

AL-MUHALLA

كِتَابُ الصَّلَاةِ

The Book of Prayer

Abu Muhammed Ali Ibn Hazm Al-Andalusi · Arabic–English parallel edition

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Book of Prayer Chapter: Prayer is divided into two categories: obligatory and voluntary.

In the name of Allah, the Most Gracious, the Most Merciful. May Allah send blessings upon Muhammad and his family and grant them peace.

Ṣalāh

275. Issue: Prayer is of two types: obligatory and voluntary. The obligatory prayer is that which, if one intentionally neglects it, they are disobedient to Allah the Almighty. These are the five daily prayers: Dhuhr, Asr, Maghrib, Isha, and Fajr. Making up a prayer forgotten or missed due to sleep is the same obligation as the original. The obligatory prayer is of two categories: one is a personal obligation incumbent upon every Muslim who is sane, adult, male or female, free or enslaved—this is what we have mentioned. The second is a collective obligation binding upon all present; if some fulfill it, the duty is lifted from the rest. This refers to the prayer over the deceased Muslims.

Voluntary worship refers to acts which, if intentionally abandoned, do not constitute disobedience to Allah the Almighty. These include Witr, the two Rak'ahs of Fajr, the Eid prayers, the prayer for rain, the eclipse prayer, Duha prayer, voluntary prayers before and after the obligatory prayer, the even-numbered prayers in Ramadan, Tahajjud, and all voluntary acts one performs. It is disliked to abandon any of these.

The proof of this is that, according to the necessities of reason, there are only the two aforementioned divisions: either a thing whose abandonment entails disobedience to God, the Exalted, or a thing whose abandonment does not entail disobedience to God, the Exalted, with no intermediate between them.

Our statement: al-farḍ, al-wājib, al-ḥatmu, al-lāzimu, and al-maktūb are terms that have one meaning, which is what we have mentioned.

Our statement: Voluntary and supererogatory acts are synonymous, which

[كِتَابُ الصَّلَاةِ] [مَسْأَلَةٌ الصَّلَاةُ قِسْمَانِ فَرْضٌ وَتَطَوُّعٌ]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلِّمْ

الصَّلَاةُ

٢٧٥ - مَسْأَلَةٌ: الصَّلَاةُ قِسْمَانِ: فَرْضٌ وَتَطَوُّعٌ، فَالْفَرْضُ هُوَ الَّذِي مَنْ تَرَكَهُ عَامِدًا، كَانَ عَاصِيًا لِلَّهِ عَزَّ وَجَلَّ وَهُوَ الصَّلَوَاتُ الْخَمْسُ: الظُّهْرُ وَالْعَصْرُ وَالْمَغْرِبُ وَالْعِشَاءُ الْأَخِيرَةُ وَالْفَجْرُ. وَالْقَضَاءُ لِمَا نَسِيَ مِنْهَا أَوْ نَامَ عَنْهَا هُوَ هِيَ نَفْسُهَا، وَالْفَرْضُ قِسْمَانِ: فَرْضٌ مُتَعَيَّنٌ عَلَى كُلِّ مُسْلِمٍ عَاقِلٍ بَالِغٍ، ذَكَرٍ أَوْ أُنْثَى، حُرٍّ أَوْ عَبْدٍ، وَهُوَ مَا ذَكَرْنَاهُ؛ وَفَرْضٌ عَلَى الْكِفَايَةِ، يَلْزَمُ كُلَّ مَنْ حَضَرَ، فَإِذَا قَامَ بِهِ بَعْضُهُمْ سَقَطَ عَنْ سَائِرِهِمْ، وَهُوَ الصَّلَاةُ عَلَى جَنَائِزِ الْمُسْلِمِينَ.

وَالتَّطَوُّعُ هُوَ مَا إِنْ تَرَكَهُ الْمَرْءُ عَامِدًا لَمْ يَكُنْ عَاصِيًا لِلَّهِ عَزَّ وَجَلَّ بِذَلِكَ، وَهُوَ الْوِتْرُ وَرَكْعَتَا الْفَجْرِ وَصَلَاةُ الْعِيدَيْنِ وَالِاسْتِسْقَاءُ وَالْكُسُوفُ وَالضُّحَى، وَمَا يَتَنَفَّلُ الْمَرْءُ قَبْلَ صَلَاةِ الْفَرْضِ وَبَعْدَهَا، وَالْإِشْفَاعُ فِي رَمَضَانَ وَتَهَجُّدُ اللَّيْلِ وَكُلُّ مَا يَتَطَوَّعُ بِهِ الْمَرْءُ، وَيُكْرَهُ تَرْكُ كُلِّ ذَلِكَ.

بُرْهَانُ ذَلِكَ أَنَّهُ لَيْسَ فِي ضَرُورَةِ الْعَقْلِ إِلَّا الْقِسْمَانِ الْمَذْكُورَانِ، إِمَّا شَيْءٌ يَعْصِي اللَّهَ تَعَالَى تَارِكُهُ، وَإِمَّا شَيْءٌ لَا يَعْصِي اللَّهَ تَعَالَى تَارِكُهُ، وَلَا وَاسِطَةَ بَيْنَهُمَا.

وَقَوْلُنَا: الْفَرْضُ وَالْوَاجِبُ وَالْحَتْمُ وَاللَّازِمُ وَالْمَكْتُوبُ، أَلْفَاظٌ مَعْنَاهَا وَاحِدٌ، وَهُوَ مَا ذَكَرْنَا.

is what we have mentioned. Some said: Here lies a third category - the obligatory (wājib).

وَقَوْلُنَا: التَّطَوُّعُ وَالنَّافِلَةُ بِمَعْنَى وَاحِدٍ، وَهُوَ مَا ذَكَرْنَا، وَقَالَ قَوْمٌ: هَهُنَا قِسْمٌ ثَالِثٌ وَهُوَ الْوَاجِبُ.

L4809 Abū Muḥammad said: This is an error; because it is a claim without proof, a statement that is not understood, and a statement whose speaker cannot clarify his intended meaning in it.

قَالَ أَبُو مُحَمَّد: هَذَا خَطَأٌ، لِأَنَّهُ دَعْوَى بِلَا بُرْهَانٍ، وَقَوْلٌ لَا يُفْهَمُ، وَلَا يَقْدِرُ قَائِلُهُ عَلَى أَنْ يُبَيِّنَ مُرَادَهُ فِيهِ.

L4810–4811 If they say: "Some of these are more emphasized than others," we say: Yes, some supererogatory acts are more emphasized than others, but this does not exclude any of them from being supererogatory. Now, clarify your claim that it is an obligation (wājib) yet neither a prescribed duty (farḍ) nor a supererogatory act. Is one who neglects it sinful against Allāh, Exalted and Glorified, or not? It must belong to one of these two categories—there is no third category. If the neglecter is sinful, it is a prescribed duty; if the neglecter is not sinful, it is not a prescribed duty.

فَإِنْ قَالُوا: إِنَّ بَعْضَ ذَلِكَ أَوْكَدُ مِنْ بَعْضٍ، قُلْنَا: نَعَمْ، بَعْضُ التَّطَوُّعِ أَوْكَدُ مِنْ بَعْضٍ، وَلَيْسَ ذَلِكَ بِمُخْرِجِ شَيْءٍ مِنْهُ عَنْ أَنْ يَكُونَ تَطَوُّعًا، لَكِنْ أَخْبِرُونَا عَنْ هَذَا الَّذِي قُلْتُمْ: هُوَ وَاجِبٌ لَا فَرْضٌ، وَلَا تَطَوُّعٌ، أَيَكُونُ تَارِكُهُ عَاصِيًا لِلَّهِ عَزَّ وَجَلَّ؟ أَمْ لَا يَكُونُ عَاصِيًا؟ وَلَا بُدَّ مِنْ أَحَدِ هَذَيْنِ الْقِسْمَيْنِ، وَلَا سَبِيلَ إِلَى قِسْمٍ ثَالِثٍ، فَإِنْ كَانَ تَارِكُهُ عَاصِيًا فَهُوَ فَرْضٌ، وَإِنْ كَانَ تَارِكُهُ لَيْسَ عَاصِيًا فَلَيْسَ فَرْضًا.

L4812 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us, Abd al-Wahhab ibn Isa narrated to us, Hammad ibn Muhammad narrated to us, Ahmad ibn Ali narrated to us, Muslim ibn al-Hajjaj narrated to us, Qutaybah ibn Sa'id narrated to us from Malik ibn Anas from Abu Suhayl ibn Malik from his father that he heard Talhah ibn Ubaydullah say: "A man came to the Messenger of Allah (peace and blessings be upon him), and there he was asking about Islam. The Messenger of Allah (PBUH) said: 'Five prayers during the day and night.' The man asked: 'Is there anything else incumbent upon me besides them?' He replied: 'No, unless you voluntarily perform more.' And he mentioned the remainder of the hadith. The man turned away, saying: 'By Allah, I will neither add to this nor subtract from it.' The Messenger of Allah (PBUH) said: 'He has succeeded if he is truthful.'"

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا حَمَدُ بْنُ مُحَمَّدٍ حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ أَبِي سُهَيْلِ بْنِ مَالِكٍ عَنْ أَبِيهِ أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ يَقُولُ «جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَإِذَا هُوَ يَسْأَلُ عَنْ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ قَالَ هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: لَا إِلَّا أَنْ تَتَطَوَّعَ وَذَكَرَ بَاقِيَ الْحَدِيثِ فَأَدْبَرَ الرَّجُلُ، وَهُوَ يَقُولُ وَاَللَّهِ لَا أَزِيدُ عَلَى هَذَا وَلَا أَنْقُصُ مِنْهُ، فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: أَفْلَحَ إِنْ صَدَقَ» .

L4813 This is a definitive text from the Messenger of Allah—may Allah bless him and grant him peace—affirming our position, that there are only two categories: the obligatory or the voluntary, for whatever is beyond the five is voluntary, and this is a matter no one may legitimately oppose.

وَهَذَا نَصٌّ مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى قَوْلِنَا، وَأَنَّهُ لَيْسَ إِلَّا وَاجِبًا أَوْ تَطَوُّعًا، فَإِنَّ مَا عَدَا الْخَمْسَ فَهُوَ تَطَوُّعٌ، وَهَذَا لَا يَسَعُ أَحَدًا خِلَافُهُ.

وَأَمَّا وُجُوبُ النَّذْرِ، فَلِقَوْلِ اللَّهِ تَعَالَى: {أَوْفُوا بِالْعُقُودِ} [المائدة: ١] ؛ وَلِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعْهُ» ، وَلَا خِلَافَ مِنْ أَحَدٍ مِنْ الْأُمَّةِ فِي أَنَّ الصَّلَوَاتِ الْخَمْسَ فَرْضٌ، وَمَنْ خَالَفَ ذَلِكَ فَكَافِرٌ.

L4814 As for the obligation of vows, it is established by the saying of Allah the Exalted: “Fulfill [your] covenants” [Al-Ma’idah: 1], and the statement of the Messenger of Allah (peace be upon him): “Whoever vows to obey Allah, let him obey Him.” There is no disagreement from anyone among the Ummah that the five prayers are obligatory, and whoever opposes this is a disbeliever.[1]

وَأَمَّا كَوْنُ صَلَاةِ الْجَنَازَةِ فَرْضًا عَلَى الْكِفَايَةِ، فَلِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «صَلُّوا عَلَى صَاحِبِكُمْ» ، وَلَا خِلَافَ فِي أَنَّهُ إذَا قَامَ بِالصَّلَاةِ عَلَيْهَا قَوْمٌ فَقَدْ سَقَطَ الْفَرْضُ عَنْ الْبَاقِينَ.

L4815 As for the funeral prayer being a collective obligation, this is based on the statement of the Messenger of Allah (peace and blessings be upon him): “Pray over your companion.” There is no disagreement that if a group performs the prayer over the deceased, the obligation is lifted from the others.

وَأَمَّا كَوْنُ مَا عَدَا ذَلِكَ تَطَوُّعًا فَإِجْمَاعٌ مِنْ الْحَاضِرِينَ مِنْ الْمُخَالِفِينَ إلَّا فِي الْوِتْرِ، فَإِنَّ أَبَا حَنِيفَةَ قَالَ: إنَّهُ وَاجِبٌ، وَقَدْ رُوِيَ عَنْ بَعْضِ الْمُتَقَدِّمِينَ: إنَّهُ فَرْضٌ.

L4816 As for considering what is beyond that as supererogatory prayer, it is established by consensus of the attending scholars from opposing schools, except concerning Witr. For Abū Ḥanīfah stated, “It is necessary (wājib),” and it has been narrated from some earlier scholars: “It is obligatory (farḍ).”

فَالْبُرْهَانُ عَلَى مَنْ قَالَ إنَّهُ فَرْضٌ مَا رُوِّينَا بِالسَّنَدِ الْمَذْكُورِ إلَى مُسْلِمٍ: حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى ثنا ابْنُ وَهْبٍ ثنا يُونُسُ هُوَ ابْنُ يَزِيدَ - عَنْ ابْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ فَذَكَرَ حَدِيثَ الْإِسْرَاءِ - وَفِيهِ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: " فَفَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَى أُمَّتِي خَمْسِينَ صَلَاةً " ثُمَّ ذَكَرَ - عَلَيْهِ السَّلَامُ - مُرَاجَعَتَهُ لِرَبِّهِ عَزَّ وَجَلَّ فِي ذَلِكَ، إلَى أَنْ قَالَ " فَرَاجَعْت رَبِّي " فَقَالَ: " هِيَ خَمْسٌ وَهِيَ خَمْسُونَ {مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ} [ق: ٢٩] فَهَذَا خَبَرٌ مِنْ اللَّهِ عَزَّ وَجَلَّ مَأْمُونٌ تَبَدُّلُهُ، فَصَحَّ أَنَّ الصَّلَوَاتِ لَا تُبَدَّلُ أَبَدًا عَنْ خَمْسٍ وَأَمِنَّا النَّسْخَ فِي ذَلِكَ أَبَدًا بِهَذَا النَّصِّ، فَبَطَلَ بِهَذَا قَوْلُ مَنْ قَالَ: إنَّ الْوِتْرَ فَرْضٌ، وَإِنَّ تَهَجُّدَ اللَّيْلِ فَرْضٌ، وَهُوَ قَوْلٌ رُوِّينَاهُ عَنْ الْحَسَنِ.

L4817–4819 The proof for those who said it is obligatory is what has been transmitted to us through the mentioned chain to Muslim: Harmala ibn Yaḥyā narrated to us, Ibn Wahb narrated to us, Yūnus narrated to us—who is Ibn Yazīd—from Ibn Shihāb, from Anas ibn Mālik. He mentioned the Hadith of the Night Journey—in which the Messenger of Allah (peace and blessings be upon him) said: “Then Allah, the Mighty and Exalted, ordained fifty prayers upon my nation.” Then he (peace and blessings be upon him) mentioned his repeated petitions to his Lord, the Mighty and Exalted, regarding that, until he said: “I entreated my Lord repeatedly,” and He said: “They are five and they are fifty. ’No word is altered before Me’ (Qaf 50:29).” This is a statement from Allah, the Mighty and Exalted, safeguarded against alteration. Thus, it is established that the prayers cannot be changed from five forever, and we are eternally secure from abrogation in this matter by this explicit text. Therefore, the claim of those who say: “Witr is obligatory,” and “The night vigil prayer is obligatory,” is invalidated by this. This is a statement we have transmitted from Al-Hasan.[2]

[1] **Qur’an references (L4814):** Qur’an 5:1 (Al-Ma’idah).

[2] **Qur’an references (L4817):** Qur’an 50:29 (Qaf).

وَأَيْضًا فَإِنَّ يُونُسَ بْنَ عَبْدِ اللَّهِ حَدَّثَنَا قَالَ: حَدَّثَنَا أَبُو عِيسَى بْنُ أَبِي عِيسَى ثنا أَحْمَدُ بْنُ خَالِدٍ ثنا ابْنُ وَضَّاحٍ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثنا حُسَيْنُ بْنُ عَلِيٍّ هُوَ الْجُعْفِيُّ - عَنْ زَائِدَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ الْمُنْتَشِرِ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ «جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: يَا رَسُولَ اللَّهِ أَيُّ الصَّلَاةِ أَفْضَلُ بَعْدَ الْمَكْتُوبَةِ؟ قَالَ: الصَّلَاةُ مِنْ جَوْفِ اللَّيْلِ قَالَ: أَيُّ الصِّيَامِ أَفْضَلُ بَعْدَ رَمَضَانَ؟ قَالَ: شَهْرُ اللَّهِ الَّذِي يَدْعُونَهُ الْمُحَرَّمَ» .

L4820 Furthermore, Yūnus ibn ʿAbd Allāh narrated to us, saying: Abū ʿĪsā ibn Abī ʿĪsā narrated to us, then Aḥmad ibn Khālid narrated to us, then Ibn Waḍḍāḥ narrated to us, then Abū Bakr ibn Abī Shaybah narrated to us, then Ḥusayn ibn ʿAlī (who is al-Juʿfī) narrated to us from Zā'idah, from ʿAbd al-Malik ibn ʿUmayr, from Muḥammad ibn al-Muntashir, from Ḥumayd ibn ʿAbd al-Raḥmān, from Abū Hurayrah, who said: "A man came to the Messenger of Allāh—peace and blessings of Allāh be upon him—and said: 'O Messenger of Allāh, which prayer is most virtuous after the prescribed prayer?' He replied: 'Prayer in the middle of the night.' The man asked: 'Which fasting is most virtuous after Ramaḍān?' He answered: 'The month of Allāh that they call it al-Muḥarram.'"

قَالَ أَبُو مُحَمَّد: فَصَحَّ أَنَّ تَهَجُّدَ اللَّيْلِ لَيْسَ مِنْ الْمَكْتُوبَةِ، وَالْوِتْرُ مِنْ تَهَجُّدِ اللَّيْلِ، فَبِهَذَيْنِ الْخَبَرَيْنِ صَحَّ أَنَّ قَوْلَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِعَبْدِ اللَّهِ بْنِ عَمْرٍو «يَا عَبْدَ اللَّهِ لَا تَكُنْ مِثْلَ فُلَانٍ كَانَ يَقُومُ مِنْ اللَّيْلِ فَتَرَكَ قِيَامَ اللَّيْلِ» وَقَوْلُهُ - عَلَيْهِ السَّلَامُ - لِحَفْصَةَ عَنْ أَخِيهَا عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْ جَمِيعِهِمْ «نِعْمَ الرَّجُلُ عَبْدُ اللَّهِ لَوْ كَانَ يُصَلِّي مِنْ اللَّيْلِ» ، وَقَوْلُهُ - عَلَيْهِ السَّلَامُ - الَّذِي رُوِّينَاهُ مِنْ طَرِيقِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ حَدَّثَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وِتْرًا» ، وَقَوْلُهُ - عَلَيْهِ السَّلَامُ -: «بَادِرُوا الصُّبْحَ بِالْوِتْرِ» وَ «يَا أَهْلَ الْقُرْآنِ أَوْتِرُوا» إنَّ هَذِهِ الْأَوَامِرَ كُلَّهَا نَدْبٌ، لَا يَجُوزُ غَيْرُ ذَلِكَ.

L4821 Abū Muḥammad said: It has been established that the night vigil (Tahajjud) is not among the obligatory prayers, and Witr is part of the night vigil. Through these two reports, it is confirmed that the statement of the Messenger of Allāh—peace and blessings be upon him—to ʿAbdullāh ibn ʿAmr, "O ʿAbdullāh, do not be like so-and-so who used to stand in prayer at night but then abandoned night prayer," and his statement—peace be upon him—to Ḥafṣah regarding her brother ʿAbdullāh ibn ʿUmar—may Allāh be pleased with all of them—"What an excellent man ʿAbdullāh is, if only he would pray at night," and his statement—peace be upon him—which we have narrated through the chain of Aḥmad ibn Ḥanbal from Yaḥyā ibn Saʿīd al-Qaṭṭān from ʿUbaydullāh ibn ʿUmar: Nāfiʿ narrated to me from Ibn ʿUmar from the Prophet—peace and blessings be upon him—who said, "Conclude your night prayers with Witr," and his statement—peace be upon him—"Perform Witr before dawn arrives," and "O people of the Quran, perform Witr"—indeed, all these commands are recommendations; it is impermissible to hold otherwise.[3]

وَأَمَّا الْحَدِيثُ «إنَّ الشَّيْطَانَ يَعْقِدُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ يَضْرِبُ كُلَّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ وَفِي آخِرِهِ فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلَانَ» ، وَقَوْلُهُ - عَلَيْهِ السَّلَامُ -:

L4822–4824 As for the *ḥadīth*: "Indeed Satan ties three knots at the crown of one's head when he sleeps, striking each knot [saying]: 'A long night lies ahead—so sleep!' At its end, if he prays, a knot is loosened, and he awakens energetic and good-natured. But if he does not pray, he awakens evil-souled and lazy,"

[3] **Hadith references (L4821):** Mishkat al-Masabih 1234; Sahih Muslim 2479a; Riyad as-Salihin 1162.

and his statement—peace be upon him—when it was mentioned to him... A man who remained asleep until dawn without rising for prayer, so the Prophet (peace be upon him) said: "Satan has urinated in his ear." Indeed, the obligation remains incumbent upon him, and his sleeping through it is due to what we have mentioned.

إِذْ ذُكِرَ لَهُ رَجُلٌ لَمْ يَزَلْ نَائِمًا حَتَّى أَصْبَحَ مَا قَامَ إِلَى الصَّلَاةِ، فَقَالَ - عَلَيْهِ السَّلَامُ -: «بَالَ الشَّيْطَانُ فِي أُذُنِهِ» - إِنَّمَا هُوَ عَلَى الْفَرْضِ وَنَوْمِهِ عَنْهُ لِمَا ذَكَرْنَا.

L4825 A proof cannot be opposed except with another proof, and what comes from Allah does not differ, nor is it contradictory. It has been narrated to us from Shu'bah from Abū Isḥāq al-Sabī'ī from 'Āṣim ibn Ḍamrah from 'Alī ibn Abī Ṭālib, who said: "The Witr prayer is not an obligation, but rather a Sunnah."

وَالْبُرْهَانُ لَا يُعَارَضُ إِلَّا بِبُرْهَانٍ، وَمَا كَانَ مِنْ عِنْدِ اللَّهِ فَلَا يَخْتَلِفُ، وَلَا يَتَكَاذَبُ، وَرُوِّينَا عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ عَنْ عَاصِمِ بْنِ ضَمْرَةَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: الْوِتْرُ لَيْسَ بِحَتْمٍ وَلَكِنَّهُ سُنَّةٌ.

L4826 It has been narrated to us from Sufyan al-Thawri, from Abu Ishaq, from Asim, from Ali, who said: "The Witr prayer is not an obligation, but rather a Sunnah prescribed by the Messenger of Allah (peace and blessings be upon him)." And from Ubada ibn al-Samit is the rejection of those who assert that Witr is obligatory.

وَرُوِّينَا عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي إِسْحَاقَ عَنْ عَاصِمٍ عَنْ عَلِيٍّ قَالَ: «الْوِتْرُ لَيْسَ فَرِيضَةً وَلَكِنَّهُ سُنَّةٌ سَنَّهَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -» ، وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ تَكْذِيبُ مَنْ قَالَ إِنَّ الْوِتْرَ وَاجِبٌ.

L4827 It has been narrated to us from al-Ḥajjāj ibn al-Minhal that Jarīr ibn Ḥāzim narrated to us, saying: "I asked Nāfi', the client of Ibn 'Umar: 'Did Ibn 'Umar perform Witr prayer while mounted?' He replied: 'Yes. And does Witr hold any superiority over other voluntary prayers?'" It has also been narrated to us from Ayyūb al-Sikhtiyānī, from Sa'īd ibn Jubayr, that he was asked about one who did not perform Witr until dawn broke. He said: "He will perform Witr on another day."

وَرُوِّينَا عَنْ الْحَجَّاجِ بْنِ الْمِنْهَالِ حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ قَالَ: سَأَلْت نَافِعًا مَوْلَى ابْنِ عُمَرَ: أَكَانَ ابْنُ عُمَرَ يُوتِرُ عَلَى رَاحِلَتِهِ؟ قَالَ نَعَمْ وَهَلْ لِلْوِتْرِ فَضِيلَةٌ عَلَى سَائِرِ التَّطَوُّعِ؟ وَرُوِّينَا عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ سُئِلَ عَنْ مَنْ لَمْ يُوتِرْ حَتَّى أَصْبَحَ؟ قَالَ سَيُوتِرُ يَوْمًا آخَرَ.

L4828 It has been related to us from Qatādah, from Sa'īd ibn al-Musayyib, that a man asked him about *Witr* (the odd-numbered prayer). Sa'īd said: "The Prophet (peace and blessings of Allah be upon him) observed Witr, and if you forgo it, you are not accountable. He prayed Ḍuḥā, and if you neglect it, you are not accountable. He prayed two rak'ahs prior to Ẓuhr and two following it, and if you omit them, you are not accountable."

وَرُوِّينَا عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ أَنَّهُ سَأَلَهُ رَجُلٌ عَنْ الْوِتْرِ، فَقَالَ سَعِيدٌ: أَوْتَرَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَإِنْ تَرَكْتَ فَلَيْسَ عَلَيْك، وَصَلَّى الضُّحَى، وَإِنْ تَرَكْتَ فَلَيْسَ عَلَيْك؛ وَصَلَّى رَكْعَتَيْنِ قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا، وَإِنْ تَرَكْتَ فَلَيْسَ عَلَيْك.

L4829 From Ibn Jurayj: I asked 'Ata': Is Witr obligatory? Are the two rak'ahs before the Fajr prayer obligatory? Is any prayer before an obligatory prayer or after it obligatory? He said: "No." This is the opinion of al-Shafi'i, Dawud, and the majority of earlier and later scholars.

وَعَنْ ابْنِ جُرَيْجٍ، قُلْت لِعَطَاءٍ: أَوَاجِبٌ الْوِتْرُ وَرَكْعَتَانِ أَمَامَ الصُّبْحِ أَوْ شَيْءٌ مِنْ الصَّلَاةِ قَبْلَ الْمَكْتُوبَةِ أَوْ بَعْدَهَا؟ قَالَ لَا، وَهُوَ قَوْلُ الشَّافِعِيِّ وَدَاوُد وَجُمْهُورِ الْمُتَقَدِّمِينَ وَالْمُتَأَخِّرِينَ.

L4830 As for Abū Ḥanīfa, if he held that the Witr prayer is an obligation *farḍ*, we have already invalidated this claim. If he held that the Witr prayer is a binding duty *wājib*—neither obligatory nor supererogatory—this is a corrupt opinion, and we have already invalidated it at the beginning of this juridical matter.

وَأَمَّا أَبُو حَنِيفَةَ فَإِنْ كَانَ ذَهَبَ إلَى أَنَّ الْوِتْرَ فَرْضٌ فَقَدْ ذَكَرْنَا بُطْلَانَ هَذَا الْقَوْلِ، وَإِنْ كَانَ ذَهَبَ إلَى أَنَّ الْوِتْرَ وَاجِبٌ لَا فَرْضٌ، وَلَا تَطَوُّعٌ؛ فَهُوَ قَوْلٌ فَاسِدٌ، وَقَدْ ذَكَرْنَا إبْطَالَهُ فِي صَدْرِ هَذِهِ الْمَسْأَلَةِ.

L4831 Malik said: It is not obligatory, but whoever omits it is disciplined, and it is a blemish in his testimony.

وَقَالَ مَالِكٌ: لَيْسَ فَرْضًا، وَلَكِنْ مَنْ تَرَكَهُ أُدِّبَ، وَكَانَتْ جُرْحَةً فِي شَهَادَتِهِ.

L4832 Abu Muhammad said: This is a clear error, for one who neglects Witr must either be disobedient to Allah, the Majestic and Exalted, or not disobedient. If he is disobedient to Allah the Exalted, then no one disobeys by abandoning what is neither incumbent upon them nor obligatory; therefore Witr is an obligation - and he does not hold this view. If he asserts: "Rather, he is not disobedient to Allah the Exalted."

قَالَ أَبُو مُحَمَّدٍ: وَهَذَا خَطَأٌ بَيِّنٌ؛ لِأَنَّهُ لَا يَخْلُو تَارِكُهُ أَنْ يَكُونَ عَاصِيًا لِلَّهِ عَزَّ وَجَلَّ أَوْ غَيْرَ عَاصٍ؛ فَإِنْ كَانَ عَاصِيًا لِلَّهِ تَعَالَى فَلَا يَعْصِي أَحَدٌ بِتَرْكِ مَا لَا يَلْزَمُهُ وَلَيْسَ فَرْضًا؛ فَالْوِتْرُ إذَنْ فَرْضٌ، وَهُوَ لَا يَقُولُ بِهَذَا، وَإِنْ قَالَ: بَلْ هُوَ غَيْرُ عَاصٍ - لِلَّهِ تَعَالَى.

L4833 It is invalid to discipline one who has not disobeyed Allah, the Exalted, or to impugn the testimony of someone who is not guilty of disobeying Allah, the Mighty and Majestic; for whoever has not disobeyed Allah, the Mighty and Majestic, has done good, and Allah, the Exalted, says: "There is no way to hold the doers of good accountable" [At-Tawbah 9:91].[4]

قِيلَ: فَمِنْ الْبَاطِلِ أَنْ يُؤَدَّبَ مَنْ لَمْ يَعْصِ اللَّهَ تَعَالَى، أَوْ أَنْ تُجَرَّحَ شَهَادَةُ مَنْ لَيْسَ عَاصِيًا لِلَّهِ عَزَّ وَجَلَّ؛ لِأَنَّ مَنْ لَمْ يَعْصِ اللَّهَ عَزَّ وَجَلَّ فَقَدْ أَحْسَنَ، وَاَللَّهُ تَعَالَى يَقُولُ: {مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ} [التوبة: ٩١] .

L4834–4836 Abu Muhammad said: Yet, Witr prayer is the most emphasized voluntary prayer, based on the hadiths we have mentioned from the Messenger's teachings. The most emphasized prayers after Witr are the Duha prayer; two rak'ahs upon entering the mosque; the prayer of someone who prays with a congregation then finds another group performing the same prayer; the eclipse prayer; and four rak'ahs after Jumu'ah - "because the Messenger of God (peace and blessings be upon him) commanded these," and whatever he

قَالَ أَبُو مُحَمَّدٍ: إلَّا أَنَّ الْوِتْرَ أَوْكَدُ التَّطَوُّعِ، لِلْأَحَادِيثِ الَّتِي ذَكَرْنَا مِنْ أَمْرِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -؛ ثُمَّ أَوْكَدُهَا بَعْدَ الْوِتْرِ صَلَاةُ الضُّحَى وَرَكْعَتَانِ عِنْدَ دُخُولِ الْمَسْجِدِ، وَصَلَاةُ مَنْ صَلَّى فِي جَمَاعَةٍ ثُمَّ وَجَدَ جَمَاعَةً يُصَلُّونَ تِلْكَ الصَّلَاةَ؛ وَصَلَاةُ الْكُسُوفِ وَأَرْبَعٌ بَعْدَ الْجُمُعَةِ «؛ لِأَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَمَرَ بِهَذِهِ» ، وَمَا أَمَرَ بِهِ - عَلَيْهِ السَّلَامُ - فَهُوَ أَوْكَدُ مِمَّا لَمْ يَأْمُرْ بِهِ.

[4] **Qur'an references (L4833):** Qur'an 9:91 (At-Tawbah).

(peace be upon him) commanded carries more weight than what he did not command.

L4837 It has been narrated to us via the chain of Malik from ʻĀmir ibn ʻAbdillāh ibn al-Zubayr from ʻAmr ibn Sulaym al-Zuraqī from Abī Qatādah al-Sulamī that the Messenger of Allāh—peace be upon him—said: "When one of you enters the mosque, let him pray two rakʿahs before he sits."[5]

رُوِّينَا مِنْ طَرِيقِ مَالِكٍ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ عَنْ أَبِي قَتَادَةَ السُّلَمِيِّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ» .

L4838 It has been narrated to us from ʿAbd al-Wārith ibn Saʿīd al-Tannūrī, from Abū al-Tayyāḥ, who narrated to me from Abū ʿUthmān al-Nahdī, from Abū Hurayrah, who said—peace and blessings of Allah be upon him—"My intimate friend advised me to fast three days every month, pray the two rakʿahs of Ḍuḥā, and perform Witr before I retire to sleep."[6]

وَرُوِّينَا عَنْ عَبْدِ الْوَارِثِ بْنِ سَعِيدٍ التَّنُّورِيِّ ثنا أَبُو التَّيَّاحِ حَدَّثَنِي أَبُو عُثْمَانَ النَّهْدِيُّ عَنْ أَبِي هُرَيْرَةَ قَالَ «أَوْصَانِي خَلِيلِي - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَرَكْعَتَيْ الضُّحَى وَأَنْ أُوتِرَ قَبْلَ أَنْ أَرْقُدَ» .

L4839 It has been narrated to us from Shuʻbah from Abū Naʻāmah from ʻAbdullāh ibn al-Ṣāmit from Abū Dharr, who said: The Messenger of Allah—peace and blessings be upon him—said: "Perform the prayer at its prescribed time. Then, if the iqamah is established, pray with them, for indeed it is an increase in goodness."[7]

وَرُوِّينَا عَنْ شُعْبَةَ عَنْ أَبِي نَعَامَةَ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «فَصَلِّ الصَّلَاةَ لِوَقْتِهَا، ثُمَّ إنْ أُقِيمَتْ الصَّلَاةُ فَصَلِّ مَعَهُمْ فَإِنَّهَا زِيَادَةُ خَيْرٍ» .

L4840 And it has been narrated to us from Sufyān ibn ʿUyaynah: Sahl ibn Abī Ṣāliḥ narrated to us from his father from Abū Hurayrah, who said: "The Messenger of Allāh—may Allāh bless him and grant him peace—commanded us to pray four rak'ahs after Jumuʿah."

وَرُوِّينَا عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ حَدَّثَنَا سَهْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ «أَمَرَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ نُصَلِّيَ أَرْبَعًا بَعْدَ الْجُمُعَةِ» .

L4841 "And it has been narrated to us from Al-Ḥasan ibn Abī Bakrah: 'The sun and the moon are not eclipsed due to anyone's death. When you see them, pray and supplicate until what afflicts you is lifted.'"

وَرُوِّينَا عَنْ الْحَسَنِ بْنِ أَبِي بَكْرَةَ «إنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا وَادْعُوا حَتَّى يَنْكَشِفَ مَا بِكُمْ» .

L4842 Ḥammām narrated to us: ʿAbbās ibn Aṣbagh narrated to us: Ibn Ayman narrated to us: Ibn Waḍḍāḥ narrated to us: Ḥāmid ibn Yaḥyā al-Balkhī narrated

حَدَّثَنَا حُمَامٌ حَدَّثَنَا عَبَّاسُ بْنُ أَصْبَغَ ثنا ابْنُ أَيْمَنَ ثنا ابْنُ وَضَّاحٍ ثنا حَامِدُ بْنُ يَحْيَى الْبَلْخِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ثنا سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ «أَمَرَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ نُصَلِّيَ بَعْدَ الْجُمُعَةِ أَرْبَعًا» .

[5] **Hadith references (L4837):** Sahih al-Bukhari 444; Sunan an-Nasai 730; Sahih Muslim 714a.

[6] **Hadith references (L4838):** Riyad as-Salihin 1139.

[7] **Hadith references (L4839):** Sahih Muslim 648f.

to us: Sufyān ibn ʿUyaynah narrated to us: Suhayl ibn Abī Ṣāliḥ narrated from his father, from Abū Hurayrah, who said: "The Messenger of Allah—peace and blessings be upon him—commanded us to pray four rakʿahs after Jumuʿah."

L4843–4844 Then, after these [acts], the remaining ones we mentioned follow, since no command has been issued regarding them. However, there is his practice (peace and blessings be upon him) and motivational encouragement [to perform them]. As for our disapproval of abandoning such acts, it is because they are acts of goodness. Allah the Exalted has said: "And do good" [Al-Hajj: 77].[8]

L4845 **An issue: There is no prayer incumbent upon those who have not reached puberty among men and women.**

L4846 Issue 276: Prayer is not obligatory for those who have not reached puberty among males and females. However, it is recommended to teach them if they comprehend it, based on the statement of Allah's Messenger (ﷺ) which we previously mentioned: "The pen is lifted from three [categories] - including the child until he reaches puberty." And the Messenger of Allah (ﷺ) taught Ibn Abbas certain aspects of prayer and led him in prayer before he reached puberty. It is recommended to train a child in prayer when he reaches seven years of age, and to discipline him regarding it when he reaches ten years of age.

L4847 Regarding what ʿAbdullāh ibn Rabīʿ narrated to us: from Ibn al-Sulaym, from Ibn al-Aʿrābī, from Abū Dāwūd, from Muḥammad ibn ʿĪsā, from Ibrāhīm ibn Saʿd, from ʿAbd al-Malik ibn al-Rabīʿ ibn Sabra, from his father, from his grandfather, who said: The Messenger of Allah (peace and blessings be upon him) said, "Instruct the child to pray when he reaches the age of seven. When he reaches the age of ten, strike him for neglecting it."

L4848 **There is no prayer upon an insane person, one who**

[8] **Qur'an references (L4844):** Qur'an 22:77 (Al-Hajj).

ثُمَّ بَعْدَ هَذِهِ سَائِرَ الَّتِي ذَكَرْنَا، لِأَنَّهُ لَمْ يَأْتِ بِهَا أَمْرٌ، لَكِنْ جَاءَ بِهَا عَمَلٌ مِنْهُ - عَلَيْهِ السَّلَامُ - وَتَرْغِيبٌ، وَأَمَّا كَرَاهَتُنَا تَرْكَ ذَلِكَ فَلِأَنَّهُ فِعْلُ خَيْرٍ، قَالَ اللَّهُ تَعَالَى: {وَافْعَلُوا الْخَيْرَ} [الحج: ٧٧] .

[مَسْأَلَةٌ لَا صَلَاةَ عَلَى مَنْ لَمْ يَبْلُغْ مِنْ الرِّجَالِ وَالنِّسَاءِ]

٢٧٦ - مَسْأَلَةٌ: وَلَا صَلَاةَ عَلَى مَنْ لَمْ يَبْلُغْ مِنْ الرِّجَالِ وَالنِّسَاءِ، وَيُسْتَحَبُّ لَوْ عُلِّمُوهَا إذَا عَقَلُوهَا، لِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الَّذِي قَدْ ذَكَرْنَاهُ قَبْلُ «رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ فَذَكَرَ فِيهِ الصَّبِيَّ حَتَّى يَبْلُغَ» ، وَقَدْ «عَلَّمَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ابْنَ عَبَّاسٍ قَبْلَ بُلُوغِهِ بَعْضَ حُكْمِ الصَّلَاةِ وَأَمَّهُ فِيهَا» ، وَيُسْتَحَبُّ إذَا بَلَغَ سَبْعَ سِنِينَ أَنْ يُدَرَّبَ عَلَيْهَا فَإِذَا بَلَغَ عَشْرَ سِنِينَ أُدِّبَ عَلَيْهَا.

لِمَا حَدَّثَنَاهُ عَبْدَ اللَّهِ بْنَ رَبِيعٍ ثنا ابْنُ السُّلَيْمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا مُحَمَّدُ بْنُ عِيسَى ثنا إبْرَاهِيمُ بْنُ سَعْدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ بْنِ سُبْرَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مُرُوا الصَّبِيَّ بِالصَّلَاةِ إذَا بَلَغَ سَبْعَ سِنِينَ، فَإِذَا بَلَغَ عَشْرَ سِنِينَ فَاضْرِبُوهُ عَلَيْهَا» .

[لَا صَلَاةَ عَلَى مجنون وَلَا مغمى عَلَيْهِ وَلَا حائض وَلَا نفساء]

is unconscious, a menstruating woman, or a postpartum woman.

L4849 277 - Issue: There is no obligation upon an insane person, one who has fainted, a menstruating woman, or postpartum women, nor is there a requirement to make up missed prayers for any of them—except if the insane or unconscious person regains awareness, or the menstruating woman or postpartum women attain purity within a time period that still allows them to begin the prayer after becoming pure.

٢٧٧ - مَسْأَلَةٌ: وَلَا عَلَى مَجْنُونٍ، وَلَا مُغْمًى عَلَيْهِ، وَلَا حَائِضٍ، وَلَا نُفَسَاءَ، وَلَا قَضَاءَ عَلَى وَاحِدٍ مِنْهُمْ إِلَّا مَا أَفَاقَ الْمَجْنُونُ وَالْمُغْمَى عَلَيْهِ، أَوْ طَهُرَتْ الْحَائِضُ وَالنُّفَسَاءُ فِي وَقْتٍ أَدْرَكُوا فِيهِ بَعْدَ الطَّهَارَةِ الدُّخُولَ فِي الصَّلَاةِ.

L4850 The proof of that is the statement of the Messenger of Allah—peace and blessings be upon him: "The pen is lifted from three: the insane until he regains sanity, the child until he reaches puberty, and the sleeper until he awakens." As for the menstruating woman and the postpartum woman, there is a certain consensus on exempting them from making up prayers. Regarding the unconscious person, we have narrated from Ammar ibn Yasir, Ata, Mujahid, Ibrahim, Hammad ibn Abi Sulayman, and Qatadah that he must make up the prayers. Sufyan said: He makes up the Dhuhr and Asr prayers only if he regains consciousness at sunset. Abu Hanifah said: If he is unconscious for five prayers, he makes them up, but if he is unconscious for more than five prayers, he does not make up anything.

بُرْهَانُ ذَلِكَ قَوْلُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ فَذَكَرَ الْمَجْنُونَ حَتَّى يُفِيقَ» وَأَمَّا الْحَائِضُ وَالنُّفَسَاءُ، وَإِسْقَاطُ الْقَضَاءِ عَنْهَا فَإِجْمَاعٌ مُتَيَقَّنٌ، وَأَمَّا الْمُغْمَى عَلَيْهِ فَإِنَّنَا رُوِّينَا عَنْ عَمَّارِ بْنِ يَاسِرٍ وَعَطَاءٍ وَمُجَاهِدٍ وَإِبْرَاهِيمَ وَحَمَّادِ بْنِ أَبِي سُلَيْمَانَ وَقَتَادَةَ أَنَّ الْمُغْمَى عَلَيْهِ يَقْضِي، وَقَالَ سُفْيَانُ: يَقْضِي إنْ أَفَاقَ عِنْدَ غُرُوبِ الشَّمْسِ الظُّهْرَ وَالْعَصْرَ فَقَطْ، وَقَالَ أَبُو حَنِيفَةَ: إنْ أُغْمِيَ عَلَيْهِ خَمْسُ صَلَوَاتٍ قَضَاهُنَّ، فَإِنْ أُغْمِيَ عَلَيْهِ أَكْثَرُ لَمْ يَقْضِ شَيْئًا.

L4851–4853 Ali said: As for the opinion of Abū Ḥanīfah, it is of the utmost corruption because no definitive text came to support what he said, nor... By analogy, because the jurists waived six prayers for the unconscious person and did not consider it obligatory upon him to make up any of them.

قَالَ عَلِيٌّ: أَمَّا قَوْلُ أَبِي حَنِيفَةَ فَفِي غَايَةِ الْفَسَادِ، لِأَنَّهُ لَا نَصَّ أَتَى بِمَا قَالَ، وَلَا قِيَاسَ، لِأَنَّهُ أَسْقَطَ عَنْ الْمُغْمَى عَلَيْهِ سِتَّ صَلَوَاتٍ وَلَمْ يَرَ عَلَيْهِ قَضَاءَ شَيْءٍ مِنْهُنَّ.

L4854 He obligated him to make up the five prayers if he fainted and missed them. He neither analogized the one who fainted to another who fainted regarding waiving the obligation to make up prayers, nor did he analogize the one who fainted to a sleeper concerning the obligation to make up all that he missed due to sleeping.

وَأَوْجَبَ عَلَيْهِ إنْ أُغْمِيَ عَلَيْهِ خَمْسَ صَلَوَاتٍ أَنْ يَقْضِيَهُنَّ؛ فَلَمْ يَقِسْ الْمُغْمَى عَلَيْهِ عَلَى الْمُغْمَى عَلَيْهِ فِي إسْقَاطِ الْقَضَاءِ، وَلَا قَاسَ الْمُغْمَى عَلَيْهِ عَلَى النَّائِمِ فِي وُجُوبِ الْقَضَاءِ عَلَيْهِ فِي كُلِّ مَا نَامَ عَنْهُ.

L4855 It has been authentically established that Ibn Umar's position contradicts Ammar's statement. What has been transmitted to us regarding Ammar is that he lost consciousness during four prayers and made them up, as evidenced by our narration through Abd al-Razzaq ibn Jurayj from Nafi: that

وَقَدْ صَحَّ عَنْ ابْنِ عُمَرَ خِلَافُ قَوْلِ عَمَّارٍ عَلَى أَنَّ الَّذِي رُوِّينَا عَنْ عَمَّارٍ إنَّمَا هُوَ إنَّهُ أُغْمِيَ عَلَيْهِ أَرْبَعُ صَلَوَاتٍ فَقَضَاهُنَّ، كَمَا رُوِّينَا عَنْ عَبْدِ الرَّزَّاقِ بْنِ جُرَيْجٍ عَنْ نَافِعٍ أَنَّ ابْنَ

Ibn Umar once suffered an affliction that overwhelmed his mind, causing him to abandon the prayers. When he recovered, he did not make up what he had missed. Similarly, from Abdullah ibn Umar from Nafi: Ibn Umar remained unconscious for a day and night, yet he did not make up the missed prayers.

عُمَرَ اشْتَكَى مَرَّةً غُلِبَ فِيهَا عَلَى عَقْلِهِ حَتَّى تَرَكَ الصَّلَاةَ ثُمَّ أَفَاقَ فَلَمْ يُصَلِّ مَا تَرَكَ مِنْ الصَّلَاةِ؛ وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ: أُغْمِيَ عَلَى ابْنِ عُمَرَ يَوْمًا وَلَيْلَةً فَلَمْ يَقْضِ مَا فَاتَهُ.

L4856 And from Ibn Jurayj from Ibn Ṭāwūs from his father: If a sick person loses consciousness and then regains his senses, he does not have to repeat the prayer.

وَعَنْ ابْنِ جُرَيْجٍ عَنْ ابْنِ طَاوُوسٍ عَنْ أَبِيهِ: إذَا أُغْمِيَ عَلَى الْمَرِيضِ ثُمَّ عَقَلَ لَمْ يُعِدْ الصَّلَاةَ.

L4857 Ma'mar said: I asked al-Zuhri about the person who has lost consciousness, and he said he does not have to make up [the prayers]. And it is narrated from Hammad ibn Salama, on the authority of Yunus ibn 'Ubayd, who reported from al-Hasan al-Basri and Muhammad ibn Sirin, that they both said regarding the person who has lost consciousness: He does not repeat the prayer during which he regained consciousness.

قَالَ مَعْمَرٌ: سَأَلْت الزُّهْرِيَّ عَنْ الْمُغْمَى عَلَيْهِ فَقَالَ لَا يَقْضِي وَعَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ يُونُسَ بْنِ عُبَيْدٍ عَنْ الْحَسَنِ الْبَصْرِيِّ وَمُحَمَّدِ بْنِ سِيرِينَ أَنَّهُمَا قَالَا فِي الْمُغْمَى عَلَيْهِ: لَا يُعِيدُ الصَّلَاةَ الَّتِي أَفَاقَ عِنْدَهَا.

L4858 Hammad said, "I asked 'Asim ibn Bahdala: 'Did you repeat [the recitation] of what was unclear to you?' He said: 'As for that, no.'"

قَالَ حَمَّادٌ قُلْت لِعَاصِمِ بْنِ بَهْدَلَةَ: أَعُدْتَ مَا كَانَ مُغْمًى عَلَيْك؟ قَالَ أَمَّا ذَاكَ فَلَا.

L4859 Ali said: The one who has fainted neither retains reason nor comprehends; thus, the obligation is lifted from him. If all those we have mentioned are not subject to the obligation during its prescribed time—the time when people were obligated to perform it—then it is not permissible to perform it outside its designated time, for Allah the Exalted has not commanded this. A prayer not commanded by Allah is not obligatory, and success is only by Allah, the Exalted.

قَالَ عَلِيٌّ: الْمُغْمَى عَلَيْهِ لَا يَعْقِلُ، وَلَا يَفْهَمُ؛ فَالْخِطَابُ عَنْهُ مُرْتَفِعٌ، وَإِذَا كَانَ كُلُّ مَنْ ذَكَرْنَا غَيْرَ مُخَاطَبٍ بِهَا فِي وَقْتِهَا الَّذِي أُلْزِمَ النَّاسُ أَنْ يُؤَدُّوهَا فِيهِ: فَلَا يَجُوزُ أَدَاؤُهَا فِي غَيْرِ وَقْتِهَا؛ لِأَنَّهُ لَمْ يَأْمُرْ اللَّهُ تَعَالَى بِذَلِكَ، وَصَلَاةٌ لَمْ يَأْمُرْ اللَّهُ تَعَالَى بِهَا لَا تَجِبُ، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

Issue: A person who was intoxicated until the prayer time elapsed, or who slept through it until its time elapsed.

[مَسْأَلَةٌ سَكِرَ حَتَّى خَرَجَ وَقْتُ الصَّلَاةِ أَوْ نَامَ عَنْهَا حَتَّى خَرَجَ وَقْتُهَا]

L4861 Issue: As for one who is intoxicated until the prayer time elapses, or sleeps through it until its time passes, or forgets it until its time passes: it has been made obligatory specifically upon these individuals to perform the prayer perpetually.

٢٧٨ - مَسْأَلَةٌ: وَأَمَّا مَنْ سَكِرَ حَتَّى خَرَجَ وَقْتُ الصَّلَاةِ أَوْ نَامَ عَنْهَا حَتَّى خَرَجَ وَقْتُهَا أَوْ نَسِيَهَا حَتَّى خَرَجَ وَقْتُهَا: فَفُرِضَ عَلَى هَؤُلَاءِ خَاصَّةً أَنْ يُصَلُّوهَا أَبَدًا.

L4862 Allah the Exalted said: "Do not approach prayer while you are intoxicated until you know what you are saying" [An-Nisa: 43]. Therefore, Allah the

Exalted did not permit the intoxicated person to pray until he knows what he is saying.[9]

L4863–4865 Abdullah ibn Rabi' narrated to us: Muhammad ibn Mu'awiyah narrated to us, Ahmad ibn Shu'ayb narrated to us, Qutaybah ibn Sa'id narrated to us, Hammad ibn Zayd narrated to us from Thabit—al-Bunani—from Abdullah ibn Rabah from Abu Qatadah that the Messenger of Allah, peace and blessings be upon him, said: "There is no negligence in sleep. Negligence is only in wakefulness. So when one forgot a prayer..." If any one of you misses a prayer or sleeps through it, he should pray it when he remembers it. We have also narrated it through the chain of Anas as a *musnad* report. All of this constitutes definitive consensus.[10]

L4866 **A legal issue concerning one who intentionally abandons the prayer until its time has expired.**

L4867 279. Issue:

L4868 As for the one who intentionally neglects prayer until its time has expired, such a person can never compensate for it. Let him multiply righteous deeds and supererogatory prayers to weigh down his balance with good deeds on the Day of Resurrection. Let him repent and seek forgiveness from Allah, the Exalted and Glorious.

L4869 Abu Hanifah, Malik, and al-Shafi'i said: He must make up the prayers after their time has passed, even to the point that Malik and Abu Hanifah stated: Whoever intentionally neglects one prayer or multiple prayers must perform them before the prayer whose time has begun—if the neglected prayers are five or fewer—whether the time of the current prayer has expired or not. If the neglected prayers exceed five, he begins with the current prayer.

L4870 The proof for the validity of our position is Allah's statement, Exalted is

قَالَ اللَّهُ تَعَالَى: {لا تَقْرَبُوا الصَّلاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ} [النساء: ٤٣] فَلَمْ يُبِحْ اللَّهُ تَعَالَى لِلسَّكْرَانِ أَنْ يُصَلِّيَ حَتَّى يَعْلَمَ مَا يَقُولُ.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ ثنا قُتَيْبَةُ بْنُ سَعِيدٍ ثنا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ هُوَ الْبُنَانِيُّ - عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: إنَّهُ «لَيْسَ فِي النَّوْمِ تَفْرِيطٌ، إنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ فَإِذَا نَسِيَ أَحَدُكُمْ صَلَاةً أَوْ نَامَ عَنْهَا فَلْيُصَلِّهَا إذَا ذَكَرَهَا» ، وَرُوِّينَاهُ أَيْضًا مِنْ طَرِيقِ أَنَسٍ مُسْنَدًا: وَهَذَا كُلُّهُ إجْمَاعٌ مُتَيَقَّنٌ.

[مَسْأَلَةٌ تَعَمَّدَ تَرْكَ الصَّلَاةِ حَتَّى خَرَجَ وَقْتُهَا]

٢٧٩ - مَسْأَلَةٌ:

وَأَمَّا مَنْ تَعَمَّدَ تَرْكَ الصَّلَاةِ حَتَّى خَرَجَ وَقْتُهَا فَهَذَا لَا يَقْدِرُ عَلَى قَضَائِهَا أَبَدًا، فَلْيُكْثِرْ مِنْ فِعْلِ الْخَيْرِ وَصَلَاةِ التَّطَوُّعِ؛ لِيُثْقِلَ مِيزَانَهُ يَوْمَ الْقِيَامَةِ، وَلْيَتُبْ وَلْيَسْتَغْفِرْ اللَّهَ عَزَّ وَجَلَّ.

وَقَالَ أَبُو حَنِيفَةَ وَمَالِكٌ وَالشَّافِعِيُّ: يَقْضِيهَا بَعْدَ خُرُوجِ الْوَقْتِ، حَتَّى أَنَّ مَالِكًا وَأَبَا حَنِيفَةَ قَالَا: مَنْ تَعَمَّدَ تَرْكَ صَلَاةٍ أَوْ صَلَوَاتٍ فَإِنَّهُ يُصَلِّيهَا قَبْلَ الَّتِي حَضَرَ وَقْتُهَا - إنْ كَانَتْ الَّتِي تَعَمَّدَ تَرْكَهَا خَمْسَ صَلَوَاتٍ فَأَقَلَّ - سَوَاءٌ خَرَجَ وَقْتُ الْحَاضِرَةِ أَوْ لَمْ يَخْرُجْ؛ فَإِنْ كَانَتْ أَكْثَرَ مِنْ خَمْسِ صَلَوَاتٍ بَدَأَ بِالْحَاضِرَةِ.

بُرْهَانُ صِحَّةِ قَوْلِنَا قَوْلُ اللَّهِ تَعَالَى: {فَوَيْلٌ لِلْمُصَلِّينَ} [الماعون: ٤] {الَّذِينَ هُمْ عَنْ صَلاتِهِمْ سَاهُونَ} [الماعون: ٥] وَقَوْلُهُ تَعَالَى: {فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلاةَ وَاتَّبَعُوا

[9] **Qur'an references (L4862):** Qur'an 4:43 (An-Nisa).

[10] **Hadith references (L4863):** Sunan an-Nasai 615; Sunan Ibn Majah 698; Jami at-Tirmidhi 177.

He: “Woe to those who pray—those who are neglectful of their prayers” [Al-Māʿūn:4–5], and His words: “Then there succeeded them successors who squandered prayer and pursued desires; so they will face deviation” [Maryam:59]. For if one who deliberately neglects prayer could still perform it after its time had expired, he would neither incur woe nor face deviation—just as one who delays prayer until the end of its appointed time while still being able to perform it incurs neither woe nor deviation.[11]

الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا} [مريم: ٥٩] فَلَوْ كَانَ الْعَامِدُ لِتَرْكِ الصَّلَاةِ مُدْرِكًا لَهَا بَعْدَ خُرُوجِ وَقْتِهَا لَمَا كَانَ لَهُ الْوَيْلُ، وَلَا لَقِيَ الْغَيَّ؛ كَمَا لَا وَيْلَ، وَلَا غَيَّ؛ لِمَنْ أَخَّرَهَا إِلَى آخِرِ وَقْتِهَا الَّذِي يَكُونُ مُدْرِكًا لَهَا.

L4871 Moreover, Allah, the Exalted, has designated for every obligatory prayer a time bounded by two fixed points: it becomes valid at a defined moment and ceases to be valid at a defined time. Thus, there is no distinction between one who prays it before its time and one who prays it after its time, for both have prayed outside of the prescribed time. This is not a case of analogizing one to the other; rather, they are equal in transgressing the limits set by Allah, the Exalted. Allah, the Exalted, has said: {And whoever transgresses the limits set by Him has wronged himself} [At-Talaq 65:1].[12]

وَأَيْضًا فَإِنَّ اللَّهَ تَعَالَى جَعَلَ لِكُلِّ صَلَاةِ فَرْضٍ وَقْتًا مَحْدُودَ الطَّرَفَيْنِ، يَدْخُلُ فِي حِينٍ مَحْدُودٍ، وَيَبْطُلُ فِي وَقْتٍ مَحْدُودٍ، فَلَا فَرْقَ بَيْنَ مَنْ صَلَّاهَا قَبْلَ وَقْتِهَا وَبَيْنَ مَنْ صَلَّاهَا بَعْدَ وَقْتِهَا؛ لِأَنَّ كِلَيْهِمَا صَلَّى فِي غَيْرِ الْوَقْتِ، وَلَيْسَ هَذَا قِيَاسًا لِأَحَدِهِمَا عَلَى الْآخَرِ، بَلْ هُمَا سَوَاءٌ فِي تَعَدِّي حُدُودِ اللَّهِ تَعَالَى، وَقَدْ قَالَ اللَّهُ تَعَالَى: {وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ} [الطلاق: ١] .

L4872 Furthermore, judicial decree is a legislative obligation, and divine legislation cannot originate from anyone other than Allah the Exalted as conveyed by His Messenger.

وَأَيْضًا فَإِنَّ الْقَضَاءَ إِيجَابُ شَرْعٍ، وَالشَّرْعُ لَا يَجُوزُ لِغَيْرِ اللَّهِ تَعَالَى عَلَى لِسَانِ رَسُولِهِ.

L4873–4875 So we ask those who obligate the one who intentionally neglected prayers to make up what he deliberately omitted: Inform us about this prayer you command him concerning—is it the very prayer Allah the Exalted ordained for him, or another? If they say: “It is the same,” we respond: Then the intentional neglector is not disobedient for abandoning it, since he has done what Allah the Exalted commanded, and there is no sin. According to your claim, there is no blame upon one who intentionally neglects the prayer until after its time has expired; no Muslim would ever say such a thing.

فَنَسْأَلُ مَنْ أَوْجَبَ عَلَى الْعَامِدِ قَضَاءَ مَا تَعَمَّدَ تَرْكَهُ مِنْ الصَّلَاةِ: أَخْبِرْنَا عَنْ هَذِهِ الصَّلَاةِ الَّتِي تَأْمُرُهُ بِفِعْلِهَا، أَهِيَ الَّتِي أَمَرَهُ اللَّهُ تَعَالَى بِهَا؟ أَمْ هِيَ غَيْرُهَا؟ فَإِنْ قَالُوا: هِيَ هِيَ؛ قُلْنَا لَهُمْ: فَالْعَامِدُ، لِتَرْكِهَا لَيْسَ عَاصِيًا؛ لِأَنَّهُ قَدْ فَعَلَ مَا أَمَرَهُ اللَّهُ تَعَالَى، وَلَا إِثْمَ عَلَى قَوْلِكُمْ، وَلَا مَلَامَةَ عَلَى مَنْ تَعَمَّدَ تَرْكَ الصَّلَاةِ حَتَّى يَخْرُجَ وَقْتُهَا، وَهَذَا لَا يَقُولُهُ مُسْلِمٌ.

L4876 And if they say, “This is not what Allah, the Exalted, commanded him to do,” we say, “You are truthful,” and this suffices, since they have admitted

وَإِنْ قَالُوا: لَيْسَتْ هِيَ الَّتِي أَمَرَهُ اللَّهُ تَعَالَى بِهَا، قُلْنَا صَدَقْتُمْ؛ وَفِي هَذَا كِفَايَةٌ إِذْ أَقَرُّوا بِأَنَّهُمْ أَمَرُوهُ بِمَا لَمْ يَأْمُرْهُ بِهِ اللَّهُ تَعَالَى.

[11] **Qur’an references (L4870):** Qur’an 107:4 (Al-Ma’un); Qur’an 107:5 (Al-Ma’un); Qur’an 19:59 (Maryam).

[12] **Qur’an references (L4871):** Qur’an 65:1 (At-Talaq).

commanding him with something Allah, the Exalted, did not command him with.

ثُمَّ نَسْأَلُهُمْ عَمَّنْ تَعَمَّدَ تَرْكَ الصَّلَاةِ إلَى بَعْدِ الْوَقْتِ: أَطَاعَةٌ هِيَ أَمْ مَعْصِيَةٌ؟ فَإِنْ قَالُوا: طَاعَةٌ، خَالَفُوا إجْمَاعَ أَهْلِ الْإِسْلَامِ كُلِّهِمْ الْمُتَيَقَّنَ، وَخَالَفُوا الْقُرْآنَ وَالسُّنَنَ الثَّابِتَةَ: وَإِنْ قَالُوا: هُوَ مَعْصِيَةٌ صَدَقُوا، وَمِنْ الْبَاطِلِ أَنْ تَنُوبَ الْمَعْصِيَةُ عَنْ الطَّاعَةِ.

L4877 Then we ask them about one who intentionally abandons prayer until after its time: is this obedience or disobedience? If they say, "Obedience," they have opposed the definitive consensus of the entire Muslim community and contradicted the Quran and the established Sunnahs. If they say, "It is disobedience," they are correct, and it is falsehood for disobedience to replace obedience.

وَأَيْضًا فَإِنَّ اللَّهَ تَعَالَى قَدْ حَدَّ أَوْقَاتَ الصَّلَاةِ عَلَى لِسَانِ رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَجَعَلَ لِكُلِّ وَقْتِ صَلَاةٍ مِنْهَا أَوَّلًا لَيْسَ مَا قَبْلَهُ وَقْتًا لِتَأْدِيَتِهَا، وَآخِرًا لَيْسَ مَا بَعْدَهُ وَقْتًا، لِتَأْدِيَتِهَا، هَذَا مَا لَا خِلَافَ فِيهِ مِنْ أَحَدٍ مِنْ الْأُمَّةِ، فَلَوْ جَازَ أَدَاؤُهَا بَعْدَ الْوَقْتِ لَمَا كَانَ لِتَحْدِيدِهِ - عَلَيْهِ السَّلَامُ - آخِرَ وَقْتِهَا مَعْنًى، وَلَكَانَ لَغْوًا مِنْ الْكَلَامِ وَحَاشَا لِلَّهِ مِنْ هَذَا.

L4878 Moreover, Allah the Exalted has set the prayer times through the words of His Messenger—may Allah bless him and grant him peace—assigning to each prayer time a beginning, so that the time before it is not designated for its performance, and an end, so that the time after it is not designated for its performance. This is a matter uncontested by any member of the Ummah. If performing prayer after its designated time were permissible, the specification of its end time by him (peace be upon him) would be meaningless, becoming futile speech. Allah is far above such a thing.

وَأَيْضًا فَإِنَّ كُلَّ عَمَلٍ عُلِّقَ بِوَقْتٍ مَحْدُودٍ فَإِنَّهُ لَا يَصِحُّ فِي غَيْرِ وَقْتِهِ، وَلَوْ صَحَّ فِي غَيْرِ ذَلِكَ الْوَقْتِ لَمَا كَانَ ذَلِكَ الْوَقْتُ وَقْتًا لَهُ، وَهَذَا بَيِّنٌ، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

L4879 Moreover, every act contingent upon a specified time is not legally valid outside its designated time. If it were valid outside that time, then that time would not have been its specific timeframe. This is evident, and with Allah, the Exalted, lies the attainment of success.

وَنَسْأَلُهُمْ: لِمَ أَجَزْتُمْ الصَّلَاةَ، بَعْدَ الْوَقْتِ، وَلَمْ تُجِيزُوهَا قَبْلَهُ؟ فَإِنْ ادَّعُوا الْإِجْمَاعَ كَذَبُوا، لِأَنَّ ابْنَ عَبَّاسٍ وَالْحَسَنَ الْبَصْرِيَّ يُجِيزَانِ الصَّلَاةَ قَبْلَ الْوَقْتِ، لَا سِيَّمَا وَالْحَنَفِيُّونَ وَالشَّافِعِيُّونَ وَالْمَالِكِيُّونَ يُجِيزُونَ الزَّكَاةَ قَبْلَ الْوَقْتِ، وَيَدَّعُونَ أَنَّ قِتَالَ أَبِي بَكْرٍ، لِأَهْلِ الرِّدَّةِ، إنَّمَا كَانَ قِيَاسًا لِلزَّكَاةِ عَلَى الصَّلَاةِ، وَأَنَّهُ قَالَ: لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَهُمْ قَدْ فَرَّقُوا هَهُنَا بَيْنَ حُكْمِ الزَّكَاةِ وَالصَّلَاةِ فَلْيَعْجَبْ الْمُتَعَجِّبُونَ، وَإِنْ ادَّعُوا فَرْقًا مِنْ جِهَةِ نَصٍّ أَوْ نَظَرٍ لَمْ يَجِدُوهُ.

L4880 We ask them: Why have you permitted prayer after its time but not before it? If they claim consensus, they speak falsely, for Ibn Abbas and Al-Hasan al-Basri permit prayer before its time—especially since the Hanafis, Shafi'is, and Malikis permit zakat before its time. They assert that Abu Bakr's fighting against the apostates; was based on an analogy between zakat and prayer, and that he said, "I will surely fight those who separate prayer from zakat," for zakat is a right pertaining to wealth. Yet they themselves have differentiated here between the rulings of zakat and prayer—let those who marvel be astonished! If they claim a distinction based on textual evidence or rational analysis, they have not found it.

L4881 But you permit those who forget, those who sleep, and the intoxicated to

فَإِنْ قَالُوا: فَإِنَّكُمْ تُجِيزُونَ النَّاسِيَ وَالنَّائِمَ وَالسَّكْرَانَ عَلَى قَضَائِهَا أَبَدًا.

delay making up their prayers indefinitely.

وَهَذَا خِلَافُ قَوْلِكُمْ بِالْوَقْتِ؟ قُلْنَا: لَا بَلْ وَقْتُ الصَّلَاةِ لِلنَّاسِي وَالسَّكْرَانِ وَالنَّائِمِ مُمْتَدٌّ غَيْرُ مُنْقَضٍ.

L4882 Does this contradict your view regarding the time? We replied: No, on the contrary, the prayer time for those who are forgetful, intoxicated, or asleep remains valid and has not concluded.

وَبُرْهَانُ ذَلِكَ أَنَّهُمْ لَيْسُوا عُصَاةً فِي تَأْخِيرِهَا إِلَى أَيِّ وَقْتٍ صَلُّوهَا فِيهِ، وَكُلُّ أَمْرِ اللَّهِ عَزَّ وَجَلَّ فَإِنَّهُ مُنْقَسِمٌ عَلَى ثَلَاثَةِ أَوْجُهٍ لَا رَابِعَ لَهَا إِمَّا أَمْرٌ غَيْرُ مُعَلَّقٍ بِوَقْتٍ، فَهَذَا يُجْزِئُ أَبَدًا مَتَى أُدِّيَ، كَالْجِهَادِ وَالْعُمْرَةِ وَصَدَقَةِ التَّطَوُّعِ وَالدُّعَاءِ وَغَيْرِ ذَلِكَ، فَهَذَا يُجْزِئُ مَتَى أُدِّيَ؛ وَالْمُسَارَعَةُ إِلَيْهِ أَفْضَلُ؛ لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ: {وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا} [آل عمران: ١٣٣] ، وَإِمَّا أَمْرٌ مُعَلَّقٌ بِوَقْتٍ مَحْدُودِ الْأَوَّلِ غَيْرُ مَحْدُودِ الْآخِرِ كَالزَّكَاةِ وَنَحْوِهَا، فَهَذَا لَا يُجْزِئُ قَبْلَ وَقْتِهِ، وَلَا يَسْقُطُ بَعْدَ وُجُوبِهِ أَبَدًا؛ لِأَنَّهُ لَا آخِرَ لِوَقْتِهِ، وَالْمُبَادَرَةُ إِلَيْهِ أَفْضَلُ؛ لِمَا ذَكَرْنَا.

L4883–4885 The proof of this is that they are not disobedient ones for delaying it to any time in which they pray it. Every command of Allah, the Exalted and Majestic, is divided into three categories with no fourth: either a command not tied to a specific time. This suffices perpetually whenever performed, such as jihad, umrah, voluntary charity, supplication, and similar acts. Thus, it suffices whenever performed; hastening to it is more virtuous, based on the words of Allah, the Exalted and Majestic: “And hasten to forgiveness from your Lord and a Garden whose width is…” [Āl ʿImrān: 133], and as for a matter contingent upon a time limited in its beginning but unlimited in its end, such as _zakāh_ and analogous duties, fulfilling it before its designated time is insufficient, and it never ceases to be obligatory after becoming due indefinitely, because its time has no end. Hastening to it is superior, as we have mentioned.[13]

وَإِمَّا أَمْرٌ مُعَلَّقٌ بِوَقْتٍ مَحْدُودِ أَوَّلِهِ وَآخِرِهِ فَهَذَا لَا يُجْزِئُ قَبْلَ وَقْتِهِ، وَلَا بَعْدَ وَقْتِهِ، وَيُجْزِئُ فِي جَمِيعِ وَقْتِهِ فِي أَوَّلِهِ وَآخِرِهِ وَوَسَطِهِ كَالصَّلَاةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ وَنَحْوِ ذَلِكَ.

L4886 As for an act bound to a defined time with a specific beginning and end, it is not valid before its time nor after it. It is valid during the entirety of its time—at its beginning, end, or middle—such as prayer, pilgrimage, fasting Ramadan, and the like of these.

وَنَقُولُ لِمَنْ خَالَفَنَا: قَدْ وَافَقْتُمُونَا عَلَى أَنَّ الْحَجَّ لَا يُجْزِئُ فِي غَيْرِ وَقْتِهِ، وَأَنَّ الصَّوْمَ لَا يُجْزِئُ فِي غَيْرِ النَّهَارِ، فَمِنْ أَيْنَ أَجَزْتُمْ ذَلِكَ فِي الصَّلَاةِ؟ وَكُلُّ ذَلِكَ ذُو وَقْتٍ مَحْدُودِ أَوَّلِهِ وَآخِرِهِ؟ وَهَذَا مَا لَا انْفِكَاكَ مِنْهُ.

L4887 We say to those who oppose us: You have agreed with us that Hajj does not suffice outside its appointed time, and that fasting does not suffice outside the daytime. From where then do you permit this for prayer? Do all these acts not have a fixed time with a defined beginning and end? This is an inescapable reality.

فَإِنْ قَالُوا قِسْنَا الْعَامِدَ عَلَى النَّاسِي.

L4888 If they say, “We applied analogy from the intentional person to the forgetful person.”

[13] **Qur’an references (L4883):** Qur’an 3:133 (Ali ’Imran).

قُلْنَا الْقِيَاسُ كُلُّهُ بَاطِلٌ، ثُمَّ لَوْ كَانَ الْقِيَاسُ حَقًّا لَكَانَ هَذَا مِنْهُ عَيْنَ الْبَاطِلِ؛ لِأَنَّ الْقِيَاسَ عِنْدَ الْقَائِلِينَ بِهِ إنَّمَا هُوَ قِيَاسُ الشَّيْءِ عَلَى نَظِيرِهِ، لَا عَلَى ضِدِّهِ، وَهَذَا مَا لَا خِلَافَ فِيهِ بَيْنَ أَحَدٍ مِنْ أَهْلِ الْقِيَاسِ، وَقَدْ وَافَقَهُمْ مَنْ لَا يَقُولُ بِالْقِيَاسِ، عَلَى أَنَّهُ لَا يَجُوزُ قِيَاسُ الشَّيْءِ عَلَى ضِدِّهِ، فَصَارَ إجْمَاعًا مُتَيَقَّنًا وَبَاطِلًا لَا شَكَّ فِيهِ.

L4889 We have declared that all analogical reasoning is invalid. Moreover, even if analogical reasoning were valid, this instance would be invalidity itself. For according to its proponents, analogical reasoning is solely the comparison of a thing to its equivalent—not its opposite. There is no disagreement among any advocates of analogical reasoning on this point, and those who reject analogical reasoning concur with them that it is impermissible to analogize a thing to its opposite. Thus, this has become an indisputable consensus and an invalidity beyond all doubt.

وَالْعَمْدُ ضِدُّ النِّسْيَانِ، وَالْمَعْصِيَةُ ضِدُّ الطَّاعَةِ، بَلْ قِيَاسُ ذَلِكَ عَلَى مَا ذَكَرْنَا مِنْ الْحَجِّ؛ لَوْ كَانَ الْقِيَاسُ حَقًّا، لَا سِيَّمَا، وَالْحَنَفِيُّونَ وَالْمَالِكِيُّونَ لَا يَقِيسُونَ الْحَالِفَ عَامِدًا؛ لِلْكَذِبِ عَلَى الْحَالِفِ فَيَحْنَثُ غَيْرُ عَامِدٍ لِلْكَذِبِ فِي وُجُوبِ الْكَفَّارَةِ، بَلْ يُسْقِطُونَ الْكَفَّارَةَ عَنْ الْعَامِدِ، وَيُوجِبُونَهَا عَلَى غَيْرِ الْعَامِدِ، وَلَا يَقِيسُونَ قَاتِلَ الْعَمْدِ عَلَى قَاتِلِ الْخَطَأِ فِي وُجُوبِ الْكَفَّارَةِ عَلَيْهِ، بَلْ يُسْقِطُونَهَا عَنْ قَاتِلِ الْعَمْدِ، وَلَا يَرَوْنَ قَضَاءَ الصَّلَاةِ عَلَى الْمُرْتَدِّ، فَهَذَا تَنَاقُضٌ لَا خَفَاءَ بِهِ، وَتَحَكُّمٌ بِالدَّعْوَى وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

L4890 Intentionality is contrary to forgetfulness, and disobedience is contrary to obedience. Rather, analogizing this to what we mentioned regarding Hajj—if analogy were valid, especially since Hanafi and Maliki jurists do not analogize the one who intentionally lies when swearing an oath to the one who inadvertently breaks an oath without intending to lie concerning the obligation of expiation. Instead, they nullify the expiation for the intentional liar and impose it upon the unintentional oath-breaker. They do not analogize the intentional killer to the accidental killer regarding the obligation of expiation, but rather exempt the intentional killer from it. Nor do they deem prayer repetition obligatory for the apostate. This constitutes a clear contradiction without obscurity and an arbitrary assertion of claims. Success is from Allah, the Exalted.

وَلَوْ كَانَ الْقَضَاءُ وَاجِبًا عَلَى الْعَامِدِ، لِتَرْكِ الصَّلَاةِ حَتَّى يَخْرُجَ وَقْتُهَا لَمَا أَغْفَلَ اللَّهُ تَعَالَى وَلَا رَسُولُهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ذَلِكَ، وَلَا نَسِيَاهُ، وَلَا تَعَمَّدَا إعْنَاتَنَا بِتَرْكِ بَيَانِهِ {وَمَا كَانَ رَبُّكَ نَسِيًّا} [مريم: ٦٤] وَكُلُّ شَرِيعَةٍ لَمْ يَأْتِ بِهَا الْقُرْآنُ، وَلَا السُّنَّةُ فَهِيَ بَاطِلٌ.

L4891 If making up the prayer were obligatory for one who intentionally abandons it until its time expires, neither would Allah the Exalted have neglected that nor would His Messenger—may Allah's peace and blessings be upon him—have forgotten it, nor would they have deliberately made it difficult for us by failing to clarify it. *{And your Lord is never forgetful}* [Maryam 19:64]. Any Shariah not rooted in the Quran or the Sunnah is invalid.[14]

وَقَدْ صَحَّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ» فَصَحَّ أَنَّ مَا فَاتَ فَلَا سَبِيلَ إلَى إدْرَاكِهِ، وَلَوْ أُدْرِكَ أَوْ أَمْكَنَ أَنْ يُدْرِكَ؛ لَمَا فَاتَ، كَمَا لَا تَفُوتُ الْمَنْسِيَّةُ أَبَدًا، وَهَذَا لَا إشْكَالَ فِيهِ، وَالْأُمَّةُ أَيْضًا كُلُّهَا مُجْمِعَةٌ

L4892 It has been authentically reported from the Messenger of Allah—peace and blessings be upon him—"Whoever misses the Asr prayer, it is as if he has been deprived of his family and wealth." Thus, it is established that what is missed cannot be recovered. For if it were recovered or recoverable, it would not be considered missed, just as a forgotten prayer is not irrevocably

[14] **Qur'an references (L4891):** Qur'an 19:64 (Maryam).

missed. There is no ambiguity in this matter. Moreover, the entire ummah unanimously agrees in both statement and ruling that a prayer is considered missed once its time has passed. Thus, its being missed is established by certain consensus. If it were possible to make up for it or perform it, then the claim that it is missed would be false and null.[15]

L4893 Thus, it was established with certainty that judicial resolution in this matter can never be possible.

L4894–4895 Among those who held our opinion on this matter are Umar ibn al-Khattab and his son Abdullah; Sa'd ibn Abi Waqqas; Sulayman; Ibn Mas'ud; al-Qasim ibn Muhammad ibn Abi Bakr; Badeel al-Uqayli; Muhammad ibn Sirin; Mutarrif ibn Abdullah; Umar ibn Abd al-Aziz; and others.

L4896 It was narrated to us through Shuʿbah from Yaʿlā ibn ʿAṭāʾ from ʿAbdullāh ibn Ḥirāsh, who said: Ibn ʿUmar saw a man reading a written sheet, so he said to him: "O this reader: There is no valid prayer for one who fails to pray at its appointed time. Pray first, then read whatever you wish."

L4897 It has been narrated to us through the chain of Ibrāhīm ibn al-Mundhir al-Ḥizāmī on the authority of his uncle al-Ḍaḥḥāk ibn ʿUthmān that ʿUmar ibn al-Khaṭṭāb said in his sermon at al-Jābiyah: "Listen! Indeed, prayer has a time stipulated by Allah, and it is not valid except within it."

L4898 From the narration of Muḥammad ibn al-Muthannā, from ʿAbd al-Raḥmān ibn Mahdī, from Sufyān al-Thawrī, from Abū Naḍrah, from Sālim ibn al-Jaʿd, who said: Sulaymān, the Companion of the Messenger of Allah (peace be upon him), said: "Salah is a measure; whoever fulfills it fully will be granted full recompense, and whoever diminishes it, you have surely known what was said about the defrauders."

L4899 Ali said: "Whoever delays prayer beyond its time has cheated. Narrated via the chain of Waki' from Sufyan al-Thawri, from Asim ibn Abi al-Najud,

[15]**Hadith references (L4892):** Sunan an-Nasai 478.

عَلَى الْقَوْلِ وَالْحُكْمِ بِأَنَّ الصَّلَاةَ قَدْ فَاتَتْ إِذَا خَرَجَ وَقْتُهَا، فَصَحَّ فَوْتُهَا بِإِجْمَاعٍ مُتَيَقَّنٍ، وَلَوْ أَمْكَنَ قَضَاؤُهَا وَتَأْدِيَتُهَا لَكَانَ الْقَوْلُ بِأَنَّهَا فَاتَتْ كَذِبًا وَبَاطِلًا.

فَثَبَتَ يَقِينًا أَنَّهُ لَا يُمْكِنُ الْقَضَاءُ فِيهَا أَبَدًا.

وَمِمَّنْ قَالَ بِقَوْلِنَا فِي هَذَا عُمَرُ بْنُ الْخَطَّابِ وَابْنُهُ عَبْدُ اللَّهِ، وَسَعْدُ بْنُ أَبِي وَقَّاصٍ وَسُلَيْمَانُ وَابْنُ مَسْعُودٍ وَالْقَاسِمُ بْنُ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، وَبَدِيلٌ الْعُقَيْلِيِّ، وَمُحَمَّدِ بْنِ سِيرِينَ وَمُطَرِّفُ بْنُ عَبْدِ اللَّهِ، وَعُمَرُ بْنُ عَبْدِ الْعَزِيزِ وَغَيْرُهُمْ.

فَرُوِّينَا مِنْ طَرِيقِ شُعْبَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ عَنْ عَبْدِ اللَّهِ بْنِ حِرَاشٍ قَالَ: رَأَى ابْنُ عُمَرَ رَجُلًا يَقْرَأُ صَحِيفَةً، فَقَالَ لَهُ: يَا هَذَا الْقَارِئُ، إِنَّهُ لَا صَلَاةَ، لِمَنْ لَمْ يُصَلِّ الصَّلَاةَ لِوَقْتِهَا، فَصَلِّ ثُمَّ اقْرَأْ مَا بَدَا لَك.

وَرُوِّينَا مِنْ طَرِيقِ إِبْرَاهِيمَ بْنِ الْمُنْذِرِ الْحِزَامِيِّ عَنْ عَمِّهِ الضَّحَّاكِ بْنِ عُثْمَانَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ فِي خُطْبَتِهِ بِالْجَابِيَةِ: أَلَا، وَإِنَّ الصَّلَاةَ لَهَا وَقْتٌ شَرَطَهُ اللَّهُ لَا تَصْلُحُ إِلَّا بِهِ.

وَمِنْ طَرِيقِ مُحَمَّدِ بْنِ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي نَضْرَةَ عَنْ سَالِمِ بْنِ الْجَعْدِ قَالَ: قَالَ سُلَيْمَانُ - هُوَ صَاحِبُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: الصَّلَاةُ مِكْيَالٌ، فَمَنْ وَفَّى وُفِّيَ لَهُ، وَمَنْ طَفَّفَ فَقَدْ عَلِمْتُمْ مَا قِيلَ فِي الْمُطَفِّفِينَ.

قَالَ عَلِيٌّ: مَنْ أَخَّرَ الصَّلَاةَ عَنْ وَقْتِهَا فَقَدْ طَفَّفَ، وَمِنْ طَرِيقِ وَكِيعٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ مُصْعَبِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ أَنَّهُ قَالَ فِي

from Mus'ab ibn Sa'd ibn Abi Waqqas, from his father, that he said regarding Allah's statement: *"Those who are heedless of their prayers"* (Quran 107:5): 'Heedlessness here means abandoning the appointed time.'"[16]

قَوْلِ اللَّهِ تَعَالَى: {الَّذِينَ هُمْ عَنْ صَلاتِهِمْ سَاهُونَ} [الماعون: ٥] قَالَ: السَّهْوُ التَّرْكُ عَنْ الْوَقْتِ.

L4900 Ali said: If it had been valid according to him after its prescribed time, he would not have faced punishment for something he had already fulfilled.

قَالَ عَلِيٌّ: لَوْ أَجْزَأَتْ عِنْدَهُ بَعْدَ الْوَقْتِ لَمَا كَانَ لَهُ الْوَيْلُ عَنْ شَيْءٍ قَدْ أَدَّاهُ.

L4901 Through him to Waki' from al-Mas'ūdī from al-Qāsim—that is, Ibn 'Abd al-Raḥmān—and al-Ḥasan—that is, Ibn Sa'd—it was said to 'Abdullāh ibn Mas'ūd regarding "Those who are steadfast in their prayer" [al-Ma'ārij: 23] and "And those who maintain their prayer" [al-Ma'ārij: 34]. He said: "That refers to observing its appointed times." They said: "We did not interpret that except as referring to abandoning it." He said: "Abandoning it is disbelief."[17]

وَبِهِ إِلَى وَكِيعٍ عَنْ الْمَسْعُودِيِّ عَنْ الْقَاسِمِ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ - وَالْحَسَنُ هُوَ ابْنُ سَعْدٍ - قِيلَ لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ {الَّذِينَ هُمْ عَلَى صَلاتِهِمْ دَائِمُونَ} [المعارج: ٢٣] {وَالَّذِينَ هُمْ عَلَى صَلاتِهِمْ يُحَافِظُونَ} [المعارج: ٣٤] فَقَالَ: ذَلِكَ عَلَى مَوَاقِيتِهَا. قَالُوا: مَا كُنَّا نَرَى ذَلِكَ إِلَّا عَلَى تَرْكِهَا، قَالَ تَرْكُهَا هُوَ الْكُفْرُ.

L4902 From Muhammad ibn al-Muthanna: 'Abd al-A'la narrated to us, Sa'id ibn Abi 'Arubah narrated to us from Qatadah, who said: It was mentioned to us that 'Abdullah ibn Mas'ud used to say, "Indeed, prayer has a time like the time of Hajj; so perform the prayer at its appointed time."

وَعَنْ مُحَمَّدِ بْنِ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى حَدَّثَنَا سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ قَالَ: ذُكِرَ لَنَا أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ كَانَ يَقُولُ: إِنَّ لِلصَّلاةِ وَقْتًا كَوَقْتِ الْحَجِّ، فَصَلُّوا الصَّلاةَ؛ لِمِيقَاتِهَا.

L4903–4905 From Muhammad ibn al-Muthanna: Abd al-Rahman ibn Mahdi narrated to us; Hammad ibn Zayd narrated to us from... Yahya ibn Atiq said: I heard Muhammad ibn Sirin say: Indeed, each prayer has its own appointed time. The one who prays before its time is like the one who prays after it.

وَعَنْ مُحَمَّدِ بْنِ الْمُثَنَّى حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ثنا حَمَّادُ بْنُ زَيْدٍ عَنْ يَحْيَى بْنُ عَتِيقٍ قَالَ: سَمِعْت مُحَمَّدَ بْنَ سِيرِينَ يَقُولُ: إِنَّ لِلصَّلاةِ وَقْتًا وَاحِدًا، فَإِنَّ الَّذِي يُصَلِّي قَبْلَ الْوَقْتِ مِثْلُ الَّذِي يُصَلِّي بَعْدَ الْوَقْتِ.

L4906 Through the chain of Sahnun, from Ibn al-Qasim, who reported that Malik said: When the Umayyads used to delay prayers, al-Qasim ibn Muhammad ibn Abi Bakr al-Siddiq would pray in his home, then come to the mosque to pray with them. When he was addressed about this, he said: "Praying twice is more beloved to me than not praying at all."

وَمِنْ طَرِيقِ سَحْنُونَ عَنْ ابْنِ الْقَاسِمِ أَخْبَرَنِي مَالِكٌ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الصِّدِّيقَ حِينَ كَانَتْ بَنُو أُمَيَّةَ يُؤَخِّرُونَ الصَّلاةَ، أَنَّهُ كَانَ يُصَلِّي فِي بَيْتِهِ، ثُمَّ يَأْتِي الْمَسْجِدَ يُصَلِّي مَعَهُمْ، فَكُلِّمَ فِي ذَلِكَ، فَقَالَ أُصَلِّي مَرَّتَيْنِ أَحَبُّ إِلَيَّ مِنْ أَنْ لَا أُصَلِّيَ شَيْئًا.

L4907 Ali said: This clarifies that the first prayer was his obligation and the other

قَالَ عَلِيٌّ: فَهَذَا يُوَضِّحُ أَنَّ الصَّلاةَ الْأُولَى كَانَتْ فَرْضَهُ وَالْأُخْرَى تَطَوُّعٌ، فَهُمَا صَلَاتَانِ صَحِيحَتَانِ، وَإِنَّ الصَّلاةَ بَعْدَ الْوَقْتِ لَيْسَتْ صَلَاةً أَصْلًا، وَلَا هِيَ شَيْءٌ.

[16] **Qur'an references (L4899):** Qur'an 107:5 (Al-Ma'un).
[17] **Qur'an references (L4901):** Qur'an 70:23 (Al-Ma'arij); Qur'an 70:34 (Al-Ma'arij).

was supererogatory, thus they are two valid prayers. Indeed, a prayer performed after its time is not a prayer at all, nor is it anything.

L4908 On the authority of Asad ibn Musa ibn Marwan ibn Mu'awiyah al-Fazari: that Umar ibn Abd al-Aziz said: "I heard Allah, the Exalted, mention a people and censure them, saying: 'They squandered the prayer and pursued their desires, so they will meet perdition' [Mary: 59]. Their neglect did not entail abandoning it entirely, for had they abandoned it, they would have fallen into disbelief by doing so. Rather, they delayed it beyond its appointed time."[18]

وَعَنْ أَسَدِ بْنِ مُوسَى بْنِ مَرْوَانَ بْنِ مُعَاوِيَةَ الْفَزَارِيِّ: أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ قَالَ: سَمِعْت اللَّهَ تَعَالَى ذَكَرَ أَقْوَامًا فَعَابَهُمْ فَقَالَ: {أَضَاعُوا الصَّلاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا} [مريم: ٥٩] وَلَمْ تَكُنْ إضَاعَتُهُمْ إيَّاهَا، أَنْ تَرَكُوهَا؛ وَلَوْ تَرَكُوهَا لَكَانُوا بِتَرْكِهَا كُفَّارًا، وَلَكِنْ أَخَّرُوهَا عَنْ وَقْتِهَا.

L4909 From Abd al-Razzaq from Ma'mar from Budayl al-Uqayli, who said: It has reached me that when a worshipper performs the prayer during its prescribed time, it ascends with a radiant light in the sky and says: "You have preserved me - may Allah preserve you." But if he performs it outside its prescribed time, it is folded like a tattered garment, and his face is struck with it.

وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ بُدَيْلٍ الْعُقَيْلِيِّ قَالَ: بَلَغَنِي أَنَّ الْعَبْدَ إذَا صَلَّى الصَّلَاةَ؛ لِوَقْتِهَا صَعِدَتْ وَلَهَا نُورٌ سَاطِعٌ فِي السَّمَاءِ، وَقَالَتْ: حَفِظْتَنِي حَفِظَك اللَّهُ، وَإِذَا صَلَّاهَا لِغَيْرِ وَقْتِهَا طُوِيَتْ كَمَا يُطْوَى الثَّوْبُ الْخَلَقُ فَضُرِبَ بِهَا وَجْهُهُ.

L4910 Among the astonishing things is that some of them said: The meaning of Ibn Umar's statement "There is no prayer for one who does not perform the prayer within its prescribed time" is that there is no complete prayer. Similarly, others interpreted his statement—peace be upon him—"There is no prayer for one who does not straighten his back during bowing and prostration," and his statement—peace be upon him—"There is no prayer for one who does not recite the Opening of the Quran" in the same manner.

وَمِنْ الْعَجَبِ أَنَّ بَعْضَهُمْ قَالَ: مَعْنَى قَوْلِ ابْنِ عُمَرَ: لَا صَلَاةَ لِمَنْ لَمْ يُصَلِّ الصَّلَاةَ لِوَقْتِهَا أَيْ لَا صَلَاةَ كَامِلَةً؛ وَكَذَلِكَ قَالَ آخَرُونَ فِي قَوْلِهِ - عَلَيْهِ السَّلَامُ -: «لَا صَلَاةَ لِمَنْ لَا يُقِيمُ صُلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ» وَفِي قَوْلِهِ - عَلَيْهِ السَّلَامُ -: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأُمِّ الْقُرْآنِ» .

L4911 Ali said: It will be said to these people: "What compelled you to assert your claim?" If they respond: "This conforms to the established usage of Arabic speech," we reply: "It is not so. Rather, the established usage of Arabic speech—which allows no other—is that *lā* signifies negation and complete absolution unless evidence from another textual source or a sensory necessity contradicts this. Even if we hypothetically concede it is as you claim, this would still constitute evidence for our position, which is our assertion. For every prayer that is neither perfected nor completed is entirely invalid, without disagreement from us or you."

قَالَ عَلِيٌّ: فَيُقَالُ، لِهَؤُلَاءِ: مَا حَمَلَكُمْ عَلَى مَا ادَّعَيْتُمْ؟ فَإِنْ قَالُوا: هُوَ مَعْهُودُ كَلَامِ الْعَرَبِ؛ قُلْنَا: مَا هُوَ كَذَلِكَ؛ بَلْ مَعْهُودُ كَلَامِ الْعَرَبِ الَّذِي لَا يَجُوزُ غَيْرُهُ - أَنَّ " لَا " لِلنَّفْيِ وَالتَّبْرِئَةِ جُمْلَةً إلَّا أَنْ يَأْتِيَ دَلِيلٌ مِنْ نَصٍّ آخَرَ أَوْ ضَرُورَةُ حِسٍّ عَلَى خِلَافِ ذَلِكَ، ثُمَّ هَبْكُمْ أَنَّهُ كَمَا قُلْتُمْ؛ فَإِنَّ ذَلِكَ حُجَّةٌ لَنَا، وَهُوَ قَوْلُنَا؛ لِأَنَّ كُلَّ صَلَاةٍ لَمْ تَكْمُلْ وَلَمْ تَتِمَّ فَهِيَ بَاطِلٌ كُلُّهَا، بِلَا خِلَافٍ مِنَّا وَمِنْكُمْ.

[18]**Qur'an references (L4908):** Qur'an 19:59 (Maryam).

فَإِنْ قَالُوا: إِنَّمَا هَذَا فِيمَا نَقَصَ مِنْ فَرَائِضِهَا، قُلْنَا: نَعَمْ، وَالْوَقْتُ مِنْ فَرَائِضِ الصَّلَاةِ بِإِجْمَاعٍ مِنَّا وَمِنْكُمْ وَمِنْ كُلِّ مُسْلِمٍ فَهِيَ صَلَاةٌ تَعَمَّدَ تَرْكَ فَرِيضَةٍ مِنْ فَرَائِضِهَا.

L4912 If they were to say, "This only applies to what is deficient in fulfilling its obligations," we would respond: "Yes—and the time itself is among the obligatory components of prayer by consensus among us, among you, and among all Muslims. Thus, it is a prayer where one deliberately neglected one of its obligatory components."

قَالَ عَلِيٌّ: مَا نَعْلَمُ، لِمَنْ ذَكَرْنَا مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - مُخَالِفًا مِنْهُمْ، وَهُمْ يُشَنِّعُونَ بِخِلَافِ الصَّاحِبِ إِذَا وَافَقَ أَهْوَاءَهُمْ، وَقَدْ جَاءَ عَنْ عُمَرَ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَمُعَاذِ بْنِ جَبَلٍ وَأَبِي هُرَيْرَةَ وَغَيْرِهِمْ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - أَنَّ مَنْ تَرَكَ صَلَاةَ فَرْضٍ وَاحِدَةٍ مُتَعَمِّدًا حَتَّى يَخْرُجَ وَقْتُهَا فَهُوَ كَافِرٌ مُرْتَدٌّ.

L4913–4914 Ali said: We do not know of any dissenting opinion from the Companions we mentioned—may Allah be pleased with them. Yet they denounce a Companion's disagreement when it aligns with their desires. It has been reported from ʿUmar, ʿAbd al-Raḥmān ibn ʿAwf, Muʿādh ibn Jabal, Abū Hurayrah, and others among the Companions—may Allah be pleased with them—that whoever deliberately abandons a single obligatory prayer until its time expires is an apostate disbeliever.

وَهَؤُلَاءِ الْحَنَفِيُّونَ وَالْمَالِكِيُّونَ لَا يَرَوْنَ عَلَى الْمُرْتَدِّ قَضَاءَ مَا خَرَجَ وَقْتُهُ.

L4915 Now, these Ḥanafīs and Mālikīs do not consider the apostate obligated to make up acts of worship whose prescribed time has expired.

فَهَؤُلَاءِ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - أَيْضًا لَا يَرَوْنَ عَلَى مَنْ تَعَمَّدَ تَرْكَ الصَّلَاةِ حَتَّى خَرَجَ وَقْتُهَا قَضَاءً.

L4916 These Companions—may Allah be pleased with them—also hold that one who deliberately neglects the prayer until its time has passed does not have to make it up.

قَالَ عَلِيٌّ: وَمَا جَعَلَ اللَّهُ تَعَالَى عُذْرًا لِمَنْ خُوطِبَ بِالصَّلَاةِ فِي تَأْخِيرِهَا عَنْ وَقْتِهَا بِوَجْهٍ مِنْ الْوُجُوهِ، لَا فِي حَالِ الْمُطَاعَنَةِ وَالْقِتَالِ وَالْخَوْفِ وَشِدَّةِ الْمَرَضِ وَالسَّفَرِ.

