

English Translation of

**Sunan
Abu Dawud**

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Translation of

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Abu Dawud**

Compiled by:

**Imâm Hâfiz Abu Dawud
Sulaiman bin Ash'ath**

Volume 1

From Hadith no. 01 to 1160

**Ahâdith edited & referenced by:
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the Most Gracious, the Most Merciful*

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Contents

Preface	17
Things worthy to note	18
Our Actions and Day of Accounting	19
INTRODUCTION	21
About the Author	21
Publisher's Foreword	25

1. THE BOOK OF PURIFICATION

Chapter 1. Seclusion While Relieving Oneself	27
Chapter 2. Choosing An Appropriate Place To Urinate	28
Chapter 3. What A Person Should Say When He Enters The Area Wherein He Relieves Himself	28
Chapter 4. It Is Disliked To Face The <i>Qiblah</i> While Relieving Oneself	30
Chapter 5. Concession In This Regard	32
Chapter 6. How Should One Undress When Relieving Oneself	33
Chapter 7. The Disliking Of Speech While Relieving Oneself	34
Chapter 8. Returning <i>Salām</i> While Urinating?	34
Chapter 9. The Permissibility Of Remembering Allāh, The Most High, While Not In A State Of Purity	35
Chapter 10. Entering The Area In Which One Relieves Oneself With A Ring Upon Which Allāh's Name Is Engraved	36
Chapter 11. Avoiding (The Splatter) Of Urine	37
Chapter 12. Urinating While Standing	38
Chapter 13. The Permissibility Of A Man Urinating In A Vessel During The Night, And Placing It Near Him	39
Chapter 14. The Places Where It Is Prohibited To Urinate	40
Chapter 15. Urinating In <i>Al-Mustaḥam</i> (The Bathing Area)	41
Chapter 16. The Prohibition Of Urinating In Burrows	42
Chapter 17. What Should Be Said When A Person Exits The Toilet In Which He Relieved Himself	42
Chapter 18. Disapproval Of Touching One's Private Part With The Right Hand While Purifying	43
Chapter 19. Covering While Relieving Oneself	44
Chapter 20. The Objects With Which It Is Prohibited To Purify Oneself	45
Chapter 21. Cleansing Oneself With Stones	47
Chapter 22. <i>Al-Istibrā'</i>	48
Chapter 23. Cleansing With Water After Relieving Oneself	49
Chapter 24. A Man Should Rub His Hands On The Ground After He Has Performed <i>Istinjā'</i>	50

Chapter 25.	The <i>Siwāk</i>	50
Chapter 26.	How To Use The <i>Siwāk</i>	52
Chapter 27.	On Using Another's <i>Siwāk</i>	53
Chapter 28.	Washing The <i>Siwāk</i>	54
Chapter 29.	The (Use Of) <i>Siwāk</i> Is From The <i>Fitrah</i> (Natural Acts)	54
Chapter 30.	Using The <i>Siwāk</i> When Praying The (Voluntary) Night Prayer ..	56
Chapter 31.	The Obligatory Status Of <i>Wuḍū'</i>	58
Chapter 32.	The Permissibility Of A Person Renewing His <i>Wuḍū'</i> Without Having Broken It.....	59
Chapter 33.	What Impurifies Water.....	60
Chapter 34.	What Has Been Narrated Concerning The Well Of Buḍā'ah	62
Chapter 35.	Water Does Not Become <i>Junub</i> (Impure).....	63
Chapter 36.	Urinating In Standing Water	64
Chapter 37.	<i>Wuḍū'</i> From The Water Left (In A Container) After A Dog Has Drunk From It.....	64
Chapter 38.	The Water Left By A Cat	66
Chapter 39.	<i>Wuḍū'</i> From The Water Left By A Woman	68
Chapter 40.	The Prohibition Of That.....	69
Chapter 41.	<i>Wuḍū'</i> With Sea-Water	70
Chapter 42.	<i>Wuḍū'</i> Using <i>An-Nabīdh</i>	71
Chapter 43.	Should A Person Offer <i>Ṣalāt</i> When He Feels The Urge To Relieve Himself.....	72
Chapter 44.	The Amount Of Water That Is Acceptable For Performing <i>Wuḍū'</i>	75
Chapter 45.	Excessiveness In The Water For Ablution.....	77
Chapter 46.	Regarding <i>Isbāgh</i> (To Complete) <i>Al-Wuḍū'</i>	77
Chapter 47.	Performing <i>Wuḍū'</i> From Brass Containers	78
Chapter 48.	Saying ' <i>Bismillāh</i> ' While Starting <i>Wuḍū'</i>	79
Chapter 49.	A Man Putting His Hand In The Container Before Washing It..	79
Chapter 50.	The Manner Of The Prophet's ﷺ <i>Wuḍū'</i>	81
Chapter 51.	Performing [The Actions Of] <i>Wuḍū'</i> Thrice	95
Chapter 52.	Performing [The Actions Of] <i>Wuḍū'</i> Twice	96
Chapter 53.	Performing [The Actions Of] <i>Wuḍū'</i> Once	97
Chapter 54.	Separating Between The <i>Maḍmadah</i> And <i>Istīnshāq</i>	97
Chapter 51.	On <i>Al-Istīnthār</i> (Blowing Water From The Nose).....	98
Chapter 56.	Parting One's Fingers Through The Beard.....	101
Chapter 57.	Wiping Over The ' <i>Imāmah</i> ' (Turban)	101
Chapter 58.	Washing The Feet	102
Chapter 59.	Wiping Over The <i>Khuff</i>	103
Chapter 60.	The Period (Allowed) For Wiping	108
Chapter 61.	Wiping Over The Socks	110
Chapter 62.	(Another Proof For Wiping).....	111
Chapter 63.	How Should One Wipe.....	112
Chapter 64.	Splashing Water (On The Private Parts).....	114
Chapter 65.	What Should One Say After Finishing <i>Wuḍū'</i>	115
Chapter (...)	A Person Praying (All) The Prayers With One <i>Wuḍū'</i>	117
Chapter 66.	Separating The Actions Of <i>Wuḍū'</i>	118

Chapter 67. A Person Who Is Unsure Of Breaking His <i>Wudu'</i>	119
Chapter 68. <i>Wudu'</i> From Kissing.....	120
Chapter 69. <i>Wudu'</i> From Touching The Penis.....	122
Chapter 70. Concession In This Regard.....	122
Chapter 71. <i>Wudu'</i> From Eating Camel Meat.....	123
Chapter 72. <i>Wudu'</i> From Touching And Washing Raw Meat.....	124
Chapter 73. Not Performing <i>Wudu'</i> From Touching A Carcass.....	125
Chapter 74. Not Performing <i>Wudu'</i> From [Food Which Has Been Cooked] Over Fire.....	126
Chapter 75. Strictness In This Regard.....	129
Chapter 76. <i>Wudu'</i> From (Drinking) Milk.....	130
Chapter 77. Concession In This Regard.....	130
Chapter 78. <i>Wudu'</i> From Bleeding.....	130
Chapter 79. <i>Wudu'</i> From Sleeping.....	132
Chapter 80. A Person Who Steps On Something Impure.....	135
Chapter 81. The One Who Breaks His <i>Wudu'</i> During Prayer.....	136
Chapter 82. On Pre-Seminal Fluid (<i>Madhi</i>).....	136
Chapter 83. Intercourse Without Ejaculation.....	140
Chapter 84. The Sexually Impure Person Who Wishes To Repeat (The Act).....	142
Chapter 85. Performing <i>Wudu'</i> For One Who Wishes To Repeat (The Act).....	142
Chapter 86. The Sexually Impure Person Sleeping.....	143
Chapter 87. The Sexually Impure Person Eating.....	144
Chapter 88. Those Who Said That The Sexually Impure Person Should Perform <i>Wudu'</i>	145
Chapter 90. The Sexually Impure Person Delaying <i>Ghusl</i>	146
Chapter 90. The Sexually Impure Person Reciting The Qur'an.....	147
Chapter 91. The Sexually Impure Person Shaking Hands.....	148
Chapter 93. The Sexually Impure Person Entering The <i>Masjid</i>	149
Chapter 94. The Sexually Impure Person Leading The Prayer In A State Of Forgetfulness.....	150
Chapter 94. A Person Who Sees Some Wetness (On His Clothes) After Sleeping.....	152
Chapter 95. A Woman Has Dreams Like A Man Has Dreams.....	153
Chapter 96. The Amount Of Water With Which <i>Ghusl</i> Can Be Performed... ..	154
Chapter 97. Regarding The <i>Ghusl</i> For <i>Janabah</i>	155
Chapter 98. Performing <i>Wudu'</i> After <i>Ghusl</i>	161
Chapter 99. A Woman Undoing (The Braids Of) Her Hair While Performing <i>Ghusl</i>	161
Chapter 100. A Sexually Impure Person Washing His Head With <i>Khitmi</i>	163
Chapter 101. The Fluid That Flows Between The Man And The Woman (And Traces Remain On One's Garment Or Body).....	164
Chapter 102. Eating With A Menstruating Woman And Being Around Her ...	164
Chapter 103. The Menstruating Woman Hands Over Something From The <i>Masjid</i>	166
Chapter 104. The Menstruating Woman Does Not Make Up The (Missed) Prayers.....	167
Chapter 105. Intercourse With Menstruating Women.....	167
Chapter 106. A Person Has Relations With Her Other Than Intercourse.....	169

Chapter 107. Concerning The Woman Who Has <i>Istihādah</i> , And (Those Scholars) Who Stated That She Should Leave The Prayer For The Number Of Days Which She Used To Menstruate	172
[Chapter 108... Those Who Narrated That She Should Not Leave The Prayer After Her Menses Finish]	178
Chapter 109. When The Menstruation Starts She Should Leave The Prayer ...	179
Chapter 110. The Narrations That State The Woman With <i>Istihādah</i> Should Perform <i>Ghusl</i> For Every Prayer	185
Chapter 112. Those Who State: She Should Combine Between Two Prayers, And Perform One <i>Ghusl</i> Before Both Of Them	188
Chapter 112. Those Who Said: She Should Perform <i>Ghusl</i> From One Purity To The Other	191
Chapter (...) Those Who Said: She Should Perform <i>Ghusl</i> From One <i>Zuhr</i> (Prayer) to The Next <i>Zuhr</i> (Prayer)	193
Chapter 113. Those Who Said: She Should Perform <i>Ghusl</i> Once A Day, But Did Not Specify <i>Zuhr</i>	194
Chapter 114. Those Who Said: She Should Perform <i>Ghusl</i> Between The Days (Of Her Menses)	195
Chapter 115. Those Who Said: She Should Perform <i>Wuḍū'</i> For Every Prayer .	195
Chapter 116. Those Who Did Not Mention The <i>Wuḍū'</i> Except If It Was Nullified	196
Chapter 117. Concerning The Yellowish And Brownish Discharge After Purification	197
Chapter 118. Intercourse Of A Husband With A Woman In A State Of <i>Istihādah</i>	197
Chapter 119. What Has Been Narrated Regarding The Time (Limit) Of Post-Partum Bleeding	198
Chapter 120. Performing <i>Ghusl</i> After Menses	199
Chapter 121. The <i>Tayammum</i>	202
Chapter 122. <i>Tayammum</i> During Residency	210
Chapter 123. The Sexually Impure Person Performing <i>Tayammum</i>	212
Chapter 124. When The Sexually Impure Person Is Afraid Of Suffering From The Cold, Does He Perform <i>Tayammum</i> ?	214
Chapter 125. The Wounded Person Performing <i>Tayammum</i>	216
Chapter 126. The One Who Performed <i>Tayammum</i> (Later) Finds Water During the Prayer Time, But After Having Prayed	217
Chapter 127. Performing <i>Ghusl</i> For The Friday Prayer	219
Chapter 128. The Permissibility Of Not Performing <i>Ghusl</i> On Friday	225
Chapter 129. A Person Accepts Islam, And Is Ordered To Perform <i>Ghusl</i>	227
Chapter 130. A Woman Washes Her Garment That She Wears During Her Menses [To Pray In]	228
Chapter 131. Praying In A Garment In Which He Has Engaged In Intercourse	232
Chapter 132. Praying In Women's <i>Shu'ur</i> (Garments)	232
Chapter 133. Concession In This Regard	233
Chapter 134. A Garment With Seminal Fluid On It	234
Chapter 135. A Child's Urine Splashes On A Garment	236
Chapter 136. The Ground Which Has Been (Polluted) With Urine	238

Chapter 137. The Earth Becomes Pure When Dry.....	239
Chapter (...) Impurity That Touches The Hem (Of One's Clothes).....	240
Chapter (...) Impurity Which Touches One's Shoes.....	241
Chapter 138. Repeating (The Prayer) Due To An Impurity On The Garment.....	242
Chapter 139. Saliva Falling On A Garment.....	243

2. THE BOOK OF AŞ-ŞALĀT (THE PRAYER)

Chapter 1. The Obligation To Perform The <i>Ṣalāt</i> (Prayers).....	244
Chapter 2. The Times Of <i>Aş-Ṣalāt</i>	246
Chapter 3. The Times Of The Prophet's ﷺ Prayers And How He Used To Pray Them.....	251
Chapter 4. The Time For The <i>Zuhr</i> Prayer.....	252
Chapter 5. The Time For The <i>ʿAṣr</i> Prayer.....	254
Chapter 6. The Time For <i>Maghrib</i>	258
Chapter 7. The Time For The Later <i>'Ishā'</i>	260
Chapter 8. The Time For The <i>Ṣubḥ (Fajr)</i> The Morning Prayer).....	262
Chapter 9. Preserving The Prayer Times.....	263
Chapter 10. (What Should Be Done) If The <i>Imām</i> Delays The Prayer.....	267
Chapter 11. Whoever Sleeps Through The Prayer (Time) Or Forgets [To Pray].....	269
Chapter 12. On (The Reward) Of Building <i>Masājid</i>	276
Chapter 13. <i>Masājid</i> In The <i>Dūr</i> (Villages).....	281
Chapter 14. About Having Torches In The <i>Masājid</i>	282
Chapter 14. On The Pebbles In The <i>Masjid</i>	282
Chapter 16. On Cleaning The <i>Masjid</i>	283
Chapter 17. Separating The Women From The Men In The <i>Masjid</i>	284
Chapter 18. What A Person Should Say When He Enters The <i>Masjid</i>	285
Chapter 19. What Has Been Narrated Concerning <i>Aş-Ṣalāt</i> After Entering The <i>Masjid</i>	286
Chapter 20. The Virtue Of Sitting In The <i>Masjid</i>	286
Chapter 21. Announcing Lost Items In The <i>Masjid</i> Is Disliked.....	288
Chapter 22. Spitting In A <i>Masjid</i> Is Disliked.....	289
Chapter 22. An Idolater Entering The <i>Masājid</i>	294
Chapter 24. The Places In Which Prayer Is Not Allowed.....	296
Chapter 24. Praying In Camel Resting Areas.....	298
Chapter 25. When Should A Boy Be Ordered To Offer <i>Aş-Ṣalāt</i> ?.....	298
Chapter 28. How The <i>Adhān</i> Began.....	300
Chapter 28. How The <i>Adhān</i> Is Performed.....	302
Chapter 29. The <i>Iqāmah</i>	319
Chapter 30. One Person Calling The <i>Adhān</i> And Another Calling The <i>Iqāmah</i>	321
Chapter 31. Proclaiming The <i>Adhān</i> In A Loud Voice.....	322
Chapter 32. What Is Required Of The <i>Mu'adh-dhin</i> Regarding Keeping Track Of Time.....	323
Chapter 33. Calling The <i>Adhān</i> From Atop A Minaret.....	324

Chapter 34. The <i>Mu'adh-dhin</i> Should Turn Around While Calling The <i>Adhān</i>	325
Chapter 35. Regarding The Supplication Between The <i>Adhān</i> And The <i>Iqāmah</i>	326
Chapter 36. What Should Be Said When One Hears The <i>Mu'adh-dhin</i>	326
Chapter (...) What Should Be Said Upon Hearing The <i>Iqāmah</i>	329
Chapter 37. What Has Been Narrated Concerning The Supplication Made After The <i>Adhān</i>	330
Chapter 38. What Should Be Said For The <i>Maghrib Adhān</i>	331
Chapter 39. Taking A Stipend For The <i>Adhān</i>	331
Chapter 40. Calling The <i>Adhān</i> Before Its Time	332
Chapter 41. The <i>Adhān</i> Of A Blind Man	333
Chapter 42. Leaving The <i>Masjid</i> After The <i>Adhān</i>	334
Chapter 43. The <i>Mu'adh-dhin</i> Should Wait For The <i>Imām</i>	334
Chapter 44. The <i>Tathwīb</i>	335
Chapter 45. People Sitting After The <i>Iqāmah</i> While Waiting For The <i>Imām</i> If He Has Not Come	335
Chapter 46. The Severity Of Not Attending The Congregational Prayer	339
Chapter 47. The Virtue Of Praying In Congregation	342
Chapter 48. What Has Been Narrated Regarding The Rewards Of Walking To The Prayer	343
Chapter 49. What Has Been Narrated About (The Blessings Of) Walking To The <i>Masjid</i> In Darkness	346
Chapter 50. The Etiquette Of Walking To The <i>Masjid</i>	347
Chapter 51. Regarding One Who Leaves (His House) Desiring To Pray (With The Congregation) But Finds That It Has Finished	348
Chapter 52. What Has Been Narrated Concerning Women Leaving (Their Houses) For The <i>Masjid</i>	349
Chapter 53. Severity In This Issue	350
Chapter 54. Rushing To The Prayer	352
Chapter 55. On Having Two Congregations In The <i>Masjid</i>	353
Chapter 56. The One Who Prays In His House, Then Catches The Congregation, He Should Pray With Them	354
Chapter 57. If One Prays In A Congregation, Then Catches Another Congregation, Should He Repeat	356
Chapter 58. Concerning The Position Of The <i>Imām</i> And Its Virtue	356
Chapter 59. It Is Disliked To Refuse The Position Of <i>Imām</i>	357
Chapter 60. Who Has More Right To Be <i>Imām</i>	357
Chapter 61. On Women Acting As <i>Imām</i>	362
Chapter 62. A Person Who Is The <i>Imām</i> Of A Group That Dislikes Him	364
Chapter 63. Pious And Wicked People As <i>Imām</i>	364
Chapter 64. A Blind Man Being <i>Imām</i>	365
Chapter 65. A Visitor Being <i>Imām</i>	365
Chapter 66. On The <i>Imām</i> Standing In A Location Above The Level Of The Congregation	366
Chapter 67. On Someone Having Prayed And Then Leading Others For That Prayer	367
Chapter 68. About The <i>Imām</i> Praying While Sitting Down	368

Chapter 69. If Two People Are Praying, One Of Whom Is The <i>Imām</i> , How Should They Stand?	372
Chapter 70. How Should Three People Stand (In Prayer)	374
Chapter 71. The <i>Imām</i> Should Turn Around After The <i>Taslīm</i>	375
Chapter 72. On The <i>Imām</i> Praying Voluntary Prayers In His Place	375
Chapter 73. About The <i>Imām</i> Breaking His <i>Wuḍū'</i> After He Rises (From The Prostration) During The Last <i>Rak'ah</i>	376
Chapter 74. The One Behind the <i>Imām</i> Has Been Commanded To Follow The <i>Imām</i>	377
Chapter 75. The Severity Of One Who Raises Or Descends Before The <i>Imām</i>	378
Chapter 76. About Turning Around To Leave Before The <i>Imām</i>	379
Chapter 77. The Types Of Clothes In Which It Is Permissible To Pray.....	379
Chapter 78. About A Man Tying His Garment Around The Nape Of His Neck To Pray.....	381
Chapter 79. A Man Praying In A Garment Part Of Which Is On Another Person	381
Chapter 80. A Man Praying In A <i>Qamīṣ</i> Only	382
Chapter 81. If The <i>Qamīṣ</i> Is Tight, He Should Wrap It Around His Lower Body.....	383
Chapter 82. <i>Al-Isbāl</i> During The Prayer.....	384
Chapter 83. How Many Garments Should A Woman Pray In?	386
Chapter 84. A Woman Praying Without A <i>Khimār</i>	387
Chapter 85. <i>As-Sadd</i> In The Prayer	388
Chapter 86. Praying In Women's Garments (<i>Shu'ur</i>)	389
Chapter 87. A Man Praying With His Hair Fastened (At The Back Of The Head).....	389
Chapter 88. Praying In Sandals	390
Chapter 89. If A Person Takes Off His Sandals For Prayer, Where Should He Place Them?.....	393
Chapter 90. Praying On A <i>Khumr</i> (Small Mat)	394
Chapter 91. Praying On A <i>Haṣīr</i> (Large Mat).....	394
Chapter 92. A Man Prostrating On His Garment.....	396

THE CHAPTERS RELATED TO THE ROWS DURING THE PRAYER

Chapter 93. Straightening The Rows.....	396
Chapter 94. Rows Between The Pillars.....	402
Chapter 95. Who Is Encouraged To Pray Behind The <i>Imām</i> , And The Dislike Of Distancing Oneself (From The <i>Imām</i>)	402
Chapter 96. The Place Of Children In The Rows.....	403
Chapter 97. Rows For The Women, And Their Distance From The First Row	404
Chapter 98. The Position That The <i>Imām</i> Should Have In Relation To The Rows	405
Chapter 99. A Man Prays By Himself Behind The Row	406
Chapter 100. A Person Bows Outside Of The Row.....	406
THE CHAPTERS RELATED TO THE <i>SUTRAH</i>	407

Chapter 101. What May Be Used As A <i>Sutrah</i> By The Praying Person	408
Chapter 102. Drawing A Line If One Does Not Find A Stick.....	409
Chapter 103. Praying Towards A Mount	411
Chapter 104. If He Prays Towards A Pillar Or Other Object, Where Should It Be In Relation To Him.....	411
Chapter 105. Praying Behind People Who Are Talking Or Sleeping.....	412
Chapter 106. Coming Close To The <i>Sutrah</i>	413
Chapter 107. The Command To The One Who Is Praying To Block Others From Crossing In Front Of Him	414
Chapter 108. The Prohibition Of Passing In Front Of One Who Is Praying	416

CHAPTERS RELATED TO WHAT BREAKS THE PRAYER AND WHAT DOES NOT

Chapter 109. What Breaks The Prayer.....	416
Chapter 110. The <i>Sutrah</i> Of The <i>Imām</i> Acts As A <i>Sutrah</i> For Those Behind Him.....	420
Chapter 111. Whoever Said That The Woman Does Not Nullify The Prayer ..	421
Chapter 112. Whoever Said That A Donkey Does Not Nullify The Prayer	423
Chapter 113. Whoever Said That A Dog Does Not Nullify The Prayer	424
Chapter 114. Whoever Said That Nothing Nullifies The Prayer	425

THE CHAPTERS RELATED TO THE BEGINNING OF THE PRAYER

Chapter 114, 115. Raising The Hands In The Prayer	426
Chapter 115, 116. The Beginning Of The Prayer.....	431
Chapter (...) Those Who Mentioned That He Should Raise His Hands After Standing Up After Two <i>Rak'ah</i>	441
Chapter 116, 117. Those Who Did Not Mention Raising The Hands After <i>Rukū'</i>	444
Chapter 117, 118. Placing The Right Hand On The Left In The Prayer.....	446
Chapter 118, 119. The Supplication With Which The Prayer Should Be Started.....	448
Chapter 119, 120. Those Who Believed That The Opening Should Be " <i>Subhānak Allāhumma Wa Biḥamdik</i> "	459
Chapter 120, 121. Remaining Silent After The Beginning Of The Prayer.....	461
Chapter 121, 122. Those Who Do Not Say That " <i>Bismillāhūr-Raḥmānūr- Raḥīm</i> " Should Be Said Aloud.....	464
Chapter (...) Those Who Recited It Out Loud	466
Chapter 122, 123. Making The Prayer Shorter Due To An Unexpected Occurrence	468
Chapter (...) What Has Been Narrated Concerning The Deficiency Of The Prayer	469
Chapter (...) What Has Been Narrated Concerning Shortening The Prayer.....	469
Chapter 124, 125. Recitation In <i>Zuhr</i>	473
Chapter 125, 126. Shortening The Last Two <i>Rak'ah</i>	475
Chapter 126, 127. The Amount Of Recitation In <i>Zuhr</i> And ' <i>ʿAshr</i>	476

Chapter 127,128.	The Amount Of Recitation In <i>Maghrib</i>	478
Chapter 128,129.	Those Who Claimed A Lesser Amount (Should Be Recited).....	480
Chapter 129,130.	A Person Repeating The Same <i>Sūrah</i> In Both The <i>Rak'ah</i> ..	481
Chapter 130,131.	The Recitation Of <i>Al-Fajr</i>	481
Chapter 130,131.	The One Who Did Not Recite The <i>Fātiḥah</i> In His Prayer..	482
Chapter 132,133.	Those Who Held That One Should Recite (<i>Al-Fatiḥah</i>) In Other Than The Aloud Prayers.....	486
Chapter 134,135.	The Minimum Recitation That Suffices An Illiterate Person, Or A Non-'Arab.....	489
Chapter 135,136.	The Completion Of The <i>Takbīr</i>	492
Chapter 136,137.	How Should One Place His Knees Before His Hands (While Going Into Prostration).....	494
Chapter 137,138.	Standing Up In The Single (Odd Numbered <i>Rak'ah</i>).....	496
Chapter 138,139.	Sitting In The <i>Iq'ā'</i> Position Between The Two Prostrations	497
Chapter 139,140.	What Should Be Said When One Raises His Head From The <i>Rukū'</i>	498
Chapter 140,141.	The Supplication Between The Two Prostrations	501
Chapter 141,142.	Women Raising Their Heads From Prostration When They Are (Praying) With Men	501
Chapter 142,143.	The Prolonged Standing After The <i>Rukū'</i> And (The Sitting) Between The Two Prostrations	502
Chapter 143,144.	The Prayer Of One Whose Back Does Not Come To A Complete Rest During <i>Rukū'</i> And Prostration.....	503
Chapter 144,145.	Regarding The Statement Of The Prophet ﷺ: "Every Prayer That One Does Not Perfect It Will Be Made Complete By The Voluntary Ones"	510
Chapter 145,146.	Placing The Hands On The Knees (During <i>Rukū'</i>).....	512
Chapter 146,147.	What A Person Should Say In His <i>Rukū'</i> And Prostration..	513
Chapter 147,148.	The Supplication During <i>Rukū'</i> And Prostration.....	517
Chapter 148,149.	The Supplication During The Prayer.....	519
Chapter 149,150.	The Length Of The <i>Rukū'</i> And Prostration.....	522
Chapter 151,152.	What Should One Who Finds The <i>Imām</i> In Prostration Do?.....	524
Chapter 150,151.	The Limbs Upon Which One Should Prostrate.....	525
Chapter 153,153.	Prostrating On The Nose And Forehead	526
Chapter 153,154.	The Manner Of Prostration.....	527
Chapter 154,155.	Concession In This Regard When There Is A Need	528
Chapter 155,156.	Placing The Hands On The <i>Khāshirah</i> , And (Sitting) In The <i>Iq'ā'</i> Position.....	529
Chapter 156,157.	Crying During The Prayer	529
Chapter 157,158.	The Whisperings Of The Soul Or The Wandering Of One's Thoughts Are Disliked During Prayer	530
Chapter 158,159.	Correcting The <i>Imām</i> In The Prayer.....	531
Chapter 159,160.	The Prohibition Of Correcting The <i>Imām</i>	532
Chapter 160,161.	Turning Around In The Prayer	532
Chapter 161,162.	Prostrating On The Nose	533

Chapter 162,163.	Looking (Up) In The Prayer.....	534
Chapter 163,164.	A Concession In This Regard.....	535
Chapter 164,165.	Actions During The Prayer	536
Chapter 165,166.	Returning The <i>Salām</i> During The Prayer	539
Chapter 166,167.	Responding To The One Who Has Sneezed In The Prayer	542
Chapter 167,168.	Saying 'Amīn' Behind The <i>Imām</i>	545
Chapter 168,169.	Clapping During The Prayer.....	548
Chapter 169,170.	Motioning During The Prayer.....	551
Chapter 170,171.	Touching The Pebbles During The Prayer	552
Chapter 171,172.	A Person Prays In A State Of <i>Ikhtisār</i>	553
Chapter 172,173.	A Person Prays While Leaning On A Stick.....	553
Chapter 173,174.	The Prohibition Of Speaking In The Prayer.....	554
Chapter 174,175.	The Prayer Of The One Sitting Down.....	554
Chapter 175,176.	How Should One Sit In The <i>Tashah-hud</i>	558
Chapter 176,177.	<i>Tawarruk</i> (Sitting On One's Buttocks) In The Fourth <i>Rak'ah</i>	560
Chapter 177,178.	The <i>Tashah-hud</i>	564
Chapter 178,179.	Sending <i>Ṣalāt</i> Upon The Prophet ﷺ After The <i>Tashah-</i> <i>hud</i>	571
Chapter (...)	What Should Be Said After The <i>Tashah-hud</i>	576
Chapter 180,181.	Reciting The <i>Tashah-hud</i> Silently.....	577
Chapter 181,182.	Pointing (With The Finger) During The <i>Tashah-hud</i>	578
Chapter 181,182.	It Is Disliked To Lean On The Hand During The Prayer... ..	580
Chapter 182,183.	Shortening The Sitting.....	581
Chapter 183,184.	Regarding The <i>Salām</i>	582
Chapter 184,185.	Responding To The <i>Imām</i>	585
Chapter (...)	The <i>Takbīr</i> After The <i>Ṣalāt</i>	585
Chapter 185,196.	Shortening The <i>Taslīm</i>	586
Chapter 286,287.	If One Breaks <i>Wuḍū'</i> During Prayer, He Must Start From The Beginning.....	587
Chapter 187,188.	A Person Praying Voluntary Prayers In the Same Place That He Prayed The Obligatory Prayer	587
Chapter 188,189.	(Prostrating For) Forgetfulness After Two Prostrations (<i>Rak'ah</i>).....	589
Chapter 189,190.	If One Prays Five <i>Rak'ah</i>	596
Chapter 190,191.	Whoever Said That Doubt Should Be Ignored When One Is Confused Regarding (Whether He Has Prayed) Two Or Three <i>Rak'ah</i>	599
Chapter 191,192.	Those Who Said He Should Complete (The Prayers) Based Upon His Strongest Judgment.....	602
Chapter 192,193.	Those Who Said (The Prostrations Should Be) After The <i>Taslīm</i>	605
Chapter 193,194.	One Who Stands Up After Two <i>Rak'ah</i> Without Performing the <i>Tashah-hud</i>	605
Chapter 194,195.	One Who Forgets The <i>Tashah-hud</i> While He Is Sitting	606
Chapter 195,196.	The Two Prostrations Of Forgetfulness Are Accompanied By The <i>Tashah-hud</i> And The <i>Taslīm</i>	608
Chapter 196,197.	Women Leaving Before Men After The Prayer	609

Chapter 197,198.	How Should One Leave From The Prayer.....	609
Chapter 198,199.	A Person's Voluntary Prayer In His House.....	610
Chapter 199,200.	Whoever Prayed Toward A Direction Other Than The <i>Qiblah</i> , Then Discovered The Direction Of The <i>Qiblah</i>	611

Chapters On The Friday Prayer

Chapter 200,201.	The Blessings Of Friday And The Eve Of Friday.....	612
Chapter 201,202.	Answering Which Hour Is The Hour Of Response On Friday.....	614
Chapter 202,203.	The Blessings Of The Friday Prayer	615
Chapter 203,204.	The Severity Of Leaving The Friday Prayer	617
Chapter 204,205.	The Expiation Of One Who Leaves It.....	617
Chapter 205,206.	Who Is Required To Attend The Friday Prayer?	619
Chapter 206,207.	The Friday Prayer On A Rainy Day	620
Chapter 207,208.	Not Attending The Congregational Prayer On A Cold Night Or A Rainy Night	621
Chapter 208,209.	The Friday Prayer For The Slave And The Woman	624
Chapter 209,210.	The Friday Prayer In Villages.....	624
Chapter 210,211.	If 'Eid Occurs On A Friday.....	625
Chapter 211,212.	What Is Recited During The <i>Ṣubh</i> Prayer On Friday.....	627
Chapter 212,213.	The Clothes That Should Be Worn For Friday Prayer	628
Chapter 213,214.	Gatherings Before The Prayer On Friday	630
Chapter 214,215.	On Taking <i>Minbars</i>	630
Chapter 215,216.	The Place Of The <i>Minbar</i>	632
Chapter 215,216.	Praying The Friday Prayer Before The Sun Reaches Its Zenith	632
Chapter 218.	The Time Of The Friday Prayer.....	633
Chapter 217,219.	The Call To Prayer On Friday	634
Chapter 218,220.	The <i>Imām</i> Talking To Someone During His <i>Khuṭbah</i>	635
Chapter 219,221.	Sitting Down On The <i>Minbar</i>	636
Chapter 220,222.	Giving The <i>Khuṭbah</i> While Standing.....	637
Chapter 221,223.	A Person Giving The <i>Khuṭbah</i> While Leaning On A Bow ..	638
Chapter 222,224.	Raising The Hands While On The <i>Minbar</i>	642
Chapter 223,225.	Shortening The <i>Khuṭbah</i>	643
Chapter 224,226.	Coming Close To The <i>Imām</i> During The Admonition.....	643
Chapter 225,227.	The <i>Imām</i> Interrupting The <i>Khuṭbah</i> Due To An Incident ..	644
Chapter 226,228.	Sitting In The <i>Ihtibā'</i> Position While The <i>Imām</i> Gives The <i>Khuṭbah</i>	645
Chapter 227,229.	Speaking While The <i>Imām</i> Delivers The <i>Khuṭbah</i>	646
Chapter 228,230.	Should The One Who Commits <i>Ḥadath</i> (Breaks His <i>Wudū'</i>) Ask Permission From The <i>Imām</i> To Leave?	647
Chapter 229,231.	If A Person Enters While The <i>Imām</i> Is Delivering The <i>Khuṭbah</i>	647
Chapter 230,232.	Stepping Over People's Necks On Friday	649
Chapter 231,232.	A Person Yawns When The <i>Imām</i> Delivers The <i>Khuṭbah</i> ...	649
Chapter 232,234.	The <i>Imām</i> Speaking After He Comes Down From The <i>Minbar</i>	650

Chapter 233,235.	One Who Catches One <i>Rak'ah</i> Of The Friday Prayer.....	650
Chapter 234,236.	What Should Be Recited During The Friday Prayer.....	651
Chapter 235,237.	A Person Praying Behind The <i>Imām</i> While There Is A Wall Between Them	653
Chapter 236,238.	Praying After The Friday Prayer	653
Chapter 219,221.	Regarding Sitting Between The Two <i>Khutbah</i>	656
Chapter 239.	The <i>'Eid</i> Prayers.....	657
Chapter 237,240.	The Time For Going Out To The <i>'Eid</i> (Prayer).....	657
Chapter 238,241.	Women Going Out To The <i>'Eid</i> (Prayer)	658
Chapter 239,242.	The <i>Khutbah</i> On The Day Of <i>'Eid</i>	660
Chapter 240,243.	Delivering The <i>Khutbah</i> Leaning On A Bow.....	662
Chapter 241,244.	Leaving The <i>Adhan</i> On <i>'Eid</i>	663
Chapter 242,245.	The <i>Takbīr</i> During The Two <i>'Eid</i>	664
Chapter 243,246.	What Should Be Recited In (The Two <i>'Eid</i> Of) <i>Al-Adha</i> And <i>Al-Fitr</i>	665
Chapter 244,247.	Sitting Down For The <i>Khutbah</i>	666
Chapter 245,248.	Going To The <i>'Eid</i> (Prayer) From One Path, And Returning From Another	667
Chapter 246,249.	If The <i>Imām</i> Does Not Go Out For The <i>'Eid</i> On Its Day, He Should Go Out To Hold It The Next Day.....	667
Chapter 247,250.	Praying After The <i>'Eid</i> Prayer.....	668
Chapter 248,251.	The People Praying <i>'Eid</i> In The <i>Masjid</i> On A Rainy Day...	668



Preface

Ḥadīth is next only to Qur'ān as a source of Islamic laws and proofs. The term *Ḥadīth* applies to the words and acts of Allāh's Messenger ﷺ as well as his tacit approvals called *Taqir*. The latter refers to acts done in his presence but he did not disapprove of them, his silence indicating his approval. All these three categories of *Aḥādīth* are variously known as (1) *Khabar*, (2) *Athar*, (3) *Ḥadīth* and (4) *Sunnah*. (All these words have already been mentioned under the technical terms employed by *Ḥadīth* scholars).

In contradistinction with *Khabar* and *Athar*, the words *Ḥadīth* and *Sunnah* are widely popular, so much so, that a mere mention of any of these two words, inevitably brings to mind the words, acts and tacit approvals of Allāh's Messenger ﷺ. No other thought comes to our mind except the foregoing at the mention of the word *Ḥadīth* or *Sunnah*. Yes, of course, some people have made a distinction between *Ḥadīth* and *Sunnah*, advancing as argument the words of some scholars, but, in fact, this distinction is not right. The *Ḥadīth* scholars make no distinction between the two. According to them, *Ḥadīth* and *Sunnah* are synonymous terms. Similarly, taking *Sunnah* as referring to the Prophet's habits, modes of behavior and manners and thereby denying their legal authority is equally wrong. It is, in fact, a deception, a concealed escape route leading to the rejection of *Aḥādīth*. Again, in the same way, considering only the acts of the Prophet ﷺ that he did persistently and uninterruptedly as binding is, in fact, a rejection of a vast number of *Aḥādīth*. Those who say so have, in deed, allied themselves with the rejecters of *Aḥādīth*. Moreover, rejecting a *Ḥadīth* on the ground that it is in conflict with Qur'ān and entrapping people into believing so, is not the way befitting a Muslim. That is the way of the crooked, the sectarians and the dissenters who reject a lot of *Aḥādīth* on the seemingly attractive plea of being in disharmony with Qur'ān.

Two centuries after the advent of Islam, the Mutazilites (*Mu'tazilah*)^[1] rejected some *Aḥādīth*. Their purpose was to justify their wrong and misleading beliefs. Likewise, about a century and a half ago, the naturalists, too, criticized the canonical authority of *Aḥādīth*, their purpose being no more than to affirm naturalism and reinterpret Qur'ān according to their own desires and whims. It is the same group of naturalists who, impressed in our times by the 'rare research works' of the Orientalists and charmed by the

[1] A medieval theological sect that maintained that nothing but eternity could be asserted regarding Allāh, that the eternal nature of the Qur'ān was questionable, and that humans have free will.

wizards of the West and their civilization, are working in an organized way to alienate the Muslims from their own culture and Islamic values and traditions and are moulding them according to modern civilization.

Anyhow, the term *Ḥadīth* or *Sunnah* applies to whatever the Messenger of Allāh ﷺ said, did, or gave his tacit consent to. This, like Qur'ān, is an independent, distinct and reliable source of faith and law (*Shari'ah*). To benefit by *Ḥadīth* and rely on it in giving legal rulings, we need to know the following:

Things worthy to note

1. The faith revealed by Allāh is Islam and only Islam. "Truly, the religion with Allāh (is) Islam."^[1] "And whoever seeks a religion other than Islam, it will never be accepted of him and he will be one of the losers in the Hereafter."^[2] Allāh commanded the believers to hold fast to the religion and forbade them to divide and fall apart: "And hold fast, all of you together, to the Rope of Allāh, and be not divided among yourselves."^[3] Allāh also warned us through His Messenger ﷺ: "And (He commands you, saying): This is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path."^[4]
2. Since Qur'ān has warned us, in several Verses, against separation and disunion, which means only dissenting and dividing up into sects, and since the Prophet ﷺ has commanded us to follow one course only and condemned other courses as wrong, it naturally follows, therefore, that the True Path can only be one, not many. How can many paths be true at one and the same time? It is not possible, neither by reason nor by tradition. Qur'ān declares: "After the Truth, what else can there be except error?"^[5]
3. What is this religion of Islam or the Straight Path? Where is it to be found? It consists of two things: Qur'ān and the *Ḥadīth* of the Prophet ﷺ. Allāh's Messenger ﷺ said: "I am leaving to you two things. You will not go astray as long as you cling to them: the Book of Allāh and the *Sunnah* of His Prophet."^[6]
4. This religion, unlike other religions, is not unguarded. It is secure from tampering. Since this religion is final and the only way of deliverance for mankind till the Judgment Day, Allāh has undertaken the responsibility of

[1] *Āl 'Imrān* 3:19.

[2] *Āl 'Imrān* 3:85.

[3] *Āl 'Imrān* 3:103.

[4] *Al-An'ām* 6:153.

[5] *Yunus* 10:32.

[6] *Muwattā' Imām Mālik*: 3.

guarding it. He said: "Verily, We, it is We Who have sent down the Reminder and surely We will guard it."^[1] The intended meaning of the Reminder is Qur'an that is guarded and made secure. It remained unchanged and will remain ever so in future. Since it was impossible to understand it and act by it without *Ahādīth*, the safeguarding of it implies the safeguarding of *Hadīth* also. Therefore, in order to safeguard the *Ahādīth*, Allāh created a group of *Hadīth* scholars who took pains to safeguard the *Ahādīth*, separating the genuine from the spurious. Hence, Qur'an and *Sunnah* are the only two basic sources of religion. However, to understand them correctly, the way of the Prophet's Companions and the righteous predecessors is an indispensable aid.

5. None of the founders of the schools of Islamic jurisprudence ever claimed that their ruling was final. On the contrary, they acknowledged they may have erred and, hence, advised their followers to ignore their ruling in case a sound, authentic *Hadīth* is ever found contradicting their ruling. Moreover, they are known to have recanted some of their opinions. In case a *Hadīth* was found later on contradicting the ruling of some jurist, his students are reported to have declared that the *Hadīth* in question had remained unknown to their Imām (the jurist) and that he would have surely recanted his ruling if only he had known it. It should be noted that *Ahādīth* were collected, recorded and examined long after the founders of the schools had gone. For example, the Sound Six (*Sihāh Sittah*) and other books of *Ahādīth* were compiled later on. But, no doubt, those Imāms of jurisprudence were excusable for their errors. Hopefully, they may be rather rewarded because their intent was good. Anyhow, now that *Ahādīth* have been collected and recorded, insistence on a particular legal ruling and rejecting a *Hadīth* on different pleas is quite unjustified.
6. The students of the Imāms of *Fiqh* (Islamic jurisprudence) disagreed with their own teachers and mentors on some issues, but none blamed or rebuked them for having done so, but rather praised them for their truth and scholarly ability. So it is no error or sin if today someone disagrees with the learned Imāms of Islamic jurisprudence. He deserves praise, rather than condemnation.

Our Actions and Day of Accounting

We, too, are not exempt from what we have said earlier. Our instructions to others are equally binding on us as on them. We call Allāh as witness that we have been fair in our evaluation of *Ahādīth*. While deciding the soundness or weakness of a *Hadīth*, we never let ourselves be swayed by bias for any particular sect, party or denomination or mental reservations, or preconceived

[1] *Al-Hijr* 15:9.

notions or circumstances. We have been completely fair, just and honest in our evaluation of *Aḥādīth*. We have tried to be completely neutral. We have kept our inquiries untainted with prejudice. Our research is purely scientific. We followed only the accepted principles of *Ḥadīth* evaluation. Only then did we decide a case or give a ruling as to which course is right or preferable. Twisting or distorting a *Ḥadīth*, or wriggling out of it, or stretching it in an attempt to arrive at far-fetched meanings, dubbing a Sound *Ḥadīth* as Weak or a Weak one as Sound, declaring without proof a *Ḥadīth* as abrogated or abrogating — all these things we believe to be fraud, deception, and concealment of truth. We seek Allāh's refuge from these trickeries. Of course, we may have erred in applying the principles of *Ḥadīth* evaluation, or we may have erred for lack of access to information, or we may have misunderstood something — and we will be grateful to those who point out our errors and we pledge to correct them forthwith — but, by grace of Allāh, we remained honest and fair throughout our research work, there being no taint of bias for or prejudice against any school of thought, or party, or sect, or denomination, nor self motive or desire for profit. Allāh is the Warden over what we say.

INTRODUCTION^[1]

By Abu Khaliyl

About the Author

He is Abū Dāwud, Sulaimān bin Al-Ash‘ath bin Ishāq, bin Bashīr bin Shaddād bin ‘Amr bin ‘Imrān Al-Azdī As-Sijistānī,^[2] he was born in the year 202 after *Hijrah*.^[3] The biographers agree that he died in the year 275.

As-Sijistānī is derived from Sīstān, a region which today stretches from south eastern Iran to south western Afghanistan.

The term *As-Sijizī* is also used as an ascription for Sīstān, hence sometimes Abū Dāwud was called: “Abū Dāwūd As-Sijzī.”^[4]

He began to travel seeking *Aḥādīth* at a young age, and made his way to Baghdād by the time he was eighteen years old. His journeys, seeking knowledge, took him through the lands of *Khurāsān*, Al-‘Irāq, ‘Arabia, *Ash-Shām*, and Egypt.

His most famous teachers include Aḥmad bin Ḥanbal, Ishāq bin Ibrāhīm, Yahyā bin Ma‘īn, Abū Bakr Ibn Abī Shaibah, his brother ‘Uthmān bin Abī Shaibah, ‘Alī bin Al-Madīnī, and ‘Abdullāh bin Maslamah Al-Qan‘abī, who was among those famous for reporting the *Muw’atta’* of Imām Mālik.

His most famous students include his son, Abū Bakr ‘Abdullāh bin Abī Dāwud, At-Tirmidhī, An-Nasā‘ī, Abū Bakr Al-Khalāl, Ar-Ramahurmuzī, Ibn Abī Ad-Dunyā’, Ad-Duwlābī, as well as those who narrate the *Sunan* from him — a discussion of which follows.

Selected Statements About the Author and His Book^[5]

Al-Khaṭṭābī said: “The book of the *Sunan*, by Abū Dāwud, is a noble book, there has not been another book written in the knowledge of the religion that

[1] References for his biography include *Tārīkh Baghdād*, *Tahdhīb Al-Kamāl*, *Siyar A‘lām An-Nubalā’*, Al-Ḥāfīz Abū Ṭāhir As-Silafī’s introduction to *Ma‘ālam As-Sunan* by Al-Khaṭṭābī, and *Ghāyat Al-Maqṣūd fī Sharḥ Sunan Abī Dāwūd* by Al-‘Allāmah Al-‘Azīm Ābādī. All of what has been cited here is supported with authentic chains of narration.

[2] There are some slight variations in his complete name according to those who wrote his biography.

[3] *Suw’ālāt Abū ‘Uбайд Al-Ājjurī*, see also all of the previously mentioned references.

[4] See Imām At-Tirmidhī’s comments in his *Sunan*, after number 466 and 716, and he narrated number 3604 (8) from “Abū Dāwud As-Sijzī.”

[5] See the bibliographical references mentioned above.

is like it.”

And he said: “I heard Ibn Al-‘Arābī say — while we were listening to him (recite) this book; he pointed to the copy which was in front of him — ‘If a man does not have any knowledge with him, except that of the *Muṣḥaf* in which is Allāh’s Book, then this book, he would not have a need for any knowledge at all beyond the two of them.”

Al-Khaṭṭābī said: “Abū ‘Umar Muḥammad bin ‘Abdul-Wāḥid Az-Zāhid — the companion of Abū Al-‘Abbās Aḥmad bin Yaḥyā — informed me, he said: ‘Ibrāhīm Al-Ḥarbī said: “When Abū Dāwud wrote this book, *Aḥādīth* were made supple for him, just as iron was made supple for Dāwud.” Meaning the Prophet Dāwud, peace be upon him.”^[1]

Al-Ḥāfiẓ Adh-Dhahabī said: “Along with his *Imāmat* in *Ḥadīth* and its fields, Abū Dāwud was among the major *Fuqahā’*, for his book proves that. He was among the distinguished companions of Imām Aḥmad; he attended his lessons for a lengthy period of time, and he asked him about delicate issues, in both branches (*Furū’*) and fundamentals (*Uṣūl*), and he stayed upon the *Madhhab* of the *Salaf*, regarding following the *Sunnah* and submitting to it, and not delving into problematic *Kalām*.”^[2]

Those Who Narrate His Sunan

There are many who heard Abū Dāwud’s *Sunan* from him, those that are popular, or known to have reported it from him, are; Al-Lu’lu’ī (Muḥammad bin Aḥmad), Ibn Dāsah, (Abū Bakr Muḥammad bin Bakr bin Muḥammad), Ar-Ramlī (Abū ‘Eisā Ishāq bin Mūsā), and Ibn Al-A’rābī (Abū Sa‘eed Aḥmad bin Muḥammad).^[3]

His Books

Other than his *Sunan*, his letter to the people of Makkah, explaining the conditions he adhered to in compiling his *Sunan*, and his *Masā’il* of Imām Aḥmad, Abū Dāwud is known to have authored the following: *At-Tafarrud*, *Al-Marāsīl*, *A’lām An-Nubuwwah*, *Az-Zuhd*, and *An-Nāsikh wal-Mansūkh*. Abū ‘Ubaid Al-Ājurī compiled a book of questions that he asked Abū Dāwud,

^[1] These narrations and statements of Al-Khaṭṭābī are taken from his introduction to *Ma‘ālam As-Sunan*. The narrators in the chain for the last statement were all graded trustworthy by Al-Baghdādī in *Tārīkh Baghdād*, and each of them are confirmed to have heard from the one he is reporting from. Abū ‘Umar Az-Zāhid was called “Tha’lab’s boy,” and Tha’lab is Aḥmad bin Yaḥyā — Ash-Shaibānī of Al-Kūfah — that Al-Khaṭṭābī mentioned.

^[2] *Siyar A’lām An-Nubalā’*, and by *Kalām* he means the philosophical theological issues termed: *‘Ilm Al-Kalām*.

^[3] The versions narrated by Al-Lu’lu’ī and Ibn Dāsah are the most popular and most complete. Occasionally, the reader will notice a footnote in the translation indicating a variation based upon one of the versions, in addition, some comments of some of the other reporters of the *Sunan* appear between square brackets.

entitled: *Suw'ālāt Abī 'Ubaid Al-Ājjurī 'an Abī Dāwud*^[1]

Commentaries

The most famous of commentaries on the *Sunan* of Abū Dāwud is that of Al-Khaṭṭābī. He is Abū Sulaimān Ḥamd bin Muḥammad bin Ibrāhīm Al-Khaṭṭāb Al-Khaṭṭābī Al-Bustī. He heard from the previously mentioned Abū Sa'eed Ibn Al-A'rābī in Makkah, and Abū Bakr Ibn Dāsah in Al-Baṣrah, as well as other scholars.^[2] He died in the year 388 after *Hijrah*.

His commentary is on an abridged selection of chapters and narrations of the *Sunan*, and it is said that his commentary is the first commentary on a *Ḥadīth* book, hence its great rank and importance in the field of *Ḥadīth* commentary. The name of his commentary is *Ma'ālam As-Sunan*.

There are many other commentaries written for the *Sunan*, some of them published and others not yet published. Among them, that of Al-Mundhirī, who compiled an abridgement of *Sunan Abī Dāwud* with comments, Ibn Qayyim Al-Jawzī, who compiled comments on an abridgment of the *Sunan*, As-Suyūfī, Al-'Aīnī, and Abū Al-Ḥasan As-Sindī. An-Nawawī, also compiled a commentary which they say was not completed, and it is among those that are lost.

The most famously cited commentary today, is that of Al-'Allāmah Abū Ṭayyib Muḥammad Shams Al-Ḥaqq Al-'Azīmābādī, entitled; *'Awn Al-Ma'būd*. This work contains comments taken from his larger collection, entitled: *Ghāyat Al-Maqṣūd*, some of the larger collection is published.

His Objectives and Criteria

Regarding the level of narrators he included in his *Sunan*, Abū Dāwūd said: "There are no abandoned (*Matruk*) *Ḥadīth* narrators in the book of *As-Sunan* which I wrote, and when there is a *Munkar Ḥadīth* I clarified that it is *Munkar*, and there is nothing other than it which is similar for that topic." And the meaning of *Munkar* is an odd narration, whose narrators are disparaged.

And, he mentioned about the weak *Aḥādīth* in his book: "Whatever *Ḥadīth* there is in my book that has a severe weakness, then I have clarified it, and whatever I did not mention anything about it, then it is *Ṣāliḥ* (good), and some of them are more correct than others."^[3]

It is clear from its context, that some of the *Aḥādīth* not clarified by him are

[1] It is said that he authored other books as well. All of the above are mentioned by Al-Ḥāfiẓ Ibn Ḥajar, as books he heard with chains of narration to the author, in *Al-Mu'jam Al-Mufahras* also called: *Tajrīd Asānīd Al-Kutub Al-Mashhūrah wal-Ajzā'al-Manthūr*.

[2] *Al-Ansāb*.

[3] These two statements are taken from Abū Dāwūd's letter to the people of Makkah regarding his *Sunan*, and most of its contents have been narrated from him through various routes of transmission.

weak, while he did not consider them to be severely weak.

And he said: “I wrote, from Allāh’s Messenger ﷺ, five-hundred thousand *Aḥādīth*, selecting from them what I included in this book — meaning the book *As-Sunan* — so I collected four thousand *Aḥādīth* in it,^[1] mentioning what is *Ṣaḥīḥ*, and what resembles that, and what is close to that.”^[2]

Al-Hāfiẓ Ibn Mandah said: “Abū Dāwud narrated weak chains of narration when he did not find anything else for the topic, because that is stronger to him than a man’s opinion.”^[3]

[1] Our edition includes 5,274 narrations. It is possible that he made this statement at one time, and included many other narrations later, since it is known that the various editions narrated from him differ in the number of narrations, as well as the fact that some of them contain chapters and books that others do not. It is also possible that in this statement he means *Aḥādīth* with a complete chain of narration. In his letter to the people of Makkah, he said: “Perhaps the number of *Aḥādīth* in my book reach four thousand and eight hundred, and about six-hundred *Aḥādīth* that are *Mursal*.” And this number is closer to what is known of it.

[2] *Tārikh Baghdād*, with a chain of narration that was graded *Ṣaḥīḥ* by Shaikh Al-Albānī in his introduction to *Ṣaḥīḥ Abī Dāwud*.

[3] See *Muqaddimah Ibn Aṣ-Ṣalāḥ*, and the introduction to *Ṣaḥīḥ Abī Dāwud*. In his letter to the people of Makkah, Abū Dāwud also indicated that he cited *Mursal* narrations when there was nothing similar for the topic.

Publisher's Foreword

All praise is due to Allah, Who honored His worshipers with the revelation of His Mighty Book, which falsehood can not approach — neither in front of it, nor behind it — being revealed by the All-Wise, the All-Praised, and He honored them, by sending His Messenger, by whom success is granted to whomever heard him, and witnessed him. Through him, ﷺ, Allāh opened the eyes of the blind, and the ears of the deaf, and the hearts of the heedless, so that everyone that feared Allāh, and everyone that will achieve happiness in the Hereafter, would believe in Him.

O Allāh! Send *Ṣalāh*, grant peace, and bless Muḥammad, his family, and his Companions who carried the banner of the Book and the *Sunnah*, and spread Your mercy upon whomever follows them faithfully among your righteous worshipers.

Indeed the Book of the *Sunan* by the noble Imām Abū Dāwūd, Sulaimān bin Ash'ath bin Ishāq bin Bashīr bin Shaddād, Al-Azdī, As-Sijistānī, who died in the year 275H, is one of the Six Books, and the first of the Four Books, among the most important of those books in which *Ḥadīths* are compiled. There are many virtues and benefits to this book which resulted in the scholars of *Ḥadīth* occupying themselves with the knowledge of *Ḥadīth* since it first became popular, causing it to spread around the world.

Indeed, Allāh has honored Darussalam Publishers and Distributors in Riyadh with service in the Book and the *Sunnah*, and Allāh has honored us with the publication of the translations of *Ṣaḥīḥ Al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Jāmi' At-Tirmidhī*, *Sunan An-Nasā'ī*, and *Sunan Ibn Mājah*, and today, by the grace of Allāh, we present the translation of the Book of the *Sunan* of Imām Abū Dāwūd, may Allāh have mercy upon him.

After our previous publication of the each of the Six Books in the Arabic language, we set out on the grand project of completing the translations of the Six Books into the English language.

It is no secret to the avid reader, that most of the scholars agree that *Sunan Abū Dāwūd* is the best of the Four *Sunan* Books, being ranked as third in importance behind *Ṣaḥīḥ Al-Bukhārī* and *Ṣaḥīḥ Muslim*. It is also well known that some of the scholars have said that if a person has the Book of Allāh, and this *Sunan* of Abū Dāwūd, then he has the fundamental texts of the religion.

Such statements are a testament to the veracity of Imām Abū Dāwūd, and his compilation.

The Arabic text of *Sunan Abū Dāwūd* 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 of the Arabic text.

In verification of the Arabic text, we used the edition published along with the commentary *'Awn al-Ma'būd* as the main source, while comparing it to that of Al-Khattābī in *Ma'ālam As-Sunan*, as well as a number of other valuable printed editions of *Sunan Abū Dāwūd*.

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

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.

For this English translation of *Sunan Abū Dāwūd*, translating was done by Yaser Qadhi (USA), and Nasiruddin al-Khattab (Canada) and editing by Huda Khattab (Canada), finally reviewed by Abu Khaliyl (USA).

This publication represents the completion of our journey, which lasted for a number of years, in the efforts to complete the translations of the Six Books, and Allāh praise is due to Allāh.

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

We ask Allah 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.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. THE BOOK OF PURIFICATION

(المعجم ١) - كِتَابُ الطَّهَارَةِ
(التحفة ١)

Chapter 1. Seclusion While Relieving Oneself

(المعجم ١) - بَابُ التَّخَلُّيِّ عِنْدَ قَضَاءِ
الْحَاجَةِ (التحفة ١)

1. Al-Mughīrah bin Shu‘bah narrated that when the Prophet ﷺ would go (to relieve himself), he would go to a distant place.
(*Hasan*)

١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ
الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ،
عَنْ مُحَمَّدٍ، يَعْنِي ابْنَ عَمْرٍو عَنْ أَبِي سَلَمَةَ،
عَنِ الْمُغِيرَةَ بْنِ شُعْبَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا
ذَهَبَ الْمَذْهَبَ أَبْعَدَ.

تخريج: [إسناده حسن] أخرجه الترمذي، الطهارة، باب ما جاء أن النبي ﷺ كان إذا أراد الحاجة أبعد في المذهب، ح: ٢٠ والنسائي، ح: ١٧ وابن ماجه، ح: ٣٣١ من حديث محمد بن عمرو بن علقمة الليثي به وقال الترمذي: "حسن صحيح" وصححه ابن خزيمة، ح: ٥٠ والحاكم ١/١٤٠ على شرط مسلم ووافقه الذهبي.

2. Jābir bin ‘Abdullāh narrated that when the Prophet ﷺ wished to relieve himself, he would go (a distance) so that no one could see him. (*Da‘if*)

٢ - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا
عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ
عَبْدِ الْمَلِكِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ
عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ الْبِرَّازَ
أَنْطَلَقَ حَتَّى لَا يَرَاهُ أَحَدٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب التباعد للبراز في الفضاء، ح: ٣٣٥ من حديث إسماعيل بن عبد الملك بن جابر بن عبد الملك به وهو ضعيف، ضعفه أحمد وغيره لبعض الحديث شواهد كثيرة، منها الحديث السابق.

Comments:

1. In villages or open spaces, to relieve oneself, one should go far enough, out of the sight of people, to avoid being seen naked. In cities, however, where toilets are enclosed on all sides, there is no need to go far away.

- Such behavior on behalf of the Messenger of Allāh (ﷺ) has a two-fold advantage: It screens one's private area from being seen by others and, by going away from dwellings, it keeps the living environment free of filth.
- This and other similar *Aḥādīth* prove that the Messenger of Allāh (ﷺ) had many of the same needs as other human beings.

Chapter 2. Choosing An Appropriate Place To Urinate

3. Abū At-Tayyāh reported that a man informed him that when ‘Abdullāh bin ‘Abbās came to Al-Baṣrah, he would narrate (*Aḥādīth*) on the authority of Abū Mūsā. So once he wrote to Abū Mūsā, asking him about certain matters. Abū Mūsā replied: “One day I was with the Messenger of Allāh ﷺ, and he wished to urinate. So he went to a soft ground beneath a wall and urinated. He ﷺ then said: ‘If any of you needs to urinate, let him choose an appropriate place for his urine.’” (*Da‘īf*)

(المعجم ٢) - بَابُ الرَّجُلِ يَتَبَوَّأُ لِبَوْلِهِ
(التحفة ٢)

٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَبُو التَّيَّاحِ: حَدَّثَنِي شَيْخٌ قَالَ: لَمَّا قَدِمَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ الْبَصْرَةَ فَكَانَ يُحَدِّثُ عَنْ أَبِي مُوسَى، فَكَتَبَ عَبْدُ اللَّهِ إِلَى أَبِي مُوسَى يَسْأَلُهُ عَنْ أَشْيَاءَ، فَكَتَبَ إِلَيْهِ أَبُو مُوسَى أَنِّي كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ فَأَرَادَ أَنْ يَبُولَ فَأَتَى دِمِثًا فِي أَصْلِ جِدَارٍ فَبَالَ، ثُمَّ قَالَ ﷺ: «إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَبُولَ فَلْيَبْتَئِدْ لِبَوْلِهِ مَوْضِعًا».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/٣٩٦ من حديث أبي التياح به، شيخ: لم أعرفه،

والسند، ضعفه النووي، المجموع: ٢/٨٣.

Comments:

- Extreme precaution should be taken in the matter of urine because it is impure, and it is often not visible to the naked eye. It is necessary to keep oneself away from it, and to wash it off on any contaminated garments in order to keep oneself pure. One should look for a proper place to urinate to prevent any of it splashing or returning upon oneself.
- One should search for a soft surface of the ground to urinate, if that is not available, one should look for sloping ground, for example, to prevent any of it returning upon oneself.

Chapter 3. What A Person Should Say When He Enters The Area Wherein He Relieves Himself

4. Anas bin Mālik narrated that

(المعجم ٣) - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا دَخَلَ الْحَلَاءَ (التحفة ٣)

٤ - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا

ﷺ entered the area in which he relieved himself, he would say — according to the narration of Hammād —: “*Allāhumma innī a’ūdhu bika...* (O Allāh! Indeed I seek refuge in You...)” — and he said: “from ‘Abdul-Wārith: ‘*A’ūdhu billāhi min al-khubuthī wal-khabā’īth* (I seek Allāh’s refuge from all devils, male and female.)” — Abū Dāwud said: *Shu’bah* reported it from ‘Abdul-‘Azīz: “*Allāhumma innī a’ūdhu bika* (O Allāh! Indeed I seek refuge in You)” and he said one time: ‘*A’ūdhu billāhi* (I seek Allāh’s refuge...)” and Wuhaib said: “Then let him seek refuge in Allāh...” (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الحیض، باب ما یقول إذا أراد دخول الخلاء، ح: ۳۷۵ من حدیث حماد بن زید والبخاری، الوضوء، باب ما یقول عند الخلاء، ح: ۱۴۲ من حدیث عبدالعزیز بن صهیب به.

5. In another wording from Anas: “*Allāhumma innī a’ūdhu bika...* (O Allāh! I seek refuge in You...)” and *Shu’bah* said: “And another time he said: ‘*A’ūdhu billāhi...* (...I seek Allāh’s refuge.)”^[1] (*Ṣaḥīḥ*)

حَمَادُ بْنُ زَيْدٍ وَعَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ ابْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْخَلَاءَ - قَالَ: عَنْ حَمَادٍ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ» وَقَالَ: عَنْ عَبْدِ الْوَارِثِ قَالَ: «أَعُوذُ بِاللَّهِ - مِنَ الْخُبْثِ وَالْخَبَائِثِ». قَالَ أَبُو دَاوُدَ: رَوَاهُ شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ»، وَقَالَ مَرَّةً: «أَعُوذُ بِاللَّهِ»، وَقَالَ وَهَيْبٌ: فَلْيَتَعَوَّذْ بِاللَّهِ.

۵ - حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو يَخْبِي السَّدُوسِيُّ، قَالَ: حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ، عَنْ عَبْدِ الْعَزِيزِ هُوَ ابْنُ صُهَيْبٍ، عَنْ أَنَسِ بِهَذَا الْحَدِيثِ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ»، وَقَالَ شُعْبَةُ: وَقَالَ مَرَّةً: «أَعُوذُ بِاللَّهِ».

تخریج: [إسناده صحيح] أخرجه الترمذي، الطهارة، باب ما يقول الرجل إذا دخل الخلاء، ح: ۵ من حدیث وكيع به وقال: " حدیث أنس أصح شيء في هذا الباب وأحسن " وانظر الحدیث السابق.

Comments:

1. We learn from this *Hadith* that, wherever the toilet is, in a house or in wilderness, one should say these words.
2. These words should be said prior to entering the toilet itself, because it is improper to utter Allāh’s Name while relieving oneself, as well as while on the toilet. In desolate places like a desert or forest, one should say these words before removing whatever clothing is required to relieve oneself.

[1] All of this indicating the differences reported in the beginning of the narration.

6. Zaid bin Arqam reported that the Messenger of Allāh ﷺ said: “These *Hushush*^[1] are inhabited (by devils), so if one of you comes to the area in which he relieves himself, let him say: *‘A‘ūdhu billāhi min al-khubuthī wal-khabā‘ith* (I seek refuge in Allāh from all devils, male and female.)” (*Hasan*)

٦ - حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَسْنٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ هَذِهِ الْحُشُوشَ مُحْتَضِرَةٌ، فَإِذَا أَتَى أَحَدَكُمْ الْخَلَاءَ فَلْيَقُلْ: أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ».

تخریج: [إسناده حسن] أخرجه ابن ماجه، الطهارة، باب ما يقول الرجل إذا دخل الخلاء، ح: ٢٩٦ من حديث شعبة به وصححه ابن خزيمة، ح: ٦٩ وابن حبان (الإحسان)، ح: ١٤٠٥ والحاكم ١٨٧/١ ووافقه الذهبي.

Chapter 4. It Is Disliked To Face The *Qiblah* While Relieving Oneself

(المعجم ٤) - بَابُ كَرَاهِيَةِ اسْتِقْبَالِ الْقِبْلَةِ عِنْدَ قَضَاءِ الْحَاجَةِ (التحفة ٤)

7. ‘Abdur-Rahmān bin Yazīd reported that someone said to Salmān Al-Fārsī: “Has your Prophet taught you everything, even how to defecate?” He replied, “Yes! He ﷺ prohibited us from facing the *Qiblah* while defecating or urinating, and from cleansing ourselves with our right hands, and from cleansing ourselves with less than three stones or with dung or bones.” (*Sahīh*)

٧ - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنِ سَلْمَانَ قَالَ: قِيلَ لَهُ: لَقَدْ عَلَّمَكُمُ نَبِيُّكُمْ كُلَّ شَيْءٍ حَتَّى الْخِرَاءِ. قَالَ: أَجَلْ لَقَدْ نَهَانَا ﷺ أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِغَائِطٍ أَوْ بَوْلٍ، وَأَنْ لَا نَسْتَنْجِيَ بِالْيَمِينِ، وَأَنْ لَا يَسْتَنْجِيَ أَحَدُنَا بِأَقْلٍ مِنْ ثَلَاثَةِ أَحْجَارٍ، أَوْ نَسْتَنْجِيَ بِرَجِيعٍ أَوْ عَظْمٍ.

تخریج: أخرجه مسلم، الطهارة، باب الاستطابة، ح: ٢٦٢ من حديث أبي معاوية الضرير به ورواه الترمذي، ح: ١٦ والنسائي، ح: ٤١ وابن ماجه، ح: ٣١٦.

8. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Indeed, my position towards you is like a father who

٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي

[1] *Hushush* is the plural of *Hash*, referring to a grassy area or the like. Here it refers to grassy areas in or near date-palm groves in Al-Madīnah, wherein they were accustomed to relieving themselves.

teaches (his children). So when one of you comes to the *Ghā'it*^[1], then let him not face the *Qiblah*, nor turn his back towards it, nor clean himself with his right hand.' He ﷺ would order us to use three stones, and prohibited using dung and bones." (*Hasan*)

صالح، عن أبي هريرة قال: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا أَنَا لَكُمْ بِمَنْزِلَةِ الْوَالِدِ أَعْلَمُكُمْ، فَإِذَا أَتَى أَحَدَكُمْ الْغَائِطَ فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَا يَسْتَدْبِرُهَا وَلَا يَسْتَطِبُّ بِيَمِينِهِ»، وَكَانَ يَأْمُرُ بِثَلَاثَةِ أَحْجَارٍ، وَيَهْتَى عَنِ الرُّوثِ وَالرَّمَّةِ.

تخریج: [إسناده حسن] أخرجه النسائي، الطهارة، باب النهي عن الاستطابة بالروث، ح: ٤٠ وابن ماجه، ح: ٣١٢، ٣١٣ من حديث محمد بن عجلان به وصرح بالسمع وصححه ابن خزيمة، ح: ٨٠ وابن حبان (الإحسان)، ح: ١٤٣٢ ورواه مسلم، ح: ٢٦٥ من طريق آخر عن القعقاع به مختصراً.

Comments:

1. When a person, after relieving himself, uses three stones, or tissue paper or the like, he becomes (ritually) pure, even if he does not use water.
2. One should not use one's right hand to cleanse oneself after urinating or defecating.
3. Dung or other filthy things may not be used to clean oneself.
4. Since bones are the food of the *Jinn*, they should not be used for purification. Other food stuff should also not be used for that purpose.

9. A narration was reported from Abū Ayyūb which said: (The Prophet ﷺ said:) “When one of you comes to the *Ghā'it*, then let him not face the *Qiblah* while defecating or urinating, but rather let him turn east or west.” - (Abū Ayyūb said): “So we arrived in *Ash-Shām*, and found that restrooms which were built facing towards the *Qiblah*. So we would turn ourselves in another direction, and seek Allah's forgiveness.” (*Ṣaḥīḥ*)

٩ - حَدَّثَنَا مُسَدَّدُ بْنُ مَسْرُهَيْدٍ: حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ رَوَايَةً قَالَ: «إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ وَلَا بَوْلٍ، وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا»، فَقَدِمْنَا الشَّامَ فَوَجَدْنَا مَرَاجِضَ قَدْ بُنِيَتْ قِبَلَ الْقِبْلَةِ، فَكُنَّا نَتَّحِرِفُ عَنْهَا وَنَسْتَغْفِرُ اللَّهَ.

تخریج: أخرجه البخاري، الصلاة، باب قبة أهل المدينة وأهل الشام والمشرق، ح: ٣٩٤ ومسلم، الطهارة، باب الاستطابة، ح: ٢٦٤ من حديث سفيان بن عيينة به ورواه الترمذي، ح: ٣١٨ والنسائي، ح: ٢٠-٢٢ وابن ماجه، ح: ٣١٨ وقال الترمذي: "حسن".

Comments:

“So we arrived...” meaning; Abū Ayyūb, one of the narrators of the prohibition explained that the companions acted upon it, even in structures.

[1] *Ghā'it* refers to defecation, and the area in which one defecates.

10. Ma'qil bin Abi Ma'qil Al-Asadi said: "The Messenger of Allāh ﷺ prohibited us from facing the two *Qiblah* (i.e., *Al-Masjid Al-Harām* and *Bait Al-Maqdis*) while urinating or defecating." (*Da'if*)

١٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى عَنْ أَبِي زَيْدٍ، عَنْ مَعْقِلِ بْنِ أَبِي مَعْقِلِ الْأَسَدِيِّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَقْبِلَ الْقِبْلَتَيْنِ بِيُولٍ أَوْ غَائِطٍ. قَالَ أَبُو دَاوُدَ: وَأَبُو زَيْدٍ هُوَ مَوْلَى بَنِي ثَعْلَبَةَ.

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب النهي عن استقبال القبلة بالغائط والبول، ح: ٣١٩ من حديث عمرو بن يحيى به * قال البوصيري في الزوائد: "أبو زيد مجهول الحال فالحديث ضعيف به" وضعفه الحافظ في فتح الباري: ٢٤٦/١.

11. Marwān Al-Aṣfar narrated: "I saw Ibn 'Umar make his camel sit down facing the *Qiblah*, after which he sat (behind it) and urinated in its direction. So I said: 'O Abū 'Abdur-Raḥmān, has this (act) not been prohibited?' He replied: 'Yes, but it has been prohibited only in an open space. However, if there is something that is between you and the *Qiblah*, blocking you (from it), then there is no harm.'" (*Da'if*)

١١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى عَنِ ابْنِ دُكْوَانَ، عَنْ مَرْوَانَ الْأَصْفَرِ قَالَ: رَأَيْتُ ابْنَ عُمَرَ أَنَاخَ رَاحِلَتَهُ مُسْتَقْبِلَ الْقِبْلَةِ ثُمَّ جَلَسَ يَبُولُ إِلَيْهَا، فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ! أَلَيْسَ قَدْ نُهِيَ عَنْ هَذَا؟ قَالَ: بَلَى، إِنَّمَا نُهِيَ عَنْ ذَلِكَ فِي الْفُضَاءِ، فَإِذَا كَانَ بَيْنَكَ وَبَيْنَ الْقِبْلَةِ شَيْءٌ يَسْتُرُكَ فَلَا بَأْسَ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٩٢/١ من حديث أبي داود به وصححه ابن خزيمة، ح: ٦٠ والدارقطني: ٥٨/١ والحاكم على شرط البخاري: ١٥٤/١ ووافقه الذهبي وحسنه الحازمي في "الاعتبار في النسخ والمنسوخ من الأخبار" * الحسن بن ذكوان مدلس، ولم أجد تصريح سماعه.

Chapter 5. Concession In This Regard

(المعجم ٥) - بَابُ الرُّخْصَةِ فِي ذَلِكَ (التحفة ٥)

12. 'Abdullāh bin 'Umar said: "I once climbed on top of the house, so I saw the Messenger of Allāh ﷺ sitting on two bricks, facing Bait Al-Maqdis, relieving himself." (*Sahih*)

١٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنِ مَالِكِ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: لَقَدْ ارْتَفَعْتُ عَلَى

ظَهَرَ النَّبِيُّ فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى لَيْتَيْنِ
مُسْتَقْبِلَ بَيْتِ الْمَقْدِسِ لِحَاجَتِهِ .

تخريج: وأخرجه البخاري، الوضوء، باب من تبرز على ليتين، ح: ١٤٥ من حديث مالك، ومسلم، الطهارة، باب الاستطابة، ح: ٢٦٦ من حديث يحيى بن سعيد الأنصاري به وهو في الموطأ (رواية يحيى بن يحيى الليثي): ١/١٩٣، ١٩٤ .

13. Jābir bin ‘Abdullāh said: “The Prophet of Allāh ﷺ had prohibited us from facing the *Qiblah* while urinating. Then, I saw him facing it (while urinating, and this was) a year before he died.” (*Hasan*)

١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ يُحَدِّثُ عَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ مُجَاهِدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى نَبِيُّ اللَّهِ ﷺ أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بَيُولٍ، فَرَأَيْتُهُ قَبْلَ أَنْ يُبْضَخَ بِعَامٍ يَسْتَقْبِلُهَا .

تخريج: [إسناده حسن] أخرجه الترمذي، الطهارة، باب ما جاء من الرخصة في ذلك، ح: ٩ وابن ماجه، ح: ٣٢٥ عن محمد بن بشار به * وقال الترمذي: "حسن غريب" وصححه ابن خزيمة، ح: ٥٨ وابن حبان (موارد) ح: ١٣٤ والحاكم: ١/١٥٤ ووافقه الذهبي.

Comments:

These *Ahādīth* are advanced as argument to prove that it is permissible to sit, facing the direction of the *Qiblah*, in constructed toilets.

Chapter 6. How Should One Undress When Relieving Oneself

14. Ibn ‘Umar reported that when the Prophet ﷺ wanted to relieve himself, he would not raise his garments until he came close to the ground. (*Da‘if*)

Abū Dāwud said: It was (also) reported by ‘Abdus-Salām bin Ḥarb, from Al-‘Amash, from Anas bin Mālik, and it is weak.

(المعجم ٦) بَابُ: كَيْفَ التَّكْشِيفُ عِنْدَ الْحَاجَةِ (التحفة ٦)

١٤ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ رَجُلٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ حَاجَةً لَا يَرْفَعُ ثَوْبَهُ حَتَّى يَدْنُو مِنَ الْأَرْضِ. قَالَ أَبُو دَاوُدَ: رَوَاهُ عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنِ الْأَعْمَشِ، عَنْ أَنَسِ بْنِ مَالِكٍ، وَهُوَ ضَعِيفٌ .

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٩٦/١ من حديث أبي داود به، * رجل:

مجهول، ورواه الترمذي، ح: ١٤٠ من طريق الأعمش عن أنس، والإسماعيلي والبيهقي من طريق الأعمش عن القاسم بن محمد عن ابن عمر به وقال الدارقطني: "وكلاهما غير ثابت" والأعمش مدلس ولم أجد تصريح سماعه.

Comments:

One should be very careful while undressing, even if one is alone, because Allāh has a greater right to modesty.

Chapter 7. The Disliking Of Speech While Relieving Oneself

(المعجم ٧) - بَابُ كَرَاهِيَةِ الْكَلَامِ عِنْدَ الْخَلَاءِ (التحفة ٧)

15. Abū Sa'eed narrated that he heard the Messenger of Allāh ﷺ say: "Let not two people who go out to the toilet (*Ghā'it*) to relieve themselves (such that) their private parts are uncovered, talking to one another. Verily Allāh, the Mighty and Sublime, hates that." (*Da'if*)

Abū Dāwud said: This was not narrated except by 'Ikrimah bin Ammār.

١٥ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هِلَالِ بْنِ عِيَّاضٍ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَخْرُجُ الرَّجُلَانِ يَضْرِبَانِ الْعَائِطَ كَاشِفَيْنِ عَنْ عَوْرَتَيْهِمَا يَتَحَدَّثَانِ، فَإِنَّ اللَّهَ عَزَّوَجَلَّ يَمُتُّ عَلَى ذَلِكَ» قَالَ أَبُو دَاوُدَ: هَذَا لَمْ يُسْنِدْهُ إِلَّا عِكْرِمَةُ بْنُ عَمَّارٍ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب النهي عن الاجتماع على الخلاء، ح: ٣٤٢ من حديث عكرمة بن عمار به، والنسائي في السنن الكبرى، ح: ٣٣، ٣٢٠ وصححه ابن خزيمة، ح: ٧١ وابن حبان (موارد) ح: ١٣٧ والحاكم: ١٥٧/١ ووافقه الذهبي * عكرمة بن عمار مضطرب الحديث عن يحيى بن أبي كثير، وقيل: تابعه ابان بن زيد ولم أجده، وللحديث لون آخر عند الطبراني في الأوسط، ح: ١٢٨٦، وسنده ضعيف، وله طريق آخر عند ابن السكن (بيان الوهم والإيهام: ٥/٢٦٠، ح: ٢٤٦٠)، وسنده ضعيف.

Chapter 8. Returning *Salām* While Urinating?

(المعجم ٨) - بَابُ: فِي الرَّجُلِ يَرُدُّ السَّلَامَ وَهُوَ يَبُولُ (التحفة ٨)

16. Ibn 'Umar narrated that a man passed by the Prophet ﷺ while he was urinating, and greeted him with the *Salām*, but the Prophet ﷺ did not respond to him. (*Sahih*)

١٦ - حَدَّثَنَا عُثْمَانُ وَأَبُو بَكْرِ ابْنَا أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا عُمَرُ بْنُ سَعْدٍ عَنْ سُفْيَانَ، عَنْ الصَّحَّالِكِ بْنِ عُثْمَانَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: مَرَّ رَجُلٌ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدِّ عَلَيْهِ. قَالَ أَبُو دَاوُدَ:

Abū Dāwud said: It has also been related from Ibn 'Umar and others, that the Prophet ﷺ performed *Tayammum* and then returned the *Salām* to the man.

وَرَوَى عَنْ ابْنِ عُمَرَ وَعَبِيهِ: أَنَّ النَّبِيَّ ﷺ تَيَمَّمَ ثُمَّ رَدَّ عَلَى الرَّجُلِ السَّلَامَ.

تخريج: أخرجه مسلم، الحوض، باب التيمم، ح: ٣٧٠ من حديث سفیان الثوري به ورواه الترمذي، ح: ٩٠ والنسائي، ح: ٣٧ وابن ماجه، ح: ٣٥٣ وهو في مصنف ابن أبي شيبة: ٤٣٥/٨.

17. Ḥuḍain bin Al-Mundhir said that Al-Muhājir bin Qunfudh came to the Prophet ﷺ while he was urinating, and he greeted him with the *Salām*, but he did not respond to his greeting until he performed *Wuḍū*. He then excused himself (for the delay) by saying: "I disliked that I mention Allāh — Exalted is His remembrance — except in a state of purity." (*Da'if*)

١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ الْحَسَنِ عَنْ حُضَيْنِ بْنِ الْمُنْذِرِ أَبِي سَاسَانَ، عَنِ الْمُهَاجِرِ بْنِ قُنْفُذٍ: أَنَّهُ أَتَى النَّبِيَّ ﷺ وَهُوَ يُبُولُ فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْهِ حَتَّى تَوَضَّأَ، ثُمَّ اعْتَذَرَ إِلَيْهِ فَقَالَ: «إِنِّي كَرِهْتُ أَنْ أذْكَرَ اللَّهَ، تَعَالَى ذِكْرُهُ، إِلَّا عَلَى طَهْرٍ» أَوْ قَالَ: «عَلَى طَهَارَةٍ».

تخريج: [إسناده ضعيف] أخرجه النسائي، الطهارة، باب رد السلام بعد الوضوء، ح: ٣٨ وابن ماجه: ٣٥٠ من حديث سعيد بن أبي عروبة به وصححه ابن خزيمة، ح: ٢٠٦ وابن حبان (موارد) ح: ١٨٩ والحاكم: ١٦٧/١ و٤٧٩/٣ على شرط الشيخين ووافقه الذهبي * الحسن البصري مدلس وعنعن، وأصل الحديث شواهد دون قوله: "حتى توضع".

Comments:

This narration shows the reason for the delay in replying, and accordingly that it is disliked to mention Allāh in such circumstances, and it may be inferred that one should not greet a person who is relieving himself with the *Salām*.

Chapter 9. The Permissibility Of Remembering Allāh, The Most High, While Not In A State of Purity

18. 'Āishah narrated that the Messenger of Allāh ﷺ would remember Allāh, the Mighty and Sublime, in all situations that he was in. (*Sahih*)

(المعجم ٩) باب: فِي الرَّجُلِ يَذْكَرُ اللَّهَ تَعَالَى عَلَى غَيْرِ طَهْرٍ (التحفة ٩)

١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو زَائِدَةَ عَنْ أَبِيهِ، عَنْ خَالِدِ بْنِ سَلْمَةَ يَعْنِي الْفُقَاءَةَ، عَنِ الْبَيْهَقِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَذْكَرُ اللَّهَ عَزَّ وَجَلَّ عَلَى كُلِّ أَحْيَانِهِ.

تخریج: أخرجه مسلم، الحيض، باب ذكر الله تعالى في حال الجنابة وغيرها، ح: ٣٧٣ عن محمد بن العلاء به ورواه الترمذي، ح: ٣٣٨٤ وابن ماجه، ح: ٣٠٢ وعلقه البخاري في صحيحه، الفتح: ٤٠٧/١ و ١١٤/٢ * زكريا بن أبي زائدة صرح بالسماع عند أحمد: ٢٧٨/٦.

Comments:

This narration is general, and supports the view that it is disliked, not absolutely prohibited, to mention Allāh while in a state of minor impurity.

Chapter 10. Entering The Area In Which One Relieves Oneself With A Ring Upon Which Allāh's Name Is Engraved

(المعجم ١٠) - بَابُ الْخَاتَمِ يَكُونُ فِيهِ
ذِكْرُ اللَّهِ تَعَالَى يَدْخُلُ بِهِ الْخَلَاءُ

(التحفة ١٠)

19. Hammām reported from Ibn Juraij that Anas said: "Whenever the Prophet ﷺ entered the area in which he would relieve himself, he would remove his ring." (*Da'if*)

Abū Dāwud said: This *Hadīth* is *Munkar*.^[1] It is only known from Ibn Juraij, from Ziyād bin Sa'd, from Az-Zuhri, from Anas, that the Prophet ﷺ took a ring made out of silver, and then threw it away. The mistake (in this *Hadīth* is from Hammām, and no one reported it (with this wording) except Hammām.

١٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ عَنْ أَبِي عَلِيٍّ
الْحَنْفِيِّ، عَنْ هَمَّامٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ
الزُّهْرِيِّ، عَنْ أَنَسٍ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ
الْخَلَاءَ وَضَعَ خَاتَمَهُ.

قال أبو داود: هذا حديثٌ مُنْكَرٌ، وَإِنَّمَا
يُعْرَفُ عَنْ ابْنِ جُرَيْجٍ، عَنْ زِيَادِ بْنِ سَعْدٍ،
عَنْ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: إِنَّ النَّبِيَّ ﷺ
اتَّخَذَ خَاتَمًا مِنْ وَرِقٍ ثُمَّ أَلْقَاهُ. وَالْوَهْمُ فِيهِ
مِنْ هَمَّامٍ، وَلَمْ يَرَوْهُ إِلَّا هَمَّامٌ.

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب ذكر الله عزوجل على الخلاء والخاتم في الخلاء، ح: ٣٠٣ عن نصر بن علي به ورواه الترمذي، ح: ١٧٤٦ والنسائي، ح: ٥٢١٦ وقال الترمذي: "حسن صحيح غريب" * ابن جريج مدلس وعنعن.

Comments:

It is the view of most scholars, that one should not enter the area in which he intends to relieve himself while carrying something with Allāh's Name on it.

[1] His usage of the term *Munkar* here, as he explains, means that it is only reported through this route, and he mentioned what is correct after it. The term *Munkar* is often used to refer to a narration that is reported by a criticized narrator, which is contradicted by more reliable narrators, either in its wording, or in its meaning, or if the criticized narrator is the only one who reported it - as the author used it here.

Chapter 11. Avoiding (The Splatter) Of Urine

20. Ibn Abbās said: “The Prophet ﷺ passed by two graves, and said: ‘These two people are being punished, but they are not being punished for substantial matters. As for this person, he would not protect himself from his urine, and as for the other, he would carry *Namimah*^[1] to others.’ Then, the Prophet ﷺ called for a green branch, and split them into two. He planted one on this grave, and one on that grave, and said: ‘Perhaps their punishment will be lightened from them until they become dry.’” (*Ṣaḥīḥ*)

(المعجم ١١) - بَابُ الْإِسْتِرَاءِ مِنَ الْبَوْلِ (التحفة ١١)

٢٠ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَهَنَادُ بْنُ السَّرِيِّ قَالَا: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ ﷺ عَلَى قَبْرَيْنِ فَقَالَ: «إِنَّهُمَا يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا هَذَا فَكَانَ لَا يَسْتَنْزِرُهُ مِنَ الْبَوْلِ، وَأَمَّا هَذَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ»، ثُمَّ دَعَا بِعَسِيبٍ رَطْبٍ فَشَقَّهُ بَانْتَيْنِ، ثُمَّ غَرَسَ عَلَى هَذَا وَاحِدًا وَعَلَى هَذَا وَاحِدًا وَقَالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَبْيَسَا» قَالَ هَنَادٌ: «يَسْتَنْزِرُهُ» مَكَانَ «يَسْتَنْزِرُهُ».

تخريج: أخرجه البخاري، الأدب، باب الغيبة... إلخ، ح: ٦٠٥٢ ومسلم، الطهارة، باب الدليل على نجاسة البول ووجوب الاستبراء منه، ح: ٢٩٢ من حديث وكيع به ورواه الترمذي، ح: ٧٠ والنسائي، ح: ٣١ وابن ماجه، ح: ٣٤٧.

21. In another narration from Ibn ‘Abbās, he said: (the first person would not) “...screen himself while urinating.” (*Ṣaḥīḥ*)

٢١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ قَالَ: «كَانَ لَا يَسْتَنْزِرُ مِنْ بَوْلِهِ» وَقَالَ أَبُو مُعَاوِيَةَ: «يَسْتَنْزِرُهُ».

تخريج: أخرجه البخاري، الوضوء، باب: من الكباير أن لا يستتر من بوله، ح: ٢١٦ عن عثمان بن أبي شيبة به.

22. ‘Abdur-Raḥmān bin Ḥasanah said: “‘Amr bin Al-‘Āṣ and I went to the Prophet ﷺ. He came out with a leather shield, and then used it to cover himself while he

٢٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ابْنُ زِيَادٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَسَنَةَ قَالَ: انْطَلَقْتُ أَنَا وَعَمْرُو بْنُ الْعَاصِ إِلَى النَّبِيِّ ﷺ

[1] See glossary.

urinated. We said: 'Look at him! He urinates as a woman urinates.' The Prophet ﷺ heard us, and said: 'Do you not know what happened to a person of the Children of Israel? They used to cut off any part (of a garment) which urine had splashed on. This person prohibited them from it, so he was punished in his grave.'" (*Da'if*)

Abū Dāwud said: Mansūr said: "From Abū Wā'il from Abū Mūsā, in this *Hadīth*: '...(they would cut off) their leather (meaning, clothes)'" and 'Āshim said: "From Abū Wā'il from Abū Mūsā from the Prophet ﷺ, who said: '...(if the urine touched) their bodies.'"

فَخَرَجَ وَمَعَهُ دَرَقَةٌ ثُمَّ اسْتَتَرَ بِهَا ثُمَّ بَالَ،
فَقُلْنَا: انظُرُوا إِلَيْهِ يَبُولُ كَمَا تَبُولُ الْمَرْأَةُ،
فَسَمِعَ ذَلِكَ فَقَالَ: «أَلَمْ تَعْلَمُوا مَا لَقِيَ
صَاحِبُ بَنِي إِسْرَائِيلَ؟ كَانُوا إِذَا أَصَابَهُمُ
الْبَوْلُ قَطَعُوا مَا أَصَابَهُ الْبَوْلُ مِنْهُمْ فَتَهَاهُمْ
فَعُذِّبَ فِي قَبْرِهِ».

قال أبو داود: قال منصور: عن أبي
وائل، عن أبي موسى في هذا الحديث قال:
«جلد أحدهم»، وقال عاصم عن أبي وائل،
عن أبي موسى عن النبي ﷺ قال: «جسد
أحدهم».

تخريج: [إسناده ضعيف] أخرجه النسائي، الطهارة، باب البول إلى ستره يستتر بها، ح: ٣٠
وابن ماجه، ح: ٣٤٦ من حديث الأعمش به * الأعمش تقدم (١٤) وعنن.

Comments:

1. Not purifying oneself after urinating or not protecting oneself from it incurs punishment in the grave.
2. *Namimah* or slanderous gossip is a major sin and, therefore, incurs punishment in the grave.
3. It is implied that the Messenger of Allāh ﷺ placed the branches of the date-palm on the graves due to some Revelation. In a narration recorded by *Muslim* (no. 7518) — Jābir narrated about a similar incident — that the Messenger of Allāh ﷺ said: "I passed by two graves (whose occupants) were being tormented, and I wanted to intercede so that the torment would be lessened for them, so long as these branches remain fresh."

Chapter 12. Urinating While Standing

23. Hudhaifah said: "The Messenger of Allāh ﷺ came to a place where a group of people threw their refuse,^[1] and he

(المعجم ١٢) - بَابُ الْبَوْلِ قَائِمًا

(التحفة ١٢)

٢٣ - حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو وَمُسْلِمٌ بْنُ
إِبْرَاهِيمَ قَالَا: حَدَّثَنَا شُعْبَةُ؛ ح: وَحَدَّثَنَا
مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ: وَهَذَا لَفْظُ حَفْصِ

[1] *Subātah*: Meaning, a trash heap.

urinated standing up. He (ﷺ) then called for water, and wiped over his leather socks (during *Wuḍū'*). (*Ṣaḥīh*)

Abū Dāwud said: Musad-dad (one of the narrators has the addition that Ḥudhaifah said): "So I went away, but he called me back until I stood behind him."

عن سُلَيْمَانَ، عن أَبِي وَائِلٍ، عن حُدَيْفَةَ قَالَ: أَتَى رَسُولُ اللَّهِ ﷺ سَبَاطَةَ قَوْمٍ فَبَالَ قَائِمًا، ثُمَّ دَعَا بِمَاءٍ فَمَسَحَ عَلَى خُفَيْهِ. قَالَ أَبُو دَاوُدَ: قَالَ مُسَدَّدٌ: قَالَ: فَذَهَبْتُ أَبَاعِدُ، فَدَعَانِي حَتَّى كُنْتُ عِنْدَ عَقِبِهِ.

تخریج: أخرجه البخاري، الوضوء، باب البول قائمًا وقاعدًا، ح: ٢٢٤ من حديث شعبة به، ومسلم، الطهارة، باب المسح على الخفين، ح: ٢٧٣ من حديث سليمان الأعمش به ورواه الترمذي، ح: ١٣ والنسائي: ١٨، ٢٦، ٢٨ وابن ماجه، ح: ٣٠٥.

Comments:

Squatting to relieve oneself is more commonly reported, this *Hadīth* proves that when there is a reason and genuine need, there is no harm in standing to relieve oneself, provided one does so in a way that they can protect themselves from any splashing of the urine.

Chapter 13. The Permissibility Of A Man Urinating In A Vessel During The Night, And Placing It Near Him

(المعجم ١٣) بَابُ: فِي الرَّجُلِ يَبُولُ بِاللَّيْلِ فِي الْإِنَاءِ ثُمَّ يَضَعُهُ عِنْدَهُ (التحفة ١٣)

24. Hukaimah bint Umaimah bint Ruqaiyqah reported from her mother, that she said: "The Prophet ﷺ had a wooden tumbler made out of the trunk of a palm tree which he would place underneath his bed and urinate in at night." (*Ḥasan*)

٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ، عَنْ حُكَيْمَةَ بِنْتِ أُمَيْمَةَ ابْنَةِ رُقَيْقَةَ، عَنْ أُمِّهَا أَنَّهَا قَالَتْ: كَانَ لِلنَّبِيِّ ﷺ قَدَحٌ مِنْ عِيدَانٍ تَحْتَ سَرِيرِهِ يَبُولُ فِيهِ بِاللَّيْلِ.

تخریج: [حسن] أخرجه النسائي، الطهارة، باب البول في الإناء، ح: ٣٢ من حديث حجاج ابن محمد به وصححه ابن حبان (الإحسان): ١٤٢٣ والحاكم: ١٦٧/١ ووافقه الذهبي.

Comments:

In cases of need, like when one is sick, or if it is extremely cold, etc., one may urinate in a pot or bucket or the like, and dispose of it afterwards, or have it disposed of.

Chapter 14. The Places Where It Is Prohibited To Urinate

(المعجم ١٤) - بَابُ الْمَوَاضِعِ الَّتِي نُهِيَ
عَنِ الْبَوْلِ فِيهَا (التحفة ١٤)

25. Abū Hurairah said that the Prophet ﷺ said: “Avoid the two (places) which cause people to curse you.” They asked: “And what are these two (places) causing the curses, O Messenger of Allāh?” He said: “He who relieves himself in the pathways of the people, or in their shaded places (that they congregated in).” (*Ṣaḥīḥ*)

٢٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ
عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ
النَّبِيَّ ﷺ قَالَ: «اتَّقُوا اللَّاعِنِينَ». قَالُوا: وَمَا
اللَّاعِنَانِ يَا رَسُولَ اللَّهِ! قَالَ: «الَّذِي يَتَخَلَّى
فِي طَرِيقِ النَّاسِ أَوْ ظِلِّهِمْ».

تخريج: أخرجه مسلم، الطهارة، باب النهي عن التخلي في الطرق والظلال، ح: ٢٦٩ عن قتيبة به.

26. Mu‘ādh bin Jabal said: “The Messenger of Allāh ﷺ said: ‘Avoid (relieving yourself at) three (places) which cause cursing: relieving yourself at the water-ways, at the paths that people walk on, and under shaded areas.’” (*Da‘if*)

٢٦ - حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدِ الرَّمْلِيِّ
وَعُمَرُ بْنُ الْخَطَّابِ أَبُو حَفْصٍ وَحَدِيثُهُ أَثَمٌ،
أَنَّ سَعِيدَ بْنَ الْحَكَمِ حَدَّثَهُمْ، أَخْبَرَنَا نَافِعُ بْنُ
يَزِيدَ: حَدَّثَنِي حَيُّوَةُ بْنُ شُرَيْحٍ: أَنَّ أَبَا سَعِيدٍ
الْحَمِيرِيِّ حَدَّثَهُ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «اتَّقُوا الْمَلَاعِنَ الثَّلَاثَةَ:
الْبِرَازَ فِي الْمَوَارِدِ، وَقَارِعَةَ الطَّرِيقِ،
وَالظَّلَّ».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب النهي عن الخلاء على قارعة الطريق، ح: ٣٢٨ من حديث نافع بن يزيد به وصححه الحاكم: ١٦٧/١ ووافقه الذهبي وضعفه البوصيري لعله الإرسال * أبو سعيد الحجري لم يدرك معاذ بن جبل رضي الله عنه، وللحديث شاهد ضعيف عند أحمد ٢٩٩/١، وحديث مسلم، ح: ٢٦٩ يغني عنه.

Comments:

Relieving oneself at a drinking-water source, or any place of public benefit is not permissible.

Chapter 15. Urinating In *Al-Mustaham* (The Bathing Area)^[1]

(المعجم ١٥) بَابُ: فِي الْبَوْلِ فِي الْمُسْتَحَمِّ (التحفة ١٥)

27. ‘Abdullāh bin Al-Mughaffal reported that the Messenger of Allāh ﷺ said: “Let none of you urinate in the area he bathes in, and then perform *Ghusl* in it.” (*Da‘if*)

Aḥmad said: “...then perform *Wuḍū’* in it, for most of the whisperings of *Shaiṭān* are from it.”

٢٧ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَبْلٍ وَالْحَسَنُ بْنُ عَلِيٍّ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: قَالَ أَحْمَدُ: حَدَّثَنَا مَعْمَرٌ: أَخْبَرَنِي أَشْعَثُ، وَقَالَ الْحَسَنُ عَنْ أَشْعَثَ بْنِ عَبْدِ اللَّهِ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُعْقَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُبُولَنَّ أَحَدُكُمْ فِي مُسْتَحَمِّهِ ثُمَّ يَغْتَسِلُ فِيهِ» قَالَ أَحْمَدُ: «ثُمَّ يَتَوَضَّأُ فِيهِ، فَإِنَّ غَاِمَةَ الْوَسْوَاسِ مِنْهُ».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب كراهة البول في المغتسل، ح: ٣٠٤ من حديث عبدالرزاق والترمذي، ح: ٢١ من حديث معمر به وقال: "غريب" وعلقه البخاري: ٥٨٨/٨ وصححه ابن حبان (الإحسان): ١٢٥٢ والحاكم على شرط الشيخين: ١٦٧/١، ١٨٥ ووافقه الذهبي * الحسن البصري مدلس وعن الحديث الآتي يغني عنه.

28. Ḥumaid Al-Ḥimyarī — who is Ibn ‘Abdur-Raḥmān said: “I met a person who accompanied the Prophet ﷺ just like Abū Hurairah did. He said: ‘The Messenger of Allāh ﷺ forbade one of us from combing every day, or from urinating in his bath area.’” (*Ṣaḥīḥ*)

٢٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ، عَنْ حُمَيْدِ الْجَمَيْرِيِّ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ، قَالَ: لَقِيتُ رَجُلًا صَحِبَ النَّبِيَّ ﷺ كَمَا صَحِبَهُ أَبُو هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَمْتَشِطَ أَحَدُنَا كُلَّ يَوْمٍ أَوْ يَبُولَ فِي مُسْتَحَلِّهِ.

تخريج: [إسناده صحيح] أخرجه النسائي، الطهارة، باب ذكر النهي عن الاغتسال بفضل الجنب، ح: ٢٣٩ من حديث داود بن عبدالله به.

Comments:

1. The meaning of "bath area" is the actual location of performing *Ghusl* or the like, meaning a tub, or shower, or bath house.
2. The Messenger of Allāh ﷺ forbade combing hair daily, with the intention to discourage excessive attention to beautification and vanity. Some scholars indicated that while this — in its apparent wording — applies to women as

[1] *Al-Mustaham* is from *Hamīm* which is hot water, and the meaning is the bath-house or the like, where hot water is used or produced for people to bathe in.

well as men, it is more stressed in the case of men, since beautification is less restricted for women than men. Meaning, that it is more discouraged for men to comb their hair every day than women.

Chapter 16. The Prohibition Of Urinating In Burrows^[1]

29. It was narrated from Qatādah, from ‘Abdullāh bin Sarjas, that the Prophet ﷺ prohibited from urinating in burrows.

They said to Qatādah: “Why is it prohibited to urinate in burrows?” He replied: “It is said that these are the places that the jinn inhabit.” (*Da‘īf*)

تخریج: [إسناده ضعيف] أخرجه النسائي، الطهارة، باب كراهية البول في الجحر، ح: ٣٤ من حديث معاذ بن هشام به وصححه الحاكم: ١٨٦/١ على شرط الشيخين ووافقه الذهبي * قتادة مدلس وعنن.

Comments:

Holes and burrows are also the dwelling-places of harmful animals. Urinating into them may cause harm. Ignoring open spaces in favor of holes is unwise.

Chapter 17. What Should Be Said When A Person Exits The Toilet In Which He Relieved Himself

30. ‘Aishah narrated that when the Prophet ﷺ exited the toilet (*Al-Ghā‘it*), he would say: “*Ghufrānak* (I seek your forgiveness).” (*Ṣaḥīḥ*)

تخریج: [إسناده صحيح] أخرجه الترمذي، الطهارة، باب ما يقول إذا خرج من الخلاء، ح: ٧ وابن ماجه، ح: ٣٠٠ من حديث إسرائيل بن يونس به وقال الترمذي: "غريب حسن" وصححه ابن خزيمة، ح: ٩٠ وابن حبان (الإحسان): ١٤٤١ وابن الجارود، ح: ٤٢ والحاكم: ١/١٨٥ ووافقه الذهبي.

(المعجم ١٦) - بَابُ النَّهْيِ عَنِ الْبَوْلِ فِي الْجُحْرِ (التحفة ١٦)

٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجَسٍ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُبَالَ فِي الْجُحْرِ قَالَ: قَالُوا لِقَتَادَةَ: مَا يُكْرَهُ مِنَ الْبَوْلِ فِي الْجُحْرِ؟ قَالَ: كَانَ يُقَالُ: إِنَّهَا مَسَاكِينُ الْجِنِّ.

(المعجم ١٧) - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا خَرَجَ مِنَ الْخَلَاءِ (التحفة ١٧)

٣٠ - حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ يُونُسَ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: حَدَّثَنِي عَائِشَةُ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ مِنَ الْغَائِطِ قَالَ: «غُفْرَانَكَ».

[1] *Al-Juhr* refers to the holes, dens, or burrows of various animals.

Chapter 18. Disapproval Of Touching One's Private Part With The Right Hand While Purifying

(المعجم ١٨) - بَابُ كَرَاهِيَةِ مَسِّ الذَّكَرِ
بِالْيَمِينِ فِي الْإِسْتِبْرَاءِ (التحفة ١٨)

31. 'Abdullāh bin Abī Qatādah reported from his father, who said that the Prophet ﷺ said: "If one of you urinates, then let him not touch his penis with his right hand, and if he goes to relieve himself, then let him not wipe himself with his right hand, and if he drinks, then let him not drink with one breath." (*Sahih*)

٣١ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا أَبُو بَانَ: حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «إِذَا بَالَ أَحَدُكُمْ فَلَا يَمَسُّ ذَكَرَهُ بِيَمِينِهِ، وَإِذَا أَتَى الْخَلَاءَ فَلَا يَتَمَسَّحُ بِيَمِينِهِ، وَإِذَا شَرِبَ فَلَا يَشْرَبُ نَفْسًا وَاحِدًا».

تخریج: أخرجه البخاري، الوضوء، باب: لا يمسك ذكره بيمينه إذا بال، ح: ١٥٣ و ١٥٤ ومسلم، الطهارة، باب النهي عن الاستنجاء باليمين، ح: ٢٦٧ من حديث يحيى بن أبي كثير به ورواه الترمذي، ح: ١٥ والنسائي: ٢٤، ٢٥ وابن ماجه، ح: ٣١٠.

Comments:

1. It is forbidden to touch one's sexual organ (for males or females) with the right hand while relieving oneself. It may be inferred from this, that one should also not touch that area with the right hand in general as well.
2. One should drink a beverage in three intervals, taking a breath in between. (That makes three breaths). That is the Islamic manner of drinking any beverage. 'Drink with one breath' means that one should breathe outside of the vessel when drinking rather than inside of it.

32. Ḥaṣṣah, the wife of the Prophet ﷺ, said that the Prophet ﷺ would use his right hand for eating, drinking, and (putting on) his clothes, and would use his left hand for other matters. (*Hasan*)

٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ أَدَمَ بْنِ سُلَيْمَانَ الْمُصْصَبِيُّ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ: حَدَّثَنَا أَبُو أَيُّوبَ يَحْيَى الْإِفْرِيقِيُّ، عَنْ عَاصِمٍ، عَنْ الْمُسَيَّبِ بْنِ رَافِعٍ وَمَعْبُدٍ، عَنْ حَارِثَةَ بْنِ وَهَبٍ الْخُرَاعِيِّ قَالَ: حَدَّثَنِي حَفْصَةُ زَوْجُ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يَجْعَلُ يَمِينَهُ لَطَعَامِهِ وَشَرَابِهِ وَتَيَابِهِ، وَيَجْعَلُ شِمَالَهُ لِمَا سِوَى ذَلِكَ.

تخریج: [إسناده حسن] أخرجه الحاكم: ١٠٩/٤ من حديث ابن أبي زائدة به وقال: "هذا حديث صحيح".

Comments:

The *Hadīth* shows that the invocation by the Messenger of Allāh (ﷺ) was answered. Using the left hand to eat or drink is a major sin. The natural sense of purity and cleanness dictates one should use one's right hand to eat or drink. Using the left hand for this purpose is abominable because the left hand is used to remove impurities after relieving oneself. Children should be taught Islamic manners regarding cleanness and purity from an early age.

33. 'Āishah narrated: "The Prophet ﷺ would use his right hand for his purification (*Wuḍū'*), and his eating, and he would use his left hand for (cleaning after) relieving himself, and for whatever was harmful." (*Da'īf*)

٣٣ - حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ :
حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ ابْنِ أَبِي عَرُوبَةَ ،
عَنْ أَبِي مَعْشَرٍ ، عَنْ إِبْرَاهِيمَ ، عَنْ عَائِشَةَ
قَالَتْ : كَانَتْ يَدُ رَسُولِ اللَّهِ ﷺ الْيُمْنَى
لِطُهُورِهِ وَطَعَامِهِ ، وَكَانَتْ يَدُهُ الْبُسْرَى لِخَلَائِهِ
وَمَا كَانَ مِنْ أَدَى .

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/٢٦٥ من حديث سعيد بن أبي عروبة به * سعيد ابن أبي عروبة مدلس وعن إبراهيم لم يسمع من عائشة رضي الله عنها، والحديث السابق: ٣٢ يفتي عنه.

34. There is a *Hadīth* with similar meaning reported from 'Āishah, from the Prophet ﷺ, with a different chain of narrators. (*Da'īf*)

٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنِ بَزِيعٍ :
حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ عَنْ سَعِيدٍ ، عَنْ
أَبِي مَعْشَرٍ ، عَنْ إِبْرَاهِيمَ ، عَنْ الْأَسْوَدِ ، عَنْ
عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ .

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/٢٦٥ عن عبد الوهاب بن عطاء به، وصححه النووي في رياض الصالحين، ج: ٧٢٢ (بتحقيقي) وانظر الحديث السابق: ٣٣.

Chapter 19. Covering While Relieving Oneself

(المعجم ١٩) - بَابُ الْاِسْتِتَارِ فِي

الْخَلَاءِ (التحفة ١٩)

35. Abū Hurairah reported that the Prophet ﷺ said: "If anyone applies *kohl* to his eyes, then let him do so an odd number of times. Whoever does so has done good, and whoever does not, then there is no sin upon him. If anyone cleanses himself with stones after

٣٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ :
أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ ثَوْرٍ ، عَنْ
الْحُصَيْنِ الْحُبَيْرِيِّ ، عَنْ أَبِي سَعِيدٍ ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ : «مَنْ اِكْتَحَلَ
فَلْيُوتِرْ ، مَنْ فَعَلَ فَقَدْ أَحْسَنَ ، وَمَنْ لَا فَلَا

relieving himself,^[1] let him do so an odd number of times. Whoever does so has done good, and whoever does not, then there is no sin upon him. If anyone eats, then whatever he removes from between his teeth with an instrument should be thrown away, and whatever he removes with his tongue should be swallowed. Whoever does so has done good, and whoever does not, then there is no sin upon him. Whoever comes to the toilet (*Al-Ghā'it*), then let him conceal himself, even if he cannot find anything to do so except by gathering a mound of sand and sitting with his back toward it. Indeed, *Shaiṭān* plays with the posteriors of the children of Ādam. Whoever does so has done good, and whoever does not, then there is no sin upon him.” (*Da'if*)

حَرَجَ، وَمَنْ اسْتَجَمَرَ فَلْيُوتِرْ، مَنْ فَعَلَ فَقَدْ أَحْسَنَ، وَمَنْ لَا فَلَا حَرَجَ، وَمَنْ أَكَلَ فَمَا تَحَلَّلَ فَلْيَلْفِظْ، وَمَا لَكَ بِلسَانِهِ فَلْيَتَلَعْ، مَنْ فَعَلَ فَقَدْ أَحْسَنَ، وَمَنْ لَا فَلَا حَرَجَ، وَمَنْ أَتَى الْغَائِطَ فَلْيَسْتِرْ، فَإِنْ لَمْ يَجِدْ إِلَّا أَنْ يَجْمَعَ كَثِيرًا مِنْ رَمْلِ فَلْيَسْتَدْبِرْهُ، فَإِنَّ الشَّيْطَانَ يَلْعَبُ بِمَقَاعِدِ بَنِي آدَمَ، مَنْ فَعَلَ فَقَدْ أَحْسَنَ، وَمَنْ لَا فَلَا حَرَجَ». قَالَ أَبُو دَاوُدَ: رَوَاهُ أَبُو عَاصِمٍ عَنْ ثَوْرٍ. قَالَ حُصَيْنُ الْحِمَيْرِيُّ: وَرَوَاهُ عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ عَنْ ثَوْرٍ فَقَالَ: أَبُو سَعِيدٍ الْخَيْرِيُّ. قَالَ أَبُو دَاوُدَ: أَبُو سَعِيدِ الْخَيْرِيُّ مِنْ أَصْحَابِ النَّبِيِّ ﷺ.

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الطب، باب من اكتحل وترا، ح: ٣٤٩٨ من حديث ثور بن يزيد به * حصين مجهول الحال.

Chapter 20. The Objects With Which It Is Prohibited To Purify Oneself

36. *Shaiḅān Al-Qitbānī* reported: “Maslamah bin Mukhallad made Ruwaifi' bin Thābit his deputy over the lower part of the land (in Egypt).” *Shaiḅān* said: “So we traveled with him from Kūm Sharik to ‘Alqamā’, or from ‘Alqamā’ to Kūm Sharik — in attempt to reach

(المعجم ٢٠) - بَابُ مَا يُنْهَى عَنْهُ أَنْ يُسْتَنْجَى بِهِ (التحفة ٢٠)

٣٦ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبِ الْهَمْدَانِيِّ: أَخْبَرَنَا الْمُفَضَّلُ يَعْنِي ابْنَ فَصَّالَةَ الْمِصْرِيِّ، عَنْ عِيَّاشِ بْنِ عَبَّاسِ الْقُتَيْبَانِيِّ، أَنَّ شَيْمَمَ بْنَ بَيْتَانَ أَخْبَرَهُ عَنْ شَيْبَانَ الْقُتَيْبَانِيِّ أَنَّ مَسْلَمَةَ بْنَ مُحَمَّدٍ اسْتَعْمَلَ رُوَيْفِعَ

[1] *Istijmar* means cleaning after defecation by use of stones, and the meaning here applies to cleaning after urinating and defecating, whatever the means of cleaning. See chapter 21 which follows.

‘Alqām. Ruwaifi’ said: ‘During the time of the Messenger of Allāh ﷺ, one of us would take his companion’s old camel (for *Jihād*), with the condition we would divide the spoils in half. And sometimes we would obtain an arrow (from the spoils), so one of us would get the (metal) arrow-head and the feathers, and the other would get its shaft.’ Then he said: ‘So the Messenger of Allāh ﷺ told me: “O Ruwaifi! It is possible that you will live a long life after me, so inform the people that whoever ties (a knot) in his beard, or garlands (his animals) with bowstrings, or cleanses himself with animal dung or bones, then Muḥammad has nothing to do with him.” (*Sahīh*)

ابن ثَابِتٍ عَلَى أَسْفَلِ الْأَرْضِ، قَالَ شَيْبَانُ: فَبَسَرْنَا مَعَهُ مِنْ كَوْمِ شَرِيكِ إِلَى عُلْقَمَاءَ، أَوْ مِنْ عُلْقَمَاءَ إِلَى كَوْمِ شَرِيكِ - يُرِيدُ عُلْقَمَاءَ - فَقَالَ رُوَيْفِعُ: إِنْ كَانَ أَحَدُنَا فِي زَمَنِ رَسُولِ اللَّهِ ﷺ لِيَأْخُذَ نِضْوً أَحْيَاهُ، عَلَى أَنْ لَهُ النَّصْفَ مِمَّا يَغْنَمُ وَلَنَا النَّصْفُ إِنْ كَانَ أَحَدُنَا لَيَطِيرُ لَهُ النَّصْلُ وَالرِّيشُ وَاللَّاحِرِ الْقِدْحُ، ثُمَّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَارُوَيْفِعُ! لَعَلَّ الْحَيَاةَ سَتَطُولُ بِكَ بَعْدِي فَأَخْبِرِ النَّاسَ أَنَّهُ مَنْ عَقَدَ لِحْيَتَهُ، أَوْ تَقَلَّدَ وَتَرًا، أَوْ اسْتَنْجَى بِرَجِيعِ دَابَّةٍ أَوْ عَظْمٍ، فَإِنَّ مُحَمَّدًا مِنْهُ بَرِيءٌ».

تخريج: [صحيح] أخرجه النسائي، الزينة، باب عقد اللحية، ح: ٥٠٧٠ من حديث عياش ابن عباس به، انظر الحديث الآتي.

Comments:

1. Dung may not be used to remove impurities when relieving oneself.
2. Partnership in such property is permissible.
3. Joint property, no matter how trivial, shall be distributed among its rightful owners provided it does not become useless after dividing it.
4. Tying one’s beard, itself, or by means of something, is unlawful.
5. The meaning of garlanding one’s animal with a bowstring, is that they would put such items around the neck of their camels or horses, with the belief that it will protect against the evil eye, or the like.

37. This *Hadīth* (similar to no. 36) has also been reported with a different chain from Abū Sālim Al-Jaishānī from ‘Abdullāh bin ‘Amr, mentioning that, and he (Abū Sālim) was with him guarding the frontier at a fortress at the gate of Alyūn. (*Sahīh*)

٣٧ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ: حَدَّثَنَا مُقَضَّلٌ عَنْ عِيَّاشٍ: أَنَّ شَيْبَانَ بْنَ يَثْبَانَ أَخْبَرَهُ بِهَذَا الْحَدِيثِ أَيْضًا عَنْ أَبِي سَالِمِ الْجَيْشَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، يَذْكُرُ ذَلِكَ وَهُوَ مَعَهُ مُرَابِطٌ بِحِصْنِ بَابِ أَلْيُونِ. قَالَ أَبُو دَاوُدَ: حِصْنُ أَلْيُونِ بِالْفُسْطَاطِ عَلَى جَبَلٍ. قَالَ أَبُو

Abū Dāwud said: The fortress of Alyūn is in Al-Fuṣṭāṭ on a mountain.

Abū Dāwud said: He (Shaibān) is Shaibān bin Umayyah, his *Kunyah* is Abū Hudhaifah.

38. Abū Az-Zubair reported that he heard Jābir bin ‘Abdullāh saying: “The Messenger of Allāh ﷺ prohibited us from wiping ourselves with bones or (animal) dung.” (*Ṣaḥīh*)

دَاوُدُ: وَهُوَ شَيْبَانُ بْنُ أُمَيَّةَ، يُكْنَى أَبَا حُدَيْفَةَ.
تَخْرِيجُ: [إِسْنَادُهُ صَحِيحٌ] انفراد به أبو داود.

٣٨ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ:
أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّا بْنُ
إِسْحَاقَ: حَدَّثَنَا أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ
عَبْدِ اللَّهِ يَقُولُ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نَتَمَسَّحَ
بِعَظْمٍ أَوْ بَعْرٍ.

تَخْرِيجُ: أَخْرَجَهُ مُسْلِمٌ، الطَّهَارَةُ، بَابُ الاسْتِطَابَةِ، ح: ٢٦٣ من حديث روح بن عبادة به.

39. ‘Abdullāh bin Mas‘ūd reported that a delegation from the jinn came to the Prophet, and told him: “O Muḥammad! Prohibit your nation from cleansing themselves with bones, or animal dung, or burnt wood, for Allāh, the Mighty and Sublime, made sustenance for us in these things.” So the Prophet forbade them from these materials. (*Ḥasan*)

٣٩ - حَدَّثَنَا حَبِيبُ بْنُ شُرَيْحٍ الْخِمَصِيُّ:
حَدَّثَنَا ابْنُ عِيَّاشٍ عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو
السَّيِّبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الدَّلِيمِيِّ عَنْ
عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَدِمَ وَفَدُ الْجِنَّ عَلَى
النَّبِيِّ ﷺ فَقَالُوا: يَا مُحَمَّدُ! إِنَّهُ أَمَّتَكَ أَنْ
يَسْتَنْجُوا بِعَظْمٍ أَوْ زَوْتَةٍ أَوْ حُمَمَةٍ، فَإِنَّ اللَّهَ
عَزَّوَجَلَّ جَعَلَ لَنَا فِيهَا رِزْقًا. قَالَ: فَنَهَى
النَّبِيُّ ﷺ.

تَخْرِيجُ: [إِسْنَادُهُ حَسَنٌ] أَخْرَجَهُ الْبَيْهَقِيُّ: ١٠٩/١ من حديث أبي داود به وقال: "إِسْنَادُ شَامِي
غَيْرُ قَوِي" * إِسْمَاعِيلُ بْنُ عِيَّاشٍ صَرَحَ بِالسَّمَاعِ مِنْ شَيْخِهِ الشَّامِيِّ عِنْدَ الدَّارِقُطِيِّ: ١/٥٦، ٥٥ وروايته
عن الشاميين مقبولة عند الجمهور.

Chapter 21. Cleansing Oneself With Stones

(المعجم ٢١) - بَابُ الْإِسْتِنْجَاءِ

بِالْأَحْجَارِ (التحفة ٢١)

40. ‘Āishah reported that the Messenger of Allāh ﷺ said: “If one of you goes to the toilet (*Al-Ghā’it*), then let him take three stones to cleanse himself with, for they will be sufficient for him.” (*Ḥasan*)

٤٠ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ
سَعِيدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ
أَبِي حَازِمٍ، عَنْ مُسْلِمِ بْنِ قُرْطٍ، عَنْ عُرْوَةَ،
عَنْ عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا

ذَهَبَ أَحَدُكُمْ إِلَى الْعَائِطِ فَلْيَذْهَبْ مَعَهُ بِثَلَاثَةِ أَحْجَارٍ يَسْتَطِيبُ بِهِنَّ، فَإِنَّهَا تُجْزِي عَنْهُ».

تخریج: [حسن] أخرجه النسائي، الطهارة، باب الاجتزاء في الاستطابة بالحجارة دون غيرها، ح: ٤٤ عن قتيبة به وصححه الدارقطني: ٥٤/١، ٥٥ وللحديث شواهد.

Comments:

Three stones are enough, or their like of tissue paper, etc.

41. Khuzaimah bin Thābit reports that the Prophet ﷺ was asked about cleansing oneself (after relieving oneself). He replied: “(He should do so) with three stones, (making sure) that there is no animal dung among them.” (*Ḍaʿīf*)

٤١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَمْرِو بْنِ حُزَيْمَةَ، عَنْ عُمَارَةَ بْنِ حُزَيْمَةَ، عَنْ حُزَيْمَةَ بْنِ ثَابِتٍ قَالَ: سَأَلَ النَّبِيَّ ﷺ عَنِ الْاِسْتِطَابَةِ فَقَالَ: «بِثَلَاثَةِ أَحْجَارٍ، لَيْسَ فِيهَا رَجِيْعٌ».

قال أبو داود: وكذا رواه أبو أسامة وابن نمير عن هشام.

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب الاستنجاء بالحجارة والنهي عن الروث والرمة، ح: ٣١٥ من حديث هشام بن عروة * عمرو بن خزيمة مجهول الحال، لم يوثقه غير ابن حبان، وحديث مسلم، ح: ٢٦٢ يغني عنه.

Chapter 22. *Al-Istibrā'*^[1]

(المعجم ٢٢) **بَابُ فِي الْاِسْتِبرَاءِ**
(التحفة ٢٢)

42. ʿĀishah reported that the Messenger of Allāh ﷺ urinated, and ʿUmar stood behind him with a container of water. The Prophet asked him: “What is this, O ʿUmar?” He said: “This is water that you can wash yourself with.” He replied: “I have not been commanded to wash myself with water every time I urinate. And if I

٤٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَخَلْفُ بْنُ هِشَامِ الْمُقْرِي قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى التَّوَّامُ؛ ح: وَحَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو يَعْقُوبَ التَّوَّامُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: بَالَ رَسُولُ اللَّهِ ﷺ فَقَامَ عَمْرٌ حَلَفَهُ بِكُوْزٍ مِنْ مَاءٍ، فَقَالَ: «مَا هَذَا يَا عَمْرُ؟» فَقَالَ: هَذَا مَاءٌ

[1] Meaning, to seek to attain innocence, or to be absolved of guilt, by *Istinjā'* or cleansing oneself after urinating. And the context here is related to the removal of urine, so as not to fall into the description of the one punished in the grave in *Ḥadīth* number 20.

were to do so, then it would be *Sunnah*.” (Da’if)

تَتَوَضَّأُ بِهِ. قَالَ: «مَا أُمِرْتُ كُلَّمَا بُلْتُ أَنْ أَتَوَضَّأَ، وَلَوْ فَعَلْتُ لَكَانَتْ سُنَّةً».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب من بال ولم يمس ماء، ح: ٣٢٧ من حديث الترمذ به وهو ضعيف كما في التهذيب والتقريب وغيرهما.

Comments:

The *Hadith* has a weak chain of narration. Performing ablution and keeping oneself in a state of ritual purity all the time is recommended, but it is not obligatory.

Chapter 23. Cleansing With Water After Relieving Oneself

(المعجم ٢٣) بَابُ فِي الْإِسْتِنْبَاءِ

بِالْمَاءِ (التحفة ٢٣)

43. Anas bin Mālik narrated: “The Prophet ﷺ entered a garden, and he had with him a lad who was the youngest person amongst us. The lad had with him a container of water which he placed next to a lote tree. The Prophet ﷺ relieved himself, and came out to us after he had cleansed himself with the water.” (*Sahih*)

٤٣ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدِ يَعْنِي الْوَاسِطِيَّ، عَنْ خَالِدِ يَعْنِي الْحَدَّاءِ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ حَائِطًا وَمَعَهُ غُلَامٌ مَعَهُ مِيضَاءٌ وَهُوَ أَصْعَرْنَا، فَوَضَعَهَا عِنْدَ السِّدْرَةِ فَقَضَى حَاجَتَهُ، فَمَرَجَّ عَلَيْنَا وَقَدْ اسْتَنْجَى بِالْمَاءِ.

تخريج: أخرجه البخاري، الوضوء، باب حمل العنزة مع الماء في الاستنجاء، ح: ١٥٢ ومسلم، الطهارة، باب الاستنجاء بالماء من التبرز، ح: ٢٧٠ من حديث عطاء ابن أبي ميمونة به ورواه مسلم من حديث خالد الواسطي.

44. Abū Hurairah narrated that the Prophet ﷺ said: “The Verse: ‘In it are men that love to purify themselves...’^[1] was revealed concerning the people of Qubā’.” He (Abū Hurairah) said: “They used to purify themselves with water. So this Verse was revealed concerning them.” (*Hasan*)

٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ يُونُسَ بْنِ الْحَارِثِ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «نَزَلَتْ هَذِهِ الْآيَةُ فِي أَهْلِ قُبَاءَ» ﴿فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا﴾ [التوبة: ١٠٨] قَالَ: «كَانُوا يَسْتَنْجُونَ بِالْمَاءِ فَنَزَلَتْ فِيهِمْ هَذِهِ الْآيَةُ».

[1] At-Tawbah 9:108.

تخريج: [حسن] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة التوبة، ح: ٣١٠٠ عن محمد بن العلاء به ورواه ابن ماجه، ح: ٣٥٧ وقال الترمذي: "غريب" وللحديث شواهد عند ابن ماجه، ح: ٣٥٥ وغيره.

Comments:

Using water to cleanse oneself of impurities after relieving oneself is recommended, while stones or the like will suffice.

Chapter 24. A Man Should Rub His Hands On The Ground After He Has Performed *Istinjā'*

(المعجم ٢٤) - بَابُ الرَّجُلِ يَدْلُكُ يَدَهُ
بِالْأَرْضِ إِذَا اسْتَنْجَى (التحفة ٢٤)

45. Abū Hurairah narrated: "When the Prophet ﷺ would go to the area in which he would relieve himself, I would bring him water in a pot, or (sometimes) a leather container, for *Istinjā'* [Abū Dāwud said: In Wakī's narration:] Then he would wipe his hand on the ground. Then I would bring him another container for *Wuḍū'*." (Hasan)

Abū Dāwud said: The narration of Aswad bin Āmir is more complete.^[1]

٤٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ: حَدَّثَنَا
أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ؛ ح: وحدنا
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ يَعْنِي الْمُخْرَمِيَّ: حَدَّثَنَا
وَكَيْعٌ عَنْ شَرِيكٍ، عَنْ إِبْرَاهِيمَ بْنِ جَرِيرٍ، عَنِ
الْمُعِيرَةِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَتَى الْخَلَاءَ أَتَيْتُهُ
بِمَاءٍ فِي تَوْرٍ أَوْ رَكْوَةٍ فَاسْتَنْجَى [قال أبو
داود: في حديث وكيع] ثُمَّ مَسَحَ يَدَهُ عَلَى
الْأَرْضِ، ثُمَّ أَتَيْتُهُ بِإِنَاءٍ آخَرَ فَتَوَضَّأَ.
قال أبو داود: وَحَدِيثُ الْأَسْوَدِ بْنِ عَامِرٍ أَتَمُّ.

تخريج: [إسناده حسن] أخرجه النسائي، الطهارة، باب ذلك اليد بالأرض بعد الاستنجاء، ح: ٥٠ عن محمد بن عبدالله بن المبارك المخرمي به وصححه ابن حبان (موارد)، ح: ١٣٨ * وقع في الأصول من سنن أبي داود خطأ، انظر عون المعبود: ٦٨/١.

Comments:

It is recommended to rub one's hand on earth after relieving oneself. This ensures greater purity and removes any bad odor. In places where clean earth is not available, as in cities, soap is a good substitute.

Chapter 25. The *Siwāk*

(المعجم ٢٥) - بَابُ السَّوَاكِ (التحفة ٢٥)

46. Abū Hurairah narrated (that

٤٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ سَفْيَانَ،

[1] Meaning than the version of Wakī — of which he cited part in the midst of this narration.

the Prophet ﷺ said): "Were it not for the fact that I did not wish to cause hardship to the believers, I would have commanded them to delay the '*Ishā*' prayer, and to use the *Siwāk* for every prayer."

(*Ṣaḥīh*)

تخريج: أخرجه مسلم، الطهارة، باب السواك، ح: ٢٥٢ عن قتبية، والبخاري، الجمعة، باب السواك يوم الجمعة، ح: ٨٨٧، ٧٢٤٠ من حديث أبي الزناد به، ورواه النسائي، ح: ٧ وابن ماجه، ح: ٢٨٧.

Comments:

1. The Messenger of Allāh ﷺ did not order the use of *Siwāk* for every prayer out of kindness to his *Ummah*, fearing it might become burdensome. Had he done so, it would have been obligatory, since the commandments of Allāh's Messenger ﷺ are binding.
2. Though it is better to delay the '*Ishā*' prayer, when it is difficult for the people to congregate later, then their congregating at its earlier time is better.

47. Abū Salamah bin 'Abdur-Raḥmān said that Zaid bin Khālīd Al-Juhanī said: "I heard the Messenger of Allāh ﷺ say: 'Were it not that I feared to make matters burdensome for my nation, I would have commanded them the use of *Siwāk* at (the time) of every prayer.'"

Then Abū Salamah said: "So I would see Zaid sit in the *Masjid* with his *Siwāk* (behind) his ear in the same place that a scribe places his pen. Every time he would stand up to pray, he would use the *Siwāk*." (*Ḥasan*)

تخريج: [حسن] أخرجه الترمذي، الطهارة، باب ما جاء في السواك، ح: ٢٣ من حديث محمد بن إسحاق به وقال: "حسن صحيح" وصححه البغوي في شرح السنة: ١٩٨ * وللحديث شواهد.

48. It was reported from Muḥammad bin Ishāq, from Muḥammad bin Yaḥyā bin Ḥabban, that he asked 'Abdullāh bin

عن أبي الزناد، عن الأعرج، عن أبي هريرة يرفعه قال: «لولا أن أشق على المؤمنين لأمرتهم بتأخير العشاء، وبالسواك عند كل صلاة.»

٤٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْلَا أَنْ أَشَقَّ عَلَيَّ أُمَّتِي لِأَمْرَتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ». قَالَ أَبُو سَلَمَةَ: فَرَأَيْتَ زَيْدًا يَجْلِسُ فِي الْمَسْجِدِ وَإِنَّ السَّوَاكَ مِنْ أَدْنِيهِ مَوْضِعَ الْقَلَمِ مِنْ أَدْنِ الْكَاتِبِ، فَكَلَّمَا قَامَ إِلَى الصَّلَاةِ اسْتَاكَ.

٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِي: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ

‘Abdullāh bin ‘Umar: “Can you inform me why (‘Abdullāh) Ibn ‘Umar used to perform *Wuḍū’* for every single prayer, (regardless of) whether he was in a state of purity or not?” He replied: “Asmā’ bint Zaid bin Al-Khaṭṭāb narrated to me that ‘Abdullāh bin Ḥanzalah bin Abī ‘Āmir narrated to her, that the Messenger of Allāh ﷺ was commanded to perform *Wuḍū’* for every single prayer, regardless of whether he was in a state of purity or not. However, when that became difficult for him, he was (instead) commanded to use the *Siwāk* at every prayer. So Ibn ‘Umar used to believe that he had the energy (to perform *Wuḍū’*), therefore he would never leave performing *Wuḍū’* before every prayer.” (*Hasan*)

Abū Dāwud said: Ibrāhīm bin Sa’d narrated it on the authority of Muḥammad bin Ishaq, from Ubaidullāh bin ‘Abdullāh (instead of ‘Abdullāh bin ‘Abdullāh).

تخريج: [إسناده حسن] أخرجه أحمد: ٢٢٥/٥ من حديث محمد بن إسحاق به وصححه ابن خزيمة، ح: ١٥ والحاكم على شرط مسلم: ١٥٦/١ ووافقه الذهبي * ابن إسحاق صرح بالسماع.

Comments:

Renewing *Wuḍū’* for every prayer is recommended, but not required.

Chapter 26. How To Use The *Siwāk*

49. Abū Burdah narrated from his father.^[1] Musad-dad (in his version) said: “We came to the

عَبْدُ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قُلْتُ: أَرَأَيْتَ تَوَضَّؤُ ابْنِ عُمَرَ لِكُلِّ صَلَاةٍ طَاهِرًا وَعَغِيرَ طَاهِرٍ، عَمَّ ذَلِكَ؟ فَقَالَ: حَدَّثَنِيهِ أَسْمَاءُ بِنْتُ زَيْدِ بْنِ الْخَطَّابِ: أَنَّ عَبْدَ اللَّهِ بْنَ حَنْظَلَةَ ابْنَ أَبِي عَامِرٍ حَدَّثَهَا: أَنَّ رَسُولَ اللَّهِ ﷺ أُمِرَ بِالْوُضُوءِ لِكُلِّ صَلَاةٍ طَاهِرًا وَعَغِيرَ طَاهِرٍ، فَلَمَّا شَقَّ ذَلِكَ عَلَيْهِ أُمِرَ بِالسَّوَاكِ لِكُلِّ صَلَاةٍ فَكَانَ ابْنُ عُمَرَ يَرَى أَنَّ بِهِ قُوَّةً، فَكَانَ لَا يَدَعُ الْوُضُوءَ لِكُلِّ صَلَاةٍ.

قال أبو داود: إبراهيم بن ساعد رواه عن محمد بن إسحاق قال: عبيد الله بن عبد الله.

(المعجم ٢٦) بَابُ: كَيْفَ يَسْتَاكُ

(التحفة ٢٦)

٤٩ - حَدَّثَنَا مُسَدَّدٌ وَسُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ غَيْلَانَ

[1] His father is Abū Mūsā Al-‘Ash‘arī, and Musad-dad and Sulaimān are both Shaikhs of the author, he narrated it from the two of them, and has mentioned the variation in wording they reported for Abū Mūsā’s *Ḥadīth*.

Messenger of Allāh ﷺ, asking him to provide us with riding animals (for *Jihād*). I saw him using the *Siwāk* upon his tongue.” Sulaimān (in his version) said: “I entered upon the Prophet ﷺ while he was using the *Siwāk*. He had placed the *Siwāk* upon the tip of his tongue, and he was saying: ‘*Eh, Eh,*’ making a gagging sound.” (*Ṣaḥīh*)

Abū Dāwud said: Musad-dad said: “This was a long *Ḥadīth* which was abridged.”

ابن جرير، عن أبي بريدة، عن أبيه قال مُسَدَّدٌ: قال: أتينَا رسولَ الله ﷺ نَسْتَحْمِلُهُ فَرَأَيْتُهُ يَسْتَاكُ عَلَى لِسَانِهِ وَقَالَ سُلَيْمَانُ: قال: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يَسْتَاكُ وَقَدْ وَضَعَ السَّوَاكَ عَلَى طَرْفِ لِسَانِهِ وَهُوَ يَقُولُ: «إِهْ إِهْ» . . . بِعَنِي يَتَهَوَّعُ.

قال أبو داود: قال مُسَدَّدٌ: كَانَ حَدِيثًا طَوِيلًا اخْتَصَرَهُ.

تخريج: أخرجه البخاري، الوضوء، باب السواك، ح: ٢٤٤ ومسلم، الطهارة، باب السواك، ح: ٢٥٤ من حديث حماد بن زيد به ورواه النسائي، ح: ٣.

Chapter 27. On Using Another's *Siwāk*

(المعجم ٢٧) بَابُ فِي الرَّجُلِ يَسْتَاكُ بِسَوَاكٍ غَيْرِهِ (التحفة ٢٧)

50. ‘Āishah narrated that the Messenger of Allāh ﷺ was using the *Siwāk* on his teeth, and there were two people sitting with him, one of whom was older than the other. So Revelation came to him regarding the virtue of the *Siwāk*, and to give it to the elder of the two of them. (*Ṣaḥīh*)

٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى: حَدَّثَنَا عَنَسَةُ بْنُ عَبْدِ الْوَاحِدِ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَنُّ وَعِنْدَهُ رَجُلَانِ أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ، فَأَوْجِي إِلَيْهِ فِي فَضْلِ السَّوَاكِ أَنْ كَبَّرَ، أَعْطِيَ السَّوَاكَ أَكْبَرَهُمَا.

تخريج: [صحيح] وحسنه الحافظ في الفتح: ٢٤٦ وللحديث شواهد كثيرة عند أحمد: ٢/ ١٣٨ وغيره وبعضها علقه البخاري، في صحيحه: ٣٥٦/١.

Comments:

We learn from the *Ḥadīth* that, while distributing a thing among people, the one older in age is to be given precedence over the others provided they are not sitting in a specific order. If they are, preference shall be given to the one sitting on the right, even if he is the youngest of all.

Chapter 28. Washing The *Siwāk*

(المعجم ٢٨) - بَابُ غَسْلِ السَّوَاكِ

(التحفة ٢٨)

52.^[1] ‘Aishah narrated: “The Prophet of Allāh ﷺ would clean his teeth with the *Siwāk*, then he would give me the *Siwāk* in order to wash it. So I would first use it myself, then wash it and return it to him.” (*Hasan*)

٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا عَبْسَةُ ابْنُ سَعِيدٍ الْكُوفِيُّ الْحَاسِبُ: حَدَّثَنَا كَثِيرٌ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ نَبِيُّ اللَّهِ ﷺ يَسْتَاكُ فَيُعْطِينِي السَّوَاكَ لِأَغْسِلَهُ فَأَبْدَأُ بِهِ فَأَسْتَاكُ، ثُمَّ أَعْسِلُهُ وَأَدْفَعُهُ إِلَيْهِ.

تخريج: [حسن] أخرجه البيهقي: ٣٩/١ من حديث أبي داود به، وحسنه النووي في المجموع: ٢٨٣/١.

Comments:

‘Aishah’s purpose was to seek blessing from the saliva of the Messenger of Allāh ﷺ, an act already sanctioned by Allāh’s Messenger himself. Note that blessings should be sought from the Messenger of Allāh only. This quality is unique to him alone.

Chapter 29. The (Use Of) *Siwāk* Is From The *Fiṭrah* (Natural Acts)

(المعجم ٢٩) بَابُ: السَّوَاكِ مِنَ الْفِطْرَةِ

(التحفة ٢٩)

53. ‘Aishah said that the Messenger of Allāh ﷺ said: “Ten matters are from the *Fiṭrah*: Paring the mustache; growing the beard; using the *Siwāk*; cleansing the nose (*Al-Istinshāq*) with water; paring the fingernails; washing the knuckles (of the finger and their joints); plucking the armpit (hair); shaving the pubic hair; cleansing (*Intiqāṣ*) with water.” - meaning performing *Istinjā*’ with water (after relieving oneself).^[2]

٥٣ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا وَكِيعٌ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ مُضْعَبِ بْنِ شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنِ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَإِعْفَاءُ اللِّحْيَةِ، وَالسَّوَاكُ، وَالِاسْتِنْشَاقُ بِالمَاءِ، وَقَصُّ الْأظْفَارِ، وَعَسَلُ الْبَرَاجِمِ، وَتَنْفُ الْإِنِيطِ، وَحَلْقُ الْعَانَةِ، وَاتِّقَاصُ المَاءِ» يَعْنِي الْاسْتِنْجَاءَ بِالمَاءِ، قَالَ زَكَرِيَّا: قَالَ مُضْعَبُ: وَتَسَبَّتِ الْعَاشِرَةَ، إِلَّا أَنْ تَكُونَ الْمَضْمَضَةَ.

Zakariyyā said: “Muṣ‘ab (narrator in the chain) said: ‘I forgot the tenth

[1] See the narration following number 58.

[2] The statement is from Wakī’ bin Al-Jarrāh, one of the narrators.

one, unless it was washing the mouth with water (*Al-Maḍmaḍah*).”
(*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الطهارة، باب خصال الفطرة، ح: ٢٦١ من حديث وكيع به ورواه الترمذي، ح: ٢٧٥٧ والنسائي، ح: ٥٠٤٣ وابن ماجه، ح: ٢٩٣.

Comments:

The foregoing acts are physical, that is, they are matters relating to the human body. That's why they are called *Al-Fiṭrah* (natural acts).

54. ‘Ammār bin Yāsir narrated that the Messenger of Allāh ﷺ said: “It is part of the *Fiṭrah* to wash the mouth with water (*Al-Maḍmaḍah*), and to cleanse the nose with water (*Al-Istinshāq*)...” and he mentioned similarly (as no. 53), except that he did not mention the growing of the beard, and added: “...and circumcision,” and he said: “...and sprinkling (water)”^[1] and he did not mention “cleansing (*Intiqāṣ*) with water — meaning performing *Istinjā*.”
(*Da‘īf*)

Abū Dāwud said: Similar has been related from Ibn ‘Abbās, who said: “Five matters (of the *Fiṭrah*) concern the head...” and he mentioned in this narration parting (the hair from the middle), and did not mention growing the beard.

Abū Dāwud said: Similar to Ḥammād’s narration (no. 54) has been related from Ṭalq bin Ḥabīb and Mujāhid, and from Bakr bin ‘Abdullāh Al-Muzanī, as their saying,^[2] and they did not

٥٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَدَاوُدُ ابْنُ شَيْبٍ قَالَا: حَدَّثَنَا حَمَادٌ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَلَمَةَ بْنِ مُحَمَّدٍ بْنِ عَمَّارِ بْنِ يَاسِرٍ، قَالَ مُوسَى: عَنْ أَبِيهِ، وَقَالَ دَاوُدُ: عَنْ عَمَّارِ بْنِ يَاسِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنَ الْفِطْرَةِ الْمَضْمَضَةَ وَالِاسْتِنْشَاقَ» فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرْ إِغْفَاءَ اللَّحْيَةِ، وَزَادَ «وَالخِتَانَ» قَالَ: «وَالِاسْتِنْصَاحَ» وَلَمْ يَذْكُرْ انْتِقَاصَ الْمَاءِ يَعْنِي الْاسْتِنْجَاءَ.

قال أبو داود: وَرَوَى نَحْوَهُ عَنْ ابْنِ عَبَّاسٍ: وَقَالَ: «خَمْسٌ كُلُّهَا فِي الرَّأْسِ» وَذَكَرَ فِيهِ الْفَرْقَ، وَلَمْ يَذْكُرْ إِغْفَاءَ اللَّحْيَةِ.

قال أبو داود: وَرَوَى نَحْوَ حَدِيثِ حَمَادٍ عَنْ طَلْقِ بْنِ حَبِيبٍ وَمُجَاهِدٍ، وَعَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ قَوْلُهُمْ، وَلَمْ يَذْكُرُوا إِغْفَاءَ اللَّحْيَةِ.

وفي حديث محمد بن عبد الله بن أبي مرزيم، عن أبي سلمة، عن أبي هريرة عن

[1] *Al-Intiqāḥ* which the majority consider to refer to sprinkling water on the private area after *Wudū*. See chapter 64.

[2] Meaning, those versions did not attribute it to the Prophet ﷺ.

mention: “growing the beard.”

In the narration of Muḥammad bin ‘Abdullāh bin Abī Mariam, from Abū Salamah, from Abū Hurairah from the Prophet ﷺ, it contains: “growing the beard.”

And, similar to it has been related from Ibrāhīm An-Nakha’ī, and he mentioned growing the beard and circumcision.

النَّبِيِّ ﷺ فِيهِ: «وَأَغْفَاءَ اللَّحْيَةِ».

وعن إبراهيم النَّخَعِيِّ نَحْوَهُ، وَذَكَرَ إِغْفَاءَ اللَّحْيَةِ وَالْخِتَانَ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب الفطرة، ح: ٢٩٤ من حديث حماد به * على بن زيد بن جدعان ضعيف والحديث السابق: ٥٢ يغني عنه وحديث ابن عباس رواه عبدالرزاق في تفسيره، ح: ١١٦ وصححه الحاكم على شرط الشيخين: ٢/٢٦٦ ووافقه الذهبي وهو كما قالا.

Chapter 30. Using The *Siwāk* When Praying The (Voluntary) Night Prayer

(المعجم ٣٠) - بَابُ السَّوَاكِ لِمَنْ قَامَ بِاللَّيْلِ (التحفة ٣٠)

55. Hudhaifah narrated: “Whenever the Messenger of Allāh ﷺ would stand up at night (to pray), he would brush his mouth with the *Siwāk*.” (*Ṣaḥīḥ*)

٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَحُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُدَيْفَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاَهُ بِالسَّوَاكِ.

تخريج: أخرجه البخاري، الوضوء، باب السواك، ح: ٢٤٥، ٨٨٩ ومسلم، الطهارة، باب السواك، ح: ٢٥٥ من حديث سفيان الثوري به ورواه النسائي، ح: ٢ وابن ماجه، ح: ٢٨٦.

56. ‘Āishah narrated that (they used to prepare) the water for the Prophet’s ﷺ *Wuḍū’*, and (would also prepare) his *Siwāk*, so that when he woke up at night (after) relieving himself, he would use the *Siwāk*. (*Ḥasan*)

٥٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُوضِعُ لَهُ وَضُوءَهُ وَسَوَاكَهُ، فَإِذَا قَامَ مِنَ اللَّيْلِ تَخَلَّى ثُمَّ اسْتَاكَ.

تخريج: [إسناده حسن] أخرجه البيهقي: ١/٣٩ من حديث أبي داود به * حماد هو ابن سلمة.

57. ‘Āishah narrated that the Prophet ﷺ would never arise from his sleep, whether it was day or night, except that he would use the *Siwāk* before he performed *Wuḍū’*. (Da‘if)

تخریج: [إسناده ضعيف] أخرجه أحمد: ١٢١/٦، ١٦٠ من حديث همام به * علي بن زيد،

ضعيف تقدم (٥٤) وأم محمد: لم أجد من وثقها.

58. Ibn ‘Abbās said: “Once, I spent the night at the Prophet’s ﷺ house. When he woke up from his sleep, his water (for purification) was brought to him, then he took his *Siwāk* and brushed with it. He then recited this Verse: ‘Verily, in the creation of the heavens and earth, and the altering of the night and day, there are signs for men of understanding...’, until he almost finished the *Sūrah*,^[1] or, he finished it. He then performed *Wuḍū’*, and went to his prayer place, and prayed two *Rak’ah*. He then returned to his bed and slept for as long as Allāh willed, then he woke up again and repeated the same acts. Then he returned to his bed and slept, then he woke up again and repeated the same acts. Every time, he would use the *Siwāk* and pray two *Rak’ah*. Then he prayed the *Witr* prayer.

Abū Dāwud said: Ibn Fuḍail reported it from Ḥuṣain, who said: “...he used the *Siwāk*, and performed the *Wuḍū’* while reciting: ‘Verily, in the creation of the heavens and earth...’ until he finished the *Sūrah*.” (Ṣaḥīḥ)

٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا هَمَامٌ

عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أُمِّ مُحَمَّدٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَرْقُدُ مِنْ لَيْلٍ وَلَا نَهَارٍ فَيَسْتَقِظُ إِلَّا يَتَسَوَّكُ قَبْلَ أَنْ يَتَوَضَّأَ.

٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا

هُسَيْنٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: بَدَأَ لَيْلَةً عِنْدَ النَّبِيِّ ﷺ، فَلَمَّا اسْتَيْقَظَ مِنْ مَنَامِهِ أَتَى طَهْرَهُ فَأَخَذَ سِوَاكَهُ فَاسْتَاكَ، ثُمَّ تَلَا هَذِهِ الْآيَاتِ ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾ [آل عمران: ١٩٠] حَتَّى قَارَبَ أَنْ يَخْتِمَ السُّورَةَ أَوْ خَتَمَهَا، ثُمَّ تَوَضَّأَ فَأَتَى مُصَلَّاهُ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَجَعَ إِلَى فِرَاشِهِ فَنَامَ مَا شَاءَ اللَّهُ، ثُمَّ اسْتَيْقَظَ فَفَعَلَ مِثْلَ ذَلِكَ، ثُمَّ رَجَعَ إِلَى فِرَاشِهِ فَنَامَ، ثُمَّ اسْتَيْقَظَ فَفَعَلَ مِثْلَ ذَلِكَ، كُلُّ ذَلِكَ يَسْتَاكَ وَيُصَلِّي رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ.

قال أبو داود: رواه ابن فضيل عن

حُصَيْنٍ قَالَ: فَتَسَوَّكُ وَتَوَضَّأَ وَهُوَ يَقُولُ: ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾ حَتَّى خَتَمَ السُّورَةَ.

[1] *Āl Imrān* 3:190.

تخريج: أخرجه مسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح: ١٩١/٧٦٣ من حديث حصين بن عبدالرحمن به وسيأتي مطولاً: ١٣٥٣.

Comments:

It is quite clear from this *Hadīth* that the Messenger of Allāh ﷺ paid great importance to *Siwāk* since he used it each time he woke up.

51.^[1] Shuraiḥ asked ‘Āishah: “What would the Messenger of Allāh ﷺ do as soon as he entered the house?” She replied: “(He would use) the *Siwāk*.” (*Ṣaḥīḥ*)

٥١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ قَالَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا مِسْعَرٌ عَنِ الْمُقَدَّمِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ قَالَ: قُلْتُ لِعَائِشَةَ: بِأَيِّ شَيْءٍ كَانَ يَبْدَأُ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ بَيْتَهُ؟ قَالَتْ: بِالسَّوَاكِ.

تخريج: أخرجه مسلم، الطهارة، باب السواك، ح: ٢٥٣ من حديث مسعر به ورواه النسائي، ح: ٨ وابن ماجه، ح: ٢٩٠.

Chapter 31. The Obligatory Status Of *Wuḍū’*

(المعجم ٣١) - بَابُ فَرَضِ الْوُضُوءِ
(التحفة ٣١)

59. Abū Al-Maliḥ reported on the authority of his father who said that the Prophet ﷺ said: “Allāh does not accept charity from *Ghulūl*, nor does He accept prayer without purification.” (*Ṣaḥīḥ*)

٥٩ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَقْبَلُ اللَّهُ صَدَقَةً مِنْ غُلُولٍ، وَلَا صَلَاةَ بغيرِ طَهْوَرٍ».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الطهارة، باب: لا يقبل الله صلاة بغير طهور، ح: ٢٧١ من حديث شعبة به ورواه النسائي، ح: ١٣٩.

Comments:

1. Charity given from unlawfully earned wealth; via cheating, theft, robbery, bribery, and extortion, etc., are not accepted by Allāh.
2. Purification is a condition for the acceptance of *Ṣalāt*. In case water cannot be used, *Tayammum* will substitute, as follows.
3. *Ghulūl* means that which is treacherously acquired; and specifically it means taking from the spoils of war before they are divided among the soldiers by the leader.

[1] Some of the manuscripts contain this narration, others do not. Some of them placed it after number 50, others placed it here. We numbered it in the translation as it appears in the edition published by Darussalam. It has been given the number 51 because some versions have it there, and has been placed here since other versions placed it here.

60. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Allāh — the Exalted, Majestic is His mention — does not accept the prayer of one of you, when he commits *Hadath*^[1] until he performs *Wuḍū’*.” (*Ṣaḥīḥ*)

٦٠ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقْبَلُ اللَّهُ - تَعَالَى جَلَّ ذِكْرُهُ - صَلَاةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ».

تخریج: أخرجه البخاري، الوضوء، باب: لا تقبل صلاة بغير طهور، ح: ١٣٥ ومسلم، الطهارة، باب وجوب الطهارة للصلاة، ح: ٢٢٥ من حديث عبدالرزاق به وهو في المصنف له: ١/١٣٩ وصحيفة همام بن منه، ح: ١٠٩ باختلاف يسير.

61. ‘Alī bin Abī Ṭālib, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said: “The key to prayer is purification, and its sacredness (begins) with the *Takbīr*, and its release is the *Taslīm*.” (*Ḥasan*)

٦١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ ابْنِ عَقِيلٍ، عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِفْتَاحُ الصَّلَاةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ».

تخریج: [حسن] أخرجه الترمذي، أبواب الطهارة، باب ما جاء أن مفتاح الصلاة الطهور، ح: ٣ وابن ماجه، ح: ٢٧٥ من حديث وكيع به وحسنه البغوي (شرح السنة: ٥٥٨) وللحديث شواهد كثيرة وهو بها حسن.

Comments:

If one breaks *Wuḍū’* in the course of *Ṣalāt*, one shall leave the prayer and perform *Wuḍū’* all over again.

Chapter 32. The Permissibility Of A Person Renewing His *Wuḍū’* Without Having Broken It

62. Abū Ghutaif Al-Hudhali stated: “I was with Ibn ‘Umar, when the call for *Zuhr* was heard. He performed *Wuḍū’*, and prayed. Then, when the call for *‘Aṣr* was

(المعجم ٣٢) - بَابُ الرَّجْلِ يُجَدِّدُ
الْوُضُوءَ مِنْ غَيْرِ حَدَثٍ (التحفة ٣٢)

٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِي؛ ح: وَحَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ

[1] Referring to whatever invalidates *Wuḍū’*.

heard, he performed *Wuḍū'* (again). I asked him (concerning this), so he replied: 'The Messenger of Allāh ﷺ said: "Whoever performs *Wuḍū'* while he is in a state of purity, Allāh will write ten good merits for him." (*Da'īf*)

Abū Dāwud said: This is the narration of Musad-dad, and it is more complete.^[1]

قالا: حدثنا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ: قال أَبُو دَاوُدَ: وَأَنَا لِحَدِيثِ ابْنِ يَحْيَى أَضْبَطُ عَنْ غُطَيْفِ، وقال مُحَمَّدٌ: عن أَبِي غُطَيْفِ الْهُذَلِيِّ قال: كُنْتُ عِنْدَ ابْنِ عُمَرَ، فَلَمَّا نُودِيَ بِالظُّهْرِ تَوَضَّأَ فَصَلَّى، فَلَمَّا نُودِيَ بِالْعَصْرِ تَوَضَّأَ، فَقُلْتُ لَهُ، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ عَلَى طَهْرٍ كُتِبَ لَهُ عَشْرُ حَسَنَاتٍ». قال أَبُو دَاوُدَ: وَهَذَا حَدِيثٌ مُسَدَّدٌ، وَهُوَ أَتَمُّ.

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب الوضوء على الطهارة، ح: ٥١٢ عن محمد بن يحيى الذهلي به ورواه الترمذي، ح: ٥٩ وضعفه * وقال البوصيري: " هذا إسناد فيه عبدالرحمن بن زياد (الإلريقي) وهو ضعيف ومع ضعفه كان يدللس ".

Chapter 33. What Impurifies Water

(المعجم ٣٣) - بَابُ مَا يُنَجِّسُ الْمَاءَ

(التحفة ٣٣)

63. Ibn 'Umar narrated that the Prophet ﷺ was asked about water, and the animals that drink from it, the domesticated and the predators. So the Prophet ﷺ replied: "If the water is two *Qullah*, it will not become impure." (*Ṣaḥīḥ*)

Abū Dāwud said: This is the wording of Al-'Alā'. 'Uthmān and Al-Ḥasan bin 'Alī said: "From Muḥammad bin 'Abbād bin Ja'far."^[2] Abu Dāwud said: And this is what is correct.

٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَالْحَسَنُ بْنُ عَلِيٍّ وَعَبْرُهُمْ قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْمَاءِ وَمَا يَبْتُؤُهُ مِنَ الدَّوَابِّ وَالسَّبَاعِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ لَمْ يَحِلِّ الْخَبَثَ».

قال أبو داود: هَذَا لَفْظُ ابْنِ الْعَلَاءِ، وَقَالَ عُثْمَانُ وَالْحَسَنُ بْنُ عَلِيٍّ: عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ، قَالَ أَبُو دَاوُدَ: وَهُوَ الصَّوَابُ.

[1] Meaning, more complete than the others the author has narrated chains from for this narration at this location.

[2] Since Al-'Alā' narrated it: "From Muḥammad bin Ja'far bin Az-Zubair."

تخريج: [إسناده صحيح] أخرجه النسائي، الطهارة، باب التوقيت في الماء، ح: ٥٢ من حديث أبي أسامة حماد بن أسامة به وصححه ابن حبان (موارد): ١١٨ والحاكم: ١/١٣٢، ١٣٣ وغيرهما.

64. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ was asked concerning (the purity) of water that is found in the wilderness...and he mentioned it (similar to no. 63), in meaning. (*Ṣaḥīh*)

٦٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادٌ؛ ح: وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، قَالَ أَبُو كَامِلٍ: ابْنُ الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ ابْنِ عُمَرَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الْمَاءِ يَكُونُ فِي الْفَلَاةِ فَذَكَرَ مَعْنَاهُ.

تخريج: [صحيح] أخرجه الترمذي، أبواب الطهارة، باب منه آخر، ح: ٦٧ وابن ماجه، ح: ٥١٧ من حديث محمد بن إسحاق به وصححه ابن خزيمة، ح: ٩٢ وابن الجارود، ح: ٤٥ وله علة غير قاذحة والحديث الآتي شاهد له.

65. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “If the water is two *Qullah*, then it will not become impure.” (*Ḥasan*)

Abū Dāwud said: Ḥammād bin Zaid narrated this in a *Mawqūf* form from ‘Āṣim.^[1]

٦٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: أَخْبَرَنَا عَاصِمٌ بْنُ الْمُثَنِّرِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: حَدَّثَنِي أَبِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ الْمَاءُ فُلْتَيْنِ فَإِنَّهُ لَا يَنْجَسُ».

قال أبو داود: حَمَادٌ بْنُ زَيْدٍ وَفَقَهُ عَنْ عَاصِمٍ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، الطهارة، باب مقدار الماء الذي لا ينجس، ح: ٥١٨ من حديث حماد بن سلمة به مطولاً.

Comments:

1. A *Qullah* refers to a large container. It is said that two *Qullahs* is equal to about 210 liters of water.
2. "If the water is two *Qullahs*, then it will not become impure," means if filth falls into that much water, the water does not become impure provided its color, taste and smell have not been altered by the filth. If any filth is visible to the eye, it should be removed, and the water may be used.

[1] That is, as a statement of Ibn ‘Umar, rather than the Prophet ﷺ, while this version is narrated by Ḥammad bin Salamah, and as a narration of Ibn ‘Umar, attributed to the Prophet ﷺ.

Chapter 34. What Has Been Narrated Concerning The Well Of Buḍā'ah

66. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ was asked: "Should we perform the *Wuḍū'* from the well of Buḍā'ah while it is a well that menstruation rags, and dog carcasses, and filth, are thrown in?"^[1] The Messenger of Allāh ﷺ replied: "Water is pure, and nothing impurifies it." (*Hasan*)

(المعجم ٣٤) - بَابُ مَا جَاءَ فِي بَيْتِ
بُضَاعَةَ (التحفة ٣٤)

٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَالْحَسَنُ
ابْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ
قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ،
عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ
عَبْدِ اللَّهِ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ أَبِي سَعِيدِ
الْخُدْرِيِّ: أَنَّهُ قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَنْتَوَصَّا
مِنْ بَيْتِ بُضَاعَةَ وَهِيَ بَيْتٌ يُطْرَحُ فِيهَا الْجَيْصُ
وَالْحُمُ الْكِلَابِ وَالْتَّنُّ؟ فَقَالَ رَسُولُ اللَّهِ
ﷺ: «الْمَاءُ طَهُورٌ لَا يُنَجِّسُهُ شَيْءٌ». قَالَ
أَبُو دَاوُدَ: وَقَالَ بَعْضُهُمْ: عَبْدُ الرَّحْمَنِ بْنُ
رَافِعٍ.

تخریج: [إسناده حسن] أخرجه الترمذي، أبواب الطهارة، باب ما جاء أن الماء لا ينجسه شيء، ح: ٦٦ عن الحسن بن علي به وقال: "هذا حديث حسن" ورواه النسائي، ح: ٣٢٧.

67. Abū Sa'eed Al-Khudrī narrated that he heard someone say to the Messenger of Allāh ﷺ: "Water is drawn out for you from the well of Buḍā'ah, while it is a well in which dog carcasses, menstruation rags, and filth are thrown." So the Messenger of Allāh ﷺ replied: "Indeed, water is pure, and nothing impurifies it." (*Hasan*)

Abū Dāwud said: "I heard Qutaibah bin Sa'eed say that he asked the care-taker of the well of Buḍā'ah how deep it was. He replied: 'The highest level it

٦٧ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ
وَعَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّائِيَّانِ قَالَا: حَدَّثَنَا
مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ
سَلِيطِ بْنِ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ
عَبْدِ الرَّحْمَنِ بْنِ رَافِعِ الْأَنْصَارِيِّ ثُمَّ
الْعَدَوِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يُقَالُ لَهُ: إِنَّهُ
يُسْتَقَى لَكَ مِنْ بَيْتِ بُضَاعَةَ، وَهِيَ بَيْتٌ يُتْلَى
فِيهَا لُحُومُ الْكِلَابِ وَالْمَحَائِضُ وَعَلَزُرُ
النَّاسِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَاءَ

[1] Meaning that items such as these were discarded near it, and some of its source water may have encountered them, not that they were actually thrown into the well.

reached is below the belly (i.e., if a person stands in it).’ He (Qutaibah) asked: ‘And its lowest level?’ He replied: ‘Below the *‘Aurah* (the knees).’”

Abū Dāwud added: And I too estimated the well of Buḍā‘ah with my *Ridā’* (upper wrap). I stretched it out over (the well), then measured it with my forearm, and found that it’s width was six forearm-lengths. And I asked the person who opened the door of the garden and let me in: “Has its foundation changed from what it originally was?” He replied: “No.” And I saw water inside it that was discolored.

طَهْوَرٌ لَا يُنَجِّسُهُ شَيْءٌ».

قال أبو داود: سَمِعْتُ قُتَيْبَةَ بْنَ سَعِيدٍ
قال: سَأَلْتُ فِيمَ يَبْرُ بِضَاعَةَ عَنْ عُمَيْهَا،
قال: أَكْثَرُ مَا يَكُونُ فِيهَا الْمَاءُ إِلَى الْعَانَةِ.
قُلْتُ: فَإِذَا نَقَصَ؟ قال: دُونَ الْعَوْرَةِ.

قال أبو داود: وَقَدَّرْتُ أَنَا يَبْرُ بِضَاعَةَ
بِرِدَائِي مَدَدْتُهُ عَلَيْهَا ثُمَّ ذَرَعْتُهُ فَإِذَا عَرَضَهَا
سِتَّةَ أَذْرُعٍ، وَسَأَلْتُ الَّذِي فَتَحَ لِي بَابَ
الْبُسْتَانِ فَأَدْخَلَنِي إِلَيْهِ هَلْ غَيَّرَ بِنَاؤُهَا عَمَّا
كَانَتْ عَلَيْهِ؟ قال: لَا، وَرَأَيْتُ فِيهَا مَاءً مُتَغَيَّرَ
الْوُورِ.

تخریج: [حسن] أخرجه أحمد: ۸۶/۳ من حديث محمد بن إسحاق بن يسار به وصرح
بالسمع.

Comments:

The Buḍā‘ah Well was located in a low-lying area. Strong winds and storm rainwater would sweep filthy things away or blow them over into the well. Filthy things were not deliberately cast into the well.

Chapter 35. Water Does Not Become *Junub* (Impure)

(المعجم ۳۵) بَابُ: الْمَاءُ لَا يَجْنُبُ

(التحفة ۳۵)

68. Ibn Abbās stated: “A wife of the Prophet ﷺ performed *Ghusl* using (water in) a bowl. The Prophet ﷺ came to perform *Wuḍū’* from it, or, *Ghusl*. She said: ‘O Messenger of Allāh! I was *Junub* (sexually impure).’ The Messenger of Allāh ﷺ replied: ‘Water does not become *Junub* (sexually impure).’” (*Da‘if*)

٦٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو
الأَحْوَصِ قَالَ: حَدَّثَنَا سَيْمَاقٌ عَنْ عِكْرِمَةَ،
عَنْ ابْنِ عَبَّاسٍ قَالَ: اغْتَسَلَ بَعْضُ أَزْوَاجِ
النَّبِيِّ ﷺ فِي جَفْنِهِ، فَجَاءَ النَّبِيُّ ﷺ لِيَتَوَضَّأَ
مِنْهَا، أَوْ يَغْتَسِلَ، فَقَالَتْ لَهُ: يَا رَسُولَ اللَّهِ!
إِنِّي كُنْتُ جُنُبًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ
الْمَاءَ لَا يَجْنُبُ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، أبواب الطهارة، باب ما جاء في الرخصة في ذلك، ح: ٦٥ من حديث أبي الأحوص به وقال: "حسن صحيح" ورواه ابن ماجه، ح: ٣٧٠

والنسائي، ح: ٣٢٦، سلسلة سماك عن عكرمة سلسلة ضعيفة، انظر سير أعلام النبلاء: ٢٤٨/٥ وحديث مسلم، ح: ٣٢٣ يفتي عنه.

Comments:

1. Unused water in a vessel used by a sexual impure person, to purify himself with, remains pure.
2. As for the *Hadīth* forbidding men to use water left over by women and vice versa, using such water is considered disliked. It may be said that it is better not to use such water. (See *Hadīth* no. 81)

Chapter 36. Urinating In Standing Water

(المعجم ٣٦) - بَابُ الْبَوْلِ فِي الْمَاءِ الرَّائِدِ (التحفة ٣٦)

69. Abū Hurairah narrated that the Prophet ﷺ said: "Let none of you urinate in standing water, then perform *Ghushl* from it." (*Sahīh*)

٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زَائِدَةُ فِي حَدِيثِ هِشَامٍ: عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُبَوْلَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ».

تخريج: وأخرجه مسلم، الطهارة، باب النهي عن البول في الماء الراكد، ح: ٢٨٢ من حديث هشام بن حسان به.

70. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Let none of you urinate in standing water, and do not bathe in it due to sexual impurity." (*Hasan*)

٧٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ مُحَمَّدِ بْنِ عَجْلَانَ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُبَوْلَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ، وَلَا يَغْتَسِلُ فِيهِ مِنَ الْجَنَابَةِ».

تخريج: [إسناده حسن] أخرجه ابن ماجه، الطهارة، باب النهي عن البول في الماء الراكد، ح: ٣٤٤ من حديث محمد بن عجلان به.

Comments:

It is not permissible to urinate in any still body of water that would be used for drinking or purification.

Chapter 37. *Wuḍū'* From The Water Left (In A Container) After A Dog Has Drunk From It

(المعجم ٣٧) - بَابُ الْوُضُوءِ بِسُورِ الْكَلْبِ (التحفة ٣٧)

71. Abū Hurairah narrated that the Prophet ﷺ said: "The purification of a container from which a dog

٧١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زَائِدَةُ فِي حَدِيثِ هِشَامٍ: عَنْ مُحَمَّدٍ، عَنْ

has licked, is that it should be washed seven times, the first of them with earth.” (*Ṣaḥīḥ*)

Abū Dāwud said: Similar has been narrated from Ayyūb and Ḥabīb bin Ash-Shahīd, from Muḥammad.

أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «طُهورُ إِنَاءٍ أَحَدِكُمْ إِذَا وَلَغَ فِيهِ الْكَلْبُ أَنْ يُغْسَلَ سَبْعَ مَرَّاتٍ، أَوْ لَاهُنَّ بِالتُّرَابِ».

قال أبو داود: وكذلك قال أيوب وحبيب بن الشهيد عن محمد.

تخریج: أخرجه مسلم، الطهارة، باب حكم ولوغ الكلب، ح: ٢٧٩ من حديث هشام بن حسان به.

Comments:

Most scholars consider such narrations to indicate that the dog’s saliva is impure.

72. In another version, some narrators reported a narration similar in meaning (to no. 71) from Abū Hurairah, without narrating it in a *Marfū’* form^[1] with the addition: “...and if a cat licks (from a container), then it is washed only once.” (*Ṣaḥīḥ*)

٧٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ ابْنُ سُلَيْمَانَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عُيَيْدٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، جَمِيعًا عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ بِمَعْنَاهُ وَلَمْ يَرَفَعَاهُ، وَزَادَ: «وَإِذَا وَلَغَ الْهَرُّ غَسِلَ مَرَّةً».

تخریج: [إسناده صحيح] أخرجه البيهقي: ٢٤٨/١ من حديث أبي داود به وقال الدارقطني: ٦٤/١، ح: ١٨٠ "صحيح موقوف" ورفع الترمذي، ح: ٩١ من حديث المعتمر بن سليمان به وقال: "حسن صحيح" * قوله: "وإذا ولغت الهرة غسل مرة" مدرج في رواية الترمذي.

73. Abū Hurairah narrated that the Prophet of Allāh ﷺ said: “If a dog licks from a container, then wash it seven times, the seventh of them being with earth.” (*Ṣaḥīḥ*)

Abū Dāwud said (that some narrators) narrated it from Abū Hurairah without mentioning the earth.

٧٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبَانٌ قَالَ: حَدَّثَنَا قَتَادَةُ أَنَّ مُحَمَّدَ بْنَ سِيرِينَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ، السَّابِعَةَ بِالتُّرَابِ».

قال أبو داود: وأما أبو صالح وأبو رزين والأعرج وثابت الأحنف وهمام بن منبه وأبو السدّي عبد الرحمن رَوَوْهُ عَنْ أَبِي

[1] Meaning, not from the Prophet ﷺ, but only as a statement of Abū Hurairah.

هُرَيْرَةَ، وَلَمْ يَذْكُرُوا: التُّرَابِ.

تخریج: [إسناده صحيح] أخرجه النسائي، الطهارة، باب تعفير الإناء بالتراب من ولوغ الكلب فيه، ح: ٣٤٠ من حديث قتادة به وصححه الدارقطني: ٦٤/١.

Comments:

The contents of a vessel licked by a dog shall be cast away, the vessel washed seven or eight times over, and scrubbed with soil once, in order to make it pure.

74. Ibn Mughfaffal narrated that the Messenger of Allāh ﷺ had (initially) ordered that all dogs be killed, then he said: "What have they (the people) got to do with them (the dogs)?" So he granted them (permission to keep) hunting dogs, and sheep dogs. He also said: "If a dog licks from a container, then wash it seven times, then rub it with earth on the eighth." (Saḥīḥ)

Abū Dāwud said: And this is the wording of Ibn Mughfaffal.

٧٤ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَبِيلٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ قَالَ: حَدَّثَنَا أَبُو التَّيَّاحِ عَنْ مُطَرِّبٍ، عَنْ ابْنِ مُعْفَلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ، ثُمَّ قَالَ: «مَا لَهُمْ وَلَهَا؟» فَرَحَّصَ فِي كُلِّ الصَّيِّدِ وَفِي كُلِّ الْغَنَمِ، وَقَالَ: «إِذَا وَلَعَ الْكَلْبُ فِي الْإِنَاءِ فَاغْسِلُوهُ سَبْعَ مِرَارٍ، وَالثَّامِنَةَ عَقَرُوهُ بِالتُّرَابِ». قَالَ أَبُو دَاوُدَ: وَهَكَذَا قَالَ ابْنُ مُعْفَلٍ.

تخریج: أخرجه مسلم، الطهارة، باب حكم ولوغ الكلب، ح: ٢٨٠ من حديث شعبة به ورواه النسائي، ح: ٦٧، ٣٣٧، ٣٣٨ وابن ماجه، ح: ٣٦٥.

Comments:

1. The rule to kill all dogs has been abrogated.
2. Dogs may be kept for hunting, as well as guarding farmland and livestock.

Chapter 38. The Water Left By A Cat

75. Ḥumaidah bint ‘Ubaid bin Rifā‘ah reported that Kabshah bint Ka‘b bin Mālik — who was the wife of Ibn Abī Qatādah — once poured water for Ibn Abī Qatādah for his ablution. A cat came and drank from it, so Ibn Abī Qatādah tilted the container for it (so that it could drink with ease). Kabshah

(المعجم ٣٨) - بَابُ سُورِ الْهَرَّةِ
(التحفة ٣٨)

٧٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَنْبِيُّ عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ حُمَيْدَةَ بِنْتِ عُبَيْدِ بْنِ رِفَاعَةَ، عَنْ كَبْشَةَ بِنْتِ كَعْبِ بْنِ مَالِكٍ - وَكَانَتْ تَحْتَ ابْنِ أَبِي قَتَادَةَ - أَنَّ أَبَا قَتَادَةَ دَخَلَ فَسَكَبَتْ لَهُ وَضُوءًا فَجَاءَتْ هَرَّةٌ فَشَرِبَتْ مِنْهُ، فَأَضَعَى لَهَا

said: "He saw me looking at him (in amazement), so he said: 'Are you amazed, O niece?' I said: 'Yes.' He said: 'The Messenger of Allāh ﷺ said: "They are not impure; they are constantly around you (domesticated), both the males and females." (*Sahih*)

إِلَانَاءَ حَتَّى شَرِبْتُ. قَالَتْ كَبْسَةُ: فَرَأَيْتِ أَنْظُرُ إِلَيْهِ فَقَالَ: أَتَعْجَبِينَ يَا بِنْتُ أُخِي؟ فَقُلْتُ: نَعَمْ. فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهَا لَيْسَتْ بِنَجَسٍ، إِنَّهَا مِنَ الطَّوَافِينَ عَلَيْكُمْ وَالطَّوَافَاتِ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الطهارة، باب ما جاء في سؤر الهرة، ح: ٩٢ والنسائي، ح: ٦٨، ٣٤١ وابن ماجه، ح: ٣٦٧ من حديث مالك به وهو في الموطأ (رواية يحيى): ٢٣، ٢٢/١، (رواية القعني، ص: ٤٥، ٤٦) وقال الترمذي: "حسن صحيح" وصححه ابن خزيمة، ح: ١٠٤ وابن حبان: ١٢١ والحاكم: ١/١٦٠ ووافقه الذهبي.

Comments:

The father-in-law is a *Maḥram*. A woman needs not to observe *Hijāb* before him. He also has a right over her to be served.

76. Dāwud bin Šāliḥ bin Dīnār At-Tammār narrated that his mother was sent by her *Mawlā* to 'Āishah with some *Harīṣah*.^[1] She found her ('Āishah) praying, but she ('Āishah) motioned to her to put it down. A cat came and ate from it. When she finished, she ate from the same place that the cat had eaten from, and said: "The Messenger of Allāh ﷺ said: 'They are not impure; they are constantly around you.' And I saw the Messenger of Allāh ﷺ perform *Wuḍū'* from the remains of (water left over) by it." (*Da'if*)

٧٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ دَاوُدَ بْنِ صَالِحِ بْنِ دِينَارِ التَّمَّارِ، عَنْ أُمِّهِ: أَنَّ مَوْلَاتَهَا أُرْسَلَتْهَا بِهَرِيْسَةٍ إِلَى عَائِشَةَ فَوَجَدْتُهَا تُصَلِّي، فَأَشَارَتْ إِلَيَّ أَنْ ضَعِيهَا، فَجَاءَتْ هِرَّةٌ فَأَكَلَتْ مِنْهَا فَلَمَّا انْصَرَفَتْ أَكَلْتُ مِنْ حَيْثُ أَكَلَتِ الْهِرَّةُ، فَقَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهَا لَيْسَتْ بِنَجَسٍ، إِنَّمَا هِيَ مِنَ الطَّوَافِينَ عَلَيْكُمْ» وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ بِفَضْلِهَا.

تخريج: [إسناده ضعيف] أخرجه الدارقطني: ١/٦٩، ح: ٢١٤ من حديث عبدالعزيز بن محمد الدراوردي به * أم داود بن صالح لم أجد من وثقها "ولا هي معروفة عند أهل العلم" (مشكل الآثار: ٣/٢٧٠) وقال ابن التركماني: "هي مجهولة".

[1] *Harīṣah*; a dish made with the flour of wheat or barley or other grains, sometimes meat is also included.

Chapter 39. *Wuḍū'* From The Water Left By A Woman

(المعجم ٣٩) - بَابُ الْوُضُوءِ بِفَضْلِ الْمَرْأَةِ (التحفة ٣٩)

77. 'Āishah said: "I used to perform *Ghusl* with the Messenger of Allāh ﷺ from one container, and we were both in a state of sexual impurity." (*Ṣaḥīḥ*)

٧٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مَنْصُورٌ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَعْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، وَنَحْنُ جُنُبَانِ.

تخريج: أخرجه البخاري، الحيفض، باب مباشرة الحائض، ح: ٢٩٩ من حديث سفیان الثوري به وعزاه المزي في تحفة الأشراف: ١١/٣٦٩، ح: ١٥٩٨٣ إلى صحيح مسلم، من حديث زائدة عن منصور به.

Comments:

1. There is no legal restriction on husband and wife bathing together.
2. 'Āishah and the Messenger of Allāh ﷺ took water by turns, and since each of them were in a state of impurity until the completion of the *Ghusl*, then the water they were using was "used" and it was being used by one in a state of impurity. This shows that it is permissible to use the left-over water, regardless of whether it was used by a man or a woman.

78. Umm Ṣubayyah Al-Juhaniyyah said: "My hand and the hand of the Messenger of Allāh ﷺ would alternate while we were performing *Wuḍū'* from one container." (*Ḥasan*)

٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ قَالَ: حَدَّثَنَا وَكَيْعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنِ ابْنِ خَرَبُودَةَ، عَنْ أُمِّ صَبِيَّةَ الْجُهَيْنِيَّةِ قَالَتْ: اخْتَلَفْتُ يَدَيَّ وَيَدَ رَسُولِ اللَّهِ ﷺ فِي الْوُضُوءِ مِنْ إِنَاءٍ وَاحِدٍ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، الطهارة، باب الرجل والمرأة يتوضآن من إناء واحد، ح: ٣٨٢ من طريق آخر عن أم صبيبة به وله طريق آخر عند البخاري في الأدب المفرد، ح: ١٠٥٤ وأحمد: ٦/٣٦٦ وحسنه العراقي في طرح التثريب: ٢/٣٢.

Comments:

It is said that Umm Ṣubayyah's name was *Khawlah* bint Qais, and that this could have occurred before women were ordered to observe *Hijāb*, after which, such practice was restricted to husband and wife, or women and their blood relatives among males only.

79. Ibn 'Umar said: "During the time of the Messenger of Allāh ﷺ, the men and women would all

٧٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنِ مَالِكٍ، عَنْ نَافِعٍ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ قَالَ:

perform *Wuḍū'* from one container.” (*Ṣaḥīḥ*)

حدثنا حَمَّادٌ عن أُيُوبَ، عن نَافِعٍ، عن ابنِ عُمَرَ قال: كَانَ الرَّجَالُ وَالنِّسَاءُ يَتَوَضَّؤُونَ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ. قَالَ مُسَدَّدٌ: مِنَ الْإِنَاءِ الْوَاحِدِ جَمِيعًا.

تخريج: أخرجه البخاري، الوضوء، باب وضوء الرجل مع امرأته... إلخ، ح: ١٩٣ من حديث مالك به وهو في الموطأ، (بحي): ٢٤/١: ورواه النسائي، ح: ٧١، ٣٤٣ وابن ماجه، ح: ٣٨١.

80. Ibn 'Umar said: “During the time of the Messenger of Allāh ﷺ, the men and women would perform *Wuḍū'* from one container; all of us would be putting our hands in it.” (*Ṣaḥīḥ*)

٨٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: كُنَّا نَتَوَضَّأُ نَحْنُ وَالنِّسَاءُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ نُذَلِّي فِيهِ أَيْدِيَنَا.

تخريج: [إسناده صحيح] وأخرجه البيهقي: ١٩٠/١ من حديث أبي داود به ووقع في سنده وهم مطبوعي.

Chapter 40. The Prohibition Of That

(المعجم ٤٠) - بَابُ النَّهْيِ عَنِ ذَلِكَ (التحفة ٤٠)

81. Ḥumaid Al-Ḥimyarī said: “I met a person who had accompanied the Prophet ﷺ for four years, just like Abū Hurairah had accompanied him. He told me: ‘The Messenger of Allāh ﷺ prohibited a woman from performing *Ghusl* with (the water) left over by a man, or a man performing *Ghusl* from (the water) left over by a woman.’”

٨١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ، عَنْ حُمَيْدِ الْحَمِيرِيِّ قَالَ: لَقِيتُ رَجُلًا صَحِبَ النَّبِيَّ ﷺ أَرْبَعَ سِنِينَ كَمَا صَحِبَهُ أَبُو هُرَيْرَةَ، قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تَغْتَسِلَ الْمَرْأَةُ بِفَضْلِ الرَّجُلِ، أَوْ يَغْتَسِلَ الرَّجُلُ بِفَضْلِ الْمَرْأَةِ. زَادَ مُسَدَّدٌ: وَلِيعْتَرِفَا جَمِيعًا.

Musad-dad (one of the narrators) added: “...but they should scoop it out simultaneously.” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه النسائي، الطهارة، باب ذكر النهي عن الاغتسال بفضل الجنب، ح: ٢٣٩ من حديث أبي عوانة الوضاح بن عبدالله به وصححه الحافظ في بلوغ المرام، ح: ٦: (بتحقيقي).

82. Al-Ḥakam bin ‘Amr Al-Aqra’ reported that the Prophet ﷺ forbade a man from performing *Wuḍū’* from (the water for) purification left over by a woman. (Ḥasan)

٨٢ - حَدَّثَنَا ابْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ يَعْني الطَّبَالِسِيَّ، قَالَ: حَدَّثَنَا شُعْبَةُ عن عَاصِمٍ، عن أَبِي حَاجِبٍ، عن الْحَكَمِ بنِ عَمْرٍو، وَهُوَ الْأَفْرَعُ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَتَوَضَّأَ الرَّجُلُ بِفَضْلِ طَهُورِ الْمَرْأَةِ.

تخريج: [إسناده حسن] أخرجه الترمذي، أبواب الطهارة، باب ما جاء في كراهية فضل طهور المرأة، ح: ٦٤ عن محمد بن بشار به وقال: "حسن" ورواه ابن ماجه، ح: ٣٧٤ وصححه ابن حبان (الإحسان): ١٢٥٧.

Chapter 41. *Wuḍū’* With Sea-Water

(المعجم ٤١) - بَابُ الْوُضُوءِ بِمَاءِ الْبَحْرِ (التحفة ٤١)

83. Abū Hurairah said: "A man asked the Messenger of Allāh ﷺ: 'O Messenger of Allāh! We ride the oceans, and carry with us a small amount of (fresh) water. If we were to perform *Wuḍū’* with it, we will become thirsty. Can we perform *Wuḍū’* with sea-water?' So the Messenger of Allāh ﷺ replied: 'Its water is pure, and its dead are lawful (as food).'" (Ṣaḥīḥ)

٨٣ - حَدَّثَنَا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ عن مَالِكٍ، عن صَفْوَانَ بنِ سُلَيْمٍ، عن سَعِيدِ بنِ سَلَمَةَ من آلِ ابْنِ الْأَزْرَقِ قَالَ: إِنَّ الْمَغِيرَةَ بنَ أَبِي بُرْدَةَ وَهُوَ مِنْ بَنِي عَبْدِ الدَّارِ، أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّا نَرَكَّبُ الْبَحْرَ وَنَحْمِلُ مَعَنَا الْقَلِيلَ مِنَ الْمَاءِ فَإِنْ تَوَضَّأْنَا بِهِ عَطِشْنَا، أَفَتَتَوَضَّأُ بِمَاءِ الْبَحْرِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ الطَّهُورُ مَاؤُهُ الْجَلُّ مَيْتُهُ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الطهارة، باب ما جاء في ماء البحر أنه طهور، ح: ٦٩ من حديث مالك به وهو في الموطأ، (يحيى): ٢٢/١ ورواه النسائي، ح: ٥٩ وابن ماجه، ح: ٣٨٦، ٣٢٤٦ وقال الترمذي: "هذا حديث حسن صحيح" وصححه ابن خزيمة، ح: ١١١ وابن حبان (موارد): ١١٩.

Comments:

Ocean, sea, river, and stream water is pure as well as purifying. It is permissible to use it for drinking, bathing and washing. Any apparent filth found in it should be avoided.

Chapter 42. *Wuḍū’* Using *An-Nabīdh*^[1]

(المعجم ٤٢) - بَابُ الْوُضُوءِ بِالنَّبِيدِ
(التحفة ٤٢)

84. It was narrated from Abū Zaid, from ‘Abdullāh bin Mas‘ūd that the Prophet ﷺ asked him on the ‘Night of the Jinn’: “What is inside your *Idāwah*?”^[2] He replied: “*Nabīdh*.” The Prophet ﷺ said, “Wholesome dates, and pure water.” (*Da‘īf*)

(One of the narrators) Sulaimān bin Dāwud said: “From Abū Zaid, or Zaid’ - this is how Sharīk said it.” And Hannād (another of those who narrated it) did not mention: “on the ‘Night of the Jinn’.” (*Da‘īf*)

تخریج: [إسناده ضعيف] أخرجه الترمذي، الطهارة، باب ما جاء في الوضوء بالنبيذ، ح: ٨٨ عن هناد بن السري به * وقال: "وأبو زيد رجل مجهول عند أهل الحديث" ورواه ابن ماجه، ح: ٣٨٤.

85. ‘Alqamah said: “I asked ‘Abdullāh bin Mas‘ūd: ‘Who among you was with the Messenger of Allāh ﷺ on the ‘Night of the Jinn’?’ He replied: ‘None of us were with him.’” (*Ṣaḥīh*)

٨٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وَهَيْبٌ عَنْ دَاوُدَ، عَنْ عَامِرٍ، عَنْ عَلْقَمَةَ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ: مَنْ كَانَ مِنْكُمْ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْجِنِّ؟ فَقَالَ: مَا كَانَ مَعَهُ مِنْ أَحَدٍ.

تخریج: أخرجه مسلم، الصلاة، باب الجهر بالقراءة في الصبح، والقراءة على الجن، ح: ٤٥٠ من حديث داود ابن أبي هند به مطولاً، ورواه الترمذي، ح: ٣٢٥٨ وقال: "حسن صحيح".

86. Ibn Juraij reported that ‘Aṭā’ (bin Abī Rabāḥ) used to dislike performing *Wuḍū’* with milk or *Nabīdh*, and he said, “*Tayammum*

٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا بِشْرُ بْنُ مَنْصُورٍ عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: إِنَّهُ كَرِهَ الْوُضُوءَ

[1] A type of drink made by soaking fruits — usually dates — in water. If the drink is left for long, it ferments and becomes wine, prior to that, it is not unlawful for consumption.

[2] A leather container, or water-skin.

is more preferred to me than that.”
(*Ṣaḥīḥ*)

بِاللَّيْنِ وَالسَّبِيذِ وَقَالَ: إِنَّ التَّيْمَمَ أَعْجَبُ إِلَيَّ مِنْهُ.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٩/١ من حديث أبي داود به.

Comments:

In case water is mixed with another thing, it still remains pure, provided the mixture does not change into something other than water like soup, broth, drink mix or the like. If it does, it is no longer water and performing *Wuḍū* or *Ghusl* with it is not valid.

87. Abū *Khaldah* said: “I asked Abū Al-‘*Āliyah* about a person who became sexually impure: ‘If he had *Nabīdh* and did not have any water, should he perform *Ghusl* with it?’ He replied: ‘No.’” (*Ṣaḥīḥ*)

٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا أَبُو خَلْدَةَ قَالَ: سَأَلْتُ أَبَا الْعَالِيَةِ عَنْ رَجُلٍ أَصَابَتْهُ جَنَابَةٌ، وَلَيْسَ عِنْدَهُ مَاءٌ وَعِنْدَهُ نَبِيذٌ، أَيُغْتَسَلُ بِهِ؟ قَالَ: لَا.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٩/١ من حديث أبي داود به.

Chapter 43. Should A Person Offer *Ṣalāt* When He Feels The Urge To Relieve Himself

88. ‘*Abdullāh bin Arqam* reported that he left for *Hajj* or ‘*Umrah* with a group of people whom he used to lead in prayer. One day, the *Iqāmah* for prayer was called — for the *Ṣubḥ* (*Fajr*) prayer — then he said: “One of you should lead,” and went to relieve himself, (saying): “I heard the Messenger of Allāh ﷺ say: ‘If one of you wants to relieve himself, and the *Iqāmah* is called for prayer, then let him first relieve himself.’” (*Ṣaḥīḥ*)

Abū *Dāwud* said: (Some narrators narrated it with a different chain). And most of them who narrated from *Ḥiṣhām* said as the narration of *Zuhair* (no. 88).

(المعجم ٤٣) بَابُ: أَيُصَلِّي الرَّجُلُ وَهُوَ حَاقِنٌ؟ (التحفة ٤٣)

٨٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ: أَنَّهُ خَرَجَ حَاجًّا أَوْ مُعْتَمِرًا وَمَعَهُ النَّاسُ وَهُوَ يَوْمُهُمْ، فَلَمَّا كَانَ ذَلِكَ يَوْمَ أَقَامَ الصَّلَاةَ - صَلَاةَ الصُّبْحِ - نُمُّ قَالَ: لِيَتَقَدَّمَ أَحَدُكُمْ وَذَهَبَ الْخَلَاءُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَذْهَبَ الْخَلَاءُ، وَقَامَتِ الصَّلَاةُ فَلْيَبْدَأْ بِالْخَلَاءِ».

قال أبو داود: رَوَى وَهَيْبُ بْنُ خَالِدٍ وَشُعَيْبُ بْنُ إِسْحَاقَ وَأَبُو ضَمْرَةَ هَذَا الْحَدِيثَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ رَجُلٍ

حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ أَرْقَمَ، وَالْأَكْثَرُ الَّذِينَ رَوَوْهُ عَنْ هِشَامٍ قَالُوا كَمَا قَالَ زُهَيْرٌ.

تخریج: [صحيح] أخرجه الترمذي، الطهارة، باب ما جاء إذا أقيمت الصلاة... إلخ، ح: ١٤٢ والنسائي، ح: ٨٥٣ وابن ماجه، ح: ٦١٦ من حديث هشام بن عروة به وقال الترمذي: "حسن صحيح" وصححه ابن خزيمة، ح: ٩٣٢، ١٦٥٢ وابن حبان (موارد)، ح: ١٩٤ والحاكم: ١٦٨/١ ووافقه الذهبي.

89. ‘Abdullāh bin Muḥammad bin Abī Bakr — the brother of ‘Āsim bin Muḥammad (meaning, grand-nephew of ‘Āishah) — said: “One day we were with ‘Āishah when her food was brought to her. ‘Āsim stood up to offer *Ṣalāt*, so she said: ‘I heard the Messenger of Allāh ﷺ say: “One should not offer *Ṣalāt* when the food has been served, nor while he is resisting one of the two filthy things.” (*Ṣaḥīḥ*)

٨٩ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ: وَحَدَّثَنَا مُسَدَّدٌ وَمُحَمَّدُ بْنُ عِيسَى الْمَعْنَى، قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي حَزْرَةَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ ابْنُ عِيسَى فِي حَدِيثِهِ: ابْنُ أَبِي بَكْرٍ ثُمَّ اتَّفَقُوا أَخُو الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: كُنَّا عِنْدَ عَائِشَةَ فَجِئْنَا بِطَعَامِهَا فَقَامَ الْقَاسِمُ يُصَلِّي، فَقَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يُصَلَّى بِحَضْرَةِ الطَّعَامِ وَلَا هُوَ يَدْفَعُهُ الْأَخْبَانِ».

تخریج: أخرجه مسلم، المساجد، باب كراهة الصلاة بحضرة الطعام الذي يريد أكله في الحال... إلخ ح: ٥٦٠ من حديث أبي حزرة القاص به وهو في المسند للإمام أحمد: ٤٣/٦، ٥٤.

Comments:

Humility and concentration are vital in order for *Ṣalāt* to be accepted by Allāh. Anything that distracts from one’s attention should be avoided. Hunger and the need to relieve oneself are often beyond human control. Therefore, one should first fulfill these needs before entering into *Ṣalāt*.

90. Thawbān narrated that the Messenger of Allāh ﷺ said: “Three things are not permissible for anyone to do: No man should lead a people (in prayer), and then mention himself only during the supplication, for if he does so, then he has betrayed them. And no one should glance inside a house before he asks permission, for if he does

٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى قَالَ: حَدَّثَنَا ابْنُ عِيَّاشٍ عَنْ حَبِيبِ بْنِ صَالِحٍ، عَنْ يَزِيدَ بْنِ شُرَيْحٍ الْحَضْرَمِيِّ، عَنْ أَبِي حَيٍّ الْمُؤَدَّبِ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ لَا يَجِلُّ لِأَحَدٍ أَنْ يَفْعَلَهُنَّ: لَا يَوْمُ رَجُلٍ قَوْمًا فَيُخْصُّ نَفْسَهُ بِالِدُعَاءِ دُونَهُمْ، فَإِنْ فَعَلَ فَقَدْ خَانَهُمْ، وَلَا يَنْظُرُ فِي فَعْرِ بَيْتٍ

so, then (it is as if) he has already entered. And no one should offer *Ṣalāt* while he is feeling discomfort until he lightens (i.e., relieves) himself.” (*Hasan*)

تخریج: [حسن] أخرجه الترمذي، الصلاة، باب ما جاء في كراهية أن يخص الإمام نفسه بالدعاء، ح: ٣٥٧ من حديث إسماعيل بن عياش به وتابعه بقية عند ابن ماجه، ح: ٦١٩، ٩٢٣.

91. Abū Hurairah narrated that the Prophet ﷺ said: “It is not permissible for a man who believes in Allāh and the Final Day that he offer *Ṣalāt* while he is in discomfort until he lightens himself...” he continued with a similar wording, and then said: “And it is not permissible for a man who believes in Allāh and the Final Day that he should lead a people (in prayer) except with their permission, or that he mention himself only during supplication, ignoring them, for if he does so then he has betrayed them.” (*Hasan*)

Abū Dāwud said: These are of the traditions of the people of Ash-Shām; no one else shared with them in (narrating) them.

قَبْلَ أَنْ يَسْتَأْذِنَ فَإِنْ فَعَلَ فَقَدْ دَخَلَ، وَلَا يُصَلِّي وَهُوَ حَقِنٌ حَتَّى يَتَخَفَّفَ».

٩١ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدِ السُّلَمِيِّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا ثَوْرٌ عَنْ يَزِيدَ بْنِ شُرَيْحِ الْحَضْرَمِيِّ، عَنْ أَبِي حَيٍّ الْمُؤَدَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَجِلُّ لِرَجُلٍ يَوْمُنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُصَلِّيَ وَهُوَ حَقِنٌ حَتَّى يَتَخَفَّفَ» ثُمَّ سَأَلَ نَحْوَهُ عَلَى هَذَا اللَّفْظِ قَالَ: «وَلَا يَجِلُّ لِرَجُلٍ يَوْمُنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَوْمًا قَوْمًا إِلَّا بِإِذْنِهِمْ، وَلَا يَخْتَصُّ نَفْسَهُ بِدَعْوَةٍ دُونَهُمْ، فَإِنْ فَعَلَ فَقَدْ خَانَهُمْ».

قال أبو داود: هَذَا مِنْ سُنَنِ أَهْلِ الشَّامِ لَمْ يَشْرِكْهُمْ فِيهَا أَحَدٌ.

تخریج: [حسن] أخرجه البيهقي: ١٢٩/٣ من حديث ثور بن يزيد به.

Comments:

Narrations 90 and 91, are weak, according to Ibn Khuzaimah, Ibn Taimiyyah, Ibn Al-Qayyim, *Shaikh* Al-Albānī, and others. Not performing *Ṣalāt* while having the urge to relieve oneself, and not leading a group of people in prayer without their permission, are supported by other narrations, but the portion prohibiting the *Imām* from supplicating for himself only, is not supported by any authentic narrations, and there are many supplications reported from Allāh’s Messenger ﷺ in which he supplicated in the first person singular; see nos. 781 and 880. And he ﷺ also ordered that in some cases, see no. 983.

Chapter 44. The Amount Of Water That Is Acceptable For Performing *Wuḍū'*

92. 'Āishah narrated that the Prophet ﷺ would perform *Ghusl* with a *Ṣā'*^[1] (of water), and he would perform *Wuḍū'* with a *Mudd*.^[2] (*Sahīh*)

Abū Dāwud said: (It was also narrated with different wording in this chain.)

تخریج: [صحيح] أخرجه ابن ماجه، الطهارة، باب ما جاء في مقدار الماء للوضوء والغسل من الجنابة، ح: ٢٦٨ من حديث همام به، ورواه النسائي، ح: ٣٤٧ وحديث أبان بن يزيد العطار، أخرجه البيهقي: ١/١٩٥ وإسناده صحيح.

93. Jābir narrated that the Prophet ﷺ would take a bath with a *Ṣā'* (of water), and he would perform *Wuḍū'* with a *Mudd*. (*Sahīh*)

تخریج: [صحيح] أخرجه أحمد: ٣/٣٠٣ عن هشيم به وصححه ابن خزيمة، ح: ١١٧ * ورواه حصين عن سالم بن أبي الجعد عند البيهقي: ١/١٩٥ والحاكم: ١/١٦١ وللحديث شواهد كثيرة منها الحديث السابق.

94. Umm 'Umārah narrated that the Prophet ﷺ wanted to perform *Wuḍū'*, so a container was brought to him which contained water equal to two-thirds of a *Mudd*. (*Sahīh*)

تخریج: [إسناده صحيح] أخرجه النسائي، الطهارة، باب القدر الذي يكتفي به الرجل من الماء للوضوء، ح: ٧٤ عن محمد بن بشار به مطولاً، وله طريق آخر عند البيهقي: ١/١٩٦.

(المعجم ٤٤) - بَابُ مَا يُجْزَىءُ مِنْ
الْمَاءِ فِي الْوُضُوءِ (التحفة ٤٤)

٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَغْتَسِلُ بِالصَّاعِ وَيَتَوَضَّأُ بِالْمُدِّ. قَالَ أَبُو دَاوُدَ: رَوَاهُ أَبَانُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ صَفِيَّةَ.

٩٣ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَغْتَسِلُ بِالصَّاعِ وَيَتَوَضَّأُ بِالْمُدِّ.

٩٤ - حَدَّثَنَا ابْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبِ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ عَبَّادَ بْنَ تَمِيمٍ عَنْ جَدَّتِي وَهِيَ أُمُّ عَمَارَةَ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ فَأَتَيْتَنِي بِإِنَاءٍ فِيهِ مَاءٌ قَدْرُ ثُلْثِي الْمُدِّ.

[1] *Ṣā'* is a measurement of volume. It is four scoops with the two hands held together.

[2] A *Mudd* is roughly one-fourth the size of a *Ṣā'*.

95. Anas reported that the Prophet ﷺ would perform *Wuḍū'* using a vessel large enough to hold two *Raṭls*,^[1] and he would perform *Ghūsl* a *Ṣā'*. (*Ṣaḥīḥ*)

Abū Dāwūd said: Shu'bah reported it, he said: "‘Abdullāh bin ‘Abdullāh bin Jabar narrated to me, he said: ‘I heard Anas’" except that he said in it: "he (ﷺ) performed *Wuḍū'* with a *Makūk*'"^[2] and he did not mention two *Raṭls*.

Abū Dāwūd said: And Yahyā bin Ādam reported it from Sharīk, he said: "From Ibn Jabr bin ‘Atik." He said: And Sufyān reported it from ‘Abdullāh bin ‘Eisā, he said: "Jabr bin ‘Abdullāh narrated to me...."

Abū Dāwūd said: I heard Aḥmad bin Ḥanbal say that a *Ṣā'* is equivalent to five *Raṭls*.

Abū Dāwūd said: And this is the *Ṣā'* of Ibn Abī Dhi'b,^[3] and it is the *Ṣā'* of the Prophet ﷺ.

٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَرَّازُ
قال: حدثنا شريك عن عبد الله بن عيسى،
عن عبد الله بن جبر، عن أنس قال: كان
النبي ﷺ يتوضأ بإناء يسع رطلين ويعتسل
بالصاع.

قال أبو داود: ورواه شعبة قال: حدثني
عبد الله بن عبد الله بن جبر قال: سمعت
أنسا، إلا أنه قال: يتوضأ بمكوك، ولم
يذكر رطلين.

قال أبو داود: ورواه يحيى بن آدم عن
شريك قال: عن ابن جبر بن عتيك قال:
ورواه سفيان عن عبد الله بن عيسى قال:
حدثني جبر بن عبد الله.

قال أبو داود: سمعت أحمد بن حنبل
يقول: الصاع خمسة أرطال.
قال أبو داود: وهو صاع ابن أبي ذئب،
وهو صاع النبي ﷺ.

تخريج: [صحيح] أخرجه أحمد: ١٧٩/٣ من حديث شريك به ورواه البخاري، ح: ٢٠١ ومسلم، ح: ٣٢٥ من حديث مسعر عن عبدالله بن جبر به ورواه مسلم من حديث شعبة عن عبدالله ابن جبر به.

Comments:

The foregoing *Aḥādīth* should not be taken as laying down rules for fixed quantities of water. The purpose is to encourage and exhort, in that this is enough water, while more is used when needed. Water should be consumed as sparingly as possible. Undue use or waste is not permissible.

[1] See the explanation of Imām Aḥmad bin Ḥanbal cited in the text.

[2] It is also a measurement of volume, and its meaning is similar.

[3] That is Muḥammad bin ‘Abdur-Raḥmān bin Al-Mughīrah, who reported from Nāfi‘, Az-Zuhri and others.

Chapter 45. Excessiveness In The Water For Ablution

96. Abū Na‘amah narrated that ‘Abdullāh bin Mughaffal overheard his son say: “O Allāh! I ask You to grant me the white palace on the right hand side of Paradise as soon as I enter it.” So he said: “My son, ask Allāh for Paradise, and seek His refuge from the Fire, for I heard the Messenger of Allāh ﷺ say: ‘There will be in this nation a group of people who will overstep the bounds in purification, and supplication.’” (*Sahih*)

(المعجم ٤٥) - بَابُ الْإِسْرَافِ فِي
الْوُضُوءِ (التحفة ٤٥)

٩٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: حَدَّثَنَا سَعِيدُ الْجُرَيْرِيُّ عَنْ أَبِي نَعَامَةَ: أَنَّ عَبْدَ اللَّهِ بْنَ مُغَفَّلِ بْنِ سَمْعَانَ ابْنَهُ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْقَصْرَ الْأَبْيَضَ عَنْ يَمِينِ الْجَنَّةِ إِذَا دَخَلْتَهَا. قَالَ: يَا بَنِيَّ! سَلِ اللَّهَ الْجَنَّةَ وَتَعَوَّذْ بِهِ مِنَ النَّارِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَيَكُونُ فِي هَذِهِ الْأُمَّةِ قَوْمٌ يَغْتَدُونَ فِي الطُّهُورِ وَالِدُعَاءِ».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الدعاء، باب كراهية الاعتداء في الدعاء، ح: ٣٨٦٤ من حديث حماد بن سلمة به وصححه ابن حبان، (موارد: ١٧١، ١٧٢ والحاكم: ١/٥٤٠ ووافقه الذهبي).

Comments:

We learn from the foregoing *Hadith* that excessive use of water is not permissible to purify oneself. To avoid falling prey to recurring doubts, it is advisable to spray one's garment, below the navel (around the area of the sexual organ), with water, after performing *Wudu'*. See no. 166.

Chapter 46. Regarding *Isbāgh* (To Complete) *Al-Wuḍū'*

97. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ saw some people (performing *Wudu'*) whose heels were still (dry). He said: “Woe to the heels from the Fire; complete your *Wuḍū'*.” (*Sahih*)

(المعجم ٤٦) بَابُ: فِي إِسْبَاغِ الْوُضُوءِ
(التحفة ٤٦)

٩٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مَنْصُورٌ عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى قَوْمًا وَأَعْقَابُهُمْ تَلُوحُ، فَقَالَ: «وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ، أَسْبِغُوا الْوُضُوءَ».

تخريج: أخرجه مسلم، الطهارة، باب وجوب غسل الرجلين بكاملهما، ح: ٢٤١ من حديث سفیان الثوري به ورواه النسائي، ح: ١١١ وابن ماجه، ح: ٤٥٠ ورواه البخاري، ح: ٦٠ من طريق آخر عن عبدالله بن عمرو بن العاص به.

Comments:

Extreme care should be taken while performing *Wudu'*. No spot should be left dry to escape the mentioned punishment. *Wudu'* performed hurriedly may leave some spots unwashed, especially the depressions behind ankles.

Chapter 47. Performing *Wudu'* From Brass Containers

(المعجم ٤٧) - بَابُ الْوُضُوءِ فِي آنِيَةِ الصُّفْرِ (التحفة ٤٧)

98. 'Āishah narrated that the Messenger of Allāh ﷺ and she would perform *Ghusl* from a basin made of (*Shabah*) brass. (*Sahih*)

٩٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: أَخْبَرَنِي صَاحِبٌ لِي عَنْ هِشَامِ بْنِ عُرْوَةَ أَنَّ عَائِشَةَ قَالَتْ: كُنْتُ أُغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ فِي تَوْرٍ مِنْ شَبِّهِ.

تخريج: [صحيح] أخرجه البيهقي: ٣١/١ من حديث أبي داود به * حماد بن سلمة سمعه من شعبة عن هشام عن أبيه عن عائشة به، عند البيهقي: ٣١/١ وبه صح الحديث.

99. A similar narration has been reported (with a different chain) from Hishām bin 'Urwah, from his father [from 'Āishah], from the Prophet ﷺ. (*Sahih*)

٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَنَّ إِسْحَاقَ ابْنَ مَنْصُورٍ حَدَّثَهُمْ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ رَجُلٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ [عَنْ عَائِشَةَ] عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

تخريج: [صحيح] انظر الحديث السابق وأخرجه البيهقي: ٣١/١ وأورده الحاكم في المستدرک: ١٦٩/١ من حديث حماد عن هشام عن أبيه عن عائشة به.

100. 'Abdullāh bin Zaid narrated: "The Messenger of Allāh ﷺ came to us, so we brought some water for him in a basin made of brass (*Sufr*) to perform *Wudu'*." (*Sahih*)

١٠٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ وَسَهْلُ بْنُ حَمَادٍ قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ عَنْ عَمْرٍو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ ابْنِ زَيْدٍ قَالَ: جَاءَنَا رَسُولُ اللَّهِ ﷺ فَأَخْرَجْنَا لَهُ مَاءً فِي تَوْرٍ مِنْ صُفْرِ فَتَوَضَّأَ.

تخريج: أخرجه البخاري، الوضوء، باب الغسل والوضوء في المخبض . . . إلخ، ح: ١٩٧ وابن ماجه، ح: ٤٧١ من حديث عبدالعزيز بن عبدالله به ورواه البخاري، ح: ١٩١ ومسلم، ح: ٢٣٥ من حديث عمرو بن يحيى به.

Comments:

Shabah: refers to a metal like brass that resembles the color of gold. Similarly *Sufr* is used for such metals, and its name implies yellowish color than *Shabah*.

Chapter 48. Saying 'Bismillāh' While Starting Wudū'

101. Abū Hurairah reported that the Prophet ﷺ said: "There is no *Ṣalāt* for one who does not have *Wudū'*, and there is no *Wudū'* for one who did not mention the Name of Allāh over it (while starting)." (*Ḥasan*)

تخریج: [حسن] أخرجه ابن ماجه، الطهارة، باب ما جاء في التسمية في الوضوء، ح: ٣٩٩ من حديث محمد بن موسى به وسنده ضعيف وللحديث شواهد منها ما أخرجه ابن ماجه، ح: ٣٩٧ وسنده حسن.

102. Ibn Wahb narrated from Ad-Darāwardī, who mentioned that Rabī'ah explained the meaning of the *Ḥadīth* of the Prophet ﷺ: There is no *Wudū'* for one who did not mention the Name of Allāh over it, — "It is (about) the one who performs *Wudū'* or *Ghusl* but he does not have the intention to perform the *Wudū'* (performed) for *Ṣalāt* or the *Ghusl* (performed) for sexual impurity." (*Sahīh*)

تخریج: [إسناده صحيح] أخرجه البيهقي: ٤١/١ من حديث أبي داود به.

Comments:

One should begin *Wudū'* with the statement '*Bismillāh*' (In the Name of Allāh). It is *Wājib* (obligatory) according to an order of the Prophet ﷺ, see *Sunan An-Nasā'ī, Ḥadīth* no. 78.

Chapter 49. A Man Putting His Hand In The Container Before Washing It

103. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When one of you wakes up at night, let him not put his hand into

(المعجم ٤٨) بَابُ: فِي التَّسْمِيَةِ عَلَى
الْوُضُوءِ (التحفة ٤٨)

١٠١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى عَنْ يَعْقُوبَ بْنِ سَلَمَةَ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا صَلَاةَ لِمَنْ لَا وُضُوءَ لَهُ، وَلَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ».

١٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنِ الدَّرَاوَرْدِيِّ قَالَ: وَذَكَرَ رَبِيعَةُ أَنَّ تَفْسِيرَ حَدِيثِ النَّبِيِّ ﷺ: «لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ» أَنَّهُ الَّذِي يَتَوَضَّأُ وَيَتَنَسَّلُ وَلَا يَتَوَيُّ وُضُوءًا لِلصَّلَاةِ وَلَا غُسْلًا لِلْجَنَابَةِ.

(المعجم ٤٩) بَابُ: فِي الرَّجُلِ يَدْخُلُ يَدَهُ
فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا (التحفة ٤٩)

١٠٣ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي رَزِينٍ وَأَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

the container until he washes it three times, for he does not know where his hand spent the night.”
(*Ṣaḥīḥ*)

ﷺ: «إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلَا يَغْمِسُ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثَ مَرَّاتٍ فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ».

تخریج: أخرجه مسلم، الطهارة، باب كراهة غمس المتوضىء وغيره يده المشكوك ... إلخ، ح: ٢٧٨ من حديث أبي معاوية محمد بن خازم الضرير به.

104. (In another wording with a different chain,) from Abū Hurairah, may Allāh be pleased with him, from the Prophet ﷺ, he said: "...two or three times.”
(*Ṣaḥīḥ*)

١٠٤ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عِيسَى ابْنُ يُونُسَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ - يَعْنِي بِهَذَا الْحَدِيثِ قَالَ مَرَّتَيْنِ أَوْ ثَلَاثًا وَلَمْ يَذْكَرْ أَبَا رَزِينٍ.

تخریج: [صحيح] أخرجه البيهقي: ٤٥/١ من حديث أبي داود به وانظر الحديث السابق.

105. Abū Mariam said that he heard Abū Hurairah saying: “I heard the Messenger of Allāh ﷺ say: ‘When one of you wakes up from his sleep, then let him not put his hand into the container until he washes it three times, for one of you does not know where his hand spent the night, or where his hand wandered.’” (*Ṣaḥīḥ*)

١٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ أَبِي مَرِيَمٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَدْخُلْ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثَ مَرَّاتٍ، فَإِنْ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ أَوْ أَيْنَ كَانَتْ تَطُوفُ يَدُهُ».

تخریج: [إسناده صحيح] أخرجه الدارقطني: ٥٠/١، ح: ١٢٧ من حديث عبدالله بن وهب به وقال: "وهذا إسناد حسن" وصححه ابن حبان (الإحسان): ١٠٥٨.

Comments:

The word "night" occurs in the previous *Aḥādīth*. That's because one's hands are more likely to get polluted at nighttime rather than the day. However, the ruling applies to all times, night or day. If one sleeps during the daytime, one should still wash one's hands after awaking, prior to submerging them into the vessel holding water for purification.

**Chapter 50. The Manner Of
The Prophet's ﷺ Wudū'**

106. Abān, the freed slave of 'Uthmān bin 'Affān, narrated: "I saw 'Uthmān perform *Wudū'*. He poured water over his hands three times, and washed them. Then he performed *Maḍmaḍah*, and blew water from his nose, and washed his face three times. He washed his right hand up to the elbow three times, and then the left in the same manner. He then wiped his head. He then washed his right foot three times, and his left foot the same. Then he said: 'I saw the Messenger of Allāh ﷺ perform *Wudū'* just like this *Wudū'* of mine, and say: "Whoever performed *Wudū'* like this *Wudū'* of mine, then prayed two *Rak'ahs*, not whispering to himself^[1] (any matter of this world), Allāh will forgive all of his previous sins." (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الصوم، باب سواك الرطب واليابس للصائم، ح: ١٩٣٤ من حديث معمر ومسلم، الطهارة، باب صفة الوضوء وكماله، ح: ٢٢٦ من حديث الزهري به وهو في مصنف عبدالرزاق، ح: ١٣٩ ورواه النسائي، ح: ٨٤، ٨٥.

107. (There is another narration) that Ḥumrān said: "I saw 'Uthmān bin 'Affān perform *Wudū'*..." and he mentioned similar to it (no. 106), but he did not mention *Al-Maḍmaḍah* or *Al-Istinshāq*, and he said in it: "...and he wiped his head three times, and then washed his feet three times, and then said: 'I saw the Messenger of Allāh ﷺ

(المعجم ٥١) - بَابُ صِفَةِ وُضُوءِ النَّبِيِّ
ﷺ (التحفة ٥٠)

١٠٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ حُمْرَانَ بْنِ أَبَانَ مَوْلَى عُثْمَانَ بْنِ عَمَانَ قَالَ: رَأَيْتُ عُثْمَانَ بْنَ عَمَانَ تَوَضَّأَ فَأَفْرَعَ عَلَى يَدَيْهِ ثَلَاثًا فَعَسَلَهُمَا ثُمَّ تَمَضَّمَصَّ وَاسْتَشْتَرَّ وَعَسَلَ وَجْهَهُ ثَلَاثًا وَعَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثًا ثُمَّ الْيُسْرَى مِثْلَ ذَلِكَ ثُمَّ مَسَحَ رَأْسَهُ ثُمَّ عَسَلَ قَدَمَهُ الْيُمْنَى ثَلَاثًا ثُمَّ الْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ مِثْلَ وُضُوءِي هَذَا، ثُمَّ قَالَ: مَنْ تَوَضَّأَ مِثْلَ وُضُوءِي هَذَا ثُمَّ صَلَّى رَكَعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

١٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ وَرْدَانَ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي حُمْرَانُ قَالَ: رَأَيْتُ عُثْمَانَ بْنَ عَمَانَ تَوَضَّأَ، فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرِ الْمَضْمَصَةَ وَالِاسْتِنْشَاقَ، وَقَالَ فِيهِ: وَمَسَحَ رَأْسَهُ ثَلَاثًا ثُمَّ عَسَلَ رِجْلَيْهِ

[1] *Lā yuhaddithu fihimā.*

perform *Wudū'* in this manner..."
He also said: "Whoever performed less than this,^[1] then it is sufficient for him." And he did not mention the part about the *Ṣalāt*. (*Hasan*)

تخریج: [إسناده حسن] أخرجه الدارقطني: ١/٩١، ح: ٢٩٩ من حديث أبي عاصم الضحاك ابن مخلد به وللحديث شواهد كثيرة.

108. Ibn Abī Mulaikah was asked about the *Wudū'*. He said: "I saw 'Uthmān bin 'Affān being asked about the *Wudū'*, so he called for water (to be brought). A small container was brought for him. He poured water from it onto his right hand, then inserted it into the container. He performed *Maḍmaḍah* and *Istinshāq* three times, and washed his face three times. Then he washed his right hand three times, and washed his left hand three times. He then inserted his hand (into the container) and took some water, with which he wiped his head and ears. He wiped the inside of them (the ears), and the outside, one time. Then he washed his feet. He then said: 'Where are the people that asked about the *Wudū'*? This is how I saw the Messenger of Allāh ﷺ perform the *Wudū'*.'" (*Da'if*)

Abū Dāwud said: All the correct *Aḥadīth* of 'Uthmān (performing *Wudū'*) indicate that wiping the head is only once, for they mention that (during) the *Wudū'* (he washed) three times, and they said: "...and he

ثَلَاثًا، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ هَكَذَا، وَقَالَ: مَنْ تَوَضَّأَ دُونَ هَذَا كَفَّاهُ، وَلَمْ يَذْكُرْ أَمْرَ الصَّلَاةِ.

١٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ الْإِسْكَنْدَرَانِيُّ قَالَ: حَدَّثَنَا زِيَادُ بْنُ يُوسُفَ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ زِيَادٍ الْمُؤَدَّبُ عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ التَّيْمِيِّ قَالَ: سُئِلَ ابْنُ أَبِي مُلَيْكَةَ عَنِ الْوُضُوءِ فَقَالَ: رَأَيْتُ عُثْمَانَ ابْنَ عَفَّانَ سُئِلَ عَنِ الْوُضُوءِ فَدَعَا بِمَاءٍ فَأَتَيْ بِمِیْضَاةٍ فَأَصْعَاَهَا عَلَى يَدِهِ الْيُمْنَى ثُمَّ أَدْخَلَهَا فِي الْمَاءِ فَتَمَضَّمَصَ ثَلَاثًا وَاسْتَنْتَرَّ ثَلَاثًا وَعَسَلَ وَجْهَهُ ثَلَاثًا ثُمَّ عَسَلَ يَدَهُ الْيُمْنَى ثَلَاثًا وَعَسَلَ يَدَهُ الْيُسْرَى ثَلَاثًا ثُمَّ أَدْخَلَ يَدَهُ فَأَخَذَ مَاءً فَمَسَحَ بِرَأْسِهِ وَأَذْنَيْهِ فَعَسَلَ بُطُونَهُمَا وَظُهُورَهُمَا مَرَّةً وَاحِدَةً ثُمَّ عَسَلَ رِجْلَيْهِ ثُمَّ قَالَ: أَيْنَ السَّائِلُونَ عَنِ الْوُضُوءِ؟ هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ.

قال أبو داود: أحاديث عثمان الصَّحاح كلها تدلُّ على مسح الرأسِ أنه مرَّة، فإنهم ذكروا الوُضُوءَ ثَلَاثًا، وقالوا فيها: وَمَسَحَ رَأْسَهُ، لَمْ يَذْكُرُوا عَدَدًا كَمَا ذَكُرُوا فِي غَيْرِهِ.

[1] Meaning the number of times; whoever washed some parts less than three or two times.

wiped his head...” without mentioning how many times, as they did with the other acts.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٦٤/١ من حديث أبي داود به * فيه سعيد بن زياد المؤذن مجهول، وثقه ابن حبان وحده.

109. Abū ‘Alqamah narrated: “‘Uthmān asked for water to be brought for *Wuḍū’*. He used his right hand to pour water on his left, then washed his hands up to the wrists.” He said: “He then performed *Maḍmaḍah* and *Istinshāq* three times,” and he mentioned (that he performed the acts of) *Wuḍū’* three times. Then said: “He wiped his head, then washed his feet, and said: ‘I saw the Messenger of Allāh ﷺ performing *Wuḍū’* just as you saw me perform *Wuḍū’*...” and he quoted similar to the *Ḥadīth* of Az-Zuhrī and completed it.^[1] (*Ḥasan*)

١٠٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا عَيْسَى قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ يَعْنِي ابْنَ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أَبِي عَلْقَمَةَ: أَنَّ عُثْمَانَ دَعَا بِمَاءٍ فَتَوَضَّأَ فَأَفْرَغَ بِيَدِهِ الْيُمْنَى عَلَى الْيُسْرَى ثُمَّ غَسَلَهُمَا إِلَى الْكُوعَيْنِ قَالَ: ثُمَّ مَضَمَصَّ وَاسْتَنْشَقَ ثَلَاثًا وَذَكَرَ الْوُضُوءَ ثَلَاثًا، قَالَ: وَمَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ رِجْلَيْهِ، وَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ مِثْلَ مَا رَأَيْتُمُونِي تَوَضَّأْتُ ثُمَّ سَأَلَ نَحْوَ حَدِيثِ الزُّهْرِيِّ وَأَتَمَّ.

تخریج: [إسناده حسن] أخرجه الدارقطني: ٨٤/١، ح: ٢٧٩ من حديث عبیدالله بن أبي زياد به وهو حسن الحديث.

110. Shaqīq bin Abī Salamah narrated: “I saw ‘Uthmān bin ‘Affān wash his forearms^[2] three times each, and wipe his head three times, and then say: ‘I saw the Messenger of Allāh ﷺ do like this.’” (*Ḥasan*)

Abū Dāwud said: It was narrated from Wakī‘, from Isrā‘īl,^[3] but he only said: “He performed *Wuḍū’* three times.”

١١٠ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ قَالَ: حَدَّثَنَا إِسْرَائِيلُ بْنُ عَامِرٍ بْنِ شَقِيقِ بْنِ جَمْرَةَ، عَنْ شَقِيقِ بْنِ سَلَمَةَ قَالَ: رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ غَسَلَ ذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا وَمَسَحَ رَأْسَهُ ثَلَاثًا ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَّ هَذَا. قَالَ أَبُو دَاوُدَ: وَرَوَاهُ وَكَيْعٌ عَنْ إِسْرَائِيلَ قَالَ: تَوَضَّأَ ثَلَاثًا قَطُّ.

[1] Referring to number 106.

[2] The meaning is (including the hands).

[3] The version cited was reported from him, but by Yahyā bin Ādam instead of Wakī‘.

تخريج: [إسناده حسن] أخرجه الدارقطني: ١/ ٩١، ح: ٢٩٨ من حديث هارون بن عبدالله به.

Comments:

Most narrations mention wiping the head once only, and that is enough, and it is also preferred by a number of scholars.

111. ‘Abd Khair narrated: “Once ‘Alī came to us after he had prayed, and asked for water for purification to be brought. We said (to ourselves): ‘Why does he wish to purify himself after he has prayed? (It appears that) he only wishes to teach us.’ So he was brought a container with water in it, and a basin. He poured water from the container onto his right hand, then washed his hands three times. He then performed *Maḍmaḍah* and *Istinthār* three times. He used the same handful to put water into his mouth and nose. He then washed his face three times, and washed his right hand three times, and his left hand three times. He then inserted his hand into the container, and wiped his head once. Then, he washed his right foot three times, and his left foot three times. He then said: ‘Whoever is pleased to know the *Wuḍū’* of the Messenger of Allāh ﷺ then this is it.’” (*Saḥīḥ*)

١١١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ قَالَ: أَتَانَا عَلِيٌُّّ وَقَدْ صَلَّى فَدَعَا بِطَهْوَرٍ، فَقُلْنَا: مَا يَصْنَعُ بِالطَّهْوَرِ وَقَدْ صَلَّى مَا يُرِيدُ إِلَّا لِيُعَلِّمَنَا. فَأَتَيْ بِنَاءً فِيهِ مَاءٌ وَطَسْتٌ، فَأَفْرَغَ مِنَ الْإِنَاءِ عَلَى يَمِينِهِ فَغَسَلَ يَدَيْهِ ثَلَاثًا ثُمَّ تَمَضَّمَضَ وَاسْتَنْثَرَ ثَلَاثًا فَمَضَّمَضَ وَنَثَرَ مِنَ الْكَفِّ الَّذِي يَأْخُذُ فِيهِ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَغَسَلَ يَدَهُ الْيُمْنَى ثَلَاثًا وَغَسَلَ يَدَهُ الشِّمَالِ ثَلَاثًا ثُمَّ جَعَلَ يَدَهُ فِي الْإِنَاءِ فَمَسَحَ بِرَأْسِهِ مَرَّةً وَاحِدَةً ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى ثَلَاثًا وَرِجْلَهُ الْيُسْرَى ثَلَاثًا، ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَعْلَمَ وُضُوءَ رَسُولِ اللَّهِ ﷺ فَهُوَ هَذَا.

تخريج: [إسناده صحيح] أخرجه النسائي، الطهارة، باب غسل الوجه، ح: ٩٢ من حديث أبي عوانة به وانظر الحديث الآتي.

112. ‘Abd Khair narrated: “‘Alī prayed *Al-Ghadāh* (*Al-Fajr*), then entered Ar-Raḥbah.^[1] He called for some water, so a boy brought

١١٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخُلَوَانِيُّ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ

[1] A place in Al-Kūfah.

him a container of water, and a basin. He took the container with his right hand, and poured water onto his left. He washed his hands three times, then inserted his right hand into the container and performed *Maḍmaḍah* and *Istinshāq* three times..." Then he narrated similar to the *Hadīth* of Abū 'Awānah (no. 111), (adding): "...then he wiped his head; the front of it and the back of it..." then he narrated the remainder of the *Hadīth* similarly. (*Ṣaḥīh*)

تخریج: [إسناده صحيح] أخرجه النسائي، الطهارة، باب: بأي اليدين يستنثر، ح: ٩١ من حديث حسين بن علي به.

113. 'Abd *Khair* narrated: "I saw 'Alī being brought a chair, upon which he sat. Then a container of water was brought to him. He washed his hands three times, then performed *Maḍmaḍah* with the *Istinshāq* with the same water..." and he mentioned the *Hadīth* (similar to no. 112). (*Ṣaḥīh*)

زَائِدَةٌ قَالَ: حَدَّثَنَا خَالِدُ بْنُ عُلْقَمَةَ الْهَمْدَانِيُّ عَنْ عَبْدِ خَيْرٍ قَالَ: صَلَّى عَلَيَّ الْعِدَاءُ ثُمَّ دَخَلَ الرَّحْبَةَ فَدَعَا بِمَاءٍ، فَأَتَاهُ الْعَلَامُ بِإِنَاءٍ فِيهِ مَاءٌ وَطَسَّتْ، قَالَ: فَأَخَذَ الْإِنَاءَ بِيَدِهِ الْيُمْنَى فَأَفْرَغَ عَلَى يَدِهِ الْيُسْرَى وَغَسَلَ كَفَيْهِ ثَلَاثًا ثُمَّ أَذْخَلَ يَدَهُ الْيُمْنَى فِي الْإِنَاءِ فَمَضْمَضَ ثَلَاثًا وَاسْتَنْشَقَ ثَلَاثًا. ثُمَّ سَاقَ قَرِيبًا مِنْ حَدِيثِ أَبِي عَوَانَةَ. ثُمَّ مَسَحَ رَأْسَهُ مُقَدَّمَةً وَمُؤَخَّرَةً. ثُمَّ سَاقَ الْحَدِيثَ نَحْوَهُ.

١١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ مَالِكَ بْنَ عُرْفَةَ قَالَ: سَمِعْتُ عَبْدَ خَيْرٍ قَالَ: رَأَيْتُ عَلِيًّا أَنِّي بِكُرْسِيِّ فَقَعَدَ عَلَيْهِ ثُمَّ أَنِّي بِكُورٍ مِنْ مَاءٍ فَغَسَلَ يَدَهُ ثَلَاثًا ثُمَّ تَمَضَّمَصَ مَعَ الْاسْتِنْشَاقِ بِمَاءٍ وَاحِدٍ. وَذَكَرَ الْحَدِيثَ.

تخریج: [صحيح] أخرجه النسائي، الطهارة، باب عدد غسل الوجه، ح: ٩٣، ٩٤ من حديث شعبة به وقال: "هذا خطأ والصواب: خالد بن علقمة، ليس مالك بن عرفطة".

Comments:

According to this *Hadīth*, both rinsing the mouth, and sniffing water into nostrils, may be performed with one handful of water (the same water held in the hollow of the palm).

114. Zirr bin *Hubaish* stated that he heard 'Alī being asked about the *Wudū'* of the Messenger of Allāh. He mentioned the *Hadīth*, and he said: "And he wiped his

١١٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا رَبِيعَةُ الْكِنَانِيُّ عَنْ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ زَرِّ بْنِ حُبَيْشٍ:

head, until it was about to drip,^[1] and he washed his feet three times. He then said, ‘This was how the the Messenger of Allāh ﷺ performed *Wuḍū’*.’” (*Hasan*)

أَنَّهُ سَمِعَ عَلِيًّا وَسُئِلَ عَنْ وُضُوءِ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ الْحَدِيثَ وَقَالَ: وَمَسَحَ رَأْسَهُ حَتَّى لَمَّا يَفْطُرُ وَعَسَلَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ: هَكَذَا كَانَ وُضُوءَ رَسُولِ اللَّهِ ﷺ.

تخريج: [إسناده حسن] أخرجه أحمد: ١١٠/١ من حديث ربيعة الكناني به.

Comments:

This *Hadīth* indicates that he took fresh water into his hands, to wipe his head, wetting them well, but not so much as to let water flow off his head. Taking more water upon the hands to wipe the head is allowed accordingly, but it is not required.

115. ‘Abdur-Raḥmān bin Abī Lailā said: “I saw ‘Alī perform the *Wuḍū’*, and he washed his face three times, and his forearms three times. He wiped his head once, and then said: ‘This was how the Messenger of Allāh ﷺ used to perform *Wuḍū’*.’” (*Hasan*)

١١٥ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الطُّوسِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: حَدَّثَنَا فِطْرٌ عَنْ أَبِي فَرْوَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ فَعَسَلَ وَجْهَهُ ثَلَاثًا وَعَسَلَ ذِرَاعَيْهِ ثَلَاثًا وَمَسَحَ بِرَأْسِهِ وَاحِدَةً، ثُمَّ قَالَ: هَكَذَا تَوَضَّأَ رَسُولُ اللَّهِ ﷺ.

تخريج: [إسناده حسن] وقال الحافظ في التلخيص الحبير: ٨٠/١، ح: ٧٩ "سنده صحيح".

116. Abū Ḥayyāh said: “I saw ‘Alī performing *Wuḍū’*...” and he narrated all of the (actions of) *Wuḍū’* as (having been repeated) thrice, then said: “...then he wiped his head, then washed his feet until the ankles. He (meaning, ‘Alī) then said: ‘I wished to show you the purification of the Messenger of Allāh ﷺ.’” (*Ṣaḥīḥ*)

١١٦ - حَدَّثَنَا مُسَدَّدٌ وَأَبُو تَوْبَةَ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ؛ ح: وَحَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: أَخْبَرَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ، فَذَكَرَ وُضُوءَهُ كُلَّهُ ثَلَاثًا ثَلَاثًا، قَالَ: ثُمَّ مَسَحَ رَأْسَهُ ثُمَّ عَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ قَالَ: إِنَّمَا أَحْبَبْتُ أَنْ أُرِيكُمْ طُهُورَ رَسُولِ اللَّهِ ﷺ.

[1] Copies of this text differ on the wording here, as do various compilers who narrated it from the same route of transmission. Imām Aḥmad narrated it from the same route (1:109; no. 873), but with a shorter chain. His narration makes the meaning clear, solving the disagreements among the commentaries, and it has been translated accordingly.

تخریج: [صحیح] أخرجه الترمذي، الطهارة، باب ما جاء في وضوء النبي ﷺ كيف كان؟، ح: ٤٨ والنسائي، ح: ٩٦، ١١٥ من حديث أبي الأحوص به وقال الترمذي: "هذا حديث حسن صحيح" وللحديث شواهد كثيرة.

117. ‘Ubaidullāh Al-Khawlānī narrated from Ibn ‘Abbās, who said: “Alī — meaning Ibn Abī Tālib — visited me after having urinated. He called for water in order to perform ablution, so a bowl with water was placed before him. He said: ‘O Ibn ‘Abbās. Should I not show you how the Messenger of Allāh ﷺ used to perform *Wuḍū’*?’ I said ‘Yes.’ So he poured water onto his hand and washed it, then inserted his right hand (inside the bowl), and poured water onto his other hand with it. He then washed his hands, and performed *Maḍmaḍah* and *Istinḥār*. He then inserted both hands into the container and took out a handful of water, and splashed it on his face. He then used his thumbs to wash the front part of his ears. He repeated this a second and a third time. He then used his right hand to scoop up some water, which he splashed on his forehead, and allowed the water to drip down his face. Then, he washed his forearms up to the elbows three times. He then wiped his head, and the back of his ears. He then put both his hands (in the container) and took out a handful of water, which he splashed onto his feet while he was wearing sandals.”

I (‘Ubaidullāh) said: “While he was

١١٧ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى
الْحَرَّانِيُّ قَالَ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ سَلَمَةَ،
عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ
ابْنِ يَزِيدَ بْنِ رُكَّانَةَ، عَنْ عُبَيْدِ اللَّهِ الْخَوْلَانِيِّ،
عَنْ ابْنِ عَبَّاسٍ قَالَ: دَخَلَ عَلَيَّ عَلِيٌّ يَعْنِي
ابْنَ أَبِي طَالِبٍ، وَقَدْ أَهْرَاقَ الْمَاءَ، فَدَعَا
بِوَضُوءٍ، فَأَتَيْنَاهُ بِتَوْرٍ فِيهِ مَاءٌ حَتَّى وَضَعْنَاهُ
بَيْنَ يَدَيْهِ، فَقَالَ: يَا ابْنَ عَبَّاسِ! أَلَا أُرِيكَ
كَيْفَ كَانَ يَتَوَضَّأُ رَسُولُ اللَّهِ ﷺ؟ قُلْتُ:
بَلَى. قَالَ: فَأَصْعَى الْإِنَاءَ عَلَى يَدِهِ فَعَسَلَهَا
ثُمَّ أَدْخَلَ يَدَهُ الْيُمْنَى فَأَفْرَعَهَا بِهَا عَلَى الْأُخْرَى
ثُمَّ غَسَلَ كَفَيْهِ ثُمَّ تَمَضَّمَصَّ وَاسْتَنْشَرَّ ثُمَّ أَدْخَلَ
يَدَيْهِ فِي الْإِنَاءِ جَمِيعًا فَأَخَذَ بِهِمَا حَفْنَةً مِنْ
مَاءٍ فَضَرَبَ بِهَا عَلَى وَجْهِهِ ثُمَّ أَلْقَمَ إِبْهَامَيْهِ مَا
أَقْبَلَ مِنْ أُذُنَيْهِ ثُمَّ الثَّانِيَةَ ثُمَّ الثَّالِيَةَ مِثْلَ ذَلِكَ
ثُمَّ أَخَذَ بِكَفَيْهِ الْيُمْنَى قَبْضَةً مِنْ مَاءٍ فَصَبَّهَا
عَلَى نَاصِيَتَيْهِ فَتَرَكَهَا تَسْتَنْ عَلَى وَجْهِهِ ثُمَّ
غَسَلَ ذِرَاعَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا ثَلَاثًا ثُمَّ
مَسَحَ رَأْسَهُ وَظُهُورَ أُذُنَيْهِ ثُمَّ أَدْخَلَ يَدَيْهِ
جَمِيعًا فَأَخَذَ حَفْنَةً مِنْ مَاءٍ فَضَرَبَ بِهَا عَلَى
رِجْلَيْهِ وَفِيهَا النَّعْلُ فَفَتَلَهَا بِهَا ثُمَّ الْأُخْرَى مِثْلَ
ذَلِكَ. قَالَ: قُلْتُ: وَفِي النَّعْلَيْنِ؟ قَالَ: وَفِي
النَّعْلَيْنِ. قَالَ: قُلْتُ: وَفِي النَّعْلَيْنِ؟ قَالَ:
وَفِي النَّعْلَيْنِ. قَالَ: قُلْتُ: وَفِي النَّعْلَيْنِ؟

wearing sandals?" He (Ibn 'Abbās) replied: "(Yes,) while he was wearing sandals." I ('Ubaidullāh) said: "While he was wearing sandals?" He (Ibn 'Abbās) replied: "(Yes,) while he was wearing sandals." I ('Ubaidullāh) said: "While he was wearing sandals?" He (Ibn 'Abbās) replied: "(Yes,) while he was wearing sandals." I ('Ubaidullāh) said: "While he was wearing sandals?" He (Ibn 'Abbās) replied: "(Yes,) while he was wearing sandals." (Hasan)

Abū Dāwud said: The *Hadūth* of Ibn Juraij from Shaibah resembles the *Hadūth* of 'Alī, because Hajjāj bin Muḥammad said in it, reporting from Ibn Juraij: "And he wiped his head once." And Ibn Wahb said in it, reporting from Ibn Juraij: "And he wiped his head three times."^[1]

تخریج: [إسناده حسن] أخرجه أحمد: ۱/۸۲ من حديث محمد بن إسحاق به وصرح بالسمع وصرحه ابن خزيمة، ح: ۱۵۳ وابن حبان (موارد): ۱۵۳.

Comments:

According to this *Hadūth*, 'Alī عليه السلام passed water over his face a fourth time, after he had already washed it three times over. Doing so is permissible but three times is better.

118. It was narrated from 'Amr bin Yāhyā Al-Māzinī from his father, that he said to 'Abdullāh bin Zaid bin 'Āṣim — and he was the grandfather of 'Amr bin Yaḥyā — "Can you show me how the Messenger of Allāh صلى الله عليه وسلم performed *Wuḍū'*?" 'Abdullāh bin Zaid said: "Yes." He called for water, and poured it over his hands and washed them. He then performed the *Maḍmaḍah* and *Istinḥār* three times, and washed his face three

قال: وفي التعلين.
قال أبو داود: وحديث ابن جريج عن شيبه يسه حديث علي، لأنه قال فيه حجاج ابن محمد عن ابن جريج: ومسح برأسه مرة واحدة. وقال ابن وهب فيه عن ابن جريج: ومسح برأسه ثلاثاً.

۱۱۸ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَى: هَلْ تَسْتَطِيعُ أَنْ تُرِيَنِي كَيْفَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَوَضَّأُ؟ فَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ: نَعَمْ، فَدَعَا بِوَضُوءٍ فَأَفْرَغَ عَلَى يَدَيْهِ فَغَسَلَ يَدَيْهِ ثُمَّ تَمَضَّمَصَ وَاسْتَنْشَرَ ثَلَاثًا ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا ثُمَّ غَسَلَ يَدَيْهِ

[1] The version of Hajjāj is recorded by An-Nasā'ī no. 95, the version of Ibn Wahb was recorded by Al-Baihaqī (1:63) and others. And his point here is that there are other versions reported describing the *Wuḍū'* by 'Alī, and they are similar.

times. He then washed his hands (and forearms) twice up to the elbows, and then wiped his head with his hands, going back and forth (over his head) with them. He started with the front of the head, then (wiped) them over (his head) until his nape, then returned them to where he had started. He then washed his feet. (*Ṣaḥīḥ*)

مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ ثُمَّ مَسَحَ رَأْسَهُ
بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا وَأَذْبَرَ، بَدَأَ بِمَقْدَمِ رَأْسِهِ ثُمَّ
ذَهَبَ بِهِمَا إِلَى قَفَاةِ ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى
الْمَكَانِ الَّذِي بَدَأَ مِنْهُ ثُمَّ غَسَلَ رِجْلَيْهِ.

تخریج: أخرجه البخاري، الوضوء، باب مسح الرأس كله، ح: ١٨٥، ومسلم، الطهارة، باب آخر في صفة الوضوء، ح: ٢٣٥ من حديث مالك به وهو في الموطأ (يحيى): ١٨/١.

Comments:

1. It is permissible to wash some limbs three times, and some others two times.
2. Wiping forelocks or wiping some of the hair is not enough. The correct way is to join both hands together and pass them over the head, from the forehead to the nape of the neck at the back of the head, and then to bring them back to the forehead.

119. (There is another chain) from ‘Abdullāh bin Zaid bin ‘Āṣim with this *Hadūth*, and he said: “...He then performed *Maḍmaḍah* and *Istinshāq* with one palm, doing that three times.” Then he mentioned similarly (as no. 118). (*Ṣaḥīḥ*)

١١٩ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا خَالِدٌ
عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، عَنْ
عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ بِهَذَا الْحَدِيثِ
وَقَالَ: فَمَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفِّ وَاحِدَةٍ،
يَفْعَلُ ذَلِكَ ثَلَاثًا. ثُمَّ ذَكَرَ نَحْوَهُ.

تخریج: أخرجه البخاري، الوضوء، باب من مضمض واستنشق من غرفة واحدة، ح: ١٩١ عن مسدد ومسلم، ح: ٢٣٥ من حديث خالد بن عبدالله به، انظر الحديث السابق.

120. It was reported from Ḥabban bin Wāsi‘ that his father narrated, that he heard ‘Abdullāh bin Zaid bin ‘Āṣim say that he saw the Messenger of Allāh ﷺ — so he mentioned his *Wudū’* and said: “He wiped his head with water other than what was left in his hands, and he washed his feet until they were clean.” (*Ṣaḥīḥ*)

١٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ
قَالَ: حَدَّثَنَا ابْنُ وَهَبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ
أَنَّ حَبَّانَ بْنَ وَاسِعٍ حَدَّثَهُ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ
سَمِعَ عَبْدَ اللَّهِ بْنَ زَيْدِ بْنِ عَاصِمٍ الْمَازِنِيِّ
يَذْكُرُ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ فَذَكَرَ وَضُوءَهُ
قَالَ: وَمَسَحَ رَأْسَهُ بِمَاءٍ غَيْرِ فَضْلِ يَدَيْهِ،
وَعَسَلَ رِجْلَيْهِ حَتَّى أَنْقَاهُمَا.

تخریج: أخرجه مسلم، الطهارة، باب آخر في صفة الوضوء، ح: ٢٣٦ عن أحمد بن عمرو

ابن السرح به ورواه الترمذي، ح: ٣٥ وقال: "هذا حديث حسن صحيح".

121. Al-Miqdām bin Ma'dikarib Al-Kindī said: "The Messenger of Allāh ﷺ was brought some water to perform *Wuḍū'*. He washed his hands three times, then he performed *Maḍmaḍah* and *Istinshāq* three times and washed his face three times, then washed his forearms three times each, then wiped his head and ears; the outside of them and the inside of them." (*Hasan*)

١٢١ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَبِيلٍ قَالَ: حَدَّثَنَا أَبُو الْمُعِيرَةَ قَالَ: حَدَّثَنَا حَرِيْزٌ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَيْسَرَةَ الْحَضْرَمِيُّ قَالَ: سَمِعْتُ الْمُقْدَامَ بْنَ مَعْدِيكَرِبَ الْكِنْدِيَّ قَالَ: أَتَى رَسُولَ اللَّهِ ﷺ بِوَضُوءٍ فَتَوَضَّأَ فَغَسَلَ كَفَيْهِ ثَلَاثًا ثُمَّ تَمَضَّضَ وَاسْتَنْشَقَ ثَلَاثًا وَغَسَلَ وَجْهَهُ ثَلَاثًا ثُمَّ غَسَلَ ذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا ثُمَّ مَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ ظَاهِرِهِمَا وَبَاطِنَيْهِمَا.

تخریج: [إسناده حسن] وهو في المسند للإمام أحمد: ٤/١٣٢، ح: ١٧٣٢٠ وزاد: "وغسل رجليه ثلاثاً ثلاثاً" وحسنه الحافظ في التلخيص الحبير: ١/٨٩، ح: ٩٤.

122. Al-Miqdām bin Ma'dikarib said: "I saw the Messenger of Allāh ﷺ perform *Wuḍū'*. When he was about to wipe his head, he placed his palms on the front of his head, then wiped them over (his head) until he reached his nape, then he returned them to the place he started from." (*Hasan*)

١٢٢ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ وَيَعْقُوبُ ابْنُ كَعْبِ الْأَنْطَاكِيِّ لَفْظَهُ قَالَا: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ عَنْ حَرِيْزِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَيْسَرَةَ، عَنْ الْمُقْدَامِ بْنِ مَعْدِيكَرِبَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَلَمَّا بَلَغَ مَسْحَ رَأْسِهِ وَضَعَ كَفَيْهِ عَلَى مُقَدِّمِ رَأْسِهِ فَأَمَرَهُمَا حَتَّى بَلَغَ الْقَفَا ثُمَّ رَدَّهُمَا إِلَى الْمَكَانِ الَّذِي مِنْهُ بَدَأَ. قَالَ مَحْمُودٌ: قَالَ أَخْبَرَنِي حَرِيْزٌ.

تخریج: [حسن] أخرجه البيهقي: ١/٥٩ من حديث أبي داود به وأصله عند ابن ماجه، ح: ٤٤٢ من حديث الوليد بن مسلم بلفظ آخر، انظر الحديث الآتي.

Comments:

There is no *Hadīth* to prove that the neck is wiped separately. According to *Ahādīth*, while wiping over the head, one passes his hands over his head to the nape of the neck. That is the *Sunnah* of the Prophet.

123. (There is another chain from Al-Miqdām bin Ma'dikarib) he said: "And he wiped his ears; the

١٢٣ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ وَهَشَامُ ابْنُ خَالِدِ الْمَعْنِيِّ قَالَا: حَدَّثَنَا الْوَلِيدُ بِهَذَا

outside of them and the inside of them.” And Hishām (a narrator) added: “And he put his fingers into the entry of his ears.” (*Hasan*)

تخريج: [حسن] أخرجه ابن ماجه، الطهارة، باب ما جاء في مسح الأذنين، ح: ٤٤٢ من حديث الوليد بن مسلم به مختصراً.

124. Yazīd bin Abī Mālik said that Mu‘āwiyah (bin Abī Sufyān) once performed *Wuḍū’* for the people the way that he saw the Messenger of Allāh ﷺ perform it. When he (was about to wipe) his head, he scooped up some water, and splashed it with his left hand on the middle of his head, until the water was dripping down, or about to drip down. Then he wiped from the front portion (of his head) to the back, and then from the back to the front. (*Hasan*)

١٢٤ - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَائِيُّ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو الْأَزْهَرِ الْمُغِيرَةُ بْنُ فَرْوَةَ وَيَزِيدُ بْنُ أَبِي مَالِكٍ: أَنَّ مُعَاوِيَةَ تَوَضَّأَ لِلنَّاسِ كَمَا رَأَى رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ، فَلَمَّا بَلَغَ رَأْسَهُ غَرَفَ غَرْفَةً مِنْ مَاءٍ فَتَلَقَّاهَا بِشِمَالِهِ حَتَّى وَضَعَهَا عَلَى وَسْطِ رَأْسِهِ حَتَّى قَطَرَ الْمَاءُ أَوْ كَادَ يَقْطُرُ ثُمَّ مَسَحَ مِنْ مُقَدِّمِهِ إِلَى مُؤَخَّرِهِ وَمِنْ مُؤَخَّرِهِ إِلَى مُقَدِّمِهِ.

تخريج: [إسناده حسن] أخرجه أحمد: ٩٤/٤ من حديث الوليد بن مسلم به.

125. (In another narration that is similar to no. 124, the narrator added): “So he performed (the acts of) *Wuḍū’* three times, and washed his feet...” without mentioning the number of times. (*Hasan*)

١٢٥ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بِهِذَا الْإِسْنَادِ قَالَ: فَتَوَضَّأَ ثَلَاثًا ثَلَاثًا وَغَسَلَ رِجْلَيْهِ بِغَيْرِ عَدَدٍ.

تخريج: [حسن] أخرجه أحمد: ٩٤/٤ من حديث الوليد بن مسلم به.

126. Ar-Rubā‘ bint Mu‘awwidh bin ‘Afrā said: “The Messenger of Allāh ﷺ used to come to us,” and she narrated (along with other narrations): “He said (to me): ‘Pour water for my *Wuḍū’*.’” And she mentioned the *Wuḍū’* of the Prophet ﷺ. She said in it “...He washed his hands three times, and washed his face three times, and

١٢٦ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَشْرُ بْنُ الْمُفْضَلِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ عَنِ الرَّبِيعِ بِنْتِ مُعَوِّذِ ابْنِ عَفْرَاءَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْتِينَا فَحَدَّثَنَا أَنَّهُ قَالَ: «اسْكُبِي لِي وَضُوءًا» فَذَكَرْتُ وَضُوءَ النَّبِيِّ ﷺ قَالَتْ فِيهِ: فَغَسَلَ كَفَيْهِ ثَلَاثًا وَوَضَّأَ وَجْهَهُ

performed *Madmadah* and *Istinshāq* once, and washed his hands (and forearms) three times, and wiped his head twice. He would start from the back of his head, and then (wipe once again) from the front. He (also wiped) both his ears, outside of them and the inside. And he washed his feet three times.” (*Hasan*).

