer in the presence of an appointed *Imām* without his permission is not right.

Chapter 61. What Has Been Related About: "When One Of You Leads The People In Prayer, Then Let Him Be Brief."

(المعجم ٦١) - بَابُ مَا جَاءَ إِذَا أَمَّ أَحَدُكُمُ النَّاسَ فَلْيُخَفِّفْ (التحفة ٦١)

236. Abū Hurairah narrated that the Prophet ﷺ said: "When one of

٢٣٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا المُغِيرَةُ بنُ عَبْدِ الرَّحمٰنِ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ،

you leads the people in prayer then let him be brief, for indeed there are among them the young and the old, the weak and the ill. When one of you prays alone, then let him pray as he wishes." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] There are narrations on this topic from 'Adī bin Ḥātim, Anas, Jābir bin Samurah, Mālik bin 'Abdullāh, Abū Wāqid, 'Uthmān bin [Abī] Al-'Āṣ, Abū Mas'ūd, Jābir bin 'Abdullāh, and Ibn 'Abbās.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

And it is the saying of most of the people of knowledge, they prefer that the *Imām* not lengthen and prolong the prayer, fearing hardship for the weak, the elderly, and the ill.

[Abū 'Eīsā said:] The name of Abū Az-Zinād (one of the narrators) is 'Abdullāh bin Dhakwān, and Al-A'raj (one of the narrators) is 'Abdur-Raḥmān bin Hurmuz [Al-Madanī], and his *Kunyah* is Abū Dāwud.

عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِي ﷺ قَالَ: «إِذَا أَمَّ أَحَدُكُمُ النَّاسَ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الصغيرَ والكبيرَ والضعيفَ والمَرِيضَ، فَإِذَا صَلَّى وَحدَه، فليُصلِّ كَيفَ شَاءَ».

[قَالَ أَبُو عِيسَى]: وفي الْبَابِ عَنْ عَدِيِّ ابنِ حَاتِمٍ، وَأَنسٍ، وَجَابِرِ بنِ سَمُرَةَ، وَمالِكِ ابنِ عَبْدِ الله، وأَبِي وَاقِدٍ، وعُثْمَانَ بنِ [أَبِي] العَاصِ، وأَبِي مَسْعُودٍ، وَجَابِرِ بنِ عَبْدِ الله، وابنِ عباسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ، وهُوَ قولُ أَكْثَرِ أَهْلِ العلمِ اخْتَارُوا أَنْ لا يُطيلَ الْإِمامُ الصَّلَاةَ مَخَافَةَ المشقةِ عَلَى الضَّعِيفِ والْكَبِيرِ والمَرِيضِ.

[قَالَ أَبُو عِيسَى]: وأَبُو الزِّنَادِ اسمُه عَبْدُ الله بنُ ذَكْوَانَ والأَعْرَجُ هُوَ عَبْدُ الرَّحْمٰنِ بنُ هُرمُزَ [المَدَنِيُّ] [و] يُكْنَى أبا دَاوُدَ.

تخريج: متفق عليه، وأخرجه مسلم، الصلاة، باب أمر الأئمة بتخفيف الصلاة في تمام، ح:٤٦٧ عن قتيبة والبخاري، الأذان، باب: إذا صلى لنفسه فليطول ماشآء، ح:٧٠٣ من حديث أبي الزناد به * وفي الباب عن عدي بن حاتم، أحمد:٤/ ٢٥٧، ٢٥٨ وأنس، [البخاري، ح:٧٠٦، ٧٠٨ ومسلم، ح:٤٦٩] وجابر بن سمرة، [أحمد:٥/ ٩١] ومالك بن عبدالله، [أحمد:٥/ ٢٢٥، ٢٢٦] وأبي واقد، [أحمد:٥/ ٢١٨، ٢١٩] وعثمان بن أبي العاص، [مسلم، ح:٤٦٨] وأبي مسعود، [البخاري، ح:٧١٥٩ ومسلم، ح:٤٦٦] وجابر بن عبدالله [البخاري، ح:٧٠١ ومسلم، ح:٤٦٥] وابن عباس، [انظر مجمع الزوائد:٢/ ٧٣].

Comments:

He ﷺ advised that the *Imām* should be aware that sometimes among the followers there are sick, weak, elderly or tired; therefore he should not prolong the prayer much.

237. Anas [bin Mālik] narrated: "Allāh's Messenger ﷺ was among the lightest of people in *Ṣalāt* with its completeness." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[The name of Abū 'Awānah (one of the narrators) is Waḍḍāḥ]

[Abū 'Eīsā said: I asked Qutaibah (one of the narrators): "What is Abū 'Awānah's name?" He said: "Waḍḍāḥ." I said: "Who is he the son of?" He said: "I don't know, he was a slave of a woman in Al-Baṣrah."]

٢٣٧ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ [بنِ مَالِكٍ] قَالَ: كَانَ رَسُولُ اللهِ ﷺ مِنْ أخف النَّاسِ صَلَاةً في تَمَامٍ.

[قَالَ أَبُو عِيسَى]: وهٰذَا حَدِيث حَسَنٌ صَحِيحٌ [واسْمُ أَبِي عَوانَةَ وَضَّاحٌ].

[قَالَ أَبُو عِيسَى]: سَأَلْتُ قُتَيْبَةَ قُلْتُ: أَبُو عَوَانَةَ ما اسْمُه؟ قَالَ: وضَّاحٌ. قُلْتُ: ابْنُ مَنْ؟ قَالَ: لَا أَدْرِي، كانَ عَبْدًا لِامْرَأَةٍ بِالْبَصْرَةِ].

تخريج: متفق عليه، وأخرجه مسلم، الصلاة، باب أمر الأئمة بتخفيف الصلاة في تمام، ح:٤٦٩ عن قتيبة و البخاري، الأذان، باب الإيجاز في الصلاة وإكمالها، ح:٧٠٦ من حديث أنس به.

Chapter 62. What Has Been Related About The *Taḥrīm* And *Taḥlīl* Of *Ṣalāt*[1]

(المعجم ٦٢) - بَابُ مَا جَاءَ فِي تَحْرِيمِ الصَّلَاةِ وَتَحْلِيلِهَا (التحفة ٦٢)

238. Abū Sa'eed narrated that Allāh's Messenger ﷺ said: "The key to *Ṣalāt* is the purification, its *Taḥrīm* is the *Takbīr*, and its *Taḥlīl* is the *Taslīm*, and there is no *Ṣalāt* for one who did not recite *Al-Ḥamd*[2] and a *Sūrah* in the obligatory (prayer) or other prayers." (***Ḍa'īf***)

[Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan*.]

There are narrations on this topic from 'Alī and 'Āishah. [He said:] And the *Ḥadīth* of 'Alī bin Abī Ṭālib [about this] has a better chain

٢٣٨ - **حَدَّثَنَا** سُفْيَانُ بنُ وَكِيعٍ: حَدَّثَنَا مُحَمَّدُ بنُ [الْفُضَيلِ] عَن أَبِي سُفْيَانَ طَرِيفٍ السَّعْدِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قالَ رَسُولُ اللهِ ﷺ: «مفتَاحُ الصَّلَاةِ الطُّهُورُ، وتَحْرِيمُهَا التَّكْبِيرُ، وتَحْلِيلُهَا التَّسْلِيمُ، وَلَا صَلَاةَ لِمَنْ لَمْ يَقْرأْ بالحَمْدِ وسُورةٍ في فَرِيضَةٍ أو غَيرِهَا».

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ].

وفِي الْبَابِ عَنْ عَلِيٍّ، وَعائِشَةَ. [قَالَ] وحَدِيثُ عَلِيِّ بْنِ أَبِي طَالِبٍ [في هٰذَا] أَجْوَدُ

[1] The beginning and end of its sacred state, see *Ḥadīth* no. 3.

[2] *Sūrat Al-Fātiḥah*.

and is more correct than the *Ḥadīth* of Abū Sa'eed. We have written it in the beginning of the Book of *Wuḍū'*. And the people of knowledge among the Companions of the Prophet ﷺ and those after them act according to it, and it is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad, and Isḥāq. They said that the *Taḥrīm* of the *Ṣalāt* is the *Takbīr*, and a man will not have entered into the prayer except with the *Takbīr*.

Abū 'Eīsā said: I heard Abū Bakr Muḥammad bin Abān [the scribe of Wakī' saying: "I heard 'Abdur-Raḥmān bin Mahdī saying: 'If a man were to open his prayer with seventy of Allāh's Names, but he did not say the *Takbīr* then it would not be acceptable from him, and if he were to commit *Ḥadath* before the *Taslīm* I would order him to perform *Wuḍū'* then return to his place and say the *Taslīm*. For indeed the matter is only as it appears.'"[1]

[He said:] And the name of Abū Naṣrah (one of the narrators) is [Al-]Mundhir bin Mālik bin Quṭa'ah.

إِسْنَادًا وأَصَحُّ مِنْ حَدِيثِ أَبِي سَعِيدٍ. وقَدْ كَتَبْنَاهُ في أَوَّلِ كِتَابِ الوُضُوءِ، والعَمَلُ عَلَيْهِ عندَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُم، وَبِهِ يَقُولُ سُفْيَانُ الثَّورِيُّ، وابنُ المُبَارَكِ، والشَّافِعِيُّ، وأحمدُ، وإِسحَاقُ: إنَّ تَحرِيمَ الصَّلَاةِ التَّكْبِيرُ، ولَا يَكُونَ الرَّجُلُ دَاخِلًا فِي الصلَاةِ إلَّا بِالتَّكْبِيرِ.

قَالَ أَبُو عِيسَى:[و] سَمِعْتُ أَبا بَكْرٍ مُحَمَّدَ ابْنَ أَبانٍ [مُسْتَمْلِيَ وَكِيعٍ] يَقُولُ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بنَ مَهْدِيٍّ يَقولُ: لَوِ افْتَتَحَ الرَّجُلُ الصَّلَاةَ بِسبعِينَ اسمًا مِنْ أسمَاءِ الله، ولم يُكَبِّرْ لَمْ يُجْزِهِ، وإِنْ أَحْدَثَ قَبْلَ أَنْ يُسَلِّمَ أَمَرْتُهُ أَنْ يَتَوَضَّأَ ثُمَّ يَرْجِعَ إِلَى مَكَانِهِ ويُسَلِّمَ إِنَّمَا الْأَمْرُ عَلَى وَجْهِهِ.

[قال] وأَبُو نَضْرَةَ اسْمُهُ [ال]مُنْذِرُ بنُ مَالِكِ بنِ قُطَعَةَ.

تخريج: [**إسناده ضعيف**] وأخرجه ابن ماجه، الطهارة، باب مفتاح الصلاة الطهور، ح:٢٧٦ من حديث أبي سفيان طريف السعدي به والسعدي ضعيف كما في التقريب وغيره، وشطر الحديث من "مفتاح" إلى "وتحليلها التسليم" صحيح، تقدم:٣ * وفي الباب عن علي [تقدم:٣] وعائشة، [مسلم، ح:٤٩٨ فيه الاستفتاح والتسليم] * قول ابن مهدي صحيح عنه.

Comments:

1. In the opinion of three *A'immah*, Mālik, Shāfi'ī and Aḥmad, Abū Yūsuf and the majority of *Ummah*, pronouncing *'Allāhu-Akbar'* in the beginning of

[1] Meaning it is to be taken literally. See *Tuḥfat Al-Aḥwadhī*.

prayer is obligatory, and it is a pillar and part of prayer just like *Rukū'* (bowing) and *Sujūd* (prostration).

Likewise pronouncing *'Assalamu-Alaikum wa Rahmatullāh'* to end the prayer is obligatory, according to the majority of *Ummah*, three *A'immah* and Abū Yūsuf. If someone ends the prayer through any other method, other than *'Assalamu-Alaikum wa Rahmatullāh'* his prayer is invalid.

2. Reciting *Al-Fātiḥah* in every prayer is obligatory and it must be recited in every *Rak'ah*.

Chapter 63. What Has Been Related About Spreading The Fingers With The *Takbīr*

(المعجم ٦٣) - بَابُ [مَا جَاءَ] فِي نَشْرِالأَصَابِعِ عِنْدَ التَّكْبِيرِ (التحفة ٦٣)

239. Abū Hurairah narrated: "When Allāh's Messenger ﷺ performed the *Takbīr* for *Ṣalāt* he would spread his fingers." (***Ḍa'īf***)

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah [is *Ḥasan*] [and] more than one person has narrated it: from Ibn Abī Dhi'b, from Sa'eed bin Sam'ān, from Abū Hurairah, that when the Prophet ﷺ would enter the *Ṣalāt* he would raise his hands while they were extended.

And this is more correct than the narration of Yaḥya bin Al-Yamān. Ibn Yamān (a narrator in the chain of this *Ḥadīth*) was mistaken in this *Ḥadīth*.

٢٣٩ - **حَدَّثَنَا** قُتَيْبَةُ وأَبُو سَعِيدٍ الأَشَجُّ قَالَا: حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدِ بنِ سَمْعَانَ، عَنْ أَبِي هُرَيْرَةَ قال: كَانَ رَسُولُ اللهِ ﷺ إِذَا كَبَّرَ للصَّلَاةِ نَشَرَ أصابِعَهُ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ [حَسَنٌ] [وَ]قَدْ رَوَاهُ غَيْرُ وَاحِدٍ، عَنِ ابنِ أَبِي ذِئْبٍ، عَنْ سَعِيدِ بنِ سَمْعَانَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إذا دَخَلَ فِي الصَّلَاةِ رَفَعَ يدَيْهِ مَدًّا.

وهٰذَا أَصَحُّ مِنْ رِوايَةِ يَحْيى بْنِ الْيَمَانِ، وأَخْطَأَ ابْنُ يَمَانٍ فِي هٰذَا الحَدِيثِ.

تخريج: [إسناده ضعيف] وأخرجه ابن خزيمة، ح:٤٥٨١ من حديث أبي سعيد الأشج به وصححه ابن حبان، ح:٤٤٦ والذهبي في تلخيص المستدرك:١/ ٢٣٥ يحيى بن اليمان: صدوق عابد، يخطىء كثيرًا وقد تغير (تقريب:٧٦٧٩) وحديثه في صحيح مسلم صحيح ولمعنى الحديث شواهد.

240. Abū Hurairah narrated: "When Allāh's Messenger ﷺ would enter the *Ṣalāt* he would raise his hands while they were extended." (***Ḥasan***)

Abū 'Eīsā said: 'Abdullāh [bin

٢٤٠ - **حَدَّثَنَا** عَبْدُ اللهِ بنُ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ المَجِيدِ الحَنَفِيُّ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ سَعِيدِ بنِ سَمْعَانَ قال: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ

'Abdur-Raḥmān] (one of the narrators) said: "This is more correct than the narration of Yaḥya bin Yamān, the *Ḥadīth* of Yaḥya bin Yamān is mistaken."

اللهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ رَفَعَ يَدَيْهِ مَدًّا.

قَالَ أَبُو عِيسَى: قَالَ عَبْدُ اللهِ [بْنُ عَبْدِ الرَّحْمَنِ]: وهٰذَا أَصَحُّ من حَدِيثِ يَحْيَى ابْنِ يَمَانٍ وحَدِيثُ يَحْيَى بنِ يَمَانٍ خطأٌ.

تخريج: [إسناده حسن] وأخرجه أبوداود، ح: ٧٥٣ من حديث ابن أبي ذئب به وصححه ابن خزيمة، ح: ٤٧٣ وابن حبان (الإحسان): ١٧٧٤ والحاكم: ١/ ١٣٤ والذهبي.

Comments:

Imām Aḥmad is of the view of joining the fingers together and *Imām* Shāfi'ī is in favour of spreading. The authentic form is the natural state of fingers, which is somewhere between joining and separating.

Chapter 64. [What Has Been Related] About The Virtue Of The First *Takbīr*

(المعجم ٦٤) - بَابُ [مَا جَاءَ] فِي فَضْلِ التَّكْبِيرَةِ الأُولَى (التحفة ٦٤)

241. Anas bin Mālik narrated that Allāh's Messenger ﷺ said: "Whoever performs *Ṣalāt* for Allāh for forty days in congregation, catching the first *Takbīr*, two absolutions are written for him: absolution from the Fire, and absolution from hypocrisy." (*Ḍa'īf*)

Abū 'Eīsā said: This *Ḥadīth* has been reported from Anas in *Mawqūf* form,[1] and I do not know of anyone who narrated it in *Marfū'* form[2] except what has been related by Salam bin Qutaibah, from Ṭu'mah bin 'Amr, [from Ḥabīb bin Abī Thābit, from Anas]. And this *Ḥadīth* was only narrated from Ḥabīb bin Abī Ḥabīb Al-Bajalī, from Anas bin Mālik as his saying. Hannād narrated that to us (saying): Wakī' narrated to us, from Khālid bin

٢٤١ - حَدَّثَنَا عُقْبَةُ بنُ مُكْرَم وَنَصْرُ بنُ عَلِيٍّ [الْجَهْضَمِيُّ] قَالَا: حَدَّثَنَا [أَبُو قُتَيْبَةَ] سَلْمُ بْنُ قُتَيْبَةَ عَنْ طُعْمَةَ بنِ عَمْرٍو، عَنْ حَبِيبِ بنِ أَبِي ثابتٍ، عَنْ أَنَسِ بنِ مالكٍ قال: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى للهِ أَرْبَعِينَ يَوْمًا في جَماعَةٍ يُدْرِكُ التَّكْبِيرَةَ الأُولى كُتِبَتْ لَهُ بَراءَتَان: بَرَاءَةٌ مِنَ النَّارِ، وَبَرَاءَةٌ مِنَ النِّفَاقِ».

قَالَ أَبُو عِيسَى: [و]قَدْ رُوِيَ هٰذَا الحَدِيثُ عَنْ أنسٍ موقوفًا، ولَا أَعْلَمُ أحدًا رفعَهُ إِلَّا مَا رَوَى سَلمُ بنُ قُتَيْبَةَ عَنْ طُعْمَةَ بنِ عَمْرٍو [عن حَبِيبِ بْنِ أَبِي ثابتٍ، عَنْ أَنَسٍ] وإنما يُرْوَى هٰذَا [الحديث] عَنْ حَبِيبِ بْنِ أَبِي حَبِيبٍ البَجَلِيِّ، عَنْ أَنَسِ بنِ مَالِكٍ قولُهُ:

[1] Meaning, as his statement only.

[2] Meaning, as a statement of the Prophet ﷺ.

Ṭahmān, from Ḥabīb bin Abī Ḥabīb Al-Bajalī, from Anas, as his saying, and he did not attribute it to the Prophet ﷺ. And Ismā'īl bin 'Ayyāsh reported this *Ḥadīth* from 'Umārah bin Ghazīmah, from Anas bin Mālik, from 'Umar bin Al-Khaṭṭāb, from the Prophet ﷺ, and it is similar to this. This *Ḥadīth* is not preserved, and, it is a *Mursal Ḥadīth*.[1]

'Umārah bin Ghaziyyah did not see Anas bin Mālik.

[Muḥammad bin Ismā'īl said that Ḥabīb bin Abī Ḥabīb's *Kunyah* is Abū Al-Kashuwthā, and they say it is Abū 'Umairah].

حَدَّثَنَا بذلك هَنَّادٌ: حَدَّثَنَا وكيعٌ عَنْ خَالِدِ بن طَهْمَانَ، عَنْ حَبِيبِ بنِ أَبِي حبيبٍ البَجَلِيِّ، عَنْ أَنَسٍ قولَه ولم يَرْفَعْهُ، وَرَوَى إِسْمَاعِيلُ ابنُ عَيَّاشٍ هٰذَا الْحَدِيثَ عَنْ عُمَارَةَ بنِ غَزِيَّةَ، عَنْ أَنَسِ بنِ مالكٍ، عَنْ عُمَرَ بْنِ الخطَّابِ عَنِ النَّبِيِّ ﷺ نحوَ هٰذَا. وهٰذَا حَدِيثٌ غيرُ مَحْفوظٍ، وَهُوَ حَدِيثٌ مُرْسَلٌ.

وعُمَارَةُ بنُ غَزِيَّةَ لَمْ يُدْرِكْ أَنَسَ بنَ مَالِكٍ.

[قَالَ مُحَمَّدُ بْنُ إِسْماعِيلَ: حَبِيبُ بْنُ أَبي حَبِيبٍ يُكْنَىٰ أبا الْكَشُوثَى ويُقالُ: أَبُو عُمَيْرَةَ].

تخريج: [إسناده ضعيف] وأخرجه المزي في تهذيب الكمال: ٩/ ٢٣٢ من حديث نصر بن علي الجهضمي به * حبيب مدلس عنعن وله طريق آخر ضعيف عند بحشل الواسطي في تاريخ واسط (ص٦٢) وللحديث شواهد ضعيفة عند أحمد (٣/ ١٥٥) وغيره.

Comments:

'Takbīr Oolā' means *Takbīr Taḥrīmah* which is the first pronouncement of *Allāhu-Akbar* to begin the prayer. Though many of the jurists mean it to join the first *Rak'ah*, yet it is contrary to the apparent *Ḥadīth*.

Chapter 65. What Is Said During The Opening Of The *Ṣalāt*

(المعجم ٦٥) - بَابُ مَا يَقُولُ عِنْدَ افْتِتَاحِ الصَّلَاةِ (التحفة ٦٥)

242. Abū Sa'eed Al-Khudrī narrated: "When Allāh's Messenger ﷺ stood for *Ṣalāt* during the night, he would say the *Takbīr* (*Allāhu Akbar*), then say: (*Subḥānaka Allāhumma wa Biḥamdika wa Tabārakasmuka, wa Ta'āla Jadduka wa lā ilāha ghairuk.*) 'Glorious You are O Allāh, and with Your praise, and blessed is Your Name, and

٢٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى البَصْرِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ عَنْ عَلِيِّ بْنِ عَلِيٍّ الرِّفاعِيِّ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذا قَامَ إِلى الصَّلَاةِ بِاللَّيْلِ كَبَّرَ ثُمَّ يَقُولُ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وتَبَارَكَ اسمُكَ، وتَعَالَى جَدُّكَ، ولَا إِلٰه غَيْرُكَ»، ثُمَّ يَقولُ:

[1] That is explained in the next statement.

exalted is Your majesty, and none has the right to be worshipped but You.' Then he would say: (*A'ūdhu Billāhi As-Samī'il-'Alīmi min Ash-Shaiṭānir-Rajīmi, min Hamzihi Wa Nafkhihi wa Nafthihi.*)" 'Allāh is undoubtedly the greatest.' (*Allāhu Akbaru Kabīra*) Then he would say: 'I seek refuge in Allāh the All-Hearing, the All-Knowing, from the cursed *Shaiṭān*, from his madness, his arrogance, and his poetry.' (***Ḥasan***)

[Abū 'Eīsā said:] There are narrations on this topic from 'Alī, 'Āishah, 'Abdullāh bin Mas'ūd, Jābir, Jubair bin Muṭ'im, and Ibn 'Umar.

Abū 'Eīsā said: The *Ḥadīth* of Abū Sa'eed is the most popular *Ḥadīth* on this topic.

There are those among the people of knowledge who acted upon this *Ḥadīth*. As for most of the people of knowledge, they say that it has only been reported that the Prophet ﷺ would say: (*Subḥānaka Allāhumma wa biḥamdika wa tabārakasmuka, wa ta'āla jadduka wa lā ilāha ghairuk.*) "Glorious You are O Allāh, and with Your praise, and blessed is Your Name, and exalted is Your majesty, and none has the right to be worshipped but You."

And this is what has been reported from 'Umar bin Al-Khaṭṭāb and 'Abdullāh bin Mas'ūd.

This is what is acted upon according to most of the people of knowledge among the *Tābi'īn* and others.

«اللهُ أَكْبَرُ كَبِيرًا» ثُمَّ يَقولُ: «أَعُوذُ باللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، مِنْ هَمْزِه ونَفْخِهِ وَنَفْثِهِ».

[قَالَ أَبُو عِيسَى] : وَفِي الْبَابِ عَنْ عَلِيٍّ، وعَائِشَة وعَبْدِ الله بنِ مَسْعُودٍ، وجَابِرٍ، وجُبَيْرِ ابن مُطْعِمٍ، وَابنِ عُمَرَ.

قَالَ أَبُو عِيسَى: وَحَدِيثُ أَبِي سَعِيدٍ أَشْهَرُ حَدِيثٍ فِي هٰذَا الْبَاب، وَقَدْ أَخَذَ قَوْمٌ مِن أَهْلِ العِلمِ بهذَا الْحَدِيثِ، وأَمَّا أَكْثَرُ أَهْلِ الْعِلْمِ فَقَالُوا: إِنَّمَا يُروىٰ عَن النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقولُ: «سُبحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلا إِلٰه غَيْرُكَ» وهكذَا رُوِيَ عنْ عُمَرَ بنِ الخطَّاب وعَبْدِ الله بنِ مَسْعُودٍ.

والْعَمَلُ عَلَى هٰذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنَ التَّابِعينَ وَغَيرِهم.

وَقَدْ تُكُلِّمَ فِي إِسْنَادِ حَدِيثِ أَبِي سَعيدٍ، كَان يَحْيَى بنُ سعيدٍ يَتَكلَّمُ في عَلِيِّ بْنِ عَلِيٍّ [الرِّفَاعِيِّ] وَقَالَ أَحْمَدُ: لَا يصِحُّ هذَا الحَدِيثُ.

The chain of the *Ḥadīth* of Abū Sa'eed has been criticized: Yaḥya bin Sa'eed has criticized 'Alī bin 'Alī [Ar-Rifā'ī]. Aḥmad said: "This *Ḥadīth* is not correct."

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب من رأى الاستفتاح بسبحانك اللهم وبحمدك، ح:٧٧٥ من حديث جعفر بن سليمان به وصححه ابن خزيمة، ح:٤٦٧ * وفي الباب عن علي، [مسلم، ح:٧٧١] و عائشة [يأتي :٢٤٣] وعبدالله بن مسعود، [انظر مجمع الزوائد:٢/ ١٠٦] وجابر، [النسائي، ح:٨٩٧] وجبير بن مطعم، [أبو داود، ح:٧٦٤] وابن عمر، [يأتي، ح:٣٥٩٢ ومسلم، ح:٦٠١].

٢٤٣ - حَدَّثَنَا الحَسَنُ بنُ عَرَفَةَ وَيَحْيَى بنُ مُوسَى قالا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ حَارِثَةَ بنِ أَبِي الرِّجَالِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إذا افْتَتَحَ الصَّلَاةَ قَالَ: «سُبحَانَكَ اللّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلا إلٰه غَيْرُكَ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ لا نَعْرِفُه [من حديث عَائِشَةَ] إلَّا مِنْ هٰذَا الوَجْهِ. وحَارِثَةُ قَدْ تُكُلِّمَ فيهِ منْ قِبَلِ حِفْظِهِ.

وأَبُو الرِّجَالِ اسْمُهُ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ [المَدَنِيُّ].

243. 'Āishah narrated: "When the Prophet ﷺ opened the *Ṣalāt* he would say: (*Subḥānaka allāhumma wa biḥamdika wa tabāraka āsmuka, wa ta'āla jadduka wa lā ilāha ghairuk.*)" 'Glorious You are O Allāh, and with Your praise, and blessed is Your Name, and exalted is Your majesty, and none has the right to be worshipped but You.' (***Ḥasan***)

Abū 'Eīsā said: We do not know of this *Ḥadīth* [as a narration of 'Āishah] except from this route. Ḥārithah (one of the narrators) has been criticized due to his memory.

Abū Ar-Rijāl's (one of the narrators) name is Muḥammad bin 'Abdur-Raḥmān [Al-Madanī].

تخريج: [حسن] وأخرجه ابن ماجه، إقامة الصلوات، باب افتتاح الصلاة، ح:٨٠٦ من حديث أبي معاوية الضرير به وأعله ابن خزيمة، ح:٤٧٠ والحديث السابق شاهد له.

Comments:

All the *A'immah*, except *Imām* Mālik, are in favor of reading the opening supplication of prayer. The various supplications in regard to this are reported from the Prophet ﷺ, all of which are correct to read but the difference occurs in the superiority.

Chapter 66. What Has Been Related About Not Saying "*Bismillāhir-Raḥmānir-Raḥīm* (In The Name Of Allāh, The Merciful, The Beneficent)" Aloud

(المعجم ٦٦) - بَابُ مَا جَاءَ فِي تَرْكِ الْجَهْرِ بِبِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ (التحفة ٦٦)

244. Ibn 'Abdullāh bin Mughaffal narrated: "While I was praying, I said: ﴿*Bismillāhir-Raḥmānir-Raḥīm*﴾ "In the Name of Allāh, the Merciful, the Beneficent." My father heard me and said: 'O my son this is a newly invented matter, beware of the newly-invented.'" He (Ibn 'Abdullāh) said: "I have not seen any one of the Companions of Allāh's Messenger ﷺ who hated a newly invented matter in Islām more than him. And he said: 'I have performed *Ṣalāt* with the Prophet ﷺ, and with Abū Bakr, and 'Umar, and with 'Uthmān. I did not hear any one of them saying it, so do not say it. When you are performing *Ṣalāt* say: ﴿*Al-Ḥamdū lillāhi Rabbil-'Alamīn*﴾ "All praise is due to Allāh the Lord of all that exists."' (***Ḍa'īf***)

Abū 'Eīsā said: The *Ḥadīth* of 'Abdullāh bin Mughaffal is a *Ḥasan Ḥadīth*. It is acted upon by most of the people of knowledge among the Companions of the Prophet ﷺ, among them Abū Bakr, 'Umar, 'Uthmān, 'Alī, and others – as well as those after them among the *Tābi'īn*. This is the opinion of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Aḥmad and Isḥāq, they did not hold the view that one was to recite *Bismillāhir-Raḥmānir-Raḥīm* aloud, they said that one should recite it to himself.

٢٤٤ - حَدَّثَنَا أحمدُ بنُ مَنِيعٍ: حَدَّثَنَا إسْمَاعِيل بنُ إبْرَاهِيمَ: حَدَّثَنَا سَعِيدُ [بنُ إيَاسٍ] الْجُرَيْرِيُّ عَنْ قَيْسِ بْنِ عَبَايَةَ، عَنِ ابنِ عَبْدِ الله بنِ مُغَفَّلٍ قال: سَمِعَنِي أَبي وأنَا فِي الصَّلاةِ أَقُولُ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ فَقَالَ لي: أيْ بُنَيَّ، مُحْدَثٌ، إيَّاكَ والْحَدَثَ، قَالَ: وَلَمْ أَرَ أَحَدًا مِنْ أَصْحابِ رَسُولِ الله ﷺ كانَ أبْغَضَ إِلَيْهِ الْحَدَثُ في الْإِسْلَامِ - يَعْنِي مِنْهُ - وَقَالَ: وقَدْ صَلَّيتُ مَعَ النَّبِي ﷺ ومعَ أَبِي بَكْرٍ وعُمَرَ، وَمَعَ عُثْمَانَ فَلَمْ أَسْمَعْ أَحَدًا مِنْهُمْ يَقُولُها، فلَا تَقُلْهَا، إِذَا أنتَ صَلَّيْتَ فَقُلْ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾.

قَالَ أَبُو عِيسَى: حَدِيثُ عَبْدِ الله بنِ مُغَفَّلٍ حَدِيثٌ حَسَنٌ، والعملُ عَلَيْه عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِي ﷺ مِنْهُمْ أَبُو بَكْرٍ وعُمَرُ وعثمانُ وعليٌّ وغيرُهُم وَمن بَعدَهم من التَّابعين، وبه يقولُ سُفْيَانُ الثَّوريُّ وابنُ الْمُبَارَكِ وأَحْمَدُ وإِسْحاقُ، لا يَرَوْنَ أنْ يَجْهَرَ بِبِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ، قَالُوا: وَيَقُولُهَا فِي نَفْسِهِ.

تخريج: [**إسناده ضعيف**] وأخرجه ابن ماجه، إقامة الصلوات، باب افتتاح القراءة، ح:٨١٥ من حديث إسماعيل وهو ابن علية به وابن عبدالله بن مفضل مجهول الحال لم يوثقه غير الترمذي.

Comments:

'Allamah Amīr As-Ṣan'ānī stated that *'Bismillāh'* [in the Name of Allāh] is a Qur'ānic Verse; therefore it also has the status just like rest of the Qur'ān. If the recitation in prayer is made aloud, *Bismillah'* will also be recited aloud; if the recitation is quiet, it will too be quiet. [*Subulus-Salām*: 1/263. The truth is that reading it both ways is correct; however reading it quietly is better.

Chapter 67. Whoever Held The View That *Bismillāhir-Raḥmānir-Raḥīm* Was Recited Aloud

(المعجم ٦٧) - بَابُ مَن رَأَى الْجَهْرَ بِبِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ (التحفة ٦٧)

245. Ibn 'Abbās narrated: "The Prophet ﷺ would open his *Ṣalāt* with (*Bismillāhir-Raḥmānir-Raḥīm).*" *(Ḥasan)*

Abū 'Eīsā said: The chain of this *Ḥadīth* is not that strong. A number of the people of knowledge among the Companions of the Prophet ﷺ said this: Among them were Abū Hurairah, Ibn 'Umar, Ibn 'Abbās, Ibn Az-Zubair. – as well as after them from the *Tābi'īn*. They held the view that (*Bismillāhir-Raḥmānir-Raḥīm)* should be recited aloud. This is the saying of Ash-Shāfi'ī.

Ismā'īl bin Ḥammād (one of the narrators) is Ibn Abī Sulaimān, and they call Abū Khālid (one of the narrators): Abū Khālid Al-Wālibī, and his name is Hurmuz, and he is from Al-Kūfah.

٢٤٥ - حَدَّثَنَا أَحْمَدُ بنُ عَبْدَةَ [الضَّبِّيُّ]: حَدَّثَنَا المُعْتَمِرُ بنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ حَمَّادٍ عَنْ أَبِي خالِدٍ، عَنِ ابْنِ عَبّاسٍ قَالَ: كانَ النَّبِيُّ ﷺ يَفْتَتِحُ صَلَاتَهُ بِبِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ.

قَالَ أَبُو عِيسَى: [هٰذَا حَدِيثٌ] لَيْسَ إِسْنادُهُ بِذاكَ، وَقَدْ قَالَ بِهٰذَا عِدَّةٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحابِ النَّبِيِّ ﷺ مِنْهُم: أَبُو هُرَيْرَةَ وابْنُ عُمَرَ وابْنُ عَبّاسٍ وابْنُ الزُّبَيْرِ وَمَنْ بَعْدَهُمْ مِنَ التّابِعِينَ، رَأَوُا الجَهْرَ بِبِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ. وَبِهِ يَقُولُ الشّافِعِيُّ. وإِسْمَاعِيلُ بْنُ حَمادٍ هُوَ ابْنُ أَبِي سُلَيْمانَ، وأَبُو خَالِدٍ يُقَالُ هُوَ أَبُو خَالِدٍ الوالِبِيُّ واسْمُهُ هُرْمُز وَهُوَ كُوفِيٌّ.

تخريج: [**إسناده حسن**] وأخرجه أبو داود كما في تحفة الإشراف: ٥/ ٢٦٥، ح:٦٥٣٧ من حديث المعتمر به وقال "ضعيف" / أبو خالد هو هرمز الوالبي الكوفي، حسن الحديث (نيل المقصود، ح:١٣٢٨) وللحديث شواهد كثيرة * إسماعيل هو ابن حماد بن أبي سليمان.

Chapter 68. [What Has Been Related] About Opening The Recitation With *Al-Ḥamdulillāhi Rabbil-'Ālamīn* (All Praise Is Due To Allāh, The Lord Of All That Exits.)

(المعجم ٦٨) - بَابُ [مَا جَاءَ] فِي افْتِتَاحِ الْقِرَاءَةِ: بِالْحَمْدُ لله رَبِّ الْعَالَمِينَ (التحفة ٦٨)

246. Anas narrated: "Allāh's Messenger ﷺ, Abū Bakr, 'Umar, and 'Uthmān opened the *Ṣalāt* with *(Al-Ḥamdu-lillāhi rabbil-'ālamīn)." (Ṣaḥīḥ)*

٢٤٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوانَةَ عَنْ قَتادَةَ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ وأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ يَفْتَتِحُونَ القِرَاءَةَ بِالْحَمْدِ لله رَبِّ العَالَمِينَ.

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

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. والعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ العِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ والتَّابِعِينَ ومَنْ بَعْدَهُم، كَانُوا يَستفْتِحُونَ القِرَاءَةَ بِالْحَمْدِ لله رَبِّ العَالَمِينَ.

This is acted upon by the people of knowledge among the Companions of the Prophet ﷺ, the *Tābi'īn* and those after them. They would open their recitation with *(Al-Ḥamdu-lillāhi rabbil-'ālamīn).*

قَالَ الشَّافِعِيُّ: إِنَّمَا مَعْنَى هٰذَا الحَدِيثِ: أَنَّ النَّبِيَّ ﷺ وأَبَا بَكْرٍ وعُمَرَ وعُثْمَانَ كَانُوا يَفْتَتِحُونَ القِرَاءَةَ بِالْحَمْدِ لله رَبِّ العَالَمِينَ، مَعْنَاهُ: أَنَّهُم كَانُوا يَبْدَأُونَ بِقِرَاءَةِ فَاتِحَةِ الكِتَابِ قَبْلَ السُّورَةِ، ولَيْسَ مَعْنَاهُ أَنَّهُم كَانُوا لَا يَقْرَأُونَ بِسمِ اللهِ الرَّحْمَنِ الرَّحِيمِ.

Ash-Shāfi'ī said: This *Ḥadīth* only means that the Prophet ﷺ, Abū Bakr, 'Umar, and 'Uthmān would open their recitation with *(Al-Ḥamdu-lillāhi rabbil-'ālamīn),* that is: that they would begin their recitation by reciting *Fātiḥatil-Kitāb* before another *Sūrah*, and it does not mean that they would not recite *(Bismillāhir-Raḥmānir-Raḥīm).*

وَكَانَ الشَّافِعِيُّ يَرَى أَنْ يُبْدَأَ بِبِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ وأَنْ يُجْهَرَ بِهَا إِذا جُهِرَ بِالْقِرَاءَةِ.

Ash-Shāfi'ī held the view that one is to begin with *(Bismillāhir-Raḥmānir-Raḥīm)*, and that he recites it aloud when his recitation is aloud.

تخريج: متفق عليه، وأخرجه البخاري، ح:٧٤٣ ومسلم، ح:٣٩٩/ ٥٢ من حديث قتادة به وزاد مسلم: "لا يذكرون بسم الله الرحمن الرحيم، في أول قراءة، ولا في آخرها" يعني لا يجهرون بها.

Comments:

Imām Abū Ḥanīfah holds the opinion that *'Bismillāh'* [in the Name of Allāh]

is a part of the Qur'ān but it is not a part of any particular *Sūrat*, instead it was revealed just for separation and distinction between the *Sūrah*. Depending upon the apparent evidences this opinion looks more accurate. Allāh knows best!

Chapter 69. What Has Been Related About: "There Is No *Ṣalāt* Except With *Fātiḥatil-Kitāb*"[1]

(المعجم ٦٩) - بَابُ مَا جَاءَ: أَنَّهُ لَا صَلَاةَ إِلَّا بِفَاتِحَةِ الْكِتَابِ (التحفة ٦٩)

247. 'Ubādah bin Aṣ-Ṣāmiṭ narrated that the Prophet ﷺ said: "There is no *Ṣalāt* for the one who does not recite *Fātiḥatil-Kitāb*" (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Hurairah, 'Āishah, Anas, Abū Qatādah, and 'Abdullāh bin 'Amr.

Abū 'Eīsā said: The *Ḥadīth* of 'Ubādah bin Aṣ-Ṣāmiṭ is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Most of the people of knowledge among the Companions of the Prophet ﷺ act according to it. Among them are 'Umar bin Al-Khaṭṭāb, ['Alī bin Abī Ṭālib], Jābir bin 'Abdullāh. 'Imrān bin Ḥuṣain, and others besides them. In the opinion of these scholars, no *Ṣalāt* is acceptable without the recitation of *Fātiḥatil-Kitāb*.

['Alī bin Abī Ṭālib said: "Every *Ṣalāt* in which *Fātiḥatil-Kitāb* is not recited is a deficient that is not complete."

This is the saying of Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad, and Isḥāq.

[I heard Ibn Abī 'Umar saying: "I

٢٤٧ - حَدَّثَنَا [مُحَمَّدُ بْنُ يَحْيَى] بْنِ أَبِي عُمَرَ [المَكِّيُّ أَبُو عَبْدالله الْعَدَنِيُّ] وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ ابْنِ الصَّامِتِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الكِتَابِ».

[قال]: وفي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَعَائِشَةَ، وأَنَسٍ، وأَبِي قَتَادَةَ، وعَبْدِ الله بن عمرو.

قَالَ أَبُو عِيسَى: حَدِيثُ عُبَادَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ، والعملُ عليه عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحابِ النَّبِيِّ ﷺ، مِنْهُم: عُمَرُ بْنُ الخَطّابِ، و[عَلِيُّ بنُ أَبي طالب]، وجابرُ بنُ عَبْدِ الله، وعمْرانُ بنُ حُصَيْنٍ، وغَيْرُهم، قَالُوا: لا تُجْزِىءُ صَلَاةٌ إِلَّا بقرَاءَةِ فَاتِحَةِ الْكِتَابِ.

[وقَالَ عَلِيُّ بْنُ أَبِي طالب: كُلُّ صَلَاةٍ لَمْ يُقْرَأْ فِيها بِفَاتِحَةِ الْكِتَابِ فَهِيَ خداجٌ غَيْرُ تَمامٍ].

وبِه يقُولُ ابنُ المُبَارَكِ والشَّافعِيُّ وأحمدُ وإسْحَاقُ.

[سَمِعْتُ ابْنَ أَبِي عُمَرَ يَقُولُ: اخْتَلَفْتُ إِلى

[1] That is, *Sūrat Al-Fātiḥah*.

visted Ibn 'Uyainah for eighteen years, and Al-Ḥumaidī was one year older than me." And, I heard Ibn Abī 'Umar saying: "I performed *Ḥajj* seventy times, walking on my feet."]

ابْنِ عُيَيْنَةَ ثَمَانِيَةَ عَشَرَ سَنَةً، وكانَ الحميديُّ أَكْبَرَ مِنِّي بِسَنَةٍ. وَسَمِعْتُ ابْنَ أَبِي عُمَرَ يَقُولُ: حَجَجْتُ سَبْعِينَ حَجَّةً ماشِيًا عَلَى قَدَمَيَّ].

تخريج: متفق عليه، وأخرجه البخاري، ح:٧٥٦ ومسلم، ح:٣٩٤ من حديث سفيان بن عيينة به فائدة: هذا الحديث عام شامل للإمام والمأموم والمنفرد وكان عبادة رضي الله عنه راوي يرى القراءة خلف الإمام وهو أعلم بتأويل هذا الحديث من سفيان بن عيينة وأحمد وغيرهما * وفي الباب عن أبي هريرة [يأتي:٢٩٥٣] وعائشة، [ابن ماجه، ح:٨٤٠] وأنس، [ابن حبان، ح:٤٥٨، ٤٥٩] وأبي قتادة، [أحمد:٥/٣٠٨] وعبدالله بن عمرو، [أحمد: ٢/٢٠٤، ٢١٥] [وجماعة من الصحابة فالحديث متواتر].

Comments:

This *Ḥadīth* is a proof of the issue that reading *Al-Fātiḥah* is compulsory for any prayer of day or night, of journey or residence, voluntary or obligatory, the person offering the prayer can be an individual, an *Imām* or a follower; the *Fātiḥah* is a pillar of prayer. No one's prayer is valid without it. ['*Umdatul-Qārī*: 3/64]

Chapter 70. What Has Been Related About *At-Ta'mīn*[1]

(المعجم ٧٠) - بَابُ مَا جَاءَ فِي التَّأْمِينِ (التحفة ٧٠)

248. Wā'il bin Ḥujr narrated: "I heard the Prophet ﷺ recite: (Not (the way) of those who earned Your anger, nor those who went astray)[2] and he said: '*Āmīn*,' and he stretched it out with his voice." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from 'Alī and Abū Hurairah.

Abū 'Eīsā said: The *Ḥadīth* of Wā'il bin Ḥujr is a *Ḥasan Ḥadīth*.

It is the opinion of more than one of the people of knowledge among the Companions of the Prophet ﷺ and the *Tābi'īn* that a man is to

٢٤٨ - حَدَّثَنَا بُنْدَارٌ [مُحَمَّدُ بْنُ بَشَّارٍ]: حَدَّثَنَا يَحْيَى بنُ سعِيدٍ وعبدُ الرَّحْمٰنِ بْنُ مَهدِيٍّ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ حُجْرِ بنِ عَنْبَسٍ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَرَأَ: ﴿غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾، وقال «آمين»، ومَدَّ بها صَوْتَه.

[قَالَ]: وفِي الْبَابِ عَنْ عَلِيٍّ، وأَبِي هُرَيْرَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ وائِلِ بْنِ حُجْرٍ

[1] That is, saying "*Āmīn*."
[2] *Al-Fātiḥah* 1:7.

raise his voice with the *At-Ta'mīn*, and not to be silent with it.

This is the opinion of Ash-Shāfi'ī, Aḥmad, and Isḥāq.

Shu'bah reported this *Ḥadīth*, from Salamah bin Kuhail, from Ḥujr Abū Al-'Anbas, from 'Alqamah bin Wā'il, from his father: That the Prophet ﷺ recited: (Not (the way) of those who earned Your anger, nor those who went astray) then he said: '*Āmīn*,' and he lowered his voice with it."

Abū 'Īsā said: I heard Muḥammad saying: The *Ḥadīth* of Sufyān (a narrator in this chain of *Ḥadīth*) about this is more correct than the *Ḥadīth* of Shu'bah. Shu'bah made mistakes in parts of this narration, he said: 'From Ḥujr Abū Al-'Anbas' but he is 'Ḥujr Ibn Abī Al-'Anbas, and his *Kunyah* is Abū As-Sakan. And he added 'Alqamah bin Wā'il to it, but 'from 'Alqamah' is not part of it, it is only 'from Ḥujr bin 'Anbas, from Wā'il bin Ḥujr. And: 'He lowered his voice with it' should be: 'He stretched his voice with it.'"

Abū 'Īsā said: I asked Abū Zu'rah about this *Ḥadīth*. He said that the *Ḥadīth* of Sufyān about this is more correct [than the *Ḥadīth* of Shu'bah, as we have said].

He said: Al-'Alā' bin Ṣāliḥ Al-Asadī narrated it from Salamah bin Kuhail, and it is similar to the narration of Sufyān.

حَدِيثٌ حَسَنٌ، وبِهِ يَقُولُ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أصحابِ النَّبِيِّ ﷺ والتَّابِعِينَ ومَن بعدَهم: يَرَوْنَ أنْ يَرْفَعَ الرَّجُلُ صَوْتَهُ بِالتَّأْمِينِ وَلَا يُخْفِيهَا.

وبِهِ يَقُولُ الشَّافعيُّ وأَحْمَدُ وإِسْحَاقُ.

وَرَوَى شعبةُ هٰذَا الحديثَ عَنْ سَلَمَةَ بنِ كُهَيْلٍ، عَنْ حُجْرٍ أَبِي العَنْبَسِ، عَنْ عَلْقَمَةَ بنِ وَائِلٍ، عَنْ أَبِيه: أنَّ النَّبِيَّ ﷺ قرأ ﴿غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾ فَقَالَ: «آمين»، وَخَفَضَ بها صَوْتَهُ.

قَالَ أَبُو عِيسَى: [و] سَمِعْتُ مُحَمَّدًا يَقُولُ: حَدِيثُ سُفْيَانَ أَصَحُّ مِنْ حَدِيثِ شُعْبَةَ في هٰذَا، وأخطأ شُعبةُ في مَوَاضِعَ مِنْ هٰذَا الْحَدِيثِ فَقَالَ: عَنْ حُجْرٍ أَبِي العَنْبَسِ، وَإِنَّمَا هُوَ حُجْرُ بنُ العَنْبَسِ ويُكْنَىٰ أَبَا السَّكَنِ، وَزَادَ فيه: عَنْ عَلْقَمَةَ بنِ وَائِلٍ، ولَيْسَ فِيهِ [عَنْ] عَلْقَمَةَ. وإِنَّمَا هُوَ عَنْ حُجْرِ بْنِ عَنْبَسٍ عَنْ وَائِلِ بْنِ حُجْرٍ وَقَالَ: وَخَفَضَ بِهَا صَوْتَه، وَإِنَّمَا هُوَ مَدَّ بِهَا صَوْتَهُ.

قَالَ أَبُو عِيسَى: وَسَأَلْتُ أَبَا زُرْعَةَ عَنْ هٰذَا الْحَدِيثِ فَقَالَ: حَدِيثُ سُفْيَانَ فِي هٰذَا أَصَحُّ [مِنْ حَدِيثِ شُعْبَةَ كَمَا نُقِلَ]. قال: رَوَى العَلَاءُ بنُ صَالِحٍ الأَسَدِيُّ عَنْ سَلَمَةَ بنِ كُهَيْلٍ نَحوَ رِوَايَةِ سُفْيَانَ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، ح: ٩٣٢ من حديث سفيان الثوري به ورواية

يحيى القطان عنه محمولة على تصريح السماع والحديث صححه الدارقطني: ١/ ٣٣٤ وابن قيم وابن حجر (التلخيص الحبير: ١/ ٢٣٦) وغيرهم * وفي الباب عن علي، [ابن ماجه، ح: ٨٥٤] وأبي هريرة، [أبو داود، ح: ٩٣٤ وله طريق آخر عند الحاكم: ١/ ٢٢٣، ٢٣٢، ٢٣٣ وغيره] وقال مسلم في "الأول من كتاب التمييز" (ص: ٤٠) "قد تواترت الروايات كلها أن النبي ﷺ جهر بآمين" * حديث شعبة شاذ كما حققه أبو زرعة والبخاري وغيرهما.

249. (Another chain) from Wā'il bin Ḥujr who narrated it from the Prophet ﷺ, and it is similar to the narration of Sufyān from Salamah bin Kuhail.

٢٤٩ - قَالَ أَبُو عِيسَى: حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَبَانَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا الْعَلَاءُ بن صَالِحٍ الأَسَدِيُّ عَنْ سَلَمَةَ ابنِ كُهَيْلٍ، عَنْ حُجْرِ بْنِ عَنْبَسٍ، عَنْ وَائِلِ ابن حُجْرٍ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ سُفْيَانَ عَنْ سَلَمَةَ بنِ كُهَيْلٍ.

تخريج: [**صحيح**] وأخرجه أبو داود من حديث عبدالله بن نمير به كما في الخلافيات للبيهقي: ١/ ٥١ وانظر الحديث السابق وجاء في سنن أبي داود، ح: ٩٣٣ "حدثنا علي بن صالح" وهو وهم كما ظهر من رواية البيهقي.

Comments:

In the opinion of the majority scholars both the *Imām* and the follower would say *'Āmīn'*. The noble Companions ﷺ used to say *'Āmīn'* with a loud voice until the mosque would resonate. 'Abdullāh bin Umar ﷺ used to urge for it. [See: *Ṣaḥīḥ Bukhārī*, Book of *Ṣalāt*, chapter saying *'Āmīn'* aloud.]

Chapter 71. What Has Been Related About The Virtue Of *At-Ta'mīn*

(المعجم ٧١) - بَابُ مَا جَاءَ فِي فَضْلِ التَّأْمِينِ (التحفة ٧١)

250. Abū Hurairah narrated that the Prophet ﷺ said: "When the *Imām* says *'Āmīn'* then (all of you) say *'Āmīn.'* For whoever's *'Āmīn'* concurs with the *'Āmīn'* of the angels, then his past sins will be forgiven." (*Ṣaḥīḥ*)

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

٢٥٠ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ العَلَاءِ: حَدَّثَنَا زَيْدُ بنُ حُبَابٍ قَالَ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ: حَدَّثَنَا الزُّهْرِيُّ عَنْ سَعِيدِ بنِ المسيَّبِ وأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قال: «إِذَا أَمَّنَ الإِمَامُ فَأَمِّنُوا، فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تأْمِينَ المَلَائِكَةِ، غُفِرَ لَهُ ما تقدَّمَ مِنْ ذَنْبِهِ».

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ، حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب جهر الإمام بالتأمين، ح: ٧٨٠ ومسلم، الصلاة، باب التسميع والتحميد والتأمين، ح: ٤١٠ من حديث مالك به وهو في الموطأ: ١/ ٨٧ (يحيى).

Comments:

It is proven from this *Ḥadīth* that the *Imām* should say *Āmīn* with a loud voice and after hearing his voice the followers should also say *Āmīn*, and at the same time the angels say *Āmīn* too. *Āmīn* said by all these at the same time is a means of forgiveness for the minor sins. [*Sifatuṣ-Ṣalāt*: p 101]

Chapter 72. What Has Been Related About Two Pauses [During *Ṣalāt*]

(المعجم ٧٢) - بَابُ مَا جَاءَ فِي السَّكْتَتَيْنِ [فِي الصَّلَاةِ] (التحفة ٧٢)

251. Al-Ḥasan narrated that Samurah said: "There are two pauses that I preserved from Allāh's Messenger ﷺ." But 'Imrān bin Ḥuṣain rejected that and said: "We preserved one pause." "So we[1] wrote to Ubayy bin Ka'b in Al-Madīnah. Ubayy wrote that Samurah was correct." Sa'eed said: "We said to Qatādah: 'What are these two pauses?' He said: 'When he entered into his *Ṣalāt*, and when he finished his recitation.' Then he (Qatādah) said after that: 'And when he recited: (Nor those who went astray.)'[2] And he said: 'He liked to pause when he finished the recitation until he caught his breath.'" (***Ḥasan***)

٢٥١ - حَدَّثَنَا [أبو مُوسى] مُحَمَّدُ بنُ الْمُثَنَّى: حَدَّثَنَا عَبدُ الأَعْلَى عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ قَالَ: سَكْتَتَانِ حَفِظْتُهُمَا، عَنْ رسولِ اللهِ ﷺ، فأَنْكَرَ ذَلِكَ عِمْرَانُ بنُ حُصَيْنٍ وقالَ: حفِظْنَا سَكْتَةً، فَكَتَبْنَا إِلَى أُبيِّ بْنِ كَعْبٍ بِالْمَدِينَةِ، فكَتَبَ أُبَيٌّ أَنْ: حَفِظَ سَمُرَةُ. قَال سَعِيدٌ: فَقُلْنَا لِقَتَادَةَ: مَا هَاتَانِ السَّكْتَتَانِ؟ قَالَ: إِذَا دَخَلَ فِي صَلَاتِهِ، وإِذَا فَرَغَ مِنَ القِرَاءَةِ، ثُمَّ قَالَ بَعْدَ ذٰلِك: وَإِذا قَرَأَ: ﴿وَلَا ٱلضَّآلِّينَ﴾ قال: وكان يُعْجِبُهُ إِذَا فَرَغَ مِنَ القِرَاءَةِ أَنْ يَسْكُتَ حَتَّى يَتَرَادَّ إِلَيْهِ نَفَسُهُ.

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

قَالَ: وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

Abū 'Eīsā said: The *Ḥadīth* of Samurah is a *Ḥasan Ḥadīth*.

قَالَ أَبُو عِيسَى: حَدِيثُ سَمُرَةَ حَدِيثٌ حَسَنٌ.

It is the opinion of more than one of the people of knowledge, that it is recommended for the *Imām* to

وهُوَ قَوْلُ غَيْرِ واحِدٍ مِنْ أَهْلِ الْعِلْمِ، يَسْتَحِبُّونَ لِلْإِمَامِ أَنْ يَسْكُتَ بَعْدَما يَفْتَتِحُ

[1] The speaker here is Samurah, see *Tuḥfat Al-Aḥwadhī*.
[2] *Al-Fātiḥah* 1:7.

be silent after he commences the *Ṣalāt*, and after finishing the recitation. This is the opinion of Aḥmad, Isḥāq and our companions.

الصَّلَاةَ وبَعْدَ الفَرَاغِ مِنَ القِرَاءَةِ. وبِهِ يَقُولُ أَحْمَدُ وإِسْحَاقُ وأَصْحابُنَا.

تخريج: [حسن] وأخرجه ابن ماجه، إقامة الصلوات، باب: في سكتتي الإمام، ح:٨٤٤ من حديث عبد الأعلى بن عبد الأعلى به، وصححه ابن خزيمة، ح:١٥٧٨ وابن حبان (الإحسان): ١٨٠٤ والحاكم: ١/ ٢١٥ ووافقه الذهبي * الحسن عن سمرة كتاب والرواية عن كتاب صحيحة عند الجمهور، والحديث ثابت عن الحسن البصري * وفي الباب عن أبي هريرة، [انظر صحيح البخاري، ح:٧٤٤ ومسلم، ح:٥٩٨ وابن حبان، ح:٤٤٩ والمستدرك: ١/ ٢١٥].

Comments:

Making a silent pause for reading the opening supplication before *Al-Fātiḥah* is desirable according to the consensus; only a narration of one *Imām* contradicts it. The second silence is after *Sūrat Al-Fātiḥah* to say *Āmīn*; and the third silence is after the recitation before going to *Rukū'* to let the breath settle; and this is a very brief silent pause.

Chapter 73. What Has Been Related About Placing The Right Hand Over The Left During The *Ṣalāt*

(المعجم ٧٣) - بَابُ مَا جَاءَ فِي وَضْعِ الْيَمِينِ عَلَى الشِّمَالِ فِي الصَّلَاةِ (التحفة ٧٣)

252. Qabīṣah bin Hulb narrated from his father who said: "Allāh's Messenger lead us in prayer and hold his left hand with his right." (*Ḥasan*)

٢٥٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سِماكِ بن حَرْبٍ، عَنْ قَبِيصَةَ بْنِ هُلْبٍ، عَنْ أَبِيهِ قَالَ: كانَ رَسُولُ اللهِ ﷺ يَؤُمُّنَا فَيَأْخُذُ شِمَالَهُ بِيَمِينِهِ.

He said: There are narrations on this topic from Wā'il bin Ḥujr, Ghuṭaif bin Al-Ḥārith, Ibn 'Abbās, Ibn Mas'ūd, and Sahl bin Sa'd.

قال: وفِي الْبَابِ عَنْ وَائِلِ بْنِ حُجْرٍ، وغُطَيْفِ بْنِ الْحارِثِ، وابْنِ عَبّاسٍ، وابْنِ مَسْعُودٍ، وسَهْلِ بْنِ سَعدٍ.

Abū 'Eīsā said: The *Ḥadīth* of Hulb is a *Ḥasan Ḥadīth*.

قَالَ أَبُو عِيسَى: حَدِيثُ هُلْبٍ حَدِيثٌ حَسَنٌ.

This is acted upon by the people of knowledge among the Companions of the Prophet ﷺ, the *Tābi'īn* and those after them. They held the view that a man is to place his right hand over his left during the *Ṣalāt*. Some of them held the view that he places it above the

والعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ والتَّابِعِينَ وَمَنْ بَعْدَهُم: يَرَوْنَ أَنْ يَضَعَ الرَّجُلُ يَمِينَهُ عَلَى شِمالِهِ في الصَّلَاةِ. وَرَأَى بَعْضُهُم أَنْ يَضَعَهُمَا فَوْقَ السُّرَّةِ، ورَأَى

navel, and some of them that he places it below the navel. All of these are allowed according to them.

The name of Hulb is Yazīd bin Qunāfah Aṭ-Ṭā'ī.

بَعْضُهُم أَنْ يَضَعَهُمَا تَحْتَ السُّرَّةِ، وكُلُّ ذٰلِكَ واسِعٌ عِنْدَهُم.

واسْمُ هُلْبٍ: يَزِيدُ بنُ قُنَافَةَ الطَّائِيُّ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، إقامة الصلوات، باب وضع اليمين على الشمال في الصلاة، ح:٨٠٩ من حديث أبي الأحوص به وروى أحمد:٥/٢٢٦ بإسناد صحيح عن سماك بسنده وفيه "رأيت النبي ﷺ ... يضع هذه على صدره" يعني في الصلاة، وسنده حسن * وفي الباب عن وائل بن حجر، [مسلم، ح:٤٠١] وغطيف بن الحارث، [أحمد:٤/١٠٥، ٥/٢٩٠] وابن عباس، [ابن حبان، ح:٨٨٥ والبيهقي:٢/٢٩] وابن مسعود، [أبو داود، ح:٧٥٥] وسهل بن سعد، [البخاري، ح:٧٤٠].

Comments:

The majority of the scholars are of the view that the position of the hands is 'the right hand upon the left one' after saying the *Takbīr Taḥrīmah*. According to the scholars of *Ḥadīth* the hands should be placed upon the chest; this is accurate and preferred in the light of evidences. [For details see: *Tuḥfat Al-Aḥwadhī*: 1/215-217] The Messenger of Allāh ﷺ used to place his hands upon the chest. [*Ṣifatuṣ-Ṣalāt*: P 88]

Takbīr Taḥrīmah (saying *Allāhu-Akbar* to begin the prayer) is a pillar of prayer according to the majority, and a condition according to the *Aḥnāf* [*Fatḥ Al-Bārī*: 2/282 by Darussalaam]. The rest of the *Takbīr*, other than *Takbīr Taḥrīmah*, are desirable, in the opinion of the majority, and it is compulsory according to some Aẓ-Ẓawāhirī.

Chapter 74. What Has Been Related About The *Takbīr* For The Bowing And Prostration Positions

(المعجم ٧٤) - بَابُ مَا جَاءَ فِي التَّكْبِيرِ عِنْدَ الرُّكُوعِ وَالسُّجُودِ (التحفة ٧٤)

253. 'Abdullāh bin Mas'ūd narrated: "Allāh's Messenger ﷺ would say the *Takbīr* for every lowering and raising, standing and sitting, and (so did) Abū Bakr and 'Umar." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from Abū Hurairah, Anas, Ibn 'Umar, Abū Mālik Al-Ash'arī, Abū Mūsā, 'Imrān bin Ḥuṣain, Wā'il bin Ḥujr and Ibn 'Abbās.

٢٥٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ، عَنْ عَلْقَمَةَ والأَسْوَدِ، عَنْ عَبْدِ اللهِ ابْنِ مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُكَبِّرُ فِي كلِّ خَفْضٍ ورَفعٍ، وقِيَامٍ وقُعُودٍ، وأَبُو بَكْرٍ وعُمَرُ.

[قالَ] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وأَنَسٍ، وابْنِ عُمَرَ، وأَبِي مالِكٍ الأَشْعَرِيِّ،

وأَبِي مُوسَى، وعِمْرانَ بْنِ حُصَيْنٍ، ووائِلِ بْنِ حُجْرٍ، وابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَبْدِ اللهِ بْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

والعَمَلُ عَلَيْهِ عِنْدَ أَصْحَابِ النَّبِيِّ ﷺ مِنْهُمْ: أَبُو بَكْرٍ وَعُمَرُ وعُثْمانُ وعَلِيٌّ وَغَيْرُهُمْ، ومَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ، وعَلَيْهِ عامَّةُ الفُقَهاءِ والعُلَماءِ.

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

It is acted upon by the Companions of the Prophet ﷺ, among them Abū Bakr, 'Umar, 'Uthmān, 'Alī, and others besides them – as well as those after them among the *Tābi'īn*. Both the *Fuqahā'* and the scholars in general act accordingly.

تخريج: [صحيح] وأخرجه النسائي: ٢/ ٢٠٥، ح: ١٠٨٤ من حديث أبي إسحاق السبيعي به وللحديث شواهد كثيرة جدًّا * وفي الباب عن أبي هريرة، [البخاري، ح: ٧٨٩ ومسلم، ح: ٣٩٢] وأنس، [النسائي، ح: ١١٨٠] وابن عمر، [النسائي، ح: ١٣٢١ وابن خزيمة، ح: ٥٧٦٠] وأبي مالك الأشعري، [أحمد: ٥/ ٣٤١-٣٤٤] وأبي موسى، [أحمد: ٤/ ٣٩٢، ٤٠٠، ٤١١، ٤١٢، ٤١٥] وعمران بن حصين، [البخاري، ح: ٧٨٤ ومسلم، ح: ٣٩٣] ووائل بن حجر، [أحمد: ٤/ ٣١٦] وابن عباس، [البخاري، ح: ٧٨٧].

Chapter 75. Something Else

(المعجم ٧٥) - **[بَابٌ مِنْهُ آخَرُ]** (التحفة ٧٥)

254. Abū Hurairah narrated: "Allāh's Messenger ﷺ would say the *Takbīr* while he was going down." (*Ṣaḥīḥ*)

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

And this is the saying of the people of knowledge among the Companions of the Prophet ﷺ and those after them among the *Tābi'īn*. They say that a man is to say the *Takbīr* while he is going down for the bowing and the prostration positions.

٢٥٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُنِيرٍ [الْمَرْوَزِيُّ] قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْحَسَنِ، قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنِ ابْنِ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ كان يُكَبِّرُ وَهُوَ يَهْوِي.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهُوَ قَوْلُ أَهْلِ الْعِلْمِ مِنْ أَصْحابِ النَّبِيِّ ﷺ ومَنْ بَعْدَهُم، مِنَ التَّابِعِينَ قَالُوا يُكَبِّرُ الرَّجُلُ وَهُوَ يَهْوِي، للرُّكوعِ والسُّجُودِ.

تخريج: متفق عليه، وأخرجه مسلم، الصلاة، باب إثبات التكبير في كل خفض ورفع في الصلاة . . . إلخ، ح: ٣٩٢ من حديث ابن جريج والبخاري، ح: ٨٠٣ من حديث الزهري به.

Comments:

The way to say the *Takbīr* for *Intiqāl* [moving from one position to other) is to begin saying *Allāhu Akbar* from the position in which one is already and to complete it in the next position. For example: to begin saying *Allāhu Akbar* while standing and to complete it in *Rukū'*.

Chapter 76. Raising the Hands For the Bowing Position

(المعجم ٧٦) - بَابُ رَفْعِ الْيَدَيْنِ عِنْدَ الرُّكُوعِ (التحفة ٧٦)

255. Sālim narrated from his father (Ibn 'Umar) who said: "I saw Allāh's Messenger ﷺ, when he opened the *Ṣalāt*, raising his hands to the level of his shoulders; and (again) when he bowed, and when he raised his head from bowing." In his narration, Ibn Abī 'Umar added: "And he would not raise them between the two prostrations." (***Ṣaḥīḥ***)

٢٥٥ - حَدَّثَنَا قُتَيْبَةُ وابنُ أَبي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ بنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ إِذا افْتَتَحَ الصَّلَاةَ يَرْفَعُ يَدَيْهِ حَتَّى يُحاذِيَ مَنكِبَيْهِ، وَإِذا رَكَعَ، وَإِذا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ. وَزادَ ابنُ أَبِي عُمَرَ في حَدِيثِهِ: وَكانَ لَا يَرْفَعُ بَيْنَ السَّجْدَتَيْنِ.

تخريج: متفق عليه، وأخرجه مسلم، الصلاة، باب استحباب رفع اليدين حذو المنكبين مع تكبيرة الإحرام والركوع ... إلخ، ح: ٣٩٠ من حديث سفيان بن عيينة والبخاري، ح: ٧٣٥ من حديث الزهري به وهو متواتر عن الزهري رحمه الله.

256. Abū 'Eīsā said: (Another chain) which is similar to the *Ḥadīth* of Ibn Abī 'Umar (no. 255).

He said: There are narrations on this topic from 'Umar, 'Alī, Wā'il bin Ḥujr, Mālik bin Al-Ḥuwairith, Anas, Abū Hurairah, Abū Ḥumaid, Abū Usaid, Sahl bin Sa'd, Muḥammad bin Maslamah, Abū Qatādah, Abū Mūsā Al-Ash'arī, Jābir, and 'Umair Al-Laithī.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

The sayings of some of the people of knowledge among the Companions of the Prophet ﷺ are in accord with this, among them

٢٥٦ - قَالَ أَبُو عِيسَى: حَدَّثَنَا الفَضْلُ بْنُ الصَّبَّاحِ البَغْدَادِيُّ: حَدَّثَنَا سُفْيَانُ بنُ عُيَيْنَةَ: حَدَّثَنَا الزُّهْرِيُّ بِهٰذَا الْإِسْنَادِ نَحْوَ حَدِيثِ ابْنِ أَبِي عُمَرَ.

قَالَ: وَفِي الْبَاب عَنْ عُمَرَ، وَعَلِيٍّ، وَوائِلِ بْنِ حُجْرٍ، وَمَالِكِ بْنِ الحُوَيْرِثِ، وأَنَسٍ، وأَبي هُرَيْرَةَ، وأَبي حُمَيْدٍ، وأَبي أُسَيْدٍ، وسَهْلِ بْنِ سَعْدٍ، ومُحَمَّدِ بْنِ مَسْلَمَةَ، وأَبي قَتَادَةَ، وأَبي مُوسَى الأَشْعَرِيِّ، وَجَابِرٍ، وعُمَيْرٍ اللَّيْثِيِّ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ

are Ibn 'Umar, Jābir bin 'Abdullāh, Abū Hurairah, Anas, Ibn 'Abbās, 'Abdullāh bin Az-Zubair and others. And from those among the *Tābi'īn*: Al-Ḥasan Al-Baṣrī, 'Aṭā', Ṭāwus, Mujāhid, Nāfi', Sālim bin 'Abdullāh, Sa'eed bin Jubair, and others.

It is also the opinion of [Mālik, Ma'mar, Al-Awzā'ī, Ibn 'Uyainah,] 'Abdullāh bin Al-Mubārak, Ash-Shāfi'ī, Aḥmad and Isḥāq.

'Abdullāh bin Al-Mubārak said: "The *Ḥadīth* about raising the hands is confirmed as authentic." And he mentioned the narration of Az-Zuhrī from Sālim, from his father. He did not confirm the *Ḥadīth* of Ibn Mas'ūd; that the Prophet ﷺ did not raise [his hands] except for the first time. This was narrated to us by Aḥmad bin 'Abdah Al-Āmulī: "Wahb bin Zam'ah narrated to us, from Sufyān bin 'Abdul-Mālik, from 'Abdullāh bin Al-Mubārak."

[He said: Yaḥya bin Mūsā narrated to us, he said: "Ismā'īl bin Abī Uwais narrated to us, he said: 'Mālik bin Anas held the view that the hands are raised in the *Ṣalāt*.'" Yaḥya said: 'Abdur-Razzāq narrated to us, he said: "Ma'mar held the view that the hands are raised in the *Ṣalāt*." And I heard Al-Jārūd bin Mu'ādh saying: "Sufyān bin 'Uyainah, 'Umar bin Hārūn, and An-Naḍr bin Shumail would raise their hands when they started the *Ṣalāt*, when they bowed, and when they raised their heads."] (***Ṣaḥīḥ***)

حَسَنٌ صَحِيحٌ.

وَبِهٰذَا يَقُولُ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، مِنْهُم ابْنُ عُمَرَ، وَجابِرُ ابْنُ عَبْدِ الله، وأَبُو هُرَيْرَةَ، وأَنَسٌ، وابنُ عَبّاسٍ، وعَبْدُ الله بنُ الزُّبَيْرِ، وغَيْرُهُم. ومِنَ التَّابِعِينَ: الحَسَنُ البَصْرِيُّ، وعَطَاءٌ، وطاوُسٌ، ومُجاهِدٌ، ونافِعٌ، وسَالِمُ بْنُ عَبْدِ اللهِ، وسَعِيدُ بْنُ جُبَيْرٍ، وغَيْرُهُم.

وبِهِ يَقُولُ [مَالِكٌ، ومَعْمَرٌ، والأَوزاعيُّ، وابْنُ عُيَيْنَةَ، و]عَبْدُ اللهِ بنُ الْمُبارَكِ، والشَّافِعِيُّ، وأَحْمَدُ، وإِسْحَاقُ.

وَقَالَ عَبْدُ اللهِ بنُ الْمُبارَكِ: قَدْ ثَبَتَ حَدِيثُ مَنْ يَرْفَعُ يَدَيْهِ، وذَكَرَ حَدِيثَ الزُّهْرِيِّ عَنْ سَالِمٍ، عَنْ أَبِيهِ، وَلَمْ يُثْبِتْ حَدِيثَ ابْنِ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ لَمْ يَرْفَعْ [يَدَيْهِ] إِلَّا فِي أَوَّلِ مَرَّةٍ، حَدَّثَنَا بِذَلِكَ أَحْمَدُ بْنُ عَبْدَةَ الآمُلِيّ: حَدَّثَنَا وهبُ بْنُ زَمْعَةَ، عَنْ سُفيَانَ ابْنِ عَبْدِ الْمَلِكِ، عَنْ عَبْدِ اللهِ بْنِ الْمُبَارَكِ.

[قَالَ: وَحَدَّثَنَا يَحْيَى بْنُ مُوسَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيسٍ قَالَ: كانَ مالِكُ بْنُ أَنَسٍ يَرَى رَفْعَ اليَدَيْنِ فِي الصَّلَاةِ. وَقَالَ يَحْيَى: وحَدَّثَنَا عَبْدُ الرَّزاقِ قَالَ: كانَ مَعْمَرٌ يَرَى رَفْعَ اليَدَيْنِ فِي الصَّلَاةِ. وَسَمِعْتُ الجارودَ بْنَ مُعَاذٍ يَقُولُ: كانَ سُفْيَانُ بْنُ عُيَيْنَةَ وعُمَرُ بْنُ هَارُونَ والنَّضْرُ بْنُ شُمَيلٍ يَرْفَعُونَ أَيْدِيَهُمْ إِذا افْتَتَحُوا الصَّلَاةَ وإِذا رَكَعُوا وإِذا رَفَعُوا رُءوسَهُم].

تخريج: متفق عليه، انظر الحديث السابق * وفي الباب عن عمر، [البيهقي: ٢/ ٧٤] وعلي [يأتي: ٣٤٢٣] ووائل بن حجر، [مسلم، ح: ٤٠١] ومالك بن الحويرث، [البخاري، ح: ٧٣٧ ومسلم، ح: ٣٩١] وأنس، [ابن ماجه، ح: ٨٦٦] وأبي هريرة، [أبو داود، ح: ٧٣٨] وأبي حميد، [يأتي: ٣٠٤] وأبي أسيد [طرف من الحديث الآتي: ٣٠٤] وسهل بن سعد، [انظر السابق] ومحمد ابن سلمة [السابق] وأبي قتادة [السابق] وأبي موسى الأشعري، [الدارقطني: ١/ ٢٩٢، ١١١١، ١١١٢] وجابر، [ابن ماجه، ح: ٨٦٨] وعمير الليثي، [ابن ماجه، ح: ٨٦١] * قول ابن المبارك في حديث الترك، صحيح عنه، وكذا آثار مالك ومعمر وابن عيينة صحيحة عنهم.

Comments:

Imām Al-Bukhārī stated in his booklet [*Juz Raf'ul-Yadain*; which is about raising the hands before and after *Rukū'*] that from none of the noble Companions is it proven contrary to raising hands before and after *Rukū'*; Ḥāfiz Ibn Ḥajar and *Imām* Muḥammad bin Nasr Marwazī quoted that scholars of all cities, except the people of Al-Kūfah, agreed that raising hands before and after *Rukū'* is proven from the *Sharī'ah*.

Chapter: What Has Been Related That The Prophet ﷺ Would Not Raise His Hands Except For The First Time

(المعجم . . .) - [بَابُ مَا جَاءَ: أَنَّ النَّبِيَّ ﷺ لَمْ يَرْفَعْ إِلَّا فِي أَوَّلِ مَرَّةٍ] (التحفة . . .)

257. 'Alqamah narrated that 'Abdullāh bin Mas'ūd said: "Shall I not demonstrate the *Ṣalāt* of Allāh's Messenger ﷺ to you?' Then he offered *Ṣalāt* and he did not raise his hands except while saying the first *Takbir*." ***(Ḍa'īf)***

[He said:] There is something on this topic from Al-Barā' bin 'Āzib.

Abū 'Eīsā said: The *Ḥadīth* of Ibn Mas'ūd is a *Ḥasan Ḥadīth*.

This is the saying of more than one among the people of knowledge among the Companions of the Prophet ﷺ and the *Tābi'īn*. It is the saying of Sufyān [Ath-Thawrī] and the people of Al-Kūfah.

٢٥٧ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللهِ بْنُ مَسْعُودٍ: أَلَا أُصَلِّي بِكُمْ صَلَاةَ رَسُولِ اللهِ ﷺ فَصَلَّى، فَلَمْ يَرْفَعْ يَدَيْهِ إِلَّا فِي أَوَّلِ مَرَّةٍ.

[قال]: وَفِي الْبَابِ عَنِ الْبَرَاءِ بْنِ عَازِبٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ.

وَبِهِ يَقُولُ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ، وَهُوَ قَوْلُ سُفْيَانَ [الثَّوْرِيِّ] وَأَهْلِ الْكُوفَةِ.

تخريج: **[إسناده ضعيف]** وأخرجه أبو داود، الصلاة، باب من لم يذكر الرفع عند الركوع، ح: ٧٤٨ من حديث وكيع به، سفيان الثوري عنعن، والحديث ضعفه أبو داود والشافعي وأحمد

وأبو حاتم والدارقطني والبخاري وغيرهم وأخطأ من صححه * وفي الباب عن البراء بن عازب، [أبو داود، ح:٧٤٩، ٧٥٢ وقال: "هذا الحديث ليس بصحيح"].

Comments:

'Abdullāh bin Mas'ūd ﷺ did not raise his hands at any position other than with the *Takbīr Taḥrīmah*; but the *Aḥādiṯ* about raising hands are reported from fifty Companions and among them are also the Ten who were given the good news of Paradise, as Ḥāfiẓ 'Irāqī said. [*Ṭarḥ At-Taṯrīb*: 2/254]; therefore the positive proof is given precedence over the negative.

Chapter 77. What Has Been Related About Placing The Hands On The Knees While Bowing

(المعجم ٧٧) - بَابُ مَا جَاءَ فِي وَضْعِ الْيَدَيْنِ عَلَى الرُّكْبَتَيْنِ فِي الرُّكُوعِ (التحفة ٧٧)

258. Abū 'Abdur-Raḥmān As-Sulamī said: "Umar bin Al-Khaṭṭāb [may Allāh be pleased with him] said to us: 'The knees are the *Sunnah* for you, so hold the knees.'" (***Saḥīḥ***)

He said: There are narrations on this topic from Sa'd, Anas, Abū Ḥumaid, Abū Usaid, Sahl bin Sa'd, Muḥammad bin Maslamah, and Abū Mas'ūd.

Abū 'Eīsā said: The *Ḥadīṯ* of 'Umar is a *Ḥasan Ṣaḥīḥ Ḥadīṯ*.

The people of knowledge among the Companions of the Prophet ﷺ, the *Tābi'īn* and those after them act according to this. There is no disagreement among them on that, except what is reported about Ibn Mas'ūd and some of his companions; that they would hold their hands together, but holding the hands together was abrogated according to the people of knowledge.

٢٥٨ - **حَدَّثَنَا** أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ: حَدَّثَنَا أَبُو حَصِينٍ عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ قَالَ: قَالَ لَنَا عُمَرُ بْنُ الخطَّابِ [رَضِيَ الله عَنْهُ]: إِنَّ الرُّكَبَ سُنَّتْ لَكُمْ فَخُذُوا بالرُّكَبِ.

قَالَ: وَفِي الْبَابِ عَنْ سَعْدٍ، وأَنَسٍ، وأَبِي حُمَيْدٍ، وأَبِي أَسَيْدٍ، وسَهْلِ بنِ سَعْدٍ، ومُحَمَّدِ بْنِ مَسْلَمَةَ، وأَبِي مَسْعُودٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

والْعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، والتَّابِعِينَ ومَنْ بَعْدَهُم، لَا اخْتِلَافَ بَيْنَهُم فِي ذَلِكَ، إِلَّا ما رُوِيَ عَنِ ابْنِ مَسْعُودٍ وبَعْضِ أَصْحابِهِ: أَنَّهُم كانُوا يُطَبِّقُونَ. والتَّطْبِيقُ مَنْسُوخٌ عِنْدَ أَهْلِ الْعِلْمِ.

تخريج: [**صحيح**] وأخرجه ابن أبي شيبة، ح:٢٥٣٨ من حديث أبي بكر بن عياش به وتابعه سفيان الثوري عند النسائي: ٢/ ١٨٥، ح:١٠٣٦ وللحديث شواهد منها الحديث الآتي * وفي

الباب عن سعد [يأتي: ٢٥٩] وأنس [انظر نصب الراية: ١/ ٣٧٢، ٣٧٣] وأبي حميد وأبي أسيد وسهل بن سعد ومحمد بن مسلمة، [انظر: ٢٢٧ المتقدم] وأبي مسعود، [أبو داود، ح: ٨٦٣].

٢٥٩ - قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ: كُنَّا نَفْعَلُ ذَلِكَ فَنُهِينَا عَنْهُ وَأُمِرْنَا أَنْ نَضَعَ الأَكُفَّ عَلَى الرُّكَبِ. [قَالَ] حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي يَعْفُورٍ، عَنْ مُصْعَبِ بنِ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ بِهٰذَا.

[وأَبُو حُمَيدٍ السَّاعِدِيّ اسْمُه عَبْدُ الرَّحْمَنِ ابْنُ سَعْدِ بْنِ الْمُنْذِرِ، وأَبُو أُسَيْدٍ السَّاعِدِيّ اسْمُه مالِكُ بْنُ رَبِيعَةَ، وأَبُو حَصِينٍ اسْمُه عُثْمَانُ بْنُ عَاصِمٍ الأَسْدِيُّ، وأَبُو عَبْدِالرَّحْمَنِ السُّلَمِيّ اسْمُه عَبْدُالله بْنُ حَبِيبٍ، وأَبُو يَعْفُورٍ عَبْدُالرَّحْمَنِ بْنُ عُبَيْدِ بْنِ نِسْطَاسَ، وأَبُو يَعْفُورٍ العَبْدي اسْمُه واقِدٌ - ويُقَالُ: وَقْدَانُ - وَهُوَ الَّذي رَوى عَنْ عَبْدِ اللهِ بْنِ أَبي أَوْفىٰ، وكِلَاهُما مِنْ أَهْلِ الكُوفَةِ].

259. Sa'd bin Abī Waqqāṣ said: "We would do that, but then we were prohibited from it, and we were ordered to put our hands on our knees." (***Ṣaḥīḥ***)

[Abū Ḥumaid As-Sā'idī's name is 'Abdur-Raḥmān bin Sa'd bin Al-Mundhir. Abū Usaid As-Sā'idī's name is Mālik bin Rabī'ah. Abū Ḥuṣain's name is 'Uthmān bin 'Āṣim Al-Asdī. Abū 'Abdur-Raḥmān As-Sulamī's name is 'Abdullāh bin Ḥabīb. (There is an) Abū Ya'fūr 'Abdur-Raḥmān bin 'Ubaid bin Nisṭās, and Abū Ya'fūr Al-'Abdī, and his name is Wāqid, and they call him Waqdān, and he is the one who narrates from 'Abdullāh bin Abī Awfā, and both of them are from among the people of Al-Kūfah.][1]

تخريج: متفق عليه، وأخرجه مسلم، المساجد، باب الندب إلى وضع الأيدي على الركب في الركوع ونسخ التطبيق، ح: ٥٣٥/ ٢٩ عن قتيبة و البخاري، ح: ٧٩٠ من حديث أبي يعفور به.

Comments:

At-Taṭbīq' of the hands is to join both hands together and to place them between both knees; this action was allowed in the early era of Islam and was abrogated later. As it is clear from the *Ḥadīth* of Sa'd; and later both hands were commanded to be placed on the knees. 'Abdullāh bin Mas'ūd ﷺ did not know the abrogation, so he kept acting according to what he knew. [*Ṣaḥīḥ Al-Bukhārī, Ḥadīth*: 790; *Saḥīh Muslim, Ḥadīth*: 535]

[1] These are narrators from the last two *Aḥādīth*.

Chapter 78. What Has Been Related About Him ﷺ Holding His Forearms Away From His Sides While Bowing

(المعجم ٧٨) - بَابُ مَا جَاءَ أَنَّهُ يُجَافِي يَدَيْهِ، عَنْ جَنْبَيهِ فِي الرُّكُوعِ (التحفة ٧٨)

260. 'Abbās bin Sahl [bin Sa'd] narrated: "Abū Ḥumaid, Abū Usaid, Sahl bin Sa'd, and Muḥammad bin Maslamah were once together and they were mentioning the *Ṣalāt* of Allāh's Messenger ﷺ. Abū Ḥumaid said: 'I am the most knowledgeable among you of the *Ṣalāt* of Allāh's Messenger ﷺ: Allāh's Messenger ﷺ would bow and place his hands on his knees as if he was grasping them, and he would draw his forearms to hold them away from his sides.'" (***Ḥasan***)

He said: There is something on this topic from Anas.

Abū 'Eīsā said: The *Ḥadīth* of Abū Ḥumaid is a *Ḥasan Ṣaḥīḥ Ḥadīth*. It is the one that was preferred by the people of knowledge: That a man is to hold his forearms away from his sides while bowing and prostrating.

٢٦٠ - **حَدَّثَنَا** [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: حَدَّثَنَا أَبُو عامِرٍ العَقَدِيُّ: حَدَّثَنَا فُلَيْحُ بنُ سُلَيْمَانَ: حَدَّثَنَا عَبَّاسُ بنُ سَهْلِ [بْنِ سَعْدٍ] قَالَ: اجْتَمَعَ أَبُو حُمَيْدٍ وأَبُو أُسَيْدٍ وسَهْلُ بنُ سَعْدٍ ومُحَمَّدُ بْنُ مَسْلَمَةَ، فَذَكَرُوا صَلَاةَ رَسُولِ اللهِ ﷺ، فَقَالَ أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللهِ ﷺ: إِنَّ رَسُولَ اللهِ ﷺ رَكَعَ فَوضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ كَأَنَّهُ قَابِضٌ عَلَيْهِما، ووتَّرَ يَدَيْهِ فَنَحَّاهُما، عَنْ جَنْبَيْهِ.

قَالَ: وَفِي الْبَابِ عَنْ أَنَسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي حُمَيْدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهُوَ الَّذِي اخْتَارَهُ أَهْلُ الْعِلْمِ: أَنْ يُجَافِيَ الرَّجُلُ يَدَيْهِ عَنْ جَنْبَيْهِ في الرُّكُوعِ وَالسُّجُودِ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب افتتاح الصلاة، ح:٧٣٤ من حديث أبي عامر عبدالملك بن عمرو العقدي به وصححه ابن خزيمة، ح:٥٨٩، ٦٠٨، ٦٣٧، ٦٨٩ وابن حبان، ح:٤٩٤ وغيرهما وفيه رفع اليدين (انظر سنن ابن ماجه، ح:٨٦٣ بتحقيقي) والحديث يأتي طرفه:٢٩٣ * وفي الباب عن أنس [انظر نصب الراية:١/ ٣٧٢، ٣٧٣].

Comments:

Keeping the hands apart from the body in *Rukū'* and *Sujūd* is an agreed issue; and the forearms should be stretched like the leather string of the shooting bow; because *Tawtīr* means to stretch the string on the bow.

Chapter 79. What Has Been Related About *At-Tasbīḥ*[1] While Bowing And Prostrating

(المعجم ٧٩) - بَابُ مَا جَاءَ فِي التَّسْبِيحِ فِي الرُّكُوعِ وَالسُّجُودِ (التحفة ٧٩)

261. Ibn Mas'ūd narrated that the Prophet ﷺ said: "When one of you bows then says while he is bowing: (*Subḥāna Rabbiyal 'Aẓīm*) 'Glorious is my Lord the Magnificent' three times, then he has completed his bowing. And that is the least of it. And when he prostrates and says while prostrating: (*Subḥāna Rabbiyal A'lā*) 'Glorious is my Lord the Most High' three times, then he has completed his prostration, and that is the least of it.'" (***Ḍa'īf***)

٢٦١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ إِسْحَاقَ بْنِ يَزِيدَ الهُذَلِيِّ، عَنْ عَوْنِ بنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذا رَكَعَ أَحَدُكُمْ فَقَالَ فِي رُكُوعِهِ: سُبْحانَ رَبِّيَ العَظِيمِ ثَلَاثَ مَرّاتٍ فَقَدْ تَمَّ رُكُوعُهُ، وذٰلِكَ أَدْنَاهُ. وإِذا سَجَدَ فَقَالَ فِي سُجودِهِ: سُبْحانَ رَبِّيَ الأَعْلَى ثَلاثَ مَرَّاتٍ، فَقَدْ تَمَّ سُجُودُهُ، وذٰلِكَ أَدْنَاهُ».

He said: There are narrations on this topic from Ḥudhaifah, and 'Uqbah bin 'Āmir.

قَالَ: وَفِي الْبَابِ عَنْ حُذَيْفَةَ وَعُقْبَةَ بْنِ عَامِرٍ.

Abū 'Eīsā said: The chain of the *Ḥadīth* of Ibn Mas'ūd is not connected. 'Awn bin 'Abdullāh bin 'Utbah did not meet Ibn Mas'ūd.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ مَسْعُودٍ لَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ، عَوْنُ بنُ عَبْدِ اللهِ بْنِ عُتْبَةَ لَمْ يَلْقَ ابْنَ مَسْعُودٍ.

The people of knowledge act according to this: They consider it recommended that a man not say the statements of *Tasbīḥ* less than three times.

والعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ: يَسْتَحِبُّونَ أَلَّا يَنْقُصَ الرَّجُلُ فِي الرُّكُوعِ والسُّجُودِ مِنْ ثَلَاثِ تَسْبِيحاتٍ.

It has been related from Ibn Al-Mubārak that he said: "It is recommended for the *Imām* to say the *Tasbīḥ* five times so whoever is behind him can manage to say it three times."

وَرُوِيَ عَنِ ابْنِ الْمُبَارَكِ أَنَّهُ قَالَ: أَسْتَحِبُّ لِلْإِمَامِ أَنْ يُسَبِّحَ خَمْسَ تَسْبِيحاتٍ لِكَيْ يُدْرِكَ مَنْ خَلْفَهُ ثَلَاثَ تَسْبِيحَاتٍ.

This was also said by Isḥāq bin Ibrāhīm.

وَهَكَذا قَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ.

تخريج: **[إسناده ضعيف]** وأخرجه أبو داود، ح: ٨٨٦ وابن ماجه، ح: ٨٩٠ من حديث ابن

[1] Statements glorifying Allāh and declaring Him free of imperfections.

أبي ذئب به وقال أبو داود: "وهذا مرسل، عون لم يدرك عبدالله" * وفي الباب عن حذيفة [يأتي: ٢٦٢ وابن ماجه، ح: ٨٨٨] وعقبة بن عامر، [أبو داود، ح: ٨٦٩ وابن ماجه: ٨٨٧].

Comments:

Imām Aḥmad states that all the remembrances of prayer are compulsory; and this is the authentic view. [*Naylul-Awṭār*: 2/253]

٢٦٢ - حَدَّثَنَا مَحْمُودُ بنُ غَيْلانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنِ الأَعْمَشِ قَالَ: سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ يُحَدِّثُ عَنِ الْمُسْتَوْرِدِ، عَنْ صِلَةَ بنِ زُفَرَ، عَنْ حُذَيْفَةَ أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ، فَكَانَ يَقُولُ في رُكُوعِهِ: «سُبْحانَ رَبِّيَ العَظِيمِ»، وفي سُجُودِهِ: «سُبْحانَ رَبِّيَ الأَعْلَى»، ومَا أَتَى عَلَى آيَةِ رَحْمَةٍ إِلَّا وَقَفَ وَسَأَلَ، ومَا [أَتَى] عَلَى آيَةِ عَذَابٍ إِلَّا وقَفَ وتَعَوَّذَ.

قَالَ أَبُو عِيسَى: وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

262. Ḥudhaifah narrated that he performed *Ṣalāt* with the Prophet ﷺ, and that while he was bowing he would say: (*Subḥāna Rabbiyal 'Aẓīm*); "Glorious is my Lord the Magnificent" and while prostrating: (*Subḥāna Rabbiyal A'lā*) 'Glorious is my Lord the Most High'. And he would not recite an *Āyah* mentioning mercy, except that he would stop and ask (for mercy), and he would not recite an *Āyah* mentioning punishment, except that he would stop and seek refuge (with Allāh from it). (***Ṣaḥīḥ***)

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

تخريج: [**صحيح**] وأخرجه مسلم، صلاة المسافرين، باب استحباب تطويل القراءة في صلاة الليل، ح: ٧٧٢ من حديث الأعمش به وهو في مسند الطيالسي، ح: ٤١٥.

٢٦٣ - [قَالَ] وحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ نَحْوَهُ.

[وقَدْ رُوِيَ عَنْ حُذَيْفَةَ هٰذَا الحَدِيثُ مِنْ غَيْرِ هٰذَا الوَجْهِ: أَنَّهُ صَلَّى بِاللَّيْلِ مَعَ النَّبِيِّ ﷺ: فَذَكَرَ الحَدِيثَ].

تخريج: [**صحيح**] انظر الحديث السابق.

263. (Another similar narration) This *Ḥadīth* has been narrated from Ḥudhaifah from another route: "That he performed *Ṣalāt* during the night with the Prophet ﷺ" and he mentioned the *Ḥadīth*. (***Ṣaḥīḥ***)

Comments:

It is proven from this *Ḥadīth* that a person may say the words of glory, make requests and seek refuge according to the subject of the Verses, while reciting in the prayer.

Chapter 80. What Has Been Related About Prohibiting Recitation While Bowing And Prostrating

(المعجم ٨٠) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ (التحفة ٨٠)

264. 'Alī bin Abī Ṭālib narrated: "The Prophet ﷺ prohibited wearing *Qassī*,[1] and that which is dyed with safflower, and from the gold ring, and from reciting the Qur'ān while bowing." (***Ṣaḥīḥ***)

[He said:] There is something on this topic from Ibn 'Abbās.

Abū 'Eīsā said: The *Ḥadīth* of 'Alī is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is the saying of the people of knowledge among the Companions of the Prophet ﷺ. the *Tābi'īn* and those after them. They disliked recitation of the Qur'ān while bowing and prostrating.

٢٦٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مالِكٌ [بْنُ أَنَسٍ]؛ ح: وحَدَّثَنَا قُتَيْبَةُ عَنْ مالِكٍ، عَنْ نافِعٍ، عَنْ إِبْرَاهِيمَ بنِ عَبْدِ اللهِ بنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عليِّ بْنِ أَبي طالِبٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ لُبْسِ القَسِّيِّ والمُعَصْفَرِ، وعَنْ تَخَتُّمِ الذَّهَبِ، وعَنْ قِرَاءَةِ القُرْآنِ فِي الرُّكُوعِ.

[قَالَ]: وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَلِيٍّ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهُوَ قَوْلُ أَهْلِ الْعِلْمِ مِنْ أَصْحابِ النَّبِيِّ ﷺ والتَّابِعينَ ومَنْ بَعْدَهُم، كَرِهُوا القِرَاءَةَ فِي الرُّكُوعِ والسُّجُودِ.

تخريج: [صحيح] وأخرجه النسائي: ٢/ ١٨٩، ح: ١٠٤٥ عن قتيبة به وهو في الموطأ: ١/ ٨٠ (يحيى) وأخرجه مسلم، ح: ٤٨٠ من حديث إبراهيم بن عبدالله بن حنين به * وفي الباب عن ابن عباس، [مسلم، ح: ٤٧٩].

Chapter 81. What Has Been Related About One Who Does Not Bring His Back To Rest While Bowing And Prostrating

(المعجم ٨١) - بَابُ مَا جَاءَ فِيمَنْ لَا يُقِيمُ صُلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ (التحفة ٨١)

265. Abū Mas'ūd Al-Anṣārī [Al-Badrī] narrated that Allāh's Messenger ﷺ said: "The *Ṣalāt* is not acceptable if a man is not at rest — meaning his back — while bowing and prostrating." (***Ṣaḥīḥ***)

٢٦٥ - حَدَّثَنَا أَحْمَدُ بنُ مَنِيعٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ الأَنْصارِيِّ [البَدْرِيِّ] قَالَ: قَالَ رَسُولُ اللهِ

[1] It is either a garment with silk embroidery, or a garment from a particular village in Egypt.

ﷺ: «لَا تُجْزِىءُ صَلَاةٌ لَا يُقِيمُ فِيها الرَّجُلُ - يَعْنِي صُلْبَهُ - في الرُّكُوعِ والسُّجُودِ».

قَالَ: وَفِي الْبَابِ عَنْ عَلِيِّ بْنِ شَيْبَانَ، وأَنَسٍ، وأَبِي هُرَيْرَةَ، ورِفَاعَةَ الزُّرَقِيِّ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي مَسْعُودٍ [الْأَنْصارِيِّ] [حَدِيثٌ] حَسَنٌ صَحِيحٌ.

والعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحابِ النَّبِيِّ ﷺ، ومَنْ بَعْدَهُم: يَرَوْنَ أَنْ يُقِيمَ الرَّجُلُ صُلْبَهُ في الرُّكُوعِ والسُّجُودِ.

وقَالَ الشَّافِعِيُّ وأَحْمَدُ وإِسْحاقُ: مَنْ لَا يُقِيمُ صُلْبَهُ في الرُّكُوعِ والسُّجُودِ فَصَلَاتُهُ فَاسِدَةٌ، لِحَدِيثِ النَّبِيِّ ﷺ: «لَا تُجْزِىءُ صَلَاةٌ لَا يُقِيمُ الرَّجُلُ فِيها صُلْبَهُ في الرُّكُوعِ والسُّجُودِ» وأَبُو مَعْمَرٍ اسْمُهُ عَبْدُ الله بنُ سَخْبَرَةَ، وأَبُو مَسْعُودٍ الْأَنْصارِيُّ البَدْرِيُّ اسْمُهُ عُقْبَةُ بنُ عَمْرٍو.

He said: There are narrations on this topic from 'Alī bin Shaibān, Anas, Abū Hurairah, and Rifā'ah Az-Zuraqī.

Abū 'Ēīsā said: The *Ḥadīth* of Abū Mas'ūd [Al-Anṣārī] is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is acted upon by the people of knowledge among the Companions of the Prophet ﷺ and those after them: They held the view that a man is to bring his back to rest while bowing and prostrating.

Ash-Shāfi'ī, Aḥmad, and Isḥāq said that whoever does not bring his back to rest while bowing and prostrating then his *Ṣalāt* is void due to the *Ḥadīth* of the Prophet ﷺ: "The *Ṣalāt* is not acceptable in which a man does not keep his back straightened while bowing and prostrating."

Abū Ma'mar's (one of the narrators) name is 'Abdullāh bin Sakhbarah, and Abū Mas'ūd Al-Anṣārī Al-Badrī's name is 'Uqbah bin 'Amr.

تخريج: [صحيح] وأخرجه ابن ماجه، ح:٨٧٠ والنسائي:٢/ ٢١٤، ح:١١١٢ وأبو داود، ح:٨٥٥ من حديث الأعمش به وحسنه الحافظ في الفتح وصححه ابن خزيمة، ح:٥٩١، ٥٩٢، ٦٦٦ وابن حبان، ح:٥٠١، ٥٠٢ وغيرهما وصرح الأعمش بالسماع عند ابن حبان * وفي الباب عن علي بن شيبان، [ابن ماجه، ح:٨٧١] وأنس، [البخاري، ح:٧٤٢ ومسلم، ح:٤٢٥] وأبي هريرة، [البخاري، ح:٧٥٧ ومسلم، ح:٣٩٧] ورفاعة الزرقي، [يأتي:٣٠٢].

Comments:

In the light of this *Ḥadīth*, the three *A'immah* and Abū Yūsuf said that the performance of each pillar of prayer with proper due satisfaction, calmness and straightness is compulsory; the abandonment of it will invalidate the prayer; because the Prophet ﷺ commanded the person to repeat the prayer, who performed *Rukū'* and *Sujūd* without proper calmness, straightness and satisfaction.

Chapter 82. What A Man Is To Say When Raising His Head From The Bowing Position

(المعجم ٨٢) - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ (التحفة ٨٢)

266. 'Alī bin Abī Ṭālib narrated: "When Allāh's Messenger ﷺ would raise his head from bowing he would say: (*Sami' Allāhu liman ḥamidah. Rabbanā wa lakal-ḥamd, mil'as-samāwāti wa mil'al-arḍi wa mil'a mā bainahumā wa mil'a mā shi'ta min shay'in ba'd.*) 'Allāh listens to those who praise Him. O our Lord! And to You is the praise that fills the heavens and fills the earth, and fills what is between them, and fills whatever there is beyond that You will.'

٢٦٦ - **حَدَّثَنَا** مَحْمُودُ بنُ غَيْلَانَ: حَدَّثَنَا أَبُو داودَ الطَّيَالِسِيُّ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِاللهِ بْنِ أَبِي سَلَمَةَ الماجِشُونُ: حَدَّثَنَا عَمِّي عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي رافِعٍ، عَنْ عَلِيِّ بنِ أَبِي طالِبٍ قَالَ: كانَ رَسُولُ اللهِ ﷺ إِذا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا ولَكَ الحَمْدُ مِلْءَ السَّماواتِ و[مِلْءَ] الأَرْضِ، ومِلْءَ ما بَيْنَهُما، ومِلْءَ ما شِئْتَ مِنْ شَيءٍ بَعْدُ».

He said: There are narrations on this topic from Ibn 'Umar, Ibn 'Abbās, Ibn Abī Awfa, Abū Juḥaifah, and Abū Sa'eed. (***Ṣaḥīḥ***)

قَالَ: وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ، وابْنِ عَبَّاسٍ، وابْنِ أَبِي أَوْفَى، وأَبِي جُحَيْفَةَ، وأَبِي سَعِيدٍ.

Abū 'Īsā said: The *Ḥadīth* of 'Alī is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and this is acted upon by some of the people of knowledge.

قَالَ أَبُو عِيسَى: حَدِيثُ عَلِيٍّ حَدِيثٌ حَسَنٌ صَحِيحٌ، والْعَمَلُ عَلَى هٰذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ.

It is the view of Ash-Shāfi'ī, he said: "One says this for the obligatory and the voluntary prayers."

وبِهِ يَقُولُ الشَّافِعِيُّ، قَالَ: يَقُولُ هٰذَا في المَكْتُوبَةِ والتَّطَوُّعِ.

Some of the people of Al-Kūfah said that this is said for the voluntary prayers but not for the obligatory prayers.

وقَالَ بَعْضُ أَهْلِ الكُوفَةِ: يَقُولُ هٰذَا فِي صَلَاةِ التَّطَوُّعِ وَلَا يَقُولُهَا فِي صَلَاةِ المَكْتُوبَةِ.

[Abū 'Īsā said: Al-Mājishūnī is only called that because he is one of the children of Al-Mājishūn.]

[**قَالَ أَبُو عِيسَى**: وإِنَّمَا يُقَالُ: الماجِشُونِيُّ لِأَنَّهُ مِنْ وَلَدِ الماجِشُونِ].

تخريج: [**إسناده صحيح**] وأخرجه مسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح: ٧٧١ من حديث الماجشون بن أبي سلمة عن الأعرج به وهو في مسند الطيالسي، ح: ١٥٢ بطوله * وفي الباب عن ابن عمر [تقدم: ٢٥٥ ويأتي: ٣٥٩٢] وابن عباس [مسلم، ح: ٤٧٨] وابن أبي أوفى، [مسلم، ح: ٤٧٦] وأبي جحيفة، [ابن ماجه، ح: ٨٧٩ وأبي سعيد، [مسلم، ح: ٤٧٧].

Comments:

It is agreed that a person offering prayer individually will say both phrases *'Sami' Allāhu liman ḥamidah, Rabbanā wa lakal-ḥamd'*; but the dispute is in whether the follower, in the case of congregation, will say either the second phrase only *'Rabbanā wa lakal ḥamd'* or the first *'Sami' Allāhu liman ḥamidah'* as well; as the *Imām* says the both. The scholars hold both views. The preferred view is that the *Imām* will say both phrases and the follower as well. The third opinion is that the *Imām* will say the first phrase and the follower will say the second one, it is weak in light of evidences. This opinion is totally against the calmness in prayer.

Chapter 83. Something Else About That

(المعجم ٨٣) - بَابٌ مِنْهُ آخَرُ (التحفة ٨٣)

267. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "When the *Imām* says: (*Sami' Allāhu liman ḥamidah*)' 'Allāh listens to those who praise Him. Then (all of you) say: (*Rabbanā wa lakal-ḥamd*)' 'O our Lord! And to You is the praise for whoever's saying concurs with the saying of the angels, then his past sins will be forgiven." (***Ṣaḥīḥ***)

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

It is acted upon by some of the people of knowledge among the Companions of the Prophet ﷺ and those after them. The *Imām* is to say: (*Sami' Allāhu liman ḥamidah. [Rabbanā wa lakal-ḥamd)* "Allāh listens to those who praise Him. [O our Lord! And to You is the praise.]."

And those that are behind him say: (*Rabbanā wa lakal-ḥamd*) "O our Lord! And to You is the praise."

This is the saying of Aḥmad. Ibn Sīrīn and others said that those behind the *Imām* say: (*Sami' Allāhu liman ḥamidah. Rabbanā wa*

٢٦٧ - حَدَّثَنَا [إِسْحاقُ بْنُ مُوسَى] الْأَنْصارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مالِكٌ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذا قَالَ الْإِمَامُ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا ولَكَ الحَمْدُ، فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ المَلَائِكَةِ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

والْعَمَلُ عَلَيْهِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحابِ النَّبِيِّ ﷺ ومَنْ بَعْدَهُم: أَنْ يَقُولَ الْإِمامُ: «سَمِعَ الله لِمَنْ حَمِدَهُ. [رَبَّنَا ولَكَ الحَمْدُ]» ويَقُولُ مَنْ خلْفَ الْإِمَامِ: «رَبَّنَا ولَكَ الحَمْدُ».

وبِهِ يَقُولُ أَحْمَدُ [و]قَالَ ابْنُ سِيرِينَ وغَيْرُهُ: يَقُولُ مَنْ خَلْفَ الْإِمَامِ: سَمِعَ الله لِمَنْ حَمِدَهُ، رَبَّنَا ولَكَ الحَمْدُ مِثْلَ ما يَقُولُ الْإِمامُ. وبِهِ يَقُولُ الشَّافِعِيُّ وإِسْحاقُ.

lakal-ḥamd) "Allāh listens to those who praise Him. O our Lord! And to You is the praise. The same as the *Imām* says, and this is also the view of Ash-Shāfi'ī and Isḥāq.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب فضل: اللهم ربنا لك الحمد، ح:٧٩٦ ومسلم، ح:٤٠٧ من حديث مالك به وهو في الموطأ: ١/٨٨ (يحيى) * قول ابن سيرين.

Chapter 84. What Has Been Related About Placing The Knees (On The Ground) Before The Hands For Prostration

(المعجم ٨٤) - بَابُ مَا جَاءَ فِي وَضْعِ الرُّكْبَتَيْنِ قَبْلَ الْيَدَيْنِ فِي السُّجُودِ (التحفة ٨٤)

268. Wā'il bin Ḥujr narrated: "I saw Allāh's Messenger ﷺ when he prostrated, placing his knees (on the ground) before his hands, and when he got up, he raised his hands before his knees." (*Ḍa'īf*)

[He said:] Al-Ḥasan bin 'Alī added the following to his narration: "Yazīd bin Hārūn said: 'Sharīk did not report from 'Āṣim bin Kulaib, except for this *Ḥadīth*.'" (narrators in the chain of this *Ḥadīth*).

[Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Gharīb*, and we do not know of anyone who related it like this besides Sharīk. Most of the people of knowledge act according to it, they hold the view that a man places his knees (on the ground) before his hands. And when he gets up, he raises his hands before his knees.

Hammām reported this from 'Āṣim in *Mursal* form, he did not mention Wā'il bin Ḥujr in it.

٢٦٨ - حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ وعَبْدُ اللهِ ابْنُ مُنِيرٍ وأَحْمَدُ بْنُ إِبْراهِيمَ الدَّوْرَقِيُّ والحَسَنُ بْنُ عَلِيٍّ الحُلْوَانِيُّ وغَيْرُ واحِدٍ قَالُوا: حَدَّثَنَا يَزِيدُ بْنُ هارُونَ: حَدَّثَنَا شَرِيكٌ عَنْ عاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وائِلِ بْنِ حُجْرٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ إِذا سَجَدَ يَضَعُ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ، وإِذا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ.

[قَالَ] وزادَ الحَسَنُ بْنُ عَلِيٍّ في حَدِيثِهِ: قَالَ يَزِيدُ بْنُ هارُونَ: وَلَمْ يَرْوِ شَرِيكٌ عَنْ عاصِمِ بْنِ كُلَيْبٍ إِلَّا هٰذَا الحَدِيثَ.

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، لَا نَعْرِفُ أَحَدًا رَواهُ مِثْلَ هٰذَا غَيْرَ شَرِيكٍ، والعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ: يَرَوْنَ أَنْ يَضَعَ الرَّجُلُ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ.

وإِذا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ.

ورَوَى هَمَّامٌ عَنْ عاصِمٍ هٰذَا مُرْسَلًا، ولَمْ يَذْكُرْ فِيهِ وائِلَ بْنَ حُجْرٍ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب السجود، ح: ٨٨٢ عن الحسن بن علي الحلواني به * شريك القاضي مدلس وعنعن ولم يصب من صححه.

Chapter 85. Something Else About That

(المعجم ٨٥) - بَابٌ آخَرُ مِنْهُ (التحفة ٨٥)

269. Abū Hurairah narrated that the Prophet ﷺ said: "Is it that one of you intends to kneel in his *Ṣalāt* with the kneeling of the camel?" (*Ḥasan*)

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Gharīb Ḥadīth*, we do not know of it as a narration of Abū Az-Zināḍ (one of the narrators), except from this route.

This *Ḥadīth* has been reported by 'Abdullāh bin Sa'eed Al-Maqburī, from his father, from Abū Hurairah, from the Prophet ﷺ.

'Abdullāh bin Sa'eed Al-Maqburī is weak according to Yaḥya bin Sa'eed Al-Qaṭṭān and others.

٢٦٩ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الله بْنُ نافِعٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الله بْنِ الحَسَنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «يَعْمِدُ أَحَدُكُمْ فَيَبْرُكُ في صَلَاتِهِ بَرْكَ الْجَمَلِ؟».

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي الزِّنَادِ إِلَّا مِنْ هٰذَا الوَجْهِ.

وقَدْ رُوِيَ هٰذَا الحَدِيثُ عَنْ عَبْدِ الله بْنِ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

وعَبْدُ الله بْنُ سَعِيدٍ الْمَقْبُرِيُّ ضعَّفَهُ يَحْيى ابْنُ سَعِيدٍ القَطَّانُ وغَيْرُه.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب: كيف يضع ركبتيه قبل يديه، ح: ٨٤٠ والنسائي، ح: ٢/ ٢٠٧، ح: ١٠٩١، ١٠٩٢ من حديث محمد بن عبدالله بن حسن به وقواه النووي وغيره، وله شواهد * حديث عبدالله بن سعيد المقبري، أخرجه الطحاوي في معاني الآثار: ١/ ٢٥٥ وسنده ضعيف جدًا، عبدالله هذا متروك.