L4917 Ali said: Allah, the Exalted, has not granted any valid excuse to those obligated to pray for delaying it beyond its appointed time—not in states of hostility, combat, fear, severe illness, or travel.

وَقَالَ اللَّهُ تَعَالَى: {وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ} [النساء: ١٠٢] ، وَقَالَ تَعَالَى: {فَإِنْ خِفْتُمْ فَرِجَالا أَوْ رُكْبَانًا} [البقرة: ٢٣٩] وَلَمْ يُفْسِحْ اللَّهُ تَعَالَى، وَلَا رَسُولُهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي تَرْكِهَا عَنْ وَقْتِهَا حَتَّى صَلَّاهَا بِطَائِفَتَيْنِ وُجُوهُ إِحْدَى الطَّائِفَتَيْنِ إِلَى غَيْرِ الْقِبْلَةِ، عَلَى مَا نَذْكُرُ فِي صَلَاةِ الْخَوْفِ إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ.

L4918 Allah the Exalted said: {When you are among them and establish the prayer for them, let a group of them stand with you} [An-Nisa' 4:102], and He the Exalted said: {But if you fear, then on foot or mounted} [Al-Baqarah 2:239]. Neither Allah the Exalted nor His Messenger—may Allah's peace and blessings be upon him—permitted delaying it beyond its prescribed time, even to the extent of praying it with two groups, the faces of one of the two groups facing away from the Qiblah, as we will mention regarding the prayer in fear, if Allah the Almighty and Majestic wills.[19]

L4919 The Almighty did not permit postponing prayer beyond its prescribed time

[19] **Qur'an references (L4918):** Qur'an 4:102 (An-Nisa); Qur'an 2:239 (Al-Baqarah).

for the severely ill person. Rather, He commanded that if one is unable to pray standing, he should pray sitting; if unable to sit, then on his side. He is to perform tayammum if unable to use water, and pray without tayammum if unable to use dust. From where did those who permit intentionally abandoning prayer until its time expires derive their justification? Then He commanded him to pray it after the time has passed and informed him that it suffices him thus—without the Qur'an, nor the Sunnah, neither a sound nor a weak one, nor any statement of a Companion, nor any analogy.

وَلَمْ يَفْسَحْ تَعَالَى فِي تَأْخِيرِهَا عَنْ وَقْتِهَا لِلْمَرِيضِ الْمُدْنَفِ، بَلْ أُمِرَ إنْ عَجَزَ عَنْ الصَّلَاةِ قَائِمًا أَنَّهُ يُصَلِّي قَاعِدًا فَإِنْ عَجَزَ عَنْ الْقُعُودِ فَعَلَى جَنْبٍ؛ وَبِالتَّيَمُّمِ إنْ عَجَزَ عَنْ الْمَاءِ، وَبِغَيْرِ تَيَمُّمٍ إنْ عَجَزَ عَنْ التُّرَابِ فَمِنْ أَيْنَ أَجَازَ مَنْ أَجَازَ تَعَمُّدَ تَرْكِهَا حَتَّى يَخْرُجَ وَقْتُهَا؟ ثُمَّ أَمَرَهُ بِأَنْ يُصَلِّيَهَا بَعْدَ الْوَقْتِ، وَأَخْبَرَهُ بِأَنَّهَا تُجْزِئُهُ كَذَلِكَ؛ مِنْ غَيْرِ قُرْآنٍ، وَلَا سُنَّةٍ، لَا صَحِيحَةٍ، وَلَا سَقِيمَةٍ، وَلَا قَوْلِ لِصَاحِبٍ، وَلَا قِيَاسٍ.

L4920 And some of them proceeded to mention, "The Messenger of Allah (peace be upon him) prayed the noon and afternoon prayers after sunset on the day of the Battle of the Trench." Then he indicated that the Prophet (peace be upon him) had intentionally omitted them while remaining mindful of them.

وَقَدْ أَقْدَمَ بَعْضُهُمْ فَذَكَرَ «صَلَاةَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَوْمَ الْخَنْدَقِ الظُّهْرَ وَالْعَصْرَ بَعْدَ غُرُوبِ الشَّمْسِ» ، ثُمَّ أَشَارَ إلَى أَنَّهُ - عَلَيْهِ السَّلَامُ - تَرَكَهَا مُتَعَمِّدًا ذَاكِرًا لَهَا.

L4921 Ali said: This is pure disbelief from anyone who permits such [abandonment of prayer] on behalf of the Messenger of Allah—peace and blessings be upon him—for they acknowledge with us—without dissent from any of them or any member of the Ummah—that whoever intentionally neglects an obligatory prayer while mindful of it until its time expires is an evildoer, discredited in testimony, and deserving of beating and disciplinary punishment. Whoever imposes any form of disciplinary punishment upon the Messenger of Allah—peace and blessings be upon him—or attributes evildoing to him, or definitively discredits his testimony, is a disbelieving polytheist apostate like the Jews and Christians—their blood and wealth are lawful—with no disagreement from any Muslim.

قَالَ عَلِيٌّ: وَهَذَا كُفْرٌ مُجَرَّدٌ مِمَّنْ أَجَازَ ذَلِكَ مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -؛ لِأَنَّهُمْ مُقِرُّونَ مَعَنَا بِلَا خِلَافٍ مِنْ أَحَدِهِمْ، وَلَا مِنْ أَحَدٍ مِنْ الْأُمَّةِ - فِي أَنَّ مَنْ تَعَمَّدَ تَرْكَ صَلَاةِ فَرْضٍ ذَاكِرًا لَهَا حَتَّى يَخْرُجَ وَقْتُهَا، فَإِنَّهُ فَاسِقٌ مُجَرَّحُ الشَّهَادَةِ، مُسْتَحِقٌّ؛ لِلضَّرْبِ وَالنَّكَالِ، وَمَنْ أَوْجَبَ شَيْئًا مِنْ النَّكَالِ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَوْ وَصَفَهُ وَقَطَعَ عَلَيْهِ بِالْفِسْقِ أَوْ بِجَرْحِهِ فِي شَهَادَتِهِ، فَهُوَ كَافِرٌ مُشْرِكٌ مُرْتَدٌّ كَالْيَهُودِ وَالنَّصَارَى؛ حَلَالُ الدَّمِ وَالْمَالِ؛ بِلَا خِلَافٍ مِنْ أَحَدٍ مِنْ الْمُسْلِمِينَ.

L4922–4924 Some of them mentioned the words of Allah, the Exalted: "And establish prayer to remember Me" [Ta-Ha: 14], and the saying of the Prophet (peace be upon him): "Allah the Exalted has ordained five prayers. It is said: 'The obligation of prayer has been confirmed, thus its abrogation is impermissible except with evidence from a textual source (naṣṣ) or consensus (ijmāʿ).'"[20]

وَذَكَرَ بَعْضُهُمْ قَوْلَ اللَّهِ تَعَالَى: {وَأَقِمِ الصَّلاةَ لِذِكْرِي} [طه: ١٤] وَقَوْلَهُ - عَلَيْهِ السَّلَامُ -: «خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللَّهُ تَعَالَى» وَقَالَ قَدْ صَحَّ وُجُوبُ الصَّلَاةِ، فَلَا يَجُوزُ سُقُوطُهَا إلَّا بِبُرْهَانِ نَصٍّ أَوْ إجْمَاعٍ.

L4925 Ali said, and this is a sound statement, for the proof has been established

[20] **Qur'an references (L4922):** Qur'an 20:14 (Taha).

that "the Messenger of Allah—peace and blessings be upon him—obligated every prayer within a defined time having a beginning and an end," and he—peace be upon him—did not obligate it either before that time or after it. Thus, whoever adheres to the generality of this verse and this report would be compelled to establish the prayer before its time and after it, and this contradicts the Prophet's—peace and blessings be upon him—specifying the prayer's timing according to its appointed time.

L4926 Some of them embellished [their stance] with a hadith we narrated through Anas's chain: "The fighting intensified on the morning of the conquest of Tustar, so they did not pray until after sunrise." This report is invalid, for it was only narrated by Makhul, who reported that Anas ibn Mālik said this—yet Makhul never met Anas. Even if it were authentic, it does not indicate they deliberately omitted the prayer while aware of its time's expiration; rather, they undoubtedly forgot it. It is impermissible to presume anything other than this regarding a virtuous person among the ranks of Muslims—how much more so for a Companion from among them, may Allah be pleased with them. Had they remembered it, they would have performed the prayer of fear as commanded, or prayed as foot soldiers or mounted troops as Allah Almighty obligated them. No other ruling is permissible. Thus, the falsehood of whoever assumes otherwise becomes evident, and success is solely from Allah.

L4927 **Issue: If someone deliberately abandons prayer until its time has elapsed, they should seek forgiveness from Allah the Exalted and increase in voluntary prayers.**

L4928 Issue 280: As for our statement that one who intentionally neglects prayer until its time has expired is to repent, seek forgiveness from Allah the Exalted, and increase in voluntary prayers, this is based on Allah's words: "Then there succeeded them a generation who neglected prayer and followed lusts; so they will meet loss" [Maryam 19:59], "Except those who repent, believe, and do righteous deeds. For those will enter Paradise" [Maryam 19:60], and His words: "And those who, when they commit an immorality or wrong themselves, remember Allah and seek forgiveness for their sins" [Āl ʿImrān

قَالَ عَلِيٌّ، وَهَذَا قَوْلٌ صَحِيحٌ، وَقَدْ صَحَّ الْبُرْهَانُ بِأَنَّ «رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَوْجَبَ كُلَّ صَلَاةٍ فِي وَقْتٍ مَحْدُودٍ أَوَّلُهُ وَآخِرُهُ» ، وَلَمْ يُوجِبْهَا - عَلَيْهِ السَّلَامُ - لَا قَبْلَ ذَلِكَ الْوَقْتِ، وَلَا بَعْدَهُ، فَمَنْ أَخَذَ بِعُمُومِ هَذِهِ الْآيَةِ وَهَذَا الْخَبَرِ لَزِمَهُ إقَامَةُ الصَّلَاةِ قَبْلَ الْوَقْتِ وَبَعْدَهُ، وَهَذَا خِلَافٌ لِتَوْقِيتِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الصَّلَاةَ بِوَقْتِهَا.

وَمَوَّهَ بَعْضُهُمْ بِحَدِيثٍ رُوِّينَاهُ مِنْ طَرِيقِ أَنَسٍ؛ إنَّهُمْ اشْتَدَّتْ الْحَرْبُ غَدَاةَ فَتْحِ تُسْتَرَ فَلَمْ يُصَلُّوا إلَّا بَعْدَ طُلُوعِ الشَّمْسِ، وَهَذَا خَبَرٌ لَا يَصِحُّ، لِأَنَّهُ إنَّمَا رَوَاهُ مَكْحُولٌ: أَنَّ أَنَسَ بْنَ مَالِكٍ قَالَ: وَمَكْحُولٌ لَمْ يُدْرِكْ أَنَسًا، ثُمَّ لَوْ صَحَّ فَإِنَّهُ لَيْسَ فِيهِ أَنَّهُمْ تَرَكُوهَا عَارِفِينَ بِخُرُوجِ وَقْتِهَا، بَلْ كَانُوا نَاسِينَ لَهَا بِلَا شَكٍّ، لَا يَجُوزُ أَنْ يُظَنَّ بِفَاضِلٍ مِنْ عَرْضِ الْمُسْلِمِينَ غَيْرُ هَذَا، فَكَيْفَ بِصَاحِبٍ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -، وَلَوْ كَانُوا ذَاكِرِينَ لَهَا لَصَلَّوْهَا صَلَاةَ الْخَوْفِ كَمَا أُمِرُوا، أَوْ رِجَالًا وَرُكْبَانًا كَمَا أَلْزَمَهُمْ اللَّهُ تَعَالَى، لَا يَجُوزُ غَيْرُ هَذَا، فَلَاحَ يَقِينًا كَذِبُ مَنْ ظَنَّ غَيْرَ هَذَا، وَبِاَللَّهِ التَّوْفِيقُ.

[مَسْأَلَةٌ تَعَمَّدَ تَرْكَ الصَّلَاةِ حَتَّى خَرَجَ وَقْتُهَا وَيَسْتَغْفِرَ اللَّهَ تَعَالَى وَيُكْثِرَ مِنْ التَّطَوُّعِ]

٢٨٠ - مَسْأَلَةٌ: وَأَمَّا قَوْلُنَا: أَنْ يَتُوبَ مَنْ تَعَمَّدَ تَرْكَ الصَّلَاةِ حَتَّى خَرَجَ وَقْتُهَا وَيَسْتَغْفِرَ اللَّهَ تَعَالَى وَيُكْثِرَ مِنْ التَّطَوُّعِ، فَلِقَوْلِ اللَّهِ تَعَالَى: {فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا} [مريم: ٥٩] {إلا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ} [مريم: ٦٠] وَلِقَوْلِ اللَّهِ تَعَالَى: {وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً

3:135]. He also said: “So whoever does an atom’s weight of good will see it” [Al-Zalzalah 99:7], “And whoever does an atom’s weight of evil will see it” [Al-Zalzalah 99:8], and “We will set up the scales of justice on the Day of Resurrection, so no soul will be wronged at all” [Al-Anbiyāʾ 21:47]. The Ummah has unanimously agreed—as all textual evidences indicate—that voluntary prayers carry a portion of good, the extent of which is known only to Allah, and obligatory prayers likewise carry a portion of good, the extent of which is known only to Allah. Necessarily, when voluntary prayers are abundant, their combined portions must match and surpass that of the obligatory prayer. Allah the Exalted has informed us that He does not waste the reward of any doer of deeds, that “good deeds remove evil deeds” [Hūd 11:114], that “he whose scales are heavy” [Al-Qāriʿah 101:6] “will be in a pleasant life” [Al-Qāriʿah 101:7], and that “he whose scales are light” [Al-Qāriʿah 101:8] “his mother is Hāwiyah (the Abyss)” [Al-Qāriʿah 101:9].[21]

أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ} [آل عمران: ١٣٥] وَقَالَ تَعَالَى: {فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ} [الزلزلة: ٧] {وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ} [الزلزلة: ٨] وَقَالَ تَعَالَى: {وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلا تُظْلَمُ نَفْسٌ شَيْئًا} [الأنبياء: ٤٧] وَأَجْمَعَتْ الْأُمَّةُ - وَبِهِ وَرَدَتْ النُّصُوصُ كُلُّهَا - عَلَى أَنَّ لِلتَّطَوُّعِ جُزْءًا مِنْ الْخَيْرِ اللَّهُ أَعْلَمُ بِقَدْرِهِ، وَلِلْفَرِيضَةِ أَيْضًا جُزْءٌ مِنْ الْخَيْرِ اللَّهُ أَعْلَمُ بِقَدْرِهِ، فَلَا بُدَّ ضَرُورَةً مِنْ أَنْ يَجْتَمِعَ مِنْ جُزْءِ التَّطَوُّعِ إذَا كَثُرَ مَا يُوَازِي جُزْءَ الْفَرِيضَةِ، وَيَزِيدُ عَلَيْهِ؛ وَقَدْ أَخْبَرَ اللَّهُ تَعَالَى أَنَّهُ لَا يُضِيعُ عَمَلَ عَامِلٍ، وَأَنَّ {الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ} [هود: ١١٤] ، وَأَنَّ {مَنْ ثَقُلَتْ مَوَازِينُهُ} [القارعة: ٦] {فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ} [القارعة: ٧] ، وَ {مَنْ خَفَّتْ مَوَازِينُهُ} [القارعة: ٨] {فَأُمُّهُ هَاوِيَةٌ} [القارعة: ٩] .

L4929–4930 Abdullah ibn Rabīʿ narrated to us: Umar ibn Abdul Malik narrated: Abu Dawood narrated: Yaqub ibn Ibrahim narrated: Ismaʿīl—that is, Ibn Ulayyah—narrated: Yunus narrated from Al-Hasan, from Anas ibn Hakim al-Dabbī, that he met Abu Hurairah, who said to him: “The first of their deeds for which people will be held accountable on the Day of Resurrection is the prayer. Our Lord—Blessed and Exalted is He, and He knows best—will say to the angels: ’Look into My servant’s prayer: did he complete it or fall short?’ If it is complete, it will be recorded as such. But if he lacked anything, He will say: ’Check if My servant has any voluntary prayers.’ If he has voluntary prayers, He will say: ’Complete My servant’s obligatory prayer using his voluntary prayers.’ Then all deeds will be reckoned in this manner.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا أَبُو دَاوُد ثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ ثنا إِسْمَاعِيلُ هُوَ ابْنُ عُلَيَّةَ - ثنا يُونُسُ عَنْ الْحَسَنِ عَنْ أَنَسِ بْنِ حَكِيمٍ الضَّبِّيِّ أَنَّهُ لَقِيَ أَبَا هُرَيْرَةَ فَقَالَ لَهُ أَبُو هُرَيْرَةَ: «أَوَّلُ مَا يُحَاسَبُ النَّاسُ بِهِ يَوْمَ الْقِيَامَةِ مِنْ أَعْمَالِهِمْ الصَّلَاةُ، يَقُولُ رَبُّنَا - تَبَارَكَ وَتَعَالَى - لِلْمَلَائِكَةِ وَهُوَ أَعْلَمُ: انْظُرُوا فِي صَلَاةِ عَبْدِي أَتَمَّهَا أَمْ نَقَصَهَا؟ فَإِنْ كَانَتْ تَامَّةً كُتِبَتْ لَهُ تَامَّةً وَإِنْ كَانَ انْتَقَصَ مِنْهَا شَيْئًا قَالَ: انْظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ؟ فَإِنْ كَانَ لَهُ تَطَوُّعٌ قَالَ: أَتِمُّوا لِعَبْدِي فَرِيضَتَهُ مِنْ تَطَوُّعِهِ، ثُمَّ تُؤْخَذُ الْأَعْمَالُ عَلَى ذَلِكُمْ» .

L4931 Abu Dawud said: Musa ibn Isma’il narrated to us: Hammad (ibn Salamah)

قَالَ أَبُو دَاوُد: وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ ثنا حَمَّادٌ هُوَ ابْنُ سَلَمَةَ - عَنْ دَاوُد بْنِ أَبِي هِنْدٍ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ تَمِيمٍ الدَّارِيِّ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِهَذَا الْمَعْنَى، قَالَ «ثُمَّ الزَّكَاةُ مِثْلُ ذَلِكَ، ثُمَّ تُؤْخَذُ الْأَعْمَالُ حَسَبَ ذَلِكَ» .

[21] **Qur’an references (L4928):** Qur’an 19:59 (Maryam); Qur’an 19:60 (Maryam); Qur’an 3:135 (Ali ’Imran); Qur’an 99:7 (Az-Zalzalah); Qur’an 99:8 (Az-Zalzalah); Qur’an 21:47 (Al-Anbya); Qur’an 11:114 (Hud); Qur’an 101:6 (Al-Qari’ah); Qur’an 69:21 (Al-Haqqah); Qur’an 101:7 (Al-Qari’ah); Qur’an 101:8 (Al-Qari’ah); Qur’an 101:9 (Al-Qari’ah).

narrated to us, from Dawud ibn Abi Hind, from Zurarah ibn Awfa, from Tamim al-Dari, from the Prophet (peace be upon him), with this meaning. He said, "Then *Zakat* is likewise, and deeds will be taken according to that."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ نِي عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا جَمِيعًا ثنا يَحْيَى هُوَ ابْنُ سَعِيدٍ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ هُوَ ابْنُ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تَزِيدُ عَلَى صَلَاتِهِ وَحْدَهُ سَبْعًا وَعِشْرِينَ دَرَجَةً» .

L4932 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath informed us from Abdul Wahhab ibn Isa, who narrated to us from Ahmad ibn Muhammad, who narrated to us from Ahmad ibn Ali, who narrated to us from Muslim ibn al-Hajjaj. Zuhayr ibn Harb and Muhammad ibn al-Muthanna both narrated to me—they both said together: Yahya—he is Ibn Sa'id al-Qattan—narrated to us from Ubaydullah—he is Ibn Umar—from Nafi' from Ibn Umar from the Prophet, peace and blessings of Allah be upon him, who said: "A man's prayer in congregation surpasses his prayer alone by twenty-seven degrees."

وَبِهِ إلَى مُسْلِمٍ حَدَّثَنَا إِسْحَاقُ بْنُ إبْرَاهِيمَ أَخْبَرَنَا الْمُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيِّ حَدَّثَنَا عَبْدُ الْوَاحِدِ هُوَ ابْنُ زِيَادٍ - ثنا عُثْمَانُ بْنُ حَكِيمٍ أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ قَالَ: دَخَلَ عُثْمَانُ بْنُ عَفَّانَ - رَضِيَ اللَّهُ عَنْهُ - الْمَسْجِدَ بَعْدَ صَلَاةِ الْمَغْرِبِ فَقَعَدَ وَحْدَهُ فَقَعَدْت إلَيْهِ، فَقَالَ: يَا ابْنَ أَخِي سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ اللَّيْلَ كُلَّهُ» .

L4933 And through him to Muslim: Ishaq ibn Ibrahim narrated to us, Al-Mughirah ibn Salamah Al-Makhzumi informed us, Abdul Wahid—he is Ibn Ziyad—narrated to us, Uthman ibn Hakim narrated to us, Abdul Rahman ibn Abi Amrah informed us, saying: Uthman ibn Affan—may Allah be pleased with him—entered the mosque after the Maghrib prayer and sat alone. I sat beside him, and he said: "O my nephew, I heard the Messenger of Allah—peace and blessings be upon him—say: 'Whoever prays Isha in congregation, it is as if he stood in prayer for half the night, and whoever prays Fajr in congregation, it is as if he stood in prayer the entire night.'"

فَهَذَا بَيَانُ مِقْدَارِ أَجْرِ التَّطَوُّعِ وَأَجْرِ الْفَرِيضَةِ، وَإِنَّمَا هَذَا لِمَنْ تَابَ وَنَدِمَ وَأَقْلَعَ وَاسْتَدْرَكَ مَا فَرَّطَ.

L4934 This is an explanation of the measure of reward for voluntary acts and obligatory acts. Indeed, this applies only to those who have repented, regretted, ceased, and compensated for their negligence.

وَأَمَّا مَنْ تَعَمَّدَ تَرْكَ الْمَفْرُوضَاتِ وَاقْتَصَرَ عَلَى التَّطَوُّعِ، لِيَجْبُرَ بِذَلِكَ مَا عَصَى فِي تَرْكِهِ مُصِرًّا عَلَى ذَلِكَ، فَهَذَا عَاصٍ فِي تَطَوُّعِهِ، لِأَنَّهُ وَضَعَهُ فِي غَيْرِ مَوْضِعِهِ، لِأَنَّ اللَّهَ تَعَالَى لَمْ يَضَعْهُ، لِتُتْرَكَ الْفَرِيضَةُ، بَلْ، لِيَكُونَ زِيَادَةَ خَيْرٍ وَنَافِلَةً، فَهَذَا هُوَ الَّذِي يُجْبَرُ بِهِ الْفَرْضُ الْمُضَيَّعُ.

L4935–4937 As for the one who deliberately abandons the obligatory act and confines himself to voluntary acts, seeking to compensate thereby for the sin incurred by abandoning it while persisting in that, such a person is sinning through his voluntary acts. This is because he has placed them in a position other than their rightful one, for Allah the Exalted did not establish them so that the obligatory act may be abandoned, but rather as an increase of good and

a supererogatory act. Thus, such a person is one whose [voluntary acts] are used to compensate for that. The neglected obligation.

وَإِذَا عَصَى فِي تَطَوُّعِهِ فَهُوَ غَيْرُ مَقْبُولٍ مِنْهُ، قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ» .

L4938 If one disobeys in their voluntary worship, it is not accepted from them. The Messenger of Allah, peace and blessings be upon him, said: "Whoever performs a deed not in accordance with our teachings, it is rejected."[22]

فَإِنْ ذَكَرَ ذَاكِرٌ مَا رُوِيَ مِنْ أَنَّ التَّطَوُّعَ لَا يُقْبَلُ مِمَّنْ لَا يُؤَدِّي الْفَرِيضَةَ كَالتَّاجِرِ لَا يَصِحُّ لَهُ رِبْحٌ حَتَّى يَخْلُصَ رَأْسُ مَالِهِ، فَبَاطِلٌ لَا يَصِحُّ، لِأَنَّهُ إِنَّمَا رَوَاهُ مُوسَى بْنُ عُبَيْدَةَ الرَّبَذِيُّ وَهُوَ ضَعِيفٌ، وَعَبْدُ الْمَلِكِ بْنُ حَبِيبٍ الْأَنْدَلُسِيّ عَنْ الْمَكْفُوفِ عَنْ أَيُّوبَ بْنِ خَوْطٍ، وَهَذِهِ بَلَايَا فِي نَسَقٍ إحْدَاهَا يَكْفِي، وَمُرْسَلٌ أَيْضًا، وَعَبْدُ الْمَلِكِ بْنُ حَبِيبٍ عَنْ مُطَرِّفٍ عَنْ مَالِكٍ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ.

L4939 If someone mentions what has been narrated - that voluntary acts are not accepted from those who neglect obligatory duties, like a merchant whose profit remains invalid until his capital is cleared - this claim is baseless and invalid. This is because it was only narrated by Mūsā ibn ʻUbaydah al-Rabaḍī (who is weak) and ʻAbd al-Malik ibn Ḥabīb al-Andalusī via the blind narrator from Ayyūb ibn Khawṭ. These are successive defects in the chain; any single one invalidates it. Moreover, it is a *mursal* narration. ʻAbd al-Malik ibn Ḥabīb also narrates from Muṭarrif from Mālik that Abū Bakr al-Ṣiddīq...

وَعَبْدُ الْمَلِكِ سَاقِطٌ، وَهَذَا أَيْضًا مُنْقَطِعٌ، وَلَوْ صَحَّ ذَلِكَ لَكَانَ الْمُرَادُ بِهِ مَنْ قَصَدَ التَّطَوُّعَ، لِيُعَوِّضَهُ عَنْ الْفَرِيضَةِ مُصِرًّا عَلَى ذَلِكَ غَيْرَ نَادِمٍ، وَلَا تَائِبٍ، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

L4940 The narration of ʻAbd al-Malik is rejected, and this is also disconnected. Even if that were valid, the intended meaning would refer to one who intends voluntary prayer to replace the obligatory prayer while persisting in that without regret or repentance. And with Allah, the Exalted, is success.

[الصَّلَوَاتُ الْمَفْرُوضَاتُ الْخَمْسُ]

The five obligatory prayers.

٢٨١ - مَسْأَلَةٌ الْمَفْرُوضُ مِنْ الصَّلَاةِ عَلَى كُلِّ بَالِغٍ عَاقِلٍ حُرٍّ أَوْ عَبْدٍ ذَكَرٍ أَوْ أُنْثَى خَمْسٌ وَهِيَ: الظُّهْرُ وَالْعَصْرُ وَالْمَغْرِبُ وَالْعِشَاءُ الْآخِرَةُ، وَهِيَ الْعَتَمَةُ، وَصَلَاةُ الْفَجْرِ.

L4942 Issue 281: The obligatory prayers for every adult, sane individual—whether free or enslaved, male or female—are five: Dhuhr, Asr, Maghrib, the final Isha, which is Al-ʻAtamah, and Fajr.

فَالصُّبْحُ رَكْعَتَانِ أَبَدًا، عَلَى كُلِّ أَحَدٍ، مِنْ صَحِيحٍ أَوْ مَرِيضٍ أَوْ مُسَافِرٍ أَوْ مُقِيمٍ، خَائِفٍ أَوْ آمِنٍ، وَالْمَغْرِبُ ثَلَاثُ رَكَعَاتٍ أَبَدًا، كَمَا قُلْنَا فِي الصُّبْحِ سَوَاءً سَوَاءً.

L4943 The dawn prayer is perpetually two rak'ahs—obligatory upon every person, whether healthy or ill, traveler or non-traveler, fearful or secure. The maghrib prayer is perpetually three rak'ahs, as with the dawn prayer—the same ruling applies equally in all cases.

[22] **Hadith references (L4938):** Sahih Muslim 1718b; Riyad as-Salihin 1647; Riyad as-Salihin 169.

L4944 As for Dhuhr, Asr, and the final Isha prayer—each of these prayers is four rak'ahs for a resident, whether sick or healthy, in a state of fear or security. This is a definitive, unquestionable consensus, with no disagreement among any member of the Ummah—past or present—nor regarding any aspect of it. For a traveler in security, each of these prayers consists of two rak'ahs. As for a traveler in a state of fear, if he wishes, he may pray each of them as two rak'ahs, or if he wishes, as a single rak'ah. Disagreement exists concerning all of this: regarding the definition of such travel, the measure of such travel in terms of time and distance, whether shortening the prayer is obligatory or optional for him, and whether a single rak'ah suffices during travel in a state of fear or not.

وَأَمَّا الظُّهْرُ وَالْعَصْرُ وَالْعِشَاءُ الْآخِرَةُ - فَكُلُّ وَاحِدَةٍ مِنْهُنَّ عَلَى الْمُقِيمِ - مَرِيضًا كَانَ أَوْ صَحِيحًا، خَائِفًا أَوْ آمِنًا - أَرْبَعُ رَكَعَاتٍ أَرْبَعُ رَكَعَاتٍ، وَكُلُّ هَذَا إجْمَاعٌ مُتَيَقَّنٌ مَقْطُوعٌ بِهِ، لَا خِلَافَ فِيهِ بَيْنَ أَحَدٍ مِنْ الْأُمَّةِ قَدِيمًا، وَلَا حَدِيثًا، وَلَا فِي شَيْءٍ مِنْهُ، وَكُلُّ وَاحِدَةٌ مِنْهُنَّ عَلَى الْمُسَافِرِ الْآمِنِ رَكْعَتَانِ رَكْعَتَانِ، وَأَمَّا الْمُسَافِرُ الْخَائِفُ فَإِنْ شَاءَ صَلَّى كُلَّ وَاحِدَةٍ مِنْهُنَّ رَكْعَتَيْنِ، وَإِنْ شَاءَ صَلَّى كُلَّ وَاحِدَةٍ مِنْهُنَّ رَكْعَةً وَاحِدَةً، وَالْخِلَافُ مَوْجُودٌ فِي كُلِّ هَذَا فِيمَا ذَلِكَ السَّفَرُ، وَفِي مِقْدَارِ ذَلِكَ السَّفَرِ مِنْ الزَّمَانِ وَمِنْ الْمَسَافَةِ، وَفِي هَلْ ذَلِكَ الْقَصْرُ عَلَيْهِ فَرْضٌ أَمْ هُوَ فِيهِ مُخَيَّرٌ، وَفِي هَلْ تُجْزِئُ رَكْعَةٌ وَاحِدَةٌ فِي الْخَوْفِ فِي السَّفَرِ أَمْ لَا.

L4945 And we will mention the proof of the truth from that, and the refutation of the error therein, in its chapters, if Allah, the Mighty and Majestic, wills. There is no might nor power except by Allah, the Most High, the Almighty. Through Him, exalted is He, we seek help, and by Him we are strengthened.

وَسَنَذْكُرُ الْبُرْهَانَ عَلَى الْحَقِّ مِنْ ذَلِكَ، وَبُطْلَانَ الْخَطَأِ فِيهِ، فِي أَبْوَابِهِ إنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ، وَلَا حَوْلَ، وَلَا قُوَّةَ إلَّا بِاَللَّهِ الْعَلِيِّ الْعَظِيمِ، وَبِهِ تَعَالَى نَسْتَعِينُ وَبِهِ نَتَأَيَّدُ.

L4946–4947 [The Categories of Supererogatory Acts]

[أَقْسَامُ التَّطَوُّعِ]

L4948 Issue: The divisions of supererogatory worship. The most emphasized acts are those we mentioned in the first issue of the Book of Prayer from this compendium of ours - namely, the divisions that the Messenger of Allah (peace be upon him) commanded, specifically designating them by name. Less emphasized are those acts not accompanied by an explicit command, but for which recommendation has been established.

مَسْأَلَةٌ: أَقْسَامُ التَّطَوُّعِ أَوْكَدُ التَّطَوُّعِ مَا قَدْ ذَكَرْنَاهُ فِي أَوَّلِ مَسْأَلَةٍ مِنْ كِتَابِ الصَّلَاةِ مِنْ دِيوَانِنَا هَذَا، مِنْ الْأَقْسَامِ الَّتِي أَمَرَ بِهَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَخْصُوصَةً بِأَسْمَائِهَا، وَبَعْدَ ذَلِكَ مَا لَمْ يَرِدْ بِهِ أَمْرٌ، وَلَكِنْ جَاءَ النَّدْبُ إلَيْهِ.

L4949 The most emphasized of these are two rak'ahs after the true dawn and before the Fajr prayer; the Eid prayers; the prayer for seeking rain; the Tarawih prayers of Ramadan; four rak'ahs before Dhuhr after the sun's zenith; four rak'ahs after Dhuhr; four rak'ahs before Asr—if one wishes, they may delay the salutation until the end of them, or give the salutation after every two rak'ahs; two rak'ahs after Asr; two rak'ahs after sunset but before perform-

أَوْكَدُ ذَلِكَ رَكْعَتَانِ بَعْدَ الْفَجْرِ الثَّانِي وَقَبْلَ صَلَاةِ الصُّبْحِ، ثُمَّ صَلَاةُ الْعِيدَيْنِ، ثُمَّ صَلَاةُ الِاسْتِسْقَاءِ وَقِيَامُ رَمَضَانَ، وَأَرْبَعُ رَكَعَاتٍ قَبْلَ الظُّهْرِ بَعْدَ الزَّوَالِ، وَأَرْبَعُ رَكَعَاتٍ بَعْدَ الظُّهْرِ وَأَرْبَعُ رَكَعَاتٍ قَبْلَ الْعَصْرِ، إنْ شَاءَ لَمْ يُسَلِّمْ إلَّا فِي آخِرِهِنَّ، وَإِنْ شَاءَ سَلَّمَ مِنْ كُلِّ رَكْعَتَيْنِ، وَرَكْعَتَانِ بَعْدَ صَلَاةِ الْعَصْرِ، وَرَكْعَتَانِ بَعْدَ غُرُوبِ الشَّمْسِ قَبْلَ صَلَاةِ

ing Maghrib prayer; two rak'ahs after Maghrib; two rak'ahs before Isha; two rak'ahs upon arriving from a journey in the mosque; voluntary prayers performed after ablution; as well as the voluntary prayers one offers during the day and night.

الْمَغْرِبِ، وَرَكْعَتَانِ بَعْدَ صَلَاةِ الْمَغْرِبِ، وَرَكْعَتَانِ قَبْلَ صَلَاةِ الْعَتَمَةِ، وَرَكْعَتَانِ عِنْدَ الْقُدُومِ مِنَ السَّفَرِ فِي الْمَسْجِدِ، وَمَا تَطَوَّعَ بِهِ الْمَرْءُ إِذَا تَوَضَّأَ ثُمَّ مَا تَطَوَّعَ بِهِ الْمَرْءُ فِي نَهَارِهِ وَلَيْلِهِ.

L4950 Abdullah ibn Yusuf narrated to us; Ahmad ibn Fath narrated to us; Abdul Wahhab ibn Isa narrated to us; Ahmad ibn Muhammad narrated to us; Ahmad ibn Ali narrated to us; Muslim ibn al-Hajjaj narrated to me: Zuhayr ibn Harb narrated to us from Yahya ibn Sa'id al-Qattan from Ibn Jurayj, who informed me from Ata from Ubayd ibn Umayr from Aisha, the Mother of the Believers, that the Prophet (peace and blessings be upon him) was not more diligent in maintaining any supererogatory prayers than he was in observing the two rak'ahs before dawn.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ، حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنِ ابْنِ جُرَيْجٍ أَخْبَرَنِي عَطَاءٍ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ «أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَمْ يَكُنْ عَلَى شَيْءٍ مِنَ النَّوَافِلِ، أَشَدَّ تَعَاهُدًا مِنْهُ عَلَى رَكْعَتَيْنِ قَبْلَ الصُّبْحِ» .

L4951 And through him to Muslim: Muḥammad ibn 'Ubayd al-Ghubarī narrated to us; Abū 'Awānah narrated to us, from Qatādah, from Zurārah ibn Awfā, from Sa'd ibn Hishām ibn 'Āmir, from 'Ā'ishah, the Mother of the Believers, from the Prophet—may Allah bless him and grant him peace—who said: "The two rak'ahs of Fajr are better than the world and all that is in it."

وَبِهِ إِلَى مُسْلِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ ثنا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ زُرَارَةَ بْنُ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامِ بْنِ عَامِرٍ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ «رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا» .

L4952–4954 And indeed, the Messenger of Allah—may Allah bless him and grant him peace—performed *Salat al-Istisqa* in the manner that we will mention in its chapter, if Allah wills. Allah, Exalted and Glorious, and the Prophet (peace be upon him) also urged observance of the night prayers of Ramadan, as we shall mention in its chapter, if Allah, the Exalted and Glorious, wills.

وَقَدْ «صَلَّى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَاةَ الِاسْتِسْقَاءِ» عَلَى مَا سَنَذْكُرُهُ فِي بَابِهَا إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ، «وَحَضَّ - عَلَيْهِ السَّلَامُ - أَيْضًا عَلَى قِيَامِ رَمَضَانَ» عَلَى مَا نَذْكُرُهُ فِي بَابِهِ إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ.

L4955 And through him (the same chain) to Muslim: Yahyā ibn Yahyā al-Naysābūrī narrated to us, Hushaym narrated to us from Khālid—who is al-Khaddā'—from ʿAbdullāh ibn Shaqīq, who said: I asked ʿĀ'ishah about the voluntary prayers of Allah's Messenger (peace be upon him). She said: "He would pray four rak'ahs in his house before Ẓuhr. Then he would go out and lead the people in prayer. Then he would enter and pray two rak'ahs. He would lead the people in Maghrib prayer, then enter and pray two rak'ahs. He would lead the people in ʿIshā' prayer, then enter my house and pray two rak'ahs."

وَبِهِ إِلَى مُسْلِمٍ: حَدَّثَنَا يَحْيَى بْنُ يَحْيَى النَّيْسَابُورِيُّ ثنا هُشَيْمٌ عَنْ خَالِدٍ هُوَ الْحَذَّاءُ - عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: سَأَلْت عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ تَطَوُّعِهِ؟ فَقَالَتْ: «كَانَ يُصَلِّي فِي بَيْتِهِ قَبْلَ الظُّهْرِ أَرْبَعًا، ثُمَّ يَخْرُجُ فَيُصَلِّي بِالنَّاسِ

ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ، وَيُصَلِّي بِالنَّاسِ الْمَغْرِبَ، ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ، وَيُصَلِّي بِالنَّاسِ الْعِشَاءَ، وَيَدْخُلُ بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ» .

L4956 Abdullah ibn Rabīʿ narrated to us: Muḥammad ibn Isḥāq narrated to us: Ibn al-Aʿrābī narrated to us: Abū Dāwūd narrated to us: Ḥafṣ ibn ʿUmar (he is al-Ḥawḍī) narrated to us: Shuʿbah narrated from Abū Isḥāq, from ʿĀṣim ibn Ḍamrah, from ʿAlī ibn Abī Ṭālib—may Allah be pleased with him—that the Messenger of Allah—peace and blessings be upon him—used to pray two rakʿahs before the ʿaṣr prayer.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا حَفْصُ بْنُ عُمَرَ هُوَ الْحَوْضِيُّ - ثنا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ - رَضِيَ اللَّهُ عَنْهُ - «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يُصَلِّي قَبْلَ الْعَصْرِ رَكْعَتَيْنِ» .

L4957 Abdullah ibn Rabee’ narrated to us: Muhammad ibn Mu’awiyah narrated to us: Ahmad ibn Shu’ayb narrated to us: Isma’il ibn Mas’ud narrated to us: Yazid ibn Zurai’ narrated to us: Shu’bah narrated from Abu Ishaq from ‘Asim ibn Ḍamrah: We asked ‘Ali about the prayer of the Messenger of Allah—may Allah’s peace and blessings be upon him—and he described it, saying: “He would pray four rak’ahs before Dhuhr and two after it, and he would pray four rak’ahs before ‘Asr, separating between every two rak’ahs with a salutation to the angels brought near [to Allah], the prophets, and those who followed them from among the believers and Muslims.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ ثنا إِسْمَاعِيلُ بْنُ مَسْعُودٍ ثنا يَزِيدُ بْنُ زُرَيْعٍ ثنا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ: سَأَلْنَا عَلِيًّا عَنْ صَلَاةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -؛ فَوَصَفَ، قَالَ: «كَانَ يُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعًا وَبَعْدَهَا ثِنْتَيْنِ، وَيُصَلِّي قَبْلَ الْعَصْرِ أَرْبَعًا، يَفْصِلُ بَيْنَ كُلِّ رَكْعَتَيْنِ بِتَسْلِيمٍ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ وَالنَّبِيِّينَ وَمَنْ تَبِعَهُمْ مِنْ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ» .

L4958 From him to Ahmad ibn Shu‘ayb: I am Muhammad ibn al-Muthanna—Muhammad ibn ‘Abd al-Rahman narrated to us, Husayn ibn ‘Abd al-Rahman narrated to us from Abu Ishaq from ‘Asim ibn Damrah, who said: We asked ‘Ali about the prayer of the Messenger of Allah (peace and blessings be upon him), and he described it, saying: “He used to pray four rak‘ahs before Dhuhr, uttering the taslim at the end of the final rak‘ah, and after Dhuhr four rak‘ahs, uttering the taslim at the end of the final rak‘ah.”

وَبِهِ إِلَى أَحْمَدَ بْنِ شُعَيْبٍ: أَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ ثنا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي إِسْحَاقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: سَأَلْنَا عَلِيًّا عَنْ صَلَاةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَوَصَفَ قَالَ: «كَانَ يُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعَ رَكَعَاتٍ، يَجْعَلُ التَّسْلِيمَ فِي آخِرِ رَكْعَةٍ، وَبَعْدَهَا أَرْبَعَ رَكَعَاتٍ يَجْعَلُ التَّسْلِيمَ فِي آخِرِ رَكْعَةٍ» .

L4959 Abu Muhammad said: There is no contradiction between any of what we have mentioned; rather, all of that is good and permissible, from the narrations of trustworthy and firmly established transmitters.

قَالَ أَبُو مُحَمَّد: لَا تَعَارُضَ بَيْنَ شَيْءٍ مِمَّا ذَكَرْنَا، بَلْ كُلُّ ذَلِكَ حَسَنٌ مُبَاحٌ؛ مِنْ رِوَايَةِ الثِّقَاتِ الْأَثْبَاتِ.

L4960 Abdullah ibn Rabiʿ narrated to us: ʿUmar ibn ʿAbd al-Malik narrated to us: Muḥammad ibn Bakr narrated to us: Abu Dawud narrated to us: ʿAbdullah

ibn Muḥammad An-Nufaili narrated to us: Ibn ʿUlayyah—he is Ismāʿīl—from al-Jurayri from ʿAbdullah ibn Buraydah from ʿAbdullah ibn Mughaffal who said: The Messenger of Allah (peace and blessings be upon him) said: "Between every two Adhāns there is a prayer for whoever wishes to perform it."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا أَبُو دَاوُد ثنا عَبْدُ اللَّهِ بْنِ مُحَمَّدٍ النُّفَيْلِيّ ثنا ابْنُ عُلَيَّةَ هُوَ إِسْمَاعِيلُ - عَنْ الْجُرَيْرِيّ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ لِمَنْ شَاءَ» .

L4961–4962 Ali said: This general ruling applies to the periods between the adhān of al-ʿAtamah and its iqāmah; between the adhān of Maghrib and its iqāmah; and between the adhān of the Fajr prayer and its iqāmah.

قَالَ عَلِيٌّ: دَخَلَ فِي هَذَا الْعُمُومِ مَا بَيْنَ أَذَانِ الْعَتَمَةِ، وَإِقَامَتِهَا، وَمَا بَيْنَ أَذَانِ الْمَغْرِبِ، وَإِقَامَتِهَا، وَمَا بَيْنَ أَذَانِ صَلَاةِ الصُّبْحِ، وَإِقَامَتِهَا.

L4963 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn Al-Hajjaj narrated to us: Muhammad ibn Al-Muthanna narrated to us: Al-Dahhak—i.e., Abu Asim—narrated to us: Ibn Jurayj narrated to us: I am Ibn Shihab, [who narrates] that Abdurrahman ibn Abdullah ibn Kaʿb ibn Malik informed him from his father and his uncle Abdullah and Ubaydullah, the two sons of Kaʿb ibn Malik, from their father: "The Messenger of Allah—peace and blessings be upon him—would never return from a journey except during the forenoon. When he arrived, he would first go to the mosque, pray two rakʿahs there, then sit there."[23]

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا الضَّحَّاكُ يَعْنِي أَبَا عَاصِمٍ - ثنا ابْنُ جُرَيْجٍ أَنَا ابْنُ شِهَابٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ أَخْبَرَهُ عَنْ أَبِيهِ وَعَمِّهِ عَبْدِ اللَّهِ وَعُبَيْدِ اللَّهِ ابْنَيْ كَعْبِ بْنِ مَالِكٍ عَنْ أَبِيهِمَا: «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ لَا يَقْدُمُ مِنْ سَفَرٍ إِلَّا نَهَارًا فِي الضُّحَى، فَإِذَا قَدِمَ بَدَأَ بِالْمَسْجِدِ فَصَلَّى فِيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ فِيهِ» .

L4964 Through him to Muslim: ʿAbd b. Ḥumayd narrated to us: ʿAbd al-Razzāq informed us, from Maʿmar, from al-Zuhrī, from Abū Salamah b. ʿAbd al-Raḥmān b. ʿAwf, from Abū Hurayrah, who said: "The Messenger of Allah (peace and blessings of Allah be upon him) would encourage observance of the night prayers during Ramadan without imposing it as a strict obligation."

وَبِهِ إِلَى مُسْلِمٍ: ثنا عَبْدُ بْنُ حُمَيْدٍ أَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُرَغِّبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَ فِيهِ بِعَزِيمَةٍ» .

L4965 Abd al-Rahman ibn Abdullah al-Hamdani narrated to us: Ibrahim ibn Ahmad al-Balkhi narrated to us: al-Farbari narrated to us: al-Bukhari narrated to us: Ishaq ibn Nasr narrated to us: Abu Usamah narrated to us from Abu Hayyan al-Taymi from Abu Zur'ah from Abu Hurayrah, that the Messenger

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ الْبَلْخِيُّ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا إِسْحَاقُ بْنُ نَصْرٍ ثنا أَبُو أُسَامَةَ عَنْ أَبِي حَيَّانَ التَّيْمِيِّ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ؛ لِبِلَالٍ عِنْدَ صَلَاةِ الْفَجْرِ: يَا

[23] **Hadith references (L4963):** Sahih Muslim 716.

of Allah - peace and blessings of Allah be upon him - said to Bilal during the dawn prayer: “O Bilal, tell me of the most hopeful deed you have done in Islam, for I heard the rustling of your sandals ahead of me in Paradise.” Bilal said: “No deed gives me greater hope than this: whenever I performed ablution at any hour of night or day, I would pray whatever was ordained for me using that ablution.”

بِلَالُ، حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الْإِسْلَامِ؟ فَإِنِّي سَمِعْتُ دُفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ قَالَ بِلَالٌ: مَا عَمِلْتُ عَمَلًا أَرْجَى عِنْدِي أَنِّي لَمْ أَتَطَهَّرْ طَهُورًا فِي سَاعَةِ لَيْلٍ أَوْ نَهَارٍ، إِلَّا صَلَّيْتُ بِذَلِكَ الطَّهُورِ مَا كُتِبَ لِي أَنْ أُصَلِّيَ» .

Chapter on the Two Rak‘ahs before al-Maghrib

[فَصْلٌ فِي الرَّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ]

An issue concerning preventing people from performing supererogatory prayers after sunset and before the Maghrib prayer.

[مَسْأَلَة منع قَوْم مِنْ التَّطَوُّع بَعْد غروب الشَّمْس وَقَبْل صَلَاة الْمَغْرِب]

Chapter on the Two Rak‘ahs Before Maghrib (283) - Issue: Abū Muḥammad said: Some scholars prohibited voluntary prayer after sunset and before the Maghrib prayer, including Mālik and Abū Ḥanīfah. We know of no evidence they possess except that Aḥmad ibn Muḥammad ibn ‘Abd Allāh al-Ṭalamankī narrated to us: Muḥammad ibn Aḥmad ibn Mufarrij narrated to us from al-Ṣamūt, who narrated to us from al-Bazzār, who narrated to us from ‘Abd al-Wāḥid ibn Ghiyāth, who narrated to us from Ḥayyān ibn ‘Ubayd Allāh, from ‘Abd Allāh ibn Buraydah, from his father, that the Prophet - peace and blessings of Allāh be upon him - said: “Between every two adhāns there is a prayer except for Maghrib.”

فَصْلٌ فِي الرَّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ ٢٨٣ - مَسْأَلَةٌ: قَالَ أَبُو مُحَمَّدٍ: مَنَعَ قَوْمٌ مِنْ التَّطَوُّعِ بَعْدَ غُرُوبِ الشَّمْسِ، وَقَبْلَ صَلَاةِ الْمَغْرِبِ، مِنْهُمْ مَالِكٌ وَأَبُو حَنِيفَةَ، وَمَا نَعْلَمُ لَهُمْ حُجَّةً إِلَّا أَنَّ أَحْمَدَ بْنَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الطَّلَمَنْكِيَّ قَالَ ثنا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُفَرِّجٍ ثنا الصَّمُوتُ ثنا الْبَزَّارُ ثنا عَبْدُ الْوَاحِدِ بْنُ غِيَاثٍ ثنا حَيَّانُ بْنُ عُبَيْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ إِلَّا الْمَغْرِبَ» .

Abū Muḥammad said: This wording was solely transmitted by Ḥayyān Ibn ʿUbayd Allāh—who is obscure (majhūl)—whereas the authentic (ṣaḥīḥ) report is the one narrated by al-Jurayrī from ʿAbd Allāh Ibn Buraydah, which we have mentioned earlier.

قَالَ أَبُو مُحَمَّدٍ: هَذِهِ اللَّفْظَةُ انْفَرَدَ بِهَا حَيَّانُ بْنُ عُبَيْدِ اللَّهِ - وَهُوَ مَجْهُولٌ - وَالصَّحِيحُ هُوَ مَا رَوَاهُ الْجُرَيْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، وَقَدْ ذَكَرْنَاهُ آنِفًا.

They mentioned a narration from Ibrāhīm al-Nakhaʿī that Abū Bakr, ʿUmar, and ʿUthmān did not perform these prayers. This is worthless. Firstly, its chain is disconnected, for Ibrāhīm never met any of those we mentioned, as he was not born except years after ʿUthmān’s assassination. Even if it were authentic, it would contain no proof, for it does not state that they—may Allah be pleased with them—prohibited these prayers or disliked them. We do not differ with them regarding the permissibility of abandoning all

وَذَكَرُوا عَنْ إبْرَاهِيمَ النَّخَعِيِّ: أَنَّ أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ لَمْ يَكُونُوا يُصَلُّونَهَا وَهَذَا لَا شَيْءَ؛ أَوَّلُ ذَلِكَ أَنَّهُ مُنْقَطِعٌ؛ لِأَنَّ إبْرَاهِيمَ لَمْ يُدْرِكْ أَحَدًا مِمَّنْ ذَكَرْنَاهُ، وَلَا وُلِدَ إلَّا بَعْدَ قَتْلِ عُثْمَانَ بِسِنِينَ، ثُمَّ لَوْ صَحَّ لَمَا كَانَتْ فِيهِ حُجَّةٌ؛ لِأَنَّهُ لَيْسَ فِيهِ أَنَّهُمْ - رَضِيَ اللَّهُ عَنْهُمْ - نَهَوْا عَنْهُمَا، وَلَا أَنَّهُمْ كَرِهُوهُمَا، وَنَحْنُ لَا نُخَالِفُهُمْ فِي أَنَّ تَرْكَ جَمِيعِ التَّطَوُّعِ مُبَاحٌ، مَا

supererogatory prayers, provided one does not abandon them out of disdain for the Sunnah of the Messenger of Allah—peace and blessings be upon him—for such is the one who is doomed. Even if their prohibition were established—and Allah's refuge is sought from this being valid!—it would not constitute proof against the Messenger of Allah—peace and blessings be upon him—nor against the Companions who performed them—may Allah be pleased with them. These later imitators opposed Abū Bakr, ʿUmar, and a group of Companions concerning wiping over turbans, despite having the Sunnah of the Messenger of Allah—peace and blessings be upon him. Thus, nothing is more astonishing than their audacity in opposing the Companions when they desire, and their exaggerated opposition to these two when they desire. This is blatant trifling with religion—we mean these later imitators.

لَمْ يَتْرُكْهُ الْمَرْءُ رَغْبَةً عَنْ سُنَّةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَهَذَا هُوَ الْهَالِكُ، ثُمَّ لَوْ صَحَّ نَهْيُهُمْ عَنْهُمَا - وَمَعَاذَ اللَّهِ أَنْ يَصِحَّ - لَمَا كَانَتْ فِي أَحَدٍ مِنْهُمْ حُجَّةً عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَا عَلَى مَنْ صَلَّاهُمَا مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -، وَقَدْ خَالَفُوا أَبَا بَكْرٍ وَعُمَرَ وَجَمَاعَةً مِنْ الصَّحَابَةِ فِي الْمَسْحِ عَلَى الْعِمَامَةِ، وَمَعَهُمْ سُنَّةُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَلَا عَجَبَ أَعْجَبُ مِنْ إقْدَامِهِمْ عَلَى مُخَالَفَةِ الصَّحَابَةِ إذَا اشْتَهَوْا وَتَعْظِيمِهِمْ مُخَالَفَتَهُمَا إذَا اشْتَهَوْا وَهَذَا تَلَاعُبٌ بِالدِّينِ لَا خَفَاءَ بِهِ نَعْنِي هَؤُلَاءِ الْمُقَلِّدِينَ الْمُتَأَخِّرِينَ.

L4972 They mentioned from Ibn Umar that he said: "I have not seen anyone pray these two prayers," and this is baseless. The first reason for that is its inauthenticity, as it is narrated from Abu Shu'ayb or Shu'ayb—and we do not know who he is. Moreover, even if this narration were authentic, there is no prohibition in it against the two prayers. We do not object to abandoning supererogatory prayers unless they are prohibited without valid justification. Even if a prohibition from him were established—though it is never authenticated—it has rather been narrated from him that praying them is permissible, as it constitutes an argument against the Messenger of Allah (peace be upon him) and against the rest of the Companions who zealously promoted them. Among the astonishing things is that they do not consider Ibn Umar's statement as evidence: "I prayed behind the Messenger of Allah (peace be upon him), Abu Bakr, Umar, and Uthman, and none of them recited the Qunut"—because it contradicts their blind adherence—despite its authentic transmission. Yet they treat what is unauthenticated from him as evidence when it aligns with their desires, and this is utterly astonishing.

وَذَكَرُوا عَنْ ابْنِ عُمَرَ أَنَّهُ قَالَ: مَا رَأَيْت أَحَدًا يُصَلِّيهِمَا، وَهَذَا لَا شَيْءَ أَوَّلُ ذَلِكَ أَنَّهُ لَا يَصِحُّ؛ لِأَنَّهُ عَنْ أَبِي شُعَيْبٍ أَوْ شُعَيْبٍ، وَلَا نَدْرِي مَنْ هُوَ؟ وَأَيْضًا فَلَيْسَ فِي هَذَا لَوْ صَحَّ نَهْيٌ عَنْهُمَا، وَنَحْنُ لَا نُنْكِرُ تَرْكَ التَّطَوُّعِ مَا لَمْ يَنْهَ عَنْهُ بِغَيْرِ حَقٍّ ثُمَّ لَوْ صَحَّ عَنْهُ النَّهْيُ عَنْهُمَا، وَهُوَ لَا يَصِحُّ أَبَدًا، بَلْ قَدْ رُوِيَ عَنْهُ جَوَازُ صَلَاتِهِمَا، لَمَّا كَانَ فِيهِ حُجَّةٌ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَا عَلَى سَائِرِ الصَّحَابَةِ النَّادِبِينَ إلَيْهِمَا، وَمِنْ الْعَجَائِبِ أَنَّهُمْ لَا يَرَوْنَ حُجَّةَ قَوْلِ ابْنِ عُمَرَ «صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَخَلْفَ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ فَلَمْ يَقْنُتْ أَحَدٌ مِنْهُمْ» إذْ لَمْ يُوَافِقْ تَقْلِيدَهُمْ، وَقَدْ صَحَّ هَذَا عَنْهُ ثُمَّ يَجْعَلُونَ مَا لَمْ يَصِحَّ عَنْهُ، حُجَّةً إذَا وَافَقَ أَهْوَاءَهُمْ وَهَذَا عَجَبٌ جِدًّا.

L4973–4975 Ali said: The proof concerning this is what was narrated to us by ʿAbd al-Raḥmān ibn ʿAbd Allāh ibn Khālid: Ibrāhīm ibn Aḥmad narrated to us, al-Farbarī narrated to us, al-Bukhārī narrated to us, ʿAbd Allāh ibn Yazīd (al-Muqri) narrated to us, Saʿīd ibn Abī Ayyūb narrated to us, Yazīd ibn Abī Ḥabīb narrated to us. I heard Marthad ibn ʿAbd Allāh al-Yazanī (Abū

قَالَ عَلِيٌّ: وَالْحُجَّةُ فِيهَا هُوَ مَا حَدَّثَنَاهُ عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا عَبْدُ اللَّهِ بْنُ يَزِيدَ هُوَ الْمُقْرِي - ثنا سَعِيدُ بْنُ أَبِي أَيُّوبَ ثنا يَزِيدُ بْنُ أَبِي حَبِيبٍ سَمِعْت مَرْثَدَ بْنَ عَبْدِ اللَّهِ الْيَزَنِيَّ هُوَ أَبُو الْخَيْرِ قَالَ: «أَتَيْت عُقْبَةَ بْنَ

al-Khayr) say: “I came to ʻUqbah ibn ʻĀmir al-Juhanī and said: Shall I not astonish you about Abū Tamīm: he performs two bowings...” Before the Maghrib prayer, then Uqbah said, “Indeed, we used to do it during the time of the Messenger of Allah (may Allah bless him and grant him peace).” So I asked, “What prevents you now?” He replied, “Occupiedness.”

عَامِرِ الْجُهَنِيِّ فَقُلْت: أَلَا أُعْجِبُكَ مِنْ أَبِي تَمِيمٍ، يَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلَاةِ الْمَغْرِبِ فَقَالَ عُقْبَةُ إنَّا كُنَّا نَفْعَلُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَسَأَلْت فَمَا يَمْنَعُك الْآنَ؟ قَالَ: الشُّغْلُ» .

L4976 And with his chain to Al-Bukhari: Muḥammad ibn Bashār narrated to us, Muḥammad ibn Jaʻfar narrated to us, from Gundar, Shuʻbah narrated to us. He said: I heard ʻAmr ibn ʻĀmir al-Anṣārī narrate from Anas ibn Mālik, who said: “When the caller to prayer would give the call, some companions of the Messenger of Allah (peace and blessings of Allah be upon him) would rise and hasten to the pillars. They would pray the two rakʻahs before Maghrib in that state until the Prophet (peace and blessings of Allah be upon him) emerged.”

وَبِهِ إلَى الْبُخَارِيِّ: ثنا مُحَمَّدُ بْنُ بَشَّارٍ ثنا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ غُنْدَرٍ ثنا شُعْبَةُ قَالَ: سَمِعْت عَمْرَو بْنَ عَامِرٍ الْأَنْصَارِيَّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ «كَانَ الْمُؤَذِّنُ إذَا أَذَّنَ قَامَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَبْتَدِرُونَ السَّوَارِيَ حَتَّى يَخْرُجَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُمْ كَذَلِكَ يُصَلُّونَ الرَّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ» .

L4977 Abdullah ibn Yusuf narrated from Ahmad ibn Fath narrated from Abdul Wahhab ibn Isa narrated from Ahmad ibn Muhammad narrated from Ahmad ibn Ali narrated from Muslim ibn al-Hajjaj narrated from Abu Kuraib and Abu Bakr ibn Abi Shaybah, both of whom narrated from Ibn Fudayl narrated from al-Mukhtar ibn Fulful narrated from Anas ibn Malik, who said: “During the time of the Messenger of Allah (peace be upon him), we used to pray two rak’ahs after sunset. I asked: ’Did the Messenger of Allah (peace be upon him) pray them?’ He replied: ’He saw us praying them but neither commanded us nor forbade us.’”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو كُرَيْبٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، كِلَاهُمَا عَنْ ابْنِ فُضَيْلٍ عَنْ الْمُخْتَارِ بْنِ فُلْفُلٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ «كُنَّا عَلَى عَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نُصَلِّي رَكْعَتَيْنِ بَعْدَ غُرُوبِ الشَّمْسِ، فَسَأَلْت: أَكَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّيهِمَا؟ فَقَالَ: كَانَ يَرَانَا نُصَلِّيهِمَا فَلَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا» .

L4978 Ali said: “The Messenger of Allah—ṣallallāhu ʿalayhi wa-sallam—would only endorse the excellent truth; he never regarded anything objectionable without rejecting it, nor any error without forbidding it.”

قَالَ عَلِيٌّ: إنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا يُقِرُّ إلَّا عَلَى الْحَقِّ الْحَسَنِ، وَلَا يَرَى مَكْرُوهًا إلَّا كَرِهَهُ، وَلَا خَطَأً إلَّا نَهَى عَنْهُ.

L4979 Allah, the Exalted, said, “So that you may clarify to the people what has been sent down to them” [An-Nahl 44].[24]

قَالَ اللَّهُ تَعَالَى {لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ} [النحل: ٤٤] .

L4980 Ali said: The majority of the people held this opinion. It was narrated to us through ʻAbd al-Wārith ibn Saʻīd, from ʻAbd al-ʻAzīz ibn Ṣuhayb, from Anas ibn Mālik, who said: “We were in Medina, and whenever the mu’adhin

قَالَ عَلِيٌّ: وَقَالَ بِهَذَا جُمْهُورُ النَّاسِ، وَرُوِّينَا عَنْ عَبْدِ الْوَارِثِ بْنِ سَعِيدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ " كُنَّا بِالْمَدِينَةِ فَإِذَا أَذَّنَ الْمُؤَذِّنُ لِصَلَاةِ الْمَغْرِبِ

[24] **Qur’an references (L4979):** Qur’an 16:44 (An-Nahl).

gave the call to Maghrib prayer, people would hasten to the pillars and perform two rak'ahs, to the extent that a stranger entering the mosque would think the prayer had already been performed due to the multitude of people performing those two rak'ahs." This indicates the universal practice of the Companions (may Allah be pleased with them).

ابْتَدَرُوا السَّوَارِيَ فَرَكَعُوا رَكْعَتَيْنِ حَتَّى إِنَّ الرَّجُلَ الْغَرِيبَ لَيَدْخُلَ الْمَسْجِدَ فَيَحْسَبُ أَنَّ الصَّلَاةَ قَدْ صُلِّيَتْ لِكَثْرَةِ مَنْ يُصَلِّيهِمَا " فَهَذَا عُمُومٌ لِلصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -.

L4981 It has been narrated to us from Abd al-Rahman ibn Mahdi and Abd al-Razzaq, both of them from Sufyan al-Thawri, from Asim ibn Bahdalah, from Zirr ibn Hubaysh, that he saw Abd al-Rahman ibn Awf and Ubayy ibn Ka'b praying the two rak'ahs before the Maghrib Prayer.

وَرُوِّينَا عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ وَعَبْدِ الرَّزَّاقِ، كِلَاهُمَا عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ عَنْ زِرِّ بْنِ حُبَيْشٍ أَنَّهُ رَأَى عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَأُبَيَّ بْنَ كَعْبٍ يُصَلِّيَانِ الرَّكْعَتَيْنِ قَبْلَ صَلَاةِ الْمَغْرِبِ.

L4982 Hammad ibn Zayd reported from ʿĀṣim, from Zirr, from ʿAbd al-Raḥmān and Ubayy similarly to the previous report, and added: "The two [sons] must not abandon the two [parents]."

وَقَالَ حَمَّادُ بْنُ زَيْدٍ عَنْ عَاصِمٍ عَنْ زِرٍّ عَنْ عَبْدِ الرَّحْمَنِ وَأُبَيٍّ مِثْلَ ذَلِكَ، وَزَادَ: لَا يَدَعَانِهِمَا.

L4983 Narrated from Maʿmar, from al-Zuhrī, from Anas, that he used to pray two rak'ahs before the Maghrib Prayer.

وَعَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ أَنَسٍ: أَنَّهُ كَانَ يُصَلِّي رَكْعَتَيْنِ قَبْلَ صَلَاةِ الْمَغْرِبِ.

L4984–4986 From ʿAbd al-Raḥmān ibn Mahdī from Shuʿbah from Yazīd ibn Khumayr from Khālid ibn Maʼdān. From Raghbān, the client of Ḥabīb ibn Maslamah: I saw the Companions of the Messenger of Allah—peace and blessings be upon him—rushing toward the two rak'ahs before the Maghrib prayer just as they rush toward the obligatory portion.

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ عَنْ شُعْبَةَ عَنْ يَزِيدَ بْنِ خُمَيْرٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ رَغْبَانَ مَوْلَى حَبِيبِ بْنِ مَسْلَمَةَ: رَأَيْت أَصْحَابَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَهُبُّونَ إلَى الرَّكْعَتَيْنِ قَبْلَ صَلَاةِ الْمَغْرِبِ كَمَا يَهُبُّونَ إلَى الْفَرِيضَةِ.

L4987 And it has been narrated to us from Waki', from Sa'īd ibn Abī 'Arūbah, from Qatādah, from Sa'īd ibn al-Musayyib: "I have not seen any jurist pray the two rak'ahs before the Maghrib prayer except Sa'd ibn Mālik [ibn Abī Waqqāṣ]"—meaning Sa'd ibn Abī Waqqāṣ.

وَرُوِّينَا عَنْ وَكِيعٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ: مَا رَأَيْت فَقِيهًا يُصَلِّي الرَّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ إلَّا سَعْدَ بْنَ مَالِكٍ، يَعْنِي سَعْدَ بْنَ أَبِي وَقَّاصٍ.

L4988 And it has been narrated to us through the chain of Ḥajjāj ibn al-Minhāl, from Ḥammād ibn Salmah, from Dāwūd al-Warrāq, from Jaʿfar ibn Abī Waḥshiyyah—that Jābir ibn ʿAbd Allāh would pray two rakʿahs before Maghrib.

وَرُوِّينَا مِنْ طَرِيقِ حَجَّاجِ بْنِ الْمِنْهَالِ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ دَاوُد الْوَرَّاقِ عَنْ جَعْفَرِ بْنِ أَبِي وَحْشِيَّةَ: أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ كَانَ يُصَلِّي قَبْلَ الْمَغْرِبِ رَكْعَتَيْنِ.

L4989 From Abd al-Rahman ibn Mahdi from Shu'bah from Sulayman ibn Abd al-Rahman from Rashid ibn Yasar, who said: "I testify concerning five of

the Companions of the Messenger of Allah (peace be upon him) from the Companions of the Tree, that they used to pray two rak'ahs before Maghrib."

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ رَاشِدِ بْنِ يَسَارٍ قَالَ: أَشْهَدُ عَلَى خَمْسَةٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ أَصْحَابِ الشَّجَرَةِ أَنَّهُمْ كَانُوا يُصَلُّونَ رَكْعَتَيْنِ قَبْلَ الْمَغْرِبِ.

L4990 And from Muhammad ibn Ja'far, from Shu'bah, from al-Hakam ibn 'Utaybah: That al-Hakam ibn 'Utaybah prayed with 'Abd al-Rahman ibn Abi Layla, and 'Abd al-Rahman ibn Abi Layla would pray the two rak'ahs before Maghrib.

وَعَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ الْحَكَمِ بْنِ عُتَيْبَةَ: أَنَّهُ صَلَّى مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى فَكَانَ يُصَلِّي الرَّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ.

L4991 From Waki', from Yazīd ibn Ibrāhīm: I heard al-Ḥasan al-Baṣrī being asked about the two rak'ahs before Maghrib. He said: "Two good and beautiful [rak'ahs] for whoever intends with them the Face of Allāh, the Exalted." This is the position held by al-Shāfi'ī and our companions.

وَعَنْ وَكِيعٍ عَنْ يَزِيدَ بْنِ إبْرَاهِيمَ: سَمِعْت الْحَسَنَ الْبَصْرِيَّ يَسْأَلُ عَنْ الرَّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ؟ فَقَالَ: حَسَنَتَيْنِ جَمِيلَتَيْنِ؛ لِمَنْ أَرَادَ بِهِمَا وَجْهَ اللَّهِ تَعَالَى، وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَصْحَابُنَا.

[مَسْأَلَةُ إعَادَةُ مَنْ صَلَّى إذَا وَجَدَ جَمَاعَةً تُصَلِّي تِلْكَ الصَّلَاةَ]

L4992 **The issue concerning the repetition of prayer by someone who has prayed upon finding a congregation performing that prayer.**

٢٨٤ - مَسْأَلَةٌ: وَأَمَّا إعَادَةُ مَنْ صَلَّى إذَا وَجَدَ جَمَاعَةً تُصَلِّي تِلْكَ الصَّلَاةَ، فَإِنَّ ذَلِكَ مُسْتَحَبٌّ - مَكْرُوهٌ تَرْكُهُ - فِي كُلِّ صَلَاةٍ، سَوَاءٌ كَانَ صَلَّى مُنْفَرِدًا؛ لِعُذْرٍ أَوْ فِي جَمَاعَةٍ، وَلْيُصَلِّهَا وَلَوْ مَرَّاتٍ كُلَّمَا وَجَدَ جَمَاعَةً تُصَلِّيهَا، وَقَدْ قَالَ قَوْمٌ: لَا يُصَلِّيهَا ثَانِيَةً أَصْلًا.

L4993 Issue 284: As for repeating the prayer by one who has prayed upon finding a congregation performing that prayer, this is recommended (though abandoning it is disliked) for every prayer, whether he prayed alone due to a valid excuse or in congregation. He should pray it again, even multiple times, each time he finds a congregation performing it. Some early jurists have said: he must not pray it a second time at all.

وَقَالَ أَبُو حَنِيفَةَ: لَا يُصَلِّي ثَانِيَةً إلَّا الظُّهْرَ وَالْعَتَمَةَ فَقَطْ، سَوَاءٌ كَانَ صَلَّاهُمَا فِي جَمَاعَةٍ أَوْ مُنْفَرِدًا، وَالْأُولَى هِيَ صَلَاتُهُ، حَاشَا صَلَاةَ الْجُمُعَةِ، فَإِنَّهُ إنْ صَلَّاهَا فِي بَيْتِهِ مُنْفَرِدًا أَجْزَأَتْهُ، وَلَمْ يَكُنْ عَلَيْهِ أَنْ يَنْهَضَ إلَى الْجَامِعِ، فَإِنْ خَرَجَ إلَى الْمَسْجِدِ وَالْإِمَامُ لَمْ يُسَلِّمْ بَعْدُ مِنْ صَلَاةِ الْجُمُعَةِ؛ فَحِينَ خُرُوجِهِ لِذَلِكَ تَبْطُلُ صَلَاتُهُ الَّتِي كَانَ صَلَّى فِي بَيْتِهِ، وَكَانَتْ الَّتِي تُصَلَّى مَعَ الْإِمَامِ فَرْضَهُ.

L4994 Abu Hanifah said: One does not repeat prayers except for Dhuhr and Isha, the late evening prayer, whether he prays them in congregation or individually. The first prayer is his valid prayer, except for the Jumu'ah prayer. If one prays it alone at home, it suffices him, and he is not required to proceed to the congregational mosque. If he leaves for the mosque while the Imam has not yet concluded the Jumu'ah prayer, his departure for this purpose invalidates the prayer he performed at home, and the prayer offered with the Imam becomes his farḍ.

L4995–4997 Abū Yūsuf and Muḥammad ibn al-Ḥasan said: The prayer he performed at home is not invalidated by his departure to the mosque. However, by his entering with the imam into the Friday prayer, the prayer he performed becomes invalid. his home.

وَقَالَ أَبُو يُوسُفَ وَمُحَمَّدُ بْنُ الْحَسَنِ: لَا تَبْطُلُ صَلَاتُهُ الَّتِي صَلَّى فِي بَيْتِهِ بِخُرُوجِهِ إِلَى الْجَامِعِ، لَكِنْ بِدُخُولِهِ مَعَ الْإِمَامِ فِي صَلَاةِ الْجُمُعَةِ تَبْطُلُ الَّتِي صَلَّى فِي مَنْزِلِهِ.

L4998 Malik said: One who prays an obligatory prayer at home alongside the congregation must repeat it. This ruling applies to all prayers without exception except Maghrib specifically, which he does not repeat. He stated: The matter of which of the two prayers fulfills his obligation rests with Allah, the Exalted. He said: If he prays in one congregation, he does not repeat it in another.

وَقَالَ مَالِكٌ: يُعِيدُ مَنْ صَلَّى فِي مَنْزِلِهِ صَلَاةَ فَرْضٍ مَعَ الْجَمَاعَةِ إِذَا وَجَدَهَا تُصَلِّي تِلْكَ الصَّلَاةَ جَمِيعَ الصَّلَوَاتِ حَاشَا الْمَغْرِبَ فَلَا يُعِيدُهَا، قَالَ: وَالْأَمْرُ فِي أَيِّ الصَّلَاتَيْنِ فَرْضُهُ إِلَى اللَّهِ تَعَالَى، قَالَ: فَإِنْ صَلَّى فِي جَمَاعَةٍ لَمْ يُعِدْ فِي أُخْرَى.

L4999 Abu Muhammad said: As for those who categorically prohibit repetition, they cite as evidence what we have narrated through the chain of Abu Dawud: Abu Kamil Yazid ibn Zuraiʿ narrated to us: Husayn—he is the teacher—narrated to us, from Amr ibn Shuʿayb, from Sulayman ibn Yasar, who said: I came to Ibn Umar at the Balat while they were praying, and I asked, “Are you not going to pray with them?” He replied, “I have already prayed, and I heard the Messenger of Allah—peace and blessings be upon him—say: ’Do not perform the same prayer twice in one day.”’

قَالَ أَبُو مُحَمَّدٍ: أَمَّا مَنْ مَنَعَ مِنْ الْإِعَادَةِ جُمْلَةً فَإِنَّهُ احْتَجَّ بِمَا رُوِّينَاهُ مِنْ طَرِيقِ أَبِي دَاوُد: ثنا أَبُو كَامِلٍ يَزِيدُ بْنُ زُرَيْعٍ ثنا حُسَيْنٌ هُوَ الْمُعَلِّمُ - عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: أَتَيْت ابْنَ عُمَرَ عَلَى الْبَلَاطِ وَهُمْ يُصَلُّونَ، فَقُلْت: أَلَا تُصَلِّي مَعَهُمْ؟ قَالَ قَدْ صَلَّيْت، وَسَمِعْت رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ «لَا تُصَلُّوا صَلَاةً فِي يَوْمٍ مَرَّتَيْنِ» .

L5000 Ali said: This is an authentic report that it is not permissible to oppose, and they have no valid argument regarding it. We have never stated such a thing—Allah forbid—that one would pray intending it as the very prayer he already performed, thereby making two Dhuhr prayers, two Asr prayers, two Fajr prayers, two Maghrib prayers, or two Isha prayers in a single day. This constitutes disbelief, and it is impermissible for anyone to assert such a position. Rather, he should pray it as a supererogatory prayer, as the Messenger of Allah—peace and blessings be upon him—explicitly established.

قَالَ عَلِيٌّ: وَهَذَا خَبَرٌ صَحِيحٌ لَا يَحِلُّ خِلَافُهُ، وَلَا حُجَّةَ لَهُمْ فِيهِ وَلَمْ نَقُلْ قَطُّ، وَمَعَاذَ اللَّهِ مِنْ هَذَا، إنَّهُ يُصَلِّي عَلَى نِيَّةِ أَنَّهَا الصَّلَاةُ الَّتِي صَلَّى، فَيَجْعَلُ فِي يَوْمٍ وَاحِدٍ ظُهْرَيْنِ أَوْ عَصْرَيْنِ أَوْ صُبْحَيْنِ أَوْ مَغْرِبَيْنِ أَوْ عَتَمَتَيْنِ؛ هَذَا كُفْرٌ لَا يَحِلُّ الْقَوْلُ بِهِ، لِأَحَدٍ لَكِنَّهُ يُصَلِّي نَافِلَةً كَمَا نَصَّ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى ذَلِكَ.

L5001 As for the statement of Abū Ḥanīfah, he argued that voluntary prayers after the Fajr prayer and after the ʿAṣr prayer are not permissible, citing the narrations reported concerning that, and he gave them precedence over the hadiths that enjoin [the act]. However, we have given precedence to the hadiths that enjoin [the act], and we will mention the evidence for the valid one of the two rulings, God, the Exalted, willing—after concluding our discourse on this matter and the subsequent one, God, the Exalted, willing.

وَأَمَّا قَوْلُ أَبِي حَنِيفَةَ، فَإِنَّهُ احْتَجَّ بِأَنَّ التَّطَوُّعَ بَعْدَ الصُّبْحِ وَبَعْدَ الْعَصْرِ لَا يَجُوزُ وَاحْتَجَّ بِالْأَخْبَارِ الْوَارِدَةِ فِي ذَلِكَ، وَغَلَّبَهَا عَلَى أَحَادِيثِ الْأَمْرِ؛ وَغَلَّبْنَا نَحْنُ أَحَادِيثَ الْأَمْرِ، وَسَنَذْكُرُ الْبُرْهَانَ عَلَى الصَّحِيحِ مِنْ الْعَمَلَيْنِ إنْ شَاءَ اللَّهُ تَعَالَى، بَعْدَ تَمَامِ كَلَامِنَا فِي هَذِهِ الْمَسْأَلَةِ وَفِي الَّتِي بَعْدَهَا إنْ شَاءَ اللَّهُ.

L5002 As for Mālik's position, his followers argued for the prohibition from joining a congregation that prays Maghrib exclusively by asserting that Maghrib is the Witr (odd-numbered prayer) of the day. If one were to pray it a second time, it would render it even-numbered, thus nullifying its designation as Witr.

وَأَمَّا قَوْلُ مَالِكٍ فَإِنَّهُمْ احْتَجُّوا فِي الْمَنْعِ مِنْ أَنْ يُصَلِّيَ مَعَ الْجَمَاعَةِ الَّتِي تُصَلِّي الْمَغْرِبَ خَاصَّةً بِأَنْ قَالُوا: إنَّ الْمَغْرِبَ وِتْرُ النَّهَارِ، فَلَوْ صَلَّاهَا ثَانِيَةً لَشَفَعَهَا، فَبَطَلَ كَوْنُهَا وِتْرًا.

L5003 Ali said: This is a mistake; because one of them is a supererogatory prayer and the other is an obligatory prayer, by the consensus of both us and them. And the supererogatory prayer does not make up for the obligatory prayer, by the consensus of both us and them.

قَالَ عَلِيٌّ: وَهَذَا خَطَأٌ، لِأَنَّ إحْدَاهُمَا نَافِلَةٌ وَالْأُخْرَى فَرِيضَةٌ، بِإِجْمَاعٍ مِنَّا وَمِنْهُمْ وَالنَّافِلَةُ لَا تَشْفَعُ الْفَرِيضَةَ، بِإِجْمَاعٍ مِنَّا وَمِنْهُمْ.

L5004–5006 They said: There is no voluntary prayer in three units, because the Messenger of Allah—peace and blessings be upon him—said, "The prayer of night and day is two units by two units." This contains no proof for them in it, for the one whose obedience is obligatory when he informs that the prayer of night and day is two units by two units—he is the one who commanded that whoever has prayed and finds a congregation praying should pray with them, without specifying a prayer to be performed after another prayer. He is the one who commanded to perform voluntary prayer in Witr as one unit

وَقَالُوا: لَا تَطَوُّعَ بِثَلَاثٍ، لِأَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ «صَلَاةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى» وَهَذَا لَا حُجَّةَ لَهُمْ فِيهِ، لِأَنَّ الَّذِي وَجَبَتْ طَاعَتُهُ فِي إخْبَارِهِ بِأَنَّ صَلَاةَ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى، هُوَ الَّذِي أَمَرَ مَنْ صَلَّى وَوَجَدَ جَمَاعَةً تُصَلِّي أَنْ يُصَلِّيَ مَعَهُمْ وَلَمْ يَخُصَّ صَلَاةً بَعْدَ صَلَاةٍ، وَهُوَ الَّذِي أَمَرَ أَنْ يُتَنَفَّلَ فِي الْوِتْرِ بِوَاحِدَةٍ أَوْ بِثَلَاثٍ، وَالْعَجَبُ مِنْ احْتِجَاجِهِمْ بِهَذَا الْخَبَرِ، وَنَسُوا أَنْفُسَهُمْ فِي الْوَقْتِ فَقَالُوا: يُصَلِّي

or three units. How strange it is of... Their reliance on this report—despite their own inconsistency—led them to state: "He should pray Dhuhr, Asr, and *'Atama* (Isha) with the congregation," thereby permitting him to perform a voluntary prayer of four units without offering the salutation between them. This is not done in pairs, which constitutes a contradiction on their part.

الظُّهْرَ وَالْعَصْرَ وَالْعَتَمَةَ مَعَ الْجَمَاعَةِ، فَأَجَازُوا لَهُ التَّطَوُّعَ بِأَرْبَعِ رَكَعَاتٍ لَا يُسَلِّمُ بَيْنَهَا، وَلَيْسَ ذَلِكَ مَثْنَى مَثْنَى، وَهَذَا تَنَاقُضٌ مِنْهُمْ.

L5007 The truth in this matter is that all the Prophet's commands—peace be upon him—are truth itself; none may contradict another. Rather, they must all be followed exactly as they are.

وَالْحَقُّ فِي هَذَا هُوَ أَنَّ جَمِيعَ أَوَامِرِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَقٌّ لَا يُضْرَبُ بَعْضُهَا بِبَعْضٍ، بَلْ يُؤْخَذُ بِجَمِيعِهَا كَمَا هِيَ.

L5008 They said: "The time for the Maghrib prayer is narrow," but this is erroneous. For the congregation that is found praying undoubtedly is performing it within the prescribed time of that prayer without any dispute. Thus, its time has not yet become narrow, invalidating all the clamor they and the Hanafis together raised regarding the specificity of Maghrib. And success is granted by Allah, the Most High.

وَقَالُوا: إِنَّ وَقْتَ صَلَاةِ الْمَغْرِبِ ضَيِّقٌ، وَهَذَا خَطَأٌ، لِأَنَّ الْجَمَاعَةَ الَّتِي وَجَدَهَا تُصَلِّي، لَا شَكَّ فِي أَنَّهَا تُصَلِّي فِي وَقْتِ تِلْكَ الصَّلَاةِ بِلَا خِلَافٍ، فَمَا ضَاقَ وَقْتُهَا بَعْدُ، فَبَطَلَ كُلُّ مَا شَغَبُوا بِهِ فِي تَخْصِيصِ الْمَغْرِبِ هُمْ وَالْحَنَفِيُّونَ مَعًا، وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

L5009 As for the Maliki specification that one who performs this prayer must do so individually, this is erroneous because no basis for this specification exists in the Qur'an, the Sunnah, consensus, the statement of a Companion, analogical reasoning, or sound juridical opinion. Even if the prayer is virtuous for one who prays individually, it is more virtuous for one who prays in congregation, and there is no distinction. The superiority of congregational prayer applies to every congregation one encounters, and there is no difference.

وَأَمَّا تَخْصِيصُ الْمَالِكِيِّينَ بِأَنْ يُصَلِّيَ مَنْ صَلَّاهَا مُنْفَرِدًا خَطَأً، لِأَنَّهُ لَمْ يَأْتِ بِتَخْصِيصِ ذَلِكَ قُرْآنٌ، وَلَا سُنَّةٌ، وَلَا إجْمَاعٌ، وَلَا قَوْلُ صَاحِبٍ، وَلَا قِيَاسٌ، وَلَا رَأْيٌ صَحِيحٌ، وَإِنْ كَانَتْ الصَّلَاةُ فَضْلًا لِمَنْ صَلَّى مُنْفَرِدًا فَإِنَّهَا أَفْضَلُ لِمَنْ يُصَلِّي فِي جَمَاعَةٍ، وَلَا فَرْقَ، وَفَضْلُ صَلَاةِ الْجَمَاعَةِ قَائِمٌ فِي كُلِّ جَمَاعَةٍ يَجِدُهَا، وَلَا فَرْقَ.

L5010 As for their statement that he does not know which prayer is his, this is erroneous because they do not disagree that if one does not pray with the congregation he finds praying—provided he is not averse to the Sunnah of Allah's Messenger, may Allah bless him and grant him peace—then no sin is upon him. Since there is no disagreement among them that he is not obligated to pray [in this case], and it is necessary, there remains no doubt that the prayer he performs is a voluntary one, for this constitutes the defining characteristic of voluntary prayers. Thus, there is no disagreement that he may choose to pray it or refrain.

وَأَمَّا قَوْلُهُمْ: إنَّهُ لَا يَدْرِي أَيُّهُمَا صَلَاتُهُ فَخَطَأٌ، لِأَنَّهُمْ لَا يَخْتَلِفُونَ فِي أَنَّهُ إنْ لَمْ يُصَلِّ مَعَ الْجَمَاعَةِ الَّتِي وَجَدَهَا تُصَلِّي - غَيْرُ رَاغِبٍ عَنْ سُنَّةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَلَا إثْمَ عَلَيْهِ، فَإِذْ لَا خِلَافَ عِنْدَهُمْ فِي أَنَّهُ إنْ لَمْ يُصَلِّ فَلَا يَلْزَمُهُ أَنْ يُصَلِّيَ، وَلَا بُدَّ، فَلَا شَكَّ فِي أَنَّهَا نَافِلَةٌ إنْ صَلَّاهَا، لِأَنَّ هَذِهِ هِيَ صِفَةُ النَّافِلَةِ، فَلَا خِلَافَ فِي أَنَّهُ إنْ شَاءَ صَلَّاهَا، وَإِنْ شَاءَ لَمْ يُصَلِّهَا.

L5011 Furthermore, if someone prays with the congregation after having already

performed that prayer earlier, it cannot be that he is free from one of two scenarios: either he intended his congregational prayer as his obligatory prayer (just as he intended the earlier prayer performed at home), thereby disobeying Allah the Exalted and His Messenger - peace and blessings of Allah be upon him - and violating scholarly consensus by performing the same obligatory prayer twice in one day; or he lacked proper intention in both prayers, in which case he has not performed any valid prayer at all.

وَأَيْضًا فَإِنَّهُ لَا يَخْلُو إذَا صَلَّى مَعَ الْجَمَاعَةِ وَقَدْ صَلَّى تِلْكَ الصَّلَاةَ قَبْلُ مِنْ أَنْ يَكُونَ نَوَى صَلَاتَهُ إيَّاهَا أَنَّهُ فَرْضُهُ، وَنَوَى ذَلِكَ أَيْضًا فِي الَّتِي صَلَّى فِي مَنْزِلِهِ، فَإِنْ كَانَ فَعَلَ هَذَا، فَقَدْ عَصَى اللَّهَ تَعَالَى وَرَسُولَهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَخَرَقَ الْإِجْمَاعَ، فِي أَنْ صَلَّى صَلَاةً وَاحِدَةً فِي يَوْمٍ مَرَّتَيْنِ، عَلَى أَنَّ كُلَّ وَاحِدَةٍ مِنْهُمَا فَرْضُهُ الَّذِي أُمِرَ بِهِ، أَوْ يَكُونَ لَمْ يَنْوِ شَيْئًا مِنْ ذَلِكَ فِي كِلْتَيْهِمَا، فَهَذَا لَمْ يُصَلِّ أَصْلًا.

L5012 A single one of the two prayers does not suffice him if he acts frivolously in disobedience to Allah the Exalted. If he intended the first prayer as his obligatory duty and the second as supererogatory—or conversely, the first as supererogatory and the second as obligatory—then it is according to his intention. No other possibility is valid at all. Al-Awzāʿī said: The second prayer is his obligatory duty.

وَلَا تَجْزِيهِ وَاحِدَةٌ مِنْهُنَّ، وَهُوَ عَابِثٌ عَاصٍ، لِلَّهِ تَعَالَى أَوْ يَكُونَ نَوَى فِي الْأُولَى أَنَّهَا فَرْضُهُ وَفِي الثَّانِيَةِ أَنَّهَا نَافِلَةٌ أَوْ فِي الْأُولَى أَنَّهَا نَافِلَةٌ وَفِي الثَّانِيَةِ أَنَّهَا فَرْضُهُ، فَهُوَ كَمَا نَوَى، وَلَا يُمْكِنُ غَيْرُ هَذَا أَصْلًا وَقَالَ الْأَوْزَاعِيُّ: الثَّانِيَةُ هِيَ فَرْضُهُ.

L5013–5015 Ali said: And the truth regarding this is that if he is among those with a valid excuse for missing congregational prayer, then he prayed alone or prayed in congregation. The first prayer is his obligation without doubt, for it is the one which... He performed it, considering it his obligatory duty, and intended that within it.

قَالَ عَلِيٌّ: وَالْحَقُّ فِي هَذَا: أَنَّهُ إنْ كَانَ مِمَّنْ لَهُ عُذْرٌ فِي التَّخَلُّفِ عَنْ الْجَمَاعَةِ فَصَلَّى وَحْدَهُ، أَوْ صَلَّى فِي جَمَاعَةٍ، فَالْأُولَى فَرْضُهُ بِلَا شَكٍّ، لِأَنَّهَا هِيَ الَّتِي أَدَّى عَلَى أَنَّهَا فَرْضُهُ، وَنَوَى ذَلِكَ فِيهَا.

L5016 The Messenger of Allah (peace and blessings of Allah be upon him) said: “Actions are judged by intentions, and every person has only what they intended.” If someone has no valid excuse for delaying congregational prayer, the first opinion is that if he prays it alone, his prayer is invalid. The second opinion is that his obligation remains, and he must pray again without fail, as we will clarify regarding the obligation to perform prayer in congregation إن شاء الله تعالى. The Friday prayer and other prayers are treated the same in all these matters.[1]

وَقَدْ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى» ، وَإِنْ كَانَ مِمَّنْ لَا عُذْرَ لَهُ فِي التَّأَخُّرِ عَنْ الْجَمَاعَةِ، فَالْأُولَى إنْ صَلَّاهَا وَحْدَهُ بَاطِلٌ: وَالثَّانِيَةُ فَرْضُهُ، وَعَلَيْهِ أَنْ يُصَلِّيَ، وَلَا بُدَّ عَلَى مَا نَذْكُرُ فِي وُجُوبِ فَرْضِ الْجَمَاعَةِ إنْ شَاءَ اللَّهُ تَعَالَى، وَالْجُمُعَةُ وَغَيْرُهَا فِي كُلِّ ذَلِكَ سَوَاءٌ.

L5017 As for the statement of Abū Ḥanīfah and his companions concerning one who prays the Friday prayer in his home without an excuse, it is invalid for

وَأَمَّا قَوْلُ أَبِي حَنِيفَةَ وَأَصْحَابِهِ فِيمَنْ صَلَّى الْجُمُعَةَ فِي مَنْزِلِهِ، لِغَيْرِ عُذْرٍ فَبَاطِلٌ لِوُجُوهٍ: أَوَّلُهَا: تَفْرِيقُهُ فِي ذَلِكَ بَيْنَ الْجُمُعَةِ وَغَيْرِهَا بِلَا بُرْهَانٍ.

[1] **Hadith references (L5016):** Sahih al-Bukhari 1; Sunan Abi Dawud 2201; Mishkat al-Masabih 1.

several reasons. The first of these is his making a distinction between the Friday prayer and other prayers in this matter without any proof.

L5018 The second is that he differentiated between Friday prayer and other prayers, for his claim that praying it alone at home without an excuse suffices him is erroneous.

L5019 The third [case] is his invalidation of that prayer after permitting it - whether by departing for the congregational mosque or by joining the Imam. All such [views] are invalid, adulterated opinions and baseless assertions about religion.

L5020 Ali said: Since all these statements have been nullified, let us mention what has been authentically established from the Messenger of Allah (peace be upon him) on this matter.

L5021 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn Al-Hajjaj narrated to me: Abu Ar-Rabi' Az-Zahrani and Abu Kamil Al-Jahdari narrated to me, both saying: Hammad ibn Zaid narrated to us from Abu Imran Al-Jawni from Abdullah ibn As-Samit from Abu Dharr, who said: The Messenger of Allah—peace and blessings be upon him—said to me, "How will you be when rulers over you delay the prayer beyond its time or let the prayer time expire?" I said, "What do you command me to do?" He said, "Pray the prayer at its proper time. Then if you catch it [the prayer] with them, pray [with them], for indeed it will be a voluntary prayer for you."

L5022 And through him to Muslim: Zuhayr ibn Harb narrated to me – Ismāʿīl ibn Ibrāhīm ibn ʿUlayyah narrated to us – from Ayyūb as-Sakhtiyānī, from Abū l-ʿĀliyah al-Barāʾ, who said: Ibn Ziyād delayed the prayer. ʿAbdullāh ibn aṣ-Ṣāmit came, and I mentioned Ibn Ziyād's action to him. He said: "I asked Abū Dharr as you asked me. He replied: 'I asked Allah's Messenger – peace and blessings be upon him – as you asked me. He struck me on the thigh and said: Perform the prayer at its appointed time. If you catch up with the

وَالثَّانِي: أَنَّهُ فَرَّقَ بَيْنَ الْجُمُعَةِ وَغَيْرِهَا فَقَدْ أَخْطَأَ فِي قَوْلِهِ: إِنَّهَا تُجْزِئُهُ إِذَا صَلَّاهَا مُنْفَرِدًا، لِغَيْرِ عُذْرٍ فِي مَنْزِلِهِ.

وَالثَّالِثُ: إِبْطَالُهُ تِلْكَ الصَّلَاةَ بَعْدَ أَنْ جَوَّزَهَا: إِمَّا بِخُرُوجِهِ إِلَى الْجَامِعِ، وَإِمَّا بِدُخُولِهِ مَعَ الْإِمَامِ، وَكُلُّ ذَلِكَ آرَاءٌ فَاسِدَةٌ مَدْخُولَةٌ، وَقَوْلٌ فِي الدِّينِ بِغَيْرِ عِلْمٍ.

قَالَ عَلِيٌّ: فَإِذْ قَدْ بَطَلَتْ هَذِهِ الْأَقْوَالِ كُلُّهَا فَلْنَذْكُرْ مَا صَحَّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي ذَلِكَ.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ: حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ قَالَا: ثنا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «وَكَيْفَ أَنْتَ إِذَا كَانَتْ عَلَيْكَ أُمَرَاءُ يُؤَخِّرُونَ الصَّلَاةَ عَنْ وَقْتِهَا، أَوْ يُمِيتُونَ الصَّلَاةَ عَنْ وَقْتِهَا؟ قُلْتُ: فَمَا تَأْمُرُنِي؟ قَالَ: صَلِّ الصَّلَاةَ لِوَقْتِهَا، فَإِنْ أَدْرَكْتَهَا فِيهِمْ فَصَلِّ فَإِنَّهَا لَكَ نَافِلَةٌ» .

وَبِهِ إِلَى مُسْلِمٍ: حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ ثنا إِسْمَاعِيلُ هُوَ ابْنُ إِبْرَاهِيمَ بْنِ عُلَيَّةَ - عَنْ أَيُّوبَ السَّخْتِيَانِيِّ عَنْ أَبِي الْعَالِيَةِ الْبَرَاءِ قَالَ: أَخَّرَ ابْنُ زِيَادٍ الصَّلَاةَ، فَجَاءَ عَبْدُ اللَّهِ بْنُ الصَّامِتِ فَذَكَرْتُ لَهُ صَنِيعَ ابْنِ زِيَادٍ فَقَالَ: سَأَلْتُ أَبَا ذَرٍّ كَمَا سَأَلْتَنِي فَقَالَ «إِنِّي سَأَلْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَمَا سَأَلْتَنِي فَضَرَبَ فَخِذِي وَقَالَ: صَلِّ الصَّلَاةَ لِوَقْتِهَا فَإِنْ أَدْرَكْتَ الصَّلَاةَ مَعَهُمْ فَصَلِّ وَلَا تَقُلْ إِنِّي قَدْ صَلَّيْتُ فَلَا أُصَلِّي» .

prayer alongside them, then pray, and do not say: "I have already prayed, so I will not pray.""