Abū Dāwud said: This is the meaning of the narration of Musad-dad.

تخریج: [حسن] أخرجه الترمذي، الطهارة، باب ما جاء أنه يبدأ بمؤخر الرأس، ح: ٣٣ من حديث بشر بن المفضل به وقال: "حسن" ورواه ابن ماجه: ٣٩٠ * ابن عقيل ضعيف على الراجح ضعفه الجمهور، وللحديث شواهد عند ابن خزيمة ح: ١٤٨، ١٥٢، وغيره .

Comments:

According to this *Hadīth*, the head may be wiped twice.

127. (In another narration that is similar to no. 126, some of the words were different, and one narrator added:) “He performed the *Madmadah* and *Istinshāq* three times.” (*Hasan*)

تخریج: [حسن] أخرجه أحمد: ٣٥٨/٦ من حديث سفيان بن عيينة به وانظر الحديث السابق.

128. Ar-Rubāī‘ bint Mu‘awwidh bin ‘Afrā’ narrated that the Messenger of Allāh ﷺ performed *Wuḍū’* in front of her. He wiped his entire head from the crown of his hair; he would wipe every portion (in the direction in) which his hair would descend. He would not disturb the appearance (of his hair). (*Da‘if*)

تخریج: [إسناده ضعيف] محمد بن عجلان مدلس كما يأتي (٩٠٢) ولم أجد تصريح سماعه، وابن عقيل ضعيف تقدم: ١٢٦ .

ثَلَاثًا وَمَضْمَضَ وَاسْتَنْشَقَ مَرَّةً وَوَضَّأَ يَدَيْهِ ثَلَاثًا ثَلَاثًا وَمَسَحَ بِرَأْسِهِ مَرَّتَيْنِ، يَبْدَأُ بِمُؤَخَّرِ رَأْسِهِ ثُمَّ بِمُقَدِّمِهِ وَيَأْذُنَيْهِ كِلْتَيْهِمَا ظُهُرَهُمَا وَبُطُونَهُمَا وَوَضَّأَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا .
قال أبو داود: وَهَذَا مَعْنَى حَدِيثِ مُسَدَّدٍ .

١٢٧ - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ قَالَ :
حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ عَقِيلٍ بِهَذَا الْحَدِيثِ يُعَيِّرُ بَعْضَ مَعَانِي بَشْرِ قَالَ فِيهِ : وَتَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا .

١٢٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَيَزِيدُ بْنُ خَالِدِ الْهَمْدَانِيُّ قَالَا : حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجَلَانَ ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ ، عَنْ الرُّبَيْعِ بِنْتِ مُعَوِّذِ بْنِ عَفْرَاءَ : أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ عِنْدَهَا فَمَسَحَ الرَّأْسَ كُلَّهُ مِنْ قَرْنِ الشَّعْرِ ، كُلِّ نَاحِيَةٍ لِمُنْصَبِ الشَّعْرِ ، لَا يُحْرِكُ الشَّعْرَ عَنْ هَيْئَتِهِ .

Comments:

This *Hadīth* demonstrates important points related to wiping one's head when having ample hair.

129. Ar-Rubaī' bint Mu'awwidh bin 'Afrā' said: "I saw the Messenger of Allāh ﷺ perform *Wudū'*. He wiped the front portion and the back portion of his head, his temples (and sideburns) and his ears, once." (*Da'if*)

١٢٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا بَكْرٌ يَعْنِي بَنَ مُضَرَ، عَنِ ابْنِ عَجَلَانَ، عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ: أَنَّ رُبَيْعَ بِنْتَ مُعَوِّذِ بْنِ عَفْرَاءَ أَخْبَرَتْهُ قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ، قَالَتْ: فَامْسَحَ رَأْسَهُ وَمَسَحَ مَا أَمْبَلُ مِنْهُ وَمَا أَدْبَرَ وَصُدَّعِيهِ وَأُذُنَيْهِ مَرَّةً وَاحِدَةً.

تخریج: [إسناده ضعيف] أخرجه البغوي في شرح السنة، ح: ٢٢٥ من حديث أبي داود به، انظر الحديث السابق لعلته: ١٢٨.

130. Ar-Rubaī' bint Mu'awwidh bin 'Afrā' said that the Prophet ﷺ wiped his head with water that was left over in his hands. (*Da'if*)

١٣٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ دَاوُدَ عَنْ سُنْفِيَانَ بْنِ سَعِيدٍ، عَنِ ابْنِ عَقِيلٍ، عَنِ الرَّبِيعِ: أَنَّ النَّبِيَّ ﷺ مَسَحَ بِرَأْسِهِ مِنْ فَضْلِ مَاءٍ كَانَ فِي يَدِهِ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٢٣٧/١ من حديث أبي داود به * سفيان هو الثوري وهو مدلس كما يأتي (٧٤٨) وابن عقيل، تقدم: ١٢٦.

131. Ar-Rubaī' bint Mu'awwidh bin 'Afrā' said that the Prophet ﷺ performed *Wudū'*, and he put his fingers into the inner lobes of his ears. (*Hasan*)

١٣١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا وَكَيْعٌ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ صَالِحٍ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنِ الرَّبِيعِ بِنْتَ مُعَوِّذٍ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ فَأَدْخَلَ إِصْبَعِيهِ فِي جُحْرِي أُذُنَيْهِ.

تخریج: [حسن] أخرجه البيهقي: ٦٥/١ من حديث أبي داود به ورواه ابن ماجه، الطهارة، باب ما جاء في مسح الأذنين، ح: ٤٤١ من حديث وكيع به وله شواهد انظر الحديث الآتي: ١٣٥.

132. Ṭalḥah bin Muṣarrif narrated from his father, from his grandfather, who said: "I saw the Messenger of Allāh ﷺ (performing

١٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى وَمُسَدَّدٌ قَالَا: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ لَيْثٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ:

Wuḍū) wiping his head once, until he reached the back of his head, which is the upper part of the neck.” Musad-dad (one of the narrators) said:^[1] “He wiped his head from the front to the back, until he caused his hands to come out from under his ears.” (*Daʿīf*)

Abū Dāwud said: Musaddad said that he narrated it to Yahyā,^[2] and he rejected it.

Abū Dāwud said: “I heard Aḥmad bin Ḥanbal saying: “They say that Ibn ‘Uyaynah would reject it, saying: ‘What is this?’” [Meaning] Ṭalḥah from his father, from his grandfather.

رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ رَأْسَهُ مَرَّةً وَاحِدَةً حَتَّى بَلَغَ الْقَدَالَ وَهُوَ أَوَّلُ الْقَفَا. وَقَالَ مُسَدَّدٌ: مَسَحَ رَأْسَهُ مِنْ مُقَدِّمِهِ إِلَى مُؤَخَّرِهِ حَتَّى أَخْرَجَ يَدَيْهِ مِنْ تَحْتِ أُذُنَيْهِ.

قال أبو داود: قال مسدد: فحدثت به يحيى فأنكره.

قال أبو داود: وسمعت أحمدا يقول: إن ابن عيينة، زعموا أنه كان ينكره ويقول: أيش هذا [يعني] طلحة، عن أبيه، عن جدّه؟

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٦٠/١ من حديث ليث بن أبي سليم به * وليث ضعيف (التلخيص الحبير: ٧٨/١، ح: ٧٩) ضعفه الجمهور وهو مدلس أيضا، وقال النووي: "فهو حديث ضعيف بالاتفاق" (المجموع شرح المهذب: ٤٦٤/١).

133. Ibn ‘Abbās narrated that he saw the Messenger of Allāh ﷺ perform *Wuḍū*. He mentioned the *Ḥadīth*, for all of it (meaning, washed them) three times each, and said: “He wiped his head and ears once.” (*Daʿīf*)

١٣٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا عَبَادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَأَى رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ. فَذَكَرَ الْحَدِيثَ كُلَّهُ ثَلَاثًا ثَلَاثًا. قَالَ: وَمَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ مَسْحَةً وَاحِدَةً.

تخريج: [إسناده ضعيف] وأخرجه ابن عبد البر في التمهيد: ٣٨/٤، ٣٩ من حديث أبي داود به * عبادة بن منصور ضعيف مدلس.

134. It was narrated from *Shah*r bin Ḥawshab, from Abū Umāmah, and he mentioned the *Wuḍū* of the Prophet ﷺ and said: “The

١٣٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَادٌ؛ ح: وحدنا مسدد وقتيبة عن حماد بن زيد، عن سنان بن ربيعة، عن شهر

[1] Abū Dāwud narrated this from two *Shaikhs*, Musad-dad, and Muḥammad bin ‘Eisā.

[2] Yahyā bin Sa‘eed Al-Qaṭṭān as is made clear in the narration of Al-Baihaqī. See *ʿAwn Al-Maʿbūd*.

Messenger of Allāh ﷺ would wipe the inner corner of his eyes.” And he said: “The two ears are (considered) a part of the head.” (*Hasan*)

(Abū Dāwud said:) Sulaimān bin Ḥarb (one of the narrators) said: “It (the last statement) was said by Abū Umāmah, whereas Ḥammād said: “I don’t know whether it (last) is a saying of Abū Umāmah or the Prophet ﷺ.” — Meaning the part about the ears.

تخريج: [إسناده حسن] أخرجه الترمذي، الطهارة، باب ما جاء أن الأذنين من الرأس، ح: ٣٧ عن قتيبة به وأعله، ورواه ابن ماجه، ح: ٤٤٤ * شهر بن حوشب حسن الحديث، وثقه الجمهور ولم يثبت الجرح القادح فيه.

Comments:

The corners of eye-sockets, partly covered by layers of skin, should be rubbed over to prevent them from remaining dry.

Chapter 51. Performing [The Actions Of] *Wudū'* Thrice

135. ‘Amr bin Shu‘aib narrated, from his father, from his grandfather, that a man came to the Prophet ﷺ and asked: “O Messenger of Allāh! How is purification (performed)?” So he (ﷺ) called for a container of water, and washed his hands thrice. Then he washed his face thrice, and his forearms thrice. Then he wiped his head, and inserted his index fingers into his ears, while wiping the outside of his ears with his thumbs, and the inside with the index fingers. Then he washed his feet thrice, and said: “This is the *Wudū'*. So whoever increases in this, or decreases, has indeed done

(المعجم ٥٢) - بَابُ الْوُضُوءِ ثَلَاثًا ثَلَاثًا (التحفة ٥١)

١٣٥ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: إِنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ الطُّهُورُ؟ فَدَعَا بِمَاءٍ فِي إِنَاءٍ فَغَسَلَ كَفَّيْهِ ثَلَاثًا ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا ثُمَّ غَسَلَ ذِرَاعَيْهِ ثَلَاثًا ثُمَّ مَسَحَ بِرَأْسِهِ وَأَدْخَلَ إِصْبَعَيْهِ السَّبَّاحَتَيْنِ فِي أُذُنَيْهِ وَمَسَحَ بِإِبْهَامَيْهِ عَلَى ظَاهِرِ أُذُنَيْهِ وَبِالسَّبَّاحَتَيْنِ بَاطِنِ أُذُنَيْهِ ثُمَّ غَسَلَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ: «هَكَذَا الْوُضُوءُ، فَمَنْ زَادَ عَلَى هَذَا أَوْ نَقَصَ فَقَدْ أَسَاءَ وَظَلَمَ» أَوْ «ظَلَمَ وَأَسَاءَ».

wrong and injustice,” or “done injustice and wrong.” (*Hasan*)

تخريج: [إسناده حسن] أخرجه النسائي، الطهارة، باب الاعتداء في الوضوء، ح: ١٤٠ وابن ماجه، ح: ٤٢٢ من حديث موسى بن أبي عائشة به وصححه ابن خزيمة، ح: ١٧٤.

Comments:

The Messenger of Allāh (ﷺ) also demonstrated what is practical. This method is more effective than oral instructions.

Chapter 52. Performing [The Actions Of] *Wuḍū'* Twice

(المعجم ٥٣) - بَابُ الْوُضُوءِ مَرَّتَيْنِ

(التحفة ٥٢)

136. Abū Hurairah narrated that the Prophet ﷺ performed (the actions of) *Wuḍū'* twice. (*Hasan*)

١٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا زَيْدٌ يَعْنِي ابْنَ الْحُبَابِ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ ثَوْبَانَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ الْفَضْلِ الْهَاشِمِيُّ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ.

تخريج: [إسناده حسن] أخرجه الترمذي، الطهارة، باب ما جاء في الوضوء مرتين مرتين، ح: ٤٣ من حديث زيد بن حباب به وقال: "حسن غريب".

137. 'Atā' bin Yasār said: "Ibn 'Abbās said to us: 'Would you like me to show you how the Messenger of Allāh ﷺ performed *Wuḍū'*?' So he called for a container of water, took a handful of water with his right hand, and performed *Maḍmaḍah* and *Istinshāq*. Then he took another handful of water, which he combined with his other hand. He then washed his face. He then took another handful, and washed his right hand (and forearm), then another, and washed his left hand (and forearm). He then took another handful of water, shook his hand (to let the water pour away), and then wiped his head and ears. He then took another handful of

١٣٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا زَيْدٌ عَنِ عَطَاءِ بْنِ يَسَارٍ قَالَ: قَالَ لَنَا ابْنُ عَبَّاسٍ: أَتُحِبُّونَ أَنْ أُرِيَكُمُ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ، فَدَعَا بِإِنَاءٍ فِيهِ مَاءٌ فَاعْتَرَفَ عُزْفَةَ بِيَدِهِ الْيُمْنَى فَتَمَضَّمَصَ وَاسْتَنْشَقَ، ثُمَّ أَخَذَ أُخْرَى فَجَمَعَ بِهَا يَدَيْهِ، ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ أَخَذَ أُخْرَى فَعَسَلَ بِهَا يَدَهُ الْيُمْنَى، ثُمَّ أَخَذَ أُخْرَى فَعَسَلَ بِهَا يَدَهُ الْيُسْرَى، ثُمَّ قَبَضَ قَبْضَةً مِنَ الْمَاءِ ثُمَّ نَفَضَ يَدَهُ ثُمَّ مَسَحَ بِهَا رَأْسَهُ وَأُذُنَيْهِ ثُمَّ قَبَضَ قَبْضَةً أُخْرَى مِنَ الْمَاءِ فَرَشَّ عَلَى رِجْلَيْهِ الْيُمْنَى وَفِيهَا التَّلُّلُ ثُمَّ مَسَحَهَا بِيَدَيْهِ، يَدٌ فَوْقَ الْقَدَمِ

water, and sprinkled some water over his right foot, while (he was wearing) sandals, and wiped it with his hands. He used one hand to wipe over the foot, and one hand to wipe under the sole. He then did the same with the left (foot).” (Hasan)

وَيَدٍ تَحْتَ النَّعْلِ، ثُمَّ صَنَّ بِالْيَسْرَى مِثْلَ ذَلِكَ.

تخريج: [إسناده حسن] أخرجه الحاكم: ١٤٧/١ من حديث هشام بن سعد به وانظر الحديث الآتي.

Comments:

According to this *Hadith*, he sprinkled water upon his feet and then wiped them over with his hands. Therefore, it does not conflict with other narrations since he rubbed them as is done when washing.

Chapter 53. Performing [The Actions Of] *Wuḍū'* Once

(المعجم ٥٤) - بَابُ الْوُضُوءِ مَرَّةً مَرَّةً
(التحفة ٥٣)

138. Ibn 'Abbās said: “Should I not inform you of the *Wuḍū'* of the Messenger of Allāh ﷺ?” He then (performed the actions of) *Wuḍū'* one time each. (Ṣaḥīḥ)

١٣٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَلَا أُخْبِرُكُمْ بِوُضُوءِ رَسُولِ اللَّهِ ﷺ، فَتَوَضَّأَ مَرَّةً مَرَّةً.

تخريج: أخرجه البخاري، الوضوء، باب الوضوء مرة مرة، ح: ١٥٧ من حديث سفیان الثوري به ورواه الترمذي، ح: ٤٢ والنسائي، ح: ٨٠ وابن ماجه، ح: ٤١١.

Chapter 54. Separating Between The *Maḍmaḍah* And *Istinshāq*

(المعجم ٥٥) بَابُ: فِي الْفَرْقِ بَيْنَ الْمَضْمَضَةِ وَالْإِسْتِنْشَاقِ (التحفة ٥٤)

139. Ṭalḥah narrated, from his father, from his grandfather, who said: “I entered — meaning upon the Prophet ﷺ — while he was performing the *Wuḍū'*. Water was dripping down from his face and beard onto his chest. I saw him separate the *Maḍmaḍah* from the *Istinshāq*.” (Ḍaʿīf)

١٣٩ - حَدَّثَنَا حُمَيْدٌ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ لَيْثًا يَذْكُرُ عَنْ طَلْحَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: دَخَلْتُ - يُعْنِي عَلَى النَّبِيِّ ﷺ وَهُوَ يَتَوَضَّأُ وَالْمَاءُ يَسِيلُ مِنْ وَجْهِهِ وَلِحْيَتِهِ عَلَى صَدْرِهِ فَرَأَيْتُهُ يَفْصِلُ بَيْنَ الْمَضْمَضَةِ وَالْإِسْتِنْشَاقِ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٥١/١ من حديث أبي داود به * ليث بن أبي سليم ضعيف كما تقدم: ١٣٢.

Comments:

According to some scholars, it is permissible to rinse out the mouth and sniff water into the nose with separate handfuls of water, and some of them consider that recommended. But the *Ahādīth* that mention rinsing the mouth and sniffing water into the nose with one handful of water are stronger with respect to the chains of narration. Allāh knows best.

Chapter 51. On *Al-Istīnthār* (Blowing Water From The Nose)

(المعجم ٥٦) بَابُ: فِي الْإِسْتِنْثَارِ
(التحفة ٥٥)

140. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When one of you performs *Wuḍū’*, let him put some water in his nose, then blow it out.” (*Ṣaḥīh*)

١٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً ثُمَّ لِيَشْرُ».

تخریج: أخرجه البخاري، الوضوء، باب الاستجمار وتراً، ح: ١٦٢ والنسائي، ح: ٨٦ من حديث مالك به وهو في الموطأ (يحيى): ١٩/١ ورواه مسلم: ٢٣٧ من حديث أبي الزناد به.

Comments:

Sniffing water into, and then expelling it from the nose is obligatory during *Wuḍū’*, according to the order of Allāh’s Messenger (ﷺ).

141. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Perform *Istīnthār* two times with potency, or three times.” (*Ḥasan*)

١٤١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: حَدَّثَنَا وَكَيْعٌ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَلْبٍ عَنْ قَارِظٍ، عَنْ أَبِي عَطْفَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اسْتِنْثَرُوا مَرَّتَيْنِ بِالْعَيْنَيْنِ أَوْ ثَلَاثًا».

تخریج: [إسناده حسن] أخرجه ابن ماجه، الطهارة، باب المبالغة في الاستنشاق والاستنثار، ح: ٤٠٨ من حديث وكيع به.

142. Laqīṭ bin Ṣabrah said: “I was a representative for Banū Al-Muntafiq,” or: “a member of the delegation of Banū Al-Muntafiq to the Messenger of Allāh ﷺ. When we arrived to (see) him, he was not

١٤٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ فِي آخِرِينَ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ عَنِ إِسْمَاعِيلَ بْنِ كَثِيرٍ، عَنِ عَاصِمِ بْنِ لَقِيطِ بْنِ صَبْرَةَ، عَنْ أَبِيهِ لَقِيطِ بْنِ صَبْرَةَ قَالَ: كُنْتُ وَافِدًا بَنِي

home, but ‘Āishah, the Mother of the Believers, was. So she ordered some *Khazirah*,^[1] to be prepared for us, which was then placed in front of us. And we were also given a *Qinā’*” and Qutaibah (one of the narrators) did not say “*Qinā’*” — and a *Qinā’* is a plate of dates — “Then the Messenger of Allāh ﷺ came to us and said: ‘Have you had anything (to eat),’ or ‘has anything been prepared for you?’ We said: ‘Yes, O Messenger of Allāh.’ While we were sitting with him, a shepherd was driving the sheep^[2] to their pen, and he had with him a kid that was bleating. The Prophet ﷺ asked him: ‘What was given birth to (by the sheep), O so-and-so?’ He replied: ‘A female.’ So he said: ‘Then slaughter in its place one sheep.’” He then said (to us): ‘Don’t presume that we are slaughtering it just for you; rather, we have a hundred sheep, and don’t wish to increase (their number). Every time a sheep gives birth, we slaughter in its place another.’ I said: ‘O Messenger of Allāh! I have a wife in whose tongue there is something’ — meaning that she speaks in a crude manner. He said: ‘In that case, divorce her.’ I said: ‘O Messenger of Allāh! She has good companionship with me, and I have children from her.’ He said: ‘Then command her.’ Meaning advise her.

الْمُتَّقِ أَوْ فِي وَفْدِ بَنِي الْمُتَّقِ إِلَى رَسُولِ اللَّهِ ﷺ قَالَ: فَلَمَّا قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ فَلَمْ نُصَادِفْهُ فِي مَنْزِلِهِ، وَصَادَفْنَا عَائِشَةَ أُمَّ الْمُؤْمِنِينَ. قَالَ: فَأَمَرْتُ لَنَا بِخَزِيرَةٍ فَصَنَعْتُ لَنَا. قَالَ: وَأَتَيْنَا بِقِنَاعٍ. وَلَمْ يَقُلْ قُتَيْبَةُ الْقِنَاعَ. وَالْقِنَاعُ: الطَّبُقُ فِيهِ تَمْرٌ. ثُمَّ جَاءَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «هَلْ أَصَبْتُمْ شَيْئًا» أَوْ «أَمْرٌ لَكُمْ بِشَيْءٍ؟» قَالَ: قُلْنَا: نَعَمْ يَا رَسُولَ اللَّهِ! قَالَ: قَبِينَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ جُلُوسٌ - [إِذْ] دَفَعَ الرَّاعِي غَنَمَهُ إِلَى الْمُرَاعِ وَمَعَهُ سَخْلَةٌ تَبْعِرُ، فَقَالَ: «مَا وَادَّتْ يَا فُلَانُ؟» قَالَ: بِهَمَّةٍ، قَالَ: «فَادْبَحْ لَنَا مَكَانَهَا شَاةً» ثُمَّ قَالَ: «لَا تَحْسِبَنَّ» - وَلَمْ يَقُلْ لَا تَحْسِبَنَّ - «أَنَا مِنْ أَجْلِكَ ذَبَحْنَاهَا لَنَا غَنَمٌ مِائَةٌ لَا نُرِيدُ أَنْ تَزِيدَ، فَإِذَا وَادَّتْ الرَّاعِي بِهَمَّةٍ ذَبَحْنَا مَكَانَهَا شَاةً». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ لِي امْرَأَةً وَإِنَّ فِي لِسَانِهَا شَيْئًا يَعْنِي الْبَدَاءَ، قَالَ: «فَطَلَّقْهَا إِذَا». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ لَهَا صُحْبَةً وَلِي مِنْهَا وَكَلْدٌ. قَالَ: «فَمُرْهَا» - يَقُولُ: عَظْمًا - «فَإِنْ يَكُ فِيهَا خَيْرٌ فَسَتَفْعَلْ، وَلَا تَضْرِبْ ظَعِينَتَكَ كَضْرِبِكَ أُمَّيَّتِكَ». فَقُلْتُ: يَا رَسُولَ اللَّهِ!

[1] A type of stew with meat or other than that, and some fine flour is added to it after cooking.

[2] It is not clear as to whether they were sheep or goats, since a number of words are interchangeable for them, therefore it is possible that he was talking about goats rather than sheep.

'If she has any good in her, she will (listen to you) and do it. And do not hit your wife like one of you beats his slave girls.' I said: 'O Messenger of Allāh! Inform me about the *Wudū*.' He said: 'Complete the *Wudū*', and pass your fingers through your fingers and toes, and exaggerate in your *Istinshāq*, except if you are fasting.'" (*Ṣaḥīḥ*)

تخریج: [صحیح] أخرجه ابن ماجه، الطهارة، باب تخليل الأصابع، ح: ٤٤٨ والنسائي، ح: ١١٤ من حديث يحيى بن سليم به وقال الترمذي، ح: ٧٨٨ "حسن صحيح" وصححه ابن خزيمة، ح: ١٥٠، ١٦٨ وابن حبان (موارد): ١٥٩ والحاكم ١/١٤٧، ١٤٨ ووافقه الذهبي.

143. (There is another chain) from 'Āṣim bin Laqīṭ bin Ṣabirah, from his father the representative of Banū Al-Muntafiq, that he came to 'Āishah — and he mentioned its meaning — and said: "So we did not have to wait long until we saw the Prophet ﷺ arrive, walking firmly, not dragging his feet on the ground (i.e., walking briskly and vigorously)." In this narration, he mentioned (that 'Āishah gave them) 'Aṣīdah^[1] instead of *Khazirah*. (*Ṣaḥīḥ*)

أخبرني عن الوضوء. قال: «أسبغ الوضوء وخلل بين الأصابع وبالغ في الاستنشاق إلا أن تكون صائماً».

١٤٣ - حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ كَثِيرٍ عَنْ عَاصِمِ بْنِ لَقِيطِ بْنِ صَبْرَةَ، عَنْ أَبِيهِ وَافِدِ بْنِ الْمُتَنَفِقِ أَنَّهُ أَتَى عَائِشَةَ. فَذَكَرَ مَعْنَاهُ قَالَ: فَلَمْ نَنْشَبْ أَنْ جَاءَ النَّبِيُّ ﷺ يَتَفَلَّحُ يَتَكَفَّمُ، وَقَالَ: عَصِيدَةٌ مَكَانَ خَزِيرَةٍ.

تخریج: [إسناده صحيح] انظر الحديث السابق.

144. (There is another chain) for this *Hadith*, he (the Prophet ﷺ) said: "When you perform the *Wudū*', then perform the *Maḍmaḍah*."

١٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ بِهَذَا الْحَدِيثِ قَالَ: «إِذَا تَوَضَّأْتَ فَمَضْمَضْ».

تخریج: [إسناده صحيح] أخرجه البيهقي: ١/٥٢ من حديث أبي داود به.

Comments:

1. Bad behavior includes many things, accordingly, having a foul mouth is among those bad traits due to which one is justified for divorcing his wife.

[1] It is flour mixed with cooking fat.

2. In case of such bad behavior, one should advise her, but if she refuses to listen, and insists on behaving like a child, she may be disciplined, providing that such discipline is not severe or abusive.
3. *Wuḍū'* must be complete, making sure to rub between the fingers and the toes, and sniffing the water into the nose before expelling it, and sniffing it deep into the nose, except when fasting.

Chapter 56. Parting One's Fingers Through The Beard

145. Anas bin Mālik narrated that, when the Messenger of Allāh ﷺ performed the *Wuḍū'*, he would take a handful of water, and splash it under his chin, and then pass his fingers through his beard (wetting it) with (the water). He said, "This is what my Lord, the Mighty and Sublime, commanded me (to do)." (*Da'if*)

(المعجم ٥٧) - بَابُ تَخْلِيلِ اللَّحْيَةِ (التحفة ٥٦)

١٤٥ - حَدَّثَنَا أَبُو تَوْبَةَ يَعْنِي رَبِيعَ بْنَ نَافِعٍ، قَالَ: حَدَّثَنَا أَبُو الْمَلِيحِ عَنِ الْوَلِيدِ ابْنِ زُورَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا تَوَضَّأَ أَخَذَ كَفًّا مِنْ مَاءٍ فَأَدْخَلَهُ تَحْتَ حَنَكِهِ فَخَلَّلَ بِهِ لِحْيَتَهُ، وَقَالَ: «هَكَذَا أَمَرَنِي رَبِّي عَزَّوَجَلَّ».

قال أبو داؤد: وَالْوَلِيدُ بْنُ زُورَانَ رَوَى عَنْهُ حَجَّاجُ بْنُ حَجَّاجٍ وَأَبُو الْمَلِيحِ الرَّقْفِيُّ.

تخریج: [إسناده ضعيف] وليد بن زوران: لين الحديث، تقريب: ٧٤٢٣، وللحديث شاهد عند الحاكم: ١/١٤٩، ح: ٥٢٩، وسنده ضعيف * الزهري عنعن.

Comments:

For *Wuḍū'* one passes his fingers through his beard, during *Ghusl* the beard is washed completely.

Chapter 57. Wiping Over The 'Imamah (Turban)

146. Thawbān reported that the Messenger of Allāh ﷺ sent out an expedition, and they were afflicted by cold (weather). When they returned to the Messenger of Allāh ﷺ, he ordered them to wipe over their head-cloths (*Al-'Aṣā'ib*) and foot-coverings.^[1] (*Ṣaḥīḥ*)

(المعجم ٥٨) - بَابُ الْمَسْحِ عَلَى الْعِمَامَةِ (التحفة ٥٧)

١٤٦ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ثَوْرٍ [ابن يزيد]، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ ثَوْبَانَ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً فَأَصَابَهُمُ الْبَرْدُ، فَلَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ أَمَرَهُمْ أَنْ يَمْسُحُوا عَلَى الْعَصَائِبِ وَالتَّسَاخِينِ.

[1] *At-Tasākhūn*; all of what warms the foot, from the root *Sakhun*.

تخريج: [إسناده صحيح] أخرجه البيهقي: ١٦٢/١ من حديث أبي داود به وهو في المسند للإمام أحمد: ٢٧٧/٥ وصححه الحاكم: ١٦٩/١ ووافقه الذهبي، وللحديث علة غير قاذحة، انظر نصب الراية: ١٦٥/١.

147. Anas bin Mālik said: "I saw the Prophet ﷺ perform *Wuḍū'*, and he had a Qiṭrī^[1] 'Imāmah on him. He inserted [his hands] from under the 'Imāmah to wipe the front portion of his head, and he did not undo his 'Imāmah." (*Da'if*)

١٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ مُسْلِمٍ، عَنْ أَبِي مَعْقِلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ وَعَلَيْهِ عِمَامَةٌ قَطْرِيَّةٌ، فَأَدْخَلَ يَدَيْهِ مِنْ تَحْتِ الْعِمَامَةِ فَمَسَحَ مُقَدَّمَ رَأْسِهِ وَلَمْ يَنْفُضِ الْعِمَامَةَ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب ما جاء في المسح على العمامة، ح: ٥٦٤ من حديث عبدالله بن وهب به * أبو معقل لا يعرف (ميزان الاعتدال: ٥٧٦/٤).

Comments:

Wiping may be performed over an 'Imāmah; meaning a head wrap, *Ghutrah*, *Khimār*, turban, etc. This is an authentic tradition (*Sunnah*) of the Prophet ﷺ, as is evident from *Hadīth* no. 146 and also from *Hadīth* no. 150 which follows.

Chapter 58. Washing The Feet

(المعجم ٥٩) - بَابُ غَسْلِ الرَّجْلِ

(التحفة ٥٨)

148. Al-Mustawrid bin Shaddād reported: "I saw the Messenger of Allāh ﷺ, whenever he performed *Wuḍū'*, rub the toes of his feet with his little finger." (*Hasan*)

١٤٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ يَزِيدَ بْنِ عَمْرٍو، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا تَوَضَّأَ يَدْلُكُ أَصَابِعَ رِجْلَيْهِ بِخِنْصَرِهِ.

تخريج: [حسن] وأخرجه الترمذي، الطهارة، باب ما جاء في تخليل الأصابع، ح: ٤٠ عن قتيبة به وقال: "حسن غريب" ورواه ابن ماجه، ح: ٤٤٦، ورواه الليث بن سعد وغيره عن يزيد بن عمرو به عند ابن أبي حاتم في مقدمة الجرح والتعديل، ص: ٣١، ٣٢ والبيهقي: ١/٧٦، ٧٧ وعندهما فائدة هامة.

[1] It is a type of *Burd* that has some red in it and designs, and they say that its name is derived from the cloth of Qiṭr in Al-Bahrain.

Comments:

We learn from this *Hadīth* that one should pass the little finger through the toes of both feet to make sure that no spot remains dry or unwashed.

Chapter 59. Wiping Over The *Khuffs*

(المعجم ٦٠) - بَابُ الْمَسْحِ عَلَى
الْخُفَّيْنِ (التحفة ٥٩)

149. Al-Mughīrah bin Shu‘bah said: “While I was with the Messenger of Allāh ﷺ on the Expedition of Tabuk, he sidetracked (away from the main path) before the *Fajr* prayer, so I walked with him. He made his camel sit down and went to relieve himself. After he returned, I poured (water) from a container onto his hands. He washed his hands, and then his face. He tried to uncover his forearms (by raising his sleeves) but was not able to do so due to the tightness of his sleeves, so he put his arms inside (his garment) and then took them out from under the *Jubba*.^[1] He then washed them up to the elbows, and wiped his head. He then wiped over^[2] his *Khuffs*, and rode (the camel). We continued riding, and found that the people were already praying; they had put ‘Abdur-Raḥmān bin ‘Awf as their *Imām*. He had (started) the prayer with them as soon as the time for the prayer had begun. We came upon them after ‘Abdur-Raḥmān had already led one *Rak‘ah* of the *Fajr* prayer. The Messenger of Allāh ﷺ came and stood in line

١٤٩ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ زَيْدٍ عَنْ ابْنِ شَهَابٍ قَالَ: حَدَّثَنِي عَبَادُ بْنُ زِيَادٍ: أَنَّ عُرْوَةَ بْنَ الْمُغِيرَةَ بْنِ شُعْبَةَ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَاهُ الْمُغِيرَةَ يَقُولُ: عَدَلَ رَسُولُ اللَّهِ ﷺ وَأَنَا مَعَهُ فِي عُرْوَةَ تَبَوَّكَ قَبْلَ الْفَجْرِ فَعَدَلْتُ مَعَهُ، فَأَنَاحَ النَّبِيُّ ﷺ فَتَبَرَّرَ، ثُمَّ جَاءَ فَسَكَبَتْ عَلَى يَدَيْهِ مِنَ الْإِدَاوَةِ، فَغَسَلَ كَفَّيْهِ ثُمَّ غَسَلَ وَجْهَهُ ثُمَّ حَسَرَ عَنْ ذِرَاعَيْهِ فِضَاقًا كَمَا جَبَّتِي فَأَدْخَلَ يَدَيْهِ فَأَخْرَجَهُمَا مِنْ تَحْتِ الْجُبَّةِ فَغَسَلَهُمَا إِلَى الْمِرْفَقِ وَمَسَحَ بِرَأْسِهِ ثُمَّ تَوَضَّأَ عَلَى خُفَّيْهِ ثُمَّ رَكِبَ، فَأَقْبَلْنَا نَسِيرًا حَتَّى نَجَدَ النَّاسَ فِي الصَّلَاةِ قَدْ قَدَّمُوا عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، فَصَلَّى بِهِمْ حِينَ كَانَ وَقْتُ الصَّلَاةِ، وَوَجَدْنَا عَبْدَ الرَّحْمَنِ وَقَدْ رَكَعَ بِهِمْ رَكْعَةً مِنْ صَلَاةِ الْفَجْرِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَصَفَّ مَعَ الْمُسْلِمِينَ فَصَلَّى وَرَاءَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ الرَّكْعَةَ الثَّانِيَةَ، ثُمَّ سَلَّمَ عَبْدُ الرَّحْمَنِ، فَقَامَ النَّبِيُّ ﷺ فِي صَلَاتِهِ فَفَرَعَ الْمُسْلِمُونَ، فَأَكْثَرُوا التَّسْبِيحَ، لِأَنَّهُمْ سَبَقُوا النَّبِيَّ ﷺ بِالصَّلَاةِ، فَلَمَّا سَلَّمَ رَسُولُ

[1] A type of robe or cloak.

[2] The word in this version is *Tawadda*, while it is translated according to most versions.

with the Muslims. He prayed the second *Rak'ah* behind 'Abdur-Rahmān bin 'Awf. When 'Abdur-Rahmān said the *Taslim*, the Prophet ﷺ stood up (to complete) the prayer. At this, the Muslims became alarmed, and started repeating the *Tasbiḥ*, since they had started praying before the Prophet ﷺ. When the Messenger of Allāh ﷺ said the *Taslim*, he told them: 'You have done correctly,' or, 'You have done well.'" (*Ṣaḥīḥ*)

الله ﷺ قال لَهُمْ: «قَدْ أَصَبْتُمْ» أَوْ «قَدْ أَحْسَنْتُمْ».

تخریج: وأخرجه مسلم، الصلاة، باب تقديم الجماعة من يصلي بهم إذا تأخر الإمام... الخ، ح: ٢٧٤ بعد ح: ٤٢١ من حديث ابن شهاب الزهري به.

Comments:

1. A person of higher rank or virtue may pray behind one of lower rank or virtue.
2. This narration indicates the virtue of 'Abdur-Rahmān bin 'Awf, in that the Companions chose him to lead them in prayer, and that the Messenger of Allāh (ﷺ) also prayed behind him.

150. Al-Mughīrah bin Shu'bah narrated that the Messenger of Allāh ﷺ performed *Wuḍū'*, and wiped over his forehead — and he mentioned — over the *Imāmah*.

(In one of the chains) he said: "The Prophet of Allāh ﷺ would perform *Wuḍū'* and wipe over his *Khuffs*, his forehead, and his *Imāmah*." (*Ṣaḥīḥ*)

١٥٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى يَغْنِي ابْنَ سَعِيدٍ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنِ التَّمِيمِيِّ قَالَ: حَدَّثَنَا بَكْرٌ عَنِ الْحَسَنِ، عَنِ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى نَاصِيَتِهِ - وَذَكَرَ - فَوْقَ الْعِمَامَةِ، قَالَ عَنِ الْمُعْتَمِرِ سَمِعْتُ أَبِي يُحَدِّثُ عَنِ بَكْرِ ابْنِ عَبْدِ اللَّهِ، عَنِ الْحَسَنِ، عَنِ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَمْسَحُ عَلَى الْخُفَّيْنِ وَعَلَى نَاصِيَتِهِ وَعَلَى عِمَامَتِهِ قَالَ بَكْرٌ: وَقَدْ سَمِعْتُهُ مِنْ ابْنِ الْمُغِيرَةِ.

تخریج: أخرجه مسلم، الطهارة، باب المسح على الناصية والعمامة، ح: ٨٢/٢٧٤ من حديث المعتمر بن سليمان التيمي به.

Comments:

We know from several authentic narrations that the Messenger of Allāh ﷺ used to wipe over his head or 'Imāmah only, or his head and 'Imāmah together. (*'Awn Al-Ma'būd*).

151. Al-Mughīrah bin Shu'bah narrated: "We were with the Messenger of Allāh ﷺ, in a caravan. I had a container (of water) with me. The Prophet ﷺ went to relieve himself, and when he returned I went to him with the container and poured water for him. He washed his hands and face, and then tried to take his forearms out, while he was wearing a woolen *Jubbah* (made in) Rome which had tight sleeves, so he took them out from under the *Jubbah*. I bent down to his *Khuffs* in order to take them off, but he said: 'Leave the *Khuffs* on, for I put my two feet in them while they were both pure,' and he wiped over them." (*Sahih*) ('Eisā bin Yūnus — one of the narrators) said: "My father said: 'Ash-Sha'bi said: 'Urwah testified before me (in narrating it) from his father, and his father testified about it from the Messenger of Allāh ﷺ.'"^[1]

١٥١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَيْسَى ابْنُ يُونُسَ قَالَ: حَدَّثَنِي أَبِي عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ عُرْوَةَ بْنَ الْمُغِيرَةَ بْنِ شُعْبَةَ يَذْكُرُ عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي رَكْبِهِ وَمَعِيَ إِدَاوَةٌ، فَخَرَجَ لِحَاجَتِهِ ثُمَّ أَقْبَلَ فَتَلَفَّتْنَاهُ بِالْإِدَاوَةِ فَأَفْرَعْتُ عَلَيْهِ، فَغَسَلَ كَفَّيْهِ وَوَجْهَهُ ثُمَّ أَرَادَ أَنْ يُخْرِجَ ذِرَاعَيْهِ وَعَلَيْهِ جُبَّةٌ مِنْ صُوفٍ مِنْ جَبَابِ الرُّومِ ضَيْقَةُ الْكُمَيْنِ فَضَاقَتْ فَادَّرَعَهُمَا ادَّرَاعًا، ثُمَّ أَهْوَيْتُ إِلَى الْخُفَّيْنِ لِأَنْزَعَهُمَا، فَقَالَ لِي: «دَعِ الْخُفَّيْنِ فَإِنِّي أَدَخَلْتُ الْقَدَمَيْنِ الْخُفَّيْنِ وَهُمَا طَاهِرَتَانِ»، فَمَسَحَ عَلَيْهِمَا.
قال أبي: قال الشَّعْبِيُّ: شَهِدَ لِي عُرْوَةُ عَلَى أَبِيهِ، وَشَهِدَ أَبُوهُ عَلَى رَسُولِ اللَّهِ ﷺ.

تخریج: أخرجه البخاري، الوضوء، باب: إذا أدخل رجله وهما طاهرتان، ح: ٢٠٦. ومسلم، الطهارة، باب المسح على الخفين، ح: ٧٩/٢٧٤ من حديث عامر الشعبي به.

Comments:

1. It is permissible to wear clothing made by non-Muslims, provided that it does not violate any religious regulations, and it is not viewed as unique to a particular non-Muslim culture.
2. It is permissible to wipe over *Khuffs* provided one has already completed

[1] This is an endorsement for the chain, that came after the narration, since they are all the narrators of it; 'Urwah bin Al-Mughirah bin Shu'bah, who narrated it from his father Al-Mughīrah bin Shu'bah.

Wuḍū' or *Ghusl* prior to putting the two feet into them. The same applies to socks.

152. Al-Mughīrah bin Shu‘bah narrated: “The Messenger of Allāh ﷺ trailed behind (the caravan)...” and he mentioned this story, until he said: “When we returned to the people, ‘Abdur-Raḥmān bin ‘Awf was leading them in the morning (*Fajr*) prayer. When he saw the Prophet ﷺ, he started to retreat, but the Prophet ﷺ motioned to him to continue. He said: “So the Prophet ﷺ and I prayed one *Rak’ah* behind him. After he said the *Taslim*, the Prophet ﷺ stood up to complete the *Rak’ah* that he had missed, and he did not add anything to that.” (*Da‘īf*)

Abū Dāwud said: Abū Sa‘eed Al-Khudrī, Ibn Az-Zubair, and Ibn ‘Umar all say that whoever catches an odd number (of *Rak’ahs*) of the prayer, he should perform the prostration of forgetfulness.

١٥٢ - حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ الْحَسَنِ وَعَنْ زُرَّارَةَ بْنِ أَوْفَى أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ قَالَ: تَخَلَّفَ رَسُولُ اللَّهِ ﷺ، فَذَكَرَ هَذِهِ الْقِصَّةَ قَالَ: فَأَتَيْنَا النَّاسَ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ يُصَلِّي بِهِمْ الصُّبْحَ، فَلَمَّا رَأَى النَّبِيَّ ﷺ أَرَادَ أَنْ يَتَأَخَّرَ فَأَوْمَأَ إِلَيْهِ أَنْ يَمْضِيَ. قَالَ: فَصَلَّيْتُ أَنَا وَالنَّبِيُّ ﷺ خَلْفَهُ رَكْعَةً، فَلَمَّا سَلَّمَ قَامَ النَّبِيُّ ﷺ فَصَلَّى الرَّكْعَةَ الَّتِي سَبَقَ بِهَا وَلَمْ يَزِدْ عَلَيْهَا شَيْئًا.

قال أبو داود: أبو سعيد الخدري وابن الزبير وابن عمر يقولون: من أدرك الفرد من الصلاة عليه سجدتنا السهو.

تخريج: [إسناده ضعيف] وأخرجه البيهقي: ٣٥٢/٢ من حديث أبي داود به * قتادة مدلس

وعنعن، والحديث السابق. ح: ١٤٩ يعني عنه.

Comments:

Based upon this, and other *Aḥādīth*, the majority of the scholars hold the view that only the missed *Rak’ah* or *Rak’at* are to be performed, and that no prostration of forgetfulness is to be performed in this case. See nos. 1008-1039.

As for his saying: “Abū Sa‘eed Al-Khudrī, Ibn Az-Zubair, and Ibn ‘Umar all say that whoever catches an odd number (of *Rak’ahs*) of the prayer, he should perform the prostration of forgetfulness.” This was recorded by ‘Abdur-Razzāq in his *Muṣanaf*, and Al-Munḍhirī in *Al-Awsaṭ* from Ishāq bin Ibrāhīm from ‘Abdur-Razzāq, similarly, there are a number of routes of transmission from Ibn ‘Umar for that. In any case, the majority hold the view as stated previously.

153. It was reported from Shu'bah, from Abū Bakr, meaning Ibn Ḥaḥḥ Ibn 'Umar bin Sa'd, that Abū 'Abdullāh heard from Abū 'Abdur-Raḥmān: That he was present when 'Abdur-Raḥmān bin 'Awf asked Bilāl about the Prophet's ﷺ *Wudū'*. He said: "The Prophet ﷺ would relieve himself, then I would bring him some water and he would perform *Wudū'*, and wipe over his *'Imāmah* and his *Mūsqs*."^[1] (*Ṣaḥīḥ*)

Abū Dāwud said: And he is Abū 'Abdullāh the freed slave of Banū Tamīm Ibn Murrah.

تخریج: [حسن] أخرجه الحاكم: ١/١٧٠ من حديث عبيد الله بن معاذ به وصححه الحاكم ووافقه الذهبي وللحديث شواهد كثيرة جداً.

154. It was reported from Abū Zur'ah bin 'Amr bin Jarir that Jarir urinated, then performed *Wudū'* and wiped over his *Khuffs*. He said, "What prevents me from wiping (over them) while I have seen the Messenger of Allāh ﷺ wipe?" They said: "This was only (allowed) before the revelation of (*Sūrat*) *Al-Mā'idah*." He replied: "I did not accept Islam until after *Al-Mā'idah* was revealed." (*Ṣaḥīḥ*)

تخریج: [صحيح] أخرجه الحاكم: ١/١٦٩ من حديث علي بن الحسين به وصححه ووافقه الذهبي * وللحديث شواهد كثيرة.

155. Ibn Buraidah reported from his father that An-Najāshī gave the Messenger of Allāh ﷺ a gift of a pair of plain, black *Khuffs*. So he wore them, then performed *Wudū'*

١٥٣ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرٍ يَعْنِي ابْنَ حَفْصِ بْنِ عُمَرَ بْنِ سَعْدٍ، سَمِعَ أَبَا عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ: أَنَّهُ شَهِدَ عَبْدَ الرَّحْمَنِ ابْنَ عَوْفٍ يَسْأَلُ بِلَالًا عَنْ وُضُوءِ النَّبِيِّ ﷺ فَقَالَ: كَانَ يَخْرُجُ يَقْضِي حَاجَتَهُ فَاتِيَهُ بِالْمَاءِ فَيَتَوَضَّأُ وَيَمْسَحُ عَلَى عِمَامَتِهِ وَمَوْقِيهِ.

قال أبو داود: وهو أبو عبد الله مؤلى بني تميم ابن مرة.

١٥٤ - حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ الدَّرَهَمِيُّ قَالَ: حَدَّثَنَا ابْنُ دَاوُدَ عَنْ بُكَيْرِ بْنِ عَامِرٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ: أَنَّ جَرِيرًا بِالْأَنْبَاءِ تَوَضَّأَ فَمَسَحَ عَلَى الْخُفَّيْنِ وَقَالَ: مَا يَمْنَعُنِي أَنْ أَمْسَحَ وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ. قَالُوا: إِنَّمَا كَانَ ذَلِكَ قَبْلَ نُزُولِ الْمَائِدَةِ. قَالَ: مَا أَسْلَمْتُ إِلَّا بَعْدَ نُزُولِ الْمَائِدَةِ.

١٥٥ - حَدَّثَنَا مُسَدَّدٌ وَأَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ قَالَا: حَدَّثَنَا وَكَيْعٌ قَالَ: حَدَّثَنَا دَلْهَمُ بْنُ صَالِحٍ عَنْ حُجَيْرِ بْنِ

[1] *Mūsqs* is a certain type of *Khuff* or leather sock, whose description they differ over.

and wiped over them. (*Sahih*)

Abū Dāwud said: This narration was narrated by the people of Al-Baṣrah only.

عَبْدُ اللَّهِ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ النَّجَاشِيَّ أَهْدَى إِلَى رَسُولِ اللَّهِ ﷺ خُفَّيْنِ أَسْوَدَيْنِ سَادَجَيْنِ، فَلَبِسَهُمَا ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَيْهِمَا. قَالَ مُسَدَّدٌ عَنْ دَلْهَمِ بْنِ صَالِحٍ. قَالَ أَبُو دَاوُدَ: هَذَا مِمَّا تَفَرَّدَ بِهِ أَهْلُ الْبَصْرَةِ.

تخريج: [صحيح] أخرجه الترمذي، الأدب، باب ما جاء في الخف الأسود، ح: ٢٨٢٠ من حديث وكيع به وقال: "حسن" ورواه ابن ماجه، ح: ٥٤٩، * ٣٦٢٠ * دلهم بن صالح ضعيف (تقريب) ولأصل الحديث شواهد.

156. Al-Mughīrah bin Shu‘bah said that the Messenger of Allāh ﷺ wiped over his *Khuffs*. I asked him: “O Messenger of Allāh! Have you forgotten (to wash the feet)?” He said: “Rather, you have forgotten! This is what my Lord, Exalted and Magnificent, commanded me to do.” (*Da‘if*)

١٥٦ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا ابْنُ حَيٍّ هُوَ الْحَسَنُ بْنُ صَالِحٍ، عَنْ بُكَيْرِ بْنِ عَامِرِ الْبَجَلِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُعْمٍ، عَنْ الْمُغِيرَةَ بْنِ شُعْبَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! نَسِيتَ؟ قَالَ: «بَلْ أَنْتَ نَسِيتَ، بِهِذَا أَمَرَنِي رَبِّي عَزَّوَجَلَّ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/٢٤٦، ٢٥٣ من حديث بكير بن عامر به وصححه الحاكم: ١/١٧٠ ووافقه الذهبي * بكير بن عامر ضعيف، ضعفه الجمهور.

Comments:

This version, mentioning the command, is weak, while similar narrations, without mentioning the command, have been recorded from Al-Mughīrah by Al-Bukhārī, Muslim, and others, and some of them have preceded, and appear later.

Chapter 60. The Period (Allowed) For Wiping

157. Khuzaimah bin Thābit reported that the Prophet ﷺ said: “The wiping over *Khuffs* is allowed for the traveler; (for a period of) three days, and for the resident; a day and a night.” (*Sahih*)

(المعجم ٦١) - بَابُ التَّوْقِيتِ فِي الْمَسْحِ (التحفة ٦٠)

١٥٧ - حَدَّثَنَا حَفْصُ بْنُ غُمَرَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ وَحَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ، عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَسْحُ

Abū Dāwud said: Mansūr bin Al-Mu'tamir narrated it from Ibrāhīm At-Taimī with this chain, and said in it: "Had we asked him for a (concession of a) longer period, he would have increased (the period) for us."

عَلَى الْخُفَّيْنِ، لِلْمَسَافِرِ ثَلَاثَةُ أَيَّامٍ وَلِلْمُقِيمِ
يَوْمٌ وَلَيْلَةٌ.

قال أبو داود: رَوَاهُ مَنْصُورُ بْنُ الْمُعْتَمِرِ
عَنْ إِبْرَاهِيمَ التَّيْمِيِّ بِإِسْنَادِهِ قَالَ فِيهِ: وَلَوْ
اسْتَزِدَّنَاهُ لَزَادَنَا.

تخريج: [صحيح] أخرجه الترمذی، الطهارة، باب المسح على الخفين للمسافر والمقيم، ح: ٩٥ من حديث إبراهيم التيمي به وقال: "حسن صحيح" ورواه ابن ماجه، ح: ٥٥٣ وصححه ابن حبان (موارد) ح: ١٨١.

158. Ubayy bin 'Imārah — and he was a Companion who had prayed with the Messenger of Allāh ﷺ facing both *Qiblah* — narrated that he said: "O Messenger of Allāh! Can I wipe over *Khuffs*?" He (the Prophet ﷺ) said: "Yes." I said: "One day?" He said: "One day." I said: "Two days?" He said: "Two days." I said: "Three?" He said: "Yes, and as (long) as you wish." (*Da'if*)

١٥٨ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا
عَمْرُو بْنُ الرَّبِيعِ بْنِ طَارِقٍ قَالَ: أَخْبَرَنَا يَحْيَى
ابْنُ أُيُوبَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَزِينِ، عَنْ
مُحَمَّدِ بْنِ يَزِيدَ، عَنْ أُيُوبَ بْنِ قَطَنِ عَنْ أَبِي
بْنِ عِمَارَةَ قَالَ يَحْيَى بْنُ أُيُوبَ - وَكَانَ قَدْ
صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ الْقِبْلَتَيْنِ - أَنَّهُ قَالَ:
يَا رَسُولَ اللَّهِ! أَمْسُحْ عَلَيَّ الْخُفَّيْنِ؟ قَالَ:
«نَعَمْ». قَالَ: يَوْمًا؟ قَالَ: «يَوْمًا». قَالَ:
وَيَوْمَيْنِ؟ قَالَ: «وَيَوْمَيْنِ». قَالَ: وَثَلَاثَةَ؟
قَالَ: «نَعَمْ وَمَا شِئْتَ».

Abū Dāwud said it was reported (with a different chain) from Ubayy bin 'Imārah, and he said in it: "Until he reached seven days, after which the Messenger of Allāh ﷺ said: "Yes, and as (long) as you wish."

قال أبو داود: رَوَاهُ ابْنُ أَبِي مَرْيَمَ
الْمِصْرِيُّ، عَنْ يَحْيَى بْنِ أُيُوبَ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ رَزِينِ، عَنْ مُحَمَّدِ بْنِ يَزِيدَ
ابْنِ أَبِي زِيَادٍ، عَنْ عُبَادَةَ بْنِ نُسَيْبٍ، عَنْ أَبِي
ابْنِ عِمَارَةَ قَالَ فِيهِ: حَتَّى بَلَغَ سَبْعًا قَالَ
رَسُولُ اللَّهِ ﷺ: «نَعَمْ مَا بَدَأَ لَكَ».

Abū Dāwud said: This has been narrated with contradictions in it, and its chain is not strong. Ibn Abū Mariam and Yaḥyā bin Ishāq [As-Sailahīnī] reported it from Yaḥyā bin Ayyūb, and his chain has been disagreed over.^[1]

[1] That is, no. 158 and what follows it. All of this refers to the narration of Yaḥyā bin Ayyūb Al-Miṣrī, and he narrated it to others with different chains. The narration of Yaḥyā bin Ishāq As-Sailahīnī from Yaḥyā bin Ayyūb is recorded by Ibn Abī Shaibah, Aṭ-Ṭabarānī in *Al-Kabīr*, and others. They differ over the correct spelling of As-Sailahīnī,

قال أبو داود: قَدْ اخْتَلَفَ فِي إِسْنَادِهِ
وَلَيْسَ هُوَ بِالْقَوِيِّ. وَرَوَاهُ ابْنُ أَبِي مَرْيَمَ
وَيَحْيَى بْنُ إِسْحَاقَ [السَّيْلَكِينِيُّ عَنْ] يَحْيَى بْنِ
أَيُّوبَ، وَاخْتَلَفَ فِي إِسْنَادِهِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٧٩/١ من حديث أبي داود به ورواه ابن ماجه،
ح: ٥٥٧ من حديث أيوب بن قطن عن عبادة بن نسي عن أبي بن عماره إلخ * وقال الدارقطني:
"هذا الإسناد لا يثبت . . . وعبدالرحمن ومحمد بن يزيد وأيوب بن قطن مجهولون كلهم".

Comments:

Wiping over the footwear, in case of a resident, is for one day and one night
and, in the case of a traveler, for three days and three nights.

Chapter 61. Wiping Over The Socks

(المعجم ٦٢) - بَابُ الْمَسْحِ عَلَى
الْجَوْرَبَيْنِ (التحفة ٦١)

159. Al-Mughīrah bin Shu‘bah narrated that the Messenger of Allāh ﷺ performed *Wudu’* and wiped over the socks (*Jawrabain*) and the sandals. (*Da‘if*)^[1]

Abū Dāwud said: ‘Abdur-Raḥmān bin Mahdī would not narrate this *Hadith*, since what is well-known from Al-Mughīrah bin Shu‘bah is that the Prophet ﷺ wiped over the *Khuffs*.

Abū Dāwud said: And this has also been related from Abū Mūsā Al-Ashā‘rī from the Prophet ﷺ; that he would wipe over the socks (*Jawrabain*). However, this narration is not continuous (in its chain), nor strong.

١٥٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ عَنْ
وَكَيْعٍ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي قَيْسِ
الْأَوْدِيِّ هُوَ عَبْدُ الرَّحْمَنِ بْنُ ثَرْوَانَ، عَنْ
هُزَيْلِ بْنِ شُرْحَبِيلٍ، عَنِ الْمُعْبِرَةِ بْنِ شُعْبَةَ:
أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى
الْجَوْرَبَيْنِ وَالنَّعْلَيْنِ.

قال أبو داود: كَانَ عَبْدُ الرَّحْمَنِ بْنُ
مَهْدِيٍّ لَا يُحَدِّثُ بِهَذَا الْحَدِيثِ لِأَنَّ الْمَعْرُوفَ
عَنِ الْمُعْبِرَةِ أَنَّ النَّبِيَّ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ.
قال أبو داود: وَرَوَى هَذَا أَيْضًا عَنْ أَبِي
مُوسَى الْأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ أَنَّهُ مَسَحَ عَلَى
الْجَوْرَبَيْنِ وَلَيْسَ بِالْمُتَّصِلِ وَلَا بِالْقَوِيِّ.

and his name, they also call him: As-Sailaḥūnī, or As-Sāliḥīnī, all of which are ascriptions to “As-Sailaḥīn” which is an area near Baghdād.

[1] Meaning; the chain is weak while the meaning is supported by other than it, including that a number of scholars stated that there is an *Ijmā’* for its meaning.

Abū Dāwud said: ‘Alī bin Abī Tālib, Ibn Mas‘ūd, Al-Barā bin ‘Āzib, Anas bin Mālik, Abū Umāmah, Sahl bin Sa‘d, and ‘Amr bin Huraith would all wipe over the socks (*Jawrabain*). And this has been related from ‘Umar bin Al-Khaṭṭab and Ibn ‘Abbās as well.

قال أبو داود: وَمَسَحَ عَلَى الْجَوْرَبَيْنِ عَلِيُّ ابْنِ أَبِي طَالِبٍ وَابْنُ مَسْعُودٍ وَالْبِرَاءُ بْنُ عَازِبٍ وَأَنَسُ بْنُ مَالِكٍ وَأَبُو أُمَامَةَ وَسَهْلُ بْنُ سَعْدٍ وَعَمْرُو بْنُ حُرَيْثٍ. وَرَوَى ذَلِكَ عَنْ عُمَرَ بْنِ الْخَطَّابِ وَابْنِ عَبَّاسٍ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الطهارة، باب ما جاء في المسح على الجوربين والنعلين، ح: ٩٩ وابن ماجه، ح: ٥٥٩ من حديث وكيع به وسنده ضعيف من أجل عننة الثوري ومع ذلك قال الترمذي: "حسن صحيح" * وللحديث شواهد وإجماع الصحابة يؤيده، انظر الأوسط لابن المنذر: ١/٤٦٤، ٤٦٥ والمغني لابن قدامة: ١/١٨١ مسألة: ٤٢٦ والمحلّي لابن حزم: ٢/٨٧.

Comments:

It is permissible to wipe over footwear, old or torn, or with holes, provided one does not break convention or feel shameful when wearing them.

Chapter 62. (Another Proof For Wiping)

160. It has been narrated from Aws bin Abī Aws Ath-Thaqafī, that the Messenger of Allāh ﷺ performed *Wuḍū’*, and wiped over his sandals and feet. And (one of the narrators) ‘Abbād said:^[1] “I saw the Messenger of Allāh ﷺ come to a *Kizānah*^[2] of a people... - meaning *Al-Miḍa’ah* (a basin).”^[3] Musad-dad did not mention *Al-Miḍa’ah* and *Kizānah*; then they were in accord:^[4] “...and he performed *Wuḍū’* and wiped over his sandals and his feet.” (*Da‘if*)

(المعجم ...) بَابُ (التحفة ٦٢)

١٦٠ - حَدَّثَنَا مُسَدَّدٌ وَعَبَّادُ بْنُ مُوسَى قَالَا: حَدَّثَنَا هُشَيْمٌ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ أَبِيهِ قَالَ: عَبَّادُ قَالَ: أَخْبَرَنِي أَوْسُ بْنُ أَبِي أَوْسٍ التَّقْفِيُّ: أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى نَعْلَيْهِ وَقَدَمَيْهِ. وَقَالَ عَبَّادُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَتَى عَلَى كِطَامَةِ قَوْمٍ - يَعْنِي الْمِيضَاءَ - وَلَمْ يَذْكُرْ مُسَدَّدٌ الْمِيضَاءَ وَالْكِطَامَةَ، ثُمَّ اتَّفَقَا: فَتَوَضَّأَ وَمَسَحَ عَلَى نَعْلَيْهِ وَقَدَمَيْهِ.

[1] Meaning, in his version of the *Hadīth* of Aws. Abū Dāwud heard this narration from both ‘Abbād bin Mūsā and Musad-dad. Here he describes the different wordings they reported to him for the narration of Aws.

[2] It is a trough, perhaps long, which is dug out of the ground, wherein water is contained in a portion, and then it flows away.

[3] This is a description from one of the narrators.

[4] Meaning Musad-dad and ‘Abbād, in the remainder of the narration of the *Hadīth* of Aws.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٨/٤ عن هشيم به مختصراً جداً، وصرح بالسماع عند الحازمي في الاعتبار، ص: ٤٢ * عطاء العامري مجهول الحال كما قال ابن القطان.

Comments:

The Messenger of Allāh ﷺ wiped over the socks and sandals. A number of scholars restricted the meaning of “wiped over his sandals and his feet,” to indicate that he was wearing socks or *Khuffs* at the time, while that has not been stated in the narration.

Chapter 63. How Should One Wipe

المعجم (٦٣) بَابُ: كَيْفَ الْمَسْحِ

(التحفة ٦٣)

161. It was reported from ‘Urwah bin Az-Zubair, from Al-Mughīrah bin Shu‘bah that the Messenger of Allāh ﷺ would wipe over *Khuffs*.” Others aside from Muḥammad^[1] said: “He wiped over the top of the *Khuffs*.” (*Hasan*)

١٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبِرَّازُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزُّنَادِ قَالَ: ذَكَرَهُ أَبِي عَنْ عُرْوَةَ بْنِ الرُّبَيْرِ، عَنِ الْمُغِيرَةِ ابْنِ شُعْبَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَمْسَحُ عَلَى الْخُفَّيْنِ. وَقَالَ غَيْرُ مُحَمَّدٍ: مَسَحَ عَلَى ظَهْرِ الْخُفَّيْنِ.

تخریج: [إسناده حسن] أخرجه الترمذي، الطهارة، باب ما جاء في المسح على الخفين، ظاهرهما، ح: ٩٨ من حديث عبدالرحمن بن أبي الزناد به وقال: "حديث حسن" * قال الذهبي في عبدالرحمن بن أبي الزناد: "حديثه من قبيل الحسن" (سير أعلام النبلاء: ١٦٨/٨، ١٦٩).

162. It was reported from Al-A‘mash, from Abū Ishāq, from ‘Abd Khair, from ‘Alī who said: “Were this religion based upon intellect, the bottom of the *Khuff* would have more right to be wiped than the top part, and (yet) I saw the Messenger of Allāh ﷺ wipe over the top of his *Khuffs*.” (*Da‘if*)

١٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنِ أَبِي إِسْحَاقَ، عَنِ عَبْدِ خَيْرٍ، عَنِ عَلِيِّ قَالَ: لَوْ كَانَ الدِّينُ بِالرَّأْيِ لَكَانَ أَسْفَلُ الْخُفِّ أَوْلَى بِالْمَسْحِ مِنْ أَعْلَاهُ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى ظَاهِرِ خُفِّهِ.

تخریج: [إسناده ضعيف] أخرجه الدارقطني: ٩٨/١، ح: ٧٥٩ من حديث حفص بن غياث به وتابعه يزيد بن عبدالعزيز وعيسى بن يونس ووكيع، انظر مسند الإمام أحمد مع زوائده: ٩٥/١، ١١٤، ١٢٤ * أبو إسحاق عن، وحديث الحميدي: ٤٧ يغني عنه.

[1] Meaning other than Muḥammad bin Aṣ-Ṣabbāḥ from whom Abū Dāwud heard this version.

164.^[1] This *Hadīth* (has also been reported) from Al-A'mash; he said: "Were this religion based upon intellect, the lower part of the feet would have more right to be wiped than the top part, and [yet] the Prophet ﷺ wiped over [the top of] his *Khuff*." (*Da'if*)

١٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِ بِهَذَا الْحَدِيثِ قَالَ: لَوْ كَانَ الدِّينُ بِالرَّأْيِ لَكَانَ بَاطِنُ الْقَدَمَيْنِ أَحَقَّ بِالْمَسْحِ مِنْ ظَاهِرِهِمَا، وَقَدْ مَسَحَ النَّبِيُّ ﷺ عَلَى [ظَهْرٍ] حُفَّتَيْهِ.

تخريج: [إسناده ضعيف] انظر، ح: ١٦٢.

163. (There is another version) from Al-A'mash with this chain for this *Hadīth*; he said: "I did not think except that the lower sides of the feet had more right to be washed (than the upper side), until I saw the Messenger of Allāh ﷺ wipe over the top of his *Khuffs*."

١٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنِ الْأَعْمَشِ بِإِسْنَادِهِ بِهَذَا الْحَدِيثِ قَالَ: مَا كُنْتُ أَرَى بَاطِنَ الْقَدَمَيْنِ إِلَّا أَحَقَّ بِالغُسْلِ حَتَّى رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى ظَهْرِ حُفَّتَيْهِ. وَرَوَاهُ وَكَيْعٌ عَنِ الْأَعْمَشِ بِإِسْنَادِهِ قَالَ: كُنْتُ أَرَى أَنَّ بَاطِنَ الْقَدَمَيْنِ أَحَقُّ بِالْمَسْحِ مِنْ ظَاهِرِهِمَا حَتَّى رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ ظَاهِرَهُمَا قَالَ وَكَيْعٌ: بِعَنِي الحُقَيْنِ. وَرَوَاهُ عَيْسَى بْنُ يُونُسَ عَنِ الْأَعْمَشِ. كَمَا رَوَاهُ وَكَيْعٌ. وَرَوَاهُ أَبُو السَّوْدَاءِ عَنِ ابْنِ عَبْدِ خَيْرٍ عَنِ أَبِيهِ قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ فَعَسَلَ ظَاهِرَ قَدَمَيْهِ وَقَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ وَسَأَقَ الْحَدِيثِ.

Wakī' reported it from Al-A'mash with his chain, and he said (in it): "I used to think that the bottom of the feet had more right to be wiped than the top part, until I saw the Messenger of Allāh ﷺ wipe over the top of them." Wakī' said: "Meaning the *Khuffs*." 'Eisā bin Yūnus reported from Al-A'mash, just as Wakī' reported it. Abū As-Sawdā' reported it from Ibn 'Abd Khair from his father, he said: "I saw 'Alī perform *Wudū*', and he washed the top of his feet. He then said: 'Had I not seen the Messenger of Allāh ﷺ do this (I would not have done it)...'" and he completed the *Hadīth*. (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٩٢/١ من حديث أبي داود به وللحديث طرق عند الحميدي ح: ٤٧، (بتحقيقي) وأحمد: ١٤٨/١ وغيرهما * أبو إسحاق عنعن.

[1] Some manuscripts do not contain this version, others have it after 163. This sequence of numbers is how it appears in the Arabic text of our version.

165. Al-Mughīrah bin Shu'bah said: "I poured water for the Prophet ﷺ to perform *Wuḍū'* with during the Expedition of Tabūk. He wiped over [the top portion of] his *Khuffs*, and the bottom portion." (*Da'īf*)

Abū Dāwud said: It has been conveyed to me that Thawr (one of the narrators) did not hear this *Hadīth* from Rajā' (another narrator).

١٦٥ - حَدَّثَنَا مُوسَى بْنُ مَرْوَانَ وَمَحْمُودُ ابْنُ خَالِدِ الدَّمَشْقِيِّ الْمَعْنَى قَالَا: حَدَّثَنَا الْوَلِيدُ قَالَ: مَحْمُودٌ قَالَ: أَخْبَرَنَا ثَوْرٌ بْنُ يَزِيدَ عَنْ رَجَاءِ بْنِ حَيَوَةَ، عَنْ كَاتِبِ الْمُغِيرَةَ ابْنِ شُعْبَةَ، عَنْ الْمُغِيرَةَ بْنِ شُعْبَةَ قَالَ: وَصَّاتُ النَّبِيِّ ﷺ فِي غَزْوَةِ تَبُوكَ فَمَسَحَ [أَعْلَى] الْخُفَّيْنِ وَأَسْفَلَهُمَا.

قال أبو داود: وَبَلَّغَنِي أَنَّهُ لَمْ يَسْمَعْ ثَوْرٌ هَذَا الْحَدِيثَ مِنْ رَجَاءٍ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الطهارة، باب ما جاء في المسح على الخفين أعلاه وأسفله، ح: ٩٧ وابن ماجه، ح: ٥٥٠ من حديث الوليد بن مسلم به وأعله الترمذي * ثور لم يسمعه من رجاء وجاء تصريح سماعه عند الدارقطني: ١/١٩٥، ح: ٧٤٢ والسند إليه ضعيف، ورجاء لم يسمعه من كاتب المغيرة رضي الله عنه.

Comments:

According to authentic *Ahādīth*, wiping over the upper portion of the footwear is sufficient.

Chapter 64. Splashing Water (On the Private Parts)

166. It was reported from Sufyān, from Manṣūr, from Mujāhid, from Sufyān bin Al-Ḥakam Ath-Thaqafi, or (some said that his name was) Al-Ḥakam bin Sufyān Ath-Thaqafi, who said: "The Messenger of Allāh ﷺ, after he urinated, would perform *Wuḍū'* and splash water (on his private part)." (*Ḥasan*)

Abū Dāwud said: A group (of narrators) were in accord with Sufyān for this chain, some of them said: "Al-Ḥakam, or Ibn Al-Ḥakam."

(المعجم ٦٤) بَابُ: فِي الْإِنْتِضَاحِ
(التحفة ٦٤)

١٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ سُفْيَانَ بْنِ الْحَكَمِ الثَّقَفِيِّ - أَوْ الْحَكَمِ بْنِ سُفْيَانَ الثَّقَفِيِّ - قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَالَ يَتَوَضَّأُ وَيَنْتَضِحُ.

قال أبو داود: وَافَقَ سُفْيَانَ جَمَاعَةٌ عَلَى هَذَا الْإِسْنَادِ، قَالَ بَعْضُهُمْ: الْحَكَمُ أَوْ ابْنُ الْحَكَمِ.

تخریج: [حسن] أخرجه ابن ماجه، الطهارة، باب ما جاء في النضح بعد الوضوء، ح: ٤٦١

والنسائي، ح: ١٣٤، ١٣٥ من حديث منصور به وصححه الحاكم على شرط الشيخين: ١/١٧١ ووافقه الذهبي * شيخ مجاهد اختلف في صحبته فحديثه لا ينزل عن درجة الحسن، وانظر التلخيص الحبير: ١/٧٤.

167. (There is another chain) from Mujāhid, from a man from (the tribe of) Thaqif, from his father, that he saw the Messenger of Allāh ﷺ urinate, then splash water on his private part. (*Hasan*)

١٦٧ - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ رَجُلٍ مِنْ ثَقِيفٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ بَالَ ثُمَّ نَضَحَ فَرْجَهُ. تخريج: [حسن] انظر الحديث السابق.

168. (There is another chain) from Mujāhid, from Al-Ḥakam, or Ibn Al-Ḥakam on the authority of his father, reported that the Prophet ﷺ urinated, then performed *Wudu'* and splashed water on his private part. (*Hasan*)

١٦٨ - حَدَّثَنَا نَصْرُ بْنُ الْمُهَاجِرِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ الْحَكَمِ - أَوْ ابْنِ الْحَكَمِ - عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ بَالَ ثُمَّ تَوَضَّأَ وَنَضَحَ فَرْجَهُ. تخريج: [حسن] انظر الحديثين السابقين.

Comments:

It is also recommended to sprinkle water on one's garments (around the area of genitals). In addition to the reward for following the *Sunnah*, there is the added advantage of driving away devilish insinuations arising from constant fear of urine dripping out due to a weak bladder.

Chapter 65. What Should One Say After Finishing *Wudu'*

(المعجم ٦٥) - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا تَوَضَّأَ (التحفة ٦٥)

169. 'Uqbah bin 'Āmir said: "We used to be with the Messenger of Allāh ﷺ, each one serving himself, and we used to take turns taking care of the camels. (One day) it was my turn to take care of the camels, so I took them to their watering place until the evening. (After returning) I found the Messenger of Allāh ﷺ while he was giving the people a sermon. I heard him say: 'There is not a

١٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ يَعْنِي ابْنَ صَالِحٍ، يُحَدِّثُ عَنْ أَبِي عُثْمَانَ، عَنْ جُبَيْرِ بْنِ نَفِيرٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ حُدَامَ أَنْفُسِنَا. نَتَنَاوَبُ الرِّعَايَةَ - رِعَايَةَ إِبِلِنَا - فَكَانَتْ عَلَيَّ رِعَايَةُ الْإِبِلِ، فَرَوَّحْتَهَا بِالْعَشِيِّ، فَأَدْرَكْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ النَّاسَ، فَسَمِعْتُهُ يَقُولُ: «مَا مِنْكُمْ

single one of you who performs *Wudu'* and performs it well, then prays two *Rak'ahs* while he is paying attention with his heart and face, except that it (meaning, Paradise) becomes obligatory (for him).' I said: '*Bakhin, Bakhin*, how great this is!' A person sitting in front of me said: 'And what has preceded it O 'Uqbah, is even better than this!' I looked (to see who he was), and it turned out to be 'Umar bin Al-Khattāb. So I said: 'And what was that (which was said before I came), O Abū Ḥafṣ?' He said: 'He (the Prophet ﷺ) said before you came: "There is none of you who performs the *Wudu'* and performs it well, and then says after he completes it: 'I testify that there is none worthy of worship except Allāh alone, having no partners, and I testify that Muḥammad is His servant and Messenger,' except that all eight doors of Paradise will be opened for him; he can enter it through whichever one he pleases.'" (*Ṣaḥīḥ*)

المستحب عقب الوضوء، ح: ٢٣٤ من حديث

170. (There is another chain) from 'Uqbah bin 'Āmir Al-Juhani, from the Prophet ﷺ, similarly. He did not mention that he took care of the camels, and he also added after saying: "...Perform the *Wudu'* and perform it well..."; "...and then raises his eyes to the sky." The remainder of the *Ḥadīth* was similar in meaning to the *Ḥadīth* of Mu'āwiyah (no. 169). (*Da'if*)

مِنْ أَحَدٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ ثُمَّ يَقُومُ فَيَرَكُعُ رَكَعَتَيْنِ، يُقْبِلُ عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ، إِلَّا فَقَدْ أَوْجَبَ». قُلْتُ: بَخٍ بَخٍ مَا أَجُودَ هَذِهِ، فَقَالَ رَجُلٌ بَيْنَ يَدَيَّ: الَّتِي قَبْلَهَا يَا عُقْبَةُ! أَجُودُ مِنْهَا. فَنَظَرْتُ فَإِذَا هُوَ عُمَرُ بْنُ الْخَطَّابِ. قُلْتُ: مَا هِيَ يَا أَبَا حَفْصٍ؟ قَالَ: إِنَّهُ قَالَ إِنَّمَا قَبْلَ أَنْ تَجِيءَ: «مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ ثُمَّ يَقُولُ حِينَ يَفْرَعُ مِنَ وُضُوئِهِ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فَتُحْتَلَفُ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ».

قال معاوية: وَحَدَّثَنِي رَبِيعَةُ بْنُ زَيْدٍ عَنْ أَبِي إِدْرِيسَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ.

تخریج: أخرجه مسلم، الطهارة، باب الذكر معاوية بن صالح به ورواه النسائي، ح: ١٥١.

١٧٠ - حَدَّثَنَا الْحُسَيْنُ بْنُ عِيسَى قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ زَيْدِ الْمُقْرِيءِ عَنْ حَبِوَةَ بْنِ شُرَيْحٍ، عَنْ أَبِي عَقِيلٍ، عَنْ ابْنِ عَمَّةٍ، عَنْ عُقْبَةَ بْنِ عَامِرِ الْجُهَنِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ، وَلَمْ يَذْكُرْ أَمْرَ الرَّعَايَةِ قَالَ عِنْدَ قَوْلِهِ فَأَحْسَنَ الْوُضُوءَ: «ثُمَّ رَفَعَ نَظْرَهُ إِلَى السَّمَاءِ فَقَالَ وَسَاقَ الْحَدِيثِ بِمَعْنَى حَدِيثِ مُعَاوِيَةَ».

تخریج: [إسناده ضعيف] أخرجه الدارمي: ١/١٨٢، ح: ٧٢٢ عن عبدالله بن يزيد المقرئ به * ابن عم زهرة: مجهول قاله المنذري.

Comments:

1. While saying the supplications, it is correct to look up at the sky or point the finger towards it.
2. Eight gates of Paradise are mentioned in this narration.

Chapter (...) A Person Praying
(All) The Prayers With One
Wuḍū'

(المعجم . . .) - بَابُ الرَّجُلِ يُصَلِّي
الصَّلَاةَ بِوُضُوءٍ وَاحِدٍ (التحفة ٦٦)

171. 'Amr bin 'Āmir Al-Bajālī said, "I asked Anas bin Mālik about the *Wuḍū'*, so he said: 'The Prophet ﷺ would perform *Wuḍū'* for every prayer, and we would (also) pray all the prayers with one *Wuḍū'*.'" (*Ṣaḥīḥ*)

١٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ عَمْرِو بْنِ عَامِرِ الْبَجَلِيِّ، قَالَ مُحَمَّدٌ: هُوَ أَبُو أَسَدِ بْنِ عَمْرِو قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ الْوُضُوءِ فَقَالَ: كَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ، وَكُنَّا نُصَلِّي الصَّلَاةَ بِوُضُوءٍ وَاحِدٍ.

تخریج: أخرجه البخاري، الوضوء، باب الوضوء من غير حدث، ح: ٢١٤ من حديث عمرو ابن عامر به ورواه الترمذي، ح: ٦٠ وابن ماجه، ح: ٥٠٩.

172. Sulaimān bin Buraidah narrated from his father: "The Messenger of Allāh ﷺ prayed, on the Day of the Conquest (of Makkah), all five prayers with one *Wuḍū'*, and he wiped over his *Khuffs*. 'Umar said to him: 'I saw you today doing something that you have not done before.' He ﷺ said: 'I did it on purpose.'" (*Ṣaḥīḥ*)

١٧٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ يَوْمَ الْفَتْحِ خَمْسَ صَلَاةٍ بِوُضُوءٍ وَاحِدٍ وَمَسَحَ عَلَى خَفَّيْهِ، فَقَالَ لَهُ عُمَرُ: إِنِّي رَأَيْتُكَ صَنَعْتَ الْيَوْمَ شَيْئًا لَمْ تَكُنْ تَصْنَعُهُ. قَالَ: «عَمْدًا صَنَعْتُهُ».

تخریج: أخرجه مسلم، الطهارة، باب جواز الصلوات كلها بوضوء واحد، ح: ٢٧٧ من حديث يحيى القطان به.

Chapter 66. Separating The Actions Of *Wuḍū'*

173. It was narrated from Jarīr bin Ḥāzīm that he heard Qatādah bin Di‘āmah say: “Anas narrated to us that a person came to the Messenger of Allāh ﷺ after having performed *Wuḍū'*. He had left a fingernail’s width (of dry skin) on his foot. So the Prophet ﷺ told him: ‘Go back and perform your *Wuḍū'* well.’” (*Ṣaḥīḥ*)

Abū Dāwud said: This *Ḥadīth* is not known to be from Jarīr bin Ḥāzīm, and no one narrated it in a *Marfū'* form (attributing it to the Prophet ﷺ) except from Ibn Wahb. It has also been related from Ma‘qil bin ‘Ubaidullāh Al-Jazarī, from Abū Az-Zubair, from Jābir, from ‘Umar, from the Prophet ﷺ, similarly. He said: “Go back and perform your *Wuḍū'* well.”

تخریج: [صحیح] أخرجه ابن ماجه، الطهارة، باب من توضأ فترك موضعاً لم يصبه بالماء، ح: ٦٦٥ من حديث عبدالله بن وهب به وصححه ابن خزيمة، ح: ١٦٤.

174. (There is another chain) from Al-Ḥasan, from the Prophet ﷺ with a meaning similar to that of Qatādah (no. 173). (*Ṣaḥīḥ*)

تخریج: [صحیح] أخرجه البيهقي: ١/ ٨٣ من حديث أبي داود به وانظر الحديث السابق.

175. *Khālīd* narrated from some of the Prophet’s ﷺ Companions that the Prophet ﷺ saw a person who was praying, but there was a dry spot the size of a coin on the top of his foot; water had not touched it. So the Prophet ﷺ commanded him

(المعجم ٦٦) - باب تَفْرِيقِ الْوُضُوءِ

(التحفة ٦٧)

١٧٣ - حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ جَرِيرِ بْنِ حَازِمٍ أَنَّهُ سَمِعَ قَتَادَةَ بْنَ دِعَامَةَ قَالَ: حَدَّثَنَا أَنَسٌ: أَنَّ رَجُلًا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ وَقَدْ تَوَضَّأَ وَتَرَكَ عَلَى قَدَمِهِ مِثْلَ مَوْضِعِ الطُّفْرِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «ارْجِعْ فَأَحْسِنْ وَضُوءَكَ».

قال أبو داود: هَذَا الْحَدِيثُ لَيْسَ بِمَعْرُوفٍ عَنْ جَرِيرِ بْنِ حَازِمٍ وَلَمْ يَرَوْهُ إِلَّا ابْنُ وَهْبٍ وَحَدَّثَهُ. وَقَدْ رَوَى عَنْ مَعْقِلِ بْنِ عُبَيْدِ اللَّهِ الْجَزَرِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ قَالَ: «ارْجِعْ فَأَحْسِنْ وَضُوءَكَ».

١٧٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ:

حَدَّثَنَا حَمَادٌ قَالَ: أَخْبَرَنَا يُونُسُ وَحُمَيْدٌ عَنِ الْحَسَنِ عَنِ النَّبِيِّ ﷺ بِمَعْنَى قَتَادَةَ.

١٧٥ - حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ قَالَ:

حَدَّثَنَا بَقِيَّةٌ عَنْ بَجِيرٍ هُوَ ابْنُ سَعْدٍ، عَنِ خَالِدِ، عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يُصَلِّي فِيهِ وَفِي ظَهْرِ قَدَمِهِ لُمْعَةٌ قَدَرُ الدَّرْهِمِ لَمْ يُصِبْهَا الْمَاءُ فَأَمَرَهُ

to repeat the *Wuḍū'* and the prayer. (*Ṣaḥīh*)

النَّبِيِّ ﷺ أَنْ يُعِيدَ الْوُضُوءَ وَالصَّلَاةَ.

تخريج: [صحيح] أخرجه أحمد: ٤٢٤/٣ من حديث بقية به وصرح بالسمع عنده وللحديث شواهد.

Comments:

1. Continuity during *Wuḍū'* is essential.
2. In case of a break long enough that the washed parts of body become dry, one should start *Wuḍū'* from the beginning and repeat the entire process.

Chapter 67. A Person Who Is Unsure Of Breaking His *Wuḍū'*

(المعجم ٦٧) بَابُ: إِذَا شَكَ فِي
الْحَدَثِ (التحفة ٦٨)

176. 'Abbād bin Tamīm reported from his uncle that someone complained to the Prophet ﷺ about (the situation of) a person who felt something (might have been released) in his prayer, (or) he was not sure. He said: "He should not leave (the prayer) until he hears a sound or smells something." (*Ṣaḥīh*)

١٧٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ وَعَبَادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ قَالَ: شَكَيْتُ إِلَى النَّبِيِّ ﷺ الرَّجُلُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ حَتَّى يُحِيلَ إِلَيْهِ، فَقَالَ: «لَا يَنْقُتِلُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا».

تخريج: أخرجه البخاري، الوضوء، باب: لا يتوضأ من الشك حتى يستيقن، ح: ١٣٧ ومسلم، الحيض، باب الدليل على أن من يقن الطهارة ثم شك ... إلخ، ح: ٣٦١ من حديث سفیان بن عيينة به.

177. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "If one of you is praying, and he feels a movement in his behind, and he is not sure whether he broke his *Wuḍū'* or not, then let him not leave until he hears a sound or smells something." (*Ṣaḥīh*)

١٧٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: أَخْبَرَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ فِي الصَّلَاةِ فَوَجَدَ حَرَكَةً فِي دُبُرِهِ أَحَدَتْ أَوْ لَمْ يُحَدِّثْ فَأَشْكَلَ عَلَيْهِ فَلَا يَنْصَرِفْ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا».

تخريج: أخرجه مسلم، الحيض، باب الدليل على أن من يقن الطهارة ثم شك ... إلخ، ح: ٣٦٢ من حديث سهيل بن أبي صالح به.

Comments:

When one is not sure that he has broken *Wuḍū'*, he is not to give credence to any doubt, and assume he has not broken it, until he is certain.

Chapter 68. Wuḍū' From Kissing

178. Ibrāhīm At-Taimī said that 'Āishah said that the Prophet ﷺ kissed her and did not perform *Wuḍū'*. (*Hasan*)

Abū Dāwud said: This *Hadīth* is *Mursal*, since Ibrāhīm At-Taimī did not hear anything from 'Āishah.^[1]

Abū Dāwud said: And Al-Firyābī^[2] also narrated it in this fashion, as did others.

Abū Dāwud said: Ibrāhīm At-Taimī died before the age of forty, and his *Kunya* was Abū Asmā'.

(المعجم ٦٨) - بَابُ الْوُضُوءِ مِنَ الْقَبْلَةِ

(التحفة ٦٩)

١٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى وَعَبْدُ الرَّحْمَنِ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي رَوْقٍ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَبَّلَهَا وَلَمْ يَتَوَضَّأْ. قَالَ أَبُو دَاوُدَ: وَهُوَ مُرْسَلٌ، وَإِبْرَاهِيمُ التَّيْمِيُّ لَمْ يَسْمَعْ مِنْ عَائِشَةَ شَيْئًا. قَالَ أَبُو دَاوُدَ: وَكَذَا رَوَاهُ الْفِرْيَابِيُّ وَغَيْرُهُ. قَالَ أَبُو دَاوُدَ: وَمَاتَ إِبْرَاهِيمُ التَّيْمِيُّ وَلَمْ يَبْلُغْ أَرْبَعِينَ سَنَةً، وَكَانَ يُكْنَى أَبَا أَسْمَاءَ.

تخریج: [حسن] أخرجه النسائي، الطهارة، باب ترك الوضوء من القبلة، ح: ١٧٠ من حديث يحيى بن سعيد القطان به وللحديث شواهد، انظر نصب الراية: ١/٧٦، ٧١ وسنن الدارقطني: ١/١٣٦.

179. It was reported from Al-A'mash, from Ḥabīb, from 'Urwah, from 'Āishah: "The Prophet ﷺ kissed one of his wives, then went out to pray and did not perform *Wuḍū'*." 'Urwah said to her: "And who else can it be except you?" At which she laughed. (*Hasan*)

Abū Dāwud said: This is also how it was reported by Zā'idah, and

١٧٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكَيْعٌ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَبَّلَ امْرَأَةً مِنْ نِسَائِهِ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ. قَالَ عُرْوَةُ: فَقُلْتُ لَهَا: مَنْ هِيَ إِلَّا أَنْتِ فَصَحَّحْتَ. قَالَ أَبُو دَاوُدَ: هَكَذَا رَوَاهُ زَائِدَةُ وَعَبْدُ الْحَمِيدِ الْجَمَانِيُّ عَنْ سُلَيْمَانَ

[1] There are two popular ways that the term *Mursal* is used; first, one of the *Tabi'in* narrates the report from the Prophet ﷺ without mentioning any Companion in the chain. The second, and it is the meaning the author intends here, is that there is a narrator missing in some portion of the chain, whether it is early or later in the chain. Some scholars will prefer to use the term *Munqat'a* for the second meaning.

[2] Muḥammad bin Yūsuf Aḍ-Ḍabbī.

‘Abdul-Ḥamīd Al-Ḥimmānī from Sulaimān Al-A‘mash.

الأعمش.

تخریج: [حسن] أخرجه الترمذی، الطهارة، باب ما جاء في ترك الوضوء من القبلة، ح: ٨٦ وابن ماجه، ح: ٥٠٢ من حديث وكيع به وللحديث شواهد، انظر الحديث السابق.

180. (There is another chain) in which Al-A‘mash was reported to have said: “Companions of ours narrated to us from ‘Urwah Al-Muzanī from ‘Āishah...” with this *Ḥadīth*. (*Ḥasan*)

Abū Dāwud said: Yahyā bin Sa‘eed Al-Qaṭṭān said to a man: “Narrate from me that these two” — meaning this *Ḥadīth* of Al-A‘mash from Ḥabīb, and his *Ḥadīth* with this chain regarding *Al-Mustahaḍah*^[1] — that she performs *Wuḍū’* for each prayer. Yahyā said: “Narrate from me that they both resemble nothing.”

Abū Dāwud said: It has been related from Ath-Thawrī who said: “Ḥabīb did not narrate anything to us except from ‘Urwah Al-Muzanī”^[2] — meaning he did not narrate anything to them from ‘Urwah bin Az-Zubair.

Abū Dāwud said: And Ḥamzah Az-Zayyāt has reported a *Ṣaḥīḥ Ḥadīth* from Ḥabīb, from ‘Urwah bin Az-Zubair, from ‘Āishah.^[3]

١٨٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَخْلَدٍ الطَّلَقَائِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَعْرَاءَ قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنَا أَصْحَابُ لَنَا عَنْ عُرْوَةَ الْمُزَنِيِّ عَنْ عَائِشَةَ بِهَذَا الْحَدِيثِ.

قال أبو داود: قال يحيى بن سعيد القطان لرجل: احك عني أن هذين - يعني حديث الأعمش هذا عن حبيب وحديثه بهذا الإسناد في المستحاضة: أنها تتوضأ لكل صلاة - قال يحيى: احك عني أنهما شبه لا شيء.

قال أبو داود: وروى عن الثوري قال: ما حدثنا حبيب إلا عن عروة المزني - يعني لم يحدثهم عن عروة بن الزبير بشيء. قال أبو داود: وقد روى حمزة الزيات، عن حبيب، عن عروة بن الزبير، عن عائشة حديثاً صحيحاً.

تخریج: [حسن] أخرجه البيهقي: ١/١٢٦ من حديث أبي داود به وانظر الحديثين السابقين.

Comments:

Kissing does not — by itself — invalidate *Wuḍū’*.

[1] See no. 304.

[2] Meaning, that it is not a narration of ‘Urwah bin Az-Zubair, but rather someone else named ‘Urwah.

[3] See At-Tirmidhī, no. 3480.

Chapter 69. *Wudū'* From Touching The Penis

181. 'Urwah said: "I entered in upon Marwān bin Al-Ḥakam, and we were discussing the factors that necessitate *Wudū'*. Marwān said: '(Of these factors) is touching the penis.' I replied: 'I did not know this.' So Marwān said: 'Busrah bint Ṣafwān narrated to me that she heard the Messenger of Allāh ﷺ say: "Whoever touches his penis, then let him perform *Wudū'*.'" (*Sahīh*)

(المعجم ٦٩) - بَابُ الْوُضُوءِ مِنْ مَسِّ الذَّكْرِ (التحفة ٧٠)
 ١٨١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ أَنَّهُ سَمِعَ عُرْوَةَ يَقُولُ: دَخَلْتُ عَلَى مَرْوَانَ بْنِ الْحَكَمِ، فَذَكَرْنَا مَا يَكُونُ مِنْهُ الْوُضُوءُ، فَقَالَ مَرْوَانُ: وَمِنْ مَسِّ الذَّكْرِ، فَقَالَ عُرْوَةُ: مَا عَلِمْتُ ذَلِكَ، فَقَالَ مَرْوَانُ: أَخْبَرْتَنِي بُسْرَةُ بِنْتُ صَفْوَانَ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ مَسَّ ذَكَرَهُ فَلْيَتَوَضَّأْ».

تخريج: [صحيح] أخرجه النسائي، الطهارة، باب الوضوء من مس الذكر، ح: ١٦٣ من حديث مالك به وهو في الموطأ (رواية يحيى): ٤٢/١ (رواية القعني، ص: ٥٠) وصححه ابن الملتن في تحفة المحتاج: ١/١٥١، ح: ٢٥ بقوله: "رواه الأربعة بإسناد ثابت لا مطعن فيه".

Comments:

The *Ahādīth* listed below (no. 182, 183) appear to be at variance with each other. The order to perform *Wudū'* for touching the genitals applies to males and females, since some versions of it specify that. Many scholars reconciled between the order, and the apparent allowance, saying that the allowance is for the case when there is a barrier between the hand and the private parts, as would occur during prayer or the like. But when there is no barrier, and one touches it with the hand, then the order is to perform *Wudū'* prior to praying.

Chapter 70. Concession In This Regard

182. It was narrated from Qais bin Ṭalq, from his father (Ṭalq bin 'Alī) who said: "We went to the Prophet ﷺ (as a delegation). A person who seemed to be a Bedouin came to him, and said: 'O Prophet of Allāh! What is your verdict for the one who touches his penis after performing *Wudū'*?' He ﷺ responded: 'Is it not a part of

(المعجم ٧٠) - بَابُ الرُّخْصَةِ فِي ذَلِكَ (التحفة ٧١)

١٨٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا مَلَا زِمٌ ابْنُ عَمْرٍو الْحَنْفِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَدْرٍ عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ قَالَ: قَدِمْنَا عَلَى نَبِيِّ اللَّهِ ﷺ، فَجَاءَ رَجُلٌ كَأَنَّهُ بَدَوِيٌّ، فَقَالَ: يَا نَبِيَّ اللَّهِ! مَا تَرَى فِي مَسِّ الرَّجُلِ ذَكَرَهُ بَعْدَمَا يَتَوَضَّأُ، فَقَالَ ﷺ: «هَلْ هُوَ إِلَّا مُضَعَّةٌ مِنْهُ أَوْ بَضْعَةٌ مِنْهُ».

him,' or a bit of him?'" (*Ṣaḥīḥ*)

Abū Dāwud said: It was reported by Hishām bin Ḥassān, Sufyān Ath-Thawrī, Shu'bah, Ibn 'Uyaynah, and Jarīr Ar-Rāzī, from Muḥammad bin Jābir, from Qais bin Ṭalq.

قال أبو داود: رَوَاهُ هِشَامُ بْنُ حَسَّانَ وَسُفْيَانُ الثَّوْرِيُّ وَسُعْبَةُ وَابْنُ عُيَيْنَةَ وَجَرِيرُ الرَّازِيِّ، عَنْ مُحَمَّدِ بْنِ جَابِرٍ، عَنْ قَيْسِ بْنِ طَلْقٍ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الطهارة، باب ما جاء في ترك الوضوء من مس الذكر، ح: ٨٥ من حديث ملازم بن عمرو به وحقق ابن حبان وغيره بأنه حديث منسوخ.

183. (There is another chain) from Muḥammad bin Jābir, from Qais bin Ṭalq, from his father, with his chain and its meaning, and he said: "...during the prayer." (*Ṣaḥīḥ*)

١٨٣ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَابِرٍ عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ بِإِسْنَادِهِ وَمَعْنَاهُ وَقَالَ: فِي الصَّلَاةِ.

تخريج: [صحيح] وأخرجه ابن ماجه، الطهارة، باب الرخصة في ذلك، ح: ٤٨٣ من حديث محمد بن جابر به وهو ضعيف جدًا والحديث السابق شاهد له.

Chapter 71. *Wuḍū'* From Eating Camel Meat

184. Al-Barā' bin Azib said: "The Messenger of Allāh ﷺ was asked about performing *Wuḍū'* after eating camel meat. He replied: 'Perform *Wuḍū'* from it.' He was then asked about goat meat, and he replied, 'Do not perform *Wuḍū'* from it.' He was asked about praying in camel pens, so he replied: 'Do not pray in camel pens, since they are from the *Shayātīn*.' He was then asked about praying in goat pens, to which he replied: 'Pray in them, for they are blessed.'" (*Ṣaḥīḥ*)

(المعجم ٧١) - بَابُ الْوُضُوءِ مِنْ لُحُومِ الْإِبِلِ (التحفة ٧٢)

١٨٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الرَّازِيِّ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْوُضُوءِ مِنْ لُحُومِ الْإِبِلِ، فَقَالَ: «تَوَضَّؤُوا مِنْهَا» وَسُئِلَ عَنِ لُحُومِ الْعَنَمِ، فَقَالَ: «لَا تَوَضَّؤُوا مِنْهَا». وَسُئِلَ عَنِ الصَّلَاةِ فِي مَبَارِكِ الْإِبِلِ، فَقَالَ: «لَا تَصَلُّوا فِي مَبَارِكِ الْإِبِلِ فَإِنَّهَا مِنَ الشَّيَاطِينِ». وَسُئِلَ عَنِ الصَّلَاةِ فِي مَرَابِضِ الْعَنَمِ، فَقَالَ: «صَلُّوا فِيهَا فَإِنَّهَا بَرَكَةٌ».

تخريج: [صحيح] أخرجه الترمذي، الطهارة، باب ما جاء في الوضوء من لحوم الإبل، ح: ٨١ وابن ماجه، ح: ٤٩٤ من حديث أبي معاوية الضرير به * الأعمش صرح بالسماع وللحديث شاهد عند مسلم، ح: ٣٦٠.

Comments:

The meat of a camel is lawful. Yet the Messenger of Allāh (ﷺ) has ordered the one who eats it to perform *Wuḍū'*. As for the wisdom behind this, Allāh knows best, see the brief discussion of Ibn Taymiyyah regarding the topic in the English translation of the book: "The Nature of Fasting," published by Darussalam.

Chapter 72. *Wuḍū'* From Touching And Washing Raw Meat

185. Abū Sa'eed Al-Khudrī narrated that the Prophet ﷺ passed by a young man who was skinning a sheep. The Prophet ﷺ told him: "Come back (away from it), and let me show you (how to do it properly)." So he put his hands in between the skin and flesh, then inserted it until it disappeared up to his arm-pit. He then proceeded onwards, and lead the people in prayer without performing *Wuḍū'*. (*Ṣaḥīḥ*)

'Amr (one of the narrators) added in his narration: "Meaning he did not touch any water."

Abū Dāwud said: It was reported by 'Abdul-Wāḥid bin Ziyād and Abū Mu'āwiyah from Hilāl, from 'Aṭā', from the Prophet ﷺ, in a *Mursal* form, and he did not mention Abū Sa'eed in it.

(المعجم ٧٢) - بَابُ الْوُضُوءِ مِنْ مَسِّ اللَّحْمِ النَّيِّ وَعَسَلِهِ (التحفة ٧٣)

١٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَأَيُّوبُ ابْنُ مُحَمَّدِ الرَّقِّي وَعَمْرُو بْنُ عُثْمَانَ الْحِمِصِيُّ الْمَعْنَى قَالُوا: حَدَّثَنَا مَرْوَانَ بْنُ مُعَاوِيَةَ قَالَ: أَخْبَرَنَا هِلَالُ بْنُ مَيْمُونِ الْجُهَنِيِّ عَنْ عَطَاءِ بْنِ يَزِيدِ اللَّيْثِيِّ، قَالَ هِلَالٌ: لَا أَعْلَمُهُ إِلَّا عَنْ أَبِي سَعِيدٍ، وَقَالَ أَيُّوبُ وَعَمْرُو: وَأَرَاهُ عَنْ أَبِي سَعِيدٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ بِعَلَامٍ يَسْلُخُ شَاةً، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «تَنَحَّ حَتَّى أُرِيكَ»، فَأَدْخَلَ يَدَهُ بَيْنَ الْجِلْدِ وَاللَّحْمِ فَدَحَسَ بِهَا حَتَّى تَوَارَتْ إِلَى الْإِبطِ، ثُمَّ مَضَى فَصَلَّى لِلنَّاسِ وَلَمْ يَتَوَضَّأْ زَادَ عَمْرُو فِي حَدِيثِهِ: يُعْنِي لَمْ يَمَسَّ مَاءً وَقَالَ: عَنْ هِلَالِ ابْنِ مَيْمُونِ الرَّمْلِيِّ.

قال أبو داود: رَوَاهُ عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ وَأَبُو مُعَاوِيَةَ، عَنْ هِلَالٍ، عَنْ عَطَاءِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا، لَمْ يَذْكُرَا أَبَا سَعِيدٍ.

تخریج: [إسناده صحيح] أخرجه ابن ماجه، الذبائح، باب السلخ، ح: ٣١٧٩ من حديث

مروان بن معاوية به وتابعه ثور بن يزيد.

Comments:

1. The Messenger of Allāh (ﷺ) was a teacher. Among the many things he taught was how to do a thing well.
2. Touching fat, meat, blood, or the skin of a lawful animal does not invalidate *Wuḍū'*.

Chapter 73. Not Performing *Wudū'* From Touching A Carcass

(المعجم ٧٣) - بَابُ تَرْكِ الْوُضُوءِ مِنْ
مَسِّ الْمَيْتَةِ (التحفة ٧٤)

186. Jābir narrated that the Messenger of Allāh ﷺ passed through the market (after coming from) a high area of Al-Madīnah. People were on both sides of him. He passed by a carcass of a baby goat whose ears were deformed. He picked it up by its ears, and said: "Who amongst you would like to have this..." and he narrated the remainder of the *Hadīth*. (*Ṣaḥīḥ*)

١٨٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ:
حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، عَنْ جَعْفَرٍ،
عَنْ أَبِيهِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ
بِالسُّوقِ دَاخِلًا مِنْ بَعْضِ الْعَالِيَةِ وَالنَّاسُ
كَتَفْتِيهِ، فَمَرَّ بِجَدِيٍّ أَسَكَ مَيِّتٍ فَتَنَاوَلَهُ فَأَخَذَ
بِأُذُنِهِ ثُمَّ قَالَ: «أَيُّكُمْ يُحِبُّ أَنْ هَذَا لَهُ»
وَسَاقِ الْحَدِيثِ.

تخریج: أخرجه مسلم، الزهد، باب: "الدنيا سجن للمؤمن وجنة للكافر، ح: ٢٩٥٧ عن
عبدالله بن مسلمة القعني به.

Comments:

1. This *Hadīth* was recorded with the same chain of narration by Muslim (no. 7418), and the remainder includes: "By Allāh, this world is more insignificant to Allāh than this is to you." In order to stress the point, the Messenger of Allāh (ﷺ) occasionally gave examples during real life situations. This *Hadīth* vividly and graphically depicts the worthlessness of this temporal life.
2. Touching a dead animal does not invalidate *Wudū'*.

In the Name of Allāh,
the Merciful, the Beneficent^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 74. Not Performing *Wudū'* From [Food Which Has Been Cooked] Over Fire

(المعجم ٧٤) بَابُ: فِي تَرْكِ الْوُضُوءِ
مِمَّا مَسَّتِ النَّارُ (التحفة ٧٥)

187. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ ate the (meat of) a shoulder-blade of a sheep, then prayed without performing *Wudū'*. (*Sahih*)

١٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَكَلَ كَيْفَ شَاءَ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

تخریج: أخرجه مسلم، الحیض، باب نسخ الوضوء مما مست النار، ح: ٣٥٤ عن عبد الله بن مسلمة القنعبي والبخاري، الوضوء، باب من لم يتوضأ من لحم الشاة والسويق، ح: ٢٠٧ من حديث مالك به وهو في الموطأ (يحيى) ٢٥/١ (والقنعبي، ص: ٤٩).

Comments:

In the early days of Islam, if one ate food cooked on a fire, it was required to perform *Wudū'* prior to *Ṣalāt* (see no. 194). Later, this ruling was abrogated (see no. 192), but it is possible that some of the Companions were not aware of that, hence, they kept following the earlier ruling.

188. Al-Mughīrah bin Shu'bah said: "One night I was a guest of the Prophet ﷺ. He ordered the side of a goat (to be cooked for me), so it was roasted. He then took a knife, and started cutting bits (of the meat) from it for me. Bilāl came, and informed him of the prayer (that its time had come). So he put the knife aside, and remarked: 'What is the matter with him, may his hands be dusted!' Then he stood up to pray."

Al-Anbārī (one of the narrators) added: "My moustache was very long, so he trimmed it upon a

١٨٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ الْمَعْنَى قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ مِسْعَرٍ، عَنْ أَبِي صَخْرَةَ جَامِعِ بْنِ شَدَّادٍ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ اللَّهِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: ضِمْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ فَأَمَرَ بِجَنْبِ فُشْوَيْ وَأَخَذَ الشُّفْرَةَ فَجَعَلَ يَحْزُ لِي بِهَا مِنْهُ. قَالَ: فَجَاءَ بِلَالٌ فَأَذَنَهُ بِالصَّلَاةِ. قَالَ: فَأَلْقَى الشُّفْرَةَ وَقَالَ: «مَا لَهُ تَرَبَّتْ يَدَاهُ»، وَقَامَ يُصَلِّي. زَادَ الْأَنْبَارِيُّ: وَكَانَ شَارِبِي وَقَاءً فَقَصَّصَهُ لِي عَلَى سِوَاكِ، أَوْ قَالَ: «أَقْصَهُ لَكَ عَلَى سِوَاكِ».

[1] This is the beginning of the second volume of the manuscript according to the division of Al-Khaṭīb Al-Baghḍādī.

Siwāk,” or he said: “He told me that he would trim it upon a *Siwāk*.” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه الترمذي في الشمائل، ح: ١٦٥ (بتحقيقي) من حديث وكيع به.

Comments:

The *Ḥadīth* proves that it is not required to perform *Wuḍū* for eating food cooked on a fire.

189. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ ate the shoulder-blade (of a sheep or goat), then wiped his hand with a *Mish*^[1] that was beneath him, and stood up to pray. (*Da‘īf*)^[2]

١٨٩ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ قَالَ: حَدَّثَنَا سِمَاكٌ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَكَلَ رَسُولُ اللَّهِ ﷺ كَتِفًا ثُمَّ مَسَحَ يَدَهُ بِمِسْحٍ كَانَ تَحْتَهُ، ثُمَّ قَامَ فَصَلَّى.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب الرخصة في ذلك، ح: ٤٨٨ من حديث أبي الأحوص به * سماك عن عكرمة ضعيف، ولاصل الحديث شواهد.

190. Ibn ‘Abbās narrated that the Prophet ﷺ bit (off some meat) from a shoulder-blade, then prayed without performing *Wuḍū*. (*Ṣaḥīḥ*)

١٩٠ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ انْتَهَشَ مِنْ كَتِفٍ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

تخريج: [صحيح] أخرجه أحمد: ٢٧٩/١ من حديث همام به وله شواهد كثيرة عند البخاري، ح: ٣٣٤٠ ومسلم، ح: ١٩٤ وغيرهما.

Comments:

It is not required that the mouth be rinsed and the hands washed after eating cooked meat.

191. Jābir bin ‘Abdullāh said: “I put some bread and meat in front of the Prophet ﷺ. He ate from it, then asked for water and performed *Wuḍū*’ with it. He then prayed *Zuhr*. He then asked for the remainder of the food, and ate. He

١٩١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْخَثْعَمِيُّ قَالَ: حَدَّثَنَا حَجَّاجٌ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُكَدِّرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَرَّبْتُ لِلنَّبِيِّ ﷺ خُبْزًا وَلَحْمًا فَأَكَلَ ثُمَّ دَعَا بِوَضُوءٍ فَتَوَضَّأَ

[1] A thick cloth or cloak made of animal skin.

[2] Meaning; its chain, while there is support for its basis.

then stood up for prayer, and did not perform *Wudū'*.” (*Ṣaḥīḥ*)

بِهِ ثُمَّ صَلَّى الطَّهْرَ ثُمَّ دَعَا بِفَضْلِ طَعَامِهِ فَأَكَلَ
ثُمَّ قَامَ إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأَ .

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/٣٢٢ من حديث ابن جريج به وصححه ابن حبان (موارد)، ح: ٢١٨.

192. Jābir said: “The final (verdict) of the two affairs from the Messenger of Allāh ﷺ was not to perform *Wudū'* (after eating something) which had been changed by fire.” (*Ṣaḥīḥ*)

Abū Dāwud said: This *Ḥadīth* is a summarized version of the first one.

١٩٢ - حَدَّثَنَا مُوسَى بْنُ سَهْلٍ أَبُو عِمْرَانَ
الرَّمْلِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ:
حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْرَةَ عَنْ مُحَمَّدِ بْنِ
الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: كَانَ أَحْرُ الْأَمْرَيْنِ
مِنْ رَسُولِ اللَّهِ ﷺ تَرَكَ الْوُضُوءَ مِمَّا غَيَّرَتِ
النَّارُ.

قال أبو داود: وَهَذَا اخْتِصَارٌ مِنَ الْحَدِيثِ
الْأَوَّلِ.

تخريج: [إسناده صحيح] أخرجه النسائي، الطهارة، باب ترك الوضوء مما غيرت النار، ح: ١٨٥ من حديث علي بن عياش به وصححه ابن خزيمة، ح: ٤٣ وذكر الشافعي له علة - إن صحت - فالحديث حسن.

193. ‘Ubaid bin Thumāmah Al-Murādī narrated: “‘Abdullāh bin Al-Ḥarith bin Jaz’ came to us in Egypt, and he was a Companion of the Messenger of Allāh ﷺ. I heard him narrate in the *Masjid* of Egypt: ‘I saw myself, the seventh of seven people, or the sixth of six. We were with the Messenger of Allāh ﷺ in someone’s house, when Bilāl came and called him for the prayer. So we exited (the house) and passed by a man who had a pot upon a fire. The Messenger of Allāh ﷺ asked him: “Is (the food in) your pot cooked?” He replied: “Yes, may my father and mother be your ransom.” So he took a morsel from it, and continued to chew it until

١٩٣ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ
قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي كَرِيمَةَ قَالَ
ابن السَّرْحِ: ابنُ أَبِي كَرِيمَةَ مِنْ خِيَارِ
الْمُسْلِمِينَ قَالَ: حَدَّثَنِي عُيَيْدُ بْنُ ثُمَامَةَ
الْمُرَادِيُّ قَالَ: قَدِمَ عَلَيْنَا مِصْرَ عَبْدُ اللَّهِ بْنُ
الْحَارِثِ بْنِ جَزْءٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ
ﷺ، فَسَمِعْتُهُ يُحَدِّثُ فِي مَسْجِدِ مِصْرَ قَالَ:
لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ أَوْ سَادِسَ سِتَّةٍ مَعَ
رَسُولِ اللَّهِ ﷺ فِي دَارِ رَجُلٍ، فَمَرَّ بِلَالٌ،
فَنَادَاهُ بِالصَّلَاةِ، فَخَرَجْنَا فَمَرَرْنَا بِرَجُلٍ وَرُومَتُهُ
عَلَى النَّارِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَطَابَتْ
بُرْمَتُكَ؟» قَالَ: نَعَمْ يَا أَبِي أَنْتَ وَأُمِّي، فَتَنَاوَلَ

he started the prayer, and I was watching him (chew).” (*Da'if*)

مِنْهَا بَضْعَةً، فَلَمْ يَزَلْ يَغْلِكُهَا حَتَّى أُحْرِمَ
بِالصَّلَاةِ وَأَنَا أَنْظُرُ إِلَيْهِ.

تخريج: [إسناده ضعيف] أخرجه الدولابي في الكنى: ١٦٣/٢ من حديث أحمد بن عمرو بن السرح به * ابن ثمامة مستور كما قال أبو سعيد بن يونس المصري.

Chapter 75. Strictness In This Regard

(المعجم ٧٥) - بَابُ التَّشْدِيدِ فِي ذَلِكَ

(التحفة ٧٦)

194. Abū Hurairah narrated that the Prophet ﷺ said: “*Wuḍū'* (becomes obligatory) from anything a fire has cooked.” (*Ṣaḥīḥ*)

١٩٤ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى
عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ حَفْصِ
عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «الْوُضُوءُ مِمَّا أَنْضَجَتِ النَّارُ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٤٥٨/٢ من حديث شعبة به.

Comments:

See number 187.

195. Abū Sufyān bin Sa'eed bin Al-Mughīrah said that he visited Umm Ḥabibah. She gave him a container of *Sawīq* to drink from. He then called for some water, and performed the *Maḍmadah*. She said: “O son of my sister! Why do you not perform *Wuḍū'*”? The Prophet ﷺ said: ‘Perform *Wuḍū'* from anything that a fire has changed,’ or, ‘...a fire has touched.’” (*Ṣaḥīḥ*)

Abū Dāwud said: Az-Zuhri (one of the narrators) said: “O son of my brother.” [1]

١٩٥ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ قَالَ:
حَدَّثَنَا أَبَانٌ عَنْ يَحْيَى يَعْنِي ابْنَ أَبِي كَثِيرٍ،
عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا سَفْيَانَ بْنَ سَعِيدِ بْنِ
الْمُغِيرَةَ حَدَّثَهُ أَنَّهُ دَخَلَ عَلَى أُمِّ حَبِيبَةَ فَسَقَتْهُ
فَدَحَا مِنْ سَوِيقٍ، فَدَعَا بِمَاءٍ فَمَضَمَصَ.
قَالَتْ: يَا بَنُ أَخْتِي! أَلَا تَوَضَّأُ، إِنَّ النَّبِيَّ ﷺ
قَالَ: «تَوَضَّؤُوا مِمَّا غَيَّرَتِ النَّارُ، أَوْ قَالَ:
مِمَّا مَسَّتِ النَّارُ».

قال أبو داود: في حديث الزُّهْرِيِّ يابن
أخي!

تخريج: [صحيح] أخرجه النسائي، الطهارة، باب الوضوء مما غيرت النار، ح: ١٨٠ من حديث أبي سلمة بن عبد الرحمن به.

[1] Meaning, instead of: “O son of my sister.”

Chapter 76. *Wuḍū'* From (Drinking) Milk

196. Ibn 'Abbās narrated that the Prophet ﷺ drank some milk, then called for some water and performed the *Madmadah*. He then said: "It has fat." (*Ṣaḥīḥ*)

(المعجم ٧٦) - بَابُ الْوُضُوءِ مِنَ اللَّبَنِ
(التحفة ٧٧)

١٩٦ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنْ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ شَرِبَ لَبَنًا فَدَعَا بِمَاءٍ فَتَمَضَّضَ ثُمَّ قَالَ: «إِنَّ لَهُ دَسْمًا».

تخريج: أخرجه البخاري، الوضوء، باب: هل يمضض من اللبن؟، ح: ٢١١ ومسلم، الحوض، باب نسخ الوضوء مما مست النار، ح: ٣٥٨ عن قتيبة به.

Comments:

It is recommended to rinse the mouth after consuming any fatty substance.

Chapter 77. Concession In This Regard

197. Anas bin Mālik said that the Messenger of Allāh ﷺ drank some milk, then neither performed the *Madmadah* nor the *Wuḍū'*, and then he prayed. (*Ḥasan*)

(المعجم ٧٧) - بَابُ الرُّخْصَةِ فِي ذَلِكَ
(التحفة ٧٨)

١٩٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ عَنْ زَيْدِ بْنِ الْحَبَابِ، عَنْ مُطِيعِ بْنِ رَاشِدٍ، عَنْ تَوْبَةَ الْعَنْبَرِيِّ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ شَرِبَ لَبَنًا فَلَمْ يَمْضُضْ وَلَمْ يَتَوَضَّأْ وَصَلَّى.

قال زيد: دلني شعبة على هذا الشيخ.

تخريج: [إسناده حسن] أخرجه البيهقي: ١/١٦٠ من حديث أبي داود به وحسنه الحافظ في فتح الباري: ٣١٣/١.

Comments:

This narration makes it clear that it is not required to rinse the mouth with water after drinking milk or fatty substances.

Chapter 78. *Wuḍū'* From Bleeding

198. Jābir narrated: "We went out with the Messenger of Allāh ﷺ — meaning during the Expedition of

(المعجم ٧٨) - بَابُ الْوُضُوءِ مِنَ الدَّمِ
(التحفة ٧٩)

١٩٨ - حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ مُحَمَّدِ بْنِ

Dhat Ar-Riqā' — a person among us killed the wife of an idolater, so he (the idolater) swore that he would not rest until he had spilled some blood of the Companions of Muḥammad ﷺ. He followed the tracks of the Prophet ﷺ (tracking the caravan) until the Prophet ﷺ encamped at a certain location. He (the Prophet ﷺ) asked: 'Who will stand guard for us (for the night)?' A person from among the *Muhājirīn* and a person among the *Anṣār* both volunteered. The Prophet ﷺ told them: 'Stand (guard) at the entrance of the valley.' When the two men reached the entrance, the *Muhājir* laid down on his side, and the *Anṣārī* stood up in prayer. The man (i.e., the idolater) came and saw his figure (from afar), and realized that he was the lookout of the people. So he shot him with an arrow and hit him. He (the *Anṣārī*) pulled it out (and this happened) until he shot him with three arrows. The *Anṣārī* went into *Rukū'* (the bowing position) and *Sujūd* (the prostration position), until his companion (the *Muhājir*) noticed what had occurred. When the idolater realized that they had discovered him, he fled. The *Muhājir*, seeing the bleeding that had occurred to the *Anṣārī*, asked him: '*Subhān Allāh!* Why did you not inform me the first time he shot (the arrow)?' He replied: 'I was reading a *Sūrah*, and did not wish to interrupt (its recitation).' (*Ḥasan*)

إِسْحَاقُ قَالَ: حَدَّثَنِي صَدَقَةٌ بِنُ يَسَارٍ عَنْ عَقِيلِ بْنِ جَابِرٍ، عَنْ جَابِرٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ - يَعْنِي فِي غَزْوَةِ ذَاتِ الرَّقَاءِ. فَأَصَابَ رَجُلٌ امْرَأَةً رَجُلٍ مِنَ الْمُشْرِكِينَ، فَحَلَفَ أَنْ لَا أَنْتَهِيَ حَتَّى أَهْرِيقَ دَمًا فِي أَصْحَابِ مُحَمَّدٍ، فَخَرَجَ يَتَّبِعُ أَثَرَ النَّبِيِّ ﷺ فَنَزَلَ النَّبِيُّ ﷺ مِنْزِلًا، فَقَالَ: «مَنْ رَجُلٌ يَكْلُونَا» فَاتَّذَبَّ رَجُلٌ مِنَ الْمُهَاجِرِينَ وَرَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: «كُونَا بَيْنَ الشَّعْبِ». قَالَ: فَلَمَّا خَرَجَ الرَّجُلَانِ إِلَى فَمِ الشَّعْبِ اضْطَجَعَ الْمُهَاجِرِيُّ وَقَامَ الْأَنْصَارِيُّ يُصَلِّي وَأَتَى الرَّجُلُ، فَلَمَّا رَأَى شَخْصَهُ عَرَفَ أَنَّهُ رَبِيبَةٌ لِلْقَوْمِ، فَرَمَاهُ بِسَهْمٍ فَوَضَعَهُ فِيهِ فَنَزَعَهُ حَتَّى رَمَاهُ بِثَلَاثَةِ أَسْهُمٍ ثُمَّ رَكَعَ وَسَجَدَ ثُمَّ انْتَبَهَ صَاحِبُهُ فَلَمَّا عَرَفَ أَنَّهُمْ قَدْ نَذَرُوا بِهِ هَرَبَ. فَلَمَّا رَأَى الْمُهَاجِرِيُّ مَا بِالْأَنْصَارِيِّ مِنَ الدَّمَاءِ قَالَ: سُبْحَانَ اللَّهِ! أَلَا أَنْبَهْتَنِي أَوَّلَ مَا رَمَى! قَالَ: كُنْتُ فِي سُورَةٍ أَقْرُؤُهَا فَلَمْ أُحِبَّ أَنْ أَقْطِعَهَا.

تخريج: [إسناده حسن] أخرجه أحمد: ٣/٣٤٣ من حديث ابن المبارك به وصححه ابن خزيمة، ح: ٣٦ وابن حبان (موارد)، ح: ١٠٩٣ والحاكم: ١/١٥٦ ووافقه الذهبي وعلقه البخاري: ١/٢٨٠ (فتح الباري).

Comments:

1. A bleeding wound does not invalidate *Ṣalāt*, nor *Wuḍū'*.
2. The Companions loved to spend their time in profitable pursuits, like the *Anṣārī*, who prayed and recited Qur'ān while on guard duty.

Chapter 79. *Wuḍū'* From Sleeping

199. 'Abdullāh bin 'Umar narrated that one night the Messenger of Allāh ﷺ was delayed (in performing the '*Ishā*' prayer) due to some matter (that he was attending to). So he delayed it until we slept in the *Masjid*, then woke up, then slept again, then woke up, then slept again. Then he came out to us and said: "No one is waiting for the prayer except you." (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، المواقيت، باب النوم قبل العشاء لمن غلب، ح: ٥٧٠ ومسلم، المساجد، باب وقت العشاء وتأخيرها، ح: ٦٣٩ من حديث عبدالرزاق به، وهو في المصنف له، ح: ٢١١٥ وعنه أحمد في مسنده: ٨٨/٢.

200. It was narrated from *Hishām Ad-Dastawā'i*, from *Qatādah*, from *Anas*, who said that the Companions of the Messenger of Allāh ﷺ would wait for the later '*Ishā*' until their heads would nod off, then they would pray and not perform *Wuḍū'*. (*Ṣaḥīḥ*)

Abū Dāwud said: *Shu'bah* reported it from *Qatādah*, and added in it: "We would nod off during the time of the Prophet ﷺ..."

Abū Dāwud said: It was reported

(المعجم ٧٩) بَابُ: فِي الْوُضُوءِ مِنَ

النَّوْمِ (التحفة ٨٠)

١٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَبِيلٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي نَافِعٌ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ شَغِلَ عَنْهَا لَيْلَةً فَأَخْرَجَهَا حَتَّى رَفَدْنَا فِي الْمَسْجِدِ ثُمَّ اسْتَيْقَظْنَا ثُمَّ رَفَدْنَا ثُمَّ اسْتَيْقَظْنَا ثُمَّ رَفَدْنَا ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ: «لَيْسَ أَحَدٌ يَنْتَظِرُ الصَّلَاةَ غَيْرَكُمْ».

٢٠٠ - حَدَّثَنَا شَاذُّ بْنُ قَبَائِصٍ قَالَ: حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ عَنْ قَتَادَةَ، عَنْ أَنَسِ قَالَ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ يَنْتَظِرُونَ الْعِشَاءَ الْآخِرَةَ حَتَّى تَحْفِقَ رُؤُوسُهُمْ ثُمَّ يُصَلُّونَ وَلَا يَتَوَضَّأُونَ.

قال أبو داود: وَرَأَدَ فِيهِ شُعْبَةُ عَنْ قَتَادَةَ وَقَالَ: كُنَّا نَحْفِقُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

قال أبو داود: وَرَوَاهُ ابْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ بِلَفْظِ آخَرَ.

by Ibn Abī 'Arūbah from Qatādah with another wording.

تخریج: أخرجه مسلم، الحیض، باب الدلیل علی أن نوم الجالس لا ینقض الوضوء، ح: ۳۷۶/۱۲۵ من حدیث قتادة به وصححه الدارقطني: ۱/۱۳۱.

201. It was narrated from Hammād bin Salamah, from Thābit Al-Bunānī, that Anas bin Mālik said: “The *Iqāmah* for the *'Ishā'* prayer was called, when a man stood up and said: ‘O Messenger of Allāh! I have a matter (to discuss with you).’ So he stood talking privately to him until the people, or some people, nodded off. He then led them in prayer.” And he did not mention *Wudū'*. (*Ṣaḥīḥ*)

۲۰۱ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَدَاوُدُ ابْنُ شَيْبٍ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبُنَّانِيِّ أَنَّ أَنَسَ بْنَ مَالِكٍ قَالَ: أُقِيمَتْ صَلَاةُ الْعِشَاءِ فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ لِي حَاجَةً، فَقَامَ يُنَاجِيهِ حَتَّى نَعَسَ الْقَوْمُ أَوْ بَعْضُ الْقَوْمِ، ثُمَّ صَلَّى بِهِمْ وَلَمْ يَذْكُرْ وَضُوءًا.

تخریج: أخرجه مسلم، الحیض، باب الدلیل علی أن نوم الجالس لا ینقض الوضوء، ح: ۳۷۶ من حدیث حماد بن سلمة به.

Comments:

1. The author stated: “It was reported by Ibn Abī 'Arūbah from Qatādah with another wording.” That is narrated by the author, from Aḥmad, in his *Masā'il* from him. And its wording contains: “Among them were those who performed *Wudū'* and among them were those that did not perform *Wudū'*.” It was also recorded by Al-Bazzār and Abū Ya'la, and its meaning is similar to number 201, which is also recorded by Muslim (no. 836). That is: some of them slept, so some of them performed *Wudū'*, and some of them did not sleep, so they did not perform *Wudū'*.
2. The *'Ishā'* prayer is a distinguishing mark of the Muslim *Ummah*. Unlike other prayers, it is recommended (*Mustahāb*) to perform it later during the night, provided it is not difficult on those attending that congregation.
3. There is no harm if there is an interval of time between the *Iqāmah* and the opening *Takbīr* when there is a need for it, and there is no need to call the *Iqāmah* again in such case.

202. It was narrated from Abū Khālid Ad-Dālānī, from Qatādah, from Abū Al-'Āliyah, from Ibn 'Abbās, that the Messenger of Allāh ﷺ would prostrate and sleep and snore, then stand up to pray without performing *Wudū'*. I asked

۲۰۲ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ وَهَنَّادُ بْنُ السَّرِيِّ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ عَنْ عَبْدِ السَّلَامِ ابْنِ حَرْبٍ، وَهَذَا لَفْظُ حَدِيثِ يَحْيَى، عَنْ أَبِي خَالِدِ الدَّالَّانِيِّ، عَنْ قَتَادَةَ، عَنْ أَبِي

him: "You have prayed without performing *Wuḍū'*, even though you fell asleep." He said: "*Wuḍū'* is only necessary for the one who slept while lying down." 'Uthmān (one of the narrators) added: "...for if he lies down, his joints will loosen up." (*Da'if*)

Abū Dāwud said: The phrase: "*Wuḍū'* is only necessary for the one who slept while lying down" is a *Munkar Hadīth*.^[1] It was only narrated by Yazīd Abū Khālīd Ad-Dālānī, from Qatādah. A group of narrators narrated the first portion (of this incident) from Ibn 'Abbās, and did not mention any of this (meaning, Ibn 'Abbās asking the Prophet ﷺ and his reply).

He said: "The Prophet ﷺ was protected."^[2] And 'Āishah said that the Prophet ﷺ said: "My eyes sleep but my heart does not." And Shu'bah said: "Qatādah heard only four *Hadīths* from Abū Al-'Āliyah: The *Hadīth* of Yūnus bin Matta,^[3] and the *Hadīth* of Ibn 'Umar regarding the prayer, and the *Hadīth*: 'There are three types of judges,^[4] and the *Hadīth* of Ibn 'Abbās: 'A number of trustworthy people narrated to me. The most pleasing to me among them is 'Umar...'"^[5]

الْعَالِيَّةِ، عن ابن عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسْجُدُ وَيَنَامُ وَيَبْتُغِخُ ثُمَّ يَقُومُ فَيَصَلِّي وَلَا يَتَوَضَّأُ، فَقُلْتُ لَهُ صَلَّيْتُ وَلَمْ تَتَوَضَّأْ وَقَدْ نِمْتَ؟ فَقَالَ: «إِنَّمَا الْوُضُوءُ عَلَى مَنْ نَامَ مُضْطَجِعًا». زَادَ عُثْمَانُ وَهَنَادٌ: «فَإِنَّهُ إِذَا اضْطَجَعَ اسْتَرَخَتْ مَفَاصِلُهُ».

قال أَبُو دَاوُدَ: قَوْلُهُ «الْوُضُوءُ عَلَى مَنْ نَامَ مُضْطَجِعًا» هُوَ حَدِيثٌ مُنْكَرٌ لَمْ يَرَوْهُ إِلَّا يَزِيدُ أَبُو خَالِدٍ الدَّلَّانِيُّ عَنْ قَتَادَةَ. وَرَوَى أَوْلَاهُ جَمَاعَةٌ عَنْ ابْنِ عَبَّاسٍ لَمْ يَذْكُرُوا شَيْئًا مِنْ هَذَا، وَقَالَ: كَانَ النَّبِيُّ ﷺ مَحْفُوظًا، وَقَالَتْ عَائِشَةُ: قَالَ النَّبِيُّ ﷺ: «تَنَامُ عَيْنَايَ وَلَا يَنَامُ قَلْبِي» وَقَالَ شُعْبَةُ: «إِنَّمَا سَمِعَ قَتَادَةَ عَنْ أَبِي الْعَالِيَّةِ أَرْبَعَةَ أَحَادِيثَ: حَدِيثَ يُونُسَ بْنِ مَتَّى وَحَدِيثَ ابْنِ عُمَرَ فِي الصَّلَاةِ وَحَدِيثَ «الْفَضَاءُ ثَلَاثَةٌ» وَحَدِيثَ ابْنِ عَبَّاسٍ: حَدَّثَنِي رِجَالٌ مَرَضِيُونَ مِنْهُمْ عُمَرُ وَأَرْضَاهُمْ عِنْدِي عُمَرُ».

قال أَبُو دَاوُدَ: وَذَكَرْتُ حَدِيثَ يَزِيدِ الدَّلَّانِيِّ لِأَحْمَدَ بْنِ حَنْبَلٍ، فَأَنْتَهَرَنِي اسْتِعْظَامًا لَهُ، فَقَالَ: مَا لِيَزِيدُ الدَّلَّانِيُّ يُدْخِلُ عَلَى أَصْحَابِ قَتَادَةَ، وَلَمْ يَعْأَبِ بِالْحَدِيثِ.

[1] The explanation of which follows it.

[2] That was stated by 'Ikrimah after one of the narrations of Ibn 'Abbās. It was recorded by Aḥmad (1:244) and others.

[3] See no. 4669.

[4] Similar was recorded by the author under no. 3573.

[5] The author recorded a version of it with this chain in no. 1276.

Abū Dāwud said: I mentioned this *Ḥadīth* of Yazīd Ad-Dālānī to Aḥmad bin Ḥanbal. He censured me by way of rejecting this (*Ḥadīth*), and said: "What is (the status) of Yazīd Ad-Dālānī?! He adds (statements) to what Qatādah reported," and he did not care about this *Ḥadīth*.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الطهارة، باب ما جاء في الوضوء من النوم، ح: ٧٧ عن هناد به وقال الدارقطني: ١٥٩/١، ١٦٠: "تفرد به أبو خالد عن قتادة ولا يصح" * أبو خالد الدالاني مدلس وعنعن.

203. 'Alī bin Abī Ṭālib narrated that the Messenger of Allāh ﷺ said: "The draw-string of the anus is the eyes. So whoever sleeps, he should perform *Wuḍū'*." (*Da'if*)

٢٠٣ - حَدَّثَنَا حَيْوَةُ بْنُ شَرِيحِ الْجَمْصِيِّ فِي آخِرِينَ قَالُوا: حَدَّثَنَا بَقِيَّةُ عَنْ الْوَضِيِّ بْنِ عَطَاءٍ، عَنْ مَحْفُوظِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِدٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وِكَاءُ السَّهِّ الْعَيْنَانِ، فَمَنْ نَامَ فَلْيَتَوَضَّأْ».

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب الوضوء من النوم، ح: ٤٧٧ من حديث بقية به، وسنده ضعيف ومع ذلك حسنه المنذري وغيره، وللحديث شواهد.

Chapter 80. A Person Who Steps On Something Impure

(المعجم ٨٠) بَابُ: فِي الرَّجْلِ يَطَأُ
الْأَذَى بِرِجْلِهِ (التحفة ٨١)

204. 'Abdullāh bin Mas'ūd reported: "We would not perform *Wuḍū'* from (anything we) stepped on, and neither would we grasp (our) hair or garments (to prevent them from touching the ground)." (*Da'if*)

٢٠٤ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ وَإِبْرَاهِيمُ ابْنُ أَبِي مُعَاوِيَةَ عَنْ أَبِي مُعَاوِيَةَ؛ ح: وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنَا شَرِيكٌ وَجَرِيرٌ وَابْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ قَالَ: قَالَ عَبْدُ اللَّهِ: كُنَّا لَا نَتَوَضَّأُ مِنْ مَوْطِئِهِ، وَلَا نَكْفُ شَعْرًا وَلَا نُؤَبَّا.

قال إبراهيم بن أبي معاوية: فيه عن الأعمش، عن شقيق، عن مسروق، أو

حَدَّثَهُ عَنْهُ قَالَ: قَالَ عَبْدُ اللَّهِ: وَقَالَ هَنَّادٌ عَنْ شَقِيقٍ أَوْ حَدَّثَهُ عَنْهُ قَالَ: قَالَ عَبْدُ اللَّهِ.

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب كف الشعر والثوب في الصلاة، ح: ١٠٤١ من حديث عبدالله بن إدريس به * شك سليمان الأعمش فيمن حدثه فالسند معلل.

Comments:

1. This narration is authentic, according to *Shaikh* Al-Albānī, and he said: "Its chain is *Ṣaḥīḥ* according to the their criteria" meaning the criteria of *Al-Bukhārī* and *Muslim*, it was also graded *Ṣaḥīḥ* by Al-Hākim and Adh-Dhahabī was silent about it.
2. The contents of the *Ḥadīth* are supported by other *Aḥādīth*. If a man walks over dirt and filth but, later, walks on dry earth until the filth wears off, his body and garments will become pure.
3. It is not permissible to gather one's hair or garments while praying. They should be left as they are. Their shape or form should not be changed/alterd for the prayer.

Chapter 81. The One Who Breaks His *Wuḍū'* During Prayer

205. 'Alī bin Ṭalq reported that the Messenger of Allāh ﷺ said: "If one of you silently passes wind in the prayer, let him leave, perform the *Wuḍū'*, and repeat the prayer." (*Ḥasan*)

(المعجم ٨١) بَابُ: فِيمَنْ يُحَدِّثُ فِي الصَّلَاةِ (التحفة ٨٢)

٢٠٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ بْنُ عَبْدِ الْحَمِيدِ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ عَيْسَى بْنِ حِطَّانَ، عَنْ مُسْلِمِ بْنِ سَلَامٍ، عَنْ عَلِيِّ بْنِ طَلْقٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا فَسَأَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَتَوَضَّأْ وَلْيُعِدِّ الصَّلَاةَ».

تخریج: [إسناده حسن] أخرجه الترمذي، الرضاع، باب ما جاء في كراهية إتيان النساء في أديارهن، ح: ١١٦٤، ١١٦٦ من حديث عاصم الأحول به وقال: "حسن" وصححه ابن حبان (موارد)، ح: ٢٠٣، ٢٠٤، ١٣٠١.

Chapter 82. On Pre-Seminal Fluid (*Madhī*)

206. 'Alī reported: "I was a person who continually used to discharge pre-seminal fluid. I used to perform *Ghusl* (every time this

(المعجم ٨٢) بَابُ: فِي الْمَذْيِ (التحفة ٨٣)

٢٠٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ الْحَدَّاءُ عَنْ الرَّكْبِيِّ بْنِ الرَّبِيعِ، عَنْ حُصَيْنِ بْنِ قَبِيصَةَ، عَنْ عَلِيٍّ

occurred) until my back began to hurt. So I mentioned this to the Prophet ﷺ, or it was mentioned to him. The Messenger of Allāh ﷺ responded: 'Don't do that! If you see the pre-seminal fluid, then wash your penis, and perform the *Wudū'* of prayer. And if you ejaculate, then perform *Ghusl*.'" (Hasan)

(Hasan)

تخریج: [إسناده حسن] أخرجه النسائي، الطهارة، باب الغسل من المني، ح: ١٩٣ عن قتيبة به، وصححه ابن خزيمة، ح: ٢٠٠ وابن حبان (موارد)، ح: ٢٤١.

Comments:

Manī; (sperm or semen) is the liquid that gushes forth. *Madhī* is pre-seminal fluid. *Ghusl* is required for the occurrence of *Manī*, not for *Madhī*, while it does require washing the area and performing *Wudū'* as the following *Hadīth* shows.

207. Al-Miqdād bin Aswad said that 'Alī told him to ask the Messenger of Allāh ﷺ about a man who approached his wife and discharged pre-seminal fluid, what should he do? ('Alī said): "I have his daughter (as my wife), and therefore I am embarrassed to ask him." So Al-Miqdād said: "I asked the Messenger of Allāh ﷺ about it, and he replied: 'If one of you finds that (he has emitted it), then let him splash water on his private area, and perform the *Wudū'* of prayer.'" (*Sahīh*)

تخریج: [صحيح] أخرجه ابن ماجه، الطهارة، باب الوضوء من المذي، ح: ٥٠٥ والنسائي، ح: ١٥٦، ٤٤١ من حديث مالك به، وهو في الموطأ (يحيى: ٤٠/١) وللحديث شواهد عند مسلم، ح: ٣٠٣ وغيره.

208. It was narrated from Zuhair, from Hishām bin 'Urwah, from his father, that 'Alī bin Abī Tālib said to Al-Miqdād: - and he mentioned similar to this, (as no. 207) (in it) he said: So Al-Miqdād asked him,

قال: كُنْتُ رَجُلًا مَذَّاءً، فَجَعَلْتُ أُغْتَسِلُ حَتَّى تَشَقَّقَ ظَهْرِي، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، أَوْ ذَكَرَ لَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَفْعَلْ إِذَا رَأَيْتَ الْمَذْيَ فَاغْسِلْ ذَكَرَكَ وَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ، فَإِذَا فَضَحْتَ الْمَاءَ فَاغْتَسِلْ».

٢٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ الْمُقَدَّادِ بْنِ الْأَسْوَدِ قَالَ: إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَمَرَهُ أَنْ يَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الرَّجُلِ إِذَا دَنَا مِنْ أَهْلِهِ فَخَرَجَ مِنْهُ الْمَذْيُ مَاذَا عَلَيْهِ، فَإِنَّ عِنْدِي ابْنَتَهُ وَأَنَا أَسْتَحْيِي أَنْ أَسْأَلَهُ؟ قَالَ الْمُقَدَّادُ: فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ ذَلِكَ، فَقَالَ: «إِذَا وَجَدَ أَحَدُكُمْ ذَلِكَ فَلْيَتَضَخَّ فَرْجَهُ وَلْيَتَوَضَّأْ وَضُوءَهُ لِلصَّلَاةِ».

٢٠٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ لِلْمُقَدَّادِ: وَذَكَرَ نَحْوَ هَذَا، قَالَ: فَسَأَلَهُ الْمُقَدَّادُ. فَقَالَ رَسُولُ

and the Messenger of Allāh ﷺ said: "Let him wash his penis and testicles." (*Da'if*)

Abū Dāwud said: Ath-Thawrī, and a group reported it from Hishām, from his father, from Al-Miqdād, from 'Alī, from the Prophet ﷺ.

الله ﷺ: «لِيَغْسِلَ ذَكَرَهُ وَأُنْثِيَّ».

قال أبو داود: رواه الثوري وجماعة عن هشام، عن أبيه، عن المِقْدَادِ، عن عليّ بن النّبِيِّ ﷺ.

تخریج: [إسناده ضعيف] أخرجه النسائي، الطهارة، باب ما يتقض الوضوء وما لا يتقض الوضوء من المذي، ح: ١٥٣ من حديث هشام بن عروة به وسنده منقطع.

209. (There is another chain) from Hishām bin 'Urwah, from his father, from a narration that he reported from 'Alī bin Abī Tālib, he said: "I said to Al-Miqdād" and he mentioned its meaning (as no. 208). (*Da'if*)

Abū Dāwud said: Al-Mufaddal bin Faḍālah, Ath-Thawrī, and Ibn 'Uyaynah reported it from Hishām, from his father, from 'Alī. And Ibn Ishāq reported it from Hishām bin 'Urwah from his father, from Al-Miqdād, from the Prophet ﷺ, and he did not mention (washing) the testicles.

٢٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ

قال: حدثنا أبي عن هشام بن عروة، عن أبيه، عن حديث حَدَّثَهُ عن عليّ بن أبي طالب قال: قُلْتُ لِمِقْدَادِ، فَذَكَرَ بِمَعْنَاهُ.

قال أبو داود: رواه الْمُفَضَّلُ بْنُ فَصَّالَةَ وَالثَّوْرِيُّ وَابْنُ عُيَيْنَةَ عن هشام، عن أبيه، عن عليّ بن عروة. وَرَوَاهُ ابْنُ إِسْحَاقَ عن هشام بن عروة، عن أبيه، عن المِقْدَادِ عن النَّبِيِّ ﷺ وَلَمْ يَذْكُرْ أَنْثِيَّه.

تخریج: [إسناده ضعيف] انظر الحديث السابق، ح: ٢٠٨.

210. Sahl bin Hunaif reported: "I used to suffer severely from pre-seminal fluid, and I used to perform *Ghusl* frequently because of it. So I asked the Messenger of Allāh ﷺ about that, and he said: 'It is sufficient for you to perform *Wudu'*.' I said: 'O Messenger of Allāh! How about what touches my clothes of it?' He said: 'It is sufficient that you take a fistful of water and splash it wherever you think it touched your clothes.'" (*Hasan*)

٢١٠ - حَدَّثَنَا مُسَدَّدٌ قال: حدثنا

إِسْمَاعِيلُ يَعْنِي ابْنَ إِبْرَاهِيمَ، قال: أخبرنا مُحَمَّدُ بْنُ إِسْحَاقَ قال: حَدَّثَنِي سَعِيدُ بْنُ عُبَيْدِ بْنِ السَّبَّاقِ عن أبيه، عن سهيل بن حنيفة قال: كُنْتُ أَلْقَى مِنَ الْمَذْيِ شِدَّةً وَكُنْتُ أَكْثِرُ مِنْهُ الْاِغْتِسَالَ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عن ذَلِكَ فقال: «إِنَّمَا يُجْزِئُكَ مِنْ ذَلِكَ الْوُضُوءُ». قُلْتُ: يا رسول الله! فَكَيْفَ يَمَّا يُصِيبُ ثَوْبِي مِنْهُ؟ قال: «بِكُفَيْكَ بِأَنْ تَأْخُذَ

كَفًا مِنْ مَاءٍ فَتَنْضَحَ بِهَا مِنْ تَوْبِكَ حَيْثُ تَرَى أَنَّهُ أَصَابَهُ».

تخریج: [إسناده حسن] أخرجه الترمذي، الطهارة، باب ما جاء في المذي يصيب الثوب، ح: ١١٥ وابن ماجه، ح: ٥٠٦ من حديث محمد بن إسحاق بن يسار به وقال الترمذي: "حسن صحيح" وصححه ابن حبان، ح: ٢٤٠.

211. It was narrated from Harām bin Ḥakīm, from his paternal uncle, ‘Abdullāh bin Sa’d Al-Anṣarī who said: “I asked the Messenger of Allāh ﷺ about (the factors) that necessitate *Ghusl*, and about the fluid that is continually emitted. He told me: “That is pre-seminal fluid, and every male exudes pre-seminal fluid. So you must wash your private part and testicles because of it, and perform the *Wudu’* of the prayer.” (Hasan)

٢١١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ صَالِحٍ، عَنِ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ حَرَامِ بْنِ حَكِيمٍ، عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ سَعْدِ الْأَنْصَارِيِّ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَمَّا يُوجِبُ الْغُسْلَ وَعَنِ الْمَاءِ يَكُونُ بَعْدَ الْمَاءِ؟ فَقَالَ: «ذَلِكَ الْمَذْيُ، وَكُلُّ فَحْلٍ يُمِذِي، فَتَغْسِلُ مِنْ ذَلِكَ فَرْجَكَ وَأُتَيْتِكَ وَتَوَضَّأُ وَضُوءَكَ لِلصَّلَاةِ».

تخریج: [إسناده حسن] أخرجه الترمذي، الطهارة، باب ما جاء في مؤاكلة الجنب والحائض وسؤرها، ح: ١٣٣ وابن ماجه، ح: ٦٥١، ١٣٧٨ من حديث معاوية بن صالح به وقال الترمذي: "حسن غريب".

212. (There is another chain) from Harām bin Ḥakīm, from his paternal uncle, that he asked the Messenger of Allāh ﷺ: “What is allowed for me of my wife while she is menstruating?” He replied: “(The area) above her waist-wrap.” And he also mentioned (the permissibility of) eating with a menstruating woman. And (the narrator) completed the remainder of the *Hadīth*. (Hasan)

٢١٢ - حَدَّثَنَا هَارُونُ بْنُ مُحَمَّدٍ بْنِ بَكَّارٍ قَالَ: حَدَّثَنَا مَرْوَانُ، يَعْنِي ابْنَ مُحَمَّدٍ، قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ الْحَارِثِ عَنْ حَرَامِ بْنِ حَكِيمٍ، عَنْ عَمِّهِ أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ: مَا يَحِلُّ مِنْ امْرَأَتِي وَهِيَ حَائِضٌ؟ قَالَ: «لَكَ مَا فَوْقَ الْإِزَارِ» وَذَكَرَ مُؤَاكَلَةَ الْحَائِضِ أَيْضًا، وَسَاقَ الْحَدِيثَ.

تخریج: [إسناده حسن] أخرجه البيهقي: ٣١٢/١ من حديث أبي داود به واختصره الترمذي، ح: ١٣٣ وقال: "حسن غريب".

Comments:

Sexual intercourse with a woman during her menstruating cycle is prohibited. However, sitting with, lying down with, eating and drinking together with menstruating women are allowed.

213. Mu'ādh bin Jabal said: "I asked the Messenger of Allāh ﷺ about what is permissible for a man of his wife while she is menstruating. He said: 'The area above the waist-wrap, and to abstain from that is better.'" (*Da'if*)

Abū Dāwud said: And this (*Hadīth*) is not strong.

٢١٣ - حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ الْيَزِينِيُّ قَالَ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ سَعْدِ الْأَعْطَشِ وَهُوَ ابْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِدِ الْأَزْدِيِّ - قَالَ هِشَامٌ: هُوَ ابْنُ قُرْطِبِ أَمِيرِ حِمَاصَ - عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَمَّا يَحِلُّ لِلرَّجُلِ مِنْ أَمْرَاتِهِ وَهِيَ حَائِضٌ، فَقَالَ: «مَا فَوْقَ الْإِزَارِ وَالتَّعَفُّفُ عَنْ ذَلِكَ أَفْضَلُ».

قال أبو داود: وَليْسَ بِالْقَوِي .

تخریج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ١٠٠/٢٠، ح: ١٩٤ من طريق آخر عن عبدالرحمن ابن عائد به وهو لم يدرك معاذ بن جبل كما في جامع التحصيل للعلائي، ص: ٢٢٣.

Chapter 83. Intercourse Without Ejaculation

(المعجم ٨٣) بَابُ: فِي الْإِكْسَالِ

(التحفة ٨٤)

214. Sahl bin Sa'd As-Sā'idī narrated that Ubayy bin Ka'b informed him, that the Messenger of Allāh ﷺ only allowed that^[1] for the people during the early days of Islam, due to their lack of garments.^[2] Then he commanded performing *Ghusl* and forbade that. (*Sahīh*)

Abū Dāwud said: Meaning: "Water

٢١٤ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو يَغْنِي ابْنَ الْحَارِثِ، عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي بَعْضُ مَنْ أَرْضَى أَنَّ سَهْلَ بْنَ سَعْدِ السَّاعِدِيِّ أَخْبَرَهُ أَنَّ أَبِي بَنَ كَعْبٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ إِنَّمَا جَعَلَ ذَلِكَ رُحْصَةً لِلنَّاسِ فِي أَوَّلِ الْإِسْلَامِ لِقَلَّةِ الثِّيَابِ، ثُمَّ أَمَرَ بِالغُسْلِ وَنَهَى

[1] It refers to what is narrated after it.

[2] In *Awn Al-Ma'būd* it is indicated that the word *Thiyāb* (garments) may be a mistake and what is correct would be *Thabāt*. However, this narration is also recorded from the same route by Imām Aḥmad with similar wording as here, and no one else recorded the narration with the word: *Thabāt* that we know of. So what is correct is what is confirmed here.

is only for water.”

عَنْ ذَلِكَ .

قال أبو داود: يَعْنِي الْمَاءَ مِنَ الْمَاءِ .

تخريج: [صحيح] رواه البيهقي ١/١٦٥ من حديث أبي داود به وأخرجه الترمذي، الطهارة، باب ما جاء أن الماء من الماء، ح: ١١٠، ١١١ وابن ماجه، ح: ٦٠٩ من حديث ابن شهاب الزهري عن سهل بن سعد به وقال الترمذي: "حسن صحيح" وصرح الزهري بالسماع من سهل بن سعد عند ابن خزيمة، ح: ٢٢٦ وغيره .

215. Sahl bin Sa'd said: "Ubayy bin Ka'b narrated to me: 'The verdict that used to be given, that: "Water is only (necessary) for water," was a concession that the Messenger of Allāh ﷺ allowed during the early (days of) Islam, then he used to order *Ghusl*.'" (*Ṣaḥīḥ*)

٢١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الْبَرْزَارِيُّ الرَّازِيُّ قَالَ: حَدَّثَنَا مُبَشَّرُ الْحَلْبِيِّ عَنْ مُحَمَّدِ أَبِي عَسَّانَ، عَنْ أَبِي حَارِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي بْنُ كَعْبٍ أَنَّ الْفُتَيْبَةَ الَّتِي كَانُوا يُقْتَوْنَ أَنَّ الْمَاءَ مِنَ الْمَاءِ كَانَتْ رُخْصَةً رَخَّصَهَا رَسُولُ اللَّهِ ﷺ فِي بَدْءِ الْإِسْلَامِ ثُمَّ أَمَرَ بِالْأَعْتِسَالِ بَعْدُ .

تخريج: [إسناده صحيح] أخرجه الدارمي، الطهارة، باب: الماء من الماء، ح: ٧٦٦ عن محمد بن مهران الجمال به ورواه ابن ماجه، ح: ٦٠٩ .

Comments:

During the early days of Islam, couples were not obliged to perform *Ghusl* if copulation did not end in ejaculation. "Water is only (necessary) for water" expressed this ruling, meaning the water for *Ghusl* is only required for the water of ejaculation. This ruling was abrogated by *Ahādīth* that say: "When the circumcised part touches the circumcised part, *Ghusl* has become obligatory."

216. Abū Hurairah narrated that the Prophet ﷺ said: "If he (the man) settles between her four limbs, and the circumcised part touches the circumcised part, *Ghusl* has become obligatory." (*Ṣaḥīḥ*)

٢١٦ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ الْفَرَّاهِيدِيُّ قَالَ: حَدَّثَنَا هِشَامٌ وَشُعْبَةُ عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَعَدَ بَيْنَ شُعْبَيْهَا الْأَرْبَعِ وَالرَّقِّ الْخِتَانَ بِالْخِتَانِ فَقَدْ وَجَبَ الْغُسْلُ» .

تخريج: أخرجه البخاري، الغسل، باب: إذا التقى الختانان، ح: ٢٩١ من حديث هشام، ومسلم، الحيض، باب نسخ: "الماء من الماء . . . إلخ"، ح: ٣٤٨ من حديث شعبة به .

Comments:

This is the view of the majority of the scholars, notwithstanding what is reported by some, that the ruling in the *Hadīth*: “Water is only (necessary) for water” was later abrogated by narrations similar to this.

217. It was reported from Abū Salamah bin ‘Abdur-Raḥmān, from Abū Sa‘eed Al-Khudrī, that the Messenger of Allāh ﷺ said: “Water is only (necessary) for water.” And Abū Salamah would act upon this (*Hadīth*). (*Ṣaḥīḥ*)

٢١٧ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمَاءُ مِنَ الْمَاءِ» وَكَانَ أَبُو سَلَمَةَ يَفْعَلُ ذَلِكَ.

تخریج: أخرجه مسلم، الحیض، باب بیان أن الجماع كان في أول الإسلام لا یوجب الغسل إلا أن ینزل المنی... إلخ، ح: ٣٤٣ من حدیث عبدالله بن وهب به.

Chapter 84. The Sexually Impure Person Who Wishes To Repeat (The Act)

(المعجم ٨٤) **بَابُ: فِي الْجُنُبِ يَعُودُ**
(التحفة ٨٥)

218. It was reported from Ḥumaid Aṭ-Ṭawīl, from Anas, that the Messenger of Allāh ﷺ went around to all his wives one day, performing only one *Ghusl*. (*Ṣaḥīḥ*) Abū Dāwud said: This is how it was reported by Hishām bin Zaid from Anas; and by Ma‘mar, from Qatādah, from Anas; and by Ṣāliḥ bin Abī Al-Akḥḍar from Az-Zuhrī; all of them from Anas, from the Prophet ﷺ.

٢١٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا حُمَيْدُ الطَّوِيلُ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ ذَاتَ يَوْمٍ عَلَى نِسَائِهِ فِي غُسْلٍ وَاحِدٍ.

قال أبو داود: وهكذا رواه هشام بن زيد عن أنس ومعمّر، عن قتادة، عن أنس وصالح بن أبي الأخضر، عن الزهري، كلهم عن أنس عن النبي ﷺ.

تخریج: [صحیح] أخرجه النسائي، الطهارة، باب إتيان النساء قبل إحداث الغسل، ح: ٢٦٤ من حدیث إسماعیل بن إبراهيم وهو ابن عليّة به.

Chapter 85. Performing Wudū’ For One Who Wishes To Repeat (The Act)

(المعجم ٨٥) **بَابُ: فِي الْوُضُوءِ لِمَنْ**
أَرَادَ أَنْ يَعُودَ (التحفة ٨٦)

219. Abū Rāfi‘ reported that the Prophet ﷺ went around to all his wives one day, performing *Ghusl* at

٢١٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي رَافِعٍ،

each one's (house). I asked him: "O Messenger of Allāh! Why do you not perform one *Ghusl*?" He said: "This is purer, and better, and cleaner." (*Hasan*)

Abū Dāwud said: The *Hadīth* of Anas is more correct than this one.

عن عَمَّتِهِ سَلْمَى، عن أَبِي رَافِعٍ: أَنَّ النَّبِيَّ ﷺ طَافَ ذَاتَ يَوْمٍ عَلَى نِسَائِهِ يَغْتَسِلُ عِنْدَ هَذِهِ وَعِنْدَ هَذِهِ. قَالَ: فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ! أَلَا تَجْعَلُهُ غُسْلًا وَاحِدًا؟ قَالَ: «هَذَا أَزْكَى وَأَطْيَبُ وَأَطْهَرُ».

قال أبو داود: حَدِيثُ أَنَسٍ أَصَحُّ مِنْ هَذَا.

تخریج: [حسن] أخرجه ابن ماجه، الطهارة، باب: فيمن يغتسل عند كل واحدة غسلًا، ح: ٥٩٠ من حديث حماد بن سلمة به * سلمى، صحح لها الحاكم والذهبي: ٣١١/٢.

220. Abū Sa'eed Al-Khudrī narrated that the Prophet ﷺ said: "If one of you comes to his wife (performs the act), then wishes to return (meaning repeat), then let him perform *Wuḍū'* between the two (acts)." (*Sahīh*)

٢٢٠ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنْ النَّبِيِّ ﷺ قَالَ: «إِذَا أَتَى أَحَدُكُمْ أَهْلَهُ ثُمَّ بَدَأَ لَهُ أَنْ يُعَاوِدَ فَلْيَتَوَضَّأْ بَيْنَهُمَا وَضُوءًا».

تخریج: أخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له ... إلخ، ح: ٣٠٨ من حديث حفص بن غياث به وصححه الترمذي، ح: ١٤١.

Comments:

1. *Hadīths* number 218, 219 are not in conflict with each other. In fact, they express two different situations.
2. According to most scholars, *Wuḍū'* is recommended when one desires to copulate a second time.

Chapter 86. The Sexually Impure Person Sleeping

(المعجم ٨٦) - بَابُ الْجُنُبِ يَنَامُ
(التحفة ٨٧)

221. 'Abdullāh bin 'Umar reported that 'Umar bin Al-Khaṭṭāb mentioned to the Messenger of Allāh ﷺ that he sometimes becomes sexually impure at night (so what should he do?) The Messenger of Allāh ﷺ said: "Perform *Wuḍū'*, wash your private part, and then go to sleep." (*Sahīh*)

٢٢١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّهُ قَالَ: ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ لِرَسُولِ اللَّهِ ﷺ أَنَّهُ تُصِيبُهُ الْجَنَابَةُ مِنَ اللَّيْلِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَوَضَّأْ وَاعْسِلْ ذَكَرَكَ ثُمَّ نَمْ».

تخریج: أخرجه البخاري، الغسل، باب الجنب يتوضأ ثم ينام، ح: ٢٩٠، ومسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له... إلخ، ح: ٣٠٦ من حديث مالك به وهو في الموطأ (يحيى): ٤٧/١ (ورواية القعني، ص: ٥٨، ٥٩).

Comments:

“Perform *Wuḍū’*, wash your private part,” does not indicate a sequence of actions. One should rather wash one’s genitals first and then perform *Wuḍū’*.

Chapter 87. The Sexually Impure Person Eating

(المعجم ٨٧) - **بَابُ الْجُنْبِ يَأْكُلُ**
(التحفة ٨٨)

222. It was narrated from Sufyān, from Az-Zuhri, from Abū Salamah, from ‘Āishah who said that when the Prophet ﷺ wished to sleep while he was sexually impure, he would perform the *Wuḍū’* as for the prayer. (*Ṣaḥīḥ*)

٢٢٢ - حَدَّثَنَا مُسَدَّدٌ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنْبٌ تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ.

تخریج: أخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له... إلخ، ح: ٣٠٥ عن قتبية به وزاد النسائي، ح: ٢٥٨ "وإذا أراد أن يأكل أو يشرب، قالت: غسل يديه، ثم يأكل ويشرب".

Comments:

It is best that one perform *Wuḍū’* at least, if not *Ghusl*, prior to sleeping when in a state of sexual impurity.

223. (There is another narration) from Ibn Al-Mubārah, from Yunūs, from Az-Zuhri (similar to no. 222), with his chain and meaning, but he added: "...and if he wished to eat while he was sexually impure, he would wash his hands." (*Ṣaḥīḥ*)

٢٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبِرَّازُ قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ بِإِسْنَادِهِ وَمَعْنَاهُ، رَادًا: وَإِذَا أَرَادَ أَنْ يَأْكُلَ وَهُوَ جُنْبٌ غَسَلَ يَدَيْهِ.

Abū Dāwud said: Ibn Wahb reported it from Yunūs, mentioning only the part of ‘Āishah’s saying about eating.

قال أبو داود: وَرَوَاهُ ابْنُ وَهْبٍ عَنِ يُونُسَ فَجَعَلَ قِصَّةَ الْأَكْلِ قَوْلَ عَائِشَةَ مَقْضُورًا. وَرَوَاهُ صَالِحُ بْنُ أَبِي الْأَخْضَرِ عَنِ الزُّهْرِيِّ كَمَا قَالَ ابْنُ الْمُبَارَكِ، إِلَّا أَنَّهُ قَالَ: عَنْ عُرْوَةَ أَوْ أَبِي سَلَمَةَ. وَرَوَاهُ الْأَوْزَاعِيُّ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ ﷺ كَمَا قَالَ ابْنُ الْمُبَارَكِ.

Ṣāliḥ bin Abī Al-Akhdar reported it from Az-Zuhri just as Ibn Al-Mubārah said it, except that he said: “From ‘Urwah, or Abū Salamah.” Al-Awzā‘ī reported it

from Yunūs, from Az-Zuhrī, from the Prophet ﷺ, just as Ibn Al-Mubārak said.

تخريج: [صحيح] انظر الحديث السابق * صرح الزهري بالسمع عند البغوي في شرح السنة: ٣٤/٢.

Comments:

In another version (An-Nasā'ī no. 258), its wording is: "...and if he wished to eat or drink..."

Chapter 88. Those Who Said That The Sexually Impure Person Should Perform *Wuḍū'*

(المعجم ٨٨) - بَابُ مَنْ قَالَ: الْجُنُبُ يَتَوَضَّأُ (التحفة ٨٩)

224. It was reported from Al-Aswad, from 'Aishah, that when the Prophet ﷺ wanted to eat or sleep, he would perform *Wuḍū'* - meaning while he was sexually impure. (*Ṣaḥīḥ*)

٢٢٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَأْكُلَ أَوْ يَنَامَ تَوَضَّأَ - تَعْنِي وَهُوَ جُنُبٌ.

تخريج: أخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له... إلخ، ح: ٣٠٥ من حديث شعبة وفي رواية عمرو بن علي الفلاس، عند النسائي، ح: ٢٥٦: "توضأ وضوءه للصلاة".

225. It was reported from Yahyā bin Ya'mur, from 'Ammār bin Yāsir that the Prophet ﷺ allowed the sexually impure person, if he ate, drank or slept, to (merely) perform *Wuḍū'*. (*Da'īf*)

٢٢٥ - حَدَّثَنَا مُوسَى يَعْنِي ابْنَ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: أَخْبَرَنَا عَطَاءُ الْخُرَّاسَانِيُّ عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عَمَّارِ بْنِ يَاسِرٍ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِلْجُنُبِ إِذَا أَكَلَ أَوْ شَرِبَ أَوْ نَامَ أَنْ يَتَوَضَّأَ.

Abū Dāwud said: There is a man (unmentioned) between Yahyā bin Ya'mur and 'Ammār bin Yāsir in this *Hadīth*.^[1]

قال أبو داود: بَيْنَ يَحْيَى بْنِ يَعْمَرَ وَعَمَّارِ بْنِ يَاسِرٍ فِي هَذَا الْحَدِيثِ رَجُلٌ. وَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَابْنُ عَمْرٍو وَعَبْدُ اللَّهِ بْنُ عَمْرٍو: الْجُنُبُ إِذَا أَرَادَ أَنْ يَأْكُلَ تَوَضَّأَ.

And 'Alī bin Abī Ṭālib, Ibn 'Umar, and 'Abdullāh bin 'Amr all said that the sexually impure person, if he desires to eat, should perform *Wuḍū'*.

[1] Meaning that there should be another narrator, because Yahyā did not hear from 'Ammār.

تخریج: [إسناده ضعيف] سنده ضعيف لا نقطاعه، أخرجه الترمذي، الصلاة، باب ما ذكر في الرخصة للجنب في الأكل والنوم إذا توضأ، ح: ٦١٣ من حديث حماد بن سلمة به وقال: "حسن صحيح" والحديث السابق شاهد له.

Chapter 90. The Sexually Impure Person Delaying *Ghusl*

(المعجم ٨٩) - بَابُ الْجَنْبِ يُؤَخِّرُ
الغُسلَ (التحفة ٩٠)

226. Ghudaif bin Al-Hārith said that he asked ‘Āishah: “Would the Messenger of Allāh ﷺ perform *Ghusl* when he was sexually impure at the beginning of the night, or at the end?” She replied: “He would sometimes perform *Ghusl* at the beginning of the night, and sometimes at the end.” I said: “*Allāhu Akbar!* All Praise be to Allāh who made the matter accommodating.” I then asked: “Would the Messenger of Allāh ﷺ pray the *Witr* prayer at the beginning of the night, or at the end?” She replied: “Sometimes he would pray *Witr* at the beginning of the night, and sometimes at the end.” I said: “*Allāhu Akbar!* All Praise be to Allāh who made the matter accommodating.” I then asked: “Would the Messenger of Allāh ﷺ recite the Qur’ān loudly, or would he recite it silently?”^[1] She replied: “He (ﷺ) would sometimes recite it loudly, and sometimes quietly.” I said: “*Allāhu Akbar!* All Praise be to Allāh who made the matter accommodating.” (*Hasan*)

٢٢٦ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا مُعْتَمِرٌ؛
ح: وحدثنا أحمد بن حنبل قال: حدثنا
إسماعيل بن إبراهيم قال: حدثنا برز بن
سنان عن عبادة بن نسي، عن غصيف بن
الحارث قال: قلت لعائشة: أرايت رسول
الله ﷺ كان يغتسل من الجنابة في أول الليل
أو في آخره؟ قالت: ربما اغتسل في أول
الليل وربما اغتسل في آخره. قلت: الله
أكبر! الحمد لله الذي جعل في الأمر سعة.
قلت: أرايت رسول الله ﷺ كان يؤخر أول
الليل أم في آخره؟ قالت: ربما أوتر في أول
الليل وربما أوتر في آخره. قلت: الله أكبر!
الحمد لله الذي جعل في الأمر سعة. قلت:
أرايت رسول الله ﷺ كان يجهر بالقرآن أو
يخافت به؟ قالت: ربما جهر به وربما
خفت. قلت: الله أكبر! الحمد لله الذي
جعل في الأمر سعة.

تخریج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في القراءة في صلاة الليل، ح: ١٣٥٤ من حديث إسماعيل وهو ابن عليه به، ورواه النسائي، ح: ٢٢٣، ٢٢٤، ٤٠٥.

[1] Meaning, during *Witr* or, the voluntary night prayers.

227. ‘Alī bin Abī Ṭālib narrated that the Prophet ﷺ said: “The angels do not enter a house in which there is a picture, a dog, or a sexually impure person.”^[1] (*Hasan*)

٢٢٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ:
حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي
زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ
نُجَيْيٍّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ
النَّبِيِّ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ
صُورَةٌ وَلَا كَلْبٌ وَلَا جُنُبٌ».

تخريج: [إسناده حسن] أخرجه النسائي، الطهارة، باب: في الجنب إذا لم يتوضأ، ح: ٢٦٢ من حديث شعبة به ورواه ابن ماجه، ح: ٣٦٥٠ وصححه ابن حبان (الإحسان): ١٢٠٢ والحاكم: ١٧١/١ ووافقه الذهبي * عبدالله بن نجعي حسن الحديث وثقه الجمهور وكذا أبوه: حسن الحديث.

228. It was reported from Abū Ishāq, from Al-Aswad, from ‘Āishah, who said: “The Messenger of Allāh ﷺ would go to sleep while he was sexually impure, without touching any water.” (*Da‘īf*)

٢٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ:
أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ،
عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَنَامُ
وَهُوَ جُنُبٌ مِنْ غَيْرِ أَنْ يَمَسَّ مَاءً.

Abū Dāwud said: Al-Ḥasan bin ‘Alī Al-Wāsiṭī narrated to me, he said: “I heard Yazid bin Hārūn saying: ‘This *Hadīth* is incorrect.’ Meaning the *Hadīth* of Abū Ishāq.

قال أبو داود: حدثنا الحسن بن علي
الواسطي قال: سمعت يزيد بن هارون
يقول: هذا الحديث وهم - يعني حديث أبي
إسحاق.

تخريج: [إسناده ضعيف] وأخرجه الترمذي، الطهارة، باب ما جاء في الجنب ينام قبل أن يغتسل، ح: ١١٨ وابن ماجه، ح: ٥٨٣-٥٨١ من حديث أبي إسحاق السبيعي به وللحديث شواهد، انظر التلخيص الحبير: ١٤١/١ * أبو إسحاق صرح بالسماع عند البيهقي: ٢٠١/١، ٢٠٢ ولكن السند إليه ضعيف.

Chapter 90. The Sexually Impure Person Reciting The Qur’ān

229. ‘Abdullāh bin Salamah said: “I visited ‘Alī with two other people, one of them was from our

(المعجم ٩٠) بَابُ: فِي الْجُنُبِ يَقْرَأُ
الْقُرْآنَ (التحفة ٩١)

٢٢٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ:
حَدَّثَنَا شُعْبَةُ عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ

[1] It appears again under no. 4152 and similar after that.

(tribe), and the other, I believe, was from (the tribe) of Banū Asad. ‘Alī sent both of them in some direction (for an errand), and said: ‘You two are strong people, so use your strength (for the good) of your religion.’ He then stood up and went to relieve himself. When he returned, he called for some water, took a handful, and washed himself with it.^[1] He then started reciting the Qur’ān, but they (meaning, the people around him) disliked it. He said: ‘The Messenger of Allāh ﷺ would exit from the area in which he relieved himself, and he would recite the Qur’ān to us, and eat meat with us. And there was nothing that would prevent him, or come between him and the Qur’ān, except (the state of) sexual impurity.’” (*Hasan*)

عَبْدُ اللَّهِ بْنِ سَلَمَةَ قَالَ: دَخَلْتُ عَلَى عَلِيِّ أَنَا وَرَجُلَانِ، رَجُلٌ مِنَّا وَرَجُلٌ مِنْ بَنِي أَسَدٍ أَحْسَبُ فَبَعَثَهُمَا عَلِيٌّ وَجْهًا وَقَالَ: إِنَّكُمَا عِلْجَانِ فَعَالِجَا عَنْ دِينِكُمَا، ثُمَّ قَامَ فَدَخَلَ الْمَخْرَجَ، ثُمَّ خَرَجَ فَدَعَا بِمَاءٍ، فَأَخَذَ مِنْهُ حَفْنَةً فَتَمَسَّحَ بِهَا، ثُمَّ جَعَلَ يَقْرَأُ الْقُرْآنَ، فَأَنْكُرُوا ذَلِكَ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ مِنَ الْخَلَاءِ فَيَقْرَأُ الْقُرْآنَ وَيَأْكُلُ مَعَنَا اللَّحْمَ، وَلَمْ يَكُنْ يَحْبُبُهُ - أَوْ قَالَ يَحْبِزُهُ - عَنِ الْقُرْآنِ شَيْءٌ لَيْسَ الْجَنَابَةَ.

تخريج: [حسن] أخرجه النسائي، الطهارة، باب حجب الجنب من قراءة القرآن، ح: ٢٦٦ وابن ماجه، ح: ٥٩٤ من حديث شعبة به وقال الترمذي، ح: ١٤٦: "حسن صحيح" وصححه ابن خزيمة، ح: ٢٠٨ وابن حبان، ح: ١٩٢، ١٩٣ وابن الجارود، ح: ٩٤ والحاكم: ١٠٧/٤ ووافقه الذهبي، وللحديث شواهد وقال الحافظ: "والحق أنه من قبيل الحسن يصلح للحجة" (فتح الباري: ١/٤٠٨، ح: ٣٠٥).

Comments:

Based upon other similar narrations, we learn that it is disliked for a person in a state of major impurity to recite the Qur’ān.

Chapter 91. The Sexually Impure Person Shaking Hands

230. Hudhaifah said that the Prophet ﷺ once met him, and (tried to) grasp (his hand), but Hudhaifah said: “I am (in a state of) sexual impurity,” to which he

(المعجم ٩١) بَابُ: فِي الْجُنْبِ بِصَافِحِ (التحفة ٩٢)

٢٣٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ مِسْعَرٍ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُدَيْفَةَ: أَنَّ النَّبِيَّ ﷺ لَقِيَهُ فَأَهْوَى إِلَيْهِ،

[1] Meaning he washed his hands or some of his limbs only.

replied: "The Muslim is not impure." (*Sahih*)

فَقَالَ: «إِنِّي جُنُبٌ، فَقَالَ: «إِنَّ الْمُسْلِمَ لَيْسَ بِنَجَسٍ».

تَخْرِيج: أخرجه مسلم، الحيض، باب الدليل على أن المسلم لا ينجس، ح: ٣٧٢ من حديث مسعر به.

231. Abū Hurairah narrated: "The Messenger of Allāh ﷺ once met me in one of the streets of Al-Madīnah while I was in a state of sexual impurity, so I hid myself, then went and performed *Ghushl*. Then I came (to him). He said: 'Where were you, O Abū Hurairah?' I replied: 'I was in a state of sexual impurity, so I disliked that I sit with you in an impure state.' He replied: '*Subhān Allāh!* The Muslim does not become impure.'" (*Sahih*)

٢٣١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى وَبِشْرٌ عَنْ حُمَيْدٍ، عَنْ بَكْرِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَقِيَ رَسُولَ اللَّهِ ﷺ فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ وَأَنَا جُنُبٌ فَأَخْتَنَسْتُ فَذَهَبْتُ فَأَعْتَسَلْتُ ثُمَّ جِئْتُ، فَقَالَ: «أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟» قَالَ: قُلْتُ: «إِنِّي كُنْتُ جُنُبًا فَكَرِهْتُ أَنْ أُجَالِسَكَ عَلَى غَيْرِ طَهَارَةٍ.» قَالَ: «سُبْحَانَ اللَّهِ إِنَّ الْمُسْلِمَ لَا يَنْجَسُ».

وقال في حديثٍ بِشْرٍ قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: حَدَّثَنِي بَكْرٌ.

تَخْرِيج: أخرجه 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 بن سعيد القطان به.

Comments:

1. There is no harm in shaking the hand of a person in a state of major impurity.
2. The sweat and saliva of a person in a state of major impurity are not impure.

Chapter 93. The Sexually Impure Person Entering The Masjid

(المعجم ٩٢) بَابُ: فِي الْجُنُبِ يَدْخُلُ الْمَسْجِدَ (التحفة ٩٣)

232. It was reported from Aflat bin Khalifah who said: "Jasrah bint Dijajah narrated to me, she said: 'I heard 'Aishah saying: "The Messenger of Allāh ﷺ once came and saw that the doors of his Companions houses were exiting out into the *Masjid*. He said: 'Turn these (doors of) the houses away

٢٣٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا أَفْلَتْ بِنْتُ خَلِيفَةَ قَالَ: حَدَّثَنِي جَسْرَةُ بِنْتُ دِجَاجَةَ قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ: جَاءَ رَسُولَ اللَّهِ ﷺ وَوُجُوهُ بُيُوتِ أَصْحَابِهِ شَارِعَةً فِي الْمَسْجِدِ، فَقَالَ: «وَجِّهُوا هَذِهِ الْبُيُوتَ عَنْ

from the *Masjid*.' Then the Prophet ﷺ entered (one of his houses), but the people did not do anything, hoping that a concession might be revealed for them. He (ﷺ) then exited later on and said: 'Turn these (doors of the) houses away from the *Masjid*, for I do not permit the *Masjid* for a menstruating woman or a sexually impure person.'" (*Hasan*)

Abū Dāwud said: He (the narrator) is Fulait Al-Āmirī.

تخريج: [إسناده حسن] أخرجه البيهقي: ٤٤٢/٢، ٤٤٣ من حديث أبي داود به وصححه ابن خزيمة، ح: ١٣٢٧ وللحديث شواهد كثيرة.

Comments:

According to Qur'an, a sexually impure person may pass through the *Masjid* but they should not stay in it. The same rule applies to a woman menstruating or in post partum bleeding.

Chapter 94. The Sexually Impure Person Leading The Prayer in a State of Forgetfulness

233. It was reported from Ḥammād, from Ziyād Al-A'lam, from Al-Ḥasan, from Abū Bakrah, that the Messenger of Allāh ﷺ once started the *Fajr* prayer, then motioned with his hand (for us) to remain in our positions, then he returned while his head was dripping (with water), and led them in prayer. (*Hasan*)

تخريج: [حسن] أخرجه أحمد: ٤٥/٥ من حديث حماد بن سلمة به وصححه ابن خزيمة، ح: ١٦٢٩ وابن حبان (الإحسان): ٢٢٣٢ وللحديث شواهد عند ابن ماجه، ح: ١٢٢٠ وغيره.

234. (There is another narration) from Ḥammād bin Salamah, with his chain, and its meaning (as no. 233), and he said in the beginning of it: "So he said the *Takbīr*," and

المسجد»، ثُمَّ دَخَلَ النَّبِيُّ ﷺ وَلَمْ يَصْنَعْ الْقَوْمُ شَيْئًا رَجَاءً أَنْ يَنْزَلَ فِيهِمْ رُخْصَةٌ، فَخَرَجَ إِلَيْهِمْ بَعْدَ فَقَالَ: «وَجَّهُوا هَذِهِ الْبُيُوتَ عَنِ الْمَسْجِدِ فَإِنِّي لَا أَجِلُّ الْمَسْجِدَ لِحَائِضٍ وَلَا جُنْبٍ».

قال أبو داود: هُوَ فَلَيْتُ الْعَامِرِيُّ.

(المعجم ٩٣) بَابُ: فِي الْجُنْبِ يُصَلِّي بِالْقَوْمِ وَهُوَ نَاسٍ (التحفة ٩٤)

٢٣٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ زِيَادِ الْأَعْلَمِ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ فِي صَلَاةِ الْفَجْرِ فَأَوْمَأَ بِيَدِهِ أَنْ مَكَانَكُمْ ثُمَّ جَاءَ وَرَأْسُهُ يَقْطُرُ فَصَلَّى بِهِمْ.

٢٣٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ بِإِسْنَادِهِ وَمَعْنَاهُ، وَقَالَ فِي أَوَّلِهِ: فَكَبَّرَ،

he said at the end of it: "So when he finished the prayer, he said: "I am only a human, and I was in a state of sexual impurity." (*Hasan*)

Abū Dāwud said: Az-Zuhrī reported it from Abū Salamah, from Abū Hurairah, he said: "So when he (ﷺ) stood in his prayer place, and we were waiting for him to say the *Takbīr*, he turned around and said: 'Stay as you are.'"

Ayyūb, Ibn 'Awn, and Hishām reported it from Muḥammad [meaning Ibn Sīrīn in a *Mursal* form] from the Prophet (ﷺ), he said: "So he (ﷺ) said the *Takbīr*, then motioned with his hand for us to sit down, then went and performed *Ghusl*."

That is how it was reported by Mālik from Ismā'il bin Abī Ḥakīm, from 'Aṭā' bin Yasār, he said: "The Messenger of Allāh (ﷺ) said the *Takbīr* for the prayer..."

Abū Dāwud said: (Another chain) from Ar-Rabī' bin Muḥammad, from the Prophet (ﷺ), that he (ﷺ) said the *Takbīr*.

تخريج: [حسن] أخرجه أحمد: ٤١/٥ عن يزيد بن هارون به وانظر الحديث السابق، وصححه ابن الملقن في تحفة المحتاج، ح: ٥٣٦، ٥٣٧.

235. Abū Hurairah said: "The *Iqāmah* for prayer was called, and the people stood in their rows. The Messenger of Allāh (ﷺ) came out, and, when he stood in his place, he remembered that he had not performed *Ghusl*. So he told the people: 'Stay in your places,' then returned to his house. He came back to us while we were still in

وقال في آخره: فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «إِنَّمَا أَنَا بَشَرٌ وَإِنِّي كُنْتُ جُنُبًا».

قال أبو داود: رَوَاهُ الزُّهْرِيُّ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: فَلَمَّا قَامَ فِي مِصَلَّاهُ وَانْتَظَرْنَاهُ أَنْ يُكَبِّرَ انْصَرَفَ ثُمَّ قَالَ: «كَمَا أَنْتُمْ». وَرَوَاهُ أَيُّوبُ وَابْنُ عَوْنٍ وَهَشَامٌ

عَنْ مُحَمَّدٍ [يعني ابن سيرين مُرسلاً] عَنْ النَّبِيِّ ﷺ قَالَ: فَكَبَّرَ ثُمَّ أَوْمَأَ إِلَى الْقَوْمِ أَنْ اجْلِسُوا فَذَهَبَ فَاعْتَسَلَ. وَكَذَلِكَ رَوَاهُ مَالِكٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَبَّرَ فِي صَلَاةٍ.

قال أبو داود: وَكَذَلِكَ حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبَانُ عَنْ يَحْيَى، عَنْ الرَّبِيعِ بْنِ مُحَمَّدٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَبَّرَ.

٢٣٥ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا الزُّبَيْدِيُّ؛ ح: وَحَدَّثَنَا عِيَّاشُ بْنُ الْأَزْرَقِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ؛ ح: وَحَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ إِمَامٌ مَسْجِدِ صَنْعَاءَ قَالَ: حَدَّثَنَا رَبَاحٌ عَنْ مَعْمَرٍ؛ ح: وَحَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا

our rows, while his head was dripping (with water), for he had performed *Ghusl*.” (*Sahih*)
 ‘Ayyāsh (one of the narrators): said: “We remained standing, waiting for him, until he came out to us after having performed *Ghusl*.”

الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ، كُتِبَ عَنْ الزُّهْرِيِّ،
 عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُقِيمَتِ
 الصَّلَاةُ وَصَفَّ النَّاسُ صُفُوفَهُمْ، فَخَرَجَ
 رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا قَامَ فِي مَقَامِهِ ذَكَرَ أَنَّهُ
 لَمْ يَغْتَسِلْ، فَقَالَ لِلنَّاسِ: «مَكَانَكُمْ» ثُمَّ رَجَعَ
 إِلَى بَيْتِهِ، فَخَرَجَ عَلَيْنَا يُنْطَفُ رَأْسُهُ قَدْ اغْتَسَلَ
 وَنَحْنُ صُفُوفٌ وَهَذَا لَفْظُ ابْنِ حَرْبٍ، وَقَالَ
 عِيَّاشٌ فِي حَدِيثِهِ: فَلَمْ نَزَلْ قِيَامًا نَنْتَظِرُهُ حَتَّى
 خَرَجَ عَلَيْنَا وَقَدْ اغْتَسَلَ.

تخريج: أخرجه البخاري، الأذان، باب: هل يخرج من المسجد لعله؟، ح: ٦٣٩، ٦٤٠
 ومسلم، المساجد، باب: متى يقوم الناس للصلاة؟، ح: ٦٠٥ من حديث الزهري به وانظر ح: ٥٤١.

Comments:

If one remembers he is in a state of major impurity, or such occurs to him while in the *Masjid*, (as, for example, due to a nocturnal emission), one should leave and perform *Ghusl*. It is not required for him to perform *Tayammum*, as is erroneously believed by some.

Chapter 94. A Person Who Sees Some Wetness (On His Clothes) After Sleeping

236. ‘Aishah said that the Prophet ﷺ was asked about a person who finds some wetness (on his clothes), but does not remember having a wet-dream (what should he do)? (The Prophet ﷺ) said: “He should perform *Ghusl*.” And (he was also asked about) a person who remembered having a wet-dream but did not find any wetness. He said: “*Ghusl* is not obligatory for him.” Umm Sulaim said:., “If a woman sees that (sort of dream), must she perform *Ghusl*?” He replied: “Yes. Women are indeed

(المعجم ٩٤) بَابُ فِي الرَّجُلِ يَجِدُ
 الْبَلَّةَ فِي مَنَامِهِ (التحفة ٩٥)

٢٣٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا
 حَمَادُ بْنُ خَالِدٍ الْأَخْيَاطُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ
 الْأَعْمَرِيُّ عَنْ عَبْدِ اللَّهِ، عَنْ الْقَاسِمِ، عَنْ
 عَائِشَةَ قَالَتْ: سُئِلَ النَّبِيُّ ﷺ عَنِ الرَّجُلِ يَجِدُ
 الْبَلْلَ وَلَا يَذْكُرُ احْتِلَامًا، قَالَ: «يَغْتَسِلُ»
 وَعَنِ الرَّجُلِ يَرَى أَنْ قَدْ احْتَلَمَ وَلَا يَجِدُ
 الْبَلْلَ، قَالَ: «لَا غُسْلَ عَلَيْهِ». فَقَالَتْ أُمُّ
 سُلَيْمٍ: الْمَرْأَةُ تَرَى ذَلِكَ، أَعْلَيْهَا غُسْلٌ؟
 قَالَ: «نَعَمْ، إِنَّمَا النِّسَاءُ شَقَائِقُ الرَّجَالِ».

the twin-halves of men.” (*Da'if*)

تخریج: [إسناده ضعيف] أخرجه الترمذي، الطهارة، باب ما جاء فيمن يستيقظ ويرى بطلا ولا يذكر احتلامًا، ح: ١١٣ وابن ماجه، ح: ٦١٢ من حديث حماد بن خالد به * وقال الترمذي: "وعبدالله ضعفه يحيى بن سعيد من قبل حفظه" ولبعض الحديث شواهد.

Comments:

If a person wakes up and finds some wetness, he or she is to perform *Ghusl*, whether they remember a sexual dream or not, provided they do not know that it is only urine. If this is the case, it is not obligatory to perform *Ghusl*.

Chapter 95. A Woman Has Dreams Like A Man Has Dreams

(المعجم ٩٥) - بَابُ الْمَرْأَةِ تَرَى مَا يَرَى الرَّجُلُ (التحفة ٩٦)

237. It was reported from Yūnus, from Ibn Shihāb (Az-Zuhrī), he said: “‘Urwah (reported) from ‘Āishah, that Umm Sulaim Al-Anṣariyyah, the mother of Anas bin Mālik, asked: ‘O Messenger of Allāh! Indeed Allāh is not shy of the truth. Tell me, if a woman sees in her sleep what a man sees, should she perform *Ghusl* or not?’ The Prophet ﷺ said: ‘Yes, she must perform *Ghusl* if she found (traces of) wetness.’” ‘Āishah said: “I turned to her and said: ‘*Uff* to you! And does a woman see such a matter?’ So the Messenger of Allāh ﷺ turned to me and said: ‘May your right hand be covered with dust, O ‘Āishah. And from where do you think the likeness (of the off-spring) comes from?’” (*Sahih*)
Abū Dāwud said: This is how it was reported by Az-Zubaidī, Mālik, and the paternal nephew of Az-Zuhrī from Az-Zuhrī; as well as Ibn Abī Al-Wazīr, from Mālik, from Az-Zuhrī. Musāfi‘ Al-Ḥajabī was in accord with Az-Zuhrī, he said:

٢٣٧ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا عَبْسَةُ: حَدَّثَنَا يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: قَالَ عُرْوَةُ عَنْ عَائِشَةَ أَنَّ أُمَّ سُلَيْمِ الْأَنْصَارِيَّةِ - وَهِيَ أُمُّ أَنَسِ بْنِ مَالِكٍ - قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ، أَرَأَيْتَ الْمَرْأَةَ إِذَا رَأَتْ فِي النَّوْمِ مَا يَرَى الرَّجُلُ، أَنْتَعِيسِلُ أَمْ لَا؟ قَالَتْ عَائِشَةُ: فَقَالَ النَّبِيُّ ﷺ: «نَعَمْ، فَلْتَعْتَسِلْ إِذَا وَجَدْتَ الْمَاءَ». قَالَتْ عَائِشَةُ: فَأَقْبَلْتُ عَلَيْهَا فَقُلْتُ: أَفْ لَكَ، وَهَلْ تَرَى ذَلِكَ الْمَرْأَةَ؟ فَأَقْبَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقَالَ: «تَرَبَّتْ يَمِينُكَ يَا عَائِشَةُ! وَمِنْ [أَيْنَ] يَكُونُ الشَّبَهُ؟!».

قال أبو داود: وكذا روى الزُّبَيْدِيُّ وَعَقِيلٌ وَيُونُسُ وَابْنُ أُخِي الرَّهْرِيّ عَنِ الرَّهْرِيّ وَابْنُ أَبِي الْوَزِيرِ، عَنِ مَالِكِ، عَنِ الرَّهْرِيّ، وَوَأَفَقَ الرَّهْرِيّ مُسَافِعَ الْحَجَبِيِّ قَالَ: عَنْ عُرْوَةَ عَنْ عَائِشَةَ، وَأَمَّا هِشَامُ بْنُ عُرْوَةَ فَقَالَ: عَنْ عُرْوَةَ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمَّ

“From ‘Urwah from ‘Āishah.” As for Hishām bin ‘Urwah, he said: “From ‘Urwah from Zainab bint Abī Salamah, from Umm Salamah; that Umm Sulaim came to the Messenger of Allāh ﷺ...”

سَلَمَةَ أَنَّ أُمَّ سُلَيْمٍ جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ.

تخریج: أخرجه مسلم، الحيض، باب وجوب الغسل على المرأة بخروج المني منها، ح: ٣١٤ من حديث عقيل بن خالد عن ابن شهاب الزهري به مختصراً.

Comments:

Umm Salamah’s statement "Indeed Allāh is not shy of the truth" demonstrates her decency and good manners. She wanted to seek information about a thing vital to ritual purity.

Chapter 96. The Amount Of Water With Which *Ghusl* Can Be Performed

238. It was reported from Mālik, from Ibn Shihāb (Az-Zuhrī), from ‘Urwah, from ‘Āishah; that the Messenger of Allāh ﷺ would perform *Ghusl* for Janābah from a container which contained a *Faraq* of water. (*Ṣaḥīḥ*)

Abū Dāwud said: Ma‘mar said in this *Hadīth* (which he reported) from Az-Zuhrī: “She said: ‘I would perform *Ghusl* with the Messenger of Allāh ﷺ from a container which contained a *Faraq* of water.’”

Abū Dāwud said: I heard Aḥmad bin Ḥanbal say that a *Faraq* is sixteen *Raṭls*.^[1] And I heard him say that the *Ṣā*^[2] of Ibn Abī Dhi‘b was five and one third *Raṭls*. So I asked him (his opinion about) those who say it is eight *Raṭls*, and he replied: “This has not been

(المعجم ٩٦) - بَابُ مِقْدَارِ الْمَاءِ الَّذِي يُجْزَى بِهِ الْغُسْلُ (التحفة ٩٧)

٢٣٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْتَسِلُ مِنْ إِنَاءٍ وَاحِدٍ هُوَ الْفَرَقُ مِنَ الْجَنَابَةِ.

قال أبو داود: قال معمر عن الزهري في هذا الحديث قالت: كنت أغتسل أنا ورسول الله ﷺ من إناء واحد فيه قدر الفرق.

قال أبو داود: وروى ابن عيينة نحوه حديث مالك.

قال أبو داود: سمعت أحمد بن حنبل يقول: الفرق ستة عشر رطلا، وسمعتُه يقول: صاع ابن أبي ذئب خمسة أرطال وتلث. قال: فمن قال ثمانية أرطال؟ قال: ليس ذلك بمحفوظ. قال: وسمعت أحمد

[1] *Raṭl*: It is also pronounced *Riṭl*, while the first is more popular; it is a measurement of weight rather than volume.

[2] Its explanation preceded.

preserved.”^[1]

And I heard Ahmad bin Hanbal say: “Whoever gives for the *Sadaqat Al-Fitr*, five and one third *Raṭl* using this *Raṭl* of ours, then he has given enough.” He was asked: “*Aṣ-Ṣaiḥānī*^[2] is very heavy!” So he said, “*Aṣ-Ṣaiḥānī* is better?” He said: “I don’t know.”

يقول: مَنْ أَعْطَى فِي صَدَقَةِ الْفِطْرِ بِرِطْلِنَا هَذَا خَمْسَةَ أَرْطَالٍ وَثُلُثًا فَقَدْ أَوْفَى، قِيلَ: الصَّيْحَانِيُّ ثَقِيلٌ. قَالَ: الصَّيْحَانِيُّ أَطْيَبُ؟ قَالَ: لَا أَدْرِي.

تخریج: أخرجه مسلم، الحيض، باب القدر المستحب من الماء في غسل الجنابة... إلخ، ح: ۳۱۹ من حديث مالك به وهو في الموطأ (رواية يحيى): ۴۵، ۴۴/۱ (ورواية القعني، ص: ۵۴) ورواه البخاري، ح: ۲۵۰ من حديث ابن شهاب الزهري به.

Comments:

This quantity of water, according to some *Aḥādīth*, was used by the Messenger of Allāh ﷺ and, according to other *Aḥādīth*, used by both the Messenger of Allāh ﷺ, and 'Āishah, and, according to still others, the Messenger of Allāh ﷺ used to perform *Ghusl* with one *Ṣā'* or one and a quarter *Ṣā'* of water. These different *Aḥādīth* are easy to reconcile since they refer to different situations.

Chapter 97. Regarding The *Ghusl* For *Janābah*

239. Jubair bin Muṭ'im narrated that they mentioned the *Ghusl* for *Janābah* in the presence of the Messenger of Allāh ﷺ. So the Messenger of Allāh ﷺ said: “As for me, I pour water on my head three times,” and he motioned with both his hands. (*Ṣaḥīh*)

(المعجم ۹۷) بَابُ: فِي الْغُسْلِ مِنْ
الْجَنَابَةِ (التحفة ۹۸)

۲۳۹ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّقْلِيُّ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ صُرَدٍ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّهُمْ ذَكَرُوا عِنْدَ رَسُولِ اللَّهِ ﷺ الْغُسْلَ مِنَ الْجَنَابَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَنَا فَأَفِيضُ عَلَى رَأْسِي ثَلَاثًا» وَأَشَارَ بِيَدَيْهِ كِلْتَيْهِمَا.

تخریج: أخرجه البخاري، الغسل، باب من أفاض على رأسه ثلاثاً، ح: ۲۵۴ من حديث زهير ومسلم، الحيض، باب استحباب إفاضة الماء على الرأس وغيره ثلاثاً، ح: ۳۲۷ من حديث أبي إسحاق السبيعي به.

[1] Meaning there is nothing narrated from those who are reliable to support it.

[2] *Aṣ-Ṣaiḥānī* is a type of higher quality dates which are popular in Al-Madīnah.

240. 'Āishah narrated that when the Messenger of Allāh ﷺ performed *Ghusl* for *Janābah*, he would ask similar to a *Hilāb*,^[1] then he would take (water) with both his hands. He would start with the right side of his head, then (move on) to the left. Then, he would take both hands full of water and pour (it) over his head. (*Sahīh*)

تخریج: أخرجه البخاري، الغسل، باب من بدأ بالجلاب أو الطيب عند الغسل، ح: ٢٥٨ ومسلم، الحيض، باب صفة غسل الجنابة، ح: ٣١٨ كلاهما عن محمد بن المثنى به.

241. Jumai' bin 'Umair — one of the people from (the tribe of) Banū Taimullāh bin Tha'labah, said — "I went with my mother and aunt to 'Āishah. One of them asked her: 'What did you used to do while performing *Ghusl*?' 'Āishah replied: 'The Messenger of Allāh ﷺ would perform the *Wudū'* for prayer, then would pour (water) over his head three times, while we would do so five times due to our braids.'" (*Da'if*)

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب ما جاء في الغسل من الجنابة، ح: ٥٧٤ من حديث صدقة عن جميع به وهما ضعيفان عند الجمهور.

Comments:

This is a weak narration. The following *Hadīth*, no. 241, makes it clear that a woman also pours water over her head three times, just as a man does.

242. 'Āishah narrated: "When the Messenger of Allāh ﷺ, performed *Ghusl* for *Janābah*" — Sulaimān

٢٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ حَنْظَلَةَ، عَنِ الْقَاسِمِ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ دَعَا بِسَيِّءٍ مِنْ نَحْوِ الْجَلَابِ فَأَخَذَ بِكَفَيْهِ فَبَدَأَ بِشِقِّ رَأْسِهِ الْأَيْمَنِ ثُمَّ الْأَيْسَرِ ثُمَّ أَخَذَ بِكَفَيْهِ فَقَالَ بِهِمَا عَلَى رَأْسِهِ.

٢٤١ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ، عَنْ زَائِدَةَ بْنِ قُدَامَةَ، عَنْ صَدَقَةَ قَالَ: حَدَّثَنَا جُمَيْعُ بْنُ عُمَيْرٍ أَحَدُ بَنِي تَيْمِ اللَّهِ بْنِ نَعْلَبَةَ قَالَ: دَخَلْتُ مَعَ أُمِّي وَخَالَتِي عَلَى عَائِشَةَ فَسَأَلْتَهَا إِحْدَاهُمَا: كَيْفَ كُنْتُمْ تَصْنَعُونَ عِنْدَ الْغُسْلِ؟ فَقَالَتْ عَائِشَةُ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ ثُمَّ يُفِيضُ عَلَى رَأْسِهِ ثَلَاثَ مَرَارٍ وَنَحْنُ نَفِيضُ عَلَى رُؤُوسِنَا خَمْسًا مِنْ أَجْلِ الضُّفْرِ.

٢٤٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ الْوَأَشِحِيُّ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ قَالَا: أَخْبَرَنَا

[1] They say it is a container used to catch milk when milking a camel or another animal, and it may be used to hold other than that.

(one of the narrators) said: — “he would begin by pouring water with his right hand.” Musad-dad (one of the narrators) said: “He would wash his hands by pouring water from the container onto his right hand.” Then both (the narrators) were unanimous in their narration saying: “...then he would wash his private part,” Musad-dad said: “...by pouring water onto his left hand,” — and perhaps (‘Āishah) did not mention the private part explicitly — “then he would perform the *Wudu’* of the prayer. Then he would put both his hands in the container, and pass them through his hair, until, when he presumed that he had made the skin wet or cleaned it, he would pour (water) thrice over his head. If there was still water left, he would pour it over himself.”

(*Sahih*)

تخریج: أخرجه البخاري، الغسل، باب الوضوء قبل الغسل، ح: ٢٤٨، ومسلم، الحوض، باب صفة غسل الجنابة، ح: ٣١٦ من حديث هشام بن عروة به وصرح بالسمع عند أحمد: ٥٢/٦.

243. ‘Āishah narrated that when the Messenger of Allāh ﷺ wanted to perform *Ghusl* from *Janābah*, he would start with his hands and wash them. Then he would wash his private area and pour water over it. When he had washed it clean, he would wipe his two hands on a wall, then complete the *Wudu’* and pour water over his head. (*Da’if*)

حَمَادٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ - قَالَ سُلَيْمَانُ - يَبْدَأُ فَيُفْرِغُ بِيَمِينِهِ وَقَالَ مُسَدَّدٌ: غَسَلَ يَدَيْهِ يَضُبُّ الْإِنَاءَ عَلَى يَدِهِ الْيُمْنَى، ثُمَّ اتَّقَفَا: فَيَغْسِلُ فَرْجَهُ، وَقَالَ مُسَدَّدٌ: يُفْرِغُ عَلَى شِمَالِهِ - وَرَبَّمَا كُنْتُ مِنَ الْفَرْجِ - ثُمَّ يَتَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ، ثُمَّ يُدْخِلُ يَدَيْهِ فِي الْإِنَاءِ فَيَحْلُلُ شَعْرَهُ، حَتَّى إِذَا رَأَى أَنَّهُ قَدْ أَصَابَ الْبُشْرَةَ أَوْ أَنْفَى الْبُشْرَةَ، أَفْرَغَ عَلَى رَأْسِهِ ثَلَاثًا، فَإِذَا فَضِلَ فَضْلَةٌ صَبَّهَا عَلَيْهِ.

٢٤٣ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ الْبَاهِلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ: حَدَّثَنَا سَعِيدٌ عَنْ أَبِي مَعْشَرٍ، عَنِ النَّخَعِيِّ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَغْتَسِلَ مِنَ الْجَنَابَةِ بَدَأَ بِكَفَيْهِ فَعَسَلَهُمَا، ثُمَّ غَسَلَ مَرَاغِعَهُ وَأَفَاضَ عَلَيْهِ الْمَاءَ، فَإِذَا أَتَقَاهُمَا أَهْوَى بِهِمَا إِلَى حَائِطٍ، ثُمَّ يَسْتَقْبِلُ الْوُضُوءَ وَيُفِيضُ الْمَاءَ عَلَى رَأْسِهِ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ١٧١/٦ من حديث سعيد بن أبي عروبة به * وهو مدلس وعنعن، ولبعض الحديث شواهد كثيرة.

244. Ash-Sha‘bī narrated that ‘Aishah said: “If you wish, I can show you the remnants (left) by the hands of the Messenger of Allāh ﷺ on the wall where he would perform *Ghushl* from *Janābah*.” (*Da‘if*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ۶/۲۳۶، ۲۳۷ من حديث عروة الهمداني به * الشعبي: لم يسمع من عائشة رضي الله عنها، كما قال المنذري رحمه الله.

245. Ibn ‘Abbās narrated from his aunt Maimunah who said: “I placed some water for the Prophet ﷺ in order for him to perform *Ghushl* from *Janābah*. He poured (some water) from the container onto his right hand, and washed it twice or thrice. Then he poured water on his private parts and washed it with his left hand. He then wiped his hand on the ground and washed it, then performed the *Maḍmaḍah* and *Istinshāq*, and washed his face and hands (and forearms). Then he poured water over his head and body. He then moved to another place and washed his feet. I handed him a towel, but he did not take it, and began shaking the water from his body.” (*Ṣaḥīh*)

(Al-A‘mash, one of the narrators, said: “I mentioned this [*Hadīth*] to Ibrāhīm, and he said: “They did not see any problem in using a towel, but they disliked using it as a habit.”)

Abū Dāwūd said: Musad-dad said: “I said to ‘Abdullāh bin Dāwūd: ‘It was their habit to dislike using it.’ So he said: ‘And this is how it is,

۲۴۴ - حَدَّثَنَا الْحَسَنُ بْنُ شَوْكَرٍ: حَدَّثَنَا هُشَيْمٌ عَنْ عُرْوَةَ الْهَمْدَانِيَّ، حَدَّثَنَا الشَّعْبِيُّ قَالَ: قَالَتْ عَائِشَةُ: لَئِنْ شِئْتُمْ لِأُرِيَنَّكُمْ أَثَرَ يَدِ رَسُولِ اللَّهِ ﷺ فِي الْحَائِطِ حَيْثُ كَانَ يَغْتَسِلُ مِنَ الْجَنَابَةِ.

۲۴۵ - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنِ الْأَعْمَشِ، عَنْ سَالِمِ، عَنْ كُرَيْبٍ قَالَ: أَخْبَرَنَا ابْنُ عَبَّاسٍ عَنْ خَالَتِهِ مَيْمُونَةَ قَالَتْ: وَضَعْتُ لِلنَّبِيِّ ﷺ غُسْلًا يَغْتَسِلُ بِهِ مِنَ الْجَنَابَةِ فَأَكْفَأَ الْإِنَاءَ عَلَى يَدِهِ الْيُمْنَى فَعَسَلَهَا مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ صَبَّ عَلَى فَرْجِهِ فَعَسَلَ فَرْجَهُ بِشِمَالِهِ، ثُمَّ ضَرَبَ بِيَدِهِ الْأَرْضَ فَعَسَلَهَا، ثُمَّ تَمَضَّمَصَ وَاسْتَنْشَقَ وَغَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ صَبَّ عَلَى رَأْسِهِ وَجَسَدِهِ، ثُمَّ تَنَحَّى نَاحِيَةً فَعَسَلَ رِجْلَيْهِ، فَنَاولَتْهُ الْمِنْدِيلَ، فَلَمْ يَأْخُذْهُ وَجَعَلَ يَنْفُضُ الْمَاءَ عَنِ جَسَدِهِ، فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ، فَقَالَ: كَانُوا لَا يَرَوْنَ بِالْمِنْدِيلِ بَاسًا، وَلَكِنْ كَانُوا يَكْرَهُونَ الْعَادَةَ.

قال أبو داود: قال مسدد: قلت لعبد الله ابن داود: كانوا يكرهونه للعادة، فقال: هكذا هو، ولكن وجدته في كتابي هكذا.

but I found it in my book like this.”

تخریج: أخرجه البخاري، الغسل، باب الوضوء قبل الغسل، ح: ٢٤٩، ومسلم، الحيض، باب صفة غسل الجنابة، ح: ٣١٧ من حديث سليمان بن مهران الأعمش به.

Comments:

No matter what type of *Ghusl* it was, the method of the Prophet (ﷺ) was the same as described in the foregoing *Ahādīth*: The private area is washed first, followed by *Wudū'*. Then water is be poured over the entire body.

246. *Shu'bah* said that Ibn 'Abbās would perform *Ghusl* from *Janābah* by pouring water from his right hand onto his left hand seven times, then he would wash his private part. Once, he asked me: "How many times have I poured?" So I said: "I don't know." He said: "May you have no mother, and what prevents you from knowing?" Then he would perform the *Wudū'* of the prayer, then pour water over his entire body. He then said: "This was how the Prophet ﷺ would perform his purification." (*Da'if*)

٢٤٦ - حَدَّثَنَا الْحُسَيْنُ بْنُ عَيْسَى الْخُرَّاسَانِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ ابْنِ أَبِي ذُئْبٍ، عَنْ شُعْبَةَ قَالَ: إِنَّ ابْنَ عَبَّاسٍ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ يُفْرِغُ يَدَهُ الْيُمْنَى عَلَى يَدِهِ الْبُسْرَى سَبْعَ مَرَارٍ ثُمَّ يَغْسِلُ فَرْجَهُ، فَسَأَلَنِي: كَمْ أَفْرَعْتُ؟ فَقُلْتُ: لَا أَدْرِي، فَقَالَ: لَا أُمَّ لَكَ وَمَا يَمْنَعُكَ أَنْ تَدْرِي؟ ثُمَّ يَوَضُّأُ وَضُوءَهُ لِلصَّلَاةِ، ثُمَّ يُفِيضُ عَلَى جِلْدِهِ الْمَاءَ، ثُمَّ يَقُولُ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَتَطَهَّرُ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ١/٣٠٧ من حديث محمد بن عبدالرحمن بن أبي ذئب به * شعبة مولى ابن عباس ضعيف، ضعفه الجمهور.

247. 'Abdullāh bin 'Umar said: "The prayer was (initially) fifty (times a day), and the washing from *Janābah* seven times, and washing urine from the garment seven times. But the Messenger of Allāh ﷺ continued to ask (his Lord) for leniency, until the prayer was (reduced to) five (times), and washing from *Janābah* once, and washing urine from a garment once." (*Da'if*)

٢٤٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَيُّوبُ بْنُ جَابِرٍ عَنْ عَبْدِ اللَّهِ بْنِ عُصْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: كَانَتِ الصَّلَاةُ خَمْسِينَ وَالغُسْلُ مِنَ الْجَنَابَةِ سَبْعَ مَرَارٍ وَغَسَلَ الْبَوْلَ مِنَ الثَّوْبِ سَبْعَ مَرَارٍ، فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يَسْأَلُ حَتَّى جُعِلَتِ الصَّلَاةُ خَمْسًا وَالغُسْلُ مِنَ الْجَنَابَةِ مَرَّةً وَغَسَلَ الْبَوْلَ مِنَ الثَّوْبِ مَرَّةً.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٢/١٠٩ من حديث أيوب بن جابر به وهو ضعيف كما في تقريب التهذيب وغيره.

Comments:

To fulfill the requirements of *Ghusl*, it is obligatory to pour water over the entire body once. Similarly, clothing is washed once to remove urine.

248. It was reported from Abū Hurairah that he said: "The Messenger of Allāh ﷺ said: 'Under every hair there is *Janābah*. Therefore wash the hair and clean the skin.'" (*Ḍaʿīf*)

Abū Dāwud said: (One of the narrators of this *Ḥadīth* is) Al-Ḥārith bin Wajih; his narrations are *Munkar*, and he is weak (as a narrator).

تخریج: [إسناده ضعيف] أخرجه الترمذي، الطهارة، باب ما جاء أن تحت كل شعرة جنابة، ح: ١٠٦ وابن ماجه، ح: ٥٩٧ كلاهما عن نصر بن علي الجهضمي به وقال الترمذي: "حديث الحارث بن وجيه حديث غريب، لا نعرفه إلا من حديثه وهو شيخ ليس بذلك" والحارث ضعيف كما قال أبو داود وغيره.

249. 'Alī said: "Indeed the Messenger of Allāh ﷺ said: "Whoever leaves the space of one hair unwashed after (performing *Ghusl* for) *Janābah*, then he will be (punished) with the Fire in such and such a manner." (*Ḥasan*)

'Alī said: "So due to this I considered my hair an enemy, so due to this I considered my hair an enemy, so due to this I considered my hair an enemy". And he would cut his hair, may Allāh be pleased with him.

تخریج: [إسناده حسن] أخرجه ابن ماجه، الطهارة، باب تحت كل شعرة جنابة، ح: ٥٩٩ من حديث حماد بن سلمة به وصححه الحافظ في التلخيص الحبير: ١/١٤٢ وذكر كلاماً.

Comments:

It is clear from all the foregoing *Aḥādīth* that one shall wash one's body thoroughly, leaving not a single spot unwashed. Women may also keep their hair plaited or braided.

٢٤٨ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا الْحَارِثُ بْنُ وَجِيهِ: أَخْبَرَنَا مَالِكُ بْنُ دِينَارٍ عَنْ مُحَمَّدِ بْنِ سَيْرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ تَحْتَ كُلِّ شَعْرَةٍ جَنَابَةٌ، فَاغْسِلُوا الشَّعْرَ وَأَنْقُوا الْبَشِيرَ». قَالَ أَبُو دَاوُدَ: الْحَارِثُ بْنُ وَجِيهِ حَدِيثُهُ مُتَّكِرٌ وَهُوَ ضَعِيفٌ.

٢٤٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ زَادَانَ، عَنْ عَلِيٍّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَرَكَ مَوْضِعَ شَعْرَةٍ مِنْ جَنَابَةٍ لَمْ يَغْسِلْهَا فَعَلَّ بِهَا كَذَا وَكَذَا مِنَ النَّارِ». قَالَ عَلِيٌّ: فَمِنْ نَمِّ عَادِيثٍ [شَعْرٍ] رَأْسِي، فَمِنْ نَمِّ عَادِيثٍ رَأْسِي، فَمِنْ نَمِّ عَادِيثٍ رَأْسِي. وَكَانَ يَجْزُّ شَعْرَةَ رَضِيَ اللَّهُ عَنْهُ.

Chapter 98. Performing *Wuḍū'* After *Ghusl*

250. 'Āishah narrated: "The Messenger of Allāh ﷺ would perform *Ghusl*, and then pray two *Rak'ah* of the morning prayer. And I would not see him perform *Wuḍū'* after *Ghusl*." (*Da'īf*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ۱۱۹/۶ من حديث زهير بن معاوية به ورواه الترمذي، ح: ۱۰۷ وابن ماجه، ح: ۵۷۹ مختصراً وقال الترمذي: "حسن صحيح" وصححه الحاكم على شرط الشيخين: ۱/۱۵۳ ووافقه الذهبي وللحديث شواهد * أبو إسحاق لم يصرح بالسماع في هذا اللفظ.

Chapter 99. A Woman Undoing (The Braids Of) Her Hair While Performing *Ghusl*

251. Umm Salamah narrated: "A woman among the Muslims" — Zuhair (one of the narrators) said that it was her (Umm Salamah) — who said: 'O Messenger of Allāh! I am a woman who keeps her hair tied up in braids. Must I undo it when (I am in a state of) sexual impurity (before performing *Ghusl*)?' He replied: 'It is sufficient that you pour water over it (i.e., your hair) three times with your hands, then pour (water) over your entire body, and you would be pure (after that).'" (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الحيض، باب حكم صفائر المغتسلة، ح: ۳۳۰ من حديث سفيان بن عيينة به.

(المعجم ۹۸) - بَابُ الوُضُوءِ بَعْدَ

الغُسلِ (التحفة ۹۹)

۲۵۰ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْأَسْوَدِ، عَنِ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ وَيُصَلِّي الرُّكْعَتَيْنِ وَصَلَاةَ الْغَدَاةِ وَلَا أَرَاهُ يُحَدِّثُ وَضُوءًا بَعْدَ الْغُسْلِ.

(المعجم ۹۹) - بَابُ الْمَرْأَةِ هَلْ تَنْقُضُ

شَعْرَهَا عِنْدَ الْغُسْلِ؟ (التحفة ۱۰۰)

۲۵۱ - حَدَّثَنَا زُهَيْرٌ بْنُ حَرْبٍ وَابْنُ السَّرْحِ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: إِنَّ امْرَأَةً مِنَ الْمُسْلِمِينَ - وَقَالَ زُهَيْرٌ: إِنَّهَا - قَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي امْرَأَةٌ أَشَدُّ صَفْرَ رَأْسِي، أَفَأَنْقُضُهُ لِلْجَنَابَةِ؟ قَالَ: «إِنَّمَا يَكْفِيكَ أَنْ تَحْفَنِي عَلَيْهِ ثَلَاثًا» - وَقَالَ زُهَيْرٌ: «تَحْفَنِي عَلَيْهِ ثَلَاثَ حَبَاتٍ - مِنْ مَاءٍ، ثُمَّ تَفِيضِي عَلَيَّ سَائِرَ جَسَدِكَ، فَإِذَا أَنْتِ قَدْ طَهَرْتِ».

Comments:

Men and women shall perform ritual bath the same way. There is no difference. The part of the body below the waist shall be washed first; filth, if any, shall be removed; ablution, as for prayer, shall be performed; and, last of all, water shall be poured over the entire body.

252. In another version of this (no.251) *Hadith*, it is reported that a woman came to Umm Salamah (asking her this question). She said: I asked the Prophet ﷺ on her behalf. He said "...and squeeze and shake each braid every time you pour." (*Hasan*)

٢٥٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنِي ابْنُ نَافِعٍ يَعْنِي الصَّائِعَ، عَنْ أُسَامَةَ، عَنْ الْمَقْبُرِيِّ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: إِنَّ امْرَأَةً جَاءَتْ إِلَى أُمِّ سَلَمَةَ، بِهَذَا الْحَدِيثِ قَالَتْ: فَسَأَلْتُ لَهَا النَّبِيَّ ﷺ بِمَعْنَاهُ. قَالَ فِيهِ: «وَأَعْمِزِي قُرُونَكَ عِنْدَ كُلِّ حَفْنَةٍ».

تخريج: [إسناده حسن] أخرجه الدارمي، ح: ١١٦١ والبيهقي: ١/١٨١ من حديث أسامة بن زيد به.

253. ‘Aishah narrated: “One of us, when she was in a state of *Janābah*, would take three handfuls of water like this — and she motioned with both her hands — and pour it over her head. She would take a handful of water with one hand and pour it over this side, and the other (hand) over the other side.” (*Ṣaḥīḥ*)

٢٥٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ إِحْدَانَا إِذَا أَصَابَتْهَا جَنَابَةٌ أَخَذَتْ ثَلَاثَ حَفَنَاتٍ هَكَذَا تَعْنِي بِكَفِّهَا جَمِيعًا، فَتَضُبُّ عَلَى رَأْسِهَا، وَأَخَذَتْ بِيَدٍ وَاحِدَةٍ فَضَبَّتْهَا عَلَى هَذَا الشَّقِّ وَالْأُخْرَى عَلَى الشَّقِّ الْآخَرِ.

تخريج: أخرجه البخاري، الغسل، باب من بدأ بشق رأسه الأيمن في الغسل، ح: ٢٧٧ من حديث إبراهيم بن نافع به.

254. ‘Aishah narrated: “We would perform *Ghusl* with the swathes^[1] upon us; and we were with the

٢٥٤ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ عُمَرَ بْنِ سُوَيْدٍ، عَنْ

[1] *Ad-Dimād*: Bandages, swathes, dressings, compressions and the like. The meaning here is that their hair would be matted with thick balms. The word *Ad-Dimād* was used to refer to the appearance of the hair resulting from the substances used to mat the hair. Similar is mentioned in narrations in the Book of *Hajj* under the topic of *Talbid*, see no. 1747.

Messenger of Allāh ﷺ, during the state of *Ihrām* and outside the state of *Ihrām*.” (*Ṣaḥīḥ*)

عَائِشَةَ بِنْتُ طَلْحَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنَّا نَغْتَسِلُ وَعَلَيْنَا الضَّمَادُ وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ مُحَلَّاتٍ وَمُحْرِمَاتٍ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١٣٧/٦ من حديث عمر بن سويد به، ورواه البيهقي: ١٨١/١، ١٨٢.

255. *Shuraiḥ bin ‘Ubaid* said: “*Jubair bin Nufair* gave me a verdict concerning the *Ghusl* of *Janābah*. He told me that *Thawbān* informed them, that they asked the Prophet ﷺ for the verdict about that, and he said: ‘As for the man, then he should spread out his hair and wash it until it reaches the roots of the hair. And as for the woman, then there is no sin upon her if she does not undo it, but let her pour over her head three handfuls (of water) with both her hands.’” (*Ḥasan*)

٢٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ قَالَ: قَرَأْتُ فِي أَصْلِ إِسْمَاعِيلَ بْنِ عِيَّاشٍ قَالَ ابْنُ عَوْفٍ: وَأَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ أَبِيهِ، حَدَّثَنِي ضَمْصَمُ بْنُ زُرْعَةَ عَنْ شُرَيْحِ بْنِ عُبَيْدٍ قَالَ: أَقْتَانِي جُبَيْرُ بْنُ نُفَيْرٍ عَنِ الْغُسْلِ مِنَ الْجَنَابَةِ أَنَّ ثَوْبَانَ حَدَّثَهُمْ أَنَّهُمْ اسْتَفْتَوْا النَّبِيَّ ﷺ عَنْ ذَلِكَ فَقَالَ: «أَمَّا الرَّجُلُ فَلْيُنْثِرْ رَأْسَهُ فَلْيَغْسِلْهُ حَتَّى يَبْلُغَ أَصُولَ الشَّعْرِ، وَأَمَّا الْمَرْأَةُ فَلَا عَلَيْهَا أَنْ لَا تَنْفُضَهُ لِتَعْرِفَ عَلَى رَأْسِهَا ثَلَاثَ عَرَفَاتٍ بِكَفَيْهَا».

Comments:

It should be noted that when performing *Ghusl* after menstruation, a woman should undo any braids or plaits in her hair.

تخريج: [إسناده حسن] انفراد به أبو داود.

Chapter 100. A Sexually Impure Person Washing His Head With *Khūṭmī*^[1]

(المعجم ١٠٠) بَابُ: فِي الْجَنْبِ يَغْسِلُ رَأْسَهُ بِالْخُطْمِيِّ (التحفة ١٠١)

256. A person from the tribe of *Suwā’ah bin ‘Āmir* narrated from *‘Āishah* that the Prophet ﷺ would wash his head with *Khūṭmī* while he was in a state of *Janābah*. That would suffice for him, and he

٢٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ زِيَادٍ: حَدَّثَنَا شَرِيكٌ عَنْ قَيْسِ بْنِ وَهَبٍ، عَنْ رَجُلٍ مِنْ بَنِي سُوءَاءَةَ بْنِ عَامِرٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَغْسِلُ رَأْسَهُ بِالْخُطْمِيِّ

[1] It is a type of substance derived from a plant from the mallow family. The mallow family includes about one thousand kinds of herbs, shrubs, and trees. Hibiscus, hollyhock, and marsh mallow belong to the mallow family. The meaning in this narration is the water that contains this substance in it.

would not pour water over it.
(*Da'if*)

وَهُوَ جُبٌّ، يَجْتَرِي بِذَلِكَ، وَلَا يَصُبُّ عَلَيْهِ
الْمَاءُ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٨٢/١ من حديث أبي داود به * رجل من بني
سواء: مجهول كما في التقريب وغيره.

Chapter 101. The Fluid That Flows Between The Man And The Woman (And Traces Remain On One's Garment Or Body)

257. A person from the tribe of Suwā'ah bin 'Āmir narrated from 'Āishah regarding the fluid that flows from the man to the woman. She said: "The Messenger of Allāh ﷺ would take a handful of water and splash it on the fluid, then take another handful and splash it on it." (*Da'if*)

(المعجم ١٠١) بَابُ: فِيمَا يَفِيضُ بَيْنَ
الرَّجُلِ وَالْمَرْأَةِ مِنَ الْمَاءِ (التحفة ١٠٢)

٢٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا
يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا شَرِيكٌ عَنْ قَيْسِ بْنِ
وَهْبٍ، عَنْ رَجُلٍ مِنْ بَنِي سَوَاءَةَ بْنِ عَامِرٍ،
عَنْ عَائِشَةَ فِيمَا يَفِيضُ بَيْنَ الرَّجُلِ وَالْمَرْأَةِ
مِنَ الْمَاءِ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْخُذُ
كَفًّا مِنْ مَاءٍ يَصُبُّ عَلَيَّ الْمَاءِ ثُمَّ يَأْخُذُ كَفًّا
مِنْ مَاءٍ ثُمَّ يَصُبُّهُ عَلَيَّ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ١٥٣/٦ عن يحيى بن آدم به وانظر الحديث السابق
لعلته.

Comments:

Water dripping from the hand, sprayed or splashed, by one in a state of major impurity, is pure water.

Chapter 102. Eating With A Menstruating Woman And Being Around Her

258. Anas bin Mālik reported that the Jews would expel a menstruating woman from the house, and would not eat with her, drink with her, or stay with her in the house. So the Messenger of Allāh ﷺ was asked about that, upon which Allāh the Exalted revealed: They ask you concerning

(المعجم ١٠٢) - بَابُ مُؤَاكَلَةِ الْحَائِضِ
وَمُجَامَعَتِهَا (التحفة ١٠٣)

٢٥٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتُ الْبُنَائِي عَنْ أَنَسِ
ابْنِ مَالِكٍ قَالَ: إِنَّ الْيَهُودَ كَانَتْ إِذَا حَاضَتْ
مِنْهُمُ الْمَرْأَةُ أَخْرَجُوهَا مِنَ الْبَيْتِ وَلَمْ
يُؤَاكِلُوهَا وَلَمْ يُسَارِبُوهَا وَلَمْ يُجَامِعُوهَا فِي
الْبَيْتِ فَسَيَّلَ رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ، فَأَنْزَلَ

menstruation, say: "That is an *Adha* (a harmful thing), therefore keep away from women during menses,"^[1] until the end of the Verse. So the Messenger of Allāh ﷺ said: "Intermingle with them in your houses, and do everything (that you normally do) except intercourse." The Jews said (upon hearing this verdict): "This man does not intend to leave anything of our affairs except that he opposes us concerning it." So Usaid bin Ḥuḍair and 'Abbād bin Bishr came to the Prophet ﷺ and said: "O Messenger of Allāh! The Jews are saying such and such, should we not (therefore) have intercourse with them during their menses?" Upon hearing this, the face of the Messenger of Allāh ﷺ changed (in color), until we thought that he was angry at them. So they left, but as they were leaving, someone sent some milk to the Prophet ﷺ as a gift. So he sent someone to call them back, and then gave them (some of the milk) to drink. We therefore realized that he was not angry at them.

(*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الحیض، باب جواز غسل الحائض رأس زوجها وترجيله... إلخ، ح: ٣٠٢ من حديث حماد بن سلمة به.

Comments:

The purpose of Allāh's Messenger ﷺ, was not simply to oppose unbelievers, innovators and atheists, but to oppose them by following the Qur'ān, that is, by keeping within the confines laid down in the *Shari'ah*.

[1] *Al-Baqarah* 2:222.

الله تَعَالَى ذِكْرُهُ: ﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدْنَىٰ مِمَّا فَاعْتَرَلُوا النِّسَاءَ فِي الْمَحِيضِ﴾ إِلَىٰ آخِرِ الْآيَةِ [البقرة: ٢٢٢] فقال رسول الله ﷺ: «جَامِعُوهُنَّ فِي الْبُيُوتِ، وَاصْنَعُوا كُلَّ شَيْءٍ غَيْرِ النِّكَاحِ». فقالت الْيَهُودُ: مَا يُرِيدُ هَذَا الرَّجُلُ أَنْ يَدْعَ شَيْئًا مِنْ أَمْرِنَا إِلَّا خَالَفَنَا فِيهِ. فَجَاءَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَادُ بْنُ بَشِيرٍ إِلَى النَّبِيِّ ﷺ فَقَالَا: يَا رَسُولَ اللَّهِ! إِنَّ الْيَهُودَ تَقُولُ كَذَا وَكَذَا، أَفَلَا نَتَكَلَّمُ فِي الْمَحِيضِ؟ فَتَمَعَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ حَتَّى طَنَّنَا أَنْ قَدْ وَجَدَ عَلَيْهِمَا، فَحَرَجَا، فَاسْتَقْبَلْتُهُمَا هَدِيَّةً مِنْ لَبَنٍ إِلَى رَسُولِ اللَّهِ ﷺ، فَبَعَثَ فِي آثَارِهِمَا فَسَقَاهُمَا، فَطَنَّنَا أَنَّهُ لَمْ يَجِدْ عَلَيْهِمَا.

259. 'Āishah narrated: "I used to bite pieces of the meat off of a bone while I was menstruating, and then give it (the bone) to the Prophet ﷺ, and he would place his mouth on the same place that I had placed it. And I would drink (from a container), then give it to him, and he would place his mouth in the same place that I drank from." (Ṣaḥīḥ)

تخریج: أخرجه مسلم، الحيض، باب جواز غسل الحائض رأس زوجها وترجيله... إلخ، ح: ٣٠٠ من حديث مسعر به.

260. 'Āishah narrated: "The Messenger of Allāh ﷺ would lean his head into my room, and recite (the Qur'ān) while I was menstruating." (Ṣaḥīḥ)

٢٥٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ مِسْعَرٍ، عَنِ الْمَقْدَامِ بْنِ شَرِيحٍ، عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَتَعَرَّقُ الْعِظْمَ وَأَنَا حَائِضٌ فَأَعْطِيَهُ النَّبِيُّ ﷺ فَيَضَعُ فَمَهُ فِي مَوْضِعِ الَّذِي فِيهِ وَضَعْتُهُ، وَأَشْرَبُ الشَّرَابَ فَأَنَاوِلُهُ فَيَضَعُ فَمَهُ فِي الْمَوْضِعِ الَّذِي كُنْتُ أَشْرَبُ مِنْهُ.

٢٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ صَفِيَّةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَضَعُ رَأْسَهُ فِي حِجْرِي فَيَقْرَأُ وَأَنَا حَائِضٌ.

تخریج: أخرجه البخاري، التوحيد، باب قول النبي ﷺ: "الماهر بالقرآن مع سفره الكرام البررة"، ح: ٧٥٤٩ من حديث سفیان الثوري به وتابعه داود بن عبدالرحمن المكي عند مسلم، ح: ٣٠١، وزهير عند البخاري، ح: ٢٩٧.

Chapter 103. The Menstruating Woman Hands Over Something From The Masjid

(المعجم ١٠٣) - بَابُ الْحَائِضِ تَنَاوُلِ مِنَ الْمَسْجِدِ (التحفة ١٠٤)

261. 'Āishah said: "The Messenger of Allāh ﷺ said to me: 'Give me the prayer mat from the Masjid.' I said: 'I am menstruating!' So the Messenger of Allāh ﷺ replied: 'Your menstruation is not in your hand.'" (Ṣaḥīḥ)

٢٦١ - حَدَّثَنَا مُسَدَّدُ بْنُ مَسْرُودٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «تَنَاوَلْنِي الْخُمْرَةَ مِنَ الْمَسْجِدِ». قُلْتُ: إِنِّي حَائِضٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ حَيْضَتَكَ لَيْسَتْ فِي يَدِكَ».

تخریج: وأخرجه مسلم، الحيض، باب جواز غسل الحائض رأس زوجها وترجيله... إلخ، ح: ٢٩٨ من حديث أبي معاوية الضرير به.

Comments:

A menstruating woman, or a woman or man in a state major impurity may

stretch her or his hand and reach out to put something inside a *Masjid* or pick it up from there.

Chapter 104. The Menstruating Woman Does Not Make Up The (Missed) Prayers

(المعجم ١٠٤) بَابُ: فِي الْحَائِضِ لَا تَقْضِي الصَّلَاةَ (التحفة ١٠٥)

262. Abū Qilābah reported from Mu‘ādhah, who said that a woman asked ‘Āishah: “Should the menstruating woman make up the (missed) prayer?” She replied: “Are you a *Harūriyyah*?^[1] We used to menstruate during (the time of) the Messenger of Allāh ﷺ, and would not make up (the missed prayers), nor were we commanded to make them up.” (*Sahih*)

٢٦٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ مُعَاذَةَ قَالَتْ: إِنَّ امْرَأَةً سَأَلَتْ عَائِشَةَ: أَتَقْضِي الْحَائِضُ الصَّلَاةَ؟ فَقَالَتْ: أَحْرُورِيَّةٌ أَنْتِ؟ لَقَدْ كُنَّا نَحِيضُ عِنْدَ رَسُولِ اللَّهِ ﷺ فَلَا نَقْضِي وَلَا نُؤْمَرُ بِالْقِضَاءِ.

تخریج: أخرجه مسلم، الحيض، باب وجوب قضاء الصوم على الحائض دون الصلاة، ح: ٣٣٥ من حديث أيوب به ورواه البخاري، ح: ٣٢١ من طريق آخر عن معاذة به.

Comments:

During that time, one of the traits of the *Khawārij* was that they ruled that a woman has to make up the *Ṣalāt* missed due to menses.

263. (There is another chain) from Ayyūb, from Mu‘ādhah Al-‘Adawiyyah, from ‘Āishah, with this (no.262) *Hadith*.

Abū Dāwud said: And he added in it (‘Āishah said:) “We were commanded to make up the fast, and were not commanded to make up the prayer.” (*Sahih*)

٢٦٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو: أَخْبَرَنَا سُفْيَانُ يَعْنِي ابْنَ عَبْدِ الْمَلِكِ، عَنْ ابْنِ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ مُعَاذَةَ الْعَدَوِيَّةِ، عَنْ عَائِشَةَ بِهَذَا الْحَدِيثِ. قَالَ أَبُو دَاوُدَ وَزَادَ فِيهِ: فَتُؤْمَرُ بِقِضَاءِ الصَّوْمِ وَلَا تُؤْمَرُ بِقِضَاءِ الصَّلَاةِ. تخریج: [صحيح] انظر الحديث السابق.

Chapter 105. Intercourse With Menstruating Women

(المعجم ١٠٥) بَابُ: فِي إِتْيَانِ الْحَائِضِ (التحفة ١٠٦)

264. ‘Abdul-Ḥamīd bin ‘Abdur-Raḥmān reported from Miqsam,

٢٦٤ - حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا يَحْيَى عَنْ

[1] Meaning are you one of the *Khawārij*. The attribution is to *Harūrā'* a location near Al-Kūfah wherein the *Khawārij* had gathered.

from Ibn ‘Abbās, from the Prophet ﷺ, regarding the one who approaches his wife while she is menstruating. He said: “He should give one Dinar, or half a Dinar, in charity.” (*Ṣaḥīḥ*)

Abū Dāwud said: This is how the correct wording for the narration is: “...one Dinar or half a Dinar.” And perhaps Shu‘bah (a narrator in the chain) did not narrate it in a *Marfū’* form.

شُعْبَةُ قَالَ: حَدَّثَنِي الْحَكَمُ عَنْ عَبْدِ الْحَمِيدِ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ فِي الَّذِي يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ قَالَ: «يَتَصَدَّقُ بِدِينَارٍ أَوْ نِصْفِ دِينَارٍ». قَالَ أَبُو دَاوُدَ: هَكَذَا الرَّوَايَةُ الصَّحِيحَةُ قَالَ: «دِينَارٌ أَوْ نِصْفُ دِينَارٍ» وَرَبَّمَا لَمْ يَرْفَعَهُ شُعْبَةُ.

تخریج: [صحیح] أخرجه ابن ماجه، الطهارة، باب: في كفارة من أتى حائضًا، ح: ٦٤٠ من حديث يحيى القطان به وله طريقان آخران عند الترمذي، ح: ١٣٦، ١٣٧ انظر الحديث الآتي برقم: ٢٦٦ وحديث أبي داود صححه الحاكم: ١/١٧١، ١٧٢ ووافقه الذهبي.

Comments:

Copulation is prohibited during the menstrual cycle. If it takes place, charity shall be given to atone for the sin.

265. It was reported from Abū Al-Ḥasan Al-Jazarī, from Miqsam, from Ibn ‘Abbās, who said: “If he had intercourse with her during the first part of her menses then he should give one Dinar, and if he had intercourse with her while her blood had finished then he should give half a Dinar (in charity).”

(*Da‘if*)

Abū Dāwud said: And this is who Ibn Juraij said it (in what he reported) from ‘Abdul-Karīm, from Miqsam.^[1]

٢٦٥ - حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ: حَدَّثَنَا جَعْفَرُ يَعْنِي ابْنَ سُلَيْمَانَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ الْبُنَائِيِّ، عَنْ أَبِي الْحَسَنِ الْجَزَرِيِّ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «إِذَا أَصَابَهَا فِي أَوَّلِ الدَّمِ فَدِينَارٌ، وَإِذَا أَصَابَهَا فِي انْقِطَاعِ الدَّمِ فَنِصْفُ دِينَارٍ». قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ قَالَ ابْنُ جُرَيْجٍ عَنِ عَبْدِ الْكَرِيمِ، عَنْ مِقْسَمٍ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ١/٣١٨ من حديث أبي داود به، وانظر الحديث السابق * أبو الحسن الجزري مجهول وأخطأ من سماه عبد الحميد (تقريب).

Comments:

This narration explains what was not clear in what the first narration stated.

[1] Meaning, it is also not *Marfū’*.

266. It was reported from Khuṣaif, from Miqsam, from Ibn ‘Abbās that the Prophet ﷺ said: “If a person engages in intercourse with his wife while she is menstruating, then let him give half a Dinar in charity.” (*Da‘īf*)

Abū Dāwud said: This is what ‘Alī bin Baḥhīmāh said (in his report) from Miqsam, from the Prophet ﷺ in *Mursal* form. Al-Awzā‘ī reported from Yazīd bin Abī Mālik, from ‘Abdul-Ḥamīd bin ‘Abdur-Rahmān, from the Prophet ﷺ. He said: “He ordered him to give two fifths of a Dinar.” And this is *Mu‘dal*.^[1]

٢٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَرَّازُ: حَدَّثَنَا شَرِيكٌ عَنْ خَصِيفٍ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا وَقَعَ الرَّجُلُ بِأَهْلِهِ وَهِيَ حَائِضٌ فَلْيَتَصَدَّقْ بِنِصْفِ دِينَارٍ».

قال أبو داود: وكذا قال علي بن بديمة عن مقسام عن النبي ﷺ مرسلاً. وروى الأوزاعي عن يزيد بن أبي مالك، عن عبد الحميد بن عبد الرحمن عن النبي ﷺ قال: أمره أن يتصدق بخمسة دینار، وهذا مفضل.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الطهارة، باب ما جاء في الكفارة في ذلك، ح: ١٣٦ من حديث شريك القاضي به، سنده ضعيف، والحديث السابق يعني عنه.

Chapter 106. A Person Has Relations With Her Other Than Intercourse

267. Maimunah narrated: “The Prophet ﷺ would caress his wives while they were menstruating, as long as she had a waist wrap on her that reached the middle of her thighs, or knees, with which she covered herself.” (*Hasan*)

(المعجم ١٠٦) بَابُ: فِي الرَّجُلِ يُصِيبُ مِنْهَا مَا دُونَ الْجَمَاعِ (التحفة ١٠٧)

٢٦٧ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ ابْنِ مَوْهَبٍ الرَّمْلِيُّ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ، عَنْ حَبِيبِ مَوْلَى عُرْوَةَ، عَنْ نُدْبَةَ مَوْلَاةٍ مَيْمُونَةَ، عَنْ مَيْمُونَةَ قَالَتْ: إِنَّ النَّبِيَّ ﷺ كَانَ يُبَاشِرُ الْمَرْأَةَ مِنْ نِسَائِهِ وَهِيَ حَائِضٌ إِذَا كَانَ عَلَيَّهَا إِزَارٌ إِلَى أَنْصَافِ الْفَخْذَيْنِ أَوْ الرُّكْبَتَيْنِ تَحْتَجِرُ بِهِ.

تخریج: [إسناده حسن] أخرجه النسائي، الطهارة، باب مباشرة الحائض، ح: ٢٨٨ من حديث الليث بن سعد به * والزهري صرح بالسماع عند البيهقي: ١/٣١٣ وصححه ابن حبان (الإحسان): ١٣٦٢.

Comments:

See no. 212.

[1] A narration missing two or more narrators in its chain.

268. 'Āishah said: "The Messenger of Allāh ﷺ would command one of us, if we were menstruating, to wear a waist wrap, then her husband (meaning, the Prophet ﷺ) would embrace her," and he (the narrator) said another time: "...would caress her." (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الحيض، باب مباشرة الحائض، ح: ٣٠٠، ٢٠٣٠ ومسلم، الحيض، باب مباشرة الحائض فوق الإزار، ح: ٢٩٣ من حديث منصور به.

269. 'Āishah said: "I would lie down with the Messenger of Allāh ﷺ under one sheet while I was menstruating, in my period. If something (meaning, blood) from me touched him, he would wash the place (that it touched), and would not go past it,^[1] then he would pray in it. And if something from him touched him (meaning, his garment) then he would wash the place that had been affected, and would not go past it, then he would pray in it." (*Ḥasan*)

تخریج: [إسناده حسن] أخرجه النسائي، الطهارة، باب مضاجعة الحائض، ح: ٢٨٥ من حديث يحيى بن سعيد القطان به.

Comments:

1. Menstrual blood is impure.
2. Only the part of the body or garment which menstrual blood touches needs be washed, not the whole body or garment.

270. 'Umārah bin Ghurāb reported from one of his paternal aunts, that she asked 'Āishah: "One of us menstruates, and she and her husband only have one bed (what should she do)?" So she replied: "I will inform you what the

٢٦٨ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ إِحْدَانَا إِذَا كَانَتْ حَائِضًا أَنْ تَتَرَّرَ ثُمَّ يُصَاحِبُهَا رَوْحَهَا. وَقَالَ مَرَّةً: يُبَاشِرُهَا.

٢٦٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ جَابِرِ بْنِ صُنَيْحٍ قَالَ: سَمِعْتُ خِلَاسَ الْهَجْرِيِّ قَالَ: سَمِعْتُ عَائِشَةَ تَقُولُ: كُنْتُ أَنَا وَرَسُولُ اللَّهِ ﷺ نَيْبٌ فِي السَّعَارِ الْوَاحِدِ وَأَنَا حَائِضٌ طَامِتٌ، فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ غَسَلَ مَكَانَهُ وَلَمْ يَعُدَّهُ ثُمَّ صَلَّى فِيهِ، وَإِنْ أَصَابَ - تَعْنِي ثَوْبُهُ - مِنْهُ شَيْءٌ غَسَلَ مَكَانَهُ وَلَمْ يَعُدَّهُ ثُمَّ صَلَّى فِيهِ.

٢٧٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ عَمْرِو بْنِ عَانِمٍ عَنْ عَبْدِ الرَّحْمَنِ يَعْنِي ابْنَ زِيَادٍ، عَنْ عُمَارَةَ بِنِ غُرَابٍ قَالَ: إِنَّ عَمَّةً لَهُ حَدَّثَتْهُ أَنَّهَا سَأَلَتْ عَائِشَةَ قَالَتْ: إِحْدَانَا تَحِضُّ وَلَيْسَ لَهَا

[1] Meaning, not wash anything beyond the area that was affected.

Messenger of Allāh ﷺ did. He came in and went to the *Masjid*....” — Abū Dāwud explained: Meaning his prayer place in his house — “...and he did not leave until sleep overcame me, and he became cold. So he said to me: ‘Come close to me.’ I said: ‘I am menstruating!’ He said: ‘Even if (you are). Expose your thighs.’ So I exposed my thigh, and he (laid down and) put his cheek and chest on my thigh, and I leaned on him until he warmed up, and went to sleep.” (*Daʿif*)

وَلَزَّوَجِهَا إِلَّا فِرَاشٌ وَاحِدٌ، قَالَتْ: أَخْبِرُكَ بِمَا صَنَعَ رَسُولُ اللَّهِ ﷺ، دَخَلَ فَمَضَى إِلَيَّ مَسْجِدِهِ - قَالَ أَبُو دَاوُدَ: تَعْنِي مَسْجِدَ بَيْتِهِ - فَلَمْ يَنْصَرِفْ حَتَّى غَلَبْتَنِي عَيْنِي وَأَوْجَعَهُ الْبُرْدُ، فَقَالَ: اذْنِي مِنِّي، فَقُلْتُ: إِنِّي حَائِضٌ، فَقَالَ: «وَأِنْ؛ اكْشِفِي عَنْ فَخْذَيْكَ» فَكَشَفْتُ فَخْذِي، فَوَضَعَ خَدَّهُ وَصَدْرَهُ عَلَيَّ فَخِذِي، وَحَنَيْتُ عَلَيْهِ حَتَّى دَفِيَءَ وَتَأَمَّ.

تخریج: [إسناده ضعيف] أخرجه البخاري، في الأدب المفرد، ح: ١٢٠ من حديث عبدالرحمن بن زياد الإفريقي به وهو ضعيف كما تقدم: ٦٢ * وعمارة بن غراب مجهول (تقريب) وعمته: لم أعرفها.

271. Umm Dharrah reported that ‘Āishah said: “When I used to menstruate, I would come down from the bed onto the mat. And we would not approach the Messenger of Allāh ﷺ, nor he approach us, until we became pure.” (*Daʿif*)

٢٧١ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْجَبَّارِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ أَبِي الْيَمَانِ، عَنْ أُمِّ ذَرَّةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كُنْتُ إِذَا حِضْتُ نَزَلْتُ مِنَ الْمَنَالِ عَلَى الْحَصِيرِ فَلَمْ نَقْرُبْ رَسُولَ اللَّهِ ﷺ وَلَمْ نَذُنْ مِنْهُ حَتَّى نَطْهَرَ.

تخریج: [إسناده ضعيف] * أبو اليمان الرحال: مستور (تقريب) وأم ذرة: مجهولة الحال.

Comments:

Sometimes they would lie down separately and other times together.

272. ‘Ikrimah reported from some of the wives of the Prophet ﷺ that when the Prophet ﷺ wished (to do something) with a menstruating woman, he would place a garment over her private area. (*Hasan*)

٢٧٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ بَعْضِ أَرْوَاجِ النَّبِيِّ ﷺ قَالَتْ: إِنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ مِنَ الْحَائِضِ شَيْئًا أَلْقَى عَلَيَّ فَرَجَهَا ثَوْبًا.

تخریج: [إسناده حسن] أخرجه ابن حزم في المحلى: ١٨٢/٢ من حديث أبي داود به.

273. 'Āishah narrated: "The Messenger of Allāh ﷺ would command us during the beginning (time) of our menses to wear a waist wrap, then he would embrace us. But who among you can control his desires like the Messenger of Allāh ﷺ could control his?" (*Sahīh*)

٢٧٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الشَّيْبَانِيِّ، عَنِ عَبْدِ الرَّحْمَنِ ابْنِ الْأَسْوَدِ، عَنِ أَبِيهِ، عَنِ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا فِي فَوْحِ حَيْضَتِنَا أَنْ نَتَزَرَ ثُمَّ يِيَاشِرُنَا، وَأَيْكُم يَمْلِكُ إِزْبَهُ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَمْلِكُ إِزْبَهُ.

تخريج: وأخرجه البخاري، الحيض، باب مباشرة الحائض، ح: ٣٠٢ ومسلم، الحيض، باب مباشرة الحائض فوق الإزار، ح: ٢٩٣ من حديث أبي إسحاق سليمان الشيباني به.

Comments:

Young and newly married couples should be extremely cautious during such times.

Chapter 107. Concerning The Woman Who Has *Istihādah*, And (Those Scholars) Who Stated That She Should Leave The Prayer For The Number Of Days Which She Used To Menstruate^[1]

(المعجم ١٠٧) بَابُ: فِي الْمَرْأَةِ تَسْتَحَاضُ وَمَنْ قَالَ: تَدْعُ الصَّلَاةَ فِي عِدَّةِ الْأَيَّامِ الَّتِي كَانَتْ تَحِيضُ (التحفة ١٠٨)

274. Umm Salamah, the wife of the Prophet ﷺ, said: "There was a woman during the time of the Messenger of Allāh ﷺ who would bleed profusely." Umm Salamah sought a verdict for her from the Messenger of Allāh ﷺ. He said: "Let her wait the same number of nights and days of the month that she used to experience her menses before she was afflicted with this. Let her leave the prayer for that

٢٧٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنِ مَالِكٍ، عَنِ نَافِعٍ، عَنِ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: إِنَّ امْرَأَةً كَانَتْ تُهْرَاقُ الدَّمَاءَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَاسْتَفْتَيْتُ لَهَا أُمَّ سَلَمَةَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «لِتَنْظُرْ عِدَّةَ اللَّيَالِي وَالْأَيَّامِ الَّتِي كَانَتْ تَحِيضُهَا مِنْ الشَّهْرِ قَبْلَ أَنْ يُصِيبَهَا الَّذِي أَصَابَهَا فَلْتَتْرِكِ الصَّلَاةَ قَدْرَ ذَلِكَ مِنَ الشَّهْرِ،

[1] The blood flow of an adult woman during her menstrual cycle is called menses, indicative of absence of a pregnancy. Excessive, abnormal flow of blood is called *Istihādah* (menorrhagia, commonly known as "bleeding"). The color of this blood is different from that of normal menstrual blood. Blood following childbirth is called *Nifās*. The days of menstruation (*Haid*) and post-partum bleeding (*Nifās*) are counted as days of impurity. But the days of excessive, abnormal bleeding (*Istihādah*) are days of purity because that is an ailment.

period (of time) in the month. Then, when that time is over, let her perform *Ghusl*, tie a cloth around her private area, and pray.”^[1] (*Da'if*)

فَإِذَا خَلَفَتْ ذَلِكَ فَلْتَغْتَسِلْ، ثُمَّ لِيَسْتَفِرَّ بِتَوْبٍ، ثُمَّ لِيُصَلِّ.

تخريج: [إسناده ضعيف] أخرجه النسائي، الطهارة، باب ذكر الاغتسال من الحيض، ح: ٢٠٩ من حديث مالك به وهو في الموطأ (يحيى): ٦٢/١ (والقنبي، ص: ٨٠) وللحديث شواهد انظر، ح: ٢٧٩، ٢٨١ السند منقطع وحديث مسلم، ح: ٣٣٣ يغني عنه.

Comments:

A woman shall reckon her days of *Istihādah* by referring to when and how long she has normal menses. The dates and the number of days of her previous normal cycle help her to determine the days of *Istihādah* and act accordingly.

275. (There is another chain) from Umm Salamah who said that a woman used to bleed profusely — he (the narrator) mentioned the *Hadith* in it (as no. 274) meaning — and he said: “...so when that time is over, and the time for prayer comes, let her perform *Ghusl*...” and he quoted the rest of it in meaning. (*Da'if*)

٢٧٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَزَيْدُ بْنُ حَالِدِ بْنِ يَزِيدِ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ قَالَا: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ رَجُلًا أَخْبَرَهُ عَنْ أُمِّ سَلَمَةَ: أَنَّ امْرَأَةً كَانَتْ تُهْرَاقُ الدَّمَ - فَذَكَرَ مَعْنَاهُ - قَالَ: «فَإِذَا خَلَفَتْ ذَلِكَ وَحَضَرَتِ الصَّلَاةُ فَلْتَغْتَسِلْ»، بِمَعْنَاهُ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٣٣/١ من حديث الليث بن سعد به ورواه في معرفة السنن والآثار: ٤٧٤ من حديث أبي داود به وانظر الحديث السابق.