Comments:

Shaikh Al-Albānī discussed this issue with detail in *Irwa'ul-Ghalīl* under *Ḥadīth*: 357; and he gave preference to the hands being placed on the ground before the knees. This is the true meaning and goal of the authentic *Ḥadīth*.

Chapter 86. What Has Been Related About Prostrating On The Forehead And The Nose

(المعجم ٨٦) - بَابُ مَا جَاءَ فِي السُّجُودِ عَلَى الْجَبْهَةِ وَالأَنْفِ (التحفة ٨٦)

270. Abū Ḥumaid As-Sā'idī narrated: "When the Prophet ﷺ would prostrate, he placed his nose

٢٧٠ - **حَدَّثَنَا** [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: حَدَّثَنَا أَبُو عَامِرٍ [الْعَقَدِيّ]: حَدَّثَنَا فُلَيْحُ بْنُ

and his forehead on the ground, and he held his forearms away from his sides, and he placed his hands parallel to his shoulders." (*Ḥasan*)

He said: There are narrations on this topic from Ibn 'Abbās, Wā'il bin Ḥujr, and Abū Sa'eed.

Abū 'Eīsā said: The *Ḥadīth* of Abū Ḥumaid is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

The people of knowledge act according to it; a man is to prostrate on his forehead and his nose. If he prostrates on his forehead but not his nose, then there are those among the people of knowledge who say that it is acceptable, while others say that it is not acceptable unless he prostrates on the forehead and the nose.

سُلَيْمانَ: حَدَّثَنِي عَبّاسُ بْنُ سَهْلٍ عَنْ أَبِي حُمَيدٍ السَّاعِدِيِّ: أَنَّ النَّبِيَّ ﷺ كانَ إِذَا سَجَدَ أَمْكَنَ أَنْفَهُ وجَبْهَتَهُ [مِنَ] الْأَرْضَ، ونَحَّى يَدَيْهِ، عَنْ جَنْبَيْهِ، وَوَضَعَ كَفَّيْهِ حَذْوَ مَنْكِبَيْهِ.

قَالَ: وَفِي الْبَابِ عَنِ ابْنِ عَبّاسٍ، ووائِلِ ابْنِ حُجْرٍ، وأَبِي سَعِيدٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي حُمَيْدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

والعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ العِلْمِ: أَنْ يَسْجُدَ الرَّجُلُ عَلَى جَبْهَتِهِ وأَنْفِهِ فَإِنْ سَجَدَ عَلَى جَبْهَتِهِ دُونَ أَنْفِهِ [فَقَدْ] قَالَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ: يُجْزِئُهُ، وَقَالَ غَيْرُهُم: لَا يُجْزِئُهُ حَتَّى يَسْجُدَ عَلَى الْجَبْهَةِ والْأَنْفِ.

تخريج: [حسن] تقدم: ٢٦٠ * وفي الباب عن ابن عباس [البخاري ح:٨٠٩، ٨١٠ ومسلم:٤٩٠ وأحمد: ١/ ٢٨٧] ووائل بن حجر [أحمد: ٤/ ٣١٥، ٣١٧] وأبي سعيد، [البخاري، ح:٨١٣ ومسلم:١١٦٧].

Chapter 87. What Has Been Related About Where A Man Places His Face When He Prostrates

(المعجم ٨٧) - بَابُ مَا جَاءَ أَيْنَ يَضَعُ الرَّجُلُ وَجْهَهُ إِذَا سَجَدَ (التحفة ٨٧)

271. Abū Isḥāq narrated: "I said to Al-Barā' bin 'Āzib: 'Where would the Prophet ﷺ place his face when he prostrated?' He said: 'Between his hands.'" (*Ḥasan*)

[He said:] There are narrations on this topic from Wā'il [bin Ḥujr] and Abū Ḥumaid.

[Abū 'Eīsā said:] The *Ḥadīth* of Al-Barā' is a *Ḥasan [Ṣaḥīḥ] Gharīb Ḥadīth*.

It is the choice of some of the

٢٧١ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الْحَجَّاجِ، عَنْ أَبِي إِسْحَاقَ قَالَ: قُلْتُ لِلبَرَاءِ بنِ عازِبٍ: أَيْنَ كانَ النَّبِيُّ ﷺ يَضَعُ وجْهَهُ إِذَا سَجَدَ؟ فَقَالَ: بَيْنَ كَفَّيْهِ.

[قَالَ] وَفِي الْبَابِ عَنْ وَائِلٍ [بْنِ حُجْرٍ] وأَبِي حُمَيْدٍ.

[قَالَ أَبُو عِيسَى]: حَدِيثُ البَرَاءِ حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ.

people of knowledge that the hands should be close to the ears.

هُوَ الَّذِي اخْتَارَهُ بَعْضُ أَهْلِ الْعِلْمِ: أَنْ تَكُونَ يَدَاهُ قَرِيبًا مِنْ أُذُنَيْهِ.

تخريج: **[حسن]** وأخرجه الطحاوي في معاني الآثار: ١/ ٢٥٧ من حديث حفص بن غياث به * الحجاج بن أرطاة ضعيف عنعن وللحديث شواهد عند مسلم (٤٠١) وغيره * وفي الباب عن وائل بن حجر، [مسلم، ح: ٤٠١] وأبي حميد، [يأتي: ٣٠٤].

Comments:

Various ways of placing the hands are quoted in various *Ahādīth*, all of which are practicable; the most comprehensive way is that the part of the hand close to the wrist should be placed parallel to the shoulders and the rest of the hand (palm and fingers) parallel to the ears and face. [*Nailul-Awṭār*: 2/267]

Chapter (...) What Has Been Related About Prostrating On Seven Bones

(المعجم...) - بَابُ مَا جَاءَ فِي السُّجُودِ عَلَى سَبْعَةِ أَعْضَاءٍ (التحفة ٨٨)

272. Al-'Abbās bin 'Abdul-Muṭṭalib narrated that he heard Allāh's Messenger ﷺ saying: "When the worshipper prostrates, seven bones prostrate with him: His face, his hands, his knees, and his feet." (***Ṣaḥīḥ***)

He said: There are narrations on this topic from Ibn 'Abbās, Abū Hurairah, Jābir, and Abū Sa'eed.

Abū 'Eīsā said: The *Ḥadīth* of Al-'Abbās is a *Ḥasan [Ṣaḥīḥ] Ḥadīth*, and it is acted upon by the people of knowledge.

٢٧٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا بَكْرُ بْنُ مُضَرٍ عَنِ ابْنِ الهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنِ العَبَّاسِ ابْنِ عَبْدِ المُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا سَجَدَ العَبْدُ سَجَدَ مَعَهُ سَبْعَةُ آرَابٍ: وَجْهُهُ وكَفَّاهُ ورُكْبَتَاهُ وَقَدَمَاهُ».

قَالَ: وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ، وأَبِي هُرَيْرَةَ، وجابِرٍ، وأَبِي سَعِيدٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ العَبَّاسِ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَعَلَيْهِ العَمَلُ عِنْدَ أَهْلِ العِلْمِ.

تخريج: وأخرجه مسلم، الصلاة، باب أعضاء السجود والنهي عن كف الشعر والثوب ... إلخ، ح: ٤٩١ عن قتيبة به * وفي الباب عن ابن عباس، [يأتي: ٢٧٣] وأبي هريرة [الطبراني في الأوسط: ٨/ ٣٦١، ح: ٧٧٣٦] وجابر، [الخطيب في تاريخ بغداد: ٨/ ٣٨٧] وأبي سعيد، [البيهقي: ٢/ ٨٥].

Comments:

The face includes both forehead and nose, because the Prophet ﷺ counted both as one.

273. Ibn 'Abbās narrated: "The Prophet ﷺ ordered that one prostrate on seven bones and that he

٢٧٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ

not gather his hair nor his garment."

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan [Ṣaḥīḥ]*.

عَبَّاسٍ قَالَ: أُمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْضاءٍ وَلَا يَكُفَّ شَعْرَهُ وَلَا ثِيَابَهُ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب: لا يكف شعرًا، ح: ٨١٥ ومسلم، ح: ٤٩٠ من حديث حماد بن زيد به.

Comments:

This *Ḥadīth* proves that keeping the hair and clothes tied in prayer is not right. This action both before entering the prayer and in state of prayer is incorrect.

Chapter 88. What Has Been Related About Holding The Forearms Away From The Sides During Prostration

(المعجم ٨٨) - بَابُ مَا جَاءَ فِي التَّجَافِي فِي السُّجُودِ (التحفة ٨٩)

274. 'Ubaidullāh bin 'Abdullāh bin Arqam Al-Khuzā'ī narrated from his father ('Abdullāh bin Arqam), who said: "I was with my father at the plains of Namirah.[1] I passed by a mount and saw Allāh's Messenger ﷺ standing in *Ṣalāt*." He said: "I was looking at the earthiness of his armpits when he prostrated." [That is]: "Whiteness." (*Ṣaḥīḥ*)

٢٧٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو خالِدٍ الأَحْمَرُ عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ أَقْرَمَ الخُزَاعِيِّ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ أَبِي بِالْقَاعِ مِنْ نَمِرَةَ فَمَرَّتْ رَكْبَةٌ، فَإِذا رَسُولُ اللهِ ﷺ قائِمٌ يُصَلِّي قَالَ: فَكُنْتُ أَنْظُرُ إِلى عُفْرَتَيْ إِبْطَيْهِ إِذا سَجَدَ، أَيْ: بَيَاضَهُ.

He said: There are narrations on this topic from Ibn 'Abbās, Ibn Buḥainah, Jābir, Aḥmar bin Jaz', Maimūnah, Abū Ḥumaid, Abū Usaid, Abū Mas'ūd, Sahl bin Sa'd, Muḥammad bin Maslamah, Al-Barā' bin 'Āzib, 'Adī bin 'Amīrah, and 'Āishah.

قَالَ: وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ، وابْنِ بُحَيْنَةَ، وَجابِرٍ، وأَحْمَرَ بْنِ جَزْءٍ، ومَيْمونَةَ، وأَبِي حُمَيْدٍ، وأَبِي أُسَيْدٍ، وأَبِي مَسْعُودٍ، وسَهْلِ بْنِ سَعْدٍ، ومُحَمَّدِ بْنِ مَسْلَمَةَ، والبَرَاءِ ابْنِ عازِبٍ، وعَدِيِّ بْنِ عَمِيرَةَ، وعائِشَةَ.

Abū 'Eīsā said: The *Ḥadīth* of 'Abdullāh bin Arqam is a *Ḥasan Ḥadīth*, we do not know of it except as a narration of Dāwūd bin Qais, and there is no known *Ḥadīth*

قَالَ أَبُو عِيسَى: حَدِيثُ عَبْدِ اللهِ بْنِ أَقْرَمَ حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ دَاوُدَ ابْنِ قَيْسٍ، ولَا يُعْرَفُ لِعَبْدِ اللهِ بْنِ أَقْرَمَ الْخُزَاعِيِّ عَنِ النَّبِيِّ ﷺ غَيْرُ هٰذَا الحَدِيثِ.

[1] Which is at 'Arafat.

from 'Abdullāh bin Arqam Al-Khuzā'ī from the Prophet ﷺ besides this.

This is acted upon by [most of] the people of knowledge [among the Companions of the Prophet ﷺ].

This Aḥmar bin Jaz' is a man among the Companions of the Prophet ﷺ who reported only one *Ḥadīth*. 'Abdullāh bin Arqam Az-Zahrī was Abū Bakr Aṣ-Ṣiddīq's scribe, and 'Abdullāh bin Arqam Al-Khuzā'ī is only known to have this *Ḥadīth*, from the Prophet ﷺ.

والعَمَلُ عَلَيْهِ عِنْدَ [أَكْثَرِ] أَهْلِ الْعِلْمِ [مِنْ أَصْحابِ النَّبِيِّ ﷺ].

وأَحْمَرُ بْنُ جَزْءٍ هٰذَا، رَجُلٌ مِنْ أَصْحابِ النَّبِيِّ ﷺ لَهُ حَدِيثٌ واحِدٌ. وعَبْدُ الله بْنُ أَرْقَمَ الزَّهْرِيُّ كاتِبُ أَبي بَكْرٍ الصِّدِّيقِ. وعَبْدُ الله ابْنُ أَرْقَمَ الخُزَاعِيُّ إِنَّمَا يُعْرَفُ لَهُ هٰذَا الحَدِيثُ، عَنِ النَّبِيِّ ﷺ.

تخريج: [صحيح] وأخرجه ابن ماجه، إقامة الصلوات، باب السجود، ح: ٨٨١ والنسائي: ٢/ ٢١٣، ح: ١١٠٩ من حديث داود بن قيس به * وفي الباب عن ابن عباس، [أبو داود، ح: ٨٩٩] وابن بحينة، [البخاري، ح: ٣٩٠ ومسلم، ح: ٤٩٥] جابر، [أحمد: ٣/ ٢٩٤، ٢٩٥ وابن خزيمة: ٦٤٩] وأحمر بن جزء، [أبو داود، ح: ٩٠٠] وميمونة [مسلم ح: ٤٩٦/ ٢٣٧] وأبي حميد، [يأتي: ٣٠٤] وأبي أسيد [السابق] وأبي مسعود، [أحمد: ٥/ ٢٧٢] وسهل بن سعد ومحمد ابن مسلمة، [أبو داود، ح: ٧٣٤] والبراء بن عازب، [أبو داود، ح: ٨٩٦] وعدي بن عميرة، [أحمد: ٤/ ٩٣ وابن خزيمة، ح: ٦٥٠] وعائشة [لم نجده ولعله يشير إلى حديث مسلم، ح: ٤٩٨].

Comments:

It is agreed by the *A'immah* that both arms should be kept apart from both sides of the body.

Chapter 89. What Has Been Related About Being Balanced During Prostration

(المعجم ٨٩) - بَابُ مَا جَاءَ فِي الاعْتِدَالِ فِي السُّجُودِ (التحفة ٩٠)

275. Jābir narrated that the Prophet ﷺ said: "When one of you prostrates, then let him be balanced, and let him not lay his forearms down like the lying of the dog."[1] (***Ṣaḥīḥ***)

He said: There are narrations on

٢٧٥ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبي سُفْيَانَ، عَنْ جابِرٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا سَجَدَ أَحَدُكُمْ فَلْيَعْتَدِلْ، ولَا يَفْتَرِشْ ذِرَاعَيْهِ افْتِرَاشَ الْكَلْبِ».

قَالَ: وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ

[1] "Balanced" means all of the limbs in the proper places, rather than "straight" as people may interpret it. The lying, or sitting, of the dog, or beast, is to do the opposite of that, with the elbows and forearms on the ground, and the stomach on the thighs. See *Tuḥfat Al-Aḥwadhī*.

this topic from 'Abdur-Raḥmān bin Shibl, Anas, Al-Barā', Abū Ḥumaid, and 'Āishah.

Abū 'Eīsā said: The *Ḥadīth* of Jābir is a *Ḥasan [Ṣaḥīḥ] Ḥadīth*.

It is acted upon according to the people of knowledge. They prefer being balanced in prostration and dislike laying (the forearms) down as the beast lays down.

شِبْلٍ، وأَنَسٍ، والبَرَاءِ، وأَبِي حُمَيْدٍ، وعائِشَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ جابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

والْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ: يَخْتارُونَ الاعْتِدالَ فِي السُّجودِ ويَكْرَهُونَ الافْتِراشَ كافْتِراشِ السَّبُعِ.

تخريج: [**صحيح**] وأخرجه ابن ماجه، إقامة الصلوات، باب الاعتدال في السجود، ح:٨٩١ من حديث الأعمش به وصححه ابن خزيمة، ح:٦٤٤ وللحديث شاهد متفق عليه، البخاري، ح:٥٣٢، ٨٢٢ ومسلم:٤٩٣ * وفي الباب عن عبدالرحمن بن شبل، [أبو داود، ح:٨٦٢] والبراء، [مسلم، ح:٤٩٤] وأنس، [يأتي:٢٧٦] وأبي حميد [تقدم:٢٢٧، ٢٦٠] وعائشة، [مسلم، ح:٤٩٨].

Comments:

According to Ibn Al-'Arabī *'I'tidāl'* means "To put the weight (of the body) on seven limbs" so that every limb remains as it should be; forearms must not be spread on the ground as a dog does, because thus the body will rest on the arms not on the face, and thus the obligation of the face on the ground remain unperformed.

276. Anas narrated that Allāh's Messenger ﷺ said: "Be balanced in the prostration, and let one of you not spread his forearms (on the ground) in the *Ṣalāt* like the spreading of the dog." (*Ṣaḥīḥ*)

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

٢٧٦ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «اعْتَدِلُوا فِي السُّجُودِ ولَا يَبْسُطَنَّ أَحَدُكُمْ ذِرَاعَيْهِ فِي الصَّلَاةِ بَسْطَ الْكَلْبِ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب: لا يفترش ذراعيه في السجود، ح:٨٢٢ ومسلم:٤٩٣ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح:١٩٧٧.

Chapter 90. What Has Been Related About Placing The Hands And Planting The Feet During The Prostration

(المعجم ٩٠) - بَابُ مَا جَاءَ فِي وَضْعِ الْيَدَيْنِ وَنَصْبِ الْقَدَمَيْنِ فِي السُّجُودِ (التحفة ٩١)

277. 'Āmir bin Sa'd [bin Abī

٢٧٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عبدِ الرَّحْمٰنِ:

Waqqāṣ] narrated from his father: "The Prophet ﷺ ordered placing the hands (on the ground) keeping the feet erect. (by resting feet on the toes and making the tips of the toes facing the *Qiblah*)." (***Ḥasan***)

حَدَّثَنَا المُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيْبٌ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عامِرِ بْنِ سَعْدٍ [بْنِ أَبِي وَقّاص]، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ أَمَرَ بِوَضْعِ اليَدَيْنِ ونَصْبِ القَدَمَيْنِ.

تخريج: [**إسناده حسن**] وأخرجه البيهقي: ٢/ ١٠٧ من حديث وهيب به وابن عجلان صرح بالسماع عنده * محمد بن إبراهيم هو التيمي وللحديث شواهد.

278. (Another chain, that) 'Āmir bin Sa'd narrated: "The Prophet ﷺ ordered placing the hands (on the ground)." And he mentioned the *Ḥadīth*, but he did not mention in it: "From his father." (***Ḥasan***)

Abū 'Eīsā said: Yaḥya bin Sa'eed Al-Qaṭṭān and others narrated from Muḥammad bin 'Ajlān, from Muḥammad bin Ibrāhīm, from 'Āmir bin Sa'd: "The Prophet ﷺ ordered placing the hands (on the ground) and keeping the feet erect." This *Ḥadīth* is *Mursal*.

And this is more correct than the narration of Wuhaib. (no. 277)

This is the view that the people of knowledge have agreed upon and prefer.

٢٧٨ - **قَالَ** عَبْدُ الله: وقَالَ المُعَلَّى [بْنُ أَسَدٍ]: حَدَّثَنَا حَمادُ بْنُ مَسْعَدَةَ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عامِرِ ابْنِ سَعْدٍ: أَنَّ النَّبِيَّ ﷺ أَمَرَ بِوَضْعِ اليَدَيْنِ. فَذَكَرَ نَحْوَهُ، ولَمْ يَذْكُرْ فِيهِ: عَنْ أَبِيهِ.

قَالَ أَبُو عِيسَى: ورَوَى يَحْيى بْنُ سَعِيدٍ القَطَّانُ وغَيْرُ واحِدٍ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عامِرِ بْنِ سَعْدٍ: أَنَّ النَّبِيَّ ﷺ أَمَرَ بِوَضْعِ اليَدَيْنِ ونَصْبِ القَدَمَيْنِ. مُرْسَلٌ.

وهٰذَا أَصَحُّ مِنْ حَدِيثِ وُهَيْبٍ.

وَهُوَ الَّذِي أَجْمَعَ عَلَيْهِ أَهْلُ الْعِلْمِ واخْتارُوهُ.

تخريج: [**حسن**] انظر الحديث السابق.

Comments:

Placing both hands on the ground means to place the palms on the ground and to lift the elbows up from the ground, as mentioned clearly in *Ṣaḥīḥ Muslim, Ḥadīth*: 494.

Chapter 91. What Has Been Related About Bringing The Back To Rest When Raising One's Head From The Prostration And Bowing Positions

(المعجم ٩١) - بَابُ مَا جَاءَ فِي إِقَامَةِ الصُّلْبِ إِذَا رَفَعَ رأسَهُ مِنَ السُّجُودِ وَالرُّكُوعِ (التحفة ٩٢)

279. Al-Barā' bin 'Āzib narrated: "The *Ṣalāt* of Allāh's Messenger ﷺ (was such that) when he bowed, and when he raised his head from bowing, and when he prostrated, and when he raised his head from prostration, it (all) was nearly the same." (***Ṣaḥīḥ***)

He said: There is something on this topic from Anas.

٢٧٩ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ مُوسَى [المَرْوَزِيّ]: حَدَّثَنَا [عَبْدُ الله] بْنُ الْمُبَارَكِ: أَخْبَرَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي لَيْلَى، عَنِ البَرَاءِ بْنِ عازِبٍ قَالَ: كانَتْ صَلَاةُ رَسُولِ اللهِ ﷺ إِذا رَكَعَ وإِذا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وإِذا سَجَدَ وإِذا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ قَرِيبًا مِنَ السَّوَاءِ.

قَالَ: وَفِي الْبَابِ عَنْ أَنَسٍ.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب: وحدُّ إتمام الركوع والاعتدال فيه والاطمأنينة، ح: ٧٩٢ ومسلم، ح: ٤٧١ من حديث شعبة به * وفي الباب عن أنس، [البخاري، ح: ٨٢١ ومسلم، ح: ٤٧٢، ٤٧٣].

280. (Another chain) which is similar.

Abū 'Eīsā said: The *Ḥadīth* of Al-Barā' is a *Ḥasan Ṣaḥīḥ Ḥadīth*. [It is acted upon according to the people of knowledge]. (***Ṣaḥīḥ***)

٢٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ نَحْوَهُ.

قَالَ أَبُو عِيسَى: حَدِيثُ الْبَرَاءِ حَدِيثٌ حَسَنٌ صَحِيحٌ [والعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ].

تخريج: متفق عليه، انظر الحديث السابق.

Chapter 92. What Has Been Related About The Dislike For Bowing And Prostrating Before The *Imām*

(المعجم ٩٢) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ أَنْ يُبَادِرَ الإِمَامُ فِي الرُّكُوعِ وَالسُّجُودِ (التحفة ٩٣)

281. Al-Barā' said: "When we performed *Ṣalāt* behind Allāh's Messenger ﷺ, he would raise his head from bowing, and no man among us would bend his back

٢٨١ - حَدَّثَنَا بُنْدارٌ [مُحَمَّدُ بْنُ بَشَّارٍ]: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الله بْنِ يَزِيدَ قَالَ: حَدَّثَنَا البَرَاءُ - وهُوَ غَيْرُ كَذُوبٍ - قَالَ: كُنَّا

until Allāh's Messenger ﷺ prostrated, then we prostrated." (*Ṣaḥīḥ*)

He said: There are narrations on this topic from Anas, Mu'āwiyah, Ibn Mas'adah the commander of the armies, and Abū Hurairah.

Abū 'Eīsā said: The *Ḥadīth* of Al-Barā' is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It is the opinion of the people of knowledge: That the one who is behind an *Imām* only follows the *Imām* in what he has done, and he does not bow until after he has bowed, and he does not raise his head until after he has raised his. We do not know of any difference of opinion among them in that.

إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللهِ ﷺ فَرَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَحْنِ رَجُلٌ مِنَّا ظَهْرَهُ حَتَّى يَسْجُدَ رَسُولُ اللهِ ﷺ فَنَسْجُدَ.

قَالَ: وفِي الْبَابِ عَنْ أَنَسٍ، ومُعَاوِيَةَ، وابْنِ مَسْعَدَةَ صاحِبِ الجُيُوشِ، وأَبِي هُرَيْرَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ الْبَرَاءِ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وبِهِ يَقُولُ أَهْلُ الْعِلْمِ: إِنَّ مَنْ خَلْفَ الْإِمَامِ إِنَّمَا يَتْبَعُونَ الْإِمَامَ فِيمَا يَصْنَعُ ولَا يَرْكَعُونَ إِلَّا بَعْدَ رُكُوعِهِ، ولَا يَرْفَعُونَ إِلَّا بَعْدَ رَفْعِهِ. ولَا نَعْلَمُ بَيْنَهُمْ فِي ذَلِكَ اخْتِلَافًا.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب: متى يسجد من خلف الإمام؟ ح:٦٩٠ ومسلم، ح:٤٧٤ من حديث سفيان الثوري به * وفي الباب عن أنس، [مسلم، ح:٤٢٦] ومعاوية، [أبو داود، ح:٦١٩] وابن مسعدة، [أحمد:٤/١٧٦] وأبي هريرة، [البخاري، ح:٦٩١ ومسلم، ح:٤٢٨ وموارد الظمآن، ح:٥٠٤].

Comments:

The objective of following an *Imām* is that the follower follows the *Imām* in every action of prayer, he should not precede the *Imām* at all, neither should he go along with the *Imām* in *Rukū'*, *Sujūd* and other action of prayer, instead he should make the movements after the *Imām*.

Chapter 93. What Has Been Related About It Being Disliked To Squat[1] Between The Two Prostrations

(المعجم ٩٣) - بَابُ ما جَاءَ فِي كَرَاهِيَةِ الإِقْعَاءِ بَيْنَ السَّجْدَتَيْنِ (التحفة ٩٤)

282. 'Alī narrated: "Allāh's Messenger ﷺ said to me: 'O 'Alī! I love for you what I love for myself, and I dislike for you what I dislike for myself. Do not squat between

٢٨٢ - حَدَّثَنَا عبدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى: حَدَّثَنَا إِسْرائِيلُ عَنْ أَبِي إِسْحاقَ، عَنِ الحَارِثِ، عَنْ عَلِيٍّ

[1] To sit with the buttocks and the hands on the ground, while the knees are erect. See *Tuḥfat Al-Aḥwadhī*.

prostrations.'" (*Ḍa'īf*)

Abū 'Eīsā said: We do not know of this narration as a *Ḥadīth* of 'Alī except from the narration of Abū Isḥāq, from Al-Ḥārith, from 'Alī. Some of the people of knowledge graded Al-Ḥārith Al-A'war weak.

Most of the people of knowledge act according to this: They dislike squatting.

[He said:] There are narrations on this topic from 'Āishah, Anas, and Abū Hurairah.

قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «يا عَلِيُّ، أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي، وأَكْرَهُ لَكَ مَا أَكْرَهُ لِنَفْسِي، لَا تُقْعِ بَيْنَ السَّجْدَتَيْنِ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَلِيٍّ، إِلَّا مِنْ حَدِيثِ أَبِي إِسْحَاقَ عَنِ الحارِث، عَنْ عَلِيٍّ.

وقَدْ ضَعَّفَ بَعْضُ أَهْلِ الْعِلْمِ الْحَارِثَ الْأَعْوَرَ.

والْعَمَلُ عَلَى هٰذَا الحَدِيثِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ: يَكْرَهُونَ الْإِقْعاءَ.

[قَالَ] وفِي الْبَابِ عَنْ عائِشَةَ وأَنَسٍ وأَبِي هُرَيْرَةَ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب الجلوس بين السجدتين، ح:٨٩٤ من حديث أبي إسحاق السبيعي به، والحارث الأعور ضعيف، ضعفه الجمهور وفيه علة أخرى وحديث مسلم (٤٩٨) والحاكم (١/ ٢٧٦) يغني عنه * وفي الباب عن عائشة، [مسلم، ح:٤٩٨] وأنس، [ابن ماجه، ح:٨٩٦] وأبي هريرة، [أحمد:٢/ ٢٦٥، ٣١١، ٣٣٢، ٣٦٧ وحسنه الهيثمي:٢/ ٧٩، ٨٠].

Comments:

[Al-Iq'ā] has two explanations:

a. A person places his buttocks on the ground as well as both hands, and erects his calves in such a way that keeps the feet on the ground and the knees are in parallel to the shoulders; this form of sitting is unanimously disliked, because this form of sitting is that of a dog.
b. Bending the tips of the toes erecting the feet upright and then to sit on the heels; this is *'Makrūh Tanzīhī'*. *(Al-Mughnī*: 2/206)

Chapter 94. [What Has Been Related] About Permission For Squatting[1]

(المعجم ٩٤) - بَابُ [مَا جَاءَ] فِي الرُّخْصَةِ فِي الإِقْعَاءِ (التحفة ٩٥)

283. Ṭāwus said: "We asked Ibn 'Abbās about squatting (sitting) on the heels. He said: 'It is the

٢٨٣ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو

[1] This is not the same as the previous type of squatting, as is seen in the *Ḥadīth* in this chapter.

Sunnah.' We said: 'We think that it is difficult for a man.' He said: 'Rather, it is a *Sunnah* of your Prophet [ﷺ].'" (***Ṣaḥīḥ***)

الزُّبَيْرِ أَنَّهُ سَمِعَ طاوُسًا يَقُولُ: قُلْنَا لابْنِ عَبّاسٍ في الإِقْعاءِ عَلَى القَدَمَيْنِ؟ قَالَ: هِيَ السُّنَّةُ، فَقُلْنَا: إِنَّا لَنَرَاهُ جَفَاءً بالرَّجُلِ؟ قَالَ: بَلْ هِيَ سُنَّةُ نَبِيِّكُم [ﷺ].

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan [Ṣaḥīḥ]*.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ [صَحِيح].

Some of the people of knowledge among the Companions of the Prophet ﷺ held a view in accordance with this *Ḥadīth*. They did not see any harm in squatting.

وقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلى هٰذَا الحَدِيثِ مِنْ أَصْحابِ النَّبِيِّ ﷺ: لا يَرَوْنَ بِالإِقْعاءِ بَأْسًا.

This is the saying of some of the people of Makkah among the people of *Fiqh* and knowledge. [He said:] Most of the people of knowledge disliked squatting between the two prostrations.

وهُوَ قَوْلُ بَعْضِ أَهْلِ مَكَّةَ مِنْ أَهْلِ الفِقْهِ والْعِلْمِ. [قَالَ]: وأَكْثَرُ أَهْلِ الْعِلْمِ يَكْرَهُونَ الإِقْعاءَ بَيْنَ السَّجْدَتَيْنِ.

تخريج: وأخرجه مسلم، المساجد، باب جواز الإقعاء على العقبين، ح:٥٣٦ من حديث عبدالرزاق به.

Chapter 95. What Is Said Between The Two Prostrations

(المعجم ٩٥) - بَابُ مَا يَقُولُ بَيْنَ السَّجْدَتَيْنِ (التحفة ٩٦)

284. Ibn 'Abbās narrated: "Between the two prostrations, the Prophet ﷺ would say: (*Allāhummāghfir lī, wārḥamnī, wājburnī, wāhdinī, wārzuqnī*). 'O Allāh! Pardon me, have mercy on me, help me, guide me, and grant me sustenance.'" (***Ḍaʿīf***)

٢٨٤ - حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا زَيدُ بْنُ حُبَابٍ عَنْ كامِلٍ أَبي العَلَاءِ، عَنْ حَبِيبِ بْنِ أَبي ثابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ كانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي واجْبُرْنِي واهْدِنِي وارْزُقْنِي».

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الصلاة، باب الدعاء بين السجدتين، ح:٨٥٠ من حديث زيد بن حباب به وسنده ضعيف لتدليس حبيب بن أبي ثابت وصححه الحاكم:١/ ٢٦٢، ٢٧١ والذهبي وحسنه النووي في الأذكار ولبعض الحديث شاهد عند مسلم، ح:٢٦٩٧ وانظر شرح السنة للبغوي:٣/ ١٦٤ تحت، ح:٦٦٧ وأخرجه البغوي من حديث الترمذي به وكان مكحول رحمه الله يقول بين السجدتين: "اللهم اغفرلي وارحمني واسترني وأجرني وارفعني" (رواه ابن المقرىء في المعجم ص٤١١ ح١٣٥٧ وسنده صحيح).

285. (Another chain) which is similar.

Abū 'Eīsā said: This *Ḥadīth* is *Gharīb*, and it was reported like this from 'Alī. This is the saying of Ash-Shāfi'ī, Aḥmad, and Isḥāq: They considered this allowed in the obligatory and voluntary prayers. Some of them reported this *Ḥadīth* from Kāmil Abī Al-'Alā' in *Mursal* form (a narrator in the chain of this *Ḥadīth*).

٢٨٥ - حَدَّثَنَا الحَسَنُ بْنُ عَلِيٍّ الخَلَّالُ [الْحُلْوَانِيّ]: حَدَّثَنَا يَزِيدُ بْنُ هارُونَ عَنْ زَيْدِ ابْنِ حُبَابٍ، عَنْ كامِلٍ أَبي العَلَاءِ. نَحْوَهُ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ غَرِيبٌ. وهَكَذا رُوِيَ عَنْ عَلِيٍّ. وبِهِ يَقُولُ الشَّافِعِيُّ وأَحْمَدُ وإِسْحَاقُ: يَرَوْنَ هٰذَا جائِزًا فِي المَكْتُوبَةِ والتَّطَوُّعِ. ورَوى بَعْضُهُم هٰذَا الحَدِيثَ عَنْ كامِلٍ أَبي العَلَاءِ. مُرْسَلًا.

تخريج: [**ضعيف**] انظر الحديث السابق.

Comments:

[*Ujburnī*] means: make up my shortcomings; i.e. remove away from me my shortcomings, insufficiencies and loss.

Chapter 96. What Has Been Related About Supporting Oneself During Prostration

(المعجم ٩٦) - بَابُ مَا جَاءَ فِي الاعْتِمَادِ فِي السُّجُودِ (التحفة ٩٧)

286. Abū Hurairah narrated: "[Some of] the Companions of the Prophet ﷺ complained [to the Prophet ﷺ] about the hardship of the prostration on them, when they were so spread out, so he said: 'Use your knees.'"[1] ***(Ḍa'īf)***

Abū 'Eīsā said: We do not know of this as a *Ḥadīth* of Abū Ṣāliḥ, from Abū Hurairah, from the Prophet ﷺ, except from this route; by the narration of Al-Laith, from Ibn 'Ajlān. Sufyān bin 'Uyainah and others reported this *Ḥadīth* from Sumayy, from An-Nu'mān bin Abī 'Ayyāsh, from the Prophet ﷺ,

٢٨٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ، عَنْ سُمَيٍّ، عَنْ أَبي صَالِحٍ، عَنْ أَبي هُرَيْرَةَ قَالَ: اشْتَكى [بَعْضُ] أَصْحابِ النَّبِيِّ ﷺ [إِلى النَّبِيِّ ﷺ] مَشَقَّةَ السُّجُودِ عَلَيْهِم إِذا تَفَرَّجُوا فَقَالَ: «اسْتَعِينُوا بالرُّكَبِ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَبي صَالِحٍ عَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ إِلَّا مِنْ هٰذَا الوَجْهِ، مِنْ حَدِيثِ اللَّيْثِ، عَنِ ابْنِ عَجْلَانَ. وقَدْ رَوَى هٰذَا الحَدِيثَ سُفْيَانُ بْنُ عُيَيْنَةَ وغَيْرُ واحِدٍ عَنْ سُمَيٍّ، عَنِ

[1] That is, they complained about holding the position for a long time, with the arms away from the sides, and the stomach away from the thighs. So they were told to rest their elbows on their knees. See *Tuḥfat Al-Aḥwadhī*.

النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ عَنِ النَّبِيِّ ﷺ نَحْوَ هٰذَا. وكَأَنَّ رِوَايَةَ هٰؤُلَاءِ أَصَحُّ مِنْ رِوَايَةِ اللَّيْثِ.

and it is similar to this. It is as if the narration of these people is more correct than the narration of Al-Laith.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الصلاة، باب الرخصة في ذلك للضرورة، ح: ٩٠٢ عن قتيبة به * ابن عجلان عنعن.

Comments:

If a prolonged *Sujūd* causes difficulty, then the elbows can be put on the thighs, but in usual circumstances one should keep them apart from the body. [*Sunan At-Tirmidhī*, Allamah Aḥmad Shākir: 2/78]

Chapter 97. [What Has Been Related About] How To Get Up From The Prostration

(المعجم ٩٧) - بَابُ [مَا جَاءَ] كَيْفَ النُّهُوضُ مِنَ السُّجُودِ (التحفة ٩٨)

٢٨٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا هُشَيْمٌ عَنْ خَالِدٍ الحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ مالِكِ بْنِ الْحُوَيْرِثِ اللَّيْثِيِّ: أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ يُصَلِّي، فَكانَ إِذَا كَانَ في وِتْرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ جالِسًا.

قَالَ أَبُو عِيسَى: حَدِيثُ مالِكِ بْنِ الْحُوَيْرِثِ حَدِيثٌ حَسَنٌ صَحِيحٌ.

والْعَمَلُ عَلَيْهِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ. وَبِهِ يَقُولُ [إِسْحَاقُ، وَبَعْضُ] أَصْحَابِنَا [ومالِكٌ يُكْنَى أَبَا سُلَيْمَانَ].

287. Mālik bin Al-Ḥuwairith Al-Laithī narrated that he saw Allāh's Messenger ﷺ performing *Ṣalāt*. When he was in an odd number of his *Ṣalāt*, he would not get up until he had sat completely. (***Ṣaḥīḥ***)

Abū 'Eīsā said: The *Ḥadīth* of Mālik bin Al-Ḥuwairith is a *Ḥasan [Ṣaḥīḥ] Ḥadīth*.

It is acted upon according to some of the people of knowledge. It is the view of [Isḥāq and some of] our companions, [and Mālik's *Kunyah* is Abū Sulaimān].

تخريج: وأخرجه البخاري، الأذان، باب من استوى قاعدًا في وتر من صلاته ثم نهض، ح: ٨٢٣ من حديث هشيم به.

Comments:

This *Ḥadīth* and the *Ḥadīth* of Abū Ḥumayd Sā'idī, which he reported in the presence of ten companions saying he had the most knowledge in regards to how the Messenger of Allāh ﷺ used to perform prayer, proves that one should stand up after sitting briefly after the first and third *Rak'ah*.

Chapter 98. Something Else About That

(المعجم ٩٨) - بَابٌ مِنْهُ أَيْضًا (التحفة ٩٩)

288. Abū Hurairah narrated: "Allāh's Messenger ﷺ would get up during his *Ṣalāt* on the tips of his feet." (*Ḍa'īf*)

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is acted upon according to the people of knowledge, they chose the view that a man is to get up during *Ṣalāt* upon the tips of his feet.

Khālid bin Iyās (one of the narrators) is weak according to the people of *Ḥadīth*. He is also called Khālid bin Ilyās. Abū Ṣāliḥ (one of the narrators) is Nabhān [he is] from Al-Madīnah.

٢٨٨ - حَدَّثَنَا يَحْيى بْنُ مُوسَى: حَدَّثَنَا أَبُو مُعاوِيَةَ: حَدَّثَنَا خالِدُ بْنُ إِياسٍ. ويُقَالُ: خَالِدُ بْنُ إِلياسَ عَنْ صَالِحٍ مَوْلَى التَّوْأَمَةِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كانَ النَّبِيُّ ﷺ يَنْهَضُ في الصَّلَاةِ عَلَى صُدُورِ قَدَمَيْهِ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ عَلَيْهِ الْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ: يَخْتارُونَ أَنْ يَنْهَضَ الرَّجُلُ فِي الصَّلَاةِ عَلَى صُدُورِ قَدَمَيْهِ.

وخَالِدُ بْنُ إِياسٍ [هُوَ] ضَعِيفٌ عِنْدَ أَهْلِ الحَدِيثِ. [قَالَ]: ويُقَالُ خالِدُ بْنُ إِلياسَ أَيْضًا. وصَالِحٌ مَوْلى التَّوْأَمَةِ هُوَ صالِحُ بْنُ أَبِي صَالِحٍ، وأَبُو صَالِحٍ اسْمُهُ نَبْهانُ [وَهُوَ] مَدَنِيٌّ.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي في الكامل: ٣/٨٧٩ من حديث أبي معاوية الضرير به وهو في شرح السنة للبغوي: ٣/١٦٦، ح: ٦٦٩ من طريق الترمذي.

Comments:

This *Ḥadīth* is Weak; and there is no authentic *Ḥadīth* about standing on the tips direct from *Sujūd*.

Chapter 99. What Has Been Related About *At-Tashah-hud*

(المعجم ٩٩) - بَابُ مَا جَاءَ فِي التَّشَهُّدِ (التحفة ١٠٠)

289. 'Abdullāh bin Mas'ūd narrated: "Allāh's Messenger ﷺ taught us, that when we sit for every two *Rak'ah* we should say: (*At-Taḥiyyātulillāh, waṣ-ṣalawātu waṭ-ṭayybāt. As-salāmu 'alaika ayyuhān-nabiyyu wa raḥmatullāhi wa barakātuhu, as-salāmu 'alainā wa 'alā 'ibādillāhiṣ-ṣāliḥīn. Ashhadu an lā ilāha illallāh, wa ashhadu anna Muḥammadan 'abduhu wa*

٢٨٩ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عُبَيْدُ الله الأَشْجَعِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: عَلَّمَنَا رَسُولُ اللهِ ﷺ إِذا قَعَدْنَا فِي الرَّكْعَتَيْنِ أَنْ نَقُولَ: التَّحِيَّاتُ لله، والصَّلَوَاتُ والطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ ورَحْمَةُ

Rasūluh.) 'All greetings, prayers, and pure words are for Allāh. Peace be upon you O Prophet, and Allāh's mercy and His blessings. Peace be upon us and all of the righteous worshippers of Allāh. I testify that none has the right to be worshipped but Allāh, and I testify that Muḥammad is Allāh's servant and Messenger.'" (***Ṣaḥīḥ***)

He said: There are narrations on this topic from Ibn 'Umar, Jābir, Abū Mūsā, and 'Āishah.

Abū 'Eīsā said: The *Ḥadīth* of Ibn Mas'ūd has been reported from him through other routes, and it is the most correct *Ḥadīth* [reported] from the Prophet ﷺ about *At-Tashahhud*.

This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and those after them among the *Tābi'īn*.

It is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Aḥmad, and Isḥāq.

Aḥmad bin Muḥammad bin Mūsā narrated to us: 'Abdullāh bin Al-Mubārak informed us, from Ma'mar, from Khuṣaif who said: "I saw the Prophet ﷺ in a dream. I said: 'O Messenger of Allāh! The people disagree over the *Tashahhud*.' He said: 'Follow the *Tashahhud* of Ibn Mas'ūd .'"

اللهِ وبَرَكاتُهُ، السَّلَامُ عَلَيْنا وعَلَىٰ عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا الله، وأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ ورَسُولُهُ.

قَالَ: وفِي الْبَابِ عَنِ ابْنِ عُمَرَ، وجابِرٍ، وأَبِي مُوسَى، وعائِشَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ مَسْعُودٍ قَدْ رُوِيَ عَنْهُ مِنْ غَيْرِ وَجْهٍ، وَهُوَ أَصَحُّ حَدِيثٍ [رُوِيَ] عَنِ النَّبِيِّ ﷺ في التَّشَهُّدِ.

والْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحابِ النَّبِيِّ ﷺ ومَنْ بَعْدَهُم مِنَ التَّابِعِينَ.

وهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ، وابْنِ الْمُبَارَكِ، وأَحْمَدَ، وإِسْحَاقَ.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ مُوسَى: أَخْبَرَنَا عَبْدُالله بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنْ خُصَيْفٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ في المَنَامِ، فَقُلْتُ: يَا رَسُولَ اللهِ إِنَّ النَّاسَ قَدْ اخْتَلَفُوا في التَّشَهُّدِ؟ فَقَالَ: «عَلَيْكَ بِتَشَهُّدِ ابْنِ مَسْعُودٍ».

تخريج: [صحيح] وأخرجه النسائي: ٢/ ٢٣٧، ٢٣٨، ح: ١١٦٣ عن يعقوب بن إبراهيم به وأصله متفق عليه، (البخاري، ح: ٨٣١ ومسلم، ح: ٤٠٢) * وفي الباب عن ابن عمر، [أبو داود، ح: ٩٧١] جابر، [ابن ماجه، ح: ٩٠٢] وأبي موسى، [مسلم، ح: ٤٠٤] وعائشة، [البيهقي: ٧/ ١٤٤، ١٤٥] * خصيف ضعيف والرؤيا لا حجة فيه.

Comments:

1. Ḥāfiẓ Ibn Ḥajar said, the wording of *'Tashah-hud'* is narrated from almost twenty four Companions with a slight difference; and it is agreed that reading any *Tashah-hud* of these is allowed, but the most correct *Ḥadīth* is of 'Abdullāh bin Mas'ūd ﷺ, which is narrated through twenty chains from him, therefore reading this is generally preferred.
2. Should the blessing upon the Prophet ﷺ be invoked in the first *Tashah-hud* or not? There is no clear evidence about it in the narrations. Therefore one group of the scholars are not in favour of invoking a blessing upon the Prophet ﷺ in the first *Tashah-hud*, while the other group of the scholars hold the opinion that invoking blessing upon the Prophet ﷺ in the first *Tashah-hud* is better; because invoking a blessing in the first *Tashah-hud* is authentically reported to have been done by the Prophet ﷺ in the night (voluntary) prayer. [*Sunan An-Nasā'ī*, Night Prayer, chapter: How to perform nine for *Witr*, *Ḥadīth*: 1712]

Chapter 100. Something Else About That

(المعجم ١٠٠) - بَابٌ مِنْهُ أَيْضًا

(التحفة ١٠١)

290. Ibn 'Abbās narrated: "Allāh's Messenger would teach us the *Tashah-hud* just as he would teach us the Qur'ān. He would say: (*At-Taḥiyyātu, al-mubārakātu, aṣ-ṣalawātu aṭ-ṭayyibātulillāh. Salāmun 'alaika ayyuhān-nabiyyu wa raḥmatullāhi wa barakātuhu, salāmun 'alainā wa 'alā 'ibādillāhiṣ-ṣāliḥīn. Ashhadu an lā ilāha illallāh, wa ashhadu anna Muḥammadan 'abduhu wa Rasūluh.*) 'All greetings, goodness, prayers, and pure words are for Allāh. Peace be upon you O Prophet, and Allāh's mercy and His blessings. Peace be upon us and all of the righteous worshippers of Allāh. I testify that there is none worthy of worship except Allāh, and I testify that Muḥammad is Allāh's worshipper and Messenger.'" (***Ṣaḥīḥ***)

Abū 'Eīsā said: The *Ḥadīth* of Ibn

٢٩٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وطاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا الْقُرْآنَ، فَكَانَ يَقُولُ: «التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لله، سَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ ورَحْمَةُ الله وبَرَكَاتُهُ، سَلَامٌ عَلَيْنَا وعَلَىٰ عِبادِ الله الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا الله، وأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ».

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

وقَدْ رَوَى عَبْدُ الرَّحْمٰنِ بْنُ حُمَيْدٍ الرُّؤَاسِيُّ هٰذَا الحَدِيثَ عَنْ أَبِي الزُّبَيْرِ نَحْوَ حَدِيثِ اللَّيْثِ ابْنِ سَعْدٍ.

ورَوَى أَيْمَنُ بنُ نَابِلٍ المَكِّيُّ هٰذَا الحَدِيثَ

'Abbās is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth*.

'Abdur-Raḥmān bin Ḥumaid Ar-Ru'āsī reported this *Ḥadīth* from Abū Az-Zubair, and it is similar to the narration of Al-Laiṯ bin Sa'd.

Ayman bin Nābil Al-Makkī reported this *Ḥadīth* from Abū Az-Zubair, from Jābir, but it is not preserved.

Ash-Shāfi'ī used the *Ḥadīth* of Ibn 'Abbās for the *Tashah-hud*.

عَنْ أَبِي الزُّبَيْرِ، عَنْ جابِرٍ، وهُوَ غَيْرُ مَحْفُوظٍ.

وذَهَبَ الشَّافِعِيُّ إِلى حَدِيثِ ابْنِ عَبّاسٍ فِي التَّشَهُّدِ.

تخريج: وأخرجه مسلم، الصلاة، باب التشهد في الصلاة، ح:٤٠٣ عن قتيبة به.

Comments:

Imām Dār-Quṭnī quoted in his *'Ilal'* that both Ath-Thawrī and Ibn Juraij supported and followed Ayman in reporting the narration, therefore this *Ḥadīth* is also authentic; there is no need to declare it unpreserved. [*Sunan At-Tirmidhī*, annotated by Aḥmad Shākir: 2/84]

Chapter 101. What Has Been Related About Him Being Brief In *At-Tashah-hud*

(المعجم ١٠١) - بَابُ مَا جَاءَ: أَنَّهُ يُخْفِي التَّشَهُّدَ (التحفة ١٠٢)

291. 'Abdullāh bin Mas'ūd said: "It is from the *Sunnah* to say the *Tashah-hud* quietly." (***Ṣaḥīḥ***)

Abū 'Eīsā said: The *Ḥadīth* of Ibn Mas'ūd is a *Ḥasan Gharīb Ḥadīth*.

It is acted upon according to the people of knowledge.

٢٩١ - حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِاللهِ بْنِ مَسْعُودٍ قَالَ: مِنَ السُّنَّةِ أَنْ يُخْفِيَ التَّشَهُّدَ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ غَرِيبٌ. والعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ.

تخريج: [**صحيح**] وأخرجه أبو داود، الصلاة، باب إخفاء التشهد، ح:٩٨٦ من حديث يونس بن بكير به صححه ابن خزيمة، ح:٧٠٦ والحاكم: ١/ ٢٦٧ على شرط مسلم ووافقه الذهبي، ورواه الحسن بن عبيدالله عن عبدالرحمن بن الأسود به، أخرجه الحاكم: ١/ ٢٣٠ وصححه على شرط الشيخين ووافقه الذهبي.

Comments:

Tashah-hud will unanimously be read silently; but if it is read aloud, the prostration of forgetfulness is not necessary.

Chapter 102. [What Has Been Related About] How To Sit During *At-Tashah-hud*

(المعجم ١٠٢) - بَابُ [مَا جَاءَ] كَيْفَ الْجُلُوسُ فِي التَّشَهُّدِ (التحفة ١٠٣)

292. Wā'il bin Ḥujr said: "I arrived in Al-Madīnah and I said, 'Let me look at the *Ṣalāt* of Allāh's Messenger ﷺ.' When he sat – meaning for *At-Tashah-hud* – he spread his left foot, and placed his left hand – meaning on his left thigh – and held his right foot erect." (***Ṣaḥīḥ***)

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

It is acted upon according to most of the people of knowledge. It is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak and the people of Al-Kūfah.

٢٩٢ - **حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ إِدْرِيسَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ [الجرميُّ] عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: قَدِمْتُ المدِينَة، قُلْتُ: لأَنْظُرَنَّ إِلى صَلَاةِ رَسُولِ اللهِ ﷺ، فَلَمَّا جَلَسَ - يَعْنِي لِلتَّشَهُّدِ - افْتَرَشَ رِجْلَهُ اليُسْرَى، وَوَضَعَ يَدَهُ اليُسْرَى - يَعْنِي عَلَى فَخِذِهِ اليُسْرَى -، ونَصَبَ رِجْلَهُ اليُمْنَى.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

والْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وابْنِ الْمُبَارَكِ وأَهْلِ الكُوفَةِ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الصلاة، باب: كيف الجلوس، ح:٩٥٧ والنسائي: ٣/ ٣٤، ٣٥، ح:١٢٦٤ من حديث عاصم بن كليب به مطولاً وصححه ابن خزيمة، ح:٦٩٠.

Chapter 103. Something Else About That

(المعجم ١٠٣) - بَابٌ مِنْهُ أَيْضًا (التحفة ١٠٤)

293. 'Abbās bin Sahl [bin Sa'd] narrated: "Abū Ḥumaid, Abū Usaid, Sahl bin Sa'd, and Muḥammad bin Maslamah were once together and they were mentioning the *Ṣalāt* of Allāh's Messenger ﷺ. Abū Ḥumaid said: 'I am the most knowledgeable among you of the *Ṣalāt* of Allāh's Messenger ﷺ: Indeed Allāh's Messenger ﷺ sat – meaning for *Tashah-hud* – he spread his left foot, and made the top of his right

٢٩٣ - **حَدَّثَنَا** بُنْدَارٌ [مُحَمَّدُ بْنُ بَشَّارٍ]: حَدَّثَنَا أَبُو عامِرٍ العَقَدِيُّ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ المَدَنِيُّ: حَدَّثَنَا عَبّاسُ بْنُ سَهْلٍ السَّاعِدِيُّ قَالَ: اجْتَمَعَ أَبُو حُمَيْدٍ وأَبُو أُسَيْدٍ وسَهْلُ بْنُ سَعْدٍ ومُحَمَّدُ بْنُ مَسْلَمَةَ، فذَكَرُوا صَلَاةَ رَسُولِ اللهِ ﷺ، فَقَالَ أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُم بِصَلَاةِ رَسُولِ اللهِ ﷺ، إِنَّ رَسُولَ اللهِ ﷺ جَلَسَ - يَعْنِي لِلتَّشَهُّدِ - فافْتَرَشَ رِجْلَهُ اليُسْرَى، وأَقْبَلَ بِصَدْرِ اليُمْنَى عَلَى

(foot) face the *Qiblah*,[1] and he placed his right hand on his right knee, and his left hand on his left knee, and indicated with his finger – meaning the index finger.'" (***Ḥasan***)

قِبْلَتِهِ، وَوَضَعَ كَفَّهُ الْيُمْنَى عَلَى رُكْبَتِهِ الْيُمْنَى، وكَفَّهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى، وأَشَارَ بِأُصْبُعِهِ - يَعنِي السَّبَّابَةَ -.

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It is the the opinion of some of the people of knowledge.

قَالَ أَبُو عِيسَى: وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وبِهِ يَقُولُ بَعْضُ أَهْلِ الْعِلْمِ.

It is the the opinion of Ash-Shāfi'ī, Aḥmad, and Isḥāq. They said: In the last *Tashah-hud* one sits on the back of his thigh, and they cite the *Ḥadīth* of Abū Ḥumaid as proof. They say that in the first *Tashah-hud* one sits on left foot and holds his right foot erect.

وهُوَ قَوْلُ الشَّافِعِيِّ وأَحْمَدَ وإِسْحَاقَ، قَالُوا: يَقْعُدُ فِي التَّشَهُّدِ الآخِرِ عَلَى وَرِكِهِ واحْتَجُّوا بِحَدِيثِ أَبِي حُمَيْدٍ، وقَالُوا: يَقْعُدُ فِي التَّشَهُّدِ الأَوَّلِ عَلَى رِجْلِهِ الْيُسْرَى ويَنْصِبُ الْيُمْنَى.

تخريج: [**إسناده حسن**] وأخرجه أبو داود، الصلاة، باب من ذكر التورك في الرابعة، ح: ٩٦٧، ٧٣٤ من حديث أبي عامر عبدالملك بن عمرو العقدي به وتقدم طرفه، ح: ٢٦٠.

Comments:

Two positions of sitting for *Tashah-hud* are proven from the *Ahādīth*.

a. *Iftirāsh*, i.e. to spread the left foot on the ground and sit on it with the right foot erected on the tips upright.

b. *Tawarruk*, i.e. sitting on the buttock while protruding the left foot under the right calf and erecting the right foot on the tips. In the opinion of the Aḥnāf, the position of *Iftirāsh* is preferred in the first and second *Tashah-hud*; *Imām* Mālik says *Tawarruk* is better for both *Tashah-hud*. According to *Imām* Aḥmad, *Iftirāsh* is in the prayer which has only one *Tashah-hud*, but if the prayer has two *Tashah-hud*, then *Tawarruk* is preferred in the second one; as for *Imām* Shāfi'ī, *Tawarruk* is better if there is a final salutation after the *Tashah-hud*, but if the final salutation is not due after *Tashah-hud* (i.e. it is the first *Tashah-hud*), then in this case *Iftirāsh* is better. The most authentic way is to perform *Iftirāsh* in the first *Tashah-hud*, and to perform *Tawarruk* in the *Tashah-hud* after which the final salutation is due. As this is the implication of authentic *Ḥadīth* of Abū Ḥumaid. This *Ḥadīth* is also in *Ṣaḥīḥ Bukhārī*. See *Ḥadīth*: 828 (*Nailul-Awṭār*: 2/283)

[1] Meaning that his right foot was propped up, while he was sitting on it, with the toes and the top of the foot facing the direction of the *Qiblah*.

Chapter 104. What Has Been Related About Indicating With The Finger [During *At-Tashahhud*]

(المعجم ١٠٤) - بَابُ مَا جَاءَ فِي الإِشَارَةِ [فِي التَّشَهُّدِ] (التحفة ١٠٥)

294. Ibn 'Umar narrated: "When the Prophet ﷺ would sit during the *Ṣalāt*, he would place his right hand on his knee, and raise his finger, the one that is next to the [right] thumb, supplicating with it, and his left hand was spread flat on his left knee."(*Ṣaḥīḥ*)

٢٩٤ - حَدَّثَنَا مَحْمُودُ بْنُ غَيلَانَ وَيَحْيى ابْنُ مُوسَى [وغَيْرُ واحِدٍ قَالُوا]: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ عُبَيْدِ الله بنِ عُمَرَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كانَ إِذا جَلَسَ فِي الصَّلَاةِ وَضَعَ يَدَهُ اليُمْنَى عَلَى رَكْبَتِهِ وَرَفَعَ أُصْبُعَهُ الَّتِي تَلِي الإِبْهَامَ [اليُمْنى] يَدْعُو بِهَا، ويَدُهُ اليُسْرَى عَلَى رَكْبَتِهِ باسِطَهَا عَلَيْهِ.

Abū 'Eīsā said: There are narrations on this topic from 'Abdullāh bin Az-Zubair, Numair Al-Khuzā'ī, Abū Hurairah, Abū Ḥumaid, and Wā'il bin Ḥujr.

قَالَ: وَفِي الْبَابِ عَنْ عَبْدِ الله بْنِ الزُّبَيْرِ، وَنُمَيْرٍ الخُزَاعِيِّ، وأَبِي هُرَيْرَةَ، وأَبِي حُمَيْدٍ، ووائِلِ بْنِ حُجْرٍ.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Gharīb Ḥadīth*. We do not know of it as a narration of 'Ubaidullāh bin 'Umar except through this route.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ غَرِيبٌ، لَا نَعْرِفُهُ مِنْ حَدِيثِ عُبَيْدِ الله ابْنِ عُمَرَ إِلَّا مِنْ هٰذَا الوَجْهِ.

This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and the *Tābi'īn*: They prefer indicating (with the finger) during *Tashah-hud*, and it is the saying of our companions.

والعَمَلُ عَلَيْهِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحابِ النَّبِيِّ ﷺ والتَّابِعِينَ: يَخْتارُونَ الإِشارَةَ فِي التَّشَهُّدِ، وهُوَ قَوْلُ أَصْحابِنَا.

تخريج: وأخرجه مسلم، المساجد، باب صفة الجلوس في الصلاة، وكيفية وضع الفخذين، ح:٥٨٠ من حديث عبدالرزاق به وهو في المصنف، ح:٣٢٣٨ * وفي الباب عن عبدالله بن الزبير، [مسلم، ح:٥٧٩] ونمير الخزاعي [أبو داود، ح:٩٩١] وأبي هريرة [يأتي:٣٥٥٧ والنسائي، ح:١٢٧٣] وأبي حميد [أبو داود، ح:٧٣٤] ووائل بن حجر، [أبو داود، ح:٧٢٦، ٩٥٧ والنسائي، ح:٨٨٨، ابن ماجه، ح:٨٦٧].

Comments:

The majority of earlier and later scholars and the four *A'immah* agreed that it is *Sunnah* to point with the index finger. The index finger should be directed towards *Qiblah* and the gaze should focus it, it is a symbol of Oneness and Purity. [*Tuḥfat Al-Aḥwadhī*: 1/242; *Nail-Al-Awtār*: 2/292]

Chapter 105. What Has Been Related About The *Taslīm* For *Ṣalāt*

(المعجم ١٠٥) - بَابُ مَا جَاءَ فِي التَّسْلِيمِ فِي الصَّلَاةِ (التحفة ١٠٦)

295. 'Abdullāh narrated: "The Prophet ﷺ would say the *Salām* from his right and from his left (saying): (*As-Salāmu 'alaikum wa raḥmatullāh, as-Salāmu 'alaikum wa raḥmatullāh*) 'Peace be upon you, and Allāh's mercy. Peace be upon you, and Allāh's mercy.'" (***Ṣaḥīḥ***)

٢٩٥ - حَدَّثَنَا بُنْدَارٌ [مُحَمَّدُ بْنُ بَشَّارٍ]: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وعَنْ يَسَارِهِ: «السَّلَامُ عَلَيْكُمْ ورَحْمَةُ اللهِ، السَّلَامُ عَلَيْكُم ورَحْمَةُ اللهِ».

[He said:] There are narrations on his topic from Sa'd bin Abī Waqqāṣ, Ibn 'Umar, Jābir bin Samurah, Al-Barā', [Abū Sa'eed], 'Ammār, Wā'il bin Ḥujr, 'Adī bin 'Amīrah, and Jābir bin 'Abdullāh.

[قَالَ]: وَفِي الْبَابِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، وابْنِ عُمَرَ، وجابِرِ بْنِ سَمُرَةَ، والبَرَاءِ، [وأَبِي سَعِيدٍ]، وَعَمَّارٍ، ووائِلِ بْنِ حُجْرٍ، وعَدِيِّ بْنِ عَمِيرَةَ وجابِرِ بْنِ عَبْدِ اللهِ.

Abū 'Eīsā said: The *Ḥadīth* of Ibn Mas'ūd is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

It is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ, and those after them.

والعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ ومَنْ بَعْدَهُم.

It is the opinion of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Aḥmad, and Isḥāq.

وهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وابْنِ الْمُبَارَكِ وأَحْمَدَ وإِسْحَاقَ.

تخريج: [صحيح] وأخرجه أبو داود، ح:٩٩٦ وابن ماجه، ح:٩١٤ والنسائي:٣/٦٣، ح:١٣٢٣ من حديث أبي إسحاق به وصرح بالسماع عند أحمد:١/٤٠٨ وصححه ابن خزيمة، ح:٧٢٨ وابن حبان (الاحسان): ١٩٩٠ وللحديث شواهد كثيرة * وفي الباب عن سعد بن أبي وقاص، [مسلم، ح:٥٨٢] وابن عمر، [النسائي، ح:١٣٢١ والبيهقي:٢/١٧٨] وجابر بن سمرة [مسلم، ح:٤٣١] والبراء، [البيهقي:٢/١٧٧ والدارقطني:١/٣٥٧ ح:١٣٣٥] وأبي سعيد، [ابن ماجه، ح:٩١٦] ووائل بن حجر، [أبو داود، ح:٩٩٧] وعدي بن عميرة، [أحمد: ٤/١٩٢، ١٩٣ وصححه ابن خزيمة، ح:٦٥٠] وجابر بن عبدالله [العقيلي في الضعفاء:١/١٧٧، ١٧٨].

Comments:

On the basis of this *Ḥadīth*, the majority of the people of knowledge, Ḥanafī, Shāfi'ī and Ḥanbalī hold this opinion that the *Imām*, individual and the follower should make salutation of ending prayer to both sides; but the salutation just to one side will validate the prayer, according to the consensus. [*Al-Mughnī*: 2/243]

Chapter 106. Something Else About That

(المعجم ١٠٦) - بَابٌ مِنْهُ أَيْضًا

(التحفة ١٠٧)

296. 'Āishah narrated: "Allāh's Messenger ﷺ would say one *Taslīm* for the *Ṣalāt* while facing forward and turning to his right side a little." (***Ḍa'īf***)

He said: There is something on this topic from Sahl bin Sa'd.

Abū 'Eīsā said: We do not know of the *Ḥadīth* of 'Āishah being *Marfū'* except from this route.

Muḥammad bin Ismā'il said: "The people of Ash-Sham narrated objectionable narrations from Zuhair bin Muḥammad; the narrations of the people of Al-'Irāq are more appropriate [and more correct]."

Muḥammad said: "Aḥmad bin Ḥanbal said: 'It is as if Zuhair bin Muḥammad they encountered is not this one who is narrated from in Al-'Irāq. It is as if he is another man whose name was confused.'"

[Abū 'Eīsā said:] Some of the people of knowledge are of the view that the purport of this *Ḥadīth* should be acted upon in *Ṣalāt*. But the most correct of the narrations from the Prophet ﷺ mention two *Taslīm*, and this is what is followed by most of the people of knowledge among the Companions of the Prophet ﷺ, the *Tābi'īn* and those after them. There are those – among the Companions of the Prophet ﷺ, the *Tābi'īn*, and those after them – who held the view that the one *Taslīm* was for the

٢٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيى النَّيْسَابُورِيُّ: حَدَّثَنَا عَمْرُو بْنُ أَبي سَلَمَةَ [أَبُو حَفْصٍ التِّنِّيسِيُّ] عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ، عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كانَ يُسَلِّمُ فِي الصَّلَاةِ تَسْلِيمَةً واحِدَةً تِلْقَاءَ وَجْهِهِ، يَمِيلُ إِلَى الشِّقِّ الأَيْمَنِ شَيْئًا.

قَالَ: وفِي الْبَابِ عَنْ سَهْلِ بْنِ سَعْدٍ.

قَالَ أَبُو عِيسَى: وحَدِيثُ عائِشَةَ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هٰذَا الوَجْهِ.

قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: زُهَيْرُ بْنُ مُحَمَّدٍ، أَهْلُ الشَّأمِ يَرْوُونَ عَنْهُ مَنَاكِيرَ، ورِوَايَةُ أَهْلِ العِرَاقِ عَنْهُ أَشْبَهُ [وأَصَحُّ].

قَالَ مُحَمَّدٌ: وقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: كَأَنَّ زُهَيْرَ بْنَ مُحَمَّدٍ الَّذي كانَ وَقَعَ عِنْدَهُم لَيْسَ هُوَ هٰذَا الَّذي يُرْوَى عَنْهُ بالعِراقِ، كَأَنَّهُ رَجُلٌ آخَرُ، قَلَبُوا اسْمَهُ.

[قَالَ أَبُو عِيسَى] وقَدْ قَالَ بِهِ بَعْضُ أَهْلِ الْعِلْمِ فِي التَّسْلِيمِ فِي الصَّلَاةِ وأَصَحُّ الرِّوَايَاتِ عَنِ النَّبِيِّ ﷺ تَسْلِيمَتَانِ، وعَلَيْهِ أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَصْحابِ النَّبِيِّ ﷺ والتَّابِعِينَ وَمَنْ بَعْدَهُمْ.

وَرَأَى قَوْمٌ مِنْ أَصْحابِ النَّبِيِّ ﷺ والتَّابِعِينَ وغَيْرِهِمْ تَسْلِيمَةً واحِدَةً فِي المَكْتُوبَةِ.

قَالَ الشَّافِعِيُّ: إِنْ شَاءَ سَلَّمَ تَسْلِيمَةً واحِدَةً، وإِنْ شَاءَ سَلَّمَ تَسْلِيمَتَيْنِ.

obligatory prayers.

Ash-Shāfi'ī said: "If one wishes he says one *Taslīm*, and if he wishes he says two *Taslīm*."

تخريج: [إسناده ضعيف] وأخرجه ابن خزيمة، ح:٧٢٩ والحاكم:١/ ٢٣٠، ٢٣١ من حديث عمرو بن أبي سلمة الشامي به * زهير بن محمد، يروي عنه أهل الشام مناكير وتابعه عبدالملك بن محمد الصنعاني (لين الحديث) عند ابن ماجه، ح:٩١٩ وللحديث شواهد ضعيفة * وفي الباب عن سهل بن سعد، [ابن ماجه، ح:٩١٨].

Comments:

A person can end the prayer by making salutation to just one side, but salutation to the other side as well was the usual routine of the Prophet ﷺ; so this is better, but making it just once is also alright. [*Al-Mughnī*: 2/243-244]

Chapter 107. What Has Been Related About: "Curtailing The *Salām* Is A *Sunnah*"

(المعجم ١٠٧) - بَابُ مَا جَاءَ أَنَّ حَذْفَ السَّلَامِ سُنَّةٌ (التحفة ١٠٨)

297. Abū Hurairah narrated: "*Ḥadhf* the *Salām* is a *Sunnah*."

'Alī bin Ḥujr (one of the narrators) said: "[Abdullāh] Ibn Al-Mubārak (one of the narrators) said: 'Meaning: To not elongate it too much.'" (*Ḍa'īf*)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and it is recommended according to the people of knowledge. It has been reported that Ibrāhīm An-Nakha'ī said: "The *Takbīr* is *Jazm* cut and the *Taslīm* is cut."

As for Hiql (one of the narrators), they say he was the scribe of Al-Awzā'ī.

٢٩٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ والهِقْلُ بْنُ زِيَادٍ عَنِ الأَوْزَاعِيِّ، عَنْ قُرَّةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: حَذْفُ السَّلَامِ سُنَّةٌ.

قَالَ عَلِيُّ بْنُ حُجْرٍ: وقَالَ [عَبْدُ اللهِ] بْنُ الْمُبَارَكِ: يَعْنِي أَنْ لَا تَمُدَّهُ مَدًّا.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وهُوَ الَّذِي يَسْتَحِبُّهُ أَهْلُ الْعِلْمِ.

وَرُوِيَ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ أَنَّهُ قَالَ: التَّكْبِيرُ جَزْمٌ، والسَّلَامُ جَزْمٌ. وهِقْلٌ يُقَالُ: كانَ كاتِبَ الأَوْزَاعِيِّ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، ح:١٠٠٤ من حديث الأوزاعي به وصححه ابن خزيمة، ح:٧٣٤ والحاكم على شرط مسلم:١/ ٢٣١ ووافقه الذهبي، الزهري مدلس ولم أجد تصريح سماعه * قول إبراهيم النخعي، ولم أجده.

Comments:

Hadhf and *Jazm*: The salutation should not be prolonged, rather it should be

fast and short. When a Companion says it is *Sunnah*, it means it is the *Sunnah* of the Prophet ﷺ.

Chapter 108. What Is Said When Saying The *Salām* [After *Ṣalāt*]

(المعجم ١٠٨) - بَابُ مَا يَقُولُ إِذَا سَلَّمَ [مِنَ الصَّلَاةِ] (التحفة ١٠٩)

298. 'Āishah narrated: "When Allāh's Messenger ﷺ said the *Salām* he would not remain seated except long enough to say: (*Allāhumma antas-salām, wa minkas-salām, tabārakta dhal-jalāli wal-Ikrām*) 'O Allāh! You are the One free of defects, and prefection is from You. Blessed are You, Possessor of Majesty and Honor.'" (*Ṣaḥīḥ*)

٢٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عاصِمٍ الأَحْوَلِ، عَنْ عَبْدِ اللهِ بْنِ الحارِثِ، عَنْ عائِشَةَ قَالَتْ: كانَ رَسُولُ اللهِ ﷺ إِذا سَلَّمَ لَا يَقْعُدُ إِلَّا مِقْدارَ ما يَقُولُ: «اللَّهُمَّ أَنْتَ السَّلَامُ، ومِنْكَ السَّلَامُ، تَبَارَكْتَ ذَا الجَلَالِ والإِكْرَامِ».

تخريج: وأخرجه مسلم، المساجد، باب ما يستعاذ منه في الصلاة، ح:٥٩٢ من حديث أبي معاوية الضرير به.

Comments:

Antas-Salām: You are the Guard, You are free from all deficiencies, imperfections and shortcomings, You are free from facing disasters and calamities and from the doubt of downfall and change; *Minkas Salām*: peace and safety is in Your Control, You decide for safety and peace for whomever You wish, whenever You wish and wherever You wish. [*Tabārakta*]: You are Generous, the Master of increase and intensity. Only You deserve the Highness and Greatness, Honor and Dignity.

299. (Another chain) which is similar, but he said: (*Tabārakta yā dhal-jalāli wal-ikrām*) "Blessed are You, O Possessor of Majesty and Honor." (*Ṣaḥīḥ*)

He said: There are narrations on this topic from Thawbān, Ibn 'Umar, Ibn 'Abbās, Abū Sa'eed, Abū Hurairah, and Al-Mughīrah bin Shu'bah.

Abū 'Eīsā said: The *Ḥadīth* of 'Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

[Khālid Al-Ḥadhā' reported this

٢٩٩ - حَدَّثَنَا هَنَّاد [بْنُ السَّرِيِّ]: حَدَّثَنَا مَرْوانُ بْنُ مُعَاوِيَةَ [الفَزَارِيُّ] وأَبُو مُعَاوِيَةَ عَنْ عاصِمٍ الأَحْوَلِ بِهٰذَا الإِسْنَادِ نحْوَهُ، وقَالَ: «تَبَارَكْتَ يَا ذا الجَلَالِ والإِكْرَامِ».

قَالَ: وفِي الْبَابِ عَنْ ثَوْبَانَ، وابْنِ عُمَرَ، وابْنِ عَبَّاسٍ، وأَبِي سَعِيدٍ، وأَبِي هُرَيْرَةَ، والمُغِيرَةِ بْنِ شُعْبَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ عائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ḥadīth as a narration of 'Āishah, from 'Abdullāh bin Al-Ḥārith, and it is similar to the narration of 'Āṣim (a narrator in this chain of *Ḥadīth* nos. 298, 299)].

[وقَدْ رَوى خالِدٌ الحذّاءُ هٰذَا الحَدِيثَ مِنْ حَدِيثِ عائِشَةَ، عَنْ عَبْدالله بْنِ الحارِثِ: نَحْوَ حَدِيثِ عاصِمٍ].

It has been reported that the Prophet ﷺ would say, after the *Taslīm*: (*Lā ilāha illallāh, waḥdahu lā sharīka lau, lahul-mulku wa lahul-ḥamdu, yuḥyī wa yumītu, wa Huwa 'alā kulli shai'in qadīr. Allāhumma lā māni'a limā a'ṭaita, wa lā mu'ṭiya limā mana'ta, wa lā yanfa'u dhal-jaddi Minkal-jadd.*) "None has the right to be worshipped but Allāh Alone, without partners. His is the Sovereignty and His is the Praise, He gives life and death, and He has power over all things. O Allāh! None can prevent what You have granted, and none can grant what You have prevented, and no wealth can avail the wealthy against Allāh."

وقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كانَ يَقُولُ بَعْدَ التَّسْلِيمِ: «لَا إِلٰهَ إِلَّا الله وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ يُحْيِي ويُمِيتُ وهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مانِعَ لِمَا أَعْطَيْتَ، ولَا مُعْطِيَ لِمَا مَنَعْتَ، وَلا يَنْفَعُ ذا الجَدِّ مِنْكَ الجَدُّ».

And it has been reported that he would say: (*Subḥāna rabbika rabbil-'izzati 'ammā yaṣifūn, wa salāmun 'alal-mursalīn, wal-ḥamdulillāhi Rabbil-'ālamīn.*) "Glorified is your Lord, the Lord of honor and power! (He is free) from what they attribute to Him! And peace be upon the Messengers. And all praise is Allāh's, the Lord of all that exists."[1]

ورُوِيَ [عَنْهُ] أَنَّهُ كانَ يَقُولُ: «سُبْحَانَ رَبِّكَ رَبِّ العِزَّةِ عَمَّا يَصِفُونَ، وسَلَامٌ عَلَى المُرْسَلِينَ، والحَمْدُ لله رَبِّ العالَمِينَ».

تخريج: [صحيح] انظر الحديث السابق * وفي الباب عن ثوبان، [يأتي: ٣٠٠] وابن عمر، [النسائي، ح: ١٣٥٢] وابن عباس، [البخاري، ح: ٨٣١ ومسلم، ح: ٥٨٣] وأبي سعيد، [أبو يعلى في مسنده: ٢/٣٦٣، ح: ١١١٨ وفيه أبو هارون العبدي]، وأبي هريرة، [البخاري، ح: ٨٤٣ ومسلم، ح: ٥٩٥] والمغيرة بن شعبة، [البخاري، ح: ٨٤٤ ومسلم، ح: ٥٩٣].

[1] This is from *Sūrat Aṣ-Ṣaffāt* (37:180-182).

٣٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ مُوسَى قَالَ: أَخْبَرَنِي [عَبْدُ اللهِ] بْنُ الْمُبَارَكِ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنَا شَدَّادٌ أَبُو عَمَّارٍ: حَدَّثَنِي أَبُو أَسْمَاءَ الرَّحَبِيُّ قَالَ: حَدَّثَنِي ثَوْبَانُ مَوْلَى رَسُولِ اللهِ ﷺ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَرَادَ أَنْ يَنْصَرِفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ [اللهَ] ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ: «[اللَّهُمَّ] أَنْتَ السَّلَامُ ومِنْكَ السَّلَامُ تَبَارَكْتَ يا ذَا الْجَلَالِ وَالإِكْرَامِ».

قَالَ [أَبُو عِيسَى]: هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ. وأَبُو عَمَّارٍ اسْمُهُ شَدَّادُ بْنُ عَبْدِ اللهِ.

300. Thawbān, the freed slave of Allāh's Messenger ﷺ, narrated that Allāh's Messenger ﷺ said: "When Allāh's Messenger ﷺ wanted to turn from his *Ṣalāt*,[1] he would seek forgiveness from Allāh three times, then say: (*Allāhumma Antas-Salām, wa minkas-salām, tabārakta yā dhal-jalāli wal-Ikrām*) 'O Allāh! You are the One free of defects, and perfection is from You. Blessed are You, O Possesor of Majesty and Honor.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and Abū 'Ammār's (one of the narrators) name is Shaddād bin 'Abdullāh.

تخريج: وأخرجه مسلم، المساجد، باب استحباب الذكر بعد الصلاة وبيان صفته، ح:٥٩١ من حديث الأوزاعي به.

Comments:

The correct method is that an individual may make as much supplications as one requires and whenever one requires, and the *Imām* may also do so whenever he wants; but it is not right for the *Imām* to make it habitual that it becomes routine. For details, see: *Tuḥfat Al-Aḥwadhī*: 1/245-246)

Chapter 109. What Has Been Related About Turning From His Right And From His Left

(المعجم ١٠٩) - بَابُ مَا جَاءَ فِي الانْصِرَافِ، عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ (التحفة ١١٠)

٣٠١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ قَبِيصَةَ بْنِ هُلْبٍ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَؤُمُّنَا فَيَنْصَرِفُ عَلَى جانِبَيْهِ جَمِيعًا عَلَى يَمِينِهِ وعَلَى شِمالِهِ.

وَفِي الْبَابِ: عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، وأَنَسٍ، وعَبْدِ اللهِ بْنِ عَمْرٍو، وأَبِي هُرَيْرَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ هُلْبٍ حَدِيثٌ

301. Qabīṣah bin Hulb narrated that his father said: "When Allāh's Messenger ﷺ would lead us in *Ṣalāt* he would turn (to leave) from both sides, on his right and on his left." (***Ḥasan***)

There are narrations on this topic from 'Abdullāh bin Mas'ūd, Anas, 'Abdullāh bin 'Amr, and Abū Hurairah.

[1] That is, after the *Taslīm*. See *Tuḥfat Al-Aḥwadhī*.

Abū 'Eīsā said: The *Ḥadīth* of Hulb is a *Ḥasan Ḥadīth*.

This is acted upon according to the people of knowledge, one is to leave from whichever side he wishes, from the right if he wants, or if he wants, from the left.

Both cases are reported correct from Allāh's Messenger ﷺ.

It has been related that 'Alī bin Abī Ṭālib said: "If his need was on the right, he would go from the right, and if his need was on the left, he would go from the left."

حَسَنٌ.

وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ: أَنَّهُ يَنْصَرِفُ عَلَى أَيِّ جَانِبَيْهِ شاءَ: إِنْ شاءَ عَنْ يَمِينِهِ، وإِنْ شاءَ عَنْ يسارِهِ.

وقَدْ صَحَّ الأَمْرَانِ عَنْ رَسُولِ اللهِ ﷺ.

ويُرْوَى عَنْ عَلِيِّ بْنِ أَبِي طالِبٍ أَنَّهُ قَالَ: إِنْ كانَتْ حاجَتُهُ عَنْ يَمِينِهِ أَخَذَ عَنْ يَمِينِهِ، وإِنْ كانَتْ حاجَتُهُ عَنْ يَسارِهِ، أَخَذَ عَنْ يَسارِهِ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، إقامة الصلوات، باب الانصراف من الصلاة، ح:٩٢٩ من حديث أبي الأحوص به وصححه ابن عبدالبر في الاستيعاب:٣/ ٦١٥ مع الإصابة * وفي الباب عبدالله بن مسعود، [البخاري، ح:٨٥٢ ومسلم، ح:٧٠٧/ ٥٩] أنس، [مسلم، ح:٧٠٨] وعبدالله بن عمرو، [ابن ماجه، ح:٩٣١] وأبي هريرة، [البيهقي:٢/ ١٩٠] * حديث علي رضي الله عنه.

Comments:

After making the final salutation, the *Imām* will sit at his place facing the people, as it is in the *Ḥadīth* of Samurah that the Prophet ﷺ would turn his face to us after concluding the prayer; (*Ṣaḥīḥ Al-Bukhārī*: 845) and when he would get up he would walk to whatever side he liked, right or left.

Chapter 110. What Has Been Related About The Description Of The *Ṣalāt*

(المعجم ١١٠) - بَابُ مَا جَاءَ فِي وَصْفِ الصَّلَاةِ (التحفة ١١١)

302. Rifā'ah bin Rāfi' narrated: "One day Allāh's Messenger ﷺ was sitting in the *Masjid*" Rifā'ah said: "And we were with him. Then what appeared to be a Bedouin man entered to pray, but he performed his *Ṣalāt* in a very breif manner. He then got up and greeted the prophet with *Salām*. The Prophet ﷺ said (returning the greeting): 'And upon you. Go back and perform *Ṣalāt*, for indeed you have not prayed.' So he returned to

٣٠٢ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ يَحْيى بْنِ عَلِي بْنِ يَحْيى بْنِ خَلَّادِ بْنِ رافِعٍ الزُّرَقِيِّ، [عَنْ أَبِيهِ]، عَنْ جَدِّهِ، عَنْ رِفَاعَةَ بْنِ رافِعٍ: أَنَّ رَسُولَ اللهِ ﷺ بَيْنَمَا هُوَ جالِسٌ فِي الْمَسْجِدِ يَوْمًا - قَالَ رِفاعَةُ: ونَحْنُ مَعَهُ - إِذْ جاءَهُ رَجُلٌ كَالْبَدَوِيِّ، فَصَلَّى، فَأَخَفَّ صَلَاتَهُ، ثُمَّ انْصَرَفَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «وعَلَيْكَ، فَارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»

perform *Ṣalāt*, then came and greeted the Prophet with *Salām*. So he (the Prophet ﷺ) said (returning the greeting): 'And upon you. Go back and perform *Ṣalāt*, for indeed you have not prayed.' [He did that] two or three times, each time coming to the Prophet ﷺ, greeted the Prophet with *Salām* and the Prophet ﷺ saying: 'And upon you. Go back and perform *Ṣalāt*, for indeed you have not prayed' – until the people got scared and became very worried that one whose prayer was so brief had not actually prayed. Then in the end the man said: 'Then show me, and teach me, for I am a human who has suffered and is mistaken.' So he said: 'Alright. When you stand for *Ṣalāt* then perform *Wuḍū'* as Allāh ordered you. Then say the *Tashahhud*[1], and the *Iqāmah* as well. If you know any Qur'ān then recite it, if not then praise Allāh, mention His greatness, and the *Tahlīl*.[2] Then bow such that you are at rest in your bowing, then stand completely, then prostrate completely, then sit such that you are at rest while sitting then stand. When you have done that, then you have completed your *Ṣalāt*, and if you leave out something, then you have made your *Ṣalāt* deficient.' And this was easier on them than the first matter, because if some of this was deficient, It would only reduce the reward of

فَرَجَعَ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَيْهِ، فَقَالَ: «وَعَلَيْكَ، فارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»، [فَفَعَلَ ذٰلِكَ] مَرَّتَيْنِ أَوْ ثَلَاثًا، كُلُّ ذٰلِكَ يَأْتِي النَّبِيَّ ﷺ فَيُسَلِّمُ عَلَى النَّبِيِّ ﷺ، فَيَقُولُ النَّبِيُّ ﷺ: «وَعَلَيْكَ، فارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»، فَخافَ النَّاسُ وكَبُرَ عَلَيْهِم أَنْ يَكونَ مَنْ أَخَفَّ صَلَاتَهُ لَمْ يُصَلِّ، فَقَالَ الرَّجُلُ فِي آخِرِ ذٰلِكَ: فَأَرِنِي وعَلِّمْنِي، فَإِنَّمَا أَنَا بَشَرٌ أُصِيبُ وأُخْطِىء، فَقَالَ: «أَجَلْ، إِذا قُمْتَ إِلى الصَّلَاةِ فَتَوَضَّأْ كَمَا أَمَرَكَ الله بِهِ، ثُمَّ تَشَهَّدْ فأَقِمْ أَيْضًا، فَإِنْ كانَ مَعَكَ قُرْآنٌ فَاقْرَأْ، وإِلَّا فَاحْمَدِ الله وَكَبِّرْهُ وَهَلِّلْهُ، ثُمَّ ارْكَعْ فاطْمَئِنَّ راكِعًا، ثُمَّ اعْتَدِلْ قَائِمًا، ثُمَّ اسْجُدْ فاعْتَدِلْ ساجِدًا، ثُمَّ اجْلِسْ فاطْمَئِنَّ جالِسًا، ثُمَّ قُمْ، فَإِذا فَعَلْتَ ذٰلِكَ فَقَدْ تَمَّتْ صَلَاتُكَ، وإِنِ انْتَقَصْتَ مِنْهُ شَيْئًا انْتَقَصْتَ مِنْ صَلَاتِكَ»، قَالَ: وكانَ هٰذَا أَهْوَنَ عَلَيْهِم مِنَ الأُولى أَنَّهُ مَنِ انْتَقَصَ مِنْ ذٰلِكَ شَيْئًا انْتَقَصَ مِنْ صَلَاتِهِ وَلَمْ تَذْهَبْ كُلُّها.

قَالَ: وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وعَمَّارِ ابْنِ ياسِرٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ رِفَاعَةَ بْنِ رافِعٍ حَدِيثٌ حَسَنٌ.

وَقَدْ رُوِيَ عَنْ رِفَاعَةَ هٰذَا الحَدِيثُ مِنْ غَيْرِ وَجْهٍ.

[1] Meaning the *Adhān*.

[2] That is, say *Al-Ḥamdulillāh*, and *Allāhu Akbar*, and *Lā ilāha illallāh*.

his *Ṣalāt*, it would not have gone entirely."

He said: There are narrations on this topic from Abū Hurairah and 'Ammār bin Yāsir.

Abū 'Eīsā said: The *Ḥadīth* of Rifā'ah bin Rāfi' is a *Ḥasan Ḥadīth*.

And this *Ḥadīth* has been reported from Rifā'ah through other routes.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب صلاة من لا يقيم صلبه في الركوع والسجود، ح:٨٦١ والنسائي:٢/ ٢٠، ح:٦٦٨ من حديث إسماعيل بن جعفر عن يحيى بن علي عن أبيه عن جده عن رفاعة به وصححه ابن خزيمة، ح:٥٤٥ والحديث ذكره البغوي في شرح السنة:٣/ ٦ـ٨، ح:٥٥٣ من حديث الترمذي به وسقط عنه أيضًا "عن أبيه" فالخطأ قديمة * وفي الباب عن أبي هريرة، [يأتي:٣٠٣] وعمار بن ياسر، [لم نجده ولعله يشير إلى حديث النسائي، ح:١٣٠٦، ١٣٠٧].

Comments:

The person who entered the mosque was Khallād bin Rāfi', the brother of Rifā'ah bin Rāfi'. He prayed two *Rak'ah* of *Taḥiyyatul-Masjid*, but he prayed very fast and quick, he did not perform *Rukū'* and *Sujūd* etc. with the proper calmness and satisfaction, as they should have been done peacefully. So the Prophet ﷺ told him to repeat the prayer.

303. Abū Hurairah narrated: "Allāh's Messenger ﷺ entered the *Masjid*, and a man entered and offered *Ṣalāt*. Then he came to give *Salām* to the Prophet ﷺ. He returned the *Salām* to him and said: 'Go back and perform *Ṣalāt*, for indeed you have not prayed.' So the man returned to pray as he had prayed. Then he came to give *Salām* to the Prophet ﷺ. He returned the *Salām* to him, then [Allāh's Messenger ﷺ] said: 'Go back and perform *Ṣalāt*, for indeed you have not prayed' until he had done that three times. So the man said to him: 'By the One who sent you with the Truth, I do not know any better than this, so teach me.' So he said [to

٣٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ القَطَّانُ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ المَسْجِدَ، فَدَخَلَ رَجُلٌ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ، فَرَدَّ عَلَيْهِ السَّلَامَ، فَقَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»، فَرَجَعَ الرَّجُلُ فَصَلَّى كَمَا كَانَ صَلَّى، ثُمَّ جَاءَ إِلَى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ، فَرَدَّ عَلَيْهِ، [السَّلَامَ] فَقَالَ لَهُ [رَسُولُ اللهِ ﷺ]: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»، حَتَّى فَعَلَ ذٰلِكَ ثَلَاثَ مَرَّاتٍ، فَقَالَ لَهُ الرَّجُلُ: والَّذِي بَعَثَكَ بِالحَقِّ مَا

him]: 'When you stand for *Ṣalāt* then say the *Takbīr*, then recite what is easy for you of the Qur'ān. Then bow until you are at rest while bowing, then rise up until you have stood up completely, then prostrate until you are at rest while prostrating, then rise up until you are at rest sitting. Do that in all of your *Ṣalāt*.'" (***Ṣaḥīḥ***)

أُحْسِنُ غَيْرَ هٰذَا، فَعَلِّمْنِي، فَقَالَ [لَهُ]: «إِذا قُمْتَ إِلى الصَّلَاةِ فَكَبِّرْ، ثُمَ اقْرَأْ بِمَا تَيَسَّرَ مَعَكَ مِنَ القُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ راكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ ساجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، وافْعَلْ ذَلِكَ في صَلَاتِكَ كُلِّهَا.

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

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[He said:] Ibn Numair has narrated this *Ḥadīth* from 'Ubaidullāh bin 'Umar, from Sa'eed Al-Maqburī, from Abū Hurairah, but he did not mention in it: "from his father, from Abū Hurairah."

[قَالَ]: وَقَدْ رَوَى ابْنُ نُمَيْرٍ هٰذَا الحَدِيثَ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، ولَمْ يَذْكُرْ فِيه، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ.

The narration of Yaḥya bin Sa'eed from 'Ubaidullāh bin 'Umar is more correct (no.302).

وَرِوايَةُ يَحْيى بْنِ سَعِيدٍ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ أَصَحُّ.

Sa'eed Al-Maqburī heard from Abū Hurairah, and, he reports from his father, from Abū Hurairah.

وسَعِيدٌ المَقْبُرِيُّ قَدْ سَمِعَ مِنْ أَبِي هُرَيْرَةَ، وَرَوَى عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ.

And Sa'eed Al-Maqburī's father's name is Kaysān, and Sa'eed Al-Maqburī's *Kunyah* is Abū Sa'd.

وأَبُو سَعِيدٍ المَقْبُرِيُّ اسْمُهُ كَيْسَانُ. وسَعِيد المقبُرِيُّ يُكْنَى أَبَا سَعْدٍ.

[Kaysān was a slave who had a contract of emancipation from some of them.]

[وكَيْسَانُ: عَبْدٌ كانَ مُكاتَبًا لِبَعْضِهِم].

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب وجوب القراءة للإمام والمأموم في الصلوات كلها . . . إلخ، ح:٧٥٧ عن محمد بن بشار، مسلم، ح:٣٩٧ من حديث يحيى القطان به.

Commetns:

'Do that in all of four *Ṣalāt*' proves that the recitation is part of each *Rak'ah*; so in every *Rak'ah* the recitation is compulsory.

[Chapter: Something Else About That]

[بَابٌ مِنْهُ]

304. Muḥammad bin 'Amr bin 'Aṭā' narrated from Abū Ḥumaid As-Sā'idī, he (Muḥammad) said: "I heard him saying – while he was among ten of the Companions of the Prophet ﷺ, one of whom was Abū Qatādah bin Rib'ī – 'I am the most knowledgeable among you of the *Ṣalāt* of Allāh's Messenger ﷺ.' They said: 'You did not precede us in his companionship, nor were you in his company more than us.' He said: 'Even still.' They said: 'Go ahead.' So he said: 'When Allāh's Messenger ﷺ stood for *Ṣalāt* he would stand with his back straight and raise his hands until they were at the level of his shoulders. Then he would say: (*Allāhu Akbar*) "Allāh is Most Great" and bow. Then he would straighten (his back) so that he would not lower his head, nor raise it, and he placed his hands on his knees. Then he said: (*Sami' Allāhu liman ḥamidah*) "Allāh listens to those who praise Him." and he raised his hands and stood up straight until all of his bones completely returned to their places. Then he went down to the ground prostrating, then he said: (*Allāhu Akbar*) "Allāh is Most Great." Then he held his upper-arms away from his midsection, and opened his toes on his feet (facing the *Qiblah*), then he bent his left foot and sat on it then straightened up until all of his bones completely returned to their

٣٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ومُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيى بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا عَبْدُ الحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ عَمْرِو بْنِ عَطَاءٍ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: سَمِعْتُهُ وَهُوَ فِي عَشْرَةٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَحَدُهُمْ أَبُو قَتَادَةَ بْنُ رِبْعِيٍ يَقُولُ: أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللهِ ﷺ، قَالُوا: ما كُنْتَ أَقْدَمَنَا لَهُ صُحْبَةً ولَا أَكْثَرَنَا لَهُ إِتْيَانًا، قَالَ: بَلَى، قَالُوا: فَاعْرِضْ، فَقَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذا قامَ إِلى الصَّلَاةِ اعْتَدَلَ قَائِمًا وَرَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ، فَإِذا أَرادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ، ثُمَّ قَالَ: «اللهُ أَكْبَر»، ورَكَعَ، ثُمَّ اعْتَدَلَ، فَلَمْ يُصَوِّبْ رَأْسَهُ ولَمْ يُقْنِعْ، وَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ، ثُمَّ قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ»، وَرَفَعَ يَدَيْهِ واعْتَدَلَ، حَتَّى يَرْجِعَ كُلُّ عَظْمٍ فِي مَوضِعِهِ مُعْتَدِلًا، ثُمَّ هَوَى إِلى الأَرْضِ ساجِدًا، ثُمَّ قَالَ: «اللهُ أَكْبَر»، ثُمَّ جَافَى عَضُدَيْهِ عَنْ إِبْطَيْهِ، وَفَتَحَ أَصابِعَ رِجْلَيْهِ، ثُمَّ ثَنَى رِجْلَهُ اليُسْرى وَقَعَدَ عَلَيْهَا، ثُمَّ اعْتَدَلَ حَتَّى يَرْجِعَ كُلُّ عَظْمٍ فِي مَوْضِعِهِ مُعْتَدِلًا ثُمَّ هَوَى ساجِدًا، ثُمَّ قَالَ: «اللهُ أَكْبَرُ»، ثُمَّ ثَنَى رِجْلَهُ وَقَعَدَ واعْتَدَلَ حَتَّى يَرْجِعَ كُلُّ عَظْمٍ فِي مَوْضِعِهِ، ثُمَّ نَهَضَ، ثُمَّ صَنَعَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذٰلِكَ، حَتَّى إِذا

قَامَ مِنَ السَّجْدَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ، كَمَا صَنَعَ حِينَ افْتَتَحَ الصَّلَاةَ، ثُمَّ صَنَعَ كَذٰلِكَ حَتَّى كَانَتِ الرَّكْعَةُ الَّتِي تَنْقَضِي فِيهَا صَلَاتُهُ أَخَّرَ رِجْلَهُ الْيُسْرَى وَقَعَدَ عَلَى شِقِّهِ مُتَوَرِّكًا، ثُمَّ سَلَّمَ.

places, then he went down to prostrate. Then he said: (*Allāhu Akbar*) "Allāh is Most Great," then he bent his foot and sat and straightened up until all of his bones completely returned to their places. Then he got up. Then in the second *Rak'ah* he did the same as that, such that when he stood from the two prostrations, he said the *Takbīr* and raised his hands until they were at the level of his shoulders as he did when he opened the *Ṣalāt*. Then he did like that until it was the *Rak'ah* in which his *Ṣalāt* was to end, when he moved his left foot over and sat on his side (in the *Mutawarrik* position). Then he said the *Taslīm*." (**Ṣaḥīḥ**)

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. The meaning of: "[And he raised his hands] when he stood from the two prostrations" is when he stood from two *Rak'ah*.

قَالَ: وَمَعْنَى قَوْلِهِ: [وَرَفَعَ يَدَيْهِ] إِذَا قَامَ مِنَ السَّجْدَتَيْنِ يَعْنِي إِذَا قَامَ مِنَ الرَّكْعَتَيْنِ.

تخريج: [**إسناده صحيح**] وأخرجه أبو داود، الصلاة، باب ذكر التورك في الرابعة، ح:٩٦٣، ٧٣٠ من حديث يحيى القطان به وصححه ابن خزيمة، ح:٥٨٧، ٥٨٨ وابن حبان، ح:٤٤٢، ٤٩١، ٤٩٢ والبخاري في جزء رفع اليدين وابن القيم وغيرهم.

Comments:

1. It is proven from this *Ḥadīth* that the calmness and satisfaction in performing the acts of prayer is essential.
2. Hands are raised at four places: In the beginning of the prayer, bowing to *Rukū'*, standing up from *Rukū'* and when standing up for the third *Rak'ah*.

٣٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ والْحَسَنُ بْنُ عَلِيٍّ [الخلَّال] الْحُلْوَانِيُّ [وسَلَمَةُ بْنُ شَبِيبٍ] وغَيْرُ واحِدٍ قَالُوا: حَدَّثَنَا أَبُو عاصِمٍ [النَّبِيل]: حَدَّثَنَا عَبْدُ الحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ

305. (Another chain) that Muḥammad bin 'Amr bin 'Aṭā' narrated from Abū Ḥumaid As-Sā'idī, he (Muḥammad) said: "I heard him saying – while he was among ten of the Companions of the Prophet ﷺ, one of whom was

Abū Qatādah bin Rib'ī"

He then mentioned a narration similar in meaning to the *Ḥadīth* of Yaḥya bin Sa'eed (a narrator in the chain of *Ḥadīth* no. 304). But Abū 'Āṣim (An-Nabīl) added in it – from 'Abdul- Ḥamīd bin Ja'far – the phrase (at the end): "They said: 'You have told the truth, this is the *Ṣalāt* of the Prophet ﷺ.'"

[Abū 'Eīsā said: And Abū 'Āṣim Aḍ-Ḍaḥḥāk bin Mukhlid also reported it from 'Abdul- Ḥamīd bin Ja'far with the addition: "They said: 'You have told the truth, this is the *Ṣalāt* of the Prophet ﷺ.'"]

عَمْرِو بْنِ عَطاءٍ قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ السَّاعِدِيَّ في عَشْرَةٍ مِنْ أَصْحابِ النَّبِيِّ ﷺ فِيهِم أَبُو قَتَادَةَ بْنُ رِبْعي، فَذَكَرَ نَحْوَ حَدِيثِ يَحْيى بْنِ سَعِيدٍ بِمَعْنَاهُ وزادَ فِيهِ أَبُو عاصِمٍ، عَنْ عَبْدِ الحَمِيدِ بْنِ جَعْفَرٍ هٰذَا الحَرْف: قَالوا: صَدَقْتَ هَكَذا صَلَّى النَّبِيُّ ﷺ.

[قَالَ أَبُو عِيسَى: زادَ أَبُو عاصِمٍ الضَّحَّاكُ ابْنُ مَخْلَدٍ في هٰذَا الحَدِيثِ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ هٰذَا الحَرْف قَالُوا: صَدَقْتَ هَكَذا صَلَّى النَّبِيُّ ﷺ].

تخريج: [**إسناده صحيح**] انظر الحديث السابق.

Chapter 111. What Has Been Related About The Recitation For The *Ṣubḥ* [(*Fajr*) Prayer]

(المعجم ١١١) - بَابُ مَا جَاءَ فِي الْقِرَاءَةِ فِي [صَلَاةِ] الصُّبْحِ (التحفة ١١٢)

306. Quṭbah bin Mālik narrated: "I heard Allāh's Messenger ﷺ reciting for *Fajr*: And tall date palms[1] in the first *Rak'ah*."

He said: There are narrations on this topic from 'Amr bin Ḥuraith, Jābir bin Samurah, 'Abdullāh bin As-Sā'ib, Abū Barzah, and Umm Salamah.

Abū 'Eīsā said: The *Ḥadīth* of Quṭbah bin Mālik is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It has been reported that the Prophet ﷺ recited (*Sūrat*) *Al-Wāqi'ah* in *Ṣubḥ* (*Fajr* prayer).

And it has been reported that he would recite from sixty to one-hundred *Āyāt* in *Fajr*.

٣٠٦ - حَدَّثَنَا هَنادٌ: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ وسُفْيَانَ، عَنْ زيادِ بْنِ عِلَاقَةَ، عَنْ عَمِّهِ قُطْبَةَ بْنِ مالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقْرَأُ في الفَجْرِ ﴿وَالنَّخْلَ بَاسِقَتٍ﴾ [ق: ١٠] في الرَّكْعَةِ الأُولَى.

قَالَ: وفي الْبَابِ عَنْ عَمْرِو بنِ حُرَيْثٍ، وجابِرِ بْنِ سَمُرَةَ، وعَبْدِ اللهِ بْنِ السَّائِبِ، وأَبِي بَرْزَةَ، وأُمِّ سَلَمَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ قُطْبَةَ بْنِ مالِكٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَرُوِيَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَرَأَ فِي الصُّبْحِ بِالوَاقِعَةِ.

[1] *Qaf* (50:10).

وَرُوِيَ عَنْهُ: أَنَّهُ كَانَ يَقْرَأُ فِي الفَجْرِ مِنْ سِتِّينَ آيَةً إِلَى مِائَةٍ.

وَرُوِيَ عَنْهُ: أَنَّهُ قَرَأَ: ﴿إِذَا ٱلشَّمْسُ كُوِّرَتْ﴾.

وَرُوِيَ عَنْ عُمَرَ: أَنَّهُ كَتَبَ إِلَى أَبِي مُوسَى: أَنِ اقْرَأْ فِي الصُّبْحِ بِطِوَالِ المُفَصَّلِ.

قَالَ أَبُو عِيسَى: وَعَلَىٰ هٰذَا العَمَلُ عِنْدَ أَهْلِ الْعِلْمِ.

وَبِهِ قَالَ سُفْيَانُ الثَّوْرِيُّ، وَابْنُ الْمُبَارَكِ، وَالشَّافِعِيُّ.

And it has been reported that he would recite: When the sun rolled up.[1]

And it has been reported that 'Umar wrote to Abū Mūsā that the recitation in *Ṣubḥ* should be from the long *Mufaṣṣal* (*Sūrah*). (*Ṣaḥīḥ*)

Abū 'Eīsā said: This is what is acted upon according to the people of knowledge. And it is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, and Ash-Shāfi'ī.

تخريج: وأخرجه مسلم، الصلاة، باب القراءة في الصبح، ح:٤٥٧ من حديث سفيان الثوري به * وفي الباب عن عمرو بن حريث [مسلم، ح:٤٥٦] وجابر بن سمرة، [مسلم، ح:٤٥٨] وعبدالله بن السائب، [مسلم، ح:٤٥٥] وأبي برزة، [مسلم، ح:٤٦١ والبخاري، ح:٥٤١] وأم سلمة، [البخاري، ح:١٦١٩] * حديث عمر، أخرجه مالك وغيره وهو حديث صحيح.

Comments:

1. The recitation of the Qur'ān is also a compulsory part and a fundamental pillar of prayer, like standing, *Rukū'*, *Sujūd* and sitting; and the standing position is its place.
2. Reciting *Al-Fātihah* in every *Rak'ah* is compulsory while Reciting a portion of the Qur'ān after *Fātihah* is *Sunnah*; and if it is missed by chance, the prayer without it is valid.

بَابُ مَا جَاءَ فِي الْقِرَاءَةِ فِي الظُّهْرِ وَالْعَصْرِ (المعجم ١١٢) (التحفة ١١٣)

Chapter 112. What Has Been Related About The Recitation For *Ẓuhr* And *'Aṣr*

٣٠٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقْرَأُ فِي الظُّهْرِ وَالعَصْرِ بِالسَّمَاءِ ذَاتِ الْبُرُوجِ، وَالسَّمَاءِ وَالطَّارِقِ وَشِبْهِهِمَا.

307. Jābir bin Samurah narrated: "For *Ẓuhr* and *'Aṣr*, Allāh's Messenger ﷺ would recite: By the heavens, holding the *Burūj* and (By the heavens and *Aṭ-Ṭāriq*) and similar to them."[2] (*Ḥasan*)

He said: There are narrations on this topic from Khabbāb, Abū Sa'eed, Abū Qatādah, Zaid bin

[1] *At-Takwīr* 81:1.

[2] *Al-Burūj* 85 and *Aṭ-Ṭāriq* 86.

Thābit, and Al-Barā' [bin 'Āzib].

Abū 'Eīsā said: The *Ḥadīth* of Jābir bin Samurah is a *Ḥasan Ṣaḥīḥ Ḥadīth*

It has been reported that the Prophet ﷺ would recite *Sūrat As-Sajdah* for the *Ẓuhr* prayer.

It has also been related that he would recite about thirty *Ayāt* in the first *Rak'ah* of the *Ẓuhr* prayer, and about [fifteen] *Ayāt* in the second *Rak'ah*.

It has been reported that 'Umar wrote to Abū Mūsā to recite from the middle *Mufaṣṣal* (*Sūrah*) for the *Ẓuhr* prayer.

Some of the people of knowledge held the view that [recitation during] *'Aṣr* was like the recitation for the *Maghrib* prayer: i.e. one is to recite from the shorter *Mufaṣṣal* (*Sūrah*).

It has been reported that Ibrāhīm An-Nakha'ī said that the recitation for the *'Aṣr* and *Maghrib* prayers should be of the same length.

And Ibrāhīm said that the recitation for the *Ẓuhr* prayer is four times more than the recitation for *'Asr* prayer.[1]

قَالَ: وفِي الْبَابِ عَنْ خَبَّابٍ وأَبِي سَعِيدٍ وأَبِي قَتَادَةَ وزَيْدِ بْنِ ثابِتٍ والبَرَاءِ [بْنِ عازِبٍ].

قَالَ أَبُو عِيسَى: حَدِيثُ جابِرِ بْنِ سَمُرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَرَأَ في الظُّهْرِ قَدْرَ تَنْزِيلِ السَّجْدَةِ.

ورُوِيَ عَنْهُ: أَنَّهُ كانَ يَقْرَأُ في الرَّكْعَةِ الأُولَى مِنَ الظُّهْرِ قَدْرَ ثلاثِينَ آيَةً، وفي الرَّكْعَةِ الثَّانِيَةِ قَدْرَ [خَمْسَ عَشْرَةَ] آيَةً.

ورُوِيَ عَنْ عُمَرَ: أَنَّهُ كَتَبَ إِلى أَبِي مُوسَى: أَنِ اقْرَأْ فِي الظُّهْرِ بِأَوْسَاطِ المُفَصَّلِ.

ورَأَى بَعْضُ أَهْلِ الْعِلْمِ: أَنَّ [القِرَاءَةَ فِي صَلَاةِ] العَصْرِ كَنَحْوِ القِرَاءَةِ فِي صَلَاةِ المَغْرِبِ: يَقْرَأُ بِقِصَارِ المُفَصَّلِ.

ورُوِيَ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ أَنَّهُ قَالَ: تَعْدِلُ صَلَاةُ العَصْرِ بِصَلَاةِ الْمَغْرِبِ في الْقِرَاءَةِ.

وقَالَ إِبْرَاهِيمُ: تُضَاعَفُ صَلَاةُ الظُّهْرِ عَلَى صَلَاةِ العَصْرِ في القِرَاءَةِ أَرْبَعَ مِرَارٍ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب قدر القراءة في صلاة الظهر والعصر، ح: ٨٠٥ والنسائي: ٢/ ١٦٦، ح: ٩٨٠ من حديث حماد بن سلمة به وصححه ابن حبان، ح: ٤٦٥ وللحديث شواهد عند الطبراني وغيره * وفي الباب عن خباب، [البخاري، ح: ٧٦٠] وأبي سعيد، [مسلم، ح: ٤٥٢] وأبي قتادة، [البخاري، ح: ٧٥٩ ومسلم، ح: ٤٥١] وزيد بن ثابت، [البيهقي: ٢/ ٩٣] والبراء بن عازب، [ابن ماجه، ح: ٨٣٠ والنسائي، ح: ٩٧٢] * حديث: أنه قرأ في الظهر قدر تنزيل السجدة، أخرجه مسلم، ح: ٤٥٢ حديث عمر: رواه أبو حفص كما في المغني لابن قدامة (١/ ٣٣٤ مسئلة: ٧٩٤) ولم أجده أثر إبراهيم النخعي: رواه ابن أبي شيبة (١/

[1] That is each *Rak'ah'* recitation is double in the length.

٣٥٧ ح٣٥٨٤، ٣٥٨٥) وسنده ضعيف، وروى ابن أبي شيبه (٣٥٨٣) بسند صحيح عن إبراهيم قال: "العصر والمغرب سواء".

Chapter 113. [What Has Been Related About] The Recitation For *Maghrib*

(المعجم ١١٣) - بَابُ [مَا جَاءَ] فِي الْقِرَاءَةِ فِي الْمَغْرِبِ (التحفة ١١٤)

308. Umm Al-Faḍl narrated: "Allāh's Messenger ﷺ came out to us with his head bandaged from his illness. He prayed *Maghrib*, reciting (*Sūrat*) *Al-Mursalāt*." [She said:] "He did not pray it again until he met Allāh the Mighty and Sublime." (*Ṣaḥīḥ*)

There are narrations on this topic from Jubair bin Muṭ'im, Ibn 'Umar, Abū Ayyūb, and Zaid bin Thābit.

[Abū 'Eīsā said:] The *Ḥadīth* of Umm Al-Faḍl is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

And it has been reported that the Prophet ﷺ would recite (*Sūrat*) *Al-A'rāf* in the (first) two *Rak'ah* of *Maghrib*.

It has also been reported that the Prophet ﷺ recited (*Sūrat*) *Aṭ-Ṭūr* in *Maghrib*.

And it has been reported that 'Umar wrote to Abū Mūsā to recite from the short *Mufaṣṣal* (*Sūrah*) for *Maghrib*.

It has been reported that Abū Bakr [Aṣ-Ṣiddīq] would recite from the short *Mufaṣṣal* (*Sūrah*) for *Maghrib*.

He said: This is what is acted upon according to the people of knowledge and it is the saying of Ibn Al-Mubārak, Aḥmad, and Isḥāq.