فَهَذَا عُمُومٌ مِنْهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِكُلِّ صَلَاةٍ، وَلِمَنْ صَلَّاهَا فِي جَمَاعَةٍ أَوْ مُنْفَرِدًا لَا يَجُوزُ تَخْصِيصُ شَيْءٍ مِنْ ذَلِكَ بِالدَّعْوَى بِلَا دَلِيلٍ، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

L5023 This is a generality from him—peace be upon him—applicable to every prayer and to whoever prays it, whether in congregation or alone. It is impermissible to specify any aspect of this through mere claim without evidence. And success comes from Allah, the Most High.

وَأَخَذَ بِهَذَا جَمَاعَةٌ مِنْ السَّلَفِ كَمَا رُوِّينَا عَنْ أَبِي ذَرٍّ: أَنَّهُ أَفْتَى بِذَلِكَ؛ وَكَمَا رُوِّينَا عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ حُمَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ أَبَا مُوسَى الْأَشْعَرِيَّ وَالنُّعْمَانَ بْنَ مُقَرِّنٍ اتَّعَدَا مَوْعِدًا فَجَاءَ أَحَدُهُمَا إلَى صَاحِبِهِ وَقَدْ صَلَّى، فَصَلَّى الْفَجْرَ مَعَ صَاحِبِهِ.

L5024–5026 A group of the Salaf adopted this, as we have narrated from Abu Dharr that he issued a fatwa to that effect, and as... It has been narrated to us from Hammad ibn Salamah, from Humayd, from Anas ibn Malik, that Abu Musa al-Ash'ari and al-Nu'man ibn Muqarrin agreed upon a meeting time. One of them came to his companion, who had already prayed, and he prayed Fajr with his companion.

وَبِهِ إلَى حَمَّادِ بْنِ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ وَحُمَيْدٍ كِلَاهُمَا عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَدِمْنَا مَعَ أَبِي مُوسَى الْأَشْعَرِيِّ فَصَلَّى بِنَا الْفَجْرَ فِي الْمِرْبَدِ، ثُمَّ جِئْنَا إلَى الْمَسْجِدِ الْجَامِعِ فَإِذَا الْمُغِيرَةُ بْنُ شُعْبَةَ يُصَلِّي بِالنَّاسِ، وَالرِّجَالُ وَالنِّسَاءُ مُخْتَلِطُونَ، فَصَلَّيْنَا مَعَهُمْ.

L5027 From him [the preceding narrator], the chain reaches Hammad ibn Salama, from Thabit al-Bunani and Humaid—both narrating from Anas ibn Malik, who said: We arrived with Abu Musa al-Ash'ari, and he led us in the Fajr prayer at al-Mirbad. Then we came to the Grand Mosque, and there we found al-Mughira ibn Shu'ba leading the people in prayer while men and women were mingling together, so we prayed with them.

فَهَذَا فِعْلُ الصَّحَابَةِ فِي صَلَاةِ الْفَجْرِ بِخِلَافِ قَوْلِ أَبِي حَنِيفَةَ؛ وَبَعْدَ أَنْ صَلَّوْا جَمَاعَةً بِخِلَافِ قَوْلِ مَالِكٍ، وَلَا يُعْرَفُ لَهُمْ مِنْ الصَّحَابَةِ مُخَالِفٌ يَخُصُّ صَلَاةَ الْمُنْفَرِدِ دُونَ غَيْرِهِ.

L5028 Thus, this is the action of the Companions regarding the Fajr prayer—contrary to the statement of Abū Ḥanīfah—and after they prayed in congregation, contrary to the statement of Mālik. None from among the Companions is known to have opposed specifically the individual prayer to the exclusion of others.

وَرُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ جَابِرٍ عَنْ سَعْدِ بْنِ عُبَيْدٍ عَنْ صِلَةَ بْنِ زُفَرَ الْعَبْسِيِّ: خَرَجْت مَعَ حُذَيْفَةَ فَمَرَّ بِمَسْجِدٍ فَصَلَّى مَعَهُمْ الظُّهْرَ وَقَدْ كَانَ صَلَّى؛ ثُمَّ مَرَّ بِمَسْجِدٍ فَصَلَّى مَعَهُمْ الْعَصْرَ وَقَدْ كَانَ صَلَّى، ثُمَّ مَرَّ بِمَسْجِدٍ فَصَلَّى مَعَهُمْ الْمَغْرِبَ وَشَفَعَ بِرَكْعَةٍ وَكَانَ قَدْ صَلَّى، وَعَنْ قَتَادَةَ قَالَ: يُعِيدُ الْعَصْرَ إذَا جَاءَ الْجَمَاعَةَ.

L5029 It has been narrated to us through the chain of ʿAbd al-Razzāq from Sufyān al-Thawrī from Jābir from Saʿd ibn ʿUbayd from Ṣilah ibn Zufar al-ʿAbsī: I set out on a journey with Ḥudhayfah. He passed by a mosque and prayed Dhuhr with them even though he had already prayed. Then he passed by another mosque and prayed ʿAsr with them even though he had already prayed. Then he passed by another mosque and prayed Maghrib with them, then prayed two additional rakʿahs (shafʿ) afterward even though he had already prayed. From Qatādah: One must re-perform the ʿAsr prayer if he joins the congregation [after having prayed alone].

L5030 Sa’id ibn al-Musayyib said: Pray with the congregation, for your prayer with them exceeds your solitary prayer by twenty and a few prayers.

قَالَ سَعِيدُ بْنُ الْمُسَيِّبِ: صَلِّ مَعَ الْقَوْمِ فَإِنَّ صَلَاتَك مَعَهُمْ تَفْضُلُ صَلَاتَك وَحْدَك بِضْعًا وَعِشْرِينَ صَلَاةً.

L5031 And from Sufyan on the authority of Jabir on the authority of Al-Shaʿbī: There is no harm in repeating the prayer (ṣalāh) in its entirety.

وَعَنْ سُفْيَانَ عَنْ جَابِرٍ عَنْ الشَّعْبِيِّ: لَا بَأْسَ أَنْ تُعَادَ الصَّلَاةُ كُلُّهَا.

L5032 From Ibn Jurayj, from ʿAṭāʾ: If I pray the prescribed prayer at home and then catch up with the congregation for the same prayer, I treat the prayer I prayed in my home as voluntary and the one I prayed with the congregation as the prescribed prayer—even if I only caught one rakʿah of it.

وَعَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ: إذَا صَلَّيْتُ الْمَكْتُوبَةَ فِي الْبَيْتِ ثُمَّ أَدْرَكْتُهَا مَعَ النَّاسِ فَإِنِّي أَجْعَلُ الَّتِي صَلَّيْتُهَا فِي بَيْتِي نَافِلَةً، وَأَجْعَلُ الَّتِي صَلَّيْت مَعَ النَّاسِ الْمَكْتُوبَةَ وَلَوْ لَمْ أُدْرِكْ إلَّا رَكْعَةً وَاحِدَةً مِنْهَا.

L5033 ʿAṭāʾ was asked about a man who prays Maghrib at home then finds people still praying it. He said: I make even the prayer I performed at home by adding a rakʿah, then utter the salām, then join the people, designating the prayer they are engaged in as the obligatory one.

قَالَ: وَسُئِلَ عَطَاءٌ عَنْ الْمَغْرِبِ يُصَلِّيهَا الرَّجُلُ فِي بَيْتِهِ ثُمَّ يَجِدُ النَّاسَ فِيهَا؟ قَالَ: أَشْفَعُ الَّتِي صَلَّيْت فِي بَيْتِي بِرَكْعَةٍ ثُمَّ أُسَلِّمُ ثُمَّ أَلْحَقُ بِالنَّاسِ، فَأَجْعَلُ الَّتِي هُمْ فِيهَا الْمَكْتُوبَةَ.

L5034 It was narrated to us from Waki‘ from ‘Amr ibn Hassān from Wabarah, who said: “I, Ibrāhīm al-Nakha‘ī, and ‘Abd al-Raḥmān ibn al-Aswad prayed Maghrib. Then we came to the people while they were in prayer, so we joined them. When the Imam gave the Salam, Ibrāhīm stood and added a rak‘ah to make it even.”

وَرُوِّينَا عَنْ وَكِيعٍ عَنْ عَمْرِو بْنِ حَسَّانٍ عَنْ وَبَرَةَ قَالَ: صَلَّيْت أَنَا وَإِبْرَاهِيمُ النَّخَعِيُّ وَعَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ الْمَغْرِبَ، ثُمَّ جِئْنَا إلَى النَّاسِ وَهُمْ فِي الصَّلَاةِ، فَدَخَلْنَا مَعَهُمْ فَلَمَّا سَلَّمَ الْإِمَامُ قَامَ إبْرَاهِيمُ فَشَفَعَ بِرَكْعَةٍ.

L5035 Abū Muḥammad said: ‘Abd al-Raḥmān did not perform the two-unit voluntary prayer (Shafʿ), and all of that is permissible, as it constitutes a voluntary act of worship for which no prohibition has been transmitted regarding any aspect of it.

قَالَ أَبُو مُحَمَّدٍ: لَمْ يَشْفَعْ عَبْدُ الرَّحْمَنِ، وَكُلُّ ذَلِكَ مُبَاحٌ؛ لِأَنَّهُ تَطَوُّعٌ لَمْ يَأْتِ نَهْيٌ عَنْ شَيْءٍ مِنْهُ.

L5036–5037 From Hammad ibn Salamah, who reported from Uthman al-Batti, from Abu al-Duha, that Masruq prayed the Maghrib prayer, then saw people praying, so he prayed Maghrib with them in congregation. He then added a rak’ah to Maghrib.

وَعَنْ حَمَّادِ بْنِ سَلَمَةَ أَخْبَرَنَا عُثْمَانُ الْبَتِّيُّ عَنْ أَبِي الضُّحَى أَنَّ مَسْرُوقًا صَلَّى الْمَغْرِبَ، ثُمَّ رَأَى قَوْمًا يُصَلُّونَ فَصَلَّى الْمَغْرِبَ مَعَهُمْ فِي جَمَاعَةٍ، ثُمَّ شَفَعَ الْمَغْرِبَ بِرَكْعَةٍ.

L5038 From Waki‘ on the authority of Ar-Rabi‘ ibn Subayh, who said: “The prayer should be made up except for Fajr and Asr. However, when the call to prayer is given in the mosque, fleeing is more disgraceful than performing the prayer.”

وَعَنْ وَكِيعٍ عَنْ الرَّبِيعِ بْنِ صُبَيْحٍ قَالَ: تُعَادُ الصَّلَاةُ إلَّا الْفَجْرَ وَالْعَصْرَ، وَلَكِنْ إذَا أَذَّنَ فِي الْمَسْجِدِ فَالْفِرَارُ أَقْبَحُ مِنْ الصَّلَاةِ.

L5039 Abu Muhammad said: If they cite what we have narrated through the chain of Abd al-Razzaq from Ibn Jurayj from Nafi‘ that Ibn Umar stated, “If you have already prayed at home, then join the prayer in the mosque with the Imam, pray with him—except for Fajr and Maghrib prayers, for they are not repeated in a day”—there is no valid argument for them in this, for they themselves have contradicted his ruling. Abu Hanifah contradicted him by adding Asr to the non-repeatable prayers, while Malik contradicted him concerning the repetition of Fajr prayer. Whoever acknowledges that he opposes the truth and valid argument has relieved his opponent of the burden. Success comes from Allah, the Most High.

قَالَ أَبُو مُحَمَّد: فَإِنْ ذَكَرُوا مَا رُوِّينَاهُ مِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ قَالَ: إِنْ كُنْتَ قَدْ صَلَّيْتَ فِي أَهْلِكَ ثُمَّ أَدْرَكْتَ الصَّلَاةَ فِي الْمَسْجِدِ مَعَ الْإِمَامِ فَصَلِّ مَعَهُ، غَيْرَ صَلَاةِ الصُّبْحِ وَالْمَغْرِبِ، فَإِنَّهُمَا لَا يُصَلَّيَانِ فِي يَوْمٍ مَرَّتَيْنِ، فَلَا حُجَّةَ لَهُمْ فِي هَذَا، لِأَنَّهُمْ قَدْ خَالَفُوهُ فَخَالَفَهُ أَبُو حَنِيفَةَ فِي زِيَادَتِهِ الْعَصْرَ فِيمَا لَا يُعَادُ، وَخَالَفَهُ مَالِكٌ فِي إِعَادَةِ صَلَاةِ الصُّبْحِ، وَمَنْ أَقَرَّ عَلَى نَفْسِهِ بِخِلَافِ الْحَقِّ وَالْحُجَّةِ، فَقَدْ كَفَى خَصْمَهُ مُؤْنَتَهُ، وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

The Issue of the Two Rakʿahs After the ʿAṣr Prayer.

[مَسْأَلَةُ الرَّكْعَتَانِ بَعْدَ الْعَصْرِ]

L5040

L5041 285 - Issue: As for the two rak’ahs after ’Asr, Abu Hanifah and Malik prohibited them. As for Al-Shafi’i, he said: “Whoever misses two rak’ahs before Dhuhr [or after it] may pray them after ’Asr. If he prays them after ’Asr, he may establish them during that time and never abandon them.” Ahmad ibn Hanbal said: “I do not pray them, nor do I denounce those who pray them.” Abu Sulayman said: “They are recommended.”

Ali narrated via Abdullah ibn Yusuf, Ahmad ibn Fath, Abdul Wahhab ibn Isa, Ahmad ibn Muhammad, Ahmad ibn Ali, Muslim ibn al-Hajjaj, Qutaybah, from Ismail ibn Ja’far, who reported: Muhammad ibn Abi Harmalah narrated that Abu Salamah ibn Abd al-Rahman ibn Awf said: “I asked ’Aisha about the two rak’ahs that the Messenger of Allah (peace be upon him) used to pray after ’Asr.” She replied: “He would pray them before ’Asr, but later became occupied and missed them - or forgot them - so he prayed them after ’Asr. Thereafter, he established them permanently. Whenever the Messenger of Allah (peace be upon him) adopted a prayer practice, he would steadfastly maintain it.”

٢٨٥ - مَسْأَلَةٌ: وَأَمَّا الرَّكْعَتَانِ بَعْدَ الْعَصْرِ: فَإِنَّ أَبَا حَنِيفَةَ وَمَالِكًا نَهَيَا عَنْهُمَا؟ وَأَمَّا الشَّافِعِيُّ فَإِنَّهُ قَالَ: مَنْ فَاتَتْهُ رَكْعَتَانِ قَبْلَ الظُّهْرِ [أَوْ بَعْدَهُ] فَلَهُ أَنْ يُصَلِّيَهُمَا بَعْدَ الْعَصْرِ، فَإِنْ صَلَّاهُمَا بَعْدَ الْعَصْرِ فَلَهُ أَنْ يُثْبِتَهُمَا فِي ذَلِكَ الْوَقْتِ فَلَا يَدَعُهُمَا أَبَدًا وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: لَا أُصَلِّيهِمَا، وَلَا أُنْكِرُ عَلَى مَنْ صَلَّاهُمَا، وَقَالَ أَبُو سُلَيْمَانَ: هُمَا مُسْتَحْسَنَتَانِ؟ قَالَ عَلِيٌّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا قُتَيْبَةُ عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ أَخْبَرَنِي مُحَمَّدٌ هُوَ ابْنُ أَبِي حَرْمَلَةَ أَنَا «أَبُو سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّهُ سَأَلَ عَائِشَةَ عَنِ السَّجْدَتَيْنِ اللَّتَيْنِ كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّيهِمَا بَعْدَ الْعَصْرِ؟ فَقَالَتْ: كَانَ يُصَلِّيهِمَا قَبْلَ الْعَصْرِ، ثُمَّ إِنَّهُ شُغِلَ عَنْهُمَا أَوْ نَسِيَهُمَا فَصَلَّاهُمَا بَعْدَ الْعَصْرِ ثُمَّ أَثْبَتَهُمَا - وَكَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا صَلَّى صَلَاةً أَثْبَتَهَا» .

L5042–5043 Ali said: “This is what Al-Shafi‘i based his position upon, but there is no valid proof in it. For the Messenger of Allah - peace and blessings be upon him - never stated that these two prayers are only permissible for one who

had forgotten them or was preoccupied with them. Had their two prayers at that time not been valid and proper, he would not have affirmed them during a time when they are not normally permissible."

L5044–5046

As for Abū Ḥanīfah and Mālik, the evidence cited for their position includes what we have transmitted through the chain of Abū Dāwūd: ʻUbayd Allāh ibn Saʻd ibn Ibrāhīm ibn ʻAbd al-Raḥmān ibn ʻAwf reported to us; my uncle—Yaʻqūb ibn Ibrāhīm ibn Saʻd—reported to us; his father reported to us from Muḥammad ibn Isḥāq from Muḥammad ibn ʻAmr ibn ʻAṭāʼ from Dhakwān, the client of ʻĀʼishah, that she narrated to him: "The Messenger of Allāh, peace and blessings be upon him, would pray after ʻAṣr—meaning two rakʻahs—and prohibit them, and he would practice continuous fasting (wiṣāl) yet forbid others from doing so." It also includes what we have transmitted through the chain of al-Bazzār: Yūsuf ibn Mūsā reported to us from Jarīr ibn ʻAbd al-Ḥamīd from ʻAṭāʼ ibn al-Sāʼib from Saʻīd ibn Jubayr from Ibn ʻAbbās: "The Messenger of Allāh, peace and blessings be upon him, only prayed the two rakʻahs after ʻAṣr because wealth came to him, and its distribution occupied him from praying the two rakʻahs after Ẓuhr. Thus, he prayed them after ʻAṣr and did not repeat them." Further evidence includes what we have transmitted through the chain of Ibn Ayman: Qāsim ibn Yūnus reported to us from Abū Ṣāliḥ ʻAbd Allāh ibn Ṣāliḥ from al-Layth from Khālid ibn Yazīd from Saʻīd ibn Abī Hilāl from ʻAbd Allāh ibn Bābī, the client of ʻĀʼishah, the Mother of the Believers. Musa ibn Talhah reported that when Muʿāwiyah performed Ḥajj, we entered upon him. He asked Ibn al-Zubayr about the two rakʻahs after ʿAṣr which the Messenger of Allah—peace and blessings be upon him—had prayed. Ibn al-Zubayr said: "ʻĀʼishah informed me of them." Muʿāwiyah then sent al-Miswar ibn Makhramah to ʿĀʼishah, asking: "Did the Messenger of Allah—peace and blessings be upon him—pray them in your presence?" She replied: "No, but Umm Salamah informed me that he prayed them in her presence." Muʿāwiyah sent al-Miswar ibn Makhramah to Umm Salamah to inquire. She said: "The Messenger of Allah—peace and blessings be upon him—entered upon me after ʿAṣr and prayed two rakʿahs. I said: 'O

قَالَ عَلِيٌّ: بِهَذَا تَعَلَّقَ الشَّافِعِيُّ -، وَلَا حُجَّةَ لَهُ فِيهِ، لِأَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَمْ يَقُلْ: إنَّهُمَا لَا تَجُوزَانِ إلَّا لِمَنْ نَسِيَهُمَا أَوْ شُغِلَ عَنْهُمَا، وَلَوْ لَمْ تَكُنْ صَلَاتُهُمَا حِينَئِذٍ جَائِزَةً حَسَنَةً مَا أَثْبَتَهُمَا فِي وَقْتٍ لَا تَجُوزَانِ فِيهِ.

؟ وَأَمَّا أَبُو حَنِيفَةَ وَمَالِكٌ - فَاحْتُجَّ لَهُمَا بِمَا رُوِّينَاهُ مِنْ طَرِيقِ أَبِي دَاوُد: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ ثنا عَمِّي - هُوَ يَعْقُوبُ بْنُ إبْرَاهِيمَ بْنِ سَعْدٍ - ثنا أَبِي عَنْ مُحَمَّدِ بْنِ إسْحَاقَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ عَنْ ذَكْوَانَ مَوْلَى عَائِشَةَ أَنَّهَا حَدَّثَتْهُ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يُصَلِّي بَعْدَ الْعَصْرِ - يَعْنِي رَكْعَتَيْنِ - وَيَنْهَى عَنْهَا وَيُوَاصِلُ وَيَنْهَى عَنْ الْوِصَالِ» ؟ وَبِمَا رُوِّينَاهُ مِنْ طَرِيقِ الْبَزَّارِ: ثنا يُوسُفُ بْنُ مُوسَى ثنا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ «إنَّمَا صَلَّى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ؛ لِأَنَّهُ جَاءَهُ مَالٌ فَقَسَّمَهُ شَغَلَهُ عَنْ الرَّكْعَتَيْنِ، بَعْدَ الظُّهْرِ، فَصَلَّاهُمَا بَعْدَ الْعَصْرِ، وَلَمْ يَعُدْ لَهُمَا» ؟ وَبِمَا رُوِّينَاهُ مِنْ طَرِيقِ ابْنِ أَيْمَنَ: ثنا قَاسِمُ بْنُ يُونُسَ ثنا أَبُو صَالِحٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ ثنا اللَّيْثُ ثنا خَالِدُ بْنُ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ بَابِيٍّ مَوْلَى عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّ مُوسَى بْنَ طَلْحَةَ أَخْبَرَهُ أَنَّ مُعَاوِيَةَ لَمَّا حَجَّ دَخَلْنَا عَلَيْهِ، فَسَأَلَ ابْنَ الزُّبَيْرِ عَنْ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ اللَّتَيْنِ صَلَّاهُمَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: أَخْبَرَتْنِيهِ عَائِشَةُ، فَأَرْسَلَ مُعَاوِيَةُ الْمِسْوَرَ بْنَ مَخْرَمَةَ إلَى عَائِشَةَ: هَلْ صَلَّاهُمَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -[عِنْدَك] ؟ قَالَتْ: لَا، وَلَكِنْ أَخْبَرَتْنِي أُمُّ سَلَمَةَ أَنَّهُ صَلَّاهُمَا عِنْدَهَا؟ فَأَرْسَلَ مُعَاوِيَةُ الْمِسْوَرَ إلَى أُمِّ سَلَمَةَ يَسْأَلُهَا فَقَالَتْ: «دَخَلَ عَلَيَّ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَعْدَ الْعَصْرِ فَصَلَّى رَكْعَتَيْنِ فَقُلْت: يَا رَسُولَ اللَّهِ

Messenger of Allah, today I saw you perform a prayer I had never seen you perform before.' He said: 'An opponent preoccupied me. These two rakʿahs were ones I used to pray before ʿAṣr, but I desired to pray them now."' She added: "I never saw the Messenger of Allah—peace and blessings be upon him—pray them before that day or after it."

لَقَدْ رَأَيْتُكَ الْيَوْمَ صَلَّيْتَ صَلَاةً مَا رَأَيْتُكَ تُصَلِّيهَا؟ فَقَالَ: شَغَلَنِي خَصْمٌ فَكَانَتْ رَكْعَتَيْنِ وَكُنْتُ أُصَلِّيهِمَا قَبْلَ الْعَصْرِ فَأَحْبَبْتُ أَنْ أُصَلِّيَهُمَا الْآنَ؟ قَالَتْ: لَمْ أَرَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَّاهُمَا قَبْلَ ذَلِكَ الْيَوْمِ، وَلَا بَعْدَهُ» .

L5047–5048 And by what we have narrated through the chain of ʿAbd al-Raḥmān ibn Mahdī: Sufyān—he is al-Thawrī—narrated to us: Abū Isḥāq al-Sabīʿī narrated to us from ʿĀṣim ibn Damrah from ʿAlī ibn Abī Ṭālib, who said: "The Messenger of Allāh—peace be upon him—used to pray two rakʿahs after every obligatory prayer except the ʿAṣr and Fajr prayers."

وَبِمَا رُوِّينَاهُ مِنْ طَرِيقِ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ: ثنا سُفْيَانُ هُوَ الثَّوْرِيُّ - ثنا أَبُو إِسْحَاقَ السَّبِيعِيِّ عَنْ عَاصِمِ بْنِ ضَمْرَةَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي دُبُرَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ رَكْعَتَيْنِ إِلَّا الْعَصْرَ وَالصُّبْحَ» .

L5049 And according to what some people narrated from Hammad ibn Salamah, from Al-Azraq ibn Qays, from Dhakwan, from Umm Salamah: "The Messenger of Allah (peace be upon him) prayed the Asr prayer, then entered my house and prayed two rak'ahs? I said: 'O Messenger of Allah, have you prayed a prayer you had not prayed before?' He said: 'Some wealth came to me, which preoccupied me from two rak'ahs I used to perform after Dhuhr, so I prayed them now?' I said: 'O Messenger of Allah, should we make them up if they are missed?' He said: 'No.'"

وَبِمَا رَوَاهُ بَعْضُ النَّاسِ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ الْأَزْرَقِ بْنِ قَيْسٍ عَنْ ذَكْوَانَ عَنْ أُمِّ سَلَمَةَ «صَلَّى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْعَصْرَ ثُمَّ دَخَلَ بَيْتِي فَصَلَّى رَكْعَتَيْنِ؟ فَقُلْت: يَا رَسُولَ اللَّهِ، صَلَّيْتَ صَلَاةً لَمْ تُصَلِّهَا؟ قَالَ: قَدِمَ عَلَيَّ مَالٌ فَشَغَلَنِي عَنْ رَكْعَتَيْنِ كُنْتُ أَرْكَعُهُمَا بَعْدَ الظُّهْرِ فَصَلَّيْتُهُمَا الْآنَ؟ قُلْتُ: يَا رَسُولَ اللَّهِ أَفَنَقْضِيهِمَا إذَا فَاتَتَا؟ قَالَ: لَا» .

L5050–5052 And by what he also narrated via the chain of Abū Usāmah from al-Walīd ibn Kathīr from Muḥammad ibn ʿAmr ibn ʿAṭāʾ from ʿAbd al-Raḥmān ibn Abī Sufyān that Muʿāwiyah sent to ʿĀ'ishah to ask her about... The two units of prayer after 'Asr. She replied: I have no knowledge of him performing them, but Umm Salamah narrated to me that he performed them at her place. So he sent for Umm Salamah. She said: "The Messenger of Allah — peace and blessings be upon him — performed them at my place. I had never seen him perform them before or after." He said: They are two units I used to pray after *Dhuhr*. Then some camels from charity arrived, and I forgot them until I prayed *'Asr*. Then I remembered them, and I disliked performing them in the mosque while people were watching me, so I performed them at your place. They mentioned the reports prohibiting prayer after *'Asr*, and we will mention them, God willing, after this issue — and with Him,

وَبِمَا رَوَاهُ أَيْضًا مِنْ طَرِيقِ أَبِي أُسَامَةَ عَنْ الْوَلِيدِ بْنِ كَثِيرٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سُفْيَانَ أَنَّ مُعَاوِيَةَ أَرْسَلَ إلَى عَائِشَةَ يَسْأَلُهَا عَنْ السَّجْدَتَيْنِ بَعْدَ الْعَصْرِ؟ فَقَالَتْ: لَيْسَ عِنْدِي صَلَّاهُمَا لَكِنْ أُمُّ سَلَمَةَ حَدَّثَتْنِي أَنَّهُ صَلَّاهُمَا عِنْدَهَا؟ فَأَرْسَلَ إلَى أُمِّ سَلَمَةَ؟ فَقَالَتْ: «صَلَّاهُمَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عِنْدِي، لَمْ أَرَهُ صَلَّاهُمَا قَبْلُ وَلَا بَعْدُ؟ قَالَ: هُمَا سَجْدَتَانِ كُنْتُ أُصَلِّيهِمَا بَعْدَ الظُّهْرِ فَقَدِمَ عَلَيَّ قَلَائِصُ مِنْ الصَّدَقَةِ فَنَسِيتُهُمَا حَتَّى صَلَّيْتُ الْعَصْرَ، ثُمَّ ذَكَرْتُهُمَا، فَكَرِهْتُ أَنْ أُصَلِّيَهُمَا فِي الْمَسْجِدِ وَالنَّاسُ يَرَوْنِي فَصَلَّيْتُهُمَا عِنْدَكِ» ؟ وَذَكَرُوا الْأَخْبَارَ الَّتِي وَرَدَتْ فِي النَّهْيِ عَنْ

the Exalted, do we seek support. Ali said: None of this constitutes proof for them in any regard. As for the hadith of Dhakwan from Aisha, there is no prohibition in it against them; rather, it contains a general prohibition against prayer after *ʿAsr*, and this is authentic. Since that is the case, the obligation is to apply both his action and his prohibition. Thus, we prohibit prayer after *ʿAsr*, and we perform what he — peace and blessings be upon him — performed. We distinguish the lesser from the greater, apply both, and do not fear either of them.

الصَّلَاةِ بَعْدَ الْعَصْرِ، وَسَنَذْكُرُهَا إنْ شَاءَ اللَّهُ بَعْدَ هَذِهِ الْمَسْأَلَةِ - وَبِهِ تَعَالَى نَتَأَيَّدُ؟ قَالَ عَلِيٌّ: وَكُلُّ هَذَا لَا حُجَّةَ لَهُمْ فِي شَيْءٍ مِنْهُ -: أَمَّا حَدِيثُ ذَكْوَانَ عَنْ عَائِشَةَ، فَلَيْسَ فِيهِ نَهْيٌ عَنْهُمَا، وَإِنَّمَا فِيهِ نَهْيٌ عَنْهَا يَعْنِي عَنْ الصَّلَاةِ بَعْدَ الْعَصْرِ جُمْلَةً، وَهَذَا صَحِيحٌ، وَإِذْ ذَلِكَ كَذَلِكَ فَالْوَاجِبُ اسْتِعْمَالُ فِعْلِهِ وَنَهْيِهِ، فَنَنْهَى عَنْ الصَّلَاةِ بَعْدَ الْعَصْرِ، وَنُصَلِّي مَا صَلَّى - عَلَيْهِ السَّلَامُ -، وَنَخُصُّ الْأَقَلَّ مِنْ الْأَكْثَرِ، وَنَسْتَعْمِلُهُمَا جَمِيعًا، وَلَا نَخَافُ وَاحِدًا مِنْهُمَا.

L5053 There is no distinction between one who abandons the two rakʿahs—regarding which it is established that the Prophet (peace be upon him) prayed them after ʿAṣr and prohibited them due to his prohibition against prayer after ʿAṣr—and one who disregards his prohibition (peace be upon him) against prayer after ʿAṣr because he prayed those two rakʿahs after ʿAṣr.

وَلَا فَرْقَ بَيْنَ مَنْ تَرَكَ الرَّكْعَتَيْنِ اللَّتَيْنِ صَحَّ أَنَّهُ - عَلَيْهِ السَّلَامُ - صَلَّاهُمَا بَعْدَ الْعَصْرِ وَنَهَى عَنْهُمَا مِنْ أَجْلِ نَهْيِهِ عَنْ الصَّلَاةِ بَعْدَ الْعَصْرِ -: وَبَيْنَ مَنْ تَرَكَ نَهْيَهُ - عَلَيْهِ السَّلَامُ - عَنْ الصَّلَاةِ بَعْدَ الْعَصْرِ مِنْ أَجْلِ صَلَاتِهِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ.

L5054 If she had said, "He used to forbid them," that would have indicated they were specifically his. However, it is not permissible to lie or add to the narration. Whoever does that, let him take his seat in the Fire—thus, their entire reliance on this narration is invalidated.

وَلَوْ قَالَتْ: وَكَانَ يَنْهَى عَنْهُمَا، لَكَانَ ذَلِكَ يَدُلُّ عَلَى أَنَّهُمَا لَهُ خَاصَّةً، وَلَكِنْ لَا يَحِلُّ بِالْكَذِبِ، وَلَا الزِّيَادَةِ فِي الرِّوَايَةِ، وَمَنْ فَعَلَ ذَلِكَ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنْ النَّارِ - فَسَقَطَ تَعَلُّقُهُمْ بِهَذَا الْخَبَرِ جُمْلَةً.

L5055–5057 As for the ḥadīth of Ibn ʿAbbās, it is defective for multiple reasons. The first is that Jarīr ibn ʿAbd al-Ḥamīd only heard from ʿAṭāʾ ibn al-Sāʾib after ʿAṭāʾ's confusion and the decline of his mental faculties. This is well-known among the people of hadith.

وَأَمَّا حَدِيثُ ابْنِ عَبَّاسٍ فَمَعْلُولٌ مِنْ وُجُوهٍ: أَوَّلُهَا: - أَنَّ جَرِيرَ بْنَ عَبْدِ الْحَمِيدِ لَمْ يَسْمَعْ مِنْ عَطَاءِ بْنِ السَّائِبِ إلَّا بَعْدَ اخْتِلَاطِ عَطَاءٍ، وَتَغَلُّتِ عَقْلِهِ، هَذَا مَعْرُوفٌ عِنْدَ أَصْحَابِ الْحَدِيثِ.

L5058 The second point is that even if it were authentic and we heard Ibn Abbas saying that, it would not constitute proof. This is because he—may Allah be pleased with him—reported what he knew, while Aisha—may Allah be pleased with her—reported what she had knowledge of, which Ibn Abbas did not possess: namely, that "the Messenger of Allah—peace and blessings of Allah be upon him—did not abandon the two rakʿahs after ʿAsr until he died." This is additional knowledge that it is impermissible to abandon.

وَثَانِيهَا: - أَنَّهُ لَوْ صَحَّ وَسَمِعْنَا نَحْنُ ابْنَ عَبَّاسٍ يَقُولُ ذَلِكَ -: لَمَا كَانَتْ فِيهِ حُجَّةٌ، لِأَنَّهُ - رَضِيَ اللَّهُ عَنْهُ - أَخْبَرَ بِمَا عَرَفَ، وَأَخْبَرَتْ عَائِشَةُ بِمَا كَانَ عِنْدَهَا، مِمَّا لَمْ يَكُنْ عِنْدَ ابْنِ عَبَّاسٍ: مِنْ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَمْ يَدَعْ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ إلَى أَنْ مَاتَ» ؟ فَهَذَا الْعِلْمُ الزَّائِدُ الَّذِي لَا يَحِلُّ تَرْكُهُ، وَمَنْ أَيْقَنَ وَقَالَ: عَلِمْت أَوْلَى مِمَّنْ

قَالَ: لَا أَعْلَمُ وَكِلَاهُمَا صَادِقٌ؟ وَثَالِثُهَا - أَنَّهُ حَتَّى لَوْ صَحَّ قَوْلُ ابْنِ عَبَّاسٍ وَلَمْ يَأْتِ عَنْ أَحَدٍ مِنْ الصَّحَابَةِ خِلَافُهُ - لَمَا كَانَتْ فِيهِ حُجَّةٌ؛ لِأَنَّ فِعْلَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الشَّيْءَ مَرَّةً وَاحِدَةً حُجَّةٌ بَاقِيَةٌ، وَحَقٌّ ثَابِتٌ أَبَدًا، مَا لَمْ يَنْهَ عَمَّا فَعَلَ مِنْ ذَلِكَ؟ وَمَنْ قَالَ: لَا يَكُونُ فِعْلُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الشَّيْءَ حَقًّا إلَّا حَتَّى يُكَرِّرَ فِعْلَهُ فَهُوَ كَافِرٌ مُشْرِكٌ وَسَخِيفٌ [مَعَ ذَلِكَ] ؛ لِأَنَّهُ يُقَالُ لَهُ مِثْلُ ذَلِكَ فِيمَا فُعِلَ مَرَّتَيْنِ أَوْ ثَلَاثًا أَوْ أَلْفَ مَرَّةٍ، وَلَا فَرْقَ، وَهَذَا لَا يَقُولُهُ مُسْلِمٌ، وَلَا ذُو عَقْلٍ؟ وَالْعَجَبُ أَنَّهُمْ يَقُولُونَ: إنَّ الصَّاحِبَ إذَا رَوَى خَبَرًا عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ثُمَّ خَالَفَهُ فَذَلِكَ دَلِيلٌ عِنْدَهُمْ عَلَى وَهْنِ الْخَبَرِ، وَقَدْ صَحَّ عَنْ ابْنِ عَبَّاسٍ الصَّلَاةُ بَعْدَ الْعَصْرِ كَمَا نَذْكُرُ بَعْدَ هَذَا فَهَلَّا عَلَّلُوا هَذَا الْخَبَرَ بِمُخَالَفَةِ ابْنِ عَبَّاسٍ، لِمَا رَوَى فِي ذَلِكَ، وَلَكِنَّهُمْ لَا مَئُونَةَ عَلَيْهِمْ مِنْ التَّنَاقُضِ - فَسَقَطَ هَذَا الْخَبَرُ جُمْلَةً، - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ؟

And who is more deserving: one who is certain and says, “I know,” or one who says, “I do not know”—and both are truthful? The third point is that even if Ibn Abbas’s statement were authentic and none of the Companions contradicted it, it would still not constitute proof. For the Messenger of Allah’s—peace and blessings of Allah be upon him—action, even if performed once, remains an enduring proof and an eternally established truth, provided he did not prohibit it. Whoever claims that the Messenger of Allah’s—peace and blessings of Allah be upon him—action does not establish a truth unless he repeats it is a disbeliever who associates partners with Allah and a fool. This is because the same objection could be raised even if the action were performed twice, thrice, or a thousand times—there is no difference. Would any Muslim or rational person say such a thing? It is astonishing that they claim: “If a Companion narrates a report from the Messenger of Allah—peace and blessings of Allah be upon him—and then contradicts it, that is evidence for them of the report’s weakness.” Yet it is authentically established that Ibn Abbas prayed after ‘Asr, as we will mention later. Why did they not invalidate this report due to Ibn Abbas’s contradiction of his own narration? But they are unburdened by inconsistency—thus this report is entirely invalidated. And success is from Allah, the Most High.

وَأَمَّا خَبَرُ مُوسَى بْنِ طَلْحَةَ فَلَا حُجَّةَ لَهُمْ فِيهِ، لِوُجُوهٍ: أَوَّلُهَا - ضَعْفُ سَنَدِهِ، لِأَنَّهُ مِنْ طَرِيقِ أَبِي صَالِحٍ كَاتِبِ اللَّيْثِ، وَهُوَ ضَعِيفٌ وَفِيهِ سَعِيدُ بْنُ أَبِي هِلَالٍ، وَلَيْسَ بِالْقَوِيِّ وَلَمْ يَذْكُرْ فِيهِ مُوسَى بْنُ طَلْحَةَ سَمَاعًا مِنْ أُمِّ سَلَمَةَ، وَلَا مِنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهُمَا -.

L5059–5060 As for the narration of Musa ibn Talha, there is no valid proof for them in it due to several reasons. The first is the weakness of its chain of transmission, as it is reported through Abu Salih (the scribe of Al-Layth, who is weak) and in it is Sa‘id ibn Abi Hilal (who is not strong). Musa ibn Talha did not explicitly mention hearing it from Umm Salamah or from Aisha—may Allah be pleased with them both.

وَالثَّانِي: - أَنَّهُ لَيْسَ فِيهِ نَهْيٌ عَنْ صَلَاتِهِمَا وَالثَّالِثُ: - أَنَّهُ لَوْ صَحَّ لَكَانَ حُجَّةً لَنَا، لِأَنَّ فِيهِ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَّى الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ» وَلَوْ كَانَتَا لَا تَجُوزَانِ، أَوْ مَكْرُوهَتَيْنِ مَا فَعَلَهُمَا - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ -، وَفِعْلُهُ - عَلَيْهِ السَّلَامُ - حَقٌّ وَهُدًى، سَوَاءٌ فَعَلَهُ مَرَّةً أَوْ أَلْفَ مَرَّةٍ، وَمَنْ قَالَ: إنَّ فِعْلَهُ ضَلَالٌ، فَهُوَ كَافِرٌ؟ .

L5061 The second point is that there is no prohibition against praying these two rak‘ahs. The third point is that if this report were authentic, it would constitute evidence in our favor, for it states: “The Messenger of Allah (peace and blessings be upon him) prayed two rak‘ahs after ‘Aṣr.” Had these prayers been impermissible or disliked, he (peace be upon him) would not have performed them. His action (peace be upon him) is truth and guidance, whether he performed it once or a thousand times. Whoever says that his action constitutes misguidance is a disbeliever.

L5062 The fourth: An authentic disagreement regarding this has been reported from Umm Salamah (may Allah be pleased with her), as we will mention after this if Allah the Exalted wills.

L5063 The fifth: It is undoubtedly fabricated, due to ʻĀ'isha's denial that the Prophet—peace be upon him—prayed the two rak'ahs in her presence, and the mutawatir transmission from ʻĀ'isha through the narration of the Imams: Urwa ibn al-Zubayr, ʻAbdullāh ibn al-Zubayr, Masrūq, al-Aswad ibn Yazīd, Tawus, Abū Salama ibn ʻAbd al-Raḥmān ibn ʻAwf, Ayman, and others—that he—peace be upon him—did not cease praying them in her presence.

L5064–5066 This view is equally applicable to the hadith of Umm Salamah which we cited through the chain of ʿAbd al-Raḥmān ibn Abī Sufyān. This ʿAbd al-Raḥmān is unknown (majhūl), and he also did not mention that he heard it from Umm Salamah. This is undoubtedly a fabricated narration, for it contains an evident falsehood beyond doubt—namely, what is falsely attributed to ʿĀ'ishah in her saying, "I do not have [a precedent for] their two prayers." We have already mentioned earlier those who rejected this narration.

L5067 And because it also contains wording that is absolutely impermissible for him—peace be upon him—to say: "I disliked to pray them in the mosque while people were looking at me, so I prayed them at your place."

L5068 For their action—of both of them—must necessarily be one of the following: reprehensible, forbidden, permissible, or praiseworthy. If it is forbidden or reprehensible, then whoever attributes to the Messenger of Allah—peace and blessings be upon him—the concealment of forbidden matters is a disbeliever, for accusing the Messenger of Allah—peace and blessings be upon him—of transgression. He—peace and blessings be upon him—was commanded to recite to the people: "And I do not intend to oppose you in what I forbid you" [Hud 11:88].[2]

L5069 Among the impossible and inconceivable matters is that he—peace be upon him—would exert himself through contriving a disliked prayer devoid of

[2] **Qur'an references (L5068):** Qur'an 11:88 (Hud).

وَالرَّابِعُ: - أَنَّهُ قَدْ صَحَّ خِلَافُ هَذَا عَنْ أُمِّ سَلَمَةَ - رَضِيَ اللَّهُ عَنْهَا - كَمَا نَذْكُرُ بَعْدَ هَذَا إِنْ شَاءَ اللَّهُ تَعَالَى.

وَالْخَامِسُ: - أَنَّهُ مَوْضُوعٌ بِلَا شَكٍّ، لِأَنَّ فِيهِ إِنْكَارَ عَائِشَةَ أَنَّهُ - عَلَيْهِ السَّلَامُ - صَلَّاهُمَا عِنْدَهَا، وَنَقْلُ التَّوَاتُرِ عَنْ عَائِشَةَ مِنْ رِوَايَةِ الْأَئِمَّةِ: أَنَّهُ لَمْ يَزَلْ - عَلَيْهِ السَّلَامُ - يُصَلِّيهِمَا عِنْدَهَا، مِثْلُ: عُرْوَةَ بْنِ الزُّبَيْرِ، وَعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، وَمَسْرُوقٍ، وَالْأَسْوَدِ بْنِ يَزِيدَ، وَطَاوُسٍ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَأَيْمَنَ، وَغَيْرِهِمْ.

وَهَذَا الْقَوْلُ سَوَاءٌ سَوَاءٌ أَيْضًا - فِي حَدِيثِ أُمِّ سَلَمَةَ الَّذِي ذَكَرْنَا مِنْ طَرِيقِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سُفْيَانَ - وَعَبْدُ الرَّحْمَنِ هَذَا مَجْهُولٌ - وَلَمْ يَذْكُرْ أَيْضًا: أَنَّهُ سَمِعَهُ مِنْ أُمِّ سَلَمَةَ وَهُوَ خَبَرٌ مَوْضُوعٌ لَا شَكَّ فِيهِ، لِأَنَّ فِيهِ كَذِبًا ظَاهِرًا لَا شَكَّ فِيهِ؟ وَهُوَ مَا نُسِبَ إِلَى عَائِشَةَ مِنْ قَوْلِهَا " لَيْسَ عِنْدِي صَلَّاهُمَا " وَقَدْ ذَكَرْنَا مَنْ رَوَى تَكْذِيبَ هَذَا آنِفًا.

وَلِأَنَّ فِيهِ أَيْضًا لَفْظًا لَا يَجُوزُ أَلْبَتَّةَ أَنْ يَقُولَهُ - عَلَيْهِ السَّلَامُ -، وَهُوَ «فَكَرِهْت أَنْ أُصَلِّيَهُمَا فِي الْمَسْجِدِ وَالنَّاسُ يَنْظُرُونَ إلَيَّ فَصَلَّيْتُهُمَا عِنْدَك» .

إذْ لَا يَخْلُو فِعْلُهُمَا: أَنْ يَكُونَ مَكْرُوهًا أَوْ حَرَامًا، أَوْ مُبَاحًا حَسَنًا؟ فَإِنْ كَانَ حَرَامًا أَوْ مَكْرُوهًا، فَمَنْ نَسَبَ إلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - التَّسَتُّرَ لِمُحَرَّمَاتٍ فَهُوَ كَافِرٌ، لِتَفْسِيقِهِ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَقَدْ أُمِرَ - عَلَيْهِ السَّلَامُ - أَنْ يَقْرَأَ عَلَى النَّاسِ {وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إلَى مَا أَنْهَاكُمْ عَنْهُ} [هود: ٨٨] .

وَمِنْ الْمُحَالِ الْمُمْتَنِعِ أَنْ يَتَعَنَّى - عَلَيْهِ السَّلَامُ - بِتَكَلُّفِ صَلَاةٍ مَكْرُوهَةٍ لَا أَجْرَ فِيهَا؟ فَهَذَا هُوَ التَّكَلُّفُ الَّذِي أَمَرَهُ تَعَالَى أَنْ يَقُولَ فِيهِ: {وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ} [ص: ٨٦]

reward. This is the very pretense regarding which Allah commanded him to declare: *“I am not of those who affect pretense”* (Q. 38:86). Far be it from Allah Almighty to permit him—peace be upon him—to intend an act unless it draws him nearer to his Lord and causes Allah to make him forget that which holds no means to bring us closer to our Lord—nor any increase.[3]

وَحَاشَا لِلَّهِ تَعَالَى أَنْ يَفْعَلَ - عَلَيْهِ السَّلَامُ - قَاصِدًا إلَى فِعْلِهِ - إلَّا مَا يُقَرِّبُهُ مِنْ رَبِّهِ تَعَالَى وَيُنْسِيهِ تَعَالَى الشَّيْءَ [لَيْسَ] لَنَا فِيهِ مَا يُقَرِّبُنَا مِنْ رَبِّنَا عَزَّ وَجَلَّ؟ ، وَلَا مَزِيد.

L5070 As for the narration of Ali ibn Abi Talib, there is no proof in it whatsoever, for it contains nothing except his report—may Allah be pleased with him—of what he knew: that he did not witness the Messenger of Allah—peace and blessings be upon him—praying those two prayers, and he is truthful in his statement. This does not imply prohibition or dislike of them. And Ali—peace be upon him—never fasted a complete month besides Ramadan; yet this does not necessitate dislike of fasting [a complete month voluntarily].

وَأَمَّا حَدِيثُ عَلِيِّ بْنِ أَبِي طَالِبٍ فَلَا حُجَّةَ فِيهِ أَصْلًا؛ لِأَنَّهُ لَيْسَ فِيهِ إلَّا إخْبَارُهُ - رَضِيَ اللَّهُ عَنْهُ - بِمَا عَلِمَ؛ مِنْ أَنَّهُ لَمْ يَرَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَّاهُمَا، وَهُوَ الصَّادِقُ فِي قَوْلِهِ، وَلَيْسَ فِي هَذَا نَهْيٌ عَنْهُمَا، وَلَا كَرَاهَةٌ لَهُمَا؛ [وَمَا] صَامَ - عَلَيْهِ السَّلَامُ - قَطُّ شَهْرًا كَامِلًا غَيْرَ رَمَضَانَ، وَلَيْسَ هَذَا بِمُوجِبٍ كَرَاهِيَةَ صَوْمِ [شَهْرٍ كَامِلٍ تَطَوُّعًا] .

L5071–5073 Then, it has been narrated by someone other than ʿAlī that he—peace be upon him—prayed both. Thus, each relayed according to his knowledge, and all of them are truthful. Then, it has been authentically reported from ʿAlī a differing opinion from that, as we will mention after this, if Allah, the Exalted, wills.

ثُمَّ قَدْ رَوَى غَيْرُ عَلِيٍّ: أَنَّهُ - عَلَيْهِ السَّلَامُ - صَلَّاهُمَا - فَكُلٌّ أَخْبَرَ بِعِلْمِهِ، وَكُلُّهُمْ صَادِقٌ ثُمَّ قَدْ صَحَّ عَنْ عَلِيٍّ خِلَافُ ذَلِكَ، كَمَا نَذْكُرُ بَعْدَ هَذَا إنْ شَاءَ اللَّهُ تَعَالَى.

L5074 They say: When a companion narrates a hadith and is contradicted, this constitutes evidence according to them for the rejection of that report. Why did they not say this here? As for the hadith of Hammad ibn Salama from al-Azraq ibn Qays from Dhakwan from Umm Salamah—it is a *munkar* (denounced) hadith, for it does not appear in the books of Hammad ibn Salama.

وَهُمْ يَقُولُونَ: إنَّ الصَّاحِبَ إذَا رَوَى حَدِيثًا وَخَالَفَهُ فَهَذَا دَلِيلٌ عِنْدَهُمْ عَلَى سُقُوطِ ذَلِكَ الْخَبَرِ، فَهَلَّا قَالُوا هَذَا هَهُنَا؟ ، وَأَمَّا حَدِيثُ حَمَّادِ بْنِ سَلَمَةَ عَنْ الْأَزْرَقِ بْنِ قَيْسٍ عَنْ ذَكْوَانَ عَنْ أُمِّ سَلَمَةَ؟ فَحَدِيثٌ مُنْكَرٌ، لِأَنَّهُ لَيْسَ هُوَ فِي كُتُبِ حَمَّادِ بْنِ سَلَمَةَ.

L5075 Moreover, this chain is disconnected, as Dhakwān did not hear it from Umm Salamah. The proof of this is that Abū al-Walīd al-Ṭayālisī narrated this report from Ḥammād ibn Salamah, from al-Azraq ibn Qays, from Dhakwān, from ʿĀʾishah, from Umm Salamah: “The Prophet—peace and blessings of Allah be upon him—prayed two rakʿahs in her house after ʿAṣr. I said, ’What

وَأَيْضًا فَإِنَّهُ مُنْقَطِعٌ، وَلَمْ يَسْمَعْهُ ذَكْوَانُ مِنْ أُمِّ سَلَمَةَ؟ بُرْهَانُ ذَلِكَ: أَنَّ أَبَا الْوَلِيدِ الطَّيَالِسِيِّ رَوَى هَذَا الْخَبَرَ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ الْأَزْرَقِ بْنِ قَيْسٍ عَنْ ذَكْوَانَ عَنْ عَائِشَةَ عَنْ أُمِّ سَلَمَةَ «أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَّى فِي بَيْتِهَا رَكْعَتَيْنِ بَعْدَ الْعَصْرِ

[3] **Qur’an references (L5069):** Qur’an 38:86 (Sad).

are these two rakʿahs?' He replied, 'I used to pray them after Ẓuhr, but wealth came to me and preoccupied me, so I prayed them now.'"

فَقُلْت: مَا هَاتَانِ الرَّكْعَتَانِ؟ قَالَ: كُنْتُ أُصَلِّيهِمَا بَعْدَ الظُّهْرِ، وَجَاءَنِي مَالٌ فَشَغَلَنِي فَصَلَّيْتُهُمَا الْآنَ» .

L5076 This is the continuous narration, and it does not contain the phrase: "Shall we then make up those two ourselves? He said: No." Therefore, it is confirmed that Dhakwan did not hear this addition from Umm Salamah, and we do not know from whom he took it. Thus, it is rendered invalid.

فَهَذِهِ هِيَ الرِّوَايَةُ الْمُتَّصِلَةُ: وَلَيْسَ فِيهَا «أَفَنَقْضِيهِمَا نَحْنُ؟ قَالَ: لَا» فَصَحَّ أَنَّ هَذِهِ الزِّيَادَةَ لَمْ يَسْمَعْهَا ذَكْوَانُ مِنْ أُمِّ سَلَمَةَ، وَلَا نَدْرِي عَمَّنْ أَخَذَهَا؟ فَسَقَطَتْ.

L5077–5079 Furthermore, if this wording were valid, they would have no valid proof for it whatsoever, for it contains no prohibition against performing those two prayers at all, but rather only a prohibition against compensating for them after their prescribed time. Thus, it is impermissible to blame his statement—peace be upon him. By deceptively attributing to him what he did not say—through the obfuscation of one who acts thus in religious matters—all that they depended upon becomes invalid. And all praise belongs to Allah.

ثُمَّ لَوْ صَحَّتْ هَذِهِ اللَّفْظَةُ لَمَا كَانَ لَهُمْ فِيهَا حُجَّةٌ أَصْلًا؛ لِأَنَّهُ لَيْسَ فِيهَا نَهْيٌ عَنْ صَلَاتِهِمَا [أَصْلًا] ، وَإِنَّمَا فِيهَا: النَّهْيُ عَنْ قَضَائِهِمَا فَقَطْ، فَلَا يَحِلُّ تَوْثِيبُ كَلَامِهِ - عَلَيْهِ السَّلَامُ - إلَى مَا لَمْ يَقُلْهُ تَلْبِيسًا مِنْ فَاعِلِ ذَلِكَ فِي الدِّينِ - فَسَقَطَ كُلُّ مَا تَعَلَّقُوا بِهِ وَلِلَّهِ الْحَمْدُ.

L5080 As for the narrations prohibiting prayer after the Asr prayer, we shall mention them—if Allah the Exalted wills—following this issue and the discussion concerning them, by the power and strength of Allah the Exalted? As for al-Shāfiʿī's reliance on the hadith of the Messenger of Allah—peace and blessings be upon him—which we mentioned, that he—peace be upon him—"would consistently perform a prayer once he established it," there is no proof for him in it. This is because it does not contain a prohibition against praying them for one who did not forget the two rakʿahs before Asr. It only indicates [the permissibility for prayer] at that time, for if it were not permissible, he—peace be upon him—would not have prayed them, neither as a compensatory act nor as a regular practice. His establishment of them (peace be upon him) is the clearest evidence that they are permissible and virtuous at that time. He—peace be upon him—did not say, "No one should pray them except one who forgot them"—thus, is his reliance on it invalidated?

وَأَمَّا أَحَادِيثُ النَّهْيِ عَنْ الصَّلَاةِ بَعْدَ الْعَصْرِ، فَسَنَذْكُرُهَا - إنْ شَاءَ اللَّهُ تَعَالَى - إثْرَ هَذِهِ الْمَسْأَلَةِ وَالْكَلَامُ عَلَيْهَا، بِحَوْلِ اللَّهِ تَعَالَى وَقُوَّتِهِ؟ وَأَمَّا تَعَلُّقُ الشَّافِعِيِّ بِحَدِيثِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الَّذِي ذَكَرْنَا مِنْ أَنَّهُ - عَلَيْهِ السَّلَامُ - «كَانَ إذَا صَلَّى صَلَاةً أَثْبَتَهَا» فَلَا حُجَّةَ لَهُ فِيهِ، لِأَنَّهُ لَيْسَ فِيهِ نَهْيٌ عَنْ أَنْ يُصَلِّيَهُمَا مَنْ لَمْ يَنْسَ الرَّكْعَتَيْنِ قَبْلَ الْعَصْرِ، وَلَيْسَ فِيهِ إلَّا [الْإِبَاحَةُ، لِلصَّلَاةِ] حِينَئِذٍ، إذْ لَوْ لَمْ تَكُنْ جَائِزَةً لَمَا صَلَّاهَا - عَلَيْهِ السَّلَامُ -، قَاضِيًا، وَلَا مُثْبِتًا، وَفِي إثْبَاتِهِ - عَلَيْهِ السَّلَامُ - إيَّاهَا أَصَحُّ بَيَانٍ بِأَنَّهَا حِينَئِذٍ جَائِزَةٌ حَسَنَةٌ، وَلَمْ يَقُلْ - عَلَيْهِ السَّلَامُ -: إنَّهُ لَا يُصَلِّيهِمَا إلَّا مَنْ نَسِيَهُمَا - فَسَقَطَ تَعَلُّقُهُ بِهِ؟ قَالَ عَلِيٌّ: فَإِذْ سَقَطَ كُلُّ مَا شَغَبُوا بِهِ فَلْنَذْكُرْ - إنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ - الْآثَارَ الْوَارِدَةَ فِي الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا زُهَيْرُ بْنُ

ʿAlī said: Since all their vehement objections have been refuted, let us mention—if Allah Almighty wills—the transmitted reports concerning the two rakʿahs after Asr.

ʿAbdullāh ibn Yūsuf narrated to us: Aḥmad ibn Fatḥ narrated to us: ʿAbd al-Wahhāb ibn ʿĪsā narrated to us: Aḥmad ibn Muḥammad narrated to us: Aḥmad ibn ʿAlī narrated to us: Muslim ibn al-Ḥajjāj narrated to us: Zuhayr ibn Ḥarb and Muḥammad ibn ʿAbdillāh ibn Numayr. Zuhayr said: Jarīr narrated to us, and Ibn Numayr said: My father narrated to us. Then they all agreed: From Hishām ibn ʿUrwah, from his father, from ʿĀ'ishah, who said: "The Messenger of Allah—peace and blessings be upon him—never abandoned the two rakʿahs after Asr in my presence at all."[4]

حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، قَالَ زُهَيْرٌ: ثنا جَرِيرٌ، وَقَالَ ابْنُ نُمَيْرٍ: ثنا أَبِي، ثُمَّ اتَّفَقَا جَمِيعًا: عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «مَا تَرَكَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَكْعَتَيْنِ بَعْدَ الْعَصْرِ عِنْدِي قَطُّ» .

L5081 And through him to Muslim: ʿAli ibn Ḥajar narrated to us, ʿAli ibn Mishar informed us, Abū Isḥāq al-Shaybānī informed us, from ʿAbd al-Raḥmān ibn al-Aswad ibn Yazīd, from his father, from ʿĀ'ishah, who said: "There are two prayers the Messenger of Allah (may Allah's peace and blessings be upon him) never abandoned in my house, ever, whether in secret or publicly: two rakʿahs before Fajr and two rakʿahs after ʿAsr."[5]

وَبِهِ إِلَى مُسْلِمٍ: ثنا عَلِيُّ بْنُ حَجَرٍ أَنَا عَلِيُّ بْنُ مِسْهَرٍ أَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ بْنِ يَزِيدَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ «صَلَاتَانِ مَا تَرَكَهُمَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي بَيْتِي قَطُّ سِرًّا، وَلَا عَلَانِيَةً: رَكْعَتَيْنِ قَبْلَ الْفَجْرِ وَرَكْعَتَيْنِ بَعْدَ الْعَصْرِ» .

L5082–5083 And through him to Muslim: Ḥasan al-Ḥulwānī narrated to us, ʿAbd al-Razzāq narrated to us: "I, along with Maʿmar, [heard] from Ibn Ṭāwūs, from his father, from ʿĀ'isha, who said: 'The Messenger of Allah (peace be upon him) never abandoned the two rakʿahs after ʿAṣr.'"[6]

وَبِهِ إِلَى مُسْلِمٍ ثنا حَسَنُ الْحُلْوَانِيُّ ثنا عَبْدُ الرَّزَّاقِ أَنَا مَعَ مَعْمَرٍ عَنِ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ «لَمْ يَدَعْ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ» .

L5084 Abd al-Rahman ibn Abdullah al-Hamadani narrated to us: Ibrahim ibn Ahmad al-Balkhi narrated to us: al-Farbari narrated to us: al-Bukhari narrated to us: Abu Nu'aym—who is al-Fadl ibn Dukayn—narrated to us: Abd al-Wahid ibn Ayman narrated to me: My father narrated to me that he heard Aisha, the Mother of the Believers, say: "By the One who took him away"—meaning the Messenger of Allah—"he did not abandon them until he met Allah the Exalted"—meaning the two rak'ahs after the *Asr* prayer—"and he did not meet Allah until prayer became burdensome for him." This is the utmost emphasis on them both.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ الْبَلْخِيُّ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا أَبُو نُعَيْمٍ هُوَ الْفَضْلُ بْنُ دُكَيْنٍ - ثنا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ قَالَتْ: «وَالَّذِي ذَهَبَ بِهِ تَعْنِي رَسُولَ اللَّهِ مَا تَرَكَهُمَا حَتَّى لَقِيَ اللَّهَ تَعَالَى - تَعْنِي الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ - قَالَتْ: وَمَا لَقِيَ اللَّهَ حَتَّى ثَقُلَ عَنِ الصَّلَاةِ» فَهَذَا غَايَةُ التَّأْكِيدِ فِيهِمَا.

L5085 Umm Salamah and Maymunah narrated them both, while Tamim al-Dari, Umar ibn al-Khattab, Zayd ibn Khalid al-Juhani, and others among the be-

وَقَدْ رَوَتْهُمَا أَيْضًا أُمُّ سَلَمَةَ وَمَيْمُونَةُ أُمَّا الْمُؤْمِنِينَ وَتَمِيمٌ الدَّارِيِّ، وَعُمَرُ بْنُ الْخَطَّابِ، وَزَيْدُ بْنُ خَالِدٍ الْجُهَنِيُّ، وَغَيْرُهُمْ - فَصَارَ نَقْلَ تَوَاتُرٍ يُوجِبُ الْعِلْمَ.

[4] **Hadith references (L5080):** Sahih Muslim 835b; Mishkat al-Masabih 1178.
[5] **Hadith references (L5081):** Sahih Muslim 835c.
[6] **Hadith references (L5083):** Sahih Muslim 833b.

lievers also transmitted them. Thus, this became a mutawatir transmission that necessitates definitive knowledge.

L5086 Hammam narrated to us: Abbas ibn Asbagh narrated to us: Ibn Ayman narrated to us: Ahmad ibn Muhammad al-Birti the judge narrated to us: Abu Ma'mar - who is Abdullah ibn Amr al-Raqqi - narrated to us: Abdul-Warith ibn Sa'id al-Tannuri narrated to us: Hanzalah - who is Ibn Abi Sufyan al-Jumahi - narrated from Abdullah ibn al-Harith ibn Nawfal, who said: Mu'awiyah led us in the Asr prayer, then he noticed people praying afterward. He inquired: "What is this prayer?" They responded: "This is the legal ruling issued by Abdullah ibn al-Zubayr." When Abdullah ibn al-Zubayr arrived with the people, Mu'awiyah confronted him: "What is this legal opinion you're promulgating - that people should pray after Asr?"

حَدَّثَنَا حُمَامٌ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا ابْنُ أَيْمَنَ ثنا أَحْمَدُ بْنُ مُحَمَّدٍ الْبِرْتِيُّ الْقَاضِي ثنا أَبُو مَعْمَرٍ هُوَ عَبْدُ اللَّهِ بْنُ عَمْرٍو الرَّقِّيُّ - ثنا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ التَّنُّورِيُّ ثنا حَنْظَلَةُ هُوَ ابْنُ أَبِي سُفْيَانَ الْجُمَحِيُّ - عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ: قَالَ: صَلَّى بِنَا مُعَاوِيَةُ الْعَصْرَ فَرَأَى نَاسًا يُصَلُّونَ، فَقَالَ: مَا هَذِهِ الصَّلَاةُ؟ فَقَالُوا: هَذِهِ فُتْيَا عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ؟ فَجَاءَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ مَعَ النَّاسِ، فَقَالَ لَهُ مُعَاوِيَةُ: مَا هَذِهِ الْفُتْيَا الَّتِي تُفْتِي: أَنْ يُصَلُّوا بَعْدَ الْعَصْرِ؟

L5087–5088 Ibn al-Zubayr said, "The wife of the Messenger of Allah (peace be upon him) narrated to me that he (peace be upon him) prayed after ʿAṣr."

فَقَالَ ابْنُ الزُّبَيْرِ: حَدَّثَتْنِي زَوْجُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «أَنَّهُ - عَلَيْهِ السَّلَامُ - صَلَّى بَعْدَ الْعَصْرِ» .

L5089 Muʿāwiyah sent to ʿĀ'ishah, and she responded: "Is this the ḥadīth of Maymūnah bint al-Ḥārith?" He then dispatched two messengers to Maymūnah, who said: "I only narrated that the Messenger of Allah—may Allah's peace and blessings be upon him—was mobilizing an army, but they detained him until the afternoon was upon him. He prayed ʿAṣr, then returned and prayed what he customarily performed before it (ʿAṣr)." She added: "Whenever the Messenger of Allah—may Allah's peace and blessings be upon him—performed a prayer or any act, he preferred to maintain it consistently."

فَأَرْسَلَ مُعَاوِيَةُ إِلَى عَائِشَةَ؟ فَقَالَتْ: هَذَا حَدِيثُ مَيْمُونَةَ بِنْتِ الْحَارِثِ؟ فَأَرْسَلَ إِلَى مَيْمُونَةَ رَسُولَيْنِ؟ فَقَالَتْ: إِنَّمَا حَدَّثْت «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يُجَهِّزُ جَيْشًا فَحَبَسُوهُ حَتَّى أَرْهَقَ الْعَصْرُ، فَصَلَّى الْعَصْرَ، ثُمَّ رَجَعَ فَصَلَّى مَا كَانَ يُصَلِّي قَبْلَهَا؟ قَالَتْ: وَكَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إذَا صَلَّى صَلَاةً أَوْ فَعَلَ شَيْئًا -: يُحِبُّ أَنْ يُدَاوِمَ عَلَيْهِ» .

L5090 Ibn al-Zubayr said: "Has he not prayed? By Allah, I will certainly pray it." Ali said: "The proof of Ibn al-Zubayr became evident, so no objection could validly oppose him." Ali said: "They argued: 'Did Umar not strike people for this practice, with Ibn Abbas supporting him?' We replied: 'No decisive authority rests with anyone other than Allah's Messenger (peace be upon him) - neither Umar nor others. Rather, the Prophet (peace be upon him) constitutes the conclusive proof over Umar and all others. Groups of Companions opposed Umar in this matter. Authentic reports from both

فَقَالَ ابْنُ الزُّبَيْرِ: أَلَيْسَ قَدْ صَلَّى؟ وَاَللَّهِ لَأُصَلِّيَنَّهُ قَالَ عَلِيٌّ: فَظَهَرَتْ حُجَّةُ ابْنِ الزُّبَيْرِ، فَلَمْ يَجُزْ عَلَيْهِ الِاعْتِرَاضُ قَالَ عَلِيٌّ: وَقَالُوا: قَدْ كَانَ عُمَرُ يَضْرِبُ النَّاسَ عَلَيْهَا، وَابْنُ عَبَّاسٍ مَعَهُ؟ قُلْنَا: لَا حُجَّةَ فِي أَحَدٍ دُونَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا فِي عُمَرَ، وَلَا فِي غَيْرِهِ، بَلْ هُوَ - عَلَيْهِ السَّلَامُ - الْحُجَّةُ عَلَى عُمَرَ وَغَيْرِهِ - وَقَدْ خَالَفَ عُمَرُ فِي ذَلِكَ

طَوَائِفَ مِنْ الصَّحَابَةِ وَقَدْ صَحَّ عَنْ عُمَرَ، وَعَنْ ابْنِ عَبَّاسٍ: إبَاحَةُ الرُّكُوعِ وَالتَّطَوُّعِ، وَالْوَجْهُ الَّذِي مِنْ أَجْلِهِ ضَرَبَ عُمَرُ عَلَيْهَا - فَقَدْ خَالَفُوا عُمَرَ - رَضِيَ اللَّهُ عَنْهُ - فِي ذَلِكَ؟ حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ نُبَاتٍ ثنا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُفَرِّجٍ ثنا عَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ الْوَرْدِ ثنا يَحْيَى بْنُ أَيُّوبَ بْنِ بَادِي الْعَلَّافُ ثنا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الْأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ يَتِيمِ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عُرْوَةَ «أَخْبَرَنِي تَمِيمٌ الدَّارِيِّ، أَوْ أُخْبِرْتُ أَنَّ تَمِيمًا الدَّارِيَّ رَكَعَ رَكْعَتَيْنِ بَعْدَ الْعَصْرِ فَأَتَاهُ عُمَرُ فَضَرَبَهُ بِالدِّرَّةِ، فَأَشَارَ إلَيْهِ تَمِيمٌ: أَنْ اجْلِسْ؟ فَجَلَسَ عُمَرُ حَتَّى فَرَغَ تَمِيمٌ، فَقَالَ لِعُمَرَ: لِمَ ضَرَبْتَنِي؟

Umar and Ibn Abbas confirm their permission for bowing in prayer and voluntary prayers. The reason Umar struck them was their opposition to him regarding this practice.'" Muhammad ibn Sa'id ibn Nubat narrated to us: Muhammad ibn Ahmad ibn Mufarrij narrated to us: Abdullah ibn Ja'far ibn al-Ward narrated to us: Yahya ibn Ayyub ibn Badi al-Allaf narrated to us: Yahya ibn Bukayr reported to me: Al-Layth ibn Sa'd narrated from al-Aswad Muhammad ibn Abd al-Rahman ibn Nawfal - the orphan under Urwah ibn al-Zubayr's guardianship - from Urwah: "Tamim al-Dari informed me, or I was informed, that Tamim al-Dari performed two rak'ahs after Asr prayer. Umar approached him and struck him with a whip. Tamim gestured to him: 'Sit down.' Umar sat until Tamim finished, then asked: 'Why did you strike me?'"

L5091–5092

فَقَالَ لَهُ عُمَرُ: لِأَنَّكَ رَكَعْتَ هَاتَيْنِ الرَّكْعَتَيْنِ وَقَدْ نَهَيْتُ عَنْهُمَا؟ قَالَ لَهُ تَمِيمٌ إنِّي صَلَّيْتُهُمَا مَعَ مَنْ هُوَ خَيْرٌ مِنْكَ: رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -؟ فَقَالَ لَهُ عُمَرُ: إنِّي لَيْسَ بِي إيَّاكُمْ أَيُّهَا الرَّهْطُ؟ وَلَكِنِّي أَخَافُ أَنْ يَأْتِيَ بَعْدَكُمْ قَوْمٌ يُصَلُّونَ مَا بَيْنَ الْعَصْرِ إلَى الْمَغْرِبِ، حَتَّى يَمُرُّونَ بِالسَّاعَةِ الَّتِي نَهَى عَنْهَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يُصَلِّيَ فِيهَا كَمَا صَلَّوْا بَيْنَ الظُّهْرِ وَالْعَصْرِ، ثُمَّ يَقُولُونَ: قَدْ رَأَيْنَا فُلَانًا وَفُلَانًا يُصَلُّونَ بَعْدَ الْعَصْرِ» .

Umar said to him, "Is it because you performed these two rak'ahs when I had forbidden them?" Tamim replied, "I prayed them with one better than you—the Messenger of Allah, peace and blessings be upon him." Umar said, "It is not you, O group, that I am concerned about, but I fear a people will arise after your time who pray between 'Asr and Maghrib until they encroach upon the hour during which the Messenger of Allah—peace and blessings be upon him—forbade prayer, just as they might pray between Zuhr and 'Asr. Then they will say, 'We saw so-and-so and so-and-so praying after 'Asr!'"

L5093

حَدَّثَنَا حُمَامٌ ثنا ابْنُ مُفَرِّجٍ ثنا ابْنُ الْأَعْرَابِيِّ ثنا الدَّبَرِيُّ ثنا عَبْدُ الرَّزَّاقِ ثنا ابْنُ جُرَيْجٍ سَمِعْت أَبَا سَعِيدٍ الْأَعْمَى يُحَدِّثُ عَنْ السَّائِبِ مَوْلَى الْفَارِسِيِّينَ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ «أَنَّ عُمَرَ رَآهُ يُصَلِّي بَعْدَ الْعَصْرِ رَكْعَتَيْنِ - وَعُمَرُ خَلِيفَةٌ - فَضَرَبَهُ بِالدِّرَّةِ وَهُوَ يُصَلِّي كَمَا هُوَ، فَلَمَّا انْصَرَفَ قَالَ لَهُ زَيْدٌ: يَا أَمِيرَ الْمُؤْمِنِينَ، فَوَاَللَّهِ لَا أَدَعُهُمَا أَبَدًا بَعْدَ إذْ رَأَيْتُ

Hammam narrated to us: Ibn Mufarrij narrated to us, Ibn al-A'rabi narrated to us, al-Dabari narrated to us, Abd al-Razzaq narrated to us, Ibn Jurayj said: I heard Abu Sa'id the Blind narrating from al-Sa'ib—client of the Persians—from Zayd ibn Khalid al-Juhani: "Umar—at the time, the caliph—saw him praying two rak'ahs after Asr, so he struck him with a whip while he was still praying in that state. When he concluded the prayer, Zayd said: 'O Commander of the Faithful, by Allah, I will never abandon them since I witnessed Allah's Messenger—peace and blessings be upon him—praying them.' Umar

sat down beside him and said: 'O Zayd ibn Khalid, were it not that I fear people would gradually extend them as prayer until nightfall, I would not have struck you concerning them.'" This constitutes an explicit, established text from Umar affirming the permissibility of voluntary prayer after Asr provided the sun has not yellowed and neared sunset. It was narrated to us through a reliable chain from Shu'bah from Abu Jamrah Nasr ibn Imran al-Duba'i, who said: Ibn Abbas stated: "I indeed saw Umar ibn al-Khattab striking people over praying after Asr." Then Ibn Abbas added: "Pray if you wish between now and the sun's setting."

رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّيهِمَا،» فَجَلَسَ إِلَيْهِ عُمَرُ، وَقَالَ: يَا زَيْدُ بْنُ خَالِدٍ، لَوْلَا أَنِّي أَخْشَى أَنْ يَتَّخِذَهُمَا النَّاسُ سُلَّمًا إِلَى الصَّلَاةِ حَتَّى اللَّيْلِ لَمْ أَضْرِبْ فِيهِمَا " فَهَذَا نَصٌّ جَلِيٌّ ثَابِتٌ عَنْ عُمَرَ بِإِجَازَتِهِ التَّطَوُّعَ بَعْدَ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ وَتُقَارِبَ الْغُرُوبَ؟ وَرُوِّينَا بِالْإِسْنَادِ الثَّابِتِ عَنْ شُعْبَةَ عَنْ أَبِي جَمْرَةَ نَصْرِ بْنِ عِمْرَانَ الضُّبَعِيِّ قَالَ: قَالَ ابْنُ عَبَّاسٍ: لَقَدْ رَأَيْت عُمَرَ بْنَ الْخَطَّابِ يَضْرِبُ النَّاسَ عَلَى الصَّلَاةِ بَعْدَ الْعَصْرِ؟ ثُمَّ قَالَ ابْنُ عَبَّاسٍ: صَلِّ إنْ شِئْت مَا بَيْنَك وَبَيْنَ أَنْ تَغِيبَ الشَّمْسُ؟ .

L5094–5095 Ali said: They say regarding the Companion who narrates a hadith then contradicts it: "Had he not possessed knowledge of its abrogation, he would not have opposed it." Thus, they are compelled to say here: "Had Ibn Abbas not held knowledge more firmly established than Umar's action, he would not have contradicted the position he upheld with Umar."

قَالَ عَلِيٌّ: هُمْ يَقُولُونَ فِي الصَّاحِبِ يَرْوِي الْحَدِيثَ ثُمَّ يُخَالِفُهُ: لَوْلَا أَنَّهُ كَانَ عِنْدَهُ عِلْمٌ بِنَسْخِهِ مَا خَالَفَهُ؟ فَيَلْزَمُهُمْ أَنْ يَقُولُوا هَهُنَا: لَوْلَا أَنَّهُ كَانَ عِنْدَ ابْنِ عَبَّاسٍ عِلْمٌ أَثْبَتَ مِنْ فِعْلِ عُمَرَ مَا خَالَفَ مَا كَانَ عَلَيْهِ [مَعَ] عُمَرُ.

L5096 And similarly from Shu'bah, from Abū Shu'ayb, from Ṭāwus: "Ibn 'Umar was asked about the two rak'ahs after 'Aṣr: did he permit them?" 'Alī said: "Why did they not say: 'Ibn 'Umar would never have opposed his father were it not for the superior knowledge he possessed—which was more firmly established than his father's action?'" And it has been narrated to us from 'Abd al-Razzāq, from Ibn Jurayj, from 'Aṭā' ibn Abī Rabāḥ: that 'Ā'ishah and Umm Salamah—the two Mothers of the Believers—used to pray two rak'ahs after 'Aṣr.

وَبِمِثْلِهِ عَنْ شُعْبَةَ عَنْ أَبِي شُعَيْبٍ عَنْ طَاوُسٍ: سُئِلَ ابْنُ عُمَرَ عَنْ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ: فَرَخَّصَ فِيهِمَا؟ قَالَ عَلِيٌّ: هَلَّا قَالُوا: إنَّ ابْنَ عُمَرَ لَمْ يَكُنْ؛ لِيُخَالِفَ أَبَاهُ، لَوْلَا فَضْلُ عِلْمٍ كَانَ عِنْدَهُ بِأَثْبَتَ مِنْ فِعْلِ أَبِيهِ؟ وَرُوِّينَا عَنْ عَبْدِ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ: أَنَّ عَائِشَةَ وَأُمَّ سَلَمَةَ أُمَّيْ الْمُؤْمِنِينَ كَانَتَا تَرْكَعَانِ رَكْعَتَيْنِ بَعْدَ الْعَصْرِ.

L5097 We have received narrations from Hammad ibn Salama and Hisham ibn Urwah. Hammad narrated from Ata ibn al-Sa'ib, from Sa'id ibn Jubayr, who said: Aisha, the Mother of the Believers, used to pray two rak'ahs after Asr while standing, and Maymunah (also a Mother of the Believers) used to pray four rak'ahs while sitting. When questioned about this, she replied, comparing herself to Aisha: "She is young, while I am old, so I pray four rak'ahs in place of Aisha's two rak'ahs."

وَرُوِّينَا عَنْ حَمَّادِ بْنِ سَلَمَةَ وَهِشَامِ بْنِ عُرْوَةَ، قَالَ حَمَّادٌ: عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: كَانَتْ عَائِشَةُ أُمُّ الْمُؤْمِنِينَ تُصَلِّي رَكْعَتَيْنِ بَعْدَ الْعَصْرِ وَهِيَ قَائِمَةٌ: وَكَانَتْ مَيْمُونَةُ أُمُّ الْمُؤْمِنِينَ تُصَلِّي أَرْبَعًا وَهِيَ قَاعِدَةٌ، فَسُئِلَتْ عَنْ ذَلِكَ؟ فَقَالَتْ عَنْ عَائِشَةَ: إنَّهَا شَابَّةٌ وَأَنَا عَجُوزٌ فَأُصَلِّي أَرْبَعًا بَدَلَ رَكْعَتَيْهَا.

L5098 Ali said: This invalidates the narration of those who transmitted from Umm Salamah, "Shall we recompense them?" He said: "No."

قَالَ عَلِيٌّ: هَذَا يُبْطِلُ رِوَايَةَ مَنْ رَوَى عَنْ أُمِّ سَلَمَةَ «أَنَقْضِيهَا نَحْنُ؟ قَالَ: لَا» .

L5099–5101 Hishām narrated from his father: Al-Zubayr and ʿAbdullāh ibn al-Zubayr would pray two rakʿahs after the ʿAṣr prayer. It was narrated to us from ʿAbd al-Razzāq, from Maʿmar, from Hishām ibn ʿUrwah. “We used to pray with ibn al-Zubayr.” He prayed the ʿAṣr prayer in the Sacred Mosque, and after the ʿAṣr prayer he would pray two rakʿahs. We would pray those two rakʿahs with him, standing in a row behind him.

وَقَالَ هِشَامٌ عَنْ أَبِيهِ: كَانَ الزُّبَيْرُ وَعَبْدُ اللَّهِ بْنُ الزُّبَيْرِ يُصَلِّيَانِ بَعْدَ الْعَصْرِ رَكْعَتَيْنِ رُوِّينَا عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ: كُنَّا نُصَلِّي مَعَ ابْنِ الزُّبَيْرِ الْعَصْرَ فِي الْمَسْجِدِ الْحَرَامِ، فَكَانَ يُصَلِّي بَعْدَ الْعَصْرِ رَكْعَتَيْنِ، وَكُنَّا نُصَلِّيهِمَا مَعَهُ، نَقُومُ صَفًّا خَلْفَهُ.

L5102 On the authority of ʿAbd al-Razzāq, on the authority of Maʿmar, on the authority of al-Zuhrī, on the authority of al-Sā’ib ibn Yazīd, who said: Al-Munkadir performed tasbīḥ after ʿAṣr, so ʿUmar struck him. ʿAlī said: Al-Munkadir and al-Sā’ib were Companions of the Messenger of Allah (peace be upon him).

وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ السَّائِبِ بْنِ يَزِيدَ قَالَ: سَبَّحَ الْمُنْكَدِرُ بَعْدَ الْعَصْرِ فَضَرَبَهُ عُمَرُ قَالَ عَلِيٌّ: الْمُنْكَدِرُ وَالسَّائِبُ صَاحِبَانِ لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L5103–5105 From Abd al-Razzaq from Ma’mar from Ibn Tawus from his father: Abu Ayyub al-Ansari used to pray two rak’ahs after the Asr prayer before Umar’s caliphate. When Umar was appointed caliph, he abandoned them. When Umar died, he prayed them again. He was asked: “What is this?” He replied: “Umar used to strike people for praying them.” Ali said: “This hadith clearly shows that Abu Bakr al-Siddiq and Uthman - may Allah be pleased with them - permitted the rukūʿ after Asr.” Abd al-Rahman ibn Mahdi narrated to us from Shuba and Sufyan, who both said: From Abu Ishaq al-Sabi’i from Asim ibn Damrah: Ali ibn Abi Talib was traveling, prayed Asr, then entered his tent and prayed two rak’ahs. From Muhammad ibn Ja’far from Shuba from Abu Ishaq al-Sabi’i, who said: I asked Abu Juhaifah about the two rak’ahs after Asr. He replied: “If they do you no good, they will do you no harm.” From Yahya ibn Sa’id al-Qattan from Shuba from Yazid ibn Khumayr from Abdullah ibn Yazid from Jubayr ibn Nufayr, who said: Umar wrote to Umayr ibn Sa’d prohibiting him from the two rak’ahs after Asr. He said. Abu al-Darda said: “As for me, I will not abandon both of them; whoever wishes to kindle, let him kindle.”

وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ: أَنَّ أَبَا أَيُّوبَ الْأَنْصَارِيَّ كَانَ يُصَلِّي قَبْلَ خِلَافَةِ عُمَرَ رَكْعَتَيْنِ بَعْدَ الْعَصْرِ، فَلَمَّا اُسْتُخْلِفَ عُمَرُ تَرَكَهُمَا: فَلَمَّا تُوُفِّيَ عُمَرُ رَكَعَهُمَا، فَقِيلَ لَهُ: مَا هَذَا؟ فَقَالَ: إنَّ عُمَرَ كَانَ يَضْرِبُ النَّاسَ عَلَيْهِمَا قَالَ عَلِيٌّ: فِي هَذَا الْحَدِيثِ بَيَانٌ وَاضِحٌ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ وَعُثْمَانَ - رَضِيَ اللَّهُ عَنْهُمَا - كَانَا يُجِيزَانِ الرُّكُوعَ بَعْدَ الْعَصْرِ وَرُوِّينَا عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ ثنا شُعْبَةُ وَسُفْيَانُ جَمِيعًا قَالَا: ثنا أَبُو إِسْحَاقَ السَّبِيعِيِّ عَنْ عَاصِمِ بْنِ ضَمْرَةَ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ كَانَ فِي سَفَرٍ فَصَلَّى الْعَصْرَ، ثُمَّ دَخَلَ فُسْطَاطَهُ فَصَلَّى رَكْعَتَيْنِ؟ وَعَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ قَالَ: سَأَلْت أَبَا جُحَيْفَةَ عَنْ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ؟ فَقَالَ: إنْ لَمْ يَنْفَعَاكَ لَمْ يَضُرَّاكَ وَعَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ شُعْبَةَ ثنا يَزِيدُ بْنُ خُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ قَالَ: كَتَبَ عُمَرُ إلَى عُمَيْرِ بْنِ سَعْدٍ يَنْهَاهُ عَنْ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، فَقَالَ أَبُو الدَّرْدَاءِ: أَمَّا أَنَا فَلَا أَتْرُكُهُمَا، فَمَنْ شَاءَ أَنْ يَخْضِجَ فَلْيَخْضِجْ.

L5106–5108 From Hammad ibn Zayd: Anas ibn Sirin narrated: I went out with Anas ibn Malik to his land in Baddha Sirīn, which was five farsakhs away. I attended

the Asr prayer, and he led us while sitting on a mat in the boat. He prayed two rak'ahs with us, then gave the salutation. Then he prayed another two rak'ahs with us.

From Yazid ibn Harun, from Ammar ibn Abi Mu'awiyah al-Dhuhni, from Abu Shu'bah al-Tamimi, who said: I saw al-Hasan ibn Ali ibn Abi Talib performing tawaf after Asr and praying. [Is that permissible?]

From Abd al-Rahman ibn Mahdi, from Sufyan al-Thawri, from Qays ibn Muslim, from Tariq ibn Shihab, from Bilal - the muezzin of Allah's Messenger (peace be upon him) - who said: "He did not prohibit prayer except at sunset."

From Abd al-Razzaq, from Ma'mar, from Abu Ishaq al-Sabi'i, from Abu al-Ahwas, from Ibn Mas'ud. In a hadith: "A time will come upon you with many preachers and few scholars. They will prolong the sermon and delay the prayer until it is said: 'This is the death throes of the dying.' I asked: 'What are the death throes of the dying?' He replied: 'When the sun turns intensely yellow. Whoever among you encounters this should perform the prayer at its appointed time. If he is detained, let him pray with them, but let him treat his solitary prayer as the obligatory one and his prayer with them as voluntary.'"

وَعَنْ حَمَّادِ بْنِ زَيْدٍ ثنا أَنَسُ بْنُ سِيرِينَ قَالَ: خَرَجْت مَعَ أَنَسِ بْنِ مَالِكٍ إلَى أَرْضِهِ بِبَذَّ سِيرِينَ، وَهِيَ خَمْسَةُ فَرَاسِخَ فَحَضَرَتْ صَلَاةَ الْعَصْرِ، فَأَمَّنَا قَاعِدًا عَلَى بِسَاطٍ فِي السَّفِينَةِ، فَصَلَّى بِنَا رَكْعَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ صَلَّى بِنَا رَكْعَتَيْنِ وَعَنْ يَزِيدَ بْنِ هَارُونَ عَنْ عَمَّارِ بْنِ أَبِي مُعَاوِيَةَ الذُّهَنِيِّ عَنْ أَبِي شُعْبَةَ التَّمِيمِيِّ قَالَ: رَأَيْت الْحَسَنَ بْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ يَطُوفُ بَعْدَ الْعَصْرِ وَيُصَلِّي؟ وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ عَنْ بِلَالٍ مُؤَذِّنِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَمْ يَنْهَ عَنْ الصَّلَاةِ إلَّا عِنْدَ غُرُوبِ الشَّمْسِ» وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ أَبِي إسْحَاقَ السَّبِيعِيِّ عَنْ أَبِي الْأَحْوَصِ عَنْ ابْنِ مَسْعُودٍ فِي حَدِيثٍ: «سَيَأْتِي عَلَيْكُمْ زَمَانٌ كَثِيرٌ خُطَبَاؤُهُ، قَلِيلٌ عُلَمَاؤُهُ، يُطِيلُونَ الْخُطْبَةَ وَيُؤَخِّرُونَ الصَّلَاةَ حَتَّى يُقَالَ: هَذَا شَرَقُ الْمَوْتَى قُلْت: وَمَا شَرَقُ الْمَوْتَى؟ قَالَ: إذَا اصْفَرَّتْ الشَّمْسُ جِدًّا فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَلْيُصَلِّ الصَّلَاةَ لِوَقْتِهَا، فَإِنْ احْتَبَسَ فَلْيُصَلِّ مَعَهُمْ، وَلْيَجْعَلْ صَلَاتَهُ وَحْدَهُ الْفَرِيضَةَ، وَصَلَاتَهُ مَعَهُمْ تَطَوُّعًا» .

L5109 Ali said: These are the senior Companions—may Allah be pleased with them: Abu Bakr, Umar, Uthman, Ali, al-Zubayr, Aisha, Umm Salamah, and Maimunah: the Mothers of the Believers, Ibn al-Zubayr, those present in Ali's company among the Companions, Tamim al-Dari, al-Munqidir, Zayd ibn Khalid al-Juhani, Ibn Abbas, Ibn Umar, Abu Ayyub al-Ansari, Abu Juhaifah, Abu al-Darda', Anas, al-Hasan ibn Ali, Bilal, Tariq ibn Shihab, and Ibn Mas'ud.

قَالَ عَلِيٌّ: فَهَؤُلَاءِ أَكَابِرُ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -: أَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ، وَالزُّبَيْرُ، وَعَائِشَةُ، وَأُمُّ سَلَمَةَ، وَمَيْمُونَةُ: أُمَّهَاتُ الْمُؤْمِنِينَ، وَابْنُ الزُّبَيْرِ، وَمَنْ بِحَضْرَتِهِ مِنْ الصَّحَابَةِ، وَتَمِيمٌ الدَّارِيِّ، وَالْمُنْكَدِرُ، وَزَيْدُ بْنُ خَالِدٍ الْجُهَنِيُّ، وَابْنُ عَبَّاسٍ، وَابْنُ عُمَرَ، وَأَبُو أَيُّوبَ الْأَنْصَارِيُّ، وَأَبُو جُحَيْفَةَ، وَأَبُو الدَّرْدَاءِ، [وَأَنَسٌ] وَالْحَسَنُ بْنُ عَلِيٍّ، وَبِلَالٌ، وَطَارِقُ بْنُ شِهَابٍ، وَابْنُ مَسْعُودٍ.

L5110 It has also been narrated from al-Nuʿmān ibn Bashīr and others. So who remains? We know of no connection they have to any of the Companions (may Allah be pleased with them) except a narration from Abū Saʿīd

al-Khudrī, which he specifically designated for the Messenger of Allah (peace be upon him).

وَرُوِيَ أَيْضًا عَنْ النُّعْمَانِ بْنِ بَشِيرٍ وَغَيْرِهِمْ، فَمَنْ بَقِيَ؟ ؟ وَمَا نَعْلَمُ لَهُمْ مُتَعَلَّقًا بِأَحَدٍ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - إلَّا رِوَايَةً عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، جَعَلَهَا خَاصَّةً؛ لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L5111–5113 If a jurist states: "It is specific," while others among them state: "It is general," proceeding follows the generality until an authentic textual evidence emerges indicating it is specifics, with no possibility of its existence, and another concerning [text incomplete]. From Mu'awiyah: There is no prohibition against them in this narration. Rather, it mentions that people used to pray these two rakʿahs during the lifetime of Allah's Messenger—may Allah bless him and grant him peace.

وَإِذَا قَالَ صَاحِبٌ: هِيَ خَاصَّةٌ، وَقَالَ آخَرُونَ مِنْهُمْ: هِيَ عَامَّةٌ، فَالسَّيْرُ عَلَى الْعُمُومِ حَتَّى يَأْتِيَ نَصٌّ صَحِيحٌ بِأَنَّهَا خُصُوصٌ، وَلَا سَبِيلَ إلَى وُجُودِهِ، وَأُخْرَى عَنْ مُعَاوِيَةَ، لَيْسَ فِيهَا نَهْيٌ عَنْهُمَا، بَلْ فِيهَا: إنَّ النَّاسَ كَانُوا يُصَلُّونَهَا فِي عَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L5114 And another is an interrupted narration not authentically attributed to Ibn Masʿūd. In it, too, there is nothing except: "And I dislike what ʿUmar disliked." And it has been authentically established from ʿUmar and from Ibn Masʿūd: the permissibility of that action.

وَأُخْرَى مُرْسَلَةٌ لَا تَصِحُّ عَنْ ابْنِ مَسْعُودٍ، لَيْسَ فِيهَا أَيْضًا إلَّا: وَأَنَا أَكْرَهُ مَا كَرِهَ عُمَرُ، وَقَدْ صَحَّ عَنْ عُمَرَ، وَعَنْ ابْنِ مَسْعُودٍ: إبَاحَةُ ذَلِكَ.

L5115 Narrated by Abu Bakrah: Prayer is prohibited in its entirety from the time the sun begins to yellow (at sunset).

وَعَنْ أَبِي بَكْرَةَ: الْمَنْعُ مِنْ الصَّلَاةِ جُمْلَةً مِنْ حِينِ صُفْرَةِ الشَّمْسِ.

L5116 The Hanafis and Malikis differ from him on that matter, as we will mention later, God willing.

وَالْحَنَفِيُّونَ وَالْمَالِكِيُّونَ مُخَالِفُونَ لَهُ فِي ذَلِكَ، كَمَا نَذْكُرُ بَعْدَ هَذَا إنْ شَاءَ اللَّهُ تَعَالَى.

L5117 As for the Tābiʿūn (Successors), they are numerous—among them Hishām ibn ʿUrwah and Anas ibn Sīrīn, as we mentioned earlier. From Ḥammād ibn Salamah, from Yaʿlā ibn ʿAṭāʾ, from Yazīd ibn Ṭalaq that ʿAbd al-Raḥmān ibn al-Baylamānī would pray two rakʿahs after *ʿAṣr*. From ʿAbd al-Razzāq, from Ibn Jurayj: Ibrāhīm ibn Maysarah informed me that Ṭāwūs prayed two rakʿahs after *ʿAṣr* in his presence. He then said to him, "Do you pray after *ʿAṣr*?" I replied, "Yes." He said, "By Allah, you have been honored!" From Yaḥyā ibn Saʿīd al-Qaṭṭān, from Shuʿbah, from Ashʿath ibn Abī al-Shaʿthāʾ (he is Ashʿath ibn Sulaym) who said, "I traveled with my father, ʿAmr ibn Maymūn, al-Aswad, Masrūq, and Abū Wāʾil, and they would pray two rakʿahs after *Ẓuhr* and two rakʿahs after *ʿAṣr*." From Muḥammad ibn Jaʿfar Ghundar: Shuʿbah narrated to us, from Abū Isḥāq al-Sabīʿī, who

وَأَمَّا التَّابِعُونَ فَكَثِيرٌ، مِنْهُمْ: هِشَامُ بْنُ عُرْوَةَ، وَأَنَسُ بْنُ سِيرِينَ، كَمَا ذَكَرْنَا آنِفًا وَعَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ عَنْ يَزِيدَ بْنِ طَلَقٍ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْبَيْلَمَانِيِّ كَانَ يُصَلِّي بَعْدَ الْعَصْرِ رَكْعَتَيْنِ؟ وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ أَخْبَرَنِي إبْرَاهِيمُ بْنُ مَيْسَرَةَ أَنَّ طَاوُسًا صَلَّى بِحَضْرَتِهِ رَكْعَتَيْنِ بَعْدَ الْعَصْرِ. ثُمَّ قَالَ لَهُ: أَتُصَلِّي بَعْدَ الْعَصْرِ؟ قُلْت: نَعَمْ، قَالَ: أُكْرِمْت وَاَللَّهِ وَعَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ شُعْبَةَ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ هُوَ أَشْعَثُ بْنُ سُلَيْمٍ قَالَ: سَافَرْت مَعَ أَبِي، وَعَمْرِو بْنِ مَيْمُونٍ، وَالْأَسْوَدِ، وَمَسْرُوقٍ، وَأَبِي وَائِلٍ فَكَانُوا يُصَلُّونَ بَعْدَ الظُّهْرِ رَكْعَتَيْنِ، وَبَعْدَ الْعَصْرِ رَكْعَتَيْنِ؟ وَعَنْ مُحَمَّدِ بْنِ

said, “I saw Shuraīḥ al-Qāḍī (the Judge) praying two rakʿahs after *ʿAṣr*.” From Muḥammad ibn al-Muthannā, from Muʿādh ibn Muʿādh al-ʿAnbarī: My father narrated to us, from Qatādah, who said, “Saʿīd ibn al-Musayyab would pray two rakʿahs after *ʿAṣr*.”