276. It was reported from a man from the *Anṣār*: “A woman who would bleed profusely...” so he mentioned the meaning of the *Hadith* of Al-Laith. (no. 275) He (ﷺ) said: “...so when that time is over for her, and the time for prayer comes, then let her perform *Ghusl*...” And he quoted the rest of it in meaning. (*Da'if*)

٢٧٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا أَنَسُ بْنُ يَعْنِي ابْنَ عِيَّاصٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ رَجُلٍ مِنَ الْأَنْصَارِ: أَنَّ امْرَأَةً كَانَتْ تُهْرَاقُ الدَّمَ، فَذَكَرَ مَعْنَى حَدِيثِ اللَّيْثِ قَالَ: «فَإِذَا خَلَفْتُهُنَّ وَحَضَرَتِ الصَّلَاةُ فَلْتَغْتَسِلْ» وَسَاقَ مَعْنَاهُ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٣٣/١ من حديث أبي داود به وانظر الحديثين السابقين.

[1] See Muslim no. 333.

277. (Another version of no. 275) with the chain of Al-Laith, and its meaning. He (ﷺ) said: “So let her leave the prayer for that period. Then, when time for prayer comes, let her perform *Ghusl*, tie a cloth around her private area, and pray.” (Da’if)

٢٧٧ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ عَنْ نَافِعٍ بِإِسْنَادِ اللَّيْثِ، وَمَعْنَاهُ: قَالَ: «فَلْتَرْكِ الصَّلَاةَ قَدْرَ ذَلِكَ، ثُمَّ إِذَا حَضَرَتِ الصَّلَاةُ فَلْتَغْتَسِلْ وَلْتَسْتَدْفِرْ بِثَوْبٍ ثُمَّ تُصَلِّيَ».

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٣٣٣/١ من حديث أبي داود به وانظر، ح: ٢٧٦، ٢٧٤.

Comments:

It is not obligatory on a woman to perform *Ghusl* immediately after the cessation of her menses. It is obligatory that it be done prior to, or for *Ṣalāt*.

278. (There is another chain) from Sulaimān bin Yasār from Umm Salamah (as no. 274) with this story. He (ﷺ) said in it: “She should leave the prayer, and perform *Ghusl* beyond that (meaning, perform *Ghusl* after those days are over), tie a cloth around her private area, and then pray.” (Ṣaḥīḥ)

٢٧٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ بِهَذِهِ الْقِصَّةِ قَالَ فِيهِ: «تَدْعُ الصَّلَاةَ وَتَغْتَسِلُ فِيمَا سِوَى ذَلِكَ وَتَسْتَدْفِرُ بِثَوْبٍ وَتُصَلِّيَ».

Abū Dāwud said: Ḥammad bin Zaid reported this *Hadīth* from Ayyūb, and he mentioned the name of the woman. He said: “Fāṭimah bint Abī Ḥubaiṣh.”

قال أبو داود: وَسَمِيَ الْمَرْأَةَ الَّتِي كَانَتْ اسْتُحِيضَتْ حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ فِي هَذَا الْحَدِيثِ، قَالَ: فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ.

تخریج: [صحيح] وأخرجه البيهقي: ٣٣٤/١ من حديث وهيب به وانظر، ح: ٢٧٧-٢٧٤.

279. It was reported from ‘Irāk, from ‘Urwah, that ‘Āishah said: “Umm Ḥabibah asked the Prophet ﷺ about (*Istihādah*) blood, and I saw her pot filled with blood. The Messenger of Allāh ﷺ told her: ‘Stay (without praying) the number of days which your period would normally hold you, then perform

٢٧٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ جَعْفَرٍ، عَنْ عِرَاكٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ سَأَلَتِ النَّبِيَّ ﷺ عَنِ الدَّمِّ، فَقَالَتْ عَائِشَةُ: فَرَأَيْتُ مِرْكَنَهَا مَلَانَ دَمًا، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «أَمْكُثِي قَدْرَ

Ghusl.” (*Ṣaḥīḥ*)

Abū Dāwud said: This was reported by ‘Alī bin ‘Ayyāsh, Yūnus bin Muḥammad (and others) as well.

مَا كَانَتْ تَحْسِبُكَ حَيْضَتِكَ ثُمَّ اغْتَسَلِي.»
 قَالَ أَبُو دَاوُدَ: وَرَوَاهُ قُتَيْبَةُ بَيْنَ أَعْصَافِ
 حَدِيثِ جَعْفَرِ بْنِ رَبِيعَةَ فِي آخِرِهَا. وَرَوَاهُ
 عَلِيُّ ابْنُ عَيَّاشٍ وَيُونُسُ بْنُ مُحَمَّدٍ عَنِ اللَّيْثِ
 فَقَالَا: جَعْفَرُ بْنُ رَبِيعَةَ.

تخریج: أخرجه مسلم، الحیض، باب المستحاضة وغسلها وصلاتها، ح: ۳۳۴/۶۵ عن قتیبة

به .

280. It was reported from Al-Mundhir bin Al-Mughīrah, from ‘Urwah bin Az-Zubair, that Fāṭimah bint Abī Ḥubaiṣh narrated to him, that she had asked the Messenger of Allāh ﷺ, complaining to him about her (continual flow of) blood. So the Messenger of Allāh ﷺ told her: “This is from a vein, so wait until your period comes, and do not pray then. When your (normal days of) period finishes, purify yourself, and pray in between the two periods.” (*Da‘īf*)

۲۸۰ - حَدَّثَنَا عِيسَى بْنُ حَمَادٍ: أَخْبَرَنَا
 اللَّيْثُ عَنْ يَرِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ بْنِ
 عَبْدِ اللَّهِ، عَنِ الْمُنْذِرِ بْنِ الْمُغِيرَةِ، عَنْ عُرْوَةَ
 ابْنِ الزُّبَيْرِ قَالَ: إِنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ
 حَدَّثَتْهُ أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ فَسَكَتَ إِلَيْهِ
 الدَّمَّ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِنَّمَا ذَلِكَ
 عِرْقٌ، فَانظُرِي إِذَا أَتَى قَرْوُوكَ فَلَا تُصَلِّي،
 فَإِذَا مَرَّ قَرْوُوكَ فَتَطَهَّرِي ثُمَّ صَلِّي مَا بَيْنَ الْقَرَاءِ
 إِلَى الْقَرَاءِ».

تخریج: [إسناده ضعيف] أخرجه النسائي، الطهارة، باب ذكر الأقراء، ح: ۲۱۲ عن عيسى

ابن حماد به وللحديث شواهد انظر: ۲۷۴، ۲۷۸ * المنذر بن المغيرة مجهول، وثقه ابن حبان وحده .

Comments:

A woman should determine her period of menses by referring to the number of days and the dates of her normal previous menses, that is, when she had her menstrual period and for how many days. If she does not know that, she may determine it by the color of the blood.

281. It was reported from Az-Zuhri, from ‘Urwah bin Az-Zubair, he said: “Fāṭimah bint Abī Ḥubaiṣh told him that she asked Asmā’,” — or Asmā’ told him that Fāṭimah bint Abī Ḥubaiṣh asked her — “to

۲۸۱ - حَدَّثَنَا يُونُسُ بْنُ مُوسَى: حَدَّثَنَا
 جَرِيرٌ عَنْ سُهَيْلِ بْنِ يَعْنِي ابْنَ أَبِي صَالِحٍ، عَنْ
 الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: حَدَّثَتْنِي
 فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ أَنَّهَا أَمَرَتْ أَسْمَاءَ أَوْ

ask the Messenger of Allāh ﷺ (about *Istihādah*), so he commanded her to sit (not pray) the number of days that she used to sit (for her menstruation), then perform *Ghusl*.” (*Da‘īf*)

Abū Dāwud said: This was also reported by Qatādah, from ‘Urwah bin Az-Zubair, from Zainab bint Umm Salamah; that Umm Ḥabībah bint Jaḥsh had *Istihādah*, so the Prophet ﷺ commanded her to leave the prayer during the days of her (regular) period. She should then perform *Ghusl* and pray.

Abū Dāwud said: Qatādah did not hear any narration from ‘Urwah. And Ibn ‘Uyaynah added in the *Hadīth* of Az-Zuhri: “From ‘Amrah, from ‘Āishah, that she said: ‘Umm Ḥabībah used to have *Istihādah*, so she asked the Prophet ﷺ about that. He commanded her to leave the prayer during the days of her (regular) period.”

Abū Dāwud said: This is a mistake on the part of Ibn ‘Uyaynah. This is not in the narrations of the *Huffāz* from Az-Zuhri, only what was narrated by Suhail bin Šāliḥ.^[1]

Abū Dāwud said: Al-Ḥumaidī reported this *Hadīth* from Ibn ‘Uyaynah, and he did not mention in it: “leave the prayer during the days of her (regular) period.” Qamīr bint ‘Amr, the wife of Masrūq reported from ‘Āishah that she said: “The woman suffering from *Istihādah* should leave praying

أَسْمَاءُ حَدَّثَنِي أَنَّهَا أَمَرَتْهَا فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ أَنْ تَسْأَلَ رَسُولَ اللَّهِ ﷺ، فَأَمَرَهَا أَنْ تَقْعُدَ الْأَيَّامَ الَّتِي كَانَتْ تَقْعُدُ ثُمَّ تَغْتَسِلَ.

قال أبو داود: وَرَوَاهُ قَتَادَةُ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ اسْتَحْيَضَتْ، فَأَمَرَهَا النَّبِيُّ ﷺ أَنْ تَدَعَ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلَ وَتُصَلِّيَ.

قال أبو داود: لَمْ يَسْمَعْ قَتَادَةُ مِنْ عُرْوَةَ سَمِيئًا. وَرَادَ ابْنُ عُيَيْنَةَ فِي حَدِيثِ الزُّهْرِيِّ عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ كَانَتْ تُسْتَحَاضُ فَسَأَلَتِ النَّبِيَّ ﷺ، فَأَمَرَهَا أَنْ تَدَعَ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا.

قال أبو داود: وَهَذَا وَهُمْ مِنْ ابْنِ عُيَيْنَةَ، لَيْسَ هَذَا فِي حَدِيثِ الْمُحَافِظِ عَنِ الزُّهْرِيِّ إِلَّا مَا ذَكَرَ سُهَيْلُ بْنُ أَبِي صَالِحٍ.

وقد رَوَى الْحَمِيدِيُّ هَذَا الْحَدِيثَ عَنِ ابْنِ عُيَيْنَةَ، لَمْ يَذْكُرْ فِيهِ «تَدَعَ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا». وَرَوَتْ قَمِيرُ بِنْتُ عَمْرِو زَوْجِ مَسْرُوقٍ عَنْ عَائِشَةَ: «الْمُسْتَحَاضَةُ تَتْرُكُ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلُ». وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ أَمَرَهَا أَنْ تَتْرُكَ الصَّلَاةَ قَدْرَ أَقْرَائِهَا. وَرَوَى أَبُو بَشِيرٍ جَعْفَرُ بْنُ أَبِي وَحْشِيَةَ عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ أُمَّ حَبِيبَةَ بِنْتُ

[1] Meaning, number 281, which he narrated; that the wording of Suhail is more correct.

during the days of her (regular) period) and then perform *Ghusl*.”

‘Abdur-Rahmān bin Al-Qāsim (in his report of it) said, from his father, that the Prophet ﷺ commanded her (i.e., Fāṭimah bint Abī Ḥubaish) to leave the prayer the length of her (regular) period. Abū Bishr Ja‘far bin Abī Waḥshīyah reported (a version) from ‘Ikrimah, from the Prophet ﷺ. He said: “Umm Ḥabībah bint Jaḥsh suffered from *Istihādah*...” and he mentioned similarly.

Sharik reported from Abū Al-Yaqzān, from ‘Adī bin Thābit, from his father, from his grandfather from the Prophet ﷺ: “The woman who suffers from *Istihādah* should leave the prayers during the days of her (regular) period, then perform *Ghusl* and pray.”

Al-‘Alā’ bin Al-Musayyab reported from Al-Ḥakam, from Abū Ja‘far who said: “Sawdah had *Istihādah*, so the Prophet ﷺ commanded her, when her days (of regular period) were over, to perform *Ghusl* and pray.”

And Sa‘eed bin Jubair reported from both ‘Alī, and Ibn ‘Abbās, that the woman with *Istihādah* should sit (without praying) during the days of (her regular) period. This has also been reported from ‘Ammār, the freed slave of Banū Hāshim, and Talq bin Ḥabīb from Ibn ‘Abbās. And similarly, it has been reported from Ma‘qil Al-Khath‘amī, from ‘Alī, and also from Ash-Sha‘bī, from Qamīr the

جَحْشٍ اسْتَحْيَضَتْ فَذَكَرَ مِثْلَهُ. وَرَوَى شَرِيكَ
عَنْ أَبِي الْيُقْطَانِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ
أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ: «الْمُسْتَحَاضَةُ
تَدْعُ الصَّلَاةَ أَيَّامَ أَقْرَانِهَا ثُمَّ تَغْتَسِلُ وَتُصَلِّي».

وَرَوَى الْعَلَاءُ بْنُ الْمُسَيَّبِ عَنِ الْحَكَمِ، عَنْ
أَبِي جَعْفَرٍ قَالَ: إِنَّ سَوْدَةَ اسْتَحْيَضَتْ فَأَمَرَهَا
النَّبِيُّ ﷺ إِذَا مَضَتْ أَيَّامَهَا اغْتَسَلَتْ وَصَلَّتْ،
وَرَوَى سَعِيدُ بْنُ جُبَيْرٍ عَنِ عَلِيِّ وَابْنِ عَبَّاسٍ:
الْمُسْتَحَاضَةُ تَجْلِسُ أَيَّامَ قُرْبَانِهَا. وَكَذَلِكَ رَوَاهُ
عَمَّارٌ مَوْلَى بَنِي هَاشِمٍ وَطَلْقُ بْنُ حَبِيبٍ عَنِ
ابْنِ عَبَّاسٍ. وَكَذَلِكَ رَوَاهُ مَعْقِلُ الْحُثَمِيِّ عَنِ
عَلِيِّ. وَكَذَلِكَ رَوَى الشَّعْبِيُّ عَنِ قَمِيرِ امْرَأَةٍ
مَسْرُوقٍ، عَنْ عَائِشَةَ.

قال أبو داود: وهو قول الحسن وسعيد
ابن المسيب وعطاء ومكحول وإبراهيم
وسالم والقاسم أن المستحاضة تدع الصلاة
أيام أقرائها.

wife of Masrūq, from ‘Āishah.

Abū Dāwud said: This is the saying of Al-Ḥasan, Sa‘eed bin Al-Musayyab, ‘Aṭā’, Makhūl, Ibrāhīm, Sālim, and Al-Qāsim: The woman who suffers from *Istihāḍah* should leave the prayers during the days of her period.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١/٣٣١ من حديث أبي داود به وانظر، ح: ٢٨٦، ٢٩٦، ٣٠٤ ورواه هشام بن عروة عن أبيه عند النسائي: ١/١١٦ * الزهري مدلس وعنعن وحديث النسائي صحيح، ح: ٢٠١.

Comments:

The *Hadīths* refer to women who know the dates and the number of days of their menstrual cycle.

[Chapter 108. Those Who Narrated That She Should Not Leave The Prayer After Her Menses Finish]

282. ‘Āishah narrated: “Fāṭimah bint Abī Ḥubaish came to the Messenger of Allāh ﷺ and said: ‘I am a woman who suffers from *Istihāḍah*, and do not become pure. Should I leave the prayer?’ He (ﷺ) said: ‘That is from a vein, and not (considered) menstruation. So when the menstruation starts, leave the prayer, and when it finishes, wash (the traces of) blood, and pray.’” (*Ṣaḥīḥ*)

(المعجم ١٠٨) - [بَابُ مَنْ رَوَى أَنَّ الْحَيْضَةَ إِذَا أَذْبَرَتْ لَا تَدَعُ الصَّلَاةَ] (التحفة ١٠٩)

٢٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ وَعَبْدُ اللَّهِ ابْنُ مُحَمَّدٍ الثَّقَلِيُّ قَالَا: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ جَاءَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلَا أَطْهَرُ، أَفَادَعُ الصَّلَاةَ؟ قَالَ: «إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتْ الْحَيْضَةَ فَدَعِي الصَّلَاةَ، فَإِذَا أَذْبَرَتْ فَاغْسِلِي عَنكَ الدَّمَ ثُمَّ صَلِّي.»

تخريج: أخرجه البخاري، الحيض، باب الاستحاضة، ح: ٣٠٦ ومسلم، الحيض، باب المستحاضة وغسلها وصلاتها، ح: ٣٣٣ من حديث هشام به.

283. In another version (of no.282), he (ﷺ) said, “...so when the menstruation starts, leave the prayer, and when its quantity leaves, wash the blood and pray.” (*Ṣaḥīḥ*)

٢٨٣ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ سَنَادٍ زُهَيْرٍ وَمَعْنَاهُ قَالَ: «إِذَا أَقْبَلَتْ الْحَيْضَةُ فَاتْرِكِي الصَّلَاةَ، فَإِذَا ذَهَبَ قَدْرُهَا

فَاغْسِلِي الدَّمَ عَنْكَ وَصَلِيْ». .

تخريج: أخرجه البخاري، الحيض، باب الاستحاضة، ح: ٣٠٦ من حديث مالك به وهو في الموطأ (يحيى): ٦١/١ (والقنبي، ص: ٧٩، ٨٠) وانظر الحديث السابق.

(المعجم ١٠٩) بَابُ: إِذَا أَقْبَلَتْ الْحَيْضَةَ تَدْعُ الصَّلَاةَ (التحفة ١١٠)

Chapter 109. When The Menstruation Starts She Should Leave The Prayer

284. It was reported from Buhayyah who said: "I heard a woman asking 'Āishah about a woman whose menstruation had become disturbed and continuously bled. So the Messenger of Allāh ﷺ told me to command her to wait the number (of days) that she used to menstruate in every month while her menstruation had been regular. She should take into account those number of days, and leave the prayer during them, or during (a similar) number of them, then she should perform *Ghusl*, tie a garment around her private area, and pray." (*Da'if*)

٢٨٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَقِيلٍ عَنْ بُهَيَّةَ قَالَتْ: سَمِعْتُ امْرَأَةً تَسْأَلُ عَائِشَةَ عَنْ امْرَأَةٍ فَسَدَّ حَيْضُهَا وَأَهْرَيْبَتْ دَمًا، فَأَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَمْرَهَا فَلْتَنْتَظُرَ قَدْرَ مَا كَانَتْ تَحِيضُ فِي كُلِّ شَهْرٍ وَحَيْضُهَا مُسْتَقِيمٌ فَلْتَعْتَدَ بِقَدْرِ ذَلِكَ مِنَ الْأَيَّامِ ثُمَّ لْتَدْعِ الصَّلَاةَ فِيهِنَّ أَوْ بِقَدْرِهِنَّ ثُمَّ لْتَعْتَسِلَ ثُمَّ لْتَسْتَذْفِرَ بِثَوْبٍ ثُمَّ تَصَلِّيَ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٤٣/١ من حديث أبي داود به * بهية لا تعرف وأبو عقيل يحيى بن المتوكل ضعيف وقال الذهبي: "ضعفه" (الكاشف: ٢٣٣/٣).

Comments:

The *Hadīth* has a weak chain of narration but the ruling is correct.

285. It was reported from Ibn Shihāb (Az-Zuhri), from 'Urwah bin Az-Zubair, and 'Amrah, from 'Āishah, who said that Umm Habībah bint Jaḥsh — the sister-in-law of the Messenger of Allāh ﷺ, and wife of 'Abdur-Raḥmān bin 'Awf — suffered from *Istihāḍah* for seven years, so she asked the Messenger of Allāh ﷺ about it. The Messenger of Allāh ﷺ replied:

٢٨٥ - حَدَّثَنَا ابْنُ أَبِي عَقِيلٍ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمِصْرِيُّانِ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَعَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ حَتَنَتْ رَسُولَ اللَّهِ ﷺ وَتَحَتَّ عَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ اسْتُحِيضَتْ سَعَ سِنِينَ، فَاسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ، فَقَالَ

“This (blood) is not menstruation, but (rather) comes from a vein, so perform *Ghusl* and pray.” (*Ṣaḥīḥ*) Abū Dāwud said: Al-Awzā‘ī added in his report of the *Ḥadīth* of Az-Zuhrī, from ‘Urwah and ‘Amrah, from ‘Āishah, that she said: “Umm Ḥabībah bint Jaḥsh suffered from *Istiḥādah* — and she was the wife of ‘Abdur-Raḥmān bin ‘Awf — for seven years. So the Prophet ﷺ commanded her: ‘When the menstruation comes, leave the prayer, and when it leaves, perform *Ghusl* and pray.’”

Abū Dāwud said: None of the companions of Az-Zuhrī mentioned this statement except Al-Awzā‘ī, while it has been reported from Az-Zuhrī by ‘Amr bin Al-Ḥārith, Al-Laith, Yūnus, Ibn Abī Dhī‘b, Ma‘mar, Ibrāhīm bin Sa‘d, Sulaimān bin Kathīr, Ibn Ishāq, and Sufyān bin ‘Uyaynah, and they did not mention this statement.

Abū Dāwud said: This wording is only (in reality) found in the narration of Hishām bin ‘Urwah, from his father from ‘Āishah.

Abū Dāwud said: Ibn ‘Uyaynah also added in it: “He ordered her to leave the prayer for the days of her (normal) period,” but it is a mistake from Ibn ‘Uyaynah. And the narration of Muḥammad bin ‘Amr from Az-Zuhrī (the following narration no.286) — there is something in it (of mistake as well), and it is close to what Al-Awzā‘ī added in his narration.

رسول الله ﷺ: «إِنَّ هَذِهِ لَيْسَتْ بِالْحَيْضَةِ وَلَكِنْ هَذَا عِرْقٌ فَاعْتَسِلِي وَصَلِّي.»

قال أبو داود: زَادَ الْأَوْزَاعِيُّ فِي هَذَا الْحَدِيثِ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ وَعَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: اسْتُحِضْتُ أُمَّ حَبِيبَةَ بِنْتُ جَحْشٍ وَهِيَ تَحْتَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ سَبْعَ سِنِينَ، فَأَمَرَهَا النَّبِيُّ ﷺ قَالَ: «إِذَا أَقْبَلَتِ الْحَيْضَةَ فَلَعِي الصَّلَاةَ، فَإِذَا أَذْبَرَتْ فَاعْتَسِلِي وَصَلِّي.»

قال أبو داود: وَلَمْ يَذْكُرْ هَذَا الْكَلَامَ أَحَدٌ مِنْ أَصْحَابِ الزُّهْرِيِّ غَيْرَ الْأَوْزَاعِيِّ. وَرَوَاهُ عَنِ الزُّهْرِيِّ، عَمْرُو بْنُ الْحَارِثِ وَاللَيْثُ وَيُونُسُ وَابْنُ أَبِي ذَيْبٍ وَمَعْمَرُ وَابْرَاهِيمُ بْنُ سَعْدٍ وَسُلَيْمَانُ بْنُ كَثِيرٍ وَابْنُ إِسْحَاقَ وَسُفْيَانُ بْنُ عُيَيْنَةَ، وَلَمْ يَذْكُرُوا هَذَا الْكَلَامَ.

قال أبو داود: وَإِنَّمَا هَذَا لَفْظُ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ.

قال أبو داود: وَزَادَ ابْنُ عُيَيْنَةَ فِيهِ أَيْضًا، أَمَرَهَا أَنْ تَدَعَ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا وَهُوَ وَهُمْ مِنْ ابْنِ عُيَيْنَةَ. وَحَدِيثُ مُحَمَّدِ بْنِ عَمْرٍو عَنِ الزُّهْرِيِّ فِيهِ شَيْءٌ وَيَقْرُبُ مِنَ الَّذِي زَادَ الْأَوْزَاعِيُّ فِي حَدِيثِهِ.

تخريج: أخرجه مسلم، الحيض، باب المستحاضة وغسلها وصلاتها، ح: ٦٤/٣٣٤ من حديث عبدالله بن وهب، والبخاري، الحيض، باب عرق الاستحاضة، ح: ٣٢٧ من حديث ابن شهاب الزهري به وصرح بالسماع عند النسائي، ح: ٢٠٤.

286. It was reported from Muḥammad, meaning Ibn ‘Amr who said: “Ibn Shihāb narrated to me from ‘Urwah bin Az-Zubair, from Fāṭimah bint Abī Ḥubaiṣh. He said that she used to have *Istihādah*, so the Prophet ﷺ told her: ‘If it is menstrual blood, then it is blood that is black (in color) and well-known. So if that is the case, then stop the prayer, and if it is other than that, then perform the *Wudu’* and pray, for that is only from a vein.’” (*Da’if*)

Abū Dāwud said: Ibn Al-Muthanna said: “Ibn ‘Adī^[1] narrated it to us from his book like this, then he narrated to us after memorizing it. He said: ‘Muḥammad bin ‘Amr narrated to us from Az-Zuhri, from ‘Urwah, from ‘Āishah who said: ‘Fāṭimah suffered from *Istihādah*.’” So he mentioned the narration in its meaning.

Abū Dāwud said: Anas bin Sīrīn reported from Ibn ‘Abbās concerning the woman who suffers from *Istihādah*: “If she sees dark-colored blood that is pouring (out of her), then she should not pray. And if she becomes pure, even if only for an hour, then let her perform *Ghusl* and pray.”

And Makhūl said: “Women know

٢٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدٍ يَعْنِي ابْنَ عَمْرٍو، قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ فَاطِمَةَ بِنْتِ أَبِي حُبَيْشٍ قَالَ: «إِنَّمَا كَانَتْ تُسْتَحَاضُ، فَقَالَ لَهَا النَّبِيُّ ﷺ: «إِذَا كَانَ دَمُ الْحَيْضَةِ فَإِنَّهُ دَمٌ أَسْوَدٌ يُعْرَفُ، فَإِذَا كَانَ ذَلِكَ فَأَمْسِكِي عَنِ الصَّلَاةِ، فَإِذَا كَانَ الْآخَرَ فَمَوَّضِي وَصَلِّي فَإِنَّمَا هُوَ عِرْقٌ».

قال أبو داود: قال ابن المثنى: حدثنا به ابن أبي عدي من كتابه هكذا ثم حدثنا به بعد حفظاً. قال: حدثنا محمد بن عمرو عن الزهري، عن عروة، عن عائشة قالت: إن فاطمة كانت تستحاض. فذكر معناه.

قال أبو داود: وروى أنس بن سيرين عن ابن عباس في المستحاضة قال: إذا رأت الدم البحراني فلا تصلي وإذا رأت الطهر ولو ساعة فلتغتسل وتصلي. قال مكحول: إن النساء لا تخفى عليهن الحيضة، إن دمها أسود غليظ، فإذا ذهب ذلك وصارت صفرة رقيقة فإنها مستحاضة فلتغتسل [وتصل].

قال أبو داود: وروى حماد بن زيد عن يحيى بن سعيد، عن القعقاع بن حكيم،

[1] He also was mentioned in the chain for the previous narration. This narration is repeated with this chain in number 304.

the menstruation; its blood is black and thick. So when these characteristics are gone, and it becomes pale and light, then she is suffering from *Istihādah*, so let her perform *Ghushl* [and pray].”

Abū Dāwud said: Ḥammad bin Zaid reported from Yaḥyā bin Sa‘eed, from Al-Qā‘qā’ bin Ḥakīm, from Sa‘eed bin Al-Musayyab concerning the woman who suffers from *Istihādah*: “When she starts her menses, she should leave the prayer, and when it finishes, she should perform *Ghushl* and pray.”

Sumayyī and others reported from Sa‘eed bin Al-Musayyab: “She should sit (without prayer) the days of her period.”

Abū Dāwud said: And that is how it was reported by Ḥammad bin Salamah, from Yaḥyā bin Sa‘eed, from Sa‘eed bin Al-Musayyab.

Abū Dāwud said: Yūnus reported from Al-Ḥasan: “If a menstruating woman continues to bleed after her menses for a day or two, then she is suffering from *Istihādah*.” And At-Taimī said that Qatādah said: “If she bleeds for five days more than her (regular) menses, [she should pray].” At-Taimī said: “So I began to decrease the number of days,^[1] until I reached two days, upon which he said: ‘If it is only two days (extra), then this is considered part of her menses.’”

And Ibn Sīrīn was asked about this, and he said: “Women are more knowledgeable concerning it.”

عن سَعِيدِ بْنِ الْمُسَيَّبِ فِي الْمُسْتَحَاضَةِ: إِذَا أَقْبَلَتِ الْحَيْضَةَ تَرَكَتِ الصَّلَاةَ، وَإِذَا أُدْبِرَتْ اغْتَسَلَتْ وَصَلَّتْ.

وَرَوَى سَمِيُّ وَعَبْرُهُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: تَجْلِسُ أَيَّامَ أَقْرَائِهَا.

وَكَذَلِكَ رَوَاهُ حَمَادُ بْنُ سَلَمَةَ عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ.

قال أبو داود: وَرَوَى يُونُسُ عن الحسن: الحائضُ إِذَا مَدَّ بِهَا الدَّمُ تُمَسِّكُ بَعْدَ حَيْضَتِهَا يَوْمًا أَوْ يَوْمَيْنِ فَهِيَ مُسْتَحَاضَةٌ.

وقال التَّيْمِيُّ عن قَتَادَةَ: إِذَا زَادَ عَلَى أَيَّامِ حَيْضَتِهَا خَمْسَةٌ أَيَّامٍ [فَلْتُصَلِّ]. قال التَّيْمِيُّ: فَجَعَلْتُ أَنْقُصُ حَتَّى بَلَغْتُ يَوْمَيْنِ، فقال: إِذَا كَانَ يَوْمَيْنِ فَهُوَ مِنْ حَيْضَتِهَا. وَسُئِلَ ابْنُ سِيرِينَ عَنْهُ فقال: النِّسَاءُ أَعْلَمُ بِذَلِكَ.

[1] Meaning, he asked Qatādah about fewer number of days.

تخريج: [إسناده ضعيف] أخرجه النسائي، الطهارة، باب الفرق بين دم الحيض والاستحاضة، ح: ٢١٦ عن محمد بن المثنى به وصححه ابن حبان (الإحسان): ١٣٤٥ والحاكم على شرط مسلم: ١٧٤/١ ووافقه الذهبي وللحديث شواهد، انظر، ح: ٢٨١ * الزهري عنعن.

287. 'Imrān bin Ṭalḥah narrated from his mother, Ḥammah bint Jaḥsh, that she said: "I used to suffer from severe and acute *Istiḥādah*, so I came to the Messenger of Allāh ﷺ seeking his verdict and informing him (about my situation). I found him in the house of my sister Zainab bint Jaḥsh. I said: 'O Messenger of Allāh! I am a woman who suffers from severe and acute *Istiḥādah*, so what do you advise me concerning it, for it has prevented me from fasting and praying.' He said, 'I will describe to you the cloth (to wear), for it will stop the blood.' I said: 'It is more than that!' He said: 'Then wear a garment (around your private area).' I said: 'It is even more than that. It flows out with force.' So the Messenger of Allāh ﷺ said: 'I will command you with two things, whichever of the two you do, it will be sufficient for you from the other one,^[1] and if you can do both of them, then you know best (if you are capable of that).' He told her: 'This is a stroke from the strokes of *Shaiṭān*. So your menstruation is six or seven days according to the knowledge of Allāh, exalted is His remembrance. Then (after it finishes) perform *Ghusl* until you think that you have

٢٨٧ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعَبِيْرُهُ
قَالَا: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا
زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ
عَقِيلٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ
عَمْرِو عِمْرَانَ بْنِ طَلْحَةَ، عَنْ أُمِّ حَمْنَةَ بِنْتِ
جَحْشٍ قَالَتْ: كُنْتُ أُسْتَحَاضُ حَيْضَةً كَثِيرَةً
شَدِيدَةً، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ أَسْتَفْتِيهِ
وَأُخْبِرُهُ، فَوَجَدْتُهُ فِي بَيْتِ أُخْتِي زَيْنَبَ بِنْتِ
جَحْشٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي امْرَأَةٌ
أُسْتَحَاضُ حَيْضَةً كَثِيرَةً شَدِيدَةً فَمَا تَرَى فِيهَا
قَدْ مَنَعْتَنِي الصَّلَاةَ وَالصَّوْمَ؟ فَقَالَ: «أَنْعْتُ
لَكَ الْكُرْسُفَ فَإِنَّهُ يَذْهَبُ الدَّمَ». قَالَتْ: هُوَ
أَكْثَرُ مِنْ ذَلِكَ. قَالَ: «فَاتَّخِذِي نَوْبًا».
فَقَالَتْ: هُوَ أَكْثَرُ مِنْ ذَلِكَ، إِنَّمَا أُتِجُّ نَجًّا.
قَالَ رَسُولُ اللَّهِ ﷺ: «سَامُرُكٍ بِأَمْرَيْنِ أُبْهَمَا
فَعَلْتَ أَجْزَى عَنكَ مِنَ الْآخَرِ، فَإِنْ قَوَيْتَ
عَلَيْهِمَا فَأَنْتِ أَعْلَمٌ» قَالَ لَهَا: «إِنَّمَا هَذِهِ
رَكْضَةٌ مِنْ رَكْضَاتِ الشَّيْطَانِ، فَتَحْيِضِي سِتَّةَ
أَيَّامٍ أَوْ سَبْعَةَ أَيَّامٍ فِي عِلْمِ اللَّهِ، تَعَالَى ذِكْرُهُ،
ثُمَّ اغْتَسِلِي، حَتَّى إِذَا رَأَيْتِ أَنَّكَ قَدْ طَهَرْتِ
وَاسْتَنْقَأْتِ فَصَلِّي ثَلَاثًا وَعِشْرِينَ لَيْلَةً أَوْ أَرْبَعًا
وَعِشْرِينَ لَيْلَةً وَأَيَّامَهَا وَصُومِي فَإِنَّ ذَلِكَ

[1] Meaning, you only need to do one of the two matters.

become pure and clean, and pray twenty three nights, or twenty four (nights) along with their days, and fast (as well), for that will be sufficient for you. And do the same every month, like other women menstruate and become pure according to their times. Now, if you are capable of delaying *Zuhr* and advancing *'Asr*, then perform *Ghusl*, and combine between the two prayers, *Zuhr* and *'Asr*. Likewise, delay *Maghrib* and advance *'Ishā'*, then perform *Ghusl* and combine between the two prayers if you can. And perform *Ghusl* at *Fajr* if you can, and fast if you are able to.' The Messenger of Allāh ﷺ said, 'This is the more pleasing of the two matter to me.'”

(Da'if)

Abū Dāwud said: 'Amr bin Thābit narrated from Ibn 'Aqīl, so he said: "Ḥamnah said: 'This is the more pleasing of the two matter to me,'" not attributing it to a saying of the Prophet ﷺ, but as a saying of Ḥamnah.

Abū Dāwud said: 'Amr bin Thābit was a *Rāfiḍī*, as was mentioned from Yaḥyā bin Ma'īn [but he was truthful in narrations].

Abū Dāwud said: I heard Aḥmad bin Ḥanbal say: "I feel uncomfortable about the *Ḥadīth* of Ibn 'Aqīl."

يُجْرئُكَ، وَكَذَلِكَ فَافْعَلِي كُلَّ شَهْرٍ كَمَا يَحِضُنَ النِّسَاءُ وَكَمَا يَطْهُرْنَ مِيقَاتَ حَيْضِهِنَّ وَطَهْرِهِنَّ، فَإِنْ قَوِيَتْ عَلَى أَنْ تُؤَخِّرِي الظُّهْرَ وَتُعَجِّلِي العَصْرَ فَتَغْتَسِلِي، وَتَجْمَعِينَ بَيْنَ الصَّلَاتَيْنِ الظُّهْرِ وَالْعَصْرِ وَتُؤَخِّرِينَ المَغْرِبَ وَتُعَجِّلِينَ العِشَاءَ ثُمَّ تَغْتَسِلِينَ وَتَجْمَعِينَ بَيْنَ الصَّلَاتَيْنِ فَافْعَلِي وَتَغْتَسِلِينَ مَعَ الفَجْرِ فَافْعَلِي وَصُومِي إِنْ قَدَرْتِ عَلَى ذَلِكَ. قَالَ رَسُولُ اللَّهِ ﷺ: «وَهَذَا أَعْجَبُ الأَمْرَيْنِ إِلَيَّ».

قال أبو داود: رواه عمرو بن ثابت عن ابن عقيل فقال: قالت حمته: هذا أعجب الأمرين إليّ، لم يجعله قول النبي ﷺ، جعله كلام حمته.

قال أبو داود: كان عمرو بن ثابت رافضياً وذكره عن يحيى بن معين [ولكنه كان صدوقاً في الحديث].

قال أبو داود: سمعت أحمد يقول: حديث ابن عقيل في نفسي منه شيء.

تخریج: [إسناده ضعيف] وأخرجه الترمذي، الطهارة، باب ما جاء في المستحاضة: أنها تجمع بين الصلاتين بغسل واحد، ح: ١٢٨ من حديث زهير به وقال: "حسن صحيح" ورواه ابن ماجه، ح: ٦٢٢، ٦٢٧ وحسنه البغوي في شرح السنة: ٣٢٦ * ابن عقيل ضعيف، تقدم، ح: ١٢٦.

Chapter 110. The Narrations That State The Woman With *Istihādah* Should Perform *Ghusl* For Every Prayer

288. ‘Amr bin Al-Hārith reported from Ibn Shihāb, from ‘Urwah bin Az-Zubair and ‘Amrah bint ‘Abdur-Raḥmān, from ‘Āishah the wife of the Prophet ﷺ, who said: “Umm Ḥabībah — the sister-in-law of the Messenger of Allāh ﷺ and wife of ‘Abdur-Raḥmān bin ‘Awf — suffered from *Istihādah* for seven years. She asked the Messenger of Allāh ﷺ about that, so he replied: ‘This is not menstruation, rather it is (from) a vein, so perform *Ghusl* and pray.’” ‘Āishah said: “So she would perform *Ghusl* in a tub, in the room of her sister Zainab bint Jaḥsh, until the redness of the blood would discolor the water.” (*Ṣaḥīḥ*)

289. It was reported from Yūnus, from Ibn Shihāb who said: “‘Amrah bint ‘Abdur-Raḥmān informed me from Umm Ḥabībah (a narration similar to no. 288),” with this *Hadīth*: ‘Āishah said: “So she would perform *Ghusl* for every prayer.” (*Ṣaḥīḥ*)

290. It was reported from Al-Laiṭh bin Sa’d, from Ibn Shihāb, from ‘Urwah, from ‘Āishah, with this *Hadīth*, he said in it: “So she would perform *Ghusl* for every prayer (a

(المعجم ١١٠) - بَابُ مَا رُوِيَ أَنَّ
الْمُسْتَحَاضَةَ تَغْتَسِلُ لِكُلِّ صَلَاةٍ

(التحفة ١١١)

٢٨٨ - حَدَّثَنَا ابْنُ أَبِي عَقِيلٍ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرٍو بْنِ الْحَارِثِ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ حَتَّتْ رَسُولَ اللَّهِ ﷺ وَتَحَتَّ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ اسْتُحِضَّتْ سَبْعَ سِنِينَ، فَاسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ فِي ذَلِكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هَذِهِ لَيْسَتْ بِالْحَيْضَةِ وَلَكِنْ هَذَا عِرْقٌ فَاعْتَسِلِي وَصَلِّي.»
قَالَتْ عَائِشَةُ: فَكَانَتْ تَغْتَسِلُ فِي مِرْكَنِ فِي حُجْرَةِ أُخْتِهَا زَيْنَبَ بِنْتِ جَحْشٍ حَتَّى تَعْلُو حُمْرَةَ الدَّمِ الْمَاءِ.

تخریج: [إسناده صحيح] انظر، ح: ٢٨٥.

٢٨٩ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عُبَيْدُ بْنُ مَوْهَبٍ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرْتَنِي عَمْرَةُ بِنْتُ عَبْدِ الرَّحْمَنِ عَنْ أُمَّ حَبِيبَةَ بِهَذَا الْحَدِيثِ: قَالَتْ عَائِشَةُ: فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ.

تخریج: [إسناده صحيح] انظر، ح: ٢٨٥.

٢٩٠ - حَدَّثَنَا بَرِيدُ بْنُ خَالِدٍ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ الْهَمْدَانِيُّ: حَدَّثَنِي اللَّيْثُ ابْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ

Hadīth similar to no. 288).”
(*Ṣaḥīḥ*)

Abū Dāwud said: Al-Qāsim bin Mabṛūr said, “From Yūnus, from Ibn Shihāb, from ‘Amrah, from ‘Āishah, from Umm Ḥabībah bint Jaḥsh.”

And this is how it was reported from Ma‘mar, from Az-Zuhrī, from ‘Amrah, from ‘Āishah — and sometimes Ma‘mar said: “From ‘Amrah, from Umm Ḥabībah” reporting its meaning, — and it was reported similarly, from Ibrāhīm bin Sa‘d, and Ibn ‘Uyaynah, from Az-Zuhrī, from ‘Amrah, from ‘Āishah. In his narration, Ibn ‘Uyaynah said: “He (Az-Zuhrī) did not say: ‘The Prophet ﷺ ordered her to perform *Ghusl*.’”

عَائِشَةَ بِهَذَا الْحَدِيثِ قَالَ فِيهِ: فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ.

قَالَ أَبُو دَاوُدَ: قَالَ الْقَاسِمُ بْنُ مَبْرُورٍ عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ جَحْشٍ. وَكَذَلِكَ رَوَاهُ مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ - وَرَبَّمَا قَالَ مَعْمَرٌ: عَنْ عَمْرَةَ عَنْ أُمِّ حَبِيبَةَ بِمَعْنَاهُ - وَكَذَلِكَ رَوَاهُ إِبْرَاهِيمُ بْنُ سَعْدٍ وَابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ. وَقَالَ ابْنُ عُيَيْنَةَ فِي حَدِيثِهِ: وَلَمْ يَقُلْ إِنَّ النَّبِيَّ ﷺ أَمَرَهَا أَنْ تَغْتَسِلَ.

تخریج: أخرجه مسلم، الحيض، باب المستحاضة وغسلها وصلاتها، ح: ٣٣٤ من حديث الليث بن سعد به.

291. Ibn Abī Dhi‘b reported from Ibn Shihāb, from ‘Urwah and ‘Amrah bint ‘Abdur-Rahmān, from ‘Āishah, who said: “Umm Ḥabībah suffered from *Istihādah* for seven years, so the Messenger of Allāh ﷺ commanded her to perform *Ghusl*. So she would perform *Ghusl* for every single prayer.”

And this is how Al-Awzā‘ī reported it as well, with ‘Āishah saying: “So she would perform *Ghusl* for every single prayer.” (*Ṣaḥīḥ*)

٢٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَبِي عَنْ ابْنِ أَبِي ذَيْبٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ اسْتُحِضَّتْ سَبْعَ سِنِينَ فَأَمَرَهَا رَسُولُ اللَّهِ ﷺ أَنْ تَغْتَسِلَ، فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ. وَكَذَلِكَ رَوَاهُ الْأَوْزَاعِيُّ أَيْضًا. قَالَتْ عَائِشَةُ: فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ.

تخریج: أخرجه البخاري، الحيض، باب عرق الاستحاضة، ح: ٣٢٧ من حديث ابن أبي ذئب ومسلم، الحيض، باب المستحاضة وغسلها وصلاتها، ح: ٣٣٤ من حديث ابن شهاب به باختلاف يسير.

292. It was reported from Ibn Ishāq, from Az-Zuhrī, from ‘Urwah, from ‘Āishah, that she said: “Umm Ḥabībah bint Jaḥsh suffered from *Istihādah* during the lifetime of the Messenger of Allāh ﷺ. So he commanded her to perform *Ghusl* for every prayer.” and he quoted the rest of the *Hadīth* (as no. 291). (*Da’īf*)

Abū Dāwud said: Abū Al-Walīd Aṭ-Tayālīsī narrated this *Hadīth* — and I did not actually hear it from him — from Sulaimān bin Kathīr, from Az-Zuhrī, from ‘Urwah, from ‘Āishah, that she said: “Zainab bint Jaḥsh suffered from *Istihādah*, so the Prophet ﷺ commanded her: ‘Perform *Ghusl* for every prayer.’” And he quoted the *Hadīth*.

Abū Dāwud said: ‘Abduṣ-Ṣamad reported it from Sulaimān bin Kathīr, he said: “perform *Wuḍū’* for every prayer.”

Abū Dāwud said: And this is a mistake from ‘Abduṣ-Ṣamad, and the saying (that is correct) in it is the saying of Abū Al-Walīd.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٦/٢٣٧ من حديث محمد بن إسحاق بن يسار به وانظر، ح: ٢٩٠ * محمد بن إسحاق عنن.

293. It was reported from Abū Salamah who said: “Zainab bint Abī Salamah narrated to me that a woman used to bleed profusely, and she was the wife of ‘Abdur-Raḥmān bin ‘Awf. So the Messenger of Allāh ﷺ commanded her to perform *Ghusl* before every prayer, and then offer the prayer. And she (meaning Zainab) also

٢٩٢ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ عَبْدِةَ،
عَنْ ابْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ،
عَنْ عَائِشَةَ قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ
اسْتَحْيَضَتْ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، فَأَمَرَهَا
بِالْغُسْلِ لِكُلِّ صَلَاةٍ وَسَاقَ الْحَدِيثَ.

قال أبو داود: وَرَوَاهُ أَبُو الْوَلِيدِ الطَّيَالِسِيُّ
وَلَمْ أَسْمَعُهُ مِنْهُ عَنْ سُلَيْمَانَ بْنِ كَثِيرٍ، عَنْ
الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ:
«اسْتَحْيَضَتْ زَيْنَبُ بِنْتُ جَحْشٍ، فَقَالَ لَهَا
النَّبِيُّ ﷺ: «اغْتَسِلِي لِكُلِّ صَلَاةٍ» وَسَاقَ
الْحَدِيثَ. قال أبو داود: وَرَوَاهُ عَبْدُ الصَّمَدِ
عَنْ سُلَيْمَانَ بْنِ كَثِيرٍ قال: «تَوَضَّئِي لِكُلِّ
صَلَاةٍ».

قال أبو داود: وَهَذَا وَهُمْ مِنْ عَبْدِ الصَّمَدِ
وَالْقَوْلُ فِيهِ قَوْلُ أَبِي الْوَلِيدِ.

٢٩٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ أَبِي
الْحَجَّاجِ أَبُو مَمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ
الْحُسَيْنِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي
سَلَمَةَ قَالَ: حَدَّثَنِي زَيْنَبُ بِنْتُ أَبِي سَلَمَةَ أَنَّ
امْرَأَةً كَانَتْ تُهْرَاقُ الدَّمَ وَكَانَتْ تَحْتَ
عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّ رَسُولَ اللَّهِ ﷺ
أَمَرَهَا أَنْ تَغْتَسِلَ عِنْدَ كُلِّ صَلَاةٍ وَتُصَلِّيَ.

informed me that Umm Bakr informed her that 'Āishah said that the Messenger of Allāh ﷺ said — concerning a woman who sees something doubtful after purification — ‘That is only (from a vein,’ or ‘from veins.’” (*Ḍa'īf*)

Abū Dāwūd said: In the narration of Ibn 'Aqīl, both commands are given, and it states: “If you are strong enough, then perform *Ghusl* for every prayer, otherwise combine (the two prayers).” As was said by Al-Qāsim in his narration. And this saying has been related from Sa'eed bin Jubair, from 'Alī and Ibn 'Abbās.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٥١/١ من حديث أبي داود به وصححه ابن الجارود، ح: ١١٥ * حديث أم بكر ضعيف لجهالة حالها: أخرجه ابن ماجه، ح: ٦٤٦ يحيى بن أبي كثير مدلس وعنعن.

Comments:

This narration has been related from Sa'eed bin Jubair, from 'Alī and Ibn 'Abbās. It was recorded by Aṭ-Ṭaḥāwī with an authentic chain of narration.

Chapter 112. Those Who State: She Should Combine Between Two Prayers, And Perform One *Ghusl* Before Both Of Them

294. It was reported from Shu'bah, from 'Abdur-Raḥmān bin Al-Qāsim, from his father, from 'Āishah who said: “A woman suffered from *Istihādah* during the life-time of the Messenger of Allāh ﷺ. So she was commanded to advance the *ʿAṣr* prayer, and delay *Zuhr*, and perform *Ghusl* for both of them, and to delay *Maghrib* and advance *Ishā'*, and perform *Ghusl* for both of them, and to perform *Ghusl* for the *Ṣubḥ* prayer.”

وَأَخْبَرَنِي أَنَّ أُمَّ بَكْرٍ أَخْبَرَتْهُ أَنَّ عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي الْمَرْأَةِ تَرَى مَا يَرِيهَا بَعْدَ الطُّهْرِ: «إِنَّمَا هِيَ» أَوْ قَالَ: «إِنَّمَا هُوَ عِرْقٌ» أَوْ قَالَ: «عُرُوقٌ».

قال أبو داود: في حديث ابن عقيل الأمران جميعاً. قال: «إِنَّ قَوِيَّتِ فَأَغْتَسِلِي لِكُلِّ صَلَاةٍ وَإِلَّا فَاجْمَعِي» كما قال القاسم في حديثه. وقد روي هذا القول عن سعيد ابن جبير عن عليّ وابن عباس.

(المعجم ١١١) - بَابُ مَنْ قَالَ: تَجْمَعُ
بَيْنَ الصَّلَاتَيْنِ وَتَغْتَسِلُ لَهُمَا غَسْلًا
(التحفة ١١٢)

٢٩٤ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: اسْتَحْيِضَتْ امْرَأَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَأَمِرَتْ أَنْ تُعَجِّلَ الْعَصْرَ وَتُؤَخِّرَ الظُّهْرَ وَتَغْتَسِلَ لَهُمَا غَسْلًا، وَأَنْ تُؤَخِّرَ الْمَغْرِبَ وَتُعَجِّلَ الْعِشَاءَ وَتَغْتَسِلَ لَهُمَا غَسْلًا، وَتَغْتَسِلَ لِصَلَاةِ الصُّبْحِ غَسْلًا. فَقُلْتُ لِعَبْدِ الرَّحْمَنِ:

I (Shu'bah) said to 'Abdur-Rahmān: "Is this from the Prophet ﷺ?" So he replied: "I do not narrate anything to you except from the Prophet ﷺ." (*Sahih*)

عَنِ النَّبِيِّ ﷺ؟ فَقَالَ: لَا أَحَدُّثُكَ - إِلَّا عَنِ النَّبِيِّ ﷺ - بِشَيْءٍ.

تخریج: [إسناده صحيح] أخرجه النسائي، الطهارة، باب ذكر اغتسال المستحاضة، ح: ٢١٤ من

حديث شعبة به.

Comments:

The woman mentioned in the narration is Sahlah bint Suhail as stated in the next narration. This *Ghusl* is recommended, but performing *Ghusl* once is enough, as it has been mentioned in the narration of the next chapter. This narration also shows that if the person is ill or suffering from some ailment, then it is allowed to join two prayers together. Two prayers like *Zuhr* and *'Ashr* can be offered together, and similarly *Maghrib* and *'Ishā'* can be offered together.

295. It was reported from Muḥammad bin Ishāq, from 'Abdur-Rahmān bin Al-Qāsim, from his father, from 'Āishah, who said: "Sahlah bint Suhail suffered from *Istihādah*, so she came to the Prophet ﷺ, and he commanded her to perform *Ghusl* for every prayer. When that became difficult for her, he commanded her to combine between *Zuhr* and *'Ashr* (prayers) with one *Ghusl*, and between *Maghrib* and *'Ishā'* with one *Ghusl*, and to perform *Ghusl* for *Ṣubḥ*." (*Da'if*)

Abū Dāwud said: Ibn 'Uyaynah reported it from 'Abdur-Rahmān bin Al-Qāsim, from his father, he said: "A woman suffered from *Istihādah* so she asked the Prophet ﷺ, then he ordered her," narrating the *Hadīth* in its meaning.

٢٩٥ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ سَهْلَةَ بِنْتَ سُهَيْلٍ اسْتَحْيَضَتْ، فَأَتَتِ النَّبِيَّ ﷺ، فَأَمَرَهَا أَنْ تَغْتَسِلَ عِنْدَ كُلِّ صَلَاةٍ، فَلَمَّا جَهَدَهَا ذَلِكَ أَمَرَهَا أَنْ تَجْمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ بِغُسْلٍ وَالْمَغْرِبِ وَالْعِشَاءِ بِغُسْلٍ وَتَغْتَسِلَ لِلصُّبْحِ. قَالَ أَبُو دَاوُدَ: وَرَوَاهُ ابْنُ عُيَيْنَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ قَالَ: إِنَّ امْرَأَةً اسْتَحْيَضَتْ فَسَأَلَتِ النَّبِيَّ ﷺ فَأَمَرَهَا بِمَعْنَاهُ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٣٥٢/١، ٣٥٣ من حديث أبي داود به وانظر الحديث السابق وحديث ابن عيينة رواه البيهقي: ٣٥٣/١ * ابن إسحاق وسفيان مدلسان وعنعنا.

296. Asmā' bint Umais narrated: "I said: 'O Messenger of Allāh! Fāṭimah bint Abī Ḥubaish has suffered from *Istihādah* for such and such a period (of time), so she does not pray.' So the Messenger of Allāh ﷺ said: '*Subhān Allāh!* This (*Istihādah*) is from *Shaitān*. She should sit in a tub, until she sees the yellow (discharge) above the water. Then she should perform one *Ghusl* for *Zuhr* and *ʿAsr*, and one *Ghusl* for *Maghrib* and *Ishā'*, and perform one *Ghusl* for *Fajr*. And she should perform *Wudū'* in between these (two prayers).'" (*Daʿif*)

Abū Dāwud said: Mujāhid reported it from Ibn 'Abbās that when performing *Ghusl* becomes difficult for her, he commanded her to combine between the two prayers.^[1]

Abū Dāwud said: Ibrāhīm reported it from Ibn 'Abbās, and it is the saying of Ibrāhīm An-Nakha'ī, and 'Abdullāh bin Shaddād.

٢٩٦ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا خَالِدٌ عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَسْمَاءِ بِنْتِ عُمَيْسٍ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ اسْتَحْيَضَتْ مُنْذُ كَذَا وَكَذَا فَلَمْ تَصَلِّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «سُبْحَانَ اللَّهِ! إِنَّ هَذَا مِنَ الشَّيْطَانِ، لِيَجْلِسْ فِي مِرْكَبٍ، فَإِذَا رَأَتْ صُفْرَةً فَوْقَ الْمَاءِ فَلْتَتَسَلَّلْ لِلظُّهْرِ وَالْعَصْرِ غُسْلًا وَاحِدًا، وَتَتَسَلَّلْ لِلْمَغْرِبِ وَالْعِشَاءِ غُسْلًا وَاحِدًا، وَتَتَسَلَّلْ لِلْفَجْرِ غُسْلًا وَاحِدًا، وَتَوَضَّأْ فِيمَا بَيْنَ ذَلِكَ».

قال أبو داود: رواه مجاهد عن ابن عباس: لما اشتد عليها الغسل أمرها أن تجمع بين الصلاتين.

قال أبو داود: ورواه إبراهيم عن ابن عباس، وهو قول إبراهيم النخعي وعبد الله ابن شداد.

تخریج: [إسناده ضعيف] أخرجه الدارقطني: ٢١٥/١، ٢١٦، ح: ٨٢٨ من حديث خالد به وصححه الحاكم على شرط مسلم: ١٧٤/١ ووافقه الذهبي وللحديث شواهد * الزهري عنعن.

Comments:

This is the popular view; performing *Ghusl* for every two prayers is commendable, otherwise performing *Ghusl* at the end of menstruation is enough, and performing *Wudū'* for each prayer when suffering from *Istihādah*.

[1] This version is referring to the statement of Ibn 'Abbās.

Chapter 112. Those Who Said: She Should Perform *Ghusl* From One Purity To The Other

297. ‘Adī bin Thābit reported from his father, from his grandfather, that the Prophet ﷺ said concerning the woman with *Istihādah*: “She should leave the prayer during the days of her (regular) period, then perform *Ghusl*, and perform *Wudū’* for every prayer.” (*Da‘īf*)

Abū Dāwūd said: ‘Uthmān (one of the narrators) said: “...and fast and pray.”

تخریج: [إسناده ضعيف] وأخرجه الترمذي، الطهارة، باب ما جاء أن المستحاضة تتوضأ لكل صلاة، ح: ١٢٦ وابن ماجه، ح: ٦٢٥ من حديث شريك القاضي به * شريك عنعن، وللحديث شواهد ضعيفة.

298. It was reported from Al-A‘mash from Ḥabīb bin Abī Thābit, from ‘Urwah, from ‘Āishah, that she said: “Fāṭimah bint Abī Ḥubaiṣh came to the Prophet ﷺ, and she mentioned her story, then said: “...so he said: ‘Then perform *Ghusl*, and make *Wudū’* for every prayer and pray.” (*Da‘īf*)

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب ما جاء في المستحاضة التي قد عدت ... الخ، ح: ٦٢٤ من حديث وكيع به وللحديث شواهد * الأعمش وحبیب مدلسان وعنعن.

299. It was reported from Ayyūb bin Abī Miskīn, from Al-Hajjāj, from Umm Kulthūm, from ‘Āishah, concerning a woman who suffers from *Istihādah*, she said: “She should perform *Ghusl* — meaning

(المعجم ١١٢) - بَابُ مَنْ قَالَ: تَغْتَسِلُ مِنْ طَهْرٍ إِلَى طَهْرٍ (التحفة ١١٣)

٢٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ زِيَادٍ: أَخْبَرَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي الْيَقْطَانِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ فِي الْمُسْتَحَاضَةِ: «تَدْعُ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلُ وَتُصَلِّي وَالتَّوَضُّؤُ عِنْدَ كُلِّ صَلَاةٍ».

قال أبو داود: زَادَ عُثْمَانُ «وَتَصُومُ وَتُصَلِّي».

٢٩٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ ﷺ، فَذَكَرَ خَبَرَهَا قَالَ: «ثُمَّ اغْتَسَلِي ثُمَّ تَوَضَّئِي لِكُلِّ صَلَاةٍ وَصَلِّي».

٢٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ سَيَانَ الْقَطَّانُ الْوَأَسْطِطِيُّ: حَدَّثَنَا يَزِيدُ عَنْ أَيُّوبَ بْنِ أَبِي مَسْكِينٍ، عَنِ الْحَجَّاجِ، عَنْ أُمِّ كَلْثُومٍ، عَنْ عَائِشَةَ فِي الْمُسْتَحَاضَةِ تَغْتَسِلُ تَعْنِي مَرَّةً

once — then perform *Wuḍū'* (for the prayer) until the days of her period (start).” (*Ṣaḥīḥ*)

وَاحِدَةً، ثُمَّ تَوَضَّأَ إِلَى أَيَّامِ أَقْرَانِهَا.

تخريج: [صحيح] أخرجه البيهقي: ٣٤٦/١ من حديث أبي داود به وللحديث شواهد، انظر الحديث الآتي.

300. It was reported from Ayyūb Abū Al-‘Alā’, from Abū Shubrumah, from Masrūq’s wife, that ‘Āishah narrated similarly (as no. 299) from the Prophet ﷺ. (*Ṣaḥīḥ*)

٣٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانَ الْوَاسِطِيُّ: حَدَّثَنَا يَزِيدُ عَنْ أَيُّوبَ أَبِي الْعَلَاءِ، عَنْ ابْنِ شُبْرُمَةَ، عَنْ امْرَأَةِ مَسْرُوقٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

Abū Dāwud said: The *Ḥadīth* of ‘Adī bin Thābit, Al-A‘mash from Ḥabīb, and Ayyūb Abū Al-‘Alā’, all of them are weak, they are not correct. What proves the weakness of this narration of Al-A‘mash from Ḥabīb is that Ḥafṣ bin Ghiyāth narrated it from Al-A‘mash in a *Mawqūf* form, and Ḥafṣ bin Ghiyāth rejected the idea that the narration of Ḥabīb was *Marfū’*. Asbāṭ also reported it from Al-A‘mash in *Mawqūf* form from ‘Āishah.

قال أبو داود: وَحَدِيثُ عَدِيِّ بْنِ ثَابِتٍ وَالْأَعْمَشِ عَنْ حَبِيبٍ وَأَيُّوبَ أَبِي الْعَلَاءِ كُلِّهَا ضَعِيفَةٌ لَا تَصُحُّ. وَدَلَّ عَلَى ضَعْفِ حَدِيثِ الْأَعْمَشِ عَنْ حَبِيبٍ هَذَا الْحَدِيثُ أَوْفَقَهُ حَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِ. وَأَنْكَرَ حَفْصُ بْنُ غِيَاثٍ أَنْ يَكُونَ حَدِيثُ حَبِيبٍ مَرْفُوعًا. وَأَوْفَقَهُ أَيْضًا أَشْبَاطُ عَنِ الْأَعْمَشِ مَوْفُوفٌ عَنِ عَائِشَةَ.

Abū Dāwud said: Ibn Dāwud reported it from Al-A‘mash, in a *Marfū’* form in the beginning of it, and he rejected that it contained the mention of *Wuḍū'* for every prayer.

قال أبو داود: وَرَوَاهُ ابْنُ دَاوُدَ عَنِ الْأَعْمَشِ مَرْفُوعًا أَوْلُهُ وَأَنْكَرَ أَنْ يَكُونَ فِيهِ الْوُضُوءُ عِنْدَ كُلِّ صَلَاةٍ. وَدَلَّ عَلَى ضَعْفِ حَدِيثِ حَبِيبٍ هَذَا أَنْ رِوَايَةَ الرَّهْرِيِّ عَنِ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ فِي حَدِيثِ الْمُسْتَحَاضَةِ.

What proves the weakness of this narration of Ḥabīb is the report of Az-Zuhrī from ‘Urwah from ‘Āishah, that she said: “So she would perform *Ghusl* for every prayer” in the *Ḥadīth* about the one who suffers from *Istihāḍah*.

وَرَوَى أَبُو الْقِيْطَانَ عَنِ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ وَعَمَّارِ مَوْلَى بَنِي هَاشِمٍ، عَنْ ابْنِ عَبَّاسٍ. وَرَوَى عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ وَيَبَّانُ وَمُعِينَةُ وَفِرَاسٌ وَمُجَالِدٌ عَنِ الشَّعْبِيِّ، عَنْ حَدِيثِ قَمِيرٍ، عَنْ عَائِشَةَ: تَوَضَّأَ لِكُلِّ

Abū Al-Yaqzān reported from ‘Adī bin Thābit, from his father, from

‘Alī; and ‘Ammār the freed slave of Banū Hashim reported from Ibn ‘Abbās; and ‘Abdul-Mālik bin Maisarah, Bayān, Mughīrah, Firās, Mujālid — all reported from Ash-Sha‘bī, from the narration of Qamīr, from ‘Āishah: “Perform *Wuḍū’* for every prayer.”

And the narration of Dāwud and ‘Āshim from Ash-Sha‘bī, from Qamīr, from ‘Āishah says that she performs *Ghusl* every day, once. And Hishām bin ‘Urwah reported from his father that the woman who suffers from *Istihāḍah* performs *Wuḍū’* for every prayer.

All of these *Aḥādīth* are weak except the narration of Qamīr, the narration of ‘Ammār the freed slave of Banū Hāshim, and the narration of Hishām bin ‘Urwah from his father. And what is popular from Ibn ‘Abbās is the *Ghusl*.

تخريج: [إسناده صحيح] أخرجه البيهقي في معرفة السنن والآثار، ح: ٤٨٨ من حديث أبي داود به وكذا رواه الشعبي عن قمير امرأة مسروق به، والسنن الكبرى للبيهقي: ١/٣٤٦، ٣٤٧.

Chapter (...) Those Who Said: She Should Perform *Ghusl* From One *Zuhr* (Prayer) to The Next *Zuhr* (Prayer)

301. Sumayyī, the freed-slave of Abū Bakr, was sent by Al-Qa‘aqā‘ and Zaid bin Aslam to Sa‘eed bin Al-Musayyab in order to ask him about the *Ghusl* that a woman with *Istihāḍah* performs. He (Sa‘eed) replied: “She should perform *Ghusl* from *Zuhr* to *Zuhr*, and perform *Wuḍū’* for every prayer (in

صلاة. وَرَوَاهُ دَاوُدَ وَعَاصِمٌ عَنِ الشَّعْبِيِّ،
عَنْ قَمِيرٍ، عَنْ عَائِشَةَ: تَغْتَسِلُ كُلَّ يَوْمٍ مَرَّةً.
وَرَوَى هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ: الْمُسْتَحَاضَةُ
تَتَوَضَّأُ لِكُلِّ صَلَاةٍ.

وهذه الأحاديث كلها ضعيفة إلا حديث
قمير وحديث عمارة مولى بني هاشم وحديث
هشام بن عروة عن أبيه والمعروف عن ابن
عباس الغسل.

(المعجم ...) - بَابُ مَنْ قَالَ:

الْمُسْتَحَاضَةُ تَغْتَسِلُ مِنْ ظَهْرِ إِلَى ظَهْرِ

(التحفة ١١٤)

٣٠١ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ
سَمِيِّ مَوْلَى أَبِي بَكْرٍ أَنَّ الْقَعْقَاعَ وَزَيْدَ بْنَ
أَسْلَمَ أَرْسَلَاهُ إِلَى سَعِيدِ بْنِ الْمُسَيَّبِ يَسْأَلُهُ
كَيْفَ تَغْتَسِلُ الْمُسْتَحَاضَةُ؟ فَقَالَ: تَغْتَسِلُ مِنْ
ظَهْرِ إِلَى ظَهْرِ، وَتَوَضَّأُ لِكُلِّ صَلَاةٍ، فَإِنْ
غَلَبَهَا الدَّمُ اسْتَفْرَطَتْ بِثَوْبٍ.

between). If the bleeding becomes severe, she should tie a cloth around her private area.” (*Ṣaḥīḥ*)
 Abū Dāwud said: It has been related from Ibn ‘Umar and Anas bin Mālik that they said: “She should perform *Ghusl* from *Zuhr* to *Zuhr*”. And similar has been reported from Dāwud and ‘Āṣim from Ash-Sha‘bī, from a wife of his, from Qamīr, from ‘Āishah, except that Dāwud said: “Every day,” while in the narration of ‘Āṣim it was: “At *Zuhr*.” And this is the saying of Sālim bin ‘Abdullāh, Al-Ḥasan and ‘Aṭā’.

Abū Dāwud said: Mālik (bin Anas) said: “I think that the narration of Ibn Al-Musayyab: ‘...From purity (*Ṭuhr*) to purity (*Ṭuhr*),’ has been changed by some narrators to: ‘...*Zuhr* to *Zuhr*,’ so they made a mistake in (narrating) it.”

Miswar bin ‘Abdul-Mālik bin Sa‘eed bin ‘Abdur-Raḥmān bin Yarbū’ said in it: ‘From *Ṭuhr* to *Ṭuhr*,’ but the narrators changed it to: “From *Zuhr* to *Zuhr*.”

تخريج: [إسناده صحيح] أخرجه الدارمي: ٢٠٥/١، ح: ٨١٥ من طريق آخر عن سمي به وهو في الموطأ (يحيى): ٦٣/١ ورواه البيهقي في المعرفة: ٤٨٦ من حديث أبي داود به.

Chapter 113. Those Who Said: She Should Perform *Ghusl* Once A Day, But Did Not Specify *Zuhr*

302. It was reported from ‘Ali that he said: “The woman with *Istihādah* should perform *Ghusl* every day after her period finishes, and she should take a wool (cloth)

قال أبو داود: وَرَوَى عن ابن عُمرَ وَأَنَسِ ابنِ مَالِكٍ تَغْتَسِلُ مِنْ طَهْرٍ إِلَى طَهْرٍ، وَكَذَلِكَ رَوَى دَاوُدُ وَعَاصِمٌ عن الشَّعْبِيِّ، عن امرَأَتِهِ، عن قَمِيرٍ، عن عائِشَةَ، إِلَّا أَنَّ دَاوُدَ قال: كُلُّ يَوْمٍ، وفي حديثِ عَاصِمٍ: عِنْدَ الطُّهْرِ وَهُوَ قَوْلُ سَالِمِ بنِ عَبْدِ اللهِ وَالْحَسَنِ وَعَطَاءِ.
 قال أبو داود: قال مالك: إني لأظنُّ حديثَ ابنِ المُسَيَّبِ مِنْ طَهْرٍ إِلَى طَهْرٍ قال فيه: إِنَّمَا هُوَ مِنْ طَهْرٍ إِلَى طَهْرٍ وَلَكِنِ الوَهْمُ دَخَلَ فِيهِ فَقَلَبَهَا النَّاسُ فقالوا: مِنْ طَهْرٍ إِلَى طَهْرٍ. وَرَوَاهُ مِسْوَرُ بنُ عَبْدِ المَلِكِ بنِ سَعِيدِ ابنِ عَبْدِ الرَّحْمَنِ بنِ يَرْبُوعٍ قال فيه: مِنْ طَهْرٍ إِلَى طَهْرٍ فَقَلَبَهَا النَّاسُ مِنْ طَهْرٍ إِلَى طَهْرٍ.

(المعجم ١١٣) - بَابُ مَنْ قَالَ: تَغْتَسِلُ كُلَّ يَوْمٍ مَرَّةً وَلَمْ يَقُلْ عِنْدَ الطُّهْرِ مَرَّةً (التحفة ١١٥)

٣٠٢ - حَدَّثَنَا أَحْمَدُ بنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ اللهِ بنُ نُمَيْرٍ عن مُحَمَّدِ بنِ أَبِي إِسْمَاعِيلَ وَهُوَ مُحَمَّدُ بنُ رَاشِدٍ، عن مَعْقِلِ الخَنْعِيِّ، عن عَلِيِّ قال: المُسْتَحَاضَةُ إِذَا انْقَضَى

soaked with fat or oil (to place around her private area).” (*Da'if*)

حَيْضُهَا اغْتَسَلَتْ كُلَّ يَوْمٍ وَاتَّخَذَتْ صُوفَةً فِيهَا سَمْنٌ أَوْ زَيْتٌ.

تخریج: [إسناده ضعيف] انفرد به أبو داود * معقل الخثعمي مجهول الحال، لم يوثقه غير

ابن حبان.

Comments:

The chain of narration for this report from ‘Alī is not authentic, for what is correct from him, see the author’s comments after number 292 for the narration from ‘Alī and Ibn ‘Abbās, which was recorded by Aṭ-Ṭaḥāwī with an authentic chain of narration.

Chapter 114. Those Who Said: She Should Perform *Ghusl* Between The Days (Of Her Menses)

(المعجم ١١٤) - بَابُ مَنْ قَالَ: تَغْتَسِلُ
بَيْنَ الْأَيَّامِ (التحفة ١١٦)

303. Muḥammad bin ‘Uthmān said that he asked Al-‘Āṣim bin Muḥammad about the woman with *Istihāḍah* (what should she do?). He replied: “She should leave the prayers during her period, then (when her menses are over) she performs *Ghusl* and prays, then perform (another) *Ghusl* during the days (of her next period).” (*Ṣaḥīḥ*)

٣٠٣ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَثْمَانَ أَنَّهُ سَأَلَ الْقَاسِمَ بْنَ مُحَمَّدٍ عَنِ الْمُسْتَحَاضَةِ قَالَ: تَدَعُ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلُ فَتُصَلِّي ثُمَّ تَغْتَسِلُ فِي الْأَيَّامِ.

تخریج: [إسناده صحيح] انفرد به أبو داود.

Chapter 115. Those Who Said: She Should Perform *Wuḍū’* for Every Prayer

(المعجم ١١٥) - بَابُ مَنْ قَالَ: تَوَضَّأُ
لِكُلِّ صَلَاةٍ (التحفة ١١٧)

304. Fāṭimah bint Abī Ḥubaish narrated that she used to suffer from *Istihāḍah*. So the Prophet ﷺ told her, “When you have menstrual blood, then that is dark blood, easily recognizable [by its characteristics]. So when that occurs, stop praying, and when the other [blood] comes, perform *Wuḍū’* and pray.”^[1] (*Da'if*)

٣٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ يَعْنِي ابْنَ عَمْرٍو، قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ عُرْوَةَ بِنِ الرُّبَيْرِ، عَنْ فَاطِمَةَ بِنْتِ أَبِي حُبَيْشٍ أَنَّهَا كَانَتْ تُسْتَحَاضُ، فَقَالَ لَهَا النَّبِيُّ ﷺ: «إِذَا كَانَ دَمُ الْحَيْضِ فَإِنَّهُ دَمٌ أَسْوَدٌ يُعْرَفُ، فَإِذَا كَانَ ذَلِكَ

[1] This narration preceded with this chain under number 286, but with the remainder of the wording: “...for that is only from a vein.”

Abū Dāwud said: Ibn Al-Muthanna said: "And Ibn Abī 'Adī narrated it to us from memory, so he said: 'From 'Urwah from 'Āishah, from Fāṭimah.'"

Abū Dāwud said: Al-'Alā' bin Al-Musayyab and Shu'bah reported it from Al-Hakam, from Abū Ja'far. Al-'Alā' said: "From the Prophet ﷺ," while Shu'bah narrated as a *Mawqūf* narration of Abū Ja'far: "She performs *Wuḍū'* for every prayer."

Comments:

See no. 280.

Chapter 116. Those Who Did Not Mention The *Wuḍū'* Except If It Was Nullified

305. 'Ikrimah reported that Umm Habībah bint Jaḥsh suffered from *Istihādah*. So the Prophet ﷺ commanded her to wait during the days of her period (without praying), and then perform *Ghusl* and pray. So if she were to see anything from that, then she should perform *Wuḍū'* and pray. (*Da'if*)

تخريج: [إسناده ضعيف] وقال الخطابي: "هذا الحديث منقطع، عكرمة لم يسمع من أم

306. Al-Laith reported that Rabī'ah did not believe that it was necessary for a woman with *Istihādah* to perform *Wuḍū'* for every prayer, except if she nullified it with any other factor besides the blood. In that case, she should perform *Wuḍū'*. (*Ṣaḥīh*)

فأمسكي عن الصلاة فإذا كان الآخر فتوضئي وصلي.

قال أبو داود: قال ابن المثنى: وحدثنا به ابن أبي عدي جفظاً فقال: عن عروة عن عائشة أن فاطمة.

قال أبو داود: ورؤي عن العلاء بن المسيب وشعبة عن الحكم، عن أبي جعفر قال العلاء عن النبي ﷺ، وأوقفه شعبة على أبي جعفر توضأ لكل صلاة.

تخريج: [إسناده ضعيف] تقدم، ح: ٢٨٦.

(المعجم ١١٦) - باب من لم يذكر الوضوء إلا عند الحدث (التحفة ١١٨)

٣٠٥ - حدثنا زياد بن أيوب: حدثنا هسيم: حدثنا أبو بشر عن عكرمة قال: إن أم حبيبة بنت جحش استحيضت فأمرها النبي ﷺ أن تنتظر أيام أقرانها ثم تغتسل وتضلي، فإن رأت شيئاً من ذلك توضأت وصلت.

تخريج: [إسناده ضعيف] وقال الخطابي: "هذا الحديث منقطع، عكرمة لم يسمع من أم حبيبة" ولأصل الحديث شواهد كثيرة.

٣٠٦ - حدثنا عبد الملك بن شعيب: حدثني عبد الله بن وهب: حدثني الليث عن ربيعة أنه كان لا يرى على المستحاضة وضوءاً عند كل صلاة إلا أن يصيبها حدث غير الدم فتوضأ.

قال أبو داود: هذا قول مالك يعني ابن أنس.

Abū Dāwud said: This is the opinion of Mālik — meaning Ibn Anas.

Chapter 117. Concerning The Yellowish And Brownish Discharge After Purification

307. It was reported from Qatādah, from Umm Hudhail, from Umm ‘Aṭīyah — who was (a Companion) who had given her oath of allegiance to the Prophet ﷺ — that she said: “We would not consider the brownish or yellowish discharge after our purity to be of any (significance).” (*Ṣaḥīḥ*)

تخریج: [صحیح] أخرجه البيهقي: ٣٣٧/١ من حديث أبي داود به وصححه الحاكم على شرط الشيخين: ١٧٤/١، ١٧٥ ووافقه الذهبي (!) ورواه ابن ماجه، ح: ٦٤٧ من حديث أم الهذيل حفصة به.

308. (There is another chain) from Muḥammad bin Sīrīn, from Umm ‘Aṭīyah with similar (narration as no. 307).

Abū Dāwud said: Umm Al-Hudhail is Ḥaḥṣah bint Sīrīn, her son’s name was Hudhail, and her husband’s name was ‘Abdur-Raḥmān. (*Ṣaḥīḥ*)

٣٠٨ - حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ مُحَمَّدِ بْنِ سَيْرِينَ، عَنْ أُمِّ عَطِيَّةٍ بِمِثْلِهِ. قَالَ أَبُو دَاوُدَ: أُمُّ الْهَذِيلِ هِيَ حَفْصَةُ بِنْتُ سَيْرِينَ كَانَ ابْنُهَا اسْمُهُ هُذَيْلٌ وَاسْمُ زَوْجِهَا عَبْدُ الرَّحْمَنِ.

تخریج: أخرجه البخاري، الحيض، باب الصفرة والكدره في غير أيام الحيض، ح: ٣٢٦ من حديث إسماعيل ابن علي به.

Chapter 118. Intercourse Of A Husband With A Woman In A State Of Istihādah

309. It was reported that ‘Ikrimah said: “Umm Ḥabībah used to suffer from *Istihādah*, and her husband used to have intercourse with her.” (*Da‘if*)

(المعجم ١١٨) - بَابُ الْمُسْتَحَاضَةِ يَعْشَاهَا زَوْجُهَا (التحفة ١٢٠) ٣٠٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ: أَخْبَرَنَا مَعْلَى بْنُ مَنصُورٍ عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ عِكْرَمَةَ قَالَ: كَانَتْ أُمُّ حَبِيبَةَ تُسْتَحَاضُ فَكَانَ زَوْجُهَا يَعْشَاهَا.

Abū Dāwud said: Yaḥyā bin Ma‘īn said: “Mu‘alla (one of the narrators) is trustworthy.” And Aḥmad bin Ḥanbal would not report from him because he used to venture in opinion.^[1]

قال أبو داود: قال يحيى بن معين: مُعَلَّى ثِقَّةٌ، وَكَانَ أَحْمَدُ بْنُ حَنْبَلٍ لَا يَرَوِي عَنْهُ لِأَنَّهُ كَانَ يَنْظُرُ فِي الرَّأْيِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٢٩/١ من حديث أبي داود به وانظر، ح: ٣٠٥.

310. It was reported that ‘Ikrimah said: “Ḥamnah bint Jaḥsh used to suffer from *Istihādah*, and her husband used to have intercourse with her.” (*Da‘īf*)

٣١٠ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ الرَّازِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَهْمِ: حَدَّثَنَا عَمْرُو بْنُ أَبِي قَيْسٍ عَنْ عَاصِمٍ، عَنْ عِكْرِمَةَ، عَنْ حَمْنَةَ بِنْتِ جَحْشٍ: أَنَّهَا كَانَتْ مُسْتَحَاضَةً وَكَانَ زَوْجُهَا يُجَامِعُهَا.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٢٩/١ من حديث أبي داود به وأعله المنذري، وانظر، ح: ٣٠٥ ولأصل الحديث شواهد كثيرة.

Chapter 119. What Has Been Narrated Regarding The Time (Limit) Of Post-Partum Bleeding

(المعجم ١١٩) - بَابُ مَا جَاءَ فِي وَقْتِ النَّفْسَاءِ (التحفة ١٢١)

311. It was reported from Mussah, from Umm Salamah, that she said: “Women who were in their post-partum bleeding, during the time of the Messenger of Allāh ﷺ, would wait after the (beginning) of their bleeding for forty days, or forty nights. And we would use *Wars*^[2] to anoint our faces — meaning for freckles.” (*Hasan*)

٣١١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْأَعْلَى عَنْ أَبِي سَهْلٍ، عَنْ مُسَّةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَتْ النَّفْسَاءُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ تَقْعُدُ بَعْدَ نِفَاسِهَا أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ لَيْلَةً، وَكُنَّا نَطْلِي عَلَى وُجُوهِنَا الْوَرَسَ - تَعْنِي مِنَ الْكَلْفِ.

تخريج: [حسن] أخرجه الترمذي، الطهارة، باب ما جاء في كم تمكث النفساء، ح: ١٣٩ وابن ماجه، ح: ٦٤٨ من حديث علي بن عبد الأعلى به وقال الترمذي: "غريب" وصححه

[1] *Ar-Ra'y*, and it is reported from Aḥmad that it was because he narrated what supported opinions.

[2] A yellowish substance derived from a plant, used for dyeing cloth, or for uses similar to what is mentioned in this narration.

الحاكم: ١٧٥/١ ووافقه الذهبي، وبنحوه قال ابن عباس، رواه البيهقي: ٣٤١/١ بسند صحيح عنه والإجماع يؤيده.

Comments:

Nifās refers to the bleeding that occurs after giving birth to a child. It is not required upon the woman to make up any of the prayers missed during *Nifās* and menstruation.

312. It was reported from Mussah that she said: “I went for *Hajj*, so I visited Umm Salamah. I asked her: ‘O Mother of the Believers! Samurah bin Jundab commands women to make up the prayers that they missed during their menses.’^[1] She said: ‘She should not make them up. The women of the Prophet ﷺ would sit during their post-partum bleeding for forty nights, and the Prophet ﷺ did not command the woman with post-partum bleeding to make up her prayers.’” (*Hasan*)

٣١٢ - حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ يَعْني حَيِّي: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ الْمُبَارَكِ عَنْ يُونُسَ بْنِ نَافِعٍ، عَنْ كَثِيرِ بْنِ زِيَادٍ قَالَ: حَدَّثَنِي الْأَزْدِيُّ يَعْنِي مُسَّةَ، قَالَتْ: حَجَجْتُ فَدَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! إِنَّ سَمْرَةَ بْنَ جُنْدَبٍ يَأْمُرُ النِّسَاءَ بِقُضِيِّنَ صَلَاةَ الْمَحِيضِ فَقَالَتْ: لَا يَقْضِينَ. كَانَتْ الْمَرْأَةُ مِنْ نِسَاءِ النَّبِيِّ ﷺ تَقْعُدُ فِي النَّفَاسِ أَرْبَعِينَ لَيْلَةً لَا يَأْمُرُهَا النَّبِيُّ ﷺ لِقَضَاءِ صَلَاةِ النَّفَاسِ.

قال مُحَمَّدٌ: يَعْنِي ابْنَ حَاتِمٍ: وَاسْمُهَا مُسَّةٌ تُكْنَى أُمَّ بَيْسَةَ.
قال أَبُو دَاوُدَ: كَثِيرُ بْنُ زِيَادٍ كُنِيَّتُهُ أَبُو سَهْلٍ.
تخريج: [حسن] انظر الحديث السابق.

Chapter 120. Performing Ghusl After Menses

(المعجم ١٢٠) - بَابُ الْإِغْتِسَالِ مِنَ الْحَيْضِ (التحفة ١٢٢)

313. It was reported from Sulaimān bin Suḥaim, from Umayyah bint Abī Aṣ-Ṣalt, from a woman from the tribe of Banu Ghifār — whom she named for me^[2] — that she said: “The Messenger of Allāh ﷺ let me ride

٣١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ: حَدَّثَنَا سَلَمَةُ يَعْنِي ابْنَ الْفَضْلِ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ سُوْحَيْمٍ، عَنْ أُمِّيَّةِ بِنْتِ أَبِي الصَّلْتِ، عَنْ امْرَأَةٍ مِنْ بَنِي غِفَارٍ قَدْ سَمَّاهَا لِي قَالَتْ: أَرَدَفَنِي رَسُولُ اللَّهِ

[1] *Al-Mahīṣ*; based upon her answer, some of them say that here the meaning may only refer to the post-partum bleeding.

[2] Being a statement of Sulaimān.

on the back of his saddle. So, by Allāh, the Messenger of Allāh ﷺ continued (riding) until morning, then sat the camel down and descended from the saddle. Unexpectedly (I saw) my blood (on it), and that was the first menses that I had. So I secured myself on the camel, and was embarrassed (to get down). When the Messenger of Allāh ﷺ saw my state, and the blood, he said: 'What is the matter with you? Perhaps you have had your menses?' I said: 'Yes.' He said: 'Then take care of yourself, then take a container with water, and throw some salt in it and wash the area of the saddle that has been touched by the blood. Then return to your riding place (on the saddle).'" She said: "So when the Messenger of Allāh ﷺ captured Khaibar, he distributed some of the spoils of war to us." And she would never wash herself after menses except that she would put some salt in the water. And she also advised that her *Ghusl* after death be the same. (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/٣٨٠ من حديث محمد بن إسحاق بن يسار به * أمية بنت أبي الصلت: لا يعرف حالها (تقريب) وابن إسحاق مدلس، عنعن.

314. It was reported from 'Āishah, that Asmā' visited the Messenger of Allāh ﷺ and said: "O Messenger of Allāh! How does one of us wash herself after she finishes her menses?" He replied: "She should take *Sidr*^[1] and water, then

ﷺ على حَقِيْبَةِ رَحْلِهِ، قَالَتْ: فَوَاللَّهِ! لَنْزَلَ رَسُولُ اللَّهِ ﷺ إِلَى الصُّبْحِ فَأَنَاحَ وَنَزَلْتُ عَنْ حَقِيْبَةِ رَحْلِهِ فَإِذَا بِهَا دَمٌ مِنِّي، وَكَأَنْتُ أَوَّلَ حَيْضَةٍ حِضَّتُهَا. قَالَتْ: فَتَقَبَّضْتُ إِلَى النَّاقَةِ وَاسْتَحْيَيْتُ فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ مَا بِي وَرَأَى الدَّمَ قَالَ: «مَا لَكَ لَعَلَّكَ نَفِسْتِ؟» قُلْتُ: نَعَمْ. قَالَ: «فَأُضِلِّجِي مِنْ نَفْسِكَ، ثُمَّ خُذِي إِنَاءً مِنْ مَاءٍ فَاطْرَحِي فِيهِ مِلْحًا ثُمَّ اغْسِلِي مَا أَصَابَ الْحَقِيْبَةَ مِنَ الدَّمِ ثُمَّ عُوْدِي لِمَرْكَبِكَ». قَالَتْ: فَلَمَّا فَتَحَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ رَضَخَ لَنَا مِنَ الْفَيْءِ. قَالَتْ: وَكَأَنْتُ لَا تَطْهَرُ مِنْ حَيْضَةٍ إِلَّا جَعَلْتُ فِي طَهْوَرِهَا مِلْحًا، وَأَوْصَتْ بِهِ أَنْ يُجْعَلَ فِي غُسْلِهَا حِينَ مَاتَتْ.

٣١٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سَلَامُ بْنُ سُلَيْمٍ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلْتُ أَسْمَاءَ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! كَيْفَ تَغْتَسِلُ إِحْدَانَا إِذَا

[1] *Sidr*: Lote leaves.

perform *Wuḍū'*. She should then wash her hair and rub it until the water reaches the roots of her hair. She should then pour water over her body, and then take her pad (*Firṣah*)^[1] and cleanse herself with it." She said: "O Messenger of Allāh! How should I cleanse myself with it?" 'Āishah said: "I understood what the Messenger of Allāh ﷺ was referring to, so I said to her: 'Follow the traces of blood (with the pad).'" (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الحيض، باب استحباب استعمال المغتسلة من الحيض فرصة من مسك في موضع الدم، ح: ۳۳۲ من حديث سلام بن سليم به ورواه البخاري، ح: ۳۱۴ من طريق آخر عن صفية به.

315. (There is another chain) 'Āishah once mentioned the women of the *Anṣār*, and praised them, and mentioned good (matters) about them. She said: "A woman from among them came to the Messenger of Allāh ﷺ..." and the rest of the *Ḥadīth* is similar (to no. 315), except that she said: "...a musk laden pad."^[2]

Musad-dad said: "Abū 'Awānah (one of the narrators) would say: '...pad (*Firṣah*),' and Abū Al-Aḥwaṣ would say: "...small piece (of cloth) (*Qarṣah*).'" (*Ṣaḥīḥ*)

316. (There is another chain) 'Āishah narrated that Asmā' asked the Prophet ﷺ..., and its meaning is similar, but he said: "...a musk laden pad (*Firṣah*)." She asked:

طَهَّرَتْ مِنَ الْمَحِيضِ؟ قَالَ: «تَأْخُذُ سِدْرَهَا وَمَاءَهَا فَتَوْصَّأُ ثُمَّ تَغْسِلُ رَأْسَهَا وَتَدْلُكُهُ حَتَّى يَبْلُغَ الْمَاءُ أَصُولَ شَعْرِهَا ثُمَّ تُفِيضُ عَلَى جَسَدِهَا ثُمَّ تَأْخُذُ فِرْصَتَهَا فَتَطَهَّرُ بِهَا». قَالَتْ: يَا رَسُولَ اللَّهِ! كَيْفَ أَتَطَهَّرُ بِهَا؟ قَالَتْ عَائِشَةُ: فَعَرَفْتُ الَّذِي يَكْنِي عَنْهُ رَسُولُ اللَّهِ ﷺ. فَقُلْتُ لَهَا: تَتَّبِعِينَ آثَارَ الدَّمِ.

۳۱۵ - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ أَنَّهَا ذَكَرَتْ نِسَاءَ الْأَنْصَارِ فَأَنْتَتْ عَلَيْهِنَّ وَقَالَتْ لِهِنَّ مَعْرُوفًا. قَالَتْ: دَخَلَتْ امْرَأَةٌ مِنْهُنَّ عَلَى رَسُولِ اللَّهِ ﷺ، فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: «فِرْصَةٌ مُمَسَّكَةٌ». قَالَ مُسَدَّدٌ: كَانَ أَبُو عَوَانَةَ يَقُولُ: «فِرْصَةٌ»، وَكَانَ أَبُو الْأَحْوَصِ يَقُولُ: «قِرْصَةٌ».

تخریج: [صحيح] انظر الحديث السابق.

۳۱۶ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ يَعْنِي ابْنَ مُهَاجِرٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ أَنَّ

[1] *Firṣah* a piece of wool or cotton or other than that, and in the following narration it is said to be scented with musk or the like.

[2] And they say that the meaning of *Mumassakah* is laden with musk or other perfume.

“How should I cleanse myself with it?” He said: “*Subhan Allāh!* Cleanse yourself with it!” and covered himself with a garment.

This narration also has the addition: “And she (Asmā) asked him about the *Ghusl* from *Janābah*. He ﷺ said: ‘You should take water, and purify yourself the best and most complete purification, then you should pour water over your head, and rub it (back and forth) until it reaches the roots of your hair. Then you should pour water over yourself.’” ‘*Āishah* said: “How great were the women of the *Anṣār*, for shyness would not prevent them from asking questions about the religion, and understanding it.” (Sahih)

أَسْمَاءُ سَأَلَتِ النَّبِيَّ ﷺ بِمَعْنَاهُ قَالَ: فِرْصَةً مُمَسَّكَةً. فَقَالَتْ: كَيْفَ أَتَطَهَّرُ بِهَا؟ قَالَ: «سُبْحَانَ اللَّهِ، تَطَهَّرِي بِهَا». وَاسْتَرَّتْ بِثَوْبٍ - وَزَادَتْ: وَسَأَلَتْهُ عَنِ الْغُسْلِ مِنَ الْجَنَابَةِ. قَالَ: «تَأْخُذِينَ مَاءً فَتَطَهَّرِينَ أَحْسَنَ الطُّهُورِ وَأَبْلَغَهُ، ثُمَّ تَصْبِيْنَ عَلَى رَأْسِكَ الْمَاءَ، ثُمَّ تَذْكِيْنَهُ حَتَّى يَبْلُغَ شُونَ رَأْسِكَ، ثُمَّ تُفِيضِينَ عَلَيْكَ الْمَاءَ». وَقَالَتْ عَائِشَةُ: يَغْمُ النِّسَاءُ نِسَاءَ الْأَنْصَارِ، لَمْ يَكُنَّ يَمْنَعُهُنَّ الْحَيَاءُ أَنْ يَسْأَلْنَ عَنِ الدِّينِ وَأَنْ يَتَفَقَّهْنَ فِيهِ.

تخریج: [صحیح] أخرجه البيهقي: ١/١٨٠ من حديث أبي داود به وانظر الحديثين السابقين.

Chapter 121. The *Tayammum*

(المعجم ١٢١) - بَابُ التَّيْمُمِ

(التحفة ١٢٣)

317. ‘*Āishah* narrated: “The Messenger of Allāh ﷺ sent Usaid bin Ḥudair and other people with him to find a necklace that ‘*Āishah* had lost. The time for prayer came (and they did not had any water), so they offered prayers without *Wudū’*. They came back to the Prophet ﷺ and informed him about it, after which the Verse of *Tayammum* was revealed.”

Ibn Nufail (one of the narrators) added: Usaid said to her (‘*Āishah*): “May Allāh have mercy on you! There is no matter which you dislike that occurs to you except

٣١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيلِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ ح: وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ - الْمَعْنَى وَاحِدٌ - عَنِ هِشَامِ بْنِ عُرْوَةَ، عَنِ أَبِيهِ، عَنِ عَائِشَةَ قَالَتْ: بَعَثَ رَسُولُ اللَّهِ ﷺ أُسَيْدَ بْنَ حُضَيْرٍ وَأَنَا سَامِعَةٌ فِي طَلَبِ قِلَادَةِ أَصْلَتَهَا عَائِشَةُ، فَحَضَرَتِ الصَّلَاةَ، فَصَلَّوْا بِغَيْرِ وُضُوءٍ، فَأَنْوَأَ النَّبِيُّ ﷺ، فَذَكَرُوا ذَلِكَ لَهُ، فَأَنْزَلَتْ آيَةُ التَّيْمُمِ - زَادَ ابْنُ نَفَيْلٍ: فَقَالَ لَهَا أُسَيْدٌ: يَرْحَمُكَ اللَّهُ مَا نَزَلَ بِكَ أَمْرٌ تَكْرَهِيْتَهُ إِلَّا

that Allāh finds a way out for you and the Muslims.” (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، التيمم، باب: إذا لم يجد ماءً ولا تراباً، ح: ٣٣٦ ومسلم، الحيض، باب التيمم، ح: ٣٦٧ من حديث هشام بن عروة به.

318. ‘Ammār bin Yāsir said that they (once) wiped themselves with earth while they were with the Messenger of Allāh ﷺ for the *Fajr* prayer. They hit their hands on the earth, then wiped their faces once, then hit the earth one more time, and wiped their arms, all of it, until the shoulders and arm-pits, with their palms.” (*Ṣaḥīḥ*)

٣١٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ قَالَ: إِنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ حَدَّثَهُ عَنْ عَمَارِ بْنِ يَاسِرٍ أَنَّهُ كَانَ يُحَدِّثُ أَنَّهُمْ تَمَسَّحُوا وَهُمْ مَعَ رَسُولِ اللَّهِ ﷺ بِالصَّعِيدِ لَصَلَاةِ الْفَجْرِ، فَضَرَبُوا بِأَكْفِهِمُ الصَّعِيدَ، ثُمَّ مَسَّحُوا وُجُوهَهُمْ مَسْحَةً وَاحِدَةً ثُمَّ عَادُوا فَضَرَبُوا بِأَكْفِهِمُ الصَّعِيدَ مَرَّةً أُخْرَى، فَمَسَّحُوا بِأَيْدِيهِمْ كُلَّهَا إِلَى الْمَتَاكِبِ وَالْأَبَاطِ مِنْ بَطُونِ أَيْدِيهِمْ.

تخريج: [صحيح] أخرجه ابن ماجه، التيمم، باب: في التيمم ضربتين، ح: ٥٧١ من حديث ابن وهب به.

319. (There is another chain of narration) similar to this (i.e., no. 318) *Hadīth*, it stated: “The Muslims stood up, and hit their hands on the sand, but did not take any dirt (in their fists).” The rest of the *Hadīth* is the same, but in this version (wiping) the elbows and armpits are not mentioned; Ibn Al-Laith (one narrator) added: “...until above the elbows.” (*Ṣaḥīḥ*)

٣١٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ وَعَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ عَنْ ابْنِ وَهْبٍ نَحْوَ هَذَا الْحَدِيثِ قَالَ: قَامَ الْمُسْلِمُونَ فَضَرَبُوا بِأَكْفِهِمُ التُّرَابَ وَلَمْ يَقْبِضُوا مِنَ التُّرَابِ شَيْئًا فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرِ الْمَتَاكِبَ وَالْأَبَاطِ. قَالَ ابْنُ اللَّيْثِ: إِلَى مَا فَوْقَ الْمِرْفَقَيْنِ.

تخريج: [صحيح] انظر الحديث السابق.

320. Ibn ‘Abbās narrated from ‘Ammār bin Yāsir that the Messenger of Allāh ﷺ spent the night at (a place called) Uwlāt Al-Jaish, and ‘Āishah was with him. An onyx necklace of hers from (the city) of Zifār broke (and was lost),

٣٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي حَلْفٍ وَمُحَمَّدُ بْنُ يَحْيَى النَّيْسَابُورِيُّ فِي آخِرِينَ قَالُوا: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ

so the people were held back searching for that necklace of hers. (The time for) *Fajr* came upon the people, and they did not had any water with them. At this, Abū Bakr, may Allāh be pleased with him, became angry at her, and said: "You have held the people back, and they do not have any water!" So Allāh, the Most High in His remembrance, revealed to the Messenger of Allāh ﷺ the concession of purifying themselves with pure earth. The Muslims stood up with the Messenger of Allāh ﷺ, and struck the ground with their hands. They then lifted up their hands without taking any sand in it, and wiped their faces and hands until their shoulders, and (wiped) with the inside of their hands until the armpits.

In his narration, Ibn Yaḥyā (one of the narrators) said: "In his narration, Ibn Shihāb said: 'People do not take this (*Hadīth*).'" (*Sahīḥ*) Abū Dāwud said: Similar was reported from Ibn Ishāq, he said in it: "From Ibn 'Abbās." And he mentioned (striking the ground) two times just as was mentioned by Yūnus. Ma'mar reported it from Az-Zuhrī: "Two times." And Mālik said: "From Az-Zuhrī, from 'Ubaidullāh bin 'Abdullāh, from his father, from 'Ammār."

And Abū Uwais said similarly: "From 'Ubaidullāh, from his father, or, from 'Ubaidullāh, from Ibn 'Abbās" — one time he said: "From his father" and one time he said: "From Ibn 'Abbās." Ibn

عَبْدُ اللَّهِ عَنِ ابْنِ عَبَّاسٍ، عَنْ عَمَّارِ بْنِ يَاسِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ عَرَسَ بِأُولَاتِ الْحَيْشِ وَمَعَهُ عَائِشَةُ، فَأَنْقَطَعَ عَقْدُ لَهَا مِنْ جَزَعِ ظِفَارٍ، فَحَبَسَ النَّاسَ ابْتِغَاءَ عَقْدِهَا ذَلِكَ حَتَّى أَصَاءَ الْفَجْرُ وَلَيْسَ مَعَ النَّاسِ مَاءٌ، فَتَعَيَّظَ عَلَيْهَا أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَقَالَ: حَبَسْتَ النَّاسَ وَلَيْسَ مَعَهُمْ مَاءٌ، فَأَنْزَلَ اللَّهُ، تَعَالَى ذِكْرُهُ، عَلَى رَسُولِهِ ﷺ رُخْصَةَ التَّطَهْرِ بِالصَّعِيدِ الطَّيِّبِ، فَقَامَ الْمُسْلِمُونَ مَعَ رَسُولِ اللَّهِ ﷺ فَضَرَبُوا بِأَيْدِيهِمْ إِلَى الْأَرْضِ ثُمَّ رَفَعُوا أَيْدِيَهُمْ وَلَمْ يَقْبِضُوا مِنَ التُّرَابِ شَيْئًا، فَمَسَحُوا بِهَا وُجُوهُهُمْ وَأَيْدِيَهُمْ إِلَى الْمَنَاكِبِ وَمِنْ بَطُونِ أَيْدِيهِمْ إِلَى الْأَبَاطِ. زَادَ ابْنُ يَحْيَى فِي حَدِيثِهِ: قَالَ ابْنُ شِهَابٍ فِي حَدِيثِهِ: وَلَا يَغْتَبِرُ بِهَذَا النَّاسُ.

قال أبو داود: وكذلك رواه ابن إسحاق، قال فيه: عن ابن عباس وذكر ضربتني كما ذكر يونس. ورواه معمر عن الزهري: ضربتني. وقال مالك: عن الزهري، عن عبيد الله بن عبد الله، عن أبيه، عن عمار. وكذلك قال أبو أويس: عن الزهري. وشك فيه ابن عيينة قال مرة: عن عبيد الله، عن أبيه، أو عن عبيد الله، عن ابن عباس - مرة قال: عن أبيه، ومرة قال: عن ابن عباس - اضطرب ابن عيينة فيه وفي سماعه عن الزهري ولم يذكر أحد منهم في هذا الحديث الضربتين إلا من سميت.

'Uyaynah's narrations of it contain *Idtirāb* as well as his hearing it from Az-Zuhri.^[1]

And no one among them mentioned "two times" in this *Hadīth* except for those whom I have named.

تخریج: [إسناده صحيح] أخرجه النسائي، الطهارة، باب التيمم في السفر، ح: ٣١٥ عن محمد بن يحيى الذهلي النيسابوري به.

Comments:

1. This is among the proofs that demonstrate that there may be cases where a Muslim has to excersise his or her own judgment until verifying what is appropriate.
2. Based upon what is authentic of the narrations regarding *Tayammum*, one pats the two hands on clean earth, and rubs the dust on their face and hands. *Tayammum* suffices whenever one cannot find water for major and minor purification.

321. Shaqīq narrated: "I was sitting with 'Abdullāh (bin Mas'ūd) and Abū Mūsā (Al-Ash'ari). Abū Mūsā said: 'O Abū 'Abdur-Rahmān! Tell me, if a person became sexually impure, and did not find water for an (entire) month, would he not perform the *Tayammum*?' He said: 'No, even if he did not find any water for an (entire) month!' Abū Mūsā said: 'Then what will you do with this Verse in *Sūrat Al-Mā'idah*: Then if you do not find water, perform *Tayammum* with pure earth.'^[2] 'Abdullāh replied: 'If this concession were to be given to them, it is possible that if the water became cold, they would perform *Tayammum* with sand!' So Abū

٣٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلِيمَانَ
الْأَنْبَارِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ الضَّرِيرُ عَنْ
الْأَعْمَشِ، عَنْ شَقِيقٍ قَالَ: كُنْتُ جَالِسًا بَيْنَ
عَبْدِ اللَّهِ وَأَبِي مُوسَى، فَقَالَ أَبُو مُوسَى: يَا أَبَا
عَبْدِ الرَّحْمَنِ! أَرَأَيْتَ لَوْ أَنَّ رَجُلًا أَجْتَنَبَ فَلَمْ
يَجِدِ الْمَاءَ شَهْرًا أَمَا كَانَ يَتَيَّمَمُ؟ قَالَ: لَا
وَإِنْ لَمْ يَجِدِ الْمَاءَ شَهْرًا. فَقَالَ أَبُو مُوسَى:
فَكَيْفَ تَصْنَعُونَ بِهَذِهِ الْآيَةِ الَّتِي فِي سُورَةِ
الْمَائِدَةِ ﴿فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾
[المائدة: ٦]. فَقَالَ عَبْدُ اللَّهِ: لَوْ رُخِّصَ لَهُمْ
فِي هَذَا لِأَوْشَكُوا إِذَا بَرَدَ عَلَيْهِمُ الْمَاءُ أَنْ
يَتَيَمَّمُوا بِالصَّعِيدِ. فَقَالَ لَهُ أَبُو مُوسَى: وَإِنَّمَا
كَرِهْتُمْ هَذَا لِهَذَا؟ قَالَ: نَعَمْ. فَقَالَ لَهُ أَبُو

[1] Meaning that it was narrated differently by him on different occasions and sometimes he mentioned Az-Zuhri in it while other times he did not, and such conflict in the narration that can not be reconciled is called *Idtirāb*.

[2] *Al-Mā'idah* 5:6.

Mūsā said to him: ‘And you have disliked this (meaning, *Tayammum*) only due to that (meaning, that people might abuse it)?’ He said: ‘Yes.’ So Abū Mūsā said to him: ‘Did you not hear what ‘Ammār said to ‘Umar: “The Messenger of Allāh ﷺ sent me for some errand, and I became sexually impure. I did not find any water, so I rolled over in the earth just like an animal rolls over. I then returned to the Messenger of Allāh ﷺ, and mentioned this to him. He said: ‘It was sufficient for you to do like this,’ then he hit his hand on the earth, wiped it, then wiped his left hand over his right hand, and his right hand over his left hand, with the palms, and then wiped his face.’ So ‘Abdullāh responded (to Abū Mūsā): ‘And do you not see that ‘Umar was not satisfied with ‘Ammār’s saying?’” (*Ṣaḥīḥ*)

مُوسَى: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ فَأَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ فَتَمَرَّعْتُ فِي الصَّعِيدِ كَمَا تَمَرَّعُ الدَّابَّةُ، ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَصْنَعَ هَكَذَا»، فَضَرَبَ بِيَدِهِ عَلَى الْأَرْضِ فَتَفَضَّهَا، ثُمَّ ضَرَبَ بِشِمَالِهِ عَلَى يَمِينِهِ وَيَمِينِهِ عَلَى شِمَالِهِ عَلَى الْكَفَّيْنِ، ثُمَّ مَسَحَ وَجْهَهُ. فَقَالَ لَهُ عَبْدُ اللَّهِ: أَفَلَمْ تَرَ عُمَرَ لَمْ يَنْفَعِ بِقَوْلِ عَمَّارٍ.

تخريج: أخرجه مسلم، الحوض، باب التيمم، ح: ٣٦٨ من حديث أبي معاوية والبخاري، التيمم، باب: إذا خاف الجنب على نفسه المرض أو الموت أو خاف العطش تيمم، ح: ٣٤٥، ٣٤٦ من حديث سليمان الأعمش به.

322. ‘Abdur-Raḥmān bin Abzā reported: “I was with ‘Umar (bin Al-Khaṭṭāb) when a man came to him and said: ‘We are sometimes in a place for a month or two (and don’t have enough water for purification).’ ‘Umar said: ‘As for me, I would not pray until I find water.’ Then ‘Ammār said to him: ‘O Commander of the Believers! Do you not remember, once we were with the camels (outside the

٣٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعُبَيْدِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى قَالَ: كُنْتُ عِنْدَ عُمَرَ فَجَاءَهُ رَجُلٌ فَقَالَ: إِنَّا نَكُونُ بِالْمَكَانِ الشَّهْرَ أَوْ الشَّهْرَيْنِ. فَقَالَ عُمَرُ: أَمَا أَنَا فَلَمْ أَكُنْ أُصَلِّي حَتَّى أَجِدَ الْمَاءَ. قَالَ: فَقَالَ عَمَّارٌ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَمَا تَذْكُرُ إِذْ كُنْتُ أَنَا وَأَنْتَ فِي الْإِبِلِ فَأَصَابَتْنَا جَنَابَةٌ،

city), and became sexually impure. So as for me, I rubbed myself (with dust). When we returned to the Prophet ﷺ and mentioned this to him, he said: "It was sufficient for you to do like this," and he hit both his hands on the earth, blew upon them, and wiped his face and hands up to half of his forearms.' 'Umar said to him: 'O Ammār! Fear Allāh.' He said: 'O Commander of the Believers! If you so desire, then by Allāh I will never mention this again.' So 'Umar said: 'No, by Allāh, we will leave you (to do) what you have done.'" (*Sahih*)

فَأَمَّا أَنَا فَتَمَعَعْتُ فَأَتَيْنَا النَّبِيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ هَكَذَا، وَضَرَبَ بِيَدَيْهِ إِلَى الْأَرْضِ ثُمَّ نَعَخَهُمَا ثُمَّ مَسَّ بِهِمَا وَجْهَهُ وَيَدَيْهِ إِلَى نِصْفِ الذَّرَاعِ». فَقَالَ عُمَرُ: يَا عَمَّارُ! اتَّقِ اللَّهَ. فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنْ شِئْتَ، وَاللَّهِ! لَمْ أَذْكَرُهُ أَبَدًا. فَقَالَ عُمَرُ: كَلَّا وَاللَّهِ! لَتَوَلَّيْتُكَ مِنْ ذَلِكَ مَا تَوَلَّيْتُ.

تخریج: [صحيح] أخرجه البيهقي: ٢١٠/١ من حديث أبي داود به وانظر الحديثين الآتيين.

323. (There is another chain) for this *Hadith* (no. 322), the Prophet ﷺ told 'Ammār: "O 'Ammār! It is sufficient for you that you do this," then he hit both his hands on the ground, and wiped one of them over the other. He then wiped his face and forearms, up to half of his arms, and he did not reach the elbow. He hit the ground once. (*Sahih*)

Abū Dāwud said: Wakī' reported it from Al-A'mash, from Sa'eed bin 'Abdur-Rahmān bin Abzā, meaning, from his father.

٣٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا حَفْصُ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ ابْنِ أَبِي، عَنْ عَمَّارِ بْنِ يَاسِرٍ فِي هَذَا الْحَدِيثِ فَقَالَ: «يَا عَمَّارُ! إِنَّمَا كَانَ يَكْفِيكَ هَكَذَا»، ثُمَّ ضَرَبَ بِيَدَيْهِ الْأَرْضَ ثُمَّ ضَرَبَ إِحْدَاهُمَا عَلَى الْأُخْرَى، ثُمَّ مَسَحَ وَجْهَهُ وَالذَّرَاعَيْنِ إِلَى نِصْفِ السَّاعِدِ - وَلَمْ يَبْلُغِ الْمِرْفَقَيْنِ - ضَرْبَةً وَاحِدَةً.

قال أبو داود: ورواه وكيع عن الأعمش، عن سلمة بن كهيل، عن عبد الرحمن بن أبيزى. ورواه جرير عن الأعمش، عن سلمة، عن سعيد بن عبد الرحمن بن أبيزى يعني عن أبيه.

تخريج: [صحيح] انظر الحديث الآتي.

324. (There is another chain) from Ibn ‘Abdur-Rahmān bin Abza, from his father, from ‘Ammār, with this story (as no. 322). He ﷺ said: “It is sufficient for you...” and then the Prophet ﷺ hit his hand on the ground, blew on it, and wiped his face and hands. Salamah (one of the narrators) was in doubt, did he say: “...up to the elbows,” or, “...up to the hands.” (*Ṣaḥīḥ*)

٣٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ، عَنْ ذَرٍّ، عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِيهِ، عَنْ عَمَّارٍ بِهَذِهِ الْقِصَّةِ فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ». وَصَرَبَ النَّبِيُّ ﷺ يَدَيْهِ إِلَى الْأَرْضِ ثُمَّ نَفَخَ فِيهَا وَمَسَحَ بِهَا وَجْهَهُ وَكَفَيْهِ. شَكَ سَلَمَةُ قَالَ: لَا أُدْرِي فِيهِ إِلَى الْمِرْفَقَيْنِ يَغْنِي أَوْ إِلَى الْكَفَّيْنِ.

تخريج: أخرجه البخاري، التميم، باب التيمم هل ينفخ فيهما؟، ح: ٣٣٨، ومسلم، الحيض، باب التيمم، ح: ٣٦٨ من حديث شعبة به.

325. (There is another chain) from Shu‘bah, with his chain for this *Hadīth* he said: “...then he blew into them, and wiped his face and hands with them, up to the elbows, or forearms.” (*Ṣaḥīḥ*)

Shu‘bah said: “Salamah (one of the narrators) would say: ‘up to the elbows, or forearms,’ so Manṣūr said to him one day: ‘Be careful in what you say, for no one mentions the fore-arms except you.’”

٣٢٥ - حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ: حَدَّثَنَا حَجَّاجٌ يَعْنِي الْأَعْوَرَ: حَدَّثَنِي شُعْبَةُ بِإِسْنَادِهِ بِهَذَا الْحَدِيثِ قَالَ: ثُمَّ نَفَخَ فِيهَا وَمَسَحَ بِهَا وَجْهَهُ وَكَفَيْهِ إِلَى الْمِرْفَقَيْنِ أَوْ الذَّرَاعَيْنِ. قَالَ شُعْبَةُ: كَانَ سَلَمَةُ يَقُولُ: الْكَفَّيْنِ وَالْوَجْهَ وَالذَّرَاعَيْنِ. فَقَالَ لَهُ مَنْصُورٌ ذَاتَ يَوْمٍ: انظُرْ مَا تَقُولُ فَإِنَّهُ لَا يَذْكُرُ الذَّرَاعَيْنِ غَيْرَكَ.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٢١٠/١ من حديث أبي داود به وانظر الحديث السابق.

326. (There is another chain) from Ibn ‘Abdur-Rahmān bin Abza, from his father, from ‘Ammār, for this *Hadīth*. He said: “So he said — meaning the Prophet ﷺ — ‘It is sufficient for you to hit your hands on the ground, and wipe your face and hands.’” And he quoted the *Hadīth* (similar to no. 322). (*Ṣaḥīḥ*)

٣٢٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي الْحَكَمُ عَنْ ذَرٍّ، عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِيهِ، عَنْ عَمَّارٍ فِي هَذَا الْحَدِيثِ قَالَ: فَقَالَ يَعْنِي النَّبِيُّ ﷺ، «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَضْرِبَ بِيَدَيْكَ إِلَى الْأَرْضِ وَتَمَسَحَ بِهَا وَجْهَكَ وَكَفَيْكَ» وَسَاقَ

Abū Dāwud said: Shu'bah reported it from Ḥusain, from Abū Mālīk, he said: "I heard 'Ammār delivering a *Khutbah*" mentioning similar, except that he said: "Not blowing." And Ḥusain bin Muḥammad mentioned in this *Hadīth*, from Shu'bah, from Al-Ḥakam, he said: "So he hit the earth with his hands, and blew."

الحديث.

قال أبو داود: وَرَوَاهُ شُعْبَةُ عَنْ حُصَيْنٍ،
عَنْ أَبِي مَالِكٍ قَالَ: سَمِعْتُ عَمَّارًا يَخْطُبُ
بِمِثْلِهِ، إِلَّا أَنَّهُ قَالَ: لَمْ يَنْفُخْ. وَذَكَرَ حُسَيْنُ
ابْنُ مُحَمَّدٍ عَنْ شُعْبَةَ، عَنْ الْحَكَمِ فِي هَذَا
الْحَدِيثِ قَالَ: فَضَرَبَ بِكَفَيْهِ إِلَى الْأَرْضِ
وَنَفَخَ.

تخريج: [إسناده صحيح] أخرجه الدارقطني: ١٨٣/١، ١٨٤ من حديث أبي داود به وانظر
الحديثين السابقين.

Comments:

For the general ruling regarding *Aḥādīth* 321-326, see the comments under no. 320.

327. (There is another chain) from Ibn 'Abdur-Raḥmān bin Abzā, from his father, from 'Ammār bin Yāsir who said: "I asked the Prophet ﷺ about the *Tayammum*, so he commanded with one strike (on the ground) for the face and hands." (*Ḥasan*)

٣٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمِنْهَالِ: حَدَّثَنَا
يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ
عَزْرَةَ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي
عَنْ أَبِيهِ، عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: سَأَلْتُ
النَّبِيَّ ﷺ عَنِ التَّيْمُمِ فَأَمَرَنِي: ضَرْبَةً وَاحِدَةً
لِلْوَجْهِ وَالْكَفَيْنِ.

تخريج: [حسن] أخرجه الترمذي، الطهارة، باب ما جاء في التيمم، ح: ١٤٤ من حديث
يزيد بن زريع به وقال: "حسن صحيح" وصححه الدارمي: ١٥٦/١ وابن خزيمة، ح: ٢٦٧ وابن
حبان (الإحسان) ح: ١٣٠٠ وابن الجارود، ح: ١٢٦ وزاد ابن حبان: "وكان قتادة به يفتي"

٣٢٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا أَبَانُ قَالَ: سُئِلَ قَتَادَةُ عَنِ التَّيْمُمِ فِي
السَّفَرِ فَقَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ
عَنْ عَمَّارِ بْنِ أَبِيهِ، عَنْ عَمَّارِ بْنِ
يَاسِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِلَى
الْمِرْفَقَيْنِ».

328. It was narrated from Abān who said: "Qatādah was asked about performing *Tayammum* during travel. He said: 'A narrator of *Hadīth* told me, from Ash-Sha'bi, from 'Abdur-Raḥmān bin Abzā, that 'Ammār bin Yāsir reported that the Messenger of Allāh ﷺ said: "Up to the elbows."

(*Da'if*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢١٠/١ من حديث أبي داود به * محدث: لم أعرفه.

Chapter 122. *Tayammum* During Residency

329. It was reported from ‘Abdur-Rahmān bin Hurmuz, from ‘Umair, the freed slave Ibn ‘Abbās — he heard him saying: “I went with ‘Abdullāh bin Yasār, the freed-slave of Maimunah, the wife of the Prophet ﷺ, to Abū Al-Juhaim bin Al-Hārith bin Aṣ-Ṣimmah Al-Anṣārī. Abū Al-Juhaim said: ‘The Messenger of Allāh ﷺ came (to us once) from the direction of the well of Jamal. A man met him and gave him *Salām*, but the Messenger of Allāh ﷺ did not return the *Salām* until he came to a wall and wiped his face and hands. Then he returned the *Salām*.’” (*Ṣaḥīḥ*)

(المعجم ١٢٢) - بَابُ التَّيْمُمِ فِي

الْحَضَرِ (التحفة ١٢٤)

٣٢٩ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بنِ اللَّيْثِ قَالَ: حَدَّثَنِي أَبِي عن جَدِّي، عن جَعْفَرِ بنِ رَبِيعَةَ، عن عَبْدِ الرَّحْمَنِ بنِ هُرْمُزَ، عن عُمَيْرِ مَوْلَى ابْنِ عَبَّاسٍ أَنَّهُ سَمِعَهُ يَقُولُ: أَقْبَلْتُ أَنَا وَعَبْدُ اللَّهِ بنُ يَسَارٍ مَوْلَى مَيْمُونَةَ رَوْحِ النَّبِيِّ ﷺ حَتَّى دَخَلْنَا عَلَى أَبِي الْجُهَيْمِ ابْنِ الْحَارِثِ بنِ الصَّمَّةِ الْأَنْصَارِيِّ، فقال أَبُو الْجُهَيْمِ: أَقْبَلْ رَسُولُ اللَّهِ ﷺ مِنْ نَحْوِ بئرِ جَمَلٍ، فَالْقَبِيهَ رَجُلٌ فَسَلَّمَ عَلَيْهِ، فَلَمْ يردِّ رَسُولُ اللَّهِ ﷺ عَلَيْهِ السَّلَامَ حَتَّى آتَى عَلَى جِدَارٍ فَمَسَحَ بِوَجْهِهِ وَيَدَيْهِ ثُمَّ رَدَّ عَلَيْهِ السَّلَامَ.

تحريج: أخرجه البخاري، التيمم، باب التيمم في الحضر إذا لم يجد الماء وخاف فوت الصلاة، ح: ٣٣٧، ومسلم، الحيض، باب التيمم، ح: ٣٦٩، تعليقا، من حديث الليث بن سعد به.

Comments:

See no. 17, and *Tayammum* suffices for purification in the absence of water.

330. Nāfi‘ reported: “I went with Ibn ‘Umar on some errand to Ibn ‘Abbās. Ibn ‘Umar finished the errand that he had (with him), and of the conversation that he had with him that day was that he said: ‘A person passed by the Messenger of Allāh ﷺ in one of the alleys, and he (the Prophet ﷺ) had just relieved himself. The man gave him *Salām*, but the Prophet ﷺ did not respond. When the man was about to disappear down the alley, the Prophet ﷺ hit his hands on the

٣٣٠ - حَدَّثَنَا أَحْمَدُ بنُ إِبْرَاهِيمَ المَوْصِلِيُّ أَبُو عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بنُ ثَابِتِ العَيْدِيِّ: حَدَّثَنَا نَافِعٌ قَالَ: انْطَلَقْتُ مَعَ ابْنِ عُمَرَ فِي حَاجَةٍ إِلَى ابْنِ عَبَّاسٍ، فَقَضَى ابْنُ عُمَرَ حَاجَتَهُ، وَكَانَ مِنْ حَدِيثِهِ يَوْمَئِذٍ أَنَّ قَالَ: مَرَّ رَجُلٌ عَلَى رَسُولِ اللَّهِ ﷺ فِي سِكَتِهِ مِنَ السَّكَّكِ وَقَدْ خَرَجَ مِنْ غَائِطٍ أَوْ بَوْلٍ فَسَلَّمَ عَلَيْهِ فَلَمْ يردِّ عَلَيْهِ حَتَّى إِذَا كَادَ الرَّجُلُ أَنْ يَتَوَارَى فِي السَّكَّةِ، فَضْرَبَ بِيَدَيْهِ عَلَى

wall, and wiped his face with them. Then he hit once more, and wiped his forearms. He then returned the *Salām* to the man, and said, "I was only prevented from returning your *Salām* due to the fact that I was not in a state of purity." (*Munkar*)

Abū Dāwud said: I heard Aḥmad bin Hanbal say, "Muḥammad bin Thābit (one of the narrators in this *Hadīth*) has reported *Munkar Hadīth* regarding *Tayammum*."

Ibn Dāsah said:^[1] "Abū Dāwud said: 'No one agreed with Muḥammad bin Thābit in this narration, narrating that the Prophet ﷺ hit his hands twice. But they reported it as an action of Ibn 'Umar.'"

الْحَائِطِ وَمَسَحَ بِهِمَا وَجْهَهُ، ثُمَّ ضَرَبَ ضَرْبَةً أُخْرَى فَمَسَحَ ذِرَاعَيْهِ، ثُمَّ رَدَّ عَلَى الرَّجُلِ السَّلَامَ وَقَالَ: «إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرُدَّ عَلَيْكَ السَّلَامَ إِلَّا أَنِّي لَمْ أَكُنْ عَلَى طَهْرٍ».

قال أبو داود: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: رَوَى مُحَمَّدُ بْنُ ثَابِتٍ حَدِيثًا مُنْكَرًا فِي التَّيْمُمِ. قال ابن داسة: قال أبو داود: لَمْ يَتَّبِعْ مُحَمَّدُ بْنُ ثَابِتٍ فِي هَذِهِ الْقِصَّةِ عَلَى ضَرْبَتَيْنِ عَنِ النَّبِيِّ ﷺ، وَرَوَاهُ فِعْلَ ابْنِ عُمَرَ.

تخريج: [منكر] أخرجه الدارقطني: ١٧٦/١، ح: ٦٦٥ من حديث محمد بن ثابت العبدي به وهو ضعيف ضعفه الجمهور فالسند ضعيف.

Comments:

"Then he hit once more, and wiped his forearms" this part of the narration is not correct, striking is only required once.

331. Nāfi' reported that Ibn 'Umar said: "The Messenger of Allāh ﷺ came out after relieving himself, and a person met him at the well of Jamal and gave him *Salām*. The Messenger of Allāh ﷺ did not return the *Salām* until he turned to the wall, placed his hand on the wall, then wiped his face and hands. The Prophet ﷺ then returned the *Salām* to the man." (*Hasan*)

٣٣١ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى الْبُرْلُوسِيُّ: أَخْبَرَنَا حَيَّوَةُ بْنُ شُرَيْحٍ عَنِ ابْنِ الْهَادِ قَالَ: إِنَّ نَافِعًا حَدَّثَهُ عَنِ ابْنِ عُمَرَ قَالَ: أَقْبَلَ رَسُولُ اللَّهِ ﷺ مِنَ الْعَائِطِ فَلَقِيَهُ رَجُلٌ عِنْدَ بئرِ جَمَلٍ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ رَسُولُ اللَّهِ ﷺ حَتَّى أَقْبَلَ عَلَى الْعَائِطِ فَوَضَعَ يَدَهُ عَلَى الْعَائِطِ ثُمَّ مَسَحَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ رَدَّ رَسُولُ اللَّهِ ﷺ عَلَى الرَّجُلِ السَّلَامَ.

[1] He is one of those who heard this book from the author.

تخريج: [إسناده حسن] أخرجه الدارقطني: ١٧٦/١، ح: ٦٦٦ من حديث عبد الله بن يحيى البرلسي به ورواه البيهقي: ٢٠٦/١ من حديث أبي داود به وحسنه المنذري.

Chapter 123. The Sexually Impure Person Performing *Tayammum*

332. Abū Dharr narrated: "Once, the Messenger of Allāh ﷺ collected a few goats. He said (to me): 'O Abū Dharr! Go take them to the pasture.' So I took them to the pasture at Ar-Rabadhah. Sometimes I would become sexually impure, so I would wait five or six (days, without purifying myself). I returned to the Prophet ﷺ, and he said: 'Abū Dharr?' I remained quiet, and he said: 'May your mother lose you O Abū Dharr, may your mother grieve!' So he called a black slave-girl for me, and she came with a large container filled with water. She covered me (from view) with a cloth, and I covered myself (also) with a saddle, and performed *Ghusl*. I felt as if I had unloaded a mountain off my back! He (the Prophet ﷺ) said: 'Pure earth is the *Wudū*' of a Muslim, even (if this lasts) up to ten years! But when you find water, then let it touch your skin, for that is better.'" Musad-dad (one of the narrators) said: "...goats from charity..." And the narration of 'Amr (quoted here) is more complete. (*Hasan*)

(المعجم ١٢٣) - بَابُ الْجُنْبِ يَتَيَمَّمُ (التحفة ١٢٥)

٣٣٢ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا خَالِدٌ؛ ح: وحدثنا مُسَدَّدٌ قَالَ: حَدَّثَنَا خَالِدٌ يُعْنِي ابْنَ عَبْدِ اللَّهِ الْوَاسِطِيَّ، عَنْ خَالِدِ الْحَذَاءِ، عَنْ أَبِي قَلَابَةَ، عَنْ عَمْرٍو ابْنِ بُجْدَانَ، عَنْ أَبِي ذَرٍّ قَالَ: اجْتَمَعَتْ غُيَمَّةٌ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «يَا أَبَا ذَرٍّ! أَبْدُ فِيهَا». فَبَدَوْتُ إِلَى الرَّبْدَةِ فَكَانَتْ تُصَيِّبُنِي الْجَنَابَةَ فَأَمَكْتُ الْحَمْسَ وَالسَّتَّ، فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «أَبُو ذَرٍّ؟» فَسَكَتُ، فَقَالَ: «تَكَلَّمْ أُمَّكَ أَبَا ذَرٍّ، لِأُمَّكَ الْوَيْلُ» فَدَعَا لِي بِجَارِيَةٍ سَوْدَاءَ، فَجَاءَتْ بِعُضٍّ فِيهِ مَاءٌ فَسَتَرْتَنِي بِثَوْبٍ وَاسْتَرَّتْ بِالرَّاحِلَةِ وَأَعْتَسَلْتُ، فَكَأَنِّي أَلْقَيْتُ عَنِّي جَبَلًا. فَقَالَ: «الصَّعِيدُ الطَّيِّبُ وَضُوءُ الْمُسْلِمِ وَلَوْ إِلَى عَشْرِ سِنِينَ، فَإِذَا وَجَدْتَ الْمَاءَ فَأَمْسَهُ جِلْدَكَ فَإِنَّ ذَلِكَ خَيْرٌ» وَقَالَ مُسَدَّدٌ: غُيَمَّةٌ مِنَ الصَّدَقَةِ، وَحَدِيثُ عَمْرٍو أَتَمُّ.

تخريج: [إسناده حسن] أخرجه الترمذي، الطهارة، باب ما جاء في التيمم للجنب إذا لم يجد الماء، ح: ١٢٤ من حديث خالد الحذاء به وقال: "حسن صحيح" وصححه ابن خزيمة، ح: ٢٢٩٢ وابن حبان، ح: ١٣٠٨، ١٣٠٩، والحاكم: ١٧٦/١، ١٧٧ ووافقه الذهبي * عمرو بن بجدان ليس بمجهول، بل وثقه الجمهور فحديثه لا ينزل عن درجة الحسن.

333. Abū Qilābah said that a man from the tribe of Banū ‘Amir said: “I entered into Islam, and I became concerned about my religion.^[1] So I went to Abū Dharr. He said: ‘I became ill (or discomfited) in Al-Madīnah, so the Messenger of Allāh ﷺ gave me a few camels and goats. He told me to drink from their milk.’” — Ḥammād (one of the narrators) said — “I am not sure whether he said from its urine as well.” — Abū Dharr said: ‘So I would be far from water, and my family was with me. When I would become sexually impure, I would pray without purification. So I came to the Messenger of Allāh ﷺ during mid-day, and he was with a group of his Companions, in the shade of the *Masjid*. The Prophet ﷺ said: “Abū Dharr?” I said: “Yes. I have been destroyed, O Messenger of Allāh.’ He said: “And what has destroyed you?” I said: “I was far away from water, and with my family. So when I would become sexually impure, I would pray without purifying myself!” The Messenger of Allāh ﷺ then commanded water (to be bought), and a black slave-girl bought it in a large container. It (the water) was splashing in it, for it was not full. I covered myself close to a camel, then performed *Ghusl* and came (to him). The Messenger of Allāh ﷺ said: “O Abū Dharr! Pure earth is the purification (for you), even if you

۳۳۳ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ رَجُلٍ مِنْ بَنِي عَامِرٍ قَالَ: دَخَلْتُ فِي الْإِسْلَامِ فَأَهَمَّتَنِي دِينِي، فَأَتَيْتُ أَبَا ذَرٍّ، فَقَالَ أَبُو ذَرٍّ: إِنَّي اجْتَوَيْتُ الْمَدِينَةَ، فَأَمَرَ لِي رَسُولُ اللَّهِ ﷺ بِذَوْدٍ وَبَعَنِمٍ فَقَالَ لِي: «اشْرَبْ مِنْ أَلْبَانِهَا - قَالَ حَمَّادٌ: وَأَشْكُ فِي أَبْوَالِهَا» - فَقَالَ أَبُو ذَرٍّ: فَكُنْتُ أَغْرُبُ عَنِ الْمَاءِ وَمَعِيَ أَهْلِي فَتَصَيَّبَنِي الْجَنَابَةُ فَأُصَلِّي بَعْضِ طَهُورٍ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ بِنِصْفِ النَّهَارِ وَهُوَ فِي رَهْطٍ مِنْ أَصْحَابِهِ وَهُوَ فِي ظِلِّ الْمَسْجِدِ، فَقَالَ ﷺ: «أَبُو ذَرٍّ؟» فَقُلْتُ: نَعَمْ هَلَكْتُ يَا رَسُولَ اللَّهِ! قَالَ: «وَمَا أَهْلَكَ؟» قُلْتُ: إِنَّي كُنْتُ أَغْرُبُ عَنِ الْمَاءِ وَمَعِيَ أَهْلِي فَتَصَيَّبَنِي الْجَنَابَةُ فَأُصَلِّي بَعْضِ طَهُورٍ، فَأَمَرَ لِي رَسُولُ اللَّهِ ﷺ بِمَاءٍ، فَجَاءَتْ بِهِ جَارِيَةٌ سَوْدَاءُ بِمُسٍّ يَتَخَضَّضُ مَا هُوَ بِمَلَانَ فَتَسْتَرُّهُ إِلَى بَعْضٍ فَاعْتَسَلْتُ ثُمَّ جِئْتُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ! إِنَّ الصَّعِيدَ الطَّيِّبَ طَهُورٌ وَإِنْ لَمْ تَجِدِ الْمَاءَ إِلَى عَشْرِ سِنِينَ، فَإِذَا وَجَدْتَ الْمَاءَ فَأَمْسَهُ جِلْدَكَ».

قال أبو داود: رَوَاهُ حَمَّادٌ بْنُ زَيْدٍ عَنْ أَيُّوبَ لَمْ يَذْكُرْ: أَبْوَالِهَا هَذَا لَيْسَ بِصَحِيحٍ وَلَيْسَ فِي أَبْوَالِهَا إِلَّا حَدِيثُ أَنَسٍ تَفَرَّدَ بِهِ أَهْلُ الْبَصْرَةِ.

[1] Meaning, he wished to learn about it.

do not find water for ten years. But when you find water, then let it touch your skin.” (*Sahīh*)

Abū Dāwud said: Ḥammād bin Zaid reported it from Ayyūb, but he did not mention: “Their urine.” This is not correct, and there is nothing about their urine except in the *Ḥadīth* of Anas which only the people of Al-Baṣrah reported.^[1]

تخريج: [صحيح] أخرجه البيهقي: ٢١٧/١ من حديث أبي داود به وانظر الحديث السابق.

Chapter 124. When The Sexually Impure Person Is Afraid Of Suffering From The Cold, Does He Perform *Tayammum* ?

(المعجم ١٢٤) بَابُ: إِذَا خَافَ الْجُنُبُ
الْبَرْدَ أَيْتَمَّمُ؟ (التحفة ١٢٦)

334. It was reported from ‘Abdur-Rahmān bin Jubair, from ‘Amr bin Al-‘Ās, who said: “I had a wet-dream on a cold night during the Battle of Dhat As-Salāsil. I felt that if I performed *Ghusl* I might kill (myself), so I performed *Tayammum*, and led my companions in *Ṣubḥ* (*Fajr* prayer). They mentioned this to the Messenger of Allāh ﷺ, so he said: ‘O Amr! You led your companions in prayer while you were sexually defiled?’ I informed him of the reason that I did not perform *Ghusl*, and said: ‘I heard Allāh say (in the Qur’ān): ‘And do not kill yourselves; verily Allāh is Ever-Merciful to you.’^[2] So the Messenger of Allāh ﷺ laughed,

٣٣٤ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ
ابْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يَحْيَى بْنَ
أَيُّوبَ يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ
عَمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
جُبَيْرٍ، عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ: اخْتَلَمْتُ
فِي لَيْلَةٍ بَارِدَةٍ فِي غَزْوَةِ ذَاتِ السَّلَاسِلِ،
فَاشْفَقْتُ أَنْ أَعْتَسِلَ فَأَهْلِكَ فَتَيَمَّمْتُ ثُمَّ
صَلَّيْتُ بِأَصْحَابِي الصُّبْحَ، فَذَكَرُوا ذَلِكَ
لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «يَاعْمُرُ! صَلَّيْتَ
بِأَصْحَابِكَ وَأَنْتَ جُنُبٌ؟» فَأَخْبَرْتُهُ بِالَّذِي
مَنَعَنِي مِنَ الْاِعْتِسَالِ وَقُلْتُ: إِنِّي سَمِعْتُ اللَّهَ
يَقُولُ: «وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ
رَحِيمًا» [النساء: ٢٩] فَضَحِكَ رَسُولُ اللَّهِ ﷺ

[1] That is, number 4364 and those after it.

[2] *An-Nisā*’ 4:29.

and did not say anything.” (*Ṣaḥīḥ*)

Abū Dāwud said: ‘Abdur-Raḥmān bin Jubair was from Egypt, he was the freed slave of Kharijah bin Ḥudhāfah, and he is not Ibn Jubair bin Nufair.

وَلَمْ يَقُلْ شَيْئًا .

قال أبو داود: عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ مِصْرِيٌّ مَوْلَى خَارِجَةَ بْنِ حُدَافَةَ وَلَيْسَ هُوَ ابْنَ جُبَيْرِ بْنِ نُفَيْرٍ .

تخريج: [صحيح] أخرجه أحمد: ٢٠٣/٤ من حديث يزيد بن أبي حبيب به وعلقه البخاري، قبل، ح: ٣٤٥ وصححه ابن حبان، ح: ٢٠٢ والحاكم على شرط الشيخين: ١/١٧٧ ووافقه الذهبي.

Comments:

In this *Ḥadīth* is proof that the person who fears for himself, due to the extreme cold, that using water will be dangerous for him, then he is allowed to perform *Tayammum*. Similarly, it proves that the one who has performed *Tayammum* may lead those who performed *Wuḍū’* in prayer.

335. It was reported from ‘Abdur-Raḥmān bin Jubair, from Abū Qais, the freed-slave of ‘Amr bin Al-‘Āṣ, “That ‘Amr bin Al-‘Āṣ was the leader of a military expedition...” and he mentioned the remaining incident (as in no. 334), and said, “So he washed his private areas, and performed the *Wuḍū’* of prayer. He then led them in prayer...” and the rest of the narration is the same. And he did not mention the *Tayammum*. (*Ṣaḥīḥ*)

Abū Dāwud said: This story was reported from Al-Awzā’ī, from Ḥassān bin ‘Aṭīyah, he said in it: “He performed *Tayammum*.”

٣٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ ابْنِ لَهَيْعَةَ وَعَمْرٍو بْنِ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرٍو بْنِ الْعَاصِ: أَنَّ عَمْرَو بْنَ الْعَاصِ كَانَ عَلَى سَرِيَّةٍ، وَذَكَرَ الْحَدِيثَ نَحْوَهُ، قَالَ: فَغَسَلَ مَعَانِيَهُ وَتَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ ثُمَّ صَلَّى بِهِمْ فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرِ التَّيْمُمَ .

قال أبو داود: وَرَوَى هَذِهِ الْقِصَّةَ عَنِ الْأَوْزَاعِيِّ عَنِ حَسَّانَ بْنِ عَطِيَّةَ قَالَ فِيهِ: فَتَيَمَّمَّ .

تخريج: [صحيح] أخرجه أحمد: ٢٠٣/٤ من حديث ابن لهيعة به وصححه الحاكم على شرط الشيخين: ١/١٧٧ ووافقه الذهبي.

Chapter 125. The Wounded Person Performing *Tayammum*

336. Jābir narrated: “We were on a journey. A person with us was hit by a rock, so his head was (inflicted with a) wound. He then had a wet-dream. He asked his companions: ‘Do you think that I have a concession to perform *Tayammum*?’ They said: ‘We don’t think that you are allowed this concession while you are capable of using water.’ So he performed *Ghusl*, and (due to it) died. When we returned to the Prophet ﷺ, he was informed of what occurred. He said: ‘They killed him, may Allāh kill them! Why did they not ask if they did not know? Verily, the cure to ignorance is asking! It would have been sufficient for him to perform *Tayammum*, and to drop (some water on his head), or to tie a bandage over his wound — Mūsā (one of the narrators) was not sure which wording was correct — then to wipe over it, and wash the rest of his body.’” (*Da'if*)

(المعجم ١٢٥) - بَابُ الْمَجْدُورِ يَتَيَمَّمُ

(التحفة ١٢٧)

٣٣٦ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْأَنْطَاكِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ الرَّبِيعِ بْنِ خُرَيْقٍ، عَنِ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: خَرَجْنَا فِي سَفَرٍ فَأَصَابَ رَجُلًا مِنَّا حَجَرٌ فَسَجَّهُ فِي رَأْسِهِ ثُمَّ احْتَلَمَ فَسَأَلَ أَصْحَابَهُ، فَقَالَ: هَلْ تَجِدُونَ لِي رُخْصَةً فِي التَّيَمُّمِ؟ قَالُوا: مَا نَجِدُ لَكَ رُخْصَةً وَأَنْتَ تَقْدِرُ عَلَى الْمَاءِ، فَاعْتَسَلَ فَمَاتَ، فَلَمَّا قَدِمْنَا عَلَى النَّبِيِّ ﷺ أُخْبِرَ بِذَلِكَ فَقَالَ: «فَتَلَوْهُ فَتَلَهُمُ اللَّهُ أَلَّا سَأَلُوا إِذْ لَمْ يَعْلَمُوا فَإِنَّمَا شِفَاءُ الْعِيِّ السُّؤَالُ، إِنَّمَا كَانَ يَكْفِيهِ أَنْ يَتَيَمَّمَّ وَيَعْرِصَ أَوْ يَعْصِبَ - شَكََّ مُوسَى - عَلَى جُرْحِهِ خِرْفَةً ثُمَّ يَمْسُحُ عَلَيْهَا وَيَغْسِلُ سَائِرَ جَسَدِهِ».

تخریج: [إسناده ضعيف] أخرجه الدارقطني: ١/١٩٠، ح: ٧١٩ من حديث موسى بن عبد الرحمن الأنطاكي به * الزبير بن خريق ضعفه الدارقطني وغيره ووثقه ابن حبان وحده ، وضعفه راجح .

Comments:

“The wounded person...” In our edition, the term is: “*Al-Majdūr*” and it means afflicted with small pox. Ad-Dāraqūṭnī, Al-Bazzār, Ibn Khuzaimah, Al-Hākim, and Al-Baihaqī recorded a narration from Ibn ‘Abbās, in which he commented on Allāh’s saying: “But if you are ill or on a journey” (*Al-Mā’idah* 5:6) — saying: “When a man has wounds suffered in the cause of Allāh, or ulcerated lesions, or small pox, and he becomes sexually impure, and he fears death if he performs *Ghusl*, then he may perform *Tayammum*.” The chain of narration is weak, see number 272 of *Ṣaḥīḥ Ibn Khuzaimah*. Perhaps the

author intended to infer what is mentioned in that narration of Ibn ‘Abbās, since he narrated a different version from him in this chapter. In some other editions, the chapter is entitled as "Al-Majrūh," meaning "wounded" as we have translated it here, and most of the *Sunan* books have a chapter with *Majrūh* rather than *Majdūr*.

337. ‘Abdullāh bin ‘Abbās said: “A person was wounded during the time of the Messenger of Allāh ﷺ. He then had a wet-dream. He was commanded to perform *Ghusl*. So he performed *Ghusl*, and (because of it) died. This news reached the Messenger of Allāh ﷺ, who said: ‘They killed him, may Allāh kill them! Is not the cure to ignorance asking?’” (*Sahih*)

٣٣٧ - حَدَّثَنَا نَصْرُ بْنُ عَاصِمٍ الْأَنْطَاكِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ: أَخْبَرَنِي الْأَوْزَاعِيُّ أَنَّهُ بَلَغَهُ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ: أَصَابَ رَجُلًا جُرْحٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ ثُمَّ احْتَلَمَ، فَأُمِرَ بِالْأَغْتِسَالِ، فَأَغْتَسَلَ فَمَاتَ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «قَتَلُوهُ قَتَلَهُمُ اللَّهُ، أَلَمْ يَكُنْ شِفَاءَ الْعِيِّ السُّؤَالُ».

تخریج: [صحیح] أخرجه ابن ماجه، الطهارة، باب: في المجروح تصيبه الجنابة فيخاف على نفسه إن اغتسل، ح: ٥٧٢ وأحمد: ١/٣٣٠ والحاكم: ١/١٧٨ من حديث الأوزاعي به * الأوزاعي سمعه من عطاء وسمعه من رجل عنه وللحديث طرق أخرى عند البيهقي: (١/٢٢٦)، وغيره، بشر بن بكر ثقة وقول مسلمة بن القاسم فيه مردود.

Chapter 126. The One Who Performed *Tayammum* (Later) Finds Water During the Prayer Time, But After Having Prayed

338. It was reported from ‘Atā’ bin Yasār from Abū Sa‘eed Al-Khudrī, that he said: “Two people left on a journey. The time for prayer came, and they did not had any water. They performed *Tayammum* with pure earth, and prayed. They then found water within the time (for the prayer), so one of them repeated the prayer after performing *Wudu’*, whereas the other did not. They then came to the Messenger of Allāh ﷺ, and

(المعجم ١٢٦) - بَابُ الْمُتَيَّمِّمِ يَجِدُ الْمَاءَ بَعْدَ مَا يُصَلِّي فِي الْوَقْتِ (التحفة ١٢٨)

٣٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ عَنِ اللَّيْثِ ابْنِ سَعْدٍ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: خَرَجَ رَجُلَانِ فِي سَفَرٍ، فَحَضَرَتِ الصَّلَاةُ وَلَيْسَ مَعَهُمَا مَاءٌ فَتَيَّمَّمَا صَعِيدًا طَيِّبًا فَصَلَّيَا ثُمَّ وَجَدَا الْمَاءَ فِي الْوَقْتِ فَأَعَادَا أَحَدُهُمَا الصَّلَاةَ وَالْوُضُوءَ وَلَمْ يُعِدِ الْآخَرُ، ثُمَّ أَتَى رَسُولَ اللَّهِ ﷺ فَذَكَرَا ذَلِكَ لَهُ، فَقَالَ لِلَّذِي لَمْ يُعِدْ:

mentioned this to him. He said to the one who did not repeat (the prayer): ‘You have correctly performed the *Sunnah*, and your prayer is sufficient for you.’ And he said to the one who performed *Wuḍū’* and repeated (the prayer): ‘You get the reward twice.’” (Hasan)

Abū Dāwud said: Others besides Ibn Nāfi’ (one of the narrators) reported this from Al-Laiṭh, from ‘Umair bin Abī Nājiyah, from Bakr bin Sawādah, from ‘Aṭā’ bin Yasār, from the Prophet ﷺ.

Abū Dāwud said: The mention of Abū Sa’eed in this *Hadīth* has not been preserved, and it is *Mursal*.

«أَصَبْتَ السُّنَّةَ وَأَجْرَاتُكَ صَلَاتُكَ»، وَقَالَ لِلَّذِي تَوَضَّأَ وَأَعَادَ: «لَكَ الْأَجْرُ مَرَّتَيْنِ».

قال أبو داود: وَعَبْرُ ابْنِ نَافِعٍ يَرْوِيهِ عَنِ اللَّيْثِ، عَنِ عَمِيرَةَ بْنِ أَبِي نَاجِيَةَ، عَنِ بَكْرِ بْنِ سَوَادَةَ، عَنِ عَطَاءِ بْنِ يَسَارٍ عَنِ النَّبِيِّ ﷺ.

قال أبو داود: ذَكَرُ أَبِي سَعِيدٍ فِي هَذَا الْحَدِيثِ لَيْسَ بِمَحْفُوظٍ هُوَ مُرْسَلٌ.

تخريج: [إسناده حسن] أخرجه النسائي، الغسل والتميم، باب التيمم لمن يجد الماء بعد الصلاة، ح: ٤٣٣ من حديث ابن نافع به وصححه الحاكم على شرط الشيخين: ١/١٧٨ ووافقه الذهبي.

Comments:

It is better to perform *Ṣalāt* in its earlier time. If one perform’s *Ṣalāt* with *Tayammum* and afterwards, water becomes available for *Wuḍū’* during the time for that same *Ṣalāt*, there is no need to repeat that *Ṣalāt*. If one does repeat that *Ṣalāt* with *Wuḍū’* then they gain a double reward.

339. (There is another chain for no. 338) It was reported from ‘Aṭā’ bin Yasār, that two men among the Companions of Allāh’s Messenger ﷺ — with its meaning. (Hasan)

٣٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنِ أَبِي عَبْدِ اللَّهِ مَوْلَى إِسْمَاعِيلَ بْنِ عُبَيْدٍ، عَنِ عَطَاءِ بْنِ يَسَارٍ: أَنَّ رَجُلَيْنِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ بِمَعْنَاهُ.

تخريج: [حسن] أخرجه البيهقي: ١/٢٣١ من حديث ابن لهيعة به والحديث السابق شاهد له.

Chapter 127. Performing *Ghusl* For The Friday Prayer

(المعجم ١٢٧) **بَابُ: فِي الْغُسْلِ**
لِلْجُمُعَةِ (التحفة ١٢٩)

340. Abū Hurairah narrated that once ‘Umar bin Al-Khaṭṭāb was giving the Friday sermon when a man entered (the *Masjid*). ‘Umar said: “Are you delayed in coming to the prayer?” The man responded: “As soon as I heard the call to prayer (*Adhān*), I performed the *Wuḍū’* (and came).” ‘Umar said: “And *Wuḍū’* as well? Did you not hear the saying of the Messenger of Allāh ﷺ: ‘When one of you comes to the Friday prayer, let him perform *Ghusl*?’” (*Ṣaḥīḥ*)

٣٤٠ - حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا مُعَاوِيَةُ عَنْ يَحْيَى: أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ بَيْنَا هُوَ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ دَخَلَ رَجُلٌ، فَقَالَ عُمَرُ: أَتَحْتَسِبُونَ عَنِ الصَّلَاةِ؟ فَقَالَ الرَّجُلُ: مَا هُوَ إِلَّا أَنْ سَمِعْتُ النَّدَاءَ فَتَوَضَّأْتُ. قَالَ عُمَرُ: الْوُضُوءُ أَيْضًا! أَوْ لَمْ تَسْمَعُوا رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أَتَى أَحَدُكُمْ الْجُمُعَةَ فَلْيَغْتَسِلْ!»

تخریج: أخرجه البخاري، الجمعة، باب بعد باب فضل الجمعة، ح: ٨٨٢ ومسلم، الجمعة، باب: كتاب الجمعة، ح: ٨٤٥/٤ من حديث يحيى بن أبي كثير به.

Comments:

The man who came late during the *Khuṭbah* was ‘Uthmān. This is among the texts used as proof that *Ghusl* on Friday is obligatory, as well as an attendee to the Friday *Khuṭbah* replying to the *Khaṭīb* when requested by him during the *Khuṭbah*.

341. Abū Sa‘eed Al-Khudrī reported that the Messenger of Allāh ﷺ said: “The *Ghusl* on Friday is required for every male of age.”^[1] (*Ṣaḥīḥ*)

٣٤١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ عَنْ مَالِكٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ».

تخریج: أخرجه البخاري، الجمعة، باب: هل على من لم يشهد الجمعة غسل... إلخ، ح: ٨٩٥ عن عبدالله بن مسلمة القعني، ومسلم، الجمعة، باب وجوب غسل الجمعة على كل بالغ... إلخ، ح: ٨٤٦ من حديث مالك به وهو في الموطأ (يحيى): ١٠٢/١.

342. Ibn ‘Umar reported from Ḥafṣah, that the Prophet ﷺ said:

٣٤٢ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ الرَّثَمَلِيِّ: حَدَّثَنَا الْمُفَضَّلُ يَعْنِي ابْنَ فَضَالَةَ، عَنْ عِيَّاشٍ

[1] *Muḥtalim*: A male who has reached the age of puberty or responsibility.

“It is required for every male of age to go to the Friday prayer, and it is required upon the one who goes to the Friday prayer to perform *Ghusl*.” (*Sahih*)

Abū Dāwud said: If a man performs *Ghusl* after *Fajr* time has begun, then this is sufficient for the Friday *Ghusl*, even if he were sexually impure.

ابن عَبَّاسٍ، عن بُكَيْرٍ، عن نَافِعٍ، عن ابنِ عُمَرَ، عن حَفْصَةَ عن النَّبِيِّ ﷺ قال: «عَلَى كُلِّ مُحْتَلِمٍ رَوَاحُ الْجُمُعَةِ، وَعَلَى كُلِّ مَنْ رَاحَ الْجُمُعَةَ الْغُسْلُ».

قال أَبُو دَاوُدَ: إِذَا اغْتَسَلَ الرَّجُلُ بَعْدَ طُلُوعِ الْفَجْرِ أَجْزَأَهُ مِنْ غُسْلِ الْجُمُعَةِ وَإِنْ أَجَنَّبَ.

تخريج: [إسناده صحيح] أخرجه النسائي، الجمعة، باب التشديد في التخلف عن الجمعة، ح: ١٣٧٢ من حديث المفضل بن فضالة به وصححه ابن خزيمة، ح: ١٧٢١ وابن حبان (الإحسان)، ح: ١٢١٧.

343. Abū Sa‘eed Al-Khudrī and Abū Hurairah both narrated from the Messenger of Allāh ﷺ that he said: “Whoever performs *Ghusl* on Friday, and wears some of his best clothes, and applies some perfume if he has it, then comes to the Friday prayer, and does not step over people’s necks, and prays what Allāh has written for him (to pray), and listens quietly when his *Imām* comes out (for the sermon) until he completes the prayer, then this will (serve as an) expiation for whatever (sins) occurred between it and the Friday prayer before it.” He said:^[1] “And Abū Hurairah would say: ‘...and three days in excess to this.’” And he would say: “Every good deed is (rewarded) ten times its due.” (*Hasan*)

Abū Dāwud said: The narration of Muḥammad bin Salamah (one of the narrators) is more complete;

٣٤٣ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبِ الرَّمْلِيِّ الهَمْدَانِيُّ؛ ح: وحدثنا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَائِيُّ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ؛ ح: وحدنا موسى ابنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ، وهذا حديثُ مُحَمَّدِ بْنِ سَلَمَةَ، عن مُحَمَّدِ بْنِ إِسْحَاقَ، عن مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عن أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ يَزِيدُ وَعَبْدُ الْعَزِيزِ فِي حَدِيثِهِمَا: عن أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَأَبِي أُمَامَةَ بْنِ سَهْلٍ، عن أَبِي سَعِيدِ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ قَالَا: قال رسولُ الله ﷺ: «من اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَلَبَسَ مِنْ أَحْسَنِ ثِيَابِهِ وَمَسَّ مِنْ طَيْبٍ - إِنْ كَانَ عِنْدَهُ - ثُمَّ أَتَى الْجُمُعَةَ فَلَمْ يَتَخَطَّ أَغْنَاقَ النَّاسِ، ثُمَّ صَلَّى مَا كَتَبَ اللهُ لَهُ، ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتَّى

[1] The speaker is one of the narrators, and it appears that it is Muḥammad bin Salamah, while it may be one of those above him in the chain of narration.

and Ḥammād did not mention the statement of Abū Hurairah.

يَفْرُغُ مِنْ صَلَاتِهِ، كَانَتْ كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ جُمُعَتِهِ الَّتِي قَبْلَهَا». قَالَ وَيَقُولُ أَبُو هُرَيْرَةَ: وَزِيَادَةٌ ثَلَاثَةَ أَيَّامٍ، وَيَقُولُ: إِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا.

قال أبو داؤد: وحديث مُحَمَّد بن سَلَمَةَ أَنَّهُ، وَلَمْ يَذْكُرْ حَمَادًا كَلَامَ أَبِي هُرَيْرَةَ.

تخریج: [إسناده حسن] أخرجه أحمد: ۸۱/۳ من حديث ابن إسحاق به وصرح بالسماع وصححه ابن خزيمة، ح: ۱۷۶۲ وابن حبان، ح: ۵۶۲ والحاكم على شرط مسلم: ۲۸۳/۱ ووافقه الذهبي.

344. It was reported from ‘Abdur-Raḥmān bin Abū Sa‘eed Al-Khudrī, from his father, that the Prophet ﷺ said: “Performing *Ghusl* on Friday is (required) upon every person of age, and (also) the *Siwāk*, and applying perfume if he is able to.”

But Bukair (one of the narrators) did not mention ‘Abdur-Raḥmān. And he said regarding the perfume: “Even if he applies a woman’s perfume.” (*Ṣaḥīḥ*)

۳۴۴ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ سَعِيدَ بْنَ أَبِي هَلَالٍ وَبُكَيْرَ بْنَ الْأَشَّحِّ حَدَّثَاهُ عَنْ أَبِي بَكْرِ بْنِ الْمُتَكَدِّرِ، عَنْ عَمْرِو بْنِ سُلَيْمِ الزُّرْقِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْغُسْلُ يَوْمَ الْجُمُعَةِ عَلَى كُلِّ مُحْتَلِمٍ وَالسَّوَاكُ وَيَمَسُّ مِنَ الطَّيْبِ مَا قُدِّرَ لَهُ». إِلَّا أَنَّ بُكَيْرًا لَمْ يَذْكُرْ عَبْدَ الرَّحْمَنِ وَقَالَ فِي الطَّيْبِ: «وَلَوْ مِنْ طَيْبِ الْمَرْأَةِ».

تخریج: أخرجه مسلم، الجمعة، باب الطيب والسواك يوم الجمعة، ح: ۸۴۶ من حديث عبدالله بن وهب به.

345. Aws bin Aws Ath-Thaqafī narrated: “I heard the Messenger of Allāh ﷺ say: ‘Whoever *Ghassala* (washes) on Friday, and *Ightasal* (performs *Ghusl*), and strived to come early and reached (the *Masjid*) early, and walks, and does not ride (an animal), and sits close to the *Imām*, and listens intently, and does not distract (others from

۳۴۵ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْجَرَجَرَانِيُّ حَبِيبِي: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ الْأَوْزَاعِيِّ: حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ: حَدَّثَنِي أَبُو الْأَشْعَثِ الصَّنْعَانِيُّ: حَدَّثَنِي أَوْسُ بْنُ أَوْسِ التَّفَفِيُّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ غَسَلَ يَوْمَ الْجُمُعَةِ وَاغْتَسَلَ ثُمَّ

listening), then for every step (he takes), he will be rewarded an entire year's reward — its fasting and its praying.” (*Ṣaḥīh*)

بَكَرَ وَابْتَكَرَ وَمَشَى، وَلَمْ يَرْكَبْ، وَدَنَا مِنَ
الإمام فَاسْتَمَعَ وَلَمْ يَلْغُ، كَانَ لَهُ بِكُلِّ خُطْوَةٍ
عَمَلٌ سَنَةٍ أَجْرُ صِيَامِهَا وَقِيَامِهَا.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في الغسل يوم الجمعة، ح: ١٠٨٧ من حديث عبدالله بن المبارك به وصححه ابن خزيمة، ح: ١٧٦٧ وابن حبان، ح: ٥٥٩ والحاكم على شرط الشيخين: ٣٨١/١، ٣٨٢ ووافقه الذهبي، وله طريق آخر عند الترمذي، ح: ٤٩٦ وحسنه.

Comments:

There is a difference of opinion about the precise interpretation of this sentence. See nos. 349 and 350. It has been translated according to one of the more general interpretations, and Allāh knows best. After no. 496, At-Tirmidhī said: "Regarding this *Ḥadīth*, Maḥmūd (one of the narrators) said: Wakī' said: "Whoever performs *Ghusl*" refers to him; "and bathes completely" refers to his wife.' 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*. Ibn Al-Mubārak is one of the narrators in no, 1087 of *Ibn Mājah*, as well as this narration (345) of Abū Dāwūd, while it is Wakī' in no. 496 of *At-Tirmidhī*. These two views reported by *At-Tirmidhī* are the most popular. In *Tuḥfat Al-Aḥwadhī*, Al-Mubārakpūrī preferred the second view, that of Ibn Al-Mubārak, while in his notes on *Ibn Mājah*, As-Sindī quoted As-Suyūṭī's view, which elaborated on the first view, that of Wakī'. Most of them say that "Goes early, arriving early" means at the early time for the prayer, and early for the *Khuṭbah*.

346. (There is another chain) From Aws Ath-Thaqafī, from the Messenger of Allāh ﷺ that he said: "Whoever washes (*Ghassala*) his head and *Ightasal* (performs *Ghusl*) on Friday..." and the rest is the same (as no. 345). (*Ṣaḥīh*)

٣٤٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
اللَّيْثُ عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي
هَلَالٍ، عَنْ عَبَادَةَ بْنِ نُسَيْبٍ، عَنْ أَوْسِ الثَّقَفِيِّ
عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَنْ غَسَلَ رَأْسَهُ
يَوْمَ الْجُمُعَةِ وَاغْتَسَلَ» وَسَاقَ نَحْوَهُ.

تخريج: [إسناده صحيح] انظر الحديث السابق.

347. ‘Abdullāh bin ‘Amr bin Al-‘Ās reported that the Prophet ﷺ said: "Whoever performed *Ghusl* on Friday, and applied some of his wife's perfume — if she had any — and wore some of his good clothes,

٣٤٧ - حَدَّثَنَا ابْنُ أَبِي عَقِيلٍ وَمُحَمَّدُ بْنُ
سَلَمَةَ الْمِصْرِيُّانِ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ:
ابْنُ أَبِي عَقِيلٍ قَالَ: أَخْبَرَنِي أُسَامَةُ يَعْنِي ابْنَ
زَيْدٍ، عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ

then did not step over people's necks, and did not distract (others) from listening to the admonition (of the *Imām*), then this will be an expiation for whatever occurred between them (the two Fridays). And whoever distracted, and walked over people's necks, then this will count as *Zuhr* for him." (*Hasan*)

عَبْدُ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَمَسَّ مِنْ طَيْبِ امْرَأَتِهِ - إِنْ كَانَ لَهَا - وَلَبَسَ مِنْ صَالِحِ ثِيَابِهِ ثُمَّ لَمْ يَتَخَطَّ رِقَابَ النَّاسِ وَلَمْ يَلْغُ عِنْدَ الْمَوْعِظَةِ، كَانَتْ كَفَّارَةً لِمَا بَيْنَهُمَا، وَمَنْ لَغَا وَتَخَطَّى رِقَابَ النَّاسِ كَانَتْ لَهُ ظُهُرًا».

تخريج: [إسناده حسن] أخرجه البيهقي: ٢٣١/٣ من حديث أبي داود به، وصححه ابن خزيمة، ح: ١٨١٠.

348. It was reported from 'Abdullāh bin Az-Zubair, from 'Āishah that she narrated to him: "The Prophet ﷺ would perform *Ghusl* for four (matters): From sexual impurity, and on Friday, and due to cupping, and from washing a dead body." (*Hasan*)

٣٤٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا زَكَرِيَّا: حَدَّثَنَا مُضْعَبُ بْنُ شَيْبَةَ عَنْ طَلْقِ بْنِ حَبِيبِ الْعَنْزِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّهَا حَدَّثَتْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يَغْتَسِلُ مِنْ أَرْبَعٍ: مِنَ الْجَنَابَةِ وَيَوْمَ الْجُمُعَةِ وَمِنْ الْحِجَامَةِ وَمِنْ غَسْلِ الْمَيِّتِ.

تخريج: [إسناده حسن] أخرجه أحمد: ١٥٢/٦ من حديث مصعب بن شيبة به وصححه ابن خزيمة، ح: ٢٥٦.

349. 'Alī bin Ḥawshab said: "I asked Makhūl the meaning of the phrase: '...washes (*Ghassala*) and *Ightasal* (performs *Ghusl*),' and he said: '(This means) washing his head and body.'" (*Ṣaḥīh*)

٣٤٩ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدِ الدَّمَشْقِيِّ: حَدَّثَنَا مَرْوَانُ: حَدَّثَنَا عَلِيُّ بْنُ حَوْشَبٍ قَالَ: سَأَلْتُ مَكْحُولًا عَنْ هَذَا الْقَوْلِ: «غَسَلَ وَاعْتَسَلَ» قَالَ: غَسَلَ رَأْسَهُ وَجَسَدَهُ.

تخريج: [إسناده صحيح] أخرجه البيهقي في شعب الإيمان، ح: ٢٩٨٩ من حديث أبي داود به.

350. It was reported from Abū Mus-hir, from Sa'eed bin 'Abdul-'Azīz regarding: "...washes

٣٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الدَّمَشْقِيِّ: حَدَّثَنَا أَبُو مُسَهِّرٍ عَنْ سَعِيدِ بْنِ

(*Ghassala*) and *Ightasal* (performs *Ghusl*)..." — Sa'eed said: "Washes his head and his body." (*Ṣaḥīḥ*)

عَبْدُ الْعَزِيزِ فِي «عَسَلٌ وَاعْتَسَلٌ» قَالَ: قَالَ سَعِيدٌ: عَسَلٌ رَأْسُهُ وَعَسَلٌ جَسَدُهُ.

تخریج: [إسناده صحيح] أخرجه البيهقي في شعب الإيمان، ح: ٢٩٨٩ من حديث أبي داود به.

Comments:

They interpreted it this way, and some of them explained it: "Because the 'Arabs used to have long hair."

351. Abū Hurairah reported that the Messenger of Allāh ﷺ said: "Whoever performs *Ghusl* on Friday, the *Ghusl* of sexual impurity, then goes (to the *Masjid*), it is as if he has offered (as sacrifice) a camel. And whoever goes during the second hour, it is as if he has offered (as sacrifice) a cow. And whoever goes during the third hour, it is as if he has offered (as sacrifice) a horned sheep. And whoever goes during the fourth hour, it is as if he has offered (as sacrifice) a hen. And whoever goes during the fifth hour, it is as if he has offered (as sacrifice) an egg. And when the *Imām* comes out, the angels come in order to listen to the remembrance." (*Ṣaḥīḥ*)

٣٥١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اعْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقْرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبِشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ».

تخریج: أخرجه البخاري، الجمعة، باب فضل الجمعة، ح: ٨٨١ ومسلم، الجمعة، باب الطيب والسواك يوم الجمعة، ح: ٨٥٠ من حديث مالك به وهو في الموطأ (يحيى): ١٠١/١ وقوله: "غسل الجنابة" أي غسلًا كغسل الجنابة، قاله الحافظ في فتح الباري: ٣٦٦/٢ نحوه وحديث عبدالرزاق، ح: ٥٥٦٥ يؤيده.

Comments:

Even though it is correct that they attended the Friday prayer, those who come after the *Khaṭīb* begins the *Khuṭbah* will have less of a reward. According to similar and more detailed versions of this *Ḥadīth*, the Angels close their records after the *Imām* appears to start the *Khuṭbah* (see. No. 1986 of *Ṣaḥīḥ Muslim*). It should be noted that the example of an egg is given here only to explain the reward that one gets for offering a camel, a cow, etc. It does not mean that an egg can be offered as a sacrifice.

Chapter 128. The Permissibility Of Not Performing *Ghusl* On Friday

352. 'Aishah said: "People used to work for themselves, and would come back to the Friday prayers in the same state (as they would be in their work). So it was said to them: 'If only you were to perform *Ghusl*.'" (*Sahih*)

تخریج: أخرجه البخاري، الجمعة، باب وقت الجمعة إذا زالت الشمس، ح: ٩٠٣ ومسلم، الجمعة، باب وجوب غسل الجمعة على كل بالغ... إلخ، ح: ٨٤٧ من حديث يحيى بن سعيد الأنصاري به.

353. 'Ikrimah reported that a group of people came to Ibn 'Abbās from Al-'Irāq. They said: "O Ibn 'Abbās, do you think that *Ghusl* on Friday is obligatory?" He replied: "No, but it is purer and better for the one who performs *Ghusl*. And whoever does not perform *Ghusl*, then it is not obligatory for him. And I will inform you how (this) *Ghusl* started. People used to work hard; they would wear wool garments, and work with their backs (meaning, manual labor). And their *Masjid* was small, with a low roof, made out of palm-leaves. One day, the Messenger of Allāh ﷺ came out on a hot day, and people were sweating in their wool garments, until the stench from them harmed (disturbed and distracted) others. When the Messenger of Allāh ﷺ smelt this odor, he said: 'O people! When this day arrives, then perform *Ghusl*, and let everyone of you apply the best oil and

(المعجم ١٢٨) - بَابُ الرُّحْصَةِ فِي تَرْكِ الْغُسْلِ يَوْمَ الْجُمُعَةِ (التحفة ١٣٠)

٣٥٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ

زَيْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّاسُ مَهَانَ أَنْفُسِهِمْ فَيُرْوْحُونَ إِلَى الْجُمُعَةِ بَهَيْتَتِهِمْ، فَقِيلَ لَهُمْ: لَوْ اغْتَسَلْتُمْ.

٣٥٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا

عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ: أَنَّ نَاسًا مِنْ أَهْلِ الْعِرَاقِ جَاءُوا وَقَالُوا: يَا ابْنَ عَبَّاسِ! أَتَرَى الْغُسْلَ يَوْمَ الْجُمُعَةِ وَاجِبًا؟ قَالَ: لَا. وَلَكِنَّهُ أَظْهَرَ وَخَيْرٌ لِمَنْ اغْتَسَلَ وَمَنْ لَمْ يَغْتَسِلْ فَلَيْسَ عَلَيْهِ بِوَاجِبٍ، وَسَأَخْبِرُكُمْ كَيْفَ بَدَأَ الْغُسْلُ: كَانَ النَّاسُ مَجْهُودِينَ، يَلْبَسُونَ الصُّوفَ وَيَعْمَلُونَ عَلَى ظُهُورِهِمْ، وَكَانَ مَسْجِدُهُمْ ضَيِّقًا مُقَارِبَ الشَّقْفِ، إِنَّمَا هُوَ عَرِيشٌ. فَخَرَجَ رَسُولُ اللَّهِ ﷺ فِي يَوْمٍ حَارٍّ وَعَرِقَ النَّاسُ فِي ذَلِكَ الصُّوفِ حَتَّى تَارَتْ مِنْهُمْ رِيَّاحٌ، آذَى بِذَلِكَ بَعْضُهُمْ بَعْضًا، فَلَمَّا وَجَدَ رَسُولُ اللَّهِ ﷺ تِلْكَ الرَّيْحَ قَالَ: «أَيُّهَا النَّاسُ! إِذَا كَانَ هَذَا الْيَوْمُ فَاعْتَسِلُوا وَلِيَمَسَّ أَحَدُكُمْ أَفْضَلَ مَا يَجِدُ مِنْ دُهْنِهِ وَطَبِيبِهِ». قَالَ ابْنُ عَبَّاسٍ: ثُمَّ جَاءَ اللَّهُ تَعَالَى ذِكْرُهُ بِالْخَيْرِ

fragrance that he has.” Then Ibn ‘Abbās said: “After this, Allāh, Exalted is His remembrance, blessed (the Muslims) with much good, and so they wore other than wool, and did not have to work (themselves), and their *Masjid* was expanded. So the matter which used to trouble them, of (the stench) from their sweat, was removed.” (*Hasan*)

وَلَبِسُوا غَيْرَ الصُّوفِ وَكُفُوا الْعَمَلَ وَوَسَّعَ مَسْجِدَهُمْ وَذَهَبَ بَعْضُ الَّذِي كَانَ يُؤْذِي بَعْضُهُمْ بَعْضًا مِنَ الْعَرَقِ.

تخريج: [حسن] أخرجه أحمد: ٢٦٨/١ من حديث عمرو بن أبي عمرو به ورواه البيهقي: ١/٢٩٥ من حديث أبي داود به وصححه ابن خزيمة، ح: ١٧٥٥ والحاكم على شرط البخاري: ١/٢٨٠، ٢٨١ ووافقه الذهبي (!) وحسنه الحافظ في الفتح: ٣٦٢/٢.

Comments:

These narrations are proof for the majority, those who say that *Ghusl* for the Friday prayer is recommended, and more virtuous, but not absolutely obligatory. In the explanation of Ibn ‘Abbās, the causes of the order to perform *Ghusl* are explained in detail, making it the most complete and comprehensive means of *Fiqh* (understanding) of this topic, and harmonizing all of the narrations related to it. Since he said: "I will inform you how (this) *Ghusl* started..." and, that on this occasion, Allāh’s Messenger ﷺ said: "O people! When this day arrives, then perform *Ghusl*..." So Ibn ‘Abbās is one of those who reported the order to perform *Ghusl* on Friday. Scholars consider the explanation of the circumstances surrounding a *Hadīth*, as they consider the explanation of the circumstances of the revelation of a Verse of the Qur’ān — as well as the interpretation of a Companion who narrated the *Hadīth* — among the safest means of attaining *Fiqh* from the text.

354. Samurah reported that the Messenger of Allāh ﷺ said: “Whoever performs *Wuḍū’* on Friday, then that is sufficient and acceptable, and whoever performs *Ghusl* then that is more virtuous.” (*Hasan*)

٣٥٤ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا هَمَامٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ فِيهَا وَنَعِمَتْ، وَمَنْ اغْتَسَلَ فَهُوَ أَفْضَلُ».

تخريج: [حسن] أخرجه الترمذي، الجمعة، باب ما جاء في الوضوء يوم الجمعة، ح: ٤٩٧ والنسائي، ح: ١٣٨١ من حديث قتادة به وقال الترمذي: "حسن".

Chapter 129. A Person Accepts Islam, And Is Ordered To Perform *Ghusl*

(المعجم ١٢٩) - بَابُ الرَّجُلِ يُسَلِّمُ
فَيُؤَمِّرُ بِالْغُسْلِ (التحفة ١٣١)

355. Qais bin ‘Āṣim narrated: “I came to the Prophet ﷺ, desiring (to accept) Islam. So he commanded me to perform *Ghusl* with water and *Sidr*.” (*Ṣaḥīh*)

٣٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا الْأَعْرُ عَنْ خَلِيفَةَ بْنِ حُصَيْنٍ، عَنْ جَدِّهِ قَيْسِ بْنِ عَاصِمٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أُرِيدُ الْإِسْلَامَ فَأَمَرَنِي أَنْ أَعْتَسِلَ بِمَاءٍ وَسِدْرٍ.

تخریج: [صحيح] أخرجه الترمذي، الجمعة، باب ما ذكر في الاغتسال عند ما يسلم الرجل، ح: ٦٠٥، والنسائي، ح: ١٨٨ من حديث سفیان الثوري به وقال الترمذي: "حسن" وصححه ابن خزيمة، ح: ٢٥٤، ٢٥٥ وابن حبان، ح: ٢٣١ وابن الجارود، ح: ١٤ وغيرهم وسنده حسن وللحديث شواهد.

356. It was reported from Ibn Juraij who said: “I was informed from ‘Uthaim bin Kulaib, from his father, from his grandfather, that he came to the Prophet ﷺ and said: “I have accepted Islam.” So the Prophet ﷺ told him: “Remove from yourself the hair of disbelief,” it was said: (meaning) shave it off. He said:^[1] “Another one informed me that the Prophet ﷺ said to another one with him: ‘Remove from yourself the hair of disbelief, and (get yourself) circumcised.’”^[2] (*Da‘īf*)

٣٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرْتُ عَنْ عُثَيْمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّهُ جَاءَ النَّبِيَّ ﷺ فَقَالَ: قَدْ أَسْلَمْتُ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَلْقِ عَنكَ شَعْرَ الْكُفْرِ» يَقُولُ: أَحْلِقْ. قَالَ: وَأَخْبَرَنِي آخَرَ أَنَّ النَّبِيَّ ﷺ قَالَ لِآخَرَ مَعَهُ: «أَلْقِ عَنكَ شَعْرَ الْكُفْرِ وَاحْتَتِنْ».

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤١٥/٣ عن عبدالرزاق به وهو في المصنف له: ٦/١٠، ح: ٩٨٣٥ وسنده ضعيف، انظر التلخيص الحبير: ٨٢/٤ وللحديث شاهدان ضعيفان.

[1] According to the author of ‘*Awn Al-Ma‘būd* the speaker here is the father of ‘Uthaim, but it is also possible it was Ibn Juraij, since he did not name the person he heard it from, saying only: “I was informed from ‘Uthaim” meaning: “Someone told me, reporting it from ‘Uthaim.” And it is said by some of the *Huffāz* that the person Ibn Juraij heard this from was Ibrāhīm bin Muhammad bin Abī Yahyā.

[2] They say the meaning of “the hair of disbelief,” is a specific area of their hair which their people wore as a trait to distinguish them, never cutting it, and that the order was to shave that off, or to shave all of the hair because of that.

Comments:

A person who accepts Islam should perform *Ghushl*. After accepting Islam, dress and hair style which resembles the disbelievers should be removed. It is not allowed to imitate the dress and hair style of the disbelievers. The scholars have explained that the meaning of "the hair of disbelief" refers to a hair style indicative of a disbeliever. Circumcision is one of the signs of Islam and the Prophet ﷺ ordered circumcision. Circumcision is an obligation upon males after accepting Islam.

Chapter 130. A Woman Washes Her Garment That She Wears During Her Menses [To Pray In]

357. Mu'adhah said: "I asked 'Āishah about the menstruating woman whose garment was touched by blood. She said: 'She should wash it, then if its traces are still left, let her change it (the spot) with (something) yellowish in color. And I used to menstruate during the time of the Messenger of Allāh ﷺ three times without washing my garment.'" (*Hasan*)

(المعجم ١٣٠) - بَابُ الْمَرْأَةِ تَغْسِلُ ثَوْبَهَا الَّذِي تَلْبَسُهُ فِي حَيْضِهَا
(التحفة ١٣٢)

٣٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنِي أَبِي: حَدَّثَنِي أُمُّ الْحَسَنِ - يَعْنِي جَدَّةَ أَبِي بَكْرٍ الْعَدَوِيِّ - عَنْ مُعَاذَةَ قَالَتْ: سَأَلْتُ عَائِشَةَ عَنِ الْحَائِضِ يُصِيبُ ثَوْبَهَا الدَّمَ. قَالَتْ: تَغْسِلُهُ فَإِنْ لَمْ يَذْهَبْ أَنْزَهُ فَلْتُغَيِّرَهُ بِشَيْءٍ مِنْ صُفْرَةٍ. قَالَتْ: وَلَقَدْ كُنْتُ أَحِيضُ عِنْدَ رَسُولِ اللَّهِ ﷺ ثَلَاثَ حِيضٍ جَمِيعًا لَا أَغْسِلُ لِي ثَوْبًا.

تخریج: [حسن] أخرجه أحمد: ٢٥٠/٦ عن عبد الصمد بن عبد الوارث به وسنده ضعيف * أم الحسن لا يعرف حالها (تقريب) وللحديث شواهد.

Comments:

She did not always have to wash the garment because it did not have menstrual blood on it in every case. This is a proof that if the blood does not touch the clothes, there is no need to wash them. Similarly the sweat and saliva of a menstruating woman is not impure.

358. 'Āishah said: "We would only have one garment, in which we would menstruate. If some blood fell on it, we would moisten (the area) with our saliva, then we would scratch it off with our nails while it was wet with saliva." (*Sahih*)

٣٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ قَالَ: سَمِعْتُ الْحَسَنَ يَعْنِي ابْنَ مُسْلِمٍ، يَذْكُرُ عَنْ مُجَاهِدٍ قَالَ: قَالَتْ عَائِشَةُ: مَا كَانَ لِأَحَدَانَا إِلَّا ثَوْبٌ وَاحِدٌ تَحِيضُ فِيهِ، فَإِذَا أَصَابَهُ شَيْءٌ مِنْ دَمٍ بَلَّئِهِ بِرَيْقِهَا ثُمَّ قَصَعْتُهُ بِرَيْقِهَا.

تخریج: [إسناده صحيح] أخرجه البيهقي: ٤٠٥/٢ من حديث أبي داود به ورواه البخاري، ح: ٣١٢ من طريق آخر عن مجاهد به.

Comments:

Considering all of the narrations from ‘Aishah, and the wording of this narration, it is apparent that she would do this to the garment during menstruation, and also wash it later, meaning, after her menses had ended, this is explained by Al-Hāfiz Ibn Hajar in his comments on this *Hadīth* in *Ṣaḥīḥ Al-Bukhārī* no. 312.

359. Bakkār bin Yaḥyā narrated from his grandmother, that she said: “I visited Umm Salamah, and a woman from the Quraish asked her about praying in the garment that she had her menses in. Umm Salamah said: ‘We would be in our menses during the time of the Messenger of Allāh ﷺ, so we would wait during the days of our menses (i.e., would not offer prayers), then become pure. We would then look at the garment we had menstruated in. If there was any blood on it, we would wash it and pray in it. And if nothing had affected it, we would leave it, and the fact (that we had our menses in it) would not prevent us from praying in it. As for the woman who has her hair done — and some of us would have our hair done^[1]

— then while performing *Ghusl*, she would not undo that. Instead, she would pour over her head three fistfuls (of water), until, when she thought that the water had reached the roots of the hair, she would rub it. Then she would pour water over the entire body.’”

(*Da‘īf*)

تخریج: [إسناده ضعيف] انفرد به أبو داود * بكار مجهول الحال، وجدته: لم أعرفها.

٣٥٩ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ: أَخْبَرَنَا بَكَّارُ ابْنُ يَحْيَى: حَدَّثَنِي جَدَّتِي قَالَتْ: دَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَسَأَلْتُهَا امْرَأَةً مِنْ قُرَيْشٍ عَنِ الصَّلَاةِ فِي ثَوْبِ الْحَائِضِ، فَقَالَتْ أُمُّ سَلَمَةَ: قَدْ كَانَ يُصِيبُنَا الْحَيْضُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَتَلَبُّتُ إِحْدَانَا أَيَّامَ حَيْضِهَا ثُمَّ تَطْهُرُ فَتَنْظُرُ الثَّوْبَ الَّذِي كَانَتْ تَقْلَبُ فِيهِ، فَإِنْ أَصَابَهُ دَمٌ غَسَلْنَاهُ وَصَلَّيْنَا فِيهِ، وَإِنْ لَمْ يَكُنْ أَصَابَهُ شَيْءٌ تَرَكَنَاهُ وَلَمْ يَمْنَعْنَا ذَلِكَ أَنْ نُصَلِّيَ فِيهِ. وَأَمَّا الْمُتَشَبِّهَةُ فَكَانَتْ إِحْدَانَا تَكُونُ مُتَشَبِّهَةً، فَإِذَا اغْتَسَلَتْ لَمْ تَقْضِ ذَلِكَ وَلَكِنَّهَا تَحْفَنُ عَلَى رَأْسِهَا ثَلَاثَ حَفَنَاتٍ، فَإِذَا رَأَتْ الْبَلَّلَ فِي أَصُولِ الشَّعْرِ ذَلِكَ ثُمَّ أَفَاضَتْ عَلَى سَائِرِ جَسَدِهَا.

[1] Meaning braided or plaited or similar to that of some type of style.

360. Asmā' bint Abī Bakr said: "I heard a woman ask the Messenger of Allāh ﷺ: 'What should one of us do with our garments after we become purified (after menses); should we pray in it?' He said: 'She should look (at it), and if she sees some blood, let her scratch it off with some water, and sprinkle water on (the place) which she does not see (blood). Then she can pray in it.'" (*Hasan*)

٣٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّقِيلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: سَمِعْتُ امْرَأَةً تَسْأَلُ رَسُولَ اللَّهِ ﷺ كَيْفَ تَصْنَعُ إِحْدَانًا يَتَوْبَهَا إِذَا رَأَتْ الطُّهْرَ، أَتُصَلِّي فِيهِ؟ قَالَ: «تَنْظُرُ فَإِنْ رَأَتْ فِيهِ دَمًا فَلْتَقْرُضْهُ بِشَيْءٍ مِنْ مَاءٍ وَلْتَنْضَحْ مَا لَمْ تَرَ وَتُصَلِّي فِيهِ».

تخریج: [إسناده حسن] أخرجه الدارمي، ح: ٧٧٨ من حديث ابن إسحاق به وصرح بالسماع وصححه ابن خزيمة، ح: ٢٧٦ وانظر الحديث الآتي.

361. (There is another chain) Asmā' bint Abī Bakr said: "A woman asked the Messenger of Allāh ﷺ: 'O Messenger of Allāh! What should we do if one (of our) garments is tarnished with blood?' He said: 'If one of you is afflicted with menstrual blood, let her scratch it off, then sprinkle water on it, and pray (in it).'" (*Sahih*)

٣٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا قَالَتْ: سَأَلْتُ امْرَأَةً رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِحْدَانًا إِذَا أَصَابَتْ تَوْبَهَا الدَّمُ مِنَ الْحَيْضَةِ كَيْفَ تَصْنَعُ؟ قَالَ: «إِذَا أَصَابَ إِحْدَاكُنَّ الدَّمُ مِنَ الْحَيْضِ فَلْتَقْرُضْهُ ثُمَّ لْتَنْضَحْهُ بِالْمَاءِ ثُمَّ لْتُصَلِّي».

تخریج: أخرجه البخاري، الحيض، باب غسل دم المحيض، ح: ٣٠٧ ومسلم، الطهارة، باب نجاسة الدم وكيفية غسله، ح: ٢٩١ من حديث مالك به وهو في الموطأ (رواية عبدالرحمن بن القاسم)، ح: ٤٨٠ (ورواية أبي مصعب: ٦٦/١، ح: ١٦٦) ووقع في رواية يحيى: ٦٠/١، ٦١ وهم لا شك فيه انظر التمهيد: ٢٢٩/٢٢.

362. (There is another chain) for this (*Hadith* no. 362) [with its meaning] but they (the two narrators) said in it: "Let her scrape it,^[1] then scratch it (with

٣٦٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادٌ: وَحَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ؛ ح: وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: أَخْبَرَنَا

[1] Some of the linguists say that the difference between the two is that *Al-Hatt* means to scrape it with a stone or a piece of wood or the like, while *Al-Qaras* means to scratch it with the fingers, or the nails and rub it and pour water on it until its traces are gone.

her nails) and water, then splash water on it.” (*Ṣaḥīḥ*)

حَمَادٌ يَعْنِي ابْنَ سَلَمَةَ، عَنْ هِشَامٍ بِهِذَا
[المعنى] قَالَا: «حُتِّيهِ ثُمَّ أَفْرِصِيهِ بِالْمَاءِ ثُمَّ
أَنْضِجِيهِ».

تخریج: [إسناده صحيح] أخرجه النسائي، الحيز، باب دم الحيض يصيب الثوب، ح: ٣٩٤ من حديث حماد بن سلمة به وله طريق آخر عند الترمذي، ح: ١٣٨ عن هشام بن عروة به وقال: "حسن صحيح".

363. Umm Qais bint Miḥṣan reported: "I asked the Prophet ﷺ about menstrual blood that falls on the garment. He said: 'Scratch it with a stick, and wash it with water and *Sidr*.'" (*Ṣaḥīḥ*)

٣٦٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى يَعْنِي
ابْنَ سَعِيدِ الْقَطَّانَ، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي
ثَابِتُ الْحَدَّادُ: حَدَّثَنِي عَدِيُّ بْنُ دِينَارٍ قَالَ:
سَمِعْتُ أُمَّ قَيْسِ بِنْتِ مِحْصَنٍ تَقُولُ: سَأَلْتُ
النَّبِيَّ ﷺ عَنْ دَمِ الْحَيْضِ يَكُونُ فِي الثَّوْبِ؟
قَالَ: «حُكِّيهِ بِضَلَعٍ وَأَغْسِلِيهِ بِمَاءٍ وَسِيدِرٍ».

تخریج: [إسناده صحيح] أخرجه ابن ماجه، الطهارة، باب: في ما جاء في دم الحيض يصيب الثوب، ح: ٦٢٨ والنسائي، ح: ٣٩٥ من حديث يحيى القطان به وصححه ابن خزيمة، ح: ٢٧٧ وابن حبان، ح: ٢٣٥.

364. ‘Āishah said: "One of us would have (only one) *Dir*^[1] in which she would have her menses, and become sexually impure. If she were to see a drop of blood on it, she would scratch it off with her saliva." (*Da‘if*)

٣٦٤ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ
ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ
قَالَتْ: قَدْ كَانَ يَكُونُ لِأَخْدَانَا الدَّرْعُ فِيهِ
تَحْيِضٌ وَفِيهِ تُصِيبُهَا الْجَنَابَةُ ثُمَّ تَرَى فِيهِ قَطْرَةً
مِنْ دَمٍ فَتَقْضَعُهُ بِرِيْقِهَا.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ١٤/١ من حديث أبي داود به وللحديث شواهد * ابن أبي نجيح مدلس، وعنن.

365. Abū Hurairah reported that Khawlah bint Yasār came to the Prophet ﷺ and said: "O Messenger of Allāh! I only have one garment, and I have my menses in it. What should I do?"

٣٦٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ
لَهِيَعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِيسَى بْنِ
طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ حَوْلَةَ بِنْتَ يَسَارٍ
أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّهُ لَيْسَ

[1] A woman's *Qamis*, or long shirt.

He said: "Once you become pure again, wash it and pray in it." She said: "What if the blood does not disappear?" He replied: "It is sufficient for you that you wash the blood, and its (remaining) traces will not harm you." (*Hasan*)

لِي إِلَّا تَوْبٌ وَاحِدٌ وَأَنَا أَحْيَضُ فِيهِ فَكَيْفَ أَضَعُّ؟ قَالَ: «إِذَا طَهَّرْتَ فَأَغْسِلِيهِ ثُمَّ صَلِّي فِيهِ». فَقَالَتْ: فَإِنْ لَمْ يَخْرُجِ الدَّمُ؟ قَالَ: «يَكْفِيكَ غَسْلُ الدَّمِ وَلَا يَضُرُّكَ أَثَرُهُ».

تخریج: [حسن] أخرجه أحمد: ۳۸۰/۲ عن قتيبة به وابن لهيعة صرح بالسمع عند البيهقي: ۴۰۸/۲ ورواه عنه عبدالله بن وهب وغيره وللحديث طريق آخر عند أحمد: ۳۶۴/۲.

Chapter 131. Praying In A Garment In Which He Has Engaged In Intercourse

(المعجم ۱۳۱) - بَابُ الصَّلَاةِ فِي الثَّوْبِ الَّذِي يُصِيبُ أَهْلَهُ فِيهِ (التحفة ۱۳۳)

366. Mu'āwiyah bin Abī Sufyān asked his sister: Umm Ḥabībah, the wife of the Prophet ﷺ: "Did the Messenger of Allāh ﷺ pray in the garment in which he engaged in intercourse?" She replied: "Yes, if he did not see anything harmful on it." (*Sahih*)

۳۶۶ - حَدَّثَنَا عَيْسَى بْنُ حَمَادٍ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سُؤَيْدِ بْنِ قَيْسٍ، عَنْ مُعَاوِيَةَ بْنِ حُدَيْجٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنَّهُ سَأَلَ أُخْتَهُ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي الثَّوْبِ الَّذِي يُجَامِعُهَا فِيهِ؟ فَقَالَتْ: نَعَمْ إِذَا لَمْ يَرَ فِيهِ أَدَى.

تخریج: [إسناده صحيح] أخرجه النسائي، الطهارة، باب المني يصيب الثوب، ح: ۲۹۵ عن عيسى بن حماد به ورواه ابن ماجه، ح: ۵۴۰ وصححه ابن خزيمة، ح: ۷۷۶ وابن حبان، ح: ۲۳۷.

Comments:

Meaning, the garments, sheets, or blankets of women, do not become impure during their menstruating period if no menstrual blood is present on them.

Chapter 132. Praying In Women's *Shu'ur*^[1] (Garments)

(المعجم ۱۳۲) - بَابُ الصَّلَاةِ فِي شَعْرٍ النِّسَاءِ (التحفة ۱۳۴)

367. It was reported from Muḥammad bin Sīrīn, from

۳۶۷ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَشْعَثُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ،

[1] *Shu'ur* is the plural of *Shi'ar*; it is a garment that covers the body, and they say that the meaning here is an *Izār* or the like.

‘Abdullāh bin Shaqīq, from ‘Āishah who said: “The Messenger of Allāh ﷺ would not pray in our garments” or: “our blankets” ‘Ubaidullāh (one of the narrators) said: “My father was in doubt.”^[1] (*Sahih*)

عن عبد الله بن شقيق، عن عائشة قالت: كَانَ رَسُولُ اللَّهِ ﷺ لَا يُصَلِّي فِي شِعْرِنَا أَوْ لِحْفِنَا قَالَ عُبَيْدُ اللَّهِ: شَكَّ أَبِي.

تخريج: [إسناده صحيح] أخرجه الترمذي، الجمعة، باب: في كراهية الصلاة في لحف النساء، ح: ٦٠٠ والنسائي، ح: ٥٣٦٨ من حديث الأشعث به وقال الترمذي: "حسن صحيح" ووصحه الحاكم على شرط الشيخين: ٢٥٢/١ ووافقه الذهبي، ويأتي: ٦٤٥.

368. It was reported from Hammād, from Hishām, from Ibn Sirīn, from ‘Āishah: “The Prophet ﷺ would not pray in our wraps.”^[2] Hammād said: “I heard Sa‘eed bin Abī Ṣadaqah say: ‘I asked Muḥammad (Ibn Sirīn) about it, but he did not narrate it to me. And he said: ‘I heard it a long time ago, and don’t remember who I heard it from. I don’t recall whether the person I heard it from was trustworthy or not, so (do not) ask about it.’” (*Sahih*)

٣٦٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ لَا يُصَلِّي فِي مَلَا حِفْنَا.

قال حماد: وَسَمِعْتُ سَعِيدَ بْنَ أَبِي صَدَقَةَ قَالَ: سَأَلْتُ مُحَمَّدًا عَنْهُ فَلَمْ يُحَدِّثْنِي وَقَالَ: سَمِعْتُهُ مِنْذُ زَمَانٍ، وَلَا أَذْرِي مِمَّنْ سَمِعْتُهُ، وَلَا أَذْرِي أَسَمِعْتُهُ مِنْ ثَبَّتٍ أَوْ لَا، فَسَلُّوا عَنْهُ.

تخريج: [صحيح] أخرجه البيهقي: ٤١٠/٢ من حديث أبي داود به وسنده ضعيف لا تقطاعه والحديث السابق شاهد له.

Chapter 133. Concession In This Regard

(المعجم ١٣٣) - بَابُ الرُّخْصَةِ فِي ذَلِكَ (التحفة ١٣٥)

369. Maimunah narrated that the Prophet ﷺ prayed while there was a *Mirṭ*^[3] on him, and a part of it was on one of his wives who was menstruating. So he was praying

٣٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ سَمِعَهُ مِنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ يُحَدِّثُهُ

[1] This narration appears again under number 645.

[2] The words for blankets in the previous narration and wraps in this narration are from the same root, and are similar in meaning.

[3] A wrapping garment that may be worn by women or men, made of wool or silk or other than that.

while part of it was on him (and part on her). (*Sahih*)

عن مَيْمُونَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى وَعَلَيْهِ مِرْطٌ وَعَلَى بَعْضِ أَزْوَاجِهِ مِنْهُ وَهِيَ حَائِضٌ وَهُوَ يُصَلِّي وَهُوَ عَلَيْهِ.

تخریج: [إسناده صحيح] أخرجه ابن ماجه، الطهارة، باب: في الصلاة في ثوب الحائض، ح: ٦٥٣ من حديث سفيان الثوري به وصححه ابن خزيمة، ح: ٧٦٨ وابن حبان، ح: ٣٥٠ وأصله متفق عليه، البخاري، ح: ٣٣٣ ومسلم، ح: ٥١٣ وانظر الحديث الآتي: ٦٥٦.

370. ‘Aishah narrated: “The Messenger of Allāh ﷺ would pray at night and I would be next to him, and I would be in my menses. I would have a *Mirṭ* over me, and a part of it would be on him.” (*Sahih*)

٣٧٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعُ بْنُ الْجَرَّاحِ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ عُبَيْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِاللَّيْلِ وَأَنَا إِلَى جَنْبِهِ وَأَنَا حَائِضٌ وَعَلَيَّ مِرْطٌ لِي وَعَلَيْهِ بَعْضُهُ.

تخریج: أخرجه مسلم، الصلاة، باب الاعتراض بين يدي المصلي، ح: ٥١٤ من حديث وكيع به.

Comments:

1. There is no contradiction between the narrations of this chapter and those of the previous chapter. The Prophet (ﷺ) usually did not pray in the garments of his wives, but when he was sure that the garments are clean and pure he prayed in them.
2. If a woman is sitting, lying or even sleeping near or in front of where one is praying, there is no harm in it.
3. In the early years of Islam the Muslims were not very well off, and usually a husband and wife had only one blanket for their use. See also number 631.

Chapter 134. A Garment With Seminal Fluid On It

(المعجم ١٣٤) - بَابُ الْأَمْنِيِّ يُصِيبُ
الثَّوْبَ (التحفة ١٣٦)

371. It was reported by Al-Hakam, from Ibrāhīm, from Hammām bin Al-Hārith, that he was at ‘Aishah’s (house), and had a wet-dream. A slave-girl of ‘Aishah’s saw him washing the traces of the seminal fluid off his garment, or (she saw him) washing the garment, so she informed ‘Aishah. ‘Aishah said: “I

٣٧١ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ: أَنَّهُ كَانَ عِنْدَ عَائِشَةَ فَأَحْتَلَمَ فَأَبْصَرْتُهُ جَارِيَةً لِعَائِشَةَ وَهُوَ يَغْسِلُ أَثَرَ الْجَنَابَةِ مِنْ ثَوْبِهِ أَوْ يَغْسِلُ ثَوْبَهُ، فَأَحْبَرَتْ عَائِشَةَ، فَقَالَتْ: لَقَدْ رَأَيْتُنِي وَأَنَا أَفْرُكُهُ مِنْ ثَوْبِ

remember having scratched it off the garment of the Messenger of Allāh ﷺ.” (*Ṣaḥīḥ*)

It was reported by Al-A‘mash just as it was reported by Al-Ḥakam.

تخریج: أخرجه مسلم، الطهارة، باب حكم المنى، ح: ۲۸۸ من حديث إبراهيم النخعي به وزاد الطحاوي في المعاني: ۵۱/۱ "ثم يصلي فيه" وحديث الأعمش رواه مسلم.

372. It was reported by Ḥammād [bin Abī Sulaimān] from Ibrāhīm, from Al-Aswad, that ‘Āishah said: “I would scratch the seminal fluid off the garment of the Messenger of Allāh ﷺ, after which he would pray in it.” (*Ṣaḥīḥ*)

Abū Dāwud said: Mughīrah, Abū Ma’shar, and Wāṣil were in accord with him.

رسول الله ﷺ. ورواه الأعمش كما رواه الأحكم.

۳۷۲ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادُ [بْنِ سَلَمَةَ] عَنْ حَمَّادِ [بْنِ أَبِي سَلِيمَانَ]، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ أَنَّ عَائِشَةَ قَالَتْ: كُنْتُ أَفْرُكُ الْمُنَى مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ فَيُصَلِّي فِيهِ. قَالَ أَبُو دَاوُدَ: وَافَقَهُ مُغِيرَةُ وَأَبُو مَعْشَرٍ وَوَاصِلٌ.

تخریج: [صحیح] أخرجه أحمد: ۱۲۵/۶، ۱۳۶، ۲۱۳ من حديث حماد بن سلمة به ورواه مسلم، ح: ۲۸۸ من حديث إبراهيم النخعي به.

373. It was reported from Sulaimān bin Yasār that he said: “I heard ‘Āishah saying that she would wash the seminal fluid from the garment of the Messenger of Allāh ﷺ.” She said: “Then would see the traces (of the washing) on it.” (*Ṣaḥīḥ*)

۳۷۳ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا زُهَيْرٌ، ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حِسَابِ الْبُصْرِيِّ: حَدَّثَنَا سُلَيْمٌ يَعْنِي ابْنَ أَحْضَرَ، الْمَعْنَى وَالْإِخْبَارُ فِي حَدِيثِ سُلَيْمٍ قَالَا: حَدَّثَنَا عَمْرُو بْنُ مَيْمُونِ بْنِ مِهْرَانَ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يَقُولُ: سَمِعْتُ عَائِشَةَ تَقُولُ: إِنَّهَا كَانَتْ تَغْسِلُ الْمُنَى مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ. قَالَتْ: ثُمَّ أَرَى فِيهِ بُقْعَةً أَوْ بَقْعًا.

تخریج: أخرجه البخاري، الوضوء، باب غسل المنى وفركه وغسل ما يصيب من المرأة، ح: ۲۲۹ ومسلم، الطهارة، باب حكم المنى، ح: ۲۸۹ من حديث عمرو بن ميمون به.

Comments:

If the area is wet it should be washed with water. If it is discovered dry, it should at least be scratched off.

Chapter 135. A Child's Urine Splashes On A Garment

(المعجم ١٣٥) - بَابُ بَوْلِ الصَّبِيِّ
يُصِيبُ الثَّوْبَ (التحفة ١٣٧)

374. Umm Qais bint Miḥṣan narrated that she brought a small son of her, who had not yet begun to eat food, to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ sat him on his lap (or chest),^[1] but he (the child) urinated on his garment. He (the Prophet ﷺ) called from some water and splashed it on the garment, and did not wash it. (*Ṣaḥīḥ*)

٣٧٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَةَ بْنِ مَسْعُودٍ، عَنْ أُمِّ قَيْسِ بِنْتِ مِخْصَنٍ: أَنَّهَا أَتَتْ بَابِنَ لَهَا صَغِيرٍ لَمْ يَأْكُلِ الطَّعَامَ إِلَى رَسُولِ اللَّهِ ﷺ فَأَجْلَسَهُ رَسُولُ اللَّهِ ﷺ فِي حِجْرِهِ، فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ فَنَضَحَهُ وَلَمْ يَغْسِلْهُ.

تخریج: أخرجه البخاري، الوضوء، باب بول الصبيان، ح: ٢٢٣ من حديث مالك به وهو في الموطأ (بيحي): ٦٤/١ (والقنعني، ص: ٩٨، ٩٩) ورواه مسلم، ح: ٢٨٧ من حديث ابن شهاب الزهري به.

375. Lubābah bint Al-Hārith narrated: “Al-Ḥusain bin ‘Alī was with the Messenger of Allāh ﷺ on his lap (or chest), and he urinated on him. I told him (the Prophet ﷺ): ‘Wear another garment, and give me your *Izār* so that I may wash it.’ He said: ‘One needs to wash only for the urine of a girl, a boy, or a girl, or a boy, or a girl, or a boy.’” (*Ḥasan*)

٣٧٥ - حَدَّثَنَا مُسَدَّدُ بْنُ مَسْرُهَيْدٍ وَالرَّبِيعُ ابْنُ نَافِعٍ أَبُو تَوْبَةَ الْمَعْنَى قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ، عَنْ قَابُوسَ، عَنْ لُبَابَةَ بِنْتِ الْحَارِثِ قَالَتْ: كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ فِي حِجْرِ رَسُولِ اللَّهِ ﷺ فَبَالَ عَلَيْهِ، فَقُلْتُ: الْبُسُّ ثَوْبًا وَأَعْطِنِي إِزَارَكَ حَتَّى أَغْسِلَهُ. قَالَ: «إِنَّمَا يُغْسَلُ مِنْ بَوْلِ الْأُنثَى وَيُنْضَحُ مِنْ بَوْلِ الذَّكَرِ».

تخریج: [حسن] أخرجه ابن ماجه، الطهارة، باب ما جاء في بول الصبي الذي لم يمش، ح: ٥٢٢ من حديث أبي الأحوص به وصححه ابن خزيمة، ح: ٢٨٢ والحاكم: ١/١٦٦ ورواه الذهبي وللحديث طرق عند البيهقي: ٢/٤١٥ وغيره.

Comments:

If a suckling baby boy, who does not eat food, urinates on a garment, it is enough to sprinkle water on the soiled area. If the baby girl urinates on the

^[1] Meaning he held him to himself as one does with a baby.

garments, they should be washed, whether they eat food or not, this is the view of the majority of scholars.

376. Abū As-Samḥ narrated: “I used to serve the Prophet ﷺ, so when he wished to perform *Ghusl*, he would say: ‘Turn your back towards me.’ So I would turn around, and shield him with my (body). (Once), Al-Ḥasan, or Al-Ḥusain, was brought to him, and he urinated on his chest. I came to wash it, but he said: ‘The urine of a baby girl is washed, and the urine of a baby boy is sprinkled on.’” (*Sahih*)
(There is another chain): Al-Ḥasan Al-Baṣrī said: “All urine is the same.”

٣٧٦ - حَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى وَعَبَّاسُ ابْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ الْمَعْنَى قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنِي يَحْيَى بْنُ الْوَلِيدِ: حَدَّثَنِي مُجَلُّ بْنُ خَلِيفَةَ: حَدَّثَنِي أَبُو السَّمْحِ قَالَ: كُنْتُ أَخْدُمُ النَّبِيَّ ﷺ، فَكَانَ إِذَا أَرَادَ أَنْ يَغْتَسِلَ قَالَ: «وَلْنِي فَمَاكَ». قَالَ فَأَوْلِيهِ قَفَايَ فَأَسْتُرُهُ بِهِ، فَأَتَيْتَنِي بِحَسَنِ أَوْ حُسَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا فَبَالَ عَلَى صَدْرِهِ، فَجِئْتُ أَغْسِلُهُ، فَقَالَ: «يُغْسَلُ مِنْ بَوْلِ الْجَارِيَةِ وَيُرْسُ مِنْ بَوْلِ الْغُلَامِ».

قال عباس: حدثنا يحيى بن الوليد. قال أبو داود: وهو أبو الزغراء قال هارون بن تميم عن الحسن قال: الأبول كلها سواء.

تخریج: [إسناده صحيح] أخرجه النسائي، الطهارة، باب ذكر الاستنار عند الاغتسال، ح: ٢٢٥ وابن ماجه، ح: ٥٢٦ عن مجاهد بن موسى به مختصراً وصححه ابن خزيمة، ح: ٢٨٣ والمحاكم: ١٦٦/١ ووافقه الذهبي.

377. ‘Alī, may Allāh be pleased with him, said: “The urine of a baby girl is washed, and the urine of a baby boy is sprinkled on, as long as he does not eat food.” (*Sahih*)

٣٧٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبِ ابْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: يُغْسَلُ بَوْلُ الْجَارِيَةِ وَيُنْضَحُ بَوْلُ الْغُلَامِ مَا لَمْ يَطْعَمْ.

تخریج: [صحيح] أخرجه البيهقي: ٤١٥/٢ من حديث أبي داود به ورواه الترمذي، ح: ٦١٠ وابن ماجه، ح: ٥٢٥ من حديث قتادة به وانظر الحديث الآتي، وللحديث شواهد كثيرة.

378. (There is another chain) ‘Alī bin Abī Ṭālib, may Allāh be pleased with him, narrated that Allāh’s Prophet ﷺ said. And he mentioned similarly (as no. 377),

٣٧٨ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ ابْنِ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ

except that he did not mention the phrase: "...as long as he does not eat food." He (one of the narrators) added: "Qatādah said: 'This is only if they both do not eat food. So when they start eating, then the clothes need to be washed.' (*Sahīh*)

ابن أبي طَالِبٍ رَضِيَ اللهُ عَنْهُ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: فَذَكَرَ مَعْنَاهُ، وَلَمْ يَذْكُرْ مَا لَمْ يَطْعَمْ - زَادَ: قَالَ قَتَادَةُ: هَذَا مَا لَمْ يَطْعَمَا الطَّعَامَ فَإِذَا طَعَمَا غُسِلَا جَمِيعًا.

تخریج: [صحيح] أخرجه الترمذي، الصلاة، باب ما ذكر في نضح بول الغلام الرضيع، ح: ٦١٠ وابن ماجه، ح: ٥٢٥ من حديث معاذ بن هشام به وقال الترمذي: "حسن صحيح" وصححه ابن خزيمة، ح: ٢٨٤ وابن حبان، ح: ٢٤٧ والحاكم: ١/١٦٥ ووافقه الذهبي.

379. Al-Ḥasan Al-Baṣrī narrated from his mother that she would see Umm Salamah pour water over the urine of a baby boy, as long as he had not begun to eat food. But if he had been weaned, she would wash it. And she would wash the urine of a baby girl. (*Da'īf*)

٣٧٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَمْرٍو بْنِ أَبِي الْحَجَّاجِ أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ يُوسُفَ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ قَالَتْ: إِنَّهَا أَبْصَرَتْ أُمَّ سَلَمَةَ تُصَبُّ الْمَاءَ عَلَى بَوْلِ الْغُلَامِ مَا لَمْ يَطْعَمْ فَإِذَا طَعِمَ غَسَلْتُهُ، وَكَانَتْ تَغْسِلُ بَوْلَ الْجَارِيَةِ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٤١٦/٢ من حديث أبي داود به وقال: "صحيح" وصححه الحافظ في التلخيص الحبير: ٣٨/١ وللحديث شواهد كثيرة جدًا * الحسن البصري مدلس، وعنعن.

Chapter 136. The Ground Which Has Been (Polluted) With Urine

(المعجم ١٣٦) - بَابُ الْأَرْضِ يُصِيبُهَا الْبَوْلُ (التحفة ١٣٨)

380. Abū Hurairah narrated that a Bedouin entered the *Masjid* while the Messenger of Allāh ﷺ was sitting in it. He prayed two *Rak'ah*, then said: "O Allāh! Have mercy on me and Muḥammad, and do not have mercy on anyone (else) along with us!" So the Prophet ﷺ said: "You have indeed constrained something very wide!" Thereafter, he urinated in a corner of the *Masjid*, so the people rushed

٣٨٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ وَابْنُ عَبْدَةَ فِي آخِرِينَ وَهَذَا لَفْظُ ابْنِ عَبْدَةَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنِ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنِ أَبِي هُرَيْرَةَ: أَنَّ أَعْرَابِيًّا دَخَلَ الْمَسْجِدَ وَرَسُولُ اللهِ ﷺ جَالِسٌ فَصَلَّى - قَالَ ابْنُ عَبْدَةَ - رَكْعَتَيْنِ. ثُمَّ قَالَ: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا. فَقَالَ النَّبِيُّ ﷺ: «لَقَدْ تَحَجَّرَتْ وَاسِعًا» ثُمَّ لَمْ

towards him, but the Prophet ﷺ restrained them, and said: "You have indeed been sent to make things easy, and you have not been sent to make things difficult. Pour over it a bucket of water," or (he said), "...a container of water." (*Sahih*)

يَلْبَثُ أَنْ بَالَ فِي نَاحِيَةِ الْمَسْجِدِ، فَاسْرَعَ النَّاسُ إِلَيْهِ، فَتَهَاوَمَ النَّبِيُّ ﷺ وَقَالَ: «إِنَّمَا بُعِثْتُ مُبَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ، صُبُّوا عَلَيْهِ سَجَلًا مِنْ مَاءٍ»، أَوْ قَالَ: «ذَنْوَبًا مِنْ مَاءٍ».

تخریج: [صحيح] أخرجه الترمذي، الطهارة، باب ما جاء في البول يصيب الأرض، ح: ١٤٧ من حديث سفيان بن عيينة به ورواه الحميدي، ح: ٩٤٤ وصححه ابن الجارود، ح: ١٤١ وابن خزيمة، ح: ٢٩٨ * صرح الزهري بالسماع، ورواه البخاري، ح: ٦٠١ انظر الحديث الآتي برقم: ٨٨٢.

Comments:

If some part of the ground is defiled with urine, it should be cleaned by pouring water upon it. There is no need to excavate any of the area; pouring water upon it is enough. People should be dealt with politely, and with wisdom, and they should be educated, especially in the basic knowledge of faith and religion.

381. ‘Abdullāh bin Ma‘qil bin Muqarrin said: "A Bedouin prayed with the Prophet ﷺ....." and the rest of the story is same (as in no. 380), except that he — meaning the Prophet ﷺ — said: "Take the sand upon which he urinated, and throw it away. Then pour water in its place." (*Da‘if*)

٣٨١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَارِثٍ، قَالَ: سَمِعْتُ عَبْدَ الْمَلِكِ يَعْنِي ابْنَ عُمَيْرٍ، يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ بْنِ مَقْرِنٍ قَالَ: صَلَّى أَعْرَابِيٌّ مَعَ النَّبِيِّ ﷺ بِهَذِهِ الْقِصَّةِ. قَالَ فِيهِ: وَقَالَ - يَعْنِي النَّبِيُّ ﷺ: «خُذُوا مَا بَالَ عَلَيْهِ مِنَ التُّرَابِ فَأَلْقُوهُ وَأَهْرِيقُوا عَلَى مَكَانِهِ مَاءً». قَالَ أَبُو دَاوُدَ: هُوَ مُرْسَلٌ. ابْنُ مَعْقِلٍ لَمْ يُدْرِكِ النَّبِيَّ ﷺ.

Abū Dāwud said: This is *Mursal*, for Ibn Ma‘qil did not see the Prophet ﷺ.

تخریج: [إسناده ضعيف] وأخرجه الدارقطني: ١/١٣٢، ح: ٤٧٣ والبيهقي: ٢/٤٢٨ من حديث أبي داود به وهو في المراسيل لأبي داود، ح: ٣ وللحديث شواهد كثيرة ضعيفة كلها، انظر التلخيص الحبير: ١/٣٧، ح: ٣٢.

Chapter 137. The Earth Becomes Pure When Dry

(المعجم ١٣٧) **بَابُ: فِي طُهُورِ الْأَرْضِ إِذَا يَبَسَتْ** (التحفة ١٣٩)

382. Ibn ‘Umar narrated: "I used to sleep in the *Masjid* during the

٣٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا

time of the Messenger of Allāh ﷺ, and I was a young, single lad. The dogs would urinate, and come in and out of the *Masjid*, and they would not pour any (water) over that.” (*Ṣaḥīh*)

عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ، حَدَّثَنِي حَمْرَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ ابْنُ عُمَرَ: كُنْتُ أَبِيْتُ فِي الْمَسْجِدِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ وَكُنْتُ فَتَى شَابًا عَزَبًا وَكَانَتِ الْكِلَابُ تَبُولُ وَتَقْبَلُ وَتُدْبِرُ فِي الْمَسْجِدِ فَلَمْ يَكُونُوا يَرُشُونَ شَيْئًا مِنْ ذَلِكَ.

تخریج: أخرجه البخاري، الوضوء، باب: إذا شرب الكلب في إناء أحدكم فليغسله سبعًا، ح: ١٧٤ من حديث يونس بن يزيد الأيلي به.

Comments:

Similar is recorded by *Muslim* (no. 6371) *Al-Bukhārī* (no. 174 with an incomplete chain, and a complete chain in no. 1121), and it is among the proofs that a young man or boy may sleep in the *Masjid*, and that the area in which there was any urine on the ground, when it has dried, is pure.

Chapter (...) Impurity That Touches The Hem (Of One's Clothes)

(المعجم ...) - بَابُ الْأَدَى يُصِيبُ الذَّلِيلَ (التحفة ١٤٠)

383. A slave-girl of Ibrāhīm bin ‘Abdur-Raḥmān bin ‘Awf asked Umm Salamah, the wife of the Prophet ﷺ: “I am a woman who has a long hem (such that it touches the ground), and I (sometimes) walk in a filthy place.” So Umm Salamah said: “The Messenger of Allāh ﷺ said: ‘It is purified by what comes after it (of the ground).’” (*Ḥasan*)

٣٨٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ: عَنْ مُحَمَّدِ بْنِ عَمْرَةَ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أُمِّ وَالدِّ لإِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهَا سَأَلَتْ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ فَقَالَتْ: إِنِّي امْرَأَةٌ أُطِيلُ ذَلِيلِي وَأَمْشِي فِي الْمَكَانِ الْقَذِيرِ. فَقَالَتْ أُمَّ سَلَمَةَ قَالَ رَسُولُ اللَّهِ ﷺ: «يُطَهَّرُهُ مَا بَعْدَهُ».

تخریج: [حسن] أخرجه الترمذي، الطهارة، باب ما جاء في الوضوء من الموطأ، ح: ١٤٣ وابن ماجه، ح: ٥٣١ من حديث مالك به وهو في الموطأ (يحيى): ٢٤/١ (والقنبي، ص: ٤٧، ٤٨) ورواه عبدالله بن إدريس عن محمد بن عمارة به، وابن الجارود، ح: ١٤٢ وللحديث شواهد منها الحديث الآتي.

384. Mūsā bin ‘Abdullāh bin Yazīd narrated from a woman from the tribe of Banū ‘Abdul-Ashhal who said: “O Messenger of Allāh!

٣٨٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ وَأَحْمَدُ بْنُ يُونُسَ قَالَا: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا

There is a path to the *Masjid* which is dirty, so what should we do if it rains?" He said, "Is there not a path after it that is cleaner than it?" She said: "Yes, of course." So he said: "Then this (suffices) for that." (*Ṣaḥīḥ*)

عَبْدُ اللَّهِ بْنُ عِيسَى عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ امْرَأَةٍ مِنْ بَنِي عَبْدِ الْأَشْهَلِ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ لَنَا طَرِيقًا إِلَى الْمَسْجِدِ مُنْتَهَى فَكَيْفَ نَفْعَلُ إِذَا مُطِرْنَا؟ قَالَ: «أَلَيْسَ بَعْدَهَا طَرِيقٌ هِيَ أَطْيَبُ مِنْهَا؟» قَالَتْ: قُلْتُ: بَلَى. قَالَ: «فَهَذِهِ بِهَذِهِ».

تخریج: [إسناده صحيح] أخرجه ابن ماجه، الطهارة، باب الأرض يطهر بعضها بعضاً، ح: ٥٣٣ من حديث عبدالله بن عيسى، وأحمد: ٤٣٥/٦ من حديث زهير به.

Comments:

If the foot, shoe or part of the garment gets defiled with some impure dirt etc., it can be cleaned and purified by rubbing on the clean ground. If the substance is in liquid form, like urine or anything else like it, the garment, foot or shoe must be washed with water. (See the following chapter.)

Chapter (...) Impurity Which Touches One's Shoes

(المعجم ...) - بَابُ الْأَذَى يُصِيبُ النَّعْلَ (التحفة ١٤١)

385. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "If one of you steps on some impurity with his sandals, then the dust is a purification for it." (*Ḍa'īf*)

٣٨٥ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو الْمُغِيرَةِ؛ ح: وَحَدَّثَنَا عَبَّاسُ بْنُ الْوَلِيدِ ابْنِ مَرْيَدَ: أَخْبَرَنِي أَبِي؛ ح: وَحَدَّثَنَا مَحْمُودُ ابْنُ خَالِدٍ: حَدَّثَنَا عُمَرُ يَعْنِي ابْنَ عَبْدِ الْوَاحِدِ، عَنِ الْأَوْزَاعِيِّ الْمَعْنَى قَالَ: أُبَيِّنُ أَنَّ سَعِيدَ بْنَ أَبِي سَعِيدٍ الْمُقْبِرِيِّ حَدَّثَ عَنِ أَبِيهِ، عَنِ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا وَطِئَ أَحَدُكُمْ بِنَعْلِهِ الْأَذَى فَإِنَّ التُّرَابَ لَهُ طَهُورٌ».

تخریج: [إسناده ضعيف] أخرجه الحاكم: ١٦٦/١ من حديث عباس بن الوليد بن يزيد به * الأوزاعي لم يسمعه من سعيد المقبري، وللحديث شواهد ضعيفة.

386. (There is another chain) from Abū Hurairah from the Prophet ﷺ

٣٨٦ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي مُحَمَّدُ بْنُ كَثِيرٍ يَعْنِي الصَّنَعَانِيَّ، عَنِ

in meaning (similar to no. 385). He said: "If some impurity is stepped in with his *Khuffs*, then the purification of them is the dust." (Da'if)

الأوزاعي، عن ابن عجلان، عن سعيد بن أبي سعيد، عن أبيه، عن أبي هريرة عن النبي ﷺ بمعناه قال: «إِذَا وَطِئَ الْأَدَى بِخُفَيْهِ فَطَهَرُهُمَا التُّرَابُ».

تخريج: [إسناده ضعيف] أخرجه الحاكم: ١/١٦٦ من حديث محمد بن كثير الصنعاني به وصححه ابن خزيمة، ح: ٢٩٢ وابن حبان، ح: ٢٤٨ وانظر الحديث السابق.

387. (There is another chain) that 'Āishah narrated similarly (to no. 385) from the Messenger of Allāh ﷺ. (Da'if)

٣٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ عَائِدٍ: حَدَّثَنِي يَحْيَى يَعْنِي ابْنَ حَمْرَةَ، عن الأوزاعي، عن محمد بن الوليد، أخبرني أيضا سعيد بن أبي سعيد عن القعقاع بن حكيم، عن عائشة عن رسول الله ﷺ بمعناه.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢/٤٣٠ من حديث أبي داود به * القعقاع لم يسمع من عائشة رضي الله عنها وانظر الحديثين السابقين وحديث أبي داود (٦٥٠) يعني عنه.

Chapter 138. Repeating (The Prayer) Due To An Impurity On The Garment

(المعجم ١٣٨) - بَابُ الْإِعَادَةِ مِنَ النَّجَاسَةِ تَكُونُ فِي الثَّوْبِ (التحفة ١٤٢)

388. Umm Jaḥdar Al-Āmiriyyah asked 'Āishah about menstrual blood which falls upon a garment. She said: "I was (once) with the Messenger of Allāh ﷺ. We had our garments on us, and had thrown a wrap on top of us. The next morning, the Messenger of Allāh ﷺ took the wrap and wore it (meaning, wrapped it around himself). He then went out and prayed the morning prayer, and sat (in the *Masjid*). A man said: 'O Messenger of Allāh! There is a spot of blood (on the wrap).' The Messenger of Allāh ﷺ held it from

٣٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أُمُّ يُونُسَ بِنْتُ شَدَادٍ قَالَتْ: حَدَّثَنِي حَمَاتِي أُمُّ جَحْدَرِ الْعَامِرِيَّةِ: أَنَّهَا سَأَلَتْ عَائِشَةَ عَنْ دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ. فَقَالَتْ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ وَعَالَيْنَا شِعَارُنَا وَقَدْ أَلْقَيْنَا فَوْقَهُ كِسَاءً، فَلَمَّا أَصْبَحَ رَسُولُ اللَّهِ ﷺ أَحَذَ الْكِسَاءَ فَلَسَّهُ ثُمَّ خَرَجَ فَصَلَّى الْعِدَاةَ ثُمَّ جَلَسَ. فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! هَذِهِ لُمْعَةٌ مِنْ دَمٍ. فَقبَضَ

around the spot, and sent it back to me, folded up in the hands of a servant. He said: 'Wash this, and let it dry, then send it back to me.' So I called for my (water) container and washed it, then dried it, and sent it back to him. The Messenger of Allāh ﷺ then came back at mid-day, and it (the wrap) was on him." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٤٠٤/٢ من حديث أبي داود به * أم يونس وأم جحدر: لا يعرف حالهما، انظر تقرب التهذيب وغيره لمزيد التحقيق.

Comments:

While this narration is weak, the meaning of the chapter heading is proven by another narration of the author, see no. 650.

Chapter 139. Saliva Falling On A Garment

389. Abū Naḍrah reported: "The Messenger of Allāh ﷺ spit on his garment, and rubbed it between (the garment)." (*Ṣaḥīḥ*)

تخريج: [صحيح] الحديث مرسل وله طريق آخر متصل عند أحمد: ٤٣/٣ وسنده صحيح * حماد هو ابن سلمة.

390. Anas also narrated similarly (to no. 389) from the Prophet ﷺ. (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الوضوء، باب البصاق والمخاط ونحوه في الثوب، ح: ٢٤١ من حديث حميد الطويل به وصرح بالسماع.

رسول الله ﷺ عَلَى مَا يَلِيهَا، فَبَعَثَ بِهَا إِلَيَّ مَضْرُورَةً فِي يَدِ الْغُلَامِ. قَالَ: «أَغْسِلِي هَذِهِ وَأَجْفِيهَا وَأَرْسِلِي بِهَا إِلَيَّ»، فَدَعَوْتُ بِقِصْعَتِي فَعَسَلْتُهَا ثُمَّ أَجْفَمْتُهَا فَأَحْرَتُهَا إِلَيْهِ. فَجَاءَ رَسُولُ اللَّهِ ﷺ بِبِضْفِ النَّهَارِ وَهِيَ عَلَيْهِ.

(المعجم ١٣٩) - بَابُ الْبُرَاقِ يُصِيبُ الثَّوْبَ (التحفة ١٤٣)

٣٨٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا ثَابِتُ الْبُنَائِي عَنْ أَبِي نَضْرَةَ قَالَ: بَرَقَ رَسُولُ اللَّهِ ﷺ فِي ثَوْبِهِ وَحَكَ بَعْضَهُ بِبَعْضٍ.

٣٩٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2. THE BOOK OF AṢ-ṢALĀT (THE PRAYER)

(المعجم ٢) - أَوَّلُ كِتَابِ الصَّلَاةِ
(التحفة ٢)

Performing the five daily prayers, or *Salāt*, is the most important obligatory deed after uttering the two testimonies of faith, and abandoning *Salāt* is a form of disbelief.

Chapter 1. The Obligation To Perform The *Ṣalāt* (Prayers)

(المعجم ١) - [بَابُ فَرَضِ الصَّلَاةِ]
(التحفة ١)

391. It was reported from Abū Suhail bin Mālik from his father, that he heard Ṭalḥah bin ‘Ubaidullāh saying: “A person from the people of Najd came to the Messenger Allāh ﷺ whose hair was dishevelled, and the sound of his voice could be heard, but (we) could not understand what he was saying until he came close (to the Prophet ﷺ). Then he began to ask about Islam. The Messenger of Allāh ﷺ said: ‘There are five prayers in a day and night.’ He said: ‘Is there any that are obligatory upon me besides these?’ He said: ‘No, unless you wish to do so voluntarily.’ And the Messenger of Allāh ﷺ mentioned the fast of Ramaḍān to him, so he asked: ‘Is there any that is obligatory upon me besides it?’ He said: ‘No, unless you wish to do so voluntarily.’ And the Messenger of Allāh ﷺ also mentioned the charity to him.^[1]

٣٩١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ عَمِّهِ أَبِي سُهَيْلٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ نَجْدٍ نَائِرَ الرَّأْسِ يُسْمَعُ دَوِيُّ صَوْتِهِ وَلَا يُفْقَهُ مَا يَقُولُ، حَتَّى دَنَا فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ». قَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ». - قَالَ: - وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ صِيَامَ شَهْرِ رَمَضَانَ. قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ». قَالَ: - وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ الصَّدَقَةَ. قَالَ: فَهَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ». فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ! لَا أَزِيدُ عَلَى هَذَا وَلَا أَنْقُصُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْلَحَ إِنْ صَدَّقَ».

[1] Meaning, the obligatory *Zakāt*.

He said: 'Is there any that is obligatory upon me besides this?'

He said: 'No, unless you wish to do so voluntarily.' So the man turned away (to leave) and said: 'I swear by Allāh I will not do more than this, nor less!' The Messenger of Allāh ﷺ then said: 'He has succeeded, if he is truthful.'

(*Ṣaḥīh*)

تخریج: أخرجه البخاري، الإيمان، باب الزكاة من الإسلام، ح: ٤٦، ومسلم، الإيمان، باب بيان الصلوات التي هي أحد أركان الإسلام، ح: ١١ من حديث مالك به وهو في الموطأ (يحيى): ١٧٥/١ (والقنبي، ص: ١٠٨، ١٠٩).

392. (There is another chain) from Abū Suhail Nāfi' Ibn Mālik bin Abī 'Āmir, with his chain of narrators for this *Hadīth* (no. 391). He (ﷺ) said: "He has succeeded — by his father — if he is truthful, and he has entered Paradise — by his father — if he is truthful."^[1]

(*Ṣaḥīh*)

٣٩٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرِ الْمَدَنِيِّ عَنْ أَبِي سُهَيْلٍ نَافِعِ بْنِ مَالِكِ بْنِ أَبِي عَامِرٍ بِإِسْنَادِهِ بِهَذَا الْحَدِيثِ قَالَ: «أَفْلَحَ وَأَبِيهِ إِنْ صَدَقَ، وَدَخَلَ الْجَنَّةَ وَأَبِيهِ إِنْ صَدَقَ».

تخریج: أخرجه البخاري، الصوم، باب وجوب صوم رمضان، ح: ١٨٩١ مختصرًا، ومسلم، الإيمان، باب بيان الصلوات التي هي أحد أركان الإسلام، ح: ١١ من حديث إسماعيل بن جعفر به وانظر الحديث السابق.

[1] The phrase: "by his father," is a form of an oath that was common among the Arabs. Scholars differ in explanation of it here, since the Prophet ﷺ himself prohibited swearing or giving an oath by other than Allāh. Others stated that the Prophet ﷺ said so before the prohibition to swear by other than Allāh was revealed. Another interpretation is that this phrase might outwardly appear to be an oath, but is not actually considered one due to its frequent use by the Arabs (in other words, the custom of the Arabs was not to use this phrase as an oath, even though linguistically it appears to be an oath), or that its meaning is: "by the Lord of his father" and this was to be understood, but later it was prohibited. A few scholars were reported to have said that this phrase was added by one of the narrators. Whatever the correct interpretation is of this phrase, scholars agree that it is not permissible to give an oath or swear by any of the creatures.

Chapter 2. The Times Of *Aṣ-Ṣalāt*

(المعجم ٢) بَابُ: فِي الْمَوَاقِيْتِ (التحفة ٢)

393. Ibn ‘Abbās reported that the Messenger of Allāh ﷺ said: “Jibrīl — peace be upon him — led me in prayer at the House^[1] twice. So he prayed *Zuhr* with me when the sun had passed its zenith and (the shadow) was the length of a sandal strap.^[2] And he prayed *‘Aṣr* with me when the shadow was equivalent in length (to an object). And he prayed — meaning *Maghrib* — with me at the time that a person breaks his fast. And he prayed *‘Ishā*’ with me when the redness of the sky disappeared. And he prayed *Fajr* with me at the time that eating and drinking become prohibited on a fasting person. On the next day, he prayed *Zuhr* with me when the shadow was equivalent in length (to an object). And he prayed *‘Aṣr* with me when the shadow (of an object) was equivalent to twice its length. And he prayed *Maghrib* with me when the fasting person breaks his fast. And he prayed *‘Ishā*’ with me after a third of the night (had passed). And he prayed *Fajr* with me, and the light was apparent (around us). Then he turned to face me, and said: ‘O Muḥammad! These are the times (of prayers) of the Prophets before you, and the time is

٣٩٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ فُلَانِ بْنِ أَبِي رَيْبَعَةَ - قَالَ أَبُو دَاوُدَ: هُوَ عَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ بْنِ عِيَّاشِ بْنِ أَبِي رَيْبَعَةَ - عَنْ حَكِيمِ بْنِ حَكِيمٍ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّنِي جِبْرِيلُ - عَلَيْهِ السَّلَامُ - عِنْدَ الْبَيْتِ مَرَّتَيْنِ، فَصَلَّى بِي الظُّهْرَ حِينَ زَالَتْ الشَّمْسُ، وَكَانَتْ قَدَرُ الشَّرَاكِ، وَصَلَّى بِي الْعَصْرَ حِينَ كَانَ ظِلُّهُ مِثْلَهُ، وَصَلَّى بِي - يَعْنِي الْمَغْرِبَ - حِينَ أَفْطَرَ الصَّائِمُ، وَصَلَّى بِي الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، وَصَلَّى بِي الْفَجْرَ حِينَ حُرِّمَ الطَّعَامُ وَالشَّرَابُ عَلَى الصَّائِمِ، فَلَمَّا كَانَ الْغَدُ صَلَّى بِي الظُّهْرَ حِينَ كَانَ ظِلُّهُ مِثْلَهُ، وَصَلَّى بِي الْعَصْرَ حِينَ كَانَ ظِلُّهُ مِثْلِيهِ، وَصَلَّى بِي الْمَغْرِبَ حِينَ أَفْطَرَ الصَّائِمُ، وَصَلَّى بِي الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ، وَصَلَّى بِي الْفَجْرَ فَاسْفَرَ، ثُمَّ انْتَمَتَ إِلَيَّ فَقَالَ: يَا مُحَمَّدُ! هَذَا وَقْتُ الْأَنْبِيَاءِ مِنْ قَبْلِكَ، وَالْوَقْتُ مَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ».

[1] Meaning, at the Ka‘bah in Makkah.

[2] “The length of a sandal strap” describes the shadow’s appearance in Makkah once it was noticeable that the sun had passed the zenith. It is not necessarily the same in every location on the earth.

between these two times.” (*Hasan*)

تخریج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما جاء في مواقيت الصلاة عن النبي ﷺ، ح: ١٤٩ من حديث ابن أبي ربيعة به وقال: "حسن صحيح" وصححه ابن خزيمة، ح: ٣٢٥ وابن الجارود، ح: ١٤٩، ١٥٠ والحاكم: ١/١٩٣ وغيرهم.

Comments:

This, and the following narrations show the beginning and end of the time for obligatory *Salāt*, and that the *Salāt* is valid any time between the beginning and the end. Other narrations prove that performing *Salāt* during the earlier portion of its valid time is recommended, with the exception of *'Ishā'* wherein it may be better to delay it to a later time within its valid time, see *Aḥādīth* nos. 397, 398 and 420.

394. It was reported from Usāmah bin Zaid Al-Laiḥī that Ibn Shihāb narrated that ‘Umar bin ‘Abdul-‘Azīz was sitting on the *Minbar*, and he delayed *‘Aṣr* slightly. ‘Urwah bin Az-Zubair said to him: “Verily, Jibrīl — peace be upon him — has informed Muḥammad ﷺ of the times of the prayers.” ‘Umar said: “Be careful of what you say!”

‘Urwah said: “I heard Bashīr bin Abī Mas‘ūd say, that he heard Abū Mas‘ūd Al-Anṣarī narrate, that he heard the Messenger of Allāh ﷺ say: ‘Jibrīl came down and informed me of the times of the prayers. So I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him — and he (meaning the Prophet ﷺ) counted with his fingers five prayers.’ So I (meaning, Abū Mas‘ūd) saw the Messenger of Allāh ﷺ pray *Zuhr* when the sun started its descent (after the zenith), and he sometimes delayed it if it were hot. And I saw him praying *‘Aṣr* while the sun was high and

٣٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ اللَّيْثِيِّ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ: أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَانَ قَاعِدًا عَلَى الْمِنْبَرِ، فَأَخَّرَ الْعَصْرَ سَلْبًا، فَقَالَ لَهُ عُرْوَةُ بْنُ الزُّبَيْرِ: أَمَا إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَدْ أَخْبَرَ مُحَمَّدًا ﷺ بِوَقْتِ الصَّلَاةِ. فَقَالَ لَهُ عُمَرُ: اعْلَمْ مَا تَقُولُ. فَقَالَ عُرْوَةُ: سَمِعْتُ بَشِيرَ بْنَ أَبِي مَسْعُودٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ الْأَنْصَارِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَزَلَ جِبْرِيلُ فَأَخْبَرَنِي بِوَقْتِ الصَّلَاةِ، فَصَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، يَحْسُبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ حِينَ تَرَوُلُ الشَّمْسُ، وَرَبَّمَا أَخْرَاهَا حِينَ يَشْتَدُّ الْحَرُّ، وَرَأَيْتُهُ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْفَعَةً بِيضَاءُ، قَبْلَ أَنْ تَدْخُلَهَا الضُّرَّةُ، فَيَنْصَرِفُ الرَّجُلُ مِنَ الصَّلَاةِ فَيَأْتِي ذَا الْحُلَيْفَةِ قَبْلَ غُرُوبِ الشَّمْسِ، وَيُصَلِّي الْمَغْرِبَ حِينَ تَسْقُطُ

bright, before it became yellowish. A person would leave (after) the (*ʿAsr*) prayer and (still manage to) arrive at Dhul-Hulaifah before sunset. And he (ﷺ) would pray *Maghrib* when the sun set. And he would pray '*Ishā*' when the skies would become dark, and sometimes he would delay it until the people congregated. And he prayed *Subh* (*Fajr*) once while it was (still) dark, and another time he prayed it while it was bright. Then after that he would pray it while it was dark, and he did this until he died, never returning (to the time) of brightness." (*Ḥasan*)

Abū Dāwūd said: This *Ḥadīth* was reported from Az-Zuhri by Ma'mar, Mālik, Ibn 'Uyaynah, Shu'aib bin Abī Ḥamzah, Al-Laith bin Sa'd, and others, and they did not mention the time he prayed in it, nor its explanation.

It was reported like that by Hishām bin 'Urwah and Ḥabīb bin Abī Marzūq, from 'Urwah similar to the narration of Ma'mar and his companions, except that Ḥabīb did not mention Bashīr in it.

Wahb bin Kaisān reported from Jābir, from the Prophet (ﷺ) regarding the time of *Maghrib*: "He said: 'Then he came for *Maghrib* when the sun disappeared,' meaning the second day — 'at the same time.'"^[1]

Abū Dāwūd said: And that is how it was related from Abū Hurairah,

السَّمْسُ، وَيُصَلِّي الْعِشَاءَ حِينَ يَسْوَدُ الْأَفْقُ
وَرُبَّمَا أَخْرَجَهَا حَتَّى يَجْتَمِعَ النَّاسُ، وَصَلَّى
الصُّبْحَ مَرَّةً يَبْعَثُ، ثُمَّ صَلَّى مَرَّةً أُخْرَى
فَأَسْفَرَ بِهَا، ثُمَّ كَانَتْ صَلَاتُهُ بَعْدَ ذَلِكَ
التَّغْلِيسِ حَتَّى مَاتَ، وَلَمْ يُعَدِّ إِلَى أَنْ يُسْفِرَ.

قال أبو داود: رَوَى هذا الحديث عن
الزُّهْرِيِّ مَعْمَرٍ، وَمَالِكٍ، وَابْنِ عُيَيْنَةَ، وَشُعَيْبِ
ابْنِ أَبِي حَمَزَةَ، وَاللَّيْثِ بْنِ سَعْدٍ، وَغَيْرِهِمْ،
لَمْ يَذْكُرُوا الْوَقْتَ الَّذِي صَلَّى فِيهِ وَلَمْ
يُفَسِّرُوهُ.

وَكَذَلِكَ أَيْضًا رَوَى هِشَامُ بْنُ عُرْوَةَ
وَحَبِيبُ بْنُ أَبِي مَرْزُوقٍ عَنْ عُرْوَةَ نَحْوَ رِوَايَةِ
مَعْمَرٍ وَأَصْحَابِهِ، إِلَّا أَنَّ حَبِيبًا لَمْ يَذْكُرْ
بَشِيرًا.

وَرَوَى وَهْبُ بْنُ كَيْسَانَ عَنْ جَابِرٍ عَنْ
النَّبِيِّ ﷺ وَقَدْ الْمَغْرِبِ قَالَ: ثُمَّ جَاءَهُ
لِلْمَغْرِبِ حِينَ غَابَتِ السَّمْسُ - يَعْنِي مِنَ
الْعَدِّ - وَقْتًا وَاحِدًا.

قال أبو داود: وَكَذَلِكَ رَوَى عَنْ أَبِي
هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: «ثُمَّ صَلَّى بِي
الْمَغْرِبِ يَعْنِي مِنَ الْعَدِّ، وَقْتًا وَاحِدًا».

وَكَذَلِكَ رَوَى عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ
الْعَاصِ مِنْ حَدِيثِ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ
عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنْ
النَّبِيِّ ﷺ.

[1] See *At-Tirmidhī* no. 150 and *An-Nasā'ī* no. 527.

from the Prophet ﷺ, that he said: "Then he prayed *Maghrib* with me — meaning the next day — at the same time."

And this is how it has also been related from 'Abdullāh bin 'Amr bin Al-'Āṣ, through the narration of Hassān bin 'Aṭīyah, from 'Amr bin Shu'aib, from his father, from his grandfather, from the Prophet ﷺ.^[1]

تخريج: [إسناده حسن] أخرجه الدارقطني: ٢٥١/١، ٢٥٢ من حديث أسامة بن زيد به وصححه ابن خزيمة، ح: ٣٥٢ وابن حبان، ح: ٢٧٩ والحاكم: ١٩٢/١، ١٩٣ وغيرهم وروى البيهقي وغيره عن عائشة قالت: "ما صلى رسول الله ﷺ الصلاة لوقتها الآخر حتى قبضه الله" وصححه الحاكم على شرط الشيخين: ١٩٠/١ ووافقه الذهبي.

395. Abū Mūsā narrated that a person asked the Prophet ﷺ [about the prayer times], but he did not respond to him until he ordered Bilāl to call for *Fajr* at the break of dawn, and he prayed while a person could not recognize the face of his companion, or when a person could not recognize who was next to him. Then he ordered Bilāl to call for *Zuhr* when the sun was at its zenith — when a person would say: 'Is it the middle of the day?' and he would know. Then he commanded Bilāl to call for *Asr* while the sun was bright and high (in the sky). Then he commanded Bilāl to call for *Maghrib* when the sun disappeared. And he commanded Bilāl to call for '*Ishā'*' when the twilight disappeared. On the next day, he prayed *Fajr* and (when) he left we asked: 'Has

٣٩٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ: حَدَّثَنَا بَدْرُ بْنُ عُثْمَانَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي مُوسَى عَنْ أَبِي مُوسَى: أَنَّ سَائِلًا سَأَلَ النَّبِيَّ ﷺ، [عَنْ مَوَاقِبِ الصَّلَاةِ] فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا، حَتَّى أَمَرَ بِلَالًا فَأَقَامَ الْفَجْرَ حِينَ انْشَقَّ الْفَجْرُ، فَصَلَّى حِينَ كَانَ الرَّجُلُ لَا يَعْرِفُ وَجْهَ صَاحِبِهِ، أَوْ أَنَّ الرَّجُلَ لَا يَعْرِفُ مَنْ إِلَى جَنْبِهِ، ثُمَّ أَمَرَ بِلَالًا فَأَقَامَ الظُّهْرَ حِينَ زَالَتْ الشَّمْسُ، حَتَّى قَالَ الْقَائِلُ: أَتَنْصَفَ النَّهَارُ؟ وَهُوَ أَعْلَمُ، ثُمَّ أَمَرَ بِلَالًا فَأَقَامَ الْعَصْرَ وَالشَّمْسُ بَيِّضَاءُ مُرْتَفِعَةً، وَأَمَرَ بِلَالًا فَأَقَامَ الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ، وَأَمَرَ بِلَالًا فَأَقَامَ الْعِشَاءَ حِينَ غَابَتِ الشَّفَقُ، فَلَمَّا كَانَ مِنَ الْعَدِيدِ صَلَّى الْفَجْرَ وَأَنْصَرَفَ. فَقُلْنَا: أَطَلَعَتِ الشَّمْسُ؟ فَأَقَامَ

[1] All of these different routes of transmission the author mentioned refer to when Jibril came to teach the Prophet ﷺ the times of the prayers.

the sun risen?’ And he prayed *Zuhr* the time that he prayed *‘Asr* the previous day. And he prayed *‘Asr* when the sun had become yellow, or (some narrators said) it had become evening. And he prayed *Maghrib* before the twilight disappeared. And he prayed *‘Ishā* after a third of the night (had passed). Then he said, ‘Where is the questioner about the times of the prayers? The times are between these two.’” (*Sahīh*)

Abū Dāwud said: Sulaimān bin Mūsā reported similar to this regarding *Maghrib* from ‘Ātā’ from Jābir, from the Prophet ﷺ. He said: “Then he prayed *‘Ishā*.” Some of them said: “After a third of the night” and others said: “...after half of it.” And it was reported like that from Ibn Buraidah, from his father, from the Prophet ﷺ.

تحريج: وأخرجه مسلم، المساجد، باب أوقات الصلوات الخمس، ح: ٦١٤ من حديث بدر ابن عثمان به، ورواية سليمان بن موسى أخرجها النسائي ١/٢٥١، ٢٥٢، ح: ٥٠٥ وسنده حسن.

396. ‘Abdullāh bin ‘Amr narrated from the Prophet ﷺ that he said: “The time for *Zuhr* (extends) until *‘Asr* comes. And the time for *‘Asr* (extends) as long as the sun does not become yellow. And the time for *Maghrib* (extends) as long as the redness of the twilight does not disappear. And the time for *‘Ishā*’ (extends) until half the night. And the time for *Fajr* (extends) until sunrise.” (*Sahīh*)

تحريج: أخرجه مسلم، المساجد، باب أوقات الصلوات الخمس، ح: ٦١٢ عن عبيدالله بن معاذ العنبري به.

الظُّهْرُ فِي وَقْتِ الْعَصْرِ الَّذِي كَانَ قَبْلَهُ، وَصَلَّى الْعَصْرَ وَقَدْ اضْفَرَّتِ الشَّمْسُ، أَوْ قَالَ أَمْسَى، وَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ، وَصَلَّى الْعِشَاءَ إِلَى ثُلْثِ اللَّيْلِ، ثُمَّ قَالَ: «أَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلَاةِ؟ الْوَقْتُ فِيمَا بَيْنَ هَذَيْنِ».

قال أبو داود: رَوَى سُلَيْمَانُ بْنُ مُوسَى عَنْ عَطَاءَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ فِي الْمَغْرِبِ نَحْوَ هَذَا، قَالَ: ثُمَّ صَلَّى الْعِشَاءَ. قَالَ بَعْضُهُمْ: إِلَى ثُلْثِ اللَّيْلِ، وَقَالَ بَعْضُهُمْ: إِلَى شَطْرِهِ. وَكَذَلِكَ رَوَى ابْنُ بُرَيْدَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ.

٣٩٦ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ؛ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «وَقْتُ الظُّهْرِ مَا لَمْ تَحْضُرِ الْعَصْرُ، وَوَقْتُ الْعَصْرِ مَا لَمْ تَضْفَرِ الشَّمْسُ، وَوَقْتُ الْمَغْرِبِ مَا لَمْ يَسْقُطْ فَوْزُ الشَّفَقِ، وَوَقْتُ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ، وَوَقْتُ صَلَاةِ الْفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ».

Chapter 3. The Times Of The Prophet's ﷺ Prayers And How He Used To Pray Them

(المعجم ٣) - **بَابُ وَقْتِ صَلَاةِ النَّبِيِّ ﷺ وَكَيْفَ كَانَ يُصَلِّيهَا (التحفة ٣)**

397. Muḥammad bin ‘Amr — the son of Al-Ḥasan bin ‘Alī bin Abī Ṭālib — said: “We asked Jābir about the times of the prayers of the Messenger of Allāh ﷺ. He said: ‘He use to pray *Zuhr* when it was hot; and *‘Aṣr* when the sun was still bright (*Ḥayyah*);^[1] and *Maghrib* when the sun set; and *‘Ishā’*, if the people were plenty, he would pray it early, and if they were few, he would delay it; and *Subḥ* (*Fajr*) when it was still dark.’” (*Saḥīḥ*)

٣٩٧ - حَدَّثَنَا مُسْلِمُ بْنُ إِبرَاهِيمَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو وَهُوَ ابْنُ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: سَأَلْنَا جَابِرًا عَنْ وَقْتِ صَلَاةِ رَسُولِ اللَّهِ ﷺ، فَقَالَ: كَانَ يُصَلِّي الطُّهْرَ بِالْمَهَاجِرَةِ، وَالْعَصْرَ وَالشَّمْسُ حَيَّةً، وَالْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ، وَالْعِشَاءَ، إِذَا كَثُرَ النَّاسُ عَجَلًا وَإِذَا قَلُوا أَخَّرَ، وَالصُّبْحَ بَعْلَسٍ.

تخريج: أخرجه البخاري، مواقيت الصلاة، باب وقت المغرب، ح: ٥٦٠، ومسلم، المساجد، باب استحباب التكبير بالصبح في أول وقتها ... إلخ، ح: ٦٤٦ من حديث شعبة به.

398. Abū Barzah narrated: “The Messenger of Allāh ﷺ would pray *Zuhr* when the sun passed its zenith. And he would pray *‘Aṣr*, and one of us could go to the furthest part of Al-Madīnah and return while the sun would still be bright (*Ḥayyah*),” — and I forgot (what he said about *Maghrib*).^[2] — “And he would not see any problem in delaying *‘Ishā’* to the third of the night...,” — then he said:^[3] “...until the middle of the night.” — “ And he would

٣٩٨ - حَدَّثَنَا حُصَيْنُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي الْمُنْهَالِ، عَنْ أَبِي بَرَزَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الطُّهْرَ إِذَا زَالَتْ الشَّمْسُ، وَيُصَلِّي الْعَصْرَ، وَإِنَّا أَحَدَنَا لَيَذْهَبُ إِلَى أَقْصَى الْمَدِينَةِ وَيَرْجِعُ وَالشَّمْسُ حَيَّةً، وَنَسِيتُ الْمَغْرِبَ، وَكَانَ لَا يُبَالِي تَأْخِيرَ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ. قَالَ: ثُمَّ قَالَ: إِلَى شَطْرِ اللَّيْلِ. قَالَ: وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا

[1] Bright or hot, and in the case of the sun, the meaning is the same. See no. 404 also.
 [2] The speaker is Abū Al-Minhāl Sayyār bin Salāmah, as is clarified in the narration of Aḥmad (4:425), and he also said about the recitation mentioned at the end: “I do not know if it was in one of the two *Rak’ahs* or in both of them.”
 [3] This is explained in one of the versions recorded by *Al-Bukhārī* (no. 541) wherein at the end it says: “*Shu’bah* said: ‘Then I met him another time and he said: “Or a third of the night.” Meaning that Abū Minhāl was not sure, and “then he said” in the narration is *Shu’bah* explaining that he said it differently another time.”

dislike sleeping before it, and conversing at night after it. And he would pray the *Ṣubḥ* (*Fajr*), and one of us would recognize his companion if he knew him. And he would recite between sixty to a hundred (Verses) in it (during *Fajr*).” (*Ṣaḥīḥ*)

وَالْحَدِيثَ بَعْدَهَا، وَكَانَ يُصَلِّي الصُّبْحَ
وَيَعْرِفُ أَحَدَنَا جَلِيسَهُ الَّذِي كَانَ يَعْرِفُهُ، وَكَانَ
يَقْرَأُ فِيهَا السُّتَيْنِ إِلَى الْمِائَةِ.