Ash-Shāfi'ī said: "It has been mentioned that Mālik considered it

٣٠٨ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا عَبْدَةُ [بْنُ سُلَيْمَانَ] عَنْ مُحَمَّدِ بنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ [بْنِ عُتْبَةَ]، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُمِّهِ أُمِّ الفَضْلِ قَالَتْ: خَرَجَ إِلَيْنَا رَسُولُ اللهِ ﷺ وَهُوَ عاصِبٌ رَأْسَهُ في مَرَضِهِ فَصَلَّى المَغْرِبَ، فَقَرَأَ بالمُرْسَلَاتِ، [قَالَتْ:] فَمَا صَلَّاهَا بَعْدُ حَتَّى لَقِيَ اللهَ عَزَّ وجَلَّ.

[قَالَ]: وفي الْبَابِ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ، وابْنِ عُمَرَ، وأَبي أَيُّوبَ، وَزَيْدِ بْنِ ثابِتٍ.

قَالَ [أَبُو عِيسَى]: حَدِيثُ أُمِّ الفَضْلِ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَ [قَدْ] رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَرَأَ فِي المَغْرِبِ بِالْأَعْرَافِ فِي الرَّكْعَتَيْنِ كِلْتَيْهِمَا.

ورُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَرَأَ في المَغْرِبِ بالطُّورِ.

ورُوِيَ عَنْ عُمَرَ أَنَّهُ كَتَبَ إِلى أَبِي مُوسَى: أَنِ اقْرَأْ في المَغْرِبِ بِقِصَارِ المُفَصَّلِ.

ورُوِيَ عَنْ أَبي بَكْرٍ [الصِّدِّيقِ] أَنَّهُ قَرَأَ فِي المَغْرِبِ بِقِصَارِ المُفَصَّلِ.

قَالَ: وعَلَىٰ هٰذَا العَمَلُ عِنْدَ أَهْلِ الْعِلْمِ. وَبِهِ يَقُولُ ابْنُ المُبَارَكِ وأَحْمَدُ وإِسْحَاقُ.

undesirable that a person should recite long *Sūrah* like *Aṭ-Ṭūr* and *Al-Mursalāt* for the *Maghrib* prayer." Ash-Shāfi'ī said: "That is not disliked, rather it is recommended to recite these *Sūrah* in [the *Maghrib* prayer].

وقَالَ الشَّافِعِيُّ: وذُكِرَ عَنْ مالِكٍ أَنَّهُ يَكْرَهُ أَنْ يُقْرَأَ في صَلَاةِ المَغْرِبِ بِالسُّوَرِ الطِّوَالِ، نَحْوَ الطُّورِ والمُرْسَلَاتِ. قَالَ الشَّافِعِيُّ: لَا أَكْرَهُ ذٰلِكَ بَلْ أَسْتَحِبُّ أَنْ يُقْرأَ بِهٰذِهِ السُّوَرِ في [صَلَاةِ المَغْرِبِ].

تخريج: [صحيح] وأخرجه البخاري، الأذان، باب القراءة في المغرب، ح: ٨٦٣ ومسلم، ح: ٤٦٢ من حديث الزهري به أصل الحديث وللحديث شواهد * وفي الباب عن جبير بن مطعم، [البخاري، ح: ٧٦٥ ومسلم، ح: ٤٦٣] وابن عمر، [ابن ماجه، ح: ٨٣٣] وأبي أيوب، [أحمد: ٥/ ١٨٥، ٤١٨ وابن خزيمة، ح: ٥١٨، ٥٤٠] وزيد بن ثابت [البخاري، ح: ٧٦٤].

Comments:

When the illness of Allāh's Messenger ﷺ, which caused his death, turned extremely severe; it was Thursday, he ﷺ offered *Maghrib* (evening) prayer in his home outside the room and prolonged the recitation, which proves that the long recitation in *Maghrib* prayer is allowed and it is *Sunnah*.

Chapter 114. What Has Been Related About The Recitation For The *'Ishā'* Prayer

(المعجم ١١٤) - بَابُ مَا جَاءَ فِي الْقِرَاءَةِ فِي صَلَاةِ الْعِشَاءِ (التحفة ١١٥)

309. 'Abdullāh bin Buraidah narrated that his father (Buraidah) said: "Allāh's Messenger ﷺ would recite: By the sun and its brightness,[1] or similar *Sūrah* for the latter *'Ishā'* (prayer)." (***Ḥasan***)

[He said:] There are narrations on this topic from Al-Barā' bin 'Āzib, [and Anas].

Abū 'Eīsā said: The *Ḥadīth* of Buraidah is a *Ḥasan Ḥadīth*.

It has been reported that the Prophet ﷺ would recite: By the fig and the olive,[2] for the latter *'Ishā'*.

It has been reported that 'Uthmān bin 'Affān would recite from the middle *Mufaṣṣal Sūrah*, like *Al-*

٣٠٩ - حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ الخُزَاعِيُّ [البصريُّ] : حَدَّثَنَا زَيْدُ بْنُ الحُبَابِ: حَدَّثَنَا [حُسَيْنُ] بنُ واقِدٍ عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كانَ رَسُولُ اللهِ ﷺ يَقْرأُ في العِشَاءِ الآخِرَةِ بالشَّمْسِ وضُحَاهَا ونَحْوِهَا مِنَ السُّورِ.

[قَالَ]: وَفِي الْبَابِ عَنِ البَرَاءِ بْنِ عازِبٍ [وَأَنَسٍ].

قَالَ أَبُو عِيسَى: حَدِيثُ بُرَيْدَةَ حَدِيثٌ حَسَنٌ.

وقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَرَأَ فِي العِشَاءِ الآخِرَةِ بالتِّينِ والزَّيْتُونِ.

[1] *Ash-Shams* (91).
[2] *At-Tīn* 95.

Munāfiqūn or similar, for *'Ishā'*.

It has been narrated from Companions of the Prophet ﷺ and the *Tābi'īn* that they would recite more or less than these, so it is as if the matter was not restricted according to them.

The best thing about this is what has been reported from the Prophet ﷺ, that he would recite: By the sun and its brightness, and By the fig and the olive.

وَرُوِيَ عَنْ عُثْمَانَ بْنِ عَفَّانَ: أَنَّهُ كَانَ يَقْرَأُ فِي العِشَاءِ بِسُوَرٍ مِنْ أَوْسَاطِ المُفَصَّلِ نَحْوِ سُورَةِ المُنَافِقِينَ وَأَشْبَاهِهَا.

وَرُوِيَ عَنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ: أَنَّهُم قَرَأُوا بِأَكْثَرَ مِنْ هٰذَا وَأَقَلَّ: فَكَأَنَّ الْأَمْرَ عِنْدَهُمْ وَاسِعٌ فِي هٰذَا.

وَأَحْسَنُ شَيْءٍ فِي ذٰلِكَ مَا رُوِيَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَرَأَ بِالشَّمْسِ وَضُحَاهَا، وَالتِّينِ وَالزَّيْتُونِ.

تخريج: [إسناده حسن] وأخرجه النسائي: ٢/ ١٧٢، ١٧٣، ح: ١٠٠٠ (الافتتاح، باب القراءة في العشاءالآخرة بـ "والشمس وضحاها") من حديث حسين بن واقد به * وفي الباب عن البراء بن عازب، [يأتي: ٣١٠] وأنس، [لم نجده].

310. Al-Barā' bin Āzib narrated: "The Prophet ﷺ would recite: By the fig and the olive.[1] for *'Ishā'*." **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣١٠ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ البَرَاءِ بْنِ عَازِبٍ: أَنَّ النَّبِيَّ ﷺ قَرَأَ فِي العِشَاءِ الآخِرَةِ بِالتِّينِ وَالزَّيْتُونِ.

[قَالَ أَبُو عِيسَى]: وَهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الصلاة، باب القراءة في العشاء، ح: ٤٦٤ من حديث يحيى الأنصاري، والبخاري، ح: ٧٦٧ من حديث عدي بن ثابت به.

Comments:

Sometimes *Maghrib* (evening) prayer is called First *'Ishā'* and the *'Ishā'* is named latter *'Ishā*.

Chapter 115. What Has Been Related About Recitation Behind The *Imām*

(المعجم ١١٥) - بَابُ مَا جَاءَ فِي الْقِرَاءَةِ خَلْفَ الإِمَامِ (التحفة ١١٦)

311. 'Ubādah bin Aṣ-Ṣāmit narrated: "Allāh's Messenger ﷺ

٣١١ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ

[1] *At-Tīn* 95.

prayed the *Ṣubḥ* prayer, and he had difficulty with the recitation. When turned (after finishing) he said: 'I think that you are reciting behind your *Imām* ?'" He said: "We said: 'Yes, Messenger of Allāh, by Allāh!' He said: 'Do not do that, except for *Umm Al-Kitāb*,[1] for there is no *Ṣalāt* for one who does not recite it.'" (***Ṣaḥīḥ***)

مَكْحُولٍ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ ابْنِ الصَّامِتِ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ الصُّبْحَ، فَثَقُلَتْ عَلَيْهِ القِرَاءَةُ، فَلَمَّا انْصَرَفَ قَالَ: «إِنِّي أَرَاكُمْ تَقْرَءُونَ وَرَاءَ إِمَامِكُمْ؟» قَالَ: قُلْنَا: يَا رَسُولَ اللهِ إِي وَاللهِ! قَالَ: «لَا تَفْعَلُوا إِلَّا بِأُمِّ القُرْآنِ، فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا».

He said: There are narrations on this topic from Abū Hurairah, 'Āishah, Anas, Abū Qatādah, and 'Abdullāh bin 'Amr.

قَالَ: وفِي البَابِ عَنْ أَبِي هُرَيْرَةَ، وعائِشَةَ، وأَنَسٍ، وأَبِي قَتَادَةَ، وعَبْدِ اللهِ بْنِ عَمْرٍو.

Abū 'Eīsā said: The *Ḥadīth* of 'Ubādah is a *Ḥasan Ḥadīth*.

قَالَ أَبُو عِيسَى: حَدِيثُ عُبَادَةَ حَدِيثٌ حَسَنٌ.

Az-Zuhrī has narrated this *Ḥadīth* from Maḥmūd bin Ar-Rabī', from 'Ubādah bin Aṣ-Ṣāmit, that the Prophet ﷺ said: "There is no *Ṣalāt* for one who does not recite *Fātiḥatil Kitāb*."

وَرَوَى هٰذَا الحَدِيثَ الزُّهرِيُّ عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بنِ الصَّامِتِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الكِتَابِ».

[He said:] This is more correct.

[قَالَ]: وهٰذَا أَصَحُّ.

This *Ḥadīth* is to be acted upon, regarding recitation behind the *Imām*, according to most of the people of knowledge among the Companions of the Prophet ﷺ and the *Tābi'īn*.

والعَمَلُ عَلَى هٰذَا الحَدِيثِ فِي القِرَاءَةِ خَلْفَ الإِمَامِ عِنْدَ أَكْثَرِ أَهْلِ العِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ والتَّابِعِينَ.

It is the saying of Mālik bin Anas, Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad, and Isḥāq. They held the view that one is to recite behind the *Imām*.

وهُوَ قَوْلُ مالِكِ بْنِ أَنَسٍ وابْنِ الْمُبَارَكِ والشَّافِعِيِّ وأَحْمَدَ وإِسْحَاقَ: يَرَوْنَ الْقِرَاءَةَ خَلْفَ الإِمَامِ.

تخريج: [**صحيح**] وأخرجه أبو داود، الصلاة، باب من ترك القراءة في صلاته بفاتحة الكتاب، ح: ٨٢٣ من حديث محمد بن إسحاق بن يسار به وصرح بالسماع عند أحمد وغيره، وسنده حسن، مكحول بريء من التدليس، والحديث حسنه الدارقطني وصححه البيهقي وابن خزيمة، ح: ١٥٨١ وابن حبان وأبو داود، والبخاري والحاكم وابن عَلَّان وابن الملقن والخطابي وغيرهم وللحديث شواهد صحيحة عند أبي داود، ح: ٨٢٤ والبيهقي في كتاب القراءات وغيرهما.

[1] That is, *Sūrat Al-Fātiḥah*.

Comments:

Other than *Imām* Abū Ḥanīfah, all the *A'immah* are in favor of reading *Fātiḥah* behind the *Imām*; some are of the view to read in all prayers, according to some just in silent prayers; some state it obligatory and some desirable. But this *Ḥadīth* is very clear that no prayer would be valid without *Fātihah*; and the word *'Mann'* unanimously includes every body in general, therefore it includes all: *Imām*, individual, and the follower.

Chapter 116. What Has Been Related About Not Reciting Behind The *Imām* When The *Imām* Is Reciting Aloud

(المعجم ١١٦) - بَابُ مَا جَاءَ فِي تَرْكِ الْقِرَاءَةِ خَلْفَ الإِمَامِ إِذَا جَهَرَ الإِمَامُ بِالْقِرَاءَةِ (التحفة ١١٧)

312. Abū Hurairah narrated: "Allāh's Messenger ﷺ turned (after praying) from a *Ṣalāt* in which he recited aloud and said: 'Has any one of you recited along with me just now?' A man said: 'Yes, O Messenger of Allāh.' He said: 'Indeed I said to myself: Why was I being contended with for the Qur'ān?'" He (Az-Zuhrī one of the narrators) said: "So when they heard that from Allāh's Messenger, the people stopped reciting with Allāh's Messenger in the prayers that Allāh's Messenger recited aloud."

[He said:] There are narrations on this topic from Ibn Mas'ūd, 'Imrān bin Ḥuṣain, and Jābir bin 'Abdullāh.

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan*.

(One of the narrators:) Ibn Ukaimah Al-Laithī's name is 'Umārah and they call him 'Amr bin Ukaimah.

Some of Az-Zuhrī's companions reported this *Ḥadīth* with the wording: "Az-Zuhrī said: 'So the people stopped reciting when they

٣١٢ - حَدَّثَنَا الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مالِكٌ [بْنُ أَنَسٍ] عَنِ ابْنِ شِهابٍ، عَنِ ابْنِ أُكَيْمَةَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ انْصَرَفَ مِنْ صَلَاةٍ جَهَرَ فِيها بِالْقِرَاءَةِ، فَقَالَ: «هَلْ قَرَأَ مَعِي أَحَدٌ مِنْكُمْ آنِفًا»؟ فَقَالَ رَجُلٌ: نَعَمْ يَا رَسُولَ اللهِ، قَالَ: «إِنِّي أَقُولُ مَا لِي أُنَازَعُ الْقُرْآنَ؟» قَالَ: فَانْتَهَى النَّاسُ عَنِ الْقِرَاءَةِ مَعَ رَسُولِ اللهِ ﷺ فِيما يَجْهَرُ فِيهِ رَسُولُ اللهِ ﷺ مِنَ الصَّلَوَاتِ بِالْقِرَاءَةِ، حِينَ سَمِعُوا ذٰلِكَ مِنْ رَسُولِ اللهِ ﷺ.

[قَالَ] وَفِي الْبَابِ: عَنِ ابْنِ مَسْعُودٍ، وعِمْرَانَ بْنِ حُصَيْنٍ، وجابِرِ بْنِ عَبْدِ اللهِ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ.

وابْنُ أُكَيْمَةَ اللَّيْثِيُّ اسْمُهُ عُمَارَةُ ويُقَالُ: عَمْرُو بْنُ أُكَيْمَةَ.

وَرَوَى بَعْضُ أَصْحَابِ الزُّهْرِيِّ هٰذَا الحَدِيثَ وذَكَرُوا هٰذَا الحَرْفَ: قَالَ: قَالَ الزُّهرِيُّ: فَانْتَهَى النَّاسُ عَنِ القِرَاءَةِ حِينَ

heard that from Allāh's Messenger ﷺ.'"

There is nothing in this *Ḥadīth* that would change one who held the view that one should recite behind the *Imām*. Because Abū Hurairah is the one who reported this *Ḥadīth* from the Prophet ﷺ.

And Abū Hurairah reported that the Prophet ﷺ said: "Whoever performs a *Ṣalāt* in which he does not recite *Umm Al-Qur'ān*, then it is a miscarriage, [it is a miscarriage] that is not complete." So it was said to him by one who narrated the *Ḥadīth*: "Sometimes I am behind an *Imām*?" He said: "Recite it to yourself."

Abū 'Uthmān An-Nahdī narrated that Abū Hurairah said: "the Prophet ﷺ ordered me to call out: 'There is no *Ṣalāt* except with the recitation of *Fātiḥatil-Kitāb*.'"

[Most of] the people of *Ḥadīth* chose the view that a man is not to recite when the *Imām* recites aloud. They say he should rather read it during the *A'immah* pauses.

The people of knowledge differ over reciting behind the *Imām*. Most of the people of knowledge including the Companions of the Prophet ﷺ, the *Tābi'īn*, and those after them held the view that one is to recite behind the *Imām*.

This is the view of Mālik [bin Anas], ['Abdullāh] Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad, and Isḥāq.

It has been reported that 'Abdullāh bin Al-Mubārak said: "I recite behind the *Imām* and the

سَمِعُوا ذٰلِكَ مِنْ رَسُولِ اللهِ ﷺ.

وَلَيْسَ فِي هٰذَا الحَدِيثِ ما يَدْخُلُ عَلَى مَنْ رَأَى القِرَاءَةَ خَلْفَ الْإِمَامِ لِأَنَّ أَبَا هُرَيْرَةَ هُوَ الَّذي رَوَى عَنِ النَّبِي ﷺ هٰذَا الحَدِيثَ.

وَرَوَى أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيها بِأُمِّ الْقُرْآنِ فَهِيَ خِداجٌ [فَهِيَ خِداجٌ] غَيْرُ تمَامٍ» فَقَالَ لَهُ حامِلُ الحَدِيثِ إِنِّي أَكُونُ أَحْيانًا وَرَاءَ الْإِمَامِ؟ قَالَ: اقْرَأْ بِهَا فِي نَفْسِكَ.

وَرَوَى أَبُو عُثْمَانَ النَّهْدِيُّ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمَرَنِي النَّبِيُّ ﷺ أَنْ أُنَادِيَ أَنْ لَا صَلَاةَ إِلَّا بِقِرَاءَةِ فَاتِحَةِ الكِتَابِ.

واخْتَارَ [أَكْثَرُ] أَصْحابِ الحَدِيثِ أَنْ لَا يَقْرَأَ الرَّجُلُ إِذا جَهَرَ الْإِمَامُ بِالْقِرَاءَةِ، وَقَالُوا: يَتَّبِعُ سَكَتَاتِ الْإِمَامِ.

وقَدِ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي القِرَاءَةِ خَلْفَ الْإِمَامِ، فَرَأَى أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَصْحابِ النَّبِي ﷺ والتَّابِعِينَ وَمَنْ بَعْدَهُم القِرَاءَةَ خَلْفَ الْإِمَامِ.

وبِهِ يَقُولُ مالِكُ [بْنُ أَنَسٍ]، و[عَبْدُ اللهِ] بْنُ الْمُبَارَكِ، والشَّافِعِيُّ، وأَحْمَدُ، وإِسْحَاقُ.

وَرُوِيَ عَنْ عَبْدِ اللهِ بْنِ الْمُبَارَكِ أَنَّهُ قَالَ: أَنَا أَقْرَأُ خَلْفَ الْإِمَامِ والنَّاسُ يُقْرَءون، إِلَّا قَوْمًا مِنَ الكُوفِيِّينَ، وَأَرَى أَنَّ مَنْ لَمْ يَقْرَأْ، صَلَاتُهُ جائِزَةٌ.

وَشَدَّدَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ فِي تَرْكِ قِرَاءَةِ فَاتِحَةِ الْكِتَابِ، وإِنْ كانَ خَلْفَ الْإِمَامِ،

people recite behind the *Imām*, except for some people from Al-Kūfah. I think that whoever does not recite, his *Ṣalāt* is still acceptable."

There are those among the people of knowledge who were strict about not reciting *Fātiḥatil-Kitāb*, even in the case of being behind an *Imām*. They said that *Ṣalāt* is not acceptable without the recitation of *Fātiḥatil-Kitāb*, whether one is alone or behind an *Imām*, and as proof they used what is reported from 'Ubādah bin Aṣ-Ṣāmit from the Prophet ﷺ.

'Ubādah bin Aṣ-Ṣāmit recited behind the *Imām* after the Prophet ﷺ, alluding with his action to the Prophet's ﷺ saying: "No *Ṣalāt* is valid without the recitation of *Fātiḥatil-Kitāb*."

This is also the saying of Ash-Shāfi'ī, Isḥāq and others.

As for Aḥmad bin Ḥanbal, he said the meaning of the saying of the Prophet ﷺ: "There is no *Ṣalāt* except with the recitation of *Fātiḥatil-Kitāb*" is when one is alone. He supported his position with the *Ḥadīth* of Jābir bin 'Abdullāh in which he said: "Whoever prayed a *Rak'ah* in which he did not recite *Umm Al-Qur'ān*, then he did not pray, except if he was behind an *Imām*." Aḥmad [bin Ḥanbal] said: "This is a man from among the Companions of the Prophet ﷺ, interpreting the saying of the Prophet ﷺ: 'There is no *Ṣalāt* except with the recitation of *Fātiḥatil-Kitāb*' to mean that this is when one is

فَقَالوا: لَا تُجْزِئُ صَلَاةٌ إِلَّا بِقِرَاءَةِ فَاتِحَةِ الْكِتَابِ، وَحْدَهُ كَانَ أَوْ خَلْفَ الْإِمَامِ وَذَهَبُوا إِلَى مَا رَوَى عُبَادَةُ بْنُ الصَّامِتِ عَنِ النَّبِيِّ ﷺ.

وَقَرَأَ عُبَادَةُ بْنُ الصَّامِتِ بَعْدَ النَّبِيِّ ﷺ خَلْفَ الْإِمَامِ، وتَأَوَّلَ قَوْلَ النَّبِيِّ ﷺ: «لَا صَلَاةَ إِلَّا بِقِرَاءَةِ فَاتِحَةِ الكِتَابِ».

وَبِهِ يَقُولُ الشَّافِعِيُّ وإِسْحَاقُ وَغَيْرُهُما.

وأَمَّا أَحْمَدُ بْنُ حَنْبَلٍ فَقَالَ: مَعْنَى قَوْلِ النَّبِيِّ ﷺ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الكِتَابِ» إِذا كانَ وَحْدَهُ. واحْتَجَّ بِحَدِيثِ جابِرِ بْنِ عَبْدِ اللهِ حَيْثُ قَالَ: مَنْ صَلَّى رَكْعَةً لَمْ يَقْرَأْ فِيها بِأُمِّ القُرْآنِ فَلَمْ يُصَلِّ، إِلَّا أَنْ يَكُونَ وَرَاءَ الْإِمَامِ. قَالَ أَحْمَدُ [بْنُ حَنْبَلٍ]: فَهٰذَا رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ تَأَوَّلَ قَوْلَ النَّبِيِّ ﷺ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الكِتَابِ»: أَنَّ هٰذَا إِذا كانَ وَحْدَهُ. واخْتَارَ أَحْمَدُ مَعَ هٰذَا القِرَاءَةَ خَلْفَ الْإِمَامِ وأَنْ لَا يَتْرُكَ الرَّجُلُ فَاتِحَةَ الكِتَابِ وإِنْ كانَ خَلْفَ الْإِمَامِ.

alone." Yet, Aḥmad chose the view that one is to recite behind the *Imām*, and that he should not abandon reciting *Fātiḥatil-Kitāb* even if he was behind an *Imām*.

تخريج: [صحيح] وأخرجه أبو داود، ح:٨٢٦ والنسائي:٢/ ١٤١، ح:٩٢٠ من حديث مالك به وهو في الموطأ:١/ ٨٦ (يحيى) وصححه ابن حبان، ح:٤٥٤ * ابن أكيمة، حاله كنافع ابن محمود المقدسي، جهلا والراجح توثيقهما * وفي الباب عن ابن مسعود، [أحمد:١/ ٤٥١] وعمران بن حصين، [مسلم، ح:٣٩٨] وجابر بن عبدالله، [ابن ماجه، ح:٨٥٠ وهو حديث ضعيف من جميع طرقه] * حديث من صلى صلاة . . . إلخ، [يأتي:٢٩٥٣] وحديث أبي عثمان النهدي: أخرجه أبو داود، ح:٨٢٠ حديث جابر الأنصاري: [يأتي بعده:٣١٣].

Comments:

1. It is known from this *Ḥadīth* that this man recited aloud, so the contention with the recitation of the Prophet ﷺ began; had he not recited aloud the contention would not have happened; due to which the Prophet ﷺ forbade reciting aloud in the prayer which is read aloud by the *Imām*, it means it has no relation with the silent prayer.
2. It has relation with the recitation after *Fātiḥah*; now if it is reflected without inclining to any side, in fact in the loud prayers behind the *Imām* only *Fātihah* is to be recited and in the silent prayers complete recitation will be made (including *Fātiḥah* and a portion from the Qur'ān after it).

313. Abū Nu'aim Wahb bin Kaisān narrated that he heard Jābir bin 'Abdullāh saying: "Whoever prayed a *Rak'ah* in which he did not recite *Umm Al-Qur'ān*, then he did not pray, except if he was behind an *Imām*." **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣١٣ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مالِكٌ عَنْ أَبِي نُعَيْمٍ وَهْبِ بْنِ كَيْسَانَ أَنَّهُ سَمِعَ جابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: مَنْ صَلَّى رَكْعَةً لَمْ يَقْرَأْ فِيها بِأُمِّ القُرْآنِ فَلَمْ يُصَلِّ إِلَّا أَنْ يَكُونَ وَرَاءَ الإِمَامِ.

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه البيهقي:٢/ ١٦٠ من حديث مالك به وهو في الموطأ:١/ ٨٤ (يحيى).

Chapter 117. What Is Said When One Enters Into The *Masjid*

(المعجم ١١٧) - بَابُ مَا جَاءَ مَا يَقُولُ عِنْدَ دُخُولِهِ الْمَسْجِدَ (التحفة ١١٨)

314. Fāṭimah the Great narrated: "When Allāh's Messenger ﷺ

٣١٤ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا

entered the *Masjid* he said *Ṣalat* and *Salām* upon Muḥammad, and then said: (*Rabbighfirlī dhunūbī, waftaḥlī abwāba raḥmatik*) 'O pardon my sins, and open the gates of Your mercy for me.' And when he exited he said *Ṣalat* and *Salām* upon Muḥammad, and then said: (*Rabbighfirlī dhunūbī, waftaḥlī abwāba raḥmatik*) 'O Lord pardon my sins, and open the gates of Your blessings for me.'" (*Ḍa'īf*)

إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ لَيْثٍ، عَنْ عَبْدِ اللهِ ابْنِ الحَسَنِ، عَنْ أُمِّهِ فاطِمَةَ بِنْتِ الحُسَيْنِ، عَنْ جَدَّتِهَا فاطِمَةَ الكُبْرَى قَالَتْ: كانَ رَسُولُ اللهِ ﷺ إِذا دَخَلَ المَسْجِدَ صَلَّى عَلَى مُحَمَّدٍ وَسَلَّمَ، وَقَالَ: «رَبِّ اغْفِرْ لِي ذُنُوبِي وافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ»، وإِذا خَرَجَ صَلَّى عَلَى مُحَمَّدٍ وَسَلَّمَ، وَقَالَ: «رَبِّ اغْفِرْ لِي ذُنُوبِي وافْتَحْ لِي أَبْوابَ فَضْلِكَ».

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المساجد والجماعات، باب الدعاء عند دخول المسجد، ح: ٧٧١ من حديث إسماعيل ابن علية به، ليث بن أبي سليم ضعيف من جهة حفظه وحديث مسلم، ح: ٧١٣ب يغني عنه.

Comments:

A mosque is a place to gain religious and spiritual benefits, and the favors of the Hereafter; therefore when entering the mosque the Prophet ﷺ would request the forgiveness of sins and the doors of mercy to be opened; and outside the mosque is the field of earning livelihood so when leaving the mosque he ﷺ would request the abundance of the favors of the worldly life by the grace of Allāh ﷻ.

315. Ismā'īl bin Ibrāhīm (a narrator in the chain of *Ḥadīth* no. 314) said: "I met 'Abdullāh bin Al-Ḥusain in Makkah, so I asked him about this *Ḥadīth*, so he narrated it to me, he said: 'When Allāh's Messenger ﷺ entered, he said: (*Rabbi āftaḥlī abwāba raḥmatik*) 'O Lord, open the gates of Your mercy for me.' And when he exited he said: (*Rabbi iftaḥlī abwāba faḍlik*) 'O Lord, open the gates of Your blessings for me.'" (*Ḍa'īf*)

[Abū 'Īsā said:] There are narrations on this topic from Abū Ḥumaid, Abū Usaid, and Abū Hurairah.

Abū 'Īsā said: The *Ḥadīth* of

٣١٥ - **وَقَالَ** عَلِيُّ بْنُ حُجْرٍ: قَالَ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: فَلَقِيتُ عَبْدَ اللهِ بْنَ الحَسَنِ بِمَكَّةَ فَسَأَلْتُهُ عَنْ هٰذَا الحَدِيثِ فَحَدَّثَنِي بِهِ. قَالَ: كانَ إِذا دَخَلَ قَالَ: «رَبِّ افْتَحْ لِي أَبْوابَ رَحْمَتِكَ» وإِذا خَرَجَ قَالَ: «رَبِّ افْتَحْ لِي أَبْوابَ فَضْلِكَ».

[قَالَ أَبُو عِيسَى] وَفِي البَابِ عَنْ أَبِي حُمَيْدٍ، وأَبِي أُسَيْدٍ، وأَبِي هُرَيْرَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ فاطِمَةَ حَدِيثٌ حَسَنٌ، وَلَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ وفاطِمَةُ بِنْتُ الحُسَيْنِ لَمْ تُدْرِكْ فاطِمَةَ الكُبْرَى، إِنَّمَا عاشَتْ فاطِمَةُ بَعْدَ النَّبِيِّ ﷺ أَشْهُرًا.

Fāṭimah is a *Ḥasan Ḥadīth*, but its chain is not connected, Fāṭimah bint Al-Ḥusain did not see Fāṭimah the Great. Fāṭimah only lived months after the Prophet ﷺ.

تخريج: [ضعيف] السند منقطع وانظر الحديث السابق * وفي الباب عن أبي حميد، [ابن ماجه، ح:٧٧٢ ومسلم، ح:٧١٣] وأبي أسيد، [مسلم، ح:٧١٣] وأبي هريرة، [ابن ماجه، ح:٧٧٣].

Chapter 118. What Has Been Related About 'When One Of You Enters The *Masjid* Let Him Perform Two *Rak'ah*'

(المعجم ١١٨) - بَابُ مَا جَاءَ إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ (التحفة ١١٩)

316. Abū Qatādah narrated that Allāh's Messenger ﷺ said: "When one of you comes to the *Masjid*, then let him perform two *Rak'ah* before sitting." (*Ṣaḥīḥ*)

He said: There are narrations on this topic from Jābir, Abū Umāmah, Abū Hurairah, Abū Dharr, and Ka'b bin Mālik.

Abū 'Eīsā said: The *Ḥadīth* of Abū Qatādah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Muḥammad bin 'Ajlān and others have narrated this *Ḥadīth* from 'Āmir bin 'Abdullāh bin Az-Zubair, and it is similar to narration of Mālik bin Anas. (Who narrated it from 'Āmir.)

Suhail bin Abī Ṣāliḥ reported this *Ḥadīth* from 'Āmir bin 'Abdullāh bin Az-Zubair, from 'Amr bin Sulaim, from Jābir bin 'Abdullāh, from the Prophet ﷺ.

But this *Ḥadīth* is not preserved, and what is correct is the *Ḥadīth* of Abū Qatādah.

This *Ḥadīth* is acted upon according to our companions: They

٣١٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مالِكُ ابْنُ أَنَسٍ عَنْ عَامِرِ بنِ عَبْدِ الله بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذا جَاءَ أَحَدُكُمُ المَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ».

قَالَ: وفِي الْبَابِ عَنْ جَابِرٍ، وأَبِي أُمَامَةَ، وأَبِي هُرَيْرَةَ، وأَبِي ذَرٍّ، وكَعْبِ بْنِ مالِكٍ.

قَالَ أَبُو عِيسَى: وحَدِيثُ أَبِي قَتَادَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَوَى هٰذَا الحَدِيثَ مُحَمَّدُ بْنُ عَجْلَانَ وغَيْرُ واحِدٍ، عَنْ عامِرِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ نَحْوَ رِوَايَةِ مالِكِ بْنِ أَنَسٍ.

ورَوَى سُهَيْلُ بْنُ أَبِي صَالِحٍ هذَا الحَدِيثَ عَنْ عامِرِ بنِ عَبْدِ الله بنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ، عَنْ جابِرِ بْنِ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ.

وهٰذَا حَدِيثٌ غَيْرُ مَحْفُوظٍ، والصَّحِيحُ حَدِيثُ أَبِي قَتَادَةَ.

والعَمَلُ عَلَى هٰذَا الحَدِيثِ عِنْدَ أَصْحابِنَا:

consider it recommended when a man enters the *Masjid* that he not sit until he offers two *Rak'ah* of *Ṣalāt*, unless he has some excuse.

'Alī bin Al-Madīnī said: "The *Ḥadīth* of Suhail bin Abī Ṣāliḥ is a mistake." Isḥāq bin Ibrāhīm informed me of that from 'Alī bin Al-Madīnī.

اسْتَحَبُّوا إِذا دَخَلَ الرَّجُلُ المَسْجِدَ أَنْ لَا يَجْلِسَ حَتَّى يُصَلِّيَ الرَّكْعَتَيْنِ، إِلَّا أَنْ يَكُونَ لَهُ عُذْرٌ.

قَالَ عَلِيُّ بْنُ المَدِينِيِّ: وحَدِيثُ سُهَيْلِ بْنِ أَبِي صالِحٍ خَطَأٌ، أَخْبَرَنِي بِذٰلِكَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ المَدِينِيِّ.

تخريج: متفق عليه، وأخرجه مسلم، صلاة المسافرين، باب استحباب تحية المسجد بركعتين ... إلخ، ح:٧١٤ عن قتيبة والبخاري، ح:٤٤٤ من حديث مالك به وهو في الموطأ: ١/ ١٦٢ (يحيى) * وفي الباب عن جابر (بن عبدالله الأنصاري) [البخاري، ح:٩٣١، ومسلم، ح:٨٧٥] وأبي أمامة، [أحمد:٥/ ٢٥٥] وأبي هريرة، [ابن ماجه، ح:١٠١٢] وأبي ذر، [ابن حبان، ح:٣٢٢] وكعب بن مالك، [البخاري، ح:٣٠٨٨ ومسلم، ح:٢٧٦٩ مطولاً].

Comments:

The demand of etiquettes and honor of the mosque is that when a person enters the mosque he should offer two *Rak'ah* prayer before sitting; if one mistakenly sits he should get up and do it, but according to the four *A'immah* this commandment is on the basis of desirability. [*Fatḥ Al-Bārī*: 1/696]

Chapter 119. What Has Been Related About 'All Of The Earth Is A *Masjid*, Except For The Graveyard And Washroom'[1]

(المعجم ١١٩) - بَابُ مَا جَاءَ: أَنَّ الأَرْضَ كُلَّهَا مَسْجِدٌ إِلَّا الْمَقْبَرَةَ وَالْحَمَّامَ (التحفة ١٢٠)

317. Abū Sa'eed Al-Khudrī narrated that Allāh's Messenger ﷺ said: "All of the earth is a *Masjid* except for the graveyard and the washroom." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from 'Alī, 'Abdullāh bin 'Amr, Abū Hurairah, Jābir, Ibn 'Abbās, Ḥudhaifah, Anas, Abū Umāmah, and Abū Dharr. They say that the Prophet ﷺ said: "The earth has been made

٣١٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ وأَبُو عَمَّارٍ الحُسَيْنُ بْنُ حُرَيْثٍ [الْمَرْوَزِيُّ] قَالَا: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ يَحْيى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْمَقْبَرَةَ والْحَمَّامَ».

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ عَلِيٍّ، وعَبْدِ اللهِ بْنِ عَمْرٍو، وأَبِي هُرَيْرَةَ وجابِرٍ،

[1] *Al-Ḥammām*: It is the place (it is not restricted to a room) where washing is performed with hot water, and they also say it includes any kind of water. See *Tuhfat Al-Aḥwadhī*.

a *Masjid* for me and a purifier."

Abū 'Eīsā said: The *Ḥadīth* of Abū Sa'eed has been reported from 'Abdul-'Azīz bin Muḥammad in two narrations: In one of them the narrators related the *Ḥadīth* from Abū Sa'eed and in the other his name was not mentioned.

So there is *Iḍtirāb* (incoherence) in this *Ḥadīth*.

Sufyān Ath-Thawrī narrated it from 'Amr bin Yaḥya, from his father, from the Prophet ﷺ, which is *Mursal*.

Ḥammād bin Salamah narrated it from 'Amr bin Yaḥya, from his father, from Abū Sa'eed from the Prophet ﷺ.

Muḥammad bin Isḥāq narrated it from 'Amr bin Yaḥya from his father. In most cases the narrators say that he (Muḥammad bin Isḥāq) said: "from Abū Sa'eed from the Prophet ﷺ" but he did not (actually) mention: "from Abū Sa'eed" [from the Prophet ﷺ].

So it is as if the narration of Ath-Thawrī from 'Amr bin Yaḥya, from his father, from the Prophet ﷺ is the most confirmed and correct, and it is *Mursal*.

وابْنِ عَبَّاسٍ، وحُذَيْفَةَ، وأَنَسٍ، وأَبِي أُمَامَةَ، وأَبِي ذَرٍّ قَالُوا: إِنَّ النَّبِيَّ ﷺ قَالَ: «جُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا».

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي سَعِيدٍ قَدْ رُوِيَ عَنْ عَبْدِ العَزِيزِ بْنِ مُحَمَّدٍ رِوَايَتَيْنِ:

مِنْهُمْ مَنْ ذَكَرَ[هُ] عَنْ أَبِي سَعِيدٍ، ومِنْهُم مَنْ لَمْ يَذْكُرْهُ.

وهٰذَا حَدِيثٌ فِيهِ اضْطِرَابٌ.

رَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

وَرَوَاهُ حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمْرِو بنِ يَحْيى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ.

وَرَوَاهُ مُحَمَّدُ بنُ إِسْحَاقَ عَنْ عَمْرِو بْنِ يَحْيى، عَنْ أَبِيهِ قَالَ: وكانَ عَامَّةُ رِوَايَتِه، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ. ولَمْ يَذْكُرْ فِيهِ: عَنْ أَبِي سَعِيدٍ [عَنِ النَّبِيِّ ﷺ].

وكَأَنَّ رِوَايَةَ الثَّوْرِيِّ عَنْ عَمْرِو بْنِ يَحْيى، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ أَثْبَتُ وأَصَحُّ [مُرْسَلًا].

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، ح:٧٤٥ وأبو داود، ح:٤٩٢ من حديث عمرو بن يحيى به وصححه ابن خزيمة، ح:٧٩١ وابن حبان، ح:٣٣٨، ٣٣٩ والحاكم:١/ ٢٥١ على شرط الشيخين والذهبي * وفي الباب عن علي، [أحمد:١/ ٩٨، ٥٨ والبزار، (كشف):٣/ ١٤٧، ح:٢٤٤٣] وعبدالله بن عمرو، [أحمد:٢/ ٢٢٢] وأبي هريرة، [يأتي:١٥٥٣] وجابر، [البخاري، ح:٣٣٥، ٤٣٨ ومسلم، ح:٥٢١] وابن عباس، [أحمد:١/ ٢٥٠، ٣٠١] وحذيفة، [مسلم، ح:٥٢٢] وأنس، [السراج في مسنده، مخطوط، ص:٤٨ الف وسنده صحيح]، وأبي أمامة، [يأتي:١٥٥٣ وأحمد:٥/ ٢٤٨، ٢٥٦] وأبي ذر، [مسلم، ح:٥٢٠ والبخاري، ح:٣٣٦٦].

Comments:

It is known from this *Ḥadīth* that offering prayer near a grave or in the graves and in places of bathing is not allowed.

Chapter 120. What Has Been Related About The Virtue Of Building A *Masjid*

(المعجم ١٢٠) - بَابُ مَا جَاءَ فِي فَضْلِ بُنْيَانِ الْمَسْجِدِ (التحفة ١٢١)

318. 'Uthmān bin 'Affān narrated that he heard Allāh's Messenger ﷺ say: "Whoever builds a *Masjid* for (the sake of) Allāh, then Allāh will build a similar house for him in Paradise." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from Abū Bakr, 'Umar, 'Ali, 'Abdullāh bin 'Amr, Anas, Ibn 'Abbās, 'Āishah, Umm Ḥabībah, Abū Dharr, 'Amr bin 'Abasah, Wāthilah bin Al-Asqa', Abū Hurairah, and Jābir bin 'Abdullāh.

Abū 'Eīsā said: The *Ḥadīth* of 'Uthmān is a *Ḥasan Ḥadīth*.

٣١٨ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا أَبُو بَكْرٍ الحَنَفِيُّ: حَدَّثَنَا عَبْدُ الحَمِيدِ بْنُ جَعْفَرٍ عَنْ أَبِيهِ، عَنْ مَحْمُودِ بنِ لَبِيدٍ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ بَنَى لله مَسْجِدًا بَنَى اللهُ لَهُ مِثْلَهُ في الجَنَّةِ».

[قَالَ] وفِي الْبَابِ عَنْ أَبِي بَكْرٍ، وعُمَرَ، وعَلِيٍّ، وعَبْدِ الله بنِ عمرٍو، وأَنَسٍ، وابْنِ عَبَّاسٍ، وعَائِشَةَ، وأُمِّ حَبِيبَةَ، وأَبِي ذَرٍّ، وعَمْرِو بْنِ عَبَسَةَ، وَوَاثِلَةَ بْنِ الأَسْقَعِ، وأَبِي هُرَيْرَةَ، وجابِرِ بْنِ عَبْدِ اللهِ.

قَالَ أَبُو عِيسَى: حَدِيثُ عُثْمَانَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه مسلم، ح:٥٣٣/٢٥ من حديث عبدالحميد بن جعفر به ورواه البخاري، ح:٤٥٠ من طريق آخر عن عثمان رضي الله عنه * وفي الباب عن أبي بكر، [الطبراني في الأوسط:٨/٥٦، ح:٧١١٠] وعمر، [ابن ماجه، ح:٧٣٥] وعلي، [ابن ماجه، ح:١٧٣٧] وعبدالله بن عمرو، [أحمد:٢/٢٢١] وأنس، [يأتي:٣١٩] وابن عباس، [أحمد:١/٢٤١] وعائشة، [الطبراني في الأوسط:٧/٣٠٤، ح:٦٥٨١ والبزار، (كشف)، ح:٤٠٤] وأم حبيبة، [ابن عدي في الكامل: ٣/١١٧٤، ٧/٢٥٧٩] وأبي ذر، [البزار:١/٢٠٣، ٢٠٤، ح:٤٠١] وعمرو بن عبسة، [يأتي:١٦٣٥] وواثلة بن الأسقع، [أحمد:٣/٤٩٠] وأبي هريرة، [الطبراني في الأوسط:٥/٣٢٣، ٣٢٤، ح:٤٦٣٨] وجابر بن عبدالله، [ابن ماجه، ح:٧٣٨].

319. It has been related that the Prophet ﷺ said: "Whoever builds a *Masjid* for (the sake of) Allāh, be it small or large, then Allāh will build

٣١٩ - وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ [أَنَّهُ] قَالَ: «مَنْ بَنَى لله مَسْجِدًا صَغِيرًا كَانَ أَوْ

a house for him in Paradise." (*Ḍa'īf*)

Qutaibah bin Sa'eed narrated that to us (saying): "Nūḥ bin Qais narrated that to us: from 'Abdur-Raḥmān the freed slave of Qais, from Ziyād Al-Numairī, from Anas, from the Prophet ﷺ."

Maḥmūd bin Labīd (One of the narrators in no. 318.) saw the Prophet ﷺ, and Maḥmūd bin Ar-Rabī' saw the Prophet ﷺ. They were both small boys in Al-Madīnah.

كَبِيرًا بَنَى اللهُ لَهُ بَيْتًا فِي الجَنَّةِ».

حَدَّثَنَا بِذٰلِكَ قُتَيْبَةُ بنُ سَعِيدٍ: حَدَّثَنَا نُوحُ ابنُ قَيْسٍ عَنْ عَبْدِ الرَّحْمٰنِ مَوْلَى قَيْسٍ، عَنْ زِيَادٍ النُمَيْرِيِّ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِهٰذَا.

ومَحْمُودُ بْنُ لَبِيدٍ قَدْ أَدْرَكَ النَّبِيَّ ﷺ، ومَحْمُودُ بْنُ الرَّبِيعِ قَدْ رَأَى النَّبِيَّ ﷺ، وهُمَا غُلَامانِ صَغِيرَانِ مَدَنِيَّانِ.

تخريج: [إسناده ضعيف] * عبدالرحمن مجهول وزياد ضعيف كما في التقريب وغيره.

Comments:

The mosques in the world are the houses of Allāh, the centre of the spread of His religion and of preaching, an explicit place for His remembrance, and every deed will be compensated in the Hereafter accordingly; therefore the construction of a mosque is a deed of great fortune; the more sincerity there is in a deed the more marvellous the house will be in Paradise. Participating in the construction of a mosque is also a form of it.

Chapter 121. Undesirability Of Taking The Grave As A *Masjid*

(المعجم ١٢١) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ أَنْ يَتَّخِذَ عَلَى الْقَبْرِ مَسْجِدًا (التحفة ١٢٢)

320. Ibn 'Abbās narrated: "Allāh's Messenger ﷺ cursed the women who visit the graves, and those who use them as *Masājid* and put torches on them." (*Ḍa'īf*)

He said: There are narrations on this topic from Abū Hurairah and 'Āishah.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Abbās is a *Ḥasan Ḥadīth*.

[Abū Ṣāliḥ (one of the narrators) is the freed slave of Umm Hāni' bint Abī Ṭālib. His name is Bādhān, and they also say it is Bādhām.]

٣٢٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الوارِثِ ابْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ أَبِي صالِحٍ، عَنِ ابْنِ عَبّاسٍ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ زَائِرَاتِ الْقُبورِ وَالْمُتَّخِذِينَ عَلَيْهَا المَسَاجِدَ والسُّرُجَ.

قَالَ: وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وعائِشَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ.

[وَأَبُو صَالِحٍ هٰذَا: هُوَ مَوْلَى أُمِّ هانِىءٍ بِنْتِ أَبِي طالِبٍ واسْمُهُ بَاذَان ويُقَالُ بَاذَام أَيْضًا].

تخريج: [**إسناده ضعيف**] وأخرجه النسائي: ٥/ ٩٥، ح: ٢٠٤٥ عن قتيبة به، وابن ماجه، ح: ١٥٧٥ من حديث عبدالوارث وأبو داود، ح: ٣٢٣٦ من حديث محمد بن جحادة به * باذام، أبوصالح مولىٰ أم هانىء ضعيف مدلس، (تقريب) وحدث به بعد ما كبر، أي بعد اختلاطه * وفي الباب عن أبي هريرة، [يأتي: ١٠٥٦] وعائشة، [البخاري، ح: ١٣٣٠ ومسلم، ح: ٥٢٩].

Comments:

Women's wailing and crying over the graves, demonstrating indecency in dress or committing acts contrary to the *Shari'ah* is impermissible, but if they visit the graves merely for learning a lesson for the Hereafter and to take heed, which will decrease the interest of worldly life and increase the concerns about the Hereafter, then they are allowed. Likewise constructing a building over a grave or to kindle a lamp or candle over it is also prohibited.

Chapter 122. What Has Been Related About Sleeping In The *Masjid*

(المعجم ١٢٢) - بَابُ مَا جَاء في النَّوْمِ في الْمَسْجِد (التحفة ١٢٣)

321. Ibn 'Umar narrated: "We would sleep in the *Masjid* during the time of Allāh's Messenger ﷺ and we were young men." (*Ṣaḥīḥ*)

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

There are those among the people of knowledge who allowed sleeping in the *Masjid*.

Ibn 'Abbās said: "It is not to be used as a home nor a place for talking about this or that."

There are those among the people of knowledge who agreed with the saying of Ibn 'Abbās.

٣٢١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ قَالَ: كُنَّا نَنَامُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ في الْمَسْجِدِ وَنَحْنُ شَبَابٌ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ في النَّوْمِ في الْمَسْجِدِ.

قَالَ ابْنُ عَبَّاسٍ: لَا يَتَّخِذُهُ مَبِيتًا و[لَا] مَقِيلًا.

وَذَهَبَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ إِلى قَوْلِ ابْنِ عَبَّاسٍ.

تخريج: متفق عليه، وأخرجه البخاري، التهجد، باب فضل قيام الليل، ح: ١١٢١ ومسلم، ح: ٢٤٧٩ من حديث معمر بن راشد به * قول ابن عباس: لم أقف عليه.

Comments:

If the sleeping of a person in a mosque is for religious purposes, that it makes easy congregational prayer, night prayer, recitation and remembrances etc., then doubtlessly it is allowed, but using it habitually as a relaxing place is not allowed; yet it is allowed if there is an emergency and difficult circumstance.

Chapter 123. What Has Been Related About The Dislike For Buying, Selling, Loudly Seeking Out A Lost Item And Reciting Poetry In The *Masjid*

(المعجم ١٢٣) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْبَيْعِ وَالشِّرَاءِ وَإِنْشَادِ الضَّالَّةِ وَالشِّعْرِ فِي الْمَسْجِدِ (التحفة ١٢٤)

322. 'Amr bin Shu'aib narrated from his father, from his grandfather ('Abdullāh bin 'Amr Al-'Āṣ), that Allāh's Messenger ﷺ 'prohibited the recitation of poetry[1] in the *Masjid*, and from selling and buying in it, and (he prohitbited) the people from forming circles in it on Friday before the *Ṣalāt*." (***Ḥasan***)

[He said:] There are narrations on this topic from Buraidah, Jābir, and Anas.

Abū 'Eīsā said: The *Ḥadīth* of 'Abdullāh bin 'Amr Al-'Āṣ is a *Ḥasan Ḥadīth*.

'Amr bin Shu'aib is Ibn Muḥammad bin 'Abdullāh bin 'Amr bin Al-'Āṣ. Muḥammad bin Ismā'īl said: "I saw Aḥmad and Isḥāq" – and he mentioned others besides them – "using the narrations of 'Amr bin Shu'aīb as a proof."

Muḥammad said: "Shu'aib bin Muḥammad heard from [his grandfather] 'Abdullāh bin 'Amr.

Abū 'Eīsā said: Those who criticized the narrations of 'Amr bin Shu'aib only considered him weak because he narrated from a book of his grandfather's, so it is as if they thought that he did not heard these narrations from his grandfather.

٣٢٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ نَهى عَنْ تَنَاشُدِ الأَشْعَارِ في المَسْجِدِ، وعَنِ البَيْعِ والشِّراءِ فِيهِ، وأَنْ يَتَحَلَّقَ النَّاسُ فِيهِ يَوْمَ الجُمُعَةِ قَبْلَ الصَّلَاةِ.

[قَالَ] وفي الْبَابِ عَنْ بُرَيْدَةَ، وجابِرٍ، وأَنَسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَبْدُ اللهِ بْنِ عَمْرِو ابْنِ العَاصِ حَدِيثٌ حَسَنٌ.

وعَمْرُو بنُ شُعَيْبٍ هُوَ ابْنُ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ العَاصِ.

قَالَ مُحَمَّدُ بْنُ إِسْماعِيلَ: رَأَيْتُ أَحْمَدَ وإِسْحَاقَ، وَذَكَرَ غَيْرَهُمَا، يَحْتَجُّونَ بِحَدِيثِ عَمْرِو بْنِ شُعَيْبٍ.

قَالَ مُحَمَّدٌ: وَقَدْ سَمِعَ شُعَيْبُ بْنُ مُحَمَّدٍ مِنْ [جَدِّهِ] عَبْدِ اللهِ بْنِ عَمْرٍو.

قَالَ أَبُو عِيسَى: ومَنْ تَكَلَّمَ في حَدِيثِ عَمْرِو بْنِ شُعَيْبٍ إِنَّمَا ضَعَّفَهُ لِأَنَّهُ يُحَدِّثُ عَنْ صَحِيفَةِ جَدِّهِ كَأَنَّهُمْ رَأَوْا أَنَّهُ لَمْ يَسْمَعْ هٰذِهِ الأَحادِيثَ مِنْ جَدِّهِ.

قَالَ عَلِيُّ بْنُ عَبْدِ اللهِ: وَذُكِرَ عَنْ يَحْيى بْنِ

[1] Boasting, lampooning, or loud melodic recitation of poetry. See *Tuḥfat Al-Aḥwadhī*.

'Alī bin 'Abdullāh said: "It has been mentioned from Yaḥya bin Sa'eed that he said: 'The *Ḥadīth* of 'Amr bin Shu'aib is very weak to us.'"

There are those among the people of knowledge who disliked selling and buying in the *Masjid*. This is the view of Aḥmad and Isḥāq.

It has been reported that some of the people of knowledge among the *Tābi'īn* permitted selling and buying in the *Masjid*.

There are other *Aḥādīth* related from the Prophet ﷺ permitting the recitation of poetry in the *Masjid*.

سَعِيدٍ أَنَّهُ قَالَ: حَدِيثُ عَمْرِو بْنِ شُعَيْبٍ عِنْدَنَا وَاهٍ.

وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ الْبَيْعَ والشِّرَاءَ في المَسْجِدِ.

وبِهِ يَقُولُ أَحْمَدُ، وإِسْحَاقُ.

وقَدْ رُوِيَ عَنْ بَعْضِ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ رُخْصَةٌ في البَيْعِ والشِّرَاءِ في المَسْجِدِ.

وقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ في غَيْرِ حَدِيثٍ رُخْصَةٌ في إِنْشَادِ الشِّعْرِ في المَسْجِدِ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب التحلق يوم الجمعة قبل الصلاة، ح: ١٠٧٩ وابن ماجه، ح: ٧٤٩ والنسائي: ٢/ ٤٧، ٤٨، ح: ٧١٥، ٧١٦ من حديث ابن عجلان به وصرح بالسماع عند أحمد: ٢/ ١٧٩ وأطراف المسند: ٤/ ٣٢، ح: ٥١٧١ وصححه ابن خزيمة: ١٣٠٤، ١٣٠٦ * وفي الباب عن بريدة، [مسلم، ح: ٥٦٩] وجابر، [لم أجده] وأنس [لعله يشير إلى حديث الطبراني في الأوسط: ٢/ ٤٠٥، ح: ١٦٩٨ وابن أبي شيبة: ٢/ ٤١٩].

Comments:

Tanāshud: Poetry is to say poetic verses in competition in order to express boastfulness and pride against each other, which is a meeting of poets to excel in poetry. It is prohibited to excel in poetry on the basis of pride and boastfulness, but it is not prohibited to say poetry for the purpose of admonition, speech, or to glorify Allāh ﷻ and to extol the qualities of the Prophet ﷺ.

Chapter 124. What Has Been Related About The *Masjid* Founded Upon *Taqwā*

(المعجم ١٢٤) - بَابُ مَا جاءَ فِي الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى (التحفة ١٢٥)

323. Abū Sa'eed Al-Khudrī narrated: "A man from Banū Khudrah and a man from Banū 'Amr bin 'Awf were disputing about the *Masjid* that was founded

٣٢٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حاتِمُ بْنُ إِسْمَاعِيلَ عَنْ أُنَيْسِ بْنِ أَبي يَحْيى، عَنْ أَبِيهِ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ قَالَ: امْتَرَى رَجُلٌ مِن بَنِي خُدْرَةَ وَرَجُلٌ مِن بَنِي عَمْرِو بنِ عَوْفٍ

upon *Taqwā*.[1] The man from Banū Khudrah said: 'It is the *Masjid* of Allāh's Messenger ﷺ.' The other one said that it was *Masjid Qubā'*. So they went to ask Allāh's Messenger ﷺ about that. He ﷺ said: 'It is this' – meaning his *Masjid* – 'and in that one (*Masjid Qubā'*) there is much good.'" (***Ṣaḥīḥ***)

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

[He said:] Abū Bakr narrated to us, from 'Alī bin 'Abdullāh who said: "I asked Yaḥya bin Sa'eed about Muḥammad bin Abī Yaḥya Al-Aslamī. He said: He is tolerable his brother Unais bin Abī Yaḥya, (a narrator in the chain of this *Ḥadīth*) is more reliable than he is."

في المَسْجِدِ الَّذي أُسِّسَ عَلَى التَّقْوَى فَقَالَ الخُدْرِيُّ: هُوَ مَسْجِدُ رَسُولِ اللهِ ﷺ، وقَالَ الآخَرُ هُوَ مَسْجِدُ قُباءٍ، فَأَتَيَا رَسُولَ الله ﷺ في ذٰلِكَ، فَقَال: «هُوَ هٰذَا» يَعْنِي مَسْجِدَهُ، وفي ذٰلِكَ خَيْرٌ كَثِيرٌ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[قَالَ] حَدَّثَنَا أَبُو بَكْرٍ عَنْ عَلِيِّ بْنِ عَبْدِ اللهِ قَالَ: سَأَلْتُ يَحْيَى بْنَ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى الأَسْلَمِيِّ، فَقَالَ: لَمْ يَكُنْ بِهِ بَأْسٌ، وأَخُوهُ أُنَيْسُ بْنُ أَبِي يَحْيَى أَثْبَتُ مِنْهُ.

تخريج: [صحيح] وأخرجه أحمد: ٣/ ٢٣، ٩١ من حديث أنيس به وإسناده حسن وصححه ابن حبان (الإحسان): ١٦٢٤ والحاكم: ١/ ٤٨٧ على شرط مسلم ووافقه الذهبي وأخرجه مسلم من طريق آخر عن أبي سعيد الخدري به كما سيأتي: ٣٠٩٩ * قول يحيى القطان في أنيس وأخيه: صحيح ثابت عنه.

Comments:

It looked from the argument and differences of both Companions that the true interpretation of the mosque built on the basis of Allāh's fear is only *Masjid Qubā'*, not the mosque of Prophet ﷺ; but he ﷺ answered very wisely that although the Qur'ānic Verse was revealed about the Mosque *Qubā*, yet it doubtlessly includes the Mosque of the Prophet ﷺ.

Chapter 125. What Has Been Related About The *Ṣalāt* Performed In *Masjid Qubā'*

(المعجم ١٢٥) - بَابُ مَا جَاءَ فِي الصَّلَاةِ فِي مَسْجِدِ قُبَاءٍ (التحفة ١٢٦)

324. Abū Al-Abrad the freed slave of Banū Khaṭmah narrated that he heard Usaid bin Ẓuhair Al-Anṣārī – and he was one of the

٣٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ العَلَاءِ أَبُو كُرَيْبٍ وسُفْيَانُ بْنُ وَكِيعٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَبْدِ الحَمِيدِ بْنِ جَعْفَرٍ [قَالَ]: حَدَّثَنَا أَبُو

[1] Mentioned in *Sūrat At-Tawbah* 9:108.

Companions of the Prophet ﷺ – narrated that the Prophet ﷺ said: "The *Ṣalāt* in *Masjid Qubā'* is like *'Umrah*." (***Ḥasan***)

[He said:] There is something on this topic from Sahl bin Ḥunaif.

[Abū 'Eīsā said:] The *Ḥadīth* of Usaid is a *Ḥasan Gharīb Ḥadīth*, we do not know of it except as a narration of Abū Usāmah from 'Abdul-Ḥamīd bin Ja'far. Abū Al-Abrad's name is Ziyād, and he is from Al-Madīnah.

الأَبْرَدِ مَوْلَى بَنِي خَطْمَةَ: أَنَّهُ سَمِعَ أُسَيْدَ بنَ ظُهَيْرٍ الأَنْصَارِيَّ - وكانَ مِنْ أَصْحابِ النَّبِيِّ ﷺ - يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «الصَّلَاةُ في مَسْجِدِ قُبَاءٍ كَعُمْرَةٍ».

[قَالَ:] وفي الْبَابِ عَنْ سَهْلِ بْنِ حُنَيْفٍ.

قَالَ [أَبُو عِيسَى]: حَدِيثُ أُسَيْدٍ حَدِيثٌ حَسَنٌ غَرِيبٌ. ولَا نَعْرِفُ لِأُسَيْدِ بنِ ظُهَيْرٍ شَيْئًا يَصِحُّ غَيْرَ هٰذَا الحَدِيثِ، ولَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي أُسَامَةَ عَنْ عَبْدِ الحَمِيدِ بْنِ جَعْفَرٍ. وأَبُو الأَبْرَدِ اسْمُهُ زِيَادٌ مَدِينِيٌّ.

تخريج: [**حسن**] وأخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في الصلاة في مسجد قباء، ح: ١٤١١ والحاكم: ١/ ٤٨٧ من حديث أبي أسامة حماد بن أسامة به وصححه المنذري في الترغيب والترهيب: ٢/ ٢١٧، ح: ١٧٨٢ وللحديث شواهد * وفي الباب عن سهل بن حنيف، [ابن ماجه، ح: ١٤١٢].

Comments:

It is known from this *Ḥadīth* that offering prayer in *Qubā'* Mosque is more virtuous than in any other mosque, except the Two Sacred Mosques; so the Prophet ﷺ would visit, by walking or riding, *Qubā* Mosque every week, and offer prayer. [*Ṣaḥīḥ Al-Bukhāri, Ḥadīth*: 1193]

Chapter 126. What Has Been Related About Which Of The *Masājid* Are More Virtuous

(المعجم ١٢٦) - بَابُ مَا جاءَ فِي أَيِّ الْمَسَاجِدِ أَفْضَلُ (التحفة ١٢٧)

325. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "*Ṣalāt* in this *Masjid* of mine is better than a thousand *Ṣalāt* in another, except for *Masjid Al-Ḥarām*." (***Ṣaḥīḥ***)

Abū 'Eīsā said: In his narration, Qutaibah did not mention: "From 'Ubaidullāh" he only mentioned: "From Zaid bin Rabāḥ, from Abū 'Abdullāh Al-Agharr [from Abū Hurairah].

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

٣٢٥ - حَدَّثَنَا الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مالِكٌ؛ ح: وحَدَّثَنَا قُتَيْبَةُ عَنْ مالِكٍ، عَنْ زَيْدِ بْنِ رَبَاحٍ، وَعُبَيْدِ اللهِ بْنِ أَبِي عَبْدِ اللهِ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «صَلَاةٌ في مَسْجِدِي هٰذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيما سِوَاهُ إِلَّا المَسْجِدَ الحَرامَ».

قَالَ أَبُو عِيسَى: ولَمْ يَذْكُرْ قُتَيْبَةُ في حَدِيثِهِ، عَنْ عُبَيْدِ اللهِ إِنَّما ذَكَرَ، عَنْ زَيْدِ بنِ رَبَاحٍ، عَنْ أَبِي عَبْدِ اللهِ الأَغَرِّ [عَنْ أَبِي هُرَيْرَةَ].

قَالَ أَبُو عِيسَى هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وأَبُو عَبْدِ اللهِ الأَغَرُّ اسْمُهُ سَلْمَانُ.

وقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ مِنْ غَيْرِ وَجْهٍ عَنِ النَّبِيِّ ﷺ.

[قَالَ:] وفي الْبَابِ عَنْ عَلِيٍّ، وَمَيْمُونَةَ، وأَبِي سَعِيدٍ، وجُبَيْرِ بْنِ مُطْعِمٍ، وعَبْدِ اللهِ بْنِ الزُّبَيْرِ، وابْنِ عُمَرَ، وأَبِي ذَرٍّ.

Abū 'Abdullāh Al-Agharr's name is Salmān.

And it has been reported from Abū Hurairah from more than one route, from the Prophet ﷺ.

[He said:] There are narrations on this topic from 'Alī, Maimūnah, Abū Sa'eed, Jubair bin Muṭ'im, 'Abdullāh bin Az-Zubair, Ibn 'Umar, and Abū Dharr.

تخريج: متفق عليه، وأخرجه البخاري، فضل الصلاة في مسجد مكة والمدينة، باب (١)، ح:١١٩٠ من حديث مالك ومسلم، ح:١٣٩٤ من حديث عبيدالله الأغر به وهو في الموطأ:١/ ١٩٦ (يحيى) * وفي الباب عن علي، [الحارث بن أبي أسامة كما في المطالب العالية، ح:١٢٥٩] وميمونة، [مسلم، ح:١٣٩٦] وأبي سعيد، [يأتي:٣٢٦] وجبير بن مطعم، [أحمد:٤/ ٨٠] وعبدالله بن الزبير، [أحمد:٤/٥] وابن عمر، [مسلم، ح:١٣٩٥] وأبي ذر، [الطبراني في الأوسط:٧/ ٤٩٥، ح:٦٩٧٩].

Comments:

1. The Prophet's Mosque is the whole mosque that was extended from time to time after the Prophet ﷺ.
2. Offering one prayer in the *Al-Masjid Al-Ḥarām* (Sacred Mosque) in Makkah is equal to one hundred thousand prayers in reward.

٣٢٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُشَدُّ الرِّحالُ إِلَّا إِلى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِ الحَرَامِ، وَمَسْجِدِي هٰذَا، ومَسْجِدِ الأَقْصَى».

قَالَ [أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

326. Abū Sa'eed Al-Khudrī narrated that Allāh's Messenger ﷺ said: "A mount is not saddled (for a journey) except to three *Masājid*: *Al-Masjid Al-Ḥarām*, this *Masjid* of mine, and *Masjid Al-Aqṣā*." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth is Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه البخاري، فضل الصلاة في مسجد مكة والمدينة، باب مسجد بيت المقدس، ح:١١٩٧ ومسلم، الحج، باب سفر المرأة مع محرم إلى حج وغيره، ح:٨٢٧/ ٤١٥ الحج، من حديث عبدالملك بن عمير به.

Comments:

It is proven from this *Ḥadīth* that making a journey to a place and regarding it holy, blessed and a source of reward and virtuousness is unlawful; however for other purposes, like: education, *Jihād*, trade, visiting a beloved one, or any

other lawful objective, making a journey is lawful. He ﷺ would go to visit the mosque of *Qubā'* every week, but for this he had not intended and got ready with the necessities of a traveler to make a journey.

Chapter 127. What Has Been Related About Walking To The *Masjid*

(المعجم ١٢٧) - بَابُ مَا جَاءَ فِي الْمَشْيِ إِلَى الْمَسْجِدِ (التحفة ١٢٨)

327. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "When the *Iqāmah* is called for *Ṣalāt* do not come to it rushing, rather come to it walking, and while you have tranquility. What you catch of it then pray it, and what you missed of it, then complete it." (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Qatādah, Ubayy bin Ka'b, Abū Sa'eed, Zaid bin Thābit, Jābir, and Anas.

Abū 'Eīsā said: The people of knowledge differ over walking to the *Masjid*. Some of them held the view that one could hurry when he feared missing the first *Takbīr*, so much so that it has been related from some of them that he would walk in a quick pace to the *Ṣalāt*. Some of them disliked rushing, and they prefer that one walks slowly and in a dignified manner. This is the saying of Aḥmad and Isḥāq. They said that one is to act according to the *Ḥadīth* of Abū Hurairah. Isḥāq said: "If he fears he will miss the first *Takbīr* then there is no harm if he walks quickly."

٣٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ المَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهرِي، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتُوهَا وأَنْتُمْ تَسْعَوْنَ، وَلَكِنِ ائْتُوهَا وأَنْتُمْ تَمْشُونَ، وعَلَيْكُم السَّكِينَةُ، فَما أَدْرَكْتُمْ فَصَلُّوا، ومَا فَاتَكُم فَأَتِمُّوا».

وفِي الْبَابِ عَنْ أَبِي قَتَادَةَ، وأُبَيِّ بْنِ كَعْبٍ، وأَبِي سَعِيدٍ، وَزَيْدِ بْنِ ثابِتٍ وجابِرٍ، وأَنَسٍ.

قَالَ أَبُو عِيسَى: اخْتَلَفَ أَهْلُ الْعِلْمِ في المَشْيِ إِلى المَسْجِدِ، فَمِنْهُم مَنْ رَأَى الإِسْراعَ إِذا خافَ فَوْتَ التَّكْبِيرَةِ الأُولَى، حَتَّى ذُكِرَ عَنْ بَعْضِهِم أَنَّهُ كانَ يُهَرْوِلُ إِلى الصَّلَاةِ، ومِنْهُمْ مَنْ كَرِهَ الإِسْرَاعَ، واخْتَارَ أَنْ يَمْشِيَ عَلَى تُؤَدَةٍ وَوَقَارٍ.

وبِهِ يَقُولُ أَحْمَدُ، وإِسْحَاقُ، وقَالَا: العَمَلُ عَلَى حَدِيثِ أَبِي هُرَيْرَةَ. وَقَالَ إِسْحَاقُ: إِنْ خافَ فَوْتَ [الـ]تَّكْبِيرَةِ الأُولَى فَلَا بَأْسَ أَنْ يُسْرِعَ في المَشْيِ.

تخريج: متفق عليه، وأخرجه البخاري، الجمعة، باب المشي إلى الجمعة، ح:٩٠٨ ومسلم، ح:٦٠٢ من حديث الزهري به * وفي الباب عن أبي قتادة، [البخاري، ح:٦٣٨ ومسلم، ح:٦٠٤] وأبي بن كعب، [مسلم، ح:٦٦٣ في المشي إلى المسجد فقط] وأبي سعيد، [ابن ماجه،

ح:٧٧٦ ولفظه مختلف]، وزيد بن ثابت، [الطبراني في الكبير:٥/١١٧، ١١٨، ح:٤٧٩٦، ٤٨٠٠] وجابر، [ابن حبان، وتحفة الأحوذي:١/٢٧١] وأنس، [الطبراني في الأوسط:٥/٢٠٦، ح:٤٤٠٣].

Comments:

It is proven from this *Ḥadīth* that when walking for prayer, gentleness, politeness, respect, seriousness and tranquillity should be observed; and a style of walking and speed contrary to respect and tranquility should not be observed. But there is no harm to walk and drive a little faster, that is not contrary to respect and seriousness, to join the prayer.

328. (Another chain with a similar narration) from Abū Hurairah [from the Prophet ﷺ]. And this is more correct than the *Ḥadīth* of Yazīd bin Zurai'. (no. 327) (*Ṣaḥīḥ*)

٣٢٨ - حَدَّثَنَا الحَسَنُ بْنُ عَلِيٍّ الخَلَّالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهرِيِّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ [نَحْوَ] حَدِيثِ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ بِمَعْنَاهُ، هَكَذا قَالَ عَبْدُ الرَّزَّاقِ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ [عَنْ النَّبِيِّ ﷺ.] وهٰذَا أَصَحُّ مِنْ حَدِيثِ يَزِيدِ بْنِ زُرَيْعٍ.

تخريج: [صحيح] متفق عليه، وأخرجه أحمد: ٢/٢٧٠ عن عبدالرزاق به وأخرجاه من حديث الزهري به، وانظر الحديث الآتي.

329. (Another chain with a similar narration) from Abū Hurairah, from the Prophet ﷺ. (*Ṣaḥīḥ*)

٣٢٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهرِيِّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: [صحيح] انظر الحديث السابق، وأخرجه مسلم، المساجد، باب استحباب إتيان الصلاة بوقار وسكينة ... إلخ، ح:٦٠٢ من حديث سفيان بن عيينة به.

Chapter 128. What Has Been Related About The Virtues Of Sitting In The *Masjid* And Waiting For The *Ṣalāt*

(المعجم ١٢٨) - بَابُ مَا جَاءَ فِي الْقُعُودِ فِي الْمَسْجِدِ وَانْتِظَارِ الصَّلَاةِ مِنَ الْفَضْلِ (التحفة ١٢٩)

330. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "One of you does not cease to be in *Ṣalāt* as long as he is waiting for it. And the

٣٣٠ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ

مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ ما دامَ يَنْتَظِرُهَا، ولَا تَزَالُ المَلَائِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ ما دامَ فِي المَسْجِدِ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، مَا لَمْ يُحْدِثْ». فَقَالَ رَجُلٌ مِنْ حَضْرَمَوْتَ: وما الحَدَثُ يا أَبَا هُرَيْرَةَ؟ قَالَ: فُسَاءٌ أَوْ ضُرَاطٌ.

[قَالَ] وفِي الْبَابِ عَنْ عَلِيٍّ، وأَبِي سَعِيدٍ، وأَنَسٍ، وعَبْدِ اللهِ بْنِ مَسْعُودٍ، وسَهْلِ بْنِ سَعْدٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

angels do not cease praying for one of you as long as he remains in the *Masjid* (saying): 'Allāh! Forgive him. O Allāh! Have mercy upon him' – as long as he does not commit *Ḥadaṯh*." A man from Ḥaḍramawt said: "And just what is *Ḥadaṯh* Abū Hurairah?" He said: "Breaking wind, or passing gas." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from 'Alī, Abū Sa'eed, Anas, 'Abdullāh bin Mas'ūd, and Sahl bin Sa'd.

Abū 'Eīsā said: The *Ḥadīṯh* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīṯh*.

تخريج: متفق عليه، وأخرجه مسلم، المساجد، باب فضل الصلاة المكتوبة في جماعة ... إلخ، ح:٦٤٩ بعد، ح:٦٦١ من حديث عبدالرزاق والبخاري، ح:٦٤٧ من حديث أبي هريرة به والحديث في صحيفة همام بن منبه، ح:١٣١ بالاختصار مع اختلاف يسير والمعنى واحد * وفي الباب عن علي [أبو يعلى:١/ ٣٧٩، ح:٤٨٨ والبزار، ح:٤٤٧ وصححه الحاكم:١/ ١٣٢ ووافقه الذهبي] وأبي سعيد، [أبو داود، ح:٤٢٢، ابن ماجه، ح:٦٩٣] وأنس، [البخاري، ح:٦٦١ ومسلم، ح:٦٤٠] وعبدالله بن مسعود، [الطبراني في الكبير:١٠/ ٢٧٣، ح:١٠٥٣٢] وسهل بن سعد، [النسائي، ح:٧٣٥].

Comments:

Ḥāfiẓ Ibn Ḥajar states: This *Ḥadīṯh* is a proof that one should definitely abstain from any wrong doing with hand and tongue, because the trouble caused by these two is more severe than breaking wind.

Chapter 129. What Has Been Related About *Ṣalāt* On A *Khumrah*

(المعجم ١٢٩) - بَابُ مَا جَاء فِي الصَّلَاةِ عَلَى الْخُمْرَةِ (التحفة ١٣٠)

331. Ibn 'Abbās narrated: "Allāh's Messenger ﷺ performed *Ṣalāt* on a *Khumrah*." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from Umm Ḥabīb, Ibn 'Umar, Umm Sulaim, 'Āishah, Maimūnah, Umm Kulthūm bint Abī Salamah bin 'Abdul-Asad –

٣٣١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سِمَاكِ بنِ حرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كانَ رَسُولُ اللهِ ﷺ يُصَلِّي عَلَى الخُمْرَةِ.

[قَالَ]: وَفِي الْبَابِ عَنْ أُمِّ حَبِيبَةَ، وابْنِ عُمَرَ، وأُمِّ سُلَيْمٍ، وعائِشَةَ، ومَيْمُونَةَ، وأُمِّ كُلْثُومٍ بِنْتِ أَبِي سَلَمَةَ بْنِ عَبْدِ الأَسَدِ وَلَمْ

and she did not hear from the Prophet ﷺ – [and, Umm Salamah].

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Abbās is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

And it is the saying of some of the people of knowledge.

Aḥmad and Isḥāq said: "*Ṣalāt* on the *Khumrah* is confimred from the Prophet ﷺ."

Abū 'Eīsā said: The *Khumrah* is a small mat (*Ḥaṣīr*).

تَسْمَعْ مِنَ النَّبِيِّ ﷺ، [وأُمِّ سَلَمَةَ].

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وبِهِ يَقُولُ بَعْضُ أَهْلِ الْعِلْمِ.

وقَالَ أَحْمَدُ وإِسْحَاقُ: قَدْ ثَبَتَ عَنِ النَّبِيِّ ﷺ الصَّلَاةُ عَلَى الخُمْرَةِ.

قَالَ أَبُو عِيسَى: والخُمْرَةُ: هُوَ حَصِيرٌ صَغِيرٌ.

تخريج: [صحيح] وأخرجه أحمد: ١/٢٦٩ من حديث سماك به وصححه ابن خزيمة، ح: ١٠٠٥ وابن حبان (الإحسان): ٢٣٠٧ وغيرهما وسنده ضعيف وله شواهد عند البخاري، ح: ٣٨٢ ومسلم، ح: ٥١٢ وغيرهما * وفي الباب عن أم حبيبة، [الطبراني في الكبير: ٢٣/٢٤٢، ح: ٤٨٢] وابن عمر، [أحمد: ٢/٩٨، ٩٢ وابن خزيمة، ح: ١٠١٣] وأم سليم، [أحمد: ٦/ ٣٧٦، ٣٧٧] وعائشة، [البخاري، ح: ٣٨٢ ومسلم، ح: ٥١٢، ٥١٤] وميمونة، [البخاري، ح: ٣٧٩ ومسلم، ح: ٥١٣] وأم كلثوم بنت أبي سلمة بن عبدالأسد، [ابن خزيمة، ح: ١٠٠٨] وأم سلمة، [أحمد: ٦/ ٣٠٢] وله طريق آخر عند [أبي يعلى والطبراني في الكبير].

Chapter 130. What Has Been Related About *Ṣalāt* On The *Ḥaṣīr* (Mat)

(المعجم ١٣٠) - بَابُ مَا جَاءَ فِي الصَّلَاةِ عَلَى الْحَصِيرِ (التحفة ١٣١)

332. Abū Sa'eed narrated: "The Prophet ﷺ performed *Ṣalāt* on a *Ḥaṣīr*." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Anas, and Al-Mughīrah bin Shu'bah.

Abū 'Eīsā said: The *Ḥadīth* of Abū Sa'eed is a *Ḥasan Ḥadīth*.

Most of the people of knowledge act according to this, except that there are those among the people of knowledge who prefer *Ṣalāt* on the earth, considering it recommended.

[Abū Sufyān's (one of the narrators) name is Ṭalḥah bin Nāfi'].

٣٣٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عِيسَى بْنُ يُونسَ عَنِ الأَعْمَشِ، عَنْ أَبي سُفْيَانَ، عَنْ جابِرٍ، عَنْ أَبي سَعِيدٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى حَصِيرٍ.

[قَالَ] وفِي الْبَابِ عَنْ أَنَسٍ، والمُغِيرَةِ بْنِ شُعْبَةَ.

قَالَ أَبُو عِيسَى: وحَدِيثُ أَبي سَعِيدٍ حَدِيثٌ حَسَنٌ.

والعَمَلُ عَلَى هٰذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ، إِلَّا أَنَّ قَوْمًا مِنْ أَهْلِ الْعِلْمِ اخْتَارُوا الصَّلَاةَ عَلَى الأَرْضِ اسْتِحْبَابًا.

[وأَبُو سُفْيَانَ اسْمُهُ طَلْحَةُ بْنُ نَافِعٍ].

تخريج: وأخرجه مسلم، المساجد، باب جواز الجماعة في النافلة ... إلخ، ح:٦٦١ من حديث عيسى بن يونس به * جابر هو ابن عبدالله الأنصاري رضي الله عنه * وفي الباب عن أنس، [البخاري، ح:٣٨٠ ومسلم، ح:٦٥٨] والمغيرة بن شعبة، [أبو داود، ح:٦٥٩ وابن خزيمة، ح:١٠٠٦].

Comments:

Khumrah is a mat made of date-palm leaves, woven with threads; it is called *Khumrah* because it covers the earth, as said by *Imām* Khaṭṭābī.

(المعجم ١٣١) - بَابُ مَا جَاءَ فِي الصَّلَاةِ عَلَى الْبُسُطِ (التحفة ١٣٢)

Chapter 131. What Has Been Related About *Ṣalāt* On *Busuṭ*[1]

٣٣٣ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ الضُّبَعِيِّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يُخَالِطُنَا حَتَّى [إِنْ] كَانَ يَقُولُ لِأَخٍ لِي صَغِيرٍ: «يَا أَبَا عُمَيْرٍ ما فَعَلَ النُّغَيْرُ؟» قَالَ: ونُضِحَ بِسَاطٌ لَنا فَصَلَّى عَلَيْهِ.

[قَالَ:] وفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

والعَمَلُ عَلَى هٰذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحابِ النَّبِيِّ ﷺ ومَنْ بَعْدَهُمْ، ولَمْ يَرَوْا بِالصَّلَاةِ عَلَى البِسَاطِ والطُّنْفُسةِ بَأْسًا.

وبِهِ يَقُولُ أَحْمَدُ، وإِسْحَاقُ.

واسْمُ أَبِي التَّيَّاحِ: يَزِيدُ بْنُ حُمَيدٍ.

333. Anas bin Mālik narrated: "Allāh's Messenger ﷺ used to mingle with us such that he said to my younger brother: 'O Abū 'Umair ! What did the *Nughair*[2] do?'" He (Anas) said: "A *Bisāṭ* of ours would be sprinkled (with water) to perform *Ṣalāt* on." (***Ṣaḥīḥ***)

He said: There is something on this topic from Ibn 'Abbās.

Abū 'Eīsā said: The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and those after them among the *Tābi'īn*. They did not see any harm in *Ṣalāt* on a *Bisāṭ* or a *Ṭunfusah*.[3]

This is the saying of Aḥmad and Isḥāq.

And the name of Abū At-Tayyāḥ (one of the narrators) is Yazīd bin Ḥumaid.

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[1] *Busuṭ* is a plural of *Bisāṭ*, which is used to describe any type of mat that is spread over the ground, and it may be used as bedding as well. See *Tuḥfat Al-Aḥwadhī*.

[2] A *Nughair* is a type of small bird, similar to a sparrow.

[3] It is another word for a type of mat or rug.

تخريج: متفق عليه، وأخرجه البخاري، الأدب، باب الانبساط إلى الناس، ح:٦١٢٩ من حديث شعبة ومسلم، ح:٢١٥٠ من حديث أبي التياح به * وفي الباب عن ابن عباس، [ابن ماجه، ح:١٠٣٠].

Comments:

Some *Tābi'īn* stated offering prayer on the carpet is disliked, but according to *Imām* Abū Ḥanīfah and Shāfi'ī, it is lawful. The majority of the scholars have the same opinion.

Chapter 132. What Has Been Related About *Ṣalāt* In *Al-Ḥiṭān*

(المعجم ١٣٢) - بَابُ مَا جَاءَ فِي الصَّلَاةِ فِي الْحِيطَانِ (التحفة ١٣٣)

334. Mu'ādh bin Jabal narrated: "The Prophet ﷺ liked to perform *Ṣalāt* in *Al-Ḥiṭān*." (***Ḍa'īf***)

Abū Dāwud said: Meaning: "gardens."[1]

Abū 'Eīsā said: The *Ḥadīth* of Mu'ādh is a *Gharīb Ḥadīth*. We do not know of it except as a narration of Al-Ḥasan bin Abī Ja'far, and Al-Ḥasan bin Abī Ja'far was graded weak by Yaḥya bin Sa'eed and others. The name of Abū Az-Zubair (one of the narrators) is Muḥammad bin Muslim bin Tadrus. The name of Abū Ṭufail (one of the narrators) is 'Āmir bin Wāthilah.

٣٣٤ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا الحَسَنُ بْنُ أَبِي جَعْفَرٍ عَنْ أَبِي الزُّبَيرِ، عَنْ أَبِي الطُّفَيلِ، عَنْ مُعَاذِ بْنِ جَبَلٍ: أَنَّ النَّبِيَّ ﷺ كانَ يَسْتَحِبُّ الصَّلَاةَ فِي الحِيطَانِ.

قَالَ أَبُو دَاوُدَ: يَعْنِي البَسَاتِينَ.

قَالَ أَبُو عِيسَى: حَدِيثُ مُعاذٍ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الحَسَنِ بْنِ أَبِي جَعْفَرٍ. والحَسَنُ بْنُ أَبِي جَعْفَرٍ قَدْ ضَعَّفَهُ يَحْيى بْنُ سَعِيدٍ وغَيْرُهُ. وأَبُو الزُّبَيْرِ اسْمُهُ مُحَمَّدُ بْنُ مُسْلِمِ بْنِ تَدْرُسَ: وأَبُو الطُّفَيْلِ اسْمُهُ: عامِرُ بْنُ وَاثِلَةَ.

تخريج: **[إسناده ضعيف]** وأخرجه ابن عدي: ٢/٧١٨ من حديث أبي داود الطيالسي به * الحسن بن أبي جعفر ضعيف وفي السند علة أخرى.

Comments:

Ḥiṭān is the plural of Ḥā'iṭ, which means wall, and here it means an orchard surrounded by walls or fences.

An orchard surrounded by walls is a good place for being alone and seclusion, where a person can pray undisturbed with full attention, humility. His prayer was a source of goodness and blessing for the orchard and this was also a message of good news, pleasure and prosperity for the owner of the orchard.

[1] That is Abū Dāwūd Aṭ-Ṭayālisī who is one of the narrators. *Al-Ḥiṭān* is used to refer to datepalm groves that are enclosed by a fence or wall. See *Tuḥfat Al-Aḥwadhī*.

Chapter 133. What Has Been Related About The *Sutrah*[1] For The One Performing *Ṣalāt*

(المعجم ١٣٣) - بَابُ مَا جَاءَ فِي سُتْرَةِ الْمُصَلِّي (التحفة ١٣٤)

335. Mūsā bin Ṭalḥah narrated from his father (Ṭalḥah) that Allāh's Messenger ﷺ said: "When one of you places something like the post (handle) of the camel saddle in front of him, then let him perform *Ṣalāt* and not concern himself with who passes beyond that." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from Abū Hurairah, Sahl bin Abī Ḥathmah, Ibn 'Umar, Sabrah bin Ma'bad [Al-Juhnī], Abū Juḥaifah, and 'Āishah.

Abū 'Eīsā said: The *Ḥadīth* of Ṭalḥah is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and this is acted upon according to the people of knowledge. They say that the *Imām's Sutrah* is the *Sutrah* for whoever is behind him.

٣٣٥ - حَدَّثَنَا قُتَيْبَةُ وهَنَّادٌ قَالَا: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا وَضَعَ أَحَدُكُمْ بَيْنَ يَدَيْهِ مِثْلَ مُؤْخَرَةِ الرَّحْلِ فَلْيُصَلِّ ولَا يُبَالِي مَنْ مَرَّ مِنْ وَرَاءِ ذٰلِكَ».

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وسَهْلِ بْنِ أَبِي حَثْمَةَ، وابْنِ عُمَرَ، وَسَبْرَةَ بْنِ مَعْبَدٍ [الجُهَنِيِّ]، وأَبِي جُحَيْفَةَ، وعائِشَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ طَلْحَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. والعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ. وَقَالُوا: سُتْرَةُ الْإِمَامِ [سُتْرَةٌ] لِمَنْ خَلْفَهُ.

تخريج: وأخرجه مسلم، الصلاة، باب سترة المصلي والندب إلى الصلاة إلى السترة ... إلخ، ح:٤٩٩ عن قتيبة بن سعيد به * وفي الباب عن أبي هريرة، [أبو داود، ح:٦٨٩، ٦٩٠ وابن ماجه، ح:٩٤٣] وسهل بن أبي حثمة، [أبو داود، ح:٦٩٥] وابن عمر، [البخاري، ح:٤٩٤ ومسلم، ح:٥٠١] وسبرة بن معبد الجهني، [أحمد:٣/٤٠٤ وابن خزيمة، ح:٨١٠] وأبي جحيفة، [البخاري، ح:١٨٧ ومسلم، ح:٥٠٣] وعائشة، [مسلم، ح:٥٠٠].

Comments:

According to a known statement in the opinion of four *A'immah*, the *Sutrah* is desirable, not obligatory. One saying of *Imām* Aḥmad is that the *Sutrah* is obligatory, if nothing is available for a *Sutrah*, a line should at least be drawn. The truth is if there is a risk of someone passing from the front, then the commandment of having a *Sutrah* is stressed; and if a person offers prayer, without a *Sutrah*, at such a place where there is no possibility of someone passing from the front, and someone passes in front of him without a reason, in this case both are sinful.

[1] An item placed in front of the praying person for the purpose of not having someone pass directly in front of him while he is praying.

Chapter 134. What Has Been Related About The Dislike For Passing In Front Of The Person Performing *Ṣalāt*

336. Zaid bin Khālid Al-Juhnī sent a message to Abū Juhaim asking him what he had heard from Allāh's Messenger ﷺ about passing in front of a person who was performing *Ṣalāt*. Abū Juhaim said that Allāh's Messenger ﷺ said: "If the one who passed in front of the person performing *Ṣalāt* knew what he was doing, then for him to stop (and wait for forty) would be better for him than to pass in front of him." (***Ṣaḥīḥ***)

Abū An-Naḍr (one of the narrators) said: "I don't know if he said forty days, months, or years."

[Abū 'Eīsā]: There are narrations on this topic from Abū Sa'eed Al-Khudrī, Abū Hurairah, Ibn 'Umar, and 'Abdullāh bin 'Amr.

Abū 'Eīsā said: The *Ḥadīth* of Abū Juhaim is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It has been related that the Prophet ﷺ said: "It would be letter for one of you to stop (and wait) for a hundred years than to pass in front of his brother while he is performing *Ṣalāt*."

This is acted upon according to the people of knowledge. They dislike passing in front of the person who is performing *Ṣalāt*, but they do not think that doing so would sever the man's *Ṣalāt*.

[Abū An-Naḍr's name is Sālim, the freed slave of 'Umar bin 'Ubaidullāh Al-Madīnī.]

(المعجم ١٣٤) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْمُرُورِ بَيْنَ يَدَيِ الْمُصَلِّي (التحفة ١٣٥)

٣٣٦ - حَدَّثَنَا [إِسْحاقُ بْنُ مُوسَى] الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مالِكُ بْنُ أَنَسٍ عَنْ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ: أَنَّ زَيْدَ بْنَ خَالِدٍ الجُهَنِيَّ أَرْسَلَهُ إِلى أَبِي جُهَيْمٍ يَسْأَلُهُ ماذا سَمِعَ مِنْ رَسُولِ الله ﷺ في المَارِّ بَيْنَ يَدَيِ المُصَلِّي؟ فَقَالَ أَبُو جُهَيْمٍ: قَالَ رَسُولُ الله ﷺ: «لَوْ يَعْلَمُ المَارُّ بَيْنَ يَدَيِ المُصَلِّي ماذا عَلَيْهِ، لَكانَ أَنْ يَقِفَ أَرْبَعِينَ، خَيْرٌ لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ» قَالَ أَبُو النَّضرِ: لَا أَدْرِي قَالَ: أَرْبَعِينَ يَوْمًا أَوْ شَهْرًا أَوْ سَنَةً.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ، وأَبِي هُرَيْرَةَ، وابْنِ عُمَرَ، وعَبْدِ الله بْنِ عَمْرٍو.

قَالَ أَبُو عِيسَى: [و] حَدِيثُ أَبِي جُهَيْمٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَأَنْ يَقِفَ أَحَدُكُمْ مِائَةَ عامٍ خَيْرٌ لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْ أَخِيهِ وَهُوَ يُصَلِّي».

والعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ، كَرِهُوا المُرُورَ بَيْنَ يَدَيِ المُصَلِّي، ولَمْ يَرَوْا أَنَّ ذٰلِكَ يَقْطَعُ صَلَاةَ الرَّجُلِ.

[واسْمُ أَبِي النَّضْرِ سَالِمٌ مَولَى عُمَرَ بْنِ عُبَيْدِ اللهِ المَدَنِيّ].

تخريج: متفق عليه، وأخرجه البخاري، الصلاة، باب إثم المار بين يدي المصلي، ح:٥١٠ ومسلم، ح:٥٠٧ من حديث مالك به وهو في الموطأ: ١/ ١٥٤ (يحيى) * وفي الباب عن أبي سعيد الخدري، [البخاري، ح:٥٠٩ ومسلم، ح:٥٠٥ والموطأ: ١/ ١٥٤] وأبي هريرة [ابن ماجه، ح:٩٤٦] وابن عمر [البخاري، ح:٤٩٤، وقبل، ح:٥٠٩ موقوفًا ومسلم، ح:٥٠٦] وعبدالله بن عمرو، [الطبراني/ مجمع الزوائد: ٢/ ٦١ وقال: فيه من لم أجد من ترجمة] * حديث: "لأن يقف . . . إلخ"، أخرجه ابن ماجه، ح:٩٤٦.

Comments:

Passing from the front will be considered, if one passes from the place between the person offering prayer and the place of prostration and it disturbs the person praying. The minimum limit of the distance, according to some scholars, is the distance of three rows.

Chapter 135. What Has Been Related About 'The *Ṣalāt* Is Not Severed By Anything'

(المعجم ١٣٥) - بَابُ مَا جَاءَ لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ (التحفة ١٣٦)

337. Ibn 'Abbās narrated: "I was a companion rider on a female donkey with Al-Faḍl. We came while the Prophet ﷺ and his Companions were performing *Ṣalāt* at Minā.'' He said: "We dismounted from it and joined the row. The donkey then passed in front of them, and this did not invalidate their *Salāt*." (***Ṣaḥīḥ***)

٣٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ المَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ الله بْنِ عَبْدِ الله ابْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ رَدِيفَ الفَضْلِ عَلَى أَتَانٍ فَجِئْنَا والنَّبِيُّ ﷺ يُصَلِّي بِأَصْحابِهِ بِمِنًى، قَالَ: فَنَزَلْنَا عَنْها، فَوَصَلْنَا الصَّفَّ، فَمَرَّتْ بَيْنَ أَيْدِيهِمْ فَلَمْ تَقْطَعْ صَلَاتَهُمْ.

[Abū 'Eīsā said:] There are narrations on this topic from 'Āishah, Al-Faḍl, bin 'Abbās, and Ibn 'Umar.

[قَالَ أَبُو عِيسَى:] وفِي البَاب عَنْ عائِشَةَ، والفَضْلِ بْنِ عَبَّاسٍ، وابْنِ عُمَرَ.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Abbās is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

قَالَ أَبُو عِيسَى: [و] حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

It is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and those after them among the *Tābi'īn*, they say that the *Ṣalāt* is not severed by anything.

This is the saying of Sufyān [Ath-Thawrī] and Ash-Shāfi'ī.

والعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحابِ النَّبِيِّ ﷺ ومَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ، قَالُوا: لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ.

وبِهِ يَقُولُ سُفْيَانُ [الثَّوْرِيُّ]، والشَّافِعِيُّ.

تخريج: متفق عليه، وأخرجه مسلم، الصلاة، باب سترة المصلي والندب إلى الصلاة إلى

سترة ... إلخ، ح:٥٠٤ من حديث معمر بن راشد والبخاري، ح:٤٩٣ من حديث الزهري به * وفي الباب عن عائشة، [البخاري، ح:٣٨٢ ومسلم، ح:٥١٢] والفضل بن عباس، [أبو داود، ح:٧١٨] وابن عمر، [الدارقطني: ١/ ٣٦٧، ٣٦٨، ح:١٣٦٦].

Chapter 136. What Has Been Related About '*Ṣalāt* Is Not Severed Except By A Dog, A Donkey, And A Woman'

(المعجم ١٣٦) - بَابُ مَا جَاءَ: أَنَّهُ لَا يَقْطَعُ الصَّلَاةَ إِلَّا الْكَلْبُ وَالْحِمَارُ وَالْمَرْأَةُ (التحفة ١٣٧)

338. Abū Dharr said that Allāh's Messenger ﷺ said: "When a man performs *Ṣalāt*, and there is nothing in front of him like the post of a saddle, or a camel saddle, then his *Ṣalāt* is severed by (passing of) a black dog, a woman, and a donkey." It was said to Abū Dharr: "What is the problem with the black dog rather than the red or white one?" He said: "O my nephew! I asked Allāh's Messenger ﷺ just as you have asked me. He said: 'The black dog is a *Shaiṭān* (devil).'" (***Ṣaḥīḥ***)

٣٣٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا يُونُسُ ومَنْصُورُ بْنُ زَاذَانَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ قَالَ: سَمِعْتُ أَبَا ذرٍّ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذا صَلَّى الرَّجُلُ وَلَيْسَ بَيْنَ يَدَيْهِ كَآخِرَةِ الرَّحْلِ أَوْ كَواسِطَةِ الرَّحْلِ، قَطَعَ صَلَاتَهُ الكَلْبُ الأَسْوَدُ، والمَرْأَةُ، والحِمارُ» فَقُلْتُ لِأَبِي ذرٍّ: مَا بَالُ الْأَسْوَدِ مِنَ الْأَحْمَرِ مِنَ الْأَبْيَضِ؟ فَقَالَ: يَا ابْنَ أَخِي سَأَلْتَنِي كَما سَأَلْتُ رَسُولَ اللهِ ﷺ فَقَالَ: «الكَلْبُ الْأَسْوَدُ شَيْطَانٌ».

[He said:] There are narrations on this topic from Abū Sa'eed, Al-Ḥakam [bin 'Umar], Al-Ghifārī, Abū Hurairah, and Anas.

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي سَعِيدٍ، والحَكَمِ [ابْنِ عَمْرٍو] الغِفَارِيِّ، وأَبِي هُرَيْرَةَ، وأَنَسٍ.

Abū 'Eīsā said: The *Ḥadīth* of Abū Dharr is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي ذَرٍّ حَدِيثٌ حَسَنٌ صَحِيحٌ.

Some of the people of knowledge hold a view that the *Ṣalāt* is severed by the donkey, the woman, and the black dog. Aḥmad said: "The one that there is no doubt in is that the (passing of the) black dog severs the *Ṣalāt*, and to me there is a problem with the donkey and the woman."

وقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَيْهِ قَالُوا: يَقْطَعُ الصَّلَاةَ الحِمَارُ والمَرْأَةُ والكَلْبُ الْأَسْوَدُ. قَالَ أَحْمَدُ: الَّذي لَا أَشُكُّ فِيهِ أَنَّ الكَلْبَ الْأَسْوَدَ يَقْطَعُ الصَّلَاةَ، وفِي نَفْسي مِنَ الْحِمارِ والمَرْأَةِ شَيءٌ.

Isḥāq said: "Nothing severs the *Ṣalāt* except the black dog."

قَالَ إِسْحاقُ: لَا يَقْطَعُها شَيْءٌ إِلَّا الكَلْبُ الْأَسْوَدُ.

تخريج: وأخرجه مسلم، الصلاة، باب قدر ما يستر المصلي، ح: ٥١٠ من حديث يونس بن عبيد به * وفي الباب عن أبي سعيد، [أبو داود، ح: ٧١٩] والحكم بن عمرو الغفاري، [الطبراني في الكبير: ٣/ ٢١١، ح: ٣١٦١] وأبي هريرة، [مسلم، ح: ٥١١] وأنس، [البزار: كشف الأستار: ١/ ٢٨١، ح: ٥٨٢].

Comments:

The passing of these three in front of a person causes disruption in the attention and diverts his mind away. Therefore the attention and humility of the person offering prayer gets affected; but looking through all these *Aḥādīth* and others in the preceeding sections on the subject thoroughly, indicates that the prayer is not completely annulled despite this effect and disturbance.

Chapter 137. What Has Been Reported About Performing *Ṣalāt* In One Garment

(المعجم ١٣٧) - بَابُ مَا جَاءَ فِي الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ (التحفة ١٣٨)

339. 'Umar bin Abī Salamah narrated that he saw Allāh's Messenger ﷺ performing *Ṣalāt* in the house of Umm Salamah wrapped in one garment. (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from Abū Hurairah, Jābir, Salamah bin Al-Akwa', Anas, 'Amr bin Abī Asīd, Abū Sa'eed, Kaisān, Ibn 'Abbās, 'Āishah, Umm Hāni', 'Ammār bin Yāsir, Ṭalq bin 'Alī, and 'Ubādah bin Aṣ-Ṣāmit Al-Anṣārī.

Abū 'Eīsā said: The *Ḥadīth* of 'Umar bin Abī Salamah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ, and those after them among the *Tābi'īn* and others. They say that there is no harm in performing *Ṣalāt* in one garment.

Some of the people of knowledge have said that a man should perform *Ṣalāt* in two garments.

٣٣٩ - حَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا اللَّيْثُ عَنْ هِشَامٍ هُوَ ابْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ: أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ يُصَلِّي فِي بَيْتِ أُمِّ سَلَمَةَ مُشْتَمِلًا فِي ثَوْبٍ واحِدٍ.

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وجابِرٍ، وسَلَمَةَ بْنِ الْأَكْوَعِ، وأَنَسٍ، وعَمْرِو ابْنِ أَبِي أَسِيدٍ، وأَبِي سَعِيدٍ، وكَيْسَانَ، وابْنِ عَبَّاسٍ، وَعَائِشَةَ، وأُمِّ هانِيءٍ، وعَمَّارِ بْنِ ياسِرٍ، وطَلْقِ ابْنِ عَلِيٍّ، وعُبَادَةَ بْنِ الصَّامِتِ الْأَنْصارِيِّ.

قَالَ أَبُو عِيسَى: حَدِيثُ عُمَرَ بْنِ أَبِي سَلَمَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

والعَمَلُ عَلَى هٰذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ وغَيْرِهِمْ. قَالُوا: لَا بَأْسَ بالصَّلَاةِ فِي الثَّوْبِ الواحِدِ.

وقَدْ قَالَ بَعْضُ أَهْلِ الْعِلْمِ: يُصَلِّي الرَّجُلُ فِي ثَوْبَيْنِ.

تخريج: متفق عليه، وأخرجه مسلم، الصلاة، باب الصلاة في ثوب واحد، وصفة لبسه، ح:٥١٧ عن قتيبة و البخاري، ح:٣٥٥ من حديث هشام بن عروة به * وفي الباب عن أبي هريرة، [البخاري، ح:٣٥٨،٣٥٩،٣٦٠ ومسلم، ح:٥١٥،٥١٦] وجابر، [البخاري، ح:٣٦١ ومسلم، ح:٣٠١٠] وسلمة بن الأكوع، [أبو داود، ح:٦٣٢] وأنس،[لم أجده] وعمرو بن أبي أسيد (هو ابن أبي أسد) [أبو نعيم في معرفة الصحابة:٤/ ٢٠٤٢، ح:٥١٢٨ وقال: وهم فيه محمد بن بشر فقال عمرو بن أبي الأسد وصوابه ... عمر بن أبي سلمة بن عبدالأسد] وأبي سعيد، [ابن ماجه، ح:١٠٢٩،١٠٤٨] وكيسان، [ابن ماجه، ح:١٠٥٠،١٠٥١] وابن عباس، [أحمد:١/ ٢٥٦، ٣٠٣ وابن أبي شيبة:٣١٦٢] وعائشة، [أبو داود، ح:٦٣١] وأم هانىء، [البخاري، ح:٣٥٧ ومسلم، ح:٣٣٦] وعمار بن ياسر، [ابن عساكر تحفة الأحوذي:١/ ٢٧٧] وطلق بن علي، [أبو داود، ح:٦٢٩] وعبادة بن الصامت [ابن عساكر/ تحفة الأحوذي:١/ ٢٧٨].

Comments:

Covering the *Satr* for prayer is a condition, clothing more than that is better and more virtuous; for men if the cloth is short it should be worn around the waist; if it is bigger then it should be tied on the neck, and if it is even bigger then the shoulders should be covered fully. If the clothes are more than one, then the good extent of beauty and elegance will be better; therefore every person should wear clothes for prayer according to his best capability, means and circumstances.

Chapter 138. What Has Been Related About The Beginning Of The *Qiblah*

(المعجم ١٣٨) - بَابُ مَا جَاءَ فِي ابْتِدَاءِ الْقِبْلَةِ (التحفة ١٣٩)

340. Al-Barā' bin 'Āzib narrated: "When Allāh's Messenger ﷺ arrived in Al-Madīnah, he faced Bait Al-Maqdis in *Ṣalāt* for sixteen or seventeen months. Allāh's Messenger ﷺ longed to face the direction of the Ka'bah, so Allāh Most High revealed: Verily! We have seen the turning of your face towards the heaven. Surely We shall turn you to a *Qiblah* that shall please you. So turn your face in the direction of *Al-Masjid Al-Ḥarām*.[1]

So he faced the *Ka'bah*, and he liked that. A man performed the *'Aṣr* prayer with him, then passed by some of the Anṣār who were

٣٤٠ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْرائِيلَ، عَنْ أَبِي إِسْحاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ صَلَّى نَحْوَ بَيْتِ المَقْدِسِ سِتَّةَ أَوْ سَبْعَةَ عَشَرَ شَهْرًا. وَكانَ رَسُولُ اللهِ ﷺ يُحِبُّ أَنْ يُوَجَّهَ إِلى الْكَعْبَةِ، فَأَنْزَلَ اللهُ تَعالى: ﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾ [البقرة:١٤٤] فَوَجَّهَ إِلى الْكَعْبَةِ، وكانَ يُحِبُّ ذٰلِكَ، فَصَلَّى رَجُلٌ مَعَهُ الْعَصْرَ، ثُمَّ مَرَّ عَلَى قَوْمٍ مِنَ الْأَنْصارِ وهُمْ رُكُوعٌ فِي صَلَاةِ الْعَصْرِ

[1] *Al-Baqarah* 2:144.

bowing in *Ṣalāt* for *'Aṣr* while facing Bait Al-Maqdis." "He told them that he had performed *Ṣalāt* with Allāh's Messenger ﷺ and that he had faced the direction of the Ka'bah, so they changed (their direction) while they were bowing."

[He said:] There are narrations on this topic from Ibn 'Umar, Ibn 'Abbās, 'Umārah bin Aws, 'Amr bin 'Awf Al-Muzanī and Anas. (*Ṣaḥīḥ*)

Abū 'Eīsā said: The *Ḥadīth* of Al-Barā' is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It has also been narrated by Sufyān Ath-Thawrī from Abū Isḥāq.

نَحْوَ بَيْتِ الْمَقْدِسِ فَقَالَ: هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ رَسُولِ اللهِ ﷺ، وأَنَّهُ قَدْ وُجِّهَ إِلى الكَعْبَةِ. قَالَ: فَانْحَرَفُوا وَهُمْ رُكُوعٌ.

[قَالَ:] وفِي الْبَابِ عَنِ ابْنِ عُمَرَ، وابْنِ عَبَّاسٍ، وعُمَارَةَ بْنِ أَوْسٍ، وعَمْرِو بْنِ عَوْفٍ الْمُزَنِيِّ وأَنَسٍ.

قَالَ أَبُو عِيسَى: [و] حَدِيثُ الْبَرَاءِ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وقَدْ رَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ.

تخريج: متفق عليه، وأخرجه البخاري، الإيمان، باب: الصلاة من الإيمان، ح: ٤٠ ومسلم، ح: ٥٢٥ من حديث أبي إسحاق السبيعي به * وفي الباب عن ابن عمر، [يأتي: ٣٤١] وابن عباس، [يأتي: ٢٩٦٤] وعمارة بن أوس، [أبو نعيم في معرفة الصحابة: ٤/ ٢٠٧٩، ح: ٥٢٢٩] وعمرو بن عوف المزني، [البخاري في التاريخ الكبير: ٦/ ٣٠٧] وأنس، [مسلم، ح: ٥٢٧].

Comments:

1. This incidence is a proof of a single report being evidence that all the companions acknowledged the former rule to be abolished with just the information being passed by a single person.
2. From twelve *Rabī' Al-Awwal* until twelve Rajab are sixteen months; according to one saying, the *Qiblah* was changed in Sha'bān.

341. Ibn 'Umar said: "They were bowing during the *Ṣubḥ* (*Fajr*) Prayer." (*Ṣaḥīḥ*)

[Abū Isa said:] Ibn 'Umar's *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٤١ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: كانُوا رُكُوعًا فِي صَلَاةِ الصُّبْحِ.

[قَالَ أَبُو عِيسَى:] وحَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ].

تخريج: متفق عليه، وأخرجه البخاري، الصلاة، باب ماجاء في القبلة ... إلخ، ح: ٤٠٣ ومسلم، ح: ٥٢٦ من حديث عبدالله بن دينار به.

Chapter 139. What Has Been Related About 'What Is Between The East And The West Is A *Qiblah*'

(المعجم ١٣٩) - بَابُ مَا جَاءَ أَنَّ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ (التحفة ١٤٠)

342. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "What is between the east and the west is *Qiblah*." (***Ṣaḥīḥ***)

٣٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي مَعْشَرٍ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ما بَيْنَ المَشْرِقِ والمَغْرِبِ قِبْلَةٌ».

تخريج: [**صحيح**] وأخرجه ابن ماجه، إقامة الصلوات، باب القبلة، ح:١٠١١ من حديث أبي معشر به والحديث الآتي: ٣٤٤ شاهد له.

343. (Another chain with a similar narration) (***Ṣaḥīḥ***)

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah has been narrated from him by other routes.

Some of the people of knowledge have criticized Abū Ma'shar due to his memory. His name is Najīḥ, and he is the freed slave of Banū Hāshim. Muḥammad said: "I do not report anything from him, although the people have reported from him." And Muḥammad said: "The *Ḥadīth* of 'Abdullāh bin Ja'far Al-Makhramī from 'Uthmān bin Muḥammad Al-Akhnasī, from Sa'eed Al-Maqburī, from Abū Hurairah, is stronger and more correct than the *Ḥadīth* of Abū Ma'shar."

٣٤٣ - حَدَّثَنَا يَحْيى بْنُ مُوسَى: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي مَعْشَرٍ مِثْلَهُ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ قَدْ رُوِيَ عَنْهُ مِنْ غَيْرِ وَجْهٍ.

وقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي أَبِي مَعْشَرٍ مِنْ قِبَلِ حِفْظِهِ، واسْمُهُ نَجِيحٌ مَوْلَى بَنِي هاشِمٍ قَالَ مُحَمَّدٌ: لَا أَرْوِي عَنْهُ شَيْئًا وقَدْ رَوَى عَنْهُ النَّاسُ. قَالَ مُحَمَّدٌ: وحَدِيثُ عَبْدِ اللهِ بْنِ جَعْفَرٍ المَخْرَمِيِّ، عَنْ عُثْمَانَ بْنِ مُحَمَّدٍ الْأَخْنَسِيِّ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ أَقْوى وأَصَحُّ مِنْ حَدِيثِ أَبِي مَعْشَرٍ.

تخريج: [**صحيح**] انظر الحديث الآتي.

344. (Another chain narrating that) Abū Hurairah narrated that Allāh's Messenger ﷺ said: "What is between the east and the west is *Qiblah*." (***Ṣaḥīḥ***)

And they only call him 'Abdullāh bin Ja'far Al-Makhramī because he

٣٤٤ - حَدَّثَنَا الحَسَنُ بْنُ بَكْرٍ المَرْوَزِيُّ: حَدَّثَنَا المُعَلَّى بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدالله بْنُ جَعْفَرٍ المَخْرَمِيُّ عَنْ عُثْمَانَ بْنِ مُحَمَّدٍ الأَخْنَسِيِّ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «ما بَيْنَ

is a descendant of Al-Miswar bin Makhramah.