L5118–5119 From Muhammad ibn al-Muthannā: Abū ʿĀṣim al-Nabīl narrated from ʿUmar ibn Saʿīd, who said: I saw al-Qāsim ibn Muḥammad ibn Abī Bakr performing Ṭawāf after ʿAṣr and praying two rakʿahs. Similarly, it is also narrated from al-Ḥasan as well. These individuals are: Hishām ibn ʿUrwah, Anas ibn Sīrīn, Ṭāwūs, ʿAbd al-Raḥmān ibn al-Baylamāniyy, Ibrāhīm ibn Maysarah, Abū al-Shaʿthā’, his son Ashʿath, ʿAmr ibn Maymūn, Masrūq, al-Aswad, Abū Wā’il, Shurayḥ al-Qāḍī, Saʿīd ibn al-Musayyib, al-Qāsim ibn Muḥammad, and others including ʿAbd Allāh ibn Abī al-Hudhayl, Abū Burdah ibn Abī Mūsā, ʿAbd al-Raḥmān ibn al-Aswad, al-Aḥnaf ibn Qays. With these two [practices], Abū Khaythamah and Abū Ayyūb al-Hāshimī state, and this is the position we adopt if Allāh the Exalted wills.

L5120 **A juristic issue regarding the intentional delay of an obligatory prayer that one forgot or slept through.**

L5121 286. Issue: It is not permissible to intentionally delay the obligatory prayer that one has forgotten or slept through.

L5122 Nor the intentional performance of supererogatory prayers during the sun’s yellowing until its setting is complete; nor when the sun is at its zenith until it begins to decline (zawāl).

L5123 Nor after the greeting (salām) of the dawn prayer until the sun has risen and whitened.

L5124 During these times, one must perform all prayers not mentioned except within these periods—such as a forgotten prayer, a prayer missed due to sleep [whether obligatory] or voluntary, the funeral prayer, the prayer for seeking rain (istisqā’), the eclipse prayer, and the two rakʿahs upon entering the mosque.

جَعْفَرٍ غُنْدَرٍ: ثنا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ قَالَ: رَأَيْت شُرَيْحًا الْقَاضِي يُصَلِّي بَعْدَ الْعَصْرِ رَكْعَتَيْنِ؟ وَعَنْ مُحَمَّدِ بْنِ الْمُثَنَّى عَنْ مُعَاذِ بْنِ مُعَاذٍ الْعَنْبَرِيِّ ثنا أَبِي عَنْ قَتَادَةَ قَالَ: كَانَ سَعِيدُ بْنُ الْمُسَيِّبِ يُصَلِّي بَعْدَ الْعَصْرِ رَكْعَتَيْنِ؟ .

وَعَنْ مُحَمَّدِ بْنِ الْمُثَنَّى: ثنا أَبُو عَاصِمٍ النَّبِيلُ عَنْ عُمَرَ بْنِ سَعِيدٍ قَالَ: رَأَيْت الْقَاسِمَ بْنَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ يَطُوفُ بَعْدَ الْعَصْرِ وَيُصَلِّي رَكْعَتَيْنِ -، وَكَذَلِكَ أَيْضًا عَنْ الْحَسَنِ فَهَؤُلَاءِ: هِشَامُ بْنُ عُرْوَةَ، وَأَنَسُ بْنُ سِيرِينَ، وَطَاوُسٌ، وَعَبْدُ الرَّحْمَنِ بْنُ الْبَيْلَمَانِيِّ، وَإِبْرَاهِيمُ بْنُ مَيْسَرَةَ وَأَبُو الشَّعْثَاءِ، وَأَشْعَثُ ابْنُهُ، وَعَمْرُو بْنُ مَيْمُونٍ، وَمَسْرُوقٌ، وَالْأَسْوَدُ، وَأَبُو وَائِلٍ، وَشُرَيْحٌ الْقَاضِي، وَسَعِيدُ بْنُ الْمُسَيِّبِ، وَالْقَاسِمُ بْنُ مُحَمَّدٍ، وَغَيْرُهُمْ: كَعَبْدِ اللَّهِ بْنِ أَبِي الْهُذَيْلِ، وَأَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، وَعَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، وَالْأَحْنَفِ بْنِ قَيْسٍ وَبِهِمَا يَقُولُ أَبُو خَيْثَمَةَ وَأَبُو أَيُّوبَ الْهَاشِمِيُّ، وَبِهِ نَأْخُذُ إنْ شَاءَ اللَّهُ تَعَالَى.

[مَسْأَلَةٌ تَعَمُّدُ تَأْخِيرِ مَا نَسِيَ أَوْ نَامَ عَنْهُ مِنْ الْفَرْضِ]

٢٨٦ - مَسْأَلَةٌ: وَلَا يَجُوزُ تَعَمُّدُ تَأْخِيرِ مَا نَسِيَ أَوْ نَامَ عَنْهُ مِنْ الْفَرْضِ.

وَلَا تَعَمُّدَ التَّطَوُّعِ عِنْدَ اصْفِرَارِ الشَّمْسِ حَتَّى يَتِمَّ غُرُوبُهَا؛ وَعِنْدَ اسْتِوَاءِ الشَّمْسِ، حَتَّى تَأْخُذَ فِي الزَّوَالِ.

وَلَا بَعْدَ السَّلَامِ مِنْ صَلَاةِ الصُّبْحِ حَتَّى تَصْفُوَ الشَّمْسُ وَتَبْيَضَّ.

وَيَقْضِي فِي هَذِهِ الْأَوْقَاتِ كُلَّ مَا لَمْ يَذْكُرْ إِلَّا فِيهَا، مِنْ صَلَاةٍ مَنْسِيَّةٍ أَوْ نِيمَ عَنْهَا، [مِنْ فَرْضٍ] أَوْ تَطَوُّعٍ، وَصَلَاةِ الْجَنَازَةِ، وَالِاسْتِسْقَاءِ، وَالْكُسُوفِ، وَالرَّكْعَتَانِ عِنْدَ دُخُولِ الْمَسْجِدِ.

L5125–5126 Whoever performs ablution for prayer during any of these times may offer voluntary prayers at that time, provided the person does not intentionally neglect performing all such prayers—while being mindful of them—until the specified times commence. Therefore, if someone does this, is their prayer not valid at all? This reflects the explicit textual prohibition by the Prophet—peace and blessings of Allāh Almighty be upon him—against deliberately engaging in prayer during these times.

وَمَنْ تَوَضَّأَ لِلصَّلَاةِ فِي أَحَدِ هَذِهِ الْأَوْقَاتِ فَلَهُ أَنْ يَتَطَوَّعَ حِينَئِذٍ مَا لَمْ يَتَعَمَّدْ الْمَرْءُ تَرْكَ كُلِّ ذَلِكَ - وَهُوَ ذَاكِرٌ لَهُ - حَتَّى تَدْخُلَ الْأَوْقَاتُ الْمَذْكُورَةُ فَمَنْ فَعَلَ هَذَا فَلَا تُجْزِئُهُ صَلَاتُهُ تِلْكَ أَصْلًا؟ وَهَذَا نَصُّ نَهْيِهِ - صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ - عَنْ تَحَرِّي الصَّلَاةِ فِي هَذِهِ الْأَوْقَاتِ.

L5127 As for after the onset of dawn but before performing the Fajr prayer, voluntary prayers during that time are permissible and commendable whenever one wishes. Similarly, immediately after sunset before the Maghrib prayer, and in this manner Imam Dawud al-Zahiri holds the same opinion regarding all that we have mentioned—except for voluntary prayers after the Asr prayer, for according to him, they remain permissible until after sunset, as he deemed the prohibition against them abrogated? Imam Abū Ḥanīfa said: There are three times during which neither obligatory prayers—whether missed or unperformed—nor any voluntary prayers under any circumstances should be performed. These are: at the first appearance of the sun's disk except when it becomes fully white and clear.

وَأَمَّا بَعْدَ الْفَجْرِ مَا لَمْ يُصَلِّ الصُّبْحَ فَالتَّطَوُّعُ حِينَئِذٍ جَائِزٌ حَسَنٌ مَا أَحَبَّ الْمَرْءُ، وَكَذَلِكَ إِثْرَ غُرُوبِ الشَّمْسِ قَبْلَ صَلَاةِ الْمَغْرِبِ، وَبِنَحْوِ هَذَا يَقُولُ دَاوُد فِي كُلِّ مَا ذَكَرْنَا، حَاشَا التَّطَوُّعَ بَعْدَ الْعَصْرِ، فَإِنَّهُ عِنْدَهُ جَائِزٌ إِلَى بَعْدِ غُرُوبِ الشَّمْسِ؛ وَرَأَى النَّهْيَ - عَنْ ذَلِكَ - مَنْسُوخًا؟ وَقَالَ أَبُو حَنِيفَةَ: ثَلَاثَةُ أَوْقَاتٍ لَا يُصَلَّى فِيهَا فَرْضٌ فَائِتٌ أَوْ غَيْرُ فَائِتٍ، وَلَا نَفْلٌ بِوَجْهٍ مِنْ الْوُجُوهِ؛ وَهِيَ: عِنْدَ أَوَّلِ طُلُوعِ قُرْصِ الشَّمْسِ، إِلَّا أَنْ تَبْيَضَّ وَتَصْفُوَ.

L5128 Or when the sun is at its zenith until it begins to decline, except specifically on Friday; for on it, whoever comes to the congregational mosque at its zenith offers prayer there.

أَوْ عِنْدَ اسْتِوَاءِ الشَّمْسِ حَتَّى تَأْخُذَ فِي الزَّوَالِ، حَاشَا يَوْمِ الْجُمُعَةِ خَاصَّةً؛ فَإِنَّهَا يُصَلِّي فِيهَا مَنْ جَاءَ إِلَى الْجَامِعِ وَقْتَ اسْتِوَاءِ الشَّمْسِ.

L5129 From the start of the sun's setting until its completion, except for the 'Asr prayer of that day specifically; for it is prayed before it, at it, and after it.

وَعِنْدَ أَخْذِ أَوَّلِ الشَّمْسِ فِي الْغُرُوبِ حَتَّى يَتِمَّ غُرُوبُهَا؛ حَاشَا عَصْرِ يَوْمِهِ خَاصَّةً؛ فَإِنَّهُ يُصَلَّى عِنْدَ الْغُرُوبِ وَقَبْلَهُ وَبَعْدَهُ.

L5130–5132 It is disliked to perform the funeral prayer during these times. If one performs it during them, does that suffice? There are three times in which

one performs all obligatory prayers, offers the funeral prayer, and prostrates for the recitation prostration. And one should not pray voluntary prayers therein; nor the two rak'ahs following Tawaf; nor the vow-based prayer. The prohibition spans from the emergence of the true dawn until one has prayed the obligatory Fajr prayer, except only the two Sunnah rak'ahs preceding Fajr.

وَتُكْرَهُ الصَّلَاةُ عَلَى الْجَنَائِزِ فِي هَذِهِ الْأَوْقَاتِ، فَإِنْ صَلَّى عَلَيْهَا فِيهِنَّ أَجْزَأَ ذَلِكَ؟ وَثَلَاثَةُ أَوْقَاتٍ يُصَلِّي فِيهِنَّ الْفُرُوضَ كُلَّهَا، وَعَلَى الْجَنَازَةِ، وَيَسْجُدُ سُجُودَ التِّلَاوَةِ، وَلَا يُصَلِّي فِيهَا التَّطَوُّعَ، وَلَا الرَّكْعَتَانِ إِثْرَ الطَّوَافِ، وَلَا الصَّلَاةَ الْمَنْذُورَةَ، وَهِيَ: إِثْرَ طُلُوعِ الْفَجْرِ الثَّانِي حَتَّى يُصَلِّيَ الصُّبْحَ، إِلَّا رَكْعَتَيْ الْفَجْرِ فَقَطْ.

L5133 And after the ʿAṣr prayer until the sun begins to set (though it is disliked to perform the funeral prayer when the sun turns yellow), and likewise the prostration of recitation. [This applies] after the sun has completely set until one prays the Maghrib prayer.

وَبَعْدَ صَلَاةِ الْعَصْرِ حَتَّى تَأْخُذَ الشَّمْسُ فِي الْغُرُوبِ، [إِلَّا أَنَّهُ كَرِهَ الصَّلَاةَ عَلَى الْجَنَازَةِ إِذَا اصْفَرَّتْ الشَّمْسُ] . وَكَذَلِكَ سُجُودُ التِّلَاوَةِ، وَبَعْدَ تَمَامِ غُرُوبِهَا حَتَّى يُصَلِّيَ الْمَغْرِبَ.

L5134 And whoever arrives where the Imam is on Friday while he is delivering the sermon: this constitutes a fourth time for these three that we mentioned last.

وَمَنْ جَاءَ عِنْدَهُ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ: وَقْتٌ رَابِعٌ لِهَذِهِ الثَّلَاثَةِ الَّتِي ذَكَرْنَا آخِرًا.

L5135 Abu Hanifah said: So whoever begins the dawn prayer and the sun rises upon him—whether he has prayed the smallest portion of it or the largest portion—that prayer of his becomes invalid.

قَالَ أَبُو حَنِيفَةَ: فَمَنْ دَخَلَ فِي صَلَاةِ الصُّبْحِ فَطَلَعَتْ لَهُ الشَّمْسُ وَقَدْ صَلَّى أَقَلَّهَا أَوْ أَكْثَرَهَا بَطَلَتْ صَلَاتُهُ تِلْكَ.

L5136 Even if he sat for the duration of the tashahhud and recited the tashahhud, then the first part of the sun's disk appeared following all of that before he said the salam, his prayer becomes invalid.

وَلَوْ أَنَّهُ قَعَدَ مِقْدَارَ التَّشَهُّدِ وَتَشَهَّدَ ثُمَّ طَلَعَ أَوَّلُ قُرْصِ الشَّمْسِ إِثْرَ [ذَلِكَ] كُلِّهِ وَقَبْلَ أَنْ يُسَلِّمَ فَقَدْ بَطَلَتْ صَلَاتُهُ.

L5137 And if he laughs aloud [during prayer], his wudu is not broken.

وَلَوْ قَهْقَهَ حِينَئِذٍ لَا يُنْقَضُ وُضُوءُهُ.

L5138 Even if he intentionally or forgetfully invalidates his ablution, or speaks intentionally or forgetfully after sitting for the duration of the Tashahhud and before uttering the Salam, his prayer remains complete and perfect—and even if he laughs aloud at that time, his ablution is not invalidated. Abū Yūsuf and Muḥammad said: If he sits for the duration of the Tashahhud before the first appearance of the sun (sunrise), his prayer is complete. If he enters the ʿAṣr prayer and performs even one Takbīr or more of it, and the sun sets completely or partially for him while praying, he should continue his prayer. This does not harm it detrimentally according to Abū Ḥanīfah and his companions.

وَلَوْ أَنَّهُ أَحْدَثَ عَمْدًا أَوْ نِسْيَانًا أَوْ تَكَلَّمَ عَمْدًا أَوْ نِسْيَانًا بَعْدَ أَنْ قَعَدَ مِقْدَارَ التَّشَهُّدِ وَقَبْلَ أَنْ يُسَلِّمَ: فَصَلَاتُهُ تَامَّةٌ كَامِلَةٌ - وَلَوْ قَهْقَهَ حِينَئِذٍ لَمْ يُنْقَضْ وُضُوءُهُ؟ وَقَالَ أَبُو يُوسُفَ، وَمُحَمَّدٌ: إِذَا قَعَدَ مِقْدَارَ التَّشَهُّدِ قَبْلَ طُلُوعِ أَوَّلِ الشَّمْسِ فَصَلَاتُهُ تَامَّةٌ، فَلَوْ دَخَلَ فِي صَلَاةِ الْعَصْرِ فَصَلَّى أَوَّلَهَا وَلَوْ تَكْبِيرَةً أَوْ أَكْثَرَهَا فَغَرَبَتْ لَهُ الشَّمْسُ كُلُّهَا أَوْ بَعْضُهَا فَلْيَتَمَادَ فِي صَلَاتِهِ، وَلَا يَضُرُّهَا ذَلِكَ شَيْئًا عِنْدَ أَبِي حَنِيفَةَ وَأَصْحَابِهِ.

قَالُوا: فَإِنْ صَلَّى فِي مَنْزِلِهِ رَكْعَتَيْ الْفَجْرِ ثُمَّ جَاءَ إلَى الْمَسْجِدِ فَلْيَجْلِسْ وَلَا يَرْكَعْ.

L5139 If one prays the two rak'ahs of Fajr in his home and then comes to the mosque, he should sit and not perform another rak'ah.

قَالَ أَبُو حَنِيفَةَ: فَإِنْ جَاءَ إلَى الْمَسْجِدِ بَعْدَ تَمَامِ غُرُوبِ الشَّمْسِ فَلْيَقِفْ حَتَّى تُقَامَ الصَّلَاةُ وَلَا يَجْلِسْ وَلَا يَرْكَعْ.

L5140 Abu Hanifa said: If someone arrives at the mosque after the sun has completely set, he should stand until the prayer is established, neither sitting nor performing the bowing.

قَالَ أَبُو يُوسُفَ: يَجْلِسُ وَلَا يَرْكَعُ.

L5141–5142 Abu Yusuf said: He sits and does not perform rukūʿ.

وَقَالَ مَالِكٌ: يُصَلِّي الْفُرُوضَ كُلَّهَا الْمَنْسِيَّةَ وَغَيْرَهَا فِي جَمِيعِ هَذِهِ الْأَوْقَاتِ وَلَا يَتَطَوَّعُ [بَعْدَ صَلَاةِ الصُّبْحِ] حَتَّى تَبْيَضَّ الشَّمْسُ وَتَصْفُوَ وَلَا بَعْدَ صَلَاةِ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَلَا بَعْدَ غُرُوبِهَا حَتَّى تُصَلَّى الْمَغْرِبُ.

L5143 Malik said: One should pray all obligatory prayers—whether forgotten or otherwise—during all these times, but one should not perform voluntary prayers after the dawn prayer until the sun has whitened and become clear, nor after the afternoon prayer until the sun sets, nor after sunset until the Maghrib prayer is performed.

وَمَنْ دَخَلَ الْمَسْجِدَ [حِينَئِذٍ] قَعَدَ وَلَا يَرْكَعُ، وَلَا يَتَطَوَّعُ بَعْدَ طُلُوعِ الْفَجْرِ إلَّا بِرَكْعَتَيْ الْفَجْرِ، حَاشَا مَنْ غَلَبَتْهُ عَيْنُهُ فَنَامَ عَنْ حِزْبِهِ؛ فَإِنَّهُ لَا بَأْسَ بِأَنْ يُصَلِّيَهُ بَعْدَ طُلُوعِ الْفَجْرِ وَقَبْلَ صَلَاةِ الصُّبْحِ.

L5144 Whoever enters the mosque [at that time] should sit and not bow in prayer, nor perform voluntary prayers after dawn breaks except for the two units of Fajr. Excepted is one who is overcome by sleep and misses his customary portion [of worship]; in such a case, there is no harm in him performing it after dawn breaks but before the Fajr prayer.

وَمَنْ رَكَعَ رَكْعَتَيْ الْفَجْرِ فِي مَنْزِلِهِ ثُمَّ أَتَى الْمَسْجِدَ فَإِنْ شَاءَ رَكَعَ رَكْعَتَيْنِ، وَإِنْ شَاءَ جَلَسَ، وَلَمْ يَرْكَعْ، وَقَدْ رُوِيَ عَنْهُ: [إنْ] كَانَ مُصْبِحًا فَلْيَجْلِسْ وَلَا يَرْكَعْ.

L5145 Whoever performed the two rak'ahs of Fajr in his home and then came to the mosque may either perform two rak'ahs if he wishes or sit and not perform them. It has been reported from the Prophet: If it is Fajr time, he should sit and not perform them.

وَالتَّطَوُّعُ عِنْدَهُ جَائِزٌ عَلَى كُلِّ حَالٍ عِنْدَ اسْتِوَاءِ الشَّمْسِ، وَلَمْ يَكْرَهْ ذَلِكَ وَأَجَازَ الصَّلَاةَ عَلَى الْجِنَازَةِ بَعْدَ صَلَاةِ الصُّبْحِ مَا لَمْ يُسْفِرْ جِدًّا، وَبَعْدَ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ.

L5146 The supererogatory prayer is permissible in his view under all circumstances at midday, and he did not disapprove of this. He permitted the funeral prayer after Fajr prayer as long as it has not become very bright, and after Asr prayer as long as the sun has not turned yellow.

وَعَنْهُ فِي سُجُودِ التِّلَاوَةِ قَوْلَانِ: أَحَدُهُمَا: لَا يَسْجُدُ لَهَا بَعْدَ صَلَاةِ الصُّبْحِ حَتَّى تَصْفُوَ الشَّمْسُ، وَلَا بَعْدَ صَلَاةِ الْعَصْرِ مَا لَمْ تَغْرُبْ الشَّمْسُ.

L5147 He holds two opinions regarding the prostration for Quranic recitation: one is that it should not be performed after the Fajr prayer until the sun has risen high, nor after the ʿAṣr prayer until the sun has set.

L5148–5150 The other [opinion] is that there is no harm in performing prostration as long as dawn has not fully broken and as long as the sun has not begun to rise.

وَالْآخَرُ: أَنَّهُ لَا بَأْسَ بِالسُّجُودِ لَهَا مَا لَمْ يُسْفِرْ، وَمَا لَمْ تَصْفَرَّ الشَّمْسُ، وَقَالَ: مَنْ قَرَأَهَا فِي الْوَقْتِ الْمَنْهِيِّ فِيهِ عَنْ السُّجُودِ فَلْيُسْقِطْ الْآيَةَ الَّتِي فِيهَا السَّجْدَةُ وَيَصِلْ الَّتِي قَبْلَهَا بِالَّتِي بَعْدَهَا؟ ، وَقَالَ الشَّافِعِيُّ: يَقْضِي الْفَائِتَاتِ مِنْ الْفُرُوضِ وَيُصَلِّي كُلَّ تَطَوُّعٍ مَأْمُورٍ بِهِ فِي هَذِهِ الْأَوْقَاتِ، وَإِنَّمَا الْمَمْنُوعُ: هُوَ ابْتِدَاءُ التَّطَوُّعِ فِيهَا فَقَطْ، إلَّا يَوْمَ الْجُمُعَةِ وَبِمَكَّةَ، فَإِنَّهُ يَتَطَوَّعُ فِي جَمِيعِ هَذِهِ الْأَوْقَاتِ وَغَيْرِهَا.

He said: Whoever recites a surah during the prohibited times for prostration should omit the verse containing the prostration. And join the prayer preceding it with the one following it? Al-Shāfiʿī stated: One must make up the missed obligatory prayers and perform all supererogatory prayers commanded for these times. What is prohibited is initiating supererogatory prayers solely during these times, except on Friday and in Makkah, in which cases one may perform supererogatory prayers during all these times and other times.

قَالَ عَلِيٌّ: أَمَّا تَقَاسِيمُ أَبِي حَنِيفَةَ فَدَعَاوٍ فَاسِدَةٌ مُتَنَاقِضَةٌ، لَا دَلِيلَ عَلَى شَيْءٍ مِنْهَا، لَا مِنْ قُرْآنٍ وَلَا سُنَّةٍ صَحِيحَةٍ وَلَا سَقِيمَةٍ، وَلَا مِنْ إجْمَاعٍ، وَلَا مِنْ قَوْلِ صَاحِبٍ، وَلَا مِنْ قِيَاسٍ وَلَا رَأْيٍ سَدِيدٍ، وَأَقْوَالُ مَالِكٍ: لَا دَلِيلَ عَلَى تَقْسِيمِهَا؛ لَا سِيَّمَا قَوْلُهُ بِإِسْقَاطِ الْآيَةِ فِي التِّلَاوَةِ بَيْنَ الْآيَتَيْنِ، فَهُوَ إفْسَادُ نَظْمِ الْقُرْآنِ، وَقَوْلٌ مَا سَبَقَهُ إلَيْهِ أَحَدٌ.

L5151 Ali said: As for the juridical categorizations of Abū Ḥanīfah, they are corrupt, contradictory assertions with no evidence supporting any of them—neither from the Quran, nor from any Sunnah (whether authentic or weak), nor from consensus, nor from a Companion's statement, nor from analogy, nor from sound reasoning. Mālik's doctrines similarly lack evidence for their categorizations—particularly his ruling to omit a verse in recitation between two other verses. This corrupts the Quran's textual structure and constitutes a view no one before him had ever held.

وَكَذَلِكَ إسْقَاطُهُ وَقْتَ اسْتِوَاءِ الشَّمْسِ مِنْ جُمْلَةِ الْأَوْقَاتِ الْمَنْهِيِّ عَنْ الصَّلَاةِ فِيهَا، فَهُوَ خِلَافُ الثَّابِتِ فِي ذَلِكَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِلَا مُعَارِضٍ لَهُ؟ وَأَمَّا تَفْرِيقُ الشَّافِعِيِّ بَيْنَ مَكَّةَ وَغَيْرِهَا، وَبَيْنَ يَوْمِ الْجُمُعَةِ وَغَيْرِهِ: فَلِأَثَرَيْنِ سَاقِطَيْنِ رُوِّينَاهُمَا: فِي أَحَدِهِمَا - النَّهْيُ عَنْ الصَّلَاةِ فِي هَذِهِ الْأَوْقَاتِ إلَّا بِمَكَّةَ.

L5152 Likewise, omitting prayer at the time of the sun's zenith is among the prohibited prayer times. Is this not contrary to what is firmly established from the Prophet—peace and blessings be upon him—with no opposing evidence? As for al-Shāfiʿī's distinction between Mecca and other places, and between Friday and other days, it is based on two weak narrations we have transmitted. One of them states the prohibition of prayer during these times except in Mecca.

وَفِي الْآخَرِ «يَوْمُ الْجُمُعَةِ صَلَاةٌ كُلُّهُ» ، وَلَيْسَا مِمَّا يُشْتَغَلُ بِهِ، وَلَا أَوْرَدَهُ أَحَدٌ مِنْ أَئِمَّةِ أَهْلِ الْحَدِيثِ، فَوَجَبَ الْإِضْرَابُ عَنْ هَذِهِ الْأَقْوَالِ جُمْلَةً، وَالْإِقْبَالُ عَلَى السُّنَنِ الْوَارِدَةِ فِي هَذَا الْبَابِ، وَالنَّظَرِ فِي اسْتِعْمَالِهَا كُلِّهَا [وَفِي] تَغْلِيبِ أَحَدِ الْحُكْمَيْنِ عَلَى الْآخَرِ، عَلَى مَا جَاءَ فِي ذَلِكَ عَنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -، وَعَنْ التَّابِعِينَ - رَحِمَهُمُ اللَّهُ -.

L5153–5154 In another narration, "The entire day of Friday is prayer." These two narrations are not to be acted upon, nor have any Imams of the people of Hadith cited them. Therefore, it is obligatory to wholly abandon these statements entirely, to focus on the transmitted Sunnah in this chapter, to examine the application of all of them, and to give precedence to one of the two rulings over the other—in accordance with what has been reported from the Companions (may Allah be pleased with them) and the Successors (may Allah have mercy on them).

L5155 Ali said: Ḥumām narrated to us, that ʿAbbās ibn Aṣbagh narrated to us, that

Muḥammad ibn ʿAbd al-Malik ibn Ayman narrated to us, that ʿAbdullāh ibn Aḥmad ibn Ḥanbal narrated to us, that his father narrated to us, that ʿAffān ibn Muslim narrated to us, that Hammām ibn Yaḥyā narrated to us, that Qatādah narrated to us, that Abū al-ʿĀliyah narrated to us from Ibn ʿAbbās, who said: "Trustworthy men testified before me—and the most trustworthy among them in my view was ʿUmar—that the Messenger of Allah, peace and blessings be upon him, said: 'There is no prayer after two prayers: after the Fajr prayer until the sun rises, and after the ʿAṣr prayer until the sun sets.'" We have narrated it in this way through multiple chains, sufficing with this due to its authenticity, and all of them are authentic.

قَالَ عَلِيٌّ: حَدَّثَنَا حُمَامُ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ ثنا أَبِي ثنا عَفَّانُ بْنُ مُسْلِمٍ ثنا هَمَّامُ بْنُ يَحْيَى ثنا قَتَادَةُ حَدَّثَنَا أَبُو الْعَالِيَةِ عَنِ ابْنِ عَبَّاسٍ قَالَ: شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُّونَ، وَأَرْضَاهُمْ عِنْدِي عُمَرُ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَا صَلَاةَ بَعْدَ صَلَاتَيْنِ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ» . وَرُوِّينَاهُ هَكَذَا مِنْ طُرُقٍ، اكْتَفَيْنَا بِهَذَا لِصِحَّتِهِ وَكُلُّهَا صِحَاحٌ.

L5156–5157 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul-Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to us: Yahya ibn Yahya narrated to us: Abdullah ibn Wahb narrated from Musa ibn Ali ibn Rabah, from his father, who said: I heard Uqbah ibn Amir al-Juhani say: "There are three times when the Messenger of Allah forbade us to pray or bury our two deceased: when the sun has risen until it ascends, when the sun is at its peak until it declines, and when the sun begins to incline toward setting until it sets."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا يَحْيَى بْنُ يَحْيَى ثنا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ مُوسَى بْنِ عَلِيِّ بْنِ رَبَاحٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: «ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ أَنْ نَقْبُرَ فِيهِنَّ مَوْتَانَا: حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّى تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ الشَّمْسُ، وَحِينَ تَضَيَّفُ الشَّمْسُ لِلْغُرُوبِ حَتَّى تَغْرُبَ» .

L5158–5160 We have also been narrated in these times from al-Ṣunābiḥī and others: ʿAbd Allāh ibn Rabīʿ narrated to us, ʿUmar ibn ʿAbd al-Malik al-Khawlānī narrated to us, Muḥammad ibn Bakr narrated to us, Abū Dāwūd al-Sijistānī narrated to us, al-Rabīʿ ibn Nāfiʿ (who is Abū Tawbah) narrated to us, Muḥammad ibn al-Muhājir narrated from al-ʿAbbās ibn Sālim from Abū Sallām from Abū Umāmah al-Bāhilī from ʿAmr ibn ʿAnbasah al-Sulamī that he said: I asked, "O Messenger of Allah, when are supplications most likely to be answered during the night?" He replied, "The middle of the latter part of the night. Pray freely, for the prayer is witnessed and recorded until you pray Fajr. Then refrain until the sun rises and reaches the height of a spear or two, for it rises between the horns of Satan, and the disbelievers prostrate to it. Then pray as you will, for the prayer is witnessed and recorded until the shadow

وَرُوِّينَا أَيْضًا فِي هَذِهِ الْأَوْقَاتِ عَنِ الصُّنَابِحِيِّ وَغَيْرِهِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ الْخَوْلَانِيُّ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا أَبُو دَاوُد السِّجِسْتَانِيُّ ثنا الرَّبِيعُ بْنُ نَافِعٍ هُوَ أَبُو تَوْبَةَ - ثنا مُحَمَّدُ بْنُ الْمُهَاجِرِ عَنِ الْعَبَّاسِ بْنِ سَالِمٍ عَنْ أَبِي سَلَّامٍ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ عَنْ «عَمْرِو بْنِ عَنْبَسَةَ السُّلَمِيِّ أَنَّهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ: أَيُّ اللَّيْلِ أَسْمَعُ؟ قَالَ: جَوْفُ اللَّيْلِ الْآخِرِ، فَصَلِّ مَا شِئْتَ، فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ مَكْتُوبَةٌ، حَتَّى تُصَلِّيَ الصُّبْحَ، ثُمَّ أَقْصِرْ حَتَّى تَطْلُعَ الشَّمْسُ فَتَرْتَفِعَ قِيسَ رُمْحٍ أَوْ رُمْحَيْنِ، فَإِنَّهَا بَيْنَ قَرْنَيْ

of a spear matches its length. Then refrain, for Hellfire is stoked and its gates are opened. When the sun declines, pray freely, for the prayer is witnessed and recorded until you pray ʿAṣr." Then cease [prayer] until the sun sets, for it sets between the two horns of Satan, and the disbelievers pray to it," and he mentioned the Hadith.

شَيْطَانٍ وَيُصَلِّي لَهَا الْكُفَّارُ، ثُمَّ صَلِّ مَا شِئْتَ، فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ مَكْتُوبَةٌ حَتَّى يَعْدِلَ الرُّمْحُ ظِلَّهُ، وَأَقْصِرْ فَإِنَّ جَهَنَّمَ تُسْجَرُ وَتُفْتَحُ أَبْوَابُهَا فَإِذَا زَاغَتْ فَصَلِّ مَا شِئْتَ، فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ مَكْتُوبَةٌ، حَتَّى تُصَلِّيَ الْعَصْرَ ثُمَّ أَقْصِرْ حَتَّى تَغْرُبَ الشَّمْسُ، فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَيُصَلِّي لَهَا الْكُفَّارُ» وَذَكَرَ الْحَدِيثَ.

L5161 It was reported to us through various chains from Mālik from Zayd ibn Aslam from ʿAṭāʾ ibn Yasār from ʿAbdullāh al-Ṣunābīḥī that the Messenger of Allah—peace and blessings be upon him—said: "The sun rises with the two horns of Satan. When it has risen higher, they separate from it. When it reaches its zenith, they rejoin it. When it declines, they separate from it. When it nears sunset, they rejoin it. When it sets, they separate from it." And the Messenger of Allah—peace and blessings be upon him—forbade prayer during these times?

وَرُوِّينَا مِنْ طُرُقٍ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ الصُّنَابِحِيِّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «الشَّمْسُ تَطْلُعُ وَمَعَهَا قَرْنَيْ الشَّيْطَانِ، فَإِذَا ارْتَفَعَتْ فَارَقَهَا. فَإِذَا اسْتَوَتْ قَارَنَهَا فَإِذَا زَالَتْ فَارَقَهَا، فَإِذَا دَنَتْ لِلْغُرُوبِ قَارَنَهَا، فَإِذَا غَرَبَتْ فَارَقَهَا، وَنَهَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ الصَّلَاةِ فِي هَذِهِ الْأَوْقَاتِ» ؟ .

L5162 Ali said: How astonishing it is that the Malikis oppose this report, even though it is narrated by their own scholar.

قَالَ عَلِيٌّ: وَالْعَجَبُ مِنْ مُخَالَفَةِ الْمَالِكِيِّينَ لِهَذَا الْخَبَرِ، وَهُوَ مِنْ رِوَايَةِ شَيْخِهِمْ.

L5163 Ali said: A group of people adhered to these narrations and did not consider prayer as having any basis during these times.

قَالَ عَلِيٌّ: فَذَهَبَ إلَى هَذِهِ الْآثَارِ قَوْمٌ، فَلَمْ يَرَوْا الصَّلَاةَ أَصْلًا فِي هَذِهِ الْأَوْقَاتِ.

L5164 It was narrated to us through the chain of Muḥammad ibn Jaʿfar from Shuʿbah from ʿĀṣim ibn Sulaymān al-Aḥwal from Bakr ibn ʿAbdullāh al-Muzanī, who said: Abū Bakra was in his garden and slept through the ʿAṣr prayer. He did not wake until the sun had paled, and he did not pray it until the sun had set. Then he stood and prayed it.

كَمَا رُوِّينَا مِنْ طَرِيقِ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ عَاصِمِ بْنِ سُلَيْمَانَ الْأَحْوَلِ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ قَالَ: كَانَ أَبُو بَكْرَةَ فِي بُسْتَانٍ لَهُ فَنَامَ عَنْ الْعَصْرِ، فَلَمْ يَسْتَيْقِظْ حَتَّى اصْفَرَّتْ الشَّمْسُ، فَلَمْ يُصَلِّ حَتَّى غَرُبَتْ الشَّمْسُ، ثُمَّ قَامَ فَصَلَّى.

L5165 And through the chain of ʿAbd al-Razzāq—from Maʿmar and Sufyān al-Thawrī, both of whom narrated from Ayyūb al-Sakhtiyānī, from Muḥammad ibn Sīrīn—that Abū Bakrah came to them in their garden, slept through *ʿAṣr*, stood up and performed ablution, then did not pray until the sun had set.

وَمِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ وَسُفْيَانَ الثَّوْرِيِّ كِلَاهُمَا عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ مُحَمَّدِ بْنِ سِيرِينَ: أَنَّ أَبَا بَكْرَةَ أَتَاهُمْ فِي بُسْتَانٍ لَهُمْ فَنَامَ عَنْ الْعَصْرِ فَقَامَ فَتَوَضَّأَ، ثُمَّ لَمْ يُصَلِّ حَتَّى غَابَتْ الشَّمْسُ.

L5166–5168 And with him to Sufyan al-Thawri, from Saʿd ibn Ishaq ibn Kaʿb ibn ʿUjrah, from a man among the descendants of [...]. Kaʿb ibn ʿUjrah reported that he

slept through the dawn prayer until the sun rose. He said: “I stood up to pray, but Kaʿb ibn ʿUjrah called me and seated me until the sun had ascended high and turned white. Then he said: ’Rise and pray now.’”

وَبِهِ إِلَى سُفْيَانَ الثَّوْرِيِّ عَنْ سَعْدِ بْنِ إِسْحَاقَ بْنِ كَعْبِ بْنِ عُجْرَةَ عَنْ رَجُلٍ مِنْ وَلَدِ كَعْبِ بْنِ عُجْرَةَ: أَنَّهُ نَامَ عَنْ الْفَجْرِ حَتَّى طَلَعَتْ الشَّمْسُ، قَالَ: فَقُمْت أُصَلِّي فَدَعَانِي كَعْبُ بْنُ عُجْرَةَ فَأَجْلَسَنِي حَتَّى ارْتَفَعَتْ الشَّمْسُ وَابْيَضَّتْ، ثُمَّ قَالَ: قُمْ فَصَلِّ؟ .

L5169 It was narrated to us by Muḥammad ibn al-Muthannā, who narrated from ʿAbd al-Raḥmān ibn Mahdī and Abū ʿĀmir al-ʿAqadī—both of whom narrated from Sufyān al-Thawrī, from Zayd ibn Jubayr, from Abū al-Bakhtarī, who said: “‘Umar ibn al-Khaṭṭāb used to strictly observe the prayer at midday.”

وَرُوِّينَا عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، وَأَبُو عَامِرٍ الْعَقَدِيُّ كِلَاهُمَا عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ زَيْدِ بْنِ جُبَيْرٍ عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ يَضْرِبُ عَلَى الصَّلَاةِ بِنِصْفِ النَّهَارِ.

L5170 This is Abu al-Bakhtarī, the disciple of Ibn Masʿūd and ʿAlī.

أَبُو الْبَخْتَرِيِّ هَذَا هُوَ صَاحِبُ ابْنِ مَسْعُودٍ وَعَلِيٍّ.

L5171 Others have held the view that missed prayers must be made up during these times, that one may continue performing the Dawn Prayer if the sun rises while he is still engaged in it, or if it sets while he is still engaged in it, and that every voluntary prayer established by an explicit injunction should be performed. They used as proof the hadith narrated to us by ʻAbdullāh ibn Rabīʿ, narrated to us Muḥammad ibn Muʿāwiyah, narrated to us Aḥmad ibn Shuʿayb, narrated to us Ḥumayd ibn Masʿadah from Yazīd ibn Zuraiʿ, narrated to me Ḥajjāj al-Aḥwal from Qatādah from Anas ibn Mālik, who said: “The Messenger of Allah (peace and blessings be upon him) was asked about a man who sleeps through prayer or neglects it. He replied: ’The remedy is that he prays it when he remembers it.’”

وَذَهَبَ آخَرُونَ إِلَى قَضَاءِ الصَّلَوَاتِ الْفَائِتَاتِ فِي هَذِهِ الْأَوْقَاتِ، وَإِلَى التَّمَادِي فِي صَلَاةِ الصُّبْحِ إِذَا طَلَعَتْ الشَّمْسُ، وَهُوَ فِيهَا، أَوْ إِذَا غَرُبَتْ لَهُ وَهُوَ فِيهَا، وَإِلَى تَأْدِيَةِ كُلِّ صَلَاةِ تَطَوُّعٍ جَاءَ بِهَا أَمْرٌ، وَاحْتَجُّوا بِمَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ بْنِ زُرَيْعٍ حَدَّثَنِي حَجَّاجُ الْأَحْوَلُ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «سُئِلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ الرَّجُلِ يَرْقُدُ عَنْ الصَّلَاةِ أَوْ يَغْفُلُ عَنْهَا؟ فَقَالَ: كَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا» .

L5172 To Ahmad ibn Shuʿayb: I am Qutaybah ibn Saʿīd. Ḥammād ibn Zayd narrated to us from Thābit al-Bunānī, from ʿAbdullāh ibn Ribāḥ, from Abu Qatādah that the Messenger of Allah (peace be upon him) said: “There is no negligence in sleep; negligence lies only in wakefulness. When any of you forgets a prayer or sleeps through it, let him perform it when he remembers.” This ruling applies generally to every prayer, whether obligatory or supererogatory.[7]

وَبِهِ إِلَى أَحْمَدَ بْنِ شُعَيْبٍ: أَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ثنا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ رِبَاحٍ عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: إنَّهُ «لَيْسَ فِي النَّوْمِ تَفْرِيطٌ، إنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ، فَإِذَا نَسِيَ أَحَدُكُمْ صَلَاةً أَوْ نَامَ عَنْهَا فَلْيُصَلِّهَا إذَا ذَكَرَهَا» ، وَهَذَا عُمُومٌ لِكُلِّ صَلَاةِ فَرْضٍ أَوْ نَافِلَةٍ.

[7] **Hadith references (L5172):** Sunan an-Nasai 615; Sunan Ibn Majah 698; Jami at-Tirmidhi 177.

وَقَدْ ذَكَرْنَا أَمْرَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِصَلَاةِ الْكُسُوفِ، وَبِالرَّكْعَتَيْنِ عِنْدَ دُخُولِ الْمَسْجِدِ، وَبِالصَّلَاةِ عَلَى الْجَنَائِزِ، وَسَائِرَ مَا أَمَرَ بِهِ مِنْ التَّطَوُّعِ - عَلَيْهِ السَّلَامُ -، وَأَخَذَ بِهَذَا جَمَاعَةٌ مِنْ السَّلَفِ.

L5173–5174 We have mentioned the command of the Messenger of Allah—peace be upon him—regarding the eclipse prayer, the two rak'ahs upon entering the mosque, the prayer over the deceased, and all that he enjoined of voluntary prayers—peace be upon him. A group of the Salaf adopted this.

كَمَا رُوِّينَا عَنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ قَتَادَةَ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ دَخَلَ عَلَى ابْنِ عَبَّاسٍ فَحَدَّثَهُ، فَنَامَ ابْنُ عَبَّاسٍ وَانْسَلَّ الْمِسْوَرُ، فَلَمْ يَسْتَيْقِظْ حَتَّى أَصْبَحَ، فَقَالَ لِغُلَامِهِ: أَتَرَانِي أَسْتَطِيعُ أَنْ أُصَلِّيَ قَبْلَ أَنْ تَخْرُجَ الشَّمْسُ أَرْبَعًا - يَعْنِي الْعِشَاءَ - وَثَلَاثًا - يَعْنِي الْوِتْرَ - وَرَكْعَتَيْنِ - يَعْنِي رَكْعَتَيْ الْفَجْرِ - وَوَاحِدَةً - يَعْنِي رَكْعَةً مِنْ الصُّبْحِ؟ - قَالَ: نَعَمْ فَصَلَّاهُنَّ.

L5175 As narrated through the chain of ʿAbd al-Razzāq from Maʿmar via Qaṭādah: Al-Miṣwar ibn Makhramah visited Ibn ʿAbbās and spoke to him. Ibn ʿAbbās fell asleep, and al-Miṣwar slipped away. He did not awaken until dawn, whereupon he asked his servant, "Do you think I can pray four"—meaning ʿIshāʾ—"three"—meaning Witr—"two"—meaning the two rakʿahs of Fajr—"and one"—meaning a rakʿah of Fajr—"before sunrise?" The servant replied, "Yes." He then prayed them all.

وَبِهِ إلَى عَبْدِ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ أَخْبَرَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ عَنْ عَطَاءِ بْنِ يُحَنَّسَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: إنْ خَشِيتَ مِنْ الصُّبْحِ فَوَاتًا فَبَادَرْت بِالرَّكْعَةِ الْأُولَى الشَّمْسَ، فَإِنْ سَبَقَت بِهَا الشَّمْسَ فَلَا تُعَجِّلْ بِالْآخِرَةِ أَنْ تُكْمِلَهَا.

L5176 And through him to Abd al-Razzaq, from Ibn Jurayj, who informed me: Ata ibn Abi Rabah narrated from Ata ibn Yuhannas that he heard Abu Hurayrah say: *If you fear missing the dawn prayer, hasten to perform the first rak'ah before sunrise. If you precede the sun with it, do not rush through the second rak'ah to complete the prayer.*

وَبِهِ إلَى عَبْدِ الرَّزَّاقِ: أَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَلَّيْت خَلْفَ أَبِي بَكْرٍ الْفَجْرَ فَاسْتَفْتَحَ الْبَقَرَةَ فَقَرَأَهَا فِي رَكْعَتَيْنِ: فَقَالَ عُمَرُ حِينَ فَرَغَ قَالَ يَغْفِرُ اللَّهُ لَك لَقَدْ كَادَتْ الشَّمْسُ أَنْ تَطْلُعَ قَبْلَ أَنْ تُسَلِّمَ؟ قَالَ: لَوْ طَلَعَتْ لَأَلْفَتْنَا غَيْرَ غَافِلِينَ.

L5177 And through him to Abd al-Razzaq: I am Ma'mar, from al-Zuhri, from Anas ibn Malik, who said: I prayed the dawn prayer behind Abu Bakr. He commenced by reciting Surah al-Baqarah and completed it over two rak'ahs. When he concluded, Umar said: "May Allah forgive you! The sun had nearly risen before you uttered the *taslim*!" He replied: "Had it risen, it would have found us far from unaware."

وَبِهِ إلَى مَعْمَرٍ عَنْ عَاصِمِ بْنِ سُلَيْمَانَ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ: صَلَّى بِنَا عُمَرُ صَلَاةَ الْغَدَاةِ فَمَا انْصَرَفَ حَتَّى عَرَفَ كُلُّ ذِي بَالٍ أَنَّ الشَّمْسَ قَدْ طَلَعَتْ، فَقِيلَ لَهُ: مَا فَرَغْتَ حَتَّى كَادَتْ الشَّمْسُ أَنْ تَطْلُعَ؟ فَقَالَ: لَوْ طَلَعَتْ لَأَلْفَتْنَا غَيْرَ غَافِلِينَ.

L5178 And via his narration to Ma'mar, from 'Asim ibn Sulayman, from Abu 'Uthman al-Nahdi, who said: Umar led us in the Dawn Prayer, and he did not conclude it until every aware person knew that the sun had risen. It was said to him: "Did the prayer not end until the sun was about to rise?" He replied: "Had it risen, you would have found us not heedless."

L5179–5181 Ali said: "This is a clear text with the most authentic possible chain of transmission, affirming that Abu Bakr and Umar—Allah has been pleased

with them both—" And all those with the two of them among the Companions—may Allah be pleased with them—do not consider the sun's rising to invalidate the prayer of someone upon whom the sun rises while he is praying Fajr.

قَالَ عَلِيٌّ: فَهَذَا نَصٌّ جَلِيٌّ بِأَصَحِّ إِسْنَادٍ يَكُونُ أَنَّ أَبَا بَكْرٍ وَعُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - وَكُلَّ مَنْ مَعَهُمَا مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - لَا يَرَوْنَ طُلُوعَ الشَّمْسِ يَقْطَعُ صَلَاةَ مَنْ طَلَعَتْ عَلَيْهِ، وَهُوَ يُصَلِّي الصُّبْحَ.

L5182 It is astonishing that the Ḥanafīs—who consider ʿUmar's censure of ʿUthmān in the presence of the Companions for neglecting the Friday ghusl as proof for the lapse of its obligation (though this is contrary to what ʿUmar's censure itself indicates)—do not regard Abū Bakr and ʿUmar's permission in the presence of the Companions to pray Fajr even if the sun had risen as proof for that position.

وَالْعَجَبُ مِنْ الْحَنَفِيِّينَ الَّذِينَ يَرَوْنَ إنْكَارَ عُمَرَ عَلَى عُثْمَانَ بِحَضْرَةِ الصَّحَابَةِ تَرْكَ غُسْلِ الْجُمُعَةِ حُجَّةً فِي سُقُوطِ وُجُوبِ الْغُسْلِ لَهَا - وَهَذَا ضِدُّ مَا يَدُلُّ عَلَيْهِ إنْكَارُ عُمَرَ -: ثُمَّ لَا يَرَوْنَ تَجْوِيزَ أَبِي بَكْرٍ وَعُمَرَ صَلَاةَ الصُّبْحِ وَإِنْ طَلَعَتْ الشَّمْسُ: حُجَّةً فِي ذَلِكَ.

L5183 Rather, they opposed all that was transmitted from the Companions concerning this matter—both those who permitted and those who prohibited—and they opposed Abū Bakrah in delaying the ʿAṣr prayer until the sun had set. We have already mentioned those among the Companions who advocated supererogatory prayers after ʿAṣr, those who mandated repetition with the congregation, and those who maintained until the sun's yellowing in the matter that occurred prior to this—does this not suffice instead of its repetition?

بَلْ خَالَفُوا جَمِيعَ مَا جَاءَ عَنْ الصَّحَابَةِ فِي ذَلِكَ مِنْ مُبِيحٍ وَمَانِعٍ وَخَالَفُوا أَبَا بَكْرَةَ فِي تَأْخِيرِ صَلَاةِ الْعَصْرِ حَتَّى غَابَتْ الشَّمْسُ، وَقَدْ ذَكَرْنَا مَنْ قَالَ مِنْ الصَّحَابَةِ بِالتَّطَوُّعِ بَعْدَ الْعَصْرِ، وَمَنْ أَمَرَ بِالْإِعَادَةِ مَعَ الْجَمَاعَةِ، وَإِلَى صُفْرَةِ الشَّمْسِ فِي الْمَسْأَلَةِ الَّتِي كَانَتْ قَبْلَ هَذِهِ فَأَغْنَى عَنْ إعَادَتِهِ؟ .

L5184 It has been reported to us from Sufyān al-Thawrī, from al-Mughīra ibn Miqsam, from Ibrāhīm al-Nakhaʿī regarding the forgotten prayer. He said: "One should pray it when they remember it, even if it is during a time in which prayer is disliked." The same ruling is also reported from ʿAṭāʾ, Tāwūs, and others.

وَرُوِّينَا عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ الْمُغِيرَةِ بْنِ مِقْسَمٍ عَنْ إبْرَاهِيمَ النَّخَعِيِّ فِي الصَّلَاةِ الَّتِي تُنْسَى، قَالَ: يُصَلِّيهَا حِينَ يَذْكُرُهَا، وَإِنْ كَانَ فِي وَقْتٍ تُكْرَهُ فِيهِ الصَّلَاةُ وَمِثْلُهُ أَيْضًا عَنْ عَطَاءٍ وَطَاوُسٍ وَغَيْرِهِمْ.

L5185 And it was narrated to us through the chain of Yahya ibn Saʿid al-Qattan: Shuʿbah narrated to us from Musa ibn ʿUqbah, who said: I heard Salim ibn ʿAbdullah ibn ʿUmar say: Verily, his father would perform Tawaf after ʿAsr and after the morning [period], then he would pray the two rakʿahs before sunrise.

وَرُوِّينَا مِنْ طَرِيقِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ: ثنا شُعْبَةُ عَنْ مُوسَى بْنِ عُقْبَةَ قَالَ: سَمِعْت سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ يَقُولُ: إنَّ أَبَاهُ كَانَ يَطُوفُ بَعْدَ الْعَصْرِ، وَبَعْدَ الْغَدَاةِ ثُمَّ يُصَلِّي الرَّكْعَتَيْنِ قَبْلَ طُلُوعِ الشَّمْسِ.

L5186 Mūsā said: Nāfiʿ used to dislike that, so I narrated to him from Sālim. Then Nāfiʿ said to me, "Sālim is longer in standing than I and more knowledgeable."

قَالَ مُوسَى: وَكَانَ نَافِعٌ يَكْرَهُ ذَلِكَ، فَحَدَّثْته عَنْ سَالِمٍ فَقَالَ لِي نَافِعٌ: سَالِمٌ أَقْدَمُ مِنِّي وَأَعْلَمُ.

L5187 Ali said: This indicates that Nafi‘ reverted to endorsing this opinion and that it is the view of Musa ibn ‘Uqbah—Ali said: These scholars gave precedence to the narrations containing commands over those containing prohibitions, arguing that the prohibition against praying during these times excludes prayers you have been commanded to perform; thus you prayed them during those times and others.

قَالَ عَلِيٌّ: هَذَا يَدُلُّ عَلَى رُجُوعِ نَافِعٍ إلَى الْقَوْلِ بِهَذَا، وَعَلَى أَنَّهُ قَوْلُ مُوسَى بْنِ عُقْبَةَ -:
قَالَ عَلِيٌّ: فَغَلَّبَ هَؤُلَاءِ أَحَادِيثَ الْأَوَامِرِ عَلَى أَحَادِيثِ النَّهْيِ، وَقَالُوا: إنَّ مَعْنَى النَّهْيِ عَنْ الصَّلَاةِ فِي هَذِهِ الْأَوْقَاتِ، أَيْ إلَّا أَنْ تَكُونَ صَلَاةً أُمِرْتُمْ بِهَا، فَصَلَّوْهَا فِيهَا وَفِي غَيْرِهَا.

L5188–5189 The other scholars said: The meaning of the command to perform these prayers is that they should be performed unless the time itself is prohibited for prayer, in which case they must not be performed.

وَقَالَ الْآخَرُونَ: مَعْنَى الْأَمْرِ بِهَذِهِ الصَّلَوَاتِ، أَيْ إلَّا أَنْ تَكُونَ وَقْتًا نَهَى فِيهِ عَنْ الصَّلَاةِ فَلَا تُصَلُّوهَا فِيهِ.

L5190 Ali said: Since both acts were possible, neither of them took precedence over the other except through evidence. We therefore examined the matter and found what was conveyed to us through this chain: Abdullah ibn Yusuf reported to us via Ahmad ibn Fath, Abd al-Wahhab ibn Isa, Ahmad ibn Muhammad, Ahmad ibn Ali, Muslim ibn al-Hajjaj, and Yahya ibn Yahya, who stated: “I recited to Malik, from Zayd ibn Aslam, from Ata ibn Yasar, Busr ibn Said, and Abd al-Rahman al-A’raj - they having reported to him from Abu Hurairah that Allah’s Messenger, peace and blessings of Allah be upon him, said: ’Whoever catches one rak’ah of Fajr prayer before sunrise has indeed caught Fajr, and whoever catches one rak’ah of Asr prayer before sunset has indeed caught Asr.”’[8]

قَالَ عَلِيٌّ: فَلَمَّا كَانَ كِلَا الْعَمَلَيْنِ مُمْكِنًا، لَمْ يَكُنْ وَاحِدٌ مِنْهُمَا أَوْلَى مِنْ الْآخَرِ إلَّا بِبُرْهَانٍ، فَنَظَرْنَا فِي ذَلِكَ: فَوَجَدْنَا مَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا يَحْيَى بْنُ يَحْيَى: قَرَأْت عَلَى مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، وَبُسْرِ بْنِ سَعِيدٍ، وَعَبْدِ الرَّحْمَنِ الْأَعْرَجِ حَدَّثُوهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنْ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ، وَمَنْ أَدْرَكَ رَكْعَةً مِنْ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ» ؟ .

L5191 Thus, this has been made manifest with utmost clarity: that making up missed prayers during these times is an obligatory duty, and that the command is undoubtedly an exception to the prohibition.

فَكَانَ هَذَا مُبَيِّنًا غَايَةَ الْبَيَانِ أَنَّ قَضَاءَ الصَّلَوَاتِ فِي هَذِهِ الْأَوْقَاتِ فَرْضٌ، وَأَنَّ الْأَمْرَ مُسْتَثْنًى مِنْ النَّهْيِ بِلَا شَكٍّ؟ .

L5192 If it is said: Why do you assert that whoever performs less than a rak‘ah of

[8] **Hadith references (L5190):** Sahih Muslim 608a; Mishkat al-Masabih 601.

فَإِنْ قِيلَ: فَلِمَ قُلْتُمْ: إِنَّ مَنْ أَدْرَكَ أَقَلَّ مِنْ رَكْعَةٍ مِنَ الْعَصْرِ وَمِنَ الصُّبْحِ قَبْلَ طُلُوعِ الشَّمْسِ، وَقَبْلَ غُرُوبِهَا فَإِنَّهُ يُصَلِّيهِمَا؟ .

'Asr before sunset and of Fajr before sunrise must pray both prayers?

L5193–5195 قُلْنَا: لِمَا نَذْكُرُهُ - إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ فِي أَوْقَاتِ الصَّلَوَاتِ - مِنْ قَوْلِهِ - عَلَيْهِ السَّلَامُ - «وَقْتُ صَلَاةِ الصُّبْحِ مَا لَمْ يَطْلُعْ قَرْنُ الشَّمْسِ، وَوَقْتُ صَلَاةِ الْعَصْرِ مَا لَمْ تَغْرُبْ الشَّمْسُ» . فَكَانَ هَذَا اللَّفْظُ مِنْهُ - عَلَيْهِ السَّلَامُ - مُمْكِنًا أَنْ يُرِيدَ بِهِ وَقْتَ الْخُرُوجِ مِنْ هَاتَيْنِ الصَّلَاتَيْنِ، وَمُمْكِنًا أَنْ يُرِيدَ بِهِ وَقْتَ الدُّخُولِ فِيهَا؟ .

We said: Regarding what we mention—if Allah, the Mighty and Majestic, wills—concerning prayer times, from his statement (peace be upon him): "The time for the Fajr prayer lasts as long as the sun's horn has not appeared, and the time for the Asr prayer lasts as long as the sun has not set." This wording from him (peace be upon him) could indicate that he meant by it the time of exiting from these two [prayers]. The two prayers. Is it possible that he is referring to the time of entering into them?

L5196 فَنَظَرْنَا فِي ذَلِكَ، فَكَانَ هَذَا الْخَبَرُ مُبَيِّنًا أَنَّ بَعْدَ طُلُوعِ الشَّمْسِ وَبَعْدَ غُرُوبِهَا وَقْتٌ لِبَعْضِ صَلَاةِ الصُّبْحِ، وَلِبَعْضِ صَلَاةِ الْعَصْرِ بِيَقِينٍ، فَصَحَّ أَنَّهُ - عَلَيْهِ السَّلَامُ - إِنَّمَا أَرَادَ وَقْتَ الدُّخُولِ فِيهِمَا، وَكَانَ هَذَا الْخَبَرُ هُوَ الزَّائِدَ عَلَى الْحَدِيثِ الَّذِي فِيهِ «مَنْ أَدْرَكَ رَكْعَةً» وَالزِّيَادَةُ وَاجِبٌ قَبُولُهَا؟ فَوَضَحَ أَنَّ الْأَمْرَ مُغَلَّبٌ عَلَى النَّهْيِ.

We examined that matter, and this report clarified that after sunrise and after sunset there is a time [still valid] for part of the dawn prayer's timeframe and part of the afternoon prayer's timeframe with certainty. Thus, it was established that he (peace be upon him) intended the time of commencing them. This report constitutes the addition to the hadith which states, "Whoever catches one rakʿah." Is it then obligatory to accept such an addition? Hence, it became evident that the command is given precedence over the prohibition.

L5197 فَوَجَدْنَا الْآخَرِينَ قَدْ احْتَجُّوا بِمَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ ثنا ابْنُ الْأَعْرَابِيِّ ثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الصَّائِغُ ثنا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِي حَدَّثَنَا الْأَسْوَدُ بْنُ شَيْبَانَ ثنا خَالِدُ بْنُ شُمَيْرٍ قَالَ قَدِمَ عَلَيْنَا عَبْدُ اللَّهِ بْنُ رِبَاحٍ مِنَ الْمَدِينَةِ وَكَانَتِ الْأَنْصَارُ تُفَقِّهُهُ، فَحَدَّثَنَا قَالَ: حَدَّثَنَا أَبُو قَتَادَةَ الْأَنْصَارِيُّ فَارِسُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «بَعَثَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - جَيْشَ الْأُمَرَاءِ فَلَمْ يُوقِظْنَا إِلَّا الشَّمْسُ طَالِعَةً فَقُمْنَا وَهِلِينَ لِصَلَاتِنَا، فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رُوَيْدًا رُوَيْدًا، حَتَّى تَعَالَتْ الشَّمْسُ، قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَنْ كَانَ مِنْكُمْ يَرْكَعُ رَكْعَتَيِ الْفَجْرِ فَلْيَرْكَعْهُمَا؟ فَقَامَ مَنْ كَانَ يَرْكَعُهُمَا وَمَنْ لَمْ يَكُنْ يَرْكَعُهُمَا، ثُمَّ أَمَرَ

We found the others had cited as evidence what was narrated to us by ʿAbdullāh ibn Rabīʿ, who narrated from Muḥammad ibn Isḥāq, who narrated from Ibn al-Aʿrābī, who narrated from Muḥammad ibn Ismāʿīl al-Ṣāʾigh, who narrated from ʿAbdullāh ibn Yazīd al-Muqrī, who narrated from al-Aswad ibn Shaybān, who narrated from Khālid ibn Shumayr, who said: ʿAbdullāh ibn Ribāḥ came to us from Madīnah—and the Anṣār used to instruct him in jurisprudence. He narrated to us, saying: Abū Qatādah al-Anṣārī, the horseman of the Messenger of Allāh (peace be upon him), narrated to us, saying: "The Messenger of Allāh (peace be upon him) dispatched the army of commanders, but they did not wake us until the sun had risen. We arose alarmed about missing our prayer. The Prophet (peace be upon him) said: 'Gently, gently, until the sun ascends higher.' The Messenger of Allāh (peace be upon him) said: 'Whoever among you performs the two rakʿahs of Fajr, let him perform them.' Those who performed them stood up, as well as those who did not. Then the Messenger of Allāh (peace be upon him) commanded

the prayer to be announced, so the adhān was called. The Messenger of Allāh (peace be upon him) stood and led us in prayer. When he concluded, he said: 'Praise be to Allāh—we were not occupied by any worldly matter that diverted us from our prayer.'" And he mentioned the ḥadīth.

رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يُنَادَى بِالصَّلَاةِ فَيُؤَذَّنَ بِهَا، فَقَامَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَصَلَّى بِنَا، فَلَمَّا انْصَرَفَ قَالَ: إِنَّا بِحَمْدِ اللَّهِ لَمْ نَكُنْ فِي شَيْءٍ مِنْ أَمْرِ الدُّنْيَا شَغَلَنَا عَنْ صَلَاتِنَا» وَذَكَرَ الْحَدِيثَ.

L5198–5199 Ahmad ibn Muhammad ibn al-Jasur narrated to us: Wahb ibn Masarah narrated to us: Ibn Waddah narrated to us: Abu Bakr ibn Abi Shaybah narrated to us: Abu Usamah narrated from Hisham ibn Hassan from al-Hasan from Imran ibn al-Husayn, who said: "We journeyed by night with the Messenger of Allah (peace and blessings be upon him), then he halted with us to rest toward the end of the night. We awoke to find the sun had risen. Each man among us rushed hurriedly to perform ablution in a state of bewilderment. The Messenger of Allah (peace and blessings be upon him) said: 'Depart?' So we departed. When the sun had risen higher, we dismounted, relieved ourselves, then performed ablution. He commanded Bilal to call the *adhan*. The Prophet (peace and blessings be upon him) prayed two units. Then Bilal proclaimed the *iqamah*, and the Prophet led us in prayer." He mentioned the hadith.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْجَسُورِ ثنا وَهْبُ بْنُ مَسَرَّةَ ثنا ابْنُ وَضَّاحٍ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثنا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ الْحَسَنِ عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ قَالَ: «أَسْرَيْنَا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ثُمَّ عَرَّسَ بِنَا مِنْ آخِرِ اللَّيْلِ، فَاسْتَيْقَظْنَا وَقَدْ طَلَعَتْ الشَّمْسُ، فَجَعَلَ الرَّجُلُ مِنَّا يَثُورُ إلَى طَهُورِهِ دَهِشًا فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: ارْتَحِلُوا؟ قَالَ: فَارْتَحَلْنَا، حَتَّى إذَا ارْتَفَعَتْ الشَّمْسُ نَزَلْنَا، فَقَضَيْنَا مِنْ حَوَائِجِنَا، ثُمَّ تَوَضَّأْنَا، ثُمَّ أَمَرَ بِلَالًا فَأَذَّنَ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ أَقَامَ بِلَالٌ فَصَلَّى بِنَا النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -» وَذَكَرَ الْحَدِيثَ.

L5200–5201 Hammam narrated to us: Abbas ibn Asbagh narrated to us, Muhammad ibn Abd al-Malik ibn Ayman narrated to us, Ibn Waddah narrated to us, Abu Bakr ibn Abi Shaybah narrated to us, Hushaym informed us, Husayn narrated to us, Abdullah ibn Abi Qatadah narrated from his father, Abu Qatadah, who said: "We traveled with the Messenger of Allah (peace be upon him) one night during a journey. We said: 'O Messenger of Allah, would you halt with us to rest?' He replied: 'I fear you might sleep through the prayer. Who will awaken us for the prayer?' Bilal said: 'I will, O Messenger of Allah.' The people halted to rest, and Bilal leaned against his riding animal, but sleep overcame him. The Messenger of Allah (peace be upon him) awoke when the edge of the sun became visible. He said: 'O Bilal, where is what you promised?' Bilal answered: 'By Him Who sent you with truth, O Messenger of Allah, no sleep like this has ever overtaken me.' The Messenger of Allah (peace be upon him) said: 'Allah takes your souls when He wills.' Then the Messenger of Allah (peace be upon him) commanded them to disperse. They

حَدَّثَنَا حَمَّامٌ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا ابْنُ وَضَّاحٍ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثنا هُشَيْمٌ أَخْبَرَنَا حُصَيْنٌ ثنا عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ عَنْ أَبِي قَتَادَةَ أَبِيهِ قَالَ: «سِرْنَا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَنَحْنُ فِي سَفَرٍ ذَاتَ لَيْلَةٍ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، لَوْ عَرَّسْتَ بِنَا؟ قَالَ: إنِّي أَخَافُ أَنْ تَنَامُوا عَنْ الصَّلَاةِ، فَمَنْ يُوقِظُنَا بِالصَّلَاةِ؟ قَالَ بِلَالٌ: أَنَا يَا رَسُولَ اللَّهِ، فَعَرَّسَ الْقَوْمُ، وَاسْتَنَدَ بِلَالٌ إلَى رَاحِلَتِهِ، فَغَلَبَتْهُ عَيْنَاهُ، وَاسْتَيْقَظَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَقَدْ بَدَا حَاجِبُ الشَّمْسِ، فَقَالَ: يَا بِلَالُ، أَيْنَ مَا قُلْتَ؟ فَقَالَ: يَا رَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا أُلْقِيَتْ عَلَيَّ نَوْمَةٌ مِثْلُهَا. فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إنَّ اللَّهَ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ؛

attended to their needs, performed ablution, and after the sun had risen, he led them in the Fajr prayer."

ثُمَّ أَمَرَهُمْ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَانْتَشَرُوا لِحَاجَاتِهِمْ وَتَوَضَّئُوا، وَارْتَفَعَتْ الشَّمْسُ، فَصَلَّى بِهِمْ الْفَجْرَ» .

L5202–5204 Abdullah ibn Rabee' narrated to us: Muhammad ibn Mu'awiyah narrated to us, Ahmad ibn Shu'ayb narrated to us, from Ali ibn Hajar, from Isma'il—he is the son of Ja'far—Al-'Ala' ibn Abd al-Rahman narrated to us that he visited Anas ibn Malik. In his house in Basra after he had concluded the noon prayer—and his house was adjacent to the mosque—when we entered upon him, he asked: "Have you prayed the afternoon prayer?" We replied: "No, we have only just finished the noon prayer." He instructed: "Perform the afternoon prayer." We stood and prayed. When we concluded, he said: "I heard Allah's Messenger (peace be upon him) say: 'That is the prayer of the hypocrites. He sits watching for Asr until when it is between the horns of Satan, he rises to peck four rak'ahs, hardly remembering Allah therein except very little.'"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا عَلِيُّ بْنُ حَجَرٍ أَنَا إِسْمَاعِيلُ هُوَ ابْنُ جَعْفَرٍ - ثنا الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّهُ دَخَلَ عَلَى أَنَسِ بْنِ مَالِكٍ فِي دَارِهِ بِالْبَصْرَةِ حِينَ انْصَرَفَ مِنْ الظُّهْرِ، قَالَ: وَدَارُهُ بِجَنْبِ الْمَسْجِدِ، فَلَمَّا دَخَلْنَا عَلَيْهِ قَالَ: صَلَّيْتُمْ الْعَصْرَ؟ قُلْنَا: لَا، إنَّمَا انْصَرَفْنَا السَّاعَةَ مِنْ الظُّهْرِ، قَالَ: فَصَلُّوا الْعَصْرَ، فَقُمْنَا فَصَلَّيْنَا، فَلَمَّا انْصَرَفْنَا قَالَ: سَمِعْت رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: «تِلْكَ صَلَاةُ الْمُنَافِقِينَ جَلَسَ يَرْقُبُ الْعَصْرَ حَتَّى إذَا كَانَتْ بَيْنَ قَرْنَيْ الشَّيْطَانِ قَامَ فَنَقَرَ أَرْبَعًا، لَا يَذْكُرُ اللَّهَ فِيهَا إلَّا قَلِيلًا» .

L5205 We have narrated it through the chain of Mālik from al-'Alā' ibn 'Abd al-Raḥmān from Anas, who said: I heard the Messenger of Allāh—peace and blessings be upon him—say: "That is the prayer of the hypocrites. One of them sits until the sun turns yellow, when it is between the two horns of Satan or upon the two horns of Satan. Then he stands and pecks four units, scarcely remembering Allāh in them."

وَرُوِّينَاهُ مِنْ طَرِيقِ مَالِكٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَنَسٍ قَالَ سَمِعْت رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: «تِلْكَ صَلَاةُ الْمُنَافِقِينَ يَجْلِسُ أَحَدُهُمْ حَتَّى إذَا اصْفَرَّتْ الشَّمْسُ فَكَانَتْ بَيْنَ قَرْنَيْ الشَّيْطَانِ أَوْ عَلَى قَرْنَيْ الشَّيْطَانِ قَامَ فَنَقَرَ أَرْبَعًا، لَا يَذْكُرُ اللَّهَ فِيهَا إلَّا قَلِيلًا» .

L5206 And by what we previously mentioned regarding the issue of the two rak'ahs after 'Asr from the statement of Ibn Mas'ud: "They prolong the sermon and delay the prayer [beyond its time] until it is said, 'This is the washing of the dead.'" So Ibn Mas'ud was asked, "What is the washing of the dead?" He replied, "When the sun turns intensely yellow near sunset. Whoever among you reaches that time should pray the prayer within its prescribed time. If he is delayed, let him pray with them, but let him consider his prayer performed alone as the obligatory one and his prayer with them as voluntary."

وَبِمَا ذَكَرْنَاهُ قَبْلُ فِي مَسْأَلَةِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ مِنْ قَوْلِ ابْنِ مَسْعُودٍ: يُطِيلُونَ الْخُطْبَةَ وَيُؤَخِّرُونَ الصَّلَاةَ حَتَّى يُقَالَ: هَذَا شَرَقُ الْمَوْتَى، فَقِيلَ لِابْنِ مَسْعُودٍ: وَمَا شَرَقُ الْمَوْتَى؟ قَالَ: إذَا اصْفَرَّتْ الشَّمْسُ جِدًّا، فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَلْيُصَلِّ الصَّلَاةَ لِوَقْتِهَا، فَإِنْ احْتَبَسَ فَلْيُصَلِّ مَعَهُمْ، وَلْيَجْعَلْ صَلَاتَهُ وَحْدَهُ: الْفَرِيضَةَ، وَصَلَاتَهُ مَعَهُمْ: تَطَوُّعًا.

L5207–5209 And the hadith we mentioned through the chain of Abū Dharr from the Messenger of Allāh—peace and blessings be upon him: "How will you be

when there are rulers over you who delay the prayer from its time or let the prayer lapse beyond its time?" I said, "What then...?" He said, "Are you commanding me?" He replied, "Pray the prayer at its appointed time. If you join them in prayer, then pray, for it will be a voluntary prayer for you." They said, "The prohibition by the Messenger of Allah—peace be upon him—against prayer in general during the mentioned times has been established, and his prohibition—peace be upon him—against fasting completely on the day of Eid al-Fitr, the day of Eid al-Adha, and the days of Tashreeq has been established. His command to make up missed prayers for those who slept through them or forgot them is confirmed, as is his command regarding vows, the voluntary prayers you mentioned, making up fasting for menstruating women, the sick, and travelers, as well as vows and expiations. Thus, you do not differ with us in refraining from fasting anything of that during the days prohibited for fasting, yet you prioritize the prohibition over the command. It necessarily follows that the same should apply to his prohibition against praying during the mentioned times, alongside his command—peace be upon him—regarding the prayers and their makeup. Otherwise, why do you distinguish between the two prohibitions and the two commands? You prioritize the prohibition over the command in fasting, yet prioritize the command over the prohibition in prayer? This is an arbitrary judgment that is impermissible."[9]

وَالْحَدِيثُ الَّذِي ذَكَرْنَاهُ مِنْ طَرِيقِ أَبِي ذَرٍّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «كَيْفَ أَنْتَ إِذَا كَانَتْ عَلَيْكَ أُمَرَاءُ يُؤَخِّرُونَ الصَّلَاةَ عَنْ وَقْتِهَا، أَوْ يُمِيتُونَ الصَّلَاةَ عَنْ وَقْتِهَا؟ قُلْت: فَمَا تَأْمُرُنِي؟ قَالَ: صَلِّ الصَّلَاةَ لِوَقْتِهَا، فَإِنْ أَدْرَكْتَهَا مَعَهُمْ فَصَلِّ، فَإِنَّهَا لَكَ نَافِلَةٌ» . وَقَالُوا: صَحَّ نَهْيُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ الصَّلَاةِ جُمْلَةً فِي الْأَوْقَاتِ الْمَذْكُورَةِ، وَنَهْيُهُ - عَلَيْهِ السَّلَامُ - عَنْ الصِّيَامِ جُمْلَةً فِي يَوْمِ الْفِطْرِ وَيَوْمِ الْأَضْحَى وَأَيَّامِ التَّشْرِيقِ، وَصَحَّ أَمْرُهُ بِقَضَاءِ الصَّلَوَاتِ مَنْ نَامَ عَنْهَا أَوْ نَسِيَهَا، وَبِالنَّذْرِ، وَبِمَا ذَكَرْتُمْ مِنْ النَّوَافِلِ، وَبِقَضَاءِ الصَّوْمِ لِلْحَائِضِ وَالْمَرِيضِ وَالْمُسَافِرِ، وَالنَّذْرِ وَالْكَفَّارَاتِ -: فَلَمْ تَخْتَلِفُوا مَعَنَا فِي أَنْ لَا يُصَامَ شَيْءٌ مِنْ ذَلِكَ فِي الْأَيَّامِ الْمَنْهِيِّ عَنْ صِيَامِهَا، وَغَلَّبْتُمْ: النَّهْيَ عَلَى الْأَمْرِ، فَوَجَبَ أَنْ يَكُونَ كَذَلِكَ فِي نَهْيِهِ عَنْ الصَّلَاةِ فِي الْأَوْقَاتِ الْمَذْكُورَةِ، مَعَ أَمْرِهِ - عَلَيْهِ السَّلَامُ - بِمَا أَمَرَ بِهِ مِنْ الصَّلَوَاتِ وَقَضَائِهَا، وَإِلَّا فَلِمَ فَرَّقْتُمْ بَيْنَ النَّهْيَيْنِ وَالْأَمْرَيْنِ؟ فَغَلَّبْتُمْ فِي الصَّوْمِ: النَّهْيَ عَلَى الْأَمْرِ، وَغَلَّبْتُمْ فِي الصَّلَاةِ: الْأَمْرَ عَلَى النَّهْيِ؟ وَهَذَا تَحَكُّمٌ لَا يَجُوزُ؟ .

L5210 They said: Is it possible that his statement—peace be upon him—regarding one who catches a unit of the dawn prayer and the afternoon prayer before sunrise and before sunset, thereby having indeed caught the dawn prayer, refers to before the prohibition of prayer during the mentioned times?[10]

وَقَالُوا: يُمْكِنُ أَنْ يَكُونَ قَوْلُهُ - عَلَيْهِ السَّلَامُ - فِيمَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةِ الصُّبْحِ وَمِنْ الْعَصْرِ قَبْلَ طُلُوعِ [الشَّمْسِ] ، وَقَبْلَ غُرُوبِهَا فَقَدْ أَدْرَكَ الصُّبْحَ: قَبْلَ النَّهْيِ عَنْ الصَّلَاةِ فِي الْأَوْقَاتِ الْمَذْكُورَةِ؟ .

L5211 Ali said: This is all they have objected to; they have no other objection whatsoever. We do not mean the followers of Abū Ḥanīfah, for they have no connection to anything we have mentioned, as there is no textual evidence among these matters except that they have opposed it, arbitrarily overriding

قَالَ عَلِيٌّ: هَذَا كُلُّ مَا اعْتَرَضُوا بِهِ، مَا لَهُمْ اعْتِرَاضٌ غَيْرُهُ أَصْلًا، وَلَسْنَا نَعْنِي أَصْحَابَ أَبِي حَنِيفَةَ، فَإِنَّهُمْ لَا مُتَعَلَّقَ لَهُمْ بِشَيْءٍ مِمَّا ذَكَرْنَا، إذْ لَيْسَ مِنْهَا خَبَرٌ إلَّا وَقَدْ خَالَفُوهُ، وَتَحَكَّمُوا فِيهِ بِالْآرَاءِ الْفَاسِدَةِ، وَإِنَّمَا نَعْنِي مَنْ ذَهَبَ مَذْهَبَ الْمُتَقَدِّمِينَ فِي تَغْلِيبِ النَّهْيِ جُمْلَةً فَقَطْ.

[9] **Hadith references (L5207):** Sahih Muslim 648a.
[10] **Qur'an references (L5210):** Qur'an 20:130 (Taha).

it with corrupt opinions. Rather, we mean those who adopted the approach of the earlier scholars in prioritizing the prohibition exclusively as a whole.

L5212–5214 Ali said: Likewise, those asserting ownership have no basis in any of the narrations we mentioned, for there is none of these narrations they have not contradicted. They imposed arbitrary rulings upon them, interpreting some as obligatory and others as voluntary without evidence. We specifically refer to those who adopted the methodology of the predecessors in prioritizing the injunctions as a whole. Is the discussion solely between these two groups?

قَالَ عَلِيٌّ: وَكَذَلِكَ أَيْضًا لَا مُتَعَلَّقَ لِلْمَالِكِينَ بِشَيْءٍ مِمَّا ذَكَرْنَا مِنْ الْآثَارِ، لِأَنَّهُ لَيْسَ مِنْهَا شَيْءٌ إلَّا وَقَدْ خَالَفُوهُ، وَتَحَكَّمُوا فِيهِ، وَحَمَلُوا بَعْضَهُ عَلَى الْفَرْضِ، وَبَعْضَهُ عَلَى التَّطَوُّعِ بِلَا بُرْهَانٍ، وَإِنَّمَا نَعْنِي مَنْ ذَهَبَ مَذْهَبَ الْمُتَقَدِّمِينَ فِي تَغْلِيبِ الْأَمْرِ جُمْلَةً وَالْكَلَامُ إنَّمَا هُوَ بَيْنَ هَاتَيْنِ الطَّائِفَتَيْنِ فَقَطْ؟ .

L5215 Ali said: In all of this, there is no argument for them.

قَالَ عَلِيٌّ: كُلُّ هَذَا لَا حُجَّةَ لَهُمْ فِيهِ.

L5216 As for the narrations of Abu Qatadah and Imran ibn al-Husayn, they indeed came with additional clarification, as narrated to us by Abdullah ibn Rabi', who narrated: Muhammad ibn Ishaq narrated to us, Ibn al-A'rabi narrated to us, Muhammad ibn Isma'il al-Ṣā'igh narrated to us, Sulayman ibn Harb narrated to us, Hammad ibn Zayd narrated from Thabit al-Bunani, from Abdullah ibn Ribah, from Abu Qatadah—who mentioned the hadith, which includes: "The Messenger of Allah (peace be upon him) turned, and I turned with him. He said: 'Look.' I said: 'This is a rider, these two are riders, these are three?' Until we counted seven. The Messenger of Allah (peace be upon him) said: 'Save our prayer for us'—meaning the Fajr prayer. They were overcome with sleep, and nothing awakened them except the sun's heat. They rose, traveled a short distance, then dismounted, performed ablution, and Bilal proclaimed the adhan. They prayed the two rak'ahs of Fajr, then prayed Fajr and rode on. Some of them said to others: 'We have neglected our prayer!' The Prophet (peace be upon him) said: 'There is no neglect in sleep; neglect is only in wakefulness. Whoever sleeps through a prayer or forgets it, let him pray it when he remembers it.'" He then mentioned the remainder of the report.

أَمَّا حَدِيثَا أَبِي قَتَادَةَ وَعِمْرَانَ بْنِ الْحُصَيْنِ فَإِنَّهُمَا قَدْ جَاءَا بِبَيَانٍ زَائِدٍ، كَمَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ ثنا ابْنُ الْأَعْرَابِيِّ ثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الصَّائِغُ ثنا سُلَيْمَانُ بْنُ حَرْبٍ ثنا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ رِبَاحٍ عَنْ أَبِي قَتَادَةَ - فَذَكَرَ الْحَدِيثَ وَفِيهِ -: «مَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَمِلْتُ مَعَهُ، فَقَالَ انْظُرْ؟ فَقُلْتُ: هَذَا رَاكِبٌ، هَذَانِ رَاكِبَانِ، هَؤُلَاءِ ثَلَاثَةٌ؟ حَتَّى صِرْنَا سَبْعَةً، فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: احْفَظُوا عَلَيْنَا صَلَاتَنَا يَعْنِي صَلَاةَ الْفَجْرِ، فَضُرِبَ عَلَى آذَانِهِمْ، فَمَا أَيْقَظَهُمْ إلَّا حَرُّ الشَّمْسِ، فَقَامُوا فَسَارُوا هُنَيْهَةً ثُمَّ نَزَلُوا فَتَوَضَّئُوا وَأَذَّنَ بِلَالٌ فَصَلَّوْا رَكْعَتَيْ الْفَجْرِ، ثُمَّ صَلَّوْا الْفَجْرَ وَرَكِبُوا، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: لَقَدْ فَرَّطْنَا فِي صَلَاتِنَا؟ فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: إنَّهُ لَا تَفْرِيطَ فِي النَّوْمِ، إنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ، فَمَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَلْيُصَلِّهَا إذَا ذَكَرَهَا» ، وَذَكَرَ بَاقِيَ الْخَبَرِ.

L5217–5219 Abdullah ibn Rabi' narrated to us: Umar ibn Abd al-Malik narrated to us: Muhammad ibn Bakr narrated to us: Abu Dawud narrated to us: Wahb ibn Baqiyyah narrated to us from Khalid from Yunus ibn 'Ubayd from al-Hasan

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا أَبُو دَاوُد ثنا وَهْبُ بْنُ بَقِيَّةَ عَنْ خَالِدٍ عَنْ يُونُسَ بْنِ عُبَيْدٍ عَنْ الْحَسَنِ عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ: «أَنَّ رَسُولَ اللَّهِ

from Imran ibn al-Husayn: “The Messenger of Allah—peace be upon him—was on a journey, and they overslept the Fajr prayer. They awoke because of the heat of the sun, ascended a little until the sun had risen clearly, then he ordered a caller to prayer, who gave the call, and he prayed two rak’ahs before Fajr, then he...” He performed the iqamah, then prayed the Fajr prayer.[11]

- صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ فِي مَسِيرٍ لَهُ، فَنَامُوا عَنْ صَلَاةِ الْفَجْرِ، فَاسْتَيْقَظُوا بِحَرِّ الشَّمْسِ، فَارْتَفَعُوا قَلِيلًا حَتَّى اسْتَقَلَّتْ الشَّمْسُ، ثُمَّ أَمَرَ مُؤَذِّنًا فَأَذَّنَ فَصَلَّى رَكْعَتَيْنِ قَبْلَ الْفَجْرِ، ثُمَّ أَقَامَ ثُمَّ صَلَّى الْفَجْرَ» .

L5220 This is Yunus from Al-Ḥasan and Thābit al-Bunānī from ʿAbdullāh ibn Rabāḥ—both being more reliable in memorization than Khālid ibn Shumayr—narrating from Hishām ibn Ḥassān, both of whom report: The Messenger of Allah—peace and blessings be upon him—would not wake except due to the sun’s heat and the necessity of sensory and observable evidence. Everyone knows that the sun’s heat does not rouse a sleeper except after its clear visibility, brightening, and rising. As for before that, it does not.

فَهَذَا يُونُسُ عَنْ الْحَسَنِ وَثَابِتٍ الْبُنَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ وَهُمَا أَحْفَظُ مِنْ خَالِدِ بْنِ شُمَيْرٍ، مِنْ هِشَامِ بْنِ حَسَّانَ يَذْكُرَانِ: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَمْ يَسْتَيْقِظْ إلَّا بِحَرِّ الشَّمْسِ وَبِضَرُورَةِ الْحِسِّ وَالْمُشَاهَدَةِ يَدْرِي كُلُّ أَحَدٍ أَنَّ حَرَّ الشَّمْسِ لَا يُوقِظُ النَّائِمَ إلَّا بَعْدَ صَفْوِهَا وَابْيِضَاضِهَا وَارْتِفَاعِهَا، وَأَمَّا قَبْلَ ذَلِكَ فَلَا.

L5221 In the narration of Abdullah ibn Abi Qatadah, there is no indication that he (peace be upon him) commanded them to wait whatsoever. Rather, he instructed them to disperse to relieve themselves, then perform ablution, then pray - and nothing beyond that.

وَلَيْسَ فِي حَدِيثِ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ أَنَّهُ - عَلَيْهِ السَّلَامُ - «أَمَرَهُمْ بِالِانْتِظَارِ أَصْلًا، وَإِنَّمَا أَمَرَهُمْ بِالِانْتِشَارِ لِلْحَاجَةِ، ثُمَّ الْوُضُوءُ، ثُمَّ الصَّلَاةُ فَقَطْ» .

L5222 Given that this is the case, it becomes incumbent upon us to examine the reason why the Messenger of Allah (peace be upon him) delayed the prayer on that day. Even if the sun’s heat had not been mentioned in any part of this narration, there would be no basis in it for those who claim that he (peace be upon him) delayed the prayer solely because the sun had not cleared nor brightened. This is because there is no basis whatsoever in any of the narrations that the Messenger of Allah (peace be upon him) said: “I delayed the prayer because the sun had not brightened nor risen,” nor that he (peace be upon him) said: “Wait until the sun rises and brightens.” Rather, that is merely an assumption from some of the narrators. Allah the Exalted has said: “Indeed, assumption avails nothing against the truth” (10:36).[12]

وَإِذْ ذَلِكَ كَذَلِكَ فَقَدْ وَجَبَ أَنْ نَنْظُرَ مَا الَّذِي مِنْ أَجْلِهِ أَخَّرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الصَّلَاةَ فِي ذَلِكَ الْيَوْمِ؟ ، وَحَتَّى لَوْ لَمْ يَذْكُرْ حَرَّ الشَّمْسِ فِي شَيْءٍ مِنْ هَذَا الْخَبَرِ لَمَا كَانَ فِيهِ حُجَّةٌ لِمَنْ زَعَمَ أَنَّهُ - عَلَيْهِ السَّلَامُ - إنَّمَا أَخَّرَ الصَّلَاةَ مِنْ أَجْلِ أَنَّ الشَّمْسَ لَمْ تَكُنْ صَفَتْ وَلَا ابْيَضَّتْ، لِأَنَّهُ لَيْسَ فِي شَيْءٍ مِنْ الْأَخْبَارِ أَصْلًا: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: " إنَّمَا أَخَّرْتُ الصَّلَاةَ مِنْ أَجْلِ أَنَّ الشَّمْسَ لَمْ تَبْيَضَّ وَلَا ارْتَفَعَتْ، وَلَا أَنَّهُ - عَلَيْهِ السَّلَامُ - قَالَ: أَمْهِلُوا حَتَّى تَرْتَفِعَ الشَّمْسُ وَتَبْيَضَّ، وَإِنَّمَا ذَلِكَ ظَنٌّ مِنْ بَعْضِ الرُّوَاةِ، وَقَدْ قَالَ اللَّهُ تَعَالَى: {إِنَّ الظَّنَّ لا يُغْنِي مِنَ الْحَقِّ شَيْئًا} [يونس: ٣٦] .

L5223 Is it not that neither Abū Qatādah nor ʿImrān—may Allāh be pleased with

[11] **Hadith references (L5217):** Sunan Abi Dawud 443.

both of them—ever stated the Prophet's—peace be upon him—delay of prayer was solely because the sun had not whitened or risen? They merely described the manner of his action—peace be upon him—without specifying any cause.

L5224–5225 Those who asserted that the Messenger of Allah—peace be upon him—delayed the prayer that day only because the sun had not yet whitened nor risen have persisted in conjecture without knowledge and judged by conjecture—both prohibited by the Quran's explicit text—while lying against the Messenger of Allah, peace be upon him, a grave transgression. Therefore, it became necessary to seek the reason for which he, peace be upon him, delayed the prayer that day. We did so and found the following:

Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us, from Abdul Wahhab ibn Isa, from Ahmad ibn Muhammad, from Ahmad ibn Ali, from Muslim ibn al-Hajjaj: Muhammad ibn Hatim narrated to me, from Yahya ibn Sa'id al-Qattan, from Yazid ibn Kaysan, from Abu Hazim Salman al-Ashja'i, from Abu Hurairah, who said: "We camped with the Prophet, peace be upon him, and did not awaken until the sun rose. The Prophet, peace be upon him, said: 'Let each of you hold his mount's head, for this is a place where Satan has assailed us.' We did so. He then called for water, performed ablution, prostrated twice, and when the iqamah was called, he prayed the dawn prayer."

L5226 Abdullah ibn Rabi'ah narrated to us: Umar ibn Abdul-Malik narrated to us: Muhammad ibn Bakr narrated to us: Abu Dawud asSijistānī narrated to us: Musa ibn Isma'eel narrated to us: Aban—he is the son of Yazeed al-Attar—narrated to us: Ma'mar narrated to us from az-Zuhri from Sa'eed ibn al-Musayyib from Abu Hurairah regarding this narration: The Messenger of Allah—peace be upon him—said, "Move away from your place where

عَلَى أَنَّهُ لَمْ يَقُلْ قَطُّ أَبُو قَتَادَةَ وَلَا عِمْرَانُ - رَضِيَ اللَّهُ عَنْهُمَا -: إِنَّ تَأْخِيرَهُ - عَلَيْهِ السَّلَامُ - الصَّلَاةَ إِنَّمَا كَانَ لِأَنَّ الشَّمْسَ لَمْ تَكُنْ ابْيَضَّتْ، وَلَا ارْتَفَعَتْ، وَإِنَّمَا ذَكَرُوا صِفَةَ فِعْلِهِ - عَلَيْهِ السَّلَامُ - فَقَطْ؟ .

فَصَلَ مَنْ قَطَعَ بِأَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِنَّمَا أَخَّرَ الصَّلَاةَ يَوْمَئِذٍ مِنْ أَجْلِ أَنَّ الشَّمْسَ لَمْ تَكُنْ ابْيَضَّتْ وَلَا ارْتَفَعَتْ: عَلَى قَفْوِ مَا لَيْسَ لَهُ بِهِ عِلْمٌ، وَعَلَى الْحُكْمِ بِالظَّنِّ، وَكِلَاهُمَا مُحَرَّمٌ بِنَصِّ الْقُرْآنِ، وَعَلَى الْكَذِبِ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهَذَا عَظِيمٌ جِدًّا فَوَجَبَ أَنْ نَطْلُبَ السَّبَبَ الَّذِي مِنْ أَجْلِهِ أَخَّرَ - عَلَيْهِ السَّلَامُ - الصَّلَاةَ فِي ذَلِكَ الْيَوْمِ: فَفَعَلْنَا، فَوَجَدْنَا -: مَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ: حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ ثنا يَحْيَى بْنُ سَعِيدٍ هُوَ الْقَطَّانُ - ثنا يَزِيدُ بْنُ كَيْسَانَ ثنا أَبُو حَازِمٍ هُوَ سَلْمَانُ الْأَشْجَعِيُّ - عَنْ أَبِي هُرَيْرَةَ قَالَ: «عَرَّسْنَا مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَلَمْ نَسْتَيْقِظْ حَتَّى طَلَعَتْ الشَّمْسُ، فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: لِيَأْخُذْ كُلُّ رَجُلٍ مِنْكُمْ بِرَأْسِ رَاحِلَتِهِ، فَإِنَّ هَذَا مَنْزِلٌ حَضَرَنَا فِيهِ الشَّيْطَانُ؟ فَفَعَلْنَا، ثُمَّ دَعَا بِالْمَاءِ فَتَوَضَّأَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ أُقِيمَتْ الصَّلَاةُ فَصَلَّى الْغَدَاةَ» .

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا أَبُو دَاوُد السِّجِسْتَانِيُّ ثنا مُوسَى بْنُ إِسْمَاعِيلَ ثنا أَبَانُ هُوَ ابْنُ يَزِيدَ الْعَطَّارِ ثنا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ عَنْ أَبِي هُرَيْرَةَ - فِي هَذَا الْخَبَرِ - فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «تَحَوَّلُوا عَنْ مَكَانِكُمْ الَّذِي أَصَابَتْكُمْ فِيهِ الْغَفْلَةُ؟ فَأَمَرَ بِلَالًا فَأَذَّنَ وَأَقَامَ وَصَلَّى» .

[12] **Qur'an references (L5222):** Qur'an 10:36 (Yunus).

negligence overtook you?" He then commanded Bilal to proclaim the Adhan and Iqamah, and the Prophet prayed.

L5227–5229 Ali said, "The difficulty was entirely lifted; praise be to Allah, and it was conclusively confirmed that he—peace be upon him—had merely delayed." the prayer: to leave the place where heedlessness overtook them and only Satan was present there, not because the sun had not yet risen.

قَالَ عَلِيٌّ: فَارْتَفَعَ الْإِشْكَالُ جُمْلَةً وَالْحَمْدُ لِلَّهِ، وَصَحَّ يَقِينًا أَنَّهُ - عَلَيْهِ السَّلَامُ - إِنَّمَا أَخَّرَ الصَّلَاةَ؛ لِيَزُولُوا عَنْ الْمَكَانِ الَّذِي أَصَابَتْهُمْ فِيهِ الْغَفْلَةُ، وَحَضَرَهُمْ فِيهِ الشَّيْطَانُ فَقَطْ، لَا لِأَنَّ الشَّمْسَ لَمْ تَكُنْ ارْتَفَعَتْ.

L5230 Some of them said: "So does the legal cause exist [for delaying prayer] when the sun is between Satan's horns?" ʿAlī replied: "This is a superficial scratch on marble. The Prophet—peace be upon him—did not say that prayer is delayed because the sun is between Satan's horns. Rather, he said: 'A dwelling where Satan has joined us.' For the presence of Satan in a people's dwelling—as any person of understanding would undoubtedly affirm—is entirely distinct from the sun being between Satan's horns. Thus the falsehood of this speaker becomes conclusively evident—and success is attained solely through Allah, the Exalted."