تخریج: أخرجه البخاري، مواقيت الصلاة، باب وقت الظهر عند الزوال، ح: ٥٤١ عن حفص بن عمر ومسلم، المساجد، باب استحباب التكبير بالصبح في أول وقتها ... الخ، ح: ٦٤٧ من حديث شعبة به.

Comments:

See number 4849 where the author recorded another version related to not sleeping after *Maghrib* and not talking after '*Ishā*'.

Chapter 4. The Time For The *Zuhr* Prayer

(المعجم ٤) - بَابُ وَقْتِ صَلَاةِ الظُّهْرِ
(التحفة ٤)

399. Jābir bin ‘Abdullāh said: “I would pray *Zuhr* with the Messenger of Allāh ﷺ, and would take a handful of pebbles in my hand in order to cool them. I would place them (on the ground) for my forehead, and prostrate on them due to the severe heat.” (*Ḥasan*)

٣٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ قَالَا:
حَدَّثَنَا عَبَادُ بْنُ عَبَادٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ
سَعِيدِ بْنِ الْحَارِثِ الْأَنْصَارِيِّ، عَنْ جَابِرِ بْنِ
عَبْدِ اللَّهِ قَالَ: كُنْتُ أَصَلِّي الظُّهْرَ مَعَ رَسُولِ اللَّهِ
ﷺ فَأَخَذُ قُبْضَةً مِنَ الْحَصَى لِتَبْرِدَ فِي كَفِّي،
أَضَعُهَا لِحَبْهَتِي أَسْجُدُ عَلَيْهَا، لِشِدَّةِ الْحَرِّ.

تخریج: [إسناده حسن] أخرجه النسائي، التطبيق، باب تبريد الحصى للسجود عليه، ح: ١٠٨٢ من حديث عباد بن عباد به وتابعه عبد الوهاب الثقفي عند ابن حبان، ح: ٢٦٧.

400. Ibn Mas‘ūd said: “The Messenger of Allāh ﷺ would pray (*Zuhr*) during the summer when the shadow was three to five feet in length, and in winters when it was five to seven feet in length.” (*Ḥasan*)

٤٠٠ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ عَنْ أَبِي مَالِكٍ
الْأَشْجَعِيِّ سَعْدِ بْنِ طَارِقٍ، عَنْ كَثِيرِ بْنِ
مُدْرِكٍ، عَنِ الْأَسْوَدِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ
قَالَ: كَانَتْ قَدْرُ صَلَاةِ رَسُولِ اللَّهِ ﷺ فِي
الصَّيْفِ ثَلَاثَةَ أَقْدَامٍ إِلَى خَمْسَةِ أَقْدَامٍ، وَفِي
الشِّتَاءِ خَمْسَةَ أَقْدَامٍ إِلَى سَبْعَةِ أَقْدَامٍ.

تخريج: [إسناده حسن] أخرجه النسائي، الواقيت، باب آخر وقت الظهر، ح: ٥٠٤ من حديث عبادة بن حميد به.

401. Abū Dharr narrated: “We were (once) with the Prophet ﷺ. The *Mu’adh-dhin* wanted to call the *Adhān* for *Zuhr*, but he told him: ‘(Let it) get cooler.’ He then wanted to call the *Adhān*, but he said: ‘(Let it) get cooler.’ And this happened twice or thrice, until we (were able to) see the shadow of small mounds of dirt. He then said, ‘Verily, the extremity of the heat is due to an exhalation from Hell. So when the heat becomes severe, then pray the *Ṣalāt* at a cooler (time).” (*Ṣaḥīḥ*)

٤٠١ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي أَبُو الْحَسَنِ - قَالَ أَبُو دَاوُدَ: أَبُو الْحَسَنِ هُوَ مَهَاجِرٌ - قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهَبٍ يَقُولُ: سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: كُنَّا مَعَ النَّبِيِّ ﷺ فَأَرَادَ الْمُؤَدِّنُ أَنْ يُؤَدِّنَ الظُّهْرَ، فَقَالَ: «أَبْرِدْ». ثُمَّ أَرَادَ أَنْ يُؤَدِّنَ، فَقَالَ: «أَبْرِدْ». مَرَّتَيْنِ أَوْ ثَلَاثًا، حَتَّى رَأَيْنَا فِيءَ التُّلُولِ، ثُمَّ قَالَ: «إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فَإِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ».

تخريج: أخرجه البخاري، مواقيت الصلاة، باب الإبراد بالظهر في شدة الحر، ح: ٥٣٥ مسلم، المساجد، باب استحباب الإبراد بالظهر في شدة الحر... إلخ، ح: ٦١٦ من حديث شعبة به.

402. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When the heat becomes severe, then pray the *Ṣalāt* at a cooler (time), because the extremity of the heat is due to an exhalation from Hell.” (*Ṣaḥīḥ*)

٤٠٢ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبِ الْهَمْدَانِيِّ وَقُتَيْبَةُ بْنُ سَعِيدِ الثَّقَفِيِّ؛ أَنَّ اللَّيْثَ حَدَّثَهُمْ عَنْ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنْ الصَّلَاةِ - قَالَ ابْنُ مَوْهَبٍ بِالصَّلَاةِ - فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

تخريج: أخرجه مسلم، المساجد، باب استحباب الإبراد بالظهر في شدة الحر... إلخ، ح: ٦١٥ عن قتيبة به ورواه البخاري، ح: ٥٣٦ من حديث ابن شهاب الزهري عن سعيد بن المسيب عن أبي هريرة به.

403. Jābir bin Samurah narrated that Bilāl would call the *Adhān* for *Zuhr* (as soon) as the sun started its descent. (*Ṣaḥīḥ*)

٤٠٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ أَنَّ بِلَالَكَانَ يُؤَدِّنُ الظُّهْرَ إِذَا دَخَصَتِ الشَّمْسُ.

تخريج: رواه مسلم، المساجد، باب استحباب تقديم الظهر في أول الوقت في غير شدة الحر، ح: ٦١٨ من حديث شعبة عن سماك عن جابر بن سمرة قال: "كان النبي ﷺ يصلي الظهر إذا دحضت الشمس".

Comments:

Narrations in this chapter demonstrate that the prayer may be held at any time during its valid time, earlier, or later if need be.

Chapter 5. The Time For The 'Aṣr Prayer

(المعجم ٥) - بَابُ وَقْتِ الْعَصْرِ

(التحفة ٥)

404. Anas bin Mālik narrated: "The Messenger of Allāh ﷺ would pray 'Aṣr while the sun was still bright, high (in the sky), and hot (*Hayyah*). A person could go to Al-'Awālī and the sun would still be high." (*Sahih*)

٤٠٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ بَيَّضَاءُ مُرْتَفِعَةٌ حَيَّةً، وَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي وَالشَّمْسُ مُرْتَفِعَةٌ.

تخريج: أخرجه مسلم، المساجد، باب استحباب التكبير بالعصر، ح: ٦٢١ عن قتيبة به.

405. It was narrated from 'Abdur-Razzāq: "Ma'mar informed us from Az-Zuhrī who said: "And Al-'Awālī is around two or three miles (from the *Masjid*)," and he said: "I think he said: "or four."^[1] (*Sahih*)

٤٠٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ: وَالْعَوَالِي عَلَى مِيلَيْنِ أَوْ ثَلَاثَةِ، - قَالَ: وَأَحْسِبُهُ قَالَ: - أَوْ أَرْبَعَةٍ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١٦١/٣ عن عبدالرزاق به وهو في المصنف له، ح: ٢٠٦٩.

406. It was reported from *Khaithamah* that he said: "Its (the sun's) *Hayyah* is that it is still hot." (*Sahih*)

٤٠٦ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا جَرِيرٌ عَنْ مَثُورٍ، عَنْ خَيْثَمَةَ قَالَ: حَيَاتُهَا أَنْ تَجِدَ حَرَّهَا.

تخريج: [إسناده صحيح] أخرجه البيهقي: ١/٤٤٠، ٤٤١.

407. 'Āishah narrated that the Messenger of Allāh ﷺ would pray 'Aṣr while the sun was still in her

٤٠٧ - حَدَّثَنَا الْقَعْنَبِيُّ قَالَ: قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ عَنِ ابْنِ شِهَابٍ، قَالَ عُرْوَةُ: وَلَقَدْ

[1] The area of Al-'Awālī is to the south-east of the Prophet's ﷺ *Masjid*. It is still known by this name to this day.

apartment, before it would rise.

(*Ṣaḥīḥ*)

حَدَّثَنِي عَائِشَةُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا قَبْلَ أَنْ تَطْهَرَ.

تخریج: أخرجه البخاري، مواقيت الصلاة، باب مواقيت الصلاة وفضلها، ح: ٥٢٢، ومسلم، المساجد، باب أوقات الصلوات الخمس، ح: ٦١١ من حديث مالك به وهو في الموطأ (يحيى): ٤/١: (والقنبي، ص: ٢٧).

Comments:

Meaning, at the earlier time. The sun would shine on her wall inside, and the meaning of rise is that the sunlight would get higher on her wall as the sun was setting.

408. ‘Alī bin Shaibah narrated: “We came to the Messenger of Allāh ﷺ in Al-Madīnah. He would delay *‘Aṣr* as long as the sun (remained) bright and clear.” (*Ḍa‘īf*)

٤٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَنْبَرِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْيَمَامِيُّ: حَدَّثَنِي يَزِيدُ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ عَلِيٍّ بْنِ شَيْبَانَ عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلِيِّ بْنِ شَيْبَانَ قَالَ: قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ الْمَدِينَةَ، فَكَانَ يُؤَخِّرُ الْعَصْرَ مَا دَامَتِ الشَّمْسُ بَيَضَاءَ نَفِيَّةٍ.

تخریج: [إسناده ضعيف] أخرجه ابن عبد البر في التمهيد: ٢٩٨/١، ٢٩٩ من حديث أبي داود به * محمد بن يزيد البمامي وشيخه مجهولان كما في التقريب وغيره.

409. ‘Alī narrated that the Messenger of Allāh ﷺ said on the Day of the (Battle of) the Trench: “They have prevented us from (offering) the middle (*Al-Wuṣṭā*) prayer — the *‘Aṣr* prayer — may Allāh fill their houses and graves with Fire.” (*Ṣaḥīḥ*)

٤٠٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ وَيَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ ابْنِ سِيرِينَ، عَنْ عُبَيْدَةَ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ الْخَنْدَقِ: «حَبَسُونَا عَنْ صَلَاةِ الْوُسْطَى، صَلَاةِ الْعَصْرِ، مَلَأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا».

تخریج: أخرجه البخاري، الجهاد، باب الدعاء على المشركين بالهزيمة والزلزلة، ح: ٢٩٣١، ومسلم، المساجد، باب الدليل لمن قال: الصلاة الوسطى هي صلاة العصر، ح: ٦٢٧ من حديث هشام بن حسان به.

410. Abū Yūnus, the freed-slave of ‘Āishah said: “‘Āishah commanded me to copy a *Mushaf* for her. She said: ‘When you come to this Verse: ‘Guard the prayers, and (especially) the middle (*Al-Wustā*) prayer’^[1] inform me.’ So when I reached it, I informed her, so she dictated to me: ‘Guard the prayers — and (especially) the middle (*Al-Wusta*) prayer — and the *‘Asr* prayer and stand before Allāh obediently.’ She then said: ‘I heard this from the Messenger of Allāh ﷺ.”^[2] (*Ṣaḥīḥ*)

٤١٠ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي يُونُسَ مَوْلَى عَائِشَةَ أَنَّهَا قَالَتْ: إِذَا بَلَغْتَ هَذِهِ الْآيَةَ فَأَذِّنِي: ﴿حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ فَلَمَّا بَلَغْتَهَا أَذِنْتُهَا، فَأَمَلْتُ عَلَيَّ ﴿حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ - وصلاة العصر - ﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾ [النساء: ١٠٣] ثم قالت عائشة: سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ.

تخريج: أخرجه مسلم، المساجد، باب الدليل لمن قال: الصلاة الوسطى هي صلاة العصر، ح: ٦٢٩ من حديث مالك به وهو في الموطأ (يحيى): ١٣٨٩، ١٣٨٩/١.

411. Zaid bin Thābit said: “The Messenger of Allāh ﷺ would pray *Zuhr* when it was still hot, and he would not pray any prayer that was more difficult upon his Companions than this one. Then it was revealed: Guard the prayers, and (especially) the middle (*Al-Wusta*) prayer,” and he ﷺ said, ‘Before it are two prayers, and after it are two prayers.’” (*Ṣaḥīḥ*)

٤١١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَمْرُو بْنُ أَبِي حَكِيمٍ قَالَ: سَمِعْتُ الزُّبَيْرَانَ يَحَدِّثُ عَنْ عُرْوَةَ بْنِ الزَّبِيرِ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الظُّهْرَ بِهَا جَرَّةً، وَلَمْ يَكُنْ يُصَلِّي صَلَاةً أَشَدَّ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنْهَا، فَنَزَلَتْ ﴿حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ وَقَالَ: إِنَّ قَبْلَهَا صَلَاتَيْنِ وَبَعْدَهَا صَلَاتَيْنِ.

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: ٣٥٧ عن محمد بن المثنى، وأحمد/٥/١٨٣ عن محمد بن جعفر به وصححه ابن حزم في المحلى: ٢٥٠/٤ وقال: "ليس في هذا بيان جلي بأنها الظهر".

Comments:

That ‘*Salāt Al-Wustā*’ refers to the ‘*‘Asr*’ prayer is the majority view. It is also

[1] *Al-Baqarah* 2:238.

[2] Meaning that it was recited this way, and others reported similarly. In a narration recorded by *Muslim* (1427) it is clear that this wording was abrogated by what is recited today.

reported from some of the Companions that it refers to other prayers, as demonstrated in these two narrations. See also no. 949.

412. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever catches one *Rak’ah* of ‘*Asr* before the sun sets, he has caught (the whole prayer), and whoever catches one *Rak’ah* of *Fajr* before the sun rises, he has caught (the whole prayer).” (*Ṣaḥīḥ*)

٤١٢ - حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنِي ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَدْرَكَ مِنَ الْعَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ، وَمَنْ أَدْرَكَ مِنَ الْفَجْرِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ».

تخریج: أخرجه مسلم، المساجد، باب من أدرك ركعة من الصلاة فقد أدرك تلك الصلاة، ح: ٦٠٨ (١٦٥) عن الحسن بن الربيع به.

Comments:

Meaning, that the prayer is valid until its time ends, and whoever performed one *Rak’ah* before its time ends, he has caught its time. But it does not condone delay, as is clear from the following narration.

413. Al-‘Alā’ bin ‘Abdur-Raḥmān said: “We visited Anas bin Mālīk after *Zuḥr*, so he stood up to pray ‘*Asr*. After he finished his prayer, we mentioned the praying early, or he mentioned it. So he said: ‘I heard the Messenger of Allāh ﷺ say: That is the prayer of the hypocrites, that is the prayer of the hypocrites, that is the prayer of the hypocrites. One of them will sit until, when the sun becomes dull yellow, and is between the two horns of a *Shaitān* or upon the two horns of *Shaitān*, he stands up and pecks out four *Rak’ahs*, not remembering Allāh in them except a little.” (*Ṣaḥīḥ*)

٤١٣ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ قَالَ: دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ بَعْدَ الظُّهْرِ فَقَامَ يُصَلِّي الْعَصْرَ، فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ ذَكَرْنَا تَعْجِيلَ الصَّلَاةِ أَوْ ذَكَرَهَا، فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تِلْكَ صَلَاةُ الْمُنَافِقِينَ، تِلْكَ صَلَاةُ الْمُنَافِقِينَ، تِلْكَ صَلَاةُ الْمُنَافِقِينَ، يَجْلِسُ أَحَدُهُمْ حَتَّى إِذَا اصْفَرَّتِ الشَّمْسُ، فَكَانَتْ بَيْنَ قَرْنَيْ شَيْطَانٍ أَوْ عَلَى قَرْنَيْ الشَّيْطَانِ، قَامَ فَفَنَقَرَ أَرْبَعًا لَا يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ فِيهَا إِلَّا قَلِيلًا».

تخریج: أخرجه مسلم، المساجد، باب استحباب التكبير بالعصر، ح: ٦٢٢ من حديث العلاء ابن عبد الرحمن به.

Comments:

This *Ḥadīth* warns of the danger of delaying *Ṣalāt*, comparing purposeful

delay of the prayer to the hypocrite. In a *Hadīth* of ‘Amr bin ‘Abasah, recorded by *Muslim* (no. 1930), it is mentioned that the time of the rising and setting of the sun is when the disbelievers prostrate to the sun.

414. It was reported from Nāfi‘, from Ibn ‘Umar, that the Messenger of Allāh ﷺ said: “The one who misses the *‘Aṣr* prayer, — it is as if his family and money have been taken away (*Wutira*).” (*Ṣaḥīḥ*) Abū Dāwud said: ‘Uбайдullah bin ‘Umar said: “*Utira*” and there is disagreement in the reports from Ayyūb for that. Az-Zurhī said: “From Sālim, from his father, from the Prophet ﷺ” — who said: “*Wutira*.”

٤١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الَّذِي تَفُوتُهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلُهُ وَمَالُهُ».

قال أبو داود: وقال عبيد الله بن عمر: «أُتِرَ» واختلف على أيوب فيه، وقال الزهري: عن سالم، عن أبيه عن النبي ﷺ قال: «وُتِرَ».

تخریج: أخرجه البخاري، مواقيت الصلاة، باب إثم من فاتته العصر، ح: ٥٥٢ ومسلم، المساجد، باب التغليظ في تفويت صلاة العصر، ح: ٦٢٦ من حديث مالك به وهو في الموطأ (يحيى): ١١/١، ١٢، (والقنعيني، ص: ٣٧).

415. It was reported that Al-Awzā‘ī said: “And this occurs when you see the sun as if it is upon the earth, looking a dull yellow (in color).”^[1] (*Da‘if*)

٤١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا الْوَلِيدُ قَالَ: قَالَ أَبُو عَمْرٍو يَعْنِي الْأَوْزَاعِيَّ: وَذَلِكَ أَنْ تَرَى مَا عَلَى الْأَرْضِ مِنَ الشَّمْسِ صَفْرَاءً.

تخریج: [ضعيف] * الوليد بن مسلم مدلس، كان يدلّس تدليس التسوية، ولم أجد تصريح سماعه.

Chapter 6. The Time For *Maghrib*

(المعجم ٦) - بَابُ وَقْتِ الْمَغْرِبِ (التحفة ٦)

416. Anas bin Mālik narrated: “We would pray *Maghrib* with the Prophet ﷺ, then shoot (arrows) and we would be able to see the place the arrow (landed).” (*Ṣaḥīḥ*)

٤١٦ - حَدَّثَنَا دَاوُدُ بْنُ شَيْبٍ: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ النَّبِيِّ ﷺ، ثُمَّ نَرْمِي فَيَرَى أَحَدُنَا مَوْضِعَ نَبْلِهِ.

[1] Meaning, he was explaining what is meant by missing *‘Aṣr*.

تخريج: [إسناده صحيح] أخرجه ابن خزيمة في صحيحه، ح: ٣٣٨ من حديث حماد بن سلمة به.

417. Salamah bin Al-Akwa' said: "The Prophet ﷺ would pray *Maghrib* at the time when the sun would set — when its edges disappeared." (*Sahih*)

٤١٧ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ صَفْوَانَ بْنِ عَيْسَى، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلْمَةَ بْنِ الْأَكْوَعِ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الْمَغْرِبَ سَاعَةَ تَغْرُبُ الشَّمْسُ إِذَا غَابَ حَاجِبُهَا.

تخريج: أخرجه البخاري، مواقيت الصلاة، باب وقت المغرب، ح: ٥٦١ ومسلم، المساجد، باب بيان أن أول وقت المغرب عند غروب الشمس، ح: ٦٣٦ من حديث يزيد بن أبي عبيد به.

Comments:

Once the top edge of the sun has disappeared, the sun has set. There is no need to wait further.

418. It was reported that Marthad bin 'Abdullāh said: "Abū Ayyūb came to us (during one of the battles) as a fighter. 'Uqbah bin 'Āmir, at that time, was (the governor) in charge of Egypt, and he delayed *Maghrib*. Abū Ayyūb stood up and said: 'What prayer is this, O 'Uqbah?' So he said: 'We were kept busy (by some matter).' He said: 'Did you not hear the Messenger of Allāh ﷺ say: "My nation will remain in good" or he said: "...upon the *Fitrah*."^[1] as long as they do not delay *Maghrib* until the stars appear." (*Hasan*)

٤١٨ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ قَالَ: قَدِمَ عَلَيْنَا أَبُو أَيُّوبَ غَازِيًا وَعُقْبَةُ بْنُ عَامِرٍ يَوْمَئِذٍ عَلَى مِصْرَ، فَأَخَّرَ الْمَغْرِبَ، فَقَامَ إِلَيْهِ أَبُو أَيُّوبَ فَقَالَ: مَا هَذِهِ الصَّلَاةُ يَا عُقْبَةُ؟ فَقَالَ: شُعِلْنَا. قَالَ: أَمَا سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَرَالُ أُمَّتِي بِخَيْرٍ، أَوْ قَالَ: عَلَى الْفِطْرَةِ، مَا لَمْ يُؤَخَّرُوا الْمَغْرِبَ إِلَى أَنْ تَشْتَبِكَ النُّجُومُ».

تخريج: [إسناده حسن] أخرجه أحمد: ١٤٧/٤ من حديث محمد بن إسحاق بن يسار به وصححه ابن خزيمة، ح: ٣٣٩ والحاكم على شرط مسلم: ١/١٩٠، ١٩١ ووافقه الذهبي.

[1] Meaning the innate sense created in humans to not worship others besides Allāh. See nos. 53, 4714, 5046.



Chapter 7. The Time For The Later '*Ishā*'^[1]

419. An-Nu'mān bin Bashīr said: "I am the most knowledgeable person regarding the time of this prayer — the later '*Ishā*' prayer. The Messenger of Allāh ﷺ would pray it when the moon disappeared on the third night (of the lunar month)."^[2] (*Ṣaḥīḥ*)

تخریج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في وقت صلاة العشاء الآخرة، ح: ١٦٥ والنسائي، ح: ٥٣٠ من حديث أبي عوانة به.

420. 'Abdullāh bin 'Umar narrated: "One night, we waited for the Messenger of Allāh ﷺ to come out for the '*Ishā*' prayer. He came out after a third of the night had passed, or after that. We did not know whether this (delay) was due to a matter that had kept him busy, or other than that. He said when he came out: 'Are you waiting for the prayer? Were it not for the fact that it would be a burden on my nation, I would have led them in prayer at this time.' Then he ordered the *Mu'adhdhin* to call the *Iqamah* for the prayer." (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، المساجد، باب وقت العشاء وتأخيرها، ح: ٦٣٩ من حديث جرير به.

421. Mu'adh bin Jabal said: "We waited for the Prophet ﷺ for the

(المعجم ٧) - بَابُ وَقْتِ الْعِشَاءِ الْآخِرَةِ
(التحفة ٧)

٤١٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ
عَنْ أَبِي بَشِيرٍ، عَنْ بَشِيرِ بْنِ ثَابِتٍ، عَنْ حَبِيبِ
ابْنِ سَالِمٍ، عَنِ التُّعْمَانِ بْنِ بَشِيرٍ قَالَ: أَنَا
أَعْلَمُ النَّاسِ بِوَقْتِ هَذِهِ الصَّلَاةِ صَلَاةِ الْعِشَاءِ
الْآخِرَةِ، كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّيهَا لِيُسَوِّطَ
الْقَمَرَ لِلَّيْلَةِ.

٤٢٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ
نَافِعٍ، عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: مَكُنَّا ذَاتَ
لَيْلَةٍ نَنْتَظِرُ رَسُولَ اللَّهِ ﷺ لِصَلَاةِ الْعِشَاءِ،
فَخَرَجَ إِلَيْنَا حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ أَوْ بَعْدَهُ،
فَلَا نَدْرِي أَشَيْءٌ شَعَلَهُ أَمْ غَيْرُ ذَلِكَ، فَقَالَ
حِينَ خَرَجَ: «أَنْتَظِرُونَ هَذِهِ الصَّلَاةَ، لَوْلَا أَنْ
تَثْقُلَ عَلَيَّ أُمَّتِي لَصَلَّيْتُ بِهِمْ هَذِهِ السَّاعَةَ».
ثُمَّ أَمَرَ الْمُؤَذِّنَ فَأَقَامَ الصَّلَاةَ.

٤٢١ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ

[1] Meaning, the later night prayer as it is sometimes referred to in the *Hadūth* literature.

[2] Meaning, according to his observations, while the amount of time it takes for the moon to set on the third will differ from place to place, and it also differs month to month in the same location, as clearly explained by Shaikh Aḥmad Shākir in his commentary on *Sunan At-Tirmidhī*.

'*Atamah*^[1] prayer, but he was delayed. Some of us thought that he would not come out, and some said that he had already prayed. While we were in this state, the Prophet ﷺ came out, and they told him what they told him. He said: 'Pray this prayer during the darkness of the night, for you have been preferred with it over all other nations, and no nation before you has prayed it.'" (*Ṣaḥīḥ*)

الْجُمُوعِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَرِيْزٌ عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ عَاصِمِ بْنِ حُمَيْدِ السَّكُونِيِّ؛ أَنَّهُ سَمِعَ مُعَاذَ بْنَ جَبَلٍ يَقُولُ: أَبَقِينَا النَّبِيَّ ﷺ فِي صَلَاةِ الْعَتَمَةِ فَأَخَّرَ حَتَّى ظَنَّ الظَّانُّ أَنَّهُ لَيْسَ بِخَارِجٍ، وَالْقَائِلُ مِنَّا يَقُولُ: صَلَّى، فَإِنَّا لَكَذَلِكَ حَتَّى خَرَجَ النَّبِيُّ ﷺ فَقَالُوا لَهُ كَمَا قَالُوا، فَقَالَ: «أَعْتَمُوا بِهِذِهِ الصَّلَاةِ، فَإِنَّكُمْ قَدْ فَضَلْتُمْ بِهَا عَلَى سَائِرِ الْأُمَمِ، وَلَمْ تُصَلِّهَا أُمَّةٌ قَبْلَكُمْ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢٣٧/٥ من حديث حريز بن عثمان به.

422. Abū Sa‘eed Al-Khudrī narrated: “We (were waiting to) pray ‘*Ishā*’ with the Messenger of Allāh ﷺ, but he did not come out until around half the night had passed. He said: ‘Take your places,’ so we took our places. Then he said: ‘The people have already prayed and gone to bed, but you will continue (to be counted) as being in the state of prayer as long as you are waiting for the prayer. Were it not for the weakness of the weak, and the sickness of the sick, I would have delayed this prayer until half the night.’” (*Ṣaḥīḥ*)

٤٢٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْعَتَمَةِ فَلَمْ يَخْرُجْ حَتَّى مَضَى نَحْوَ مِنْ شَطْرِ اللَّيْلِ، فَقَالَ: «خُذُوا مَقَاعِدَكُمْ»، فَأَخَذْنَا مَقَاعِدَنَا، فَقَالَ: «إِنَّ النَّاسَ قَدْ صَلَّوْا وَأَخَذُوا مَضَاجِعَهُمْ، وَإِنَّكُمْ لَمْ تَزَالُوا فِي صَلَاةٍ مَا أَنْتَظِرْتُمْ الصَّلَاةَ، وَلَوْلَا ضَعْفُ الضَّعِيفِ، وَسَقَمُ السَّقِيمِ لَأَخَّرْتُ هَذِهِ الصَّلَاةَ إِلَى شَطْرِ اللَّيْلِ».

تخريج: [إسناده صحيح] أخرجه النسائي، المواقيت، باب آخر وقت العشاء، ح: ٥٣٩ وابن ماجه، ح: ٦٩٣ من حديث داود بن أبي هند به وصححه ابن خزيمة، ح: ٣٤٥.

Comments:

Based upon these, and similar narrations, it is considered recommended by most of the scholars that the '*Ishā*' prayer be offered at a later time within its valid time, provided that it is not a burden upon the people, as indicated in number 422. The congregational '*Ishā*' prayer should be held at a time that is

[1] Referring to the darkness of the night.

suitable for the majority of the attendees to come, and it should not be regularly delayed if doing so will make it difficult upon the people, as also explained in these narrations.

Chapter 8. The Time For The *Ṣubḥ* (Fajr The Morning Prayer)

(المعجم ٨) - بَابُ وَقْتِ الصُّبْحِ
(التحفة ٨)

423. ‘Āishah said: “The Messenger of Allāh ﷺ would pray *Ṣubḥ*, and the women would leave wrapped in their cloaks; they would not be recognized due to the darkness of the early morning.” (*Ṣaḥīḥ*)

٤٢٣ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ النِّسَاءُ مُتَلَفِّعَاتٍ بِمِرْوَطِهِنَّ مَا يُعْرَفْنَ مِنَ الْغُلَسِ.

تخریج: أخرجه البخاري، الأذان، باب انتظار الناس قيام الإمام العالم، ح: ٨٦٧، ومسلم، المساجد، باب استحباب التكبير بالصبح في أول وقتها... إلخ، ح: ٦٤٥ من حديث مالك به وهو في الموطأ (يحيى): ٥/١ (والقنبي، ص: ٢٨، ٢٩).

Comments:

This narration proves praying *Fajr* at its earliest valid time.

424. Rāfi‘ bin Khadij narrated that the Messenger of Allāh ﷺ said: “Pray *Ṣubḥ* in the *Ṣubḥ*,^[1] for it is greater for your rewards,” or he said: “... greater in reward.” (*Ṣaḥīḥ*)

٤٢٤ - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ عَجَلَانَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ بْنِ التُّعْمَانِ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَصْبِحُوا بِالصُّبْحِ فَإِنَّهُ أَعْظَمُ لِأَجْرِكُمْ أَوْ أَعْظَمُ لِلْأَجْرِ».

تخریج: [صحيح] أخرجه ابن ماجه، الصلاة، باب وقت صلاة الفجر، ح: ٦٧٢ والنسائي، ح: ٥٤٩ من حديث محمد بن عجلان به وصرح بالسماع وتابعه محمد بن إسحاق عند الترمذي، ح: ١٥٤ وقال: "حسن صحيح" وصححه ابن حبان، ح: ٢٦٣.

Comments:

This version of the narration has the word *Aṣbiḥū*, while other versions (see no. 154 of *At-Tirmidhī*, and numbers 549 and 550 of *An-Nasā’ī*) have it: “*Asfirū*”. *At-Tirmidhī* mentioned the different interpretations. He ended with: “*Ash-Shāfi’ī*, Aḥmad, and Ishāq said: ‘The meaning of *Al-Isfār* is that *Fajr*

[1] Meaning, as long as it is dawn, before sunrise.

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." Meaning, the majority of the scholars consider it to mean to pray the prayer when it is clear that it is *Subh* or the dawn of morning, that is, not too early.

Chapter 9. Preserving The Prayer Times

425. It was reported from 'Abdullāh bin Aṣ-Sunābiḥī that he said: "Abū Muḥammad presumes that the *Witr* is obligatory." So 'Ubādah bin Aṣ-Ṣāmit responded: "Abū Muḥammad is mistaken. I testify that I heard the Messenger of Allāh ﷺ say: 'Five prayers, Allāh, the Exalted and Sublime, has made obligatory; whoever performs their *Wuḍū'* well, and prays them well at their proper times, and completes their *Rukū'* and their humility, he has a promise with Allāh that he be forgiven. And whoever does not do so, has no promise with Allāh. If He wants, He will forgive him, and if He wants, He will punish him." (Ṣaḥīḥ)

(المعجم ٩) - بَابُ الْمُحَافَظَةِ عَلَى الصَّلَوَاتِ (التحفة ٩)

٤٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ الْوَاسِطِيُّ: حَدَّثَنَا يَزِيدُ بْنُ يَعْنِي ابْنَ هَارُونَ: أَخْبَرَنَا مُحَمَّدُ بْنُ مَطْرَفٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّنَابِيحِيِّ قَالَ: رَزَمَ أَبُو مُحَمَّدٍ أَنَّ الْوَيْتَرَ وَاجِبٌ، فَقَالَ عُبَادَةُ بْنُ الصَّامِتِ: كَذَبَ أَبُو مُحَمَّدٍ، أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللَّهُ عَزَّوَجَلَّ، مَنْ أَحْسَنَ وَضَوَّاهُنَّ وَصَلَّاهُنَّ لَوْفِيهِنَّ وَأَتَمَّ رُكُوعَهُنَّ وَخُشُوعَهُنَّ، كَانَ لَهُ عَلَى اللَّهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ، وَمَنْ لَمْ يَفْعَلْ فَلَيْسَ لَهُ عَلَى اللَّهِ عَهْدٌ، إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ».

تخریج: [إسناده صحيح] أخرجه أحمد: ٣١٧/٥ من حديث محمد بن مطرف به * وقع في نسخ أبي داود "عبدالله بن الصنابحي" وهو خطأ والصواب أبو عبدالله الصنابحي وهو عبدالرحمن ابن عسيلة.

Comments:

The 'Abū Muḥammad' mentioned in this narration was a Companion of the Prophet ﷺ among the *Anṣār*; scholars have differed regarding his name. It is said his name was Mas'ūd bin Aws bin Yazid, and it is said it is Mas'ūd bin Zaid, and other than that. Al-Khaṭṭābī said: "‘Ubādah was only rejecting the idea that *Witr* was obligatory like the *Fard* obligation, like the five prayers, he was not rejecting that it was an obligatory *Sunnah*." Meaning, Allāh's Messenger ﷺ performed *Witr* regularly, even in travel, and he ordered performing it.

426. It was reported from Al-Qāsim bin Ghannām, from some of his elder women-folk, from Umm Farwah, who said: “The Messenger of Allāh ﷺ was asked: ‘Which actions are the best?’ He said: ‘Prayer at its earliest time.’” (*Ṣaḥīḥ*)

Abū Dāwud said: In his narration, Al-Khuzā‘ī (one of the narrators) said: “From a paternal aunt of his who was called Umm Farwah, who had given her oath of allegiance to the Prophet ﷺ - that the Prophet ﷺ was asked...”

٤٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ وَعَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنِ الْقَاسِمِ بْنِ غَنَّامٍ، عَنْ بَعْضِ أُمَّهَاتِهِ، عَنْ أُمِّ فَرْوَةَ قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ فِي أَوَّلِ وَقْتِهَا».

قال الخُزَاعِيُّ فِي حَدِيثِهِ: عَنْ عَمَّةٍ لَهُ يُقَالُ لَهَا أُمُّ فَرْوَةَ فَذُ بَايَعَتِ النَّبِيَّ ﷺ؛ أَنَّ النَّبِيَّ ﷺ سُئِلَ.

تخریج: [صحیح] أخرجه الترمذي، الصلاة، باب ما جاء في الوقت الأول من الفضل، ح: ١٧٠ من حديث عبدالله بن عمر العمري به وقال فيه: "وليس هو بالقوي عند أهل الحديث" وللحديث طريق صحيح عند ابن خزيمة، ح: ٣٢٧ وابن حبان، ح: ٢٨٠ وصححه الحاكم على شرط الشيخين: ١/١٨٨، ١٨٩ ووافقه الذهبي وبه صح الحديث.

428.^[1] ‘Abdullāh bin Faḍālah narrated from his father who said: “The Messenger of Allāh ﷺ taught me (certain matters), and of the matters that he taught me was: ‘And guard the five prayers.’ I said (to him): ‘These are times that I have work to do, so command me with a comprehensive command which, if I do it, will be sufficient for me.’ So he said: ‘Guard the two ‘Aṣr prayers,’ and this was a word that was not in our speech, so I said: ‘And what are the two ‘Aṣr?’ He said: ‘A prayer before sunrise, and a prayer before sunset.’”^[2] (*Ṣaḥīḥ*)

٤٢٨ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا خَالِدٌ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ بْنِ فَضَالَةَ، عَنْ أَبِيهِ قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ، فَكَانَ فِيمَا عَلَّمَنِي: «وَحَافِظٌ عَلَى الصَّلَوَاتِ الْخَمْسِ». قَالَ: قُلْتُ: إِنَّ هَذِهِ سَاعَاتٌ لِي فِيهَا أَشْغَالٌ فَمُرْنِي بِأَمْرٍ جَامِعٍ إِذَا أَنَا فَعَلْتُهُ أَجْزَأَ عَنِّي. فَقَالَ: «حَافِظٌ عَلَى الْعَصْرَيْنِ» - وَمَا كَانَتْ مِنْ لَعْنَتِنَا - فَقُلْتُ: وَمَا الْعَصْرَانِ؟ فَقَالَ: «صَلَاةٌ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلَاةٌ قَبْلَ غُرُوبِهَا».

[1] Some of the versions of the text cite this narration after the following.

[2] Meaning to maintain them in their early times.

تخريج: [إسناده صحيح] وصححه ابن حبان، ح: ٢٨٢ والحاكم: ٢٠/١ و ٦٢٨/٣ ووافقه الذهبي، والحديث محمول على الجماعة يعني أنه رخص له في ترك حضور بعض الصلوات في الجماعة لا على تركها أصلاً فافهمه فإنه مهم وللحديث لون آخر عند أحمد: ٣٤٤/٤ وهذا لا يضر والحمد لله.

Comments:

This narration stresses performing *Subḥ (Fajr)* and *ʿAṣr* at the appropriate time. And its meaning is, that if it is difficult for you to pray at the early time for each prayer, then at least these two prayers must be performed at their early times.

427. It was reported from Abū Bakr bin ‘Umārah bin Ruwaibah, from his father, that a person from Al-Baṣrah asked him to narrate to him something that he had heard from the Messenger of Allāh ﷺ. So he said: “I heard the Messenger of Allāh ﷺ say: ‘A person who prays before the sun rises and before it sets will not enter the Fire.’ He^[1] asked him: ‘Did you really hear this from him ﷺ?’ (He asked him this question) three times, each time he (‘Umārah) responded: ‘Yes! My ears heard it, and my heart memorized it.’ So the man said: ‘And I too heard him ﷺ say this.’” (*Ṣaḥīḥ*)

٤٢٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَمَارَةَ بْنِ رُوَيْبَةَ، عَنْ أَبِيهِ قَالَ: سَأَلَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ فَقَالَ: أَخْبِرْنِي مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ: «لَا يَلْعُجُ النَّارَ رَجُلٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ أَنْ تَغْرُبَ». قَالَ: أَنْتَ سَمِعْتَهُ مِنْهُ؟ ثَلَاثَ مَرَّاتٍ قَالَ: نَعَمْ كُلَّ ذَلِكَ يَقُولُ: سَمِعْتَهُ أُذُنَايَ وَوَعَاهُ قَلْبِي. فَقَالَ الرَّجُلُ: وَأَنَا سَمِعْتُهُ ﷺ يَقُولُ ذَلِكَ.

تخريج: أخرجه مسلم، المساجد، باب فضل صلاتي الصبح والعصر والمحافظة عليهما، ح: ٦٢٤ من حديث إسماعيل بن أبي خالد به.

430.^[2] Abū Qataḍah bin Rab‘ī narrated that the Messenger of Allāh ﷺ said: “Allāh, the Mighty and Sublime, has said: ‘I have made five prayers obligatory on your nation, and promised Myself that whoever comes (to Me),

٤٣٠ - قَالَ أَبُو سَعِيدٍ بْنُ الْأَعْرَابِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ يَزِيدَ الرَّوَّاسُ - يُكْنَى أَبَا أُسَامَةَ - قَالَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا حَيَّوَةُ بْنُ شُرَيْحِ الْبَصْرِيُّ: حَدَّثَنَا بَقِيَّةُ عَنْ ضَبَّارَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سُلَيْكٍ

[1] Meaning, the person from Al-Baṣrah.

[2] Some of the versions of the text cite this narration after the following.

having protected them (by praying them) at their times, that I will admit him to Paradise. And whoever does not protect them, has no promise from Me.” (*Da‘īf*)

الألْهَانِيّ قَالَ: أَخْبَرَنِي ابْنُ نَافِعٍ عَنْ ابْنِ شِهَابِ الزُّهْرِيِّ قَالَ: قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: إِنَّ أَبَا قَتَادَةَ بْنَ رِبْعِيٍّ أَخْبَرَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: إِنِّي فَرَضْتُ عَلَى أُمَّتِكَ خَمْسَ صَلَوَاتٍ، وَعَهَدْتُ عِنْدِي عَهْدًا، أَنَّهُ مَنْ جَاءَ يُحَافِظُ عَلَيْهِنَّ لَوْ قَتِهِنَّ أَدْخَلْتُهُ الْجَنَّةَ، وَمَنْ لَمْ يُحَافِظْ عَلَيْهِنَّ فَلَا عَهْدَ لَهُ عِنْدِي».

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في فرض الصلوات الخمس والمحافظة عليها، ح: ١٤٠٣ من حديث بقیة به وسنده ضعيف وللحديث شواهد ضعيفة عند أحمد: ٢٤٤/٤، والدارمي: ١٢٢٩ وغيرهما.

Comments:

This *Hadīth* stresses the gravity of negligence with the five daily prayers. This narration, and the following, are among the additional narrations of Abū Sa‘eed Ibn Al-‘Arābī.

429. Abū Ad-Dardā’, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said: “There are five (matters) — whoever comes with them, while having faith, will enter Paradise: Whoever protects the five prayers — with their *Wuḍū’*, *Rukū’*, prostration and times; and fasts Ramadān; and performs *Hajj* to the House (of Allāh) if he was able to bear the journey; and gives *Zakāt* while his soul was content; and fulfills trusts.” They asked: “O Abū Ad-Dardā’! What does it mean to fulfill trusts?” He replied: “Taking a bath after sexual impurity.” (*Da‘īf*)

٤٢٩ - قَالَ ابْنُ الْأَعْرَابِيِّ: حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ الْمَلِكِ الرَّوَّاسُ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَنْبَرِيُّ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَقَنِيُّ عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: أَخْبَرَنَا عُمَرَانُ الْقَطَّانُ: حَدَّثَنَا قَتَادَةُ وَأَبَانُ، كِلَاهُمَا عَنْ خُلَيْدِ الْعَصْرِيِّ، عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ مَنْ جَاءَ بِهِنَّ مَعَ إِيْمَانٍ دَخَلَ الْجَنَّةَ: مَنْ حَافَظَ عَلَى الصَّلَوَاتِ الْخَمْسِ عَلَى وُضُوئِهِنَّ وَرُكُوعِهِنَّ وَسُجُودِهِنَّ وَمَوَاقِيْتِهِنَّ وَصَامَ رَمَضَانَ، وَحَجَّ الْبَيْتِ إِنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا، وَأَعْطَى الزَّكَاةَ طَيِّبَةً بِهَا نَفْسُهُ، وَأَدَّى الْأَمَانَةَ». قَالُوا: يَا أَبَا الدَّرْدَاءِ! وَمَا أَدَاءُ الْأَمَانَةِ؟ قَالَ: الْغُسْلُ مِنَ الْجَنَابَةِ.

تخريج: [إسناده ضعيف] أخرجه الطبراني في الصغير: ٥/٢ من حديث أبي علي الحنفي به * أبان بن أبي عياش متروك وقتادة مدلس كما تقدم، ح: ٢٩ وعن.

Chapter 10. (What Should Be Done) If The *Imām* Delays The Prayer

431. Abū Dharr said: “The Messenger of Allāh ﷺ said to me: ‘O Abū Dharr! What will you do when you will have leaders who will destroy the prayers,’ or perhaps he said, ‘...delay it?’ So I said: ‘O Messenger of Allāh! What do you command me to do?’ He replied: ‘Offer the prayer at its proper time, then, if you catch it with them, [pray it with them], for it will be counted as a voluntary (prayer) for you.’” (*Ṣaḥīḥ*)

(المعجم ١٠) بَابُ: إِذَا أَخَّرَ الْإِمَامُ
الصَّلَاةَ عَنِ الْوَقْتِ (التحفة ١٠)

٤٣١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي عِمْرَانَ يَعْنِي الْجَوْنِيَّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ! كَيْفَ أَنْتَ إِذَا كَانَتْ عَلَيْكَ أُمَّرَاءُ يُبَيِّتُونَ الصَّلَاةَ - أَوْ قَالَ: يُؤَخِّرُونَ الصَّلَاةَ؟» - قُلْتُ: يَا رَسُولَ اللَّهِ! فَمَا تَأْمُرُنِي؟ قَالَ: «اصْلُ الصَّلَاةَ لَوْ قَتَبَهَا فَإِنْ أَدْرَكْتَهَا مَعَهُمْ [فَصَلِّهَا] فَإِنَّهَا لَكَ نَافِلَةٌ».

تخريج: أخرجه مسلم، المساجد، باب كراهة تأخير الصلاة عن وقتها المختار... إلخ، ح: ٦٤٨ من حديث حماد بن زيد به.

Comments:

The meaning of "destroy" the prayers is to delay them. In this case, a person should perform the prayer in its proper time, and when attending the later congregation, that later prayer will be considered a voluntary prayer in reward, and this is applicable to all of the obligatory prayers.

432. ‘Amr bin Maimūn Al-Awdi said: “Mu‘ādh bin Jabal came to us in Yemen; as the emissary of the Messenger of Allāh ﷺ to us. So I heard him say the *Takbīr* during *Fajr*. He was a man with a very deep voice, and (immediately) love for him was placed in me (by Allāh). So I did not leave him until I buried him in *Ash-Shām* (after his) death. Then I searched for the most knowledgeable person after him, so I went to Ibn Mas‘ūd and

٤٣٢ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ دُحَيْمِ الدَّمَشَقِيُّ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي حَسَّانُ يَعْنِي ابْنَ عَطِيَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ، عَنْ عَمْرِو بْنِ مَيْمُونِ الْأَوْدِيِّ قَالَ: قَدِمَ عَلَيْنَا مُعَاذُ بْنُ جَبَلِ الْيَمَنِ - رَسُولُ رَسُولِ اللَّهِ ﷺ إِلَيْنَا - قَالَ: فَسَمِعْتُ تَكْبِيرَهُ مَعَ الْفَجْرِ، رَجُلٌ أَجَشُّ الصَّوْتِ. قَالَ: فَأَلْقَيْتُ عَلَيْهِ مَحَبَّتِي، فَمَا

attached myself to him until he died. Once, he told me that the Prophet ﷺ said: 'How will your affairs be when there will be *Amīrs* in charge of you who will offer the prayers at other than their proper times?' I (Ibn Mas'ūd) said: 'So what do you command me to do if I live to that time, O Messenger of Allāh?' He said: 'Offer the prayer at its proper time, and make your prayer with them voluntary.'" (*Hasan*)

تخریج: [حسن] أخرجه البيهقي ۳/ ۱۲۴، ۱۲۵ من حديث أبي داود به وصححه ابن حبان، ح: ۳۷۶.

433. 'Ubādah bin Aṣ-Ṣāmit reported that the Messenger of Allāh ﷺ said: "There will be leaders in charge of you after me that will be delayed by (various) matters in performing the prayer at its proper time, until its time goes. So offer the prayer at its proper time." A man said: "O Messenger of Allāh! Should we pray with them?" He replied, "Yes, if you wish."

Sufyān (one of the narrators) said that the man asked: "Should I pray with them if I catch it with them?" He said: "Yes, if you wish." (*Sūfīh*)

فَارَقْتُهُ حَتَّى دَفَنْتُهُ بِالسَّامِ مَيْتًا، ثُمَّ نَظَرْتُ إِلَى أَقْفِهِ النَّاسِ بَعْدَهُ، فَأَتَيْتُ ابْنَ مَسْعُودٍ فَلَزِمْتُهُ حَتَّى مَاتَ، فَقَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «كَيْفَ بِكُمْ إِذَا أَتَتْ عَلَيْكُمْ أُمَرَاءُ يُصَلُّونَ الصَّلَاةَ لِغَيْرِ مِيقَاتِهَا؟» قُلْتُ: فَمَا تَأْمُرُنِي إِذَا أَدْرَكَنِي ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «صَلِّ الصَّلَاةَ لِمِيقَاتِهَا وَاجْعَلْ صَلَاتَكَ مَعَهُمْ سُبْحَةً».

٤٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ قُدَامَةَ بْنِ أَعْيَنَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي الْمُثَنَّى، عَنْ ابْنِ أُخْتِ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: أَخْبَرَنَا وَكَيْعٌ عَنْ سُفْيَانَ الْمَعْنِيِّ، عَنْ مَنصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي الْمُثَنَّى الْجَمِصِيِّ، عَنْ أَبِي أُبَيِّ بْنِ امْرَأَةَ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا سَتَكُونُ عَلَيْكُمْ بَعْدِي أُمَرَاءُ تَشْغَلُهُمْ أَشْيَاءٌ عَنِ الصَّلَاةِ لَوْ قَتَبَتْهَا حَتَّى يَذْهَبَ وَقْتُهَا، فَصَلُّوا الصَّلَاةَ لَوْ قَتَبَتْهَا». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَصَلِّي مَعَهُمْ؟ قَالَ: «نَعَمْ إِنْ شِئْتَ». وَقَالَ سُفْيَانُ: إِنْ أَدْرَكْتَهَا مَعَهُمْ [أ] أَصَلِّي مَعَهُمْ؟ قَالَ: «نَعَمْ إِنْ شِئْتَ».

تخریج: [صحیح] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء فيما إذا أخروا الصلاة

عن وقتها، ح: ١٢٥٧ من حديث منصور به.

434. Qabiṣah bin Waqqāṣ said that the Messenger of Allāh ﷺ said: "There will be leaders after me who will delay the prayers. So (this matter) will be for you, and against them. Pray with them as long as they pray facing the *Qiblah*." (*Hasan*)

٤٣٤ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلَبِيُّ: حَدَّثَنَا أَبُو هَاشِمٍ يَعْنِي الزُّعْفَرَانِيَّ، حَدَّثَنِي صَالِحُ بْنُ عُبَيْدٍ عَنْ قَبِيصَةَ بْنِ وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَكُونُ عَلَيْكُمْ أُمَرَاءُ مِنْ بَعْدِي، يُؤَخِّرُونَ الصَّلَاةَ فَهِيَ لَكُمْ وَهِيَ عَلَيْكُمْ، فَصَلُّوا مَعَهُمْ مَا صَلُّوا الْقِبْلَةَ».

تخریج: [حسن] أخرجه الطبراني في الكبير: ٣٧٥/١٨، ح: ٩٥٩ من حديث أبي الوليد الطيالسي به، وله شواهد عند البخاري، (فتح: ١٨٧/٢) وغيره.

Chapter 11. Whoever Sleeps Through The Prayer (Time) Or Forgets [To Pray]

(المعجم ١١) بَابُ: فِيمَنْ نَامَ عَنِ صَلَاةٍ أَوْ نَسِيَهَا (التحفة ١١)

435. It was reported from Yūnus, from Ibn Shihāb, from Ibn Al-Musayyab, from Abū Hurairah: "The Messenger of Allāh ﷺ returned from the Battle of *Khaibar* at night until, when we became sleepy, he camped (for the night). He told Bilāl: 'Guard the night for us.'^[1] But Bilāl was overcome with sleep while he was resting his back upon his mount. Neither the Prophet ﷺ, nor Bilāl nor any of his Companions awoke until the sun's rays hit them. The Messenger of Allāh ﷺ was the first of them to awaken, so he stood up anxiously and said: 'O Bilāl!?' He replied: 'The same One Who took your soul also took mine, O Messenger of Allāh! May my mother and father be your ransom.'

٤٣٥ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ جِئَ قَلَّ مِنْ غَزْوَةِ حَبِيرٍ فَسَارَ لَيْلَةً حَتَّى إِذَا أَدْرَكْنَا الْكَرَى عَرَسَ، وَقَالَ لَيْلَالٍ: «اِحْلَأْ لَنَا اللَّيْلَ». قَالَ: فَغَلَبَتْ بِلَالًا عَيْنَاهُ وَهُوَ مُسْتَنِدٌّ إِلَى رَاحِلَتِهِ، فَلَمْ يَسْتَيْقِظِ النَّبِيُّ ﷺ وَلَا بِلَالٌ وَلَا أَحَدٌ مِنْ أَصْحَابِهِ، حَتَّى إِذَا ضَرَبَتْهُمْ الشَّمْسُ فَكَانَ رَسُولُ اللَّهِ ﷺ أَوَّلَهُمْ اسْتَيْقَاطًا، فَفَرَعَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «يَا بِلَالُ؟» فَقَالَ: أَخَذَ بِنَفْسِي الَّذِي أَخَذَ بِنَفْسِكَ يَا رَسُولَ اللَّهِ! بِأَبِي أَنْتَ وَأُمِّي فَاقْتَادُوا رَوَاجِلَهُمْ سُبْنَا. ثُمَّ تَوَضَّأَ النَّبِيُّ ﷺ وَأَمَرَ بِلَالًا فَأَقَامَ لَهُمُ الصَّلَاةَ وَصَلَّى لَهُمُ الصُّبْحَ.

[1] Meaning, wake us up before dawn.

So they proceeded on with their camels for a distance, then the Prophet ﷺ performed *Wudu'*, and commanded Bilāl to call the *Iqamah*, and he then led them in *Subh* (*Fajr* prayer), and, after finishing it, said: 'Whoever forgets the prayer, let him pray it when he remembers, because Allāh says: Establish the prayer for the remembrance (*Lildh-dhikrā*).'"

Yūnus said: "Ibn *Shihāb* would recite it like that." (*Sahīh*)

Aḥmad (one of the narrators) said: "Anbasah said — meaning the wording of Yūnus — in this *Hadīth*: 'For My remembrance (*lidhikrī*).'"^[1]

تخریج: أخرجه مسلم، المساجد، باب قضاء الصلاة الفاتية واستحباب تعجيل قضائها،

ح: ٦٨٠ من حديث عبدالله بن وهب به .

Comments:

In this, and the following narrations, the chapter title becomes clear, if a person sleeps or forgets a prayer, they pray it when they awaken or realize they have not performed it. As for: "So they proceeded on with their camels for a distance" see the following narration.

436. (There is another chain for no. 435) from Abān, from Ma'mar, from Az-Zuhri, from Sa'eed bin Al-Musayyab, from Abū Hurairah, in this narration, he said: "...So the Messenger of Allāh ﷺ said: 'Move to another location from this place of yours where obliviousness overtook you.' He then ordered Bilāl to say the *Adhān* and *Iqamah*, and then prayed." (*Sahīh*)

Abū Dāwud said: It was reported by Mālik, Sufyān bin 'Uyaynah, Al-

فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، فَإِنَّ اللَّهَ قَالَ: أَقِمِ الصَّلَاةَ لِلذِّكْرِىٰ» .

قال يونس: وكان ابن شهاب يقرأها كذلك. قال أحمد: قال عتبسه - يعني عن يونس - في هذا الحديث: «لذكري». قال أحمد: الكرى: التماس.

٤٣٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ فِي هَذَا الْخَبْرِ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَحَوَّلُوا عَنْ مَكَانِكُمْ الَّذِي أَصَابَتْكُمْ فِيهِ الْعَقْلَةُ». قَالَ: فَأَمَرَ بِلَالًا فَأَدَّانَ وَأَقَامَ وَصَلَّى.

قال أبو داود: رواه مالك وسفيان بن عيينة والأوزاعي وعبد الرزاق عن معمر وابن إسحاق، لم يذكر أحد منهم الأذان في

[1] The reference is to *Sūrah Tā Hā* 20:14. The last wording being the popular recitation.

Awzā'ī, and 'Abdur-Razzāq from Ma'mar, and (also) Ibn Ishāq, and none of them mentioned the *Adhān* in this *Hadīth* of Az-Zuhrī, and no one narrated it with a connected chain except for Al-Awzā'ī, and Abān Al-'Aṭṭār from Ma'mar.

حديث الزُّهْرِيِّ هذا، ولم يُسَيِّدْهُ مِنْهُمْ أَحَدٌ إِلَّا الْأَوْزَاعِيُّ وَابْنُ الْعَطَّارِ عَنْ مَعْمَرٍ .

تخريج: [صحيح] أخرجه البيهقي: ٢١٨/٢ من حديث أبي داود به، وصححه أبو عوانة: ٢/

.٢٥٤ ، ٢٥٣

Comments:

This narration makes it clear that the *Adhān* was called as well as the *Iqāmah*. Al-Khaṭṭābī said: "This *Hadīth* was reported by Hishām, from Al-Ḥasan, from 'Imrān bin Ḥuṣain, and he mentioned the *Adhān* in it. And it was reported by Abū Qatādah Al-Anṣārī from the Prophet ﷺ, and he mentioned the *Adhān* and the *Iqāmah*, and the additions (in narrations) when correct, are acceptable, and acting upon them is *Wajib*." (*Ma'ālam As-Sunan*) Additionally, this narration contains: "Move to another location from this place of yours where obliviousness overtook you," meaning "heedlessness," explaining the cause for moving from that location.

437. Abū Qatādah narrated: "The Prophet ﷺ was once on a journey, and he sidetracked (from the path), so I went with him. He said: 'Look!' I responded: 'There is a rider; these are two riders; these are three riders...' until we became seven. He said, 'Guard our prayer for us,' meaning the *Fajr* prayer. But they fell into a deep sleep, and they were only awakened by the heat of the sun. So they stood up and continued for a short while, then camped and performed *Wuḍū'*. Bilāl called the *Adhān*, and they prayed two *Rak'ahs* (*Sunnah*) of *Fajr*, then prayed *Fajr* and continued to ride (onwards). They said to one another: 'We have been careless in (performing) our prayers.' The Prophet ﷺ said: 'There is no carelessness in sleep,

٤٣٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ اللَّهِ ابْنِ رِبَاحٍ الْأَنْصَارِيِّ: حَدَّثَنَا أَبُو قَتَادَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ لَهُ، فَمَالَ النَّبِيُّ ﷺ وَمِلْتُ مَعَهُ، فَقَالَ: «انْظُرْ». فَقُلْتُ: هَذَا رَاكِبٌ، هَذَانِ رَاكِبَانِ، هَؤُلَاءِ ثَلَاثَةٌ، حَتَّى صِرْنَا سَبْعَةً، فَقَالَ: «احْفَظُوا عَلَيْنَا صَلَاتَنَا» يَعْنِي صَلَاةَ الْفَجْرِ فَضْرِبْ عَلَى آذَانِهِمْ، فَمَا أَهَقَطَهُمْ إِلَّا حَرُّ الشَّمْسِ، فَقَامُوا فَسَارُوا هُبَيْةً، ثُمَّ نَزَلُوا فَتَوَضَّؤُوا، وَأَذَّنَ بِلَالٌ فَصَلَّوْا رَكْعَتَيْ الْفَجْرِ، ثُمَّ صَلَّوْا الْفَجْرَ وَرَكِبُوا، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: قَدْ فَرَطْنَا فِي صَلَاتِنَا، فَقَالَ النَّبِيُّ ﷺ: «إِنَّهُ لَا تَفْرِيطُ فِي النَّوْمِ إِنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ، فَإِذَا سَهَا أَحَدُكُمْ عَنْ

verily carelessness occurs only while one is awake. So if one of you unintentionally misses a prayer, let him pray it as soon as he remembers, and the next day at its time.”^[1] (*Ṣaḥīḥ*)

صَلَاةٍ فَلْيُصَلِّهَا حِينَ يَذْكُرَهَا وَمِنَ الْعَدِ
لِلْوَقْتِ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢٩٥/٥ من حديث حماد بن سلمة به وصححه ابن خزيمة، ح: ٤١٠ ورواه حماد بن زيد عن ثابت به عند ابن ماجه، ح: ٦٩٨ والترمذي، ح: ١٧٧ وقال: "حسن صحيح" ورواه مسلم كما سيأتي: ٤٤١.

Comments:

This narration mentions performing the *Sunnah* of the *Fajr* prayer before the obligatory prayer when praying that prayer late, and that the one who is asleep is not accountable.

438. Khālid bin Sumair said: “Abdullāh bin Rabāḥ Al-Anṣārī came to us from Al-Madīnah. The *Anṣār* used to consider him to be a knowledgeable person. He narrated to us that Abū Qatādah Al-Anṣārī, the rider^[2] of the Prophet ﷺ, said: ‘The Messenger of Allāh ﷺ sent (the expedition) of Al-‘Umarā’...,” — and he narrated the same incident (as in no. 437), and said: “...So we were only awoken by the high sun (above us). We stood up immediately for the prayer, but the Prophet ﷺ said: ‘Gently, gently.’” When the sun had risen a distance, he said: “Whoever among you prays the two *Rak’ahs* (*Sunnah*) of *Fajr*, let him do so.’ So those who used to pray them, and those who did not use to pray them, (also) stood up and prayed them. Then the

٤٣٨ - حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا الْأَسْوَدُ بْنُ شَيْبَانَ: حَدَّثَنَا خَالِدُ بْنُ سُمَيْرٍ قَالَ: قَدِمَ عَلَيْنَا عَبْدُ اللَّهِ بْنُ رَبَاحٍ الْأَنْصَارِيُّ مِنَ الْمَدِينَةِ - وَكَانَتِ الْأَنْصَارُ تُفَقِّهُهُ - فَحَدَّثَنَا، قَالَ: حَدَّثَنِي أَبُو قَتَادَةَ الْأَنْصَارِيُّ فَارِسُ رَسُولِ اللَّهِ ﷺ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ جَيْشَ الْأُمَرَاءِ، بِهَذِهِ الْقِصَّةِ، قَالَ: فَلَمْ نُتَوَقِّظْنَا إِلَّا الشَّمْسُ طَالِعَةً، فَقَمْنَا وَهَلِينِ لِصَلَاتِنَا، فَقَالَ النَّبِيُّ ﷺ: «رُؤَيْدًا رُؤَيْدًا»، حَتَّى إِذَا تَعَالَتِ الشَّمْسُ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مِنْكُمْ يَرْكَعُ رَكَعَتَيِ الْفَجْرِ فَلْيَرْكَعَهُمَا»، فَقَامَ مَنْ كَانَ يَرْكَعُهُمَا وَمَنْ لَمْ يَكُنْ يَرْكَعُهُمَا، فَرَكَعَهُمَا، ثُمَّ أَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ يُنَادَى بِالصَّلَاةِ فَنُودِيَ بِهَا، فَقَامَ رَسُولُ اللَّهِ ﷺ

[1] Al-Khattābī said: “I do not know any of the *Fuqahā’* who said that praying it the next day also at its time is required, and it appears that the order for that is of recommendation, to preserve the virtue of the time when making it up.”

[2] Meaning, a fighter.

Messenger of Allāh ﷺ commanded that the call to prayer be given, so it was given. The Messenger of Allāh ﷺ stood up and led us in prayer. When he turned around, he said: 'Indeed, we thank Allāh that we were not busy in some worldly affairs that caused us to (forget) our prayer, but (rather) our souls were in the Hands of Allāh, and He sent them (back to us) when He wished. So whoever among you caught the morning prayer the next day at its proper (time), then let him make up one more (prayer) like it.'" (*Ṣaḥīḥ*)

فَصَلَّى بِنَا، فَلَمَّا انصَرَفَ قَالَ: «أَلَا! إِنَّا نَحْمَدُ اللَّهَ أَنَّا لَمْ نَكُنْ فِي شَيْءٍ مِنْ أُمُورِ الدُّنْيَا يَشْغَلُنَا عَنْ صَلَاتِنَا وَلَكِنْ أَرْوَا حُنَا كَانَتْ بِيَدِ اللَّهِ فَأَرْسَلَهَا أَنِّي شَاءَ، فَمَنْ أَدْرَكَ مِنْكُمْ صَلَاةَ الْغَدَاةِ مِنْ غَدٍ صَالِحًا فَلْيَقْضِ مَعَهَا مِثْلَهَا».

تخريج: [إسناده صحيح] أخرجه البيهقي: ٢١٦/٢، ٢١٧.

Comments:

See the earlier narrations about this incident.

439. In another narration (similar to no. 437), Abū Qatādah said (that the Prophet ﷺ said): "Allāh takes your souls as He wishes, and returns them as He wishes. Stand up and call the *Adhān* to prayer." So they stood up and purified themselves, until, when the sun had risen (high), the Prophet ﷺ stood up and led the people in prayer." (*Ṣaḥīḥ*)

٤٣٩ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا خَالِدٌ عَنْ حُصَيْنٍ، عَنْ ابْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ فِي هَذَا الْخَبْرِ قَالَ فَقَالَ: «إِنَّ اللَّهَ قَبَضَ أَرْوَا حُنْمَ حَيْثُ شَاءَ وَرَدَّهَا حَيْثُ شَاءَ، فَمَنْ فَاذُنٌ بِالصَّلَاةِ»، فَقَامُوا فَطَهَّرُوا، حَتَّى إِذَا ارْتَفَعَتِ الشَّمْسُ قَامَ النَّبِيُّ ﷺ فَصَلَّى بِالنَّاسِ.

تخريج: أخرجه البخاري، التوحيد، باب: في المشيئة والإرادة، ح: ٧٤٧١ من حديث

حصين به.

440. (There is another chain) from 'Abdullāh bin Abī Qatādah, from his father, from the Prophet ﷺ in meaning (similar to no. 437). He said: "So he performed *Wuḍū'* when the sun had risen, then he led them in prayer." (*Ṣaḥīḥ*)

٤٤٠ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبَّيْرٌ عَنْ حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ قَالَ: فَتَوَضَّأَ حِينَ ارْتَفَعَتِ الشَّمْسُ فَصَلَّى بِهِمْ.

تخريج: [إسناده صحيح] انظر الحديث السابق.

441. (There is another chain) from ‘Abdullāh! bin Rabāh, from Abū Qatādah (similar to no. 437), he said: “The Messenger of Allāh ﷺ said: ‘There is no carelessness in sleep. Carelessness is only while one is awake — that one delays a prayer until the time for the next one comes.’” (*Sahih*)

٤٤١ - حَدَّثَنَا الْعَبَّاسُ الْعَبْرِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ - وَهُوَ الطَّيَالِسِيُّ - حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ الْمُغِيرَةَ، عَنْ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ فِي النَّوْمِ تَفْرِيطٌ إِلَّا نَمَّا التَّفْرِيطُ فِي الْيَقَظَةِ أَنْ تُؤَخَّرَ صَلَاةٌ حَتَّى يَدْخُلَ وَقْتُ أُخْرَى».

تحريج: أخرجه مسلم، المساجد، باب قضاء الصلاة الفاتئة واستحباب تعجيل قضاها، ح: ٦٨١ من حديث سليمان بن المغيرة به.

442. Anas bin Mālik narrated that the Prophet ﷺ said: “If one of you forgets a prayer, then let him pray it when he remembers. There is no (other) expiation upon him except for this.” (*Sahih*)

٤٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ».

تحريج: أخرجه البخاري، مواقيت الصلاة، باب من نسي صلاةً فليصل إذا ذكر... إلخ، ح: ٥٩٧ ومسلم، المساجد، باب قضاء الصلاة الفاتئة واستحباب تعجيل قضاها، ح: ٦٨٤ من حديث همام بن يحيى به.

Comments:

"There is no (other) expiation upon him except for this" meaning that no one can fulfill it on his behalf, nor can he pay a ransom to atone for it.

443. It was reported from ‘Imrān bin Ḥuṣain: “The Messenger of Allāh ﷺ was once on a journey. They slept past the *Fajr* prayer, and were awakened by the heat of the sun. They continued traveling for a distance until the sun had risen (further), then the *Mu’adh-dhin* was ordered to call the *Adhān*. He prayed two *Rak’ahs* before *Fajr*, then he called the *Iqāmah*, then he prayed *Fajr*.” (*Da’if*)

٤٤٣ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدٍ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي مَسِيرٍ لَهُ فَتَأَمَّوْا عَنْ صَلَاةِ الْفَجْرِ فَاسْتَيْقَظُوا بِحَرِّ الشَّمْسِ، فَارْتَفَعُوا قَلِيلًا حَتَّى اسْتَقَلَّتِ الشَّمْسُ ثُمَّ أَمَرَ مُؤَدِّنَا فَادَّنَ فَصَلَّى رَكْعَتَيْنِ قَبْلَ الْفَجْرِ، ثُمَّ أَقَامَ، ثُمَّ صَلَّى الْفَجْرَ.

تحريج: [إسناده ضعيف] أخرجه أحمد: ٤/٤٣١ من حديث يونس بن عبيد به وصححه ابن خزيمة، ح: ٩٩٤ وابن حبان (الإحسان): ١٤٥٩ والحاكم: ١/٢٧٤ ووافقه الذهبي وللحديث شواهد * الحسن البصري وهشام بن حسان مدلسان، وعننا.

444. ‘Amr bin Umayyah Ad-Damrī said: “We were once with the Messenger of Allāh ﷺ on one of his journeys, and he slept past the *Ṣubḥ* until the sun had risen. The Messenger of Allāh ﷺ woke up, and said: ‘Leave this area.’ Then (after traveling a distance) he commanded Bilāl to call the *Adhān*. They then performed *Wuḍū’*, prayed the two *Rak’ahs* (*Sunnah*) of *Fajr*, then he commanded Bilāl to call the *Iqāmah* for the prayer, and he led them in the *Ṣubḥ* prayer.” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه أحمد: ١٣٩/٤ عن عبدالله بن يزيد المقرئ به وصححه ابن الملقن في تحفة المحتاج: ٤٧٤.

445. It was reported from Yazīd bin Ṣāliḥ, from *Dhū Mikhbar* Al-Ḥabashī, a servant of the Prophet ﷺ, also narrated this incident, and stated: “The Prophet ﷺ performed *Wuḍū’* such that the ground did not become wet. Then he ordered Bilāl to call the *Adhān*. The Prophet ﷺ then stood up and prayed two *Rak’ahs* in an unhurried manner. Then he said to Bilāl: ‘Call the *Iqāmah* for the prayer.’ Then he prayed in an unhurried manner.”

He (one of the narrators) said: “From Ḥajjāj, from Yazīd bin Ṣulāih: ‘*Dhū Mikhbar* — a man from Al-Ḥabashah — narrated to me.” ‘Ubaid (one of the narrators) said: “‘Ubaid (one of the narrators) said: “Yazīd bin Ṣāliḥ.” (*Da’if*)

٤٤٤ - حَدَّثَنَا عَبَّاسُ الْعَبْرِيُّ؛ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ - وَهَذَا لَفْظُ عَبَّاسٍ - أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ حَدَّثَهُمْ عَنْ حَيَّوَةَ بْنِ شُرَيْحٍ، عَنْ عِيَّاشِ بْنِ عَبَّاسٍ يَعْني الْقُتَيْبَانِيَّ؛ أَنَّ كُتَيْبَ بْنَ صُحَيْحٍ حَدَّثَهُمْ أَنَّ الرَّبْرِقَانَ حَدَّثَهُ عَنْ عَمِّهِ عَمْرٍو بْنِ أُمَيَّةَ الضَّمْرِيِّ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، فَتَنَامَ عَنِ الصُّبْحِ حَتَّى طَلَعَتِ الشَّمْسُ، فَاسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «تَنَحُّوا عَنْ هَذَا الْمَكَانِ». قَالَ: ثُمَّ أَمَرَ بِإِلَاءِ فَأَذَّنَ، ثُمَّ تَوَضَّؤُوا وَصَلُّوا رَكْعَتِي الْفَجْرِ، ثُمَّ أَمَرَ بِإِلَاءِ فَأَقَامَ الصَّلَاةَ فَصَلَّى بِهِمْ صَلَاةَ الصُّبْحِ.

٤٤٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ: حَدَّثَنَا حَجَّاجٌ يَعْني ابْنَ مُحَمَّدٍ: حَدَّثَنَا حَرِيرٌ؛ ح: وَحَدَّثَنَا عُيَيْدُ بْنُ أَبِي الْوَزِيرِ: حَدَّثَنَا مُبَشَّرٌ يَعْني الْحَلْبِيَّ: حَدَّثَنَا حَرِيرٌ يَعْني ابْنَ عُثْمَانَ: حَدَّثَنِي يَزِيدُ بْنُ صَالِحٍ عَنْ ذِي مِخْبَرِ الْحَبَشِيِّ، - وَكَانَ يَخْدُمُ النَّبِيَّ ﷺ - فِي هَذَا الْخَبَرِ قَالَ: فَتَوَضَّأَ - يَعْني النَّبِيَّ ﷺ وَضُوءًا لَمْ يَلْتَ مِنْهُ التُّرَابَ، ثُمَّ أَمَرَ بِإِلَاءِ فَأَذَّنَ، ثُمَّ قَامَ النَّبِيُّ ﷺ فَرَكَعَ رَكْعَتَيْنِ غَيْرِ عَجَلٍ، ثُمَّ قَالَ لِإِلِيَالٍ: «أَقِمِ الصَّلَاةَ»، ثُمَّ صَلَّى وَهُوَ غَيْرُ عَجَلٍ.

قال: عن حجاج، عن يزيد بن صالح: حدثني ذو مبخبر - رجل من الحبشة. - وقال عبيد: يزيد بن صالح.

تخريج: [إسناده ضعيف] وصححه ابن الملقن في تحفة المحتاج: ٤٢٠/١، ح: ٤٧٥ وللحديث شواهد * يزيد بن صالح مجهول الحال لا يعتبر به، ولم يثبت توثيقه عن أبي داود، وأصل الحديث شواهد.

446. (There is another chain) from Yazīd bin Ṣulaiḥ, from Dhu Mikhbar the paternal nephew of An-Najāshī (a narration similar to no. 445). In this version, it is: "...so he called the *Adhān* in an unhurried manner." (*Da'if*)

٤٤٦ - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ: حَدَّثَنَا الْوَلِيدُ عَنْ حَرِيرِ بْنِ يَعْنِي ابْنَ عُثْمَانَ، عَنْ يَزِيدِ ابْنِ صُلَيْحٍ، عَنْ ذِي مِخْبَرِ بْنِ أَخِي النَّجَاشِيِّ فِي هَذَا الْخَبَرِ قَالَ: فَأَدَّانَ وَهُوَ غَيْرُ عَجَلٍ.

تخريج: [إسناده ضعيف] انظر الحديث السابق.

447. ‘Abdullāh bin Mas‘ūd narrated: “We went with the Messenger of Allāh ﷺ at the time of (the Treaty of) Al-Ḥudaibiyah. The Messenger of Allāh ﷺ said: ‘Who will watch over us?’ Bilāl said: ‘I will.’ But they slept until the sun had risen. The Prophet ﷺ woke up and said: ‘Do as you usually do,’ so we did (as he said). He said: ‘And this is what you should do — the one who sleeps or forgets (the prayer).’” (*Sahih*)

٤٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَامِعِ بْنِ شَدَّادٍ؛ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي عَلْقَمَةَ؛ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ زَمَانَ الْحُدَيْبِيَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَكْلُونَا؟» فَقَالَ بِلَالٌ: أَنَا. فَتَأَمُّوا حَتَّى طَلَعَتِ الشَّمْسُ، فَاسْتَيْقَظَ النَّبِيُّ ﷺ فَقَالَ: «أَفْعَلُوا كَمَا كُنْتُمْ تَفْعَلُونَ». قَالَ: فَفَعَلْنَا. قَالَ: فَكَذَلِكَ فَافْعَلُوا لِمَنْ نَامَ أَوْ نَسِيَ.

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: ٨٨٥٣ عن محمد بن المشي، وأحمد: ٤٦٤/١ عن محمد بن جعفر به.

Chapter 12. On (The Reward) Of Building *Masājid*

(المعجم ١٢) بَابُ: فِي بِنَاءِ الْمَسَاجِدِ
(التحفة ١٢)

448. Ibn ‘Abbās reported that the Messenger of Allāh ﷺ said: “I have not been commanded to extend (the structure of) the *Masājid*.” Ibn ‘Abbās (then) said: “Of a surety you will decorate it, just like the Jews and Christians decorated (their

٤٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي فَرَاةَ، عَنْ يَزِيدِ بْنِ الْأَصَمِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَمَرْتُ بِتَشْيِيدِ الْمَسَاجِدِ».

temples).” (*Da'if*)

قال ابن عَبَّاسٍ: لَتَزْخُرِفُنَّهَا كَمَا زَخُرِفَتْ
الْيَهُودُ وَالنَّصَارَى.

تخريج: [إسناده ضعيف] أخرجه عبدالرزاق، ح: ٥١٢٧ عن سفيان الثوري به وصححه ابن حبان، ح: ٣٠٥ وعلقه البخاري في صحيحه (٥٣٩/٢ فتح) وللحديث طرق * سفيان الثوري مدلس، وعنعن.

449. Anas bin Mālik reported that the Prophet ﷺ said: “The Hour will not arrive until people compete with one another in (building) *Masājid*.” (*Ṣaḥīḥ*)

٤٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ
الْحَزْرَاعِيُّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ،
عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ وَقَتَادَةَ، عَنْ أَنَسٍ؛
أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى
يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ».

تخريج: [إسناده صحيح] أخرجه الطبراني في الصغير: ١١٤/٢ وصححه ابن خزيمة: ٢٨٢/٢ ورواه ابن ماجه، ح: ٧٣٩ والنسائي، ح: ٦٩٠ من حديث حماد بن سلمة عن أيوب عن أبي قلابة عن أنس به وصححه ابن حبان، ح: ٣٠٨.

Comments:

"Compete with each other" is similar in meaning to the previous narration, and more explanative.

450. ‘Uthmān bin Abī Al-‘Āṣ, may Allāh be pleased with him, reported that the Prophet ﷺ commanded him to build the *Masjid* of Aṭ-Ṭā’if where their idols used to stand. (*Da'if*)

٤٥٠ - حَدَّثَنَا رَجَاءُ بْنُ الْمُرْجَا: حَدَّثَنَا
أَبُو هَمَّامٍ الدَّلَالُ مُحَمَّدُ بْنُ مُحَبِّبٍ: حَدَّثَنَا
سَعِيدُ بْنُ السَّائِبِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ
عِيَّاضٍ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ رَضِيَ
اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يَجْعَلَ مَسْجِدَ
الطَّائِفِ حَيْثُ كَانَ طَوَّاعِيَهُمْ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، المساجد، باب: أين يجوز بناء المساجد، ح: ٧٤٣ من حديث أبي همام الدلال به * محمد بن عبدالله بن عياض: مجهول الحال، لم يوثقه غير ابن حبان.

451. It was reported from ‘Abdullāh bin ‘Umar: “The *Masjid* (the Prophet’s *Masjid* in Al-Madīnah) during the time of the Messenger of Allāh ﷺ was built of clay bricks, and palm branches, and

٤٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ
وَمُجَاهِدُ بْنُ مُوسَى - وَهُوَ أَمُّ - قَالَا:
حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ
صَالِحٍ قَالَ: أَخْبَرَنَا نَافِعٌ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ

its pillars were made of palm trunks. Abū Bakr did not expand it (in his time), but ‘Umar constructed it upon its (original) foundations (that it had) during the time of the Messenger of Allāh ﷺ, with clay bricks and palm branches. And he replaced its pillars with wood. ‘Uthmān also changed it, and added many (things) to it. He made its walls with engraved stone and plaster, and he made its pillars with engraved stone, and its roof with teak-wood.” (*Ṣaḥīḥ*)

أَخْبَرَهُ: أَنَّ الْمَسْجِدَ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مَبْنِيًّا بِاللِّبْنِ وَالْجَرِيدِ وَعَمَدُهُ. - قَالَ مُجَاهِدٌ: عُمَدُهُ - مِنْ خَشَبِ النَّخْلِ فَلَمْ يَزِدْ فِيهِ أَبُو بَكْرٍ شَيْئًا، وَزَادَ فِيهِ عُمَرُ: وَبَنَاهُ عَلَى بَنَائِهِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ بِاللِّبْنِ وَالْجَرِيدِ وَأَعَادَ عَمَدَهُ، - وَقَالَ مُجَاهِدٌ: عُمَدُهُ - خَشَبًا، وَعَيْرُهُ عُثْمَانُ فَرَادَ فِيهِ زِيَادَةٌ كَثِيرَةٌ: وَبَنَى جِدَارَهُ بِالْحِجَارَةِ الْمَنْقُوشَةِ وَالْقَصَبَةِ، وَجَعَلَ عَمَدَهُ مِنْ حِجَارَةٍ مَنْقُوشَةٍ وَسَقَفَهُ بِالسَّاجِ قَالَ مُجَاهِدٌ: وَسَقَفَهُ السَّاجُ. قَالَ أَبُو دَاوُدَ: الْقَصَبَةُ: الْجَصُّ.

تخریج: أخرجه البخاري، الصلاة، باب بنیان المسجد، ح: ٤٤٦ من حديث يعقوب بن إبراهيم به.

Comments:

In his commentary on *Ṣaḥīḥ Al-Bukhārī*, Ibn Baṭṭāl explained that this narration, and others, "prove that the *Sunnah* in constructing *Masājīd* is moderation, and avoiding exaggeration in their structure, fearing *Fitnah* and competition in their construction..." and he mentioned the additions made by ‘Umar and ‘Uthmān, and he said: "So he and ‘Umar, did not restrict themselves from exaggeration in raising it to the utmost possibilities, except because of the knowledge they had from the Messenger (of Allāh ﷺ) for the dislike of that..."

452. It was reported from Ibn ‘Umar, who said: “The pillars of the Prophet’s ﷺ *Masjid* were made of palm trunks during his time. Its roof was covered with the branches of palm trees. It then decayed during the *Khilāfah* of Abū Bakr, so he rebuilt it with the trunks and branches of palm trees. It then decayed during the time of ‘Uthmān, so he rebuilt it with (stone) bricks, and it has remained stable until this time.” (*Da‘īf*)

٤٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ، عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ ابْنِ عُمَرَ قَالَ: إِنَّ مَسْجِدَ النَّبِيِّ ﷺ كَانَتْ سَوَارِيهِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مِنْ جُدُوعِ النَّخْلِ، أَعْلَاهُ مُظَلَّلٌ بِجَرِيدِ النَّخْلِ، ثُمَّ إِنَّهَا نَخِرَتْ فِي خِلَافَةِ أَبِي بَكْرٍ فَبَنَاهَا بِجُدُوعِ النَّخْلِ وَبِجَرِيدِ النَّخْلِ، ثُمَّ إِنَّهَا نَخِرَتْ فِي خِلَافَةِ عُثْمَانَ فَبَنَاهَا بِالْأَجْرِ فَلَمْ تَزَلْ ثَابِتَةً حَتَّى الْآنَ.

تخريج: [إسناده ضعيف] أخرجه البيهقي في دلائل النبوة: ٥٤١/٢ من حديث أبي داود به * عطية بن سعد العوفي: "تابعي معروف، ضعيف الحفظ، مشهور بالتدليس القبيح" قاله الحافظ ابن حجر في المدلسين.

453. Anas bin Mālik narrated: "The Messenger of Allāh ﷺ arrived in Al-Madīnah (from Makkah), and he stayed in a high-district of it — in the village of Banū 'Amr bin 'Awf. He spent fourteen nights there, then sent for the tribe of Banū An-Najjār (to come to him). They came armed with their swords."

Anas said: "It is as if I am looking at the Messenger of Allāh ﷺ, upon his mount, and Abū Bakr seated behind him, and the leaders of Banū An-Najjār surrounding him, (riding on) until he reached the veranda of Abū Ayyūb (Al-Anṣārī's house). And the Messenger of Allāh ﷺ would pray wherever he was when the prayer time arrived, and he (would even) pray in sheep pens. He commanded that a *Masjid* be built, so he called for Banū An-Najjār, and said: 'O Banū An-Najjār! Give me a price that I may purchase this garden of yours.' They said: 'By Allāh! We will not ask its price except as (a reward) from Allāh."

Anas said: "I will inform you what was inside it (the garden). There were the graves of some idolaters, and some ruins, and date-palms. So the Messenger of Allāh ﷺ commanded that the graves of the idolaters be removed, and the ruins demolished, and the date-palms cut down. The date-palms were then

٤٥٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ

عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، فَنَزَلَ فِي عُلُوِّ الْمَدِينَةِ، فِي حَيٍّ يُقَالُ لَهُمْ بَنُو عَمْرٍو بْنِ عَوْفٍ، فَأَقَامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ أَرْسَلَ إِلَى بَنِي النَّجَّارِ فَجَاؤُوا مُتَقَلِّدِينَ سُيُوفَهُمْ، فَقَالَ أَنَسٌ: فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ عَلَى رَاحِلَتِهِ وَأَبُو بَكْرٍ رَدْفُهُ وَمَلَأُ بَنِي النَّجَّارِ حَوْلَهُ حَتَّى أَلْقَى بِفَنَاءِ أَبِي أَيُّوبَ، وَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي حَيْثُ أَدْرَكَتُهُ الصَّلَاةُ، وَيُصَلِّي فِي مَرَابِضِ الْعَنَمِ، وَإِنَّهُ أَمَرَ بِنَاءِ الْمَسْجِدِ، فَأَرْسَلَ إِلَى بَنِي النَّجَّارِ، قَالَ: «يَا بَنِي النَّجَّارِ! تَأْمِنُونِي بِحَائِطِكُمْ هَذَا»، فَقَالُوا: وَاللَّهِ! لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ. قَالَ أَنَسٌ: وَكَانَ فِيهِ مَا أَقُولُ لَكُمْ: كَانَتْ فِيهِ قُبُورُ الْمُشْرِكِينَ، وَكَانَتْ فِيهِ حَرْبٌ، وَكَانَتْ فِيهِ نَخْلٌ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ، وَبِالنَّخْرِ فَسُوِّتْ، وَبِالنَّخْلِ فَفُطِعَ، فَصُفِّفَ النَّخْلُ قِبْلَةَ الْمَسْجِدِ، وَجَعَلُوا عِضَادَتَيْهِ حِجَارَةً، وَجَعَلُوا يَتَقَلَّبُونَ الصَّخَرَ وَهُمْ يَرْتَجِزُونَ وَالنَّبِيُّ ﷺ مَعَهُمْ وَيَقُولُ: «اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ، فَانْصُرِ الْأَنْصَارَ وَالْمُهَاجِرَةَ».

lined up^[1] in the direction of the *Qiblah* of the *Masjid*. And they made the frame of its entrance from stone. They were carrying stones while reciting lines of poetry, and the Prophet ﷺ was with them. He would say:

‘O Allāh! There is no good except the good of the Hereafter (*Akhirah*).

So grant your aid to the *Anṣār* and the *Muhājirah*.’” (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الصلاة، باب: هل تنبش قبور مشركي الجاهلية ويتخذ مكانها مساجد، ح: ٤٢٨ عن مسدد، ومسلم، المساجد، باب ابتناء مسجد النبي ﷺ، ح: ٥٢٤ من حديث عبد الوارث بن سعيد به.

454. Anas bin Mālik narrated, “The place of (the Prophet’s ﷺ) *Masjid* was a garden that used to belong to Banū An-Najjār. There was some cultivation (growing) in it, and date-palms, and graves of some idolaters. So the Messenger of Allāh ﷺ said: ‘Give me a price that I may purchase it (from you).’ They said: ‘We do not want any money for it.’ So the date-palms were cut down, and the cultivation uprooted, and the graves of the idolaters removed...” and he narrated the remainder of the *Ḥadīth* (as no. 453), except that he said (in the poem): “Forgive...” instead of, “Grant your aid...” (*Ṣaḥīḥ*)

Mūsā (one of the narrators) said: “‘Abdul-Wārith narrated similar to us, and ‘Abdul-Wārith used to say: ‘Ruins’, and ‘Abdul-Wārith claimed

٤٥٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ مَوْضِعَ الْمَسْجِدِ حَائِطًا لِبَيْتِ النَّجَّارِ، فِيهِ حَرْتٌ وَنَخْلٌ وَقُبُورُ الْمُشْرِكِينَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَامِنُونِي بِهِ»، فَقَالُوا: لَا نَبْعِي بِهِ ثَمَنًا، فَقَطَعَ النَّخْلَ وَسَوَّى الْحَرْتَ، وَنَبَشَ قُبُورَ الْمُشْرِكِينَ وَسَاقَ الْحَدِيثَ، وَقَالَ: «فَاغْفِرْ» مَكَانَ «فَانصُرْ».

قال موسى: حدثنا عبد الوارث بن نحويه، وكان عبد الوارث يقول: حرب ورعم عبد الوارث أنه أفاد حمادًا هذا الحديث.

[1] Meaning, they were used to build the front wall.

that he narrated this *Hadīth* to Hammād.”^[1]

تخريج: [إسناده صحيح] أخرجه ابن ماجه، المساجد، باب: أين يجوز بناء المساجد، ح: ٧٤٢ من حديث حماد بن سلمة به وانظر الحديث السابق.

Chapter 13. *Masājid* In The *Dūr* (Villages)^[2]

455. ‘Āishah narrated that the Messenger of Allāh ﷺ, commanded that *Masājid* be built in the villages, and that they be kept clean and perfumed. (*Ṣaḥīh*)

تخريج: [صحيح] أخرجه الترمذي، الصلاة، باب ما ذكر في تطيب المساجد، ح: ٥٩٤ وابن ماجه، ح: ٧٥٨ من حديث هشام بن عروة به وصححه ابن حبان، ح: ٣٠٦.

456. Samurah wrote to his son: “To proceed: the Messenger of Allāh ﷺ would command us to build our *Masājid* in our villages, and to perfect its structure, and to clean it.” (*Da‘īf*)

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ٢٥٢/٧، ح: ٧٠٢٦ من حديث يحيى ابن حسان به وسنده ضعيف وللحديث شواهد، منها الحديث السابق * خبيب مجهول وجعفر بن سعد ضعيف والحديث السابق يغني عنه.

Comments:

The Prophet ﷺ commanded the Muslims to have a *Masjid* in every locality. He also instructed them to build them in a good manner, and to keep them clean.

[1] The narration of ‘Abdul-Wārith is no. 453, the previous one, and Mūsā narrated no. 454 to Abū Dāwud, from Hammād bin Salamah.

[2] They say that *Dūr* refers to the villages, or, that it refers to the district containing villages.

(المعجم ١٣) - بَابُ اتِّخَاذِ الْمَسَاجِدِ فِي الدُّوْرِ (التحفة ١٣)

٤٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِنَاءِ الْمَسَاجِدِ فِي الدُّوْرِ، وَأَنْ تُنْظَفَ وَتُطَيَّبَ.

٤٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ: حَدَّثَنَا يَحْيَى بْنُ يَعْنِي ابْنَ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى: حَدَّثَنَا جَعْفَرُ بْنُ سَعْدِ بْنِ سَمُرَةَ: حَدَّثَنِي حُبَيْبُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ سُلَيْمَانَ بْنِ سَمُرَةَ، عَنْ أَبِيهِ سَمُرَةَ قَالَ: إِنَّهُ كَتَبَ إِلَيَّ بَنِيهِ: أَمَّا بَعْدُ فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُنَا بِالْمَسَاجِدِ أَنْ نَصْنَعَهَا فِي دُورِنَا، وَنُضْلِحَ صَنْعَتَهَا وَنُطَهَّرَهَا.

**Chapter 14. About Having
Torches In The *Masājid***

457. Maimūnah, the freed-slave of the Prophet ﷺ said, “O Messenger of Allāh. Give us a verdict about *Bait Al-Maqdis*.”^[1] So the Prophet ﷺ said: “Go to it and pray in it,” and it was, at that time, in enemy territory. (He ﷺ then said): “But if you cannot go to it and pray in it, then (at least) send (some) oil that can be used to light its chandeliers.” (*Daʿīf*)

(المعجم ١٤) **بَابُ: فِي الشُّرُجِ فِي
الْمَسَاجِدِ (التحفة ١٤)**

٤٥٧ - حَدَّثَنَا الثَّمَلِيُّ: حَدَّثَنَا مِسْكِينٌ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ زِيَادِ بْنِ أَبِي سَوْدَةَ، عَنْ مَيْمُونَةَ مَوْلَاةِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: يَارَسُولَ اللَّهِ! أَفْتِنَا فِي بَيْتِ الْمَقْدِسِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اِثْنُوهُ فَصَلُّوا فِيهِ» - وَكَانَتْ الْبِلَادُ إِذْ ذَاكَ حَرْبًا - «فَإِنْ لَمْ تَأْتُوهُ وَتُصَلُّوا فِيهِ، فَابْعَثُوا بِزَيْتٍ يُشْرَجُ فِي قَنَادِيلِهِ».

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في الصلاة في مسجد بيت المقدس، ح: ١٤٠٧ من حديث زياد به، وصححه البوصيري * عثمان لم يصرح بالسماع من ميمونة رضي الله عنها.

**Chapter 14. About The Pebbles
In The *Masjid***

458. Abū Al-Walīd said: “I asked Ibn ‘Umar about the pebbles that are in the *Masjid*. He said: ‘One night it rained on us, so the earth became wet. So a person would bring pebbles in his garment, and place them beneath him. When the Messenger of Allāh ﷺ finished the prayer, he said: ‘What a great (idea) this is!’” (*Daʿīf*)

(المعجم ١٥) **بَابُ: فِي حَصَى الْمَسْجِدِ
(التحفة ١٥)**

٤٥٨ - حَدَّثَنَا سَهْلُ بْنُ تَمَّامٍ بْنِ بَزِيعٍ: حَدَّثَنَا عُمَرُ بْنُ سُلَيْمِ الْبَاهِلِيِّ عَنْ أَبِي الْوَلِيدِ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْحَصَى الَّذِي فِي الْمَسْجِدِ، فَقَالَ: مُطْرِنَا ذَاتَ لَيْلَةٍ فَأُضْبَحَتْ الْأَرْضُ مُبْتَلَّةً، فَجَعَلَ الرَّجُلُ يَأْتِي بِالْحَصَى فِي ثَوْبِهِ [فَيَسْمُطُهُ] تَحْتَهُ، فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ الصَّلَاةَ قَالَ: «مَا أَحْسَنَ هَذَا!».

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٤٤٠/٢ وصححه ابن خزيمة، ح: ١٢٩٨ * نقل ابن التركماني عن ابن القطان (الفاسي) عن ابن الجارود ما نصه: عمرو بن سليم لم يسمعه من أبي الوليد، فالسند معطل.

[1] Jerusalem.

459. It was reported from Al-A'mash, from Abū Ṣāliḥ, who said: "It was said that if a person were to take the pebbles out of the *Masjid*, they (the pebbles) would plead with him (not to)." (*Da'if*)

٤٥٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ قَالَا: أَخْبَرَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ قَالَ: كَانَ يُقَالُ: إِنَّ الرَّجُلَ إِذَا أَخْرَجَ الْحَصَى مِنَ الْمَسْجِدِ يُنَاشِدُهُ.

تخريج: [إسناده ضعيف] انفرد به أبو داود * الأعمش مدلس كما تقدم ح: ١٤ وعن هاهنا.

460. It was reported from Abū Ḥuṣain, from Abū Ṣāliḥ, from Abū Hurairah — Abū Badr (one of the narrators) said: "I think it was attributed to the Prophet ﷺ — he said: "The pebbles plead with the one who takes them out of the *Masjid*." (*Da'if*)

٤٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ أَبُو بَكْرٍ يَعْنِي الصَّاعِنِيَّ: حَدَّثَنَا أَبُو بَدْرٍ شُجَاعُ بْنُ الْوَلِيدِ: حَدَّثَنَا شَرِيكٌ: حَدَّثَنَا أَبُو حَاصِبٍ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، - قَالَ أَبُو بَدْرٍ: أَرَاهُ قَدْ رَفَعَهُ إِلَى النَّبِيِّ ﷺ - قَالَ: «إِنَّ الْحَصَاةَ لَتُنَاشِدُ الَّذِي يُخْرِجُهَا مِنَ الْمَسْجِدِ».

تخريج: [إسناده ضعيف] أخرجه البغوي في شرح السنة، ح: ٤٧٨ من حديث أبي داود به * شك أبو بدر في رفعه فالسند معلل.

Chapter 16. On Cleaning The *Masjid*

(المعجم ١٦) - بَابُ كَنْسِ الْمَسْجِدِ
(التحفة ١٦)

461. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "The rewards of my nation were shown to me, (so much so that I) even (saw the reward of) a man who removes a small speck of filth from the *Masjid*. And the sins of my nation were shown to me, and I did not see any sin greater than a *Sūrah* or Verse which a person was given (had memorized) and then forgot." (*Da'if*)

٤٦١ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْحَكَمِ الْخَزَّازُ: حَدَّثَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ عَنْ ابْنِ جُرَيْجٍ، عَنْ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَرِضْتُ عَلَيَّ أُجُورُ أُمَّتِي حَتَّى الْقَدَاةُ يُخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ، وَعَرِضْتُ عَلَيَّ ذُنُوبُ أُمَّتِي، فَلَمْ أَرَ ذَنْبًا أَكْبَرَ مِنْ سُورَةٍ مِنَ الْقُرْآنِ أَوْ آيَةٍ أَوْيَتْهَا رَجُلٌ ثُمَّ نَسِيَهَا».

تخريج: [إسناده ضعيف] أخرجه الترمذي، فضائل القرآن، باب: لم أر ذنبًا أعظم من سورة أوتيتها رجل ثم نسيها، ح: ٢٩١٦ عن عبد الوهاب الوراق البغدادي به وقال: "غريب" * ابن جريج مدلس كما تقدم، ح: ١٩ ولم يسمع من المطلب شيئًا، والمطلب لم يسمع من أنس رضي الله عنه، ومع ذلك صححه ابن خزيمة: ١٢٩٧ وانظر النكت الظراف: ١/٤٠٧.

Chapter 17. Separating The Women From The Men In The *Masjid*

المعجم (١٧) - بَابُ اعْتِرَازِ النِّسَاءِ فِي الْمَسَاجِدِ عَنِ الرِّجَالِ (التحفة ١٧)

462. It was reported from ‘Abdul-Wārith, that Ayyūb narrated, from Nāfi’, from Ibn ‘Umar who said: “The Messenger of Allāh ﷺ said: ‘Why don’t we leave this door for the women?’” (*Sahih*) Nāfi’ said: “So Ibn ‘Umar did not enter from that door until he died.” (Abū Dāwud said:) Others besides ‘Abdul-Wārith said: “‘Umar said” — and that is more correct.

٤٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ تَرَكْنَا هَذَا الْبَابَ لِلنِّسَاءِ». قَالَ نَافِعٌ: فَلَمْ يَدْخُلْ مِنْهُ ابْنُ عُمَرَ حَتَّى مَاتَ. وَقَالَ غَيْرُ عَبْدِ الْوَارِثِ: قَالَ عُمَرُ وَهُوَ أَصْحَحُ.

تخريج: [إسناده صحيح] أخرجه ابن عبد البر في التمهيد: ٢/٣٩٧ من حديث أبي داود به ويأتي: ٥٧١.

Comments:

See nos. 569-571

463. It was reported by Ismā‘īl, from Ayyūb, from Nāfi’ who said: “‘Umar bin Al-Khattāb, may Allāh be pleased with him, said...” mentioning (the narration in) its meaning. And this is more correct. (*Da‘if*)

٤٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ قُدَامَةَ بْنِ أَعْيَنَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، بِمَعْنَاهُ وَهُوَ أَصْحَحُ.

تخريج: [إسناده ضعيف] تقدم، ح: ٤٦٢ * نافع لم يدرك عمر رضي الله عنه.

464. It was reported from Bukair, from Nāfi’, who said: “‘Umar bin Al-Khattāb would prohibit (men) from entering through the women’s door.” (*Da‘if*)

٤٦٤ - حَدَّثَنَا قُتَيْبَةُ يَعْنِي ابْنَ سَعِيدٍ: حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضَرَّ، عَنْ عَمْرٍو بْنِ الْحَارِثِ، عَنْ بُكَيْرٍ، عَنْ نَافِعٍ قَالَ: إِنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَنْهَى أَنْ يَدْخَلَ مِنْ بَابِ النِّسَاءِ.

تخريج: [إسناده ضعيف] أخرجه ابن حزم في المحلى: ١٣١/٣، ١٣٢ من حديث أبي داود به وانظر الحديث السابق لعلته.

Chapter 18. What A Person Should Say When He Enters The *Masjid*

(المعجم ١٨) - بَابُ مَا يَقُولُ الرَّجُلُ عِنْدَ دُخُولِهِ الْمَسْجِدِ (التحفة ١٨)

465. It was reported from ‘Abdul-Mālik bin Sa’eed bin Suwaid who said: “I heard Abū Humaid, or Abū Usaid Al-Anṣārī saying: ‘The Messenger of Allāh ﷺ said: “When one of you enters the *Masjid*, let him send salutations upon the Prophet ﷺ then say: ‘*Allāhummaftahli abwāba raḥmatik* (O Allāh! Open for me the gates of Your mercy).’ Then, when he exits, let him say: ‘*Allāhumma innī asa’luka min faḍlik* (O Allāh! I ask You of Your bounty.)’” (*Ṣaḥīḥ*)

٤٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الدَّمَشَقِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَزْدِيَّ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ سُؤَيْدٍ قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ، أَوْ أَبَا أُسَيْدَ الْأَنْصَارِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَسَلِّمْ عَلَى النَّبِيِّ ﷺ، ثُمَّ لِيَقُلْ: اللَّهُمَّ! افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، فَإِذَا خَرَجَ فَلْيَقُلْ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ».

تخريج: أخرجه مسلم، صلاة المسافرين، باب ما يقول إذا دخل المسجد، ح: ٧١٣ من حديث ربيعة الرأي به.

466. Ḥaiwah bin Shuraiḥ said: “I met ‘Uqbah bin Muslim, and told him: ‘I have heard that you narrate from ‘Abdullāh bin ‘Amr bin Al-‘Āṣ that the Prophet ﷺ would say, when he entered the *Masjid*: “*A‘ūdhu billāhil-‘azīm wa biwajhihil-karīmi wa sultānihil-qadīmi min ash-shaitānir-raḥīm* (I seek refuge in Allāh, the Great, and in His Noble Face and His Eternal Power, from *Shaitān*, the rejected).” He (‘Uqbah) said: ‘Is that all?’^[1] I said: ‘Yes.’ So he (added): ‘So when he says that, *Shaitān* says:

٤٦٦ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ بِشْرِ بْنِ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، عَنْ حَبِوَةَ بْنِ شُرَيْحٍ قَالَ: لَقِيتُ عُقْبَةَ بْنَ مُسْلِمٍ فَقُلْتُ لَهُ: بَلَّغْنِي أَنَّكَ حَدَّثْتَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ كَانَ إِذَا دَخَلَ الْمَسْجِدَ قَالَ: «أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ». قَالَ: أَقْطُ؟ قُلْتُ: نَعَمْ. قَالَ: «فَإِذَا قَالَ ذَلِكَ، قَالَ الشَّيْطَانُ: حُفِظَ مِنِّي

[1] Meaning, is that the entire narration that you have heard.

“He has been protected from me for the entire day.” (*Ṣaḥīḥ*)

سَائِرِ الْيَوْمِ».

تخريج: [إسناده صحيح] انفرد به أبو داود.

Chapter 19. What Has Been Narrated Concerning *Aṣ-Ṣalāt* After Entering The *Masjid*

(المعجم ١٩) - بَابُ مَا جَاءَ فِي الصَّلَاةِ
عِنْدَ دُخُولِ الْمَسْجِدِ (التحفة ١٩)

467. It was reported from ‘Amr bin Sulaim Az-Zuraqī, from Abū Qatādah that the Messenger of Allāh ﷺ said: “When one of you comes to the *Masjid*, let him pray two *Rak’ahs* before he sits down.” (*Ṣaḥīḥ*)

٤٦٧ - حَدَّثَنَا الْقُعَيْبِيُّ: حَدَّثَنَا مَالِكٌ عَنْ
عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ
سُلَيْمِ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ؛ أَنَّ رَسُولَ اللَّهِ
ﷺ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ الْمَسْجِدَ فَلْيُصَلِّ
سَجْدَتَيْنِ مِنْ قَبْلِ أَنْ يَجْلِسَ».

تخريج: أخرجه البخاري، الصلاة، باب: إذا دخل المسجد فليركع ركعتين، ح: ٤٤٤ ومسلم، صلاة المسافرين، باب استحباب تحية المسجد بركعتين ... إلخ، ح: ٧١٤ من حديث مالك به وهو في الموطأ (يحيى): ١٦٢/١ (والقنبي، ص: ١١٠).

468. (There is another chain) from a man from Banū Zuraiq, from Abū Qatādah, from the Prophet ﷺ with similar (to no. 467), and he added: “...Then let him sit (in the *Masjid*) if he so desires, or go for his need.” (*Ṣaḥīḥ*)

٤٦٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ
ابْنُ زِيَادٍ: حَدَّثَنَا أَبُو عُمَيْسٍ عُبَيْدُ بْنُ
عَبْدِ اللَّهِ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ،
عَنْ رَجُلٍ مِنْ بَنِي زُرَيْقٍ، عَنْ أَبِي قَتَادَةَ عَنْ
النَّبِيِّ ﷺ نَحْوَهُ، زَادَ: «ثُمَّ لِيَقْعُدْ بَعْدَ إِنْ
شَاءَ، أَوْ لِيَذْهَبَ لِحَاجَتِهِ».

تخريج: [إسناده صحيح] انظر الحديث السابق * رجل من بني زريق هو عمرو بن سليم.

Comments:

Allāh’s Messenger ﷺ ordered performing two *Rak’ahs* prior to sitting after entering the *Masjid*, he even stopped giving his *Khuṭbah* once to order it, see numbers 1115-1117.

Chapter 20. The Virtue Of Sitting In The *Masjid*

(المعجم ٢٠) - بَابُ فَضْلِ الْقُعُودِ فِي
الْمَسْجِدِ (التحفة ٢٠)

469. It was reported from Al-A’raj, from Abū Hurairah, that the

٤٦٩ - حَدَّثَنَا الْقُعَيْبِيُّ عَنْ مَالِكٍ، عَنْ
أَبِي الزَّنَادِ، عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ

Messenger of Allāh ﷺ said: “The angels continue to pray for one of you as long as he sits in the place that he has prayed in — as long as he does not commit *Hadath*^[1] or [stand up]. (They say): ‘O Allāh! Forgive him. O Allāh! Have mercy on him.’” (*Ṣaḥīḥ*)

رسول الله ﷺ قَالَ: «الْمَلَائِكَةُ تُصَلِّي عَلَيْكَ عَلَى مَا أَحَدْتُمْ مَا دَامَ فِي مُصَلَاةِ الَّذِي صَلَّى فِيهِ، مَا لَمْ يُحَدِّثْ أَوْ [يَقُمْ] اللَّهُمَّ! اغْفِرْ لَهُ، اللَّهُمَّ! اِرْحَمْهُ».

تخريج: أخرجه البخاري، الصلاة، باب الحدث في المسجد، ح: ٤٤٥ من حديث مالك به، وهو في الموطأ (يحيى): ١٦٠/١ (والقنعني، ص: ١٠٦).

470. (With the same chain:) It was reported from Al-A'raj, from Abū Hurairah, he reported that the Messenger of Allāh ﷺ said: “One of you is counted as being in prayer as long as it is the prayer that detains him, nothing preventing him from returning to his family except the prayer.” (*Ṣaḥīḥ*)

٤٧٠ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا كَانَتِ الصَّلَاةُ تَحْبِسُهُ، لَا يَمْنَعُهُ أَنْ يَنْقَلِبَ إِلَى أَهْلِهِ إِلَّا الصَّلَاةُ».

تخريج: أخرجه البخاري، الأذان، باب من جلس في المسجد ينتظر الصلاة وفضل المساجد، ح: ٦٥٩ ومسلم، المساجد، باب فضل الصلاة المكتوبة في جماعة وفضل انتظار الصلاة... إلخ، ح: ٢٧٥/٦٤٩ بعد، ح: ٦٦١ من حديث مالك به، وهو في الموطأ (يحيى): ١٦٠/١ (والقنعني، ص: ١٠٦).

471. It was reported from Abū Nāfi', from Abū Hurairah that the Messenger of Allāh ﷺ said: “One of you is counted as being in prayer as long as he is in his prayer place, waiting for the prayer (to start). The angels say: ‘O Allāh! Forgive him. O Allāh! Have mercy on him,’ until he leaves or commits *Hadath*.” It was asked (of Abū Hurairah): “What is the meaning of ‘commits *Hadath*?’” He replied: “To pass wind silently or with a noise.” (*Ṣaḥīḥ*)

٤٧١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزَالُ الْعَبْدُ فِي صَلَاةٍ مَا كَانَ فِي مُصَلَاةٍ يَنْتَظِرُ الصَّلَاةَ، تَقُولُ الْمَلَائِكَةُ: اللَّهُمَّ! اغْفِرْ لَهُ، اللَّهُمَّ! اِرْحَمْهُ، حَتَّى يَنْصَرِفَ أَوْ يُحَدِّثَ». فَقِيلَ: مَا يُحَدِّثُ؟ قَالَ: «يَقْسُو أَوْ يَضْرِبُ».

[1] See no. 471.

تخریج: أخرجه مسلم، المساجد، باب فضل الصلاة المكتوبة في جماعة ... إلخ، ح: ٦٤٩ بعد، ح: ٦٦١ من حديث حماد بن سلمة به.

472. (There is another chain) from ‘Umair bin Hāni’ Al-‘Ansī, from Abū Hurairah, who said: “The Messenger of Allāh ﷺ said: ‘Whoever comes to the *Masjid* for a reason, then that will be his recompense.’” (*Da‘īf*)

٤٧٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ الْأَزْدِيُّ عَنْ عُمَيْرِ بْنِ هَانِيٍّ الْعَسِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَتَى الْمَسْجِدَ لِشَيْءٍ فَهُوَ حِطَّةٌ».

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٤٤٧/٢، ٦٦/٣ من حديث أبي داود به وسنده ضعيف وللحديث شواهد معنوية، انظر تنقيح الرواة: ١/١٣١، ح: ٧٣٠ * عثمان الأزدي ضعيف عند الجمهور وبعضهم ... في غير علي بن يزيد الألهاني، وقولهم مرجوح.

Comments:

The author appears to have included this narration, after the previous narrations in this chapter, in order to indicate that whatever the person's intention is, he will be rewarded accordingly; if it is for the remembrance of Allāh, or if it is to meet someone and talk to him about a wordly matter, etc.

Chapter 21. Announcing Lost Items In The *Masjid* Is Disliked

473. Abū Hurairah narrated that he heard the Messenger of Allāh ﷺ say: “Whoever hears a man announcing his lost animal in the *Masjid*, then let him say, ‘May Allāh not return it to you,’ for the *Masājid* have not been built for this purpose.” (*Sahīh*)

(المعجم ٢١) بَابُ: فِي كَرَاهِيَةِ إِنْشَادِ الصَّلَاةِ فِي الْمَسْجِدِ (التحفة ٢١)

٤٧٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الْجُشَيْمِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرِيْدٍ: حَدَّثَنَا حَيْوَةُ يَعْنِي ابْنَ شَرِيْحٍ قَالَ: سَمِعْتُ أَبَا الْأَسْوَدِ يَعْنِي مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ يَقُولُ: أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ مَوْلَى شَدَادٍ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَمِعَ رَجُلًا يَنْشُدُ صَلَاةً فِي الْمَسْجِدِ فَلْيَقُلْ: لَا آدَاهاَ اللهُ إِلَيْكَ، فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهُذَا».

تخریج: أخرجه مسلم، المساجد، باب النهي عن نشد الصلابة في المسجد .. إلخ، ح: ٥٦٨ من حديث حيوة بن شريح به.

Comments:

Such announcement can be made outside the main gate of the *Masjid*. Announcements regarding lost items or animals are not allowed. Scholars differed on the announcement of lost children. Some of the scholars approve

such announcement and others disagree, and say even this kind of announcement should not be made.

Chapter 22. Spitting In A *Masjid* Is Disliked

474. It was reported from Abān, from Qatādah, from Anas bin Mālik that the Prophet ﷺ said: “Spitting in the *Masjid* is a sin, and its expiation is to cover it.” (*Sahih*)

تخريج: أخرجه البخاري، الصلاة، باب كفارة البزاق في المسجد، ح: ٤١٥ ومسلم، المساجد، باب النهي عن البصاق في المسجد في الصلاة وغيرها... إلخ، ح: ٥٥٢ من حديث شعبة به.

475. It was reported from Abū ‘Awānah, from Qatādah, from Anas bin Mālik, who said that the Messenger of Allāh ﷺ said: “Spitting in the *Masjid* is a sin, and its expiation it to bury it.” (*Sahih*)

تخريج: أخرجه مسلم، المساجد، باب النهي عن البصاق في المسجد... إلخ، ح: ٥٥٢ من حديث أبي عوانة به.

476. It was reported from Sa‘eed, from Qatādah, from Anas bin Mālik who said that the Messenger of Allāh ﷺ said: “(Expelling) phlegm in the *Masjid*...” and he mentioned similar (to no. 475). (*Sahih*)

تخريج: [صحيح] أخرجه أحمد: ١٠٩/٣ من حديث سعيد بن أبي عروبة به والحديث السابق شاهد له وللحديث طرق أخرى عند أحمد: ٢٧٧/٣ وعبدالرزاق، ح: ١٦٩٧ وغيرهما.

477. It was reported from ‘Abdūr-Raḥmān bin Abī Ḥadrad Al-Aslamī who said: “I heard Abū Hurairah saying: “The Messenger of Allāh ﷺ said: “Whoever enters this *Masjid* and spits in it, or expels

(المعجم ٢٢) **بَابُ: فِي كَرَاهِيَةِ الْبُزَاقِ**

فِي الْمَسْجِدِ (التحفة ٢٢)

٤٧٤ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ وَشُعْبَةُ وَأَبَانٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «التَّقْلُّ فِي الْمَسْجِدِ خَطِيئَةٌ وَكَفَّارَتُهُ أَنْ يُوَارِيَهُ».

٤٧٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْبُزَاقَ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا».

٤٧٦ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْثُّخَاعَةُ فِي الْمَسْجِدِ فَذَكَرَ مِثْلَهُ».

٤٧٧ - حَدَّثَنَا الْقُفَيْتِيُّ: حَدَّثَنَا أَبُو مَوْدُودٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حَدَرَدِ الْأَسْلَمِيِّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دَخَلَ هَذَا الْمَسْجِدَ فَبَزَقَ فِيهِ

phlegm, let him dig a hole and bury it, and if he does not do so, let him spit in his garment and take it out with him.” (*Hasan*)

أَوْ تَنَحَّمَ فَلْيَحْفَرْ وَلْيُدْفِنْهُ، فَإِنْ لَمْ يَفْعَلْ فَلْيَبْرِقْ فِي ثَوْبِهِ ثُمَّ لْيُخْرِجْ بِهِ.

تخريج: [إسناده حسن] أخرجه أحمد: ٢/٢٦٠ من حديث أبي مودود به وصححه ابن خزيمة، ح: ١٣١٠.

478. Tāriq bin ‘Abdullāh Al-Muḥārībī reported that the Messenger of Allāh ﷺ said: “If a person stands up to pray” — or — “when one of you prays, let him not spit in front of him, nor on his right side, but rather on his left side if there is nothing there, or under his left foot, then let him rub (his feet) over it (to bury it).” (*Ṣaḥīḥ*)

٤٧٨ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَخْوَصِ، عَنْ مَنْصُورٍ، عَنْ رَبِيعٍ، عَنْ طَارِقِ بْنِ عَبْدِ اللَّهِ الْمُحَارِبِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ الرَّجُلُ إِلَى الصَّلَاةِ، أَوْ إِذَا صَلَّى أَحَدُكُمْ فَلَا يَبْرِقَنَّ أَمَامَهُ وَلَا عَنْ يَمِينِهِ، وَلَكِنْ عَنْ تِلْغَاءِ يَسَارِهِ إِنْ كَانَ فَارِعًا، أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى، ثُمَّ لْيَقُلْ بِهِ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في كراهية البزاق في المسجد، ح: ٥٧١ والنسائي، ح: ٧٢٧ وابن ماجه، ح: ١٠٢١ من حديث منصور به وقال الترمذي: "حسن صحيح".

479. It was reported from Hammād, that Ayyūb narrated from Nāfi‘, from Ibn ‘Umar, who said: “The Messenger of Allāh ﷺ was once giving a sermon when he saw some phlegm (in the front wall) in the direction of the *Qiblah* of the *Masjid*. So he became angry at the people, then scratched it away (with something). And I think that he called for some saffron and covered (the spot) with it. He then said: ‘Indeed, Allāh is facing one of you when he prays, so let him not spit in front of him.’” (*Ṣaḥīḥ*)

٤٧٩ - حَدَّثَنَا سَلِيمَانُ بْنُ دَاوُدَ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ يَخْطُبُ يَوْمًا إِذْ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَتَعَبَّطَ عَلَى النَّاسِ، ثُمَّ حَكَّهَا قَالَ: وَأَحْسِبُهُ قَالَ: فَدَعَا بِزَعْفَرَانٍ فَلَطَخَهُ بِهِ، وَقَالَ: «إِنَّ اللَّهَ تَعَالَى قَبْلَ وَجْهِ أَحَدِكُمْ إِذَا صَلَّى، فَلَا يَبْرِقُ بَيْنَ يَدَيْهِ».

Abū Dāwud said: Ismā‘īl and ‘Abdul-Wārith reported it from Ayyūb, from Nāfi‘ — (as did) Mālik, ‘Ubaidullāh, and Mūsā bin

قال أبو داود: رَوَاهُ إِسْمَاعِيلُ وَعَبْدُ الْوَارِثِ عَنْ أَيُّوبَ، عَنْ نَافِعٍ - وَمَالِكٍ وَعُبَيْدِ اللَّهِ وَمُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ - نَحْوَ حَمَادٍ، إِلَّا أَنَّهُ لَمْ يَذْكُرُوا الزَّعْفَرَانَ. وَرَوَاهُ مَعْمَرٌ عَنْ أَيُّوبَ وَأُثْبِتَ الزَّعْفَرَانَ فِيهِ. وَذَكَرَ

‘Uqbah from Nāfi‘ — similar to that narrated by Ḥammād, except that they did not mention the saffron. Ma‘mar reported it from Ayyūb and he mentioned the saffron in it. And Yaḥyā bin Sulaim narrating it from ‘Ubaidullāh, from Nāfi‘, mentioned *Khalūq*.^[1]

يَحْيَى بْنُ سُلَيْمٍ عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ:
الْخُلُوقَ.

تخريج: أخرجه البخاري، العمل في الصلاة، باب ما يجوز من البصاق والنفخ في الصلاة، ح: ١٢١٣ من حديث حماد به ومسلم، المساجد، باب النهي عن البصاق في المسجد . . . الخ، ح: ٥٤٧ من حديث أيوب السخيتاني به.

480. Abū Sa‘eed Al-Khudrī narrated: “The Prophet ﷺ liked *‘Arājīn*,^[2] and he would always have some in his hand. Once, he entered the *Masjid*, and saw some phlegm in the direction of the *Qiblah*. He scraped it away, then turned around angrily and faced the people. He said: ‘Does one of you like that he be spat on in his face? When one of you faces the *Qiblah*, then he turns to face his Lord, Exalted and Glorified is He, and the angel is on his right side. So let him not spit towards his right, nor towards his *Qiblah*, but let him spit on his left, or under his foot. If he is overcome (and must spit quickly), then let him do like this,” and Ibn ‘Ajlān (the narrator) demonstrated for us that he should spit in his garment, then rub it into the garment. (*Ṣaḥīḥ*)

٤٨٠ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ بْنِ عَرَبِيِّ:
حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ عَنْ مُحَمَّدِ بْنِ
عَجْلَانَ، عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي
سَعِيدِ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ كَانَ يُحِبُّ
الْعَرَّاجِينَ وَلَا يَزَالُ فِي يَدِهِ مِنْهَا، فَدَخَلَ
الْمَسْجِدَ فَرَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ
فَحَكَّهَا، ثُمَّ أَقْبَلَ عَلَى النَّاسِ مُغْضَبًا فَقَالَ:
«أَيَسُرُّ أَحَدَكُمْ أَنْ يُبْصَقَ فِي وَجْهِهِ، إِنْ
أَحَدَكُمْ إِذَا اسْتَقْبَلَ الْقِبْلَةَ فَإِنَّمَا يَسْتَقْبِلُ رَبَّهُ
عَزَّوَجَلَّ وَالْمَلَكُ عَنْ يَمِينِهِ، فَلَا يَنْفُلُ عَنْ
يَمِينِهِ وَلَا فِي قِبْلَتِهِ، وَلْيُبْصَقْ عَنِ يَسَارِهِ أَوْ
تَحْتَ قَدَمِهِ، فَإِنْ عَجِلَ بِهِ أَمْرٌ فَلْيَقُلْ هَكَذَا»
- وَوَصَفَ لَنَا ابْنُ عَجْلَانَ ذَلِكَ - أَنْ يَنْفُلَ
فِي ثَوْبِهِ ثُمَّ يَرُدُّ بَعْضَهُ عَلَى بَعْضٍ.

[1] A type of perfume commonly used by women which was made of saffron or the like, usually having a reddish or yellowish color. See *An-Nihāyah*.

[2] *‘Arājīn* is the plural of *‘Urjūn* which is the yellow stalk upon which there are clusters of dates.

تخریج: [صحيح] أخرجه أحمد: ۳/۹، ۲۴ من حديث خالد بن الحارث به وصححه ابن حبان (الإحسان): ۲۲۶۷، ۲۲۶۸ والحاكم على شرط مسلم: ۱/۲۵۷ ووافقه الذهبي * ابن عجلان صرح بالسماع وللحديث طرق.

485.^[1] Al-Walīd bin ‘Ubādah bin Aṣ-Ṣāmit said: “We visited Jābir bin ‘Abdullāh while he was in his *Masjid*. He said: ‘The Messenger of Allāh ﷺ came to us in this *Masjid* of ours, and in his hand was an Ibn Tāb *‘Urjūn*.^[2] He saw some phlegm in the direction of the *Qiblah*, so he went to it and scraped it with the *‘Urjūn*. He then said: “Who among you is pleased with Allāh turning away from him? When one of you stands up to pray, then Allāh is in front of him. So let him not spit in front of him, nor on his right, but let him spit on his left, under his left foot. But if he is overcome with some (discharge), then let him do so with his garment,” and he put (the garment) over his mouth, then rubbed it (in). He then said: “Bring some *‘Abir*^[3] to me,” so a youth from our neighborhood hurried (home) to his family and returned with some *Khalūq* in his hands. The Messenger of Allāh ﷺ took it, and placed it on the tip of the *‘Urjūn*, then layered it over the traces of the phlegm.” Jābir added: “So from this, you (started) placing *Khalūq* in your *Masājid*.” (*Ṣaḥīḥ*)

٤٨٥ - حَدَّثَنَا يَحْيَى بْنُ الْفَضْلِ السَّجِسْتَانِيُّ وَهَشَامُ بْنُ عَمَّارٍ وَسَلِيمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشَقِيُّانِ بِهَذَا الْحَدِيثِ - وَهَذَا لَفْظُ يَحْيَى بْنِ الْفَضْلِ السَّجِسْتَانِيِّ - قَالُوا: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا يَعْقُوبُ بْنُ مُجَاهِدٍ أَبُو حَزْرَةَ، عَنْ عَبَادَةَ بْنِ الْوَلِيدِ بْنِ عَبَادَةَ بْنِ الصَّامِتِ قَالَ: أَتَيْتَنَا جَابِرًا يَعْني ابن عبد الله، وَهُوَ فِي مَسْجِدِهِ فَقَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ فِي مَسْجِدِنَا هَذَا، وَفِي يَدِهِ عُرْجُونُ ابْنِ طَابٍ، فَنَظَرَ فَرَأَى فِي قِبْلَةِ الْمَسْجِدِ نُخَامَةً، فَأَقْبَلَ عَلَيْهَا فَحَتَّهَا بِالْعُرْجُونِ ثُمَّ قَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنهُ بَوَجهه»، ثُمَّ قَالَ: «إِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي فَإِنَّ اللَّهَ قِبَلَ وَجْهه، فَلَا يُبْصِرَنَّ قِبَلَ وَجْهه وَلَا عَنْ يَمِينِهِ وَلْيَبْصُرْ عَنْ يَسَارِهِ تَحْتَ رِجْلِهِ الْيُسْرَى، فَإِنْ عَجَلَتْ بِهِ بَادِرَةٌ فَلْيُقِلْ بِتَوْبِهِ هَكَذَا»، وَوَضَعَهُ عَلَى فِيهِ ثُمَّ دَلَّكَهُ ثُمَّ قَالَ: «أَرُونِي عَيْبِرًا»، فَقَامَ فَتَنَى مِنَ الْحَيِّ يَشْتَدُّ إِلَى أَهْلِهِ، فَجَاءَ بِخُلُوقٍ فِي رَاحَتِهِ، فَأَخَذَهُ رَسُولُ اللَّهِ ﷺ فَجَعَلَهُ عَلَى رَأْسِ الْعُرْجُونِ ثُمَّ لَطَخَ بِهِ عَلَى أَثَرِ النُّخَامَةِ.

[1] Some copies of the text have this narration after no. 484.

[2] Ibn Tāb is a type of date from Al-Madīnah, and it was customary to name types of dates after some people who produced them.

[3] A type of perfume that has some color to it, being a mixture of fragrances.

قال جَابِرٌ: فَمِنْ هُنَاكَ جَعَلْتُمْ الْخَلْقَ فِي مَسَاجِدِكُمْ.

تخريج: أخرجه مسلم، الزهد، باب حديث جابر الطويل وقصة أبي اليسر، ح: ٣٠٠٨ من حديث حاتم بن إسماعيل به.

481. Abū Sahlah As-Sā'ib bin Khallād — Aḥmad (one of the narrators said) — one of the Companions of the Prophet ﷺ — said that once a person led a group of people in prayer, and (while in prayer he) spat in the direction of the *Qiblah* while the Messenger of Allāh ﷺ was looking (at him). When he completed (the prayer), the Messenger of Allāh ﷺ said: “He should not lead you in prayer.” So he wished after that to lead them in prayer, but they prevented him, and informed him of the statement of the Messenger of Allāh ﷺ. The man mentioned this to the Messenger of Allāh ﷺ, so he said: “Yes...” and I think he also said: “...you have offended Allāh and His Messenger.” (*Ḥasan*)

٤٨١ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو عَنْ بَكْرِ بْنِ سَوَادَةَ الْجَدَامِيِّ، عَنْ صَالِحِ بْنِ خَيَّوَانَ، عَنْ أَبِي سَهْلَةَ السَّائِبِ بْنِ خَلَادٍ - قَالَ أَحْمَدُ: مِنْ أَصْحَابِ النَّبِيِّ ﷺ؛ - أَنَّ رَجُلًا أَمَّ قَوْمًا فَبَصَقَ فِي الْقِبْلَةِ وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ، فَقَالَ رَسُولُ اللَّهِ ﷺ حِينَ فَرَغَ: «لَا يُصَلِّي لَكُمْ»، فَأَرَادَ بَعْدَ ذَلِكَ أَنْ يُصَلِّيَ لَهُمْ، فَمَنَعُوهُ وَأَخْبَرُوهُ بِقَوْلِ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «نَعَمْ»، وَحَسِبْتُ أَنَّهُ قَالَ: «إِنَّكَ أَذَيْتَ اللَّهَ وَرَسُولَهُ».

تخريج: [إسناده حسن] أخرجه أحمد: ٥٦/٤ من حديث ابن وهب به وصححه ابن حبان، ح: ٣٣٤.

482. It was reported from Abū Al-'Alā', from Muṭṭarīf from his father^[1] that he said: “I came to the Messenger of Allāh ﷺ while he was praying, and he spat under his left foot.” (*Ṣaḥīḥ*)

٤٨٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا سَعِيدُ الْجُرَيْرِيُّ عَنْ أَبِي الْعَلَاءِ، عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يُصَلِّي، فَبَزَقَ تَحْتَ قَدَمِهِ الْبُيُورَى.

تخريج: أخرجه مسلم، انظر الحديث الآتي.

[1] 'Abdullāh bin Ash-Shikh-khīr.

483. (There is another chain) from Abū Al-‘Alā’, from his father (similar to no. 482),^[1] with its meaning and he added: “...then he rubbed it (into the ground) with his sandal.” (*Ṣaḥīḥ*)

٤٨٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، عَنْ أَبِيهِ بِمَعْنَاهُ، زَادَ: ثُمَّ دَلَكَهُ بِتَعْلِهِ.

تخريج: أخرجه مسلم، المساجد، باب النهي عن البصاق في المسجد... إلخ، ح: ٥٥٤ من حديث يزيد بن زريع به.

484. Abū Sa‘eed said: “I saw Wāḥilah bin Al-Asqa‘ spit upon a straw mat in the *Masjid* of Damascus, then rub it with his foot. He was asked: ‘Why did you do this?’ He replied: ‘Because I saw the Messenger of Allāh ﷺ do it.’” (*Da‘īf*)

٤٨٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْفَرَجُ بْنُ فَضَالَةَ عَنْ أَبِي سَعِيدٍ قَالَ: رَأَيْتُ وَائِلَةَ بِنَ الْأَشْمَعِ فِي مَسْجِدٍ دِمَشْقَ بَصَقَ عَلَى الْبُورِيِّ ثُمَّ مَسَحَهُ بِرِجْلِهِ، فَقِيلَ لَهُ: لِمَ فَعَلْتَ هَذَا؟ قَالَ: لِأَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٩٠/٣ من حديث الفرج بن فضالة به وهو ضعيف (تقريب) ضعفه الجمهور، وشيخه المجهول.

Comments:

The narrations of this chapter stress the sanctity of the *Masjid*, and that one is not to spit in the *Masjid*, and that if one does that it must be removed, and that if the *Masjid* has a soft floor or the like, then it may be buried, and if it must be done during the *Ṣalāt* then it should be done under the left foot.

Chapter 22. An Idolater Entering The *Masjid*

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي الْمَشْرِكِ يَدْخُلُ الْمَسْجِدَ (التحفة ٢٣)

486. Anas bin Mālik narrated: “A man entered (the *Masjid*) upon a camel. He sat it down and tied it in the *Masjid*, then said: ‘Who among you is Muḥammad?’ And the Messenger of Allāh ﷺ was reclining among them. We told him: ‘This white (person) who is reclining.’ The man said to him: ‘O

٤٨٦ - حَدَّثَنَا عَيْسَى بْنُ حَمَادٍ: أَخْبَرَنَا اللَّيْثُ عَنْ سَعِيدِ الْمُقْبِرِيِّ، عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَوِيرٍ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: دَخَلَ رَجُلٌ عَلَيَّ جَمَلٌ فَأَنَاحَهُ فِي الْمَسْجِدِ، ثُمَّ عَقَلَهُ ثُمَّ قَالَ: أَيْكُمْ مُحَمَّدٌ؟ وَرَسُولُ اللَّهِ ﷺ مُتَّكِيٌّ بَيْنَ ظَهْرَانِيهِمْ، فَقُلْنَا

[1] He is Muṭṭarif’s brother, both are the sons of ‘Abdullāh bin Ash-Shikh-khīr, the first narration he reported from his brother.

son of ‘Abdul-Muṭṭalib!’ The Prophet ﷺ said: ‘I have responded to you.’ So the man said: ‘O Muḥammad, I am going to ask you...’” and he narrated the remainder of the *Hadīth*. (*Ṣaḥīh*)

لَهُ: هَذَا الْأَيْضُ الْمُتَكَيِّءُ، فَقَالَ لَهُ الرَّجُلُ: يَا ابْنَ عَبْدِ الْمُطَّلِبِ! فَقَالَ لَهُ النَّبِيُّ ﷺ: «قَدْ أَجَبْتُكَ»، فَقَالَ لَهُ الرَّجُلُ: يَا مُحَمَّدُ! إِنِّي سَأَلْتُكَ، وَسَأَقُ الْحَدِيثَ.

تخريج: أخرجه البخاري، العلم، باب ما جاء في العلم، ح: ٦٣ من حديث الليث بن سعد به مطولاً.

487. Ibn ‘Abbās said: “The tribe of Banu Sa’d bin Bakr sent Ḍimām bin Tha‘labah to the Messenger of Allāh ﷺ, so he came to him and sat his camel down at the door of the *Masjid* and tied it. He then entered the *Masjid*...” and he mentioned similarly (as no. 486), except that he said that Ḍimām said: “Who among you is the son of Abdul-Muṭṭalib?” The Prophet ﷺ said, “I am the son of ‘Abdul-Muṭṭalib.” So he said: “O son of ‘Abdul-Muṭṭalib...” and he narrated the remainder of the *Hadīth*. (*Ḥasan*)

٤٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا سَلْمَةُ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنِي سَلْمَةُ بْنُ كَهَيْلٍ وَمُحَمَّدُ بْنُ الْوَلِيدِ بْنِ نُوفَيْعٍ عَنِ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَعَثَ بَنُو سَعْدِ بْنِ بَكْرِ ضِمَامَ بْنَ تَعْلَبَةَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَدِمَ عَلَيْهِ، فَأَنَاحَ بَعِيرَهُ، عِنْدَ بَابِ الْمَسْجِدِ، ثُمَّ عَقَلَهُ، ثُمَّ دَخَلَ الْمَسْجِدَ، فَذَكَرَ نَحْوَهُ، قَالَ: فَقَالَ: أَأَيْكُمْ ابْنُ عَبْدِ الْمُطَّلِبِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ»، قَالَ: يَا ابْنَ عَبْدِ الْمُطَّلِبِ وَسَأَقُ الْحَدِيثَ.

تخريج: [إسناده حسن] أخرجه الدارمي، ح: ٦٥٨ من حديث سلمة به وصححه الحاكم ٣/ ٥٤، ٥٥ ووافقه الذهبي.

Comments:

For the details of the remainder of this narration, see number 63 of *Ṣaḥīh Al-Bukhārī*. This and the following narrations, prove that there is no harm in allowing a disbeliever to enter a *Masjid*, if there is a need or benefit to that.

488. Abū Hurairah said that the Jews came to the Prophet ﷺ while he was sitting in the *Masjid* among his Companions. They said: “O Abul-Qāsim! (What is the verdict) concerning a man and woman who have fornicated with each other?” (*Da‘īf*)

٤٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: حَدَّثَنَا رَجُلٌ مِنْ مُرْبِنَةَ، وَنَحْنُ عِنْدَ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ أَبِي هُرَيْرَةَ قَالَ: الْيَهُودُ أَتَوْا النَّبِيَّ ﷺ وَهُوَ جَالِسٌ فِي الْمَسْجِدِ

فِي أَصْحَابِهِ، فَقَالُوا: يَا أَبَا الْقَاسِمِ فِي رَجُلٍ
وَأَمْرًا زَيْنًا مِنْهُمْ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٤٤٤/٢ من حديث أبي داود به وهو في مصنف
عبدالرزاق، ح: ١٣٣٣٠ * رجل من مزينة لم أعرفه، وأصل الحديث متفق عليه، انظر تفسير ابن
كثير: ٦٠/٢.

Comments:

See number 4450 for a more detailed version of this *Hadīth*.

Chapter 24. The Places In Which Prayer Is Not Allowed

(المعجم ٢٤) بَابُ: فِي الْمَوَاضِعِ الَّتِي
لَا تَجُوزُ فِيهَا الصَّلَاةُ. (التحفة ٢٤)

489. Abū Dharr narrated that the Messenger of Allāh ﷺ said: “The earth has been made (a means of) purification for me, and a place of prostration (for prayer).” (*Sahīh*)

٤٨٩ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنِ مُجَاهِدٍ، عَنِ
عُبَيْدِ بْنِ عَمْرٍو، عَنِ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «جُعِلَتْ لِي الْأَرْضُ طَهْرًا
وَمَسْجِدًا».

تخريج: [صحيح] أخرجه أحمد: ١٤٥/٥ من حديث الأعمش به مطولاً وصححه ابن حبان،
ح: ٢٠٠ وله شواهد عند البخاري: ٤٣٦/١ ومسلم، ح: ٥٢١ وغيرهما.

490. Abū Ṣāliḥ Al-Ghifārī narrated that ‘Alī once passed through (the city of) Babylon in one of his travels. The *Mu’adh-dhin* (caller to prayer) came to him and called the *Adhān* for ‘*Aṣr*. When he had emerged (from the city), he commanded the *Mu’adh-dhin* to call the *Iqāmah*. After completing (the prayer), he said: “My beloved, peace be upon him (meaning, the Prophet ﷺ) prohibited me from praying in a graveyard, and he prohibited me from praying in Babylon, for it is a cursed (land).” (*Da’īf*)

٤٩٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا
ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي ابْنُ لَهَيْعَةَ وَيَحْيَى بْنُ
أَزْهَرَ عَنِ عَمَارِ بْنِ سَعْدِ الْمُرَادِيِّ، عَنِ أَبِي
صَالِحِ الْغِفَارِيِّ: أَنَّ عَلِيًّا مَرَّ بِبَابِلَ وَهُوَ
يَسِيرُ، فَجَاءَهُ الْمُؤَدِّنُ يُؤَدِّنُهُ بِصَلَاةِ الْعَصْرِ،
فَلَمَّا بَرَزَ مِنْهَا أَمَرَ الْمُؤَدِّنَ فَأَقَامَ الصَّلَاةَ،
فَلَمَّا فَرَغَ قَالَ: إِنَّ جَبِّي عَلَيْهِ السَّلَامُ نَهَانِي
أَنْ أُصَلِّيَ فِي الْمَقْبَرَةِ، وَنَهَانِي أَنْ أُصَلِّيَ
فِي أَرْضِ بَابِلَ فَإِنَّهَا مَلْعُونَةٌ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٤٥١/٢ من حديث أبي داود به * رواية أبي
صالح الغفاري عن علي مرسله كما قال ابن يونس المصري، راجع التهذيب لمزيد التحقيق.

Comments:

This is a distinctive characteristic of the Muslim *Ummah*, that the whole earth is made pure for them, and they are allowed to prostrate anywhere on it, and that pure earth is a means of purification according to other narrations. Muslims have been granted the ease of offering the prayer wherever they might be on the earth, except for a few places which have been mentioned in various narrations.

491. (There is another chain) from ‘Alī with the meaning of the report of Sulaimān bin Dāwud (no. 490). He said: “When he had left” in place of: “When he had emerged.” (*Da‘īf*)

٤٩١ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يَحْيَى بْنُ أَزْهَرَ وَابْنُ لَهَيْعَةَ عَنِ الْحَجَّاجِ بْنِ شَدَّادٍ، عَنْ أَبِي صَالِحٍ الْغَفَارِيِّ، عَنْ عَلِيِّ بْنِ مَعْنَى سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: فَلَمَّا خَرَجَ مَكَانَ فَلَمَّا بَرَزَ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٤٥١/٢ من حديث أبي داود به وانظر الحديث السابق.

Comments:

In his *Ṣaḥīḥ*, Al-Bukhārī (see before number 433) mentioned — without a chain of narration, “It has been mentioned that ‘Alī disliked performing *Ṣalāt* in the lands of Babylon which had collapsed.” He also narrated a chain for that in his *Tārīkh Al-Kabīr*, as did Ibn Abī Ṣhaibah and ‘Abdur-Razzāq. See *Taḡhliq At-Ta‘liq* by Al-Ḥāfiẓ Ibn Ḥajar. Those narrations are not attributed to the Prophet ﷺ as in the case of this one. In the same chapter of his *Ṣaḥīḥ*, Al-Bukhārī narrated the *Ḥadīth* from Allāh’s Messenger ﷺ saying: “Do not enter (the places) of those people where Allāh’s punishment had fallen unless you do so weeping. If you do not weep, do not enter (the places of these people) because Allāh’s curse and punishment which fell upon them may fall upon you.” — indicating support for the meaning of this narration.

492. It was narrated from Abū Sa‘eed that he said: “The Messenger of Allāh ﷺ said;” — in his narration, Mūsā (one of the narrators) said: “‘Amr (one of the narrators) thought it was: “Indeed the Prophet ﷺ said: ‘All of the earth is a place of prostration, except a *Ḥammām*,^[1] and a graveyard.” (*Ṣaḥīḥ*)

٤٩٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنْ عَمْرٍو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ؛ وَقَالَ مُوسَى فِي حَدِيثِهِ - فِيمَا يَحْسِبُ عَمْرٍو - إِنَّ النَّبِيَّ ﷺ قَالَ: «الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْحَمَّامَ وَالْمَقْبَرَةَ».

[1] *Ḥammām*: a bath house, or the like.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، المساجد، باب المواضع التي تكره فيها الصلاة، ح: ٧٤٥ من حديث عمرو بن يحيى به وعلقه الترمذي، ح: ٣١٧ وصححه ابن خزيمة، ح: ٧٩١ وابن حبان، ح: ٣٣٨، ٣٣٩ والحاكم على شرط الشيخين: ٢٥١/١ ووافقه الذهبي.

Chapter 24. Praying In Camel Resting Areas^[1]

493. Al-Barā' bin 'Āzib narrated that a man asked the Messenger of Allāh ﷺ about praying in camel pens. He replied: "Do not pray in the camel resting areas, since they are from *Shaiṭān*." He was then asked about praying in goat pens,^[2] to which he replied: "Pray in them, for they are blessed." (*Ṣaḥīḥ*)

(المعجم ٢٥) - بَابُ النَّهْيِ عَنِ الصَّلَاةِ فِي مَبَارِكِ الْإِبِلِ (التحفة ٢٥)

٤٩٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الرَّازِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الصَّلَاةِ فِي مَبَارِكِ الْإِبِلِ، فَقَالَ: «لَا تُصَلُّوا فِي مَبَارِكِ الْإِبِلِ فَإِنَّهَا مِنَ الشَّيَاطِينِ»، وَسُئِلَ عَنِ الصَّلَاةِ فِي مَرَابِضِ الْعَنَمِ، فَقَالَ: «صَلُّوا فِيهَا فَإِنَّهَا بَرَكَةٌ».

تخريج: [إسناده صحيح] تقدم ح: ١٨٤ وأخرجه البيهقي: ٤٤٩/٢ من حديث أبي داود به.

Chapter 25. When Should A Boy Be Ordered To Offer *Aṣ-Ṣalāt* ?

494. 'Abdul-Mālik bin Ar-Rabī' bin Sabrah reported from his father, from his grandfather, that the Prophet ﷺ said: "Command a boy to offer *Aṣ-Ṣalāt* when he reaches the age of seven. And when he reaches the age of ten, then (if he does not offer *Aṣ-Ṣalāt*) discipline him for it." (*Ḥasan*)

(المعجم ٢٦) بَابُ: مَتَى يُؤْمَرُ الْغُلَامُ بِالصَّلَاةِ (التحفة ٢٦)

٤٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى يَغْنِي ابْنَ الطَّبَّاعِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «مُرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ، وَإِذَا بَلَغَ عَشْرَ سِنِينَ فَاضْرِبُوهُ عَلَيْهَا».

[1] *Mabārah* are the places where the camels are kept. Other versions of this narration say camel pens, or camel resting or watering areas. This wording gives the most general meaning, referring to any area where the camels rest at, and the reason is explained.

[2] This narration preceded with more complete wording under number 184. The word *Ghanam*, translated here as goat, applies to both sheep and goats.

تخريج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما جاء متى يؤمر الصبي بالصلاة، ح: ٤٠٧ من حديث عبد الملك بن الربيع به وقال: "حسن صحيح" وصححه ابن خزيمة، ح: ١٠٠٢ والحاكم على شرط مسلم: ٢٠١/١ ووافقه الذهبي.

Comments:

1. This order is both for male and female children. When they reach the age of understanding the issues, or they are old enough to understand good and bad, they should be ordered to pray so that they may learn the prayer.
2. The child should be put into the routine of praying five times a day once he or she reaches the age of seven. However, at this age, they need not be forced or physically disciplined. Once they reach the age of ten, however, they should be made to pray all five prayers.

495. It was reported from Ismā'il, from Sawwār Abū Ḥamzah — Abū Dāwud said: He is Sawwār bin Dāwud Abū Ḥamzah Al-Muzanī Aṣ-Ṣayrafī — from 'Amr bin Shu'aib who reported from his father, from his grandfather that the Messenger of Allāh ﷺ said: "Command your children to pray when they reach the age of seven, and discipline them for it when they reach the age of ten, and (at that age) separate between them in their beds." (*Ṣaḥīḥ*)

١٨٢ من حديث سوار أبي حمزة به وسنده حسن

496. It was reported from Wakī' that Dāwud bin Sawwār Al-Muzanī narrated with his chain and its meaning (a narration similar to no. 496), and he added: "And if one of you marries off his (female) servant to his slave or servant, then let him not look at (the portion of the body) which is below the navel and above the knees." (*Ṣaḥīḥ*)

Abū Dāwud said: Wakī' made a mistake with his name. Abū Dāwud Aṭ-Ṭayālīsī reported this *Ḥadīth*

٤٩٥ - حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ يَعْني
الْيَشْكُرِيَّ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ سَوَّارِ أَبِي
حَمَزَةَ - قَالَ أَبُو دَاوُدَ: وَهُوَ سَوَّارُ بْنُ دَاوُدَ
أَبُو حَمَزَةَ الْمُزَنِيُّ الصَّيْرَفِيُّ - عَنْ عَمْرٍو بْنِ
شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ
سَبْعِ سِنِينَ، وَاصْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ
سِنِينَ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ».

تخريج: [صحيح] أخرجه أحمد: ٢/١٨٠، ١٨٢ من الحديث السابق شاهد له.

٤٩٦ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا
وَكَيْعٌ: حَدَّثَنِي دَاوُدُ بْنُ سَوَّارِ الْمُزَنِيِّ بِإِسْنَادِهِ
وَمَعْنَاهُ وَرَادَ: «وَإِذَا زَوَّجَ أَحَدُكُمْ خَادِمَهُ عَبْدَهُ
أَوْ أَجِيرَهُ، فَلَا يَنْظُرْ إِلَى مَا دُونَ الشَّرَةِ وَفَوْقَ
الرُّكْبَةِ».

قال أبو داود: وهم وكيع في اسمه،
وروى عنه أبو داود الطيالسي هذا الحديث
فقال: حدثنا أبو حمزة سوار الصيرفي.

from him, so he said: “Abū Hamzah Sawwār Aṣ-Ṣayrafī narrated to us...”

تخريج: [صحيح] انظر الحديث السابق أخرجه أحمد: ١٨٠/٢ عن وكيع به .

497. Hishām bin Sa‘d narrated: “We visited Mu‘ādh bin ‘Abdullāh bin *Khubaib* Al-Juhanī, and he asked his wife: ‘When should a boy start praying?’ She replied: ‘A man from among us narrated from the Messenger of Allāh ﷺ that he was asked about this, so he said: “When he can differentiate his right hand from his left hand, then command him to prayer.” (*Da‘īf*)

٤٩٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي هِشَامُ بْنُ سَعْدٍ: حَدَّثَنِي مُعَاذُ بْنُ عَبْدِ اللَّهِ بْنِ حُبَيْبِ الْجُهَيْنِيِّ قَالَ: دَخَلْنَا عَلَيْهِ فَقَالَ لِامْرَأَتِهِ: مَتَى يُصَلِّي الصَّبِيُّ؟ فَقَالَتْ: كَانَ رَجُلٌ مِنَّا يَذْكُرُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ سُئِلَ عَنْ ذَلِكَ، فَقَالَ: «إِذَا عَرَفَ يَمِينَهُ مِنْ شِمَالِهِ فَمَرَّوهُ بِالصَّلَاةِ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٨٤/٣ من حديث عبدالله بن وهب به وسنده ضعيف * امرأة مجهولة، والرجل لم أعرفه، وللحديث طريق شاذ عند الطبراني في الصغير: ١/٩٩.

Chapter 28. How The *Adhān* Began

(المعجم ٢٧) - بَابُ بَدْءِ الْأَذَانِ

(التحفة ٢٧)

498. Abū ‘Umair bin Anas narrated from one of his uncles from the *Anṣār* that he said: “The Prophet ﷺ was concerned about finding an appropriate method for congregating the people for the prayer. Someone suggested, ‘Raise a horn when the time for prayer comes. When they see it, they will inform one another (and come to the *Masjid*),’ But he did not like this (idea). So (someone) mentioned (using) a horn” — meaning a *Shabūr* — and Ziyād bin Anas (and the narrators) said: “The *Ṣabūr* (horn of the Jews),” — “but he did not like that either, and he said: ‘This is of the custom of the Jews.’ Then (someone) mentioned

٤٩٨ - حَدَّثَنَا عَبَادُ بْنُ مُوسَى الْخُتَلِيُّ وَزِيَادُ بْنُ أَبِي بَرٍّ - وَحَدِيثُ عَبَّادٍ أَثَمٌ - قَالَا: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بَشِيرٍ قَالَ: قَالَ زِيَادٌ: أَنْبَأَنَا أَبُو بَشِيرٍ عَنْ أَبِي عُمَيْرِ بْنِ أَنَسٍ، عَنْ عُمَيْرٍ لَهُ مِنَ الْأَنْصَارِ قَالَ: أَهْتَمَّ النَّبِيُّ ﷺ لِلصَّلَاةِ كَيْفَ يَجْمَعُ النَّاسَ لَهَا، فَقِيلَ لَهُ: أَنْصِبْ رَايَةً عِنْدَ حُضُورِ الصَّلَاةِ، فَإِذَا رَأَوْهَا آدَنَ بَعْضُهُمْ بَعْضًا، فَلَمْ يُعْجِبْهُ ذَلِكَ. قَالَ: فَذَكَرَ لَهُ الْفَنَعُ - يَعْنِي الشَّبُورَ - وَقَالَ زِيَادٌ: شَبُورُ الْيَهُودِ، فَلَمْ يُعْجِبْهُ ذَلِكَ وَقَالَ: «هُوَ مِنْ أَمْرِ الْيَهُودِ». قَالَ: فَذَكَرَ لَهُ النَّاقُوسُ، فَقَالَ: «هُوَ مِنْ أَمْرِ النَّصَارَى». فَأَنْصَرَفَ عَبْدُ

(using) a bell,^[1] but he said: ‘This is of the custom of the Christians.’ ‘Abdullāh bin Zaid bin ‘Abd Rabbih returned (to his home) troubled, due to the concern of the Messenger of Allāh ﷺ. He was shown the *Adhān* in his dream, so he set forth to the Messenger of Allāh ﷺ and informed him: ‘O Messenger of Allāh! I was in a state between sleep and wakefulness, when a person came to me and showed me (how to perform) the *Adhān*.’ And ‘Umar bin Al-Khattāb had seen it before that, but he did not inform (anyone) about it for twenty days, then he informed the Messenger of Allāh ﷺ. He asked him: ‘What prevented you from informing us?’ He replied: “Abdullāh bin Zaid preceded me, so I was shy (to inform you).’ The Messenger of Allāh ﷺ then said: ‘O Bilāl! Stand up and see what ‘Abdullāh bin Zaid commands you to do, then do it.’ So Bilāl called the *Adhān*.”

Abū Bishir (one of the narrators) said: “Abū ‘Umair informed me that the *Anṣār* think that, were it not for the fact that ‘Abdullāh bin Zaid was sick at the time (of the dream), the Messenger of Allāh ﷺ would have made him the *Mu’adh-dhin*.” (*Ṣaḥīḥ*)

الله بن زَيْدِ بْنِ عَبْدِ رَبِّهِ وَهُوَ مُهْتَمٌّ لَهُمْ رَسُولِ
الله ﷺ، فَأَرَى الْأَذَانَ فِي مَنَامِهِ. قَالَ: فَغَدَا
عَلَى رَسُولِ اللهِ ﷺ فَأَخْبَرَهُ فَقَالَ: يَا رَسُولَ
الله! إِنِّي لَبَيِّنٌ نَائِمٌ وَيَقْظَانٌ إِذْ أَتَانِي آتٍ
فَأَرَانِي الْأَذَانَ. قَالَ: وَكَانَ عُمَرُ بْنُ الْخَطَّابِ
قَدْ رَأَاهُ قَبْلَ ذَلِكَ، فَكَتَمَهُ عِشْرِينَ يَوْمًا. قَالَ:
ثُمَّ أَخْبَرَ النَّبِيَّ ﷺ فَقَالَ لَهُ: «مَا مَنَعَكَ أَنْ
تُخْبِرَنِي؟» فَقَالَ: سَبَقَنِي عَبْدُ اللهِ بْنُ زَيْدٍ
فَاسْتَحْيَيْتُ، فَقَالَ رَسُولُ اللهِ ﷺ: «يَا بِلَالُ!
قُمْ فَانظُرْ مَا يَأْمُرُكَ بِهِ عَبْدُ اللهِ بْنُ زَيْدٍ
فَأَفْعَلْهُ». قَالَ: فَأَدَّنَ بِلَالٌ. قَالَ أَبُو بَشِيرٍ:
فَأَخْبَرَنِي أَبُو عَمِيرٍ؛ أَنَّ الْأَنْصَارَ تَزْعُمُ أَنَّ
عَبْدَ اللهِ بْنَ زَيْدٍ لَوْلَا أَنَّهُ كَانَ يَوْمَئِذٍ مَرِيضًا
لَجَعَلَهُ رَسُولُ اللهِ ﷺ مُؤَذِّنًا.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٣٩٠/١ من حديث أبي داود به، وذكره الحافظ في فتح الباري: ٨١/٢، وصححه إلى أبي عمير بن أنس.

[1] *Nāqūs* a bell, and it is also used for a knocker, something used like a bell but made of wood, struck by another piece of wood.

Chapter 28. How The *Adhān* Is Performed

(المعجم ٢٨) بَابُ: كَيْفَ الْأَذَانُ

(التحفة ٢٨)

The word *Adhān* means to pronounce and inform, and here, it refers to the particular words by which the people are informed about the entry of the time of one of the obligatory prayers (*Salāt*). The words of the *Adhān* are pronounced with a loud voice, so that the people could hear the call. The statements in the *Adhān* are a specific trait of the Muslim *Ummah*.

499. ‘Abdullāh bin Zaid narrated: “When the Prophet ﷺ ordered that a bell be rung so that people congregate for the prayer, I saw in my dream a person coming to me with a bell in his hand. So I said: ‘O servant of Allāh! Will you sell (me) the bell?’ He said: ‘What will you do with it?’ I said, ‘We will call people with it to the prayer.’ So he said: ‘Should I not inform you of something which will be better than this?’ I said: ‘Yes, of course!’ So he said: ‘Say: “*Allāhu Akbaru Allāhu akbaru, Allāhu Akbaru Allāhu akbaru. Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh. Ashhadu anna Muḥammadan Rasūlullāh, Ashhadu anna Muḥammadan Rasūlullāh. Ḥayya ‘alaṣ-ṣalāh, Ḥayya ‘alaṣ-ṣalāt. Ḥayya ‘alāl-falāh, Ḥayya ‘alāl-falāh. Allāhu Akbaru Allāhu Akbaru, lā ilāha ill-Allāh.*” (Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh; I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that

٤٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِثِ النَّيْمِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَبْدِ رَبِّهِ: حَدَّثَنِي أَبِي عَبْدُ اللَّهِ بْنُ زَيْدٍ قَالَ: لَمَّا أَمَرَ رَسُولُ اللَّهِ ﷺ بِالنَّافُوسِ يُعْمَلُ لِيُضْرَبَ بِهِ لِلنَّاسِ لِيَجْمَعَ الصَّلَاةَ، طَافَ بِي، وَأَنَا نَائِمٌ، رَجُلٌ يَحْمِلُ نَافُوسًا فِي يَدِهِ، فَقُلْتُ: يَا عَبْدَ اللَّهِ! أَتَبِيعُ النَّافُوسَ؟ قَالَ: وَمَا تَصْنَعُ بِهِ؟ فَقُلْتُ: نَدْعُو بِهِ إِلَى الصَّلَاةِ، قَالَ: أَفَلَا أَدُلُّكَ عَلَى مَا هُوَ خَيْرٌ مِنْ ذَلِكَ؟ فَقُلْتُ لَهُ: بَلَى، قَالَ: فَقَالَ: تَقُولُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ. حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ. اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. لَا إِلَهَ إِلَّا اللَّهُ. قَالَ: ثُمَّ اسْتَأْخَرَ عَنِّي غَيْرَ بَعِيدٍ، ثُمَّ قَالَ: ثُمَّ

Muḥammad is the Messenger of Allāh; Come to the prayer, Come to the prayer; come to the prosperity, Come to the prosperity; Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshiped but Allāh).

Then (the person) moved a small distance away and said: "Then you should say, when you wish to start the prayer: *Allāhu Akbaru Allāhu akbaru, Ashhadu anlā ilāha illallāh, Ashhadu anna Muḥammadan Rasūlullāh. Hayya 'alaṣ-ṣalāt, Hayya 'alāl-falāh. Qad qāmatiṣ-ṣalāh, Qad qāmatiṣ-ṣalāh. Allāhu Akbaru Allāhu Akbaru, lā ilāha illallāh.*" (Allāh is the Most Great, Allāh is the Most Great, I bear witness that none has the right to be worshiped but Allāh, I bear witness that Muhammad is the Messenger of Allāh; Come to the prayer; Come to the prosperity; The prayer is about to begin, the prayer is about to begin; Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshiped but Allāh).

The next morning, I came to the Messenger of Allāh ﷺ and informed him of my dream. He said: 'This is a true dream (from Allāh), Allāh willing. Stand up with Bilāl and tell him (the words) that you saw in your dream, for he has a louder voice than you.' So I stood with Bilāl and started reciting to him (the words), and he would call them out (loudly). 'Umar bin Al-Khaṭṭāb heard this while he was in his house, so he left (his house)

تَقُولُ إِذَا أَقَمْتَ الصَّلَاةَ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ. حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ. قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ. اللهُ أَكْبَرُ اللهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللهُ. فَلَمَّا أَصْبَحْتُ أَتَيْتُ رَسُولَ اللهِ ﷺ فَأَخْبَرْتُهُ بِمَا رَأَيْتُ، فَقَالَ: «إِنَّهَا لَرُؤْيَا حَقٍّ إِنْ شَاءَ اللهُ، فَقُمْ مَعَ بِلَالٍ فَأَلِّقْ عَلَيْهِ مَا رَأَيْتَ فَلْيُؤدِّنْ بِهِ فَإِنَّهُ أُنْدَى صَوْتًا مِنْكَ»، فَقُمْتُ مَعَ بِلَالٍ فَجَعَلْتُ أَلْقِيهِ عَلَيْهِ وَيُؤدِّنُ بِهِ. قَالَ: فَسَمِعَ ذَلِكَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ وَهُوَ فِي بَيْتِهِ، فَخَرَجَ يَجُرُّ رِدَاءَهُ يَقُولُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ يَا رَسُولَ اللهِ! لَقَدْ رَأَيْتُ مِثْلَ مَا أُرِي، فَقَالَ رَسُولُ اللهِ ﷺ: «فَلِلَّهِ الْحَمْدُ».

قال أبو داود: هكذا رواية الزُّهري عن سعيد بن المسيب، عن عبد الله بن زيد، وقال فيه ابن إسحاق عن الزُّهري: اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ. وقال معمر ويونس عن الزُّهري فيه: اللهُ أَكْبَرُ اللهُ أَكْبَرُ لَمْ يُنْتَبَأ.

dragging his *Ridā'* behind him, saying: '(I swear) by Him Who has sent you with the truth, O Messenger of Allāh, I (too) dreamt the same dream that he has been shown.' So the Messenger of Allāh ﷺ said: 'Then all praises are due to Allāh.'" (*Hasan*)

Abū Dāwud said: This is (also) how the narration of Az-Zuhrī is from Sa'eed bin al-Musayyab, from 'Abdullāh bin Zaid. And Ibn Ishāq (also reported it) from Az-Zuhrī, he said in it: "*Allāhu Akbaru Allāhu Akbaru, Allāhu Akbaru Allāhu Akbaru*. While in their narration from Az-Zuhrī, Ma'mar and Yūnus said: "*Allāhu Akbaru Allāhu Akbaru*," they did not say it twice.

تخريج: [إسناده حسن] أخرجه ابن ماجه، الأذان، باب بدء الأذان، ح: ٧٠٦ من حديث ابن إسحاق به وصححه الترمذي، ح: ١٨٩ وابن خزيمة، ح: ٣٧١ وابن حبان، ح: ٢٨٧ وغيرهم.

500. Muḥammad bin 'Abdul-Mālik bin Abī Maḥdḥūrah narrated from his father, from his grandfather, that he said: "O Messenger of Allāh! Teach me the *Sunnah* (practice) of the *Adhān*.' So the Prophet ﷺ wiped my forehead and said: 'Say: "*Allāhu Akbaru Allāhu Akbaru, Allāhu Akbaru Allāhu akbaru*" (Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great. And raise your voice while (saying) them. Then say: "*Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh. Ashhadu anna Muḥammadan rasūlullāh, Ashhadu anna Muḥammadan rasūlullāh*.'" (I bear witness that none has the right

٥٠٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْحَارِثُ بْنُ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْدُورَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! عَلِّمْنِي سُنَّةَ الْأَذَانِ. قَالَ: فَمَسَحَ مُقَدَّمَ رَأْسِي. قَالَ: «تَقُولُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، تَرْفَعُ بِهَا صَوْتَكَ، ثُمَّ تَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ. تَخْفِضُ بِهَا صَوْتَكَ، ثُمَّ تَرْفَعُ صَوْتَكَ بِالشَّهَادَةِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ،

to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh, I bear witness that Muhammad is the Messenger of Allāh, I bear witness that Muhammad is the Messenger of Allāh).

(All of this) say silently, with a low voice. Then raise your voice with the testimony (of faith): "*Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh. Ashhadu anna Muḥammadan Rasūlullāh, Ashhadu anna Muḥammadan Rasūlullāh. Ḥayya 'alaṣ-ṣalāt, Ḥayya 'alaṣ-ṣalāt. Ḥayya 'alāl-falāḥ, Ḥayya 'alāl-falāḥ.*" (I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh; I bear witness that Muḥammad is the Messenger of Allāh; come to the prayer, come to the prayer come to the prosperity, come to the prosperity).

And if it is the morning prayer (for which you are calling the *Adhān*), you should say: "*Aṣ-Ṣalātu khairun minan-nawm, Aṣ-Ṣalātu khairun minan-nawm. Allāhu Akbaru Allāhu Akbaru, lā ilāha illallāh.*" (Prayer is better than sleep, prayer is better than sleep, Allāh is the Most Great Allāh is the Most Great; none has the right to be worshiped but Allāh.)" (*Ṣaḥīḥ*)

تخریج: [صحیح] أخرجه الطبراني في الكبير: ١٧٤/٧ من حديث مسدد به وسنده ضعيف

وانظر، ح: ٥٠٢ فهو شاهد له .

Comments:

Abū Maḥdūrāh was the second *Mu'adh-dhin* of the Prophet ﷺ, after Bilāl. This event occurred on return from the Battle of Ḥunain. When the two testimonies are repeated, as indicated in this narration, it is called *Tarjī'*, and it is an affirmed *Sunnah*. Regarding the additional wording for the *Ṣubḥ* or

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ. فَإِنْ كَانَ صَلَاةُ الصُّبْحِ قُلْتَ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ.

Fajr Adhān (and it is referred to as *Tathwīb*) some versions of this narration say that it is for the first *Adhān*; see nos 532-534.

501. (There is another chain) from ‘Uthmān bin As-Sā’ib who said: “My father and the mother of ‘Abdul-Mālik bin Abī Maḥdhūrah informed me, from Abū Maḥdhūrah, from the Prophet ﷺ,” with similar to this narration, and in it: “(Say): ‘*Aṣ-Ṣalātu khairun minan-nawm*, *Aṣ-Ṣalātu khairun minan-nawm*.’ Prayer is better than sleep; prayer is better than sleep, in the first (*Adhān*) of the morning prayer.” (*Hasan*)

Abū Dāwud said: The (previous) narration of Musad-dad is more detailed, for he said in it: “...and he taught me the *Iqāmah*, (that I should say each of the phrases) twice: ‘*Allāhu Akbaru Allāhu Akbaru, Ashhadu anlā ilāha illallāh, Ashhadu anna Muḥammadan Rasūlullāh, Ashhadu anna Muḥammadan Rasūlullāh. Hayya ‘alā-ṣalāt, Hayya ‘alā-ṣalāt. Hayya ‘alāl-falāh, Hayya ‘alāl-falāh. Qad qāmatiṣ-ṣalāt, Qad qāmatiṣ-ṣalāt. Allāhu akbaru Allāhu akbaru, lā ilāha illallāh.*’” (Allāh is the Most Great, Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh, I bear witness the none has the right to be worshiped but Allāh; I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; come to the prayer, come to the prayer; come to the prosperity; Come to the prosperity; The prayer

٥٠١ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ وَعَبْدُ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عُثْمَانُ بْنُ السَّائِبِ: أَخْبَرَنِي أَبِي وَأُمُّ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْدُورَةَ، عَنْ أَبِي مَحْدُورَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا الْخَبَرِ وَفِيهِ: «الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ فِي الْأُولَى مِنَ الصُّبْحِ».

قال أبو داود: وحديث مسدد أبين، قال فيه: وَعَلَّمَنِي الْإِقَامَةَ مَرَّتَيْنِ مَرَّتَيْنِ، «اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ».

قال أبو داود: وقال عبد الرزاق: وإذا أقمت فقلها مرتين: قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ، أَسْمِعْتِ؟ - قال -: فَكَانَ أَبُو مَحْدُورَةَ لَا يَجُزُّ نَاصِبَتَهُ وَلَا يَفْرِقُهَا، لِأَنَّ النَّبِيَّ ﷺ مَسَّحَ عَلَيْهَا.

ot be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh; I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; come to the prayer, come to the prayer; come to the prosperity, come to the prosperity; the prayer is about to begin, the prayer is about to begin; Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshiped but Allāh). This how the *Hadīth* of Abū Maḥdhūrah was written in his book.’^[1] (*Ṣaḥīh*)

تخریج: أخرجه مسلم، الصلاة، باب صفة الأذان، ح: ۳۷۹ من حديث عامر الأحول به.

503. (There is another chain) from Ibn Juraij: “Ibn ‘Abdul-Mālik bin Abī Maḥdhūrah — meaning ‘Abdul-‘Azīz^[2] — informed me, from Ibn Muḥairiz, from Abū Maḥdhūrah who said: ‘The Messenger of Allāh ﷺ personally taught me the *Adhān*, and he said: “Say: ‘*Allāhu Akbaru Allāhu Akbaru, Allāhu Akbaru Allāhu Akbaru. Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh. Ashhadu anna Muḥammadan Rasūlullāh, Ashhadu anna Muḥammadan Rasūlullāh.*’

(Allāh is the Most Great Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but

۵۰۳ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حدثنا أبو عاصم: حدثنا ابن جريج: أخبرني ابن عبد الملك بن أبي مَحْدُورَةَ - يَعْنِي عَبْدَ الْعَزِيزِ- عن ابن مُحَيْرِيزٍ، عن أَبِي مَحْدُورَةَ قَالَ: أَلْقَى عَلَيَّ رَسُولُ اللَّهِ ﷺ التَّأْذِينَ هُوَ بِنَفْسِهِ فَقَالَ: «قُلْ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ مَرَّتَيْنِ مَرَّتَيْنِ. - قال - : «ثُمَّ ارْجِعْ فَمَدَّ مِنْ صَوْتِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، حَيَّ عَلَى

[1] According to the author of ‘*Awn Al-Ma’būd* the meaning is the book of Hammām.

[2] That is, ‘Abdul-‘Azīz bin ‘Abdul-Malik

Allāh, I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; come to the prayer, come to the prayer; come to the prosperity, come to the prosperity; Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshiped but Allāh).

Say each of these phrases twice (silently). Then repeat (them) and extend your voice (while saying) them: *'Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh. Ashhadu anna Muḥammadan Rasūlullāh, Ashhadu anna Muḥammadan Rasūlullāh. Ḥayya 'alaṣ-ṣalāt, Ḥayya 'alaṣ-ṣalāt. Ḥayya 'alāl-falāḥ, Ḥayya 'alāl-falāḥ. Allāhu Akbaru Allāhu Akbaru, lā ilāha illallāh'* (I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh, I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; come to the prayer, come to the prayer; come to the prosperity, come to the prosperity; Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshiped but Allāh).” (*Ṣaḥīḥ*)

الصَّلَاةَ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ.

تخریج: [صحیح] أخرجه النسائي، الأذان، باب: كيف الأذان، ح: ٦٣٣ من حديث ابن جريج به، وابن ماجه، ح: ٧٠٨ عن محمد بن بشار وغيره، والحديث السابق شاهد له.

504. It was reported from Ibrāhīm bin Ismā‘īl bin ‘Abdul-Malik bin Abī Maḥdūrah, who said: “I heard my grandfather, ‘Abdul-Malik bin

٥٠٤ - حَدَّثَنَا الثَّمَلِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْدُورَةَ قَالَ: سَمِعْتُ جَدِّي عَبْدَ الْمَلِكِ بْنَ أَبِي

Abī Maḥdūrah mentioning that he heard Abū Maḥdūrah saying: “The Messenger of Allāh ﷺ taught me every phrase of the *Adhān* (as follows): “*Allāhu Akbaru Allāhu Akbaru, Allāhu Akbaru Allāhu Akbaru. Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh. Ashhadu anna Muḥammadan Rasūlullāh, Ashhadu anna Muḥammadan Rasūlullāh. Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh. Ashhadu anna Muḥammadan Rasūlullāh, Ashhadu anna Muḥammadan Rasūlullāh. Hayya ‘alaṣ-ṣalāt, Hayya ‘alaṣ-ṣalāt. Hayya ‘alāl-falāh, Hayya ‘alāl-falāh*” (Allāh is the Most Great Allāh is the Most Great; I bear witness that none has the right to be worshipped but Allāh, I bear witness that none has the right to be worshipped but Allāh, I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; Allāh is the Most Great Allāh is the Most Great; I bear witness that none has the right to be worshipped but Allāh, I bear witness that none has the right to be worshipped but Allāh, I bear witness that none has the right to be worshipped but Allāh, I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; come to the prayer, come to the prayer; come to the prosperity, come to the prosperity; Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshipped but Allāh). And he would say for *Fajr*: “*Aṣ-Ṣalātu*

مَحْدُورَةٌ يَذْكُرُ أَنَّهُ سَمِعَ أَبَا مَحْدُورَةَ يَقُولُ:
أَلْقَى عَلَيَّ رَسُولُ اللَّهِ ﷺ الْأَذَانَ حَرْفًا حَرْفًا:
«اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ
أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ
مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ،
حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ
عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ»، قَالَ:
وَكَانَ يَقُولُ فِي الْفَجْرِ: الصَّلَاةُ خَيْرٌ مِنَ
النُّومِ.

تخریج: [صحيح] انظر الحديثين السابقين.

khairun minan-nawm (Prayer is better than sleep).” (*Sahih*)

505. It was reported from Nāfi‘ bin ‘Umar, meaning Al-Jumaḥī, from ‘Abdul-Mālik bin Abī Maḥdhūrah, he informed him from ‘Abdullāh bin Muḥairiz Al-Jumaḥī, from Abū Maḥdhūrah, that the Messenger of Allāh ﷺ taught him the *Adhān*, and to say (in it): “*Allāhu Akbaru Allāhu Akbaru. Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh*” (Allāh is the Most Great, Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh...) then he mentioned the *Adhān* similar to the narration of Ibn Juraij from ‘Abdul-‘Aziz bin ‘Abdul-Mālik in its meaning.^[1] (*Sahih*)

Abū Dāwud said: In the narration of Mālik bin Dīnār, he said: “I asked Ibn Abī Maḥdhūrah: ‘Narrate to me the *Adhān* of your father (that he learnt) from the Messenger of Allāh ﷺ.’” So he narrated it to him, and in it he said: “*Allāhu Akbaru, Allāhu Akbar*” (Allāh is the Most Great Allāh is the Most Great) only.

And similar was reported in the narration of Ja‘far bin Sulaimān, from Ibn Abū Maḥdhūrah, from his paternal uncle, from his grandfather, except that he said in it: “Then return (to what you said), and raise your voice: ‘*Allāhu akbaru, Allāhu Akbar...*’ (Allāh is

٥٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ
الإِسْكَندَرَانِيُّ: حَدَّثَنَا زَيْدٌ يَعْنِي ابْنَ يُوسُفَ،
عَنْ نَافِعِ بْنِ عُمَرَ يَعْنِي الْجُمَحِيِّ، عَنْ
عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ، أَخْبَرَهُ، عَنْ
عَبْدِ اللَّهِ بْنِ مُحَيْرِيزِ الْجُمَحِيِّ، عَنْ أَبِي
مَحْذُورَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ عَلَّمَهُ الْأَذَانَ.
يَقُولُ: «اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ» ثُمَّ ذَكَرَ
مِثْلَ أَذَانَ حَدِيثِ ابْنِ جُرَيْجٍ عَنْ عَبْدِ الْعَزِيزِ
ابْنِ عَبْدِ الْمَلِكِ وَمَعْنَاهُ.

قال أبو داود: وفي حديث مالك بن
دينار قال: سألت ابن أبي محذورة قلت:
حدثني عن أذان أبيك عن رسول الله ﷺ،
فذكر فقال: «الله أكبر الله أكبر» قط. وكذلك
حديث جعفر بن سليمان عن ابن أبي
محذورة، عن عمه، عن جدّه، إلا أنّه قال:
«ثم ترجع وترفع صوتك الله أكبر الله أكبر».

[1] That is, number 503.

the Most Great, Allāh is the Most Great).” (*Da‘īf*)

تخريج: [ضعيف] هذا مختصر، ورواه إبراهيم بن عبدالعزيز، الترمذي، ح: ١٩١، ومحمد ابن عبد الملك بن أبي محذورة (تقدم ح: ٥٠٠) وغيرهما عن عبد الملك به مطولاً بتربيع التكبير وهو الصواب وقال الترمذي: "حديث صحيح" وهذا الحديث شاذ.

506. It was narrated from ‘Amr bin Murrah^[1] that Ibn Abī Lailā said: “*Aṣ-Ṣalāt* went through three stages. And our companions narrated to us that the Messenger of Allāh ﷺ said: ‘It would please me that the prayer of the Muslims’ or he said: ‘the prayer of the believers’ — ‘be unified (that they all pray together), so much so that I desire to send people out in the localities to inform the people of the times of the prayer. And I desire to command people to stand on the city-walls to inform the Muslims of the times of the prayer.’”

He (Ibn Abī Lailā) said: “So they started to use bells, or were about to start to use them, until a person from the *Anṣār* came and said: ‘O Messenger of Allāh! When I returned after having seen your concern, I saw in a dream a person wearing two green garments. He stood on the *Masjid* and said the *Adhān*, then he sat down a while, then stood up and said something similar, except that he said (in it): “*Qad qāmatiṣ-ṣalāt*” (The prayer has been established). And were it not for the fact that people would talk about (me)’” — Ibn Al-

٥٠٦ - حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: أَخْبَرَنَا شُعْبَةُ عَنْ عَمْرٍو بْنِ مُرَّةَ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى؛ ح: وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ عَمْرٍو بْنِ مُرَّةَ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى قَالَ: أُحِيلَتِ الصَّلَاةُ ثَلَاثَةَ أَحْوَالٍ. قَالَ: وَحَدَّثَنَا أَصْحَابُنَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَقَدْ أَعْجَبَنِي أَنْ تَكُونَ صَلَاةُ الْمُسْلِمِينَ - أَوْ قَالَ: الْمُؤْمِنِينَ - وَاحِدَةً، حَتَّى لَقَدْ هَمَمْتُ أَنْ أَبْتُ رِجَالًا فِي الدُّوْرِ يُنَادُونَ النَّاسَ بِحِينَ الصَّلَاةِ، وَحَتَّى هَمَمْتُ أَنْ أَمُرَّ رِجَالًا يَقُومُونَ عَلَيَّ الْإِطَامِ يُنَادُونَ الْمُسْلِمِينَ بِحِينَ الصَّلَاةِ، حَتَّى تَقْسُوا أَوْ كَادُوا أَنْ يَنْقُسُوا». قَالَ: فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي لَمَّا رَجَعْتُ، لَمَّا رَأَيْتُ مِنْ اهْتِمَامِكَ، رَأَيْتُ رَجُلًا كَانَ عَلَيْهِ ثَوْبَيْنِ أَخْضَرَيْنِ فَقَامَ عَلَى الْمَسْجِدِ فَادَّنَ ثُمَّ قَعَدَ قَعْدَةً، ثُمَّ قَامَ فَقَالَ مِثْلَهَا، إِلَّا أَنَّهُ يَقُولُ: قَدْ قَامَتِ الصَّلَاةُ، وَلَوْلَا أَنْ يَقُولَ النَّاسُ - قَالَ ابْنُ الْمُثَنَّى: أَنْ تَقُولُوا - لَقُلْتُ، إِنِّي كُنْتُ يَقْطَانًا غَيْرَ نَائِمٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ، وَقَالَ ابْنُ الْمُثَنَّى: «لَقَدْ

[1] Abū Dāwud reported this narration from two *Shaiḥh*, ‘Amr bin Marzūq, and Muḥammad bin Al-Muthanna.

Muthanna (one of the narrators) said: “that you would say something,” — “I would have said that I was awake, and not asleep!” So the Messenger of Allāh said:” — Ibn Al-Muthanna (one of the narrators) said: “Allāh has shown you something good (in your sleep)” — ‘Amr^[1] did not say: “Allāh has [shown you something good (in your sleep)]” — “So command Bilāl to say the *Adhān*. ‘Umar (bin Al-Khaṭṭāb) then said: ‘Indeed, I too have seen just as he has seen, but seeing that he preceded me (in informing the Prophet ﷺ), I was embarrassed (to inform him as well).”

He (Ibn Abī Lailā) said: “Our companions also narrated to us that (in the early days of Islam) a person would ask how much of the prayer he had missed, so he would be informed (by those praying). And when they stood up to pray with the Messenger of Allāh ﷺ, some would be standing, others in *Rukū‘*, others sitting down, and yet others praying with the Messenger of Allāh ﷺ...” — Ibn Al-Muthanna said: “‘Amr said: ‘And Ḥuṣayn bin Abī Lailā narrated it to me from Ibn Abī Lailā” — until: “... Mu‘ādh came....” — *Shu‘bah*^[2] said: “And I heard it from Ḥuṣayn” — “So he said: ‘I cannot see him (the Prophet ﷺ) in a state” — up to his saying: “...for

أَرَاكَ اللهُ خَيْرًا» - وَلَمْ يَقُلْ عَمْرُو: «لَقَدْ [أَرَاكَ اللهُ خَيْرًا] - فَمُرْ بِلَالٍ فَلْيُؤَدِّدْ». قَالَ: فَقَالَ عَمْرُو: أَمَا إِنِّي قَدْ رَأَيْتُ مِثْلَ الَّذِي رَأَى وَلَكِنْ لَمَّا سَبَقْتُ اسْتَحْيَيْتُ. قَالَ: وَحَدَّثَنَا أَصْحَابُنَا - قَالَ: - وَكَانَ الرَّجُلُ إِذَا جَاءَ يَسْأَلُ فَيُخْبِرُ بِمَا سَبَقَ مِنْ صَلَاتِهِ، وَأَنَّهُمْ قَامُوا مَعَ رَسُولِ اللهِ ﷺ مِنْ بَيْنِ قَائِمٍ وَرَاكِعٍ وَقَاعِدٍ وَمُصَلٍّ مَعَ رَسُولِ اللهِ ﷺ. - قَالَ ابْنُ الْمُثَنَّى: قَالَ عَمْرُو: وَحَدَّثَنِي بِهَا حُصَيْنٌ عَنْ ابْنِ أَبِي لَيْلَى: - حَتَّى جَاءَ مُعَاذٌ. - قَالَ شُعْبَةُ: وَقَدْ سَمِعْتُهَا مِنْ حُصَيْنٍ - فَقَالَ: لَا أَرَاهُ عَلَى حَالٍ - إِلَى قَوْلِهِ: - كَذَلِكَ فَافْعَلُوا.

قال أبو داود: ثُمَّ رَجَعْتُ إِلَى حَدِيثِ عَمْرُو بْنِ مَرْزُوقٍ قَالَ: فَجَاءَ مُعَاذٌ فَأَشَارُوا إِلَيْهِ. - قَالَ شُعْبَةُ: وَهَذِهِ سَمِعْتُهَا مِنْ حُصَيْنٍ - قَالَ: فَقَالَ مُعَاذٌ: لَا أَرَاهُ عَلَى حَالٍ إِلَّا كُنْتُ عَلَيْهِ. قَالَ: فَقَالَ: «إِنَّ مُعَاذًا قَدْ سَنَّ لَكُمْ سُنَّةً كَذَلِكَ فَافْعَلُوا».

قال: وَحَدَّثَنَا أَصْحَابُنَا أَنَّ رَسُولَ اللهِ ﷺ لَمَّا قَدِمَ الْمَدِينَةَ أَمَرَهُمْ بِصِيَامٍ ثَلَاثَةِ أَيَّامٍ. ثُمَّ أَنْزَلَ رَمَضَانَ وَكَانُوا قَوْمًا لَمْ يَتَعَوَّدُوا الصِّيَامَ وَكَانَ الصِّيَامُ عَلَيْهِمْ شَدِيدًا، فَكَانَ مَنْ لَمْ يَصُمْ أَطْعَمَ مَسْكِينًا، فَتَنَزَّلَتْ هَذِهِ الْآيَةُ ﴿فَمَنْ

[1] That is ‘Amr bin Marzūq, one of the two that Abū Dāwūd narrated this from, the other being Ibn Al-Muthanna.

[2] One of the narrators in both of the chains of narration.

you, so you too do as he did.”^[1]

Abū Dāwud said: Then, returning to the narration of ‘Amr bin Marzūq, he said: “So Mu‘adh came, so they motioned to him (how many *Rak‘ahs* he had missed)...” — Shu‘bah said: “And I heard this from Ḥuṣain” — He said: “Mu‘adh said: ‘I cannot see him (the Prophet ﷺ) in a state except that I too (must be) in that state.’ So he (the Prophet ﷺ) said: ‘Indeed, Mu‘adh has established a precedent for you, so you too do as he did.’”

And he (Ibn Abī Lailā) said: “Our companions informed us that when the Messenger of Allāh ﷺ came to Al-Madinah, he commanded them to fast three days. Then (the ruling to fast) Ramaḍān was revealed, and they were a people who were not accustomed to fasting, so fasting was very difficult for them. Whoever would not fast, he would instead feed a poor person. This Verse was then revealed: So whoever amongst you witnesses the month, then let him fast it.^[2] (After this) only the sick and traveler were excused, and the rest of them were commanded to fast.”

He (Ibn Abī Lailā) said: “Our companions informed us that a (fasting) person could not eat if he fell asleep (in the evening) before having his meal, until the morning. Once, ‘Umar (bin Al-Khaṭṭāb)

شَهِدَ مِنْكُمْ اَشْهَرَ فَلْيَصُمْهُ ﴿ [البقرة: ١٨٥]

فَكَانَتْ الرُّحْصَةُ لِلْمَرِيضِ وَالْمُسَافِرِ، فَأَمُرُوا
بِالصِّيَامِ. قَالَ: وَحَدَّثَنَا أَصْحَابُنَا قَالَ: وَكَانَ
الرَّجُلُ إِذَا أَفْطَرَ فَنَامَ قَبْلَ أَنْ يَأْكُلَ لَمْ يَأْكُلْ
حَتَّى يُصْبِحَ. قَالَ: فَجَاءَ عُمَرُ فَأَرَادَ امْرَأَتَهُ
فَقَالَتْ: إِنِّي قَدْ نِمْتُ، فَظَنَّ أَنَّهَا تَعْتَلُ
فَأَتَاهَا، فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ فَأَرَادَ
الطَّعَامَ، فَقَالُوا: حَتَّى نُسَخِّنَ لَكَ شَيْئًا،
فَنَامَ، فَلَمَّا أَصْبَحُوا نَزَلَتْ عَلَيْهِ هَذِهِ الْآيَةُ
فِيهَا ﴿أَجَلٌ لَكُمْ نَيْلَةَ الصِّيَامِ أَرَفْتُ إِلَى
نِسَائِكُمْ﴾ [البقرة: ١٨٧].

^[1] Meaning Shu‘bah — who in the two chains narrated by the author, heard this from ‘Amr bin Murrah — also heard it from Ḥuṣain from Ibn Abī Lailā. And the author is indicating until which part of the narration he is referring.

^[2] *Al-Baqarah* 2:185.

returned (after fasting), and desired his wife, but she said: 'I had fallen asleep!' However, he thought that she was trying to find an excuse, so he approached her. Another person of the *Anṣār* returned home, and wished to eat, but they (his family) told him: 'Let us cook something for you.' So he fell asleep (and was not able to eat). The next morning, this Verse was revealed: It is made lawful for you to have sexual relations with your wives on the night of the fast."^[1] (*Da'if*)

تخريج: [إسناده ضعيف] وأخرجه البيهقي: ٩٣/٣، ٩٤ من حديث أبي داود به وصححه ابن خزيمة، ح: ٣٨٣ وللحديث شواهد ضعيفة عند أبي داود، ح: ٥٠٦ وغيره.

507. It was reported from Al-Mas'ūdī,^[2] from 'Amr bin Murrah, from Ibn Abī Lailā, from Mu'ādh bin Jabal that he said: "*Aṣ-Ṣalāt* went through three stages, and *Aṣ-Ṣalāt* (the fasting) went through three stages..." — And Naṣr reported the entire *Hadīth*. Ibn Al-Muthanna only narrated the fact that they prayed towards Bait Al-Maqdis, and said (in it): "The third stage was when the Messenger of Allāh ﷺ initially arrived in Al-Madīnah, he prayed towards Bait Al-Maqdis for thirteen months. Then Allāh revealed this Verse: Verily, We have seen you turning your face towards the heavens, and We will surely turn you to a *Qiblah* that will please you. So turn your

٥٠٧ - حَدَّثَنَا ابْنُ الْمُثَنَّى عَنْ أَبِي دَاوُدَ؛
ح: وَحَدَّثَنَا نَصْرُ بْنُ الْمُهَاجِرِ: حَدَّثَنَا يَزِيدُ
ابْنُ هَارُونَ عَنْ الْمَسْعُودِيِّ، عَنْ عَمْرٍو بْنِ
مُرَّةَ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ مُعَاذِ بْنِ جَبَلٍ
قَالَ: أُجِيلَتِ الصَّلَاةُ ثَلَاثَةَ أَحْوَالٍ وَأُجِيلَ
الصَّيَامُ ثَلَاثَةَ أَحْوَالٍ. وَسَاقَ نَصْرُ الْحَدِيثَ
بِطَوِيلِهِ، وَاقْتَصَرَ ابْنُ الْمُثَنَّى مِنْهُ قِصَّةَ صَلَاتِهِمْ
نَحْوَ بَيْتِ الْمَقْدِسِ قَطْرًا. قَالَ: الْحَالُ
الثَّلَاثُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ الْمَدِينَةَ
فَصَلَّى - يَعْنِي نَحْوَ بَيْتِ الْمَقْدِسِ، - ثَلَاثَةَ
عَشَرَ شَهْرًا، فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ ﴿قَدْ رَأَى
تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا
فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا

^[1] *Al-Baqarah* 2:187.

^[2] He also narrated this from two *Shaikhs*, Muḥammad bin Al-Muthanna, and Naṣr bin Al-Muḥajir.

faces in the direction of *Al-Masjid Al-Harām* (in Makkah), and wherever you (people) are, turn your faces in that direction.^[1] So Allāh, the Mighty and Sublime, turned him towards the Ka'bah..." and he completed the narration.

Naṣr mentioned the name of the person who saw the dream, and said: "So 'Abdullāh bin Zaid, one of the men of the *Anṣār*, came."

And he also said in it: "(The man in the dream) faced the *Qiblah*, and said: *Allāhu Akbaru Allāhu Akbaru. Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh. Ashhadu anna Muḥammadan Rasūlullāh, Ashhadu anna Muḥammadan Rasūlullāh. Hayya 'alā-ṣalāt — two times — Hayya 'alāl-falāh — two times — Allāhu Akbaru Allāhu Akbaru, lā ilāha illallāh* (Allāh is the Most Great Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh, I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; come to the prayer, two times, come to the prosperity, two times, Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshiped but Allāh)."

Then he remained (quiet) for a while, then said the *Iqāmah* in a similar fashion, except that he said,

كُنْتُمْ قَوْلًا وَجُوهَكُمْ سَطْرًا ﴿البقرة: ١٤٤﴾
فَوَجَّهَهُ اللهُ عَزَّ وَجَلَّ إِلَى الْكُعْبَةِ. وَتَمَّ حَدِيثُهُ. وَسَمَّى نَصْرٌ صَاحِبَ الرُّؤْيَا. قَالَ:
فَجَاءَ عَبْدُ اللهِ بْنُ زَيْدٍ - رَجُلٌ مِنَ الْأَنْصَارِ -
وَقَالَ فِيهِ: فَاسْتَقْبَلَ الْقِبْلَةَ قَالَ: اللهُ أَكْبَرُ اللهُ
أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لَا
إِلَهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ،
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، حَيَّ عَلَى
الصَّلَاةِ، مَرَّتَيْنِ، حَيَّ عَلَى الْفَلَاحِ، مَرَّتَيْنِ،
اللهُ أَكْبَرُ اللهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللهُ. ثُمَّ أَمْهَلَ
هُنَيَّةً، ثُمَّ قَامَ فَقَالَ مِثْلَهَا، إِلَّا أَنَّهُ قَالَ: زَادَ
- بَعْدَ مَا قَالَ: حَيَّ عَلَى الْفَلَاحِ - قَدْ قَامَتِ
الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ. قَالَ: فَقَالَ
رَسُولُ اللهِ ﷺ: «لَقَّئَهَا بِلَالًا». فَأَذَّنَ بِهَا
بِلَالٌ. وَقَالَ فِي الصُّومِ قَالَ: فَإِنَّ رَسُولَ اللهِ
ﷺ كَانَ يَصُومُ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ،
وَيَصُومُ يَوْمَ عَاشُورَاءَ، فَأَنْزَلَ اللهُ ﴿كُتِبَ
عَلَيْكُمْ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ
قَبْلِكُمْ لَمَلَكُمْ تَنْفُونَ ۝ أَيَّامًا مَعْدُودَاتٍ فَمَنْ
كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ
أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ
مِسْكِينٍ﴾ [البقرة: ١٨٣، ١٨٤] فَكَانَ مَنْ شَاءَ
أَنْ يَصُومَ صَامَ، وَمَنْ شَاءَ أَنْ يُنْطَرِ وَيُطْعِمَ
كُلَّ يَوْمٍ مِسْكِينًا أَجْرَاهُ ذَلِكَ، فَهَذَا حَوْلُ.
فَأَنْزَلَ اللهُ ﴿شَهْرٌ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ

[1] *Al-Baqarah* 2:144.

after saying: ‘*Hayya ‘alal-falāh* (come to prosperity): *Qad qāmatiṣ-ṣalāt, Qad qāmatiṣ-ṣalāt*’ (the prayer is about to begin, the prayer is about to begin).

So the Messenger of Allāh ﷺ said: ‘Reiterate it to Bilāl,’ and Bilāl then said the *Adhān* with it.”

And he (the narrator) said with regards to the fasting: “The Messenger of Allāh ﷺ would fast three days of every month, and he would fast the Day of ‘*Āshūrā*’. So Allāh revealed: Fasting has been prescribed for you as it was prescribed for those before you, so that you may achieve *Taqwā*. A fixed number of days, but if any of you are ill, or on a journey, the same number (should be made up) from other days. And for whoever is able, let him pay a ransom — the feeding of a poor person.^[1] So whoever wished to fast would fast, and whoever wished not to fast, and instead feed a poor person, was permitted to do so. This was one stage, then Allāh revealed: The month of Ramaḍan is the month in which the Qur’ān was revealed — a guidance for mankind, and a clear proof for guidance and the Criterion. So whoever sights (the crescent moon of) the month, let him fast it. And whoever is ill or on a journey, then (he must fast) the same number from other days.^[2] After this, fasting was obligated on the one who witnessed the month,

الْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى
وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن
كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ
أُخْرَى ﴿ [البقرة: ١٨٥] فَتَبَّتِ الصِّيَامُ عَلَى مَنْ
شَهِدَ الشَّهْرَ وَعَلَى الْمُسَافِرِ أَنْ يَقْضِيَهُ، وَتَبَّتِ
الطَّعَامُ لِلشَّيْخِ الْكَبِيرِ وَالْعَجُوزِ اللَّذِينَ لَا
يَسْتَطِيعَانِ الصَّوْمَ، وَجَاءَ صِرْمَةٌ وَقَدْ عَمِلَ
يَوْمَهُ. وَسَاقَ الْحَدِيثَ.

[1] *Al-Baqarah* 2:183, 184.

[2] *Al-Baqarah* 2:185.

and the traveler was required to make up (the missed) days. And the old man and woman who could not fast were required to feed (the poor). So Şirmah came (home) after working the entire day..." and he completed the narration. (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٤٦، ٢٤٧/٥ وهو في مسند أبي داود الطيالسي: ٥٦٦ باختصار، وسقط: "الله أكبر الله أكبر" هاهنا من أول الأذان * عبدالرحمن بن أبي يعلى لم يسمع من معاذ رضي الله عنه.

Chapter 29. The *Iqāmah*

(المعجم ٢٩) بَابُ: فِي الْإِقَامَةِ

(التحفة ٢٩)

508. It was reported from Anas bin Mālik, that he said: "Bilāl was commanded to make the *Adhān* even, and to make the *Iqāmah* odd."

Hammad (one of the narrators) added in his narration: "Except for the (phrase of the) *Iqāmah* (itself)." (*Sahih*)

٥٠٨ - حَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ وَعَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ سِمَاكِ بْنِ عَطِيَّةٍ؛ ح: وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ، جَمِيعًا عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسِ قَالَ: أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ. زَادَ حَمَّادٌ فِي حَدِيثِهِ: إِلَّا الْإِقَامَةَ.

تخريج: أخرجه البخاري، الأذان، باب الأذان مثنى مثنى، ح: ٦٠٥ عن سليمان بن حرب ومسلم، الصلاة، باب الأمر بشفع الأذان وإيتار الإقامة إلا كلمة الإقامة فإنها مثناة، ح: ٣٧٨ من حديث أيوب السختياني به.

509. (There is another chain) from Anas with similar to the narration of Wuhaib (no. 508). Ismā'il (one of the narrators) said: "I narrated it to Ayyūb, so he said: "Except for the (phrase of the) *Iqāmah* (itself)." (*Sahih*)

٥٠٩ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسِ مِثْلَ حَدِيثِ وَهَيْبٍ. قَالَ إِسْمَاعِيلُ: فَحَدَّثْتُ بِهِ أَيُّوبَ فَقَالَ: إِلَّا الْإِقَامَةَ.

تخريج: أخرجه البخاري، الأذان، باب: الإقامة واحدة إلا قوله: قد قامت الصلاة، ح: ٦٠٧ ومسلم، الصلاة، باب الأمر بشفع الأذان وإيتار الإقامة إلا كلمة الإقامة فإنها مثناة، ح: ٣٧٨ من حديث إسماعيل ابن عليه به وانظر الحديث السابق.

510. Ibn ‘Umar narrated: “The (phrases of the) *Adhān* during the time of the Messenger of Allāh ﷺ were repeated twice, and the *Iqāmah* only once, except that he would say: ‘*Qad qāmatiṣ-ṣalāt, qad qāmatiṣ-ṣalāt*’ (the prayer is about to begin, the prayer is about to begin). So when we would hear the *Iqāmah*, we would perform *Wuḍū’* and leave (our houses) for the prayer.” (*Ṣaḥīh*)

Shu’bah (one of the narrators) said: “I did not hear anything from Abū Ja’far except this *Hadīth*.”

٥١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ يُحَدِّثُ عَنْ مُسْلِمِ أَبِي الْمُثَنَّى، عَنْ ابْنِ عُمَرَ قَالَ: إِنَّمَا كَانَ الْأَذَانُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مَرَّتَيْنِ مَرَّتَيْنِ، وَالْإِقَامَةُ مَرَّةً مَرَّةً، غَيْرَ أَنَّهُ يَقُولُ: قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ، فَإِذَا سَمِعْنَا الْإِقَامَةَ تَوَضَّأْنَا ثُمَّ خَرَجْنَا إِلَى الصَّلَاةِ.

قال شعبة: لم أسمع عن أبي جعفر غير هذا الحديث.

تخریج: [صحيح] أخرجه النسائي، الأذان، باب تثنية الأذان، ح: ٦٢٩ من حديث شعبة به وصححه ابن خزيمة، ح: ٣٧٤ وابن حبان، ح: ٢٩٠، ٢٩١، والحاكم: ١/١٩٧، ١٩٨ ووافقه الذهبي وسنده حسن وله شاهد صحيح عند أبي عوانة: ١/٣٢٩ والدارقطني: ١/٢٣٩ وغيرهما.

511. (There is another chain) from *Shu’bah*, from Abū Ja’far the *Mu’adh-dhin* of *Masjid Al-‘Uryān*, he said: “I heard Abū Al-Muthanna the *Mu’adh-dhin* of *Masjid Al-Akbar* saying I heard Ibn ‘Umar...” And he quoted the *Hadīth*. (*Ṣaḥīh*)

٥١١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا أَبُو عَامِرٍ يَعْنِي الْعَقَدِيُّ عَبْدَ الْمَلِكِ بْنَ عَمْرٍو: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَعْفَرٍ مُؤَدَّنٍ مَسْجِدِ الْعُرْيَانِ قَالَ: سَمِعْتُ أَبَا الْمُثَنَّى مُؤَدَّنَ مَسْجِدِ الْأَكْبَرِ يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ. وَسَاقَ الْحَدِيثَ.

تخریج: [صحيح] انظر الحديث السابق.

Comments:

Masjid-Al-‘Uryān and *Masjid Al-Akbar* most probably refer to the the name of *Masājid* in Al-Kūfah.

**Chapter 30. One Person
Calling The *Adhān* and
Another Calling The *Iqāmah***

(المعجم ٣٠) - بَابُ الرَّجُلِ يُؤَدِّنُ وَيُتِمُّ
آخَرَ (التحفة ٣٠)

512. Muḥammad bin ‘Abdullāh narrated from his paternal uncle ‘Abdullāh bin Zaid that he said: “The Prophet ﷺ wanted to announce (the times of the prayer) by various methods, but he did not implement any of these (options).” He (Muḥammad) said: “So ‘Abdullāh bin Zaid was shown the *Adhān* in a dream, and he came to the Prophet ﷺ to inform him. He said: ‘Teach it to Bilāl,’ so he taught him, and Bilāl called the *Adhān*. ‘Abdullāh said: ‘I was the one who saw it (in the dream), and I wanted to do it myself!’ So he (ﷺ) said: ‘Then you call the *Iqāmah*.’” (*Da‘īf*)

٥١٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ: أَرَادَ النَّبِيُّ ﷺ فِي الْأَذَانِ أَشْيَاءَ لَمْ يَصْنَعْ مِنْهَا شَيْئًا. قَالَ: فَأَرَى عَبْدَ اللَّهِ بْنَ زَيْدٍ الْأَذَانَ فِي الْمَنَامِ، فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَقَالَ: «أَلْفِهِ عَلَى بِلَالٍ». فَأَلْقَاهُ عَلَيْهِ. فَأَذَّنَ بِلَالٌ. فَقَالَ عَبْدُ اللَّهِ: أَنَا رَأَيْتُهُ وَأَنَا كُنْتُ أُرِيدُهُ. قَالَ: «فَأَقِمَّ أَنْتَ».

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٤٢/٤ من حديث محمد بن عمرو به واختلف في تعيينه فالسند ضعيف، وله شاهد عند البيهقي: ٣٩٩/١ بإسناد ضعيف، وروى البيهقي بإسناد صحيح عن عبدالعزيز بن رفيع قال: رأيت أبا محذورة جاء وقد أذن إنسان قبله فأذن ثم أقام، وقال البيهقي: "إسناده صحيح".

513. (There is another chain) from ‘Abdullāh bin Muḥammad, he said: “My grandfather, ‘Abdullāh bin Zaid [narrated]...” with this narration, he said: “So my grandfather called the *Iqāmah*.” (*Da‘īf*)

٥١٣ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو - شَيْخٌ مِنْ أَهْلِ الْمَدِينَةِ مِنَ الْأَنْصَارِ - قَالَ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ مُحَمَّدٍ قَالَ: كَانَ جَدِّي عَبْدُ اللَّهِ بْنُ زَيْدٍ [يُحَدِّثُ]، بِهَذَا الْخَبَرِ، قَالَ: فَأَقَامَ جَدِّي.

تخريج: [إسناده ضعيف] وأخرجه الدارقطني: ٢٤٥/١، ح: ٩٥١ من حديث أبي داود به وأعله البخاري، وانظر الحديث السابق.

514. Ziyād bin Al-Ḥarith Aṣ-Ṣudā‘ī - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ قَالَ:

narrated: “(Once) he ordered me — meaning the Prophet ﷺ — to call the first *Adhān* of *Subh* (*Fajr*), so I called it. Then I kept on asking him: ‘Should I say the *Iqāmah*, O Messenger of Allāh?’ He would look at the east, towards the dawn, and say: ‘No,’ until, when dawn broke, he descended (from his mount), performed *Wudū’*, and turned towards me. The (other) Companions had gathered around him as well. Bilāl desired to call the *Iqāmah*, but Allāh’s Prophet ﷺ told him: ‘The *Ṣudā’ī* brother was the one who called the *Adhān*, and whoever calls the *Adhān*, then he is the one who should call the *Iqāmah*.’ So I was the one who called the *Iqāmah*.” (*Da’if*)

حدثنا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ غَانِمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ يَعْني الْإِفْرِيقِيَّ، أَنَّهُ سَمِعَ زِيَادَ بْنَ نَعِيمٍ الْحَضْرَمِيَّ، أَنَّهُ سَمِعَ زِيَادَ بْنَ الْحَارِثِ الصُّدَائِيَّ قَالَ: لَمَّا كَانَ أَوَّلُ أَذَانِ الصُّبْحِ أَمْرِي - يَعْني النَّبِيَّ ﷺ - فَأَذَنْتُ، فَجَعَلْتُ أَقُولُ: أُقِيمُ يَا رَسُولَ اللَّهِ؟ فَجَعَلَ يُنْظِرُ إِلَيَّ نَاحِيَةَ الْمَشْرِقِ إِلَى الْفَجْرِ فَيَقُولُ: «لَا»، حَتَّى إِذَا طَلَعَ الْفَجْرُ نَزَلَ فَبَرَزَ، ثُمَّ انْصَرَفَ إِلَيَّ وَقَدْ تَلَا حَقَّ أَصْحَابُهُ، - يَعْني فَتَوَضَّأَ - فَأَرَادَ بِلَالٌ أَنْ يُقِيمَ، فَقَالَ لَهُ نَبِيُّ اللَّهِ ﷺ: «إِنَّ أَحَا صُدَاءِ هُوَ أَذَّنَ، وَمَنْ أَذَّنَ فَهُوَ يُقِيمُ»، قَالَ: فَأَقَمْتُ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ما جاء أن من أذن فهو يقيم، ح: ١٩٩ وقال: "وحدیث زیاد إنما نعرفه من حدیث الإفريقي * والإفريقي ضعيف عند أهل الحديث، ضعفه يحيى بن سعيد القطان وغيره" ورواه ابن ماجه، ح: ٧١٧.

Comments:

There is no harm if someone other than the *Mu’adhhdhin* says the *Iqāmah*.

Chapter 31. Proclaiming The *Adhān* In A Loud Voice

(المعجم ٣١) - بَابُ رَفْعِ الصَّوْتِ

بِالْأَذَانِ (التحفة ٣١)

515. Abū Hurairah narrated that the Prophet ﷺ said: “The *Mu’adhhdhin* will be forgiven to the extent of his voice, and every (object), wet or dry, will testify on his behalf. And the one who attends the prayer will be rewarded (as if he had prayed) twenty-five prayers, and he will be forgiven (all sins) that occurred between them.” (*Hasan*)

٥١٥ - حَدَّثَنَا حَنْصُ بْنُ عُمَرَ النَّمْرِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ مُوسَى بْنِ أَبِي عُثْمَانَ، عَنْ أَبِي يَحْيَى، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُؤَدِّدُ يُغْفَرُ لَهُ مَدَى صَوْتِهِ، وَيَشْهَدُ لَهُ كُلُّ رَطْبٍ وَيَابِسٍ، وَشَاهِدُ الصَّلَاةِ يُكْتَبُ لَهُ خَمْسٌ وَعِشْرُونَ صَلَاةً، وَيُكْفَرُ عَنْهُ مَا بَيْنَهُمَا».

تخریج: [إسناده حسن] أخرجه ابن ماجه، الأذان، باب فضل الأذان وثواب المؤذنين،

ح: ٧٢٤ والنسائي، ح: ٦٤٦ من حديث شعبة به وصححه ابن خزيمة، ح: ٣٩٠ وابن حبان، ح: ٢٩٢ وللحديث شواهد كثيرة.

516. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When the call for prayer is given, the *Shaitān* turns around and passes wind loudly so that he cannot hear the *Adhān*. When the call is over, he returns (and remains) until the prayer has been proclaimed (meaning, the *Iqāmah*), upon which he turns around (once again), until it is over. Then, he returns and whispers to a person and says: ‘Remember this, remember that’ — matters which otherwise he would not think of, until a person does not even know how many (*Rak’ahs*) he has prayed.” (*Sahih*)

٥١٦ - حَدَّثَنَا الْقُعَيْبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا نُودِيَ بِالصَّلَاةِ أَذْبَرَ الشَّيْطَانُ وَهُوَ ضَرَّاطٌ حَتَّى لَا يَسْمَعَ التَّأَذِينَ، فَإِذَا قُضِيَ التَّدَاءُ أَقْبَلَ، حَتَّى إِذَا نُتُوبَ بِالصَّلَاةِ أَذْبَرَ، حَتَّى إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ، حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ وَيَقُولُ: اذْكُرْ كَذَا، اذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ، حَتَّى يَظَلَّ الرَّجُلُ إِنْ يَدْرِي كَمْ صَلَّى.»

تخریج: أخرجه البخاري، الأذان، باب فضل التأذين، ح: ٦٠٨ من حديث مالك به وهو في الموطأ (يحيى: ٦٩/١، ٧٠ والقنعيني، ص: ٨٨) ورواه مسلم: ١٩/٣٨٩، الصلاة، باب فضل الأذان وهرب الشيطان عند سماعه، من حديث أبي الزناد به.

Chapter 32. What Is Required Of The *Mu’adh-dhin* Regarding Keeping Track Of Time

517. It was reported from Al-A’mash, from a man, from Abū Şālih, from Abū Hurairah, who said that the Messenger of Allāh ﷺ said: “The *Imām* is the liable one, and the *Mu’adh-dhin* is the entrusted one. O Allāh! Guide the *Imāms*, and forgive the *Mu’adh-dhins*!” (*Hasan*)

(المعجم ٣٢) - بَابُ مَا يَجِبُ عَلَى الْمُؤَدِّنِ مِنْ تَعَاهُدِ الْوَقْتِ (التحفة ٣٢)

٥١٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ قُسَيْبٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ رَجُلٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِمَامُ ضَامِنٌ وَالْمُؤَدِّنُ مُؤْتَمَنٌ، اللَّهُمَّ! أَرْشِدِ الْإِمَمَةَ وَاعْفِرْ لِلْمُؤَدِّنِينَ.»

تخریج: [حسن] أخرجه الترمذي، الصلاة، باب ما جاء أن الإمام ضامن والمؤذن مؤتمن، ح: ٢٠٧ من حديث الأعمش به ولم يسمعه من أبي صالح، وللحديث شاهد عند أحمد: ٦٥/٦ وسنده حسن، وصححه ابن خزيمة: ١٦/٣ وابن حبان، ح: ٣٦٢.

518. (There is another chain for no. 517) from Al-A'mash, who said: "I was informed from Abū Šāliḥ" he said: "And I do think that it is but what he heard from Abū Hurairah, he said: "The Messenger of Allāh ﷺ said" similarly. (*Hasan*)

٥١٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنِ الْأَعْمَشِيِّ قَالَ: نُبِّئْتُ عَنْ أَبِي صَالِحٍ قَالَ: وَلَا أُرَانِي إِلَّا قَدْ سَمِعْتُهُ مِنْهُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مِثْلَهُ.

تخريج: [حسن] أخرجه أحمد: ٣٨٢/٢ من حديث ابن نمير به وانظر الحديث السابق.

Comments:

"The liable one" meaning, the *Imām* is appointed to be followed, and if he is in error on some matter during the prayer, the followers will not be considered in error. See number 580. "The entrusted one" meaning the duty of determining if it is time or not, is entrusted to him.

Chapter 33. Calling The *Adhān* From Atop A Minaret

(المعجم ٣٣) - بَابُ الْأَدَّانِ فَوْقَ الْمِنَارَةِ (التحفة ٣٣)

519. 'Urwah bin Az-Zubair narrated from a woman of the tribe of Banū An-Najjār that she said: "My house was one of the tallest houses around the *Masjid*, so Bilāl would call the *Fajr Adhān* from on top of it. He would come in the late night, before dawn broke, and would sit on the house, watching for dawn (to appear). When he would see it, he would stretch (his body) and say: 'O Allāh! I thank you, and seek Your help for the Quraish, that they may establish Your religion.' Then he would proclaim the *Adhān*." She said: "By Allāh! I don't remember that he left these phrases even one night!" (*Hasan*)

٥١٩ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَيُّوبَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ امْرَأَةٍ مِنْ بَنِي النَّجَّارِ قَالَتْ: كَانَ يَنْتَبِي مِنْ أَطْوَلِ بَيْتِ حَوْلَ الْمَسْجِدِ، فَكَانَ بِلَالٌ يُؤَدِّنُ عَلَيْهِ الْفَجْرَ، فَيَأْتِي بِسَحَرٍ فَيَجْلِسُ عَلَى الْبَيْتِ يَنْظُرُ إِلَى الْفَجْرِ، فَإِذَا رَأَهُ تَمَطَّى ثُمَّ قَالَ: اللَّهُمَّ! إِنِّي أَحْمَدُكَ. أَسْتَعِينُكَ عَلَى قُرَيْشٍ أَنْ يَقِيمُوا دِينَكَ. قَالَتْ: ثُمَّ يُؤَدِّنُ. قَالَتْ: وَاللَّهِ مَا عَلِمْتُهُ كَانَ تَرَكَهَا لَيْلَةً وَاحِدَةً هَذِهِ الْكَلِمَاتِ.

تخريج: [حسن] أخرجه البيهقي: ٤٢٥/١ من حديث أبي داود به * محمد بن إسحاق بن يسار صرح بالسمع في السيرة لابن هشام: ١٥٦/٢ (بتحقيقي) وقال الحافظ في الدراية: (١/١٢٠): "إسناده حسن".

Comments:

Calling the *Adhān* from a high place and with a loud voice is desirable.

Chapter 34. The *Mu'adh-dhin* Should Turn Around While Calling The *Adhān*

520. 'Awn bin Abī Juḥaifah narrated from his father: "I came to the Prophet ﷺ while he was in Makkah, and he was in a red tent made out of leather. Bilāl came out and called the *Adhān*, so I would follow his face (as he turned it) from here and there (one direction to another). Then the Messenger of Allāh ﷺ came out, and he was wearing a red Yemeni *Burūd [Qitrī] Hullah*."^[1] (*Ṣaḥīḥ*)

Mūsā (one of the narrators) said: "I saw Bilāl go out to (the valley of) Abṭaḥ to call the *Adhān*. When he reached (the phrase): '*Hayya 'alaṣ-ṣalāt, Hayya 'alāl-falāḥ*' (come to prayer, come to prosperity) — he turned his neck right (and then) left, but he did not rotate (his entire body). Then he entered (into the tent), and brought out the '*Anazah*...' "^[2] and he narrated the remainder of the *Ḥadīth*.

تخريج: أخرجه مسلم، الصلاة، باب سترة المصلي والندب إلى الصلاة إلى سترة... إلخ، ح: ٥٠٣ من حديث وكيع به.

Comments:

It is preferable and desirable to face the Ka'bah while calling the *Adhān*. Abṭa refers to an area outside Makkah in the direction of Minā.

[1] *Hullah* is a term used when one is wearing an upper and lower wrap made from the same material. *Burūd* is the plural for *Burd* or *Burdah* and it is a type of Yemeni cloth, normally worn as a *Ridā'* or upper wrap, or other than that. As for *Qitrī* see number 147.

[2] A type of spear that is shorter than a lance.

(المعجم ٣٤) - بَابُ الْمُؤَذِّنِ يَسْتَدِيرُ فِي
أَذَانِهِ (التحفة ٣٤)

٥٢٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا قَيْسُ بْنُ يَعْنَى ابْنُ الرَّبِيعِ؛ ح: وَحَدَّثَنَا
مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا وَكَيْعٌ عَنْ
سُفْيَانَ، جَمِيعًا عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ،
عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِمَكَّةَ وَهُوَ فِي
قُبَّةِ حَمْرَاءَ مِنْ أَدَمَ، فَخَرَجَ بِلَالٌ فَأَذَّنَ،
فَكُنْتُ أَتَّبِعُ فَمَهْ هَهُنَا وَهَهُنَا. قَالَ: ثُمَّ خَرَجَ
رَسُولُ اللَّهِ ﷺ وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ بُرُودٌ يَمَانِيَّةٌ
[قِطْرِيَّةٌ]. وَقَالَ مُوسَى: قَالَ: رَأَيْتُ بِلَالَ
خَرَجَ إِلَى الْأَبْطَحِ فَأَذَّنَ، فَلَمَّا بَلَغَ حَيَّ عَلَى
الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ، لَوَى عُنُقَهُ يَمِينًا
وَشِمَالًا وَلَمْ يَسْتَدِرْ، ثُمَّ دَخَلَ فَأَخْرَجَ الْعَنْزَةَ
وَسَاقَ حَدِيثَهُ.

Chapter 35. Regarding The Supplication Between The *Adhān* And The *Iqāmah*

521. Anas bin Mālik reported that the Messenger of Allāh ﷺ said: "The supplication between the *Adhān* and the *Iqāmah* is not rejected." (*Ṣaḥīḥ*)

(المعجم ٣٥) بَابُ: فِي الدُّعَاءِ بَيْنَ
الْأَذَانِ وَالْإِقَامَةِ (التحفة ٣٥)

٥٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا
سُفْيَانُ عَنْ زَيْدِ الْعَمِّيِّ، عَنْ أَبِي إِيَّاسٍ، عَنْ
أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا
يُرَدُّ الدُّعَاءُ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ».

تخریج: [صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في أن الدعاء لا يرد بين الأذان والإقامة، ح: ٢١٢ من حديث سفیان الثوري به وقال: "حسن صحيح" وسنده ضعيف وله شواهد عند أحمد: ٢٢٥/٣ وغيره وصححه ابن خزيمة، ح: ٤٢٦، ٤٢٧ وابن حبان، ح: ٢٩٦.

Comments:

The time between the *Adhān* and the *Iqāmah* is a very precious time in which worshippers should devote themselves in supplication if possible.

Chapter 36. What Should Be Said When One Hears The *Mu'adh-dhin*

522. Abū Sa'eed Al-Khudrī reported that the Messenger of Allāh ﷺ said: "When you hear the call (for prayer), then say as the *Mu'adh-dhin* says." (*Ṣaḥīḥ*)

(المعجم ٣٦) - بَابُ مَا يَقُولُ إِذَا سَمِعَ
الْمُؤَذِّنَ (التحفة ٣٦)

٥٢٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ
عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ
يَزِيدَ اللَّثَمِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَمِعْتُمُ النَّدَاءَ
فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ».

تخریج: أخرجه البخاري، الأذان، باب ما يقول إذا سمع المنادي، ح: ٦١١ ومسلم، الصلاة، باب استحباب القول مثل قول المؤذن لمن سمعه... إلخ، ح: ٣٨٣ من حديث مالك به وهو في الموطأ (يحيى): ٦٧/١ (والقعنبي، ص: ٨٤، ٨٥).

523. It was reported from 'Abdur-Raḥmān bin Jubair, from 'Abdullāh bin 'Amr bin Al-'Ās, that he heard the Prophet ﷺ say: "When you hear the *Mu'adh-dhin*, then say just as he says, and send your salutations upon me, for he who sends one salutation upon me,

٥٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا
أَبْنُ وَهْبٍ عَنْ ابْنِ لَهَيْعَةَ وَحَيَّوَةَ وَسَعِيدِ بْنِ
أَيُّوبَ، عَنْ كَعْبِ بْنِ عُلْقَمَةَ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ
عَمْرِو بْنِ الْعَاصِ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ:
«إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ نُمْ»

Allāh will send ten upon him because of it. Then, ask Allāh to grant me the *Wasīlah*, for it is a station in Paradise which will not be conferred except upon one of Allāh's worshipers, and I hope that I am that one. Whoever asks Allāh to (grant) me the *Wasīlah*, he will attain (my) intercession (on the Day of Judgment).” (*Ṣaḥīḥ*)

صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللَّهَ لِيِ الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ اللَّهَ لِيِ الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ».

تخریج: أخرجه مسلم، الصلاة، باب استحباب القول مثل قول المؤذن لمن سمعه . . . إلخ، ح: ۳۸۴ عن محمد بن سلمة المرادي به ولم يذكر ابن لهيعة.

524. It was reported from Abū ‘Abdur-Raḥmān, meaning Al-Ḥubulī, from ‘Abdullāh bin ‘Amr, that a man said: “O Messenger of Allāh! The *Mu’adhdhins* have been favored over us!” So the Messenger of Allāh ﷺ said: “Say as they say, then, when you finish, ask (what you wish), and you will be given it.” (*Ḥasan*)

۵۲۴ - حَدَّثَنَا ابْنُ السَّرْحِ وَمُحَمَّدُ بْنُ سَلَمَةَ قَالَا: حَدَّثَنَا ابْنُ وَهَبٍ عَنْ حُجَيْبٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ يُعْنِي الْحُبَلِيِّ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍو أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ الْمُؤَذِّنِينَ يَفْضَلُونَنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قُلْ كَمَا يَقُولُونَ فَإِذَا انْتَهَيْتَ فَسَلْ تُعْطَهُ».

تخریج: [إسناده حسن] أخرجه أحمد: ۱۷۲/۲ من حديث حبي بن عبدالله به وصححه ابن حبان، ح: ۲۹۵.

525. Sa’d bin Abī Waqqās reported that the Messenger of Allāh ﷺ said: “Whoever says upon hearing the *Mu’adh-dhin*: *Wa anā ashhadu an lā ilāha illallāhu Waḥdahu lā sharīka Lahu, wa anna Muḥammadan ‘abduhu wa Rasūluhu, raḍītu billāhi rabban wa bi-Muḥammadin Rasūlan wa bil-Islāmi dīna* (And I too testify that none has the right to be worshiped but Allāh, He is One, having no partners, and that Muḥammad is His servant and Messenger; I am content (and

۵۲۵ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنِ الْحَكِيمِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا، غُفِرَ لَهُ».

pleased) with Allāh as (my) Lord, and with Muḥammad as (His) Messenger, and with Islam as (my religion) — then will be forgiven.” (*Saḥīh*)

تخریج: أخرجه مسلم، الصلاة، باب استحباب القول مثل قول المؤذن لمن سمعه . . . الخ، ح: ٣٨٦ عن قتيبة به .

526. ‘Āishah reported that the Messenger of Allāh ﷺ, upon hearing the *Mu’adh-dhin* call out the testification of faith: would say: “And I too (testify), and I too (testify).” (*Hasan*)

تخریج: [حسن] أخرجه البيهقي: ٤٠٩/١ من حديث أبي داود به وصححه ابن حبان (الإحسان) ح: ١٨١ والحاكم: ٢٠٤/١ وللحديث طرق عند ابن أبي شيبة: ٢٢٧/١ وغيره .

٥٢٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَهْدِيٍّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَمِعَ الْمُؤَذِّنَ يَتَشَهُدُ، قَالَ: «وَأَنَا وَأَنَا».

527. It was reported from ‘Umar bin Al-Khattāb, that the Messenger of Allāh ﷺ said: “When the *Mu’adh-dhin* says: ‘*Allāhu Akbaru Allāhu Akbar*’ (Allāh is the Most Great, Allāh is the Most Great). — and then one of you responds: ‘*Allāhu Akbaru Allāhu Akbar*’ (Allāh is the Most Great, Allāh is the Most Great); then when he says: ‘*Ashhadu an lā ilāha illallāh*’ (I testify that none has the right to be worshiped but Allāh) and one of you respond: ‘*Ashhadu an lā ilāha illallāh*’, then when he says: ‘*Ashhadu anna Muḥammadan Rasūlullāh*’ (I testify that Muḥammad is the Messenger of Allāh); one of you responds: ‘*Ashhadu anna Muḥammadan Rasūlullāh*’ (I testify that Muḥammad is the Messenger of Allāh); then when he says: ‘*Hayya ‘alaṣ-ṣalāt*’ (come to the prayer);

٥٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ إِسَافٍ، عَنْ حَفْصِ بْنِ عَاصِمِ بْنِ عَمْرٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عُمَرَ بْنِ الْخَطَّابِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الْمُؤَذِّنُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، فَقَالَ أَحَدُكُمْ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، فَإِذَا قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، قَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، ثُمَّ قَالَ: حَيَّ عَلَى الصَّلَاةِ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: حَيَّ عَلَى الْفَلَاحِ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، ثُمَّ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ».

and one of you says: '*Lā ḥawla wa lā quwwata illā billāh*' (there is no change in any situation, nor is there any power to achieve anything except with Allāh); then when he says: '*Ḥayya 'alal-falāh*' (come to prosperity); one of you says: '*Lā ḥawla wa lā quwwata illā billāh*' (There is no change in any situation, nor is there any power to achieve anything except with Allāh); then when he says: '*Allāhu Akbaru Allāhu Akbar*' (Allāh is the Most Great, Allāh is the Most Great); one of you says: '*Allāhu Akbaru Allāhu Akbar*' (Allāh is the Most Great, Allāh is the Most Great); then when he says: '*Lā ilāha illallāh*' (none has the right to be worshiped but Allāh); one of you says: '*Lā ilāha illallāh*' (none has the right to be worshiped but Allāh); (and he does all of these actions sincerely) from his heart, he will enter Paradise (because of it)." (*Ṣaḥīḥ*)

إِلَّا اللَّهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، مِنْ قَلْبِهِ، دَخَلَ الْجَنَّةَ.

تخریج: أخرجه مسلم، الصلاة، باب استحباب القول مثل قول المؤذن لمن سمعه . . . إلخ، ح: ۳۸۵ من حديث محمد بن جهمم الثقفي به.

Comments:

This narration proves the excellence and superiority of repeating the *Adhān*. By saying *Lā ḥawla wa lā quwwata illā billāh*, the worshiper petitions Allāh for His help and the power to achieve success.

Chapter (...) What Should Be Said Upon Hearing The *Iqāmah*

528. A person from *Ash-Shām* narrated from *Shahr bin Ḥawshab* that *Abū Umamah*, or another Companion, narrated that *Bilāl* started the *Iqāmah*. When he

(المعجم . . .) - بَابُ مَا يَقُولُ إِذَا سَمِعَ
الإِقَامَةَ (التحفة ۳۷)

۵۲۸ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ نَابِتٍ: حَدَّثَنِي رَجُلٌ مِنْ أَهْلِ الشَّامِ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي

reached: ‘*Qad qāmatiṣ-ṣalāt*’ (The prayer has been established) — the Prophet ﷺ said: ‘May Allāh establish it and keep it (established).’” And he said (in response to) the other (phrases of the) *Iqāmah* just as the *Ḥadīth* of ‘Umar. (*Da‘īf*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٤١١/١ من حديث أبي داود به * محمد بن ثابت العبدى ضعيف ورجل من أهل الشام : مجهول، والحديث الضعيف لا يحتج به في الفضائل ولا في الأحكام ولا في العقائد في القول الراجح والحمد لله.

Chapter 37. What Has Been Narrated Concerning The Supplication Made After The *Adhān*

529. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “Whoever says after hearing the call (for prayer): *Allāhumma, rabba hādhihid-da‘watit-tāmmati, waṣ-ṣalātil-qā‘imati, āti Muḥammadan al-wasilata wal-faḍilata wab’athuhu maqāman maḥmūdan alladhī wa’dtahu* (O Allāh, the Lord of this perfect call and established prayer! Grant Muḥammad the *Wasilah* and the distinction, and place him on the Praiseworthy Station that You have promised him); then he will attain (my) intercession on the Day of Judgment.” (*Saḥīh*)

تخريج: أخرجه البخاري، الأذنان، باب الدعاء عند النداء، ح: ٦١٤ عن علي بن عياش به وهو في المسند للإمام أحمد: ٣/٣٥٤.

Comments:
See no. 523.

أُمَامَةٌ أَوْ عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ؛ أَنَّ بِلَالًا أَخَذَ فِي الْإِقَامَةِ، فَلَمَّا أَنْ قَالَ: قَدْ قَامَتِ الصَّلَاةُ، قَالَ النَّبِيُّ ﷺ: «أَقَامَهَا اللَّهُ وَأَدَامَهَا»، وَقَالَ فِي سَائِرِ الْإِقَامَةِ كَنَحْوِ حَدِيثِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ فِي الْأَذَانِ.

(المعجم ٣٧) - بَابُ مَا جَاءَ فِي الدُّعَاءِ عِنْدَ الْأَذَانِ (التحفة ٣٨)

٥٢٩ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشٍ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ حِينَ يَسْمَعُ الدُّعَاءَ: اللَّهُمَّ! رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ إِلَّا حَلَّتْ لَهُ الشَّفَاعَةُ يَوْمَ الْقِيَامَةِ».

Chapter 38. What Should Be Said For The *Maghrib Adhān*

(المعجم ٣٨) - بَابُ مَا يَقُولُ عِنْدَ أَذَانِ الْمَغْرِبِ (التحفة ٣٩)

530. Umm Salamah narrated: “The Messenger of Allāh ﷺ taught me to say upon hearing the *Adhān* of *Maghrib*: ‘*Allāhumma, inna hādha iqbālu lailika, wa idbāru nahārika, wa aṣwātu du‘ātika, faghfirli*’ (O Allāh! This is the commencement of Your night, and the departure of Your day, and (here are) the sounds of Your callers, so forgive me.)” (*Ḥasan*)

٥٣٠ - حَدَّثَنَا مُؤَمَّلُ بْنُ إِيَّاهِبَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ الْعَدَنِيُّ: حَدَّثَنَا الْقَاسِمُ بْنُ مَعْنٍ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ أَبِي كَثِيرٍ مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقُولَ عِنْدَ أَذَانِ الْمَغْرِبِ: «اللَّهُمَّ! إِنَّ هَذَا إِقْبَالُ لَيْلِكَ، وَإِدْبَارُ نَهَارِكَ، وَأَصْوَاتُ دُعَاتِكَ، فَاعْفِرْ لِي».

تخریج: [حسن] أخرجه الترمذي، الدعوات، باب دعاء أم سلمة، ح: ٣٥٨٩ من حديث أبي كثير به وقال: "غرب" وصححه الحاكم: ١٩٩/١ ووافقه الذهبي.

Chapter 39. Taking A Stipend For The *Adhān*

(المعجم ٣٩) - بَابُ أَخْذِ الْأَجْرِ عَلَى التَّأْذِينِ (التحفة ٤٠)

531. Muṭarrif bin ‘Abdullāh reported that ‘Uthmān bin Al-‘Āṣ said: “O Messenger of Allāh! Make me the *Imām* of my people (in prayer).” So he said: “You are their *Imām*. And follow the weakest among them,^[1] and take a *Mu‘adh-dhin* who does not take a stipend for his *Adhān*.” (*Ṣaḥīh*)

٥٣١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَنَّ أَبَانَ سَعِيدَ الْجُرَيْرِيَّ عَنْ أَبِي الْعَلَاءِ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ: قُلْتُ: - وَقَالَ مُوسَى فِي مَوْضِعٍ آخَرَ - إِنَّ عُثْمَانَ بْنَ أَبِي الْعَاصِ قَالَ: يَا رَسُولَ اللَّهِ! اجْعَلْنِي إِمَامَ قَوْمِي. قَالَ: «أَنْتَ إِمَامُهُمْ، وَاقْتَدِ بِأَضْعَفِهِمْ، وَاتَّخِذْ مُؤَدِّنًا لَا يَأْخُذُ عَلَيَّ أَذَانَهُ أَجْرًا».

تخریج: [إسناده صحيح] أخرجه النسائي، الأذان، باب اتخاذ المؤذن الذي لا يأخذ على أذانه أجراً، ح: ٦٧٣ من حديث حماد بن سلمة به وصححه الحاكم: ١٩٩/١، ٢٠١ على شرط مسلم ووافقه الذهبي.

[1] Meaning be concerned for them in reference to the length of the prayer and the like.

Chapter 40. Calling The *Adhān* Before Its Time

(المعجم ٤٠) بَابُ: فِي الْأَذَانِ قَبْلَ
دُخُولِ الْوَقْتِ (الصفحة ٤١)

532. It was reported from Ḥammād from Ayyūb, from Nāfi‘, from Ibn ‘Umar: “Bilāl called the *Adhān* before dawn broke, so the Prophet ﷺ commanded him to return and proclaim: ‘Verily, the servant has slept, Verily, the servant has slept.’” Mūsā (one of the narrators) added: “So he returned and proclaimed: ‘Verily, the servant has slept.’”^[1] (*Ḥasan*)

Abū Dāwud said: This *Ḥadīth* has not been reported from Ayyūb except by Ḥammād.

تخریج: [حسن] أخرجه عبد بن حميد، ح: ٧٨٢ وغيره من حديث حماد بن سلمة به وعلقه الترمذي، ح: ٢٠٣ وللحديث شواهد عند البيهقي: ٣٨٣/١ وغيره كما حققته في "أنوار السنن في تحقيق آثار السنن"، ح: ٢٦١.

533. It was reported from ‘Abdul-‘Azīz bin Abī Rawwād: “Nāfi‘ informed us that there was a *Mu’adh-dhīn* that ‘Umar had by the name of Masrūḥ. Once, he proclaimed the *Adhān* before *Ṣubḥ* (*Fajr*), so ‘Umar commanded i‘m...” and he mentioned similarly (ص. 532). (*Ḥasan*)

Abū Dāwud said: Ḥammād bin Zayd reported from ‘Ubaidullāh bin

٥٣٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَدَاوُدُ ابْنُ شَيْبَةَ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ بِلَالَ أَدَّانَ قَبْلَ طُلُوعِ الْفَجْرِ، فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَرْجِعَ فَيُنَادِي: أَلَا إِنَّ الْعَبْدَ نَامَ، أَلَا إِنَّ الْعَبْدَ نَامَ. زَادَ مُوسَى: فَرَجَعَ فَنَادَى أَلَا إِنَّ الْعَبْدَ نَامَ.

قال أبو داود: وهذا الحديث لم يروه عن أيوب إلا حماد بن سلمة.

٥٣٣ - حَدَّثَنَا أَيُّوبُ بْنُ مَصْصُورٍ: حَدَّثَنَا شُعَيْبُ بْنُ حَرْبٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَادٍ: أَنَّ بِلَالَ نَافِعٍ عَنْ مُؤَدِّينَ لِعُمَرَ يُقَالُ لَهُ: مَسْرُوحٌ، أَدَّانَ قَبْلَ الصُّبْحِ فَأَمَرَهُ عُمَرُ، فَذَكَرَ نَحْوَهُ.

قال أبو داود: وَقَدْ رَوَاهُ حَمَّادٌ بْنُ زَيْدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ أَوْ غَيْرِهِ؛ أَنَّ

^[1] Meaning either that he announced that he was heedless of the time, or that he was returning to sleep since some of the night yet remained, letting the people know that so they would not rush from sleep out of their homes. This narration appears to have occurred early after the *Hijrah*, since it is confirmed later in the life of the Messenger of Allāh ﷺ that Bilāl would call the *Adhān* during the night, and then Ibn Umm Maktūm would call the *Adhān* after him with the onset of *Fajr*. This is supported by the narration recorded by *Al-Bukhārī*, *Muslim*, and others, wherein the Messenger of Allāh ﷺ said: “Indeed Bilāl calls the *Adhān* during the night, so eat and drink until Ibn Umm Maktūm calls the *Adhān*.” See *Ma‘ālam As-Sunan* by Al-Khattābī and *‘Awn Al-Ma’būd*.

‘Umar, from Nāfi‘ or other than him, that the name of ‘Umar’s *Mu’adh-dhīn* was Masrūh [or other than that].

Abū Dāwud said: Ad-Darāwardī reported from ‘Ubaidullāh, from Nāfi‘, from Ibn ‘Umar who said: “‘Umar had a *Mu’adh-dhīn* named Mas‘ūd, and he mentioned similarly, and this is more correct than that (the previous version).

مُؤَدَّنًا لِعُمَرَ يُقَالُ لَهُ: مَسْرُوحٌ [أَوْ غَيْرُهُ].

قال أبو داود: ورواه الدراوردي عن عبيدالله، عن نافع، عن ابن عمر قال: كان لعمر مؤذن يقال له: مسعود، وذكر نحوه، وهذا أصح من ذلك.

تخريج: [حسن] أخرجه ابن أبي شيبة: ٢٢٢/١ من حديث عبدالعزیز بن أبي رواد به وعلقه الترمذي: ٢٠٣ وقال: " هذا لا يصح ... الخ، وللحديث شواهد.

534. Shaddād, the freed-slave of ‘Iyād bin ‘Amir, reported from Bilāl, that the Messenger of Allāh ﷺ said: “Do not proclaim the *Adhān* until the dawn becomes apparent to you in this fashion,” and he stretched forth his hands in front of him. (*Ḍa‘īf*)

Abū Dāwud said: Shaddād, the freed-slave of ‘Iyād, did not meet Bilāl.

٥٣٤ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنْ شَدَّادِ مَوْلَى عِيَاضِ بْنِ عَامِرٍ، عَنْ بِلَالٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «لَا تُؤَدِّنْ حَتَّى يَسْتَبِينَ لَكَ الْفَجْرُ هَكَذَا»، وَمَدَّ يَدَيْهِ عَرْضًا.

قال أبو داود: شداد مولى عياض لم يُدرِكْ بلالاً.

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبة: ٢١٤/١ عن وكيع به وقال البيهقي: ٣٨٤/١ "وهذا مرسل".

Chapter 41. The *Adhān* Of A Blind Man

(المعجم ٤١) - **بَابُ الْأَذَانِ لِلْأَعْمَى**
(التحفة ٤٢)

535. ‘Āishah narrated that Ibn Umm Maktūm was (one of the) *Mu’adhdhīns* of the Messenger of Allāh ﷺ, and he was blind. (*Sahīh*)

٥٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ سَالِمِ بْنِ عَبْدِ اللَّهِ ابْنِ عُمَرَ. وَسَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ ابْنَ أُمَّ مَكْتُومٍ كَانَ مُؤَدِّنًا لِرَسُولِ اللَّهِ ﷺ وَهُوَ أَعْمَى.

تخريج: أخرجه مسلم، الصلاة، باب جواز أذان الأعمى إذا كان معه بصير، ح: ٣٨١ عن محمد ابن سلمة به.

Chapter 42. Leaving The Masjid After The *Adhān*

(المعجم ٤٢) - بَابُ الْخُرُوجِ مِنَ الْمَسْجِدِ بَعْدَ الْأَذَانِ (التحفة ٤٣)

536. Abū Ash-Sha‘tha’ narrated: “We were with Abū Hurairah in the *Masjid* when a person exited from it after the *Mu‘adh-dhin* had called the ‘*Aṣr Adhān*. Abū Hurairah then said: ‘As for this person, he has disobeyed Abul-Qāsim رضي الله عنه.’”^[1] (*Sahih*)

٥٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ أَبِي الشَّعَثَاءِ قَالَ: كُنَّا مَعَ أَبِي هُرَيْرَةَ فِي الْمَسْجِدِ، فَخَرَجَ رَجُلٌ حِينَ أَدَّنَ الْمُؤَذِّنُ لِلْعَصْرِ، فَقَالَ أَبُو هُرَيْرَةَ: أَمَا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ رضي الله عنه.

تخریج: أخرجه مسلم، المساجد، باب النهي عن الخروج من المسجد إذا أدن المؤذن، ح: ٦٥٥ من حديث إبراهيم بن المهاجر به.

Comments:

This narration indicates that Allāh’s Messenger ﷺ has forbidden leaving the *Masjid* after the *Adhān* without a valid reason. See the report from Ibn ‘Umar in number 538.

Chapter 43. The *Mu‘adh-dhin* Should Wait For The *Imām*

(المعجم ٤٣) بَابُ: فِي الْمُوَذِّنِ يَنْتَظِرُ الْإِمَامَ (التحفة ٤٤)

537. Jābir bin Samurah said: “Bilāl used to call the *Adhān*, then wait. So when he saw that the Prophet ﷺ had exited (his house), he would proclaim the *Iqāmah* for the prayer.” (*Sahih*)

٥٣٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ عَنْ إِسْرَائِيلَ، عَنْ سِمَالِ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ بِلَالٌ يُؤَدِّنُ ثُمَّ يُمَهِّلُ، فَإِذَا رَأَى النَّبِيَّ ﷺ قَدْ خَرَجَ أَقَامَ الصَّلَاةَ.

تخریج: أخرجه مسلم، المساجد، باب: متى يقوم الناس للصلاة؟، ح: ٦٠٦ من طريق آخر عن سماك بن حرب به بالفاظ مختلفة نحو المعنى.

[1] Meaning, the Messenger of Allāh ﷺ.

Chapter 44. The *Tathwīb*^[1]

(المعجم ٤٤) بَابُ: فِي التَّثْوِيبِ
(التحفة ٤٥)

538. Mujāhid narrated: “I was once with Ibn ‘Umar, and a person (the *Mu‘adh-dhīn*) performed the *Tathwīb* for *Zuhr*, or for *‘Asr*. He said: ‘Let us leave (this place), for this is an innovation.’” (*Hasan*)

٥٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا شُفْيَانُ: حَدَّثَنَا أَبُو يَحْيَى الْقَتَاتُ عَنْ مُجَاهِدٍ قَالَ: كُنْتُ مَعَ ابْنِ عُمَرَ فَنُوبَ رَجُلٌ فِي الظُّهْرِ أَوْ الْعَصْرِ قَالَ: أَخْرَجْ بِنَا، فَإِنَّ هَذِهِ بَدْعَةٌ.

تخریج: [حسن] أخرجه البيهقي: ٤٢٤/١ من حديث أبي داود به وعلقه الترمذي، ح: ١٩٨ وللحديث طريق آخر عند عبدالرزاق، ح: ١٨٣٢ وغيره.

Comments:

Tathwīb is considered by most scholars to refer to the phrase which is uttered twice during the *Adhān*, or first *Adhān*, of *Fajr*; "*As-Salātu khayrun-min-annawm*" (prayer is better than sleep). In this narration, *Tathwīb* refers to adding other phrases or words in the *Adhān*. By the time of this event, Ibn ‘Umar had gone blind, that is why he asked his guide to take him away. In this chapter, and the chapter about leaving the *Masjid* after the *Adhān* are two strong and firm statements from Companions regarding the *Adhān* according to the *Sunnah*. In the earlier chapter, Abū Hurairah stated about the one who left the *Masjid* after the *Adhān* — meaning an *Adhān* according to the *Sunnah* — then he is disobedient, and in this chapter Ibn ‘Umar left the *Masjid* after the *Adhān*, and it is an *Adhān* that was contrary to the *Sunnah*.

Chapter 45. People Sitting After The *Iqāmah* While Waiting For The *Imām* If He Has Not Come

(المعجم ٤٥) بَابُ: فِي الصَّلَاةِ تَقَامُ وَلَمْ يَأْتِ الْإِمَامُ يَنْتَظِرُونَهُ فَعُودًا (التحفة ٤٦)

539. It was reported from Abān from Yahyā, from ‘Abdullāh bin

٥٣٩ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ وَمُوسَى ابْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا أَبَانٌ عَنْ يَحْيَى،

[1] There are three meanings for *Tathwīb* in relation to the *Adhān*, two of them preceded and they are from the *Sunnah*: When the *Mu‘adh-dhīn* reaches either phrase including: “I testify that” then he repeats it aloud after saying it silently to himself. See no. 500 and those after it. The second is when the *Mu‘adh-dhīn* says: “Prayer is better than sleep” during the *Adhān* for *Fajr*, see also no. 500. The third — and it is thought to be the type referred to here — is what At-Tirmidhī cited in his *Sunan* (after no. 198) from Ishāq bin Ibrāhīm: “It was something innovated by the people after the Prophet ﷺ. It is when the *Mu‘adh-dhīn* calls the *Adhān* and the people are slow in coming, so between the *Adhān* and the *Iqāmah* he says: “*Qad qāmatiṣ-ṣalāt* (prayer has been established) *Hayya ‘alaṣ-ṣalāt* (come to prayer) *Hayya ‘alal-falāh* (come to success).”

Abī Qatādah, from his father, that the Prophet ﷺ said: “If the *Iqāmah* is called for the prayer, do not stand up until you see me.” (*Ṣaḥīḥ*)

Abū Dāwud said: This is how it was reported by Ayyūb and Ḥajjāj Aṣ-Ṣawwāf from Yāhyā. Ḥishām Ad-Dastawā’ī said: “Yaḥyā wrote to me (narrating it).” Mu’āwiyah bin Sallām, ‘Alī bin Al-Mubārah reported it from Yaḥyā, but they said in it: “until you see me, and do so calmly.”

تخریج: أخرجه البخاري، الأذان، باب: متى يقوم الناس إذا رأوا الإمام عند الإقامة؟، ح: ٦٣٧، ومسلم، المساجد، باب: متى يقوم الناس للصلاة؟، ح: ٦٠٤ من حديث يحيى بن أبي كثير به.

540. (There is another chain) from Ma’mar, from Yaḥyā with his chain, similarly (as no. 539). He said: “Until you see me exit (my house).” (*Ṣaḥīḥ*)

Abū Dāwud said: “Until you see me exit (my house)” was not mentioned except by Ma’mar, and Ibn ‘Uyaynah reported from Ma’mar, but he did not say in it: “Until you see me exit (my house).”

541. Abū Hurairah said: “During the time of the Messenger of Allāh ﷺ, the *Iqāmah* for the prayer would be called and the people would take their places before the Prophet ﷺ would take his.” (*Ṣaḥīḥ*)

عن عبد الله بن أبي قتادة، عن أبيه عن النبي ﷺ قال: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرُونِي».

قال أبو داود: هكذا رواه أيوب وحجاج الصَّوَّاف عن يحيى. وهشام الدستوائي قال: كتبت إلي يحيى. ورواه معاوية بن سلام وعلي بن المبارك عن يحيى وقال فيه: «حَتَّى تَرُونِي وَعَلَيْكُمْ السَّكِينَةُ».

٥٤٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عَيْسَى عَنْ مَعْمَرٍ، عَنْ يَحْيَى بِإِسْنَادِهِ، مِثْلَهُ قَالَ: «حَتَّى تَرُونِي قَدْ خَرَجْتُ».

قال أبو داود: لَمْ يَذْكُرْ «قَدْ خَرَجْتُ» إِلَّا مَعْمَرٌ. وَرَوَاهُ ابْنُ عُيَيْنَةَ عَنْ مَعْمَرٍ، لَمْ يَقُلْ فِيهِ: «قَدْ خَرَجْتُ».

تخریج: متفق عليه، انظر الحديث السابق.

٥٤١ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ: حَدَّثَنَا الْوَلِيدُ قَالَ: قَالَ أَبُو عَمْرٍو؛ ح: وَحَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ - وَهَذَا لَفْظُهُ - عَنْ الْأَوْزَاعِيِّ، عَنْ الرَّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ الصَّلَاةَ كَانَتْ تَقَامُ لِرَسُولِ اللَّهِ ﷺ، فَيَأْخُذُ النَّاسُ مَقَامَهُمْ قَبْلَ أَنْ يَأْخُذَ النَّبِيُّ ﷺ.

تخريج: أخرجه البخاري، الأذان، باب: إذا قال الإمام: مكانكم حتى نرجع، انتظروه، ح: ٦٤٠ من حديث الأوزاعي ومسلم، المساجد، باب: متى يقوم الناس للصلاة؟، ح: ٦٠٥ من حديث الوليد بن مسلم به وانظر، ح: ٢٣٥.

542. It was reported from Humaid, who said: "I asked Thābit Al-Bunānī about a man talking after the *Iqāmah* has been called for the prayer, so he responded that Anas bin Mālik narrated to him: 'The *Iqāmah* was called for the prayer, and a man came and presented himself to the Messenger of Allāh ﷺ (in order to ask him something), so he prevented him (from starting the prayer) after the *Iqāmah* for the prayer was called.'" (*Ṣaḥīḥ*)

٥٤٢ - حَدَّثَنَا حُسَيْنُ بْنُ مُعَاذٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ حُمَيْدٍ قَالَ: سَأَلْتُ ثَابِتًا الْبُنَانِيَّ عَنِ الرَّجُلِ يَتَكَلَّمُ بَعْدَ مَا تُقَامُ الصَّلَاةُ، فَحَدَّثَنِي عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أُقِيمَتِ الصَّلَاةُ، فَعَرَضَ لِرَسُولِ اللَّهِ ﷺ رَجُلٌ فَحَبَسَهُ بَعْدَ مَا أُقِيمَتِ الصَّلَاةُ.

تخريج: أخرجه البخاري، الأذان، باب الكلام إذا أقيمت الصلاة، ح: ٦٤٣ من حديث عبد الأعلى به وانظر، ح: ٥٤٤.

Comments:

This narration proves the permissibility of speaking after the *Iqāmah* and before the commencement of the *Salāt* if need be.