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

"What is between the east and the west is *Qiblah*" has been reported from more than one of the Companions of the Prophet ﷺ, among them are 'Umar bin Al-Khaṭṭāb, 'Alī bin Abī Ṭālib, and Ibn 'Abbās.

Ibn 'Umar said: "When the west is to your right, and the east is to your left, then what is between them is *Qiblah* when you are facing the *Qiblah*."

Ibn Al-Mubārak said: "What is between the east and the west is *Qiblah*': this is for the people of the east." And 'Abdullāh bin Al-Mubārak preferred that the people of Marw (Merv) face toward the left.

الْمَشْرِقِ والمَغْرِبِ قِبْلَةٌ».

وإِنَّما قِيلَ عَبْدُ الله بْنُ جعفرٍ المَخْرَمِيُّ لِأَنَّهُ مِنْ وَلَدِ المِسْوَرِ بْنِ مَخْرَمَةَ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وقَدْ رُوِيَ عَنْ غَيْرِ واحِدٍ مِنْ أَصْحابِ النَّبِيِّ ﷺ «ما بَيْنَ المَشْرِقِ والمَغْرِبِ قِبْلَةٌ» مِنْهُمْ: عُمَرُ بْنُ الخَطَّابِ وعَلِيُّ بْنُ أَبي طالِبٍ وابْنُ عَبّاسٍ.

وقَالَ ابْنُ عُمَرُ: إِذا جَعَلْتَ المَغْرِبَ عَنْ يَمِينِكَ، والمَشْرِقَ عَنْ يَسارِكَ فَمَا بَيْنَهُما قِبْلَةٌ إِذا اسْتَقْبَلْتَ الْقِبْلَةَ.

وقَالَ ابْنُ الْمُبارَكِ: ما بَيْنَ المَشْرِقِ والمَغْرِبِ قِبْلَةٌ. هٰذَا لِأَهْلِ المَشْرِقِ.

واخْتَارَ عَبْدُ الله بْنُ الْمُبارَكِ التَّيَاسُرَ لِأَهْلِ مَرْوَ.

تخريج: **[صحيح]** وسنده حسن وللحديث شواهد * أقوال عمر وعلي وابن عباس رضي الله عنهم.

Comments:

In this *Ḥadīth*, the direction of *Qiblah* of the people of Al-Madīnah and that of the outskirts of Al-Madīnah is mentioned. Scholars quoted that while offering prayer, if a person stands at forty - five degrees angle to the right side or to the left facing the direction of *Qiblah*, the prayer is valid; and according to some even up to thirty - two degrees is acceptable. [*Ma'ārifus-Sunan*: 3/377]

Chapter 140. What Has Been Related About A Man Who Prays Facing A Direction Other Than The *Qiblah* When It Is Cloudy

(المعجم ١٤٠) - بَابُ مَا جَاءَ فِي الرَّجُلِ يُصَلِّي لِغَيْرِ الْقِبْلَةِ فِي الْغَيْمِ (التحفة ١٤١)

345. 'Abdullāh bin 'Āmir bin Rabī'ah narrated from his father who said: "We were with the Prophet ﷺ on a journey on a very

٣٤٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَشْعَثُ بنُ سَعِيدٍ السَّمَّانُ عَنْ عَاصِمِ بْنِ عُبَيدِ الله، عَنْ عَبْدِ الله بْنِ عامِرِ

dark night and we did not know the direction of *Qiblah*. So each man among us prayed in his own direction. In the morning when we mentioned that to the Prophet ﷺ, then the following was revealed: So where ever you turn, there is the Face of Allāh."[1] (*Ḍa'īf*)

ابْنِ رَبِيعَة، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فِي لَيْلَةٍ مُظْلِمَةٍ، فَلَمْ نَدْرِ أَيْنَ الْقِبْلَةُ، فَصَلَّى كُلُّ رَجُلٍ مِنَّا عَلَى حِيَالِهِ، فَلَمَّا أَصْبَحْنَا ذَكَرْنَا ذٰلِكَ لِلنَّبِيِّ ﷺ فَنَزَلَ: ﴿فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ﴾ [البقرة: ١١٥].

Abū 'Eīsā said: There is a problem with the chain of this *Ḥadīth*, we do not know of it except as a narration of Ash'ath As-Sammān, and Ash'ath bin Sa'eed, Abū Ar-Rabī'ah As-Sammān is weak in *Aḥādīth*.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِذَاكَ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَشْعَثَ السَّمَّانِ، وأَشْعَثُ بْنُ سَعِيدٍ أَبُو الرَّبِيعِ السَّمَّانُ يُضَعَّفُ فِي الحَدِيثِ.

Most of the people of knowledge held views in accordance with this. They say that if one performs *Ṣalāt* when it is cloudy toward a direction other than the *Qiblah*, then it becomes clear to him after having prayed, that he prayed in a direction other than the *Qiblah*, then his *Ṣalāt* is acceptable.

This is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Aḥmad, and Isḥāq.

وقَدْ ذَهَبَ أَكْثَرُ أَهْلِ الْعِلْمِ إِلى هٰذَا، قَالُوا: إِذا صَلَّى فِي الْغَيْمِ لِغَيْرِ الْقِبْلَةِ، ثُمَّ اسْتَبَانَ لَهُ بَعْدَ مَا صَلَّى أَنَّهُ صَلَّى لِغَيْرِ الْقِبْلَةِ فَإِنَّ صَلَاتَهُ جائِزَةٌ.

وبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ، وابْنُ الْمُبَارَكِ، وأَحْمَدُ، وإِسْحاقُ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب من يصلي لغير القبلة وهو لا يعلم، ح: ١٠٢٠ من حديث أشعث السمان به وتابعه عمرو بن قيس عند أبي داود الطيالسي، ح: ١١٤٥ * عاصم بن عبيدالله ضعيف (تقريب) وللحديث شواهد ضعيفة عند البيهقي وابن مردويه وغيرهما، انظر تفسير ابن كثير: ١/ ١٦٣ وغيره.

Comments:

If a person does not know the direction of the *Qiblah*, he should ask someone, and if there is none to guide, then he should determine the direction of *Qiblah* by himself and he should perform prayer facing the direction which he most likely thinks would be the *Qiblah*. However, if the right direction of the *Qiblah* is known after having performed the prayer, it is not necessary to repeat the prayer and this is according to the majority of scholors.

[1] *Al-Baqarah* 2:115.

Chapter 141. What Has Been Related About What Is Disliked To Face While Performing *Ṣalāt*, Or To Perform *Ṣalāt* In

(المعجم ١٤١) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ مَا يُصَلَّى إِلَيْهِ وَفِيهِ (التحفة ١٤٢)

346. Ibn 'Umar narrated: "The Prophet ﷺ prohibited *Ṣalāt* from being performed in seven places: The dung heap, the slaughtering area, the graveyard, the commonly used road, the wash area, in the area that camels rest at,[1] and above the House of Allāh (the Ka'bah)." (***Ḥasan***)

٣٤٦ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا الْمُقْرِئُ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ زَيْدِ بْنِ جَبِيرَةَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُصَلَّى فِي سَبْعَةِ مَوَاطِنَ: فِي الْمَزْبَلَةِ، والْمَجْزَرَةِ، والْمَقْبَرَةِ، وقَارِعَةِ الطَّرِيقِ، وفِي الْحَمَّامِ، و[فِي] مَعَاطِنِ الْإِبِلِ، وَفَوْقَ ظَهْرِ بَيْتِ الله.

تخريج: [حسن] وأخرجه ابن ماجه، المساجد والجماعات، باب المواضع التي تكره فيها الصلاة، ح:٧٤٦ من حديث أبي عبدالرحمن المقرىء به وسنده ضعيف جدًّا، زيد متروك وحدث عن داود بن الحصين بحديث منكر جدًّا، ولكن لحديثه شاهد قوي عند ابن ماجه، ح:٧٤٧.

Comments:

Public garbage and slaughterhouses are places of unpleasant smells and dirt and also has the definite possibility of impurity. No person of good nature would like to perform an act of worship at such a place. Offering prayer in a graveyard resembles the polytheists and grave worshippers; doing so in the middle of the path is troublesome and causes difficulty for the people, because the path will be closed and the person himself will not be at rest. Praying on the roof of the House of Allāh is disrespectful and the direction of the person will not be towards the House of Allāh.

347. (Another chain with a similar narration) (***Ḥasan***)

[He said:] There are narrations on this topic from Abū Marthad, Jābir, and Anas.

[Abū Marthad's name is Kannāz bin Ḥuṣain].

Abū 'Īsā said: The chain for the *Ḥadīth* of Ibn 'Umar is not that strong.

٣٤٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا سُوَيْدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ زَيْدِ بْنِ جَبِيرَةَ، عَنْ دَاوُدَ بنِ حُصَيْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنْ رَسُولِ الله ﷺ بِمَعْنَاهُ وَنَحْوَهُ.

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي مَرْثَدٍ وجابِرٍ وأَنَسٍ.

[1] In *Aḥādīth* nos. 346-350, it is possible that it means "watering holes" that camels rest at. See *Tuḥfat Al-Aḥwadhī*.

Zaid bin Jabīrah (one of the narrators in both narrations) has been criticized due to his memory.

[Abū 'Eīsā said: Zaid bin Jubair Al-Kūfī is more confirmed than this one, and lived earlier, and he heard from Ibn 'Umar.]

Al-Laiṯh bin Sa'd narrated this *Ḥadīṯh* from 'Abdullāh bin 'Umar Al-'Umarī, from Nāfi', from 'Umar, from the Prophet ﷺ, and it is similar (to no. 346).

The *Ḥadīṯh* of Dāwūd from Nāfi', from Ibn 'Umar, from the Prophet ﷺ[1] is more appropriate and more correct than the *Ḥadīṯh* of Al-Laiṯh bin Sa'd. 'Abdullāh bin 'Umar Al-'Umarī was considered weak by some of the people of *Ḥadīṯh* due to his memory, One of these scholars was Yaḥya bin Sa'eed Al-Qaṭṭān.

[أَبُو مَرثَدٍ اسْمُهُ كَنَّازُ بْنُ حُصَيْنٍ].

قَالَ أَبُو عِيسَى: [و] حَدِيثُ ابْنِ عُمَرَ إِسْنَادُهُ لَيْسَ بِذَاكَ الْقَوِيِّ.

وقَدْ تُكُلِّمَ فِي زَيْدِ بْنِ جَبِيرَةَ مِنْ قِبَلِ حِفْظِهِ.

[قَالَ أَبُو عِيسَى: وزَيْدُ بْنُ جُبَيْرٍ الْكُوفِيُّ أَثْبَتُ مِنْ هٰذَا وأَقْدَمُ وقَدْ سَمِعَ مِنِ ابْنِ عُمَرَ].

وقَدْ رَوَى اللَّيْثُ بْنُ سَعْدٍ هٰذَا الْحَدِيثَ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ الْعُمَرِيِّ عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

وحَدِيثُ [دَاوُدَ عَنْ نافِعٍ عَنِ] ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَشْبَهُ وأَصَحُّ مِنْ حَدِيثِ اللَّيْثِ ابْنِ سَعْدٍ. وعَبْدُ اللهِ بْنُ عُمَرَ العُمَرِيُّ ضعَّفَه بَعْضُ أَهْلِ الْحَدِيثِ مِنْ قِبَلِ حِفْظِهِ، مِنْهُمْ: يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ.

تخريج: [حسن] انظر الحديث السابق * وفي الباب عن أبي مرثد، [مسلم، ح:٩٧٢] وجابر، [ابن عدي في الكامل/ تحفة الأحوذي:١/ ٢٨١] وأنس، [ابن حبان، ح:٣٤٣ وأبو يعلى:٥/ ١٧٥] * حديث الليث عن العمري، أخرجه ابن ماجه، ح:٧٤٧ وهو حديث قوي.

Chapter 142. What Has Been Related About *Ṣalāt* In Sheep Pens And The Resting Area Of Camels

(المعجم ١٤٢) - بَابُ مَا جَاءَ فِي الصَّلَاةِ فِي مَرَابِضِ الْغَنَمِ وَأَعْطَانِ الإِبِلِ (التحفة ١٤٣)

348. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "Perform *Ṣalāt* in sheep pens but do not perform *Ṣalāt* in the camels' resting area." (***Ḥasan***)

٣٤٨ - حَدَّثَنَا أَبُو كُرَيبٍ: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ، عَنْ هِشامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صَلُّوا فِي مَرابِضِ الْغَنَمِ ولَا تُصَلُّوا فِي أَعْطَانِ الْإِبِلِ».

تخريج: [حسن] وأخرجه ابن ماجه، المساجد والجماعات، باب الصلاة في أعطان الإبل

[1] Nos. 346 and 347.

ومراح الغنم، ح:٧٦٨ من حديث هشام [بن حسان] به وصححه ابن خزيمة، ح:٧٩٥ وابن حبان، ح:٣٣٦ والبوصيري وله شواهد عند مسلم (٣٦٠) وغيره. انظر الحديث الآتي.

349. (Another chain) from Abū Hurairah, from the Prophet ﷺ, and it is the same or similar. (***Ḥasan***)

[He said:] There are narrations on this topic from Jābir bin Samurah, Al-Barā', Sabrah bin Ma'bad Al-Juhanī, 'Abdullāh bin Mughaffal, Ibn 'Umar, and Anas.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is acted upon according to our companions, and it is the saying of Aḥmad and Isḥāq.

The *Ḥadīth* of Abū Ḥaṣīn (a narrator in this chain of *Ḥadīth*) from Abū Ṣāliḥ, from Abū Hurairah, from the Prophet ﷺ, is a *Gharīb Ḥadīth*.

Isrā'īl reported it from Abū Ḥaṣīn: "From Abū Ṣāliḥ, from Abū Hurairah" which is *Mawqūf*, he did narrate it in *Marfū'* form.

Abū Ḥaṣīn's name is 'Uthmān bin 'Āṣim Al-Asadī.

٣٤٩ - **حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيى ابْنُ آدَمَ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ أَوْ بِنَحْوِهِ.

[قَالَ:] وفِي الْبَابِ عَنْ جابِرِ بْنِ سَمُرَةَ، والبَرَاءِ، وسَبْرَةَ بْنِ مَعْبَدٍ الجُهَنِيِّ، وعَبْدِ الله ابْنِ مُغَفَّلٍ، وابْنِ عُمَرَ، وأَنَسٍ.

قَالَ أَبُو عِيسَى: وحَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وعَلَيْهِ الْعَمَلُ عِنْدَ أَصْحَابِنَا.

وبِهِ يَقُولُ أَحْمَدُ وإِسْحَاقُ.

وحَدِيثُ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ حَدِيثٌ غريبٌ.

ورَوَاهُ إِسْرائِيلُ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ مَوْقُوفًا ولَمْ يَرْفَعْهُ.

واسْمُ أَبِي حَصِينٍ عُثْمَانُ بْنُ عاصِمٍ الْأَسَدِيُّ.

تخريج: [حسن] وأخرجه ابن خزيمة، ح:٧٩٦ عن أبي كريب محمد بن العلاء به * وفي الباب عن جابر بن سمرة، [مسلم، ح:٣٦٠] والبراء [تقدم:٨١] وسبرة بن معبد الجهني، [ابن ماجه، ح:٧٧٠] وعبدالله بن مغفل [ابن ماجه، ح:٧٦٩] وابن عمر [تقدم:٣٤٦، ٣٤٧] وأنس، [يأتي:٣٥٠].

Comments:

Imām Aḥmad and the Zahirites comprehend that the prohibition of offering prayer in the dens of camels is such a worshiping order, its wisdom and logic is not known to us; therefore in their opinion offering prayer in the dens of camels is prohibited.

350. Anas bin Mālik narrated: "The Prophet ﷺ would perform *Ṣalāt* in sheep pens." (***Ṣaḥīḥ***)

٣٥٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ

الضُّبَعِيِّ، عَنْ أَنَسِ بْنِ مالِكٍ: أَنَّ النَّبِيَّ ﷺ كانَ يُصلِّي فِي مَرابِضِ الغَنَمِ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وأَبُو التَّيَّاحِ [الضُّبَعِيُّ] اسْمُهُ يَزِيدُ بْنُ حُمَيْدٍ.

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

Abū At-Tayyāḥ [Aḍ-Ḍuba'ī's] (one of the narrators) name is Yazīd bin Ḥumaid.

تخريج: متفق عليه، وأخرجه البخاري، الصلاة، باب الصلاة في مرابض الغنم، ح:٤٢٩ ومسلم، ح:٥٢٤ من حديث شعبة به.

(المعجم ١٤٣) - بَابُ مَا جَاءَ فِي الصَّلَاةِ عَلَى الدَّابَّةِ حَيْثُ مَا تَوَجَّهَتْ بِهِ (التحفة ١٤٤)

Chapter 143. What Has Been Related About *Ṣalāt* On A Beast Whichever Direction It Is Facing

٣٥١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ ويَحْيَى بْنُ آدَمَ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جابِرٍ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ فِي حَاجَةٍ فَجِئْتُهُ وَهُوَ يُصَلِّي عَلَى راحِلَتِهِ نَحْوَ المَشْرِقِ، والسُّجُودُ أَخْفَضُ مِنَ الرُّكُوعِ.

[قَالَ:] وفِي الْبَابِ عَنْ أَنَسٍ، وابْنِ عُمَرَ، وأَبِي سَعِيدٍ، وعامِرِ بْنِ رَبِيعَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

[وقَدْ] رُوِيَ [هٰذَا الحَدِيثُ] مِنْ غَيْرِ وَجْهٍ، عَنْ جابِرٍ.

والعَمَلُ عَلَى هٰذَا عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ، لَا نَعْلَمُ بَيْنَهُمُ اخْتِلَافًا. لَا يَرَوْنَ بَأْسًا أَنْ يُصَلِّيَ الرَّجُلُ عَلَى راحِلَتِهِ تَطَوُّعًا حَيْثُمَا كَانَ وَجْهُهُ إِلى الْقِبْلَةِ أَوْ غَيْرِهَا.

351. Jābir narrated: "The Prophet ﷺ dispatched me for something he needed. I came to him while he was performing *Ṣalāt* on his mount, heading east, he made the prostrations lower than the bowing." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from Anas, Ibn 'Umar, Abū Sa'eed, and 'Āmir bin Rabī'ah.

Abū 'Eīsā said: The *Ḥadīth* of Jābir is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It [this *Ḥadīth*] has been related from other routes to Jābir.

This is acted upon according to the people of knowledge, in general, we do not know of any differences among them about it. They do not see any harm in a man performing voluntary *Ṣalāt* on his mount, facing whichever direction it is headed, toward the *Qiblah* or not.

تخريج: [**صحيح**] وأخرجه أبو داود، صلاة السفر، باب التطوع على الراحلة والوتر، ح:١٢٢٧ من حديث وكيع به وصححه ابن خزيمة، ح:١٢٧٠ وابن حبان (الإحسان):٢٥١٥، ٢٥١٦ والبغوي في شرح السنة، ح:١٠٣٨ وأخرجه مسلم، ح:٥٤٠ من طريق أبي الزبير به * وفي

الباب عن أنس، [أبو داود، ح:١٢٢٥] وابن عمر، [يأتي:٣٥٢] وأبي سعيد، [أحمد:٣/٧٣] وعامر بن ربيعة، [البخاري، ح:١٠٩٣ ومسلم، ح:٧٠١].

Comments:

According to the majority scholars offering voluntary prayer on an animal and on a ride during a journey is allowed, whether it is facing the direction of the *Qiblah* or any other direction. Therefore voluntary prayer by making gestures can be performed while traveling in land, air and water on trains without facing the direction of the *Qiblah*.

Chapter 144. What Has Been Related About *Ṣalāt* Toward One's Mount

(المعجم ١٤٤) - بَابُ [مَا جَاءَ] فِي الصَّلَاةِ إِلَى الرَّاحِلَةِ (التحفة ١٤٥)

352. Ibn 'Umar narrated: "The Prophet ﷺ performed *Ṣalāt* towards his she-camel, or his mount, and he would perform *Ṣalāt* while on his mount, whichever direction it was facing." (***Ṣaḥīḥ***)

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

It is the view of some of the people of knowledge, they do not see any harm in *Ṣalāt* toward a she-camel that one uses as a *Sutrah*.

٣٥٢ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ صَلَّى إِلَى بَعِيرِهِ أَوْ رَاحِلَتِهِ وَكَانَ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُمَا تَوَجَّهَتْ بِهِ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْعِلْمِ لَا يَرَوْنَ بِالصَّلَاةِ إِلَى الْبَعِيرِ بَأْسًا أَنْ يَسْتَتِرَ بِهِ.

تخريج: متفق عليه، وأخرجه البخاري، الصلاة، باب الصلاة في مواضع الإبل، ح:٤٣٠ ومسلم، ح:٥٠٢ من حديث أبي خالد الأحمر به.

Comments:

It is proven from this *Ḥadīth* that taking an animal as a *Sutrah* is allowed so long as the risk of it running and moving away is not involved, which will cause extra disruption and worry in the prayer.

Chapter 145. What Has Been Related About 'When Supper Is Present And The *Iqāmah* Is Called For *Ṣalāt* Then Begin With Supper'

(المعجم ١٤٥) - بَابُ مَا جَاءَ إِذَا حَضَرَ الْعَشَاءُ وَأُقِيمَتِ الصَّلَاةُ فَابْدَأُوا بِالْعَشَاءِ (التحفة ١٤٦)

353. Anas conveyed that the Prophet ﷺ said: "When supper is present and the *Iqāmah* for *Ṣalāt* has been called, then begin with supper." (***Ṣaḥīḥ***)

٣٥٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «إِذَا حَضَرَ الْعَشَاءُ وَأُقِيمَتِ الصَّلَاةُ

فَابْدَأُوا بِالْعَشَاءِ».

[قَالَ:] وفِي الْبَابِ عَنْ عَائِشَةَ، وابْنِ عُمَرَ، وسَلَمَةَ بْنِ الْأَكْوَعِ، وأُمِّ سَلَمَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وعَلَيْهِ العَمَلُ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْهُمْ: أَبُو بَكْرٍ، وعُمَرُ، وابْنُ عُمَرَ.

وبِهِ يَقُولُ أَحْمَدُ، وإِسْحَاقُ، يَقُولَانِ: يَبْدَأُ بِالْعَشَاءِ وإِنْ فاتَتْهُ الصَّلَاةُ فِي الْجَمَاعَةِ.

[قَالَ أَبُو عِيسَى]: سَمِعْتُ الْجَارُودَ يَقُولُ: سَمِعْتُ وَكِيعًا يَقُولُ فِي هٰذَا الحَدِيثِ: يَبْدَأُ بِالْعَشَاءِ إِذا كانَ الطَّعَامُ يُخَافُ فَسَادُهُ.

والَّذي ذَهَبَ إِلَيْهِ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وغَيْرِهِمْ أَشْبَهُ بِالاتِّبَاعِ، وَإِنَّمَا أَرَادُوا أَلَّا يَقُومَ الرَّجُلُ إِلى الصَّلَاةِ وَقَلْبُهُ مَشْغُولٌ بِسَبَبِ شَيْءٍ.

وَقَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: لَا نَقُومُ إِلى الصَّلَاةِ وفِي أَنْفُسِنَا شَيْءٌ.

Abū ʿEīsā said: There are narrations on this topic from ʿĀishah, Ibn ʿUmar, Salamah bin Al-Akwaʿ, and Umm Salamah.

Abū ʿEīsā said: The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ, among them are Abū Bakr, ʿUmar, and Ibn ʿUmar.

It is the view of Aḥmad and Isḥāq, they said that one is to begin with supper even if one misses *Ṣalāt* in the congregation.

[Abū ʿEīsā said:] I heard Al-Jārūd saying: " I heard Wakīʿ saying the following about this *Ḥadīth*: 'Begin with supper when the food is such that one fears it spoiling.'"

But the view of some of the people of knowledge among the Companions of the Prophet ﷺ, and others, is more worthy of being followed. They only wanted that a man not stand in *Ṣalāt* while his heart is distracted by something else.

It has been related that Ibn ʿAbbās said: "We do not stand in *Ṣalāt* while there is something (distracting us) in our souls."

تخريج: متفق عليه، وأخرجه مسلم، المساجد، باب كراهة الصلاة بحضرة الطعام . . . إلخ، ح:٥٥٧ من حديث سفيان بن عيينة والبخاري، ح:٦٧٢ من حديث الزهري * وفي الباب عن عائشة، [البخاري، ح:٥٤٦٥ ومسلم، ح:٥٥٨، ٥٦٠] وابن عمر، [يأتي:٣٥٤] وسلمة بن الأكوع، [أحمد:٤/ ٤٩، ٥٤] وأم سلمة، [أحمد:٥/ ٢٥٠] * قول وكيع، سنده صحيح.

٣٥٤ - **وَرُوِيَ** عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِذا وُضِعَ الْعَشَاءُ وأُقِيمَتِ الصَّلَاةُ فَابْدَأُوا بِالْعَشَاءِ».

354. Ibn ʿUmar narrated that the Prophet ﷺ said: "When the supper is presented and the *Iqāmah* is called for *Ṣalāt*, then begin with the

supper." (*Ṣaḥīḥ*)

He said: Ibn 'Umar would eat supper while he was hearing the *A'immah* recitation.

[He said:] This was narrated to us by Hannād (who said);"Abdah narrated it to us from 'Ubaidullāh, from Nāfi' from Ibn 'Umar."

قَالَ: وتَعَشَّى ابْنُ عُمَرَ وَهُوَ يسْمَعُ قِرَاءَةَ الْإِمَامِ.

[قَالَ:] حدَّثَنَا بِذٰلِكَ هنَّادٌ: حَدَّثَنَا عَبْدَةُ عَنْ عُبَيْدِ الله، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب: إذا حضر الطعام وأقيمت الصلاة، ح: ٦٧٣ ومسلم، ح: ٥٥٩ من حديث عبيدالله بن عمر عن نافع عن ابن عمر به.

Comments:

If such is the case that the attention will remain on the meal instead of prayer, then the meal should be taken first. If there is no desire and need of it then the person should offer prayer first.

Chapter 146. What Has Been Related About *Ṣalāt* When Sleepy

(المعجم ١٤٦) - بَابُ مَا جَاءَ فِي الصَّلَاةِ عِنْدَ النُّعَاسِ (التحفة ١٤٧)

355. 'Āishah narrated that Allāh's Messenger ﷺ said: "When one of you is sleepy and he is performing *Ṣalāt*, then let him lie down until the sleep is gone from him. For when one of you performs *Ṣalāt* while he is sleepy, perhaps he wants to seek forgiveness but he curses himself." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Anas and Abū Hurairah.

Abū 'Eīsā said: The *Ḥadīth* of 'Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

٣٥٥ - حَدَّثَنَا هارُونُ بْنُ إِسْحاقَ الهَمْدَانِيُّ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمانَ الكِلَابِيُّ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِذا نَعَسَ أَحَدُكمْ وَهُوَ يُصَلِّي فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذا صَلَّى وهُوَ يَنعَسُ لَعَلَّهُ يَذْهَبُ لِيَسْتَغْفِرَ فَيَسُبَّ نفسَهُ».

[قَالَ:] وفِي الْبَابِ عَنْ أَنَسٍ وأَبِي هُرَيْرَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ عائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الوضوء، باب الوضوء من النوم، ومن لم ير . . . إلخ، ح: ٢١٢ مسلم، ح: ٧٨٦ من هشام بن عروة به * وفي الباب عن أنس، [البخاري، ح: ١١٥٠ مسلم، ح: ٧٨٤] وأبي هريرة،[مسلم، ح: ٧٨٧].

Comments:

When a person offering prayer is overwhelmed by sleep and unaware of what he is saying with his tongue, and thus he is losing interest in prayer and unable to carry on the prayer, he should end the prayer and go to sleep.

Chapter 147. What Has Been Related [About] 'Whoever Visits A People, He Does Not Lead Them In *Ṣalāt*'

356. Abū 'Aṭiyyah narrated that a man among them said: "Mālik bin Al-Ḥuwairiṯh came to us in our *Muṣalla* to narrate. One day when it was time for *Ṣalāt*, we told him to go ahead (to lead the prayer). He said: 'Let one of you go forward, until I narrate to you why I would not go forward (to lead the prayer): I heard Allāh's Messenger ﷺ saying: "Whoever visits a people, then he does not lead them, but a man among them leads them." (***Ḥasan***)

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

This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and others. They say that the owner of the house has more right to being the *Imām* than the visitor.

Some of the people of knowledge said that when the visitor is given permission then there is no harm if he leads them in *Ṣalāt*.

Isḥāq commented on the *Ḥadīṯh* of Mālik bin Al-Ḥuwairiṯh: "He was very strict on the view that no one should lead the owner of the house in *Salāt* even if he is given the permission to do so. The same thing applies in the case of the *Masjid*; [he does not not lead them in *Ṣalāt* in the *Masjid*] when he visits them. Rather, 'A man from among them should lead them in *Salāt*.'"

(المعجم ١٤٧) - بَابُ مَا جَاءَ [فِي] مَنْ زَارَ قَوْمًا فَلَا يُصَلِّ بِهِمْ (التحفة ١٤٨)

٣٥٦ - حَدَّثَنَا هَنَّادٌ ومَحْمُودُ بْنُ غَيْلَانَ قَالَا: حَدَّثَنَا وكِيعٌ عَنْ أَبَانَ بْنِ يَزِيدَ الْعَطَّارِ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ العُقَيْلِيِّ، عَنْ أَبِي عَطِيَّةَ، رَجُلٍ مِنْهُمْ قَالَ: كانَ مالِكُ بْنُ الحُوَيْرِثِ يَأْتِينَا فِي مُصَلَّانَا يَتَحَدَّثُ فَحَضَرَتِ الصَّلَاةُ يَوْمًا فَقُلْنَا لَهُ تَقَدَّمْ فَقَالَ: لِيَتَقَدَّمْ بَعْضُكُمْ، حَتَّى أُحَدِّثَكُمْ لِمَ لَا أَتَقَدَّمُ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ زَارَ قَوْمًا فَلَا يَؤُمَّهُمْ وَلْيَؤُمَّهُمْ رَجُلٌ مِنْهُمْ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

والعَمَلُ عَلَى هٰذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وغَيْرِهِمْ. قَالُوا: صَاحِبُ المَنْزِلِ أَحَقُّ بِالْإِمَامَةِ مِنَ الزَّائِرِ.

وقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا أَذِنَ لَهُ فَلَا بَأْسَ أَنْ يُصَلِّيَ بِهِ.

وَقَالَ إِسْحَاقُ بِحَدِيثِ مالِكِ بْنِ الحُوَيْرِثِ وَشَدَّدَ فِي أَنْ لَا يُصَلِّيَ أَحَدٌ بِصَاحِبِ الْمَنْزِلِ وإِنْ أَذِنَ لَهُ صاحِبُ المَنْزِلِ، قَالَ: وَكَذَلِكَ فِي المَسْجِدِ [لَا يُصَلِّي بِهِمْ فِي المَسْجِدِ] إِذا زَارَهُمْ، يَقُولُ: يُصَلِّي بِهِمْ رَجُلٌ مِنْهُمْ.

تخريج: [حسن] وأخرجه أبو داود، الصلاة، باب إمامة الزائر، ح:٥٩٦ والنسائي:٢/ ٨٠، ح:٧٨٨ من حديث أبان العطار به وصححه ابن خزيمة، ح:١٥٢٠ * أبو عطية حسن الحديث وللحديث شواهد.

Comments:

The owner of the house has the right to lead the prayer, but if he allows someone more knowledgeable and virtuous than himself because of his respect and nobility, most of the people of knowledge regard the authenticity of prayer led by a visitor. Yet leading prayer without the permission of the owner of house or the *Imām* is not right.

Chapter 148. What Has Been Related About It Being Disliked For The *Imām* To Specify Himself With Supplcations

(المعجم ١٤٨) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ أَنْ يَخُصَّ الإِمَامُ نَفْسَهُ بِالدُّعَاءِ

(التحفة ١٤٩)

357. Thawbān narrated that the Prophet ﷺ said: "It is not allowed for a man to look into the interior of a man's house until he has been given permission, for if he looks, then he has entered. And one who leads people (in *Ṣalāt*) should not supplicate for himself alone with the exclusion of his congregation. If he does, then he has betrayed them. And one is not to stand for *Ṣalāt* while he has to urinate." (***Ḥasan***)

[He said:] There are narrations on this topic from Abū Hurairah and Abū Umāmah.

Abū 'Eīsā said: The *Ḥadīth* of Thawbān is a *Ḥasan Ḥadīth*.

This *Ḥadīth* was reported from Mu'āwiyah bin Ṣāliḥ, from As-Safr bin Nusair, from Yazīd bin Shuraiḥ, from Abū Umāmah from the Prophet ﷺ.

And this *Ḥadīth* was reported from Yazīd bin Shuraiḥ, from Abū Hurairah, from the Prophet ﷺ.

It is as if the narration of Yazīd

٣٥٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنِي حَبِيبُ بْنُ صَالِحٍ عَنْ يَزِيدَ بْنِ شُرَيْحٍ، عَنْ أَبِي حَيٍّ الْمُؤَذِّنِ الْحِمْصِيِّ، عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَحِلُّ لِامْرِئٍ أَنْ يَنْظُرَ فِي جَوْفِ بَيْتِ امْرِئٍ حَتَّى يَسْتَأْذِنَ، فَإِنْ نَظَرَ فَقَدْ دَخَلَ، وَلَا يَؤُمُّ قَوْمًا فَيَخُصَّ نَفْسَهُ بِدَعْوَةٍ دُونَهُمْ، فَإِنْ فَعَلَ فَقَدْ خَانَهُمْ وَلَا يَقُومُ إِلَى الصَّلَاةِ وَهُوَ حَقِنٌ»

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وأَبِي أُمَامَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ ثَوْبَانَ حَدِيثٌ حَسَنٌ.

وقَدْ رُوِيَ هٰذَا الحَدِيثُ عَنْ مُعاوِيَةَ بْنِ صالِحٍ، عَنِ السَّفْرِ بْنِ نُسَيْرٍ، عَنْ يَزِيدَ بْنِ شُرَيْحٍ، عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ.

ورُوِيَ هذَا الحَدِيثُ عَنْ يَزِيدَ بْنِ شُرَيحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

وكَأَنَّ حَدِيثَ يَزِيدَ بْنِ شُرَيحٍ عَنْ أَبِي حَيٍّ

bin Shuraih from Abū Ḥayy Al-Mu'adh-dhin, from Thawbān (a narrator in the chain of this *Ḥadīth*) is the best and most popular chain for this.

الْمُؤَذِّنِ عَنْ ثَوْبَانَ فِي هٰذَا أَجْوَدُ إِسْنَادًا وَأَشْهَرُ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الطهارة، باب: أيصلي الرجل وهو حاقن؟، ح: ٩٠ من حديث إسماعيل بن عياش به، تكلم فيه ابن خزيمة، ح: ٣/ ٦٣ قبل، ح: ١٦٣٠ وحسنه البغوي والصواب معه * وفي الباب عن أبي هريرة، [أبو داود، ح: ٩١] وأبي أمامة، [أحمد: ٥/ ٢٥٠، ٢٦٠، ٢٦١] من حديث معاوية بن صالح * حديث يزيد بن شريح عن أبي هريرة، أخرجه الحاكم: ١/ ١٦٨ وصححه ووافقه الذهبي، وحديث يزيد عن أبي حي عن ثوبان، أخرجه أبو داود، ح: ٩٠.

Comments:

1. This *Ḥadīth* instructs that to peep into someone's house without permission is unlawful. The purpose of seeking permission is not to look at the household suddenly, if one has already taken a peep then what is the need of seeking permission; as if he entered without the permission, which is unlawful.
2. 'Should not supplicate for himself alone' may also mean that if he is requested to make a supplication, he should do so for all, not only for himself; for the supplication reported from the Prophet ﷺ will be read as reported, and no change will be made in these supplications by anyone.

Chapter 149. What Has Been Related [About] Whoever Leads People (In *Ṣalāt*) While They Dislike Him

(المعجم ١٤٩) - بَابُ مَا جَاءَ [فِي] مَنْ أَمَّ قَوْمًا وَهُمْ لَهُ كَارِهُونَ (التحفة ١٥٠)

358. Anas bin Mālik narrated: "Allāh's Messenger ﷺ cursed three people: A man who leads people (in *Ṣalāt*) while they dislike him, a woman who spends a night while her husband is angry with her, and a man who hears: '*Ḥayya 'Alal-Falāḥ* (come to success)' then does not respond." (***Ḍa'īf***)

[He said:] There are narrations on this topic from Ibn 'Abbās, Ṭalḥah, 'Abdullāh bin 'Amr and Abū Umāmah.

Abū 'Eīsā said: The *Ḥadīth* of Anas is not correct, because it has been reported from Al-Ḥasan,

٣٥٨ - حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ وَاصِلٍ [بْنِ عَبْدِ الأَعْلَى] الكُوفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ قاسِمٍ الأَسَدِيُّ عَنِ الفَضْلِ بْنِ دَلْهَمٍ، عَنِ الحَسَنِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ يَقُولُ: لَعَنَ رَسُولُ اللهِ ﷺ ثَلَاثَةً: رَجُلٌ أَمَّ قَوْمًا وهُمْ لَهُ كارِهُونَ، وامْرَأَةٌ باتَتْ وزَوْجُها عَلَيْها سَاخِطٌ، ورَجُلٌ سَمِعَ: حَيَّ عَلَى الفَلَاحِ، ثُمَّ لَمْ يُجِبْ.

[قَالَ:] وفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ، وَطَلْحَةَ، وعَبْدِ اللهِ بْنِ عَمْرٍو، وأَبِي أُمَامَةَ.

from the Prophet ﷺ (which is) *Mursal*.

Abū 'Eīsā said: Muḥammad bin Al-Qāsim (one of the narrators) has been criticized by Aḥmad bin Ḥanbal, and he graded him weak. He is not a *Ḥāfiẓ*.[1]

There are those among the people of knowledge who dislike for a man to lead a people in *Salāt* while they dislike him. If the *Imām* is not an oppressor, then the sin is only on those who dislike him.

Aḥmad and Isḥāq said about this: There is no harm if one, two or three people dislike him – not until most of the people dislike him.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ لَا يَصِحُّ، لِأَنَّهُ قَدْ رُوِيَ هٰذَا الحَدِيثُ، عَنِ الحَسَنِ عَنِ النَّبِيِّ ﷺ مُرْسَلٌ.

قَالَ أَبُو عِيسَى: ومُحَمَّدُ بْنُ القَاسِمِ تَكَلَّمَ فِيهِ أَحْمَدُ بْنُ حَنْبَلٍ وضَعَّفَهُ ولَيْسَ بِالْحافِظِ.

وقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ أَنْ يَؤُمَّ الرَّجُلُ قَوْمًا وهُمْ لَهُ كارِهُونَ، فَإِذا كانَ الْإِمَامُ غَيْرَ ظَالِمٍ، فَإِنَّمَا الْإِثْمُ عَلَى مَنْ كَرِهَهُ.

وقَالَ أَحْمَدُ وإِسْحَاقُ فِي هٰذَا: إِذا كَرِهَ واحِدٌ أَو اثْنَانِ أَوْ ثَلَاثَةٌ فَلَا بَأْسَ أَنْ يُصَلِّيَ بِهِمْ حَتَّى يَكْرَهُهُ أَكْثَرُ القَوْمِ.

تخريج: [إسناده ضعيف جدًّا] وهو في العلل المتناهية لابن الجوزي: ١/ ٤٤٠، ح: ٧٤٤ (الموضوعات: ٢/ ٩٩) من طريق الترمذي به * محمد بن القاسم الأسدي: كذبوه وشيخه: لين ورمي بالاعتزال (تقريب) ولبعض الحديث شواهد * وفي الباب عن ابن عباس، [ابن ماجه: ٩٧١] وطلحة، [الطبراني في الكبير: ١/ ١١٥، ح: ٢١٠] وعبدالله بن عمرو، [أبو داود، ح: ٥٩٣ وابن ماجه، ح: ٩٧٠] وأبي أمامة، [يأتي، ح: ٣٦٠].

Comments:

1. If a husband is angry because of his wife being ill-mannered, disrespectful and disobedient, she deserves the curse.
2. A person lagging behind the congregational prayer after having heard the *Aḏhān* is subject to curse too. [*Mirqāt*: 2/19]

359. 'Amr bin Al-Ḥāriṯh Al-Muṣṭaliq said: "It used to be said that the people with the worst punishment [on the Day of Judgment] are two: A woman who disobeyed her husband, and a people's *Imām* whom they dislike." (*Ṣaḥīḥ*)

[Hannād said:] "Jarīr said: 'So we asked about the case of the *Imām*. We were told that this only refers

٣٥٩ - حَدَّثَنَا هنَّادٌ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ زِيَادِ بْنِ أَبِي الجَعْدِ، عَنْ عَمْرِو بْنِ الْحارِثِ بْنِ الْمُصْطَلِقِ قَالَ: كانَ يُقَالُ أَشَدُّ النَّاسِ عذَابًا [يَوْمَ القِيَامَةِ] اثْنَانِ: امْرَأَةٌ عَصَتْ زَوْجَها، وإِمَامُ قَوْمٍ وَهُمْ لَهُ كارِهُونَ.

[قَالَ هنَّادٌ:] قَالَ جَرِيرٌ: قَالَ مَنْصُورٌ:

[1] Meaning that Muḥammad bin Al-Qāsim is not known to be a proficient memorizer and narrator of *Ḥadīṯ*.

to the oppresive *Imām*. As for the *Imām* who estabilshes the *Sunnah*, then the sin is only on whoever dislikes him.'"

فَسَأَلْنَا عَنْ أَمْرِ الْإِمَامِ. فَقِيلَ لَنَا: إِنَّمَا عَنَى بِهذَا الْأَئِمَّةَ الظَّلَمَةَ، فَأَمَّا مَنْ أَقَامَ السُّنَّةَ فَإِنَّمَا الْإِثْمُ عَلَى مَنْ كَرِهَهُ.

تخريج: [إسناده صحيح] * جرير هو ابن عبدالحميد الضبي رحمه الله.

360. Abū Umāmah narrated that Allāh's Messenger ﷺ said: "There are three whose *Salāt* would not rise up beyond their ears: The runaway slave until he returns, a woman who spends a night while her husband is angry with her, and a people's *Imām* whom they dislike." (***Ḥasan***)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Gharīb* from this route.

(One of the narrators:) Abū Ghālib's name is Ḥazawwar.

٣٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ: حَدَّثَنَا الْحُسَيْنُ بْنُ وَاقِدٍ: حَدَّثَنَا أَبُو غَالِبٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثَةٌ لَا تُجَاوِزُ صَلَاتُهُمْ آذَانَهُمْ: الْعَبْدُ الْآبِقُ حَتَّى يَرْجِعَ، وَامْرَأَةٌ بَاتَتْ وَزَوْجُهَا عَلَيْهَا سَاخِطٌ، وَإِمَامُ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وَأَبُو غَالِبٍ اسْمُهُ حَزَوَّرٌ.

تخريج: [إسناده حسن] وأخرجه ابن أبي شيبة: ٤/ ٣٠٧ عن علي بن الحسن بن شقيق به، وهو في شرح السنة للبغوي: ٣/ ٤٠٤، ح: ٨٣٨ من طريق الترمذي به وحسنه البغوي.

Chapter 150. What Has Been Related (On the Prophet's Saying:) 'When The *Imām* Performs *Ṣalāt* While Seated, Then You (People) Perform *Ṣalāt* Seated'

(المعجم ١٥٠) - بَابُ مَا جَاءَ إِذَا صَلَّى الإِمَامُ قَاعِدًا فَصَلُّوا قُعُودًا (التحفة ١٥١)

361. Anas bin Mālik narrated: "Allāh's Messenger ﷺ fell from a horse and got injured, so he led the *Ṣalāt* sitting and we also offered *Ṣalāt* sitting. When he completed the *Ṣalāt* he said: 'The *Imām* is appointed to be followed; when he says the *Takbīr* then say the *Takbīr*, when he bows, then bow, and when he raises his head, then raise your heads. When he says: "*Sami' Allāhu*

٣٦١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: خَرَّ رَسُولُ اللهِ ﷺ عَنْ فَرَسٍ فَجُحِشَ فَصَلَّى بِنَا قَاعِدًا فَصَلَّيْنَا مَعَهُ قُعُودًا، ثُمَّ انْصَرَفَ فَقَالَ: «إِنَّمَا الْإِمَامُ» أَوْ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ سَمِعَ

liman ḥamidah (Allāh listens to those who praise him)" then say: "*Rabbanā wa lakal-ḥamd.* (O our Lord! And all praise is Yours.)" and when he prostrates, then prostrate, and when he performs *Ṣalāt* sitting, then pray sitting altogether."' (*Ṣaḥīḥ*)

اللهُ لِمَنْ حَمِدَهُ فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا أَجْمَعونَ».

[He said:] There are narrations on this topic from 'Āishah, Abū Hurairah, Jābir, Ibn 'Umar, and Mu'āwiyah.

[قَالَ:] وفِي الْبَابِ عَنْ عَائِشَةَ، وأَبِي هُرَيْرَةَ، وجابِرٍ، وابْنِ عُمَرَ، ومُعاوِيَةَ.

Abū 'Eīsā said: the *Ḥadīth* of Anas: "The Prophet ﷺ fell from a horse and got injured" is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

قَالَ أَبُو عِيسَى: [و] حَدِيثُ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ خَرَّ عَنْ فَرَسٍ فجُحِشَ، حَدِيثٌ حَسَنٌ صَحِيحٌ.

Some of the Companions of the Prophet ﷺ held view according to this *Ḥadīth*. Among them were Jābir bin 'Abdullāh, Usaid bin Ḥuḍair, Abū Hurairah, and others. Aḥmad and Isḥāq also held views in accordance with this *Ḥadīth*.

وقَدْ ذَهَبَ بَعْضُ أَصْحابِ النَّبِيِّ ﷺ إِلى هٰذَا الحَدِيثِ، مِنْهُمْ: جابِرُ بْنُ عَبْدِ الله، وأُسَيْدُ بْنُ حُضيرٍ، وأَبُو هُرَيْرَةَ، وغَيْرُهُمْ، وبِهٰذَا الحَدِيثِ يَقُولُ أَحْمَدُ، وإِسْحاقُ.

Some of the people of knowledge said that when the *Imām* prays sitting, those behind him are to pray standing, and if they pray sitting it will not be acceptable.

[و] قَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا صَلَّى الْإِمَامُ جَالِسًا، لَمْ يُصَلِّ مَنْ خَلْفَهُ إِلَّا قِيامًا، فَإِنْ صَلُّوا قُعُودًا لَمْ تُجْزِهِمْ.

This is the opinion of Sufyān Ath-Thawrī, Mālik bin Anas, Ibn Al-Mubārak, and Ash-Shāfi'ī.

وهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ، ومَالِكِ بْنِ أَنَسٍ، وابْنِ الْمُبَارَكِ، والشَّافِعِيِّ.

تخريج: متفق عليه، وأخرجه مسلم، الصلاة، باب ائتمام المأموم بالإمام، ح:٤١١ عن قتيبة والبخاري، ح:٦٨٩ من حديث ابن شهاب الزهري به * وفي الباب عن عائشة [البخاري، ح:٦٨٨ مسلم، ح:٤١٢] وأبي هريرة، [البخاري، ح:٧٢٢ ومسلم، ح:٤١٤] وجابر، [مسلم، ح:٤١٣] وابن عمر، [أحمد: ٢/ ٩٣] ومعاوية، [الطبراني في الكبير: ١٩/ ٣٣٣، ح:٧٦٤].

Comments:

It is a unanimous and agreed issue that the *Imām* and individual are not allowed to offer obligatory prayer while sitting without a valid excuse. In this case the prayer will not be valid, but if the *Imām* leads in prayer while sitting because of an excuse, how should the followers follow him? The *A'immah* hold various opinions in this regard. The preferred opinion is that the

mentioned rule about the followers offering prayer while sitting along with the *Imām* has been abrogated.

Chapter 151. Something Else About That

(المعجم ١٥١) - بَابٌ مِنْهُ (التحفة ١٥٢)

362. 'Āishah narrated: "Allāh's Messenger ﷺ performed *Ṣalāt* behind Abū Bakr, during the illness from which he died, and he was sitting." (***Ṣaḥīḥ***)

Abū 'Eīsā said: The *Ḥadīth* of 'Āishah is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth*.

It has been reported that 'Āishah narrated that the Prophet ﷺ said: "When the *Imām* performs *Ṣalāt* sitting then pray (all of you) sitting."

It has also been narrated from her: "The Prophet ﷺ went out during his illness, and Abū Bakr was leading the people in *Ṣalāt*, so he prayed beside Abū Bakr. The people were following Abū Bakr and Abū Bakr was following the Prophet ﷺ."

It has also been narrated that she said: "The Prophet ﷺ performed *Ṣalāt* behind Abū Bakr while seated."

And it has also been narrated that Anas bin Mālik said: "The Prophet ﷺ performed *Ṣalāt* behind Abū Bakr, and he was seated."

٣٦٢ - **حَدَّثَنَا** مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا شَبَابَةُ [بْنُ سَوَّارٍ] عَنْ شُعْبَةَ، عَنْ نُعَيمِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي وائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ قَالَتْ: صَلَّى رَسُولُ اللهِ ﷺ خَلْفَ أَبِي بَكْرٍ فِي مَرَضِهِ الَّذي ماتَ فِيهِ قاعِدًا.

قَالَ أَبُو عِيسَى: حَدِيثُ عائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

وقَدْ رُوِيَ عَنْ عائِشَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِذا صَلَّى الْإِمَامُ جَالِسًا فَصَلُّوا جُلُوسًا».

ورُوِيَ عَنْهَا: أَنَّ النَّبِيَّ ﷺ خَرَجَ فِي مَرَضِهِ وأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ فَصَلَّى إِلى جَنْبِ أَبِي بَكْرٍ، وَالنَّاسُ يَأْتَمُّونَ بِأَبِي بَكْرٍ وأَبُو بَكْرٍ يَأْتَمُّ بِالنَّبِيِّ ﷺ.

ورُوِيَ عَنْهَا: أَنَّ النَّبِيَّ ﷺ صَلَّى خَلْفَ أَبِي بَكْرٍ قاعِدًا.

ورُوِيَ عَنْ أَنَسِ بْنِ مالِكٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى خَلْفَ أَبِي بَكْرٍ وهُوَ قاعِدٌ.

تخريج: [إسناده صحيح] وأخرجه النسائي: ٢/٧٩، ح: ٧٨٧ (الإمامة، باب صلاة الإمام خلف رجل من رعيته) من حديث شعبة به وصححه ابن خزيمة، ح: ١٦٢٠ وابن حبان (الإحسان): ٢١١٦ * حديث أنس: انظر الحديث الآتي.

363. Anas narrated: "Allāh's Messenger ﷺ performed *Ṣalāt*

٣٦٣ - **حَدَّثَنَا** عَبْدُ اللهِ بْنُ أَبِي زِيادٍ:

during his illness behind Abū Bakr while seated, wrapped in a garment." (*Ṣaḥīḥ*)

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

[He said:] This was reported by Yaḥya bin Ayyūb from Ḥumaid [from Thābit], from Anas. And it was also reported from others from Ḥumaid, from Anas, and they did not mention in it: "From Thābit." Whoever mentioned: "From Thābit" in it, then he is the more correct.

حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ عَنْ حُمَيْدٍ، عَنْ ثابِتٍ، عَنْ أَنَسٍ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ فِي مَرَضِهِ خَلْفَ أَبِي بَكْرٍ قاعِدًا فِي ثَوْبٍ مُتَوَشِّحًا بِهِ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[قَالَ:] وهٰكَذا رَوَاهُ يَحْيَى بْنُ أَيُّوبَ عَنْ حُمَيْدٍ، [عَنْ ثابِتٍ]، عَنْ أَنَسٍ وقَدْ رَوَاهُ غَيْرُ واحِدٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ولَمْ يَذْكُرُوا فِيهِ: عَنْ ثابِتٍ ومَنْ ذَكَرَ فِيهِ: عَنْ ثابِتٍ فَهُوَ أَصَحُّ.

تخريج: [صحيح] وأخرجه الطحاوي: ١/٤٠٦ معاني الآثار من حديث حميد به وصححه ابن حبان (الإحسان): ٢١٢٢ وأخرجه النسائي: ٢/٧٩، ح: ٧٨٦ من حديث حميد عن أنس به وصرح بالسماع عند الطحاوي.

Comments:

The solution to avoid differences is that the disabled person should not lead the prayer.

Chapter 152. What Has Been Related About The *Imām* Getting Up Forgetfully After Two *Rak'ah*

(المعجم ١٥٢) - بَابُ مَا جَاءَ فِي الإِمَامِ يَنْهَضُ فِي الرَّكْعَتَيْنِ نَاسِيًا (التحفة ١٥٣)

364. Ash-Sha'bī narrated: "Al-Mughīrah bin Shu'bah led us in *Ṣalāt*, and he continued after the two *Rak'ah*, so the people said: '*Subḥān Allāh*' and he said: '*Subḥān Allāh*' to them. When he finished his *Ṣalāt* he said the *Taslīm* then performed two prostrations of *As-Sahw* while he was sitting. Then he narrated to them that Allāh's Messenger ﷺ did the same with them as he had done." (*Ḥasan*)

[He said:] There are narrations on this topic from 'Uqbah bin 'Āmir, Sa'd, and 'Abdullāh bin Buḥainah.

Abū 'Eīsā said: The *Ḥadīth* of Al-

٣٦٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى عَنِ الشَّعْبِيِّ قَالَ: صَلَّى بِنَا الْمُغِيرَةُ بْنُ شُعْبَةَ فَنَهَضَ فِي الرَّكْعَتَيْنِ فَسَبَّحَ بِهِ القَوْمُ وسَبَّحَ بِهِم، فَلَمَّا قَضىٰ صَلَاتَهُ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ وَهُوَ جالِسٌ ثُمَّ حَدَّثَهُمْ: أَنَّ رَسُولَ اللهِ ﷺ فَعَلَ بِهِمْ مِثْلَ الَّذِي فَعَلَ.

[قَالَ:] وفِي الْبَابِ عَنْ عُقْبَةَ بْنِ عامِرٍ وسَعْدٍ وعَبْدِ اللهِ ابْنِ بُحَيْنَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ الْمُغِيرَةِ بْنِ شُعْبَةَ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ، عَنِ الْمُغِيرَةِ بْنِ

Mughīrah bin Shu'bah has been reported from more than one route, from Al-Mughīrah bin Shu'bah.

[Abū 'Eīsā said:] Some of the people of knowledge have criticized Ibn Abī Laila due to his memory. Aḥmad said: "The narrations of Ibn Abī Laila are not used as proof." Muḥammad bin Ismā'īl said: "Ibn Abī Laila; he is truthful, but I do not report from him because he did not know the authentic from the weak of his narrations, I do not report anything from anyone whose case is like this."

This *Ḥadīth* has been reported from other routes, from Al-Mughīrah bin Shu'bah.

Sufyān reported it from Jābir, from Al-Mughīrah bin Shubail, from Qais bin Abī Ḥāzim, from Al-Mughīrah bin Shu'bah. But Jābir Al-Ju'fī was graded weak by some of the people of knowledge. Yaḥya bin Sa'eed, 'Abdur-Raḥmān bin Mahdī and others abandoned him.

This is to be acted upon according to the people of knowledge, in that when a man stands after two *Rak'ah* he continues in his *Ṣalāt* and performs two prostrations. Some of them thought it should be before the *Taslīm* and others that it should be after the *Taslīm*. And whoever thought that it should be before the *Taslīm*, then his *Ḥadīth* is more correct since it has been reported by Az-Zuhrī and Yaḥya bin Sa'eed Al-Anṣārī from 'Abdur-Raḥmān Al-A'raj, from 'Abdullāh bin Buḥainah.

شُعْبَةَ.

[قَالَ أَبُو عِيسَى:] وقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي ابْنِ أَبِي لَيْلَى مِنْ قِبَلِ حِفْظِهِ قَالَ أَحْمَدُ: لَا يُحْتَجُّ بِحَدِيثِ ابْنِ أَبِي لَيْلَى. وقَالَ مُحَمَّدُ بْنُ إِسْماعِيلَ: ابْنُ أَبِي لَيْلَى وَهُوَ صَدُوقٌ ولَا أَرْوِي عَنْهُ لِأَنَّهُ لَا يَدْرِي صَحِيحَ حَدِيثِهِ مِنْ سَقِيمِهِ، وكُلُّ مَنْ كانَ مِثْلَ هٰذَا فَلَا أَرْوِي عَنْهُ شَيْئًا.

وقَدْ رُوِيَ هٰذَا الحَدِيثُ مِنْ غَيْرِ وَجْهٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ ورَوَى سُفْيَانُ عَنْ جابِرٍ، عَنِ الْمُغِيرَةِ بْنِ شُبَيْلٍ، عَنْ قَيْسِ بْنِ أَبِي حازِمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، وجابِرٌ الجُعْفِيُّ قَدْ ضَعَّفَهُ بَعْضُ أَهْلِ الْعِلْمِ، تَرَكَهُ يَحْيَى بْنُ سَعِيدٍ وعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ وغَيْرُهُمَا. والْعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ عَلَى أَنَّ الرَّجُلَ إِذا قَامَ فِي الرَّكْعَتَيْنِ مَضَى فِي صَلَاتِهِ وسَجَدَ سَجْدَتَيْنِ. مِنْهُمْ مَنْ رَأَى قَبْلَ التَّسْلِيمِ ومِنْهُمْ مَنْ رَأَى بَعْدَ التَّسْلِيمِ، ومَنْ رَأَى قَبْلَ التَّسْلِيمِ فَحَدِيثُهُ أَصَحُّ لِمَا رَوَى الزُّهْرِيُّ ويَحْيَى بْنُ سَعِيدٍ الْأَنْصارِيُّ عَنْ عَبْدِ الرَّحْمٰنِ الْأَعْرَجِ، عَنْ عَبْدِ اللهِ ابْنِ بُحَيْنَةَ.

تخريج: **[حسن]** وأخرجه أحمد: ٤/٢٤٨ من حديث محمد بن عبدالرحمن بن أبي ليلىٰ به وهو ضعيف ولحديثه شواهد عند الطحاوي في معاني الآثار (١/ ٤٤٠) * وفي الباب عن عقبة بن عامر، [الطبراني/ تحفة الأحوذي: ١/ ٢٩٠] وسعد بن أبي وقاص، [أبو يعلى، ح: ٧٥٩، ٧٨٥] وعبدالله ابن بحينة، [البخاري، ح: ٨٢٩ ومسلم، ح: ٥٧٠] * حديث سفيان الثوري عن جابر الجعفي، أخرجه أبو داود، ح: ١٠٣٦.

365. Ziyād bin 'Ilāqah narrated: "Al-Mughīrah bin Shu'bah led us in *Ṣalāt*. When he prayed two *Rak'ah* he stood without sitting. Those who were behind him said '*Subḥān Allāh*' and he indicated to them that they should stand. He said the *Taslīm* when he had finished his *Ṣalāt* and he performed two prostrations of *As-Sahw*, and said the *Taslīm*. He said that Allāh's Messenger ﷺ did this." (***Ḥasan***)

Abū 'Eīsā said: This *Ḥadīth is Ḥasan Ṣaḥīḥ*. This *Ḥadīth* has been narrated from more than one route, from Al-Mughīrah, from the Prophet ﷺ.

٣٦٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا يَزِيدُ بْنُ هارُونَ عَنِ الْمَسْعُودِيِّ، عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ: صَلَّى بِنَا الْمُغِيرَةُ بْنُ شُعْبَةَ فَلَمَّا صَلَّى رَكْعَتَيْنِ قَامَ وَلَمْ يَجْلِسْ، فَسَبَّحَ بِهِ مَنْ خَلْفَهُ فَأَشَارَ إِلَيْهِمْ أَنْ قُومُوا، فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ سَلَّمَ، وَسَجَدَ سَجْدَتَيِ السَّهْوِ وسَلَّمَ، وقَالَ: هٰكَذا صَنَعَ رَسُولُ اللهِ ﷺ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وقَدْ رُوِيَ هٰذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ النَّبِيِّ ﷺ.

تخريج: **[حسن]** وأخرجه أبو داود، الصلاة، باب من نسي أن يتشهد وهو جالس، ح: ١٠٣٧ من حديث يزيد به وللحديث شواهد عند الطحاوي (معاني الآثار١/ ٤٤٠) وغيره وهو في مسند الدارمي، ح: ١٥٠٩.

Comments:

If the first *Tashah-hud* is missed, the prostration of forgetfulness will be made to make it up; and the *Sajdatus-Sahw* prostration of forgetfulness is before the final salutation or after, its discussion will come in the issue of Prostration of Forgetfulness.

Chapter 153. What Has Been Related About The Length Of The Sitting After The First Two *Rak'ah*

(المعجم ١٥٣) - بَابُ مَا جَاءَ فِي مِقْدَارِ الْقُعُودِ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ (التحفة ١٥٤)

366. 'Ubaidullāh bin 'Abdullāh bin Mas'ūd narrated from his father ('Abdullāh bin Mas'ūd) that he said: "When Allāh's Messenger ﷺ

٣٦٦ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ هُوَ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَعْدُ بْنُ إِبْرَاهِيمَ قَالَ: سَمِعْتُ أَبَا عُبَيْدَةَ بْنَ

sat for the first two *Rak'ah* it was as if he was on hot stones." Shu'bah (one of the narrators) said: "Then Sa'd's lips moved (saying) something. So I said: 'Until he stood?' He said: 'Until he stood.'" (***Ḍa'īf***)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan*, except that Abū 'Ubaidah (one of the narrators) did not hear from his father.

This is acted upon according to the people of knowledge. They refer that a man does not sit long after the first two *Rak'ah*, and that he does not add anything to the *Tashah-hud* after the first two *Rak'ah*. They say that if he adds to the *Tashah-hud* then he has to perform two prostrations for *As-Sahw*. This has been related from Ash-Sha'bī and others.

عَبْدِ اللهِ بْنِ مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا جَلَسَ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ كَأَنَّهُ عَلَى الرَّضْفِ.

قَالَ شُعْبَةُ: ثُمَّ حَرَّكَ سَعْدٌ شَفَتَيْهِ بِشَيْءٍ، فَأَقُولُ: حَتَّى يَقُومَ؟ فَيَقُولُ: حَتَّى يَقُومَ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ. إِلَّا أَنَّ أَبَا عُبَيْدَةَ لَمْ يَسْمَعْ مِنْ أَبِيهِ.

وَالْعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ يَخْتَارُونَ أَنْ لَا يُطِيلَ الرَّجُلُ الْقُعُودَ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ، وَلَا يَزِيدَ عَلَى التَّشَهُّدِ شَيْئًا فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ، وَقَالُوا: إِنْ زَادَ عَلَى التَّشَهُّدِ فَعَلَيْهِ سَجْدَتَا السَّهْوِ. هٰكَذَا رُوِيَ عَنِ الشَّعْبِيِّ وَغَيْرِهِ.

تخريج: [**إسناده ضعيف**] وأخرجه أبو داود، السجستاني، الصلاة، باب: في تخفيف القعود، ح: ٩٩٥ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ٣٣١ وعلته ظاهرة، بينها الترمذي رحمه الله.

Chapter 154. What Has Been Related About Making Signals During The *Ṣalāt*

(المعجم ١٥٤) - بَابُ مَا جَاءَ فِي الإِشَارَةِ فِي الصَّلَاةِ (التحفة ١٥٥)

367. Ṣuhaib narrated: "I passed by Allāh's Messenger ﷺ while he was performing *Ṣalāt*, so I said greeted him with *Salām*, and he returned it by making signals." He[1] said: "I do not know except that he[2] said: 'He indicated with his finger.'" (***Ṣaḥīḥ***)

٣٦٧ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ بْنِ الْأَشَجِّ، عَنْ نَابِلٍ صَاحِبِ الْعَبَاءِ، عَنِ ابْنِ عُمَرَ، عَنْ صُهَيْبٍ قَالَ: مَرَرْتُ بِرَسُولِ اللهِ ﷺ وَهُوَ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ إِلَيَّ إِشَارَةً وَقَالَ:

[1] Nābil, one of the narrators.

[2] Ibn 'Umar who narrated it from Ṣuhaib.

لَا أَعْلَمُ إِلَّا أَنَّهُ قَالَ إِشَارَةً بِإِصْبَعِهِ.

[قَالَ:] وفِي الْبَابِ عَنْ بِلَالٍ، وأَبِي هُرَيْرَةَ، وأَنَسٍ، وعائِشَةَ.

[He said:] There are narrations on this topic from Bilāl, Abū Hurairah, Anas. and 'Āishah.

تخريج: [صحيح] وأخرجه أبو داود، الصلاة، باب رد السلام في الصلاة، ح:٩٢٥ والنسائي:٣/ ٥، ح:١١٨٧ عن قتيبة به وصححه ابن خزيمة، ح:٨٨٨ وابن حبان (الإحسان):٢٢٥٥ وابن الجارود، ح:٢١٦ والحاكم:٣/ ١٢ والذهبي من طريق آخر، أخرجه ابن ماجه، ح:١٠١٧ وللحديث شواهد * وفي الباب عن بلال، [يأتي:٣٦٨] وأبي هريرة [أبو داود، ح:٩٤٤] وأنس، [أبو داود، ح:٩٤٣] وعائشة، [البخاري، ح:٦٨٨ ومسلم، ح:٤١٢ وفيه: "فأشار إليهم أن اجلسوا"].

Comments:

Imām Ibn Qudāmah wrote: It is better to read only the *Tashah-hud* after two *Rak'ah*; but *Imām* Sha'bī and *Imām* Shāfi'ī said there is no problem in invoking blessing upon the Prophet ﷺ (*Al-Mughnī*: 2/223), and some narrations confirm this.

The Four *A'immah* agreed that answering salutation with words in the prayer is not allowed; however, answering with gesture is allowed, as is clear from this *Ḥadīth*.

٣٦٨ - **حَدَّثَنَا** مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قُلْتُ لِبِلَالٍ: كَيْفَ كانَ النَّبِيُّ ﷺ يَرُدُّ عَلَيْهِمْ حِينَ كانُوا يُسَلِّمُونَ عَلَيْهِ وهُوَ فِي الصَّلَاةِ، قَالَ: كانَ يُشِيرُ بِيَدِهِ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وحَدِيثُ صُهَيْبٍ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ اللَّيْثِ، عَنْ بُكَيْرٍ.

وقَدْ رُوِيَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ ابْنِ عُمَرَ قَالَ: قُلْتُ لِبِلَالٍ: كَيْفَ كانَ النَّبِيُّ ﷺ يَصْنَعُ حَيْثُ كانُوا يُسَلِّمُونَ عَلَيْهِ فِي مَسْجِدِ بَنِي عَمْرِو بْنِ عَوْفٍ؟ قَالَ: كانَ يَرُدُّ إِشَارَةً.

وكِلَا الحَدِيثَيْنِ عِنْدِي صَحِيحٌ، لِأَنَّ قِصَّةَ حَدِيثِ صُهَيْبٍ غَيْرُ قِصَّةِ حَدِيثِ بِلَالٍ، وإِنْ

368. Ibn 'Umar narrated: "I said to Bilāl: 'How did the Prophet ﷺ reply to them when they gave him *Salāms* and he was performing *Ṣalāt*?' He said: 'He would motion with his hand.'" (***Ḥasan***)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥih* and the (previous) *Ḥadīth* of Suhaib is *Ḥasan*, we do not know of it except as a narration of Al-Laith, from Bukair.

And it has been related from Zaid bin Aslam, from Ibn 'Umar, that he said: "I said to Bilāl: 'What would the Prophet ﷺ do when they would greet him with *Salām* in *Masjid* Banū 'Amr bin 'Awf?' He said: 'He would reply by indicating (with his hand).'"

And both of the narrations are correct in my view, because the

كانَ ابْنُ عُمَرَ رَوَى عَنْهُمَا، فاحْتَمَلَ أَنْ يَكُونَ سَمِعَ مِنْهُمَا جَمِيعًا.

story with the *Ḥadīth* of Suhaib is not the same story as that in the *Ḥadīth* of Bilāl, and even though Ibn 'Umar reported it from both of them, it implies that he heard it from both of them.

تخريج: [**إسناده حسن**] وأخرجه أبو داود، الصلاة، باب رد السلام في الصلاة، ح:٩٢٧ من حديث هشام بن سعد به وصححه ابن الجارود، ح:٢١٥ وحديث زيد بن أسلم، أخرجه ابن ماجه، ح:١٠١٧ سمعه من ابن عمر رضي الله عنهما كما في صحيح ابن خزيمة.

Comments:

As both *Aḥādīth* are authentic, the salutation should be answered with a gesture of the finger or of the hand; both are allowed.

(المعجم ١٥٥) - بَابُ مَا جَاءَ أَنَّ التَّسْبِيحَ لِلرِّجَالِ وَالتَّصْفِيقَ لِلنِّسَاءِ (التحفة ١٥٦)

Chapter 155. What Has Been Related About 'The *Tasbīḥ* Is For The Men And Clapping Is For The Women'

٣٦٩ - حَدَّثَنَا هنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «التَّسْبِيحُ لِلرِّجَالِ والتَّصْفِيقُ لِلنِّسَاءِ».

[قَالَ:] وفِي الْبَابِ عَنْ عَلِيٍّ، وسَهْلِ بْنِ سَعْدٍ، وجابِرٍ، وأَبِي سَعِيدٍ، وابْنِ عُمَرَ [وَ]قَالَ عَلِيٌّ: كُنْتُ إِذا اسْتَأْذَنْتُ عَلَى النَّبِيِّ ﷺ وهُوَ يُصَلِّي سَبَّحَ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ، والْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ، وَبِهِ يَقُولُ أَحْمَدُ وإِسْحَاقُ.

369. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "The *Tasbīḥ* is for the men and clapping is for the women." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from 'Alī, Sahl bin Sa'd, Jābir, Abū Sa'eed, and Ibn 'Umar. 'Alī said: "I would say '*Subḥān Allāh*' if I wanted to seek permission (to enter) from the Prophet ﷺ while he was performing *Ṣalāt*."

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge, and it is the view of Aḥmad and Isḥāq.

تخريج: متفق عليه، وأخرجه مسلم، الصلاة، باب تسبيح الرجل وتصفيق المرأة إذا نابهما شيء في الصلاة، ح:٤٢٢ من حديث أبي معاوية الضرير والبخاري، ح:١٢٠٣ من حديث أبي هريرة به * وفي الباب عن علي، [ابن ماجه، ح:٣٧٠٨] وسهل بن سعد، [ابن ماجه، ح:١٠٣٥] وجابر، [أحمد:٣/ ٣٤٠، ٣٤٨، ٣٥٧] وأبي سعيد، [ابن عدي في الكامل:٥/ ١٧٣٣، ١٧٣٤] وابن عمر، [ابن ماجه، ح:١٠٣٦] * حديث علي: أخرجه ابن ماجه، ح:٣٧٠٨ وأحمد:١/ ٧٩، ٩٨، ١١٢.

Comments:

If a person offering prayer, during the prayer, wants to warn or alert someone; according to the four *A'immah*, the man should say *'Subhān Allāh'* and the woman should do *'Tasfīq'* which is to strike the palm of one hand at the back of other hand, or to strike two fingers of the right hand at the back of left hand.

Chapter 156. What Has Been Related About It Being Disliked To Yawn During *Ṣalāt*

بَابُ مَا جَاءَ فِي كَرَاهِيَةِ التَّثَاؤُبِ فِي الصَّلَاةِ (المعجم ١٥٦) (التحفة ١٥٧)

370. Abū Hurairah narrated that the Prophet ﷺ said: "Yawning is from the *Shaiṭān*, so when one of you yawns then let him supress (it) as much as possible." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Sa'eed Al-Khudrī, and the grandfather of 'Adī bin Thābit.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. The people of knowledge dislike yawning during *Ṣalāt*.

Ibrāhīm said: "I repel the yawn by clearing my throat."

٣٧٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «التَّثَاؤُبُ فِي الصَّلَاةِ مِنَ الشَّيْطَانِ، فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَكْظِمْ ما اسْتَطَاعَ».

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَجَدِّ عَدِيِّ بْنِ ثَابِتٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ التَّثَاؤُبَ فِي الصَّلَاةِ.

قَالَ إِبْرَاهِيمُ: إِنِّي لَأَرُدُّ التَّثَاؤُبَ بالتَّنَحْنُحِ.

تخريج: وأخرجه مسلم، الزهد، باب تشميت العاطس وكراهة التثاؤب، ح:٢٩٩٤ عن علي ابن حجر به وله طريق آخر عند البخاري، ح:٦٢٢٦ عن أبي هريرة به * وفي الباب عن أبي سعيد الخدري، [مسلم، ح:٢٩٩٥] وجد عدي بن ثابت، [يأتي:٢٧٤٨].

Comments:

Yawning is a sign of laziness, idleness and of heedlessness, which is normally a result of over eating, due to which a person loses interest in work and he performs the work unhappily; and the Satan likes this condition. Therefore one should try one's best to avoid it and to stop it, either by closing the mouth or by putting a hand over the mouth.

Chapter 157. What Has Been Related About The *Ṣalāt* While Sitting Is Half Of The *Ṣalāt* While Standing

بَابُ مَا جَاءَ أَنَّ صَلَاةَ الْقَاعِدِ عَلَى النِّصْفِ مِنْ صَلَاةِ الْقَائِمِ (المعجم ١٥٧) (التحفة ١٥٨)

371. 'Imrān bin Ḥuṣain narrated:

٣٧١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عِيسَى

"I asked Allāh's Messenger ﷺ about the *Ṣalāt* for a man who is sitting. He said: 'Whoever performs *Ṣalāt* while standing then that is more virtuous. And whoever performs *Ṣalāt* while sitting, then he gets half the reward of the one standing, and whoever performs *Ṣalāt* while lying down, then he gets half the reward of the one sitting.'" (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Abdullāh bin 'Amr, Anas, As-Sā'ib, [and Ibn 'Umar].

Abū 'Eīsā said: The *Ḥadīth* of 'Imrān bin Ḥuṣain is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

ابْنُ يُونُسَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ صَلَاةِ الرَّجُلِ وهُوَ قاعِدٌ فَقَالَ: «مَنْ صَلَّى قائِمًا فَهُوَ أَفْضَلُ، وَمَنْ صَلَّى قاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقائِمِ، ومَنْ صَلَّى نائِمًا فَلَهُ نِصْفُ أَجْرِ القاعِدِ».

[قَالَ:] وفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، وأَنَسٍ، والسَّائِبِ، [وابْنِ عُمَرَ].

قَالَ أَبُو عِيسَى: حَدِيثُ عِمْرَانَ بْنِ حُصَيْنٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، التقصير، باب صلاة القاعد، ح: ١١١٥ من حديث حسين المعلم به * وفي الباب عن عبدالله بن عمرو، [مسلم، ح: ٧٣٥] وأنس، [أبو يعلى/ تحفة الأحوذي: ١/ ٢٩٣] والسائب، [أحمد: ٣/ ٤٢٥] وابن عمر، [البزار، (كشف الأستار): ١/ ٢٧٤، ح: ٥٦٧ وحسنه الهيثمي في المجمع: ٢/ ١٤٩].

Comments:

In the view of majority, this *Ḥadīth* is about the voluntary prayer, which may be performed while sitting or lying on one side despite being able to stand, but the reward will be less.

372. This *Ḥadīth* has been related from Ibrāhīm bin Ṭahmān with this chain. Except that he said: "From 'Imran bin Ḥuṣain who said: 'I asked Allāh's Messenger ﷺ about *Ṣalāt* for the sick person. He said: "He performs *Ṣalāt* standing, if he is not able then sitting, if he is not able then on his side." (*Ṣaḥīḥ*)

This was narrated to us by Hannād (who said:) "Wakī' narrated it to us from Ibrāhīm bin Ṭahmān, from Ḥusain Al-Mu'allim, who narrated this *Ḥadīth*.

Abū 'Eīsā said: We do not know

٣٧٢ - **وقَدْ رُوِيَ** هٰذَا الحَدِيثُ عَنْ إِبْراهِيمَ بْنِ طَهْمَانَ بِهٰذَا الْإِسْنَادِ، إِلَّا أَنَّهُ يَقُولُ، عَنْ عِمْرانَ بْنِ حُصَيْنٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ صَلَاةِ المَرِيضِ فَقَالَ: «صَلِّ قائِمًا فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَىٰ جَنْبٍ».

حَدَّثَنَا بِذٰلِكَ هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنْ حُسَيْنٍ الْمُعَلِّمِ بِهٰذَا الْحَدِيثِ.

قَالَ أَبُو عِيسَى: [و] لَا نَعْلَمُ أَحَدًا رَوَى

anyone reporting a narration from Ḥusain Al-Mu'allim like that of Ibrāhīm bin Ṭahmān. Abū Usāmah and others reported it from Ḥusain Al-Mu'allim like the narration of 'Eīsā bin Yūnus. (a narrator in *Ḥadīth* no. 371)

According to some of the people of knowledge, this *Ḥadīth* refers to the voluntary prayers.

Muḥammad bin Bash-shār narrated to us: Ibn Abī 'Adī informed us from Ash'ath bin 'Abdul-Mālik, from Al-Ḥasan who said: "If he wants, a man can pray voluntary *Ṣalāt* standing, sitting, or lying down."

The people of knowledge differ over the *Ṣalāt* of the sick person when he is not able to pray sitting. Some of the people of knowledge said that he prays on his right side. Some of them said he prays lying on his back with his legs toward the *Qiblah*. Regarding the *Ḥadīth*: "Whoever performs *Ṣalāt* while sitting, then he gets half the reward of the one standing" Sufyān Ath-Thawrī said: "This is for the healthy person, and for anyone who does not have some excuse [meaning for the voluntary prayers]. As for one who has an excuse, be it an illness or otherwise, then he performs *Ṣalāt* sitting, and he gets the same reward as for standing." Some of the narrations of this *Ḥadīth* have been reported in a way that is similar to what Sufyān Ath-Thawrī said.

عَنْ حُسَيْنٍ الْمُعَلِّمِ نَحْوَ رِوايَةِ إِبْرَاهِيمَ بْنِ طَهْمَانَ، وَقَدْ رَوَى أَبُو أُسَامَةَ وَغَيْرُ واحِدٍ عَنْ حُسَيْنٍ الْمُعَلِّمِ نَحْوَ رِوَايَةِ عِيسَى بْنِ يُونُسَ، ومَعْنَى هٰذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ فِي صَلَاةِ التَّطَوُّعِ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا ابْنُ أَبِي عَدِيٍّ عَنْ أَشْعَثَ بْنِ عَبْدِ المَلِكِ، عَنِ الحَسَنِ قَالَ: إِنْ شَاءَ الرَّجُلُ صَلَّى صَلَاةَ التَّطَوُّعِ قَائِمًا وجَالِسًا ومُضْطَجِعًا.

واخْتَلَفَ أَهْلُ الْعِلْمِ فِي صَلَاةِ الْمَرِيضِ إِذا لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ جَالِسًا. فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: يُصَلِّي عَلَى جَنْبِهِ الْأَيْمَنِ، وقَالَ بَعْضُهُمْ يُصَلِّي مُسْتَلْقِيًا عَلَى قَفَاهُ وَرِجْلَاهُ إِلى الْقِبْلَةِ، وقَالَ سُفْيَانُ الثَّوْرِيُّ فِي هٰذَا الْحَدِيثِ: مَنْ صَلَّى جالِسًا فَلَهُ نِصْفُ أَجْرِ الْقائِمِ قَالَ: هٰذَا لِلصَّحِيحِ ولِمَنْ لَيْسَ لَهُ عُذْرٌ [يَعْنِي فِي النَّوافِلِ] فَأَمَّا مَنْ كانَ لَهُ عُذْرٌ مِنْ مَرَضٍ أَوْ غَيْرِهِ فَصَلَّى جالِسًا فَلَهُ مِثْلُ أَجْرِ القائِمِ، وقَدْ رُوِيَ فِي بَعْضِ هٰذَا الْحَدِيثِ مِثْلُ قَوْلِ سُفْيَانَ الثَّوْرِيِّ.

تخريج: وأخرجه البخاري، التقصير، باب: إذا لم يطق قاعدًا صلى على جنب، ح: ١١١٧ من حديث إبراهيم بن طهمان به * قول الحسن البصري، سنده صحيح.

Comments:

Ibn Ḥajar said: These both *Aḥādīth* have separate meanings and both are authentic; one is about the voluntary prayer and other one is about the prayer of a sick person. As for the prayer of a sick person, the Messenger of Allāh ﷺ said that he gains the reward of his good deed performed in the state of good health, just as a traveler gains reward like the deeds performed in a state of residence. [See: *Ṣaḥīḥ Al-Bukhāri*: 2996]

Chapter 158. [What Has Been Related] About Voluntary Prayers While Sitting

(المعجم ١٥٨) - بَابُ [مَا جَاءَ] فِيمَنْ يَتَطَوَّعُ جَالِسًا (التحفة ١٥٩)

373. Ḥafṣah, the wife of the Prophet ﷺ, narrated: "I did not see Allāh's Messenger ﷺ praying voluntary prayers sitting until the year before he died. Then he would perfom *Ṣalāt* for the voluntary prayers sitting, and he would recite a *Sūrah* and prolong it such that it would be longer than the longest of them." (***Ṣaḥīḥ***)

There are narrations on this topic from Umm Salamah and Anas bin Mālik.

Abū 'Eīsā said: The *Ḥadīth* of Ḥafṣah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It has been narrated that the Prophet ﷺ would perform some *Ṣalāt* at night while sitting, then when about thirty or forty *Ayāt* were remaining of his recitation, he would stand to recite, then bow, then do the same in the second *Rak'ah*.

It has also been reported that he would pray sitting, so that when he recited and he was standing, he would bow and prostrate while he was standing,[1] and if he recited while he was sitting, he would bow

٣٧٣ - حَدَّثَنَا الْأَنْصارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مالِكُ بْنُ أَنَسٍ عَنِ ابْنِ شِهابٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ السَّهْمِيِّ، عَنْ حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ صَلَّى فِي سُبْحَتِهِ قاعِدًا حَتَّى كانَ قَبْلَ وَفَاتِهِ ﷺ بِعَامٍ، فَإِنَّهُ كَانَ يُصَلِّي فِي سُبْحَتِهِ قاعِدًا وَيَقْرَأُ بِالسُّورَةِ وَيُرَتِّلُها حَتَّى تَكُونَ أَطْوَلَ مِنْ أَطْوَلَ مِنْها.

وفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ، وأَنَسِ بْنِ مالِكٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ حَفْصَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كانَ يُصَلِّي مِنَ اللَّيْلِ جَالِسًا، فَإِذا بَقِيَ مِنْ قِراءَتِهِ قَدْرُ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً قامَ فَقَرَأَ ثُمَّ رَكَعَ ثُمَّ صَنَعَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذٰلِكَ.

ورُوِيَ عَنْهُ أَنَّهُ كانَ يُصَلِّي قاعِدًا، فَإِذا قَرَأَ وهُوَ قائِمٌ، رَكَعَ وَسَجَدَ وهُوَ قائِمٌ، وإِذا قَرَأَ وهُوَ قاعِدٌ رَكَعَ وسَجَدَ وهُوَ قاعِدٌ.

قَالَ أَحْمَدُ وإِسْحَاقُ: والْعَمَلُ عَلَى كِلَا

[1] Meaning he would bow and prostrate after standing. See *Tuḥfat Al-Aḥwadhī*.

and prostrate while he was sitting.

Aḥmad and Isḥāq said that one is to act according to both *Aḥadīth*. It is as if they thought that both of the *Aḥadīth* were authentic and should be acted upon.

الْحَدِيثَيْنِ كَأَنَّهُمَا رَأَيَا كِلَا الْحَدِيثَيْنِ صَحِيحًا مَعْمُولًا بِهِمَا.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب جواز النافلة قائما وقاعدًا ... إلخ، ح:٧٣٣ من حديث مالك به وهو في الموطأ:١/١٣٧ * وفي الباب عن أم سلمة [لعله يشير إلى حديث عبدالرزاق، ح:٤١٢٥] وأنس بن مالك [تقدم:٣٧١ (في الباب)] * حديث: "أنه كان يصلي من الليل جالسًا ... إلخ"، يأتي:٣٧٤ "وأنه يصلي قاعدًا ... إلخ"، يأتي:٣٧٥.

Comments:

Sometimes the Messenger of Allāh ﷺ would recite while sitting and make *Rukū'* and *Sujūd* in the same position, and sometimes he ﷺ would recite while standing; but in his latter days he would recite while sitting and nearly at the end of recitation, he stood up and recited while standing equal to the time of reading thirty or forty Verses, then he would make *Rukū'* from the standing position and then go down to prostrate.

374. 'Āishah narrated: "The Prophet ﷺ would perform *Ṣalāt* while sitting. And he would recite while sitting. When about thirty or forty *Āyah* of his recitation remained he would standup and recite while he was standing, then he would bow and prostrate. Then he would do the same in the second *Rak'ah*." (***Ṣaḥīḥ***)

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

٣٧٤ - **حَدَّثَنَا** الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي جَالِسًا فَيَقْرَأُ وَهُوَ جالِسٌ، فَإِذا بَقِيَ مِنْ قِراءَتِهِ قَدْرُ مَا يَكُونُ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً قَامَ فَقَرَأَ وَهُوَ قائِمٌ، ثُمَّ رَكَعَ وَسَجَدَ، ثُمَّ صَنَعَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذٰلِكَ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، التقصير، باب: إذا صلى قاعدًا ثم صح أو وجد خفة تمم مابقي، ح:١١١٩ ومسلم، ح:٧٣١ من حديث مالك به وهو في الموطأ:١/١٣٨.

375. 'Abdullāh bin Shaqīq narrated from 'Āishah, he said: "I asked her about the voulntary *Ṣalāt* of Allāh's Messenger ﷺ, she said: 'He would pray long into the night standing, and long into the night sitting. So

٣٧٥ - **حَدَّثَنَا** أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ وَهُوَ الْحَذَّاءُ عَنْ عَبْدِ اللهِ ابْنِ شَقِيقٍ، عَنْ عائِشَةَ قَالَ: سَأَلْتُهَا، عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ، عَنْ تَطَوُّعِهِ قَالَتْ: كَانَ

when he recited and he was standing, he would bow and prostrate while he was standing,[1] and when he recited while he was sitting, he bowed and prostrated while he was sitting.'" (***Ṣaḥīḥ***)

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

يُصَلِّي لَيْلًا طَوِيلًا قَائِمًا، وَلَيْلًا طَوِيلًا قَاعِدًا فَإِذَا قَرَأَ وَهُوَ قَائِمٌ رَكَعَ وسَجَدَ وَهُوَ قَائِمٌ، وإِذَا قَرَأَ وهُوَ جَالِسٌ رَكَعَ وسَجَدَ وهُوَ جالسٌ.

قَالَ أَبُو عِيسَى: هذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب جواز النافلة قائمًا وقاعدًا ... إلخ، ح: ٧٣٠ من حديث هشيم به.

Chapter 159. What Has Been Related About The Prophet ﷺ Saying: "I Hear The Crying Of A Small Boy During *Ṣalāt* And Shorten It"

(المعجم ١٥٩) - بَابُ مَا جَاءَ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنِّي لَأَسْمَعُ بُكَاءَ الصَّبِيِّ فِي الصَّلَاةِ فَأُخَفِّفُ (التحفة ١٦٠)

376. Anas bin Mālik narrated that Allāh's Messenger ﷺ said: "Indeed I hear the crying of a small boy while I am in *Ṣalāt* so I shorten it for fear that his mother may be tormented." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from Abū Qatādah, Abū Sa'eed, and Abū Hurairah.

Abū 'Eīsā said: The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

٣٧٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَرْوانُ بْنُ مُعَاوِيَةَ الْفَزارِيُّ عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «واللهِ! إِنِّي لَأَسْمَعُ بُكَاءَ الصَّبِيِّ وأَنَا فِي الصَّلَاةِ فَأُخَفِّفُ مَخَافَةَ أَنْ تُفْتَتَنَ أُمُّهُ».

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي قَتَادَةَ، وأَبِي سَعِيدٍ، وأَبِي هُرَيْرَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [**صحيح**] وهو متفق عليه، وأخرجه البخاري، الأذان، باب من أخف الصلاة عند بكاء الصبي، ح: ٧٠٨ ومسلم، ح: ٤٧٠ من حديث أنس به * وفي الباب عن أبي قتادة، [البخاري، ح: ٧٠٧، ٨٦٨] وأبي سعيد، [ابن أبي شيبة: ١/ ٤٠٧، ح: ٤٦٨١] وأبي هريرة، [البخاري، ح: ٧٠٣ مسلم، ح: ٤٦٧].

Comments:

Because of the crying of a baby the mother loses calmness, tranquility and peace and she becomes worried, even other people offering prayer are disturbed, and their attention is drawn to the crying child; therefore making the prayer brief in this condition is better.

[1] Meaning he would bow and prostrate after standing. See *Tuḥfat Al-Aḥwadhī*.

Chapter 160. What Has Been Related About 'The *Ṣalāt* Of A Woman Who Has Reached The Age Of Menstruation Is Not Accepted Without A *Khimār*'

(المعجم ١٦٠) - بَابُ مَا جَاءَ لَا تُقْبَلُ صَلَاةُ الْمَرْأَةِ الْحَائِضِ إِلَّا بِخِمَارٍ (التحفة ١٦١)

377. 'Āishah narrated that Allāh's Messenger ﷺ said: "The *Ṣalāt* of a woman who has reached the age of menstruation is not accepted without a *Khimār*" (*Ṣaḥīḥ*)

[He said:] There is something on this topic from 'Abdullāh bin 'Amr.

[And his saying: "*Al-Ḥā'iḍ*" means a woman who has reached the age of menstruation.]

Abū 'Eīsā said: The *Ḥadīth* of 'Āishah is a *Ḥasan Ḥadīth*. It is acted upon according to the people of knowledge (they say) that when a woman performs *Ṣalāt* and some of her hair is uncovered then her *Ṣalāt* is not acceptable. This is the view of Ash-Shāfi'ī who said: "The *Ṣalāt* of a woman is not acceptable if anything of her body remains uncovered." And Ash-Shāfi'ī said: "And it has been said that if the tops of her feet are uncovered then her *Ṣalāt* is acceptable."

٣٧٧ - حَدَّثَنَا هنَّادٌ: حَدَّثَنَا قَبِيصَةُ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ، عَنِ ابْنِ سِيرِينَ، عَنْ صَفِيَّةَ ابْنَةِ الْحَارِثِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُقْبَلُ صَلَاةُ الْحَائِضِ إِلَّا بِخِمَارٍ».

[قَالَ:] وفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو.

[وقَوْلُهُ: الحَائِضُ يَعْنِي: الْمَرْأَةَ البَالِغَ إِذا حاضَتْ].

قَالَ أَبُو عِيسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ، والْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ: أَنَّ الْمَرْأَةَ إِذا أَدْرَكَتْ فَصَلَّتْ وَشَيْءٌ مِنْ شَعْرِهَا مَكْشُوفٌ لَا تَجُوزُ صَلَاتُهَا. وَهُوَ قَوْلُ الشَّافِعِيِّ قَالَ: لَا تَجُوزُ صَلَاةُ الْمَرْأَةِ وَشَيْءٌ مِنْ جَسَدِهَا مَكْشُوفٌ، قَالَ الشَّافِعِيُّ: وقَدْ قِيلَ إِنْ كانَ ظَهْرُ قَدَمَيْهَا مَكْشُوفًا فَصَلَاتُها جائِزَةٌ.

تخريج: [صحيح] وأخرجه ابن ماجه، الطهارة وسننها، باب: إذا حاضت الجارية لم تصل إلا بخمار، ح:٦٥٥ وأبو داود، ح:٦٤١ من حديث حماد بن سلمة به وصححه ابن خزيمة، ح:٧٧٥ وابن حبان (الإحسان): ١٧٠٨، ١٧٠٩ والحاكم: ١/ ٢٥١ على شرط مسلم ووافقه وله شاهد صحيح عند ابن الأعرابي في معجم شيوخه (١٩٩٦) * وفي الباب عن عبدالله بن عمرو، [لم نجده].

Comments:

According to the majority of the *A'immah*, covering the *'Awrah* (front and privates) is a condition for the prayer. The entire body of a woman is *'Awrah*. In the view of most *A'immah* her hands and face are not to be covered; because any part which must be covered is not allowed to be exposed to anyone else other than the husband, but it is hard in working circumstances,

which does not mean to expose them, they must be certainly covered from strangers.

There is disagreement about the foot, *Imām* Shāfi'ī and Abū Ḥanīfah do not regard it part of *'Awrah*, one statement of *Imām* Mālik is the same. Some people declare it obligatory to cover the heel, on the basis of a *Ḥadīth* of *Sunan Abū Dāwūd*; but in the view of the majority of the experts of *Ḥadīth* that narration is unauthentic. Covering the head is unanimously agreed, so covering the head is compulsory; the truth is that covering the entire body, except the hands and face, is compulsory; and also according to one quotation, in the view of the four *A'immah* the whole of body of a free woman is compulsory to be covered except the face and hands. [*Al-Mughnī*: 2/ 326-327 including footnotes].

The matter of men covering their heads in prayer has also become clear in this *Ḥadīth*, that the obligation of covering the head is upon women only, not the men. However, the usual habit of men to remain bare headed is also against the habit of the Prophet ﷺ, Companions and the successors. None disagreed regarding the legality of the prayer without a nead covering; but to remain bare headed permanently, is it in accordance with the Islamic custom?

Chapter 161. What Has Been Related About *As-Sadl* Being Disliked During *Ṣalāt*

بَابُ مَا جَاءَ فِي كَرَاهِيَةِ السَّدْلِ فِي الصَّلَاةِ (المعجم ١٦١) (التحفة ١٦٢)

378. Abū Hurairah narrated: "Allāh's Messenger ﷺ prohibited *As-Sadl* in the *Ṣalāt*." (*Ḍa'īf*)

[He said:] There is a narration on this topic from Abū Juḥaifah.

Abū 'Eīsā said: We do not know the *Ḥadīth* of Abū Hurairah, as a narration of 'Aṭā' from Abū Hurairah to be *Marfū'*, except from the narration of 'Isl bin Sufyān.

The people of knowledge have differed over *As-Sadl* in *Ṣalāt*. Some of them disliked *As-Sadl* in *Ṣalāt*. They said that this is something the Jews do. Some of them said that *As-Sadl* is only disliked in *Ṣalāt* when the person is wearing only one garment, but when he (wears a garment in a manner that constitutes *As-Sadl*)

٣٧٨ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا قَبِيصَةُ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عِسْلِ بْنِ سُفْيَانَ، عَنْ عَطَاءٍ [ابْنِ أَبِي رَبَاحٍ]، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهى رَسُولُ اللهِ ﷺ عَنِ السَّدْلِ فِي الصَّلَاةِ. [قَالَ] وفِي الْبَابِ عَنْ أَبِي جُحَيْفَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَطاءٍ عَنْ أَبِي هُرَيْرَةَ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ عِسْلِ بْنِ سُفْيَانَ، وقَدِ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي السَّدْلِ فِي الصَّلَاةِ. فَكَرِهَ بَعْضُهُمْ السَّدْلَ فِي الصَّلَاةِ، وقَالُوا: هَكَذا تَصْنَعُ الْيَهُودُ. وقَالَ بَعْضُهُمْ: إِنَّمَا كُرِهَ السَّدْلُ فِي الصَّلَاةِ إِذا لَمْ يَكُنْ عَلَيْهِ إِلَّا ثَوْبٌ واحِدٌ، فَأَمَّا إِذا سَدَلَ عَلَى الْقَمِيصِ فَلَا

over the shirt, then there is no harm. This is the view of Aḥmad. Isḥāq disliked *As-Sadl* in *Ṣalāt*.

بَأْسَ، وهُوَ قَوْلُ أَحْمَدَ. وَكَرِهَ ابْنُ الْمُبَارَكِ السَّدْلَ فِي الصَّلَاةِ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الصلاة، باب السدل في الصلاة، ح:٦٤٣ تعليقًا والدارمي، ح:١٣٨٦ من حديث عسل به * عسل ضعيف (تقريب)، وله طريق آخر ضعيف جدًا عند أبي داود، ح:٦٤٣ فيه مدلس عن الكذابين وعنعن وله شواهد كلها ضعيفة * وفي الباب عن أبي جحيفة، [الطبراني في الصغير:٢/٣٨ والأوسط:٧/٩٥، ٩٦، ح:٦١٦٠ وفيه حفص بن أبي داود متروك].

Comments:

The definition of *'Sadl'*; There is difference of opinion about this, there are four opinions about it:

1. To leave the cloth open at the front, without tying and wrapping around the body; in the case of tying and putting around the body, it will not then be called *Sadl*.
2. Wrapping a cloth around the body keeping the hands inside, and to make *Rukū'* and *Sujūd* being in the same condition, this was the custom of Jews. Wearing a shirt or anything else under the cloth makes no difference.
3. To place the middle of the garment over the head and to drop the sides to the right and left without having anything over the shoulders.
4. To leave the cloth dropped down until it touches the ground, i.e. to drag the lower garment on the ground

   According 'Allāmah 'Irāqī, leaving the hair open and lose is also included in *Sadl*.

   In the view of Shah Walīullāh, it means such a look and appearance which is against the customary habit and it is contradictory to beauty and good looks. [*Ḥujjatullāhil-Bālighah*: 1/195]

Chapter 162. What Has Been Related About It Being Disliked To Smooth The Pebbles During *Ṣalāt*

(المعجم ١٦٢) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ مَسْحِ الْحَصَى فِي الصَّلَاةِ (التحفة ١٦٣)

379. Abū Dharr narrated that the Prophet ﷺ said: "When one of you stands for *Ṣalāt* then he should not smoothen the pebbles, for indeed it is mercy that he is facing." (***Ḥasan***)

[He said:] There are narrations on this topic from 'Alī bin Abī Ṭālib, Ḥudhaifah, Jābir bin 'Abdullāh, and Mu'aiqīb.

Abū 'Eīsā said: The *Ḥadīth* of Abū

٣٧٩ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ الْمَخْزُومِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي الأَحْوَصِ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلَا يَمْسَحِ الْحَصَى فَإِنَّ الرَّحْمَةَ تُوَاجِهُهُ».

[قَالَ:] وفِي الْبَابِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ،

وحُذَيْفَةَ، وجابِرِ بْنِ عَبْدِ الله، ومُعَيْقِيبٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي ذَرٍّ حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَرِهَ المَسْحَ في الصَّلَاةِ وقَالَ: «إِنْ كُنْتَ لَا بُدَّ فاعِلًا فَمَرَّةً واحِدَةً» كَأَنَّهُ رُوِيَ عَنْهُ رَخْصَةٌ فِي المَرَّةِ الواحِدَةِ. والْعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ.

Dharr is a *Ḥasan Ḥadīth*. It has been reported that the Prophet ﷺ disliked smoothening out the pebbles during *Ṣalāt*, and he said: "If you must do so, then only once." It is as if the he ﷺ has allowed doing it one time. This is acted upon according to the people of knowledge.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب مسح الحصى في الصلاة، ح:٩٤٥ وابن ماجه، ح:١٠٢٧ والنسائي:٣/٦، ح:١١٩٢ من حديث سفيان بن عيينة به والزهري صرح بالسماع وأبو الأحوص حسن الحديث كما سيأتي:٩٠٩ والحديث صححه ابن خزيمة، ح:٩١٣، ٩١٤ وابن حبان، ح:٤٨١، ٤٨٢ وابن الجارود، ح:٢١٩ والحافظ في بلوغ المرام، ح:١٨٩ وقواه النووي * وفي الباب عن علي [تقدم:٢٨٢ مختصرًا وأحمد: ١/ ٨٢، ١٤٦] وحذيفة، [أحمد:٥/ ٣٨٥، ٤٠٢] وجابر بن عبدالله، [أحمد:٣/ ٣٠٠، ٣٢٨، ٣٨٤، ٣٩٣] ومعيقيب [يأتي:٣٨٠].

Comments:

As a person stands in prayer, the mercy and generosity of Allāh ﷻ turn to him; being attentive to anything else or being busy doing something is rudeness to the mercy of Allāh, which is against the etiquettes of prayer.

٣٨٠ - حَدَّثَنَا الحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ مُعَيْقِيبٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ، عَنْ مَسْحِ الْحَصَى في الصَّلَاةِ فَقَالَ: «إِنْ كُنْتَ لَا بُدَّ فاعِلًا فَمَرَّةً واحِدَةً».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ صَحِيحٌ.

380. Mu'aiqīb narrated: "I asked Allāh's Messenger ﷺ about smoothening the pebbles during *Ṣalāt*. He said: 'If you must do so, then let it be only once.'" (***Ṣaḥīḥ***)

Abū 'Eīsā said: This *Ḥadīth* is *Ṣaḥīḥ*.

تخريج: [صحيح] وهو متفق عليه، البخاري، العمل في الصلاة، باب مسح الحصى في الصلاة، ح:١٢٠٧ ومسلم، ح:٥٤٦ من حديث يحيى بن أبي كثير به.

Comments:

Anything at the place of prayer, which can cause disturbance and turn the attention away should be removed before the prayer; and if there is anything that attracts the gaze during prayer, it may be removed only once instead of doing so repeatedly.

Chapter 163. What Has Been Related About It Being Disliked To Blow During *Ṣalāt*

(المعجم ١٦٣) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ النَّفْخِ فِي الصَّلَاةِ (التحفة ١٦٤)

381. Umm Salamah narrated: "The Prophet ﷺ saw a boy of ours – called Aflaḥ – blowing when he prostrated.[1] So he said: 'O Aflaḥ! Put your face in the dirt.'" (***Ḥasan***)

Aḥmad bin Manī' said: "Abād [bin Al-'Awwām] disliked blowing in *Ṣalāt*, and he said that blowing does not invalidate the *Ṣalāt*." Aḥmad bin Manī' said: "This is our opinion."

Abū 'Eīsā said: Some of them narrate this *Ḥadīth* from Abū Ḥamzah (one of the narrators), saying: "A freed slave of ours who was called Rabāḥ."

٣٨١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ: أَخْبَرَنَا مَيْمُونٌ أَبُو حَمْزَةَ عَنْ أَبِي صَالِحٍ مَوْلَى طَلْحَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: رَأَى النَّبِيُّ ﷺ غُلَامًا لَنَا يُقَالُ لَهُ أَفْلَحُ إِذَا سَجَدَ نَفَخَ فَقَالَ: «يَا أَفْلَحُ تَرِبَ وَجْهُكَ».

قَالَ أَحْمَدُ بْنُ مَنِيعٍ: [و] كَرِهَ عَبَّادُ [بْنُ الْعَوَّامِ] النَّفْخَ فِي الصَّلَاةِ وَقَالَ: إِنْ نَفَخَ لَمْ يَقْطَعْ صَلَاتَهُ. قَالَ أَحْمَدُ بْنُ مَنِيعٍ: وَبِهِ نَأْخُذُ.

قَالَ أَبُو عِيسَى: وَرَوَى بَعْضُهُمْ، عَنْ أَبِي حَمْزَةَ هٰذَا الْحَدِيثَ وَقَالَ مَوْلًى لَنَا يُقَالُ لَهُ رَبَاحٌ.

تخريج: [حسن] وأخرجه أحمد: ٦/٣٢٣، ح: ٢٧٢٧٠ والحاكم: ١/٢٧١ من حديث أبي حمزة به * ميمون أبوحمزة الأعور، القصاب: ضعيف (تقريب) وتابعه سعيد أبو عثمان الوراق عند أحمد: ٦/٣٠١، ح: ٢٧١٠٧ وداود بن أبي هند عند ابن حبان، ح: ٤٨٣، وأبو صالح حسن الحديث.

382. (Another chain) in which Abū Ḥamzah narrated: "A boy of ours named Rabāḥ." (***Ḥasan***)

Abū 'Eīsā said: The chain for the *Ḥadīth* of Umm Salamah is not that strong. Maimūn Abū Ḥamzah was graded weak by some of the people of knowledge.

The people of knowledge differ over blowing during *Ṣalāt*, some of them said if he blows during the *Ṣalāt* he restarts his *Ṣalāt*. This is

٣٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ مَيْمُونٍ أَبِي حَمْزَةَ بِهٰذَا الْإِسْنَادِ نَحْوَهُ. وَقَالَ: غُلَامٌ لَنَا يُقَالُ لَهُ رَبَاحٌ.

قَالَ أَبُو عِيسَى: وَحَدِيثُ أُمِّ سَلَمَةَ إِسْنَادُهُ لَيْسَ بِذَاكَ وَمَيْمُونٌ أَبُو حَمْزَةَ قَدْ ضَعَّفَهُ بَعْضُ أَهْلِ الْعِلْمِ، وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي النَّفْخِ فِي الصَّلَاةِ، فَقَالَ بَعْضُهُمْ: إِنْ نَفَخَ فِي

[1] Meaning, he was blowing the dirt to remove it from the ground before he put his face on it. See *Tuḥfat Al-Aḥwadhī*.

the saying of Sufyān Ath-Thawrī and the people fo Al-Kūfah. Some of them said that blowing in the *Ṣalāt* is disliked but if he blows in his *Ṣalāt* it does not invalidate his *Ṣalāt*. This is the saying of Aḥmad and Isḥāq.

الصَّلَاةِ اسْتَقْبَلَ الصَّلَاةَ وهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وأَهْلَ الكُوفَةِ. وقَالَ بَعْضُهُمْ: يُكْرَهُ النَّفْخُ في الصَّلَاةِ وإِنْ نَفَخَ في صَلَاتِهِ لَمْ تَفْسُدْ صَلَاتُهُ وهُوَ قَوْلُ أَحْمَدَ وإِسْحَاقَ.

تخريج: **[حسن]** وأخرجه أحمد: ٦/ ٣٢٣ من حديث حماد بن زيد به وانظر الحديث السابق.

Comments:

Prayer is a practice of humbleness, humility and begging of Allāh ﷻ; to avoid the face touching the dust is contrary to this all. Therefore blowing the dust away is not right. According to the four *A'immah*, if blown in such a way that sounds like the voice is used, then the prayer is invalid.

Chapter 164. What Has Been Related About The Prohibition Of *Al-Ikhtiṣār* (Holding The Hip) In *Ṣalāt*

(المعجم ١٦٤) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنِ الاخْتِصَارِ فِي الصَّلَاةِ (التحفة ١٦٥)

383. Abū Hurairah narrated: "The Prophet ﷺ prohibited that a man pray with his hands on his hip." (*Ṣaḥīḥ*)

[He said:] There is something on this topic from Ibn 'Umar.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

There are those among the people of knowledge who disliked *Al-Ikhtiṣār* in *Ṣalāt*. *Al-Ikhtiṣār* is that a man places his hand on his hip during the *Ṣalāt*. Some of them considered it disliked for a man to walk with his hands on his hip [or to place both of his hands on his hips.] It has been related that when Iblīs walks he walks with his hands on his hips.

٣٨٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ نَهى أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِرًا.

[قَالَ:] وفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ الْاخْتِصارَ فِي الصَّلَاةِ، والْاخْتِصَارُ: أَنْ يَضَعَ الرَّجُلُ يَدَهُ عَلَى خاصِرَتِهِ فِي الصَّلَاةِ وكَرِهَ بَعْضُهُمْ أَنْ يَمْشِيَ الرَّجُلُ مُخْتَصِرًا. [أَوْ يَضَعُ يَدَيْهِ جَمِيعًا عَلَى خاصِرَتَيْهِ]. ويُرْوَى أَنَّ إِبْلِيسَ إِذا مَشَى يَمْشِي مُخْتَصِرًا.

تخريج: متفق عليه، وأخرجه مسلم، المساجد، باب كراهة الاختصار في الصلاة، ح: ٥٤٥ من حديث أبي أسامة حماد بن أسامة والبخاري، ح: ١٢٢٠ من حديث هشام بن حسان به * وفي الباب عن ابن عمر، [أبو داود، ح: ٩٠٣].

Comments:

There are three explanations of *'Ikhtisār'*:

Majority scholars of *Ḥadīth* and the jurists said: Placing hands on the flanks or hips is called *'Ikhtisār'*; this is from Satan. According to some this is the style of rest and relaxation of the dwellers of Hell. Therefore it is disliked in prayer and out of prayer as well and if this style and way is against the humility and humbleness, then it is particularised only with prayer.

Some said: It means to lean against a staff and stick.

Chapter 165. What Has Been Related About It Being Disliked To Gather The Hair During *Ṣalāt*

(المعجم ١٦٥) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ كَفِّ الشَّعْرِ فِي الصَّلَاةِ (التحفة ١٦٦)

384. Abū Rāfi' narrated that he passed by Al-Ḥasan bin 'Alī while he was performing *Ṣalāt* and he had gathered his locks at the back of his head, so he (Abū Rāfi') undid them, and Al-Ḥasan turned to him angrily. He said: "Resume your *Ṣalāt* and do not be angry, for indeed I heard Allāh's Messenger ﷺ saying: 'That is the seat of *Ash-Shaiṭān.*'" **(*Ḥasan*)**

[He said:] There are narrations on this topic from Umm Salamah, and 'Abdullāh bin 'Abbās.

Abū 'Eīsā said: The *Ḥadīth* of Abū Rāfi' is a *Ḥasan Ḥadīth*.

This is acted upon according to the people of knowledge, they dislike for a man to perform *Ṣalāt* with his hair gathered at the back of his head.

[Abū 'Eīsā said:] 'Imrān bin Mūsā (one of the narrators) is from the Quraish of Makkah, and he is Ayyūb bin Mūsā's brother.

٣٨٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عِمْرَانَ ابْنِ مُوسَى، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي رَافِعٍ أَنَّهُ مَرَّ بِالْحَسَنِ بْنِ عَلِيٍّ وَهُوَ يُصَلِّي وَقَدْ عَقَصَ ضَفْرَتَهُ فِي قَفَاهُ فَحَلَّها، فَالْتَفَتَ إِلَيْهِ الْحَسَنُ مُغْضَبًا، فَقَالَ: أَقْبِلْ عَلَى صَلَاتِكَ وَلَا تَغْضَبْ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «ذَلِكَ كِفْلُ الشَّيْطَانِ».

[قَالَ:] وفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ وعَبْدِ اللهِ ابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي رافِعٍ حَدِيثٌ حَسَنٌ. والعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ كَرِهُوا أَنْ يُصَلِّيَ الرَّجُلُ وهُوَ مَعْقُوصٌ شَعْرُهُ.

[قَالَ أَبُو عِيسَى:] وعِمْرانُ بْنُ مُوسَى هُوَ القُرَشِيُّ الْمَكِّيُّ وَهُوَ أَخُو أَيُّوبَ بْنِ مُوسَى.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب الرجل يصلي عاقصًا شعره، ح: ٦٤٦ من حديث عبدالرزاق به وهو في المصنف له، ح: ٢٩٩١ وابن جريج صرح بالسماع عنده

وصححه ابن خزيمة، ح:٩١١ وابن حبان، ح:٤٧٤ والحاكم:١/ ٢٦١، ٢٦٢ والذهبي * عمران ابن موسى، حسن الحديث وثقه الجمهور * وفي الباب عن أم سلمة، [ابن أبي حاتم في العلل/ تحفة الأحوذي:١/ ٢٩٨] وعبدالله بن عباس، [البخاري، ح:٨١٥ ومسلم، ح:٤٩٠ و٤٩٢ و٢٣٢].