وَقَدْ قَالَ بَعْضُهُمْ: إنَّهَا حِينَئِذٍ بَيْنَ قَرْنَيْ الشَّيْطَانِ، فَالْعِلَّةُ مَوْجُودَةٌ؟ قَالَ عَلِيٌّ: وَهَذَا تَخْدِيشٌ فِي الرُّخَامِ وَلَمْ يَقُلْ - عَلَيْهِ السَّلَامُ -: إنَّ تَأْخِيرَ الصَّلَاةِ مِنْ أَجْلِ كَوْنِ الشَّمْسِ بَيْنَ قَرْنَيْ الشَّيْطَانِ، وَإِنَّمَا قَالَ: «مَنْزِلٌ حَضَرَنَا فِيهِ الشَّيْطَانُ» وَحُضُورُ الشَّيْطَانِ فِي مَنْزِلِ قَوْمٍ هُوَ - بِلَا شَكٍّ مِنْ كُلِّ ذِي فَهْمٍ - غَيْرُ كَوْنِ الشَّمْسِ بَيْنَ قَرْنَيْ الشَّيْطَانِ فَظَهَرَ كَذِبُ هَذَا الْقَائِلِ يَقِينًا - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ؟ .

L5231 The fourth perspective is: even if it were valid for them to claim that his hesitation—peace be upon him—was because the sun had not yet whitened—and this is absolutely invalid—his statement in that very same hadith after praying with them would still hold: "Whoever sleeps through a prayer or forgets it must pray it when he remembers."

وَوَجْهٌ رَابِعٌ هُوَ: أَنَّهُ حَتَّى لَوْ صَحَّ لَهُمْ أَنَّ تَرَدُّدَهُ - عَلَيْهِ السَّلَامُ - كَانَ مِنْ أَجْلِ أَنَّ الشَّمْسَ لَمْ تَكُنْ ابْيَضَّتْ بَعْدُ -، وَهَذَا لَا يَصِحُّ أَبَدًا - لَكَانَ قَوْلُهُ فِي ذَلِكَ الْحَدِيثِ نَفْسِهِ بَعْدَ صَلَاتِهِ بِهِمْ «مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَلْيُصَلِّهَا إذَا ذَكَرَهَا» .

L5232 In some wordings of the narrators: "Let him pray it when he remembers it," abrogating his action of delaying the prayer, because it [the command] came after it?

وَفِي بَعْضِ أَلْفَاظِ الرُّوَاةِ «فَلْيُصَلِّهَا حِينَ يَذْكُرُهَا» نَاسِخًا لِفِعْلِهِ فِي تَأْخِيرِ الصَّلَاةِ؛ لِأَنَّهُ بَعْدَهُ؟ .

L5233 If it is said: "Why did you not deem it abrogating due to their departure from the place?"

فَإِنْ قِيلَ: فَهَلَّا جَعَلْتُمُوهُ نَاسِخًا لِتَحَوُّلِهِمْ عَنْ الْمَكَانِ؟ .

L5234 We said: That is not permissible because his statement—peace be upon him—"when he mentions it" and "at the time he mentions it" indicates his intent toward the time of its fulfillment, and there is no ruling therein regarding the place of its fulfillment. Thus, there is no basis whatsoever for applying

قُلْنَا: لَا يَجُوزُ ذَلِكَ؛ لِأَنَّ قَوْلَهُ - عَلَيْهِ السَّلَامُ - «إذَا ذَكَرَهَا» وَ «حِينَ يَذْكُرُهَا» قَصْدٌ مِنْهُ إلَى زَمَانِ تَأْدِيَتِهَا، وَلَيْسَ فِيهِ حُكْمٌ لِمَكَانِ تَأْدِيَتِهَا؛ فَلَا يَكُونُ لِمَا لَيْسَ فِيهِ خِلَافٌ بِحُكْمِهِ أَصْلًا، وَهَذَا غَايَةُ الْحَقِيقَةِ وَالْبَيَانِ - وَلِلَّهِ الْحَمْدُ؟ .

its ruling to matters about which there is no disagreement, and this is the utmost truth and clarity—and all praise is due to Allah.

L5235–5237 As for the ḥadīth of Anas, "That is the prayer of the hypocrites," they have no valid argument in it whatsoever due to the following considerations: One of them is that the Messenger of Allah—peace and blessings be upon him—did not condemn in that hadith merely delaying prayer in isolation. Rather, he condemned delaying it while rushing through four rak'ahs in prayer, scarcely remembering Allah during them. This is undoubtedly blameworthy—whether he delayed the prayer or not—just like the words of the Exalted: {When they rise to prayer, they rise sluggishly, showing off to people and hardly remembering Allah except a little} [An-Nisā' 4:142].[13]

L5238 Moreover, it has been authentically established that the Messenger of Allah—peace and blessings be upon him—informed that whoever catches one rak'ah of the dawn prayer before sunrise and one rak'ah of the afternoon prayer before sunset has indeed caught both prayers. It is utterly false and impossible for one who catches the prayer to be disobedient in it while praying the prayer of the hypocrites.

L5239 No two would dispute that whoever performs the prayer within its prescribed time has fulfilled the obligation and is not sinful, even if he neglected the preferable practice.

L5240 It has been authentically established from the Prophet—peace and blessings of Allah be upon him—as narrated by Abdullah ibn Yusuf, from Ahmad ibn Fath, from Abdul Wahhab ibn Isa, from Ahmad ibn Muhammad, from Ahmad ibn Ali, from Muslim ibn al-Hajjaj, from Zuhayr ibn Harb, from Marwan ibn Muawiyah al-Fazari, from Ismail ibn Abi Khalid, from Qays ibn Abi Hazim, who said: I heard Jarir ibn Abdullah state: "We were in the presence of Allah's Messenger—peace and blessings of Allah be upon him—when he said: 'Indeed, you will see your Lord as you see this moon—you will face no hardship in seeing Him. So if you can ensure you are not overcome regarding

وَأَمَّا حَدِيثُ أَنَسٍ «تِلْكَ صَلَاةُ الْمُنَافِقِينَ» فَلَا حُجَّةَ لَهُمْ فِيهِ أَصْلًا؛ لِوُجُوهٍ -: أَحَدُهَا - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَمْ يَذُمَّ فِي ذَلِكَ الْحَدِيثِ تَأْخِيرَ الصَّلَاةِ فَقَطْ وَحْدَهُ؛ وَإِنَّمَا ذَمَّ التَّأْخِيرَ مَعَ كَوْنِهِ يَنْقُرُهَا أَرْبَعًا لَا يَذْكُرُ اللَّهَ فِيهَا إلَّا قَلِيلًا؛ وَهَذَا بِلَا شَكٍّ مَذْمُومٌ - أَخَّرَ الصَّلَاةَ أَوْ لَمْ يُؤَخِّرْهَا - وَهَذَا مِثْلُ قَوْله تَعَالَى: {وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إلا قَلِيلا} [النساء: ١٤٢] .

وَأَيْضًا فَإِنَّهُ قَدْ صَحَّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَخْبَرَ بِأَنَّ مَنْ أَدْرَكَ مِنْ الصُّبْحِ رَكْعَةً وَمِنْ الْعَصْرِ رَكْعَةً قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَقَدْ أَدْرَكَ الصَّلَاتَيْنِ؛ فَمِنْ الْبَاطِلِ الْمُحَالِ أَنْ يَكُونَ الْمُدْرِكُ لِلصَّلَاةِ عَاصِيًا بِهَا وَمُصَلِّيًا صَلَاةَ الْمُنَافِقِينَ.

وَلَا يَخْتَلِفُ اثْنَانِ فِي أَنَّ مَنْ أَدْرَكَ الصَّلَاةَ فِي وَقْتِهَا فَقَدْ أَدَّى مَا أُمِرَ، وَلَيْسَ عَاصِيًا، وَإِنْ كَانَ قَدْ تَرَكَ الْأَفْضَلَ؟ .

وَقَدْ صَحَّ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا زُهَيْرُ بْنُ حَرْبٍ ثنا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ أَنَا إسْمَاعِيلُ بْنُ أَبِي خَالِدٍ ثنا قَيْسُ بْنُ أَبِي حَازِمٍ سَمِعْت جَرِيرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: «كُنَّا عِنْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: أَمَا إنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤْيَتِهِ،

[13] **Qur'an references (L5235):** Qur'an 4:142 (An-Nisa).

فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» - يَعْنِي الْعَصْرَ وَالْفَجْرَ.

وَبِهِ إِلَى مُسْلِمٍ: حَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ عَنْ وَكِيعٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، وَمِسْعَرِ بْنِ كِدَامٍ أَنَّهُمَا سَمِعَا أَبَا بَكْرِ بْنِ عُمَارَةَ بْنِ رُؤَيْبَةَ عَنْ أَبِيهِ قَالَ: سَمِعْت رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: «لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» - يَعْنِي: الْفَجْرَ وَالْعَصْرَ هَكَذَا فِي الْحَدِيثِ نَصًّا.

قَالَ عَلِيٌّ: فَإِذَا هَذَا كَذَلِكَ فَظَاهِرُ الْخَبَرِ أَنَّهُ - عَلَيْهِ السَّلَامُ - عَنَى مَنْ أَخَّرَ صَلَاةً لَا يَحِلُّ تَأْخِيرُهَا إلَى ذَلِكَ الْوَقْتِ، وَهَذَا فِي غَيْرِ الْعَصْرِ بِلَا شَكٍّ [لَكِنْ فِي الظُّهْرِ الْمُتَعَيِّنُ تَحْرِيمُ تَأْخِيرِهَا إلَى ذَلِكَ الْوَقْتِ] كَمَا أَخْبَرَ - عَلَيْهِ السَّلَامُ - أَنَّ التَّفْرِيطَ فِي الْيَقَظَةِ: أَنْ تُؤَخَّرَ صَلَاةٌ حَتَّى يَدْخُلَ وَقْتُ أُخْرَى؟ .

فَإِنْ قَالُوا فِي خَبَرِ أَنَسٍ «جَلَسَ يَرْقُبُ وَقْتَ الْعَصْرِ» ، قُلْنَا: نَعَمْ، وَإِذَا أَخَّرَ الظُّهْرَ إلَى وَقْتِ الْعَصْرِ رَاقِبًا لِلْعَصْرِ فَقَدْ عَصَى اللَّهَ تَعَالَى، فَبَطَلَ تَعَلُّقُهُمْ بِهَذَا أَيْضًا - وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَأَمَّا حَدِيثُ ابْنِ مَسْعُودٍ فَحُجَّةٌ لَنَا عَلَيْهِمْ ظَاهِرَةٌ؛ لِأَنَّهُ لَمْ يَعْنِ بِيَقِينٍ إلَّا صَلَاةَ الْجُمُعَةِ تُؤَخَّرُ إلَى ذَلِكَ الْوَقْتِ، بِقَوْلِهِ: «يُطِيلُونَ الْخُطْبَةَ وَيُؤَخِّرُونَ الصَّلَاةَ» .

وَأَيْضًا - فَإِنَّهُ - رَضِيَ اللَّهُ عَنْهُ - أَجَازَ التَّطَوُّعَ مَعَهُمْ إذَا اصْفَرَّتْ الشَّمْسُ فِي ذَلِكَ الْخَبَرِ نَفْسِهِ، فَصَحَّ أَنَّ ابْنَ مَسْعُودٍ مُوَافِقٌ لَنَا فِي هَذَا؟ .

the prayers before sunrise and sunset (meaning Asr and Fajr), then strive to do so.”[14]

L5241 And to Muslim: Abu Kurayb, Ishaq ibn Ibrahim, and Abu Bakr ibn Abi Shaybah narrated to us from Waki‘, from Isma‘il ibn Abi Khalid and Mis‘ar ibn Kidam, that they both heard Abu Bakr ibn ‘Umarah ibn Ru’aybah narrate from his father, who said: I heard the Messenger of Allah, may Allah’s prayers and peace be upon him, say: “No one who prays before sunrise and before sunset will enter the Fire” — meaning Fajr and ‘Asr. Thus, in this way, it is explicitly stated in the hadith.[15][16]

L5242–5243 Ali said: If this is the case, then the apparent meaning of the narration indicates that he, peace be upon him, referred to one who delayed a prayer that is impermissible to postpone to that time. This applies without doubt to prayers other than ʿAṣr [but regarding Ẓuhr, the prohibition against delaying it to that time is definitively established], just as he, peace be upon him, clarified that negligence in dutiful observance consists of this: delaying a prayer until the time of another prayer begins?

L5244 If they cite the narration of Anas, “He sat anticipating the time of ʿAṣr,” we reply: Yes, but if one delays Ẓuhr until the time of ʿAṣr while anticipating ʿAṣr, he has disobeyed Allah, the Exalted. Thus, their reliance on this is also nullified. All praise belongs to Allah, Lord of the worlds. As for the ḥadīth of Ibn Masʿūd, it is clear evidence against them, for he undoubtedly meant that only the Friday prayer is delayed to that time, as his statement indicates: “They prolong the sermon and delay the prayer.”[17]

L5245 Moreover, since he—may Allah be pleased with him—permitted voluntary prayers with them when the sun turns yellow, as stated in that same narration, does this not confirm that Ibn Masʿūd agrees with us on this matter?

[14] **Hadith references (L5240):** Sahih Muslim 633a.

[15] **Hadith references (L5241):** Sahih Muslim 634a; Mishkat al-Masabih 624; Riyad as-Salihin 1048.

[16] **Qur’an references (L5241):** Qur’an 20:130 (Taha).

[17] **Qur’an references (L5244):** Qur’an 37:182 (As-Saffat).

وَأَمَّا حَدِيثُ أَبِي ذَرٍّ فَكَذَلِكَ أَيْضًا، وَهُوَ خَبَرٌ مُوَافِقٌ لَنَا - وَلِلَّهِ الْحَمْدُ.

L5246 As for the ḥadīth of Abū Dharr, it is likewise also a report that agrees with us, and to Allah belongs all praise.

لِأَنَّهُ نَصُّهُ: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «يُؤَخِّرُونَ الصَّلَاةَ عَنْ وَقْتِهَا» ، وَقَدْ صَحَّ أَنَّ مَا لَمْ تَغْرُبْ الشَّمْسُ فَهُوَ وَقْتٌ لِلدُّخُولِ فِي صَلَاةِ الْعَصْرِ، وَمَا لَمْ تَطْلُعْ الشَّمْسُ فَهُوَ وَقْتٌ لِلدُّخُولِ فِي صَلَاةِ الصُّبْحِ - فَبَطَلَ تَعَلُّقُهُمْ بِجَمِيعِ الْآثَارِ - وَلِلَّهِ الْحَمْدُ؟ .

L5247 Because its text states that the Messenger of Allah - peace and blessings be upon him - said: “They delay prayer beyond its time.” It has been authenticated that as long as the sun has not set, it remains the time to perform the ʿAsr prayer, and as long as the sun has not risen, it remains the time to perform the Fajr prayer. Thus, their reliance on all textual evidence is rendered void - and all praise is due to Allah.

وَأَمَّا قَوْلُهُمْ: لَعَلَّ قَوْلَهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَنْ أَدْرَكَ مِنْ صَلَاةِ الصُّبْحِ رَكْعَةً قَبْلَ طُلُوعِ الشَّمْسِ فَقَدْ أَدْرَكَ الصُّبْحَ» كَانَ قَبْلَ النَّهْيِ عَنْ الصَّلَاةِ فِي الْأَوْقَاتِ الْمَذْكُورَةِ -: فَخَطَأٌ، لِأَنَّ “ لَعَلَّ ” لَا حُكْمَ لَهَا، وَإِنَّمَا هِيَ ظَنٌّ؟ .

L5248 As for their claim: “It may be that the Prophet’s statement—peace and blessings of Allah be upon him—‘Whoever catches one rakʿah of the Fajr prayer before sunrise has indeed attained Fajr’ was made before the prohibition of prayer during the specified times”—this is erroneous, for “it may be that” carries no legal authority; it is mere conjecture?

وَأَيْضًا - فَالْبُرْهَانُ قَدْ صَحَّ أَنَّ قَوْلَهُ - عَلَيْهِ السَّلَامُ -: «مَنْ أَدْرَكَ رَكْعَةً» مُتَأَخِّرٌ عَنْ أَخْبَارِ النَّهْيِ أَنَّ أَبَا هُرَيْرَةَ هُوَ رَوَى «مَنْ أَدْرَكَ رَكْعَةً» وَهُوَ مُتَأَخِّرُ الصُّحْبَةِ وَرَوَى أَخْبَارَ النَّهْيِ: عُمَرُ بْنُ الْخَطَّابِ، وَعُمَرُ بْنُ عَبَسَةَ وَإِسْلَامُهُمَا قَدِيمٌ؟ .

L5249–5250 Moreover, the proof has been established that the statement of the Prophet (peace be upon him)—“Whoever catches one rakʿah”—comes after the reports prohibiting [prayer after the ʿAṣr prayer]. This is because Abū Hurayrah—the narrator of “Whoever catches one rakʿah”—became a companion later, whereas the reports of prohibition were narrated by ʿUmar ibn al-Khaṭṭāb and ʿUmar ibn ʿAbasah, and their Islam was early, was it not?

وَبِالْجُمْلَةِ فَلَا يَقْدَحُ فِي أَحَدِ الْخَبَرَيْنِ تَأَخُّرُهُ وَلَا تَقَدُّمُهُ، إذَا أَمْكَنَ اسْتِعْمَالُهُمَا وَضَمُّ أَحَدِهِمَا إلَى الْآخَرِ، فَالْوَاجِبُ الْأَخْذُ بِجَمِيعِهَا كَمَا قَدَّمْنَا - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ. وَأَمَّا قَوْلُهُمْ: إنَّا قَدْ أَجْمَعْنَا عَلَى تَغْلِيبِ خَبَرِ النَّهْيِ عَنْ صَوْمِ يَوْمَيْ الْفِطْرِ، وَالنَّحْرِ، وَأَيَّامِ التَّشْرِيقِ، عَلَى أَحَادِيثِ الْأَمْرِ بِقَضَاءِ رَمَضَانَ، وَالنَّذْرِ، وَالْكَفَّارَاتِ، فَكَذَلِكَ يَجِبُ أَنْ نُغَلِّبَ أَخْبَارَ النَّهْيِ عَنْ الصَّلَاةِ فِي الْأَوْقَاتِ الْمَذْكُورَةِ عَلَى أَحَادِيثِ الْأَمْرِ بِقَضَاءِ الصَّلَاةِ الْمَنْسِيَّةِ وَالْمَنُومِ عَنْهَا وَالنَّذْرِ وَسَائِرِ مَا أَمَرَ بِهِ مِنْ التَّطَوُّعِ -: فَهَذَا قِيَاسٌ وَالْقِيَاسُ كُلُّهُ بَاطِلٌ؟ .

L5251 In summary, neither the lateness nor the precedence of either of the two narrations detracts from them, provided both can be applied and one can be joined to the other. It is therefore obligatory to adhere to all of them, as we have previously stated—and with God Almighty is success. As for their claim that we have unanimously agreed to prioritize the narrations prohibiting fasting on the two Eid days, the Day of Sacrifice, and the Days of Tashreeq over the hadiths commanding the compensation of missed Ramadan fasts, vows, and expiations: similarly, we must prioritize the narrations prohibiting prayer during the mentioned times over the hadiths commanding the making up of forgotten prayers, those missed due to oversleeping, vows, and all other voluntary prayers enjoined. This is *qiyās* (analogical reasoning), and all *qiyās* is invalid?

L5252 Perhaps this necessarily applies to those who uphold qiyas among the Mālikīs

and Shāfiʿīs. However, they also oppose the Ḥanafīs in this qiyas by stating: "You are the first to invalidate this qiyas and failed to apply it consistently, thereby permitting the ʿAṣr prayer of the day during the time when prayer is prohibited."

وَلَعَلَّ هَذَا يَلْزَمُ مَنْ قَالَ بِالْقِيَاسِ مِنْ الْمَالِكِيِّينَ وَالشَّافِعِيِّينَ، إلَّا أَنَّهُمْ أَيْضًا يُعَارِضُونَ الْحَنَفِيِّينَ فِي هَذَا الْقِيَاسِ، بِأَنْ يَقُولُوا لَهُمْ: أَنْتُمْ أَوَّلُ مَنْ نَقَضَ هَذَا الْقِيَاسَ، وَلَمْ يَطَّرِدْهُ؛ فَأَجَزْتُمْ صَلَاةَ عَصْرِ الْيَوْمِ فِي الْوَقْتِ الْمَنْهِيِّ عَنْ الصَّلَاةِ فِيهِ.

L5253–5255 You did not apply qiyas to the dawn prayer regarding it, nor did you measure it against the dawn prayer. Then you added further invalidation to this analogy by designating part of the prohibited prayer time as a period in which obligatory prayers are compensated in full, prostration of recitation is performed, and funeral prayers are conducted, yet votive prayers are not offered therein. You further designated another portion wherein none of these prayers are performed at all. Thus, you did not apply analogy to prayer in part of the prohibited time... Does the time apply within the entire duration of the prayer? Was this more sound in analogy and preferable to analogizing the ruling of prayer to fasting?

وَلَمْ تَقِيسُوا عَلَيْهِ الصُّبْحَ، وَلَا قِسْتُمُوهَا عَلَى الصُّبْحِ، ثُمَّ زِدْتُمْ إبْطَالًا لِهَذَا الْقِيَاسِ: فَجَعَلْتُمْ بَعْضَ الْوَقْتِ الْمَنْهِيِّ عَنْ الصَّلَاةِ فِيهِ جُمْلَةً يُقْضَى فِيهِ الْفَرْضُ وَيُسْجَدُ فِيهِ لِلتِّلَاوَةِ وَيُصَلَّى فِيهِ عَلَى الْجَنَازَةِ، وَلَا يُصَلَّى فِيهِ صَلَاةٌ مَنْذُورَةٌ، وَجَعَلْتُمْ بَعْضَهُ لَا يُصَلَّى فِيهِ شَيْءٌ مِنْ ذَلِكَ كُلِّهِ، فَلَمْ تَقِيسُوا صَلَاةً فِي بَعْضِ الْوَقْتِ عَلَى صَلَاةٍ فِي سَائِرِهِ؟ وَكَانَ هَذَا أَصَحَّ فِي الْقِيَاسِ وَأَوْلَى مِنْ قِيَاسِ حُكْمِ صَلَاةٍ عَلَى صَوْمٍ؟ .

L5256 As for their statement to us: "Why do you differentiate between the two commands and the two prohibitions?" Our response—and with Allah's guidance, success is sought—is that we did so because the texts established the precedence of the hadiths commanding prayers in general over those prohibiting prayer during those specific times, with some being later and abrogating the earlier ones. No text whatsoever came to prioritize the command to fast over the hadiths of prohibition; rather, a definitive consensus was established on the obligation to prioritize the prohibition of fasting on the day of Eid al-Fitr and Eid al-Adha (the Feast of Sacrifice) over the hadiths obligating making up missed fasts, fulfilling vows, and expiations. This is like his statement—peace be upon him—regarding the days of Tashriq: "They are days of eating and drinking," thereby making eating and drinking obligatory during them. Thus, fasting during them is impermissible without explicit textual evidence—unlike what applies to prayer—and with Allah's guidance, success is sought. Therefore, all their contentious arguments are dismissed, and praise be to Allah. As for the permissibility of initiating voluntary prayers after Asr as long as the sun has not turned yellow, and the permissibility of voluntary

وَأَمَّا قَوْلُهُمْ لَنَا: لِمَ فَرَّقْتُمْ بَيْنَ الْأَمْرَيْنِ وَالنَّهْيَيْنِ؟ . [فَجَوَابُنَا - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ -: أَنَّا فَعَلْنَا ذَلِكَ، لِأَنَّ النُّصُوصَ جَاءَتْ مُثْبِتَةً] لِتَغْلِيبِ أَحَادِيثِ الْأَمْرِ بِالصَّلَوَاتِ جُمْلَةً عَلَى أَحَادِيثِ النَّهْيِ عَنْ الصَّلَاةِ فِي تِلْكَ الْأَوْقَاتِ، وَبَعْضُهَا مُتَأَخِّرٌ نَاسِخٌ لِلْمُتَقَدِّمِ، وَلَمْ يَأْتِ نَصٌّ أَصْلًا بِتَغْلِيبِ الْأَمْرِ بِالصَّوْمِ عَلَى أَحَادِيثِ النَّهْيِ؛ بَلْ صَحَّ الْإِجْمَاعُ الْمُتَيَقَّنُ عَلَى وُجُوبِ تَغْلِيبِ النَّهْيِ [عَنْ] صِيَامِ يَوْمِ الْفِطْرِ، وَالنَّحْرِ عَلَى أَحَادِيثِ إيجَابِ الْقَضَاءِ، وَالنُّذُورِ، وَالْكَفَّارَاتِ، وَكَقَوْلِهِ - عَلَيْهِ السَّلَامُ - فِي أَيَّامِ التَّشْرِيقِ: «إنَّهَا أَيَّامُ أَكْلٍ وَشُرْبٍ» مُوجِبًا لِلْأَكْلِ وَالشُّرْبِ فِيهَا، فَلَمْ يَجُزْ أَنْ تُصَامَ بِغَيْرِ نَصٍّ جَلِيٍّ فِيهَا بِخِلَافِ مَا جَاءَ فِي الصَّلَاةِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ - فَسَقَطَ كُلُّ مَا شَغَبُوا بِهِ وَلِلَّهِ الْحَمْدُ؟ . وَأَمَّا جَوَازُ ابْتِدَاءِ التَّطَوُّعِ بَعْدَ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ، وَجَوَازُ التَّطَوُّعِ بَعْدَ الْفَجْرِ مَا لَمْ تُصَلَّ صَلَاةُ الْفَجْرِ عَلَى كُلِّ حَالٍ؟ .

prayers after Fajr as long as the Fajr prayer has not been performed under any circumstances.

L5257 Abdullah ibn Rabi'ah narrated to us: Muhammad ibn Mu'awiyah narrated to us: Ahmad ibn Shu'ayb narrated to us: Amr ibn Ali narrated to us: Abdur-Rahman ibn Mahdi narrated to us: Shu'bah and Sufyan al-Thawri, both from Mansur ibn al-Mu'tamir, from Hilal ibn Yasaf, from Wahb ibn al-Ajda', from Ali ibn Abi Talib, from the Messenger of Allah (peace and blessings be upon him), who said: "Do not pray after 'Asr unless you pray while the sun is still high."[18]

فَلِمَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ثنا شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ كِلَاهُمَا عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ وَهْبِ بْنِ الْأَجْدَعِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَا تُصَلُّوا بَعْدَ الْعَصْرِ إِلَّا أَنْ تُصَلُّوا وَالشَّمْسُ مُرْتَفِعَةٌ» .

L5258–5260 Wahb ibn al-Ajdaʿ is a trustworthy, renowned Follower; the rest of the Narrators are too well-known to require questioning about them—and this... Is it impermissible to abandon an excess of justice?

وَهْبُ بْنُ الْأَجْدَعِ تَابِعٌ ثِقَةٌ مَشْهُورٌ - وَسَائِرُ الرُّوَاةِ أَشْهَرُ مِنْ أَنْ يُسْأَلَ عَنْهُمْ؛ وَهَذِهِ زِيَادَةُ عَدْلٍ لَا يَجُوزُ تَرْكُهَا؟ .

L5261 As for the period from the onset of dawn until the time of Fajr prayer, is it based on the hadith of ʿAmr ibn ʿAbasah which we mentioned at the outset of this issue, wherein it states: "Pray as much as you will, for the prayer is witnessed and recorded until you pray Fajr, then stop praying until the sun rises"?

وَأَمَّا مِنْ طُلُوعِ الْفَجْرِ إِلَى صَلَاةِ الصُّبْحِ فَلِحَدِيثِ عَمْرِو بْنِ عَبَسَةَ الَّذِي ذَكَرْنَا فِي صَدْرِ هَذِهِ الْمَسْأَلَةِ الَّذِي فِيهِ «فَصَلِّ مَا شِئْتَ فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ مَكْتُوبَةٌ حَتَّى تُصَلِّيَ الصُّبْحَ، ثُمَّ أَقْصِرْ حَتَّى تَطْلُعَ الشَّمْسُ» ؟ .

L5262 From what Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us, Abdul Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad narrated to us, Ahmad ibn Ali narrated to us, Muslim ibn al-Hajjaj narrated to us, Abu Tahir Ahmad ibn Amr ibn al-Sarh narrated to us from Ibn Wahb, from Yunus—who is ibn Yazid—from Ibn Shihab, from al-Sa'ib ibn Yazid and Abdullah ibn Abdullah ibn Utbah ibn Mas'ud, both of whom informed him from Abd al-Rahman ibn Abd al-Qari, who said: I heard Umar ibn al-Khattab say: The Messenger of Allah—peace and blessings be upon him—said: "Whoever sleeps through his portion [of the Quran] or part of it and then recites it between Fajr and Dhuhr prayers, it will be recorded for him as if he had recited it during the night?"[19]

وَبِمَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ أَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ هُوَ ابْنُ يَزِيدَ - عَنِ ابْنِ شِهَابٍ عَنِ السَّائِبِ بْنِ يَزِيدَ، وَعَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَخْبَرَاهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدٍ الْقَارِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَنْ نَامَ عَنْ حِزْبِهِ أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ مَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ» ؟ .

[18] **Hadith references (L5257):** Musnad Ahmad 1073; Musnad Ahmad 1194; Musnad Ahmad 1076.

[19] **Hadith references (L5262):** Sunan Abi Dawud 1313; Jami at-Tirmidhi 581.

قَالَ عَلِيٌّ: وَالرِّوَايَةُ فِي أَنْ «لَا صَلَاةَ بَعْدَ طُلُوعِ الْفَجْرِ إِلَّا رَكْعَتَيْ الْفَجْرِ» سَاقِطَةٌ مَطْرُوحَةٌ مَكْذُوبَةٌ كُلُّهَا، لَمْ يَرْوِهَا أَحَدٌ إِلَّا مِنْ طَرِيقِ عَبْدِ الرَّحْمَنِ بْنِ زِيَادِ بْنِ أَنْعُمَ وَهُوَ مَالِكٌ، أَوْ مِنْ طَرِيقِ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، وَهُوَ مَجْهُولٌ لَا يُدْرَى مَنْ هُوَ، وَلَيْسَ هُوَ ابْنُ حَزْمٍ، أَوْ مِنْ طَرِيقِ أَبِي هَارُونَ الْعَبْدِيِّ، وَهُوَ سَاقِطٌ، أَوْ مِنْ طَرِيقِ يَسَارٍ مَوْلَى ابْنِ عُمَرَ وَهُوَ مَجْهُولٌ وَمُدَلِّسٌ، عَنْ كَعْبِ بْنِ مُرَّةَ مِمَّنْ لَا يُدْرَى مَنْ هُوَ.

L5263–5267 Ali said: “The narration states that ’There is no prayer after the onset of dawn except the two rak’ahs of Fajr.’” They are all discarded, abandoned, and fabricated. No one has narrated them except through the chain of ʿAbd al-Raḥmān ibn Ziyād ibn Anʿum—who is Malik—or through the chain of Abū Bakr ibn Muḥammad, who is unknown (his identity is undetermined) and not Ibn Ḥazm, or through the chain of Abū Hārūn al-ʿAbdī—who is discarded—or through the chain of Yasār, the client of Ibn ʿUmar. He is unknown and a *mudallis*, narrating from Kaʿb ibn Murrah—who is among those [narrators] whose identity is undetermined.

وَقَدْ قَالَ بِهَذَا جَمَاعَةٌ مِنْ السَّلَفِ -: كَمَا رُوِّينَا مِنْ طَرِيقِ وَكِيعٍ عَنْ أَفْلَحَ بْنِ حُمَيْدٍ عَنْ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ قَالَ: كُنَّا نَأْتِي عَائِشَةَ أُمَّ الْمُؤْمِنِينَ قَبْلَ صَلَاةِ الْفَجْرِ؟ فَأَتَيْنَاهَا يَوْمًا فَإِذَا هِيَ تُصَلِّي، فَقُلْنَا: مَا هَذِهِ الصَّلَاةُ؟ فَقَالَتْ: إِنِّي نِمْت عَنْ حِزْبِي فَلَمْ أَكُنْ لِأَدَعَهُ؟ .

L5268 A group of the predecessors (Salaf) held this opinion—as narrated to us through the chain of Waki‘ from Aflaḥ ibn Ḥumayd from Al-Qāsim ibn Muḥammad ibn Abī Bakr, who said: “We used to visit ʿĀ’ishah, the Mother of the Belieurs, before the dawn prayer? One day, we came to her and found her praying. We asked: ’What is this prayer?’ She replied: ’I slept through my daily portion (of the Qur’an), so I would not abandon it?’”

وَرُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ، وَالْمُعْتَمِرِ بْنِ سُلَيْمَانَ التَّيْمِيِّ كِلَاهُمَا عَنْ لَيْثٍ عَنْ مُجَاهِدٍ قَالَ: مَرَّ ابْنُ مَسْعُودٍ بِرَجُلَيْنِ يَتَكَلَّمَانِ بَعْدَ طُلُوعِ الْفَجْرِ، فَقَالَ: يَا هَذَانِ إمَّا أَنْ تُصَلِّيَا وَإِمَّا أَنْ تَسْكُتَا؟ وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ ابْنِ أَبِي نَجِيحٍ: أَنَّ طَاوُسًا قَالَ لِمُجَاهِدٍ: أَتَعْقِلُ؟ إذَا طَلَعَ الْفَجْرُ فَصَلِّ مَا شِئْت؟ .

L5269–5271 It has been narrated to us through the chain of Abd al-Razzaq from Sufyan al-Thawri and al-Mu’tamir ibn Sulayman al-Taymi, both of them from Layth, from Mujahid, who said: Ibn Mas’ud passed by two men who were speaking after the rising of dawn. He said: “O you two, either pray or remain silent?” And from Abd al-Razzaq from Sufyan ibn Uyaynah from Ibn Abi Najih: that Tawus said to Mujahid: “Do you not realize? When dawn appears, pray as much as you wish?”

وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ الْمُعْتَمِرِ بْنِ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِيهِ عَنْ الْحَسَنِ الْبَصْرِيِّ قَالَ: صَلِّ بَعْدَ الْفَجْرِ مَا شِئْت؟ . وَمِنْ طَرِيقِ شُعْبَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ [عَنْ أَبِيهِ] أَنَّهُ كَانَ لَا يَرَى بَأْسًا بِأَنْ يُصَلِّيَ بَعْدَ الْفَجْرِ أَكْثَرَ مِنْ رَكْعَتَيْنِ؟ ، وَرُوِّينَا ذَلِكَ أَيْضًا عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ وَغَيْرِهِ؟ .

L5272 From Abd al-Razzaq, from al-Muʿtamir ibn Sulayman al-Taymi, from his father, from al-Hasan al-Basri, who said: “Pray after Fajr as much as you wish.” And through another chain from Shuʿbah, from Hisham ibn Urwah [from his father], that he saw no harm in praying more than two rakʿahs after Fajr. And it was also narrated to us from ʿAṭāʾ ibn Abi Rabah and others.

L5273 Ali said: What is utterly astonishing is the manner in which these people adhere to the hadith of Uqbah ibn Amir al-Juhani, wherein it states: “The

Prophet (peace and blessings of Allah be upon him) prohibited us from burying Muslim dead during these times: when the sun emerges rising until it ascends, when the sun stands at midday zenith until it declines, and when the sun begins to set until it fully sets." No report has ever contradicted this prohibition at all. Yet they show no concern for disregarding it, permitting the burial of the dead during these times without expressing disapproval, while they prohibit compensating for voluntary prayers - with some even prohibiting compensating for obligatory prayers - despite the existence of textual evidences that directly oppose this very prohibition.

قَالَ عَلِيٌّ: وَالْعَجَبُ كُلُّهُ مِنْ تَعَلُّقِ هَؤُلَاءِ الْقَوْمِ بِحَدِيثِ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، وَفِيهِ «نَهَى النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ أَنْ نَقْبُرَ مَوْتَى الْمُسْلِمِينَ وَهِيَ: حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّى تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ الشَّمْسُ، وَحِينَ تَضَيَّفُ لِلْغُرُوبِ حَتَّى تَغْرُبَ» ، وَلَمْ يَأْتِ قَطُّ خَبَرٌ يُعَارِضُ هَذَا النَّهْيَ أَصْلًا - ثُمَّ لَا يُبَالُونَ بِإِطْرَاحِهِ، فَيُجِيزُونَ أَنْ تُقْبَرَ الْمَوْتَى فِي هَذِهِ الْأَوْقَاتِ دُونَ أَنْ يَكْرَهُوا ذَلِكَ، ثُمَّ يُحَرِّمُونَ قَضَاءَ التَّطَوُّعِ، وَبَعْضُهُمْ قَضَاءَ الْفَرْضِ، وَقَدْ جَاءَتْ النُّصُوصُ مُعَارِضَةً لِهَذَا النَّهْيِ.

L5274 Ali said: Burying the dead during these times is not permissible at all. As for praying over them—is it permissible during them due to the general command concerning that?

قَالَ عَلِيٌّ: وَلَا يَحِلُّ دَفْنُ الْمَوْتَى فِي هَذِهِ السَّاعَاتِ أَلْبَتَّةَ -، وَأَمَّا الصَّلَاةُ عَلَيْهِمْ فَجَائِزَةٌ بِهَا، لِلْأَمْرِ بِذَلِكَ عُمُومًا؟ .

L5275–5276 And as narrated to us by Ḥammām ibn Aḥmad from ʿAbbās ibn Aṣbagh from Muḥammad ibn ʿAbd al-Malik ibn Ayman from Muḥammad ibn Ismāʿīl al-Tirmidhī from Sufyān—he is the son of ʿUyaynah—who said: I heard ʿUbayd Allāh ibn ʿUmar say many times: I heard Nāfiʿ say: I heard Ibn ʿUmar say: I do not forbid anyone from praying at any hour they wish, night or day. But I act as I saw those I accompanied act. The Messenger of Allah (peace and blessings be upon him) said: "Do not intentionally align your prayers with the sun's rising or its setting."

وَلِمَا حَدَّثَنَا حَمَّامُ بْنُ أَحْمَدَ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ التِّرْمِذِيُّ ثنا سُفْيَانُ هُوَ ابْنُ عُيَيْنَةَ قَالَ سَمِعْت عُبَيْدَ اللَّهِ بْنَ عُمَرَ كَمْ مَرَّةً يَقُولُ: سَمِعْت نَافِعًا يَقُولُ: سَمِعْت ابْنَ عُمَرَ يَقُولُ: لَسْت أَنْهَى أَحَدًا صَلَّى أَيَّ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ، وَلَكِنِّي أَفْعَلُ كَمَا رَأَيْت أَصْحَابِي يَفْعَلُونَ، وَقَدْ قَالَ رَسُولُ اللَّهِ: - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «لَا تَحَرَّوْا بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ، وَلَا غُرُوبَهَا» .

L5277 Ali said: Indeed, he (peace be upon him) prohibited seeking out prayer and intentionally engaging in it during these two times and specifically during the sun's zenith. It has been confirmed through this that the prescribed voluntary prayers and recommended acts to be performed during these times are the practice of the Companions (may Allah be pleased with them), for Ibn Umar reported that he only acted as he saw his companions doing—as we just mentioned from him—praying after the post-Fajr circumambulation before sunrise [and after ʿAṣr before sunset].

قَالَ عَلِيٌّ: فَإِنَّمَا نَهَى - عَلَيْهِ السَّلَامُ - عَنْ تَحَرِّي الصَّلَاةِ وَالْقَصْدَ إلَيْهَا فِي هَذَيْنِ الْوَقْتَيْنِ، وَفِي وَقْتِ الِاسْتِوَاءِ فَقَطْ، وَصَحَّ بِهَذَا أَنَّ التَّطَوُّعَ الْمَأْمُورَ بِهِ وَالْمَنْدُوبَ إلَيْهِ يُصَلَّى فِي هَذِهِ الْأَوْقَاتِ: هُوَ عَمَلُ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -؛ لِأَنَّ ابْنَ عُمَرَ أَخْبَرَ [أَنَّهُ] إنَّمَا

يَفْعَلُ كَمَا رَأَى أَصْحَابُهُ يَفْعَلُونَ: وَهُوَ كَمَا ذَكَرْنَا عَنْهُ آنِفًا - يُصَلِّي إِثْرَ الطَّوَافِ بَعْدَ صَلَاةِ الصُّبْحِ، وَقَبْلَ طُلُوعِ الشَّمْسِ، [وَبَعْدَ الْعَصْرِ قَبْلَ غُرُوبِ الشَّمْسِ] .

وَأَمَّا مَنْ رَأَى مِنْ أَصْحَابِنَا النَّهْيَ عَنْ الصَّلَاةِ بَعْدَ [صَلَاةِ] الْعَصْرِ مَنْسُوخًا بِصَلَاتِهِ - عَلَيْهِ السَّلَامُ - الرَّكْعَتَيْنِ -: فَكَانَ يَصِحُّ هَذَا لَوْلَا حَدِيثُ وَهْبِ بْنِ الْأَجْدَعِ الَّذِي ذَكَرْنَا - مِنْ إبَاحَتِهِ - عَلَيْهِ السَّلَامُ -: الصَّلَاةَ بَعْدَ الْعَصْرِ مَا دَامَتْ الشَّمْسُ مُرْتَفِعَةً؛ فَبَطَلَ النَّسْخُ فِي ذَلِكَ؟ .

وَصَحَّ أَنَّ النَّهْيَ لَيْسَ إلَّا عَنْ الْقَصْدِ بِالصَّلَاةِ إذَا اصْفَرَّتْ الشَّمْسُ وَضَافَتْ لِلْغُرُوبِ فَقَطْ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا مُحَمَّدُ بْنُ مَنْصُورٍ ثنا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ سَمِعْت مِنْ أَبِي الزُّبَيْرِ قَالَ: سَمِعْت عَبْدَ اللَّهِ بْنَ بَابَاهُ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «يَا بَنِي عَبْدِ مَنَافٍ، لَا تَمْنَعُوا أَحَدًا طَافَ بِهَذَا الْبَيْتِ وَصَلَّى أَيَّةَ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ» ؟ .

قَالَ عَلِيٌّ: وَإِسْلَامُ جُبَيْرٍ مُتَأَخِّرٌ جِدًّا، إنَّمَا أَسْلَمَ يَوْمَ الْفَتْحِ: وَهَذَا بِلَا شَكٍّ بَعْدَ نَهْيِهِ - عَلَيْهِ السَّلَامُ - عَنْ الصَّلَاةِ فِي الْأَوْقَاتِ الْمَذْكُورَةِ فَوَجَبَ اسْتِثْنَاءُ كُلِّ ذَلِكَ مِنْ النَّهْيِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

[مَسْأَلَةٌ اخْتِصَاصُ لَيْلَةَ الْجُمُعَةِ بِصَلَاةٍ زَائِدَةٍ عَلَى سَائِرِ اللَّيَالِي]

٢٨٧ - مَسْأَلَةٌ: وَلَا يَجُوزُ أَنْ تُخَصَّ لَيْلَةُ الْجُمُعَةِ بِصَلَاةٍ زَائِدَةٍ عَلَى سَائِرِ اللَّيَالِي؟ .

L5278 As for those among our companions who considered the prohibition of prayer after the *ʿAṣr* prayer to be abrogated by the Prophet's (peace be upon him) two-unit prayer—this position would be valid were it not for the hadith of Wahb ibn al-Ajdaʿ, which we mentioned, concerning the Prophet's explicit permission (peace be upon him) to pray after *ʿAṣr* as long as the sun remains high. Thus, the abrogation [of the prohibition] in this matter is invalidated.

L5279–5281 It has been established that the prohibition applies only to deliberately performing the prayer when the sun turns yellow and begins to set. For sunset only—and success is from Allah, the Exalted.

L5282 Abdullah ibn Rabīʿ narrated to us: Muḥammad ibn Muʿāwiyah narrated to us: Aḥmad ibn Shuʿayb narrated to us: Muḥammad ibn Manṣūr said: Sufyān ibn ʿUyaynah narrated to us. He said: I heard from Abū al-Zubayr, who said: I heard ʿAbdullāh ibn Bābā narrating from Jubayr ibn Muṭʿim that he said: The Messenger of Allāh—peace and blessings be upon him—said, "O Banū ʿAbd Manāf, do not prevent anyone who performs ṭawāf around this House and prays at any time he wishes, whether night or day?"[20]

L5283 Ali said: "Jubayr's acceptance of Islam was very late, for he only embraced Islam on the Day of the Conquest. This is without doubt after the Prophet—peace be upon him—had prohibited prayer during the aforementioned times. Therefore, it is obligatory to exclude all such instances from the prohibition. And with Allah the Exalted lies success."

L5284 **Issue: The exclusive designation of Friday night for an extra prayer over the other nights.**

L5285 287 - Issue: It is not permissible to specifically designate the night of Friday

[20] **Hadith references (L5282):** Sunan an-Nasai 585; Jami at-Tirmidhi 868; Mishkat al-Masabih 1045.

for additional prayers, unlike other nights.

L5286 Abdullah ibn Yusuf narrated to us, Ahmad ibn Fath narrated to us, Abdul Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad narrated to us, Ahmad ibn Ali narrated to us, Muslim ibn al-Hajjaj narrated to us, Abu Kuraib narrated to us, Husayn al-Ju'fi narrated to us from Za'idah from Hisham from Ibn Sirin from Abu Hurairah that the Prophet (peace and blessings be upon him) said: "Do not single out the night of Friday for night prayer among other nights." And he mentioned the rest of the hadith.[21]

L5287 ## Issue: The Best of Deeds

L5288–5290 C:AH,AQ Issue 288: The best deeds are those that have been authentically established that the Messenger of Allah ﷺ did it, and those that are consistently practiced, even if they are few. That is more beloved to us than increasing upon them. The demonstration of that is the saying of Allah, 'Indeed, in the Messenger of Allah you have an excellent example' (Sūrat al-Aḥzāb: 21). And he ﷺ would not have abandoned what is best.[22]

L5291 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us, Abdul Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad narrated to us, Ahmad ibn Ali narrated to us. Muslim ibn al-Hajjaj narrated to me, quoting Muhammad ibn al-Muthanna, who narrated to us from Abdul Wahhab al-Thaqafi, who narrated from Ubaydullah ibn Umar, who narrated from Sa'id ibn Abi Sa'id al-Maqburi, from Abu Salama ibn Abd al-Rahman, from Aisha, that the Messenger of Allah, peace be upon him, said: "O people, engage in deeds within your capacity, for Allah does not grow weary of rewarding until you grow weary of acting. The deeds most beloved to Allah are those performed consistently, even if small."[23]

L5292 ## A Question Regarding Supererogatory Prayer in Congre-

لَمَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو كُرَيْبٍ ثنا حُسَيْنٌ الْجُعْفِيُّ عَنْ زَائِدَةَ عَنْ هِشَامٍ عَنِ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَا تَخْتَصُّوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِي» ، وَذَكَرَ بَاقِيَ الْحَدِيثِ.؟

[مَسْأَلَةٌ خَيْرُ الْأَعْمَالِ]

٢٨٨ - مَسْأَلَةٌ: وَخَيْرُ الْأَعْمَالِ مَا ثَبَتَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَمِلَهُ وَمَا دُووِمَ عَلَيْهِ وَإِنْ قَلَّ، وَذَلِكَ أَحَبُّ إِلَيْنَا مِنَ الزِّيَادَةِ عَلَيْهِ بُرْهَانُ ذَلِكَ -: قَوْلُ اللَّهِ تَعَالَى: {لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ} [الأحزاب: ٢١] وَمَا كَانَ - عَلَيْهِ السَّلَامُ - لِيَدَعَ الْأَفْضَلَ.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى ثنا عَبْدُ الْوَهَّابِ هُوَ الثَّقَفِيُّ - ثنا عُبَيْدُ اللَّهِ هُوَ ابْنُ عُمَرَ - عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «يَا أَيُّهَا النَّاسُ عَلَيْكُمْ مِنَ الْأَعْمَالِ مَا تُطِيقُونَ فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا وَإِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ مَا دُووِمَ عَلَيْهِ وَإِنْ قَلَّ» .

[مَسْأَلَةُ صَلَاةُ التَّطَوُّعِ فِي الْجَمَاعَةِ]

[21] **Hadith references (L5286):** Sahih Muslim 1144b; Mishkat al-Masabih 2052.
[22] **Qur'an references (L5288):** Qur'an 33:21 (Al-Ahzab).
[23] **Hadith references (L5291):** Sahih Muslim 782a.

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L5293 Issue 289: Voluntary prayers performed in congregation are more virtuous than those performed individually. Every voluntary prayer is better in homes than in mosques, except those performed in congregation in the mosque, which are more virtuous.

٢٨٩ - مَسْأَلَةٌ: وَصَلَاةُ التَّطَوُّعِ فِي الْجَمَاعَةِ أَفْضَلُ مِنْهَا مُنْفَرِدًا، وَكُلُّ تَطَوُّعٍ فَهُوَ فِي الْبُيُوتِ أَفْضَلُ مِنْهُ فِي الْمَسَاجِدِ إِلَّا مَا صَلَّى مِنْهُ جَمَاعَةً فِي الْمَسْجِدِ فَهُوَ أَفْضَلُ.

L5294 Abdullah ibn Rabi' narrated to us, Umar ibn Abdul-Malik narrated to us, Muhammad ibn Bakr narrated to us, Abu Dawud narrated to us, Musaddad narrated to us, Abu Mu'awiyah narrated to us from Al-A'mash from Abu Salih from Abu Hurairah, who said: The Messenger of Allah—peace be upon him—said, "A man's prayer in congregation exceeds his prayer in his home and his market by twenty-five ranks." The remainder of the hadith was mentioned. This is a general ruling for every prayer, whether obligatory or voluntary.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا أَبُو دَاوُد ثنا مُسَدَّدٌ ثنا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَسُوقِهِ خَمْسًا وَعِشْرِينَ دَرَجَةً» وَذَكَرَ بَاقِيَ الْحَدِيثِ، وَهَذَا عُمُومٌ لِكُلِّ صَلَاةٍ فَرْضٍ أَوْ تَطَوُّعٍ.

L5295–5297 And it has been narrated to us through the chain of Mālik, from Isḥāq ibn ʿAbdullāh ibn Abī Ṭalḥah, from Anas that his grandmother Mulaykah invited the Messenger of Allah (May Allah bless him and grant him peace) to a meal she had prepared. He ate from it, then said: "Rise, and I will lead you in prayer." "For you, the Messenger of Allah—peace be upon him—stood up. I lined up with the orphan behind him, and the elderly woman behind us. Then the Messenger of Allah—peace be upon him—prayed two rak'ahs for us and departed."

وَقَدْ رُوِّينَا مِنْ طَرِيقِ مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ «أَنَسٍ أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِطَعَامٍ صَنَعَتْهُ فَأَكَلَ مِنْهُ، ثُمَّ قَالَ: قُومُوا فَلْأُصَلِّ لَكُمْ، فَقَامَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَصَفَفْتُ أَنَا وَالْيَتِيمُ وَرَاءَهُ وَالْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّى لَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَكْعَتَيْنِ وَانْصَرَفَ» .

L5298 The Prophet (peace be upon him) led the people in voluntary prayers at the mosque when he led them from the pulpit, and he also led voluntary prayers at the house of ʿItbān ibn Mālik.

وَقَدْ صَلَّى - عَلَيْهِ السَّلَامُ - بِالنَّاسِ فِي الْمَسْجِدِ تَطَوُّعًا إذْ أَمَّهُمْ عَلَى الْمِنْبَرِ وَفِي بَيْتِ عِتْبَانَ بْنِ مَالِكٍ.

L5299 Ibn al-Zubayr led the people in two rak'ahs of prayer after the Asr Prayer in congregation at the Sacred Mosque, and Anas also did likewise.

قَدْ صَلَّى ابْنُ الزُّبَيْرِ بِالنَّاسِ فِي الْمَسْجِدِ الْحَرَامِ رَكْعَتَيْنِ بَعْدَ الْعَصْرِ جَمَاعَةً وَكَذَلِكَ أَنَسٌ أَيْضًا.

L5300 And through him to Abu Dawud: Ahmad ibn Salih narrated to us, Ibn Wahb narrated to us, Sulayman ibn Bilal informed me from Ibrahim ibn Abi al-Nadr from his father from Busr ibn Sa'id from Zayd ibn Thabit that the Prophet—peace and blessings of Allah be upon him—said: "A person's prayer

وَبِهِ إلَى أَبِي دَاوُد: ثنا أَحْمَدُ بْنُ صَالِحٍ ثنا ابْنُ وَهْبٍ أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ إبْرَاهِيمَ بْنِ أَبِي النَّضْرِ عَنْ أَبِيهِ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ

in his home is better than his prayer in the mosque except the obligatory prayer." And it was narrated to us from Abd al-Rahman ibn Mahdi: Sufyan al-Thawri narrated to us from Mansur ibn al-Mu'tamir and al-Nu'man ibn Qays; Mansur reported from Mujahid—Abu Ma'mar said to me: "When you pray the obligatory prayer, return to your home."

وَسَلَّمَ - قَالَ: «صَلَاةُ الْمَرْءِ فِي بَيْتِهِ أَفْضَلُ مِنْ صَلَاتِهِ فِي مَسْجِدٍ إِلَّا الْمَكْتُوبَةَ» ، وَرُوِّينَا عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ: ثنا سُفْيَانُ الثَّوْرِيُّ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، وَالنُّعْمَانِ بْنِ قَيْسٍ، قَالَ مَنْصُورٌ: عَنْ مُجَاهِدٍ قَالَ لِي أَبُو مَعْمَرٍ: إِذَا صَلَّيْت الْمَكْتُوبَةَ فَارْجِعْ إِلَى بَيْتِك.

L5301 And al-Nu'mān ibn Qays said: "Have I never seen ʿAbīdah al-Salmānī perform voluntary prayers in the local mosque?"

وَقَالَ النُّعْمَانُ بْنُ قَيْسٍ مَا رَأَيْت عَبِيدَةَ السَّلْمَانِيَّ مُتَطَوِّعًا فِي مَسْجِدِ الْحَيِّ قَطُّ؟ .

L5302–5304 It has been narrated to us from Ibn al-Muthannā: Abū ʻĀṣim al-Ḍaḥḥāk ibn Mukhlid narrated to us, Sufyān al-Thawrī narrated to us from... Mansur reported from Hilal ibn Yasaf from Damrah ibn Habib from a man among the Companions of the Prophet—peace and blessings of Allah be upon him—who said: "A man's voluntary prayer in his home is superior to his voluntary prayer in public, like the superiority of congregational prayer over a man's prayer alone."

وَرُوِّينَا عَنْ ابْنِ الْمُثَنَّى: ثنا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مُخْلِدٍ ثنا سُفْيَانُ الثَّوْرِيُّ عَنْ مَنْصُورٍ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ ضَمْرَةَ بْنِ حَبِيبٍ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: تَطَوُّعُ الرَّجُلِ فِي بَيْتِهِ يَزِيدُ عَلَى تَطَوُّعِهِ عِنْدَ النَّاسِ كَفَضْلِ الْجَمَاعَةِ عَلَى صَلَاةِ الرَّجُلِ وَحْدَهُ؟ .

L5305 And through him to Ibn al-Muthannā: ʿAbd al-Raḥmān ibn Mahdī narrated to us from Isrāʾīl, from ʿImrān ibn Muslim, who said: "Suwayd ibn Ghaflah would not perform supererogatory prayers in the mosque."

وَبِهِ إلَى ابْنِ الْمُثَنَّى: ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ثنا إسْرَائِيلُ عَنْ عِمْرَانَ بْنِ مُسْلِمٍ قَالَ: كَانَ سُوَيْدُ بْنُ غَفَلَةَ لَا يَتَطَوَّعُ فِي الْمَسْجِدِ.

L5306 It was narrated to us from Waki' that he said: Sufyan al-Thawri said that Nusayr ibn Dhū'l-ʿUq said: I never saw Ar-Rabi' ibn Khuthaym performing voluntary prayers in the mosque of the neighborhood at all.

وَرُوِّينَا عَنْ وَكِيعٍ قَالَ: قَالَ سُفْيَانُ الثَّوْرِيُّ قَالَ نُسَيْرُ بْنُ ذُعْلُوقٍ مَا رَأَيْت الرَّبِيعَ بْنَ خُثَيْمٍ مُتَطَوِّعًا فِي مَسْجِدِ الْحَيِّ قَطُّ.

L5307 Narrated by Waki' from Al-A'mash from Ibrāhīm An-Nakha'ī, who said: Ḥudhayfah ibn Al-Yaman was asked about voluntary prayers in the mosque after the obligatory prayer?

وَعَنْ وَكِيعٍ عَنْ الْأَعْمَشِ عَنْ إبْرَاهِيمَ النَّخَعِيِّ قَالَ سُئِلَ حُذَيْفَةُ بْنُ الْيَمَانِ عَنْ التَّطَوُّعِ فِي الْمَسْجِدِ بَعْدَ الْفَرِيضَةِ؟

L5308–5309 He said: "I indeed disapprove of it; even when they are united, they suddenly disagreed."

فَقَالَ: إنِّي لَأَكْرَهُهُ، بَيْنَمَا هُمْ جَمِيعًا إذَا اخْتَلَفُوا.

L5310 And from Hammad ibn Salamah, from Muhammad ibn Ishaq, from al-Abbas ibn Sa'd, who said: "Did I encounter people during the time of Uthman ibn Affan praying the two rak'ahs after Maghrib in their homes?"

وَعَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ الْعَبَّاسِ بْنِ سَعْدٍ قَالَ: أَدْرَكْت النَّاسَ زَمَانَ عُثْمَانَ بْنِ عَفَّانَ وَهُمْ يُصَلُّونَ الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي بُيُوتِهِمْ؟ .

L5311 The voluntary prayers after Friday and after all other prayers are treated equally in the rulings we have discussed, and all of that is also permissible to perform in the mosque. Abū Ḥanīfa and his companions said: "All of that is superior when performed in the mosque." Mālik said: "All of that is superior when performed in the mosque except after Friday prayer, for he deemed it reprehensible to perform voluntary prayers in the mosque after Friday." Some of his companions argued that this was a precaution to block the means, lest sectarian innovators—who do not regard prayer led by the imams as valid—adopt it as a practice.

وَالتَّطَوُّعُ بَعْدَ الْجُمُعَةِ وَبَعْدَ سَائِرِ الصَّلَوَاتِ سَوَاءٌ فِيمَا ذَكَرْنَا، وَكُلُّ ذَلِكَ جَائِزٌ فِي الْمَسْجِدِ أَيْضًا، وَقَالَ أَبُو حَنِيفَةَ وَأَصْحَابُهُ: كُلُّ ذَلِكَ فِي الْمَسْجِدِ أَفْضَلُ وَقَالَ مَالِكٌ: كُلُّ ذَلِكَ فِي الْمَسْجِدِ أَفْضَلُ إلَّا بَعْدَ الْجُمُعَةِ فَإِنَّهُ كَرِهَ التَّطَوُّعَ فِي الْمَسْجِدِ بَعْدَ الْجُمُعَةِ وَاحْتَجَّ بَعْضُ أَصْحَابِهِ بِأَنَّ هَذَا خَوْفُ الذَّرِيعَةِ فِي أَنْ يَقْضِيَهَا أَهْلُ الْبِدَعِ الَّذِينَ لَا يَعْتَدُّونَ بِالصَّلَاةِ مَعَ الْأَئِمَّةِ؟ .

L5312 Ali said: "This represents the utmost corruption in speech, for the heretical innovator also does the same in mosques designated for congregational prayers during all acts of worship, and he makes no distinction."

قَالَ عَلِيٌّ: وَهَذَا غَايَةٌ فِي الْفَسَادِ مِنْ الْقَوْلِ، لِأَنَّ الْمُبْتَدِعَ يَفْعَلُ مِثْلَ ذَلِكَ أَيْضًا فِي مَسَاجِدِ الْجَمَاعَاتِ بِسَائِرِ الصَّلَوَاتِ وَلَا فَرْقَ.

L5313 Moreover, can they return to their homes and perform it there? It was reported to us through the chain of Abu Dawud: Ibrāhīm ibn al-Ḥasan narrated to us, Ḥajjāj ibn Muḥammad narrated from Ibn Jurayj, who informed me that ʿAṭāʾ said: He saw Ibn ʿUmar pray after Jumuʿah, moving away slightly, not excessively, from the place where he had prayed Jumuʿah, then performing two rakʿahs. He would then move to a more spacious area and pray four rakʿahs. ʿAṭāʾ said: I saw him do this repeatedly.

وَأَيْضًا: فَهُمْ قَادِرُونَ عَلَى أَنْ يَنْصَرِفُوا إلَى بُيُوتِهِمْ فَيَقْضُونَهَا هُنَالِكَ؟ رُوِّينَا مِنْ طَرِيقِ أَبِي دَاوُد: ثنا إبْرَاهِيمُ بْنُ الْحَسَنِ ثنا حَجَّاجُ بْنُ مُحَمَّدٍ عَنْ ابْنِ جُرَيْجٍ أَخْبَرَنِي عَطَاءٌ: أَنَّهُ رَأَى ابْنَ عُمَرَ يُصَلِّي بَعْدَ الْجُمُعَةِ فَيَنْمَازُ عَنْ مُصَلَّاهُ الَّذِي صَلَّى فِيهِ الْجُمُعَةَ قَلِيلًا غَيْرَ كَثِيرٍ، فَيَرْكَعُ رَكْعَتَيْنِ ثُمَّ يَمْشِي أَنْفَسَ مِنْ ذَلِكَ فَيُصَلِّي أَرْبَعَ رَكَعَاتٍ رَأَيْته يَصْنَعُ ذَلِكَ مِرَارًا.

L5314 From Muhammad ibn al-Muthanna: Al-Muʿtamir ibn Sulayman al-Taymi narrated to us, saying: I heard 'Ata' ibn al-Sa'ib narrating from Abu 'Abd al-Rahman al-Sulami, who said: Ibn Masʿud used to teach us to pray four rakʿahs after Jumuʿah, so we would pray four rakʿahs afterward; until 'Ali ibn Abi Talib came, he commanded us to pray six rakʿahs after it, and thus we pray six rakʿahs after it?

وَعَنْ مُحَمَّدِ بْنِ الْمُثَنَّى: ثنا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ التَّيْمِيّ قَالَ سَمِعْت عَطَاءَ بْنَ السَّائِبِ يُحَدِّثُ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ: كَانَ ابْنُ مَسْعُودٍ يُعَلِّمُنَا أَنْ نُصَلِّيَ بَعْدَ الْجُمُعَةِ أَرْبَعًا فَكُنَّا نُصَلِّي بَعْدَهَا أَرْبَعًا، حَتَّى جَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَأَمَرَنَا أَنْ نُصَلِّيَ بَعْدَهَا سِتًّا، فَنَحْنُ نُصَلِّي بَعْدَهَا سِتًّا؟ .

L5315–5317 Hammam narrated to us: Abbas ibn Asbagh narrated to us, Muhammad ibn Abd al-Malik ibn Ayman narrated to us, Muhammad ibn Isma'il al-Tirmidhi

narrated to us. Al-Humaidi narrated to us; Sufyan ibn Uyaynah narrated to us; Amr ibn Dinar narrated to us (before we met Al-Zuhri) from Al-Zuhri, from Salim ibn Abdullah ibn Umar, from his father, who said: "I saw the Messenger of Allah (peace be upon him) pray two units of prayer (rak'ahs) after the Friday prayer."

وَقَدْ حَدَّثَنَا حَمَّامٌ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ التِّرْمِذِيُّ ثنا الْحُمَيْدِيُّ ثنا سُفْيَانُ بْنُ عُيَيْنَةَ ثنا عَمْرُو بْنُ دِينَارٍ قَبْلَ أَنْ نَلْقَى الزُّهْرِيَّ عَنِ الزُّهْرِيِّ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ: «رَأَيْت رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ» .

Issue: The Most Excellent Witr

[مَسْأَلَةٌ أَفْضَلُ الْوِتْرِ]

290. Issue: The best time for Witr is the latter part of the night. A single rak'ah suffices. Witr and Tahajjud may be performed in thirteen ways; whichever of these one performs is valid. The most beloved to us and the best of them is that we pray twelve rak'ahs - offering salutations after every two rak'ahs - then pray one rak'ah and conclude with salutations.

٢٩٠ - مَسْأَلَةٌ: وَأَفْضَلُ الْوِتْرِ مِنْ آخِرِ اللَّيْلِ، وَتُجْزِئُ رَكْعَةٌ وَاحِدَةٌ وَالْوِتْرُ وَتَهَجُّدُ اللَّيْلِ يَنْقَسِمُ عَلَى ثَلَاثَةَ عَشَرَ وَجْهًا، أَيُّهَا فَعَلَ أَجْزَأَهُ، وَأَحَبُّهَا إلَيْنَا، وَأَفْضَلُهَا: أَنْ نُصَلِّيَ ثِنْتَيْ عَشْرَةَ رَكْعَةً، نُسَلِّمُ مِنْ كُلِّ رَكْعَتَيْنِ ثُمَّ نُصَلِّي رَكْعَةً وَاحِدَةً وَنُسَلِّمُ؟ .

Abdullah ibn Rabee' narrated to us: 'Umar ibn 'Abd al-Malik narrated to us, Ibn al-A'rabī narrated to us, Abu Dawud narrated to us, al-Qaʿnabī narrated to us, Malik ibn Anas narrated from Hisham ibn 'Urwah from his father from 'A'ishah: "The Prophet (peace be upon him) used to pray thirteen *rakʿahs* at night, then when he heard the call to dawn prayer, he would pray two brief *rakʿahs*."[24]

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا الْقَعْنَبِيُّ ثنا مَالِكُ بْنُ أَنَسٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: «أَنَّ نَبِيَّ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يُصَلِّي بِاللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، ثُمَّ يُصَلِّي إذَا سَمِعَ النِّدَاءَ بِالصُّبْحِ رَكْعَتَيْنِ خَفِيفَتَيْنِ» .

The second manner is to pray eight rak'ahs, saying the salutation after every two rak'ahs, then to pray five consecutive rak'ahs without sitting except in the final one?

وَالْوَجْهُ الثَّانِي: أَنْ يُصَلِّيَ ثَمَانِيَ رَكَعَاتٍ، يُسَلِّمُ مِنْ كُلِّ رَكْعَتَيْنِ مِنْهَا، ثُمَّ يُصَلِّي خَمْسَ رَكَعَاتٍ مُتَّصِلَاتٍ لَا يَجْلِسُ إلَّا فِي آخِرِهِنَّ؟ .

Abdullah ibn Rabee' narrated to us: Muhammad ibn Mu'awiyah narrated to us: Ahmad ibn Shu'ayb narrated to us: Ishaq ibn Ibrahim narrated to us: Abdah ibn Sulayman narrated to us: Hisham ibn Urwah narrated from his father from Aishah, who said: "The Messenger of Allah (peace and blessings of Allah be upon him) used to pray thirteen rak'ahs at night, performing Witr

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ ثنا عَبْدَةُ بْنُ سُلَيْمَانَ ثنا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي مِنْ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، يُوتِرُ مِنْهُنَّ بِخَمْسِ رَكَعَاتٍ، لَا يَجْلِسُ فِي شَيْءٍ مِنْ الْخَمْسِ إلَّا فِي آخِرِهِنَّ، ثُمَّ يَجْلِسُ وَيُسَلِّمُ» .

[24] **Hadith references (L5320):** Sahih al-Bukhari 1164.

with five of them. He would not sit during any of the five rak'ahs except in the final one. Then he would sit and utter the *Tasleem*."

L5323–5324 The third is to pray ten rak'ahs, reciting the taslim at the end of every two rak'ahs, then perform the witr with one?

L5325 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to me: Harmalah ibn Yahya narrated to me: Ibn Wahb narrated to us: Amr ibn al-Harith informed me from Ibn Shihab from Urwah ibn al-Zubayr from Aisha, the Mother of the Believers, who said: "The Messenger of Allah - peace and blessings be upon him - used to pray between the conclusion of the Isha prayer (which people call al-ʿatamah) and dawn eleven rakʿahs, offering the salutation after every two rakʿahs, then concluding with a single rakʿah as Witr"?

L5326 The fourth: to pray eight rak'ahs, reciting the salutation after every two, then perform witr with one. This is based on what we reported through Muslim's chain: Muḥammad ibn ʿAbbād narrated to us, Sufyān ibn ʿUyaynah narrated to us, al-Zuhrī narrated to us from Sālim ibn ʿAbd Allāh ibn ʿUmar from his father: "A man asked the Messenger of Allah—peace and blessings be upon him—about the night prayer. He replied: 'Pray two units at a time. When you fear the arrival of dawn, perform witr with one rak'ah.'"

L5327–5328 The fifth: to pray eight rakʿahs without sitting for the Tashahhud in any of them except the final one. When he sits in the last rakʿah and recites the Tashahhud, he rises without performing the Taslim. He then prays a single rakʿah, sits again, recites the Tashahhud, and performs the Taslim. This is based on what we have narrated from Muslim: Muḥammad ibn al-Muthannā narrated to us, Muḥammad ibn Abī ʿAdiyy narrated to us, from Saʿīd ibn Abī ʿArūbah, from Qatādah, from Zurārah ibn Awfā, that Saʿd ibn Hishām ibn ʿĀmir came to Ibn ʿAbbās and asked him about the Witr prayer of the Messenger of Allah, peace and blessings be upon him. Ibn ʿAbbās said: "Shall I direct you to the most knowledgeable person on earth regarding the Witr prayer of the Messenger of Allah, peace and blessings be upon him?"

وَالثَّالِثُ: أَنْ يُصَلِّيَ عَشْرَ رَكَعَاتٍ، يُسَلِّمُ مِنْ آخِرِ كُلِّ رَكْعَتَيْنِ، ثُمَّ يُوتِرُ بِوَاحِدَةٍ؟ .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى ثنا ابْنُ وَهْبٍ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلَاةِ الْعِشَاءِ - وَهِيَ الَّتِي يَدْعُو النَّاسُ الْعَتَمَةَ - إِلَى الْفَجْرِ إِحْدَى عَشْرَةَ رَكْعَةً، يُسَلِّمُ مِنْ كُلِّ رَكْعَتَيْنِ ثُمَّ يُوتِرُ بِوَاحِدَةٍ» ؟ .

وَالرَّابِعُ: أَنْ يُصَلِّيَ ثَمَانِيَ رَكَعَاتٍ، يُسَلِّمُ مِنْ كُلِّ رَكْعَتَيْنِ، ثُمَّ يُوتِرُ بِوَاحِدَةٍ: - لِمَا رُوِّينَاهُ مِنْ طَرِيقِ مُسْلِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ ثنا سُفْيَانُ بْنُ عُيَيْنَةَ ثنا الزُّهْرِيُّ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ «أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ صَلَاةِ اللَّيْلِ؟ فَقَالَ: مَثْنَى مَثْنَى، فَإِذَا خَشِيتَ الصُّبْحَ فَأَوْتِرْ بِرَكْعَةٍ» .

وَالْخَامِسُ: أَنْ يُصَلِّيَ ثَمَانِيَ رَكَعَاتٍ، لَا يَجْلِسُ فِي شَيْءٍ مِنْهُنَّ جُلُوسَ تَشَهُّدٍ إِلَّا فِي آخِرِهَا، فَإِذَا جَلَسَ فِي آخِرِهِنَّ وَتَشَهَّدَ: قَامَ دُونَ أَنْ يُسَلِّمَ، فَأَتَى بِرَكْعَةٍ وَاحِدَةٍ، ثُمَّ يَجْلِسُ وَيَتَشَهَّدُ وَيُسَلِّمُ: - لِمَا رُوِّينَا عَنْ مُسْلِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ زُرَارَةَ بْنِ أَوْفَى أَنَّ «سَعْدَ بْنَ هِشَامِ بْنِ عَامِرٍ أَتَى ابْنَ عَبَّاسٍ فَسَأَلَهُ عَنْ وِتْرِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -؟ فَقَالَ لَهُ ابْنُ عَبَّاسٍ: أَلَا أَدُلُّك عَلَى أَعْلَمِ أَهْلِ الْأَرْضِ بِوِتْرِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

-؟ قَالَ: مَنْ؟ قَالَ: عَائِشَةُ. فَذَكَرَ سَعْدٌ: أَنَّهُ دَخَلَ عَلَى عَائِشَةَ أُمِّ الْمُؤْمِنِينَ فَسَأَلَهَا عَنْ وِتْرِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَنَّهَا قَالَتْ لَهُ: إِنَّهُ كَانَ يُصَلِّي تِسْعَ رَكَعَاتٍ، لَا يَجْلِسُ فِيهَا إِلَّا فِي الثَّامِنَةِ، ثُمَّ يَنْهَضُ وَلَا يُسَلِّمُ، ثُمَّ يَقُومُ فَيُصَلِّي التَّاسِعَةَ، ثُمَّ يَقْعُدُ فَيَذْكُرُ اللَّهَ وَيَحْمَدُهُ وَيَدْعُوهُ، ثُمَّ يُسَلِّمُ تَسْلِيمًا يُسْمِعُنَا، ثُمَّ يُصَلِّي رَكْعَتَيْنِ بَعْدَ مَا يُسَلِّمُ، وَهُوَ قَاعِدٌ، فَلَمَّا أَسَنَّ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَخَذَهُ اللَّحْمُ أَوْتَرَ بِسَبْعٍ، وَصَنَعَ فِي الرَّكْعَتَيْنِ مِثْلَ صَنِيعِهِ الْأَوَّلِ» .

Saʿd asked: “Who is that?” He replied: “ʿĀʾishah.” Saʿd mentioned that he visited ʿĀʾishah, the Mother of the Believers, and inquired about the Witr prayer of the Messenger of Allah, peace and blessings be upon him. She said: “He would pray nine rakʿahs, sitting only in the eighth. Then he would rise without performing the Taslim, stand to pray the ninth rakʿah, sit again to remember Allah, praise Him, and invoke Him, then perform the Taslim audibly to us. Afterward, he would pray two rakʿahs while seated following the Taslim. When the Messenger of Allah, peace and blessings be upon him, grew advanced in age and his body grew frail, he performed Witr with seven, performing the two rakʿahs as he had done before.”

L5329–5331 حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا عُثْمَانُ بْنُ عَبْدِ اللَّهِ ثنا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ ثنا حَمَّادٌ عَنْ أَبِي حُرَّةَ عَنْ الْحَسَنِ عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يُوتِرُ بِتِسْعِ رَكَعَاتٍ، يَقْعُدُ فِي الثَّامِنَةِ، ثُمَّ يَقُومُ فَيَرْكَعُ رَكْعَةً» ؟ .

Abdullah ibn Rabee’ narrated to us; Muhammad ibn Mu’awiyah narrated to us; Ahmad ibn Shu’ayb narrated to us: I am Uthman ibn Abdullah. ‘Ubaydullāh ibn Muḥammad narrated to us that Ḥammād narrated from Abū Ḥurraha al-Ḥasan from Saʿd ibn Hishām from ʿĀʾishah: “The Prophet (peace be upon him) used to pray Witr with nine rakʿahs. He would sit in the eighth unit; then rise and bow in a single rakʿah?”

L5332 وَالسَّادِسُ: أَنْ يُصَلِّيَ سِتَّ رَكَعَاتٍ، يُسَلِّمُ فِي آخِرِ كُلِّ رَكْعَتَيْنِ مِنْهَا، وَيُوتِرُ بِسَابِعَةٍ؛ لِقَوْلِهِ - عَلَيْهِ السَّلَامُ - «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خَشِيتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ» ؟ .

The sixth [method]: to pray six rakʿahs, reciting the salām after every two rakʿahs, and conclude with a seventh rakʿah as witr—as the Prophet (peace be upon him) said: “Night prayer is offered two by two. If you anticipate the approach of dawn, observe witr with one rakʿah.”

L5333 وَالسَّابِعُ: أَنْ يُصَلِّيَ سَبْعَ رَكَعَاتٍ، لَا يَجْلِسُ وَلَا يَتَشَهَّدُ إِلَّا فِي آخِرِ السَّادِسَةِ مِنْهُنَّ، ثُمَّ يَقُومُ دُونَ تَسْلِيمٍ فَيَأْتِي بِالسَّابِعَةِ، ثُمَّ يَجْلِسُ وَيَتَشَهَّدُ وَيُسَلِّمُ.

The seventh method is to pray seven units, neither sitting nor reciting the Tashahhud except at the end of the sixth of them. One then rises without offering the Taslim, proceeds to the seventh unit, sits to recite the Tashahhud, and performs the Taslim.

L5334 حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَخْبَرَنِي زَكَرِيَّاءُ بْنُ يَحْيَى ثنا إِسْحَاقُ أَنَا مُعَاذُ بْنُ هِشَامٍ الدَّسْتُوَائِيُّ ثنا أَبِي عَنْ قَتَادَةَ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامِ بْنِ عَامِرٍ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

Abdullah ibn Rabīʿ narrated to us: Muḥammad ibn Muʿāwiyah narrated to us: Aḥmad ibn Shuʿayb narrated to us: Zakariyyā ibn Yaḥyā informed me: Isḥāq narrated to us: Muʿādh ibn Hishām al-Dastuwāʾī narrated to us: My father narrated from Qatādah from Zurārah ibn Awfā from Saʿd ibn Hishām ibn ʿĀmir from ʿĀʾishah, the Mother of the Believers: “When the Messenger of Allah (peace and blessings be upon him) grew old and became frail, he performed Witr with seven rakʿahs, sitting only in the sixth rakʿah, then

rising without performing the taslīm. He would pray the seventh rakʿah, then perform a single taslīm." And he mentioned the hadith.

لَمَّا كَبِرَ وَضَعُفَ أَوْتَرَ بِسَبْعِ رَكَعَاتٍ، لَا يَقْعُدُ إِلَّا فِي السَّادِسَةِ، ثُمَّ يَنْهَضُ وَلَا يُسَلِّمُ فَيُصَلِّي السَّابِعَةَ، ثُمَّ يُسَلِّمُ تَسْلِيمَةً» وَذَكَرَ الْحَدِيثَ.

L5335–5336 The eighth: To pray seven rakʿahs without sitting in the posture for the Tashahhud except in the final one. When he is in the final one, he sits, recites the Tashahhud, and offers the salutation: We have narrated via the aforementioned chain from Aḥmad ibn Shuʿayb: I am Ismāʿīl ibn Masʿūd al-Jaḥdarī; I am Khālid ibn al-Ḥārith; he narrated from Saʿīd ibn Abī ʿArūbah; he narrated from Qatādah; he narrated from Zurārah ibn Awfā; he narrated from Saʿd ibn Hishām ibn ʿĀmir, that ʿĀishah, the Mother of the Believers, said: "When the Messenger of Allah—may Allah bless him and grant him peace—grew old and put on weight, he would pray seven rakʿahs without sitting except in the final one. Then he would pray two rakʿahs after saying the salutation."

وَالثَّامِنُ: أَنْ يُصَلِّيَ سَبْعَ رَكَعَاتٍ، لَا يَجْلِسُ جُلُوسَ تَشَهُّدٍ إِلَّا فِي آخِرِهِنَّ فَإِذَا كَانَ فِي آخِرِهِنَّ جَلَسَ وَتَشَهَّدَ وَسَلَّمَ - لِمَا رُوِّينَا بِالسَّنَدِ الْمَذْكُورِ إِلَى أَحْمَدَ بْنِ شُعَيْبٍ: أَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ الْجَحْدَرِيُّ أَنَا خَالِدُ بْنُ الْحَارِثِ ثنا سَعِيدُ بْنُ أَبِي عَرُوبَةَ ثنا قَتَادَةُ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامِ بْنِ عَامِرٍ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ قَالَتْ «لَمَّا أَسَنَّ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَخَذَهُ اللَّحْمُ صَلَّى سَبْعَ رَكَعَاتٍ لَا يَقْعُدُ إِلَّا فِي آخِرِهِنَّ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ بَعْدَ أَنْ يُسَلِّمَ» .

L5337 The ninth is to pray four rakʿahs, reciting the Tashahhud and concluding with the Salām after every two rakʿahs, then perform Witr with one rakʿah, based on the Prophet's statement (peace be upon him): "The night prayer is offered two by two. If you fear that dawn is approaching, then perform Witr with one rakʿah."

وَالتَّاسِعُ: أَنْ يُصَلِّيَ أَرْبَعَ رَكَعَاتٍ، يَتَشَهَّدُ وَيُسَلِّمُ مِنْ كُلِّ رَكْعَتَيْنِ، ثُمَّ يُوتِرُ بِوَاحِدَةٍ؛ لِقَوْلِهِ - عَلَيْهِ السَّلَامُ -: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خَشِيتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ» .

L5338 The tenth is to pray five consecutive rak'ahs without sitting or reciting the Tashahhud except in the last of them—as we have reported through the cited chain to Aḥmad ibn Shuʿayb: From Isḥāq ibn Manṣūr, from ʿAbd al-Raḥmān ibn Mahdī, from Sufyān al-Thawrī, from Hishām ibn ʿUrwah, from his father, from ʿĀ'ishah: "The Prophet—may Allah's peace and blessings be upon him—prayed Witr with five [rakʿahs], not sitting except in the last of them."

وَالْعَاشِرُ: أَنْ يُصَلِّيَ خَمْسَ رَكَعَاتٍ مُتَّصِلَاتٍ، لَا يَجْلِسُ، وَلَا يَتَشَهَّدُ إِلَّا فِي آخِرِهِنَّ -: لِمَا رُوِّينَا بِالسَّنَدِ الْمَذْكُورِ إِلَى أَحْمَدَ بْنِ شُعَيْبٍ: أَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ «أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يُوتِرُ بِخَمْسٍ لَا يَجْلِسُ إِلَّا فِي آخِرِهِنَّ» ؟ .

L5339–5341 Ali said—and indeed some of the early generations held this opinion—as has been transmitted to us via the chain of 'Abd al-Razzāq from Ibn Jurayj, who reported: 'Aṭā' informed me that he saw Urwah ibn al-Zubayr perform Witr with five or seven [rakʿahs], without sitting for any two— From the narration chain of Hammad ibn Salamah from Hisham ibn Urwah, who said: "Similarly, the people of the household perform Witr with five units, sitting only in the

قَالَ عَلِيٌّ: وَقَدْ قَالَ بِهَذَا بَعْضُ السَّلَفِ -: كَمَا رُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ، أَنَّهُ رَأَى عُرْوَةَ بْنَ الزُّبَيْرِ أَوْتَرَ بِخَمْسٍ أَوْ سَبْعٍ مَا جَلَسَ لِمَثْنَى -: وَمِنْ طَرِيقِ حَمَّادِ بْنِ سَلَمَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: كَذَلِكَ يُوتِرُ أَهْلُ الْبَيْتِ

final one." From Abd al-Razzaq from al-Mu'tamir ibn Sulayman al-Taymi from Layth from Ata' from Ibn Abbas, that he said: "Witr is like the Maghrib prayer except one only sits in the third unit." Ali said: "This statement of Ibn Abbas was not narrated from the Prophet (peace and blessings be upon him), therefore we do not adhere to it, for there is no valid proof except in the Messenger of Allah (peace and blessings be upon him) – only his statement, his action, or his approval."

بِخَمْسٍ، لَا يَجْلِسُ إِلَّا فِي آخِرِهِنَّ -: وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ الْمُعْتَمِرِ بْنِ سُلَيْمَانَ التَّيْمِيِّ عَنْ لَيْثٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: الْوِتْرُ كَصَلَاةِ الْمَغْرِبِ، إلَّا أَنَّهُ لَا يَقْعُدُ إلَّا فِي الثَّالِثَةِ: قَالَ عَلِيٌّ: قَوْلُ ابْنِ عَبَّاسٍ هَذَا لَمْ يَرْوِهِ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَلَا نَقُولُ بِهِ إذْ لَا حُجَّةَ إلَّا فِي رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَوْلُهُ أَوْ عَمَلُهُ أَوْ إقْرَارُهُ فَقَطْ؟ .

L5342–5344 The eleventh scenario is to pray three rakʿahs, and he sits at the end of the second of them. He recites the Tashahhud and gives the salutation, then performs one rakʿah, reciting the Tashahhud at its end and giving the salutation, in accordance with the statement of the Prophet (peace be upon him): "The voluntary night prayer is offered two by two. If you anticipate the onset of dawn, perform Witr with one rakʿah." This is the opinion of Mālik. Some narrators transmitted an account via al-Awzāʿī from al-Muṭṭalib ibn ʿAbdullāh: He asked Ibn ʿUmar about Witr, so he instructed him to separate the two rakʿahs from the single one with a salutation. The man said, "I fear it may become a truncated prayer (al-Butayrā')." Ibn ʿUmar responded, "Do you seek the sunnah of Allah's Messenger? This is the sunnah of Allah's Messenger (peace and blessings of Allah be upon him)."[25]

وَالْوَجْهُ الْحَادِيَ عَشَرَ: أَنْ يُصَلِّيَ ثَلَاثَ رَكَعَاتٍ، يَجْلِسُ فِي آخِرِ الثَّانِيَةِ مِنْهُنَّ، وَيَتَشَهَّدُ وَيُسَلِّمُ، ثُمَّ يَأْتِي بِرَكْعَةٍ وَاحِدَةٍ، يَتَشَهَّدُ فِي آخِرِهَا وَيُسَلِّمُ، لِقَوْلِهِ - عَلَيْهِ السَّلَامُ -: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خَشِيتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ» . وَهَذَا قَوْلُ مَالِكٍ: وَقَدْ رَوَى بَعْضُ النَّاسِ فِي هَذَا أَثَرًا مِنْ طَرِيقِ الْأَوْزَاعِيِّ عَنْ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ: أَنَّهُ سَأَلَ ابْنَ عُمَرَ عَنْ الْوِتْرِ؟ فَأَمَرَهُ أَنْ يَفْصِلَ بَيْنَ الرَّكْعَتَيْنِ وَالرَّكْعَةِ بِتَسْلِيمٍ، فَقَالَ لَهُ الرَّجُلُ: إنِّي أَخَافُ أَنْ تَكُونَ الْبُتَيْرَاءُ؟ فَقَالَ لَهُ ابْنُ عُمَرَ: أَتُرِيدُ سُنَّةَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -؟ هَذِهِ سُنَّةُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -؟ .

L5345 The twelfth is to pray three rak'ahs: sitting in the second rak'ah, then rising without uttering any salutation and performing the third rak'ah, then sitting again to recite the tashahhud and utter the salutation, as in the Maghrib prayer.

وَالثَّانِيَ عَشَرَ: أَنْ يُصَلِّيَ ثَلَاثَ رَكَعَاتٍ، يَجْلِسُ فِي الثَّانِيَةِ، ثُمَّ يَقُومُ دُونَ تَسْلِيمٍ وَيَأْتِي بِالثَّالِثَةِ، ثُمَّ يَجْلِسُ وَيَتَشَهَّدُ وَيُسَلِّمُ، كَصَلَاةِ الْمَغْرِبِ.

L5346 This is the chosen opinion of Abū Ḥanīfah - due to what was narrated to us by ʿAbdullāh ibn Rabīʿ: Muḥammad ibn Muʿāwiyah narrated to us; Aḥmad ibn Shuʿayb narrated to us; I, Ismāʿīl ibn Masʿūd, narrated to us; Bishr ibn al-Mufaḍḍal narrated to us; Saʿīd ibn Abī ʿArūbah narrated from Qatādah, from Zurārah ibn Awfā, from Saʿd ibn Hishām ibn ʿĀmir: that ʿĀishah, the Mother of the Believers, narrated to him that the Messenger of Allāh (peace

وَهُوَ اخْتِيَارُ أَبِي حَنِيفَةَ -: لِمَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا إسْمَاعِيلُ بْنُ مَسْعُودٍ ثنا بِشْرُ بْنُ الْمُفَضَّلِ ثنا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامِ بْنِ عَامِرٍ: أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ حَدَّثَتْهُ " أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ «لَا يُسَلِّمُ فِي رَكْعَتَيْ الْوِتْرِ» ؟ .

[25] **Hadith references (L5342):** Sunan an-Nasai 1673.

and blessings of Allah be upon him) did not perform the *taslīm* (salutation) in the two rakʿahs of Witr.

وَالثَّالِثَ عَشَرَ: أَنْ يَرْكَعَ رَكْعَةً وَاحِدَةً فَقَطْ، وَهُوَ قَوْلُ الشَّافِعِيِّ، وَأَبِي سُلَيْمَانَ وَغَيْرِهِمَا -: لِمَا حَدَّثَنَاهُ حَمَّامُ بْنُ أَحْمَدَ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا بَكْرُ بْنُ حَمَّادٍ ثنا مُسَدَّدٌ ثنا يَحْيَى هُوَ ابْنُ سَعِيدٍ الْقَطَّانُ - ثنا شُعْبَةُ ثنا قَتَادَةُ عَنْ أَبِي مِجْلَزٍ قَالَ: سَأَلْت ابْنَ عَبَّاسٍ، وَابْنَ عُمَرَ عَنْ الْوِتْرِ؟ فَكُلُّ وَاحِدٍ مِنْهُمَا قَالَ: سَمِعْت رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: «رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ» .

L5347 The thirteenth is to perform only a single rakʿah. This is the opinion of al-Shāfiʿī, Abū Sulaymān, and others - based on the narration transmitted to us by Ḥammām ibn Aḥmad who narrated to us from ʿAbbās ibn Aṣbagh who narrated to us from Muḥammad ibn ʿAbd al-Malik ibn Ayman who narrated to us from Bakr ibn Ḥammād who narrated to us from Musaddad who narrated to us from Yaḥyā—he is Ibn Saʿīd al-Qaṭṭān—who narrated to us from Shuʿbah who narrated to us from Qatādah from Abī Mijlaz who said: I asked Ibn ʿAbbās and Ibn ʿUmar about Witr, and each replied: I heard the Messenger of Allah—May Allah's peace and blessings be upon him—say: "One rakʿah from the end of the night."

وَرُوِّينَا عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، وَابْنِ عَبَّاسٍ، وَمُعَاوِيَةَ، وَغَيْرِهِمْ: الْوِتْرُ بِوَاحِدَةٍ فَقَطْ لَا يُزَادُ عَلَيْهَا شَيْءٌ، وَكَذَلِكَ أَيْضًا عَنْ عُثْمَانَ أَمِيرِ الْمُؤْمِنِينَ وَحُذَيْفَةَ وَابْنِ مَسْعُودٍ وَابْنِ عُمَرَ؟ قَالَ عَلِيٌّ: هَذَا كُلُّ مَا صَحَّ عِنْدَنَا، وَلَوْ صَحَّ عِنْدَنَا عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - زِيَادَةٌ عَلَى هَذَا لَقُلْنَا بِهِ -، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

L5348–5349 It has been reported to us from Saʿd ibn Abī Waqqāṣ, Ibn ʿAbbās, Muʿāwiyah, and others that Witr prayer consists of a single unit only, with no additions. Similarly, it is also reported from ʿUthmān, the Commander of the Believers, Ḥudhayfah, Ibn Masʿūd, and Ibn ʿUmar—? ʿAlī said: "This is all that has been authentically established in our records. Had anything beyond this been authentically established from the Prophet—peace and blessings of Allāh be upon him—we would have acted upon it." And with Allāh, the Most High, lies success.

وَلَمْ يَصِحَّ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَهْيٌ عَنْ الْبُتَيْرَاءِ، وَلَا فِي الْحَدِيثِ - عَلَى سُقُوطِهِ - بَيَانُ مَا هِيَ الْبُتَيْرَاءُ؟ ، وَقَدْ رُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ الْأَعْمَشِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ: الثَّلَاثُ بُتَيْرَاءُ - يَعْنِي فِي الْوِتْرِ، فَعَادَتْ الْبُتَيْرَاءُ عَلَى الْمُحْتَجِّ بِالْخَبَرِ الْكَاذِبِ فِيهَا.

L5350 No authentic prohibition from the Prophet—may Allah's peace and blessings be upon him—has been established regarding al-Butayra, nor does the hadith—despite its weakness—clarify what al-Butayra is. It has been narrated to us through the chain of ʿAbd al-Razzāq, from Sufyān ibn ʿUyaynah, from al-Aʿmash, from Saʿīd ibn Jubayr, from Ibn ʿAbbās: "The three [units] are al-Butayra," meaning in the Witr prayer. Thus, al-Butayra has rebounded upon those who cite the false report as evidence concerning it.

فَإِنْ قِيلَ: قَدْ صَحَّ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ: «صَلَاةُ الْمَغْرِبِ وِتْرُ النَّهَارِ، فَأَوْتِرُوا صَلَاةَ اللَّيْلِ» ؟ .

L5351 If it is said: It has been authentically reported from the Prophet—may Allah's blessings and peace be upon him—that he said, "The Maghrib prayer is the Witr of the day, so perform Witr for the night prayer"?

L5352–5354 It was said to them: This narration does not indicate that the night's Witr prayer consists of three units like the (hypothetical) Witr of the day. This is

a falsehood attributed to anyone who ascribes it to the intention of Allah's Messenger - peace and blessings of Allah be upon him. If you were to assert this definitively, you would be lying and contradicting your own position, for it would necessarily require you to: recite aloud in the first two units and silently in the third - as in the Maghrib Prayer; perform the qunūt supplication in Maghrib as you do in Witr; or refrain from performing qunūt in Witr as you do not perform it in Maghrib. Yet all qiyās (legal analogy) remains applicable. It is invalid, and success is from Allah, the Most High.

قِيلَ لَهُمْ: لَيْسَ فِي هَذَا الْخَبَرِ أَنْ يَكُونَ وِتْرُ اللَّيْلِ ثَلَاثًا كَوِتْرِ النَّهَارِ، وَهَذَا كَذِبٌ مِمَّنْ يَنْسُبُهُ إلَى إرَادَةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَإِنْ قَطَعْتُمْ بِذَلِكَ كَذَبْتُمْ وَكُنْتُمْ أَيْضًا خَالَفْتُمْ مَا قُلْتُمْ؛ لِأَنَّهُ يَلْزَمُكُمْ أَنْ تَجْهَرُوا فِي الْأُولَيَيْنِ وَتُسِرُّوا فِي الثَّالِثَةِ كَالْمَغْرِبِ، وَأَنْ تَقْنُتُوا فِي الْمَغْرِبِ كَمَا تَقْنُتُونَ فِي الْوِتْرِ، أَوْ أَنْ لَا تَقْنُتُوا فِي الْوِتْرِ كَمَا لَا تَقْنُتُونَ فِي الْمَغْرِبِ، وَالْقِيَاسُ كُلُّهُ بَاطِلٌ، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

Issue: The Witr prayer is best at the end of the night.

[مَسْأَلَةٌ الْوِتْرُ آخِرُ اللَّيْلِ أَفْضَلُ]

291 – Question:

٢٩١ - مَسْأَلَةٌ:

The Witr prayer at the end of the night is more virtuous.

وَالْوِتْرُ آخِرُ اللَّيْلِ أَفْضَلُ.

Whoever performs Witr at the beginning of the night, that is good. Prayer after Witr is permissible, but one should not repeat another Witr nor pair it with a rakʿah. Abdullah ibn Rabiʿ narrated to us: Umar ibn Abd al-Malik narrated to us: Muhammad ibn Bakr narrated to us: Abu Dawud narrated to us: Ibn Abi Khalaf narrated to us: Abu Zakariyya al-Saylaḥīniyy narrated to us: Hammad ibn Salamah narrated to us from Thabit al-Bunani from Abdullah ibn Abi Rabah from Abu Qatadah: "The Prophet (peace and blessings be upon him) asked Abu Bakr, 'When do you perform Witr?' He replied, 'At the beginning of the night.' He then asked Umar, 'When do you perform Witr?' He replied, 'At the end of the night.' The Prophet (peace be upon him) said to Abu Bakr, 'This one has taken precaution,' and to Umar, 'This one has taken strength.'"