543. It was reported from Kahmas, who said: "We stood up to pray while we were at Minā, but the *Imām* did not come out. Some of us then sat down. An old man from Al-Kūfah said to me: 'Why have you sat down?' I responded: 'Ibn Buraidah (told me to do so).' He said: 'This is laziness!' Then he said: 'Abdur-Raḥmān bin Awsajah narrated to me that Al-Barā' bin 'Āzib said: "We would stand up in (our) rows for long periods of time during the lifetime of the Messenger of Allāh ﷺ, before he would say the *Takbīr*.. And he (the Prophet ﷺ) said: 'Allāh and His angels send their

٥٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ عَمِيٍّ بْنِ سُوَيْدِ ابْنِ مَنجُوفٍ السَّدُوسِيِّ: حَدَّثَنَا عَوْنُ بْنُ كَهْمَسٍ عَنْ أَبِيهِ كَهْمَسٍ قَالَ: قُمْنَا إِلَى الصَّلَاةِ بِمِنَى وَالْإِمَامُ لَمْ يَخْرُجْ، فَفَعَدَّ بَعْضُنَا، فَقَالَ لِي شَيْخٌ مِنْ أَهْلِ الْكُوفَةِ: مَا يُفْعِدُكَ؟ قُلْتُ: ابْنُ بُرَيْدَةَ قَالَ: هَذَا السُّمُودُ. فَقَالَ لِي الشَّيْخُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَوْسَجَةَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كُنَّا نَقُومُ فِي الصُّمُوفِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ طَوِيلًا قَبْلَ أَنْ يُكَبَّرَ. قَالَ: وَقَالَ: «إِنَّ اللَّهَ عَزَّوَجَلَّ وَمَلَائِكَتُهُ يُصَلُّونَ عَلَى الَّذِينَ يَلُونَ الصُّمُوفَ»

Salat upon those who stand up in the front rows, and there is no step that is more pleasing to Allāh than a step that (a person takes) to fill (a gap) in another row.” (*Da‘īf*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٠/٢ من حديث أبي داود به * شيخ من أهل الكوفة: لم أعرفه وحديث (٦٦٤) يغني عنه.

544. Anas narrated: “(Once) the *Iqāmah* was called for the prayer, and the Messenger of Allāh ﷺ was privately talking (to someone) in one corner of the *Masjid*. So the prayer did not start until people fell asleep.” (*Ṣaḥīḥ*)

٥٤٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ قَالَ: أُقِيمَتِ الصَّلَاةُ وَرَسُولُ اللَّهِ ﷺ نَجِيًّا فِي جَانِبِ الْمَسْجِدِ، فَمَا قَامَ إِلَى الصَّلَاةِ حَتَّى نَامَ الْقَوْمُ.

تخريج: أخرجه البخاري، الأذان، باب الإمام تعرض له الحاجة بعد الإقامة، ح: ٦٤٢ ومسلم، الحيض، باب الدليل على أن نوم الجالس لا ينقض الوضوء، ح: ٣٧٦ من حديث عبد الوارث بن سعيد به وانظر، ح: ٥٤٢.

Comments:

It is proved from this narration, that if the *Imām* becomes busy in some important matter after the *Iqāmah*, then the congregation is to wait for him.

545. Sālim Abū Ān-Naḍr (bin Abi Umayyah) narrated: “When the *Iqāmah* would be called, the Messenger of Allāh ﷺ would see (the number of people); so if he saw that they were few in number, he would sit and not pray (until they came) then he would pray, and if he saw they were a group (many), he would pray.” (*Ṣaḥīḥ*)

٥٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ الْجَوْهَرِيُّ: أَخْبَرَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ أَبِي النَّضْرِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ حِينَ تَقَامُ الصَّلَاةُ فِي الْمَسْجِدِ، إِذَا رَأَاهُمْ قَلِيلًا جَلَسَ لَمْ يُصَلِّ وَإِذَا رَأَاهُمْ جَمَاعَةً صَلَّى.

تخريج: [صحيح] أخرجه البيهقي: ٢٠/٢ والمحدث الآتي شاهد له.

546. It was reported from Abū Mas‘ūd Az-Zuraqī, from ‘Alī bin Abī Tālib, peace be upon him, similar to that (no. 545). (*Ṣaḥīḥ*)

٥٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ: أَخْبَرَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي

مَسْعُودِ الرَّزَقِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ
السَّلَامُ مِثْلَ ذَلِكَ.

تخريج: [صحيح] أخرجه البيهقي: ٢٠/٢ وابن جريج صرح بالسماع.

Chapter 46. The Severity Of Not Attending The Congregational Prayer

(المعجم ٤٦) - بَابُ التَّشْدِيدِ فِي تَرْكِ
الْجَمَاعَةِ (التحفة ٤٧)

547. Abū Ad-Dardā' narrated that he heard the Messenger of Allāh ﷺ say: "Never do three people in a village or desert leave establishing the (congregational) prayer among themselves except that *Shaitān* overpowers them. So I command you to stick with the group (*Al-Jamā'ah*), for indeed the wolf only eats (attacks) the solitary sheep." (*Ṣaḥīḥ*)

(One of the narrators) Zā'idah said: "As-Sā'ib said: 'The meaning of "the group (*Al-Jamā'ah*)" is the prayer in congregation.'"

٥٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا السَّائِبُ بْنُ حُبَيْشٍ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمُرِيِّ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تَقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ، فَعَلَيْكَ بِالْجَمَاعَةِ، فَإِنَّمَا يَأْكُلُ الذُّبُّ الْقَاصِيَةَ».

قال زائدة: قال السائب: يعني بالجماعة الصلاة في الجماعة.

تخريج: [إسناده صحيح] أخرجه النسائي، الإمامة، باب التشديد في ترك الجماعة، ح: ٨٤٨ من حديث زائدة به وصححه ابن خزيمة، ح: ١٤٨٦ وابن حبان، ح: ٤٢٥ والحاكم: ١/٢٤٦ ووافقه الذهبي.

548. It was reported from Abū Ṣāliḥ, from Abū Hurairah who said that the Messenger of Allāh ﷺ said: "I thought about ordering that the *Iqāmah* for the prayer be called, then I would command a person to lead the people in prayer (in my place), so that I may go with a group of people with fire-wood to (the houses) of those who do not attend the prayer, so that I may burn their houses down with fire." (*Ṣaḥīḥ*)

٥٤٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ أُمَرَ بِالصَّلَاةِ فَتُقَامَ ثُمَّ أُمَرَ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ ثُمَّ أَنْطَلِقَ مَعِيَ بِرِجَالٍ مَعَهُمْ حُرْمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ فَأُحَرِّقُ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ».

تخریج: أخرجه مسلم، المساجد، باب فضل صلاة الجماعة وبيان التشديد في التخلف عنها ... إلخ، ح: ٦٥١ من حديث أبي معاوية الضرير والبخاري، الأذان، باب فضل صلاة العشاء في الجماعة، ح: ٦٥٧ من حديث الأعمش به.

549. It was reported from Yazīd bin Yazīd, from Yazīd bin Al-Aṣamm who said: “I heard Abū Hurairah saying: ‘The Messenger of Allāh ﷺ said: “I thought about ordering my young servants to gather fire-wood, then go to (the houses) of people who pray in their houses while having no excuse (to stay away from the *Masjid*), so that I may burn it down.”

I (Yazīd bin Yazīd) said to Yazīd bin Al-Aṣamm: “O Abū ‘Awf, did he mean the Friday prayer, or other prayers?” So he replied: ‘May I never hear anything (after this) if I did not hear Abū Hurairah narrate from the Messenger of Allāh ﷺ (this *Hadīth*); he did not specify the Friday prayer, or other than it.” (*Ṣaḥīh*)

٥٤٩ - حَدَّثَنَا التُّفَيْلِيُّ: حَدَّثَنَا أَبُو الْمَلِيحِ: حَدَّثَنِي يَزِيدُ بْنُ يَزِيدَ: حَدَّثَنِي يَزِيدُ ابْنُ الْأَصَمِّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ أَمَرَ فِتْيَتِي فَيَجْمَعُوا حُرْمًا مِنْ حَطَبٍ ثُمَّ آتِي قَوْمًا يُصَلُّونَ فِي بُيُوتِهِمْ لَيْسَتْ بِهِمْ عِلَّةٌ فَأَحْرِقَهَا عَلَيْهِمْ». قُلْتُ لِيَزِيدَ بْنِ الْأَصَمِّ: يَا أَبَا عَوْفٍ! الْجُمُعَةَ عَنِّي أَوْ غَيْرَهَا؟ قَالَ: ضَمَّنَا أُذُنَايَ إِنَّ لَمْ أَكُنْ سَمِعْتُ أَبَا هُرَيْرَةَ يَأْتِرُهُ عَنِ رَسُولِ اللَّهِ ﷺ مَا ذَكَرَ جُمُعَةً وَلَا غَيْرَهَا.

تخریج: أخرجه مسلم، من حديث يزيد بن الأصم به وانظر الحديث السابق.

Comments:

Most of these narrations, and narrations that are similar to them, are proof that prayer in congregation is an obligation upon adult men.

550. It was reported from ‘Abdullāh bin Mas‘ūd, that he said: “Guard these five prayers wherever they are called, for they are from the paths of guidance. And Allāh, the Mighty and Sublime, has legislated for His Prophet ﷺ the paths of guidance. And we (the Companions) have witnessed a time when no one would stay

٥٥٠ - حَدَّثَنَا هَارُونُ بْنُ عَبَّادٍ الْأَرْدِيُّ: حَدَّثَنَا وَكَيْعٌ عَنِ الْمَسْعُودِيِّ، عَنِ عَلِيِّ بْنِ الْأَقْمَرِ، عَنِ أَبِي الْأَخْوَصِ، عَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: حَافِظُوا عَلَيَّ هَذِهِ الصَّلَوَاتِ الْخَمْسِ حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى، وَإِنَّ اللَّهَ عَزَّوَجَلَّ شَرَعَ لِنَبِيِّهِ ﷺ سُنَنَ الْهُدَى وَلَقَدْ رَأَيْنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا

behind from it except a hypocrite whose hypocrisy was clear. And we have witnessed a time when a person would be brought leaning on two other men so that he may stand in the row. And there is no one among you except that he has a prayer place in his house, but if you pray in your houses, and leave your *Masājid*, you would abandon the *Sunnah* of your Prophet ﷺ, and were you to abandon the *Sunnah* of your Prophet ﷺ you would disbelieve.” (*Ṣaḥīḥ*)

مُنَافِقٌ بَيْنَ النَّفَاقِ، وَلَقَدْ رَأَيْنَا وَإِنَّ الرَّجُلَ لِيَهَادِيَ بَيْنَ الرَّجُلَيْنِ حَتَّى يَقَامَ فِي الصَّفِّ، وَمَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَلَهُ مَسْجِدٌ فِي بَيْتِهِ، وَلَوْ صَلَّيْتُمْ فِي بُيُوتِكُمْ وَتَرَكْتُمْ مَسَاجِدَكُمْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ ﷺ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ ﷺ لَكَفَرْتُمْ.

تخريج: أخرجه مسلم، المساجد، باب صلاة الجماعة من سنن الهدى، ح: ٦٥٤ من حديث علي بن الأقرم به.

551. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Whoever hears the caller (the *Mu’adh-dhin*), and does not have an excuse to avoid coming...” They interrupted: “And what is (a valid) excuse?” He replied: “Fear, or sickness, (then he continued)... (to the *Masjid*) his prayer that he prayed will not be accepted from him.” (*Da‘īf*)

٥٥١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنْ أَبِي جَنَابٍ، عَنْ مَعْرَاءَ الْعَبْدِيِّ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَمِعَ الْمُنَادِيَ فَلَمْ يَمْنَعْهُ مِنْ اتِّبَاعِهِ عُذْرًا». قَالُوا: وَمَا الْعُذْرُ؟ قَالَ: «خَوْفٌ أَوْ مَرَضٌ، لَمْ تُقْبَلْ مِنْهُ الصَّلَاةُ الَّتِي صَلَّى»

Abū Dāwud said: Abū Ishāq (As-Sabī) reported from Maghrā.^[1]

قال أبو داود: روى عن معرأه أبو إسحاق.

تخريج: [إسناده ضعيف] أبو جناب يحيى بن أبي حية الكلبي ضعيف مدلس، وحديث ابن ماجه، ح: ٧٩٣ يغني عنه

552. Abū Razīn narrated that Ibn Umm Maktūm asked the Prophet ﷺ: “O Messenger of Allāh! I am a blind man whose home is far away (from your *Masjid*), and I have a

٥٥٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ أَبِي رَزِينٍ، عَنْ ابْنِ أُمِّ مَكْتُومٍ أَنَّهُ سَأَلَ النَّبِيَّ ﷺ

[1] Maghrā’ is one of the narrators in this chain, and Abū Ishāq also reported some narrations from him.

guide who does not cooperate with me, so do I have an exemption to pray in my house?" He asked: "Can you hear the call (to prayer)?" He said: "Yes." So he replied: "I do not find any exemption for you." (*Da'if*)

فقال: يَا رَسُولَ اللَّهِ! إِنِّي رَجُلٌ ضَرِيْرُ الْبَصْرِ شَاسِعُ الدَّارِ وَلِي قَائِدٌ لَا يَلَاؤُمْنِي، فَهَلْ لِي رُخْصَةٌ أَنْ أَصَلِّيَ فِي بَيْتِي؟ قال: «هَلْ تَسْمَعُ النِّدَاءَ؟» قال: نَعَمْ. قال: «لَا أَجِدُ لَكَ رُخْصَةً».

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المساجد، باب التغليظ في التخلف عن الجماعة، ح: ٧٩٢ من حديث عاصم به وللحديث شواهد، أبو رزين عن عمرو بن أم مكتوم مرسل، قاله التابعين، وحديث مسلم، ح: ٦٥٣، وأحمد: ٤٢٣/٣ يغي عنه.

553. It was reported from Sufyān, from ‘Abdur-Raḥmān bin ‘Ābis, from ‘Abdur-Raḥmān bin Abī Lailā from Ibn Umm Maktūm, that he said: “O Messenger of Allāh! Al-Madīnah has many pests and beasts of prey.” So the Prophet ﷺ said: “Do you hear: ‘Come to prayer, come to success? (i.e., the *Adhān*) If so, then come.” (*Saḥīh*)

٥٥٣ - حَدَّثَنَا هَارُونُ بْنُ زَيْدٍ بْنِ أَبِي الزَّرْقَاءِ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ ابْنِ أُمِّ مَكْتُومٍ. قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ الْمَدِينَةَ كَثِيرَةُ الْهُوَامِ وَالسَّبَاعِ، فَقَالَ النَّبِيُّ ﷺ: «تَسْمَعُ حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ فَحَيَّ هَلَا».

Abū Dāwud said: Similar was reported from Al-Qāsim Al-Jarmī, from Sufyān, but his *Hadīth* does not contain: “Then come.”

قال أبو داود: وكذا رواه القاسم الجرمي عن سُفْيَانَ، ليس في حديثه: «حَيَّ هَلَا».

تخريج: [صحيح] أخرجه النسائي، الإمامة، باب المحافظة على الصلوات حيث ينادى بهن، ح: ٨٥٢ عن هارون بن زيد به، وصححه ابن خزيمة، ح: ١٤٧٩ وللحديث طريق آخر عند أحمد: ٤٢٣/٣ والحاكم: ٢٤٧/١ ووافقه الذهبي.

Chapter 47. The Virtue Of Praying In Congregation

(المعجم ٤٧) بَابُ: فِي فَضْلِ صَلَاةِ الْجَمَاعَةِ (التحفة ٤٨)

554. Ubayy bin Ka‘b narrated: “One day, the Messenger of Allāh ﷺ led us in the *Ṣubḥ* prayer, then asked: ‘Is so-and-so present?’ They replied: ‘No.’ He then asked: ‘Is so-and-so present?’ They replied: ‘No.’ Then he said: ‘These two

٥٥٤ - حَدَّثَنَا حَنْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَصِيرٍ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ يَوْمَ الصُّبْحِ فَقَالَ: «أَشَاهِدُ فَلَانَ؟» قَالُوا: لَا. قَالَ: «أَشَاهِدُ فَلَانَ؟»

prayers are the most difficult prayers for the hypocrites. And if you only knew what (reward) was in them, you would have definitely come to them, even if you had to crawl on your knees. And the first row is similar to the row of angels, and if you only knew its blessings you would race one another to it. A person praying with another person is purer than praying alone, and praying with two people is purer than praying with one person, and the more (the people), the more beloved it is to Allāh.”

(*Ṣaḥīḥ*)

تخریج: [صحيح] أخرجه أحمد: ١٤٠/٥ من حديث شعبة به وصححه ابن خزيمة، ح: ١٤٧٧ وابن حبان، ح: ٤٢٩، ورواه ابن ماجه، ح: ٧٩٠ والنسائي، ح: ٨٤٤ من حديث أبي إسحاق عن عبدالله بن أبي بصير عن أبيه عن أبي بن كعب به وصححه ابن خزيمة، ح: ١٤٧٦ وابن حبان، ح: ٤٣٠ وللحديث شواهد كثيرة.

555. ‘Uthmān bin ‘Affān narrated that the Messenger of Allāh ﷺ said: “Whoever prays *Ishā’* in congregation, it is as if he has stood half the night (in prayer), and whoever prays *Ishā’* and *Fajr* in congregation, it is as if he has stood the whole night (in prayer).”

(*Ṣaḥīḥ*)

قَالُوا: لَا. قَالَ: «إِنَّ هَاتَيْنِ الصَّلَاتَيْنِ أَثْقَلُ الصَّلَوَاتِ عَلَى الْمُتَافِقِينَ، وَلَوْ تَعْلَمُونَ مَا فِيهِمَا لَأْتَيْتُمُوهُمَا وَلَوْ حَبْوًا عَلَى الرُّكْبِ، وَإِنَّ الصَّفَّ الْأَوَّلَ عَلَى مِثْلِ صَفِّ الْمَلَائِكَةِ وَلَوْ عَلِمْتُمْ مَا فَضِيلَتُهُ لَأَبْتَدَرْتُمُوهُ، وَإِنَّ صَلَاةَ الرَّجُلِ مَعَ الرَّجُلِ أَزْكَى مِنْ صَلَاتِهِ وَحَدَّهُ، وَصَلَاتُهُ مَعَ الرَّجُلَيْنِ أَزْكَى مِنْ صَلَاتِهِ مَعَ الرَّجُلِ، وَمَا كَثُرَ فَهُوَ أَحَبُّ إِلَيَّ إِلَى اللَّهِ عَزَّوَجَلَّ».

٥٥٥ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي سَهْلٍ يَعْنِي عُثْمَانَ بْنَ حَكِيمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ كَانَ كَقِيَامِ نِصْفِ لَيْلَةٍ، وَمَنْ صَلَّى الْعِشَاءَ وَالْفَجْرَ فِي جَمَاعَةٍ كَانَ كَقِيَامِ لَيْلَةٍ».

تخریج: أخرجه مسلم، المساجد، باب فضل صلاة العشاء والصبح في جماعة، ح: ٦٥٦ من حديث سفيان الثوري به وهو في المسند للإمام أحمد: ٦٨/١.

Chapter 48. What Has Been Narrated Regarding The Rewards of Walking To The Prayer

556. Abū Hurairah reported that

(المعجم ٤٨) - بَابُ مَا جَاءَ فِي فَضْلِ الْمَشْيِ إِلَى الصَّلَاةِ (التحفة ٤٩)

٥٥٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ

the Prophet ﷺ said: “The person who is farthest from the *Masjid* will have the greatest reward, than the one who is closer.” (*Ṣaḥīḥ*)

ابن أبي ذئب، عن عَبْدِ الرَّحْمَنِ بْنِ مَهْرَانَ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ، عَنْ أَبِي هُرَيْرَةَ
عَنِ النَّبِيِّ ﷺ قَالَ: «الْأَبْعَدُ فَلْأَبْعَدُ مِنَ
الْمَسْجِدِ أَعْظَمُ أَجْرًا».

تخریج: [صحيح] أخرجه ابن ماجه، المساجد، باب الأبعد فالأبعد من المسجد أعظم أجراً، ح: ٧٨٢ من حديث ابن أبي ذئب به وصححه الحاكم: ٢٠٨/١ ووافقه الذهبي وحسنه ابن الملتن في تحفة المحتاج: ٤٣٢/١، ح: ٤٩٨، ٤٩٩ وهو في المسند للإمام أحمد: ٦٨/١ وله شاهد في صحيح مسلم: ٦٦٢.

Comments:

The more efforts undertaken, the more reward.

557. Ubayy bin Ka'b said: “There was a person who used to pray (with us) whose house was so far that no one knew of any person who used to pray towards the *Qiblah* from among the people of Al-Madīnah whose house was farther than his. And he never used to miss any prayer in the *Masjid*. (Once) I said to him: ‘Why don’t you buy a donkey-so that you can ride it over the hot ground, and during the dark?’ He said: ‘I would not like that my house be next to the *Masjid*!’ His response was conveyed to the Messenger of Allāh ﷺ, so he asked him (what he intended) with it. He replied: ‘I intended, O Messenger of Allāh, that my coming to the *Masjid* and returning to my family should be written for me (as a reward).’ So he said: ‘Allāh has given you all of that; Allāh has granted you all what you intended in full.’” (*Ṣaḥīḥ*)

٥٥٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ
الْقُتَيْبِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سُلَيْمَانُ
التَّمِيمِيُّ: أَنَّ أَبَا عُمَانَ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ
عَنْ أَبِي بِنِ كَعْبٍ قَالَ: كَانَ رَجُلٌ لَا أَعْلَمُ
أَحَدًا مِنَ النَّاسِ مِمَّنْ يُصَلِّي الْقِبْلَةَ مِنْ أَهْلِ
الْمَدِينَةِ أَبْعَدَ مَنْزِلًا مِنَ الْمَسْجِدِ مِنْ ذَلِكَ
الرَّجُلِ، وَكَانَ لَا تُحِطُّهُ صَلَاةٌ فِي
الْمَسْجِدِ، فَقُلْتُ: لَوْ اشْتَرَيْتَ جِمَارًا تَرْكَبُهُ
فِي الرَّمْضَاءِ وَالظُّلْمَةِ، فَقَالَ: مَا أَحْبَبُّ أَنْ
مَنْزِلِي إِلَى جَنْبِ الْمَسْجِدِ، فَنَمِيَ الْحَدِيثُ
إِلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهُ عَنْ ذَلِكَ، فَقَالَ:
أَرَدْتُ يَا رَسُولَ اللَّهِ! أَنْ يُكْتَبَ لِي إِقْبَالِي إِلَى
الْمَسْجِدِ وَرُجُوعِي إِلَى أَهْلِي إِذَا رَجَعْتُ.
فَقَالَ: «أَعْطَاكَ اللَّهُ ذَلِكَ كُلَّهُ، أَنْطَاكَ اللَّهُ مَا
أَحْتَسَبْتَ كُلَّهُ أَجْمَعًا».

تخریج: أخرجه مسلم، المساجد، باب فضل كثرة الخطا إلى المساجد، ح: ٦٦٣ من حديث سليمان التيمي به.

558. Abū Umāmah reported that the Messenger of Allāh ﷺ said: “Whoever leaves his house to go to an obligatory prayer after having purified himself, his reward will be like the reward of one who performs *Hajj* in the state of *Ihrām*. And whoever leaves to perform the voluntary *Duḥa* prayer — nothing causes him to exert himself except it — then his reward is like one performing *Umrah*. And one prayer after another prayer, in which there is no vain talk between the two, is written in the ‘*Illiyin*.’” (*Hasan*)

٥٥٨ - حَدَّثَنَا أَبُو تَوْبَةَ: حَدَّثَنَا اَلْهَيْثَمُ بْنُ حُمَيْدٍ عَنْ يَحْيَى بْنِ اَلْحَارِثِ، عَنْ اَلْقَاسِمِ اَبِي عَبْدِ الرَّحْمَنِ، عَنْ اَبِي اَمَامَةَ اَنَّ رَسُولَ اَللّٰهِ ﷺ قَالَ: «مَنْ خَرَجَ مِنْ بَيْتِهِ مُتَطَهِّرًا اِلَى صَلَاةٍ مَكْتُوبَةٍ فَاَجْرُهُ كَأَجْرِ اَلْحَاجِّ اَلْمُحْرِمِ، وَمَنْ خَرَجَ اِلَى تَسْبِيحِ الصُّحَى لَا يُنْصَبُ اِلَّا اِيَّاهُ فَاَجْرُهُ كَأَجْرِ اَلْمُعْتَمِرِ، وَصَلَاةٌ عَلٰى اِثْرِ صَلَاةٍ لَا لَعْوَ بَيْنَهُمَا كِتَابٌ فِي عَلَيْنِ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢٦٨/٥ من حديث يحيى بن الحارث به .

Comments:

Performing voluntary prayer at home is superior and preferred, while it is also allowed to do so in the *Masjid*. ‘*Illiyin*’ is where the names and virtuous deeds of the pious are recorded. See also the *Tafsir* of Ibn Kathīr; *Al-Muṭaffifin* 83:18.

559. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The prayer of a man in congregation is twenty-five levels (more blessed) than the prayer that he prays in his house or in his shop. This is due to the fact that one of you, when he performs *Wuḍū’* and does it well, and comes to the *Masjid* only desiring the prayer, nothing drives him — meaning, except the prayer — then he does not take a step except that he is raised one level, and one sin is removed from him, until he enters the *Masjid*. Then, when he enters the *Masjid*, he will (be counted as) being in the prayer, as long as it is the prayer which detains him. And the angels pray upon one of you as long as he

٥٥٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ اَلْاَعْمَشِ، عَنْ اَبِي صَالِحٍ، عَنْ اَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اَللّٰهِ ﷺ: «صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلٰى صَلَاتِهِ فِي بَيْتِهِ وَصَلَاتِهِ فِي سُوقِهِ خَمْسًا وَعِشْرِينَ دَرَجَةً، وَذٰلِكَ بِاَنَّ اَحَدَكُمْ اِذَا تَوَضَّأَ فَاَحْسَنَ اَلْوُضُوءَ وَاَتَى اَلْمَسْجِدَ لَا يُرِيدُ اِلَّا الصَّلَاةَ وَلَا يَنْهَرُهُ - يَعْنِي - اِلَّا الصَّلَاةَ، - ثُمَّ لَمْ يَخْطُ خُطْوَةً اِلَّا رَفِعَ لَهُ بِهَا دَرَجَةً وَحُطَّ بِهَا عَنْهُ حَطِيئَةٌ حَتَّى يَدْخُلَ اَلْمَسْجِدَ، فَاِذَا دَخَلَ اَلْمَسْجِدَ كَانَ فِي صَلَاةٍ مَا كَانَتْ الصَّلَاةُ هِيَ تَحْسِبُهُ، وَاَلْمَلَائِكَةُ يُصَلُّونَ عَلٰى اَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ، يَقُولُونَ: اَللّٰهُمَّ اغْفِرْ

remains in the place that he prayed it; they say: ‘O Allāh! Forgive him. O Allāh! Have mercy on him. O Allāh! Accept his repentance,’ as long as he does not harm (anyone) in it, or commit *Hadath*.^[1] (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الصلاة، باب الصلاة في مسجد السوق، ح: ٤٧٧ عن مسدد به ومسلم، المساجد، باب فضل الصلاة المكتوبة في جماعة وانتظار الصلاة... إلخ، ح: ٦٤٩ من حديث أبي معاوية الضرير به.

560. Abū Sa‘eed Al-Khudri said that the Messenger of Allāh ﷺ said: “A prayer in congregation is equivalent to twenty-five prayers. And if he prays it in the wilderness, while completing its *Rukū’* and *Sujūd*, it will reach (the reward) of fifty prayers.” (*Ṣaḥīḥ*)

Abū Dāwud said: ‘Abdul-Wāḥid bin Ziyād (another narrator) said in this *Hadīth*: “The prayer of a man in the wilderness is multiplied above the prayer in congregation...” and he completed the *Hadīth*.

لَهُ، اللَّهُمَّ ارْحَمَهُ، اللَّهُمَّ تَبَّ عَلَيْهِ مَا لَمْ يُؤْذِ فِيهِ أَوْ يُحْدِثْ فِيهِ.

٥٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ هَلَالِ بْنِ مَيْمُونٍ، عَنْ عَطَاءِ بْنِ يَزِيدٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصَّلَاةُ فِي جَمَاعَةٍ تَعْدِلُ خَمْسًا وَعِشْرِينَ صَلَاةً، فَإِذَا صَلَّى فِي فَلَاةٍ فَأَتَمَّ رُكُوعَهَا وَسُجُودَهَا بَلَغَتْ خَمْسِينَ صَلَاةً».

قال أبو داود: قال عبد الواحد بن زياد في هذا الحديث: «صلاة الرجل في الفلاة تضاعف على صلاته في الجماعة» وساق الحديث.

تخريج: [صحيح] أخرجه ابن ماجه، المساجد، باب فضل الصلاة في جماعة، ح: ٧٨٨ من حديث أبي معاوية به وصححه ابن حبان، ح: ٤٣١ والحاكم على شرط الشيخين: ٢٠٨/١ ووافقه الذهبي.

Chapter 49. What Has Been Narrated About (The Blessings Of) Walking To The *Masjid* In Darkness

561. Buraidah narrated from the Prophet ﷺ that he said: “Give glad tidings to those who walk at night to the *Masjid* that (they will be given) complete light on the Day of Judgment.” (*Ṣaḥīḥ*)

(المعجم ٤٩) - بَابُ مَا جَاءَ فِي الْمَشِيِّ إِلَى الصَّلَاةِ فِي الظُّلْمِ (التحفة ٥٠)

٥٦١ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا أَبُو عُبَيْدَةَ الْحَدَّادُ: حَدَّثَنَا إِسْمَاعِيلُ أَبُو سُلَيْمَانَ الْكَحْلُ عَنْ عَبْدِ اللَّهِ بْنِ أَوْسٍ، عَنْ بُرَيْدَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «بَشِّرِ الْمَشَائِينَ فِي الظُّلْمِ

[1] Similar preceded under nos. 469-472.

إِلَى الْمَسَاجِدِ بِالنُّورِ النَّامِ يَوْمَ الْقِيَامَةِ».

تخريج: [صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في فضل العشاء والفجر في الجماعة، ح: ٢٢٣ من حديث إسماعيل الكحال به وقال: "غريب" وللحديث شواهد كثيرة عند ابن ماجه، ح: ٧٨٠ وابن خزيمة، ح: ١٤٩٩ وغيرهما.

Comments:

See Allāh's saying in *Sūrat At-Tahrīm* (66:8), describing the light of the faithful on the Day of Judgment: Their light will run forward before them, and in their right hands. They will say: "Our Lord! Keep perfect our light for us."

Chapter 50. The Etiquette Of Walking To The *Masjid*

(المعجم ٥٠) - بَابُ مَا جَاءَ فِي الْهَدْيِ فِي الْمَشْيِ إِلَى الصَّلَاةِ (التحفة ٥١)

562. Abū Thumāmah Al-Ḥannāfī narrated that Ka'b bin 'Ujrah caught him when he was going to the *Masjid* — one of them caught his companion. — (He then narrated) "He saw that I had intertwined my fingers together, so he prohibited me from that, and said: 'The Messenger of Allāh ﷺ said: "When one of you performs *Wuḍū'* and performs it well, and leaves (his house) intending to go to the *Masjid*, let him not intertwine his hands together, for he is (considered to be) in prayer.'" (*Hasan*)

٥٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: أَنَّ عَبْدَ الْمَلِكِ بْنَ عَمْرٍو حَدَّثَهُمْ عَنْ دَاوُدَ بْنِ قَيْسٍ: حَدَّثَنِي سَعْدُ بْنُ إِسْحَاقَ: حَدَّثَنِي أَبُو ثُمَامَةَ الْحَنَاطُ أَنَّ كَعْبَ بْنَ عُجْرَةَ أَدْرَكَهُ وَهُوَ يُرِيدُ الْمَسْجِدَ، أَدْرَكَ أَحَدَهُمَا صَاحِبَهُ، قَالَ: فَوَجَدَنِي وَأَنَا مُشَبَّكٌ بِيَدَيَّ، فَتَهَانِي عَنْ ذَلِكَ وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ وُضُوئَهُ ثُمَّ خَرَجَ عَامِدًا إِلَى الْمَسْجِدِ فَلَا يُشَبِّكَنَّ يَدَيْهِ فَإِنَّهُ فِي صَلَاةٍ».

تخريج: [حسن] أخرجه أحمد: ٤/٢٤١ من حديث داود بن قيس به وصححه ابن خزيمة، ح: ٤٤١ وابن حبان، ح: ٣١٦ وللحديث شواهد عند الترمذي، ح: ٣٨٦ وغيره.

563. Sa'eed bin Al-Musayyab said: "A person from the *Anṣār* was on his death bed, so he said: 'I am going to narrate to you a *Ḥadīth*; I only narrate it to you seeking reward (for it). I heard the Messenger of Allāh ﷺ say: "If one of you performs *Wuḍū'* and

٥٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ مُعَاذٍ بْنِ عَبَّادٍ الْعَبْرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ مَعْبِدِ بْنِ هُرْمَزٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: حَضَرَ رَجُلًا مِنَ الْأَنْصَارِ الْمَوْتَ فَقَالَ: إِنِّي مُحَدِّثُكُمْ حَدِيثًا مَا

performs it well, and leaves to go to the prayer, then he does not raise his right foot except that Allāh, the Mighty and Sublime, writes for him one *Hasanah*,^[1] and he does not raise his left foot except that Allāh, the Mighty and Sublime, will obliterate from him one sin. So let one of you come closer (to the *Masjid*) or go farther. Then, when he comes to the *Masjid* and prays in the congregation, he will be forgiven. And if he comes to the *Masjid*, and they have prayed a portion (of the prayer), and a portion is left, let him pray what he catches, and then complete the rest, it will also be the same (he too will be forgiven). And if he comes to the *Masjid* and they have already prayed, and he prays (by himself), it will also be the same (he too will be forgiven).” (*Hasan*)

أَحَدْتُكُمْوَهُ إِلَّا اخْتِسَابًا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ الوُضُوءَ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ، لَمْ يَرْفَعْ قَدَمَهُ الِئْمَنَى إِلَّا كَتَبَ اللَّهُ عَزَّوَجَلَّ لَهُ حَسَنَةً، وَلَمْ يَضَعْ قَدَمَهُ الِئْسَرَى إِلَّا حَطَّ اللَّهُ عَزَّوَجَلَّ عَنْهُ سَيِّئَةً، فَلْيَقْرُبْ أَحَدُكُمْ أَوْ لِيُبْعَدْ، فَإِنْ أَتَى الْمَسْجِدَ فَصَلَّى فِي جَمَاعَةٍ غُفِرَ لَهُ فَإِنْ أَتَى الْمَسْجِدَ وَقَدْ صَلَّوْا بَعْضًا وَبَقِيَ بَعْضٌ صَلَّى مَا أَدْرَكَ وَأَنْتُمْ مَا بَقِيَ، كَانَ كَذَلِكَ، فَإِنْ أَتَى الْمَسْجِدَ وَقَدْ صَلَّوْا فَأَتَمَّ الصَّلَاةَ، كَانَ كَذَلِكَ».

تخريج: [حسن] أخرجه البيهقي: ٦٩/٣ من حديث أبي داود به ووقع في سنده وهم مطبعي والحديث الآتي شاهد له.

Chapter 51. Regarding One Who Leaves (His House) Desiring To Pray (With The Congregation) But Finds That It Has Finished

564. Abū Hurairah narrated that the Prophet ﷺ said: “Whoever performs *Wudu’* and performs it well, then leaves (to the *Masjid*) and finds that the people have already prayed, then Allāh, the Mighty and Sublime, will give him the reward of the one who prayed it and attended

(المعجم ٥١) بَابُ: فِيمَنْ خَرَجَ يُرِيدُ الصَّلَاةَ فَسُقِيَ بِهَا (التحفة ٥٢)

٥٦٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ مُحَمَّدٍ يَعْنِي ابْنَ طَحْلَاءَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَوْفِ ابْنِ الْحَارِثِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ وَضُوءَهُ ثُمَّ رَاحَ

[1] Meaning one good merit.

it (the congregation); no part of his reward will be diminished.” (*Hasan*)

فَوَجَدَ النَّاسَ قَدْ صَلَّوْا، أَعْطَاهُ اللهُ عَزَّوَجَلَّ
مِثْلَ أَجْرِ مَنْ صَلَّىهَا وَحَضَرَهَا، لَا يَنْقُصُ
ذَلِكَ مِنْ أَجْرِهِمْ شَيْئًا.

تخريج: [حسن] أخرجه النسائي، الإمامة، باب حد إدراك الجماعة، ح: ٨٥٦ من حديث
عبدالعزیز بن محمد الدراوردي به وصححه الحاكم: ٢٠٨/١، ٢٠٩ ووافقه الذهبي.

Chapter 52. What Has Been Narrated Concerning Women Leaving (Their Houses) For The *Masjid*

(المعجم ٥٢) - بَابُ مَا جَاءَ فِي خُرُوجِ
النِّسَاءِ إِلَى الْمَسْجِدِ (التحفة ٥٣)

565. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Do not prevent the maid-servants of Allāh from (going to) the *Masājid* of Allāh; however, they should go to *Masjid* while they are not perfumed.” (*Hasan*)

٥٦٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا حَمَادٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي
سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ
قَالَ: «لَا تَمْنَعُوا إِمَاءَ اللهِ مَسَاجِدَ اللهِ وَلَكِنْ
لِيَخْرُجْنَ وَهِنَّ تَفِيلَاتٌ».

تخريج: [إسناده حسن] أخرجه أحمد: ٤٣٨/٢ من حديث محمد بن عمرو به وصححه ابن
خزيمة، ح: ١٦٧٩ وابن حبان، ح: ٣٢٧ ورواه سلمة بن صفوان الزرقني عن أبي سلمة به عند
البخاري في التاريخ الكبير: ٧٩/٤.

566. Ibn ‘Umar reported that the Messenger of Allāh ﷺ said: “Do not prevent the maid-servants of Allāh from (going to) the *Masājid* of Allāh.” (*Ṣaḥīḥ*)

٥٦٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا
حَمَادٌ عَنْ أَبِي بَرٍّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ
قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَمْنَعُوا إِمَاءَ
الله مَسَاجِدَ اللهِ».

تخريج: أخرجه البخاري، الجمعة، باب: ١٣، ح: ٩٠٠ ومسلم، الصلاة، باب خروج النساء
إلى المساجد ... إلخ، ح: ٤٤٢ من حديث نافع به.

567. Ibn ‘Umar reported that the Messenger of Allāh ﷺ said: “Do not prevent your women from (going to) the *Masājid* — but their houses are better for them.” (*Ṣaḥīḥ*)

٥٦٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الْعَوَّامُ بْنُ
حَوْشَبٍ: حَدَّثَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ
ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ
الله ﷺ: «لَا تَمْنَعُوا نِسَاءَكُمْ الْمَسَاجِدَ
وَبُيُوتَهُنَّ خَيْرٌ لَهُنَّ».

تخريج: [صحيح] أخرجه أحمد: ٧٦/٢ عن يزيد بن هارون به وصححه ابن خزيمة، ح: ١٦٨٤ والحاكم على شرط الشيخين: ٢٠٩/١ ووافقه الذهبي وللحديث شواهد عند البيهقي: ٣/١٣١ وغيره.

568. ‘Abdullāh bin ‘Umar reported that the Prophet ﷺ said: “Grant women permission to go to the *Masājid* at night.” One of Ibn ‘Umar’s sons^[1] said: “By Allāh, we will not allow them, for they will use this as a ploy (to do other things). By Allāh, we will not allow them.” At this (Ibn ‘Umar) verbally insulted him, and became angry, and said: “I say to (you) that the Messenger of Allāh ﷺ says: ‘Grant them permission,’ and you say (in reply): ‘We will not grant them permission?’!” (*Sahīh*)

٥٦٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: قَالَ النَّبِيُّ ﷺ: «اِذْنُوا لِلنِّسَاءِ إِلَى الْمَسَاجِدِ بِاللَّيْلِ»، فَقَالَ ابْنُ لَهُ: وَاللَّهِ! لَا نَأْذُنُ لَهُنَّ فَيَتَّخِذْنَهُ دَعَاً، وَاللَّهِ! لَا نَأْذُنُ لَهُنَّ. قَالَ: فَسَبَّهُ وَغَضِبَ، وَقَالَ: أَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «اِذْنُوا لَهُنَّ»، وَتَقُولُ: لَا نَأْذُنُ لَهُنَّ.

تخريج: أخرجه مسلم، الصلاة، باب خروج النساء إلى المساجد إذا لم يترتب عليه فتنة... إلخ، ح: ٤٤٢ من حديث أبي معاوية به وعلقه البخاري، ح: ٨٦٥ من حديث شعبة عن الأعمش عن مجاهد به.

Chapter 53. Severity In This Issue

(المعجم ٥٣) - بَابُ التَّشْدِيدِ فِي ذَلِكَ
(التحفة ٥٤)

569. It was reported from Yaḥyā bin Sa‘eed, from ‘Amrah bint ‘Abdur-Raḥmān, that she informed him that ‘Āishah ؓ, the wife of the Messenger of Allāh ﷺ, said: “Had the Messenger of Allāh ﷺ seen what the women are doing (in our times), he would have prevented them from going to the *Masjid*, just as the women of the Children of Israel were prevented.” Yaḥyā said: “I said to ‘Amrah: ‘Were the women of the Children of Israel prevented (from

٥٦٩ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّهَا أَخْبَرَتْهُ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَوْ أَدْرَكَ رَسُولُ اللَّهِ ﷺ مَا أَحَدَتْ النِّسَاءُ لَمَنَعَهُنَّ الْمَسْجِدَ كَمَا مَنَعَهُ نِسَاءَ بَنِي إِسْرَائِيلَ. قَالَ يَحْيَى: فَقُلْتُ لِعَمْرَةَ: أَمِنَعَهُ نِسَاءَ بَنِي إِسْرَائِيلَ؟ قَالَتْ: نَعَمْ.

[1] According to one of the narrations of *Muslim* (995) his name was Bilāl.

their places of worship)?' She said: 'Yes.'" (*Ṣaḥīh*)

تخريج: أخرجه البخاري، الأذان، باب انتظار الناس قيام الإمام العالم، ح: ٨٦٩ من حديث مالك به وهو في الموطأ (يحيى: ١٩٨/١ والقنعيني، ص: ١١٥، ١١٦) ورواه مسلم، الصلاة، باب خروج النساء إلى المساجد... إلخ، ح: ٤٤٥ من حديث يحيى بن سعيد الأنصاري به.

570. 'Abdullāh (bin Mas'ūd) narrated that the Prophet ﷺ said: "The prayer of a woman in (a middle room of) her house is better than her prayer in her outer-room, and her prayer in her inner-room is better than her prayer in (a middle room of) her house." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه ابن خزيمة، ح: ١٦٨٨ من حديث عمرو بن عاصم به وصححه ابن حبان، ح: ٣٢٩، ٣٣٠ والحاكم: ٢٠٩/١ ووافقه الذهبي، وأصله عند الترمذي، ح: ١١٧٣ وقال: "حسن صحيح غريب" * فتادة مدلس وعنن، ولأصل الحديث شواهد كثيرة.

571. It was reported from 'Abdul-Wārith, that Ayyūb narrated, from Nāfi', from Ibn 'Umar who said: "The Messenger of Allāh ﷺ said: "Why don't we leave this door (in the *Masjid*) for the women?"

Nāfi' said: "So Ibn 'Umar did not enter from that door until he died." (*Ṣaḥīh*)

Abū Dāwud said: Ismā'il bin Ibrāhīm reported it from Ayyūb from Nāfi', he said: "Umar said" — and that is more correct.

٥٧٠ - حَدَّثَنَا ابْنُ الْمُثَنَّى: أَنَّ عَمْرَو بْنَ عَاصِمٍ حَدَّثَهُمْ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ فَتَادَةَ، عَنْ مُورِقٍ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ الْمَرْأَةِ فِي بَيْتِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي حُجْرَتِهَا، وَصَلَاتُهَا فِي مَخْدَعِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي بَيْتِهَا».

٥٧١ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ تَرَكْنَا هَذَا الْبَابَ لِلنِّسَاءِ». قَالَ نَافِعٌ: فَلَمْ يَدْخُلْ مِنْهُ ابْنُ عُمَرَ حَتَّى مَاتَ.

قال أبو داود: رَوَاهُ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: قَالَ عُمَرُ: وَهَذَا أَصَحُّ.

تخريج: [إسناده صحيح] تقدم ح: ٤٦٢.

Comments:

This narration preceded, see no. 462. Based upon these two chapters, it is clear that women should not be prohibited from attending the congregational prayers in the *Masjid*, provided they observe *Hijāb*, do not perfume themselves, and the like.

Chapter 54. Rushing To The Prayer

572. It was reported from Yūnus, from Ibn Shihāb who said: “Sa‘eed bin Al-Musayyab and Abū Salamah bin ‘Abdur-Raḥmān informed me, that Abū Hurairah said: ‘I heard the Messenger of Allāh ﷺ say: “When the *Iqāmah* for prayer has been called, do not come to it hastily; instead, come to it walking, and with tranquility. Whatever you catch (of the prayer), pray it, and whatever has missed you, complete it.” (*Ṣaḥīḥ*)

Abū Dāwud said: This is what was said by Az-Zubaidī, Ibn Abī Dhī‘b, Ibrāhīm bin Sa‘d, Ma‘mar, and Shu‘aib bin Abī Ḥamzah, (all) from Az-Zuhrī: “And whatever has missed you, complete it.” Ibn ‘Uyaynah reported it from Az-Zuhrī, saying: “Fulfill it.” Muḥammad bin ‘Amr reported it from Abū Salamah, from Abū Hurairah; and Ja‘far bin Rabī‘ah (reported it) from Al-A‘raj, from Abū Hurairah: “Complete it.” And (it was also reported by) Ibn Mas‘ūd from the Prophet ﷺ, as well as Abū Qatādah, and Anas from the Prophet ﷺ, all of them said: “Complete it.”

تخریج: أخرجه البخاري، الأذان، باب: لا يسعى إلى الصلاة وليأتها بالسكينة والوقار، ح: ٦٣٦ ومسلم، المساجد، باب استحباب إتيان الصلاة بوقار وسكينة، والنهي عن إتيانها سعيًا، ح: ٦٠٢ من حديث ابن شهاب الزهري به باختلاف يسير.

573. It was reported from Shu‘bah, from Sa‘d bin Ibrāhīm, who said: “I heard Abū Salamah report from

(المعجم ٥٤) - **بَابُ السَّعْيِ إِلَى الصَّلَاةِ**
(التحفة ٥٥)

٥٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنَسَةُ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتَوْهَا تَسْعُونَ وَأَتَوْهَا تَمْشُونَ، وَعَلَيْكُمْ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا».

قال أبو داود: وكذا قال الزُّبَيْدِيُّ وابنُ أَبِي ذُنُبٍ وَإِبْرَاهِيمُ بْنُ سَعْدٍ وَمَعْمَرٌ وَشُعَيْبُ بْنُ أَبِي حَمْرَةَ: عن الزُّهْرِيِّ «وَمَا فَاتَكُمْ فَأَتِمُّوا» وقال ابنُ عِينَةَ: عن الزُّهْرِيِّ وَحَدَّه «فَأَقْضُوا» وقال مُحَمَّدُ بْنُ عَمْرٍو عن أَبِي سَلَمَةَ، عن أَبِي هُرَيْرَةَ، وَجَعْفَرُ بْنُ رَبِيعَةَ، عن الأَعْرَجِ، عن أَبِي هُرَيْرَةَ «فَأَتِمُّوا» وابنُ مَسْعُودٍ عن النَّبِيِّ ﷺ، وَأَبُو قَتَادَةَ وَأَنَسٌ عن النَّبِيِّ ﷺ كُلُّهُمْ قَالُوا: «فَأَتِمُّوا».

٥٧٣ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ:

Abū Hurairah from the Prophet ﷺ, who said: 'When you come to the prayer, (come to it) with tranquility. So whatever you catch (with the *Imām*), pray, and fulfill what has preceded you (that you missed of it).'" (*Sahīh*)

Abū Dāwud said: This is what Ibn Sirīn narrated from Abū Hurairah: "Let him fulfill it." And similarly said Abū Rāfi' from Abū Hurairah. It was related from Abū Dharr: "Complete it." And: "Fulfill it." And they (who reported it from him) differed in it. (*Sahīh*)

سَمِعْتُ أَبَا سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «اِثْنُوا الصَّلَاةَ وَعَلَيْكُمْ السَّكِينَةُ، فَصَلُّوا مَا أَدْرَكْتُمْ وَأَقْضُوا مَا سَبَقَكُمْ».

قال أبو داود وكذا قال ابن سيرين: عن أبي هُرَيْرَةَ «وَلْيُقْضِ»، وكذا قال أبو رافع: عن أبي هُرَيْرَةَ. وأبو ذرُّ روي عنه «فَأَتِمُّوا» «وَأَقْضُوا» واختلف فيه.

تخريج: [إسناده صحيح] أخرجه أحمد: ٣٨٢/٢ من حديث شعبة به وصححه ابن خزيمة، ح: ١٥٠٥، ١٧٧٢.

Comments:

The narrations in this chapter demonstrate the proper manners of going to the *Salāt*; in that one should not rush, and whatever they miss of that prayer, they may complete it.

Chapter 55. On Having Two Congregations In The *Masjid*

(المعجم ٥٥) باب: في الجَمْعِ فِي الْمَسْجِدِ مَرَّتَيْنِ (التحفة ٥٦)

574. Abū Sa‘eed Al-Khudrī said that the Messenger of Allāh ﷺ saw a person praying by himself (alone), so he said: "Is there not a person who will give him charity by praying with him?" (*Sahīh*)

٥٧٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ عَنْ سُلَيْمَانَ الْأَسْوَدِ، عَنْ أَبِي الْمُتَوَكَّلِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ أَبْصَرَ رَجُلًا يُصَلِّي وَحْدَهُ، فَقَالَ: «أَلَا رَجُلٌ يَتَصَدَّقُ عَلَيَّ هَذَا فَيُصَلِّي مَعَهُ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في الجماعة في مسجد قد صلى فيه مرة، ح: ٢٢٠ من حديث سليمان بن الأسود الناجي به وقال: "حسن" وزاد: "فقام رجل فصلى معه" وصححه ابن خزيمة، ١٦٣٢ وابن حبان، ح: ٤٣٦-٤٣٨ والحاكم: ٢٠٩/١ ووافقه الذهبي.

Chapter 56. The One Who Prays In His House, Then Catches The Congregation, He Should Pray With Them

575. It was reported from Jābir bin Yazīd bin Al-Aswad, from his father, that he prayed with the Messenger of Allāh ﷺ when he was a young man. After he prayed, (they saw) two people in one corner of the *Masjid* who had not prayed. He called for them, so they were brought while their bodies were trembling (with fear). He said: "What has prevented you from praying with us?" They said: "We have already prayed at our camps." So he replied: "Do not do so. If one of you prays in his home, then catches the *Imām* and he has not prayed, let him pray with him (the *Imām*), for it will be counted as a voluntary (prayer) for him." (*Ṣaḥīḥ*)

تخریج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في الرجل يصلي وحده ثم يدرك الجماعة، ح: ٢١٩ من حديث يعلى بن عطاء به وقال: "حسن صحيح" وصححه ابن خزيمة، ح: ١٢٧٩ وابن حبان، ح: ٤٣٤، ٤٣٥ ورواه النسائي، ح: ٨٥٩.

576. (There is another chain) from Jābir bin Yazīd, from his father, who said: "I prayed *Ṣubḥ* with the Prophet ﷺ at Minā..." and the rest of the *Ḥadīth* (as no. 575) is similar. (*Ṣaḥīḥ*)

(المعجم ٥٦) بَابُ: فِيمَنْ صَلَّى فِي مَنْزِلِهِ ثُمَّ أَدْرَكَ الْجَمَاعَةَ يُصَلِّي مَعَهُمْ (التحفة ٥٧)

٥٧٥ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي يَعْلَى بْنُ عَطَاءٍ عَنْ جَابِرِ بْنِ يَزِيدَ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ: أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ وَهُوَ غُلَامٌ شَابٌّ، فَلَمَّا صَلَّى إِذَا رَجُلَانِ لَمْ يُصَلِّيَا فِي نَاحِيَةِ الْمَسْجِدِ فَدَعَا بِهِمَا، فَجِيءَ بِهِمَا تَرْعُدُ فَرَانِضُهُمَا، فَقَالَ: «مَا مَنَعَكُمَا أَنْ تُصَلِّيَا مَعَنَا؟ قَالَا: قَدْ صَلَّيْنَا فِي رِحَالِنَا، فَقَالَ: لَا تَفْعَلُوا، إِذَا صَلَّى أَحَدُكُمْ فِي رَحْلِهِ ثُمَّ أَدْرَكَ الْإِمَامَ وَلَمْ يُصَلِّ فَلْيُصَلِّ مَعَهُ فَإِنَّهَا لَهُ نَافِلَةٌ».

٥٧٦ - حَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ جَابِرِ بْنِ يَزِيدَ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ الصُّبْحَ بِمِنَى بِمَعْنَاهُ.

تخریج: [إسناده صحيح] انظر الحديث السابق.

577. Yazīd bin ‘Āmir narrated: "I came to the Prophet ﷺ while he was praying, so I sat down and did not join them in the prayer. So the

٥٧٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى عَنْ سَعِيدِ بْنِ السَّائِبِ، عَنْ نُوحِ بْنِ صَعْصَعَةَ، عَنْ يَزِيدَ بْنِ عَامِرٍ قَالَ: جِئْتُ

Messenger of Allāh ﷺ (finished the prayer and) turned around, and saw me sitting. He said: 'Have you not accepted Islam, O Yazīd?' I said: 'Yes, O Messenger of Allāh, I have accepted Islam.' He said: 'So what has prevented you from joining the people in their prayer?' He replied: 'I prayed in my house, since I thought that you had already prayed.' So he said: 'If you come to the prayer and find that the people (gathered for it), then pray with them. Even if you have prayed, this will be (counted as) a voluntary prayer, and that will be the obligatory one.'" (*Da'īf*)

وَالنَّبِيُّ ﷺ فِي الصَّلَاةِ، فَجَلَسْتُ وَلَمْ أُدْخَلْ مَعَهُمْ فِي الصَّلَاةِ. قَالَ: فَأَنْصَرَفَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَرَأَى يَزِيدَ جَالِسًا فَقَالَ: «أَلَمْ تُسَلِّمْ يَا يَزِيدُ؟» قَالَ: بَلَى يَا رَسُولَ اللَّهِ! قَدْ أَسَلَّمْتُ. قَالَ: «فَمَا مَنَعَكَ أَنْ تَدْخُلَ مَعَ النَّاسِ فِي صَلَاتِهِمْ؟» قَالَ: إِنِّي كُنْتُ قَدْ صَلَّيْتُ فِي مَنْزِلِي وَأَنَا أَحْسِبُ أَنْ قَدْ صَلَّيْتُمْ، فَقَالَ: «إِذَا جِئْتَ إِلَى الصَّلَاةِ فَوَجَدْتَ النَّاسَ فَصَلِّ مَعَهُمْ، وَإِنْ كُنْتُ قَدْ صَلَّيْتَ تَكُنْ لَكَ نَافِلَةٌ وَهَذِهِ مَكْتُوبَةٌ».

تخريج: [إسناده ضعيف] أخرجه الدارقطني: ٢٧٦/١ والطبراني: ٢٣٨/٢٢ من حديث معن ابن عيسى به * نوح بن صعصعة: مجهول الحال، لم يوثقه غير ابن حبان.

578. A person from the tribe of Banū Asad bin *Khuzaimah* asked Abū Ayyūb Al-Anṣārī: "I sometimes pray in my house, then go to the *Masjid* and the *Iqāmah* is called, so I pray with them, but I feel uncomfortable about this." Abū Ayyūb replied: "We asked the Prophet ﷺ about this, and he said: 'That will be counted for him as a great reward.'" (*Da'īf*)

٥٧٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: قَرَأْتُ عَلَى ابْنِ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ عَمْرٍو عَنْ أَبِي أَيُّوبَ أَنَّهُ سَمِعَ عَفِيفَ بْنَ عَمْرٍو بْنِ الْمُسَيَّبِ يَقُولُ: حَدَّثَنِي رَجُلٌ مِنْ بَنِي أَسَدِ بْنِ خُزَيْمَةَ أَنَّهُ سَأَلَ أَبَا أَيُّوبَ الْأَنْصَارِيَّ فَقَالَ: يُصَلِّي أَحَدُنَا فِي مَنْزِلِهِ الصَّلَاةَ ثُمَّ يَأْتِي الْمَسْجِدَ وَتَقَامُ الصَّلَاةُ فَأُصَلِّي مَعَهُمْ فَأَجِدُ فِي نَفْسِي مِنْ ذَلِكَ شَيْئًا. فَقَالَ أَبُو أَيُّوبَ: سَأَلْنَا عَنْ ذَلِكَ النَّبِيِّ ﷺ فَقَالَ: «فَذَلِكَ لَهُ سَهْمٌ جَمْعٌ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣٠٠/٢ من حديث أبي داود به وهو في الموطأ: ١٣٣/١ موقوف * رجل من بني أسد: لم أعرفه.

Chapter 57. If One Prays In A Congregation, Then Catches Another Congregation, Should He Repeat

(المعجم ٥٧) **بَابُ: إِذَا صَلَّى فِي جَمَاعَةٍ ثُمَّ أَدْرَكَ جَمَاعَةً يُعِيدُ**
(التحفة ٥٨)

579. Sulaimān, the freed-slave of Maimūnah, said: "I visited Ibn 'Umar at Al-Balāḥ^[1] while they were praying, so I asked him: 'Aren't you going to pray with them?' He said: 'I have already prayed. I heard the Messenger of Allāh ﷺ say: "Do not pray a prayer twice in the same day." (*Sahīh*)

٥٧٩ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حُسَيْنٌ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ سُلَيْمَانَ يَعْنِي مَوْلَى مَيْمُونَةَ قَالَ: أَتَيْتُ ابْنَ عُمَرَ عَلَى الْبَلَاطِ وَهُمْ يُصَلُّونَ، فَقُلْتُ: أَلَا تُصَلِّي مَعَهُمْ؟ قَالَ: قَدْ صَلَّيْتُ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تُصَلُّوا صَلَاةً فِي يَوْمٍ مَرَّتَيْنِ».

تخریج: [إسناده صحيح] أخرجه النسائي، الإمامة، باب سقوط الصلاة عن من صلى مع الإمام في المسجد جماعة، ح: ٨٦١ من حديث حسين المعلم به وصححه ابن خزيمة، ح: ١٦٤١ وابن حبان، ح: ٤٣٢ وبوب عليه ابن خزيمة "باب النهي عن إعادة الصلاة على نية الفرض" وحديث الموطأ: ١/١٣٣ يؤيده.

Comments:

This means that one should not repeat the same obligatory prayer without any genuine reason, and among the reasons is that which preceded in the previous chapter. It may be that Ibn 'Umar was not aware of that until later, since there are authentic narrations from him, recorded by Mālik, At-Taḥāwī, and others, that Ibn 'Umar himself allowed a person to pray the prayer again when coming upon a congregation in a *Masjid*.

Chapter 58. Concerning The Position Of The *Imām* And Its Virtue

(المعجم ٥٨) - **بَابُ جُمَاعِ الْإِمَامَةِ وَفَضْلِهَا** (التحفة ٥٩)

580. 'Uqbah bin 'Āmir narrated that he heard the Messenger of Allāh ﷺ say: "Whoever is the *Imām* of a (group of) people and (prayed at) the correct time, then he will be rewarded, and they will be rewarded as well; and whoever delayed from that (time), it will be

٥٨٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يَحْيَى بْنُ أَبِي وَهْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، عَنْ أَبِي عَلِيٍّ الْهَمْدَانِيِّ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَمَّ النَّاسَ

[1] A place in Al-Madīnah.

held against him, and not them.”
(*Sahih*)

فَأَصَابَ الْوُقُوفَ فَلَهُ وَلَهُمْ، وَمَنْ انْتَقَصَ مِنْ ذَلِكَ شَيْئًا فَعَلَيْهِ وَلَا عَلَيْهِمْ».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ما يجب على الإمام، ح: ٩٨٣ من حديث عبدالرحمن بن حرملة به وصححه ابن خزيمة، ح: ١٥١٣ وابن حبان، ح: ٣٧٤ والحاكم: ٢١٠/١ ووافقه الذهبي.

Comments:

A narration related to this preceded, see number 517.

Chapter 59. It Is Disliked To Refuse The Position of *Imām*

(المعجم ٥٩) بَابُ: فِي كِرَاهِيَةِ التَّدَاغِ
عَنِ الْإِمَامَةِ (التحفة ٦٠)

581. Sallāmah bint Al-Ḥurr, sister of *Kharshah* bin Al-Ḥurr Al-Fazari narrated that she heard the Messenger of Allāh ﷺ say: “Of the signs of the Hour is that the people of a *Masjid* all refuse (to lead the prayer), such that they do not find an *Imām* to lead them.” (*Da'if*)

٥٨١ - حَدَّثَنَا هَارُونُ بْنُ عَبَّادٍ الْأَزْدِيُّ: حَدَّثَنَا مَرْوَانُ: حَدَّثَنِي طَلْحَةُ أُمُّ غُرَابٍ عَنْ عَقِيلَةَ - امْرَأَةٍ مِنْ بَنِي فِرَازَةَ مَوْلَاةٍ لَهُمْ - عَنْ سَلَامَةَ بِنْتِ الْحُرِّ أُخْتِ حَرَشَةَ بْنِ الْحُرِّ الْفَزَارِيِّ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنْ أَسْرَاطِ السَّاعَةِ أَنْ يَتَدَاغَعَ أَهْلُ الْمَسْجِدِ لَا يَجِدُونَ إِمَامًا يُصَلِّي بِهِمْ».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ما يجب على الإمام، ح: ٩٨٢ من حديث أم غراب به * أم غراب وعقيلة: لا يعرف حالهما.

Chapter 60. Who Has More Right To Be *Imām*

(المعجم ٦٠) بَابُ: مَنْ أَحَقُّ بِالْإِمَامَةِ؟
(التحفة ٦١)

582. It was reported from *Shu'bah* who said: “*Ismā'il bin Rajā'* said: ‘I heard *Aws bin Ḍam'aj* narrating from *Abū Mas'ūd Al-Badrī* who said that the Messenger of Allāh ﷺ said: “The person who recites the most of Allāh’s Book should lead the people in prayer, and the one who has been reciting the longest. If they are equivalent in

٥٨٢ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلَيْسِيُّ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ رَجَاءٍ قَالَ: سَمِعْتُ أَوْسَ بْنَ ضَمْعَجٍ يُحَدِّثُ عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَوْمَ الْقَوْمِ أَفْرُؤُهُمْ لِكِتَابِ اللَّهِ وَأَقْدَمُهُمْ قِرَاءَةً، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَلْيُؤَمِّمُهُمْ أَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً

recitation, then the one who performed the *Hijrah* earlier should lead. If they are equivalent in the *Hijrah*, then the one who is older should lead. And no person should be led (by another) in his house or in his place of authority, nor should any one sit on his *Takrimah* except with his permission.” (*Sahih*)

Shu‘bah said: “I said to Ismā‘il: ‘What is: “His *Takrimah*?’” He said: ‘His bedding.’”^[1]

تخریج: أخرجه مسلم، المساجد، باب من أحق بالإمامة؟، ح: ٦٧٣ من حديث شعبة به .

583. (There is another chain) from Shu‘bah, with this *Hadīth* (similar to no. 582), he said: “And no person should lead another in his place of authority.” (*Sahih*)

Abū Dāwud said: And this is how Yahyā Al-Qattān narrated it from Shu‘bah: “And the one who has been reciting the longest.”

فَلْيُؤَمَّهُمْ أَكْبَرُهُمْ سِنًا، وَلَا يُؤَمُّ الرَّجُلُ فِي بَيْتِهِ وَلَا فِي سُلْطَانِهِ وَلَا يُجْلِسُ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ».

قال شُعْبَةُ فَقُلْتُ لِإِسْمَاعِيلَ: مَا تَكْرِمَتُهُ؟ قال: فراشه.

٥٨٣ - حَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي عَنْ شُعْبَةَ بِهَذَا الْحَدِيثِ قَالَ فِيهِ: «وَلَا يُؤَمُّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ».

قال أبو داود: وكذا قال يحيى القطان عن شعبة: «أقدمهم قراءة».

تخریج: [إسناده صحيح] انظر الحديث السابق.

584. It was reported from Al-A‘mash from Ismā‘il bin Rajā’, from Aws bin Ḍam‘aj Al-Ḥaḍramī, he said: I heard Abū Mas‘ūd (narrate), from the Prophet ﷺ.” And he narrated this *Hadīth* (similar to no. 583). He said: “So if they are equivalent in recitation, then the one who is more knowledgeable of the *Sunnah* (should lead). And if they are equivalent in (the knowledge of) the *Sunnah*, then the one who has performed the *Hijrah* earlier.” And he did not say: “And the one who has been reciting the

٥٨٤ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ، عَنِ إِسْمَاعِيلَ ابْنِ رَجَاءٍ، عَنِ أَوْسِ بْنِ ضَمْعَجِ الْحَضْرَمِيِّ قَالَ: سَمِعْتُ أَبَا مَسْعُودٍ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ قَالَ: «فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً، وَلَمْ يَقُلْ فَأَقْدَمُهُمْ قِرَاءَةً».

قال أبو داود: رواه حجاج بن أرطاة عن إسماعيل قال: «وَلَا تَقْعُدُ عَلَى تَكْرِمَةِ أَحَدٍ إِلَّا بِإِذْنِهِ».

[1] Bedding or couch.

longest.” (*Ṣaḥīḥ*)

Abū Dāwud said: Ḥajjāj bin Arṭah reported it from Ismā‘īl, he said: “And do not sit on the *Takrimah* of anyone without his permission.”

تخریج: [إسناده صحيح] انظر الحديثين السابقين.

585. It was reported from Ayyūb, from ‘Amr bin Salamah, who said: “We used to live at a place that others (travelers) would pass by while going to the Prophet ﷺ. When they would return, they would pass by us (again). They would inform us that the Messenger of Allāh ﷺ had said such and such, and I was a young boy who would memorize (quickly). Because of this, I memorized a lot of Qur’ān. Once, my father went to the Messenger of Allāh ﷺ as part of a delegation of his people, so he (the Prophet ﷺ) taught them the prayer, and said to them: ‘Let the one who recites the most (Qur’ān) lead you.’ Since I had memorized so much, I was the one who recited the most (Qur’ān), so they told me to lead them. I would lead them wearing a small yellow *Burdah*, but when I would prostrate, it would raise up, exposing me. One of the women said: ‘Hide from us the *‘Awrah* of your reciter!’ Consequently they purchased for me an Omani *Qamiṣ* — nothing caused me more happiness, after accepting Islam, than my happiness at (acquiring) it! So I continued to lead them in prayer, and I was a boy of seven or eight years.” (*Ṣaḥīḥ*)

٥٨٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا أَيُّوبُ عَنْ عَمْرِو بْنِ سَلَمَةَ قَالَ: كُنَّا بِحَاضِرِ يَمْرُؤَ بِنَا النَّاسِ إِذَا أَتَوْا النَّبِيَّ ﷺ فَكَانُوا إِذَا رَجَعُوا مَرُّوا بِنَا فَأَخْبَرُونَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ كَذَا وَكَذَا، وَكُنْتُ غَلَامًا حَافِظًا، فَحَفِظْتُ مِنْ ذَلِكَ قُرْآنًا كَثِيرًا، فَأَنْطَلَقَ أَبِي وَإِذَا إِلَى رَسُولِ اللَّهِ ﷺ فِي نَفَرٍ مِنْ قَوْمِهِ فَعَلَّمَهُمُ الصَّلَاةَ وَقَالَ: «يَوْمَكُمْ أَقْرَأُكُمْ»، فَكُنْتُ أَقْرَأُهُمْ لِمَا كُنْتُ أَحْفَظُ فَقَدَّمُونِي فَكُنْتُ أَوْمُهُمْ وَعَلَيَّ بُرْدَةٌ لِي صَغِيرَةٌ صَفْرَاءُ، فَكُنْتُ إِذَا سَجَدْتُ تَكَشَّفَتْ عَنِّي، فَقَالَتْ امْرَأَةٌ مِنَ النِّسَاءِ: وَارُوا عَنَّا عَوْرَةَ قَارِئِكُمْ، فَاشْتَرَوْا لِي قَمِيصًا عُمَانِيًّا، فَمَا فَرِحْتُ بِشَيْءٍ بَعْدَ الْإِسْلَامِ فَرِحِي بِهِ فَكُنْتُ أَوْمُهُمْ وَأَنَا ابْنُ سَبْعٍ أَوْ ثَمَانٍ سِنِينَ.

تخریج: أخرجه البخاري، المغازي، باب (٥٤) بعد باب مقام النبي ﷺ بمكة زمن الفتح، ح: ٤٣٠٢ من حديث أيوب السخيتاني به.

Comments:

A young man who knows the *Ṣalāt* and can recite, is permitted to lead others in prayer.

586. (There is another chain for no. 585) from ‘Āṣim Al-Aḥwal, from ‘Amr bin Salamah, with this *Hadīth*. He said: “So I would lead them in prayer in a stitched *Burdah* that had slits in it — when I used to prostrate, my buttocks would be exposed.” (*Ṣaḥīḥ*)

القبلة، باب الصلاة في الإزار، ح: ٧٦٨ من

٥٨٦ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَاصِمُ الْأَحْوَلُ عَنْ عَمْرِو بْنِ سَلَمَةَ بِهَذَا الْخَبَرِ قَالَ: فَكُنْتُ أَوْمُهُمْ فِي بُرْدَةٍ مُوَصَّلَةٍ فِيهَا فَتَقٌ فَكُنْتُ إِذَا سَجَدْتُ حَرَجْتُ اسْتِي.

تخریج: [إسناده صحيح] أخرجه النسائي، حديث عاصم الأحول به وانظر الحديث السابق.

587. (There is another chain) from Mis‘ar bin Ḥabīb Al-Jarmī, that ‘Amr bin Salamah narrated from his father, that they went to visit the Prophet ﷺ as a delegation. When they desired to return, they asked: “O Messenger of Allāh, who should lead us (in prayer)?” He replied: “The one who has gathered (learned, memorized) the most Qur’ān” or he said: “Taken the most Qur’ān.” (‘Amr said): “No one among my people had gathered more Qur’ān than I had, so they told me to lead, and I was a young boy. I had a wrap...” He also said: “So there was no gathering of (my tribe of) Jarm except that I would be their *Imām*, and I would lead them in the funeral prayers (as well); I continue to do so until this day.” (*Ṣaḥīḥ*)

Abū Dāwud said: Yazīd bin Hārūn reported it from Mis‘ar bin Ḥabīb, from ‘Amr bin Salamah, that he

٥٨٧ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا وَكَيْعٌ عَنْ مِسْعَرِ بْنِ حَبِيبِ الْجَرْمِيِّ: حَدَّثَنَا عَمْرُو بْنُ سَلَمَةَ عَنْ أَبِيهِ أَنَّهُمْ وَقَدُوا إِلَى النَّبِيِّ ﷺ، فَلَمَّا أَرَادُوا أَنْ يَنْصَرِفُوا قَالُوا: يَا رَسُولَ اللَّهِ! مَنْ يَوْمُنَا؟ قَالَ: «أَكثَرُكُمْ جَمْعًا لِلْقُرْآنِ، أَوْ أَخَذًا لِلْقُرْآنِ»، فَلَمْ يَكُنْ أَحَدٌ مِنَ الْقَوْمِ جَمَعَ مَا جَمَعْتُ، فَقَدَّمُونِي وَأَنَا غُلَامٌ وَعَلَيَّ شَمْلَةٌ لِي. قَالَ: فَمَا شَهِدْتُ مَجْمَعًا مِنْ جَرْمٍ إِلَّا كُنْتُ إِمَامَهُمْ وَكُنْتُ أُصَلِّي عَلَى جَنَائِزِهِمْ إِلَى يَوْمِي هَذَا.

قال أبو داود: ورواه يزيد بن هارون عن مسعر بن حبيب، عن عمرو بن سلمة قال: لما وفد قومي إلى النبي ﷺ لم يقل عن أبيه.

said: "When my people sent a delegation to the Prophet ﷺ..." and he did not say: "from his father."

تخريج: [إسناده صحيح] أخرجه أحمد: ٢٩/٥ عن وكيع به.

588. Ibn 'Umar narrated: "When the first of the *Muhājirūn* (emigrants) came (to Al-Madīnah), they stayed at Al-'Aṣbah before the Messenger of Allāh ﷺ. Sālim, the freed-slave of Abū Hudhaifah, used to lead them (in prayer), and he was the person who recited the most Qur'an among them."

Al-Haitham (one of the narrators) added: "And among them were 'Umar bin Al-Khaṭṭāb, and Abū Salamah bin 'Abdul-Asad." (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الأذان، باب إمامة العبد والمولى، ح: ٦٩٢ من حديث أنس بن

Comments:

It is lawful for a slave to lead free people in the prayer.

589. It was reported from Khālid, from Abū Qilābah, from Mālik bin Al-Ḥuwairith who said that the Prophet ﷺ said to him, or to a companion of his: "When the time for prayer comes, call the *Adhān*, then the *Iqāmah*. Then let the elder of you two lead (the prayer)." (*Ṣaḥīḥ*)

In the narration of (one of the narrators) Maslamah, he said: "And at that time, both of us were similar in knowledge."

And in the narration of (another narrator) Ismā'il: "Khālid said: 'I said to Abū Qilābah: "So what about (the condition of memorizing more) Qur'an?" He replied: "They were both similar in that."

٥٨٨ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا أَنَسٌ -

يَعْنِي ابْنَ عِيَّاضٍ؛ ح: وَحَدَّثَنَا الْهَيْثَمُ بْنُ خَالِدِ الْجُهَنِيِّ الْمَعْنَى قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ عُيَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ قَالَ: لَمَّا قَدِمَ الْمُهَاجِرُونَ الْأَوْلُونَ نَزَلُوا الْعُصْبَةَ قَبْلَ مَقْدَمِ رَسُولِ اللَّهِ ﷺ، فَكَانَ يَوْمُهُمْ سَالِمٌ مَوْلَى أَبِي حُدَيْفَةَ وَكَانَ أَكْثَرَهُمْ قُرْآنًا. زَادَ الْهَيْثَمُ: وَفِيهِمْ عُمَرُ بْنُ الْخَطَّابِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الْأَسَدِ.

تخريج: أخرجه البخاري، الأذان، باب إمامة العبد والمولى، ح: ٦٩٢ من حديث أنس بن

عياض به.

٥٨٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ؛

ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مَسْلَمَةُ بْنُ مُحَمَّدٍ - الْمَعْنَى وَاحِدٌ - عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ أَوْ لِصَاحِبٍ لَهُ: «إِذَا حَضَرَتِ الصَّلَاةُ فَأَدِّئَا ثُمَّ أَقِيمَا ثُمَّ لِيُؤْمِكُمَا أَكْبَرُكُمَا [سِنًا]».

وَفِي حَدِيثِ مَسْلَمَةَ قَالَ: وَكُنَّا يَوْمَئِذٍ مُتَقَارِبَيْنِ فِي الْعِلْمِ.

وَقَالَ فِي حَدِيثِ إِسْمَاعِيلَ قَالَ خَالِدٌ: قُلْتُ لِأَبِي قِلَابَةَ: فَأَيْنَ الْقُرْآنُ؟ قَالَ: إِنَّهُمَا كَانَا مُتَقَارِبَيْنِ.

تخريج: أخرجه البخاري، الأذان، باب الأذان للمسافرين إذا كانوا جماعة وإقامة... الخ، ح: ٦٣٠ ومسلم، المساجد، باب من أحق بالإمامة؟، ح: ٦٧٤ من حديث خالد الحذاء به.

590. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Let the best among you be your *Mu’adh-dhin*, and let your reciters lead you (in prayer).” (*Da‘if*)

٥٩٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَيْسَى الْحَنْفِيُّ: حَدَّثَنَا الْحَكَمُ بْنُ أَبَانَ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِيُؤَدِّنَ لَكُمْ خِيَارَكُمْ وَلِيُؤَمِّمَكُمْ قُرَاؤَكُمْ».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الأذان، باب فضل الأذان وثواب المؤذنين، ح: ٧٢٦ عن عثمان بن أبي شيبة به * حسين بن عيسى الحنفي: ضعيف، ضعفه الجمهور.

Chapter 61. On Women Acting As *Imām*

(المعجم ٦١) - بَابُ إِيمَانَةِ النِّسَاءِ (التحفة ٦٢)

591. It was reported from Al-Walīd bin ‘Abdullāh bin Jumaiḥ: “My grandmother and ‘Abdur-Raḥmān bin Khallād Al-Anṣārī narrated to me from Umm Waraqah bint Nawfal, that when the Prophet ﷺ desired to (depart for the battle of) Badr, she said: “O Messenger of Allāh, allow me to go fighting with you — I will nurse the sick, and perhaps Allāh will grant me martyrdom.” He replied: “Stay in your house, for Allāh, the Mighty and Sublime, will grant you martyrdom.” So she used to be known (among the Companions) as ‘*Ash-Shahīdah*’ (the female martyr). And she had memorized the Qur’ān, so she asked permission from the Prophet ﷺ to place a *Mu’adh-dhin* in her house, which he allowed her. She had a male and a female slave, whom she had willed that they

٥٩١ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعُ بْنُ الْجَرَّاحِ: حَدَّثَنَا الْوَلِيدُ بْنُ عَبْدِ اللَّهِ بْنِ جُمَيْعٍ: حَدَّثَنِي جَدَّتِي وَعَبْدُ الرَّحْمَنِ بْنُ خَلَادِ الْأَنْصَارِيِّ، عَنْ أُمِّ رَفَقَةَ بِنْتِ نُوْفَلٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا عَزَا بَدْرًا قَالَتْ قُلْتُ لَهُ: يَا رَسُولَ اللَّهِ! ائْذَنْ لِي فِي الْعَزْوِ مَعَكَ أُمْرَضُ مَرْضَاكُمْ لَعَلَّ اللَّهُ أَنْ يَرْزُقَنِي شَهَادَةً قَالَ: «فَرِّي فِي بَيْتِكَ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَرْزُقُكَ الشَّهَادَةَ». قَالَ: فَكَانَتْ تُسَمَّى الشَّهِيدَةَ. قَالَ: كَانَتْ قَدْ قَرَأَتْ الْقُرْآنَ، فَاسْتَأْذَنَتِ النَّبِيَّ ﷺ أَنْ تَتَّخِذَ فِي دَارِهَا مُؤَدِّنًا، فَأْذِنَ لَهَا. قَالَ: وَكَانَتْ دَبَّرَتْ عَلَامًا وَجَارِيَةً، فَقَامَا إِلَيْهَا بِاللَّيْلِ فَعَمَّاهَا بِقَطِيفَةٍ لَهَا حَتَّى مَاتَتْ وَدَهَبَا، فَأَصْبَحَ عَمْرُ فَقَامَ فِي النَّاسِ فَقَالَ: مَنْ عِنْدَهُ مِنْ هَذَيْنِ عِلْمٌ، أَوْ مَنْ رَأَاهُمَا فَلْيَجِئْهُمَا. فَأَمَرَ بِهِمَا

would be free after her death. One night, they both went to her and covered her face with a cloth until she died, then they ran away. The next morning: ‘Umar stood up among the people and announced: “Whoever knows anything about (the whereabouts) of these two, or whoever has seen them, then let them (be captured) and brought (to me).” (After they were captured), ‘Umar commanded that they be crucified, and these were the first two people to be crucified in Al-Madinah. (*Hasan*)

فَصَلَبْنَا، فَكَانَا أَوْلَ مَصْلُوبٍ بِالْمَدِينَةِ.

تخريج: [إسناده حسن] أخرجه أحمد: ٤٠٥/٦ من حديث الوليد بن عبد الله به وصححه ابن خزيمة، ح: ١٦٧٦ وابن الجارود، ح: ٣٣٣.

592. (There is another chain) from Al-Walīd bin Jumaiḥ, from ‘Abdur-Raḥmān bin *Khallād*, from Umm Waraqah bint ‘Abdullāh bin Al-Ḥārith with this *Ḥadīth*. And the first (narration, no. 591) is more complete. He said: “And Allāh’s Messenger ﷺ would visit her in her house, and he appointed for her a *Mu’adh-dhin* that would call to the prayer for her. And he had commanded her to lead the people of her house in prayer.” (*Hasan*)

٥٩٢ - حَدَّثَنَا الْحَسَنُ بْنُ حَمَادٍ الْحَضْرَمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضِيلِ عَنِ الْوَلِيدِ بْنِ جُمَيْعٍ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ خَلَادٍ، عَنِ أُمِّ وَرَقَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بِهَذَا الْحَدِيثِ وَالْأَوَّلُ أَتَمُّ. قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ يَزُورُهَا فِي بَيْتِهَا، وَجَعَلَ لَهَا مُؤَدِّنًا يُؤَدِّنُ لَهَا، وَأَمَرَهَا أَنْ تَوْمَّ أَهْلَ دَارِهَا. قَالَ عَبْدُ الرَّحْمَنِ: فَأَنَا رَأَيْتُ مُؤَدِّنَهَا شَيْخًا كَبِيرًا.

‘Abdur-Raḥmān said: “I saw her *Mu’adh-dhin* — an old man.”

تخريج: [حسن] أخرجه البيهقي في الخلافيات (قلمي ٤ ب) من حديث أبي داود به وانظر الحديث السابق.

Comments:

This narration states that if a woman has the ability, she can lead other women in prayer.

Chapter 62. A Person Who Is The *Imām* Of A Group That Dislikes Him

593. It was reported from ‘Abdur-Raḥmān bin Ziyād, from ‘Imrān bin ‘Abd Al-Ma‘āfirī, from ‘Abdullāh bin ‘Amr, that the Messenger of Allāh ﷺ would say: “Allāh does not accept the prayer of three people: One who leads others (in prayer) while they do not like him, and one who comes to the prayer late” — and the one who is late is the one who comes after it is finished — “and one who enslaves a freed slave.” (*Da‘īf*)

(المعجم ٦٢) - بَابُ الرَّجُلِ يُوْمُ الْقَوْمِ
وَهُمْ لَهُ كَارِهُونَ (التحفة ٦٣)

٥٩٣ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ غَانِمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ، عَنْ عِمْرَانَ بْنِ عَبْدِ الْمَعَاظِرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «ثَلَاثَةٌ لَا يَقْبَلُ اللَّهُ مِنْهُمْ صَلَاةً: مَنْ تَقَدَّمَ قَوْمًا وَهُمْ لَهُ كَارِهُونَ، وَرَجُلٌ أَتَى الصَّلَاةَ دُبَارًا، وَالدُّبَارُ أَنْ يَأْتِيَهَا بَعْدَ أَنْ تَوُتَهُ، وَرَجُلٌ اعْتَبَدَ مُحْرَّرَةً».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب من أم قوماً وهم له كارهون، ح: ٩٧٠ من حديث عبدالرحمن بن زياد الإفريقي به * الإفريقي ضعيف تقدم: ٦٢، ٥١٤ وعمران المعافري ضعيف كما في التقريب وغيره.

Comments:

Disliking the *Imām* means when there is a lawful reason, it does not mean those who dislike him because he follows the *Sunnah* or the like. The sin of delaying prayer is established by other narrations, as well as enslaving a free person, while the mention of *Salāt* not being accepted for these two is not authentic.

Chapter 63. Pious And Wicked People As *Imām*

594. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The obligatory prayer is binding behind every Muslim, regardless of whether he is pious or wicked, even if he commits the major sins.” (*Ḍa‘īf*)

(المعجم ٦٣) - بَابُ إِمَامَةِ الْبِرِّ وَالْفَاجِرِ
(التحفة ٦٤)

٥٩٤ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ مَكْحُولٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصَّلَاةُ الْمَكْتُوبَةُ وَاجِبَةٌ خَلْفَ كُلِّ مُسْلِمٍ بَرًّا كَانَ أَوْ فَاجِرًا وَإِنْ عَمِلَ الْكَبَائِرَ».

تخريج: [إسناده ضعيف] * مكحول لم يدرك أبا هريرة وانظر، ح: ٢٥٣٣.

Comments:

While this is not an authentic *Hadīth*, it is one of the principles of creed of *Ahl As-Sunnah wal-Jamā'ah*, that the Muslims pray behind the *Imām* even if he is a sinner.

Chapter 64. A Blind Man Being *Imām*

(المعجم ٦٤) - بَابُ إِمَامَةِ الْأَعْمَى
(التحفة ٦٥)

595. Anas bin Mālik narrated that the Prophet ﷺ left Ibn Umm Maktūm behind to lead the people in prayer, and he was a blind man.^[1] (*Ṣaḥīḥ*)

٥٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْعُبَيْرِيُّ أَبُو عَبْدِ اللَّهِ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ اسْتَخْلَفَ ابْنَ أُمِّ مَكْتُومٍ يَوْمَ النَّاسِ وَهُوَ أَعْمَى.

تخريج: [صحيح] أخرجه أحمد: ١٣٢/٣ من حديث عبدالرحمن بن مهدي به وللحديث شواهد كثيرة عند ابن حبان، ح: ٣٧٠ وغيره وانظر، ح: ٥٥٣، ٥٣٥ من هذا الكتاب والرقم الآتي: ٢٩٣١.

Comments:

This proves that it is permissible for a blind man to lead the prayer, provided that all other necessary qualifications are met.

Chapter 65. A Visitor Being *Imām*

(المعجم ٦٥) - بَابُ إِمَامَةِ الزَّائِرِ
(التحفة ٦٦)

596. It was reported from Abān, from Budail who said: “Abū Aṭīyah, a freed-slave of ours, narrated to me, he said: ‘Mālik bin Ḥuwairith used to come to this prayer place of ours. Once, the *Iqāmah* was called, so we asked him to lead us in prayer. He replied: ‘Let a person among you lead you in prayer, and I will inform you why I do not wish to lead you. I heard the Messenger of Allāh ﷺ say: “Whoever visits a people, then let him not lead them (in prayer); rather, let a man

٥٩٦ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبَانٌ عَنْ بُدَيْلٍ، حَدَّثَنِي أَبُو عَطِيَّةَ مَوْلَى مَنَا قَالَ: كَانَ مَالِكُ بْنُ حُوَيْرِثٍ يَأْتِينَا إِلَى مُصَلَّانَا هَذَا فَأَقِيمَتِ الصَّلَاةُ، فَقُلْنَا لَهُ: تَقَدَّمَ فَصَلَّهُ، فَقَالَ لَنَا: قَدُمُوا رَجُلًا مِنْكُمْ يُصَلِّي بِكُمْ، وَسَأُحَدِّثُكُمْ لِمَ لَا أَصَلِّي بِكُمْ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ زَارَ قَوْمًا فَلَا يُؤْمَهُمْ وَلِيُؤْمَهُمْ رَجُلٌ مِنْهُمْ».

[1] Meaning, he left him behind in Al-Madīnah when going on an expedition.

among them lead them.” (*Hasan*)

تخريج: [حسن] أخرجه الترمذي، الصلاة، باب ما جاء فيمن زار قومًا فلا يصل بهم، ح: ٣٥٦ من حديث أبان به وقال: "حسن صحيح" ولبعض الحديث شاهد تقدم: ٩١.

Comments:

Similar to this was mentioned in number 582, but with the addition: "Except with his permission," meaning that if he permits it, a visitor may lead the prayer there.

Chapter 66. On The *Imām* Standing In A Location Above The Level Of The Congregation

(المعجم ٦٦) - بَابُ الْإِمَامِ يَقُومُ مَكَانًا أَرْفَعَ مِنْ مَكَانِ الْقَوْمِ (التحفة ٦٧)

597. Hammām narrated that Ḥudhaifah led the people in prayer in (the city) of Al-Madā'in on a terrace. However, Abū Mas'ūd grabbed his *Qamīṣ* and pulled him (down). When he completed the prayer, he said, 'Do you not know that they used to prohibit this?'^[1] He said, 'Yes, I remembered when you grasped me.'" (*Da'if*)

٥٩٧ - حَدَّثَنَا أَحْمَدُ بْنُ سَيَانَ وَأَحْمَدُ بْنُ الْفُرَاتِ أَبُو مَسْعُودٍ الرَّازِيُّ الْمَعْنَى قَالَا: حَدَّثَنَا يَعْلَى: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ أَنَّ حُدَيْفَةَ أُمَّ النَّاسِ بِالْمَدَائِنِ عَلَى دُكَّانٍ، فَأَخَذَ أَبُو مَسْعُودٍ بِقَمِيصِهِ فَجَبَذَهُ، فَلَمَّا فَرَعَ مِنْ صَلَاتِهِ قَالَ: أَلَمْ تَعْلَمَ أَنَّهُمْ كَانُوا يُنْهَوْنَ عَنْ ذَلِكَ؟ قَالَ: بَلَى قَدْ ذَكَرْتُ حِينَ مَدَدْتَنِي.

تخريج: [إسناده ضعيف] أخرجه الشافعي في الأم: ١/١٧٢ وصححه ابن خزيمة، ح: ١٥٢٣ وابن حبان، ح: ٣٧٣ وابن الجارود، ح: ٣١٣ والحاكم: ١/٢١٠ ووافقه الذهبي * الأعمش مدلس كما تقدم: ١٤، ولم أجد تصريح سماعه ولحديثه شاهد ضعيف، انظر الحديث الآتي.

Comments:

The *Imām* and the followers behind him should be on the same level. Once the Prophet (ﷺ) led the prayer while standing on the *Minbar* in order to teach the procedure of the prayer to the Muslims. It would be allowed to do the same. See *Al-Bukhārī* no. 377.

598. 'Adī bin Thābit narrated that a man informed him, that he was with 'Ammār bin Yāsir in (the city of) Al-Madā'in. The *Iqāmah* was called, so 'Ammār stepped forward

٥٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ، أَخْبَرَنِي أَبُو خَالِدٍ عَنْ عَدِيِّ بْنِ ثَابِتِ الْأَنْصَارِيِّ: حَدَّثَنِي رَجُلٌ: أَنَّهُ

[1] It may also be recited such that the meaning is: "they were prohibited from this" which is in accordance with the following narration.

(to lead), and stood on a terrace to pray while the people were (on a level) lower than him. Hudhaifah came forth, grasped his hand, and led 'Ammār down. After 'Ammār had finished the prayer, Hudhaifah said to him: 'Did you not hear the Messenger of Allāh ﷺ say: "If a person leads others (in prayer), let him not stand on a ground higher than theirs," or something similar to this?' 'Ammār responded: 'That is why I followed you when you held on to my hand.'" (*Da'īf*)

كَانَ مَعَ عَمَّارِ بْنِ يَاسِرٍ بِالْمَدَائِنِ، فَأَقِيمَتِ الصَّلَاةُ، فَتَقَدَّمَ عَمَّارٌ وَقَامَ عَلَى دُكَّانٍ يُصَلِّي وَالنَّاسُ أَسْفَلَ مِنْهُ، فَتَقَدَّمَ حُدَيْفَةُ فَأَخَذَ عَلَى يَدَيْهِ، فَاتَّبَعَهُ عَمَّارٌ حَتَّى أَنْزَلَهُ حُدَيْفَةُ، فَلَمَّا فَرَعَ عَمَّارٌ مِنْ صَلَاتِهِ قَالَ لَهُ حُدَيْفَةُ: أَلَمْ تَسْمَعْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أَمَّ الرَّجُلُ الْقَوْمَ فَلَا يَتَّمُ فِي مَكَانٍ أَرْفَعَ مِنْ مَقَامِهِمْ» أَوْ نَحْوَ ذَلِكَ. قَالَ عَمَّارٌ: لِذَلِكَ اتَّبَعْتُكَ حِينَ أَخَذْتَ عَلَيَّ يَدَيَّ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١٠٩/٣ من حديث أبي داود به * رجل: مجهول، وأبو خالد مثله، والحديث السابق شاهد له.

Chapter 67. On Someone Having Prayed And Then Leading Others For That Prayer

599. It was reported from 'Ubadullāh bin Miqsam, that Jābir bin 'Abdullāh narrated that Mu'ādh bin Jabal would pray *'Ishā'* with the Messenger of Allāh ﷺ and then return to his people and lead them in that prayer. (*Hasan*)

(المعجم ٦٧) - بَابُ إِيمَانَةِ مَنْ صَلَّى بِقَوْمٍ وَقَدْ صَلَّى تِلْكَ الصَّلَاةَ (التحفة ٦٨)

٥٩٩ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مِقْسَمٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ مُعَاذَ بْنَ جَبَلٍ كَانَ يُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْعِشَاءَ ثُمَّ يَأْتِي قَوْمَهُ فَيُصَلِّي بِهِمْ تِلْكَ الصَّلَاةَ.

تخريج: [إسناده حسن] أخرجه أحمد: ٣٠٢/٣ عن يحيى القطان به وصححه ابن خزيمة، ح: ١٦٣٣.

600. It was reported from 'Amr bin Dinār, that he heard, Jābir saying: "Mu'ādh would pray with the Prophet ﷺ, then return to his people and lead them." (*Ṣaḥīh*)

٦٠٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: إِنَّ مُعَاذًا كَانَ يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يَرْجِعُ فَيُؤَمُّ قَوْمَهُ.

تخريج: أخرجه مسلم، الصلاة، باب القراءة في العشاء، ح: ٤٦٥ من حديث سفیان بن عيينة

به ورواه البخاري، (ح: ٧٠٠، ٧٠١ وغيرهما) من حديث عمرو بن دينار به.

Comments:

See number 574; there is no harm in a person who has prayed the obligatory prayer, leading others in the same, and there is no harm if the *Imām* has a different intention for the prayer than the follower.

Chapter 68. About The *Imām* Praying While Sitting Down

(المعجم ٦٨) - بَابُ الْإِمَامِ يُصَلِّي مِنْ قُعُودٍ (الْحَفْةُ ٦٩)

601. Anas bin Mālik said: “The Messenger of Allāh ﷺ (once) rode a horse from which he fell down. His right side (of the body) was wounded, so he prayed one of the prayers sitting down, and we too prayed sitting down behind him. When he finished, he said: ‘The *Imām* has been placed in order that he be followed (by those behind him). So if he prays standing up, then you too should pray standing up. And when he performs *Rukū‘*, then perform *Rukū‘*, and when he stands up, then stand up, and when he says: ‘*Sami‘ Allāhu liman hamidah* (Allāh hears one who praises Him),’ then say: ‘*Rabbanā wa lakal-ḥamd* (Our Lord! And to you belongs the praise.)’ And if he prays sitting down, then all of you should pray sitting down.’” (*Saḥīḥ*)

٦٠١ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ فَرَسًا فَصُرِعَ عَنْهُ فَجُحِشَ شِقُّهُ الْأَيْمَنُ فَصَلَّى صَلَاةً مِنَ الصَّلَوَاتِ وَهُوَ قَاعِدٌ، فَصَلَّيْنَا وَرَاءَهُ فُعُودًا فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ».

تخريج: أخرجه البخاري، الأذان، باب: إنما جعل الإمام ليؤتم به، ح: ٦٨٩ ومسلم، الصلاة، باب اتمام المأموم بالإمام، ح: ٤١١ من حديث مالك به وهو في الموطأ: (١/١٣٥ يحيى).

602. Jābir narrated: “Once the Messenger of Allāh ﷺ rode a horse in Al-Madīnah, but it threw him off of it, (and he fell onto) the stump of a palm tree, which caused his foot to become dislocated. We

٦٠٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ وَوَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي شَفِيَّانَ، عَنْ جَابِرٍ قَالَ: رَكِبَ رَسُولُ اللَّهِ ﷺ فَرَسًا بِالْمَدِينَةِ فَصُرِعَهُ عَلَى جِذْمٍ نَحَلَةٍ

went to visit him, and found him in a storage-room belonging to 'Aishah, sitting down and praying. We stood behind him (in prayer), and he did not say anything to us. Then we went to visit him for a second time, and he prayed the obligatory prayer sitting down. When we stood behind him, he motioned to us (to sit down), so we sat. When he finished the prayer, he said: 'If the *Imām* prays sitting down, then all of you should pray sitting down, and if the *Imām* prays standing up, then pray standing up. And do not do like the people of Persia do with their dignitaries.'" (*Sahih*)

تخريج: [صحيح] أخرجه ابن خزيمة: ١٦١٥ من حديث جرير به وصححه ابن حبان، ح: ٣٦٥ وللحديث طريق آخر، انظر: ٦٠٦.

603. It was reported from Muṣ'ab bin Muḥammad, from Abū Ṣāliḥ, from Abū Hurairah who narrated that the Messenger of Allāh ﷺ said: "The *Imām* has been placed in order that he be followed. Therefore, when he says the *Takbīr*, you should say the *Takbīr*, and do not say it until he says it. And when he performs *Rukū'*, then you perform *Rukū'*, and do not perform *Rukū'* before he does. And when he says: '*Sami' Allāhu liman ḥamidah* (Allāh hears one who praises Him),' then you should say: '*Allāhumma Rabbanā lakal-ḥamd* (O Allāh! Our Lord! To You belongs the praise).'" — Muslim (one of the narrators) said: "*Walakal-ḥamd* (And to You belongs the praise)."

فَانْفَكْتَ قَدَمُهُ، فَأَتَيْنَاهُ نَعُوْدُهُ فَوَجَدْنَاهُ فِي مَشْرُوبَةِ لِعَائِشَةَ رَضِيَ اللهُ عَنْهَا يُسَبِّحُ جَالِسًا. قَالَ: فَقُمْنَا خَلْفَهُ، فَسَكَتَ عَنَّا، ثُمَّ أَتَيْنَاهُ مَرَّةً أُخْرَى نَعُوْدُهُ، فَصَلَّى الْمَكْتُوبَةَ جَالِسًا، فَقُمْنَا خَلْفَهُ، فَأَشَارَ إِلَيْنَا، فَقَعَدْنَا. قَالَ: فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «إِذَا صَلَّى الْإِمَامُ جَالِسًا فَصَلُّوا جُلُوسًا، وَإِذَا صَلَّى الْإِمَامُ قَائِمًا فَصَلُّوا قِيَامًا، وَلَا تَفْعَلُوا كَمَا يَفْعَلُ أَهْلُ فَارِسَ بِعَظْمَائِهَا».

٦٠٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسْلِمٌ ابْنُ إِبْرَاهِيمَ عَنْ وَهَيْبٍ، عَنْ مُضَعَبِ بْنِ مُحَمَّدٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَلَا تُكَبِّرُوا حَتَّى يُكَبِّرَ، وَإِذَا رَكَعَ فَارْكَعُوا، وَلَا تَرَكَعُوا حَتَّى يَرَكَعَ، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ قَالَ مُسْلِمٌ: وَلَكَ الْحَمْدُ وَإِذَا سَجَدَ فَاسْجُدُوا، وَلَا تَسْجُدُوا حَتَّى يَسْجُدَ، وَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، وَإِذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا أَجْمَعُونَ».

قال أبو داود: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ».

prostrates, you prostrate, and do not prostrate until he prostrates. And if he prays standing, then you should pray standing, and if he prays sitting, then all of you should pray sitting down as well.” (*Ṣaḥīḥ*)

Abū Dāwud said: “*Allāhumma Rabbanā lakal-hamd* (O Allāh! Our Lord! To You belongs the praise).” was clarified for me by some of the companions of Sulaimān.^[1]

أَفَهَمَنِي بَعْضُ أَصْحَابِنَا عَنْ سُلَيْمَانَ .

تخريج : [إسناده صحيح] أخرجه أحمد: ٣٤١/٢، ح: ٨٤٨٣ من حديث وهيب به .

Comments:

Some scholars consider the order to offer prayers sitting, if the *Imām* offers the *Ṣalāt* sitting to be abrogated, as for the other matters related to *Ṣalāt*, the followers must do every action of prayer after the *Imām* completes the action. For example, the followers should say the *Takbīr* after the *Imām* says it, and the followers should bow down after the *Imām* when he bows down completely, and similarly in the other positions of the *Ṣalāt*. See no.619 and the narrations and chapters that follow it.

604. It was reported from Abū Khālid, from Ibn ‘Ajlān, from Zaid bin Aslam, from Abū Hurairah, from the Prophet ﷺ, that he said: “The *Imām* has been placed in order that he be followed...” (a narration similar to no. 603) and he added in this narration: “...and when he recites, then remain quiet.” (*Ṣaḥīḥ*)

Abū Dāwud said: This addition: “...and when he recites, then remain quiet,” is not preserved. We believe that the mistake is from Abū Khālid.

٦٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ آدَمَ الْمُصَيَّبِيُّ : حَدَّثَنَا أَبُو خَالِدٍ عَنْ ابْنِ عَجْلَانَ، عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ : «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ» بهذا الخبر زاد: «وَإِذَا قَرَأَ فَأَنْصِتُوا» . قَالَ أَبُو دَاوُدَ: هَذِهِ الزِّيَادَةُ «وَإِذَا قَرَأَ فَأَنْصِتُوا» لَيْسَتْ بِمَحْفُوظَةٍ، الْوَهُمُ عِنْدَنَا مِنْ أَبِي خَالِدٍ .

تخريج : [صحيح] أخرجه النسائي، الافتتاح، باب تأويل قوله عزوجل: ﴿وَإِذَا قَرَأَ الْقُرْآنَ﴾... إلخ، ح: ٩٢٢ وابن ماجه، ح: ٨٤٦ من حديث أبي خالد الأحمر به وصححه الإمام مسلم

^[1] That is, he narrated this from Muslim bin Ibrāhīm and Sulaimān bin Ḥarb, and he noted the different wording, but he either heard differently from Sulaimān or was not sure, and some of his contemporaries narrated it from Sulaimān with this wording to verify it.

في صحيحه، انظر الحديث الآتي، ح: ٩٧٣ وهذا الحديث منسوخ بدليل فتوى أبي هريرة بقراءة الفاتحة في الجهرية بعد وفاة رسول الله ﷺ، أخرجه الحميدي: (٩٨٠، بتحقيقي) وأصله في صحيح مسلم كما يأتي: ٨٢١.

605. ‘Āishah, may Allāh be pleased with her, narrated that the Messenger of Allāh ﷺ prayed in his house while he was sitting, and some people prayed behind him standing. He motioned to them to sit down, and when he (finished and) turned around, he said: “The *Imām* has been placed in order that he be followed. So when he performs *Rukū’*, then perform *Rukū’*, and when he raises his head, then raise your heads, and when he prays sitting down, then pray sitting down.” (*Sahīh*)

٦٠٥ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي بَيْتِهِ وَهُوَ جَالِسٌ فَصَلَّى وَرَاءَهُ قَوْمٌ قِيَامًا، فَأَشَارَ إِلَيْهِمْ أَنْ اجْلِسُوا، فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا».

تخريج: أخرجه البخاري، الأذان، باب: إنما جعل الإمام ليؤتم به، ح: ٦٨٨ من حديث مالك به وهو في الموطأ (يحيى): ١/١٣٥ ورواه مسلم، ح: ٤١٢ من حديث هشام بن عروة به.

606. Jābir narrated: “The Prophet ﷺ was ill, so we prayed behind him while he was seated. Abū Bakr, may Allāh be pleased with him, would say the *Takbīr* so that people could hear the *Takbīr* of the Prophet ﷺ...” and he completed the narration. (*Sahīh*)

٦٠٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَبَرِيدُ بْنُ خَالِدِ بْنِ مَوْهَبِ الْمَعْنَى أَنَّ اللَّيْثَ حَدَّثَهُمْ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: اسْتَكَى النَّبِيُّ ﷺ فَصَلَّيْنَا وَرَاءَهُ وَهُوَ قَاعِدٌ وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يُكَبِّرُ لِيَسْمَعَ النَّاسَ تَكْبِيرَهُ ثُمَّ سَاقَ الْحَدِيثَ.

تخريج: أخرجه مسلم، الصلاة، باب اتمام المأموم بالإمام، ح: ٤١٣ عن قتيبة به.

Comments:

The remainder of it is similar to number 602.

607. It was reported from Ḥuṣayn — among the offspring of — Sa’d bin Mu’ādh,^[1] from Usaïd bin Ḥuḍair that he would lead them in

٦٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا زَيْدٌ يَعْنِي ابْنَ الْحَبَابِ، عَنْ مُحَمَّدِ بْنِ صَالِحٍ: حَدَّثَنِي حُصَيْنٌ مِنْ وَلَدِ سَعْدِ بْنِ

[1] He is Ḥuṣayn bin ‘Abdur-Raḥmān bin ‘Amr bin Sa’d bin Mu’ādh.

prayer. Once, the Messenger of Allāh ﷺ came to visit him (Usaid, while he was sick), and they said, "O Messenger of Allāh! Our *Imām* is sick (and cannot stand)." So he replied: "If he prays sitting down, then you should pray sitting down." (*Da'if*)

Abū Dāwud said: This *Hadīth* is not connected (in its chain).

مُعَاذٍ، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ أَنَّهُ كَانَ يَوْمَهُمْ . قَالَ: فَجَاءَ رَسُولُ اللَّهِ ﷺ يَعُودُهُ، [فَقَالُوا]: يَا رَسُولَ اللَّهِ! إِنَّ إِمَامَنَا مَرِيضٌ. فَقَالَ: «إِذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا» .

قال أبو داود: وهذا الحديث ليس بمتصل.

تخريج: [إسناده ضعيف] وللحديث شواهد، انظر، ح: ٦٠١ * محمد بن صالح مجهول الحال وحسين بن عبدالرحمن الأسهلي، لم يدرك أسيد بن حضير وثبت عن أسيد نحوه موقوفًا، انظر الفتح: ١٧٦/٢ .

Chapter 69. If Two People Are Praying, One Of Whom Is The *Imām*, How Should They Stand ?

608. It was reported from Thābit, from Anas, who said: "The Prophet ﷺ visited Umm Ḥarām, and they brought him some cooking fat and dates. He said: 'Return this to its vessel, and this to its container, for I am fasting.' Then he stood and lead us, praying two voluntary *Rak'ahs*, Umm Sulaim and Umm Ḥarām stood behind us."

Thābit said: "I am sure that he also said: 'He made me stand to his right side on the mat.'" (*Ṣaḥīḥ*)

(المعجم ٦٩) - بَابُ الرَّجْلَيْنِ يَوْمَ أَحَدَهُمَا صَاحِبُهُ كَيْفَ يَقُومَانِ (التحفة ٧٠)

٦٠٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيَّ أُمَّ حَرَامٍ فَأَتَوْهُ بِسَمْنٍ وَتَمْرٍ، فَقَالَ: «رُدُّوا هَذَا فِي وَعَائِهِ وَهَذَا فِي سِقَائِهِ فَإِنِّي صَائِمٌ»، ثُمَّ قَامَ فَصَلَّى بِنَا رُكْعَتَيْنِ تَطَوُّعًا، فَقَامَتْ أُمَّ سُلَيْمٍ وَأُمَّ حَرَامٍ خَلْفَنَا. قَالَ ثَابِتٌ: وَلَا أَعْلَمُهُ إِلَّا قَالَ: أَقَامَنِي عَنْ يَمِينِهِ عَلَى بَسَاطٍ .

تخريج: [إسناده صحيح] أخرجه أحمد: ١٦٠/٣ من حديث حماد بن سلمة به وأخرجه أيضًا: ٣٣٠/١ عن ابن عباس قال: " .. ففعلني حذاءه" وصححه الحاكم على شرط الشيخين: ٥٣٤/٣ ووافقه الذهبي.

609. It was reported from Mūsā bin Anas, who narrated from Anas that the Prophet ﷺ led him and a woman among them (in the

٦٠٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، عَنْ مُوسَى ابْنِ أَنَسٍ يُحَدِّثُ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ

prayer), so he (the Prophet ﷺ) made him (Anas) stand to his right, and the woman behind them. (*Sahih*)

عَنْ أَنَسٍ وَأَمْرَأَةٍ مِنْهُمْ، فَجَعَلَهُ عَنْ يَمِينِهِ
وَالْمَرْأَةَ خَلْفَ ذَلِكَ.

تخریج: أخرجه مسلم، المساجد، باب جواز الجماعة في النافلة ... إلخ، ح: ٦٦٠ من حديث شعبة به.

610. It was reported from ‘Aṭā’, from Ibn ‘Abbās, who said: “I once spent the night at my maternal aunt Maimūnah’s house. The Messenger of Allāh ﷺ stood up at night, untied the leather waterskin, performed *Wuḍū’*, and then closed it. He then stood up to pray, so I stood up and performed *Wuḍū’* just as he had, and stood on his left side. He took hold of my right hand, and took me from behind him so that I stood on his right. I then prayed with him.” (*Sahih*)

٦١٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ
عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ
ابْنِ عَبَّاسٍ قَالَ: بَيْتٌ فِي بَيْتِ خَالَتِي
مَيْمُونَةَ، فَقَامَ رَسُولُ اللَّهِ ﷺ مِنَ اللَّيْلِ فَأَطْلَقَ
الْقِرْبَةَ فَتَوَضَّأَ ثُمَّ أَوْكَأَ الْقِرْبَةَ ثُمَّ قَامَ إِلَى
الصَّلَاةِ، فَقُمْتُ فَتَوَضَّأْتُ كَمَا تَوَضَّأَ، ثُمَّ
جِئْتُ فَقُمْتُ عَنْ يَسَارِهِ فَأَخَذَنِي بِيَمِينِي
فَأَذَارَنِي مِنْ وِرَائِهِ فَأَقَامَنِي عَنْ يَمِينِهِ، فَصَلَّيْتُ
مَعَهُ.

تخریج: أخرجه مسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح: ٧٦٣/١٩٣ من حديث عبد الملك بن أبي سليمان به.

611. It was reported from Sa‘eed bin Jubair, from Ibn ‘Abbās, regarding this narration (similar to no. 610). He said: “...He held on to my head, or my locks, and placed me on his right side.” (*Sahih*)

٦١١ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا
هُشَيْمٌ عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ
ابْنِ عَبَّاسٍ فِي هَذِهِ الْقِصَّةِ قَالَ: فَأَخَذَ بِرَأْسِي
أَوْ بِذَوَاتِي فَأَقَامَنِي عَنْ يَمِينِهِ.

تخریج: أخرجه البخاري، اللباس، باب الذوات، ح: ٥٩١٩ من حديث هشيم به وصرح بالسمع.

Comments:

The narrations of this chapter demonstrate that it is permissible to pray voluntary prayers in congregation. If there are two men in a congregation, the follower will stand on the right side of the *Imām*, and when there is a women, or woman, they form a separate line behind the men.

Chapter 70. How Should Three People Stand (In Prayer)

612. Anas bin Mālik reported that his grandmother, Mulaikah, once invited the Messenger of Allāh ﷺ to some food which she had prepared. He ate, then said, “Stand up, for I will lead you in prayer.” Anas said: “So I took a mat that we had — it had become black due to its prolonged use. I splashed some water on it, and the Messenger of Allāh ﷺ stood on it. The orphan boy and I stood behind him, and the old woman behind us. He prayed two *Rak’at*, and then left.” (*Ṣaḥīḥ*)

(المعجم ٧٠) بَابُ: إِذَا كَانُوا ثَلَاثَةً
كَيْفَ يَقُومُونَ (التحفة ٧١)

٦١٢ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ ﷺ بِطَعَامٍ صَنَعْتُهُ، فَأَكَلَ مِنْهُ ثُمَّ قَالَ: «قُومُوا فَلِأَصَلِّي لَكُمْ» قَالَ أَنَسٌ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدْ اسْوَدَّ مِنْ طُولِ مَا لَيْسَ فَضَّحْتُهُ بِمَاءٍ، فَقَامَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ وَصَفَقْتُ أَنَا وَالْيَتِيمَ وَرَأَاهُ وَالْعَجُوزَ مِنْ وَرَائِنَا، فَصَلَّى رَكَعَتَيْنِ ثُمَّ انْصَرَفَ.

تخریج: أخرجه البخاري، الصلاة، باب الصلاة على الحصر، ح: ٣٨٠، ومسلم، المساجد، باب جواز الجماعة في النافلة... إلخ، ح: ٦٥٨ من حديث مالك به وهو في الموطأ (يحيى): ١/١٥٣.

Comments:

If there are three men, the *Imām* stands in front of the two men, and they stand together forming a line behind him. A woman makes a separate line behind the men. Men and women do not stand in the same row for prayer.

613. ‘Abdur-Raḥmān bin Al-Aswad reported from his father that he said, “Alqmah and I asked permission (to come inside the house) of ‘Abdullāh bin Mas’ūd — and we had sat a long time waiting at his door. The slave-girl came out and sought permission for us, and he allowed us in. Then he stood up and prayed between us, then said: “This is how I saw the Messenger of Allāh ﷺ do.” (*Ḥasan*)

٦١٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ هَارُونَ بْنِ عَتْرَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ قَالَ: اسْتَأْذَنَ عَلَقْمَةُ وَالْأَسْوَدُ عَلَى عَبْدِ اللَّهِ - وَقَدْ كُنَّا أَطْلُنَا الْقُعُودَ عَلَى بَابِهِ - فَخَرَجَتِ الْجَارِيَةُ فَاسْتَأْذَنَتْ لِهَمَّا، فَأَذِنَ لِهَمَّا، ثُمَّ قَامَ فَصَلَّى بَيْنِي وَبَيْنَهُ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَّ.

تخریج: [إسناده حسن] أخرجه النسائي، الإمامة، باب موقف الإمام إذا كانوا ثلاثة... إلخ، ح: ٨٠٠ من حديث محمد بن فضيل به.

Comments:

The majority of the scholars hold the view that in this case, the two pray in one line behind the *Imām*.

Chapter 71. The *Imām* Should Turn Around After The *Taslīm*

614. Yazīd bin Al-Aswad narrated: “I prayed behind the Messenger of Allāh ﷺ, and he would, when he finished the prayers, turn (around).” (*Ṣaḥīḥ*)

(المعجم ٧١) - بَابُ الْإِمَامِ يَنْحَرِفُ بَعْدَ التَّسْلِيمِ (التحفة ٧٢)

٦١٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ، حَدَّثَنِي يَعْلَى بْنُ عَطَاءٍ عَنْ جَابِرِ بْنِ يَزِيدَ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَكَانَ إِذَا أَنْصَرَفَ أَنْحَرَفَ.

تخريج: [إسناده صحيح] تقدم، ح: ٥٧٥.

615. Al-Barā' bin 'Āzib narrated: “We would prefer to pray on the right side of the Messenger of Allāh ﷺ whenever we prayed behind him, because he would then turn around to face us.” (*Ṣaḥīḥ*)

٦١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سَعْرٌ عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنْ عُبَيْدِ بْنِ الْبَرَاءِ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ ﷺ أَحْبَبْنَا أَنْ نَكُونَ عَنْ يَمِينِهِ فَيَقْبِلُ عَلَيْنَا بِوَجْهِهِ ﷺ.

تخريج: أخرجه مسلم، صلاة المسافرين، باب استحباب يمين الإمام، ح: ٧٠٩ من حديث مسعر به.

Chapter 72. On The *Imām* Praying Voluntary Prayers In His Place

616. It was reported from 'Aṭā' Al-Khurāsānī, from Al-Mughīrah bin Shu'bah that the Messenger of Allāh ﷺ said: “Let no *Imām* pray (voluntary prayers) in the place where he led (the obligatory prayer) until he changes (to another place).” (*Ṣaḥīḥ*)

(المعجم ٧٢) - بَابُ الْإِمَامِ يَنْطَوِّعُ فِي مَكَانِهِ (التحفة ٧٣)

٦١٦ - حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الْمَلِكِ الْقُرَشِيُّ: حَدَّثَنَا عَطَاءُ الْخُرَاسَانِيُّ عَنْ الْمُغِيرَةَ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُصَلِّي الْإِمَامُ فِي الْمَوْضِعِ الَّذِي صَلَّى فِيهِ حَتَّى يَنْتَحِلَ».

قال أبو داود: عطاء الخراساني لم يدرك

Abū Dāwud said: ‘Aṭā’ Al-Khurāsānī did not meet Al-Mughīrah bin Shu‘bah.

المُعِيرَةَ بْنِ شُعْبَةَ.

تخریج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في صلاة النافلة حيث تصلى المكتوبة، ح: ١٤٢٨ من حديث عطاء الخراساني به وسنده ضعيف وللحديث شواهد ضعيفة مردودة في فتح الباري: ٣٣٥/٢ وغيره بعضها حسنها الحافظ ابن حجر.

Comments:

See nos. 1006, 1007, and 1129.

Chapter 73. About The *Imām* Breaking His *Wuḍū’* After He Rises (From The Prostration) During The Last *Rak’ah*

(المعجم ٧٣) - بَابُ الْإِمَامِ يُحَدِّثُ بَعْدَ مَا يَرْفَعُ رَأْسَهُ مِنْ آخِرِ رَكْعَةٍ (التحفة ٧٤)

617. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “If the *Imām* completes the prayer and sits down (for the final *Tashah-hud*), then breaks (his *Wuḍū’*) before speaking, then his prayer is complete, and (the prayer) of those who are behind him — among those who completed their prayer.” (*Da‘īf*)

٦١٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ بْنِ أَنْعَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَافِعٍ وَبَكْرِ بْنِ سَوَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَضَى الْإِمَامُ الصَّلَاةَ وَقَعَدَ فَأَخَذَتْ قَبْلَ أَنْ يَتَكَلَّمَ فَقَدْ تَمَّتْ صَلَاتُهُ وَمَنْ كَانَ خَلْفَهُ مِمَّنْ أَنْتَمَ الصَّلَاةَ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ما جاء في الرجل يحدث في التشهد، ح: ٤٠٨ من حديث عبدالرحمن بن زياد الإفريقي به وضعفه * وقال الدارقطني ٣٧٩/١: “عبدالرحمن بن زياد ضعيف لا يحتج به” وانظر: ٦٢، ٥١٤.

618. ‘Alī bin Abī Tālib narrated that the Messenger of Allāh ﷺ said: “The key to prayer is purification, and its sacredness (begins) with the *Takbīr*, and its release is the *Taslīm*.”^[1] (*Hasan*)

٦١٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ ابْنِ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ، عَنْ عَلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِفْتَاحُ الصَّلَاةِ الطُّهُورُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ».

تخریج: [حسن] تقدم تخریجه، ح: ٦١.

[1] This narration preceded under no. 61.

Chapter 74. The One Behind the *Imām* Has Been Commanded To Follow The *Imām*

(المعجم ٧٤) - بَابُ مَا يُؤْمَرُ بِهِ الْمَأْمُومُ
مِنْ اتِّبَاعِ الْإِمَامِ (التحفة ٧٥)

619. Mu'āwiyah bin Abī Sufyān narrated that the Messenger of Allāh ﷺ said: "Do not precede me in the *Rukū'* or prostration. No matter how much I precede you when going into *Rukū'*, you will catch up to me when I stand up. I have become old." (*Ṣaḥīḥ*)

٦١٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ عَجَلَانَ، حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ حَبَّانَ عَنْ ابْنِ مُحَبَّرِ بْنِ أَبِي سُفْيَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُبَادِرُونِي بِرُكُوعٍ وَلَا بِسُجُودٍ فَإِنَّهُمَا أَشَقِيكُم بِهِ إِذَا رَكَعْتَ تُدْرِكُونِي بِهِ إِذَا رَفَعْتَ، إِنِّي قَدْ بَدَنْتُ».

تخریج: [صحیح] أخرجه ابن ماجه، إقامة الصلوات، باب النهي أن يسبق الإمام بالركوع والسجود، ح: ٩٦٣ من حديث يحيى القطان به وصححه ابن خزيمة، ح: ١٥٩٤ وابن حبان (الإحسان): ٢٢٢٦، ٢٢٢٧ وسنده حسن وللحديث شواهد.

620. 'Abdullāh bin Yazīd Al-Khaṭmī gave a *Khuṭbah* in which he said: "Al-Barā' bin 'Āzib narrated to us — and he did not lie — that when they would raise their heads after the *Rukū'* with the Messenger of Allāh ﷺ, they would stand up (and remain standing) until they saw him prostrating, after which they would prostrate." (*Ṣaḥīḥ*)

٦٢٠ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ يَزِيدَ الْخَطْمِيِّ يَخْطُبُ النَّاسَ قَالَ: حَدَّثَنَا الْبَرَاءُ وَهُوَ غَيْرُ كَذُوبٍ: أَنَّهُمْ كَانُوا إِذَا رَفَعُوا رُؤُوسَهُمْ مِنَ الرُّكُوعِ مَعَ رَسُولِ اللَّهِ ﷺ قَامُوا قِيَامًا، فَإِذَا رَأَوْهُ قَدْ سَجَدَ سَجَدُوا.

تخریج: أخرجه البخاري، الأذان، باب رفع البصر إلى الإمام في الصلاة، ح: ٧٤٧ من حديث شعبة ومسلم، الصلاة، باب متابعة الإمام والعمل بعده، ح: ٤٧٤ من حديث أبي إسحاق السبيعي به.

621. Al-Barā' bin 'Āzib narrated: "We would pray with the Prophet ﷺ, and none of us would lower his back until he saw that the Prophet ﷺ had placed (his head on the ground)." (*Ṣaḥīḥ*)

٦٢١ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَهَارُونُ بْنُ مَعْرُوفٍ الْمَعْنَى قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ أَبَانَ ابْنِ تَعْلَبَ. قَالَ أَبُو دَاوُدَ: قَالَ زُهَيْرٌ: حَدَّثَنَا الْكُوفِيُّونَ أَبَانَ وَعَبِيْرُهُ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ قَالَ:

كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ فَلَا يَحْتَوِ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَرَى النَّبِيَّ ﷺ يَضَعُ .

تخریج: أخرجه مسلم، الصلاة، باب متابعة الإمام والعمل بعده، ح: ٤٧٤ من حديث سفيان ابن عيينة به .

622. Muḥārib bin Dīthār narrated that he heard ‘Abdullāh bin Yazīd say, while on the *Minbar*: “Al-Barā’ bin ‘Azīb narrated to me that they would pray with the Messenger of Allāh ﷺ. When he would go into *Rukū’*, they would go into *Rukū’*, and when he would say: ‘*Sami’ Allāhu liman ḥamidah* (Allāh hears the one who praises Him),’ they would remain standing until they saw him place his forehead on the ground, then they would follow him ﷺ.” (*Ṣaḥīḥ*)

٦٢٢ - حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا أَبُو إِسْحَاقَ - يَعْنِي الْفَزَارِيَّ - عَنْ أَبِي إِسْحَاقَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ يَزِيدٍ يَقُولُ عَلَى الْمُنْبَرِ: حَدَّثَنِي الْبَرَاءُ أَنَّهُمْ كَانُوا يُصَلُّونَ مَعَ رَسُولِ اللَّهِ ﷺ فَإِذَا رَكَعَ رَكَعُوا وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ لَمْ نَزَلْ قِيَامًا حَتَّى يَرُونَهُ قَدْ وَضَعَ جَبْهَتَهُ بِالْأَرْضِ ثُمَّ يَتَّبِعُونَهُ ﷺ.

تخریج: أخرجه مسلم من حديث أبي إسحاق الفزاري به انظر الحديث السابق * الفزاري رواه عن أبي إسحاق الشيباني .

Comments:

See the comments for number 603.

Chapter 75. The Severity Of One Who Raises Or Descends Before The *Imām*

(المعجم ٧٥) - بَابُ التَّشْدِيدِ فِي مَنْ يَرْفَعُ قَبْلَ الْإِمَامِ أَوْ يَضَعُ قَبْلَهُ (التحفة ٧٦)

623. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Is not one of you afraid that if he raises his head while the *Imām* is still prostrating that Allāh might transform his head into the head of a donkey, or his figure into the figure of a donkey?” (*Ṣaḥīḥ*)

٦٢٣ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا يَخْشَى، أَوْ أَلَّا يَخْشَى أَحَدُكُمْ إِذَا رَفَعَ رَأْسَهُ وَالْإِمَامُ سَاجِدٌ أَنْ يُحَوَّلَ اللَّهُ رَأْسَهُ رَأْسَ جِمَارٍ، أَوْ صُورَتَهُ صُورَةَ جِمَارٍ» .

تخریج: أخرجه مسلم، الصلاة، باب تحريم سبق الإمام بركوع أو سجود ونحوهما، ح: ٤٢٧ من حديث شعبة به .

Comments:

There is a severe warning in this narration against preceding the *Imām* in actions during *Salāt*, particularly in raising one's head from the prostration before him.

Chapter 76. About Turning Around To Leave Before The *Imām*

624. Anas narrated that the Prophet ﷺ would exhort them concerning the prayer, and he forbade them from turning around to leave before he turned to leave from the prayer. (*Ṣaḥīḥ*)

(المعجم ٧٦) بَابُ: فِيمَنْ يَنْصَرِفُ قَبْلَ
الإِمَامِ (التحفة ٧٧)

٦٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَنبَأَنَا
حَنْصُ بْنُ بُعَيْلِ الدُّهْنِيُّ: حَدَّثَنَا زَائِدَةُ عَنْ
المُحْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ
حَضَّهُمْ عَلَى الصَّلَاةِ وَنَهَاهُمْ أَنْ يَنْصَرِفُوا قَبْلَ
انْصِرَافِهِ مِنَ الصَّلَاةِ.

تخریج: [صحیح] أخرجه البغوي في شرح السنة، ح: ٧٠٧ من حديث أبي داود به ورواه أبوسعيد مولى بني هاشم، (أحمد: ٢٤٠/٣) ومعاوية بن عمرو (البيهقي: ١٩٢/٢) عن زائدة به.

Comments:

In some narrations, the Messenger of Allāh (ﷺ) explained that the men should wait so that the women, behind them, had time to leave first.

Chapter 77. The Types Of Clothes In Which It Is Permissible To Pray

625. Abū Hurairah narrated that the Messenger of Allāh ﷺ was asked about praying in one garment, so he replied: “Does every one of you own two garments?” (*Ṣaḥīḥ*)

(المعجم ٧٧) - بَابُ جُمَاعِ أَثْوَابِ مَا
يُصَلَّى فِيهِ (التحفة ٧٨)

٦٢٥ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ
ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي
هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الصَّلَاةِ
فِي ثَوْبٍ وَاحِدٍ، فَقَالَ النَّبِيُّ ﷺ: «أَوْلَيْكُمْ
ثَوْبَانِ».

تخریج: أخرجه البخاري، الصلاة، باب الصلاة في الثوب الواحد ملتحقاً به، ح: ٣٥٨ ومسلم، الصلاة، باب الصلاة في ثوب واحد وصفة لبسه، ح: ٥١٥ من حديث مالك به وهو في الموطأ (يحيى): ١٤٠/١.

Comments:

When two garments are not available for a man, it is permissible for him to perform *Salāt* in one garment, see the following narration.

626. Abū Hurairah narrated that the Messenger of Allāh ﷺ said:

٦٢٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانٌ عَنْ
أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ:

“Let none of you pray in one garment if no part of it is on his two shoulders.” (*Sahih*)

قال رسول الله ﷺ: «لا يُصَلُّ أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى مَنْكِبَيْهِ مِنْهُ شَيْءٌ».

تخریج: أخرجه مسلم، الصلاة، باب الصلاة في ثوب واحد وصفة لبسه، ح: ٥١٦ من حديث سفيان بن عيينة به.

Comments:

If someone has only one sheet of cloth, then he should wrap it around his waist, taking one end of it to cover his right shoulder with it, and the other end of it, to cover his left shoulder.

627. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “If one of you prays in a (single) garment, let him cross the two sides (of it) around his shoulders.” (*Sahih*)

٦٢٧ - حَدَّثَنَا مُسَدَّدٌ: أَبَانَا يَحْيَى؛ ح: وحدثنا مُسَدَّدٌ: حدثنا إِسْمَاعِيلُ الْمَعْنَى عن هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ، عن يَحْيَى بْنِ أَبِي كَثِيرٍ، عن عِكْرِمَةَ، عن أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ فِي ثَوْبٍ فَلْيَخَالَفْ بِطَرْفَيْهِ عَلَى عَاتِقَيْهِ».

تخریج: أخرجه البخاري، الصلاة، باب: إذا صلى في الثوب الواحد فليجعل على عاتقيه، ح: ٣٦٠ من حديث يحيى بن أبي كثير به.

628. ‘Umar bin Abī Salamah said: “I saw the Messenger of Allāh ﷺ pray in one garment while he had wrapped it around him — (he had) crossed each end of it over his two shoulders.” (*Sahih*)

٦٢٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حدثنا اللَّيْثُ عن يَحْيَى بْنِ سَعِيدٍ، عن أَبِي أُمَامَةَ بْنِ سَهْلٍ، عن عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُلتَحِفًا مُخَالَفًا بَيْنَ طَرْفَيْهِ عَلَى مَنْكِبَيْهِ.

تخریج: أخرجه مسلم، الصلاة، باب الصلاة في ثوب واحد وصفة لبسه، ح: ٥١٧ عن قتيبة به.

629. Qais bin Ṭalq narrated from his father that he said: “We visited the Prophet ﷺ, and a person came and asked him: ‘O Messenger of Allāh, what do you think about praying in one garment?’ So the Messenger of Allāh ﷺ untied his *Iẓar* (waist wrap), wrapping it around his *Ridā’* (upper-wrap), and then wrapped himself with the two

٦٢٩ - حَدَّثَنَا مُسَدَّدٌ: حدثنا مُلَاذِمٌ بْنُ عَمْرِو الْحَنْفِيُّ: حدثنا عَبْدُ اللَّهِ بْنُ بَدْرٍ عن قَيْسِ بْنِ طَلْقٍ، عن أَبِيهِ قَالَ: قَدِمْنَا عَلَى النَّبِيِّ ﷺ فَجَاءَ رَجُلٌ فَقَالَ: يَا نَبِيَّ اللَّهِ! مَا تَرَى فِي الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ؟ قَالَ: فَأُطْلِقَ رَسُولُ اللَّهِ ﷺ إِزَارَهُ طَارِقًا بِهِ رِدَاءَهُ، فَاسْتَمَلَ بِهِمَا، ثُمَّ قَامَ فَصَلَّى بِنَا نَبِيِّ اللَّهِ فَلَمَّا

of them. Then the Prophet of Allāh ﷺ led us in prayer. After completing it, he said: 'Is every one of you able to find two garments?'" (*Hasan*)

أَنْ قَضَى الصَّلَاةَ قَالَ: «أَوْكُلُّكُمْ يَجِدُ ثَوْبَيْنِ».

Comments: [إسناده حسن] أخرجه أحمد: ٢٢/٤ من حديث ملازم بن عمرو به.

These narrations prove that if two garments are not available for the prayer it is permissible to pray in one garment provided that it covers the shoulders. See *Ahādīth* 634-636 regarding prayer in a tight garment.

Chapter 78. About A Man Tying His Garment Around The Nape Of His Neck To Pray

630. Sahl bin Sa'd said: "I would see people praying behind the Messenger of Allāh ﷺ who would tie their *Izār* around their necks due to the constraint of the garment — like children do. So one person said: 'O you womenfolk, do not raise your heads until the men stand up.'" (*Ṣaḥīḥ*)

(المعجم ٧٨) - بَابُ الرَّجُلِ يَعْقِدُ الثَّوْبَ فِي قَفَاهُ ثُمَّ يُصَلِّي (التحفة ٧٩)

٦٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلِيمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: لَقَدْ رَأَيْتُ الرَّجَالَ عَاقِدِي أُرُزِهِمْ فِي أَعْنَاقِهِمْ مِنْ ضَيْقِ الْأُزْرِ حَلَفَ رَسُولُ اللَّهِ ﷺ فِي الصَّلَاةِ كَأَمْثَالِ الصَّبِيَّانِ، فَقَالَ قَائِلٌ: يَا مَعْشَرَ النِّسَاءِ! لَا تَرْفَعْنَ رُؤُوسَكُمْ حَتَّى يَرْفَعَ الرَّجَالُ.

تخریج: أخرجه مسلم، الصلاة، باب أمر النساء المصليات وراء الرجال، ح: ٤٤١ من حديث وكيع والبخاري، الصلاة، باب: إذا كان الثوب ضيقًا، ح: ٣٦٢ من حديث سفیان الثوري به.

Comments:

This narration shows that covering from naval to knees, and at least one shoulder, is essential for men, and it also shows that in the early days of Islam, many of the Muslims were extremely poor.

Chapter 79. A Man Praying In A Garment Part Of Which Is On Another Person

631. 'Āishah narrated: "The Prophet ﷺ prayed in a garment while a part of it was on me."^[1] (*Ṣaḥīḥ*)

(المعجم ٧٩) - بَابُ الرَّجُلِ يُصَلِّي فِي ثَوْبٍ بَعْضُهُ عَلَى غَيْرِهِ (التحفة ٨٠)

٦٣١ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا زَائِدَةُ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي ثَوْبٍ بَعْضُهُ عَلَيَّ.

[1] See nos. 369 and 370.

تخريج: [إسناده صحيح] أخرجه أحمد: ٧٠/٦ من حديث زائدة به وانظر، ح: ٣٦٩، ٣٧٠،

٦٥٦.

Chapter 80. A Man Praying In A *Qamīṣ* Only

(المعجم ٨٠) - بَابُ الرَّجُلِ يُصَلِّي فِي

قَمِيصٍ وَاحِدٍ (التحفة ٨١)

632. Salamah bin Al-Akwa' said: "I said: 'O Messenger of Allāh! I am a man that hunts game, can I pray in one *Qamīṣ*?' He said: 'Yes, but tie it up, even if it is (fastened) with a thorn.'" [1] (*Hasan*)

٦٣٢ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ مُوسَى بْنِ إِبْرَاهِيمَ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي رَجُلٌ أَصِيدُ أَفَأُصَلِّي فِي الْقَمِيصِ الْوَّاحِدِ؟ قَالَ: «نَعَمْ وَأَزْرُرُهُ وَلَوْ بِسَوْكَةٍ».

تخريج: [إسناده حسن] أخرجه النسائي، القبلة، باب الصلاة في قميص واحد، ح: ٧٦٦ من حديث موسى بن إبراهيم به وصرح بالسماع عند أحمد: ٤٩/٤ وصححه ابن خزيمة، ح: ٧٧٧، ٧٧٨ وابن حبان (الإحسان): ٢٢٩١ والحاكم: ٢٥٠/١ ووافقه الذهبي، وأعله البخاري في صحيحه، فتح: ٤٦٥/١.

Comments:

The meaning of "*Qamīṣ*," is a long robe (like what is called "*Thawb*" today). This narration proves the permissibility of praying in a long shirt, even if there is no lower garment, or garment under it. If there is the possibility of such a garment becoming loose, then it should be tied or fastened.

633. It was reported from Muḥammad bin 'Abdur-Raḥmān bin Abī Bakr from his father, who said: "Jābir bin 'Abdullāh led us in prayer in a *Qamīṣ*, without wearing a *Ridā*' (upper-wrap). When he finished, he said: "I saw the Messenger of Allāh ﷺ pray in a *Qamīṣ*." (*Da'īf*)

٦٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنِ بَرِيعٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ عَنْ إِسْرَائِيلَ، عَنْ أَبِي حَوْمَلٍ الْعَامِرِيِّ. قَالَ أَبُو دَاوُدَ: وَكَذًا قَالَ، وَهُوَ أَبُو حَوْمَلٍ [وَالصَّوَابُ: أَبُو حَزْمَلٍ] عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ قَالَ: أَمَّا جَابِرُ بْنُ عَبْدِ اللَّهِ فِي قَمِيصٍ لَيْسَ عَلَيْهِ رِدَاءٌ، فَلَمَّا انْصَرَفَ قَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي قَمِيصٍ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٣٩/٢ من حديث أبي داود به * العامري لا يعرف ومحمد بن عبدالرحمن بن أبي بكر وأبوه ضعيفان: ضعفهما الجمهور.

[1] His statement (*Aṣīd*) has been explained with two possible meanings, this meaning, as translated is in accordance with the wording recorded by *Aḥmad* (4:49) and others, removing any confusion about it.

Chapter 81. If The *Qamīs* Is Tight, He Should Wrap It Around His Lower Body

634. ‘Ubādah bin Al-Walīd bin ‘Ubādah bin Aṣ-Ṣāmit said: “We visited Jābir — meaning Ibn ‘Abdullāh — and he said: ‘I once went with the Messenger of Allāh ﷺ on a military expedition, and he stood up to pray. I was wearing a *Burdah*, so I tried to cross its two ends over my body, but it did not reach me (it was not that long). And it had tassels, so I turned it around, then crossed it around me. I then held on to it with my neck, pressing down on it so that it would not fall (by holding the cloak between the chin and chest). I then came and stood on the left side of the Messenger of Allāh ﷺ, but he held on to my hand and turned me around until I stood on his right side. Ibn Ṣakhr came and stood on his left side, but he held on to both our hands and made us stand behind him. The Messenger of Allāh ﷺ began to stare at me, but I did not realize it. When I noticed his (stare), he motioned to me that I should wrap it (the *Burdah*) around my waist. When he finished the prayer, he said: “O Jābir!” I said: ‘At your service, O Messenger of Allāh!’ He said: ‘If it (the garment) is wide enough, then cross both its ends over, but if it is tight, then tie it around your waist.’” (*Ṣaḥīḥ*)

Comments:

1. If there is only one male follower during the prayer, he should stand on the

(المعجم ٨١) بَابُ: إِذَا كَانَ التَّوْبُ
صَيِّقًا يَتَزَرُّ بِهِ (التحفة ٨٢)

٦٣٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَوَسْلِيمَانُ
ابْنُ عَبْدِ الرَّحْمَنِ وَيَحْيَى بْنُ الْفَضْلِ
السَّجِسْتَانِيُّ قَالُوا: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ
إِسْمَاعِيلَ: حَدَّثَنَا يَعْقُوبُ بْنُ مُجَاهِدٍ أَبُو
حَزْرَةَ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ
الصَّمَاتِ قَالَ: أَتَيْتَا جَابِرًا يَعْنِي ابْنَ عَبْدِ اللَّهِ
قَالَ: سِرْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي عَزْوَةٍ فَقَامَ
يُصَلِّي وَكَانَتْ عَلَيَّ بُرْدَةٌ ذَهَبَتْ أُحَالِفُ بَيْنَ
طَرَفَيْهَا فَلَمْ تَبْلُغْ لِي وَكَانَتْ لَهَا دَبَائِبُ
فَنَكَسْتُهَا، ثُمَّ خَالَفْتُ بَيْنَ طَرَفَيْهَا، ثُمَّ
تَوَاقَصْتُ عَلَيْهَا لَا تَسْقُطُ، ثُمَّ جِئْتُ حَتَّى
قُمْتُ عَنْ يَسَارِ رَسُولِ اللَّهِ ﷺ فَأَخَذَ بِيَدِي
فَأَدَارَنِي حَتَّى أَقَامَنِي عَنْ يَمِينِهِ، فَجَاءَ ابْنُ
صَخْرٍ حَتَّى قَامَ عَنْ يَسَارِهِ، فَأَخَذَنَا بِيَدَيْهِ
جَمِيعًا حَتَّى أَقَامَنَا خَلْفَهُ. قَالَ: وَجَعَلَ
رَسُولُ اللَّهِ ﷺ يَرْمُقُنِي وَأَنَا لَا أَشْعُرُ ثُمَّ
فَطِنْتُ بِهِ فَأَشَارَ إِلَيَّ أَنْ أَتَزَرَ بِهَا، فَلَمَّا فَرَغَ
رَسُولُ اللَّهِ ﷺ قَالَ: «يَا جَابِرُ؟» قُلْتُ: لَيْتَكَ
يَا رَسُولَ اللَّهِ! قَالَ: «إِذَا كَانَ وَاسِعًا فَخَالَفْ
بَيْنَ طَرَفَيْهِ، وَإِذَا كَانَ صَيِّقًا فَاشُدُّهُ عَلَى
حِقْوِكَ».

تخریج: أخرجه مسلم، تقدم، ح: ٤٨٥.

right side of the *Imām*.

2. During the prayers, the *Imām* and follower are permitted to correct the prayer of others.
3. If the sheet is large enough, it is essential to wrap it over the shoulders, and if it is not large enough, then it should be wrapped around the waist.

635. It was reported from Nāfi‘ from Ibn ‘Umar who said: “The Messenger of Allāh ﷺ said” or he said: “Umar said: ‘If one of you has two garments, then he should pray in (wearing) both of them, and if he has only one garment, then let him tie it around his lower body, and let him not drape it (over his shoulders) like the *Ishtimāl*^[1] of the Jews.” (*Ṣaḥīh*)

٦٣٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، أَوْ قَالَ: قَالَ عُمَرُ: «إِذَا كَانَ لِأَحَدِكُمْ ثَوْبَانِ فَلْيُصَلِّ فِيهِمَا، فَإِنْ لَمْ يَكُنْ إِلَّا ثَوْبٌ وَاحِدٌ فَلْيَتَرَزَّهُ بِهِ وَلَا يَسْتَمِلِ اسْتِمَالَ الْيَهُودِ».

تخريج: [إسناده صحيح] أخرجه أحمد: ١٤٨/٢ من حديث نافع به وصححه ابن خزيمة، ح: ٧٦٦ من حديث أيوب، وللحديث شواهد كثيرة.

636. ‘Abdullāh bin Buraidah reported from his father, that the Messenger of Allāh ﷺ forbade (one) from praying in a wrap without tying it around the shoulders, and (he also forbade) praying in trousers while not wearing a *Ridā’* (upper-wrap). (*Ḥasan*)

٦٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الدُّهْلِيُّ: حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو ثَمَلَةَ يَحْيَى بْنُ وَاصِحٍ: حَدَّثَنَا أَبُو الْمُنِيبِ عُبَيْدُ اللَّهِ الْعَتَكِيُّ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُصَلِّيَ فِي لِحَافٍ لَا يَتَوَشَّحُ بِهِ، وَالْآخَرَ أَنْ يُصَلِّيَ فِي سَرَاوِيلَ وَلَيْسَ عَلَيْهِ رِدَاءٌ.

تخريج: [إسناده حسن] أخرجه البيهقي: ٢٣٦/٢ وصححه الحاكم على شرط الشيخين: ١/٢٥٠ ووافقه الذهبي.

Chapter 82. *Al-Isbāl* During the Prayer^[2]

(المعجم ٨٢) - بَابُ الْإِسْبَالِ فِي الصَّلَاةِ (التحفة ٨٤)

637. It was reported from Abū ‘Awanah, from ‘Āṣim, from Abū

٦٣٧ - حَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ: حَدَّثَنَا أَبُو

[1] Meaning, not wrapping it around the body in the manner which they do.

[2] To drag one’s garment on the ground, see *Lisān Al-‘Arab*.

‘Uthmān, from Ibn Mas‘ūd, who said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever drags his *Izār* (waist-wrap) during the prayer out of pride, then he has no ease from Allāh — exalted is His Remembrance — nor protection.”’ (*Hasan*)

Abū Dāwud said: A group of people reported this from ‘Aṣim in *Mawqūf* form from Ibn Mas‘ūd,^[1] among them Ḥammād bin Salamah, Ḥammād bin Zaid, Abū Al-Aḥwaṣ, and Abū Mu‘āwiyah.

تخريج: [إسناده حسن] أخرجه النسائي في الكبرى، ح: ٩٦٨٠ من حديث أبي عوانة به وهو في مسند أبي داود الطيالسي، ح: ٣٥١ نحو المعنى.

638. Abū Hurairah narrated: “Once a man was praying while his *Izār* was dragging. The Messenger of Allāh ﷺ told him: ‘Go and perform *Wuḍū’*.’ So he went and performed *Wuḍū’*, then returned. Then he ﷺ told him: ‘Go and perform *Wuḍū’*,’ so he went and performed *Wuḍū’*, then returned. A man asked: ‘O Messenger of Allāh! Why did you command him to perform *Wuḍū’*, then remained quiet (after he returned)?’ He said: ‘He was praying while he was dragging his *Izār*, and Allāh, exalted is His Remembrance, does not accept the prayer of one who drags his *Izār*.’” (*Hasan*)

دَاوُدُ عَنْ أَبِي عَوَانَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ ابْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَشْبَلَ إِزَارَهُ فِي صَلَاتِهِ خَيْلَاءَ فَلَيْسَ مِنَ اللَّهِ جَلَّ ذِكْرُهُ فِي جِلِّ وَلَا حَرَامٍ».

قال أبو داود: روى هذا جماعة عن عاصم موقوفاً على ابن مسعود منهم حماد بن سلمة وحماد بن زيد وأبو الأخصب وأبو معاوية.

٦٣٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى عَنْ أَبِي جَعْفَرٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: يَتِمَّا رَجُلٌ يُصَلِّي مُسْبِلًا إِزَارَهُ إِذْ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «اذْهَبْ فَتَوَضَّأْ»، فَذَهَبَ فَتَوَضَّأَ ثُمَّ جَاءَ، ثُمَّ قَالَ: «اذْهَبْ فَتَوَضَّأْ»، فَذَهَبَ فَتَوَضَّأَ ثُمَّ جَاءَ، فَقَالَ لَهُ رَجُلٌ يَا رَسُولَ اللَّهِ! مَا لَكَ أَمَرْتَهُ أَنْ يَتَوَضَّأَ، ثُمَّ سَكَتَ عَنْهُ؟ قَالَ: «إِنَّهُ كَانَ يُصَلِّي وَهُوَ مُسْبِلٌ إِزَارَهُ، وَإِنَّ اللَّهَ جَلَّ ذِكْرُهُ لَا يَقْبَلُ صَلَاةَ رَجُلٍ مُسْبِلٍ إِزَارَهُ».

تخريج: [إسناده حسن] أخرجه أحمد: ٦٧/٤ من حديث أبان العطار به * أبو جعفر المدني حسن له الترمذي، ح: ٣٤٤٨ وصح له ابن حبان، ح: ٢٤٠٦ وقواه ابن حجر في تخريج الأذكار والنووي في رياض الصالحين بتصحيح حديثه، وروى عنه يحيى بن أبي كثير وهو لا يحدث إلا عن

[1] Meaning, as a statement of Ibn Mas‘ūd only.

ثقة، قاله أبو حاتم الرازي، فلا عبرة بمن جهله والله أعلم.

Comments:

These narrations are among the many that warn of the sin of letting the garment hang below the ankles. While these two narrations are related to the prayer, see the general narrations against *Isbāl*; numbers 4084-4089

Chapter 83. How Many Garments Should A Woman Pray In?

639. It was reported from Mālik, from Muḥammad bin Zaid bin Qunfudh, from his mother, that she asked Umm Salamah: “What clothes should a woman pray in?” She replied: “She should pray in a *Khimār* (head-covering), and a covering^[1] *Dir‘* (long shirt) that covers the upper portion of her feet.” (*Da‘īf*)

(المعجم ٨٣) بَابُ: فِي كَمْ تُصَلِّي
الْمَرْأَةُ (التحفة ٨٥)

٦٣٩ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ زَيْدِ بْنِ قُنْفُذٍ، عَنْ أُمِّهَا أَنَّهَا سَأَلَتْ أُمَّ سَلَمَةَ: مَاذَا تُصَلِّي فِيهِ الْمَرْأَةُ مِنَ الثِّيَابِ؟ فَقَالَتْ: تُصَلِّي فِي الْخِمَارِ وَالذَّرْعِ السَّابِغِ الَّذِي يُعَيِّبُ ظَهْرَ قَدَمَيْهَا.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢/٢٣٢ وهو في الموطأ (يحيى): ١/١٤٢ * أم محمد بن زيد مجهولة الحال، وصححه لها الحاكم (٢٥٠/١) والذهبي.

640. (There is another chain) from ‘Abdur-Raḥmān bin ‘Abdullāh, meaning Ibn Dīnār, from Muḥammad bin Zaid, with this *Hadīth*. He said: “From Umm Salamah, that she asked the Prophet ﷺ: ‘Can a woman pray in a *Dir‘* and *Khimār* without wearing an *Izār* (waist-wrap)?’ He replied: ‘As long as the *Dir‘* is covering, and covers the upper portion of her feet.” (*Da‘īf*)

٦٤٠ - حَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ يُعْنِي ابْنَ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ بِهَذَا الْحَدِيثِ قَالَ: عَنْ أُمِّ سَلَمَةَ أَنَّهَا سَأَلَتِ النَّبِيَّ ﷺ: أَتُصَلِّي الْمَرْأَةُ فِي ذِرْعٍ وَخِمَارٍ لَيْسَ عَلَيْهَا إِزَارٌ؟ قَالَ: «إِذَا كَانَ الذَّرْعُ سَابِغًا يُعْطِي ظَهْرَ قَدَمَيْهَا»

Abū Dāwud said: This *Hadīth* was reported by Mālik bin Anas, Bakr bin Muḍar, Ḥafṣ bin Ghiyāth, Ismā‘il bin Ja‘far, Ibn Abī Dhi‘b, and Ibn Ishāq — (all) from Muḥammad

قال أبو داود: روى هذا الحديث مالك ابن أنس ويكر بن مضر وحفص بن غياث وإسماعيل بن جعفر وابن أبي ذئب وابن إسحاق عن محمد بن زيد، عن أمه، عن أم

[1] *As-Sābiḥ*: meaning that it is long and wide, not tight.

bin Zaid, from his mother, from Umm Salamah. None of them mentioned (this as the saying of) the Prophet ﷺ, they limited it to only (the mention of) Umm Salamah.

سَلَمَةَ، لَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ النَّبِيَّ ﷺ قَصْرًا
بِهِ عَلَى أُمِّ سَلَمَةَ.

تخريج: [إسناده ضعيف] أخرجه الدارقطني: ٦٢/٢ من حديث أبي داود به وصححه الحاكم على شرط البخاري: ٢٥٠/١ ووافقه الذهبي.

Chapter 84. A Woman Praying Without A *Khimār*

(المعجم ٨٤) - بَابُ الْمَرْأَةِ تُصَلِّي بِغَيْرِ
خِمَارٍ (التحفة ٨٦)

641. It was reported from Qatādah, from Muḥammad bin Sīrīn, from Ṣafīyyah bint Al-Hārith, from ‘Āishah, that the Prophet ﷺ said: “Allāh does not accept the prayer of a woman (who has reached the age of) menstruation without a *Khimār*.” (*Ṣaḥīḥ*)

٦٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا حَمَادٌ عَنْ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ صَفِيَّةَ بِنْتِ الْحَارِثِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَقْبَلُ اللَّهُ صَلَاةَ حَائِضٍ إِلَّا بِخِمَارٍ».

Abū Dāwud said: Sa‘eed, meaning Ibn Abī ‘Arūbah, reported it from Qatādah, from Al-Ḥasan, from the Prophet ﷺ.

قال أبو داود: رَوَاهُ سَعِيدٌ - يَعْنِي ابْنَ أَبِي عَرُوبَةَ - عَنْ قَتَادَةَ، عَنِ الْحَسَنِ عَنِ النَّبِيِّ ﷺ.

تخريج: [صحيح] أخرجه الترمذي، الصلاة، باب ما جاء لا تقبل صلاة المرأة الحائض إلا بخمار، ح: ٣٧٧ وابن ماجه، ح: ٦٥٥ من حديث حماد بن قاتاد عن صفية بنت الحارث عن عائشة عن النبي ﷺ قال: "لا يقبل الله صلاة حائض إلا بخمار" وصححه ابن خزيمة، ح: ٧٧٥ وابن حبان (الإحسان): ١٧٠٨، ١٧٠٩ والحاكم على شرط مسلم: ٢٥١/١ ووافقه الذهبي، ورواه هشام بن حسان وأيوب السختياني عن ابن سيرين به، عند ابن الأعرابي في معجمه.

642. It was reported from Hammād, from Ayyūb, from Muḥammad (Ibn Sīrīn): “‘Āishah visited Ṣafīyyah Umm Ṭalḥah Aṭ-Ṭalāḥāt, and she saw some of her daughters there. She said: ‘The Messenger of Allāh ﷺ once entered while there was a young girl in my room, so he threw me a waist-wrap of his and said: ‘Split it into two, and give this girl one half,

٦٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ: أَنَّ عَائِشَةَ نَزَلَتْ عَلَى صَفِيَّةَ أُمِّ طَلْحَةَ الطَّلَحَاتِ فَرَأَتْ بَنَاتًا لَهَا، فَقَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ وَفِي حُجْرَتِي جَارِيَةً، فَأَلْقَى إِلَيَّ حَقْوَهُ وَقَالَ لِي: «شَقِّهِ بِشَقَّتَيْنِ فَأَعْطِي هَذِهِ نِصْفًا وَالْأُخْرَى الَّتِي عِنْدَ أُمِّ سَلَمَةَ نِصْفًا فَإِنِّي لَا أَرَاهَا

and the girl that is with Umm Salamah the other half, for I think that they have (reached the age of menstruation).” (*Daʿīf*)

إِلَّا قَدْ حَاصَتْ أَوْ لَا أَرَاهُمَا إِلَّا قَدْ حَاصَتَا». قال أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ هِشَامٌ عَنِ ابْنِ سِيرِينَ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٩٦/٦ من حديث حماد بن زيد به * ابن سيرين لم يسمع من عائشة رضي الله عنها شيئاً، قاله أبو حاتم الرازي رحمه الله.

Chapter 85. *As-Sadl*^[1] In The Prayer

(المعجم ٨٥) - بَابُ السِّدْلِ فِي الصَّلَاةِ (التحفة ٨٧)

643. It was reported from ‘Aṭā’, that Abū Hurairah said: “The Messenger of Allāh ﷺ forbade the act of *Sadl* during the prayer, and he also forbade a man from covering his mouth.” (*Daʿīf*)

Abū Dāwud: ‘Isl (also) reported from ‘Aṭā, from Abū Hurairah, that the Prophet ﷺ forbade the act of *Sadl* during the prayer.

٦٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَإِبْرَاهِيمُ ابْنُ مُوسَى عَنِ ابْنِ الْمُبَارَكِ، عَنِ الْحَسَنِ بْنِ ذَكْوَانَ، عَنِ سُلَيْمَانَ الْأَحْوَلِ، عَنِ عَطَاءٍ، قَالَ إِبْرَاهِيمُ عَنْ أَبِي هُرَيْرَةَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ السِّدْلِ فِي الصَّلَاةِ، وَأَنْ يُعْطِيَ الرَّجُلُ فَاهَهُ.

قال أَبُو دَاوُدَ: رَوَاهُ عِيسَى بْنُ عَطَاءٍ، عَنِ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ السِّدْلِ فِي الصَّلَاةِ.

تخريج: [إسناده ضعيف] أخرجه ابن خزيمة، ح: ٧٧٢، ٩١٨ من حديث عبدالله بن المبارك به ورواه ابن ماجه، ح: ٩٦٦ من حديث الحسن بن ذكوان به مختصراً * الحسن بن ذكوان مدلس تقدم: ١١ ولم أجد تصريح سماعه، وعسل بن سفيان: ضعيف، ومن طريقه أخرجه الترمذي، ح: ٣٧٨ وجاء في المستدرک (١/٢٥٣) وهم عجيب، انظر إتحاف المهرة (١٥/٣٧٥).

644. It was reported from Ibn Juraij that he said: “Most of the time, I saw ‘Aṭā’ praying while doing *Sadl*.” (*Ṣaḥīḥ*)

Abū Dāwud said: And this (narration) makes the *Ḥadīth* weak.

٦٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى بْنِ الطَّبَّاعِ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَكْثَرَ مَا رَأَيْتُ عَطَاءً يُصَلِّي سَادِلًا. قال أَبُو دَاوُدَ: وَهَذَا يُضَعَّفُ ذَلِكَ الْحَدِيثَ.

[1] *As-Sadl* means draping a garment, and they differ over the precise meaning of it in this narration.

تخریج: [إسناده صحيح] انفراد به أبو داود.

Chapter 86. Praying In Women's Garments (*Shu'ur*)^[1]

645. It was reported from Muḥammad bin Sirīn, from 'Abdullāh bin Shaqīq, from 'Āishah who said: "The Messenger of Allāh ﷺ would not pray in our garments" or: "our blankets" 'Ubaidullāh (one of the narrators) said: "My father was in doubt." (*Ṣaḥīh*)

Comments:

See numbers 367-370.

Chapter 87. A Man Praying With His Hair Fastened (At The Back Of The Head)

646. Sa'eed bin Abī Sa'eed Al-Maqburī narrated from his father, that he saw Abū Rāfi', the freed-slave of the Prophet ﷺ, pass by Ḥasan bin 'Alī, peace be upon them, while he was standing in prayer. He (Ḥasan) had tucked his braid into the back of his head. Abū Rāfi' undid it, so Ḥasan turned to him angrily. Abū Rāfi' said: "Turn back to your prayer and do not be angry, for I heard the Messenger of Allāh ﷺ say: 'That is the place of *Shaiṭān*,'" meaning that the place where the braid was tucked was the place that *Shaiṭān* sits on. (*Ḥasan*)

(المعجم ٨٦) - بَابُ الصَّلَاةِ فِي شَعْرِ النِّسَاءِ (التحفة ٨٨)

٦٤٥ - حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَشْعَثُ عَنْ مُحَمَّدٍ يَعْنِي ابْنَ سِيرِينَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يُصَلِّي فِي شُرُونَا أَوْ لُحْفَنَا. قَالَ عُيَيْدُ اللَّهِ: شَكَ أَبِي.

تخریج: [إسناده صحيح] تقدم، ح: ٣٦٧.

(المعجم ٨٧) - بَابُ الرَّجُلِ يُصَلِّي عَاقِصًا شَعْرَهُ (التحفة ٨٩)

٦٤٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ، حَدَّثَنِي عِمْرَانُ ابْنُ مُوسَى عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبُرِيِّ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّهُ رَأَى أَبَا رَافِعٍ مَوْلَى النَّبِيِّ ﷺ مَرَّ بِحَسَنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ وَهُوَ يُصَلِّي قَائِمًا وَقَدْ غَرَزَ صَفْرَهُ فِي قَفَاهُ، فَحَلَّهَا أَبُو رَافِعٍ. فَالْتَفَتَ حَسَنٌ إِلَيْهِ مُغْضَبًا، فَقَالَ أَبُو رَافِعٍ: أَقْبِلْ عَلَيَّ صَلَاتِكَ وَلَا تَغْضَبْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ذَلِكَ كِفْلُ الشَّيْطَانِ» يَعْنِي مَقْعَدَ الشَّيْطَانِ - يَعْنِي مَغْرَزَ صَفْرِهِ.

[1] See nos. 367 and 368.

تخريج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما جاء في كراهية كف الشعر في الصلاة، ح: ٣٨٤ من حديث عبدالرزاق به وقال: "حسن" وهو في مصنف عبدالرزاق، ح: ٢٩٩١ وصححه ابن خزيمة، ح: ٩١١ وابن حبان، ح: ٤٧٤ والحاكم: ١/٢٦١، ٢٦٢ ووافقه الذهبي.

647. Kuraib, the freed-slave of Ibn ‘Abbās, said that ‘Abdullāh bin ‘Abbās saw ‘Abdullāh bin Al-Hārith praying while his hair was tied up behind him. So he stood behind him and started undoing it, while he (‘Abdullāh bin Al-Hārith) allowed him to do so. When he finished (the prayer), he turned around to Ibn ‘Abbās and said: “Why are you concerned about my head?” He replied: “I heard the Messenger of Allāh ﷺ say: ‘The example of the one who does this is like the one who prays while he is bound with his hands tied behind him.’” (*Sahih*)

٦٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ بَكْرًا حَدَّثَهُ أَنَّ كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَأَى عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُصَلِّي وَرَأْسُهُ مَعْقُوصٌ مِنْ وَرَائِهِ، فَقَامَ وَرَاءَهُ فَجَعَلَ يَحُلُّهُ وَأَقْرَأَ لَهُ الْآخِرَ، فَلَمَّا انْصَرَفَ أَقْبَلَ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: مَا لَكَ وَرَأْسِي؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا مَثَلُ هَذَا مَثَلُ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ».

تخريج: أخرجه مسلم، الصلاة، باب أعضاء السجود والنهي عن كف الشعر والثوب ... إلخ، ح: ٤٩٢ من حديث عبدالله بن وهب به.

Chapter 88. Praying In Sandals

(المعجم ٨٨) - بَابُ الصَّلَاةِ فِي النَّعْلِ

(التحفة ٩٠)

648. It was reported from ‘Abdullāh bin As-Sā’ib, who said: “I saw the Prophet ﷺ pray on the Day of the Conquest (of Makkah) and he had placed his sandals on his left side.” (*Sahih*)

٦٤٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ، حَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادٍ بْنِ جَعْفَرٍ عَنْ ابْنِ سُنَيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي يَوْمَ الْفَتْحِ وَوَضَعَ نَعْلَيْهِ عَنْ يَسَارِهِ.

تخريج: [إسناده صحيح] أخرجه النسائي، القبلة، باب: أين يضع الإمام نعليه إذا صلى بالناس، ح: ٧٧٧ وابن ماجه، ح: ١٤٣١ من حديث يحيى القطان به.

649. It was reported from ‘Abdullāh bin As-Sā’ib, who said: “The Messenger of Allāh ﷺ led us

٦٤٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَأَبُو عَاصِمٍ قَالَا: أَخْبَرَنَا ابْنُ

in the morning prayer in Makkah. He started (reciting) *Sūrat Al-Mu'minūn*, until, when the mention of Mūsā and Hārūn came, or Mūsā and 'Eisā (one of the narrators was not sure), the Prophet ﷺ was overcome by a cough, so he left (reciting) and went into *Rukū'*." (The narrator added) and 'Abdullāh bin As-Sā'ib was present at that time.^[1] (*Ṣaḥīḥ*)

جَرِيحٌ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَبَّادِ بْنِ جَعْفَرٍ يَقُولُ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ سُوْفْيَانَ وَعَبْدُ اللَّهِ ابْنُ الْمُسَيَّبِ الْعَبَّادِيُّ وَعَبْدُ اللَّهِ بْنُ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الصُّبْحَ بِمَكَّةَ فَاسْتَفْتَحَ سُورَةَ الْمُؤْمِنِينَ حَتَّى إِذَا جَاءَ ذِكْرُ مُوسَى وَهَارُونَ أَوْ ذِكْرُ مُوسَى وَعِيسَى - ابْنُ عَبَّادٍ يَشْكُ أَوْ اخْتَلَفُوا - أَخَذَتِ النَّبِيَّ ﷺ سَعْلَةً فَحَذَفَ فَرَكَعَ وَعَبْدُ اللَّهِ بْنُ السَّائِبِ حَاضِرٌ لِذَلِكَ.

تخریج: أخرجه مسلم، الصلاة، باب القراءة في الصبح، ح: ٤٥٥ من حديث عبدالرزاق وهو في مصنفه، ح: ٢٦٦٧ وعلقه البخاري، (فتح: ٢/٢٥٥).

650. Abū Sa'eed Al-Khudri narrated: "Once, the Messenger of Allāh ﷺ was leading his Companions in the prayer when he took off his sandals and placed them on his left side. Seeing this, the people all took off their sandals. When the Messenger of Allāh ﷺ completed the prayer, he asked: 'Why did you take your sandals off?' They said: 'We saw you take off your sandals, so we took ours off.' So the Messenger of Allāh ﷺ said: 'Jibril, peace be upon him, came to me and informed me that there was some uncleanliness — or some impurity — on them,^[2] and he said: 'When one of you comes to the *Masjid*, then let him see (his sandals); if he sees any uncleanliness — or impurity — on them, let him wipe

٦٥٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادُ بْنُ [سَلَمَةَ] عَنْ أَبِي نَعَامَةَ السَّعْدِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ يُصَلِّي بِأَصْحَابِهِ إِذْ خَلَعَ نَعْلَيْهِ فَوَضَعَهُمَا عَنْ يَسَارِهِ، فَلَمَّا رَأَى ذَلِكَ الْقَوْمُ أَلْقَوْا نَعَالَهُمْ، فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ صَلَاتَهُ قَالَ: «مَا حَمَلَكُمْ عَلَى الْفَائِكُمْ نَعَالِكُمْ؟» قَالُوا: رَأَيْنَاكَ أَلْقَيْتَ نَعْلَكَ فَأَلْقَيْنَا نَعَالَنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ جِبْرِيْلَ عَلَيْهِ السَّلَامُ أَتَانِي فَأَخْبَرَنِي أَنَّ فِيهِمَا قَدْرًا، أَوْ قَالَ: أَدَى»، وَقَالَ: «إِذَا جَاءَ أَحَدُكُمْ إِلَى الْمَسْجِدِ فَلْيَنْظُرْ فَإِنْ رَأَى فِي نَعْلَيْهِ قَدْرًا أَوْ أَدَى فَلْيَمْسَحْهُ وَلْيُصَلِّ فِيهِمَا».

[1] This is a different version of the previous narration.

[2] See the following note.

it off and pray in them.” (*Sahīh*)

تخريج: [إسناده صحيح] أخرجه أحمد: ٢٠/٣ من حديث حماد بن سلمة به وصححه ابن خزيمة، ح: ١٠١٧ وابن حبان، ح: ٣٦٠ والحاكم على شرط مسلم: ١/٢٦٠ ووافقه الذهبي، ورواه البيهقي: ٢/٤٣١ من حديث أبي داود به.

Comments:

1. Praying in shoes or sandals, as well as not praying with them, is *Sunnah*. If someone is praying while wearing shoes, he should ensure that his shoes are clean, if there is some impurity on them, he should clean them by rubbing them on the earth.
2. If someone is praying alone and wishes to place his shoes near him, he should place them on his left side, and if he is praying with the congregation he should place them in between his feet.
3. If unknowingly, a prayer is offered in unclean and impure clothes there is no need to repeat it.

651. Bakr bin ‘Abdullāh reported a similar narration (as no. 650), except that in this version the Prophet ﷺ said: “There is some filth on them.” He said in both locations: “Filth.”^[1] (*Sahīh*)

٦٥١ - حَدَّثَنَا مُوسَى يَعْنِي ابْنَ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنِي بَكْرُ بْنُ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ بِهَذَا قَالَ: «فِيهِمَا خُبْثٌ» قَالَ فِي الْمَوْضِعَيْنِ خُبْثٌ.

تخريج: [حسن] أخرجه البيهقي في معرفة السنن والآثار: ١٢٣٠ من حديث أبي داود به وانظر الحديث السابق.

652. Shaddād bin Aws reported that the Messenger of Allāh ﷺ said: “Be different from the Jews, for they do not pray in their sandals or their *Khuff*.” (*Hasan*)

٦٥٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ عَنِ هَلَالِ بْنِ مَيْمُونِ الرَّمْلِيِّ، عَنِ يَعْلَى بْنِ شَدَّادِ بْنِ أَوْسٍ، عَنِ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَالِفُوا الْيَهُودَ فَإِنَّهُمْ لَا يُصَلُّونَ فِي نَعَالِهِمْ وَلَا خِفافِهِمْ».

تخريج: [إسناده صحيح] أخرجه البغوي في شرح السنة، ح: ٥٣٤ من حديث أبي داود به وصححه ابن حبان، ح: ٣٥٧ والحاكم: ١/٢٦٠ ووافقه الذهبي * مروان بن معاوية: صرح بالسمع عند ابن حبان.

[1] In the first narration it is *Qadha* or *Adha* (some uncleanness - or some impurity), and it is mentioned in two locations of the narration, in this narration it is *Khubth* and the narrator used the same term in both locations of the narration.

653. ‘Amr bin Shu‘aib reported from his father, from his grandfather, that he said: “I saw the Messenger of Allāh ﷺ pray barefooted, and (also saw him praying) while wearing sandals.” (*Hasan*)

٦٥٣ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ حُسَيْنِ الْمُعَلَّمِ، عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي حَافِيًا وَمُتَّعَلًا.

تخريج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلوات، باب الصلاة في النعال، ح: ١٠٣٨ من حديث حسين المعلم به ورواه أحمد بن جعفر بن حمدان القطيعي في جزء الألف دينار (١٤٤) عن الفضل بن حباب عن مسلم بن إبراهيم به بلفظ: "رأيت رسول الله ﷺ يصلي متنعلاً وحافياً ويشرب قائماً وقاعداً ويصوم في السفر ويفطر وينصرف في الصلاة عن يمينه وشماله" وكذا أخرجه أحمد (٢/٢١٥) وغيره) من حديث حسين المعلم به مطولاً .

Chapter 89. If A Person Takes Off His Sandals For Prayer, Where Should He Place Them?

(المعجم ٨٩) - بَابُ الْمُصَلِّي إِذَا خَلَعَ نَعْلَيْهِ أَيْنَ يَضَعُهُمَا (التحفة ٩١)

654. Abū Hurairah, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said: “When one of you prays, let him not place his sandals on his right side, nor on his left side for they will be to the right of another person — unless there is no one standing on his left. Rather, let him place them between his feet.” (*Ṣaḥīḥ*)

٦٥٤ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عُثْمَانُ بْنُ عَمَرَ: حَدَّثَنَا صَالِحُ بْنُ رُسْتَمٍ أَبُو عَامِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ قَيْسٍ، عَنْ يُوْسُفَ ابْنِ مَاهَكَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ فَلَا يَضَعُ نَعْلَيْهِ عَنْ يَمِينِهِ وَلَا عَنْ يَسَارِهِ فَتَكُونَ عَنْ يَمِينِ غَيْرِهِ إِلَّا أَنْ لَا يَكُونَ عَنْ يَسَارِهِ أَحَدٌ وَلِيَضَعَهُمَا بَيْنَ رِجْلَيْهِ».

تخريج: [صحيح] أخرجه البيهقي: ٤٣٢/٢ من حديث أبي داود به وصححه ابن خزيمة، ح: ١٠١٦ وابن حبان، ح: ٣٦١ والحاكم على شرط الشيخين: ٢٥٩/١ ووافقه الذهبي * وسنده حسن، وللحديث شواهد انظر الحديث الآتي .

655. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When one of you prays and takes off his sandals, then let him not harm others with them; either let him place them between his feet, or let him pray in them.” (*Ṣaḥīḥ*)

٦٥٥ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا بَقِيَّةُ وَشُعَيْبُ بْنُ إِسْحَاقَ عَنْ الْأَوْزَاعِيِّ: حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا صَلَّى

أَحَدَكُمْ فَخَلَعَ نَعْلَيْهِ فَلَا يُؤْذِ بِهِمَا أَحَدًا،
لِيَجْعَلَهُمَا بَيْنَ رِجْلَيْهِ أَوْ لِيُصَلَّ فِيهِمَا».

تخریج: [إسناده صحيح] أخرجه البغوي في شرح السنة، ح: ٣٠١ من حديث أبي داود به ورواه الحاكم: ٢٦٠/١ من حديث عبد الوهاب بن نجدة به وصححه ابن حبان، ح: ٣٥٨ والذهبي في تلخيص المستدرک على شرط الشيخين، وله شواهد عند ابن خزيمة، ح: ١٠٠٩ وابن حبان، ح: ٣٥٩ والحاكم: ٢٥٩/١ وغيرهم.

Chapter 90. Praying on A *Khumrah* (Small Mat)^[1]

(المعجم ٩٠) - بَابُ الصَّلَاةِ عَلَى الْخُمْرَةِ (التحفة ٩٢)

656. Maimūnah bint Al-Ḥarith said: “The Messenger of Allāh ﷺ prayed while I was next to him, during my menses. Sometimes, his garment would brush against me when he went into prostration. And he would pray on a small mat (*Khumrah*).” (*Sahih*)

٦٥٦ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا خَالِدٌ عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ: حَدَّثَنِي مَيْمُونَةُ بِنْتُ الْحَارِثِ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَأَنَا جِدَاءُهُ وَأَنَا حَائِضٌ وَرَبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ وَكَانَ يُصَلِّي عَلَى الْخُمْرَةِ.

تخریج: أخرجه البخاري، الصلاة، باب: إذا أصاب ثوب المصلي امرأته إذا سجد، ح: ٣٧٩ ومسلم، الصلاة، باب الاعتراض بين يدي المصلي، ح: ٥١٣ من حديث خالد بن عبد الله به، وانظر، ح: ٣٦٩.

Chapter 91. Praying On A *Ḥaṣīr* (Large Mat)^[2]

(المعجم ٩١) - بَابُ الصَّلَاةِ عَلَى الْحَصِيرِ (التحفة ٩٣)

657. Anas bin Mālik narrated that a man from the *Anṣār* said: “O Messenger of Allāh, I am a heavy man” — (Anas said) and he was large in stature — “and cannot pray with you.” And he had prepared some food for him and invited him to his house. “So pray

٦٥٧ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَجُلٌ مِنَ الْأَنْصَارِ: يَا رَسُولَ اللَّهِ! إِنِّي رَجُلٌ ضَخْمٌ - وَكَانَ ضَخْمًا - لَا أَسْتَطِيعُ أَنْ أَصَلِّيَ مَعَكَ، وَصَنَعَ لَهُ طَعَامًا وَدَعَاهُ إِلَى بَيْتِهِ، فَصَلَّ حَتَّى أَرَكَ

[1] A small mat, made of woven palm leaves or the like, large enough to cover the area for one's face and hands during prostration. When it is larger it is called *Ḥaṣīr* as in the next chapter.

[2] See the previous note.

(here) so that I can see how you pray and imitate you.” So they splashed some water on the corner of a *Haṣīr* they had, and he (ﷺ) stood and prayed two *Rak'ahs*.”

A person from the tribe of Jārūd asked Anas bin Mālik: “Did he used to pray *Duḥa*?” He said: “I only saw him pray (it) that day.” (*Sahīh*)

كَيْفَ تُصَلِّيَ فَأَقْتَدِيَ بِكَ، فَنَضَّحُوا لَهُ طَرَفَ حَصِيرٍ لَهُمْ، فَقَامَ فَصَلَّى رَكَعَتَيْنِ. قَالَ فُلَانُ ابْنُ الْجَارُودِ لِأَنَسِ بْنِ مَالِكٍ: أَكَانَ يُصَلِّي الضُّحَى؟ قَالَ: لَمْ أَرَهُ صَلَّى إِلَّا يَوْمَئِذٍ.

تخريج: أخرجه البخاري، الأذان، باب: هل يصلي الإمام بمن حضر؟...، ح: ٨٧٠ من حديث شعبة به.

658. Anas bin Mālik narrated that the Prophet ﷺ used to visit Umm Sulaim, and sometimes the time for prayer would come. He would pray on a *Bisāp*^[1] of ours — and it was a *Haṣīr* upon it some water would be splashed on. (*Sahīh*)

٦٥٨ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْمُتَنَّى بْنُ سَعِيدٍ: حَدَّثَنِي قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَزُورُ أُمَّ سُلَيْمٍ فَتَدْرِكُهُ الصَّلَاةُ أَحْيَانًا فَيُصَلِّي عَلَى بَسَاطٍ لَنَا وَهُوَ حَصِيرٌ تَنْضُحُهُ بِالْمَاءِ.

تخريج: [صحيح] وانظر، ح: ٦١٢.

659. Al-Mughīrah bin Shu‘bah narrated that the Messenger of Allāh ﷺ would pray on a mat (*Haṣīr*), and on animal skin which had been tanned. (*Da‘īf*)

٦٥٩ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ بِمَعْنَى الْإِسْنَادِ وَالْحَدِيثُ قَالَا: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ عَنْ يُونُسَ بْنِ الْحَارِثِ، عَنْ أَبِي عَوْنٍ، عَنْ أَبِيهِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى الْحَصِيرِ وَالْفَرَوَةَ الْمَدْبُوعَةَ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٥٤/٤، ح: ١٨٤١٤ من حديث يونس بن الحارث الطائفي به وهو ضعيف ضعفه الجمهور ومع ذلك صححه الحاكم على شرط الشيخين: ٢٥٩/١، ووافقه الذهبي على شرط مسلم(!) وأشار ابن حبان إلى انقطاع السند بين المغيرة والراوي عنه، وأما الصلاة على الحصير فثابت، انظر، ح: ٦١٢ والحديث السابق.

[1] It is a type of mat or rug, and what comes after it explains it.

Chapter 92. A Man Prostrating On His Garment

660. Anas bin Mālik said: “We would pray with the Messenger of Allāh ﷺ in the sweltering heat; if one of us was not able to put his face on the ground (due to the heat), he would extend his garment and prostrate on it.” (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الصلاة، باب السجود على الثوب في شدة الحر، ح: ٣٨٥ ومسلم، المساجد، باب استحباب تقديم الظهر في أول الوقت في غير شدة الحر، ح: ٦٢٠ من حديث بشر بن المفضل به.

THE CHAPTERS RELATED TO THE ROWS DURING THE PRAYER

Chapter 93. Straightening The Rows

661. Jābir bin Samurah narrated that the Messenger of Allāh ﷺ said: “Do you not (wish to) line up just like the Angels line up in front of their Lord?” We asked: “And how do the Angels line up in front of their Lord?” He said: “They complete (and fill up) the first row, and they line up closely in the rows.” (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الصلاة، باب الأمر بالسكون في الصلاة والنهي عن الإشارة باليد... إلخ، ح: ٤٣٠ من حديث سليمان الأعمش به.

(المعجم ٩٢) - بَابُ الرَّجُلِ يَسْجُدُ عَلَى ثَوْبِهِ (التحفة ٩٤)

٦٦٠ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ رَجَمَهُ اللَّهُ: حَدَّثَنَا بَشَرٌ يَعْنِي ابْنَ الْمُفَضَّلِ: حَدَّثَنَا غَالِبُ الْقَطَّانُ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّيْ مَعَ رَسُولِ اللَّهِ ﷺ فِي شِدَّةِ الْحَرِّ، فَإِذَا لَمْ يَسْتَطِعْ أَحَدُنَا أَنْ يُمَكِّنَ وَجْهَهُ مِنَ الْأَرْضِ بَسَطَ ثَوْبَهُ فَسَجَدَ عَلَيْهِ.

تَصْرِيفُ أَبْوَابِ الصُّفُوفِ

(المعجم ٩٣) - بَابُ تَسْوِيَةِ الصُّفُوفِ (التحفة ٩٥)

٦٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ: حَدَّثَنَا زُهَيْرٌ قَالَ: سَأَلْتُ سُلَيْمَانَ الْأَعْمَشَ، عَنْ حَدِيثِ جَابِرِ بْنِ سَمُرَةَ فِي الصُّفُوفِ الْمُقَدَّمَةِ، فَحَدَّثَنَا عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنِ تَمِيمِ بْنِ طَرْفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَّا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ؟ قُلْنَا: وَكَيْفَ تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ؟ قَالَ: «يُتِمُّونَ الصُّفُوفَ الْمُقَدَّمَةَ وَيَتَرَاصُونَ فِي الصَّفِّ».

Comments:

This narration demonstrates that the first row should be consolidated before the following, and that this is the manner of the Angels.

662. An-Nu'mān bin Bashīr said: "The Messenger of Allāh ﷺ turned around to face the people and said: 'Establish the rows,' (repeating this) three times — 'I swear by Allāh! You will of a surety establish the rows or else Allāh will cause differences among your hearts.' So I saw a person attach his shoulder to the shoulder of his companion, and his knees with his companion's knee, and his ankle with his companion's ankle." (*Sahīh*)

٦٦٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ أَبِي الْقَاسِمِ الْجَدَلِيِّ قَالَ: سَمِعْتُ النَّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: أَقْبَلَ رَسُولُ اللَّهِ ﷺ عَلَى النَّاسِ بِوَجْهِهِ فَقَالَ: «أَقِيمُوا صُفُوفَكُمْ» ثَلَاثًا «وَاللَّهِ! لَتَقِيمَنَّ صُفُوفَكُمْ أَوْ لَيَخَالِفَنَّ اللَّهُ بَيْنَ قُلُوبِكُمْ». قَالَ: فَرَأَيْتُ الرَّجُلَ يُلْزِقُ مَنْكِبَهُ بِمَنْكِبِ صَاحِبِهِ وَرُكْبَتَهُ بِرُكْبَتِهِ صَاحِبِهِ وَكَعْبَهُ بِكَعْبِهِ.

تخریج: [صحیح] أخرجه البيهقي: ١٠٠/٣، ١٠١ من حديث أبي داود به وصححه ابن خزيمة، ح: ١٦٠ وابن حبان، ح: ٣٩٦، وعلقه البخاري، (فتح: ٢/٢١١ قبل، ح: ٧٢٥) * زكريا بن أبي زائدة صرح بالسماع عند الدارقطني: ١/٢٨٣ وابن خزيمة وغيرهما.

Comments:

This is similar to what follows in number 667, for which reasons the followers of Allāh's Messenger (ﷺ) would stand in the rows quite close to each other, leaving no gaps between them. If the outward condition and apparent actions are correct and in accord, it indicates that the hearts are also in accord, and vice versa. It is *Sunnah* for the *Imām* to tell the people to straighten the rows before starting the *Ṣalāt*.

663. An-Nu'mān bin Bashīr said: "The Prophet ﷺ would line up our rows just as an arrow is aligned. When he thought that we had learnt this from him, and understood it (he stopped doing it) until one day, he turned around to face us, and saw a man whose chest was sticking out (of the row). So he said: 'You will of a surety establish your rows, or else Allāh will disfigure your faces.'" (*Sahīh*)

٦٦٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ النَّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: كَانَ النَّبِيُّ ﷺ يُسَوِّنَا فِي الصُّفُوفِ كَمَا يُقَوِّمُ الْقِدْحَ حَتَّى إِذَا ظَنَّ أَنْ قَدْ أَخَذَنَا ذَلِكَ عَنْهُ وَقَفَّهْنَا أَقْبَلَ ذَاتَ يَوْمٍ بِوَجْهِهِ إِذَا رَجُلٌ مُتَبَدِّ بِصَدْرِهِ فَقَالَ: «لَتَسَوَّنَّ صُفُوفَكُمْ أَوْ لَيَخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ».

تخریج: أخرجه مسلم، الصلاة، باب تسوية الصفوف وإقامتها وفضل الأول فالأول منها... إلخ، ح: ٤٣٦ من حديث حماد بن سلمة به.

664. Al-Barā' bin 'Azib reported: "The Messenger of Allāh ﷺ would enter between the rows from one side to the other.^[1] He would touch our chests and shoulders and say: 'Do not differ, else your hearts will differ.' And he would also say: 'Allāh and His Angels send their *Salāt* (blessings) on the front rows.'" (*Sahih*)

٦٦٤ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ وَأَبُو عَاصِمٍ بْنُ جَوَّاسٍ الْحَنْفِيُّ عَنْ أَبِي الْأَخْوَصِ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ الْيَامِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْسَجَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَخَلَّلُ الصَّفَّ مِنْ نَاحِيَةٍ إِلَى نَاحِيَةٍ، يَمْسَحُ صُدُورَنَا وَمَنَاكِبَنَا وَيَقُولُ: «لَا تَخْتَلِفُوا فَتَخْتَلَفَ قُلُوبُكُمْ» وَكَانَ يَقُولُ: «إِنَّ اللَّهَ عَزَّوَجَلَّ وَمَلَائِكَتُهُ يُصَلُّونَ عَلَيَّ الصُّفُوفَ الْأُولَى».

تخریج: [إسناده صحيح] أخرجه النسائي، الإمامة، باب: كيف يقوم الإمام الصفوف، ح: ٨١٢ من حديث أبي الأخوص به وصححه ابن خزيمة، ح: ١٥٥١، ١٥٥٦ وابن حبان، ح: ٣٨٦ ورواه ابن ماجه، ح: ٩٩٧ من طريق آخر عن طلحة بن مصرف الياي به.

665. An-Nu'mān bin Bashīr said: "The Messenger of Allāh ﷺ would straighten our rows when we stood up to pray. Once we had straightened them, he (ﷺ) would say the *Takbīr*." (*Sahih*)

٦٦٥ - حَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا حَاتِمٌ، يَعْنِي ابْنَ أَبِي صَغِيرَةَ، عَنْ سِمَاكٍ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَوِّي يَعْنِي صُفُوفَنَا، إِذَا قُمْنَا لِلصَّلَاةِ فَإِذَا اسْتَوَيْنَا كَبَّرَ.

تخریج: [إسناده صحيح] أخرجه البيهقي: ٢/٢١ من حديث أبي داود به، على وهم وقع في المطبوع وانظر، ح: ٦٦٣.

666. 'Abdullāh bin 'Umar reported that the Messenger of Allāh ﷺ said: "Perfect (straighten) the rows, and stand shoulder to shoulder, and leave no gaps, and be gentle with the hands of your brothers, and do not leave gaps for *Shaitān*. Whoever connects a row, Allāh will connect him (with His Mercy), and

٦٦٦ - حَدَّثَنَا عَيْسَى بْنُ إِبْرَاهِيمَ الْعَافِقِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ؛ ح: وحدنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ - وَحَدِيثُ ابْنِ وَهْبٍ أَنَّهُمْ - عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ كَثِيرِ بْنِ مَرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قُتَيْبَةُ: عَنْ أَبِي الزَّاهِرِيَّةِ: عَنْ أَبِي

[1] Meaning, from the furthest rows to the foremost rows.

whoever severs a row, Allāh will sever (His Mercy) from him.”

(*Hasan*)

Abū Dāwud said: Abū Shajarah (one of the narrators) is Kathīr bin Murrah.

Abū Dāwud said: And the meaning of “Be gentle with the hands of your brothers,” is that if a person comes to a row and wishes to enter it, then every person should ease (space) for him so that he can stand in the row.

شَجَرَةَ لَمْ يَذْكُرْ ابْنَ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقِيمُوا الصُّفُوفَ وَحَادُوا بَيْنَ الْمَنَاكِبِ وَسُدُّوا الْحَلَلَ وَلِينُوا بِأَيْدِي إِخْوَانِكُمْ» - لَمْ يَقُلْ عَيْسَى بِأَيْدِي إِخْوَانِكُمْ - «وَلَا تَدْرُوا فُرْجَاتِ الشَّيْطَانِ، وَمَنْ وَصَلَ صَفًّا وَصَلَهُ اللَّهُ وَمَنْ قَطَعَ صَفًّا قَطَعَهُ اللَّهُ».

قال أبو داود: أبو شجرة كثير بن مرة.

قال أبو داود: ومعنى ولينوا بأيدي إخوانكم: إذا جاء رجل إلى الصف فذهب يدخل فيه فيبغى أن يلين له كل رجل مكبيه حتى يدخل في الصف.

تخريج: [إسناده حسن] أخرجه النسائي، الإمامة، باب من وصل صفًا، ح: ٨٢٠ عن عيسى ابن إبراهيم مختصرًا، وصححه ابن خزيمة، ح: ١٥٤٩ والحاكم على شرط مسلم: ٢١٣/١ ووافقه الذهبي.

Comments:

"Whoever connects a row" means who comes to fill the gap in the row and complete it. "Be gentle with the hands of your brothers" means if a person comes to a row and wishes to enter it, then every person should ease (space) for him with his shoulders so that he could stand in the row. It also means, if there is no space in the row then one should not try to enter it by force and create an uneasy situation for his brothers already standing in the row.

667. Anas bin Mālik related that the Messenger of Allāh ﷺ said: “Line yourselves up tightly, and be close together, and make (your) necks straight (in one line). For I swear by Him in Whose Hands is my soul, I see *Shaitān* enter between the gaps in the rows as if he is a small black goat.” (*Ṣaḥīḥ*)

٦٦٧ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَنْ أَبَانَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «رُضُوا صُفُوفَكُمْ وَقَارِبُوا بَيْنَهَا وَحَادُوا بِالْأَعْنَاقِ، فَوَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَرَى الشَّيْطَانَ يَدْخُلُ مِنْ حَلَلِ الصَّفِّ كَأَنَّهَا الْحَذْفُ».

تخريج: [إسناده صحيح] أخرجه النسائي، الإمامة، باب حث الإمام على رص الصفوف والمقاربة بينها، ح: ٨١٦ من حديث أبان بن يزيد العطار به وصححه ابن خزيمة، ح: ١٥٤٥ وابن حبان، ح: ٣٨٧، ٣٩١ وقَتَادَةَ صرح بالسماع عند النسائي وانظر الحديث الآتي.

Comments:

“Line yourselves up tightly” Al-Khattābī said: “Its meaning is to bring part of it together with another part, and close in between them. And from it is the compressed building; Allāh said: “...as if they were a solid structure...” [45-*Saff* 61:4] And it is further explained by the second half; that is, if they are not together, *Shaitān* will come between them, and this gap through which he enters, destroys the ranks, like a gap between mortars of a structure, which erode it, bringing about its downfall.

668. Anas narrated that the Messenger of Allāh ﷺ said: “Straighten the rows, for straightening the rows is part of the perfection of the prayer.” (*Sahih*)

٦٦٨ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّبَالِيُّ
وَسَلِيمَانُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ
قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«سَوُّوا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصَّفِّ مِنْ تَمَامِ
الصَّلَاةِ».

تخریج: أخرجه البخاري، الأذان، باب إقامة الصف من تمام الصلاة، ح: ٧٢٣ عن أبي الوليد الطيالسي، ومسلم، الصلاة، باب تسوية الصفوف وإقامتها وفضل الأول فالأول منها... إلخ، ح: ٤٣٣ من حديث شعبة به.

Comments:

This narration makes it clear that the prayer of those who do not make the rows straight and do not fill the gaps remains incomplete and imperfect.

669. Muḥammad bin Muslim bin As-Sā'ib said: “I prayed next to Anas bin Mālik one day, and he asked me: ‘Do you know why this stick has been made?’ I said: ‘No, by Allāh!’ He said: ‘The Messenger of Allāh ﷺ would place his hand on it and say: Straighten (your rows); line up your rows.’” (*Da'if*)

٦٦٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ
إِسْمَاعِيلَ عَنْ مُصْعَبِ بْنِ ثَابِتِ بْنِ عَبْدِ اللَّهِ
ابْنِ الزُّبَيْرِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ السَّائِبِ
صَاحِبِ الْمَقْصُورَةِ قَالَ: صَلَّيْتُ إِلَى جَنْبِ
أَنَسِ بْنِ مَالِكٍ يَوْمًا فَقَالَ: هَلْ تَدْرِي لِمَ
صُنِعَ هَذَا الْعُودُ؟ فَقُلْتُ: لَا وَاللَّهِ! قَالَ: كَانَ
رَسُولُ اللَّهِ ﷺ يَضَعُ عَلَيْهِ يَدَهُ فَيَقُولُ:
«اسْتَوُوا وَاعْدِلُوا صُفُوفَكُمْ».

تخریج: [إسناده ضعيف] أخرجه أحمد: ٣/٢٥٤ من حديث حاتم بن إسماعيل به وصححه ابن حبان: ٣٨٩/٨ * مصعب بن ثابت ضعيف ومحمد بن مسلم بن السائب مجهول الحال: لم يوثقه غير ابن حبان.

670. In another version of this (no. 669) *Hadūth*, Anas reported: “The

٦٧٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حُمَيْدُ بْنُ

Messenger of Allāh ﷺ, when he stood up to pray, he would hold it (the stick) in his right hand, then turn around and say: 'Straighten (your rows); line up your rows,' then he would hold it in his left hand and say, 'Straighten (your rows); line up your rows.'" (*Da'if*)

الأَسْوَدُ: حَدَّثَنَا مُصْعَبُ بْنُ ثَابِتٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَنَسِ بْنِ هَذَا الْحَدِيثِ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ أَخَذَهُ بِيَمِينِهِ، ثُمَّ التَّمَّتْ فَقَالَ: «اعْتَدِلُوا سَوُوا صُفُوفَكُمْ»، ثُمَّ أَخَذَهُ بِيَسَارِهِ فَقَالَ: «اعْتَدِلُوا سَوُوا صُفُوفَكُمْ».

تخریج: [إسناده ضعيف] أخرجه البيهقي: ۲۲/۲ من حديث أبي داود به وانظر الحديث السابق.

671. Anas reported that the Messenger of Allāh ﷺ said: "Fill up the first rows, then the ones that follow it. And if there is any deficiency, let it be in the last row." (*Ṣaḥīḥ*)

۶۷۱ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي ابْنَ عَطَاءٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتِمُّوا الصَّفَّ الْمَقْدَمَ ثُمَّ الَّذِي يَلِيهِ فَمَا كَانَ مِنْ نَقْصٍ فَلْيَكُنْ فِي الصَّفِّ الْمُؤَخَّرِ».

تخریج: [صحيح] أخرجه النسائي، الإمامة، باب الصف المؤخر، ح: ۸۱۹ من حديث سعيد ابن أبي عروبة به وتابعه شعبة عند ابن خزيمة، ح: ۱۵۴۷ وأبان بن يزيد عند ابن حبان، ح: ۳۹۱ وحديث سعيد صححه ابن خزيمة، ح: ۱۵۴۶ وابن حبان، ح: ۳۹۰.

672. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "The best of you are those who have the most compliant shoulders in the prayer." (*Ḥasan*)

Abū Dāwud said: Ja'far bin Yaḥyā (one of the narrators) is from the inhabitants of Makkah.

۶۷۲ - حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا جَعْفَرُ بْنُ يَحْيَى بْنِ ثُوْبَانَ: أَخْبَرَنِي عَمِّي عُمَارَةُ بْنُ ثُوْبَانَ عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خِيَارُكُمْ أَلْيَتِكُمْ مَنَاكِبَ فِي الصَّلَاةِ».

قال أبو داود: جَعْفَرُ بْنُ يَحْيَى مِنْ أَهْلِ مَكَّةَ.

تخریج: [إسناده حسن] أخرجه البيهقي: ۱۰۱/۳ من حديث أبي داود به وصححه ابن خزيمة، ح: ۱۵۶۶ وابن حبان، ح: ۳۹۷ وللحديث شواهد.

Comments:

Meaning, they comply when they are asked by others to move forward or backward to straighten the row, and they give space to others who try to fit in their row. So by cooperating and being gentle with their brothers, they are counted among the best people.

Chapter 94. Rows Between The Pillars

(المعجم ٩٤) - بَابُ الصُّفُوفِ بَيْنَ
السُّوَارِي (التحفة ٩٦)

673. Abdul-Ḥamīd bin Maḥmūd said: "I prayed the Friday prayer with Anas bin Mālik, and we were pushed to (the rows between) the pillars, so we went forward and backward. Anas said: 'We used to avoid this during the time of the Messenger of Allāh ﷺ.'" (*Ṣaḥīḥ*)

٦٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ هَانِئٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ مَحْمُودٍ قَالَ: صَلَّيْتُ مَعَ أَنَسِ بْنِ مَالِكٍ يَوْمَ الْجُمُعَةِ فَدَفَعْنَا إِلَى السُّوَارِي فَتَقَدَّمْنَا وَتَأَخَّرْنَا، فَقَالَ أَنَسٌ: كُنَّا نَتَّقِي هَذَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

تخریج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في كراهية الصف بين السواري، ح: ٢٢٩ من حديث سفيان الثوري به وقال: "حسن" وصححه ابن خزيمة، ح: ١٥٦٨ وابن حبان (الإحسان): ٢٢١٥ والحاكم: ٢١٠/١، ٢١٨ ووافقه الذهبي، والثوري صرح بالسمع عند البيهقي: ٣/١٠٤ والحاكم.

Comments:

Since the pillars sever the row, it is not encouraged to form rows between them. It should not be done unless there is no space due to overcrowding.

Chapter 95. Who Is Encouraged To Pray Behind The Imām, And The Dislike Of Distancing Oneself (From The Imām)

(المعجم ٩٥) - بَابُ مَنْ يَسْتَجِبُ أَنْ
يَلِيَ الْإِمَامَ فِي الصَّفِّ وَكَرَاهِيَةُ التَّأَخُّرِ
(التحفة ٩٧)

674. It was narrated from Abū Ma'mar, from Abū Mas'ūd, that the Messenger of Allāh ﷺ said: "Let those among you who are most wise and possessing intellect pray behind me, then those following them, then those following them." (*Ṣaḥīḥ*)

٦٧٤ - حَدَّثَنَا ابْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عَمِيرٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِيَلِيَنَّيْكُمْ مِنْكُمْ أَوْلُو الْأَحْلَامِ وَالنُّهَى ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ».

تخریج: أخرجه مسلم، الصلاة، باب تسوية الصفوف وإقامتها وفضل الأول فالأول منها... إلخ، ح: ٤٣٢ من حديث سفيان به، وتابعه شعبة عند النسائي، ح: ٨١٣ وغيره.

675. It was reported from ‘Alqamah, from ‘Abdullāh, from the Prophet ﷺ — similar to that (no. 674), and he added: “And do not differ (in your rows), else your hearts will differ. And beware of the commotion of the marketplaces.” (*Sahīh*)

٦٧٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي مَعَشَرَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ وَزَادَ: «وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ وَيَأْتِكُمْ وَهَيْشَاتِ الْأَسْوَاقِ».

تخریج: أخرجه مسلم من حديث يزيد بن زريع به، وانظر الحديث السابق وهذا جزء منه.

Comments:

The reason for the more knowledgeable being close to the *Imām* is that they can take his place, or correct him, etc., if need be, and in this narration we are warned of commotion and racket, and even more so, bringing such commotion into the *Masjid*.

676. ‘Aishah narrated that the Messenger of Allāh ﷺ said: “Allāh and His Angels send *Ṣalāt* (blessings) upon the right side of the rows.” (*Hasan*)

٦٧٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُفْيَانُ عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنْ عُثْمَانَ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى مَيَامِنِ الصُّفُوفِ».

تخریج: [حسن] أخرجه ابن ماجه، إقامة الصلوات، باب فضل ميمنة الصف، ح: ١٠٠٥ عن عثمان بن أبي شيبة به وصححه ابن خزيمة، ح: ١٥٥٠ وابن حبان، ح: ٣٩٣، ٣٩٤ والحاكم على شرط مسلم: ٢١٤/١ ووافقه الذهبي، ولفظ ابن خزيمة وغيره: "على الذين يصلون الصفوف".

Comments:

See no. 664. Most of those who reported this *Hadīth* narrated it with the wording: “Allāh and His Angels send *Ṣalāt* upon those who pray in the rows.” So it does not mean, “and not the left side of the row.”

Chapter 96. The Place Of Children In The Rows

(المعجم ٩٦) - بَابُ مَقَامِ الصِّبْيَانِ مِنَ الصَّفِّ (التحفة ٩٨)

677. It was reported from ‘Abdur-Rahmān bin Ghanm, who said that Abū Mālik Al-Ash‘arī said: “Should I not inform you of the prayer of the Prophet ﷺ?” So he said the *Iqāmah*, and caused the men to stand in rows, then caused the children to stand

٦٧٧ - حَدَّثَنَا عِيسَى بْنُ شَادَانَ: حَدَّثَنَا عَيَّاشُ الرَّقَّامِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا بَنُو خَالِدٍ: حَدَّثَنَا بُدَيْلٌ: حَدَّثَنَا شَهْرُ بْنُ حَوْشَبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَنَمٍ قَالَ: قَالَ أَبُو مَالِكٍ الْأَشْعَرِيُّ: «أَلَا أُحَدِّثُكُمْ بِصَلَاةِ

behind them, then led them in prayer. Then he described the prayer. Then he said: "This is how the prayer (should be prayed)." 'Abdul-A'lā (one of the narrators) said: "I think that he (ﷺ) said: '...of my nation.'" (*Hasan*)

النَّبِيِّ ﷺ قَالَ: فَأَقَامَ الصَّلَاةَ، فَصَفَّ الرَّجَالَ وَصَفَّ الْجُلَمَانَ خَلْفَهُمْ ثُمَّ صَلَّى بِهِمْ، فَذَكَرَ صَلَاتَهُ، ثُمَّ قَالَ: هَكَذَا صَلَاةٌ - قَالَ عَبْدُ الْأَعْلَى: لَا أَحْسِبُهُ إِلَّا قَالَ - أُمَّتِي.

تخريج: [إسناده حسن] أخرجه أحمد: ٣٤٤/٥ من حديث قرة بن خالد به وحسنه ابن الملقن في تحفة المحتاج، ح: ٥٤٨.

Comments:

It is recommended that the older and more knowledgeable stand directly behind the *Imām* as preceded, see number 675. But there is no prohibition against the boy who has not reached the age of maturity from standing in the first row, as Ibn 'Abbās did during the Farewell Pilgrimage, and he said: "No one objected to it." See no. 1857 of *Ṣaḥīḥ Al-Bukhārī*.

Chapter 97. Rows For The Women, And Their Distance From The First Row

(المعجم ٩٧) - بَابُ صَفِّ النِّسَاءِ وَالتَّأخُّرِ عَنِ الصَّفِّ الْأَوَّلِ (التحفة ٩٩)

678. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The best rows for men are the front ones, and the worst are the last ones. And the best rows for women are the last ones, and the worst are the front ones." (*Ṣaḥīḥ*)

٦٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَرَّازُ: حَدَّثَنَا خَالِدٌ وَإِسْمَاعِيلُ بْنُ زَكَرِيَّا عَنْ سَهِيلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ صُفُوفِ الرِّجَالِ أَوْلَاهَا وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا وَشَرُّهَا أَوْلَاهَا».

تخريج: أخرجه مسلم، الصلاة، باب تسوية الصفوف وإقامتها وفضل الأول فالأول منها... إلخ، ح: ٤٤٠ من حديث سهيل بن أبي صالح به.

Comments:

An-Nawawī said: "As for the men's rows, then it is according to the generality; so the best of them is always the first of them, and the worst of them is always the last of them. As for the rows of the women, then the objective of the *Ḥadīth* is that of the rows that the women pray in with the men, as for when they pray separately, not with the men, then just like in the case of the men, the best of their rows are the first of them, and the worst of them are the last of them. And the meaning of the worst of the rows in the case of the women and the men, is the least of them in reward and virtue. And the last of the rows of the women when attending with the men, are only more virtuous, because of their distancing themselves from mixing with the men and their sight, and the heart being attached to them when seeing their movements and

hearing their speech, and similar to that, and the first of their rows has been censured because of the opposite of that. And Allāh knows best...." See no. 851 for a related topic.

679. ‘Āishah narrated that the Messenger of Allāh ﷺ said: “There will remain a group of people who will continually try to distance themselves from the first row until Allāh distances them in the Fire of Hell.” (*Da‘īf*)

٦٧٩ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ عَنِ الصَّفِّ الْأَوَّلِ حَتَّى يُؤَخَّرَهُمُ اللَّهُ فِي النَّارِ».

تخريج: [ضعيف] أخرجه البيهقي: ١٠٣/٣ من حديث أبي داود به وهو في مصنف عبدالرزاق، ح: ٢٤٥٣ وصححه ابن خزيمة، ح: ١٥٥٩ وابن حبان، ح: ٣٩٢ * عكرمة بن عمار لم يصرح بالسماع من يحيى بن أبي كثير وتكلم الجمهور في روايته عنه أيضًا.

Comments:

The wording in the next narration is more popularly reported.

680. Abū Sa‘eed Al-Khudri narrated that the Messenger of Allāh ﷺ saw that the Companions were distancing themselves (from the first rows). So he said: “Come forward so that you may follow me, and those behind you may follow the Mighty and Sublime, you. And there will be a group of people who will continue to distance themselves until Allāh, the Mighty and Sublime, distances them.” (*Sahīh*)

٦٨٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخُرَاعِيُّ قَالَا: حَدَّثَنَا أَبُو الْأَشْهَبِ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى فِي أَصْحَابِهِ تَأَخَّرًا، فَقَالَ لَهُمْ: «تَقَدَّمُوا فَاتَّبِعُوا بِي، وَلْيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ، وَلَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخَّرَهُمُ اللَّهُ عَزَّوَجَلَّ».

تخريج: أخرجه مسلم، الصلاة، باب تسوية الصفوف وإقامتها وفضل الأول فالأول منها ... الخ، ح: ٤٣٨ من حديث أبي الأشهب به.

Chapter 98. The Position That The Imām Should Have In Relation To The Rows

(المعجم ٩٨) - **بَابُ مَقَامِ الْإِمَامِ مِنَ الصَّفِّ** (التحفة ١٠٠)

681. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Stand so that the *Imām* is in the middle, and fill in the gaps (in the rows).” (*Da‘īf*)

٦٨١ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ يَحْيَى بْنِ بَشِيرٍ بْنِ خَلَادٍ، عَنْ أُمِّهِ أَنَّهَا دَخَلَتْ عَلَى مُحَمَّدٍ بْنِ كَعْبٍ

الْقُرْطُبِيُّ فَسَمِعْتُهُ يَقُولُ: حَدَّثَنِي أَبُو هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَسَطُوا الْإِمَامَ
وَسُدُّوا الْخَلَلَ».

تخریج: [إسناده ضعيف] أخرجه البيهقي: ۱۰۴/۳ من حديث أبي داود به * أمة الواحد أم يحيى: مجهولة وابنها يحيى بن بشير: مستور، كذا في التقريب.

Chapter 99. A Man Prays By Himself Behind The Row

(المعجم ۹۹) - بَابُ الرَّجُلِ يُصَلِّي
وَخَدَّهُ خَلْفَ الصَّفِّ (التحفة ۱۰۱)

682. Wābiṣah narrated that the Messenger of Allāh ﷺ saw a man praying behind a row by himself, so he commanded him to repeat. Sulaimān (one of the narrators) added: "the prayer." (*Ṣaḥīh*)

۶۸۲ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَحَفْصُ
ابْنِ عَمْرٍو قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ
مُرَّةَ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَمْرِو بْنِ
رَاشِدٍ، عَنْ وَابِصَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى
رَجُلًا يُصَلِّي خَلْفَ الصَّفِّ وَخَدَّهُ، فَأَمَرَهُ أَنْ
يُعِيدَ قَالَ سُلَيْمَانُ بْنُ حَرْبٍ: الصَّلَاةَ.

تخریج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في الصلاة خلف الصف وحده، ح: ۲۳۱ من حديث شعبة به وقال: "حسن" وصححه ابن حبان، ح: ۴۰۳ وللحديث طرق أخرى عند ابن خزيمة، ح: ۱۵۶۹ وابن حبان، ح: ۴۰۱ وغيرهما.

Comments:

If a man intentionally prays alone behind a row in which there is room, then he will have to repeat his prayer. A woman must offer her prayer in a separate row from men, even if she is alone.

Chapter 100. A Person Bows Outside Of The Row

(المعجم ۱۰۰) - بَابُ الرَّجُلِ يَرْكَعُ دُونَ
الصَّفِّ (التحفة ۱۰۲)

683. It was reported from Al-Ḥasan, that Abū Bakrah narrated that he once entered the *Masjid* and the Prophet of Allāh ﷺ was in *Rukū'*. He said: "So I bowed outside of the row (i.e., without joining the row). The Prophet ﷺ said (after the prayer): 'May Allāh increase your eagerness, but do not repeat it.'" (*Ṣaḥīh*)

۶۸۳ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ أَنَّ زَيْدَ
ابْنَ زُرَيْعٍ حَدَّثَهُمْ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي
عَرُوبَةَ عَنْ زَيْادِ الْأَعْلَمِ، حَدَّثَنَا الْحَسَنُ أَنَّ
أَبَا بَكْرَةَ حَدَّثَ: أَنَّهُ دَخَلَ الْمَسْجِدَ وَنَبِيُّ اللَّهِ
ﷺ رَاكِعٌ، قَالَ: فَرَكَعْتُ دُونَ الصَّفِّ، فَقَالَ
النَّبِيُّ ﷺ: «زَادَكَ اللَّهُ حِرْصًا وَلَا تَعُدْ».

تخريج: أخرجه البخاري، الأذان، باب: إذا ركع دون الصف، ح: ٧٨٣ من حديث زياد الأعمى به.

Comments:

"Do not repeat it." The scholars differ in interpreting the various versions of this *Hadīth*. Upon consideration of the various wordings, it appears to mean, that one should not rush to the prayer, as in some narrations: "When you come for prayer come with honor and dignity and whatever part of the prayer you catch, join it, and whatever is left, complete it." See number 572, while it is clear from the name of the chapter, that the author is using these two narrations to prove not bowing outside of the rows.

684. (There is another chain) It was reported from Al-Ḥasan that Abū Bakrah once came (to the *Masjid*) and the Messenger of Allāh ﷺ was in *Rukū'*, so he bowed outside of the row, and then walked up to the row. After the Prophet ﷺ finished the prayer, he said: "Who among you was the one who bowed outside of the row, and then walked up to the row?" Abū Bakrah said: "I did." So the Prophet ﷺ said: "May Allāh increase your eagerness, and do not repeat it." (*Saḥīḥ*)

٦٨٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا زِيَادُ الْأَعْلَمُ عَنِ الْحَسَنِ أَنَّ أَبَا بَكْرَةَ جَاءَ وَرَسُولُ اللَّهِ ﷺ رَاكِعٌ فَرَكَعَ دُونَ الصَّفِّ ثُمَّ مَشَى إِلَى الصَّفِّ، فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلَاتَهُ قَالَ: «أَيُّكُمْ الَّذِي رَكَعَ دُونَ الصَّفِّ ثُمَّ مَشَى إِلَى الصَّفِّ؟» فَقَالَ أَبُو بَكْرَةَ: أَنَا، فَقَالَ النَّبِيُّ ﷺ: «زَادَكَ اللَّهُ حِرْصًا وَلَا تَعُدْ».

قال أبو داود: زياد الأعمى زياد بن فلان ابن قرة، وهو ابن خالة يونس بن عبيد.

تخريج: [صحيح] أخرجه البيهقي: ١٠٥/٣، ١٠٦ من حديث أبي داود به، وانظر الحديث السابق.

THE CHAPTERS RELATED TO THE *SUTRAH*

تَفْرِيعُ أَبْوَابِ السُّتْرَةِ

The *Sutra* refers to an object that a person should place, or have, in front of him during the *Ṣalāt*. The purpose of the *Sutra* is to demarcate the area in which one is performing *Ṣalāt*, allowing a pedestrian to cross beyond it, in front of the person who is praying, since the *Sutra* will act as a barrier between the one passing by, and the one who is praying.

Chapter 101. What May Be Used As A *Sutrah* By The Praying Person

(المعجم ١٠١) - بَابُ مَا يَسْتُرُ الْمُصَلِّي
(التحفة ١٠٣)

685. Ṭalḥah bin ‘Ubaidullāh narrated that the Messenger of Allāh ﷺ said: “If you place in front of you something (the size of) the back of a saddle, then whoever passes in front of you will not affect you.” (*Ṣaḥīḥ*)

٦٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَعَلْتَ بَيْنَ يَدَيْكَ مِثْلَ مَوْخِرَةِ الرَّحْلِ فَلَا يَضُرُّكَ مَنْ مَرَّ بَيْنَ يَدَيْكَ».

تخریج: أخرجه مسلم، الصلاة، باب سترة المصلي، والندب إلى الصلاة إلى سترة الخ، ح: ٤٩٩ من حديث سماك بن حرب به.

Comments:

Based upon such *Aḥādīth*, it is said that the *Sutrah* must be at least that length, or about one and a half feet high.

686. Ibn Juraij reported from ‘Aṭā’, that he said: “The back of the saddle is around one forearm’s length or more.” (*Ṣaḥīḥ*)

٦٨٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: أَخْبَرَنَا عَبْدِ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: أَجْرَةُ الرَّحْلِ ذِرَاعٌ فَمَا فَوْقَهُ.

تخریج: [إسناده صحيح] أخرجه البيهقي: ٢/٢٦٩ من حديث أبي داود وغيره به وهو في مصنف عبدالرزاق، ح: ٢٢٧٢ بطوله * ابن جريج صرح بالسماع عند ابن خزيمة، ح: ٨٠٧.

687. It was reported from Nāfi‘ that Ibn ‘Umar narrated, that the Messenger of Allāh ﷺ would order that a spear (*Ḥarbah*)^[1] be placed in front of him when he left for the ‘Eid prayer. He would pray towards it (behind it), and the people would be behind him. And he would do the same while traveling.” And this is where the leaders took this practice.^[2] (*Ṣaḥīḥ*)

٦٨٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا خَرَجَ يَوْمَ الْعِيدِ أَمَرَ بِالْحَرْبَةِ فَتَوَضَّعُ بَيْنَ يَدَيْهِ فَيُصَلِّي إِلَيْهَا وَالنَّاسُ وَرَاءَهُ، وَكَانَ يَفْعَلُ ذَلِكَ فِي السَّفَرِ فَمِنْ ثَمَّ اتَّخَذَهَا الْأَمْرَاءُ.

تخریج: أخرجه البخاري، أبواب سترة المصلي، باب سترة الإمام سترة من خلفه، ح: ٤٩٤ ومسلم، الصلاة، باب سترة المصلي والندب إلى الصلاة إلى سترة . . . الخ، ح: ٥٠١ من حديث عبدالله بن نمير به.

[1] *Ḥarbah* a type of spear that is shorter than a lance, having a broad blade.

[2] This last statement is from Nāfi‘ see *Ibn Mājah* no. 1305.

Comments:

The *Imām's Sutra* is sufficient for those behind him in the congregation, this is the view of the majority.

688. 'Awn bin Abī Juḥaifah narrated from his father, that the Prophet ﷺ prayed (in the valley of) Al-Baṭḥā' while there was a spear (*'Anazah*)^[1] in front of him. He prayed *Zuhr* as two *Rak'ahs* and *'Asr* as two *Rak'ahs*. Women and donkeys would pass beyond the *'Anazah*. (*Ṣaḥīḥ*)

٦٨٨ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ بِالْبَطْحَاءِ - وَبَيْنَ يَدَيْهِ عَتْرَةٌ - الظُّهْرَ رَكَعَتَيْنِ وَالْعَصْرَ رَكَعَتَيْنِ يَمُرُّ خَلْفَ الْعَتْرَةِ الْمَرْأَةُ وَالْحِمَارُ.

تخریج: أخرجه البخاري، أبواب سترة المصلي، باب سترة الإمام سترة من خلفه، ح: ٤٩٥ من حديث شعبة به ورواه مسلم، الصلاة، باب سترة المصلي... إلخ، ح: ٥٠٣ من حديث عون ابن أبي جحيفة به ورواه أيضًا من حديث شعبة عنه.

Chapter 102. Drawing A Line If One Does Not Find A Stick

(المعجم ١٠٢) - بَابُ الْخَطِّ إِذَا لَمْ يَجِدْ عَصًا (التحفة ١٠٤)

689. It was reported from Abū 'Amr bin Muḥammad bin Ḥuraith, that he heard his grandfather Ḥuraith narrating from Abū Hurairah that the Messenger of Allāh ﷺ said: "When one of you prays, let him place something in front of him. If he does not find anything, let him take a stick and make it stand (in front of him). If he does not even have a stick, let him draw a line, then anything that passes in front of him will not affect him." (*Da'if*)

٦٨٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ: حَدَّثَنِي أَبُو عَمْرٍو بْنُ مُحَمَّدِ بْنِ حُرَيْثٍ أَنَّهُ سَمِعَ جَدَّهُ حُرَيْثًا يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ فَلْيَجْعَلْ تَلْقَاءَ وَجْهِهِ شَيْئًا، فَإِنْ لَمْ يَجِدْ فَلْيَنْصِبْ عَصًا، فَإِنْ لَمْ يَكُنْ مَعَهُ عَصًا فَلْيَخْطُطْ خَطًّا ثُمَّ لَا يَضُرَّهُ مَا مَرَّ أَمَامَهُ».

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٢/٢٧٠ من حديث أبي داود به وانظر الحديث الآتي.

[1] *'Anazah* a type of short spear, shorter than a lance, and some say it is shorter than the *Harbah*, and it has metal teeth. Some of them say that it is the same as a *Harbah*. *'Anazah* appeared previously in a different version of this narration; no. 520.

690. (There is another chain) from ‘Alī meaning, Ibn Al-Madīnī, from Sufyān, from Ismā‘il bin Umayyah, from Abū Muḥammad bin ‘Amr bin Ḥurāith, from his grandfather Ḥurāith — who was a man from Banū ‘Udhrah — from Abū Hurairah, from Abū-Qāsim رضي الله عنه. And he mentioned the *Ḥadīth* about the line. (*Da‘īf*)

Sufyān said:^[1] “We have not found anything to strengthen this *Ḥadīth*, and it has not been narrated except with this chain.” He (‘Alī bin Al-Madīnī) said: “I said to Sufyān: “They differed in it”^[2] so he discussed it for a while then said: ‘It is not preserved except from Abū Muḥammad bin ‘Amr.’”

Sufyān said: “After Ismā‘il bin Umayyah died, a man arrived here, so he sought out this *Shaiḥ* Abū Muḥammad until he found him, then he questioned him about it, but he was confused about it.”

Abū Dāwūd said: I heard Aḥmad — meaning Ibn Ḥanbal — may Allāh have mercy upon him, being asked more than once about how this line should be drawn, so he said: “Like this” indicating similar to a crescent, horizontally (in front of him).

Abū Dāwūd said: And I heard Musad-dad say: “(‘Abdullāh) bin Dāwūd said: ‘A (straight) line.’”

Abū Dāwūd said: And I heard Aḥmad say more than once that it

٦٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْمَدِينِيِّ، عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ أَبِي مُحَمَّدٍ بْنِ عَمْرٍو بْنِ حُرَيْثٍ، عَنْ جَدِّهِ حُرَيْثٍ - رَجُلٍ مِنْ بَنِي عُذْرَةَ - عَنْ أَبِي هُرَيْرَةَ عَنْ أَبِي الْقَاسِمِ رضي الله عنه قَالَ فَذَكَرَ حَدِيثَ الْخَطِّ. قَالَ سُفْيَانٌ: لَمْ نَجِدْ شَيْئًا نَشُدُّ بِهِ هَذَا الْحَدِيثَ وَلَمْ يَجِءْ إِلَّا مِنْ هَذَا الْوَجْهِ. قَالَ: قُلْتُ لِسُفْيَانَ: إِنَّهُمْ يَخْتَلِفُونَ فِيهِ. فَتَمَكَّرَ سَاعَةً ثُمَّ قَالَ: مَا أَحْفَظُ إِلَّا أَبَا مُحَمَّدٍ ابْنَ عَمْرٍو.

قَالَ سُفْيَانٌ: قَدِيمَ هُنَا رَجُلٌ بَعْدَ مَا مَاتَ إِسْمَاعِيلُ بْنُ أُمَيَّةَ فَظَلَبَ هَذَا الشَّيْخُ أَبَا مُحَمَّدٍ حَتَّى وَجَدَهُ فَسَأَلَهُ عَنْهُ فَخَلِطَ عَلَيْهِ. قَالَ أَبُو دَاوُدَ: وَسَمِعْتُ أَحْمَدَ يَعْنِي ابْنَ حَنْبَلٍ رَحِمَهُ اللَّهُ، سُئِلَ عَنْ وَصْفِ الْخَطِّ غَيْرَ مَرَّةٍ، فَقَالَ: هَكَذَا عَرْضًا مِثْلَ الْهِلَالِ. قَالَ أَبُو دَاوُدَ: وَسَمِعْتُ مُسَدَّدًا قَالَ: قَالَ ابْنُ دَاوُدَ: الْخَطُّ بِالطُّوْلِ.

قَالَ أَبُو دَاوُدَ: وَسَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ وَصَفَ الْخَطَّ غَيْرَ مَرَّةٍ فَقَالَ: هَكَذَا - يَعْنِي بِالْعَرْضِ - حُورًا دُورًا مِثْلَ الْهِلَالِ - يَعْنِي مُتَعَطِّفًا.

[1] That is Sufyān bin ‘Uyaynah, who narrated the *Ḥadīth*.

[2] Meaning is it “Abū Muḥammad bin ‘Amr” or “Abū ‘Amr bin Muḥammad.”

should be drawn in a semi-circular fashion in front of the person praying.

تخريج: [ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ما يستر المصلي، ح: ٩٤٣ من حديث سفيان بن عيينة به وصححه ابن خزيمة، ح: ٨١١ وابن حبان، ح: ٤٠٧، ٤٠٨ * هذا الحديث ضعفه سفيان بن عيينة والطحاوي والدارقطني والجمهور وتحققهم هو الصواب.

691. Sufyān bin ‘Uyaynah said: “I saw Sharīk lead us in a funeral prayer at ‘*‘Ashr*, and he had put his *Qalansūtah* (head-cap) in front of him” — meaning during an obligatory prayer. (*Ṣaḥīh*)

٦٩١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: رَأَيْتُ شَرِيكَاً صَلَّى بِنَا فِي جَنَازَةِ الْعَصْرِ فَوَضَعَ فَلَنْسَوْتَهُ بَيْنَ يَدَيْهِ يَعْنِي فِي فَرِيضَةٍ حَضَرَتْ.
تخريج: [إسناده صحيح].

Comments:

See no. 685.

Chapter 103. Praying Towards A Mount

(المعجم ١٠٣) - بَابُ الصَّلَاةِ إِلَى

الرَّاحِلَةِ (التحفة ١٠٥)

692. Ibn ‘Umar narrated that the Prophet ﷺ used to pray towards his she-camel. (*Ṣaḥīh*)

٦٩٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَوَهْبُ ابْنُ بَقِيَّةٍ وَابْنُ أَبِي خَلْفٍ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ عُثْمَانُ: حَدَّثَنَا أَبُو خَالِدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي إِلَى بَعِيرِهِ.

تخريج: أخرجه مسلم، الصلاة، باب سترة المصلي والندب إلى الصلاة إلى سترة... إلخ، ح: ٥٠٢ من حديث أبي خالد الأحمر والبخاري، الصلاة، باب الصلاة في مواضع الإبل، ح: ٤٣٠ من حديث عبيد الله بن عمر به.

Comments:

It is prohibited to pray in the pen of camels. In the case of one animal, it can be used as *Surah*.

Chapter 104. If He Prays Towards A Pillar Or Other Object, Where Should It Be In Relation To Him

(المعجم ١٠٤) بَابُ: إِذَا صَلَّى إِلَى

سَارِيَةٍ أَوْ نَحْوَهَا أَيْنَ يَجْعَلُهَا مِنْهُ

(التحفة ١٠٦)

693. Ḍubā‘ah bint Al-Miqdād bin Al-Aswad narrated from her father,

٦٩٣ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ الدَّمَشْقِيُّ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ: حَدَّثَنَا أَبُو

that he said: "I never saw the Messenger of Allāh ﷺ pray towards a stick, or a pillar, or a tree, except that he placed it on his right side or left side; he would not place it immediately in front of him." (*Da'if*)

عُبَيْدَةُ الْوَلِيدُ بْنُ كَامِلٍ عَنِ الْمُهَلَّبِ بْنِ حُجْرٍ الْبُهْرَانِيِّ، عَنِ ضِبَاعَةَ بِنْتِ الْمُقَدَّادِ بْنِ الْأَسْوَدِ، عَنِ أَبِيهَا قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي إِلَى عُوْدٍ وَلَا عُمُوْدٍ وَلَا شَجَرَةٍ إِلَّا جَعَلَهُ عَلَى حَاجِبِهِ الْأَيْمَنِ أَوْ الْأَيْسَرِ وَلَا يَضُمُّ لَهُ صَمْدًا.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/٦ عن علي بن عياش به * ضباعة: لا تعرف والمهلب: مجهول والوليد بن كامل: لين الحديث، كذا في التقریب.

Chapter 105. Praying Behind People Who Are Talking Or Sleeping

(المعجم ١٠٥) - بَابُ الصَّلَاةِ إِلَى الْمُتَحَدِّثِينَ وَالنَّائِمِينَ (التحفة ١٠٧)

694. It was narrated from 'Abdullāh bin 'Abbās that the Prophet ﷺ said: "Do not pray behind a person who is sleeping, nor behind one who is talking." (*Hasan*)

٦٩٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ بْنُ أَيْمَنَ عَنِ عَبْدِ اللَّهِ بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ، عَمَّنْ حَدَّثَهُ عَنْ مُحَمَّدِ بْنِ كَعْبِ الْقُرْظِيِّ قَالَ: قُلْتُ لَهُ - يَعْنِي لِعُمَرَ بْنِ عَبْدِ الْعَزِيزِ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تُصَلُّوا خَلْفَ النَّائِمِ وَلَا الْمُتَحَدِّثِ».

تخريج: [حسن] أخرجه البيهقي: ٢/٢٨٩ من حديث أبي داود به وله طريق آخر عند ابن ماجه، ح: ٩٥٩ وسنده ضعيف جدًا، وللحديث طريق حسن عند الطبراني في الأوسط، ح: ٥٢٤٢.

Comments:

It is proven from authentic narrations that the Messenger of Allāh ﷺ would pray while 'Āishah was sleeping in front of him. (See *Ṣaḥīḥ Al-Bukhārī* nos. 382-384, and 512-515.) The author recorded similarly in number 710. In general, though, one should not pray at the places where people are talking or busy in other worldly affairs as this may disrupt concentration, and similarly, based upon this narration, one should avoid praying behind a sleeping person.

Chapter 106. Coming Close To The *Sutrah*

695. It was reported from Nāfi' bin Jubair, from Sahl bin Abī Ḥathmah who conveyed it from the Prophet ﷺ, that he said: "When one of you prays towards a *Sutrah*, let him come close to it — let not *Shaitān* break his prayer." (*Ṣaḥīḥ*)

Abū Dāwud said: Wāqid bin Mūhammad reported it from Saḥwān, from Muḥammad bin Sahl, from his father, or from Muḥammad bin Sahl from the Prophet ﷺ. Some of them said: "From Nāfi' bin Jubair, from Sahl bin Sa'd, and there is disagreement in its chain. (*Ṣaḥīḥ*)

(المعجم ١٠٦) - بَابُ الدُّنُوِّ مِنَ السُّتْرَةِ
(التحفة ١٠٨)

٦٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُهَيْلَانَ: أَخْبَرَنَا سُهَيْلَانُ، ح: وَحَدَّثَنَا عَثْمَانُ ابْنُ أَبِي شَيْبَةَ وَحَامِدُ بْنُ يَحْيَى وَابْنُ السَّرْحِ قَالُوا: حَدَّثَنَا سُهَيْلَانُ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ إِلَى سُتْرَةٍ فَلْيَدْنُ مِنْهَا، لَا يَقْطَعِ الشَّيْطَانُ عَلَيْهِ صَلَاتَهُ».

قال أبو داود: ورواه واقد بن محمد عن صفوان، عن محمد بن سهل عن أبيه أو عن محمد بن سهل عن النبي ﷺ. وقال بعضهم عن نافع بن جبير، عن سهل بن سعد، واختلف في إسناده.

تخریج: [إسناده صحيح] أخرجه النسائي، القبلة، باب الأمر بالدنو من السترة، ح: ٧٤٩ من حديث سفيان به وصححه ابن خزيمة، ح: ٨٠٣ ابن حبان، ح: ٤٠٩ والحاكم على شرط الشيخين: ٢٥١/١، ٢٥٢ ووافقه الذهبي.

696. (Another chain) from 'Abdul-'Azīz bin Abī Ḥāzīm (who said): "My father informed me, from Sahl, he said: 'Between the place that the Prophet ﷺ stood and the *Sutrah* was the space through which a goat could pass.'" (*Ṣaḥīḥ*)

Abū Dāwud said: This is the version of An-Nufailī.^[1]

٦٩٦ - حَدَّثَنَا الْقَعْنَبِيُّ وَالتَّمِيمِيُّ قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: أَخْبَرَنِي أَبِي عَنْ سَهْلِ قَالَ: وَكَانَ بَيْنَ مَقَامِ النَّبِيِّ ﷺ وَبَيْنَ الْقِبْلَةِ مَمَرٌ عَنَزَ. قَالَ أَبُو دَاوُدَ: الْحَبْرُ لِلتَّمِيمِيِّ.

تخریج: أخرجه البخاري، الصلاة، باب قدر كم ينبغي أن يكون بين المصلي والسترة، ح: ٤٩٦

[1] That is, Abū Dāwud narrated it from two *Shaiḥ* one of whom was 'Abdullāh bin Muḥammad bin 'Alī An-Nufailī, and the other, 'Abdullāh bin Maslamah Al-Qa'nabī.

ومسلم، الصلاة، باب دنو المصلي من السترة؟، ح: ٥٠٨ من حديث عبدالعزيز بن أبي حازم به.

Chapter 107. The Command To The One Who Is Praying To Block Others From Crossing In Front Of Him

697. It was reported from ‘Abdur-Rahmān bin Abī Sa‘eed Al-Khudrī, from Abū Sa‘eed Al-Khudrī who said that the Messenger of Allāh ﷺ said: “When one of you prays, let him not allow anyone to pass in front of him, and let him block him as much as he can. If he refuses, then fight him, for he is a *Shaitān*.” (*Ṣaḥīh*)

تخریج: أخرجه مسلم، الصلاة، باب منع المار بين يدي المصلي، ح: ٥٠٥ من حديث مالك به وهو في الموطأ (يحيى): ١٥٤/١ ورواه البخاري، ح: ٥٠٩ من طريق آخر عن أبي سعيد به مطوّلًا.

698. (There is another chain) from ‘Abdur-Rahmān bin Abī Sa‘eed Al-Khudrī, from his father, who said: “The Messenger of Allāh ﷺ said: ‘When one of you prays, let him pray towards a *Sutrah*, and let him come close to it...’” and the rest of the narration is similar (to no. 697). (*Ṣaḥīh*)

تخریج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ادراً ما استطعت، ح: ٩٥٤ عن محمد بن العلاء به وانظر الحديث السابق.

Comments:

If someone tries to cross in front of a worshiper who is praying behind a *Sutrah* then the worshiper should stop him by force. This should be done by stretching one’s hand out to block his passage. See no. 700.

699. Abū ‘Ubaid, the guard of Sulaimān, said: “I saw ‘Aṭā’ bin Yazīd Al-Laithī standing in prayer. I tried to cross in front of him, but he pushed me away, then said

(المعجم ١٠٧) - **بَابُ مَا يُؤَمَّرُ الْمُصَلِّي**
أَنْ يَدْرَأَ عَنِ الْمَمَرِّ بَيْنَ يَدَيْهِ
(التحفة ١٠٩)

٦٩٧ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَدْعُ أَحَدًا يَمُرُّ بَيْنَ يَدَيْهِ وَلْيَدْرَأْهُ مَا اسْتَطَاعَ، فَإِنْ أَبِي فَلْيَنَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ».

٦٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو خَالِدٍ عَنْ ابْنِ عَبَّاسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ فَلْيَصِلْ إِلَى سِتْرَةٍ وَلْيَدْنُ مِنْهَا» ثُمَّ سَأَقَ مَعْنَاهُ.

٦٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ الرَّازِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: أَخْبَرَنَا مَسْرُءُ بْنُ مَعْبِدٍ اللَّحْمِيُّ، لَقِيْتُهُ بِالْكُوفَةِ:

(after the prayer): 'Abū Sa'eed Al-Khudrī narrated to me that the Messenger of Allāh ﷺ said: "Whoever among you can prevent anything from coming between him and his *Qiblah*, then let him do so." (Hasan)

حدثني أبو عبيد حاجب سليمان قال: رأيتُ عطاء بن يزيد الليثي قائماً يصلي فذهبتُ أمرُ بين يديه فرددني ثم قال: حدثني أبو سعيد الخدري أن رسول الله ﷺ قال: «مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ لَا يَحُولَ بَيْنَهُ وَبَيْنَ قِبْلَتِهِ أَحَدٌ فَلْيَفْعَلْ».

تخريج: [إسناده حسن] أخرجه أحمد: ۸۲/۳، ۸۳ عن أبي أحمد الزبيري به مطولاً.

700. It was narrated from Humaid, meaning Ibn Hilāl who said: "Abū Ṣāliḥ said: 'Shall I narrate to you something that I saw and heard from Abū Sa'eed? — He visited Marwān and said: 'I heard the Messenger of Allāh ﷺ say: "When one of you prays towards something (a *Surah*) that blocks him from the people, and someone tries to cross in front of him, then let him push him in his chest, and if he refuses, then fight him, for he is a *Shaitān*.'" (Ṣaḥīḥ)

Abū Dāwud said: Sufyān Ath-Thawrī said: "A person arrogantly walks in front of me while I am praying, so I stop him, and a weak person passes, so I don't stop him."

۷۰۰ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُلَيْمَانُ - يَعْنِي ابْنَ الْمُغِيرَةَ - عَنْ حَمِيدٍ يَعْنِي ابْنَ هِلَالٍ، قَالَ: قَالَ أَبُو صَالِحٍ: أُحَدِّثُكَ عَمَّا رَأَيْتُ مِنْ أَبِي سَعِيدٍ وَسَمِعْتُهُ مِنْهُ، دَخَلَ أَبُو سَعِيدٍ عَلَى مَرْوَانَ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيَدْفَعْ فِي نَحْرِهِ، فَإِنْ أَبَى فَلْيَقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ».

قال أبو داود: قال سفيان الثوري: يمر الرجل يتبختر بين يدي وأنا أصلي فأمنعه ويمر الضعيف فلا أمنعه.

تخريج: أخرجه مسلم، الصلاة، باب منع المار بين يدي المصلي، ح: ۵۰۵ من حديث سليمان بن المغيرة والبخاري، الصلاة، باب: يُرد المصلي من مر بين يديه، ح: ۵۰۹ من حديث حميد بن هلال به.

Comments:

One stops the person from passing in front of them while they are performing *Ṣalāt*, actual fighting will dictate that they are no longer performing *Ṣalāt*, and therefore defeats the purpose of stopping them. Al-Khattābī said: "In this is evidence that few actions do not sever the *Ṣalāt*, provided it is not lengthy." Meaning, provided he does not become engaged in a matter aside from *Ṣalāt*. So the meaning is to stop him, then grab him if necessary, and then to push him back forcefully, if necessary, etc.

Chapter 108. The Prohibition Of Passing In Front Of One Who Is Praying

701. It was reported from Busr bin Sa'eed that Zaid bin Khālid Al-Juhnī sent him to Abū Juhaim to ask him what he heard from the Messenger of Allāh (ﷺ) about passing in front of the one who is praying. So Abū Juhaim said: "The Messenger of Allāh ﷺ said: 'If the one who crosses in front of someone who is praying only knew what (sin) would be upon him, then were he to wait forty, it would be better for him than to pass in front of him.'" Abū An-Naḍr (one of the narrators) said: "I do not know whether he said forty days, or months, or years." (*Sahih*)

تخریج: أخرجه البخاري، الصلاة، باب إثم المار بين يدي المصلي، ح: ٥١٠ ومسلم، الصلاة، باب منع المار بين يدي المصلي، ح: ٥٠٧ من حديث مالك به وهو في الموطأ (يحيى): ١٥٤/١، ١٥٥.

CHAPTERS RELATED TO WHAT BREAKS THE PRAYER AND WHAT DOES NOT

Chapter 109. What Breaks the Prayer

702. It was reported (with three chains) from Sulaimān bin Al-Mughīrah, who informed them from Ḥumaid bin Hilāl, from 'Abdullāh bin Aṣ-Ṣāmit, from Abū

(المعجم ١٠٨) - بَابُ مَا يُنْهَى عَنْهُ مِنَ الْمُرُورِ بَيْنَ يَدَيْ الْمُصَلِّي (التحفة ١١٠)

٧٠١ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ أَنَّ زَيْدَ بْنَ خَالِدِ الْجُهَنِيِّ أَرْسَلَهُ إِلَى أَبِي جُهَيْمٍ يَسْأَلُهُ مَاذَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الْمَارِّ بَيْنَ يَدَيْ الْمُصَلِّي. فَقَالَ أَبُو جُهَيْمٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيْ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ». قَالَ أَبُو النَّضْرِ: لَا أَدْرِي قَالَ: أَرْبَعِينَ يَوْمًا أَوْ شَهْرًا أَوْ سَنَةً.

تَفْرِيعُ أَبْوَابِ مَا يَقْطَعُ الصَّلَاةَ وَمَا لَا يَقْطَعُهَا

(المعجم ١٠٩) - بَابُ مَا يَقْطَعُ الصَّلَاةَ (التحفة ١١١)

٧٠٢ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، ح: وَحَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ وَابْنُ كَثِيرٍ الْمَعْنَى أَنَّ سُلَيْمَانَ بْنَ الْمُغِيرَةَ

Dharr. Hafṣ (one of the narrators) said: "He said: 'The Messenger of Allāh ﷺ said'" — The other two reported it that Sulaimān said: "Abū Dharr said: 'A person's prayer is broken when he does not have (a *Sutrah*) the size of the rear of a saddle, and a donkey, or a black dog, or a woman (passes in front of him).'"

I said: "What is the difference between a black (dog), from a red, or yellow, or white one?" He (Abū Dharr) replied: "O nephew, I asked the Messenger of Allāh ﷺ the same question that you asked me, and he said: 'The black dog is a *Shaiṭān*.'" (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الصلاة، باب قدر ما يستر المصلي، ح: ٥١٠ من حديث شعبة ومن حديث سليمان بن المغيرة به.

703. It was reported from Shu'bah, that Qatādah narrated that he heard Jābir bin Zaid narrating from Ibn 'Abbās — and Shu'bah narrated it in *Marfū'* form^[1] — "The prayer is broken by a woman who (has reached the age of) menstruation, and a dog." (*Ṣaḥīḥ*)
Abū Dāwud said: Sa'eed, Hishām, and Hammām, reported it from Qatādah, from Jābir bin Zaid, as a statement of Ibn 'Abbās.

تخریج: [إسناده صحيح] أخرجه النسائي، القبلة، باب ذكر ما يقطع الصلاة وما لا يقطع... إلخ، ح: ٧٥٢ وابن ماجه، ح: ٩٤٩ من حديث يحيى القطان به وصححه ابن خزيمة، ح: ٨٣٢ وابن حبان، ح: ٤١٢.

Comments:

Some of the scholars of *Ḥadīth* state that "Prayer is broken..." means the concentration and humility of the prayer is disrupted and the blessings of the

[1] Meaning it was attributed to the Prophet ﷺ.

أخبرهم عن حُمَيْدِ بْنِ هِلَالٍ، عن عَبْدِ اللَّهِ ابْنِ الصَّامِتِ، عن أَبِي ذَرٍّ - قَالَ حَفْصُ: قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «يَقْطَعُ صَلَاةَ الرَّجُلِ» وَقَالَ عَنْ سُلَيْمَانَ قَالَ: قَالَ أَبُو ذَرٍّ: «يَقْطَعُ صَلَاةَ الرَّجُلِ إِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ قِيدُ آخِرَةِ الرَّحْلِ الْجَمَارُ وَالْكَلْبُ الْأَسْوَدُ وَالْمَرْأَةُ». فَقُلْتُ: مَا بَالُ الْأَسْوَدِ مِنَ الْأَخْمَرِ مِنَ الْأَصْفَرِ مِنَ الْأَبْيَضِ؟ فَقَالَ: يَا ابْنَ أَخِي! سَأَلْتُ رَسُولَ اللَّهِ ﷺ كَمَا سَأَلْتَنِي فَقَالَ: «الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ».

٧٠٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنَا قَتَادَةُ قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ رَفَعَهُ شُعْبَةُ قَالَ: «يَقْطَعُ الصَّلَاةَ الْمَرْأَةُ الْحَائِضُ وَالْكَلْبُ». قَالَ أَبُو دَاوُدَ: أَوْفَقَهُ سَعِيدٌ وَهَشَامٌ وَهَمَّامٌ عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ عَلَى ابْنِ عَبَّاسٍ.

prayer goes away, others state that the prayer is invalidated and it has to be repeated.

704. Muḥammad bin Ismā‘il Al-Baṣrī narrated to us (he said): “Mu‘adh narrated to us (he said): ‘Hishām narrated to us from Yaḥyā, from ‘Ikrimah, from Ibn ‘Abbās’ — I think he said: ‘From the Messenger of Allāh ﷺ, he said: “When one of you prays without having a *Sutraḥ*, then the prayer is broken by a dog, a pig, a Jew, a Magian, and a woman. And it is sufficient for him if they pass in front of him the distance of a stone’s throw.” (*Da‘īf*)

Abū Dāwud said: I have doubts about this *Hadīth*. I discussed it with Ibrāhīm, and others as well, and I did not find anyone who had [narrated] it from Hishām, nor did they know about it. And I do not know anyone who narrated it from Hishām. I think the mistake in this *Hadīth* is from Ibn Abī Samīnah.^[1] What is *Munkar* in it is the mention of the Magian, and the stone’s throw, and the pig. And there is some strangeness in it.

Abū Dāwud said: I did not hear this *Hadīth* except from Muhammad bin Ismā‘il, and I think that he made a mistake in it, since he used to narrate from his memory.

تخريج: [إسناده ضعيف] أخرجه الطحاوي في معاني الآثار: ٤٥٨/١ من حديث معاذ بن هشام به * شك الراوي في اتصاله بقوله: أحسبه * فالسند معلل.

705. It was reported from Wakī‘, from Sa‘eed bin ‘Abdul-‘Azīz, from

٧٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبُصْرِيُّ: حَدَّثَنَا مُعَاذٌ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَحْسَبُهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ إِلَى غَيْرِ سُتْرَةٍ فَإِنَّهُ يَقْطَعُ صَلَاتَهُ الْكَلْبُ وَالْحِمَارُ وَالْخِنْزِيرُ وَالْيَهُودِيُّ وَالْمَجُوسِيُّ وَالْمَرْأَةُ، وَيُجْزِيءُ عَنْهُ إِذَا مَرُّوا بَيْنَ يَدَيْهِ عَلَى قَدْفَةٍ بِحَجْرٍ».

قال أبو داود: في نفسي من هذا الحديث شيء كنت ذاكرتُه إبراهيم وعنه فلم أر أحدًا [جاء به] عن هشام ولا يعرفه ولم أر أحدًا يُحدث به عن هشام وأحسب ألوههم من ابن أبي سميئة والمنكر فيه ذكر المجوسي وفيه على قدفة بحجر وذكر الخنزير وفيه نكارة.

قال أبو داود: ولم أسمع هذا الحديث إلا من محمد بن إسماعيل، وأحسبه وهم لأنه كان يُحدثنا من جفظه.

٧٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ

^[1] That is his *Shaiḥh* in this narration, Muḥammad bin Ismā‘il Al-Baṣrī.

a freed slave of Yazīd bin Nimrān, from Yazīd bin Nimrān who said: "I saw a man in Tabūk who could not walk. He said: 'I passed in front of the Prophet ﷺ while I was on a donkey, and he was praying, so he said: "O Allāh, prevent him from walking." So I was not able to walk on them (my feet) afterwards.'" (*Da'īf*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ٦٤/٤ من حديث سعيد بن عبدالعزيز به * مولى ليزيد بن نمران: مجهول (تقريب).

706. (There is another chain) from Abū Haiwah, from Sa'eed with his chain and its meaning (similar to no. 705). And he added to it, saying: "He has broken our prayer, may Allāh break his walking." (*Da'īf*)

Abū Dāwud said: Abū Mus-hir reported it from Sa'eed, and he said in it: "He has broken our prayer..."

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٢/٢٧٥ من حديث أبي داود به وانظر الحديث السابق لعلته.

707. Sa'eed bin Ghazwān narrated from his father that he went to Tabūk on his way to *Hajj*, and met a man who could not walk, so he asked him about it. The man said: "I will narrate to you a *Hadīth*, but do not narrate it as long as you hear that I am alive. The Messenger of Allāh ﷺ once visited Tabūk, and (stood) in front of a palm tree. He said: 'This (direction) is our *Qiblah*,' and he prayed towards it. I was a young lad, and walked towards it, until I passed between him and it. He

الأَنْبَارِيُّ: حَدَّثَنَا وَكَيْعٌ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ مَوْلَى لَيْزِيدَ بْنِ نِمْرَانَ، عَنْ يَزِيدَ بْنِ نِمْرَانَ قَالَ: رَأَيْتُ رَجُلًا يَتَّبِعُكَ مُقْعَدًا فَقَالَ: مَرَرْتُ بَيْنَ يَدَيْ النَّبِيِّ ﷺ وَأَنَا عَلَى جِمَارٍ وَهُوَ يُصَلِّي فَقَالَ: «اللَّهُمَّ افْطَعْ أَثْرَهُ» فَمَا مَشَيْتُ عَلَيْهَا بَعْدُ.

٧٠٦ - حَدَّثَنَا كَثِيرٌ بْنُ عَيْنِدٍ يَعْنِي الْمُدْحِجِيَّ: حَدَّثَنَا أَبُو حَيْوَةَ عَنْ سَعِيدِ بْنِ سَائِدَةَ وَمَعْنَاهُ. زَادَ فَقَالَ: «فَطَعَّ صَلَاتَنَا فَطَعَّ اللَّهُ أَثْرَهُ».

قال أبو داود: وَرَوَاهُ أَبُو مُسْهِرٍ عَنْ سَعِيدِ قَالَ فِيهِ: «فَطَعَّ صَلَاتَنَا».

٧٠٧ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ؛ ح: وَحَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مُعَاوِيَةُ عَنْ سَعِيدِ بْنِ غَرْوَانَ، عَنْ أَبِيهِ: أَنَّهُ نَزَلَ بِتَبُوكَ وَهُوَ حَاجٌّ فَإِذَا هُوَ بِرَجُلٍ مُقْعَدٍ فَسَأَلَهُ عَنْ أَمْرِهِ فَقَالَ: سَأَحَدْتُكَ حَدِيثًا فَلَا تُحَدِّثْ بِهِ مَا سَمِعْتَ مِنِّي حَيًّا، إِنَّ رَسُولَ اللَّهِ ﷺ نَزَلَ بِتَبُوكَ إِلَى نَخْلَةٍ فَقَالَ: هَذِهِ قِبْلَتُنَا، ثُمَّ صَلَّى إِلَيْهَا، فَأَقْبَلْتُ وَأَنَا غُلَامٌ أَسْعَى حَتَّى مَرَرْتُ بَيْنَهُ وَبَيْنَهَا، فَقَالَ: «فَطَعَّ صَلَاتَنَا فَطَعَّ اللَّهُ أَثْرَهُ».

said: 'He has broken our prayer, may Allāh break his walking.' So I have not been able to stand on them (the feet) until this day."

(*Da'if*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٧٥/٢ من حديث أبي داود به * سعيد بن غزوان: مستور، وأبوه: مجهول، كذا في التقريب وغيره.

Chapter 110. The *Sutrah* Of The *Imām* Acts As A *Sutrah* For Those Behind Him

(المعجم ١١٠) بَابُ: سُتْرَةُ الْإِمَامِ سُتْرَةٌ مَنِ خَلْفَهُ (التحفة ١١٢)

708. 'Amr bin Shu'aib narrated from his father, from his grandfather, that he said: "We camped once with the Messenger of Allāh ﷺ at Thaniyah Adhākhīr, and the time for prayer came. So he prayed towards a wall and took it as his *Qiblah*,^[1] while we were behind him. Then a goat tried to pass in front of him, but he continued to divert it, until (when it did not desist) he pressed his stomach to the wall, and it passed behind him." (*Hasan*)

٧٠٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا هِشَامُ بْنُ الْعَازِ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: هَبَطْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ نَبِيَّةٍ أَدَاخِرَ، فَحَضَرَتِ الصَّلَاةُ يَعْني فَصَلَّى إِلَى جَدْرِ فَاتَّخَذَهُ قِبْلَةً وَنَحْنُ خَلْفَهُ فَجَاءَتْ بِهِمَّةٌ تَمُرُّ بَيْنَ يَدَيْهِ فَمَا زَالَ يُدَارِئُهَا حَتَّى لَصِقَ بَطْنُهُ بِالْجَدْرِ وَمَرَّتْ مِنْ وَرَائِهِ أَوْ كَمَا قَالَ مُسَدَّدٌ.

تخريج: [إسناده حسن] أخرجه أحمد: ١٩٦/٢ من حديث هشام بن الغاز به مطولاً.

709. Ibn 'Abbās narrated that the Prophet ﷺ was once praying when a baby goat tried to pass in front of him. So he prevented it (from doing so). (*Hasan*)

٧٠٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَحَفْصُ بْنُ عُمَرَ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَارِيِّ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي فَذَهَبَ جَدْيٌ يَمُرُّ بَيْنَ يَدَيْهِ فَجَعَلَ يَتَّقِيهِ.

تخريج: [حسن] أخرجه أحمد: ٢٩١/١ من حديث شعبة به وقال علي بن الجعد في مسنده: ٩٠ "قال رجل لشعبة: كان بين يديه عنزة؟ قال: لا" * يحيى بن الجزار سمعه من أبي الصهباء صهب، انظر، ح: ٧١٦، ٧١٧.