Comments:

Having hair tied up at the back of the head in prayer is disliked, in the opinion of Four *A'immah*.

Chapter 166. What Has Been Related About Having *Khushū'* During *Ṣalāt*

(المعجم ١٦٦) - بَابُ مَا جَاءَ فِي التَّخَشُّعِ فِي الصَّلَاةِ (التحفة ١٦٧)

385. Al-Faḍl bin 'Abbās narrated that Allāh's Messenger ﷺ said: "*Aṣ-Ṣalāt* is two and two, with a *Tashah-hud* for every two *Rak'ah*, with humility, imploring, having a sense of tranquility, pleading and showing helplessness and stretching out your hands" – he said: raising them – "to your Lord, with the insides of them facing your face, saying: 'O Lord! O Lord! And whoever does not do this, then it is like this or that." (*Ḍa'īf*)

Abū 'Īsā said: Others, besides Ibn Al-Mubārak said in this *Ḥadīth*: "And whoever does not do this, then it is a miscarriage."

Abū 'Īsā said: I heard Muḥammad bin Ismā'īl saying: "Shu'bah reported this *Ḥadīth* from 'Abd Rabbih bin Sa'eed, but was mistaken in a number of places. He said: 'From Anas bin Abī Anas," while it is: "Imrān bin Abī Anas.' And he said: 'From 'Abdullāh bin Al-Ḥārith' while it is: "Abdullāh bin Nāfi' bin Al-'Amyā', from Rabī'ah bin Al-Ḥārith.' And Shu'bah said: 'From 'Abdullāh bin Al-Ḥārith from Al-Muṭṭalib from

٣٨٥ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنَا عَبْدُ رَبِّهِ بْنُ سَعِيدٍ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ عَبْدِ اللهِ بْنِ نَافِعِ بْنِ الْعَمْيَاءِ، عَنْ رَبِيعَةَ بْنِ الْحَارِثِ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الصَّلَاةُ مَثْنَى مَثْنَى، تَشَهُّدٌ فِي كُلِّ رَكْعَتَيْنِ، وَتَخَشُّعٌ وَتَضَرُّعٌ وتَمَسْكُنٌ [وتَذَرُّعٌ] وتُقْنِعُ يَدَيْكَ - يَقُولُ: تَرْفَعُهُمَا - إِلى رَبِّكَ مُسْتَقْبِلًا بِبُطُونِهِما وَجْهَكَ، وتَقُولُ: يَا رَبِّ! يَا رَبِّ! ومَنْ لَمْ يَفْعَلْ ذٰلِكَ فَهُوَ كَذا وكَذا».

قَالَ أَبُو عِيسَى: وقَالَ غَيْرُ ابْنِ الْمُبَارَكِ فِي هٰذَا الحَدِيثِ: مَنْ لَمْ يَفْعَلْ ذٰلِكَ فَهُوَ خِداجٌ.

قَالَ أَبُو عِيسَى: سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: رَوَى شُعْبَةُ هٰذَا الْحَدِيثَ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ فَأَخْطَأَ فِي مَوَاضِعَ فَقَالَ، عَنْ أَنَسِ بْنِ أَبِي أَنَسٍ: وهُوَ عِمْرَانُ بْنُ أَبِي أَنَسٍ. وقَالَ، عَنْ عَبْدِ اللهِ بْنِ الْحارِثِ: وإِنَّمَا هُوَ عَبْدُ اللهِ بْنُ نَافِعِ ابْنِ الْعَمْيَاءِ، عَنْ رَبِيعَةَ بْنِ الْحَارِثِ وقَالَ شُعْبَةُ:

the Prophet ﷺ' while it is only: 'From Rabī'ah bin Al-Ḥārith bin 'Abdul-Muṭṭalib, from Al-Faḍl bin 'Abbās, from the Prophet ﷺ.'" Muḥammad said: "The *Ḥadīth* of Al-Laith bin Sa'd [meaning it is a *Ṣaḥīḥ Ḥadīth*] is more correct than the *Ḥadīth* of Shu'bah."

عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، عَنِ الْمُطَّلِبِ عَنِ النَّبِيِّ ﷺ: وإِنَّمَا هُوَ، عَنْ رَبِيعَةَ بْنِ الْحارِثِ بْنِ عَبْدِ الْمُطَّلِبِ، عَنِ الفَضْلِ بْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ، قَالَ مُحَمَّدٌ: وحَدِيثُ اللَّيْثِ بْنِ سَعْدٍ [هُوَ حَدِيثٌ صَحِيح يَعْنِي] أَصَحُّ مِنْ حَدِيثِ شُعْبَةَ.

تخريج: [إسناده ضعيف] وأخرجه النسائي في السنن الكبرى، ح:٦١٥ عن سويد بن نصر به وأعله ابن خزيمة، ح:١٢١٣ * عبدالله بن نافع بن العمياء: مجهول (تقريب) وحديث شعبة أخرجه[أبو داود، ح:١٢٩٦].

Comments:

This *Ḥadīth* proves that offering voluntary prayer in sets of two is better (making a final salutation after every two *Rak'ah*). After the prayer, the person should raise his hands for supplication with tremendous humbleness and humility.

Chapter 167. What Has Been Related About It Being Disliked To Intertwine The Fingers During *Ṣalāt*

(المعجم ١٦٧) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ التَّشْبِيكِ بَيْنَ الأَصَابِعِ فِي الصَّلَاةِ (التحفة ١٦٨)

386. Ka'b bin 'Ujrah narrated that Allāh's Messenger ﷺ said: "When one of you performs *Wuḍū'* and does so well, then he leaves intending to go to the *Masjid*, then let him not intertwine his fingers, for indeed he is in *Ṣalāt*." (***Ḥasan***)

Abū 'Eīsā said: The *Ḥadīth* of Ka'b bin 'Ujrah has been reported by more than one from Ibn 'Ajlān in a manner that is similar to the narration of *Al-Laith*. (a narrator in the chain of this *Ḥadīth*) Sharīk narrated it from Muḥammad bin 'Ajlān, from his father, from Abū Hurairah, from the Prophet ﷺ, and it is similar to this *Ḥadīth*. But the narration of Sharīk is not preserved.

٣٨٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ رَجُلٍ، عَنْ كَعْبِ بْنِ عُجْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ وُضُوءَهُ ثُمَّ خَرَجَ عامِدًا إِلى الْمَسْجِدِ فَلَا يُشَبِّكَنَّ بَيْنَ أَصَابِعِهِ فَإِنَّهُ فِي صَلَاةٍ».

قَالَ أَبُو عِيسَى: حَدِيثُ كَعْبِ بْنِ عُجْرَةَ رَوَاهُ غَيْرُ واحِدٍ عَنِ ابْنِ عَجْلَانَ مِثْلَ حَدِيثِ اللَّيْثِ، ورَوَى شَرِيكٌ عَنْ مُحَمَّدِ بْنِ عَجْلانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هٰذَا الحَدِيثِ. وحَدِيثُ شَرِيكٍ غَيْرُ مَحْفُوظٍ.

تخريج: [**حسن**] وأخرجه ابن ماجه، إقامة الصلوات، باب مايكره في الصلاة، ح:٩٦٧ من حديث ابن عجلان به وصرح بالسماع عند الطبراني في الكبير في رواية سفيان الثوري وله طريق آخر عند أبي داود، ح:٥٦٢ * رجل: هو أبوثمامة الحناط ومن طريقه رواه أبو داود، ح:٥٦٢ وغيره وإسناده حسن وصححه ابن خزيمة، ح:٤٤١ وابن حبان، ح:٣١٦.

Comments:

The attention and presence of heart in prayer is necessary; intertwining fingers needlessly is vain and silly, therefore it is prohibited during prayer.

Chapter 168. What Has Been Related About The Lengthy Standing During *Ṣalāt*

(المعجم ١٦٨) - بَابُ مَا جَاءَ فِي طُولِ الْقِيَامِ فِي الصَّلَاةِ (التحفة ١٦٩)

387. Jābir narrated: "It was said to the Prophet ﷺ: 'Which *Ṣalāt* is most virtuous?' He said: 'That with the longest *Qunūt*.'" (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Abdullāh bin Ḥubshī and Anas bin Mālik [from the Prophet ﷺ].

Abū 'Eīsā said: "The *Ḥadīth* of Jābir [bin 'Abdullāh] is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and it has been reported by more than one route from Jābir bin 'Abdullāh.

٣٨٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ أَيُّ الصَّلَاةِ أَفْضَلُ؟ قَالَ: «طُولُ الْقُنُوتِ».

[قَالَ:] وفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ حُبْشِيٍّ وأَنَسِ بْنِ مالِكٍ [عَنِ النَّبِيِّ ﷺ].

قَالَ أَبُو عِيسَى: حَدِيثُ جابِرٍ [بْنِ عَبْدالله] حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ، عَنْ جابِرِ بْنِ عَبْدِ الله.

تخريج: [**صحيح**] وأخرجه الحميدي، ح:١٢٧٦ عن سفيان بن عيينة ومسلم، ح:٧٥٦ من حديث أبي الزبير به * وفي الباب عن عبدالله بن حبشي، [أبو داود، ح:١٣٢٥، ١٤٤٩] وأنس بن مالك [البزار (كشف):١/ ١٧٧، ١٧٨، ح:٣٥١].

Comments:

The word *'Qunūt'* is used for various meanings, for example: obedience, humility, prayer, worship, supplication, standing in prayer, long standing, silence; so the meaning will be determined according to the context. Here it means standing in prayer, as the majority said.

Chapter 169. What Has Been Related About Performing Many Bowings And Prostrations [And Its Virtues]

(المعجم ١٦٩) - بَابُ مَا جَاءَ فِي كَثْرَةِ الرُّكُوعِ وَالسُّجُودِ [وَفَضْلِهِ] (التحفة ١٧٠)

388. Ma'dān bin Ṭalḥah Al-

٣٨٨ - حَدَّثَنَا أَبُو عَمَّارٍ: [حَدَّثَنَا الْوَلِيدُ

Ya'marī said: "I met Thawbān the freed slave of Allāh's Messenger ﷺ and said to him, 'Guide me to a deed by which Allāh benefit me, and for which Allāh will admit me into Paradise.' He was silent for quite a while, then he turned to me and said: 'Perform prostrations, for I heard Allāh's Messenger ﷺ saying: 'No worshipper performs a prostration to Allāh except that by it, Allāh will raise him a level, and erase a sin from him for it.'" (*Ṣaḥīḥ*)

قَالَ: وحَدَّثَنَا أَبُو مُحَمَّدٍ رَجَاءٌ، قَالَ:] حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ هِشَامٍ الْمُعَيْطِيُّ قَالَ: حَدَّثَنِي مَعْدَانُ ابْنُ طَلْحَةَ الْيَعْمَرِيُّ قَالَ: لَقِيتُ ثَوْبَانَ مَوْلَى رَسُولِ الله ﷺ فَقُلْتُ لَهُ: دُلَّنِي عَلَى عَمَلٍ يَنْفَعُنِي الله بِهِ ويُدْخِلُنِي اللهُ الجَنَّةَ؟ فَسَكَتَ عَنِّي مَلِيًّا ثُمَّ الْتَفَتَ إِلَيَّ فَقَالَ: عَلَيْكَ بِالسُّجُودِ، فَإِنِّي سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «ما مِنْ عَبْدٍ يَسْجُدُ للهِ سَجْدَةً إِلَّا رَفَعَهُ الله بِهَا دَرَجَةً وحَطَّ عَنْهُ بِها خَطِيئَةً».

تخريج: وأخرجه مسلم، الصلاة، باب فضل السجود والحث عليه، ح:٤٨٨ من حديث الوليد بن مسلم به.

389. Ma'dān [bin Ṭalḥah] said: "I met Abū Ad-Dardā', and I asked him what I had asked Thawbān, so he said: 'Perform prostrations, for I heard Allāh's Messenger ﷺ saying: 'No worshipper performs a prostration to Allāh except that by it, Allāh will raise him a level, and erase a sin from him for it.'" (*Ṣaḥīḥ*)

[He said: Ma'dān bin Ṭalḥah Al-Ya'marī is also called Ibn Abī Ṭalḥah].

[He said:] There are narrations on this topic from Abū Hurairah, [Abū Umāmah] and Abū Fāṭimah.

Abū 'Eīsā said: The *Ḥadīth* of Thawbān and Abū Ad-Dardā' about many bowings and prostrations is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

The people of knowledge differ over this [topic], some of them said that lengthening the standing in

٣٨٩ - قَالَ مَعْدانُ [بْنُ طَلْحَةَ]: فَلَقِيتُ أَبَا الدَّرْداءِ فَسَأَلْتُهُ عَمَّا سَأَلْتُ عَنْهُ ثَوْبَانَ فَقَالَ: عَلَيْكَ بِالسُّجُودِ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْجُدُ لله سَجْدَةً إِلَّا رَفَعَهُ الله بِهَا دَرَجَةً، وحَطَّ عَنْهُ بِها خَطِيئَةً».

[قَالَ: مَعْدانُ بْنُ طَلْحَةَ الْيَعْمَرِيُّ ويُقَالُ ابْنُ أَبِي طَلْحَةَ].

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ [وأَبِي أُمَامَةَ] وأَبِي فاطِمَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ ثَوْبَانَ وأَبِي الدَّرْدَاءِ فِي كَثْرَةِ الرُّكُوعِ والسُّجُودِ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وقَدِ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي هٰذَا [الْبَابِ]، فَقَالَ بَعْضُهُمْ: طُولُ الْقِيامِ فِي الصَّلَاةِ أَفْضَلُ

Ṣalāt is more virtuous than many bowings and prostrations. Some of them said that many bowings and prostrations is more virtuous than lengthy standing.

Aḥmad bin Ḥanbal said: "*Aḥādīth* have been related from the Prophet ﷺ about this" and he (Aḥmad) did not make any decision about it.

Isḥāq said: "As for the daytime, then more bowings and prostrations (is more virtuous), but for the nighttime, then the lenghty standing (is more virtuous). Except in the case of a man who knows only a *Juz'* (a part of Qur'ān) which he recites in the night. Then more bowings and prostrations in this case is better to me because he recites the *Juz'* and he will benefit from the many bowings and prostrations (as well)."

Abū 'Eīsā said: Isḥāq only said this because this is how the night prayer of the Prophet ﷺ was described, it was described with lengthy standing. But as for the daytime his prayer was not described with lengthy standing as in the case of the nighttime.

مِنْ كَثْرَةِ الرُّكُوعِ والسُّجُودِ. وقَالَ بَعْضُهُمْ: كَثْرَةُ الرُّكُوعِ والسُّجُودِ أَفْضَلُ مِنْ طُولِ الْقِيامِ.

وقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: قَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ فِي هٰذَا حَدِيثانِ، ولَمْ يَقْضِ فِيهِ بِشَيْءٍ.

وقَالَ إِسْحَاقُ: أَمَّا بِالنَّهارِ فَكَثْرَةُ الرُّكُوعِ والسُّجُودِ، وأَمَّا بِاللَّيْلِ فَطُولُ الْقِيَامِ، إِلَّا أَنْ يَكونَ رَجُلٌ لَهُ جُزْءٌ بِاللَّيْلِ يَأْتِي عَلَيْهِ، فَكَثْرَةُ الرُّكُوعِ والسُّجُودِ فِي هٰذَا أَحَبُّ إِلَيَّ لِأَنَّهُ يَأْتِي عَلَى جُزْئِهِ وقَدْ رَبِحَ كَثْرَةَ الرُّكُوعِ والسُّجُودِ.

قَالَ أَبُو عِيسَى: وإِنَّمَا قَالَ إِسْحَاقُ هٰذَا لِأَنَّهُ كَذا وُصِفَ صَلَاةُ النَّبِيِّ ﷺ بِاللَّيْلِ، وَوُصِفَ طُولُ الْقِيامِ. وأَمَّا بِالنَّهارِ فَلَمْ يُوصَفْ مِنْ صَلَاتِهِ مِنْ طُولِ الْقِيَامِ مَا وُصِفَ بِاللَّيْلِ.

تخريج: [صحيح] وأخرجه مسلم، (انظر الحديث السابق) مختصرًا وابن ماجه، ح:١٤٢٣ من حديث معدان به * وفي الباب عن أبي هريرة، [مسلم، ح:٤٨٢] وأبي أمامة، [انظر الحديث الآتي:٢٩١١] وأبي فاطمة، [ابن ماجه، ح:١٤٢٢].

Comments:

The abundance of *Rak'ah* is better during the day and long standing during the night, said *Imām* Isḥāq and Abū Yūsuf; and this is according to the practice of the Messenger of Allāh ﷺ. But if a person has a specified routine for the night (specific recitation), then the abundance of *Rak'ah* is better, thus he would perform his routine along with the reward of abundant *Rukū'* and *Sujūd*. Thus one thing is better for someone according to his circumstances and conditions and the other is better for someone else.

Chapter 170. What Has Been Related About Killing The Two Black Things In *Ṣalāt*

(المعجم ١٧٠) - بَابُ مَا جَاءَ فِي قَتْلِ الأَسْوَدَيْنِ فِي الصَّلَاةِ (التحفة ١٧١)

390. Abū Hurairah narrated: "Allāh's Messenger ﷺ ordered killing the two black things in *Ṣalāt*; the snake and the scorpion."

[He said:] There are narrations on this topic from Ibn 'Abbās and Abū Rāfi'. (***Ṣaḥīḥ***)

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is acted upon by some of the people of knowledge among the Companions of the Prophet ﷺ and those after them, and it is the view of Aḥmad and Isḥāq.

Some of the people of knowledge disliked killing the snake and scorpion in *Ṣalāt* [and] Ibrāhīm said: "Indeed the *Ṣalāt* makes one busy." But the first view is more correct.

٣٩٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ [وهُوَ ابْنُ إِبْرَاهِيمَ] عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ ضَمْضَمِ بْنِ جَوْسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمَرَ رَسُولُ اللهِ ﷺ بِقَتْلِ الْأَسْوَدَيْنِ فِي الصَّلَاةِ، الحَيَّةِ والعَقْرَبِ.

[قَالَ:] وفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وأَبِي رافِعٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

والْعَمَلُ عَلَى هٰذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحابِ النَّبِيِّ ﷺ وغَيْرِهِمْ، وبِهِ يَقُولُ أَحْمَدُ وإِسْحَاقُ. وكَرِهَ بَعْضُ أَهْلِ الْعِلْمِ قَتْلَ الحَيَّةِ والعَقْرَبِ فِي الصَّلَاةِ [و] قَالَ إِبْرَاهِيمُ: إِنَّ فِي الصَّلَاةِ لَشُغْلًا. والقَوْلُ الْأَوَّلُ أَصَحُّ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الصلاة، باب العمل في الصلاة، ح: ٩٢١ من حديث علي بن المبارك به وصححه ابن خزيمة، ح: ٨٦٩ وابن حبان، ح: ٥٢٨ والحاكم: ١/ ٢٥٦ والذهبي * يحيى بن أبي كثير صرح بالسماع عند أحمد: ٢/ ٤٧٣.

Comments:

A snake or scorpion seen in prayer causes disruption and distraction, and they are generally harmful creatures, therefore it is necessary to get rid of this disturbance to gain peace and calmness for prayer; so the *Sharī'ah* allowed the killing of them.

Chapter 171. What Has Been Related About The Prostrations Of *As-Sahw* Before The *Salām*

(المعجم ١٧١) - بَابُ مَا جَاءَ فِي سَجْدَتَيِ السَّهْوِ قَبْلَ السَّلَامِ (التحفة ١٧٢)

391. 'Abdullāh bin Buḥainah Al-Asdī the ally of Banū 'Abdul-Muṭṭalib narrated: "The Prophet

٣٩١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ

ﷺ stood for the *Ẓuhr* prayer, and he had a sitting to perform, so when he completed his *Ṣalāt*, he performed two prostrations, saying the *Takbīr* for each prostration. So he was sitting before saying the *Salām*, and the people prostrated with him in place of the sitting he forgot." (***Ṣaḥīḥ***)

[He said:] There is a narration on this topic from 'Abdur-Raḥmān bin 'Awf.

(There is a narration with another chain) that Abū Hurairah and ['Abdullāh bin] As-Sā'ib Al-Qāri' would perform the prostrations of *As-Sahw* before the *Taslīm*.

Abū 'Eīsā said: The *Ḥadīth* of Ibn Buḥainah is a *Ḥasan [Ṣaḥīḥ] Ḥadīth*, and this is acted upon according to some of the people of knowledge. It is the opinion of Ash-Shāfi'ī, he held the view that all prostrations for *As-Sahw* were to be performed before the *Salām*, saying: "This one abrogates the other *Aḥādīth*" and he mentioned that the last action of the Prophet ﷺ was according to this.

Aḥmad and Isḥāq said: "When a man stands up after two *Rak'ah*, then he performs the prostrations for *As-Sahw* before the *Salām* according to the *Ḥadīth* of Ibn Buḥainah."

'Abdullāh bin Buḥainah is 'Abdullāh bin Mālik [so he is] Ibn Buḥainah (because) Mālik is his father and Buḥainah is his mother.

I was informed of this by Isḥāq bin Manṣūr from 'Alī [bin 'Abdullāh]

عَبْدِ اللهِ بْنِ بُحَيْنَةَ الأَسْدِيِّ حَلِيفِ بَنِي عَبْدِ الْمُطَّلِبِ: أَنَّ النَّبِيَّ ﷺ قَامَ فِي صَلَاةِ الظُّهْرِ وعَلَيْهِ جُلُوسٌ فَلَمَّا أَتَمَّ صَلَاتَهُ سَجَدَ سَجْدَتَيْنِ يُكَبِّرُ فِي كُلِّ سَجْدَةٍ وهُوَ جالِسٌ قَبْلَ أَنْ يُسَلِّمَ، وسَجَدَهُما النَّاسُ مَعَهُ مَكانَ ما نَسِيَ مِنَ الجُلُوسِ.

[قَالَ:] وفِي الْبَابِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا عَبْدُ الأَعْلَى وأَبُو دَاوُدَ قَالَا: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ: أَنَّ أَبَا هُرَيْرَةَ و[عَبْدالله بْنَ] السَّائِبِ القَارِيءَ كانَا يَسْجُدانِ سَجْدَتَي السَّهْوِ قَبْلَ التَّسْلِيمِ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ بُحَيْنَةَ حَدِيثٌ حَسَنٌ [صَحِيحٌ]، والعَمَلُ عَلَى هٰذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ. وهُوَ قَوْلُ الشَّافِعِيِّ يَرَى سُجُودَ السَّهْوِ كُلَّهُ قَبْلَ السَّلَامِ ويَقُولُ: هٰذَا النَّاسِخُ لِغَيْرِهِ مِنَ الأَحادِيثِ، ويَذْكُرُ أَنَّ آخِرَ فِعْلِ النَّبِيِّ ﷺ كانَ عَلَى هٰذَا.

وقَالَ أَحْمَدُ وإِسْحَاقُ: إِذا قَامَ الرَّجُلُ فِي الرَّكْعَتَيْنِ فَإِنَّهُ يَسْجُدُ سَجْدَتَي السَّهْوِ قَبْلَ السَّلَامِ عَلَى حَدِيثِ ابْنِ بُحَيْنَةَ.

وعَبْدُ اللهِ ابْنُ بُحَيْنَةَ هُوَ عَبْدُ اللهِ بْنُ مالِكٍ [وهُوَ] ابْنُ بُحَيْنَةَ، مالِكٌ أَبُوهُ وبُحَيْنَةُ أُمُّهُ.

هَكَذا أَخْبَرَنِي إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ عَلِيٍّ [ابْنِ عَبْدِ اللهِ] بْنِ المَدِينِيِّ.

قَالَ أَبُو عِيسَى: واخْتَلَفَ أَهْلُ الْعِلْمِ فِي

bin Al-Madīnī.

Abū 'Eīsā said: The people of knowledge differ over when a man is to perform the prostrations of *As-Sahw*, is it before the *Salām* or after it. Some of them thought that he performs them after the *Salām*. This is the view of Sufyān Ath-Thawrī and the people of Al-Kūfah. Some of them said he performs them before the *Salām*. This is the view of most of the *Fuqahā'* among the people of Al-Madīnah, like Yaḥya bin Sa'eed, Rabī'ah, and others. This is also the saying of Ash-Shāfi'ī.

Some of them said when he adds to the *Ṣalāt* then it is after the *Salām*, and when he leaves something out, then before the *Salām*. This is the view of Mālik bin Anas.

Aḥmad said: "Whatever is reported from the Prophet ﷺ about the prostrations for *As-Sahw* then it is acted upon in either case." He saw that when one stands after two *Rak'ah*, then according to the *Ḥadīth* of Ibn Buḥainah, he is to perform the prostrations before the *Salām*. When he prays five for *Ẓuhr*, then performs the prostrations after the *Salām*, and if he says the *Salām* after two *Rak'ahs* of *Ẓuhr* or *'Aṣr* then he performs the prostrations after the *Salām*. All of them are to be acted upon depending upon the case, and in the cases where nothing is reported from the Prophet ﷺ, then two prostrations are performed for *As-Sahw* before

سَجْدَتَيِ السَّهْوِ مَتَى يَسْجُدُهُما الرَّجُلُ قَبْلَ السَّلَامِ أَوْ بَعْدَهُ؟ فَرَأَى بَعْضُهُمْ أَنْ يَسْجُدَهُما بَعْدَ السَّلَامِ. وهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وأَهْلِ الكُوفَةِ. وقَالَ بَعْضُهُمْ: يَسْجُدُهُما قَبْلَ السَّلَامِ، وهُوَ قَوْلُ أَكْثَرِ الفُقَهَاءِ مِنْ أَهْلِ الْمَدِينَةِ، مِثْلِ يَحْيى بْنِ سَعِيدٍ ورَبِيعَةَ وغَيْرِهِما، وبِهِ يَقُولُ الشَّافِعِيُّ.

وقَالَ بَعْضُهُمْ: إِذا كانَتْ زِيَادَةً فِي الصَّلَاةِ فَبَعْدَ السَّلَامِ، وإِذا كانَ نُقْصَانًا فَقَبْلَ السَّلَامِ، وهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ.

وقَالَ أَحْمَدُ: ما رُوِيَ عَنِ النَّبِيِّ ﷺ في سَجْدَتَيِ السَّهْوِ فَيُسْتَعْمَلُ كُلٌّ عَلَى جِهَتِهِ، يَرى إِذا قَامَ في الرَّكْعَتَيْنِ عَلَى حَدِيثِ ابْنِ بُحَيْنَةَ فَإِنَّهُ يَسْجُدُهُما قَبْلَ السَّلَامِ، وإِذا صَلَّى الظُّهْرَ خَمْسًا فَإِنَّهُ يَسْجُدُهُما بَعْدَ السَّلَامِ وإِذا سَلَّمَ فِي الرَّكْعَتَيْنِ مِنَ الظُّهْرِ والعَصْرِ فَإِنَّهُ يَسْجُدُهُما بَعْدَ السَّلَامِ، وكُلٌّ يُسْتَعْمَلُ عَلَى جِهَتِهِ وكُلُّ سَهْوٍ لَيْسَ فِيهِ عَنِ النَّبِيِّ ﷺ ذِكْرٌ فَإِنَّ سَجْدَتَيِ السَّهْوِ فِيهِ قَبْلَ السَّلَامِ.

وقَالَ إِسْحَاقُ نَحْوَ قَوْلِ أَحْمَدَ في هٰذَا كُلِّهِ إِلَّا أَنَّهُ قَالَ: كُلُّ سَهْوٍ لَيْسَ فِيهِ عَنِ النَّبِيِّ ﷺ ذِكْرٌ، فَإِنْ كانَتْ زِيَادَةً في الصَّلَاةِ يَسْجُدُهُما بَعْدَ السَّلَامِ وإِنْ كانَ نُقْصَانًا يَسْجُدُهُما قَبْلَ السَّلَامِ.

the *Salām*.

Isḥāq said the same as Aḥmad about all of this, with the exception that he said that for every case of *As-Sahw* that is not mentioned from the Prophet ﷺ, then if it is an addition to the *Ṣalāt*, the prostrations are performed after the *Salām*, and if it is something that was left out, then the prostrations are performed before the *Salām*.

تخريج: متفق عليه، وأخرجه البخاري، السهو، باب: يكبر في سجدتي السهو، ح: ١٢٣٠ ومسلم، ح: ٥٧٠ عن قتيبة به * وفي الباب عن عبدالرحمن بن عوف، [يأتي: ٣٩٨] * أثر هشام الدستوائي عن يحيى عن محمد بن إبراهيم بن الحارث التيمي، إسناده ضعيف، يحيى بن أبي كثير مدلس وعنعن.

Chapter 172. What Has Been Related About The Prostrations For *As-Sahw* After The *Salām*, And Talking

(المعجم ١٧٢) - بَابُ مَا جَاءَ فِي سَجْدَتَيِ السَّهْوِ بَعْدَ السَّلَامِ وَالْكَلَامِ (التحفة ١٧٣)

392. 'Abdullāh bin Mas'ūd narrated: "The Prophet ﷺ prayed five (*Rak'ah*) for *Ẓuhr*, so it was said to him: 'Has the prayer been added to, or have you merely forgotten?' So he ﷺ performed two prostrations after he had said the *Salām*." (*Ṣaḥīḥ*)

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

٣٩٢ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ خَمْسًا فَقِيلَ لَهُ: أَزِيدَ فِي الصَّلَاةِ أَمْ نَسِيتَ؟ فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، السهو، باب: إذا صلى خمسًا، ح: ١٢٢٦ ومسلم، ح: ٥٧٢/ ٩١ من حديث شعبة به.

393. 'Abdullāh (bin Mas'ūd) narrated: "The Prophet ﷺ performed two prostrations for *As-Sahw* after talking." (*Ṣaḥīḥ*)

[He said:] There are narrations on

٣٩٣ - حَدَّثَنَا هَنَّادٌ وَمَحْمُودُ بْنُ غَيْلَانَ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ: أَنَّ النَّبِيَّ ﷺ سَجَدَ سَجْدَتَيِ السَّهْوِ بَعْدَ الْكَلَامِ.

this topic from Mu'āwiyah, 'Abdullāh bin Ja'far, and Abū Hurairah.

[قَالَ:] وفِي الْبَابِ عَنْ مُعاوِيَةَ وعَبْدِ اللهِ ابْنِ جَعْفَرٍ وأَبِي هُرَيْرَةَ.

تخريج: متفق عليه، وأخرجه مسلم، المساجد، باب السهو في الصلاة والسجود له، ح:٥٧٢/٩٥ من حديث أبي معاوية الضرير والبخاري، ح:٤٠١ من حديث إبراهيم النخعي به * وفي الباب عن معاوية، [أبو داود، ح:١٠٢٣] وعبدالله بن جعفر، [أبو داود، ح:١٠٣٣] وأبي هريرة، [يأتي:٣٩٤].

394. Abū Hurairah narrated: "The Prophet ﷺ performed the prostrations after the *Salām*." (*Ṣaḥīḥ*)

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

Ayyūb and others reported it from Ibn Sīrīn. (a narrator in the chain of this *Ḥadīth*).

The *Ḥadīth* of Ibn Mas'ūd is *Ḥasan Ṣaḥīh*. This is acted upon according to some of the people of knowledge. They say that when a man prays five (*Rak'ah*) for *Ẓuhr*, then his *Ṣalāt* is acceptable when he performs the prostrations of *As-Sahw*, even if he did not sit after the fourth (*Rak'ah*). This is the saying of Ash-Shāfi'ī, Aḥmad, and Isḥāq.

Some of them said that when a man prays five for *Ẓuhr* and he did not sit after the fourth (*Rak'ah*) long enough for *At-Tashah-hud* then his *Ṣalāt* is invalid. This is the saying of Sufyān Ath-Thawrī and some of the people of Al-Kūfah.

٣٩٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ سَجَدَهُما بَعْدَ السَّلَامِ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ رَوَاهُ أَيُّوبُ وغَيْرُ واحِدٍ عَنِ ابْنِ سِيرِينَ.

وحَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ والعَمَلُ عَلَى هٰذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ قَالُوا: إِذا صَلَّى الرَّجُلُ الظُّهْرَ خَمْسًا فَصَلَاتُهُ جائِزَةٌ وسَجَدَ سَجْدَتَي السَّهْوِ، وإِنْ لَمْ يَجْلِسْ في الرَّابِعَةِ، وهُوَ قَوْلُ الشَّافِعِيِّ وأَحْمَدَ وإِسْحَاقَ.

وقَالَ بَعْضُهُمْ: إِذا صَلَّى الظُّهْرَ خَ ولَمْ يَقْعُدْ في الرَّابِعَةِ مِقْدارَ التَّشَهُّدِ فَسَدَتْ صَلَاتُهُ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وبَعْضِ أَهْلِ الكُوفَةِ.

تخريج: متفق عليه، وأخرجه البخاري، السهو، باب: يكبر في سجدتي السهو، ح:١٢٢٩ ومسلم، ح:٥٧٣ من حديث محمد بن سيرين به، ويأتي:٣٩٩.

Comments:

In the light of this *Ḥadīth*, the scholars of Hijāz said: if a person offered five *Rak'ah* forgetfully without sitting after the fourth *Rak'ah*, the prayer will be valid.

Chapter 173. What Has Been Related About The *Tashah-hud* In The Case Of The Prostrations Of *As-Sahw*

(المعجم ١٧٣) - بَابُ مَا جَاءَ فِي التَّشَهُّدِ فِي سَجْدَتَيِ السَّهْوِ (التحفة ١٧٤)

395. Abū Al-Muhallab narrated from 'Imrān bin Ḥuṣain that the Prophet ﷺ led them in *Ṣalāt* and he forgot (something) so he performed two prostrations, then the *Tashah-hud*, then the *Salām*. (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Gharīb [Ṣaḥīḥ]*.

Muḥammad bin Sīrīn narrated something besides this *Ḥadīth* from Abū Al-Muhallab – he was an uncle of Abū Qilābah.

But for this *Ḥadīth* Muḥammad narrated it from Khālid Al-Ḥadh-dhā', from Abū Qilābah, from Abū Al-Muhallab. And Abū Al-Muhallab's name is 'Abdur-Raḥmān bin 'Amr, and they also say it is Mu'āwiyah bin 'Amr.

'Abdul-Wahhāb Ath-Thaqafī, Hushaim and others narrated this *Ḥadīth* from Khālid Al-Ḥadh-dhā', from Abū Qilābah in a lengthy narration, and it is the *Ḥadīth* of 'Imrān bin Ḥuṣain in which the Prophet ﷺ said the *Salām* after three *Rak'ah* for *'Aṣr*, so a man, who was called Al-Khirbāq, stood up.

The people of knowledge differ over the *Tashah-hud* in the case of the prostrations of *As-Sahw*. Some of them said that one is to perform the *Tashah-hud* for them and then make *Salām*. Some of them say that there is neither *Tashah-hud*

٣٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى [النَّيسَابُورِيُّ]: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الْأَنْصَارِيُّ قَالَ: أَخْبَرَنِي أَشْعَثُ عَنِ ابْنِ سِيرِينَ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِم فَسَهَا فَسَجَدَ سَجْدَتَيْنِ ثُمَّ تَشَهَّدَ ثُمَّ سَلَّمَ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [صَحِيح].

ورَوَى [مُحَمَّدُ] بْنُ سِيرِينَ عَنْ أَبِي الْمُهَلَّبِ وهُوَ عَمُّ أَبِي قِلَابَةَ غَيْرَ هٰذَا الحَدِيثِ.

ورَوَى مُحَمَّدٌ هٰذَا الحَدِيثَ عَنْ خالِدٍ الحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ. وأَبُو الْمُهَلَّبِ اسْمُهُ عَبْدُ الرَّحْمٰنِ بْنُ عَمْرٍو ويُقَالُ أَيْضًا مُعاوِيَةُ بْنُ عَمْرٍو.

وقَدْ رَوَى عَبْدُ الوَهَّابِ الثَّقَفِيُّ وهُشَيْمٌ وغَيْرُ واحِدٍ هٰذَا الحَدِيثَ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ أَبِي قِلَابَةَ بِطُولِهِ، وهُوَ حَدِيثُ عِمْرانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ سَلَّمَ في ثَلَاثِ رَكَعَاتٍ مِنَ العَصْرِ فَقَامَ رَجُلٌ يُقَالُ لَهُ الخِرْبَاقُ.

واخْتَلَفَ أَهْلُ الْعِلْمِ في التَّشَهُّدِ في سَجْدَتَيِ السَّهْوِ فَقَالَ بَعْضُهُمْ: يَتَشَهَّدُ فِيهِمَا

nor *Salām* for them, and when they are performed before the *Taslīm* one does not say the *Tashah-hud*. This is the saying of Aḥmad and Isḥāq, they said that when he performs the prostrations of *As-Sahw* before the *Salām* he does not say the *Tashah-hud*.

وَيُسَلِّمُ، وقَالَ بَعْضُهُمْ: لَيْسَ فِيهِما تَشَهُّدٌ وتَسْلِيمٌ وإذا سَجَدَهُما قَبْلَ التَّسْلِيمِ لَمْ يَتَشَهَّدْ. وهُوَ قَوْلُ أَحْمَدَ وإِسْحَاقَ قَالَا: إِذا سَجَدَ سَجْدَتَيِ السَّهْوِ قَبْلَ السَّلامِ لَمْ يَتَشَهَّدْ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الصلاة، باب سجدتي السهو فيها تشهد وتسليم، ح: ١٠٣٩ من حديث الأنصاري به وصححه ابن خزيمة، ح: ١٠٦٢ وابن حبان، ح: ٥٣٦ والحاكم على شرط الشيخين: ١/ ٣٢٣ ووافقه الذهبي وأعل بعلة غير قادحة.

Comments:

If a person makes a final salutation without completing the prayer, he will have to complete the prayer and to sit for the final sitting (for *Tashah-hud*); after having finished he will perform two prostrations of forgetfulness and then make the salutation. There is no need for another *Tashah-hud* after the prostrations of forgetfulness.

Chapter 174. Regarding One Who Has Doubts Over Addition Or A Omission

(المعجم ١٧٤) - بَابٌ فِيمَنْ يَشُكُّ فِي الزِّيَادَةِ وَالنُّقْصَانِ (التحفة ١٧٥)

396. 'Iyāḍ bin Hilāl said: "I said to Abū Sa'eed: 'One of us performs *Ṣalāt* and we do not know how (much) we prayed.' So he said: 'Allāh's Messenger ﷺ said: "When one of you performs *Ṣalāt* and he does not know how (much) he prayed then let him perform two prostrations while he is sitting." (*Ḥasan*)

[He said:] There are narrations on this topic from 'Uthmān, Ibn Mas'ūd, 'Āishah, and Abū Hurairah.

Abū 'Eīsā said: The *Ḥadīth* of Abū Sa'eed is a *Ḥasan Ḥadīth*.

This *Ḥadīth* has been narrated from Abū Sa'eed through more than one route.

٣٩٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِياضٍ [يَعْنِي] ابْنَ هِلَالٍ قَالَ: قُلْتُ لِأَبِي سَعِيدٍ: أَحَدُنَا يُصَلِّي فَلَا يَدْرِي كَيْفَ صَلَّى فَقَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذا صَلَّى أَحَدُكُمْ فَلَمْ يَدْرِ كَيْفَ صَلَّى فَلْيَسْجُدْ سَجْدَتَيْنِ وهُوَ جَالِسٌ».

[قَالَ:] وفِي الْبَابِ عَنْ عُثْمَانَ وابْنِ مَسْعُودٍ وعائِشَةَ وأَبِي هُرَيْرَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ.

وقَدْ رُوِيَ هٰذَا الحَدِيثُ عَنْ أَبِي سَعِيدٍ مِنْ

غَيْرِ هٰذَا الْوَجْهِ.

وَ[قَدْ] رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِذَا شَكَّ أَحَدُكُمْ فِي الْوَاحِدَةِ وَالثِّنْتَيْنِ فَلْيَجْعَلْهُمَا وَاحِدَةً، وَإِذَا شَكَّ فِي الثِّنْتَيْنِ وَالثَّلَاثِ فَلْيَجْعَلْهُمَا ثِنْتَيْنِ وَيَسْجُدْ فِي ذٰلِكَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ».

وَالْعَمَلُ عَلَى هٰذَا عِنْدَ أَصْحَابِنَا.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا شَكَّ فِي صَلَاتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى فَلْيُعِدْ.

It has been narrated that the Prophet ﷺ said: "When one of you doubts about one or two (*Rak'ah*), then let him make it one. When he doubts about two or three, then let him make it two and perform two prostrations for that before he says the *Salām*."

This is acted upon by our companions.

Some of the people of knowledge said that when one doubts in his *Ṣalāt* such that he does not know how much he has prayed then he is to repeat it.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب من قال يتم على أكثر ظنه، ح:١٠٢٩ وابن ماجه، ح:١٢٠٤ من حديث إسماعيل ابن علية به وصححه ابن خزيمة، ح:٢٩ والحاكم على شرط الشيخين:١/ ٣٢٤ ووافقه الذهبي * وفي الباب عن عثمان، [أحمد:١/ ٦٣] وابن مسعود [تقدم:٣٩٢] وعائشة [البيهقي في السنن الكبرى:٢/ ٣٤٦] وأبي هريرة، [يأتي:٣٩٧] * حديث: "إذا شك أحدكم في الواحدة . . . إلخ" يأتي:٣٩٨.

Comments:

There are various *Aḥādīth* about this issue which are not contradictory. Some *Aḥādīth* guide us to base that prayer according to the number of *Rak'ah* which are certain to have been completed. Some *Aḥādīth* rule to base the prayer on the least number of *Rak'ah* and some are only about the prostration of forgetfulness. Some *Aḥādīth* have information to repeat the prayer, but the *Aḥādīth* about the repetition are Weak. Ḥasan Al-Baṣarī and some others said only two prostrations are to be made in case of doubt about more or less and nothing else is required. According to the four *Imām*, the sitting of *Tashahhud* is needed in a *Rak'ah* about which the possibility is that it is the last *Rak'ah*.

٣٩٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الشَّيْطَانَ يَأْتِي أَحَدَكُمْ فِي صَلَاتِهِ فَيَلْبِسُ عَلَيْهِ حَتَّى لَا يَدْرِي كَمْ صَلَّى، فَإِذَا وَجَدَ ذٰلِكَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ».

397. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "Indeed the *Shaiṭān* comes to one of you in his *Ṣalāt* confusing him until he does not know how much he has prayed. When one of you experiences that then let him perform two prostrations while he is sitting." (***Ṣaḥīḥ***)

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

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، المساجد، باب السهو في الصلاة والسجود له، ح: ٨٢/٣٨٩ عن قتيبة والبخاري، ح: ١٢٣٢ من حديث ابن شهاب الزهري به.

Comments:

This *Ḥadīth* has the mention of *Sujūd Sahw* only, rest of the details are proven through other *Aḥādīth*. The best way is that all the *Aḥādith* about an issue should be gathered and explained with such an explanation according to which all the *Aḥādīth* can be practised.

398. 'Abdur-Raḥmān bin 'Awf narrated that he heard the Prophet ﷺ saying: "When one of you becomes forgetful in his *Ṣalāt* so that he does not know if he prayed one or two, then let him consider it one. When he does not know if he prayed three or four, then let him consider it three, and let him perform two prostrations before he says the *Taslīm*." (***Ḥasan***)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan [Gharīb] Ṣaḥīḥ*.

This *Ḥadīth* has been reported from 'Abdur-Raḥmān bin 'Awf by routes other than this one. Az-Zuhrī reported it from 'Ubaidullāh bin 'Abdullāh bin 'Utbah from Ibn 'Abbās, from 'Abdur-Raḥmān bin 'Awf, from the Prophet ﷺ.

٣٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ ابْنُ عَثْمَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مَكْحُولٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِذَا سَهَا أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ وَاحِدَةً صَلَّى أَوْ ثِنْتَيْنِ فَلْيَبْنِ عَلَى وَاحِدَةٍ، فَإِنْ لَمْ يَدْرِ ثِنْتَيْنِ صَلَّى أَوْ ثَلَاثًا فَلْيَبْنِ عَلَى ثِنْتَيْنِ، فَإِنْ لَمْ يَدْرِ ثَلَاثًا صَلَّى أَوْ أَرْبَعًا فَلْيَبْنِ عَلَى ثَلَاثٍ وَلْيَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ] صَحِيحٌ.

وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ مِنْ غَيْرِ هٰذَا الْوَجْهِ. رَوَاهُ الزُّهْرِيُّ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ عَنِ النَّبِيِّ ﷺ.

تخريج: **[حسن]** وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء فيمن شك في صلاته فرجع إلى اليقين، ح: ١٢٠٩ من حديث محمد بن إسحاق بن يسار به وصرح بالسماع عند أبي يعلى، ح: ٨٣٩ وصححه الحاكم على شرط مسلم: ١/ ٣٢٤، ٣٢٥ ووافقه الذهبي.

Comments:

It is known from this *Ḥadīth* that if, despite the vigorous contemplation the doubt cannot be gotten rid of, and there is certainty of two or three *Rak'ah*,

then the rest of the prayer will be based on the minimum number of certain *Rak'ah*, and the same method is to be adopted in the case of three or four *Rak'ah*.

Chapter 175. What Has Been Related About A Man Who Says The *Taslīm* After Two *Rak'ah* During The *Ẓuhr* Or *'Aṣr* Prayers

(المعجم ١٧٥) - بَابُ مَا جَاء فِي الرَّجُلِ يُسَلِّمُ فِي الرَّكْعَتَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ (التحفة ١٧٦)

399. Abū Hurairah narrated: "The Prophet ﷺ turned (finishing the prayer) after two (*Rak'ah*), so Dhul-Yadain said: 'Has the prayer been shortened or have you forgotten O Messenger of Allāh?' The Prophet ﷺ said: 'Is what Dhul-Yadain said the truth?' The people said yes, so Allāh's Messenger ﷺ stood to perform the last two (*Rak'ah*) of *Ṣalāt*, then he said the *Taslīm*. Then he said the *Takbīr* and prostrated in a manner the same or longer than his (normal) prostrations." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from 'Imrān bin Ḥuṣain, Ibn 'Umar, and Dhul-Yadain.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

The people of knowledge differ over this *Ḥadīth*. Some of the people of Al-Kūfah said that when one speaks during the *Ṣalāt* forgetfully, or out of ignorance, or whatever the case, then he is to repeat the *Ṣalāt*, and they reason that this *Ḥadīth* was before talking was prohibited in the *Ṣalāt*.

[He said] As for Ash-Shāfi'ī he considered this *Ḥadīth* correct and his view was in accordance with it.

٣٩٩ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مالِكٌ عَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ وَهُوَ السَّخْتِيانِيُّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ انْصَرَفَ مِنَ اثْنَتَيْنِ فَقَالَ لَهُ ذُو الْيَدَيْنِ: أَقُصِرَتِ الصَّلَاةُ أَمْ نَسِيتَ يَا رَسُولَ اللهِ؟ فَقَالَ النَّبِيُّ ﷺ: «أَصَدَقَ ذُو الْيَدَيْنِ؟ فَقَالَ النَّاسُ: نَعَمْ، فَقَامَ رَسُولُ اللهِ ﷺ فَصَلَّى اثْنَتَيْنِ أُخْرَيَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ كَبَّرَ فَرَفَعَ ثُمَّ سَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ وابْنِ عُمَرَ، وذِي الْيَدَيْنِ.

قَالَ أَبُو عِيسَى: وحَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

واخْتَلَفَ أَهْلُ الْعِلْمِ فِي هٰذَا الحَدِيثِ. فَقَالَ بَعْضُ أَهْلِ الكُوفَةِ: إِذا تَكَلَّمَ فِي الصَّلَاةِ نَاسِيًا أَوْ جاهِلًا أَوْ مَا كانَ، فَإِنَّهُ يُعِيدُ الصَّلَاةَ واعْتَلُّوا بِأَنَّ هٰذَا الْحَدِيثَ كانَ قَبْلَ تَحْرِيمِ الْكَلَامِ فِي الصَّلَاةِ.

[قَالَ:] وأَمَّا الشَّافِعِيُّ فَرَأَى هٰذَا حَدِيثًا صَحِيحًا فَقَالَ بِهِ، وقَالَ: هٰذَا أَصَحُّ مِنَ الْحَدِيثِ الَّذِي رُوِيَ عَنِ النَّبِيِّ ﷺ فِي

He said: This is more correct than the *Ḥadīth* which was reported from the Prophet ﷺ about the fasting person who ate forgetfully, that he did not need to make it up, and that it is only provisions which Allāh has provided. Ash-Shāfi'ī said: "These people differentiate between purposefully and forgetfully in the case of the fasting person who ate due to the *Ḥadīth* of Abū Hurairah."

Aḥmad said about the *Ḥadīth* of Abū Hurairah that if the *Imām* talks about something related to the *Ṣalāt* while he thinks that he has completed it, then he learns that he did not complete it, he is to complete his *Ṣalāt*. And whoever talks behind the *Imām* while he knows that he has some of the *Ṣalāt* remaining, then it is required for him to restart it. He argues that the obligations were still being added to or decreased during the time of Allāh's Messenger ﷺ. So Dhul-Yadain only spoke when he was certain that he had completed his *Ṣalāt*. But this is not the case today, no one can talk about the topic that Dhul-Yadain talked about because today there can be no increase or decrease to the obligations. So Aḥmad said something similar to this, and Isḥāq said what was similar to Aḥmad's saying about this topic.

الصَّائِمِ إِذا أَكَلَ نَاسِيًا فَإِنَّهُ لَا يَقْضِي، وإِنَّمَا هُوَ رِزْقٌ رَزَقَهُ الله؛ قَالَ الشَّافِعِيُّ وفَرَّقُوا هٰؤُلَاءِ بَيْنَ الْعَمْدِ والنِّسْيَانِ فِي أَكْلِ الصَّائِمِ لِحَدِيثِ أَبِي هُرَيْرَةَ.

وقَالَ أَحْمَدُ في حَدِيثِ أَبِي هُرَيْرَةَ: إِنْ تَكَلَّمَ الْإِمَامُ في شَيْءٍ مِنْ صَلَاتِهِ وهُوَ يَرى أَنَّهُ قَدْ أَكْمَلَهَا ثُمَّ عَلِمَ أَنَّهُ لَمْ يُكْمِلْهَا يُتِمُّ صَلَاتَهُ، ومَنْ تَكَلَّمَ خَلْفَ الْإِمَامِ وهُوَ يَعْلَمُ أَنَّ عَلَيْهِ بَقِيَّةً مِنَ الصَّلَاةِ فَعَلَيْهِ أَنْ يَسْتَقْبِلَهَا. واحْتَجَّ بِأَنَّ الفَرائِضَ كانَتْ تُزادُ وتُنْقَصُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَإِنَّمَا تَكَلَّمَ ذُو الْيَدَيْنِ وَهُوَ عَلَى يَقِينٍ مِنْ صَلَاتِهِ أَنَّها تَمَّتْ، ولَيْسَ هَكَذا الْيَوْمَ لَيْسَ لِأَحَدٍ أَنْ يَتَكَلَّمَ عَلَى مَعْنَى مَا تَكَلَّمَ ذُو الْيَدَيْنِ لِأَنَّ الْفَرَائِضَ الْيَوْمَ لَا يُزَادُ فِيهَا ولَا يُنْقَصُ. قَالَ أَحْمَدُ نَحْوًا مِنْ هٰذَا الْكَلَامِ. وقَالَ إِسْحَاقُ نَحْوَ قَوْلِ أَحْمَدَ فِي هٰذَا الْبَابِ.

تخريج: متفق عليه، وأخرجه البخاري، السهو، باب من لم يتشهد في سجدتي السهو، ح:١٢٢٨ من حديث مالك ومسلم، ح:٥٧٣ من حديث أيوب السختياني به * وفي الباب عن عمران بن حصين [تقدم:٣٩٥] وابن عمر، [أبو داود، ح:١٠١٧] وذي اليدين عبدالله بن أحمد في زوائد المسند: ٤/ ٧٧ والبيهقي: ٢/ ٣٦٦، ٣٦٧].

Comments:

This issue is agreed; that if a person intentionally and deliberately talks in the prayer, and it has nothing to do with the correction and reform of the prayer, his prayer is annulled.

Chapter 176. What Has Been Related About *Ṣalāt* In Sandals

(المعجم ١٧٦) - بَابُ مَا جَاءَ فِي الصَّلَاةِ فِي النِّعَالِ (التحفة ١٧٧)

400. Sa'eed bin Yazīd Abī Maslamah said: "I said to Anas bin Mālik: 'Would Allāh's Messenger ﷺ perform *Ṣalāt* wearing his sandals?' He said: 'Yes.'"(*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Abdullāh bin Mas'ūd, 'Abdullāh bin Abī Ḥabībah, 'Abdullāh bin 'Amr, 'Amr bin Ḥuraith, Shaddād bin Aws, Aws Ath-Thaqafī, Abū Hurairah, and 'Aṭā' – a man from Banū Shaibah.

Abū 'Eīsā said: The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is acted upon according to the people of knowledge.

٤٠٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ سَعِيدِ بْنِ يَزِيدَ أَبِي مَسْلَمَةَ قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ: أَكَانَ رَسُولُ اللهِ ﷺ يُصَلِّي فِي نَعْلَيْهِ؟ قَالَ: نَعَمْ.

[قَالَ:] وفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ وعَبْدِ اللهِ بْنِ أَبِي حَبِيبَةَ وعَبْدِ اللهِ بْنِ عَمْرٍو وعَمْرِو بْنِ حُرَيْثٍ وشَدَّادِ بْنِ أَوْسٍ وأَوْسٍ الثَّقَفِيِّ وأَبِي هُرَيْرَةَ، وعَطَاءٍ رَجُلٍ مِنْ بَنِي شَيْبَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

والْعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ.

تخريج: متفق عليه، مسند أحمد: ٣/ ١٨٩ عن إسماعيل وهو ابن علية والبخاري، ح: ٣٨٦ ومسلم، ح: ٥٥٥ من حديث سعيد بن يزيد به * وفي الباب عن عبدالله بن مسعود، [ابن ماجه، ح: ١٠٣٩] وعبدالله بن أبي حبيبة، [أحمد: ٤/ ٢٢١] وعبدالله بن عمرو، [أبو داود، ح: ٦٥٣] وعمرو بن حريث، [الترمذي في الشمائل: ٧٩] وشداد بن أوس،[أبو داود، ح: ٦٥٢ وأوس الثقفي، [ابن ماجه، ح: ١٠٣٧] وأبي هريرة، [أبو داود، ح: ٦٢٤، وغيره] وعطاء رجل من بني شيبة، [أبو نعيم في معرفة الصحابة: ٤/ ٢٢١١، ح: ٥٥٣٠].

Comments:

It is known from this *Ḥadīth* that offering prayer in clean shoes is not only permissible and correct but also it is recommended and desirable where its permissibility is denied. As for the mosques these days, instead of being plastered with soil, costly carpets, rugs and mats are laid therein. In these conditions persisting to offer prayer with the shoes on will cause untidiness and disturbance to other people. Moreover even the cleanliness and fineness of the carpet, despite the shoes being clean, will not bear the use of shoes. However it is totally wrong to deny the permissibility and it being *Sunnah*:

because the prayer is also performed at places other than mosques, like in the desert etc; particularly the soldiers in the trenches. Offering prayer with the shoes on at such places is permissible and correct. The only necessary thing to be observed is that there is no apparent impurity with the shoes. [For further details, see: *Fatāwa Shaikhul-Islām Ibn Taimiyyah*: 11 / 430 new print, 22 / 121 old print; *Fatāwa Al-Lajnah Ad-Dā'imah*: 6 / 213-217]

Chapter 177. What Has Been Related About The *Qunūt* In The *Fajr* Prayer

بَابُ مَا جَاءَ فِي الْقُنُوتِ فِي صَلَاةِ الْفَجْرِ (المعجم ١٧٧) (التحفة ١٧٨)

401. Al-Barā' bin 'Āzib narrated: "The Prophet ﷺ would perform the *Qunūt* in the *Ṣubḥ* and *Maghrib* prayers." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Alī, Anas, Abū Hurairah, Ibn 'Abbās, and Khufāf bin Aymā' bin Raḥḍah Al-Ghifārī.

Abū 'Eīsā said: The *Ḥadīth* of Al-Barā' is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

The people of knowledge differ over the *Qunūt* in the *Fajr* prayer. Some of the people of knowledge among the Companions of the Prophet ﷺ and others held the view that there was a *Qunūt* for the *Fajr* prayer.

This is the saying of [Mālik and] Ash-Shāfi'ī. Aḥmad and Isḥāq said that there is no *Qunūt* for *Fajr* except in the case of a disaster (*Nāzilah*) that strikes the Muslims, so when a disaster strikes the Muslims the *Imām* is to supplicate for the Muslim armies.

٤٠١ - حَدَّثَنَا قُتَيْبَةُ ومُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا [غُنْدَرٌ] مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عازِبٍ أَنَّ النَّبِيَّ ﷺ كانَ يَقْنُتُ في صَلَاةِ الصُّبْحِ والمَغْرِبِ.

[قَالَ:] وفِي الْبَابِ عَنْ عَلِيٍّ وأَنَسٍ وأَبِي هُرَيْرَةَ وابْنِ عَبَّاسٍ وخُفافِ بْنِ أَيْمَاءَ بْنِ رَحْضَةَ الغِفَارِيِّ.

قَالَ أَبُو عِيسَى: حَدِيثُ الْبَرَاءِ حَدِيثٌ حَسَنٌ صَحِيحٌ.

واخْتَلَفَ أَهْلُ الْعِلْمِ في القُنُوتِ في صَلَاةِ الْفَجْرِ، فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وغَيْرِهِمْ القُنُوتَ في صَلَاةِ الْفَجْرِ.

وهُوَ قَوْلُ [مالِكٍ و] الشَّافِعِيِّ، وقَالَ أَحْمَدُ، وإِسْحَاقُ: لَا يَقْنُتُ في الْفَجْرِ إِلَّا عِنْدَ نَازِلَةٍ تَنْزِلُ بِالْمُسْلِمِينَ، فَإِذَا نَزَلَتْ نَازِلَةٌ فَلِلْإِمَامِ أَنْ يَدْعُوَ لِجُيُوشِ الْمُسْلِمِينَ.

تخريج: وأخرجه مسلم، المساجد، باب استحباب القنوت في جميع الصلوات ... إلخ، ح:٦٧٨ عن محمد بن المثنى به * وفي الباب عن علي، [الدارقطني:٢/ ٣٢، ٤٠، ٤١ والحاكم:١/ ٢٩٩] وأنس [البخاري، ح:١٠٠٤ ومسلم، ح:٦٧٧] وأبي هريرة، [البخاري، ح:٧٩٧ ومسلم، ح:٦٧٥] وابن عباس [أبو داود، ح:١٤٤٣] وخفاف بن أيماء بن رحضة الأنصاري [مسلم، ح:٦٧٩].

Comments:

The right view is that when the Muslims suffer from calamities and disasters, the *Qunūt* should be read in all the prayers, and the *Qunūt* is not particular with any specific prayer. However depending upon the circumstances and places, the *Qunūt* should be made in all prayers or in morning and evening prayers.

Chapter 178. [What Has Been Related] About Not Performing The *Qunūt*

(المعجم ١٧٨) - بَابُ [مَا جَاءَ] فِي تَرْكِ الْقُنُوتِ (التحفة ١٧٩)

402. Abū Mālik Al-Ashja'ī narrated: "I said to my father: 'O my father! You offered *Ṣalāt* behind Allāh's Messenger ﷺ, Abū Bakr, 'Umar, 'Uthmān, and 'Alī bin Abī Ṭālib here in Al-Kūfah for about five years. Did they say the *Qunūt*?' He said: 'It is a newly invented matter my son.'" (*Ṣaḥīḥ*)

٤٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ قَالَ: قُلْتُ لِأَبِي: يَا أَبَتِ إِنَّكَ قَدْ صَلَّيْتَ خَلْفَ رَسُولِ اللهِ ﷺ وأَبِي بَكْرٍ وعُمَرَ وعُثْمَانَ وعَلِيِّ بْنِ أَبِي طَالِبٍ هَا هُنَا بِالْكُوفَةِ، نَحْوًا مِنْ خَمْسِ سِنِينَ، [أ]كَانُوا يَقْنُتُونَ؟ قَالَ: أَيْ بُنَيَّ مُحْدَثٌ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في القنوت في صلاة الفجر، ح: ١٢٤١ من حديث يزيد بن هارون به.

403. There is another narration from Abū Mālik with similar meaning but with different chain. (*Ṣaḥīḥ*)

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

This is acted upon according to most of the people of knowledge.

Sufyān Ath-Thawrī said that if one says the *Qunūt* in *Fajr* then that is fine, and if he does not say the *Qunūt* then that is fine, too and he preferred that one not say the *Qunūt*. Ibn Al-Mubārak did not hold the view that the *Qunūt* should be said in *Fajr* prayer.

Abū 'Eīsā said: Abū Mālik Al-Ashja'ī's name is Sa'd bin Ṭāriq bin Ashyam.

٤٠٣ - حَدَّثَنَا صالِحُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي مالِكٍ الْأَشْجَعِيِّ بِهٰذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

والْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ.

وقَالَ سُفْيَانُ الثَّوْرِيُّ: إِنْ قَنَتَ فِي الْفَجْرِ فَحَسَنٌ، وإِنْ لَمْ يَقْنُتْ فَحَسَنٌ واخْتَارَ أَنْ لَا يَقْنُتَ. ولَمْ يَرَ ابْنُ الْمُبَارَكِ الْقُنُوتَ فِي الْفَجْرِ.

قَالَ أَبُو عِيسَى: وأَبُو مالِكٍ الْأَشْجَعِيُّ اسْمُهُ سَعْدُ بْنُ طَارِقِ بْنِ أَشْيَمَ.

تخريج: [صحيح] انظر الحديث السابق.

Chapter 179. What Has Been Related About A Man Sneezing During *Ṣalāt*

(المعجم ١٧٩) - بَابُ مَا جَاءَ فِي الرَّجُلِ يَعْطُسُ فِي الصَّلَاةِ (التحفة ١٨٠)

404. Mu'ādh bin Rifā'ah narrated that his father said: "I prayed behind Allāh's Messenger ﷺ. I sneezed and said: *'Al-Ḥamdulillāh, ḥamdan kathīran ṭayyiban, mubārakan fīh, mubārakan 'alaihi kamā yuḥibbu rabbanā wa yarḍa* (All praise is due to Allāh, many good blessed praises, blessings for Him as our Lord loves and is pleased with.) When Allāh's Messenger ﷺ prayed and turned (after finishing) he said: 'Who was the speaker during the *Ṣalāt*?' No one spoke. Then he said it a second time: 'Who was the speaker during the *Ṣalāt*?' But no one spoke. Then he said it a third time: 'Who was the speaker during the *Ṣalāt*?'" So Rifā'ah bin Rāfi' bin 'Afrā' said: "It was I, O Messenger of Allāh." He said: "What did you say?" He said: "I said: *'Al-Ḥamdulillāh, ḥamdan kathīran ṭayyiban, mubārakan fīh, mubārakan 'alaihi kamā yuḥibbu Rabbanā Wa Yarḍa*'. The Prophet ﷺ said: "By the One in Whose Hand is my soul! I saw thirty-some angels competing over which of them would ascend with it." (*Ḥasan*)

٤٠٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا رِفَاعَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ الزُّرَقِيُّ عَنْ عَمِّ أَبِيهِ مُعَاذِ بْنِ رِفَاعَةَ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللهِ ﷺ فَعَطَسْتُ فَقُلْتُ: الْحَمْدُ للهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مُبَارَكًا عَلَيْهِ، كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى، فَلَمَّا صَلَّى رَسُولُ اللهِ ﷺ انْصَرَفَ فَقَالَ: «مَنِ الْمُتَكَلِّمُ فِي الصَّلَاةِ؟» فَلَمْ يَتَكَلَّمْ أَحَدٌ ثُمَّ قَالَهَا الثَّانِيَةَ: «مَنِ الْمُتَكَلِّمُ فِي الصَّلَاةِ؟» فَلَمْ يَتَكَلَّمْ أَحَدٌ ثُمَّ قَالَهَا الثَّالِثَةَ: «مَنِ الْمُتَكَلِّمُ فِي الصَّلَاةِ؟» فَقَالَ رِفَاعَةُ بْنُ رَافِعِ ابْنُ عَفْرَاءَ: أَنَا يَا رَسُولَ اللهِ قَالَ: «كَيْفَ قُلتَ؟» قَالَ: قُلْتُ: الحَمْدُ للهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مُبَارَكًا عَلَيْهِ، كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى، فَقَالَ النَّبِيُّ ﷺ: «والَّذي نَفْسي بِيَدِهِ لَقَدِ ابْتَدَرَهَا بِضْعَةٌ وثَلَاثُونَ مَلَكًا أَيُّهُمْ يَصْعَدُ بِها».

[He said:] There are narrations on this topic from Anas, Wāil bin Ḥujr, and Āmir bin Rabī'ah

Abū 'Eīsā said: The *Ḥadīth* of Rifā'ah is a *Ḥasan Ḥadīth*. But it is

[قَالَ:] وفي الْبَابِ عَنْ أَنَسٍ وَوَائِلِ بْنِ حُجْرٍ وعامِرِ بْنِ رَبِيعَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ رِفَاعَةَ حَدِيثٌ حَسَنٌ وكَأَنَّ هٰذَا الحَدِيثَ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ أَنَّهُ فِي التَّطَوُّعِ، لِأَنَّ غَيْرَ واحِدٍ مِنَ التَّابِعِينَ قَالُوا: إِذا عَطَسَ الرَّجُلُ فِي الصَّلَاةِ الْمَكْتُوبَةِ إِنَّمَا يَحْمَدُ اللهَ فِي نَفْسِهِ، ولَمْ يُرَخِّصُوا بِأَكْثَرَ مِنْ ذَلِكَ.

as if some of the people of knowledge consider this *Ḥadīth* to be about voluntary prayer, because more than one of the *Tābi'īn* said that when a man sneezes in the obligatory *Ṣalāt* he only says *Al-Ḥamdulillāh* to himself, and they did not give any more leeway than that.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب ما يستفتح به الصلاة من الدعاء، ح: ٧٧٣ والنسائي: ٢/ ١٤٥، ح: ٩٣٢ عن قتيبة به، وله طريق آخر عند البخاري، ح: ٧٩٩ * وفي الباب عن أنس [مسلم، ح: ٥٣٧] ووائل بن حجر [النسائي، ح: ٩٣٣] وعامر بن ربيعة [أبو داود، ح: ٧٧٤].

Comments:

It is proven from this *Ḥadīth* that to say the mentioned phrases of supplication when sneezing is highly virtuous and it is a source of great reward.

Chapter 180. [What Has Been Related] About The Abrogation Of Speech During The *Ṣalāt*

(المعجم ١٨٠) - بَابُ [مَا جَاءَ] فِي نَسْخِ الْكَلَامِ فِي الصَّلَاةِ (التحفة ١٨١)

405. Zaid bin Arqam narrated: "We used to talk behind Allāh's Messenger ﷺ during the *Ṣalāt*, a man among us would talk to his companions next to him until (the following) was revealed: And stand before Allāh with obedience.[1] So we were ordered to be silent and prohibited from talking." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn Mas'ūd and Mu'āwiyah bin Al-Ḥakam.

Abū 'Eīsā said: The *Ḥadīth* of Zaid bin Arqam is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Most of the people act according to it, they say that when a man speaks in the *Ṣalāt*, purposefully or forgetfully, he is to repeat his *Ṣalāt*.

٤٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنِ الْحارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو الشَّيبانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: كُنَّا نَتَكَلَّمُ خَلْفَ رَسُولِ اللهِ ﷺ فِي الصَّلَاةِ، يُكَلِّمُ الرَّجُلُ مِنَّا صاحِبَهُ إِلى جَنْبِهِ حَتَّى نَزَلَتْ: ﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾ [البقرة: ٢٣٨] فَأُمِرْنَا بِالسُّكُوتِ ونُهِينَا عَنِ الْكَلَامِ.

[قَالَ:] وفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ ومُعَاوِيَةَ بْنِ الْحَكَمِ.

قَالَ أَبُو عِيسَى: حَدِيثُ زَيْدِ بْنِ أَرْقَمَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] *Al-Baqarah* 2:238.

It is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, [and the people of Al-Kūfah].

Some of them say that when one talks purposefully [in the *Ṣalāt*] he is to repeat the *Ṣalāt*, but if he does so forgetfully or out of ignorance then it is acceptable. This is the saying of Ash-Shāfi'ī.

والْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ قَالُوا: إِذا تَكَلَّمَ الرَّجُلُ عامِدًا في الصَّلَاةِ أَوْ ناسِيًا أَعادَ الصَّلَاةَ. وهُوَ قَوْلُ [سُفْيَانَ] الثَّوْرِيِّ وابْنِ الْمُبَارَكِ [وأَهْلِ الكُوفَةِ].

وقَالَ بَعْضُهُم: إِذا تَكَلَّمَ عامِدًا [فِي الصَّلَاةِ] أَعادَ الصَّلَاةَ، وإِنْ كانَ نَاسِيًا أَوْ جَاهِلًا أَجْزَأَهُ. وبِهِ يَقُولُ الشَّافِعِيُّ.

تخريج: متفق عليه وأخرجه مسلم، المساجد، باب تحريم الكلام في الصلاة ... إلخ، ح:٥٣٩ من حديث هشيم والبخاري، ح:١٢٠٠ من حديث إسماعيل بن أبي خالد به * وفي الباب عن ابن مسعود [البخاري، ح:١١٩٩ ومسلم، ح:٥٣٨] ومعاوية بن الحكم [مسلم، ح:٥٣٧].

Chapter 181. What Has Been Related About *Ṣalāt* With Repentance

(المعجم ١٨١) - بَابُ مَا جَاءَ فِي الصَّلَاةِ عِنْدَ التَّوْبَةِ (التحفة ١٨٢)

406. Asmā' bin Al-Ḥakam Al-Fazārī said: "I heard 'Alī saying: 'Indeed I am a man who, when I hear a *Ḥadīth* from Allāh's Messenger ﷺ then Allāh causes me to benefit from it as much as He wills for me to benefit from it. When a man among his Companions narrates to me I ask him to swear an oath to me about it, and when he swears an oath to me I trust him. And Abū Bakr narrated to me – and Abū Bakr told the truth – he said: "I heard Allāh's Messenger ﷺ saying: 'There is no man who commits a sin, then makes *Wuḍū'*, then performs *Ṣalāt*, then seeks forgiveness from Allāh, except that Allāh forgives him.' Then he recited this *Āyah*: Those who, when they have committed Faḥishah or

٤٠٦ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُثْمَانَ بْنِ الْمُغِيرةِ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ، عَنْ أَسْمَاءَ بْنِ الْحَكَمِ الفَزَارِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: إِنِّي كُنْتُ رَجُلًا إِذا سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ حَدِيثًا نَفَعَنِي اللهُ مِنْهُ بِمَا شَاءَ أَنْ يَنْفَعَنِي بِهِ، وإِذا حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِهِ اسْتَحْلَفْتُهُ، فَإِذا حَلَفَ لِي صَدَّقْتُهُ، وإِنَّهُ حَدَّثَنِي أَبُو بَكْرٍ، وصَدَقَ أَبُو بَكْرٍ.

قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «ما مِنْ رَجُلٍ يَذْنِبُ ذَنْبًا ثُمَّ يَقُومُ فَيَتَطَهَّرُ ثُمَّ يُصَلِّي ثُمَّ يَسْتَغْفِرُ اللهَ، إِلَّا غَفَرَ اللهُ لَهُ» ثُمَّ قَرَأَ هَذِهِ الآيَةَ: ﴿وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ﴾ إِلى آخِرِ الآيَةِ [آل عمران: ١٣٥].

wronged themselves with evil, remember Allāh.[1] until the end of the *Āyah*." (***Ḥasan***)

[He said:] There are narrations on this topic from Ibn Mas'ūd, Abū Ad-Dardā', Anas, Abū Umāmah, Mu'ādh, Wāthilah, and Abū Al-Yasar, and his name is Ka'b bin 'Amr.

Abū 'Eīsā said: The *Ḥadīth* of 'Alī is a *Ḥasan Ḥadīth*, we do not know of it except from this route as a narration of 'Uthmān bin Al-Mughīrah. Shu'bah and others reported it from him as a *Marfū'* narrations like that of Abū 'Awānah. (a narrator in the chain of this *Ḥadīth*).

Sufyān Ath-Thawrī and Mis'ar narrated it in *Mawqūf* form, without attributing it to the Prophet ﷺ. And this *Ḥadīth* was reported from Mis'ar as a *Marfū'* narration as well.

[And we do not know a *Marfū' Ḥadīth* narrated by Asmā' bin Al-Ḥakam except for this.]

[قَالَ:] وفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وأَبِي الدَّرْدَاءِ وأَنَسٍ وأَبِي أُمَامَةَ ومُعَاذٍ وَوَاثِلَةَ وأَبِي الْيَسَرِ، واسْمُهُ كَعْبُ بْنُ عَمْرٍو.

قَالَ أَبُو عِيسَى: حَدِيثُ عَلِيٍّ حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ عُثْمَانَ بْنِ الْمُغِيرَةِ ورَوَى عَنْهُ شُعْبَةُ وغَيْرُ واحِدٍ فَرَفَعُوهُ مِثْلَ حَدِيثِ أَبِي عَوَانَةَ.

ورَوَاهُ سُفْيَانُ الثَّوْرِيُّ ومِسْعَرٌ فَأَوْقَفَاهُ ولَمْ يَرْفَعَاهُ إِلَى النَّبِيِّ ﷺ وقَدْ رُوِيَ عَنْ مِسْعَرٍ هٰذَا الحَدِيثُ مَرْفُوعًا أَيْضًا.

[ولَا نَعْرِفُ لِأَسْمَاءَ بْنِ الحَكَمِ حَدِيثًا مَرْفُوعًا إِلَّا هٰذَا].

تخريج: [إسناده حسن] وأخرجه أبو داود، الوتر، باب: في الاستغفار ح:١٥٢١ من حديث أبي عوانة الوضاح بن عبدالله به وصححه ابن حبان، ح:٢٤٥٤ وحسنه ابن عدي وغيره وأعل بعلة غير قادحة * وفي الباب عن ابن مسعود [يأتي:٣١١٤] وأبي الدرداء [الطبراني/ تحفة الأحوذي:١/٣١٣] وأنس [البخاري، ح:٦٨٢٣ ومسلم، ح:٢٧٦٤] وأبي أمامة[مسلم، ح:٢٧٦٥] ومعاذ [يأتي:٣١١٣] وواثلة [ابن حبان، ح:٢٥٩ والنسائي في الكبرى وأحمد:٣/ ٤٩١] وأبي اليسر [يأتي:٣١١٥].

Comments:

Repentance and seeking forgiveness are necessary for everybody. *Tawbah* is to return and consult i.e., to express remorse and regret about wrong doings and then to adopt the right way of practice, and to determine steadfastness on it in the future. *Istighfār* means: to seek forgiveness and pardon.

[1] *Āl 'Imrān* 3:135.

Chapter 182. What Has Been Related About When A Boy Is Ordered To Perform *Ṣalāt*

(المعجم ١٨٢) - بَابُ مَا جَاءَ مَتَى يُؤْمَرُ الصَّبِيُّ بِالصَّلَاةِ (التحفة ١٨٣)

407. (Sabrah bin Ma'bad Al-Juhnī) narrated that Allāh's Messenger ﷺ said: "Teach the boy *Ṣalāt* when he is seven years old, and beat him (if he does not pray) when he is ten." (***Ḥasan***)

[He said:] There is something on this topic from 'Abdullāh bin 'Amr.

Abū 'Eīsā said: The *Ḥadīth* of Sabrah bin Ma'bad Al-Juhnī is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It is to be acted upon according to the people of knowledge.

This is the view of Aḥmad and Isḥāq, they said that whatever of *Ṣalāt* a boy does not perform after ten, then he is to perform it.

Abū 'Eīsā said: Sabrah is Ibn Ma'bad Al-Juhnī, and they call him Ibn 'Awsajah.

٤٠٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا حَرْمَلَةُ بْنُ عَبْدِ الْعَزِيزِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيُّ عَنْ عَمِّهِ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عَلِّمُوا الصَّبِيَّ الصَّلَاةَ ابْنَ سَبْعِ سِنِينَ، واضْرِبُوهُ عَلَيْهَا ابْنَ عَشْرَةٍ».

[قَالَ:] وفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو.

قَالَ أَبُو عِيسَى: حَدِيثُ سَبْرَةَ بْنِ مَعْبَدٍ الْجُهَنِيِّ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وعَلَيْهِ الْعَمَلُ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ.

وبِهِ يَقُولُ أَحْمَدُ وإِسْحَاقُ: وقَالَا: مَا تَرَكَ الْغُلَامُ بَعْدَ الْعَشْرِ مِنَ الصَّلَاةِ فَإِنَّهُ يُعِيدُ.

قَالَ أَبُو عِيسَى: وسَبْرَةُ هُوَ ابْنُ مَعْبَدٍ الْجُهَنِيُّ ويُقَالُ هُوَ ابْنُ عَوْسَجَةَ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب: متى يؤمر الغلام بالصلاة، ح:٤٩٤ من حديث عبدالملك به وصححه ابن خزيمة، ح:١٠٠٢ وابن الجارود، ح:١٤٧ والحاكم: ١/ ٢٠١ على شرط مسلم ووافقه الذهبي * وفي الباب عن عبدالله بن عمرو [أبو داود، ح:٤٩٥].

Comments:

Due to the importance, high position and significance of prayer in religion, before prayer becomes obligatory for a child, he/she should be taught and trained for it in childhood, so that he/she adopts it as a habit as soon as he or she reaches the age of discretion.

Chapter 183. What Has Been Related About A Man Who Commits *Ḥadath* After The *Tashah-hud*

(المعجم ١٨٣) - بَابُ مَا جَاءَ فِي الرَّجُلِ يُحْدِثُ بَعْدَ التَّشَهُّدِ (التحفة ١٨٤)

408. 'Abdullāh bin 'Amr narrated that Allāh's Messenger ﷺ said:

٤٠٨ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ [بْنِ مُوسَى الْمُلَقَّبُ مَرْدُويَه، قَالَ]: حَدَّثَنَا ابْنُ

"When he commits *Ḥadaṯ* – meaning a man – and he is sitting in the end of his *Ṣalāt* before saying the *Taslīm*, then his *Ṣalāt* is acceptable." (*Ḍa'īf*)

Abū 'Eīsā said: The chain for this *Ḥdīṯ* is not [that] strong, there is some confusion (*Iḍṭirāb*) in its chain.

Some of the people of knowledge held views according to this. They said that when a person sits for the duration of the *Tashah-hud* and commits *Ḥadaṯ* before saying the *Taslīm* then he has completed his *Ṣalāt*.

Some of the people of knowledge said that when one commits *Ḥadaṯ* before saying the *Tashah-hud* and before the *Taslīm* he is to repeat his *Ṣalāt*. This is the view of Ash-Shāfi'ī.

Aḥmad said that if he did not say the *Tashah-hud* but said the *Taslīm* then it is acceptable due to the saying of the Prophet ﷺ: "And its *Taḥlīl* is the *Taslīm*"[1] Also, the *Tashah-hud* is less significant than that. For, the Prophet ﷺ (in some of his prayers) got up after two *Rak'ah* without (sitting down for) *Tashah-hud*.

Isḥāq bin Ibrāhīm said that when he says the *Tashah-hud* but not the *Taslīm* it is acceptable. He cited as proof the *Ḥadīṯ* of Ibn Mas'ūd when the Prophet ﷺ taught him the *Tashah-hud* and said: "When you finish this, then you have done what was required of you."

الْمُبَارَكِ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ زِيَادِ بْنِ أَنْعُمٍ أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ رَافِعٍ وبَكْرَ بْنَ سَوَادَةَ أَخْبَرَاهُ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَحْدَثَ - يَعْنِي الرَّجُلُ - وقَدْ جَلَسَ فِي آخِرِ صَلَاتِهِ قَبْلَ أَنْ يُسَلِّمَ فَقَدْ جازَتْ صَلَاتُهُ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ [بِذَاكَ] القَوِيِّ، وقَدِ اضْطَرَبُوا فِي إِسْنَادِهِ.

وقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هٰذَا، قَالُوا: إِذَا جَلَسَ مِقْدَارَ التَّشَهُّدِ وأَحْدَثَ قَبْلَ أَنْ يُسَلِّمَ فَقَدْ تَمَّتْ صَلَاتُهُ.

وقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا أَحْدَثَ قَبْلَ أَنْ يَتَشَهَّدَ وقَبْلَ أَنْ يُسَلِّمَ أَعَادَ الصَّلَاةَ وهُوَ قَوْلُ الشَّافِعِيِّ.

وقَالَ أَحْمَدُ: إِذَا لَمْ يَتَشَهَّدْ وسَلَّمَ أَجْزَأَهُ لِقَوْلِ النَّبِيِّ ﷺ: «وتَحْلِيلُهَا التَّسْلِيمُ» والتَّشَهُّدُ أَهْوَنُ. قَامَ النَّبِيُّ ﷺ فِي اثْنَتَيْنِ فَمَضَى فِي صَلَاتِهِ ولَمْ يَتَشَهَّدْ.

وقَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: إِذَا تَشَهَّدَ ولَمْ يُسَلِّمْ أَجْزَأَهُ، واحْتَجَّ بِحَدِيثِ ابْنِ مَسْعُودٍ حِينَ عَلَّمَهُ النَّبِيُّ ﷺ التَّشَهُّدَ فَقَالَ: «إِذَا فَرَغْتَ مِنْ هٰذَا فَقَدْ قَضَيْتَ ما عَلَيْكَ».

قَالَ أَبُو عِيسَى: وعَبْدُ الرَّحْمٰنِ بْنُ زِيَادِ [بْنِ أَنْعُمٍ] هُوَ الْإِفْرِيقِيُّ وقَدْ ضَعَّفَهُ بَعْضُ أَهْلِ الْحَدِيثِ، مِنْهُمْ يَحْيَى بْنُ سَعِيدٍ القَطَّانُ وأَحْمَدُ بْنُ حَنْبَلٍ.

[1] See no. 238.

Abū 'Eīsā said: 'Abdur-Raḥmān bin Ziyād [bin An'am] (one of the narrators) is Al-Afrīqī, and he was graded weak by some of the people of *Ḥadīth*, among them are Yaḥya bin Sa'eed Al-Qaṭṭān and Aḥmad bin Ḥanbal.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الصلاة، باب الإمام يحدث بعد ما يرفع رأسه من آخر ركعة، ح: ٦١٧ من حديث عبدالرحمن بن زياد الإفريقي به وهو ضعيف كما في التقريب وغيره، وقال الدارقطني: ١/ ٣٧٩ "عبدالرحمن بن زياد ضعيف لا يحتج به"

Comments:

This *Ḥadīth* is weak and contrary to other authentic *Aḥādīth*, which prove that making the final salutation is compulsory.

Chapter 184. What Has Been Related About 'When It Rains Then *Ṣalāt* Is Performed At One's Place'

(المعجم ١٨٤) - بَابُ مَا جَاءَ إِذَا كَانَ الْمَطَرُ فَالصَّلَاةُ فِي الرِّحَالِ (التحفة ١٨٥)

409. Jābir narrated: "We were with the Prophet ﷺ on a journey when it started to rain on us, so the Prophet ﷺ said: 'Whoever wishes, let him perform *Ṣalāt* in his place.'" (***Ṣaḥīḥ***)

٤٠٩ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ [الْبَصْرِيُّ]: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جابِرٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَأَصَابَنَا مَطَرٌ فَقَالَ النَّبِيُّ ﷺ: «مَنْ شَاءَ فَلْيُصَلِّ فِي رَحْلِهِ».

[He said:] There are narrations on this topic from Ibn 'Umar, Samurah, Abū Al-Malīḥ from his father, and 'Abdur-Raḥmān bin Samurah.

[قَالَ:] وفِي الْبَابِ عَنِ ابْنِ عُمَرَ وسَمُرَةَ وأَبِي المَلِيحِ، عَنْ أَبِيهِ وعَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ.

Abū 'Eīsā said: The *Ḥadīth* of Jābir is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

قَالَ أَبُو عِيسَى: حَدِيثُ جابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

The people of knowledge have permitted not attending the congregational and Friday prayers during (conditions of) rain and mud, and this is the view of Aḥmad and Isḥāq.

وقَدْ رَخَّصَ أَهْلُ الْعِلْمِ فِي القُعُودِ عَنِ الْجَمَاعَةِ والجُمُعَةِ، في المَطَرِ والطِّينِ وبِهِ يَقُولُ أَحْمَدُ وإِسْحَاقُ.

[Abū 'Eīsā] said: I heard Abū Zu'rah saying: " 'Affān bin Muslim reported *'Aḥādīth* from 'Amr bin 'Alī." And Abū Zu'rah said: "I did not see anyone with a better

قَالَ [أَبُو عِيسَى]: سَمِعْتُ أَبَا زُرْعَةَ يَقُولُ: رَوى عَفَّانُ بْنُ مُسْلِمٍ عَنْ عَمْرِو بْنِ

memory in Al-Baṣrah than these three: 'Alī bin Al-Madīnī, Ibn Ash-Shādhakūnī, and 'Amr bin 'Alī." And Abū Al-Malīḥ bin Usāmah's name is 'Āmir and they also call him Zaid bin Usāmah bin 'Umair Al-Hudhalī.

عَلِيٌّ حَدِيثًا وقَالَ أَبُو زُرْعَةَ: لَمْ أَرَ بِالْبَصْرَةِ أَحْفَظَ مِنْ هٰؤُلَاءِ الثَّلَاثَةِ: عَلِيِّ بْنِ الْمَدِينِيِّ وابْنِ الشَّاذَكُونِيِّ وعَمْرِو بْنِ عَلِيٍّ. وأَبُو المَلِيحِ بْنُ أُسَامَةَ اسْمُهُ عامِرٌ ويُقَالُ زَيْدُ بْنُ أُسَامَةَ بْنِ عُمَيْرٍ الهُذَلِيُّ.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب الصلاة في الرحال في المطر، ح:٦٩٨ من حديث زهير بن معاوية به وهو في مسند أبي داود الطيالسي، ح:١٧٣٦ * وفي الباب عن ابن عمر، [البخاري، ح:٦٦٦ ومسلم، ح:٦٩٧] وسمرة [أحمد: ٥/٨، ١٣، ١٥، ١٩، ٢٢، ٧٤] وأبي المليح عن أبيه [أبو داود: ١٠٥] وعبدالرحمن بن سمرة [أحمد: ٥/ ٦٢ وابن خزيمة، ح:١٨٦٢].

Comments:

If the weather is bad, and going to the mosque is hard and troublesome because of rain, mud or strong wind, in this case, offering prayer at home is allowed.

Chapter 185. What Has Been Related About *At-Tasbīḥ* At The End Of *Ṣalāt*

(المعجم ١٨٥) - بَابُ مَا جَاءَ فِي التَّسْبِيحِ فِي أَدْبَارِ الصَّلَاةِ (التحفة ١٨٦)

410. Ibn 'Abbās narrated: "Some of the poor people came to Allāh's Messenger ﷺ and said: 'O Messenger of Allāh! The rich pray as we pray, they fast as we fast, but they have wealth with which they free slaves and which they give in charity.' He said: 'When you perform *Ṣalāt*, then say: '*Subḥān Allāh*' thirty-three times, and: '*Al-Ḥamdulillāh*' thrity-three times, and: '*Allāhu Akbar*' thirty-four times, and '*Lā ilāha illallāh*' ten times. With that you will have surpassed them, and none would surpass you afterwards.'" **(*Da'if*)**

[He said:] There are narrations on this topic from Ka'b bin Ujrah, Anas, 'Abdullāh bin 'Amr, Zaid bin Thābit, Abū Ad-Dardā', Ibn 'Umar, and Abū Dharr.

٤١٠ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبِ بْنِ الشَّهِيدِ [الْبَصْرِيُّ] وعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا عَتَّابُ بْنُ بَشِيرٍ عَنْ خُصَيْفٍ، عَنْ مُجاهِدٍ وعِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ الفُقَرَاءُ إِلى رَسُولِ الله ﷺ فَقَالُوا: يا رَسُولَ الله إِنَّ الأَغْنِياءَ يُصَلُّونَ كَمَا نُصَلِّي ويَصُومُونَ كما نَصُومُ ولَهُمْ أَمْوالٌ يُعْتِقُونَ ويَتَصَدَّقُونَ قَالَ: «فَإِذا صَلَّيْتُمْ فَقُولُوا: سُبْحَانَ الله ثَلَاثًا وثَلَاثِينَ مَرَّةً. والْحَمْدُ لله ثَلَاثًا وثَلَاثِينَ مَرَّةً. والله أَكْبَرُ أَرْبَعًا وثَلَاثِينَ مَرَّةً. ولَا إِلَهَ إِلَّا اللهُ عَشْرَ مَرَّاتٍ، فَإِنَّكُمْ تُدْرِكُونَ بِهِ مَنْ سَبَقَكُمْ ولَا يَسْبِقُكُمْ مَنْ بَعْدَكُمْ».

[قَالَ:] وفِي الْبَابِ عَنْ كَعْبِ بْنِ عُجْرَةَ

وأَنَسٍ وعَبْدِ اللهِ بْنِ عَمْرٍو وزَيْدِ بْنِ ثابِتٍ وأَبِي الدَّرْدَاءِ وابْنِ عُمَرَ وأَبِي ذَرٍّ.

قَالَ أَبُو عِيسَى: [و] حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ.

[وفِي الْبَابِ أَيْضًا، عَنْ أَبِي هُرَيْرَةَ والمُغِيرَةِ].

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Abbās is a *Ḥasan Gharīb Ḥadīth*.

[And there are also narrations on this topic from Abū Hurairah and Al-Mughīrah].

وقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «خَصْلَتَانِ لَا يُحْصِيهِمَا رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الجَنَّةَ: يُسَبِّحُ اللهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وثَلَاثِينَ ويَحْمَدُهُ ثَلَاثًا وثَلَاثِينَ ويُكَبِّرُهُ أَرْبَعًا وثَلَاثِينَ ويُسَبِّحُ اللهَ عِنْدَ مَنَامِهِ عَشْرًا ويَحْمَدُهُ عَشْرًا ويُكَبِّرُهُ عَشْرًا».

It has been related that the Prophet ﷺ said: "There are two things that if a Muslim man did them, he will be admitted to Paradise; saying: *Subḥān Allāh* thirty-three times at the end of every *Ṣalāt* and *Al-Ḥamdulillāh* thrity-three times, and *Allāhu Akbar* thirty-four times, and, saying *Subḥān Allāh* at the time of sleeping ten times, and *Al-Ḥamdulillāh* ten times, and *Allāhu Akbar* ten times."

تخريج: [إسناده ضعيف] وأخرجه النسائي: ٣/٧٨، ح: ١٣٥٤ (السهو، باب نوع آخر) عن علي بن حجر به * خصيف ضعيف وأصل الحديث صحيح بدون التعشير والتهليل * وفي الباب عن كعب بن عجرة [مسلم، ح: ٥٩٦/ ١٤٥] وأنس [يأتي: ٤٨١] وعبدالله بن عمرو، [يأتي: ٣٤١٠] وزيد بن ثابت [يأتي: ٣٤١٣] وأبي الدرداء، [النسائي في الكبرى، ح: ٩٩٧٦ وعمل اليوم والليلة، ح: ١٤٨٠، وأحمد: ٦/ ٤٤٦] وابن عمر [النسائي، ح: ١٣٥٢] وأبي ذر [ابن ماجه، ح: ٩٢٧] وأبي هريرة [البخاري، ح: ٨٤٣ ومسلم، ح: ٥٩٥] والمغيرة [البخاري، ح: ٨٤٤ ومسلم، ح: ٥٩٣] * حديث: "خصلتان لا يحصيهما رجل مسلم . . . إلخ" يأتي: ٣٤١٠.

Comments:

It is better to say *Tasbīh (Subhān Allāh), Tahmīd (Al-ḥamdu lillāh), Takbīr (Allāhu Akbar)* and *Taḥlīl (Lā ilāha illallāh),* at all times, and for the reminder it is particularly encouraged after prayers.

بَابُ مَا جَاءَ فِي الصَّلَاةِ عَلَى الدَّابَّةِ فِي الطِّينِ وَالْمَطَرِ (المعجم ١٨٦) (التحفة ١٨٧)

Chapter 186. What Has Been Related About *Ṣalāt* On The Riding Animal During Muddy And Rainy Conditions

٤١١ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا عُمَرُ بْنُ الرَّمَّاحِ [البَلْخِيُّ] عَنْ كَثِيرِ بْنِ زِيَادٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ بْنِ يَعْلَى بْنِ مُرَّةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ

411. 'Amr bin 'Uthmān bin Ya'la bin Murrah narrated from his father, from his grand-father that they were with the Prophet ﷺ on a journey. They wound up in a

narrow area when *Ṣalāt* became due. Then it began raining from the sky above them, and it was wet beneath them. So Allāh's Messenger ﷺ called the *Adhān* while he was on his mount, and then the *Iqāmah*, going forward on his mount. He led them in *Ṣalāt* by making gestures, making his prostrations lower than his bowing. (*Ḍa'īf*)

أَنَّهُمْ كانُوا مَعَ النَّبِيِّ ﷺ في سَفَرٍ فانْتَهَوْا إلى مَضِيقٍ فَحَضَرَتِ الصَّلَاةُ فَمُطِرُوا، السَّمَاءُ مِنْ فَوْقِهِمْ والبِلَّةُ مِنْ أَسْفَلَ مِنْهُمْ، فَأَذَّنَ رَسُولُ اللهِ ﷺ وهُوَ عَلَى راحِلَتِهِ وأَقَامَ [أَوْ أَقَامَ] فَتَقَدَّمَ عَلَى راحِلَتِهِ فَصَلَّى بِهِمْ يُومِئُ إِيمَاءً، يَجْعَلُ السُّجُودَ أَخْفَضَ مِنَ الرُّكُوعِ.

Abū 'Eīsā said: This *Ḥadīth* is *Gharīb*, 'Umar bin Ar-Rammāḥ Al-Balkhī is alone with it; it is not known except as a narration of his.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ غَرِيبٌ تَفَرَّدَ بِهِ عُمَرُ بْنُ الرَّمَّاحِ البَلْخِيُّ لَا يُعْرَفُ إِلَّا مِنْ حَدِيثِهِ.

More than one of the people of knowledge have reported it from him, and similarly, it has been reported from Anas bin Mālik that he performed *Ṣalāt* in rain and mud upon his riding animal. This is acted upon according to the people of knowledge, and it is the view of Aḥmad and Isḥāq.

وقَدْ رَوى عَنْهُ غَيْرُ واحِدٍ مِنْ أَهْلِ الْعِلْمِ، وكَذا رُوِيَ عَنْ أَنَسِ بْنِ مالِكٍ أَنَّهُ صَلَّى في ماءٍ وطِينٍ عَلَى دابَّتِهِ. والْعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ، وبِهِ يَقُولُ أَحْمَدُ وإِسْحَاقُ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٤/ ١٧٣، ١٧٤ من حديث عمر بن ميمون بن بحر ابن سعد البلخي به * عمرو بن عثمان بن يعلى مستور، لم يوثقه غير ابن حبان وأبوه مجهول.

Comments:

Offering supererogatory prayer on the ride is unanimously allowed in all circumstances, but according to the consensus, offering obligatory prayer on the ride is allowed only when it is impossible to do it on the ground.

Chapter 187. What Has Been Related About Striving With The *Ṣalāt*

(المعجم ١٨٧) - بَابُ مَا جَاءَ فِي الاجْتِهَادِ فِي الصَّلَاةِ (التحفة ١٨٨)

412. Al-Mughīrah bin Shu'bah narrated: "Allāh's Messenger ﷺ performed *Ṣalāt* until his feet were swollen, so it was said to him: 'You burden yourself like this, while your past and future sins have been

٤١٢ - حَدَّثَنَا قُتَيْبَةُ وبِشْرُ بْنُ مُعاذٍ [العَقَدِيُّ] قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ زِيادِ بْنِ عِلَاقَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ حَتَّى انْتَفَخَتْ قَدَمَاهُ فَقِيلَ لَهُ:

forgiven?' He said: 'Shouldn't I be a grateful worshipper?'" (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from Abū Hurairah and 'Āishah.

Abū 'Eīsā said: The *Ḥadīth* of Al-Mughīrah bin Shu'bah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

أَتَتَكَلَّفُ هٰذَا وقَدْ غُفِرَ لَكَ ما تَقَدَّمَ مِنْ ذَنْبِكَ وما تَأَخَّرَ؟ قَالَ: «أَفَلَا أَكُونُ عَبْدًا شَكُورًا».

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وعائِشَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ الْمُغِيرَةِ بْنِ شُعْبَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه وأخرجه مسلم، صفات المنافقين، باب إكثار الأعمال والاجتهاد في العبادة، ح:٨١٩ عن قتيبة والبخاري، ح:١١٣٠ من حديث زياد بن علاقة به * وفي الباب عن أبي هريرة [النسائي، ح:١٦٤٦] وعائشة [البخاري، ح:٤٨٣٧ ومسلم، ح:٢٨٢٠].

Comments:

"Your past and future sins have been forgiven" it should be borne in mind that the Messenger of Allāh ﷺ was at the highest status of dedication and closeness to Allāh, some affairs of his were certainly correct and right from one point of view but from another point of view they did not suit his high virtuousness and dignity, so they are interpreted as 'sins'.

Chapter 188. What Has Been Related About 'The First Thing The Slave (Of Allāh) Will Be Reckoned For On The Day Of Judgement Is The *Ṣalāt*'

(المعجم ١٨٨) - بَابُ مَا جَاءَ أَنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ الصَّلَاةُ (التحفة ١٨٩)

413. Ḥuraith bin Qabīṣah narrated: "I arrived in Al-Madīnah and said: 'O Allāh! Facilitate me to be in a righteous gathering.'" He said: "I sat with Abū Hurairah and said: 'Indeed I asked Allāh to provide me with a righteous gathering. So narrate a *Ḥadīth* to me which you heard from Allāh's Messenger ﷺ so that perhaps Allāh would cause me to benefit from it.' He said: 'I heard Allāh's Messenger ﷺ say: "Indeed the first deed by which a servant will be called to account on the Day of Resurrection is his *Ṣalāt*. If it is complete, he is successful and saved, but if it is

٤١٣ - حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ بْنِ عَلِيٍّ الجَهْضَمِيُّ: حَدَّثَنَا سَهْلُ بْنُ حَمَّادٍ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنِي قَتَادَةُ عَنِ الحَسَنِ، عَنْ حُرَيْثِ بْنِ قَبِيصَةَ قَالَ: قَدِمْتُ المَدِينَةَ فَقُلْتُ: اللَّهُمَّ يَسِّرْ لِي جَلِيسًا صَالِحًا قَالَ: فَجَلَسْتُ إِلى أَبِي هُرَيْرَةَ فَقُلْتُ: إِنِّي سَأَلْتُ الله أَنْ يَرْزُقَنِي جَلِيسًا صَالِحًا فَحَدِّثْنِي بِحَدِيثٍ سَمِعْتَهُ مِنْ رَسُولِ الله ﷺ لَعَلَّ الله أَنْ يَنْفَعَنِي بِهِ، فَقَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «إِنَّ أَوَّلَ ما يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ، فَإِنْ صَلُحَتْ فَقَدْ أَفْلَحَ

defective, he has failed and lost. So if something is deficient in his obligatory (prayers) then the Lord, Mighty and Sublime says: 'Look! Is there any voluntary (prayers) for my worshipper?' So with them, what was deficient in his obligatory (prayers) will be completed. Then the rest of his deeds will be treated like that." (***Ṣaḥīḥ***)

وَأَنْجَحَ، وإِنْ فَسَدَتْ فَقَدْ خَابَ وخَسِرَ، فَإِنِ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ قَالَ الرَّبُّ عَزَّ وجَلَّ: انْظُرُوا هَلْ لِعبْدِي مِنْ تَطَوُّعٍ؟ فيُكْمِلُ بِهَا ما انْتَقَصَ مِنَ الْفَرِيضَةِ، ثُـمَّ يَكُونُ سَائِرُ عَمَلِهِ عَلَى ذَلِكَ».

[He said:] There is a narration on this topic from Tamīm Ad-Dārī.

[قَالَ:] وفِي الْبَابِ عَنْ تَمِيمٍ الدَّارِيِّ.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Gharīb Ḥadīth* from this route. This *Ḥadīth* has been narrated through a different chain of narrators from Abū Hurairah. (Not Ḥuraith ibn Qabiṣah).

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الوَجْهِ. وقَدْ رُوِيَ هٰذَا الْحَدِيثُ مِنْ غَيْرِ هٰذَا الوَجْهِ عَنْ أَبِي هُرَيْرَةَ.

Some of the companions of Al-Ḥasan (who narrated this) narrated another *Ḥadīth* from him, "from Qabīṣah bin Ḥuraith." What is popular is that he is Qabīṣah bin Ḥuraith.

وقَدْ رَوَى بَعْضُ أَصْحَابِ الحَسَنِ عَنِ الحَسَنِ، عَنْ قَبِيصَةَ بْنِ حُرَيْثٍ غَيْرَ هٰذَا الحَدِيثِ. والمَشْهُورُ هُوَ قَبِيصَةُ بْنُ حُرَيْثٍ.

Something similar to this has been narrated by Anas bin Ḥakīm from Abū Hurairah, from the Prophet ﷺ.

ورُوِيَ عَنْ أَنَسِ بْنِ حَكِيمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوُ هٰذَا.

تخريج: [**صحيح**] وأخرجه النسائي، الصلاة، باب المحاسبة على الصلاة، ح:٤٦٦ من حديث همام به وله شواهد عند النسائي، ح:٤٦٨ وغيره * وفي الباب عن تميم الداري، [أبو داود، ح:٨٦٦] * حديث أنس بن حكيم، أخرجه أبو داود، ح:٨٦٤.

Comments:

This *Ḥadīth* teaches that on the Day of Judgement the prayer of a person will be the measuring scale and touchstone for the deeds of his whole life, and his whole life will be examined with this touchstone. If he succeeds in prayer he will secure success, prosperity and deliverance, otherwise he will face failure, disappointment and loss.

Chapter 189. What Has Been Related About One Who Prays Twelve *Rak'ah* Of *Sunnah* In A Day And Night, And What Virtues He Will Have For That

(المعجم ١٨٩) - بَابُ مَا جاءَ فِيمَنْ صَلَّى فِي يَوْمٍ وَلَيْلَةٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً مِنَ السُّنَّةِ [وَ] مَالَهُ [فِيهِ] مِنَ الْفَضْلِ (التحفة ١٩٠)

414. 'Āiṣhah narrated that Allāh's Messenger ﷺ said: "Whoever is regular with twelve *Rak'ah* of *Sunnah* (prayer), Allāh will build a house for him in Paradise: Four *Rak'ah* before *Ẓuhr*, two *Rak'ah* after it, two *Rak'ah* after *Maghrib*, two *Rak'ah* after *'Ishā'*, and two *Rak'ah* before *Fajr*." (***Ḥasan***)

[He said:] There are narrations on this topic from Umm Ḥabībah, Abū Hurairah, Abū Mūsā, and Ibn 'Umar.

Abū 'Eīsā said: The *Ḥadīth* of 'Āiṣhah is a *Gharīb Ḥadīth* with this chain. Mughīrah bin Ziyād has been criticized by some of the people of knowledge due to his memory.

٤١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ رافِعٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ: حَدَّثَنَا الْمُغِيرَةُ ابْنُ زِيَادٍ عَنْ عَطَاءٍ، عَنْ عائِشَةَ قَالَتْ: قَالَ رَسُولُ الله ﷺ: «مَنْ ثَابَرَ عَلَى ثِنْتَيْ عَشْرَةَ رَكْعَةً مِنَ السُّنَّةِ بَنَى الله لَهُ بَيْتًا في الجَنَّةِ: أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ، ورَكْعَتَيْنِ بَعْدَهَا ورَكْعَتَيْنِ بَعْدَ المَغْرِبِ، ورَكْعَتَيْنِ بَعْدَ العِشَاءِ، ورَكْعَتَيْنِ قَبْلَ الْفَجْرِ».

[قَالَ:] وفِي الْبَابِ عَنْ أُمِّ حَبِيبَةَ وأَبِي هُرَيْرَةَ وأَبِي مُوسَى وابْنِ عُمَرَ.

قَالَ أَبُو عِيسَى: حَدِيثُ عائِشَةَ حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. ومُغِيرَةُ بْنُ زِيَادٍ قَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ مِنْ قِبَلِ حِفْظِهِ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في ثنتي عشرة ركعة من السنة، ح: ١١٤٠ والنسائي: ٣/ ٢٦١، ح: ١٧٩٥ من حديث إسحاق بن سليمان به وضعفه والصواب خلافه * مغيرة بن زياد وثقه الجمهور ولحديثه شواهد عند مسلم وغيره، وانظر الحديث الآتي * وفي الباب عن أم حبيبة [يأتي: ٤١٥] وأبي هريرة [ابن ماجه، ح: ١١٤٢ والنسائي، ح: ١٨١٢] وأبي موسى [أحمد: ٤/ ٤١٣] وابن عمر [البخاري، ح: ٩٣٧ ومسلم، ح: ٧٢٩].

Comments:

Thābara: He was regular, consistent and punctual, performed them with great care and regularity.

415. Umm Ḥabībah narrated that Allāh's Messenger ﷺ said: "Whoever prays twelve *Rak'ah* in a day and a night, a house will be built for him in Paradise: Four *Rak'ah* before *Ẓuhr*, two *Rak'ah*

٤١٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا مُؤَمَّلٌ [هُوَ ابْنُ إِسْماعِيلَ]: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ، عَنِ الْمُسَيَّبِ بْنِ رافِعٍ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ

after it, two *Rak'ah* after *Maghrib*, two *Rak'ah* after *'Ishā'*, and two *Rak'ah* before *Fajr* the morning *Ṣalāt*." (***Ṣaḥīḥ***)

Abū 'Eīsā said: The *Ḥadīth* of 'Anbasah from Umm Ḥabībah on this topic is a *Ḥasan Ṣaḥīḥ Ḥadīth* and it has been reported from 'Anbasah through other routes.

حَبِيبَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى فِي يَوْمٍ وَلَيْلَةٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ: أَرْبَعًا قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ، وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ صَلَاةَ الْغَدَاةِ».

قَالَ أَبُو عِيسَى: وَحَدِيثُ عَنْبَسَةَ، عَنْ أُمِّ حَبِيبَةَ فِي هٰذَا الْبَابِ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ عَنْ عَنْبَسَةَ مِنْ غَيْرِ وَجْهٍ.

تخريج: [صحيح] وأخرجه النسائي: ٣/ ٢٦٢، ح: ١٨٠٣، ١٨٠٤ (قيام الليل، باب ثواب من صلى في اليوم والليلة ثنتي عشرة ركعة ... إلخ) من حديث أبي إسحاق السبيعي به وتابعه إسماعيل بن أبي خالد عند ابن ماجه، ح: ١١٤١ والحديث صححه ابن خزيمة، ح: ١١٨٩ ورواه مسلم، صلاة المسافرين، باب فضل السنن الراتبة قبل الفرائض وبعدهن، وبيان عددهن، ح: ٧٢٨ من حديث عنبسة به.

Comments:

In the *Ḥadīth*, along with the specification of *Rak'ah*, the time also has been specified, therefore the real objective is to perform them at these times, and it should be observed regularly. These twelve *Rak'ah* are called *Sunnah Mu'akka'dah* (The Stressed *Sunnah*) and the same are the regular *Sunnah*. Unstressed *Sunnah* are other than these, they should also be cared for in order to make up the insufficiency in the stressed *Sunnah*.

Chapter 190. What Has Been Related About the Virtue Of The Two *Rak'ah* (Before) *Fajr*

(المعجم ١٩٠) - بَابُ مَا جَاءَ فِي رَكْعَتَيِ الْفَجْرِ مِنَ الْفَضْلِ (التحفة ١٩١)

416. 'Āishah narrated that Allāh's Messenger ﷺ said: "The two *Rak'ah* of *Fajr* are better than the world and what is in it." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from 'Alī, Ibn 'Umar, and Ibn 'Abbās.

Abū 'Eīsā said: The *Ḥadīth* of 'Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth* and Aḥmad bin Ḥanbal narrated the *Ḥadīth* of 'Āishah from Ṣāliḥ bin 'Abdullāh At-Tirmidhī.

٤١٦ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللهِ [التِّرْمِذِيُّ]: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ عُمَرَ وَابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ

حَسَنٌ صَحِيحٌ.

وقَدْ رَوَى أَحْمَدُ بْنُ حَنْبَلٍ عَنْ صَالِحِ بْنِ عَبْدِ اللهِ التِّرْمِذِيِّ حَدِيثَ عائِشَةَ..

تخريج: وأخرجه مسلم، صلاة المسافرين، باب استحباب ركعتي سنة الفجر، والحث عليهما ... إلخ، ح:٧٢٥ من حديث أبي عوانة به * وفي الباب عن علي [لعله يشير إلى حديث علي عند أحمد:١/١٤٧] وابن عمر [الطبراني في الكبير:١٢/٤٠٨، ح:١٣٥٠٢] وابن عباس، [النسائي، ح:١٧٨٣].

Comments:

The world and everything in it is temporary and perishing and the regular performance of two *Rak'ah* in the morning is a source to enter Paradise. Paradise and its every bliss are great and excellent as well as permanent and everlasting.

(المعجم ١٩١) - بَابُ مَا جَاءَ فِي تَخْفِيفِ رَكْعَتَيِ الْفَجْرِ وَمَا كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِيهِمَا (التحفة ١٩٢)

Chapter 191. What Has Been Related About The Brevity Of The Two *Rak'ah* Of *Fajr* And What The Prophet ﷺ Would Recite In Them

٤١٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ وأَبُو عَمَّارٍ قَالَا: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ مُجاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ رَمَقْتُ النَّبِيَّ ﷺ شَهْرًا فَكانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ قَبْلَ الفَجْرِ بـ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ و﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾».

417. Ibn 'Umar narrated: "I watched the Prophet ﷺ for a month. In the two *Rak'ah* before *Fajr* he would recite: Say: "O you disbelievers!"[1] and Say: "Allāh is One"."[2] (***Ḥasan***)

[قَالَ:] وفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وأَنَسٍ وأَبِي هُرَيْرَةَ وابْنِ عَبَّاسٍ وحَفْصَةَ وعائِشَةَ.