وَمَنْ أَوْتَرَ أَوَّلَهُ فَحَسَنٌ، وَالصَّلَاةُ بَعْدَ الْوِتْرِ جَائِزَةٌ، وَلَا يُعِيدُ وِتْرًا آخَرَ، وَلَا يَشْفَعُ بِرَكْعَةٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا أَبُو دَاوُد ثنا ابْنُ أَبِي خَلَفٍ ثنا أَبُو زَكَرِيَّاءَ السَّيْلَحِينِيُّ ثنا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَبَاحٍ عَنْ أَبِي قَتَادَةَ «أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لِأَبِي بَكْرٍ: مَتَى تُوتِرُ؟ قَالَ: أَوَّلَ اللَّيْلِ، وَقَالَ لِعُمَرَ: مَتَى تُوتِرُ؟ قَالَ: آخِرَ اللَّيْلِ فَقَالَ - عَلَيْهِ السَّلَامُ - لِأَبِي بَكْرٍ: أَخَذَ هَذَا بِالْحَذَرِ، وَقَالَ لِعُمَرَ: أَخَذَ هَذَا بِالْقُوَّةِ» .

ʿAbdullāh ibn Rabīʿ narrated to us: Muḥammad ibn Muʿāwiyah narrated to us: Aḥmad ibn Shuʿayb narrated to us: Hishām ibn ʿAmmār narrated from Yaḥyā—who is Ibn Ḥamzah, the judge of Damascus—from Yaḥyā—who is Ibn Abī Kathīr—from Abū Salamah ibn ʿAbd al-Raḥmān ibn ʿAwf: ʿĀ'ishah, the Mother of the Believers, narrated to me that "the Prophet—peace and blessings of Allāh be upon him—used to pray eight rakʿahs after the final

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ ثنا هِشَامُ بْنُ عَمَّارٍ عَنْ يَحْيَى هُوَ ابْنُ حَمْزَةَ قَاضِي دِمَشْقَ - عَنْ يَحْيَى هُوَ ابْنُ أَبِي كَثِيرٍ - عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ حَدَّثَتْنِي عَائِشَةُ أُمُّ الْمُؤْمِنِينَ «أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ

ʿIshāʾ prayer, then pray two rakʿahs in which he would recite—while seated. When he intended to perform rukūʿ, he would stand up and bow, then he prayed the two rakʿahs of Fajr after that."

L5360–5362 Ali said: "As for his statement (peace be upon him), 'Make the last of your prayers at night the *Witr*.'" "Hasten to perform Witr before dawn" is thus a recommended act due to what we have clarified—that Witr is not obligatory—and due to the practice of the Prophet (peace be upon him), since he prayed two rakʿahs after Witr other than the two Fajr rakʿahs, and due to his statement to Abu Hurairah: "One should not sleep without having performed Witr."

L5363–5365 Therefore, it is not permissible to neglect parts of His speech in favor of others, and this is not a case of abrogation but rather all of it constitutes permissibility. And do we not seek support from Allah the Exalted?

ʿAbdullāh ibn Rabīʿ narrated to us, from ʿUmar ibn ʿAbd al-Malik, from Muḥammad ibn Bakr, from Abū Dāwūd, from Musaddad, from Mulāzim ibn ʿAmr, from ʿAbdullāh ibn Badr, from Qays ibn Ṭalq, who said: "Ṭalq ibn ʿAlī visited us during Ramadan and spent the evening with us. He broke his fast, then led us in prayer that night and performed Witr with us. Thereafter he proceeded to his mosque and prayed with his companions. When only Witr remained, he appointed a man to lead, saying: 'Perform Witr with your companions, for I heard Allah's Messenger—peace and blessings be upon him—declare: "There are no two Witr prayers in one night."'" It has been reported from ʿUthmān—may Allah be pleased with him—and others that one may make Witr even by adding a rakʿah when intending to pray after performing Witr. There is no proof except in the Messenger of Allah, may Allah bless him and grant him peace.

L5366 **A ruling: In the Witr prayer, one recites whatever is easy from the Quran, including Umm al-Quran (Al-Fatiha).**

L5367 292 - Issue: In the Witr prayer, one may recite whatever is easy from the Quran along with the Mother of the Quran (Surah Al-Fatihah). If one recites

يُصَلِّي بَعْدَ الْعِشَاءِ الْآخِرَةِ ثَمَانِيَ رَكَعَاتٍ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ يَقْرَأُ فِيهِمَا - وَهُوَ جَالِسٌ - فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ، ثُمَّ رَكَعَ بَعْدَ ذَلِكَ رَكْعَتَيْ الْفَجْرِ» ؟ .

قَالَ عَلِيٌّ: وَأَمَّا قَوْلُهُ - عَلَيْهِ السَّلَامُ -: «اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وِتْرًا» وَ «بَادِرُوا الصُّبْحَ بِالْوِتْرِ» فَنَدْبٌ، لِمَا قَدْ بَيَّنَّا: مِنْ أَنَّ الْوِتْرَ لَيْسَ فَرْضًا، وَمِنْ فِعْلِهِ - عَلَيْهِ السَّلَامُ - إذْ صَلَّى رَكْعَتَيْنِ بَعْدَ الْوِتْرِ غَيْرَ رَكْعَتَيْ الْفَجْرِ، «وَلِقَوْلِهِ - عَلَيْهِ السَّلَامُ - لِأَبِي هُرَيْرَةَ: أَنْ لَا يَنَامَ إلَّا عَلَى وِتْرٍ» .

فَلَا يَجُوزُ تَرْكُ بَعْضِ كَلَامِهِ لِبَعْضٍ، وَلَيْسَ هَذَا مَكَانَ نَسْخٍ لَكِنَّهُ إبَاحَةٌ كُلُّهُ -، وَبِاَللَّهِ تَعَالَى نَتَأَيَّدُ؟ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا أَبُو دَاوُد ثنا مُسَدَّدٌ ثنا مُلَازِمُ بْنُ عَمْرٍو ثنا عَبْدُ اللَّهِ بْنُ بَدْرٍ عَنْ «قَيْسِ بْنِ طَلْقٍ قَالَ: زَارَنَا طَلْقُ بْنُ عَلِيٍّ فِي رَمَضَانَ، وَأَمْسَى عِنْدَنَا فَأَفْطَرَ ثُمَّ قَامَ بِنَا تِلْكَ اللَّيْلَةَ وَأَوْتَرَ بِنَا ثُمَّ انْحَدَرَ إلَى مَسْجِدِهِ فَصَلَّى بِأَصْحَابِهِ، حَتَّى إذَا بَقِيَ الْوِتْرُ قَدَّمَ رَجُلًا، فَقَالَ: أَوْتِرْ بِأَصْحَابِكَ فَإِنِّي سَمِعْت رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ لَا وِتْرَانِ فِي لَيْلَةٍ» وَقَدْ رُوِيَ عَنْ عُثْمَانَ - رَضِيَ اللَّهُ عَنْهُ - وَغَيْرِهِ شَفْعُ الْوِتْرِ بِرَكْعَةٍ، إذَا أَرَادَ أَنْ يُصَلِّيَ بَعْدَمَا يُوتِرُ - وَلَا حُجَّةَ إلَّا فِي رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

[مَسْأَلَةٌ يُقْرَأُ فِي الْوِتْرِ بِمَا تَيَسَّرَ مِنْ الْقُرْآنِ مَعَ أُمِّ الْقُرْآنِ]

in the three rak’ahs, along with Surah Al-Fatihah: Surah Al-Aʿlā, Surah Al-Kāfirūn, and Surah Al-Ikhlāṣ, then it is recommended.

٢٩٢ - مَسْأَلَةٌ: وَيُقْرَأُ فِي الْوِتْرِ بِمَا تَيَسَّرَ مِنْ الْقُرْآنِ مَعَ " أُمِّ الْقُرْآنِ: "، وَإِنْ قَرَأَ فِي الثَّلَاثِ رَكَعَاتٍ مَعَ أُمِّ الْقُرْآنِ بِسَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى وَقُلْ يَا أَيُّهَا الْكَافِرُونَ وَقُلْ هُوَ اللَّهُ أَحَدٌ فَحَسَنٌ.

L5368 If one confines himself to the Mother of the Quran, it is acceptable. If one recites in the rakʿah of Witr, along with the Mother of the Quran, a hundred verses from Surah An-Nisā’, is that acceptable? He, the Exalted, says: “Recite whatever is feasible of the Quran” [Surah Al-Muzzammil 73:20].[26]

وَإِنْ اقْتَصَرَ عَلَى (أُمِّ الْقُرْآنِ) فَحَسَنٌ، وَإِنْ قَرَأَ فِي رَكْعَةِ الْوِتْرِ مَعَ أُمِّ الْقُرْآنِ بِمِائَةِ آيَةٍ مِنْ النِّسَاءِ " فَحَسَنٌ؟ ، قَالَ تَعَالَى: {فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ} [المزمل: ٢٠] .

L5369 Abdullah ibn Rabi’ narrated to us: Abdullah ibn Muhammad ibn Uthman narrated to us: Ahmad ibn Khalid narrated to us: Ali ibn Abd al-Aziz narrated to us: al-Hajjaj ibn al-Minhal narrated to us: Hammad ibn Salamah narrated from Asim al-Ahwal, from Abu Mijlaz: “Abu Musa al-Ash’ari was between Mecca and Medina. He prayed the Isha prayer as two rakʿahs, then stood and prayed one rakʿah for witr. In it, he recited one hundred verses from Surah An-Nisa, and said: ’I did not neglect to place my foot where the Messenger of Allah—may Allah bless him and grant him peace—placed his, nor to recite what the Messenger of Allah—may Allah bless him and grant him peace—did.”’

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عُثْمَانَ ثنا أَحْمَدُ بْنُ خَالِدٍ ثنا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ ثنا الْحَجَّاجُ بْنُ الْمِنْهَالِ ثنا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ أَبِي مِجْلَزٍ «أَنَّ أَبَا مُوسَى الْأَشْعَرِيَّ كَانَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَصَلَّى الْعِشَاءَ رَكْعَتَيْنِ، ثُمَّ قَامَ فَصَلَّى رَكْعَةً أَوْتَرَهَا، وَقَرَأَ فِيهَا بِمِائَةِ آيَةٍ مِنْ النِّسَاءِ وَقَالَ: مَا أَلَوْتُ أَنْ وَضَعْت قَدَمِي حَيْثُ وَضَعَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَنْ أَقْرَأَ مَا قَرَأَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -» .

L5370–5371 Abdullah ibn Rabīʿ narrated to us: Muḥammad ibn Muʿāwiyah narrated to us; Aḥmad ibn Shuʿayb narrated to us; al-Ḥusayn ibn ʿĪsā narrated to us; Abū Usāmah narrated to us; Zakariyyāʾ ibn Abī Zāʾidah narrated from Abī Isḥāq al-Sabīʿī, from Saʿīd ibn Jubayr, from Ibn ʿAbbās, who said: “The Messenger of Allah (peace be upon him) would pray Witr with three units, reciting in the first: *Sabbih isma rabbika al-Aʿlā* (Glorify the Name of your Lord, the Most High), in the second: *Qul yā ayyuhā al-kāfirūn* (Say, ‘O disbelievers’), and in the third: *Qul huwa Allāhu aḥad* (Say, ‘He is Allah, the One’).”[27]

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا الْحُسَيْنُ بْنُ عِيسَى ثنا أَبُو أُسَامَةَ ثنا زَكَرِيَّاءُ بْنُ أَبِي زَائِدَةَ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُوتِرُ بِثَلَاثٍ يَقْرَأُ فِيهِنَّ فِي الْأُولَى بِسَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى، وَفِي الثَّانِيَةِ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَفِي الثَّالِثَةِ بِقُلْ هُوَ اللَّهُ أَحَدٌ» .

L5372 **Issue: A person may perform the Witr prayer standing,**

[مَسْأَلَةٌ يُوتِرُ الْمَرْءُ قَائِمًا وَقَاعِدًا لِغَيْرِ عُذْرٍ إنْ شَاءَ وَعَلَى دَابَّتِهِ]

[26] **Qur’an references (L5368):** Qur’an 73:20 (Al-Muzzammil).
[27] **Qur’an references (L5371):** Qur’an 109:1 (Al-Kafirun).

sitting (even without an excuse) if he wills, or upon his mount.

L5373 293 - Issue: A person may perform Witr standing or sitting without an excuse if he wishes, and upon his mount. It was narrated to us by ʻAbd al-Raḥmān ibn ʻAbd Allāh al-Hamadānī, narrated to us by Ibrāhīm ibn Aḥmad, narrated to us by al-Farbarī, narrated to us by al-Bukhārī, narrated to us by Ismāʻīl ibn Abī Uways, narrated to us by Mālik, on the authority of Abū Bakr ibn ʻUmar ibn ʻAbd al-Raḥmān ibn ʻAbd Allāh ibn ʻUmar ibn al-Khaṭṭāb, from Saʻīd ibn Yasār who said: "I was traveling with Ibn ʻUmar on the road to Mecca. I feared the approach of dawn, so I dismounted and performed Witr, then rejoined him. Ibn ʻUmar asked: 'Where were you?' I replied: 'I feared the approach of dawn, so I dismounted and performed Witr.' Ibn ʻUmar said: 'Is there not for you an excellent example in the Messenger of Allah (may Allah bless him and grant him peace)?' I responded: 'Indeed, by Allah!' He said: 'Verily, the Messenger of Allah (may Allah bless him and grant him peace) would perform Witr upon his mount.'"

L5374–5375 From Jarir ibn Hazim: I asked Nāfiʻ, the freed slave of Ibn ʻUmar: "Did Ibn ʻUmar perform Witr on his mount?" He said: "Yes; and does Witr hold superiority over other voluntary prayers?" From Sufyān al-Thawrī, from Thuwayr ibn Abī Fākhitah, from his father Abū Fākhitah: "'Alī ibn Abī Ṭālib used to perform Witr on his mount." From Ibn Jurayj: I said to ʻAṭāʼ: "Can a man perform Witr while sitting?" He said: "Yes." From Wakīʻ, from Sufyān al-Thawrī, from ʻAbdullāh ibn Abī al-Safar, from al-Shaʻbī: "Witr is not to be made up, nor should it be abandoned. It is a voluntary prayer, and it is the most noble of voluntary prayers."

L5376–5378 From Hammad ibn Salamah, from Qatādah, from Saʿīd ibn al-Musayyab: "The Witr and Eid al-Adha prayer are voluntary prayers." ʿAlī said: "There is no disagreement that a person may perform voluntary prayers seated if he wishes," as we have been narrated via Malik from Ibn Shihāb, from al-Sāʼib ibn Yazīd, from al-Muṭṭalib ibn Abī Wadāʿah al-Sahmī. Hafsah, the Mother of the Believers, said: "I never saw the Messenger of Allah, peace

٢٩٣ - مَسْأَلَةٌ: وَيُوتِرُ الْمَرْءُ قَائِمًا وَقَاعِدًا لِغَيْرِ عُذْرٍ إِنْ شَاءَ، وَعَلَى دَابَّتِهِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ ثنا مَالِكٌ عَنْ أَبِي بَكْرِ بْنِ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ عَنْ «سَعِيدِ بْنِ يَسَارٍ قَالَ: كُنْت أَسِيرُ مَعَ ابْنِ عُمَرَ بِطَرِيقِ مَكَّةَ فَخَشِيتُ الصُّبْحَ فَنَزَلْتُ فَأَوْتَرْتُ، ثُمَّ لَحِقْتُهُ، فَقَالَ ابْنُ عُمَرَ: أَيْنَ كُنْتَ؟ فَقُلْتُ: خَشِيتُ الصُّبْحَ فَنَزَلْتُ فَأَوْتَرْتُ، فَقَالَ ابْنُ عُمَرَ: أَلَيْسَ لَكَ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ؟ قُلْت: بَلَى، وَاَللَّهِ قَالَ: فَإِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يُوتِرُ عَلَى رَاحِلَتِهِ» .

وَعَنْ جَرِيرِ بْنِ حَازِمٍ سَأَلْت نَافِعًا مَوْلَى ابْنِ عُمَرَ: أَكَانَ ابْنُ عُمَرَ يُوتِرُ عَلَى رَاحِلَتِهِ؟ قَالَ: نَعَمْ؛ وَهَلْ لِلْوِتْرِ فَضْلٌ عَلَى سَائِرِ التَّطَوُّعِ؟ ، وَعَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ ثُوَيْرِ بْنِ أَبِي فَاخِتَةَ عَنْ أَبِيهِ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ كَانَ يُوتِرُ عَلَى رَاحِلَتِهِ:، وَعَنْ ابْنِ جُرَيْجٍ قُلْت لِعَطَاءٍ: أَيُوتِرُ الرَّجُلُ وَهُوَ جَالِسٌ؟ قَالَ: نَعَمْ وَعَنْ وَكِيعٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ عَنْ الشَّعْبِيِّ: الْوِتْرُ لَا يُقْضَى، وَلَا يَنْبَغِي تَرْكُهُ؛ وَهُوَ تَطَوُّعٌ، وَهُوَ أَشْرَفُ التَّطَوُّعِ.

وَعَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ: الْوِتْرُ وَالْأَضْحَى: تَطَوُّعٌ -: قَالَ عَلِيٌّ: لَا خِلَافَ فِي أَنَّ التَّطَوُّعَ يُصَلِّيهِ الْمَرْءُ جَالِسًا إنْ شَاءَ -: كَمَا رُوِّينَا عَنْ طَرِيقِ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ السَّائِبِ بْنِ يَزِيدَ عَنْ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ السَّهْمِيِّ «عَنْ حَفْصَةَ

and blessings of Allah be upon him, perform his voluntary prayers sitting until a year before his death. From then on, he would perform his voluntary prayers while sitting." And success is with Allah, the Most High.

L5379 **Issue: It is recommended to complete the entire Quran once every month.**

L5380 294 – Issue: It is recommended to complete the entire Quran once every month. If one completes it in less than a month, it is praiseworthy. However, it is disliked to complete it in fewer than five days. If someone does so (i.e., completes it in fewer than five days), completing it in three days is impermissible, and it is not allowed to finish it in any duration shorter than that.

L5381 Is it not permissible for anyone to recite more than a third of the Quran in a day and night? The proof for this is what was narrated to us by Abdullah ibn Yusuf, who narrated to us Ahmad ibn Fath, who narrated to us Abdul Wahhab ibn Isa, who narrated to us Ahmad ibn Muhammad, who narrated to us Ahmad ibn Ali, who narrated to us Muslim ibn al-Hajjaj. Al-Qasim ibn Zakariyya narrated to me: Ubaydullah ibn Musa narrated to us from Shayban from Yahya ibn Abi Kathir from Muhammad ibn Abd al-Rahman, the client of Banu Zuhrah, from Abu Salamah ibn Abd al-Rahman ibn Awf, from Abdullah ibn Amr ibn al-As, who said: The Messenger of Allah—peace and blessings be upon him—said, "Recite the Quran in a month." I said, "I feel capable."

L5382–5383 He said, "Recite it in twenty nights." I said, "Do I feel capable?" He said, "Then recite it in seven nights, and do not exceed that."

L5384 Abdullah ibn Rabee' narrated to us: Umar ibn Abdul-Malik narrated to us: Muhammad ibn Bakr narrated to us: Abu Dawud narrated to us: Muhammad ibn Al-Muthanna narrated to us: Abdul-Samad (Ibn Abdul-Warith) narrated to us: Hammam ibn Yahya narrated to us: Qatadah narrated from Yazid ibn Abdullah (Ibn Ash-Shikhkhīr) from Abdullah ibn Amr ibn Al-As that he said to the Messenger of Allah (peace be upon him), "In how much time should

أُمِّ الْمُؤْمِنِينَ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَّى فِي سُبْحَتِهِ قَاعِدًا حَتَّى كَانَ قَبْلَ مَوْتِهِ بِعَامٍ، فَكَانَ يُصَلِّي فِي سُبْحَتِهِ قَاعِدًا» ، وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ يُسْتَحَبُّ أَنْ يَخْتِمَ الْقُرْآنَ كُلَّهُ مَرَّةً فِي كُلِّ شَهْرٍ]

٢٩٤ - مَسْأَلَةٌ: وَيُسْتَحَبُّ أَنْ يَخْتِمَ الْقُرْآنَ كُلَّهُ مَرَّةً فِي كُلِّ شَهْرٍ، فَإِنْ خَتَمَهُ فِي أَقَلَّ: فَحَسَنٌ، وَيُكْرَهُ أَنْ يَخْتِمَ فِي أَقَلَّ مِنْ خَمْسَةِ أَيَّامٍ، فَإِنْ فَعَلَ فَفِي ثَلَاثَةِ أَيَّامٍ لَا يَجُوزُ أَنْ يَخْتِمَ الْقُرْآنَ فِي أَقَلَّ مِنْ ذَلِكَ.

وَلَا يَجُوزُ لِأَحَدٍ أَنْ يَقْرَأَ أَكْثَرَ مِنْ ثُلُثِ الْقُرْآنِ فِي يَوْمٍ وَلَيْلَةٍ؟ بُرْهَانُ ذَلِكَ: مَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ حَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ ثنا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى بَنِي زُهْرَةَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ «عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - اقْرَأْ الْقُرْآنَ فِي شَهْرٍ قُلْتُ: إنِّي أَجِدُ قُوَّةً؟

قَالَ: فَاقْرَأْهُ فِي عِشْرِينَ لَيْلَةً، قُلْتُ: إنِّي أَجِدُ قُوَّةً؟ قَالَ: فَاقْرَأْهُ فِي سَبْعٍ، لَا تَزِدْ عَلَى ذَلِكَ» .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا أَبُو دَاوُد ثنا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا عَبْدُ الصَّمَدُ هُوَ ابْنُ عَبْدِ الْوَارِثِ - ثنا هَمَّامُ بْنُ يَحْيَى ثنا قَتَادَةُ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ هُوَ ابْنُ الشِّخِّيرِ - «عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ -

I recite the Quran?" He said, "In a month." Then he mentioned the hadith, and in it: He (peace be upon him) said to him, "Recite it in seven days?" He said, "I am stronger than that." He (peace be upon him) said, "One who recites the Quran in less than three days does not comprehend."

L5385 If it is said: "Did ʻUthmān used to complete the Quran in a night?" We reply: Ibn Masʻūd disliked that. Allāh the Exalted said: {If you differ in anything, refer it to Allāh and the Messenger, if you believe in Allāh and the Last Day} [4:59]. The Sunnah of the Messenger of Allāh – as we mentioned – and we have been narrated via ʻAbd al-Raḥmān ibn Mahdī, who narrated via Shuʻbah and Sufyān, both of whom narrated via ʻAlī ibn Badhīmah, via Abū ʻUbaydah ibn ʻAbd Allāh ibn Masʻūd, from his father, who said: "Whoever recites the Quran in less than three days is like a rajaz poet." And via ʻAbd al-Raḥmān ibn Mahdī, who narrated via ʻAbd al-ʻAzīz ibn ʻAbd al-Ṣamad al-ʻAmmī, via Ḥuṣayn ibn ʻAbd al-Raḥmān, via Hilāl ibn Yasāf: That Saʻīd ibn Jubayr used to recite the Quran in one prayer session, and Ibn Masʻūd disliked that?[28]

L5386–5387 If they mention a ḥadith we have reported through the chain of Hishām al-Dastawā'ī from ʻAṭā' ibn al-Sā'ib from his father, from ʻAbdullāh ibn ʻAmr ibn al-ʻĀṣ that he asked the Prophet (peace be upon him), "How should I recite the Quran?," he said: "Recite it within a day and a night, and do not go beyond that."

L5388 Indeed, ʻAṭā's transmission of this report is inconsistent and flawed, as his mind became confused in his later years. This same report has been transmitted to us through the chain of Ḥammād ibn Salamah, from ʻAṭā' ibn al-Sā'ib, from his father, from ʻAbdullāh ibn ʻAmr: that the Messenger of Allah—peace and blessings be upon him—said to him, "Recite the Quran in a month." He replied, "He reduced it for me, and I reduced it further."

[28] **Qur'an references (L5385):** Qur'an 4:59 (An-Nisa).

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي كَمْ أَقْرَأُ الْقُرْآنَ؟ قَالَ: فِي شَهْرٍ» ثُمَّ ذَكَرَ الْحَدِيثَ وَفِيهِ: أَنَّهُ - عَلَيْهِ السَّلَامُ - قَالَ لَهُ: «اقْرَأْهُ فِي سَبْعٍ؟ قَالَ: إِنِّي أَقْوَى مِنْ ذَلِكَ، قَالَ - عَلَيْهِ السَّلَامُ -: لَا يَفْقَهُ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلَّ مِنْ ثَلَاثٍ» .

فَإِنْ قِيلَ: قَدْ كَانَ عُثْمَانُ يَخْتِمُ الْقُرْآنَ فِي لَيْلَةٍ؟ قُلْنَا: قَدْ كَرِهَ ذَلِكَ ابْنُ مَسْعُودٍ، وَقَالَ تَعَالَى: {فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ} [النساء: ٥٩] ، وَسُنَّةُ رَسُولِ اللَّهِ كَمَا ذَكَرْنَا -: وَرُوِّينَا عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ ثنا شُعْبَةُ وَسُفْيَانُ كِلَاهُمَا عَنْ عَلِيِّ بْنِ بَذِيمَةَ عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ أَبِيهِ قَالَ: مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلَّ مِنْ ثَلَاثٍ فَهُوَ رَاجِزٌ؟ ، وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ ثنا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ الْعَمِّيُّ ثنا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ هِلَالِ بْنِ يَسَافٍ: أَنَّ سَعِيدَ بْنَ جُبَيْرٍ كَانَ يَقْرَأُ الْقُرْآنَ فِي رَكْعَةٍ، وَكَانَ ابْنُ مَسْعُودٍ يَكْرَهُ ذَلِكَ؟

فَإِنْ ذَكَرُوا حَدِيثًا رُوِّينَاهُ مِنْ طَرِيقِ هِشَامٍ الدَّسْتُوَائِيِّ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ «عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّهُ سَأَلَ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَيْفَ أَقْرَأُ الْقُرْآنَ؟ قَالَ: اقْرَأْهُ فِي يَوْمٍ وَلَيْلَةٍ، لَا تَزِيدُ عَلَى ذَلِكَ؟» .

فَإِنَّ رِوَايَةَ عَطَاءٍ لِهَذَا الْخَبَرِ مُضْطَرِبَةٌ مَعْلُولَةٌ، وَعَطَاءٌ قَدْ اخْتَلَطَ بِأَخَرَةٍ رُوِّينَا هَذَا الْخَبَرَ نَفْسَهُ مِنْ طَرِيقِ حَمَّادِ بْنِ سَلَمَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ «عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لَهُ: اقْرَأْ الْقُرْآنَ فِي شَهْرٍ، قَالَ: فَنَاقَصَنِي وَنَاقَصْتُهُ» .

قَالَ عَطَاءٌ: فَاخْتَلَفْنَا عَنْ أَبِي، فَقَالَ بَعْضُنَا: سَبْعَةِ أَيَّامٍ، وَقَالَ بَعْضُنَا خَمْسَةٍ.

L5389 Ata said: We differed from my father; some of us said seven days, and some of us said five days.

L5390 Ali said: Ata acknowledges the differences among them concerning his father and that he did not verify what his father stated. If they assert that David—peace be upon him—used to complete the scripture in an hour, we respond: David's scripture is the Zabur, not this Quran, and his divine law differs from our divine law. David—peace be upon him—was sent only to his specific community, not to us, whereas Muhammad—peace and blessings of Allah be upon him—is the one sent to us. This has been authentically established from the Messenger of Allah—peace and blessings of Allah be upon him—and the Almighty stated: {To each of you We have appointed a law and a way} [Al-Mā'idah 5:48].[29]

L5391–5393 As for standing in night prayer, it has been authentically established that the Messenger of Allah (peace be upon him) never spent any night in prayer until dawn. Abdullah ibn Yusuf narrated to us, Ahmad ibn Fath, Abd al-Wahhab ibn Isa... Ahmad ibn Muhammad narrated from Ahmad ibn Ali from Muslim ibn al-Hajjaj from Abu Bakr ibn Abi Shaybah from Sufyan ibn Uyaynah from Amr ibn Dinar from Amr ibn Aws from Abdullah ibn Amr ibn al-As, who said: The Messenger of Allah said, "The prayer most beloved to Allah, the Exalted, is the prayer of Dawud. He would sleep half the night, then rise, then sleep the latter part of it, then rise for a third of the night after half of it had passed."

L5394 Ali said: If this is the prayer most beloved to Allah the Exalted, then whatever exceeds it is undoubtedly inferior to this. If it is less than this, it becomes wasted with no reward - for this constitutes forced effort, and we have been forbidden from forced effort. Were Salman, Mu'adh, and others prevented from praying the entire night?

L5395 **The Issue of Reciting Aloud and Silently in Voluntary Prayers (Day and Night)**

[29] **Qur'an references (L5390):** Qur'an 5:48 (Al-Ma'idah).

قَالَ عَلِيٌّ: فَعَطَاءٌ يَعْتَرِفُ بِاخْتِلَافِهِمْ عَلَى أَبِيهِ، وَأَنَّهُ لَمْ يُحَقِّقْ مَا قَالَ أَبُوهُ فَإِنْ ذَكَرُوا: أَنَّ دَاوُد - عَلَيْهِ السَّلَامُ - كَانَ يَخْتِمُ الْقُرْآنَ فِي سَاعَةٍ؟ قُلْنَا: قُرْآنُ دَاوُد هُوَ الزَّبُورُ، لَا هَذَا الْقُرْآنُ، وَشَرِيعَتُهُ غَيْرُ شَرِيعَتِنَا - وَدَاوُد - عَلَيْهِ السَّلَامُ - لَمْ يُبْعَثْ إِلَّا إِلَى قَوْمِهِ خَاصَّةً، لَا إِلَيْنَا، وَمُحَمَّدٌ - عَلَيْهِ السَّلَامُ - هُوَ الَّذِي بُعِثَ إِلَيْنَا، صَحَّ ذَلِكَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَقَالَ تَعَالَى: {لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا} [المائدة: ٤٨] .

وَأَمَّا قِيَامُ اللَّيْلِ فَقَدْ صَحَّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَمْ يَقُمْ لَيْلَةً قَطُّ حَتَّى الصَّبَاحِ؟ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَمْرِو بْنِ أَوْسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ: «وَأَحَبُّ الصَّلَاةِ إِلَى اللَّهِ تَعَالَى صَلَاةُ دَاوُد كَانَ يَرْقُدُ شَطْرَ اللَّيْلِ، ثُمَّ يَقُومُ ثُمَّ يَرْقُدُ آخِرَهُ ثُمَّ يَقُومُ ثُلُثَ اللَّيْلِ بَعْدَ شَطْرِهِ» .

قَالَ عَلِيٌّ: فَإِذْ هَذَا أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ تَعَالَى فَمَا زَادَ عَلَى هَذَا فَهُوَ دُونَ هَذَا بِلَا شَكٍّ، فَإِذَا كَانَ دُونَ هَذَا فَهُوَ ضَائِعٌ لَا أَجْرَ فِيهِ، فَهُوَ تَكَلُّفٌ، وَقَدْ نُهِينَا عَنْ التَّكَلُّفِ - وَقَدْ مَنَعَ مِنْ قِيَامِ اللَّيْلِ كُلِّهِ: سَلْمَانُ، وَمُعَاذٌ، وَغَيْرُهُمَا؟

[مَسْأَلَةُ الْجَهْرِ وَالْإِسْرَارِ فِي قِرَاءَةِ التَّطَوُّعِ لَيْلًا وَنَهَارًا]

L5396 Issue 295: Reciting voluntary prayers aloud or silently during the night and day is permissible for men and women, as neither prohibition of any of that nor obligation of any of that has been established in the Qur'an or Sunnah. If it is objected: "Should women lower their voices?" We respond: "Why?" For Muslims unanimously agree that men may lawfully hear the speech of the Messenger of Allah's wives (peace and blessings be upon him), and no textual evidence disapproves this for other women. Success comes from Allah, the Most High.

L5397 **[The issue of combining surahs in a single rak'ah in obligatory and supererogatory prayers]**

L5398–5400 Issue 296: Combining sūrahs in a single rakʿah in both obligatory and voluntary prayers also: Recommended – and similarly, reciting some sūrahs in the rakʿah during obligatory and voluntary prayers is also recommended for the Imam and the individual worshiper. The proof for this is: Allāh the Exalted's statement, {So recite what is easy of the Qur'ān} [Al-Muzzammil 20], and we have mentioned Abū Bakr and ʿUmar – may Allāh be pleased with them – reciting Sūrat al-Baqarah in the two rakʿahs of the Fajr prayer, and similarly Sūrat Āl ʿImrān in the presence of the Companions – may Allāh be pleased with them?[30]

L5401 **The issue is whether a person may perform voluntary prayers while lying down without an excuse toward the Qiblah or while riding.**

L5402 297 - Issue: It is permissible for a person to perform voluntary prayers reclining without an excuse while facing the qiblah, or while riding, wherever his mount is facing—whether toward the qiblah or not. This ruling applies equally whether one is in residence or traveling.

Narrated by ʿAbd al-Raḥmān ibn ʿAbd Allāh → Ibrāhīm ibn Aḥmad → al-Firabrī → al-Bukhārī → Isḥāq ibn Manṣūr → Rūḥ ibn ʿUbādah → Ḥusayn (the teacher) → ʿAbd Allāh ibn Buraydah → ʿImrān ibn al-Ḥuṣayn: He asked

[30] **Qur'an references (L5398):** Qur'an 73:20 (Al-Muzzammil).

٢٩٥ - مَسْأَلَةٌ: وَالْجَهْرُ وَالْإِسْرَارُ فِي قِرَاءَةِ التَّطَوُّعِ لَيْلًا وَنَهَارًا: مُبَاحٌ لِلرِّجَالِ وَالنِّسَاءِ؟ إِذْ لَمْ يَأْتِ مَنْعٌ مِنْ شَيْءٍ مِنْ ذَلِكَ، وَلَا إِيجَابٌ لِشَيْءٍ مِنْ ذَلِكَ فِي قُرْآنٍ وَلَا سُنَّةٍ؟ فَإِنْ قِيلَ: تَخْفِضُ النِّسَاءُ؟ قُلْنَا: وَلِمَ؟ وَلَمْ يَخْتَلِفْ مُسْلِمَانِ فِي أَنَّ سَمَاعَ النَّاسِ كَلَامَ نِسَاءِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مُبَاحٌ لِلرِّجَالِ، وَلَا جَاءَ نَصٌّ فِي كَرَاهَةِ ذَلِكَ مِنْ سَائِرِ النِّسَاءِ، وَبِاللَّهِ تَعَالَى التَّوْفِيقُ؟

[مَسْأَلَةٌ الْجَمْعُ بَيْنَ السُّوَرِ فِي رَكْعَةٍ وَاحِدَةٍ فِي الْفَرْضِ وَالتَّطَوُّعِ]

٢٩٦ - مَسْأَلَةٌ: وَالْجَمْعُ بَيْنَ السُّوَرِ فِي رَكْعَةٍ وَاحِدَةٍ فِي الْفَرْضِ وَالتَّطَوُّعِ أَيْضًا: حَسَنٌ - وَكَذَلِكَ قِرَاءَةُ بَعْضِ السُّوَرِ فِي الرَّكْعَةِ فِي الْفَرْضِ وَالتَّطَوُّعِ أَيْضًا: حَسَنٌ لِلْإِمَامِ وَالْفَذِّ؟ بُرْهَانُ ذَلِكَ -: قَوْلُ اللَّهِ تَعَالَى: {فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ} [المزمل: ٢٠] وَقَدْ ذَكَرْنَا عَنْ أَبِي بَكْرٍ وَعُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قِرَاءَتَهُمَا " الْبَقَرَةَ فِي صَلَاةِ الْفَجْرِ فِي الرَّكْعَتَيْنِ " وَآلَ عِمْرَانَ " كَذَلِكَ بِحَضْرَةِ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -؟ .

[مَسْأَلَةٌ لِلْمَرْءِ أَنْ يَتَطَوَّعَ مُضْطَجِعًا بِغَيْرِ عُذْرٍ إِلَى الْقِبْلَةِ وَرَاكِبًا]

٢٩٧ - مَسْأَلَةٌ: وَجَائِزٌ لِلْمَرْءِ أَنْ يَتَطَوَّعَ مُضْطَجِعًا بِغَيْرِ عُذْرٍ إِلَى الْقِبْلَةِ، وَرَاكِبًا حَيْثُ تَوَجَّهَتْ بِهِ دَابَّتُهُ إِلَى الْقِبْلَةِ وَغَيْرِهَا، الْحَضَرُ وَالسَّفَرُ سَوَاءٌ فِي كُلِّ ذَلِكَ -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا إِسْحَاقُ بْنُ مَنْصُورٍ ثنا رُوحُ بْنُ عُبَادَةَ أَنَا حُسَيْنٌ هُوَ الْمُعَلِّمُ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ «عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ: أَنَّهُ سَأَلَ نَبِيَّ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ صَلَاةِ الرَّجُلِ قَاعِدًا فَقَالَ - عَلَيْهِ السَّلَامُ

the Prophet of Allāh—peace be upon him (PBUH)—about a man praying while sitting. The Prophet—peace be upon him (PBUH)—said: "If he prays standing, that is better. Whoever prays sitting will have half the reward of one who stands, and whoever prays sleeping will have half the reward of one who sits."[31]

L5403–5404 Ali said: "The only exception to this permissibility is one praying the obligatory prayer who is either capable of standing or [due to incapacity] restricted to sitting." It has been narrated to us through Malik's chain from Abu al-Nadr, the client of Umar ibn Ubayd Allah, from Abu Salama ibn Abd al-Rahman, from Aisha: "That the Messenger of Allah (peace be upon him) would pray while sitting; he would recite while sitting. When approximately thirty or forty verses remained of his recitation, he would stand and recite them while standing, then bow, then prostrate. Then he would do the same in the second rak'ah."

L5405 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath from Abdul Wahhab ibn Isa from Ahmad ibn Muhammad from Ahmad ibn Ali from Muslim ibn al-Hajjaj from Abu Bakr ibn Abi Shaybah from Muadh ibn Muadh al-Anbari from Humaid at-Tawil from Abdullah ibn Shaqiq al-Uqayli, who said: "I asked Aisha about the night prayer of the Messenger of Allah, peace and blessings be upon him, and she said: 'He would pray standing for a long portion of the night and sitting for another long portion. If he recited while standing, he would bow while standing, and if he recited while sitting, he would bow while sitting.'"[32]

L5406 Ali said: All of this is Sunnah and permissible; all of that has been done by the Messenger of Allah (peace and blessings be upon him).

L5407–5409 Abd al-Rahman ibn Abd Allah narrated to us: Ibrahim ibn Ahmad narrated to us: al-Farbari narrated to us: al-Bukhari narrated to us: Abu Nu'aym al-Fadl ibn Dukayn narrated to us: Shayban (Ibn Farrukh) narrated from Yahya (Ibn Abi Kathir), from... Muhammad ibn Abd al-Rahman ibn Thawban reported that Jabir ibn Abdullah narrated to him: "The Messenger of Allah (peace be

-: إِنْ صَلَّى قَائِمًا فَهُوَ أَفْضَلُ، وَمَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ وَمَنْ صَلَّى نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ» ؟ .

قَالَ عَلِيٌّ: لَا يَخْرُجُ مِنْ هَذِهِ الْإِبَاحَةِ إِلَّا مُصَلِّي الْفَرْضِ الْقَادِرُ عَلَى الْقِيَامِ أَوْ عَلَى الْقُعُودِ فَقَطْ؟ ، وَرُوِّينَا مِنْ طَرِيقِ مَالِكٍ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يُصَلِّي جَالِسًا، فَيَقْرَأُ وَهُوَ جَالِسٌ، فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ نَحْوٌ مِنْ ثَلَاثِينَ آيَةً أَوْ أَرْبَعِينَ آيَةً قَامَ فَقَرَأَهَا وَهُوَ قَائِمٌ ثُمَّ رَكَعَ ثُمَّ سَجَدَ ثُمَّ فَعَلَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ» .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثنا مُعَاذُ بْنُ مُعَاذٍ الْعَنْبَرِيُّ عَنْ حُمَيْدٍ الطَّوِيلِ عَنْ «عَبْدِ اللَّهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِاللَّيْلِ؟ فَقَالَتْ: كَانَ يُصَلِّي لَيْلًا طَوِيلًا قَائِمًا، وَلَيْلًا طَوِيلًا قَاعِدًا، فَإِذَا قَرَأَ قَائِمًا رَكَعَ قَائِمًا، وَإِذَا قَرَأَ قَاعِدًا رَكَعَ قَاعِدًا؟» .

قَالَ عَلِيٌّ: كُلُّ هَذَا سُنَّةٌ وَمُبَاحٌ، وَكُلُّ ذَلِكَ قَدْ فَعَلَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ حَدَّثَنَا الْبُخَارِيُّ ثنا أَبُو نُعَيْمٍ الْفَضْلُ بْنُ دُكَيْنٍ ثنا شَيْبَانُ هُوَ ابْنُ فَرُّوخَ - عَنْ يَحْيَى هُوَ ابْنُ أَبِي كَثِيرٍ - عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ: أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ حَدَّثَهُ: «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يُصَلِّي التَّطَوُّعَ وَهُوَ رَاكِبٌ فِي غَيْرِ الْقِبْلَةِ» .

[31] **Hadith references (L5402):** Sahih al-Bukhari 1115.
[32] **Hadith references (L5405):** Sunan Ibn Majah 1228.

upon him) would perform voluntary prayers while riding, facing a direction other than the Qibla."

L5410 Through him in al-Bukhārī's transmission: He narrated to us via Muʿādh ibn Faḍālah; Hishām al-Dastuwā'ī narrated to us from Yaḥyā—Ibn Abī Kathīr—from Muḥammad ibn ʿAbd al-Raḥmān ibn Thawbān: Jābir reported to me, saying, "The Prophet (peace be upon him) would pray on his mount toward the east. When he intended to perform the obligatory prayer, he would dismount and face the qiblah."[33]

L5411 Ali said: This is a general ruling applicable to the rider regardless of any mount he rides and in every state, whether arising from travel or residence. This generality surpasses all narrations mentioned in this chapter, and it is impermissible to disregard it—and this is the opinion of Abu Yusuf and others.

L5412 No textual evidence exists that one on foot may perform voluntary prayers while walking, and analogical reasoning is invalid. Therefore, this practice is impermissible for anyone other than the rider. It has been narrated to us from Wakiʿ, from Sufyān al-Thawrī, from Manṣūr ibn al-Muʿtamir, from Ibrāhīm al-Nakhaʿī, who said: "They would pray upon their riding gear and mounts in whichever direction the mounts faced."

L5413 And this is a narration concerning the Companions and the Followers (may Allah be pleased with them) generally in travel and settled life, and with Allah, the Exalted, is success.

L5414 **Issue: The rider's prostration and bowing when performing prayer by nodding**

L5415 298 - Issue: The rider's bowing and prostration during prayer are to be performed through gestures. Narrated by ʿAbd al-Raḥmān ibn ʿAbd Allāh, from Ibrāhīm ibn Aḥmad, from al-Firabrī, from al-Bukhārī, from Mūsā ibn Ismāʿīl, from ʿAbd al-ʿAzīz ibn Muslim, from ʿAbd Allāh ibn Dīnār, who said: "'Abd Allāh ibn ʿUmar would pray while traveling on his mount, facing

وَبِهِ إِلَى الْبُخَارِيِّ: ثنا مُعَاذُ بْنُ فَضَالَةَ حَدَّثَنَا هِشَامُ الدَّسْتُوَائِيُّ عَنْ يَحْيَى هُوَ ابْنُ أَبِي كَثِيرٍ - عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ حَدَّثَنِي جَابِرٌ قَالَ «كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي عَلَى رَاحِلَتِهِ نَحْوَ الْمَشْرِقِ، فَإِذَا أَرَادَ أَنْ يُصَلِّيَ الْمَكْتُوبَةَ نَزَلَ فَاسْتَقْبَلَ الْقِبْلَةَ» .

قَالَ عَلِيٌّ: فَهَذَا عُمُومٌ لِلرَّاكِبِ أَيَّ شَيْءٍ رَكِبَ، وَفِي كُلِّ حَالٍ مِنْ سَفَرٍ أَوْ حَضَرٍ، وَهَذَا الْعُمُومُ زَائِدٌ عَلَى كُلِّ خَبَرٍ وَرَدَ فِي هَذَا الْبَابِ، وَلَا يَجُوزُ تَرْكُهُ - وَهُوَ قَوْلُ أَبِي يُوسُفَ وَغَيْرِهِ.

وَلَمْ يَأْتِ فِي الرَّاجِلِ نَصٌّ أَنْ يَتَطَوَّعَ مَاشِيًا، وَالْقِيَاسُ بَاطِلٌ، فَلَا يَجُوزُ ذَلِكَ لِغَيْرِ الرَّاكِبِ، وَقَدْ رُوِّينَا عَنْ وَكِيعٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ قَالَ: كَانُوا يُصَلُّونَ عَلَى رِحَالِهِمْ وَدَوَابِّهِمْ حَيْثُمَا تَوَجَّهَتْ بِهِمْ.

وَهَذِهِ حِكَايَةٌ عَنْ الصَّحَابَةِ وَالتَّابِعِينَ - رَضِيَ اللَّهُ عَنْهُمْ - عُمُومًا فِي السَّفَرِ وَالْحَضَرِ، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ سُجُودُ الرَّاكِبِ وَرُكُوعُهُ إذَا صَلَّى إيمَاءً]

٢٩٨ - مَسْأَلَةٌ: وَيَكُونُ سُجُودُ الرَّاكِبِ وَرُكُوعُهُ إذَا صَلَّى إيمَاءً -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا مُوسَى بْنُ إسْمَاعِيلَ ثنا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ ثنا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: «كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يُصَلِّي فِي السَّفَرِ عَلَى

[33] **Hadith references (L5410):** Sahih al-Bukhari 1099.

whichever direction it turned, making gestures (with his head). Ibn ʿUmar reported from the Messenger of Allāh (peace be upon him) that he would do likewise."

L5416–5417 **Issue: It is not permissible for anyone to perform the obligatory prayer except while standing, unless there exists a valid excuse.**

L5418 Issue: As for the obligatory prayer, it is not permissible for anyone to perform it except while standing unless due to an excuse - whether illness, fear of an unjust enemy, from an animal, or similar circumstances; or weakness preventing standing such as one aboard a ship; or a follower praying behind a sick imam or one excused to pray sitting. These individuals pray sitting. If the imam is unable to sit or stand, he prays lying down, and all those behind him must pray lying down as well. If in both cases there is a prompter ensuring people hear the imam's *takbīr*, they may pray standing beside the imam if they wish, or pray in the same manner as their imam.

L5419 As for the fearful and the sick: this is based on Allah's statement—the Exalted: {Allah does not burden any soul beyond its capacity} [Al-Baqarah: 286]; His statement: {Allah intends ease for you and does not intend hardship for you} [Al-Baqarah: 185]; and His statement: {And stand before Allah in devotion} [Al-Baqarah: 238]. Thus, Allah the Exalted has mandated standing except for those explicitly exempted by textual evidence. This ruling concerning the fearful and the sick is established by consensus, alongside the fact that the Prophet (peace be upon him) prayed the obligatory prayer seated due to an illness and a leg sprain he endured.[34]

L5420 As for one who prays behind an imam praying seated due to an excuse—people have differed regarding it? Mālik and those who adhered to his school said: It is not permissible for a sick person to lead healthy people in prayer

[34] **Qur'an references (L5419):** Qur'an 2:286 (Al-Baqarah); Qur'an 2:185 (Al-Baqarah); Qur'an 2:238 (Al-Baqarah).

رَاحِلَتِه أَيْنَمَا تَوَجَّهَتْ بِه، يُومِئُ إِيمَاءً، وَذَكَرَ ابْنُ عُمَرَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ كَانَ يَفْعَلُهُ» .

[مَسْأَلَةٌ صَلَاةُ الْفَرْضِ لَا يَحِلُّ لِأَحَدٍ أَنْ يُصَلِّيَهَا إلَّا وَاقِفًا إلَّا لِعُذْرٍ]

مَسْأَلَةٌ: وَأَمَّا صَلَاةُ الْفَرْضِ فَلَا يَحِلُّ لِأَحَدٍ أَنْ يُصَلِّيَهَا إلَّا وَاقِفًا إلَّا لِعُذْرٍ: مِنْ مَرَضٍ، أَوْ خَوْفٍ مِنْ عَدُوٍّ ظَالِمٍ، أَوْ مِنْ حَيَوَانٍ، أَوْ نَحْوِ ذَلِكَ، أَوْ ضَعْفٍ عَنْ الْقِيَامِ كَمَنْ كَانَ فِي سَفِينَةٍ، أَوْ مَنْ صَلَّى مُؤْتَمًّا بِإِمَامٍ مَرِيضٍ، أَوْ مَعْذُورٍ فَصَلَّى قَاعِدًا فَإِنَّ هَؤُلَاءِ يُصَلُّونَ قُعُودًا، فَإِنْ لَمْ يَقْدِرْ الْإِمَامُ عَلَى الْقُعُودِ، وَلَا الْقِيَامِ: صَلَّى مُضْطَجِعًا وَصَلُّوا كُلُّهُمْ خَلْفَهُ مُضْطَجِعِينَ وَلَا بُدَّ، وَإِنْ كَانَ فِي كِلَا الْوَجْهَيْنِ مُذَكِّرًا - يُسْمِعُ النَّاسَ تَكْبِيرَ الْإِمَامِ - صَلَّى إنْ شَاءَ قَائِمًا إلَى جَنْبِ الْإِمَامِ، وَإِنْ شَاءَ صَلَّى كَمَا يُصَلِّي إمَامُهُ.

فَأَمَّا الْخَائِفُ، وَالْمَرِيضُ، فَلِقَوْلِ اللَّهِ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦] ؛ وَلِقَوْلِهِ تَعَالَى: {يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلا يُرِيدُ بِكُمُ الْعُسْرَ} [البقرة: ١٨٥] ؛ وَلِقَوْلِهِ تَعَالَى: {وَقُومُوا لِلَّهِ قَانِتِينَ} [البقرة: ٢٣٨] فَأَوْجَبَ اللَّهُ تَعَالَى الْقِيَامَ إلَّا عَمَّنْ أَسْقَطَهُ عَنْهُ بِالنَّصِّ، وَهَذَا فِي الْخَائِفِ وَالْمَرِيضِ: إجْمَاعٌ - مَعَ «أَنَّهُ - عَلَيْهِ السَّلَامُ - قَدْ صَلَّى الْفَرِيضَةَ قَاعِدًا لِمَرَضٍ كَانَ بِهِ وَلَوْثٍ بِرِجْلِهِ» .

وَأَمَّا مَنْ صَلَّى خَلْفَ إمَامٍ يُصَلِّي قَاعِدًا لِعُذْرٍ، فَإِنَّ النَّاسَ اخْتَلَفُوا فِيهِ؟ فَقَالَ مَالِكٌ وَمَنْ قَلَّدَهُ: لَا يَجُوزُ أَنْ يَؤُمَّ الْمَرِيضُ قَاعِدًا الْأَصِحَّاءَ - إلَّا رِوَايَةً رَوَاهَا عَنْ الْوَلِيدِ بْنِ مُسْلِمٍ مُوَافِقَةً لِقَوْلِ أَبِي حَنِيفَةَ، وَالشَّافِعِيِّ.

while he is seated, except for a narration transmitted from al-Walīd ibn Muslim that concurs with the positions of Abū Ḥanīfah and al-Shāfiʿī.

L5421 Abū Ḥanīfah and al-Shāfiʿī said: A sick person may lead healthy worshippers in prayer while seated, provided those behind him pray standing, and this is necessary. Abū Ḥanīfah stated: One who prays reclining due to incapacity cannot lead healthy worshippers in prayer under any circumstance. Abū Sulaymān and our companions said: A sick person may lead healthy worshippers in prayer while seated, but all followers must pray seated—is this necessary? ʿAlī said: We uphold this ruling except for one stationed beside the imam to remind the congregation and announce the imam's takbīr. Such a person may choose between praying seated or standing.

وَقَالَ أَبُو حَنِيفَةَ وَالشَّافِعِيُّ: يَؤُمُّ الْمَرِيضُ قَاعِدًا: الْأَصِحَّاءَ، إِلَّا أَنَّهُمْ يُصَلُّونَ وَرَاءَهُ قِيَامًا، وَلَا بُدَّ قَالَ أَبُو حَنِيفَةَ: وَلَا يَؤُمُّ الْمُصَلِّي مُضْطَجِعًا لِعُذْرٍ: الْأَصِحَّاءَ أَصْلًا وَقَالَ أَبُو سُلَيْمَانَ وَأَصْحَابُنَا: يَؤُمُّ الْمَرِيضُ قَاعِدًا: الْأَصِحَّاءَ، وَلَا يُصَلُّونَ وَرَاءَهُ إِلَّا قُعُودًا كُلُّهُمْ، وَلَا بُدَّ؟ قَالَ عَلِيٌّ: وَبِهَذَا نَأْخُذُ إِلَّا فِيمَنْ يُصَلِّي إِلَى جَنْبِ الْإِمَامِ يُذَكِّرُ النَّاسَ وَيُعْلِمُهُمْ تَكْبِيرَ الْإِمَامِ، فَإِنَّهُ مُخَيَّرٌ بَيْنَ أَنْ يُصَلِّيَ قَاعِدًا وَبَيْنَ أَنْ يُصَلِّيَ قَائِمًا.

L5422–5423 Ali said: We examined whether there existed any clarification from the Messenger of Allah—peace and blessings be upon him—regarding this matter. We found what ʿAbd al-Raḥmān ibn ʿAbd Allāh narrated to us: Ibrāhīm ibn Aḥmad al-Farabrī narrated to us; al-Bukhārī narrated to us; ʿAbd Allāh ibn Yūsuf narrated to us; Mālik narrated to us from Ibn Shihāb from Anas that the Messenger of Allah—peace and blessings be upon him—said: "The imam is appointed solely to be followed." He [Anas] mentioned the Prophet's statement—peace be upon him—which states: "When he prays seated, then pray seated, all together."

قَالَ عَلِيٌّ: فَنَظَرْنَا هَلْ جَاءَ فِي هَذَا عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَيَانٌ؟ فَوَجَدْنَا مَا حَدَّثَنَاهُ عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ» وَذَكَرَ كَلَامَهُ - عَلَيْهِ السَّلَامُ - وَفِيهِ «، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ» .

L5424 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn Al-Hajjaj narrated to us: Qutaybah ibn Sa'id narrated to us: Al-Mughirah Al-Hizami from Abu Az-Zinad, from Al-A'raj, from Abu Hurairah that the Messenger of Allah (SAW) said: "The Imam is appointed solely to be followed, so do not differ from him. When he utters the takbir, then utter the takbir. When he bows, then bow. When he says: 'Sami'a Allahu liman hamidah,' then say: 'Allahumma Rabbana lakal-hamd.' When he prostrates, then prostrate. When he prays sitting, then pray sitting all of you."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا قُتَيْبَةُ بْنُ سَعِيدٍ ثنا الْمُغِيرَةُ الْحِزَامِيُّ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَلَا تَخْتَلِفُوا عَلَيْهِ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ؟ فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ وَإِذَا سَجَدَ فَاسْجُدُوا وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ» .

L5425–5427 And through him to Muslim: Abu Bakr ibn Abi Shaybah, Abu al-Rabi' al-Zahrani, Abu Kurayb—who is Muhammad ibn al-'Ala'—and Muhammad

ibn ‘Abdullah ibn Numayr narrated to us. Abu Bakr said (and the wording is his): ‘Abdah ibn Sulayman narrated to us. Abu al-Rabi‘ said: Hammad ibn Zayd narrated to us. Abu Kurayb said: ‘Abdullah ibn Numayr narrated to us. Muhammad ibn ‘Abdullah said: My father narrated to us. Then they all agreed: from Hisham ibn ‘Urwah, from his father, from ‘Aishah, who said: “Allah’s Messenger—peace and blessings of Allah be upon him—complained of illness, and some of his Companions came to visit him. Allah’s Messenger—peace and blessings of Allah be upon him—prayed while sitting, so they prayed following his lead while standing. He gestured to them to sit, so they sat. When he concluded, he said: ‘The Imam is appointed only to be followed. When he bows, you must bow; when he rises, you must rise; and when [...]’” “He prayed sitting, so pray sitting.”[35]

وَبِهِ إِلَى مُسْلِمٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كُرَيْبٍ هُوَ مُحَمَّدُ بْنُ الْعَلَاءِ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، قَالَ أَبُو بَكْرٍ: وَاللَّفْظُ لَهُ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، وَقَالَ أَبُو الرَّبِيعِ: ثنا حَمَّادُ بْنُ زَيْدٍ، وَقَالَ أَبُو كُرَيْبٍ: ثنا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَقَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: ثنا أَبِي، ثُمَّ اتَّفَقُوا كُلُّهُمْ: عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «اشْتَكَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَدَخَلَ عَلَيْهِ نَاسٌ مِنْ أَصْحَابِهِ يَعُودُونَهُ، فَصَلَّى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - جَالِسًا فَصَلَّوْا بِصَلَاتِهِ قِيَامًا، فَأَشَارَ إِلَيْهِمْ: أَنْ اجْلِسُوا؟ فَجَلَسُوا فَلَمَّا انْصَرَفَ قَالَ: إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا رَفَعَ فَارْفَعُوا وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا» .

L5428 It was narrated to us via the chain of Al-Layth ibn Sa‘d from Abu Az-Zubayr from Jabir: “The Messenger of Allah - peace and blessings be upon him - became ill, so we prayed behind him while he was seated. Abu Bakr made his own takbir audible to the people. The Prophet turned toward us and saw us standing, so he gestured to us. We then sat down and prayed with him while seated. When he concluded the prayer, he said: ’You were just now on the verge of imitating the practice of the Persians and Romans, who stand before their kings while they remain seated. Do not do this. Follow your imams: if he prays standing, pray standing; if he prays seated, pray seated.’” This was also narrated by Qays ibn Abi Hazim, Hammam ibn Munabbih, Abu ‘Alqamah, and Abu Yunus—all transmitting from Abu Hurayrah. It was further narrated to us via the chain of Salim ibn ‘Abdullah ibn ‘Umar from his father, through ‘Ubaydullah ibn ‘Abdullah ibn ‘Utbah from Ibn ‘Abbas, from ‘Ā’ishah, and through Al-Aswad from her. Thus, it attained the status of a tawatur transmission, necessitating certain knowledge. How, then, could anyone oppose this ruling?

وَرُوِّينَا أَيْضًا مِنْ طَرِيقِ اللَّيْثِ بْنِ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ: «اشْتَكَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَصَلَّيْنَا وَرَاءَهُ وَهُوَ قَاعِدٌ وَأَبُو بَكْرٍ يُسْمِعُ النَّاسَ تَكْبِيرَهُ، فَالْتَفَتَ إِلَيْنَا فَرَآنَا قِيَامًا، فَأَشَارَ إِلَيْنَا فَقَعَدْنَا فَصَلَّيْنَا بِصَلَاتِهِ قُعُودًا فَلَمَّا سَلَّمَ قَالَ: إِنْ كِدْتُمْ آنِفًا تَفْعَلُونَ فِعْلَ فَارِسَ وَالرُّومِ يَقُومُونَ عَلَى مُلُوكِهِمْ وَهُمْ قُعُودٌ؟ فَلَا تَفْعَلُوا وَائْتَمُّوا بِأَئِمَّتِكُمْ إِنْ صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، وَإِنْ صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا» ، وَرَوَاهُ أَيْضًا قَيْسُ بْنُ أَبِي حَازِمٍ، وَهَمَّامُ بْنُ مُنَبِّهٍ، وَأَبُو عَلْقَمَةَ وَأَبُو يُونُسَ كُلُّهُمْ عَنْ أَبِي هُرَيْرَةَ. وَرُوِّينَاهُ أَيْضًا مِنْ طَرِيقِ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ وَعَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنِ ابْنِ عَبَّاسٍ، وَعَائِشَةَ وَمِنْ طَرِيقِ الْأَسْوَدِ عَنْهَا فَصَارَ نَقْلَ تَوَاتُرٍ، فَوَجَبَ لِلْعِلْمِ، فَلَمْ يَجُزْ لِأَحَدٍ خِلَافُ ذَلِكَ؟ .

L5429 We examined the objection raised by the Malikis in their prohibition of

[35] **Hadith references (L5425):** Sahih Muslim 412a.

healthy individuals from leading prayer while sitting (a practice permitted for those with illness or valid excuse), and found no foundation for their position whatsoever, except that one of their scholars claimed: "This ruling applies exclusively to the Prophet (peace be upon him)." They argued this using the narration we transmitted through Jābir al-Juʿfī's chain from al-Shaʿbī, and through ʿAbd al-Malik ibn Ḥabīb's chain from someone who informed him via Mujālid from al-Shaʿbī, that the Messenger of Allah (peace be upon him) said: "Let no one among you lead prayer sitting after me."

فَنَظَرْنَا فِيمَا اعْتَرَضَ بِهِ الْمَالِكِيُّونَ فِي مَنْعِهِمْ مِنْ صَلَاةِ الْجَالِسِ لِمَرَضٍ أَوْ عُذْرٍ لِلْأَصِحَّاءِ، فَلَمْ نَجِدْ لَهُمْ شَيْئًا أَصْلًا، إِلَّا أَنَّ قَائِلَهُمْ قَالَ: هَذَا خُصُوصٌ لِلنَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَاحْتَجُّوا فِي ذَلِكَ بِمَا رُوِّينَاهُ مِنْ طَرِيقِ جَابِرٍ الْجُعْفِيِّ عَنْ الشَّعْبِيِّ، وَمِنْ طَرِيقِ عَبْدِ الْمَلِكِ بْنِ حَبِيبٍ عَمَّنْ أَخْبَرَهُ عَنْ مُجَالِدٍ عَنْ الشَّعْبِيِّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَا يَؤُمَّنَّ أَحَدُكُمْ بَعْدِي جَالِسًا» ؟

L5430–5431 Ali said: This is nothing.

قَالَ عَلِيٌّ: وَهَذَا لَا شَيْءَ.

L5432 As for their claim that this is specific to the Messenger of Allah—peace and blessings be upon him—it is invalid, for the explicit text of the hadith refutes this assertion. The Prophet—peace and blessings be upon him—stated: "The Imam is appointed so that he may be followed; therefore, do not differ from him. If he prays sitting, pray sitting." Thus, it is evident that he—peace and blessings be upon him—generalized this ruling to every Imam after him without any ambiguity.

أَمَّا قَوْلُهُمْ: إنَّ هَذَا خُصُوصٌ لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَبَاطِلٌ؛ لِأَنَّ نَصَّ الْحَدِيثِ يُكَذِّبُ هَذَا الْقَوْلَ؛ لِأَنَّهُ - عَلَيْهِ السَّلَامُ - قَالَ فِيهِ: «إنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَلَا تَخْتَلِفُوا عَلَيْهِ فَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا» فَصَحَّ أَنَّهُ - عَلَيْهِ السَّلَامُ - عَمَّ بِذَلِكَ كُلَّ إمَامٍ بَعْدَهُ بِلَا إشْكَالٍ.

L5433 The Almighty's saying, "There has certainly been for you in the Messenger of Allah an excellent example" (Al-Aḥzāb 33:21), is a refutation of anyone who claims specificity in any aspect of his Sunnah or actions (peace be upon him), unless such a claimant substantiates their assertion with an authentic text or a definitive consensus.[36]

وَقَوْله تَعَالَى: {لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ} [الأحزاب: ٢١] تَكْذِيبٌ لِكُلِّ مَنْ ادَّعَى الْخُصُوصَ فِي شَيْءٍ مِنْ سُنَنِهِ وَأَفْعَالِهِ - عَلَيْهِ السَّلَامُ -، إلَّا أَنْ يَأْتِيَ عَلَى دَعْوَاهُ بِنَصٍّ صَحِيحٍ أَوْ إجْمَاعٍ مُتَيَقَّنٍ؟ .

L5434–5436 As for the ḥadīth of al-Shaʿbī, it is false because it is a narration by Jābir al-Juʿfī—the notorious liar known for advocating the Rajʿa (return) of ʿAlī (may Allah be pleased with him?)—and Mujālid, who is weak. Moreover, it is a mursal (disconnected) narration. It is astonishing that the Mālikīs disparage the narrations of the people of Kufa, which are unparalleled, while they find no narrations from the people of Medina more authentic in origin. We know of no narrations from the people of Medina more authentic than Sufyān al-Thawrī's report from Manṣūr from Ibrāhīm from al-Aswad, ʿAlqamah, and

وَأَمَّا حَدِيثُ الشَّعْبِيِّ فَبَاطِلٌ؛ لِأَنَّهُ رِوَايَةُ جَابِرٍ الْجُعْفِيِّ الْكَذَّابِ الْمَشْهُورِ بِالْقَوْلِ بِرَجْعَةِ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ -؟ وَمُجَالِدٍ وَهُوَ ضَعِيفٌ، وَهُوَ مُرْسَلٌ مَعَ ذَلِكَ. وَمِنْ الْعَجَبِ أَنَّ الْمَالِكِيِّينَ يُوهِنُونَ رِوَايَاتِ أَهْلِ الْكُوفَةِ الَّتِي لَا نَظِيرَ لَهَا، وَلَا يَجِدُونَ فِي رِوَايَاتِ أَهْلِ الْمَدِينَةِ أَصَحَّ مِنْهَا أَصْلًا؛ فَمَا نَعْلَمُ لِأَهْلِ الْمَدِينَةِ أَصَحَّ مِنْ رِوَايَةِ سُفْيَانَ الثَّوْرِيِّ عَنْ مَنْصُورٍ عَنْ إبْرَاهِيمَ عَنْ الْأَسْوَدِ، وَعَلْقَمَةَ، وَمَسْرُوقٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ وَعَائِشَةَ أُمِّ

[36] **Qur'an references (L5433):** Qur'an 33:21 (Al-Ahzab).

Masrūq—all from ʿUmar ibn al-Khaṭṭāb. And Aisha, the Mother of the Believers, and Ibn Mas'ud: Then they show no concern here for favoring the most corrupting narrations of the people of Kufa and the most evil over the most authentic narrations of the people of Medina, such as Al-Zuhri's narration from Anas, Hisham ibn Urwah's from his father from Aisha, Ubaydullah ibn Abdullah's from Aisha, Abu Al-Zinad's from Al-A'raj from Abu Hurairah, and Salim ibn Abdullah ibn Umar's from his father—all of them from the Prophet (peace be upon him). What follows this is astonishing, and even more astonishing is their assertion that his actions (peace be upon him) are equivalent to his commandments, yet they disregard here the final action he performed (peace be upon him). For the last prayer he prayed (peace be upon him) was while seated, as we shall mention hereafter, God willing. If they argue: "The prayer of one seated is lesser in merit than the prayer of one standing—so how can he lead those who are healthy?" We respond: It is only lesser in merit if one is incapable of standing or is permitted to sit despite being able to stand. But if sitting is obligatory for him, there is no reduction in the merit of his prayer at that time. Moreover, what in this prevents one whose prayer is inferior in merit from leading another whose prayer is superior in merit? We know that no one's prayer surpasses the prayer of the Messenger of God (peace be upon him), yet he prayed behind Abu Bakr and Abdur Rahman ibn Awf—their prayers being without doubt inferior to his. According to your view, a traveler whose prayer consists of two rak'ahs may lead a resident whose obligatory prayer is four rak'ahs. Why do you permit that yet prohibit this? Were it not for baseless arbitrariness, this claim would collapse—and all praise belongs to God, the Exalted.

الْمُؤْمِنِينَ وَابْنِ مَسْعُودٍ: ثُمَّ لَا يُبَالُونَ هَاهُنَا بِتَغْلِيبِ أَفْتَنِ رِوَايَةٍ لِأَهْلِ الْكُوفَةِ وَأَخْبَثِهَا عَلَى أَصَحِّ رِوَايَةٍ لِأَهْلِ الْمَدِينَةِ، كَالزُّهْرِيِّ عَنْ أَنَسٍ، وَهِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ، وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ عَائِشَةَ، وَأَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ، وَسَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ، كُلِّهِمْ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَمَا بَعْدَ هَذَا عَجَبٌ وَأَعْجَبُ مِنْ ذَلِكَ أَنَّهُمْ يَقُولُونَ: إنَّ أَفْعَالَهُ - عَلَيْهِ السَّلَامُ - كَأَوَامِرِهِ، ثُمَّ لَمْ يُبَالُوا هَاهُنَا بِخِلَافِ آخِرِ فِعْلٍ فَعَلَهُ - عَلَيْهِ السَّلَامُ - فَإِنَّ آخِرَ صَلَاةٍ صَلَّاهَا - عَلَيْهِ السَّلَامُ - بِالنَّاسِ قَاعِدًا، كَمَا نَذْكُرُ بَعْدَ هَذَا إنْ شَاءَ اللَّهُ تَعَالَى؟ فَإِنْ قَالُوا: إنَّ صَلَاةَ الْقَاعِدِ نَاقِصَةُ الْفَضْلِ عَنْ صَلَاةِ الْقَائِمِ، فَكَيْفَ يَؤُمُّ الصَّحِيحَ؟ قُلْنَا: إنَّمَا يَكُونُ نَاقِصَ الْفَضْلِ إذَا لَمْ يَقْدِرْ عَلَى الْقِيَامِ، أَوْ قَدَرَ عَلَيْهِ فَفُسِحَ لَهُ فِي الْقُعُودِ، وَأَمَّا إذَا افْتُرِضَ عَلَيْهِ الْقُعُودُ فَلَا نُقْصَانَ لِفَضْلِ صَلَاتِهِ حِينَئِذٍ، ثُمَّ مَا فِي هَذَا مِمَّا يَمْنَعُ أَنْ يَؤُمَّ الْأَنْقَصُ فَضْلًا مَنْ هُوَ أَتَمُّ فَضْلًا فِي صَلَاتِهِ مِنْهُ؟ وَقَدْ عَلِمْنَا أَنْ لَا صَلَاةَ لِأَحَدٍ أَفْضَلَ مِنْ صَلَاةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَقَدْ ائْتَمَّ بِأَبِي بَكْرٍ، وَبِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَهُمَا أَنْقَصُ صَلَاةً مِنْهُ بِلَا شَكٍّ؟ وَقَدْ يَؤُمُّ عِنْدَكُمْ الْمُسَافِرُ - وَصَلَاتُهُ رَكْعَتَانِ - هَذَا الْمُقِيمَ - وَفَرْضُهُ أَرْبَعٌ، فَلِمَ أَجَزْتُمْ ذَلِكَ وَمَنَعْتُمْ هَذَا؟ لَوْلَا التَّحَكُّمُ بِلَا بُرْهَانٍ فَسَقَطَ هَذَا الْقَوْلُ -، وَلِلَّهِ تَعَالَى الْحَمْدُ.

L5437–5439 Then we returned to the opinion of al-Shāfiʿī and Abū Ḥanīfah, and found them claiming that the directive of the Messenger of Allah (peace be upon him) to pray seated behind a sitting imam due to an excuse or illness had been abrogated. We asked them: "With what evidence?" They mentioned what was narrated to us by ʿAbdullāh ibn Yūsuf, narrated by Aḥmad ibn Fatḥ, narrated by ʿAbd al-Wahhāb ibn ʿĪsā, narrated by Aḥmad ibn Muḥammad, narrated by Aḥmad ibn ʿAlī, narrated by Muslim ibn al-Ḥajjāj, narrated by

ثُمَّ رَجَعْنَا إلَى قَوْلِ الشَّافِعِيِّ، وَأَبِي حَنِيفَةَ، فَوَجَدْنَاهُمْ يَدَّعُونَ أَنَّ أَمْرَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِالصَّلَاةِ جُلُوسًا خَلْفَ الْإِمَامِ الْجَالِسِ لِعُذْرٍ، أَوْ مَرَضٍ مَنْسُوخٌ، فَسَأَلْنَاهُمْ: بِمَاذَا؟ فَذَكَرُوا مَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ

Aḥmad ibn ʿAbd Allāh ibn Yūnus. Zā’idah narrated to us: Mūsā ibn Abī ʿĀ’ishah narrated to us from ʿUbaydullāh ibn ʿAbdullāh from ʿUtbah, who said: “I entered upon ʿĀ’ishah, the Mother of the Believers, and asked her about the illness of the Messenger of Allah—peace and blessings be upon him. She mentioned the account; in it was his appointment—peace and blessings be upon him—of Abū Bakr to lead the prayer, and that Abū Bakr led the people in prayer during those days. Then the Messenger of Allah—peace and blessings be upon him—felt some relief and came out between two men, one of whom was al-ʿAbbās, for the Ẓuhr prayer, while Abū Bakr was leading the people. When Abū Bakr saw him, he moved to step back, but the Prophet—peace and blessings be upon him—gestured to him not to retreat. He said to the two men: ’Seat me beside him.’ They seated him next to Abū Bakr. Abū Bakr was praying, leading the prayer of the Messenger of Allah—peace and blessings be upon him—while the people followed his lead, and the Prophet—peace and blessings be upon him—remained seated.” ʿUbaydullāh ibn ʿAbdullāh mentioned that he presented this ḥadīth to Ibn ʿAbbās, who did not disapprove of anything in it.

بْنِ يُونُسَ ثنا زَائِدَةُ ثنا مُوسَى بْنُ أَبِي عَائِشَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ «عُتْبَةَ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ أُمِّ الْمُؤْمِنِينَ فَسَأَلْتُهَا عَنْ مَرَضِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَذَكَرَتْ الْخَبَرَ، وَفِيهِ: عَهْدُه - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إلَى أَبِي بَكْرٍ بِالصَّلَاةِ، وَأَنَّ أَبَا بَكْرٍ صَلَّى بِالنَّاسِ تِلْكَ الْأَيَّامَ ثُمَّ إنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَجَدَ مِنْ نَفْسِهِ خِفَّةً فَخَرَجَ بَيْنَ رَجُلَيْنِ، أَحَدُهُمَا الْعَبَّاسُ، لِصَلَاةِ الظُّهْرِ، وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ، فَلَمَّا رَآهُ أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ، فَأَوْمَأَ إلَيْهِ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: أَنْ لَا يَتَأَخَّرَ، وَقَالَ لَهُمَا: أَجْلِسَانِي إلَى جَنْبِهِ، فَأَجْلَسَاهُ إلَى جَنْبِ أَبِي بَكْرٍ، وَكَانَ أَبُو بَكْرٍ يُصَلِّي، وَهُوَ قَائِمٌ بِصَلَاةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ أَبِي بَكْرٍ، وَالنَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَاعِدٌ» فَذَكَرَ عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّهُ عَرَضَ هَذَا الْحَدِيثَ عَلَى ابْنِ عَبَّاسٍ فَلَمْ يُنْكِرْ مِنْهُ شَيْئًا.

L5440–5442 And through him to Muslim: Yahya ibn Yahya narrated to us, Abu Mu’awiyah narrated from Al-A’mash from Ibrahim Al-Nakha’i from Al-Aswad from Aisha, who said: “When the Messenger of Allah (peace be upon him) grew critically ill, he said: ’Command Abu Bakr to lead the congregation in prayer.’ She related the hadith, which included: When Abu Bakr began leading the prayer, the Prophet (peace be upon him) felt some relief in his condition. He rose while being supported between two men, his feet scraping across the ground. When he entered the mosque, Abu Bakr perceived his movement and started to step back. But the Messenger of Allah (peace be upon him) gestured to him: ’Remain in your place.’ Then the Messenger of Allah (peace be upon him) came...” ...Allah until he sat to the left of Abu Bakr. Aisha said: “The Messenger of Allah—peace be upon him—would lead the people in prayer while seated, and Abu Bakr stood. Abu Bakr followed the Prophet’s lead in prayer—peace be upon him—and the people followed Abu Bakr’s prayer.” This chain is transmitted via Muslim: Manjab ibn al-Harith al-Tamimi narrated to us from Ibn Mushir (who is Ali), from al-A‘mash, from

وَبِهِ إلَى مُسْلِمٍ: حَدَّثَنَا يَحْيَى بْنُ يَحْيَى ثنا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ إبْرَاهِيمَ النَّخَعِيِّ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «لَمَّا ثَقُلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ فَذَكَرَتْ الْحَدِيثَ - وَفِيهِ فَلَمَّا دَخَلَ أَبُو بَكْرٍ فِي الصَّلَاةِ وَجَدَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ نَفْسِهِ خِفَّةً، فَقَامَ يُهَادَى بَيْنَ رَجُلَيْنِ، وَرِجْلَاهُ تَخُطَّانِ فِي الْأَرْضِ، فَلَمَّا دَخَلَ الْمَسْجِدَ سَمِعَ أَبُو بَكْرٍ حِسَّهُ فَذَهَبَ يَتَأَخَّرُ فَأَوْمَأَ إلَيْهِ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَقِمْ مَكَانَك فَجَاءَ رَسُولُ اللَّهِ حَتَّى جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ. قَالَتْ عَائِشَةُ: فَكَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي بِالنَّاسِ جَالِسًا، وَأَبُو بَكْرٍ قَائِمًا، يَقْتَدِي أَبُو بَكْرٍ بِصَلَاةِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَيَقْتَدِي النَّاسُ بِصَلَاةِ أَبِي بَكْرٍ» وَبِهِ إلَى مُسْلِمٍ: حَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ أَنَا ابْنُ مُسْهِرٍ - هُوَ

Ibrahim, from al-Aswad, from Aisha, who mentioned this hadith, in which is: "The Messenger of Allah—peace and blessings of Allah the Exalted be upon him and his family—would lead the people in prayer, and Abu Bakr made the takbir audible to them."

عَلِيٌّ - عَنْ الْأَعْمَشِ عَنْ إبْرَاهِيمَ عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ، فَذَكَرَتْ هَذَا الْحَدِيثَ وَفِيهِ «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ - يُصَلِّي بِالنَّاسِ، وَأَبُو بَكْرٍ يُسْمِعُهُمْ التَّكْبِيرَ» .

L5443–5445 Ali said: We examined this report and found in it neither a textual basis nor evidence for their claim that the command for healthy individuals to pray sitting behind an imam who is praying seated due to an excuse has been abrogated, as there is nothing in it. There is no clarification nor indication that the people prayed behind him (peace be upon him) standing, with the exception of Abu Bakr who made his takbīr audible to the people [while they sat]. Thus, it is impermissible to oppose the certain command of his (peace be upon him) - established through mass-transmitted (mutawātir) reports that the people should pray sitting - based on a false assumption that is utterly invalid. How could one presume this, when it is entirely impermissible to even suspect that the Companions (may Allah be pleased with them) opposed his command (peace be upon him)? The explicit wording of the ḥadīth contains evidence that they prayed only sitting, for it states: "The people used to follow Abu Bakr's prayer." By necessity, we know that had they been standing while Abu Bakr was standing, only the first row would have followed his prayer. As for the remaining rows, they would not have done so, because they did not see him - since the first row blocked their view. The rows behind him (peace be upon him) were tightly arranged - neither scattered nor fragmented. Given that the explicit text states: "They used to follow Abu Bakr's prayer," this constitutes a report about all of them. Thus, it is confirmed that they were in a state where all could see him, thereby validly enabling them to follow his prayer. This could only occur in a state of sitting. It is not permissible to restrict the wording of the report or interpret it metaphorically except through an explicit textual proof.

قَالَ عَلِيٌّ: فَنَظَرْنَا فِي هَذَا الْخَبَرِ، فَلَمْ نَجِدْ فِيهِ لَا نَصًّا، وَلَا دَلِيلًا عَلَى مَا ادَّعَوْهُ مِنْ نَسْخِ الْأَمْرِ بِأَنْ يُصَلِّيَ الْأَصِحَّاءُ قُعُودًا خَلْفَ الْإِمَامِ الْمُصَلِّي قَاعِدًا لِعُذْرٍ، إذْ لَيْسَ فِيهِ بَيَانٌ وَلَا إشَارَةٌ بِأَنَّ النَّاسَ صَلَّوْا خَلْفَهُ - عَلَيْهِ السَّلَامُ - قِيَامًا، حَاشَا أَبَا بَكْرٍ الْمُسْمِعَ النَّاسَ تَكْبِيرَهُ فَقَطْ، فَلَمْ تَجُزْ مُخَالَفَةُ يَقِينِ أَمْرِهِ - عَلَيْهِ السَّلَامُ - بِالنَّقْلِ الْمُتَوَاتِرِ بِأَنْ يُصَلِّيَ النَّاسُ جُلُوسًا -: لِظَنٍّ كَاذِبٍ لَا يَصِحُّ أَبَدًا، بَلْ لَا يَحِلُّ أَلْبَتَّةَ أَنْ يُظَنَّ بِالصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - مُخَالَفَةُ أَمْرِهِ - عَلَيْهِ السَّلَامُ - كَيْفَ وَفِي نَصِّ لَفْظِ الْحَدِيثِ دَلِيلٌ عَلَى أَنَّهُمْ لَمْ يُصَلُّوا إلَّا قُعُودًا وَذَلِكَ لِأَنَّ فِيهِ: «أَنَّ النَّاسَ كَانُوا يَقْتَدُونَ بِصَلَاةِ أَبِي بَكْرٍ» ، وَبِالضَّرُورَةِ نَدْرِي أَنَّهُمْ لَوْ كَانُوا قِيَامًا وَأَبُو بَكْرٍ قَائِمٌ لَمَا اقْتَدَى بِصَلَاتِهِ إلَّا الصَّفُّ الْأَوَّلُ فَقَطْ، وَأَمَّا سَائِرُ الصُّفُوفِ فَلَا، لِأَنَّهُمْ كَانُوا لَا يَرَوْنَهُ، لِأَنَّ الصَّفَّ الْأَوَّلَ يَحْجُبُهُمْ عَنْهُ، وَالصُّفُوفُ خَلْفَهُ - عَلَيْهِ السَّلَامُ - كَانَتْ مَرْصُوصَةً، لَا مُتَنَابِذَةً، وَلَا مُتَقَطِّعَةً، فَإِذْ فِي نَصِّ الْخَبَرِ، وَلَفْظِهِ: «أَنَّهُمْ كَانُوا يَقْتَدُونَ بِصَلَاةِ أَبِي بَكْرٍ» ، فَهَذَا خَبَرٌ عَنْ جَمِيعِهِمْ، فَصَحَّ أَنَّهُمْ كَانُوا فِي حَالٍ يَرَوْنَهُ كُلُّهُمْ، فَيَصِحُّ لَهُمْ الِاقْتِدَاءُ بِصَلَاتِهِ، وَلَا يَكُونُ ذَلِكَ أَلْبَتَّةَ إلَّا فِي حَالِ قُعُودِهِمْ، وَلَا يَجُوزُ تَخْصِيصُ لَفْظِ الْخَبَرِ، وَلَا حَمْلُهُ عَلَى الْمَجَازِ إلَّا بِنَصٍّ جَلِيٍّ.

L5446 Then, if there were in the hadith an explicit text stating that they prayed standing - and this is never found - it would not contain any evidence of

abrogation whatsoever. Rather, it would then merely indicate permissibility and clarify that the previous injunction was a recommendation and nothing beyond that, as we stated regarding the individual: it is permissible for him to pray sitting or standing, and in the congregational row if he wishes or next to the Imam.

ثُمَّ لَوْ كَانَ فِي الْحَدِيثِ نَصًّا: أَنَّهُمْ صَلَّوْا قِيَامًا - وَهَذَا لَا يُوجَدُ أَبَدًا - لَمَا كَانَ فِيهِ دَلِيلٌ عَلَى النَّسْخِ أَلْبَتَّةَ، بَلْ كَانَ يَكُونُ حِينَئِذٍ إبَاحَةً فَقَطْ، وَبَيَانُ أَنَّ ذَلِكَ الْأَمْرَ الْمُتَقَدَّمَ نَدْبٌ وَلَا مَزِيدَ كَمَا قُلْنَا فِي الْمُذَكِّرِ: إنَّهُ جَائِزٌ لَهُ أَنْ يُصَلِّيَ قَاعِدًا أَوْ قَائِمًا، وَفِي الصَّفِّ إنْ شَاءَ أَوْ إلَى جَنْبِ الْإِمَامِ.

L5447–5448 Thus, what they clung to is entirely invalidated, and Abū Ḥanīfah's contradiction became apparent in his permitting a sick person to pray sitting while the healthy stand – yet prohibiting a sick person from praying reclining with the healthy, with no fundamental distinction in this at all? Some people have raised objections to this narration by citing what was reported: that Abū Bakr was the imam.

فَبَطَلَ مَا تَعَلَّقُوا بِهِ جُمْلَةً، وَظَهَرَ تَنَاقُضُ أَبِي حَنِيفَةَ فِي إجَازَتِهِ أَنْ يُصَلِّيَ الْمَرِيضُ قَاعِدًا بِالْأَصِحَّاءِ قِيَامًا -، وَمَنَعَهُ أَنْ يُصَلِّيَ الْمَرِيضُ مُضْطَجِعًا الْأَصِحَّاءَ، وَلَا فَرْقَ فِي ذَلِكَ أَصْلًا؟ ، وَقَدْ اعْتَرَضَ بَعْضُ النَّاسِ فِي هَذَا الْخَبَرِ بِأَنَّهُ قَدْ رُوِيَ: أَنَّ أَبَا بَكْرٍ كَانَ هُوَ الْإِمَامَ.

L5449 They mentioned what ʿAbdullāh ibn Rabīʿ narrated to us: Muḥammad ibn Muʿāwiyah narrated to us: Aḥmad ibn Shuʿayb narrated to us: I am ʿAlī ibn Ḥajar; he [Ḥumayd] narrated to us from Anas, who said: "The last prayer the Messenger of Allāh (peace and blessings of Allāh be upon him) prayed with the people was performed in a single garment, wrapped around himself, behind Abū Bakr."[37]

وَذَكَرُوا مَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا عَلِيُّ بْنُ حَجَرٍ ثنا حُمَيْدٍ عَنْ «أَنَسٍ قَالَ: آخِرُ صَلَاةٍ صَلَّاهَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَعَ الْقَوْمِ: صَلَّى فِي ثَوْبٍ وَاحِدٍ مُتَوَشِّحًا خَلْفَ أَبِي بَكْرٍ» .

L5450 And through him to Aḥmad ibn Shuʿayb: I am Muḥammad ibn al-Muthannā—Bakr ibn ʿĪsā narrated to me, saying: I heard Shuʿbah mention from Nuʿaym ibn Abī Hind from Abū Wā'il from Masrūq from ʿĀ'ishah that Abū Bakr led the people in prayer while the Messenger of Allah—peace and blessings be upon him—was in the row.

وَبِهِ إلَى أَحْمَدَ بْنِ شُعَيْبٍ: أَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنِي بَكْرُ بْنُ عِيسَى قَالَ سَمِعْتُ شُعْبَةَ يَذْكُرُ عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ عَنْ أَبِي وَائِلٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ «أَنَّ أَبَا بَكْرٍ صَلَّى بِالنَّاسِ وَرَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الصَّفِّ» .

L5451 Muhammad ibn Sa'id ibn Nubāt narrated to us: Ahmad ibn 'Awn Allāh narrated to us: Qāsim ibn Aṣbaʿ narrated to us: Muhammad ibn 'Abd al-Salām al-Khushanī narrated to us: Muhammad ibn Bashshār narrated to us: Badal ibn al-Muḥabbar narrated to us: Shu'bah narrated from Mūsā ibn Abī 'Ā'ishah from 'Ubayd Allāh ibn 'Abd Allāh ibn 'Utbah ibn Mas'ūd that Abū Bakr led the people in prayer while the Messenger of Allāh—peace and

حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ نُبَاتٍ ثني أَحْمَدُ بْنُ عَوْنِ اللَّهِ ثنا قَاسِمُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ السَّلَامِ الْخُشَنِيُّ ثنا مُحَمَّدُ بْنُ بَشَّارٍ ثنا بَدَلُ بْنُ الْمُحَبِّرِ ثنا شُعْبَةُ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ «أَنَّ أَبَا بَكْرٍ صَلَّى بِالنَّاسِ وَرَسُولُ

[37] **Hadith references (L5449):** Sunan an-Nasai 785.

blessings be upon him—was behind him. ʿAlī said: They have no basis in this, for the two prayers were distinct without doubt.

اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - خَلْفَهُ» ، قَالَ عَلِيٌّ: وَلَا مُتَعَلَّقَ لَهُمْ بِهَذَا؛ لِأَنَّهُمَا صَلَاتَانِ مُتَغَايِرَتَانِ بِلَا شَكٍّ.

L5452 One of the two narrations—reported by Al-Aswad from ʿĀ'ishah, and by ʿUbayd Allāh from her and Ibn ʿAbbās—describes it as follows: "The Prophet (peace be upon him) led the people in prayer with the congregation behind him, while Abū Bakr (may Allāh be pleased with him) stood at his right side in the position of a follower, making the people hear the Prophet's takbīr."

؟ إِحْدَاهُمَا: الَّتِي رَوَاهَا الْأَسْوَدُ عَنْ عَائِشَةَ، وَعُبَيْدُ اللَّهِ عَنْهَا، وَعَنْ ابْنِ عَبَّاسٍ، صِفَتُهَا: «أَنَّهُ - عَلَيْهِ السَّلَامُ - إمَامُ النَّاسِ، وَالنَّاسُ خَلْفَهُ، وَأَبُو بَكْرٍ - رَضِيَ اللَّهُ عَنْهُ - عَنْ يَمِينِهِ - عَلَيْهِ السَّلَامُ -، فِي مَوْقِفِ الْمَأْمُومِ، يُسْمِعُ النَّاسَ تَكْبِيرَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -» .

L5453 The second prayer is the one narrated by Masruq, Ubayd Allah on the authority of Aisha, and Humaid on the authority of Anas. Its description is: "Was he (peace be upon him) behind Abu Bakr in the row with the people?" Thus, the difficulty was entirely resolved.

وَالصَّلَاةُ الثَّانِيَةُ: الَّتِي رَوَاهَا مَسْرُوقٌ، وَعُبَيْدُ اللَّهِ عَنْ عَائِشَةَ، وَحُمَيْدٌ عَنْ أَنَسٍ، صِفَتُهَا: «أَنَّهُ - عَلَيْهِ السَّلَامُ - كَانَ خَلْفَ أَبِي بَكْرٍ فِي الصَّفِّ مَعَ النَّاسِ؟» فَارْتَفَعَ الْإِشْكَالُ جُمْلَةً.

L5454–5456 And it is not a single prayer in a lifetime that would be considered contradictory, but rather five every day. His illness—peace be upon him—was a period of twelve days during which sixty obligatory prayers passed or approximately that number.

وَلَيْسَتْ صَلَاةً وَاحِدَةً فِي الدَّهْرِ فَيُحْمَلُ ذَلِكَ عَلَى التَّعَارُضِ، بَلْ فِي كُلِّ يَوْمٍ خَمْسُ صَلَوَاتٍ، وَمَرَضُهُ - عَلَيْهِ السَّلَامُ - كَانَ مُدَّةَ اثْنَيْ عَشَرَ يَوْمًا مَرَّتْ فِيهَا سِتُّونَ صَلَاةً أَوْ نَحْوُ ذَلِكَ.

L5457 A group of people have objected to this report due to a discarded and weak narration—solely transmitted by Isra'il (who is weak)—from Abu Ishaq, from Arqam ibn Shurahbil (whose standing is not widely recognized): "that the Messenger of Allah—peace and blessings be upon him—resumed [the prayer] from where Abu Bakr had concluded the recitation." He said: "Do you not hold this view?"

وَقَدْ اعْتَرَضَ قَوْمٌ فِي هَذَا الْخَبَرِ بِرِوَايَةٍ سَاقِطَةٍ وَاهِيَةٍ، انْفَرَدَ بِهَا إِسْرَائِيلُ - وَهُوَ ضَعِيفٌ - عَنْ أَبِي إِسْحَاقَ عَنْ أَرْقَمَ بْنِ شُرَحْبِيلَ - وَلَيْسَ بِمَشْهُورِ الْحَالِ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - اسْتَتَمَّ مِنْ حَيْثُ انْتَهَى أَبُو بَكْرٍ مِنْ الْقِرَاءَةِ» ، قَالَ: وَأَنْتُمْ لَا تَقُولُونَ بِهَذَا؟ .

L5458 Ali said (and the answer, with success from Allah, the Exalted): "This discarded narration cannot be opposed through what was narrated by the likes of Ibrāhīm from al-Aswad from ʿĀ'ishah, and ʿUbayd Allāh ibn ʿAbd Allāh from Ibn ʿAbbās."

قَالَ عَلِيٌّ: وَالْجَوَابُ، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ: أَنَّ هَذِهِ الرِّوَايَةَ الْمُطَّرَحَةَ لَا يُعَارَضُ بِهَا مَا رَوَاهُ مِثْلُ إبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ، وَعُبَيْدُ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ.

L5459 Moreover, if this act were valid, we would affirm it and interpret it as

meaning that he—peace be upon him—recited Umm al-Qur'an (which is indispensable, and prayer is invalid for whoever does not recite it), even if its recitation is unmentioned—just as purification, facing the Qiblah, and the *takbīr* remain essential even when unmentioned in the ḥadīth. He—peace be upon him—then began reciting the surah from where Abū Bakr had stopped. Is this not a very good, permissible, and sound practice?

وَأَيْضًا: فَلَوْ صَحَّ هَذَا الْفِعْلُ لَقُلْنَا بِهِ وَحَمَلْنَاهُ عَلَى أَنَّهُ - عَلَيْهِ السَّلَامُ - قَرَأَ أُمَّ الْقُرْآنِ الَّتِي لَا بُدَّ مِنْهَا وَالَّتِي لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا، وَإِنْ لَمْ يَذْكُرْ أَنَّهُ قَرَأَهَا كَمَا لَا بُدَّ مِنْ الطَّهَارَةِ وَمِنْ الْقِبْلَةِ، وَمِنْ التَّكْبِيرِ -، وَإِنْ لَمْ تُذْكَرْ فِي الْحَدِيثِ - ثُمَّ بَدَأَ - عَلَيْهِ السَّلَامُ - بِالْقِرَاءَةِ فِي السُّورَةِ مِنْ حَيْثُ وَقَفَ أَبُو بَكْرٍ، وَهَذَا حَسَنٌ جِدًّا مُبَاحٌ جَيِّدٌ؟ .

L5460 Additionally, 'Ā'ishah—may Allāh be pleased with her—mentioned that the Ẓuhr prayer was silent, thus invalidating what Isrā'īl reported.

وَأَيْضًا: فَإِنَّ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - ذَكَرَتْ: أَنَّهَا كَانَتْ صَلَاةَ الظُّهْرِ، وَهِيَ سِرٌّ؛ فَبَطَلَ مَا رَوَاهُ إسْرَائِيلُ.

L5461–5462 Moreover, if this report regarding his prayer—peace be upon him—during his final illness were invalidated, the ruling of the Prophet (peace be upon him) concerning those who prayed behind him during that illness—when he fell from a horse, resulting in injury to his pure leg while sitting—and regarding prayer behind a seated imam while seated, as narrated through the chains of Anas, Abū Hurayrah, Jābir, ʿĀ'ishah, and Ibn ʿUmar, would become evident, remaining without any contradiction or objection. And all praise is due to Allah, the Most High.

وَأَيْضًا: فَلَوْ بَطَلَ هَذَا الْخَبَرُ مِنْ صَلَاتِهِ - عَلَيْهِ السَّلَامُ - فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ -: لَخَلُصَ أَمْرُهُ - عَلَيْهِ السَّلَامُ - الْمُصَلِّينَ خَلْفَهُ فِي مَرَضِهِ - إذْ سَقَطَ مِنْ فَرَسٍ فَوَثِئَتْ رِجْلُهُ الطَّاهِرَةُ بِالْقُعُودِ، وَبِالصَّلَاةِ خَلْفَ الْإِمَامِ الْجَالِسِ جُلُوسًا، الَّذِي رُوِّينَاهُ مِنْ طَرِيقِ أَنَسٍ، وَأَبِي هُرَيْرَةَ، وَجَابِرٍ وَعَائِشَةَ، وَابْنِ عُمَرَ، بَاقِيًا لَا مُعَارِضَ لَهُ، وَلَا مُعْتَرَضَ فِيهِ لِأَحَدٍ، وَلِلَّهِ تَعَالَى الْحَمْدُ.