[1] Using it as a *Sutrah*.

Chapter 111. Whoever Said That The Woman Does Not Nullify The Prayer

710. It was reported from *Shu'bah*, from *Sa'd bin Ibrāhīm*, from *'Urwah*, from *'Āishah*, who said: "I was (once) between the Prophet ﷺ and the *Qiblah*." *Shu'bah* said: "I think she said: '...while I was menstruating.'" (*Sahīh*)

Abū Dāwud said: *Az-Zuhrī*, *'Aṭā*, *Abū Bakr bin Ḥaṣṣ*, *Hishām bin 'Urwah*, *'Irāk bin Mālik*, *Abū Al-Aswad*, *Tamīm bin Salamah* — all reported it from *'Urwah* from *'Āishah*; and (it was also reported by) *Ibrāhīm* from *Al-Aswad* from *'Āishah*; and (also) *Abū Aḍ-Ḍuhā* from *Masrūq*, from *'Āishah*; and (also) *Al-Qāsim bin Muḥammad* and *Abū Salamah* from *'Āishah*, and they did not mention: "I was menstruating."

تخريج: [إسناده صحيح] أخرجه أبو داود الطيالسي في مسنده، ح: ١٤٥٧ ورواه البخاري، ح: ٣٨٣ ومسلم، ح: ٥١٢ من حديث عروة به.

711. It was reported from *Hishām bin 'Urwah*, from *'Urwah*, from *'Āishah*: "The Messenger of Allāh ﷺ would pray his prayer at night while she (i.e., *'Āishah*) would be lying in front of him. She would be between him and his *Qiblah*, lying on the bed that he would sleep on. When he wanted to pray the *Witr*, he would wake her up, and she would pray the *Witr* as well." (*Sahīh*)

تخريج: أخرجه البخاري، الصلاة، باب الصلاة خلف النائم، ح: ٥١٢ ومسلم، الصلاة، باب الاعتراض بين يدي المصلي، ح: ٥١٢ من حديث هشام بن عروة به باختلاف يسير.

(المعجم ١١١) - بَابُ مَنْ قَالَ: الْمَرْأَةُ لَا تَقْطَعُ الصَّلَاةَ (التحفة ١١٣)

٧١٠ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَنْ شُعْبَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ بَيْنَ النَّبِيِّ ﷺ وَبَيْنَ الْقِبْلَةِ قَالَ شُعْبَةُ: وَأَحْسِبُهَا قَالَتْ: وَأَنَا حَائِضٌ.
قال أبو داود: رَوَاهُ الزُّهْرِيُّ وَعَطَاءٌ وَأَبُو بَكْرِ بْنُ حَفْصٍ وَهَشَامُ بْنُ عُرْوَةَ وَعِرَاكُ بْنُ مَالِكٍ وَأَبُو الْأَسْوَدِ وَتَمِيمٌ بْنُ سَلَمَةَ، كُلُّهُمْ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ وَإِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ وَأَبُو الضُّحَى عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ وَالْقَاسِمُ بْنُ مُحَمَّدٍ وَأَبُو سَلَمَةَ عَنْ عَائِشَةَ، لَمْ يَذْكُرُوا وَأَنَا حَائِضٌ.

٧١١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي صَلَاتَهُ مِنَ اللَّيْلِ وَهِيَ مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ رَاقِدَةً عَلَى الْفِرَاشِ الَّذِي يَرُقُّدُ عَلَيْهِ حَتَّى إِذَا أَرَادَ أَنْ يُوتِرَ أَيقظَهَا فَأوترت.

712. It was reported from Al-Qāsim, who narrated from ‘Āishah, that she said: “How evil it is that you have equated us to donkeys and dogs! I saw the Messenger of Allāh ﷺ pray while I was lying in front of him; when he wanted to prostrate, he would poke my feet, so I would pull them up to me and he would prostrate.” (*Ṣaḥīh*)

تخریج: أخرجه البخاري، الصلاة، باب: هل يغمز الرجل امرأته عند السجود لكي يسجد؟، ح: ٥١٩ من حديث يحيى القطان به.

713. It was reported from Abū An-Naḍr, from Abū Salamah bin ‘Abdur-Raḥmān, from ‘Āishah, that she said: “I used to be asleep while my legs would be in front of the Messenger of Allāh ﷺ while he was praying during the night. When he wanted to prostrate, he would prod my feet, so I would pull them up, and he would prostrate.” (*Ṣaḥīh*)

٧١٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: بَشَسَ مَا عَدَلْتُمُونَا بِالْحِمَارِ وَالْكَلْبِ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي وَأَنَا مُعْتَرِضَةٌ بَيْنَ يَدَيْهِ، فَإِذَا أَرَادَ أَنْ يَسْجُدَ غَمَزَ رِجْلِي فَضَمَمْتُهَا إِلَيَّ ثُمَّ يَسْجُدُ.

٧١٣ - حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ: حَدَّثَنَا الْمُعْتَمِرُ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كُنْتُ أَكُونُ نَائِمَةً وَرِجْلَايَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي مِنَ اللَّيْلِ، فَإِذَا أَرَادَ أَنْ يَسْجُدَ ضَرَبَ رِجْلِي فَفَبَضَّتْهَا فَسَجَدَ.

تخریج: أخرجه البخاري، الصلاة، باب الصلاة على الفراش، ح: ٣٨٢ ومسلم، الصلاة، باب الاعتراض بين يدي المصلي، ح: ٥١٢ من حديث عبيدالله بن عمر به.

714. It was reported from Muḥammad bin ‘Amr, from Abū Salamah, from ‘Āishah, that she said: “I would sleep, lying down in front of the Messenger of Allāh ﷺ — in the direction of his *Qiblah*. So the Messenger of Allāh ﷺ would pray, and I would be in front of him. When he wanted to pray the *Witr*, — ‘Uthmān (one of the narrators) said: “he would poke me,” — “and say: ‘Get out of the way.’” (*Ḥasan*)

٧١٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ؛ ح: وَحَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يُعْنِي ابْنَ مُحَمَّدٍ وَهَذَا لَفْظُهُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كُنْتُ أَنَامُ وَأَنَا مُعْتَرِضَةٌ فِي قِبْلَةِ رَسُولِ اللَّهِ ﷺ فَيُصَلِّي رَسُولُ اللَّهِ ﷺ وَأَنَا أَمَامَهُ إِذَا أَرَادَ أَنْ يُؤْتِرَ. زَادَ عُثْمَانُ: غَمَزَنِي. ثُمَّ اتَّفَقَا فَقَالَ: تَنَحَّى.

تخریج: [إسناده حسن] أخرجه أحمد: ١٨٢/٦ والحميدي، ح: ١٧٨ (بتحقيقي) من حديث محمد بن عمرو الليثي به.

Chapter 112. Whoever Said That A Donkey Does Not Nullify The Prayer

(المعجم ١١٢) - بَابُ مَنْ قَالَ: الْحِمَارُ لَا يَقْطَعُ الصَّلَاةَ (التحفة ١١٤)

715. It was reported from Ibn 'Abbās, who said: "I came riding on a female donkey while the Messenger of Allāh ﷺ was leading the prayer at Minā, and I was at that time a (lad) who had come close to puberty. I crossed in front of some rows, and then dismounted (from the donkey). I let the donkey go as it wished, and entered (in prayer) in the row, and no one objected to that." (*Ṣaḥīḥ*)

Abū Dāwud said: This is the wording of Al-Qa'nabī, and it is more complete.^[1] Mālik said: "I don't see a problem with this, once the prayer has started."

٧١٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جِئْتُ عَلَى حِمَارٍ؛ ح: وَحَدَّثَنَا الْقَعْنَبِيُّ عَنِ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: أَقْبَلْتُ رَاكِبًا عَلَى أَتَانٍ وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الْاِحْتِلَامَ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ بِيَمِينِي فَمَرَرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ فَتَرَلْتُ فَأَرْسَلْتُ الْأَتَانَ تَرْتَعٌ وَدَخَلْتُ فِي الصَّفِّ فَلَمْ يُتَكْرَمَ ذَلِكَ أَحَدٌ.

قال أبو داؤد: وهذا لفظ القعنبي وهو أتم. قال مالك: وأنا أرى ذلك واسعاً إذا قامت الصلاة.

تخریج: أخرجه البخاري، أبواب سترة المصلي، باب سترة الإمام سترة من خلفه، ح: ٤٩٣ ومسلم، الصلاة، باب سترة المصلي والندب إلى الصلاة إلى سترة... إلخ، ح: ٥٠٤ من حديث مالك به وهو في الموطأ (يحيى): ١٥٦، ١٥٥/١.

Comments:

Those who say that the donkey does not sever the prayer argue that the donkey crossed a part of the row, and there was no *Sutrah* in front of them, and no one objected to that. But the *Sutrah* of *Imām* is sufficient for the entire congregation, therefore, if anyone crosses in front of the row but behind the *Imām* there is no harm.

[1] Meaning, than the version narrated to him by 'Uthmān bin Abī Shaibah, since he narrated this from those two, and Al-Qan'abī narrated it from Mālik.

716. Abū Aṣ-Ṣahbā' said: "Once we mentioned the factors that nullify the prayer in front of Ibn 'Abbās, so he said: 'I came to the Messenger of Allāh ﷺ while he was praying, and I was with a young lad from the tribe of Banū 'Abdul-Muṭṭalib, (both of us were) on a donkey. We both dismounted, and left the donkey in front of the row, and they did not mind that. And two young girls from the tribe of Banū 'Abdul-Muṭṭalib came and entered between the rows, and they did not mind that.'" (*Hasan*)

٧١٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ
عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ يَحْيَى بْنِ
الْجَزَارِيِّ، عَنْ أَبِي الصَّهْبَاءِ قَالَ: تَدَاكُرْنَا مَا
يَقْطَعُ الصَّلَاةَ عِنْدَ ابْنِ عَبَّاسٍ فَقَالَ: جِئْتُ
أَنَا وَغُلَامٌ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ عَلَى حِمَارٍ
وَرَسُولُ اللَّهِ ﷺ يُصَلِّي، فَتَزَلَّ وَتَزَلْتُ وَتَرَكْنَا
الْحِمَارَ أَمَامَ الصَّفِّ فَمَا بِالْأَهْلِ وَجَاءَتْ
جَارِيَتَانِ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ فَدَخَلْنَا بَيْنَ
الصَّفِّ فَمَا بِالِى ذَلِكَ.

تخریج: [إسناده حسن] أخرجه النسائي، القبلة، باب ذكر ما يقطع الصلاة وما لا يقطع
... إلخ، ح: ٧٥٥ من حديث الحكم بن عتيبة به وصرح بالسماع وصححه ابن خزيمة: ٢/٢٥٠، ٢٤٤.

717. In another version of this (no. 716) *Hadīth*, he said: "Two young girls from the tribe of Banū 'Abdul-Muṭṭalib were fighting with each other, so he took them and separated them apart — 'Uthmān (one of the narrators) said: "he pulled one of them away from the other," — "and they (the people who were praying) did not mind that." (*Hasan*)

٧١٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَدَاوُدُ بْنُ
مِخْرَاقٍ الْفَرِّيَابِيُّ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ
بِهَذَا الْحَدِيثِ بِإِسْنَادِهِ قَالَ: فَجَاءَتْ جَارِيَتَانِ
مِنْ بَنِي عَبْدِ الْمُطَّلِبِ افْتَتَلَتَا فَأَخَذَهُمَا. قَالَ
عُثْمَانُ: فَفَرَعَ بَيْنَهُمَا. وَقَالَ دَاوُدُ: فَتَزَعَّ
إِحْدَاهُمَا مِنَ الْأُخْرَى فَمَا بِالِى ذَلِكَ.

تخریج: [إسناده حسن] انظر الحديث السابق.

Chapter 113. Whoever Said That A Dog Does Not Nullify the Prayer

718. Al-Faḍl bin 'Abbās said: "Once the Messenger of Allāh ﷺ came to us while we were in an open plain belonging to us. 'Abbās was with him. He prayed in the open, without any *Sutrah* in front of him, and there was a donkey of

(المعجم ١١٣) - بَابُ مَنْ قَالَ: الْكَلْبُ
لَا يَقْطَعُ الصَّلَاةَ (التحفة ١١٥)

٧١٨ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بِنِ
اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ يَحْيَى بْنِ
أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَلِيٍّ، عَنْ
عَبَّاسِ بْنِ عُيَيْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ

ours, and a dog, playing in front of him, and he did not mind that.”
(*Da'if*)

ابن عَبَّاسٍ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي بَادِيَةِ لَنَا وَمَعَهُ عَبَّاسٌ فَصَلَّى فِي صَحْرَاءَ لَيْسَ بَيْنَ يَدَيْهِ سُرَّةٌ، وَحِمَارَةٌ لَنَا وَكَلْبَةٌ تَعْبَثَانِ بَيْنَ يَدَيْهِ فَمَا بَالِي ذَلِكَ.

تخريج: [إسناده ضعيف] أخرجه النسائي، القبلة، باب ذكر ما يقطع الصلاة وما لا يقطع... إلخ، ح: ٧٥٤ من حديث محمد بن عمر بن علي به * عباس بن عبيدالله: لم يدرك عمه الفضل بن عباس فالسند منقطع.

Chapter 114. Whoever Said That Nothing Nullifies The Prayer

719. Abū Sa‘eed reported that the Messenger of Allāh ﷺ said: “Nothing nullifies the prayer, but prevent (others from crossing in front of you) as much as you can, for he is a *Shaitān*.” (*Hasan*)

(المعجم ١١٤) - بَابُ مَنْ قَالَ: لَا يَنْقُضُ الصَّلَاةَ شَيْءٌ (التحفة ١١٦)

٧١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا أَبُو أُسَامَةَ عَنْ مُجَالِدٍ، عَنْ أَبِي الْوَدَائِكِ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْقُضُ الصَّلَاةَ شَيْءٌ، وَادْرُؤُوا مَا اسْتَطَعْتُمْ، فَإِنَّمَا هُوَ شَيْطَانٌ».

تخريج: [حسن] أخرجه البيهقي: ٢/٢٧٨ من حديث أبي أسامة به وصرح بالسمع وللحديث شاهد قوي عند الدارقطني: ١/٣٦٧.

720. Abū Al-Waddāk said: “A youth from the Quraish passed in front of Abū Sa‘eed Al-Khudri while he was praying, so he pushed him away. The youth came back, but he pushed him again — three times. When he finished (the prayer), he said: ‘Nothing nullifies the prayer, but the Messenger of Allāh ﷺ said: ‘Prevent (people from crossing) as much as you can, for he is a *Shaitān*.’” (*Hasan*)

٧٢٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ابْنُ زِيَادٍ: حَدَّثَنَا مُجَالِدٌ: حَدَّثَنَا أَبُو الْوَدَائِكِ قَالَ: مَرَّ شَابٌّ مِنْ قُرَيْشٍ بَيْنَ يَدَيْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَهُوَ يُصَلِّي فَدَفَعَهُ، ثُمَّ عَادَ فَدَفَعَهُ، ثَلَاثَ مَرَّاتٍ، فَلَمَّا أَنْصَرَفَ قَالَ: إِنَّ الصَّلَاةَ لَا يَنْقُضُهَا شَيْءٌ، وَلَكِنْ قَالَ رَسُولُ اللَّهِ ﷺ: «ادْرُؤُوا مَا اسْتَطَعْتُمْ فَإِنَّهُ شَيْطَانٌ».

Abū Dāwud said: If two narrations from the Prophet ﷺ differ with each other, then the actions of the Companions [may Allāh be pleased with him] after him are considered.

قال أبو داود: إِذَا تَنَازَعَ الْخَبْرَانِ عَنِ النَّبِيِّ ﷺ نَظَرَ إِلَى مَا عَمِلَ بِهِ أَصْحَابُهُ [رَضِيَ اللَّهُ عَنْهُمْ] مِنْ بَعْدِهِ.

تخریج: [حسن] أخرجه البيهقي، انظر الحديث السابق.

Comments:

These narrations prove that lying and sleeping in front of a praying person, and crossing in front of him are two different things.

THE CHAPTERS RELATED TO THE BEGINNING OF THE PRAYER

أَبْوَابُ تَفْرِيعِ اسْتِفْتَاكِ الصَّلَاةِ

Chapter 114, 115. Raising The Hands In The Prayer

(المعجم ١١٤، ١١٥) - بَابُ رَفْعِ الْيَدَيْنِ فِي الصَّلَاةِ (التحفة ١١٧)

721. Sālim reported from his father (Ibn ‘Umar) that he said: “I saw the Messenger of Allāh ﷺ raise his hands to the level of his shoulders when he began the prayer. And he would also do so when he intended to go into *Rukū’*, and after he would raise himself up from *Rukū’*” — Sufyān (one of the narrators) said one time: “when he would raise his head up” — and most of the time he said: “and after he would raise himself up from *Rukū’*”^[1] — “and he would not raise his hands between the two prostrations.” (*Sahih*)

٧٢١ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا اسْتَفْتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ مَنْكِبَيْهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ وَبَعْدَمَا يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ - وَقَالَ سُفْيَانُ مَرَّةً: وَإِذَا رَفَعَ رَأْسَهُ وَأَكْثَرَ مَا كَانَ يَقُولُ: وَبَعْدَ مَا يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ - وَلَا يَرْفَعُ بَيْنَ السَّجْدَتَيْنِ.

تخریج: أخرجه مسلم، الصلاة، باب استحباب رفع اليدين حذو المنكبين مع تكبيرة الإحرام والركوع... إلخ، ح: ٣٩٠ من حديث سفيان بن عيينة به ورواه البخاري، ح: ٧٣٥، ٧٣٦، ٧٣٨ من حديث ابن شهاب الزهري به وهو في المسند للإمام أحمد: ٨/٢.

722. (There is another chain) from Sālim, from ‘Abdullāh bin ‘Umar who said: “When the Messenger of Allāh ﷺ stood up to pray, he

٧٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمَصِيُّ: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنَا الزُّبَيْدِيُّ عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ

[1] The speaker, reporting the different wording of Sufyān is Ahmad bin Hanbal, the *Shaikh* of Abū Dāwūd in this narration.

would raise his hands until they would be to the level of his shoulders, then he would say the *Takbīr* and his hands would be like that. Then he would go into *Rukū'*. Then, when he wanted to raise his back, he would raise them (his hands) until they would be to the level of his shoulders, and he would then say: '*Sami' Allāhu liman ḥamidah* (Allāh has heard the one who praises Him).' And he would not raise his hands for the prostration, but he would raise them for every *Takbīr* that he would say before going into *Rukū'*, until the prayer finished." (*Ṣaḥīḥ*)

قال: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ، ثُمَّ كَبَّرَ وَهُمَا كَذَلِكَ فَيَرْكَعُ، ثُمَّ إِذَا أَرَادَ أَنْ يَرْفَعَ صُلْبَهُ رَفَعَهُمَا حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ ثُمَّ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، وَلَا يَرْفَعُ يَدَيْهِ فِي السُّجُودِ وَيَرْفَعُهُمَا فِي كُلِّ تَكْبِيرَةٍ يُكَبِّرُهَا قَبْلَ الرُّكُوعِ حَتَّى تَنْقَضِيَ صَلَاتِهِ.

تخریج: [صحيح] أخرجه الدارقطني: ٢٨٧/١، ح: ١٠٩٨ من حديث بقية به ورواه ابن أخي الزهري عن الزهري به عند أحمد: ١٣٣/٢، ١٣٤، وابن الجارود، ح: ١٧٨ وسنده صحيح.

723. It was reported from 'Abdul-Wārith bin Sa'eed (who said): "Muḥammad bin Juḥādah narrated to us (he said): " 'Abdul-Jabbār bin Wā'il bin Ḥujr narrated to us, he said: "I was a small child, and did not remember the prayer of my father (before he died). So Wā'il bin 'Alqamah narrated to me from my father, Wā'il bin Ḥujr, that he said: 'I prayed with the Messenger of Allāh ﷺ, and he would raise his hands when he said (the opening) *Takbīr*. Then he would cover (his hands) and place them inside (his garments) by grasping his left (hand) with his right (hand), and inserting them into his garment. When he wanted to go into *Rukū'*, he would take his hands out and raise them, and when he wanted to

٧٢٣ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْجُسَيْمِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ: حَدَّثَنِي عَبْدُ الْجَبَّارِ ابْنُ وَائِلِ بْنِ حُجْرٍ قَالَ: كُنْتُ غَلَامًا لَا أَعْقِلُ صَلَاةَ أَبِي، فَحَدَّثَنِي وَائِلُ بْنُ عَلْقَمَةَ عَنْ أَبِي وَائِلِ بْنِ حُجْرٍ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَكَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ. قَالَ: ثُمَّ التَّحَفَ ثُمَّ أَخَذَ شِمَالَهُ بِيَمِينِهِ وَأَدْخَلَ يَدَيْهِ فِي ثَوْبِهِ. قَالَ: فَإِذَا أَرَادَ أَنْ يَرْكَعُ أَخْرَجَ يَدَيْهِ ثُمَّ رَفَعَهُمَا، وَإِذَا أَرَادَ أَنْ يَرْفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدَيْهِ، ثُمَّ سَجَدَ وَوَضَعَ وَجْهَهُ بَيْنَ كَتِفَيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ أَيْضًا رَفَعَ يَدَيْهِ، حَتَّى فَرَغَ مِنْ صَلَاتِهِ. قَالَ مُحَمَّدٌ: فَذَكَرْتُ ذَلِكَ لِلْحَسَنِ بْنِ أَبِي

stand up from the *Rukū'*, he would raise his hands. Then he would prostrate and place his face between his palms (on the ground), and when he would raise his head from the prostration, he would also raise his hands. (He would do this) until he finished the prayer.”

(Shadh)

Muḥammad said: “So I mentioned that to Al-Ḥasan bin Abī Al-Ḥasan^[1] and he said: ‘This is the prayer of the Messenger of Allāh ﷺ, whoever does it, does it (the *Sunnah*), and whoever leaves it, leaves it (the *Sunnah*).’”

Abū Dāwud said: This *Ḥadīth* was reported by Hammām from Ibn Juḥādah, and he did not mention raising (the hands) in the case of raising up from the prostration.

تخريج: [شاذ] أخرجه ابن حزم في المحلى: ٩١/٤، ٩٢ من حديث أبي داود به وصححه ابن خزيمة، ح: ٩٠٥ وابن حبان، ح: ٤٨٩ وقوله: "وإذا رفع رأسه من السجود أيضًا رفع يديه" شاذ ومعناه إن صح: إذا رفع رأسه من سجود الركعة الثانية وأراد أن يقوم من التشهد، رفع يديه، * حديث همام: وأخرجه مسلم، ح: ٤٠١ وهو حديث صحيح.

725.^[2] It was reported from Al-Mas'ūdī (who said): “Abdul-Jabbār bin Wā'il narrated to us (sawāḥig): ‘Some people from my family narrated to me from my father, that he narrated to them, that he saw the Messenger of Allāh ﷺ raise his hands with the *T: bīr*.’” (*Da'if*)

الْحَسَنُ فَقَالَ: هِيَ صَلَاةُ رَسُولِ اللَّهِ ﷺ، فَعَلَهُ مَنْ فَعَلَهُ وَتَرَكَهُ مَنْ تَرَكَهُ.

قال أبو داود: رَوَى هَذَا الْحَدِيثَ هَمَّامٌ عَنْ ابْنِ جِحَادَةَ، لَمْ يَذْكُرِ الرَّفْعَ مَعَ الرَّفْعِ مِنَ السُّجُودِ.

٧٢٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا الْمَسْعُودِيُّ: حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ وَائِلٍ: حَدَّثَنِي أَهْلُ بَيْتِي عَنْ أَبِي أَنَّهُ حَدَّثَهُمْ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يَرْفَعُ يَدَيْهِ مَعَ التَّكْبِيرِ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣١٦/٤ من حديث المسعودي به * أهل بيت الجبار: لم أعرفهم وقال المنذري: "مجهولون".

^[1] That is Al-Ḥasan Al-Baṣrī.

Some of the manuscripts have a difference in the sequence of the narrations here.

724. It was reported from Al-Ḥasan bin ‘Ubaidullāh An-Nakha‘ī, from ‘Abdul-Jabbār bin Wā’il, from his father that he saw the Prophet ﷺ, when he stood up to pray, raise both his hands until they were to the level of his shoulders, and his thumbs were close to his ears. Then he said the *Takbīr*. (*Da‘īf*)

٧٢٤ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ النَّخَعِيِّ، عَنِ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ: أَنَّهُ أَبْصَرَ النَّبِيَّ ﷺ حِينَ قَامَ إِلَى الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى كَانَا بِحِيَالِ مَنْكَبَيْهِ وَحَادَى بِإِبْهَامَيْهِ أُذُنَيْهِ ثُمَّ كَبَّرَ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٤/٢، ٢٥ من حديث أبي داود به * عبد الجبار ابن وائل: لم يسمع من أبيه فالسند منقطع.

726. It was reported from Bishr bin Al-Mufaḍḍal, from ‘Aṣim bin Kulaib, from his father, from Wā’il bin Ḥujr. who said: “I said to myself: ‘I will see how the Messenger of Allāh ﷺ prays.’ So the Messenger of Allāh ﷺ stood up, faced the *Qiblah*, and said the *Takbīr*, raising both his hands until they were to the level of his ears. Then he grasped his left (hand) with his right (hand). When he wanted to go into *Rukū’*, he raised both of them in a similar manner, then he placed both his hands on his two knees. When he raised his head from the *Rukū’*, he raised them in a similar manner. When he prostrated, he placed his head at the same level in between his hands. Then he sat, straightening his left foot (and sitting on it). He placed his left hand on his left thigh, keeping his right elbow at a distance from his right thigh. He clasped two fingers,^[1] and formed a circle,^[2] and I saw him do like

٧٢٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنِ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنِ وَائِلِ بْنِ حُجْرٍ قَالَ: قُلْتُ: لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ ﷺ كَيْفَ يُصَلِّي قَالَ: فَقَامَ رَسُولُ اللَّهِ ﷺ فَاسْتَقْبَلَ الْقِبْلَةَ، فَكَبَّرَ فَرَفَعَ يَدَيْهِ حَتَّى حَادَتَا أُذُنَيْهِ ثُمَّ أَخَذَ شِمَالَهُ بِيَمِينِهِ فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَهُمَا مِثْلَ ذَلِكَ ثُمَّ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ، فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا مِثْلَ ذَلِكَ، فَلَمَّا سَجَدَ وَضَعَ رَأْسَهُ بِذَلِكَ الْمَنْزِلِ مِنْ بَيْنِ يَدَيْهِ، ثُمَّ جَلَسَ فَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخْزِهِ الْيُسْرَى، وَحَدَّ مِرْفَقَهُ الْأَيْمَنَ عَلَى فَخْزِهِ الْيُمْنَى، وَقَبَضَ بِنَتْنَيْنِ وَحَلَقَ حَلْقَةً وَرَأَيْتُهُ يَقُولُ هَكَذَا، وَحَلَقَ بِشْرُ الْإِبْهَامِ وَالْوُسْطَى وَأَشَارَ بِالسَّبَابَةِ.

[1] Meaning the smallest finger and the one next to it.

[2] With his thumb and middle finger.

this,” then Bishr formed a circle with his thumb and middle finger, and pointed with his forefinger. (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه النسائي، الافتتاح، باب موضع اليمين من الشمال في الصلاة، ح: ٨٩٠ وابن ماجه، ح: ٨٦٧ من حديث عاصم بن كليب به وصحه ابن خزيمة، ح: ٤٨٠، ٧١٤ وابن حبان، ح: ٤٨٥.

727. (There is another chain) from Zāidah, from ‘Āṣim bin Kulaib with his chain, and its meaning, but he said in it: “Then he (ﷺ) placed his right (hand) on the back-side of his left palm, wrist-bone and forearm.” This version also adds: “I returned at a later time, when it was extremely cold, so I saw that the people were wearing heavy garments — their hands (could be seen) moving beneath the clothes.” (*Ṣaḥīḥ*)

٧٢٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا زَائِدَةُ عَنْ عَاصِمِ بْنِ كَلْبٍ بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ فِيهِ: ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى ظَهْرِ كَفِّهِ الْيُسْرَى وَالرُّشْعِ وَالسَّاعِدِ، وَقَالَ فِيهِ: ثُمَّ جِئْتُ بَعْدَ ذَلِكَ فِي زَمَانٍ فِيهِ بَرْدٌ شَدِيدٌ، فَرَأَيْتُ النَّاسَ عَلَيْهِمْ جُلُ الثِّيَابِ، تَحْرُكُ أَيْدِيهِمْ تَحْتَ الثِّيَابِ.

تخريج: [إسناده صحيح] أخرجه النسائي من حديث زائدة به وانظر الحديث السابق.

Comments:

1. Wa’il bin Ḥujr embraced Islam in 9th year after *Hijrah*. The next year, during the winter, he again returned to Al-Madinah. This was the last winter during the life of the Prophet ﷺ. Wa’il saw the Prophet ﷺ and his Companions raising their hands during the prayer. This narration specifies the final actions of the Prophet ﷺ.
2. While standing in the prayer, placing the right palm such that it overlaps the left hand, or grasping the left hand with right hand, are both permissible.

728. It was reported from Sharīk, from ‘Āṣim bin Kulaib, from his father, from Wā’il bin Ḥujr, who said: “I saw the Prophet ﷺ raise his hands to the level of his ears when he started the prayer. Then I came to them (at a later time), and saw that they were raising their hands to their chests at the beginning of the prayer while they were wearing cloaks and shawls.” (*Daʿīf*)

٧٢٨ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمِ بْنِ كَلْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ حِينَ افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حِيَالَ أُذُنَيْهِ، قَالَ: ثُمَّ أَتَيْتُهُمْ فَرَأَيْتُهُمْ يَرْفَعُونَ أَيْدِيَهُمْ إِلَى صُدُورِهِمْ فِي افْتِتَاحِ الصَّلَاةِ وَعَلَيْهِمْ بَرَانِسُ وَأَكْسِيَّةٌ.

تخريج: [إسناده ضعيف] أخرجه البغوي في شرح السنة، ح: ٥٦٤ من حديث أبي داود به * شريك القاضي حسن الحديث، مدلس، ولم أجد تصريح سماعه في هذا الحديث.

Chapter 115,116. The Beginning Of The Prayer

(المعجم ١١٥، ١١٦) - **بَابُ افْتِتَاحِ الصَّلَاةِ (التحفة ١١٨)**

729. It was reported from Waki', from Sharik, from 'Āsim bin Kulaib, from 'Alqamah bin Wā'il, from Wā'il bin Hujr, who said: "I went to the Prophet ﷺ during the winter (season), and I saw his Companions raising their hands from under their clothes during the prayer." (*Sahih*)

٧٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا وَكَيْعٌ عَنْ شَرِيكٍ، عَنْ عَاصِمِ بْنِ كُثَيْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي الشِّتَاءِ فَرَأَيْتُ أَصْحَابَهُ يَرْفَعُونَ أَيْدِيَهُمْ فِي صَلَاتِهِمْ فِي الصَّلَاةِ.

تخريج: [صحيح] أخرجه البغوي في شرح السنة، ح: ٥٦٥ من حديث أبي داود به وسنده ضعيف وللحديث شواهد منها الحديث المتقدم: ٧٢٧.

730. It was reported from 'Abdul-Hamid — meaning Ibn Ja'far, that he was informed by Muḥammad bin 'Amr bin 'Aṭā' who said: "I hear Abū Ḥumaid As-Sā'idī while he was amidst a group of ten Companions of the Messenger of Allāh ﷺ — among them Abū Qatadah — saying: 'I am the most knowledgeable among you regarding the prayer of the Messenger of Allāh ﷺ.' They said: 'And why is that? For, by Allāh, you did not follow him any more than we did, nor did you accompany him for a period longer than us.' He said: 'Yes!' They said, 'So bring forth (what you know).' He said: 'When the Messenger of Allāh ﷺ stood up to pray, he would raise his hands until they would reach the level of his shoulders, then he would say the

٧٣٠ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى - وَهَذَا حَدِيثُ أَحْمَدَ - قَالَ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ يَعْنِي ابْنَ جَعْفَرٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَمْرٍو بْنِ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ السَّاعِدِيَّ فِي عَشْرَةٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنْهُمْ أَبُو قَتَادَةَ قَالَ أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ. قَالُوا: فَلِمَ؟ فَوَاللَّهِ! مَا كُنْتُ بِأَكْثَرْنَا لَهُ تَبَعَةً، وَلَا أَقْدَمْنَا لَهُ صُحْبَةً. قَالَ: بَلَى. قَالُوا: فَاغْرِضْ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ يَرْفَعُ يَدَيْهِ حَتَّى يُحَازِي بِيَمَانِهِ مَنكِبَيْهِ، ثُمَّ كَبَّرَ حَتَّى يَبْرَأَ كُلَّ عَظْمٍ فِي مَوْضِعِهِ مُعْتَدِلًا ثُمَّ يَبْرَأُ، ثُمَّ يَكْبُرُ فَيَرْفَعُ يَدَيْهِ

Takbīr, until every bone would be resting in its proper place. He would then recite (from the Qur'ān), then say the *Takbīr* raising his hands until they reached the level of his shoulders. He would then go into *Rukū'*, placing his palms on his knees. Then he would straighten (his back) — neither would he lower his head down, nor would he raise it up. He would then raise his head, saying: '*Sami' Allāhu liman ḥamidah* (Allāh hears the one who praises Him).' Then he would raise his hands until they reached the level of his shoulders, straightening (his back), and then he would say: "*Allāhu Akbar.*" He would then go down on the ground, and would keep his two hands (arms) away from his side. Then he would raise his head. He would bend the toes of his feet when he prostrated.^[1] Then he would prostrate (again), and say "*Allāhu Akbar,*" and then raise his head (to sit up). He would place his left foot horizontally (on the ground), sitting on it, allowing every bone to return to its normal position. Then he would perform the second (*Rak'ah*) in a similar fashion. When he stood up after two *Rak'ahs*, he would say the *Takbīr* and raise his hands to the level of his shoulders, just as he had done at the beginning of the prayer. He would continue in this fashion for the remainder of the prayer, until, when he performed the prostration that is before the

حَتَّى يُحَادِثِي بِهِمَا مَنْكِبَيْهِ، ثُمَّ يَرْفَعُ وَيَضَعُ رَاحَتَيْهِ عَلَى رُكْبَتَيْهِ، ثُمَّ يَعْتَدِلُ فَلَا يَصُبُّ رَأْسَهُ وَلَا يُفْنِعُ، ثُمَّ يَرْفَعُ رَأْسَهُ فَيَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، ثُمَّ يَرْفَعُ يَدَيْهِ حَتَّى يُحَادِثِي بِهِمَا مَنْكِبَيْهِ مُعْتَدِلًا ثُمَّ يَقُولُ: «اللَّهُ أَكْبَرُ»، ثُمَّ يَهْوِي إِلَى الْأَرْضِ فَيَجَافِي يَدَيْهِ عَنِ جَنْبَيْهِ، ثُمَّ يَرْفَعُ رَأْسَهُ وَيَثِي رِجْلَهُ الْيُسْرَى فَيَقْعُدُ عَلَيْهَا، وَيَفْتَحُ أَصَابِعَ رِجْلَيْهِ إِذَا سَجَدَ، ثُمَّ يَسْجُدُ ثُمَّ يَقُولُ: «اللَّهُ أَكْبَرُ» وَيَرْفَعُ رَأْسَهُ وَيَثِي رِجْلَهُ الْيُسْرَى فَيَقْعُدُ عَلَيْهَا، حَتَّى يَرْجِعَ كُلُّ عَظْمٍ إِلَى مَوْضِعِهِ، ثُمَّ يَضَعُ فِي الْأُخْرَى مِثْلَ ذَلِكَ، ثُمَّ إِذَا قَامَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى يُحَادِثِي بِهِمَا مَنْكِبَيْهِ كَمَا كَبَّرَ عِنْدَ افْتِتَاحِ الصَّلَاةِ، ثُمَّ يَضَعُ ذَلِكَ فِي بَقِيَّةِ صَلَاتِهِ، حَتَّى إِذَا كَانَتِ السَّجْدَةُ الَّتِي فِيهَا التَّسْلِيمُ آخَرَ رِجْلَهُ الْيُسْرَى وَقَعَدَ مُتَوَرِّكًا عَلَى شِفْهِ الْأَيْسَرِ. قَالُوا: صَدَقْتَ، هَكَذَا كَانَ يُصَلِّي ﷺ.

[1] Such that they would be pointing towards the *Qiblah*.

Taslim, he would move his left leg further, and sit on his buttocks — on his left side.’ They (the other Companions) said: ‘You have told the truth. This is how he ﷺ used to pray.’” (*Ṣaḥīḥ*)

تخریج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في وصف الصلاة، ح: ٣٠٤ من حديث يحيى القطان به وقال: "حسن صحيح" ورواه ابن ماجه، ح: ١٠٦١ وصححه ابن خزيمة، ح: ٥٨٧، ٥٨٨ وابن حبان، ح: ٤٤٢، ٤٩١، ٤٩٢ * عبد الحميد بن جعفر وثقه أكثر العلماء (نصب الراية للزيلعي الحنفي: ١/٣٤٤) ومحمد بن عمرو بن عطاء صرح بالسماع.

731. (There is another chain) from Ibn Lahī'ah, from Yazīd, meaning Ibn Abī Ḥabīb, from Muḥammad bin 'Amr bin Ḥalḥalah, from Muḥammad bin 'Amr Al-'Āmirī, and he said (in it): "I was at a gathering of the Companions of the Messenger of Allāh ﷺ, and they discussed his ﷺ prayer. Abū Ḥumaid said..." and he mentioned part of the above narration (no. 730), but added: "...So when he went into *Rukū'*, he grasped his knees with his hands, and spaced out his fingers (over the knee). Then he lowered his back, without lowering his head, or displaying his cheeks (by raising his head high)." And he (also) said (in this version): "When he sat down after two *Rak'ahs*, he sat on the inner side of his left foot, planting the right foot vertically (on the ground). And if it were the fourth (*Rak'ah*), he allowed his left buttock to touch the ground, and stuck both his legs out of one side (the right side)." (*Ṣaḥīḥ*)

٧٣١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ يَزِيدَ يَعْنِي ابْنَ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو الْعَامِرِيِّ قَالَ: كُنْتُ فِي مَجْلِسٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَتَذَاكَرُوا صَلَاتَهُ ﷺ، فَقَالَ أَبُو حُمَيْدٍ: فَذَكَرَ بَعْضَ هَذَا الْحَدِيثِ، وَقَالَ: فَإِذَا رَكَعَ أَمَكَنَّ كَفَّيْهِ مِنْ رُكْبَتَيْهِ وَفَرَّجَ بَيْنَ أَصَابِعِهِ، ثُمَّ هَضَرَ ظَهْرَهُ غَيْرَ مُفْنِعِ رَأْسَهُ وَلَا صَافِحِ بِحَدِّهِ. وَقَالَ: فَإِذَا قَعَدَ فِي الرَّكْعَتَيْنِ قَعَدَ عَلَى بَطْنِ قَدَمَيْهِ الْيُسْرَى وَنَصَبَ الْيُمْنَى، فَإِذَا كَانَ فِي الرَّابِعَةِ أَفْضَى بِوَرِكَيْهِ الْيُسْرَى إِلَى الْأَرْضِ، وَأَخْرَجَ قَدَمَيْهِ مِنْ نَاحِيَةِ وَاحِدَةٍ.

تخریج: [صحيح] أخرجه البيهقي: ٢/٨٤، ٨٥ من حديث أبي داود به * ابن لهيعة: تابعه الليث بن سعد، انظر الحديث الآتي.

732. (There is another chain) from Laith bin Sa'd, from Yazīd bin Muḥammad Al-Qurashī and Yazīd bin Abī Ḥabīb, from Muḥammad bin 'Amr bin Ḥalḥalah, from Muḥammad bin 'Amr bin 'Aṭā' with similarity to the previous narration (no. 731). But he said: "When he (ﷺ) prostrated, he placed both his hands (on the ground), without sticking them out, nor tucking them close (to himself). And he made his fingers point towards the *Qiblah*." (*Sahīḥ*)

٧٣٢ - حَدَّثَنَا عَيْسَى بْنُ إِبْرَاهِيمَ الْمِصْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ يَزِيدَ بْنِ مُحَمَّدٍ الْقُرَشِيِّ وَيَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ نَحْوَ هَذَا. قَالَ: فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرَشٍ وَلَا قَابِضَهُمَا، وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِهِ الْقِبْلَةَ.

تخریج: أخرجه البخاري، الأذان، باب سنة الجلوس في التشهد، ح: ٨٢٨ من حديث الليث

ابن سعد به مطولاً.

Comments:

See number 964 where this narration is repeated with some variation.

733. (There is another chain) reported from Al-Ḥasan bin Al-Ḥurr, who heard it narrated from 'Eisā bin 'Abdullāh bin Mālik, from Muḥammad bin 'Amr bin 'Aṭā', one of Banū Mālik, from 'Abbās — or Ayyāsh — bin Sahl As-Sā'idī that he was in a gathering with his father, who was one of the Companions, and Abū Hurairah, Abū Ḥumaid As-Sā'idī, and Abū Usaid were all present as well... And he narrated a similar narration to the one above, with some changes, and he also said: "Then he raised his head" — meaning from the *Rukū'* — and said: '*Sami' Allāhu liman ḥamidah, Allāhumma Rabbanā lakal ḥamd* (Allāh hears the one who praises Him, O Allāh, our Lord, to You belongs all praise.)' And he raised his hands, then he said: '*Allāhu*

٧٣٣ - حَدَّثَنَا عَلِيُّ بْنُ حُسَيْنِ بْنِ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو بَدْرِ: حَدَّثَنِي زُهَيْرٌ أَبُو خَيْمَةَ: حَدَّثَنَا الْحَسَنُ بْنُ الْحُرِّ: حَدَّثَنِي عَيْسَى بْنُ عَبْدِ اللَّهِ بْنِ مَالِكٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ - أَحَدِ بَنِي مَالِكٍ - عَنْ عَبَّاسٍ - أَوْ عَيَّاشِ بْنِ سَهْلٍ السَّاعِدِيِّ - أَنَّهُ كَانَ فِي مَجْلِسٍ فِيهِ أَبُوهُ - وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ - وَفِي الْمَجْلِسِ أَبُو هُرَيْرَةَ وَأَبُو حُمَيْدٍ السَّاعِدِيُّ وَأَبُو أُسَيْدٍ، بِهَذَا الْخَبَرِ يَزِيدُ أَوْ يَنْقُصُ، قَالَ فِيهِ: ثُمَّ رَفَعَ رَأْسَهُ - يَعْنِي مِنَ الرُّكُوعِ - فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ»، وَرَفَعَ يَدَيْهِ ثُمَّ قَالَ: «اللَّهُ أَكْبَرُ» فَسَجَدَ، فَانْتَضَبَ عَلَى كَفِّهِ وَرُكْبَتَيْهِ وَصُدُورِ قَدَمَيْهِ وَهُوَ سَاجِدٌ، ثُمَّ كَبَّرَ فَجَلَسَ فَتَوَرَّكَ وَنَضَبَ قَدَمَهُ الْأُخْرَى، ثُمَّ كَبَّرَ فَسَجَدَ،

Akbar,’ and prostrated. He (ﷺ) positioned himself on his palms, knees, and the toes of his feet while he was prostrating. Then he said the *Takbīr* and (rose up) to sit, sitting on his buttocks (*At-Tawarruk*), planting the other foot (the right foot) straight. Then he said the *Takbīr* and prostrated, then he said the *Takbīr* and stood up, without sitting on his buttocks...” and he continued with the rest of the *Ḥadīth* (as no. 732).

He also said: “He (ﷺ) sat down after two *Rak’ah*, until, when he wanted to get up to stand, he stood up with the *Takbīr*, then he prayed the last two *Rak’ahs*.” And in this narration he did not mention sitting on the buttocks (*At-Tawarruk*) in the final *Tashah-hud*. (*Ḍa’īf*)

تخریج: [إسناده ضعيف] أخرجه ابن حبان، ح: ٤٩٦ والبيهقي: ١٠١/٢، ١٠٢، ١١٨ والطحاوي في معاني الآثار: ١/٢٦٠ من حديث أبي بدر به بإثبات رفع اليدين قبل الركوع وبعده وصححه النيموي - من غلاة الحنفية - في آثار السنن، ح: ٤٤٩ وللحديث شواهد، انظر الحديث الآتي دون قوله: "ثم كبر فجلس فتورك" إلى "ولم يتورك" وباقي الحديث صحيح بالشواهد * عيسى بن عبدالله بن مالك مجهول الحال، لم يوثقه غير ابن حبان.

Comments:

See number 966.

734. (There is another chain) from Fulaih, who narrated from ‘Abbās bin Sahl who said: “Abū Ḥumaid, Abū Usaīd, Sahl bin Sa’d, and Muḥammad bin Maslamah all were together (at a gathering), and they mentioned the prayer of the Messenger of Allāh ﷺ. Abū Ḥumaid said: ‘I am the most knowledgeable of you regarding the prayer of the Messenger of Allāh ﷺ...’” and he mentioned

ثُمَّ كَبَّرَ فَقَامَ وَلَمْ يَتَوَرَّكَ. ثُمَّ سَأَقَ الْحَدِيثَ. قَالَ: ثُمَّ جَلَسَ بَعْدَ الرَّكْعَتَيْنِ حَتَّى إِذَا هُوَ أَرَادَ أَنْ يَنْهَضَ لِلْقِيَامِ قَامَ بِتَكْبِيرَةٍ، ثُمَّ رَكَعَ الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ، وَلَمْ يَذْكَرِ التَّوَرُّكَ فِي الشَّهَادَةِ.

٧٣٤ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: أَخْبَرَنِي فُلَيْحٌ: حَدَّثَنِي عَبَّاسُ بْنُ سَهْلٍ قَالَ: اجْتَمَعَ أَبُو حُمَيْدٍ وَأَبُو أُسَيْدٍ وَسَهْلُ بْنُ سَعْدٍ وَمُحَمَّدُ بْنُ مَسْلَمَةَ فَذَكَرُوا صَلَاةَ رَسُولِ اللَّهِ ﷺ فَقَالَ أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ بَعْضَ هَذَا. قَالَ: ثُمَّ رَكَعَ فَوَضَعَ يَدَيْهِ

part of the above narration (no. 733).

He also said: "Then he (ﷺ) went into *Rukū'*, and placed his hands on his knees, as if he were grabbing them. And he bent his hands (arms) such that they were away from his sides. Then he prostrated, and placed his nose and forehead (on the ground), and kept his hands (arms) at a distance from his sides. He placed his hands to the level of his shoulders, then raised his head, until every joint returned to its place. (He did this) until he finished (the prayer), then he sat, placing the left foot on the ground, and making the toes of the right foot face the *Qiblah*. He put his right palm on his right thigh, and his left palm on his left thigh, and pointed with his finger." (*Sahih*)

Abū Dāwud said: 'Utbah bin Abī Ḥakīm reported this *Ḥadīth* from 'Abdullāh bin 'Eīsā, from Al-'Abbās bin Sahl, and he did not mention the sitting on the buttocks (*At-Tawarruk*). And Al-Ḥasan bin Al-Ḥurr mentioned the sitting similar to the *Ḥadīth* of Fulaiḥ and 'Utbah.

تخریج: [صحیح] أخرجه الترمذي، الصلاة، باب ما جاء أنه يجافي يديه عن جنبه في الركوع، ح: ٢٦٠ وابن ماجه، ح: ٨٦٣ من حديث عبد الملك بن عمرو به وقال الترمذي: "حسن صحيح" وصححه ابن خزيمة، ح: ٥٨٩، ٦٠٨، ٦٣٧، ٦٤٠، ٦٨٩ وابن حبان، ح: ٤٩٤ وسنده حسن وصححه البيهقي، ح: ٤٤٤.

735. (There is another chain) from Baqiyyah, (who said): "'Utbah narrated to me (saying): "'Abdullāh bin 'Eīsā narrated to me from Al-'Abbās bin Sahl As-Sā'idī, from

عَلَى رُكْبَتَيْهِ كَأَنَّهُ قَابِضٌ عَلَيْهِمَا، وَوَتَّرَ يَدَيْهِ فَتَجَافَى عَنْ جَنْبَيْهِ. قَالَ: ثُمَّ سَجَدَ فَأَمَكَّنَ أَنْفَهُ وَجَبْهَتَهُ وَوَحَى يَدَيْهِ عَنِ جَنْبَيْهِ وَوَضَعَ كَفَّيْهِ حَدَوًّ مَنكَبَيْهِ ثُمَّ رَفَعَ رَأْسَهُ حَتَّى رَجَعَ كُلُّ عَظْمٍ فِي مَوْضِعِهِ حَتَّى فَرَغَ ثُمَّ جَلَسَ فَأَفْتَرَشَ رِجْلَهُ الْيُسْرَى وَأَقْبَلَ بِصَدْرِ الْيُمْنَى عَلَى قِبْلَتِهِ، وَوَضَعَ كَفَّهُ الْيُمْنَى عَلَى رُكْبَتَيْهِ الْيُمْنَى، وَكَفَّهُ الْيُسْرَى عَلَى رُكْبَتَيْهِ الْيُسْرَى، وَأَشَارَ بِإِصْبَعِهِ.

قال أبو داود: روى هذا الحديث عتبة ابن أبي حكيم عن عبد الله بن عيسى، عن العباس بن سهل، لم يذكر التورك، وذكر نحو حديث فليح، وذكر الحسن بن الحر نحو جلسة حديث فليح وعتبة.

٧٣٥ - حَدَّثَنَا عَمْرُو بْنُ عُمَانَ: حَدَّثَنَا بَقِيَّةُ: حَدَّثَنِي عُتْبَةُ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَيْسَى عَنْ الْعَبَّاسِ بْنِ سَهْلِ السَّاعِدِيِّ، عَنْ أَبِي

Abū Ḥumaid — with this *Hadīth*, he said: “And when he (ﷺ) prostrated, he made a gap between his two thighs, without allowing his stomach to touch the thighs.” (*Ṣaḥīḥ*)

Abū Dāwud said: Ibn Al-Mubārak reported it (he said): “Fulaiḥ informed us: ‘I heard ‘Abbās bin Sahl narrating, but I did not remember it, so he narrated it to me.’ — And I think^[1] he mentioned ‘Eisā bin ‘Abdullah — ‘and that he heard it from ‘Abbās bin Sahl; he said: “I was present with Abū Ḥumaid As-Sā‘idī” — narrating this *Hadīth*.

تخريج: [صحيح] أخرجه البيهقي: ١١٥/٢ من حديث أبي داود به * وقوله: عبدالله بن عيسى، وهم والصواب عيسى بن عبدالله كما أخرجه الطحاوي: ١/٢٦٠ بإثبات رفع اليدين قبل الركوع وبعده.

736. (There is another chain) Ḥajjāj bin Minhāl narrated: “Hammām narrated to us (saying): ‘Muḥammad bin Juḥādah narrated to us from ‘Abdul-Jabbār bin Wā’il from his father, from the Prophet (ﷺ); in this *Hadīth* he said: “When he (ﷺ) prostrated, his knees touched the ground before his palms. And when he prostrated, he placed his forehead between his palms, and spread out (his arms) from the armpits.” (*Da‘īf*)

Ḥajjāj said: “Hammām said: ‘And Shaqīq narrated to us: ‘Āṣim bin Kulaib narrated to me from his father, from the Prophet (ﷺ) similar to this.’”

In the narration of one of them —

حُمَيْدٌ بِهَذَا الْحَدِيثِ قَالَ: وَإِذَا سَجَدَ فَرَجَ بَيْنَ فَخْذَيْهِ غَيْرَ حَامِلٍ بَطْنُهُ عَلَى شَيْءٍ مِنْ فَخْذَيْهِ.

قال أبو داود: ورواه ابن المبارك: أخبرنا فليح: سمعت عباس بن سهل يحدث فلم أحفظه فحدثني، أراه ذكر عيسى بن عبد الله أنه سمعه من عباس بن سهل قال: حضرت أبا حميد الساعدي بهذا الحديث.

٧٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مَمْمَرٍ: حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جِحَادَةَ عَنْ عَبْدِ الْجَبَّارِ بْنِ وائِلٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ فِي هَذَا الْحَدِيثِ قَالَ: فَلَمَّا سَجَدَ وَقَعَتَا رُكْبَتَاهُ إِلَى الْأَرْضِ قَبْلَ أَنْ تَقَعَا كَفَاهُ فَلَمَّا سَجَدَ وَضَعَ جَبْهَتَهُ بَيْنَ كَفَيْهِ وَجَافَى عَنِ إِبْطَيْهِ.

قال حججاج: قال همّام: وحدثنا شقيق: حدثني عاصم بن كليب عن أبيه عن النبي ﷺ بمثل هذا. وفي حديث أحدهما، وأكبر علمي أنه حديث محمد بن جحدّة: وإذاً نهض نهض على ركبتيه واعتمد على فخذه.

[1] The speaker here is Ibn Al-Mubārak.

and I am almost sure^[1] it was Muḥammad bin Juḥādah — “And when he got up, he stood up on his knees, and took support from his thighs.”

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٩٨/٢، ٩٩ من حديث حجاج بن منهال به * عبد الجبار لم يسمع من أبيه كما تقدم: ٧٢٤ وشقيق: مجهول (تقريب) وحديثه مرسل.

Comments:

See also numbers 838-844.

737. (There is another chain) from Fiṭr, from ‘Abdul-Jabbār bin Wā’il, from his father who said: “I saw the Messenger of Allāh ﷺ raise his thumbs in the prayer to the his earlobes.” (*Da’if*)

٧٣٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ فِطْرِ، عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْفَعُ إِبْهَامَيْهِ فِي الصَّلَاةِ إِلَى شَحْمَةِ أُذُنَيْهِ.

تخريج: [ضعيف] أخرجه النسائي، الافتتاح، باب موضع الإبهامين عند الرفع، ح: ٨٨٣ من حديث فطر بن خليفة به وانظر، ح: ٧٢٤ لعلته.

738. Abū Hurairah reported: “When the Messenger of Allāh ﷺ said the *Takbīr* for the prayer, he would raise his hands to shoulder-level, and when he went into *Rukū’* he would do the same, and when he raised himself (after *Rukū’*) to go into prostration, he would do the same, and when he raised himself after two *Rak’ahs*, he would do the same.” (*Ṣaḥīḥ*)

٧٣٨ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عَبْدِ الْعَزِيزِ بْنِ جُرَيْجٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامَ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَبَّرَ لِلصَّلَاةِ جَعَلَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، وَإِذَا رَكَعَ فَعَلَ مِثْلَ ذَلِكَ، وَإِذَا رَفَعَ لِلسُّجُودِ فَعَلَ مِثْلَ ذَلِكَ، وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ فَعَلَ مِثْلَ ذَلِكَ.

تخريج: [صحيح] أخرجه ابن خزيمة في صحيحه: ٦٩٤، ٦٩٥ ومن طريقه أخرجه الحافظ ابن حجر في "موافقة الخبر النخبر": ٤٠٩/١، ٤١٠ وقال: "هذا حديث صحيح" * ابن جريج صرح بالسماع وللحديث شواهد كثيرة.

739. Maimūn Al-Makkī said that he saw ‘Abdullāh bin Az-Zubair

٧٣٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ أَبِي هُرَيْرَةَ، عَنْ مَيْمُونِ الْمَكِّيِّ أَنَّهُ

[1] He said: “the greater of my knowledge is that”. And he says this again related to this particular topic after number 839.

lead them in prayer. He would motion with his hands when he stood up,^[1] and when he went into *Rukū‘*, and when he went into prostration, and when he stood up (from the prostration) — he would motion with his hands (at all of these places). Maimūn said: “So I went to Ibn ‘Abbās, and said: ‘I saw Ibn Az-Zubair pray a prayer like no one else I have seen,’ and I described for him these motions. He replied: ‘If you wish to see the prayer of the Messenger of Allāh ﷺ, then follow the prayer of ‘Abdullāh bin Az-Zubair.’” (*Da‘īf*)

رَأَى عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ صَلَّى وَسَلَّمَ بِهِمْ يُشِيرُ بِكَفَيْهِ حِينَ يَقُومُ وَحِينَ يَرْكَعُ وَحِينَ يَسْجُدُ وَحِينَ يَنْهَضُ لِلْقِيَامِ فَيَقُومُ فَيُشِيرُ بِيَدَيْهِ فَأَنْطَلَقْتُ إِلَى ابْنِ عَبَّاسٍ فَقُلْتُ: إِنِّي رَأَيْتُ ابْنَ الزُّبَيْرِ صَلَّى صَلَاةَ لَمْ أَرِ أَحَدًا يُصَلِّيهَا، فَوَصَفْتُ لَهُ هَذِهِ الْإِشَارَةَ، فَقَالَ: إِنَّ أَحَبِّتِ أَنْ تَنْظُرَ إِلَى صَلَاةِ رَسُولِ اللَّهِ ﷺ فَاقْتَدِي بِصَلَاةِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ۲۵۵/۱ عن قتيبة به * ابن لهيعة مدلس وعنن وميمون المكي مجهول (تقريب) وحديث البيهقي: ۷۳/۲ يخالفه.

740. An-Naḍr bin Kathīr said: “‘Abdullāh bin Ṭāwūs prayed next to me at Masjid Al-Khaif (in Minā). When he would perform the first prostration and raise his head from it, he would raise his hands towards his face. So I considered this to be incorrect. I told this to Wuhaib bin Khālid, so he asked him: ‘I have seen you do something that I have seen no one else do.’ He replied: ‘I saw my father do it, and my father said that Ibn ‘Abbās did it, and I am sure that he (Ibn ‘Abbās) also said that the Prophet ﷺ used to do it.’” (*Da‘īf*)

۷۴۰ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ أَبَانَ الْمَعْنَى قَالَا: حَدَّثَنَا النَّضْرُ بْنُ كَثِيرٍ يَعْنِي السَّعْدِيَّ، قَالَ: صَلَّى إِلَى جَنَابِي عَبْدُ اللَّهِ بْنُ طَاوُسٍ فِي مَسْجِدِ الْحَائِفِ، فَكَانَ إِذَا سَجَدَ السَّجْدَةَ الْأُولَى فَرَفَعَ رَأْسَهُ مِنْهَا رَفَعَ يَدَيْهِ تَلْقَاءَ وَجْهِهِ، فَأَنْكَرْتُ ذَلِكَ، فَقُلْتُ لَوْهَيْبِ ابْنِ خَالِدٍ: فَقَالَ لَهُ وَهَيْبُ بْنُ خَالِدٍ تَصْنَعُ شَيْئًا لَمْ أَرِ أَحَدًا يَصْنَعُهُ؟ فَقَالَ ابْنُ طَاوُسٍ: رَأَيْتُ أَبِي يَصْنَعُهُ، وَقَالَ أَبِي: رَأَيْتُ ابْنَ عَبَّاسٍ يَصْنَعُهُ، وَلَا أَعْلَمُ إِلَّا أَنَّهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَصْنَعُهُ.

تخریج: [إسناده ضعيف] أخرجه النسائي، التطبيق، باب رفع اليدين بين السجدين تلقاء الوجه، ح: ۱۱۴۷ من حديث النضر بن كثير به وهو ضعيف عابد كما في التقريب.

[1] When he started the prayer.

741. It was reported from ‘Abdul-
A‘lā that ‘Ubaidullāh narrated from
Nāfi‘, from Ibn ‘Umar, that when he
would stand for prayer, he would
say the *Takbīr* and raise his hands.
And when he went into *Rukū‘*, and
when he said: ‘*Sami‘ Allāhu liman
ḥamidah* (Allāh hears the one who
praises Him),’ and when he stood
up after two *Rak‘ahs*, he would also
raise his hands (for all of these
acts). And he would claim that this
was done by the Messenger of Allāh
ﷺ. (*Ṣaḥīh*)

Abū Dāwud said: What is correct is
that it is a saying of Ibn ‘Umar, it is
not *Marfū‘* (from the Prophet ﷺ).

Abū Dāwud said: Baqiyyah
reported the beginning of it from
‘Ubaidullāh and he reported it with
his (complete) chain.^[1] And Ath-
Thaqafī reported it from
‘Ubaidullāh as a *Mawqūf* narration
of Ibn ‘Umar, and he said in it:
“And when he stood up after two
Rak‘ahs, he would raise them (i.e.,
his hands) to his chest.” And this is
what is correct.

Abū Dāwud said: Al-Laith bin
Sa‘d, Mālik, Ayyūb, and Ibn Jurajj
narrated it in *Mawqūf* form. Only
Ḥammad bin Salamah narrated it
with a (*Marfū‘*) chain from Ayyūb,
and neither Ayyūb nor Mālik
mentioned raising (the hands)
when standing up from the the two
prostrations,^[2] while Al-Laith

٧٤١ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا عَبْدُ
الْأَعْلَى: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ
عُمَرَ: أَنَّهُ كَانَ إِذَا دَخَلَ فِي الصَّلَاةِ كَبَّرَ وَرَفَعَ
يَدَيْهِ وَإِذَا رَكَعَ وَإِذَا قَامَ: سَمِعَ اللَّهَ لِمَنْ
حَمِدَهُ وَإِذَا قَامَ مِنَ الرُّكْعَتَيْنِ رَفَعَ يَدَيْهِ وَيَرْفَعُ
ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ.

قال أبو داود: الصحيح قول ابن عمر
ليس بمرفوع.

قال أبو داود: وروى بقیة أوله عن
عبيد الله وأسندة، ورواه الثقفی عن عبيد الله
أوقفه على ابن عمر وقال فيه: وإذا قام من
الركعتين يرفعهما إلى ندييه وهذا هو
الصحيح.

قال أبو داود: رواه الليث بن سعد
ومالك وأيوب وابن جريج موقوفاً، وأسندة
حماد بن سلمة وحده عن أيوب، لم يذكر
أيوب ومالك الرفع إذا قام من السجدين،
وذكره الليث في حديثه. قال ابن جريج فيه:
قلت لنافع: أكان ابن عمر يجعل الأولى
أزفهن؟ قال: لا، سواء. قلت: أشير لي،
فأشار إلى التديين أو أسفل من ذلك.

[1] He means here that it was *Marfū‘* in that version.

[2] Meaning, after two *Rak‘ahs* as mentioned in the previous narration, which is the topic of his discussion here, and the narration of Ḥammad from Ayyūb is recorded by Aḥmad (2:100) and others.

mentioned it in his narration. Ibn Juraj said in it: "I said to Nāfi': 'Did Ibn 'Umar used to make the first one (i.e., the raising of hands) the highest?' He said: 'No, they were all (at) the same (level).'" So he said: "Show me." So he showed him to the (level of) the chest, or lower than it.

تخريج: أخرجه البخاري، الأذان، باب رفع اليدين إذا قام من الركعتين، ح: ٧٣٩ من حديث عبد الأعلى بن عبد الأعلى به وصححه البغوي في شرح السنة: ٢١/٣ وما قال بعض الناس في تعليقه فليس بعلّة قاذحة والحمد لله.

742. It was reported from Mālik, from Nāfi', that 'Abdullāh bin 'Umar would raise his hands to the level of his shoulders when he began the prayer. And when he raised his head up after the *Rukū'*, he would raise them (to a level) lower than that. (*Sahīh*)

Abū Dāwud said: As far as I know, no one mentioned that he would raise them to a lower level except Mālik.

تخريج: [إسناده صحيح] وهو حديث مختصر وأخرجه الشافعي في مسنده ص: ٢١٢ عن مالك به وهو في الموطأ (يحيى): ٧٧/١.

Chapter (...) Those Who Mentioned That He Should Raise His Hands After Standing Up After Two *Rak'ah*

743. It was reported from 'Āṣim bin Kulaib, from Muḥārib bin Dithār, from Ibn 'Umar, who said: "The Messenger of Allāh ﷺ would, when standing up after two *Rak'ahs*, say the *Takbīr* and raise his hands." (*Sahīh*)

٧٤٢ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا ابْتَدَأَ الصَّلَاةَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا دُونَ ذَلِكَ. قَالَ أَبُو دَاوُدَ: لَمْ يَذْكُرْ رَفَعَهُمَا دُونَ ذَلِكَ أَحَدٌ غَيْرَ مَالِكٍ فِيمَا أَعْلَمُ.

(المعجم . . .) - بَابُ مَنْ ذَكَرَ أَنَّهُ يَرْفَعُ يَدَيْهِ إِذَا قَامَ مِنَ الثَّنَيْنِ (التحفة ١١٩)

٧٤٣ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ ابْنُ عُيَيْدٍ الْمُحَارِبِيُّ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ فِي الرُّكْعَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١٤٥/٢ عن محمد بن فضيل بن غزوان به بإثبات رفع اليدين قبل الركوع وبعده.

744. It was reported from ‘Alī bin Abi Ṭālib that when the Messenger of Allāh ﷺ stood up to pray the obligatory prayers, he would say the *Takbīr* and raise his hands to the level of his shoulders. And he would do the same when he finished the recitation and intended to go into *Rukū’*. And he would do the same when he raised himself up from *Rukū’*. And he would not raise his hands in any of his prayer while he was sitting. And when he stood up after the two prostrations (after the second *Rak’ah*), he would also raise his hands and say the *Takbīr*. (*Ḥasan*)
Abū Dāwud said: And it is also reported in the *Hadīth* of Abū Humaid As-Sā’idī, when he described the prayer of the Prophet ﷺ that when he (ﷺ) stood up after two *Rak’ahs*, he would say the *Takbīr*, and raise his hands until they reached the level of his shoulders — just as he had done at the *Takbīr* at the beginning of the prayer.

٧٤٤ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْأَهَاشِمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزُّنَادِ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ بْنِ رِبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، وَيَضَعُ مِثْلَ ذَلِكَ إِذَا قَضَى قِرَاءَتَهُ وَأَرَادَ أَنْ يَرْكَعَهُ، وَيَضَعُهُ إِذَا رَفَعَ مِنَ الرُّكُوعِ وَلَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ صَلَاتِهِ وَهُوَ قَاعِدٌ، وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ رَفَعَ يَدَيْهِ كَذَلِكَ وَكَبَّرَ.

قال أبو داود: وفي حديث أبي حميد الساعدي حين وصف صلاة النبي ﷺ إذا قام من الركعتين كبر ورفع يديه حتى يحاذي بهما منكبيه، كما كبر عند افتتاح الصلاة.

تخريج: [إسناده حسن] أخرجه الترمذي، الدعوات، باب منه [دعاء: "وجهت وجهي للذي فطر السماوات والأرض..."], ح: ٣٤٢٣ عن الحسن بن علي به وقال: "حسن صحيح" ورواه ابن ماجه، ح: ٨٦٤ وصححه ابن خزيمة، ح: ٥٨٤.

745. Mālik bin Ḥuwairith said: “I saw the Prophet ﷺ raise his hands when he said the *Takbīr*, and when he went into *Rukū’*, and when he rose up from the *Rukū’*, until (his hands) reached the upper part of his ears.” (*Ṣaḥīh*)

٧٤٥ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَرْفَعُ يَدَيْهِ إِذَا كَبَّرَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ

مِنَ الرُّكُوعِ حَتَّى يَبْلُغَ بِهِمَا فُرُوعَ أُذُنَيْهِ.

تخریج: أخرجه مسلم، الصلاة، باب استحباب رفع اليدين حذو المنكبين مع تكبيرة الإحرام والركوع... إلخ، ح: ٣٩١ من حديث قتادة به.

746. Abū Hurairah said: “If I were in front of the Prophet ﷺ, I would have seen his armpits.” (*Hasan*)

Ibn Mu‘ādh^[1] said: “He said: ‘Lāḥiq would say: ‘Meaning that, in the prayer, he cannot be in front of the Prophet ﷺ.’” Mūsā (one of the narrators) added: “Meaning that when he said the *Takbīr* and raised his hands.”

٧٤٦ - حَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛
ح: وحدثنا موسى بن مروان: حَدَّثَنَا شُعَيْبٌ
يَعْنِي ابْنَ إِسْحَاقَ، الْمَعْنَى عَنْ عِمْرَانَ، عَنْ
لَاحِقِ، عَنْ بَشِيرِ بْنِ نَهْلِكَ قَالَ: قَالَ أَبُو
هُرَيْرَةَ: لَوْ كُنْتُ قُدَّامَ النَّبِيِّ ﷺ لَرَأَيْتُ إِبْطَيْهِ.
زَادَ ابْنُ مُعَاذٍ: قَالَ يَقُولُ لِأَجْحَى: أَلَا تَرَى أَنَّهُ
فِي الصَّلَاةِ وَلَا يَسْتَطِيعُ أَنْ يَكُونَ قُدَّامَ النَّبِيِّ
ﷺ. وَزَادَ مُوسَى: يَعْني إِذَا كَبَّرَ رَفَعَ يَدَيْهِ.

تخریج: [إسناده حسن] أخرجه النسائي، التطبيق، باب صفة السجود، ح: ١١٠٨ من حديث عمران به مختصراً.

747. It was reported from ‘Alqamah, who said: “‘Abdullāh (bin Mas‘ūd) said: ‘The Messenger of Allāh ﷺ taught us the prayer. So he would say the *Takbīr* and raise his hands. And when he went into *Rukū‘*, he would clasp his hands between his knees.’ This reached Sa‘d^[2] so he said: ‘My brother has spoken the truth; we used to do this (in the past), then we were commanded to do this’ — meaning holding on to the knees.” (*Sahīh*)

٧٤٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ قَالَ:
قَالَ عَبْدُ اللَّهِ: عَلَّمَنَا رَسُولُ اللَّهِ ﷺ الصَّلَاةَ
فَكَبَّرَ وَرَفَعَ يَدَيْهِ، فَلَمَّا رَكَعَ طَبَّقَ يَدَيْهِ بَيْنَ
رُكْبَتَيْهِ قَالَ: فَبَلَغَ ذَلِكَ سَعْدًا فَقَالَ: صَدَقَ
أَخِي قَدْ كُنَّا نَفْعَلُ هَذَا ثُمَّ أُمِرْنَا بِهِذَا، يَعْني
الإمْسَاكَ عَلَى الرُّكْبَتَيْنِ.

تخریج: [إسناده صحيح] أخرجه النسائي، التطبيق، باب التطبيق، ح: ١٠٣٢ من حديث عبدالله بن إدريس وانظر الحديث الآتي: ٨٦٨.

Comments:

The order of clasping of both hands together between the knees was

[1] One of the narrators who narrated it from his father.

[2] Sa‘d bin Abī Waqqās.

abrogated, and this is agreed upon by the scholars after Ibn Mas‘ūd, and in accordance with what is reported from the remainder of the Companions.

Chapter 116,117. Those Who Did Not Mention Raising The Hands After *Rukū‘*

(المعجم ١١٦، ١١٧) - بَابُ مَنْ لَمْ يَذْكُرِ الرَّفْعَ عِنْدَ الرَّكُوعِ (التحفة ١٢٠)

748. It was reported from Sufyān from ‘Āṣim — meaning Ibn Kulaib — from ‘Abdur-Raḥmān bin Al-Aswad, from ‘Alqamah who said: “‘Abdullāh bin Mas‘ūd said: ‘Should I not pray for you the prayer of the Messenger of Allāh ﷺ?’ So he prayed, and he did not raise his hands except one time. (*Da‘īf*)

٧٤٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ عَاصِمٍ - يَعْنِي ابْنَ كَلْبٍ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: أَلَا أُصَلِّي بِكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَصَلَّى فَلَمْ يَرْفَعْ يَدَيْهِ إِلَّا مَرَّةً.

Abū Dāwud said: This is a summarized version of a longer narration, and it is not authentic with this wording.

قال أبو داود: هذا حديثٌ مُختَصَرٌ مِنْ حَدِيثٍ طَوِيلٍ، وَلَيْسَ هُوَ بِصَحِيحٍ عَلَى هَذَا اللَّفْظِ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ما جاء أن النبي ﷺ لم يرفع إلا في أول مرة: ٥٧٧ والنسائي، ح: ١٠٢٧ من حديث سفيان الثوري به وهو مدلس، رماه بالتدليس يحيى بن سعيد القطان وابن المبارك وأبو عاصم النبيل وغيرهم ولم أجد تصريح سماعه وهذه العلة القادحة وحدها كافية في تضعيف السند ومع ذلك قد ضعفه الشافعي وأحمد والبخاري وابن المبارك والجمهور ولم يصب من صححه.

751.^[1] (There is another chain) that Sufyān narrated this with his chain, he said: “So he raised his hands for the first time (only),” and some narrators said: “One time (only).” (*Da‘īf*)

٧٥١ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا مُعَاوِيَةُ وَخَالِدُ بْنُ عَمْرٍو وَأَبُو حُذَيْفَةَ قَالُوا: أَخْبَرَنَا سُفْيَانُ بِإِسْنَادِهِ بِهَذَا قَالَ: فَرَفَعَ يَدَيْهِ فِي أَوَّلِ مَرَّةٍ، وَقَالَ بَعْضُهُمْ: مَرَّةً وَاحِدَةً. **تخریج:** [إسناده ضعيف] انظر، ح: ٧٤٨.

749. It was reported from Sharīk, from Yazīd bin Abī Ziyād, from ‘Abdur-Raḥmān bin Abī Lailā, from Al-Barā’ bin ‘Āzib that the

٧٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبُرَّازِيُّ: حَدَّثَنَا شَرِيكٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ: أَنَّ

[1] The sequence of the numbers differs here according to the different manuscripts.

Messenger of Allāh ﷺ, when he used to start the prayer, would raise his hands close to the level of his ears, then he would not repeat (that). (*Da'if*)

رسول الله ﷺ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ إِلَى قَرِيبٍ مِنْ أُذُنَيْهِ ثُمَّ لَا يَعُودُ.

تخریج: [إسناده ضعيف] أخرجه ابن حبان في المجروحين: ١٠٠/٣ (والحميدي (بتحقيق حبيب الرضى أعظمي ح: ٧٢٤) من حديث يزيد بن أبي زياد به وهو ضعيف مدلس ولم يصرح بالسماح في هذا المتن وحدث به بعد اختلاطه واتفق الحفاظ على أن قوله: ثم لم يعد، مدرج (التلخيص الحبير: ١/٢٢١) والمدرج إلى المدرج للسيوطي ص: ١٩).

750. (There is another chain) that Sufyān narrated from Yazid similar to the narration of Sharīk (no. 749), but he did not say: "...then he would not repeat (that)." (*Da'if*)

٧٥٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ: حَدَّثَنَا سُفْيَانٌ عَنْ يَزِيدَ نَحْوَ حَدِيثِ شَرِيكٍ، لَمْ يَقُلْ: ثُمَّ لَا يَعُودُ. قَالَ سُفْيَانٌ: قَالَ لَنَا بِالْكُوفَةِ بَعْدَ ثُمَّ لَا يَعُودُ.

Sufyān said: "Afterwards, in Al-Kūfah, he (Yazīd) said to us: "Then he would not repeat (that)."

Abū Dāwud said: Hushaim, Khālid, and Ibn Idrīs reported this *Hadīth* from Yazīd, and they did not mention: "Then he would not repeat (that)."

قال أبو داود: رَوَى هذا الحديث هُشَيْمٌ وَخَالِدٌ وَابْنُ إِدْرِيسَ عَنْ يَزِيدَ لَمْ يَذْكُرُوا ثُمَّ لَا يَعُودُ.

تخریج: [ضعيف] أخرجه الحميدي عن سفيان بن عيينة به، انظر الحديث السابق.

Comments:

Al-Hāfiẓ Ibn Hajar writes that the scholars and *Huffāz* agree that the words "then he would not repeat that" are not correct in this narration.

752. (There is another chain) that Wakī' narrated from Ibn Abī Laila, from his brother 'Eīsā, from Al-Ḥakam, from Abdur-Raḥmān bin Abī Lailā, from Al-Barā' bin 'Āzib, that he said: "I saw the Messenger of Allāh ﷺ raise his hands when he started the prayer, then he would not raise them until he finished." (*Da'if*)

٧٥٢ - حَدَّثَنَا حُسَيْنُ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا وَكَيْعٌ عَنْ ابْنِ أَبِي لَيْلَى، عَنْ أُخِيهِ عَيْسَى، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ رَفَعَ يَدَيْهِ حِينَ افْتَتَحَ الصَّلَاةَ ثُمَّ لَمْ يَرْفَعْهُمَا حَتَّى انْصَرَفَ. قَالَ أَبُو دَاوُدَ: هَذَا الْحَدِيثُ لَيْسَ بِصَحِيحٍ.

Abū Dāwud said: This *Hadīth* is not correct.

تخریج: [إسناده ضعيف] أخرجه أبو يعلى في مسنده، ح: ١٦٨٩ والطحاوي: ١/٢٢٤ من حديث وكيع به * محمد بن عبد الرحمن بن أبي ليلي: ضعيف، ضعفه الجمهور. وقال أنور شاه

الكشميري الديوبندي: "فهو ضعيف عندي كما ذهب إليه الجمهور" (فيض الباري: ١٦٨/٣) وهو سمع هذا الخبر من يزيد بن أبي زياد كما في كتاب العلل للإمام أحمد، ح: ٦٩٣.

753. Abū Hurairah reported: "The Messenger of Allāh ﷺ, when he started the prayer, would raise his hands extended."^[1] (*Hasan*)

٧٥٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ أَبِي ذَنْبٍ، عَنْ سَعِيدِ بْنِ سَمْعَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ مَدًّا.

تخریج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما جاء في نشر الأصابع عند التكبير، ح: ٢٤٠ من حديث ابن أبي ذئب به وقال: "حسن".

Chapter 117,118. Placing The Right Hand On The Left In The Prayer

(المعجم ١١٧، ١١٨) - بَابُ وَضْعِ اليُمْنَى عَلَى اليُسْرَى فِي الصَّلَاةِ (التحفة ١٢١)

754. ‘Abdullāh bin Az-Zubair said: "Lining up the feet, and placing one hand on the other, are from the *Sunnah*."^(*Hasan*)

٧٥٤ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا أَبُو أَحْمَدَ عَنِ الْعَلَاءِ بْنِ صَالِحٍ، عَنْ زُرْعَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ ابْنَ الزُّبَيْرِ يَقُولُ: صَفَّ الْقَدَمَيْنِ وَوَضَعَ الْيَدَ عَلَى الْيَدِ مِنَ السُّنَّةِ.

تخریج: [إسناده حسن] أخرجه البيهقي: ٣٠/٢ من حديث أبي داود به وأورده الضياء في المختارة (٣٠١/٩، ح: ٢٥٧) وزرعة هذا روى عنه ثقتان ووثقه ابن حبان والذهبي والضياء المقدسي فحديثه لا ينزل عن درجة الحسن.

755. Abū ‘Uthmān An-Nahdī narrated that from Ibn Mas‘ūd, that he prayed with his left hand over his right, and the Prophet ﷺ saw him, so he placed his right hand over his left. (*Hasan*)

٧٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ بْنِ الرَّيَّانِ عَنْ هُشَيْمِ بْنِ بَشِيرٍ، عَنِ الْحَجَّاجِ بْنِ أَبِي زَيْنَبٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ ابْنِ مَسْعُودٍ: أَنَّهُ كَانَ يُصَلِّي فَوَضَعَ يَدَهُ اليُسْرَى عَلَى اليُمْنَى فَرَأَاهُ النَّبِيُّ ﷺ فَوَضَعَ يَدَهُ اليُمْنَى عَلَى اليُسْرَى.

[1] They differ on the meaning of "*Maddan*", translated here as "extended"; whether it refers to a description of where the hands were or how high, or how they were, or that the fingers were not closed together, since the word can apply to any of these. See nos 239 in *Sunan At-Tirmidhī* and 884 in *Sunan An-Nasā'ī*.

تخريج: [إسناده حسن] أخرجه النسائي، الافتتاح، باب: في الإمام إذا رأى الرجل قد وضع شماله على يمينه، ح: ٨٨٩ وابن ماجه، ح: ٨١١ من حديث هشيم به وصرح بالسماع.

756. It was reported from Abi Juhaifah that 'Alī, may Allāh be pleased with him, said: "The *Sunnah* is to place the palm over the palm in the prayer, under the navel." (*Da'if*)

٧٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ زِيَادِ بْنِ زَيْدٍ، عَنْ أَبِي جَحِيْفَةَ أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ قَالَ: السُّنَّةُ وَضْعُ الْكَفِّ عَلَى الْكَفِّ فِي الصَّلَاةِ تَحْتَ السُّرَّةِ.

تخريج: [إسناده ضعيف] أخرجه عبدالله بن أحمد في زوائد المسند: ١/١١٠ من حديث عبدالرحمن بن إسحاق الكوفي به وهو ضعيف: ضعفه الجمهور، وزيايد بن زيد: مجهول (تقريب).

757. Jarīr Aḍ-Ḍabbi narrated: "I saw 'Alī, may Allāh be pleased with him, praying while grasping his left hand with his right hand, over the wrist-joint, above the navel." (*Hasan*)

٧٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ قُدَّامَةَ بْنِ أَعْيَنَ عَنْ أَبِي بَدْرٍ، عَنْ أَبِي طَالُوتَ عَبْدِ السَّلَامِ، عَنْ ابْنِ جَرِيرِ الضَّمِّيِّ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يُمْسِكُ شِمَالَهُ بِيَمِينِهِ عَلَى الرُّسْغِ فَوْقَ السُّرَّةِ.

Abū Dāwud said: "Above the navel" has been related from Sa'eed bin Jubair. And Abū Mijlaz said under the navel. And it has been related from Abū Hurairah but it is not a strong narration.

قال أبو داود: رُوِيَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ فَوْقَ السُّرَّةِ. وَقَالَ أَبُو مِجْلَزٍ تَحْتَ السُّرَّةِ. وَرُوِيَ عَنْ أَبِي هُرَيْرَةَ وَلَيْسَ بِالْقَوِيِّ.

تخريج: [حسن] أخرجه ابن أبي شيبة: ١/٣٩٠ من حديث أبي طلوت به وعلقه البخاري، في صحيحه (فتح: ٣/٧١، العمل في الصلاة باب: ١) وحسنه الحافظ في تغليق التعليق: ٢/٤٤٣.

758. It was reported from 'Abdur-Raḥmān bin Ishāq Al-Kūfī, from Sayyār Abī Al-Ḥakam, from Abū Wa'il who said: "Abū Hurairah said: 'To grasp one hand with the other in the prayer, underneath the navel.'" (*Da'if*)

٧٥٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَالِدِ ابْنُ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ الْكُوفِيِّ، عَنْ سَيَّارِ أَبِي الْحَكَمِ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: أَخَذَ الْأَكْفُفَ عَلَى الْأَكْفُفِ فِي الصَّلَاةِ تَحْتَ السُّرَّةِ.

Abū Dāwud said: I heard Aḥmad bin Ḥanbal mentioning 'Abdur-Raḥmān bin Ishāq Al-Kūfī to be weak (in narrating *Aḥādīth*).

قال أبو داود: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يُضَعِّفُ عَبْدَ الرَّحْمَنِ بْنَ إِسْحَاقَ الْكُوفِيَّ.

تخريج: [إسناده ضعيف] أخرجه ابن عبد البر في التمهيد: ٧٨/٢٠ من حديث أبي داود به *
عبدالرحمن بن إسحاق الكوفي ضعيف كما تقدم: ٧٥٦.

759. It was reported from Sulaimān bin Mūsā, from Ṭāwūs who said: “The Messenger of Allāh ﷺ used to place his right hand on his left hand, then grasp both of them on his chest while he was praying.” (*Sahih*)

٧٥٩ - [حَدَّثَنَا أَبُو تَوْبَةَ: حَدَّثَنَا الْهَيْثَمُ يَعْنِي ابْنَ حُمَيْدٍ، عَنْ ثَوْرٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ طَاوُسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَضَعُ يَدَهُ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى ثُمَّ يَشُدُّ بَيْنَهُمَا عَلَى صَدْرِهِ وَهُوَ فِي الصَّلَاةِ].

تخريج: [صحيح] وهو في المراسيل لأبي داود، ح: ٣٣ وسنده ضعيف لإرساله، وللحديث شاهد عند أحمد: ٢٢٦/٥ وسنده حسن، وبه صح الحديث.

Chapter 118,119. The Supplication With Which The Prayer Should Be Started

(المعجم ١١٨، ١١٩) - بَابُ مَا يُسْتَفْتَحُ بِهِ الصَّلَاةُ مِنَ الدُّعَاءِ (التحفة ١٢٢)

760. ‘Alī bin Abī Ṭālib, may Allāh be pleased with him, narrated: “When the Messenger of Allāh ﷺ used to stand up to pray, he would say the *Takbīr*, then say: *‘Wajahtu wajhī lilladhī faṭaras-samāwātī wal-arda ḥanīfan musliman, wa mā ana minal-mushrikīn. Inna ṣalāti wa nusukī wa maḥyāya wamamātī lillāhi rabbīl-‘ālamīn, lā sharika lahu, wa bidhālika umirtu wa ana minal-muslimīn. Allāhumma! Antal-maliku lā ilāha illā anta, anta rabbī, wa ana ‘abduka, zalamtu nafsi wa taraftu bidhanbī faghfirli dhunūbī jamī’an, lā yaghfirudh-dhunūba illā anta, wahdinī liahsanil-akhlaqi, lā yaḥdī liahsanihā illā anta, waṣrif ‘annī sayyi’ahā lā yaṣrifu ‘annī sayyi’ahā illā anta, labbaika wa sa’daiika, wal-khairu kulluhu fī yadaika wash-sharru laisa ilaika, ana bika wa ilaika tabārakta wa ta’ālaita,*

٧٦٠ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ عَنْ عَمِّهِ الْمَاجِشُونِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ كَبَّرَ ثُمَّ قَالَ: «وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ. اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي، فَاعْفُرْ لِي ذُنُوبِي جَمِيعًا، لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا

astaghfiruka wa atūbu ilaik.

(I have turned my face to the One who originated the heavens and the earth, turning (myself solely to Him), and I am not among those who associate partners (with Him). Verily, my prayer, and rites, and life, and death, all belong to Allāh, the Lord of the creation — He has no partners. And this is what I have been commanded with, and I am the first to submit myself (to Him). O Allāh, You are the King; there is no deity worthy of worship except You. You are my Lord, and I am Your slave. I have wronged myself, and admit to my sin, so forgive me all my sins; none forgives sins except for You. And guide me to the best conduct (and manners); none guides to the best of them except You. And turn away from me the evil of it (conduct and manners); none can turn away the evil of it except You. I am at Your service, and at Your help (call) at all times. All good is in Your Hands, and evil is not attributed to You. My (help and success) is with You, and upon You. You are exalted and glorified. I seek Your Forgiveness, and repent to You)

“And when he went into *Rukū‘*, he would say: *Allāhumma laka raka‘tu wa bika āmantu wa laka aslamtu khasha‘a laka sam‘ī wa baṣarī wa mukh-khī wa ‘izamī, wa ‘aṣbī* (O Allāh! To You I have bowed (in *Rukū‘*), and in You I have believed, and to You I have submitted (in Islam). My hearing, seeing,

إِلَّا أَنْتَ، وَاضْرِفْ عَنِّي سَيِّئَهَا لَا يَضْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ، وَأَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ» وَإِذَا رَكَعَ قَالَ: «اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي وَبَصْرِي وَمُخِّي وَعِظَامِي وَعَصْبِي». وَإِذَا رَفَعَ قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ مِلءَ السَّمَوَاتِ وَالْأَرْضِ وَمِثْلَهُ مَا بَيْنَهُمَا وَمِثْلَهُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». وَإِذَا سَجَدَ قَالَ: «اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ فَأَحْسَنَ صُورَتَهُ وَسَقَى سَمْعَهُ وَبَصْرَهُ وَتَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ». وَإِذَا سَلَّمَ مِنَ الصَّلَاةِ قَالَ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَالْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ».

intellect, bones and flesh have all humbled themselves to You)’

“And when he raised up, he would say: *Sami‘ Allāhu liman ḥamidah, Rabbanā wa lakal-ḥamdu mil’as-samāwāti wal-arḍi wa mil’a mā bainahumā, wa mil’a mā shi’ta min shai’in b’adu* (Allāh hears the one who praises Him. Our Lord! And to You belongs all praise; (praise that is) filling the heavens, and the earth, and filling all that is between them, and filling anything that You desire besides these).’

“And when he prostrated, he would say: *Allāhumma laka sajadtu wa bika āmantu wa laka aslamtu, sajada wajhī lilladhī khalaqahu wa suwwarahu fa aḥsan sūratahu wa shaqqa sam’ahu wa baṣarahu wa tabārak Allāhu aḥsanul-khāliqīn.* (O Allāh! I have prostrated to You, and believed in You, and submitted myself (in Islam) to You. My face has prostrated to the One that created it, and fashioned it — and perfected its fashioning — and developed (from it) its seeing and hearing. And exalted is Allāh, the best of all creators.)’

“And when he said the *Taslīm* for the prayer, he would say (before it): *Allāhummaghfirli mā qaddamtu wa mā akh-khartu wa mā asrartu wa mā a’lantu wa mā asraftu, wa mā anta a’lamu bihi minnī antal-muqaddimu wal-mu’akh-khiru, lā ilāha illa anta* (O Allāh, forgive me what I have done, and what I have yet to do, and what I have done in private, and what I have done in open, and my transgressions, and

all that You know from me (of the sins that I have done). You are the One Who advances (who He wills), and moves back (who He wills). There is no deity worthy of worship except You.”) (*Sahīh*)

تخريج: أخرجه مسلم، الصلاة، باب صلاة النبي ﷺ ودعائه بالليل، ح: ٧٧١ من حديث عبدالعزيز بن أبي سلمة به .

Comments:

This supplication may be said in all the prayers, obligatory or supererogatory, day or night.

761. (There is another chain) ‘Alī bin Abī Ṭālib reported: “When the Messenger of Allāh ﷺ used to stand up for the obligatory prayer, he would say the *Takbīr* and raise his hands upto (his) shoulders, and he would do the same when he finished the recitation, and when he intended to go into *Rukū‘*, and when he stood up after *Rukū‘*. And he would not raise his hands at any place of the prayer where he was sitting. And when he stood up after the two prostrations (*Rak‘ahs*), he would raise his hands in a similar manner, and say the *Takbīr*...”

And he completed the narration in a similar manner as (the previous) narration of ‘Abdul-‘Azīz (no. 760) with some additions and deletions, except that he did not say: “*Wal-khairu kulluhu fī yadaika wash-sharru laisa ilaika* (and all good is in Your Hands, and evil is not attributed to You).”

And he added in it: “And he (the Prophet ﷺ) would say, when he finished the prayer: *Allāhumaghfirli mā qaddamtu wa akh-khartu wa asrartu wa a‘lantu,*

٧٦١ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ عَنْ مُوسَى بْنِ عَقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ بْنِ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ، عَنِ الْأَعْرَجِ، عَنِ عَبْدِ اللَّهِ بْنِ أَبِي طَالِبٍ عَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَذْوَ مَنْكَبَيْهِ، وَيَضَعُ مِثْلَ ذَلِكَ إِذَا قَضَى قِرَاءَتَهُ وَإِذَا أَرَادَ أَنْ يَرْكَعَ، وَيَضَعُهُ إِذَا رَفَعَ مِنَ الرَّكُوعِ، وَلَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ صَلَاتِهِ وَهُوَ قَاعِدٌ، وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ رَفَعَ يَدَيْهِ كَذَلِكَ، وَكَبَّرَ وَدَعَا نَحْوَ حَدِيثِ عَبْدِ الْعَزِيزِ فِي الدُّعَاءِ بَزِيدٌ وَيُنْقِصُ الشَّيْءَ، وَلَمْ يَذْكُرْ: «وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ» وَرَدَّ فِيهِ: وَيَقُولُ عِنْدَ انْصِرَافِهِ مِنَ الصَّلَاةِ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَأَخَّرْتُ وَأَسْرَرْتُ وَأَعْلَنْتُ أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ».

تخريج: [إسناده حسن] تقدم، ح: ٧٤٤.

anta ilāhī lā ilāha illā anta (O Allāh, forgive me what I have done, and what I have yet to do, and what I have done in private, and what I have done in open. You are the deity that I worship, there is no deity worthy of worship except You).” (*Ḥasan*)

762. *Shu‘aib bin Abī Ḥamzah* said: “*Ibn Al-Munkadir*, and *Ibn Abī Farwah*, and other among the *Fuqahā’* of *Al-Madīnah* told me: ‘When you say that’ — meaning: ‘*Wa ana awwalul-muslimīn* (And I am the first to submit myself)’ — then you should say (instead): ‘*Wa ana minal-muslimīn* (And I am of those who submit myself).’” (*Ṣaḥīḥ*)

763. *Anas bin Mālik* narrated that a person came to pray, and he was short of breath.^[1] So he said: “*Allāhu Akbaru, al-ḥamdulillāhi ḥamdan kathīran ṭayyiban mubārakan fih* (Allāh is greater (than all things). All praise is due to Allāh; plentiful, beautiful and blessed praise).”

When the Messenger of Allāh ﷺ completed the prayer, he said: “Who was the one who said these phrases, for he did not say anything wrong.” The man replied: “It was I, O Messenger of Allāh. I came while I was short of breath, so I said it.” He said: “I saw twelve angels racing with one another (to see) who among them would raise it up (to Allāh first).”

٧٦٢ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا شُرَيْحُ بْنُ يَزِيدَ: حَدَّثَنِي شُعَيْبُ بْنُ أَبِي حَمْزَةَ قَالَ: قَالَ لِي ابْنُ الْمُكَدِّرِ وَابْنُ أَبِي قُرْوَةَ وَغَيْرُهُمَا مِنْ فُقَهَاءِ أَهْلِ الْمَدِينَةِ: فَإِذَا قُلْتَ أَنْتَ ذَلِكَ فَقُلْ: وَأَنَا مِنَ الْمُسْلِمِينَ - يَعْنِي قَوْلَهُ: «وَأَنَا أَوَّلُ الْمُسْلِمِينَ».

تخريج: [إسناده صحيح] انفرد به أبو داود.

٧٦٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ قَتَادَةَ وَثَابِتٍ وَحَمِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلًا جَاءَ إِلَى الصَّلَاةِ وَقَدْ حَفَزَهُ النَّفْسُ فَقَالَ: اللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ. فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ صَلَاتَهُ قَالَ: «أَبَيْكُمْ الْمُتَكَلِّمُ بِالْكَلِمَاتِ فَإِنَّهُ لَمْ يَقُلْ بِأَسَا؟» فَقَالَ الرَّجُلُ أَنَا يَا رَسُولَ اللَّهِ! جِئْتُ وَقَدْ حَفَزَنِي النَّفْسُ فَقُلْتُهَا. فَقَالَ: «لَقَدْ رَأَيْتُ اثْنَيْ عَشَرَ مَلَكًا يَتَبَدَّرُونَهَا أَيُّهُمْ يَرْفَعُهَا». وَزَادَ حَمِيدٌ فِيهِ «وَإِذَا جَاءَ أَحَدُكُمْ فَلْيَمْسِ نَحْوَ مَا كَانَ يَمْسِي فَلْيُضِلَّ مَا أَدْرَكَ وَلْيَقْضِ مَا سَبَقَهُ».

[1] Since he had rushed to the prayer.

Ḥumaid (one of the narrators) added: "And when one of you comes (to the prayer), let him walk just as he was walking (before); then, let him pray what he catches, and let him make up what preceded him." (*Sahih*)

تخريج: أخرجه مسلم، المساجد، باب ما يقال بين تكبيرة الإحرام والقراءة، ح: ٦٠٠ من حديث حماد بن سلمة به.

764. It was narrated from Ibn Jubair bin Muṭ'im that his father said: "I saw the Messenger of Allāh ﷺ praying." — 'Amr (one of the narrators) said: "I do not know which prayer it was" — "He said: '*Allāhu Akbaru kabīran, Allāhu Akbaru kabīran, Allāhu Akbaru kabīran, wal-ḥamdu lillāhi kathīran, al-ḥamdu lillāhi kathīran, al-ḥamdu lillāhi kathīran, wa subḥān Allāhi bukratan wa aṣīlan* (Allāh is Most Great indeed, Allāh is Most Great indeed, Allāh is Most Great indeed. Much praise be to Allāh, much praise be to Allāh, much praise be to Allāh. Glory be to Allāh, morning and evening)' (and he would say that) three times; '*A'ūdhu billāhi min ash-Shaitāni min nafkhihi wa nafthihi wa hamzihi* (I seek refuge in Allāh from *Shaitān*, from his breath, his spit, and his prodding)." — He ('Amr, one of the narrators) said: "His spit is poetry, and his breath is arrogance, and his prodding is madness." (*Hasan*)

٧٦٤ - حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: أَخْبَرَنَا شُعْبَةُ عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ عَاصِمِ الْعَنْزِيِّ، عَنْ ابْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يُصَلِّي صَلَاةً. قَالَ عَمْرُو: لَا أَدْرِي أَيَّ صَلَاةٍ هِيَ. فَقَالَ: «اللَّهُ أَكْبَرُ كَبِيرًا، اللَّهُ أَكْبَرُ كَبِيرًا، اللَّهُ أَكْبَرُ كَبِيرًا. وَالْحَمْدُ لِلَّهِ كَثِيرًا، الْحَمْدُ لِلَّهِ كَثِيرًا، الْحَمْدُ لِلَّهِ كَثِيرًا. وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا» ثَلَاثًا. «أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ مِنْ نَفْخِهِ وَنَفْثِهِ وَهَمْزِهِ». قَالَ: نَفَثَهُ الشَّعْرُ وَنَفَخَهُ الْكَبِيرُ وَهَمْزُهُ الْمُوْتَةُ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلوات، باب الاستعاذة في الصلاة، ح: ٨٠٧ من حديث شعبة به وصححه ابن حبان، ح: ٤٤٣، ٤٤٤ وابن الجارود، ح: ١٨٠ والحاكم: ١/٢٣٥ ووافقه الذهبي.

765. (There is another chain) from Nāfi' bin Jubair, from his father, who said: "I heard the Prophet ﷺ saying in the voluntary prayer..." And he mentioned similarly (as no. 764). (*Hasan*)

766. 'Āshim bin Ḥumaid said: "Āishah was asked what (supplication) the Messenger of Allāh ﷺ would begin his night prayer with. She replied: 'You have asked me about a matter that no one before you has asked me. When he stood up, he would say the *Takbīr* ten times, and *Al-ḥamdulillāh* ten times, and the *Tasbīh* (*Subhān Allāh*) ten times, and the *Tahlīl* (*Lā ilāha illallāh*) ten times, and seek forgiveness (*Astaghfirullāh*) ten times, and say: "*Allāhummaghfirī, wahdinī, warzuqnī, wa'āfinī* (O Allāh! Forgive me, and guide me, and grant me sustenance, and grant me protection (from all afflictions))." And he would also seek Allāh's Protection from the narrowness of the station on the Day of Judgment.'" (*Hasan*)

Abū Dāwud said: Khālīd bin Ma'dān reported it from Rabī'ah Al-Jurashī from 'Āishah, similarly.

قيام الليل، باب ذكر ما يستفتح به القيام،

767. It was reported from Abū Salāmah bin 'Abdur-Raḥmān bin 'Awf, that he said: "I asked 'Āishah what invocation Allāh's Prophet ﷺ

٧٦٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ
مِسْعَرٍ، عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ رَجُلٍ، عَنْ
نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ
ﷺ يَقُولُ: فِي التَّطَوُّعِ، ذَكَرَ نَحْوَهُ.

تخريج: [حسن] انظر الحديث السابق.

٧٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا
زَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ:
أَخْبَرَنِي أَزْهَرُ بْنُ سَعِيدِ الْحَرَّازِيِّ عَنْ عَاصِمِ
ابْنِ حُمَيْدٍ قَالَ: سَأَلْتُ عَائِشَةَ: بِأَيِّ شَيْءٍ
كَانَ يَفْتَتِحُ رَسُولُ اللَّهِ ﷺ قِيَامَ اللَّيْلِ؟
فَقَالَتْ: لَقَدْ سَأَلْتَنِي عَنْ شَيْءٍ مَا سَأَلَنِي عَنْهُ
أَحَدٌ قَبْلَكَ، كَانَ إِذَا قَامَ كَبَّرَ عَشْرًا وَحَمِدَ اللَّهَ
عَشْرًا وَسَبَّحَ عَشْرًا وَهَلَّلَ عَشْرًا وَاسْتَعْفَرَ
عَشْرًا وَقَالَ: «اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي
وَارْزُقْنِي وَعَافِنِي»، وَيَتَعَوَّذُ مِنْ ضَيْقِ الْمَقَامِ
يَوْمَ الْقِيَامَةِ.

قال أبو داود: رواه خالد بن معدان عن
ربيعة الجرشية عن عائشة نحوه.

تخريج: [إسناده حسن] أخرجه النسائي،
ح: ١٦١٨ من حديث زيد بن الحباب به.

٧٦٧ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عُمَرُ بْنُ
يُونُسَ: حَدَّثَنَا عِكْرِمَةُ: حَدَّثَنِي يَحْيَى بْنُ أَبِي

would begin his night prayer with. She said: 'When he used to stand up at night, he would open his prayer with: "*Allāhumma Rabba Jibrīla wa Mikā'ila wa Isrāfil, Fāṭiras-samāwāti wal-ardī, 'ālimal-ghaibi wash-shahādāti, anta taḥkumu baina 'ibādika fīmā kānū fihī yakhtalifūn, ihdīnī limakhtulifa fihī minal-ḥaqqi bi'idhnika innaka anta taḥdī man tashā'u ilā sirāṭin mustaqīm* (O Allāh! The Lord of Jibrīl, and Mikā'il, and Isrāfil. The Originator of the heavens and earth, the Knower of the unseen and the seen: You judge between Your servants concerning which they differ over. Guide me to the truth with Your Permission in that which has been differed over. You guide whom You will to the Straight Path.)" (*Ṣaḥīḥ*)

كثير: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: سَأَلْتُ عَائِشَةَ بِأَيِّ شَيْءٍ كَانَ نَبِيُّ اللَّهِ ﷺ يَفْتَتِحُ صَلَاتَهُ إِذَا قَامَ مِنَ اللَّيْلِ؟ قَالَتْ: كَانَ إِذَا قَامَ مِنَ اللَّيْلِ كَانَ يَفْتَتِحُ صَلَاتَهُ: «اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ أَنْتَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ».

تخريج: أخرجه مسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح: ٧٧٠ عن محمد بن المنثري به.

768. (There is another chain) from Abū Nuḥ Qurād: "Ikrimah narrated to us" with his chain, without mentioning that he heard it, and with similar meaning (as no. 767), he said: "When he stood during the night (for prayer) he would say the *Takbīr* then say..." (*Ṣaḥīḥ*)

٧٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو نُوحٍ قُرَادٌ: حَدَّثَنَا عِكْرِمَةُ بِإِسْنَادِهِ بِلَا إِخْبَارٍ وَمَعْنَاهُ قَالَ: كَانَ إِذَا قَامَ بِاللَّيْلِ كَبَّرَ وَيَقُولُ.
تخريج: [صحيح] انظر الحديث السابق.

769. Al-Qan'abī narrated to us, he said: "Mālik (bin Anas) said: 'There is nothing wrong in supplicating during the prayer, whether it be in the beginning of the prayer, in the middle, or in the end, and whether it be an obligatory prayer, or other than it.'" (*Ṣaḥīḥ*)

٧٦٩ - حَدَّثَنَا الْقَعْنَبِيُّ قَالَ: قَالَ مَالِكٌ: لَا بَأْسَ بِالِدُّعَاءِ فِي الصَّلَاةِ فِي أَوَّلِهِ وَأَوْسَطِهِ وَفِي آخِرِهِ فِي الْفَرِيضَةِ وَغَيْرِهَا.

تخریج: [إسناده صحيح] وهو في الموطأ (يحيى): ٢١٨/١ باختصار.

770. Rifā'ah bin Rāfi' Az-Zuraqī said: "One day we were praying behind the Messenger of Allāh ﷺ. When he raised his head from the *Rukū'*, he said: '*Sami' Allāhu liman ḥamidah* (Allāh hears the one who praises Him).' A man behind the Messenger of Allāh ﷺ said: '*Allāumma, rabbanā wa lakal-ḥamdu, ḥamdan kathīran tayyiban mubārakan fih* (O Allāh, our Lord, and to You belongs all praise; plentiful, beautiful and blessed praise).' When the Messenger of Allāh ﷺ completed (the prayer), he said: 'Who is the one who said these phrases?' The man replied: 'It was I, O Messenger of Allāh.' So the Messenger of Allāh ﷺ said: 'I saw over thirty angels racing to see who would be the first to write it.'" (*Ṣaḥīḥ*)

٧٧٠ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَعِيمِ بْنِ عَبْدِ اللَّهِ الْمُجَبْرِ، عَنْ عَلِيِّ بْنِ يَحْيَى الزُّرْقِيِّ، عَنْ أَبِيهِ، عَنْ رِفَاعَةَ بْنِ رَافِعِ الزُّرْقِيِّ قَالَ: كُنَّا يَوْمًا نُصَلِّي وَرَاءَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا رَفَعَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ مِنْ الرُّكُوعِ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» قَالَ رَجُلٌ وَرَاءَ رَسُولِ اللَّهِ ﷺ: «اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ. فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ قَالَ: «مَنْ الْمُتَكَلِّمُ بِهَا آتِفًا؟» فَقَالَ الرَّجُلُ: أَنَا يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ رَأَيْتُ بِضْعَةَ وَثَلَاثِينَ مَلَكًا يَتَّبِعُونَهَا أَبْهُمُ يَكْتُبُهَا أَوَّلًا».

تخریج: أخرجه البخاري، الأذان، باب: ١٢٦، ح: ٧٩٩ عن القعني به وهو في الموطأ (يحيى): ٢١١/١، ٢١٢ (والقعني، ص: ١٠٥، ١٠٦).

771. It was reported from Abū Az-Zubair, from Ṭāwūs, from Ibn 'Abbās that when the Messenger of Allāh ﷺ would stand up to pray in the middle of the night, he would say: "*Allāhumma! Lakal-ḥamdu, anta nūrus-samāwāti wal-arḍ, lakal-ḥamdu, anta qayyāmus-samāwāti wal-arḍ, wa lakal-ḥamdu, anta rabbus-samāwāti wal-arḍ, wa man fihinna, antal-ḥaqqu, wa qawlukal-ḥaqqu, wa wa'dukal-ḥaqqu, wa liqa'uka ḥaqqun, wal-jannatu ḥaqqun wan-nāru ḥaqqun was-sā'atu ḥaqq. Allāhumma laka*

٧٧١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ مِنْ جَوْفِ اللَّيْلِ يَقُولُ: «اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَلَكَ الْحَمْدُ أَنْتَ قَيَّامُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، أَنْتَ الْحَقُّ وَقَوْلُكَ الْحَقُّ وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالسَّاعَةُ حَقٌّ. اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ

aslamtu, wa bika āmantu, wa 'alaika tawak-kaltu, wa ilaika anabtu wa bika khāsamtu, wa ilaika hākamtu, faghfirli mā qaddamtu wa akh-khartu, wa asrartu wa a'lantu, anta ilāhī lā ilāha illā anta (O Allāh, to You belongs all praise; You are the Light of the heavens and earth. And to You belongs all praise; You are the Sustainer (and Maintainer) of the heavens and earth. And to You belongs all praise; You are the Lord of the heavens and earth and all that is in them. You are the Truth, and Your Speech is the truth, and Your Promise is the truth, and meeting with You is the truth, and Paradise is true, and Hell is true, and the Hour (of Judgment) is true. O Allāh, to You I submit, and in You I believe, and upon You I put my trust, and to You I repent, and for You I dispute,^[1] and to You I leave my judgment. So forgive me all that has preceded from me, and that which is remaining, and that which is secret, and that which is open. You are my object of worship (and devotion); there is no deity worthy of worship except You)." (*Sahih*)

وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنَبْتُ وَبِكَ خَاصَمْتُ
وَإِلَيْكَ حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ وَأَخَّرْتُ
وَأَسْرَرْتُ وَأَعْلَنْتُ، أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا
أَنْتَ.

تخريج: أخرجه مسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح: ٧٦٩ من حديث مالك به وهو في الموطأ (بحي): ٢١٥/١، ٢١٦.

772. 'Imrān bin Muslim narrated that Qais bin Sa'd narrated to him, he said: "Tāwūs narrated to us from Ibn 'Abbās that the Messenger of Allāh ﷺ would say

٧٧٢ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا خَالِدٌ
يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا عِمْرَانُ بْنُ مُسْلِمٍ
أَنَّ قَيْسَ بْنَ سَعْدٍ حَدَّثَهُ قَالَ: حَدَّثَنَا طَاوُسٌ

[1] Meaning, for Your sake.

in the *Tahajjud* prayer, after he said the *Takbīr*..." and the rest of the narration is similar (to the previous one, no. 772). (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح: ٧٦٩ من حديث عمران بن مسلم القصير به.

773. Qutaibah said: "Rifā'ah bin Yaḥyā bin 'Abdullāh bin Rifā'ah bin Rāfi' narrated to us from his father's uncle Mu'ādh bin Rifā'ah bin Rāfi', from his father who said: "I prayed behind the Messenger of Allāh ﷺ," and Rāfi' sneezed — and Qutaibah did not say: "Rāfi'" — "so I said: '*Al-Ḥamdulillāh, ḥamdan kathīran tayyiban mubārakan fih, mubārakan 'alaihi kamā yuḥibbu rabbanā wa yarḍa* (All praise is due to Allāh; plentiful, beautiful and blessed praise — (a praise whose) blessings continually accompany; as our Lord loves and is pleased with).'

So when the Messenger of Allāh ﷺ completed the prayer, he turned around and said: 'Who was the one that spoke in the prayer'..." and he mentioned similar to the narration of Mālik and more complete in wording.^[1] (*Ḥasan*)

تخریج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما جاء في الرجل يعطس في الصلاة، ح: ٤٠٤ عن قتيبة به وقال: "حسن".

774. It was narrated from 'Abdullāh bin 'Āmir bin Rabī'ah, from his father who said: "One of

عن ابن عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي التَّهَجُّدِ يَقُولُ بَعْدَ مَا يَقُولُ: «اللَّهُ أَكْبَرُ» ثُمَّ ذَكَرَ مَعْنَاهُ.

٧٧٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ [وَسَعِيدٌ] بْنُ عَبْدِ الْجَبَّارِ نَحْوَهُ. قَالَ قُتَيْبَةُ: حَدَّثَنَا رِفَاعَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ عَنْ عَمِّ أَبِيهِ مُعَاذِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَعَطَسَ رِفَاعَةُ - لَمْ يَقُلْ قُتَيْبَةُ: رِفَاعَةُ - فَقُلْتُ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، مُبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى. فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ أَنْصَرَفَ فَقَالَ: «مَنْ الْمُتَكَلِّمُ فِي الصَّلَاةِ؟» ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ مَالِكٍ وَأَنْتَمُّ مِنْهُ.

٧٧٤ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا شَرِيكٌ عَنْ

[1] The narration of Mālik he is referring to is number 770, the narration of Rifā'ah which preceded the narration of Ibn 'Abbās.

the youths of the *Anṣār* sneezed while he was praying behind the Messenger of Allāh ﷺ, and he said: ‘*Al-Ḥamdulillāh, ḥamdan kathīran ṭayyiban mubārakan fih, ḥatta yarda rabbanā wa ba’da mā yarda min amrid-dunyā wal-ākhirah* (All praise is due to Allāh; plentiful, beautiful and blessed praise, until our Lord is pleased, and after He is pleased (with us) in the affairs of this world and the Hereafter).’ When the Messenger of Allāh ﷺ turned around (after completing the prayer), he said: ‘Who is the one who said these words?’ But the youth remained quiet. So he said: ‘Who is the one who said it, for he did not say anything wrong.’ He said: ‘O Messenger of Allāh! I said it, and I did not intend anything except good!’ (The Prophet ﷺ) said: ‘It did not stop below the Throne of the Ever-Merciful — Honored is His Name.’” (*Da’if*)

عاصِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ قَالَ: عَطَسَ شَابٌّ مِنْ الْأَنْصَارِ خَلْفَ رَسُولِ اللَّهِ ﷺ وَهُوَ فِي الصَّلَاةِ فَقَالَ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ حَتَّى يَرْضَى رَبُّنَا وَنَعْدَ مَا يَرْضَى مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ. فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ قَالَ: «مَنْ الْقَائِلُ الْكَلِمَةَ؟» قَالَ: فَسَكَتَ الشَّابُّ، ثُمَّ قَالَ: «مَنْ الْقَائِلُ الْكَلِمَةَ فَإِنَّهُ لَمْ يَقُلْ بِأَسَاءٍ» فَقَالَ: يَا رَسُولَ اللَّهِ! أَنَا قُلْتُهَا، لَمْ أُرِدْ بِهَا إِلَّا خَيْرًا. قَالَ: «مَا تَنَاهَتْ دُونَ عَرْشِ الرَّحْمَنِ جَلَّ ذِكْرُهُ».

تخریج: [إسناده ضعيف] أخرجه البغوي في شرح السنة، ح: ٧٢٧ من حديث أبي داود به *
عاصم بن عبيدالله ضعيف (تقريب) وشريك القاضي مدلس كما تقدم: ٧٢٨.

Chapter 119,120. Those Who Believed That The Opening Should Be “*Subhānak Allāhumma Wa Biḥamdik*”

775. Abū Sa‘eed Al-Khudrī narrated, “When the Messenger of Allāh ﷺ used to stand up to pray at night, he would say the *Takbīr*: then say: ‘*Subhānak Allāhumma wa biḥamdika wa tabārakasmuka, wa ta’ālā jadduka wa lā ilāha ghairuk* (O Allāh, You are Exalted (above any

(المعجم ١١٩، ١٢٠) - بَابُ مَنْ رَأَى
الِاسْتِفْتَاخَ بِسُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ
(التحفة ١٢٣)

٧٧٥ - حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ: حَدَّثَنَا جَعْفَرُ بْنُ عَلِيِّ بْنِ عَلِيِّ الرَّفَاعِيِّ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ كَبَّرَ ثُمَّ يَقُولُ: «سُبْحَانَكَ اللَّهُمَّ

evil attributed to You by others), and Praised (because of Your Perfect Names and Attributes). And lofty is Your Glory, and there is no deity worthy of worship besides You).’ Then he would say: ‘*Lā ilāha illallāh* (None has the right to be worshiped but Allāh)’ three times, then: ‘*Allāhu Akbaru kabīra* (Allāh is Most Great indeed) — three times — ‘*A‘ūdhu billāhis-samī‘il-‘alīmi minash-shaiṭānir-rajīmi min hamzihi wa nafkhihi wa nafthihi* (I seek refuge in Allāh, the Hearer (of everything), the Knower (of all), from *Shaiṭān* the accursed; from his breath, his spit, and his prodding). Then he would recite.” (*Hasan*)

Abū Dāwud said: They say this *Ḥadīth* is actually narrated on the authority of ‘Alī bin ‘Alī, from Al-Ḥasan, in *Mursal* form, and Ja‘far (one of the narrators in it) made a mistake.

تخریج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما يقول عند افتتاح الصلاة، ح: ٢٤٢ من حديث جعفر بن سليمان به وصححه ابن خزيمة، ح: ٤٦٧ ورواه ابن ماجه، ح: ٨٠٤.

776. It was reported from ‘Abdus-Sam‘ān bin Ḥarb Al-Mulā‘ī from Buda‘il bin Maisarah, from Abū Al-Ja‘far ‘Āishah, that she said: “When the Messenger of Allāh ﷺ would start the prayer, he would say: ‘*Subḥānak Allāhumma wa amdika wa tabārakasmuka, wa ‘alīlāh jadduka wa lā ilāha ghairuk* (O Allāh, You are Exalted (above any evil attributed to You by others), and Praised (because of Your Perfect Names and

وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ. ثُمَّ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ» ثَلَاثًا. ثُمَّ يَقُولُ: «اللَّهُ أَكْبَرُ كَبِيرًا» ثَلَاثًا، «أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزِهِ وَنَفْخِهِ وَنَفْثِهِ»، ثُمَّ يَقْرَأُ.

قال أبو داود: وهذا الحديث يقولون هو عن علي بن علي عن الحسن مرسلاً، الوهم من جعفر.

٧٧٦ - حَدَّثَنَا حُسَيْنُ بْنُ عَيْسَى: حَدَّثَنَا طَلْقُ بْنُ غَنَامٍ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ الْمَلَائِيُّ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَفْتَحَ الصَّلَاةَ قَالَ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ».

قال أبو داود: وهذا الحديث ليس بالمشهور عن عبد السلام بن حرب لم يروه

Attributes). And lofty is Your Glory, and there is no deity worthy of worship besides You).” (*Ṣaḥīḥ*)
Abū Dāwud said: This *Hadīth* is not popular from ‘Abdus-Salām bin Ḥarb, no one reported it except for Ṭalq bin Ghannām. A group reported the narration about the prayer from Budail but they did not mention any of this in it.

تخريج: [صحيح] أخرجه الدارقطني: ٢٩٩/١ من حديث حسين بن عيسى به وصححه الحاكم: ٣٥/١ وأصله عند مسلم، انظر الحديث الآتي: ٧٨٣ والحديث السابق شاهد له.

Chapter 120,121. Remaining Silent After The Beginning Of The Prayer

777. It was reported from Ismā‘īl bin Yūnus, from Al-Ḥasan who said: “Samurah said: ‘I learnt (from the Prophet ﷺ) two (places) to pause during the prayer: Once when the *Imām* says the *Takbīr*, until he starts reciting, and once when he finishes the *Fātiḥat Al-Kitāb* and a *Sūrah*, before going into *Rukū’*.’ (Upon hearing this) ‘Imrān bin Ḥuṣain did not rejected it, so they wrote to Ubayy (bin Ka‘b) in Al-Madīnah, and he agreed with Samurah.” (*Ṣaḥīḥ*)

Abū Dāwud said: This is what Ḥumaid said in this *Hadīth*: “And once when he finished the recitation.”^[1]

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب: في سكتي الإمام، ح: ٨٤٥ من حديث إسماعيل ابن عليه به، وانظر الحديثين الآتيين * الحسن عن سمرة كتاب، والرواية عن كتاب صحيحة.

778. It was reported from *Khālid*

إِلَّا طَلُقَ بِنُ غَنَّامٍ، وَقَدْ رَوَى قِصَّةَ الصَّلَاةِ
عَنْ بُدَيْلِ جَمَاعَةً لَمْ يَذْكُرُوا فِيهِ شَيْئًا مِنْ
هَذَا.

(المعجم ١٢٠، ١٢١) - بَابُ السَّكْتَةِ عِنْدَ
الْإِفْتِتَاحِ (التحفة ١٢٤)

٧٧٧ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا
إِسْمَاعِيلُ عَنْ يُونُسَ، عَنِ الْحَسَنِ قَالَ: قَالَ
سَمُرَةٌ: حَفِظْتُ سَكَتَيْنِ فِي الصَّلَاةِ: سَكَتَةٌ
إِذَا كَبَّرَ الْإِمَامُ حَتَّى يَقْرَأَ، وَسَكَتَةٌ إِذَا فَرَعَ مِنْ
فَاتِحَةِ الْكِتَابِ وَسُورَةٍ عِنْدَ الرَّكُوعِ قَالَ:
فَأَنْكَرَ ذَلِكَ عَلَيْهِ عِمْرَانُ بْنُ حُصَيْنٍ. قَالَ:
فَكَتَبُوا فِي ذَلِكَ إِلَى الْمَدِينَةِ إِلَى أَبِي، فَصَدَّقَ
سَمُرَةَ.

قال أبو داود: كذا قال حميد في هذا
الحديث: وسكتة إذا فرغ من القراءة.

٧٧٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ: حَدَّثَنَا

[1] His narration is recorded by *Aḥmad* (5:15) and others.

bin Al-Hārith from Ash'ath, from Al-Hasan, from Samurah bin Jundab from the Prophet ﷺ, that he used to pause twice in the prayer: Once when he started [the prayer], and once when he completed the entire recitation.

So he mentined the meaning as Yūnus (no. 777) did. (*Ṣaḥīh*)

خَالِدُ بْنُ الْحَارِثِ عَنْ أَشْعَثَ، عَنِ الْحَسَنِ،
عَنْ سَمُرَةَ بْنِ جُنْدَبٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ
يَسْكُتُ سَكَّتَيْنِ إِذَا اسْتَفْتَحَ [الصَّلَاةَ] وَإِذَا
فَرَغَ مِنَ الْقِرَاءَةِ كُلِّهَا فَذَكَرَ مَعْنَى يُونُسَ.

تخریج: [صحيح] أخرجه ابن عبد البر في التمهيد: ١١/٤٢ من حديث أبي داود به وانظر الحديث السابق.

779. It was reported from Sa'eed, from Qatādah, from Al-Hasan that Samurah bin Jundab and 'Imrān bin Ḥuṣain were discussing (some matters), so Samurah said that he had memorized from the Messenger of Allāh ﷺ two pauses. The (first) one was when he said the *Takbīr*, and the (second) one was when he completed reciting: ...Not those upon whom anger has been shown, nor those who are astray.^[1] Samurah had memorized this, but 'Imrān bin Ḥuṣain rejected it. So they both wrote to Ubayy bin Ka'b, and in his reply he wrote that Samurah had memorized (correctly). (*Da'īf*)

٧٧٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ:
حَدَّثَنَا سَعِيدٌ: حَدَّثَنَا قَتَادَةُ عَنِ الْحَسَنِ أَنَّ
سَمُرَةَ بْنَ جُنْدَبٍ وَعِمْرَانَ بْنَ حُصَيْنٍ
تَذَاكَرَا، فَحَدَّثَ سَمُرَةُ بْنُ جُنْدَبٍ أَنَّهُ حَفِظَ
عَنْ رَسُولِ اللَّهِ ﷺ سَكَّتَيْنِ: سَكَّتَهُ إِذَا كَبَّرَ
وَسَكَّتَهُ إِذَا فَرَغَ مِنْ قِرَاءَةِ ﴿غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ فَحَفِظَ ذَلِكَ سَمُرَةُ،
وَأَنْكَرَ عَلَيْهِ عِمْرَانُ بْنُ حُصَيْنٍ، فَكَتَبَا فِي
ذَلِكَ إِلَى أَبِي بِنِ كَعْبٍ فَكَانَ فِي كِتَابِهِ
إِلَيْهِمَا أَوْ فِي رَدِّهِ عَلَيْهِمَا أَنَّ سَمُرَةَ قَدْ
حَفِظَ.

تخریج: [إسناده ضعيف] أخرجه ابن خزيمة، ح: ١٥٧٨ من حديث يزيد به وانظر الحديثين السابقين والآتي * قتادة عن ابن جنداب والحديث السابق يعني عنه.

780. (There is another chain) from Sa'eed, from Qatādah, from Al-Hasan, from Samurah narrated: "I have memorized two pauses from the Messenger of Allāh ﷺ." Sa'eed

٧٨٠ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا
عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ بِهَذَا قَالَ: عَنْ
قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ قَالَ: سَكَّتَانِ
حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ فِيهِ: قَالَ

[1] Meaning the last of *Al-Fātiḥah*.

said: “We said to Qatādah: ‘Where are these two pauses?’ He replied: ‘When he started the prayer, and when he completed his recitation,’” Then later, he said: ‘When he recited:...Not those upon whom anger has been shown, nor those who are astray.’” (*Ṣaḥīḥ*)

تخریج: [صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في السكتين في الصلاة، ح: ٢٥١ عن محمد بن المثنى وابن ماجه، ح: ٨٤٤ من حديث عبد الأعلى به وصححه ابن خزيمة، ح: ١٥٧٨ وابن حبان، ح: ٤٤٨ والحاكم: ٢١٥/١.

781. Abū Hurairah said: “When the Messenger of Allāh ﷺ used to say the *Takbīr* for the prayer, he would pause between the *Takbīr* and the recitation. So I asked him: ‘May my father and mother (be given for your ransom)! The pause that you do between the *Takbīr* and the recitation — what do you say?’ He said: *Allāhumma, bā‘id bainī wa baina khatāya kamā bā‘adta bainal-mashriqi wal-maghrib. Allāhumma, Anqinī min khatāya kath-thawbil-a by a d i m i n a d - d a n a s . Allāhummaghsilnī bith-thalji, wal-mā’ wal-barad* (O Allāh! Distance between me and my sins as you have distanced between the east and the west. O Allāh! Cleanse me of my sins, just as a white garment is cleaned from dirt. O Allāh! Wash me with ice, and water, and snow).” (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، المساجد، باب ما يقال بين تكبيرة الإحرام والقراءة، ح: ٥٩٨ من حديث محمد بن فضيل، والبخاري، الأذان، باب ما يقول بعد التكبير، ح: ٧٤٤ من حديث عبد الواحد بن زياد به.

سعيد: قُلْنَا لِقَتَادَةَ: مَا هَاتَانِ السَّكَّتَانِ؟ قَالَ: إِذَا دَخَلَ فِي صَلَاتِهِ وَإِذَا فَرَغَ مِنَ الْقِرَاءَةِ، ثُمَّ قَالَ بَعْدُ: وَإِذَا قَالَ ﴿عَبَّرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾.

٧٨١ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ عُمَارَةَ، وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنْ عُمَارَةَ الْمَعْنَى، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَبَّرَ فِي الصَّلَاةِ سَكَتَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، فَقُلْتُ لَهُ: يَا أَبِي أَنْتَ وَأُمِّي أَرَأَيْتَ سُكُوتَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، أَخْبِرْنِي مَا تَقُولُ؟ قَالَ: «اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. اللَّهُمَّ أَنْقِني مِنْ خَطَايَايَ كَالثَّوْبِ الْأَبْيَضِ مِنَ الدَّنَسِ. اللَّهُمَّ اغْسِلْني بِالرِّيحِ وَالْمَاءِ وَالْبَرَدِ».

Chapter 121,122. Those Who Do Not Say That “*Bismillāhir-Rahmānir-Rahīm*” Should Be Said Aloud

782. It was reported from Qatādah, from Anas, that the Prophet ﷺ, Abū Bakr, ‘Umar and ‘Uthmān would all start their recitation with: All praise is due to Allāh, the Lord of all that exists.^[1] (*Ṣaḥīh*)

تخريج: [صحيح] أخرجه البخاري، في جزء القراءة: ١٢٥ عن مسلم بن إبراهيم به ورواه أحمد: ١١٤/٣، ١٨٣، ٢٧٣ من حديث هشام به ورواه البخاري في صحيحه، ح: ٧٤٣ ومسلم، ح: ٣٩٩ من حديث قتادة به.

783. It was reported from Abū Al-Jawzā from ‘Āishah, that she said: “The Messenger of Allāh ﷺ would start the prayer with the *Takbīr*, and by reciting: All praise is due to Allāh, the Lord of all that exists...^[2] And when he would go into *Rukū’*, he would not raise his head, nor would he hang it down, but it would be between these two (extremes). And when he would raise his head up from *Rukū’*, he would not go into prostration until he would stand up straight. And when he would raise his head up from prostration, he would not go into prostration until he had sat down perfectly. And he would say the *Tahīyyāt* after every two *Rak’ahs*. And when he would sit, he would place his left foot horizontally (on the ground), and

(المعجم ١٢١، ١٢٢) - بَابُ مَنْ لَمْ يَرِ
الْجَهْرَ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
(التحفة ١٢٥)

٧٨٢ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا
هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ
وَأَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ كَانُوا يَفْتَتِحُونَ الْقِرَاءَةَ
بِ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾.

٧٨٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ
ابْنُ سَعِيدٍ عَنْ حُسَيْنِ الْمُعَلَّمِ، عَنْ بُدَيْلِ بْنِ
مَيْسَرَةَ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ عَائِشَةَ قَالَتْ:
كَانَ رَسُولُ اللَّهِ ﷺ يَفْتَتِحُ الصَّلَاةَ بِالتَّكْبِيرِ،
وَالْقِرَاءَةِ بِ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾.
وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يَصُوِّبْهُ
وَلَكِنْ بَيْنَ ذَلِكَ، وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ
الرُّكُوعِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَائِمًا، وَكَانَ
إِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ لَمْ يَسْجُدْ حَتَّى
يَسْتَوِيَ قَاعِدًا، وَكَانَ يَقُولُ فِي كُلِّ رَكَعَتَيْنِ
التَّحِيَّاتِ، وَكَانَ إِذَا جَلَسَ يَفْرِشُ رِجْلَهُ
الْيُسْرَى وَيَنْصِبُ رِجْلَهُ الْيُمْنَى، وَكَانَ يَنْهَى
عَنْ عَقَبِ الشَّيْطَانِ وَعَنْ فِرْشَةِ السَّبْعِ، وَكَانَ
يَخْتِمُ الصَّلَاةَ بِالتَّسْلِيمِ.

[1] *Al-Fātiḥah* 1:2.

[2] *Al-Fātiḥah* 1:2.

his right one would be straight (vertical). And he would forbid the squatting of *Shaiṭān*,^[1] and the spreading of the predator.^[2] And he would complete the prayer with the *Taslīm*.” (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الصلاة، باب ما يجمع صفة الصلاة وما يفتح به ويختم به . . . إلخ، ح: ٤٩٨ من حديث حسين المعلم به .

Comments:

See number 862 related to the spreading of the predator, and number 845 related to the squatting of *Shaiṭān*, and also 783 and 903.

784. It was reported from Al-Mukhtār bin Fulful who said: “I heard Anas bin Mālik saying: ‘The Messenger of Allāh ﷺ said: “A *Sūrah* was just revealed to me.” Then he recited: “*Bismillāhir-Rahmānir-Rahīm* (In the Name of Allāh, the Merciful, the Beneficent); We have indeed given you the *Kawthar*...” until he finished the *Sūrah*.^[3] He said: “Do you know what the *Kawthar* is?” They said: “Allāh and His Messenger know best.” He replied: “It is a river that my Lord, the Mighty and Sublime, has promised (to give) me in Paradise.” (*Ṣaḥīḥ*)

٧٨٤ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ فَضِيلٍ عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُنزِلَتْ عَلَيَّ آيَاتُ سُورَةٍ» فَقَرَأَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾ حَتَّى حَتَمَهَا. قَالَ: «هَلْ تَدْرُونَ مَا الْكَوْثَرُ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي عَزَّوَجَلَّ فِي الْجَنَّةِ».

تخریج: أخرجه مسلم، الصلاة، باب حجة من قال: بالبسملة آية من أول كل سورة سوى براءة، ح: ٤٠٠ من حديث محمد بن فضيل به .

785. It was reported from Ḥumaid Al-A’raj Al-Makkī, from Ibn Shihāb, from ‘Urwah from ‘Aīshah;

٧٨٥ - حَدَّثَنَا قَطْنٌ بْنُ نُسَيْرٍ: حَدَّثَنَا جَعْفَرٌ: حَدَّثَنَا حُمَيْدُ الْأَعْرَجِ الْمَكِّيُّ عَنِ ابْنِ

[1] Sitting down on one’s buttocks, such that the knees are pointing upwards, and the hands are in-between the thighs, touching the ground, as a dog does.
 [2] Spreading both of its forelimbs out on the ground in front of it, resting its arms on the ground.
 [3] *Al-Kawthar* 108.

he mentioned the ‘Incident of the Slander,’ and in it, she said, “...So the Messenger of Allāh ﷺ sat, and uncovered his face, and recited: *A‘ūdhu bins-samī‘l-‘alīmi minash-shaitānir-rajīm*; (I seek refuge in Allāh, the Hearer (of all), the Knower (of everything), from *Shaitān*, the accursed). ‘Those that have brought forth the slander are a group among you...’ to the end of the Verse.”^[1] (*Da‘if*)

Abū Dāwud said: This *Hadīth* is *Munkar*. A group narrated it from Az-Zuhrī without mentioning this (the phrase, ‘I seek refuge in Allāh...’). And I fear that this addition is from the wordings of Humaid.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٤٣/٢ من حديث أبي داود به * الزهري مدلس، ولم أجد تصريح سماعه.

Chapter (...) Those Who Recited It Out Loud

786. It was reported from Yazīd Al-Fārisī who said: “I heard Ibn ‘Abbās say: ‘I asked ‘Uthmān bin ‘Affān: “What has caused you to take (*Sūrah*) *Barā‘ah*, and it is of the *Mi‘in*, and (*Sūrah*) *Al-Anfāl*, and it is of the *Mathānī*, and put them in the ‘Seven Long Ones,’ without writing *Bismillāhir-Raḥmānir-Raḥīm* (between them)?” So ‘Uthmān said: “The Prophet ﷺ, when Verses would be revealed to him, he would call one of his scribes that used to write for him,

شِهَابٍ، عن عُرْوَةَ، عن عائشةَ وَذَكَرَ الْإِفْكَ
قالت: جَلَسَ رَسُولُ اللَّهِ ﷺ وَكَشَفَ عَن
وَجْهِهِ وَقَالَ: «أَعُوذُ بِالسَّمِيعِ الْعَلِيمِ مِنَ
الشَّيْطَانِ الرَّجِيمِ ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ
مُنْكَرَةٌ﴾ [الأنفال: ١١].

قال أبو داود: وهذا حديثٌ مُنْكَرٌ، قد
رَوَى هذا الحديثَ جَمَاعَةٌ عن الزُّهْرِيِّ، لم
يَذْكُرُوا هذا الكلامَ عَلَى هذا الشَّرْحِ،
وأخافُ أَنْ يَكُونَ أَمْرٌ الاستِعَادَةُ مِنْهُ، كَلَامٌ
حُمَيْدٍ.

(المعجم ...) - بَابُ مَنْ جَهَرَ بِهِ
(التحفة ١٢٦)

٧٨٦ - أَخْبَرَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا
هُشَيْمٌ عن عَوْفٍ، عن يَزِيدَ الْفَارِسِيِّ قال:
سَمِعْتُ ابْنَ عَبَّاسٍ قال: قُلْتُ لِعُثْمَانَ بنِ
عَفَّانَ: ما حَمَلَكُم أَنْ عَمَدْتُم إِلَى ﴿بِرَاءةٍ﴾
وَهِيَ مِنَ الْمُثِنِّ، وَإِلَى ﴿الْأَنْفَالِ﴾ وَهِيَ مِنَ
الْمَثَانِي، فَجَعَلْتُمُوهُمَا فِي السَّبْعِ الطَّوْلِ وَلَمْ
تَكْتُبُوا بَيْنَهُمَا سَطْرَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ؟
قال عُثْمَانُ: كَانَ النَّبِيُّ ﷺ مِمَّا تَنْزِلُ عَلَيْهِ
الآيَاتُ فَيَدْعُو بَعْضَ مَنْ كَانَ يَكْتُبُ لَهُ ويقولُ

[1] *An-Nūr* 24:11.

and tell him to place this Verse in the *Sūrah* in which such and such is mentioned. And a Verse or two Verses would be revealed, and he would do the same. *Al-Anfāl* was of the earliest revelations revealed in Al-Madīnah, and *Barā'ah* was of the last revelations of the Qur'ān. Its contents was similar to the other's content, so I presumed that it might be a part of it. Therefore, I placed both of them in the 'Seven Long Ones', and did not write *Bismillāhir-Rahmānir-Rahīm* between them." (*Hasan*)^[1]

تخريج: [حسن] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة التوبة، ح: ٣٠٨٦ من حديث عوف الأعرابي به وقال: "حسن صحيح" وصححه ابن حبان، ح: ٤٥٢ والحاكم: ٣٢١/٢، ٣٣٠ ووافقه الذهبي.

787. (There is another chain) from Yazīd Al-Fārisī that Ibn 'Abbās narrated it to him, with similar meaning (as no. 786). He said in it: "So the Messenger of Allāh! ﷺ was taken away from us, and he did not clarify to us whether it was a part of it." (*Hasan*)

Abū Dāwud said: Ash-Sha'bi, Abū Mālik, Qatādah, and Thābit bin 'Umārah all said that the Prophet

لَهُ: «ضَعُ هَذِهِ الْآيَةَ فِي السُّورَةِ الَّتِي يُذَكِّرُ فِيهَا كَذَا وَكَذَا»، وَتَنَزَّلَ عَلَيْهِ الْآيَةُ وَالْآيَاتَانِ فَيَقُولُ مِثْلَ ذَلِكَ وَكَانَتْ ﴿الْأَنْفَالُ﴾ مِنْ أَوَّلِ مَا نَزَلَ عَلَيْهِ بِالْمَدِينَةِ وَكَانَتْ ﴿بَرَاءَةٌ﴾ مِنْ آخِرِ مَا نَزَلَ مِنَ الْقُرْآنِ، وَكَانَتْ قِصَّتُهَا شَبِيهَةً بِقِصَّتِهَا، فَظَنَنْتُ أَنَّهَا مِنْهَا. فَمِنْ هُنَاكَ وَضَعْتُهُمَا فِي السَّبْعِ الطُّوْلِ وَلَمْ أَكْتُبْ بَيْنَهُمَا سَطْرَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

٧٨٧ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا مَرْوَانَ يَعْنِي ابْنَ مُعَاوِيَةَ: أَخْبَرَنَا عَوْفُ الْأَعْرَابِيِّ عَنْ بَرِيدِ الْفَارِسِيِّ، حَدَّثَنِي ابْنُ عَبَّاسٍ بِمَعْنَاهُ قَالَ فِيهِ: فَقَبِضَ رَسُولُ اللَّهِ ﷺ وَلَمْ يُبَيِّنْ لَنَا أَنَّهَا مِنْهَا.

قال أبو داود: قال الشَّعْبِيُّ وَأَبُو مَالِكٍ وَقَتَادَةُ وَثَابِتُ بْنُ عُمَارَةَ: إِنَّ النَّبِيَّ ﷺ لَمْ

[1] The first few *Sūrahs* are called 'The Seven Long Ones', due to their length. These are followed by the *Mi'in Sūrahs* of the Qur'ān, so called since they each number around a hundred verses in length. These are followed by the *Mathānī*, so called since they are frequently recited (during the prayers). All *Sūrahs* of the Qur'ān have the *Basmalah* written at the beginning of them, except for the ninth *Sūrah*, known as *Sūrah Barā'ah* or *Surat At-Tawbah*. In this narration, Ibn 'Abbas asked 'Uthmān why he joined *Barā'ah* with *Al-Anfāl* (meaning why he placed them next to each other in order), even though in his opinion each was of a different category of *Sūrah*. 'Uthmān replied that the content of the two *Sūrahs* resembled one other, and the Prophet ﷺ passed away before explaining where to place them (in contrast to other *Sūrahs* and Verses, which were placed in specific sections by the explicit command of the Prophet ﷺ), hence he placed them together.

ﷺ did not write *Bismillāhir-Raḥmānir-Raḥīm* until *Sūrat An-Naml* was revealed.^[1]

يَكْتُبُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَتَّى نَزَلَتْ سُورَةُ النَّمْلِ هَذَا مَعْنَاهُ.

تخريج: [إسناده حسن] انظر الحديث السابق.

788. It was reported from Sa'eed bin Jubair, from Ibn 'Abbās, that he said: "The Prophet ﷺ did not know the end of a *Sūrah* until *Bismillāhir-Raḥmānir-Raḥīm* was revealed." (*Ṣaḥīḥ*)

The is the wording of Ibn As-Sarḥ (one of the narrators.)

٧٨٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ وَابْنُ السَّرْحِ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ قُتَيْبَةُ فِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يَعْرِفُ فَضْلَ السُّورَةِ حَتَّى تُنَزَّلَ عَلَيْهِ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. وَهَذَا لَفْظُ ابْنِ السَّرْحِ.

تخريج: [صحيح] أخرجه البيهقي: ٤٢/٢، ٤٣ من حديث أبي داود به ورواه الحميدي، ح: ٥٢٨ والنسائي في الكبرى، ح: ١١٦٣٦ والطحاوي في مشكل الآثار: ١٥٣/٢ وصححه الحاكم: ٢٣١/١ وقال الذهبي: "أما هذا فثابت".

Chapter 122,123. Making The Prayer Shorter Due To An Unexpected Occurrence

(المعجم ١٢٢، ١٢٣) - بَابُ تَخْفِيفِ الصَّلَاةِ لِلْأَمْرِ بِحَدُوثِ (التحفة ١٢٧)

789. Abū Qatādah narrated that the Messenger of Allāh ﷺ said: "I (sometimes) stand up to pray, desiring to lengthen (the prayer), but then I hear the cry of an infant, so I shorten (the prayer), not desiring to cause its mother any difficulty." (*Ṣaḥīḥ*)

٧٨٩ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَمْرُ بْنُ عَبْدِ الْوَّاحِدِ وَبِشْرُ بْنُ بَكْرِ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَقُومُ إِلَى الصَّلَاةِ وَأَنَا أُرِيدُ أَنْ أَطْوَلَ فِيهَا فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَاتَجَوَّزُ كَرَاهِيَةً أَنْ أَشَقَّ عَلَى أُمِّهِ».

تخريج: أخرجه البخاري، الأذان، باب من أخف الصلاة عند بكاء الصبي، ح: ٧٠٧ من حديث الأوزاعي به ومن حديث بشر بن بكر تعليقا.

Comments:

It is preferable to pray long and with humbleness and devotion but the *Imām* should have regard for the weak among the worshipers.

[1] *An-Naml* 27:30; Verily it is from Sulaimān, and it (reads): "In the Name of Allāh, the Beneficent, the Merciful.."

Chapter (...) What Has Been Narrated Concerning The Deficiency Of The Prayer

(المعجم ...) - بَابُ مَا جَاءَ فِي نَقْصَانِ الصَّلَاةِ (التحفة ١٢٩)

796.^[1] ‘Ammār bin Yāsir reported that the Messenger of Allāh ﷺ said: “A person leaves (after having prayed), and nothing is written for him except a tenth of his prayer, (or) a ninth of it, (or) an eighth of it, (or) a seventh of it, (or) a sixth of it, (or) a fifth of it, (or) a fourth of it, (or) a third of it, (or) a half of it.” (*Hasan*)

٧٩٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ بَكْرِ بْنِ يَعْنَى ابْنَ مُضَرَ، عَنْ ابْنِ عَجَلَانَ، عَنْ سَعِيدِ الْمُقْبَرِيِّ، عَنْ عُمَرَ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمَّةَ الْمُزَنِيِّ، عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الرَّجُلَ لَيَنْصَرِفُ وَمَا كُتِبَ لَهُ إِلَّا عَشْرُ صَلَاتِهِ تُسْعُهَا ثُمْنُهَا سُبْعُهَا سُدُسُهَا خُمُسُهَا رُبْعُهَا ثُلُثُهَا نِصْفُهَا».

تخريج: [حسن] أخرجه النسائي في الكبرى، ح: ٦١٢ عن قتبية به ورواه أحمد: ٤/٣٢١ من حديث ابن عجلان به وله طرق عند ابن حبان، ح: ٥٢١ وغيره.

Comments:

Obviously, this diminution of reward is due to devilish insinuations, stray thoughts, lack of concentration, absence or lack of humbleness, and improper or imperfect performance of various obligatory parts of the prayer.

Chapter (...) What Has Been Narrated Concerning Shortening The Prayer

(المعجم ١٢٣، ١٢٤) - بَابُ تَخْفِيفِ الصَّلَاةِ (التحفة ١٢٨)

790. It was reported from Suyān, from ‘Amr that he heard from Jābir that Mu‘ādh used to pray with the Prophet ﷺ, then return and lead them. One time he^[2] said “Lead his people” in prayer. One night, the Prophet ﷺ delayed the prayer. One time he said “the *Ishā*’.” So Mu‘ādh prayed with the Prophet ﷺ, then returned to lead

٧٩٠ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو سَمِعَهُ مِنْ جَابِرٍ: كَانَ مُعَاذٌ يُصَلِّيَ مَعَ النَّبِيِّ ﷺ ثُمَّ يَرْجِعُ فَيُؤَمِّنَا. قَالَ مَرَّةً: ثُمَّ يَرْجِعُ فَيُصَلِّيَ بِقَوْمِهِ. فَأَخَّرَ النَّبِيُّ ﷺ لَيْلَةَ الصَّلَاةِ وَقَالَ مَرَّةً الْعِشَاءَ. فَصَلَّى مُعَاذٌ مَعَ النَّبِيِّ ﷺ ثُمَّ جَاءَ يَوْمٌ قَوْمُهُ فَقَرَأَ

[1] In some of the manuscripts there is a discrepancy in the sequence here.

[2] The author narrated this from Ahmad bin Hanbal (3:308), who narrated from Sufyan bin ‘Uyaynah. It is Ahmad saying: “He said one time” meaning Sufyan said one time. And “Abū Az-Zubair said” and the remainder is Sufyan saying that Abū Az-Zubair said, etc. ‘Amr is ‘Amr bin Dinār.

his people in prayer. He started reciting *Al-Baqarah*. One member of the congregation broke off (from the prayer), and prayed (by himself). He was told: “You have become a hypocrite!” He replied: “No, I have not become a hypocrite,” then he went to the Prophet ﷺ, and said: “O Messenger of Allāh! Mu‘ādh prays with you, then comes back to lead us (in prayer). And we are caretakers of camels that require watering, and (we) work with our hands, and (yet) he came to lead us in prayer and recited *Al-Baqarah*.”

So he said: “O Mu‘ādh, are you the one who causes problems (and difficulty)? Are you the one who causes problems (and difficulty)? Recite such (a *Sūrah*), recite such (a *Sūrah*).” (*Ṣaḥīḥ*)

Abū Az-Zubair said:“(These were): Glorify the Name of your Lord, the Most High,^[1] and: By the Night, when it covers.”^[2] So we mentioned that to ‘Amr and he said: “I think that he did mention these (*Sūrahs*).”

تخريج: أخرجه مسلم، الصلاة، باب القراءة في العشاء، ح: ٤٦٥ من حديث سفيان بن عيينة به وهو في المسند للإمام أحمد: ٣/٣٠٨ ورواه البخاري، ح: ٧٠٠ من حديث عمرو بن دينار به.

Comments:

1. The *Imām* should have consideration and regard for those praying behind him. He should keep the length of the prayer moderate.
2. The Companions thought of one lagging behind and skipping congregation prayer as a hypocrite.

791. Ubayy bin Ka‘b narrated that he visited Mu‘ādh bin Jabal, and he was leading a group in the *Maghrib*

الْبِقْرَةَ، فَأَعْتَزَلَ رَجُلٌ مِنَ الْقَوْمِ فَصَلَّى، فَقِيلَ: نَافَقْتَ يَا فُلَانُ! فَقَالَ: مَا نَافَقْتُ، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ مَعَاذًا يُصَلِّي مَعَكَ ثُمَّ يَرْجِعُ فَيُؤْمِنُنَا يَا رَسُولَ اللَّهِ ﷺ! وَإِنَّمَا نَحْنُ أَصْحَابُ نَوَاضِحٍ وَنَعْمَلُ بِأَيْدِينَا وَإِنَّهُ جَاءَ يُؤْمِنُنَا فَقَرَأَ بِسُورَةِ الْبِقْرَةِ. فَقَالَ: «يَا مَعَاذُ! أَفَتَانَ أَنْتَ أَفَتَانَ أَنْتَ أَقْرَأُ بِكَذَا، أَقْرَأُ بِكَذَا» - قَالَ أَبُو الزُّبَيْرِ: «سَجَّ اسْمَ رَبِّكَ الْأَعْلَى»، «وَاللَّيْلِ إِذَا يَغْشَى» فَذَكَرْنَا لِعَمْرٍو، فَقَالَ: أَرَأَاهُ قَدْ ذَكَرَهُ.

٧٩١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:

حَدَّثَنَا طَالِبُ بْنُ حَبِيبٍ: سَمِعْتُ عَبْدَ الرَّحْمَنِ

[1] *Sūrat Al-A‘lā’* 87.

[2] *Sūrat Al-Lail* 92.

prayer... (the rest of the narration is similar to no. 790, except that in this narration, it is reported:) The Prophet ﷺ said: “O Mu‘adh! Do not be one who causes problems; for the old, the weak, the one who has errands and the traveler (all) pray behind you.” (*Da‘if*)

ابن جَابِرٍ يُحَدِّثُ عَنْ حَزْمِ بْنِ أَبِي بِنِ كَعْبٍ أَنَّهُ أَتَى مُعَاذَ بْنَ جَبَلٍ وَهُوَ يُصَلِّي بِقَوْمٍ صَلَاةَ الْمَغْرِبِ فِي هَذَا الْخَبَرِ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا مُعَاذُ! لَا تَكُنْ فَتَانًا فَإِنَّهُ يُصَلِّي وَرَاءَكَ الْكَبِيرُ وَالضَّعِيفُ وَذُو الْحَاجَةِ وَالْمُسَافِرُ».

تخريج: [إسناده ضعيف] وأخرجه البخاري في التاريخ الكبير: ١١٠/٣ عن موسى بن إسماعيل به * طالب بن حبيب ضعفه البخاري والجمهور.

Comments:

Shaikh Al-Albānī has explained that the word "traveler" in the aforementioned *Hadīth* is an interpolation. It is not correct in this *Hadīth*.

792. It was reported from Sulaiman, from Abū Šāliḥ, from one of the Prophet’s ﷺ Companions that he asked a person: “What (supplication) do you say in the prayer?” The man replied: “I say the *Tashah-hud*, then say: ‘*Allāhumma innī as’aluka-l-jannah, wa a’ūdhu bika minan-nār* (O Allāh, I ask you for Paradise, and seek Your refuge from the Fire). Indeed, I am not capable of your mumblings nor the mumblings of Mu‘adh!” So the Prophet ﷺ responded: “Around this (meaning) we mumble!” (*Da‘if*)

٧٩٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي صَالِحٍ، عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قَالَ النَّبِيُّ ﷺ لِرَجُلٍ: «كَيْفَ تَقُولُ فِي الصَّلَاةِ؟» قَالَ: أَتَشْهَدُ وَأَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَأَعُوذُ بِكَ مِنَ النَّارِ. أَمَا إِنِّي لَا أَحْسِنُ دُنْدَتَكَ وَلَا دُنْدَتَةَ مُعَاذٍ. فَقَالَ النَّبِيُّ ﷺ: «حَوْلَهَا تُدْنِدُنْ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٧٤/٣ من حديث زائدة به وللحديث شواهد كثيرة عند ابن خزيمة، ح: ٧٢٥ وابن حبان، ح: ٥١٤ وغيرهما * الأعمش مدلس وعنعن، والحديث الآتي (٧٩٣) يعني عنه.

793. It was reported from Muḥammad bin ‘Ajlān, from ‘Ubaidullāh bin Miqṣam, from Jābir, he mentioned the story of Mu‘adh. He said: “He — meaning

٧٩٣ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَجَلَانَ عَنْ عَبْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرٍ ذَكَرَ قِصَّةَ

the Prophet ﷺ — asked: ‘What do you do, O nephew, when you pray?’ He said: ‘I recite the *Fātiḥah*, and ask Allāh for Paradise, and seek His refuge from the Fire (of Hell). For I do not know your mumblings, nor the mumblings of Mu‘ādh.’” The Prophet ﷺ said: ‘Mu‘ādh and I (mumble) around these two (matters).’” Or similar to this. (*Hasan*)

مُعَاذٍ قَالَ: وَقَالَ - يَعْنِي النَّبِيَّ ﷺ - لِفَتَى: «كَيْفَ تَصْنَعُ يَا ابْنَ أَخِي! إِذَا صَلَّيْتَ؟» قَالَ: أَقْرَأُ بِفَاتِحَةِ الْكِتَابِ، وَأَسْأَلُ اللَّهَ الْجَنَّةَ، وَأَعُوذُ بِهِ مِنَ النَّارِ، وَإِنِّي لَا أَدْرِي مَا دَنْدَنْتَكَ وَلَا دَنْدَنُةَ مُعَاذٍ. فَقَالَ النَّبِيُّ ﷺ: «إِنِّي وَمُعَاذٌ حَوْلَ هَاتَيْنِ»، أَوْ نَحْوَ هَذَا.

تخريج: [حسن] أخرجه أحمد: ٣٠٢/٣ من حديث محمد بن عجلان به وصرح بالسماع وصححه ابن خزيمة، ح: ١٦٣٤ وانظر الحديث السابق وح: ٥٩٩.

794. It was reported from Al-A‘raj, from Abū Hurairah, that the Prophet ﷺ said: “When one of you leads others in prayer, then let him shorten it, for there are (behind him) weak, sick, and old people. And if he prays by himself, then let him lengthen as (long) as he pleases.” (*Ṣaḥīh*) •

٧٩٤ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ فَإِنَّ فِيهِمُ الضَّعِيفَ وَالسَّقِيمَ وَالْكَبِيرَ، وَإِذَا صَلَّى لِنَفْسِهِ فَلْيَطْوِلْ مَا شَاءَ».

تخريج: أخرجه البخاري، الأذان، باب: إذا صلى لنفسه فليطول ما شاء، ح: ٧٠٣ من حديث مالك به وهو في الموطأ (يحيى): ١٣٤/١.

795. It was reported from Ibn Al-Musayyab and Abū Salamah from Abū Hurairah that the Prophet ﷺ said: “When one of you leads others in prayer, then let him shorten it, for there are (behind him) sick and old (people), and those who have (other) duties (to fulfill).” (*Ṣaḥīh*)

٧٩٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ فَإِنَّ فِيهِمُ السَّقِيمَ وَالشَّيْخَ الْكَبِيرَ وَذَا الْمَحَاجَةِ».

تخريج: [صحيح] أخرجه أحمد: ٢٧١/١ عن عبدالرزاق به وهو في المصنف له، ح: ٣٧١٣ وانظر الحديث السابق.

Comments:

Light or short prayer means to be moderate in length, by not reciting too long for the followers.

Chapter 124,125. Recitation In *Zuhr*

797. ‘Atā’ bin Abī Rabāh reported from Abū Hurairah, may Allāh be pleased with him, that he said: “In every prayer there is recitation — those that the Messenger of Allāh ﷺ used to recite out loud to us, we have recited out loud to you, and those that he used to (recite) silently, we have kept it silent from you.” (*Sahih*)

تخريج: أخرجه مسلم، الصلاة، باب وجوب قراءة الفاتحة في كل ركعة... إلخ، ح: ٣٩٦ من حديث حبيب بن الشهيد والبخاري، الأذان، باب القراءة في الفجر، ح: ٧٧٢ من حديث عطاء بن أبي رباح به.

Comments:

Scholars are unanimous in agreement that the Qur’an is recited aloud in the first two *Rak’ah* of *Maghrib* and *Ishā’*, and both *Rak’ahs* for *Fajr*, the Friday prayer, ‘*Ēid* and the *Istisqā’* (seeking rain) prayers, while it is recited quietly during all of *Zuhr*, ‘*Aṣr*, the third *Rak’ah* of *Maghrib* and the last two *Rak’ahs* of the *Ishā’* prayers.

798. It was reported from Abū Qatādah, who said: “The Messenger of Allāh ﷺ would lead us in prayer, and in the *Zuhr* and ‘*Aṣr* prayers, in the first two *Rak’ah*, he would recite *Fātiḥatil-Kitāb* and another *Sūrah*. Sometimes he would make us hear a Verse (that he was reciting). And he would lengthen the first *Rak’ah* of *Zuhr*, and make the second one short. And he would do the same for the *Ṣubḥ* prayer.” (*Sahih*)

Abū Dāwud said: Musad-dad^[1]

(المعجم ١٢٤، ١٢٥) - بَابُ الْقِرَاءَةِ فِي

الظُّهْرِ (التحفة ١٣٠)

٧٩٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ قَيْسِ بْنِ سَعْدٍ وَعُمَارَةَ بْنِ مَيْمُونٍ وَحَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: فِي كُلِّ صَلَاةٍ يُقْرَأُ، فَمَا أَسْمَعْنَا رَسُولَ اللَّهِ ﷺ أَسْمَعْنَاكُمْ وَمَا أَخْفَى عَلَيْنَا أَخْفَيْنَا عَلَيْكُمْ.

٧٩٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ؛ ح: وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ الْحَجَّاجِ - وَهَذَا لَفْظُهُ - عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ - قَالَ ابْنُ الْمُثَنَّى: وَأَبِي سَلَمَةَ ثُمَّ اتَّفَقَا - عَنْ أَبِي قَتَادَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِنَا فَيَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ، وَيُسْمِعُنَا الْآيَةَ أحيانًا، وَكَانَ يَطْوِلُ الرَّكْعَةَ الْأُولَى مِنَ الظُّهْرِ وَيَقْصُرُ الثَّانِيَةَ وَكَذَلِكَ فِي الصُّبْحِ.

[1] Abū Dāwūd narrated this from Musad-dad and also with another chain from Ibn Al-Muḥanna.

did not mention: “*Fātiḥatil-Kitāb* and another *Sūrah*.”

قَالَ أَبُو دَاوُدَ: لَمْ يَذْكُرْ مُسَدَّدٌ فَاتِحَةَ الْكِتَابِ وَسُورَةَ.

تخریج: أخرجه مسلم، الصلاة، باب القراءة في الظهر والعصر، ح: ٤٥١ عن محمد بن المثنى والبخاري، الأذان، باب القراءة في العصر، ح: ٧٦٢ من حديث يحيى بن أبي كثير عن عبدالله بن أبي قتادة به.

799. (There is another chain) from ‘Abdullāh bin Abī Qatādah, from his father with some of this (as in no. 778), and he added: “In the last two (*Rak’ahs*) he would (only) recite *Fātiḥatil-Kitāb*.” Hammām (one of the narrators) added: “And he would lengthen the first *Rak’ah* more than the second one, and he would do the same for *‘Aṣr* and *Al-Ghadāh* (the morning, *Fajr*) prayer.” (*Ṣaḥīḥ*)

٧٩٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَمَّامٌ وَأَبَانُ بْنُ يَزِيدَ الْعَطَّارُ عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ يَبْغُضُ هَذَا وَزَادَ: فِي الْأَخْرَيْنِ بِفَاتِحَةِ الْكِتَابِ وَزَادَ عَنْ هَمَّامٍ قَالَ: وَكَانَ يُطَوِّلُ فِي الرَّكْعَةِ الْأُولَى مَا لَا يُطَوِّلُ فِي الثَّانِيَةِ، وَهَكَذَا فِي صَلَاةِ الْعَصْرِ وَهَكَذَا فِي صَلَاةِ الْغَدَاةِ.

تخریج: أخرجه مسلم، من حديث يزيد بن هارون، انظر الحديث السابق والبخاري، الأذان، باب: يقرأ في الآخرين بفاتحة الكتاب، ح: ٧٧٦ من حديث همام به.

Comments:

This is among the *Aḥādīth* proving that *Al-Fātiḥah* is recited in each *Rak’ah* of the prayer.

800. (There is another chain similar to no. 798) from ‘Abdullāh bin Abī Qatādah, from his father who said: “So we presumed that he (ﷺ) intended by this that the people catch the first *Rak’ah*.” (*Ṣaḥīḥ*)

٨٠٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: فَظَنَّنَا أَنَّهُ يُرِيدُ بِذَلِكَ أَنْ يُدْرِكَ النَّاسُ الرَّكْعَةَ الْأُولَى.

تخریج: متفق عليه، انظر الحديث السابق وهو في مصنف عبدالرزاق، ح: ٢٦٧٥.

801. Abū Ma‘mar said: “We asked *Khabbāb*: ‘Did the Messenger of Allāh ﷺ used to recite in *Zuhr* and *‘Aṣr*?’ He said, ‘Yes.’ We said: ‘And how could you tell that?’ He replied: ‘By the movement of his

٨٠١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَّاحِدِ ابْنُ زِيَادٍ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: قُلْنَا لِحَبَّابٍ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ قَالَ:

beard.” (*Ṣaḥīḥ*)

نَعَمْ. قُلْنَا: بِمَ كُنْتُمْ تَعْرِفُونَ ذَلِكَ؟ قَالَ:
بِاضْطِرَابِ لِحْيَتِهِ.

تخریج: أخرجه البخاري، الأذان، باب رفع البصر إلى الإمام في الصلاة، ح: ٧٤٦ من حديث عبد الواحد بن زياد به.

802. Mūḥammad bin Juḥādah reported from a man, from ‘Abdullāh bin Abī Awfā that the Prophet ﷺ would stand in the first *Rak’ah* of *Zuhr* until no footsteps could be heard. (*Da’īf*)

٨٠٢ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَانٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا مُحَمَّدُ بْنُ جِحَادَةَ عَنْ رَجُلٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُومُ فِي الرَّكْعَةِ الْأُولَى مِنْ صَلَاةِ الظُّهْرِ حَتَّى لَا يَسْمَعَ وَقَعَ قَدَمِ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٣٥٦/٤ عن عفان به * رجل: مجهول، وروى البيهقي: ٦٦/٢ بإسناد ضعيف جداً وسمى الرجل المبهم: طرفه الحضرمي وهو مجهول الحال وجزم الضياء وغيره بأنه هو الواقع في هذا الإسناد ولم يذكروا دليلاً له.

Comments:

One may recite only *Al-Fātiḥah* in the last two *Rak’ahs* of *Zuhr* and *‘Asr* prayers or one may also recite more of the Qur’ān. This is also borne out in the following *Ḥadīth* (no. 804).

**Chapter 125,126. Shortening
The Last Two *Rak’ah***

(المعجم ١٢٥، ١٢٦) - بَابُ تَخْفِيفِ
الْأُخْرَيْنِ (التحفة ١٣١)

803. Jābir bin Samurah said that ‘Umar said to Sa’d: “People have complained (to me) regarding you, so much so that they have even complained about (your) prayer.” He replied: “As for me, I lengthen the first two (*Rak’ahs*), and shorten the last two. And I do not ignore what I used to follow of the prayer of the Messenger of Allāh ﷺ.” ‘Umar said: “And that is what (I) thought of you.” (*Ṣaḥīḥ*)

٨٠٣ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ أَبِي عَوْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ عُمَرُ لِسَعْدٍ: قَدْ شَكَكَ النَّاسُ فِي كُلِّ شَيْءٍ حَتَّى فِي الصَّلَاةِ. قَالَ: أَمَا أَنَا فَأَمُدُّ فِي الْأُولَيْنِ وَأَحْذِفُ فِي الْأُخْرَيْنِ وَلَا أَلُو مَا اقْتَدَيْتَ بِهِ مِنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ. قَالَ: ذَلِكَ الظَّنُّ بِكَ.

تخریج: أخرجه البخاري، الأذان، باب: يطول الصلاة في الأوليين ويحذف في الأخريين، ح: ٧٧٠ ومسلم، الصلاة، باب القراءة في الظهر والعصر، ح: ٤٥٣ من حديث شعبة به.

804. Abū Sa‘eed Al-Khudrī said: “We estimated (the length of time) that the Messenger of Allāh ﷺ stood for *Zuhr* and ‘*Asr*. So we estimated that he stood in the first two *Rak‘ah* of *Zuhr* for around (the time it takes to recite) thirty verses — the length of *Alif Lām Mīm Tanzīl As-Sajdah*.^[1] And we estimated that he stood half of that length in the last two *Rak‘ahs*. And we estimated that he stood in ‘*Asr* for the first two *Rak‘ahs* as he stood in the last two of *Zuhr*. And he stood in the last two *Rak‘ahs* of ‘*Asr* around half that the length.” (*Sahīh*)

٨٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ يَعْنِي التَّمِيمِيَّ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا مَنْصُورٌ عَنْ الْوَلِيدِ بْنِ مُسْلِمٍ الْهَجِيمِيِّ، عَنْ أَبِي الصَّدِّيقِ النَّجَّيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: حَزَرْنَا قِيَامَ رَسُولِ اللَّهِ ﷺ فِي الظُّهْرِ وَالْعَصْرِ فَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الظُّهْرِ قَدْرَ ثَلَاثِينَ آيَةً، قَدْرَ آلَمِ تَنْزِيلِ السَّجْدَةِ، وَحَزَرْنَا قِيَامَهُ فِي الْأُخْرَيَيْنِ عَلَى النِّصْفِ مِنْ ذَلِكَ، وَحَزَرْنَا قِيَامَهُ فِي الْأُولَيَيْنِ مِنَ الْعَصْرِ عَلَى قَدْرِ الْأُخْرَيَيْنِ مِنَ الظُّهْرِ، وَحَزَرْنَا قِيَامَهُ فِي الْأُخْرَيَيْنِ مِنَ الْعَصْرِ عَلَى النِّصْفِ مِنْ ذَلِكَ.

تخریج: أخرجه مسلم، الصلاة، باب القراءة في الظهر والعصر، ح: ٤٥٢ من حديث هشيم به.

Chapter 126,127. The Amount Of Recitation In *Zuhr* And ‘*Asr*

(المعجم ١٢٦، ١٢٧) - بَابُ قَدْرِ الْقِرَاءَةِ فِي صَلَاةِ الظُّهْرِ وَالْعَصْرِ (التحفة ١٣٢)

805. Jābir bin Samurah said that the Messenger of Allāh ﷺ would recite in *Zuhr* and ‘*Asr* with *Was-samā’ waṭ-ṭāriq*^[2] and *Was-samā’ dhātil-burūj*^[3] and *Sūrahs* similar to them. (*Hasan*)

٨٠٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ بِالسَّمَاءِ وَالطَّارِقِ وَالسَّمَاءِ ذَاتِ الْبُرُوجِ وَنَحْوَهُمَا مِنَ السُّورِ.

تخریج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما جاء في القراءة في الظهر والعصر، ح: ٣٠٧ والنسائي، ح: ٩٨٠ من حديث حماد بن سلمة به وقال الترمذي: "حسن صحيح" وصححه ابن حبان، ح: ٤٦٥.

806. It was reported from Simāk who said: “I heard Jābir bin Samurah say: ‘When the sun

٨٠٦ - حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مَعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ قَالَ: سَمِعَ

[1] *As-Sajdah* (32).

[2] *Aṭ-Ṭāriq* (86)

[3] *Al-Burūj* (85)

started its descend (from its zenith), the Messenger of Allāh ﷺ would pray *Zuhr*. And he would recite the likes of *Wal-laili idhā yaghsha*,^[1] and he would do likewise for 'Aṣr, and all the other prayers as well, except for the *Ṣubḥ* prayer, for he would lengthen it." (*Sahih*)

جَابِرُ بْنُ سَمْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَدْحَضَتِ الشَّمْسُ صَلَّى الظُّهْرَ وَقَرَأَ بِنَحْوِ: وَاللَّيْلِ إِذَا يَغْشَى، وَالْعَصْرَ كَذَلِكَ وَالصَّلَوَاتِ كَذَلِكَ، إِلَّا الصُّبْحَ فَإِنَّهُ كَانَ يُطِيلُهَا.

تخریج: أخرجه مسلم، الصلاة، باب القراءة في الصبح، ح: ٤٥٩ من حديث شعبة به.

807. It was reported from Abū Mijlaz, from Ibn 'Umar: "The Prophet ﷺ once prostrated during the *Zuhr* prayer, then stood up and performed *Rukū'*. So we thought that he had recited *Tanzil as-sajdah*."^[2] (*Da'if*)

Ibn 'Eisā said: No one mentioned Umayyah except for Mu'tamir.^[3]

٨٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ وَزَيْدُ بْنُ هَارُونَ وَهُسَيْنٌ عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ أُمِّيَّةَ، عَنْ أَبِي مِجْلَزٍ، عَنْ ابْنِ عَمْرٍ: أَنَّ النَّبِيَّ ﷺ سَجَدَ فِي صَلَاةِ الظُّهْرِ ثُمَّ قَامَ فَرَكَعَ فَرَأَيْنَا أَنَّهُ قَرَأَ تَنْزِيلَ السَّجْدَةِ. قَالَ ابْنُ عَيْسَى: لَمْ يَذْكَرْ أُمِّيَّةَ أَحَدٌ إِلَّا مُعْتَمِرٌ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٨٣/٢ عن يزيد بن هارون به ولم يذكر: عن "أمية" وقال سليمان التيمي: "ولم أسمعه من أبي مجلز" وسمعه من أمية، بينه حديث المعتمر، وأمية مجهول (تقريب) وغفل الحاكم عن هذه العلة القاذحة فصححه على شرط الشيخين: ٢٢١/١ ووافقه الذهبي(!).

808. 'Abdullāh bin 'Ubaidullāh said: "I, along with some other youth from Banū Hāshim, visited Ibn 'Abbās. So we asked one of the youth among us: 'Ask Ibn 'Abbās if the Messenger of Allāh ﷺ used to recite in *Zuhr* and 'Aṣr.' He (Ibn 'Abbās) said: 'No, no!' Someone

٨٠٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ مُوسَى بْنِ سَالِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُبَيْدِ اللَّهِ قَالَ: دَخَلْتُ عَلَى ابْنِ عَبَّاسٍ فِي شَبَابٍ مِنْ بَنِي هَاشِمٍ فَقُلْنَا لِشَابٍّ مِّنَّا: سَلِ ابْنَ عَبَّاسٍ أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي

[1] *Al-Lail* (92)

[2] *As-Sajdah* (32).

[3] Abū Dāwud narrated this from Muḥammad bin 'Eisā, and his statement here indicates that out of the three he heard it from, only this one mentioned that it was from Sulaimān At-Taimī from Umayyah, from Abū Mijlaz, the remainder did not mention Umayyah in the chain, but Sulaimān from Abū Mijlaz.

said: 'He might have recited to himself.' He replied: 'Woe to you, this is worse than the first one! He (ﷺ) was a servant commanded (by Allāh), and he proclaimed what he was sent with. And we^[1] were not specified except in three matters: We were commanded with *Isbāgh* during *Wuḍū'*, and not to eat from charity, and not to allow a donkey to mate with a horse."^[2] (*Hasan*)

الظُّهْرِ وَالْعَصْرِ؟ فَقَالَ: لَا، لَا. فَقِيلَ لَهُ: لَعَلَّهُ كَانَ يَقْرَأُ فِي نَفْسِهِ، فَقَالَ: حَمْسًا هَذِهِ سُرٌّ مِنَ الْأَوْلَى، كَانَ عَبْدًا مَأْمُورًا بَلَّغَ مَا أُرْسِلَ بِهِ، وَمَا اخْتَصَّنَا دُونَ النَّاسِ بِشَيْءٍ إِلَّا بِثَلَاثِ حِصَالٍ: أَمْرُنَا أَنْ نُسَبِّحَ الْوُضُوءَ وَأَنْ لَا نَأْكُلَ الصَّدَقَةَ وَأَنْ لَا نُتْرَى الْجَمَارَ عَلَى الْفَرَسِ.

تخریج: [إسناده حسن] أخرجه الترمذي، الجهاد، باب ما جاء في كراهية أن يتزى الحمر على الخيل، ح: ١٧٠١ وابن ماجه، ح: ٤٢٦ والنسائي، ح: ١٤١ من حديث موسى بن سالم به وقال الترمذي: "حسن صحيح" وللحديث طرق وقول ابن عباس هذا منسوخ، لأنه ثبت أنه قال: "اقرأ خلف الإمام بفاتحة الكتاب" رواه ابن المنذر، الأوسط: ١٠٩/٣ وغيره وسنده صحيح وصححه البيهقي في كتاب القراءة خلف الإمام، فعلم أن المأموم إذا كان مأمورًا بالقراءة فكيف الإمام؟.

809. Ibn ‘Abbās said: “I do not know if the Prophet ﷺ used to recite in *Zuhr* and *Aṣr* or not.” (*Ṣaḥīḥ*)

٨٠٩ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا هَشِيمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَا أَدْرِي أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ أَمْ لَا.

تخریج: [إسناده صحيح] أخرجه أحمد: ٢٤٩/١ من حديث هشيم به وهو منسوخ، انظر الحديث السابق.

Chapter 127,128. The Amount Of Recitation In *Maghrib*

810. Ibn ‘Abbās said that Umm Al-Faḍl bint Al-Hārith heard him while he was reciting *Wal-mursalāti ‘urfan*.^[3] She said: “O son, you have reminded me (of something)

(المعجم ١٢٧، ١٢٨) - بَابُ قَدْرِ الْقِرَاءَةِ فِي الْمَغْرِبِ (التحفة ١٣٣)

٨١٠ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ سَمِعَتْهُ وَهُوَ يَقْرَأُ وَالْمُرْسَلَاتِ عُرْفًا،

[1] Meaning Banū Hāshim, the relatives of the Messenger ﷺ.

[2] They differ over the meaning of *Isbāgh* here in relation to *Wuḍū'*, and it appears that it means to wash each part three times for those that are washed more than once, and that this is specific for his ﷺ family. This narration is also recorded by Aḥmad (1:249) At-Tirmidhī, and An-Nasā'ī.

[3] *Al-Mursalāt* (77).

by reciting this *Sūrah* — this was the last that I heard the Messenger of Allāh ﷺ recite, in *Maghrib*.” (*Ṣaḥīḥ*)

فَقَالَتْ: يَا بَنِيَّ لَقَدْ ذَكَّرْتَنِي بِقِرَاءَتِكَ هَذِهِ السُّورَةَ إِنَّهَا لِأَخْرُ مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِهَا فِي الْمَغْرِبِ.

تخريج: أخرجه البخاري، الأذان، باب القراءة في المغرب، ح: ٧٦٣ ومسلم، الصلاة، باب القراءة في الصبح، ح: ٤٦٢ من حديث مالك به وهو في الموطأ (يحيى): ٧٨/١.

811. Jubair bin Muṭ‘im said: “I heard the Prophet ﷺ recite *Aṭ-Ṭūr*^[1] during *Maghrib*.” (*Ṣaḥīḥ*)

٨١١ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِالطُّورِ فِي الْمَغْرِبِ.

تخريج: أخرجه البخاري، الأذان، باب الجهر في المغرب، ح: ٧٦٥ ومسلم، الصلاة، باب القراءة في الصبح، ح: ٤٦٢ من حديث مالك به وهو في الموطأ (يحيى): ٧٨/١.

812. It was reported from Ibn Juraij (who said): “Ibn Abī Mulaikah narated to me from ‘Urwah bin Az-Zubair, from Marwān bin Al-Ḥakam who said: ‘Zaid bin Thābit said to me: “Why do you recite the short *Mufaṣṣal*^[2] (*Sūrahs*) during *Maghrib*, even though I have seen the Messenger of Allāh ﷺ recite the longer of the two?” He (Ibn Abī Mulaikah) said: “I said: ‘Which one is the longer of the two?’ He replied: ‘*Al-A’rāf*, and the other one is *Al-An‘ām*.”” And I (Ibn Juraij) asked Ibn Abī Mulaikah so he said to me, that to him they are *Al-Mā’idah* and *Al-A’rāf*. (*Ṣaḥīḥ*)

٨١٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ، حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ مَرْوَانَ بْنِ الْحَكَمِ قَالَ: قَالَ لِي زَيْدُ بْنُ ثَابِتٍ: مَا لَكَ تَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ الْمُفَصَّلِ وَقَدْ رَأَيْتَ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِطُولِي الطُّوَلَيْنِ؟ قَالَ: قُلْتُ: مَا طَوْلِي الطُّوَلَيْنِ؟ قَالَ: الْأَعْرَافُ وَالْآخِرُ الْأَنْعَامُ، وَسَأَلْتُ أَنَا ابْنَ أَبِي مُلَيْكَةَ فَقَالَ لِي مِنْ قِبَلِ نَفْسِهِ: الْمَائِدَةُ وَالْأَعْرَافُ.

تخريج: أخرجه البخاري، الأذان، باب القراءة في المغرب، ح: ٧٦٤ من حديث ابن جريج به مختصراً وهو في مصنف عبدالرزاق: ٢٦٩١.

[1] *Aṭ-Ṭūr* (52).

[2] See the *Tafsīr* of Ibn Kathīr, *Sūrah Qāf* (9:215) published by Darussalam.

Comments:

We learn from these *Aḥādīth* that the Messenger of Allāh (ﷺ) recited long *Sūrah*s on some occasions. The *Imām* should take into consideration the circumstances and the needs of those whom he is leading in prayer.

Chapter 128,129. Those Who Claimed A Lesser Amount (Should Be Recited)

(المعجم ١٢٨، ١٢٩) - بَابُ مَنْ رَأَى التَّخْفِيفَ فِيهَا (التحفة ١٣٤)

813. Hishām bin ‘Urwah narrated: “My father used to recite in *Maghrib* similar to what you recite: *Wal-‘Ādiyāt*,^[1] and others similar (in length) to it.” (*Ṣaḥīḥ*)
Abū Dāwud said: This shows that is abrogated. And this is more correct.

٨١٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ: أَنَّ أَبَاهُ كَانَ يَقْرَأُ فِي صَلَاةِ الْمَغْرِبِ بِنَحْوِ مَا تَقْرَأُونَ وَالْعَادِيَاتِ وَنَحْوَهَا مِنَ السُّورِ. قَالَ أَبُو دَاوُدَ: هَذَا يَدُلُّ أَنَّ ذَلِكَ مَنْسُوخٌ. وَقَالَ أَبُو دَاوُدَ: هَذَا أَصَحُّ.

تخریج: [إسناده صحيح] أخرجه البيهقي: ٣٩٢/٢ من حديث أبي داود به وقول أبي داود رحمه الله غير صحيح.

814. ‘Amr bin *Shu‘aib* narrated from his father, from his grandfather, that he said: “There is no *Sūrah* from the *Mufaṣṣal*, small or large, except that I have heard the Messenger of Allāh (ﷺ) leading the people with it in an obligatory prayer.” (*Da‘īf*)

٨١٤ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ السَّرْحَسِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ يُحَدِّثُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّهُ قَالَ: مَا مِنْ الْمُفْصَلِ سُورَةٍ صَغِيرَةٍ وَلَا كَبِيرَةٍ إِلَّا وَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ النَّاسِ بِهَا فِي الصَّلَاةِ الْمَكْتُوبَةِ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٣٨٨/٢ من حديث وهب بن جرير به * محمد بن إسحاق مدلس تقدم: ٣١٣ ولم أجد تصريح سماعه.

815. It was reported from An-Nazzāl bin ‘Ammār, from Abū ‘Uthmān An-Nahdī that he prayed *Maghrib* behind Ibn Mas‘ūd, and he recited: *Qul huwā Allāhu aḥad*.^[2] (*Da‘īf*)

٨١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا قُرَّةٌ عَنِ النَّزَّالِ بْنِ عَمَّارٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ: أَنَّهُ صَلَّى خَلْفَ ابْنِ مَسْعُودٍ الْمَغْرِبَ فَقَرَأَ بِقَوْلِ هُوَ اللَّهُ أَحَدٌ.

[1] *Al-‘Ādiyāt* (100).

[2] *Al-Ikhlās* (112).

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٣٩١/٢ من حديث أبي داود به * النزال: مجهول الحال، لم يوثقه غير ابن حبان.

Chapter 129,130. A Person Repeating The Same *Sūrah* In Both The *Rak'ah*

(المعجم ١٢٩، ١٣٠) - بَابُ الرَّجْلِ يُعِيدُ سُورَةً وَاحِدَةً فِي الرَّكَعَتَيْنِ (التحفة ١٣٥)

816. Mu'ādh bin 'Abdullāh Al-Juhānī said that a person from the tribe of Juhainah informed him, that he heard the Prophet ﷺ recite *Idha zulzilatil-ard*^[1] in the *Ṣubh* prayer in both the *Rak'ahs*. (He said:) "I don't know whether the Messenger of Allāh ﷺ forgot, or he did so intentionally." (*Hasan*)

٨١٦ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ أَبِي هَلَالٍ، عَنْ مُعَاذِ بْنِ عَبْدِ اللَّهِ الْجُهَيْنِيِّ أَنَّ رَجُلًا مِنْ جُهَيْنَةَ أَخْبَرَهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ فِي الصُّبْحِ إِذَا زُلْزِلَتِ الْأَرْضُ فِي الرَّكَعَتَيْنِ كِلَيْتَهُمَا، فَلَا أُدْرِي أُنْسِيَ رَسُولُ اللَّهِ ﷺ أَمْ قَرَأَ ذَلِكَ عَمْدًا.

تخریج: [إسناده حسن] أخرجه البيهقي: ٣٩٠/٢ من حديث أبي داود به.

Comments:

Repeating the same *Sūrah* in a single prayer is permissible.

Chapter 130,131. The Recitation Of *Al-Fajr*

(المعجم ١٣٠، ١٣١) - بَابُ الْقِرَاءَةِ فِي الْفَجْرِ (التحفة ١٣٦)

817. 'Amr bin Huraith said: "It is as if I am hearing the voice of the Prophet ﷺ, reciting in the morning prayer: 'So verily, I swear by the (planets) that recede; and by (the planets) that move swiftly and hide themselves.'"^[2] (*Ṣahih*)

٨١٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عَيْسَى بْنُ يَعْنَى عَنْ ابْنِ يُونُسَ، عَنْ إِسْمَاعِيلَ، عَنْ أَصْبَغَ مَوْلَى عَمْرُو بْنِ حُرَيْثٍ، عَنْ عَمْرُو بْنِ حُرَيْثٍ قَالَ: كَأَنِّي أَسْمَعُ صَوْتَ النَّبِيِّ ﷺ يَقْرَأُ فِي صَلَاةِ الْعَدَاةِ ﴿لَا أَقِيمُ بِالْفَجْرِ الْجَوَارِ الْكُنُوسِ﴾.

تخریج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب القراءة في صلاة الفجر، ح: ٨١٧ من حديث إسماعيل بن أبي خالد به ورواه مسلم، ح: ٤٥٦ من حديث الوليد بن سريع عن عمرو بن حريث مطولاً.

[1] *Az-Zalzalah* (99).

[2] *At-Takwīr* 81:15-16.

Chapter 131,132. The One Who Did Not Recite The *Fātiḥah* In His Prayer

(المعجم ١٣١، ١٣٢) - بَابُ مَنْ تَرَكَ
الْقِرَاءَةَ فِي صَلَاتِهِ بِفَاتِحَةِ الْكِتَابِ
(التحفة ١٣٧)

818. Abū Sa‘eed said: “We were commanded to recite *Fātiḥatil-Kitāb*, and whatever else was easy.”
(*Da‘if*)

٨١٨ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّبَالِيُّ:
حَدَّثَنَا هَمَامٌ عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ
أَبِي سَعِيدٍ قَالَ: أُمِرْنَا أَنْ نَقْرَأَ بِفَاتِحَةِ الْكِتَابِ
وَمَا تَيْسَرَ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٣/٣ من حديث همام به * قتادة مدلس تقدم: ٢٩ ولم أجد تصريح سماعه والعجب من الحافظ ابن حبان، بأنه صرح أن لا يحتج برواية المدلس إذا عنعن وذكر قتادة في المدلسين (المجروحين: ٩٢/١) ثم حشر هذا الحديث في صحيحه (الإحسان: ١٧٨٧) فسبحان من لا يسهو.

819. Abū Hurairah narrated: “The Messenger of Allāh ﷺ said to me: ‘Go out, and proclaim in the city that no prayer (is considered valid) except with (the recitation of) the Qur’ān, even if it is with *Fātiḥatil-Kitāb* and something more.’”
(*Da‘if*)

٨١٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ:
أَخْبَرَنَا عِيسَى عَنْ جَعْفَرِ بْنِ مَيْمُونِ الْبُضْرِيِّ،
حَدَّثَنَا أَبُو عُثْمَانَ التَّهْدِيُّ: حَدَّثَنِي أَبُو هُرَيْرَةَ
قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «الْخُرُجُ فَنَادِ
فِي الْمَدِينَةِ أَنَّهُ لَا صَلَاةَ إِلَّا بِقُرْآنٍ وَلَوْ بِفَاتِحَةِ
الْكِتَابِ فَمَا زَادَ، وَلَوْ بِفَاتِحَةِ الْكِتَابِ فَمَا
زَادَ».

تخریج: [إسناده ضعيف] أخرجه البخاري، في جزء القراءة: ٩٩ بتحقيقي من حديث عيسى ابن يونس وأحمد: ٤٢٨/٢ من حديث جعفر بن ميمون به وجعفر هذا ضعيف: ضعفه أحمد: وابن معين والبخاري والجمهور.

820. Abū Hurairah narrated: “The Messenger of Allāh ﷺ commanded me to proclaim: “There is no prayer except with the recitation of *Fātiḥatil-Kitāb* and something more.””
(*Da‘if*)

٨٢٠ - حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى:
حَدَّثَنَا جَعْفَرٌ عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أُنَادِيَ أَنَّهُ لَا
صَلَاةَ إِلَّا بِقِرَاءَةِ فَاتِحَةِ الْكِتَابِ فَمَا زَادَ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤٢٨/٢ عن يحيى القطان به وانظر الحديث السابق لعلته.

821. It was reported from Abū As-Sā'ib, the freed slave of Hishām bin Zuhrah, who said: "I heard Abū Hurairah saying: 'The Messenger of Allāh ﷺ said: "Whoever prays any prayer in which the Mother of the Book (*Al-Fātiḥah*) is not recited, then (his prayer) will be incomplete, it will be incomplete, it will be incomplete, not complete."

He said: "I said: 'O Abū Hurairah! Sometimes we are behind the *Imām*!' So he poked my forearm, and said: 'O Persian, recite it to yourself, for I have heard the Messenger of Allāh ﷺ say: "Allāh, the Mighty and Sublime, has said: 'I have divided the prayer between Myself and My servant into two halves. So half of it is for Me, and half of it is for My servant, and My servant will get what he asks for.'"

The Messenger of Allāh ﷺ said: "Recite (it): The servant says: All praise is due to Allāh, the Lord of all creation; and Allāh, the Mighty and Sublime, says: 'My servant has praised Me.' Then he says: The Ever-Merciful, the Bestower of Mercy; and Allāh, the Mighty and Sublime, says: 'My servant has extolled Me.' Then he says: The Owner of the Day of Judgment; and Allāh, the Mighty and Sublime, says: 'My servant has glorified Me.'

Then the servant says: You alone do we worship, and Your help alone do we seek, (and Allāh says:) 'So this is between My servant and I, and My servant will get what he asks.' The servant says: Guide us to the straight path. The path of those

٨٢١ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ
الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ أَبَا السَّائِبِ
مَوْلَى هِشَامِ بْنِ زُهْرَةَ يَقُولُ: سَمِعْتُ أَبَا
هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى
صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ
فِيهِ خِدَاجٌ فِيهِ خِدَاجٌ غَيْرُ تَمَامٍ». قَالَ:
فَقُلْتُ: يَا أَبَا هُرَيْرَةَ! إِنِّي أَكُونُ أحيانًا وَرَاءَ
الْإِمَامِ. قَالَ: فَغَمَمَ ذِرَاعِي وَقَالَ: اقْرَأْ بِهَا
يَا فَارِسِي فِي نَفْسِكَ! فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ
ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: قَسَمْتُ
الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، فَنِصْفُهَا لِي
وَنِصْفُهَا لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ». قَالَ
رَسُولُ اللَّهِ ﷺ: «اقْرَأُوا يَقُولُ الْعَبْدُ: الْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ، يَقُولُ اللَّهُ عَزَّ وَجَلَّ:
حَمْدِي عَبْدِي. يَقُولُ الرَّحْمَنُ الرَّحِيمُ،
يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَتَى عَلَيَّ عَبْدِي، يَقُولُ
الْعَبْدُ: مَا لِكَ يَوْمَ الدِّينِ، يَقُولُ اللَّهُ عَزَّ
وَجَلَّ: مَجْدِي عَبْدِي. يَقُولُ الْعَبْدُ: يَا كَ
نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ، فَهَذِهِ بَيْنِي وَبَيْنَ عَبْدِي
وَلِعَبْدِي مَا سَأَلَ. يَقُولُ الْعَبْدُ: اهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ، صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ، غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.
فَهَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ».

whom You have favored, not those upon whom (You have) shown Your anger, nor those who have gone astray. (Allāh says:) ‘So these are for My servant, and My servant will get what he asks.’” (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الصلاة، باب وجوب قراءة الفاتحة في كل ركعة... إلخ، ح: ٣٩٥ من حديث مالك به وهو في الموطأ (يحيى): ٨٤/١، ٨٥ (والقنبي، ص: ١٣٧-١٣٩).

822. It was reported from Sufyān, from Az-Zuhri, from Maḥmūd bin Ar-Rabī‘, from ‘Ubādah bin Aṣ-Ṣāmit, conveying it from the Prophet ﷺ, he said: “There is no prayer for one who does not recite *Fātiḥatil-Kitāb* or more than that.” Sufyān said: “For he who prays by himself.” (*Ṣaḥīḥ*)

٨٢٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ السَّرْحِ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ يُبْلَغُ بِهِ النَّبِيُّ ﷺ قَالَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ فَصَاعِدًا». قَالَ سُفْيَانُ: لِمَنْ يُصَلِّي وَحْدَهُ.

تخريج: أخرجه مسلم، الصلاة، باب وجوب قراءة الفاتحة في كل ركعة... إلخ، ح: ٣٩٤ من حديث سفيان ابن عيينة به.

Comments:

The *Ḥadīth* is authentic but the statement "more than that" does not occur in other versions of the same narration.

823. It was reported from Muḥammad bin Salamah, from Muḥammad bin Ishāq, from Makhūl, from Maḥmūd bin Ar-Rabī‘ from ‘Ubādah bin Aṣ-Ṣāmit, who said: “We were (standing) behind the Messenger of Allāh ﷺ in the *Fajr* prayer. The Messenger of Allāh ﷺ recited (the Qur’ān), but found it difficult to recite (due to interference). When he completed (the prayer) he said: ‘Perhaps you recite behind your *Imām*?’ We said: ‘Yes, rapidly, O Messenger of Allāh.’ So he said: ‘Do not do so, except with *Fātiḥatil-Kitāb*, for there is no prayer for one who does not recite it.’” (*Ṣaḥīḥ*)

٨٢٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَكْحُولٍ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: كُنَّا خَلْفَ رَسُولِ اللَّهِ ﷺ فِي صَلَاةِ الْفَجْرِ، فَقَرَأَ رَسُولُ اللَّهِ ﷺ فَتَقَلَّتْ عَلَيْهِ الْقِرَاءَةُ، فَلَمَّا فَرَغَ قَالَ: «لَعَلَّكُمْ تَقْرؤونَ خَلْفَ إِمَامِكُمْ؟» قُلْنَا: نَعَمْ هَذَا يَارَسُولَ اللَّهِ! قَالَ: «لَا تَفْعَلُوا إِلَّا بِفَاتِحَةِ الْكِتَابِ فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا».

تخریج: [صحیح] أخرجه الترمذي، الصلاة، باب ما جاء في القراءة خلف الإمام، ح: ٣١١ من حديث محمد ابن إسحاق به وصرح بالسماع عند أحمد: ٣٢٢/٥ وغيره وقال الترمذي: "حسن" وصححه ابن خزيمة، ح: ١٥٨١ وابن حبان، ح: ٤٦٠ * مكحول عنعن ولحديثه شواهد منها الحديث الآتي.

824. It was reported from Makḥūl, from Nāfi' bin Maḥmūd bin Ar-Rabī' Al-Anṣārī who said: "Once 'Ubādah (bin Aṣ-Ṣāmit) was late for the *Ṣubḥ* prayer, so Abū Nu'aim, the *Mu'adh-dhīn*, called the *Iqāmah*, and led the people in prayer. 'Ubādah came, and I was with him, and we stood behind Abū Nu'aim while he was reciting out loud. 'Ubādah started reciting *Fātiḥatil-Kitāb*. When he finished, I said to him: 'I heard you reciting *Fātiḥatil-Kitāb* while Abū Nu'aim was reciting out loud (as well).' He replied: 'Yes. The Messenger of Allāh ﷺ prayed a prayer in which the recitation is done out loud, and the recitation became difficult for him. When he finished, he turned around to face us and said: "Do you recite when I recite out loud?" Some of us replied: "We do indeed do that." So he said: "Then do not (do so), for I was saying (to myself) 'What is the matter with me that I am struggling with the Qur'an?' So do not recite anything of the Qur'an when I recite out loud, except the Mother of the Book.'" (*Ṣaḥīḥ*)

٨٢٤ - حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْأَزْدِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا هَيْثَمُ بْنُ حَمِيْدٍ: أَخْبَرَنِي زَيْدُ بْنُ وَاقِدٍ عَنِ مَكْحُولٍ، عَنْ نَافِعِ بْنِ مُحَمَّدٍ بْنِ الرَّبِيعِ الْأَنْصَارِيِّ، قَالَ نَافِعٌ: أَبْطَأَ عِبَادَةُ عَنْ صَلَاةِ الصُّبْحِ فَأَقَامَ أَبُو نُعَيْمٍ الْمُؤَدِّنَ الصَّلَاةَ، فَصَلَّى أَبُو نُعَيْمٍ بِالنَّاسِ وَأَقْبَلَ عِبَادَةُ وَأَنَا مَعَهُ حَتَّى صَفَفْنَا خَلْفَ أَبِي نُعَيْمٍ وَأَبُو نُعَيْمٍ يَجْهَرُ بِالْقِرَاءَةِ، فَجَعَلَ عِبَادَةُ يَقْرَأُ بِأَمِّ الْقُرْآنِ، فَلَمَّا انصَرَفَ قُلْتُ لِعِبَادَةَ: سَمِعْتُكَ تَقْرَأُ بِأَمِّ الْقُرْآنِ وَأَبُو نُعَيْمٍ يَجْهَرُ. قَالَ: أَجَلْ صَلَّى بِنَا رَسُولَ اللَّهِ ﷺ بَعْضَ الصَّلَوَاتِ الَّتِي يُجْهَرُ فِيهَا الْقِرَاءَةُ. قَالَ: فَالْتَسَسْتُ عَلَيْهِ الْقِرَاءَةَ، فَلَمَّا انصَرَفَ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «هَلْ تَقْرَؤُونَ إِذَا جَهَرْتُ بِالْقِرَاءَةِ؟» فَقَالَ بَعْضُنَا: إِنَّا نَصْنَعُ ذَلِكَ، قَالَ: «فَلَا، وَأَنَا أَقُولُ مَا لِي يُبَاذِرُنِي الْقُرْآنَ فَلَا تَقْرَؤُوا بِشَيْءٍ مِنَ الْقُرْآنِ إِذَا جَهَرْتُ إِلَّا بِأَمِّ الْقُرْآنِ».

تخریج: [إسناده صحیح] أخرجه النسائي، الافتتاح، باب قراءة أم القرآن خلف الإمام فيما جهر به الإمام، ح: ٩٢١ من حديث زيد بن واقد به وحسنه الدارقطني: ١/٣٢٠ وصححه البيهقي في كتاب القراءة خلف الإمام، ص: ٥٠، ٥١ وذكر الضياء المقدسي في المختارة: ٣٤٦/٨، ح: ٤٢١ * نافع بن محمود: ثقة، وثقه الدارقطني والحاكم وابن حزم (المحلى: ٣/٢٤١، ٢٤٢) وابن حبان والبيهقي والذهبي في الكاشف ولا عبرة بمن قال فيه مجهول أو مستور، بعد هذا التوثيق. وللحديث شواهد.

825. (Others reported it) from Makhūl, from ‘Ubādah, similar to the narration of Ar-Rabi’ bin Sulaimān.^[1] They all said: “So Makhūl would recite the *Fātiḥah* in every *Rak’ah* of *Maghrib*, ‘*Ishā*’, and *Ṣubḥ* silently. Makhūl would say: ‘After the *Imām* recites (*Fātiḥah*) out loud and remains quiet, recite it (*Fātiḥah*) silently. But if he does not remain quiet, then recite before him, or with him, or after him. Do not leave it under any circumstance.’” (*Ṣaḥīḥ*)

٨٢٥ - حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ: حَدَّثَنَا الْوَلِيدُ عَنْ ابْنِ جَابِرٍ وَسَعِيدِ بْنِ عَبْدِ الْعَزِيزِ وَعَبْدِ اللَّهِ بْنِ الْعَلَاءِ، عَنْ مَكْحُولٍ، عَنْ عُبَادَةَ نَحْوَ حَدِيثِ الرَّبِيعِ بْنِ سُلَيْمَانَ قَالُوا: فَكَانَ مَكْحُولٌ يَقْرَأُ فِي الْمَغْرِبِ وَالْعِشَاءِ وَالصُّبْحِ بِفَاتِحَةِ الْكِتَابِ فِي كُلِّ رَكْعَةٍ سِرًّا قَالَ مَكْحُولٌ: اقْرَأْ بِهَا فِيمَا جَهَرَ بِهِ الْإِمَامُ - إِذَا قَرَأَ بِفَاتِحَةِ الْكِتَابِ وَسَكَتَ - سِرًّا، فَإِنْ لَمْ يَسْكُتْ اقْرَأْ بِهَا قَبْلَهُ وَمَعَهُ وَبَعْدَهُ لَا تَتْرُكُهَا عَلَيَّ كُلِّ حَالٍ.

تخريج: [صحيح] أخرجه البيهقي ١٦٥/٢، ١٧١ من حديث أبي داود به وانظر الحديث السابق.

Chapter 132,133. Those Who Held That One Should Recite (*Al-Fātiḥah*) In Other Than The Aloud Prayers

826. It was reported from Mālik, from Ibn *Shihāb*, from Ibn Ukaimah Al-Laithī, from Abū Hurairah that the Messenger of Allāh ﷺ once turned around (after completing) a prayer in which he had recited out loud, and said: “Did one of you just recite with me now?” (One man) said: “Yes, O Messenger of Allāh.” He replied: “I was saying (to myself) why is it that I am struggling in my (recitation) of the Qur’ān.” So when the people heard this, they stopped reciting in those prayers in which the Messenger of Allāh ﷺ recited out loud. (*Ṣaḥīḥ*)

(المعجم ١٣٢، ١٣٣) - بَابُ مَنْ رَأَى الْقِرَاءَةَ إِذَا لَمْ يَجْهَرَ (التحفة ١٣٨، ١٣٩)

٨٢٦ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ أُكَيْمَةَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَنْصَرَفَ مِنْ صَلَاةٍ جَهَرَ فِيهَا بِالْقِرَاءَةِ فَقَالَ: «هَلْ قَرَأَ مَعِيَ أَحَدٌ مِنْكُمْ أَنْفًا؟» فَقَالَ رَجُلٌ: نَعَمْ يَا رَسُولَ اللَّهِ! قَالَ: «إِنِّي أَقُولُ مَالِي أَنْزَعُ الْقُرْآنَ». قَالَ: فَانْتَهَى النَّاسُ عَنِ الْقِرَاءَةِ مَعَ رَسُولِ اللَّهِ ﷺ فِيمَا جَهَرَ فِيهِ النَّبِيُّ ﷺ بِالْقِرَاءَةِ مِنَ الصَّلَوَاتِ حِينَ سَمِعُوا ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ.

قَالَ أَبُو دَاوُدَ: رَوَى حَدِيثَ ابْنِ أُكَيْمَةَ هَذَا مَعْمَرٌ وَيُونُسُ وَأَسَامَةُ بْنُ زَيْدٍ، عَنْ

[1] That is number 824 which Abū Dāwud heard from Ar-Rabi’ bin Sulaimān.

الرُّهْرِيِّ عَلَى مَعْنَى مَالِكٍ .

Abū Dāwud said: Ma‘mar, Yūnus, and Usāmah bin Zaid reported the *Hadīth* of Ibn Ukaimah from Az-Zuhrī with the same meaning reported by Mālik.

تخريج: [صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في ترك القراءة خلف الإمام، ح: ٣١٢ من حديث مالك به وقال: "حسن" وهو في الموطأ (يحيى): ٨٦/١، ٨٧ (والقعني، ص: ١٣٦، ١٣٧) وصححه ابن حبان، ح: ٤٥٤.

827. (Others reported)^[1] from Sufyān, from Az-Zuhrī, he said: "I heard Ibn Ukaimah narrating to Sa‘eed bin Al-Musayyab, he said: 'I heard Abū Hurairah saying: "The Messenger of Allāh ﷺ once led us in prayer." — We think it was the morning prayer — with the same meaning up to his saying: "Why is it that I am struggling in my (recitation) of the Qur‘ān?" (*Sahīh*)

٨٢٧ - حَدَّثَنَا مُسَدَّدٌ وَأَحْمَدُ بْنُ مُحَمَّدٍ الْمُرَوَّزِيُّ وَمُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الرَّهْرِيُّ وَأَبْنُ السَّرْحِ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ الرَّهْرِيِّ قَالَ: سَمِعْتُ ابْنَ أَكِيْمَةَ يُحَدِّثُ سَعِيدَ بْنَ الْمُسَيْبِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلَاةً نَظَنُّ أَنَّهَا الصُّبْحُ - بِمَعْنَاهُ إِلَى قَوْلِهِ: «مَالِي أَنْزَعُ الْقُرْآنَ» .

Abū Dāwud said: In his narration, Musad-dad said: "Ma‘mar said: 'So the people stopped reciting behind the Messenger of Allāh ﷺ in those prayers that he used to recite out loud.'"^[2]

قَالَ أَبُو دَاوُدَ: قَالَ مُسَدَّدٌ فِي حَدِيثِهِ قَالَ مَعْمَرٌ: فَانْتَهَى النَّاسُ عَنِ الْقِرَاءَةِ فِيمَا جَهَرَ بِهِ رَسُولُ اللَّهِ ﷺ. وَقَالَ ابْنُ السَّرْحِ فِي حَدِيثِهِ: قَالَ مَعْمَرٌ عَنِ الرَّهْرِيِّ قَالَ أَبُو هُرَيْرَةَ: فَانْتَهَى النَّاسُ. وَقَالَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الرَّهْرِيُّ مِنْ بَيْنِهِمْ قَالَ سُفْيَانُ وَتَكَلَّمَ الرَّهْرِيُّ بِكَلِمَةٍ لَمْ أَسْمَعْهَا فَقَالَ مَعْمَرٌ إِنَّهُ قَالَ: فَانْتَهَى النَّاسُ .

In his narration Ibn As-Sarḥ said: "Ma‘mar said, from Az-Zuhrī: 'Abū Hurairah said: "So the people stopped."

And ‘Abdullāh bin Muḥammad Az-Zuhrī who was among them^[3] said: "Sufyān said: 'Az-Zuhrī said

[1] He heard this narration from Musad-dad, Aḥmad bin Muḥammad Al-Marwazī, Muḥammad bin Aḥmad bin Abī Khalf, ‘Abdullāh bin Muḥammad Az-Zuhrī, and (Aḥmad bin ‘Amr) Ibn As-Sarḥ - all of them narrated it from Sufyān.

[2] That is, this is how Ma‘mar narrated it according to Musad-dad’s narration, without mentioning whose statement that is.

[3] Meaning, he was there when Sufyān narrated it and Ma‘mar was also present and clarified its wording.

something that I did not hear.' So Ma'mar said that he had said: 'So the people stopped.'

Abū Dāwud said: 'Abdur-Rahmān bin Ishāq reported it from Az-Zuhrī, and his narration ended at his saying: "Why is it that I am struggling in my (recitation) of the Qur'ān?" And Al-Awzā'ī reported it from Az-Zuhrī, he said in it: "Az-Zuhrī said: 'The Muslims considered that an admonishment that they should not recite with him in what he recited aloud.'

Abū Dāwud said: I heard Muḥammad bin Yaḥyā bin Fāris say: "His saying: 'So the people stopped' is from the saying of Az-Zuhrī."^[1]

تخریج: [صحیح] أخرجه البيهقي: ١٥٧/٢، ١٥٨ من حديث أبي داود به وانظر الحديث السابق.

828. It was reported from Shu'bah, from Qatādah, from Zurārah, from 'Imrān bin Ḥuṣāin that the Prophet ﷺ prayed *Zuhr* and a man came and recited behind him: Glorify the Name of Your Lord, the Most High.^[2] When he had completed the prayer, he asked: "Who among you recited?" They replied, "A man (among us)." He said: "I knew that some of you were trying to snatch it from me." (*Ṣaḥīḥ*)

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ، وَانْتَهَى حَدِيثُهُ إِلَى قَوْلِهِ: «مَالِي أُنَارِعُ الْقُرْآنَ». وَرَوَاهُ الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ قَالَ فِيهِ: قَالَ الزُّهْرِيُّ: فَاتَّعَطَّ الْمُسْلِمُونَ بِذَلِكَ فَلَمْ يَكُونُوا يَقْرَءُونَ مَعَهُ فِيمَا يَجْهَرُ بِهِ.
قَالَ أَبُو دَاوُدَ: سَمِعْتُ مُحَمَّدَ بْنَ يَحْيَى ابْنَ فَارِسٍ قَالَ قَوْلُهُ: فَانْتَهَى النَّاسُ، مِنْ كَلَامِ الزُّهْرِيِّ.

٨٢٨ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلَبِيُّ: حَدَّثَنَا شُعْبَةُ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعُبَيْدِيُّ: أَخْبَرَنَا شُعْبَةُ الْمَعْنَى عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ فَجَاءَ رَجُلٌ فَقَرَأَ خَلْفَهُ بِسْمِحِ اسْمِ رَبِّكَ الْأَعْلَى، فَلَمَّا فَرَغَ قَالَ: «أَيُّكُمْ قَرَأَ؟» قَالُوا: رَجُلٌ، قَالَ: «قَدْ عَرَفْتُ أَنَّ بَعْضَكُمْ خَالَجَتِهَا».

قَالَ أَبُو دَاوُدَ: قَالَ أَبُو الْوَلِيدِ فِي حَدِيثِهِ:

[1] All of the discussion of the author after the preceding narration was related to whether the statement: "So the people stopped" is from Abū Hurairah, or Az-Zuhrī, or from whom. And he narrated the statement of Muḥammad bin Yaḥyā, who is Adh-Dhuli, because a number of them considered him to be the most knowledgeable of the narrations of Az-Zuhrī.

[2] *Al-'Alā* (87).

Abū Dāwud said: In his narration, Abū Al-Walīd said: “Shu’bah said: ‘So I said to Qatādah: ‘Is not the opinion of Sa’eed that one should listen silently to the Qur’ān?’ He replied: ‘That is only when (the *Imām*) recites aloud.’”

In his narration, Ibn Kathīr^[1] said: “I (Shu’bah) said to Qatādah: ‘It appears he (the Prophet ﷺ) disliked it.’ So he (Qatādah) replied: ‘If he disliked it, he would have prohibited it.’”

تخريج: أخرجه مسلم، الصلاة، باب نهى المأموم عن جهره بالقراءة خلف إمامه، ح: ٣٩٨ من حديث شعبة به.

829. It was reported from Ibn Abī ‘Adī from Sa’eed, from Qatādah, from Zurārah, from ‘Imrān bin Ḥuṣain that the Allāh’s Prophet ﷺ led them in *Zuhr*. When he had finished, he said: “Who among you recited, Glorify the Name of You Lord, the Most High^[2] A man replied: “I did.” So he said: “I knew that some of you were trying to snatch it from me.” (*Ṣaḥīḥ*)

قال شُعْبَةُ: قُلْتُ لِقَتَادَةَ أَلَيْسَ قَوْلُ سَعِيدٍ: أَنْصَتُ لِلْقُرْآنِ؟ قَالَ: ذَلِكَ إِذَا جَهَرَ بِهِ. وقال ابنُ كثيرٍ في حديثه قال: قُلْتُ لِقَتَادَةَ: كَأَنَّهُ كَرِهَهُ. قال: لَوْ كَرِهَهُ نَهَى عَنْهُ.

٨٢٩ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عن سَعِيدٍ، عن قَتَادَةَ، عن زُرَّارَةَ، عن عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ صَلَّى بِهِمُ الظُّهْرَ، فَلَمَّا انْقَتَلَ قَالَ: «أَيُّكُمْ قَرَأَ بِسَبِّحِ اسْمِ رَبِّكَ الْأَعْلَى؟» فقال رَجُلٌ: أَنَا، فقال: «عَلِمْتُ أَنَّ بَعْضَكُمْ خَالَجَنِهَا».

تخريج: [صحيح] انظر الحديث السابق.

Chapter 134,135. The Minimum Recitation That Suffices An Illiterate Person, Or A Non-‘Arab

830. Jābir bin ‘Abdullāh narrated: “The Messenger of Allāh ﷺ once came upon us while we were reciting the Qur’ān, and there were among

(المعجم ١٣٤، ١٣٥) - بَابُ مَا يُجْزَىءُ الْأُمِّيِّ وَالْأَعْجَمِيِّ مِنَ الْقِرَاءَةِ (التحفة ١٤٠)

٨٣٠ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا خَالِدٌ عن حُمَيْدِ الْأَعْرَجِ، عن مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عن جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: خَرَجَ

[1] That is Muḥammad bin Kathīr Al-‘Abdī. Abū Dāwud narrated this version of the *Hadīth* with one chain from him from Shu’bah and another from Abū Al-Walīd Aṭ-Ṭayālīsī from Shu’bah.

[2] *Al -‘Alā* (87).

us bedouins and non-'Arabs. He said, "Recite, for each (one of you) is (reciting) acceptably. And there will come (after you) peoples who will try to straighten it just as the shaft of an arrow is straightened; they will be hasty with it, and not deferring."^[1] (*Sahīh*)

عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَقْرَأُ الْقُرْآنَ وَفِينَا الْأَعْرَابِيُّ وَالْعَجَمِيُّ فَقَالَ: «أَقْرَأُوا فَاكُلَّ حَسَنًا، وَسَجِيءٌ أَقْوَامٌ يُقِيمُونَهُ كَمَا يُقَامُ الْفِدْحُ، يَتَعَجَّلُونَهُ وَلَا يَتَأَجَّلُونَهُ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/٣٩٧ من حديث خالد به وللحديث طريق آخر عنده: ٣/٣٥٧.

831. Sahl bin Sa'd As-Sā'idī said: "The Messenger of Allāh ﷺ once came upon us while we were reciting the Qur'ān to one another. He said: 'All praise be to Allāh! The Book of Allāh is one, and there are red, white and black people among you. Recite it, before there comes a people who will recite it — they will straighten it just as an arrow shaft is straightened. They will seek its reward immediately, and will not defer it.'" (*Da'if*)

٨٣١ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ لُهِيعَةَ عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ وَفَاءِ بْنِ شُرَيْحٍ الصَّدْفِيِّ، عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ يَوْمًا وَنَحْنُ نَقْرَأُ الْقُرْآنَ فَقَالَ: «الْحَمْدُ لِلَّهِ كِتَابُ اللَّهِ وَاحِدٌ وَفِيكُمْ الْأَحْمَرُ وَفِيكُمْ الْأَبْيَضُ وَفِيكُمْ الْأَسْوَدُ، اقْرَأُوهُ قَبْلَ أَنْ يَفْرَأَهُ أَقْوَامٌ يُقِيمُونَهُ كَمَا يُقِيمُ السَّهْمُ يَتَعَجَّلُ أَجْرَهُ وَلَا يَتَأَجَّلُهُ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٥/٣٣٨ من حديث ابن لهيعة به وصححه ابن حبان، ح: ١٧٨٦ * فيه وفاء بن شريح مجهول الحال، لم يوثقه غير ابن حبان، والحديث السابق يغني عنه.

832. 'Abdullāh bin Abī Awfā narrated: "A man came to the Prophet ﷺ, and said: 'I cannot seem to memorize anything from the Qur'ān, so teach me what will suffice me of it.' He replied: 'Say: "Subhan Allāh, wal-ḥamdulillāh, wa lā ilāha illallāh, wallāhu Akbar, wa lā ḥawla wa lā quwwata illā billāh-il-'aliyyil-'azīm (Allāh is exalted, and

٨٣٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعُ بْنُ الْجَرَّاحِ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي خَالِدِ الدَّالَانِيِّ، عَنْ إِبْرَاهِيمَ السَّكْسَكِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي لَا أَسْتَطِيعُ أَنْ أَخَذَ مِنَ الْقُرْآنِ شَيْئًا فَعَلَّمْنِي مَا يُجْزئُنِي مِنْهُ فَقَالَ: «قُلْ: سُبْحَانَ اللَّهِ وَالْحَمْدُ

[1] Meaning, hasty with their recitation, seeking the reward in the world by showing off, and not deferring means not seeking the reward of the Hereafter through their recitation.

all praise be to Allāh, and none has the right to be worshipped but Allāh, and Allāh is the Most Great), and there is no change nor power (to do anything) except with Allāh, the All-High, the All-Mighty).” The man said: ‘O Messenger of Allāh, this is all for Allāh, so what is there for me?’ He said: ‘Say: “*Allāhummarḥamnī warzuqnī, wa ‘āfinī, wahdinī* (O Allāh! Have mercy on me, and provide me sustenance, and protect me and guide me).”’

When the man stood up (to leave), he motioned with his two hands (as if he were taking something from the Prophet ﷺ), so the Messenger of Allāh ﷺ said: ‘This person has indeed filled his hand with good.’”

(*Hasan*)

تخريج: [حسن] أخرجه النسائي، الافتتاح، باب ما يجزئ من القراءة لمن لا يحسن القرآن، ح: ٩٢٥ من حديث إبراهيم السكسكي به وصححه ابن خزيمة، ح: ٥٤٤ وابن حبان، ح: ٤٧٣ والحاكم على شرط البخاري: ٢٤١/١ ووافقه الذهبي، وقال النسائي: "إبراهيم السكسكي ليس بذلك القوي" قلت: وثقه الجمهور وحديثه حسن.

Comments:

If one is utterly unable to memorize *Sūrat Al-Fātihah* one should say the afore-mentioned formula.

833. It was reported from Humaid, from Al-Ḥasan, from Jābir bin ‘Abdullāh, who said: “We used to supplicate while standing and sitting, and say the *Tasbīh* (glorify Allāh) in *Rukū‘* and prostration during the voluntary prayers.”

(*Da‘īf*)

٨٣٣ - حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: أَخْبَرَنَا أَبُو إِسْحَاقَ يَعْنِي الْقُرَارِيَّ، عَنْ حُمَيْدٍ، عَنِ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا نُصَلِّي التَّطَوُّعَ نَدْعُو قِيَامًا وَقُعُودًا وَنُسَبِّحُ رُكُوعًا وَسُجُودًا.

تخريج: [إسناده ضعيف] * حميد الطويل مدلس وعنن.

834. (There is another chain) Humaid, with similar (as no. 833), but he did not mention ‘the

٨٣٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ حُمَيْدٍ مِثْلَهُ، لَمْ يَذْكُرِ التَّطَوُّعَ

voluntary'. And he said: "Al-Ḥasan would recite *Fātiḥatil-Kitāb* in the *Zuhr* and *ʿAṣr* prayer, regardless of whether he was the *Imām*, or (praying) behind the *Imām*. And he would say the *Tasbīḥ*, and the *Takbīr*, and the *Tahlīl* the amount (of time that it takes to recite *Sūrah Qāf* and *Adh-Dhāriyāt*." (*Daʿīf*)

Chapter 135,136. The Completion Of The *Takbīr*

835. Muṭarrif narrated: "Imrān bin Ḥuṣain and I once prayed behind 'Alī bin Abī Ṭālib. So he would say the *Takbīr* every time he went into prostration, and when he went into *Rukūʿ*, and when he stood up after two *Rakʿahs*. After he had finished, 'Imrān grasped my hand and said: 'This person has indeed prayed the prayer of Muḥammad ﷺ.'" (*Saḥīḥ*)

تخریج: أخرجه البخاري، الأذان، باب إتمام التكبير في السجود، ح: ٧٨٦ ومسلم، الصلاة، باب إثبات التكبير في كل خفض ورفع في الصلاة... إلخ، ح: ٣٩٣ من حديث حماد ابن زيد به.

836. It was reported from *Shuʿaib*, from *Az-Zuhri*, who said: "Abū Bakr bin 'Abdur-Raḥmān and Abū Saīd bin 'Abū Ḥurayrah would say the *Takbīr* for every prayer, whether obligatory or voluntary. He would say the *Takbīr* when he stood up, then he would say the *Takbīr* when he went into *Rukūʿ*, then he would say: "*Samīʿ Allāhu liman ḥamidah* (Allāh hears those who praises Him)" and then say:

قال: كَانَ الْحَسَنُ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ إِمَامًا أَوْ خَلْفَ إِمَامٍ بِفَاتِحَةِ الْكِتَابِ، وَيُسَبِّحُ وَيُكَبِّرُ وَيُهَلِّلُ قَدْرَ قَافٍ وَالذَّارِيَاتِ.

تخریج: [ضعيف] انظر الحديث السابق لعلته.

(المعجم ١٣٥، ١٣٦) - بَابُ تَمَامِ التَّكْبِيرِ
(التحفة ١٤١)

٨٣٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ عَنْ غِيْلَانَ بْنِ جَرِيرٍ، عَنْ مُطَرِّفٍ قَالَ: صَلَّيْتُ أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ خَلْفَ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، فَكَانَ إِذَا سَجَدَ كَبَّرَ وَإِذَا رَكَعَ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ، فَلَمَّا انْصَرَفْنَا أَخَذَ عِمْرَانُ يَدَيَّ وَقَالَ: لَقَدْ صَلَّى هَذَا قَبْلُ، أَوْ قَالَ: لَقَدْ صَلَّى بِنَا هَذَا قَبْلُ صَلَاةَ مُحَمَّدٍ ﷺ.

٨٣٦ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا أَبِي وَبَقِيَّةٌ عَنْ شُعَيْبٍ، عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ وَأَبُو سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ كَانَ يُكَبِّرُ فِي كُلِّ صَلَاةٍ مِنَ الْمَكْتُوبَةِ وَغَيْرِهَا، يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرُكِعُ، ثُمَّ يَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، ثُمَّ يَقُولُ: رَبَّنَا وَلَكَ الْحَمْدُ قَبْلَ أَنْ يَسْجُدَ، ثُمَّ يَقُولُ: اللَّهُ أَكْبَرُ حِينَ

“*Rabbanā wa lakal-ḥamdu*” (O our Lord! And to You belongs all praise) before going into prostration. He would then say: “*Allāhu Akbar* (Allāh is the Most Great)” while falling into prostration, then he would say the *Takbīr* when he would raise his head, and then he would say the *Takbīr* when going down into prostration, and then he would say the *Takbīr* when raising his head (from prostration). Then he would say the *Takbīr* when he stood up from the sitting position after two (*Rak’ahs*), and he would do the same in every *Rak’ah* until he completed the prayer. Then he would say, after completing (the prayer): “I swear by Him in Whose Hands is my soul, I am indeed the closest of you in imitating the prayer of the Messenger of Allāh ﷺ. Indeed, this was the way that he prayed, until he left this world.” (*Ṣaḥīḥ*)

Abū Dāwud said: Mālik, Az-Zubaidī, and others had the last phrase (‘Indeed, this was the way that he prayed...’) from Az-Zuhri, from ‘Alī bin Ḥusain,^[1] and ‘Abdul-A’lā was in accord with Shu’aib bin Abī Ḥamzah from Ma’mar, from Az-Zuhri.^[2]

تخریج: أخرجه البخاري، الأذان، باب: يهوي بالتكبير حين يسجد، ح: ٨٠٣ من حديث شعيب بن أبي حمزة به.

837. It was reported from ‘Abdur-Raḥmān bin Abzā that he prayed

يَهْوِي سَاجِدًا، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَقُومُ مِنَ الْجُلُوسِ فِي اثْنَتَيْنِ، فَيَفْعَلُ ذَلِكَ فِي كُلِّ رَكْعَةٍ حَتَّى يَفْرَغَ مِنَ الصَّلَاةِ، ثُمَّ يَقُولُ حِينَ يَنْصَرِفُ: وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي [لَأَقْرَبُكُمْ] شَيْئًا بِصَلَاةِ رَسُولِ اللَّهِ ﷺ إِنْ كَانَتْ هَذِهِ لَصَلَاتِهِ حَتَّى فَارَقَ الدُّنْيَا.

قَالَ أَبُو دَاوُدَ: هَذَا الْكَلَامُ الْأَخِيرُ يَجْعَلُهُ مَالِكٌ وَالزُّبَيْدِيُّ وَغَيْرُهُمَا عَنِ الزُّهْرِيِّ عَنِ عَلِيِّ بْنِ حُسَيْنٍ، وَوَافَقَ عَبْدُ الْأَعْلَى - عَنِ مَعْمَرٍ - شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنِ الزُّهْرِيِّ.

٨٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَابْنُ

[1] That narration is reported in his *Mu’watta’* from ‘Alī bin Ḥusain, from ‘Alī bin Abī Ṭālib from the Prophet ﷺ.

[2] Meaning that ‘Abdul-A’lā narrated it with the same chain as Shu’aib did here.

with the Messenger of Allāh ﷺ, and he would not complete the *Takbīr*. (*Da'īf*)

Abū Dāwud said: This means that he would not say the *Takbīr* after raising his head from the *Rukū'* and before going into prostration, and after raising his head from prostration.

المُتَنَّى قَالَا: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ
عَنِ الْحَسَنِ بْنِ عُمَرَ أَنَّ قَالَ ابْنُ بَشَّارٍ
الشَّامِيُّ: قَالَ أَبُو دَاوُدَ: أَبُو عَبْدِ اللَّهِ
العَسْقَلَانِيُّ عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي
عَنْ أَبِيهِ: أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ وَكَانَ
لَا يُتِمُّ التَّكْبِيرَ.

قَالَ أَبُو دَاوُدَ: مَعْنَاهُ إِذَا رَفَعَ رَأْسَهُ مِنَ
الرُّكُوعِ وَأَرَادَ أَنْ يَسْجُدَ لَمْ يُكَبِّرْ وَإِذَا قَامَ مِنَ
السُّجُودِ لَمْ يُكَبِّرْ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٠٦/٣، ٤٠٧ من حديث شعبة به وهو في مسند
أبي داود الطيالسي، ح: ١٢٨٧ وقال: "وهذا عندنا لا يصح" ورواه البخاري في التاريخ الكبير: ٢/
٣٠١، ٣٠٠ * الحسن بن عمران الشامي: لين الحديث (تقريب).

Chapter 136,137. How Should One Place His Knees Before His Hands (While Going Into Prostration)

838. It was reported from *Sharīk* from *ʿĀṣim* bin *Kulaib*, from his father, from *Wā'il* bin *Hujr*, who said: "I saw that the Prophet ﷺ, when he prostrated, he would place his knees (on the ground) before his hands, and when he stood up, he would raise his hands before his knees." (*Da'īf*)

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب السجود، ح: ٨٨٢ عن
الحسن بن علي الخلال به وحسنه الترمذي، ح: ٢٦٨ * شريك القاضي مدلس كما تقدم: ٧٢٨ ولم
أجد تصريح سماعه.

839. It was reported from *Hammām* who said: "Muḥammad bin *Juḥādah* narrated to us from 'Abdul-Jabbār bin *Wā'il*, from his father, that the Prophet ﷺ

(المعجم ١٣٦، ١٣٧) بَابُ: كَيْفَ يَضَعُ
رُكْبَتَيْهِ قَبْلَ يَدَيْهِ (التحفة ١٤٢)

٨٣٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَحُسَيْنُ
ابْنُ عَيْسَى قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ:
أَخْبَرَنَا شَرِيكٌ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ
أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: رَأَيْتُ النَّبِيَّ
ﷺ إِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ، وَإِذَا
نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ.

٨٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ: حَدَّثَنَا
حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا
مُحَمَّدُ بْنُ جُحَادَةَ عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ،

would...so he mentioned the *Hadīth* of the *Ṣalāt* (no. 838) and said: “So when he fell into prostration, his knees touched the ground before his palms did.” (*Daʿīf*)

Hammām said: And *Shaqīq* narrated to us (he said): “‘*ʿĀsim* bin *Kulaib* narrated to me from his father, from the Prophet ﷺ with similar to this.” And in the narration of one of them — and I am almost sure^[1] it was the narration of *Muḥammad* bin *Juḥādah* — “And when he got up, he stood up on his knees, and took support from his thighs.”

Comments:

Both the above-mentioned *Aḥādīth* are weak as to the chain of narration. Before prostrating, one should place one’s hands on the ground first rather than one’s knees. This is borne out by the following *Hadīth* (no. 840).

840. It was reported from ‘*Abdul-ʿAzīz* bin *Muḥammad* (who said): “*Muḥammad* bin ‘*Abdullāh* bin *Ḥasan* narrated to us from *Abū Az-Zinād*, from *Al-Aʿraj*, from *Abū Hurairah* who said: ‘The Messenger of Allāh ﷺ said: “When one of you prostrates, let him not kneel as a camel kneels, and let him place his hands (on the ground) before his knees.” (*Ḥasan*)

عن أبيه أن النبي ﷺ، فَذَكَرَ حَدِيثَ الصَّلَاةِ قَالَ: فَلَمَّا سَجَدَ وَقَعْنَا رُكْبَتَاهُ إِلَى الْأَرْضِ قَبْلَ أَنْ يَقَعَ كَفَاهُ.

قال هَمَّامٌ: وَحَدَّثَنَا شَقِيقٌ: حَدَّثَنِي عَاصِمٌ ابْنُ كَلَيْبٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ بِمِثْلِ هَذَا. وَفِي حَدِيثٍ أَحَدِهِمَا، وَأَكْبَرُ عَلَيَّ أَنَّهُ فِي حَدِيثِ مُحَمَّدَ بْنِ جُحَادَةَ: وَإِذَا نَهَضَ نَهَضَ عَلَى رُكْبَتَيْهِ وَاعْتَمَدَ عَلَى فَخِذِهِ.

تخريج: [ضعيف] كما تقدم، ح: ٧٣٦.

٨٤٠ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَسَنِ بْنِ أَبِي الزُّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَجَدَ أَحَدُكُمْ فَلَا يَبْرُكْ كَمَا يَبْرُكُ الْبَعِيرُ وَلْيَضَعْ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ».

تخريج: [إسناده حسن] أخرجه النسائي، التطبيق، باب أول ما يصل إلى الأرض من الإنسان في سجوده، ح: ١٠٩٢ من حديث عبدالعزيز بن محمد الدراوردي به ورواه الترمذي، ح: ٢٦٩ وقال: "غريب" وللحديث شاهد صححه الحاكم على شرط مسلم: ٢٢٦/١ ووافقه الذهبي.

841. It was reported from ‘*Abdullāh* bin *Nāfi*’, from *Muḥammad* bin

٨٤١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا

[1] He said: “the greater of my knowledge is that”. And this statement preceded regarding this narration under number 736.

‘Abdullāh bin Ḥasan, Abū Az-Zinād, from Al-A‘raj, from Abū Hurairah who said: “The Messenger of Allāh ﷺ said: ‘Does one of you intend to pray kneeling as a camel kneels?’” (*Ḥasan*)

عَبْدُ اللَّهِ بْنُ نَافِعٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ حَسَنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَعْمُدُ أَحَدُكُمْ فِي صَلَاتِهِ يَبْرُكُ كَمَا يَبْرُكُ الْجَمَلُ».

تخريج: [حسن] أخرجه النسائي، التطبيق، باب أول ما يصل إلى الأرض من الإنسان في سجوده، ح: ١٠٩١ عن قتيبة به وانظر الحديث السابق.

Chapter 137,138. Standing Up In The Single (Odd Numbered *Rak‘ah*)

(المعجم ١٣٧، ١٣٨) - بَابُ التَّهَوُّصِ فِي الْفَرْدِ (التحفة ١٤٣)

842. It was reported from Ayyūb, from Abū Qilābah who said: “Abū Sulaimān Mālik bin Al-Ḥuwairith came to us in our *Masjid*, and said: ‘I swear by Allāh, I (sometimes) pray with you, and I don’t intend to pray, but I only wish to demonstrate to you how I saw the Messenger of Allāh ﷺ pray.’”

٨٤٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ يَغْنِي ابْنَ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ قَالَ: جَاءَنَا أَبُو سُلَيْمَانَ مَالِكُ بْنُ الْحُوَيْرِثِ إِلَى مَسْجِدِنَا فَقَالَ: وَاللَّهِ! إِنِّي لِأُصَلِّي بِكُمْ وَمَا أُرِيدُ الصَّلَاةَ وَلَكِنِّي أُرِيدُ أَنْ أُرِيَكُمْ كَيْفَ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي. قَالَ: قُلْتُ لِأَبِي قِلَابَةَ: كَيْفَ صَلَّى؟ قَالَ: مِثْلَ صَلَاةِ شَيْخِنَا هَذَا - يَغْنِي عَمْرُو بْنُ سَلَمَةَ إِمَامَهُمْ - وَذَكَرَ أَنَّهُ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الْآخِرَةِ فِي الرَّكْعَةِ الْأُولَى قَعَدَ ثُمَّ قَامَ.

He said: “I asked Abū Qilābah: ‘How did he used to pray?’” He replied: ‘Just like this *Shaikh* of ours prays” — meaning their *Imām*, ‘Amr bin Salamah. — “And he (Abū Qilābah) also mentioned that he (Mālik bin Al-Ḥuwairith) would sit after completing the second prostration of the first *Rak‘ah*, and then stand.” (*Ṣaḥīh*)

تخريج: أخرجه البخاري، الأذان، باب من صلى بالناس وهو لا يريد إلا أن يعلمهم صلاة النبي ﷺ وستته، ح: ٦٧٧ من حديث أيوب السخيتاني به.

843. (There is another chain) from Ayyūb, from Abū Qilābah who said: “Abū Sulaimān Mālik bin Al-Ḥuwairith came to our *Masjid* and said, ‘I swear by Allāh, I (sometimes) pray, without having

٨٤٣ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ قَالَ: جَاءَنَا أَبُو سُلَيْمَانَ مَالِكُ بْنُ الْحُوَيْرِثِ إِلَى مَسْجِدِنَا فَقَالَ: وَاللَّهِ! إِنِّي لِأُصَلِّي وَمَا أُرِيدُ

any intention to pray, but I want to demonstrate you how I saw the Messenger of Allāh ﷺ pray.” So he would sit in the first *Rak'ah* when he raised his head from the second prostration. (*Sahih*)

تخريج: [صحيح] أخرجه ابن عبد البر في التمهيد: ٢٥٥/١٩ من حديث أبي داود به وانظر الحديث السابق.

844. (There is another chain) from Abū Qilābah, from Mālik bin Al-Ḥuwairith that he saw the Prophet ﷺ would not stand up from any odd *Rak'ah* that he was in until he had sat down completely. (*Sahih*)

٨٤٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا هُشَيْمٌ عَنْ خَالِدِ بْنِ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: أَنَّهُ رَأَى النَّبِيَّ ﷺ إِذَا كَانَ فِي وَتْرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ قَاعِدًا.

تخريج: أخرجه البخاري، الأذان، باب من استوى قاعدًا في وتر من صلاته ثم نهض، ح: ٨٢٣ من حديث هشيم به.

Comments:

These *Ahādīth* prove that this sitting is recommended.

Chapter 138,139. Sitting In The *Iq'ā'*^[1] Position Between The Two Prostrations

(المعجم ١٣٨، ١٣٩) - **بَابُ الْإِقْعَاءِ بَيْنَ السَّجْدَتَيْنِ** (التحفة ١٤٤)

845. Tāwūs said: “We asked Ibn ‘Abbās about the *Iq'ā'* (squatting) upon the two feet during (between) prostration, and he said: ‘It is the *Sunnah*.’ So we said: ‘We see this (position) to be unrefined (and not befitting) for a man.’ Ibn ‘Abbās replied: ‘This is the *Sunnah* of your Prophet ﷺ.’” (*Sahih*)

٨٤٥ - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنْ ابْنِ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ طَاوُوسًا يَقُولُ: قُلْنَا لِابْنِ عَبَّاسٍ فِي الْإِقْعَاءِ عَلَى الْقَدَمَيْنِ فِي السُّجُودِ، فَقَالَ: هِيَ السُّنَّةُ. قَالَ قُلْنَا: إِنَّا لَنَرَاهُ جَفَاءً بِالرَّجْلِ فَقَالَ ابْنُ عَبَّاسٍ: هِيَ سُنَّةُ نَبِيِّكَ ﷺ.

تخريج: أخرجه مسلم، المساجد، باب جواز الإقعاء على العقبين، ح: ٥٣٦ من حديث ابن جريج به.

[1] The sitting described here between two prostrations is to sit with the buttocks on the heels and the soles of the feet while the tops of the feet are flat on the ground, or to sit on the heels only, while the toes are planted in the same manner as they are during the prostration.

Comments:

See number 783 related to the prohibited form of squatting, and the author has another chapter with a title mentioning squatting; see number 903.

Chapter 139,140. What Should Be Said When One Raises His Head From The *Rukū‘*

846. It was reported from ‘Abdullāh bin Numair, Abū Mu‘āwiyah, Wakī‘, and Muḥammad bin ‘Ubaid from Al-A‘mash, from ‘Ubaid bin Al-Ḥasan who said: “I heard ‘Abdullāh bin Abī Awfā saying: ‘When the Messenger of Allāh ﷺ would raise his head from *Rukū‘*, he would say: “*Sami’ Allāhu liman ḥamidah, Allāhummah rabbanā lakal-ḥamdu mil’as-samāwāti wa mil’al-arḍi wa mil’ama shū‘ta min shai’in ba’d.* (Allāh has heard the one that praises Him. O Allāh, our Lord, to You belongs all praise, filling the heavens, and filling the earth, and filling anything that You will after that.)” (*Ṣaḥīḥ*)

Abū Dāwud said: Sufyān Ath-Thawri and Shu‘bah bin Al-Ḥajjāj said (in this chain): “‘Ubaid Abī Al-Ḥasan.”^[1] This *Hadīth* does not contain “after *Rukū‘*” in it.^[2] Sufyān said: “We met *Shaiḥh* ‘Ubaid Abū Al-Ḥasan later, so he did not say: ‘after *Rukū‘*’ in it.”

Abū Dāwud said: And Shu‘bah (also) reported it from Abū ‘Iṣmah from Al-A‘mash from ‘Ubaid, he said: “After *Rukū‘*.”

(المعجم ١٣٩، ١٤٠) - بَابُ مَا يَقُولُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ (التحفة ١٤٥)

٨٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ وَوَكَيْعٌ وَمُحَمَّدُ ابْنُ عُبَيْدٍ، كُلُّهُمْ عَنِ الْأَعْمَشِ، عَنْ عُبَيْدِ بْنِ الْحَسَنِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ يَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ.

قَالَ أَبُو دَاوُدَ: قَالَ سُفْيَانُ الثَّوْرِيُّ وَسُعْبَةُ ابْنُ الْحَجَّاجِ عَنْ عُبَيْدِ أَبِي الْحَسَنِ: هَذَا الْحَدِيثُ لَيْسَ فِيهِ بَعْدَ الرُّكُوعِ. قَالَ سُفْيَانُ: لَقِينَا الشَّيْخَ عُبَيْدًا أَبَا الْحَسَنِ بَعْدَ فَلَمْ يَقُلْ فِيهِ بَعْدَ الرُّكُوعِ.

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ شُعْبَةُ عَنْ أَبِي عِزْمَةَ، عَنِ الْأَعْمَشِ، عَنْ عُبَيْدٍ قَالَ: بَعْدَ الرُّكُوعِ.

[1] Rather than ‘Ubaid bin Al-Ḥasan.

[2] That is the version of Sufyān and Shu‘bah in which they said it was from ‘Ubaid bin Al-Ḥasan.

تخريج: أخرجه مسلم، الصلاة، باب ما يقول إذا رفع رأسه من الركوع، ح: ٤٧٦ من حديث أبي معاوية الضرير به.

847. (There are various chains) from Abū Sa‘eed Al-Khudrī, who narrated: “The Messenger of Allāh ﷺ, after saying: ‘*Sami‘ Allāhu liman ḥamidah* (Allāh has heard the one that praises Him)’ would say: ‘*Allāhumma rabbanā lakal-ḥamdu mil‘al-arḍi wa mil‘as-samā‘*’ (O Allāh, our Lord, to You belongs all praise, filling the earth and filling the heaven)’.

Mu‘ammal said:^[1] ‘*mil‘as-samāwāti wa mil‘al-arḍi wa mil‘a mā shi‘ta min shai‘in ba‘d, ahlath-ṭhanā‘i wal-majdi, aḥaqqu mā qāl al-‘abdu wakullunā laka ‘abdun, lā māni‘a limā ‘atait* (Filling the heavens and filling of the earth, and filling anything that You will after that. You are worthy of praise and glorification; this is the most appropriate thing that a servant should say, and all of us are Your servants. There is no one to prevent what You give).’ Maḥmūd added: ‘*Wa lā mu‘tiya limā mana‘t* (and there is none that gives what You have withheld),’ — then they were in accordance: ‘*Wa lā yanfa‘u dhal-jaddi minkal-jadd* (and no one’s food fortune will benefit him (against You), for all good fortune is from You).’ Bishr said: ‘*Rabbanā lakal-ḥamdu* (Our Lord to You is the Praise).’ And Maḥmūd did not say: ‘*Allāhumma* (O Allāh!)’ He

٨٤٧ - حَدَّثَنَا مُؤَمَّلٌ بْنُ الْفَضْلِ الْحَرَائِي: حَدَّثَنَا الْوَلِيدُ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو مُسْهَرٍ؛ ح: وَحَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا بَشْرُ بْنُ بَكْرٍ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ مُضْعَبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوْسُفَ، كُلُّهُمْ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَطِيَّةِ بْنِ قَيْسٍ، عَنْ فَرَعَةَ بْنِ يَحْيَى، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ حِينَ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلءَ السَّمَاوَاتِ وَمِلءَ الْأَرْضِ وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ وَكُنَّا لَكَ عَبْدٌ، لَا مَانِعَ لِمَا أَعْطَيْتَ». زَادَ مُحَمَّدٌ: «وَلَا مُعْطِي لِمَا مَنَعْتَ» - ثُمَّ اتَّفَقُوا - «وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ». وَقَالَ بَشْرٌ: «رَبَّنَا لَكَ الْحَمْدُ لَمْ يَقُلْ مُحَمَّدٌ: «اللَّهُمَّ» قَالَ: «رَبَّنَا وَلَكَ الْحَمْدُ». [رَوَاهُ الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ سَعِيدِ قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ»، وَلَمْ يَقُلْ: «وَلَا مُعْطِي لِمَا مَنَعْتَ» أَيْضًا. قَالَ أَبُو دَاوُدَ: وَلَمْ يَجِءْ بِهِ إِلَّا أَبُو مُسْهَرٍ.]

[1] These names in these interjections are to demonstrate the various wordings in the various chains of narration he reported it from.

said: ‘*Rabbanā wa lakal-ḥamdu* (Our Lord, and to You is the praise).’ [And Al-Walīd bin Muslim reported it from Sa‘eed, that he said: ‘*Allāhumma rabbanā lakal-ḥamdu.*’ And he also did not say: *Wa lā mu‘ṭiya limā mana‘t* (and there is none that gives what You have withheld).” (*Ṣaḥīḥ*)

Abū Dāwud said: And no one narrated it with that except for Abū Mus-hir.

تخریج: أخرجه مسلم، الصلاة، باب ما يقول إذا رفع رأسه من الركوع، ح: ٤٧٧ من حديث سعيد بن عبدالعزيز به.

Comments:

Both the *Imām* and the follower may chose any of the wordings for these supplications found in the authentic *Hadīths*.

848. Abū Hurairah reported that the Messenger of Allāh ﷺ said: “When the *Imām* says: ‘*Sami‘ Allāhu liman ḥamidah* (Allāh has heard the one that praises Him)’ then (all of you) say: ‘*Allāhumma rabbanā lakal-ḥamdu* (O Allāh, our Lord, to You belongs all Praise).’ For indeed, if one’s statement corresponds with the statement of the Angels, all of his previous sins will be forgiven.” (*Ṣaḥīḥ*)

٨٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ سُمَيْيٍّ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الْإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، فَإِنَّهُ مَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخریج: أخرجه البخاري، الأذان، باب فضل: اللهم ربنا لك الحمد، ح: ٧٩٦ ومسلم، الصلاة، باب التسميع والتحميد والتأمين، ح: ٤٠٩ من حديث مالك به وهو في الموطأ (يحيى): ٨٨/١ (والقعني، ص: ١٤٢).

Comments:

1. We learn from this *Hadīth* that Angels, too, say these words, and that they say them when the *Imām* has finished saying *Sami‘-Allāhu li-man ḥamidah*.
2. The followers should also say it, as the Angels do.

849. Muṭarrif reported from ‘Āmir who said: “The people (praying) behind the *Imām* should not say, ‘*Sami‘ Allāhu liman ḥamidah*

٨٤٩ - حَدَّثَنَا يَشْرُ بْنُ عَمَّارٍ: حَدَّثَنَا أَشْبَاطُ عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ قَالَ: لَا يَقُولُ الْقَوْمُ خَلْفَ الْإِمَامِ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ،

(Allāh has heard the one that praises Him).’ Rather: they should say: ‘*Rabbanā lakal-ḥamdu* (Our Lord, to You belongs the Praise).’”

(*Ṣaḥīḥ*)

Chapter 140,141. The Supplication Between The Two Prostrations

850. Ibn ‘Abbās reported that the Prophet ﷺ would say between the two prostrations: “*Allāhummaghfirī warḥamnī wa ‘āfinī, waḥdīnī warzuqnī* (O Allāh! Forgive me, and have mercy on me, and grant me security, and guide me, and give me sustenance.)” (*Ḥasan*)

تخریج: [حسن] أخرجه الترمذی، الصلاة، باب ما يقول بين السجدين، ح: ٢٨٤ من حديث زيد بن حباب به ورواه ابن ماجه، ح: ٨٩٨ وصححه الحاكم: ٢٦٢/١ ووافقه الذهبي وأصل الحديث شاهد عند مسلم، ح: ٢٦٩٧ وانظر، ح: ٨٧٤ وهو أقوى منه * حبيب بن أبي ثابت مدلس وعنن.

Chapter 141,142. Women Raising Their Heads From Prostration When They Are (Praying) With Men

851. It was reported from the freed slave of Asmā’ bint Abī Bakr, from Asmā’ bint Abī Bakr, that she said: “I heard the Messenger of Allāh ﷺ say: ‘She (i.e., the women) among you who believes in Allāh and the Last Day — let her not raise her head until the men raise theirs.’ (He said this) due to the fact that he disliked that they should see the ‘*Awrah* of the men.” (*Ḍa‘īf*)

وَلَكِنْ يَقُولُونَ: رَبَّنَا لَكَ الْحَمْدُ.
تخریج: [إسناده صحيح] انفراد به أبو داود.

(المعجم ١٤٠، ١٤١) - **بَابُ الدُّعَاءِ بَيْنَ السَّجْدَتَيْنِ** (التحفة ١٤٦)

٨٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعُودٍ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا كَامِلُ أَبُو الْعَلَاءِ: حَدَّثَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ بَيْنَ السَّجْدَتَيْنِ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَاهْدِنِي وَارْزُقْنِي».

(المعجم ١٤١، ١٤٢) - **بَابُ رَفْعِ النِّسَاءِ إِذَا كُنَّ مَعَ الْإِمَامِ رُؤُوسَهُنَّ مِنَ السَّجْدَةِ** (التحفة ١٤٧)

٨٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكَّلِ الْعَسْقَلَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ أَحْيَى الزُّهْرِيُّ، عَنْ مَوْلَى لِأَسْمَاءَ ابْنَةَ أَبِي بَكْرٍ، عَنْ أَسْمَاءَ ابْنَةِ أَبِي بَكْرٍ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ كَانَ مِنْكُمْ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا تَرْفَعُ رَأْسَهَا حَتَّى يَرْفَعَ الرَّجَالُ رُؤُوسَهُمْ» كَرَاهِيَةً أَنْ يَرَيْنَ مِنْ عَوْرَاتِ الرَّجَالِ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣٤٨/٦ عن عبدالرزاق به وهو في مصنف عبدالرزاق، ح: ٥١٠٩ * فيه مولى أسماء مجهول، والحديث السابق (٦٣٠) يغني عنه.

Comments:

Meaning, that at certain times, the men did not have more than one garment, or few garments, and something may be exposed, so the women should wait before raising their heads. See number 678 for related comments.

Chapter 142,143. The Prolonged Standing After The *Rukū'* And (The Sitting) Between The Two Prostrations

(المعجم ١٤٢، ١٤٣) - بَابُ طُولِ الْقِيَامِ
مِنَ الرُّكُوعِ وَبَيْنَ السَّجْدَتَيْنِ
(التحفة ١٤٨)

852. Al-Barā' reported that the Messenger of Allāh's ﷺ prostration, *Rukū'*, sitting (for the *Tashah-hud*) and sitting between the two prostrations were similar in length. (*Sahih*)

٨٥٢ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ سُجُودَهُ وَرُكُوعَهُ وَقُعُودَهُ وَمَا بَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ.

تخريج: أخرجه البخاري، الأذان، باب: وحد إتمام الركوع والاعتدال فيه والاطمأنينة، ح: ٧٩٢ من حديث شعبة ومسلم، الصلاة، باب اعتدال أركان الصلاة وتخفيفها في تمام، ح: ٤٧١ من حديث الحكم بن عتيبة به.

Comments:

The words "and sitting" are not mentioned in some of the manuscripts.

853. Anas bin Mālik said: "I have never prayed behind anyone who was more concise in his prayer than the Messenger of Allāh ﷺ, while (the prayer) was still perfectly (performed). And the Messenger of Allāh ﷺ would stand up after saying, '*Sami' Allāhu liman hamidah* (Allāh has heard the one who praises Him)' for such a (lengthy) period that we would presume that he had made a mistake, then he would say the *Takbīr* and go into prostration. And he would sit in between the two prostrations until we would

٨٥٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا ثَابِتٌ وَحَمِيدٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَا صَلَّيْتُ خَلْفَ رَجُلٍ أَوْجَزَ صَلَاةً مِنْ رَسُولِ اللَّهِ ﷺ فِي تَمَامٍ، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» قَامَ حَتَّى يَقُولَ قَدْ أَوْهَمَ ثُمَّ يَكْبُرُ وَيَسْجُدُ، وَكَانَ يَقْعُدُ بَيْنَ السَّجْدَتَيْنِ حَتَّى يَقُولَ قَدْ أَوْهَمَ.

presume that he had made a mistake.” (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الصلاة، باب اعتدال أركان الصلاة وتخفيفها في تمام، ح: ٤٧٣ من حديث حماد بن سلمة به.

854. Al-Barā' bin 'Azib said: "I carefully watched Muḥammad ﷺ" — Abū Kāmil (one of the narrators) said: "The Messenger of Allāh ﷺ" — "pray, and saw that his standing was similar (in length) to his *Rukū'* and prostration. And (the time that he) stood up after *Rukū'* was the same as his prostration, and (the time that he) sat between the two prostrations, and (the length of) his prostrations, and the (time that he sat) after the *Taslīm* before leaving (i.e., *Taslīm*)." (*Ṣaḥīḥ*)

Abū Dāwud said: Musad-dad said: "His *Rukū'*, and his standing up between the two *Rak'ahs*, and his (first) prostration, and his sitting between the two prostrations, and his (second) prostration, and his sitting between the *Taslīm* and before leaving, were all the same."

تخریج: [صحيح] انظر، ح: ٨٥٢ أخرجه مسلم، ح: ٤٧١ عن أبي كامل به.

Comments:

It is recommended that the bowing, standing, prostrating, sitting between prostrations and sitting after the *Taslīm* — all be performed calmly, peacefully, without hurry, and be prolonged reasonably proportionate to the length of recitation.