[He said:] There are narrations on this topic from Ibn Mas'ūd, Anas, Abū Hurairah, Ibn 'Abbās, Ḥafṣah, and 'Āishah.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ. ولَا نَعْرِفُهُ مِنْ حَدِيثِ الثَّوْرِيِّ عَنْ أَبِي إِسْحَاقَ إِلَّا مِنْ حَدِيثِ أَبِي أَحْمَدَ والمَعْرُوفُ عِنْدَ النَّاسِ حَدِيثُ إِسْرَائِيلَ، عَنْ أَبِي

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ḥadīth*, we do not know of it as a narration of Ath-Thawrī from Abū Isḥāq, except from the narration of Abū Aḥmad. What is popular according to the people is the narration of Isrā'īl, from Abū Isḥāq.

[1] *Al-Kāfirūn* 109.
[2] *Al-Ikhlāṣ* 112.

This *Ḥadīth* has been reported from Abū Aḥmad, from Isrā'īl as well. Abū Aḥmad Az-Zubairī is trustworthy with a good memory.

He said: I heard Bundār saying: "I have not seen anyone with a better memory than Abū Aḥmad Az-Zubairī."

And [Abū Aḥmad's] name is Muḥammad bin 'Abdullāh bin Az-Zubairī Al-Asadī Al-Kūfī.

إِسْحَاقَ.

وَقَدْ رُوِيَ عَنْ أَبِي أَحْمَدَ، عَنْ إِسْرَائِيلَ هٰذَا الحَدِيثُ أَيْضًا.

وأَبُو أَحْمَدَ الزُّبَيْرِيُّ ثِقَةٌ حافِظٌ قَالَ: سَمِعْتُ بُنْدَارًا يَقُولُ: ما رَأَيْتُ أَحَدًا أَحْسَنَ حِفْظًا مِنْ أَبِي أَحْمَدَ الزُّبَيْرِيِّ. و[أَبُو أَحْمَدَ] اسْمُهُ مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ الزُّبَيْرِيُّ الأَسَدِيُّ الكُوفِيُّ.

تخريج: [**حسن**] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء فيما يقرأ في الركعتين قبل الفجر، ح:١١٤٩ من حديث أبي أحمد محمد بن عبدالله الزبيري به وهو حسن الحديث، سفيان هو الثوري وللحديث شواهد عند مسلم، ح:٧٢٦ وغيره * وفي الباب عن ابن مسعود [يأتي:٤٣١] وأنس [البزار، (كشف):١/٣٣٨، ح:٧٠٤] وأبي هريرة [مسلم، ح:٧٢٦] وابن عباس [مسلم، ح:٧٢٧] وحفصة [البخاري، ح:٦١٨] وعائشة [البخاري، ح:٦١٩ ومسلم، ح:٧٢٤].

Comments:

He would make the recitation very brief in the two *Sunnah Rak'ah* because the recitation in the obligatory *Fajr* prayer is long.

Chapter 192. What Has Been Related About Talking After The Two *Rak'ah* (Before) *Fajr*

(المعجم ١٩٢) - بَابُ مَا جَاءَ فِي الْكَلَامِ بَعْدَ رَكْعَتَيِ الْفَجْرِ (التحفة ١٩٤)

418. 'Āishah narrated: "When Allāh's Messenger ﷺ prayed the two *Rak'ah* (before) *Fajr* if he needed something from me he would talk to me, if not, he would go to the *Ṣalāt*." (***Ṣaḥīḥ***)

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

Some of the people of knowledge among the Companions of the Prophet ﷺ and others disliked talking once *Fajr* began until one performed the *Fajr* prayer, except for remembrance of Allāh or what it is a must. This is the saying of Aḥmad and Isḥāq.

٤١٨ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى [المَرْوَزِيُّ]: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ قَالَ: سَمِعْتُ مالِكَ بْنَ أَنَسٍ عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: كانَ النَّبِيُّ ﷺ إِذا صَلَّى رَكْعَتَيِ الفَجْرِ فَإِنْ كانَتْ لَهُ إِلَيَّ حَاجَةٌ كَلَّمَنِي وإِلَّا خَرَجَ إِلى الصَّلَاةِ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وقَدْ كَرِهَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وغَيْرِهِمْ الْكَلَامَ بَعْدَ طُلُوعِ الْفَجْرِ حَتَّى يُصَلِّيَ صَلَاةَ الفَجْرِ إِلَّا مَا كانَ مِنْ ذِكْرِ

الله أَوْ ما لَا بُدَّ مِنْهُ، وهُوَ قَوْلُ أَحْمَدَ وإِسْحَاقَ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، التطوع، باب الاضطجاع بعدها، ح:١٢٦٢ من حديث مالك به وأخرجه البخاري، ح:١١١٩ ومسلم، ح:٧٤٣ من حديث سالم أبي النضر به.

Comments:

The objective of the *Sunnah* prayer before the obligatory prayer apparently seems to be so that the attention and mind of a person would turn to Allāh because of the *Sunnah* and eventually he would attend the obligatory prayer with the correct frame of mind and heart.

(المعجم ١٩٣) - بَابُ مَا جَاءَ لَا صَلَاةَ بَعْدَ طُلُوعِ الْفَجْرِ إِلَّا رَكْعَتَيْنِ (التحفة ١٩٣)

Chapter 193. What Has Been Related About 'There Is No *Ṣalāt* After *Fajr* Begins Except For Two *Rak'ah*'

٤١٩ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ قُدَامَةَ بْنِ مُوسَى، عَنْ مُحَمَّدِ بْنِ الْحُصَيْنِ، عَنْ أَبِي عَلْقَمَةَ، عَنْ يَسَارٍ مَوْلَى ابْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ الله ﷺ قَالَ: «لَا صَلَاةَ بَعْدَ الفَجْرِ إِلَّا سَجْدَتَيْنِ».

[قَالَ:] وفِي الْبَابِ عَنْ عَبْدِ الله بْنِ عَمْرٍو وحَفْصَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ قُدَامَةَ بْنِ مُوسَى، ورَوَى عَنْهُ غَيْرُ واحِدٍ، وهُوَ مَا أَجْمَعَ عَلَيْهِ أَهْلُ الْعِلْمِ، كَرِهُوا أَنْ يُصَلِّيَ الرَّجُلُ بَعْدَ طُلُوعِ الفَجْرِ إِلَّا رَكْعَتَي الفَجْرِ.

ومَعْنَى هٰذَا الحَدِيثِ إِنَّمَا يَقُولُ: لَا صَلَاةَ بَعْدَ طُلُوعِ الفَجْرِ إِلَّا رَكْعَتَي الفَجْرِ.

419. Ibn 'Umar narrated that Allāh's Messenger ﷺ said: "There is no *Ṣalāt* after *Al-Fajr* (begins) except two prostrations." **(*Ḍa'if*)**

[He said:] There are narrations on this topic from 'Abdullāh bin 'Amr and Ḥafṣah.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Umar is a *Gharīb Ḥadīth*, we do not know of it except as a narration of Qudāmah bin Mūsā. It has been reported from him by more than one (narration) and it is what the people of knowledge have agreed upon. They dislike for a man to pray after *Fajr* begins except the two *Rak'ah* (before) *Fajr*.

And the meaning of this *Ḥadīth* is only: There is no *Ṣalāt* after *Fajr* begins except for the two *Rak'ah* (before) *Fajr*.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، ح:١٢٧٨ من حديث قدامة بطوله. * محمد ابن الحصين: مجهول وللحديث طرق أخرى كلها ضعيفة وأخرج مسلم، ح:٧٢٣ وغيره: "كان

رسول الله ﷺ، إذا طلع الفجر، لايصلي إلا ركعتين خفيفتين" * وفي الباب عن عبدالله بن عمرو [عبد بن حميد، ح:٣٣٣، والبيهقي:٢/٤٦٥،٤٦٦]، وحفصة [يأتي:٤٣٣]

Comments:

Offering voluntary prayer after the appearance of *Fajr* (dawn) without reason and excuse is unanimously not right.

Chapter 194. What Has Been Related About Lying On One's Side After The Two *Rak'ah* Of *Fajr*

(المعجم ١٩٤) - بَابُ مَا جَاءَ فِي الاضْطِجَاعِ بَعْدَ رَكْعَتَيِ الْفَجْرِ (التحفة ١٩٥)

420. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "When one of you prays the two *Rak'ah* of *Fajr* then let him lay down on his right (side)." (***Ḍa'īf***)

[He said:] There is something on this topic from 'Āishah.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth* from this route.

It has been reported from 'Āishah that when the Prophet ﷺ prayed the two *Rak'ah* (before) *Fajr* in his house he would lie down on his right (side).

Some of the people of knowledge considered it recommended to do this.

٤٢٠ - حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ العَقَدِيُّ: حَدَّثَنَا عَبْدُ الواحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِذا صَلَّى أَحَدُكُمْ رَكْعَتَي الفَجْرِ فَلْيَضْطَجِعْ عَلَى يَمِينِهِ».

[قَالَ:] وفِي الْبَابِ عَنْ عائِشَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

وقَدْ رُوِيَ عَنْ عائِشَةَ أَنَّ النَّبِيَّ ﷺ كانَ إِذا صَلَّى رَكْعَتَي الفَجْرِ في بَيْتِهِ اضْطَجَعَ عَلَى يَمِينِهِ.

وقَدْ رَأَى بَعْضُ أَهْلِ الْعِلْمِ أَنْ يُفْعَلَ هٰذَا اسْتِحْبَابًا.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، التطوع، باب الاضطجاع بعدها، ح:١٢٦١ من حديث عبدالواحد به وصححه ابن خزيمة، ح:١١٢٠ وابن حبان، ح:٦١٢ * الأعمش مدلس وعنعن وحديثه المعنعن ضعيف سواء يروي عن أبي صالح وإبراهيم وغيرهما * وفي الباب عن عائشة [تقدم:٤١٨].

Comments:

The truth is that lying down after the *Sunnah* of *Fajr* is desirable; exaggeration and negligence about it is not right.

Chapter 195. What Has Been Related About 'When The *Iqāmah* Has Been Called For *Ṣalāt* Then There Is No *Ṣalāt* But The Obligatory'

(المعجم ١٩٥) - بَابُ مَا جَاءَ إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ

(التحفة ١٩٦)

421. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "When the *Iqāmah* has been called for the *Ṣalāt* then there is no *Ṣalāt* except the obligatory." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from Ibn Buḥainah, 'Abdullāh bin 'Amr, 'Abdullāh bin Sarjis, Ibn 'Abbās, and Anas.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ḥadīth*.

A similar narration has been reported by Ayyūb, Warqā' bin 'Amr, Ziyād bin Sa'd, Ismā'īl bin Muslim, and Muḥammad bin Juḥādah (all) from 'Amr bin Dīnār, from 'Aṭā' bin Yasār, from Abū Hurairah from the Prophet ﷺ.

Ḥammād bin Zaid and Sufyān bin 'Uyainah reported it from 'Amr bin Dīnār, but they did not narrate it in *Marfū'* form.

To us, the *Marfū'* narration is more correct.

This *Ḥadīth* has been reported from Abū Hurairah from the Prophet ﷺ through chains other than this. It was reported by 'Ayyāsh bin 'Abbās Al-Qitbānī Al-Miṣrī, from Abū Salamah, from Abū Hurairah, from the Prophet ﷺ [and it is similar to this].

This is acted upon according to [some of] the people of knowledge among the Companions of the Prophet ﷺ and others. When the

٤٢١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا رَوْحُ ابْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ عَطاءَ بْنَ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا المَكْتُوبَةُ».

[قَالَ:] وفِي الْبَابِ عَنِ ابْنِ بُحَيْنَةَ وعَبْدِ اللهِ بْنِ عَمْرٍو وعَبْدِ اللهِ بْنِ سَرْجِس وابْنِ عَبَّاسٍ وأَنَسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ.

وهَكَذا رَوَى أَيُّوبُ وَوَرْقَاءُ بْنُ عُمَرَ وزِيَادُ ابْنُ سَعْدٍ وإِسْمَاعِيلُ بْنُ مُسْلِمٍ ومُحَمَّدُ بْنُ جُحَادَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

ورَوَى حَمَّادُ بْنُ زَيْدٍ وسُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ ولَمْ يَرْفَعَاهُ.

والحَدِيثُ المَرْفُوعُ أَصَحُّ عِنْدَنَا.

وقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ هٰذَا الْوَجْهِ، رَوَاهُ عَيَّاشُ بْنُ عَبَّاسٍ القِتْبَانِيُّ المِصْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ [نَحْوَ هٰذَا].

والْعَمَلُ عَلَى هٰذَا عِنْدَ [بَعْضِ] أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وغَيْرِهِمْ: إِذا أُقِيمَتِ الصَّلَاةُ أَنْ لَا يُصَلِّيَ الرَّجُلُ إِلَّا الْمَكْتُوبَةَ.

Iqāmah has been called for *Ṣalāt* a man is not to pray except the obligatory prayer. This is the opinion of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad and Isḥāq.

وبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وابْنُ الْمُبَارَكِ والشَّافِعِيُّ وأَحْمَدُ وإِسْحَاقُ.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب كراهة الشروع في النافلة بعد شروع المؤذن ... إلخ، ح:٧١٠ من حديث روح بن عبادة به * وفي الباب عن ابن بحينة [البخاري، ح:٦٦٣ ومسلم، ح:٧١١] وعبدالله بن عمرو [البزار، (كشف):١/٢٤٥، ح:٥٠٣] وعبدالله بن سرجس [مسلم، ح:٧١٢] وابن عباس [ابن خزيمة، ح:١١٢٤ والحاكم في المستدرك:١/٣٠٧ والبيهقي: ٢/ ٤٨٢] وأنس [ابن خزيمة، ح:١١٢٦] * أخرج أحمد:٢/٣٥٢ من حديث عباش بن عباس عن أبي تميم الزهري عن أبي هريرة به.

Comments:

It is proven clearly from this *Ḥadīth* that when the obligatory congregational prayer is in progress no other regular or irregular supererogatory prayer is allowed.

Chapter 196. What Has Been Related About One Who Misses The Two *Rak'ah* Before *Fajr* Praying Them After The *Ṣubḥ* Prayer

(المعجم ١٩٦) - بَابُ مَا جَاءَ فِيمَنْ تَفُوتُهُ الرَّكْعَتَانِ قَبْلَ الْفَجْرِ يُصَلِّيهِمَا بَعْدَ صَلَاةِ الصُّبْحِ (التحفة ١٩٧)

422. Qais narrated: "Allāh's Messenger ﷺ went out and the *Iqāmah* was called for the *Ṣalāt* so I prayed *Aṣ-Ṣubḥ* with him. Then the Prophet ﷺ turned and found me performing *Ṣalāt* so he said: 'Easy O Qais! Are there two prayers together?' I said: 'O Messenger of Allāh! I did not perform the two *Rak'ah* (before) *Fajr*.' He said: 'Then there is no harm.'" (***Ṣaḥīḥ***)

Abū 'Eīsā said: We do not know of the *Ḥadīth* of Muḥammad bin Ibrāhīm to be like this except from the narration of Sa'd bin Sa'eed.

Sufyān bin 'Uyainah said: "Aṭā' bin Abī Rabāh heard this *Ḥadīth* from Sa'd bin Sa'eed." And this

٤٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو السَّوَّاقُ [الْبَلْخِيّ] [قَالَ]: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سَعْدِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ جَدِّهِ قَيْسٍ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ فَأُقِيمَتِ الصَّلَاةُ فَصَلَّيْتُ مَعَهُ الصُّبْحَ ثُمَّ انْصَرَفَ النَّبِيُّ ﷺ فَوَجَدَنِي أُصَلِّي فَقَالَ: «مَهْلًا يَا قَيْسُ أَصَلَاتَانِ مَعًا؟» قُلْتُ: يَا رَسُولَ اللهِ إِنِّي لَمْ أَكُنْ رَكَعْتُ رَكْعَتَيِ الفَجْرِ، قَالَ: «فَلَا إِذَنْ».

قَالَ أَبُو عِيسَى: حَدِيثُ مُحَمَّدِ بْنِ إِبْرَاهِيمَ لَا نَعْرِفُهُ مِثْلَ هٰذَا إِلَّا مِنْ حَدِيثِ سَعْدِ بْنِ سَعِيدٍ.

وقَالَ سُفْيَانُ بْنُ عُيَيْنَةَ: سَمِعَ عَطَاءُ بْنُ

Ḥadīth was only reported in *Mursal* form.

There are those among the people of Makkah whose view was in accordance with this *Ḥadīth*: They did not see any harm in a man praying two *Rak'ah* after the obligatory prayers before the sun rose.

Abū 'Eīsā said: Sa'd bin Sa'eed is the brother of Yaḥya bin Sa'eed [Al-Anṣārī]. [He said:] And Qais is Qais bin 'Amr, and they call him Qais bin Fahd. The chain for this *Ḥadīth* is not connected. Muḥammad bin Ibrāhīm At-Taimī did not hear from Qais.

Some report this *Ḥadīth* from Sa'd bin Sa'eed, from Muḥammad bin Ibrāhīm, that the Prophet ﷺ went out and saw Qais.

[This is more correct than the narration of 'Abdul-'Azīz from Sa'd bin Sa'eed.]

أَبِي رَبَاحٍ مِنْ سَعْدِ بْنِ سَعِيدٍ هٰذَا الْحَدِيثَ. وإِنَّمَا يُرْوَى هٰذَا الحَدِيثُ مُرْسَلًا.

وقَدْ قَالَ قَوْمٌ مِنْ أَهْلِ مَكَّةَ بِهٰذَا الْحَدِيثِ: لَمْ يَرَوْا بَأْسًا أَنْ يُصَلِّي الرَّجُلُ الرَّكْعَتَيْنِ بَعْدَ المَكْتُوبَةِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ.

قَالَ أَبُو عِيسَى: وسعْدُ بْن سَعِيدٍ هُوَ أَخُو يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ. [قَالَ] وقَيْسٌ هُوَ جَدُّ يَحْيَى بْنِ سَعِيدٍ [الْأَنْصارِيِّ]. ويُقَالُ هُوَ قَيْسُ بْنُ عَمْرٍو. ويُقَالُ هُوَ قَيْسُ بْنُ فَهْدٍ. وإِسْنَادُ هٰذَا الْحَدِيثِ لَيْسَ بِمُتَّصِلٍ، مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيمِيُّ لَمْ يَسْمَعْ مِنْ قَيْسٍ.

ورَوَى بَعْضُهُمْ هٰذَا الْحَدِيثَ عَنْ سَعْدِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ أَنَّ النَّبِيَّ ﷺ خَرَجَ فَرَأَى قَيْسًا.

[وهٰذَا أَصَحُّ مِنْ حَدِيثِ عَبْدِ العَزِيزِ، عَنْ سَعْدِ بْنِ سَعِيدٍ]

تخريج: [صحيح] وأخرجه ابو داود، التطوع، باب من فاتته متى يقضيها، ح:١٢٦٧ وابن ماجه، ح:١١٥٤ من حديث سعد بن سعيد به وصححه ابن خزيمة: ٢/ ١٦٤، ١٦٥، ح:١١١٦ والسند منقطع وله شاهد صحيح عند الدارقطني والبيهقي وغيرهما وصححه ابن خزيمة، ح:١١١٦ وابن حبان، ح:٦٢٤ والحاكم: ١/ ٢٧٤، ٢٧٥ والذهبي وللحديث طرق.

Comments:

Although this *Ḥadīth* is not authentic through the chain of Imām At-Tirmidhī yet it is proven through the chain of other *A'immah*. This proves if the *Sunnah* of *Fajr* prayer are missed, they can be performed after the obligatory prayer.

Chapter 197. What Has Been Related About Waiting To Perform Them After The Sun Has Risen

(المعجم ١٩٧) - بَابُ مَا جَاءَ فِي إِعَادَتِهِمَا بَعْدَ طُلُوعِ الشَّمْسِ (التحفة ١٩٨)

423. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "Whoever did not pray the two

٤٢٣ - حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ العَمِّيُّ البَصْرِيُّ: حَدَّثَنَا عَمْرُو بْنُ عاصِمٍ: حَدَّثَنَا

Rak'ah (before) *Fajr* then let him pray them after the sun has risen." (*Ḍa'īf*)

Abū 'Eīsā said: We do not know of this *Ḥadīth* except from this route. It has been related that Ibn 'Umar did this, and it is acted upon according to some of the people of knowledge.

It is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad, and Isḥāq.

He said: And we do not know of anyone who reported this *Ḥadīth* from Hammām, with this chain like this, except for 'Amr bin 'Āṣim Al-Kilābi.

Rather it is popular as a *Ḥadīth* of Qatādah from An-Naḍr bin Anas, from Baṣhīr bin Nahīk, from Abū Hurairah, that the Prophet ﷺ said: "Whoever catches a *Rak'ah* from the *Ṣubḥ* prayer before the sun has risen then he has caught *Ṣubḥ*."[1]

هَمَّامٌ عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ لَمْ يُصَلِّ رَكْعَتَيِ الْفَجْرِ فَلْيُصَلِّهِمَا بَعْدَ ما تَطْلُعُ الشَّمْسُ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ. وَقَدْ رُوِيَ عَنِ ابْنِ عُمَرَ أَنَّهُ فَعَلَهُ والْعَمَلُ عَلَى هٰذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ.

وبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وابْنُ الْمُبَارَكِ والشَّافِعِيُّ وأَحْمَدُ وإِسْحَاقُ قَالَ: ولَا نَعْلَمُ أَحَدًا رَوَى هٰذَا الْحَدِيثَ، عَنْ هَمَّامٍ بِهٰذَا الْإِسْنَادِ نَحْوَ هٰذَا إِلَّا عَمْرَو بْنَ عاصِمٍ الكِلَابِيَّ.

والْمَعْرُوفُ مِنْ حَدِيثِ قَتَادَةَ عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةِ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ».

تخريج: [**إسناده ضعيف**] وأخرجه ابن خزيمة، ح:١١١٧ من حديث عمرو بن عاصم به: "بلفظ من نسي ركعتي الفجر فليصلها إذا طلعت الشمس" فالحديث خاص بالنسيان وصححه ابن حبان، ح:٦١٣ والحاكم:١/ ٢٧٤ على شرط الشيخين ووافقه الذهبي(!) * قتادة مدلس مشهور وعنعن.

Comments:

It is known from this *Ḥadīth* that if a person misses the *Sunnah* of *Fajr* prayer, he can perform them after sunrise, but it does not prove that he should not do so before sunrise. The reconciliation between the two *Aḥādīth* is that he may pray before sunrise if he wants and he may do so after sunrise if he wishes. [*Nailul-Awṭār*: 3/27]

Chapter 198. What Has Been Related About The Four *Rak'ah* Before *Aẓ-Ẓuhr*

(المعجم ١٩٨) - بَابُ مَا جَاءَ فِي الْأَرْبَعِ قَبْلَ الظُّهْرِ (التحفة ١٩٩)

424. 'Alī narrated: "The Prophet

٤٢٤ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا أَبُو عامِرٍ

[1] All of these are narrators in *Ḥadīth* no. 423, so the author intends to indicate that this is the more popular form that *Ḥadīth* is narrated in.

ﷺ would pray four *Rak'ah* before *Aẓ-Ẓuhr* and two *Rak'ah* after it."

[He said:] There are narrations on this topic from 'Āishah and Umm Ḥabībah. (***Ḥasan***)

Abū 'Eīsā said: The *Ḥadīth* of 'Alī is a *Ḥasan Ḥadīth*.

Sufyān said: "We recognize the virtue of the narrations of 'Āṣim bin Ḍamrah that they are better than the narrations of Al-Ḥārith."

This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and those after them. They prefer that a man pray four *Rak'ah* before *Aẓ-Ẓuhr*. This is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Isḥāq, [and the people of Al-Kūfah].

Some of the people of knowledge said that the *Ṣalāt* for the day and the night is two by two; they believed that one should separate between every two *Rak'ah*. This is the view of Ash-Shāfi'ī and Aḥmad.

[الْعَقَدِيُّ]: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعًا وبَعْدَهَا رَكْعَتَيْنِ.

[قَالَ:] وفِي الْبَابِ عَنْ عَائِشَةَ وأُمِّ حَبِيبَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَلِيٍّ حَدِيثٌ حَسَنٌ.

حَدَّثَنَا أَبُو بَكْرٍ العَطَّارُ قَالَ: قَالَ عَلِيُّ بْنُ عَبْدِ اللهِ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سُفْيَانَ قَالَ: كُنَّا نَعْرِفُ فَضْلَ حَدِيثِ عَاصِمِ بْنِ ضَمْرَةَ عَلَى حَدِيثِ الحارِثِ.

والْعَمَلُ عَلَى هٰذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ: يَخْتَارُونَ أَنْ يُصَلِّيَ الرَّجُلُ قَبْلَ الظُّهْرِ أَرْبَعَ رَكَعَاتٍ وهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وابْنِ الْمُبَارَكِ وإِسْحَاقَ [وأَهْلِ الْكُوفَةِ].

وقَالَ بَعْضُ أَهْلِ الْعِلْمِ: صَلَاةُ اللَّيْلِ والنَّهَارِ مَثْنَى مَثْنَى، يَرَوْنَ الفَصْلَ بَيْنَ كُلِّ رَكْعَتَيْنِ وبِهِ يَقُولُ الشَّافِعِيُّ وأَحْمَدُ.

تخريج: [حسن] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء فيما يستحب من التطوع بالنهار، ح: ١١٦١ والنسائي: ٢/١١٩، ح: ٨٧٥ (من حديث أبي إسحاق به) وصححه ابن خزيمة، ح: ١٢١١ * سفيان هو الثوري وتابعه شعبة عند الترمذي، ح: ٥٩٨، ٥٩٩ وللحديث شواهد * وفي الباب عن عائشة [تقدم: ٤١٤] وأم حبيبة [تقدم: ٤١٥] * قول سفيان الثوري: "كنا نعرف فضل ... إلخ" سنده صحيح.

Comments:

The majority of the Companions and the successors are of the view that four *Rak'ah* are performed before the Noon Prayer (*Ẓuhr*), one statement of *Imām* Shafi'ī is about two *Rak'ah* and *Imām* Aḥmad had the same opinion too. Yet four *Rak'ah* are preferred as proven through several *Aḥādīth*, though sometimes the Prophet ﷺ performed two *Rak'ah* as well.

Chapter 199. What Has Been Related About The Two *Rak'ah* After *Aẓ-Ẓuhr*

(المعجم ١٩٩) - بَابُ مَا جَاءَ فِي الرَّكْعَتَيْنِ بَعْدَ الظُّهْرِ (التحفة ٢٠٠)

425. Ibn 'Umar narrated: "I prayed two *Rak'ah* with the Prophet ﷺ before *Aẓ-Ẓuhr* and two *Rak'ah* after it." (*Ṣaḥīḥ*)

Abū 'Eīsā said: There are narrations on this topic from 'Alī and 'Āishah.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

٤٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ رَكْعَتَيْنِ قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا.

قَالَ: وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَائِشَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه ابن خزيمة، ح: ١١٩٧ عن أحمد بن منيع، وأحمد: ٦/٢ عن إسماعيل ابن علية به ورواه البخاري، ح: ١١٨٠ من حديث أيوب السختياني به وانظر، ح: ٤٣٣ وله طريق آخر عند مسلم، ح: ٧٢٩/ ١٠٤ * وفي الباب عن علي [تقدم: ٤٢٤] وعائشة [تقدم: ٤١٤].

Comments:

There are two *Rak'ah* before the *Ẓuhr* (noon) prayer and two are after it, according to one statement of *Imām* Shāfi'ī and in the view of *Imām* Aḥmad. According to *Imām* Abū Ḥanīfah, *Imām* Mālik and also according to *Imām* Shāfi'ī, as said by Ibn Qudāmah and Abū Isḥāq Shīrazī, there are four *Rak'ah* before noon prayer, and two *Rak'ah* after it in the opinion of all *A'immah* except *Imām* Mālik; according to *Imām* Mālik there are four *Rak'ah* after the prayer too. This view is proven from an authentic *Ḥadīth*.

Chapter 200. Something Else About That

(المعجم ٢٠٠) - بَابٌ [مِنْهُ] آخَرُ (التحفة ٢٠١)

426. 'Āishah narrated: "When the Prophet ﷺ would not perform the four *Rak'ah* before *Aẓ-Ẓuhr* he would pray them after it." (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Gharīb*, it is only through this route that we know of it as a narration of Ibn Al-Mubārak. Qais bin Ar-Rabī' reported it from Shu'bah, from Khālid Al-Ḥadhdhā' in a similar version, and we do

٤٢٦ - حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عُبَيْدِ اللهِ الْعَنَكِيُّ الْمَرْوَزِيُّ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا لَمْ يُصَلِّ أَرْبَعًا قَبْلَ الظُّهْرِ صَلَّاهُنَّ بَعْدَهَا.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ الْمُبَارَكِ

not know anyone who reported it from Shu'bah other than Qais bin Ar-Rabī'.

Something similar from the Prophet ﷺ has been reported by 'Abdur-Raḥmān bin Abī Laila.

مِنْ هٰذَا الْوَجْهِ ورَوَاهُ قَيْسُ بْنُ الرَّبِيعِ عَنْ شُعْبَةَ، عَنْ خالِدٍ الحَذَّاءِ نَحْوَ هٰذَا. ولَا نَعْلَمُ أَحَدًا رَوَاهُ عَنْ شُعْبَةَ غَيْرَ قَيْسِ بْنِ الرَّبِيعِ.

وقَدْ رُوِيَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى عَنِ النَّبِيِّ ﷺ نَحْوُ هٰذَا.

تخريج: [إسناده صحيح].

Comments:

The majority hold this opinion; that if the *Sunnah* before the Noon Prayer are missed they may be offered afterwards and should be offered after the *Sunnah* that follows the obligatory *Rak'ah*.

427. Umm Ḥabībah narrated that Allāh's Messenger ﷺ said: "Whoever prays four before *Aẓ-Ẓuhr* and four after it, Allāh makes him prohibited for the Fire." (***Ṣaḥīḥ***)

Abū 'Īsā said: This *Ḥadīth* is *Ḥasan Gharīb* and it has been reported through routes other than this.

٤٢٧ - **حَدَّثَنَا** عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا يَزِيدُ ابْنُ هَارُوْنَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ الشُّعَيْثِيِّ، عَنْ أَبِيهِ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى قَبْلَ الظُّهْرِ أَرْبَعًا وبَعْدَهَا أَرْبَعًا حَرَّمَهُ اللهُ عَلَى النَّارِ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وقَدْ رُوِيَ مِنْ غَيْرِ هٰذَا الْوَجْهِ.

تخريج: [صحيح] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في من صلى قبل الظهر أربعا وبعدها أربعا، ح:١١٦٠ من حديث يزيد بن هارون والنسائي:٣/٢٦٦، ح:١٨١٨ من حديث محمد بن عبدالله الشعيثي به وأبو داود، ح:١٢٦٩ من حديث عنبسة به.

428. Umm Ḥabībah the wife of the Prophet ﷺ narrated that she heard Allāh's Messenger ﷺ saying: "Whoever maintains four *Rak'ah* before *Aẓ-Ẓuhr* and four after it, Allāh makes him prohibited for the Fire." (***Ṣaḥīḥ***)

Abū 'Īsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

Al-Qāsim (one of the narrators) is Ibn 'Abdur-Raḥmān, his *Kunyah* is Abū 'Abdur-Raḥmān. He is the

٤٢٨ - **حَدَّثَنَا** أَبُو بَكْرٍ مُحَمَّدُ بْنُ إِسْحَاقَ الْبَغْدَادِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ التِّنِّيسِيُّ الشَّامِيُّ: حَدَّثَنَا الهَيْثَمُ بْنُ حُمَيْدٍ قَالَ: أَخْبَرَنِي العَلَاءُ [هُوَ] ابْنُ الْحَارِثِ عَنِ القَاسِمِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ قَالَ: سَمِعْتُ أُخْتِي أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ حافَظَ عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وأَرْبَعٍ

freed slave of 'Abdur-Raḥmān bin Khālid bin Yazīd bin Mu'āwiyah. He is trustworthy, he is from Ash-Shām, and he is a companion of Abū Umāmah.

بَعْدَها حَرَّمَهُ الله عَلَى النَّارِ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

والقَاسِمُ هُوَ ابْنُ عَبْدِ الرَّحْمٰنِ يُكْنَى أَبَا عَبْدِ الرَّحْمٰنِ وهُوَ مَوْلى عَبْدِ الرَّحْمٰنِ بْنِ خَالِدِ بْنِ يَزِيدَ بْنِ مُعَاوِيَةَ وهُوَ ثِقَةٌ شامِيٌّ وهُوَ صاحِبُ أَبِي أُمَامَةَ.

تخريج: [صحيح] وأخرجه النسائي: ٣/ ٢٦٥، ح: ١٨١٤ (قيام الليل، باب الاختلاف على إسماعيل بن أبي خالد) من حديث القاسم أبي عبدالرحمن به وإسناده قوي وللحديث طرق.

Comments:

It is proven from the *Ḥadīth* of this chapter that offering four *Rak'ah* before the the *Ẓuhr* prayer and four afterwards are more virtuous. [*Nailul-Awṭār*: 3 / 19]

Chapter 201. What Has Been Related About The Four (*Rak'ah*) Before *'Aṣr*

(المعجم ٢٠١) - بَابُ مَا جَاءَ فِي الأَرْبَعِ قَبْلَ الْعَصْرِ (التحفة ٢٠٢)

429. 'Alī narrated: "Allāh's Messenger ﷺ would pray four *Rak'ah* before *Al-'Aṣr* seperating between them with *At-Taslīm* upon the angels that are close (to Allāh) and those who follow them among the Muslims and the believers." (***Ḥasan***)

[Abū 'Eīsā said:] There are narrations on this topic from Ibn 'Umar and 'Abdullāh bin 'Amr.

Abū 'Eīsā said: The *Ḥadīth* of 'Alī is a *Ḥasan Ḥadīth*.

Isḥāq bin Ibrāhīm preferred that one not separate (two from two) in the case of the four *Rak'ah* before *Al-'Aṣr*, using this *Ḥadīth* as proof. He [Isḥāq] said: "His saying that he seperated between them with *At-Taslīm* refers to the *Tashah-hud*."

٤٢٩ - حَدَّثَنَا بُنْدَارٌ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عامِرٍ [هُوَ العَقَدِيُّ عَبْدُ المَلِكُ بْنُ عَمْرٍو]: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ عاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: كانَ النَّبِيُّ ﷺ يُصَلِّي قَبْلَ الْعَصْرِ أَرْبَعَ رَكَعَاتٍ يَفْصِلُ بَيْنَهُنَّ بِالتَّسْلِيمِ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ وَمَنْ تَبِعَهُمْ مِنَ الْمُسْلِمِينَ والمُؤْمِنِينَ.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنِ ابْنِ عُمَرَ وعَبْدِ الله بْنِ عَمْرٍو.

وقَالَ أَبُو عِيسَى: حَدِيثُ عَلِيٍّ حَدِيثٌ حَسَنٌ.

واخْتَارَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَنْ لَا يُفْصَلَ فِي الْأَرْبَعِ قَبْلَ الْعَصْرِ، واحْتَجَّ بِهٰذَا

Ash-Shāfi'ī and Aḥmad said that the *Ṣalāt* in the daytime and the nighttime is two and then two, preferring a seperation [in the four before *Al-'Aṣr*].

الْحَدِيثِ، وقَالَ [إِسْحَاقُ]: مَعْنَى قَوْلِهِ أَنَّهُ يَفْصِلُ بَيْنَهُنَّ بِالتَّسْلِيمِ يَعْنِي التَّشَهُّدَ.

ورَأَى الشَّافِعِيُّ وأَحْمَدُ: صَلَاةَ اللَّيْلِ والنَّهَارِ مَثْنَى مَثْنَى، يَخْتَارانِ الفَصْلَ [فِي الْأَرْبَعِ قَبْلَ الْعَصْرِ].

تخريج: [حسن] وأخرجه ابن ماجه إقامة الصلوات، باب ماجاء فيما يستحب من التطوع بالنهار، ح:١١٦١ من حديث سفيان الثوري به وتابعه شعبة عند النسائي (٨٧٥) * وفي الباب عن ابن عمر [يأتي:٤٣٠] وعبدالله بن عمرو [الطبراني في الأوسط:٣/ ٢٧٥، ٢٧٦، ح:٢٦٠١].

Comments:

Four *Rak'ah* before *'Aṣr* (afternoon prayer) are not the Stressed *Sunnah*, according to the four *A'immah*; but their reward is enormous.

430. Ibn 'Umar narrated that the Prophet ﷺ said: "May Allāh have mercy upon a man who prays four before *Al-'Aṣr*." (***Ḥasan***)

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

٤٣٠ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى وأَحْمَدُ بْنُ إِبْرَاهِيمَ ومَحْمُودُ بْنُ غَيْلَانَ وغَيْرُ واحِدٍ قَالُوا: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمِ بْنِ مِهْرَانَ سَمِعَ جَدَّهُ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «رَحِمَ اللهُ امْرَءًا صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود، التطوع باب الصلاة قبل العصر، ح:١٢٧١ عن أحمد بن إبراهيم الدورقي به وصححه وابن خزيمة، ح:١١٩٣ وابن حبان، ح:٦١٦ وغيرهما * وقع في مسند أبي داود الطيالسي، ح:١٩٣٦ ومن طريقه البيهقي:٢/ ٤٧٣: "أبو داود قال: حدثنا أبو إبراهيم محمد بن المثنى عن أبيه عن جده" وهو خطأ.

Chapter 202. What Has Been Related About The Two *Rak'ah* After *Al-Maghrib* And The Recitation In Them

(المعجم ٢٠٢) - بَابُ مَا جَاءَ فِي الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَالْقِرَاءَةِ فِيهِمَا (التحفة ٢٠٣)

431. 'Abdullāh bin Mas'ūd narrated: "I can not enumerate (how many times) I heard Allāh's Messenger ﷺ reciting – in the two *Rak'ah* after *Al-Maghrib* and the

٤٣١ - حَدَّثَنَا [أَبُو مُوسَى] مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ مَعْدَانَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ

two *Rak'ah* before *Ṣalātul-Fajr* with: Say: "O you disbelievers!"[1] and: Say: "He is Allāh the One."[2]

[He said:] There is a narration on this topic from Ibn 'Umar.

Abū 'Eīsā said: The *Ḥadīth* of Ibn Mas'ūd is a *Ḥasan Gharīb Ḥadīth*, we do not know of it except as a narration of 'Abdul-Mālik bin Ma'dān from 'Āṣim.

أَبِي وائِلٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ أَنَّهُ قَالَ: ما أُحْصِي ما سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ: يَقْرَأُ فِي الرَّكْعَتَيْنِ بَعْدَ المَغْرِبِ وفِي الرَّكْعَتَيْنِ قَبْلَ صَلَاةِ الفَجْرِ بـ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ و ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ [قال:] وفِي الْبَاب، عَنِ ابْنِ عُمَرَ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ المَلِكِ بْنِ مَعْدَانَ عَنْ عاصِمٍ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب ما يقرأ في الركعتين بعد المغرب، ح:١١٦٦ من حديث بدل به وسنده ضعيف وللحديث شواهد ضعيفة عند النسائي، ح:٩٩٣ وغيره * وفي الباب عن ابن عمر [النسائي، ح:٩٩٣] (بتحقيقي) وسنده ضعيف، أبو إسحاق لم يصرح بالسماع ولم أجد دليلاً على أنه لا يدلس عن مجاهد، والله أعلم ولبعض الحديث شاهد عند مسلم (٧٢٦).

Comments:

These two *Sūrah* consist of declaring oneself away from disbelief and polytheism, and the declaration of pure and sincere worship and the Pure Oneness. Therefore he would begin the day and night by reading these *Sūrah* in *Sunnah* prayers.

Chapter 203. What Has Been Related About Him ﷺ Praying Them In The House

(المعجم ٢٠٣) - بَابُ مَا جَاءَ أَنَّهُ يُصَلِّيهِمَا فِي الْبَيْتِ (التحفة ٢٠٤)

432. Ibn 'Umar narrated: "I prayed two *Rak'ah* after *Al-Maghrib* with the Prophet ﷺ in his house." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Rāfi' bin Khadīj and Ka'b bin Ujrah.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

٤٣٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيوبَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ رَكْعَتَيْنِ بَعْدَ المَغْرِبِ فِي بَيْتِهِ.

[قَالَ:] وفِي الْبَابِ عَنْ رافِعِ بْنِ خَدِيجٍ وكَعْبِ بْنِ عُجْرَةَ.

[1] *Al-Kāfirūn* 109.
[2] *Al-Ikhlāṣ* 112.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وانظر، ح: ٤٢٥ * وفي الباب عن رافع بن خديج [ابن ماجه، ح: ١١٦٥] وكعب بن عجرة [يأتي: ٦٠٤].

Comments:

Praying all types of *Sunnah* and *Nafl* prayers at home is more virtuous, said the majority people of knowledge, *Imām* Abū Ḥanīfah, Shāfi'i and Aḥmad; because by doing this a person remains safe from being seen, there is also the possibility of more humility; this practice will be a source of encouragement and training for one's wife and children, and also brings blessings to the household.

433. Ibn 'Umar narrated: "I memorized ten *Rak'ah* from Allāh's Messenger ﷺ which he would pray in a night and a day: Two *Rak'ah* before *Aẓ-Ẓuhr*, two after it; two *Rak'ah* after *Al-Maghrib* and two *Rak'ah* after the latter *'Ishā'*." He said: "And Ḥafṣah narrated to me that he ﷺ would pray two *Rak'ah* before *Al-Fajr*." **(*Ṣaḥīḥ*)**

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٤٣٣ - حَدَّثَنَا الحَسَنُ بْنُ عَلِيٍّ الخُلْوانِيُّ [الخَلَّال]: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: حَفِظْتُ، عَنْ رَسُولِ اللهِ ﷺ عَشْرَ رَكَعَاتٍ كانَ يُصَلِّيها باللَّيْلِ والنَّهارِ: رَكْعَتَيْنِ قَبْلَ الظُّهْرِ، ورَكْعَتَيْنِ بَعْدَها، ورَكْعَتَيْنِ بَعْدَ المَغْرِبِ، ورَكْعَتَيْنِ بَعْدَ العِشَاءِ الآخِرَةِ. قَالَ: وحَدَّثَتْنِي حَفْصَةُ أَنَّهُ كانَ يُصَلِّي قَبْلَ الفَجْرِ رَكْعَتَيْنِ.

هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٢/ ٣٥ عن عبدالرزاق به وهو متفق عليه، البخاري، ح: ١١٨٠ من طريق أيوب السختياني ومسلم، ح: ٧٢٩/ ١٠٤ من حديث نافع به.

434. Ibn 'Umar has a similar narration. **(*Ṣaḥīḥ*)**

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

٤٣٤ - حَدَّثَنَا الحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه وأخرجه (أبو داود، ح: ١١٣٢ عن الحسن بن علي) والبخاري، ح: ١١٦٥ ومسلم من حديث الزهري به.

Chapter 204. What Has Been Related About The Virtue Of Six Voluntary *Rak'ah* After *Al-Maghrib*

(المعجم ٢٠٤) - بَابُ مَا جَاءَ فِي فَضْلِ التَّطَوُّعِ سِتِّ رَكَعَاتٍ بَعْدَ الْمَغْرِبِ (التحفة ٢٠٥)

435. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "Whoever prays six *Rak'ah* after *Al-Maghrib*, and he does not speak about anything between them, then they will be counted for him as twelve years of worship." (*Ḍa'īf*)

Abū 'Eīsā said: It has been reported from 'Āishah that the Prophet ﷺ said: "Whoever prays twenty *Rak'ah* after *Al-Maghrib*, Allāh builds a house for him in Paradise."

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Gharīb Ḥadīth*, we do not know of it except as a narration of Zaid bin Al-Ḥubāb from 'Amr bin Abī Khath'am.

He said: I heard Muḥammad bin Ismā'īl saying: " 'Amr bin 'Abdullāh bin Abī Khath'am's narrations are *Munkar* and he is very weak."

٤٣٥ - حَدَّثَنَا أَبُو كُرَيْبٍ يَعْنِي مُحَمَّدَ بْنَ الْعَلَاءِ الْهَمْدَانِيَّ الْكُوفِيَّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا عُمَرُ بْنُ أَبِي خَثْعَمٍ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى بَعْدَ الْمَغْرِبِ سِتَّ رَكَعَاتٍ لَمْ يَتَكَلَّمْ فِيمَا بَيْنَهُنَّ بِسُوءٍ عُدِلْنَ لَهُ بِعِبَادَةِ ثِنْتَيْ عَشْرَةَ سَنَةً».

قَالَ أَبُو عِيسَى: وَقَدْ رُوِيَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى بَعْدَ الْمَغْرِبِ عِشْرِينَ رَكْعَةً بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ غَرِيبٌ. لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَيْدِ بْنِ الْحُبَابِ عَنْ عُمَرَ بْنِ أَبِي خَثْعَمٍ.

قَالَ: وسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: عُمَرُ بْنُ عَبْدِ اللهِ بْنِ أَبِي خَثْعَمٍ مُنْكَرُ الْحَدِيثِ وضَعَّفَهُ جِدًّا.

تخريج: [إسناده ضعيف جدًّا] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في الست الركعات بعد المغرب، ح: ١١٦٧، ١٣٧٤ من حديث زيد بن حباب به * حديث: "من صلى بعد المغرب عشرين ركعةً ... إلخ" موضوع أخرجه ابن ماجه، ح: ١٣٧٣.

Comments:

Only two *Rak'ah* after *Maghrib* (evening prayer) are proven from the authentic narrations; the narrations reported about four, six and twenty *Rak'ah* are Weak, or it is a practice of some Companions and the successors.

Chapter 205. What Has Been Related About The Two *Rak'ah* After *Al-'Īshā'*

(المعجم ٢٠٥) - بَابُ مَا جَاءَ فِي الرَّكْعَتَيْنِ بَعْدَ الْعِشَاءِ (التحفة ٢٠٦)

436. 'Abdullāh bin Shaqīq said: "I asked 'Āishah about the *Ṣalāt* of Allāh's Messenger ﷺ. She said: 'He would pray four *Rak'ah* before *Aẓ-Ẓuhr* and two *Rak'ah* after it, and two after *Al-Maghrib*, and two *Rak'ah* after *Al-'Īshā'*, and two before *Al-Fajr*." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Alī and Ibn 'Umar.

Abū 'Eīsā said: The *Ḥadīth* of 'Abdullāh bin Shaqīq from 'Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

٤٣٦ - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلَفٍ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ قَالَ: سَأَلْتُ عَائِشَةَ، عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ فَقَالَتْ: كَانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكْعَتَيْنِ وبَعْدَهَا رَكْعَتَيْنِ وبَعْدَ الْمَغْرِبِ ثِنْتَيْنِ، وبَعْدَ الْعِشَاءِ رَكْعَتَيْنِ، وقَبْلَ الْفَجْرِ ثِنْتَيْنِ.

[قَالَ:] وفِي الْبَابِ عَنْ عَلِيٍّ وابْنِ عُمَرَ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَبْدِ اللهِ بْنِ شَقِيقٍ عَنْ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه مسلم، صلاة المسافرين، باب جواز النافلة قائمًا وقاعدًا ... إلخ، ح: ٧٣٠/١٠٥ من حديث خالد الحذاء به مطولاً * وفي الباب عن علي [أبو داود، ح: ١٢٧٥] وابن عمر [تقدم: ٤٣٣].

Comments:

These are regular or stressed *Sunnah*. Four *Rak'ah* after *Ẓuhr* are also mentioned in some narrations; and in most narrations four *Rak'ah* before *Ẓuhr* are mentioned. Unstressed *Sunnah* are also prior to *'Aṣr, Maghrib* and *'Īshā'* prayers. Four before *'Aṣr*, two before *Maghrib*, and there is no specific *'Īshā'* prayer, and as for after *'Ishā'*, there is mention of four and six *Rak'ah*. [*Nailul-Awṭār*: 3/20]

Chapter 206. What Has Been Related About The *Ṣalāt* Of The Night Is Two By Two

(المعجم ٢٠٦) - بَابُ مَا جَاءَ أَنَّ صَلَاةَ اللَّيْلِ مَثْنَى مَثْنَى (التحفة ٢٠٧)

437. Ibn 'Umar narrated that the Prophet ﷺ said: "*Ṣalāt* in the night is two by two. So when you fear the dawn (is near) then make it odd by one, and make that the last of your *Ṣalāt* odd." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There is a narration on this topic from 'Amr

٤٣٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ، واجْعَلْ آخِرَ صَلَاتِكَ وِتْرًا».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ عَمْرِو

bin 'Abasah.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is acted upon according to the people of knowledge, the night *Ṣalāt* is two by two. This is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi'i, Aḥmad, and Isḥāq.

ابْنِ عَبَسَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَالْعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ: أَنَّ صَلَاةَ اللَّيْلِ مَثْنَى مَثْنَى.

وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ، وابْنِ الْمُبَارَكِ، والشَّافِعِيِّ، وأَحْمَدَ، وإِسْحَاقَ.

تخريج: [إسناده صحيح] وأخرجه النسائي: ٣/٢٢٧، ٢٢٨، ح: ١٦٧٢ (قيام الليل، باب كيف صلاة الليل) عن قتيبة به وأخرجه البخاري، ح: ٤٧٢، ٩٩٠ ومسلم، ح: ٧٥١ من حديث نافع به * وفي الباب عن عمرو بن عبسة [أحمد: ٤/٣٨٧].

Comments:

The majority of *A'immah* and the two disciples of *Imām* Abū Ḥanīfah are of the view that the voluntary prayer during the night is in sets of two *Rak'ah* (i.e. final salutation will be made after every two *Rak'ah*); in the opinion of *Imām* Mālik praying four *Rak'ah* with one salutation is allowed. According to others, praying in sets of two is better. If one has a habit of praying at night, then the *Witr* should be offered at the end, otherwise one should sleep after praying *Witr*. If he awakes during the night he may offer voluntary prayer, but there is no need to repeat the *Witr* prayer.

Chapter 207. What Has Been Related About The Virtue Of *Ṣalāt* During The Night

(المعجم ٢٠٧) - بَابُ مَا جَاءَ فِي فَضْلِ صَلَاةِ اللَّيْلِ (التحفة ٢٠٨)

438. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "The most virtuous fasting after the month of Ramaḍān is that of Allāh's month Al-Muḥarram. And the most virtuous *Ṣalāt* after the obligatory is the night prayer." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from Jābir, Bilāl, and Abū Umāmah.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan [Ṣaḥīḥ] Ḥadīth*.

٤٣٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ الحِمْيَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَفْضَلُ الصِّيَامِ بَعْدَ شَهْرِ رَمَضَانَ شَهْرُ اللهِ المُحَرَّمُ، وأَفْضَلُ الصَّلَاةِ بَعْدَ الفَرِيضَةِ صَلَاةُ اللَّيْلِ».

[قَالَ:] وفِي الْبَابِ عَنْ جابِرٍ، وبِلَالٍ، وأَبِي أُمَامَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ

[Abū 'Eīsā said: Abū Bishr's name is Ja'far bin Iyās, and he is Ja'far bin Abī Waḥshiyyah.

حَسَنٌ [صَحِيح].

[قَالَ أَبُو عِيسَى] وأَبُو بِشْرٍ اسْمُهُ جَعْفَرُ بْنُ إِيَاسٍ، وهُوَ جَعْفَرُ بْنُ أَبِي وَحْشِيَّةَ.

تخريج: وأخرجه مسلم، الصيام، باب فضل صوم المحرم، ح:١١٦٣ عن قتيبة به * وفي الباب عن جابر [مسلم، ح: ٧٥٧] وبلال [يأتي: ٣٥٤٩] وأبي أمامة [يأتي: ٣٥٤٩ب].

Comments:

The attribution of the month of Muḥarram to Allāh is for honor and respect, as the House of Allāh, female camel of Allāh etc. This *Ḥadīth* informs that the most virtuous fasting after the obligatory fasts is that of Muḥarram, and it may be just few or more, or just of *Al-'Āshūrah* (the 10th). The prayer during the night is more virtuous than all types of voluntary prayers whether regular or irregular, because it demands more hard work and hardship, also therein is the possibility of more sincerity, fear, humility and calmness. This is the opinion of some *Shāfi'i* scholars; and some people said because the Stressed *Sunnah* are regarded to make up the insufficiency of obligatory prayers, so these are more virtuous, being second to the obligatory prayer; and moreover the late night prayer is neither a duty nor a Stressed *Sunnah*. The majority also hold the same view; therefore the late night prayer is more virtuous than any other voluntary prayer except the Stressed *Sunnah*, and most scholars have the same opinion.

Chapter 208. What Has Been Related About The Description Of The Night Prayer Of The Prophet ﷺ

(المعجم ٢٠٨) - بَابُ مَا جَاءَ فِي وَصْفِ صَلَاةِ النَّبِيِّ ﷺ بِاللَّيْلِ (التحفة ٢٠٩)

439. Sa'eed bin Abī Sa'eed Al-Maqburī narrated that Abū Salamah informed him that he had asked 'Āishah: "How was the *Ṣalāt* of Allāh's Messenger ﷺ [at night] during Ramaḍān?" She said: "Allāh's Messenger ﷺ would pray — neither in Ramaḍan nor in any other month — more than eleven *Rak'ah*. He would pray four, and do not ask about their excellence or length, then he would pray four, and do not ask about their excellence or length, then he would pray three." 'Āishah said: "I asked:

٤٣٩ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مالِكٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ عائِشَةَ: كَيْفَ كانَتْ صَلَاةُ رَسُولِ اللهِ ﷺ [باللَّيْلِ] فِي رَمَضَانَ؟ فَقَالَتْ: ما كانَ رَسُولُ اللهِ ﷺ يَزِيدُ في رَمَضَانَ ولَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً يُصَلِّي أَرْبَعًا فَلَا تَسْأَلْ عَنْ حُسْنِهِنَّ وطُولِهِنَّ ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلْ عَنْ حُسْنِهِنَّ وطُولِهِنَّ ثُمَّ يُصَلِّي ثَلَاثًا. فَقَالَتْ عائِشَةُ: فَقُلْتُ: يَا

رَسُولَ اللهِ! أَتَنَامُ قَبْلَ أَنْ تُوْتِرَ؟ فَقَالَ: «يَا عَائِشَةُ إِنَّ عَيْنَيَّ تَنَامَانِ وَلَا يَنَامُ قَلْبِي».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

'O Messenger of Allāh! Do you sleep before having performed *Witr*?" He said: 'O 'Āishah! Indeed my eyes sleep but my heart does not sleep.'" (***Ḥasan***)

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

تخريج: متفق عليه وأخرجه البخاري، صلاة التراويح، باب فضل من قام رمضان، ح:٢٠١٣ ومسلم، ح:٧٣٨ من حديث مالك به وهو في الموطأ: ١/ ١٢٠ (يحيى).

٤٤٠ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى: حَدَّثَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً يُوْتِرُ مِنْهَا بِوَاحِدَةٍ، فَإِذَا فَرَغَ مِنْهَا اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ.

440. 'Āishah narrated: "Allāh's Messenger ﷺ would pray eleven *Rak'ah* at night, making them odd with one. When he finished them he would lay down on his right side." (***Ḍa'īf***)

تخريج: [**إسناده ضعيف، الزهري عنعن**]وأخرجه مسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل ... إلخ، ح:٧٣٦/ ١٢١ من حديث مالك به بلفظ آخر، وهو في الموطأ:١/ ١٢٠ (يحيى) وانظر الحديث الآتي وعنده الاضطجاع بعد الركعتين وهو الصواب.

٤٤١ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ نَحْوَهُ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

441. Another chain with similar narration. (***Ṣaḥīḥ***)

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

تخريج: [**صحيح**] ورواه البخاري، الوتر، باب ماجاء في الوتر، ح:٩٩٤، ١١٢٣، ٦٣١٠ من حديث الزهري به.

Comments:

1. It seems from the *Ḥadīth* of Abū Salamah ﷺ that the Messenger of Allāh ﷺ would perform eleven *Rak'ah* thus, at first he ﷺ would do four *Rak'ah* with the enormous beauty, elegance and length, then likewise he ﷺ would perform four *Rak'ah*, thereafter he ﷺ would sleep and then he got up to pray three *Rak'ah* of *Witr*. But the narration of Urwah in *Ṣaḥīḥ Muslim* proves that he would perform eleven *Rak'ah* thus, he ﷺ would make *Salām* after every two *Rak'ah* and he ﷺ would perform one *Witr* at the end. The narration of Zaid bin Khālid Juhanī ﷺ also supports it. [See: *Ṣaḥīḥ Muslim, Ḥadīth*: 765]

'Allāmah Ibn 'Abdul Barr reconciled that he ﷺ would make a salutation after every two *Rak'ah*, thus he ﷺ would pray four *Rak'ah* with full beauty,

elegance and length and took some rest; thereafter he ﷺ would pray four *Rak'ah* and rest, which means he would pray four *Rah'ah* for the second time in pairs of twos and then rest, therefore taking this *Ḥadīth* as proof of praying four *Rak'ah* together (in one go) is not right. Allamah Anwar Shāh Kāshmīrī Al-Ḥanafī acknowledged this and told the Aḥnāf who try to support the view of *Imām* Abū Ḥanīfah with this *Ḥadīth* that it is better to perform four *Rak'ah* of night prayer with one salutation. [*Ma'ārif*: 4 / 119]

2. Concerning the late night prayer, Imām At-Tirmidhi reported various narrations of the Prophet ﷺ about the number of *Rak'ah* of night prayer. His ﷺ usual routine was that he would perform eleven *Rak'ah*, but sometimes he also performed less *Rak'ah* due to a shortage of time and tiredness or owing to sickness. His ﷺ statement: "The night prayer is sets of two *Rak'ah*. If one fears the coming of the dawn, he should perform one *Rak'ah* as *Witr*" [*Jāmi' At-Tirmidhi, Ḥadīth*: 437], tells that it is allowed to either decrease or increase the number of *Rak'ah* according one's circumstances and time.
3. There is no confusion and contradiction in the narrations reported by 'Āishah ﵂.

Chapter 209. Something Else About That

(المعجم ٢٠٩) - **بَابٌ مِنْهُ** (التحفة ٢١٠)

442. Ibn 'Abbās narrated: "The Prophet ﷺ would pray thirteen *Rak'ah* at night." (***Ṣaḥīḥ***)

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

[Abū Jamrah Aḍ-Ḍuba'ī's name is Naṣr bin 'Imrān Aḍ-Ḍuba'ī].

٤٤٢ - **حَدَّثَنَا** أَبُو كُرَيْبٍ [قَالَ]: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ أَبِي جَمْرَةَ [الضُّبَعِيِّ]، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[وأَبُو جَمْرَةَ الضُّبَعِيُّ اسْمُهُ نَصْرُ بنُ عِمْرَانَ الضُّبَعِيُّ].

تخريج: متفق عليه وأخرجه البخاري، التهجد، باب: كيف صلاة النبي ﷺ؟ وكم كان النبي ﷺ يصلي بالليل؟، ح: ١١٣٨ ومسلم، ح: ٧٦٤ من حديث شعبة به.

Comments:

Sometimes, The Prophet ﷺ prayed very brief and light two *Rak'ah* prior to eleven *Rak'ah*, thus the number becomes thirteen.

Chapter 210. Something Else About That

(المعجم ٢١٠) - **بَابٌ مِنْهُ** (التحفة ٢١١)

443. 'Āishah narrated: "The Prophet ﷺ would pray nine *Rak'ah* in the night." (***Ṣaḥīḥ***)

٤٤٣ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ [بْنِ

يَزِيدَ]، عَنْ عائِشَةَ قَالَتْ: كانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ.

وفِي الْبَابِ عَنْ أَبِي هُرَيرَةَ، وزَيْدِ بْنِ خَالِدٍ، والفَضْلِ بْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ عائِشَةَ حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

There are narrations on this topic from Abū Hurairah, Zaid bin Khālid, and Al-Faḍl bin 'Abbās.

Abū 'Eīsā said: The *Ḥadīth* of 'Āishah is a *Ḥasan [Ṣaḥīḥ] Gharīb Ḥadīth* from this route.

تخريج: [صحيح] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في كم يصلي بالليل، ح:١٣٦٠ والنسائي:٣/ ٢٦٣، ح:١٧٢٦ عن هناد به وصححه ابن حبان (الإحسان):٢٦٠٦ وله شواهد عند مسلم، (ح:٧٣٠ صلاة المسافرين، باب:١٦) وغيره * وفي الباب عن أبي هريرة [مسلم، ح:٧٦٨] وزيد بن خالد [مسلم، ح:٧٦٥ والترمذي في الشمائل، ح:٢٦٨] والفضل بن عباس [تقدم:٣٨٥].

٤٤٤ - وَرَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنِ الْأَعْمَشِ نَحْوَ هٰذَا: حَدَّثَنَا بِذٰلِكَ مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا يَحْيى بْنُ آدَمَ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ.

قَالَ أَبُو عِيسَى: وأَكْثَرُ ما رُوِيَ عَنِ النَّبِيِّ ﷺ فِي صَلَاةِ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً مَعَ الْوِتْرِ، وأَقَلُّ مَا وُصِفَ مِنْ صَلَاتِهِ مِنَ اللَّيْلِ تِسْعُ رَكَعَاتٍ.

444. (Another chain with similar narration) Abū 'Eīsā said: The most that is reported about the night prayer of the Prophet ﷺ is thirteen *Rak'ah* with *Witr*, and the least of his night prayer is described is nine *Rak'ah*. (*Ṣaḥīḥ*)

تخريج: [صحيح] وأخرجه النسائي في الكبرى، ح:١٣٤٩ عن محمود بن غيلان به.

Comments:

But the most authentic is that the minimum *Rak'ah* are seven, as reported in narration of Masrūq in *Ṣaḥīḥ Al-Bukhāri*. [*Ḥadīth*: 1139]

Chapter (...) When One Sleeps Past the Night Prayer He Prays It During The Daytime

(المعجم . . .) [- بَابٌ: إِذَا نَامَ عَنْ صَلَاتِهِ بِاللَّيْلِ صَلَّى بِالنَّهَارِ] (التحفة . . .)

٤٤٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ زُرارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عائِشَةَ قَالَتْ: كانَ النَّبِيُّ ﷺ إِذا لَمْ يُصَلِّ مِنَ اللَّيْلِ مَنَعَهُ مِنْ ذٰلِكَ النَّوْمُ أَوْ غَلَبَتْهُ

445. 'Āishah narrated: "When the Prophet ﷺ did not pray at night because he was prevented from it by sleep or being sleepy, then he would pray twelve *Rak'ah* during the daytime." (*Ṣaḥīḥ*)

عَيْنَاهُ صَلَّى مِنَ النَّهَارِ ثِنْتَي عَشْرَةَ رَكْعَةً.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا عَبَّاسٌ هُوَ ابْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا عَتَّابُ بْنُ الْمُثَنَّى عَنْ بَهْزِ بْنِ حَكِيمٍ قَالَ: كَانَ زُرَارَةُ بْنُ أَوْفى قَاضِي الْبَصْرَةِ فَكَانَ يَؤُمُّ [في] بَنِي قُشَيرٍ فَقَرَأَ يَوْمًا في صَلَاةِ الصُّبْحِ ﴿فَإِذَا نُقِرَ فِي النَّاقُورِ فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ﴾ [المدثر:٨،٩] خَرَّ مَيِّتًا فَكُنْتُ فِيمَنِ احْتَمَلَهُ إِلى دَارِهِ.

قَالَ أَبُو عِيسَى: وسَعْدُ بْنُ هِشَامٍ هُوَ ابْنُ عامِرٍ الْأَنْصَارِيُّ وهِشَامُ بْنُ عامِرٍ هُوَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ.

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

'Abbās narrated to us – and he is Ibn 'Abdul-'Aẓīm Al-'Anbarī: "Attāb bin Al-Muthanna narrated to us from Bahz bin Ḥakīm who said: 'Zurārah bin Awfa (a narrator in the chain of this *Ḥadīth*) was a judge in Al-Baṣrah. He would lead the prayer for Banū Qushair, and one day for the *Ṣubḥ* prayer he recited: Then when the Trumpet is sounded. Truly that Day will be a Hard Day.[1] Then he fell dead. I was one of those who carried him back to his home." (***Ṣaḥīḥ***)

Abū 'Eīsā said: Sa'd bin Hishām (one of the narrators) is Ibn 'Āmir Al-Anṣārī, and Hishām bin 'Āmir is one of the Companions of the Prophet ﷺ.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب جامع صلاة الليل ... إلخ، ح:٧٤٦ عن قتيبة به * أثر زرارة بن أوفى، أخرجه ابن سعد:٧/ ١٥٠ وأبونعيم في حلية الأولياء:٢/ ٢٥٨، ٢٥٩ من حديث عتاب به ولم أجد من وثقه فالسند ضعيف.

Comments:

Reflecting upon the mentioned *Ḥadīth* of 'Āishah ﵂, some scholars expressed the view that making up *Witr* during the day is with an even number of *Rak'ah*. For example: four *Rak'ah* to replace three, six for five and eight for seven, respectively; as the Prophet ﷺ prayed twelve *Rak'ah* during the day to make up eleven *Rak'ah*. This form can certainly be desirable for those who can make up the night prayer along with the *Witr* or want to do so, but those who want to just make up the *Witr*, they may make up just the *Witr* after the dawn, after *Fajr* prayer or after sunrise. As mentioned in a *Ḥadīth*: "He who sleeps during the time of *Witr* prayer or he forgets it, he should pray it when he remembers it or when he wakes up". [*At-Tirmidhi, Ḥadīth*: 465]

Thus both types of narrations or the practice and the commandment of the Prophet ﷺ are mutually reconciled. Allāh knows the truth best! Another type of reconciliation may be that late night prayer is interpreted as *Witr* in some *Aḥādīth*; in light of the interpretation of the statement of the Prophet ﷺ "He who sleeps during the time of *Witr* prayer or he forgets it, he should pray it

[1] *Al-Muddaththir* 74:8,9.

when he remembers it or when he wakes up" and his practice "if he could not pray night prayer due to being overcome by sleep or because of any other difficulty, he would then pray twelve *Rak'ah* during the day"; as if the first *Ḥadīth* (the verbal one) is about the commandment of making up *Witr* and in the second *Ḥadīth* is the practical form of making it up. Thus it became clear with the reconciliation between both the verbal commandment and the practice that if the night prayer is missed, then twelve *Rak'ah* will be performed during the day instead of eleven.

Chapter 211. [What Had Been Related] About The Lord, Blessed And Exalted Is He, Descending To The Earth's Heaven Every Night

(المعجم ٢١١) - بَابُ [مَا جَاءَ] فِي نُزُولِ الرَّبِّ تَبَارَكَ وَتَعَالَى إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ (التحفة ٢١٢)

446. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "Allāh, Blessed and Exalted is He, descends to the earth's heaven every night when the first third of the night has passed. He says: 'I am the Sovereign. Is there any who calls upon Me so that I may respond to him? Is there any who asks of Me that I may give him? Is there any who seeks forgiveness from Me so that I may forgive him?' He continues in that until the illumination of *Al-Fajr*." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Alī bin Abī Ṭālib, Abū Sa'eed, Rifā'ah Al-Juhnī, Jubair bin Muṭ'im, Ibn Mas'ūd, Abū Ad-Dardā', and 'Uthmān bin Abī Al-'Āṣ.

Abū 'Īsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This *Ḥadīth* has been reported through many routes from Abū Hurairah, from the Prophet ﷺ.

And it has been reported from him that he ﷺ said: "Allāh, Blessed and Exalted is He, descends when the

٤٤٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ الْإِسْكَنْدَرَانِيُّ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَنْزِلُ اللهُ تَبَارَكَ وتَعَالَى إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ حِينَ يَمْضِي ثُلُثُ اللَّيْلِ الْأَوَّلُ، فَيَقُولُ: أَنَا المَلِكُ مَنْ ذَا الَّذِي يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ ذَا الَّذِي يَسْأَلُنِي فَأُعْطِيَهُ؟، مَنْ ذَا الَّذِي يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟، فَلَا يَزَالُ كَذٰلِكَ حَتَّى يُضِيءَ الْفَجْرُ».

[قَالَ:] وفِي الْبَابِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وأَبِي سَعِيدٍ ورِفَاعَةَ الجُهَنِيِّ وجُبَيْرِ بْنِ مُطْعِمٍ وابْنِ مَسْعُودٍ وأَبِي الدَّرْدَاءِ وعُثْمَانَ بْنِ أَبِي الْعَاصِ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وقَدْ رُوِيَ هٰذَا الْحَدِيثُ مِنْ أَوْجُهٍ كَثِيرَةٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

[وَرُوِيَ عَنْهُ] أَنَّهُ قَالَ: «يَنْزِلُ اللهُ تَبَارَكَ

last third of the night remains."

And this is the most correct of the narrations.

وتَعالَى حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرُ».

وَهٰذَا أَصَحُّ الرِّوَايَاتِ.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب الترغيب في الدعاء والذكر . . . إلخ، ح: ٧٥٨ عن قتيبة به وله طريق آخر يأتي: ٣٤٩٨ * وأخرجه البخاري، ح: ١١٤٥ من حديث أبي هريرة به * وفي الباب عن علي بن أبي طالب [أحمد: ١/ ١٢٠ والدارمي، ح: ١٤٩١، ١٤٩٣] وأبي سعيد الخدري [مسلم، ح: ٧٥٨/ ١٧٢] ورفاعة الجهني [ابن ماجه، ح: ١٣٦٧] وجبير بن مطعم [أحمد: ٤/ ٨١ والنسائي في الكبرى، ح: ١٠٣٢١ والدارمي، ح: ١٤٨٨] وابن مسعود [أحمد: ١/ ٣٨٨، ٤٠٣، ٤٤٦] وأبي الدرداء [الدارقطني في كتاب النزول، ص: ١٥١، ١٥٢، ح: ٧٣ والبزار: ٤/ ٨٣، ح: ٣٢٥٣] وعثمان بن أبي العاص [أحمد: ٤/ ٢٢، ١١٧، ٢١٨ بالاختصار].

Comments:

1. It is proven from this *Ḥadīth* that Allāh the Blessed, the Highest descends to the worldly heaven in the last third of every night and He listens and announces the acceptance of the supplications and requests of the needy; therefore we should benefit fully from this time of mercy and blessing.
2. The descending of Allāh the Most High is as suits His Majesty and Highness, and this is the reality of any of His attributes. As it is out of our intellect and capability to know the reality of His Self and the condition of Him, likewise it is impossible for us to know the reality and condition of any of His attribute. Therefore we believe in all the attributes of Allāh like the attribute of his descending without making resemblance to the created, without explaining the condition, without denying the Attributes and without making metaphorical explanations.
3. The linguistic meaning of descending is known but its condition, form and reality is unknown; so we refer the knowledge of condition to Allāh. The four *A'immah*, the majority of the *Ṣalaf*, the Companions, the successors and the successors of the successors had the same Faith and view; this is also the view of Ḥāfiẓ Ibn Taimiyyah, there is no difference between his view and that of the majority of the *Salaf*.

Chapter 212. What Has Been Related About The Recitation During The Night

(المعجم ٢١٢) - بَابُ مَا جَاءَ فِي الْقِرَاءَةِ بِاللَّيْلِ (التحفة ٢١٣)

447. Abū Qatādah narrated that the Prophet ﷺ said to Abū Bakr: "I passed by you while you were reciting and your voice was low." He said: "I let He whom I was consulting hear." He said: "Raise your voice." Then he said to 'Umar: "I passed by you while you were reciting and your voice was loud."

٤٤٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ [هُوَ السَّالَحِينِيُّ]: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ رَبَاحٍ الْأَنْصَارِيِّ، عَنْ أَبِي قَتَادَةَ أَنَّ النَّبِيَّ ﷺ قَالَ لِأَبِي بَكْرٍ: «مَرَرْتُ بِكَ وأَنْتَ تَقْرَأُ وأَنْتَ تَخْفِضُ مِنْ صَوْتِكَ» فَقَالَ: إِنِّي

أَسْمَعْتُ مَنْ ناجيتُ، قَالَ: «ارْفَعْ قَلِيلًا». وقَالَ لِعُمَرَ: «مَرَرْتُ بِكَ وأَنْتَ تَقْرَأُ وأَنْتَ تَرْفَعُ صَوْتَكَ»، فَقَالَ: إِنِّي أُوقِظُ الوَسْنَانَ وأَطْرُدُ الشَّيْطَانَ، قَالَ: «اخْفِضْ قَلِيلًا».

[قَالَ:] وفِي الْبَابِ عَنْ عائِشَةَ وأُمِّ هانِىءٍ وأَنَسٍ وأُمِّ سَلَمَةَ وابْنِ عَبَّاسٍ.

So he said: "I repel drowsiness and keep *Ash-Shaiṭān away*." So he said: "Lower your voice." (***Ḥasan***)

[He said:] There are narrations on this topic from 'Āishah, Umm Hānī', Anas, Umm Salamah, and Ibn 'Abbās.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثُ أَبِي قَتَادَةَ. حَدِيثٌ غَرِيبٌ. وإِنَّمَا أَسْنَدَهُ يَحْيَى بْنُ إِسْحَاقَ عَنْ حَمَّادِ بْنِ سَلَمَةَ، وأَكْثَرُ النَّاسِ إِنَّمَا رَوَوْا هٰذَا الْحَدِيثَ عَنْ ثَابِتٍ، عَنْ عَبْدِ اللهِ بْنِ رَبَاحٍ مُرْسَلًا.

Abū 'Īsā said: This *Ḥadīth* of Abū Qatādah is a *Gharīb Ḥadīth*. It is only narrated with a chain from Yaḥya bin Isḥāq from Ḥammād bin Salamah, while most of the people narrated this *Ḥadīth* from Thābit, from 'Abdullāh bin Rabāḥ as a *Mursal* narration.

تخريج: [إسناده حسن] وأخرجه أبو داود، التطوع، باب رفع الصوت بالقراءة في صلاة الليل، ح:١٣٢٩ من حديث يحيى بن إسحاق به وصححه ابن خزيمة، ح:١١٦١ وابن حبان، ح:٦٥٦ والحاكم:١/ ٣١٠ على شرط مسلم ووافقه الذهبي * وفي الباب عن عائشة [يأتي:٤٤٨، ٤٤٩] وأم هانىء [الترمذي في الشمائل. ح:١٧] وأنس [الطبراني في مسند الشاميين:٤/ ٣٠٥، ح:٣٣٧٨] وأم سلمة [يأتي:٢٩٢٣] وابن عباس [أبو داود، ح:١٣٢٧ والترمذي في الشمائل، ح:٣٢٠].

Comments:

When a person prays during the night, it is better to raise his voice in recitation to an appropriate limit, but not so high that it causes disturbance to others, nor very low that he himself cannot listen. Audible recitation helps a lot for understanding and pondering.

٤٤٨ - حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ نافِعٍ البَصْرِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الوارِثِ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ العَبْدِيِّ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ عائِشَةَ قَالَتْ: قَامَ النَّبِيُّ ﷺ بِآيَةٍ مِنَ الْقُرْآنِ لَيْلَةً.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

448. 'Āishah narrated: "The Prophet ﷺ stood (in prayer) with an *Āyah* from the Qur'ān at night."[1] (***Ṣaḥīḥ***)

Abū 'Īsā said: This *Ḥadīth* is *Ḥasan Gharīb* from this route.

تخريج: [إسناده صحيح] أبوبكر هو محمد بن أحمد بن نافع، وللحديث شاهد حسن عند ابن ماجه، ح:١٣٥٠ والنسائي:٢/ ١٧٧، ح:١٠١١.

[1] Reciting them audibly.

Comments:

It is proven from this *Ḥadīth* that reading one Verse again and again and reflecting deeply upon its meaning is permissible; because the Prophet ﷺ completed all his prayer standing during the night by reading just this one verse: "If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the Almighty, the All - Wise". [5: 118]

But to understand from this that he ﷺ did not even read *Sūrah Al-Fātiḥah* is 'an astonishing logic'; he was praying individually and it is *Wājib* for an individual to read *Fātiḥah* even according to the Aḥnāf as well, to abandon *Wājib* is nearly unlawful, and it requires that the prayer be repeated and it will be a great sin if not repeated.

449. 'Abdullāh bin Abī Qais narrated: "I asked 'Āishah how the recitation of the Prophet ﷺ was at night. [Would he recite silently or audibly?] So she said: 'He would do both of those. Sometimes he was silent with his recitation and sometimes it was audible.' So I said: 'All praise is due to Allāh, the One who made the matter broad.'" (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Ḥadīth* is *[Ḥasan] Ṣaḥīḥ Gharīb*.

٤٤٩ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَيْسٍ قَالَ: سَأَلْتُ عَائِشَةَ كَيْفَ كَانَ قِرَاءَةُ النَّبِيِّ ﷺ بِاللَّيْلِ؟ [أَكَانَ يُسِرُّ بِالْقِرَاءَةِ أَمْ يَجْهَرُ؟] فَقَالَتْ: كُلُّ ذٰلِكَ قَدْ كَانَ يَفْعَلُ، رُبَّمَا أَسَرَّ بِالْقِرَاءَةِ وَرُبَّمَا جَهَرَ فَقُلْتُ: الْحَمْدُ للهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ غَرِيبٌ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الوتر، باب: في وقت الوتر، ح:١٤٣٧ عن قتيبة بن سعيد به وصححه ابن خزيمة، ح:١١٦٠ والحاكم على شرط مسلم:١/٣١٠ ووافقه الذهبي وأصله في صحيح مسلم، ح:٢٦/٣٠٧.

Chapter 213. What Has Been Related About The Virtue Of Voluntary *Ṣalāt* In The House

(المعجم ٢١٣) - بَابُ مَا جَاءَ فِي فَضْلِ صَلَاةِ التَّطَوُّعِ فِي الْبَيْتِ (التحفة ٢١٤)

450. Zaid bin Thābit narrated that the Prophet ﷺ said: "The most virtuous prayer of yours is in your homes, except for the obligatory." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Umar bin Al-Khaṭṭāb, Jābir bin 'Abdullāh, Abū Sa'eed, Abū Hurairah, Ibn 'Umar,

٤٥٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَفْضَلُ صَلَاتِكُمْ فِي بُيُوتِكُمْ إِلَّا الْمَكْتُوبَةَ».

[قَالَ:] وفِي الْبَابِ عَنْ عُمَرَ بْنِ الخَطَّابِ

'Āishah, 'Abdullāh bin Sa'd, and Zaid bin Khālid Al-Juhani.

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

They have differed in the narration of this *Ḥadīth*. Mūsā bin 'Uqbah and Ibrāhīm bin Abī An-Naḍr [from Abū An-Naḍr] narrated it *Marfū'*.

Some of them narrated it in *Mawqūf* form: Mālik [bin Anas] narrated it from Abū An-Naḍr and he did not narrate it in *Marfū'* form. But the *Marfū'* narration is more correct.

وجابِرِ بْنِ عَبْدِ اللهِ وأَبي سَعِيدٍ وأَبِي هُرَيْرَةَ وابْنِ عُمَرَ وعائِشَةَ وعَبْدِ اللهِ بْنِ سَعْدٍ وزَيْدِ ابْنِ خَالِدٍ الجُهَنِيِّ.

قَالَ أَبُو عِيسَى: حَدِيثُ زَيْدِ بْنِ ثَابِتٍ حَدِيثٌ حَسَنٌ.

وقَدِ اخْتَلَفُوا فِي رِوَايَةِ هٰذَا الْحَدِيثِ، فَرَوَاهُ مُوسَى بْنُ عُقْبَةَ وإِبْرَاهِيمُ بْنُ أَبِي النَّضْرِ [عَنْ أَبِي النَّضْرِ] مَرْفُوعًا.

وأَوْقَفَهُ بَعْضُهُمْ وَرَوَاهُ مَالِكٌ [بْنُ أَنَسٍ] عَنْ أَبِي النَّضْرِ ولَمْ يَرْفَعْهُ، والْحَدِيثُ المَرْفُوعُ أَصَحُّ.

تخريج: متفق عليه وأخرجه مسلم، صلاة المسافرين، باب استحباب صلاة النافلة في بيته ... إلخ، ح: ٧٨١ من حديث محمد بن جعفر به مطولاً والبخاري، ح: ٧٣١ من حديث سالم أبي النضر به * وفي الباب عن عمر بن الخطاب [ابن ماجه، ح: ١٣٧٥] وجابر بن عبدالله [مسلم، ح: ٧٧٨] وأبي سعيد [ابن ماجه، ح: ١٣٧٦] وأبي هريرة [مسلم، ح: ٧٨٠] وابن عمر [يأتي: ٤٥١] وعائشة [أحمد: ٦/ ٦٥] وعبدالله بن سعد [ابن ماجه، ح: ١٣٧٨ والترمذي في الشمائل، ح: ٢٩٦] وزيد بن خالد الجهني [أحمد: ٥/ ١٩٢، ١١٤].

451. Ibn 'Umar narrated that the Prophet ﷺ said: "Offer *Ṣalāt* in your homes, and do not turn them into graves." (***Ṣaḥīḥ***)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*

٤٥١ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِاللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلُّوا فِي بُيُوتِكُمْ ولَا تَتَّخِذُوهَا قُبُورًا».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه وأخرجه البخاري، الصلاة، باب كراهية الصلاة في المقابر، ح: ٤٣٢ ومسلم، ح: ٧٧٧ من حديث عبيدالله بن عمر به.

Comments:

This *Ḥadīth* proves that offering *Ṣalāt* in the cemetery is not allowed and digging graves in homes is not right; however offering voluntary prayer in the home is more virtuous.

3. The Chapters On *Al-Witr*

(المعجم ٣) - أَبْوَابُ الْوِتْرِ (التحفة . . .)

Chapter 1. What Has Been Related About The Virtue Of *Al-Witr*

(المعجم ١) - بَابُ مَا جَاءَ فِي فَضْلِ الْوِتْرِ (التحفة ٢١٥)

452. Khārijah bin Ḥudhāfah narrated: "Allāh's Messenger ﷺ came out to us and he said: 'Indeed Allāh has assisted you with a *Ṣalāt* that is better for you than red camels: *Al-Witr* which Allāh made for you between the *'Ishā'* prayer till *Al-Fajr* has begun." ***(Ḍa'īf)***

[He said:] There are narrations on this topic from Abū Hurairah, 'Abdullāh bin 'Amr, Buraidah, and Abū Baṣrah [Al-Ghifārī] the Companion of the Prophet ﷺ.

Abū 'Eīsā said: The *Ḥadīth* of Khārijah bin Ḥudhāfah is a *Gharīb Ḥadīth*, we do not know of it except from the narration of Yazīd bin Abī Ḥabīb. One of the *Muḥad-dithīn* (narrators of *Aḥādīth* made a mistake regarding this *Ḥadīth*. He said: [From] 'Abdullāh bin Rāshid Az-Zurqī and this is wrong. [And Abū Baṣrah Al-Ghifārī's name is Ḥumail bin Baṣrah, and some of them call him Jamīl bin Baṣrah that is not correct. Abū Baṣrah Al-Ghifārī is another man who reports from Abū Dharr, and he is a nephew of Abū Dharr.]

٤٥٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ اللهِ ابْنِ رَاشِدٍ الزَّوْفِيِّ، عَنْ عَبْدِ اللهِ بْنِ أَبِي مُرَّةَ الزَّوْفِيِّ، عَنْ خَارِجَةَ بْنِ حُذَافَةَ أَنَّهُ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ فَقَالَ: «إِنَّ اللهَ أَمَدَّكُمْ بِصَلَاةٍ هِيَ خَيْرٌ لَكُمْ مِنْ حُمْرِ النَّعَمِ، الوِتْرُ جَعَلَهُ اللهُ لَكُمْ فِيمَا بَيْنَ صَلَاةِ الْعِشَاءِ إِلَى أَنْ يَطْلُعَ الْفَجْرُ».

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وعَبْدِ اللهِ بْنِ عَمْرٍو وبُرَيْدَةَ وأَبِي بَصْرَةَ [الغِفَارِيِّ] صاحِبِ النَّبِيِّ ﷺ.

قَالَ أَبُو عِيسَى: حَدِيثُ خارِجَةَ بْنِ حُذَافَةَ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَزِيدَ ابْنِ أَبِي حَبِيبٍ.

وقَدْ وَهِمَ بَعْضُ الْمُحَدِّثِينَ فِي هٰذَا الْحَدِيثِ فَقَالَ: [عَنْ] عَبْدِالله بْنِ راشِدٍ الزُّرَقِيِّ وهُوَ وَهْمٌ [فِي هٰذَا وأَبُو بَصْرَةَ الغِفَارِيُّ اسْمُهُ حُمَيْلُ بْنُ بَصْرَةَ وقَالَ بَعْضُهُمْ: جَمِيلُ بْنُ بَصْرَةَ ولَا يَصِحُّ وأَبُو بَصْرَةَ الغِفَارِيُّ رَجُلٌ آخَرُ يَرْوِي عَنْ أَبِي ذَرٍّ وهُوَ ابْنُ أَخِي أَبِي ذَرٍّ].

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الوتر، باب استحباب الوتر، ح:١٤١٨ عن قتيبة به وقال ابن حبان: "إسناده منقطع ومتنه باطل" وصححه الحاكم:١/٣٠٦ والذهبي (!) وللحديث شواهد صحيحة عند الطبراني في مسند الشاميين (نصب الراية:٢/١١١) وأحمد:٦/٧ وغيرهما دون قوله: "هي خير لكم من حمر النعم" * وفي الباب عن أبي هريرة [أحمد:٢/٤٤٣ وابن خزيمة، ح:١٠٧١] وعبدالله بن عمرو [أحمد:٢/١٨٠، ٢٠٨] وبريدة [أبو داود، ح:١٤١٩] وأبي بصرة الغفاري [أحمد:٦/٧، ٣٩٧].

Comments:

Amaddah means to increase, to send reinforcement and to help. The voluntary prayer is a reinforcement and help for the obligatory prayer, and it makes up for any deficiency in the obligatory prayer.

Chapter 2. What Has Been Related About *Al-Witr* Is Not Incumbent

(المعجم ٢) - بَابُ مَا جَاءَ أَنَّ الْوِتْرَ لَيْسَ بِحَتْمٍ (التحفة ٢١٦)

453. 'Alī said: "*Al-Witr* is not incumbent like your obligatory prayers, but it is a *Sunnah* of Allāh's Messenger ﷺ who said: "Indeed Allāh is *Witr* (One), and He loves *Al-Witr*, so perform *Al-Witr* O people of the Qur'ān." (*Ḍa'īf*)

[He said:] There are narrations on this topic from Ibn 'Umar, Ibn Mas'ūd, and Ibn 'Abbās.

Abū 'Eīsā said: The *Ḥadīth* of 'Alī is a *Ḥasan Ḥadīth*.

٤٥٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو بَكْرِ ابْنُ عَيَّاشٍ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: الْوِتْرُ لَيْسَ بِحَتْمٍ كَصَلَاتِكُمُ الْمَكْتُوبَةِ، وَلَكِنْ سَنَّ رَسُولُ اللهِ ﷺ قَالَ: «إِنَّ اللهَ وِتْرٌ يُحِبُّ الْوِتْرَ، فَأَوْتِرُوا يَا أَهْلَ الْقُرْآنِ».

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَابْنِ مَسْعُودٍ وَابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَلِيٍّ حَدِيثٌ حَسَنٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في الوتر، ح:١١٦٩ والنسائي:٣/٢٢٨، ٢٢٩، ح:١٦٧٦ من حديث أبي بكر بن عياش به ولم ينفرد به، وأبو إسحاق عنعن ولبعض شواهد عند أحمد:١/١٠٧ وغيره * وفي الباب عن ابن عمر [أحمد:٢/٢٩، ح:٤٨٣٤، ٢/٥٨ والموطأ:١/١٢٤] وابن مسعود، [أبو داود، ح:١٤١٧] وابن عباس [أحمد:١/٣٣١].

454. Sufyān Ath-Thawrī and others reported from Abū Isḥāq, from 'Āṣim bin Ḍamrah, that 'Alī said:

٤٥٤ - وَرَوَى سُفْيَانُ الثَّوْرِيُّ وَغَيْرُهُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ

"*Al-Witr* is not incumbent like the status of the obligatory prayers, but it is a *Sunnah* which Allāh's Messenger ﷺ practiced."

That was narrated to us by Bundār (who said): " 'Abdur-Raḥmān bin Mahdī narrated to us from Sufyān, [from Abū Isḥāq."]

This is more correct than the narration of Abū Bakr bin 'Ayyāsh. (A narrator in *Ḥadīth* no. 453)

Manṣūr bin Al-Mu'tamir reported a narration from Abū Isḥāq which is similar to that of Abū Bakr bin 'Ayyāsh.

عَلِيٌّ قَالَ: الْوِتْرُ لَيْسَ بِحَتْمٍ كَهَيْئَةِ الصَّلَاةِ الْمَكْتُوبَةِ، وَلَكِنْ سُنَّةٌ سَنَّهَا رَسُولُ اللهِ ﷺ.

حَدَّثَنَا بِذَلِكَ بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، [عَنْ أَبِي إِسْحَاقَ].

وَهٰذَا أَصَحُّ مِنْ حَدِيثِ أَبِي بَكْرِ بْنِ عَيَّاشٍ.

وَقَدْ رَوَى مَنْصُورُ بْنُ الْمُعْتَمِرِ عَنْ أَبِي إِسْحَاقَ نَحْوَ رِوَايَةِ أَبِي بَكْرِ بْنِ عَيَّاشٍ.

تخريج: [**حسن**] وأخرجه النسائي: ٣/ ٢٢٩، ح: ١٦٧٧ (قيام الليل، باب الأمر بالوتر) من حديث سفيان الثوري به وللحديث شواهد منها الحديث السابق: ٤٥٣.

Comments:

1. If *Witr* means the night and *Tahajjud* prayer, then the People of Qur'ān can be those who have memorised it and are well-versed in it. If it means the known *Witr* prayer, then this means all the Muslim who believe in the Qur'ān.
2. Although the *Witr* prayer is not a compulsory duty, yet the status of *Witr* prayer is highly stressed upon as are the *Sunnah* of *Fajr* prayer, when compared to other usual voluntary worship.

   The Prophet ﷺ would not miss them during a journey and in residence. [*Nailul-Awṭār*: 3 / 33; *Al-Mughnī*: 2 / 591 - 594]

Chapter 3. What Has Been Related About It Being Disliked To Sleep Before *Al-Witr*

(المعجم ٣) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ النَّوْمِ قَبْلَ الْوِتْرِ (التحفة ٢١٧)

455. Abū Hurairah narrated: "Allāh's Messenger ﷺ ordered me to perform *Al-Witr* before sleeping." (***Ḥasan***)

'Eīsā bin Abī 'Azzah said: "Ash-Sha'bī would perform *Al-Witr* during the first part of the night and then sleep."[1]

٤٥٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا زَكَرِيَّا ابْنُ أَبِي زَائِدَةَ عَنْ إِسْرَائِيلَ، عَنْ عِيسَى بْنِ أَبِي عَزَّةَ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي ثَوْرٍ الْأَزْدِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمَرَنِي رَسُولُ اللهِ ﷺ أَنْ أُوتِرَ قَبْلَ أَنْ أَنَامَ.

[1] Both of whom are narrators for this *Ḥadīth*.

قَالَ عِيسَى بْنُ أَبِي عَزَّةَ، وكانَ الشَّعْبِيُّ يُوتِرُ أَوَّلَ اللَّيْلِ ثُمَّ يَنَامُ.

[He said:] There is something on this topic from Abū Dharr.

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي ذَرٍّ.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Gharīb Ḥadīth* from this route.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

Abū Thawr Al-Azadī's name is Ḥabīb bin Abī Mulaikah.

وأَبُو ثَوْرٍ الْأَزْدِيُّ اسْمُهُ حَبِيبُ بْنُ أَبِي مُلَيْكَةَ.

There are those among the people of knowledge – among the Companions of the Prophet ﷺ and those after them – who prefer that a man not sleep until he has performed *Witr*.

وقَدِ اخْتَارَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ ومَنْ بَعْدَهُمْ أَنْ لَا يَنَامَ الرَّجُلُ حَتَّى يُوتِرَ.

It has been related that the Prophet ﷺ said: "Whoever among you fears that he will not awaken at the end of the night, then let him perform *Witr* at its beginning. And whoever among you expects to arise at the end of the night, then let him perform *Witr* at the end of the night. Indeed the recitation of the Qur'ān at the end of the night is attended,[1] and it is more virtuous."

ورُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ خَشِيَ مِنكُمْ أَنْ لَا يَسْتَيْقِظَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ مِنْ أَوَّلِهِ، ومَنْ طَمِعَ مِنْكُمْ أَنْ يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ مِنْ آخِرِ اللَّيْلِ، فَإِنَّ قِرَاءَةَ الْقُرْآنِ فِي آخِرِ اللَّيْلِ مَحْضُورَةٌ، وهِيَ أَفْضَلُ».

That was narrated to us by Hannād (who said): "Abū Mu'āwiyah narrated [that] to us, from Al-A'mash, from Abū Sufyān, from Jābir, from the Prophet ﷺ.

حَدَّثَنَا بِذٰلِكَ هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جابِرٍ عَنِ النَّبِيِّ ﷺ [بِذٰلِكَ].

تخريج: [إسناده حسن] وأخرجه الدارقطني ـ ومن طريقه المزي في تهذيب الكمال: ٢١/ ١٣٠ ـ من حديث أبي كريب محمد بن العلاء به مطولاً وأخرجه النسائي في الكبرى، ح: ٤٥٥ مختصرًا من حديث يحيى بن زكريا بن أبي زائدة به، طرفه الآخر في الأمر بركعتي الفجر وللحديث شواهد * وفي الباب عن أبي ذر [النسائي، ح: ٢٤٠٦] * حديث: "من خشي منكم ... إلخ وأخرجه مسلم، ح: ٧٥٥/ ١٦٢ (صلاة المسافرين، باب من خاف أن لا يقوم من آخر الليل فليوتر أوله) من حديث أبي معاوية الضرير به.

Comments:

He who has essential worldly or religious commitments at night, which are necessary to be discharged, and it is hard for him to get up in the last part of night, he should perform *Witr* prayer before going to sleep.

[1] Meaning, attended by the angels of mercy. (*Tuḥfat Al-Aḥwadhī*)

Chapter 4. What Has Been Related About *Al-Witr* During The Beginning Of The Night And Its End

(المعجم ٤) - بَابُ مَا جَاءَ فِي الْوِتْرِ مِنْ أَوَّلِ اللَّيْلِ وَآخِرِهِ (التحفة ٢١٨)

456. Masrūq narrated that he asked 'Āishah about the *Witr* of the Prophet ﷺ. She said: "He would perform *Witr* during all of the night; (either) its beginning, its middle, or its end. So when he died, his *Witr* ended, during the approach of *As-Saḥar*."[1] (*Ṣaḥīḥ*)

Abū 'Eīsā said: Abū Ḥaṣīn's name is 'Uthmān bin 'Āṣim Al-Asadī.

[He said:] There are narrations on this topic from 'Alī, Jābir, Abū Mas'ūd Al-Anṣārī, and Abū Qatādah.

Abū 'Eīsā said: The *Ḥadīth* of 'Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is the view chosen by some of the people of knowledge, that *Al-Witr* is at the end of the night.

٤٥٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ: حَدَّثَنَا أَبُو حَصِينٍ عَنْ يَحْيَى ابْنِ وَثَّابٍ، عَنْ مَسْرُوقٍ: أَنَّهُ سَأَلَ عَائِشَةَ عَنْ وِتْرِ النَّبِيِّ ﷺ؟ فَقَالَتْ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ أَوَّلِهِ وَأَوْسَطِهِ وَآخِرِهِ، فَانْتَهَى وِتْرُهُ حِينَ مَاتَ فِي وَجْهِ السَّحَرِ.

قَالَ أَبُو عِيسَى: أَبُو حَصِينٍ اسْمُهُ عُثْمَانُ ابْنُ عَاصِمٍ الْأَسَدِيُّ.

[قَالَ:] وفِي الْبَابِ عَنْ عَلِيٍّ وجابِرٍ وأَبِي مَسْعُودٍ الْأَنْصَارِيِّ وأَبِي قَتَادَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ عائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وهُوَ الَّذِي اخْتَارَهُ بَعْضُ أَهْلِ الْعِلْمِ: الْوِتْرُ مِنْ آخِرِ اللَّيْلِ.

تخريج: متفق عليه وأخرجه مسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل . . . إلخ، ح:٧٤٥ من حديث أبي حصين والبخاري، ح:٩٩٦ من حديث مسروق به * وفي الباب عن علي [ابن ماجه، ح:١١٨٦] وجابر [تقدم تحت، ح:٤٥٥] وأبي مسعود الأنصاري [أحمد:٤/١١٩] وأبي قتادة [أبو داود، ح:١٤٣٤].

Comments:

During the last part of night, the heart and mind are fully present for not being engaged in worldly matters, the angels of mercy descend down, Allāh ﷻ descends to the earth's heaven to listen and respond to the pleadings and requests of the slaves; therefore if one is able to get up for the night prayer, he should perform *Witr* in the last part of night.

[1] Meaning, at the end of his life, he ﷺ performed *Witr* during the last part of the night. *As-Saḥar* is the period before *Fajr*. (See *Tuḥfat Al-Aḥwadhī*)

Chapter 5. What Has Been Related About Seven (*Rak'ah*) For *Al-Witr*

(المعجم ٥) - بَابُ مَا جَاءَ فِي الْوِتْرِ بِسَبْعٍ (التحفة ٢١٩)

457. Umm Salamah narrated: "The Prophet ﷺ would perform *Witr* with thirteen [*Rak'ah*]. When he was older and became weak he performed *Witr* with seven." (*Ṣaḥīḥ*)

٤٥٧ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يَحْيَى ابْنِ الجَزَّارِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُوتِرُ بِثَلَاثَ عَشْرَةَ [رَكْعَةً] فَلَمَّا كَبِرَ وَضَعُفَ أَوْتَرَ بِسَبْعٍ.

[He said:] There is a narration on this topic from 'Āishah, may Allāh be pleased with her.

[قَالَ:] وفِي الْبَابِ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا.

Abū 'Eīsā said: The *Ḥadīth* of Umm Salamah is a *Ḥasan Ḥadīth*.

قَالَ أَبُو عِيسَى: حَدِيثُ أُمِّ سَلَمَةَ حَدِيثٌ حَسَنٌ.

It has been reported that the Prophet ﷺ would perform *Al-Witr* with thirteen with eleven, with nine, with seven, with five, with three, and with one.

وقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ الْوِتْرُ بِثَلَاثَ عَشْرَةَ وإِحْدَى عَشْرَةَ وَتِسْعٍ وسَبْعٍ وخَمْسٍ وثَلَاثٍ وواحِدَةٍ.

Regarding the meaning of what has been reported about the Prophet ﷺ praying *Witr* with thirteen, Isḥāq bin Ibrāhīm said: "It only means that he would pray thirteen *Rak'ah* during the night including *Al-Witr*. So the night prayer was included in *Al-Witr*."

قَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: مَعْنَى ما رُوِيَ أَنَّ النَّبِيَّ ﷺ كانَ يُوتِرُ بِثَلَاثِ عَشْرَةَ قَالَ: إِنَّما مَعْنَاهُ أَنَّهُ كانَ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً مَعَ الْوِتْرِ فَنُسِبَتْ صَلَاةُ اللَّيْلِ إِلى الْوِتْرِ.

He related a *Ḥadīth* about that from 'Āishah.

ورَوَى في ذٰلِكَ حَدِيثًا عَنْ عائِشَةَ.

He also argued using a report that the Prophet ﷺ said: "Perform *Al-Witr* O people of the Qur'ān."

واحْتَجَّ بِمَا رُوِيَ عَنِ النَّبِيِّ ﷺ [أَنَّهُ] قَالَ: «أَوْتِرُوا يَا أَهْلَ الْقُرْآنِ».

He said: He only meant the night prayer by that, as if to say that the night prayer is only to be performed by those who know the Qur'ān.

قَالَ: إِنَّمَا عُنِيَ بِهِ قِيَامُ اللَّيْلِ، يَقُولُ: إِنَّمَا قِيَامُ اللَّيْلِ عَلَى أَصْحَابِ الْقُرْآنِ.

تخريج: [**صحيح**] وأخرجه النسائي: ٣/٢٣٧، ٢٣٨، ح: ١٧٠٩ (قيام الليل، باب ذكر الاختلاف على حبيب بن أبي ثابت ... إلخ) من حديث أبي معاوية الضرير به وصححه الحاكم

على شرط الشيخين: ١/٣٠٦ ووافقه الذهبي وللحديث شواهد كثيرة عند مسلم (٧٤٦) وغيره * وفي الباب عن عائشة [البخاري، ح: ١١٣٩ ومسلم، ح: ٧٤٦].

Comments:

The night prayer is named *Witr*, its number of *Rak'ah* and forms of performance used to be different depending upon the Prophet ﷺ various times and circumstances. Usually, he would perform eleven *Rak'ah* including three *Witr*. Sometimes, he would begin with light and brief two *Rak'ah* that would make the number thirteen; sometimes, he would pray ten *Rak'ah* in sets of two and one *Witr* at the end. He would sometimes pray ten *Rak'ah* and three *Witr*, eight *Rak'ah* and three *Witr*, six *Rak'ah* and three *Witr*, four *Rak'ah* and three *Witr*; and sometimes he would pray five *Witr* sitting in *Tashah-hud* only once at the end. All various forms of *Witr* and night prayer reported from the Prophet ﷺ may be observed according to one's own circumstances and there is no need to make any misinterpretation.

Chapter 6. What Has Been Related About Five (*Rak'ah*) For *Al-Witr*

(المعجم ٦) - بَابُ مَا جَاءَ فِي الْوِتْرِ بِخَمْسٍ (التحفة ٢٢٠)

458. 'Āishah narrated: "The night prayer of Allāh's Messenger ﷺ was thirteen *Rak'ah*, five of which were his *Witr*, not sitting in any of them except at the end of them. When the *Mu'adh-dhin* called the *Adhān* he would stand to perform two light (*Rak'ah*)." (***Ṣaḥīḥ***)

[He said:] There is a narration about this from Abū Ayyūb.

Abū 'Īsā said: The *Ḥadīth* of 'Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Some of the people of knowledge, among the Companions of the Prophet ﷺ and others, held the view that *Al-Witr* was five [*Rak'ah*]. They said that one has to sit (for *Tashah-hud*) only in the last *Rak'ah*.

[Abū 'Īsā said: I asked Abū Maṣ'ab Al-Madanī about this *Ḥadīth*, that the Prophet ﷺ would perform *Al-Witr* with nine and

٤٥٨ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ [الْكَوْسَجُ]: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ صَلَاةُ رَسُولِ اللهِ ﷺ مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، يُوتِرُ مِنْ ذٰلِكَ بِخَمْسٍ لَا يَجْلِسُ فِي شَيْءٍ مِنْهُنَّ، إِلَّا فِي آخِرِهِنَّ، فَإِذَا أَذَّنَ الْمُؤَذِّنُ قَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ.

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي أَيُّوبَ.

قَالَ أَبُو عِيسَى: وحَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وقَدْ رَأَى بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ الْوِتْرَ بِخَمْسٍ، وقَالُوا: لَا يَجْلِسُ فِي شَيْءٍ مِنْهُنَّ إِلَّا فِي آخِرِهِنَّ.

[قَالَ أَبُو عِيسَى: وسَأَلْتُ أَبَا مَصْعَبٍ الْمَدَنِيَّ، عَنْ هٰذَا الْحَدِيثِ: كَانَ النَّبِيُّ ﷺ

seven, so I said: "How would one perform *Al-Witr* with nine and seven?" He said: "He would pray two, then two, and says the *Taslīm*, then makes it *Witr* with one."]

يُوتِرُ بِالتِّسْعِ والسَّبْعِ، قُلْتُ: كَيْفَ يُوتِرُ بِالتِّسْعِ والسَّبْعِ قَالَ: يُصَلِّي مَثْنَى مَثْنَى ويُسَلِّمُ ويُوتِرُ بِوَاحِدَةٍ].

تخريج: وأخرجه مسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل ... إلخ، ح:٧٣٧ من حديث عبدالله بن نمير به * وفي الباب عن أبي أيوب [أبو داود، ح:١٤٢٢ وابن ماجه، ح:١١٩ والنسائي، ح:١٧١١].

Comments:

Imām Shāfi'ī, Sufyān Ath-Thawrī and some other *A'immah* hold this view that while offering five *Rak'ah Witr* the sitting of *Tashah-hud* will be made at the end of the fifth *Rak'ah* and this is what the *Ḥadīth* implies.

Chapter 7. What Has Been Related About Three (*Rak'ah*) For *Al-Witr*

(المعجم ٧) - بَابُ مَا جَاءَ فِي الْوِتْرِ بِثَلَاثٍ (التحفة ٢٢١)

459. 'Alī narrated: "Allāh's Messenger ﷺ would perform *Al-Witr* with three, reciting nine *Sūrah* from the *Mufaṣṣal* in them, reciting three *Sūrah* in each *Rak'ah* with Say: "Allāh is One."[1] at the end of them." (*Da'īf*)

[He said:] There are narrations on this topic from 'Imrān bin Ḥuṣain, 'Āishah, Ibn 'Abbās, Abū Ayyūb, and 'Abdur-Raḥmān bin Abza from Ubayy bin Ka'b.

There is also a narration from 'Abdur-Raḥman bin Abzā from the Prophet ﷺ.

This is how some of them narrated it; without them mentioning Ubayy in it.

Some of them mentioned it from 'Abdur-Raḥmān bin Abza from Ubayy bin Ka'b.

Abū 'Eīsā said: There are those

٤٥٩ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُوتِرُ بِثَلَاثٍ يَقْرَأُ فِيهِنَّ بِتِسْعِ سُوَرٍ مِنَ الْمُفَصَّلِ يَقْرَأُ فِي كُلِّ رَكْعَةٍ بِثَلَاثِ سُوَرٍ آخِرُهُنَّ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾.

[قَالَ:] وفِي الْبَابِ عَنْ عِمْرَانَ بْنِ حُصَينٍ وعَائِشَةَ وابْنِ عَبَّاسٍ وأَبِي أَيُّوبَ وعَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أُبَيِّ بْنِ كَعْبٍ.

ويُرْوَى أَيْضًا عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنِ النَّبِيِّ ﷺ.

هٰكَذَا رَوَى بَعْضُهُمْ فَلَمْ يَذْكُرُوا فِيهِ عَنْ أُبَيٍّ.

وذَكَرَ بَعْضُهُمْ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أُبَيٍّ.

[1] *Al-Ikhlāṣ* 112.

قَالَ أَبُو عِيسَى: وقَدْ ذَهَبَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وغَيْرِهِمْ إِلى هٰذَا، ورَأَوا أَنْ يُوتِرَ الرَّجُلُ بِثَلَاثٍ.

among the people of knowledge among the Companions of the Prophet ﷺ and others who held this view, that a man should pray three for *Al-Witr*.

قَالَ سُفْيَانُ: إِنْ شِئْتَ أَوْتَرْتَ بِخَمْسٍ، وإِنْ شِئْتَ أَوْتَرْتَ بِثَلَاثٍ، وإِنْ شِئْتَ أَوْتَرْتَ بِرَكْعَةٍ.

Sufyān said: "If one wishes to, he performs *Al-Witr* with five, if he wishes he performs *Al-Witr* with three, and if he wishes, he performs *Al-Witr* with one *Rak'ah*."

قَالَ سُفْيَانُ: والَّذي أَسْتَحِبُّ: أَنْ أُوتِرَ بِثَلَاثِ رَكَعَاتٍ.

Sufyān said: "What is recommended is that he perform *Al-Witr* with three *Rak'ah*."

وهُوَ قَوْلُ ابْنِ الْمُبَارَكِ وأَهْلِ الْكُوفَةِ.

This is the view of Ibn Al-Mubārak and the people of Al-Kūfah.

تخريج: [إسناده ضعيف جدًّا] وأخرجه أحمد: ١/ ٨٤ من حديث أبي بكر بن عياش به مختصرًا، وتابعه إسرائيل عن أبي إسحاق به، الحارث الأعور ضعيف جدًّا * وفي الباب عن عمران ابن حصين [لعله يشير إلى حديث النسائي، ح: ١٧٤٤] وعائشة [تقدم: ٤٣٩] وابن عباس [يأتي: ٤٦٢] وأبي أيوب [تقدم ذكره في تخريج، ح: ٤٥٨] وعبدالرحمن بن أبزى عن أبي بن كعب [ابن ماجه، ح: ١١٨٢ والنسائي، ح: ١٧٠٠] * حديث عبدالرحمن بن أبزى عن النبي ﷺ عند النسائي وأثر هشام بن حسان عن محمد بن سيرين ضعيف: هشام عنعن وهو مدلس والمتن صحيح بأدلة أخرى.

٤٦٠ - حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّالَقَانِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: كانُوا يُوتِرُونَ بِخَمْسٍ وبِثَلَاثٍ وَبِرَكْعَةٍ، ويَرَوْنَ كُلَّ ذٰلِكَ حَسَنًا.

460. Muḥammad bin Sīrīn said: "They would perform *Al-Witr* with five, with three, and with one *Rak'ah*, and they considered all of that to be good." (***Ḍa'īf***)

تخريج: [إسناده ضعيف] انظر الحديث السابق.

Comments:

None has this view other than the *Aḥnāf* that the *Witr* is only three *Rak'ah*, neither less nor more; and according to them, three *Rak'ah* of *Witr* are performed like *Maghrib* prayer, while the Prophet ﷺ prohibited praying three *Rak'ah* of *Witr* like *Maghrib*.

Chapter 8. What Has Been Related About One (*Rak'ah*) For *Al-Witr*

(المعجم ٨) - بَابُ مَا جَاءَ فِي الْوِتْرِ بِرَكْعَةٍ (التحفة ٢٢٢)

461. Anas bin Sīrīn narrated that he asked Ibn 'Umar about the length of the two *Rak'ah* (before) *Al-Fajr*. He said: "The Prophet ﷺ would pray two and two during the night, and he would perform *Al-Witr* with one *Rak'ah*. And he would pray two *Rak'ah* while he was hearing the *Adhān* [meaning that they were light]." (*Ṣaḥīḥ*)

٤٦١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: سَأَلْتُ ابْنَ عُمَرَ فَقُلْتُ: أُطِيلُ فِي رَكْعَتَيِ الْفَجْرِ؟ فَقَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى، ويُوتِرُ بِرَكْعَةٍ، وكَانَ يُصَلِّي الرَّكْعَتَيْنِ والْأَذَانُ فِي أُذُنِهِ [يَعْنِي يُخَفِّفُ].

[He said:] There are narrations on this topic from 'Āisḥah, Jābir, Al-Faḍl bin 'Abbās, Abū Ayyūb, and Ibn 'Abbās.

[قَالَ:] وفِي الْبَابِ عَنْ عائِشَةَ وجَابِرٍ والْفَضْلِ بْنِ عَبَّاسٍ وأَبِي أَيُّوبَ وابْنِ عَبَّاسٍ.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and the *Tābi'īn*. They thought that a man should separate between two *Rak'ah* and a third, performing *Al-Witr* with one *Rak'ah*.

والْعَمَلُ عَلَى هٰذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ والتَّابِعِينَ: رَأَوْا أَنْ يَفْصِلَ الرَّجُلُ بَيْنَ الرَّكْعَتَيْنِ والثَّالِثَةِ، يُوتِرُ بِرَكْعَةٍ.