L5463–5465 Ali said: The majority of the Salaf — may Allah be pleased with them — say the same as what we say, as has been narrated to us through the route of Waki' from Isma'il ibn Abi Khalid from Qays ibn Abi Hazim from Abu Hurairah: who said: The Imam is trustworthy. If he prays standing, then pray standing? And if he prays sitting, then pray sitting? , and from the chain of Ḥammād ibn Salamah: Yaḥyā ibn Sa'īd al-Anṣārī narrated to us from Abū al-Zubayr, who said: Indeed, Jābir ibn ʿAbdullāh had an illness, so he led his companions in prayer seated, and his companions seated? .

قَالَ عَلِيٌّ: وَبِمِثْلِ قَوْلِنَا يَقُولُ جُمْهُورُ السَّلَفِ - رَضِيَ اللَّهُ عَنْهُمْ -: كَمَا رُوِّينَا مِنْ طَرِيقِ وَكِيعٍ عَنْ إسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: الْإِمَامُ أَمِينٌ، فَإِنْ صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، وَإِنْ صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا؟ ، وَمِنْ طَرِيقِ حَمَّادِ بْنِ سَلَمَةَ ثنا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ عَنْ أَبِي الزُّبَيْرِ قَالَ: إنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ كَانَ بِهِ وَجَعٌ فَصَلَّى بِأَصْحَابِهِ قَاعِدًا وَأَصْحَابُهُ قُعُودًا؟ .

L5466 From 'Abd al-Razzāq, from Sufyān ibn 'Uyaynah, from Hishām ibn 'Urwah, from his father: Usayd ibn al-Ḥuḍayr — when he was ill — led his congregation in prayer while sitting.

وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ: أَنَّ أُسَيْدَ بْنَ الْحُضَيْرِ اشْتَكَى فَكَانَ يَؤُمُّ قَوْمَهُ جَالِسًا؟ .

L5467 Ibn ʾUyaynah said: Isma'il ibn Abi Khalid informed me from Qays ibn Abi Hazim [who narrated] from Qays ibn Qahd al-Ansari: "Their imam fell ill during the time of the Messenger of Allah (may Allah bless him and grant him peace), so he led us in prayer sitting down while we were sitting."

قَالَ ابْنُ عُيَيْنَةَ: وَأَخْبَرَنِي إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ أَخْبَرَنِي قَيْسُ بْنُ قَهْدٍ الْأَنْصَارِيُّ «أَنَّ إِمَامًا لَهُمْ اشْتَكَى عَلَى عَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَكَانَ يَؤُمُّنَا جَالِسًا وَنَحْنُ جُلُوسٌ» .

L5468 Ali said: These are Abu Hurairah, Jabir, Usayd, and all the Companions who were with them during the time of the Messenger of Allah—peace be upon him—outside his mosque, with no opponent recognized among the Companions—may Allah be pleased with them—whatsoever. All of them report that a seated imam may lead the able-bodied in prayer, and no disagreement with Abu Hurairah or others has been narrated from any of them regarding whether the able-bodied should pray behind him while seated. It has been narrated to us from ʻAta that he instructed the able-bodied to pray behind a sitting imam.

قَالَ عَلِيٌّ: فَهَؤُلَاءِ أَبُو هُرَيْرَةَ، وَجَابِرٌ، وَأُسَيْدٌ، وَكُلُّ مَنْ مَعَهُمْ مِنْ الصَّحَابَةِ، وَعَلَى عَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي غَيْرِ مَسْجِدِهِ، لَا مُخَالِفَ لَهُمْ يُعْرَفُ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - أَصْلًا، كُلُّهُمْ يَرْوِي إمَامَةَ الْجَالِسِ لِلْأَصِحَّاءِ، وَلَمْ يُرْوَ عَنْ أَحَدٍ مِنْهُمْ خِلَافٌ لِأَبِي هُرَيْرَةَ وَغَيْرِهِ فِي أَنْ يُصَلِّيَ الْأَصِحَّاءُ وَرَاءَهُ جُلُوسًا؟ ، وَرُوِّينَا عَنْ عَطَاءٍ: أَنَّهُ أَمَرَ الْأَصِحَّاءَ بِالصَّلَاةِ خَلْفَ الْقَاعِدِ.

L5469 From Abd al-Razzaq: I have not seen people except adhering to the view that when the imam prays seated, those behind him pray seated. He said: And is this not the Sunnah from more than one?

وَعَنْ عَبْدِ الرَّزَّاقِ: مَا رَأَيْت النَّاسَ إلَّا عَلَى أَنَّ الْإِمَامَ إذَا صَلَّى قَاعِدًا صَلَّى مَنْ خَلْفَهُ قُعُودًا، قَالَ: وَهِيَ السُّنَّةُ عَنْ غَيْرِ وَاحِدٍ؟ .

L5470 It has been narrated to us from ʿAbbās ibn ʿAbd al-ʿAẓīm al-ʿAnbarī, who said: I heard ʿAffān ibn Muslim say: "We came to Ḥammād ibn Zayd one day after he had prayed the dawn prayer. He said: 'Today we revived a Sunnah of the Messenger of Allah (peace and blessings be upon him).' We asked: 'What is it, O Abā Ismāʿīl?' He replied: 'Our imam was ill, so he led us in prayer while sitting, and we prayed behind him while sitting.'"

وَرُوِّينَا عَنْ عَبَّاسِ بْنِ عَبْدِ الْعَظِيمِ الْعَنْبَرِيِّ قَالَ: سَمِعْتُ عَفَّانَ بْنَ مُسْلِمٍ قَالَ: «أَتَيْنَا حَمَّادَ بْنَ زَيْدٍ يَوْمًا، وَقَدْ صَلَّوْا الصُّبْحَ، فَقَالَ: إنَّا أَحْيَيْنَا الْيَوْمَ سُنَّةً مِنْ سُنَنِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قُلْنَا: مَا هِيَ يَا أَبَا إسْمَاعِيلَ؟ قَالَ: كَانَ إمَامُنَا مَرِيضًا، فَصَلَّى بِنَا جَالِسًا، فَصَلَّيْنَا خَلْفَهُ جُلُوسًا» .

L5471–5473 Abū Ḥanīfah, Abū Yūsuf, and al-Awzāʿī state regarding the imamate of a seated person for able-bodied congregants: Al-Shafi'i, Imam Abu Thawr, Ahmad ibn Hanbal, Ishaq ibn Rāhawayhi, Dawud, and the majority of the Hadith scholars.

وَبِإِمَامَةِ الْجَالِسِ لِلْأَصِحَّاءِ يَقُولُ أَبُو حَنِيفَةَ، وَأَبُو يُوسُفَ، وَالْأَوْزَاعِيُّ، وَالشَّافِعِيُّ، وَأَبُو ثَوْرٍ، وَأَحْمَدُ بْنُ حَنْبَلٍ وَإِسْحَاقُ بْنُ رَاهْوَيْهِ، وَدَاوُد وَجُمْهُورُ أَصْحَابِ الْحَدِيثِ.

L5474 We do not know of any Followers who prohibited the permissibility of a sick person praying while sitting with the healthy, except for a report attributed

وَمَا نَعْلَمُ أَحَدًا مِنْ التَّابِعِينَ مَنَعَ مِنْ جَوَازِ صَلَاةِ الْمَرِيضِ قَاعِدًا بِالْأَصِحَّاءِ، إلَّا شَيْئًا رُوِيَ عَنْ الْمُغِيرَةِ بْنِ مِقْسَمٍ أَنَّهُ قَالَ: أَكْرَهُ ذَلِكَ؟ - وَلَيْسَ هَذَا مَنْعًا مِنْ جَوَازِهَا.

to al-Mughīrah ibn Miqsam that he said: "I dislike that" – though this does not constitute a prohibition of its permissibility.

قَالَ عَلِيٌّ: وَقَالَ زُفَرُ بْنُ الْهُذَيْلُ: يُصَلِّي الْمَرِيضُ الَّذِي لَا يَقْدِرُ عَلَى الْقِيَامِ وَلَا عَلَى الْقُعُودِ بِالْأَصِحَّاءِ مُضْطَجِعًا، إِلَّا أَنَّهُ رَأَى أَنْ يُصَلُّوا وَرَاءَهُ قِيَامًا قَالَ عَلِيٌّ: وَهَذَا خَطَأٌ، بَلْ لَا يُصَلُّونَ وَرَاءَهُ إِلَّا مُضْطَجِعِينَ مُومِئِينَ، لِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَلَا تَخْتَلِفُوا عَلَيْهِ» وَهَذَا عُمُومٌ مَانِعٌ لِلِاخْتِلَافِ عَلَى الْإِمَامِ جُمْلَةً؟ .

L5475 Ali said: Zufar ibn al-Hudhayl stated that a sick person who cannot stand or sit prays in a reclining position among the healthy, except that he held the view those behind him should pray standing. Ali said: This is erroneous; rather, they must pray behind him only while lying down and gesturing, based on the statement of Allah's Messenger (peace be upon him): "The imam is appointed to be followed, so do not oppose him." Does this not constitute a general prohibition against opposing the imam in any way?[38]

وَلَيْسَ فِي قَوْلِهِ - عَلَيْهِ السَّلَامُ -: «إِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا رَفَعَ فَارْفَعُوا وَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا» بِمَانِعٍ مِنْ أَنْ يَأْتَمُّوا بِهِ فِي غَيْرِ هَذِهِ الْوُجُوهِ، فَوَجَبَ الِائْتِمَامُ بِهِ فِي كُلِّ حَالٍ، إِلَّا حَالًا خَصَّهَا نَصٌّ أَوْ إِجْمَاعٌ فَقَطْ.

L5476 There is nothing in his statement—peace be upon him—"When he says the takbīr, say the takbīr; when he raises, raise; when he bows, bow; when he says Sami'a Allāhu li-man ḥamidah, say Rabbanā wa laka al-ḥamd; and when he prays seated, pray seated"—that prevents following him in other aspects. Thus, it is obligatory to follow him in every circumstance, except a circumstance restricted solely by a scriptural text or consensus.

وَأَمَّا الْمَرِيضُ خَلْفَ الصَّحِيحِ، فَإِنَّ الصَّحِيحَ يُصَلِّي قَائِمًا، وَالْمَرِيضُ يَأْتَمُّ بِهِ جَالِسًا أَوْ مُضْطَجِعًا، لِأَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي آخِرِ صَلَاةٍ صَلَّاهَا مَعَ النَّاسِ فِي جَمَاعَةٍ صَلَّى قَاعِدًا خَلْفَ أَبِي بَكْرٍ، وَأَبُو بَكْرٍ قَائِمٌ، وَذَلِكَ بَعْدَ أَمْرِهِ - عَلَيْهِ السَّلَامُ - بِأَنْ لَا يَخْتَلِفَ عَلَى الْإِمَامِ؟ .

L5477 As for a sick person praying behind a healthy one: the healthy person prays standing, and the sick person follows him in prayer while sitting or lying down. This is because the Messenger of Allah—peace and blessings be upon him—prayed sitting behind Abu Bakr during his final congregational prayer, while Abu Bakr was standing. This occurred after the Prophet's command (peace and blessings be upon him) that one should not differ from the Imam in prayer.

وَلِقَوْلِ اللَّهِ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦] ؛ وَلِقَوْلِهِ - عَلَيْهِ السَّلَامُ -: «إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ» ، وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

L5478 And due to the saying of Allah, the Most High: "Allah does not burden a soul beyond its capacity" [Quran 2:286], and due to the Prophet's saying (peace be upon him): "When I command you to do something, do of it as much as you are able." And with Allah, the Most High, is all success.[39]

L5479–5480 **It is impermissible for any person to perform the oblig-**

[38] **Hadith references (L5475):** Sahih al-Bukhari 722.

atory prayer while riding or walking, except in situations of fear.

L5481 And it is the same whether one fears a claimant with a rightful claim or without rightful claim; or fears fire, flood, predatory animal, rain, missing one's travel companions, delay in reaching his place, or other such matters—based on Allah's statement, the Exalted: "{If you fear [danger], pray while walking or riding—then when you are secure, establish the prayer}" [An-Nisā' 4:239-103]. The Exalted did not permit praying while mounted or walking except for one who fears, nor did He—the Almighty and Majestic—specify one type of fear over another. Therefore, making such distinctions is fundamentally impermissible.[40]

L5482 It is astonishing that the Mālikīs prohibited from praying in such circumstances except for one who fears a pursuer, yet they assert regarding highway robbers who spread corruption on earth that it is permissible for them to consume carrion and forbidden foods while actively persisting in highway robbery and killing Muslims in that state. Thus, they restricted what Allah the Exalted had generalized without evidence and cited His statement: {But whoever is compelled by severe hunger, not deviating into sin} [5:3], and His statement: {But whoever is compelled by necessity, neither wrongfully desiring nor transgressing, there is no sin upon him} [2:173]. They countered: "What about one compelled while deviating into sin, wrongfully desiring, and transgressing?"—and this is utterly reprehensible.[41]

L5483 As for Abu Hanifah, he permitted shortening prayers for a traveler engaged in sinful acts. It necessarily follows that this case is analogous, since he is among the proponents of qiyas. As for us, we have followed nothing but the scriptural texts. And success is by Allah, the Most High.

L5484 **An issue concerning actions a person undertakes dur-**

[39] **Qur'an references (L5478):** Qur'an 2:286 (Al-Baqarah).
[40] **Qur'an references (L5481):** Qur'an 2:239 (Al-Baqarah).
[41] **Qur'an references (L5482):** Qur'an 5:3 (Al-Ma'idah); Qur'an 2:173 (Al-Baqarah).

[مَسْأَلَةٌ وَلَا يَحِلُّ لِأَحَدٍ أَنْ يُصَلِّيَ الْفَرْضَ رَاكِبًا وَلَا مَاشِيًا إِلَّا فِي حَالِ الْخَوْفِ فَقَطْ]

ْ، وَسَوَاءٌ خَافَ طَالِبًا لَهُ بِحَقٍّ أَوْ بِغَيْرِ حَقٍّ، أَوْ خَافَ نَارًا، أَوْ سَيْلًا، أَوْ حَيَوَانًا عَادِيًا، أَوْ مَطَرًا، أَوْ فَوْتَ رُفْقَةٍ، أَوْ تَأَخُّرًا عَنْ بُلُوغِ مَحَلِّهِ، أَوْ غَيْرَ ذَلِكَ -؛ لِقَوْلِ اللَّهِ تَعَالَى: {فَإِنْ خِفْتُمْ فَرِجَالا أَوْ رُكْبَانًا - فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلاةَ} [النساء: ٢٣٩ - ١٠٣] فَلَمْ يُفْسَحْ تَعَالَى فِي الصَّلَاةِ رَاكِبًا أَوْ رَاجِلًا مَاشِيًا إِلَّا لِمَنْ خَافَ؛ وَلَمْ يَخُصَّ عَزَّ وَجَلَّ خَوْفًا مِنْ خَوْفٍ؛ فَلَا يَجُوزُ تَخْصِيصُهُ أَصْلًا.

وَالْعَجَبُ أَنَّ الْمَالِكِيِّينَ مَنَعُوا مِنْ الصَّلَاةِ كَذَلِكَ إِلَّا مَنْ خَافَ طَالِبًا، وَهُمْ يَقُولُونَ فِي قُطَّاعِ الطَّرِيقِ الْمُفْسِدِينَ فِي الْأَرْضِ: إنَّ مُبَاحًا لَهُمْ أَكْلُ الْمَيْتَةِ وَالْمُحَرَّمَاتِ فِي حَالِ تَمَادِيهِمْ عَلَى قَطْعِ الطَّرِيقِ وَقَتْلِ الْمُسْلِمِينَ فِيهَا فَخَصُّوا مَا عَمَّ اللَّهُ تَعَالَى بِلَا دَلِيلٍ، وَأَتَوْا إلَى قَوْله تَعَالَى: {فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ} [المائدة: ٣] ، وَإِلَى قَوْله تَعَالَى: {فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلا عَادٍ فَلا إِثْمَ عَلَيْهِ} [البقرة: ١٧٣] فَقَالُوا: نَعَمْ، وَمَنْ اُضْطُرَّ مُتَجَانِفًا لِإِثْمٍ وَبَاغِيًا وَعَادِيًا، وَهَذَا عَظِيمٌ جِدًّا؟ .

وَأَمَّا أَبُو حَنِيفَةَ فَإِنَّهُ أَجَازَ الْقَصْرَ لِلْمُسَافِرِ فِي مَعْصِيَةٍ، فَيَلْزَمُهُ أَنْ يَكُونَ هَذَا مِثْلَهُ؛ إذْ هُوَ مِنْ أَصْحَابِ الْقِيَاسِ، وَأَمَّا نَحْنُ فَمَا اتَّبَعْنَا إلَّا النَّصَّ فَقَطْ، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ مَا عَمِلَهُ الْمَرْءُ فِي صَلَاتِهِ مِمَّا أُبِيحَ لَهُ مِنْ الدِّفَاعِ عَنْهُ]

ing their prayer from what is permitted to them for self-defense.

L5485 Issue 301: Whatever actions a person performs during prayer from what is legally permitted to him - such as self-defense or similar acts - are permissible, and his prayer remains valid thereby. This ruling equally applies to combating an oppressor, extinguishing a spreading fire, rescuing a Muslim, or opening a door, whether the action involved is minor or extensive.

L5486 Does every intentional action that a person performs in their prayer from what is not permissible to do in it invalidate the prayer thereby, whether the action is little or much?

L5487–5488 Any action a person performs forgetfully during prayer that is not permissible to perform: their prayer remains complete, and they are only obligated to perform the prostration of forgetfulness alone - whether that action was minor or substantial.

L5489 Abu Hanifah said: It is not permissible for anyone to pray while fighting; rather, they should abandon the prayer, even if its time elapses, and even if two or more prayers are missed. When the fighting ceases, they must perform *qadaʾ* for them.

L5490 He held the view that speech due to forgetfulness invalidates the prayer, just as intentional speech does. He also maintained that intentionally uttering the salām from the prayer before its obligated time invalidates it. However, if done forgetfully, the prayer remains valid.

L5491 He said: If someone intends to pass in front of a person praying, and the praying person says “Glory be to Allah” or gestures to repel him, I disapprove of that, yet his prayer is not invalidated by it. But if a speaker were to address him with words, and the praying person responds “Glory be to Allah,” his prayer becomes invalid.

L5492 If the one praying sneezes and says, “Praise be to Allah,” and moves his tongue thereby, his prayer becomes invalid.

L5493 If someone invokes [a supplication] for or against a person by naming them,

٣٠١ - مَسْأَلَةٌ: وَمَا عَمِلَهُ الْمَرْءُ فِي صَلَاتِهِ مِمَّا أُبِيحَ لَهُ مِنَ الدِّفَاعِ عَنْهُ وَغَيْرِ ذَلِكَ فَهُوَ جَائِزٌ، وَلَا تَبْطُلُ صَلَاتُهُ بِذَلِكَ، وَكَذَلِكَ الْمُحَارَبَةُ لِلظَّالِمِ، وَإِطْفَاءُ النَّارِ الْعَادِيَةِ، وَإِنْقَاذُ الْمُسْلِمِ، وَفَتْحُ الْبَابِ؛ قَلَّ ذَلِكَ الْعَمَلُ أَمْ كَثُرَ؟ .

وَكُلُّ مَا تَعَمَّدَ الْمَرْءُ عَمَلَهُ فِي صَلَاتِهِ مِمَّا لَمْ يُبَحْ لَهُ عَمَلُهُ فِيهَا بَطَلَتْ صَلَاتُهُ بِذَلِكَ قَلَّ ذَلِكَ الْعَمَلُ أَمْ كَثُرَ؟ .

وَكُلُّ مَا فَعَلَهُ الْمَرْءُ نَاسِيًا فِي صَلَاتِهِ مَا لَمْ يُبَحْ لَهُ فِعْلُهُ: فَصَلَاتُهُ تَامَّةٌ، وَلَيْسَ عَلَيْهِ إِلَّا سُجُودُ السَّهْوِ فَقَطْ؛ قَلَّ ذَلِكَ الْعَمَلُ أَمْ كَثُرَ؟ .

وَقَالَ أَبُو حَنِيفَةَ: لَا يَجُوزُ لِأَحَدٍ أَنْ يُصَلِّيَ وَهُوَ يُقَاتِلُ؛ لَكِنْ يَدَعُونَ الصَّلَاةَ، وَإِنْ خَرَجَ وَقْتُهَا، وَإِنْ ذَهَبَتْ صَلَاتَانِ أَوْ أَكْثَرُ؛ فَإِذَا ذَهَبَ الْقِتَالُ قَضَوْهَا؟ .

وَرَأَى أَنَّ الْكَلَامَ نَاسِيًا يُبْطِلُ الصَّلَاةَ، كَمَا يُبْطِلُهُ الْعَمْدُ، وَرَأَى السَّلَامَ مِنَ الصَّلَاةِ عَمْدًا يُبْطِلُهَا قَبْلَ وَقْتِ وُجُوبِهِ، فَإِنْ كَانَ بِالنِّسْيَانِ لَمْ تَبْطُلْ بِهِ الصَّلَاةُ.

قَالَ: فَلَوْ أَرَادَ مُرِيدٌ أَنْ يَمُرَّ بَيْنَ يَدَيِ الْمُصَلِّي فَقَالَ الْمُصَلِّي: سُبْحَانَ اللَّهِ أَوْ أَشَارَ بِيَدِهِ؛ لِيَرُدَّهُ كَرِهْت ذَلِكَ، وَلَا تَبْطُلُ صَلَاتُهُ بِذَلِكَ؛ فَلَوْ قَالَ لَهُ قَائِلٌ كَلَامًا؟ فَقَالَ لَهُ الْمُصَلِّي: سُبْحَانَ اللَّهِ بَطَلَتْ صَلَاتُهُ.

فَلَوْ عَطَسَ الْمُصَلِّي فَقَالَ: الْحَمْدُ لِلَّهِ، وَحَرَّكَ بِذَلِكَ لِسَانَهُ بَطَلَتْ صَلَاتُهُ.

does their prayer become invalid? And [what about] the opinion that ritual impurity due to preponderance (such as feces or urine) does not invalidate the prayer but only nullifies ritual purity?

L5494 An opinion holds that if one removes food from between their teeth using their tongue and intentionally swallows it, their prayer remains valid. Some proponents of this view set its limit at the volume of a chickpea.

L5495 He said: If one begins the prayer riding and then feels secure and therefore dismounts, he should resume; but if he begins it dismounted and then fears and mounts, his prayer is nullified.

L5496–5497 He held the opinion that killing lice or a flea during prayer does not invalidate it. He also held the opinion that intentional exhaling during prayer invalidates it.

L5498 Did he hold the view that the remaining actions which invalidate prayer when performed intentionally invalidate it when performed forgetfully?

L5499 Mālik held that speech, greeting, or action—any of these, if done intentionally—invalidate the prayer. Some of these specify in the ruling that the prayer is invalidated by extensive instances of that, not minimally, while others specify invalidation by both minimal and extensive instances.

وَمَنْ دَعَا لِإِنْسَانٍ أَوْ عَلَيْهِ فَسَمَّاهُ بَطَلَتْ صَلَاتُهُ؟ ، وَرَأَى الْحَدَثَ بِالْغَلَبَةِ - مِنْ الْغَائِطِ وَالْبَوْلِ - لَا تَبْطُلُ بِهِ الصَّلَاةُ، وَلَكِنْ تَبْطُلُ بِهِ الطَّهَارَةُ فَقَطْ؟ .

وَرَأَى مَنْ أَخْرَجَ مِنْ بَيْنِ أَسْنَانِهِ طَعَامًا بِلِسَانِهِ فَابْتَلَعَهُ عَامِدًا: أَنَّ صَلَاتَهُ تَامَّةٌ، وَحَدَّ بَعْضُ أَصْحَابِهِ ذَلِكَ بِمِقْدَارِ الْحِمَّصَةِ.

قَالَ: وَإِنْ بَدَأَ الصَّلَاةَ رَاكِبًا ثُمَّ أَمِنَ فَنَزَلَ بَنَى، فَإِنْ بَدَأَهَا نَازِلًا ثُمَّ خَافَ فَرَكِبَ بَطَلَتْ صَلَاتُهُ؟ .

وَرَأَى قَتْلَ الْقَمْلَةِ وَالْبُرْغُوثِ فِي الصَّلَاةِ لَا تَبْطُلُ بِهِ الصَّلَاةُ، وَرَأَى النَّفْخَ فِي الصَّلَاةِ يُبْطِلُ الصَّلَاةَ.

وَرَأَى سَائِرَ الْأَعْمَالِ الَّتِي تُبْطِلُ الصَّلَاةَ بِالْعَمْدِ تُبْطِلُهَا بِالنِّسْيَانِ؟ .

وَرَأَى مَالِكٌ: الْكَلَامَ، وَالسَّلَامَ، وَالْعَمَلَ: كُلَّ ذَلِكَ يُبْطِلُ الصَّلَاةَ بِالْعَمْدِ، بَعْضُ ذَلِكَ يَحُدُّ فِيهِ بُطْلَانَ الصَّلَاةِ بِالْكَثِيرِ مِنْ ذَلِكَ دُونَ الْقَلِيلِ، وَبَعْضُهُ بِالْقَلِيلِ وَبِالْكَثِيرِ.

وَرَأَى أَيْضًا: الْكَلَامَ، وَالْعَمَلَ، وَالسَّلَامَ، بِالنِّسْيَانِ لَا يُبْطِلُ شَيْءٌ مِنْهُ الصَّلَاةَ؛ فَإِنْ كَثُرَ بِالنِّسْيَانِ بَطَلَتْ بِهِ الصَّلَاةُ، وَاخْتُلِفَ عَنْهُ فِي النَّفْخِ هَلْ تَبْطُلُ بِهِ الصَّلَاةُ أَمْ لَا؟ .

L5500 He also held the opinion that speech, extraneous actions, or offering the salām due to forgetfulness - none of these invalidates the prayer. But if done forgetfully to an excessive degree, the prayer becomes invalid. There are differing opinions reported from him concerning whether blowing invalidates the prayer or not?

وَرَأَى أَنَّ الْمُصَلِّيَ إِذَا بَلَغَ فِي صَلَاتِهِ مِمَّا بَيْنَ أَسْنَانِهِ الْحَبَّةَ وَنَحْوَهَا عَمْدًا فَصَلَاتُهُ تَامَّةٌ فَإِنْ كَانَ أَكْثَرَ مِنْ ذَلِكَ بَطَلَتْ صَلَاتُهُ.

L5501 He held the view that if a worshiper intentionally has between his teeth during his prayer a seed or the like, his prayer is complete. But if it is more than that, his prayer becomes invalid.

وَلَمْ يَرَ التَّسْبِيحَ لِلْعَارِضِ بِغَرَضٍ يُبْطِلُ الصَّلَاةَ، وَكَرِهَ قَوْلَ الْمُصَلِّي إِذَا عَطَسَ: " الْحَمْدُ لِلَّهِ " وَلَمْ تَبْطُلْ صَلَاتُهُ بِذَلِكَ؟ .

L5502 He did not deem the *tasbīḥ* [saying “Subḥān Allāh”] for incidental occurrences—when done with an intent that invalidates the prayer—to nullify it. He disliked a worshiper saying *Alḥamdulillāh* [Praise be to God] when sneezing, and his prayer was not invalidated by that.

وَكَرِهَ قَتْلَ الْبُرْغُوثِ وَالْقَمْلَةِ فِي الصَّلَاةِ، وَلَمْ يَرَهَا تَبْطُلُ، وَإِنْ تَعَمَّدَ ذَلِكَ.

L5503 He disliked killing a flea or louse during prayer but did not deem the prayer invalid, even if done intentionally.

وَأَجَازَ لِلْمُصَلِّي رَمْيَ الْعُصْفُورِ فِي الصَّلَاةِ، وَلَمْ يَرَهَا تَبْطُلُ بِذَلِكَ، وَأَمَرَ الْمُحَارَبَ أَنْ يُصَلِّيَ إِيمَاءً، فَإِنْ ابْتَدَأَ الصَّلَاةَ رَاكِبًا لِخَوْفٍ ثُمَّ أَمِنَ فَنَزَلَ، أَوْ ابْتَدَأَهَا نَازِلًا ثُمَّ خَافَ فَرَكِبَ -: بَنَى فِي كُلِّ ذَلِكَ، وَصَلَاتُهُ تَامَّةٌ.

L5504 He permitted the one praying to throw at a sparrow during prayer and did not deem the prayer invalidated by that. He instructed the combatant to pray with gestures. If one begins the prayer mounted out of fear then becomes secure and dismounts, or begins it dismounted then fears and mounts—he should continue the prayer in all such instances, and his prayer is complete.

وَقَالَ الشَّافِعِيُّ: إِنْ اُضْطُرَّ الْمُحَارِبُ إِلَى الْقِتَالِ، فَلَهُ أَنْ يَضْرِبَ الضَّرْبَةَ وَيَطْعَنَ الطَّعْنَةَ، فَإِنْ تَابَعَ الضَّرْبَ وَالطَّعْنَ بَطَلَتْ صَلَاتُهُ، فَإِنْ صَلَّى مُبْتَدِئًا لِلصَّلَاةِ وَهُوَ رَاكِبٌ ثُمَّ أَمِنَ فَنَزَلَ بَنَى عَلَى صَلَاتِهِ؛ إِلَّا أَنْ يُحَوِّلَ وَجْهَهُ عَنْ الْقِبْلَةِ فَتَبْطُلُ صَلَاتُهُ.

L5505 Al-Shāfiʿī said: If a combatant is compelled to fight, he may strike a strike or thrust a thrust. If he persists in striking and thrusting, his prayer is invalidated. If he begins the prayer in a state of combat while riding [a mount] and then attains safety and dismounts, he may continue his prayer—unless he turns his face away from the qiblah, in which case his prayer is invalidated.

فَإِنْ بَدَأَ الصَّلَاةَ نَازِلًا ثُمَّ حَدَثَ خَوْفٌ فَرَكِبَ بَطَلَتْ صَلَاتُهُ وَابْتَدَأَهَا؟ قَالَ: وَمَنْ خَرَجَ مِنْ بَيْنِ أَسْنَانِهِ طَعَامٌ يَجْرِي مَجْرَى الرِّيقِ فَابْتَلَعَهُ، وَلَمْ يَمْلِكْ غَيْرَ ذَلِكَ فَصَلَاتُهُ تَامَّةٌ؛ فَإِنْ مَضَغَهُ بَطَلَتْ صَلَاتُهُ، وَلَمْ يَرَ التَّسْبِيحَ وَلَا التَّصْفِيقَ يُنْقِصَانِ الصَّلَاةَ.

L5506–5507 If he began the prayer while dismounted, then fear arose causing him to mount, is his prayer invalidated so he must repeat it? He said: If food exits between one’s teeth flowing like saliva, and he swallowed it while being unable to prevent it, his prayer remains complete. But if he chewed it, his prayer is invalidated. He did not consider uttering glorification (*tasbīḥ*) or clapping—these two do not diminish the prayer.

وَرَأَى قَتْلَ الْحَيَّةِ وَالْعَقْرَبِ فِي الصَّلَاةِ مُبَاحًا، وَكُلَّ عَمَلٍ خَفِيفٍ جَاءَ بِمِثْلِهِ أَثَرٌ لَمْ يَقْطَعْهَا، وَرَأَى الْعَمَلَ الْكَثِيرَ وَالْمَشْيَ الْكَثِيرَ بِالنِّسْيَانِ يُبْطِلُ الصَّلَاةَ؟ .

L5508 He held that killing the snake and the scorpion during prayer is permissible, along with every minor action producing a similar effect that does not invalidate it. He also viewed that excessive actions or excessive walking done forgetfully invalidate the prayer?

قَالَ عَلِيٌّ: وَهَذِهِ كُلُّهَا أَقْوَالٌ مُتَنَاقِضَةٌ مُتَخَاذِلَةٌ بِلَا بُرْهَانٍ، وَأَعْجَبُ ذَلِكَ الْفَرْقُ بَيْنَ الْعَمَلِ الْقَلِيلِ وَالْكَثِيرِ بِلَا دَلِيلٍ.

L5509 Ali said: All these are contradictory and feeble statements without proof, and the most astonishing of them is distinguishing between minor and numerous acts without any evidence.

ثُمَّ مَا هُوَ الْقَلِيلُ، وَمَا هُوَ الْكَثِيرُ؟ وَقَدْ عَلِمْنَا أَنَّهُ لَا قَلِيلَ إِلَّا، وَهُوَ كَثِيرٌ بِالْإِضَافَةِ إِلَى مَا هُوَ أَقَلُّ مِنْهُ، وَلَا كَثِيرَ إِلَّا، وَهُوَ قَلِيلٌ بِالْإِضَافَةِ إِلَى مَا هُوَ أَكْثَرُ مِنْهُ، وَكُلُّ ذَلِكَ رَأْيٌ فَاسِدٌ بِلَا بُرْهَانٍ، لَا مِنْ قُرْآنٍ وَلَا مِنْ سُنَّةٍ، لَا صَحِيحَةٍ وَلَا سَقِيمَةٍ، وَلَا إِجْمَاعٍ وَلَا قِيَاسٍ وَلَا قَوْلِ صَاحِبٍ وَلَا احْتِيَاطٍ وَلَا رَأْيٍ يَصِحُّ.

L5510 Then, what is little and what is much? We know there is nothing "little" except that it is "much" in comparison to what is less than it, nor anything "much" except that it is "little" in comparison to what is more than it. All of this is a baseless opinion without proof, neither from the Quran nor the Sunnah—neither authentic nor weak—nor consensus, nor analogy, nor the statement of a Companion, nor precaution, nor any opinion that is valid.

فَمِنْ الْأَشْيَاءِ الْمُبَاحَةِ فِي الصَّلَاةِ: الِالْتِفَاتُ لِمَنْ أَحَسَّ بِشَيْءٍ؟ .

L5511 Is turning one's head toward someone who senses something among the permissible acts in prayer?

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ أَبِي حَازِمِ بْنِ دِينَارٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: «ذَهَبَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إلَى بَنِي عَمْرِو بْنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ وَحَانَتْ الصَّلَاةُ فَجَاءَ الْمُؤَذِّنُ إلَى أَبِي بَكْرٍ قَالَ: أَتُصَلِّي بِالنَّاسِ فَأُقِيمَ؟ قَالَ: نَعَمْ فَصَلَّى أَبُو بَكْرٍ فَجَاءَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَالنَّاسُ فِي الصَّلَاةِ فَتَخَلَّصَ حَتَّى وَقَفَ فِي الصَّفِّ فَصَفَّقَ النَّاسُ وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي الصَّلَاةِ فَلَمَّا أَكْثَرَ النَّاسُ التَّصْفِيقَ الْتَفَتَ فَرَأَى رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَشَارَ إلَيْهِ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: أَنْ امْكُثْ مَكَانَكَ؟ فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ فَحَمِدَ اللَّهَ - عَزَّ وَجَلَّ - عَلَى مَا أَمَرَهُ بِهِ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ ذَلِكَ ثُمَّ اسْتَأْخَرَ أَبُو بَكْرٍ حَتَّى اسْتَوَى فِي الصَّفِّ وَتَقَدَّمَ رَسُولُ

L5512–5514 Narrated by ʿAbdullāh ibn Rabīʿ, from Muḥammad ibn Isḥāq, from Ibn al-Aʿrābī, from Abū Dāwūd, from ʿAbdullāh ibn Maslamah, from Mālik, from Abū Ḥāzim ibn Dīnār, from Sahl ibn Saʿd, who said: "The Messenger of Allah—peace and blessings be upon him—went to Banū ʿAmr ibn ʿAwf to reconcile between them. When the prayer time arrived, the mu'adhdhin came to Abū Bakr and asked: 'Will you lead the prayer so that the iqāmah may be proclaimed?' He replied: 'Yes.' Abū Bakr then led the prayer. At that moment, the Messenger of Allah—peace and blessings be upon him—arrived." The people were in prayer when the Prophet (peace be upon him) withdrew until he stood in the row, and the people clapped. Abu Bakr would not turn around during prayer. When the people intensified their clapping, he turned and saw the Messenger of Allah (peace be upon him). The Messenger of Allah (peace be upon him) gestured to him: "Remain in your place." Abu Bakr raised his hands and praised Allah, the Mighty and Majestic, for the command the Messenger of Allah (peace be upon him) had given him regarding that matter. Then Abu Bakr stepped back until he aligned in the

row, and the Messenger of Allah (peace be upon him) advanced and led the prayer. When he finished, he said: “O Abu Bakr, what prevented you from remaining when I commanded you?” Abu Bakr replied: “It was not fitting for the son of Abu Quhafah to pray in front of the Messenger of Allah (peace be upon him).” The Messenger of Allah (peace be upon him) said: “Why do I observe you resorting to clapping? Let whoever is disturbed during prayer say ’Subhan Allah,’ for when one says it, attention turns to them.”

L5515 And with his chain to Abū Dāwūd: ʿAmr ibn ʿAwn narrated to us: Ḥammād ibn Zayd said, from Abī Ḥāzim ibn Dīnār, from Sahl ibn Saʿd—who mentioned this same ḥadīth, concluding with: The Messenger of Allāh—peace and blessings be upon him—said, “If something requires your attention during prayer, let the men glorify Allāh and let the women clap.”[1]

L5516–5518 In this hadith: the permissibility of tasbīḥ in all circumstances, the permissibility of praising Allah the Exalted in all circumstances, and the invalidation of the statement of those who prohibited that, because the Messenger of Allah (peace be upon him) heard Abu Bakr behind him praising Allah. Exalted is He [Allah], as [the worshipper] raises his hands for the favor He has bestowed upon him. So, did that not invalidate his prayer?

L5519 It also states that clapping is prohibited for men but commanded for women in what befalls them during prayer. If a man claps during his prayer while aware of the prohibition, his prayer becomes invalid because he has done what is prohibited in his prayer, and thus he did not pray as he was commanded.

L5520 If a woman glorifies [God], she is not to be prohibited from glorification; rather, it is a commendable remembrance of God Almighty. If she gestures, that is also commendable. But if this is done frivolously and without necessity, it is an action in prayer from which we have been forbidden. For whoever does in their prayer what is not permitted to them—has they not prayed as they were commanded?

L5521 It states: The permissibility of turning [one’s head] for a deputy substituting

[1] **Hadith references (L5515):** Sunan Abi Dawud 941.

اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَصَلَّى، فَلَمَّا انْصَرَفَ قَالَ: يَا أَبَا بَكْرٍ، مَا مَنَعَكَ أَنْ تَثْبُتَ إِذْ أَمَرْتُكَ؟ قَالَ أَبُو بَكْرٍ: مَا كَانَ لِابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَا لِي رَأَيْتُكُمْ أَكْثَرْتُمْ مِنَ التَّصْفِيحِ؟ مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيُسَبِّحْ، فَإِنَّهُ إِذَا سَبَّحَ الْتُفِتَ إِلَيْهِ» .

وَبِهِ إِلَى أَبِي دَاوُد: حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ أَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي حَازِمِ بْنِ دِينَارٍ عَنْ سَهْلِ بْنِ سَعْدٍ - فَذَكَرَ هَذَا الْحَدِيثَ نَفْسَهُ، وَفِي آخِرِهِ: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إِذَا نَابَكُمْ شَيْءٌ فِي الصَّلَاةِ فَلْيُسَبِّحْ الرِّجَالُ وَلْيُصَفِّحْ النِّسَاءُ» .

فَفِي هَذَا الْحَدِيثِ: إبَاحَةُ التَّسْبِيحِ عَلَى كُلِّ حَالٍ، وَإِبَاحَةُ حَمْدِ اللَّهِ تَعَالَى عَلَى كُلِّ حَالٍ: وَبُطْلَانُ قَوْلِ مَنْ مَنَعَ مِنْ ذَلِكَ، لِأَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - سَمِعَ أَبَا بَكْرٍ وَرَاءَهُ يَحْمَدُ اللَّهَ تَعَالَى رَافِعًا يَدَيْهِ عَلَى مَا مَنَّ بِهِ عَلَيْهِ، فَلَمْ تَبْطُلْ بِذَلِكَ صَلَاتُهُ؟ .

وَفِيهِ: أَنَّ التَّصْفِيقَ نَهَى عَنْهُ الرِّجَالَ، وَأَمَرَ بِهِ النِّسَاءَ فِيمَا نَابَهُنَّ فِي الصَّلَاةِ، فَإِنْ صَفَّقَ الرَّجُلُ فِي صَلَاتِهِ عَالِمًا بِالنَّهْيِ بَطَلَتْ صَلَاتُهُ، لِأَنَّهُ فَعَلَ فِي صَلَاتِهِ مَا نَهَى عَنْهُ، فَلَمْ يُصَلِّ كَمَا أُمِرَ.

وَإِنْ سَبَّحَتْ الْمَرْأَةُ فَلَمْ تُنْهَ عَنْ التَّسْبِيحِ، بَلْ هُوَ ذِكْرٌ لِلَّهِ تَعَالَى حَسَنٌ، وَإِنْ صَفَّحَتْ فَحَسَنٌ، فَإِنْ كَانَ ذَلِكَ عَبَثًا وَلِغَيْرِ نَائِبٍ، فَهُوَ عَمَلٌ فِي الصَّلَاةِ نُهِينَا عَنْهُ، وَمَنْ فَعَلَ فِي صَلَاتِهِ مَا لَمْ يُبَحْ لَهُ فَلَمْ يُصَلِّ كَمَا أُمِرَ؟ .

وَفِيهِ: إبَاحَةُ الِالْتِفَاتِ لِلنَّائِبِ يَنُوبُ فِي الصَّلَاةِ، فَمَنْ الْتَفَتَ عَبَثًا لِغَيْرِ نَائِبٍ بَطَلَتْ صَلَاتُهُ، لِأَنَّهُ فَعَلَ مَا لَمْ يُبَحْ لَهُ؟ .

in prayer. Thus, whoever turns needlessly without being a deputy - his prayer is invalidated because he has performed an impermissible act.

L5522 Abdullah ibn Rabee' narrated to us: Muhammad ibn Mu'awiyah narrated to us: Ahmad ibn Shu'ayb narrated to us: From Suwayd ibn Nasr, from Abdullah (Ibn al-Mubarak), from Yunus (Ibn Yazid), from al-Zuhri, who said: I heard Abu al-Aḥwaṣ narrating to us in the gathering of Sa'id ibn al-Musayyib—while he [Ibn al-Musayyib] was seated—that he heard Abu Dharr say: The Messenger of Allah, peace and blessings be upon him, said, "Allah remains attentively facing the worshipper during his prayer so long as he does not look aside. But if he turns his face away, Allah turns away from him."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا سُوَيْدُ بْنُ نَصْرٍ أَنَا عَبْدُ اللَّهِ هُوَ ابْنُ الْمُبَارَكِ - عَنْ يُونُسَ هُوَ ابْنُ يَزِيدَ - عَنْ الزُّهْرِيِّ قَالَ: سَمِعْت أَبَا الْأَحْوَصِ يُحَدِّثُنَا فِي مَجْلِسِ سَعِيدِ بْنِ الْمُسَيِّبِ، وَابْنُ الْمُسَيِّبِ جَالِسٌ: أَنَّهُ سَمِعَ أَبَا ذَرٍّ يَقُولُ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «لَا يَزَالُ اللَّهُ مُقْبِلًا عَلَى الْعَبْدِ فِي صَلَاتِهِ مَا لَمْ يَلْتَفِتْ فَإِذَا صَرَفَ وَجْهَهُ انْصَرَفَ عَنْهُ» .

L5523 Abdullah ibn Rabiʿ narrated to us: Ibn Muʿawiyah narrated to us, Ahmad ibn Shuʿayb narrated to us, I, ʿAmr ibn ʿAli, narrated to us, ʿAbd al-Rahman ibn Mahdi narrated to us, Zāʾidah narrated to us from Ashʿath ibn Abi al-Shaʿthāʾ from his father from Masruq from ʿAisha, who said: "I asked the Messenger of Allah (peace be upon him) about glancing around during prayer. He said: 'It is a theft that Satan snatches away from the prayer.'"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا ابْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا عَمْرُو بْنُ عَلِيٍّ ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ثنا زَائِدَةُ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ عَنْ أَبِيهِ عَنْ مَسْرُوقٍ «عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ الِالْتِفَاتِ فِي الصَّلَاةِ؟ فَقَالَ: اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ الصَّلَاةِ» .

L5524–5526 Ali said: "Whoever Allah the Exalted turns His countenance away from him during prayer, He has indeed abandoned him and not accepted his deed." And if He is not pleased with his act, then it is without doubt not accepted.

قَالَ عَلِيٌّ: مَنْ صَرَفَ اللَّهُ تَعَالَى وَجْهَهُ عَنْهُ فِي الصَّلَاةِ فَقَدْ تَرَكَهُ وَلَمْ يَرْضَ عَمَلَهُ، وَإِذَا لَمْ يَرْضَ عَمَلَهُ فَهُوَ غَيْرُ مَقْبُولٍ بِلَا شَكٍّ.

L5527 We are certain that the turning away Allah has forbidden and disapproved is distinct from the turning away He has commanded. We know that whoever's prayer is partially snatched by Satan and thus abandoned—for if he does not complete it, he has not prayed.

وَقَدْ أَيْقَنَّا أَنَّ الِالْتِفَاتَ الَّذِي نَهَى اللَّهُ تَعَالَى عَنْهُ وَسَخِطَهُ هُوَ غَيْرُ الِالْتِفَاتِ الَّذِي أَمَرَ بِهِ؟ ، وَعَلِمْنَا أَنَّ مَنْ اخْتَلَسَ الشَّيْطَانُ بَعْضَ صَلَاتِهِ فَلَمْ يُتِمَّهَا، وَإِذَا لَمْ يُتِمَّهَا فَلَمْ يُصَلِّ.

L5528 And it has been narrated to us from Waki' from al-Mu'alla ibn 'Irfān from Abū Wā'il from Ibn Mas'ūd: Does the act of turning around not invalidate the prayer?

وَرُوِّينَا عَنْ وَكِيعٍ عَنْ الْمُعَلَّى بْنِ عِرْفَانَ عَنْ أَبِي وَائِلٍ عَنْ ابْنِ مَسْعُودٍ: لَا يَقْطَعُ الصَّلَاةَ الِالْتِفَاتُ؟ .

L5529 From Hammad ibn Salamah from Khalid al-Hadhdha' from Abu Qilabah from Ibn Mas'ud: Allah the Exalted continues to turn His face toward the servant as long as he does not become distracted or commit an act that breaks

وَعَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ خَالِدٍ الْحَذَّاءِ عَنْ أَبِي قِلَابَةَ عَنْ ابْنِ مَسْعُودٍ: لَا يَزَالُ اللَّهُ تَعَالَى مُقْبِلًا عَلَى الْعَبْدِ بِوَجْهِهِ مَا لَمْ يَلْتَفِتْ أَوْ يُحْدِثْ - يَعْنِي فِي الصَّلَاةِ، وَمِنْ طَرِيقِ وَكِيعٍ

ablution—meaning in prayer. And via the narration of Waki‘ from Sufyan al-Thawri from Adam ibn ‘Ali from Ibn ‘Umar: A people will be called on the Day of Resurrection “the deficient ones”—each of whom is deficient in their prayer, ablution, and prone to distraction.

عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ آدَمَ بْنِ عَلِيٍّ عَنْ ابْنِ عُمَرَ: يُدْعَى قَوْمٌ يَوْمَ الْقِيَامَةِ " الْمَنْقُوصِينَ " الَّذِينَ يَنْقُصُ أَحَدُهُمْ صَلَاتَهُ، وَوُضُوءَهُ، وَالْتِفَاتَهُ.

L5530 From Waki‘, from Sufyan al-Thawri, from Humaid al-A‘raj, from Mujahid, who said: “Four matters - if they are not present in one’s prayer, his prayer is complete.” He mentioned among them: turning around, gesturing with the hand, nodding the head for a need, and listening to what reaches him while praying for a necessity related to his religion or worldly affairs. All of this is permissible within the prayer.

وَعَنْ وَكِيعٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ حُمَيْدٍ الْأَعْرَجِ عَنْ مُجَاهِدٍ قَالَ: أَرْبَعٌ مَنْ لَمْ تَكُنْ فِي صَلَاتِهِ تَمَّتْ صَلَاتُهُ، فَذَكَرَ مِنْهَا: الِالْتِفَاتَ، وَالْإِشَارَةَ بِالْيَدِ، وَبِالرَّأْسِ لِلْحَاجَةِ، وَالِاسْتِمَاعَ إِلَى مَا يَأْتِيهِ، وَهُوَ فِي صَلَاتِهِ لِحَاجَةٍ فِي دِينِهِ أَوْ دُنْيَاهُ - فَكُلُّ هَذَا مُبَاحٌ فِي الصَّلَاةِ.

L5531–5533 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us, Abd al-Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad narrated to us, Ahmad ibn Ali narrated to us. Muslim ibn al-Hajjaj narrated to me. Harmalah ibn Yahya narrated to us, Abdullah ibn Wahb informed us, Amr - that is, ibn al-Harith - from Bukayr - that is, ibn al-Ashajj - from Kuraib, who was the freed slave of Ibn Abbas. Umm Salamah informed him, saying: “I heard the Messenger of Allah—peace and blessings of Allah be upon him—forbidding them, meaning the two rak’ahs after the ‘Asr prayer. Then I saw him praying them. I sent the servant girl to him and said: ’Stand beside him and say: Umm Salamah says: O Messenger of Allah, I heard you forbidding these two rak’ahs, yet I see you praying them. If he gestures with his hand, then move away from him.’ The servant girl did so, and he gestured with his hand, so she moved away from him. When he concluded the prayer, he said: ’O daughter of Abū Umayyah, you asked about the two rak’ahs after the ‘Asr prayer?’” And she mentioned the hadith.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى ثنا عَبْدُ اللَّهِ بْنُ وَهْبٍ أَخْبَرَنَا عَمْرٌو هُوَ ابْنُ الْحَارِثِ - عَنْ بُكَيْرٍ هُوَ ابْنُ الْأَشَجِّ - عَنْ كُرَيْبٍ هُوَ مَوْلَى ابْنِ عَبَّاسٍ أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهُ قَالَتْ «سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَنْهَى عَنْهُمَا - يَعْنِي الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ - ثُمَّ رَأَيْتُهُ يُصَلِّيهِمَا، فَأَرْسَلْتُ إِلَيْهِ الْجَارِيَةَ فَقُلْتُ: قُومِي بِجَنْبِهِ فَقُولِي: تَقُولُ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ، سَمِعْتُكَ تَنْهَى عَنْ هَاتَيْنِ الرَّكْعَتَيْنِ، وَأَرَاكَ تُصَلِّيهِمَا، فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِي عَنْهُ؟ فَفَعَلَتْ الْجَارِيَةُ؟ فَأَشَارَ بِيَدِهِ فَاسْتَأْخَرَتْ عَنْهُ، فَلَمَّا انْصَرَفَ قَالَ: يَا بِنْتَ أَبِي أُمَيَّةَ، سَأَلْتِ عَنْ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ؟» وَذَكَرَتْ الْحَدِيثَ.

L5534 We have previously mentioned the Prophet’s gesture (peace be upon him) with his hand during prayer: while sitting, he motioned to worshippers standing behind him to dissuade them from standing. Gesturing with the hand or head to return a greeting (salām) during prayer is permissible.

وَقَدْ ذَكَرْنَا قَبْلُ «إِشَارَتَهُ - عَلَيْهِ السَّلَامُ - بِيَدِهِ إِذْ صَلَّى وَهُوَ جَالِسٌ إِلَى الْمُصَلِّينَ وَرَاءَهُ قِيَامًا يَنْهَاهُمْ عَنْ الْقِيَامِ» ، وَالْإِشَارَةُ بِرَدِّ السَّلَامِ بِالْيَدِ وَالرَّأْسِ فِي الصَّلَاةِ جَائِزَةٌ.

L5535 As narrated by Hamam, from Ibn Mufarrij, from Ibn al-A’rabi, from al-Dabari, from Abd al-Razzaq, from Ma’mar, via al-Zuhri, from Anas ibn Ma-

lik: “The Messenger of Allah, may Allah’s peace and blessings be upon him, used to gesture during prayer.” And is this a general principle for all that arises?

كَمَا حَدَّثَنَا حَمَامٌ ثنا ابْنُ مُفَرِّجٍ ثنا ابْنُ الْأَعْرَابِيِّ ثنا الدَّبَرِيُّ ثنا عَبْدُ الرَّزَّاقِ ثنا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يُشِيرُ فِي الصَّلَاةِ» وَهَذَا عُمُومٌ فِي كُلِّ مَا نَابَ؟ .

L5536–5537 Abdullah ibn Rabi’ → Muhammad ibn Muʿawiyah → Ahmad ibn Shuʿayb → Qutayba → Al-Layth ibn Saʿd → Abu al-Zubayr → Jabir: He reported that he encountered the Messenger of Allah—peace be upon him—while he was praying. I greeted him, and he gestured to me. When he finished praying, he called me and said: “You greeted me earlier while I was praying.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا قُتَيْبَةُ ثنا اللَّيْثُ هُوَ ابْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ «عَنْ جَابِرٍ: أَنَّهُ أَدْرَكَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ يُصَلِّي، فَسَلَّمْتُ عَلَيْهِ فَأَشَارَ إِلَيَّ، فَلَمَّا فَرَغَ دَعَانِي وَقَالَ: إِنَّكَ سَلَّمْتَ عَلَيَّ آنِفًا وَأَنَا أُصَلِّي» .

L5538 Hammam narrated to us: Abbas ibn Asbag narrated to us: Muhammad ibn Abdul Malik ibn Ayman narrated to us: Muhammad ibn Ismail al-Tirmidhi narrated to us: al-Humaydi narrated to us: Sufyan ibn Uyaynah narrated to us: Zayd ibn Aslam said: Ibn Umar said: “The Messenger of Allah (peace be upon him) went to the mosque of Banu Amr ibn Awf in Quba to pray there. Then men from the Ansar entered upon him and offered salutations to him. I asked Suhayb—and he was with him—: ’How did the Prophet (peace be upon him) respond to them?’ He said: ’He would gesture to them.’”

حَدَّثَنَا حَمَّامٌ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ التِّرْمِذِيُّ ثنا الْحُمَيْدِيُّ ثنا سُفْيَانُ بْنُ عُيَيْنَةَ ثنا زَيْدُ بْنُ أَسْلَمَ قَالَ: قَالَ ابْنُ عُمَرَ: «ذَهَبَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَى مَسْجِدِ بَنِي عَمْرِو بْنِ عَوْفٍ بِقُبَاءَ لِيُصَلِّيَ فِيهِ، فَدَخَلَ عَلَيْهِ رِجَالٌ مِنْ الْأَنْصَارِ يُسَلِّمُونَ عَلَيْهِ، فَسَأَلْتُ صُهَيْبًا وَكَانَ مَعَهُ: كَيْفَ كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَرُدُّ عَلَيْهِمْ؟ قَالَ: كَانَ يُشِيرُ إِلَيْهِمْ» .

L5539 Abdullah ibn Rabee’ narrated to us: Ibn al-Sulaym narrated to us, al-A’rabi narrated to us, Abu Dawud narrated to us, Qutaybah narrated to us that al-Layth ibn Sa’d narrated to them from Bukayr from Nabil the cloak-bearer from Ibn ‘Umar from Suhayb, who said: «I passed by the Messenger of Allah – peace and blessings be upon him – while he was praying, so I greeted him, and he responded with a gesture?»

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا ابْنُ السُّلَيْمِ ثنا الْأَعْرَابِيُّ ثنا أَبُو دَاوُد ثنا قُتَيْبَةُ: أَنَّ اللَّيْثَ بْنَ سَعْدٍ حَدَّثَهُمْ عَنْ بُكَيْرٍ عَنْ نَابِلٍ صَاحِبِ الْعَبَاءِ عَنْ ابْنِ عُمَرَ عَنْ «صُهَيْبٍ قَالَ: مَرَرْتُ بِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ فَرَدَّ إِشَارَةً؟» .

L5540–5541 Ali said: Some people said, “Could this gesture be a prohibition for them?” Ali responded: “This is false, for had it been so, the Prophet would have forbidden them immediately after concluding his prayer.” We were narrated through ʿAbd al-Razzāq from Maʿmar, from Thābit al-Bunānī, from Abū Rāfiʿ,

قَالَ عَلِيٌّ: قَالَ بَعْضُ النَّاسِ: لَعَلَّ هَذِهِ الْإِشَارَةَ نَهْيٌ لَهُمْ؟ ، قَالَ عَلِيٌّ: هَذَا الْكَذِبُ إِذْ لَوْ كَانَ كَذَلِكَ لَنَهَاهُمْ إِثْرَ فَرَاغِهِ -: وَرُوِّينَا عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ ثَابِتٍ الْبُنَانِيِّ

who said: “I saw the Companions of Allah’s Messenger (peace be upon him)—indeed, one of them would affirm the Shahada while standing in prayer?”

عَنْ أَبِي رَافِعٍ قَالَ: رَأَيْت أَصْحَابَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَإِنَّ أَحَدَهُمْ لَيَشْهَدَ عَلَى الشَّهَادَةِ وَهُوَ قَائِمٌ يُصَلِّي؟ .

L5542 It is reported from Hammad ibn Salama, from Qatadah, from Mu‘adhah al-‘Adawiyyah: that ‘Ā’ishah, the Mother of the Believers, would instruct her servant to distribute the broth. The servant would pass by her while she was in prayer, and she would gesture to her to add more, or order that something be given to a poor person through gesturing - while she was in prayer.

وَعَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ قَتَادَةَ عَنْ مُعَاذَةَ الْعَدَوِيَّةِ: أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ كَانَتْ تَأْمُرُ خَادِمَهَا أَنْ تُقَسِّمَ الْمَرَقَةَ، فَتَمُرُّ بِهَا، وَهِيَ فِي الصَّلَاةِ فَتُشِيرُ إلَيْهَا: أَنْ زِيدِي، وَتَأْمُرُ بِالشَّيْءِ لِلْمِسْكِينِ تُومِئُ بِهِ، وَهِيَ فِي الصَّلَاةِ؟ .

L5543 From ‘Abd al-Razzāq, from Sufyān al-Thawrī, from al-A‘mash, from Khaythamah ibn ‘Abd al-Raḥmān, who said: I saw Ibn ‘Umar pointing to the first man in the row—having noticed a gap—to indicate that he should advance.

وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ الْأَعْمَشِ عَنْ خَيْثَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: رَأَيْت ابْنَ عُمَرَ يُشِيرُ إلَى أَوَّلِ رَجُلٍ فِي الصَّفِّ - وَرَأَى خَلَلًا: أَنْ تَقَدَّمَ؟ .

L5544 From Waki‘, from his father, from ‘Asim al-Ahwal, from Mu‘adhah al-‘Adawiyyah: that ‘Aishah, the Mother of the Believers, gestured to some women during prayer that they should eat.

وَعَنْ وَكِيعٍ عَنْ أَبِيهِ عَنْ عَاصِمٍ الْأَحْوَلِ عَنْ مُعَاذَةَ الْعَدَوِيَّةِ: أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ أَوْمَأَتْ وَهِيَ فِي الصَّلَاةِ إلَى نِسْوَةٍ: أَنْ كُلْنَ؟ .

L5545 From Abd al-Razzaq, from Sufyan al-Thawri, from Muhammad ibn Abi Layla, from al-Hakam ibn Utayba, from Abd al-Rahman ibn Abi Layla, who said: “I indeed consider it a favor from a man toward me that he adjusts my position properly during prayer.”

وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَى عَنْ الْحَكَمِ بْنِ عُتَيْبَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: إنِّي لَأَعُدُّهَا لِلرَّجُلِ عِنْدِي يَدًا أَنْ يَعْدِلَنِي فِي الصَّلَاةِ.

L5546–5548 And through him to Abd al-Razzaq from Ibn Jurayj: I said to Ata: When a person passes by me, I say, “Glory be to Allah, Glory be to Allah, Glory be to Allah” three times—then he approaches. I say to him with my hand: “Where are you going?” He replies: “To such and such”—while I am in the obligatory prayer. Has my prayer been invalidated? He said: No, but I dislike it. I said: “Should he perform the prostration for forgetfulness?” He said, “No.”

وَبِهِ إلَى عَبْدِ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ: قُلْت لِعَطَاءٍ: يَمُرُّ بِي إنْسَانٌ فَأَقُولُ: سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ ثَلَاثًا -: فَيُقْبِلُ، فَأَقُولُ لَهُ بِيَدِي: أَيْنَ تَذْهَبُ؟ فَيَقُولُ: إلَى كَذَا كَذَا - وَأَنَا فِي الْمَكْتُوبَةِ، هَلْ انْقَطَعَتْ صَلَاتِي؟ قَالَ: لَا، وَلَكِنْ أَكْرَهُهُ، قُلْت: فَاسْجُدْ لِلسَّهْوِ؟ قَالَ: لَا.

L5549 From Ḥammād ibn Salamah from ʿĀṣim from Muʿādhah al-ʿAdawiyyah from ʿĀ’ishah, the Mother of the Believers: She stood to pray wearing a chemise (*dirʿ*) and a veil (*khimār*). She gestured toward the outer cloak (*milḥafah*), so it was handed to her. There were women present with her,

and she signaled to them with her hand regarding some food—this occurred while she was praying.

وَعَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ عَاصِمٍ عَنْ مُعَاذَةَ الْعَدَوِيَّةِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ: أَنَّهَا قَامَتْ إلَى الصَّلَاةِ فِي دِرْعٍ وَخِمَارٍ، فَأَشَارَتْ إلَى الْمِلْحَفَةِ فَنَاوَلَتْهَا، وَكَانَ عِنْدَهَا نِسْوَةٌ فَأَوْمَأَتْ إلَيْهِنَّ بِشَيْءٍ مِنْ طَعَامٍ بِيَدِهَا - تَعْنِي وَهِيَ تُصَلِّي.

L5550 From Hammad ibn Salamah from Thabit al-Bunani from Abu Rafi', who said: "Two men would come to a man from the Companions of the Messenger of Allah—peace and blessings be upon him—while he was in prayer, asking him to testify upon their testimony. He would incline his ear to it. When they finished, he would nod his head, meaning: 'Yes?'"

وَعَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ أَبِي رَافِعٍ قَالَ: «كَانَ يَجِيءُ الرَّجُلَانِ إلَى الرَّجُلِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ فِي الصَّلَاةِ، فَيُشْهِدَانِهِ عَلَى الشَّهَادَةِ، فَيُصْغِي لَهَا سَمْعَهُ، فَإِذَا فَرَغَا يُومِئُ بِرَأْسِهِ أَيْ: نَعَمْ؟» .

L5551 From Abd al-Razzaq, from Ibn Jurayj, who said: Nafiʿ informed me that Ibn Umar said: If one of you is engaged in prayer and is greeted, let him not speak at all, but let him make a gesture, for that is his reply.

وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ أَخْبَرَنِي نَافِعٌ أَنْ ابْنَ عُمَرَ قَالَ: إذَا كَانَ أَحَدُكُمْ فِي الصَّلَاةِ فَسُلِّمَ عَلَيْهِ؟ فَلَا يَتَكَلَّمَنَّ، وَلْيُشِرْ إشَارَةً؟ فَإِنَّ ذَلِكَ رَدُّهُ؟ .

L5552 If someone cites his saying (peace be upon him): "There is no harm in the prayer or the taslīm."

فَإِنْ ذَكَرَ ذَاكِرٌ قَوْلَهُ - عَلَيْهِ السَّلَامُ -: «لَا غِرَارَ فِي صَلَاةٍ وَلَا تَسْلِيمَ» .

L5553–5555 It was said: This is not a prohibition against responding to the salām during prayer through gesture; nor is this [ruling] understood from this [statement]. The verbal assertion and the claim are rejected unless supported by proof.

قِيلَ: لَيْسَ هَذَا نَهْيًا عَنْ رَدِّ السَّلَامِ فِي الصَّلَاةِ بِالْإِشَارَةِ، وَلَا يُفْهَمُ هَذَا مِنْ هَذَا اللَّفْظِ، وَالدَّعْوَى مَرْدُودَةٌ إلَّا بِبُرْهَانٍ؟ .

L5556 The act of taking a short rest is for one distressed by the heat, based on Allah the Exalted's statement: "Allah intends ease for you and does not intend hardship for you" [Al-Baqarah 2:185], and His statement: "He has not placed upon you in the religion any constraint" [Al-Hajj 22:78]. If one rests frivolously, would his prayer then be invalidated?[2]

وَالتَّرْوِيحُ لِمَنْ آذَاهُ الْحَرُّ؛ لِقَوْلِ اللَّهِ تَعَالَى: {يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلا يُرِيدُ بِكُمُ الْعُسْرَ} [البقرة: ١٨٥] وقَوْله تَعَالَى: {وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ} [الحج: ٧٨] فَلَوْ تَرَوَّحَ عَبَثًا بَطَلَتْ صَلَاتُهُ؟ .

L5557 It was narrated to us from Muḥammad ibn al-Muthannā, from Muḥammad ibn Abī ʿAdiyy, from Ashʿath - who is Ibn ʿAbd al-Malik al-Ḥumrānī - who said: "Al-Ḥasan did not see any harm in taking intervals during prayer."

وَرُوِّينَا عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى عَنْ مُحَمَّدِ بْنِ أَبِي عَدِيٍّ عَنْ أَشْعَثَ هُوَ ابْنُ عَبْدِ الْمَلِكِ الْحُمْرَانِيِّ قَالَ: كَانَ الْحَسَنُ لَا يَرَى بَأْسًا بِالتَّرْوِيحِ فِي الصَّلَاةِ؟ .

L5558 And from Mujāhid: that he used to fan himself during prayer and wipe sweat?

وَعَنْ مُجَاهِدٍ: أَنَّهُ كَانَ يَتَرَوَّحُ فِي الصَّلَاةِ وَيَمْسَحُ الْعَرَقَ؟ .

[2] **Qur'an references (L5556):** Qur'an 2:185 (Al-Baqarah); Qur'an 22:78 (Al-Hajj).

وَمِنْ ذَلِكَ إِمَاطَتُهُ عَنْ كُلِّ مَا يُؤْذِيهِ وَيَشْغَلُهُ عَنْ تَوْفِيَةِ صَلَاتِهِ حَقَّهَا: لِمَا ذَكَرْنَا؟ ، وَكَذَلِكَ سُقُوطُ ثَوْبٍ، أَوْ حَكُّ بَدَنٍ، أَوْ قَلْعُ بَثْرَةٍ، أَوْ مَسُّ رِيقٍ، أَوْ وَضْعُ دَوَاءٍ، أَوْ رِبَاطُ مُنْحَلٍّ: إِذَا كَانَ كُلُّ ذَلِكَ يُؤْذِيهِ فَوَاجِبٌ عَلَيْهِ إِصْلَاحُ شَأْنِهِ، لِيَتَفَرَّغَ لِصَلَاتِهِ؟ .

L5559 Among these matters is removing anything that harms him or distracts him from properly fulfilling his prayer, as we have mentioned. Similarly, the slipping of a garment, the itching of the body, the removal of a pimple, the touching of saliva, the administering of medicine, or the tying of a loose garment—if any of these harm him, it becomes obligatory for him to rectify his situation so that he may devote himself to his prayer.

رُوِّينَا عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ أَنَّهُ قَالَ: إِذَا رَأَى الْإِنْسَانُ فِي ثَوْبِهِ دَمًا وَهُوَ فِي الصَّلَاةِ فَانْصَرَفَ يَغْسِلُهُ؟ أَتَمَّ، صَلَّى مَا بَقِيَ عَلَى مَا مَضَى مَا لَمْ يَتَكَلَّمْ؟ .

L5560 It has been narrated to us from ʻAbd al-Razzaq, from Maʻmar, from al-Zuhri, from Salim ibn ʻAbdullah ibn ʻUmar, from his father, that he said: If a person sees blood on his garment while in prayer and leaves to wash it, he should complete it; he should pray what remains upon what has passed, provided he did not speak.

قَالَ عَلِيٌّ: وَمَا لَمْ يَنْحَرِفْ عَنْ الْقِبْلَةِ عَامِدًا؟ ، وَرُوِّينَا عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّهُ كَانَ لَا يَتَحَرَّكُ فِي صَلَاتِهِ إِلَّا أَنْ يُصْلِحَ ثَوْبًا أَوْ يَحُكَّ جِلْدًا.

L5561 Ali ibn Abi Talib said: “What if one deviates from the Qiblah unintentionally?” It has been narrated to us from Ali ibn Abi Talib that he would not move during his prayer except to adjust his garment or relieve an itch.

وَأَمَّا مَنْ اسْتَرْخَى ثَوْبُهُ حَتَّى مَسَّ كَعْبَهُ فَفَرْضٌ عَلَيْهِ أَنْ يَرْفَعَهُ، لِئَلَّا يُصَلِّيَ مُسْبِلًا عَامِدًا فَتَبْطُلُ صَلَاتُهُ؟ .

L5562–5564 As for the one whose garment hangs down until it touches his ankles, he is obligated to raise it, lest he pray while dragging it. Does his prayer become invalid if performed intentionally?

وَحَتُّ النُّخَامَةِ مِنْ حَائِطِ الْمَسْجِدِ الَّذِي فِي قِبْلَتِهِ -: لِمَا حَدَّثَنَاهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا قُتَيْبَةُ بْنُ سَعْدٍ ثنا اللَّيْثُ هُوَ ابْنُ سَعْدٍ - عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: «رَأَى النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ وَهُوَ يُصَلِّي بَيْنَ يَدَيْ النَّاسِ فَحَتَّهَا ثُمَّ قَالَ حِينَ انْصَرَفَ: إِنَّ أَحَدَكُمْ إِذَا كَانَ فِي الصَّلَاةِ فَإِنَّ اللَّهَ تَعَالَى قِبَلَ وَجْهِهِ، فَلَا يَتَنَخَّمَنَّ أَحَدُكُمْ قِبَلَ وَجْهِهِ فِي الصَّلَاةِ» .

L5565 The removal of phlegm from the qiblah facing wall of the mosque: Narrated by ʿAbd al-Raḥmān ibn ʿAbd Allāh ibn Khālid → Ibrāhīm ibn Aḥmad → al-Farbarī → al-Bukhārī → Qutaybah ibn Saʿd → al-Layth, that is, al-Layth ibn Saʿd → Nāfiʿ → Ibn ʿUmar, who said: “The Prophet—peace and blessings of Allah be upon him—saw phlegm on the qiblah facing wall of the mosque while praying in front of the people. He scraped it off, then said upon concluding: ’When one of you is in prayer, Allah the Exalted is in the direction of his face. None of you must ever spit phlegm directly ahead during prayer.”’

وَقَتْلُ الْحَيَّةِ، وَالْعَقْرَبِ، وَالْغُرَابِ، وَالْحِدَأَةِ، وَالْكَلْبِ الْعَقُورِ، وَالْفَأْرِ، وَالْوَزَغِ - صِغَارِهَا وَكِبَارِهَا -: مُبَاحٌ فِي الصَّلَاةِ؟ ، لِمَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ ثنا ابْنُ

L5566 Is it permissible to kill snakes, scorpions, crows, kites, vicious dogs, rats, and geckos—whether small or large—during prayer? Abdullah ibn Rabīʿ narrated to us from Muḥammad ibn Isḥāq from Ibn al-Aʿrābī from Abū Dāwūd from

Muslim ibn Ibrāhīm from ʿAlī ibn al-Mubārak from Yaḥyā ibn Abī Kathīr from Ḍamḍam ibn Jawṣ from Abū Hurayrah, who said: The Messenger of Allah—peace and blessings be upon him—stated, "Kill the two black ones during prayer: the snake and the scorpion."

الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ ثنا عَلِيُّ بْنُ الْمُبَارَكِ ثنا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ ضَمْضَمِ بْنِ جَوْسٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ: - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «اُقْتُلُوا الْأَسْوَدَيْنِ فِي الصَّلَاةِ الْحَيَّةُ، وَالْعَقْرَبُ» .

L5567–5569 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn Al-Hajjaj narrated to us: Shayban ibn Farrukh narrated to us: Abu Awanah narrated from Zayd ibn Jubayr, who said: A man asked Ibn Umar, "What animals may a Muhrim kill?" Ibn Umar replied: "One of the wives of the Prophet (peace be upon him) narrated to me that the Prophet (peace be upon him) commanded the killing of the vicious dog, the mouse..." And the scorpion, the hawk, the crow, and the snake. He said: "And during prayer as well?"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا شَيْبَانُ بْنُ فَرُّوخَ ثنا أَبُو عَوَانَةَ عَنْ زَيْدِ بْنِ جُبَيْرٍ قَالَ: «سَأَلَ رَجُلٌ ابْنَ عُمَرَ: مَا يَقْتُلُ الْمُحْرِمُ مِنْ الدَّوَابِّ؟ فَقَالَ ابْنُ عُمَرَ: حَدَّثَتْنِي إِحْدَى نِسْوَةِ النَّبِيِّ - عَلَيْهِ السَّلَامُ - أَنَّهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَأْمُرُ بِقَتْلِ الْكَلْبِ الْعَقُورِ، وَالْفَأْرَةِ، وَالْعَقْرَبِ، وَالْحُدَيَّا وَالْغُرَابِ، وَالْحَيَّةِ قَالَ: وَفِي الصَّلَاةِ أَيْضًا؟» .

L5570 Ali said: All the wives of the Prophet—may Allah bless him and grant him peace—are trustworthy, virtuous, and certainly sanctified in the sight of Allah, the Mighty and Majestic. It is absolutely impossible that Ibn Umar could lack knowledge of them, or of any single one of them.

قَالَ عَلِيٌّ: كُلُّ نِسَاءِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ثِقَاتٌ فَوَاضِلُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مُقَدَّسَاتٌ بِيَقِينٍ، وَلَا يُمْكِنُ أَلْبَتَّةَ أَنْ يَغِيبَ عَلَى ابْنِ عُمَرَ عِلْمُهُنَّ وَلَا عِلْمُ وَاحِدَةٍ مِنْهُنَّ.

L5571 If one is annoyed by a wall gecko, flea, or louse, they are obligated to repel them.

فَإِنْ تَأَذَّى بِوَزَغَةٍ، أَوْ بُرْغُوثٍ، أَوْ قَمْلٍ؟ فَوَجَبَ عَلَيْهِ دَفْعُهُنَّ عَنْ نَفْسِهِ.

L5572 If repelling them involves killing them without undertaking a burdensome action that distracts from prayer, there is no harm in that, for we have received narrations from him—peace and blessings of Allah be upon him—commanding the killing of geckos through the transmissions of Abū Hurayrah, Saʿd ibn Abī Waqqāṣ, and Umm Sharīk.

فَإِنْ كَانَ فِي دَفْعِهِ قَتْلُهُنَّ دُونَ تَكَلُّفِ عَمَلٍ شَاغِلٍ عَنْ الصَّلَاةِ فَلَا حَرَجَ فِي ذَلِكَ؛ لِأَنَّنَا قَدْ رُوِّينَا عَنْهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْأَمْرَ بِقَتْلِ الْوَزَغِ مِنْ طَرِيقِ أَبِي هُرَيْرَةَ، وَسَعْدِ بْنِ أَبِي وَقَّاصٍ، وَأُمِّ شَرِيكٍ.

L5573 It is not permissible for him to spit lightly during prayer, nor to busy himself with tying up a flea or louse in his garment, as there is no necessity for that, nor has any explicit text sanctioned it. Nor is there a requirement to kill someone not instructed to be killed during prayer, due to the Prophet's (peace and blessings be upon him) statement: "Verily, prayer demands complete engagement."

وَلَا يَجُوزُ لَهُ التَّفَلِّي فِي الصَّلَاةِ، وَلَا أَنْ يَشْتَغِلَ بِرَبْطِ بُرْغُوثٍ، أَوْ قَمْلَةٍ فِي ثَوْبِهِ؛ إذْ لَا ضَرُورَةَ إلَى ذَلِكَ، وَلَا جَاءَ النَّصُّ بِإِبَاحَتِهِ، وَلَا طَلَبُ قَتْلِ مَنْ لَمْ يُؤْمَرْ بِقَتْلِهِ فِيهَا؛ لِقَوْلِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إنَّ فِي الصَّلَاةِ لَشُغْلًا» ؟ .

L5574 Is it permissible for one who is struck by the thought of a needy person

during prayer—fearing to miss the chance—to hand him charity while praying? And if one fears rain damage, harm, or theft of his sandals or khuffs, may he protect them and move them from the place of feared harm? For the Messenger of Allah (peace and blessings be upon him) prohibited the squandering of wealth.

وَمَنْ خَطَرَ عَلَيْهِ مِسْكِينٌ فَخَشِيَ فَوْتَهُ فَلَهُ أَنْ يُنَاوِلَهُ صَدَقَةً وَهُوَ يُصَلِّي؟ وَلَوْ خَشِيَ عَلَى نَعْلَيْهِ أَوْ خُفَّيْهِ مَطَرًا أَوْ أَذًى أَوْ سَرِقَةً فَلَهُ أَنْ يُحَصِّنَهُمَا وَيُزِيلَهُمَا عَنْ مَكَانِ الْخَوْفِ، لِأَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَهَى عَنْ إِضَاعَةِ الْمَالِ؟ .

L5575–5577 If something is in his presence or possession and its rightful claimant seeks it, he should indicate its location to him or return it to him, for it is a trust that must be delivered to its people. Allah, the Exalted and Majestic, said: *"Indeed, Allah commands you to render trusts to their rightful owners"* [An-Nisā' 4:58]. This applies only if the possessor fears the item's loss or the claimant's absence. If he does not fear that, then there is no obligation. Does he act unless he completes the prayer?[3]

وَلَوْ كَانَ بِحَضْرَتِهِ أَوْ عِنْدَهُ شَيْءٌ فَطَلَبَهُ صَاحِبُهُ فَلْيُشِرْ لَهُ إِلَيْهِ، أَوْ لِيُنَاوِلْهُ إِيَّاهُ؛ لِأَنَّهَا أَمَانَةٌ تُؤَدَّى إِلَى أَهْلِهَا، قَالَ عَزَّ وَجَلَّ: {إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا} [النساء: ٥٨] ، وَإِنَّمَا هَذَا إِذَا خَشِيَ ضَيَاعَ الشَّيْءِ أَوْ فَوْتَ صَاحِبِهِ، فَإِذَا لَمْ يَخْشَ ذَلِكَ فَلَا يَفْعَلُ، إِلَّا حَتَّى يُتِمَّ الصَّلَاةَ؟ .

L5578 Whoever aligns his feet or alternates between them, that is permissible, because all of it constitutes standing. As for one who groans in prayer, if it is due to a severe, debilitating illness such that he cannot do more than that, there is no sin upon him—may Allah the Exalted have mercy on him—*"He has not laid upon you in the religion any hardship"* [Al-Ḥajj: 78]. But if he does it intentionally without necessity, his prayer is invalidated, because the text does not permit it?[4]

وَمَنْ صَفَّ قَدَمَيْهِ أَوْ رَاوَحَ بَيْنَهُمَا فَذَلِكَ جَائِزٌ، لِأَنَّهُ كُلَّهُ قِيَامٌ، وَمَنْ أَنَّ فِي صَلَاتِهِ، فَإِنْ كَانَ مِنْ شِدَّةِ مَرَضٍ غَالِبٍ لَا يَقْدِرُ مِنْهُ عَلَى أَكْثَرَ، فَلَا شَيْءَ عَلَيْهِ، - رَحِمَهُ اللَّهُ تَعَالَى -: {وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ} [الحج: ٧٨] فَإِنْ تَعَمَّدَهُ لِغَيْرِ ضَرُورَةٍ بَطَلَتْ صَلَاتُهُ، لِأَنَّهُ لَمْ يَأْتِ النَّصُّ بِإِبَاحَتِهِ؟ .

L5579 Whoever prays while having a dinar, dirham, pearl in his mouth, or silk, gold, or similar items in his sleeve—items whose safeguarding is obligatory upon him—that is permissible for him.

وَمَنْ صَلَّى، وَفِي فَمِهِ -: دِينَارٌ، أَوْ دِرْهَمٌ، أَوْ لُؤْلُؤَةٌ، أَوْ فِي كُمِّهِ -: حَرِيرٌ، أَوْ ذَهَبٌ، أَوْ غَيْرُ ذَلِكَ مِمَّا عَلَيْهِ حِفْظُهُ -: فَذَلِكَ جَائِزٌ لَهُ.

L5580 Repelling a passerby in front of a worshiper, erecting his prayer screen, and fighting him if he refuses are binding duties upon the worshiper. If this results in the passerby's death without the worshiper's intent to kill, it is nullified: no blood money, retaliation, or expiation is required in this case.

وَدَفْعُ الْمَارِّ بَيْنَ يَدَيِ الْمُصَلِّي وَسُتْرَتُهُ وَمُقَاتَلَتُهُ إِنْ أَبَى -: حَقٌّ وَاجِبٌ عَلَى الْمُصَلِّي، فَإِنْ وَافَقَ ذَلِكَ مَوْتَ الْمَارِّ دُونَ تَعَمُّدٍ مِنَ الْمُصَلِّي لِقَتْلِهِ: فَهُوَ هَدَرٌ، وَلَا دِيَةَ فِيهِ، وَلَا قَوَدَ، وَلَا كَفَّارَةَ؟ .

L5581–5583 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ah-

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا شَيْبَانُ بْنُ فَرُّوخَ ثنا سُلَيْمَانُ بْنُ الْمُغِيرَةِ

[3] **Qur'an references (L5575):** Qur'an 4:58 (An-Nisa).
[4] **Qur'an references (L5578):** Qur'an 22:78 (Al-Hajj).

mad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to us: Shayban ibn Farrukh narrated to us: Sulayman ibn al-Mughirah narrated to us: Ibn Hilal—meaning Humayd—said: Abu Salih al-Samman said to me: While I was with Abu Sa'id al-Khudri as he prayed on Friday facing something that screened him from the people, a young man from Banu Abi Mu'ayt came intending to pass before him. Abu Sa'id pushed him in the upper chest. The youth looked and found no way to pass except in front of Abu Sa'id, so he turned again. Abu Sa'id pushed him in the upper chest more forcefully than the first time. The young man stood defiantly, insulted Abu Sa'id, then forced his way through the crowd and left. He went to Marwan and complained about what had happened. Later, Abu Sa'id entered Marwan's presence, and Marwan said: "What is between you and your nephew? He came complaining about you." Abu Sa'id replied: I heard Allah's Messenger—peace and blessings be upon him—say: "When one of you prays facing something that screens him from the people, if someone attempts to..." "If someone passes in front of him, let him push him in the chest. If he refuses, let him fight him, for he is nothing but a devil."[5]

ثنا ابْنُ هِلَالٍ يَعْنِي حُمَيْدًا - قَالَ: قَالَ لِي «أَبُو صَالِحٍ السَّمَّانُ: بَيْنَمَا أَنَا مَعَ أَبِي سَعِيدٍ الْخُدْرِيِّ يُصَلِّي يَوْمَ الْجُمُعَةِ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ إِذْ جَاءَ رَجُلٌ شَابٌّ مِنْ بَنِي أَبِي مُعَيْطٍ أَرَادَ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَدَفَعَ فِي نَحْرِهِ، فَنَظَرَ فَلَمْ يَجِدْ مَسَاغًا إِلَّا بَيْنَ يَدَيْ أَبِي سَعِيدٍ، فَعَادَ فَدَفَعَ فِي نَحْرِهِ أَشَدَّ مِنَ الدَّفْعَةِ الْأُولَى، فَمَثَلَ قَائِمًا فَنَالَ مِنْ أَبِي سَعِيدٍ، ثُمَّ زَاحَمَ النَّاسَ فَخَرَجَ، فَدَخَلَ عَلَى مَرْوَانَ فَشَكَا إِلَيْهِ مَا لَقِيَ، وَدَخَلَ أَبُو سَعِيدٍ عَلَى مَرْوَانَ فَقَالَ لَهُ مَرْوَانُ: مَا لَكَ وَلِابْنِ أَخِيكَ؟ جَاءَ يَشْكُوكَ فَقَالَ أَبُو سَعِيدٍ: سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيَدْفَعْ فِي نَحْرِهِ، فَإِنْ أَبَى فَلْيُقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ» .

L5584 If they mention the statement of Mālik: "It reached me that a man came to ʿUthmān ibn ʿAffān with a man whose nose was broken. The man said: 'He passed in front of me during prayer, and it has reached me what I heard regarding those who pass before worshippers.'" ʿUthmān said to him: "What you did was worse, O my nephew—you disrupted the prayer and broke his nose."

فَإِنْ ذَكَرُوا قَوْلَ مَالِكٍ: بَلَغَنِي أَنَّ رَجُلًا جَاءَ إِلَى عُثْمَانَ بْنِ عَفَّانَ بِرَجُلٍ كُسِرَ أَنْفُهُ، فَقَالَ: مَرَّ بَيْنَ يَدَيَّ فِي الصَّلَاةِ، وَقَدْ بَلَغَنِي مَا سَمِعْتَ فِي الْمَارِّ بَيْنَ يَدَيِ الْمُصَلِّي فَقَالَ لَهُ عُثْمَانُ: فَمَا صَنَعْتَ أَشَدَّ يَا ابْنَ أَخِي ضَيَّعْتَ الصَّلَاةَ، وَكَسَرْتَ أَنْفَهُ.

L5585 Ali said: This is an invalid testimony; even if it were valid, it would only apply to the dissenter, for it does not mention that Uthman ibn Affan—may Allah be pleased with him—enforced retaliation against one whose nose was broken. Even if it did contain this, the statement of anyone other than the Messenger of Allah—peace and blessings be upon him—would not constitute authoritative proof, when Abu Saʿid al-Khudri and others witnessed his fighting and striking?

قَالَ عَلِيٌّ: هَذَا بَلَاغٌ لَا يَصِحُّ، وَلَوْ صَحَّ لَمَا كَانَ إِلَّا عَلَى الْمُخَالِفِ، لِأَنَّهُ لَيْسَ فِيهِ أَنَّ عُثْمَانَ بْنَ عَفَّانَ - رَضِيَ اللَّهُ عَنْهُ - أَقَادَ مَنْ كُسِرَ أَنْفُهُ، وَحَتَّى لَوْ كَانَ ذَلِكَ فِيهِ لَمَا كَانَ فِي قَوْلِ أَحَدٍ حُجَّةٌ دُونَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَقَدْ رَأَى مُقَاتَلَتَهُ وَضَرْبَهُ أَبُو سَعِيدٍ الْخُدْرِيِّ وَغَيْرُهُ؟ .

L5586 Is the act of a worshipper carrying a small child on his neck [or prostrating

وَحَمْلُ الْمُصَلِّي صَغِيرًا عَلَى عُنُقِهِ [أَوِالسُّجُودُ بِهِ] إِذَا دَعَتْ إِلَى حَمْلِهِ حَاجَةٌ جَائِزٌ؟ .

[5] **Hadith references (L5581):** Sunan Abi Dawud 700; Sahih Muslim 505b.

with him] permissible if there is a need necessitating carrying him?

L5587–5588 Abdullah ibn Yusuf narrated to us, Ahmad ibn Fath narrated to us, Abdul Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad narrated to us, Ahmad ibn Ali narrated to us, Muslim ibn al-Hajjaj narrated to us, Muhammad ibn Abi Umar narrated to us, Sufyan - who is Ibn Uyaynah - narrated from Uthman ibn Abu Sulayman and Muhammad ibn Ajlan, both of whom heard Amir ibn Abdullah ibn al-Zubayr narrating from Amr ibn Sulaym al-Zuraqi from Abu Qatadah al-Ansari, who said: "I saw the Messenger of Allah - peace and blessings be upon him - leading the people in prayer while carrying Umamah bint Abu al-As, the daughter of Zaynab, the daughter of the Messenger of Allah - peace and blessings be upon him - on his shoulder. When he bowed, he would place her down, and when he rose from prostration, he would put her back."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ أَبِي عُمَرَ ثنا سُفْيَانُ هُوَ ابْنُ عُيَيْنَةَ - عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ، وَمُحَمَّدِ بْنِ عَجْلَانَ سَمِعَا عَامِرَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ يُحَدِّثُ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ عَنْ «أَبِي قَتَادَةَ الْأَنْصَارِيِّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَؤُمُّ النَّاسَ وَأُمَامَةُ بِنْتُ أَبِي الْعَاصِ وَهِيَ بِنْتُ زَيْنَبَ ابْنَةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى عَاتِقِهِ، فَإِذَا رَكَعَ وَضَعَهَا، وَإِذَا رَفَعَ مِنْ السُّجُودِ أَعَادَهَا» ؟ .

L5589 Abdullah ibn Rabee' narrated to us, Muhammad ibn Ishaq narrated to us, Ibn al-A'rabi narrated to us, Abu Dawud narrated to us, Yahya ibn Khalaf narrated to us, Abdul-A'la narrated to us, Muhammad—meaning Ibn Ishaq—narrated to us from Sa'id ibn Abi Sa'id al-Maqburi from Amr ibn Sulaym al-Zuraqi from Abu Qatadah, the companion of the Messenger of Allah (peace be upon him), who said: "While we were waiting for the Messenger of Allah (peace be upon him) for the Dhuhr or Asr prayer—when Bilal had called him to prayer—he came out to us carrying Umamah bint Abi al-ʿĀṣ, the daughter of the daughter of the Messenger of Allah (peace be upon him), on his shoulder. The Messenger of Allah (peace be upon him) stood in his prayer place, and we stood behind him while she remained in her position. He said, 'Allahu Akbar,' and we said, 'Allahu Akbar.' When the Messenger of Allah (peace be upon him) intended to bow, he took her and placed her down, then he bowed and prostrated. When he finished his prostration and stood up, he took her and returned her to her place. The Messenger of Allah (peace be upon him) kept doing this in every rak'ah until he completed his prayer."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا يَحْيَى بْنُ خَلَفٍ ثنا عَبْدُ الْأَعْلَى ثنا مُحَمَّدٌ يَعْنِي ابْنَ إِسْحَاقَ - عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ عَنْ أَبِي قَتَادَةَ صَاحِبِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «بَيْنَمَا نَحْنُ نَنْتَظِرُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الظُّهْرِ أَوْ الْعَصْرِ، وَقَدْ دَعَاهُ بِلَالٌ لِلصَّلَاةِ إِذْ خَرَجَ عَلَيْنَا وَأُمَامَةُ بِنْتُ أَبِي الْعَاصِ - بِنْتُ ابْنَةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى عَاتِقِهِ فَقَامَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي مُصَلَّاهُ، فَقُمْنَا خَلْفَهُ، وَهِيَ فِي مَكَانِهَا الَّذِي هِيَ فِيهِ، فَكَبَّرَ؟ فَكَبَّرْنَا، حَتَّى إِذَا أَرَادَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يَرْكَعَ أَخَذَهَا فَوَضَعَهَا ثُمَّ رَكَعَ وَسَجَدَ، حَتَّى إِذَا فَرَغَ مِنْ سُجُودِهِ وَقَامَ أَخَذَهَا فَرَدَّهَا فِي مَكَانِهَا، فَمَا زَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَفْعَلُ ذَلِكَ فِي كُلِّ رَكْعَةٍ حَتَّى فَرَغَ مِنْ صَلَاتِهِ» .

L5590–5592 This is the view of Al-Shafi'i and Abu Sulayman. These two hadiths confirm the falsehood of those who opposed them and claimed that he was performing a supererogatory prayer, and all that... His action—peace be upon him—

is the pinnacle of reverent submission, and all that contradicts it is null, even if the one in error erroneously considers it to be reverent submission.

وَبِهَذَا يَقُولُ الشَّافِعِيُّ، وَأَبُو سُلَيْمَانَ، وَهَذَانِ الْحَدِيثَانِ يُثْبِتَانِ كَذِبَ مَنْ خَالَفَهُمَا، وَادَّعَى أَنَّهُ كَانَ فِي نَافِلَةٍ، وَكُلُّ مَا فَعَلَهُ - عَلَيْهِ السَّلَامُ - فَهُوَ غَايَةُ الْخُشُوعِ، وَكُلُّ مَا خَالَفَهُ فَهُوَ الْبَاطِلُ، وَإِنْ ظَنَّهُ الْمُخْطِئُ خُشُوعًا.

L5593 This report is undoubtedly after the statement of the Messenger of Allah—peace and blessings be upon him—to Ibn Mas'ud: "There is indeed distraction in prayer," because this statement of his—peace and blessings be upon him—occurred before the Battle of Badr, following Ibn Mas'ud's return from the land of Abyssinia. Did Zaynab arrive in Medina with her daughter only after Badr, as per the established reports on this matter? If a small child rides on someone's back while they are praying and they pause for that reason, is it acceptable?

وَهَذَا الْخَبَرُ بِلَا شَكٍّ كَانَ بَعْدَ قَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِابْنِ مَسْعُودٍ «إِنَّ فِي الصَّلَاةِ لَشُغْلًا» ؛ لِأَنَّ هَذَا الْقَوْلَ مِنْهُ - عَلَيْهِ السَّلَامُ - كَانَ قَبْلَ بَدْرٍ، إِثْرَ مَجِيءِ ابْنِ مَسْعُودٍ مِنْ بِلَادِ الْحَبَشَةِ، لَمْ تَرِدْ زَيْنَبُ الْمَدِينَةَ وَابْنَتُهَا إِلَّا بَعْدَ بَدْرٍ، بِالْأَخْبَارِ الثَّابِتَةِ فِي ذَلِكَ؟ ، وَمَنْ رَكِبَ عَلَى ظَهْرِهِ صَغِيرٌ وَهُوَ يُصَلِّي فَتَوَقَّفَ لِذَلِكَ فَحَسَنٌ؟ .

L5594 Whoever doubts due to the Imam prolonging his prostration should raise his head to ascertain: did he miss the Imam's *takbīr* or not? For he is commanded to follow the Imam. If he sees the Imam has not raised his head, he should return to prostration, and no sin is upon him, as he has fulfilled what he was commanded to do by adhering to the Imam's condition.

وَمَنْ اسْتَرَابَ بِتَطْوِيلِ الْإِمَامِ سُجُودَهُ فَلْيَرْفَعْ رَأْسَهُ لِيَسْتَعْلِمَ: هَلْ خَفِيَ عَنْهُ تَكْبِيرُ الْإِمَامِ أَوْ لَا؟ ؛ لِأَنَّهُ مَأْمُورٌ بِاتِّبَاعِ الْإِمَامِ، فَإِنْ رَآهُ لَمْ يَرْفَعْ فَلْيَعُدْ إِلَى السُّجُودِ، وَلَا شَيْءَ عَلَيْهِ، لِأَنَّهُ فَعَلَ مَا أُمِرَ بِهِ مِنْ مُرَاعَاةِ حَالِ الْإِمَامِ.

L5595 Abdullah ibn Rabi' narrated to us: Ibn Mu'awiyah narrated to us: Ahmad ibn Shu'ayb narrated to us: Abu Al-Qasim 'Abdur-Rahman ibn Muhammad ibn Sallam At-Tarsusi narrated to us: Yazid ibn Harun narrated to us: Jarir ibn Hazim narrated to us: Muhammad ibn Abi Ya'qub Al-Basri narrated from Abdullah ibn Shaddad from his father, who said: "The Messenger of Allah (peace be upon him) came out to lead us in one of the two evening prayers ('Isha) while carrying Hasan or Husayn (peace be upon them). He placed him down, then pronounced the Takbir [saying 'Allahu Akbar'] and began the prayer. During the prayer, he performed a prolonged prostration. I raised my head and saw the child on his back—while he (peace be upon him) was prostrating. I resumed my prostration. When the Messenger of Allah (peace be upon him) concluded the prayer, some people said: 'O Messenger of Allah, you prolonged a prostration during your prayer until we thought an event had occurred or that revelation was descending upon you.' The Messenger

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا ابْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا أَبُو الْقَاسِمِ عُبْدُ الرَّحْمَنِ بْنُ مُحَمَّدِ بْنِ سَلَّامٍ الطَّرَسُوسِيُّ ثنا يَزِيدُ بْنُ هَارُونَ أَنَا جَرِيرُ بْنُ حَازِمٍ ثنا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ الْبَصْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ عَنْ أَبِيهِ قَالَ: «خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي إِحْدَى صَلَاتَيْ الْعِشَاءِ وَهُوَ حَامِلٌ حَسَنًا أَوْ حُسَيْنًا فَوَضَعَهُ ثُمَّ كَبَّرَ لِلصَّلَاةِ فَصَلَّى، فَسَجَدَ بَيْنَ ظَهْرَانَيْ صَلَاتِهِ سَجْدَةً أَطَالَهَا، فَرَفَعْتُ رَأْسِي، فَإِذَا الصَّبِيُّ عَلَى ظَهْرِهِ - عَلَيْهِ السَّلَامُ - وَهُوَ سَاجِدٌ، فَرَجَعْتُ إِلَى سُجُودِي فَلَمَّا قَضَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَاتَهُ قَالَ أُنَاسٌ: يَا رَسُولَ اللَّهِ إِنَّكَ سَجَدْتَ بَيْنَ ظَهْرَانَيْ صَلَاتِكَ سَجْدَةً أَطَلْتَهَا حَتَّى ظَنَنَّا أَنَّهُ قَدْ حَدَثَ أَمْرٌ أَوْ أَنَّهُ يُوحَى إِلَيْكَ؟ فَقَالَ رَسُولُ

of Allah (peace be upon him) replied: 'None of that happened, but my son climbed onto me, and I disliked disturbing him until he had fulfilled his need.'"[6]

L5596–5597 Moving someone whose sleep the worshiper fears, and turning someone who is on the left to the right: all of that is permissible during prayer.