Chapter 143,144. The Prayer Of One Whose Back Does Not Come To A Complete Rest During *Rukū'* And Prostration

855. Abū Mas'ūd Al-Badrī said that the Messenger of Allāh ﷺ

٨٥٤ - حَدَّثَنَا مُسَدَّدٌ وَأَبُو كَامِلٍ - دَخَلَ حَدِيثُ أَحَدِهِمَا فِي الْآخِرِ - قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ هِلَالِ بْنِ أَبِي حُمَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: رَمَقْتُ مُحَمَّدًا ﷺ - وَقَالَ أَبُو كَامِلٍ: رَسُولَ اللَّهِ ﷺ - فِي الصَّلَاةِ فَوَجَدْتُ قِيَامَهُ كَرُكْعَتِهِ وَسُجُودِهِ. وَاعْتَدَالَهُ فِي الرَّكْعَةِ كَسُجُودِهِ وَجَلَسَتُهُ بَيْنَ السُّجُودَيْنِ، وَسُجُودَهُ مَا بَيْنَ التَّسْلِيمِ وَالْإِنْصِرَافِ قَرِيبًا مِنَ السَّوَاءِ.

قَالَ أَبُو دَاوُدَ: قَالَ مُسَدَّدٌ: فَرَكَعْتُهُ وَاعْتَدَالَهُ بَيْنَ الرَّكْعَتَيْنِ فَسُجُودُهُ فَجَلَسَتُهُ بَيْنَ السُّجُودَيْنِ فَسُجُودُهُ فَجَلَسَتُهُ بَيْنَ التَّسْلِيمِ وَالْإِنْصِرَافِ قَرِيبًا مِنَ السَّوَاءِ.

(المعجم ١٤٣، ١٤٤) - بَابُ صَلَاةِ مَنْ لَا يُقِيمُ صَلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ (التحفة ١٤٩)

٨٥٥ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ التَّمْرِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ عُمَارَةَ بْنِ

said: "A person's prayer will not be acceptable until (he) brings his back to rest during the *Rukū'* and prostration." (*Sahīh*)

عُمَيْرٍ، عن أَبِي مَعْمَرٍ، عن أَبِي مَسْعُودٍ
الْبَدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا
تُجْزِيءُ صَلَاةَ الرَّجُلِ حَتَّى يُقِيمَ ظَهْرَهُ فِي
الرُّكُوعِ وَالسُّجُودِ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء فيمن لا يقيم صلبه في الركوع
والسجود، ح: ٢٦٥ من حديث سليمان الأعمش به وقال: "حسن صحيح" ورواه ابن ماجه، ح: ٨٧٠.

856. It was reported from Sa'eed bin Abī Sa'eed, from his father, from Abū Hurairah that the Messenger of Allāh ﷺ entered the *Masjid*, and another man entered as well, and prayed. He then came to the Messenger of Allāh ﷺ and said his *Salām*. The Messenger of Allāh ﷺ returned his *Salām* and said: "Return and pray, for you have not prayed." So the man returned and prayed in the same manner that he had previously prayed. He then returned to the Prophet ﷺ and said *Salām*. The Messenger of Allāh ﷺ said: "And upon you be the *Salām*; Return and pray, for you have not prayed." This occurred three times. The man then said: "I swear by the One Who has sent you with the truth, I do not know how to pray better than this, so teach me." So he replied: "When you stand up to pray, then say the *Takbīr*. Then recite what is easy for you of the Qur'ān. Then go into *Rukū'* until you have achieved calmness in your *Rukū'*. Then raise (your head) until you have stood straight. Then go into prostration until you have achieved calmness in your

٨٥٦ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا أَنَسٌ يَعْنِي
ابْنَ عِيَّاصٍ؛ ح: وَحَدَّثَنَا ابْنُ الْمُثَنَّى:
حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ - وَهَذَا
لَفْظُ ابْنِ الْمُثَنَّى - حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ
عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ
دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى ثُمَّ جَاءَ
فَسَلَّمَ عَلَيَّ رَسُولِ اللَّهِ ﷺ، فَرَدَّ رَسُولُ اللَّهِ
ﷺ عَلَيْهِ السَّلَامَ وَقَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ
لَمْ تُصَلِّ»، فَارْجَعَ الرَّجُلُ فَصَلَّى كَمَا كَانَ
صَلَّى، ثُمَّ جَاءَ إِلَى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ،
فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ السَّلَامُ»،
ثُمَّ قَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»، حَتَّى
فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ فَقَالَ الرَّجُلُ: وَالَّذِي
بَعَثَكَ بِالْحَقِّ! مَا أَحْسَنَ غَيْرَ هَذَا فَعَلَّمَنِي.
قَالَ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ
مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى
تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا،
ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ اجْلِسْ
حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ افْعَلْ ذَلِكَ فِي
صَلَاتِكَ كُلِّهَا».

prostration. Then sit down until you have achieved calmness in your sitting. And do this in your entire prayer.” (*Sahih*)

Al-Qan‘abī said^[1] (in his narration): “From Sa‘eed bin Abī Sa‘eed Al-Maqburī, from Abū Hurairah.” And he said in the end of it: “If you do so, then your prayer is complete, and whatever you have deducted from these (acts), you have deducted from your prayer.” And he said in it: “When you stand up to pray, then perfect (*Asbigh*) the *Wudu*.”

قال القنبي عن سعيد بن أبي سعيد المقبري عن أبي هريرة: وقال في آخره: «إِذَا فَعَلْتَ هَذَا فَقَدْ تَمَّتْ صَلَاتُكَ وَمَا انْتَقَصَتْ مِنْ هَذَا شَيْئًا فَإِنَّمَا انْتَقَصْتَهُ مِنْ صَلَاتِكَ». وقال فيه: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغِ الوُضُوءَ».

تخريج: أخرجه مسلم، الصلاة، باب وجوب قراءة الفاتحة في كل ركعة ... الخ، ح: ٣٩٧ عن محمد بن المنثري والبخاري، الأذان، باب وجوب القراءة للإمام والمأموم في الصلوات كلها ... الخ، ح: ٧٥٧ من حديث يحيى بن سعيد القطان به.

857. ‘Alī bin Yahyā bin Khallād reported a similar narration from his paternal uncle, that a man entered the *Masjid*, except that in this (narration) the Prophet ﷺ said: “No person’s prayer will be complete until he performs *Wudu*’ the way that it should be performed, then he says the *Takbīr* and praises Allāh, the Mighty and Sublime, and glorifies Him, then recites what is convenient for him of the Qur’ān, then says: ‘*Allāhu Akbar* (Allāh is the Most Great),’ then goes into *Rukū’* until his joints have rested (in their places), then says: ‘*Sami’ Allāhu liman ḥamidah* (Allāh has heard one who praises Him)’ until he stands straight, then says: ‘*Allāhu Akbar* (Allāh is the

٨٥٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ عَلِيِّ بْنِ يَحْيَى بْنِ خَلَّادٍ، عَنْ عَمِّهِ: أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ، ذَكَرَ نَحْوَهُ، قَالَ فِيهِ: فَقَالَ النَّبِيُّ ﷺ: «إِنَّهُ لَا تَمُّ صَلَاةٍ لِأَحَدٍ مِنَ النَّاسِ حَتَّى يَتَوَضَّأَ فَيَضَعَ الوُضُوءَ» يَعْنِي مَوَاضِعَهُ «ثُمَّ يُكَبِّرُ وَيَحْمَدُ اللَّهَ عَزَّ وَجَلَّ وَيُنْشِئُ عَلَيْهِ وَيَقْرَأُ بِمَا شَاءَ مِنَ الْقُرْآنِ، ثُمَّ يَقُولُ: اللَّهُ أَكْبَرُ، ثُمَّ يَرْكَعُ حَتَّى تَطْمَئِنَّ مَفَاصِلُهُ، ثُمَّ يَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ حَتَّى يَسْتَوِيَ قَائِمًا، ثُمَّ يَقُولُ: اللَّهُ أَكْبَرُ، ثُمَّ يَسْجُدُ حَتَّى تَطْمَئِنَّ مَفَاصِلُهُ، ثُمَّ يَقُولُ: اللَّهُ أَكْبَرُ، وَيَرْفَعُ رَأْسَهُ حَتَّى يَسْتَوِيَ قَاعِدًا، ثُمَّ

[1] Abū Dāwud heard this narration from two *Shaikhs*, and this one had the following wording.

Most Great),’ then goes into prostration until his joints have rested, then says: ‘*Allāhu Akbar* (Allāh is the Most Great),’ and raises his head (to sit), until he has come to rest sitting, then says: ‘*Allāhu Akbar* (Allāh is the Most Great),’ then goes into prostration until his joints have rested, then raises his head and says the *Takbīr*. If he does these (acts), then his prayer is complete.” (*Sahīh*)

يقول: الله أكبر، ثم يسجد حتى تطمئن مفاصله، ثم يرفع رأسه يكبر، فإذا فعل ذلك فقد تمت صلاته.

تخریج: [صحيح] أخرجه أحمد: ٤/٣٤٠ من حديث علي بن يحيى به ورواه الحاكم: ١/٢٤٢ وانظر الحديث الآتي.

858. (There is another chain) from ‘Ali bin Yahyā bin Khallād, from his father, from his paternal uncle Rifā‘ah bin Rāfi‘, with similar meaning (as no. 857). He said: “The Messenger of Allāh ﷺ said: ‘The prayer of one of you is not complete until he perfects (*Yusbiḥ*) the *Wuḍu‘* as Allāh, the Most High, has ordered him, so he washes his face and hands until the elbows, and wipes his head, and his feet until the ankles. Then, he says the *Takbīr* to Allāh, the Mighty and Sublime, and praises Him, and then he recites of the Qur‘ān whatever is written for him and convenient...” and he mentioned similar to the narration of Ḥammād, and said: “...Then he should say the *Takbīr*, and go into prostration, and place his face” — Hammām (one of the narrators) said: “Perhaps he said: ‘his forehead’” — “firmly on the ground, until his joints have rested and become loose. Then he should say

٨٥٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ وَالْحَجَّاجُ بْنُ مِنْهَالٍ قَالَا: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ عَلِيِّ بْنِ يَحْيَى ابْنِ خَلَّادٍ، عَنْ أَبِيهِ عَنْ عَمِّهِ رِفَاعَةَ بْنِ رَافِعٍ بِمَعْنَاهُ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا لَا تَتِمُّ صَلَاةُ أَحَدِكُمْ حَتَّى يُسَبِّحَ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ تَعَالَى، فَيَغْسِلُ وَجْهَهُ وَيَدَيْهِ إِلَى الْبُرْفَقَيْنِ، وَيَمْسَحُ بِرَأْسِهِ وَرِجْلَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ يَكْبِرُ اللَّهُ عَزَّوَجَلَّ وَيَحْمَدُهُ، ثُمَّ يَقْرَأُ مِنَ الْقُرْآنِ مَا أُذِنَ لَهُ فِيهِ وَتَيَسَّرَ» - فَذَكَرَ نَحْوَ حَدِيثِ حَمَّادٍ قَالَ: - «ثُمَّ يَكْبِرُ فَيَسْجُدُ فَيَمْكُنُ وَجْهَهُ» - قَالَ هَمَّامٌ: - وَرُبَّمَا قَالَ: «جَبْهَتَهُ مِنَ الْأَرْضِ، حَتَّى تَطْمَئِنَّ مَفَاصِلُهُ وَتَسْرُخِي، ثُمَّ يَكْبِرُ فَيَسْتَوِي قَاعِدًا عَلَى مَقْعَدِهِ وَيُقِيمُ صَلَاتَهُ» فَوَصَفَ الصَّلَاةَ هَكَذَا أَرْبَعَ رَكَعَاتٍ حَتَّى فَرَغَ، «لَا تَتِمُّ صَلَاةُ

أَحَدِكُمْ حَتَّى يَفْعَلَ ذَلِكَ».

the *Takbīr* and come to rest sitting on his posterior, and bring his back to rest...” and he continued describing the prayer in a similar manner for four *Rak'ahs*, until he finished with: “The prayer of one of you is not accepted until he does this.” (*Sahīh*)

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الطهارة، باب ما جاء في الوضوء على ما أمر الله تعالى، ح: ٤٦٠ من حديث الحجاج بن المنهال والنسائي، ح: ١١٣٧ من حديث همام به وصححه الحاكم على شرط الشيخين: ٢٤١/١، ٢٤٢ ووافقه الذهبي.

859. (There is another chain) from 'Alī bin Yahyā bin *Khallād*, from Rifā'ah bin Rāfi' with this narration (as no. 857). He said: “When you stand up and face the *Qiblah*, say the *Takbīr*, and then recite the Mother of the Qur'ān (*Al-Fātiḥah*), and whatever Allāh wills that you recite. And when you go into *Rukū'*, then place your palms on your knees, and extend your back.” And he also said: “When you prostrate, then make your prostration firm, and when you get up (from prostration), sit on your left thigh.” (*Hasan*)

٨٥٩ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدِ بْنِ مُحَمَّدٍ يَعْنِي ابْنَ عَمْرٍو، عَنْ عَلِيِّ بْنِ يَحْيَى بْنِ خَلَادٍ، عَنْ رِفَاعَةَ بْنِ رَافِعٍ بِهَذِهِ الْقِصَّةِ قَالَ: «إِذَا قُمْتَ فَتَوَجَّهْتَ إِلَى الْقِبْلَةِ فَكَبِّرْ ثُمَّ اقْرَأْ بِأَمِّ الْقُرْآنِ وَبِمَا شَاءَ اللَّهُ أَنْ تَقْرَأَ، [و] إِذَا رَكَعْتَ فَضَعْ رَاحَتَيْكَ عَلَى رُكْبَتَيْكَ وَامْدُدْ ظَهْرَكَ» وَقَالَ: «إِذَا سَجَدْتَ فَمَكِّنْ لِسُجُودِكَ فَإِذَا رَفَعْتَ فَأَقْعُدْ عَلَى فَخْذِكَ الْيُسْرَى».

تخريج: [إسناده حسن] أخرجه أحمد: ٤/٣٤٠ من حديث محمد بن عمرو به وصححه ابن خزيمة، ح: ٦٣٨ وابن حبان، ح: ٤٨٤.

860. (There is another chain) from 'Alī bin Yahyā bin *Khallād*, from his father, from his paternal uncle Rifā'ah bin Rāfi', from the Prophet ﷺ, with this narration. He said: “When you stand up for your prayer, then say the *Takbīr* to Allāh, the Mighty and Sublime, then recite what is convenient for you to recite of the Qur'ān.” And

٨٦٠ - حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، حَدَّثَنِي عَلِيُّ بْنُ يَحْيَى بْنِ خَلَادٍ بْنِ رَافِعٍ عَنْ أَبِيهِ، عَنْ عَمِّهِ رِفَاعَةَ بْنِ رَافِعٍ عَنِ النَّبِيِّ ﷺ بِهَذِهِ الْقِصَّةِ قَالَ: «إِذَا أَنْتَ قُمْتَ فِي صَلَاتِكَ فَكَبِّرِ اللَّهُ عَزَّوَجَلَّ ثُمَّ اقْرَأْ مَا تَيَسَّرَ عَلَيْكَ مِنَ

he said: “When you sit in the middle of the prayer, then be relaxed, and place your left thigh on the ground (to sit on it), then recite the *Tashah-hud*. Then when you stand up, repeat this until you complete your prayer.” (*Hasan*)

الْقُرْآنِ» وَقَالَ فِيهِ: «فَإِذَا جَلَسْتَ فِي وَسْطِ الصَّلَاةِ فَاطْمَئِنِّ وَأَفْتَرِشْ فَخِذَكَ الْيُسْرَى، ثُمَّ تَشَهَّدْ، ثُمَّ إِذَا قُمْتَ فَمِثْلَ ذَلِكَ حَتَّى تَفْرُغَ مِنْ صَلَاتِكَ».

تخريج: [إسناده حسن] أخرجه البيهقي: ١٣٣/٢، ١٣٤ من حديث أبي داود به وصححه ابن خزيمة، ح: ٥٩٧، ٦٣٨.

861. (There is another chain) from *Yaḥyā bin ‘Alī bin Yaḥyā bin Khallād bin Rāfi‘ Az-Zuraqī*, from his father, from his grandfather, from *Rifā‘ah bin Rāfi‘*, that the Messenger of Allāh ﷺ — and he narrated this *Hadīth*. He said in it: “Then perform *Wuḍū’* as Allāh has commanded you, and make the *Tashah-hud* (meaning, the *Adhān*) and the *Iqāmah*, then say the *Takbīr*. If you have (memorized) any of the Qur’ān, then recite it, and if not, then praise Allāh, the Mighty and Sublime, say extol His Greatness, and say the *Tahlīl*.^[1]” And he also said: “And if you have deducted anything from these (acts), you have deducted from your prayer.” (*Ṣaḥīh*)

٨٦١ - حَدَّثَنَا عَبَادُ بْنُ مُوسَى الْخُتَلَبِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ يَعْنِي بْنِ جَعْفَرٍ: أَخْبَرَنِي يَحْيَى بْنُ عَلِيٍّ بْنِ يَحْيَى بْنِ خَلَّادِ بْنِ رَافِعِ الزُّرَيْقِيِّ عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ رِفَاعَةَ بْنِ رَافِعٍ: أَنَّ رَسُولَ اللَّهِ ﷺ - فَقَصَّ هَذَا الْحَدِيثَ قَالَ فِيهِ: - «فَتَوَضَّأْ كَمَا أَمَرَكَ اللَّهُ ثُمَّ تَشَهَّدْ فَأَقِمْ ثُمَّ كَبِّرْ، فَإِنْ كَانَ مَعَكَ قُرْآنٌ فَأَقْرَأْ بِهِ وَإِلَّا فَاحْمَدِ اللَّهَ عَزَّوَجَلَّ وَكَبِّرْهُ وَهَلِّلْهُ» - وَقَالَ فِيهِ: - «وَإِنْ انْتَقَصْتَ مِنْهُ شَيْئًا انْتَقَصْتَ مِنْ صَلَاتِكَ».

تخريج: [إسناده صحيح] أخرجه النسائي، الصلاة، باب الإقامة لمن يصلي وحده، ح: ٦٦٨ من حديث إسماعيل بن جعفر به مختصراً، وصححه ابن خزيمة، ح: ٥٤٥.

Comments:

Lack of proper religious knowledge is a great disability. Because of it, one fails to perform the rites of worship and devotion the right way. It is the duty of every Muslim to acquire at least the minimum, essential knowledge.

862. ‘*Abdur-Raḥmān bin Shibl* said: “The Messenger of Allāh ﷺ

٨٦٢ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ

[1] Saying *Lā ilāha illallāh*.

forbade the pecking of crows, and the spreading (of one's forearms) like a predatory beast, and that one should take a particular place in the *Masjid* as his regular place (of praying), just like a camel does." (*Da'if*)

جَعْفَرُ بْنُ الْحَكَمِ؛ ح: حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ، عَنْ تَمِيمِ بْنِ الْمَحْمُودِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شَيْبَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ نَقْرَةِ الْغُرَابِ وَافْتِرَاشِ السَّعِجِ وَأَنْ يُوْطَنَ الرَّجُلُ الْمَكَانَ فِي الْمَسْجِدِ كَمَا يُوْطَنُ الْبُعَيْرُ. هَذَا لَفْظُ قُتَيْبَةَ.

تخریج: [إسناده ضعيف] أخرجه النسائي، التطبيق، باب النهي عن نقرة الغراب، ح: ١١١٣ من حديث الليث بن سعد به وصححه ابن خزيمة، ح: ٦٦٢، ١٣١٩ وابن حبان، ح: ٤٧٦ والحاكم: ٢٢٩/١ ووافقه الذهبي وللحديث شواهد، منها شاهد ضعيف في المسند: ٤٤٧/٥ * فيه تميم بن محمود، ضعفه البخاري والجمهور.

Comments:

Performing the prayer hurriedly resembles the pecking of a bird, and prostrating with the forearms and elbows on the ground, resembles the sitting of predators. Some of these prohibited actions have been mentioned previously; see numbers 783, 845, and also 903.

863. Sālīm Al-Barrād said: "We visited Abū Mas'ūd 'Uqbah bin 'Amr Al-Anṣārī, and asked him: 'Inform us about the prayer of the Messenger of Allāh ﷺ.' So he stood in front of us in the *Masjid*, and said the *Takbīr*. When he went into *Rukū'*, he placed his hands on his knees, and placed his fingers below them (his knees). He placed his elbows at a distance (from his body), until his entire (body) was relaxed. Then he said: '*Sami' Allāhu liman ḥamidah* (Allāh has heard the one that praises Him),' and he stood up until his entire body was relaxed. Then he said the *Takbīr*, and fell into prostration, and placed his palms on the ground, and placed his elbows at a

٨٦٣ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَالِمِ الْبَرَادِ قَالَ: أَتَيْنَا عُقْبَةَ بْنَ عَمْرِو الْأَنْصَارِيِّ أَبَا مَسْعُودٍ فَقُلْنَا لَهُ: حَدَّثْنَا عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ، فَقَامَ بَيْنَ أَيْدِينَا فِي الْمَسْجِدِ فَكَبَّرَ، فَلَمَّا رَكَعَ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ وَجَعَلَ أَصَابِعَهُ أَسْفَلَ مِنْ ذَلِكَ وَجَافَى بَيْنَ مِرْفَقَيْهِ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ، ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقَامَ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ، ثُمَّ كَبَّرَ وَسَجَدَ وَوَضَعَ كَفَيْهِ عَلَى الْأَرْضِ، ثُمَّ جَافَى بَيْنَ مِرْفَقَيْهِ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ، ثُمَّ رَفَعَ رَأْسَهُ فَجَلَسَ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ، فَفَعَلَ مِثْلَ ذَلِكَ أَيْضًا، ثُمَّ صَلَّى أَرْبَعَ

distance (from his body), until his entire (body) was relaxed. Then he raised his head and sat down (firmly) until his entire (body) was relaxed. He then repeated these acts, and prayed four *Rak'ahs* just as he had prayed this one. So he completed the prayer, and then said: "This is how we saw the Messenger of Allāh ﷺ pray." (*Hasan*)

رَكَعَاتٍ مِثْلَ هَذِهِ الرَّكْعَةِ، فَصَلَّى صَلَاتَهُ ثُمَّ قَالَ: هَكَذَا رَأَيْنَا رَسُولَ اللَّهِ ﷺ يُصَلِّي.

تخريج: [إسناده حسن] أخرجه النسائي، التطبيق، باب مواضع الراحتين في الركوع، ح: ١٠٣٧ من حديث عطاء بن السائب به، وحدث به قبل اختلاطه وصححه ابن خزيمة، ح: ٥٩٨ والحاكم ٢٣٤/١ ووافقه الذهبي.

Chapter 144,145. Regarding The Statement Of The Prophet ﷺ: "Every Prayer That One Does Not Perfect It Will Be Made Complete By The Voluntary Ones"

864. It was reported from Yunūs, from Al-Hasan, about Anas bin Ḥakīm Aḍ-Ḍabbī. He said: "He fled from Ziyād or Ibn Ziyād and came to Al-Madīnah, where he met Abū Hurairah. He (Anas) said: 'So he (Abū Hurairah) inquired about my lineage, and (it turned out) that we had a common lineage. He said: 'O lad, should I not narrate to you a *Hadīth*?' I said: 'Yes, may Allāh have mercy on you.' — Yunūs said: "I think he said it was from the Prophet ﷺ" — "The first action that a person will be accounted for will be his prayer. Our Lord will say to the Angels — and He knows best — 'Look at the prayer of My servant: Did he

(المعجم ١٤٤، ١٤٥) - بَابُ قَوْلِ النَّبِيِّ ﷺ: كُلُّ صَلَاةٍ لَا يُتِمُّهَا صَاحِبُهَا تَمُّ مِنْ تَطَوُّعِهِ (التحفة ١٥٠)

٨٦٤ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا يُونُسُ عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ حَكِيمِ الضَّبِّيِّ قَالَ: خَافَ مِنْ زِيَادٍ أَوْ ابْنِ زِيَادٍ فَاتَى الْمَدِينَةَ فَلَقِيَ أَبَا هُرَيْرَةَ، قَالَ: فَسَبَّيْتُ فَانْتَسَبْتُ لَهُ، فَقَالَ: يَا فَتَى: أَلَا أُحَدِّثُكَ حَدِيثًا؟ قَالَ: قُلْتُ: بَلَى رَحِمَكَ اللَّهُ. قَالَ يُونُسُ: وَأَحْسِبُهُ ذَكَرَهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَوَّلَ مَا يُحَاسِبُ النَّاسَ بِهِ يَوْمَ الْقِيَامَةِ مِنْ أَعْمَالِهِمُ الصَّلَاةُ، قَالَ: يَقُولُ رَبُّنَا عَزَّوَجَلَّ لِمَلَائِكَتِهِ وَهُوَ أَعْلَمُ: انظُرُوا فِي صَلَاةِ عَبْدِي أَمَّهَا أَمْ نَقَصَهَا؟ فَإِنْ كَانَتْ تَامَةً كُيِّبَتْ لَهُ تَامَةٌ وَإِنْ كَانَ انْتَقَصَ مِنْهَا شَيْئًا. قَالَ: انظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ؟ فَإِنْ كَانَ

complete it, or is there any deficiency in it? So if he has performed it completely, I will write it for him in full (measure), and if there is any deficiency in it, then look if My servant has any voluntary prayers.' If he does have voluntary prayers, (Allāh) will say: 'Complete for My servant his obligatory prayers from his voluntary ones.' Then the rest of the actions will be judged in a similar manner." (*Da'īf*)

لَهُ تَطَوُّعٌ قَالَ: أَيُّمُوا لِعَبْدِي فَرِيضَتَهُ مِنْ تَطَوُّعِهِ، ثُمَّ تُوَخَّذُ الْأَعْمَالُ عَلَى ذَلِكَ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤٢٥/٢ من حديث إسماعيل به ورواه ابن ماجه، ح: ١٤٢٥ وصححه الحاكم: ١/٢٦٢ ووافقه الذهبي وللحديث شواهد * الحسن البصري مدلس وعتق وتابعه علي بن زيد، وهو ضعيف والحديث الآتي: ٨٦٦ يغني عنه.

Comments:

1. The Day of Resurrection is the Day of Accounting. Each person shall be made to give an account for one's actions in this world.
2. *Salāh* is the most important pillar of the religion, next to the Two Testimonies of faith. Of all the rights of Allāh, this shall be accounted for first of all.

865. (There is another chain) from Ḥumaid, from Al-Ḥasan, from a man from Banu Salīt, from Abū Hurairah, may Allāh be pleased with him, from the Prophet ﷺ, similarly (as no. 864). (*Da'īf*)

٨٦٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ حُمَيْدٍ، عَنِ الْحَسَنِ، عَنْ رَجُلٍ مِنْ بَنِي سَلَيْطٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

تخریج: [إسناده ضعيف] انظر الحديث السابق.

866. It was reported from Tamīm Ad-Dārī, with similar meaning (as no. 864), and he said: "Then the *Zakāt* will be judged in a similar fashion, then the rest of the actions will be judged similarly." (*Sahīh*)

٨٦٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ زُرَّارَةَ بْنِ أَوْفَى، عَنِ تَمِيمِ الدَّارِيِّ عَنِ النَّبِيِّ ﷺ بِهَذَا الْمَعْنَى قَالَ: «ثُمَّ الزَّكَاةُ مِثْلَ ذَلِكَ ثُمَّ تُوَخَّذُ الْأَعْمَالُ عَلَى حَسَبِ ذَلِكَ».

تخریج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في أول ما يحاسب به العبد الصلاة، ح: ١٤٢٦ من حديث حماد بن سلمة به وصححه الحاكم على شرط مسلم: ١/٢٦٢، ٢٦٣.

Comments:

All obligatory acts shall be accounted for in order of their importance, *Zakāh*, after *Ṣalāt*, and so on. In each case, voluntary acts —*Nawāfil*— shall be made to make up for any deficiency in obligatory acts.

Chapter 145,146. Placing The Hands On The Knees (During *Rukū'*)

(المعجم ١٤٥، ١٤٦) - بَابُ تَفْرِيعِ
أَبْوَابِ الرُّكُوعِ وَالسُّجُودِ وَوَضْعِ الْيَدَيْنِ
عَلَى الرُّكْبَتَيْنِ (التحفة ١٥١)

867. Muṣ'ab bin Sa'd said: "I prayed next to my father, and I placed my hands between my knees. He forbade me from doing it, but I repeated my act. So he said: 'Do not do so! We used to do it, but were then prohibited from doing it, and were commanded (instead) to place our hands on our knees.'" (*Ṣaḥīḥ*)

٨٦٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي يَعْفُورَ.

قَالَ أَبُو دَاوُدَ: وَأَسْمُهُ وَقَدَانُ، عَنْ مُضَعَبِ ابْنِ سَعْدٍ قَالَ: صَلَّيْتُ إِلَى جَنْبِ أَبِي فَجَعَلْتُ يَدَيَّ بَيْنَ رُكْبَتَيْ، فَنَهَانِي عَنْ ذَلِكَ، فَعُدْتُ. فَقَالَ: لَا تَضَعْ هَذَا فَإِنَّا كُنَّا نَفْعَلُهُ، فَنَهَيْتَنَا عَنْ ذَلِكَ وَأَمَرْنَا أَنْ نَضَعَ أَيْدِينَا عَلَى الرُّكْبِ.

تخريج: أخرجه البخاري، الأذان، باب وضع الأكتف على الركب في الركوع، ح: ٧٩٠ من حديث شعبة، ومسلم، المساجد، باب الندب إلى وضع الأيدي على الركب في الركوع ونسخ التطبيق، ح: ٥٣٥ من حديث أبي يعفور به.

Comments:

Ṭabīq, or claspng one's hands together between the knees while in *Rukū'*, has been abrogated, according to the majority of scholars, and the Companions.

868. It was reported from 'Alqamah and Al-Aswad, from 'Abdullāh (bin Mas'ūd) who said: "When one of you goes into *Rukū'*, then let him spread his forearms over his thighs, and let him intertwine his palms between his knees, for I remember seeing the fingers of the Messenger of Allāh intertwined (while he was in *Rukū'*)." (*Ṣaḥīḥ*)

٨٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: إِذَا رَكَعَ أَحَدُكُمْ فَلْيَفْرِشْ ذِرَاعَيْهِ عَلَى فَخْذَيْهِ وَلْيَطْبُقْ بَيْنَ كَفَيْهِ فَكَأَنِّي أَنْظُرُ إِلَى اخْتِلَافِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ.

تخريج: أخرجه مسلم، المساجد، باب الندب إلى وضع الأيدي على الركب في الركوع ونسخ التطبيق، ح: ٥٣٤ من حديث أبي معاوية الضرير به وقال أبو معاوية عند البيهقي: ٢/ ٨٣: "هذا قد ترك".

Comments:

The majority of the scholars agree that this action of interlocking the fingers during the bowing position is abrogated, according to narrations like the one preceding this one, and that the hands are to be placed upon the knees during the bowing position.

Chapter 146,147. What A Person Should Say In His *Rukū‘* And Prostration

869. Mūsā bin Ayyūb reported from his paternal uncle, from ‘Uqbah bin ‘Āmir who said: “When the Verse: ‘Then glorify with praises the Name of your Lord, the Most Great^[1]’ was revealed, the Messenger of Allāh ﷺ said: ‘Place this in your *Rukū‘*.’” And when the Verse: Glorify the Name of your Lord, the Most High^[2] was revealed, he said: ‘Place this in your prostration.’” (*Ṣaḥīḥ*)

(المعجم ١٤٦، ١٤٧) - بَابُ مَا يَقُولُ الرَّجُلُ فِي رُكُوعِهِ وَسُجُودِهِ (التحفة ١٥٢)

٨٦٩ - حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ وَمُوسَى بْنُ إِسْمَاعِيلَ الْمَعْنَى قَالَا: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ مُوسَى قَالَ أَبُو سَلَمَةَ: مُوسَى بْنُ أَيُّوبَ، عَنْ عَمِّهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: لَمَّا نَزَلَتْ ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ﴾ [الواقعة: ٧٤] قَالَ رَسُولُ اللَّهِ ﷺ: «اجْعَلُوهَا فِي رُكُوعِكُمْ»، فَلَمَّا نَزَلَتْ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ [الأعلى: ١] قَالَ: «اجْعَلُوهَا فِي سُجُودِكُمْ».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب التسيح في الركوع والسجود، ح: ٨٨٧ من حديث عبدالله بن المبارك به وصححه ابن خزيمة، ح: ٦٠٠، ٦٠١، ٦٧٠ وابن حبان، ح: ٥٠٦، والحاكم: ٤٧٧/٢ ووافقه الذهبي هاهنا.

870. (There is another chain) from Ayyūb bin Mūsā or Mūsā bin Ayyūb, from a man from his people, from ‘Uqbah bin ‘Āmir, with its meaning (similar to no. 869). He added in it: “So when the Messenger of Allāh ﷺ would go into *Rukū‘*, he would say three times: ‘*Subḥāna rabbil-‘azīm wa biḥamdih* (Glory is to my Lord, the Most Great and (may He) be praised)’ And when he went into prostration, he would say three

٨٧٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا اللَّيْثُ يَعْنِي ابْنَ سَعْدٍ، عَنْ أَيُّوبَ بْنِ مُوسَى أَوْ مُوسَى بْنِ أَيُّوبَ، عَنْ رَجُلٍ مِنْ قَوْمِهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ بِمَعْنَاهُ. زَادَ قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَكَعَ قَالَ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ» ثَلَاثًا. وَإِذَا سَجَدَ قَالَ: «سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ» ثَلَاثًا. قَالَ أَبُو دَاوُدَ: وَهَذِهِ الزِّيَادَةُ نَخَافُ أَنْ لَا

[1] *Al-Wāqī‘ah* 56:74.

[2] *Al -A‘lā* 87:1.

times: ‘*Subhāna rabbil-a‘lā wa bihamdih* (Glory is to my Lord, the Most High and (may He) be praised).’” (*Ṣaḥīḥ*)

Abū Dāwud said: We fear that this addition has not been preserved.

Abū Dāwud said: The people of Egypt are the only ones who narrated these two *Aḥādīth*; the narration of Ar-Rabi‘ and the narration of Aḥmad bin Yūnus.^[1]

تخريج: [صحيح] أخرجه البيهقي: ٨٦/٢ من حديث أبي داود به وانظر الحديث السابق.

871. *Shu‘bah* said: “I asked Sulaimān whether I should supplicate to Allāh when I recited a Verse inciting fear during the prayer. So he narrated to me from Sa‘d bin ‘Ubaidah, from Mustawrid, from Ṣilah bin Zufar that Hudhaifah narrated that he prayed with the Prophet ﷺ, and he (the Prophet ﷺ) would say in his *Rukū‘*: ‘*Subhāna rabbil-‘azīm* (Glory is to my Lord, the Most Great)’ and in his prostration: ‘*Subhāna rabbil-a‘lā* (Glory is to my Lord, the Most High),’ And he would not recite a Verse of mercy except that he would pause at it and ask (for mercy), nor would he recite a Verse of punishment except that he would pause and seek refuge (with Allāh).” (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، صلاة المسافرين، باب استحباب تطويل القراءة في صلاة الليل، ح: ٧٧٢ من حديث سليمان الأعمش به.

872. ‘Aishah narrated that the Prophet ﷺ would say in his *Rukū‘*

تَكُونَ مَحْفُوظَةً.
قَالَ أَبُو دَاوُدَ: انْفَرَدَ أَهْلُ مِصْرَ بِإِسْنَادِ
هَذَيْنِ الْحَدِيثَيْنِ: حَدِيثِ الرَّبِيعِ وَحَدِيثِ
أَحْمَدَ بْنِ يُونُسَ.

٨٧١ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا
شُعْبَةُ قَالَ: قُلْتُ لِسُلَيْمَانَ: أَدْعُو فِي الصَّلَاةِ
إِذَا مَرَرْتُ بِآيَةِ تَخَوُّفٍ، فَحَدَّثَنِي عَنْ سَعْدِ بْنِ
عُبَيْدَةَ، عَنْ مُسْتَوْرِدٍ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ
حُدَيْفَةَ: أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ، فَكَانَ يَقُولُ
فِي رُكُوعِهِ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ». وَفِي
سُجُودِهِ: «سُبْحَانَ رَبِّيَ الْأَعْلَى»، وَمَا مَرَّ بِآيَةِ
رَحْمَةٍ إِلَّا وَقَفَّ عِنْدَهَا فَسَأَلَ، وَلَا بِآيَةِ
عَذَابٍ إِلَّا وَقَفَّ عِنْدَهَا فَتَعَوَّذَ.

٨٧٢ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا
هِشَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ مُطَرِّفٍ، عَنْ عَائِشَةَ:

[1] That is the two preceding narrations, and these are the two *Shaiḥhs* he narrated them from.

and prostrations: “*Subbūhun Quddūsun Rabbul-Malāikati war-ruh*” (My *Rukū‘* and prostration is only to) the Perfect, the Holy, the Lord of the Angels, and the Spirit). (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الصلاة، باب ما يقال في الركوع والسجود؟، ح: ٤٨٧ من حديث قتادة به.

873. ‘Awf bin Mālik Al-Ashja‘ī said: “One night, I stood with the Messenger of Allāh ﷺ (in prayer). He started reciting *Sūrat Al-Baqarah*. He would not recite a Verse of mercy except that he would pause at it and ask (for mercy), nor would he recite a Verse of punishment except that he would pause and seek refuge (from Allāh). Then he went into *Rukū‘* for the length of time that he was standing. He said in his *Rukū‘*: ‘*Subhāna dhil-jabarūti wal-malakūti wal-kibriyā‘i wal-‘azamah* (Glory is to the One Who is Full of Honor, Kingdom, Pride and Magnificence).’ Then he went into prostration for the length of time that he was standing, and he said the same (invocation) in his prostration as well. He then stood up and recited *Sūrah Āl-‘Imrān*, then he recited another *Sūrah*, and another.’ (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه النسائي، التطبيق، باب نوع آخر من الذكر في الركوع، ح: ١٠٥٠ من حديث معاوية بن صالح به وانظر: ٨٧١.

874. It was reported from Abū Ḥamzah, the freed slave of the *Anṣār*, from a man from Banū ‘Abs, from Ḥudhaifah, that he saw the Messenger of Allāh ﷺ pray at night.

أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي سُجُودِهِ وَرُكُوعِهِ: «سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ».

٨٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ عَمْرٍو بْنِ قَيْسٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ قَالَ: فُتِّمْتُ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةً فَقَامَ فَقَرَأَ سُورَةَ الْبَقَرَةِ لَا يَمُرُّ بِآيَةٍ رَحْمَةٍ إِلَّا وَقَفَ فَسَأَلَ، وَلَا يَمُرُّ بِآيَةٍ عَذَابٍ إِلَّا وَقَفَ فَتَعَوَّذَ. قَالَ: ثُمَّ رَكَعَ بِقَدْرِ قِيَامِهِ يَقُولُ فِي رُكُوعِهِ: «سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعِظَمَةِ»، ثُمَّ سَجَدَ بِقَدْرِ قِيَامِهِ ثُمَّ قَالَ فِي سُجُودِهِ مِثْلَ ذَلِكَ، ثُمَّ قَامَ فَقَرَأَ بِآلِ عِمْرَانَ، ثُمَّ قَرَأَ سُورَةَ سُورَةٍ.

٨٧٤ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّبَالِيُّ وَعَلِيُّ بْنُ الْجَعْدِ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ أَبِي حَمَزَةَ مَوْلَى الْأَنْصَارِ، عَنْ رَجُلٍ مِنْ بَنِي عَبْسٍ، عَنْ حُدَيْفَةَ: أَنَّهُ رَأَى

He would say: “*Allāhu Akbar* (Allāh is the Most Great),” three times, (then say): “*Dhul-malakūti wal-jabarūti wal-kibriyā’i wal-‘azamah* (The One Who is Full of Kingdom, Honor, Pride and Magnificence.)” He then opened,^[1] so he started reciting *Al-Baqarah*, and then went into *Rukū’*. His *Rukū’* was of a similar length as that of his standing. He would say in his *Rukū’*: “*Subhāna rabbil-‘azīm, subhāna rabbil-‘azīm* (Glory is to my Lord, the Most Great, glory is to my Lord, the Most Great)” He then raised his head up from *Rukū’* and stood for a similar length of time as his (first) standing. He would say: “*Lirabbil-ḥamd* (To my Lord belongs the praise.)” He then went into prostration, for a similar length of time as his standing, and he would say in his prostration: “*Subhāna rabbil-‘alā* (Glory is to my Lord, the Most High).” He then raise his head up from prostration, and he would sit in between the two prostrations for a similar length of time as his standing. And he would say: “*Rabbighfirli, rabbighfirli* (O my Lord, forgive me, O my Lord, forgive me.)” He prayed four *Rak’ahs* in which he recited *Al-Baqarah, Āl-Imrān, An-Nisā’, Al-Mā’idah* or *Al-An-‘ām*” *Shu’bah* (one of the narrators) was not sure (about the last *Sūrah*). (*Sahih*)

رسول الله ﷺ يُصَلِّي مِنَ اللَّيْلِ فَكَانَ يَقُولُ: «اللهُ أَكْبَرُ» ثَلَاثًا «أُو الْمَلَكُوتِ وَالْجَبْرُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ». ثُمَّ اسْتَفْتَحَ فَقَرَأَ الْبَقْرَةَ، ثُمَّ رَكَعَ فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ، وَكَانَ يَقُولُ فِي رُكُوعِهِ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ، سُبْحَانَ رَبِّيَ الْعَظِيمِ». ثُمَّ رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ فَكَانَ قِيَامُهُ نَحْوًا مِنْ قِيَامِهِ يَقُولُ: «الرَّبِّيَ الْحَمْدُ» ثُمَّ يَسْجُدُ فَكَانَ سُجُودَهُ نَحْوًا مِنْ قِيَامِهِ، فَكَانَ يَقُولُ فِي سُجُودِهِ: «سُبْحَانَ رَبِّيَ الْأَعْلَى»، ثُمَّ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ، وَكَانَ يَقْعُدُ فِيمَا بَيْنَ السَّجْدَتَيْنِ نَحْوًا مِنْ سُجُودِهِ، وَكَانَ يَقُولُ: «رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي»، فَصَلَّى أَرْبَعَ رَكَعَاتٍ فَقَرَأَ فِيهِنَّ الْبَقْرَةَ وَالْإِمْرَانَ وَالنِّسَاءَ وَالْمَائِدَةَ أَوْ الْأَنْعَامَ شَكَّ شُعْبَةً.

تخریج: [صحیح] أخرجه النسائي، التطبيق، باب ما يقول في قيامه ذلك، ح: ١٠٧٠ من حديث شعبة به ورجل من بني عيس هو صلة بن زفر كما جاء في رواية ابن ماجه، ح: ٨٩٧ والطيالسي، ح: ٤١٦.

[1] Meaning that he started with one of the opening supplications, or that he began reciting.

Chapter 147,148. The Supplication During *Rukū'* And Prostration

875. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The closest that a servant comes to his Lord is when he is (in the state of) prostration. Therefore, increase your supplication (at this time)." (*Ṣaḥīḥ*)

(المعجم ١٤٧، ١٤٨) - بَابُ الدُّعَاءِ فِي الرُّكُوعِ وَالسُّجُودِ (التحفة ١٥٣)

٨٧٥ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَأَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ وَمُحَمَّدُ بْنُ سَلَمَةَ قَالُوا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ يَعْنَى ابْنُ الْحَارِثِ، عَنْ عُمَارَةَ بْنِ عَزِيَّةَ، عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ أَنَّهُ سَمِعَ أَبَا صَالِحٍ ذَكَرَ أَنَّهُ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ».

تخریج: أخرجه مسلم، الصلاة، باب ما يقال في الركوع والسجود؟، ح: ٤٨٢ من حديث عبدالله بن وهب به.

876. Ibn 'Abbās narrated that once the Messenger of Allāh ﷺ raised his curtain (to look into the *Masjid*), and he saw that the people were lined up in rows behind Abū Bakr. So he said: "O people! There is nothing left of Revelation except for a true dream which (a believer) sees, or someone else sees for him. And I have been prohibited from reciting (the Qur'an) while in *Rukū'* or prostration. So during the *Rukū'*, glorify your Lord, and during prostration, exert yourselves in supplication, for it is verily likely that you will be responded to." (*Ṣaḥīḥ*)

٨٧٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ بْنِ سُهَيْمٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ ابْنِ مَعْبُدٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَشَفَ السَّتَارَةَ وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ فَقَالَ: «يَأْتِيهَا النَّاسُ إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النَّبَوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تَرَى لَهُ، وَإِنِّي نُهَيْتُ أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا، فَأَمَّا الرُّكُوعُ فَعَظَّمُوا الرَّبَّ فِيهِ، وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ فَقَمِينٌ أَنْ يُسْتَجَابَ لَكُمْ».

تخریج: أخرجه مسلم، الصلاة، باب النهي عن قراءة القرآن في الركوع والسجود، ح: ٤٧٩ من حديث سفیان به.

Comments:

1. A good dream brings good tidings to a Muslim. It may be seen by a person himself or by others about him.

2. It is not allowed to recite the Qur'ān while bowing or prostrating.

877. 'Āishah reported: "The Messenger of Allāh ﷺ would frequently say in his *Rukū'* and prostration: '*Subhānak Allāhumma, rabbanā, wa bi-ḥamdik. Allāhummaghfirī* (Glory is to You, O Allāh, our Lord, and may You be praised. O Allāh, forgive me)' — in implementation of the Qur'ān." (*Saḥīḥ*)

٨٧٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي الصُّحَيْ، عَنْ مَنْسُورٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي» يَتَأَوَّلُ الْقُرْآنَ.

تخریج: أخرجه البخاري، التفسير، سورة إذا جاء نصر الله والفتح، باب: ٢: ح: ٤٩٦٨ ومسلم، الصلاة، باب ما يقال في الركوع والسجود؟، ح: ٤٨٤ من حديث جرير به.

878. Abū Hurairah reported that the Prophet ﷺ would say during his prostration: "*Allāhummaghfirī dhanbī kullahu, diqqahu, wa jillahu, wa awwalahu wa ākhirahu* (O Allāh forgive all of my sins; the minor ones and the major ones; and the first of them and the last of them)" — Ibn As-Sarḥ (one of the narrators) added: "*Alāniyatahu wa sirrahu* (the public of them, and the secret of them)." (*Saḥīḥ*)

٨٧٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ؛ ح: حَدَّثَنَا أَحْمَدُ بْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي سُجُودِهِ: «اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ، دِقَّةَ وَجْهِهِ، وَآوَلَهُ وَأَخْرَهُ». زَادَ ابْنُ السَّرْحِ: «عَلَانِيَتَهُ وَسِرَّهُ».

تخریج: أخرجه مسلم، الصلاة، باب ما يقال في الركوع والسجود؟، ح: ٤٨٣ عن ابن السرح به.

Comments:

These, and similar supplications of the Messenger of Allāh ﷺ were an expression of his gratitude to his Lord, and instructions and teaching by example to his followers.

879. Abū Hurairah reported that 'Āishah said: "I missed the Messenger of Allāh ﷺ one night (he was not in his bed), so I searched in the *Masjid*, and found him in prostration — his feet were

٨٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا عَبْدُهُ عَنْ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ قَالَتْ:

propped up. He was saying: *'A'ūdhu bi-riḍāka min sakhatika, wa a'ūdhu bi-mu'āfātika min 'uqūbatika, wa a'ūdhu bika minka, lā uhṣī thanā'an 'alaika anta kamā athnaita 'alā nafsik* (I seek refuge in Your Pleasure from Your Anger, and in Your Mercy from Your Punishment, and I seek refuge in You from You. I am not able to praise You (the way that You deserve to be praised), for You are as You have praised Yourself).” (*Sahih*)

تخريج: أخرجه مسلم، الصلاة، باب ما يقال في الركوع والسجود؟، ح: ٤٨٦ من حديث عبدة بن سليمان به.

Chapter 148,149. The Supplication During The Prayer

880. *'Āishah* narrated that the Messenger of Allāh ﷺ used to say the following supplication during the prayer: *"Allāhumma innī a'ūdhu bika min 'adhhabil-qabr, wa a'ūdhu bika min fitnatil-masihid-dajjāl, wa a'ūdhu bika min fitnatil-mahyā wal-mamāt. Allāhumma innī a'ūdhu bika min al-ma'thami wal-maghrām* (O Allāh! I seek Your refuge in the punishment of the grave, and I seek refuge in You from the trials of *Al-Masihid-Dajjāl*, and I seek refuge in You from the trials of life and death. O Allāh! I seek Your refuge from sins and debt).” Once, someone said to him: “How often you seek refuge from debt!” So he replied, “If a person is in debt, then he speaks and lies, and he makes promises and breaks them.” (*Sahih*)

فَقَدْتُ رَسُولَ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَلَمَسْتُ الْمَسْجِدَ فَإِذَا هُوَ سَاجِدٌ وَقَدَمَاهُ مَنُصُوبَتَانِ وَهُوَ يَقُولُ: «أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ».

(المعجم ١٤٨، ١٤٩) - بَابُ الدُّعَاءِ فِي الصَّلَاةِ (التحفة ١٥٤)

٨٨٠ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنَا شُعَيْبٌ عَنِ الرَّهْرِيِّ، عَنْ عُرْوَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو فِي صَلَاتِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ»، فَقَالَ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِيدُ مِنَ الْمَغْرَمِ، فَقَالَ: «إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَأَخْلَفَ».

تخریج: أخرجه البخاري، الأذان، باب الدعاء قبل السلام، ح: ٨٣٢ ومسلم، المساجد، باب ما يستعاد منه في الصلاة، ح: ٥٨٩ من حديث شعيب بن أبي حمزة به.

Comments:

1. *Al-Masihid-Dajjal* refers to the false messiah.
2. "Trials of life" means temptations and other worldly things that usually beset a man and make him forget his duties to his Lord.
3. "Trials of death" means inability to pronounce the testimony of faith or uttering some improper statement or doing some improper action, at the time of death.

881. ‘Abdur-Rahmān bin Abī Lailā reported from his father that he said: “I prayed a voluntary prayer next to the Messenger of Allāh ﷺ, and I heard him say: *‘A‘ūdhu billāhi minan-nāri wailun li-ahlīn-nār* (I seek refuge in Allāh from the Fire! Woe to the inhabitants of the Fire!)” (*Da‘if*)

٨٨١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ ابْنِ أَبِي لَيْلَى، عَنْ ثَابِتِ الْبُنَاتِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ إِلَى جَنْبِ رَسُولِ اللَّهِ ﷺ فِي صَلَاةٍ تَطَوُّعٍ فَسَمِعْتُهُ يَقُولُ: «أَعُوذُ بِاللَّهِ مِنَ النَّارِ، وَيْلٌ لِأَهْلِ النَّارِ».

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في القراءة في صلاة الليل، ح: ١٣٥٢ من حديث ابن أبي ليلي به * محمد بن أبي ليلي ضعيف كما تقدم: ٧٥٢.

882. Abū Hurairah reported: “The Messenger of Allāh ﷺ once stood up to pray, so we stood up with him. A bedouin said in the prayer: ‘O Allāh! Have mercy on me and Muḥammad, and do not have mercy on anyone besides us!’ When the Messenger of Allāh ﷺ said the *Taslīm*, he said to the bedouin: ‘You have restricted something which is vast,’ meaning the mercy of Allāh, the Mighty and Sublime.” (*Ṣaḥīḥ*)

٨٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ إِلَى الصَّلَاةِ وَقُمْنَا مَعَهُ، فَقَالَ أُعْرَابِيٌّ فِي الصَّلَاةِ: اللَّهُمَّ ارْحَمْنِي وَمَحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا، فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ ﷺ قَالَ لِأُعْرَابِيٍّ: «لَقَدْ تَحَجَّرْتَ وَاسِعًا»، يُرِيدُ رَحْمَةَ اللَّهِ عَزَّوَجَلَّ.

تخریج: [إسناده صحيح] أخرجه النسائي، السهو، باب الكلام في الصلاة، ح: ١٢١٧ من حديث ابن شهاب به ورواه البخاري، ح: ٦٠١٠ من حديثه نحوه وللحديث طرق، انظر: ٣٨٠.

Comments:

In this supplication, the request was to restrict mercy, which is not appropriate. This narration preceded (no. 380) in a slightly longer form.

883. Waki' narrated from Isrā'il, from Abū Ishāq, from Muslim Al-Baṭīn, from Sa'eed bin Jubair, from Ibn 'Abbās that the Prophet ﷺ would say: "Subhana rabbil-'ala (Praised is my Lord, Most High)" every time he recited: Glorify the Name of your Lord, the Most High.^[1] (*Da'if*)

Abū Dāwud said: Waki' was contradicted in this narration. Abū Waki' and Shu'bah reported it from Abū Ishāq, from Sa'eed bin Jubair, from Ibn 'Abbās, in *Mawqūf* form.

تخریج: [إسناده ضعيف] أخرجه أحمد: ۲۳۲/۱ عن وكيع به وصححه الحاكم على شرط الشيخين: ۲۶۳، ۲۶۴، ووافقه الذهبي وسنده ضعيف * وأبو إسحاق عنعن.

884. Mūsā bin Abī 'Āishah narrated: "There was a person who used to pray on the roof of his house. Every time he would recite: Is He not capable of giving life to the dead? [*Sūrat Al-Qiyamah*; 42] he would say: *Subhānaka fabala* (Glorified are You! Indeed, You can!) They asked him concerning this (act), so he said: 'I heard this from the Messenger of Allāh ﷺ.'" (*Da'if*)

Abū Dāwud said: Ahmad said: "I like that a person should supplicate during the obligatory prayers according to what is in the Qur'an."

تخریج: [إسناده ضعيف] أخرجه البيهقي: ۳۱۰/۲ من حديث أبي داود به * موسى لم يسمعه من الصحابي، بينهما رجل، كما صرح به ابن أبي حاتم وغيره فالسند معلل.

۸۸۳ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكَيْعٌ عَنِ إِسْرَائِيلَ، عَنِ أَبِي إِسْحَاقَ، عَنِ مُسْلِمِ بْنِ أَبِي بَلِيعَةَ، عَنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَرَأَ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى قَالَ: «سُبْحَانَ رَبِّي الْأَعْلَى».

قَالَ أَبُو دَاوُدَ: خُوِلَفَ وَكَيْعٌ فِي هَذَا الْحَدِيثِ، رَوَاهُ أَبُو وَكَيْعٍ وَشُعْبَةُ عَنِ أَبِي إِسْحَاقَ، عَنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ مَوْقُوفًا.

۸۸۴ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ قَالَ: كَانَ رَجُلٌ يُصَلِّي فَوْقَ بَيْتِهِ وَكَانَ إِذَا قَرَأَ ﴿الْقِيَامَةَ﴾ يَقْدِرُ عَلَيْهِ أَنْ يُحْيِيَ الْمَوْتَى. قَالَ: سُبْحَانَكَ قَبْلَى. فَسَأَلُوهُ عَنِ ذَلِكَ، فَقَالَ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

قَالَ أَبُو دَاوُدَ: قَالَ أَحْمَدُ: يُعْجِبُنِي فِي الْفَرِيضَةِ أَنْ يَدْعُوَ بِمَا فِي الْقُرْآنِ.

[1] *Sūrat Al-A'lā* 87:1.

Chapter 149,150. The Length Of The *Rukū‘* And Prostration

885. As-Sa’dī reported from his father, or his paternal uncle, that he said: “I observed the prayer of the Prophet ﷺ. He would remain in the *Rukū‘* and prostration for the length of time that one says: ‘*Subhāna rabbil-‘alā wa bi-ḥamdih* (Glorified is Allāh, the Most High, and with His praise)’ three times.” (*Da‘īf*)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٧١/٥ من حديث خالد بن عبدالله به * السعدي: مجهول كما قال المنذري وقال الحافظ في التقریب: "لا يعرف ولم يسم".

886. ‘Awn bin ‘Abdullāh narrated from ‘Abdullāh bin Mas‘ūd that the Messenger of Allāh ﷺ said: “When one of you goes into *Rukū‘*, then let him say at least three times: ‘*Subhāna rabbil-‘azīm* (Glorified is Allāh, the Most High).’ And when he falls into prostration, let him say at least three times: ‘*Subhāna rabbil-‘alā wa bi-ḥamdih* (Glorified be Allāh, the Most High).’” (*Da‘īf*)

Abū Dāwud said: This is *Mursal*, since ‘Awn did not meet ‘Abdullāh bin Mas‘ūd.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ما جاء في التسبيح في الركوع والسجود، ح: ٢٦١ وابن ماجه، ح: ٨٩٠ من حديث ابن أبي ذئب به وقال الترمذي: "ليس إسناده متصل، عون بن عبدالله بن عتبة لم يلق ابن مسعود" وإسحاق بن يزيد: مجهول.

887. Ismā‘īl bin Umayyah said that he heard a bedouin narrate from Abū Hurairah, that the Messenger of Allāh ﷺ said: “If one of you

(المعجم ١٤٩، ١٥٠) - بَابُ مِقْدَارِ
الرُّكُوعِ وَالسُّجُودِ (التحفة ١٥٥)

٨٨٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سَعِيدُ الْجُرَيْرِيُّ عَنْ السَّعْدِيِّ، عَنْ أَبِيهِ، أَوْ عَنْ عَمِّهِ قَالَ: رَمَقْتُ النَّبِيَّ ﷺ فِي صَلَاتِهِ، فَكَانَ يَتَمَكَّنُ فِي رُكُوعِهِ وَسُجُودِهِ قَدْرَ مَا يَقُولُ سُبْحَانَ اللَّهِ وَيَحْمَدُهُ ثَلَاثًا.

٨٨٦ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ الْأَهْوَازِيُّ: حَدَّثَنَا أَبُو عَامِرٍ وَأَبُو دَاوُدَ عَنْ ابْنِ أَبِي ذَيْبٍ، عَنْ إِسْحَاقَ بْنِ يَزِيدَ الْهَدَلِيِّ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَكَعَ أَحَدُكُمْ فَلْيَقُلْ ثَلَاثَ مَرَّاتٍ: سُبْحَانَ رَبِّيَ الْعَظِيمِ، وَذَلِكَ أَذْنَاهُ، فَإِذَا سَجَدَ فَلْيَقُلْ: سُبْحَانَ رَبِّيَ الْأَعْلَى ثَلَاثًا، وَذَلِكَ أَذْنَاهُ».

قَالَ أَبُو دَاوُدَ: وَهَذَا مُرْسَلٌ، عَوْنٌ لَمْ يُدْرِكْ عَبْدَ اللَّهِ.

٨٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ قَالَ: سَمِعْتُ أَعْرَابِيًّا يَقُولُ: سَمِعْتُ أَبَا

recited: '(I swear by) the fig and the olive,'^[1] then when he reaches its ending: 'Is not Allāh the Most Wise of all Judges?' let him say: '*Balā wa ana 'alā dhālika minash-shāhidīn* (Yes, and I am of those who bear witness to this).' And whoever recites: 'Indeed, I swear by the Day of Judgment,'^[2] until he reaches its ending: 'Is He not capable of giving life to the dead?' then let him say: '*Balā* (Indeed, He is).' And whoever recites *Sūrat Al-Mursalāt*, and reaches: 'So which narration will they believe in after this?'^[3] then let him say: '*Āmannā billāh* (We believe in Allāh!)"' (*Da'if*)

Ismā'il said: "I went back to the bedouin to recite the *Hadūth* to him again, to check if perhaps (he would change its wording). So he said to me: 'O nephew! Do you think that I haven't memorized it? I have performed *Hajj* sixty times, for each *Hajj*, I remember the camel that I performed *Hajj* on!"'

تخريج: [إسناده ضعيف] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة التين، ح: ٣٣٤٧ من حديث سفيان به مختصراً * الأعرابي: مجهول وله طرق كلها ضعيفة.

888. It was reported from Wahb bin Mānūs who said: "I heard Sa'eed bin Jubair saying: 'I heard Anas bin Mālik saying: "I have not prayed behind anyone after the Messenger of Allāh ﷺ whose prayer resembles that of the

هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ مِنْكُمْ بِالتِّينِ وَالزَّيْتُونِ فَانْتَهَى إِلَى آخِرِهَا ﴿أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ﴾ فَلْيَقُلْ: بَلَى وَأَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ. وَمَنْ قَرَأَ ﴿لَا أُقِيمُ يَوْمَ الْقِيَامَةِ﴾ فَانْتَهَى إِلَى ﴿أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَى أَنْ يُحْيِيَ التُّوتَ﴾ فَلْيَقُلْ: بَلَى. وَمَنْ قَرَأَ وَالْمُرْسَلَاتِ فَبَلَغَ ﴿فِي أَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ﴾ فَلْيَقُلْ: آمَنَّا بِاللَّهِ».

قال إسماعيل: ذَهَبْتُ أُعِيدُ عَلَى الرَّجُلِ الْأَعْرَابِيِّ وَأَنْظُرُ لَعَلَّهُ! فَقَالَ: يَا ابْنَ أَخِي! أَنْظُرْ أَتَيْ لَمْ أَحْفَظْهُ؟ لَقَدْ حَجَجْتُ سِتِينَ حَجَّةً مَا مِنْهَا حَجَّةٌ إِلَّا وَأَنَا عَرِفُ الْبُعَيْرِ الَّذِي حَجَجْتُ عَلَيْهِ.

٨٨٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَابْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ عُمَرَ بْنِ كَيْسَانَ: حَدَّثَنِي أَبِي عَنْ وَهْبِ بْنِ مَانُوسٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: مَا صَلَّيْتُ وَرَاءَ أَحَدٍ

[1] *Sūrat At-Tin* (95).

[2] *Sūrat Al-Qiyāmah* 75:40.

[3] *Sūrat Al-Mursalāt* 77:50.

Messenger of Allāh ﷺ more than this lad's" — meaning 'Umar bin Abdul-'Azīz. Sa'eed said: "So we calculated that in his *Rukū'* and prostration, he would say ten *Tasbihs*." (*Hasan*)

Abū Dāwud said: Aḥmad bin Šāliḥ said: "I said to him:^[1] 'Mānūs or Mābūs?' So he said: "Abdur-Razzāq would say: "Mābūs" but I remember it as Mānūs."

And this is the wording of Ibn Rāfi'.^[2] Aḥmad said: "From Sa'eed bin Jubair, from Anas bin Mālik."^[3]

بَعَدَ رَسُولِ اللَّهِ ﷺ أَشْبَهَ صَلَاةَ بِرَسُولِ اللَّهِ ﷺ مِنْ هَذَا الْقَتَى يَعْنِي عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، قَالَ: فَحَزَرْنَا فِي رُكُوعِهِ عَشْرَ تَسْبِيحَاتٍ، وَفِي سُجُودِهِ عَشْرَ تَسْبِيحَاتٍ.

قَالَ أَبُو دَاوُدَ: قَالَ أَحْمَدُ بْنُ صَالِحٍ: قُلْتُ لَهُ: مَا نُوسٌ أَوْ مَا بُوسٌ؟ فَقَالَ: أَمَّا عَبْدُ الرَّزَاقِ فَيَقُولُ: مَا بُوسٌ، وَأَمَّا حِفْظِي: فَمَا نُوسٌ. وَهَذَا لَقَطُ ابْنِ رَافِعٍ. قَالَ أَحْمَدُ: عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ.

تخریج: [إسناده حسن] أخرجه النسائي، التطبيق، باب عدد التسييح في السجود، ح: ١١٣٦ عن محمد بن رافع به * وهب بن مانوس وثقه الذهبي وابن حبان وهو حسن الحديث ولا عبرة بمن جهله.

Chapter 151,152. What Should One Who Finds The *Imām* In Prostration Do ?

893.^[4] Abū Hurairah reported that the Messenger of Allāh ﷺ said: "If you come to the prayer, and find us in prostration, then go into prostration, but do not count it as anything. And whoever catches the *Rak'ah* he has caught the prayer." (*Da'if*)

(المعجم ١٥١، ١٥٢) - بَابُ الرَّجُلِ يُدْرِكُ الْإِمَامَ سَاجِدًا كَيْفَ يَصْنَعُ؟ (التحفة ١٥٧)

٨٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ أَنَّ سَعِيدَ بْنَ الْحَكَمِ حَدَّثَهُمْ: أَخْبَرَنَا نَافِعُ بْنُ يَزِيدَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي سُلَيْمَانَ عَنْ زَيْدِ ابْنِ أَبِي الْعَتَابِ وَابْنِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جِئْتُمْ إِلَى الصَّلَاةِ وَنَحْنُ سُجُودٌ فَاسْجُدُوا وَلَا تَعُدُّوهَا شَيْئًا، وَمَنْ أَدْرَكَ الرَّكْعَةَ فَقَدْ أَدْرَكَ الصَّلَاةَ».

[1] To 'Abdullāh bin Ibrāhīm bin 'Umar bin Kaisān, from whom he heard the narration.

[2] Abū Dāwud heard this from Aḥmad bin Šāliḥ and Ibn Rāfi', and the wording cited is of the later.

[3] While, Ibn Rāfi' narrated it with: "I heard."

[4] Manuscripts differ in the sequence here.

تخریج: [إسناده ضعيف] أخرجه ابن خزيمة، ح: ١٦٢٢ من حديث سعيد بن الحكم به وصححه الحاكم: ٢٧٤، ٢٧٣، ٢١٦/١ ووافقه الذهبي * وأعله ابن خزيمة رحمه الله ولم يصححه، يحيى بن أبي سليمان: ضعفه البخاري والجمهور وللحديث شواهد ضعيفة.

Comments:

A person joining a congregational prayer after it has started, should begin his prayer by saying *Takbīrat Al-Ihrām* (the opening *Takbīr*) and following the *Imām* in whatever condition he is in.

Chapter 150,151. The Limbs Upon Which One Should Prostrate

(المعجم ١٥٠، ١٥١) - بَابُ أَعْضَاءِ السُّجُودِ (التحفة ١٥٦)

889. Ibn ‘Abbās narrated from the Prophet ﷺ that he said: “I have been commanded” — Hammād (one of the narrators) said: “Your Prophet ﷺ was commanded” — “to prostrate on seven (parts of the body), and not to prevent the hair and clothes (from touching the ground).” (*Ṣaḥīḥ*)

٨٨٩ - حَدَّثَنَا مُسَدَّدٌ وَسُلَيْمَانُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أُمِرْتُ» - قَالَ حَمَّادٌ -: «أُمِرَ نَبِيُّكُمْ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةٍ وَلَا يَكْفَ شَعْرًا وَلَا ثَوْبًا».

تخریج: أخرجه البخاري، الأذان، باب: لا يكف شعرا، ح: ٨١٥ ومسلم، الصلاة، باب أعضاء السجود والنهي عن كف الشعر والثوب ... إلخ، ح: ٤٩٠ من حديث حماد بن زيد به.

Comments:

One may not, while prostrating, gather one’s garments or hair or beard in a bid to protect them from dust during or for the prayer. It is improper to do so.

890. Ibn ‘Abbās narrated that the Prophet ﷺ said: “I have been commanded” and perhaps he said: “Your Prophet was commanded” — “to prostrate on seven parts of the body.” (*Ṣaḥīḥ*)

٨٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أُمِرْتُ» - وَرَبَّمَا قَالَ -: «أُمِرَ نَبِيُّكُمْ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةِ آرَابٍ».

تخریج: متفق عليه، انظر الحديث السابق.

891. Al-‘Abbās bin ‘Abdul-Muṭṭalib narrated that he heard the Messenger of Allāh ﷺ say: “When a servant prostrates, seven parts of his body prostrate with

٨٩١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضَرَّ، عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ

him: his face, his two palms, his two knees, and his two feet.”
(*Ṣaḥīḥ*)

الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَجَدَ الْعَبْدُ سَجَدَ مَعَهُ سَبْعُهُ أَرْبَابٍ: وَجْهُهُ وَكَفَاؤُهُ وَرُكْبَتَاؤُهُ وَقَدَمَاؤُهُ».

تخریج: أخرجه مسلم، الصلاة، باب أعضاء السجود والنهي عن كف الشعر والثوب ... إلخ، ح: ٤٩١ عن قتيبة به.

892. It was reported from Nāfi ‘, from Ibn ‘Umar in a *Marfū’* form: “The two hands prostrate just like the face prostrates. So when one of you places his face (on the ground), let him place his two hands. And when he raises (his face), let him raise his two hands as well.” (*Ṣaḥīḥ*)

٨٩٢ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَفَعَهُ قَالَ: «إِنَّ الْيَدَيْنِ تَسْجُدَانِ كَمَا يَسْجُدُ الْوَجْهُ، وَإِذَا وَضَعَ أَحَدُكُمْ وَجْهَهُ فَلْيَضَعْ يَدَيْهِ، وَإِذَا رَفَعَهُ فَلْيَرْفَعْهُمَا».

تخریج: [إسناده صحيح] أخرجه النسائي، التطبيق، باب وضع اليدين مع الوجه في السجود، ح: ١٠٩٣ من حديث إسماعيل ابن علي به وهو في المسند للإمام أحمد: ٦/٢ وصححه الحاكم على شرط الشيخين: ٢٢٦/١، ٢٢٧ ووافقه الذهبي.

Chapter 152,153. Prostrating On The Nose And Forehead

(المعجم ١٥٢، ١٥٣) - بَابُ السُّجُودِ عَلَى الْأَنْفِ وَالْجَبْهَةِ (التحفة ١٥٨)

894. Abū Sa‘eed Al-Khudrī narrated that traces of mud were seen on the forehead and nose of the Messenger of Allāh ﷺ due to a prayer that he led others in. (*Ṣaḥīḥ*)

٨٩٤ - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا صَفْوَانُ ابْنُ عَيْسَى: حَدَّثَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ رُئِيَ عَلَى جَبْهَتِهِ وَعَلَى أُنْتَبَتِهِ أَتْرُ طِينٍ مِنْ صَلَاةٍ صَلَّىهَا بِالنَّاسِ.

تخریج: أخرجه البخاري، الأذان، باب السجود على الأنف في الطين، ح: ٨١٣ ومسلم، الصيام، باب فضل ليلة القدر والحث على طلبها ... إلخ، ح: ١١٦٧ من حديث يحيى بن أبي كثير به.

Comments:

See number 911.

895. (There is another chain) with a similar (narration).

٨٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ نَحْوَهُ.

تخريج: متفق عليه، انظر الحديث السابق وهو في مصنف عبدالرزاق، ح: ٧٦٨٥.

Chapter 153,154. The Manner Of Prostration

(المعجم ١٥٣، ١٥٤) - بَابُ صِفَةِ السُّجُودِ (التحفة ١٥٩)

896. Abū Ishāq said: “Al-Barā’ bin ‘Āzib described for us (the prostration). He placed his two hands (on the ground), and knelt on his two knees, while his buttocks were raised. He then said: “This is how the Messenger of Allāh ﷺ used to prostrate.” (Da’if)

٨٩٦ - حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ قَالَ: وَصَفَ لَنَا الْبَرَاءُ بْنُ عَازِبٍ فَوَضَعَ يَدَيْهِ وَاعْتَمَدَ عَلَى رُكْبَتَيْهِ وَرَفَعَ عَجِيزَتَهُ وَقَالَ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَسْجُدُ.

تخريج: [إسناده ضعيف] أخرجه النسائي، التطبيق، باب صفة السجود، ح: ١١٠٥ من حديث شريك القاضي به وهو مدلس كما تقدم: ٧٢٨ ولم أجد تصريح سماعه.

897. Anas reported that the Prophet ﷺ said: “Be moderate in your prostrations, and let not any of you spread his forearms like a dog does.” (Sahih)

٨٩٧ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «اعْتَدِلُوا فِي السُّجُودِ وَلَا يَفْتَرِشْ أَحَدُكُمْ ذِرَاعِيهِ افْتِرَاشَ الْكَلْبِ».

تخريج: أخرجه البخاري، الأذان، باب: لا يفترش ذراعيه في السجود، ح: ٨٢٢ ومسلم، الصلاة، باب الاعتدال في السجود ووضع الكفين على الأرض ... إلخ، ح: ٤٩٣ من حديث شعبة به.

898. Maimūnah narrated that the Prophet ﷺ would spread out his arms when he prostrated, so much so that if a baby goat wished to pass under his arm, it could do so. (Sahih)

٨٩٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَمِّهِ زَيْدِ بْنِ الْأَصَمِّ، عَنْ مَيْمُونَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَجَدَ جَافَى بَيْنَ يَدَيْهِ حَتَّى لَوْ أَنَّ بَهَمَةً أَرَادَتْ أَنْ تَمُرَّ تَحْتَ يَدَيْهِ مَرَّتْ.

تخريج: أخرجه مسلم، الصلاة، باب الاعتدال في السجود ... إلخ، ح: ٤٩٦ من حديث سفیان بن عینة به.

899. Ibn ‘Abbās said: “I once came to the Prophet ﷺ (and I approached him) from behind him, so I saw the whiteness of his armpits while he was kneeling (prostrating); he had separated between his hands (and body).” (*Da‘if*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ۱/۲۶۷ من حديث زهير به * وأبو إسحاق عنن والحديث الآتي يعني عنه.

900. Aḥmar bin Jaz’, the Companion of the Messenger of Allāh ﷺ narrated: “When the Messenger of Allāh ﷺ prostrated, he would distance his two arms from his body, so much so that we would feel compassion for him.” (*Hasan*)

تخریج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلوات، باب السجود، ح: ۸۸۶ من حديث عباد بن راشد به.

901. Abū Hurairah narrated that the Prophet ﷺ said: “When one of you prostrates, let him not spread his hands like a dog does, and let him join his thighs together.” (*Hasan*)

تخریج: [إسناده حسن] أخرجه البيهقي: ۲/۱۱۴ وصححه ابن خزيمة، ح: ۶۵۳ وابن حبان، ح: ۴۹۹.

Comments:

See numbers 735, 783, and 845.

Chapter 154,155. Concession In This Regard When There Is A Need

902. It was reported from Ibn ‘Ajlān from Sumaiyy from Abū Ṣāliḥ, from Abū Hurairah, he said: “The Companions complained to

۸۹۹ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ التَّمِيمِيِّ الَّذِي يُحَدِّثُ بِالتَّمْسِيرِ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ مِنْ خَلْفِهِ فَرَأَيْتُ بَيَاضَ إِبْطَيْهِ وَهُوَ مُجَنِّحٌ قَدْ قَرَجَ يَدَيْهِ.

۹۰۰ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبَادُ بْنُ رَاشِدٍ: حَدَّثَنَا الْحَسَنُ: حَدَّثَنَا أَحْمَرُ بْنُ جَزْرٍ، صَاحِبُ رَسُولِ اللَّهِ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَجَدَ جَافَى عَضُدَيْهِ عَنِ جَنْبَيْهِ حَتَّى تَأْوِي لَهُ.

۹۰۱ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بِنِ اللَّيْثِ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا اللَّيْثُ عَنِ دَرَّاجٍ، عَنِ ابْنِ حُجَيْرَةَ، عَنِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا سَجَدَ أَحَدُكُمْ فَلَا يَفْتَرِشْ يَدَيْهِ أَفْتِرَاشَ الْكَلْبِ وَلْيَضْمَ فَخَذَيْهِ».

(المعجم ۱۵۴، ۱۵۵) - بَابُ الرُّخْصَةِ فِي ذَلِكَ لِلضَّرُورَةِ (التحفة ۱۶۰)

۹۰۲ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَبَّالَانَ، عَنِ سُمَيٍّ، عَنِ أَبِي

the Prophet ﷺ regarding the difficulty (they felt) when they spread (their arms out) during prostration. So he replied: ‘(Use your) knees to help you.’ (*Da‘īf*)

صالح، عن أبي هُرَيْرَةَ قَالَ: اسْتَنْكَيْ أَصْحَابُ النَّبِيِّ ﷺ إِلَى النَّبِيِّ ﷺ مَشَقَّةَ السُّجُودِ عَلَيْهِمْ إِذَا انْفَرَجُوا فَقَالَ: «اسْتَعِينُوا بِالرُّكْبِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ما جاء في الاعتماد في السجود، ح: ٢٨٦ عن قتيبة به وصححه ابن حبان، ح: ٥٠٧ والحاكم على شرط مسلم: ٢٢٩/١ ووافقه الذهبي محمد بن عجلان مدلس ولم أجد تصريح سماعه، وخالفه السفينان فأرسلاه عن سمي عن نعمان بن أبي عياش به.

Chapter 155,156. Placing The Hands On The *Khāshirah*, And (Sitting) In The *Iq‘ā’* Position^[1]

(المعجم ١٥٥، ١٥٦) - بَابُ التَّخَصُّرِ
وَإِلْقَاءِ (التحفة ١٦١)

903. Ziyād bin Šubaiḥ Al-Ḥanaḫī said: “I prayed next to Ibn ‘Umar and placed my hands on my *Khāshirah*. When he finished the prayer, he said: ‘This (resembles) crucifixion in the prayer, and the Messenger of Allāh ﷺ used to forbid it.’” (*Ṣaḥīḥ*)

٩٠٣ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ وَكَيْعٍ، عَنْ سَعِيدِ بْنِ زِيَادٍ، عَنْ زِيَادِ بْنِ صُبَيْحِ الْحَنْفِيِّ قَالَ: صَلَّيْتُ إِلَى جَنْبِ ابْنِ عُمَرَ فَوَضَعْتُ يَدَيَّ عَلَى خَاصِرَتَيْ، فَلَمَّا صَلَّى قَالَ: هَذَا الصَّلْبُ فِي الصَّلَاةِ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَنْهَى عَنْهُ.

تخريج: [إسناده صحيح] أخرجه النسائي، الافتتاح، باب النهي عن التخصر في الصلاة، ح: ٨٩٢ من حديث سعيد بن زياد به.

Comments:

See also number 947.

Chapter 156,157. Crying During The Prayer

(المعجم ١٥٦، ١٥٧) - بَابُ الْبُكَاءِ فِي
الصَّلَاةِ (التحفة ١٦٢)

904. Muṭarrif reported from his father that he said: “I saw the Messenger of Allāh ﷺ pray once, and from his chest (I could hear) a noise like the noise of a grinding stone, due to his crying.” (*Ṣaḥīḥ*)

٩٠٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ ابْنِ سَلَامٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ هَارُونَ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ

[1] *Khāshirah* is the groin, waist and hip area. And the author mentioned narrations related to the *Iq‘ā’* (squatting) postion under nos. 783 and 845.

ﷺ يُصَلِّي فِي صَدْرِهِ أَزِيْرُ كَأَزِيْرِ الرَّحَى
مِنَ الْبُكَاءِ ﷺ.

تخريج: [إسناده صحيح] أخرجه النسائي، السهو، باب البكاء في الصلاة، ح: ١٢١٥ من حديث حماد بن سلمة به وصححه النووي في رياض الصالحين، ح: ٤٥١ (بتحقيقي).

Comments:

Weeping, even if it be loud, does not invalidate prayer.

Chapter 157,158. The Whisperings Of The Soul Or The Wandering Of One's Thoughts Are Disliked During Prayer

(المعجم ١٥٧، ١٥٨) - بَابُ كَرَاهِيَةِ
الْوَسْوَسَةِ وَحَدِيثِ النَّفْسِ فِي الصَّلَاةِ
(التحفة ١٦٣)

905. Zaid bin Khālid Al-Juhani reported that the Prophet ﷺ said: "Whoever performed *Wuḍū'* and performed it well, then he prayed two *Rak'ahs*, without being distracted in them, he will have all his sins forgiven." (*Hasan*)

٩٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَبَلٍ:
حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا هِشَامُ
يَعْنِي ابْنَ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ
عَطَاءِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ أَنَّ
النَّبِيَّ ﷺ قَالَ: «مَنْ تَوَضَّأَ فَأَحْسَنَ وَضُوءَهُ
ثُمَّ صَلَّى رَكَعَتَيْنِ لَا يَسْهُو فِيهِمَا غُفِرَ لَهُ مَا
تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [إسناده حسن] أخرجه البغوي في شرح السنة، ح: ١٠١٣ من حديث أبي داود به وهو في مسند الإمام أحمد: ٤/١١٧ وصححه الحاكم على شرط مسلم: ١/١٣١ ووافقه الذهبي.

906. 'Uqbah bin 'Āmir Al-Juhani said that the Messenger of Allāh ﷺ said: "No one performs the *Wuḍū'* having performed it well, and prays two *Rak'ahs*, while having full concentration of his heart and soul in them, except that Paradise becomes obligatory for him." (*Sahih*)

٩٠٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ
صَالِحٍ عَنْ رَبِيعَةَ بْنِ زَيْدٍ، عَنْ أَبِي إِدْرِيسَ
الْحَوْلَانِيِّ، عَنْ جُبَيْرِ بْنِ نَفِيرٍ الْحَضْرَمِيِّ، عَنْ
عُقْبَةَ بْنِ عَامِرِ الْجُهَنِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «مَا مِنْ أَحَدٍ يَتَوَضَّأُ فَيَحْسِنُ الْوُضُوءَ
وَيُصَلِّي رَكَعَتَيْنِ يُقْبَلُ بِقَلْبِهِ وَوَجْهِهِ عَلَيْهِمَا إِلَّا
وَجِبَتْ لَهُ الْجَنَّةُ».

تخريج: أخرجه مسلم، كما تقدم: ١٦٩ ورواه البغوي في شرح السنة، ح: ١٠١٤ من حديث أبي داود به.

Comments:

Performing *Wuḍū'* well, includes doing so according to the *Sunnah* of the Messenger of Allāh ﷺ. All the limbs should be washed properly and completely. No water should be wasted. It should begin with saying '*Bismillāh*', and end with the relevant supplication.

Chapter 158,159. Correcting The *Imām* In The Prayer

(المعجم ١٥٨، ١٥٩) - **بَابُ الْفَتْحِ عَلَى الْإِمَامِ فِي الصَّلَاةِ** (التحفة ١٦٤)

907 (A). Al-Miswar bin Yazīd Al-Mālikī narrated that the Messenger of Allāh ﷺ once recited in the prayer, and left out something without reciting it. So a person said to him (after the prayer): “O Messenger of Allāh! You left out such and such a Verse!” The Messenger of Allāh ﷺ said: “Then why did you not remind me of it?”

٩٠٧ (أ) - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَسُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشْقِيُّ قَالَا: أَخْبَرَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ يَحْيَى الْكَاهِلِيِّ، عَنِ الْمُسَوَّرِ بْنِ يَزِيدَ الْمَالِكِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ - قَالَ يَحْيَى - وَرُبَّمَا قَالَ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِي الصَّلَاةِ فَتَرَكَ شَيْئًا لَمْ يَقْرَأْهُ، فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ! تَرَكَتَ آيَةً كَذَا وَكَذَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلَّا أَذَكَّرْتَنِيهَا؟».

In his narration Sulaimān (one of the narrators)^[1] added (that the man responded): “I presumed that it had been abrogated.” (*Hasan*)

قَالَ سُلَيْمَانُ فِي حَدِيثِهِ قَالَ: كُنْتُ أَرَاهَا نُسِخَتْ. وَقَالَ سُلَيْمَانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ الْأَسَدِيُّ قَالَ: حَدَّثَنِي الْمُسَوَّرُ بْنُ يَزِيدَ الْأَسَدِيُّ الْمَالِكِيُّ.

تخريج: [إسناده حسن] أخرجه البخاري في جزء القراءة، ح: ١٩٤ وعبدالله بن أحمد في زوائد المسند: ٤/٧٤ من حديث مروان بن معاوية الفزاري به وصرح بالسماع وصححه ابن خزيمة، ح: ١٦٤٨ وابن حبان، ح: ٣٧٨، ٣٧٩ * يحيى بن كثير: وثقه ابن حبان والجمهور وحديثه لا ينزل عن درجة الحسن.

Comments:

These narrations prove the allowance of correcting the *Imām* if something is not recited properly, and the validity of the *Salāt* if that was not known until after it.

[1] The author narrated this from two *Shaikhs*, Sulaimān being one of them, who also cited the names in the chain in a different manner.

907 (B). It was reported from ‘Abdullāh bin ‘Umar that the Prophet ﷺ once prayed, and became confused (regarding the recitation). When he had finished, he said to Ubayy (bin Ka‘b): “Did you pray with us?” He said: “Yes.” So he said: “Then what prevented you (from correcting me)?” (*Hasan*)

٩٠٧ (ب) - حَدَّثَنَا يَزِيدُ بْنُ مُحَمَّدٍ الدَّمَشْقِيُّ: حَدَّثَنَا هِشَامُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ ابْنُ زُبَيْرٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ صَلَّى صَلَاةً فَقَرَأَ فِيهَا فَلَيْسَ عَلَيْهِ فَلَمَّا أَنْصَرَفَ قَالَ لِأُبَيِّ: «أَصَلَيْتَ مَعَنَا؟» قَالَ: نَعَمْ. قَالَ: «فَمَا مَنَعَكَ».

تخريج: [إسناده حسن] أخرجه البيهقي: ٣/٢١٢ وصححه ابن حبان، ح: ٣٨٠ والنووي في المجموع: ٤/٢٤١ وأعله الإمام أبو حاتم في علل الحديث: ١/٧٧، ٧٨ بعله غير قاذحة والله أعلم.

Chapter 159,160. The Prohibition Of Correcting The *Imām*

908. Abū Ishāq narrated from Al-Ḥārith that ‘Alī, may Allāh be pleased with him, narrated from the Messenger of Allāh ﷺ that he said: “O Alī! Do not correct the *Imām* during the prayer.” (*Da‘īf*)
Abū Dāwud said: Abū Ishāq only heard four *Ahadīth* from Al-Ḥārith, and this one is not of those four.

(المعجم ١٥٩، ١٦٠) - بَابُ النَّهْيِ عَنِ التَّلْقِينِ (التحفة ١٦٥)

٩٠٨ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفَرِّيَائِيُّ عَنْ يُوسُفَ ابْنِ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَلِيُّ! لَا تَقْتَضِحْ عَلَيَّ الْإِمَامَ فِي الصَّلَاةِ».

قَالَ أَبُو دَاوُدَ: أَبُو إِسْحَاقَ لَمْ يَسْمَعْ مِنَ الْحَارِثِ إِلَّا أَرْبَعَةَ أَحَادِيثَ لَيْسَ هَذَا مِنْهَا.

تخريج: [إسناده ضعيف] أخرجه أحمد: ١/١٤٦ من حديث يونس بن أبي إسحاق به * الحارث الأعور ضعيف جداً رافضي وأبو إسحاق لم يسمع منه هذا الحديث.

Chapter 160,161. Turning Around In The Prayer

909. Abū Dharr narrated from the Messenger of Allāh ﷺ that he said: “Allāh, the Mighty and Sublime, continues to face the servant while he is praying as long as he does not turn around; when

(المعجم ١٦٠، ١٦١) - بَابُ الْإِلْتِفَاتِ فِي الصَّلَاةِ (التحفة ١٦٦)

٩٠٩ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُوسُفُ عَنْ ابْنِ شِهَابٍ قَالَ: سَمِعْتُ أَبَا الْأَخْوَصِ يُحَدِّثُنَا فِي مَجْلِسِ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَالَ أَبُو ذَرٍّ:

he turns around, Allāh turns away.” (*Ḥasan*)

قال رسول الله ﷺ: «لا يَرَالُ اللهُ عَزَّوَجَلَّ مُقْبِلًا عَلَى الْعَبْدِ وَهُوَ فِي صَلَاتِهِ مَا لَمْ يَلْتَمِثْ، فَإِذَا التَّفَتَ انْصَرَفَ عَنْهُ».

تخريج: [إسناده حسن] أخرجه النسائي، السهو، باب التشديد في الالتفات في الصلاة، ح: ١١٩٦ من حديث يونس بن يزيد الأيلي به وصححه ابن خزيمة، ح: ٤٨١، ٤٨٢ والحاكم: ١/ ٢٣٦ ووافقه الذهبي.

910. ‘Aishah narrated that she asked the Messenger of Allāh ﷺ regarding a person’s turning around in the prayer. He replied: “It is (like) stolen (goods) that the *Shaitān* (secretly) steals from the prayer of the servant.” (*Ṣaḥīḥ*)

٩١٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنِ الْأَسْعَثِ يَعْنِي ابْنَ سُلَيْمٍ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْتِفَاتِ الرَّجُلِ فِي الصَّلَاةِ، فَقَالَ: «إِنَّمَا هُوَ اخْتِلاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ».

تخريج: أخرجه البخاري، الأذان، باب الالتفات في الصلاة، ح: ٧٥١ عن مسدد به.

Comments:

It is forbidden to turn around while praying. However, in the event of some very pressing need, one may glance a bit sideways.

Chapter 161,162. Prostrating On The Nose

911. Abū Sa‘eed Al-Khudrī narrated that traces of mud were seen on the forehead and nose of the Messenger of Allāh ﷺ due to a prayer that he led others in. (*Ṣaḥīḥ*) Abū ‘Alī said:^[1] “Abū Dāwūd did not recite this *Ḥadīth* during the fourth dictation (of his *Sunan*).”

(المعجم ١٦١، ١٦٢) - بَابُ السُّجُودِ عَلَى الْأَنْفِ (التحفة ١٦٧)

٩١١ - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ: حَدَّثَنَا عَيْسَى عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ رُبِّيَ عَلَى جَبْهَتِهِ وَعَلَى أَرْبَبَتِهِ أَثْرُ طِينٍ مِنْ صَلَاةٍ صَلَّىهَا بِالنَّاسِ. قَالَ أَبُو عَلِيٍّ: هَذَا الْحَدِيثُ لَمْ يَقْرَأْهُ أَبُو دَاوُدَ فِي الْعَرْضَةِ الرَّابِعَةِ.

تخريج: [صحيح] تقدم، ح: ٨٩٤.

[1] That is Muḥammad bin Aḥmad bin ‘Umar Al-Lu’lu’i who heard the book from Abū Dāwūd.

Comments:

Similar preceded, see number 894.

Chapter 162,163. Looking (Up) In The Prayer

912. Jābir bin Samurah said: “Once the Messenger of Allāh ﷺ entered the *Masjid* and saw people praying with their hands pointing upwards to the skies. He said: ‘People should stop raising their eyes to the skies’” — Musad-dad (one of the narrators) said: “during prayer” — “or else their eyesight will not return to them.” (*Sahīh*)

Comments:

Number 1000 narrates a similar incident.

913. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Why do people raise their eyes in the prayers.” Then he became even more strict in this regard, and said: “They should stop doing so, or else their eyesight will be snatched away from them.” (*Sahīh*)

من حديث يحيى بن سعيد القطان به . أخرجه البخاري، الأذان، باب رفع البصر إلى السماء في الصلاة، ح: ٧٥٠

914. It was reported from Az-Zuhri, from ‘Urwah, from ‘Aishah, that she said: “The Messenger of

(المعجم ١٦٢، ١٦٣) - بَابُ النَّظَرِ فِي الصَّلَاةِ (التحفة ١٦٨)

٩١٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ ح: وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ- وَهَذَا حَدِيثُهُ وَهُوَ أَتَمُّ - عَنْ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنِ تَوَيْمِ بْنِ طَرْفَةَ الطَّائِيِّ، عَنِ جَابِرِ بْنِ سُمْرَةَ قَالَ عُثْمَانُ هُوَ ابْنُ أَبِي شَيْبَةَ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ فَرَأَى فِيهِ نَاسًا يُصَلُّونَ رَافِعِي أَيْدِيهِمْ إِلَى السَّمَاءِ - ثُمَّ اتَّفَقَا - فَقَالَ: «لَيْتَهُنَّ رِجَالٌ يُشْخِصُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ». - قَالَ مُسَدَّدٌ: «فِي الصَّلَاةِ - أَوْ لَا تَرْجِعُ إِلَيْهِمْ أَبْصَارُهُمْ».

تخریج: [صحيح] تقدم، ح: ٦٦١.

٩١٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ فِي صَلَاتِهِمْ»، فَأَشَدَّ قَوْلُهُ فِي ذَلِكَ فَقَالَ: «لَيْتَهُنَّ عَنْ ذَلِكَ أَوْ لَتُخَطَفَنَّ أَبْصَارُهُمْ».

تخریج: أخرجه البخاري، الأذان، باب رفع البصر إلى السماء في الصلاة، ح: ٧٥٠ من حديث يحيى بن سعيد القطان به .

٩١٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الرَّهْرِيِّ، عَنْ

Allāh ﷺ once prayed in a cloak (*Khamīṣah*) of his that had designs on it. He then said: "The designs on this (cloak) distracted me (during prayer). Take it to Abū Jahm, and bring me his plain, course (*Anbijāniyah*) cloak." (*Saḥīḥ*)

عُرْوَةَ، عن عائشة قالت: صَلَّى رَسُولُ اللَّهِ ﷺ فِي خَمِيصَةٍ لَهَا أَغْلَامٌ، فَقَالَ: «شَغَلْتَنِي أَغْلَامٌ هَذِهِ، اذْهَبُوا بِهَا إِلَى أَبِي جَهْمٍ وَأْتُونِي بِأَنْبِجَانِيَّةٍ».

تخريج: أخرجه البخاري، الأذان، باب الالتفات في الصلاة، ح: ٧٥٢، ومسلم، المساجد، باب كراهة الصلاة في ثوب له أعلام، ح: ٥٥٦ من حديث سفيان بن عيينة به.

915. It was reported from Hishām, who narrated it from his father, from ‘Aīshah — narrating this report (similar to no. 914). He said: "He took a Kurdi cloak from Abū Jahm (instead of his one) so he was told: 'O Messenger of Allāh, your (*Khamīṣah*) cloak was better than the Kurdi.'" (*Saḥīḥ*)

٩١٥ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ أَبِي الزَّنَادِ، قَالَ: سَمِعْتُ هِشَامًا يُحَدِّثُ عَنْ أَبِيهِ، عَنْ عَائِشَةَ بِهَذَا الْخَبَرِ قَالَ: وَأَخَذَ كُرْدِيًّا كَانَ لِأَبِي جَهْمٍ، فَقِيلَ: يَا رَسُولَ اللَّهِ! الْخَمِيصَةُ كَانَتْ خَيْرًا مِنَ الْكُرْدِيِّ.

تخريج: [صحيح] أخرجه مسلم من حديث هشام ابن عروة به، انظر الحديث السابق.

Comments:

The prayer-rug, carpet or the wall opposite the place of prayer should not be embellished with distracting designs.

Chapter 163,164. A Concession In This Regard

(المعجم ١٦٣، ١٦٤) - بَابُ الرُّخْصَةِ فِي ذَلِكَ (التحفة ١٦٩)

916. Sahl bin Ḥanzaliyyah narrated that the *Iqāmah* was called — meaning for the *Ṣubḥ* (*Fajr*) prayer — so the Messenger of Allāh ﷺ began to pray while he kept glancing (up) to the mountain pass. (*Hasan*)

٩١٦ - حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَامٍ، عَنْ زَيْدٍ أَنَّهُ سَمِعَ أَبَا سَلَامٍ قَالَ: حَدَّثَنِي السَّلُولِيُّ هُوَ أَبُو كَبْشَةَ، عَنْ سَهْلِ بْنِ الْحَنْظَلِيَّةِ قَالَ: ثُوبٌ بِالصَّلَاةِ يَعْنِي صَلَاةَ الصُّبْحِ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَهُوَ يَلْتَقِثُ إِلَى الشَّعْبِ. قَالَ أَبُو دَاوُدَ: وَكَانَ أَرْسَلَ فَارِسًا إِلَى الشَّعْبِ مِنَ اللَّيْلِ يَحْرُسُ.

Abū Dāwud said: He (ﷺ) had sent a rider on the mountain pass to guard (the caravan) for the night.

تخريج: [إسناده حسن] أخرجه النسائي في الكبرى، ح: ٨٨٧ من حديث الربيع بن نافع به وصححه ابن خزيمة، ح: ٤٨٧ وابن الملقن في تحفة المحتاج: ١/٣٦٥، ح: ٣٧٦.

Comments:

See number 2501 for a longer version of this narration.

Chapter 164,165. Actions During The Prayer

917. Abū Qatādah narrated that the Messenger of Allāh ﷺ prayed while he was carrying Umāmah, the daughter of Zainab, the daughter of the Messenger of Allāh ﷺ. When he went into prostration, he would place her down, and when he stood up, he would pick her up. (Ṣaḥīḥ)

تخريج: أخرجه مسلم، المساجد، باب جواز حمل الصبيان في الصلاة... إلخ، ح: ٥٤٣ عن القعني، والبخاري، والصلاة، باب: إذا حمل جارية صغيرة على عنقه في الصلاة، ح: ٥١٦ من حديث مالك به وهو في الموطأ (يحيى): ١/١٧٠.

918. (There is another chain) from Abū Qatādah who narrated: "Once we were sitting in the *Masjid*, when the Messenger of Allāh ﷺ came out carrying Umāmah bint Abī Al-‘Āṣ bin Rabī‘, and her mother was Zainab the daughter of the Messenger of Allāh ﷺ. She was at that time a baby, and he was carrying her on his shoulders. So the Messenger of Allāh ﷺ led (us) in prayer while she was on his shoulders; he would place her (on the ground) when he went into *Rukū’*, and he would pick her up again when he stood up. He continued to do so until the prayer finished." (Ṣaḥīḥ)

تخريج: أخرجه البخاري، الأدب، باب رحمة الولد وتقبيله ومعانقته، ح: ٥٩٩٦ ومسلم

(المعجم ١٦٤، ١٦٥) - بَابُ الْعَمَلِ فِي الصَّلَاةِ (التحفة ١٧٠)

٩١٧ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا مَالِكٌ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ، عَنْ أَبِي قَتَادَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ ابْنَةِ رَسُولِ اللَّهِ ﷺ فَإِذَا سَجَدَ وَضَعَهَا وَإِذَا قَامَ حَمَلَهَا.

٩١٨ - حَدَّثَنَا قُتَيْبَةُ يَعْنِي ابْنَ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرْقِيِّ أَنَّهُ سَمِعَ أَبَا قَتَادَةَ يَقُولُ: بَيْنَا نَحْنُ فِي الْمَسْجِدِ جُلُوسًا خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ يَحْمِلُ أُمَامَةَ بِنْتَ أَبِي الْعَاصِ بْنِ الرَّبِيعِ. وَأُمُّهَا زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَهِيَ صَبِيَّةٌ يَحْمِلُهَا عَلَى عَاتِقِهِ، فَصَلَّى رَسُولُ اللَّهِ ﷺ وَهِيَ عَلَى عَاتِقِهِ، يَضَعُهَا إِذَا رَكَعَ وَيُعِيدُهَا إِذَا قَامَ حَتَّى قَضَى صَلَاتَهُ يَفْعَلُ ذَلِكَ بِهَا.

انظر الحديث السابق / عن قتيبة) من حديث ليث بن سعد به .

919. (There is another chain) from *Makhramah*, from his father, from ‘Amr bin Sulaim Az-Zuraqī who said: “I heard Abū Qatādah Al-Anṣārī saying: ‘I saw the Messenger of Allāh ﷺ lead the people in prayer while Umāmah bint Abī Al-‘Āṣ was on his neck. When he went into prostration, he would put her down.’” (*Ṣaḥīḥ*)

Abū Dāwud said: *Makhramah* did not hear anything from his father except for one *Ḥadīth*.^[1]

٩١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ مَخْرَمَةَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ قَالَ: سَمِعْتُ أَبَا قَتَادَةَ الْأَنْصَارِيَّ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي لِلنَّاسِ وَأُمَامَةُ بِنْتُ أَبِي الْعَاصِ عَلَى عُنُقِهِ فَإِذَا سَجَدَ وَضَعَهَا.

قَالَ أَبُو دَاوُدَ: لَمْ يَسْمَعْ مَخْرَمَةَ مِنْ أَبِيهِ إِلَّا حَدِيثًا وَاحِدًا.

تخريج: أخرجه مسلم من حديث عبدالله بن وهب به انظر الحديث السابق: ٩١٧ .

920. (There is another chain) from Abū Qatādah, the Companion of the Messenger of Allāh ﷺ who said: “Once, we were waiting for the Messenger of Allāh ﷺ to come out for the prayer — either *Zuhr* or *‘Aṣr* — and Bilāl had already called him for the prayer. When he came out, Umāmah bint Abī Al-‘Āṣ, his daughter’s daughter, was on his neck. The Messenger of Allāh ﷺ stood up to pray in his place of prayer, and we stood behind him, while she was still in her place (being held by the Prophet ﷺ). When he said the *Takbīr*, we too said the *Takbīr*, and when he was about to go into *Rukū‘*, he took her and placed her (on the ground). Then he went into *Rukū‘*, and prostrated. When he completed the prostration, he

٩٢٠ - حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبُرِيِّ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ صَاحِبِ رَسُولِ اللَّهِ ﷺ قَالَ: بَيْنَمَا نَحْنُ نَنْتَظِرُ رَسُولَ اللَّهِ ﷺ لِلصَّلَاةِ، فِي الظُّهْرِ أَوْ العَصْرِ وَقَدْ دَعَاهُ بِلَالٌ لِلصَّلَاةِ، إِذْ خَرَجَ إِلَيْنَا وَأُمَامَةُ بِنْتُ أَبِي الْعَاصِ بِنْتُ ابْنَتِهِ عَلَى عُنُقِهِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فِي مُصَلَاةٍ وَفُتْنَا خَلْفَهُ وَهِيَ فِي مَكَانِهَا الَّذِي هِيَ فِيهِ. قَالَ: فَكَبَّرَ فَكَبَّرْنَا. قَالَ: حَتَّى إِذَا أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَرْكَعَ أَخَذَهَا فَوَضَعَهَا ثُمَّ رَكَعَ وَسَجَدَ حَتَّى إِذَا فَرَعَ مِنْ سُجُودِهِ ثُمَّ قَامَ أَخَذَهَا

[1] *Makhramah* bin Bukair, and accordingly, it is not this narration, yet he narrated from his father’s book as well, as mentioned in the biographies of narrators.

picked her up again and placed her in her original place. And he continued to do likewise in every *Rak'ah* until he finished the prayer.”
(*Da'if*)

فَرَدَّهَا فِي مَكَانِهَا، فَمَا زَالَ رَسُولُ اللَّهِ ﷺ يَضَعُ بِهَا ذَلِكَ فِي كُلِّ رُكْعَةٍ حَتَّى فَرَغَ مِنْ صَلَاتِهِ ﷺ.

تخریج: [إسناده ضعيف] أخرجه ابن حزم في المحلى: ٣/٨٨، ٨٩ من حديث أبي داود به، وابن إسحاق عن ابن علقمة والحديث السابق: ٩١٨ يغي عنه.

Comments:

Movement (of limbs), much or little, is permissible during prayer provided it does not divert a worshiper away from the direction of *Qiblah*, the proof being the movements of Allāh's Messenger ﷺ who lifted up his granddaughter and placed her down, on and off.

921. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Kill the two black (vermin) in the prayer: The snake and the scorpion.” (*Sahih*)

٩٢١ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ ضَمْزَمَ بْنِ جَوْسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقْتُلُوا الْأَسْوَدَيْنِ فِي الصَّلَاةِ: الْحَيَّةَ وَالْعُقْرَبَ».

تخریج: [صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في قتل الأسودين في الصلاة، ح: ٣٩٠ من حديث علي بن المبارك، والسنائي: ١٢٠٣ وابن ماجه: ١٢٤٥ من حديث يحيى بن أبي كثير به وصرح بالسماع عند أحمد: ٤٧٣/٢ وصححه ابن خزيمة، ح: ٨٦٩ وابن حبان، ح: ٥٢٨ والحاكم: ٢٥٦/١ ووافقه الذهبي.

Comments:

Since such creatures are harmful, it is allowed to kill them, even during prayer.

922. ‘Urwah bin Az-Zubair reported that ‘Āishah said: “The Messenger of Allāh ﷺ was once praying when I came, and the door was closed. I asked that the door be opened, so he walked (towards the door), opened it for me, then returned to his place of prayer.” ‘Urwah said: “The door was towards the direction of the *Qiblah*.” (*Da'if*)

٩٢٢ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ - وَهَذَا لَفْظُهُ - قَالَ: حَدَّثَنَا بِشْرُ بْنُ يَحْيَى ابْنُ الْمُفَضَّلِ: حَدَّثَنَا بُرْدٌ عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ - قَالَ أَحْمَدُ: - يَصْلِي وَالْبَابُ عَلَيْهِ مُغْلَقًا، فَجِئْتُ فَاسْتَفْتَحْتُ، قَالَ أَحْمَدُ: فَامْسَى فَفَتَحَ لِي ثُمَّ رَجَعَ إِلَى مُصَلَّاهُ، وَذَكَرَ أَنَّ الْبَابَ كَانَ فِي الْقِبْلَةِ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ذكر ما يجوز من المشي والعمل في صلاة الطوع، ح: ٦٠١ من حديث بشر بن المفضل به وقال: "حسن غريب" * الزهري تقدم: ٧٨٥ ولم أجد تصريح سماعه في هذا الحديث وله شاهد ضعيف عند الدارقطني: ٨٠ / ٢.

Chapter 165,166. Returning The *Salām* During The Prayer

923. It was reported from ‘Alqamah, from ‘Abdullāh (bin Mas‘ūd) who said: “We used to say *Salām* to the Messenger of Allāh ﷺ while he was praying, and he would return the greeting to us. When we returned from (the land of) An-Najāshī, we said *Salām* to him, but he did not respond to us, and said, (after the prayer): ‘Indeed, there are (matters) in the prayer that (keep one) busy.’” (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، العمل في الصلاة، باب ما ينهى من الكلام في الصلاة، ح: ١١٩٩ ومسلم، المساجد، باب تحريم الكلام في الصلاة ونسخ ما كان من إباحته، ح: ٥٣٨ كلاهما عن ابن نمير به.

Comments:

1. While praying, one is busy reciting Qur‘ān, remembering Allāh, and supplicating. While busy with these, it is not proper for one to attend to other things, except those which are permitted.
2. Conversing intentionally with others during a prayer invalidates the prayer. See number 949.

924. It was reported from Abū Wā‘il, from ‘Abdullāh (bin Mas‘ūd) who said: “We would give each other *Salām* during the prayer, and would command others regarding something that we needed. Once, I came to the Messenger of Allāh ﷺ while he was praying, and greeted him, but he did not respond to it! So I became anxious, wondering which of my deeds might have

(المعجم ١٦٥، ١٦٦) - **بَابُ رَدِّ السَّلَامِ فِي الصَّلَاةِ** (التحفة ١٧١)

٩٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنِ الْأَعْمَشِيِّ، عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ، عَنِ عَبْدِ اللَّهِ قَالَ: كُنَّا نُسَلِّمُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ فِي الصَّلَاةِ فَيُرَدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا وَقَالَ: «إِنَّ فِي الصَّلَاةِ لَشُغْلًا».

٩٢٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا عَاصِمٌ عَنِ أَبِي وَائِلٍ، عَنِ عَبْدِ اللَّهِ قَالَ: كُنَّا نُسَلِّمُ فِي الصَّلَاةِ وَنَأْمُرُ بِحَاجَتِنَا، فَقَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ السَّلَامَ، فَأَخَذَنِي مَا قَدَّمَ وَمَا حَدَّثْتُ، فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ الصَّلَاةَ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ

caused this! But when the Messenger of Allāh ﷺ completed the prayer, he said: 'Allāh, the Mighty and Sublime, brings about new (rulings) from His Command, as He wills. And of the matters that Allāh, the Most High, has brought about is that you should not talk during the prayer.' And he then returned the *Salām* to me." (*Hasan*)

يُحَدِّثُ مِنْ أَمْرِهِ مَا يَشَاءُ، وَإِنَّ اللَّهَ تَعَالَى قَدْ أَحَدَتْ مِنْ أَمْرِهِ أَنْ لَا تَكَلَّمُوا فِي الصَّلَاةِ، فَرَدَّ عَلَيَّ السَّلَامَ.

تخريج: [إسناده حسن] أخرجه النسائي، السهوي، باب الكلام في الصلاة، ح: ١٢٢٢ من حديث عاصم بن بهدلة به وعلقه البخاري قبل، ح: ٧٥٢٢ التوحيد باب: ٤٢.

Comments:

Responding verbally to *Salām* during a prayer was abrogated but not responding to it by sign or gesture of the hand. The latter is permissible as it is proved by the following *Aḥādīth*.

925. Ṣuhaib narrated: "I once passed by the Messenger of Allāh ﷺ while he was praying, so I greeted him, and he responded by motioning (one narrator said: by motioning with his finger)." (*Ṣaḥīḥ*)

٩٢٥ - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ أَنَّ اللَّيْثَ حَدَّثَهُمْ عَنْ بُكَيْرٍ، عَنْ نَابِلِ بْنِ صَاحِبِ الْعَبَاءِ، عَنْ ابْنِ عُمَرَ، عَنْ صُهَيْبٍ أَنَّهُ قَالَ: مَرَرْتُ بِرَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ إِشَارَةً. قَالَ: وَلَا أَعْلَمُهُ إِلَّا قَالَ: إِشَارَةً بِإِصْبَعِهِ. وَهَذَا لَفْظُ حَدِيثِ قُتَيْبَةَ.

تخريج: [صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في الإشارة في الصلاة، ح: ٣٦٧ عن قتبية به وقال: "حسن لا نعرفه إلا من حديث الليث عن بكير" طريق آخر عند ابن ماجه، ح: ١٠١٧ وغيره وصححه ابن خزيمة، ح: ٨٨٨ وابن حبان (الإحسان): ٢٢٥٥ والحاكم: ١٢/٣ على شرط الشيخين ووافقه الذهبي.

926. Jābir narrated: "The Prophet of Allāh ﷺ sent me to Banū Al-Muṣṭaliq. (When I returned from my errand), I came to him while he was praying on his camel. I spoke to him, but he motioned to me with his hand, then I spoke again, but he motioned to me once again

٩٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْقُتَيْبِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: أَرْسَلَنِي نَبِيُّ اللَّهِ ﷺ إِلَى بَنِي الْمُصْطَلِقِ فَأَتَيْتُهُ وَهُوَ يُصَلِّي عَلَيَّ بِعِيْرِهِ فَكَلَّمْتُهُ، فَقَالَ لِي بِيَدِهِ هَكَذَا، ثُمَّ كَلَّمْتُهُ، فَقَالَ لِي بِيَدِهِ هَكَذَا وَأَنَا

with his hand. And I could hear him reciting (the Qur'ān), and motioning with his head (the actions of *Rukū'* and prostration). When he finished praying, he said: 'What have you done regarding the errand I sent you on? For nothing prevented me from responding to you (before) except that I was praying.'" (*Ṣaḥīḥ*)

أَسْمَعُهُ يَقْرَأُ وَيُؤَمِّئُ بِرَأْسِهِ. قَالَ: فَلَمَّا فَرَغَ قَالَ: «مَا فَعَلْتَّ فِي الَّذِي أَرْسَلْتِكَ فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَكَلِّمَكَ إِلَّا أَنِّي كُنْتُ أُصَلِّي».

تخریج: أخرجه مسلم، المساجد، باب تحريم الكلام في الصلاة ونسخ ما كان من إباحته، ح: ٥٤٠ من حديث زهير به.

927. 'Abdullāh bin 'Umar said: "The Messenger of Allāh ﷺ once visited Qubā' to pray in it. The *Anṣār* came to him while he was praying, and said *Salām*. I asked Bilāl: 'Did you see how the Messenger of Allāh ﷺ responded to the *Anṣār* when they gave him *Salām*?' He replied: 'He would motion such,' and he extended his palm."

٩٢٧ - حَدَّثَنَا الْحُسَيْنُ بْنُ عَيْسَى الْخُرَّاسَانِيُّ الدَّامِغَانِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ: حَدَّثَنَا نَافِعٌ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى قُبَاءَ يُصَلِّي فِيهِ. قَالَ: فَجَاءَهُ الْأَنْصَارُ فَسَلَّمُوا عَلَيْهِ وَهُوَ يُصَلِّي. قَالَ: فَقُلْتُ لِبِلَالٍ: كَيْفَ رَأَيْتَ رَسُولَ اللَّهِ ﷺ يَرُدُّ عَلَيْهِمْ حِينَ كَانُوا يُسَلِّمُونَ عَلَيْهِ وَهُوَ يُصَلِّي؟ قَالَ: يَقُولُ هَكَذَا، وَيَسْطُ كَفَّهُ وَيَسْطُ جَعْفَرُ بْنُ عَوْنٍ كَفَّهُ وَجَعَلَ بَطْنَهُ أَسْفَلَ وَجَعَلَ ظَهْرَهُ إِلَى فَوْقٍ.

Ja'far bin 'Awn (one of the narrators) demonstrated how he did this by extending his palm, and keeping the inner palm facing the ground, while the outer palm faced upwards. (*Ṣaḥīḥ*)

تخریج: [صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في الإشارة في الصلاة، ح: ٣٦٨ من حديث هشام بن سعد به وقال: "حسن صحيح" وصححه ابن الجارود، ح: ٢١٥ وللحديث شواهد.

928. Abū Hurairah reported that the Prophet ﷺ said: "There is no *Ghirār* in the prayer, nor in *Taslīm*." (*Ḍa'īf*)

٩٢٨ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا غِرَارَ فِي الصَّلَاةِ وَلَا تَسْلِيمٍ».

Aḥmad (bin Ḥanbal) said: "Meaning, according to my view, (the *Gharār* in the *Salām*) is that

you should not greet someone, nor should you return the greeting (during the prayer). And the *Gharār* in the prayer is that one leaves it while he is in doubt (as to how much he has prayed).”

قال أحمد: يعني فيما أرى أن لا تسلم ولا يسلم عليك وتغرر الرجل بصلاته فيصرف وهو فيها شك.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢/٢٦١ من حديث أبي داود به وهو في مسند الإمام أحمد: ٢/٦١ وصححه الحاكم على شرط مسلم: ١/٢٦٤ ووافقه الذهبي * سفيان الثوري تقدم: ٧٤٨ ولم أجد تصريح سماعه.

929. It was narrated from Abū Hurairah that he said — and I think it is *Marfū*^[1] — “There should be no *Ghirār* in *Taslīm* nor in the prayer.” (*Da‘if*)

Abū Dāwud said: Ibn Fuḍail reported it with the wording of Ibn Mahdī, and he did not narrate it in *Marfū* form.

٩٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ سُفْيَانَ، عَنْ أَبِي مَالِكٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَرَاهُ رَفَعَهُ. قَالَ: «لَا غِرَارَ فِي تَسْلِيمٍ وَلَا صَلَاةٍ».

قال أبو داود: ورواه ابن فضال على لفظ ابن مهدي ولم يرفعه.

تخريج: [إسناده ضعيف] انظر الحديث السابق.

Chapter 166,167. Responding To The One Who Has Sneezed In The Prayer

930. Mu‘āwiyah bin Al-Ḥakam As-Sulamī narrated: “I once prayed with the Messenger of Allāh ﷺ, and a person among us sneezed. I (responded) by saying: ‘*Yarḥamuk Allāh* (Allāh have mercy on you).’ The people started glaring at me, so I said: ‘May my mother lose me! What is the matter that you are

(المعجم ١٦٦، ١٦٧) - بَابُ تَسْمِيَةِ الْعَاطِسِ فِي الصَّلَاةِ (التحفة ١٧٢)

٩٣٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى؛ ح: وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْمُعْتَنَى عَنْ حَجَّاجِ الصَّوَّافِ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ: صَلَّيْتُ

[1] That is, “I think he attributed it to the Prophet ﷺ” and it appears to be Mu‘āwiyah bin Hishām speaking, and the meaning is that he thinks that Sufyān — from whom he heard it — narrated it in *Marfū* form. While the previous narration was from ‘Abdur-Rahmān bin Mahdī and he did not indicate any doubt that it was *Marfū*.

staring at me?’ So they began hitting their thighs with their hands, and I realized that they were telling me to remain silent” — ‘Uthmān (one of the narrators) said: “So when I saw that they were telling me to remain silent, I became quiet.” — “When the Messenger of Allāh ﷺ finished the prayer, then — may my mother and father be given in ransom for him — he did not hit me, nor was he harsh with me, nor did he curse me; rather, he said: ‘This prayer (that we pray) — it is not permissible to speak in it the speech of men. Rather, it is for praising Allāh, glorifying him, and reciting the Qur’ān,’ or as said by the Messenger of Allāh. I said: ‘O Messenger of Allāh! We are a people who have just recently left *Jahiliyyah*, and some of us go to fortune-tellers.’ So he responded: ‘Do not go to them.’ I said: ‘And some of us seek omens.’ He replied: ‘That is (only) something that you find in your hearts, so let it not prevent you.’ I said: ‘And some of us (seek omens) through *Khatt*.’ He replied: ‘One of the Prophets used to do so as well, so whoever is in accordance with his *Khatt*, then it is so.’^[1] I said: ‘(I have) a slave-girl that used to

مَعَ رَسُولِ اللَّهِ ﷺ فَعَطَسَ رَجُلٌ مِنَ الْقَوْمِ،
فَقُلْتُ: يَرَحُّكَ اللَّهُ، فَرَمَانِي الْقَوْمُ
بِأَبْصَارِهِمْ، فَقُلْتُ: وَأَكُلُ أُمِّيَاءَهُ، مَا شَأْنُكُمْ
تَنْظُرُونَ إِلَيَّ. قَالَ: فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ
عَلَى أَفْحَادِهِمْ فَعَرَفْتُ أَنَّهُمْ يُصَمِّتُونِي. قَالَ
عُثْمَانُ: فَلَمَّا رَأَيْتُهُمْ يُسَكِّنُونِي لِكَيْ سَكَتٌ.
فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ بِأَبِي وَأُمِّي مَا
ضَرَبَنِي وَلَا كَهْرَبِي وَلَا سَبَّيْنِي، ثُمَّ قَالَ: «إِنَّ
هَذِهِ الصَّلَاةَ لَا يَجِلُ فِيهَا شَيْءٌ مِنْ كَلَامِ
النَّاسِ هَذَا إِنَّمَا هُوَ النَّسِيحُ وَالنَّكْبِيرُ وَقِرَاءَةُ
الْقُرْآنِ»، أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ. قُلْتُ:
يَارَسُولَ اللَّهِ! إِنَّا قَوْمٌ حَدِيثٌ عَهْدٍ بِجَاهِلِيَّةٍ،
وَقَدْ جَاءَنَا اللَّهُ بِالإِسْلَامِ، وَمِنَّا رِجَالٌ
يَأْتُونَ الْكُهَّانَ. قَالَ: «فَلَا تَأْتِيهِمْ». قَالَ:
قُلْتُ: وَمِنَّا رِجَالٌ يَنْطَبِرُونَ. قَالَ: «ذَلِكَ
شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ فَلَا يَصُدُّهُمْ»
قَالَ: قُلْتُ: وَمِنَّا رِجَالٌ يَخْطُونَ. قَالَ:
«كَانَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ يَخْطُ فَمَنْ وَافَقَ خَطَّهُ
فَذَلِكَ». قَالَ: قُلْتُ: جَارِيَةٌ لِي كَانَتْ تَرْعَى
عُثْمَانَ قَبْلَ أُحُدٍ وَالْجَوَارِيَّةِ إِذْ أَطْلَعْتُ عَلَيْهَا
إِذَا الدُّبُّ قَدْ دَهَبَ بِشَاةٍ مِنْهَا وَأَنَا
مِنْ بَنِي آدَمَ آسَفٌ كَمَا يَأْسَفُونَ لِكَيْفِي

[1] The meaning of *Khatt* is a line or a figure, and it indicates drawing lines and figures in the sand or other than that, in order to seek a sign. An-Nawawī commented that the narration informs of that which it is not possible for one to attain — that is, whether or not his practice of this will coincide with the method of the previous Prophet that was mentioned, and therefore it is not for the worshiper of Allāh to attempt, since the Messenger ﷺ did not inform of the method employed by the previous Prophet. And Allāh knows best. See the commentary on *Ṣaḥīḥ Muslim* by An-Nawawī.

shepherd some sheep of mine towards (the mountains of) Uḥūd and Al-Jawwāniyyah. When she climbed a mount, she saw that a wolf had taken away a sheep of hers — and I am of the sons of Ādam, and become angry as they become angry, so I slapped her.’ I (saw that) this (act of mine) was considered very severe by the Messenger of Allāh ﷺ, so I said: ‘Should I not free her?’ He said: ‘Bring her to me.’ So I brought her to him. He said (to her): ‘Where is Allāh?’ She replied: ‘Above the skies.’ He said: ‘Who am I?’ She replied: ‘You are the Messenger of Allāh.’ The Prophet ﷺ said: ‘Free her, for she is a believer.’” (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، المساجد، باب تحريم الكلام في الصلاة، ونسخ ما كان من إباحته، ح: ٥٣٧ من حديث إسماعيل ابن عليه به.

931. Mu‘āwiyah bin Al-Ḥakam As-Sulamī narrated: “When I first came to the Messenger of Allāh ﷺ, I knew some matters of the commandments of Islam. And of the matters that I knew, and was told, was that when I sneeze, I should say: ‘*Al-ḥamdulillāh* (All praise is due to Allāh).’ And when someone sneezed and praised Allāh, I should say: ‘*Yarḥamukallāh* (May Allāh have mercy on you).’ So I was once standing in prayer behind the Messenger of Allāh ﷺ when someone sneezed and said: ‘*Al-ḥamdulillāh* (All praise is due to Allāh).’ I responded in a loud voice: ‘*Yarḥamukallāh* (May Allāh have mercy on you)’ So the people began staring at me with their eyes

صَكَكْتُهَا صَكَّةً، فَعَظَمَ ذَلِكَ عَلَيَّ رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: أَفَلَا أُعِقُّهَا؟ قَالَ: «أُتِنِي بِهَا»، فَجِئْتُ بِهَا، فَقَالَ: «أَيْنَ اللَّهُ؟» قَالَتْ: فِي السَّمَاءِ، قَالَ: «مَنْ أَنَا؟» قَالَتْ: أَنْتَ رَسُولُ اللَّهِ، قَالَ: «أُعِقُّهَا فَإِنَّهَا مُؤْمِنَةٌ».

٩٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ النَّسَائِيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا فُلَيْحٌ عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ ابْنِ الْحَكَمِ السُّلَمِيِّ قَالَ: لَمَّا قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ عَلِمْتُ أُمُورًا مِنْ أُمُورِ الْإِسْلَامِ، فَكَانَ فِيمَا عَلِمْتُ أَنْ قِيلَ لِي: إِذَا عَطَسْتَ فَاحْمِدِ اللَّهَ وَإِذَا عَطَسَ الْعَاطِسُ فَحَمِدِ اللَّهَ فَقُلْ: يَرْحَمُكَ اللَّهُ. قَالَ: فَبَيْنَمَا أَنَا قَائِمٌ مَعَ رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ إِذْ عَطَسَ رَجُلٌ فَحَمِدَ اللَّهَ فَقُلْتُ: يَرْحَمُكَ اللَّهُ رَافِعًا بِهَا صَوْتِي، فَرَمَانِي النَّاسُ بِأَبْصَارِهِمْ حَتَّى اخْتَمَلَنِي ذَلِكَ، فَقُلْتُ: مَا لَكُمْ تَنْظُرُونَ إِلَيَّ بِأَعْيُنٍ شُرُرٍ، قَالَ: فَسَبَّحُوا، فَلَمَّا قَضَى

until I could not bear it any longer, and said: 'Why are you glaring at me with annoyed eyes?' But they (responded) with *Tasbīh*. When the Prophet ﷺ completed the prayer, he said: 'Who was the one who spoke?' They replied: 'This bedouin.' The Messenger of Allāh ﷺ called me, and said: 'The prayer is only meant for the recitation of the Qur'ān, and the remembrance of Allāh. So when you are engaged in it, then let this be your occupation.' And I never saw any teacher more gentle than the Messenger of Allāh ﷺ." (*Hasan*)

تخريج: [إسناده حسن] أخرجه البخاري، في جزء القراءة، ح: ٦٨ من حديث فليح بن سليمان به وهو حسن الحديث ورواه البيهقي: ٢/٢٤٩ من حديث أبي داود به.

Chapter 167,168. Saying 'Āmīn' Behind the Imām

932. Wā'il bin Ḥujr narrated: "When the Messenger of Allāh ﷺ used to say: '... nor those who have gone astray'^[1] he would then say: 'Āmīn,' and raise his voice with it." (*Ṣaḥīḥ*)

تخريج: [صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في التأمين، ح: ٢٤٨ من حديث سفيان الثوري به وقال: "حسن" وصححه الدارقطني: ١/٣٣٤ وابن حجر (التلخيص الحبير: ١/٢٣٦) وغيرهما * رواه يحيى القطان عن الثوري به وهو لا يروي عنه إلا ما صرح بالسماع.

933. (There is another chain) from Wā'il bin Ḥujr who narrated that he prayed behind the Messenger of Allāh ﷺ. He (the Prophet ﷺ) would raise his voice with 'Āmīn',

النَّبِيُّ ﷺ الصَّلَاةَ قَالَ: «مَنْ الْمُتَكَلِّمُ؟» قِيلَ: هَذَا الْأَعْرَابِيُّ فَدَعَانِي رَسُولُ اللَّهِ ﷺ فَقَالَ لِي: «إِنَّمَا الصَّلَاةُ لِقِرَاءَةِ الْقُرْآنِ وَذِكْرِ اللَّهِ، فَإِذَا كُنْتَ فِيهَا فَلْيَكُنْ ذَلِكَ شَأْنُكَ»، فَمَا رَأَيْتُ مُعَلِّمًا قَطُّ أَرْفَقَ مِنْ رَسُولِ اللَّهِ ﷺ.

(المعجم ١٦٧، ١٦٨) - بَابُ التَّأْمِينِ وَرَاءَ الْإِمَامِ (التحفة ١٧٣)

٩٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ سَلَمَةَ، عَنْ حُجْرِ أَبِي الْعُنَيْسِ الْحَضْرَمِيِّ، عَنْ وائِلِ بْنِ حُجْرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَرَأَ وَلَا الضَّالِّينَ قَالَ: «آمِينَ» وَرَفَعَ بِهَا صَوْتَهُ.

٩٣٣ - حَدَّثَنَا مَخْلَدُ بْنُ خَالِدِ السَّعِيرِيُّ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَلِيُّ بْنُ صَالِحٍ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ حُجْرِ بْنِ عُنَيْسٍ، عَنْ

[1] *Sūrat Al-Fātiḥah* 1:7.

and he would say the *Salām* to his right and left, until I could see the whiteness of his cheek. (*Sahih*)

وَأَيْلُ بْنُ حُجْرٍ: أَنَّهُ صَلَّى خَلْفَ رَسُولِ اللَّهِ ﷺ فَجَهَرَ بِأَمِينٍ وَسَلَّمْ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ حَتَّى رَأَيْتُ بَيَاضَ خَدِّهِ.

تخريج: [صحيح] أخرجه البيهقي في الخلافيات (ق: ٥١/١ الف) من حديث أبي داود به وعنده العلاء بن صالح وهو الصواب، والسند حسن وللحديث شواهد * العلاء بن صالح وثقه ابن معين والجمهور فهو حسن الحديث.

934. It was reported from Abū ‘Abdullāh, the paternal nephew of Abū Hurairah, from Abū Hurairah, may Allāh be pleased with him, who said: “When the Messenger of Allāh ﷺ used to say: ‘Not (the path) of those upon whom anger has been shown, nor those who have gone astray,’^[1] he would say: ‘*Āmin*’ — and those behind him in the first row could hear him.” (*Da‘if*)

٩٣٤ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا صَفْوَانُ بْنُ عَيْسَى عَنْ بَشْرِ بْنِ رَافِعٍ، عَنْ أَبِي عَبْدِ اللَّهِ ابْنِ عَمِّ أَبِي هُرَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا تَلَا ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ قَالَ: «أَمِينَ» حَتَّى يَسْمَعَ مَنْ يَلِيهِ مِنَ الصَّفِّ الْأَوَّلِ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب الجهر بآمين، ح: ٨٥٣ من حديث صفوان ابن عيسى به * بشر بن رافع ضعيف وأبو عبدالله، ابن عم أبي هريرة لا يعرف حاله، قاله البوصيري في مصباح الزجاجة: ١٠٦/١.

935. It was reported from Abū Ṣāliḥ As-Sammān, from Abū Hurairah that the Prophet ﷺ said: “When the *Imām* recites: ‘Not (the path) of those upon whom anger has been shown, nor those who have gone astray,’^[2] then say: ‘*Āmin*’, for whoever’s statement among you corresponds to the statement of the angels, he will have all his previous sins forgiven.” (*Sahih*)

٩٣٥ - حَدَّثَنَا الْمُعْتَبِيُّ عَنْ مَالِكٍ، عَنْ سَمِيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا قَالَ الْإِمَامُ: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ. فَقُولُوا: آمِينَ فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: أخرجه البخاري، الأذان، باب جهر المأموم بالتأمين، ح: ٧٨٢ عن عبدالله بن

[1] *Sūrat Al-Fāṭiḥah* 1:7.

[2] *Sūrat Al-Fāṭiḥah* 1:7.

مسلمة القعني ومسلم، الصلاة، باب التسميع والتأمين، ح: ٤٠٩ من حديث مالك به وهو في الموطأ (يحيى): ٨٧/١، (والقعني، ص: ١٤١).

936. It was reported from Ibn *Shihāb*, from Sa‘eed bin Al-Musayyab and Abū Salamah bin ‘Abdur-Raḥmān, both of them informed him from Abū Hurairah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said: “When the *Imām* says: ‘*Āmīn*’, then say: ‘*Āmīn*’ yourselves, because whoever’s ‘*Āmīn*’ corresponds to the ‘*Āmīn*’ of the Angels, he will have all his previous sins forgiven.” (*Ṣaḥīḥ*)

Ibn *Shihāb* said: “And the Messenger of Allāh ﷺ used to say: ‘*Āmīn*.’”

تخريج: أخرجه البخاري، الأذان، باب جهر الإمام بالتأمين، ح: ٧٨٠ ومسلم، الصلاة، باب التسميع والتحميد والتأمين، ح: ٤١٠ من حديث مالك به وهو في الموطأ (يحيى: ٨٧/١) (والقعني ص: ١٤٠، ١٤١).

937. Abū ‘Uthmān reported that Bilāl said: “O Messenger of Allāh! Do not say ‘*Āmīn*’ before I do.” (*Ṣaḥīḥ*)

تخريج: [صحيح] أخرجه أحمد: ١٥، ١٢/٦ من حديث عاصم الأحول به وصححه الحاكم على شرط الشيخين: ٢١٩/١ ووافقه الذهبي.

938. It was reported from Ṣubaiḥ bin Muḥriz Al-Ḥimṣī, (he said): “Abū Muṣabbiḥ Al-Maqrā‘ī narrated to me: ‘We used to sit with Abū Zuhair An-Numairī, and he was of the Companions. He would narrate to us beautiful *Aḥādīth*. And when one of us made any supplication, he would say: “I

٩٣٦ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُمَا أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَمَّنَ الْإِمَامُ فَأَمَّنُوا فَإِنَّهُ مَنْ وَاَفَّقَ تَأْمِينَهُ تَأْمِينَ الْمَلَائِكَةِ عُفِّرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

قال ابنُ شِهَابٍ: وَكَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «أَمِينَ».

٩٣٧ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ رَاهُويَةَ: أَخْبَرَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ بِلَالٍ: أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! لَا تَسْبِقُنِي بِأَمِينَ.

٩٣٨ - حَدَّثَنَا الْوَلِيدُ بْنُ عْتَبَةَ الدَّمَشَقِيُّ وَمَعْمُودُ بْنُ خَالِدٍ قَالَا: حَدَّثَنَا الْفَرَّايِيُّ عَنْ صُبَيْحِ بْنِ مُحَرَّرِ الْجَمَصِيِّ، حَدَّثَنِي أَبُو مُصَبِّحٍ الْمَقْرِنِيُّ قَالَ: كُنَّا نَجْلِسُ إِلَى أَبِي زُهَيْرِ النَّمَيْرِيِّ، وَكَانَ مِنَ الصَّحَابَةِ، فَيَتَحَدَّثُ أَحْسَنَ الْحَدِيثِ فَإِذَا دَعَا الرَّجُلُ مِنَّا بِدَعَاءٍ

will end it with ‘*Āmīn*’, for ‘*Āmīn*’ is like a stamp (that seals) a letter.” And he said: “I shall inform you about it. We once went with the Messenger of Allāh ﷺ at night, and passed by a person who was sincerely requesting (Allāh) in his supplication. So the Prophet ﷺ stood listening to him, and said: ‘His (request) will of a surety be answered, if he seals it.’ A person among us said: ‘With what should he seal it?’ He responded: ‘With *Āmīn*, because if he seals it with *Āmīn*, it will of a surety be answered.’ So the man went to the person (making the supplication) and said: ‘Seal it off — O so-and-so — with *Āmīn*, and rejoice (that it has been accepted).’” (*Da‘īf*)

This is the wording of Maḥmūd (one of the narrators). Abū Dāwūd said: And Al-Maqrā‘ī is a branch of (the tribe of) Ḥimyar.

قال: اخْتِمَهُ بِأَمِينٍ، فَإِنَّ آمِينَ مِثْلُ الطَّابَعِ عَلَى الصَّحِيفَةِ. قال أبو زهير: أخبركم عن ذلك، خرجنا مع رسول الله ﷺ ذات ليلة، فأتينا على رجلٍ قد أَلَحَّ في المسألة، فوقف النبي ﷺ يستمعُ منه. فقال النبي ﷺ: «أوجب إن ختم»، فقال رجلٌ من القوم: بأي شيءٍ يختم، فقال: «بِأَمِينٍ، فإنه إن ختم بِأَمِينٍ فقد أوجب»، فأنصرف الرجل الذي سأل النبي ﷺ، فأتى الرجل فقال: اختِم يا فلان! بِأَمِينٍ وأبشِرْ وهذا لفظ محمود. قال أبو داود: والمقرائي قبيلٌ من حمير.

تخريج: [إسناده ضعيف] أخرجه البغوي في شرح السنة، ح: ١٤٠٢ من حديث أبي داود به * صحيح بن محرز: مجهول الحال، لم يوثقه غير ابن حبان.

Chapter 168,169. Clapping During The Prayer

939. Abū Hurairah reported that the Messenger of Allāh ﷺ said: “The *Tasbīḥ* is for men, and clapping (*Tasfīq*) is for women.” (*Ṣaḥīḥ*)

(المعجم ١٦٨، ١٦٩) - بَابُ التَّصْفِيقِ فِي

الصَّلَاةِ (التحفة ١٧٤)

٩٣٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ».

تخريج: أخرجه البخاري، العمل في الصلاة، باب التصفيق للنساء، ح: ١٢٠٣ ومسلم، الصلاة، باب تسبيح الرجل وتصفيق المرأة إذا نابهما شيء في الصلاة، ح: ٤٢٢ من حديث سفیان ابن عيينة به.

Comments:

Meaning, during the prayer, should a need arise for calling the attention of the *Imām* to something, then the men say *Subhān Allāh* and the woman clap rather than speaking. See number 942.

940. Sahl bin Sa'd reported that the Messenger of Allāh ﷺ went to (the tribe of) Banū 'Amr bin 'Awf to reconcile between them, and the time for prayer came. So the *Mu'adh-dhin* came to Abū Bakr and asked: "Will you lead the people in prayer, so that I may call the *Iqāmah*?" He said: "Yes." So Abū Bakr led the prayer. While the people were praying, the Messenger of Allāh ﷺ returned, and reached one of the rows and stood (in prayer). The people started clapping — and Abū Bakr was one who would never turn around during the prayer, but when they increased their clapping, he turned around, and saw the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ motioned to him to remain in his place. Abū Bakr raised his hands and thanked Allāh due to the command that the Messenger of Allāh ﷺ had given him, then he walked back until he stood in (the front) row. The Messenger of Allāh ﷺ walked forward to and prayed (leading them). When he finished, he said: "O Abū Bakr! Why did you not remain (leading the prayer) when I commanded you?" Abū Bakr replied: "It is not befitting that the son of Abū Quḥāfah lead while the Messenger of Allāh ﷺ is behind him." And the Messenger of Allāh

٩٤٠ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ ذَهَبَ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ، وَحَانَتِ الصَّلَاةُ، فَجَاءَ الْمُؤَدِّدُ إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: أَتُصَلِّي بِالنَّاسِ فَأَقِيمُ؟ قَالَ: نَعَمْ، فَصَلَّى أَبُو بَكْرٍ، فَجَاءَ رَسُولُ اللَّهِ ﷺ وَالنَّاسُ فِي الصَّلَاةِ فَتَخَلَّصَ حَتَّى وَقَفَ فِي الصَّفِّ، فَصَفَّقَ النَّاسُ، وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي الصَّلَاةِ، فَلَمَّا أَكْثَرَ النَّاسُ التَّصْفِيقَ التَّفَّتَ فَرَأَى رَسُولَ اللَّهِ ﷺ، فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ أَنْ ائْتِكُمْ مَكَانَكُمْ، فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ فَحَمِدَ اللَّهَ عَلَى مَا أَمَرَهُ بِهِ رَسُولُ اللَّهِ ﷺ مِنْ ذَلِكَ، ثُمَّ اسْتَأْخَرَ أَبُو بَكْرٍ حَتَّى اسْتَوَى فِي الصَّفِّ، وَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَصَلَّى، فَلَمَّا انْصَرَفَ قَالَ: «يَا أَبَا بَكْرٍ! مَا مَنَعَكَ أَنْ تُثَبَّتَ إِذْ أَمَرْتُكَ؟» قَالَ أَبُو بَكْرٍ: مَا كَانَ لَابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَالِي رَأَيْتُكُمْ أَكْثَرْتُمْ مِنَ التَّصْفِيقِ، مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيُسَبِّحْ فَإِنَّهُ إِذَا سَبَّحَ التَّمَّتَ إِلَيْهِ وَإِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ».

قَالَ أَبُو دَاوُدَ: وَهَذَا فِي الْفَرِيضَةِ.

ﷺ then said: “Why is it that I saw you clapping so frequently? If something disturbs one of you while he is praying, let him say the *Tasbīh* (saying *Subhān Allāh*), since if he says the *Tasbīh*, (people) will pay attention to him. And *Tasfīh*^[1] is only for women.” (*Ṣaḥīh*)

Abū Dāwud said: And this is in the obligatory (prayers).

تخریج: أخرجه البخاري، الأذان، باب من دخل ليؤم الناس فجاء الإمام الأول . . . إلخ، ح: ٦٨٤ ومسلم، الصلاة، باب تقديم الجماعة من يصلي بهم إذا تأخر الإمام . . . إلخ، ح: ٤٢١ من حديث مالك به وهو في الموطأ (يحيى): ١/١٦٣، ١٦٤ (والقنعني، ص: ١١٢، ١١٣).

941. Sahl bin Sa'd reported: “Some fighting occurred between the (tribe members of) Banū ‘Amr bin ‘Awf. The Prophet ﷺ heard this, and went to them after the *Zuhr* prayer in order to reconcile between them. He said to Bilāl: ‘If the time for the ‘*Asr* prayer arrives, and I have not returned, then command Abū Bakr to lead the prayer.’ When the time for ‘*Asr* came, Bilāl called the *Adhān* and then the *Iqāmah*, then he commanded Abū Bakr to lead, so he stepped forward...” (the rest of the narration is similar to no. 940) in the end of it he (ﷺ) said: “If some matter disturbs you in the prayer, let the men say *Tasbīh*, and let the women hit their hands.”^[2]

(*Ṣaḥīh*)

تخریج: أخرجه البخاري، الأحكام، باب الإمام يأتي قومًا فيصلح بينهم، ح: ٧١٩٠ من حديث أبي حازم به مطولاً.

٩٤١ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كَانَ قِتَالٌ بَيْنَ بَنِي عَمْرٍو بْنِ عَوْفٍ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ، فَأَتَاهُمْ لِيُصْلِحَ بَيْنَهُمْ بَعْدَ الظُّهْرِ، فَقَالَ لِبِلَالٍ: «إِنْ حَضَرَتْ صَلَاةُ الْعَصْرِ وَلَمْ آتِكَ فَمُرْ أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ»، فَلَمَّا حَضَرَتْ الْعَصْرُ أَدَّنَ بِلَالٌ ثُمَّ أَقَامَ ثُمَّ أَمَرَ أَبَا بَكْرٍ فَتَقَدَّمَ. قَالَ فِي آخِرِهِ: «إِذَا نَابَكُمْ شَيْءٌ فِي الصَّلَاةِ فَلْيُسَبِّحِ الرَّجُلُ وَلْيُصَفِّحِ النِّسَاءَ».

[1] See the following narrations.

[2] *Walyuṣaffih an-nisā'* and *Tasfīh* is explained in the following narration.

Comments:

1. In the event of a conflict or dispute between some Muslims, other Muslims should hasten to reconcile between the disputants. Notables and tribal leaders should rush before others to reconcile quarrels.
2. An *Imām* should appoint his deputy in the event of his anticipated absence.

942. ‘Eisā bin Ayyūb said: “His statement: ‘...*Tasfīh* is for women,’ means that she should hit two fingers of her right hand upon her left palm.” (*Da‘īf*)

٩٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو الْوَلِيدِ عَنْ عَيْسَى بْنِ أَيُّوبَ قَالَ: قَوْلُهُ: التَّصْفِيحُ لِلنِّسَاءِ تَضْرِبُ بِإِصْبَعَيْنِ مِنْ يَمِينِهَا عَلَى كَفِّهَا الْيُسْرَى.

تخریج: [إسناده ضعيف] أخرجه ابن عبد البر في التمهيد: ١٠٧/٢١، ١٠٨ من حديث أبي داود به * الوليد بن مسلم، تقدم، ح: ٤١٥ ولم يصرح بسماعه من عيسى بن أيوب.

Comments:

They differ over whether *Tasfīh* is the same as clapping (*Tasfīq*), hence this description, and some of them said that *Tasfīh* is for her to do this to the back of her hand, while clapping (*Tasfīq*) is what is known.

Chapter 169,170. Motioning During The Prayer

(المعجم ١٦٩، ١٧٠) - بَابُ الْإِشَارَةِ فِي الصَّلَاةِ (التحفة ١٧٥)

943. Anas bin Mālik narrated that the Prophet ﷺ would motion during the prayer. (*Ṣaḥīḥ*)

٩٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ شَبُوبَةَ الْمَرْزُوقِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُشِيرُ فِي الصَّلَاةِ.

تخریج: [صحيح] أخرجه أحمد: ١٣٨/٣ عن عبد الرزاق به وصححه ابن خزيمة، ح: ٨٨٥ وهو في مصنف عبد الرزاق، ح: ٣٢٧٦ وله طريق آخر، صحيح، عند الدارقطني: ٨٤/٢ وللحديث شواهد.

Comments:

For example, responding to customary salutation (*Salām*) or telling people to keep silent. See numbers 923-931.

944. Abū Gaṭafān narrated from Abū Hurairah that the Prophet ﷺ said: “The *Tasbīḥ* is for men...” meaning in the prayer, “...and clapping (*Tasfīq*) is for women. And if someone motions in the

٩٤٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَعْقُوبَ بْنِ عُتْبَةَ بْنِ الْأَخْسَنِ، عَنْ أَبِي عَطْفَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ

prayer (in a manner that others) understand what he is trying to say, then let him repeat it,” meaning the prayer. (*Ḍaʿīf*)

Abū Dāwud said: This *Ḥadīth* is an error.

عَلَيْهِ السَّلَامُ: «التَّسْبِيحُ لِلرِّجَالِ» يَعْنِي فِي الصَّلَاةِ، «وَالتَّصْفِيْقُ لِلنِّسَاءِ، مَنْ أَشَارَ فِي صَلَاتِهِ إِشَارَةً تُفْهَمُ عَنْهُ فَلْيَعُدْ لَهَا» يَعْنِي الصَّلَاةَ. قَالَ أَبُو دَاوُدَ: هَذَا الْحَدِيثُ وَهْمٌ.

تخريج: [إسناده ضعيف] أخرجه الدارقطني: ٨٣/٢ من حديث عبدالله بن سعيد به * ابن إسحاق تقدم: ٣١٣ ولم أجد تصريح سماعه.

Comments:

These texts prove the allowance of motioning with the hand as an indication, when necessary, during the prayer.

Chapter 170,171. Touching The Pebbles During The Prayer

945. Abū Dharr narrated from the Prophet ﷺ that he said: “When one of you stands in prayer, then mercy (descends upon and) comes towards him, so let him not wipe pebbles.” (*Ḥasan*)

(المعجم ١٧٠، ١٧١) - بَابُ مَسْحِ
الْحَصَا فِي الصَّلَاةِ (التحفة ١٧٦)

٩٤٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ عَنْ
الرُّهْرِيِّ، عَنْ أَبِي الْأَحْوَصِ شَيْخٍ مِنْ أَهْلِ
الْمَدِينَةِ، أَنَّهُ سَمِعَ أَبَا ذَرٍّ يَرْوِيهِ عَنِ النَّبِيِّ
ﷺ: «إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَإِنَّ
الرَّحْمَةَ تُوَاجِهُهُ فَلَا يُمْسَحُ الْحَصَا».

تخريج: [حسن] أخرجه الترمذي، الصلاة، باب ما جاء في كراهية مسح الحصى في الصلاة، ح: ٣٧٩ والنسائي، ح: ١١٩٢ وابن ماجه، ح: ١٠٢٧ من حديث سفیان به وحسنه الترمذي وصححه ابن خزيمة، ح: ٩١٣، ٩١٤ وابن حبان، ح: ٤٨١، ٤٨٢ والحافظ في بلوغ المرام، ح: ١٨٩ وللحديث شواهد.

946. Mu'ayqib narrated that the Prophet ﷺ said: “Do not wipe (pebbles) while you are praying. If you must do so, then once, so that you may smooth out the pebbles.” (*Ṣaḥīḥ*)

٩٤٦ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا
هَشَامٌ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ مُعَيْقِبٍ
أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَمْسَحْ وَأَنْتَ تُصَلِّي، فَإِنْ
كُنْتَ لَا بُدَّ فَاعِلًا فَوَاحِدَةً تَسْوِيَةَ الْحَصَا».

تخريج: أخرجه مسلم، المساجد، باب كراهة مسح الحصى وتسوية التراب في الصلاة، ح: ٥٤٦ من حديث هشام الدستوائي، والبخاري، العمل في الصلاة، باب مسح الحصى في الصلاة، ح: ١٢٠٧ من حديث يحيى بن أبي كثير به.

Comments:

These narrations indicate that it is not allowed to busy oneself with such matters during the prayer.

Chapter 171,172. A Person Prays In A State Of *Ikhtiṣār*

947. Abū Hurairah narrated that the Prophet ﷺ prohibited *Ikhtiṣār* during the prayer. (*Sahih*)

Abū Dāwud said: This (*Ikhtiṣār*) means that one places his hand on his waist (*Hāṣirah*).^[1]

(المعجم ١٧١، ١٧٢) - بَابُ الرَّجُلِ

يُصَلِّي مُخْتَصِرًا (التحفة ١٧٧)

٩٤٧ - حَدَّثَنَا يَعْقُوبُ بْنُ كَعْبٍ: حَدَّثَنَا

مُحَمَّدُ بْنُ سَلَمَةَ عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ

أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ

الِاخْتِصَارِ فِي الصَّلَاةِ.

قَالَ أَبُو دَاوُدَ: يَعْنِي يَضَعُ يَدَهُ عَلَى

خَاصِرَتِهِ.

تخریج: أخرجه البخاري، العمل في الصلاة، باب الخصر في الصلاة، ح: ١٢٢٠ ومسلم، المساجد، باب كراهة الاختصار في الصلاة، ح: ٥٤٥ من حديث هشام بن حسان به ورواه أحمد: ٢٣٢/٢ عن محمد بن سلمة به وانظر، ح: ٩٠٣.

Comments:

Mention of this preceded, see number 903.

Chapter 172,173. A Person Prays While Leaning On A Stick

948. Hilāl bin Yasāf said: “I came to Ar-Raqqah, and some of my companions said: ‘Do you wish (to visit) one of the Companions of the Prophet ﷺ?’ I replied: ‘(Yes, that is) good fortune!’ So we went to Wābiṣah. I told my companions: ‘Let us begin by looking at his composure (and actions).’ He was wearing a cap (*Qalansuwah*) which clung (to his head) and had two ear-flaps. He was also wearing a sand-colored *Khazz Burnius*.^[2] We also saw him leaning on a stick

(المعجم ١٧٢، ١٧٣) - بَابُ الرَّجُلِ يَعْتَمِدُ

فِي الصَّلَاةِ عَلَى عَصَا (التحفة ١٧٨)

٩٤٨ - حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ

عَبْدِ الرَّحْمَنِ الْوَابِصِيُّ: حَدَّثَنَا أَبِي عَنْ

شَيْبَانَ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ

هَلَالِ بْنِ يَسَافٍ قَالَ: قَدِمْتُ الرَّقَّةَ فَقَالَ لِي

بَعْضُ أَصْحَابِي: هَلْ لَكَ فِي رَجُلٍ مِنْ

أَصْحَابِ النَّبِيِّ ﷺ؟ قَالَ: قُلْتُ: غَنِيمَةٌ.

فَدَفَعْنَا إِلَى وَابِصَةَ، قُلْتُ لِصَاحِبِي: نَبْدَأُ

فَنَنْظُرُ إِلَى ذَلِكَ، فَإِذَا عَلَيْهِ قَلَنْسُوَةٌ لَاطِئَةٌ دَأَتْ

أُذُنَيْهِ وَبُرْسُ خَرٌّ غَبْرٌ وَإِذَا هُوَ مُعْتَمِدٌ عَلَى

[1] See numbers. 783 and 845.

[2] A *Burnus* is a hooded garment, whether it is a cloak or a long shirt. Scholars differ in defining *Khazz* in the *Hadīth* literature, while the term is commonly used now to refer to silk fabric. Some of them say it is a garment made of wool and *Ibrīsim* — which is a type of silk — and some say it is rabbit fur.

while he was praying. We asked him (concerning this) after we had prayed, so he replied: ‘Umm Qais bint Miḥṣan narrated to me that the Messenger of Allāh ﷺ took a stick upon which to lean in his prayer after he had become old and gained weight.’” (*Ḥasan*)

عَصَا فِي صَلَاتِهِ، فَقُلْنَا بَعْدَ أَنْ سَلَّمْنَا،
فَقَالَ: حَدَّثَنِي أُمُّ قَيْسِ بِنْتُ مِحْصَنِ أَنَّ
رَسُولَ اللَّهِ ﷺ لَمَّا أَسْرَى وَحَمَلَ اللَّحْمَ اتَّخَذَ
عَمُودًا فِي مُصَلَّاهُ يَعْتَمِدُ عَلَيْهِ.

تخریج: [حسن] أخرجه البيهقي: ٢/٢٨٨ من حديث شيان به وصححه الحاكم على شرط الشيخين: ١/٣٦٤، ٣٦٥ ووافقه الذهبي.

Comments:

It is permissible to pray while leaning for support on something if needed. Performing a prayer while standing, supported by something, is better than performing it sitting.

Chapter 173,174. The Prohibition Of Speaking In The Prayer

(المعجم ١٧٣، ١٧٤) - بَابُ النَّهْيِ عَنِ
الْكَلَامِ فِي الصَّلَاةِ (التحفة ١٧٩)

949. Zaid bin Arqam narrated: “We used to speak to the person next to us during the prayer, (until) Allāh revealed: And stand (in prayer) to Allāh, devoutly obedient.^[1] So we were commanded to remain quiet, and prohibited from speaking.” (*Sahih*)

٩٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا
هَشِيمٌ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ
الْحَارِثِ بْنِ شَيْبَةَ، عَنْ أَبِي عَمْرٍو
الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: كَانَ أَحَدُنَا
يُكَلِّمُ الرَّجُلَ إِلَى جَنْبِهِ فِي الصَّلَاةِ، فَتَرَكْتُ
﴿وَقَوْمًا لِلَّهِ قَلْبَيْنِ﴾ [البقرة: ٢٣٨] فَأَمَرْنَا
بِالسُّكُوتِ وَنَهَيْتَنَا عَنِ الْكَلَامِ.

تخریج: أخرجه مسلم، المساجد، باب تحريم الكلام في الصلاة ونسخ ما كان من إباحته، ح: ٥٣٩ من حديث هشيم والبخاري، العمل في الصلاة، باب ما ينهى من الكلام في الصلاة، ح: ١٢٠٠ من حديث إسماعيل بن أبي خالد به.

Comments:

Some details about the Revelation of this *Āyah* preceded, see numbers 410 and 411.

Chapter 174,175. The Prayer Of The One Sitting Down

(المعجم ١٧٤، ١٧٥) بَابُ: فِي صَلَاةِ
الْقَاعِدِ (التحفة ١٨٠)

950. ‘Abdullāh bin ‘Amr narrated:

٩٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ قُدَامَةَ بْنِ

[1] *Al-Baqarah* 2:238.

“I had been informed that the Messenger of Allāh ﷺ had said: ‘The (reward) of a person who prays while sitting down is (equivalent) to half of the prayer.’ Once, I went to him, and saw him praying while sitting down, so I put my hand on my head. He said: ‘What is the matter with you, O ‘Abdullāh bin ‘Amr?’ I replied: ‘I was informed, O Messenger of Allāh, that you had said: “The (reward) of a person who prays while sitting down is (equivalent) to half of the prayer,” and you are praying while sitting down!’ He said: ‘Yes, but I am not like one of you.’” (*Ṣaḥīḥ*)

أَعْيَنَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنصُورٍ، عَنْ هِلَالٍ - يَعْنِي ابْنَ يَسَافٍ - عَنْ أَبِي يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: حَدَّثْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةُ الرَّجُلِ قَاعِدًا نِصْفُ الصَّلَاةِ»، فَأَتَيْتُهُ فَوَجَدْتُهُ يُصَلِّي جَالِسًا، فَوَضَعْتُ يَدِي عَلَى رَأْسِي، فَقَالَ: «مَا لَكَ يَا عَبْدَ اللَّهِ بْنِ عَمْرٍو؟» قُلْتُ: حَدَّثْتُ يَا رَسُولَ اللَّهِ! أَنْكَ قُلْتَ: «صَلَاةُ الرَّجُلِ قَاعِدًا نِصْفُ الصَّلَاةِ»، وَأَنْتَ تُصَلِّي قَاعِدًا. قَالَ: «أَجَلْ، وَلَكِنِّي لَسْتُ كَأَحَدٍ مِنْكُمْ».

تخریج: أخرجه مسلم، صلاة المسافرين، باب جواز النافلة قائماً وقاعداً... إلخ، ح: ۷۳۵ من حديث جرير بن عبد الحميد به.

Comments:

1. If the Messenger of Allāh ﷺ said a voluntary prayer while sitting, he merited full reward from Allāh. That is an attribute specific to him.
2. Offering a voluntary prayer while sitting, without a genuine excuse, merits half the reward.

951. ‘Imrān bin Ḥuṣayn narrated that he asked the Prophet ﷺ about the prayer of one who prays while sitting down, so he replied: “His prayer while he stands up is better than his prayer while he sits down, and his prayer while he sits down is equivalent to half of his prayer while he stands up. And his prayer while lying down is equivalent to half the prayer while he is sitting down.” (*Ṣaḥīḥ*)

۹۵۱ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ حُسَيْنِ الْمُعَلَّمِ، عَنْ عَبْدِ اللَّهِ بْنِ بَرِيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنْ صَلَاةِ الرَّجُلِ قَاعِدًا، فَقَالَ: «صَلَاتُهُ قَائِمًا أَفْضَلُ مِنْ صَلَاتِهِ قَاعِدًا، وَصَلَاتُهُ قَاعِدًا عَلَى النَّصْفِ مِنْ صَلَاتِهِ قَائِمًا، وَصَلَاتُهُ نَائِمًا عَلَى النَّصْفِ مِنْ صَلَاتِهِ قَاعِدًا».

تخریج: أخرجه البخاري، التقصير، باب صلاة القاعد، ح: ۱۱۱۵ من حديث حسين المعلم به.

Comments:

1. If a person, unable to stand up due to sickness or weakness, prays while sitting, he will receive full reward for his prayer, Allāh willing.

2. It is absolutely forbidden for a person, strong enough to stand up, to offer his or her obligatory prayer while sitting or lying. Anyhow, a voluntary prayer may be offered while sitting, without a genuine excuse, but such a prayer merits only half the reward.

952. ‘Imrān bin Ḥuṣain said: “I was afflicted with hemorrhoids, so I asked the Prophet ﷺ (about the prayer). He said: ‘Pray standing up, and if you cannot do so, then (pray) sitting down, and if you cannot do so, then (pray) on your side (lying down).’” (*Saḥīḥ*)

٩٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ
الْأَنْبَارِيُّ: حَدَّثَنَا وَكَيْعٌ عَنْ إِبْرَاهِيمَ بْنِ
طَهْمَانَ، عَنْ حُسَيْنِ الْمُعَلِّمِ، عَنْ ابْنِ بُرَيْدَةَ،
عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: كَانَ يَبِي النَّاصُورُ
فَسَأَلْتُ النَّبِيَّ ﷺ، فَقَالَ: «صَلِّ قَائِمًا، فَإِنْ لَمْ
تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ».

تخریج: أخرجه البخاري، التقصير، باب: إذا لم يطق قاعدًا صلى على جنب، ح: ١١١٧ من حديث إبراهيم بن طهمان به.

953. It was reported from ‘Urwah, from ‘Āishah, that she said: “I never saw the Messenger of Allāh ﷺ recite sitting down in his night prayer until he became older. He would then sit down and recite until there would only be thirty or forty Verses left, then he would stand up and recite the rest, and go into prostration.” (*Saḥīḥ*)

٩٥٣ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ
يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ،
عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ
رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِي شَيْءٍ مِنْ صَلَاةِ اللَّيْلِ
جَالِسًا فَطُ حَتَّى دَخَلَ فِي السَّنِّ فَكَانَ يَجْلِسُ
فِيهَا فَيَقْرَأُ حَتَّى إِذَا بَقِيَ أَرْبَعِينَ أَوْ ثَلَاثِينَ آيَةً
قَامَ فَقَرَأَهَا ثُمَّ سَجَدَ.

تخریج: أخرجه مسلم، صلاة المسافرين، باب جواز النافلة قائمًا وقاعدًا . . . إلخ، ح: ٧٣١ من حديث زهير، والبخاري، التقصير، باب: إذا صلى قاعدًا ثم صح أو وجد خفة تمم ما بقي، ح: ١١١٨ من حديث هشام بن عروة به.

954. It was reported from Abū Sa‘īd bin ‘Abdur-Raḥmān, from ‘Āishah, the wife of the Prophet ﷺ that the Prophet ﷺ would pray while he was sitting down, and he would recite while he was sitting down as well. When there would be thirty or forty Verses remaining, he would stand up and recite them while he was standing, then he

٩٥٤ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ
عَبْدِ اللَّهِ بْنِ زُرَيْدٍ وَأَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ
ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ
ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي جَالِسًا فَيَقْرَأُ
وَهُوَ جَالِسٌ، فَإِذَا بَقِيَ مِنْ قِرَائَتِهِ قَدْرٌ مَا
يَكُونُ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً قَامَ فَقَرَأَهَا وَهُوَ
قَائِمٌ ثُمَّ رَكَعَ ثُمَّ سَجَدَ، ثُمَّ يَفْعَلُ فِي الرَّكَعَةِ

would go into *Rukū'*, then prostrate. And he would do the same in the second *Rak'ah* as well. (*Ṣaḥīḥ*)

Abū Dāwud said: 'Alqamah bin Waqqāṣ reported similarly from 'Āishah, from the Prophet ﷺ.

تخریج: أخرجه البخاري، التفسير، باب: إذا صلى قاعداً ثم صح أو وجد خفة... إلخ، ح: ١١١٩ ومسلم، صلاة المسافرين، باب جواز النافلة قائماً وقاعداً... إلخ، ح: ٧٣١ من حديث مالك به وهو في الموطأ (يحيى): ١٣٨/١.

955. It was reported from Budail bin Maisarah and Ayyūb, both of whom narrated from 'Abdullāh bin Shaqīq, from 'Āishah who said: "The Messenger of Allāh ﷺ would pray (sometimes) for a long portion of the night standing up, and (sometimes) for a long portion of the night sitting down. And when he would pray standing up, he would go into *Rukū'* standing up, and when he would pray sitting down, he would go into *Rukū'* sitting down." (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، صلاة المسافرين، باب جواز النافلة قائماً وقاعداً... إلخ، ح: ٧٣٠ من حديث حماد ابن زيد به.

Comments:

It is better to perform *Rukū'* while standing if one has recited Qur'an while standing during a prayer and, likewise, it is better to perform *Rukū'* while sitting if one has recited Qur'an while sitting during a prayer.

956. It was reported from Kahmas bin Al-Ḥasan, from 'Abdullāh bin Shaqīq, who said: "I asked 'Āishah: 'Would the Messenger of Allāh ﷺ recite [*Sūrah*s]^[1] in one *Rak'ah*?' She replied: '(Yes, from the) *Mufaṣṣal*.' So I asked: 'Would he pray sitting down?' She replied:

النَّائِبَةَ مِثْلَ ذَلِكَ. قَالَ أَبُو دَاوُدَ: رَوَاهُ عَلْقَمَةُ ابْنُ وَقَّاصٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

٩٥٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ قَالَ: سَمِعْتُ بُدَيْلَ بْنَ مَيْسَرَةَ وَأَيُّوبَ يُحَدِّثَانِ عَنِ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي لَيْلًا طَوِيلًا قَائِمًا وَلَيْلًا طَوِيلًا قَاعِدًا، فَإِذَا صَلَّى قَائِمًا رَكَعَ قَائِمًا، وَإِذَا صَلَّى قَاعِدًا رَكَعَ قَاعِدًا.

٩٥٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا كَهْمَسُ بْنُ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: سَأَلْتُ عَائِشَةَ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ [السُّورَةَ] فِي رَكْعَةٍ؟ قَالَتْ: الْمَفْصَّلُ. قَالَ: قُلْتُ:

[1] That is; did he ﷺ recite more than one *Sūrah* in one *Rak'ah*?

‘After the people made him old.’”
(*Sahih*)

فَكَانَ يُصَلِّي فَاعِدًا؟ قَالَتْ: حِينَ حَطَّمَهُ
النَّاسُ.

تخریج: أخرجه مسلم، صلاة المسافرين، باب جواز النافلة قائمًا وقاعدًا، وفعل بعض الركعة قائمًا وبعضها قاعدًا، ح: ٧٣٢ من حديث كهمس به باختلاف يسير ورواه أحمد: ١٧١/٦ عن يزيد بن هارون به.

Comments:

1. It is not proper to offer a prayer while sitting without a reasonable excuse.
2. It is permissible to recite more than one *Sūrah* of the Qur’ān in one *Rak’ah* of a prayer.

Chapter 175,176. How Should One Sit In The *Tashah-hud*

(المعجم ١٧٥، ١٧٦) بَابُ: كَيْفَ
الْجُلُوسُ فِي التَّشَهُدِ (التحفة ١٨١)

957. It was reported from Bishr bin Al-Mufaddal, from ‘Āsim bin Kulaib, from his father, from Wā’il bin Ḥujr, who said: “I said to myself: ‘I will see how the Messenger of Allāh ﷺ prays.’ So the Messenger of Allāh ﷺ stood up, faced the *Qiblah*, and said the *Takbīr*, raising both his hands until they were to the level of his ears. Then he grasped his left (hand) with his right (hand). When he wanted to go into *Rukū’*, he raised both of them in a similar manner.” He said: “Then he sat, straightening his left foot (and sitting on it). He placed his left hand on his left thigh, keeping his right elbow at a distance from his right thigh. He clasped two fingers,^[1] and formed a circle,^[2] and I saw him do like this,” then Bishr formed a circle with his thumb and middle finger, and

٩٥٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ عَاصِمِ بْنِ كَلْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: قُلْتُ لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ ﷺ كَيْفَ يُصَلِّي؟. قَالَ: فَقَامَ رَسُولُ اللَّهِ ﷺ فَاسْتَقْبَلَ الْقِبْلَةَ، فَكَبَّرَ فَرَفَعَ يَدَيْهِ حَتَّى حَادَتَا بِأُذُنَيْهِ، ثُمَّ أَخَذَ شِمَالَهُ بِيَمِينِهِ، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَهُمَا مِثْلَ ذَلِكَ. قَالَ: ثُمَّ جَلَسَ فَأَفْتَرَسَ رِجْلَهُ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخْذِهِ الْيُسْرَى وَحَدَّ مِرْفَقَهُ الْأَيْمَنَ عَلَى فَخْذِهِ الْيُمْنَى وَقَبَضَ ثُنْتَيْنِ وَحَلَقَ حَلَقَةً وَرَأَيْتُهُ يَقُولُ هَكَذَا، وَحَلَقَ بِشْرُ الْإِبْهَامَ وَالْوُسْطَى وَأَشَارَ بِالسَّبَابَةِ.

[1] Meaning the smallest finger and the one next to it.

[2] With his thumb and middle finger.

pointed with his forefinger.^[1]

(*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب رفع اليدين إذا ركع وإذا رفع رأسه من الركوع، ح: ٨٦٧ من حديث بشر بن المفضل، والنسائي، ح: ١٢٦٤ من حديث عاصم بن كليب به.

958. ‘Abdullāh bin ‘Umar said: “A *Sunnah* of the prayer is that you should raise your right foot, and make your left foot lie (on the ground).” (*Ṣaḥīḥ*)

٩٥٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: سُنَّةُ الصَّلَاةِ أَنْ تَنْصِبَ رِجْلَكَ الْيُمْنَى وَتَنْشِي رِجْلَكَ الْيُسْرَى.

تخريج: أخرجه البخاري، الأذان، باب سنة الجلوس في التشهد، ح: ٨٢٧ عن عبدالله بن مسلمة القعنبي به وهو في الموطأ (يحيى): ٨٩/١، ٩٠.

959. (There is another chain) reported from Yaḥyā who said: “I heard Al-Qāsim saying: “‘Abdullāh bin ‘Abdullāh informed me that he heard ‘Abdullāh bin ‘Umar saying: “From the *Sunnah* of the prayer is to lay your left foot on the ground, and raise your right foot.” (*Ṣaḥīḥ*)

٩٥٩ - حَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى قَالَ: سَمِعْتُ الْقَاسِمَ يَقُولُ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: مِنْ سُنَّةِ الصَّلَاةِ أَنْ تُضَجَّعَ رِجْلَكَ الْيُسْرَى وَتَنْصِبَ الْيُمْنَى.

تخريج: [صحيح] انظر الحديث السابق.

960. (There is another chain) from Yaḥyā with his chain and similar (to no. 959). Abū Dāwūd said: Ḥammad bin Zaid also said (the wording): “From the *Sunnah*” (narrating) from Yaḥyā just as Jarīr did.

٩٦٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ يَحْيَى بِإِسْنَادِهِ مِثْلَهُ. قَالَ أَبُو دَاوُدَ: قَالَ حَمَّادُ بْنُ زَيْدٍ: عَنْ يَحْيَى أَيْضًا مِنَ السُّنَّةِ كَمَا قَالَ جَرِيرٌ.

تخريج: [صحيح] انظر الحديثين السابقين.

Comments:

When a Companion says something is ‘*Min As-Sunnah*’ (it is from the *Sunnah*), the ruling is that it is *Marfū‘*, and that the meaning of *Sunnah*, is the *Sunnah* of Allāh’s Messenger ﷺ.

[1] This narration preceded in more complete form in number 726.

961. (There is another chain) from Yaḥyā bin Sa‘eed that Al-Qāsim bin Muḥammad saw them sitting in *Tashah-hud*, so he mentioned the *Hadīth*. (*Ṣaḥīh*)

٩٦١ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ أَرَاهُمُ الْجُلُوسَ فِي التَّشَهُدِ، فَذَكَرَ الْحَدِيثَ.

تخريج: [صحيح] انظر، ح: ٩٥٨، ٩٦٠ وهو في الموطأ (يحيى): ٩٠/١.

962. It was reported from Ibrāhīm that he said: “When the Prophet ﷺ would sit in the prayer, he would place his left foot horizontally — so much so that the upper-part of his foot became black.” (*Da‘īf*)

٩٦٢ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ وَكَيْعٍ، عَنْ سُفْيَانَ، عَنْ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا جَلَسَ فِي الصَّلَاةِ افْتَرَشَ رِجْلَهُ الْيُسْرَى حَتَّى اسْوَدَّ ظَهْرُ قَدَمِهِ.

تخريج: [إسناده ضعيف] السند مرسل والثوري تقدم، ح: ٧٤٨ ولم أجد تصريح سماعه.

Chapter 176,177. *Tawarruk* (Sitting On One’s Buttocks) In The Fourth *Rak‘ah*

(المعجم ١٧٦، ١٧٧) - بَابُ مَنْ ذَكَرَ التَّوَرُّكَ فِي الرَّابِعَةِ (التحفة ١٨٢)

963. It was reported from ‘Abdul-Ḥamīd — meaning Ibn Ja‘far, that he was informed by Muḥammad bin ‘Amr bin ‘Aṭā’ who said: “I heard Abū Ḥumaid As-Sā‘idī while he was amidst a group of ten Companions of the Messenger of Allāh ﷺ — among them Abū Qatādah — saying: ‘I am the most knowledgeable among you regarding the prayer of the Messenger of Allāh ﷺ.’ They said: ‘So bring forth (what you know).’” And he mentioned (ﷺ) the *Hadīth*. He said: ‘He (ﷺ) would bend the toes of his feet when he prostrated.^[1] Then he would say “*Allāhu Akbar*,” and then raise his head (to sit up). He would place

٩٦٣ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ يَعْنِي ابْنَ جَعْفَرٍ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا عَبْدُ الْحَمِيدِ يَعْنِي ابْنَ جَعْفَرٍ، حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: سَمِعْتُهُ فِي عَشْرَةٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ. وَقَالَ أَحْمَدُ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَمْرٍو بْنِ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ السَّاعِدِيِّ فِي عَشْرَةٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنْهُمْ أَبُو قَتَادَةَ. قَالَ أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ، قَالُوا: فَاغْرِضْ، فَذَكَرَ الْحَدِيثَ قَالَ:

[1] Such that they would be pointing towards the *Qiblah*.

his left foot horizontally (on the ground), sitting on it, allowing every bone to return to its normal position. Then he would perform the second (*Rak'ah*) in a similar fashion.” And he mentioned the *Hadīth*. He said: “Until, when he ﷺ performed the prostration that is before the *Taslīm*, he would move his left leg further, and sit on his buttocks — on his left side.”

Aḥmad added: “They (the other Companions) said: ‘You have told the truth. This is how he ﷺ used to pray.’”^[1]

And neither of them^[2] mentioned how he sat in the two *Rak'ah* prayer in their narrations. (*Ṣaḥīh*)

وَيَفْتَحُ أَصَابِعَ رِجْلَيْهِ إِذَا سَجَدَ، ثُمَّ يَقُولُ: «اللَّهُ أَكْبَرُ» وَيَرْفَعُ وَيُنْتِجِي رِجْلَهُ الْيُسْرَى فَيَقْعُدُ عَلَيْهَا، ثُمَّ يَضَعُ فِي الْأُخْرَى مِثْلَ ذَلِكَ - فَذَكَرَ الْحَدِيثَ - قَالَ: حَتَّى إِذَا كَانَتْ السَّجْدَةُ الَّتِي فِيهَا التَّسْلِيمُ أَخَّرَ رِجْلَهُ الْيُسْرَى، وَقَعَدَ مُتَوَرِّكًا عَلَى شِقِّهِ الْاَيْسَرِ. زَادَ أَحْمَدُ: قَالُوا: صَدَقْتَ، هَكَذَا كَانَ يُصَلِّي، وَلَمْ يَذْكُرَا فِي حَدِيثِهِمَا الْجُلُوسَ فِي الثُّنْتَيْنِ كَيْفَ جَلَسَ.

تخريج: [صحيح] انظر، ح: ٧٣٠ وأخرجه ابن عبد البر في التمهيد: ٢٥٣/١٩ من حديث

أبي داود به.

Comments:

See narrations 733-734 where much of what is in this chapter preceded. In the final *Tashahhud* which is followed by the *Taslīm* many narrations describe the sitting position called *Tawarruk*

964. (There is another chain) from Laith bin Sa'd, from Yazid bin Muḥammad Al-Qurashī and Yazid bin Abī Ḥabīb, from Muḥammad bin 'Amr bin Ḥalḥalah, from Muḥammad bin 'Amr bin 'Aṭā' with this *Hadīth*. But he did not mention Abū Qatādah (a narration similar to no. 963).

He said: “And when he (ﷺ) would sit in the second *Rak'ah*, he would sit on his left foot. And when he would sit in the last *Rak'ah*, he

٩٦٤ - حَدَّثَنَا عَيْسَى بْنُ إِبْرَاهِيمَ الْمِصْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنِ اللَّيْثِ، عَنْ يَزِيدَ بْنِ مُحَمَّدِ الْقُرَشِيِّ وَيَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ ابْنِ عَمْرٍو بْنِ عَطَاءٍ أَنَّهُ كَانَ جَالِسًا مَعَ نَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، بِهَذَا الْحَدِيثِ وَلَمْ يَذْكُرْ أَبَا قَتَادَةَ قَالَ: فَإِذَا جَلَسَ فِي الرَّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى، فَإِذَا

[1] This narration preceded in more complete form in number 730.

[2] Meaning neither Aḥmad bin Ḥanbal and Musad-dad bin Musarhad — the two *Shaiḥh* from whom he heard the narration.

would shift his left foot forward (i.e., beneath him), and would sit on his posterior.”^[1] (*Sahīh*)

965. (There is another chain for *Hadīth* no. 963) from Ibn Lahī’ah, from Yazīd bin Abī Ḥabīb, from Muḥammad bin ‘Amr bin Ḥalḥalah, from Muḥammad bin ‘Amr Al-‘Āmirī, and he said (in it): “I was at a gathering” (and he mentioned) this *Hadīth*.

He said in it: “When he sat down after two *Rak’ahs*, he sat on the inner side of his left foot, planting the right one vertically (on the ground). And if it were the fourth (*Rak’ahs*), he allowed his left buttock to touch the ground, and stuck both his legs out of one side (the right side).”^[2] (*Sahīh*)

966. (There is another chain) reported from Al-Ḥasan bin Al-Ḥurr, who heard it narrated from ‘Eisā bin ‘Abdullāh bin Mālik, [from Muḥammad bin ‘Amr], from ‘Abbās — or Ayyāsh — bin Sahl As-Sā’idī that he was in a gathering with his father.

So he mentioned in it: “And he (ﷺ) prostrated. He positioned himself on his palms, knees, and the toes of his feet. Then he sat sitting on his buttocks (*At-Tawarruk*), planting the other foot (the right foot) straight. Then he

جَلَسَ فِي الرَّكْعَةِ الْأَخِيرَةِ قَدَّمَ رِجْلَهُ الْيُسْرَى
وَجَلَسَ عَلَى مَقْعَدَيْهِ .

تخریج: [صحیح] انظر، ح: ۷۳۲ .

۹۶۵ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ
يَزِيْدَ بْنِ أَبِي حَبِيْبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ
حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو الْعَامِرِيِّ قَالَ:
كُنْتُ فِي مَجْلِسٍ، بِهَذَا الْحَدِيثِ قَالَ فِيهِ: فَإِذَا
قَعَدَ فِي الرَّكْعَتَيْنِ قَعَدَ عَلَى بَطْنِ قَدَمِهِ الْيُسْرَى
وَنَصَبَ الْيُمْنَى، فَإِذَا كَانَتْ الرَّابِعَةَ أَفْضَى
بِوَرِكِهِ الْيُسْرَى إِلَى الْأَرْضِ وَأَخْرَجَ قَدَمَيْهِ مِنْ
نَاحِيَةِ وَاحِدَةٍ .

تخریج: [صحیح] انظر، ح: ۷۳۱ .

۹۶۶ - حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ
إِبْرَاهِيمَ: حَدَّثَنَا أَبُو بَدْرِ: حَدَّثَنَا زُهَيْرُ أَبُو
حَيْثَمَةَ: حَدَّثَنَا الْحَسَنُ بْنُ الْحُرِّ: حَدَّثَنَا
عِيسَى بْنُ عَبْدِ اللَّهِ بْنِ مَالِكٍ، [عَنْ مُحَمَّدِ بْنِ
عَمْرٍو] عَنْ عَبَّاسٍ - أَوْ عِيَّاشٍ - بْنِ سَهْلٍ
السَّاعِدِيِّ أَنَّهُ كَانَ فِي مَجْلِسٍ فِيهِ أَبُوهُ فَذَكَرَ
فِيهِ قَالَ: فَسَجَدَ فَأَنْصَبَ عَلَى كَفَيْهِ وَرُكْبَتَيْهِ
وَصُدُورِ قَدَمَيْهِ وَهُوَ جَالِسٌ فَتَوَرَّكَ وَنَصَبَ
قَدَمَهُ الْأُخْرَى ثُمَّ كَبَّرَ فَسَجَدَ ثُمَّ كَبَّرَ فَقَامَ وَلَمْ
يَتَوَرَّكَ، ثُمَّ عَادَ فَرَكَعَ الرَّكْعَةَ الْأُخْرَى فَكَبَّرَ

[1] He mentioned a different part of the narration before — see number 732.

[2] See number 731.

said the *Takbīr* and prostrated, then he said the *Takbīr* and stood up, without sitting on his buttocks..." and he continued with the rest of the *Hadīth* (as no. 963).

He also said: "He (ﷺ) then went into another *Rak'ah*, and said the *Takbīr*, he the sat down after two *Rak'ahs*, until, when he wanted to get up to stand, he stood up with the *Takbīr*, then he prayed the last two *Rak'ahs*. When he said the *Taslīm*, he said them to his right and left."^[1] (*Da'īf*)

Abū Dāwud said: And in his narration he did not mention what 'Abdul-Ḥamīd did regarding sitting on the buttocks (*At-Tawarruk*) and raising (the hands) when standing from two (*Rak'ahs*).

967. (There is another chain) from Fulaiḥ, who narrated from 'Abbās bin Sahl who said: "Abū Ḥumaid, Abū Usaīd, Sahl bin Sa'd, and Muḥammad bin Maslamah all were together (at a gathering)," — So he mentioned this *Hadīth* (as no. 963) and he did not mention the raising (of the hands) when standing from two (*Rak'ahs*) nor the sitting. He said: "Until he finished (the prayer), then he sat, placing the left foot on the ground, and making the toes of the right one face the *Qiblah*."^[2] (*Ṣaḥīḥ*)

كَذَلِكَ، ثُمَّ جَلَسَ بَعْدَ الرَّكْعَتَيْنِ حَتَّى إِذَا هُوَ
أَرَادَ أَنْ يَنْهَضَ لِلْقِيَامِ قَامَ بِتَكْبِيرٍ ثُمَّ رَكَعَ
الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ، فَلَمَّا سَلَّمَ سَلَّمَ عَنْ يَمِينِهِ
وَعَنْ شِمَالِهِ.

قَالَ أَبُو دَاوُدَ: وَلَمْ يَذْكُرْ فِي حَدِيثِهِ مَا
ذَكَرَ عَبْدُ الْحَمِيدِ فِي التَّوَرُّكِ وَالرَّفْعِ إِذَا قَامَ
مِنْ ثِنْتَيْنِ.

تخريج: [ضعيف] انظر، ح: ٧٣٣.

٩٦٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا
عَبْدُ الْمَلِكِ بْنُ عَمْرِو: أَخْبَرَنِي فُلَيْحٌ:
أَخْبَرَنِي عَبَّاسُ بْنُ سَهْلٍ قَالَ: اجْتَمَعَ أَبُو
حُمَيْدٍ وَأَبُو أُسَيْدٍ وَسَهْلُ بْنُ سَعْدٍ وَمُحَمَّدُ بْنُ
مَسْلَمَةَ، فَذَكَرَ هَذَا الْحَدِيثَ، لَمْ يَذْكُرِ الرَّفْعَ
إِذَا قَامَ مِنْ ثِنْتَيْنِ وَلَا الْجُلُوسَ، قَالَ: حَتَّى
فَرَغَ ثُمَّ جَلَسَ فَأَتْرَشَ رِجْلَهُ الْيُسْرَى وَأَقْبَلَ
بِصَدْرِ الْيُمْنَى عَلَى قِبْلَتِهِ.

تخريج: [صحيح] انظر، ح: ٧٣٤.

[1] See number 733.

[2] This preceded under number 734 along with the author's discussion of the different versions of the narration.

Chapter 177,178. The *Tashahhud*

(المعجم ١٧٧، ١٧٨) - بَابُ التَّشَهُدِ

(التحفة ١٨٣)

968. ‘Abdullāh bin Mas‘ūd narrated: “We used to say when we sat with the Messenger of Allāh ﷺ during (the *Tashah-hud* of) the prayer: ‘Peace (*Salām*) be upon Allāh before His servants, peace be upon so-and-so, and upon so-and-so...’. So the Messenger of Allāh ﷺ said: ‘Don’t say: “Peace (*Salām*) be upon Allāh,” for Allāh is *Salām* (The Giver of Peace). However, when one of you sits, let him say: “*At-Taḥīyyātu Lillāhi waṣ-ṣalawātu waṭ-ṭayyibāt; as-salāmu ‘alaika ayyuhan-nabiyyu wa raḥmatullāhi wa barakātuhu; as-salāmu ‘alaina wa ‘alā ‘ibād-illāhiṣ-ṣāliḥīn* (All compliments, prayers and good words are due to Allāh; peace be upon you, O Prophet, and the mercy of Allāh and His blessings; peace be upon us and upon the righteous slaves of Allāh).” For if you say this, it will reach every pious worshiper in — or between — the heavens and earth. (Then say:) “*Ash-hadu anlā ilāha illallāh, wa ash-hadu anna Muḥammadan ‘abduhu wa Rasūluhu* (I bear witness that none has the right to be worshiped but Allāh and I bear witness that Muḥammad is His slave and Messenger).” Then, let one of you choose the supplication that he likes most, and pray with it.” (*Ṣaḥīḥ*)

٩٦٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُلَيْمَانَ الْأَعْمَشِ، حَدَّثَنِي شَقِيقُ بْنُ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا إِذَا جَلَسْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ قُلْنَا: السَّلَامُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ، السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُولُوا: السَّلَامُ عَلَى اللَّهِ، فَإِنَّ اللَّهَ هُوَ السَّلَامُ، وَلَكِنْ إِذَا جَلَسَ أَحَدُكُمْ فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَإِنَّكُمْ إِذَا قُلْتُمْ ذَلِكَ أَصَابَ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ - أَوْ بَيْنَ السَّمَاءِ وَالْأَرْضِ - أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ لِيَتَخَيَّرَ أَحَدُكُمْ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ فَيَدْعُو بِهِ».

تخریج: أخرجه البخاري، الأذان، باب ما يتخير من الدعاء بعد التشهد، وليس بواجب، ح: ٨٣٥ عن مسدد، ومسلم، الصلاة، باب التشهد في الصلاة، ح: ٥٨/٤٠٢ من حديث سليمان الأعمش به.

Comments:

The statement '*Fal-yaqul...*' is imperative, meaning it is a command in the Arabic language, and therefore proves that saying the *Tashah-hud* is obligatory.

969. It was reported from Sharīk, from Abū Ishāq, from Abū Al-Aḥwas, from 'Abdullāh who said: "We did not use to know what to say when we sat during the prayer, and the Messenger of Allāh ﷺ had been taught..." and he mentioned a similar narration to the previous one.

Sharīk said: "Jāmi' — meaning Ibn Shaddād — from Abū Wā'il, from 'Abdullāh" with similar. He said: "And he would also teach us other words, but he would not teach them (as strictly) as he would teach us the *Tashah-hud*: '*Allāhumma, allaf baina qulūbinā, wa aṣlah dhāta baininā, wahdinā sublus-salāmi, wa najjinā min az-zulumāti ilan-nūri, wa jannibnāl-fawāḥish mā zahara minhā wa mā baṭan, wa bārik lanā fi asmā'inā, wa abṣārinā, wa qulūbinā wa azwājinā, wa dhurriyyātinā, wa tub 'alainā innaka antat-tawwābur-rahīm, wāj'alnā shākirinā lini'matika, muthnīna bihā, qābilihā wa atimmahā 'alainā* (O Allāh! Reconcile between our hearts, and establish good relations between us, and guide us to the path of peace, and save us from darkness (and guide us) to light, and cause us to avoid lewd deeds — those which are public and those which are private, and bless us in our hearing, and seeing, and hearts, and spouses, and children, and accept our repentance; verily,

٩٦٩ - حَدَّثَنَا تَمِيمُ بْنُ الْمُتَّصِرِ: أَخْبَرَنَا إِسْحَاقُ يَعْنِي ابْنَ يُونُسَ، عَنْ شَرِيكٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا لَا نَدْرِي مَا نَقُولُ إِذَا جَلَسْنَا فِي الصَّلَاةِ، وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ عَلَّمَ، فَذَكَرَ نَحْوَهُ.

قال شريك: وأخبرنا [جامع بن أبي راشد]، عن أبي وائل، عن عبد الله بمثله قال: وكان يعلمنا كلمات ولم يكن يعلمناهن كما يعلمنا التشهد: «اللهم ألف بين قلوبنا، وأصلح ذات بيننا، واهدنا سبل السلام، ونبنا الفواحش ما ظهر منها وما بطن، وبارك لنا في أسماعنا وأبصارنا وقلوبنا وأزواجنا وذرياتنا وتب علينا إنك أنت التواب الرحيم، واجعلنا شاكرين لنعمتك، مثنين بها، قابليها وأتمها علينا».

You are *At-Tawāb* (The One Who Continually accepts Repentance), *Ar-Rahīm* (The Ever-Merciful). And make us thankful of You blessings, praising them, accepting them (from You), and perfect them for us.” (*Ṣaḥīḥ*)

تخريج: [صحيح] أخرجه البيهقي في القضاء والقدر، (ق: ٦٧ب) من حديث أبي داود به وأصله عند الترمذي، ح: ١١٠٥ والنسائي، ح: ١١٦٣، ١١٦٤، ورواه شعبة والثوري عن أبي إسحاق به، حديث شريك، وأخرجه أحمد: ١/٣٩٤ وصححه الحاكم: ١/٢٦٥ على شرط مسلم ووافقه الذهبي، ورواه ابن جريج عن جامع بن شداد به.

970. Al-Qāsim bin Mukhaimirah said: “Alqamah grasped my hand, and narrated to me that ‘Abdullāh bin Mas‘ūd grasped his hand, and informed him that the Messenger of Allāh ﷺ grasped ‘Abdullāh bin Mas‘ūd’s hand, and taught him the *Tashah-hud* in the prayer...” and he mentioned the same as previous *Tashah-hud*, then he said: “If you say this, or finish it, then you have finished your prayer. If you wish to stand up, you may do so, and if you wish to sit, you may do so.” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه أحمد: ١/٤٢٢ من حديث زهير به وصححه ابن حبان (الإحسان): ١٩٥٨-١٩٦٠ وأصله عند النسائي، ح: ١١٦٨ وقوله: “إذا قلت هذا” مدرج باتفاق الحفاظ، انظر المدرج إلى المدرج للسيوطي ص: ٢٠ وعون المعبود: ١/٣٦٧ من قول ابن مسعود رضي الله عنه.

971. Ibn ‘Umar narrated from the Messenger of Allāh ﷺ the manner of *Tashah-hud* as follows: “*At-Taḥiyyātu Lillāhi, aṣ-ṣalawātu-ṭayyibāt; as-salāmu ‘alaika ayyuhan-nabiyyu wa raḥmatullāhi wa barakātuhu* (All compliments, are for Allāh, (and) prayers and good words; peace be upon you, O Prophet, and the mercy of Allāh

٩٧٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمْلِيْطِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْحَسَنُ بْنُ الْحُرِّ عَنْ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ مَخَيْمِرَةَ قَالَ: أَخَذَ عَلِقَمَةُ بِيَدِي فَحَدَّثَنِي أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ أَخَذَ بِيَدِهِ، وَأَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدِ عَبْدِ اللَّهِ فَعَلِمَهُ التَّسْبُحَ فِي الصَّلَاةِ، فَذَكَرَ مِثْلَ دُعَاءِ حَدِيثِ الْأَعْمَشِ: «إِذَا قُلْتَ هَذَا - أَوْ قَضَيْتَ هَذَا - فَقَدْ قَضَيْتَ صَلَاتَكَ، إِنْ شِئْتَ أَنْ تَقُومَ فَعُمْ وَإِنْ شِئْتَ أَنْ تَقْعُدَ فَاقْعُدْ».

٩٧١ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشْرٍ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ ابْنِ عَمَرَ عَنْ رَسُولِ اللَّهِ ﷺ فِي التَّسْبُحِ: «التَّحِيَّاتُ لِلَّهِ، الصَّلَوَاتُ الطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ» - قَالَ: قَالَ ابْنُ عَمَرَ: زِدْتُ فِيهَا وَبَرَكَاتُهُ - «السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ

and His blessings) — Ibn ‘Umar then said: “I added the phrase, ‘*wa barakātuh* (and blessings),’” then he continued: “*As-salāmu ‘alayna wa ‘ala ‘ibād-illāhiṣ-ṣālihiṣ*. *Ash-hadu anlā ilāha illallāh* (Peace be upon us and upon the righteous slaves of Allāh. I bear witness none has the right to be worshiped but Allāh) — Ibn ‘Umar then said, “I added the phrase, ‘*Waḥdahu lā sharīka lahu* (He is Unique, having no partners)’ — *Wa ash-hadu anna Muḥammadan ‘abduhu wa Rasūluhu* (and I bear witness that Muḥammad is His slave and Messenger).” (*Ṣaḥīḥ*)

الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ» - قَالَ
ابْنُ عُمَرَ: زِدْتُ فِيهَا وَحْدَهُ لَا شَرِيكَ لَهُ -
«وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

تخريج: [إسناده صحيح] أخرجه الدارقطني: ٣٥٠/١، ح: ١٣١٤ من حديث نصر بن علي

٤٠

972. Ḥiṭṭān bin ‘Abdullāh Ar-Raqāshī narrated, “Abū Mūsā Al-Ash‘arī led us in prayer. When he sat down at the end of the prayer, one person among us said: ‘The prayer has been combined (in status) with goodness and charity.’ When Abū Mūsā completed the prayer, he turned around to face the people, and said: ‘Who among you said such and such in the prayer?’ But the people did not respond for fear. So he said: ‘Perhaps you said it, O Ḥiṭṭān?’ I said: ‘I did not say it, and I feared that you would blame me for it!’ One person of us said: ‘I said it, and I only intended good with it!’ So Abū Mūsā said: ‘Do you not know what to say in your prayer? The Messenger of Allāh ﷺ gave us

٩٧٢ - حَدَّثَنَا عُمَرُو بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو
عَوَانَةَ عَنْ قَتَادَةَ؛ ح: وَأَخْبَرَنَا أَحْمَدُ بْنُ
حَبِيبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ
عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ
ابْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ قَالَ: صَلَّى بِنَا أَبُو
مُوسَى الْأَشْعَرِيِّ، فَلَمَّا جَلَسَ فِي آخِرِ صَلَاتِهِ
قَالَ رَجُلٌ مِنَ الْقَوْمِ: أَقْرَبَتِ الصَّلَاةُ بِالْبِرِّ
وَالزَّكَاةِ، فَلَمَّا انْقَلَبَ أَبُو مُوسَى أَقْبَلَ عَلَيَّ
الْقَوْمِ فَقَالَ: أَيُّكُمْ الْقَائِلُ كَلِمَةً كَذَا وَكَذَا؟
قَالَ: فَأَرَمَ الْقَوْمُ. قَالَ: أَيُّكُمْ الْقَائِلُ كَلِمَةً
كَذَا وَكَذَا؟ قَالَ: فَأَرَمَ الْقَوْمُ. قَالَ: فَلَعَلَّكَ
يَاحِطَّانُ أَنْتَ قُلْتَهَا؟ قَالَ: مَا قُلْتَهَا، وَلَقَدْ
رَهْبْتُ أَنْ تَبْكَعَنِي بِهَا. فَقَالَ لَهُ رَجُلٌ مِنَ
الْقَوْمِ: أَنَا قُلْتَهَا وَمَا أَرَدْتُ بِهَا إِلَّا الْحَيْرَ.

a sermon, and taught us, and explained to us our practices (*Sunan*), and he taught us the prayer. He (ﷺ) said: "When you pray, perfect your rows, and let one of you lead you. When he says the *Takbīr*, you should say the *Takbīr*, and when he recites: 'Not (the path) of those upon whom anger has been shown, nor those who have gone astray,'^[1] then say: 'Āmin', Allāh will love you. And when he says *Takbīr* and goes into *Rukū'*, then say the *Takbīr* and go into *Rukū'* yourselves, for the *Imām* goes into *Rukū'* before you, and rises up before you."

The Messenger of Allāh ﷺ said: "This one is (made up for by) that one. And when he says: 'Samī' *Allāhu liman ḥamidah* (Allāh hears the one who praises Him)' say: 'Allāhumma rabbanā lakal-ḥamd (O Allāh, our Lord, to You belongs the Praise),' Allāh will listen to you, for Allāh, the Mighty and Sublime, has said upon the tongue of His Prophet: 'Allāh hears the one who praises Him.' And when he says the *Takbīr* and prostrates, then you should say the *Takbīr* and prostrate yourselves, for the *Imām* prostrates before you, and rises up before you."

The Messenger of Allāh ﷺ said: "This one is (made up for by) that one. And if he sits, then let the first thing that one of you says be: 'At-Taḥiyyātuṭ-ṭayyibātuṣ-ṣalawātu Lillāhi; as-salāmu 'alaika ayyuhan-

فقال أبو موسى: أما تعلمون كيف تقولون في صلاتكم؟ إن رسول الله ﷺ خطبنا فعلمنا وبين لنا سنتنا وعلمنا صلاتنا، فقال: «إِذَا صَلَّىيُمْ فَأَقِيمُوا صُفُوفَكُمْ، ثُمَّ لِيُؤْمَكُم أَحَدُكُمْ، فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَرَأَ غَيْرِ الْمَعْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ» فقولوا: آمين يُحبُّكم الله، وَإِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا فَإِنَّ الْإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ» قال رسول الله ﷺ: «فَتِلْكَ بِتِلْكَ، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمَدَهُ فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، يَسْمَعُ اللهُ لَكُمْ، فَإِنَّ اللَّهَ عَزَّوَجَلَّ قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ: سَمِعَ اللهُ لِمَنْ حَمَدَهُ. وَإِذَا كَبَّرَ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا، فَإِنَّ الْإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ»، قال رسول الله ﷺ: «فَتِلْكَ بِتِلْكَ، فَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمْ أَنْ يَقُولَ: التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ اللهُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ»، لَمْ يَقُلْ أَحْمَدُ: «وَبَرَكَاتُهُ» وَلَا قَالَ: «وَأَشْهَدُ»، قَالَ: «وَأَنَّ مُحَمَّدًا».

[1] *Sūrat Al-Fātiḥah* 1:7.

nabiyyu wa rahmatullāhi wa barakātuḥu; as-salāmu ‘alaina wa ‘alā ‘ibād-illāhiṣ-ṣāliḥīn. Ash-hadu anlā ilāha illallāh, wa ash-hadu anna Muḥammadan ‘abduhu wa Rasūluḥ (All compliments, good words, prayers are due to Allāh; peace be upon you, O Prophet, and the mercy of Allāh and His blessings; peace be upon us and upon the righteous slaves of Allāh. I bear witness that none has the right to be worshiped but Allāh and I bear witness that Muḥammad is His slave and Messenger).’

Aḥmad^[1] did not say: “*wa barakātuḥ* (and His blessings)” nor did he mention: “*wa ash-hadu* (and I testify),” instead he said: “*wa anna Muḥammadan* (And Muḥammad is).” (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الصلاة، باب التشهد في الصلاة، ح: ٤٠٤ من حديث أبي عوانة
الوضاح به وهو في المسند لأحمد: ٤/٤٠٩.

973. (There is another chain) from Qatādah from Abū Ghallāb who narrated it from Ḥiṭṭān bin ‘Abdullāh Ar-Raqqāshī, with this *Hadīth*. He (ﷺ) added: “So when he (the *Imām*) recites, remain silent.”

And in the *Tashah-hud* — after the phrase: “*Ash-hadu anlā ilāha illallāh* (I testify that none has the right to be worshiped but Allāh)” he added: “*Waḥdahu lā sharīka lah* (He is Unique, having no partners).” (*Ṣaḥīḥ*)

Abū Dāwud said: The addition of:

٩٧٣ - حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي غَلَّابٍ يُحَدِّثُهُ عَنْ حِطَّانِ بْنِ عَبْدِ اللَّهِ الرَّقَّاشِيِّ بِهَذَا الْحَدِيثِ. زَادَ: «فَإِذَا قَرَأَ فَأَنْصِتُوا». وَقَالَ فِي التَّشَهُدِ بَعْدَ «أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ»، زَادَ: «وَحَدَّهُ لَا شَرِيكَ لَهُ». قَالَ أَبُو دَاوُدَ: قَوْلُهُ «وَأَنْصِتُوا» لَيْسَ بِمَحْفُوظٍ، لَمْ يَجِءْ بِهِ إِلَّا سُلَيْمَانُ التَّمِيمِيُّ فِي هَذَا الْحَدِيثِ.

[1] He is Aḥmad bin Ḥanbal. Abū Dāwud narrated this from two *Shaiḥhs* and their chains, and Imām Aḥmad bin Ḥanbal is one of them.

“...remain silent” is nor preserved. No one narrated it except Sulaimān At-Taimī in this *Hadīth*.

تخریج: أخرجه مسلم، أيضًا، ح: ٤٠٤ من حديث سليمان التيمي به وهو حديث صحيح ولكنه منسوخ بحديث أبي هريرة تقدم: ٨٢١.

974. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ would teach us the *Tashah-hud* just like he would teach us the Qur’ān. He would say: ‘*At-Taḥiyyātu-l-mubārakātuṣ-ṣalawātuṭ-ṭayyibātu Lillāhi; as-salāmu ‘alaika ayyuhan-nabiyyu wa rahmatullāhi wa barakātuhu; as-salāmu ‘alaina wa ‘alā ‘ibād-illāhiṣ-ṣāliḥīn. Ash-hadu anlā ilāha illallāh, wa ashhadu anna Muḥammadan Rasūlullāh* (All compliments, blessings, prayers and good words are due to Allāh; peace be upon you, O Prophet, and the mercy of Allāh and His blessings; peace be upon us and upon the righteous slaves of Allāh. I bear witness that none has the right to be worshiped but Allāh and I bear witness that Muḥammad is His slave and Messenger)’” (*Ṣaḥīḥ*)

٩٧٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَطَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّسْبِيحَ كَمَا يُعَلِّمُنَا الْقُرْآنَ وَكَانَ يَقُولُ: «التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ ﷺ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ».

تخریج: أخرجه مسلم، أيضًا، ح: ٤٠٣ عن قتيبة به.

975. It was reported from *Khubaib* bin Sulaimān, from his father Sulaimān bin Samurah, from Samurah bin Jundab, who said: “As to what follows, (then know) that the Messenger of Allāh ﷺ commanded us (as follows): ‘When (one of you) is in the middle of the prayer, or before its end, then say before the *Taslim*: “*At-Taḥiyyātuṭ-ṭayyibātu waṣ-ṣalawātuṭu wal-*

٩٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى أَبُو دَاوُدَ: حَدَّثَنَا جَعْفَرُ بْنُ سَعْدِ بْنِ سَمُرَةَ ابْنِ جُنْدَبٍ: حَدَّثَنِي حُبَيْبُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ سُلَيْمَانَ بْنِ سَمُرَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ: أَمَّا بَعْدُ، أَمَرَنَا رَسُولُ اللَّهِ ﷺ: إِذَا كَانَ فِي وَسْطِ الصَّلَاةِ أَوْ جِئْنَا نَقِضْنَاهَا:

mulkulillāh (All compliments, (all) good works, and (all) prayers, and the dominion, belong to Allāh). Then say the *Taslīm* to the right, then upon your reciter, then upon yourselves.” (*Daʿīf*)

Abū Dāwud said: Sulaimān bin Mūsā is from Al-Kūfah, originally from Damascus.

Abū Dāwud said: This letter^[1] proves that Al-Ḥasan heard from Samurah.

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ٢٥٠/٧، ح: ٧٠١٨ من حديث يحيى ابن حسان به * خيب مجهول كما قال الحافظ ابن حجر وغيره وجعفر بن سعد: ضعيف، ضعفه الجمهور.

Chapter 178,179. Sending *Ṣalāt* Upon The Prophet ﷺ After The *Tashah-hud*

976. It was reported from *Shuʿbah* from Al-Ḥakam, from Ibn Abī Lailā, from Kaʿb bin ʿUjrah who said: “We said — or — the people said: ‘O Messenger of Allāh! You have commanded us to send *Ṣalāt* and peace upon you. As for the peace (*Salām*), then we know (how to do it). But how do we send *Ṣalāt* upon you?’ So he said: ‘Say: *Allāhumma ṣalli ʿalā Muḥammadin, wa ʿalī Muḥammadin, kamā ṣallaita ʿalā Ibrāhīm. Wa bārik ʿala*

«فَابْدُوا قَبْلَ التَّسْلِيمِ فَقُولُوا: التَّحِيَّاتُ الطَّيِّبَاتُ، وَالصَّلَوَاتُ وَالْمُلُكُ لَهِ، ثُمَّ سَلِّمُوا عَنِ الْيَمِينِ، ثُمَّ سَلِّمُوا عَلَيَّ قَارِنَكُمْ وَعَلَى أَنْفُسِكُمْ».

قَالَ أَبُو دَاوُدَ: سُلَيْمَانُ بْنُ مُوسَى كُوفِيٌّ الْأَضْلُ كَانَ يَدِمَشْقَى.

قَالَ أَبُو دَاوُدَ: وَدَلَّتْ هَذِهِ الضَّحِيفَةُ عَلَيَّ أَنَّ الْحَسَنَ سَمِعَ مِنْ سَمُرَةَ.

(المعجم ١٧٨، ١٧٩) - بَابُ الصَّلَاةِ عَلَيَّ النَّبِيِّ ﷺ بَعْدَ التَّشَهُدِ (التحفة ١٨٤)

٩٧٦ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: أَخْبَرَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: قُلْنَا - أَوْ قَالُوا -: يَا رَسُولَ اللَّهِ! أَمَرْتَنَا أَنْ نُصَلِّيَ عَلَيْكَ وَأَنْ نُسَلِّمَ عَلَيْكَ، فَأَمَّا السَّلَامُ فَقَدْ عَرَفْنَاهُ، فَكَيْفَ نُصَلِّيَ عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَيَّ إِبْرَاهِيمَ، وَبَارِكْ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَيَّ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

[1] That is, scholars differ over whether or not Al-Ḥasan Al-Baṣrī heard from Samurah, or whether he heard other than the *Ḥadīth* about *Al-Aṭīqah* (see nos. 2837, 2838) - which is a popular view. The author mentioned a letter here, and it is more clear in his narration of the same chain under number 456; “Samurah wrote to his son.” And this is the same exact chain of narration, by which the author means that this narration came from that same letter. Then he intends that because Al-Ḥasan and Sulaimān, the son of Samurah, lived during the same time, then narrations from Al-Ḥasan from Samurah should also be considered authentic.

Muḥammadin wa āli Muḥammadin kamā bārakta ‘alā āli Ibrāhīm, innaka Ḥamīdun Majīd. (O Allāh! Send your *Ṣalāt* upon Muḥammad, and the family of Muḥammad, as you have sent Your *Ṣalat* upon Ibrāhīm. And send Your Blessings upon Muḥammad, and the family of Muḥammad, as You have sent Your Blessings upon the family of Ibrāhīm. Indeed, You are the Praiseworthy (*Ḥamīd*), the Glorious (*Majīd*).” (*Ṣaḥīḥ*)

تخريج: أخرجه البخاري، الدعوات، باب الصلاة على النبي ﷺ، ح: ٦٣٥٧ ومسلم، الصلاة، باب الصلاة على النبي ﷺ بعد الشهد، ح: ٤٠٦ من حديث شعبة به.

Comments:

When the word *Ṣalāt* is used for Allāh, it means Allāh blesses His slave with mercy, elevates their ranks and praises them before His Angels.

977. (There is another chain) from *Shu‘bah* with this *Hadīth* (similar to no. 976). He said: “*Ṣalli ‘alā Muḥammadin, wa ‘alā āli Muḥammadin, kamā ṣalaita ‘alā āli Ibrāhīm.* (Send Your *Ṣalāt* upon Muḥammad, and upon the family of Muḥammad, as You have sent Your *Ṣalāt* upon the family of Ibrāhīm.” (*Ṣaḥīḥ*)

978. (There is another chain) from *Bishr*, from *Mis‘ar*, from *Al-Ḥakam* with his chain for this (*Hadīth*), he said: “*Allāhumma ṣalli ‘ala Muḥammadin, wa ‘alā āli Muḥammadin, kamā ṣallaita ‘alā Ibrāhīm. Innaka Ḥamīdun Majīd. Allāhumma bārik ‘alā Muḥammadin wa ‘alā āli Muḥammadin kamā bārakta ‘alā āli Ibrāhīm, innaka Ḥamīdun Majīd.* (O Allāh! Send Your *Ṣalāt* upon Muḥammad, and upon the family of Muḥammad, as

٩٧٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا شُعْبَةُ بِهَذَا الْحَدِيثِ قَالَ: «صَلَّى عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتُ عَلَى آلِ إِبْرَاهِيمَ».

تخريج: متفق عليه، انظر الحديث السابق.

٩٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ بِشْرِ عَنْ مِسْعَرٍ، عَنِ الْحَكَمِ بِإِسْنَادِهِ بِهَذَا قَالَ: «اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتُ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ الزُّبَيْرِيُّ بْنُ عَدِيٍّ عَنِ

You have sent Your *Ṣalāt* upon Ibrāhīm, indeed, you are the Praiseworthy (*Ḥamīd*), the Glorious (*Majīd*). O Allāh! Send your blessings upon Muḥammad, and upon the family of Muḥammad, as You have sent your blessings upon the family of Ibrāhīm. Indeed, You are the Praiseworthy (*Ḥamīd*), the Glorious (*Majīd*).”

Abū Dāwūd said: Az-Zubair bin ‘Adī reported it from Ibn Abī Lailā just like Mis‘ar’s report, except that he said: “*Kamā ṣalaita ‘alā āli Ibrāhīm, innaka Ḥamīdun Majīd. Wa bārik ‘alā Muḥammadin* (As You have sent Your *Ṣalāt* upon Ibrāhīm, indeed, You are the Praiseworthy (*Ḥamīd*), the Glorious (*Majīd*). And send Your Blessings upon Muḥammad”) and he quoted the rest similarly. (*Ṣaḥīh*)

979. Abū Ḥumaid As-Sā’idi narrated that they said: “O Messenger of Allāh! How shall we send *Ṣalāt* upon you?” So he replied, “Say: *Allāhumma ṣalli ‘alā Muḥammadin, wa azwājihī, wa dhuriyyatihī, kamā ṣallaita ‘alā āli Ibrāhīm. Wa bārik ‘alā Muḥammadin wa azwājihī, wa dhuriyyatihī kamā barāktā ‘alā āli Ibrāhīm, innaka Ḥamīdun Majīd.* (O Allāh! Send Your *Ṣalāt* upon Muḥammad, his wives, and progeny, as You have sent Your *Ṣalāt* upon the family of Ibrāhīm. And send Your Blessings upon Muḥammad, his wives, and progeny, as You have sent Your Blessings upon the family of Ibrāhīm. Indeed, You are the

ابن أَبِي لَيْلَى، كَمَا رَوَاهُ مِسْعَرٌ، إِلَّا أَنَّهُ قَالَ: «كَمَا صَلَّيْتُ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَسَاقَ مِثْلَهُ. تخريج: متفق عليه، انظر الحديثين السابقين.

٩٧٩ - حَدَّثَنَا الْقَعْتَبِيُّ عَنْ مَالِكٍ؛ ح: وَحَدَّثَنَا ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ عَمْرٍو بْنِ سُلَيْمٍ الزُّرْقِيِّ أَنَّهُ قَالَ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ: أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ! كَيْفَ نَصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

Praiseworthy (*Hamīd*), the Glorious (*Majīd*).” (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، أحاديث الأنبياء، باب: ١٠، ح: ٣٣٦٩، مسلم، الصلاة، باب الصلاة على النبي ﷺ بعد الشاهد، ح: ٤٠٧، من حديث مالك به وهو في الموطأ (يحيى): ١٦٥/١.

980. It was reported from Nu‘aim bin ‘Abdullāh Al-Mujmir, that Muḥammad bin ‘Abdullāh bin Zaid, and ‘Abdullāh bin Zaid — who was the one who had the dream about the call to prayer — informed him from Abū Mas‘ūd Al-Anṣarī, who narrated: “The Messenger of Allāh ﷺ once came to visit us in a gathering of Sa‘d bin ‘Ubādah. Bashīr bin Sa‘d asked him: ‘Allāh has commanded us to send *Ṣalāt* upon you, O Messenger of Allāh, so how should we send *Ṣalāt* upon you?’ The Messenger of Allāh ﷺ remained quiet (for so long) that we wished that he had not asked him, then the Messenger of Allāh ﷺ said: ‘Say...’” and he narrated a similar wording to the *Ḥadīth* of Ka‘b bin ‘Ujrah (no. 976), except that he added at the end: “*Fīl-‘ālamīn, innaka Ḥamīdun Majīd* (Among all the creation. Indeed, You are the Praiseworthy (*Hamīd*), the Glorious (*Majīd*).)” (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، أيضاً، ح: ٤٠٦، من حديث مالك به وهو في الموطأ (يحيى): ١٦٥، ١٦٦.

981. (There is another chain) reported from Muḥammad bin Ibrāhīm bin Al-Ḥārith, from Muḥammad bin ‘Abdullāh bin Zaid, from ‘Uqbah bin ‘Amr,^[1] with this

٩٨٠ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ أَنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ زَيْدٍ - وَعَبْدُ اللَّهِ بْنُ زَيْدٍ هُوَ الَّذِي أَرَى النَّدَاءَ بِالصَّلَاةِ أَخْبَرَهُ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ أَنَّهُ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ، فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ: أَمَرَنَا اللَّهُ أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ! فَكَيْفَ نُصَلِّيَ عَلَيْكَ؟ فَسَكَتَ رَسُولُ اللَّهِ ﷺ حَتَّى تَمَيَّنَا أَنَّهُ لَمْ يَسْأَلْهُ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «قُولُوا»، فَذَكَرَ مَعْنَى حَدِيثِ كَعْبِ ابْنِ عُجْرَةَ. زَادَ فِي آخِرِهِ: «فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ».

٩٨١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِثِ عَنْ مُحَمَّدِ بْنِ

[1] That is Abū Mas‘ūd.

narration, he said: "Say: 'Allāhumma, ṣalli 'alā Muḥammadin an-nabiyyi-ummī wa 'alā āli Muḥammad. (O Allāh! Send Your *Ṣalāt* upon Muḥammad, the unlettered Prophet, and upon the family of Muḥammad.)'" (*Ṣaḥīḥ*)

عَبْدُ اللَّهِ بْنِ زَيْدٍ، عَنْ عُقْبَةَ بْنِ عَمْرِو بِهَذَا الْخَبَرِ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ».

تخريج: [صحيح] أخرجه الحاكم: ٢٦٨/١ من حديث محمد بن إسحاق بن يسار به وصححه على شرط مسلم ووافقه الذهبي، وانظر الحديث السابق.

Comments:

The Messenger of Allāh ﷺ, is called '*Ummī*' which, literally, means "unread," "unlettered." Applied to the Messenger of Allāh ﷺ, it means he did not receive his knowledge by conventional means. That is to say, he was not taught or tutored by any human being.

982. It was reported from Muḥammad bin 'Alī Al-Hāshimī, from Al-Mujmir, from Abū Hurairah, from the Prophet ﷺ, that he said: "Whoever wishes that he be measured with full weight when he sends his *Ṣalāt* upon us — the Family of the House (of the Prophet ﷺ) — then let him say: 'Allāhumma ṣalli 'alā Muḥammadin an-nabī, wa azwājihi umḥātil-mu'minīna wa dhuriyyatihi wa ahli baitihi, kamā ṣalaita 'alā āli Ibrāhīm. Innaka Ḥamidun Majīd. (O Allāh! Send Your *Ṣalāt* upon Muḥammad the Prophet, and upon his wives, the Mothers of the Believers, and upon his progeny, and the members of his household, as You have sent Your Blessings upon the family of Ibrāhīm. Indeed, You are the Praiseworthy (*Ḥamid*), the Glorious (*Majīd*).'" (*Da'if*)

٩٨٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَبَّانُ بْنُ يَسَارٍ الْكَلَابِيِّ: حَدَّثَنِي أَبُو مَطْرُوفٍ عُبَيْدُ اللَّهِ بْنُ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ الْهَاشِمِيُّ عَنِ الْمُجْمِرِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَرَّهُ أَنْ يَكْتَالَ بِالْمِكْيَالِ الْأَوْفَى إِذَا صَلَّى عَلَيْنَا أَهْلَ النَّبِيِّ فَلْيَقُلْ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

تخريج: [إسناده ضعيف] أخرجه البخاري في التاريخ الكبير: ٣/٨٧٠ عن موسى بن إسماعيل به * جبان بن يسار: ضعفه أبو حاتم وغيره، واختلط بآخره كما قال الصلت بن محمد وغيره، وفي السند علة أخرى عند العقيلي في الضعفاء: ١/٣١٨.

Chapter (...) What Should Be Said After The *Tashah-hud*

983. Abū Hurairah narrated from the Messenger of Allāh ﷺ that he said: “When one of you finishes from the final *Tashah-hud*, let him seek refuge in Allāh from four matters: from the punishment of Hell, and from the punishment of the grave, and from the trials of life and death, and from the evil of *Al-Masihid-Dajjal*.” (*Sahīh*)

تخريج: أخرجه مسلم، المساجد، باب ما يستعاذ منه في الصلاة، ح: ٥٨٨ من حديث الوليد ابن مسلم به وهو في المسند لأحمد: ٢/٢٣٧ وانظر، ح: ٨٨٠.

984. Ibn ‘Abbās narrated that the Prophet ﷺ used to say after the *Tashah-hud*: “*Allāhumma innī a‘ūdhu bika min ‘adhābi jahannam, wa a‘ūdhu bika min ‘adhābil-qabr, wa a‘ūdhu bika min fitnatid-dajjal, wa a‘ūdhu bika min fitnatil-mahyā wal-mamāt* (O Allāh! I seek Your Refuge from the punishment of Hell, and I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trials of the *Dajjal*, and I seek refuge in You from the trials of life and death).” (*Sahīh*)

تخريج: [صحيح] أخرجه الطبراني في الكبير: ١١/٢٩، ح: ١٠٩٣٩ ورواه مسلم، ح: ٥٩٠ من حديث طاوس به وانظر، ح: ١٥٤٣.

985. Miḥjan bin Al-Adra‘ reported: “The Messenger of Allāh ﷺ once entered the *Masjid*, and saw a person who had just finished his

(المعجم ...) - بَابُ مَا يَقُولُ بَعْدَ

التَّشَهُدِ (التحفة ١٨٥)

٩٨٣ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَائِشَةَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا فَرَعْتَ أَحَدَكُمْ مِنَ التَّشَهُدِ الْآخِرِ فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ: مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ الْمَسِيحِ الدَّجَالِ».

٩٨٤ - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا عُمَرُ ابْنُ يُوسُفَ الْيَمَامِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ طَاوُسٍ عَنْ أَبِيهِ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ بَعْدَ التَّشَهُدِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

٩٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا الْحُسَيْنُ الْمُعَلَّمُ عَنْ عَبْدِ اللَّهِ بْنِ بَرِيْدَةَ، عَنْ حَنْظَلَةَ بْنِ

prayer, and was saying the *Tashah-hud*. The person said: ‘*Allāhumma innī as’aluka yā Allāh al-Aḥaduṣ-Ṣamad, alladhī lam yalid wa lam yuwlad, wa lam yakun lahu kufiwan aḥad, an taḡfirālī dhunūbī, innaka antal-Ghafūrur-Raḥīm* (O Allāh! I ask you — O Allāh! The One (*Al-Aḥad*), The One Whom all others turn to (*As-Samad*), the One Who does not give birth, nor was He born, and there is nothing similar to Him, that You forgive me of my sins. You are the Ever-Forgiving, the Ever-Merciful.’ He (the Messenger of Allāh ﷺ) said: ‘He has been forgiven, he has been forgiven.’ Three times.” (*Ṣaḥīḥ*)

عَلَيَّ أَنَّ مِجْجَنَ بْنِ الْأُدْرَعِ حَدَّثَهُ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ فَإِذَا هُوَ بِرَجُلٍ قَدْ قَضَى صَلَاتَهُ وَهُوَ يَتَشَهَّدُ وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، أَنْ تُعْفِرَ لِي ذُنُوبِي، إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ. قَالَ: فَقَالَ: «قَدْ عُفِرَ لَهُ، قَدْ عُفِرَ لَهُ» ثَلَاثًا.

تخريج: [إسناده صحيح] أخرجه النسائي، السهوي، باب الدعاء بعد الذكر، ح: ١٣٠٢ من حديث الحسين المعلم به وصححه ابن خزيمة، ح: ٧٢٤ والحاكم على شرط الشيخين: ١/٢٦٧ ووافقه الذهبي، انظر، ح: ١٤٩٣.

Chapter 179,180. Reciting The *Tashah-hud* Silently

(المعجم ١٧٩، ١٨٠) - بَابُ إِخْفَاءِ التَّشَهُدِ (التحفة ١٨٦)

986. ‘Abdullāh bin Mas‘ūd said: “It is from the *Sunnah* to recite the *Tashah-hud* silently.” (*Ṣaḥīḥ*)

٩٨٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنَا يُونُسُ، يَعْنِي ابْنَ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: مِنَ السُّنَّةِ أَنْ يُخْفَى التَّشَهُدُ.

تخريج: [صحيح] أخرجه الترمذي، الصلاة، باب ما جاء أنه يخفي التشهد، ح: ٢٩١ من حديث يونس بن بكير به وقال: "حسن غريب" وصححه الحاكم: ١/٢٦٧ على شرط مسلم ووافقه الذهبي ورواه الحسن بن عبيدالله عن عبد الرحمن بن الأسود به عند الحاكم: ١/٢٣٠.

Chapter 180,181. Pointing (With The Finger) During The *Tashah-hud*

987. ‘Alī bin ‘Abdur-Rahmān Al-Mu‘āwī said: “‘Abdullāh bin ‘Umar saw me while I was playing with stones during the prayer. When I finished, he prohibited me, and said: ‘Do as the Messenger of Allāh ﷺ did.’ So I said: ‘And what did the Messenger of Allāh ﷺ used to do?’ He said: ‘When he sat down during the prayer, he would place his right palm on his right thigh, and curl his fingers up (into a fist), and motion with the finger that is next to his thumb (the forefinger). And he would place his left palm on his left thigh.’”
(*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، المساجد، باب صفة الجلوس في الصلاة، وكيفية وضع اليدين على الفخذين، ح: ٥٨٠ من حديث مالك به وهو في الموطأ (يحيى): ٨٨/١، ٨٩.

Comments:

We learn from this *Ḥadīth* that as soon as the Messenger of Allāh ﷺ sat down to say *Tashah-hud*, he would fold his fingers almost into a fist and point with his index finger, keeping the latter up.

988. It was reported from ‘Affān: “Abdul-Wāḥid bin Ziyād narrated to us (he said): “‘Uthmān bin Ḥakīm narrated to us, (he said): “‘Āmir bin ‘Abdullāh bin Az-Zubair narrated to us from his father, that he said: ‘When the Messenger of Allāh ﷺ sat during the prayer, he would place his left foot under his right thigh and shin, and he would lay out his right foot (on the ground). And he would place his left hand on his left knee, and his right hand on the right

(المعجم ١٨٠، ١٨١) - بَابُ الْإِشَارَةِ فِي
الشَّهَادَةِ (التحفة ١٨٧)

٩٨٧ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ
مُسْلِمِ بْنِ أَبِي مَرْزُومٍ، عَنْ عَلِيِّ بْنِ
عَبْدِ الرَّحْمَنِ الْمُعَاوِيِّ قَالَ: رَأَيْتُ عَبْدَ اللَّهِ بْنَ
عُمَرَ وَأَنَا أَعْبَثُ بِالْحَصَا فِي الصَّلَاةِ، فَلَمَّا
انْصَرَفَ نَهَانِي وَقَالَ: اصْنَعْ كَمَا كَانَ رَسُولُ
اللَّهِ ﷺ يَصْنَعُ، فَقُلْتُ: كَيْفَ كَانَ رَسُولُ اللَّهِ
ﷺ يَصْنَعُ؟ قَالَ: إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ
كَفَّهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى وَقَبَضَ أَصَابِعَهُ
كُلَّهَا، وَأَشَارَ بِإِصْبَعِهِ الَّتِي تَلِي الْإِثْمَامَ،
وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخْذِهِ الْيُسْرَى.

٩٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ
الْبُرَّازِيُّ: حَدَّثَنَا عَفَّانٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ
زِيَادٍ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنَا عَامِرُ بْنُ
عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ
ﷺ إِذَا قَعَدَ فِي الصَّلَاةِ جَعَلَ قَدَمَهُ الْيُسْرَى
تَحْتَ فَخْذِهِ الْيُمْنَى وَسَاقِيهِ وَفَرَشَ قَدَمَهُ الْيُمْنَى
وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى وَوَضَعَ
يَدَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى وَأَشَارَ بِإِصْبَعِهِ
وَأَرَانَا عَبْدُ الْوَاحِدِ وَأَشَارَ بِالسَّبَابَةِ.

knee. And he would point with his forefinger.” (‘Affān said) “And I saw ‘Abdul-Wāhid, and he pointed with the forefinger.” (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، أيضاً، ح: ۵۷۹ من حديث عبدالواحد بن زياد به.

989. It was reported from Ḥajjāj, from Ibn Jurajj, from Ziyād, from Muḥammad bin ‘Ajlān, from ‘Āmir bin ‘Abdullāh, from ‘Abdullāh bin Az-Zubair, that he mentioned that the Prophet ﷺ would point with his forefinger when he supplicated, and he would not move it.

Ibn Jurajj said: “And ‘Amr bin Dinār added: ‘He (Ziyād) said: “‘Āmir informed me from his father that he saw the Prophet ﷺ supplicating like that. And the Prophet ﷺ would brace himself with his left hand on his left knee. (*Da‘īf*)

تخریج: [إسناده ضعيف] أخرجه النسائي، السهوي، باب بسط اليسرى على الركبة، ح: ۱۲۷۱ من حديث حجاج بن محمد به * ابن عجلان، تقدم، ح: ۹۰۲ ولم أجد تصريح سماعه في لفظ "ولا يحركها".

990. Yaḥyā said: “Ibn ‘Ajlān narrated to us from ‘Āmir bin ‘Abdullāh bin Az-Zubair, from his father...” with this *Ḥadīth* (similar to no. 989). He said: “His gaze would not go beyond his pointing (with his finger).” And Ḥajjāj’s narration is more complete. (*Ḥasan*)

۹۸۹ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِصْبِصِيُّ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ، عَنْ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ عَامِرِ ابْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: أَنَّهُ ذَكَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يُشِيرُ بِأَصْبَعِهِ إِذَا دَعَا وَلَا يُحْرِكُهَا.

قال ابن جُرَيْجٍ: وَزَادَ عَمْرُو بْنُ دِينَارٍ قَالَ: أَخْبَرَنِي عَامِرٌ عَنْ أَبِيهِ: أَنَّهُ رَأَى النَّبِيَّ ﷺ يَدْعُو كَذَلِكَ، وَيَتَحَامَلُ النَّبِيُّ ﷺ بِيَدِهِ الْيُسْرَى عَلَى فَخْذِهِ الْيُسْرَى.

۹۹۰ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا ابْنُ عَجْلَانَ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ بِهَذَا الْحَدِيثِ قَالَ: لَا يُجَاوِزُ بَصَرُهُ إِشَارَتَهُ وَحَدِيثُ حَجَّاجٍ أَتَمُّ.

تخریج: [إسناده حسن] أخرجه أحمد: ۳/۴ عن يحيى القطان به وابن عجلان صرح بالسماع

Comments:

During prayer, one’s sight is generally focused on the spot of prostration but, while saying *Tashah-hud*, the sight should not go beyond the index finger. Note how minutely and keenly the Companions observed each and every movement of the Messenger of Allāh ﷺ.

991. It was reported from Mālik bin Numair Al-Khuzā'i, from his father, that he said: "I saw the Prophet ﷺ place his right forearm on his right thigh, having raised his forefinger and (curving it) downwards slightly." (*Hasan*)

٩٩١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيلِيُّ: حَدَّثَنَا عُثْمَانُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا عَصَامُ بْنُ قُدَامَةَ مِنْ بَنِي بَجِيلَةَ عَنْ مَالِكِ بْنِ نَمِيرِ الْخُزَاعِيِّ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَاضِعًا ذِرَاعَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى رَافِعًا إِصْبَعَهُ السَّبَّابَةَ قَدْ حَتَّاهَا شَيْئًا.

تخريج: [إسناده حسن] أخرجه النسائي، السهوي، باب الإشارة بالأصبع في التشهد، ح: ١٢٧٢ من حديث عصام بن قدامة به وصححه ابن خزيمة، ح: ٧١٥، ٧١٦ وابن حبان، ح: ٤٩٩ * مالك بن نمير وثقه ابن حبان وابن خزيمة بتصحيح حديثه فهو حسن الحديث.

Chapter 181,182. It Is Disliked To Lean On The Hand During The Prayer

(المعجم ١٨١، ١٨٢) - بَابُ كَرَاهِيَةِ
الِاعْتِمَادِ عَلَى الْيَدِ فِي الصَّلَاةِ
(التحفة ١٨٨)

992. It was reported from Ibn 'Umar, that he said: "The Messenger of Allāh ﷺ prohibited" — Aḥmad bin Ḥanbal^[1] said: "that a person sit in the prayer while leaning on his hand." (*Sahīh*)

٩٩٢ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَأَحْمَدُ بْنُ مُحَمَّدِ بْنِ شَبُوبَةَ وَمُحَمَّدُ بْنُ رَافِعٍ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْعَزَّالِيُّ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ - قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: - أَنْ يَجْلِسَ الرَّجُلُ فِي الصَّلَاةِ وَهُوَ مُعْتَمِدٌ عَلَى يَدِهِ. وَقَالَ ابْنُ شُبُوبَةَ: نَهَى أَنْ يَعْتَمِدَ الرَّجُلُ عَلَى يَدِهِ فِي الصَّلَاةِ. وَقَالَ ابْنُ رَافِعٍ: نَهَى أَنْ يُصَلِّيَ الرَّجُلُ وَهُوَ مُعْتَمِدٌ عَلَى يَدِهِ. وَذَكَرَهُ فِي بَابِ الرَّفْعِ مِنَ السُّجُودِ. وَقَالَ ابْنُ عَبْدِ الْمَلِكِ: نَهَى أَنْ يَعْتَمِدَ الرَّجُلُ عَلَى يَدَيْهِ إِذَا نَهَضَ فِي الصَّلَاةِ.

Ibn Shabbuwyah said: "...prohibited that a person lean on his hand during the prayer."

Ibn Rāfi' said: "...prohibited that a person pray while leaning on his hand." And he mentioned it under the topic of raising up from prostration.

Ibn 'Abdul-Malik said: "...prohibited that a person lean on his hands when he stood up during the prayer." (*Da'if*)

[1] These different additions are from those that Abū Dāwud heard the narration from.

تخريج: [صحيح] أخرجه البيهقي: ١٣٥/٢ من حديث أبي داود به وهو في مسند الإمام أحمد: ١٤٧/٢ ومصنف عبد الرزاق: ١٩٧/٢، ح: ٣٠٥٤ وصححه الحاكم على شرط الشيخين: ١/٢٣٠ ووافقه الذهبي وأما رواية محمد بن عبد الملك الغزال فضعيفة لأنهم لم يذكروا سماعه من عبد الرزاق أَقْبَلَ اختلاطه أم بعده؟ وهي شاذة أيضًا لمخالفة الثقات.

Comments:

Authentic *Aḥādīth* prove using one's hands to get up after prostration. Most of them considered this to refer to a sitting posture.

993. Ismā'il bin Umayyah said: "I asked Nāfi' regarding a person who prays while the (fingers of his) two hands are intertwined. He told me that Ibn 'Umar said: 'That is the prayer of those upon whom anger has been shown.'" (*Ṣaḥīh*)

٩٩٣ - حَدَّثَنَا يَشْرُ بْنُ هِلَالٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ قَالَ: سَأَلْتُ نَافِعًا عَنِ الرَّجُلِ يُصَلِّي وَهُوَ مُسَبِّكٌ يَدَيْهِ؟ قَالَ: قَالَ ابْنُ عُمَرَ: تِلْكَ صَلَاةُ الْمَعْضُوبِ عَلَيْهِمْ.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٢٨٩/٢ من حديث أبي داود به.

994. Nāfi' reported that Ibn 'Umar once saw a man leaning upon his left hand while he was sitting in the prayer — Hārūn bin Zaid (one of the narrators) said: "a man leaning upon his left side." — Ibn 'Umar said to him: "Do not sit in this manner, for this is the manner in which those who are punished sit." (*Ḥasan*)

٩٩٤ - حَدَّثَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الرَّزْقَاءِ: حَدَّثَنَا أَبِي؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا ابْنُ وَهْبٍ - وَهَذَا لَفْظُهُ - جَمِيعًا عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّهُ رَأَى رَجُلًا يَتَّكِي عَلَى يَدِهِ الْيُسْرَى وَهُوَ قَاعِدٌ فِي الصَّلَاةِ. - وَقَالَ هَارُونُ بْنُ زَيْدٍ: سَاقِطٌ عَلَى شِقِّهِ الْأَيْسَرِ، ثُمَّ اتَّفَقَا - فَقَالَ لَهُ: لَا تَجْلِسْ هَكَذَا فَإِنَّ هَكَذَا يَجْلِسُ الَّذِينَ يُعَذَّبُونَ.

تخريج: [حسن] رواه أحمد: ١١٦/٢ من حديث هشام بن سعد به مرفوعًا.

Comments:

In case, a person is unable to sit up, he should pray lying down rather than leaning on his side.

Chapter 182,183. Shortening The Sitting

(المعجم ١٨٢، ١٨٣) **بَابُ: فِي تَخْفِيفِ الْقُعُودِ (التحففة ١٨٩)**

995. It was reported from Shu'bah, from Sa'd bin Ibrāhīm, from Abū

٩٩٥ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا

‘Ubaidah, from his father (‘Abdullāh bin Mas‘ūd) that the Prophet ﷺ would be in the first two *Rak‘ah* as if he were (sitting) on baked stones.

He (Shu‘bah) said: “Until he stood up?” He (Sa‘d) replied: “Until he stood up.” (*Da‘if*)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ما جاء في مقدار القعود في الركعتين الأوليين، ح: ٣٦٦ من حديث شعبة به وقال: "حسن إلا أن أبا عبيدة لم يسمع من أبيه" يعني أنه مقطوع.

Chapter 183,184. Regarding The *Salām*

996. ‘Abdullāh bin Mas‘ūd reported: “The Prophet ﷺ would say the *Taslīm* on his right side, and (then) on his left side — so much so that the whiteness of his cheeks could be seen. (He would say:) ‘*As-salāmu ‘alaikum wa rahmatullah, as-salāmu ‘alaikum wa rahmatullah* (Peace be upon you, and the Mercy of Allāh, peace be upon you, and the Mercy of Allāh).’” (*Ṣaḥīḥ*)

Abū Dāwud said: And this is the wording of the narration of Sufyān, while the narration of Isrā‘īl is not as detailed.^[1]

Abū Dāwud said: Zuhair reported it from Abū Ishāq. And Yahyā reported it from Isrā‘īl, from Abū Ishāq, from ‘Abdur-Raḥmān bin Al-Aswad, from his father, and ‘Alqamah, from ‘Abdullāh.

Abū Dāwud said: Shu‘bah rejected

شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: كَانَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ كَأَنَّهُ عَلَى الرَّصْفِ. قَالَ: قُلْنَا: حَتَّى يَقُومَ؟ قَالَ: حَتَّى يَقُومَ.

(المعجم ١٨٣، ١٨٤) بَابُ: فِي السَّلَامِ
(التحفة ١٩٠)

٩٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ؛ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زَائِدَةُ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ الْمُحَارَبِيِّ وَزِيَادُ بْنُ أَيُّوبَ قَالَا: حَدَّثَنَا عُمَرُ ابْنُ عُبَيْدِ الطَّنَافِئِيِّ؛ ح: وَحَدَّثَنَا تَمِيمُ بْنُ الْمُتَّصِرِ: أَخْبَرَنَا إِسْحَاقُ يَعْنِي ابْنَ يُونُسَ، عَنْ شَرِيكَ؛ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْرَائِيلُ، كُلُّهُمُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ - وَقَالَ إِسْرَائِيلُ: عَنْ أَبِي الْأَحْوَصِ وَالْأَسْوَدِ عَنْ عَبْدِ اللَّهِ -: أَنَّ النَّبِيَّ ﷺ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ حَتَّى يُرَى بَيَاضَ خَدِّهِ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ».

[1] The author narrated it with a number of chains, and these are details related to the differences in them.

this *Hadīth* — the narration of Abū Ishāq — being *Marfū‘* (meaning from the Prophet ﷺ).

قَالَ أَبُو دَاوُدَ: وَهَذَا لَفْظُ حَدِيثِ سُفْيَانَ وَحَدِيثِ إِسْرَائِيلَ لَمْ يُفَسَّرْهُ.

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ وَيَحْيَى بْنِ آدَمَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ وَعَلَّقَمَةَ، عَنْ عَبْدِ اللَّهِ.

قَالَ أَبُو دَاوُدَ: شُعْبَةُ كَانَ يُكْرِهُ هَذَا الْحَدِيثَ - حَدِيثَ أَبِي إِسْحَاقَ - أَنْ يَكُونَ مَرْفُوعًا.

تخريج: [صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في التسليم في الصلاة، ح: ٢٩٥ من حديث سفیان الثوري به وقال: "حسن صحيح" وصححه ابن خزيمة، ح: ٧٢٨ وابن حبان، ح: ٥١٦ * أبو إسحاق صرح بالسماع عند أحمد: ٤٠٨/١، ٤٠٩، ح: ٣٨٧٩.

997. ‘Alqamah bin Wā’il reported from his father (Wā’il bin Ḥujr) that he said: “I prayed with the Prophet ﷺ, and he would say the *Taslīm* on his right side (saying): ‘*As-Salāmu ‘alaikum wa rahmatullāhi wa barakātuh* (Peace be upon you, and the Mercy of Allāh, and His Blessings),’ and on his left side (saying): ‘*As-Salāmu ‘alaikum wa rahmatullāh* (Peace be upon you, and the Mercy of Allāh).” (*Hasan*)

٩٩٧ - حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُوسَى بْنُ قَيْسٍ الْحَضْرَمِيُّ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَلَّقَمَةَ ابْنِ وَائِلٍ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ فَكَانَ يُسَلِّمُ عَنْ يَمِينِهِ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ»، وَعَنْ شِمَالِهِ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ».

تخريج: [إسناده حسن] وصححه النووي في المجموع: ٤٧٩/٣ والحافظ في بلوغ المرام، ح: ٢٥٢ (بتحقيقي).

998. It was reported from Wakī’, from Mis‘ar, from ‘Ubaidullāh bin Al-Qubṭiyyah, from Jābir bin Samurah, who said: “We used to pray behind the Messenger of Allāh ﷺ and give the *Taslīm* by motioning with our hands to the

٩٩٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا وَوَكَيْعٌ عَنْ مِسْعَرٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقُبَيْطِيِّ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلَفَ رَسُولَ اللَّهِ ﷺ فَسَلَّمْنَا

one who was on his right, and to the one who was on his left. (Once) when (the Prophet ﷺ) finished the prayer, he said: 'Why do you motion with your hands, as if they are tails of agitated horses? It is sufficient for you — or: is it not sufficient for you — that you do like this' — and he pointed with his finger,^[1] '(and that) he gives the *Salām* to his brother; the one to his right, and the one to his left.'"

(*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، الصلاة، باب الأمر بالسكون في الصلاة والنهي عن الإشارة باليد ورفعها عند السلام... إلخ، ح: ٤٣١ من حديث يحيى بن زكريا ووكيع به.

999. It was reported from Abū Nu‘aim, from Mis‘ar, with his chain and its meaning (as in no. 998), (but) he (ﷺ) said: “Is it not sufficient for one of you — or one of them — that he place his hand on his knee, then he says *Salām* to his brother; the one to his right, and the one to his left?” (*Ṣaḥīḥ*)

1000. Zuhair narrated Al-A‘mash from Al-Musayyab bin Rāfi‘, from Tamīm Aṭ-Ṭā‘ī, from Jābir bin Samurah, who said: “The Messenger of Allāh ﷺ entered upon us while the people were raising their hands” — Zuhair said: “I think he mentioned that this was during the prayer.” — “so he (the Prophet ﷺ) said: ‘Why do I see you raising your hands as if they are tails of agitated horses? Be peaceful in your prayer.’” (*Ṣaḥīḥ*)

أَحَدُنَا أَشَارَ بِيَدِهِ مِنْ عَنِ يَمِينِهِ وَمِنْ عَنِ يَسَارِهِ، فَلَمَّا صَلَّى قَالَ: «مَا بَالُ أَحَدِكُمْ يُرْمِي بِيَدِهِ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ، إِنَّمَا يَكْفِي أَحَدَكُمْ - أَوْ أَلَا يَكْفِي أَحَدَكُمْ أَنْ يَقُولَ هَكَذَا - وَأَشَارَ بِأَصْبَعِهِ - يُسَلِّمُ عَلَيَّ أَحِبِّهِ مِنْ عَنِ يَمِينِهِ وَمِنْ عَنِ شِمَالِهِ».

٩٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ مِسْعَرٍ بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ: «أَمَا يَكْفِي أَحَدَكُمْ - أَوْ أَحَدَهُمْ - أَنْ يَضَعَ يَدَهُ عَلَيَّ فَخِذِهِ ثُمَّ يُسَلِّمُ عَلَيَّ أَحِبِّهِ مِنْ عَنِ يَمِينِهِ وَمِنْ عَنِ شِمَالِهِ».

تخریج: [صحيح] انظر الحديث السابق.

١٠٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْقَيْلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ تَمِيمِ الطَّائِبِيِّ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَالنَّاسُ رَافِعُو أَيْدِيهِمْ - قَالَ زُهَيْرٌ: أَرَأَاهُ قَالَ: فِي الصَّلَاةِ - فَقَالَ: «مَا لِي أَرَأَيْكُمْ رَافِعِي أَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ اسْكُتُوا فِي الصَّلَاةِ».

تخریج: [صحيح] تقدم، ح: ٦٦١.

[1] See the following narration.

Comments:

See number 912 where another, similar version preceded.

Chapter 184,185. Responding To The *Imām*

(المعجم ١٨٤، ١٨٥) - بَابُ الرَّدِّ عَلَى

الإمام (التحفة ١٩١)

1001. It was reported from Qatādah, from Al-Ḥasan, from Samurah, that he said: “The Prophet ﷺ commanded us to respond to the *Imām*, and to love each other, and to give *Salām* to one another.” (*Ḍaʿīf*)

١٠٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ أَبُو الْجَمَاهِرِ: حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ قَالَ: أَمَرَنَا النَّبِيُّ ﷺ أَنْ نُرَدِّ عَلَى الْإِمَامِ، وَأَنْ نَتَحَابَّ، وَأَنْ يُسَلِّمَ بَعْضُنَا عَلَى بَعْضٍ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب رد السلام على الإمام، ح: ٩٢١ من حديث قتادة به ولم أجد تصريح سماعه وتقدم، ح: ٢٩ ومع ذلك صححه الحاكم: ١/ ٢٧٠ ووافقه الذهبي.

Chapter (...) The *Takbīr* After The *Ṣalāt*

(المعجم ...) - بَابُ التَّكْبِيرِ بَعْدَ

الصَّلَاةِ (التحفة ١٩٢)

1002. Ibn ‘Abbās said: “The ending of the prayer of the Messenger of Allāh ﷺ would be known by the *Takbīr*.” (*Ṣaḥīḥ*)

١٠٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ يُعْلَمُ انْقِضَاءُ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِالتَّكْبِيرِ.

تخريج: أخرجه البخاري، الأذان، باب الذكر بعد الصلاة، ح: ٨٤٢ ومسلم، المساجد، باب الذكر بعد الصلاة، ح: ٥٨٣ من حديث سفیان بن عيينة به.

1003. (There is another chain) that Ibn ‘Abbās narrated: “People would, at the time of the Messenger of Allāh ﷺ, raise their voices with the *Dhikr* (statements of remembrance) after completing the obligatory prayers.” And Ibn ‘Abbās said: “I would know when they finished by that, and could hear it.” (*Ṣaḥīḥ*)

١٠٠٣ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنِي ابْنُ جُرَيْجٍ: أَخْبَرَنَا عَمْرُو بْنُ دِينَارٍ أَنَّ أَبَا مَعْبُدٍ مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَفَعَ الصَّوْتِ لِلذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ ذَلِكَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَأَنَّ ابْنَ عَبَّاسٍ قَالَ: كُنْتُ أَعْلَمُ إِذَا انْصَرَفُوا بِذَلِكَ وَأَسْمَعُهُ.

تخريج: متفق عليه، انظر الحديث السابق، وهو في مصنف عبدالرزاق، ح: ٣٢٢٥ ومن طريقه رواه مسلم، ح: ٥٨٣.

Chapter 185,196. Shortening The *Taslīm*^[1]

1004. It was reported from Qurrah bin ‘Abdur-Raḥmān, from Az-Zuhri, from Abū Salamah, from Abū Hurairah, that he said: “The Messenger of Allāh ﷺ said: “Shortening the *Salām* is a *Sunnah*.” (*Da‘īf*)

‘Eisā said:^[2] “Ibn Al-Mubārak prohibited me from narrating this *Hadīth* in *Marfū’* form.”

Abū Dāwud said: I heard Abū ‘Umair ‘Eisā bin Yūnus Al-Fākhūrī Ar-Ramlī say: “When Al-Firyābī returned from Makkah, he stopped narrating this *Hadīth* in *Marfū’* form.”

And he said:^[3] Aḥmad bin Ḥanbal prohibited him from narrating it in *Marfū’* form.

(المعجم ١٨٥، ١٨٦) - بَابُ حَذْفِ

السَّلَامِ (التحفة ١٩٣)

١٠٠٤ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو يُونُسَ الْفِرْيَابِيُّ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ قُرَّةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ الزُّهْرِيِّ، عَنِ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَذْفُ السَّلَامِ سُنَّةٌ».

قال عيسى: نهاني ابنُ المبارك عن رفعِ هذا الحديثِ.

قال أبو داود: سمعتُ أبا عمير عيسى بنِ يونسَ الفأخوريَّ الرَّمليَّ قال: لَمَّا رَجَعَ الْفِرْيَابِيُّ مِنْ مَكَّةَ تَرَكَ رَفَعَ هَذَا الْحَدِيثِ وَقَالَ: نَهَاهُ أَحْمَدُ بْنُ حَنْبَلٍ عَنِ رَفْعِهِ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ما جاء أن حذف السلام سنة، ح: ٢٩٧ من حديث الأوزاعي به وقال: "حسن صحيح" وهو في المسند: ٥٣٢/٢ وصححه ابن خزيمة، ح: ٧٣٤ والحاكم على شرط مسلم: ٢٣١/١ ووافقه الذهبي * الزهري تقدم: ٧٨٥ ولم أجد تصريح سماعه.

Comments:

Meaning that the *Salām* should not be said in a drawn-out voice but in a normal way.

[1] *Ḥadhf*: Shortening, or curtailing, meaning, not to elongate the pronunciation of it with ones voice. See *At-Tirmidhī*, no. 297 where Ibn Al-Mubārak said this, and *An-Nihāyah*.

[2] That is ‘Eisā bin Yūnus, whom he mentions after this.

[3] According to Al-‘Azīmābādī (*‘Awn Al-Ma‘būd*), the meaning is Aḥmad prohibited Abū Dāwud from narrating it like that. So he considered this statement to be from one of those who reported this book. Aḥmad — from whom Abū Dāwud heard this narration — included it, with the same chain and wording, in his *Musnad* (2:532).

Chapter 286,287. If One Breaks *Wuḍū'* During Prayer, He Must Start From The Beginning

1005. 'Alī bin Ṭalq reported that the Messenger of Allāh ﷺ said: "If one of you silently passes wind in the prayer, let him leave, perform the *Wuḍū'*, and repeat his prayer." (*Hasan*)

(المعجم ١٨٦، ١٨٧) بَابُ: إِذَا أَحَدُتْ فِي صَلَاتِهِ يَسْتَقْبِلُ (التحفة ١٩٤)

١٠٠٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ بْنُ عَبْدِ الْحَمِيدِ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ عِيسَى بْنِ حِطَّانَ، عَنْ مُسْلِمِ بْنِ سَلَامٍ، عَنْ عَلِيِّ بْنِ طَلْحٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا فَسَأَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَنْصِرْفْ، فَلْيَتَوَضَّأْ وَلْيُعِدْ صَلَاتَهُ».

تخريج: [حسن] تقدم: ٢٠٥ أخرجه البيهقي: ٢/٢٥٥ من حديث أبي داود به.

Comments:

Breaking wind, be it audible or inaudible, invalidates *Wuḍū'*.

Chapter 187,188. A Person Praying Voluntary Prayers In the Same Place That He Prayed The Obligatory Prayer

1006. Abū Hurairah reported that the Messenger of Allāh ﷺ said: "Are you not capable?" — he said, from 'Abdul-Wārith (one of the narrators): "of moving forward, or backward, or to your right or left" — and Ḥammād (one of the narrators) added in his narration: "for the prayer?" — meaning for the voluntary prayer.^[1] (*Da'if*)

(المعجم ١٨٧، ١٨٨) بَابُ: فِي الرَّجُلِ يَنْطَوِّعُ فِي مَكَانِهِ الَّذِي صَلَّى فِيهِ الْمَكْتُوبَةَ (التحفة ١٩٥)

١٠٠٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادٌ وَعَبْدُ الْوَارِثِ عَنْ لَيْثٍ، عَنْ الْحَجَّاجِ بْنِ عُبَيْدٍ، عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيَعِجْرُ أَحَدُكُمْ - قَالَ عَنْ عَبْدِ الْوَارِثِ -: أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ أَوْ عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ». - زَادَ فِي حَدِيثِ حَمَّادٍ -: «فِي الصَّلَاةِ» يَعْنِي فِي السُّبْحَةِ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في صلاة النافلة حيث تصلى المكتوبة، ح: ١٤٢٧ من حديث ليث بن أبي سليم به وذكر البخاري أن رقع هذا الحديث غير صحيح انظر، ح: ٨٤٨ وقال الحافظ: "ليث بن أبي سليم ضعيف الحفظ وقال أبو حاتم: إبراهيم مجهول" (تغليق التعليق: ٢/٣٣٧).

[1] Abū Dāwūd narrated this from Musad-dad, who narrated it from both Ḥammad bin Zaid and 'Abdul-Wārith.

Comments:

See numbers 616 and 1129.