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

وبِهِ يَقُولُ مالِكٌ والشَّافِعِيُّ وأَحْمَدُ وإِسْحَاقُ.

تخريج: متفق عليه وأخرجه البخاري، الوتر، باب ساعات الوتر، ح: ٩٩٥ ومسلم، ح: ٧٤٩ من حديث حماد بن زيد به * وفي الباب عن عائشة [تقدم: ٤٤٠، ٤٤١] وجابر [ابن خزيمة، ح: ١٠٧٥، ١٢٦١] والفضل بن عباس، [أبو داود، ح: ١٣٥٥] وأبي أيوب [أبو داود: ١٤٢٢] وابن عباس [مسلم، ح: ٧٥٣].

Comments:

The true opinion is that every form of prayers proven from the Messenger of Allāh ﷺ is correct and authentic. The form of praying three *Witr* is that one *Rak'ah* of *Witr* is usually performed separate and sometimes three *Rak'ah* may be offered together. [*Nailul-Awṭār*: 3/35, *Al-Mughnī*: 2/578]

Chapter 9. What Has Been Related [About] What is Recited During *Al-Witr*

(المعجم ٩) - بَابُ مَا جَاءَ [فِي] مَا يُقْرَأُ [بِهِ] فِي الْوِتْرِ (التحفة ٢٢٣)

462. Ibn 'Abbās narrated: "Allāh's Messenger ﷺ would recite during *Al-Witr*: 'Glorify the Name of your Lord the Most High',[1] and, 'say: O you disbelievers![2] and, 'say: Allāh is One,'[3] in each *Rak'ah*."[4] (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Alī, 'Āishah, 'Abdur-Raḥmān bin Abzā from Ubayy bin Ka'b, [and it has been reported from 'Abdur-Raḥmān bin Abzā] from the Prophet ﷺ.

Abū 'Īsā said: It has been reported that the Prophet ﷺ would recite *Al-Mu'awwidhatain*; and, 'say: Allāh is One', in the third *Rak'ah*.

What is preferred by most of the people of knowledge among the Companions of the Prophet ﷺ and those after them is to recite: Glorify the Name of your Lord the Most High,[5] and; "Say: O you disbelievers!"[6] and; "Say: Allāh is One",[7] reciting one of these *Sūrah* in each *Rak'ah*.

٤٦٢ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ فِي الْوِتْرِ بِـ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾، و﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾، و﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ فِي رَكْعَةٍ رَكْعَةٍ.

[قَالَ:] وفِي الْبَابِ عَنْ عَلِيٍّ وعَائِشَةَ وعَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أُبَيِّ بْنِ كَعْبٍ [وَيُرْوَى عَنْ عَبْدِالرَّحْمٰنِ بْنِ أَبْزَى] عَنِ النَّبِيِّ ﷺ.

قَالَ أَبُو عِيسَى: وقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَرَأَ فِي الْوِتْرِ فِي الرَّكْعَةِ الثَّالِثَةِ بِالْمُعَوِّذَتَيْنِ وقُلْ هُوَ اللهُ أَحَدٌ.

والَّذِي اخْتَارَهُ أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ ومَنْ بَعْدَهُمْ أَنْ يَقْرَأَ بِـ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾، و﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ و﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. يَقْرَأُ فِي كُلِّ رَكْعَةٍ مِنْ ذٰلِكَ بِسُورَةٍ.

تخريج: [صحيح] وأخرجه النسائي: ٣/ ٢٣٦، ح: ١٧٠٣، وابن ماجه، ح: ١١٧٢ من حديث أبي إسحاق به وله شواهد عند النسائي، ح: ١٧٠٠ الدارقطني (٤/ ٣١ ح١٦٤٤) وغيرهما * وفي

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[1] *Al-A'lā* 87.
[2] *Al-Kāfirūn* 109.
[3] *Al-Ikhlāṣ* 112.
[4] See *Tuḥfat Al-Aḥwadhī*.
[5] *Al-A'lā* 87.
[6] *Al-Kāfirūn* 109.
[7] *Al-Ikhlāṣ* 112.

الباب عن علي [تقدم:٤٥٩] وعائشة [يأتي:٤٦٣] وعبدالرحمن بن أبزى عن أبي بن كعب [النسائي، ح:١٧٠٠ وابن ماجه، ح:١١٨٢] وعن عبدالرحمن بن أبزى عن النبي ﷺ.

٤٦٣ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبِ بْنِ الشَّهِيدِ الْبَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ عَنْ خُصَيْفٍ، عَنْ عَبْدِ الْعَزِيزِ ابْنِ جُرَيجٍ، قَالَ: سَأَلْتُ عَائِشَةَ بِأَيِّ شَيْءٍ كَانَ يُوتِرُ رَسُولُ اللهِ ﷺ؟ قَالَتْ: كَانَ يَقْرَأُ فِي الأُولَى بِـ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ وفِي الثَّانِيَةِ بِـ ﴿قُلْ يَاأَيُّهَا الْكَافِرُونَ﴾، وفِي الثَّالِثَةِ بِـ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ والْمُعَوِّذَتَيْنِ.

قَالَ أَبُو عِيسَى: وهٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

[قَالَ:] وعَبْدُ الْعَزِيزِ هٰذَا هُوَ والِدُ ابْنِ جُرَيْجٍ صاحِبُ عَطَاءٍ.

وابْنُ جُرَيْجٍ اسْمُهُ عَبْدُ الْمَلِكِ بْنُ عَبْدِ الْعَزِيزِ ابْنِ جُرَيْجٍ.

وقَدْ رَوَى هٰذَا الْحَدِيثَ يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ عَنْ عَمْرَةَ، عَنْ عائِشَةَ عَنِ النَّبِيِّ ﷺ.

463. 'Abdul-'Azīz bin Juraij said: "I asked 'Āishah about what (recitation) Allāh's Messenger would perform *Al-Witr* with. She said: 'In the first he would recite: Glorify the Name of your Lord the Most High,[1] in the second: Say: O you disbelievers!,[2] and in the third: Say: Allāh is One"[3] and, *Al-Mu'awwidhatain*.'" (***Ḍa'īf***)

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

[He said:] This Abū 'Abdul-'Azīz is the son of Ibn Juraij the companion of 'Aṭā'.

And Ibn Juraij's name is 'Abdul-Mālik bin 'Abdul-'Azīz bin Juraij.

This *Ḥadīth* has been reported by Yaḥya bin Sa'eed Al-Anṣārī from 'Amrah, from 'Āishah, from the Prophet ﷺ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الوتر، باب ما يقرأ في الوتر، ح:١٤٢٤ وابن ماجه، ح:١١٧٣ من حديث محمد بن سلمة به، وخصيف ضعيف ولبعض حديثه شواهد منها الحديث السابق.

Comments:

The mention of *Mu'awwidhatain* is not in the narration of Ibn 'Abbās and Ubayy bin Ka'b ﷺ; and some of the *A'immah* (like: Ahmad and Yahyā bin Ma'īn) denied it; therefore only *'Qul Huwallāhu Aḥad'* is preferred for recitation in the last *Rak'ah*.

(المعجم ١٠) - بَابُ مَا جَاءَ فِي الْقُنُوتِ فِي الْوِتْرِ (التحفة ٢٢٤)

Chapter 10. What Has Been Related About the *Qunūt* In *Al-Witr*

٤٦٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَحْوَصِ

464. Al-Ḥasan bin 'Alī [may Allāh

[1] *Al-A'lā* 87.
[2] *Al-Kāfirūn* 109.
[3] *Al-Ikhlāṣ* 112.

be pleased with them] said: "Allāh's Messenger ﷺ taught me some phrases to say during *Al-Witr*: (*Allāhummahdinī fīman hadait, wa ā'finī fīman 'āfait, wa tawallanī fīman tawallait, wa bārik Lī fīmā 'aṭait, wa qīnī sharra mā qaḍait, fa Innaka taqḍī wa lā yuqḍā 'Alaik, wa innahu lā yaḏhillu man walait, tabārakta Rabbanā wa ta'ālait.*) 'O Allāh guide me among those You have guided, pardon me among those You have pardoned, befriend me among those You have befriended, bless me in what You have granted, and save me from the evil that You decreed. Indeed You decree, and none can pass decree upon You, indeed he is not humiliated whom You have befriended, blessed are You our Lord and Exalted.'" (***Ṣaḥīḥ***)

[He said:] There is a narration on this topic from 'Alī.

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan* we do not know of it except from this route, in the narration of Abū Al-Ḥawrā' As-Sa'dī, and his name is Rabī'ah bin Shaibān.

We do not know anything better than this about the *Qunūt* [in *Witr*] from the Prophet ﷺ.

The people of knowledge differ over the *Qunūt* in *Witr*. Ibn Mas'uḍ held the view that the *Qunūt* was performed in *Al-Witr* throughout the year, and he preferred that the *Qunūt* be before the bowing (position).

This is the saying of some of the people of knowledge.

عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي الحَوْرَاءِ [السَّعْدِيِّ] قَالَ: قَالَ الْحَسَنُ بْنُ عَلِيٍّ [رَضِيَ اللهُ عَنْهُمَا]: عَلَّمَنِي رَسُولُ اللهِ ﷺ كَلِماتٍ أَقُولُهُنَّ فِي الْوِتْرِ «اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وعَافِنِي فِيمَنْ عافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فيمَا أَعْطَيْتَ، وَقِنِي شَرَّ ما قَضَيْتَ، فَإِنَّكَ تَقْضِي ولَا يُقْضَى عَلَيْكَ، وإِنَّهُ لَا يَذِلُّ مَنْ والَيْتَ، تَبَارَكْتَ رَبَّنَا وتَعَالَيْتَ».

[قَالَ:] وفِي الْبَابِ عَنْ عَلِيٍّ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي الْحَوْرَاءِ السَّعْدِيِّ واسْمُهُ رَبِيعَةُ بْنُ شَيْبَانَ.

ولَا نَعْرِفُ عَنِ النَّبِيِّ ﷺ فِي الْقُنُوتِ [فِي الْوِتْرِ] شَيْئًا أَحْسَنَ مِنْ هٰذَا.

واخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْقُنُوتِ فِي الْوِتْرِ، فَرَأَى عَبْدُ اللهِ بنُ مَسْعُودٍ الْقُنُوتَ فِي الْوِتْرِ فِي السَّنَةِ كُلِّها، واخْتَارَ الْقُنُوتَ قَبْلَ الرُّكُوعِ.

وهُوَ قَوْلُ بَعْضِ أَهْلِ الْعِلْمِ.

وبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وابْنُ الْمُبَارَكِ وإِسْحَاقُ وأَهْلُ الكُوفَةِ.

وقَدْ رُوِيَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّهُ كانَ لَا يَقْنُتُ إِلَّا فِي النِّصْفِ الآخِرِ مِنْ رَمَضَانَ، وكانَ يَقْنُتُ بَعْدَ الرُّكُوعِ.

وقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلى هٰذَا.

وبِهِ يَقُولُ الشَّافِعِيُّ وأَحْمَدُ.

It is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Isḥāq, and the people of Al-Kūfah.

It has been related that 'Alī bin Abī Ṭālib would not say the *Qunūt* except in the latter half of Ramaḍān, and he would say the *Qunūt* after bowing.

Some of the people of knowledge followed this; it is the view of Ash-Shāfi'ī and Aḥmad.

تخريج: [صحيح] وأخرجه النسائي: ٣/ ٢٤٨، ح: ١٧٤٦ عن قتيبة به وصححه ابن خزيمة، ح: ١٠٩٥ * أبو إسحاق تابعه يونس بن أبي إسحاق عند أحمد: ١/ ١٩٩ وابن الجارود، ح: ٢٧٢ وغيرهما وتابعهما شعبة عند ابن حبان، ح: ٥١٢، ٥١٣ مختصرًا * وفي الباب عن علي [يأتي: ٣٥٦٦ والحاكم: ١/ ٣٠٦] وأثر علي ينظر فيه.

Chapter 11. What Has Been Related About A Man Who Sleeps Past *Al-Witr* Or Forgets It

(المعجم ١١) - بَابُ مَا جَاءَ فِي الرَّجُلِ يَنَامُ، عَنِ الْوِتْرِ أَوْ يَنْسَى (التحفة ٢٢٥)

465. Abū Sa'eed Al-Khudrī narrated that Allāh's Messenger ﷺ said: "Whoever sleeps past *Al-Witr* or forgets it, then let him pray it when he remembers it or when he awakens." (*Ṣaḥīḥ*)

٤٦٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ نَامَ عَنِ الْوِتْرِ أَوْ نَسِيَهُ فَلْيُصَلِّ إِذَا ذَكَرَ وإِذَا اسْتَيْقَظَ».

تخريج: [صحيح] وأخرجه أبو داود، الوتر، باب: في الدعاء بعد الوتر، ح: ١٤٣١ بإسناد صحيح عن زيد بن أسلم به وصححه الحاكم على شرط البخاري: ١/ ٣٠٢ ووافقه الذهبي.

466. Zaid bin Aslam narrated from his father that the Prophet ﷺ said: "Whoever sleeps past his *Al-Witr* then let him pray it in the morning." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This is more correct than the narration before it.

[Abū 'Eīsā said:] I heard Abū

٤٦٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ اللهِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ نَامَ عَنْ وِتْرِهِ فَلْيُصَلِّ إِذَا أَصْبَحَ».

[قَالَ أَبُو عِيسَى:] وهٰذَا أَصَحُّ مِنَ الحَدِيثِ الْأَوَّلِ.

Dāwūd As-Sijzī – that is; Sulaimān bin Al-Ash'ath saying: "I asked Aḥmad bin Ḥanbal about 'Abdur-Raḥmān bin Zaid bin Aslam. He said: "His brother, Abdullāh is tolerable."'[1]

[He said:] I heard Muḥammad mentioning that 'Alī bin 'Abdullāh said: 'Abdur-Raḥmān bin Zaid bin Aslam was weak, and he said: "'Abdullāh bin Zaid bin Aslam is trustworthy."

[He said:] Some of the people of Al-Kūfah followed this *Ḥadīth*. They say that a man performs *Al-Witr* when he remembers, even if it was after the sun had risen. This is the view of Sufyān Ath-Thawrī.

[قَالَ أَبُو عِيسَى:] سَمِعْتُ أَبَا دَاوُدَ السِّجْزِيَّ يَعْنِي سُلَيْمَانَ بْنَ الْأَشْعَثِ يَقُولُ: سَأَلْتُ أَحْمَدَ بْنَ حَنْبَلٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ زَيْدِ ابْنِ أَسْلَمَ؟ فَقَالَ: أَخُوهُ عَبْدُ اللهِ لَا بَأْسَ بِهِ.

[قَالَ:] وسَمِعْتُ مُحَمَّدًا يَذْكُرُ عَنْ عَلِيِّ بْنِ عَبْدِ اللهِ أَنَّهُ ضَعَّفَ عَبْدَ الرَّحْمٰنِ بْنَ زَيْدِ بْنِ أَسْلَمَ، وقَالَ: عَبْدُ اللهِ بْنُ زَيْدِ بْنِ أَسْلَمَ ثِقَةٌ.

[قَالَ:] وقَدْ ذَهَبَ بَعْضُ أَهْلِ الْكُوفَةِ إِلى هٰذَا الْحَدِيثِ. وقَالُوا: يُوتِرُ الرَّجُلُ إِذَا ذَكَرَ وإِنْ كانَ بَعْدَ ما طَلَعَتِ الشَّمْسُ.

وبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ.

تخريج: [**صحيح**] انظر الحديث السابق * قول أحمد في عبدالله بن زيد بن أسلم، صحيح ثابت عنه، وكذا قول علي بن المديني.

Comments:

Imām Mālik, Aḥmad and Ash-Shāfi'ī are of the view that the making up of any missed *Witr* can only be done before *Fajr* prayer.

Chapter 12. What Has Been Related About Preceding The Morning With *Al-Witr*

(المعجم ١٢) - بَابُ مَا جَاءَ فِي مُبَادَرَةِ الصُّبْحِ بِالْوِتْرِ (التحفة ٢٢٦)

467. Ibn 'Umar narrated that the Prophet ﷺ said: "Precede the morning with *Al-Witr*." (*Ṣaḥīḥ*)

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

٤٦٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَحْيَى ابْنُ زَكَرِيَّا بْنِ أَبِي زائِدَةَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «بَادِرُوا الصُّبْحَ بِالْوِتْرِ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] It can be inferred from this statement that Imām Aḥmad attested to the reliability of 'Abdullāh bin Zaid bin Aslam and regarded his brother, Abdur-Raḥmān about whom he was asked as 'weak' but did not want to say so explicitly. This inference is supported by 'Alī bin 'Abdullāh, Al-Madīnī's classifying him ('Abdur-Raḥmān bin Zaid bin Aslam) as weak in the next paragraph.

تخريج: [**إسناده صحيح**] وأخرجه أبو داود، الوتر، باب: في وقت الوتر، ح:١٤٣٦ من حديث يحيى بن زكريا به وصححه ابن خزيمة، ح:١٠٨٧ وابن حبان (الإحسان):٢٤٣٦ ورواه مسلم، ح:٧٥٠ من حديث ابن عمر.

468. Abū Sa'eed Al-Khudrī narrated that Allāh's Messenger ﷺ said: "Perform *Witr* before the morning comes upon you." (*Ṣaḥīḥ*)

٤٦٨ - **حَدَّثَنَا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَوْتِرُوا قَبْلَ أَنْ تُصْبِحُوا».

تخريج: وأخرجه مسلم، صلاة المسافرين، باب صلاة الليل مثنى مثنى، والوتر ركعة من آخر الليل، ح:٧٥٤ من حديث معمر بن راشد به.

469. Ibn 'Umar narrated that Allāh's Messenger ﷺ said: "When *Fajr* begins, then every *Ṣalāt* of the night and *Al-Witr* have gone, so perform *Al-Witr* before *Fajr* begins." (*Ṣaḥīḥ*)

Abū 'Eīsā said: Sulaimān bin Mūsā is alone with this wording.

It has been reported that the Prophet ﷺ said: "There is no *Witr* after the *Ṣubḥ* prayer."

This is the saying of more than one of the people of knowledge.

It is the view of Ash-Shāfi'ī, Aḥmad, and Isḥāq: They did not think that *Al-Witr* could be performed after the *Ṣubḥ* prayer.

٤٦٩ - **حَدَّثَنَا** مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِذَا طَلَعَ الْفَجْرُ فَقَدْ ذَهَبَ كُلُّ صَلَاةِ اللَّيْلِ وَالْوِتْرُ فَأَوْتِرُوا قَبْلَ طُلُوعِ الْفَجْرِ».

قَالَ أَبُو عِيسَى: وسُلَيْمَانُ بْنُ مُوسَى قَدْ تَفَرَّدَ بِهِ عَلَى هٰذَا اللَّفْظِ.

وَرُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا وِتْرَ بَعْدَ صَلَاةِ الصُّبْحِ».

وهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ.

وبِهِ يَقُولُ الشَّافِعِيُّ وأَحْمَدُ وإِسْحَاقُ: لَا يَرَوْنَ الْوِتْرَ بَعْدَ صَلَاةِ الصُّبحِ.

تخريج: [**إسناده صحيح**] وأخرجه أحمد:٢/١٤٩، ١٥٠ عن عبدالرزاق به وابن جريج صرح بالسماع عند ابن خزيمة:٢/١٤٨ وأحمد وله طريق آخر عند مسلم، ح:٧٥٠ وغيره * حديث: "لا وتر بعد صلاة الصبح" ضعيف، أخرجه ابن حبان، ح:٦٧٤ والحاكم:١/٣٠١، ٣٠٢ فيه قتادة مدلس وعنعن.

Comments:

The time of *Witr* prayer is until the break of dawn, if a person intentionally does not pray *Witr* before dawn, now he cannot pray after passing the time, but he can pray it even after dawn if he remained sleeping.

Chapter 13. What Has Been Related About 'There Are No Two *Witr* In One Night'

(المعجم ١٣) - بَابُ مَا جَاءَ لَا وِتْرَانِ فِي لَيْلَةٍ (التحفة ٢٢٧)

470. Qais bin Ṭalq bin 'Alī narrated that his father said: I heard Allāh's Messenger ﷺ saying: "There are no two *Witr* in one night." (*Ṣaḥīḥ*)

٤٧٠ - حَدَّثَنَا هَنَّادٌ: أَخْبَرَنَا مُلَازِمُ بْنُ عَمْرٍو قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ بَدْرٍ عَنْ قَيْسِ ابْنِ طَلْقِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا وِتْرَانِ فِي لَيْلَةٍ».

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

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

The people of knowledge differ over the one who performs *Witr* during the beginning of the night and then he stands (in prayer) in its latter part. Some of the people of knowledge among the Companions of the Prophet ﷺ and those after them thought that the *Witr* is in incomplete and invalid. They said he is to connect a *Rak'ah* to it, praying whatever he wants, then he performs *Witr* at the end of his prayer, because there are no two *Witr* in a night. This was ascribed to by Isḥāq.

وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الَّذِي يُوتِرُ مِنْ أَوَّلِ اللَّيْلِ ثُمَّ يَقُومُ مِنْ آخِرِهِ، فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ نَقْضَ الوِتْرِ، وَقَالُوا: يُضِيفُ إِلَيْهَا رَكْعَةً وَيُصَلِّي مَا بَدَا لَهُ، ثُمَّ يُوتِرُ فِي آخِرِ صَلَاتِهِ لِأَنَّهُ لَا وِتْرَانِ فِي لَيْلَةٍ، وَهُوَ الَّذِي ذَهَبَ إِلَيْهِ إِسْحَاقُ.

Some of the people of knowledge among the Companions of the Prophet ﷺ and others said that when one performs *Witr* during the first part of the night, then sleeps, then he gets up in the latter part, he prays what he wants to. It does not nullify his *Witr* so he leaves his *Witr* as it is. This is the saying of Sufyān Ath-Thawrī, Mālik bin Anas, Aḥmad, Ibn Al-Mubārak [Ash-Shāfi'ī and the people of Al-Kūfah]. This is more correct because more than one narration reports that the Prophet ﷺ did offered prayers after *Al-Witr*.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: إِذَا أَوْتَرَ مِنْ أَوَّلِ اللَّيْلِ ثُمَّ نَامَ ثُمَّ قَامَ مِنْ آخِرِهِ: فَإِنَّهُ يُصَلِّي مَا بَدَا لَهُ وَلَا يَنْقُضُ وِتْرَهُ وَيَدَعُ وِتْرَهُ عَلَى مَا كَانَ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ وَأَحْمَدَ وَابْنِ الْمُبَارَكِ [وَالشَّافِعِيِّ وَأَهْلِ الْكُوفَةِ] وَهٰذَا أَصَحُّ لِأَنَّهُ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ أَنَّ النَّبِيَّ ﷺ قَدْ صَلَّى بَعْدَ الْوِتْرِ.

تخريج: [إسناده صحيح] وأخرجه النسائي: ٣/ ٢٢٩، ٢٣٠، ح: ١٦٨٠ (قيام الليل، باب نهي النبي ﷺ عن الوترين في ليلة) عن هناد بن السري به مطولاً وصححه ابن خزيمة، ح: ١١٠١ وابن حبان، ح: ٦٧١ وحسنه الحافظ في الفتح: ٢/ ٤٨١.

471. Umm Salamah narrated: "The Prophet ﷺ would pray two *Rak'ah* after *Al-Witr*." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] Similar to this had been reported by Abū Umāmah, 'Āishah, and more than one from the Prophet ﷺ.

٤٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ مَيْمُونِ بْنِ مُوسَى الْمَرَائِيِّ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي بَعْدَ الْوِتْرِ رَكْعَتَيْنِ.

[قَالَ أَبُو عِيسَى:] وقَدْ رُوِيَ نَحْوُ هٰذَا عَنْ أَبِي أُمَامَةَ وعائِشَةَ وغَيْرِ واحِدٍ عَنِ النَّبِيِّ ﷺ.

تخريج: [صحيح] وأخرجه ابن ماجه، ح: ١١٩٥ عن محمد بن بشار به وللحديث شواهد كثيرة، عند مسلم، ح: ٧٣٨/ ١٢٦ وغيره * حديث أبي أمامة [أحمد: ٥/ ٢٦٠، ٢٦٩] وعائشة [مسلم، ح: ٧٣٨ب].

Comments:

If someone does not have the habit of getting up for the night prayer and he prays *Witr* prior to sleep after *Ishā'* as usual, and he then gets up unusually during the night and wants to offer prayer, he may do so, as it is the view of the four *A'immah* and the majority. However, he does not need to repeat the *Witr*.

Chapter 14. What Has Been Related About Performing *Al-Witr* On The Mount

(المعجم ١٤) - بَابُ مَا جَاءَ فِي الْوِتْرِ عَلَى الرَّاحِلَةِ (التحفة ٢٢٨)

472. Sa'eed bin Yasār narrated: "I was with Ibn 'Umar on a journey and I fell behind him. He said: 'Where were you?' I said: 'I prayed *Al-Witr*.' He said: 'Is there not a good example for you in Allāh's Messenger? I saw Allāh's Messenger ﷺ performing *Al-Witr* on his mount.'" (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn 'Abbās.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

٤٧٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مالِكُ بْنُ أَنَسٍ عَنْ أَبِي بَكْرِ بْنِ عُمَرَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ: كُنْتُ [أَمْشِي] مَعَ ابْنِ عُمَرَ فِي سَفَرٍ فَتَخَلَّفْتُ عَنْهُ فَقَالَ: أَيْنَ كُنْتَ؟ فَقُلْتُ: أَوْتَرْتُ، فَقَالَ أَلَيْسَ لَكَ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ؟ رَأَيْتُ رَسُولَ اللهِ ﷺ يُوتِرُ عَلَى راحِلَتِهِ.

[قَالَ:] وفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ

حَسَنٌ صَحِيحٌ.

وقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وغَيْرِهِمْ إِلى هٰذَا، ورَأَوا أَنْ يُوتِرَ الرَّجُلُ عَلَى راحِلَتِهِ. وبِهِ يَقُولُ الشَّافِعِيُّ وأَحْمَدُ وإِسْحَاقُ.

وقَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَا يُوتِرُ الرَّجُلُ عَلَى الرَّاحِلَةِ فَإِذا أَرَادَ أَنْ يُوتِرَ نَزَلَ فَأَوْتَرَ عَلَى الْأَرْضِ، وهُوَ قَوْلُ بَعْضِ أَهْلِ الْكُوفَةِ.

Some of the people of knowledge, among the Companions of the Prophet ﷺ and others, followed this. They held the view that a man could perform *Al-Witr* on his mount. This was the view of Ash-Shāfi'ī, Aḥmad and Isḥāq.

Some of the people of knowledge said that a man is not to perform *Al-Witr* on his mount, when he wants to perform *Al-Witr* he dismounts and prays it on the ground. This is the saying of some of the people of Al-Kūfah.

تخريج: وأخرجه البخاري، الوتر، باب الوتر على الدابة، ح:٩٩٩ ومسلم، ح:٧٠٠/ ٣٦ من حديث مالك به وهو في الموطأ: ١/ ١٢٤ (يحيى) * وفي الباب عن ابن عباس [ابن ماجه، ح: ١٢٠١].

Comments:

This is the opinion of the three *A'immah* that the *Witr* is not a compulsory duty (obligatory/*Wājib*), so praying it whilst on a ride is correct, and this is the right opinion; however if one wants to pray by getting off the ride, there is no objection for him.

بَابُ مَا جَاءَ فِي صَلَاةِ الضُّحَى (المعجم ١٥) - (التحفة ٢٢٩)

Chapter 15. What Has Been Related About The *Ḍuḥā* Prayer

٤٧٣ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي مُوسَى بْنُ فُلَانِ بْنِ أَنَسٍ عَنْ عَمِّهِ ثُمَامَةَ بْنِ أَنَسِ بْنِ مالِكٍ، عَنْ أَنَسِ بْنِ مالِكٍ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ صَلَّى الضُّحى ثِنْتَيْ عَشْرَةَ رَكْعَةً بَنَى الله لَهُ قَصْرًا في الْجَنَّةِ مِنْ ذَهَبٍ».

[قَالَ:] وفِي الْبَابِ عَنْ أُمِّ هانِىءٍ وأَبي هُرَيْرَةَ ونُعَيْمِ بْنِ هَمَّارٍ وأَبي ذَرٍّ وعائِشَةَ وأَبي

473. Anas bin Mālik narrated that Allāh's Messenger ﷺ said: "Whoever prays twelve *Rak'ah* of *Aḍ-Ḍuḥā*, Allāh will build a castle made of gold for him in Paradise." (*Ḍa'īf*)

[He said:] There are narrations on this topic from Umm Hāni', Abū Hurairah, Nu'aim bin Hammār, Abū Dharr, 'Āishah, Abū Umāmah, 'Utbah bin 'Abd As-Sulamī Ibn Abī Awfā, Abū Sa'eed, Zaid bin Arqam and Ibn 'Abbās.

أُمَامَةَ وعُتْبَةَ بْنِ عَبْدٍ السُّلَمِيِّ وابْنِ أَبِي أَوْفَى وأَبِي سَعِيدٍ وزَيْدِ بْنِ أَرْقَمَ وابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

Abū 'Eīsā said: The *Ḥadīth* of Anas is a *Gharīb Ḥadīth*, we do not know of it except from this route.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في صلاة الضحى، ح:١٣٨٠ عن أبي كريب به * موسى بن فلان مجهول (تقريب) * وفي الباب عن أم هانىء [يأتي:٤٧٤] وأبي هريرة [يأتي:٤٧٦] ونعيم بن همار [أبو داود، ح:١٢٨٩] وأبي ذر [يأتي: ٤٧٥] وعائشة [مسلم، ح:٧١٩ والترمذي في الشمائل، ح:٢٨٧] وأبي أمامة [أحمد:٥/ ٢٦٥] وعتبة بن عبدالسلمي [الطبراني في الكبير:٨/ ١٧٤، ح:٧٦٤٩، ص:١٨٠، ح:٧٦٦٣ وانظر:١٧/ ١٢٩، ح:٣١٧] وابن أبي أوفى [عبد بن حميد، ح:٥٢٧] وأبي سعيد [يأتي:٤٧٧] وزيد بن أرقم [مسلم، ح:٧٤٨] وابن عباس [الطبراني في الأوسط:٥/ ٢٢٥، ٢٢٦، ح:٤٤٤٦].

Comments:

Ishrāq prayer, a little while after the sunrise and *Ḍuḥā* after the sun has risen high, is encouraged to be offered; it has been exhorted by mentioning its blessings and benefits. There is no specific number of *Rak'āh* for it, a person may pray from two till twelve *Rak'ah* according to one's desire, ability and time.

٤٧٤ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بن مُرَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى قَالَ: ما أَخْبَرَنِي أَحَدٌ أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ يُصَلِّي الضُّحى إِلَّا أُمُّ هَانِىءٍ، فَإِنَّها حَدَّثَتْ: أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ بَيْتَها يَوْمَ فَتْحِ مَكَّةَ فَاغْتَسَلَ فَسَبَّحَ ثَمَانِ رَكَعَاتٍ ما رَأَيْتُهُ صَلَّى صَلَاةً قَطُّ أَخَفَّ مِنْها، غَيْرَ أَنَّهُ كانَ يُتِمُّ الرُّكُوعَ والسُّجُودَ.

474. 'Abdur-Raḥmān bin Abī Laila narrated: "No one informed that they saw Allāh's Messenger ﷺ praying *Aḍ-Ḍuḥā* except Umm Hāni'. She narrated that Allāh's Messenger ﷺ entered her house on the Day of the Conquest of Makkah. He performed *Ghusl* and performed eight voluntary *Rak'ah* such that she had not ever seen him pray any *Ṣalāt* lighter than them, but that he completed the bowing and prostrations." (***Ṣaḥīḥ***)

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وكَأَنَّ أَحْمَدَ رَأَى أَصَحَّ شَيْءٍ فِي هٰذَا الْبَابِ حَدِيثَ أُمِّ هانِىءٍ.

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

It is as if Aḥmad thought that the most correct thing about this topic was the *Ḥadīth* of Umm Hāni'.

وَاخْتَلَفُوا فِي نُعَيْمٍ، فَقَالَ بَعْضُهُمْ: نُعَيْمُ

They differ over Nu'aim, some of them call him Nu'aim bin

Khammār, while others Ibn Hammār; and he is called Ibn Habbār, and Ibn Hammām. Ibn Hammār is correct. Abū Nu'aim was confused in this, he said: "Ibn Khammār" then he left that and said: "Nu'aim from the Prophet ﷺ".

[Abū 'Eīsā said: And] 'Abd bin Ḥumaid informed me of that from Abū Nu'aim.]

ابْنُ خَمَّارٍ، وقَالَ بَعْضُهُمْ: ابْنُ هَمَّارٍ، ويُقَالُ: ابْنُ هَبَّارٍ، ويُقَالُ: ابْنُ هَمَّامٍ، والصَّحِيحُ ابْنُ هَمَّارٍ.

وأَبُو نُعَيْمٍ وَهِمَ فِيهِ فقَالَ: ابْنُ خَمَّارٍ وأَخْطَأَ فِيهِ، ثُمَّ تَرَكَ فَقَالَ: نُعَيْمٌ عَنِ النَّبِيِّ ﷺ.

[قَالَ أَبُو عِيسَى: و]أَخْبَرَنِي بِذَلِكَ عَبْدُ بْنُ حُمَيْدٍ عَنْ أَبِي نُعَيْمٍ.

تخريج: متفق عليه وأخرجه مسلم، صلاة المسافرين، باب استحباب صلاة الضحى ... إلخ، ح:٣٣٦/ ٨٠ بعد، ح:٧١٩ عن محمد بن المثنى والبخاري، ح:١١٧٦ من حديث شعبة به.

475. Jubair narrated from Abū Ad-Dardā', or Abū Dharr, that Allāh's Messenger ﷺ narrated that Allāh, Blessed and Most High said: "Son of Ādam: Perform four *Rak'ah* for Me in the beginning of the day; it will suffice you for the latter part of it." (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Ḥadīth* is *[Ḥasan] Gharīb*.

٤٧٥ - حَدَّثَنَا أَبُو جَعْفَرٍ السِّمْنَانِيُّ مُحَمَّدُ ابْنُ أَبِي الْحُسَيْنِ: حَدَّثَنَا أَبُو مُسْهِرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خالِدِ بْنِ مَعْدَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي الدَّرْدَاءِ أَوْ أَبِي ذَرٍّ عَنْ رَسُولِ الله ﷺ: عَنِ الله تَبَارَكَ وتَعَالَى أَنَّهُ قَالَ: «ابْنَ آدَمَ ارْكَعْ لِي أَرْبَعَ رَكْعَاتٍ مِنْ أَوَّلِ النَّهَارِ أَكْفِكَ آخِرَهُ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ.

تخريج: [**صحيح**] وللحديث شواهد عند أبي داود، ح:١٢٨٩ والنسائي في الكبرى، ح:٤٦٨ وغيرهما.

Comments:

It is known from this that a servant of Allāh, who prays, in the beginning of the day, four *Rak'ah* for the pleasure of Allāh with perfect sincerity and true intention having certain belief and trust in the promise of Allāh, Allāh will suffice him in the matters and tasks of the whole day.

476. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "Whoever continuously performs the two *Rak'ah* of *Aḍ-Ḍuḥā* his sins will be forgiven, even if they be like the foam of the sea." (*Ḍa'īf*)

٤٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلى الْبَصْرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ نَهَّاسِ بْنِ قَهْمٍ، عَنْ شَدَّادٍ أَبِي عَمَّارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ حافَظَ عَلَى

شُفْعَةِ الضُّحَى غُفِرَ لَهُ ذُنُوبُهُ وإِنْ كانَتْ مِثْلَ زَبَدِ البَحْرِ».

[قَالَ أَبُو عِيسَى:] و[قَدْ] رَوَى وَكِيعٌ والنَّضْرُ ابْنُ شُمَيْلٍ وغَيْرُ واحِدٍ مِنَ الْأَئِمَّةِ هٰذَا الْحَدِيثَ عَنْ نَهّاسِ بْنِ قَهْمٍ ولَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِهِ.

[Abū 'Eīsā said:] Wakī', An-Naḍr bin Shumail and more than one of the *A'immah* reported this *Ḥadīth* from Nahhās bin Qahm, and we do not know of it except from his narration.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في صلاة الضحى، ح: ١٣٨٢ من حديث النهاس به وهو ضعيف كما في التقريب وغيره.

Comments:

A person deals carelessly and gives no importance to the small and minor sins, likewise he gives no importance to the small good deeds and does not care for them, while the minor sins are a road to major sins and keep increasing intensely; and the small good deeds are a source of large good deeds.

٤٧٧ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ البَغْدادِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَى حَتَّى نَقُولَ: لَا يَدَعُ، ويَدَعُهَا حَتَّى نَقُولَ: لَا يُصَلِّي.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

477. Abū Sa'eed Al-Khudrī narrated: "The Prophet ﷺ would pray *Aḍ-Ḍuḥā* until we would say: 'He will not leave it.' And he would leave it until we would say: 'He will not pray it.'" **(*Ḍa'īf*)**

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

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٣/ ٦٠ من حديث فضيل بن مرزوق به، عطية العوفي ضعيف مدلس.

Comments:

This *Ḥadīth* proves that *Ḍuḥā* prayer is a virtuous deed, which is a source to achieve Allāh's pleasure and bliss, and reward and recompense; and a means of the deletion of sins. But *Ḍuḥā* prayer is not compulsory, nor obligatory; it is desirable according to most of the *A'immah*.

(المعجم ١٦) - بَابُ مَا جَاءَ فِي الصَّلَاةِ عِنْدَ الزَّوَالِ (التحفة ٢٣٠)

Chapter 16. What Has Been Related About *Ṣalāt* At The (Time Of) *Az-Zawāl*[1]

٤٧٨ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا

478. 'Abūdllāh bin As-Sā'ib narrated: "Allāh's Messenger ﷺ

[1] It refers to the time when the sun is at its zenith or the meridian, and the prayer is performed after it occurs.

would pray four (*Rak'ah*) after the *Zawāl* of the sun before *Aẓ-Ẓuhr*. He ﷺ said: 'It is an hour in which the gates of the heavens are opened, and I love that a righteous deed should be raised up for me in it.'" (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from 'Alī and Abū Ayyūb.

Abū 'Eīsā said: The *Ḥadīth* of 'Abdullāh bin As-Sā'ib is a *Ḥasan Gharīb Ḥadīth*.

It has been reported that the Prophet ﷺ would pray four *Rak'ah* after the *Zawāl*, not saying the *Taslīm* except in the last of them.

مُحَمَّدُ بْنُ مُسْلِمِ بْنِ أَبِي الوَضَّاحِ، هُوَ أَبُو سَعِيدٍ المُؤَدِّبُ عَنْ عَبْدِ الْكَرِيمِ الجَزَرِيِّ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللهِ بْنِ السَّائِبِ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي أَرْبَعًا بَعْدَ أَنْ تَزُولَ الشَّمْسُ قَبْلَ الظُّهْرِ فَقَالَ: «إِنَّهَا سَاعَةٌ تُفْتَحُ فِيهَا أَبْوَابُ السَّمَاءِ وأُحِبُّ أَنْ يَصْعَدَ لِي فِيها عَمَلٌ صَالِحٌ».

[وقَالَ:] وفِي الْبَابِ عَنْ عَلِيٍّ وأَبِي أَيُّوبَ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَبْدِ اللهِ بْنِ السَّائِبِ حَدِيثٌ حَسَنٌ غَرِيبٌ.

و [قَدْ] رُوِيَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يُصَلِّي أَرْبَعَ رَكَعَاتٍ بَعْدَ الزَّوالِ لَا يُسَلِّمُ إِلَّا فِي آخِرِهِنَّ.

تخريج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح:٣٣١ من حديث أبي داود الطيالسي به وهو في شرح السنة للبغوي:٣/ ٤٦٥، ح:٨٩٠ من طريق الترمذي به * وفي الباب عن علي [تقدم:٤٢٤ ويأتي:٥٩٨] وأبي أيوب [أبو داود، ح:١٢٧٠ وابن ماجه، ح:١١٥٧].

Comments:

It is proven from this *Ḥadīth* that the Prophet ﷺ would pray four *Rak'ah* after the sun had passed its meridian.

Chapter 17. What Has Been Related About *Ṣalātul-Ḥājah* (The Prayer Of Need)

(المعجم ١٧) - بَابُ مَا جَاءَ فِي صَلَاةِ الْحَاجَةِ (التحفة ٢٣١)

479. 'Abdullāh bin Abī Awfā narrated that Allāh's Messenger ﷺ said: "Whomever has a need from Allāh, or from one of the sons of Ādam, then let him perform *Wuḍū'*, performing it well, then pray two *Rak'ah*, then praise Allāh and say *Ṣalāt* upon the Prophet ﷺ. Then let him say: (*Lā ilāha illallāh Al-Ḥalīmul-Karīm. Subḥān Allāh Rabbil-'Arshil-'Aẓīm. Al-Ḥamdulillāhi Rabbil-'Ālamīn.*

٤٧٩ - حَدَّثَنَا عَلِيُّ بْنُ عِيسَى بْنِ يَزِيدَ البَغْدَادِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بَكْرٍ السَّهْمِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُنِيرٍ عَنْ عَبْدِ اللهِ بْنِ بَكْرٍ، عَنْ فائِدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ كانَتْ لَهُ إِلى اللهِ حاجَةٌ أَوْ إِلى أَحَدٍ مِنْ بَنِي آدَمَ فَلْيَتَوَضَّأْ ولْيُحْسِنِ الوُضُوءَ ثُمَّ لِيُصَلِّ رَكْعَتَيْنِ ثُمَّ لِيُثْنِ عَلَى اللهِ ولْيُصَلِّ عَلَى النَّبِيِّ

ﷺ ثُمَّ لِيَقُلْ: لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ، سُبْحانَ اللهِ رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ للهِ رَبِّ العالَمِينَ، أَسْأَلُكَ مُوجِباتِ رَحْمَتِكَ وعَزائِمَ مَغْفِرَتِكَ، والغَنِيمَةَ مِنْ كُلِّ بِرٍّ، والسَّلَامَةَ مِنْ كُلِّ إِثْمٍ لَا تَدَعْ لِي ذَنْبًا إِلَّا غَفَرْتَهُ ولَا هَمًّا إِلَّا فَرَّجْتَهُ، ولَا حاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يا أَرْحَمَ الرَّاحِمِينَ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ غَرِيبٌ وفِي إِسْنَادِهِ مَقَالٌ. فائِدُ بْنُ عَبْدِالرَّحْمٰنِ يُضَعَّفُ فِي الْحَدِيثِ. وفائِدٌ هُوَ أَبُو الوَرْقاءِ.

Asa'luka mūjibāti raḥmatika wa 'azā'im maghfiratika, wal-ghanīmata min kulli birrin, was-salāmata min kulli iṯhmin lā tada' lī ḏhanban illā ghafartahu, wa lā hamman illā farrajtahu, wa lā Ḥājatan hiya laka riḍan Illā Qaḍaitahā, yā arḥam ar-rāḥimīn.) 'None has the right to be worshipped but Allāh. *Al-Ḥalīm* (the Forbearing) *Al-Karīm* (the Generous). Glorious is Allāh, Lord of the Magnificent Throne. All praise is due to Allāh, Lord of the worlds. I ask You for that which warrants Your mercy, and that which will determine Your forgiveness, and the spoils (fruits) of every righteous deed, and safety from every sin; do not leave a sin for me without forgiving it, nor a worry without relieving it. or a need that pleases you without granting it. O Most-Merciful of those who have mercy.'" (***Ḍa'īf***)

Abū 'Eīsā said: This *Ḥadīṯh* is *Gharīb*, there is criticism regarding its chain; Fāid bin 'Abdur-Raḥmān is weak in *Ḥadīṯh*, and Fā'id is: Abū Al-Warqā'.

تخريج: [إسناده ضعيف جدًّا] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في صلاة الحاجة، ح: ١٣٨٤ من حديث فائد به وهو متروك متهم.

Chapter 18. What Has Been Related About *Ṣalātul-Istikẖārah*

(المعجم ١٨) - بَابُ مَا جَاءَ فِي صَلَاةِ الاسْتِخَارَةِ (التحفة ٢٣٢)

480. Jābir bin 'Abdullāh narrated: "Allāh's Messenger ﷺ would teach us *Al-Istikẖārah* for all of our affairs just as he would teach us a *Sūrah* of the Qur'ān, saying: 'When one of you is worried about a matter, then let him perform two

٤٨٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ أَبِي المَوَالِي عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ، عَنْ جابِرِ بْنِ عَبْدِ اللهِ قَالَ: كانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا الِاسْتِخَارَةَ فِي الْأُمُورِ كُلِّها كَما يُعَلِّمُنَا

Rak'ah other than the obligatory (prayer), then let him say: (*Allāhumma innī astakhīruka bi'ilmika, wa astaqdiruka biqudratika, wa as'aluka min faḍlikal-'aẓīm, fa innaka taqdiru wa lā aqdiru, wa ta'lamu wa lā a'lamu, wa anta 'allāmul-ghayūb'. Allāhumma in kunta ta'lamu anna hādhāl-amra khairun lī fī dīnī wa ma'īshatī wa 'āqibati amrī,* or said: *Fī 'ājili 'amrī wa ājilihi fayassirhu lī, thumma bārik lī fīhi, wa in kunta ta'lamu anna hādhal-amra sharrun lī fī dīnī wa ma'īshatī wa 'āqibati amrī,* or said: *Fī 'ājili 'amrī wa ājilihi fāṣrifhu 'annī wāṣrifnī 'anhu wāqdur līl-khaira ḥaithu kāna, thumma arḍinī bih.*)" 'O Allāh! I consult Your knowledge, and seek ability from Your power, and I ask You, from Your magnificent bounty, for indeed You have power and I do not have power, and You know while I do not know, and You know the unseen. O Allāh! If you know that this matter is good for me in my religion or my livelihood, and for my life in the Hereafter – or he said: for my present and future – then make it easy for me, then bless me in it. If You know that this matter is bad for me in my religion and my livelihood and my life in the Hereafter – or he said: for my present and future – then divert it from me and divert me from it, enable me to find the good wherever it is, then make me pleased with it.'

He said: "And he mentions his need." (***Ṣaḥīḥ***)

[He said:] There are narrations on

السُّورَةَ مِنَ الْقُرْآنِ، يَقُولُ: «إِذا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ ولَا أَقْدِرُ، وتَعْلَمُ ولَا أَعْلَمُ، وأَنْتَ عَلَّامُ الغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هٰذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي ومَعِيشَتِي وعاقِبَةِ أَمْرِي أَوْ قَالَ: فِي عاجِلِ أَمْرِي وآجِلِهِ فَيَسِّرْهُ لِي، ثُمَّ بارِكْ لِي فِيهِ، وإِنْ كُنْتَ تَعْلَمُ أَنَّ هٰذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي ومَعِيشَتِي وعاقِبَةِ أَمْرِي، أَوْ قَالَ: فِي عاجِلِ أَمْرِي وآجِلِهِ فاصْرِفْهُ عَنِّي واصْرِفْنِي عَنْهُ واقْدُرْ لِي الخَيْرَ حَيْثُ كانَ ثُمَّ أَرْضِنِي بِهِ. قَالَ ويُسَمِّي حاجَتَهُ».

[قَالَ:] وفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ وأَبِي أَيُّوبَ.

قَالَ أَبُو عِيسَى: حَدِيثُ جابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي المَوَالِي وهُوَ شَيْخٌ [مَدَنِيٌّ] ثِقَةٌ، رَوَى عَنْهُ سُفْيَانُ حَدِيثًا، وقَدْ رَوَى عَنْ عَبْدِ الرَّحْمٰنِ غَيْرُ واحِدٍ مِنَ الْأَئِمَّةِ [وهُوَ عَبْدُالرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَبِي المَوَالِي].

this topic from 'Abdullāh bin Mas'ūd and Abū Ayyūb.

Abū 'Eīsā said: The *Ḥadīth* of Jābir is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth*, we do not know of it except as a narration of 'Abdur-Raḥmān bin Abī Al-Mawālī, and he is a *Shaikh* from Al-Madīnah who is trustworthy. Sufyān narrates *Aḥādīth* from him, and more than one of the *A'immah* reported from 'Abdur-Raḥmān [and he is 'Abdur-Raḥmān bin Zaid bin Abī Al-Mawālī].

تخريج: وأخرجه البخاري، التهجد، باب ما جاء في التطوع مثنى مثنى، ح: ١١٦٢ عن قتيبة به * وفي الباب عن عبدالله بن مسعود [الطبراني في الكبير: ١٠/ ٩٥، ح: ١٠٠١٢ وسنده ضعيف جدًا] وأبي أيوب [أحمد: ٥/ ٤٢٣ وابن خزيمة، ح: ١٢٢٠ وابن حبان: ٦٨٥ والمستدرك للحاكم: ٢/ ١٦٥، ٣١٤].

Comments:

In the supplication of *Istikhārah*, one confesses one's own helplessness, inability, unfamiliarity and ignorance, and refers his affair to the Omnipotent, the All Knower of the Unseen, Lord and Master that whatever is the best way should be practised. It is then impossible that the Generous Lord and the Master of Grace will not accept the supplication, full of sincerity, of His servant and leave him without guidance and help.

Chapter 19. What Has Been Related About *Ṣalātut-Tasbīḥ*

(المعجم ١٩) - بَابُ مَا جَاءَ فِي صَلَاةِ التَّسْبِيحِ (التحفة ٢٣٣)

481. Anas bin Mālik narrated that Umm Sulaim came upon the Prophet ﷺ and said: "Teach me some words that I can say in my *Ṣalāt*." So he said: "Mention Allāh's Greatness (saying: *Allāhu Akbar*) ten times, mention Allāh's Glory (saying: *Subḥān Allāh*) ten times, and mention Allāh's praise (saying: *Al-Ḥamdulillāh*) ten times. Then ask as you like, (for which) He says: 'Yes. Yes.'" (*Ṣaḥīḥ*)

٤٨١ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ مُوسَى: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللهِ ابْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ أُمَّ سُلَيْمٍ غَدَتْ عَلَى النَّبِيِّ ﷺ فَقَالَتْ: عَلِّمْنِي كَلِمَاتٍ أَقُولُهُنَّ فِي صَلَاتِي، فَقَالَ: «كَبِّرِي اللهَ عَشْرًا، وَسَبِّحِي اللهَ عَشْرًا، وَاحْمَدِيهِ عَشْرًا ثُمَّ سَلِي مَا شِئْتِ، يَقُولُ: نَعَمْ نَعَمْ».

[He said:] There are narrations on this topic from Ibn 'Abbās, 'Abdullāh bin 'Amr, Al-Faḍl bin 'Abbās, and Abū Rāfi'.

Abū 'Eīsā said: The *Ḥadīth* of Anas is a *Ḥasan Gharīb Ḥadīth*.

Other *Aḥādīth* have been related from the Prophet ﷺ about *Ṣalātut-Tasbīḥ*, but there are not many things about it that are correct.

Ibn Al-Mubārak and more than one of the people of knowledge have reported about *Ṣalātut-Tasbīḥ* and the virtues of it.

Aḥmad bin 'Abdah Al-Āmulī narrated to us: Abū Wahb narrated to us: "I asked 'Abdullāh bin Al-Mubārak about the *Ṣalāt* that has the *Tasbīḥ* in it. He said: 'One says the *Takbīr* then says: (*Subḥānak Allāhumma wa biḥamdika wa tabārakasmuka wa ta'āla jadduka wa lā ilaha ghairuka*) "Glorious You are O Allāh, and with Your praise, and blessed is Your Name, and exalted is Your majesty, and there is none worthy of worship other than You." Then fifteen times he says: (*Subḥān Allāh Wal-Ḥamdulillāh, Wa Lā Ilaha Ill-Allāh, Wa Allāhu Akbar*) "Glorious is Allāh, and all praise is due to Allāh, and there is none worthy of worship except Allāh, and Allāh is Greatest." Then he says the *Ta'wwudh* and recites: In the Name of Allāh the Merciful, the Beneficent. And *Fātiḥatil-Kitāb* and a *Sūrah*. Then ten times he says: *Subḥān Allāh wal-ḥamdulillāh, wa Lā Ilāha illallāh, wallāhu Akbar* "Glorious is Allāh, and all praise is

[قَالَ:] وفي الْبَابِ عَنِ ابنِ عَبَّاسٍ وعَبْدِ اللهِ بْنِ عَمْرٍو والفَضْلِ بْنِ عَبَّاسٍ وأَبِي رافِعٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ.

وقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ غَيْرُ حَدِيثٍ فِي صَلَاةِ التَّسْبِيحِ ولَا يَصِحُّ مِنْهُ كَبِيرُ شَيْءٍ.

وقَدْ رَوَى ابْنُ الْمُبَارَكِ وغَيْرُ واحِدٍ مِنْ أَهْلِ الْعِلْمِ صَلَاةَ التَّسْبِيحِ وذَكَرُوا الْفَضْلَ فِيهِ.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الآمُلِيُّ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: سَأَلْتُ عَبْدَ اللهِ بْنَ الْمُبَارَكِ عَنِ الصَّلَاةِ الَّتِي يُسَبَّحُ فِيها قَالَ: يُكَبِّرُ ثُمَّ يَقُولُ: سُبْحَانَكَ اللَّهُمَّ وبِحَمْدِكَ، وتَبَارَكَ اسْمُكَ، وتَعالَى جَدُّكَ، ولَا إِلَهَ غَيْرُكَ، ثُمَّ يَقُولُ: خَمْسَ عَشْرَةَ مَرَّةً سُبْحَانَ اللهِ والْحَمْدُ للهِ ولَا إِلَهَ إِلَّا اللهُ، واللهُ أَكْبَرُ، ثُمَّ يَتَعَوَّذُ ويَقْرَأُ ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾، وفاتِحَةَ الكِتَابِ وسُورَةً، ثُمَّ يَقُولُ عَشْرَ مَرَّاتٍ سُبْحَانَ اللهِ والْحَمْدُ للهِ ولَا إِلَهَ إِلَّا اللهُ واللهُ أَكْبَرُ ثُمَّ يَرْكَعُ فَيَقُولُها عَشْرًا ثُمَّ يَرْفَعُ رَأْسَهُ [مِنَ الرُّكُوعِ] فَيَقُولُها عَشْرًا ثُمَّ يَسْجُدُ فَيَقُولُها عَشْرًا، ثُمَّ يَرْفَعُ رَأْسَهُ [فَيَقُولُها عَشْرًا ثُمَّ يَسْجُدُ الثَّانِيَةَ فَيَقُولُها عَشْرًا، يُصَلِّي أَرْبَعَ رَكَعَاتٍ عَلَى هٰذَا فَذٰلِكَ خَمْسٌ وسَبْعُونَ تَسْبِيحَةً فِي كُلِّ رَكْعَةٍ، يَبْدَأُ فِي كُلِّ رَكْعَةٍ بِخَمْسَ عَشْرَةَ تَسْبِيحَةً، ثُمَّ يَقْرَأُ ثُمَّ يُسَبِّحُ عَشْرًا، فَإِنْ صَلَّى لَيْلًا فَأَحَبُّ إِلَيَّ أَنْ يُسَلِّمَ

due to Allāh, and there is none worthy of worship except Allāh, and Allāh is Greatest." Then he bows, saying that ten times, then he raises his head [from bowing] and says it ten times. Then he prostrates, and says it ten times, then he raises his head and says it ten times. Then he prostrates the second time, and says it ten times. He prays four *Rak'ah* in this manner, so that will be seventy five *Tasbīḥ* in every *Rak'ah*. He starts every *Rak'ah* with fifteen *Tasbīḥ*, then he recites then says ten *Tasbīḥ*. If he prays during the night, then to me it is recommended to say the *Taslīm* for every two *Rak'ah*, and if he prays during the day, then if he wants to, he says the *Taslīm*, and if he does not want to, he does not say the *Taslīm*."

Aḥmad bin 'Abdah said: Wahb bin Zam'ah narrated to us, he said: "'Abdul-'Azīz informed me – and he is Ibn Abī Rizmah – he said: 'I said to 'Abdullāh bin Al-Mubārak: If one becomes forgetful in it does he say the *Tasbīh* in the prostrations of *As-Sahw* ten times in each? He said: No. There are only three-hundred *Tasbīḥ* in it.'"

فِي كُلِّ رَكْعَتَيْنِ، وإِنْ صَلَّى نَهارًا فَإِنْ شاء سَلَّمَ وإِنْ شَاءَ لَمْ يُسَلِّمْ.

قَالَ أَبُو وَهْبٍ: وأَخْبَرَنِي عَبْدُ الْعَزِيزِ هُوَ ابْنُ أَبِي رِزْمَةَ عَنْ عَبْدِ الله أَنَّهُ قَالَ: يَبْدَأُ فِي الرُّكُوعِ بِسُبْحَانَ رَبِّيَ الْعَظِيمِ، وفِي السُّجُودِ بِسُبْحَانَ رَبِّيَ الْأَعْلَى ثَلَاثًا ثُمَّ يُسَبِّحُ التَّسْبِيحاتِ.

قَالَ أَحْمَدُ بْنُ عَبْدَةَ: [و]حَدَّثَنَا وَهْبُ بْنُ زَمْعَةَ قَالَ: أَخْبَرَنِي عَبْدُ الْعَزِيزِ، وهُوَ ابْنُ أَبِي رِزْمَةَ قَالَ: قُلْتُ لِعَبْدِ الله بْنِ الْمُبَارَكِ إِنْ سَهَا فِيها يُسَبِّحُ فِي سَجْدَتَيِ السَّهْوِ عَشْرًا عَشْرًا؟ قَالَ: لَا، إِنَّما هِيَ ثَلَاثُمِائَة تَسبِيحةٍ.

تخريج: [**صحيح**] وأخرجه النسائي: ٣/ ٥١، ح: ١٣٠٠من حديث عكرمة بن عمار به، وصححه ابن خزيمة، ح: ٨٥٠ وابن حبان (الإحسان): ٢٠٠٨ والحاكم على شرط مسلم: ١/ ٣١٧، ٣١٨ ووافقه الذهبي * وفي الباب عن ابن عباس [أبو داود، ح: ١٢٩٧ وابن ماجه، ح: ١٣٨٧] وعبدالله بن عمرو [أبو داود، ح: ١٢٩٨] والفضل بن عباس [ابن طولون الدمشقي في الترشيح لبيان صلاة التسبيح، ص: ٥٢، ٥٣ وهو حديث موضوع] وأبي رافع [يأتي: ٤٨٢] * أثر ابن المبارك إسناده صحيح وأخرجه الحاكم: ١/ ٣١٩، ٣١٠ من حديث أبي وهب به وقال الذهبي: "هذا ثابت عن عبدالله".

Comments:

The *Ḥadīth* of Umm Sulaim is not about the known *Ṣalātut-Tasbīḥ*, these

phrases may also be said after the prayer, which is the view of the people of knowledge. It looks from the chapter entitled by the compiler (At-Tirmidhi) that he is in favor of saying these phrases in the prayer as well and he regards it a form of *Ṣalātut-Tasbīḥ* too. But this is not the known form of the *Ṣalātut-Tasbīḥ*, its details are described in the forthcoming *Aḥādīth*.

482. Abū Rāfi' narrated that Allāh's Messenger said to Al-'Abbās: "O uncle! Shall I not give to you, shall I not present to you, shall I not benefit you?" He said: "Of course, O Messenger of Allāh!" He said: "O uncle! Pray four *Rak'ah*, reciting in each *Rak'ah Fātiḥatil-Kitāb* and a *Sūrah*. When you are finished your recitation then say: *Allāhu Akbar, wal-ḥamdulillāh, wa Subḥān-Allāh, [Wa Lā Ilāha illallāh]* 'Allāh is Greatest, and all praise is due to Allāh, and Glorious is Allāh, [and there is none worthy of worship except Allāh].' fifteen times before you bow. Then bow and say it ten times, then raise your head and say it ten times. Then prostrate and say it ten times, then raise your head and say it ten times. Then prostrate [the second time] and say it ten times. Then raise your head and say it ten times before standing. That is seventy-five in every *Rak'ah*, which is three-hundred in four *Rak'ah*. If your sins were like a heap of sand then Allāh would forgive you."

He said: "O Messenger of Allāh! Who is able to say that every day?" He said: "If you can not say it every day then say it every Friday, and if you are not able to say it every Friday then say it every month." And he did not stop

٤٨٢ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ الْعُكْلِيُّ: حَدَّثَنَا مُوسَى بْنُ عُبَيْدَةَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ مَوْلَى أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِي رَافِعٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِلعَبَّاسِ: «يَا عَمِّ أَلَا أَصِلُكَ، أَلَا أَحْبُوكَ، أَلَا أَنْفَعُكَ؟» قَالَ: بَلَى يَا رَسُولَ اللهِ قَالَ: «يَا عَمِّ صَلِّ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكْعَةٍ بِفَاتِحَةِ الْكِتَابِ وسُورَةٍ، فَإِذَا انْقَضَتِ الْقِرَاءَةُ فَقُلْ: اللهُ أَكْبَرُ والْحَمْدُ للهِ وسُبْحَانَ اللهِ [ولَا إِلَه إِلَّا اللهُ] خَمْسَ عَشْرَةَ مَرَّةً قَبْلَ أَنْ تَرْكَعَ، ثُمَّ ارْكَعْ فَقُلْها عَشْرًا، ثُمَّ ارْفَعْ رَأْسَكَ فَقُلْهَا عَشْرًا، ثُمَّ اسْجُدْ فَقُلْها عَشْرًا ثُمَّ ارْفَعْ رَأْسَكَ فَقُلْها عَشْرًا ثُمَّ اسْجُدِ [الثَّانِيَةَ] فَقُلْها عَشْرًا ثُمَّ ارْفَعْ رَأْسَكَ فَقُلْها عَشْرًا قَبْلَ أَنْ تَقُومَ، فَذٰلِكَ خَمْسٌ وسَبْعُونَ فِي كُلِّ رَكْعَةٍ وهِيَ ثَلَاثُ مائةٍ فِي أَرْبَعِ رَكَعَاتٍ فَلَوْ كانَتْ ذُنُوبُكَ مِثْلَ رَمْلٍ عَالِجٍ لَغَفَرَها اللهُ لَكَ». قَالَ: يَا رَسُولَ اللهِ ومَنْ يَسْتَطِيعُ أَنْ يَقُولَها فِي [كُلِّ] يَوْمٍ؟ قَالَ: «فَإِنْ لَمْ تَسْتَطِعْ أَنْ تَقُولَها فِي [كُلِّ] يَوْمٍ فَقُلْها فِي جُمُعَةٍ، فَإِنْ لَمْ تَسْتَطِعْ أَنْ تَقُولَها فِي جُمُعَةٍ فَقُلْها فِي شَهْرٍ»، فَلَمْ يَزَلْ يَقُولُ لَهُ حَتَّى قَالَ: «فَقُلْها فِي سَنَةٍ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ غَرِيبٌ مِنْ

saying that until he said: "Then say it every year." (***Ḥasan***)

Abū 'Eīsā said: This *Ḥadīth* is *Gharīb* as a narration of Abū Rāfi'.

حَدِيثِ أَبِي رافِعٍ.

تخريج: [**حسن**] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في صلاة التسبيح، ح: ١٣٨٦ من حديث زيد بن حباب به * موسى بن عبيدة ضعيف وللحديث شواهد عند ابن ماجه، ح: ١٣٨٧ وأبي داود، ح: ١٢٩٧ وغيرهما.

Chapter 20. What Has Been Related About The Description Of *Aṣ-Ṣalāt* Upon The Prophet ﷺ

(المعجم ٢٠) - بَابُ مَا جاءَ في صِفَةِ الصَّلاةِ عَلَى النَّبِيِّ ﷺ (التحفة ٢٣٤)

483. Ka'b bin Ujrah narrated: "We said: 'O Messenger of Allāh! We have learned about saying the *Salām* to you, but how about *Aṣ-Ṣalāt* upon you?' He said: 'Say: (*Allāhumma ṣalli 'alā Muḥammadin Wa 'Alā āli Muḥammadin kamā ṣallaita 'Alā Ibrāhīm, Innaka ḥamīdun Majīd. Wa bārik 'Alā Muḥammadin wa 'Alā āli Muḥammadin kamā bārakta 'Alā Ibrāhīm, Innaka Ḥamīdun Majīd.*)" O Allāh! Send *Ṣalāt* upon Muḥammad and upon Muḥammad's family just as You have sent *Ṣalāt* upon Ibrāhīm, indeed You are the Praised and Majestic. And send blessings upon Muḥammad and Muḥammad's family just as You have sent blessings upon Ibrāhīm, indeed You are the Praised and Majestic.'

Maḥmūd said: "Abū Usāmah said: 'Zā'idah added something for me, from Al-A'mash, from Al-Ḥakam, from 'Abdur-Raḥmān bin Abī Laila, that he said: "We would say: 'And upon us along with them.'" (***Ṣaḥīḥ***)

٤٨٣ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنِي أَبُو أُسَامَةَ عَنْ مِسْعَرٍ والأَجْلَحِ ومالِكِ بْنِ مِغْوَلٍ، عَنِ الحَكَمِ بْنِ عُتَيْبَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: قُلْنَا: يَا رَسُولَ الله، هٰذَا السَّلَامُ عَلَيْكَ قَدْ عَلِمْنا فَكَيْفَ الصَّلَاةُ عَلَيْكَ؟ قَالَ: «قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وعَلَىٰ آلِ مُحَمَّدٍ كَما صَلَّيْتَ عَلَى إِبْراهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وبَارِكْ عَلَى مُحَمَّدٍ وعَلَىٰ آلِ مُحَمَّدٍ كَما بارَكْتَ عَلَى إِبْراهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

قَالَ مَحْمُودٌ: قَالَ أَبُو أُسامَةَ: وزادَنِي زائِدَةُ، عَنِ الْأَعْمَشِ، عَنِ الحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى قَالَ: ونَحْنُ نَقُولُ: وعَلَيْنَا مَعَهُمْ.

[قَالَ:] وفِي الْبَابِ عَنْ عَلِيٍّ وأَبِي حُمَيْدٍ وأَبِي مَسْعُودٍ وطَلْحَةَ وأَبِي سَعِيدٍ وبُرَيْدَةَ وزَيْدِ ابْنِ خارِجَةَ، ويُقَالُ ابْنُ جارِيَةَ وأَبِي هُرَيْرَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ كَعْبِ بْنِ عُجْرَةَ

حَدِيثٌ حَسَنٌ صَحِيحٌ.

وعَبْدُ الرَّحْمٰنِ بْنُ أَبِي لَيْلَى كُنْيَتُهُ أَبُو عِيسَى. وأَبُو لَيْلَى اسْمُهُ يَسارٌ.

[He said:] There are narrations about this topic from 'Alī, Abū Ḥumaid, Abū Mas'ūd, Ṭalḥah, Abū Sa'eed, Buraidah, Zaid bin Khārijah – and they also call him Ibn Jāriyah – and, Abū Hurairah.

Abū 'Eīsā said: The *Ḥadīth* of Ka'b bin Ujrah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

'Abdur-Raḥmān bin Abī Laila's *Kunyah* is Abū 'Eīsā, and Abū Laila's name is Yasār.

تخريج: متفق عليه وأخرجه البخاري، التفسير، باب قوله: "إن الله وملائكته يصلون على النبي ﷺ"، ح: ٤٧٩٧ ومسلم، ح: ٤٠٦ من حديث مسعر به * وفي الباب عن علي [ابن عدي في الكامل: ٢/ ٨٣٠] وأبي حميد [البخاري، ح: ٣٣٦٩، ٦٣٦٠ ومسلم، ح: ٤٠٧] وأبي مسعود [مسلم، ح: ٤٠٥] وطلحة (بن عبيدالله) [النسائي، ح: ١٢٩١] وأبي سعيد [البخاري، ح: ٤٧٩٨، ٦٣٥٨] وبريدة [أحمد: ٥/ ٣٥٣] وزيد بن خارجة [النسائي، ح: ١٢٩٣] وأبي هريرة [أبو داود، ح: ٩٨٢].

Comments:

'Āl' is a general word that applies to every related person, this relation may be of family and relative, friendship and companionship, affection and kindness or obedience and submission; but it seems from the narrations collectively concerning this issues that here it means the wives of the Prophet ﷺ and his offspring. See: *Nailul-Awṭār*: 2 / 200 -201, for the detail of disagreement about this issue.

بَابُ مَا جَاءَ فِي فَضْلِ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ (المعجم ٢١) (التحفة ٢٣٥)

Chapter 21. What Has Been Related About The Virtues Of Sending *Ṣalāt* Upon The Prophet ﷺ

٤٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ [بُنْدَارٌ]: حَدَّثَنَا مُحَمَّدُ بْنُ خالِدِ بْنُ عَثْمَةَ: حَدَّثَنَا مُوسَى ابْنُ يَعْقُوبَ الزَّمْعِيُّ: حَدَّثَنِي عَبْدُ اللهِ بْنُ كَيْسَانَ أَنَّ عَبْدَ اللهِ بْنَ شَدّادٍ أَخْبَرَهُ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَوْلَى النَّاسِ بِي يَوْمَ القِيامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

ورُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ صَلَّى

484. 'Abdullāh bin Mas'ūd narrated that Allāh's Messenger ﷺ said: "The person closest to me on the Day of Judgement is the one who sent the most *Ṣalāt* upon me." (*Ḥasan*)

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

It has been reported that the Prophet ﷺ said: "Whoever sends *Ṣalāt* upon me, Allāh sends *Ṣalāt* upon him ten times, and writes ten

good rewards for him."

عَلَيَّ صَلَاةً صَلَّى اللهُ عَلَيْهِ [بِهَا] عَشْرًا وكَتَبَ لَهُ [بِهَا] عَشْرَ حَسَنَاتٍ».

تخريج: [إسناده حسن] وأخرجه البخاري في التاريخ الكبير: ٥/ ١٧٧ من حديث محمد بن خالد بن عثمة به وصححه ابن حبان، ح: ٢٣٨٩ وهو في شرح السنة للبغوي: ٣/ ١٩٦، ١٩٧، ح: ٦٨٦ من طريق الترمذي به ومسلم، ح: ٤٠٨ وحسنه البغوي وللحديث شاهد * حديث: "من صلى علي صلاة . . . إلخ" [النسائي: ١٢٩٧ نحو المعنى].

Comments:

The Muslims received the great favor of Islam and the Qur'ān through the Messenger of Allāh ﷺ, and he presented the perfect example of practical Islam in practical form. Therefore he deserves from his people all types of thankfulness, tribute and praise. Invoking blessings upon him is a form of thanking him.

485. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "Whoever sends *Ṣalāt* upon me, Allāh sends *Ṣalāt* upon him ten times." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from 'Abdur-Raḥmān bin 'Awf, 'Āmir bin Rabī'ah, 'Āmmar, Abū Ṭalḥah, Anas, and Ubayy bin Ka'b.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It has been reported from Sufyān Ath-Thawrī, and more than one of the people of knowledge, that the Lord's *Ṣalāt* is mercy, and the angels' *Ṣalāt* is asking for forgiveness.

٤٨٥ - **حَدَّثَنَا** عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللهُ عَلَيْهِ [بِهَا] عَشْرًا».

[قَالَ:] وفِي الْبَابِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وعامِرِ بْنِ رَبِيعَةَ وعَمَّارٍ وأَبِي طَلْحَةَ وأَنَسٍ وأُبَيِّ بْنِ كَعْبٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

ورُوِيَ عَنْ سُفْيَانَ الثَّوْرِيِّ وغَيْرِ واحِدٍ مِنْ أَهْلِ الْعِلْمِ قَالُوا: صَلَاةُ الرَّبِّ الرَّحْمَةُ، وصَلَاةُ الْمَلَائِكَةِ الْاسْتِغْفَارُ.

تخريج: وأخرجه مسلم، الصلاة، باب الصلاة على النبي ﷺ بعد التشهد، ح: ٤٠٨ عن علي ابن حجر به * وفي الباب عن عبدالرحمن بن عوف، [أحمد: ١/ ١٩١ والمستدرك للحاكم: ١/ ٥٥٠] وعامر بن ربيعة [ابن ماجه، ح: ٩٠٧] وعمار [البزار (كشف) ٤/ ٤٧، ح: ٣١٦٢، ٣١٦٣] وأبي طلحة [النسائي، ح: ١٢٨٤، ١٢٩٦] وأنس [النسائي، ح: ١٢٩٨] أبي بن كعب [يأتي: ٢٤٥٧].

Comments:

There is disagreement in the meaning and interpretation of 'The Prayer of

Allāh (upon the Prophet)'; Ḥāfiz Ibn Ḥajar preferred the opinion of Abū Al-'Āliyah that it means the Prophet's praise, admiration, honor and respect by Allāh in front of the angels, and the prayer of the angels means their supplication to Allāh.

486. 'Umar bin Al-Khaṭṭāb narrated: "Indeed the supplication stops between the heavens and the earth. Nothing of it is raised up until you send *Ṣalāt* upon your Prophet ﷺ." ***(Ḍa'īf)***

٤٨٦ - حَدَّثَنَا أَبُو داوُدَ سُلَيْمَانُ بْنُ [سَلْم] البلْخِيُّ المَصَاحِفِيُّ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ عَنْ أَبِي قُرَّةَ الْأَسَدِيِّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ عُمَرَ بْنِ الخَطَّابِ قَالَ: إِنَّ الدُّعَاءَ مَوْقُوفٌ بَيْنَ السَّمَاءِ والْأَرْضِ لَا يَصْعَدُ مِنْهُ شَيْءٌ حَتَّى تُصَلِّيَ عَلَى نَبِيِّكَ ﷺ.

تخريج: [إسناده ضعيف] وقال ابن كثير في مسند الفاروق: ١/ ١٧٦ "هذا إسناد جيد" والصواب خلافه، أبوقرة مجهول(تقريب) فهو علة الخبر.

Comments:

This statement of 'Umar ﷺ is also supported and aided by a *Ḥadīth* declared as *Ṣaḥīḥ*/authentic by Imām At-Tirmidhī that the noble Prophet ﷺ noticed a person making supplication in the prayer, but he neither praised and glorified Allāh nor invoked blessings upon the Prophet ﷺ. The Prophet ﷺ called him and taught him the manners of supplicating that he should praise and glorify Allāh and then invoke blessing upon His Prophet and thereafter make whatever supplication he wished. [*Jāmi' At-Tirmidhi, Ḥadīth*: 2 / 3477]

487. 'Umar bin Al-Khaṭṭāb [may Allāh be pleased with him] said: "No one should sell in our markets except one who has understanding in the religion." ***(Ḥasan)***

[Abū 'Eīsā said:] This *Ḥadīth is Ḥasan Gharīb* ['Abbās is Ibn 'Abdul-'Aẓīm].

Abū 'Eīsā said: Al-'Alā' bin 'Abdur-Raḥmān is Ibn Ya'qūb, and he is a freed slave of Al-Ḥurqah. Al-'Alā' is one of the *Tābi'īn* who heard from Anas bin Mālik and others.

'Abdur-Raḥmān bin Ya'qūb the father of Al-'Alā' is also one of the *Tābi'īn*, and he heard from Abū Hurairah, Abū Sa'eed Al-Khudrī,

٤٨٧ - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ العَنْبَرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ مالِكِ بْنِ أَنَسٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ يَعْقُوبَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ عُمَرُ بْنُ الخَطَّابِ [رَضِيَ الله عَنْهُ]: لَا يَبِعْ فِي سُوقِنَا إِلَّا مَنْ [قَدْ] تَفَقَّهَ فِي الدِّينِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، [عَبَّاسُ هُوَ ابْنُ عَبْدِ الْعَظِيمِ].

قَالَ أَبُو عِيسَى: والْعَلَاءُ بْنُ عَبْدِ الرَّحْمٰنِ هُوَ ابْنُ يَعْقُوبَ [و] هُوَ مَوْلَى الحُرَقَةِ. والْعَلَاءُ هُوَ مِنَ التَّابِعِينَ سَمِعَ مِنْ أَنَسِ بْنِ مالِكٍ وغَيْرِهِ.

[and Ibn 'Umar].

Ya'qūb [Al-'Alā's grandfather] is one of the major *Tābi'īn* as well, and he saw 'Umar bin Al-Khaṭṭāb and reported from him.

وعَبْدُ الرَّحْمٰنِ بْنُ يَعْقُوبَ وَالِدُ الْعَلَاءِ هُوَ [أَيْضًا] مِنَ التَّابِعِينَ سَمِعَ مِنْ أَبِي هُرَيْرَةَ وأَبِي سَعِيدٍ الْخُدْرِيِّ [وابْنِ عُمَرَ].

ويَعْقُوبُ [جَدُّ الْعَلَاءِ] هُوَ مِنْ كِبارِ التَّابِعِينَ [أَيْضًا] قَدْ أَدْرَكَ عُمَرَ بْنَ الْخَطَّابِ وَرَوَى عَنْهُ.

تخريج: [**إسناده حسن**] وصححه ابن كثير في مسند الفاروق: ١/ ٣٤٩.

Comments:

'Umar ﷺ means that when a person wants to do something he should have the knowledge of Islamic issues in order to complete it correctly in the light of the *Shari'ah*, just as the noble Companions enquired the Prophet ﷺ about the condition and form of invoking blessing and peace upon him.

4. The Chapters On *Al-Jumu'ah* (Friday) [From Allāh's Messenger ﷺ]

أَبْوَابُ الْجُمُعَةِ (المعجم ٤) - [عَنْ رَسُولِ اللهِ ﷺ] (التحفة . . .)

Chapter 1. [What Has Been Related] About The Virtue Of The Day Of *Jumu'ah*

بَابُ [مَا جَاءَ فِي] فَضْلِ يَوْمِ الْجُمُعَةِ (المعجم ١) - (التحفة ٢٣٦)

488. Abū Hurairah narrated that the Prophet ﷺ said: "The best day that the sun has risen upon is Friday. On it Ādam was created, on it he entered Paradise, and on it, he was expelled from it. And the Hour will not be established except on Friday." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Umāmah, Salmān, Abū Dharr, Sa'd bin 'Ubādah, and Aws bin Aws.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

٤٨٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وفِيهِ أُدْخِلَ الجَنَّةَ، وفِيهِ أُخْرِجَ مِنْها، ولَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ».

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي لُبَابَةَ وسَلْمانَ وأَبِي ذَرٍّ وسَعْدِ بْنِ عُبادَةَ وأَوْسِ بْنِ أَوْسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الجمعة، باب فضل يوم الجمعة، ح: ٨٥٤ عن قتيبة به * وفي الباب عن أبي لبابة [ابن ماجه، ح: ١٠٨٤] وسلمان [البخاري، ح: ٨٨٣، ٩١٠] وأبي ذر [ابن ماجه، ح: ١٠٩٧] وسعد بن عبادة [أحمد: ٥/ ٢٨٤] وأوس بن أوس [يأتي: ٤٩٦].

Comments:

Five times a day, Muslims of an area, street and ward are commanded to gather in a mosque. Then one day of every week is specified on which the people from various streets and wards should get together in a main mosque; and they should not have Friday prayers in every street. The time of noon prayer is fixed for this gathering in order to make the gathering easy for all; but unfortunately, these days, we have lost the important objective of it by having Friday gathering in every street mosque; instead of educating and giving good advice to the people, some other objectives are being propagated and secured. The real objective of the Friday gathering is to create awareness of participating and sharing mutual good and sad occasions and to create the spirit of mutual kindness and welfare, but sadly it has been lost. The seed of disunity and disruption is being sown in mosques instead of creating an atmosphere of unity and harmony! [*'Āriḍatul-Aḥwadhī*: 2 / 275]

Chapter 2. [What Has Been Related] About The Hour That Is Hoped For On Friday

(المعجم ٢) - بَابُ [مَا جَاءَ] فِي السَّاعَةِ الَّتِي تُرْجَى فِي يَوْمِ الْجُمُعَةِ (التحفة ٢٣٧)

489. Anas bin Mālik narrated that the Prophet ﷺ said: "Seek out the hour that is hoped for on Friday after *'Aṣr* until the sun has set." (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Ḥadīth* is *Gharīb* from this route.

And this *Ḥadīth* has been reported from Anas, from the Prophet ﷺ, through routes other than this.

Muḥammad bin Abī Ḥumaid (a narrator in the chain of this *Ḥadīth*) was graded weak. He was graded weak by some of the people of knowledge due to his memory, and they also call him Ḥammād bin Abī Ḥumaid, as well as Abū Ibrāhīm Al-Anṣārī. He is *Munkar* in *Ḥadīth*.

Some of the people of knowledge among the Companions of the Prophet ﷺ and others thought that the hour which is hoped for was after *'Aṣr* until the sun had set, and this is the view of Aḥmad and Isḥāq.

Aḥmad said: "Most of the narrations which mention the hour in which it is hoped that the supplication will be answered (state that) it is after the *'Aṣr* prayer, and it is (also) hoped for after the sun passes its zenith."

٤٨٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ الصَّبَّاحِ الهاشِمِيُّ البَصْرِيُّ [العَطَّارُ]: حَدَّثَنَا [عُبَيْدُ] اللهِ بْنُ عَبْدِ المَجِيدِ الحَنَفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ: حَدَّثَنَا مُوسَى بْنُ وَرْدَانَ عَنْ أَنَسِ ابْنِ مالِكٍ عَنِ النَّبِيِّ ﷺ [أَنَّه] قَالَ: «التَمِسُوا السَّاعَةَ الَّتِي تُرْجَى فِي يَوْمِ الجُمُعَةِ بَعْدَ الْعَصْرِ إِلى غَيْبُوبَةِ الشَّمْسِ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ هٰذَا الْوَجْهِ.

ومُحَمَّدُ بْنُ أَبِي حُمَيْدٍ يُضَعَّفُ، ضَعَّفَهُ بَعْضُ أَهْلِ الْعِلْمِ مِنْ قِبَلِ حِفْظِهِ ويُقَالُ لَهُ حَمادُ بْنُ أَبِي حُمَيْدٍ، ويُقَالُ هُوَ أَبُو إِبْراهِيمَ الْأَنْصَارِيُّ، وهُوَ مُنْكَرُ الْحَدِيثِ.

ورَأَى بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وغَيْرِهِمْ أَنَّ السَّاعَةَ الَّتِي تُرْجَى [فِيها] بَعْدَ الْعَصْرِ إِلى أَنْ تَغْرُبَ الشَّمْسُ وبِهِ يَقُولُ أَحْمَدُ وإِسْحَاقُ.

وقَالَ أَحْمَدُ: أَكْثَرُ الْحَدِيثِ فِي السَّاعَةِ الَّتِي تُرْجَى فِيها إِجابَةُ الدَّعْوَةِ أَنَّها بَعْدَ صَلَاةِ الْعَصْرِ، وتُرْجَى بَعْدَ زَوالِ الشَّمْسِ.

تخريج: [صحيح] وأخرجه ابن عدي في الكامل: ٦/٢٣٤٦ من حديث عبيدالله الحنفي به وهو في شرح السنة للبغوي: ٤/٢٠٨، ح: ١٠٥١ من طريق الترمذي وللحديث شواهد منها الحديث الآتي وشاهد آخر عند أبي داود، ح: ١٠٤٨ وسنده صحيح.

490. Kathīr bin 'Abdullāh bin 'Amr bin 'Awf Al-Muzanī narrated from his father, from his grandfather, that the Prophet ﷺ said: "On Friday there is an hour in which the worshipper does not ask Allāh for anything except that Allāh grants it to him." They said: "O Messenger of Allāh! Which hour is it?" He said: "When the prayer is begun until it is finished." (*Ḍa'īf*)

[He said:] There are narrations on this topic from Abū Mūsā, Abū Dharr, Salmān, 'Abdullāh bin Salām, Abū Lubābah, Sa'd bin 'Ubādah, and Abū Umāmah.

Abū 'Eīsā said: The *Ḥadīth* of 'Amr bin 'Awf is a *Ḥasan Gharīb Ḥadīth*.

٤٩٠ - حَدَّثَنَا زِيادُ بْنُ أَيُّوبَ البَغْدادِيُّ: حَدَّثَنَا أَبُو عامِرٍ العَقَدِيُّ: حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ عَوْفٍ المُزَنِيُّ عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجُمُعَةِ ساعَةً لَا يَسْأَلُ اللهَ العَبْدُ فِيها شَيْئًا إِلَّا آتاهُ اللهُ إِيَّاهُ»، قَالُوا: يَا رَسُولَ اللهِ أَيَّةُ ساعَةٍ هِيَ؟ قَالَ: «حِينَ تُقامُ الصَّلَاةُ إِلى انْصِرافٍ مِنْهَا».

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي مُوسَى وأَبِي ذَرٍّ وسَلْمانَ وعَبْدِ اللهِ بْنِ سَلَامٍ وأَبِي لُبَابَةَ وسَعْدِ بْنِ عُبادَةَ [وأَبِي أُمَامَةَ].

قَالَ أَبُو عِيسَى: حَدِيثُ عَمْرِو بْنِ عَوْفٍ حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف جدًّا] وأخرجه ابن عبدالبر في التمهيد: ١٩/ ٢٠، ٢١ من حديث زياد بن أيوب، وابن ماجه، ح: ١١٣٨ من حديث كثير المزني به وحديث مسلم (٨٥) يغني عنه * وفي الباب عن أبي موسى [مسلم، ح: ٨٥٣] وأبي ذر [التمهيد لابن عبدالبر: ١٩/ ٢٣ تعليقًا] وسلمان [لم نجده] وعبدالله بن سلام [ابن ماجه، ح: ١١٣٩ وسنده صحيح] وأبي لبابة [ابن ماجه، ح: ١٠٨٤] وسعد بن عبادة، [أحمد: ٥/ ٢٨٤] وأبي أمامة [-].

491. Abū Hurairah narrated: "Allāh's Messenger ﷺ said: The best day that the sun has risen upon is Friday. On it Ādam was created, on it he entered Paradise, and on it, he was sent down from it. And in it there is an hour in which the Muslim worshipper would not stand in *Ṣalāt*, asking Allāh for anything except that He would give it to him.'" Abū Hurairah said: "I met 'Abdullāh bin Salām, and I mentioned this *Ḥadīth* to him. He said: 'I am more knowledgeable about that hour.' So

٤٩١ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مالِكُ بْنُ أَنَسٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ بْنِ الْهادِ، عَنْ مُحَمَّدِ بْنِ إِبْراهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمُ الجُمُعَةِ، فِيهِ خُلِقَ آدَمُ وفِيهِ أُدْخِلَ الجَنَّةَ، وفِيهِ أُهْبِطَ مِنْها، وفِيهِ سَاعَةٌ لَا يُوافِقُهَا عَبْدٌ مُسْلِمٌ يُصَلِّي فَيَسْأَلُ اللهَ فِيها شَيْئًا إِلَّا أَعْطاهُ إِيَّاهُ». قَالَ أَبُو هُرَيْرَةَ:

I said: 'Inform me about it, and do not keep any of it from me.' He said: 'It is after *Al-'Aṣr* until the sun has set.' I said: 'How can it be after *Al-'Aṣr* when Allāh's Messenger ﷺ said: 'The Muslim worshipper would not stand in *Ṣalāt*,' and that is a time that prayer is not performed in?' So 'Abdullāh bin Salām said: 'Didn't Allāh's Messenger ﷺ say: "Whoever sat in a gathering awaiting the *Ṣalāt* then he is in *Ṣalāt*"? I said: 'Of course.' He said: 'Then that is it.'" (***Ṣaḥīḥ***)

فَلَقِيتُ عَبْدَ اللهِ بْنَ سَلَامٍ فَذَكَرْتُ لَهُ هٰذَا الْحَدِيثَ، فَقَالَ: أَنَا أَعْلَمُ بِتِلْكَ السَّاعَةِ، فَقُلْتُ: أَخْبَرَنِي بِها ولَا تَضْنَنْ بِهَا عَلَيَّ، قَالَ: هِيَ بَعْدَ الْعَصْرِ إِلى أَنْ تَغْرُبَ الشَّمْسُ قُلْتُ كَيْفَ تَكُونُ بَعْدَ الْعَصْرِ وقَدْ قَالَ رَسُولُ اللهِ ﷺ: «لَا يُوافِقُهَا عَبْدٌ مُسْلِمٌ وهُوَ يُصَلِّي» وتِلْكَ السَّاعَةُ لَا يُصَلَّى فِيها؟ فَقَالَ عَبْدُ اللهِ ابْنُ سَلَامٍ: أَلَيْسَ قَدْ قَالَ رَسُولُ اللهِ ﷺ: «مَنَ جَلَسَ مَجْلِسًا يَنْتَظِرُ الصَّلَاةَ فَهُوَ فِي صَلَاةٍ؟» قُلْتُ: بَلَى، قَالَ: فَهُوَ ذَاكَ.

[Abū 'Eīsā said:] There is a long story in this *Ḥadīth*.

[قَالَ أَبُو عِيسَى:] وفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ.

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

قَالَ أَبُو عِيسَى: وهٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

He said: His saying: "Inform me about it, and do not keep any of it from me" means: "don't be stingy with me regarding it." *Aḍ-Ḍanīn* is stingy, suspected, charged.

قَالَ: ومَعْنَى قَوْلِهِ: أَخْبَرَنِي بِها ولَا تَضْنَنْ بِها عَلَيَّ. لَا تَبْخَلْ بِها عَلَيَّ. والضَّنِينُ: البَخِيلُ والظَّنِينُ المُتَّهَمُ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الصلاة، باب فضل يوم الجمعة وليلة الجمعة، ح:١٠٤٦ من حديث مالك به مطولاً وهو في الموطأ: ١/١٠٨-١١٠(يحيى) وصححه ابن خزيمة، ح:١٧٣٨ وابن حبان، ح:١٠٢٤ والحاكم: ١/٢٧٨، ٢٧٩ على شرط الشيخين ووافقه الذهبي وغيرهم.

Comments:

Although this is the preferred opinion, that this moment is after the *'Aṣr* prayer; both 'Abdullāh bin Salām and Ka'b Ahbār quoted the same opinion from the Torah. Yet as the time of the sermon and Friday prayer is a special time of worship and supplication, therefore the supplication should be made in both times, this also proves that making the supplication while the sermon is in progress is not contrary to the silence required for the sermon.

Chapter 3. What Has Been Related About Performing *Ghusl* on Friday

(المعجم ٣) - بَابُ مَا جَاءَ فِي الاغْتِسَالِ يَوْمَ الْجُمُعَةِ (التحفة ٢٣٨)

492. Sālim narrated from his father, from his grand-father, that he heard the Prophet ﷺ saying: "Whoever comes on Friday, then let him perform *Ghusl*." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Sa'eed, 'Umar, Jābir, Al-Barā', 'Āishah, and Abū Ad-Dardā'.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

٤٩٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «مَنْ أَتَى الجُمُعَةَ فَلْيَغْتَسِلْ».

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وعُمَرَ وجابِرٍ والْبَرَاءِ وعائِشَةَ وأَبِي الدَّرْدَاءِ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٢/٩ عن سفيان بن عيينة به وصرح بالسماع وأخرجه البخاري، ح: ٨٩٤ ومسلم، ح: ٨٤٤ من حديث الزهري به وصرح بالسماع * وفي الباب عن أبي سعيد [البخاري، ح: ٨٥٨ ومسلم، ح: ١٠٤٦] وعمر [يأتي: ٤٩٤] وجابر [النسائي، ح: ١٣٧٩] والبراء [يأتي: ٥٢٨] وعائشة [البخاري، ح: ٩٠٢ ومسلم: ٨٤٧] وأبي الدرداء [الدولابي في الكنى: ٢/١٤٦].

493. (Another chain) from 'Abdullāh bin 'Umar, from the Prophet ﷺ which is similar. (*Ṣaḥīḥ*)

Muḥammad said: "The *Ḥadīth* of Az-Zuhrī from Sālim, from his father (no. 492) – and, the *Ḥadīth* of 'Abdullāh bin 'Abdullāh bin 'Umar, from his father (a narrator in the chain of this *Ḥadīth*) – both of the *Aḥādīth* are *Ṣaḥīḥ*."

Some of the companions of Az-Zuhrī said that Az-Zuhrī said: "The family of 'Abdullāh bin 'Abdullāh bin 'Umar narrated to me, from 'Abdullāh bin 'Umar."

[Abū 'Eīsā said: Regarding *Ghusl* on Friday, it has also been reported

٤٩٣ - وَرُوِيَ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الله ابْنِ عَبْدالله بْنِ عُمَرَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ هٰذَا الْحَدِيثُ أَيْضًا. حَدَّثَنَا بِذٰلِكَ قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهابٍ، عَنْ عَبْدِ الله بْنِ عَبْدِ الله بنِ عُمَرَ، عَنْ عَبْدِ الله بْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ مِثْلَهُ.

وقَالَ مُحَمَّدٌ: وحَدِيثُ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنْ أَبِيهِ وحَدِيثُ عَبْدِ الله بْنِ عَبْدِ الله، عَنْ أَبِيهِ، كِلَا الْحَدِيثَيْنِ صَحِيحٌ.

وقَالَ بَعْضُ أَصْحَابِ الزُّهْرِيِّ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي آل عَبْدِ الله بْنِ عُمَرَ، عَنْ عَبْدِ الله بْنِ عُمَرَ.

from Ibn 'Umar, from 'Umar, from the Prophet ﷺ, and it is a *Ḥasan Ṣaḥīḥ Ḥadīth*.]

[قَالَ أَبُو عِيسَى: وقَدْ رُوِيَ عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ فِي الْغُسْلِ يَوْمَ الْجُمُعَةِ أَيْضًا وهُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، ح: ٨٤٤، الجمعة، باب كتاب الجمعة، عن قتيبة به.

494. And Yūnus and Ma'mar reported, from Az-Zuhrī, from Sālim *Wuḍū'* from his father]: "Umar bin Al-Khaṭṭāb was giving a *Khuṭbah* on Friday when a man from the Companions of the Prophet ﷺ entered. So he said: 'What time is it?' So he said: 'I don't know, I heard the call and did nothing more than perform *Wuḍū'*.' So he said: And *Wudū'* again!? I know surely that the Messenger of Allāh ﷺ has ordered *Ghusl*.'" (***Ṣaḥīḥ***)

[Abū Bakr] Muḥammad bin Abān narrated that to us: 'Abdur-Razzāq narrated to us; from Ma'mar, from Az-Zuhrī.

٤٩٤ - ورَوَاهُ يُونُسُ ومَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنْ أَبِيهِ] بَيْنَما عُمَرُ بْنُ الخَطَّابِ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ دَخَلَ رَجُلٌ مِنْ أَصْحابِ النَّبِيِّ ﷺ فَقَالَ: أَيَّةُ ساعَةٍ هَذِهِ؟ فَقَالَ: ما هُوَ إِلَّا أَنْ سَمِعْتُ النِّداءَ ومَا زِدْتُ عَلَى أَنْ تَوَضَّأْتُ قَالَ: والْوُضُوءُ أَيْضًا! وقَدْ عَلِمْتُ أَنَّ رَسُولَ الله ﷺ أَمَرَ بِالْغُسْلِ.

حَدَّثَنَا بِذٰلِكَ [أَبُو بَكْرٍ] مُحَمَّدُ بْنُ أَبَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ؛ ح:

تخريج: متفق عليه، وأخرجه مسلم، انظر الحديث الآتي والبخاري، ح: ٨٧٨ من حديث الزهري به.

495. (Another chain reaching to Az-Zuhrī) with this *Ḥadīth*.

Mālik reported this *Ḥadīth* from Az-Zuhrī, from Sālim who said: "'Umar [bin Al-Khaṭṭāb] was giving a Khuṭbah on Friday." And he mentioned this *Ḥadīth*. (***Ṣaḥīḥ***)

Abū 'Eīsā said: I asked Muḥammad about this, and he said: "What is correct is the *Ḥadīth* of Az-Zuhrī from Sālim, from his father."

Muḥammad said: "Similar to this

٤٩٥ - وحَدَّثَنَا عبدالله بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا [أَبُو صَالِحٍ] عَبْدُالله بْنُ صالِحٍ عَنِ اللَّيْثِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ بِهٰذَا الْحَدِيثِ.

ورَوَى مالِكٌ هٰذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ قَالَ: «بَيْنَما عُمَرُ [بْنُ الخَطَّابِ] يَخطُبُ يَوْمَ الْجُمُعَةِ» فَذَكَرَ [هٰذَا] الْحَدِيثَ.

قَالَ أَبُو عِيسَى: [و]سَأَلْتُ مُحَمَّدًا، عَنْ هٰذَا فَقَالَ: الصَّحِيحُ حَدِيثُ الزُّهْرِيِّ، عَنْ

Ḥadīth has also been reported by Mālik, from Az-Zuhrī, from Sālim, from his father."

سالِمٍ، عَنْ أَبِيهِ.
قَالَ مُحَمَّدٌ: وقَدْ رُوِيَ عَنْ مالِكٍ أَيْضًا، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنْ أَبِيهِ نَحْوُ هٰذَا الْحَدِيثِ.

تخريج: وأخرجه مسلم، الجمعة، باب كتاب الجمعة، ح: ٨٤٥/ ٣ من حديث يونس بن يزيد به وهو متفق عليه انظر الحديث السابق * حديث مالك في الموطأ: ١/ ١٠١، ١٠٢ وحديث آخر له عن الزهري عن سالم عن أبيه، وأخرجه البخاري، ح: ٨٧٨.

Comments:

There is disagreement in the status of taking a bath on Friday. According to the four *A'immah* it is *Sunnah* and desirable, not obligatory and compulsory, said Ibn Qudāmah and Ibn 'Abdul Barr. [*Al-Mughnī*: 3/225]. Some said taking a bath on Friday is compulsory according to one statement of Imām Mālik, Shāfi'ī and Aḥmad. However the known opinion of the Four *A'immah* is that it is only *Sunnah* and desirable, not compulsory.

Chapter 4. [What Has Been Related] About The Virtue Of *Ghusl* On Friday

(المعجم ٤) - بَابُ [مَا جَاءَ] فِي فَضْلِ الْغُسْلِ يَوْمَ الْجُمُعَةِ (التحفة ٢٣٩)

496. Aws bin Aws narrated: "Allāh's Messenger ﷺ said to me: 'Whoever performs *Ghusl* on Friday, and bathes completely,[1] and goes early, arriving early, gets close and listens and is silent, there will be for him in every step he takes the reward of a year of fasting and standing (in prayer).'" (*Ṣaḥīḥ*)

Regarding this *Ḥadīth*, Maḥmūd (one of the narrators) said: "Wakī' said: (*Ightasal*) 'Whoever performs *Ghusl*' refers to him; (*Gassala*)' refers to his wife."

٤٩٦ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، وأَبُو جَنابٍ يَحْيى بْنُ أَبِي حَيَّةَ، عَنْ عَبْدِ اللهِ بْنِ عِيسَى، عَنْ يَحْيَى بْنِ الْحارِثِ، عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ، عَنْ أَوْسِ بْنِ أَوْسٍ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «مَنِ اغْتَسَلَ يَوْمَ الجُمُعَةِ وغَسَّلَ وَبَكَّرَ وابْتَكَرَ وَدَنا واسْتَمَعَ وأَنْصَتَ كانَ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوها أَجْرُ سَنَةٍ، صِيامُها وقِيامُها».
قَالَ مَحْمُودٌ في هٰذَا الْحَدِيثِ: قَالَ وَكِيعٌ اغْتَسَلَ هُوَ وغَسَّلَ امْرَأَتَهُ.

[1] There is a difference of opinion about the precise interpretation of this sentence. It has been translated according to one of the more general interpretations, and Allāh knows best. The explanatory quotes that the author mentions after the text are related to the meaning of this sentence. See *Tuḥfat Al-Aḥwadhī*.

It has been reported that ['Abdullāh] bin Al-Mubārak said about this *Ḥadīth*: "Whoever bathes completely' and 'Whoever performs *Ghusl*' means washes his head and performs *Ghusl*."

[He said:] There are narrations on this topic from Abū Bakr, 'Imrān bin Ḥuṣain, Salmān, Abū Dharr, Abū Sa'eed, Ibn 'Umar, and Abū Ayyūb.

Abū 'Eīsā said: The *Ḥadīth* of Aws bin Aws is a *Ḥasan Ḥadīth*, and Abū Al-Ash'ath Aṣ-Ṣan'ānī's name is Sharāḥīl bin Ādah.

[And Abū Janāb is Yaḥya bin Ḥabīb Al-Qaṣṣāb Al-Kūfī.]

[قَالَ:] ويُرْوَى عَنْ [عَبْد الله] بْنِ الْمُبَارَكِ أَنَّهُ قَالَ فِي هٰذَا الْحَدِيثِ: مَنْ غَسَّلَ واغْتَسَلَ، يَعْنِي غَسَلَ رَأْسَهُ واغْتَسَلَ.

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي بَكْرٍ وعِمْرانَ ابْنِ حُصَيْنٍ وسَلْمَانَ وأَبِي ذَرٍّ وأَبِي سَعِيدٍ وابْنِ عُمَرَ وأَبِي أَيُّوبَ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَوْسِ بْنِ أَوْسٍ حَدِيثٌ حَسَنٌ وأَبُو الأَشْعَثِ الصَّنْعَانِيُّ اسْمُهُ شَرَاحِيلُ بْنُ آدَةَ.

[وأَبُو جَنَابٍ يَحْيَى بْنُ حَبِيبٍ القَصَّابُ الْكُوفِيُّ].

تخريج: [صحيح] وأخرجه النسائي: ٣/ ٩٥، ٩٦، ح: ١٣٨٢ (الجمعة، باب فضل غسل يوم الجمعة) من حديث يحيى بن الحارث به وصححه ابن خزيمة، ح: ١٧٦٧ وابن حبان (الإحسان): ٢٧٧٠ والحاكم على شرط الشيخين: ١/ ٢٨١ ووافقه الذهبي، وحسنه البغوي وله علة مردودة * وفي الباب عن أبي بكر، [ابن عدي في الكامل: ٤/ ١٤١٨ والمروزي في مسند أبي بكر، ح: ١٣١] وعمران بن حصين [الطبراني في الكبير: ١٨/ ١٣٩، ١٤٠، ح: ٢٩٢] وسلمان [البخاري، ح: ٨٨٣، ٩١٠ والنسائي، ح: ١٤٠٤] وأبي ذر [ابن ماجه، ح: ١٠٩٧ وأبي سعيد [أبو داود، ح: ٣٤٣] وابن عمر [عبد بن حميد، ح: ٨٥٣] وأبي أيوب [أحمد: ٥/ ٤٢٠ وابن خزيمة: ١٧٧٥].

Comments:

It is evident from this *Ḥadīth* that if a person takes a bath with great care and sets out early for Friday prayers and he listens to the sermon attentively, this will yield him a great reward and recompense. The reward of each step is equal to the standing in prayer and observing fast for a whole year.

Chapter 5. [What Has Been Related] About *Wuḍū'* On Friday

(المعجم ٥) - بَابُ [مَا جَاءَ] فِي الْوُضُوءِ يَوْمَ الْجُمُعَةِ (التحفة ٢٤٠)

497. Samurah bin Jundab narrated that Allāh's Messenger ﷺ said: "Whoever performs *Wuḍū'* on Friday, then he will receive the blessing, and whoever performs *Ghusl* then *Ghusl* is more virtuous." (***Ḥasan***)

٤٩٧ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا سَعِيدُ بْنُ سُفْيَانَ الجَحْدَرِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ الحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ الله ﷺ:

«مَنْ تَوَضَّأَ يَوْمَ الجُمُعَةِ فَبِهَا وَنِعْمَتْ، ومَنِ اغْتَسَلَ فالغُسْلُ أَفْضَلُ».

[He said:] There are narrations on this topic from Abū Hurairah, Anas, and 'Āishah.

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وأَنَسٍ وعائِشَةَ.

Abū 'Eīsā said: The *Ḥadīth* of Samurah is a *Ḥasan Ḥadīth*.

قَالَ أَبُو عِيسَى: حَدِيثُ سَمُرَةَ حَدِيثٌ حَسَنٌ.

Some of the companions of Qatādah narrated this *Ḥadīth* from Qatādah, from Al-Ḥasan, from Samurah [bin Jundab]. Some of them narrated it from Qatādah, from Al-Ḥasan, from the Prophet ﷺ which is *Mursal*.

وقَدْ رَوَى بَعْضُ أَصْحابِ قَتَادَةَ هٰذَا الْحَدِيثَ عَنْ قَتَادَةَ، عَنِ الحَسَنِ، عَنْ سَمُرَةَ [ابْنِ جُنْدَبٍ]. وَرَواهُ بَعْضُهُمْ عَنْ قَتَادَةَ، عَنِ الحَسَنِ عَنِ النَّبِيِّ ﷺ مُرْسَلٌ.

This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and those after them. They prefer *Ghusl* on Friday, and they consider *Wuḍū'* instead of *Ghusl* on Friday as acceptable.

والْعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحابِ النَّبِيِّ ﷺ ومَنْ بَعْدَهُمُ اخْتارُوا الْغُسْلَ يَوْمَ الجُمُعَةِ ورَأَوْا أَنْ يُجْزِىءَ الْوُضُوءُ مِنَ الْغُسْلِ يَوْمَ الجُمُعَةِ.

Ash-Shāfi'ī said: "Of that which proves that the order from the Prophet ﷺ to perform *Ghusl* on Friday is an order of preference not an obligation, is the *Ḥadīth* of 'Umar when he said to 'Uthmān: 'And *Wuḍū'*?! While you know that Allāh's Messenger ﷺ ordered performing *Ghusl*.' (no. 494) For if it was known that the order was one of obligation not preference, then 'Umar would not have left 'Uthmān alone until he had performed it, and he would have told him to return and perform *Ghusl*, so he would not have left 'Uthmān alone while knowing that. Rather this *Ḥadīth* proves that *Ghusl* on Friday is a virtuous deed that is not obligatory."

قَالَ الشَّافِعِيُّ: ومِمَّا يَدُلُّ عَلَى أَنَّ أَمْرَ النَّبِيِّ ﷺ بِالْغُسْلِ يَوْمَ الجُمُعَةِ أَنَّهُ عَلَى الاخْتِيارِ لَا عَلَى الْوُجُوبِ: حَدِيثُ عُمَرَ حَيْثُ قَالَ لِعُثْمَانَ: والْوُضُوءَ أَيْضًا، وقَدْ عَلِمْتَ أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِالْغُسْلِ يَوْمَ الجُمُعَةِ فَلَوْ عَلِمَا أَنَّ أَمْرَهُ عَلَى الْوُجُوبِ لَا عَلَى الاخْتِيارِ لَمْ يَتْرُكْ عُمَرُ عُثْمَانَ حَتَّى يَرُدَّه ويَقُولَ لَهُ: ارْجِعْ فاغْتَسِلْ، ولَمَا خَفِيَ عَلَى عُثْمَانَ ذٰلِكَ مَعَ عِلْمِهِ، ولٰكِنْ دَلَّ فِي هٰذَا الْحَدِيثِ أَنَّ الْغُسْلَ يَوْمَ الجُمُعَةِ فِيهِ فَضْلٌ مِنْ غَيْرِ وُجُوبٍ يَجِبُ عَلَى الْمَرْءِ كَذٰلِكَ.

تخريج: [إسناده حسن] وأخرجه النسائي: ٣/ ٩٤، ح: ١٣٨١ (الجمعة، باب الرخصة في ترك الغسل يوم الجمعة) من حديث شعبة به وصححه ابن خزيمة، ح: ١٧٥٧ وللحديث شواهد *

الحسن البصري صرح بالسماع عند الطوسي في مختصر الأحكام:٣/ ١٠، ح:٣٣٤/ ٤٦٧ * وفي الباب عن أبي هريرة، مسلم:٨٥٧ وأنس [ابن ماجه، ح:١٠٩١] وعائشة، [البخاري، ح:٩٠٢ ومسلم، ح:٨٤٧].

Comments:

Various *Aḥādīth* reported about taking a bath on Friday suggest that it is at least the Stressed *Sunnah*, Friday prayer is valid without it but neglecting a bath will be a great deficiency.

٤٩٨ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْجُمُعَةَ فَدَنَا واسْتَمَعَ وأَنْصَتَ غُفِرَ لَهُ ما بَيْنَه وبَيْنَ الْجُمُعَةِ وزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، ومَنْ مَسَّ الْحَصَى فَقَدْ لَغَا».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

498. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "Whoever performs *Wuḍū'*, performing his *Wuḍū'* well, then he comes to the Friday (prayer), and gets close, listens and is silent, then whatever (sin) was between that and (the last) Friday are forgiven for him, in addition to three days. And whoever touches the pebbles, he has committed *Laghā* (useless activity)." (*Ṣaḥīḥ*)

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

تخريج: وأخرجه مسلم، الجمعة، باب فضل من استمع وأنصت في الخطبة، ح:٨٥٧ من حديث أبي معاوية الضرير به.

Comments:

As every good deed is rewared ten fold by the mercy of Allāh, so minor sins of ten days are forgiven because of Friday, as long the major sins are not committed.

(المعجم ٦) - بَابُ مَا جَاءَ فِي التَّبْكِيرِ إِلَى الْجُمُعَةِ (التحفة ٢٤١)

Chapter 6. What Has Been Related About Going Early To The Friday Prayer

٤٩٩ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مالِكٌ عَنْ سُمَيٍّ، عَنْ أَبِي صالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّما قَرَّبَ بَدَنَةً،

499. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "Whoever performs *Ghusl* on Friday – the *Ghusl* for *Janābah* – then he goes, he is like one who gave a camel in charity. Whoever goes in the second hour, then he is like one who gave a cow in charity.

Whoever goes in the third hour then he is like one who gave a horned ram in charity. Whoever goes in the fourth hour, then he is like the one who gave a chicken in charity. Whoever goes in the fifth hour, then he is like one who gave an egg in charity. When the *Imām* comes out, the angels are present listening to the remembrance." (*Ṣaḥīḥ*)

وَمَنْ راحَ في السَّاعَةِ الثَّانِيَةِ فَكَأَنَّما قَرَّبَ بَقَرَةً وَمَنْ رَاحَ في السَّاعةِ الثَّالِثَةِ فَكَأَنَّما قَرَّبَ كَبْشًا أَقْرَنَ ومَنْ رَاحَ في السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، ومَنْ رَاحَ في السَّاعَةِ الخامِسَةِ فَكَأَنَّما قَرَّبَ بَيْضَةً، فَإِذا خَرَجَ الْإِمَامُ حَضَرَتِ المَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ».

[He said:] There are narrations on this topic from 'Abdullāh bin 'Amr and Samurah.

[قَالَ:] وفِي الْبَابِ عَنْ عَبْدِ الله بْنِ عَمْرٍو وسَمُرَةَ.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الجمعة، باب فضل الجمعة، ح: ٨٨١ ومسلم، ح: ٨٥٠ من حديث مالك به وهو في الموطأ: ١/ ١٠١ (يحيى) * وفي الباب عن عبدالله بن عمرو [ابن خزيمة، ح: ١٧٧١] وسمرة [ابن ماجه، ح: ١٠٩٣].