1007. Al-Azraq bin Qais reported: “An *Imām* with the *Kunyah* of Abū Rimthah led us in prayer then he said: ‘I prayed this prayer — or a prayer similar to it — with the Prophet ﷺ.’ He said: ‘And Abū Bakr and ‘Umar would stand in the front row towards his right. There was a man (among us) who had caught the first *Takbīr* of the prayer. So the Prophet of Allāh ﷺ prayed the prayer, and said the *Taslīm* to his right and left, and we could see the whiteness of his cheeks. Then he turned (around) just as Abū Rimthah’ — meaning himself — did. The man who had caught the first *Takbīr* stood up to pray voluntary prayers, but ‘Umar rushed at him, grabbed him by the shoulders, and shook him. Then he said: “Sit down, for the only reason that the People of the Book perished was due to the fact that their was no separation between their prayers.” The Prophet ﷺ raised his eyes (towards them) and said: “Allāh has corrected (him) through you, O son of *Khatṭāb*.”

(١٠٠٧)

Abū Dāwud said: (Some narrators) mentioned the *Kunyah* as Abū Urayyah instead of Abū Rimthah.

١٠٠٧ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا أَشْعَثُ بْنُ شُعْبَةَ عَنِ الْمِنْهَالِ بْنِ خَلِيفَةَ، عَنِ الْأَزْرَقِ بْنِ قَيْسٍ قَالَ: صَلَّى بِنَا إِمَامًا لَنَا يُكْنَى أَبُو رِمْتَةَ فَقَالَ: صَلَّىْتُ هَذِهِ الصَّلَاةَ - أَوْ مِثْلَ هَذِهِ الصَّلَاةِ - مَعَ النَّبِيِّ ﷺ. قَالَ: وَكَانَ أَبُو بَكْرٍ وَعُمَرُ يَقُومَانِ فِي الصَّفِّ الْمُقَدِّمِ عَنِ يَمِينِهِ وَكَانَ رَجُلٌ قَدْ شَهِدَ التَّكْبِيرَةَ الْأُولَى مِنَ الصَّلَاةِ، فَصَلَّى نَبِيُّ اللَّهِ ﷺ ثُمَّ سَلَّمَ عَنِ يَمِينِهِ وَعَنْ يَسَارِهِ حَتَّى رَأَيْنَا بَيَاضَ خَدَيْهِ، ثُمَّ انْفَتَلَ كَانْفِتَالِ أَبِي رِمْتَةَ يَعْنِي نَفْسَهُ، فَقَامَ الرَّجُلُ الَّذِي أَدْرَكَ مَعَهُ التَّكْبِيرَةَ الْأُولَى مِنَ الصَّلَاةِ يُشْفَعُ، فَوَثَبَ إِلَيْهِ عُمَرُ فَأَخَذَ بِمَنْكِبَيْهِ فَهَزَّهُ ثُمَّ قَالَ: اجْلِسْ فَإِنَّهُ لَمْ يَهْلِكْ أَهْلُ الْكِتَابِ إِلَّا أَنَّهُمْ لَمْ يَكُنْ بَيْنَ صَلَوَاتِهِمْ فَضْلٌ! فَرَفَعَ النَّبِيُّ ﷺ بَصَرَهُ فَقَالَ: «أَصَابَ اللَّهُ بِكَ يَا ابْنَ الْخَطَّابِ». قَالَ أَبُو دَاوُدَ: وَقَدْ قِيلَ أَبُو أُمَيَّةَ مَكَانَ أَبِي رِمْتَةَ.

تخريج: [سناده ضعيف] أخرجه البيهقي: ١٩٠/٢ من حديث أبي داود به وصححه الحد
على شرط مسلم: ٢٧٠/١ * وقال الذهبي: "المنهال ضعفه ابن معين وأشعث فيه لين والحد
منكر".

Chapter 188,189. (Prostrating For) Forgetfulness After Two Prostrations (*Rak'ahs*)^[1]

1008. It was reported from Ayyūb, from Muḥammad, from Abū Hurairah that he said: “The Messenger of Allāh ﷺ led us in one of the two afternoon prayers, (either) *Zuhr* or *‘Asr*, and he only prayed two *Rak'ahs*, and said the *Taslim*. Then he went to a piece of wood in the front of the *Masjid*, and placed his hands on it — one on top of the other. Anger could be seen on his face. Those who would usually leave the prayer quickly left saying: ‘The prayer has been shortened! The prayer has been shortened!’ Abū Bakr and ‘Umar were present among the people, but they were hesitant in addressing him, out of respect for him. A person whom the Messenger of Allāh ﷺ had nicknamed *Dhul-Yadain* (‘The one who possesses two hands’) stood up and said: ‘O Messenger of Allāh! Have you forgotten, or has the prayer been shortened?’ The Messenger of Allāh ﷺ replied: ‘I have neither forgotten, nor has the prayer been shortened.’ So he said: ‘Rather, you have forgotten O Messenger of Allāh!’ The Messenger of Allāh ﷺ turned to face the people, and said: ‘Has *Dhul-Yadain* spoken the truth?’ They motioned to him: ‘Yes.’ So

(المعجم ١٨٨، ١٨٩) - بَابُ السَّهْوِ فِي السَّجْدَتَيْنِ (التحفة ١٩٦)

١٠٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى بِنَا رَسُولَ اللَّهِ ﷺ إِحْدَى صَلَاتِي الْعِشِيِّ الظُّهَرَ أَوْ الْعَصْرَ. قَالَ: فَصَلَّى بِنَا رَكْعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ قَامَ إِلَى حَشِيَّةٍ فِي مُقَدِّمِ الْمَسْجِدِ فَوَضَعَ يَدَيْهِ عَلَيْهَا، إِحْدَاهُمَا عَلَى الْأُخْرَى، يُعْرِفُ فِي وَجْهِهِ الْغَضَبَ، ثُمَّ خَرَجَ سَرْعَانَ النَّاسِ وَهُمْ يَقُولُونَ: قُصِرَتِ الصَّلَاةُ، قُصِرَتِ الصَّلَاةُ، وَفِي النَّاسِ أَبُو بَكْرٍ وَعُمَرُ، فَهَابَاهُ أَنْ يُكَلِّمَاهُ، فَقَامَ رَجُلٌ كَانَ رَسُولَ اللَّهِ ﷺ يُسَمِّيهِ ذَا الْيَدَيْنِ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَنْسَيْتَ أَمْ قُصِرَتِ الصَّلَاةُ؟ قَالَ: «لَمْ أَنْسَ وَلَمْ تُقْصِرِ الصَّلَاةُ». قَالَ: بَلْ نَسَيْتَ يَا رَسُولَ اللَّهِ! فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ عَلَى الْقَوْمِ فَقَالَ: «أَصَدَقَ ذُو الْيَدَيْنِ؟» فَأَوْمَأُوا أَي نَعَمْ. فَرَجَعَ رَسُولُ اللَّهِ ﷺ إِلَى مَقَامِهِ فَصَلَّى الرُّكْعَتَيْنِ الْبَاقِيَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ وَكَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ وَكَبَّرَ. قَالَ: فَاقْبَلْ لِمُحَمَّدٍ: سَلَّمَ فِي السَّهْوِ؟ فَقَالَ: لَمْ أَحْفَظْهُ مِنْ أَبِي هُرَيْرَةَ. وَلَكِنْ نَبَّئْتُ أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ: ثُمَّ سَلَّمَ.

[1] The meaning of two prostrations in the chapter heading is after two sets of prostrations, or, after having prayed two *Rak'ahs* of the prayer.

the Messenger of Allāh ﷺ returned to his place, and prayed the remaining two *Rak'ahs*, and then said the *Taslīm*. Then he said the *Takbīr* and went into prostration like he usually did, or even longer. Then he raised (his head) and said the *Takbīr*. Then he said the *Takbīr* and prostrated as he usually did, or even longer, then he raised (his head) and said the *Takbīr*.” (*Ṣaḥīḥ*)

He said:^[1] “It was said to Muḥammad: ‘Did he say the *Taslīm* in the (prostration) of forgetfulness?’ He responded: ‘I do not remember this from Abū Hurairah, but I was told that ‘Imrān bin Ḥuṣain said: “Then he said the *Taslīm*.”’

تخریج: أخرجه مسلم، المساجد، باب السهو في الصلاة والسجود له، ح: ٥٧٣ من حديث حماد بن زيد به.

Comments:

1. Only a few times did the Messenger of Allāh ﷺ, forget. By it, Allāh facilitated clarification, practically, of the proper actions in such case.
2. More than one error during a prayer does not require additional prostrations. One set of prostrations for forgetfulness is enough.

1009. (There is another chain) from Ayyūb, from Muḥammad, with his chain — and the (previous) narration of Ḥammād is more complete — he said: “Then the Messenger of Allāh ﷺ prayed...” and he did not say: ‘...led us in prayer,’ nor did he say, ‘...they motioned.’ Instead, he said: “They said: ‘Yes.’” And he said: “Then he raised (his head),” but he did not

١٠٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ أَبِي يُوَيْبٍ، عَنْ مُحَمَّدٍ بِإِسْنَادِهِ - وَحَدِيثُ حَمَادٍ أَتَمُّ - قَالَ: ثُمَّ صَلَّى رَسُولُ اللَّهِ ﷺ لَمْ يَقُلْ: بِنَا وَلَمْ يَقُلْ: فَأَوْمَرُوا. قَالَ: فَقَالَ النَّاسُ نَعَمْ. قَالَ: ثُمَّ رَفَعَ وَلَمْ يَقُلْ وَكَبَّرَ ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ، وَتَمَّ حَدِيثُهُ لَمْ يَذْكُرْ مَا بَعْدَهُ

[1] That is Ayyūb, and Muḥammad, of whom he is speaking, and who narrated it to him, is Muḥammad bin Sīrīn.

say: “And he said the *Takbīr*, then he said the *Takbīr*, and went into prostration like he usually would, or even longer. Then he raised (his head)...” and he completed the *Hadīth*, without mentioning the last part. And no one mentioned that they motioned, except for one Hammad bin Zaid. (*Saḥīh*)

Abū Dāwud said: All those who narrated this *Hadīth* did not mention: “Then he said the *Takbīr*,”^[1] nor did they mention: “Then he returned (to his place)...”

تخريج: أخرجه البخاري، الأذان، باب: هل يأخذ الإمام - إذا شك - بقول الناس؟، ح: ٧١٤ عن عبدالله بن مسلمة القعنبي به وهو في الموطأ (بحي): ٩٣/١ (والقعنبي ص: ١٦٩ مطولاً).

Comments:

These different narrations have different wordings. Anyhow, these are reconcilable, that is, some responded verbally while others did by sign. *Takbīrs* shall be said, both while prostrating and lifting up one's head after prostrating, according to authentic narrations.

1010. (There is another chain) from Salamah, meaning Ibn 'Alqamah, from Muḥammad, from Abū Hurairah, who said: “Allāh's Messenger ﷺ lead us in prayer...” mentioning the meaning of the all of the narration of Ḥammād, up to its end (as no. 1008). Then he said: “I was informed that 'Imrān bin Ḥuṣayn said: ‘Then he said the *Taslīm*.’” He said: “I said: ‘Did (he say) the *Tashah-hud*?’” He replied: “I have not heard anything about the *Tashah-hud*, but I like that he does say it.”

And he did not mention that he

وَلَمْ يَذْكُرْ فَأَوْمَأُوا إِلَّا حَمَادُ بْنُ زَيْدٍ.
قَالَ أَبُو دَاوُدَ: وَكُلُّ مَنْ رَوَى هَذَا
الْحَدِيثَ لَمْ يَقُلْ: فَكَبَّرَ وَلَا ذَكَرَ: رَجَعَ.

١٠١٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ يَعْنِي
ابْنَ الْمُفَضَّلِ: حَدَّثَنَا سَلَمَةُ يَعْنِي ابْنَ عَلْقَمَةَ،
عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى بِنَا
رَسُولَ اللَّهِ ﷺ بِمَعْنَى حَمَادٍ كُلَّهُ إِلَى آخِرِ
قَوْلِهِ: نُبِّئْتُ أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ: ثُمَّ
سَلَّمَ، قَالَ: قُلْتُ: فَالتَّشَهُدُ؟ قَالَ: لَمْ أَسْمَعْ
فِي التَّشَهُدِ وَأَحَبُّ إِلَيَّ أَنْ يَتَّشَهُدَ، وَلَمْ يَذْكُرْ
كَانَ يُسَمِّيهِ ذَا الْيَدَيْنِ، وَلَا ذَكَرَ: فَأَوْمَأُوا،
وَلَا ذَكَرَ: الْعَصَبَ وَحَدِيثَ حَمَادٍ عَنْ أَيُّوبَ
أَتَمُّ.

[1] Meaning, twice at the beginning, as is found in the narration of Ḥammād which the author discusses after no. 1011.

had been called *Dhul-Yadain*, nor was it mentioned that they motioned. The Prophet's ﷺ anger was also not mentioned. And the narration of Ḥammad from Ayyūb is more complete. (*Ṣaḥīh*)

تخريج: [صحيح] أخرجه ابن خزيمة، ح: ١٠٣٥ من حديث بشر بن المفضل به وعلقه البخاري، ح: ١٢٢٨ مختصراً.

1011. (There is another chain) from Ḥammād from Ayyūb, and Hishām and Yaḥyā bin ‘Atīq, and Ibn ‘Awn, from Muḥammad, from Abū Hurairah, from the Prophet ﷺ, narrating the story of *Dhul-Yadain* (similar to no. 1008), that: “He said the *Takbīr* and prostrated.” And Hishām, meaning Ibn Hassān said: “He said the *Takbīr*, then he said the *Takbīr* and prostrated.” (*Ṣaḥīh*)

Abū Dāwud said: This *Hadīth* was also reported from Ḥabīb bin Ash-Shahīd, and Ḥumaid, and Yūnus, and ‘Āsim Al-Aḥwal, from Muḥammad, from Abū Hurairah. None of them mentioned what Ḥammād bin Zaid did from Hishām, that: “He said the *Takbīr*, then said the *Takbīr*, and prostrated.” Ḥammād bin Salamah and Abū Bakr bin ‘Ayyāsh also reported this *Hadīth* from Hishām, and they did not mention this from him as Ḥammād bin Zaid did — that “He said the *Takbīr*, then said the *Takbīr*.”

تخريج: أخرجه البخاري، الصلاة، باب تشييك الأصابع في المسجد وغيره، ح: ٤٨٢ من حديث ابن عون به * حديث هشام بن حسان: "كبر ثم كبر وسجد" ضعيف لعدم تصريح سماعه لأنه كان يدللس.

Comments:

In case, one performs the prostrations for forgetfulness after the *Taslīm*, no

١٠١١ - حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ وَهَشَامٍ وَيَحْيَى بْنِ عَتِيقٍ وَابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِي قِصَّةِ ذِي الْيَدَيْنِ أَنَّهُ كَبَّرَ وَسَجَدَ، وَقَالَ هَشَامٌ يَعْنِي ابْنَ حَسَّانٍ: كَبَّرَ ثُمَّ كَبَّرَ وَسَجَدَ.

قَالَ أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ أَيْضًا حَبِيبُ بْنُ الشَّهِيدِ وَحُمَيْدٌ وَيُونُسُ وَعَاصِمٌ الْأَخْوَلُ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، لَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ مَا ذَكَرَ حَمَّادُ بْنُ زَيْدٍ عَنْ هَشَامٍ أَنَّهُ كَبَّرَ ثُمَّ كَبَّرَ وَسَجَدَ. وَرَوَى حَمَّادُ ابْنُ سَلَمَةَ وَأَبُو بَكْرِ بْنُ عَيَّاشٍ هَذَا الْحَدِيثَ عَنْ هَشَامٍ، لَمْ يَذْكُرَا عَنْهُ هَذَا الَّذِي ذَكَرَهُ حَمَّادُ بْنُ زَيْدٍ: أَنَّهُ كَبَّرَ ثُمَّ كَبَّرَ.

additional *Takbīrat Al-Ihrām* is required. One *Takbīr* before the first prostration is enough. This narration mentions an additional opening *Takbīr* but this is *Shādh*.

1012. (There is another chain) from Az-Zuhrī, from Sa'eed bin Al-Musayyab and Abū Salamah, and 'Ubaidullah bin 'Abdullāh, from Abū Hurairah, with this narration (similar to no. 1008). He said: "And he did not prostrate the prostrations of forgetfulness until Allāh had made him certain about it."^[1] (*Ḍa'if*)

١٠١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنِ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ أَبِي هُرَيْرَةَ بِهَذِهِ الْقِصَّةِ قَالَ: وَلَمْ يَسْجُدْ سَجْدَتِي السَّهُوِ حَتَّى يَقْنَهُ اللَّهُ ذَلِكَ.

تخریج: [إسناده ضعيف] وأخرجه ابن خزيمة، ح: ١٠٤٠ عن محمد بن يحيى الذهلي به * محمد بن كثير الصنعاني ضعيف: ضعفه الجمهور.

1013. (There is another chain) from Ṣāliḥ, from Ibn Shihāb, that Abū Bakr bin Sulaimān bin Abī Ḥaṭhmah informed him that this narration was conveyed to him from Allāh's Messenger ﷺ, he said: "And he did not prostrate the two prostrations that are performed due to doubt until the people informed him."

Ibn Shihāb said: "And Sa'eed bin Al-Musayyab informed me of this narration from Abū Hurairah." He said: "And Abū Salamah bin 'Abdur-Raḥman, Abū Bakr bin Al-Ḥārith bin Hishām, and 'Ubaidullah bin 'Abdullāh informed me."
(*Sahih*)

Abū Dāwud said: Yaḥyā bin Abī Kathīr and 'Imrān bin Abī Anas reported it from Abū Salamah bin 'Abdur-Raḥmān and Al-'Alā' bin

١٠١٣ - حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنِ صَالِحٍ، عَنِ ابْنِ شِهَابٍ أَنَّ أَبَا بَكْرٍ بْنَ سُلَيْمَانَ بْنَ أَبِي حَنْمَةَ أَخْبَرَهُ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ ﷺ، بِهَذَا الْخَبَرِ قَالَ: وَلَمْ يَسْجُدِ السَّجْدَتَيْنِ اللَّتَيْنِ تُسْجَدَانِ إِذَا شَكَّ حَتَّى لِقَاهُ النَّاسُ.

قال ابن شهاب: وأخبرني بهذا الخبر سعيد بن المسيب عن أبي هريرة قال: وأخبرني أبو سلمة بن عبد الرحمن وأبو بكر ابن الحارث بن هشام وعبيد الله بن عبد الله. قال أبو داود: رواه يحيى بن أبي كثير وعمران بن أبي أنس، عن أبي سلمة بن عبد الرحمن والعلاء بن عبد الرحمن، عن أبيه، جميعاً عن أبي هريرة بهذه القصة، ولم

[1] Meaning, about the fact that he had said the *Taslim* after two *Rak'ahs*.

‘Abdur-Rahmān, from his father — all of them from Abū Hurairah — with this narration, and he did not mention that he prostrated two prostrations.

Abū Dāwud said: Az-Zubaidī reported it from Az-Zuhri, from Abū Bakr bin Sulaimān bin Abī Ḥathmah, from the Prophet ﷺ, and in it he said: “And he did not perform the prostrations for forgetfulness.”

يَذْكُرُ أَنَّهُ سَجَدَ السَّجْدَتَيْنِ .

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ الزُّبَيْدِيُّ عَنِ الرَّهْرِيِّ، عَنِ أَبِي بَكْرٍ بْنِ سُلَيْمَانَ بْنِ أَبِي حُثَمَةَ عَنِ النَّبِيِّ ﷺ قَالَ فِيهِ: وَلَمْ يَسْجُدْ سَجْدَتَيِ السَّهْوِ .

تخریج: [صحیح] أخرجه النسائي، السهوي، باب ما يفعل من سلم من ركعتين ناسياً وتكلم، ح: ١٢٣٢ من حديث يعقوب بن إبراهيم به وصححه ابن خزيمة، ح: ١٠٤٣ .

1014. (There is another chain) from Shu’bah from Sa’d bin Ibrāhīm, that he heard Abū Salamah bin ‘Abdur-Rahmān, from Abū Hurairah that the Prophet ﷺ prayed *Zuhr*, and said the *Taslim* after two *Rak’ahs*. It was said to him: “Has the prayer been shortened?” So he prayed two *Rak’ahs*, then prostrated twice. (*Sahīh*)

١٠١٤ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، سَمِعَ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، عَنِ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ فَسَلَّمَ فِي الرُّكْعَتَيْنِ، فَقِيلَ لَهُ: نَقَصَتِ الصَّلَاةُ؟ فَصَلَّى رُكْعَتَيْنِ ثُمَّ سَجَدَ سَجْدَتَيْنِ .

تخریج: أخرجه البخاري، الأذاني، باب: هل يأخذ الإمام - إذا شك - بقول الناس، ح: ٧١٥ من حديث شعبة به .

1015. (There is another chain) from Sa’eed bin Abī Sa’eed Al-Maqburi, from Abū Hurairah, that the Prophet ﷺ turned away after praying two *Rak’ahs* of an obligatory prayer. A man asked him: “Has the prayer been shortened, O Messenger of Allāh, or have you forgotten?” He replied: “I have done neither of these!” But the people said: “You have done so, O Messenger of Allāh.” So he prayed two more *Rak’ahs*, then left

١٠١٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَسَدٍ: أَخْبَرَنَا شَبَابَةُ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنِ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ انْصَرَفَ مِنَ الرُّكْعَتَيْنِ مِنْ صَلَاةِ الْمَكْتُوبَةِ فَقَالَ لَهُ رَجُلٌ: أَقْصَرْتَ الصَّلَاةَ يَا رَسُولَ اللَّهِ! أَمْ نَسِيتَ؟ قَالَ: «كُلُّ ذَلِكَ لَمْ أَفْعَلْ». فَقَالَ النَّاسُ: قَدْ فَعَلْتَ ذَلِكَ يَا رَسُولَ اللَّهِ! فَوَرَعَ رُكْعَتَيْنِ أُخْرَيْنِ، ثُمَّ انْصَرَفَ وَلَمْ

without prostrating the two prostrations of forgetfulness.

(*Sahih*)

Abū Dāwud said: This narration was reported by Dāwud bin Al-Ḥuşain from Abī Sufyān the freed slave of Ibn Abī Aḥmad, from Abū Hurairah, from the Prophet ﷺ. He said: “Then he prostrated two prostrations while he was sitting, after the *Taslīm*.”

تخريج: [إسناده صحيح] حديث داود بن الحصين: رواه مالك: ٩٤/١ ومن طريقه أخرجه مسلم، ح: ٥٧٣.

1016. (There is another chain) from Ḍamḍam bin Jauws Al-Hiffānī, (who said): “Abū Hurairah narrated to me” for this narration. He said: “Then he prostrated the two prostrations of forgetfulness after he had said the *Taslīm*.” (*Hasan*)

تخريج: [إسناده حسن] أخرجه النسائي، السهو، باب السلام بعد سجدي السهو، ح: ١٣٣١ من حديث عكرمة بن عمار به وصرح بالسماع.

1017. (There is another chain from) Nāfi‘, from Ibn ‘Umar who said: “The Messenger of Allāh ﷺ once led us in prayer, and said the *Taslīm* after two *Rak‘ahs*...” So he mentioned similar to the narration of Ibn Sīrīn from Abū Hurairah (no. 1008). He said: “Then he said the *Taslīm*, and prostrated the prostrations of forgetfulness.” (*Sahih*)

تخريج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب: فيمن سلم من ثنتين أو ثلاث ساهياً، ح: ١٢١٣ من حديث أبي أسامة به.

Comments:

The foregoing narrations prove that the Messenger of Allāh ﷺ performed two prostrations after the *Salām*.

يَسْجُدُ سَجْدَتَيْ السَّهْوِ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ دَاوُدُ بْنُ الْحُصَيْنِ عَنْ أَبِي سُفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِهَذِهِ الْقِصَّةِ قَالَ: ثُمَّ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ التَّسْلِيمِ.

١٠١٦ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَّارٍ عَنْ ضَمْضَمِ بْنِ جَوْسِ الْهِفَّانِيِّ، حَدَّثَنِي أَبُو هُرَيْرَةَ بِهَذَا الْخَبَرِ قَالَ: ثُمَّ سَجَدَ سَجْدَتَيْ السَّهْوِ بَعْدَ مَا سَلَّمَ.

١٠١٧ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ نَافِعِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ فَسَلَّمَ فِي الرَّكْعَتَيْنِ، فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ: ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْ السَّهْوِ.

1018. ‘Imrān bin Ḥuṣāin narrated: “The Messenger of Allāh ﷺ said the *Taslīm* after three *Rak’ah* of the *‘Aṣr* prayer, then he entered” — He said from Muslamah: “the apartment.”^[1] — “A man by the name of *Khīrbāq* — and he was one who had long hands — stood up and said: ‘Has the prayer been shortened O Messenger of Allāh?’ So he came out, his *Ridā* trailing behind him, in a state of anger, and said: ‘Has he told the truth?’ They replied: ‘Yes.’ So he prayed that *Rak’ah*, then said the *Taslīm*, then prostrated the two prostrations, then said the *Taslīm*.” (*Ṣaḥīḥ*)

١٠١٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ؛ ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مَسْلَمَةُ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا خَالِدُ الْحَذَاءُ: حَدَّثَنَا أَبُو قِلَابَةَ عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: سَلَّمَ رَسُولُ اللَّهِ ﷺ فِي ثَلَاثِ رَكَعَاتٍ مِنَ الْعَصْرِ ثُمَّ دَخَلَ - قَالَ عَنْ مَسْلَمَةَ - الْحَجْرَ. فَقَامَ إِلَيْهِ رَجُلٌ يَقَالُ لَهُ الْخِرْبَاقُ كَانَ طَوِيلَ الْيَدَيْنِ فَقَالَ: أَفُصِرَتْ الصَّلَاةُ يَا رَسُولَ اللَّهِ؟ فَخَرَجَ مُغَضَّبًا يَجْرُ رِدَاءَهُ، فَقَالَ: «أَصْدَقَ؟» قَالُوا: نَعَمْ، فَصَلَّى تِلْكَ الرَّكْعَةَ ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْهَا ثُمَّ سَلَّمَ.

تخریج: أخرجه مسلم، المساجد، باب السهو في الصلاة والسجود له، ح: ٥٧٤ من حديث خالد الحذاء به.

Comments:

1. There is proof in this *Hadīth* that forgetfulness occurred on more than one occasion, each case different from the other.
2. *Takbīrat Al-Ihrām* is said if one says the missing one, or more than one *Rak’ah*.

Chapter 189,190. If One Prays Five *Rak’ah*

(المعجم ١٨٩، ١٩٠) بَابُ: إِذَا صَلَّى
خَمْسًا (التحفة ١٩٧)

1019. Al-Ḥakam reported from Ibrāhīm, from ‘Alqamah, from ‘Abdullāh (bin Mas’ūd) who said: “The Messenger of Allāh ﷺ once prayed five (*Rak’ahs*) for *Zuhr*. Someone asked: ‘Has there been an increase in the prayer?’ He said: ‘And what is the matter?’ He replied: ‘You prayed five (*Rak’ahs*).’

١٠١٩ - حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو وَمُسْلِمُ ابْنُ إِبْرَاهِيمَ - الْمَعْنَى - قَالَ حَفْصٌ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ خَمْسًا، فَقِيلَ لَهُ: أَزِيدَ فِي الصَّلَاةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالَ صَلَّى خَمْسًا، فَسَجَدَ

^[1] That is Musad-dad, who narrated it to the author, saying that Maslamah narrated it with this additional word, as Musad-dad had heard the narration from more than one person.

So he prostrated twice after he had said the *Taslim*.” (*Ṣaḥīḥ*)

سَجَدَتَيْنِ بَعْدَ مَا سَلَّمَ.

تخريج: أخرجه البخاري، الصلاة، باب ما جاء في القبلة... إلخ، ح: ٤٠٤، ومسلم، المساجد، باب السهو في الصلاة والسجود له، ح: ٥٧٢/٩١ من حديث شعبة به.

Comments:

In those early times, the Law was still being revealed. It could not be final as long as the Messenger of Allāh ﷺ was alive since there was always the likelihood of a certain law to be abrogated, amended or altered. That is the reason the Companions kept quiet during the prayer. But, now, the situation is different. Now a worshiper, while following the *Imām*, should caution him and draw his attention, in case he errs or forgets.

1020. (There is another chain) from Manṣūr, from Ibrāhīm, from ‘Alqamah, who said: “ ‘Abdullāh said: ‘The Messenger of Allāh ﷺ’” Ibrāhīm said: “I do not know if he added or prayed too few” — “once prayed. When he said the *Taslim*, he was asked: “O Messenger of Allāh, has something new occurred regarding the prayer?” He said: “And what is the matter?” They replied: “You prayed in such a manner.” So he tucked in his foot, turned to face the *Qiblah*, and prostrated twice with them (the people), then said the *Taslim*. When he had finished, he turned around to face us, and said: “If anything had changed in the prayer, I would have informed you, but I am only human, and forget as they forget. So if I forget, remind me.” And he also said: “If one of you is in doubt (regarding how many *Rak’ahs* he has prayed) during the prayer, let him try to assume what is correct, and complete his prayer on it. Then let him say the *Taslim*, and prostrate twice.” (*Ṣaḥīḥ*)

١٠٢٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ:

حَدَّثَنَا جَرِيرٌ عَنْ مَثُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: صَلَّى رَسُولُ اللَّهِ ﷺ - قَالَ إِبْرَاهِيمُ: فَلَا أَذْرِي زَادَ أَمْ نَقَصَ - فَلَمَّا سَلَّمَ قِيلَ لَهُ: يَا رَسُولَ اللَّهِ! أَحَدَثَ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ كَذَا وَكَذَا، فَتَنَى رِجْلَهُ وَاسْتَقْبَلَ الْقِبْلَةَ فَسَجَدَ [بِهِمْ] سَجَدَتَيْنِ ثُمَّ سَلَّمَ، فَلَمَّا انْقَلَبَ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «إِنَّهُ لَوْ حَدَثَ فِي الصَّلَاةِ شَيْءٌ أَنْبَأْتُكُمْ بِهِ، وَلَكِنْ إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي.» وَقَالَ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّرْ الصَّوَابَ فَلْيُتِمِّمْ عَلَيْهِ ثُمَّ لِيُسَلِّمْ ثُمَّ لِيَسْجُدْ سَجَدَتَيْنِ.»

تخریج: أخرجه البخاري، الصلاة، باب التوجه نحو القبلة حيث كان، ح: ٤٠١ ومسلم، أيضًا، ح: ٥٧٢ عن عثمان بن أبي شيبة به.

Comments:

1. A person should think over and try to remove his doubt and act upon what he is sure of.
2. Whatever the prayer, voluntary or obligatory, an error has to be rectified by means of prostrations of forgetfulness. And Allāh knows best.

1021. (There is another chain) from Al-A'mash from Ibrāhīm, from 'Alqamah, with this narration. He (ﷺ) said: "So if one of you forgets, let him prostrate twice." Then (the Prophet ﷺ) turned around, and prostrated twice. (*Ṣaḥīh*)

Abū Dāwud said: And Ḥuṣain reported it similar to the report of Al-A'mash.

١٠٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بِهَذَا قَالَ: «فَإِذَا نَسِيَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ» ثُمَّ تَحَوَّلَ فَسَجَدَ سَجْدَتَيْنِ.
قَالَ أَبُو دَاوُدَ: رَوَاهُ حُصَيْنٌ نَحْوَ الْأَعْمَشِ.

تخریج: أخرجه مسلم، المساجد، باب السهو في الصلاة والسجود له، ح: ٥٧٢ من حديث إبراهيم النخعي به.

1022. (There is another chain) from Al-Ḥasan bin 'Ubaidullāh, from Ibrāhīm bin Suwaid, from 'Alqamah, who said: "Abdullāh said: 'The Messenger of Allāh ﷺ once led us in a prayer and prayed five (*Rak'ahs*). When he had turned around, the people started mumbling among themselves. So he asked them, "What is the matter?" They said: "O Messenger of Allāh, has the prayer been increased?" He said: "No." So they said: "But you have prayed five (*Rak'ahs*)!" So he turned around, prostrated twice, then said the *Taslīm*. Then he said: "I am only human — I forget as they forget." (*Ṣaḥīh*)

١٠٢٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا جَرِيرٌ؛ ح: وَحَدَّثَنَا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا جَرِيرٌ - وَهَذَا حَدِيثُ يُوسُفَ - عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنِ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ خَمْسًا، فَلَمَّا انْفَتَلَ تَوَشَّوْشَ الْقَوْمُ بَيْنَهُمْ، فَقَالَ: «مَا شَأْنُكُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ! هَلْ زِيدَ فِي الصَّلَاةِ؟ قَالَ: «لَا»، قَالُوا: فَإِنَّكَ قَدْ صَلَّيْتَ خَمْسًا، فَأَنْفَتَلَ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ قَالَ: «إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسُونَ».

تخریج: أخرجه مسلم، ح: ۹۲/۵۷۲ من حديث الحسن بن عبيدالله به وانظر الحديث السابق.

1023. Mu'āwiyah bin *Khudaij* narrated that the Messenger of Allāh ﷺ once led them in prayer, and said the *Taslim* while one *Rak'ah* was still remaining. A person caught up to him (after he had left) and said: "You have forgotten one *Rak'ah* of the prayer." So he returned, entered the *Masjid*, and ordered Bilāl to call the *Iqamah* for the prayer. He then led the people for one *Rak'ah*. So I informed the people about this. They asked me: "Do you know the man (who informed him)?" I said: "No, but if I see him (I should recognize him)." The man then passed by me, and I said: "This is the man!" They said: "This is *Talḥah bin 'Ubaidullāh*." (*Ṣaḥīḥ*)

۱۰۲۳ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ يَعْنِي ابْنَ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّ سُؤَيْدَ بْنَ قَيْسٍ أَخْبَرَهُ عَنْ مُعَاوِيَةَ ابْنِ حَدَّاجٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمًا فَسَلَّمَ وَقَدْ بَقِيََتْ مِنَ الصَّلَاةِ رَكْعَةٌ، فَأَذْرَكُهُ رَجُلٌ فَقَالَ: نَسَيْتَ مِنَ الصَّلَاةِ رَكْعَةً، فَرَجَعَ فَدَخَلَ الْمَسْجِدَ وَأَمَرَ بِلَالًا فَأَقَامَ الصَّلَاةَ، فَصَلَّى لِلنَّاسِ رَكْعَةً، فَأَخْبَرَتْ بِذَلِكَ النَّاسُ، فَقَالُوا لِي: أَتَعْرِفُ الرَّجُلَ؟ قُلْتُ: لَا، إِلَّا أَنْ أَرَاهُ، فَمَرَّ بِي، فَقُلْتُ: هَذَا هُوَ، فَقَالُوا: هَذَا طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ.

تخریج: [إسناده صحيح] أخرجه النسائي، الأذان، باب الإقامة لمن نسي ركعة من الصلاة، ح: ۶۶۵ عن قتيبة به وصححه ابن خزيمة، ح: ۱۰۵۲.

Comments:

If the people have moved away and the error in prayer comes to their knowledge later, the *Iqamah* should be called in order for people to line up in rows for prayer.

Chapter 190,191. Whoever Said that Doubt Should Be Ignored When One Is Confused Regarding (Whether He Has Prayed) Two Or Three *Rak'ah*

(المعجم ۱۹۰، ۱۹۱) بَابُ: إِذَا شَكَّ فِي الثُّلَاثِ وَالثَّلَاثِ مَنْ قَالَ: يُلْقِي الشَّكَّ (التحفة ۱۹۸)

1024. It was reported from Ibn 'Ajlān, from Zaid bin Aslam, from 'Aṭā' bin Yasār, from Abū Sa'eed Al-*Khudrī*, that he said that the Messenger of Allāh ﷺ said: "If one of you is doubtful in his prayer

۱۰۲۴ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو خَالِدٍ عَنْ ابْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا شَكَّ

(regarding the number of *Rak'ahs* he has prayed), let him throw away the doubt, and build upon what is certain. Then, when he is certain that he has completed (the prayer), let him prostrate twice. So if his prayer had been complete, this (extra) *Rak'ah* will be counted as voluntary, and so will the two prostrations. And if his prayer had been deficient, then the *Rak'ah* will have made his prayer complete, and the two prostrations will infuriate (and humiliate) the *Shaitān*.” (*Ṣaḥīḥ*)

Abū Dāwud said: Hishām bin Sa'd and Muḥammad bin Muṭarrif reported it from Zaid, from 'Aṭā' bin Yasār, from Abū Sa'eed 'Al-Khudrī, from the Prophet ﷺ. The narration of Abū Khālid (above) is more detailed.

تخریج: أخرجه مسلم، المساجد، باب السهو في الصلاة والسجود له، ح: ٥٧١ من حديث زيد بن أسلم به ورواه ابن ماجه، ح: ١٢١٠ عن محمد بن العلاء به.

Comments:

In case of doubt, one should act upon whatever is certain. For example, if one is not sure how many *Rak'ahs* he has performed, two or three and four or five, he should take the lesser number as the basis: two in the former case and four in the latter case. Basing on this calculation, he should proceed to perform the remaining *Rak'ahs* and complete his prayer.

1025. Ibn 'Abbās narrated that the Prophet ﷺ called the two prostrations of forgetfulness: "*Al-Muraghimatāin*." (*Ḥasan*)

أَحَدُكُمْ فِي صَلَاتِهِ فَلْيُلْقِ الشَّكَّ وَلْيَبْنِ عَلَى الْيَقِينِ، فَإِذَا اسْتَيْقَنَ التَّمَامَ سَجَدَ سَجْدَتَيْنِ، فَإِنْ كَانَتْ صَلَاتُهُ تَامَةً كَانَتْ الرَّكْعَةُ نَافِلَةً وَالسَّجْدَتَانِ، وَإِنْ كَانَتْ نَاقِصَةً كَانَتْ الرَّكْعَةُ تَمَامًا لِصَلَاتِهِ وَكَانَتِ السَّجْدَتَانِ مُرَعَّمَتَيْنِ الشَّيْطَانِ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ هِشَامُ بْنُ سَعْدٍ وَمُحَمَّدُ بْنُ مُطَرِّفٍ عَنْ زَيْدِ بْنِ عَطَاءٍ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ. وَحَدِيثُ أَبِي خَالِدٍ أَشْبَعُ.

١٠٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ كَيْسَانَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سَمَى سَجْدَتَيْ السَّهْوِ الْمُرَعَّمَتَيْنِ.

تخریج: [حسن] أخرجه ابن خزيمة، ح: ١٠٦٣ عن محمد بن عبدالعزیز به وصححه الحاكم: ٣٢٤/١ ووافقه الذهبي وسنده ضعيف وللحديث شواهد منها الحديث السابق.

Comments:

The devil wants to make a worshiper forget how many *Rak'ahs* he has performed, and thus leave him in an uneasy state of suspense and doubt, but, by performing additional prostrations, the worshiper corrects them and draws nearer to Allāh, thereby humiliating the devil.

1026. It was reported from Mālik, from Zaid bin Aslam, from 'Aṭā' bin Yasār that the Messenger of Allāh ﷺ said: "If one of you is doubtful in his prayer, and is not sure how much he prays, three or four, then let him pray a *Rak'ah*, and prostrate twice while he is sitting — before he says the *Taslīm*. So if the *Rak'ah* that he prayed was actually a fifth (*Rak'ah*), then he would have made (the prayer) even with these two prostrations. And if it were the fourth *Rak'ah*, then these two prostrations will infuriate (and humiliate) the *Shaitān*." (*Sahih*)

تخريج: [صحیح] أخرجه البيهقي: ٣٣٨/٢ من حديث أبي داود به وهو في الموطأ (يحيى): ٩٥/١ (والقنبي، ص: ١٧٢) والسند مرسل وله شواهد عند ابن عبد البر (في التمهيد: ٥/٢٠) وغيره وانظر الحديث السابق.

1027. (There is another chain) narrated from Ya'qūb bin 'Abdur-Rahmān Al-Qārī, from Zaid bin Aslam — with the chain of Mālik — he said: "Indeed the Prophet ﷺ said: "If one of you is in doubt (with regards to the number of *Rak'ahs* he has prayed) in the prayer, then if he is sure that he has (at least) prayed three, let him stand up and complete a *Rak'ah* with its prostrations, then let him sit down and say the *Tashah-hud*. Then, when he finishes, and all that is remaining for him is the *Taslīm*, let him prostrate twice while he is

١٠٢٦ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَا يَدْرِي كَمْ صَلَّى، ثَلَاثًا أَوْ أَرْبَعًا، فَلْيُصَلِّ رَكْعَةً وَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ، فَإِنْ كَانَتْ الرَّكْعَةُ الَّتِي صَلَّى خَامِسَةً شَفَعَهَا بِهِائِنِ، وَإِنْ كَانَتْ رَابِعَةً فَالْسَّجْدَتَانِ تَرْغِمُ لِلشَّيْطَانِ».

١٠٢٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ عَنْ زَيْدِ بْنِ أَسْلَمَ - بِإِسْنَادِ مَالِكٍ - قَالَ: «إِنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَإِنْ اسْتَيْقَنَ أَنْ قَدْ صَلَّى ثَلَاثًا فَلْيَقُمْ فَلْيَتِمَّ رَكْعَةً بِسُجُودِهَا ثُمَّ يَجْلِسُ فَيَتَشَهُدُ، فَإِذَا قَرَعَ فَلَمْ يَبْقَ إِلَّا أَنْ يُسَلِّمَ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ ثُمَّ يُسَلِّمُ» ثُمَّ ذَكَرَ مَعْنَى مَالِكٍ.

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ ابْنُ وَهْبٍ عَنْ مَالِكٍ وَحَفْصِ بْنِ مَيْسَرَةَ وَدَاوُدَ بْنِ قَيْسٍ

sitting down, then say the *Taslīm*...” then he mentioned the meaning narrated by Mālik. (*Sahīh*)

Abū Dāwud said: It was narrated like that by Ibn Wahb from Mālik, Ḥafṣ bin Maisarah, Dāwud bin Qais, and Hishām bin Sa’d, except that Hishām said it had been conveyed to him (as a narration) from Abū Sa’eed Al-Khudrī.

Chapter 191,192. Those Who Said He Should Complete (The Prayers) Based Upon His Strongest Judgment

1028. It was reported from Muḥammad bin Salamah, from Khuṣaif, from Abū ‘Ubaidullāh bin ‘Abdullāh, from his father, from the Messenger of Allāh ﷺ, that he said: “If you are praying, and are in doubt regarding three or four (whether you have prayed three or four), and you think that you have prayed four, then you should say the *Tashah-hud*, and prostrate twice while you are sitting, before saying the *Taslīm*. Then say the *Tashah-hud* again, then say the *Taslīm*.” (*Da’if*)

Abū Dāwud said: ‘Abdul-Wāhid reported it from Khuṣaif, and he did not narrate it in *Marfū’* form. Sufyān, Sharīk, and Isrā’īl were in accord with ‘Abdul-Wāhid. They differ in the wording of the text of the *Hadīth*, and they did not narrate it with a complete chain (up to the Prophet ﷺ).

تخریج: [إسناده ضعيف] أخرجه أحمد: ٤٢٨/١ والنسائي في الكبرى، ح: ٦٠٥ من حديث محمد بن سلمة به والسند منقطع انظر، ح: ٩٩٥ وخصيف ضعيف مشهور.

وهِشَامُ بْنُ سَعْدٍ إِلَّا أَنْ هِشَامًا بَلَغَ بِهِ أَبَا سَعِيدِ الْخُدْرِيِّ.

تخریج: [صحیح] انظر الحديث السابق.

(المعجم ١٩١، ١٩٢) - بَابُ مَنْ قَالَ:
يُتِمُّ عَلَى أَكْثَرِ ظَنِّهِ (التحفة ١٩٩)

١٠٢٨ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ خُصَيْفٍ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا كُنْتَ فِي صَلَاةٍ فَشَكَّكَتَ فِي ثَلَاثٍ أَوْ أَرْبَعٍ وَأَجْبُرُ ظَنِّكَ عَلَى أَرْبَعٍ تَشْهَدُ ثُمَّ سَجَدْتَ سَجْدَتَيْنِ وَأَنْتَ جَالِسٌ قَبْلَ أَنْ تُسَلِّمَ، ثُمَّ تَشْهَدُ أَيْضًا ثُمَّ تُسَلِّمَ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ عَبْدُ الْوَاحِدِ عَنْ خُصَيْفٍ وَلَمْ يَرْفَعْهُ، وَوَافَقَ عَبْدُ الْوَاحِدِ أَيْضًا سُفْيَانَ وَشَرِيكَ وَإِسْرَائِيلَ، وَاخْتَلَفُوا فِي الْكَلَامِ فِي مَثْنِ الْحَدِيثِ وَلَمْ يُسْنِدُوهُ.

Comments:

This narration is weak. Hence, one should complete one's prayer on the basis of certainty, not on the basis of what is most likely or probable. It is clear from the above-mentioned *Hadīth*. It follows also that there is no need to say the *Tashahhud* after performing the two prostrations of forgetfulness.

1029. (It was reported) from Yaḥyā bin Kathīr that he narrated from 'Iyād, (and it was reported) from Yaḥyā bin Hilāl bin 'Iyād - from Abū Sa'eed Al-Khudrī, that the Messenger of Allāh ﷺ said: "If one of you prays, and is unsure whether he has prayed more or less, let him prostrate twice while he is sitting. And if the *Shaitān* comes to him, and says: 'You have nullified (your ablution),' then say: 'You have lied!' Unless he detects some odor with his nose, or some sound with his ears." (*Hasan*)

Abū Dāwud said: Ma'mar and 'Alī bin Al-Mubāarak said: "'Iyād bin Hilāl." Al-Awzā'ī said: "'Iyād bin Abī Zuhair."

١٠٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامُ
الدَّسْتَوَائِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنَا
عِيَاضُ بْنُ حَبِيبٍ: وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا أَبَانُ بْنُ هِلَالٍ: حَدَّثَنَا يَحْيَى بْنُ هِلَالِ بْنِ
عِيَاضٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ فَلَمْ يَدْرِ زَادَ
أَمْ نَقَصَ، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ قَاعِدٌ، فَإِذَا
أَتَاهُ الشَّيْطَانُ فَقَالَ: إِنَّكَ قَدْ أَحَدَّثْتَ،
فَلْيَقُلْ: كَذَبْتَ، إِلَّا مَا وَجَدَ رِيحًا بِأَنْفِهِ أَوْ
صَوْتًا بِأُذُنِهِ» وَهَذَا لَفْظُ حَدِيثِ أَبَانَ.
قَالَ أَبُو دَاوُدَ: وَقَالَ مَعْمَرٌ وَعَلِيُّ بْنُ
الْمُبَارَكِ: عِيَاضُ بْنُ هِلَالٍ، وَقَالَ
الْأَوْزَاعِيُّ: عِيَاضُ بْنُ أَبِي زُهَيْرٍ.

تخریج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب: فيمن يشك في الزيادة والنقصان، ح: ٣٩٦ من حديث إسماعيل بن إبراهيم به وقال: "حسن" وصححه الحاكم على شرط الشيخين: ٣٢٤/١ ووافقه الذهبي.

Comments:

The devil's mission it is to harass and torment humans. A worshiper should, therefore, think and try to drive away doubt, misgiving and delusion, become sure and certain, and then act accordingly.

1030. It was reported from Mālik, from Ibn Shihāb, from Abū Salamah bin 'Abdur-Raḥmān, from Abū Hurairah, that the Messenger of Allāh ﷺ said: "When one of you stands up to pray, the *Shaitān* comes to him and confuses him

١٠٣٠ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ
ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ،
عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ
أَحَدَكُمْ إِذَا قَامَ يُصَلِّي جَاءَهُ الشَّيْطَانُ فَلَبَسَ
عَلَيْهِ حَتَّى لَا يَدْرِي كَمْ صَلَّى، فَإِذَا وَجَدَ

until he is unsure how much he has prayed. So when one of you finds himself in this situation, let him prostrate twice while he is sitting.” (*Ṣaḥīḥ*)

Abū Dāwud said: This is how it was reported from Ibn ‘Uyaynah, Ma‘mar and Al-Laith.

أَحَدُكُمْ ذَلِكَ، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ».

قَالَ أَبُو دَاوُدَ: وَكَذَا رَوَاهُ ابْنُ عُيَيْنَةَ وَمَعْمَرٌ وَاللَّيْثُ.

تخريج: أخرجه البخاري، السهو، باب السهو في الفرض والتطوع، ح: ١٢٣٢ ومسلم، الصلاة، باب فضل الأذان وهرب الشيطان عند سماعه، ح: ٣٨٩ بعد، ح: ٥٦٩ من حديث مالك به وهو في الموطأ (يحيى): ١٠٠/١ (والقنبي، ص: ١٧٨، ١٧٩).

Comments:

This *Hadīth* is for those who are given to constant delusions, doubts and devilish insinuations and are totally unable to get rid of them. Such people should determine how many *Rak‘āhs* they are sure to have already performed, complete their prayer accordingly, and then perform the prostrations of forgiveness.

1031. It was reported from Ya‘qūb that he said: “The paternal nephew of Az-Zuhri informed us, from Muḥammad bin Muslim.” — With this *Hadīth* and with his chain, and he added: “...While he is sitting, before the *Taslīm*.” (*Ṣaḥīḥ*)

١٠٣١ - حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ: حَدَّثَنَا يَعْقُوبُ: أَخْبَرَنَا ابْنُ أَخِي الزُّهْرِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ بِهَذَا الْحَدِيثِ بِإِسْنَادِهِ. زَادَ «وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ».

تخريج: [إسناده صحيح] انظر الحديث السابق وأخرجه البيهقي: ٣٣٩/٢ من حديث أبي داود به.

1032. (There is another chain) from Ibn Ishāq who said: “Muḥammad bin Muslim Az-Zuhri narrated to me...” With his chain and its meaning, he said: “...Let him prostrate twice before the *Taslīm*, then say the *Taslīm*.” (*Ḥasan*)

١٠٣٢ - حَدَّثَنَا حَجَّاجُ: حَدَّثَنَا يَعْقُوبُ: أَخْبَرَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ، حَدَّثَنِي مُحَمَّدُ ابْنُ مُسْلِمٍ الزُّهْرِيُّ بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ: «فَلْيَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلَّمَ ثُمَّ لِيُسَلِّمْ».

تخريج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في سجدي السهو قبل السلام، ح: ١٢١٦ من حديث الزهري به ورواه البيهقي: ٣٣٩/٢ من حديث أبي داود به.

Chapter 192,193. Those Who Said (The Prostrations Should Be) After The *Taslīm*

1033. It was reported from ‘Abdullāh bin Ja‘far that the Messenger of Allāh ﷺ said: “Whoever is doubtful regarding his prayer, let him perform two prostrations after performing the *Taslīm*.” (*Hasan*)

تخریج: [إسناده حسن] أخرجه النسائي، السهوي، باب التحري، ح: ١٢٥١ من حديث حجاج بن محمد به وصححه ابن خزيمة، ح: ١٠٣٣. وقال البيهقي: ٣٣٦/٢ هذا الإسناد لا بأس به.

Comments:

That is, he shall complete his prayer by performing all the (requisite) *Rak‘ahs* and then, at the end, perform two prostrations. We learn from this *Hadīth* that the prostrations of forgetfulness may also be performed after the *Taslīm*.

Chapter 193,194. One Who Stands Up After Two *Rak‘ah* Without Performing the *Tashah-hud*

1034. It was reported from Mālik, from Ibn Shihāb, from ‘Abdur-Rahmān Al-A‘raj, from ‘Abdullāh bin Buḥainah, that he said: “The Messenger of Allāh ﷺ once led us in two *Rak‘ahs*, then stood up without sitting down. So the people stood up with him. When he had completed the prayer, and we were waiting for the *Taslīm*, he said the *Takbīr*, prostrated twice while he was sitting down — before the *Taslīm* — then said the *Taslīm*.” (*Ṣaḥīh*)

(المعجم ١٩٢، ١٩٣) - بَابُ مَنْ قَالَ:

بَعْدَ التَّسْلِيمِ (التحفة ٢٠٠)

١٠٣٣ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُسَافِعٍ أَنَّ مُضْعَبَ بْنَ سَيِّبَةَ أَخْبَرَهُ عَنْ عُبَيْتَةَ بْنِ مُحَمَّدٍ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَكَّ فِي صَلَاتِهِ فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَمَا يُسَلِّمُ».

(المعجم ١٩٣، ١٩٤) - بَابُ مَنْ قَامَ مِنْ

ثُتَيْتَيْنِ وَلَمْ يَتَسَهَّدْ (التحفة ٢٠١)

١٠٣٤ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ أَنَّهُ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ ثُمَّ قَامَ فَلَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ، فَلَمَّا قَضَى صَلَاتَهُ وَانْتَظَرْنَا التَّسْلِيمَ كَثُرَ فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ ثُمَّ سَلَّمَ.

تخریج: أخرجه البخاري، السهو، باب ما جاء في السهو إذا قام من ركعتي الفريضة، ح: ١٢٢٤ من حديث مالك، ومسلم، المساجد، باب السهو في الصلاة والسجود له، ح: ٥٧٠ من حديث ابن شهاب الزهري به وهو في الموطأ (يحيى): ٩٦/١.

Comments:

1. It is obligatory on those being led in prayer (*Muqtadīn*) to follow the *Imām* even if he is erring forgetfully. It is also their duty to alert him to his mistake.
2. In case one missed the middle *Tashah-hud*, one may make up for it by performing the prostrations of forgetfulness.

1035. (There is another chain) from Az-Zuhri with similar meaning with his chain for the *Hadīth* (as no. 1034). He added: “And some of us said the *Tashah-hud* while we were standing.” (*Ṣaḥīḥ*)

Abū Dāwud said: Ibn Az-Zubair also prostrated in this manner before the *Taslīm* when he stood up after two *Rak’ahs*. And this is also the opinion of Az-Zuhri.

١٠٣٥ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا أَبِي وَبِقِيَّتِهِ قَالَا: حَدَّثَنَا شُعَيْبٌ عَنِ الرَّهْرِيِّ بِمَعْنَى إِسْنَادِهِ وَحَدِيثِهِ. زَادَ: وَكَانَ مِنَّا الْمَشْهَدُ فِي قِيَامِهِ.
قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ سَجَدَهُمَا ابْنُ الرَّهْرِ قَامًا مِنْ ثَلَاثِينَ قَبْلَ التَّسْلِيمِ، وَهُوَ قَوْلُ الرَّهْرِ.

تخریج: متفق عليه، انظر الحديث السابق وأخرجه ابن عبد البر في التمهيد: ٢١٠/١٠ من حديث أبي داود به.

Comments:

In case, one knows in the course of a prayer one has missed the middle *Tashah-hud*, it is better to perform the prostrations of forgetfulness before the *Taslīm*, and if not possible, then after it.

Chapter 194,195. One Who Forgets The *Tashahhud* While He Is Sitting

1036. It was reported from Qais bin Abi Hāzim, from Al-Mughīrah bin Shu’bah who said: “The Messenger of Allāh ﷺ said: ‘If the *Imām* stands up after two *Rak’ahs*, then if he remembers (that he should have sat down) before he stands up completely, let him sit down, and if he has stood up completely, then let him not sit

(المعجم ١٩٤، ١٩٥) - بَابُ مَنْ نَسِيَ أَنْ يَتَشَهَّدَ وَهُوَ جَالِسٌ (التحفة ٢٠٢)

١٠٣٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَمْرِو عَنِ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ، عَنِ سُفْيَانَ، عَنِ جَابِرِ يَعْنِي الْجُعْفِيِّ، حَدَّثَنَا الْمُغِيرَةُ بْنُ شُبَيْلِ الْأَحْمَسِيِّ عَنِ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةَ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ الْإِمَامُ فِي الرُّكْعَتَيْنِ فَإِنْ ذَكَرَ قَبْلَ أَنْ يَسْتَوِيَ قَائِمًا فَلْيَجْلِسْ، فَإِنْ اسْتَوَى قَائِمًا فَلَا

down, and instead prostrate the two prostrations of forgetfulness.”

(*Da'if Jiddan*)

Abū Dāwud said: I have not narrated in this book of mine any *hadīth* from Jābir Al-Ju'fī (one of the narrators) except this one.

تخريج: [إسناده ضعيف جدًا] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء فيمن قام من اثنتين ساهبًا، ح: ١٢٠٨ من حديث سفيان الثوري به * جابر الجعفي ضعيف جدًا، والحديث الآتي: ١٠٣٧ يعني عنه.

Comments:

If one has already stood up erect, before he could remember that he has missed the *Tashah-hud*, he should continue standing and continue with his prayer until he completes it, and then, at the end, perform two prostrations before the *Taslim*.

1037. It was reported from Al-Mas'ūdī, from Ziyād bin 'Ilāqah who said: "Al-Mughīrah bin Shu'bah once led us in prayer, and stood up after two *Rak'ahs*. So we said: '*Subhān Allāh!*' and he also said: '*Subhān Allāh,*' and continued (to stand). When he completed the prayer and said the *Taslim*, he prostrated the two prostrations of forgetfulness. He then turned around and said: 'I saw the Messenger of Allāh ﷺ do as I did.'" (*Hasan*)

Abū Dāwud said: It was reported like that by Ibn Abī Lailā from Ash-Sha'bī, from Al-Mughīrah bin Shu'bah and he narrated it in *Marfū'* form. Abū 'Umais reported it from Thābit bin 'Ubaid, he said: "Al-Mughīrah bin Shu'bah lead us in prayer..." narrating similar to the *Hadīth* of Ziyād bin 'Ilāqah.

Abū Dāwud said: Abū 'Umais is the brother of Al-Mas'ūdī.

Sa'd bin Abī Waqqāsh did the same

يَجْلِسُ وَيَسْجُدُ سَجْدَتَيْ السَّهْوِ.

قَالَ أَبُو دَاوُدَ: وَلَيْسَ فِي كِتَابِي عَنْ جَابِرِ الْجُعْفِيِّ إِلَّا هَذَا الْحَدِيثُ.

١٠٣٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الْجُشَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ: صَلَّى بِنَا الْمُغِيرَةَ بْنِ شُعْبَةَ فَتَهَضَّ فِي الرَّكْعَتَيْنِ قُلْنَا: سُبْحَانَ اللَّهِ! قَالَ: سُبْحَانَ اللَّهِ! وَمَضَى، فَلَمَّا أَتَمَّ صَلَاتَهُ وَسَلَّمَ سَجَدَ سَجْدَتَيْ السَّهْوِ، فَلَمَّا انْصَرَفَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُ كَمَا صَنَعْتُ.

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ ابْنُ أَبِي لَيْلَى عَنِ الشَّعْبِيِّ، عَنِ الْمُغِيرَةَ بْنِ شُعْبَةَ، وَرَفَعَهُ وَرَوَاهُ أَبُو عُمَيْسٍ عَنِ ثَابِتِ بْنِ عَبْدِ قَالَ: صَلَّى بِنَا الْمُغِيرَةَ بْنِ شُعْبَةَ، مِثْلَ حَدِيثِ زِيَادِ ابْنِ عِلَاقَةَ.

قَالَ أَبُو دَاوُدَ: أَبُو عُمَيْسٍ أَخُو الْمَسْعُودِيِّ، وَفَعَلَ سَعْدُ بْنُ أَبِي وَقَّاصٍ مِثْلَ مَا فَعَلَ الْمُغِيرَةُ وَعِمْرَانُ بْنُ حُصَيْنٍ وَالصَّحَّاحُ ابْنُ قَيْسٍ وَمُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ وَابْنُ عَبَّاسٍ

as Al-Mughīrah, as did ‘Imrān bin Ḥuṣain, Aḍ-Ḍaḥḥāk bin Qais, and Mu‘āwiyah bin Abī Sufyān. Ibn ‘Abbās and ‘Umar bin ‘Abdul-‘Azīz gave verdicts to do likewise.

Abū Dāwud said: This is for one who stands up after two *Rak’ahs*, and then they prostrate after the *Taslīm*.

تخریج: [حسن] أخرجه الترمذي، الصلاة، باب ما جاء في الإمام ينهض في الركعتين ناسياً، ح: ٣٦٥ من حديث يزيد بن هارون به وقال: "حسن صحيح" وسنده ضعيف وللحديث شواهد كثيرة عند الطحاوي في معاني الآثار: (٤٤٠/١) وغيره.

1038. Thawban narrated from the Prophet ﷺ that he said: “For every mistake (or forgetfulness in prayers) there are two prostrations after one says the *Taslīm*.” (*Hasan*)

أَفْتَى بِذَلِكَ وَعُمَرُ بْنُ عَبْدِ الْعَزِيزِ.
قَالَ أَبُو دَاوُدَ: وَهَذَا فِيمَنْ قَامَ مِنْ ثِنْتَيْنِ
ثُمَّ سَجَدُوا بَعْدَ مَا سَلَّمُوا.

١٠٣٨ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ وَالرَّبِيعُ
ابْنُ نَافِعٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَشَجَاعُ بْنُ
مَخْلَدٍ بِمَعْنَى الْإِسْنَادِ، أَنَّ ابْنَ عِيَّاشٍ
حَدَّثَهُمْ: عَنْ عُبَيْدِ اللَّهِ بْنِ عُبَيْدِ الْكَلَاعِيِّ، عَنْ
زُهَيْرِ بْنِ يَعْنِي ابْنَ سَالِمِ الْعُنْسِيِّ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نَفْعٍ. - قَالَ عَمْرُو
وَحَدَّثَهُ: عَنْ أَبِيهِ - عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ
قَالَ: «لِكُلِّ سَهْوٍ سَجْدَتَانِ بَعْدَمَا يُسَلَّمُ» وَلَمْ
يَذْكَرْ: عَنْ أَبِيهِ، غَيْرُ عَمْرُو.

تخریج: [حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء فيمن سجدهما بعد السلام، ح: ١٢١٩ عن عثمان بن أبي شيبة به ولم يقل: عن أبيه * إسماعيل بن عياش صرح بالسمع عند البيهقي: ٣٣٧/٢ وزهير بن سالم وثقه ابن حبان وكذا الذهبي في الكاشف.

Chapter 195,196. The Two Prostrations Of Forgetfulness Are Accompanied By The *Tashah-hud* And The *Taslīm*

1039. ‘Imrān bin Ḥuṣain narrated that the Prophet ﷺ once led them in prayer, and made a mistake. So he prostrated twice, then said the *Tashah-hud*, then the *Taslīm*. (*Sahih*)

(المعجم ١٩٥، ١٩٦) - بَابُ سَجْدَتَيْ
السَّهْوِ فِيهِمَا تَشَهُدٌ وَتَسْلِيمٌ (التحفة ٢٠٣)

١٠٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ
فَارِسٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى:
حَدَّثَنِي أَشْعَثُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ
خَالِدِ بْنِ يَعْنِي الْحَدَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي

المُهَلَّب، عن عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ فَسَهَا فَسَجَدَ سَجْدَتَيْنِ ثُمَّ تَشَهَّدَ ثُمَّ سَلَّمَ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في التشهد في سجدي السهو، ح: ٣٩٥ من حديث ابن المثنى به وقال: "حسن غريب صحيح" وصححه ابن خزيمة، ح: ١٠٦٢ وابن حبان، ح: ٥٣٦ والحاكم على شرط الشيخين: ١/٣٢٣ ووافقه الذهبي وأعل بعله غير قاذحة.

Chapter 196,197. Women Leaving Before Men After The Prayer

(المعجم ١٩٦، ١٩٧) - **بَابُ انْصِرَافِ النِّسَاءِ قَبْلَ الرِّجَالِ مِنَ الصَّلَاةِ**
(التحفة ٢٠٤)

1040. Umm Salamah narrated: "The Messenger of Allāh ﷺ would sit for a short period of time after the *Taslim*, and they used to think that the reason he did so was to allow the women to leave before the men." (*Sahih*)

١٠٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى وَمُحَمَّدُ ابْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ هِنْدِ بِنْتِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ مَكَتَ قَلِيلًا، وَكَانُوا يُرَوْنَ أَنَّ ذَلِكَ كَيْمَا يُنْقِذَ النِّسَاءَ قَبْلَ الرِّجَالِ.

تخريج: أخرجه البخاري، الأذان، باب التسليم، ح: ٨٣٧ من حديث الزهري به وهو في مصنف عبدالرزاق، ح: ٣٢٢٧.

Comments:

See numbers 678 and 851.

Chapter 197,198. How Should One Leave From The Prayer

(المعجم ١٩٧، ١٩٨) - **بَابُ كَيْفِ الْإِنْصِرَافِ مِنَ الصَّلَاةِ** (التحفة ٢٠٥)

1041. Qabiṣah bin Hulb — from the tribe of Ṭai — reported from his father that he used to pray with the Prophet ﷺ, and he would turn around (to leave after the prayer) from both sides. (*Hasan*)

١٠٤١ - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّبَالِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ قَيْصَةَ ابْنِ هُلْبٍ - رَجُلٍ مِنْ طَيِّ - عَنْ أَبِيهِ: أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ فَكَانَ يَنْصَرِفُ عَنْ شِقَائِهِ.

تخريج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما جاء في الانصراف عن يمينه وعن يساره، ح: ٣٠١ من حديث سماك بن حرب به وقال: "حسن" ورواه ابن ماجه، ح: ٨٠٩، ٩٢٩.

1042. ‘Umārah bin ‘Umair reported from Al-Aswād bin Yazīd, from ‘Abdullāh (bin Mas‘ūd), that he said: “Let not any of you give a portion of his prayer to *Shaitān* (by believing) that one should not turn except to the right (to leave after the prayer). And indeed I noticed that the Prophet ﷺ would usually turn towards his left.”

‘Umarah said: “I later visited Al-Madīnah, and saw that the Prophet’s ﷺ apartments were on his left.” (*Sahīh*)

تخريج: أخرجه البخاري، الأذان، باب الافتتال والانصراف عن اليمين والشمال، ح: ٨٥٢ من حديث شعبة ومسلم، صلاة المسافرين، باب جواز الانصراف من الصلاة عن اليمين والشمال، ح: ٧٠٧ من حديث سليمان الأعمش به.

Chapter 198,199. A Person’s Voluntary Prayer In His House

1043. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Offer some of your prayers in your houses, and do not make them into graves.” (*Sahīh*)

تخريج: أخرجه البخاري، الصلاة، باب كراهية الصلاة في المقابر، ح: ٤٣٢ ومسلم، صلاة المسافرين، باب استحباب صلاة النافلة في بيته وجوازها في المسجد . . . إلخ، ح: ٧٧٧ من حديث يحيى القطان به وهو في المسند لأحمد: ١٦/٢ باختلاف يسير.

Comments:

This instruction applies to all voluntary prayers.

1044. Zaid bin Thabit reported that the Prophet ﷺ said: “A person’s prayer in his house is better than his prayer in my *Masjid*, except for the obligatory prayers.” (*Sahīh*)

١٠٤٢ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنِ الْأَسْوَدِ بْنِ يَزِيدٍ، عَنِ عَبْدِ اللَّهِ قَالَ: لَا يَجْعَلُ أَحَدُكُمْ نَصِيبًا لِلشَّيْطَانِ مِنْ صَلَاتِهِ أَنْ لَا يَنْصَرِفَ إِلَّا عَنْ يَمِينِهِ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَكْثَرَ مَا يَنْصَرِفُ عَنْ شِمَالِهِ. قَالَ عُمَارَةُ: أَتَيْتُ الْمَدِينَةَ بَعْدُ، فَرَأَيْتُ مَنَازِلَ النَّبِيِّ ﷺ عَنْ يَسَارِهِ.

(المعجم ١٩٨، ١٩٩) - **بَابُ صَلَاةِ الرَّجُلِ التَّطَوُّعِ فِي بَيْتِهِ** (التحفة ٢٠٦)

١٠٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى عَنْ غُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلَاتِكُمْ، وَلَا تَجْعَلُوهَا قُبُورًا».

١٠٤٤ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي النَّضْرِ، عَنْ أَبِيهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «صَلَاةُ الْمَرْءِ فِي بَيْتِهِ أَفْضَلُ مِنْ

صَلَاتِهِ فِي مَسْجِدِي هَذَا إِلَّا الْمَكْتُوبَةَ».

تخریج: متفق عليه من حديث أبي النضر به كما سيأتي، ح: ١٤٤٧.

Comments:

This instruction is for men, not for women. Women merit better reward if they pray in their houses though, of course, they may pray in the *Masjid* with others.

Chapter 199,200. Whoever Prayed Toward A Direction Other Than The *Qiblah*, Then Discovered The Direction Of The *Qiblah*

(المعجم ١٩٩، ٢٠٠) - بَابُ مَنْ صَلَّى لِعَبْرِ الْقِبْلَةِ ثُمَّ عَلِمَ (التحفة ٢٠٧)

1045. Anas narrated: "The Prophet ﷺ and his Companions would pray towards Bait Al-Maqdis (Jerusalem), then this Verse was revealed: 'So turn your face towards *Al-Masjid Al-Harām*; and wherever you are, turn your faces towards it.'^[1] A person passed by (the tribe of) Banū Salamah, and they were in *Rukū'*, praying *Fajr* towards Bait Al-Maqdis (Jerusalem). (He called out) twice: 'Verily the *Qiblah* has been changed to the Ka'bah.' So they turned around while they were in *Rukū'* until they faced the Ka'bah." (*Ṣaḥīḥ*)

١٠٤٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتٍ وَحَمِيدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ وَأَصْحَابَهُ كَانُوا يُصَلُّونَ نَحْوَ بَيْتِ الْمَقْدِسِ فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾ [البقرة: ١٤٤]. فَمَرَّ رَجُلٌ مِنْ بَنِي سَلَمَةَ فَتَادَاهُمْ وَهُمْ رُكُوعٌ فِي صَلَاةِ الْفَجْرِ نَحْوَ بَيْتِ الْمَقْدِسِ: أَلَا إِنَّ الْقِبْلَةَ قَدْ حُوِّلَتْ إِلَى الْكَعْبَةِ - مَرَّتَيْنِ - قَالَ: فَمَالُوا كَمَا هُمْ رُكُوعٌ إِلَى الْكَعْبَةِ.

تخریج: أخرجه مسلم، المساجد، باب تحويل القبلة من القدس إلى الكعبة، ح: ٥٢٧ من حديث حماد بن سلمة به.

Comments:

1. In case, a person prays with his face turned in a direction other than the *Qiblah* unintentionally, his prayer is valid.
2. One who is not praying may instruct the other who is praying, if need be.
3. Such instruction does not invalidate a prayer. And Allāh knows best.

[1] *Al-Baqarah* 2:144.

Chapters On The Friday Prayer

Chapter 200,201. The Blessings Of Friday And The Eve Of Friday^[1]

1046. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The best day on which the sun rises is Friday: On it, Ādam was created; and on it, he descended (to earth); and on it, his repentance was accepted; and on it, he died; and on it, the Hour will be established. And there is not a single creature except that it awaits (the Hour) on Friday, from the time the sun appears (over the horizon) until it rises (high) — out of fear of the Hour — except for *Jinn* and mankind. And on it there is an hour that no Muslim catches while he is praying, asking Allāh, the Mighty and Sublime, for his need, except that he is given it.”

(Abū Hurairah then said:) “Ka‘b asked: ‘This occurs once every year?’ So I replied, ‘No, rather every single Friday!’ So Ka‘b read the *Tawrah*, and said, ‘The Messenger of Allāh ﷺ has told the truth.’ I then met ‘Abdullāh bin Salām, and told him about my conversation with Ka‘b. So ‘Abdullāh bin Salām said: ‘I know which hour it is.’ I said: ‘Tell me.’ He replied: ‘It is the last hour on

بَابُ تَفْرِيعِ أَبْوَابِ الْجُمُعَةِ

(المعجم ٢٠٠، ٢٠١) - بَابُ فَضْلِ يَوْمِ الْجُمُعَةِ وَلَيْلَةِ الْجُمُعَةِ (التحفة ٢٠٨)

١٠٤٦ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ أُهْبِطَ، وَفِيهِ تَبَّ عَلَيْهِ، وَفِيهِ مَاتَ، وَفِيهِ تَقُومُ السَّاعَةُ، وَمَا مِنْ دَابَّةٍ، إِلَّا وَهِيَ مُسِيخَةٌ يَوْمَ الْجُمُعَةِ مِنْ حِينَ تُصْبِحُ حَتَّى تَطْلُعَ الشَّمْسُ شَفَقًا مِنَ السَّاعَةِ إِلَّا الْجِنَّ وَالْإِنْسَ، وَفِيهَا سَاعَةٌ لَا يُصَادِفُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي يَسْأَلُ اللَّهَ عَزَّوَجَلَّ حَاجَةً إِلَّا أَعْطَاهُ إِيَّاهَا». قَالَ كَعْبٌ: ذَلِكَ فِي كُلِّ سَنَةٍ يَوْمٌ؟ فَقُلْتُ: بَلْ فِي كُلِّ جُمُعَةٍ، قَالَ: فَقَرَأَ كَعْبُ التَّوْرَةَ فَقَالَ: صَدَقَ رَسُولُ اللَّهِ ﷺ. قَالَ أَبُو هُرَيْرَةَ: ثُمَّ لَقِيتُ عَبْدَ اللَّهِ بْنَ سَلَامٍ فَحَدَّثَنِي بِمَجْلِسِي مَعَ كَعْبٍ، فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: قَدْ عَلِمْتُ أَيُّهُ سَاعَةٌ هِيَ، قَالَ أَبُو هُرَيْرَةَ فَقُلْتُ لَهُ: فَأَخْبِرْنِي بِهَا، فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: هِيَ آخِرُ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ، فَقُلْتُ: كَيْفَ هِيَ آخِرُ سَاعَةٍ

[1] Meaning the night preceding it.

Friday.’ I said: ‘How can it be the last hour on Friday, when the Messenger of Allāh ﷺ said, ‘...no Muslim catches while he is praying,’ and that time is a time in which there is no praying?’ So ‘Abdullāh bin Salām said: ‘Did not the Messenger of Allāh ﷺ say: “Whoever sits in a gathering, waiting for the prayer, then he is in prayer until he prays?”’ I said: ‘Yes.’ So he said: ‘So it is that (hour).’” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في الساعة التي ترجى في يوم الجمعة، ح: ٤٩١ من حديث مالك به وقال: "حسن صحيح" وهو في الموطأ (يحيى): ١/١٠٨، ١١٠، (والقنبي، ص: ١٦٣، ١٦٦) وصححه ابن خزيمة، ح: ١٧٣٨ وابن حبان، ح: ١٠٢٤ والحاكم على شرط الشيخين: ١/٢٧٨، ٢٧٩ ووافقه الذهبي.

Comments:

This *Ḥadīth* proves the excellence and merit of Friday. It also proves that supplications are granted on this blessed day, especially towards its end.

1047. Aws bin Aws reported that the Messenger of Allāh ﷺ said: “Of your best days is Friday. On it, Ādam was created; and on it his (soul) was taken; and on it is the blowing (of the Trumpet); and on it is the Swoon.^[1] Therefore, increase in sending your *Ṣalāt* upon me, for your *Ṣalāt* upon me are presented to me.” They said: “O Messenger of Allāh! And how will our *Ṣalāt* upon you be presented to you after you have perished?” He replied: “Indeed, Allāh, the Mighty and Sublime, has prohibited the earth from (destroying) the bodies of the Prophets.” (*Daʿīf*)

مِنْ يَوْمِ الْجُمُعَةِ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُصَادِفُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي»، وَتِلْكَ السَّاعَةُ لَا يُصَلِّي فِيهَا؟ فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: «أَلَمْ يَقُلْ رَسُولُ اللَّهِ ﷺ: «مَنْ جَلَسَ مَجْلِسًا يَنْتَظِرُ الصَّلَاةَ فَهُوَ فِي صَلَاةٍ حَتَّى يُصَلِّيَ؟» قَالَ: فَقُلْتُ: بَلَى، قَالَ: هُوَ ذَلِكَ.

١٠٤٧ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنِ أَبِي الْأَشْعَثِ الصَّنَعَانِيِّ، عَنِ أَوْسِ بْنِ أَوْسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ قُبِضَ، وَفِيهِ النَّفْحَةُ، وَفِيهِ الصَّعْقَةُ، فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ، فَإِنَّ صَلَاتِكُمْ مَعْرُوضَةٌ عَلَيَّ» قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ؟ - قَالَ: يَقُولُونَ: بَلِيَّتْ - فَقَالَ: «إِنَّ اللَّهَ عَزَّوَجَلَّ حَرَّمَ عَلَى الْأَرْضِ أَجْسَادَ الْأَنْبِيَاءِ».

[1] See *Sūrat Az-Zumar* 39:68.

تخريج: [إسناده ضعيف] أخرجه النسائي، الجمعة، باب إكثار الصلاة على النبي ﷺ يوم الجمعة، ح: ١٣٧٥ وابن ماجه، ح: ١٠٨٥ من حديث حسين بن علي به وفيه غلة قاذحة، عبدالرحمن بن يزيد الذي يروي عنه حسين الجعفي وأبو أسامة ليس هو باين جابر الثقة، بل هو ابن تميم الضعيف، كذا حققه البخاري وابن أخي حسين الجعفي وأبو داود وغيرهم وانظر شرح علل الترمذي لابن رجب (ص: ٤٦٥، ٤٦٧) وغيره.

Comments:

This is a special kind of life, a peculiar state of existence after death, the details of which we know not beyond revelation. *Barzakh*, an Arabic word, refers to the barrier between this life and the Hereafter. This life of the Messenger of Allāh ﷺ, as mentioned in the *Hādīth*, relates to the realm of *Barzakh*. We do not know its quality, characteristics, and other details. We only believe in it, without going into its details.

Chapter 201,202. Answering Which Hour Is The Hour Of Response On Friday

(المعجم ٢٠١، ٢٠٢) - بَابُ الْإِجَابَةِ أَيُّهُ
سَاعَةٌ هِيَ فِي يَوْمِ الْجُمُعَةِ (التحفة ٢٠٩)

1048. Jābir bin ‘Abdullāh reported that the Messenger of Allāh ﷺ said: “Friday has twelve — meaning hours — to it. There is no Muslim who asks Allāh for anything (during it) except that Allāh gives it to him, so seek it during the last hour after ‘*Asr*.” (*Ṣaḥīh*)

١٠٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ يَعْنَى ابْنُ الْحَارِثِ، أَنَّ الْجَلَّاحَ مَوْلَى عَبْدِ الْعَزِيزِ حَدَّثَهُ أَنَّ أَبَا سَلَمَةَ يُعْنَى ابْنَ عَبْدِ الرَّحْمَنِ، حَدَّثَهُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «يَوْمَ الْجُمُعَةِ ثِنْتَا عَشْرَةَ - يُرِيدُ سَاعَةً - لَا يُوجَدُ مُسْلِمٌ يَسْأَلُ اللَّهَ شَيْئًا إِلَّا آتَاهُ اللَّهُ عَزَّوَجَلَّ، فَالْتَمِسُوهَا آخِرَ سَاعَةٍ بَعْدَ الْعَصْرِ».

تخريج: [إسناده صحيح] أخرجه النسائي، الجمعة، باب وقت الجمعة، ح: ١٣٩٠ من حديث عبدالله بن وهب به وصححه الحاكم على شرط مسلم: ٢٧٩/١ ووافقه الذهبي.

1049. Abū Burdah bin Abī Mūsā Al-Ash‘arī said: “‘Abdullāh bin ‘Umar asked me: ‘Have you heard your father narrating from the Messenger of Allāh ﷺ regarding Friday — meaning the Hour (of Response)?’ I said: ‘Yes, I heard him say: “I heard the Messenger of Allāh ﷺ say: ‘It is between the

١٠٤٩ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي مَعْرَمَةُ يُعْنَى ابْنَ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ لِي عَبْدُ اللَّهِ بْنُ عُمَرَ: أَسَمِعْتَ أَبَاكَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ فِي شَأْنِ الْجُمُعَةِ يُعْنَى السَّاعَةَ؟ قَالَ: قُلْتُ: نَعَمْ

time that the *Imām* sits down until the prayer is finished.” (*Sahih*)

Abū Dāwud said: Meaning sits down on the *Minbar*.

سَمِعْتُهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلَيَّ أَنْ تُقْضَى الصَّلَاةُ» قَالَ أَبُو دَاوُدَ: يَعْنِي عَلَى الْمِنْبَرِ.

تخريج: أخرجه مسلم، الجمعة، باب: في الساعة التي في يوم الجمعة، ح: ٨٥٣ من حديث عبدالله بن وهب به.

Comments:

Maybe, that blessed moment of Divine Grace when supplications are answered alternates between times. This is a good way to reconcile these narrations.

Chapter 202,203. The Blessings Of The Friday Prayer

(المعجم ٢٠٢، ٢٠٣) - بَابُ فَضْلِ الْجُمُعَةِ (التحفة ٢١٠)

1050. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever performed *Wuḍū’* and performed it well, then attended the Friday prayer, and listened (attentively), and was quiet; he will be forgiven (his sins that occurred) between the two Fridays, and an additional three days as well. And whoever played with pebbles, then he has committed *Laghā* (acted in vain).” (*Sahih*)

١٠٥٠ - حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ التَّوَضُّؤِ ثُمَّ أَتَى الْجُمُعَةَ - قَالَ - : فَاسْتَمَعَ وَأَنْصَتَ، عُفِرَ لَهُ مَا بَيْنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ وَزِيَادَةٌ ثَلَاثَةَ أَيَّامٍ، وَمَنْ مَسَّ الْحَصَا فَقَدْ لَعَا».

تخريج: أخرجه مسلم، الجمعة، باب فضل من استمع وأنصت في الخطبة، ح: ٨٥٧ من حديث أبي معاوية الضرير به وصرح بالسماع عند ابن خزيمة، ح: ١٧٥٦ وللحديث شواهد.

Comments:

See number 906.

1051. It was reported from ‘Abdur-Raḥmān bin Yazīd bin Jābir who said: “‘Aṭā’ Al-Khurāsānī narrated to me, from the slave of his wife, Umm ‘Uthmān, that he heard ‘Alī, may Allāh be pleased with him, say upon the *Minbar* in Al-Kūfah: ‘When it is Friday, the *Shayāṭīn* go in the early morning with their

١٠٥١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عَمِيْسَى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ ابْنِ جَابِرٍ: حَدَّثَنِي عَطَاءُ الْخُرَاسَانِيُّ عَنِ مَوْلَى امْرَأَتِهِ أُمِّ عُثْمَانَ، قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ عَلَى مَنْبَرِ الْكُوفَةِ يَقُولُ: «إِذَا كَانَ يَوْمَ الْجُمُعَةِ عَدَّتِ الشَّيَاطِينُ بِرَأْيَاتِهَا إِلَى الْأَسْوَاقِ، فَيَزُومُونَ النَّاسَ بِالتَّرَائِيثِ - أَوْ

banners to the markets, and they throw *Tarābūth* — or: '*Rabā'ith*'^[1] on them (the people in the markets), and delay them from the Friday prayer. And the Angels go in the early morning and sit on the doors of the *Masjid*, and they write the one who comes an hour (before), and the one who comes two hours (before), until the *Imām* comes. So if a person sits in a place where he can listen (attentively) and see (the *Imām*), and remains quiet and does not commit *Laghā* (act in vain), then he will have two portions of reward. And if he distances himself, and sits in a place where he cannot listen, but remains quiet and does not commit *Laghā* (act in vain), then he will have one portion of reward. And if he sits in a place where he can listen (attentively), and see (the *Imām*), but commits *Laghā* (acts in vain), and does not remain silent, then he will have a portion of evil — and whoever says to his companion on Friday: "Quiet!" then he has committed *Laghā* (acted in vain). And whoever commits *Laghā* (act in vain); he will not be (rewarded) anything for that Friday.' Then he ('Alī) said: 'I heard the the Messenger of Allāh ﷺ saying that.'" (*Da'if*)

Abū Dāwud said: Al-Walīd bin Muslim reported it from Ibn Jābir. He said: "*Ar-Rabā'ith*." And he said: "The freed slave of his wife

الرَّبَائِثُ - وَيَبْطُونَهُمْ عَنِ الْجُمُعَةِ، وَتَعْدُو
الْمَلَائِكَةُ فَتَجْلِسُ عَلَى أَبْوَابِ الْمَسْجِدِ
فَيَكْتُبُونَ الرَّجُلَ مِنْ سَاعَةِ وَالرَّجُلَ مِنْ
سَاعَتَيْنِ حَتَّى يَخْرُجَ الْإِمَامُ فَإِذَا جَلَسَ الرَّجُلُ
مَجْلِسًا يَسْتَمَكِنُ فِيهِ مِنَ الْاسْتِمَاعِ وَالنَّظَرِ،
فَأَنْصَتَ وَلَمْ يَلْغُ، كَانَ لَهُ كِفْلَانِ مِنْ أَجْرٍ،
فَإِنْ نَأَى وَجَلَسَ حَيْثُ لَا يَسْمَعُ فَأَنْصَتَ وَلَمْ
يَلْغُ، كَانَ لَهُ كِفْلٌ مِنْ أَجْرٍ، وَإِنْ جَلَسَ
مَجْلِسًا يَسْتَمَكِنُ فِيهِ مِنَ الْاسْتِمَاعِ وَالنَّظَرِ فَلَعَا
وَلَمْ يَنْصِتْ، كَانَ لَهُ كِفْلٌ مِنْ وَزْرِ، وَمَنْ
قَالَ يَوْمَ الْجُمُعَةِ لِصَاحِبِهِ: صَهْ. فَقَدْ لَعَا،
وَمَنْ لَعَا فَلَيْسَ لَهُ فِي جُمُعَتِهِ تِلْكَ شَيْءٌ. ثُمَّ
يَقُولُ فِي آخِرِ ذَلِكَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ ذَلِكَ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ الْوَالِيدُ بْنُ مُسْلِمٍ عَنِ
ابْنِ جَابِرٍ قَالَ: بِالرَّبَائِثِ. وَقَالَ: مَوْلَى
امْرَأَتِهِ أُمِّ عَثْمَانَ بْنِ عَطَاءٍ.

[1] Al-Khaṭṭābī said: "It is *Rabā'ith*." He and others explained that it is used to say one has hindered another from their need or direction they are headed.

Umm ‘Uthmān bin ‘Aṭā’.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣/٢٢٠ ورواه أحمد: ١/٩٣، ح: ٧١٩ أطراف المسند: ٤/٥٠٩، ح: ٦٤٨٣ وقال الشيخ أحمد شاكر رحمه الله: "إسناده ضعيف لجهالة مولى امرأة عطاء الخراساني".

Chapter 203,204. The Severity Of Leaving The Friday Prayer

(المعجم ٢٠٣، ٢٠٤) - بَابُ التَّشْدِيدِ فِي تَرْكِ الْجُمُعَةِ (التحفة ٢١١)

1052. Abū Al-Ja‘d Aḍ-Ḍamrī — who was one of the Companions — narrated that the Messenger of Allāh ﷺ said: “Whoever leaves three Friday prayers, considering it insignificant, Allāh will place a seal upon his heart.” (*Ḥasan*)

١٠٥٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو: حَدَّثَنِي عُبَيْدَةُ بْنُ سُفْيَانَ الْحَضْرَمِيُّ عَنْ أَبِي الْجَعْدِ الضَّمْرِيِّ - وَكَانَتْ لَهُ صُحْبَةٌ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَرَكَ ثَلَاثَ جُمُعٍ تَهَاوُنًا بِهَا طَبَعَ اللَّهُ عَلَى قَلْبِهِ».

تخريج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما جاء في ترك الجمعة من غير عذر، ح: ٥٠٠ والنسائي، ح: ١٣٧٠ وابن ماجه، ح: ١١٢٥ ومن حديث محمد بن عمرو الليثي به وقال الترمذي: "حسن" وصححه ابن خزيمة، ح: ١٨٥٧ وابن حبان، ح: ٦٥، ٥٥٣، ٥٥٤ والحاكم على شرط مسلم: ١/٢٨٠ ووافقه الذهبي.

Comments:

A sealed heart is a tremendous loss, a great misfortune and deprivation. A person with a sealed heart becomes incapable of doing any deed of virtue.

Chapter 204,205. The Expiation Of One Who Leaves It

(المعجم ٢٠٤، ٢٠٥) - بَابُ كَفَّارَةِ مَنْ تَرَكَهَا (التحفة ٢١٢)

1053. Hammām reported from Qatādah, from Qudāmah bin Wabarah Al-‘Ujaīmī, from Samurah bin Jundab, from the Prophet ﷺ, that he said: “Whoever leaves the Friday prayer without an excuse, then let him give one Dīnar in charity, and if he cannot do so, then half a Dīnar.” (*Da‘īf*)

١٠٥٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ قُدَامَةَ بْنِ وَبَرَةَ الْعُجَيْفِيِّ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَكَ الْجُمُعَةَ مِنْ غَيْرِ عُدْرٍ فَلْيَتَصَدَّقْ بِدِينَارٍ، فَإِنْ لَمْ يَجِدْ فَبِنِصْفِ دِينَارٍ».

Abū Dāwud said: Similar was reported from Khālīd bin Qais, but he contradicted him in the chain,

قَالَ أَبُو دَاوُدَ: هَكَذَا رَوَاهُ خَالِدُ بْنُ قَيْسٍ، وَخَالَفَهُ فِي الْإِسْنَادِ، وَوَافَقَهُ فِي

and was in accordance with him in the text.^[1]

المُتَنِّ.

تخریج: [إسناده ضعيف] أخرجه النسائي، الجمعة، باب كفارة من ترك الجمعة من غير عذر، ح: ١٣٧٣ من حديث يزيد بن هارون به وصححه ابن خزيمة، ح: ١٨٦١ وابن حبان، ح: ٥٨٢ والحاكم: ١/١٨٠ ووافقه الذهبي * قدامة: لم يصح سماعه من سمرة كما قال البخاري * وقناة تقدم، ح: ٢٩ وعنن وللحديث شاهد ضعيف عند ابن ماجه، ح: ١١٢٨.

1054. It was reported from Ayyūb Abū Al-‘Alā’ from Qatādah from Qudāmah bin Wabarah who said: “The Messenger of Allāh ﷺ said: ‘Whoever misses the Friday prayer without an excuse, then let him give one Dirham in charity, or half a Dirham, or one *Ṣā’* of wheat, or half a *Ṣā’*.’”^[2] (*Ḍa’if*)

Abū Dāwud said: Sa‘eed bin Bashīr reported it from Qatādah like this. Except that he said: A *Mudd* or half of a *Mudd*.^[3] And he said: “From Samurah.”

Abū Dāwud said: I heard Aḥmad bin Ḥanbal being asked about the differences over the narration of this *Ḥadīth*. He said: “Hammām has a stronger memory — in my opinion — than Ayyūb.”

١٠٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ وَإِسْحَاقُ بْنُ يُونُسَ عَنْ أَبِي أَيُّوبَ أَبِي الْعَلَاءِ، عَنْ قَتَادَةَ، عَنْ قُدَامَةَ بْنِ وَبَرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ فَاتَهُ الْجُمُعَةُ مِنْ غَيْرِ عُدْرٍ فَلْيَتَصَدَّقْ بِدِرْهَمٍ أَوْ يَنْصِفِ دِرْهَمٍ، أَوْ صَاعِ حِنْطَةٍ أَوْ يَنْصِفِ صَاعٍ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ سَعِيدُ بْنُ بَشِيرٍ عَنْ قَتَادَةَ هَكَذَا، إِلَّا أَنَّهُ قَالَ: مُدًّا أَوْ نِصْفَ مُدٍّ، وَقَالَ: عَنْ سَمُرَةَ.

قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يُسْأَلُ عَنْ اخْتِلَافِ هَذَا الْحَدِيثِ فَقَالَ: هَمَّامٌ عِنْدِي أَحْفَظُ مِنْ أَيُّوبَ يَعْنِي أَبَا الْعَلَاءِ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ٣/٢٤٨ من حديث أبي داود به والسند مرسل، وانظر الحديث السابق.

Comments:

Both the *Aḥadīth* of this chapter are weak and, therefore, fail to prove the atonement mentioned therein.

[1] Contradicted him, meaning Hammām, since Khālid reported it from Qatādah from Al-Ḥasan, from Samurah, while Hammām reported it from Qatādah from Qudāmah bin Wabarah Al-‘Ujaimī from Samurah. Khālid’s narration was recorded by An-Nasā’ī (1373B), Ibn Mājah (1128), and others.

[2] *Ṣā’*: A measurement of volume equal to four scoops with the hands of the average man held together.

[3] *Mudd*: A quarter of a *Ṣā’*.

Chapter 205,206. Who Is Required To Attend The Friday Prayer?

(المعجم ٢٠٥، ٢٠٦) - بَابُ مَنْ تَجِبُ عَلَيْهِ الْجُمُعَةُ (التحفة ٢١٣)

1055. ‘Aishah narrated: “The people used to come from their houses and from Al-‘Awālī for the Friday prayers.” (*Sahih*)

١٠٥٥ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ حَدَّثَهُ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كَانَ النَّاسُ يَتَأَبَّوْنَ الْجُمُعَةَ مِنْ مَنَازِلِهِمْ وَمِنْ الْعَوَالِي.

تخریج: أخرجه البخاري، الجمعة، باب من أين تؤتى الجمعة وعلى من تجب؟، ح: ٩٠٢. عن أحمد بن صالح ومسلم، الجمعة، باب وجوب غسل الجمعة على كل بالغ من الرجال... إلخ، ح: ٨٤٧ من حديث عبدالله بن وهب به.

Comments:

Al-‘Awālī is on the outskirts of Al-Madīnah. The implication is that people living in settlements on the outskirts of a town are also obliged to attend the Friday prayers.

1056. It was reported from ‘Abdullāh bin ‘Abdullāh bin ‘Amr that the Prophet ﷺ said: “The Friday prayer is obligatory on everyone who hears the call (*Adhān*).” (*Da‘īf*)

Abū Dāwud said: A group reported this from Sufyān stopping at ‘Abdullāh bin ‘Amr, and none of them narrated it in *Marfū’* form. Only Qabiṣah narrated it with a (connected *Marfū’*) chain.^[1]

١٠٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ يُعْنِي الطَّائِفِيَّ، عَنْ أَبِي سَلَمَةَ بْنِ نُبَيْهِ، عَنْ عَبْدِ اللَّهِ بْنِ هَارُونَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «الْجُمُعَةُ عَلَى كُلِّ مَنْ سَمِعَ النِّدَاءَ». قَالَ أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ جَمَاعَةٌ عَنْ سُفْيَانَ مَقْصُورًا عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو وَلَمْ يَرْفَعُوهُ وَإِنَّمَا أَسْنَدَهُ قَبِيصَةُ.

تخریج: [إسناده ضعيف] أخرجه الدارقطني: ٥/٢، ح: ١٥٧٤ من حديث محمد بن يحيى الذهلي به * أبو سلمة بن نبيه وعبدالله بن هارون مجهولان، وللحديث شاهد ضعيف جداً عند الدارقطني.

[1] Qabiṣah narrated no. 1056 from Sufyān.

Chapter 206,207. The Friday Prayer On A Rainy Day

(المعجم ٢٠٦، ٢٠٧) - بَابُ الْجُمُعَةِ فِي
الْيَوْمِ الْمَطِيرِ (التحفة ٢١٤)

1057. It was reported from Qatādah, from Abū Al-Maliḥ from his father, that the Day of Ḥunain was a rainy day, so the Prophet ﷺ ordered his caller to call out: "Pray in your tents." (*Ṣaḥīḥ*)

١٠٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ: أَنَّ يَوْمَ حُنَيْنٍ كَانَ يَوْمَ مَطَرٍ، فَأَمَرَ النَّبِيُّ ﷺ مُنَادِيَهُ: أَنْ الصَّلَاةَ فِي الرِّحَالِ.

تخريج: [صحيح] أخرجه النسائي، الإمامة، باب العذر في ترك الجماعة، ح: ٨٥٥ من حديث شعبة عن قتادة به وصححه الحاكم: ٢٩٣/١ ووافقه الذهبي.

1058. (There is another chain) from Sa'eed, from a companion of his, from Abū Maliḥ, that it (the Day of Ḥunain) was on a Friday. (*Ṣaḥīḥ*)

١٠٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ صَاحِبٍ لَهُ عَنْ أَبِي مَلِيحٍ أَنَّ ذَلِكَ كَانَ يَوْمَ جُمُعَةٍ.

تخريج: [صحيح] انظر الحديث السابق والآتي.

Comments:

In the event of a heavy downpour on Friday making it difficult for people to go to *Masjid*, the Friday congregation may be skipped. Instead, they would have to perform *Zuhr* in their dwellings.

1059. (There is another chain) from Abū Qilābah, from Abū Al-Maliḥ, from his father that he was present at the events of Al-Ḥudaibiyah with the Prophet ﷺ, and it was Friday. It was raining, but the soles of their feet had not become damp. The Prophet ﷺ commanded them to pray in their tents. (*Ṣaḥīḥ*)

١٠٥٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: قَالَ سَفِيَانُ بْنُ حَبِيبٍ: خُبِّرْنَا عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ: أَنَّهُ شَهِدَ النَّبِيَّ ﷺ زَمَنَ الْحُدَيْبِيَّةِ فِي يَوْمِ جُمُعَةٍ وَأَصَابَهُمْ مَطَرٌ لَمْ يَبْتَلِ أَسْفُلُ نِعَالِهِمْ، فَأَمَرَهُمْ أَنْ يُصَلُّوا فِي رِحَالِهِمْ.

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب الجماعة في الليلة المطيرة، ح: ٩٣٦ من حديث خالد الحداء به وانظر، ح: ٦٠٥ * رواه إسماعيل ابن علي وغيره عن الحداء به (المعجم الكبير للطبراني: ١/١٨٨، ١٨٩).

**Chapter 207,208. Not Attending
The Congregational Prayer On
A Cold Night Or A Rainy Night**

(المعجم ٢٠٧، ٢٠٨) - بَابُ التَّخَلُّفِ
عَنِ الْجَمَاعَةِ فِي اللَّيْلَةِ الْبَارِدَةِ أَوْ اللَّيْلَةِ
الْمَطِيرَةِ (التحفة ٢١٥)

1060. It was reported from Hammād bin Zaid, that Ayyūb narrated to them from Nāfi', that Ibn 'Umar once camped at Ḍajnan on a cold night, and he ordered his caller to call out: "Pray in your tents."

١٠٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا
حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ: أَنَّ
ابْنَ عُمَرَ نَزَلَ بِضَجْنَانَ فِي لَيْلَةٍ بَارِدَةٍ فَأَمَرَ
الْمُنَادِيَ فَنَادَى أَنْ الصَّلَاةَ فِي الرُّحَالِ .

Ayyūb said: "And Nāfi' narrated from Ibn 'Umar, that on a cold or rainy night, the Messenger of Allāh ﷺ would order his caller to call out: 'Pray in your tents.'" (*Ṣaḥīḥ*)

قال أَيُّوبُ: وَحَدَّثَ نَافِعٌ عَنْ ابْنِ عُمَرَ:
أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةً
أَوْ مَطِيرَةً أَمَرَ الْمُنَادِيَ فَنَادَى: الصَّلَاةَ فِي
الرُّحَالِ .

تخريج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب الجماعة في الليلة المطيرة، ح: ٩٣٧ من حديث أيوب به وله طرق عند البخاري، ح: ٦٦٦ ومسلم، ح: ٦٩٧ وغيرهما.

1061. It was reported from Ismā'il, from Ayyūb, from Nāfi': "Ibn 'Umar, called for the prayer at Ḍajnan, and he said: 'Pray in your tents.'"

١٠٦١ - حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ: حَدَّثَنَا
إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: نَادَى
ابْنُ عُمَرَ بِالصَّلَاةِ بِضَجْنَانَ، ثُمَّ نَادَى أَنْ
صَلُّوا فِي رِحَالِكُمْ . قَالَ فِيهِ: ثُمَّ حَدَّثَ عَنْ
رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ يَأْمُرُ الْمُنَادِيَ فَيُنَادِي
بِالصَّلَاةِ، ثُمَّ يَنَادِي أَنْ صَلُّوا فِي رِحَالِكُمْ فِي
اللَّيْلَةِ الْبَارِدَةِ وَفِي اللَّيْلَةِ الْمَطِيرَةِ فِي السَّفَرِ .

He said in it: "Then he narrated from the Messenger of Allāh ﷺ that he would command the caller on a cold or rainy night to call for the prayer, then to say: 'Pray in your tents,' while on a journey." (*Ṣaḥīḥ*)

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ حَمَّادُ بْنُ سَلَمَةَ عَنْ
أَيُّوبَ وَعُبَيْدِ اللَّهِ، قَالَ فِيهِ: فِي السَّفَرِ فِي
اللَّيْلَةِ الْفَرْدَةِ أَوْ الْمَطِيرَةِ .

Abū Dāwud said: Hammād bin Salamah, reported it from Ayyūb and 'Ubaidullāh. He said in it: "While on a journey, on a cold or rainy night."

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/٢ عن إسماعيل ابن عليه به وانظر الحديث السابق والآتي.

Comments:

According to most *Ahādīth*, the permission to pray indoors seems to have been given during journeys, but some *Ahādīth* make no mention of journeys. This leads us to infer that the permission is unrestricted.

1062. It was reported from ‘Ubaidullāh, from Nāfi‘, from Ibn ‘Umar, that he called for the prayer at Ḍajnān on a cold and windy night, and he said at the end of the call: “Pray in your tents; Pray in your tents.” He then said: “If he was traveling and it was a cold or rainy night, the Messenger of Allāh ﷺ would command the *Mu’adhdhin* to say: “Pray in your tents.” (*Ṣaḥīḥ*)

تخریج: أخرجه مسلم، صلاة المسافرين، باب الصلاة في الرحال في المطر، ح: ٦٩٧ من حديث أبي أسامة به.

1063. It was reported from Mālik, from Nāfi‘, that Ibn ‘Umar — meaning he called the *Adhān* for the prayer on a cold and windy night — and he said: “Pray in your tents.” He then said: “The Messenger of Allāh ﷺ would command the *Mu’adh-dhin* if it was a cold night, or a rainy night, to say, ‘Pray in your tents.’” (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الأذان، باب الرخصة في المطر والعللة أن يصلي في رحله، ح: ٦٦٦ ومسلم، صلاة المسافرين، باب الصلاة في الرحال في المطر، ح: ٦٩٧ من حديث مالك به وهو في الموطأ (يحيى): ٧٣/١ (والقنبي، ص: ٩٣).

1064. It was reported from Muḥammad bin Ishāq, from Nāfi‘, from Ibn ‘Umar, who said: “The caller of the Messenger of Allāh ﷺ would call out this (phrase: ‘Pray in your tents’) on a rainy night, and cold mornings while they were in

١٠٦٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عَمَرَ: أَنَّهُ نَادَى بِالصَّلَاةِ بِضَجْنَانَ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ، فَقَالَ فِي آخِرِ نِدَائِهِ: أَلَا صَلُّوا فِي رِحَالِكُمْ، أَلَا صَلُّوا فِي الرِّحَالِ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ الْمُؤَدِّنَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةً أَوْ ذَاتُ مَطَرٍ فِي سَفَرٍ يَقُولُ: أَلَا صَلُّوا فِي رِحَالِكُمْ.

١٠٦٣ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ: أَنَّ ابْنَ عَمَرَ - يَعْنِي أَدْنَ - بِالصَّلَاةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ - فَقَالَ: أَلَا صَلُّوا فِي الرِّحَالِ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ الْمُؤَدِّنَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةً أَوْ ذَاتُ مَطَرٍ يَقُولُ: أَلَا صَلُّوا فِي الرِّحَالِ.

١٠٦٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّمِيمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ نَافِعٍ، عَنْ ابْنِ عَمَرَ قَالَ: نَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ بِذَلِكَ فِي الْمَدِينَةِ فِي اللَّيْلَةِ الْمَطِيرَةِ وَالْعُدَاةِ الْقُرَّةِ.

Al-Madīnah.” (*Da‘īf*)

Abū Dāwud said: This narration was reported by Yahyā bin Sa‘eed Al-Anṣārī from Al-Qāsim, from Ibn ‘Umar, from the Prophet ﷺ, but he said: “While they were on a journey.”

قَالَ أَبُو دَاوُدَ: رَوَى هَذَا الْخَبَرُ يَحْيَى بْنُ سَعِيدِ الْأَنْصَارِيِّ عَنِ الْقَاسِمِ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ فِيهِ: فِي السَّفَرِ.

تخريج: [إسناده ضعيف] انظر الحديث السابق، وأخرجه عبد بن حميد، ح: ٧٤٤ من حديث ابن إسحاق والبيهقي: ٧١/٣ من حديث أبي داود به، محمد بن إسحاق عنن، وحديث يحيى بن سعيد الأنصاري صحيح، رواه ابن خزيمة، ح: ١٦٥٦، وابن حبان (الإحسان)، ح: ٢٠٨١.

1065. Abū Az-Zubair reported from Jābir that he said: “We were once traveling with the Messenger of Allāh ﷺ and rain started to fall. The Messenger of Allāh ﷺ said: ‘Whoever among you wishes may pray in his tent.’” (*Sahīh*)

١٠٦٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي الزُّبَيْرِ، عَنِ جَابِرٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَمَطَرْنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِيُصَلِّ مَنْ شَاءَ مِنْكُمْ فِي رَحْلِهِ».

تخريج: أخرجه مسلم، صلاة المسافرين، باب الصلاة في الرحال في المطر، ح: ٦٩٨ من حديث زهير بن معاوية به.

Comments:

In such situations, one has an excuse to not go to the *Masjid*.

1066. It was reported from ‘Abdullāh bin Al-Hārith, the paternal nephew of Muḥammad bin Sīrīn that Ibn ‘Abbās said to his *Mu‘adh-dhin* on a rainy day: “When you say: ‘I testify that Muḥammad is the Messenger of Allāh,’ don’t say: ‘Come to prayer,’ but say instead: ‘Pray in your houses.’” But it seemed that the people found this (act) strange, so he said: “Indeed, someone who was better than me did it. The Friday prayer is obligatory, so I disliked that I should cause you to leave (your houses) and walk in the mud and rain.” (*Sahīh*)

١٠٦٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ صَاحِبُ الزُّبَيْرِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ ابْنُ عَمِّ مُحَمَّدِ بْنِ سِيرِينَ: أَنَّ ابْنَ عَبَّاسٍ قَالَ لِمُؤَدِّهِ فِي يَوْمٍ مَطِيرٍ: إِذَا قُلْتَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَلَا تَقُلْ: حَيَّ عَلَى الصَّلَاةِ، قُلْ: صَلُّوا فِي بُيُوتِكُمْ. فَكَأَنَّ النَّاسَ اسْتَنْكَرُوا ذَلِكَ، فَقَالَ: قَدْ فَعَلَ ذَا مَنْ هُوَ خَيْرٌ مِنِّي، إِنَّ الْجُمُعَةَ عَزْمَةٌ وَإِنِّي كَرِهْتُ أَنْ أُخْرِجَكُمْ فْتَمْشُونَ فِي الطِّينِ وَالْمَطَرِ.

تخريج: أخرجه البخاري، الجمعة، باب الرخصة إن لم يحضر الجمعة في المطر، ح: ٩٠١ عن مسدد ومسلم، صلاة المسافرين، باب الصلاة في الرحال في المطر، ح: ٦٩٩ من حديث إسماعيل ابن عليه به.

Comments:

Whenever the weather is bad, and may cause difficulty on those attending the *Masjid*, then this constitutes a legal excuse to not go to the *Masjid* for that prayer.

Chapter 208,209. The Friday Prayer For The Slave And The Woman

1067. It was reported from Tāriq bin Shihāb, from the Prophet ﷺ that he said: “The Friday prayer in congregation is an obligation on every single Muslim, except for four: An owned slave, a woman, a child, and a sick person.” (*Ṣaḥīḥ*) Abū Dāwud said: Tāriq bin Shihāb saw the Prophet ﷺ but did not hear anything from him.

(المعجم ٢٠٨، ٢٠٩) - بَابُ الْجُمُعَةِ
لِلْمَمْلُوكِ وَالْمَرْأَةِ (التحفة ٢١٦)

١٠٦٧ - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ: حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا هُرَيْمٌ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُثَنَّبِيِّ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ فِي جَمَاعَةٍ إِلَّا أَرْبَعَةً: عَبْدٌ مَمْلُوكٌ أَوْ امْرَأَةٌ أَوْ صَبِيٌّ أَوْ مَرِيضٌ».

قَالَ أَبُو دَاوُدَ: طَارِقُ بْنُ شِهَابٍ قَدْ رَأَى النَّبِيَّ ﷺ وَلَمْ يَسْمَعْ مِنْهُ شَيْئًا.

تخريج: [إسناده صحيح] أخرجه الدارقطني: ٢/٢، ح: ١٥٦١ من حديث إسحاق بن منصور به وقال النووي في الخلاصة: "وهذا (أي قول أبي داود) غير قادح في صحته فإنه يكون مرسل صحابي وهو حجة والحديث على شرط الشيخين" (نصب الراية: ١٩٩/٢).

Chapter 209,210. The Friday Prayer In Villages

1068. Ibn ‘Abbās narrated: “The first Friday prayer in Islam that was prayed after the Friday prayers held in the *Masjid* of Allāh’s Messenger ﷺ in Al-Madīnah was the Friday prayer in Juwāthā’ — a village of the villages of Baḥrain.” ‘Uthmān (one of the narrators) said: “It is a village of (the tribe of)

(المعجم ٢٠٩، ٢١٠) - بَابُ الْجُمُعَةِ فِي الْقُرَى (التحفة ٢١٧)

١٠٦٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْمُخَرَّمِيُّ - لَفْظُهُ - قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنْ أَبِي جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ أَوَّلَ جُمُعَةٍ جُمِعَتْ فِي الْإِسْلَامِ بَعْدَ جُمُعَةِ جُمِعَتْ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ بِالْمَدِينَةِ لَجُمُعَةٍ

‘Abdul-Qais.” (*Ṣaḥīḥ*)

جُمِعَتْ بِجُؤَانَاءَ قَرْيَةٍ مِنْ قُرَى الْبَحْرَيْنِ . قَالَ
عُثْمَانُ : قَرْيَةٌ مِنْ قُرَى عَبْدِ الْقَيْسِ .

تخریج: أخرجه البخاري، الجمعة، باب الجمعة في القرى والمدن، ح: ٨٩٢ من حديث

إبراهيم بن طهمان به .

Comments:

This *Ḥadīth* proves that the Friday prayer be established in all settled places. There is no text to prove that the Friday prayer may not be held in a small village.

1069. ‘Abdur-Raḥman bin Ka’b bin Mālik — who was the guide for his father after he lost his sight — reported from his father Ka’b bin Mālik, that when he would hear the *Adhān* for the Friday prayer, he would seek forgiveness for As’ad bin Zurārah. So I asked him: “Every time you hear the *Adhān*, you seek forgiveness for As’ad bin Zurārah.” He replied: “Because he was the first one who gathered us together in (the village of) Hazm an-Nabīṭ, which (was inhabited by) Banu Bayāḍah, in the lower part of a valley called Naqī ‘Al-Khaḍīmāt.” I asked him: “How many were you at that time?” He replied: “Forty.”

(*Ḥasan*)

تخریج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلوات، باب: في فرض الجمعة، ح: ١٠٨٢ من حديث محمد بن إسحاق به وصرح بالسماع وصححه ابن خزيمة، ح: ١٧٢٤ وابن الجارود، ح: ٢٩١ والحاكم على شرط مسلم: ٢٨١/١ ووافقه الذهبي.

Comments:

There is no text to indicate that if they were less than forty in number, then they would not have held the Friday prayer. Meaning, this number is not the minimum number required to hold the Friday prayer.

Chapter 210,211. If ‘Eid Occurs On A Friday

(المعجم ٢١٠، ٢١١) بَابُ : إِذَا وَاقَقَ يَوْمَ
الْجُمُعَةِ يَوْمَ عِيدِ (التحفة ٢١٨)

1070. It was reported that Iyās bin Abī Ramlah *Ash-Shāmī* said: “I

١٠٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ : أَخْبَرَنَا
إِسْرَائِيلُ : حَدَّثَنَا عُثْمَانُ بْنُ الْمُغِيرَةِ عَنْ إِيَّاسِ

was present when Mu'āwiyah bin Abī Sufyān asked Zaid bin Arqam: 'Did you witness two 'Eid being combined on one day during the time of the Messenger of Allāh ﷺ?' He replied: 'Yes.' So he said: 'What did he do?' He said: 'He prayed the 'Eid, then was lenient about the Friday prayer, for he said: "Whoever wishes to pray can pray."' (*Ṣaḥīḥ*)

تخریج: [إسناده حسن] أخرجه النسائي، العيدين، باب الرخصة في التخلف عن الجمعة لمن شهد العيد، ح: ١٥٩٢ وابن ماجه، ح: ١٣١٠ من حديث إسرائيل به وصحه ابن خزيمة، ح: ١٤٦٤ والحاكم: ٢٨٨/١ ووافقه الذهبي.

Comments:

This *Ḥadīth* and other narrations prove that, in case the day of 'Eid falls on a Friday, one may attend the 'Eid prayer as well as the Friday prayer, or they have a legal excuse to not attend the Friday if they have attended the 'Eid prayer.

1071. Al-A'mash reported from 'Āṭā' bin Abī Rabāḥ that he said: "Ibn Az-Zubair once led us in the early morning in the 'Eid prayer, and it happened to be on a Friday. Then we went to attend the Friday prayer, but he did not come out to us (to give the *Khutbah*). So we prayed by ourselves (without a congregation). And Ibn 'Abbās at that time was in Aṭ-Ṭā'if, so when he came back, we informed him about this. He said: 'He has followed the *Sunnah*.'" (*Ṣaḥīḥ*)

1072. It was reported that Ibn Jurairj said: "'Āṭā' said: 'Once, 'Eid Al-Fiṭr fell on a Friday during the time of Ibn Az-Zubair. He said: "Two 'Eid have fallen on the same day," so he combined them together, and prayed them as two

ابن أبي رَمَلَةَ الشَّامِي قَالَ: شَهِدْتُ مُعَاوِيَةَ ابْنَ أَبِي سُفْيَانَ وَهُوَ يَسْأَلُ زَيْدَ بْنَ أَرْقَمَ قَالَ: أَشَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ عِيدَيْنِ اجْتَمَعَا فِي يَوْمٍ؟ قَالَ: نَعَمْ. قَالَ: فَكَيْفَ صَنَعَ؟ قَالَ: صَلَّى الْعِيدَ ثُمَّ رَخَّصَ فِي الْجُمُعَةِ فَقَالَ: «مَنْ شَاءَ أَنْ يُصَلِّيَ فَلْيُصَلِّ».

١٠٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفِ الْبَجَلِيِّ: حَدَّثَنَا أَسْبَاطُ عَنْ الْأَعْمَشِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: صَلَّى بِنَا ابْنِ الزُّبَيْرِ فِي يَوْمِ عِيدٍ فِي يَوْمِ جُمُعَةٍ أَوَّلَ النَّهَارِ ثُمَّ رُحْنَا إِلَى الْجُمُعَةِ فَلَمْ يَخْرُجْ إِلَيْنَا فَصَلَّيْنَا وَحْدَانَا، وَكَانَ ابْنُ عَبَّاسٍ بِالطَّائِفِ، فَلَمَّا قَدِمَ ذَكَرْنَا ذَلِكَ لَهُ، فَقَالَ: أَصَابَ السُّنَّةَ. تخریج: [صحيح] انظر الحديث السابق.

١٠٧٢ - حَدَّثَنَا يَحْيَى بْنُ خَلْفِ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ قَالَ: قَالَ عَطَاءُ: اجْتَمَعَ يَوْمٌ جُمُعَةٍ وَيَوْمٌ فِطْرِ عَلَى عَهْدِ ابْنِ الزُّبَيْرِ فَقَالَ: عِيدَانِ اجْتَمَعَا فِي يَوْمٍ وَاحِدٍ، فَجَمَعَهُمَا جَمِيعًا فَصَلَّاهُمَا رَكَعَتَيْنِ بُكْرَةً لَمْ

يَرُدُّ عَلَيْهِمَا حَتَّى صَلَّى الْعَصْرَ.

Rak'ah in the early morning, and did not pray anything else until '*Asr*.' (*Sahīh*)

تخریج: [صحیح] رواه عبدالرزاق، ح: ٥٧٢٥ عن ابن جریج به وصرح بالسماع عنده، وأخرجه الفريابي في العيدين: ١٥٣ من حديث أبي عاصم الضحاك بن مخلد به.

Comments:

This is among the narrations used by those scholars that say whoever performed '*Eid* prayer when it falls on a Friday, then there is no need for them to pray any other obligatory prayer, until '*Asr*', others say that the exemption from the Friday prayer does not prove exemption from performing *Zuhr*.

1073. Abū Hurairah reported that the Messenger of Allāh ﷺ said: "Two '*Eid* have fallen on the same day. So whoever wishes, it (the '*Eid* prayer) will suffice for his Friday prayer. And as for us, then we will pray the Friday prayer." (*Da'if*)

١٠٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى وَعُمَرُ ابْنُ حَفْصِ الْوَصَّابِيُّ الْمَعْنَى قَالَا: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنَا شُعْبَةُ عَنْ مُغِيرَةَ الصَّبِيِّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «قَدْ اجْتَمَعَ فِي يَوْمِكُمْ هَذَا عِيدَانِ، فَمَنْ شَاءَ أَجَزَّهُ مِنَ الْجُمُعَةِ وَإِنَّا مُجَمِّعُونَ». قَالَ عُمَرُ: عَنْ شُعْبَةَ.

تخریج: [ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء فيما إذا اجتمع العیدان في يوم، ح: ١٣١١ عن محمد بن المصفي به وصححه الحاكم على شرط مسلم: ٢٨٨/١ ووافقه الذهبي وللحديث شواهد، مغيرة بن مقسم عنن، والحديث السابق: ١٠٧٠ يغني عنه.

Chapter 211,212. What Is Recited During The *Subh* Prayer On Friday

(المعجم ٢١١، ٢١٢) - بَابُ مَا يَقْرَأُ فِي صَلَاةِ الصُّبْحِ يَوْمَ الْجُمُعَةِ (التحفة ٢١٩)

1074. Ibn 'Abbās reported that the Messenger of Allāh ﷺ would recite in the *Fajr* prayer on Friday *Tanzil Sajdah*,^[1] and: Has not a time come upon man...?^[2] (*Sahīh*)

١٠٧٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَحْوَلِ بْنِ رَاشِدٍ، عَنْ مُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ يَوْمَ

[1] *As-Sajdah* (32).

[2] *Al-Insān* (76).

الْجُمُعَةِ: ﴿تَنْزِيلُ﴾ السَّجْدَةِ ﴿هَذَا أَنَّى عَلَى
الْإِنْسَانِ حِينَ يَنْ أَلْذَّهْرِ﴾.

تخریج: أخرجه مسلم، الجمعة، باب ما يقرأ في يوم الجمعة، ح: ٨٧٩ من حديث مخلول به.

1075. (There is another chain for no. 1074) With this meaning, and he added: "And in the Friday prayer, he would recite *Sūrat Al-Jumu'ah* and 'When the hypocrites come to you...'"^[1] (*Ṣaḥīh*)

١٠٧٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، عَنْ مُحَمَّدٍ بِإِسْنَادِهِ وَمَعْنَاهُ وَزَادَ: فِي صَلَاةِ الْجُمُعَةِ بِسُورَةِ الْجُمُعَةِ وَ إِذَا جَاءَكَ الْمُتَأَفِّقُونَ.

تخریج: أخرجه مسلم من حديث شعبة به انظر الحديث السابق.

Comments:

Reciting these *Sūrahs* on the specified days is recommended.

Chapter 212,213. The Clothes That Should Be Worn For Friday Prayer

(المعجم ٢١٢، ٢١٣) - بَابُ اللَّبْسِ
لِلْجُمُعَةِ (التحفة ٢٢٠)

1076. It was reported from Nāfi', from 'Abdullāh bin 'Umar that once 'Umar bin Al-Khattāb saw a *Siyarā' Hullah* being sold outside the door of the *Masjid*. He said: "O Messenger of Allāh! If you were to purchase this and wear it on Fridays, and when delegations come to visit you (it would be good!)" The Messenger of Allāh ﷺ said: "This type (of garment) is only worn by those who will have no share of the Hereafter." Then, the Messenger of Allāh ﷺ was given some garments of these, so he gave one to 'Umar bin Al-Khattāb. 'Umar said: "Have you given me this garment to wear, even though you said concerning the garment of 'Uṭārid what you

١٠٧٦ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَى حُلَّةً سَبْرَاءَ - يَعْنِي تُبَاعُ عِنْدَ بَابِ الْمَسْجِدِ - فَقَالَ: يَا رَسُولَ اللَّهِ! لَوْ اشْتَرَيْتَ هَذِهِ فَلَبِسْتَهَا يَوْمَ الْجُمُعَةِ وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ»، ثُمَّ جَاءَتْ رَسُولَ اللَّهِ ﷺ مِنْهَا حُلَّةٌ، فَأَعْطَى عُمَرَ بْنَ الْخَطَّابِ مِنْهَا حُلَّةً، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! كَسَوْنِيهَا وَقَدْ قُلْتَ فِي حُلَّةِ عَطَارِدٍ مَا قُلْتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَمْ أَكْسِكَهَا لِتَلْبَسَهَا»، فَكَسَاهَا عُمَرُ أَخَا لَهُ مُشْرِكًا بِمَكَّةَ.

[1] *Al-Munāfiqūn* (63).

said?" The Messenger of Allāh ﷺ responded: "I did not give it to you so that you wear it!" So 'Umar gave it to a pagan brother of his in Makkah. (*Ṣaḥīḥ*)

تخریج: أخرجه البخاري، الجمعة، باب: يلبس أحسن ما يجد، ح: ٨٨٦، ومسلم، اللباس والزينة، باب تحريم لبس الحرير وغير ذلك للرجال، ح: ٢٠٦٨ من حديث مالك به وهو في الموطأ (يحيى): (٢/٩١٧، ٩١٨).

Comments:

1. It is recommended to put on nice garments for the Friday prayer, 'Eid prayers and on special occasions.
2. Men are prohibited, while women are permitted, to wear silk.

1077. It was reported from Ibn *Shihāb*, from *Sālim*, from his father who said: 'Umar bin Al-*Khattāb* once saw a *Hullah* made of *Istabraq* being sold in the market-place, so he took it to the Messenger of Allāh ﷺ and said: '(Why don't you) purchase this (garment) so that you can dress up for 'Eid and when delegations come?..."' and the rest of the narration is similar (to no. 1076), but the first narration is more complete. (*Ṣaḥīḥ*)

١٠٧٧ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ وَعَمْرُو بْنُ الْحَارِثِ عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: وَجَدَ عُمَرُ بْنُ الْخَطَّابِ حُلَّةً إِسْتَبْرَقٍ تُبَاعُ بِالسُّوقِ فَأَخَذَهَا فَأَتَى بِهَا رَسُولَ اللَّهِ ﷺ فَقَالَ: ابْتَعْ هَذِهِ تَجَمَّلْ بِهَا لِلْعِيدِ وَلِلْوُفُودِ، ثُمَّ سَأَلَ الْحَدِيثَ، وَالْأَوَّلُ أَتَمُّ.

تخریج: أخرجه مسلم، ح: ٨/٢٠٦٨ من حديث عبدالله بن وهب به وانظر الحديث السابق.

1078. Muḥammad bin Yaḥyā bin *Habbān* narrated that the Messenger of Allāh ﷺ said: "It would be good — if you can afford to do so — that every one of you takes two garments for Friday that would be other than the garments that he works in."

(There is another chain) from Ibn *Habbān*, from Ibn *Salām*, that he heard the Messenger of Allāh ﷺ say this on the *Minbar*. (*Ḥasan*)

Abū Dāwud said: *Wahb* bin *Jarīr* reported it from his father, from

١٠٧٨ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ وَعَمْرُو بْنُ يَحْيَى بْنِ سَعِيدِ الْأَنْصَارِيِّ حَدَّثَهُ أَنَّ مُحَمَّدَ بْنَ يَحْيَى بْنِ حَبَّانَ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا عَلَيَّ أَحَدِكُمْ إِنْ وَجَدَ، - أَوْ مَا عَلَيَّ أَحَدِكُمْ إِنْ وَجَدْتُمْ - أَنْ يَتَّخِذَ نَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ سِوَى نَوْبِي مِهْنَتِهِ». قَالَ عَمْرُو: وَأَخْبَرَنِي ابْنُ أَبِي حَبِيبٍ عَنْ مُوسَى بْنِ سَعْدٍ، عَنْ ابْنِ حَبَّانَ، عَنْ ابْنِ سَلَامٍ أَنَّهُ

Yahyā bin Ayyūb, from Yazīd bin Abī Ḥabīb, from Mūsā bin Sa'd, from Yūsuf bin 'Abdullāh bin Salām from the Prophet ﷺ.

سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ ذَلِكَ عَلَى الْمِنْبَرِ .
قَالَ أَبُو دَاوُدَ: رَوَاهُ وَهْبُ بْنُ جَرِيرٍ عَنْ أَبِيهِ، عَنْ يَحْيَى بْنِ أَبِي أَيُّوبَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُوسَى بْنِ سَعْدٍ، عَنْ يُونُسَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ عَنِ النَّبِيِّ ﷺ.

تخريج: [حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في الزينة يوم الجمعة، ح: ١٠٩٥ من حديث عبدالله بن وهب به مختصراً ورواه البيهقي: ٢٤٢/٣ من حديث أبي داود به وللحديث شواهد كثيرة جداً.

Comments:

It is better to keep nice clothing specially for Friday prayers.

Chapter 213,214. Gatherings Before The Prayer On Friday

(المعجم ٢١٣، ٢١٤) - بَابُ التَّحَلُّقِ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ (التحفة ٢٢١)

1079. 'Amr bin Shu'aib reported from his father, from his grandfather, that the Messenger of Allāh ﷺ prohibited selling and purchasing (goods) in the *Masjid*, and that one should announce lost property in it, or recite poetry in it. And he also prohibited sitting in circles (gatherings) before the prayer on Friday. (*Hasan*)

١٠٧٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ عَجَلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الشِّرَاءِ وَالْبَيْعِ فِي الْمَسْجِدِ، وَأَنْ تُنْشَدَ فِيهِ ضَالَّةٌ، وَأَنْ يُنْشَدَ فِيهِ شِعْرٌ، وَنَهَى عَنِ التَّحَلُّقِ قَبْلَ الصَّلَاةِ يَوْمَ الْجُمُعَةِ.

تخريج: [إسناده حسن] أخرجه النسائي، المساجد، باب النهي عن البيع والشراء في المسجد... إلخ، ح: ٧١٥ من حديث يحيى القطان به ورواه ابن ماجه، ح: ٧٦٦، ١١٣٣ وحسنه الترمذي، ح: ٣٢٢ * ابن عجلان صرح بالسماع عند أحمد: ١٧٩/٢ وانظر أطراف المسند: ٤/٣٢، ح: ٥١٧.

Comments:

Religious gatherings on Friday prior to the Friday prayer are forbidden.

Chapter 214,215. On Taking Minbars

(المعجم ٢١٤، ٢١٥) - بَابُ اتِّخَاذِ الْمِنْبَرِ (التحفة ٢٢٢)

1080. Abū Ḥāzim bin Dīnār reported: "Some men came to Sahl bin Sa'd As-Sā'dī, asking him about

١٠٨٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ

the *Minbar* (in the Prophet's *Masjid*) and what it was made out of, for they had been arguing about it. So he said: 'By Allāh, I know what it was made out of, and I saw it the first day it was made, and the first day that the Messenger of Allāh ﷺ sat on it. The Messenger of Allāh ﷺ had sent someone to so-and-so' — a woman whom Sahl had named — 'saying: "Order your slave, the carpenter, to make for me some wooden planks that I may sit on while addressing the people." So she ordered him to do so, and he made it from *Ṭarfā'*,^[1] from *Al-Ghābah*.^[2] So he brought it to her, and she sent it to the Messenger of Allāh ﷺ, who commanded that it be put in this particular place. And I saw the Messenger of Allāh ﷺ praying on it, saying the *Takbīr*, and going into *Rukū'* while on it, then he descended and stepped back, and prostrated at the base of the *Minbar*, then returned (on top of it). When he had finished, he turned to face the people and said: "O people, I have done this so that you may imitate me and learn my prayer." (*Sahīh*)

عَبْدُ اللَّهِ بْنِ عَبْدِ الْقَارِيِّ الْقُرَشِيِّ: حَدَّثَنِي أَبُو حَازِمٍ بْنُ دِينَارٍ: أَنَّ رَجُلًا أَتَوَا سَهْلَ بْنَ سَعْدِ السَّاعِدِيِّ وَقَدِ امْتَرَوْا فِي الْمِنْبَرِ مِمَّ عُوذُهُ؟ فَسَأَلُوهُ عَنْ ذَلِكَ فَقَالَ: وَاللَّهِ! إِنِّي لَأَعْرِفُ مِمَّا هُوَ، وَلَقَدْ رَأَيْتُهُ أَوَّلَ يَوْمٍ وُضِعَ وَأَوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ، أَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى فُلَانَةَ - امْرَأَةٍ قَدْ سَمَّاهَا سَهْلٌ - أَنْ «مُرِي غُلَامَكَ النَّجَّارَ أَنْ يَعْمَلَ لِي أَعْوَادًا أَجْلِسُ عَلَيْهِنَّ إِذَا كَلَّمْتُ النَّاسَ»، فَأَمَرْتُهُ، فَعَمَلَهَا مِنْ طَرْفَاءِ الْعَابَةِ ثُمَّ جَاءَ بِهَا، فَأَرْسَلْتُهُ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَمَرَ بِهَا فَوَضَعَتْ هَهُنَا، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَيْهَا وَكَبَّرَ عَلَيْهَا، ثُمَّ رَكَعَ وَهُوَ عَلَيْهَا، ثُمَّ نَزَلَ الْقَهْقَرَى فَسَجَدَ فِي أَصْلِ الْمِنْبَرِ ثُمَّ عَادَ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «أَيُّهَا النَّاسُ! إِنَّمَا صَنَعْتُ هَذَا لِتَأْتُمُوا وَلِتَعْلَمُوا صَلَاتِي».

تخريج: أخرجه البخاري، الجمعة، باب الخطبة على المنبر، ح: ٩١٧ ومسلم، المساجد، باب جواز الخطوة والخطوتين في الصلاة... إلخ، ح: ٥٤٤ كلاهما عن قتيبة بن سعيد به.

Comments:

1. It is recommended to use a *Minbar* for the *Khutbah*.
2. In this text is proof for prayer on the *Minbar* when educating the followers.

[1] They say that *Ṭarfā'* refers to the Tamarisk tree which grows in desert areas.

[2] A place outside of *Al-Madīnah*, towards the north.

1081. Ibn ‘Umar narrated: “When the Prophet ﷺ grew old, Tamīm Ad-Dārī said: ‘Should I not make for you a *Minbar* that will carry you, O Messenger of Allāh ﷺ?’ He said: ‘Yes,’ so he made for him a *Minbar* with two steps.” (*Hasan*)

١٠٨١ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ أَبِي رَوَاحٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ لَمَّا بَدَنَّ قَالَ لَهُ تَمِيمُ الدَّارِيُّ: أَلَا أَتَّخِذُ لَكَ مِئْبَرًا يَارَسُولَ اللَّهِ! يَجْمَعُ أَوْ يَحْمِلُ عِظَامَكَ؟ قَالَ: «بَلَى»، فَاتَّخَذَ لَهُ مِئْبَرًا مِرْفَاقَتَيْنِ.

تخريج: [إسناده حسن] أخرجه البيهقي: ٣/١٩٥، ١٩٦ من حديث أبي عاصم به.

Comments:

This *Hadūth* says that the *Minbar* was made by Tamīm Ad-Dārī, but the *Hadūth* preceding it says that it was made a slave. *Al-Hāfīz* Ibn Ḥajar said that the latter *Hadūth* is stronger than the former, and added that both may have been connected, one way or the other, with the making of the *Minbar*.

Chapter 215,216. The Place Of The *Minbar*

(المعجم ٢١٥، ٢١٦) - بَابُ مَوْضِعِ الْمِنْبَرِ (التحفة ٢٢٣)

1082. Salamah bin Al-Akwa‘ narrated: “Between the *Minbar* of the Messenger of Allāh ﷺ and the wall was enough room for a lamb to pass through.” (*Sahīh*)

١٠٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ بَيْنَ مِئْبَرِ رَسُولِ اللَّهِ ﷺ وَبَيْنَ الْحَائِطِ كَقَدْرِ مَمَرِ الشَّوَاةِ.

تخريج: أخرجه البخاري، الصلاة، باب قدر كم ينبغي أن يكون بين المصلي والسترة؟ ح: ٤٩٧ ومسلم، الصلاة، باب دنو المصلي من السترة، ح: ٥٠٩ من حديث يزيد بن أبي عبيد به.

Chapter 216,217. Praying The Friday Prayer Before The Sun Reaches Its Zenith

(المعجم ٢١٦، ٢١٧) - بَابُ الصَّلَاةِ يَوْمَ الْجُمُعَةِ قَبْلَ الزَّوَالِ (التحفة ٢٢٤)

1083. Mujāhid narrated from Abū Al-Khalīl that Abū Qatādah reported: “The Prophet ﷺ disliked prayer in the middle of the daylight (noon), except on Friday, for he said: ‘The Fire of Hell is kindled, except on Friday.’” (*Da‘if*)

١٠٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا حَسَّانُ بْنُ إِبْرَاهِيمَ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي الْخَلِيلِ، عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَرِهَ الصَّلَاةَ نِصْفَ النَّهَارِ إِلَّا يَوْمَ الْجُمُعَةِ، وَقَالَ: «إِنَّ جَهَنَّمَ تُسَجَّرُ إِلَّا يَوْمَ الْجُمُعَةِ». قَالَ أَبُو دَاوُدَ: وَهُوَ مُرْسَلٌ مُجَاهِدٌ

Abū Dāwud said: This is *Mursal*,

Mujāhid is older than Abū Al-Khalīl, and Abū Al-Khalīl did not hear anything from Abū Qatādah.

أَكْبَرُ مِنْ أَبِي الْخَلِيلِ، وَأَبُو الْخَلِيلِ لَمْ يَسْمَعْ مِنْ أَبِي قَتَادَةَ.

تخریج: [إسناده ضعيف] أخرجه البيهقي: ۱۹۳/۳ من حديث حسان بن إبراهيم الكرماني به، السند مرسل * وقال الحافظ في التلخيص الحبير: ۱/۱۸۹: "وفيه ليث بن أبي سليم وهو ضعيف" وللحديث شاهد ضعيف عند أبي نعيم في حلية الأولياء: ۵/۱۸۸.

Chapter 218. The Time Of The Friday Prayer

(المعجم ۲۱۸) - **بَابُ وَقْتِ الْجُمُعَةِ**
(التحفة ۲۲۵)

1084. Anas bin Mālik narrated: "The Messenger of Allāh ﷺ would pray the Friday prayer when the sun started its descent (after reaching its zenith)." (*Sahīh*)

۱۰۸۴ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي فُلَيْحُ بْنُ سُلَيْمَانَ: حَدَّثَنِي عُمَانُ بْنُ عَبْدِ الرَّحْمَنِ التَّيْمِيُّ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْجُمُعَةَ إِذَا مَالَتِ الشَّمْسُ.

تخریج: أخرجه البخاري، الجمعة، باب وقت الجمعة إذا زالت الشمس، ح: ۹۰۴ من

حديث فليح بن سليمان به.

1085. Iyās bin Salamah bin Al-Akwa' narrated from his father: "We used to pray the Friday prayers with the Messenger of Allāh ﷺ, and return while the walls would not have any shadows." (*Sahīh*)

۱۰۸۵ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا يَعْلَى بْنُ الْحَارِثِ: سَمِعْتُ إِيَّاسَ بْنَ سَلْمَةَ ابْنَ الْأَكْوَعِ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: كُنَّا نَصَلِّيَ مَعَ رَسُولِ اللَّهِ ﷺ الْجُمُعَةَ ثُمَّ نَنْصَرِفُ وَلَيْسَ لِلْحِيطَانِ قَيْءٌ.

تخریج: أخرجه مسلم، الجمعة، باب صلاة الجمعة حين تزول الشمس، ح: ۸۶۰ من حديث

يعلى بن الحارث، والبخاري، المغازي، باب غزوة الحديبية، ح: ۴۱۶۸ من حديث إياس بن سلمة به.

1086. Sahl bin Sa'd reported: "We used to take our afternoon naps and eat our early meal after the Friday prayer." (*Sahīh*)

۱۰۸۶ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كُنَّا نَقِيلُ وَنَتَعَدَّى بَعْدَ الْجُمُعَةِ.

تخریج: أخرجه البخاري، الجمعة، باب قول الله تعالى: ﴿فَإِذَا قُضِيَتِ الصَّلَاةُ...﴾ الخ،

ح: ۹۳۹ ومسلم، الجمعة، باب صلاة الجمعة حين تزول الشمس، ح: ۸۵۹ من حديث أبي حازم به.

Comments:

We learn from the foregoing *Ahādīth* that the Messenger of Allah ﷺ used to be finished with the Friday prayer early.

Chapter 217,219. The Call To Prayer On Friday

(المعجم ٢١٧، ٢١٩) - بَابُ النَّدَاءِ يَوْمَ
الْجُمُعَةِ (التحفة ٢٢٦)

1087. It was reported from Yūnus, from Ibn *Shihāb*, that *As-Sā'ib* bin *Yazīd* informed him: "During the time of the Prophet ﷺ, *Abū Bakr*, and 'Umar, the *Adhān* used to be called when the *Imām* sat on the *Minbar* on Friday. During the *Khilāfah* of 'Uthmān, the people increased, so 'Uthmān ordered a third *Adhān*, and it used to be called at *Az-Zawrā'*. So this became the custom." (*Sahih*)

١٠٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ
الْمُرَادِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنْ
ابْنِ شِهَابٍ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ: أَنَّ
الْأَذَانَ كَانَ أَوَّلُهُ حِينَ يَجْلِسُ الْإِمَامُ عَلَى
الْمِنْبَرِ يَوْمَ الْجُمُعَةِ فِي عَهْدِ النَّبِيِّ ﷺ وَأَبِي
بَكْرٍ وَعُمَرَ، فَلَمَّا كَانَ خِلَافَةَ عُمَانَ وَكَثُرَ
النَّاسُ أَمَرَ عُمَانُ يَوْمَ الْجُمُعَةِ بِالْأَذَانِ
الثَّلَاثِ، فَأَذَّنَ بِهِ عَلَى الزَّوْرَاءِ، فَتَبَتِ الْأُمْرُ
عَلَى ذَلِكَ.

تخریج: أخرجه البخاري، الجمعة، باب التأذين عند الخطبة، ح: ٩١٦ من حديث يونس بن يزيد الأيلي به.

Comments:

"Third *Adhān*" a number of scholars consider that to mean a "third call" counting the *Adhān* and *Iqāmah* as two, so the meaning would be that he instituted a second *Adhān*.

1088. It was reported from Muḥammad bin Salamah, from Muḥammad bin Ishāq, from *Az-Zuhri*, from *As-Sā'ib* bin *Yazīd*, who said: "The *Adhān* used to be called on Friday at the door of the *Masjid* — in front of the Messenger of Allāh ﷺ — when he sat down on the *Minbar*. And this was the case during the time of *Abū Bakr* and 'Umar as well..." then he narrated similar to the *Hadīth* of Yūnus (no. 1087). (*Da'if*)

١٠٨٨ - حَدَّثَنَا الثُّقَلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ
سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ،
عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: كَانَ يُؤذَنُ بَيْنَ
يَدَيْ رَسُولِ اللَّهِ ﷺ إِذَا جَلَسَ عَلَى الْمِنْبَرِ يَوْمَ
الْجُمُعَةِ عَلَى بَابِ الْمَسْجِدِ وَأَبِي بَكْرٍ وَعُمَرَ
ثُمَّ سَاقَ نَحْوَ حَدِيثِ يُونُسَ.

تخريج: [إسناده ضعيف] محمد بن إسحاق، تقدم: ٣١٣ ولم أجد تصريح سماعه في هذا اللفظ وروى الطبراني: ١٤٦/٧ بإسناد صحيح عن سليمان التيمي عن الزهري به وفيه: "كان النداء على عهد رسول الله ﷺ وأبي بكر وعمر رضي الله عنهما عند المنبر" وهو الصواب.

1089. It was reported from ‘Abdah, from Muḥammad, meaning Ibn Ishāq, from Az-Zuhri, from As-Sā’ib, that he said: “The Messenger of Allāh ﷺ only had one *Mu’adh-dhin*: Bilāl...” and he narrated similar (to no. 1087) in meaning. (*Da’if*)

١٠٨٩ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْدَةُ عَنْ مُحَمَّدٍ يَعْنِي ابْنَ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ قَالَ: لَمْ يَكُنْ لِرَسُولِ اللَّهِ ﷺ إِلَّا مُؤَدِّنٌ وَاحِدٌ، بِلَالٍ ثُمَّ ذَكَرَ مَعْنَاهُ.

تخريج: [ضعيف] انظر الحديث السابق.

Comments:

Apart from Bilāl, there were other *Mu’adh-dhins* as proven by many other narrations.

1090. It was reported from Abū Šāliḥ, from Ibn Šihāb, that As-Sā’ib bin Yazīd, the maternal nephew of Namir informed him: “The Messenger of Allāh ﷺ only had one *Mu’adh-dhin*...” and he narrated the rest of the *Hadīth*, but in this version it is incomplete. (*Šahīh*)

١٠٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ أَنَّ السَّائِبَ بْنَ يَزِيدَ ابْنَ أُخْتِ نَمِرٍ أَخْبَرَهُ قَالَ: وَلَمْ يَكُنْ لِرَسُولِ اللَّهِ ﷺ غَيْرُ مُؤَدِّنٍ وَاحِدٍ. وَسَاقَ هَذَا الْحَدِيثَ وَلَيْسَ بِتَمَامِهِ.

تخريج: [إسناده صحيح] انظر، ح: ١٠٨٧.

Chapter 218,220. The *Imām* Talking To Someone During His *Khutbah*

1091. It was reported from Makhlad bin Yazīd, (who said): “Ibn Jurajj narrated to us from ‘Aṭā’, from Jābir, that he said: ‘Once the Messenger of Allāh ﷺ sat on the *Minbar* on Friday and said: ‘All of you should sit down.’ Ibn Mas‘ūd heard this (while he was entering the mosque), so he sat

(المعجم ٢١٨، ٢٢٠) - **بَابُ الْإِمَامِ يُكَلِّمُ الرَّجُلَ فِي خُطْبَتِهِ** (التحفة ٢٢٧)

١٠٩١ - حَدَّثَنَا يَعْقُوبُ بْنُ كَعْبِ الْأَنْطَاكِيِّ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: لَمَّا اسْتَوَى رَسُولُ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ قَالَ: «اجْلِسُوا»، فَسَمِعَ ذَلِكَ ابْنُ مَسْعُودٍ فَجَلَسَ عَلَى بَابِ الْمَسْجِدِ، فَرَأَهُ رَسُولُ اللَّهِ ﷺ فَقَالَ: «تَعَالَ

down in the door of the *Masjid*. The Messenger of Allāh ﷺ saw him and said: 'Come here, O 'Abdullāh bin Mas'ūd.'" (*Hasan*)
Abū Dāwud said: This is known to be *Mursal*, for it has been narrated from 'Ātā' from the Prophet ﷺ.^[1]
And Makhlad is a *Shaikh*.

يَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ.

قَالَ أَبُو دَاوُدَ: هَذَا يُعْرَفُ مُرْسَلٌ إِنَّمَا رَوَاهُ النَّاسُ عَنْ عَطَاءٍ عَنِ النَّبِيِّ ﷺ. وَمَخْلَدٌ هُوَ شَيْخٌ.

تخريج: [إسناده حسن] أخرجه البيهقي: ٢١٨/٢ من حديث ابن جريج به وحديثه عن عطاء قوي وصححه ابن خزيمة، ح: ١٧٨٠ والحاكم على شرط الشيخين: ٢٨٣/١، ٢٨٤ ووافقه الذهبي.

Chapter 219,221. Sitting Down On The *Minbar*

(المعجم ٢١٩، ٢٢١) - بَابُ الْجُلُوسِ إِذَا صَعِدَ الْمِنْبَرَ (التحفة ٢٢٨)

1092. Ibn 'Umar reported: "The Prophet ﷺ would deliver two *Khutbah* — he would sit on the *Minbar* until" — I think [he said]: "the *Mu'adh-dhin*" — finished (the *Adhān*), then he would stand up and deliver a *Khutbah*, then sit down and not speak, then stand up and deliver a *Khutbah*."^[2] (*Da'if*)

١٠٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي ابْنَ عَطَاءٍ، عَنِ الْعُمَرِيِّ، عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ خُطْبَتَيْنِ، كَانَ يَجْلِسُ إِذَا صَعِدَ الْمِنْبَرَ حَتَّى يَفْرَغَ - أَرَاهُ [قال:] الْمُوَدَّنُ - ثُمَّ يَقُومُ فَيَخْطُبُ ثُمَّ يَجْلِسُ فَلَا يَتَكَلَّمُ ثُمَّ يَقُومُ فَيَخْطُبُ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٢٠٥/٣ من حديث أبي داود به وانظر، ح: ١٠٩٥ وأصله عند البخاري، ح: ٩٢٨ من حديث نافع بلفظ: "كان النبي ﷺ يخطب خطبتين يقعد بينهما" * عبدالله العمري عن نافع: "قوي"، عبدالوهاب بن عطاء مدلس وعنن، وحديث البخاري: ٩٢٨ يعني عنه.

Comments:

Delivering the *Khutbah* from the *Minbar* while standing is recommended. It is

[1] Meaning, it is known from that route, and it is believed that the *Mursal* narration is what is correct.

[2] The doubt in this narration is whether Ibn 'Umar merely intended that he sat for the duration of the *Adhān*, and one of the narrators added that commentary, or whether the narrator said that in the narration, and the one who heard it from him was not sure if that was part of it or not. This narration was reported from a group of narrators from Al-'Umarī (who narrated it here), and none of them said this statement in question here except for 'Abdul-Wahhāb bin 'Ātā', who said it here. So it is clear that he is the one who said it, and Allāh knows best. This narration is repeated again after number 1131.

not permissible to do so sitting unless there is a reason to justify that. The Messenger of Allāh ﷺ sat very briefly in between the two *Khutbah*.

Chapter 220,222. Giving The *Khutbah* While Standing

1093. It was reported from Zuhair, from Simāk, from Jābir bin Samurah that the Messenger of Allāh ﷺ would deliver his *Khutbah* while standing, then (he would) sit down, then stand up and deliver (another *Khutbah*). So whoever informs you that he would deliver his *Khutbah* sitting down, then he is in error, for indeed I have prayed more than two thousand prayers with him.” (*Sahīh*)

تخریج: أخرجه مسلم، الجمعة، باب ذكر الخطبتين قبل الصلاة وما فيهما من الجلسة، ح: ٨٦٢ من حديث سماك بن حرب به.

1094. It was reported from Abū Al-Aḥwāṣ, that Simāk narrated from Jābir bin Samurah, who said: “The Messenger of Allāh ﷺ would deliver two *Khutbah* (for the Friday prayer), and he would sit down in between them. He would recite the Qur’ān, and admonish the people.” (*Sahīh*)

(المعجم ٢٢٠، ٢٢٢) - بَابُ الْخُطْبَةِ
قَائِمًا (التحفة ٢٢٩)

١٠٩٣ - حَدَّثَنَا الثَّقَلِيُّ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا زُهَيْرٌ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْطُبُ قَائِمًا ثُمَّ يَجْلِسُ ثُمَّ يَقُومُ فَيَخْطُبُ قَائِمًا، فَمَنْ حَدَّثَكَ أَنَّهُ كَانَ يَخْطُبُ جَالِسًا فَقَدْ كَذَبَ، فَقَالَ: فَقَدْ - وَاللَّهِ! - صَلَّيْتُ مَعَهُ أَكْثَرَ مِنْ أَلْفِي صَلَاةٍ.

١٠٩٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، الْمَعْنَى، عَنْ أَبِي الْأَحْوَصِ: حَدَّثَنَا سِمَاكٌ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ لِرَسُولِ اللَّهِ ﷺ خُطْبَتَانِ يَجْلِسُ بَيْنَهُمَا يَقْرَأُ الْقُرْآنَ وَيُذَكِّرُ النَّاسَ.

تخریج: أخرجه مسلم من حديث أبي الأحوص به، انظر الحديث السابق.

1095. It was reported from Abū ‘Awānah, from Simāk bin Ḥarb, from Jābir bin Samurah who said: “I saw the Prophet ﷺ giving a *Khutbah* while standing, then he would sit for a while and not say anything...” and he completed the rest of the *Hadīth*. (*Sahīh*)

١٠٩٥ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ قَائِمًا ثُمَّ يَقْعُدُ قَعْدَةً لَا يَتَكَلَّمُ. وَسَأَقُ الْحَدِيثَ.

تخریج: [إسناده صحيح] أخرجه النسائي، صلاة العيدين، باب الجلوس بين الخطبتين

والسكوت فيه، ح: ١٥٨٤ من حديث أبي عوانة به وصححه ابن الملقن في تحفة المحتاج: ١/ ٤٩٧، ح: ٦٠٨.

Chapter 221,223. A Person Giving The *Khutbah* While Leaning On A Bow

(المعجم ٢٢١، ٢٢٣) - بَابُ الرَّجُلِ
يَخْطُبُ عَلَى قَوْسٍ (التحفة ٢٣٠)

1096. Shu'aib bin Ruzaiq said: "I sat by a Companion of the Messenger of Allāh ﷺ, by the name of Al-Ḥakam bin Ḥazn Al-Kulafī, and he began to narrate to us. He said: 'I went as part of a delegation to the Messenger of Allāh ﷺ, I was the seventh of seven people, or the ninth of nine. We visited him and said: "O Messenger of Allāh! We have come to visit you, so pray to Allāh to bless us with good." So he ordered that some dates be given to us — and the situation at that time was not good. We stayed a few days with him, and attended the Friday prayer with the Messenger of Allāh ﷺ. He stood up, supporting himself on a stick, or bow, and praised Allāh and glorified him — with words that were concise, pure and blessed. Then he said: "O people, you will not be able to handle, or will not be able to do, all that you have been commanded to, but aim to achieve righteousness and come close to it." (Ḥasan)

Abū Dāwud said: Some of my companions confirmed some parts of this, which had fallen loose from my book.

١٠٩٦ - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا شَهَابُ بْنُ خِرَاشٍ: حَدَّثَنَا شُعَيْبُ بْنُ رُزَيْقٍ الطَّائِفِيُّ قَالَ: جَلَسْتُ إِلَى رَجُلٍ لَهُ صُحْبَةٌ مِنْ رَسُولِ اللَّهِ ﷺ يُقَالُ لَهُ الْحَكَمُ بْنُ حَزَنٍ الْكُلْفِيُّ، فَأَشَأُّ يُحَدِّثُنَا قَالَ: وَقَدْتُ إِلَى رَسُولِ اللَّهِ ﷺ سَابِعَ سَبْعَةٍ - أَوْ تَاسِعَ تِسْعَةٍ - فَدَخَلْنَا عَلَيْهِ فَقُلْنَا: يَا رَسُولَ اللَّهِ! زَرْنَاكَ فَادْعُ اللَّهَ لَنَا بِخَيْرٍ، فَأَمَرَ بِنَا، - أَوْ أَمَرَ لَنَا - بِشَيْءٍ مِنَ التَّمْرِ، وَالشَّانُ إِذْ ذَاكَ دُونَ، فَأَقَمْنَا بِهَا أَيَّامًا شَهِدْنَا فِيهَا الْجُمُعَةَ مَعَ رَسُولِ اللَّهِ ﷺ فَقَامَ مُتَوَكِّئًا عَلَى عَصَا - أَوْ قَوْسٍ - فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ كَلِمَاتٍ خَفِيفَاتٍ طَيِّبَاتٍ مُبَارَكَاتٍ، ثُمَّ قَالَ: «أَيُّهَا النَّاسُ إِنَّكُمْ لَنْ تُطِيقُوا - أَوْ لَنْ تَفْعَلُوا - كُلَّ مَا أُمِرْتُمْ بِهِ وَلَكِنْ سَدُّوا وَأَبْشُرُوا». قَالَ أَبُو عَلِيٍّ: سَمِعْتُ أَبَا دَاوُدَ قَالَ: تَبَيَّنِي فِي شَيْءٍ مِنْهُ بَعْضُ أَصْحَابِي، وَقَدْ كَانَ انْقَطَعَ مِنَ الْقِرْطَاسِ.

تخريج: [إسناده حسن] أخرجه أحمد: ٤/٢١٢ عن سعيد بن منصور به وصححه ابن خزيمة،

ح: ١٤٥٢ وانظر، ح: ١١٤٥.

Comments:

1. If one comes across a person known for his piety and knowledge, one may well request him to pray for one's well-being.
2. One should serve one's guests to the best of one's ability. It is the right of a guest.

1097. Ibn Mas'ūd narrated: "When the Messenger of Allāh ﷺ would give a *Khuṭbah*, he would say: 'All praise is due to Allāh, we seek His help and ask for His forgiveness. And we seek Allāh's refuge from the evil of ourselves. There is none that can misguide one whom Allāh guides, and none can guide whom He misguides. And I testify that none has the right to be worshiped but Allāh, and I testify that Muḥammad is His slave and Messenger. He has sent him with the Truth, as a giver of glad tidings and a warner against evil, before the time of the (Final) Hour. Whoever obeys Allāh and His Messenger has been guided, and whoever disobeys them has only brought harm upon himself, and has not harmed Allāh in the least.'" (*Da'īf*)

١٠٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا عِمْرَانُ عَنْ قَتَادَةَ، عَنْ عَبْدِ رَبِّهِ، عَنْ أَبِي عِيَاضٍ، عَنْ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا تَشَهَّدَ قَالَ: «الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِالْحَقِّ بَيِّنًا وَنَدِيرًا بَيْنَ يَدَيْ السَّاعَةِ، مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشِدَ، وَمَنْ يَعْصِهِمَا فَإِنَّهُ لَا يَضُرُّ إِلَّا نَفْسَهُ وَلَا يَضُرُّ اللَّهَ شَيْئًا».

تخريج: [إسناده ضعيف] أخرجه البيهقي ١٤٦/٧ من حديث أبي عاصم به * قتادة تقدم، ح: ٢٩ وعنن، وأبو عياض مجهول كما في التقريب.

1098. Yūnus asked Ibn Shihāb concerning the *Khuṭbah* that the Messenger of Allāh ﷺ would give on Friday. Ibn Shihāb mentioned a similar *Khuṭbah* (as to what has preceded), except that he said: "And whoever has disobeyed them has fallen into misguidance." And he (Ibn Shihāb) said: "And we ask Allāh, our Lord, that He makes us

١٠٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمَرَادِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنْ تَشَهُّدِ رَسُولِ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ فَذَكَرَ نَحْوَهُ قَالَ: «وَمَنْ يَعْصِهِمَا فَقَدْ غَوَى، وَتَسَأَلُ اللَّهُ رَبَّنَا أَنْ يَجْعَلَنا مِمَّنْ يُطِيعُهُ وَيُطِيعُ رَسُولَهُ، وَيَتَّبِعُ رِضْوَانَهُ، وَيَجْتَنِبُ سَخَطَهُ، فَإِنَّمَا نَحْنُ بِهِ وَكَلَهُ».

among those who obey Him and obey His Messenger, and seek His Pleasure, and avoid His Anger. For indeed, we are only (here) because of Him, and for Him (to worship Him).” (*Da‘īf*)

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣/٢١٥ وهو في كتاب المراسيل لأبي داود، ح: ٥٧ * الخبر مرسل.

1099. ‘Adī bin Ḥātim narrated that a person gave a *Khuṭbah* in front of the Prophet ﷺ, and said: “Whoever obeys Allāh and His Messenger, and whoever disobeys them...” So the Prophet ﷺ said: “Stand up...” or he said: “Leave, what a poor speaker you are!” (*Ṣaḥīh*)

١٠٩٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ بْنِ سَعِيدٍ، حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ رُقَيْعٍ عَنْ تَمِيمِ الطَّائِبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ أَنَّ خَطِيْبًا خَطَبَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَمَنْ يَعْصِيهِمَا فَقَالَ: «أَقْم - أَوْ اذْهَبْ - بِسِنَّ الْخَطِيْبِ أَنْتَ».

تخريج: أخرجه مسلم، الجمعة، باب تخفيف الصلاة والخطبة، ح: ٨٧٠ من حديث سفيان الثوري به.

Comments:

The Messenger of Allāh ﷺ disliked the use of a single pronoun, denoting a dual number, for both Allāh and himself since, by doing so, there is a hint of equating the Messenger of Allāh ﷺ with Allāh. While the same statement preceded from him ﷺ, in number 1097, but when the Messenger of Allāh ﷺ said “them” he was speaking about himself in the third person, meaning, he did not say: “whoever disobeys us...” but “whoever disobeys them,” and this is something that can only occur in his ﷺ case.

1100. The daughter of Al-Ḥārith bin An-Nu‘mān said: “I memorized (*Sārah*) *Qāf* directly from the mouth of the Messenger of Allāh ﷺ, for he would give a *Khuṭbah* with it every Friday. And we would share the same oven with the Messenger of Allāh ﷺ.” (*Ṣaḥīh*)
Abū Dāwud said: Rawḥ bin ‘Ubadāh reported it from Shu‘bah, he said: “Umm Hishām bint Ḥārithah bin An-Nu‘mān.”

١١٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ حُبَيْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْنٍ، عَنْ بِنْتِ الْحَارِثِ بْنِ التُّعْمَانِ قَالَتْ: مَا حَفِظْتُ ﴿ق﴾ إِلَّا مِنْ فِي رَسُولِ اللَّهِ ﷺ، يَخْطُبُ بِهَا كُلَّ جُمُعَةٍ. قَالَتْ: وَكَانَ تَنَوَّرَ رَسُولُ اللَّهِ ﷺ وَتَنَوَّرْنَا وَاحِدًا.

قَالَ أَبُو دَاوُدَ: قَالَ رَوْحُ بْنُ عُبَادَةَ عَنْ شُعْبَةَ

قال: بِنْتُ حَارِثَةَ بْنِ التُّعْمَانِ، وقال ابنُ إِسْحَاقَ: أُمُّ هِشَامِ بْنِ حَارِثَةَ بْنِ التُّعْمَانِ.

تخريج: أخرجه مسلم، أيضاً، ح: ٨٧٣ عن محمد بن بشار به وانظر، ح: ١١٠٢، ١١٠٣.

1101. It was reported from Sufyān, who said that Simāk narrated from Jābir bin Samurah, who said: “The prayer of the Messenger of Allāh ﷺ was of moderate length, and his *Khutbah* was of moderate length. He would recite Verses of the Qur’ān, and admonish the people.” (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] أخرجه النسائي، الجمعة، باب القراءة في الخطبة الثانية والذكر فيها، ح: ١٤١٩ وابن ماجه، ح: ١١٠٦ من حديث سفيان الثوري به، ورواه مسلم، ح: ٨٦٦ من حديث أبي الأحوص عن سماك به نحوه.

1102. ‘Amrah narrated from her sister that she said: “I memorized (*Sūrah*) *Qāf* directly from the mouth of the Messenger of Allāh ﷺ, for he would recite it every Friday.” (*Ṣaḥīḥ*)

Abū Dāwud said: This is how it was reported by Yaḥyā bin Ayyūb and Ibn Abī Ar-Rijāl, from Yaḥyā bin Sa‘eed, from ‘Amrah, from Umm Hishām bint Ḥārithah in An-Nu‘mān.

١١٠١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي سِمَاكٌ عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ: كَانَتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ قَصْداً وَخُطْبَتُهُ قَصْداً، يَقْرَأُ آيَاتٍ مِنَ الْقُرْآنِ وَيَذَكِّرُ النَّاسَ.

١١٠٢ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ: حَدَّثَنَا مَرْوَانَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ أُخْتِهَا قَالَتْ: مَا أَخَذْتُ ﴿ق﴾ إِلَّا مِنْ فِي رَسُولِ اللَّهِ ﷺ، كَأَن يَقْرَأُهَا فِي كُلِّ جُمُعَةٍ.

قَالَ أَبُو دَاوُدَ: كَذَا رَوَاهُ يَحْيَى بْنُ أَيُّوبَ وَابْنُ أَبِي الرَّجَالِ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ أُمِّ هِشَامِ بْنِ حَارِثَةَ بْنِ التُّعْمَانِ.

تخريج: وأخرجه مسلم من حديث يحيى بن سعيد الأنصاري به، انظر الحديث الآتي.

Comments:

The *Khutbah*, and prayer after it, should be of a moderate length. These two narrations demonstrate the approximate length. In number 1100, the author narrated a version saying that *Surah Qāf* was the topic of the *Khutbah*, then he narrated number 1102 which indicates it was recited during the prayer. These narrations give an indication that both the *Khutbah* and the recitation were each about the length of that *Sūrah*. See number 1106 and the chapter related to it, stressing the brevity of the *Khutbah*.

1103. (There is another chain) from 'Amrah, from a sister of 'Amrah bint 'Abdur-Raḥmān who was older than her, with a similar meaning (as in no. 1102). (*Ṣaḥīḥ*)

١١٠٣ - حَدَّثَنَا ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يَحْيَى بْنُ أَبِي أَيُّوبَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ أُخْتِ لِعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ كَانَتْ أَكْبَرَ مِنْهَا، بِمَعْنَاهُ.

تخریج: أخرجه مسلم، الجمعة، باب تخفيف الصلاة والخطبة، ح: ٨٧٢ عن ابن السرح به.

Chapter 222,224. Raising The Hands While On The *Minbar*

(المعجم ٢٢٢، ٢٢٤) - **بَابُ رَفْعِ الْيَدَيْنِ عَلَى الْمِنْبَرِ** (التحفة ٢٣١)

1104. Ḥuṣain bin 'Abdur-Raḥmān said: "Umārah bin Ruwaibah once saw Bishr bin Marwān supplicating (with his hands raised) on Friday (while giving the *Khuṭbah*). 'Umārah said: 'May Allāh disgrace these two hands! I saw the Messenger of Allāh ﷺ while he was on the *Minbar* — he would not do more than this...." meaning, raising his forefinger. (*Ṣaḥīḥ*)

١١٠٤ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زَائِدَةُ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: رَأَى عُمَارَةَ بْنَ رُوَيْبَةَ بِشَرَ بْنَ مَرْوَانَ وَهُوَ يَدْعُو فِي يَوْمِ جُمُعَةٍ، فَقَالَ عُمَارَةُ: فَبِحَ اللَّهِ هَاتَيْنِ الْيَدَيْنِ، قَالَ: زَائِدَةُ قَالَ حُصَيْنٌ: حَدَّثَنِي عُمَارَةُ، قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ مَا يَرِيدُ عَلَى هَذِهِ يَعْنِي السَّبَابَةَ الَّتِي تَلِي الْإِبْهَامَ.

تخریج: أخرجه مسلم، الجمعة، باب تخفيف الصلاة والخطبة، ح: ٨٧٤ من حديث حصين ابن عبدالرحمن به وصححه ابن الملقن في تحفة المحتاج، ح: ٦١٤.

1105. Sahl bin Sa'd reported: "I never (even) once saw the Messenger of Allāh ﷺ raising his hands high while supplicating on the *Minbar*, nor elsewhere. But I did see him do this," and he pointed with his forefinger, and connected his thumb with the middle finger. (*Da'if*)

١١٠٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفْضَلِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُعَاوِيَةَ، عَنْ ابْنِ أَبِي ذُبَابٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ شَاهِرًا يَدَيْهِ قَطُّ يَدْعُو عَلَى مِثْرِهِ وَلَا غَيْرِهِ، وَلَكِنْ رَأَيْتُهُ يَقُولُ هَكَذَا، وَأَشَارَ بِالسَّبَابَةِ وَعَقَدَ الْوُسْطَى بِالْإِبْهَامِ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٣/٢١٠ من حديث أبي داود به ورواه أحمد: ٥/٣٣٧ من حديث عبدالرحمن بن إسحاق به وصححه ابن خزيمة، ح: ١٤٥٠ * عبدالرحمن بن معاوية بن الحويرث: ضعفه الجمهور، وباقي السند حسن.

**Chapter 223,225. Shortening
The *Khuṭbah***

(المعجم ٢٢٣، ٢٢٥) - بَابُ إِقْصَارِ
الْخُطْبِ (التحفة ٢٣٢)

1106. ‘Ammār bin Yāsir narrated: “The Messenger of Allāh ﷺ commanded us to shorten the *Khuṭbah*.” (*Hasan*)

١١٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْعَلَاءُ بْنُ صَالِحٍ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي رَاشِدٍ، عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِإِقْصَارِ الْخُطْبِ.

تخريج: [حسن] أخرجه أحمد: ٤/٣٢٠ عن عبدالله بن نمير به وصححه الحاكم: ١/٢٨٩ ووافقه الذهبي، أبو راشد: حديثه حسن.

1107. Jābir bin Samurah As-Suwāī said: “The Messenger of Allāh ﷺ would not prolong his admonitions on Friday. Rather, (he would speak with) a few words.” (*Hasan*)

١١٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا الْوَلِيدُ: أَخْبَرَنِي شَيْبَانُ أَبُو مُعَاوِيَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ السُّوَائِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يُطِيلُ الْمَوْعِظَةَ يَوْمَ الْجُمُعَةِ، إِنَّمَا هُنَّ كَلِمَاتٌ يَسِيرَاتٌ.

تخريج: [حسن] أخرجه البيهقي: ٣/٢٠٧، ٢٠٨ من حديث أبي داود به وصححه الحاكم على شرط مسلم: ١/٢٨٩ وانظر، ح: ١١٠١ وصححه ابن الملقن في تحفة المحتاج: ٦٢٦.

Comments:

A Friday *Khuṭbah* should be not be unnecessarily lengthy, and an earlier chapter elaborated on details about topics, giving an indication of its length. In number 2009 of *Ṣaḥīḥ Muslim* the Messenger of Allāh indicated that the brief *Khuṭbah*, and lengthy prayer is a sign of understanding of the religion. In number 1006, the author narrated a version in which is the order to keep the *Khuṭbah* brief.

**Chapter 224,226. Coming Close
To The *Imām* During The
Admonition**

(المعجم ٢٢٤، ٢٢٦) - بَابُ الدُّنُوبِ مِنَ
الْإِمَامِ عِنْدَ الْمَوْعِظَةِ (التحفة ٢٣٣)

1108. Samurah bin Jundab narrated that the Prophet of Allāh ﷺ said: “Attend the remembrance

١١٠٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: وَجَدْتُ فِي كِتَابِ أَبِي

(*Khuṭbah*), and come close to the *Imām*, for a person continues to distance himself until his (place in) Paradise is receded — even if he enters it.” (*Daʿīf*)

بَخَطَ يَدِهِ وَلَمْ أَسْمَعُهُ مِنْهُ، قَالَ فَتَادَهُ: عَنْ
يَحْيَى بْنِ مَالِكٍ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ أَنَّ
نَبِيَّ اللَّهِ ﷺ قَالَ: «أَحْضُرُوا الذِّكْرَ وَأَدْنُوا مِنَ
الْإِمَامِ، فَإِنَّ الرَّجُلَ لَا يَزَالُ يَتْبَاعِدُ حَتَّى
يُؤَخَّرَ فِي الْجَنَّةِ وَإِنْ دَخَلَهَا».

تخريج: [إسناده ضعيف] أخرجه أحمد: ١١/٥ عن علي بن المديني به وصححه الحاكم على شرط مسلم: ٢٨٩/١ ووافقه الذهبي * قتادة تقدم، ح: ٢٩٠ وعن.

Comments:

1. The believers should vie with one another to attend gatherings devoted to remembrance of Allāh, especially the Friday prayers and sermons.
2. Sitting as close as possible to the *Imām* has more merit and deserves greater reward.

Chapter 225,227. The *Imām* Interrupting The *Khuṭbah* Due To An Incident

1109. ‘Abdullāh bin Buraidah narrated from his father that he said: “Once, the Messenger of Allāh ﷺ was giving us a *Khuṭbah* when Al-Ḥasan and Al-Ḥusain came, wearing two red garments. They would trip and fall, and then stand up. So he descended from the *Minbar* and took them (in his arms), and then returned to the *Minbar*. He then said: ‘Indeed, Allāh has told the truth! — Your wealth and your children are but a trial.^[1] — I saw these two, and was not able to be patient.’ Then he continued the *Khuṭbah*.” (*Ḥasan*)

(المعجم ٢٢٥، ٢٢٧) - بَابُ الْإِمَامِ يَقْطَعُ
الْخُطْبَةَ لِلْأَمْرِ يَحْدُثُ (التحفة ٢٣٤)

١١٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، أَنَّ
رَيْدَ بْنَ حَبَابٍ حَدَّثَنَاهُمْ: حَدَّثَنَا حُسَيْنُ بْنُ
وَاقِدٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بَرِيْدَةَ عَنْ أَبِيهِ
قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَأَقْبَلَ الْحَسَنُ
وَالْحُسَيْنُ عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ يَغْتَرَانِ
وَيَقُومَانِ، فَتَنَزَلَ فَأَخَذَهُمَا فَصَعِدَ بِهِمَا الْمِنْبَرَ
ثُمَّ قَالَ: «صَدَقَ اللَّهُ ﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ
فِتْنَةٌ﴾ [الأنفال: ٢٨] رَأَيْتُ هَذَيْنِ فَلَمْ
أَصْبِرْ»، ثُمَّ أَخَذَ فِي الْخُطْبَةِ.

تخريج: [إسناده حسن] أخرجه الترمذي، المناقب، باب حلمه ووضعه الحسن والحسين بين يديه ... إلخ، ح: ٣٧٧٤ من حديث حسين بن واقد به وقال: "حسن غريب".

Comments:

There is no harm in the *Khaṭīb* speaking about other than the *Khuṭbah* if there is a need.

[1] *Al-Anfāl* 8:28.

Chapter 226,228. Sitting In The *Ihtibā'*^[1] Position While The *Imām* Gives The *Khuṭbah*

1110. Mu'ādh bin Anas narrated from his father that the Messenger of Allāh ﷺ forbade sitting in the *Hibwah* position while the *Imām* gives the *Khuṭbah* on Friday. (*Hasan*)

تخریج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب ما جاء في كراهية الاحتباء والإمام يخطف، ح: ٥١٤ من حديث أبي عبدالرحمن المقرئ به وقال: "حسن".

1111. Ya'lā bin Shaddād bin Aws said: "I attended the Friday prayer with Mu'āwiyah bin Abī Sufyān in Bait Al-Maqdis (Jerusalem), and I saw that most of the people in the *Masjid* were Companions of the Prophet ﷺ; I saw them sitting in the *Ihtibā'* position while the *Imām* was delivering his *Khuṭbah*." (*Da'if*)
Abū Dāwud said: Ibn 'Umar used to sit in the *Ihtibā'* position while the *Imām* was delivering his *Khuṭbah*. And Anas bin Mālik, Shuraiḥ, Ṣa'ṣa'ah bin Ṣuwḥān, Sa'eed bin Al-Musayyab, Ibrāhīm An-Nakha'ī, Makhūl, Ismā'il bin Muḥammad bin Sa'd and Nu'aim bin Salāmah all said that there is no harm in it.

Abū Dāwud said: It has not reached me that anyone disliked it except 'Ubādah bin Nusayy.

(المعجم ٢٢٦، ٢٢٨) - بَابُ الْإِحْتِبَاءِ
وَإِلْمَامُ يَخْطُبُ (التحفة ٢٣٥)

١١١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ: حَدَّثَنَا الْمُقْرِيُّ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي مَرْحُومٍ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْجِبْوَةِ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ.

١١١١ - حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا خَالِدُ بْنُ حَبِيبَانَ الرَّقِّيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَانَ عَنْ يَعْلَى بْنِ شَدَّادِ بْنِ أَوْسٍ قَالَ: شَهِدْتُ مَعَ مُعَاوِيَةَ بَيْتَ الْمَقْدِسِ فَجَمَعَ بِنَا، فَظَرَّتْ فَإِذَا جُلُ مِنْ فِي الْمَسْجِدِ أَصْحَابُ النَّبِيِّ ﷺ، فَرَأَيْتُهُمْ مُحْتَبِينَ وَالْإِمَامُ يَخْطُبُ.

قَالَ أَبُو دَاوُدَ: كَانَ ابْنُ عُمَرَ يَحْتَبِي وَالْإِمَامُ يَخْطُبُ وَأَنَسُ بْنُ مَالِكٍ وَسُرَيْحٌ وَصَعَصَعَةُ بْنُ صُوحَانَ وَسَعِيدُ بْنُ الْمُسَيْبِ وَإِبْرَاهِيمُ النَّخَعِيُّ وَمَكْحُولٌ وَإِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ سَعْدٍ وَنُعَيْمُ بْنُ سَلَامَةَ، قَالَ: لَا بَأْسَ بِهَا.

قَالَ أَبُو دَاوُدَ: وَلَمْ يَبْلُغْنِي أَنَّ أَحَدًا كَرِهَهَا إِلَّا عَبَادَةَ بْنَ نُسَيْبٍ.

[1] To sit with one's thighs 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.

تخريج: [إسناده ضعيف] أخرجه الطحاوي في مشكل الآثار: ٨٠/٤ من حديث خالد بن حيان به * سليمان بن عبد الله: لين الحديث كما في التقريب * خالد بن حيان وسليمان بن عبد الله: لم أجدهما في رجال أبي داود وهذا أمر عجيب.

Chapter 227,229. Speaking While The *Imām* Delivers The *Khutbah*

(المعجم ٢٢٧، ٢٢٩) - بَابُ الْكَلَامِ
وَإِلَامًا يَخْطُبُ (التحفة ٢٣٦)

1112. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “If you say: ‘Be quiet,’ while the *Imām* is delivering the *Khutbah*, you have committed *Laghā* (spoken in vain).” (*Sahīh*)

١١١٢ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قُلْتَ أَنْصِتْ وَإِلَامًا يَخْطُبُ فَقَدْ لَعَوْتَ».

تخريج: [صحيح] أخرجه النسائي، صلاة العيدين، باب الإنصات للخطبة، ح: ١٥٧٨ من حديث مالك به وهو في الموطأ (رواية عبدالرحمن بن القاسم)، ح: ١٣ ورواه البخاري، ح: ٩٣٤ ومسلم، ح: ٨٥١ من حديث ابن شهاب الزهري به.

Comments:

One should keep absolutely quiet during the *Khutbah* and not speak, even to tell others to keep quiet. It is for the *Khatīb* to do so, if there is a need.

1113. ‘Abdullāh bin ‘Amr narrated that the Prophet ﷺ said: “Three types of people attend the Friday prayer: A person who comes and commits *Laghā* (acts in vain), and that (action) will be his reward; a person who comes and supplicates to Allāh, so if (Allāh) wills, He will give him, and if He wills, He will not respond to him; and a man who attends it, remaining quiet and listening — he neither walked over a Muslim’s back nor did he harm anyone. So (for this person) it will be an expiation (for all sins) until the next Friday, and an additional three days. This is because Allāh says: Whoever brings a good deed shall have ten times the like

١١١٣ - حَدَّثَنَا مُسَدَّدٌ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا يَزِيدُ عَنْ حَبِيبِ الْمُعَلَّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ ﷺ قَالَ: «يَحْضُرُ الْجُمُعَةَ ثَلَاثَةٌ نَفَرٍ: رَجُلٌ حَضَرَهَا يَلْعُو وَهُوَ حَظُّهُ مِنْهَا، وَرَجُلٌ حَضَرَهَا يَدْعُو، فَهُوَ رَجُلٌ دَعَا اللَّهَ عَزَّوَجَلَّ إِنْ شَاءَ أَعْطَاهُ وَإِنْ شَاءَ مَنَعَهُ، وَرَجُلٌ حَضَرَهَا بِإِنصَاتٍ وَسُكُوتٍ وَلَمْ يَتَخَطَّ رَقَبَةَ مُسْلِمٍ وَلَمْ يُؤْذِ أَحَدًا، فَهِيَ كَفَّارَةٌ إِلَى الْجُمُعَةِ الَّتِي تَلِيهَا وَزِيَادَةٌ ثَلَاثَةِ أَيَّامٍ، وَذَلِكَ بِأَنَّ اللَّهَ تَعَالَى عَزَّوَجَلَّ يَقُولُ: «مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرٌ أَمْثَلِهَا» [الأنعام: ١٦٠].»

thereof.”^[1] (*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ٢١٤/٢ من حديث يزيد بن زريع به وصححه ابن خزيمة، ح: ١٨١٣.

Chapter 228,230. Should The One Who Commits *Hadath* (Breaks His *Wuḍū*) Ask Permission From The *Imām* To Leave ?

(المعجم ٢٢٨، ٢٣٠) - بَابُ اسْتِثْنَانِ الْمُحَدِّثِ لِلْإِمَامِ (التحفة ٢٣٧)

1114. It was reported from Ibn Juraij that Hishām bin ‘Urwah informed him from ‘Urwah, from ‘Āishah, that she said: “The Prophet ﷺ said: ‘If one of you commits *Hadath* (breaks his *Wuḍū*) during the prayer, let him place his hand on his nose and leave.” (*Sahīh*)

١١١٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمُصَيَّبِيُّ: حَدَّثَنَا حَجَّاجُ بْنُ جُرَيْجٍ: أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ عَنِ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «إِذَا أَحَدَتْ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَأْخُذْ بِأَنْفِهِ ثُمَّ لِيَنْصَرِفْ».

Abū Dāwud said: Hammād bin Salamah and Abū Usāmah reported from Hishām, from his father, from the Prophet ﷺ: “If one comes while the *Imām* is delivering the *Khuṭbah*” and they did not mention ‘Āishah.

قَالَ أَبُو دَاوُدَ: رَوَاهُ حَمَّادُ بْنُ سَلَمَةَ وَأَبُو أُسَامَةَ عَنْ هِشَامِ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: «إِذَا دَخَلَ وَالْإِمَامُ يَخْطُبُ» لَمْ يَذْكُرَا عَائِشَةَ.

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء فيمن أحدث في الصلاة كيف ينصرف؟، ح: ١٢٢٢ من حديث هشام بن عروة به وصححه ابن خزيمة، ح: ١٠١٩ وابن حبان، ح: ٢٠٥، ٢٠٦ والحاكم على شرط الشيخين: ١/١٨٤، ٢٦٠ ووافقه الذهبي.

Comments:

In this respect, the ruling for prayer and the *Khuṭbah* is the same. Placing one’s hand over one’s nose, while leaving the congregation, in case one’s *Wuḍū* becomes invalid, is indicative of one’s excuse.

Chapter 229,231. If A Person Enters While The *Imām* Is Delivering The *Khuṭbah*

(المعجم ٢٢٩، ٢٣١) بَابُ: إِذَا دَخَلَ الرَّجُلُ وَالْإِمَامُ يَخْطُبُ (التحفة ٢٣٨)

1115. It was reported from ‘Amr, who is Ibn Dīnār, from Jābir that a man entered on Friday while the

١١١٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ عَنْ عَمْرِو - وَهُوَ ابْنُ دِينَارٍ - عَنْ

^[1] *Al-An’ām* (6:160)

Prophet ﷺ was delivering the *Khutbah*. The Prophet ﷺ said: "Have you prayed, O so-and-so?" He replied: "No." So the Prophet ﷺ said: "Stand up and pray." (*Sahih*)

جَابِرٌ: أَنَّ رَجُلًا جَاءَ يَوْمَ الْجُمُعَةِ وَالنَّبِيُّ ﷺ يَخْطُبُ فَقَالَ: «أَصَلَّيْتَ يَا فُلَانٌ؟» قَالَ: لَا. قَالَ: «فَمَ فَارَكَعْتَ».

تخریج: أخرجه البخاري، الجمعة، باب: إذا رأى الإمام رجلاً جاء وهو يخطب... الخ، ح: ٩٣٠ ومسلم، الجمعة، باب التحية والإمام يخطب، ح: ٨٧٥ من حديث حماد بن زيد به.

1116. Al-A'mash reported from Abū Sufyān from Jābir, and, from Abū Ṣāliḥ from Abū Hurairah, they both (Jābir and Abū Hurairah) said: "Sulaik Al-Ghaṭafānī came while the Messenger of Allāh ﷺ was delivering the *Khutbah*, so he said to him: 'Have you prayed anything?' He replied: 'No.' So he said: 'Pray two *Rak'ahs*, and make them short.'" (*Sahih*)

١١١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ وَأَسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، الْمَعْنَى، قَالَا: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، وَعَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَا: جَاءَ سُلَيْكُ الْعَطَفَانِيُّ وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ، فَقَالَ لَهُ: «أَصَلَّيْتَ شَيْئًا؟» قَالَ: لَا، قَالَ: «صَلِّ رَكْعَتَيْنِ تَجَوُّزُ فِيهِمَا».

تخریج: أخرجه مسلم، انظر الحديث السابق، من حديث الأعمش به ورواه ابن ماجه، ح: ١١١٤ من حديث حفص بن غياث به.

1117. It was reported from Talḥah, that he heard Jābir bin 'Abdullāh narrating that Sulaik came...and he completed the *Hadith* (as no. 1116) in a similar manner, except that he added: "Then the Prophet ﷺ turned to face us and said: 'When one of you comes while the *Imām* is delivering the *Khutbah*, let him pray two *Rak'ahs*, and make them short.'" (*Sahih*)

١١١٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنِ سَعِيدٍ، عَنِ الْوَلِيدِ أَبِي بَشِيرٍ، عَنِ طَلْحَةَ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ أَنَّ سُلَيْكًا جَاءَ، فَذَكَرَ نَحْوَهُ، زَادَ: ثُمَّ أَقْبَلَ عَلَى النَّاسِ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ وَالْإِمَامُ يَخْطُبُ فَلْيُصَلِّ رَكْعَتَيْنِ يَتَجَوُّزُ فِيهِمَا».

تخریج: [صحيح] وهو في المسند لأحمد: ٣/٢٩٧ بطوله، وانظر الحديث السابق.

Comments:

These texts indicate the obligation of performing at least two *Rak'ahs* prior to sitting after entering the *Masjid*.

Chapter 230,232. Stepping Over People's Necks On Friday^[1]

1118. Abū Az-Zāhiriyyah said: "We were with 'Abdullāh bin Busr — a Companion of the Prophet ﷺ — on Friday. A person came, walking (stepping) over other people's necks, so 'Abdullāh bin Bistr said: 'Once, on a Friday, when the Prophet ﷺ was delivering his *Khuṭbah*, a person came walking over other people's necks. The Prophet ﷺ told him: "Sit down, for you have annoyed (other people)." (*Sahīh*)

(المعجم ٢٣٠، ٢٣٢) - بَابُ تَخَطَّى رِقَابِ النَّاسِ يَوْمَ الْجُمُعَةِ (التحفة ٢٣٩)
 ١١١٨ - حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا بِسْرُ بْنُ السَّرِيِّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ أَبِي الزَّاهِرِيَّةِ قَالَ: كُنَّا مَعَ عَبْدِ اللَّهِ ابْنِ بُسْرِ صَاحِبِ النَّبِيِّ ﷺ يَوْمَ الْجُمُعَةِ، فَجَاءَ رَجُلٌ يَتَخَطَّى رِقَابَ النَّاسِ، فَقَالَ عَبْدُ اللَّهِ بْنُ بُسْرِ: جَاءَ رَجُلٌ يَتَخَطَّى رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ وَالنَّبِيِّ ﷺ يَخْطُبُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «اجْلِسْ فَقَدْ آذَيْتَ».

تخریج: [إسناده صحيح] أخرجه النسائي، الجمعة، باب النهي عن تخطي رقاب الناس والإمام على المنبر يوم الجمعة، ح: ١٤٠٠ من حديث معاوية بن صالح به وصححه ابن خزيمة، ح: ١٨١١ وابن حبان، ح: ٥٧٢ والحاكم على شرط مسلم: ٢٨٨/١ ووافقه الذهبي.

Comments:

Coming late for Friday prayer and then stepping over the shoulders of others to reach front rows is a reprehensible act. It troubles other worshippers and is forbidden.

Chapter 231,233. A Person Yawns When The Imām Delivers The *Khuṭbah*

1119. Ibn 'Umar reported that he heard the Messenger of Allāh ﷺ say: "If one of you yawns while he is in the *Masjid*, let him change from his sitting place to another place." (*Hasan*)

(المعجم ٢٣١، ٢٣٣) - بَابُ الرَّجُلِ يَنْعَسُ وَالْإِمَامُ يَخْطُبُ (التحفة ٢٤٠)

١١١٩ - حَدَّثَنَا هَتَادُ بْنُ السَّرِيِّ عَنْ عَبْدِ اللَّهِ، عَنْ ابْنِ إِسْحَاقَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ فِي الْمَسْجِدِ فَلْيَتَحَوَّلْ مِنْ مَجْلِسِهِ ذَلِكَ إِلَى غَيْرِهِ».

تخریج: [إسناده حسن] أخرجه الترمذي، الصلاة، باب: فيمن ينعس يوم الجمعة أنه يتحول من مجلسه، ح: ٥٢٦ من حديث عبدة بن سليمان به وقال: "حسن صحيح" وصححه ابن خزيمة،

[1] When the word *Riqāb* (necks) is used in this context, it means simply stepping over people. See *An-Nihāyah*

ح: ١٨١٩ وابن حبان، ح: ٥٧١ والحاكم على شرط مسلم: ٢٩١/١ ووافقه الذهبي.

Comments:

Performing *Wudū'* again is also a means of warding off sleep.

Chapter 232,234. The *Imām* Speaking After He Comes Down From The *Minbar*

(المعجم ٢٣٢، ٢٣٤) - بَابُ الْإِمَامِ يَتَكَلَّمُ
بَعْدَ مَا يَنْزِلُ مِنَ الْمِنْبَرِ (التحفة ٢٤١)

1120. It was reported from Jarīr — and he is Ibn Ḥāzīm — and I do not know if Muslim said that or not^[1] — from Thābit, from Anas, that he said: “I saw a man come to the Messenger of Allāh ﷺ, for some matter of his, immediately after he had descended from the *Minbar*. So he stood with him until his matter was resolved, then he stood up to pray.” (*Daʿīf*)

١١٢٠ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ عَنْ جَرِيرٍ - وَهُوَ ابْنُ حَازِمٍ، لَا أَدْرِي كَيْفَ قَالَهُ مُسْلِمٌ أَوْ لَا - عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَنْزِلُ مِنَ الْمِنْبَرِ فَيَعْرِضُ لَهُ الرَّجُلُ فِي الْحَاجَةِ فَيَقُومُ مَعَهُ حَتَّى يَقْضِيَ حَاجَتَهُ ثُمَّ يَقُومُ فَيُصَلِّي.

Abū Dāwūd said: This *Hadīth* is not well-known from Thābit, it is among that which Jarīr bin Ḥāzīm is alone in narrating.

قَالَ أَبُو دَاوُدَ: وَالْحَدِيثُ لَيْسَ بِمَعْرُوفٍ عَنْ ثَابِتٍ، هُوَ مِمَّا تَفَرَّدَ بِهِ جَرِيرُ بْنُ حَازِمٍ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، الصلاة، باب ما جاء في الكلام بعد نزول الإمام من المنبر، ح: ٥١٧ والنسائي، ح: ١٤٢٠ وابن ماجه، ح: ١١١٧ من حديث جرير بن حازم به وصرح بالسماع عند البيهقي ٢٢٤/٣ وقال الترمذي: "غريب" والحديث ضعفه البخاري وغيره، فالحديث معلل وحديث مسلم، ح: ٨٧٦ يغني عنه.

Comments:

There is no harm if the *Imām* discusses a matter of importance or need with one of the followers after the *Iqāmah*.

Chapter 233. 235. One Who Catches One *Rak'ah* Of The Friday Prayer

(المعجم ٢٣٣، ٢٣٥) - بَابُ مَنْ أَدْرَكَ
مِنَ الْجُمُعَةِ رَكْعَةً (التحفة ٢٤٢)

1121. Abū Hurairah reported that the Messenger of Allāh ﷺ said: “Whoever catches a *Rak'ah* of the prayer, then he has caught the

١١٢١ - حَدَّثَنَا الْقُعْنَبِيُّ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَدْرَكَ رَكْعَةً

[1] Abū Dāwūd heard this narration from Muslim bin Ibrāhīm, here he is saying that Jarīr is Jarīr bin Ḥāzīm, but he is not sure if Muslim narrated it to him like that or not.

prayer.” (*Sahīh*)

مِنَ الصَّلَاةِ فَقَدْ أُدْرِكَ الصَّلَاةَ».

تخریج: أخرجه البخاري، مواقيت الصلاة، باب من أدرك من الصلاة ركعةً، ح: ٥٨٠ ومسلم، المساجد، باب من أدرك ركعةً من الصلاة فقد أدرك تلك الصلاة، ح: ٦٠٧ من حديث مالك به وهو في الموطأ (يحيى): ١٠/١ (والقنبي، ص: ٣٦، ٣٥).

Comments:

If one is late but catches one *Rak'ah* of the congregational prayer, be it Friday, or any another congregational prayer, or he catches one *Rak'ah* of a prayer before its time is over when alone, then he has, in fact, caught that prayer. In the case of the Friday prayer, if he caught only one *Rak'ah*, then he prays a second one along with it. If he misses all of the Friday prayer he has to perform four *Rak'ahs* for *Zuhr*.

Chapter 234,236. What Should Be Recited During The Friday Prayer

(المعجم ٢٣٤، ٢٣٦) - بَابُ مَا يُقْرَأُ بِهِ فِي الْجُمُعَةِ (التحفة ٢٤٣)

1122. It was reported from Ḥabīb bin Sālīm, from An-Nu'mān bin Bashīr that the Messenger of Allāh ﷺ used to recite during the two 'Eid and on Friday: Glorify the Name of your Lord, the Most High^[1] and: Has there come to you the narration of Overwhelming (the Day of Resurrection)?^[2] And sometimes both (Friday and 'Eid) would fall on the same day, so he would still recite both of them. (*Sahīh*)

١١٢٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُثَنَّبِيِّ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ التُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْجُمُعَةِ وَيَوْمَ الْجُمُعَةِ بِ: ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ ﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾. قَالَ: وَرَبَّمَا اجْتَمَعَا فِي يَوْمٍ وَاحِدٍ فَقَرَأَ بِهِمَا.

تخریج: أخرجه مسلم، الجمعة، باب ما يقرأ في صلاة الجمعة، ح: ٨٧٨ عن قتيبة به.

1123. It was reported from 'Ubaidullāh bin 'Abdullāh bin 'Utbaḥ, that Aḍ-Ḍaḥ-ḥāk bin Qais asked An-Nu'mān bin Bashīr what the Messenger of Allāh ﷺ would recite in the Friday prayer after reciting *Sūrat Al-Jumu'ah* He

١١٢٣ - حَدَّثَنَا الْقُنَيْبِيُّ عَنْ مَالِكٍ، عَنْ ضَمْرَةَ بْنِ سَعِيدِ الْمَازِنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَنَّ الصَّحَّاکَ بْنَ قَيْسٍ سَأَلَ التُّعْمَانَ بْنَ بَشِيرٍ: مَاذَا كَانَ يَقْرَأُ بِهِ رَسُولُ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ عَلَى إِثْرِ سُورَةِ الْجُمُعَةِ؟

[1] *Al-A'la'* (87)

[2] *Al-Ghashiyah* (88).

replied: “He would recite: Has there come to you the narration of Overwhelming (the Day of Resurrection)?^[1]” (*Ṣaḥīḥ*)

فقال: كَانَ يَقْرَأُ بِـ ﴿هَلْ أَتَاكَ حَدِيثُ الْغَشِيَّةِ﴾.

تخريج: أخرجه مسلم، انظر الحديث السابق، ح: ٨٧٨ من حديث ضمرة بن سعيد به وهو في الموطأ (يحيى): ١١١/١ (والقنبي، ص ١٦٦).

1124. It was reported from Ibn Abī Rāfi‘ that he said: “Once, Abū Hurairah led us in the Friday prayer, and he recited *Sūrat Al-Jumu‘ah*,^[2] and in the second *Rak‘ah*: When the hypocrites come to you.^[3] So I managed to catch Abū Hurairah when he turned around to leave, and said: ‘You recited the same *Sūrah* that ‘Alī used to recite in Al-Kūfah.’ Abū Hurairah replied: ‘I heard the Messenger of Allāh ﷺ reciting them on Friday.’” (*Ṣaḥīḥ*)

١١٢٤ - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ يَبْنِي ابْنَ بِلَالٍ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي رَافِعٍ قَالَ: صَلَّى بِنَا أَبُو هُرَيْرَةَ يَوْمَ الْجُمُعَةِ فَقَرَأَ بِسُورَةِ الْجُمُعَةِ وَفِي الرَّكْعَةِ الْآخِرَةِ ﴿إِذَا جَاءَكَ الْمُتَّقُونَ﴾. قَالَ: فَأَدْرَكْتُ أَبَا هُرَيْرَةَ حِينَ انْصَرَفَ فَقُلْتُ لَهُ: إِنَّكَ قَرَأْتَ بِسُورَتَيْنِ كَانَ عَلِيُّ يَقْرَأُ بِهِمَا بِالْكُوفَةِ. قَالَ أَبُو هُرَيْرَةَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِهِمَا يَوْمَ الْجُمُعَةِ.

تخريج: أخرجه مسلم، الجمعة، باب ما يقرأ في صلاة الجمعة، ح: ٨٧٧ عن القنبي به.

1125. Samurah bin Jundab said: “The Messenger of Allāh ﷺ would recite during the Friday prayer: ‘Glorify the Name of your Lord, the Most High’^[4] and: ‘Has there come to you the narration of Overwhelming (the Day of Resurrection)?’^[5]” (*Ṣaḥīḥ*)

١١٢٥ - حَدَّثَنَا مُسَدَّدٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ مَعْبُدِ بْنِ خَالِدٍ، عَنْ زَيْدِ بْنِ عَفْبَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ بِـ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ ﴿هَلْ أَتَاكَ حَدِيثُ الْغَشِيَّةِ﴾.

تخريج: [إسناده صحيح] أخرجه النسائي، الجمعة، باب القراءة في صلاة الجمعة ... الخ، ح: ١٤٢٣ من حديث شعبة به.

^[1] *Al-Ghāshiyah* (88).

^[2] *Al-Jumu‘ah* (62)

^[3] *Al-Munāfiqūn* (63).

^[4] *Al-A‘lā* (87)

¹ *Al-Ghāshiyah* (88).

Chapter 235,237. A Person Praying Behind The *Imām* While There Is A Wall Between Them

(المعجم ٢٣٥، ٢٣٧) - بَابُ الرَّجُلِ يَأْتُمُّ بِالْإِمَامِ وَبَيْنَهُمَا جِدَارٌ (التحفة ٢٤٤)

1126. ‘Aishah narrated: “The Messenger of Allāh ﷺ once prayed in his apartment, and the people followed him while they were behind the apartment.”^[1] (*Ṣaḥīḥ*)

١١٢٦ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي حُجْرَتِهِ وَالنَّاسُ يَأْتُمُونَ بِهِ مِنْ وَرَاءِ الْحُجْرَةِ.

تخریج: أخرجه البخاري، الأذان، باب: إذا كان بين الإمام وبين القوم حائط أو سترة، ح: ٧٢٩ من حديث يحيى ابن سعيد الأنصاري به مطولاً ورواه أحمد: ٦/٣٠ عن هشيم به.

Chapter 236,238. Praying After The Friday Prayer

(المعجم ٢٣٦، ٢٣٨) - بَابُ الصَّلَاةِ بَعْدَ الْجُمُعَةِ (التحفة ٢٤٥)

1127. It was reported from Ayyūb, from Nāfi‘ that Ibn ‘Umar once saw a man praying two *Rak‘ahs* after the Friday prayer, in the same place that he had prayed (the Friday prayer). So he prevented him and said: “Are you praying the Friday prayer as if it is four *Rak‘ahs*?” And ‘Abdullāh (bin ‘Umar) would pray two *Rak‘ah* in his house on Friday, and say: “This is what the Messenger of Allāh ﷺ used to do.” (*Ṣaḥīḥ*)

١١٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ وَسَلِيمَانُ ابْنُ دَاوُدَ [الْعَتَكِيُّ]، الْمَعْنَى، قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَأَى رَجُلًا يُصَلِّي رَكَعَتَيْنِ يَوْمَ الْجُمُعَةِ فِي مَقَامِهِ، فَدَفَعَهُ وَقَالَ: أَنْصَلِي الْجُمُعَةَ أَرَبْعًا؟! وَكَانَ عَبْدُ اللَّهِ يُصَلِّي يَوْمَ الْجُمُعَةِ رَكَعَتَيْنِ فِي بَيْتِهِ وَيَقُولُ: هَكَذَا فَعَلَ رَسُولُ اللَّهِ ﷺ.

تخریج: [إسناده صحيح] أخرجه النسائي، الجمعة، باب إطالة الركعتين بعد الجمعة، ح: ١٤٣٠ من حديث أيوب به.

Comments:

One should not perform voluntary prayers on the same place one has performed the obligatory prayer. Changing one’s place, or conversing with

[1] “Apartment” or *Hujrah*; its meaning is not clear in this narration so it has been translated in the more general way. In one of the narrations recorded by *Al-Bukhārī* it mentions that its wall was short, and they could see him beyond it. For this reason and others, *Al-Hāfiẓ Ibn Hajar* said that this *Hujrah* in this narration may refer to an occasion when he was performing the voluntary night prayer inside the *Masjid*, and he would make some sort of temporary structure with “walls” using palm-reed mats, to temporarily section off the area in which he was praying.

someone, or saying any remembrance formula will suffice to constitute a break between the two prayers and keep them distinct from each other. Offering two *Rak'ahs* in one's house on Fridays is *Sunnah*.

1128. It was reported from Ayyūb, from Nāfi' who said: "Ibn 'Umar would engage in prayer for a long time before the Friday prayer, and pray two *Rak'ahs* after it in his house. He would narrate that the Messenger of Allāh ﷺ used to do that." (*Ṣaḥīḥ*)

تخريج: [إسناده صحيح] انظر الحديث السابق وصححه ابن الملحق على شرط الشيخين (تحفة المحتاج: ١/٣٩٨، ح: ٤٣٣).

1129. It was reported from 'Umar bin 'Aṭā' bin Abī Al-Khuwār, that Nāfi' bin Jubair sent him to As-Sā'ib bin Yazīd, the maternal nephew of Namir, asking him regarding something Mu'āwiyah had seen him do in the prayer. He said: "I prayed the Friday prayer with him (Mu'āwiyah) in his enclosure, and when he said the *Taslīm*, I stood up in my place and prayed. When he went inside, he sent for me and said: 'Do not repeat what you have done. If you pray the Friday prayer, then do not join another prayer with it until you speak or exit, for that is what the Prophet of Allāh ﷺ commanded us; that one prayer not be joined with another until you speak or exit.'" (*Ṣaḥīḥ*)

تخريج: أخرجه مسلم، الجمعة، باب الصلاة بعد الجمعة، ح: ٨٨٣ من حديث ابن جريج به.

1130. It was reported from 'Aṭā', that if Ibn 'Umar prayed the Friday prayer in Makkah, he would move forward and pray two *Rak'ahs*, then

١١٢٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أُيُوبُ عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ يُطِيلُ الصَّلَاةَ قَبْلَ الْجُمُعَةِ وَيُصَلِّي بَعْدَهَا رُكْعَتَيْنِ فِي بَيْتِهِ وَيَحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُ ذَلِكَ.

١١٢٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءٍ بْنِ أَبِي الْخُوَارِ أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَرْسَلَهُ إِلَى السَّائِبِ بْنِ يَزِيدِ ابْنِ أُخْتِ نَمِرٍ يَسْأَلُهُ عَنْ شَيْءٍ رَأَى مِنْهُ مُعَاوِيَةَ فِي الصَّلَاةِ فَقَالَ: صَلَّيْتُ مَعَهُ الْجُمُعَةَ فِي الْمَقْصُورَةِ فَلَمَّا سَلَّمْتُ قُمْتُ فِي مَقَامِي فَصَلَّيْتُ، فَلَمَّا دَخَلَ أَرْسَلَ إِلَيَّ فَقَالَ: لَا تَعُدْ لِمَا صَنَعْتَ، إِذَا صَلَّيْتَ الْجُمُعَةَ فَلَا تَصَلِّهَا بِصَلَاةٍ حَتَّى تَكَلِّمَ أَوْ تَخْرُجَ، فَإِنَّ نَبِيَّ اللَّهِ ﷺ أَمَرَ بِذَلِكَ، أَنْ لَا تُوَصَلَ صَلَاةٌ بِصَلَاةٍ حَتَّى تَكَلِّمَ أَوْ تَخْرُجَ.

١١٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ الْمُرَوَّزِيُّ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ يَزِيدِ

move forward and pray four *Rak'ahs*. And if he prayed in Al-Madīnah, he would pray the Friday prayer, then return to his house and pray two *Rak'ahs*, and he would not pray (that) in the *Masjid*. When he was asked regarding this, he said: "This is what the Messenger of Allāh ﷺ used to do." (*Ṣaḥīḥ*)

ابن أبي حبيب، عن عطاء، عن ابن عمر قال: كَانَ إِذَا كَانَ بِمَكَّةَ فَصَلَّى الْجُمُعَةَ تَقَدَّمَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ تَقَدَّمَ فَصَلَّى أَرْبَعًا، وَإِذَا كَانَ بِالْمَدِينَةِ صَلَّى الْجُمُعَةَ ثُمَّ رَجَعَ إِلَى بَيْتِهِ فَصَلَّى رَكْعَتَيْنِ وَنَمَّ يَصِلُ فِي الْمَسْجِدِ، فَقِيلَ لَهُ؟ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُفْعَلُ ذَلِكَ.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٣/٢٤٠، ٢٤١ وصححه ابن الملقن في تحفة المحتاج: ١/٣٩٧، ٣٩٨، ح: ٤٣٠ واختصره الترمذي، ح: ٥٢٣ جدًا.

1131. It was reported from Suhail, from his father,^[1] from Abū Hurairah who said: "The Messenger of Allāh ﷺ said:" — Ibn Aṣ-Ṣabbāḥ (one of the narrators) said: — "Whoever is to pray after the Friday prayer, let him pray four (*Rak'ahs*)." And he completed the narration (here). — Ibn Yūnus (another narrator, in his version) said: "If you pray the Friday prayer, then pray after it four (*Rak'ahs*)." He (Suhail) said: "So my father said to me: 'O my son! If you pray two *Rak'ahs* in the *Masjid*, then go home or to the house, to pray another two *Rak'ahs*." (*Ṣaḥīḥ*)

١١٣١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبِرَّازُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكْرِيَّا عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ قَالَ ابْنُ الصَّبَّاحِ قَالَ: «مَنْ كَانَ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيَصِلْ أَرْبَعًا وَنَمَّ حَدِيثُهُ، وَقَالَ ابْنُ يُونُسَ: «إِذَا صَلَّيْتُمُ الْجُمُعَةَ فَصَلُّوا بَعْدَهَا أَرْبَعًا» قَالَ: فَقَالَ لِي أَبِي: يَا بَنِي! فَإِنْ صَلَّيْتَ فِي الْمَسْجِدِ رَكْعَتَيْنِ ثُمَّ أَتَيْتَ الْمَنْزِلَ أَوْ الْبَيْتَ فَصَلَّ رَكْعَتَيْنِ.

تخريج: أخرجه مسلم، الجمعة، باب الصلاة بعد الجمعة، ح: ٨٨١ من حديث سهيل بن أبي صالح به.

1132. It was reported from Sālim, from Ibn 'Umar who said: "The Messenger of Allāh ﷺ used to pray two *Rak'ahs* in his house after the Friday prayer." (*Ṣaḥīḥ*)

١١٣٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ

[1] His father is Abū Ṣāliḥ, and it is he who addressed him in the end of the second wording.

Abū Dāwud said: This is how it was reported by ‘Abdullāh bin Dīnār, from Ibn ‘Umar.

صَلَّى بَعْدَ الْجُمُعَةِ رَكَعَتَيْنِ فِي بَيْتِهِ .
قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ عَبْدُ اللَّهِ بْنُ
دِينَارٍ عَنِ ابْنِ عُمَرَ .

تخريج: [إسناده صحيح] وأخرجه النسائي، الجمعة، باب صلاة الإمام بعد الجمعة، ح: ١٤٢٩ من حديث عبدالرزاق به وهو في مصنفه، ح: ٥٥٢٧ واختصره الترمذي، ح: ٤٣٤ ورواه البخاري، ح: ١١٦٥ ومسلم، ح: ٨٨٢ من حديث الزهري به .

1133. It was reported from Ibn Juraij, who said: “‘Āṭā’ informed me, that he saw Ibn ‘Umar pray after the Friday prayer, and he would move slightly from his original praying place — not too far away from it. He said: ‘To pray two *Rak’ahs*.’ He said: ‘Then he would walk further away and pray four *Rak’ahs*.’ I said to ‘Āṭā’: ‘How often did you see Ibn ‘Umar do this?’ He replied: ‘More than a few times.’” (*Ṣaḥīḥ*)

Abū Dāwud said: ‘Abdul-Mālik bin Abī Sulaimān reported it, but he did not complete it.^[1]

١١٣٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ:
أَخْبَرَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ،
أَخْبَرَنِي عَطَاءٌ: أَنَّهُ رَأَى ابْنَ عُمَرَ يُصَلِّي بَعْدَ
الْجُمُعَةِ فَيَتَمَارُزُ عَنْ مُصَلَّاهُ الَّذِي صَلَّى فِيهِ
الْجُمُعَةَ قَلِيلًا غَيْرَ كَثِيرٍ قَالَ: فَيَرَكْعُ رَكَعَتَيْنِ
فِيهِ: ثُمَّ يَمْشِي أَنْفَسَ مِنْ ذَلِكَ فَيَرَكْعُ أَرْبَعَ
رَكَعَاتٍ. قُلْتُ لِعَطَاءٍ: كَمْ رَأَيْتَ ابْنَ عُمَرَ
يَصْنَعُ ذَلِكَ؟ قَالَ: مِرَارًا.

قَالَ أَبُو دَاوُدَ: رَوَاهُ عَبْدُ الْمَلِكِ بْنُ أَبِي
سُلَيْمَانَ وَلَمْ يُتْمِئْهُ .

تخريج: [إسناده صحيح] أخرجه الترمذي، الجمعة، باب ما جاء في الصلاة قبل الجمعة وبعدها، ح: ٥٢٣ من حديث ابن جريج به مختصراً .

Chapter 219,221.^[2] Regarding Sitting Between The Two *Khutbah*

1092 (B). Ibn ‘Umar reported: “The Prophet ﷺ would deliver two *Khutbah* — he would sit on the *Minbar* until” — I think he said:

(المعجم ٢١٩، ٢٢١- تابع) بَابُ: فِي
الْقُعُودِ بَيْنَ الْخُطْبَتَيْنِ

١٠٩٢ م - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ
الْأَنْبَارِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي ابْنَ
عَطَاءٍ، عَنِ الْعُمَرِيِّ، عَنِ نَافِعٍ، عَنِ ابْنِ

[1] That is, he also reported it from ‘Āṭā’ but not with all of what Ibn Juraij reported.

[2] Some of the manuscripts contain this chapter with this narration, which has the same chain of narrators and text as when it appeared previously. See number 1092.

“the *Mu’adh-dhin*” — finished (the *Adhān*), then he would stand up and deliver a *Khutbah*, then sit down and not speak, then stand up and deliver a *Khutbah*.” (*Sahih*)

عَمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ خُطْبَتَيْنِ، كَانَ يَجْلِسُ إِذَا صَعِدَ الْمِنْبَرَ حَتَّى يَفْرُغَ - أَرَاهُ قَالَ: الْمُؤَدِّنُ - ثُمَّ يَقُومُ فَيَخْطُبُ، ثُمَّ يَجْلِسُ فَلَا يَتَكَلَّمُ، ثُمَّ يَقُومُ فَيَخْطُبُ.

تخريج: [صحيح] تقدم، ح: ١٠٩٢.

Chapter 239. The ‘Eid Prayers

(المعجم ٢٣٩) - بَابُ صَلَاةِ الْعِيدَيْنِ
(التحفة ٢٤٦)

1134. Anas narrated: “When the Messenger of Allāh ﷺ came to Al-Madīnah, its (inhabitants) had two days they would play in (and be merry on). He asked them: ‘What are these two days?’ They replied: ‘We used to play on these days during *Jahiliyyah*.’ So the Messenger of Allāh ﷺ replied: ‘Indeed, Allāh has replaced you with two days that are better than them: The Day of *Al-Adhā*, and the Day of *Al-Fitr*.’”

١١٣٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ حُمَيْدٍ، عَنْ أَنَسِ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ وَلَهُمْ يَوْمَانِ يَلْعَبُونَ فِيهِمَا فَقَالَ: «مَا هَذَانِ الْيَوْمَانِ؟» قَالُوا: كُنَّا نَلْعَبُ فِيهِمَا فِي الْجَاهِلِيَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَدْ أَبْدَلَكَم بِهِمَا خَيْرًا مِنْهُمَا: يَوْمَ الْأَضْحَى، وَيَوْمَ الْفِطْرِ».

تخريج: [إسناده صحيح] أخرجه النسائي، صلاة العيدين، باب ١، ح: ١٥٥٧ من حديث حميد الطويل به وصرح بالسماع عند أحمد: ٣/٢٥٠ وصححه الحاكم على شرط مسلم: ١/٢٩٤ ووافقه الذهبي.

Comments:

Islam has done away with all the customs of the Days of Ignorance. The followers of Allāh’s Messenger ﷺ celebrate only the festival days appointed by the *Sharī’ah* he ﷺ delivered. This *Hadīth* informs us that Muslims have only two festivals sanctioned by the Prophet ﷺ.

Chapter 237,240. The Time For Going Out To The ‘Id (Prayer)

(المعجم ٢٣٧، ٢٤٠) - بَابُ وَقْتِ الْخُرُوجِ إِلَى الْعِيدِ (التحفة ٢٤٧)

1135. Yazid bin *Khumair* Ar-Rahābī said: “Abdullāh bin Busr, the Companion of the Messenger

١١٣٥ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا صَفْوَانُ: أَخْبَرَنَا يَزِيدُ بْنُ

of Allāh ﷺ, once went with the people on the day of *‘Īd, Fīṭr, or Adḥa*. He criticized the delay of the *Imām*, and said: ‘We used to be finished at this hour,’ and that was at (the time that one could) pray voluntary prayers.” (*Ṣaḥīḥ*)

خُمَيْرِ الرَّحِيْبِيِّ قَالَ: خَرَجَ عَبْدُ اللَّهِ بْنُ بُسْرِ صَاحِبُ رَسُولِ اللَّهِ ﷺ مَعَ النَّاسِ فِي يَوْمِ عِيدِ فِطْرٍ أَوْ أَضْحَى فَأَنْكَرَ إِنْطَاءَ الْإِمَامِ فَقَالَ: إِنَّا كُنَّا قَدْ فَرَعْنَا سَاعَتَنَا هَذِهِ، وَذَلِكَ حِينَ التَّسْبِيحِ.

تخریج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب: في وقت صلاة العيدين، ح: ١٣١٧ من حديث صفوان به وهو في المسند (أطراف المسند: ٦٨٨/٢، ح: ٣٠٧٥) وصححه الحاكم على شرط البخاري: ١/٢٩٥ ووافقه الذهبي.

Comments:

The *‘Eid* prayer should be performed early, and not be delayed too much.

Chapter 238,241. Women Going Out To The ‘Eid (Prayer)

(المعجم ٢٣٨، ٢٤١) - **بَابُ خُرُوجِ النِّسَاءِ فِي الْعِيدِ** (التحفة ٢٤٨)

1136. It was reported from Hammād, from Ayyūb, Ḥabīb, Yaḥyā bin ‘Atīq, and Hishām, (and) others, from Muḥammad, that Umm ‘Aṭṭiyah said: “The Messenger of Allāh ﷺ commanded us to take the women who stayed in their curtains^[1] to the *‘Eid*. He was asked, ‘What about menstruating women?’ He said: ‘Let them witness the good, and the supplication of the Muslims.’ One woman said: ‘O Messenger of Allāh! If one of us does not have a garment, what should she do?’ He replied: ‘Let her companion give her a portion of her garment.’” (*Ṣaḥīḥ*)

١١٣٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ وَيُونُسَ وَحَبِيبِ وَيَحْيَى بْنِ عْتَبَةَ وَهَشَامِ، فِي آخِرِينَ، عَنْ مُحَمَّدٍ أَنَّ أُمَّ عَطِيَّةَ قَالَتْ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُخْرِجَ ذَوَاتِ الْخُدُورِ يَوْمَ الْعِيدِ، قِيلَ: فَأَلْحِيصُ؟ قَالَ: «لَيْسَ هَذَا الْخَيْرُ وَدَعْوَةُ الْمُسْلِمِينَ»، قَالَ: فَقَالَتْ امْرَأَةٌ: يَا رَسُولَ اللَّهِ! إِنْ لَمْ يَكُنْ لِإِحْدَاهُنَّ ثَوْبٌ كَيْفَ تَصْنَعُ؟ قَالَ: «تَلْبِسُهَا صَاحِبَتُهَا طَائِفَةً مِنْ ثَوْبِهَا».

تخریج: أخرجه البخاري، العيدين، باب خروج النساء والحيض إلى المصلى، ح: ٩٧٤ ومسلم، صلاة العيدين، باب ذكر إباحة خروج النساء في العيدين إلى المصلى ... إلخ، ح: ٨٩٠ من حديث أيوب به.

[1] *Dhawāt Al-Khudūr* Those who stay in the innermost parts of the home.

Comments:

Ritual impurity is no bar to supplication. It is permissible.

1137. (There is another chain) from Ḥammad, that Ayyūb narrated from Muḥammad, from Umm ‘Aṭīyah, with this narration (similar to no. 1136). He (ﷺ) said: “And let the menstruating women avoid the place of prayer,” and he did not mention the garment. However, he narrated from Ḥaḥṣah from a woman, who narrated it from another woman who said: “It was said: ‘O Messenger of Allāh!’” Then he mentioned the meaning of what was narrated by Mūsā^[1] about the garment. (*Ṣaḥīḥ*)

١١٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ بِهَذَا الْخَبَرِ قَالَ: «وَتَعْتَرِلُ الْحَيْضُ مُصَلَّى الْمُسْلِمِينَ». وَلَمْ يَذْكُرِ الثَّوْبَ. قَالَ: وَحَدَّثَتْ عَنْ حَفْصَةَ عَنْ امْرَأَةٍ تُحَدِّثُهُ عَنْ امْرَأَةٍ أُخْرَى قَالَتْ: قِيلَ: يَا رَسُولَ اللَّهِ! فَذَكَرَ مَعْنَى مُوسَى فِي الثَّوْبِ.

تخریج: [صحيح] متفق عليه من حديث حماد بن زيد به انظر الحديث السابق وأخرجه ابن عبد البر في التمهيد: ٤٠٣/٢٣ من حديث أبي داود به.

1138. It was reported from ‘Āṣim Al-Aḥwal, from Ḥaḥṣah bint Sīrīn, from Umm ‘Aṭīyah, that she said: “We were commanded...” and mentioned this narration (similar to no. 1136). She said: “(The Prophet ﷺ said:) And the women who are menstruating should be behind the people, saying the *Takbīr* with them.” (*Ṣaḥīḥ*)

١١٣٨ - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَاصِمُ الْأَحْوَلُ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: كُنَّا نُؤَمَّرُ بِهَذَا الْخَبَرِ، قَالَتْ: وَالْحَيْضُ يَكُنُّ خَلْفَ النَّاسِ فَيَكْبُرُونَ مَعَ النَّاسِ.

تخریج: أخرجه البخاري، العيدين، باب التكبير أيام منى ... إلخ، ٩٧١: مسلم، صلاة العيدين، باب ذكر إباحة خروج النساء في العيدين إلى المصلى ... إلخ، ح: ٨٩٠ من حديث عاصم الأحول به.

1139. It was reported from Ismā‘īl bin ‘Abdur-Raḥmān bin ‘Aṭīyah from his grandmother Umm ‘Aṭīyah that when the Messenger

١١٣٩ - حَدَّثَنَا أَبُو الْوَلِيدِ يَعْنِي الطَّبَالِبِيُّ، وَمُسْلِمٌ قَالَا: حَدَّثَنَا إِسْحَاقُ بْنُ عُمَانَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ

[1] Meaning number 1136, in which Mūsā bin Ismā‘īl narrated it to Abū Dāwud.

of Allāh ﷺ arrived in Al-Madīnah, he (ordered) that all the women of the *Anṣār* should gather together in a house. Then he sent ‘Umar bin Al-Khaṭṭāb to us. He stood at the door and said *Salām* to us, so we returned his *Salām*. Then he said: ‘I am the messenger of the Messenger of Allāh ﷺ to you...’ and he commanded us to take the menstruating women and old women to the two ‘*Īds*. He also said that the Friday prayer was not obligatory upon us, and he forbade us from following funeral.” (*Hasan*)

عَطِيَّةٌ عَنْ جَدَّتِهِ أُمِّ عَطِيَّةَ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ الْمَدِينَةَ جَمَعَ نِسَاءَ الْأَنْصَارِ فِي بَيْتٍ فَأَرْسَلَ إِلَيْنَا عَمْرَ بْنَ الْخَطَّابِ فَقَامَ عَلَيَّ الْبَابِ فَسَلَّمَ عَلَيْنَا، فَردَدْنَا عَلَيْهِ السَّلَامَ، ثُمَّ قَالَ: أَنَا رَسُولُ رَسُولِ اللَّهِ ﷺ إِلَيْكُمْ وَأَمَرْنَا بِالْعِيدَيْنِ أَنْ نُخْرِجَ فِيهِمَا الْحَيْضَ وَالْعَتَقَ، وَلَا جُمُعَةَ عَلَيْنَا، وَنَهَانَا عَنْ اتِّبَاعِ الْجَنَائِزِ.

تخريج: [إسناده حسن] أخرجه أحمد: ٨٥/٥ و ٤٠٩، ٤٠٨/٦ عن إسحاق به وصححه ابن خزيمة، ح: ١٧٢٢.

Chapter 239,242. The *Khutbah* On The Day Of ‘*Eid*

(المعجم ٢٣٩، ٢٤٢) - بَابُ الْخُطْبَةِ يَوْمَ الْعِيدِ (التحفة ٢٤٩)

1140. Abū Sa‘eed Al-Khudrī reported: “Marwān took the *Minbar* out on ‘*Eid* day, and started with the *Khutbah* before the prayer. A person stood up and said: ‘O Marwān, you have gone against the *Sunnah*, for you have taken the *Minbar* out on ‘*Eid* day, and it was not taken out before on it, and you started with the *Khutbah* before the prayer.’ Abū Sa‘eed asked: ‘Who is this person?’ They replied: ‘So-and-so.’ He said: ‘This person has indeed fulfilled what was obligatory upon him! I heard the Messenger of Allāh ﷺ say: Whoever among you sees any evil and is able to change it with his hands, let him do so; and if he cannot do so, then with his tongue; and if he cannot

١١٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ؛ ح: وَعَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شَهَابٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: أَخْرَجَ مَرْوَانَ الْمُنْبَرِ فِي يَوْمِ عِيدٍ فَبَدَأَ بِالْخُطْبَةِ قَبْلَ الصَّلَاةِ، فَقَامَ رَجُلٌ فَقَالَ: يَا مَرْوَانُ خَالَفْتَ السُّنَّةَ! أَخْرَجْتَ الْمُنْبَرِ فِي يَوْمِ عِيدٍ وَلَمْ يَكُنْ يُخْرَجُ فِيهِ، وَبَدَأْتَ بِالْخُطْبَةِ قَبْلَ الصَّلَاةِ، فَقَالَ أَبُو سَعِيدِ الْخُدْرِيِّ: مَنْ هَذَا؟ قَالُوا: فُلَانُ بْنُ فُلَانٍ، فَقَالَ: أَمَا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَأَى مُنْكَرًا فَاسْتَطَاعَ أَنْ يُعَيِّرَهُ بِيَدِهِ فَلْيُعَيِّرْهُ

do so, then with his heart, and this is the weakest of faith.” (*Sahih*)

بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ قَلْبِهِ، وَذَلِكَ أضعفُ الْإِيمَانِ».

تخریج: أخرجه مسلم، الإيمان، باب بيان كون النهي عن المنكر من الإيمان ... إلخ،

ح: ٤٩ عن أبي كريب محمد بن العلاء به.

1141. Jābir bin ‘Abdullāh said: “The Prophet ﷺ stood up on the Day of *Al-Fitr*, and prayed before he gave the *Khutbah*. Then he delivered the *Khutbah* to the people. When the Prophet of Allāh ﷺ finished, he went to the women and exhorted them (as well) while he was supporting himself on Bilāl’s hand. Bilāl had spread out his garment so that he could collect charity from the women.” He said: “A woman threw her bracelet,^[1] and more was thrown, and more was thrown.” (*Sahih*)

١١٤١ - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَمُحَمَّدُ بْنُ بَكْرِ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُهُ يَقُولُ: إِنَّ النَّبِيَّ ﷺ قَامَ يَوْمَ الْفِطْرِ فَصَلَّى فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ ثُمَّ حَاطَبَ النَّاسَ، فَلَمَّا فَرَغَ نَبِيُّ اللَّهِ ﷺ نَزَلَ فَأَتَى النِّسَاءَ فَذَكَرَهُنَّ وَهُوَ يَتَوَكَّأُ عَلَى يَدِ بِلَالٍ وَبِلَالٌ بَاسِطٌ تُوْبُهُ تُلْقِي النِّسَاءَ فِيهِ الصَّدَقَةَ. قَالَ: تُلْقِي الْمَرْأَةُ فَتَحَهَا، وَيُلْقِينَ وَيُلْقِينَ. وَقَالَ ابْنُ بَكْرٍ: فَتَحَتْهَا.

تخریج: أخرجه البخاري، العيدين، باب موعظة الإمام النساء يوم العيد، ح: ٩٧٨ ومسلم، صلاة العيدين، باب ١، ح: ٨٨٤ من حديث عبدالرزاق به وهو في مصنفه، ح: ٥٦٣١ ومسنَد

أحمد: ٢٩٦/٢.

Comments:

The *Sunnah* of Allāh’s Messenger ﷺ is to perform the *‘Eid* prayer first, then to hold a *Khutbah* after that.

1142. *Shu‘bah* reported from Ayyūb, from ‘Āṭā’, who said: “I swear that Ibn ‘Abbās testified that the Prophet ﷺ left (the city) to pray on the Day of *Al-Fitr*, then he delivered a *Khutbah*. He then went to the women with Bilāl” — Ibn Kathīr^[2] said: “*Shu‘bah* thinks that it was likely: “and commanded them to give charity, so they threw

١١٤٢ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ؛ ح: وَحَدَّثَنَا ابْنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ أَيُّوبَ، عَنْ عَطَاءٍ قَالَ: أَشْهَدُ عَلَى ابْنِ عَبَّاسٍ وَشَاهِدَ ابْنَ عَبَّاسٍ عَلَى رَسُولِ اللَّهِ ﷺ أَنَّهُ خَرَجَ يَوْمَ فِطْرِ فَصَلَّى ثُمَّ حَاطَبَ ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ - قَالَ ابْنُ كَثِيرٍ: أَكْبَرُ عِلْمِ شُعْبَةَ - فَأَمَرَهُنَّ بِالصَّدَقَةِ فَجَعَلْنَ يُلْقِينَ.

[1] *Al-Fatakh* they say it is “large rings” or rings worn on the leg.

[2] Abū Dāwud narrated this from two chains from *Shu‘bah*, in one of them, Muḥammad bin Kathīr stated this.

(some for charity).” (*Sahīh*)

تخريج: أخرجه البخاري، العلم، باب عظة الإمام النساء وتعليمهن، ح: ٩٨ من حديث شعبة ومسلم، صلاة العيدين، باب ١، ح: ٨٨٤ من حديث أيوب به.

1143. (There is another chain) from Ayyūb, from ‘Aṭā’, from Ibn ‘Abbās, with similar meaning. (In this version) he said: “So he presumed that the women had not been able to hear him, so he went to them with Bilāl, and exhorted them, and commanded them to give charity. So a woman would throw her earrings and a ring into Bilāl’s garment.” (*Sahīh*)

١١٤٣ - حَدَّثَنَا مُسَدَّدٌ وَأَبُو مَعْمَرٍ عَبْدُ اللَّهِ ابْنُ عَمْرٍو قَالَا: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَيُّوبَ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ بِمَعْنَاهُ قَالَ: فَظَنَّ أَنَّهُ لَمْ يَسْمَعْ النِّسَاءَ، فَمَسَى إِلَيْهِنَّ وَبِلَالٍ مَعَهُ، فَوَعظَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ فَكَانَتِ الْمَرْأَةُ تُلْقِي الْقُرْطَ وَالْخَاتَمَ فِي ثَوْبِ بِلَالٍ.

تخريج: متفق عليه، انظر الحديث السابق.

1144. (There is another chain) from Ayyūb, from ‘Aṭā’, from Ibn ‘Abbās, for this *Hadīth* (similar to no. 1142). He said: “So a woman began throwing her earrings and rings, and Bilāl collected them in his garment. He then distributed them among the poor of Al-Madīnah.” (*Sahīh*)

١١٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ فِي هَذَا الْحَدِيثِ قَالَ: فَجَعَلَتِ الْمَرْأَةُ تُعْطِي الْقُرْطَ وَالْخَاتَمَ وَجَعَلَ بِلَالٌ يَجْعَلُهُ فِي كِسَائِهِ قَالَ: فَقَسَمَهُ عَلَى فَقَرَاءِ الْمُسْلِمِينَ.

تخريج: متفق عليه، انظر الحديثين السابقين.

Chapter 240,243. Delivering The *Khuṭbah* Leaning On A Bow

1145. Yazīd bin Al-Barā’ narrated from his father, that the Prophet ﷺ was handed a bow on ‘Eid day, so he delivered the *Khuṭbah* (leaning) on it. (*Da‘īf*)

(المعجم ٢٤٠، ٢٤٣) بَابُ: يَخْطُبُ عَلَى قَوْسٍ (التحفة ٢٥٠)

١١٤٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ عُبَيْدَةَ عَنْ أَبِي جَنَابٍ، عَنْ يَزِيدَ بْنِ الْبَرَاءِ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ نُوِلَ يَوْمَ الْعِيدِ قَوْسًا فَخَطَبَ عَلَيْهِ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢٨٢/٤ عن سفيان بن عيينة به وهو في مصنف عبدالرزاق، ح: ٥٦٥٨ * أبو جناب ضعيف، وصرح بالسماع والحديث السابق: ١٠٩٦ يغني عن حديثه هذا.

Chapter 241, 244. Leaving The *Adhan* On 'Eid

1146. 'Abdur-Raḥmān bin 'Ābis reported that a man asked Ibn 'Abbās: "Did you attend 'Eid with the Messenger of Allāh ﷺ?" He replied: "Yes, and were it not for my relationship with him, I would not have attended it due to my young age. The Messenger of Allāh ﷺ went to the sign that is located at the house of Kathīr bin Aṣ-Ṣalt, and prayed, then delivered the *Khuṭbah*. And he did not call the *Adhān* or the *Iqāmah*. Then he ordered (them to give) charity, so the women started motioning to their ears and chests (their earrings and necklaces). He commanded Bilāl to go to them, then he returned to the Prophet ﷺ." (*Saḥīh*)

تخریج: أخرجه البخاري، الأذان، باب وضوء الصبيان ومتى يجب عليهم الغسل والطهور... الخ، ح: ٨٦٣ من حديث سفیان الثوري به.

1147. Tāwūs reported from Ibn 'Abbās that the Messenger of Allāh ﷺ used to pray 'Eid without an *Adhān* or *Iqāmah*, as did Abū Bakr and 'Umar — or 'Uthmān' — Yaḥyā (one of the narrators) was not sure. (*Da'if*)

تخریج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في صلاة العيدين، ح: ١٢٧٤ من حديث يحيى القطان به، ابن جريج عنعن، وحديث البخاري، ح: ٩٦٢ ومسلم، ح: ٨٨٥ يغي عنه.

1148. Jābir bin Samurah narrated: "I prayed the 'Eid prayers with the Prophet ﷺ more than once or

(المعجم ٢٤١، ٢٤٤) - بَابُ تَرْكِ الْأَذَانِ فِي الْعِيدِ (التحفة ٢٥١)

١١٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ قَالَ: سَأَلَ رَجُلٌ ابْنَ عَبَّاسٍ: أَشْهَدْتَ الْعِيدَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، وَلَوْلَا مَنْرَلَتِي مِنْهُ مَا شَهِدْتُهُ مِنَ الصَّغَرِ، فَأَتَى رَسُولُ اللَّهِ ﷺ الْعَلَمَ الَّذِي عِنْدَ دَارِ كَثِيرِ بْنِ الصَّلْتِ، فَصَلَّى ثُمَّ حَطَبَ وَلَمْ يَذْكُرْ أَذَانًا وَلَا إِقَامَةً. قَالَ: ثُمَّ أَمَرَ بِالصَّدَقَةِ. قَالَ: فَجَعَلْنَ النِّسَاءَ يُشِرْنَ إِلَى أَذَانِهِنَّ وَحُلُوقِهِنَّ، قَالَ: فَأَمَرَ بِإِلَآ فَاتَاهُنَّ ثُمَّ رَجَعَ إِلَى النَّبِيِّ ﷺ.

١١٤٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ، عَنْ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْعِيدَ بِإِلَآ أَذَانٍ وَلَا إِقَامَةً وَأَبَا بَكْرٍ وَعُمَرَ - أَوْ عُثْمَانَ - شَكَ يَحْيَى.

١١٤٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ - وَهَنَادٌ لَفْظَهُ - قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ

twice; there was neither an *Adhān* nor *Iqāmah*.” (*Sahīh*)

سِمَاكِ يَعْنِي ابْنَ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ الْعِيدَيْنِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ.

تخريج: أخرجه مسلم، صلاة العيدين، باب ١، ح: ٨٨٧ من حديث أبي الأحوص به.

Chapter 242,245. The *Takbīr* During The Two *‘Eid*

(المعجم ٢٤٢، ٢٤٥) - بَابُ التَّكْبِيرِ فِي الْعِيدَيْنِ (التحفة ٢٥٢)

1149. It was reported from Ibn *Shihāb*, from ‘*Urwah*, from ‘*Āishah* that the Messenger of Allāh ﷺ would say the *Takbīr* on (*‘Eid*) *Al-Fitr* and *Al-Adhā* seven times in the first (*Rak‘ah*) and five times in the second.” (*Hasan*)

١١٤٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُكَبِّرُ فِي الْفِطْرِ وَالْأَضْحَى، فِي الْأُولَى سَبْعَ تَكْبِيرَاتٍ وَفِي الثَّانِيَةِ خَمْسًا.

تخريج: [حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في كم يكبر الإمام في صلاة العيدين، ح: ١٢٨٠ من حديث ابن لهيعة به وللحديث شواهد انظر، ح: ١١٥١.

1150. (There is another chain) from Ibn *Shihāb*, with his chain, and similar meaning (as no. 1149). He said: “Without counting the two *Takbīrs* of *Rukū‘*.” (*Hasan*)

١١٥٠ - حَدَّثَنَا ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ لَهَيْعَةَ عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ ابْنِ شِهَابٍ بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ: سِوَى تَكْبِيرَتَيْ الرَّكُوعِ.

تخريج: [حسن] انظر الحديث السابق.

1151. ‘*Amr bin Shu‘aib* reported from his father, from his grandfather ‘*Abdullāh bin ‘Amr Al-‘Āsh* who said that the Prophet of Allāh ﷺ said: “There should be seven *Takbīrs* in the first (*Rak‘ah*) of *Al-Fitr*, and five in the second. And the recitation should be after them.” (*Hasan*)

١١٥١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ الطَّائِفِيَّ يُحَدِّثُ عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِي قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «التَّكْبِيرُ فِي الْفِطْرِ سَبْعٌ فِي الْأُولَى وَخَمْسٌ فِي الْآخِرَةِ وَالْقِرَاءَةُ بَعْدَهُمَا كَلْتَهُمَا».

تخريج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في كم يكبر الإمام في صلاة العيدين، ح: ١٢٧٨ من حديث الطائفي به.

1152. Amr bin Shu'aib reported from his father, from his grandfather that the Prophet ﷺ would say seven *Takbīrs* in the first (*Rak'ah*) of ('*Eid*) *Al-Fiṭr*, then recite, then say the *Takbīr*. Then he would stand up again, say the *Takbīr* four times, then recite, then go into *Rukū'*. (*Hasan*)

Abū Dāwud said: It was reported from Waki' and Ibn Al-Mubārak, they said: "Seven" and "five."

١١٥٢ - حَدَّثَنَا أَبُو تُوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ : حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ حَيَّانَ ، عَنْ أَبِي يَعْلَى الطَّائِفِيِّ عَنْ عَمْرٍو بْنِ شُعَيْبٍ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ : أَنَّ النَّبِيَّ ﷺ كَانَ يُكَبِّرُ فِي الْفِطْرِ فِي الْأَوَّلَى سَبْعًا ثُمَّ يَقْرَأُ ثُمَّ يُكَبِّرُ ثُمَّ يَقُومُ فَيُكَبِّرُ أَرْبَعًا ثُمَّ يَقْرَأُ ثُمَّ يَرُكِعُ .
قال أبو داؤد: رَوَاهُ وَكِيعٌ وَابْنُ الْمُبَارَكِ قَالَا : سَبْعًا وَخَمْسًا .

تخریج : [إسناده حسن] انظر الحديث السابق.

1153. Abū 'Āishah, who sat with Abū Hurairah, narrated that Sa'eed bin Al-Āṣ asked Abū Mūsā Al-Ash'arī and Ḥudhaifah bin Al-Yamān: "How did the Messenger of Allāh ﷺ perform the *Takbīr* during ('*Eid*) *Al-Aḍha* and *Al-Fiṭr*?" Abū Mūsā said: "He would say the *Takbīr* four times, just like he would do for the funeral prayer." Ḥudhaifah said: "He has told the truth." So Abū Mūsā said: "And this is how I would say the *Takbīr* in Al-Baṣrah, while I was in charge of them." And Abū 'Āishah said: "And I was present (at this time) with Sa'eed bin Al-Āṣ." (*Da'if*)

١١٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَابْنُ أَبِي زِيَادٍ ، الْمَعْنَى قَرِيبٌ ، قَالَا : حَدَّثَنَا زَيْدٌ يَعْنِي ابْنَ حُبَابٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ تَوْبَانَ ، عَنْ أَبِيهِ ، عَنْ مَكْحُولٍ قَالَ : أَخْبَرَنِي أَبُو عَائِشَةَ - جَلِيسٌ لِأَبِي هُرَيْرَةَ - أَنَّ سَعِيدَ ابْنَ الْعَاصِ سَأَلَ أَبَا مُوسَى الْأَشْعَرِيَّ وَحُدَيْفَةَ بْنَ الْيَمَانِ : كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُ فِي الْأَضْحَى وَالْفِطْرِ؟ فَقَالَ أَبُو مُوسَى : كَانَ يُكَبِّرُ أَرْبَعًا تَكْبِيرَهُ عَلَى الْجَنَائِزِ . فَقَالَ حُدَيْفَةُ : صَدَقَ . فَقَالَ أَبُو مُوسَى : كَذَلِكَ كُنْتُ أَكْبُرُ فِي الْبُصْرَةِ حَيْثُ كُنْتُ عَلَيْهِمْ . قَالَ أَبُو عَائِشَةَ : وَأَنَا حَاضِرٌ سَعِيدَ بْنَ الْعَاصِ .

تخریج : [إسناده ضعيف] أخرجه أحمد: ٤١٦/٤ عن زيد بن حباب به * أبو عائشة:

مجهول كما قال ابن حزم وغيره، ولم أجد من وثقه.

Chapter 243,246. What Should Be Recited In (The Two 'Eid Of) *Al-Aḍha* And *Al-Fiṭr*

(المعجم ٢٤٣، ٢٤٦) - بَابُ مَا يَقْرَأُ فِي الْأَضْحَى وَالْفِطْرِ (التحفة ٢٥٣)

1154. 'Umar bin Al-Khaṭṭāb asked Abū Wāqid Al-Laiṭhi: "What did

١١٥٤ - حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ ، عَنْ صَمْرَةَ بْنِ سَعِيدِ الْأَمَزَنِيِّ ، عَنْ عُبَيْدِ اللَّهِ بْنِ

the Messenger of Allāh ﷺ used to recite during (the two 'Eid of) *Al-Adha* and *Al-Fitr*?" He said: "He would recite in them, *Qāf*. By the Glorious Qur'an^[1] and: The Hour has drawn near, and the moon has been cleft asunder."^[2] (*Ṣaḥīḥ*)

عُبَيْدُ بْنُ مَسْعُودٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ أَبَا وَاقِدٍ اللَّيْثِيَّ: مَاذَا كَانَ يَقْرَأُ بِهِ رَسُولُ اللَّهِ ﷺ فِي الْأَصْحَى وَالْفِطْرِ؟ قَالَ: كَانَ يَقْرَأُ فِيهِمَا بِ «قَافٍ» وَالْقُرْآنِ الْمَجِيدِ ﴿وَأَقْرَبَتْ السَّاعَةُ وَأَشَقَّ الْقَمَرُ﴾.

تخريج: أخرجه مسلم، صلاة العيدين، باب ما يقرأ في صلاة العيدين، ح: ٨٩١ من حديث مالك به وهو في الموطأ (يحيى) ١٨٠/١.

Comments:

Reciting these *Sūrahs* in the 'Eid prayers is recommended.

Chapter 244,247. Sitting Down For The *Khuṭbah*

(المعجم ٢٤٤، ٢٤٧) - بَابُ الْجُلُوسِ لِلْخُطْبَةِ (التحفة ٢٥٤)

1155. It was narrated by Ibn Juraij, from 'Aṭā', from 'Abdullāh bin As-Sā'ib, that he said: "I attended 'Eid with the Messenger of Allāh ﷺ, and when he had finished, he said: 'We are now going to deliver a *Khuṭbah*, so whoever wishes to sit may sit, and whoever wishes to leave may leave.'" (*Ḥasan*)

١١٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبِرَّازُ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى السَّيْنَانِيُّ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ قَالَ: سَهَدْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْعِيدَ، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «إِنَّا نَخُطُبُ، فَمَنْ أَحَبَّ أَنْ يَجْلِسَ لِلْخُطْبَةِ فَلْيَجْلِسْ وَمَنْ أَحَبَّ أَنْ يَذْهَبَ فَلْيَذْهَبْ».

Abū Dāwud said: This is *Mursal* from 'Aṭā' from the Prophet ﷺ.^[3]

قال أبو داود: وهذا مرسل عن عطاء عن النبي ﷺ.

تخريج: [إسناده حسن] أخرجه النسائي، العيدين، باب التخيير بين الجلوس في الخطبة للعيدين، ح: ١٥٧٢ وابن ماجه، ح: ١٢٩٠ من حديث الفضل بن موسى به وصححه ابن خزيمة، ح: ١٤٦٢ والحاكم على شرط الشيخين ٢٩٥/١ ووافقه الذهبي * ابن جريج عن عطاء قوي.

Comments:

Meaning, that unlike the Friday *Khuṭbah*, attending the *Khuṭbah* after the 'Eid prayer is not obligatory, while it is a *Sunnah*.

[1] *Sūrah Qāf* (50).

[2] *Sūrat Al-Qamar* (54).

[3] Meaning, that is what is correct regarding its chain.

Chapter 245,248. Going To The 'Eid (Prayer) From One Path, And Returning From Another

(المعجم ٢٤٥، ٢٤٨) - **بَابُ الْخُرُوجِ إِلَى الْعِيدِ فِي طَرِيقٍ وَيَرْجِعُ فِي طَرِيقٍ**
(التحفة ٢٥٥)

1156. Ibn 'Umar narrated that the Messenger of Allāh ﷺ would go to 'Eid (prayer) from one path, and return using another. (*Hasan*)

١١٥٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ يَوْمَ الْعِيدِ فِي طَرِيقٍ ثُمَّ رَجَعَ فِي طَرِيقٍ آخَرَ.

تخریج: [حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في الخروج يوم العيد من طريق والرجوع من غيره، ح: ١٢٩٩ من حديث عبدالله العمري به وحديثه عن نافع قوي وثقه ابن معين في روايته عن نافع، راجع ميزان الاعتدال وغيره.

Chapter 246,249. If The Imām Does Not Go Out For The 'Eid On Its Day, He Should Go Out To Hold It The Next Day

(المعجم ٢٤٦، ٢٤٩) **بَابُ: إِذَا لَمْ يَخْرُجِ الْإِمَامُ لِلْعِيدِ مِنْ يَوْمِهِ يَخْرُجُ مِنَ الْغَدِ**
(التحفة ٢٥٦)

1157. Abū 'Umair bin Anas narrated from his uncles (who were) among the Companions that a caravan came to the Prophet ﷺ, and testified that they had seen the crescent the night before. So the Prophet ﷺ commanded (the people) to break their fasts, and go to the ('Eid) prayer-ground on the morrow. (*Ṣaḥīḥ*)

١١٥٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ جَعْفَرِ بْنِ أَبِي وَحْشِيَّةَ، عَنْ أَبِي عُمَيْرِ بْنِ أَنَسٍ، عَنْ عُمُومَةَ لَه مِنْ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ رَكْبًا جَاءُوا إِلَى النَّبِيِّ ﷺ يَشْهَدُونَ أَنَّهُمْ رَأَوْا الْهِلَالَ بِالْأَمْسِ، فَأَمَرَهُمْ أَنْ يُفْطِرُوا وَإِذَا أَصْبَحُوا يَغْدُوا إِلَى مَصَلَّاهُمْ.

تخریج: [إسناده صحيح] أخرجه النسائي، العيدین، باب الخروج إلى العيدین من الغد، ح: ١٥٥٨ من حديث شعبة به ورواه ابن ماجه، ح: ١٦٥٣ وصححه البيهقي: ٣/٣١٦ وغيره.

1158. Bakr bin Mubashshir Al-Anṣārī narrated: "I used to go with the Companions of the Messenger of Allāh ﷺ to the prayer-ground early in the morning on the Day of *Al-Fīṭr* and the Day of *Al-Adḥā*. We

١١٥٨ - حَدَّثَنَا حَمَزَةُ بْنُ نُصَيْرٍ: حَدَّثَنَا ابْنُ أَبِي مَرْزَمٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُوَيْدٍ: أَخْبَرَنِي أَنَسُ بْنُ أَبِي يَحْيَى: أَخْبَرَنِي إِسْحَاقُ ابْنُ سَالِمٍ مَوْلَى نَوْفَلِ بْنِ عَدِيٍّ: أَخْبَرَنِي بَكْرُ

used to go through the valley of Baḥān until we arrived at the prayer-ground, pray with the Messenger of Allāh ﷺ, then return from the same valley to our houses.” (*Daʿīf*)

تخريج: [إسناده ضعيف] أخرجه الحاكم: ٢٩٦/١، ٢٩٧ من حديث سعيد بن أبي مریم به * إسحاق بن سالم: مجهول الحال، وثقه ابن حبان وحده.

Chapter 247,250. Praying After The 'Eid Prayer

1159. Ibn 'Abbās said: “The Messenger of Allāh ﷺ came out on the Day of *Al-Fitr* and prayed two *Rak'ahs*. He did not pray before them or after them. Then he went to where the women were with Bilāl, and commanded them to give charity. So a woman would begin throwing her rings and bracelets.” (*Ṣaḥīh*)

تخريج: أخرجه البخاري، العيدين، باب الخطبة بعد العيد، ح: ٩٦٤، مسلم، صلاة العيدين، باب ترك الصلاة قبل العيد وبعدها، في المصلى، ح: ٨٨٤، بعد، ح: ٨٩٠ من حديث شعبة به.

Comments:

No voluntary prayer is to be performed at the *Musalla* (outdoor prayer area) for the 'Eid, neither before it or after it.

Chapter 248,251. The People Praying 'Eid In The Masjid On A Rainy Day

1160. Abū Hurairah narrated that it once rained on 'Eid day, so the Prophet ﷺ led the 'Eid prayer in the *Masjid*. (*Daʿīf*)

ابن مَبَشَّرِ الْأَنْصَارِيِّ قَالَ: كُنْتُ أَغْدُو مَعَ أَصْحَابِ رَسُولِ اللَّهِ ﷺ إِلَى الْمُصَلَّى يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى، فَسَلَّكَ بَطْنَ بَطْحَانَ حَتَّى نَأْتِيَ الْمُصَلَّى فَنُصَلِّيَ مَعَ رَسُولِ اللَّهِ ﷺ ثُمَّ نَرْجِعُ مِنْ بَطْنِ بَطْحَانَ إِلَى بُيُوتِنَا.

(المعجم ٢٤٧، ٢٥٠) - بَابُ الصَّلَاةِ بَعْدَ صَلَاةِ الْعِيدِ (التحفة ٢٥٧)

١١٥٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ يَوْمَ فِطْرِ فَصَلَّى رَكَعَتَيْنِ لَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ فَأَمَرَهُنَّ بِالصَّدَقَةِ فَجَعَلَتِ الْمَرْأَةُ تُلْقِي خُرُصَهَا وَسَخَابَهَا.

(المعجم ٢٤٨، ٢٥١) بَابُ: يُصَلِّي بِالنَّاسِ الْعِيدَ فِي الْمَسْجِدِ إِذَا كَانَ يَوْمَ مُطَرٍ (التحفة ٢٥٨)

١١٦٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ؛ ح: وَحَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا الْوَلِيدُ

ابن مُسْلِمٍ: حَدَّثَنَا رَجُلٌ مِنَ الْفَرَوِيِّينَ -
 وَسَمَاهُ الرَّبِيعُ فِي حَدِيثِهِ عَيْسَى بْنُ
 عَبْدِ الْأَعْلَى بْنِ أَبِي فَرَوَةَ - سَمِعَ أَبَا يَحْيَى
 عُيَيْدَ اللَّهِ التَّمِيمِيَّ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ
 أَصَابَهُمْ مَطَرٌ فِي يَوْمِ عِيدٍ فَصَلَّى بِهِمُ النَّبِيُّ
 ﷺ صَلَاةَ الْعِيدِ فِي الْمَسْجِدِ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في صلاة العيد في المسجد إذا كان مطر، ح: ١٣١٣ من حديث الوليد بن مسلم به * عيسى بن عبد الأعلى: مجهول (تقريب) وعبيدالله بن عبدالله بن موهب: مستور ورواه البيهقي: ٣/٣١٠ بإسناد قوي عن عمر من قوله: صلاة العيدين في المسجد، قال: "فإذا كان هذا المطر فالمسجد أرفق".

Comments:

While it is better that the *Eid* prayer be held outdoors, it is allowed to hold it in a *Masjid* if there is a reason for that.