Comments:

According to Imām Mālik, these times are from the time the sun passes the meridian until the Imām appears. From among the later scholars, Imām Muhammad Ḥayāt Sindhī and Abul-Ḥasan Sindhī also adopted the same opinion. [*Fatḥ- Al-Mulhim*: 2 /389]. The inclination of Shah Waliullāh also looks to the same side and he wrote: 'These times are small intervals that begin from the time of the obligation of Friday until the *Imām* stands for the sermon'. [*Hujjatullāhil Bālighah*: 2/29]. As the Imām appears to deliver the sermon the register of extra reward and recompense is closed, and the angels responsible for it become attentive to the sermon, but as for the reward of Friday, it is there.

Chapter 7. What Has Been Related About Neglecting The Friday Prayer Without An Excuse

(المعجم ٧) - بَابُ مَا جَاءَ فِي تَرْكِ الْجُمُعَةِ مِنْ غَيْرِ عُذْرٍ (التحفة ٢٤٢)

500. Abū Al-Ja'd – meaning Aḍ-Ḍamrī – narrated, and he was a Companion according to the claim of Muḥammad bin 'Amr: "Allāh's Messenger ﷺ said: 'Whoever

٥٠٠ - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ عَبِيدَةَ بْنِ سُفْيَانَ، عَنْ أَبِي الْجَعْدِ يَعْنِي الضَّمْرِيَّ، وكانَتْ لَهُ صُحْبَةٌ فِيما زَعِمَ مُحَمَّدُ

neglects the Friday prayer three times (in a row) without an excuse, then Allāh sets a seal upon his heart.'" (*Ḥasan*)

[He said:] There are narrations on this topic from Ibn 'Umar, Ibn 'Abbās, and Samurah.

Abū 'Eīsā said: The *Ḥadīth* of Abū Al-Ja'd is a *Ḥasan Ḥadīth*.

He said: I asked Muḥammad about Abū Al-Ja'd Aḍ-Ḍamrī's name, but he did not know his name and he said: "Nothing is known from him, from the Prophet ﷺ except this *Ḥadīth*."

Abū 'Eīsā said: And we do not know of this *Ḥadīth* except as a narration of Muḥammad bin 'Amr.

ابْنُ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثَ مَرَّاتٍ تَهَاوُنًا بِهَا طَبَعَ اللهُ عَلَى قَلْبِهِ».

[قَالَ:] وفِي الْبَابِ عَنِ ابْنِ عُمَرَ وابْنِ عَبَّاسٍ وسَمُرَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي الْجَعْدِ حَدِيثٌ حَسَنٌ.

قَالَ: وسَأَلْتُ مُحَمَّدًا عَنِ اسْمِ أَبِي الجَعْدِ الضَّمْرِيِّ فَلَمْ يَعْرِفِ اسْمَهُ. وقَالَ: لَا أَعْرِفُ لَهُ عَنِ النَّبِيِّ ﷺ إِلَّا هٰذَا الْحَدِيثَ.

قَالَ أَبُو عِيسَى: ولَا نَعْرِفُ هٰذَا الْحَدِيثَ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب التشديد في ترك الجمعة: ١٠٥٢ وابن ماجه، ح: ١١٢٥ والنسائي: ٣/ ٨٨، ح: ١٣٧٠ من حديث محمد بن عمرو به وصححه ابن خزيمة، ح: ١٨٥٧ وابن حبان، ح: ٦٥، ٥٥٣، ٥٥٤ والحاكم: ١/ ٢٨٠ على شرط مسلم ووافقه الذهبي وللحديث شواهد كثيرة وهو متواتر * وفي الباب عن ابن عمر [مسلم، ح: ٨٦٥] وابن عباس [النسائي، ح: ١٣٧١] وسمرة [ابن ماجه، ح: ١١٢٨].

Comments:

If a person misses three Fridays continuously with negligence and slackness, his heart is occupied with carelessness, negligence and slackness; it will be a cause to lose the interest and zeal of earning righteousness and good; such a person begins to play in the hands of Satan, like hypocrites.

Chapter 8. What Has Been Related About How Much Distance One Should Cover To Go To The Friday Prayer

(المعجم ٨) - بَابُ مَا جَاءَ مِنْ كَمْ يُؤْتَى إِلَى الْجُمُعَةِ (التحفة ٢٤٣)

501. Thuwair narrated from a man among the people of Qubā', from his father, who was one of the Companions of the Prophet ﷺ, that he said: "The Prophet ﷺ ordered us to attend the Friday prayer in Qubā'." (*Ḍa'īf*)

٥٠١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ ومُحَمَّدُ بْنُ مَدُّوَيه [قَالَا]: حَدَّثَنَا الفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا إِسْرائِيلُ عَنْ ثُوَيْرٍ، عَنْ رَجُلٍ مِنْ أَهْلِ قُبَاءٍ، عَنْ أَبِيهِ وكانَ مِنْ أَصْحابِ النَّبِيِّ ﷺ

قَالَ: أَمَرَنَا النَّبِيُّ ﷺ أَنْ نَشْهَدَ الْجُمُعَةَ مِنْ قُبَاءَ.

[وقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِي هٰذَا ولَا يَصِحُّ].

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ ولَا يَصِحُّ فِي هٰذَا الْبَابِ عَنِ النَّبِيِّ ﷺ شَيْءٌ.

وقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ [أَنَّهُ] قَالَ: «الْجُمُعَةُ عَلَى مَنْ آواهُ اللَّيْلُ إِلَى أَهْلِهِ».

وهٰذَا حَدِيثٌ إِسْنَادُهُ ضَعِيفٌ، إِنَّما يُرْوَى مِنْ حَدِيثِ مُعَارِكِ بْنِ عَبَّادٍ عَنْ عَبْدِ اللهِ بْنِ سَعِيدٍ المَقْبُرِيِّ، وضَعَّفَ يَحْيَى بْنُ سَعِيدٍ القَطَّانُ عَبْدَ اللهِ بْنَ سَعِيدٍ المَقْبُرِيَّ فِي الْحَدِيثِ.

[قَالَ:] واخْتَلَفَ أَهْلُ الْعِلْمِ عَلَى مَنْ تَجِبُ عَلَيْهِ الْجُمُعَةُ، فَقَالَ بَعْضُهُمْ: تَجِبُ الْجُمُعَةُ عَلَى مَنْ آواهُ اللَّيْلُ إِلى مَنْزِلِهِ. وقَالَ بَعْضُهُمْ: لَا تَجِبُ الْجُمُعَةُ إِلَّا عَلَى مَنْ سَمِعَ النِّداءَ، وهُوَ قَوْلُ الشَّافِعِيِّ وأَحْمَدَ وإِسْحَاقَ.

تخريج: [إسناده ضعيف] ثوير: ضعيف، رمي بالرفض (تقريب) وشيخه مجهول وحديث معارك يأتي بعده: ٥٠٢.

[Something has been reported from Abū Hurairah from the Prophet ﷺ on this, but it is not correct.]

Abū 'Eīsā said: We do not know of this *Ḥadīth* except through this route, and there is nothing correct on this topic from the Prophet ﷺ.

It has been related from Abū Hurairah that the Prophet ﷺ said: "The Friday prayer is required from whomever can return to his family by the night."

The chain for this *Ḥadīth* is weak, it has only been reported as a narration of Mu'ārik bin 'Abbād from 'Abdullāh bin Sa'eed Al-Maqburī, and Yaḥya bin Sa'eed Al-Qaṭṭān graded 'Abdullāh bin Sa'eed Al-Maqburī's *Aḥādīth* weak.

[He said:] The people of knowledge differ over upon whom is the Friday prayer obligatory. Some of them say that it is obligatory upon whomever can return to his home by the night. Some of them say that the Friday prayer is not obligatory except upon one who can hear the call. This is the saying of Ash-Shāfi'ī, Aḥmad, and Isḥāq.

٥٠٢ - **سَمِعْتُ** أَحْمَدَ بْنَ الْحَسَنِ يَقُولُ: كُنَّا عِنْدَ أَحْمَدَ بْنِ حَنْبَلٍ فَذَكَرُوا عَلَى مَنْ تَجِبُ الْجُمُعَةُ، فَلَمْ يَذْكُرْ أَحْمَدُ فِيهِ، عَنِ النَّبِيِّ ﷺ شَيْئًا: قَالَ أَحْمَدُ بْنُ الْحَسَنِ: فَقُلْتُ لِأَحْمَدَ بْنِ حَنْبَلٍ: فِيهِ، عَنْ أَبِي هُرَيْرَةَ

502. I heard Aḥmad bin Al-Ḥasan saying: "We were with Aḥmad bin Ḥanbal, so they mentioned the one upon whom the Friday prayer is obligatory. Aḥmad did not mention anything about it from the Prophet ﷺ." Aḥmad bin Al-Ḥasan said: "I

said to Aḥmad bin Ḥanbal: 'There is something about it from Abū Hurairah, from the Prophet ﷺ.' So Aḥmad bin Ḥanbal said: 'From the Prophet ﷺ?' I said: 'Yes.'" [Aḥmad bin Al-Ḥasan said:] "Ḥajjāj bin Nuṣair narrated to us; Mu'ārik bin 'Abbād narrated to us from 'Abdullāh bin Sa'eed Al-Maqburī, from his father, from Abū Hurairah that the Prophet ﷺ said: "The Friday prayer is required from whomever can return to his family by the night." He said: "So Aḥmad [bin Ḥanbal] became angry with me, and he said to me: 'Seek forgiveness from your Lord, seek forgiveness from your Lord.'"

[Abū 'Eīsā said:] Aḥmad bin Ḥanbal only did that because he did not consider this *Ḥadīth* to be anything and he thought that it was weak due to the conditions of its chain.

عَنِ النَّبِيِّ ﷺ: [فـ]قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: عَنِ النَّبِيِّ ﷺ؟ قُلْتُ: نَعَمْ [قَالَ أَحْمَدُ بْنُ الْحَسَنِ]: حَدَّثَنَا حَجَّاجُ بْنُ نُصَيرٍ: حَدَّثَنَا مُعارِكُ بْنُ عَبَّادٍ عَنْ عَبْدِ اللهِ بْنِ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْجُمُعَةُ عَلَى مَنْ آواهُ اللَّيْلُ إِلى أَهْلِهِ» [قَالَ:] فَغَضِبَ عَلَيَّ أَحْمَدُ [بْنُ حَنْبَلٍ] وقَالَ [لِي]: اسْتَغْفِرْ رَبَّك اسْتَغْفِرْ رَبَّك.

[قَالَ أَبُو عِيسَى:] إِنَّما فَعَلَ بِهِ أَحْمَدُ بْنُ حَنْبَلٍ هٰذَا لِأَنَّهُ لَمْ يَعُدَّ هٰذَا الْحَدِيثَ شَيْئًا وضَعَّفَهُ لِحَالِ إِسْنَادِ[هِ].

تخريج: [إسناده ضعيف جدًّا] وأخرجه البيهقي: ٣/١٧٦ من حديث معارك به والحديث ضعفه البغوي في شرح السنة: ٤/٢٢١ * حجاج بن نصير ضعيف وكذا شيخه وعبدالله بن سعيد متروك وفي الباب آثار عن ابن عمر وغيره، عند البيهقي وغيره وحديث الباب أخرجه ابن الجوزي في العلل المتناهية: ١/٤٦٠ من حديث الترمذي به.

Comments:

Three *A'immah*: Mālik, Shāfi'ī and Aḥmad said, as for the issue of Friday there is no difference concerning holding it in a city or a village, wherever it can be congregated it is obligatory. Therefore where the voice of *Adhān* reaches and those people attend congregational prayer, they also should come for Friday prayer, but according to *Aḥnāf* Friday is compulsory only for the people of a city or a big village.

Chapter 9. What Has Been Related About The Time For The Friday Prayer

(المعجم ٩) - بَابُ مَا جَاءَ فِي وَقْتِ الْجُمُعَةِ (التحفة ٢٤٤)

503. Anas bin Mālik narrated: "The Prophet ﷺ would pray the

٥٠٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا

Friday prayer when the sun was declining." (*Ṣaḥīḥ*)

سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمٰنِ التَّيْمِيِّ، عَنْ أَنَسِ ابْنِ مالِكٍ: أَنَّ النَّبِيَّ ﷺ كانَ يُصَلِّي الْجُمُعَةَ حِينَ تَمِيلُ الشَّمْسُ.

تخريج: وأخرجه البخاري، الجمعة، باب وقت الجمعة إذا زالت الشمس، ح:٩٠٤ من حديث سريج بن النعمان به.

504. (Another chain) from Anas, from the Prophet ﷺ, similarly. (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Salamah bin Al-Akwa', Jābir, and Az-Zubair bin Al-'Awwām.

Abū 'Eīsā said: The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is what is agreed upon by most of the people of knowledge; that the time for the Friday prayer is when the sun passes the meridian, like the time for *Aẓ-Ẓuhr*. This is the saying of Ash-Shāfi'ī, Aḥmad and Isḥāq.

Some of them held the view that if the Friday prayer was performed before the sun passed the meridian then it was also allowed.

Aḥmad said that he did not think one had to repeat it if he prayed it before the sun passed the meridian.

٥٠٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمٰنِ التَّيْمِيِّ، عَنْ أَنَسٍ [عَنِ النَّبِيِّ ﷺ] نَحْوَهُ.

[قَالَ:] وفِي الْبَابِ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ وجابِرٍ والزُّبَيْرِ بْنِ العَوَّامِ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهُوَ الَّذي أَجْمَعَ عَلَيْهِ أَكْثَرُ أَهْلِ الْعِلْمِ: أَنَّ وَقْتَ الْجُمُعَةِ إِذا زالَتِ الشَّمْسُ كَوَقْتِ الظُّهْرِ. وهُوَ قَوْلُ الشَّافِعِيِّ وأَحْمَدَ وإِسْحَاقَ.

ورَأَى بَعْضُهُمْ أَنَّ صَلَاةَ الْجُمُعَةِ إِذا صُلِّيَتْ قَبْلَ الزَّوالِ أَنَّها تَجُوزُ أَيْضًا.

وقَالَ أَحْمَدُ: ومَنْ صَلَّاها قَبْلَ الزَّوالِ فَإِنَّهُ لَمْ يَرَ عَلَيْهِ إِعادَةً.

تخريج: [**صحيح**] انظر الحديث السابق وهو في مسند أبي داود الطيالسي، ح:٢١٣٩ * وفي الباب عن سلمة بن الأكوع [البخاري، ح:٤١٦٨ ومسلم، ح:٨٦٠] وجابر [مسلم، ح:٨٥٨] والزبير بن العوام [أحمد: ١/ ١٦٤ وابن خزيمة، ح:١٨٤٠ والدارمي، ح:١٥٥٣].

Comments:

The majority of Companions, the successors, Imām Abū Ḥanīfah, Mālik and Shāfi'ī are of the view that offering the Friday prayer before the sun declines past the meridian is not allowed, this is what the Authentic *Aḥādīth* require and this opinion is the correct one.

Chapter 10. What Has Been Related About The *Khuṭbah* On The *Minbar*

(المعجم ١٠) - بَابُ مَا جَاءَ فِي الْخُطْبَةِ عَلَى الْمِنْبَرِ (التحفة ٢٤٥)

505. Ibn 'Umar narrated: "The Prophet ﷺ would give the *Khuṭbah* next to the trunk of a date palm. When he [the Prophet ﷺ] began using the *Minbar* the trunk cried out for him until he came to it and held it, so it became quiet." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from Anas, Jābir, Sahl bin Sa'd , Ubayy bin Ka'b, Ibn 'Abbās, and Umm Salamah.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Gharīb Ṣaḥīḥ Ḥadīth*.

Mu'ādh bin Al-'Alā' is from Al-Baṣrah, and he is the brother of Abū 'Amr bin Al-'Alā'.

٥٠٥ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ الْفَلَّاسُ [الصَّيْرَفِيُّ]: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، وَيَحْيَى بْنُ كَثِيرٍ أَبُو غَسَّانَ الْعَنْبَرِيُّ قَالَا: حَدَّثَنَا مَعاذُ بْنُ الْعَلَاءِ عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ إِلى جِذْعٍ، فَلَمَّا اتَّخَذَ [النَّبِيُّ ﷺ] الْمِنْبَرَ حَنَّ الجِذْعُ حَتَّى أَتَاهُ فالْتَزَمَهُ فسَكَنَ.

[قَالَ:] وفِي الْبَابِ عَنْ أَنَسٍ وجابِرٍ وسَهْلِ ابْنِ سَعْدٍ وأُبَيِّ بْنِ كَعْبٍ وابْنِ عَبَّاسٍ وأُمِّ سَلَمَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

ومُعاذُ بْنُ الْعَلَاءِ هُوَ بَصْرِيٌّ [وهُوَ] أَخُو أَبِي عَمْرِو بْنِ الْعَلَاءِ.

تخريج: وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح:٣٥٨٣ من حديث عثمان بن عمر ويحيى بن كثير به * وفي الباب عن أنس [يأتي:٣٦٢٧] وجابر [البخاري، ح:٣٥٨٤، ٣٥٨٥ حنين الجذع] وسهل بن سعد [البخاري، ح:٩١٧ ومسلم، ح:٥٤٤/٤٥] وأبي ابن كعب [ابن ماجه، ح:١٤١٤ وسنده حسن وحسنه البوصيري] وابن عباس [ابن ماجه، ح:١٤١٥ وسنده صحيح وصححه البوصيري] وأم سلمة [الطبراني في الكبير:٢٣/٢٥٥، ح:٥٢٤].

Comments:

It is the consensus that delivering the sermon from the pulpit is the desired *Sunnah*, because the Prophet ﷺ would deliver the sermon from the pulpit after it was made.

Chapter 11. What Has Been Related About Sitting Between Two *Khuṭbah*

(المعجم ١١) - بَابُ مَا جَاءَ فِي الْجُلُوسِ بَيْنَ الْخُطْبَتَيْنِ (التحفة ٢٤٦)

506. Ibn 'Umar narrated: "The Prophet ﷺ would give a *Khuṭbah*

٥٠٦ - حَدَّثَنَا حُمَيدُ بن مَسْعَدَةَ: حَدَّثَنَا خالِدُ بْنُ الْحارِثِ: حَدَّثَنَا عُبَيْدُ الله بْنُ عُمَرَ

on Friday, then sit, then stand and give (another) *Khuṭbah*." He said: "Similar to what they do today." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn 'Abbās, Jābir bin 'Abdullāh, and Jābir bin Samurah.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and it is the view of the people of knowledge, that the two *Khuṭbah* are to be separated by a sitting.

عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كانَ يَخْطُبُ يَوْمَ الْجُمُعَةِ ثُمَّ يَجْلِسُ ثُمَّ يَقُومُ فَيَخْطُبُ، قَالَ: مِثْلَ مَا يَفْعَلُونَ الْيَوْمَ.

[قَالَ:] وفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَجَابِرِ ابْنِ عَبْدِ الله وجابِرِ بْنِ سَمُرَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ، وهُوَ الَّذي رَآهُ أَهْلُ الْعِلْمِ أَنْ يَفْصِلَ بَيْنَ الخُطْبَتَيْنِ بِجُلُوسٍ.

تخريج: متفق عليه، وأخرجه البخاري، الجمعة، باب الخطبة قائمًا، ح:٩٢٠ ومسلم، ح:٨٦١ من حديث خالد بن الحارث به * وفي الباب عن ابن عباس [أحمد:١/٢٥٦] وجابر بن عبدالله [البخاري، ح:٩١٨] وجابر بن سمرة [مسلم، ح:٨٦٢].

Comments:

It proves from this *Ḥadīth* that the sermon should be delivered while standing, and sitting between the two sermons is *Sunnah*, according to most of the people of knowledge, but according to Imām Shāfi'ī it is a condition. [*Al-Mughnī*: 3 / 177]

Chapter 12. What Has Been Related About Curtailing The *Khuṭbah*

(المعجم ١٢) - بَابُ مَا جاءَ فِي قِصَرِ الْخُطْبَةِ (التحفة ٢٤٧)

507. Jābir bin Samurah narrated: "I would pray with the Prophet ﷺ, and his prayer was moderate, and his *Khuṭbah* was moderate." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Ammār bin Yāsir, and Ibn Abī Awfā.

Abū 'Eīsā said: The *Ḥadīth* of Jābir bin Samurah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

٥٠٧ - حَدَّثَنَا قُتَيْبَةُ وَهَنَّادٌ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جابِرِ بْنِ سَمُرَةَ قَالَ: كُنْتُ أُصَلِّي مَعَ النَّبِيِّ ﷺ فَكانَتْ صَلَاتُهُ قَصْدًا وخُطْبَتُهُ قَصْدًا.

[قَالَ:] وفِي الْبَابِ عَنْ عَمَّارِ بْنِ ياسِرٍ وابْنِ أَبِي أَوْفَى.

قَالَ أَبُو عِيسَى: حَدِيثُ جابِرِ بْنِ سَمُرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الجمعة، باب تخفيف الصلاة والخطبة، ح:٨٦٦ من حديث أبي الأحوص به * وفي الباب عن عمار بن ياسر [مسلم، ح:٨٦٩] وابن أبي أوفى [النسائي، ح:١٤١٥].

Comments:

The *Sunnah* and authentic way is to adopt moderation both in the prayer and in the sermon avoiding excessiveness and insufficiency so that the people do not face inconvenience, difficulty and hurdles.

Chapter 13. What Has Been Related About The Recitation On The *Minbar*

(المعجم ١٣) - بَابُ مَا جَاءَ فِي الْقِرَاءَةِ عَلَى الْمِنْبَرِ (التحفة ٢٤٨)

508. Ṣafwān bin Ya'lā bin Umayyah narrated from his father who said: "I heard the Prophet ﷺ reciting, while on the *Minbar*: And they will cry: "O Mālik (keeper of Hell)!"."[1]

[He said:] There are narrations on this topic from Abū Hurairah, and Jābir bin Samurah. (***Ṣaḥīḥ***)

Abū 'Eīsā said: The *Ḥadīth* of Ya'lā bin Umayyah is a *Ḥasan Gharīb Ṣaḥīḥ Ḥadīth*, and it is a narration of Sufyān bin Uyainah.

There are those among the people of knowledge who prefer that the *Imām* recite an *Ayāh* of the Qur'ān during the *Khuṭbah*.

Ash-Shāfi'ī said: "When the *Imām* gives a *Khuṭbah* in which he does not recite anything from the Qur'ān in his *Khuṭbah*, the *Khuṭbah* is to be repeated."

٥٠٨ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى بْنِ أُمَيَّةَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ عَلَى الْمِنْبَرِ ﴿وَنَادَوْا يَمَالِكُ﴾ [الزخرف: ٧٧].

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وجَابِرِ ابْنِ سَمُرَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ يَعْلَى بْنِ أُمَيَّةَ حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ وَهُوَ حَدِيثُ ابْنِ عُيَيْنَةَ.

وقَدِ اخْتَارَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ أَنْ يَقْرَأَ الْإِمَامُ فِي الْخُطْبَةِ آيًا مِنَ الْقُرْآنِ.

قَالَ الشَّافِعِيُّ: وإِذَا خَطَبَ الْإِمَامُ فَلَمْ يَقْرَأْ فِي خُطْبَتِهِ شَيْئًا مِنَ الْقُرْآنِ أَعَادَ الْخُطْبَةَ.

تخريج: متفق عليه، وأخرجه البخاري، بدء الخلق، باب صفة النار وأنها مخلوقة، ح: ٣٢٦٦، مسلم، ح: ٨٧١ عن قتيبة به * وفي الباب عن أبي هريرة [البزار (كشف): ١/ ٣٠٨، ح: ٦٤٣] وجابر بن سمرة [مسلم، ح: ٨٦٢].

Comments:

The real objective of the Friday sermon is admonition, advising and reminding. The Noble Qur'ān is the source of admonition and reminding, and the base and foundation of Islam; its rules and teachings are meant to be preached for education and awareness. Therefore the commentary and explanation of the Qur'ānic Verses should be the focus of the sermon.

[1] *Az-Zukhruf* 43:77.

Chapter 14. [What Has Been Related] About The Direction The *Imām* Faces When Delivering The *Khuṭbah*

(المعجم ١٤) - بَابُ [مَا جَاءَ] فِي اسْتِقْبَالِ الإِمَامِ إِذَا خَطَبَ (التحفة ٢٤٩)

509. 'Abdullāh bin Mas'ūd narrated: "When Allāh's Messenger ﷺ ascended the *Minbar* he would face our direction." (*Ḍa'īf*)

[Abū 'Eīsā said:] There is a narration about this from Ibn 'Umar.

We do not know the *Ḥadīth* of Manṣūr except as a narration of Muḥammad bin Al-Faḍl bin 'Aṭiyyah, and Muḥammad bin Al-Faḍl bin 'Aṭiyyah is weak, Our companions regarded his *Aḥādīth* as rejected.

This *Ḥadīth* is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others, they consider it recommended for the *Imām* to face the people when delivering the *Khuṭbah*. This is the opinion of Sufyān Ath-Thawrī, Ash-Shāfi'ī, Aḥmad, and Isḥāq.

Abū 'Eīsā said: There is nothing correct reported from the Prophet about this topic.

٥٠٩ - حَدَّثَنَا عَبَّادُ بْنُ يَعْقُوبَ الْكُوفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ بْنِ عَطِيَّةَ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا اسْتَوَى عَلَى الْمِنْبَرِ اسْتَقْبَلْنَاهُ بِوُجُوهِنَا.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

وَحَدِيثُ مَنْصُورٍ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ الْفَضْلِ بْنِ عَطِيَّةَ.

ومُحَمَّدُ بْنُ الْفَضْلِ بْنِ عَطِيَّةَ ضَعِيفٌ ذَاهِبُ الْحَدِيثِ، عِنْدَ أَصْحَابِنَا.

والْعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وغَيْرِهِمْ يَسْتَحِبُّونَ اسْتِقْبَالَ الْإِمَامِ إِذَا خَطَبَ، وهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ والشَّافِعِيِّ وأَحْمَدَ وإِسْحَاقَ.

قَالَ أَبُو عِيسَى: ولَا يَصِحُّ فِي هٰذَا الْبَابِ عَنِ النَّبِيِّ ﷺ شَيْءٌ.

تخريج: [ضعيف] وأخرجه أبو نعيم في حلية الأولياء: ٥/ ٤٥ من حديث عباد بن يعقوب الرافضي به وسنده ضعيف جدًا وللحديث شواهد ضعيفة عند ابن ماجه، ح: ١١٣٦ والبيهقي (٣/ ١٩٨، ١٩٩) وغيرهما ورواه البخاري في صحيحه، قبل ح: ٩٢١ موقوفًا على ابن عمر وأنس رضي الله عنهما.

Comments:

Also it is the aim of the Friday sermon that the attendees should listen to the sermon quietly with great care, reflection and understanding. This is possible only if they pay attention to the *Imām* delivering the sermon. It is almost an agreed upon issue that the attendees should turn their faces to the *Imām* during the sermon, said Ibn Al-Mundhir.

Chapter 15. [What Has Been Related] About Two *Rak'ah* When One Arrives While The *Imām* Is Delivering The *Khuṭbah*

(المعجم ١٥) - بَابُ [مَا جَاءَ] فِي الرَّكْعَتَيْنِ إِذَا جَاءَ الرَّجُلُ وَالْإِمَامُ يَخْطُبُ (التحفة ٢٥٠)

510. Jābir bin 'Abdullāh narrated: "The Prophet ﷺ was delivering a *Khuṭbah* on Friday when a man came. The Prophet ﷺ said: 'Have you prayed?' He said no. So he said: 'Then stand and pray.'"

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [it is the most correct thing about this topic.]

٥١٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: بَيْنَمَا النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ جَاءَ رَجُلٌ فَقَالَ النَّبِيُّ ﷺ: «أَصَلَّيْتَ؟» قَالَ: لَا، قَالَ: «فَقُمْ فَارْكَعْ».

قَالَ أَبُو عِيسَى: وَهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [أَصَحُّ شَيْءٍ فِي هٰذَا الْبَابِ].

تخريج: متفق عليه، وأخرجه مسلم، الجمعة، باب التحية والإمام يخطب، ح: ٨٧٥ عن قتيبة والبخاري، ح: ٩٣٠ من حديث حماد بن زيد به.

Comments:

It is an agreed narration by *Al-Bukhārī* and Muslim that the Messenger of Allāh ﷺ said: 'If one of you comes on Friday while the *Imām* is delivering the sermon (the narrator is doubtful) or has come out (to deliver the sermon) he should pray two *Rak'ah*. [*Ṣaḥīḥ Al-Bukhārī: Ḥadīth*: 1166]

511. 'Iyāḍ bin 'Abdullāh bin Abī Sarḥ narrated: "Abū Sa'eed Al-Khudrī entered (the mosque) on Friday while Marwān was giving the *Khuṭbah*, so he began praying. The guards came to make him sit down but he refused until he had prayed. When he finished he came to us and we said: 'May Allāh have mercy upon you. They nearly harmed you.' He said: 'I was not going to stop performing them (the two *Rak'ah*) after what I saw from Allāh's Messenger.' Then he mentioned that a man who appeared untidy came on Friday while the Prophet [ﷺ] was delivering the Friday *Khuṭbah*, so

٥١١ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ بْنِ أَبِي سَرْحٍ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ دَخَلَ يَوْمَ الْجُمُعَةِ وَمَرْوَانُ يَخْطُبُ فَقَامَ يُصَلِّي، فَجَاءَ الْحَرَسُ لِيُجْلِسُوهُ فَأَبَى حَتَّى صَلَّى، فَلَمَّا انْصَرَفَ أَتَيْنَاهُ فَقُلْنَا: رَحِمَكَ اللهُ إِنْ كَادُوا لَيَقَعُوا بِكَ فَقَالَ: مَا كُنْتُ لِأَتْرُكَهُمَا بَعْدَ شَيْءٍ رَأَيْتُهُ مِنْ رَسُولِ اللهِ ﷺ، ثُمَّ ذَكَرَ أَنَّ رَجُلًا جَاءَ يَوْمَ الْجُمُعَةِ فِي هَيْئَةٍ بَذَّةٍ وَالنَّبِيُّ [ﷺ] يَخْطُبُ يَوْمَ الْجُمُعَةِ فَأَمَرَهُ فَصَلَّى رَكْعَتَيْنِ وَالنَّبِيُّ ﷺ يَخْطُبُ.

قَالَ ابْنُ أَبِي عُمَرَ: كَانَ [سُفْيَانُ] بْنُ عُيَيْنَةَ

he ordered him to pray two *Rak'ah* all the while the Prophet ﷺ was delivering the *Khuṭbah*." (***Ḥasan***)

Ibn Abī 'Umar said: "[Sufyān] bin 'Uyainah would pray two *Rak'ah* when he came and the *Imām* was giving the *Khuṭbah*, and he would order that, and Abū 'Abdur-Raḥmān Al-Muqria' held that view."

Abū 'Eīsā said: I heard Ibn Abī 'Umar saying: "[Sufyān] bin 'Uyainah said: 'Muḥammad bin 'Ajlān was trustworthy, reliable in *Ḥadīth*."

[He said:] There are narrations on this topic from Jābir, Abū Hurairah, and Sahl bin Sa'd.

Abū 'Eīsā said: The *Ḥadīth* of Abū Sa'eed Al-Khudrī is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to some of the people of knowledge.

It is the view of Ash-Shāfi'ī, Aḥmad, and Isḥāq.

Some of them said that when one enters and the *Imām* is delivering the *Khuṭbah*, then he is to sit and not pray. This is the saying of Sufyān Ath-Thawrī and the people of Al-Kūfah, but the first view is more correct.

Qutaibah narrated to us: Al-'Alā' bin Khālid Al-Qurashī narrated to us, he said: "I saw Al-Ḥasan Al-Baṣrī entered the *Masjid* on Friday while the *Imām* was delivering the *Khuṭbah*, and he prayed two *Rak'ah*, then he sat."

Al-Ḥasan only did that to follow the *Ḥadīth*, and he reported this *Ḥadīth* from Jābir, from the Prophet ﷺ.

يُصَلِّي رَكْعَتَيْنِ إِذَا جَاءَ وَالْإِمَامُ يَخْطُبُ وَ[كَانَ] يَأْمُرُ بِهِ، وكَانَ أَبُو عَبْدِ الرَّحْمٰنِ الْمُقْرِئُ يَرَاهُ.

قَالَ أَبُو عِيسَى: وسَمِعْتُ ابْنَ أَبِي عُمَرَ يَقُولُ: قَالَ [سُفْيَانُ] بْنُ عُيَيْنَةَ: كَانَ مُحَمَّدُ ابْنُ عَجْلَانَ ثِقَةً مَأْمُونًا فِي الْحَدِيثِ.

[قَالَ:] وفِي الْبَابِ عَنْ جابِرٍ وأَبِي هُرَيْرَةَ وسَهْلِ بْنِ سَعْدٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي سَعِيدٍ الْخُدْرِيِّ حَدِيثٌ حَسَنٌ صَحِيحٌ، والْعَمَلُ عَلَى هٰذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ، وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

وقَالَ بَعْضُهُمْ: إِذَا دَخَلَ وَالْإِمَامُ يَخْطُبُ فَإِنَّهُ يَجْلِسُ وَلَا يُصَلِّي، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وأَهْلِ الْكُوفَةِ، والْقَوْلُ الْأَوَّلُ أَصَحُّ.

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْعَلَاءُ بْنُ خَالِدٍ الْقُرَشِيُّ قَالَ: رَأَيْتُ الْحَسَنَ الْبَصْرِيَّ دَخَلَ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ والْإِمَامُ يَخْطُبُ فَصَلَّى رَكْعَتَيْنِ ثُمَّ جَلَسَ.

إِنَّمَا فَعَلَ الْحَسَنُ اتِّبَاعًا لِلْحَدِيثِ، وهُوَ رَوَى عَنْ جابِرٍ عَنِ النَّبِيِّ ﷺ هٰذَا الْحَدِيثَ.

تخريج: [حسن] وأخرجه النسائي: ٣/ ١٠٦، ١٠٧، ١٤٠٩ (الجمعة، باب حث الإمام على الصدقة يوم الجمعة) وابن ماجه، ح: ١١١٣ من حديث سفيان بن عيينة عن محمد بن عجلان به وصرحا بالسماع وصححه ابن خزيمة، ح: ١٧٩٩، ١٨٣٠، ٢٤٨١ * قول ابن عيينة: كان ابن عجلان ثقةً . . . إلخ صحيح ثابت عنه، وأثر الحسن البصري صحيح عنه، العلاء بن خالد ضعيف ولكنه لم ينفرد به تابعه ابن عون وحماد بن أبي الدرداء عند ابن أبي شيبة، ح: ٥١٦٤، ٥١٦٥ وحديث جابر أخرجه ابن ماجه، ح: ١١١٥ * وفي الباب عن جابر [تقدم: ٥١٠] وأبي هريرة [ابن ماجه، ح: ١١١٤] وسهل بن سعد [علل ابن أبي حاتم كما في تحفة الأحوذي: ١/ ٣٦٤].

Comments:

It is very clear from this *Ḥadīth* of Abū Sa'eed Al-Khudrī that he understood the order of performing two *Rak'ah* as a rule and principle; therefore he performed two *Rak'ah* without paying any attention to the prevention of the watchmen.

Chapter 16. What Has Been Related About It Being Disliked To Talk While The *Imām* Is Delivering The *Khuṭbah*

(المعجم ١٦) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْكَلَامِ وَالْإِمَامُ يَخْطُبُ (التحفة ٢٥١)

512. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "Whoever said: 'Be quite' while the *Imām* is giving the *Khuṭbah* then he has committed *Laghw* (useless activity)." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn Abī Awfā and Jābir bin 'Abdullāh.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. It is acted upon according to the people of knowledge. They dislike a man talking while the *Imām* is delivering the *Khuṭbah*. They say that if someone else talks he is not to censure him except by gesturing.

They differ over returning the *Salām*, and replying to the one who sneezes [while the *Imām* is delivering the *Khuṭbah*.] Some of the people of knowledge allowed returning the *Salām* and replying to

٥١٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَالَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ أَنْصِتْ فَقَدْ لَغَا».

[قَالَ:] وفِي الْبَابِ عَنِ ابْنِ أَبِي أَوْفَى وَجَابِرِ بْنِ عَبْدِ اللهِ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ، والْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ: كَرِهُوا لِلرَّجُلِ أَنْ يَتَكَلَّمَ والْإِمَامُ يَخْطُبُ وقَالُوا إِنْ تَكَلَّمَ غَيْرُهُ فَلَا يُنْكِرْ عَلَيْهِ إِلَّا بِالْإِشَارَةِ.

واخْتَلَفُوا فِي رَدِّ السَّلَامِ وتَشْمِيتِ الْعَاطِسِ [والْإِمَامُ يَخْطُبُ] فَرَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي رَدِّ السَّلَامِ وتَشْمِيتِ الْعَاطِسِ والْإِمَامُ

the one who sneezed while the *Imām* is delivering the *Khuṭbah*. This is the view of Aḥmad and Isḥāq. Some of the people of knowledge among the *Tābi'īn* and others disliked it, and this is the view of Ash-Shāfi'ī.

يَخْطُبُ، وهُوَ قَوْلُ أَحْمَدَ وإِسْحَاقَ، وكَرِهَ بَعْضُ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ وَغَيْرِهِمْ ذٰلِكَ، وَهُوَ قَوْلُ الشَّافِعِيِّ.

تخريج: متفق عليه، وأخرجه مسلم، الجمعة، باب: في الإنصات يوم الجمعة في الخطبة، ح: ٨٥١ عن قتيبة والبخاري، ح: ٩٣٤ من حديث الليث به * وفي الباب عن ابن أبي أوفى [ابن أبي شيبة: ١/ ٤٥٩، ح: ٥٣٠٧ وسنده حسن، موقوف] وجابر بن عبدالله [عبد بن حميد، ح: ١١٤٢ وابن حبان، ح: ٥٧٧ وأبو يعلى: ٣/ ٣٣٥، ح: ١٧٩٩، ١٨٠٠].

Comments:

When it is impermissible to tell a person to stop talking during the sermon, how then can a person himself talk. This is the duty of the *Imām* to teach the manners to his audience.

Chapter 17. [What Has Been Related] About It Being Disliked To Step Over (The Necks Of Others) On Friday

(المعجم ١٧) - بَابُ [مَا جَاءَ] فِي كَرَاهِيَةِ التَّخَطِّي يَوْمَ الْجُمُعَةِ (التحفة ٢٥٢)

513. Sahl bin Mu'ādh bin Anas Al-Juhnī narrated from his father that Allāh's Messenger ﷺ said: "Whoever steps over the necks of the people on Friday, he has taken a bridge to Hell." (*Ḍa'īf*)

[He said:] There is something about this from Jābir.

Abū 'Eīsā said: The *Ḥadīth* of Sahl bin Mu'ādh bin Anas Juhanī is *Gharīb*, we only know it as a narration of Rishdīn bin Sa'd. This is acted upon according to the people of knowledge. They strongly dislike a man stepping over people's necks on Friday."

Some of the people of knowledge have spoken about Rishdīn bin Sa'd and considered him weak due to his memory.

٥١٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا رِشْدِينُ ابْنُ سَعْدٍ عَنْ زَبَّانَ بْنِ فَائِدٍ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَخَطَّى رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ اتَّخَذَ جِسْرًا إِلى جَهَنَّمَ».

[قَالَ:] وفِي الْبَابِ عَنْ جابِرٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ سَهْلِ بْنِ مُعاذِ بْنِ أَنَسٍ الجُهَنِيِّ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِين بْنِ سَعْدٍ والْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ: كَرِهُوا أَنْ يَتَخَطَّى الرَّجُلُ يَوْمَ الْجُمُعَةِ رِقَابَ النَّاسِ وَشَدَّدُوا فِي ذٰلِكَ.

وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي رِشْدِينَ بْنِ سَعْدٍ وضَعَّفَهُ مِنْ قِبَلِ حِفْظِهِ.

تخريج: [**إسناده ضعيف**] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في النهي عن تخطي الناس يوم الجمعة، ح:١١١٦ عن أبي كريب به * رشدين وشيخه ضعيفان من أجل سوء حفظهما * وفي الباب عن جابر [ابن ماجه، ح:١١١٥].

Comments:

On Friday, or even in any gathering of knowledge, it is not allowed to step over the necks of the people to go forward in the rows, to disturb them and to bother them without a valid necessity. Although the narration is Weak yet it is true, because this issue is also mentioned in the authentic narrations.

Chapter 18. What Has Been Related About *Al-Ḥabwah* Being Disliked While The *Imām* Is Delivering The *Khuṭbah*

(المعجم ١٨) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الاحْتِبَاءِ وَالإِمَامُ يَخْطُبُ (التحفة ٢٥٣)

514. Sahl bin Mu'ādh narrated from his father: "The Prophet ﷺ prohibited *Al-Ḥabwah* on Friday while the *Imām* is delivering the *Khuṭbah*." (***Ḥasan***)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan*. Abū Marḥūm's name is 'Abdur-Raḥīm bin Maimūn.

There are those among the people of knowledge who dislike *Al-Ḥabwah* on Friday while the *Imām* is delivering the *Khuṭbah*. Some of them permitted it, among them 'Abdullāh bin 'Umar and others, and it is the view of Aḥmad and Isḥāq. They did not see any harm in *Al-Ḥabwah* while the *Imām* is delivering the *Khuṭbah*.

٥١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ والعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ قَالَا: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمٰنِ المُقْرِىءُ عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ: حَدَّثَنِي أَبُو مَرْحُومٍ، عَنْ سَهْلِ بْنِ مُعَاذٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْحَبْوَةِ يَوْمَ الْجُمُعَةِ والإِمَامُ يَخْطُبُ.

قَالَ أَبُو عِيسَى: وهٰذَا حَدِيثٌ حَسَنٌ. وأَبُو مَرْحُومٍ اسْمُهُ عَبْدُ الرَّحِيمِ بْنُ مَيْمُونٍ.

وقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ الحَبْوَةَ يَوْمَ الْجُمُعَةِ والإِمَامُ يَخْطُبُ.

ورَخَّصَ فِي ذٰلِكَ بَعْضُهُمْ، مِنْهُم عَبْدُ اللهِ ابْنُ عُمَرَ وغَيْرُهُ، وبِهِ يَقُولُ أَحْمَدُ وإِسْحَاقُ: لَا يَرَيَانِ بِالحَبْوَةِ والإِمامُ يَخْطُبُ بَأْسًا.

تخريج: [**إسناده حسن**] وأخرجه أبو داود، الصلاة، باب الاحتباء والإمام يخطب، ح:١١١٠ من حديث عبدالله ابن يزيد المقرىء به وصححه ابن خزيمة، ح:١٨١٥ والحاكم:١/ ٢٨٩ ووافقه الذهبي وحسنه البغوي.

Comments:

Al-Ḥabwah to sit with one's knees gathered up against the stomach, while wrapping one's arms or garment around them, or, sitting in the same manner when the private area becomes exposed, as mentioned in chapter 24 in the Chapters on Clothing, *Ḥadīth* no. (1754)

If a person sits while wrapping a cloth around him, it will possibly make him sleep and also there is fear of his *'Aurah* being exposed.

Chapter 19. What Has Been Related About It Being Disliked To Raise The Hands On The *Minbar*

(المعجم ١٩) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ رَفْعِ الأَيْدِي عَلَى الْمِنْبَرِ (التحفة ٢٥٤)

515. Ḥusain narrated: "I heard 'Umārah bin Ruwaibah Ath-Thaqafī – while Bishr bin Marwān was delivering a *Khuṭbah* and raising his hands in supplication – so 'Umārah said: 'May Allāh disgrace these two insignificant hands, I have seen Allāh's Messenger ﷺ, and he would not do any more than this;'" and Husḥaim (one of the narrators) motioned with his index finger. (*Ṣaḥīḥ*)

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

٥١٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا حُصَيْنٌ قَالَ: سَمِعْتُ عُمَارَةَ ابْنَ رُوَيْبَةَ [الثَّقَفِيَّ] وبِشْرُ بْنُ مَرْوَانَ يَخْطُبُ، فَرَفَعَ يَدَيْهِ فِي الدُّعَاءِ فَقَالَ عُمَارَةُ: قَبَّحَ اللهُ هَاتَيْنِ الْيَدَيْنِ الْقَصِيرَتَيْنِ لَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ وما يَزِيدُ عَلَى أَنْ يَقُولَ هَكَذَا، وأَشَارَ هُشَيْمٌ بِالسَّبَّابَةِ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه مسلم، الجمعة، باب تخفيف الصلاة والخطبة، ح: ٨٧٤ من حديث حصين به.

Comments:

If *'Du'ā'* means preaching, calling to the religion and inviting to the teaching of the *Sharī'ah*, it is then enough to indicate just with a finger. Waving and moving one's hand violently is contrary to the etiquettes.

Chapter 20. What Has Been Related About The *Adhān* For The Friday Prayer

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي أَذَانِ الْجُمُعَةِ (التحفة ٢٥٥)

516. As-Sā'ib bin Yazīd narrated: "The *Adhān* during the time of Allāh's Messenger ﷺ, Abū Bakr, and 'Umar was when the *Imām* came out, [and when] the *Iqāmah* was called for the *Ṣalāt*. Then 'Uthmān [may Allāh be pleased with him] added a third call at Az-

٥١٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ الخَيَّاطُ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: كَانَ الْأَذَانُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ وأَبِي بَكْرٍ وعُمَرَ إِذا خَرَجَ الْإِمَامُ [وإذا] أُقِيمَتِ الصَّلَاةُ، فَلَمَّا كَانَ عُثْمَانُ [رَضِيَ اللهُ عَنْهُ]

Zawrā'."[1] (*Ṣaḥīḥ*)

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

زَادَ النِّدَاءَ الثَّالِثَ عَلَى الزَّوْرَاءِ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الجمعة، باب الأذان يوم الجمعة، ح:٩١٢ من حديث ابن أبي ذئب به * وكان هذا الأذان عند المنبر كما في المعجم الكبير للطبراني بإسناد صحيح عن سليمان التيمي عن الزهري عن السائب بن يزيد به.

Comments:

The second *Adhān* was introduced due to a need and interest, therefore in these days, if there is a need and benefit of it, it may still be called; it may be abandoned if not needed, which is rather better. But to name it an innovation is inappropriate. As for the statement of Ibn 'Umar calling it an innovation, the word innovation will be interpreted linguistically just as 'Umar arranged the congregation for *Tarāwīh* prayer and linguistically interpreted it 'innovation'; this *Adhān* may also be interpreted in the same meaning.

Chapter 21. What Has Been Related About Talking After The *Imām* Descends From The *Minbar*

(المعجم ٢١) - بَابُ مَا جَاءَ فِي الْكَلَامِ بَعْدَ نُزُولِ الإِمَامِ مِنَ الْمِنْبَرِ (التحفة ٢٥٦)

517. Anas bin Mālik narrated: "Allāh's Messenger ﷺ would talk as necessary after descending from the *Minbar*." (*Ṣaḥīḥ*)

Abū 'Eīsā said: We only know this *Ḥadīth* from the narration of Jarīr bin Ḥāzim. I heard Muḥammad saying: "Jarīr bin Ḥāzim was confused in this *Ḥadīth*. What is correct is what is reported from Thābit from Anas, who said: "The *Iqāmah* was called for the *Ṣalāt*, and a man took the hand of the Prophet ﷺ, and he did not stop talking to him until some people became sleepy." Muḥammad said: "This is his *Ḥadīth*."

Sometimes Jarīr bin Ḥāzim is confused about things, but he is truthful.

٥١٧- **بَابُ حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُكَلِّمُ بِالْحَاجَةِ إِذَا نَزَلَ مِنَ الْمِنْبَرِ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ جَرِيرِ بْنِ حَازِمٍ. [قَالَ و]سَمِعْتُ مُحَمَّدًا يَقُولُ: وَهِمَ جَرِيرُ بْنُ حَازِمٍ فِي هٰذَا الْحَدِيثِ، والصَّحِيحُ ما رُوِيَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: أُقِيمَتِ الصَّلَاةُ فَأَخَذَ رَجُلٌ بِيَدِ النَّبِيِّ ﷺ فَما زَالَ يُكَلِّمُهُ حَتَّى نَعَسَ بَعْضُ الْقَوْمِ.

قَالَ مُحَمَّدٌ: والْحَدِيثُ هُوَ هٰذَا.

وجَرِيرُ بْنُ حَازِمٍ رُبَّمَا يَهِمُ فِي الشَّيْءِ وهُوَ

[1] Az-Zawrā' was a market place in Al-Madīnah.

صَدُوقٌ.

قَالَ مُحَمَّدٌ: وَهِمَ جَرِيرُ بْنُ حازِمٍ فِي حَدِيثِ ثابِتٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي».

قَالَ مُحَمَّدٌ: ويُرْوَى عَنْ حَمَّادِ بْنِ زَيْدٍ قَالَ: كُنَّا عِنْدَ ثابِتٍ الْبُنَانِيِّ فَحَدَّثَ حَجَّاجٌ الصَّوَّافُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي» فَوَهِمَ جَرِيرٌ فَظَنَّ أَنَّ ثابِتًا حَدَّثَهُمْ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ.

Muḥammad said: "Jarīr bin Ḥāzim was confused in the *Ḥadīth* of Thābit, from Anas, from the Prophet ﷺ who said: 'When the *Iqāmah* is called for *Ṣalāt*, then do not stand until you see me.'"

Muḥammad said: "It has been reported from Ḥammād bin Zaid that he said: 'We were with Thābit Al-Bunānī, when Ḥajjāj Aṣ-Ṣawwāf narrated to us from Yaḥya bin Abī Kathīr, from 'Abdullāh bin Abī Qatādah, from his father, that the Prophet ﷺ said: "When the *Iqāmah* is called for *Ṣalāt*, then do not stand until you see me."' So Jarīr was confused and thought that Thābit had narrated it to them from Anas, from the Prophet ﷺ."

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الصلاة، باب الإمام يتكلم بعدما ينزل من المنبر، ح: ١١٢٠ وغيره من حديث جرير به وصرح بالسماع عند البيهقي: ٣/ ٢٢٤ وهو بريء من التدليس والحديث معلول لأنه ضعفه أبو داود والجمهور والقول قولهم * حديث يحيى بن أبي كثير أخرجه البخاري، ح: ٦٣٧، ٦٣٨، ٩٠٩ ومسلم: ٦٠٤/ ١٥٦ من طريقه.

Comments:

Imām Bukhārī understood that this incident occurred at the time of *Ishā'* prayer as the *Iqāmah* had been pronounced. This incident is not related to the Friday prayer and getting off the pulpit, and neither was this the Prophet ﷺ usual habit. However, the majority of the scholars allow talking before and after the Friday sermon.

٥١٨ - حَدَّثَنَا الحَسَنُ بْنُ عَلِيٍّ الخَلَّالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ ثابِتٍ، عَنْ أَنَسٍ قَالَ: لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ بَعْدَ ما تُقَامُ الصَّلَاةُ يُكَلِّمُهُ الرَّجُلُ يَقُومُ بَيْنَهُ وبَيْنَ القِبْلَةِ، فَمَا زَالَ يُكَلِّمُهُ، ولَقَدْ رَأَيْتُ بَعْضَهُمْ يَنْعَسُ مِنْ طُولِ قِيَامِ النَّبِيِّ ﷺ لَهُ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

518. Anas narrated: "I saw the Prophet ﷺ, after the *Iqāmah* was called for *Ṣalāt*, talking to a man who was standing between him and the *Qiblah*, he did not stop talking, and I saw some of them getting sleepy from his lengthy standing with the Prophet ﷺ." (*Ṣaḥīḥ*)

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

تخريج: [إسناده صحيح] وأخرجه أحمد: ٣/ ١٦١ عن عبدالرزاق، والبخاري، ح: ٦٤٣ ومسلم، ح: ٣٧٦ من حديث ثابت به، وله طريق آخر عند البخاري، ح: ٦٤٢ ومسلم، ح: ٣٧٦.

Comments:

It looks as if this is the same incident as that of the previous *Ḥadīth*, and that it had happened once, but this was not the Prophet ﷺ regular habit. The real aim is to prove that the conversation with the *Imām*, even after the *Iqāmah*, is allowed.

Chapter 22. What Has Been Related About The Recitation During The Friday Prayer

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي الْقِرَاءَةِ فِي صَلَاةِ الْجُمُعَةِ (التحفة ٢٥٧)

519. 'Ubaidullāh bin Abī Rāfi' the freed slave of Allāh's Messenger ﷺ said: "Marwān left Abū Hurairah in charge of Al-Madīnah and he went to Makkah. So Abū Hurairah led us in *Ṣalāt* on Friday, reciting *Sūrat Al-Jumu'ah* (in the first *Rak'ah*), and in the second prostration (*Rak'ah*): When the hypocrites come to you."[1] 'Ubaidullāh said: "So I caught up with Abū Hurairah and said to him: 'You recited two *Sūrah* that 'Alī recited in Al-Kūfah.' Abū Hurairah said: 'Indeed I heard Allāh's Messenger ﷺ reciting them.'" (*Ṣaḥīḥ*)

There are narrations on this topic from Ibn 'Abbās, An-Nu'mān bin Bashīr, and Abū 'Inabah al-Khawlānī.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It has been reported that for the Friday prayer, the Prophet ﷺ would recite: Glorify the Name of your Lord, the Most High.[2] and Has there come to you the narration of the overwhelming?[3]

٥١٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللهِ ﷺ قَالَ: اسْتَخْلَفَ مَرْوَانُ أَبَا هُرَيْرَةَ عَلَى الْمَدِينَةِ وَخَرَجَ إِلَى مَكَّةَ فَصَلَّى بِنَا أَبُو هُرَيْرَةَ [يَوْمَ] الْجُمُعَةِ فَقَرَأَ سُورَةَ الْجُمُعَةِ، وَفِي السَّجْدَةِ الثَّانِيَةِ ﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ﴾ قَالَ عُبَيْدُ اللهِ: فَأَدْرَكْتُ أَبَا هُرَيْرَةَ فَقُلْتُ [لَهُ:] تَقْرَأُ بِسُورَتَيْنِ كَانَ عَلِيٌّ يَقْرَأُ بِهِمَا بِالْكُوفَةِ. قَالَ أَبُو هُرَيْرَةَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقْرَأُ بِهِمَا.

وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَالنُّعْمَانِ بْنِ بَشِيرٍ وَأَبِي عِنَبَةَ الْخَوْلَانِيِّ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَرُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ﴾.

[عُبَيْدُ اللهِ بْنُ أَبِي رَافِعٍ كَاتِبُ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ].

[1] *Al-Munāfiqūn* 63.
[2] *Al-A'lā* 87.
[3] *Al-Ghāshiyah* 88.

['Ubaidullāh bin Abī Rāfi' was a scribe for 'Alī bin Abī Ṭālib, may Allāh be pleased with him.]

تخريج: وأخرجه مسلم، الجمعة، باب ما يقرأ في صلاة الجمعة، ح:٨٧٧ عن قتيبة به * وفي الباب عن ابن عباس [مسلم، ح:٨٧٩] والنعمان بن بشير [مسلم، ح:٨٧٨] وأبي عنبة الخولاني [ابن ماجه، ح:١١٢٠].

Comments:

It is known from this *Ḥadīth* that reciting these *Sūrah* in Friday prayer is desirable.

Chapter 23. What Has Been Related About What Is Recited In The *Ṣubḥ* Prayer On Friday

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي مَا يَقْرَأُ [بِهِ] فِي صَلَاةِ الصُّبْحِ يَوْمَ الْجُمُعَةِ (التحفة ٢٥٨)

520. Ibn 'Abbās narrated: "For the *Fajr* prayer on Friday, Allāh's Messenger ﷺ would recite: Alif Lām Mīm (which is) revealed in (*Sūrat*) *As-Sajdah*[1] and, Has there not been over man."[2] (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from Sa'd, Ibn Mas'ūd, and Abū Hurairah.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Abbās is a *Ḥasan Ṣaḥīḥ Ḥadīth*. Sufyān Ath-Thawrī, [Shu'bah] and others reported it from Mukhawwal.

٥٢٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ مُخَوَّلِ بْنِ رَاشِدٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ يَوْمَ الْجُمُعَةِ فِي صَلَاةِ الْفَجْرِ ﴿الٓمٓ﴾ تنزيلُ السَّجْدَةَ و﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾.

[قَالَ:] وفِي الْبَابِ عَنْ سَعْدٍ وابْنِ مَسْعُودٍ وأَبِي هُرَيْرَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ [رَوَاهُ] سُفْيَانُ الثَّوْرِيُّ [وشُعْبَةُ] وغَيْرُ واحِدٍ عَنْ مُخَوَّلٍ.

تخريج: [**صحيح**] وأخرجه النسائي:٢/١٥٩، ح:٩٥٧ (الافتتاح، باب القراءة في الصبح يوم الجمعة) عن علي بن حجر، ومسلم، ح:٨٧٩ من حديث مخول به * وفي الباب عن سعد [ابن ماجه، ح:٨٢٢] وابن مسعود [ابن ماجه، ح:٨٢٤] وأبي هريرة [البخاري، ح:٨٩١ ومسلم، ح:٨٨٠].

Comments:

The Last Day will be established on Friday, so the Prophet ﷺ would recite these *Sūrah* in the *Fajr* and Friday prayer, these *Sūrah* make a person think of

[1] *As-Sajdah* 32.

[2] *Al-Insān* 76.

the Hereafter and to prepare for it. Also, these *Sūrah* are about the purpose of creating man and to explain the correct way to live life.

Chapter 24. [What Has Been Related] About *Ṣalāt* Before The Friday Prayer And After

(المعجم ٢٤) - بَابُ [مَا جَاءَ] فِي الصَّلَاةِ قَبْلَ الْجُمُعَةِ وَبَعْدَهَا (التحفة ٢٥٩)

521. Sālim narrated from his father: "The Prophet ﷺ would pray two *Rak'ah* after the Friday prayer." (*Ṣaḥīḥ*)

[He said:] There is something on this topic from Jābir.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It has been reported from Nāfi' from Ibn 'Umar as well. This is acted upon according to some of the people of knowledge, and it is the view of Ash-Shāfi'ī and Aḥmad.

٥٢١ - **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ.

[قَالَ:] وفِي الْبَابِ عَنْ جابِرٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وقَدْ رُوِيَ عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ أَيْضًا، والْعَمَلُ عَلَى هٰذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وبِهِ يَقُولُ الشَّافِعِيُّ وأَحْمَدُ.

تخريج: متفق عليه، وأخرجه مسلم، الجمعة، باب الصلاة بعد الجمعة، ح: ٨٨٢/ ٧٢ من حديث سفيان بن عيينة والبخاري، ح: ١١٦٥ من حديث الزهري به * وفي الباب عن جابر [ابن خزيمة، ح: ١٨٧٢].

522. Nāfi' narrated about Ibn 'Umar: "When he prayed the Friday prayer, he left and prayed two prostrations (*Rak'ah*) in his house. Then he said: 'Allāh's Messenger ﷺ would do this.'" (*Ṣaḥīḥ*)

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

٥٢٢ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ إِذا صَلَّى الْجُمُعَةَ انْصَرَفَ فَصَلَّى سَجْدَتَيْنِ في بَيْتِهِ ثُمَّ قَالَ: كانَ رَسُولُ الله ﷺ يَصْنَعُ ذٰلِكَ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، ح: ٨٨٢ من حديث نافع به، انظر الحديث السابق.

523. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "Whoever among you is to pray after the Friday prayer, then let him pray four." (*Ṣaḥīḥ*)

٥٢٣ - **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلِ بْنِ أَبِي صالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ الله ﷺ:

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Al-Ḥasan bin 'Alī narrated to us; 'Alī bin Al-Madīnī narrated to us from Sufyān bin 'Uyainah who said: "We considered Suhail bin Abī Ṣāliḥ (a narrator in the chain of this *Ḥadīth*) trustworthy in *Aḥādīth*."

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan*.

This is acted upon according to some of the people of knowledge.

It has been related that Ibn Mas'ūd would pray four *Rak'ah* before the Friday prayer and four after it.

And it has been related that 'Alī bin Abī Ṭālib [may Allāh be pleased with him] ordered that two *Rak'ah* and then four be prayed after the Friday prayer.

Sufyān Ath-Thawrī and Ibn Al-Mubārak followed the view of Ibn Mas'ūd.

Isḥāq said: "If he prays in the *Masjid* on Friday then he prays four, and if he prays in his house then he prays two."

He argued that the Prophet ﷺ would pray two *Rak'ah* in his house after the Friday prayer, and he used the *Ḥadīth*: "Whoever among you wants to observe (supererogatory prayer) after the Friday prayer, then let him pray four (*Rak'ah*)."

Abū 'Eīsā said: Ibn 'Umar is the one who reported that the Prophet ﷺ would pray two *Rak'ah* after the Friday prayer in his house. After the Prophet ﷺ, Ibn 'Umar would

«مَنْ كَانَ مِنْكُمْ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ أَرْبَعًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَلِيُّ بْنُ الْمَدِينِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ: كُنَّا نَعُدُّ سُهَيْلَ بْنَ أَبِي صَالِحٍ ثَبْتًا فِي الْحَدِيثِ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ.

وَالْعَمَلُ عَلَى هٰذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ.

وَرُوِيَ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ أَنَّهُ كَانَ يُصَلِّي قَبْلَ الْجُمُعَةِ أَرْبَعًا وبَعْدَها أَرْبَعًا.

و[قَدْ] رُوِيَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ [رَضِيَ اللهُ عَنْهُ] أَنَّهُ أَمَرَ أَنْ يُصَلَّى بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ ثُمَّ أَرْبَعًا.

وذَهَبَ سُفْيَانُ الثَّوْرِيُّ وابْنُ الْمُبَارَكِ إِلى قَوْلِ ابْنِ مَسْعُودٍ.

وقَالَ إِسْحَاقُ: إِنْ صَلَّى فِي الْمَسْجِدِ يَوْمَ الْجُمُعَةِ صَلَّى أَرْبَعًا، وإِنْ صَلَّى فِي بَيْتِهِ صَلَّى رَكْعَتَيْنِ، واحْتَجَّ بِأَنَّ النَّبِيَّ ﷺ كانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ فِي بَيْتِهِ، ولِحَدِيثِ النَّبِيِّ ﷺ: «مَنْ كانَ مِنْكُمْ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ أَرْبَعًا».

قَالَ أَبُو عِيسَى: وابْنُ عُمَرَ هُوَ الَّذي رَوَى عَنِ النَّبِيِّ ﷺ أَنَّهُ كانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ فِي بَيْتِهِ، وابْنُ عُمَرَ بَعْدَ النَّبِيِّ ﷺ صَلَّى فِي الْمَسْجِدِ بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ، وصَلَّى بَعْدَ الرَّكْعَتَيْنِ أَرْبَعًا. حَدَّثَنَا بِذٰلِكَ ابْنُ

pray two *Rak'ah* in the *Masjid* after the Friday prayer, and he would pray four after the two *Rak'ah*. This has been narrated to us by Ibn Abī 'Umar; Sufyān [bin 'Uyainah] narrated to us from Ibn Juraij, from 'Aṭā' who said: "I saw Ibn 'Umar praying two *Rak'ah* after the Friday prayer, then he prayed four after that."

أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطاءٍ قَالَ: رَأَيْتُ ابْنَ عُمَرَ صَلَّى بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ ثُمَّ صَلَّى بَعْدَ ذَلِكَ أَرْبَعًا.

Sa'eed bin 'Abdur-Raḥmān Al-Makhzūmī narrated to us: Sufyān bin 'Uyainah narrated to us from 'Amr bin Dīnār who said: "I have not seen anyone more concerned about *Aḥādīth* than Az-Zuhrī, and I have not seen anyone to whom Dinār and Dirhām were more insignificant than him, if he had any Dinār or Dirhām, they only held the status of dung to him."

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ المَخْزُومِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينارٍ قَالَ: ما رَأَيْتُ أَحَدًا أَنصَّ لِلْحَدِيثِ مِنَ الزُّهْرِيِّ، وما رَأَيْتُ أَحَدًا [الدَّنانِيرُ و] الدَّراهِمُ أَهْوَنُ عِنْدَهُ مِنْهُ، إِنْ كانَتِ [الدَّنانِيرُ و] الدَّراهِمُ عِنْدَهُ بِمَنْزِلَةِ البَعْرِ.

Abū 'Eīsā said: I heard [Ibn] Abī 'Umar saying: "I heard Sufyān bin 'Uyainah saying: "Amr bin Dīnār was older than Az-Zuhrī."'

قَالَ أَبُو عِيسَى: سَمِعْتُ [ابْنَ] أَبِي عُمَرَ يَقُولُ: سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ يَقُولُ: كانَ عَمْرُو بْنُ دِينارٍ أَسَنَّ مِنَ الزُّهْرِيِّ.

تخريج: وأخرجه مسلم، الجمعة، باب الصلاة بعد الجمعة، ح: ٨٨١ من حديث سفيان بن عيينة به * قول ابن عيينة: "كنا نعد سهيل بن أبي صالح . . . إلخ" سنده صحيح وعن ابن مسعود وعن علي وقول عطاء رأيت ابن عمر "صلى بعد الجمعة ركعتين . . . إلخ" حسن وهذا كان بمكة كما في سنن أبي داود، ح: ١١٣٠ وسنده صحيح وأثر عمرو بن دينار في الزهري، سنده ضعيف لعنعنة ابن عيينة وقول ابن عيينة في عمرو، صحيح عنه.

Comments:

There is no specific number of *Rak'ah* before Friday prayer, one should try to come early and pray as many *Rak'ah* he wants. However if he comes during the sermon he should perform two light *Rak'ah* only. More than this is not allowed.

Chapter 25. [What Has Been Related] About One Who Catches A *Rak'ah* Of The Friday Prayer

(المعجم ٢٥) - بَابُ [مَا جَاءَ] فِيمَنْ يُدْرِكُ مِنَ الْجُمُعَةِ رَكْعَةً (التحفة ٢٦٠)

524. Abū Hurairah narrated that

٥٢٤ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وسَعِيدُ بْنُ

the Prophet ﷺ said: "Whoever catches a *Rak'ah* of the *Ṣalāt* then he has caught the *Ṣalāt*." (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and others. They say that whoever catches a *Rak'ah* of the Friday prayer, he prays the other one, and whoever catches them while they are sitting, then he prays four.

This is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad, and Isḥāq.

عَبْدِ الرَّحْمٰنِ وغَيْرُ واحِدٍ قَالُوا: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَ الصَّلَاةَ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، والْعَمَلُ عَلَى هٰذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وغَيْرِهِمْ قَالُوا: مَنْ أَدْرَكَ رَكْعَةً مِنَ الْجُمُعَةِ صَلَّى إِلَيْهَا أُخْرَى ومَنْ أَدْرَكَهُمْ جُلُوسًا صَلَّى أَرْبَعًا.

وبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وابْنُ الْمُبَارَكِ والشَّافِعِيُّ وأَحْمَدُ وإِسْحَاقُ.

تخريج: متفق عليه، وأخرجه مسلم، المساجد، باب من أدرك ركعة من الصلاة فقد أدرك تلك الصلاة، ح: ٦٠٧ من حديث سفيان بن عيينة والبخاري، ح: ٥٨٠ من حديث الزهري به.

Comments:

This *Ḥadīth* proves that if one catches one *Rak'ah* with the *Imām*, he has caught the prayer and he will complete his prayer as Friday; the opposite meaning will be if he catches less than one *Rak'ah*, he missed the congregation and he will not regard his prayer as Friday Prayer.

Chapter 26. [What Has Been Related] About Having Siesta On Friday

(المعجم ٢٦) - بَابُ [مَا جَاءَ] فِي الْقَائِلَةِ يَوْمَ الْجُمُعَةِ (التحفة ٢٦١)

525. Sahl bin Sa'd narrated: "We would not have lunch during the time of Allāh's Messenger ﷺ, nor would we have a siesta, until after the Friday prayer." (*Ṣaḥīḥ*)

[He said:] There is a narration on this topic from Anas bin Mālik [may Allāh be pleased with him].

Abū 'Eīsā said: The *Ḥadīth* of Sahl bin Sa'd is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

٥٢٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ وعَبْدُاللهِ بْنُ جَعْفَرٍ عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: ما كُنَّا نَتَغَدَّى في عَهْدِ رَسُولِ اللهِ ﷺ ولَا نَقِيلُ إِلَّا بَعْدَ الْجُمُعَةِ.

[قَالَ:] وفِي الْبَابِ عَنْ أَنَسِ بْنِ مالِكٍ [رَضِيَ اللهُ عَنْهُ].

قَالَ أَبُو عِيسَى: حَدِيثُ سَهْلِ بْنِ سَعْدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الجمعة، باب صلاة الجمعة حين تزول الشمس، ح:٨٥٩ عن علي بن حجر والبخاري، ح:٩٣٩ من حديث أبي حازم به * وفي الباب عن أنس بن مالك [البخاري، ح:٩٤٠].

Comments:

According to the majority of the *Ummah*, owing to the preparation for Friday and for its arrangement the Companions ﷺ would delay their necessary activities and commitments; they would even delay their lunch and siesta until after the Friday prayer.

Chapter 27. What Has Been Related About One Who Becomes Sleepy During The Friday Prayer, And That He Is To Change His Location

(المعجم ٢٧) - بَابٌ: فِيمَنْ يَنْعَسُ يَوْمَ الْجُمُعَةِ أَنَّهُ يَتَحَوَّلُ مِنْ مَجْلِسِهِ (التحفة ٢٦٢)

526. Ibn 'Umar narrated that the Prophet ﷺ said: "When one of you becomes sleepy during the Friday prayer, then let him move from where he is sitting." (***Ḥasan***)

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

٥٢٦ - حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وأَبُو خالِدٍ الأَحْمَرُ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذا نَعَسَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ فَلْيَتَحَوَّلْ، عَنْ مَجْلِسِهِ ذٰلِكَ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: **[إسناده حسن]** وأخرجه أبو داود، الصلاة، باب الرجل ينعس والإمام يخطب، ح:١١١٩ من حديث عبدة به وصححه ابن خزيمة، ح:١٨١٩ وابن حبان، ح:٥٧١ والحاكم:١/ ٢٩١ على شرط مسلم ووافقه الذهبي * ابن إسحاق صرح بالسماع عند أحمد:٢/ ١٣٥ وتابعه يحيى بن سعيد الأنصاري (البيهقي:٣/ ٢٣٧).

Comments:

The real aim of Friday is listening to the Friday sermon attentively and carefully, while dozing is a sign of slackness and carelessness, it makes one sleepy and the person is deprived of listening to the sermon. Slackness and laziness goes away by changing the place and the drowsiness also goes away.

Chapter 28. What Has Been Related About Traveling On Friday

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي السَّفَرِ يَوْمَ الْجُمُعَةِ (التحفة ٢٦٣)

527. Ibn 'Abbās narrated: "The Prophet ﷺ sent 'Abdullāh bin Rawāḥah to lead a military detachment, and that corresponded to a Friday. So his companions left

٥٢٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَعَثَ النَّبِيُّ ﷺ

early in the day, and he said: 'I will remain behind to pray with Allāh's Messenger ﷺ then meet up with them.' When he prayed with the Prophet ﷺ, he saw him and said: 'What prevented you from leaving earlier with you companions?' He said: 'I wanted to pray with you then meet up with them.' He said: 'If you had spent [all of] what is in the earth, you would not have achieved the virtue you would have had you left early in the day with them.'" (*Ḍa'īf*)

عَبْدَ اللهِ بْنَ رَوَاحَةَ فِي سَرِيَّةٍ فَوافَقَ ذٰلِكَ يَوْمَ الْجُمُعَةِ، فَغَدا أَصْحابُهُ فَقَالَ: أَتَخَلَّفُ فَأُصَلِّي مَعَ رَسُولِ اللهِ ﷺ ثُمَّ أَلْحَقُهُمْ، فَلَمَّا صَلَّى مَعَ النَّبِيِّ ﷺ رَآه فَقَالَ لَهُ: «ما مَنَعَكَ أَنْ تَغْدُوَ مَعَ أَصْحابِكَ؟» فَقَالَ: أَرَدْتُ أَنْ أُصَلِّيَ مَعَكَ ثُمَّ أَلْحَقَهُمْ، فَقَالَ: «لَوْ أَنْفَقْتَ ما فِي الْأَرْضِ [جَمِيعًا] مَا أَدْرَكْتَ فَضْلَ غَدْوَتِهِمْ».

Abū 'Eīsā said: This *Ḥadīth* [is *Gharīb*], we do not know of it except from this route.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ [غَرِيبٌ] لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

'Alī bin Al-Madīnī said: "Yaḥya bin Sa'eed said: 'Shu'bah said: "Al-Ḥakim bin Miqsam heard no more than five *Aḥādīth*" and Shu'bah enumerated them, and this *Ḥadīth* is not among those enumerated by Shu'bah.

قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: قَالَ يَحْيَى بْنُ سَعِيدٍ: قَالَ شُعْبَةُ: لَمْ يَسْمَعِ الحَكَمُ مِنْ مِقْسَمٍ إِلَّا خَمْسَةَ أَحادِيثَ وعَدَّها شُعْبَةُ، ولَيْسَ هٰذَا الْحَدِيثُ فِيما عَدَّها شُعْبَةُ. وكَأَنَّ هٰذَا الْحَدِيثَ لَمْ يَسْمَعْهُ الْحَكَمُ مِنْ مِقْسَمٍ.

It is as if Al-Ḥakam bin Miqsam did not hear this *Ḥadīth*.

The people of knowledge differ over traveling on Friday. Some of them did not see any harm in leaving on Friday for a journey without attending the prayer.

وقَدِ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي السَّفَرِ يَوْمَ الْجُمُعَةِ، فَلَمْ يَرَ بَعْضُهُمْ بَأْسًا بِأَنْ يَخْرُجَ يَوْمَ الْجُمُعَةِ فِي السَّفَرِ مَا لَمْ تَحْضُرِ الصَّلَاةُ.

Some of them said that if it is the morning, then he does not leave until he prays the Friday prayer.'

وقَالَ بَعْضُهُمْ: إِذا أَصْبَحَ فَلَا يَخْرُجْ حَتَّى يُصَلِّيَ الْجُمُعَةَ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١/ ٢٢٤ حدثنا أبومعاوية ثنا الحجاج (ابن أرطاة) به * تفرد به الحجاج كما قال البيهقي: ٣/ ١٨٧ وهو ضعيف مدلس، والحديث في شرح السنة: ٤/ ٢٢٧، ح: ١٠٥٧ من طريق الترمذي به وله شاهد ضعيف عند ابن عبدالحكم في فتوح مصر، ص: ٢٩٨.

Comments:

Although this *Ḥadīth* is Weak yet it is proven from other evidences that it is necessary to act upon the saying of the Prophet ﷺ to one's best capability; it

does not matter how good the intention is, no excuse should be made to neglect the saying of the Messenger ﷺ.

Chapter 29. [What Has Been Related] About *As-Siwāk* And Perfume On Friday

(المعجم ٢٩) - بَابُ [مَا جَاءَ] فِي السِّوَاكِ والطِّيبِ يَوْمَ الْجُمُعَةِ (التحفة ٢٦٤)

528. Al-Barā' bin 'Āzib narrated that Allāh's Messenger ﷺ said: "It is a duty for the Muslims, that they perfrom *Ghusl* on Friday, and that each of them wear some of his family's perfume. If he does not find any, then water is a perfume for him." (*Ḍa'īf*)

[He said:] There are narrations on this topic from Abū Sa'eed and a *Shaikh* from the *Anṣār*.

٥٢٨ - حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ الْكُوفِيُّ: حَدَّثَنَا أَبُو يَحْيَى إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «حَقًّا عَلَى الْمُسْلِمِينَ أَنْ يَغْتَسِلُوا يَوْمَ الْجُمُعَةِ، وَلْيَمَسَّ أَحَدُهُمْ مِنْ طِيبِ أَهْلِهِ، فَإِنْ لَمْ يَجِدْ فَالْمَاءُ لَهُ طِيبٌ».

قَالَ: وفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وشَيْخٍ مِنَ الْأَنْصَارِ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٤/ ٢٨٢، ٢٨٣ من حديث يزيد بن أبي زياد به وهو ضعيف مدلس * وفي الباب عن أبي سعيد [البخاري، ح: ٨٥٨ ومسلم، ح: ٨٤٦] وشيخ من الأنصار [أحمد: ٤/ ٣٤، ٥/ ٣٦٣].

529. (Another route for the same chain) similar in meaning. (*Ḍa'īf*)

Abū 'Eīsā said: The *Ḥadīth* of Al-Barā' is a *Ḥasan Ḥadīth*. The narration of Hushaim (a narrator in the chain of this *Ḥadīth*) is better than the narration of Ismā'īl bin Ibrāhīm At-Taymī (no. 528). Ismā'īl bin Ibrāhīm At-Taymī is weak in *Aḥādīth*.

٥٢٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ [بِهٰذَا الْإِسْنَادِ]: نَحْوَهُ مَعْنَاهُ.

قَالَ أَبُو عِيسَى: حَدِيثُ الْبَرَاءِ حَدِيثٌ حَسَنٌ ورِوَايَةُ هُشَيْمٍ أَحْسَنُ مِنْ رِوَايَةِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ. وإِسْمَاعِيلُ بْنُ إبراهيمَ التَّيْمِيُّ يُضَعَّفُ فِي الْحَدِيثِ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٤/ ٢٨٢ عن هشيم به وانظر الحديث السابق.

Comments:

This is the prerequisite of the etiquettes of Friday that a person should do one's best for all types of purification and cleanliness; he should take a bath, wear good dress, use *Miswāk*/toothbrush, apply perfume, and he should try to reach the mosque early.

The Chapters On The Two *'Eid* [From Allāh's Messenger ﷺ]

أَبْوَابُ الْعِيدَيْنِ (المعجم...) [عَنْ رَسُولِ اللهِ ﷺ] (التحفة...)

Chapter 30. [What Has Been Related] About Walking On The Day Of *'Eid*

(المعجم ٣٠) - بَابُ [مَا جَاءَ] فِي الْمَشْيِ يَوْمَ الْعِيدِ (التحفة ٢٦٥)

530. 'Alī bin Abī Ṭālib narrated: "It is from the *Sunnah* to leave for the *'Eid* walking, and to eat something before leaving." (*Ḍa'īf*)

Abū 'Īsā said: This is a *Ḥasan Ḥadīth*.

This *Ḥadīth* is acted upon according to most of the people of knowledge, they consider it recommended for a man to leave to the *'Eid* walking [and that he eat something before he leaves for *Ṣalātil-Fiṭr*.]

[Abū 'Īsā said:] [And it is recommended] that one not ride except with an excuse.

٥٣٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى [الفَزَارِيُّ]: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: مِنَ السُّنَّةِ أَنْ تَخْرُجَ إِلَى الْعِيدِ مَاشِيًا وَأَنْ تَأْكُلَ شَيْئًا قَبْلَ أَنْ تَخْرُجَ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ.

وَالْعَمَلُ عَلَى هٰذَا الْحَدِيثِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ يَسْتَحِبُّونَ أَنْ يَخْرُجَ الرَّجُلُ إِلَى الْعِيدِ مَاشِيًا [وَأَنْ يَأْكُلَ شَيْئًا قَبْلَ أَنْ يَخْرُجَ لِصَلَاةِ الْفِطْرِ].

[**قَالَ أَبُو عِيسَى:**] وَ[يُسْتَحَبُّ] أَنْ لَا يَرْكَبَ إِلَّا مِنْ عُذْرٍ.

تخريج: [ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في الخروج إلى العيد ماشيًا، ح:١٢٩٦ من حديث أبي إسحاق به وسنده ضعيف جدًا وللحديث شواهد ضعيفة عند ابن ماجه (١٢٩٤، ١٢٩٥، ١٢٩٧) وغيره.

Comments:

According to the majority of the Companions, the successors and the *A'immah*, it is better to go to Friday and the two *'Eid* prayers whilst walking with dignity and tranquillity. *'Eid* is called *'Eid* because it comes repeatedly; it is given this name as a good sign that Allāh may grant us this opportunity again and again, or because it is an occasion of Allāh's favours and bounties.

Chapter 31. [What Has Been Related] About The *'Eīd* Prayers Before The *Khuṭbah*

(المعجم ٣١) - بَابُ [مَا جَاءَ] فِي صَلَاةِ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ (التحفة ٢٦٦)

531. Ibn 'Umar narrated: "Allāh's Messenger ﷺ, Abū Bakr, and 'Umar would pray during the two *'Eīd* before the *Khuṭbah*, then they would give the *Khuṭbah*." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Jābir, and Ibn 'Abbās.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others: The *Ṣalāt* for the two *'Eīd* is before the *Khuṭbah*. It is said that the first to give the *Khuṭbah* before the *Ṣalāt* was Marwān bin Al-Ḥakam.

٥٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللهِ [هُوَ ابْنُ عُمَرَ بْنِ حَفْصِ بْنِ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ]، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ يُصَلُّونَ فِي الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ ثُمَّ يَخْطُبُونَ.

[قَالَ:] وَفِي الْبَابِ عَنْ جَابِرٍ وَابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ أَنَّ صَلَاةَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ.

وَيُقَالُ إِنَّ أَوَّلَ مَنْ خَطَبَ قَبْلَ الصَّلَاةِ مَرْوَانُ بْنُ الْحَكَمِ.

تخريج: متفق عليه، وأخرجه البخاري، العيدين، باب الخطبة بعد العيد، ح:٩٦٣ ومسلم، ح:٨٨٨ من حديث أبي أسامة حماد بن أسامة به * وفي الباب عن جابر [البخاري، ح:٩٥٨ ومسلم، ح:٨٨٥] وابن عباس [البخاري، ح:٩٥٩ ومسلم، ح:٨٨٦].

Comments:

The *Ummah* is agreed that on the occasion of both *'Eīd* the sermon should be given after the *'Eīd* prayers have been offered.

Chapter 32. [What Has Been Related] About The *Ṣalāt* For The Two *'Eīd* Is Without An *Adhān* Nor An *Iqāmah*

(المعجم ٣٢) - بَابُ [مَا جَاءَ] أَنَّ صَلَاةَ الْعِيدَيْنِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ (التحفة ٢٦٧)

532. Jābir bin Samurah narrated: "I prayed the two *'Eīd* prayers with the Prophet ﷺ – not one time, not two times – without and *Adhān* nor an *Iqāmah*." (*Ṣaḥīḥ*)

٥٣٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ الْعِيدَيْنِ غَيْرَ مَرَّةٍ

[He said:] There are narrations on this topic from Jābir bin 'Abdullāh and Ibn 'Abbās.

Abū 'Eīsā said: The *Ḥadīth* of Jābir bin 'Abdullāh is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and it is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. There is no *Adhān* called for the two *'Eīd* prayers, nor is there any voluntary prayers.

وَلَا مَرَّتَيْنِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ.

[قَالَ:] وفِي الْبَابِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ وابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: وحَدِيثُ جابِرِ بْنِ سَمُرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ والْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وغَيْرِهِمْ أَنْ لَا يُؤَذَّنَ لِصَلَاةِ الْعِيدَيْنِ ولَا لِشَيْءٍ مِنَ النَّوافِلِ.

تخريج: وأخرجه مسلم، صلاة العيدين، باب كتاب صلاة العيدين، ح:٨٨٧ عن قتيبة به * وفي الباب عن جابر بن عبدالله [البخاري، ح:٩٦٠ ومسلم، ح:٨٨٥] وابن عباس [البخاري، ح:٩٦٠ ومسلم، ح:٨٨٦].

Comments:

The majority of scholars, Prophet's Companions and the successors along with the later people of knowledge are unanimously agreed in the light of authentic *Aḥādīth* that there is no *Adhān* and *Iqāmah* for both *'Eīd*; and it has been in practice up to these days.

Chapter 33. [What Has Been Related About] The Recitation During The Two *'Eīd*

(المعجم ٣٣) - بَابُ [مَا جَاءَ فِي] الْقِرَاءَةِ فِي الْعِيدَيْنِ (التحفة ٢٦٨)

533. An-Nu'mān bin Bashīr narrated: "For the two *'Eīd* and the Friday prayer, the Prophet ﷺ would recite: Glorify the Name of your Lord, the Most High,[1] and Has there come to you the narration of the overwhelming?[2] And sometimes they would occur on the same day, so he would recite the two of them." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Wāqid, Samurah bin Jundub, and Ibn 'Abbās.

٥٣٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ سالِمٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: كانَ النَّبِيُّ ﷺ يَقْرَأُ فِي العِيدَيْنِ وفِي الْجُمُعَةِ بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ و ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ﴾، ورُبَّمَا اجْتَمَعَا فِي يَوْمٍ واحِدٍ فَيَقْرَأُ بِهِمَا.

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي واقِدٍ وَسَمُرَةَ ابْنِ جُنْدُبٍ وابْنِ عَبَّاسٍ.

[1] *Al-A'lā* 87.

[2] *Al-Ghāshiyah* 88.

قَالَ أَبُو عِيسَى: حَدِيثُ النُّعْمَانِ بْنِ بَشِيرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وهٰكَذَا رَوَى سُفْيَانُ الثَّوْرِيُّ ومِسْعَرٌ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ مِثْلَ حَدِيثِ أَبِي عَوَانَةَ وأَمَّا [سُفْيَانُ] ابْنُ عُيَيْنَةَ فَيُخْتَلَفُ عَلَيْهِ فِي الرِّوايَةِ، فَيُرْوى عَنْهُ عَنْ إِبْراهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ سالِمٍ، عَنْ أَبِيهِ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ ولَا نَعْرِفُ لِحَبِيبِ بْنِ سالِمٍ رِوايَةً عَنْ أَبِيهِ. وحَبِيبُ بْنُ سالِمٍ هُوَ مَوْلَى النُّعْمَانِ بْنِ بَشِيرٍ، وَرَوَى عَنِ النُّعْمَانِ بْنِ بَشِيرٍ أَحادِيثَ. وقَدْ رُوِيَ عَنِ ابْنِ عُيَيْنَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ نَحْوُ رِوايَةِ هٰؤُلَاءِ، وَرُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كانَ يَقْرَأُ فِي صَلَاةِ العِيدَيْنِ بـ ﴿قٓ﴾ و ﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ﴾ وبِهِ يَقُولُ الشَّافِعِيُّ.

Abū 'Eīsā said: The *Ḥadīth* of An-Nu'mān bin Bashīr is a *Ḥasan Ṣaḥīḥ Ḥadīth*. Sufyān Ath-Thawrī and Mis'ar reported the same *Ḥadīth* as Abū 'Awānah did from Ibrāhīm bin Muḥammad bin Al-Muntashir.

As for [Sufyān] bin 'Uyainah, the narrators from him differ about what they narrated from him. For it has been reported from him from Ibrāhīm bin Muḥammad bin Al-Muntashir, from his father, from Ḥabīb bin Sālim, from his father, from An-Nu'mān bin Bashīr. And we do not know of Ḥabīb bin Sālim narrating from his father. Rather, Ḥabīb bin Sālim was the freed slave of An-Nu'mān bin Bashīr, and he reports *Aḥādīth* from An-Nu'mān bin Bashīr. And, it has been reported from Ibn 'Uyainah from Ibrāhīm bin Muḥammad bin Al-Muntashir, similar to the narration of these people. And, it has been reported from the Prophet ﷺ that he would recite for the two *'Eīd*: *Qāf*[1] and The Hour has drawn near,[2] and this is the view of Ash-Shāfi'ī.

تخريج: وأخرجه مسلم، الجمعة، باب ما يقرأ في صلاة الجمعة، ح: ٨٧٨ عن قتيبة به * وفي الباب عن أبي واقد [يأتي: ٥٣٤] وسمرة بن جندب [أحمد: ٥/ ٧، ١٤، ١٩] وابن عباس [ابن ماجه، ح: ١٢٨٣].

Comments:

1. Reciting *Sūrah Qāf* and *Al-Qamar* in *'Eīd* prayers is also *Sunnah* like *Sūrat Al-A'lā* and *Al-Ghāshiyah*.
2. It is also known from this *Ḥadīth* that if the Friday and *'Eīd* coincide, these *Sūrah* are recited in both prayers and most of the jurists hold this opinion, because they are two separate prayers.

[1] *Qāf* 50.
[2] *Al-Qamar* 54.

534. 'Ubaidullāh bin 'Abdullāh bin 'Utbah narrated: "Umar bin Al-Khaṭṭāb asked Abū Wāqid Al-Laithī what Allāh's Messenger ﷺ would recite during *Al-Fiṭr* and *Al-Aḍḥā*, so he said: 'He would recite: *Qāf*. By the Glorious Qur'ān[1] and The Hour has drawn near, and the moon has been cleft asunder.'"[2] (*Ṣaḥīḥ*)

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

٥٣٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى: حَدَّثَنَا مالِكُ [بْنُ أَنَسٍ] عَنْ ضَمْرَةَ بْنِ سَعِيدٍ المازِنِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ أَبا واقِدٍ اللَّيْثِيَّ ما كانَ رَسُولُ اللهِ ﷺ يَقْرَأُ بِهِ فِي الْفِطْرِ والْأَضْحَى قَالَ: كانَ يَقْرَأُ بِـ﴿قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ﴾، و﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ﴾.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، صلاة العيدين، باب ما يقرأ في صلاة العيدين، ح: ٨٩١ من حديث مالك به وهو في الموطأ: ١/ ١٨٠ (يحيى).

535. There is another chain with similar narration. (*Ṣaḥīḥ*)

Abū 'Eīsā said: Abū Wāqid Al-Laithī's name is Al-Ḥārith bin 'Awf.

٥٣٥ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا [سُفْيَانُ] بْنُ عُيَيْنَةَ عَنْ ضَمْرَةَ بْنِ سَعِيدٍ بِهٰذَا الْإِسْنَادِ نَحْوَهُ.

قَالَ أَبُو عِيسَى: وأَبُو واقِدٍ اللَّيْثِيُّ اسْمُهُ الْحارِثُ بْنُ عَوْفٍ.

تخريج: [**صحيح**] انظر الحديث السابق.

Chapter 34. [What Has Been Related] About The *Takbīr* On The Two *'Eid*

(المعجم ٣٤) - بَابُ [مَا جَاءَ] فِي التَّكْبِيرِ فِي الْعِيدَيْنِ (التحفة ٢٦٩)

536. Kathīr bin 'Abdullāh narrated from his father, from his grandfather: "The Prophet ﷺ said the *Takbīr* in the first (*Rak'ah*) seven (times) before the recitation, and in the last, five (times) before the recitation." (*Ḥasan*)

[He said:] There are narrations on this topic from 'Āishah, Ibn 'Umar,

٥٣٦ - حَدَّثَنَا مُسْلِمُ بْنُ عَمْرٍو أَبُو عَمْرٍو الحَذَّاءُ المَدِينِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نافِعٍ [الصَّائِغُ] عَنْ كَثِيرِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ كَبَّرَ فِي الْعِيدَيْنِ فِي الْأُولَى سَبْعًا قَبْلَ الْقِرَاءَةِ، وفِي الآخِرَةِ خَمْسًا قَبْلَ القِرَاءَةِ.

[1] *Qāf* 50.
[2] *Al-Qamar* 54.

and 'Abdullāh bin 'Amr.

Abū 'Eīsā said: The *Ḥadīth* of Kathīr's grandfather is a *Ḥasan Ḥadīth*, and it is the best thing reported on this topic from the Prophet ﷺ. his name is 'Amr bin 'Awf Al-Muzanī.

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

It is reported that Abū Hurairah performed similar prayer in Al-Madīnah. The purport of this *Ḥadīth* is the opinion of the people of Al-Madīnah, and it is the view of Mālik bin Anas, Ash-Shāfi'ī, Aḥmad, and Isḥāq.

It has been reported that Ibn Mas'ūd said about the *Takbīr* for the two *'Eīd*: "Nine *Takbīr*, in the first *Rak'ah* there are five before the recitation, and in the second one begins with the recitation, then he says four *Takbīr* with the *Takbīr* of *Rukū'*."

A similar opinion has been related from more than one of the Companions of the Prophet ﷺ, and it is the view of the people of Al-Kūfah, and it is the opinion of Sufyān Ath-Thawrī.

[قَالَ:] وفِي الْبَابِ عَنْ عائِشَةَ وابْنِ عُمَرَ وعَبْد الله بْنِ عَمْرٍو.

قَالَ أَبُو عِيسَى: حَدِيثُ جَدِّ كَثِيرٍ حَدِيثٌ حَسَنٌ وهُوَ أَحْسَنُ شَيْءٍ رُوِيَ في هٰذَا الْبَابِ عَنِ النَّبِيِّ ﷺ.

واسْمُهُ عَمْرُو بْنُ عَوْفٍ المُزَنِيُّ والْعَمَلُ عَلَى هٰذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحابِ النَّبِيِّ ﷺ وغَيْرِهِمْ.

وهَكَذا رُوِيَ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ صَلَّى بِالْمَدِينَةِ نَحْوَ هَذِهِ الصَّلَاةِ وهُوَ قَوْلُ أَهْلِ الْمَدِينَةِ، وبِهِ يَقُولُ مالِكُ بْنُ أَنَسٍ والشَّافِعِيُّ وأَحْمَدُ وإِسْحَاقُ.

ورُوِيَ عَنْ [عَبْدِ الله] بْنِ مَسْعُودٍ أَنَّهُ قَالَ فِي التَّكْبِيرِ فِي الْعِيدَيْنِ: تِسْعَ تَكْبِيراتٍ فِي الرَّكْعَةِ الأُولَى خَمْسًا قَبْلَ القِرَاءَةِ وفِي الرَّكْعَةِ الثَّانِيَةِ يَبْدَأُ بِالْقِرَاءةِ، ثُمَّ يُكَبِّرُ أَرْبَعًا مَعَ تَكْبِيرَةِ الرُّكُوعِ.

وقَدْ رُوِيَ عَنْ غَيْرِ واحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ نَحْوُ هٰذَا، وَهُوَ قَوْلُ أَهْلِ الْكُوفَةِ، وبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ.

تخريج: **[حسن]** وأخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في كم يكبر الإمام في صلاة العيدين، ح:١٢٧٩ من حديث كثير العوفي به وهو ضعيف جدًّا متروك متهم فالسند ضعيف جدًّا، ولكن لحديثه شواهد حسنة عند أبي داود، ح:١١٥١ وغيره * وفي الباب عن عائشة [أبو داود، ح:١١٤٩] وابن عمر [الدارقطني: ٢/٤٨، ٤٩، ح:١٧١٦] وعبدالله بن عمر [أبو داود، ح:١١٥١].

Comments:

The jurists of *Al-Madīnah*, Imām Mālik, Zuhrī, Imām Aḥmad are of the view that there are seven *Takbīr* including the opening *Takbīr* in the first *Rak'ah*

before the recitation, and five *Takbīr* in the second *Rak'ah* after getting up before the recitation.

Chapter 35. What Has Been Related About 'There Is No *Ṣalāt* Before The Two *'Eīd* And No *Ṣalāt* After Them'

(المعجم ٣٥) - بَابُ [مَا جَاءَ] لَا صَلَاةَ قَبْلَ الْعِيدَيْنِ وَلَا بَعْدَهَا (التحفة ٢٧٠)

537. Ibn 'Abbās narrated: "The Prophet ﷺ went out on the day of *Al-Fiṭr*, so he prayed two *Rak'ah*, then he did not pray before it nor after it." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from ['Abdullāḥ bin 'Umar], 'Abdullāh bin 'Amr, and Abū Sa'eed.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Abbās is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and it is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others, and it is the view of Ash-Shāfi'ī, Aḥmad, and Isḥāq.

A group of the people of knowledge among the Companions of the Prophet ﷺ and others, thought one could pray after the two *'Eīd* prayers and before them, and the first view is more correct.

٥٣٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الفِطْرِ فَصَلَّى رَكْعَتَيْنِ ثُمَّ لَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا.

[قَالَ:] وفِي الْبَابِ عَنْ [عَبْدِ اللهِ بْنِ عُمَرَ] وعَبْدِ اللهِ بْنِ عَمْرٍو وأَبِي سَعِيدٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، والْعَمَلُ عَلَيْهِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وغَيْرِهِمْ وبِهِ يَقُولُ الشَّافِعِيُّ وأَحْمَدُ وإِسْحَاقُ.

وقَدْ رَأَى طَائِفَةٌ مِنْ أَهْلِ الْعِلْمِ الصَّلَاةَ بَعْدَ صَلَاةِ الْعِيدَيْنِ وقَبْلَهَا مِنْ أَصْحَابِ النَّبِيِّ ﷺ وغَيْرِهِمْ والقَوْلُ الأَوَّلُ أَصَحُّ.

تخريج: متفق عليه، وأخرجه البخاري، العيدين، باب الصلاة قبل العيد وبعدها، ح: ٩٨٩ ومسلم، ح: ١٣/٨٨٤ من حديث شعبة به * وفي الباب عن عبدالله بن عمر [يأتي: ٥٣٨] وعبدالله ابن عمرو [ابن ماجه، ح: ١٢٩٢] وأبي سعيد [ابن ماجه، ح: ١٢٩٣].

Comments:

The four *A'immah* are unanimously agreed that there is no *Sunnah* prayer before or after the prayer of two *'Eīd*; yet there is disagreement about the general voluntary prayer. In the view of some Companions and the successors, praying voluntary prayer before or after an *'Eīd* prayer is allowed, this is also the view of *Imām Shāfi'ī*. [*Sharḥ Al-Muhadh-dhab*: 5 / 13]

538. Abū Bakr bin Ḥafṣ – and he is Ibn 'Umar bin Sa'd bin Abī Waqqāṣ – narrated about Ibn 'Umar, that: "He went out on the day of *'Eīd* , and he did not pray before it nor after it. He mentioned that the Prophet ﷺ did so." (***Ḥasan***)

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

٥٣٨ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ أَبُو عَمَّارٍ: حَدَّثَنَا وَكِيعٌ عَنْ أَبَانَ بْنِ عَبْدِ اللهِ الْبَجَلِيِّ، عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ وهُوَ ابْنُ عُمَرَ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ خَرَجَ [في] يَوْمِ عِيدٍ فَلَمْ يُصَلِّ قَبْلَها ولَا بَعْدَها، وذَكَرَ أَنَّ النَّبِيَّ ﷺ فَعَلَهُ.

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

تخريج: **[إسناده حسن]** وأخرجه أحمد: ٢/٥٧ عن وكيع به وصححه الحاكم: ١/٢٩٥ ووافقه الذهبي.

Comments:

This indicates that it is unauthentic to pray any voluntary prayer at the place of the *'Eīd* prayer.

Chapter 36. About The Women Going Out For The Two *'Eīd*

(المعجم ٣٦) - بَابٌ: فِي خُرُوجِ النِّسَاءِ فِي الْعِيدَيْنِ (التحفة ٢٧١)

539. Umm 'Aṭiyyah narrated: "Allāh's Messenger ﷺ would order the virgins, the mature women,[1] the secluded[2] and the menstruating to go out for the two *'Eīd*. As for the menstruating women, they were to stay away from the *Muṣalla* and participate in the Muslims supplications." One of them said: 'O Messenger of Allāh! What if she does not have a *Jilbāb*?'[3] He said: 'Then let her sister lend her a *Jilbāb*.'"

٥٣٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا مَنْصُورٌ وهُوَ ابْنُ زَاذَانَ عَنِ ابْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُخْرِجُ الْأَبْكَارَ والعَوَاتِقَ وذَوَاتِ الخُدُورِ والحُيَّضَ فِي الْعِيدَيْنِ، فَأَمَّا الحُيَّضُ فَيَعْتَزِلْنَ الْمُصَلَّى ويَشْهَدْنَ دَعْوَةَ الْمُسْلِمِينَ، قَالَتْ إِحْدَاهُنَّ: يَا رَسُولَ اللهِ إِنْ لَمْ يَكُنْ لَها جِلْبَابٌ؟. قَالَ: «فَلْتُعِرْهَا أُخْتُها مِنْ [جِلْبَابِهَا]».

تخريج: **[إسناده صحيح]** وأخرجه النسائي في الكبرى، ح: ١٧٥٩ من حديث هشيم، والبخاري، ح: ٣٥١ ومسلم، ح: ٨٩٠ من حديث محمد بن سيرين به.

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[1] It includes servant women.

[2] It includes young slave girls. See *Tuḥfat Al-Aḥwadhī*.

[3] A garment that covers the woman's entire body, which Allāh ordered women to wear when leaving the home: *Al-Aḥzāb* (33:59).

540. There is a similar narration from Umm Atiyyah with another chain. (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from Ibn 'Abbās and Jābir.

Abū 'Eīsā said: The *Ḥadīth* of Umm 'Aṭiyyah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Some of the people of knowledge followed this *Ḥadīth*, permitting the women to go out to the two *'Eīd*, However, some of them disliked it.

It has been reported that ['Abdullāh] bin Al-Mubārak said: "Today it is disliked for the women to go out for the two *'Eīd*. If a woman insists on going out, then her husband should permit her to go out in her modest clothing without any adornments, but if she refuses to go out like that, then her husband is to prevent her from leaving."

It has been reported that 'Āishah [may Allāh be pleased with her] said: "If Allāh's Messenger ﷺ saw what has happened to the women, then he would prevent them from going to the *Masjid* just as the women of the children of Isrā'īl were prevented."

It has been reported that Sufyān Ath-Thawrī disliked the women of today to go out for the *'Eīd*.

٥٤٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ بِنَحْوِهِ.

[قَالَ:] وفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وجابِرٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أُمِّ عَطِيَّةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلى هٰذَا الْحَدِيثِ، وَرَخَّصَ لِلنِّساءِ فِي الْخُرُوجِ إِلى الْعِيدَيْنِ، وكَرِهَهُ بَعْضُهُمْ.

وَرُوِيَ عَنْ [عَبْدِ اللهِ] بْنِ الْمُبارَكِ أَنَّهُ قَالَ: أَكْرَهُ الْيَوْمَ الْخُرُوجَ لِلنِّساءِ فِي الْعِيدَيْنِ، فَإِنْ أَبَتِ الْمَرْأَةُ إِلَّا أَنْ تَخْرُجَ فَلْيَأْذَنْ لَها زَوْجُها أَنْ تَخْرُجَ فِي أَطْمارِها [الخُلْقَانِ] ولا تَتَزَيَّنْ، فَإِنْ أَبَتْ أَنْ تَخْرُجَ كَذٰلِكَ فَلِلزَّوْجِ أَنْ يَمْنَعَها عَنِ الْخُرُوجِ.

وَيُرْوَى عَنْ عائِشَةَ [رَضِيَ اللهُ عَنْهَا] قَالَتْ: لَوْ رَأَى رَسُولُ اللهِ ﷺ ما أَحْدَثَ النِّساءُ لَمَنَعَهُنَّ الْمَسْجِدَ كَمَا مُنِعَتْ نِساءُ بَنِي إِسْرَائِيلَ.

وَيُرْوَى عَنْ سُفْيَانَ الثَّوْرِيِّ أَنَّهُ كَرِهَ الْيَوْمَ الْخُرُوجَ لِلنِّسَاءِ إِلى الْعِيدِ.

تخريج: متفق عليه، وأخرجه مسلم، صلاة العيدين، باب ذكر إباحة خروج النساء في العيدين ... إلخ، ح: ٨٩٠ من حديث هشام بن حسان والبخاري، ح: ٩٧١، ٩٨٠ من حديث حفصة به وانظر الحديث السابق * وفي الباب عن ابن عباس [ابن ماجه، ح: ١٣٠٩] وجابر [أحمد: ٣/ ٣٦٣] * حديث: "لو رأى رسول الله ﷺ ما أحدث النساء ... إلخ" متفق عليه البخاري، ح: ٨٦٩ ومسلم، ح: ٤٤٥.

Comments:

This *Ḥadīth* proves that the people should go out to an open field for *Eīd* prayer, this is the opinion of Imām Abū Ḥanīfah, Mālik and Aḥmad. According to Imām Shafi'ī it is better to pray in a mosque if the mosque is big enough to accommodate all the people. But Imām Ibn Qudāmah said, the Messenger of Allāh ﷺ never offered *'Eīd* prayer in the mosque, without an excuse.

Chapter 37. What Has Been Related About The Prophet ﷺ Going To The *'Eīd* By One Route, And Returning By Another

(المعجم ٣٧) - بَابُ مَا جَاءَ فِي خُرُوجِ النَّبِيِّ ﷺ إِلَى الْعِيدِ فِي طَرِيقٍ وَرُجُوعِهِ مِنْ طَرِيقٍ آخَرَ (التحفة ٢٧٢)

541. Abū Hurairah narrated: "When Allāh's Messenger ﷺ would go out on the day of *'Eīd* by one route, he would return by another." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Abdullāh bin 'Umar and Abū Rāfi'.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Gharīb Ḥadīth*.

Abū Tumailah and Yūnus bin Muḥammad reported this *Ḥadīth* from Fulaiḥ bin Sulaimān, from Sa'eed bin Al-Ḥārith, from Jābir bin 'Abdullāh.

[He said:] Some of the people of knowledge consider it recommended that when the *Imām* goes by one route, he returns by another, adhering to this *Ḥadīth*. This is the view of Ash-Shāfi'ī. It is as if the *Ḥadīth* of Jābir is more correct.

٥٤١ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلِ بْنِ عَبْدِ الْأَعْلَى الْكُوفِيُّ وأَبُو زُرْعَةَ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلْتِ عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ الْحارِثِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كانَ رَسُولُ اللهِ ﷺ إِذا خَرَجَ يَوْمَ الْعِيدِ فِي طَرِيقٍ رَجَعَ فِي غَيْرِهِ.

[قَالَ:] وفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ وَأَبِي رافِعٍ.

قَالَ أَبُو عِيسَى: [و]حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ.

وَرَوَى أَبُو تُمَيْلَةَ ويُونُسُ بْنُ مُحَمَّدٍ هٰذَا الْحَدِيثَ، عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ، عَنْ سَعِيدِ ابْنِ الْحارِثِ، عَنْ جابِرِ بْنِ عَبْدِ اللهِ.

[قَالَ]: وقَدِ اسْتَحَبَّ بَعْضُ أَهْلِ الْعِلْمِ لِلْإِمَامِ إِذَا خَرَجَ فِي طَرِيقٍ أَنْ يَرْجِعَ فِي غَيْرِهِ اتِّباعًا لِهٰذَا الْحَدِيثِ، وهُوَ قَوْلُ الشَّافِعِيِّ.

وحَدِيثُ جَابِرٍ كَأَنَّهُ أَصَحُّ.

تخريج: **[صحيح]** وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في الخروج يوم العيد من طريق والرجوع من غيره، ح:١٣٠١ من حديث فليح به وعلقه البخاري، ح:٩٨٦ وصححه ابن حبان (الإحسان):٢٨٠٤ وابن خزيمة، ح:١٤٦٨ والحاكم:١/٢٩٦ والذهبي على شرط الشيخين

وله طريق آخر عند البخاري ورجحه عليه والطريقان محفوظان * حديث أبي تميلة عند البخاري، ح: ٩٨٦.

Comments:

Taking different routes for going to and returning from the *'Eīd* prayer manifests, very much, the symbols of Islam, the unity, splendour and glory. It is also the proper way and celebrating a function from the prospects of the national celebration and enjoyment of *'Eīd* that different routes be taken.

Chapter 38. [What Has Been Related] About Eating On The Day Of *Fiṭr* Before Going Out

(المعجم ٣٨) - بَابُ [مَا جَاءَ] فِي الأَكْلِ يَوْمَ الْفِطْرِ قَبْلَ الْخُرُوجِ (التحفة ٢٧٣)

542. 'Abdullāh bin Buraidah narrated from his father: "The Prophet ﷺ would not leave on the Day of *Fiṭr* until he ate, and he would not eat on the day of *Aḍḥā* until he prayed." (***Ḥasan***)

[He said:] There are narrations on this topic from 'Alī and Anas.

Abū 'Eīsā said: The *Ḥadīth* of Buraidah bin Ḥuṣaib Al-Aslamī is a *Gharīb Ḥadīth*. Muḥammad said: "I do not know of a *Ḥadith* from Thawāb bin 'Utbah other than this."

There are those among the people of knowledge who consider it recommended that one should not go out on the Day of *Fiṭr* until he has eaten something. It is recommended that dates are used for that. They also recommend that he does not eat on the Day of *Aḍḥā* until he returns.

٥٤٢ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّارُ [الْبَغْدَادِيُّ]: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ عَنْ ثَوَابِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يَخْرُجُ يَوْمَ الفِطْرِ حَتَّى يَطْعَمَ، ولَا يَطْعَمُ يَوْمَ الْأَضْحَى حَتَّى يُصَلِّيَ.

[قَالَ:] وفِي الْبَابِ عَنْ عَلِيٍّ وأَنَسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ بُرَيْدَةَ بْنِ حُصَيْبٍ الْأَسْلَمِيِّ حَدِيثٌ غَرِيبٌ. وقَالَ مُحَمَّدٌ: لَا أَعْرِفُ لِثَوابِ بْنِ عُتْبَةَ غَيْرَ هٰذَا الْحَدِيثِ.

وقَدِ اسْتَحَبَّ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ أَنْ لَا يَخْرُجَ يَوْمَ الْفِطْرِ حَتَّى يَطْعَمَ شَيْئًا، ويُسْتَحَبُّ لَهُ أَنْ يُفْطِرَ عَلَى تَمْرٍ، ولَا يَطْعَمَ يَوْمَ الْأَضْحَى حَتَّى يَرْجِعَ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الصيام، باب الأكل يوم الفطر قبل أن يخرج، ح: ١٧٥٦ من حديث ثواب به وصححه ابن خزيمة، ح: ١٤٢٦ وابن حبان، ح: ٥٩٣ والحاكم: ١/ ٢٩٤ والذهبي وغيرهم * وفي الباب عن علي [تقدم: ٥٣٠] وأنس [يأتي: ٥٤٣].

Comments:

As *'Eīd Al-Fiṭr* comes after the month of fasting, most people of knowledge without any disagreement, said Imām Ibn Qudāmah, liked to eat something

before leaving for *'Eīd Al-Fitr*, and on the Day of *'Eīd Al-Aḍḥā*, as the real and main deed is the sacrifice, the meat of the sacrifice is to be eaten on returning from *'Eīd* prayer; if one does not have the sacrifice, he may then eat anything soon after the prayer. [*Al-Mughnī*: 3 / 259]

543. Anas bin Mālik narrated: "The Prophet ﷺ would have a breakfast of dates on the Day of *Fiṭr* before leaving for the *Muṣalla*." (***Ṣaḥīḥ***)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٥٤٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا هُشَيْمٌ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ حَفْصِ بْنِ عُبَيْدِ اللهِ ابْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُفْطِرُ عَلَى تَمَرَاتٍ يَوْمَ الْفِطْرِ قَبْلَ أَنْ يَخْرُجَ إِلَى الْمُصَلَّى.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: **[صحيح]** وأخرجه ابن خزيمة، ح:١٤٢٨ من حديث هشيم به وصرح بالسماع عنده وصححه ابن حبان (والإحسان):٢٨٠٢ والحاكم:١/ ٢٩٤ على شرط مسلم ووافقه الذهبي ورواه البخاري، ح:٩٥٣ من طريق آخر عن أنس به.

Comments:

The traditional food of the Arabs was dates, and the dates were available easily for every body; the dates also cure the weakness in addition to their being sweet.

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