L5598 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to us: Muhammad ibn Rafi' narrated to us: Muhammad ibn Abi Fudayk narrated: I am al-Dahhak—he is the son of Uthman, from Makhramah ibn Sulayman, from Kuraib, the freed slave of Ibn Abbas, from Ibn Abbas, who said: "I spent a night at the house of my maternal aunt Maymunah bint al-Harith. I said to her: 'When the Messenger of Allah—may Allah bless him and grant him peace—rises, wake me.' When the Messenger of Allah—may Allah bless him and grant him peace—rose, I stood at his left side. He took me by my hand and placed me on his right side. Whenever I began to doze, he would take hold of the lobe of my ear." And he mentioned the rest of the hadith.[7]

L5599 The worshiper may supplicate during their prayer—in their prostration, standing, and sitting—with whatever they wish, provided it does not involve sin. They may specify by name in their supplication whomever they choose. Indeed, the Messenger of Allah (peace and blessings of Allah be upon him) supplicated against ʿUṣayyah, Ri'l, and Dhakwān.

L5600 He prayed for Al-Walīd ibn Al-Walīd, ʿAyyāsh ibn Abī Rabīʿah, and Salamah ibn Hishām, naming them by their specific names. He (peace be upon him) was never forbidden from this, nor did he ever forbid it himself. Regarding prostration, he (peace be upon him) said: "Be sincere in your supplication during prostration," or words to that effect.

اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كُلُّ ذَلِكَ لَمْ يَكُنْ، وَلَكِنَّ ابْنِي ارْتَحَلَنِي فَكَرِهْتُ أَنْ أُعَجِّلَهُ حَتَّى يَقْضِيَ حَاجَتَهُ» .

وَتَحْرِيكُ مَنْ خَشِيَ الْمُصَلِّي نَوْمَهُ، وَإِدَارَةُ مَنْ كَانَ عَلَى الْيَسَارِ إِلَى الْيَمِينِ: مُبَاحٌ كُلُّ ذَلِكَ فِي الصَّلَاةِ.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ رَافِعٍ ثنا مُحَمَّدُ بْنُ أَبِي فُدَيْكٍ أَنَا الضَّحَّاكُ هُوَ ابْنُ عُثْمَانَ عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ عَنْ «ابْنِ عَبَّاسٍ قَالَ: بِتُّ لَيْلَةً عِنْدَ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ، فَقُلْتُ لَهَا: إِذَا قَامَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَيْقِظِينِي، فَقَامَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقُمْتُ إِلَى جَنْبِهِ الْأَيْسَرِ، فَأَخَذَ بِيَدِي فَجَعَلَنِي مِنْ شِقِّهِ الْأَيْمَنِ، فَجَعَلْتُ إِذَا أَغْفَيْتُ يَأْخُذُ بِشَحْمَةِ أُذُنِي» وَذَكَرَ بَاقِيَ الْحَدِيثِ؟ .

وَيَدْعُو الْمُصَلِّي فِي صَلَاتِهِ فِي سُجُودِهِ وَقِيَامِهِ وَجُلُوسِهِ بِمَا أَحَبَّ، مِمَّا لَيْسَ مَعْصِيَةً، وَيُسَمِّي فِي دُعَائِهِ مَنْ أَحَبَّ، وَقَدْ «دَعَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى: عُصَيَّةَ، وَرِعْلٍ، وَذَكْوَانَ» .

«وَدَعَا لِلْوَلِيدِ بْنِ الْوَلِيدِ، وَعَيَّاشِ بْنِ أَبِي رَبِيعَةَ، وَسَلَمَةَ بْنِ هِشَامٍ، يُسَمِّيهِمْ بِأَسْمَائِهِمْ» ، وَمَا نُهِيَ - عَلَيْهِ السَّلَامُ - قَطُّ عَنْ هَذَا، وَلَا نَهَى هُوَ عَنْهُ. «وَقَالَ - عَلَيْهِ السَّلَامُ - فِي السُّجُودِ أَخْلِصُوا فِيهِ الدُّعَاءَ» أَوْ نَحْوَ هَذَا.

[6] **Hadith references (L5595):** Sunan an-Nasai 1141.
[7] **Hadith references (L5598):** Sahih Muslim 763e.

L5601 He said: “Then let each of you choose from the supplications what he finds most appealing,” and we will mention them with their chains of narration, God willing (the Exalted), in the description of the acts of prayer?

وَقَالَ: «ثُمَّ لِيَتَخَيَّرْ أَحَدُكُمْ مِنْ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ» ، وَسَنَذْكُرُهَا بِأَسَانِيدِهَا إِنْ شَاءَ اللَّهُ تَعَالَى فِي صِفَةِ أَعْمَالِ الصَّلَاةِ؟ .

L5602 Every reprehensible act that a person witnesses during prayer obligates them to denounce it, and this does not nullify their prayer. For enjoining good and forbidding evil is an obligation, and the one who upholds what is right is virtuous—provided no sacred text or consensus prohibits any aspect of it.

وَكُلُّ مُنْكَرٍ رَآهُ الْمَرْءُ فِي الصَّلَاةِ فَفَرْضٌ عَلَيْهِ إِنْكَارُهُ، وَلَا تَنْقَطِعُ بِذَلِكَ صَلَاتُهُ؛ لِأَنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنْ الْمُنْكَرِ حَقٌّ، وَفَاعِلُ الْحَقِّ مُحْسِنٌ، مَا لَمْ يَمْنَعْ مِنْ شَيْءٍ مِنْهُ نَصٌّ أَوْ إِجْمَاعٌ.

L5603–5604 And He, the Exalted, said: “Cooperate in righteousness and piety, and do not cooperate in sin and transgression.” (Al-Ma’idah 5:2).[8]

وَقَالَ تَعَالَى: {وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلا تَعَاوَنُوا عَلَى الإِثْمِ وَالْعُدْوَانِ} [المائدة: ٢] .

L5605 Among the examples of that: extinguishing a blazing fire; rescuing a child, an insane person, a disabled person, or a sleeper from fire, or a snake, or a predatory beast, or a hostile human, or a flood; combating those who intend harm to a worshipper or seek to wrong a Muslim; and restraining the disbelieving captive or the unjust captive—unless prevented by a textual ruling or scholarly consensus. Whoever differentiates between any of these matters has erred and spoke without proof.

وَمِنْ جُمْلَةِ ذَلِكَ -: إِطْفَاءُ النَّارِ الْمُشْتَعِلَةِ، وَإِنْقَاذُ الصَّغِيرِ، وَالْمَجْنُونِ، وَالْمُقْعَدِ، وَالنَّائِمِ: مِنْ نَارٍ، أَوْ مِنْ حَنَشٍ، أَوْ سَبُعٍ، أَوْ إِنْسَانٍ عَادٍ، أَوْ مِنْ سَيْلٍ وَالْمُحَارَبَةُ لِمَنْ أَرَادَ الْمُصَلِّي أَوْ أَرَادَ مُسْلِمًا بِظُلْمٍ، وَشَدُّ الْأَسِيرِ الْكَافِرِ، أَوْ الظَّالِمِ - إِلَّا أَنْ يَمْنَعَ مِنْ شَيْءٍ مِنْ ذَلِكَ نَصٌّ أَوْ إِجْمَاعٌ، وَمَنْ فَرَّقَ بَيْنَ شَيْءٍ مِنْ ذَلِكَ فَقَدْ أَخْطَأَ، وَقَالَ بِلَا بُرْهَانٍ؟ .

L5606 It was narrated to us through the chain of Al-Bukhārī: From Ādam, from Shu‘bah, from Al-Azraq ibn Qays who said: “We were in Al-Ahwāz fighting the Harūriyyah. While I stood on a riverbank, a man was praying with his animal’s bridle in hand. The animal kept tugging away, and he kept following it.” Shu‘bah noted that this was Abū Barzah al-Aslamī. A Khārijī man began saying: “O Allah, deal with this old man!” When the elder finished praying, he said: “I heard your words. I fought alongside Allah’s Messenger - peace and blessings be upon him - in six or seven campaigns, and I witnessed his facilitation of matters. I would rather return with my animal myself than let it return to its grazing spot, which would inconvenience me.”

وَرُوِّينَا مِنْ طَرِيقِ الْبُخَارِيِّ: حَدَّثَنَا آدَم ثنا شُعْبَةُ ثنا «الْأَزْرَقُ بْنُ قَيْسٍ قَالَ: كُنَّا بِالْأَهْوَازِ نُقَاتِلُ الْحَرُورِيَّةَ، فَبَيْنَمَا أَنَا عَلَى جُرُفِ نَهْرٍ إِذَا رَجُلٌ يُصَلِّي وَلِجَامُ دَابَّتِهِ فِي يَدِهِ، فَجَعَلَتْ الدَّابَّةُ تُنَازِعُهُ وَجَعَلَ يَتْبَعُهَا قَالَ شُعْبَةُ وَهُوَ أَبُو بَرْزَةَ الْأَسْلَمِيّ، فَجَعَلَ رَجُلٌ مِنْ الْخَوَارِجِ يَقُولُ: اللَّهُمَّ افْعَلْ بِهَذَا الشَّيْخِ، فَلَمَّا انْصَرَفَ الشَّيْخُ قَالَ: إِنِّي سَمِعْت قَوْلَكُمْ، وَإِنِّي غَزَوْت مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - سِتَّ غَزَوَاتٍ أَوْ سَبْعَ غَزَوَاتٍ وَشَهِدْت تَيْسِيرَهُ، وَإِنِّي كُنْتُ أَرْجِعُ مَعَ دَابَّتِي أَحَبَّ إِلَيَّ مِنْ أَنْ أَدَعَهَا تَرْجِعُ إِلَى مَأْلَفِهَا فَيَشُقُّ عَلَيَّ» .

[8] **Qur’an references (L5604):** Qur’an 5:2 (Al-Ma’idah).

وَمِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ [عَنِ الزُّهْرِيِّ] عَنِ الْأَزْرَقِ بْنِ قَيْسٍ أَنَّ أَبَا بَرْزَةَ الْأَسْلَمِيَّ خَافَ عَلَى دَابَّتِهِ الْأَسَدَ فَمَشَى إِلَيْهَا، وَهُوَ فِي الصَّلَاةِ.

L5607–5609 And from the chain of ʿAbd al-Razzāq, from Maʿmar [from al-Zuhrī], from al-Azraq ibn Qays that Abu Barzah al-Aslami feared for his mount from the lion, so he walked toward it while he was in prayer.

وَبِهِ إِلَى مَعْمَرٍ عَنْ قَتَادَةَ: سَأَلَهُ رَجُلٌ قَالَ: تَدْخُلُ الشَّاةُ بَيْتِي وَأَنَا أُصَلِّي فَأُطَأْطِئُ رَأْسِي فَآخُذُ الْقَصَبَةَ فَأَضْرِبُهَا بِهَا؟ قَالَ قَتَادَةُ: لَا بَأْسَ بِهِ؟ .

L5610 Narrated through him to Maʿmar from Qatādah: A man asked him, saying, “If a sheep enters my house while I am praying, may I lower my head, take a stick, and strike it with that?” Qatādah replied, “There is no harm in doing so?”

وَمِنْ طَرِيقِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ: ثنا سُلَيْمَانُ التَّيْمِيُّ عَنِ الْحَسَنِ الْبَصْرِيِّ فِي الْقَمْلَةِ يَقْتُلُهَا الرَّجُلُ فِي الصَّلَاةِ.

L5611 And via the chain of Yaḥyā ibn Saʿīd al-Qaṭṭān: Sulaymān al-Taymī narrated to us from al-Ḥasan al-Baṣrī concerning lice - that a man may kill them during prayer.

قَالَ عَلِيٌّ: وَكَذَلِكَ مَنْ خَافَ عَلَى مَالِهِ أَوْ سُرِقَتْ نَعْلُهُ أَوْ خُفُّهُ أَوْ غَيْرُ ذَلِكَ فَلَهُ أَنْ يَتْبَعَ السَّارِقَ فَيَنْتَزِعَ مِنْهُ مَتَاعَهُ؟ .

L5612 Ali said: Likewise, if someone fears for his property, or his sandal is stolen, his khuff (leather footwear) is stolen, or anything else, may he pursue the thief and seize his belongings from him?

وَلَا يَضُرُّ فِي كُلِّ مَا ذَكَرْنَا مَا اُضْطُرَّ مِنِ اسْتِدْبَارِ الْقِبْلَةِ وَكَثْرَةِ الْعَمَلِ وَقِلَّتِهِ، مَا لَمْ يَتَكَلَّمْ؛ فَإِنْ كَانَ إِمَامًا أَوْ مَأْمُومًا فَطَمِعَ بِشَيْءٍ مِنْ إِدْرَاكِ الصَّلَاةِ بَعْدَ تَمَامِ حَاجَتِهِ، أَوْ بِانْتِظَارِ النَّاسِ لَهُ -: رَجَعَ وَلَا بُدَّ؛ كَمَا فَعَلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذْ «كَبَّرَ نَاسِيًا وَهُوَ جُنُبٌ فَذَكَرَ فَاغْتَسَلَ وَرَجَعَ فَأَتَمَّ الصَّلَاةَ» ، وَكَمَا فَعَلَ يَوْمَ ذِي الْيَدَيْنِ.

L5613 And there is no harm in all that we have mentioned regarding what one is compelled to do in terms of facing away from the qiblah, the abundance or scarcity of actions, as long as one does not speak. If one is an imam or a congregant and hopes to attain some portion of the prayer after relieving himself or due to the people waiting for him—he must return without fail, as the Messenger of Allah (peace be upon him) did when he “pronounced the takbīr forgetfully while in a state of major impurity, then remembered, performed ghusl, returned, and completed the prayer,” and as he did on the day of Dhu al-Yadayn.

فَإِنْ لَمْ يَرْجُ بِإِدْرَاكِ شَيْءٍ مِنَ الصَّلَاةِ، أَوْ أَيْقَنَ أَنَّ النَّاسَ لَا يَنْتَظِرُونَهُ [أَوْ كَانَ قَدْ] أَتَمَّ صَلَاتَهُ حِينَ تَمَامِ حَاجَتِهِ فِي أَوَّلِ مَكَانٍ تَجُوزُ لَهُ فِيهِ الصَّلَاةُ.

L5614 If he does not hope to catch any part of the prayer, is certain that the congregation is not waiting for him, [or if he had] completed his prayer after resolving his urgent need in the first permissible place where prayer is valid for him, he may pray individually.

وَلَا يَحِلُّ لَهُ أَنْ يَخْطُوَ خُطْوَةً وَاحِدَةً لِغَيْرِ رُجُوعٍ إِلَى الصَّلَاةِ، أَوْ لِزَوَالٍ عَنْ مَكَانٍ لَا تَجُوزُ فِيهِ الصَّلَاةُ؟ .

L5615 It is not permissible for him to take a single step unless to return to prayer or to leave a place where prayer is invalid.

L5616–5618 If one hopes for a prayer in another congregation that is nearer, he should

enter it, for the final prayer the people of Islam prayed with Allah's Messenger (peace be upon him) had two imams: Abu Bakr commenced it and Allah's Messenger (peace be upon him) completed it. Whoever turns away from the Sunnah of Allah's Messenger (peace be upon him) - upon which all the companions (may Allah be pleased with them) unanimously agreed, the first of them... From the latter among them—with him, peace be upon him—he imitated the views of one who errs at times and is correct at others. There is no good for him in that, and we ask Allah for safety and divine guidance toward what pleases Him. Amen.

فَلَوْ رَجَا بِصَلَاةٍ [فِي جَمَاعَةٍ أُخْرَى أَقْرَبَ مِنْهَا فَلْيُدْخَلْ فِيهَا، فَآخِرُ صَلَاةٍ] صَلَّاهَا أَهْلُ الْإِسْلَامِ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَبِإِمَامَيْنِ: بَدَأَ أَبُو بَكْرٍ وَأَتَمَّ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَمَنْ رَغِبَ عَنْ سُنَّةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -[الَّتِي أَجْمَعَ عَلَيْهَا جَمِيعُ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -، أَوَّلُهُمْ عَنْ آخِرِهِمْ، مَعَهُ - عَلَيْهِ السَّلَامُ -] وَقَلَّدَ رَأْيَ مَنْ يُخْطِئُ مَرَّةً وَيُصِيبُ أُخْرَى -: فَمَا خَيْرَ لَهُ فِي ذَلِكَ، وَنَسْأَلُ اللَّهَ الْعَافِيَةَ وَالتَّوْفِيقَ لِمَا يُرْضِيهِ. آمِينَ.

L5619 Abū Muḥammad said: Whoever distinguishes between few acts and numerous acts has no means to evidence such distinction. They are inevitably constrained to one of two matters with no third option: either they set a corrupt limit through personal opinion—a limit they are no more entitled to establish than others without such restriction—thereby exercising arbitrary control through falsehood and legislating in religion what Allah has not permitted; or they refrain from setting any limit, thereby falling into the most vile confusion regarding the most crucial acts of their faith, remaining ignorant of what invalidates his prayer and what does not. Is this not the very ignorance from which refuge is sought with Allah?

قَالَ أَبُو مُحَمَّدٍ: وَكُلُّ مَنْ فَرَّقَ بَيْنَ قَلِيلِ الْعَمَلِ وَكَثِيرِهِ فَلَا سَبِيلَ لَهُ إلَى دَلِيلٍ عَلَى ذَلِكَ، وَلَا بُدَّ لَهُ ضَرُورَةً مِنْ أَحَدِ أَمْرَيْنِ لَا ثَالِثَ لَهُمَا: إمَّا أَنْ يَحُدَّ فِي ذَلِكَ بِرَأْيِهِ حَدًّا فَاسِدًا لَيْسَ هُوَ أَوْلَى بِهِ مِنْ غَيْرِهِ بِغَيْرِ ذَلِكَ التَّحْدِيدِ، فَيَحْصُلُ عَلَى التَّحَكُّمِ بِالْبَاطِلِ، وَأَنْ يُشَرِّعَ فِي الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ، وَإِمَّا أَنْ لَا يَحُدَّ فِي ذَلِكَ حَدًّا، فَيَحْصُلُ عَلَى أَقْبَحِ الْحَيْرَةِ فِي أَهَمِّ أَعْمَالِ دِينِهِ، وَعَلَى أَنْ لَا يَدْرِيَ مَا تَبْطُلُ بِهِ صَلَاتُهُ مِمَّا لَا تَبْطُلُ بِهِ، وَهَذَا هُوَ الْجَهْلُ الْمُتَعَوَّذُ بِاَللَّهِ مِنْهُ؟ .

L5620 We ask him about a specific action: Is this among what has been permitted in prayer or among what has not been permitted in it? There is no third possibility. If he says: It is among what has been permitted in it—it necessarily follows that both its small and large amounts are permissible, and this is our position regarding matters for which there is definitive proof of their permissibility in prayer. If he says: It is among what has not been permitted in it—it necessarily follows that both its small and large amounts are impermissible in it, and this is our position regarding matters for which no definitive proof of their permissibility in it has been established.

وَنَسْأَلُهُ عَنْ عَمَلٍ عَمَلٍ: أَهَذَا مِمَّا أُبِيحَ فِي الصَّلَاةِ؟ أَوْ مِمَّا لَمْ يُبَحْ فِيهَا؟ وَلَا سَبِيلَ إلَى وَجْهٍ ثَالِثٍ؟ ، فَإِنْ قَالَ: هُوَ مِمَّا أُبِيحَ فِيهَا - لَزِمَهُ أَنَّ قَلِيلَهُ وَكَثِيرَهُ: مُبَاحٌ، وَهُوَ قَوْلُنَا فِيمَا جَاءَ الْبُرْهَانُ بِإِبَاحَتِهِ فِيهَا، وَإِنْ قَالَ: هُوَ مِمَّا لَمْ يُبَحْ فِيهَا - لَزِمَهُ أَنَّ قَلِيلَهُ وَكَثِيرَهُ: غَيْرُ مُبَاحٍ فِيهَا، وَهُوَ قَوْلُنَا فِيمَا لَمْ يَأْتِ الْبُرْهَانُ بِإِبَاحَتِهِ فِيهَا؟ .

L5621 If they say: "Its small quantity was permitted, but its large quantity was not permitted?"

فَإِنْ قَالُوا: أُبِيحَ قَلِيلُهُ وَلَمْ يُبَحْ كَثِيرُهُ؟ .

L5622 We said: This is a false assertion requiring substantiation. Present your proof

for the validity of this claim first, then explain the threshold distinguishing the permissible minimal quantity from the prohibited excess; is there truly no means to establish any of that?

L5623–5624 Ali said: "A worshiper walking to open the door for one seeking entry is good and does not invalidate the prayer in any way." Hammam narrated to us: Abbas ibn Asbagh narrated to us: Muhammad ibn Abd al-Malik ibn Ayman narrated to us: Ahmad ibn Muhammad al-Bartītī the judge narrated to us: Abu Ma'mar narrated to us: Abd al-Warith narrated to us: Burd Abu al-Ala (Ibn Sinan) - from al-Zuhri from Urwah, who said: Aisha reported: "Allah's Messenger (peace and blessings be upon him) was praying while I was trying to open the door, and the door was in the direction of the Qiblah. He would come, open it, then return to his prayer."

L5625 Ibn Ayman said: And Abu Bakr ibn Hammad narrated to us: Musaddad narrated to us; Bishr ibn al-Mufaddal narrated to us; Burd ibn Sinan narrated to us from al-Zuhri, from Urwah, from Aisha, who said: "The Messenger of Allah (peace and blessings of Allah be upon him) was praying with a closed door. I came and asked him to open it. He walked and opened it for me, then returned to his prayer place."

L5626 Ali said: Yazid ibn Zurayʿ narrated it; he said: Burd narrated to us, and Az-Zuhri narrated to us. Does he mention it?

L5627 Ali said: "Thus, walking for the purpose we mentioned is permissible. But was no definitive ruling established by him (peace be upon him) regarding the walking style of those who walked [in this manner]?"

L5628 Wiping the pebbles during prayer once is permissible, but it is disapproved. If one does it more than once intentionally, his prayer is invalidated.

L5629 Abdullah ibn Rabi narrated to us, from Muhammad ibn Ishaq, from Ibn al-A'rabi, from Abu Dawud, from Musaddad, from Sufyan, from al-Zuhri, from Abu al-Ahwas, that he heard Abu Dharr narrating from the Messenger of Allah, peace and blessings be upon him, who said: "When one of you rises for prayer, mercy faces him, so let him not wipe the pebbles."[9]

[9] **Hadith references (L5629):** Sunan Abi Dawud 945; Sunan Ibn Majah 1027.

قُلْنَا: هَذِهِ دَعْوَى كَاذِبَةٌ مُفْتَقِرَةٌ إِلَى دَلِيلٍ، فَهَاتُوا بُرْهَانَكُمْ عَلَى صِحَّةِ هَذِهِ الدَّعْوَى أَوَّلًا، ثُمَّ عَلَى بَيَانِ حَدِّ الْقَلِيلِ الْمُبَاحِ مِنْ الْكَثِيرِ الْمَحْظُورِ، وَلَا سَبِيلَ إِلَى شَيْءٍ مِنْ ذَلِكَ؟ .

قَالَ عَلِيٌّ: وَمَشْيُ الْمُصَلِّي إِلَى فَتْحِ الْبَابِ لِلْمُسْتَفْتِحِ حَسَنٌ لَا يَضُرُّ الصَّلَاةَ شَيْئًا -: حَدَّثَنَا حَمَّامٌ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا أَحْمَدُ بْنُ مُحَمَّدٍ الْبَرْتَتِيُّ الْقَاضِي ثنا أَبُو مَعْمَرٍ ثنا عَبْدُ الْوَارِثِ ثنا بُرْدٌ أَبُو الْعَلَاءِ هُوَ ابْنُ سِنَانٍ - عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ قَالَتْ عَائِشَةُ: «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي، فَأَسْتَفْتِحُ الْبَابَ، وَالْبَابُ فِي الْقِبْلَةِ، فَيَجِيءُ فَيَفْتَحُ الْبَابَ ثُمَّ يَعُودُ فِي صَلَاتِهِ» .

قَالَ ابْنُ أَيْمَنَ: وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ حَمَّادٍ ثنا مُسَدَّدٌ ثنا بِشْرُ بْنُ الْمُفَضَّلِ ثنا بُرْدُ بْنُ سِنَانٍ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي وَعَلَيْهِ بَابٌ مُغْلَقٌ فَجِئْتُ فَاسْتَفْتَحْتُهُ فَمَشَى فَفَتَحَ لِي ثُمَّ رَجَعَ إِلَى مُصَلَّاهُ» .

قَالَ عَلِيٌّ: وَرَوَاهُ يَزِيدُ بْنُ زُرَيْعٍ قَالَ ثنا بُرْدٌ ثنا الزُّهْرِيُّ، يَذْكُرُهُ؟ .

قَالَ عَلِيٌّ: فَالْمَشْيُ لِمَا ذَكَرْنَا مُبَاحٌ، وَلَمْ يُوقَفْ - عَلَيْهِ السَّلَامُ - عَلَى مَشْيِ مَنْ مَشَى؟ .

وَمَسْحُ الْحَصَى فِي الصَّلَاةِ مَرَّةً وَاحِدَةً جَائِزٌ وَنَكْرَهُهُ، فَإِنْ زَادَ عَامِدًا بَطَلَتْ صَلَاتُهُ؟ .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا مُسَدَّدٌ ثنا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ أَبِي الْأَحْوَصِ أَنَّهُ سَمِعَ أَبَا ذَرٍّ يَرْوِيهِ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَإِنَّ الرَّحْمَةَ تُوَاجِهُهُ فَلَا يَمْسَحُ الْحَصَى» .

وَبِهِ إِلَى أَبِي دَاوُد: ثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ ثنا هِشَامٌ هُوَ الدَّسْتُوَائِيُّ، عَنْ يَحْيَى هُوَ ابْنُ كَثِيرٍ - عَنْ أَبِي سَلَمَةَ عَنْ مُعَيْقِيبٍ أَنَّ النَّبِيَّ قَالَ: «لَا تَمْسَحْ - يَعْنِي الْحَصَى - وَأَنْتَ تُصَلِّي، فَإِنْ كُنْتَ لَا بُدَّ فَاعِلًا فَوَاحِدَةً» .

L5630–5631 And through him to Abu Dawud: Muslim ibn Ibrahim narrated to us: Hisham—that is, al-Dastuwa'i—narrated to us, from Yahya—that is, Ibn Kathir—from Abu Salama, from Mu'aiqib, that the Prophet said: "Do not wipe—meaning the pebbles—while you are praying. If you must do so, then one [wipe]."

قَالَ عَلِيٌّ: فَإِنْ احْتَجُّوا بِهَذَا فِي الْفَرْقِ بَيْنَ الْقَلِيلِ وَالْكَثِيرِ؟ .

L5632 Ali said: "If they invoke this argument concerning the distinction between the small quantity and the large quantity?"

قُلْنَا: هَذَا فِي مَسْحِ الْحَصَى الْمَنْهِيِّ عَنْهُ جُمْلَةً، الْمُسْتَثْنَى مِنْهُ الْوَاحِدَةُ فَقَطْ، فَقُولُوا لَنَا: مَاذَا تَقِيسُونَ عَلَى هَذَا الْخَبَرِ؟ الْأَعْمَالَ الْمُبَاحَةَ جُمْلَةً بِالنُّصُوصِ؟ أَمْ الْأَعْمَالَ الْمَنْهِيَّ عَنْهَا جُمْلَةً؟ وَلَا بُدَّ مِنْ أَحَدِ الْأَمْرَيْنِ؟ .

L5633 We said: This pertains to wiping over pebbles, which is prohibited in totality except for a single instance. Then tell us: What do you analogize to this report? Do you analogize all permissible actions collectively based on scriptural proofs, or all prohibited actions collectively? It is necessary to adopt one of the two matters.

فَإِنْ قَالُوا: بَلْ الْأَعْمَالَ الْمُبَاحَةَ جُمْلَةً؟ .

L5634 Then if they say: "Rather, all permissible acts collectively?"

قُلْنَا: الْقِيَاسُ كُلُّهُ بَاطِلٌ، ثُمَّ لَوْ كَانَ الْقِيَاسُ حَقًّا لَكَانَ هَذَا مِنْهُ عَيْنَ الْبَاطِلِ أَوَّلُ ذَلِكَ: أَنَّهُ قِيَاسُ الْمُبَاحِ عَلَى الْمَحْظُورِ، وَهَذَا بَاطِلٌ عِنْدَ صَاحِبِ كُلِّ قِيَاسٍ؛ لِأَنَّهُ قِيَاسُ الشَّيْءِ عَلَى ضِدِّهِ، وَإِنَّمَا الْقِيَاسُ عِنْدَ الْقَائِلِينَ بِهِ: قِيَاسُ الشَّيْءِ عَلَى نَظِيرِهِ جُمْلَةً، أَوْ عَلَى نَظِيرِهِ فِي الْعِلَّةِ الَّتِي هِيَ عَلَامَةُ الْحُكْمِ بِزَعْمِهِمْ.

L5635 We said: All analogy is invalid; then, even if analogy were valid, this would constitute the very essence of invalidity. The first reason for this is that it is an analogy from the permissible to the prohibited, and this is invalid according to every proponent of analogy, because it analogizes a thing to its opposite. For analogy, according to its proponents, is the analogizing of a thing upon its equivalent as a whole or upon its equivalent in the effective cause—which they claim indicates the ruling.

وَأَيْضًا: فَأَنْتُمْ تُبِيحُونَ الْخُطْوَتَيْنِ وَالثَّلَاثَ فِي الصَّلَاةِ وَالضَّرْبَةَ وَالضَّرْبَتَيْنِ، وَأَخْذَ الْمَاءِ بِإِنَاءٍ مِنْ الْجَابِيَةِ لِمَنْ عَلَيْهِ الْحَدَثُ فِي الصَّلَاةِ، وَهَذَا أَكْثَرُ مِنْ الْمَرَّةِ الْوَاحِدَةِ، فَظَهَرَ بُطْلَانُ قِيَاسِكُمْ وَتُحَرِّمُونَ مَا زَادَ عَلَى مَا ذَكَرْنَا.

L5636 Moreover, you permit taking two or three steps during prayer, a strike and two strikes, and using a vessel to draw water from the reservoir for one in a state of ritual impurity during prayer—and this exceeds a single instance. Thus, the invalidity of your analogy becomes evident, and you prohibit what exceeds what we have mentioned.

؟ وَاسْتِقَاءَ الْمَاءِ مِنْ الْبِئْرِ لِمَنْ عَلَيْهِ الْحَدَثُ فِي الصَّلَاةِ، فَلَاحَ أَنَّكُمْ لَمْ تَتَعَلَّقُوا بِقِيَاسٍ أَصْلًا؟ .

L5637 Is it not evident that you have not relied on any qiyas whatsoever when drawing water from the well for one who has incurred ritual impurity during prayer?

فَإِنْ قَالُوا: بَلْ قِسْنَا الْأَعْمَالَ الْمَنْهِيَّ عَنْهَا عَلَى هَذَا الْخَبَرِ؟ .

L5638 If they say: Rather, we applied qiyas (legal analogy) to the prohibited acts in light of this report?

قُلْنَا لَهُمْ: فَأَبِيحُوا إدْخَالَ الْإِبْرَةِ فِي خِيَاطَةِ الثَّوْبِ مَرَّةً وَاحِدَةً، وَقَدْحَ النَّارِ بِالزَّنْدِ بِضَرْبَةٍ وَاحِدَةٍ، وَأَبِيحُوا لَطْمَةً وَاحِدَةً لِلْخَادِمِ، وَرَدَّ مَرْمَى الْحَائِكِ مَرَّةً وَاحِدَةً، وَقَدَّ الْأَدِيمِ بِضَرْبَةٍ وَاحِدَةٍ، وَالتَّذْكِيَةَ بِجَرَّةٍ وَاحِدَةٍ - كُلُّ ذَلِكَ فِي الصَّلَاةِ، وَهُمْ لَا يَقُولُونَ بِهَذَا، فَظَهَرَ فَسَادُ قَوْلِهِمْ -، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

L5639–5641 We said to them: Permit inserting the needle once in sewing the garment; igniting fire with a single strike of the flint; a single slap for the servant; returning the weaver's shuttle once; and measuring... Tanning a hide with a single strike and slaughtering with a single cut—all such acts invalidate prayer; yet they do not uphold this ruling (thereby exposing the flaw in their position)—and success is with Allah, the Exalted.

قَالَ عَلِيٌّ: فَإِنْ ذَكَرُوا مَا رُوِّينَا مِنْ طَرِيقِ يَعْقُوبَ بْنِ عُتْبَةَ بْنِ الْأَخْنَسِ عَنْ أَبِي غَطَفَانَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: قَالَ «التَّسْبِيحُ لِلرِّجَالِ - يَعْنِي فِي الصَّلَاةِ، وَالتَّصْفِيقُ لِلنِّسَاءِ، مَنْ أَشَارَ فِي صَلَاتِهِ إشَارَةً تُفْهَمُ عَنْهُ فَلْيُعِدْهَا - يَعْنِي فِي الصَّلَاةِ» . قَالَ أَبُو دَاوُد: هَذَا الْحَدِيثُ وَهْمٌ؛

L5642 Ali said: If they mention what was narrated to us through the chain of Ya'qub ibn 'Utbah ibn al-Akhnas from Abi Ghutayfan from Abu Hurairah that the Messenger of Allah—peace and blessings be upon him—said: "Tasbīḥ (saying 'Subḥān Allāh') is for men—meaning in prayer—and clapping is for women. Whoever makes an intelligible gesture during prayer must repeat it (the prayer)—meaning in prayer." Abu Dawud said: This hadith is unreliable.

وَلَوْ صَحَّ لَوَجَبَ ضَمُّهُ إلَى الْأَخْبَارِ الثَّابِتَةِ الَّتِي ذَكَرْنَا قَبْلُ؛ مِنْ إشَارَةِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الصَّلَاةِ بِأَنْ يَرُدَّ السَّلَامَ، وَإِلَى الْخَادِمِ فِي أَنْ تَسْتَأْخِرَ عَنْهُ، وَكُلُّ مَا بِالْمَرْءِ إلَى الْإِشَارَةِ بِهِ، وَإِلَيْهِ ضَرُورَةٌ؛ فَتَخْرُجُ تِلْكَ الْإِشَارَاتُ بِالنُّصُوصِ الَّتِي فِيهَا، وَتَبْقَى كُلُّ إشَارَةٍ لَمْ يَأْتِ بِإِبَاحَتِهَا نَصٌّ عَلَى التَّحْرِيمِ، كَالْإِشَارَةِ بِالْبَيْعِ وَبِالْمُسَاوَمَةِ، وَبِمَاذَا عَمِلْت، وَالِاسْتِخْبَارِ، وَغَيْرِ ذَلِكَ، فَهَذَا هُوَ الْعَمَلُ الَّذِي لَا يَجُوزُ غَيْرُهُ لَوْ صَحَّ هَذَا الْخَبَرُ -، وَهُوَ قَوْلُنَا، وَلِلَّهِ الْحَمْدُ -؛ لِأَنَّ الْإِشَارَاتِ أَنْوَاعٌ مُخْتَلِفَةٌ، فَمَا أُبِيحَ مِنْهَا بِالنَّصِّ كَانَ مُبَاحًا، وَمَا لَمْ يُبَحْ مِنْهَا بِالنَّصِّ كَانَ مُحَرَّمًا، فَكَيْفَ وَالْحَدِيثُ لَا يَصِحُّ؟ ، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

L5643–5645 If it were authentic, it would necessitate incorporating it into the established reports we previously mentioned—such as the Prophet's gesture (peace be upon him) during prayer to return greetings and to the attendant that she should step back from him, along with every matter requiring a gesture from a person out of necessity related to it. These gestures would fall under the rulings of the texts pertaining to them, leaving every gesture not explicitly permitted by a text prohibited—such as gesturing to conclude a sale; haggling; inquiring about what you have done; seeking information; and similar acts. This is the only permissible practice if this report were authentic—and this is our position; all praise is due to Allah—because gestures vary in type. Only what is permitted... That which is explicitly permitted by textual evidence is permissible, and that which is not explicitly permitted is prohibited. How can this be, when the hadith is not authentic? And by Allah, the Most High, is success granted.

[مَسْأَلَةٌ خَرَجَ مِنْ صَلَاتِهِ وَهُوَ يَظُنُّ أَنَّهُ قَدْ أَتَمَّهَا]

L5646 **A case where a person exited his prayer while believing he has completed it.**

302 - مَسْأَلَةٌ: وَمَنْ خَرَجَ مِنْ صَلَاتِهِ وَهُوَ يَظُنُّ أَنَّهُ قَدْ أَتَمَّهَا؛ فَكُلُّ مَا عَمِلَ مِنْ بَيْعٍ، أَوْ شِرَاءٍ، أَوْ هِبَةٍ، أَوْ طَلَاقٍ، أَوْ نِكَاحٍ،

L5647 302 - Issue: If one leaves their prayer while presuming to have completed it, every action they perform—whether sale, purchase, gift, divorce, marriage,

or other such matters—is void and rejected, for they are deemed to be in prayer. Were they to remember, they would return to it.

٣٠٢ - مَسْأَلَةٌ: وَمَنْ خَرَجَ مِنْ صَلَاتِهِ، وَهُوَ يَظُنُّ أَنَّهُ قَدْ أَتَمَّهَا فَكُلُّ عَمَلٍ عَمِلَهُ مِنْ بَيْعٍ أَوْ ابْتِيَاعٍ أَوْ هِبَةٍ أَوْ طَلَاقٍ أَوْ نِكَاحٍ أَوْ غَيْرِ ذَلِكَ -: فَهُوَ بَاطِلٌ مَرْدُودٌ؛ لِأَنَّهُ فِي حُكْمِ الصَّلَاةِ، وَلَوْ ذَكَرَ لَعَادَ إِلَيْهَا.

L5648 There is no disagreement that all these actions are prohibited during prayer. Therefore, any such action that occurs in this state is undeniably not an act that is permissible (jā'iz), required (lāzim), commanded (ma'mūr bihī), or neutral (mubāḥ). Since it is impermissible, it is undeniably impermissible.

وَلَا خِلَافَ فِي أَنَّ هَذِهِ الْأَفْعَالَ كُلَّهَا مُحَرَّمَةٌ فِي الصَّلَاةِ فَكُلُّ مَا وَقَعَ مِنْهَا فِي هَذِهِ الْحَالِ فَهُوَ غَيْرُ الْفِعْلِ الْجَائِزِ اللَّازِمِ الْمَأْمُورِ بِهِ أَوْ الْمُبَاحِ بِلَا شَكٍّ -، وَإِذْ هُوَ غَيْرُ الْجَائِزِ فَهُوَ غَيْرُ جَائِزٍ بِلَا شَكٍّ.

L5649 The Messenger of Allah — peace and blessings be upon him — said: "Whoever performs an act not in accordance with our command, it is rejected." This is an act not in accordance with his command — peace be upon him — therefore, it is undoubtedly rejected.[10]

وَقَدْ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ» وَهَذَا عَمَلٌ لَيْسَ عَلَيْهِ أَمْرُهُ - عَلَيْهِ السَّلَامُ -؛ فَهُوَ مَرْدُودٌ بِلَا شَكٍّ.

L5650 If he recalls that he did not complete his prayer and performs any of those actions, it becomes incumbent upon him, for by his recollection and intention to perform what we mentioned, he exits the prayer. When he exits the prayer, he enters a state wherein all these actions take effect. Similarly, if he does this after the breaking of his ritual purity, those actions are also binding and take effect, because the breaking of his purity causes him to exit the prayer. Thus, these actions occur from him outside the prayer. And with Allah Almighty lies success.

فَلَوْ ذَكَرَ أَنَّهُ لَمْ يُتِمَّ صَلَاتَهُ فَفَعَلَ شَيْئًا مِنْ ذَلِكَ لَزِمَهُ؛ لِأَنَّ بِذِكْرِهِ وَقَصْدِهِ إِلَى عَمَلِ مَا ذَكَرْنَا خَرَجَ عَنْ الصَّلَاةِ؛ وَإِذَا خَرَجَ عَنْ الصَّلَاةِ فَقَدْ حَصَلَ فِي حَالٍ تَنْفُذُ فِيهَا هَذِهِ الْأَفْعَالُ كُلُّهَا؛ وَهَكَذَا أَيْضًا لَوْ فَعَلَ ذَلِكَ بَعْد انْتِقَاضِ طَهَارَتِهِ فَهِيَ أَيْضًا نَافِذَةٌ لَازِمَةٌ؛ لِأَنَّهُ بِانْتِقَاضِ طَهَارَتِهِ خَرَجَ عَنْ الصَّلَاةِ؛ فَوَقَعَ ذَلِكَ مِنْهُ فِي غَيْرِ الصَّلَاةِ -، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

L5651 A case where a worldly thought crosses his mind, or he prays while persisting in a major sin.

[مَسْأَلَةٌ خَطَرَ عَلَى بَالِهِ شَيْءٌ دُنْيَوِيٌّ أَوْ صَلَّى مُصِرًّا عَلَى كَبِيرَةٍ]

L5652 Issue 303: Whoever has something from worldly matters or other matters - whether sinful or not - cross their mind, or prays while remaining unrepentant for major sins, their prayer remains complete and valid.

٣٠٣ - مَسْأَلَةٌ: وَمَنْ خَطَرَ عَلَى بَالِهِ شَيْءٌ مِنْ أُمُورِ الدُّنْيَا أَوْ غَيْرِهَا، مَعْصِيَةً أَوْ غَيْرَ مَعْصِيَةٍ، أَوْ صَلَّى مُصِرًّا عَلَى الْكَبَائِرِ؛ فَصَلَاتُهُ تَامَّةٌ -.

[10] **Hadith references (L5649):** Sahih Muslim 1718b; Riyad as-Salihin 1647; Riyad as-Salihin 169.

L5653–5655 Abdullah ibn Yusuf narrated to us, Ahmad ibn Fath narrated to us, Abdul Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad narrated to us, Ahmad ibn Ali narrated to us, Muslim ibn Al-Hajjaj narrated to us, Muhammad ibn Al-Muthanna narrated to us, Mu'adh ibn Hisham (al-Dastuwa'i) narrated to us. He said: [My father narrated to me] from Yahya ibn Abi Kathir, who narrated to us from Abu Salama ibn Abd al-Rahman, that Abu Hurairah narrated to them that the Messenger of Allah—peace and blessings be upon him—said: "When the call to prayer is proclaimed, Satan turns away, farting so that he cannot hear the call. When the call is completed, he returns. When the *Iqamah* for the prayer is proclaimed, he turns away again. When it is completed, he comes back to whisper between a person and his soul, saying, 'Remember such-and-such, remember such-and-such,' regarding matters he had not recalled before, until the man is left unaware of how many units he has prayed. If any of you is uncertain about how many units he has prayed, let him perform two prostrations while sitting."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا مُعَاذُ بْنُ هِشَامٍ هُوَ الدَّسْتُوَائِيُّ قَالَ: [حَدَّثَنِي أَبِي] عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ ثنا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إِذَا نُودِيَ بِالْأَذَانِ أَدْبَرَ الشَّيْطَانُ لَهُ ضُرَاطٌ حَتَّى لَا يَسْمَعَ الْأَذَانَ، فَإِذَا قُضِيَ الْأَذَانُ أَقْبَلَ فَإِذَا ثُوِّبَ بِالصَّلَاةِ أَدْبَرَ، فَإِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ، حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ، يَقُولُ: اُذْكُرْ كَذَا اُذْكُرْ كَذَا لِمَا لَمْ يَكُنْ يَذْكُرُ، حَتَّى يَظَلَّ الرَّجُلُ إِنْ يَدْرِي كَمْ صَلَّى فَإِذَا لَمْ يَدْرِ أَحَدُكُمْ كَمْ صَلَّى فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ» ؟ .

L5656 Abdullah ibn Rabee' narrated to us: Ibn al-Sulaym narrated to us: Ibn al-A'rabi narrated to us: Abu Dawud narrated to us: Muslim ibn Ibrahim narrated to us: Hisham - that is, al-Dastuwa'i - narrated to us from Qatadah from Zurarah ibn Awfa from Abu Hurayrah from the Prophet, peace and blessings be upon him, that he said: "Indeed Allah has overlooked for my Ummah what they did not speak of or act upon, and the things their souls whispered to them about."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا ابْنُ السُّلَيْمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ ثنا هِشَامٌ هُوَ الدَّسْتُوَائِيُّ عَنْ قَتَادَةَ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ: «إِنَّ اللَّهَ تَجَاوَزَ لِأُمَّتِي مَا لَمْ تَتَكَلَّمْ بِهِ وَتَعْمَلْ بِهِ، وَبِمَا حَدَّثَتْ بِهِ أَنْفُسَهَا» .

L5657 We have previously mentioned the saying of the Messenger of Allah (peace and blessings be upon him): "Whoever intends to commit an evil deed but does not act upon it, it will not be written against him."

وَقَدْ ذَكَرْنَا قَبْلَ قَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ تُكْتَبْ عَلَيْهِ» .

L5658 Thus, it is correct that all of that does not affect the prayer, and that nothing invalidates it except a statement intentionally directed toward it that is prohibited, an action similarly prohibited, or the deliberate intent to alter the intention commanded in the prayer—the intention without which prayer is invalid, namely the intention to perform that specific prayer by its name and specific instance. Therefore, whoever does not intend this with deliberate purpose, has he not prayed as he was commanded?

فَصَحَّ أَنَّ كُلَّ ذَلِكَ لَا يُؤَثِّرُ فِي الصَّلَاةِ، وَأَنَّهُ لَا يُبْطِلُ الصَّلَاةَ إِلَّا قَوْلٌ مَقْصُودٌ إِلَيْهِ مَنْهِيٌّ عَنْهُ أَوْ عَمَلٌ كَذَلِكَ، أَوِ الْقَصْدُ إِلَى تَبْدِيلِ نِيَّةِ الصَّلَاةِ الْمَأْمُورِ بِهَا فِي الصَّلَاةِ، الَّتِي لَا تَصِحُّ الصَّلَاةُ إِلَّا بِهَا، وَهِيَ النِّيَّةُ لِأَدَاءِ تِلْكَ الصَّلَاةِ بِاسْمِهَا وَعَيْنِهَا، فَمَنْ لَمْ يَنْوِ كَذَلِكَ قَاصِدًا إِلَى ذَلِكَ فَلَمْ يُصَلِّ كَمَا أُمِرَ؟ .

L5659–5660 It has been narrated to us through Waki‘, from Hishām ibn ‘Urwah, from his father, who said: ‘Umar ibn al-Khaṭṭāb said: “Am I calculating the jizyah of Bahrain while in prayer?”

L5661 The Almighty and Majestic has ordained repentance upon the disobedient and has commanded them to pray nevertheless. Allah the Exalted said: “Establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds erase evil deeds” (Quran 11:114).[11]

L5662 We know with certainty that He, the Exalted, specifically addressed this to those who persist in sin, for the repentant has no evil deed. And He, the Exalted, said: “We will set up the scales of justice for the Day of Resurrection, so no soul will be wronged at all” [Al-Anbiya 21:47].[12]

L5663 All of this constitutes consensus, except for a group—from the people of heretical innovations—who opposed the consensus by asserting: “The repentance of one who commits an evil deed is not accepted until he repents from every evil deed.” This necessitated that repentance not be accepted from one who intentionally abandons prayer, abandons zakāh, or abandons fasting. Yes, and not even from one who abandons Tawheed unless he repents from deliberately committing every evil deed. Thus, they ended up prescribing the abandonment of prayer, zakāh, fasting, and all righteous deeds—and this constitutes a departure from Islam. We seek refuge in Allah from being forsaken.

L5664 **A legal case: When someone was riding on a mount and was able to perform prayer.**

L5665 304 - Issue: If a person was riding on a camel litter, on an elephant, in a room, at the top of a tree, on a roof, at the bottom of a well, on a frozen river, on grass, on wool, on animal hides, on wood, or other such things - and was able to pray standing, he may perform the obligatory prayer wherever he is standing, adequately fulfilling the components of his bowing, prostration, and sitting.

وَرُوِّينَا مِنْ طَرِيقِ وَكِيعٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: - إِنِّي لَأَحْسِبُ جِزْيَةَ الْبَحْرَيْنِ وَأَنَا فِي الصَّلَاةِ؟ .

وَقَدْ افْتَرَضَ عَزَّ وَجَلَّ التَّوْبَةَ عَلَى الْعَاصِينَ، وَأَمَرُوا بِالصَّلَاةِ مَعَ ذَلِكَ -: قَالَ اللَّهُ تَعَالَى: {وَأَقِمِ الصَّلاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ} [هود: ١١٤] .

وَبِيَقِينٍ نَدْرِي أَنَّهُ تَعَالَى إِنَّمَا خَاطَبَ بِهَذَا الْمُصِرِّينَ؛ لِأَنَّ التَّائِبَ لَا سَيِّئَةَ لَهُ، وَقَالَ تَعَالَى: {وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلا تُظْلَمُ نَفْسٌ شَيْئًا} [الأنبياء: ٤٧] .

وَهَذَا كُلُّهُ إِجْمَاعٌ، إِلَّا قَوْمًا خَالَفُوا الْإِجْمَاعَ - مِنْ أَهْلِ الْبِدَعِ - قَالُوا: لَا تُقْبَلُ تَوْبَةُ مَنْ عَمِلَ سُوءًا حَتَّى يَتُوبَ مِنْ كُلِّ عَمَلِ سُوءٍ، فَلَزِمَهُمْ أَنْ لَا تُقْبَلَ التَّوْبَةُ مِمَّنْ تَعَمَّدَ تَرْكَ الصَّلَاةِ، وَتَرْكَ الزَّكَاةِ، وَتَرْكَ الصَّوْمِ؛ نَعَمْ وَلَا مَنْ تَرَكَ التَّوْحِيدَ إِلَّا بِالتَّوْبَةِ مِنْ تَعَمُّدِ كُلِّ سَيِّئَةٍ - فَحَصَلُوا عَلَى الْأَمْرِ بِتَرْكِ الصَّلَاةِ، وَالزَّكَاةِ، وَالصَّوْمِ، وَجَمِيعِ أَعْمَالِ الْبِرِّ - وَهَذَا خُرُوجٌ عَنْ الْإِسْلَامِ - وَنَعُوذُ بِاَللَّهِ مِنْ الْخِذْلَانِ.

[مَسْأَلَةٌ كَانَ رَاكِبًا عَلَى مَحْمِلٍ فَقَدَرَ عَلَى الصَّلَاةِ]

٣٠٤ - مَسْأَلَةٌ: وَمَنْ كَانَ رَاكِبًا عَلَى مَحْمِلٍ، أَوْ عَلَى فِيلٍ، أَوْ كَانَ فِي غُرْفَةٍ، أَوْ فِي أَعْلَى شَجَرَةٍ، أَوْ عَلَى سَقْفٍ، أَوْ فِي قَاعِ بِئْرٍ، أَوْ عَلَى نَهْرٍ جَامِدٍ، أَوْ عَلَى حَشِيشٍ، أَوْ عَلَى صُوفٍ أَوْ عَلَى جُلُودٍ، أَوْ خَشَبٍ، أَوْ غَيْرِ ذَلِكَ -: فَقَدَرَ عَلَى الصَّلَاةِ قَائِمًا فَلَهُ أَنْ يُصَلِّيَ الْفَرْضَ حَيْثُ هُوَ قَائِمًا، يُوَفِّي رُكُوعَهُ وَسُجُودَهُ وَجُلُوسَهُ حَقَّهَا؟ .

[11] **Qur’an references (L5661):** Qur’an 11:114 (Hud).
[12] **Qur’an references (L5662):** Qur’an 21:47 (Al-Anbya).

L5666 For he was commanded only to stand in prayer, bow, prostrate, sit, observe tranquility, and maintain upright posture in all these actions—along with facing the Kaaba without fail. If he fulfills each of these as required, has he prayed as he was commanded?

L5667–5669 The Messenger of Allah—may Allah bless him and grant him peace—said: "Wherever the prayer overtakes you, then pray," and there is nothing of these. The places in which prayer is prohibited.

L5670 It is utterly astonishing that one would prohibit prayer—as we mentioned—on mere pretext, despite there being no explicit textual prohibition against it, yet they permit prayer in camel enclosures, bathhouses, cemeteries, and [even] facing graves, while authentic texts explicitly forbid prayer in these very places.

L5671 If he is unable to complete the standing, bowing, prostration, sitting, or facing the Qiblah—in the circumstances we mentioned—it becomes obligatory for him to descend to the ground and pray as commanded, except when prevented by necessity such as fear for his life or property, in which case he should pray as he is able. Allah the Exalted said: *"Allah does not burden a soul beyond its capacity"* [Al-Baqarah: 286], *"He has not placed upon you in the religion any hardship"* [Al-Hajj: 78], and *"Allah intends for you ease and does not intend for you hardship"* [Al-Baqarah: 185].[13]

L5672 **A ruling on intentionally omitting the Witr prayer until the second dawn has appeared.**

L5673 Issue 305: Whoever intentionally neglects the Witr prayer until the second dawn appears will never be able to make it up. If he forgot it, we prefer for him to make up the Witr prayer at any time he remembers it, even after years.

[13] **Qur'an references (L5671):** Qur'an 2:286 (Al-Baqarah); Qur'an 22:78 (Al-Hajj); Qur'an 2:185 (Al-Baqarah).

لِأَنَّهُ إِنَّمَا أُمِرَ بِالْقِيَامِ فِي الصَّلَاةِ وَالرُّكُوعِ وَالسُّجُودِ، وَالْجُلُوسِ وَالطُّمَأْنِينَةِ وَالِاعْتِدَالِ فِي كُلِّ ذَلِكَ مَعَ اسْتِقْبَالِ الْكَعْبَةِ وَلَا بُدَّ، فَإِذَا وَفَّى كُلَّ ذَلِكَ حَقَّهُ فَقَدْ صَلَّى كَمَا أُمِرَ؟

وَقَدْ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «حَيْثُمَا أَدْرَكَتْكَ الصَّلَاةُ فَصَلِّ» وَلَيْسَ شَيْءٌ مِنْ هَذِهِ الْمَوَاضِعِ مَنْهِيًّا عَنْ الصَّلَاةِ فِيهَا.

[وَالْعَجَبُ كُلُّهُ مِمَّنْ يُحَرِّمُ الصَّلَاةَ كَمَا ذَكَرْنَا عَلَى الْمَحْمَلِ] وَلَمْ يَأْتِ بِالنَّهْيِ عَنْ ذَلِكَ نَصٌّ، وَهُوَ يُبِيحُهَا فِي أَعْطَانِ الْإِبِلِ، وَالْحَمَّامِ، وَالْمَقْبَرَةِ، وَإِلَى الْقَبْرِ وَالنَّصُّ قَدْ صَحَّ بِالنَّهْيِ عَنْ الصَّلَاةِ فِي هَذِهِ الْمَوَاضِعِ.

فَإِنْ عَجَزَ عَنْ إتْمَامِ الْقِيَامِ أَوْ الرُّكُوعِ أَوْ السُّجُودِ أَوْ الْجُلُوسِ أَوْ الْقِبْلَةِ - فِي الْأَحْوَالِ الَّتِي ذَكَرْنَا - فَفَرْضٌ عَلَيْهِ النُّزُولُ إلَى الْأَرْضِ وَالصَّلَاةُ كَمَا أُمِرَ؟ إلَّا مِنْ ضَرُورَةٍ تَمْنَعُهُ مِنْ النُّزُولِ، مِنْ خَوْفٍ عَلَى نَفْسِهِ أَوْ مَالِهِ، فَلْيُصَلِّ كَمَا هُوَ يَقْدِرُ - قَالَ اللَّهُ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦] ، وَقَالَ تَعَالَى: {وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ} [الحج: ٧٨] ، وَقَالَ تَعَالَى: {يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلا يُرِيدُ بِكُمُ الْعُسْرَ} [البقرة: ١٨٥] .

[مَسْأَلَةٌ تَعَمَّدَ تَرْكَ الْوِتْرِ حَتَّى طَلَعَ الْفَجْرُ الثَّانِي]

٣٠٥ - مَسْأَلَةٌ: وَمَنْ تَعَمَّدَ تَرْكَ الْوِتْرِ حَتَّى طَلَعَ الْفَجْرُ الثَّانِي فَلَا يَقْدِرُ عَلَى قَضَائِهِ أَبَدًا، فَلَوْ نَسِيَهُ أَحْبَبْنَا لَهُ أَنْ يَقْضِيَهُ أَبَدًا مَتَى مَا ذَكَرَهُ وَلَوْ بَعْدَ أَعْوَامٍ؟ .

L5674 The proof of this is what we have cited from the Messenger of Allah (peace be upon him): “Witr is one rakʿah at the end of the night.”

بُرْهَانُ ذَلِكَ -: مَا قَدْ ذَكَرْنَا مِنْ قَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «الْوِتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ» .

L5675 Hammam narrated to us, from Ibn al-Mufarrij, from Ibn al-Aʿrabī, from al-Dabarī, from ʿAbd al-Razzāq, from Ibn Jurayj, from Sulaymān ibn Mūsā, from Nāfiʿ, from Ibn ʿUmar, who said: The Messenger of Allah, peace and blessings be upon him, said, “When dawn breaks, all night prayers—including Witr—have ceased [to be valid]. Thus, perform Witr before morning arrives.”

حَدَّثَنَا حَمَّامٌ ثنا ابْنُ الْمُفَرِّجِ عَنْ ابْنِ الْأَعْرَابِيِّ عَنْ الدَّبَرِيِّ عَنْ عَبْدِ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إذَا طَلَعَ الْفَجْرُ فَقَدْ ذَهَبَتْ كُلُّ صَلَاةِ اللَّيْلِ وَالْوِتْرُ، فَأَوْتِرُوا قَبْلَ أَنْ تُصْبِحُوا» .

L5676–5677 Aḥmad ibn Muḥammad al-Ṭalamankī narrated to us: Ibn Mufarrij narrated to us: Muḥammad ibn Ayyūb al-Ṣamūt al-Raqqī narrated to us: Aḥmad ibn ʿAmr ibn ʿAbd al-Khāliq al-Bazzār narrated to us: Ṣāliḥ ibn Muʿādh narrated to us: Yaḥyā ibn Abī Bukayr narrated from Muʿāwiyah ibn Qurrah from al-Agharr al-Muzanī that the Messenger of Allāh—peace be upon him—said: “Whoever reaches dawn without having prayed Witr, then he has no Witr.” As for one who forgets it, he is included under the Prophet’s saying—peace be upon him—: “Whoever forgets a prayer or sleeps through it, he should pray it when he remembers.” This is a generality that applies to all obligatory and supererogatory prayers. For the obligatory prayer, it constitutes a binding obligation; and for the supererogatory prayer, it is a matter of recommendation and encouragement, because a supererogatory prayer does not become obligatory.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الطَّلَمَنْكِيُّ ثنا ابْنُ مُفَرِّجٍ ثنا مُحَمَّدُ بْنُ أَيُّوبَ الصَّمُوتُ الرَّقِّيُّ ثنا أَحْمَدُ بْنُ عَمْرِو بْنُ عَبْدِ الْخَالِقِ الْبَزَّارُ ثنا صَالِحُ بْنُ مُعَاذٍ ثنا يَحْيَى بْنُ أَبِي بُكَيْرٍ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ الْأَغَرِّ الْمُزَنِيِّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «مَنْ أَدْرَكَهُ الصُّبْحُ وَلَمْ يُوتِرْ فَلَا وِتْرَ لَهُ» . وَأَمَّا مَنْ نَسِيَهُ فَهُوَ دَاخِلٌ تَحْتَ قَوْلِهِ - عَلَيْهِ السَّلَامُ -: «مَنْ نَسِيَ صَلَاةً أَوْ نَامَ عَنْهَا فَلْيُصَلِّهَا إذَا ذَكَرَهَا» وَهَذَا عُمُومٌ يَدْخُلُ فِيهِ كُلُّ صَلَاةِ فَرْضٍ وَنَافِلَةٍ، فَهُوَ بِالْفَرْضِ أَمْرُ فَرْضٍ؛ وَهُوَ بِالنَّافِلَةِ أَمْرُ نَدْبٍ وَحَضٍّ؛ لِأَنَّ النَّافِلَةَ لَا تَكُونُ فَرْضًا.

L5678–5679 These narrations invalidate the opinion of those who say: “Whoever intentionally leaves the Witr prayer until dawn breaks should pray Witr,” and the opinion of those who say: “If one remembers the Witr prayer while performing the Fajr prayer, his prayer has indeed become invalid - unless he fears missing the Fajr prayer, in which case he should continue performing it and then begin with Witr.”

وَهَذِهِ الْآثَارُ تُبْطِلُ قَوْلَ مَنْ قَالَ: [مَنْ تَعَمَّدَ تَرْكَ صَلَاةِ الْوِتْرِ حَتَّى يَطْلُعَ الْفَجْرُ فَإِنَّهُ يُصَلِّي الْوِتْرَ، وَقَوْلَ مَنْ قَالَ] إنْ ذَكَرَ الْوِتْرَ وَهُوَ فِي صَلَاةِ الصُّبْحِ فَقَدْ بَطَلَتْ صَلَاتُهُ، إلَّا أَنْ يَخَافَ فَوْتَ صَلَاةِ الصُّبْحِ فَلْيَتَمَادَ فِيهَا وَلْيَبْدَأْ بِهَا.

L5680 This is the opinion of Abū Ḥanīfah; and even though it contradicts the Sunnah, it is an opinion unsupported by evidence: neither through analogical reasoning nor through precaution, for it invalidates the obligatory act com-

manded to be fulfilled in favor of a supererogatory act. The Almighty has said: “Do not render your deeds void” (Surah Muḥammad 47:33).[14]

وَهَذَا قَوْلُ أَبِي حَنِيفَةَ، وَهُوَ مَعَ خِلَافِهِ لِلسُّنَّةِ قَوْلٌ لَا دَلِيلَ عَلَيْهِ، لَا مِنْ نَظَرٍ وَلَا مِنْ احْتِيَاطٍ، لِأَنَّهُ يُبْطِلُ الْفَرْضَ الْمَأْمُورَ بِإِتْمَامِهِ مِنْ أَجْلِ نَافِلَةٍ؛ وَقَدْ قَالَ عَزَّ وَجَلَّ: {وَلا تُبْطِلُوا أَعْمَالَكُمْ} [محمد: ٣٣] .

Issue: Praying Witr before the Isha prayer.

[مَسْأَلَةٌ صَلَّى الْوِتْرَ قَبْلَ صَلَاةِ الْعَتَمَةِ]

306 - Issue: Whoever prays Witr before the ‘Isha prayer, it is invalid or annulled, because he performed Witr before its time. Prescribed acts are only valid during their appointed times, neither before nor after it. And success is from Allah, the Most High.

٣٠٦ - مَسْأَلَةٌ: وَمَنْ صَلَّى الْوِتْرَ قَبْلَ صَلَاةِ الْعَتَمَةِ فَهِيَ بَاطِلَةٌ أَوْ مُلْغَاةٌ، لِأَنَّهُ أَتَى بِالْوِتْرِ قَبْلَ وَقْتِهِ، وَالشَّرَائِعُ لَا تُجْزِئُ إِلَّا فِي وَقْتِهَا، لَا قَبْلَ وَقْتِهَا، وَلَا بَعْدَهُ، وَبِاللَّهِ تَعَالَى التَّوْفِيقُ؟ .

A legal question on the timing of the two rak’ahs of dawn.

[مَسْأَلَةٌ وَقْتُ رَكْعَتَيْ الْفَجْرِ]

307 - Issue: The time for the two rak’ahs of Fajr is from the emergence of the second dawn until the Fajr prayer is established—this is a matter uncontested by anyone in the Ummah.

٣٠٧ - مَسْأَلَةٌ: وَوَقْتُ رَكْعَتَيْ الْفَجْرِ مِنْ حِينِ طُلُوعِ الْفَجْرِ الثَّانِي إلَى أَنْ تُقَامَ صَلَاةُ الصُّبْحِ - هَذَا مَا لَا خِلَافَ فِيهِ مِنْ أَحَدٍ مِنْ الْأُمَّةِ.

An issue regarding one who heard the *iqamah* of the dawn prayer.

[مَسْأَلَةٌ سَمِعَ إقَامَةَ صَلَاةِ الصُّبْحِ]

308 - Issue: If someone hears the iqāmah for the dawn prayer and knows that if he engages in the two rak’ahs of Fajr, he will miss even part of the dawn prayer - even if it is the takbīr - it is not permissible for him to engage in performing them. If he does so, he has disobeyed Allah the Exalted.

٣٠٨ - مَسْأَلَةٌ: فَمَنْ سَمِعَ إقَامَةَ صَلَاةِ الصُّبْحِ، وَعَلِمَ أَنَّهُ [إنْ] اشْتَغَلَ بِرَكْعَتَيْ الْفَجْرِ فَاتَهُ مِنْ صَلَاةِ الصُّبْحِ وَلَوْ التَّكْبِيرُ -: فَلَا يَحِلُّ لَهُ أَنْ يَشْتَغِلَ بِهِمَا، فَإِنْ فَعَلَ فَقَدْ عَصَى اللَّهَ تَعَالَى.

If someone has begun performing the two Rak’ahs of Fajr and the congregational Fajr prayer is then called (with Iqamah), those two Rak’ahs are nullified. There is no benefit in him concluding those two Rak’ahs with Salām, even

وَإِنْ دَخَلَ فِي رَكْعَتَيْ الْفَجْرِ فَأُقِيمَتْ صَلَاةُ الصُّبْحِ فَقَدْ بَطَلَتْ الرَّكْعَتَانِ، وَلَا فَائِدَةَ لَهُ فِي أَنْ يُسَلِّمَ مِنْهُمَا، وَلَوْ لَمْ يَبْقَ عَلَيْهِ مِنْهُمَا إلَّا السَّلَامُ لَكِنْ يَدْخُلُ بِابْتِدَاءِ التَّكْبِيرِ فِي صَلَاةِ الصُّبْحِ كَمَا هُوَ.

[14] **Qur’an references (L5680):** Qur’an 47:33 (Muhammad).

if all that remains for him to complete them is the Salām. Instead, he must join the Fajr prayer by commencing the Takbīr as it is [performed].

L5688–5689 When he completes the dawn prayer, he may perform the two rakʿahs if he wishes, or omit them if he prefers. This is the practice for anyone who has begun a voluntary prayer when the iqamah for the obligatory prayer is established upon them.

فَإِذَا أَتَمَّ صَلَاةَ الصُّبْحِ فَإِنْ شَاءَ رَكَعَهُمَا، وَإِنْ شَاءَ لَمْ يَرْكَعْهُمَا، وَهَكَذَا يَفْعَلُ كُلُّ مَنْ دَخَلَ فِي نَافِلَةٍ، وَأُقِيمَتْ عَلَيْهِ صَلَاةُ الْفَرِيضَةِ؟ .

L5690 Abu Hanifah said: Whoever enters the mosque when the iqamah for the dawn prayer has been called, if he hopes to catch one cycle of the dawn prayer with the Imam but will miss the other, let him pray the two cycles of dawn, then join the Imam.

وَقَالَ أَبُو حَنِيفَةَ: مَنْ دَخَلَ الْمَسْجِدَ، وَقَدْ أُقِيمَتْ الصَّلَاةُ لِلصُّبْحِ فَإِنْ طَمِعَ أَنْ يُدْرِكَ مَعَ الْإِمَامِ رَكْعَةً مِنْ صَلَاةِ الصُّبْحِ تَفُوتُهُ أُخْرَى فَلْيُصَلِّ رَكْعَتَيْ الْفَجْرِ، ثُمَّ يَدْخُلُ مَعَ الْإِمَامِ.

L5691 If he fears he will not catch even one rak’ah with the Imam, he should begin by joining the Imam in prayer, and he should not make up the two rak’ahs of Fajr afterward.

وَإِنْ خَشِيَ أَلَا يُدْرِكَ مَعَ الْإِمَامِ وَلَا رَكْعَةً فَلْيَبْدَأْ بِالدُّخُولِ مَعَ الْإِمَامِ، وَلَا يَقْضِي رَكْعَتَيْ الْفَجْرِ بَعْدَ ذَلِكَ.

L5692 Malik said: If one has entered the mosque and the iqāmah has been called for the prayer, or he finds the Imam already praying, he must not perform the two rakʿahs of Fajr. Rather, he should join the Imam. When the sun has risen, if he wishes, let him make them up.

وَقَالَ مَالِكٌ: إنْ كَانَ قَدْ دَخَلَ الْمَسْجِدَ، وَأُقِيمَتْ الصَّلَاةُ أَوْ وَجَدَ الْإِمَامَ فِي الصَّلَاةِ فَلَا يَرْكَعُ رَكْعَتَيْ الْفَجْرِ، وَلَكِنْ يَدْخُلُ مَعَ الْإِمَامِ، فَإِذَا طَلَعَتْ الشَّمْسُ فَإِنْ شَاءَ فَلْيَقْضِهِمَا؟ .

L5693 As for if he is outside the mosque and becomes aware of the iqamah or that the imam is in prayer: if he anticipates catching one rak’ah with the imam, he should pray the two rak’ahs of Fajr outside the mosque, then enter with the imam. If he does not anticipate that, he should enter with the imam.

وَأَمَّا إنْ كَانَ خَارِجَ الْمَسْجِدِ فَعَلِمَ بِالْإِقَامَةِ أَوْ بِأَنَّ الْإِمَامَ فِي الصَّلَاةِ: فَإِنْ رَجَا أَنْ يُدْرِكَ مَعَ الْإِمَامِ رَكْعَةً فَلْيَرْكَعْ رَكْعَتَيْ الْفَجْرِ خَارِجَ الْمَسْجِدِ، ثُمَّ لِيَدْخُلْ مَعَ الْإِمَامِ، وَإِنْ لَمْ يَرْجُ ذَلِكَ فَلْيَدْخُلْ مَعَ الْإِمَامِ.

L5694 Al-Shafiʿi and Abu Sulaiman said—as we have said?—: ʿAli said, “We do not know of any argument for the opinion of Abu Hanifa and Malik: not from the Quran, nor from a sound Sunnah nor from an unsound one, nor from consensus, nor analogy, nor even the saying of a Companion—no basis at all.”

وَقَالَ الشَّافِعِيُّ وَأَبُو سُلَيْمَانَ كَمَا قُلْنَا؟ : قَالَ عَلِيٌّ: مَا نَعْلَمُ لِقَوْلِ أَبِي حَنِيفَةَ وَمَالِكٍ حُجَّةً، لَا مِنْ قُرْآنٍ وَلَا مِنْ سُنَّةٍ صَحِيحَةٍ وَلَا سَقِيمَةٍ، وَلَا مِنْ إجْمَاعٍ، وَلَا مِنْ قِيَاسٍ، وَلَا مِنْ قَوْلِ صَاحِبٍ أَصْلًا.

L5695–5697 If they raise an objection by citing the report that Ibn Masʿūd entered the

mosque after the Fajr prayer had commenced, whereupon he performed the two dawn rakʿahs; and that Ibn ʿUmar came to the mosque for Fajr prayer, found the Imam was praying, entered Hafṣa's chamber, performed two rakʿahs, then joined the Imam's prayer—Ibn Masʿūd did not differentiate between them. Nor did Ibn Umar adopt their categorization based on the hope of catching a rakʿah or the lack of such hope, nor have they ever found this attributed to any predecessor.

فَإِنْ شَغَبُوا بِأَنَّهُ قَدْ رُوِيَ عَنْ ابْنِ مَسْعُودٍ: أَنَّهُ دَخَلَ الْمَسْجِدَ وَقَدْ أُقِيمَتْ صَلَاةُ الصُّبْحِ فَرَكَعَ رَكْعَتَيْ الْفَجْرِ، وَعَنْ ابْنِ عُمَرَ أَنَّهُ أَتَى الْمَسْجِدَ لِصَلَاةِ الصُّبْحِ فَوَجَدَ الْإِمَامَ يُصَلِّي فَدَخَلَ بَيْتَ حَفْصَةَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ دَخَلَ فِي صَلَاةِ الْإِمَامِ، فَلَمْ يُقَسِّمْ ابْنُ مَسْعُودٍ وَلَا ابْنُ عُمَرَ تَقْسِيمَهُمْ، مِنْ رَجَاءِ إدْرَاكِ رَكْعَةٍ أَوْ عَدَمِ رَجَاءِ ذَلِكَ، وَلَا يَجِدُونَ هَذَا عَنْ مُتَقَدِّمٍ أَبَدًا.

L5698 And what is established from Ibn ʿUmar is similar to our statement? If they say: "It has been reported from the Prophet (peace and blessings of Allah be upon him): 'Whoever catches one unit (rakʿah) of prayer with the Imam has indeed caught the prayer?'"

وَالثَّابِتُ عَنْ ابْنِ عُمَرَ مِثْلُ قَوْلِنَا؟ ، فَإِنْ قَالُوا: قَدْ جَاءَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَنْ أَدْرَكَ مَعَ الْإِمَامِ رَكْعَةً مِنْ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ» ؟ .

L5699 We said: Yes, this is correct. This specifically applies to one who missed the prayer and did not come [to join it] except when the Imam is leading it.

قُلْنَا: نَعَمْ، هَذَا حَقٌّ، وَإِنَّمَا هَذَا فِيمَنْ فَاتَتْهُ الصَّلَاةُ، وَلَمْ يَأْتِ إلَّا، وَالْإِمَامُ فِيهَا.

L5700 As for one who is present during the establishment of prayer yet refuses to join the Imam, or engages in Quranic recitation, remembrance of Allah the Exalted, or initiates voluntary prayer—: there is no disagreement among any two Muslims that he is disobedient to Allah the Exalted and mocks prayer. What then distinguishes this from being occupied with the two dawn rak'ahs, if they were fair?

وَأَمَّا مَنْ كَانَ حَاضِرًا لِإِقَامَةِ الصَّلَاةِ فَتَرَكَ الدُّخُولَ مَعَ الْإِمَامِ أَوْ اشْتَغَلَ بِقِرَاءَةِ قُرْآنٍ أَوْ بِذِكْرِ اللَّهِ تَعَالَى أَوْ بِابْتِدَاءِ تَطَوُّعٍ -: فَلَا يَخْتَلِفُ اثْنَانِ مِنْ أَهْلِ الْإِسْلَامِ فِي أَنَّهُ عَاصٍ لِلَّهِ تَعَالَى مُتَلَاعِبٌ بِالصَّلَاةِ فَمَا الْفَرْقُ بَيْنَ هَذَا وَبَيْنَ اشْتِغَالِهِ بِرَكْعَتَيْ الْفَجْرِ لَوْ أَنْصَفُوا؟ .

L5701 If they pretend by claiming that Ibn Masʿūd did so, then say to them: As for the Mālikīs, they opposed him in this very action itself, for they did not deem it permissible for one who enters the mosque while the Imam is praying to engage in the two *Rakʿahs* of *Fajr*. Thus, they have no grounds to rely on Ibn Masʿūd.

فَإِنْ مَوَّهُوا بِأَنَّ ابْنَ مَسْعُودٍ قَدْ فَعَلَ ذَلِكَ؟ ، قِيلَ لَهُمْ: أَمَّا الْمَالِكِيُّونَ فَقَدْ خَالَفُوهُ فِي هَذَا الْفِعْلِ نَفْسِهِ، فَلَمْ يَرَوْا لِمَنْ دَخَلَ الْمَسْجِدَ، وَالْإِمَامُ يُصَلِّي أَنْ يَشْتَغِلَ بِرَكْعَتَيْ الْفَجْرِ، فَلَا مُتَعَلَّقَ لَهُمْ بِابْنِ مَسْعُودٍ.

L5702 As for the Ḥanafīs, they also opposed his practice in this matter and established a categorization not attributed to Ibn Masʿūd.

وَأَمَّا الْحَنَفِيُّونَ فَقَدْ خَالَفُوا فِعْلَهُ أَيْضًا فِي هَذِهِ الْمَسْأَلَةِ، فَقَدْ قَسَّمُوا تَقْسِيمًا لَمْ يَأْتِ عَنْ ابْنِ مَسْعُودٍ.

L5703 Ibn Masʿūd maintains the position of placing one hand over the other during prayer, while other scholars reject this practice.

وَابْنِ مَسْعُودٍ يَرَى التَّطْبِيقَ فِي الصَّلَاةِ، وَهُمْ لَا يَرَوْنَهُ.

وَابْنُ مَسْعُودٍ يَرَى أَنْ لَا تُعْتَقَ أُمُّ الْوَلَدِ إِلَّا مِنْ حِصَّةِ وَلَدِهَا مِنْ الْمِيرَاثِ، وَهُمْ لَا يَرَوْنَ ذَلِكَ؟ ، وَقَدْ خَالَفُوا ابْنَ مَسْعُودٍ حَيْثُ وَافَقَ السُّنَّةَ، وَلَا يَحِلُّ خِلَافُهُ؛ وَحَيْثُ لَا يُعْرَفُ لَهُ مُخَالِفٌ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -: فِي عَشَرَاتٍ مِنْ الْقَضَايَا؛ بَلْ لَعَلَّهُمْ خَالَفُوهُ كَذَلِكَ فِي مِئِينَ مِنْ الْقَضَايَا وَقَدْ خَالَفَ ابْنَ مَسْعُودٍ فِي هَذِهِ الْمَسْأَلَةِ طَائِفَةٌ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - كَمَا نَذْكُرُ بَعْدَهَا إنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ.

L5704 Ibn Masʿūd held that the mother of the child (umm al-walad) should not be emancipated except from her child's share of inheritance—yet they do not hold that view. They opposed Ibn Masʿūd in matters where he aligned with the Sunnah, and it is impermissible to oppose him. In cases where none of the Companions—may Allah be pleased with them—are known to have disagreed with him, they opposed him in tens of cases; rather, they may well have opposed him in hundreds of cases. Regarding this specific issue, a group of the Companions—may Allah be pleased with them—opposed Ibn Masʿūd, as we shall discuss afterward, if Allah the Almighty and Majestic wills.

فَلَمَّا عَرِيَ قَوْلُهُمْ مِنْ حُجَّةٍ أَصْلًا رَجَعْنَا إلَى قَوْلِنَا، فَوَجَدْنَا الْبُرْهَانَ عَلَى وُجُوبِهِ وَصِحَّتِهِ -: مَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا ابْنُ السُّلَيْمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا أَحْمَدُ بْنُ حَنْبَلٍ، وَمُسْلِمُ بْنُ إبْرَاهِيمَ، وَالْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، وَمُحَمَّدُ بْنُ الْمُتَوَكِّلِ: قَالَ (أَحْمَدُ) : ثنا مُحَمَّدُ بْنُ جَعْفَرٍ غُنْدَرٌ ثنا شُعْبَةُ عَنْ وَرْقَاءَ وَقَالَ (مُسْلِمٌ) : ثنا حَمَّادُ بْنُ سَلَمَةَ وَقَالَ (الْحَسَنُ) : ثنا يَزِيدُ بْنُ هَارُونَ،، وَأَبُو عَاصِمٍ قَالَ (يَزِيدُ) : عَنْ حَمَّادِ بْنِ زَيْدٍ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ وَقَالَ (أَبُو عَاصِمٍ) : عَنْ ابْنِ جُرَيْجٍ وَقَالَ (مُحَمَّدٌ) : ثنا عَبْدُ الرَّزَّاقِ ثنا زَكَرِيَّا بْنُ إِسْحَاقَ -: ثُمَّ اتَّفَقَ وَرْقَاءُ، وَحَمَّادُ بْنُ سَلَمَةَ،، وَأَيُّوبُ السِّخْتِيَانِيُّ وَابْنُ جُرَيْجٍ، وَزَكَرِيَّا بْنُ إِسْحَاقَ كُلُّهُمْ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إذَا أُقِيمَتْ الصَّلَاةُ فَلَا صَلَاةَ إلَّا الْمَكْتُوبَةُ» .

L5705–5706 When their argument was stripped of any foundational proof, we reverted to our position and found decisive evidence for its obligation and validity: What was narrated to us by ʿAbdullāh ibn Rabīʿ, who narrated from Ibn al-Sulaym, who narrated from Ibn al-Aʿrābī, who narrated from Abū Dāwūd, who narrated from Aḥmad ibn Ḥanbal, Muslim ibn Ibrāhīm, al-Ḥasan ibn ʿAlī al-Ḥulwānī, and Muḥammad ibn al-Mutawakkil. Aḥmad narrated: Muḥammad ibn Jaʿfar Ghundar narrated to us, from Shuʿbah, from Warqāʾ. Muslim narrated: Ḥammād ibn Salamah narrated to us. Al-Ḥasan narrated: Yazīd ibn Hārūn and Abū ʿĀṣim narrated to us. Yazīd narrated from Ḥammād ibn Zayd, from Ayyūb al-Sikhtiyānī. Abū ʿĀṣim narrated from Ibn Jurayj. Muḥammad narrated: ʿAbd al-Razzāq narrated to us, from Zakariyyā ibn Isḥāq. Their chains then converge via Warqāʾ, Ḥammād ibn Salamah, Ayyūb al-Sikhtiyānī, Ibn Jurayj, and Zakariyyā ibn Isḥāq—all narrating from ʿAmr ibn Dīnār, from ʿAṭāʾ ibn Yasār, from Abū Hurayrah, who said: The Messenger of Allāh—peace and blessings be upon him—said: "When the prayer is established, no prayer may be performed except the prescribed one."

L5707 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us from Abdul-Wahhab ibn Isa, who narrated to us from Ahmad ibn Muhammad, who narrated to us from Ahmad ibn Ali, who narrated to us from Muslim ibn al-Hajjaj, who narrated to us from Qutaybah, who narrated to us from Abu Awanah, on the authority of Sa'd ibn Ibrahim ibn Abd al-Rahman ibn Awf, from Hafs ibn Asim ibn Umar ibn al-Khattab, from Ibn Buhaynah—who was Abdullah ibn Malik—who said: "The iqamah for Fajr prayer was

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا قُتَيْبَةُ ثنا أَبُو عَوَانَةَ عَنْ سَعْدِ بْنِ إبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ حَفْصِ بْنِ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ عَنْ ابْنِ بُحَيْنَةَ هُوَ عَبْدُ

proclaimed, and the Messenger of Allah (peace and blessings be upon him) saw a man praying while the mu'adhdhin was proclaiming the iqamah. He said: 'Are you praying Fajr as four rak'ahs?'"[15]

اللَّهِ بْنِ مَالِكٍ قَالَ: «أُقِيمَتْ صَلَاةُ الصُّبْحِ فَرَأَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَجُلًا يُصَلِّي وَالْمُؤَذِّنُ يُقِيمُ فَقَالَ: أَتُصَلِّي الصُّبْحَ أَرْبَعًا؟» .

L5708–5710 And through him to Muslim: Zuhayr ibn Harb narrated to us, Marwan ibn Mu'awiyah al-Fazari narrated to us, from Asim al-Ahwal, from Abdullah ibn Sarjis, who said: "A man entered the mosque while the Messenger of Allah (peace be upon him) was in the prayer of…" In the early morning, he prayed two rak'ahs in a side area of the mosque, then entered along with the Messenger of Allah. When the Messenger of Allah—peace and blessings be upon him—uttered the taslīm (salutation of peace) to conclude the prayer, he said: "O so-and-so, which of the two prayers have you counted? Is it with your prayer alone or with your prayer with us?"

وَبِهِ إِلَى مُسْلِمٍ: ثنا زُهَيْرُ بْنُ حَرْبٍ ثنا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيّ عَنْ عَاصِمٍ الْأَحْوَلِ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ قَالَ: «دَخَلَ رَجُلٌ الْمَسْجِدَ وَرَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي صَلَاةِ الْغَدَاةِ، فَصَلَّى رَكْعَتَيْنِ فِي جَانِبِ الْمَسْجِدِ، ثُمَّ دَخَلَ مَعَ رَسُولِ اللَّهِ فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: يَا فُلَانُ، بِأَيِّ الصَّلَاتَيْنِ اعْتَدَدْتَ؟ أَبِصَلَاتِكَ وَحْدَكَ أَمْ بِصَلَاتِكَ مَعَنَا؟» .

L5711 And it has also been narrated to us through the chain of Ḥajjāj ibn al-Minhāl: Ḥammād ibn Salmah narrated to us and Ḥammād ibn Zayd narrated to us, both from ʿĀṣim al-Aḥwal from ʿAbdullāh ibn Sarjis in a similar report, and in which it is mentioned: that he prayed the two rakʿahs behind the people.

وَرُوِّينَا أَيْضًا: مِنْ طَرِيقِ حَجَّاجِ بْنِ الْمِنْهَالِ: ثنا حَمَّادُ بْنُ سَلَمَةَ، وَحَمَّادُ بْنُ زَيْدٍ كِلَاهُمَا عَنْ عَاصِمٍ الْأَحْوَلِ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ بِمِثْلِهِ، وَفِيهِ: أَنَّهُ صَلَّى الرَّكْعَتَيْنِ خَلْفَ النَّاسِ.

L5712 Muhammad ibn Saʿīd ibn Nubāt narrated to us: ʿAbdullāh ibn Naṣr narrated to us: Qāsim ibn Aṣbagh narrated to us: Ibn Waḍḍāḥ narrated to us: Mūsā ibn Muʿāwiyah narrated to us: Wakīʿ narrated from Ṣāliḥ ibn Rustum – who is Abū ʿĀmir al-Khazzāz – from Ibn Abī Mulaykah, from Ibn ʿAbbās, who said: "The prayer was established, and I had not yet prayed the two rakʿahs – meaning the Fajr prayer and the two rakʿahs of Fajr. Ibn ʿAbbās said: I stood to pray them, but he pulled me and said: 'Do you intend to pray Fajr as four rakʿahs?' It was said to Abū ʿĀmir: 'Did the Prophet – peace and blessings of Allāh be upon him – tug Ibn ʿAbbās?' He responded: 'Yes.'"

حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ نُبَاتٍ ثنا عَبْدُ اللَّهِ بْنُ نَصْرٍ ثنا قَاسِمُ بْنُ أَصْبَغَ ثنا ابْنُ وَضَّاحٍ ثنا مُوسَى بْنُ مُعَاوِيَةَ ثنا وَكِيعٌ عَنْ صَالِحِ بْنِ رُسْتُمَ هُوَ أَبُو عَامِرٍ الْخَزَّازُ - عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: «أُقِيمَتْ الصَّلَاةُ وَلَمْ أَكُنْ صَلَّيْت الرَّكْعَتَيْنِ يَعْنِي صَلَاةَ الصُّبْحِ وَرَكْعَتَيْ الْفَجْرِ، قَالَ ابْنُ عَبَّاسٍ: فَقُمْت لِأُصَلِّيَهُمَا فَجَبَذَنِي وَقَالَ: أَتُرِيدُ أَنْ تُصَلِّيَ الصُّبْحَ أَرْبَعًا؟ قِيلَ لِأَبِي عَامِرٍ: النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَتَلَ ابْنَ عَبَّاسٍ؟ قَالَ: نَعَمْ؟» .

L5713–5715 Ali said: These are transmitted texts conveyed through the narration of the Witr prayer, which none may permissibly contradict. Following their

قَالَ عَلِيٌّ: فَهَذِهِ نُصُوصٌ مَنْقُولَةٌ نَقْلَ الْوِتْرِ، لَا يَحِلُّ لِأَحَدٍ خِلَافُهَا، وَقَدْ حَمَلَ اتِّبَاعُ الْهَوَى بَعْضَهُمْ عَلَى أَنْ قَالَ: إنَّ عَمْرَو بْنَ دِينَارٍ [قَدْ اُضْطُرِبَ] عَلَيْهِ فِي هَذَا الْحَدِيثِ

[15] **Hadith references (L5707):** Sunan an-Nasai 867; Sahih Muslim 711b.

whims has led some to assert there was confusion regarding ʿAmr ibn Dīnār's transmission of this ḥadīth, as Sufyān ibn ʿUyaynah, Ḥammād ibn Salamah, and Ḥammād ibn Zayd reported it from him while stopping the chain at Abū Hurayrah (mawqūf). Ali said: This is a matter wherein its proponent ought to first fear Allah Almighty and then feel ashamed before others. Secondly, he would not resort to such a disgraceful argument, because those who cite this as evidence explicitly state that the legal opinion of the Companion constitutes authoritative evidence, so even if we concede that it were not supported by a chain of transmission.

فَرَوَاهُ عَنْهُ سُفْيَانُ بْنُ عُيَيْنَةَ، وَحَمَّادُ بْنُ سَلَمَةَ، وَحَمَّادُ بْنُ زَيْدٍ فَأَوْقَفُوهُ عَلَى أَبِي هُرَيْرَةَ. قَالَ عَلِيٌّ: وَهَذَا مِمَّا كَانَ يَنْبَغِي لِقَائِلِهِ أَنْ يَتَّقِيَ اللَّهَ تَعَالَى أَوَّلًا ثُمَّ يَسْتَحْيِ مِنْ النَّاسِ ثَانِيَةً، وَلَا يَأْتِي بِهَذِهِ الْفَضِيحَةِ؛ لِأَنَّ الْمُحْتَجِّينَ بِهَذَا مُصَرِّحُونَ بِأَنَّ قَوْلَ الصَّاحِبِ حُجَّةٌ فَهَبْكَ لَوْ لَمْ يُسْنَدْ.

L5716 Should you not have preferred either the statement of Abū Hurayrah over that of Ibn Masʿūd or the statement of Ibn Masʿūd over that of Abū Hurayrah? How is this so when what was mentioned does not harm the ḥadīth in any way? For Ibn Jurayj, Ayyūb, and Zakariyyā ibn Isḥāq are not inferior to Sufyān ibn ʿUyaynah, Ḥammād ibn Salamah, and Ḥammād ibn Zayd. Moreover, how can this be when the one who narrated it via Ḥammād ibn Salamah's chain is more trustworthy and precise than the one who transmitted it as mawqūf? If Ayyūb had narrated it alone, he would have been a decisive proof over all of them—how much more so when all of that is authentic and true? Indeed, ʿAmr ibn Dīnār narrated it both from ʿAṭāʾ through Abū Hurayrah as a direct transmission from the Messenger of Allāh (ṣallā Allāhu ʿalayhi wa-sallam) and from ʿAṭāʾ through Abū Hurayrah as his own fatwa—thus did he narrate it through all these means?

أَمَا كَانَ يَجِبُ أَنْ تُرَجِّحَ إمَّا قَوْلَ أَبِي هُرَيْرَةَ عَلَى قَوْلِ ابْنِ مَسْعُودٍ، أَوْ قَوْلَ ابْنِ مَسْعُودٍ عَلَى قَوْلِ أَبِي هُرَيْرَةَ؟ فَكَيْفَ وَلَيْسَ مَا ذُكِرَ مِمَّا يَضُرُّ الْحَدِيثَ شَيْئًا لِأَنَّ ابْنَ جُرَيْجٍ، وَأَيُّوبَ وَزَكَرِيَّا بْنَ إسْحَاقَ لَيْسُوا بِدُونِ سُفْيَانَ بْنِ عُيَيْنَةَ، وَحَمَّادِ بْنِ سَلَمَةَ، وَحَمَّادِ بْنِ زَيْدٍ فَكَيْفَ وَالَّذِي أَسْنَدَهُ مِنْ طَرِيقِ حَمَّادِ بْنِ سَلَمَةَ أَوْثَقُ، وَأَضْبَطُ مِنْ الَّذِي أَوْقَفَهُ عَنْهُ، وَأَيُّوبُ لَوْ انْفَرَدَ لَكَانَ حُجَّةً عَلَى جَمِيعِهِمْ؛ فَكَيْفَ وَكُلُّ ذَلِكَ حَقٌّ، وَهُوَ أَنَّ عَمْرَو بْنَ دِينَارٍ رَوَاهُ عَنْ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَعَنْ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ أَفْتَى بِهِ، فَحَدَّثَ بِهِ عَلَى كُلِّ ذَلِكَ؟ .

L5717 Then, even if the narration of Abu Huraira had not been transmitted at all, the narrations of Ibn Sirjis, Ibn Buhaynah, and Ibn Abbas would suffice for one who sincerely reforms himself, abstains from following his desires in blindly adhering to those who cannot avail him anything from Allah, and avoids supporting falsehood with whatever frivolous speech is possible.

ثُمَّ لَوْ لَمْ يَأْتِ حَدِيثُ أَبِي هُرَيْرَةَ أَصْلًا لَكَانَ فِي حَدِيثِ ابْنِ سَرْجِسَ وَابْنِ بُحَيْنَةَ وَابْنِ عَبَّاسٍ كِفَايَةٌ لِمَنْ نَصَحَ نَفْسَهُ، وَلَمْ يَتَّبِعْ هَوَاهُ فِي تَقْلِيدِ مَنْ لَا يُغْنِي عَنْهُ مِنْ اللَّهِ شَيْئًا، وَنَصْرِ الْبَاطِلِ بِمَا أَمْكَنَ مِنْ الْكَلَامِ الْغَثِّ؟ .

L5718 How could it be otherwise, given that we have been narrated through the most authentic transmission path from al-Zuhri—from Saʿīd ibn al-Musayyib and from Abū Salama ibn ʿAbd al-Raḥmān ibn ʿAwf, both of whom narrated from Abū Hurayra—from the Messenger of Allah (peace be upon him), who said: "When you hear the iqāmah, proceed to the prayer with calmness and

فَكَيْفَ وَقَدْ رُوِّينَا بِأَصَحِّ طَرِيقٍ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ كِلَاهُمَا عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

dignity. Do not rush; whatever portion you catch up with, pray, and whatever you miss, make up."

- قَالَ: «إِذَا سَمِعْتُمُ الْإِقَامَةَ فَامْشُوا إِلَى الصَّلَاةِ وَعَلَيْكُمُ السَّكِينَةُ وَالْوَقَارُ وَلَا تُسْرِعُوا فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا» .

L5719 Thus, this is an obligation to join the Imam in whatever state he is found, and a prohibition against engaging in anything that distracts from this obligation.

فَهَذَا فَرْضٌ لِلدُّخُولِ مَعَ الْإِمَامِ كَيْفَمَا وُجِدَ، وَتَحْرِيمٌ لِلِاشْتِغَالِ بِشَيْءٍ عَنْ ذَلِكَ.

L5720–5722 Some of them raised another frivolous objection regarding the ḥadīth of Ibn Sarjis and Ibn Buḥaynah, claiming: "Perhaps the Messenger of Allāh—peace and blessings of Allāh be upon him—disapproved only of his praying those two prayers while mixing them among the people." ʿAlī responded: "This is sheer falsehood and brazen shamelessness, for the ḥadīth itself [states that he did not]..." They should only pray them behind the congregation in a corner of the mosque, just as they command those who follow their false innovations. How then—even if this were not the case—could it expose the lie of this claimant through the words of Allah's Messenger (peace and blessings be upon him): "Which of the two prayers have you counted - your prayer alone or your prayer with us?" and "Do you pray dawn as four rak'ahs?" For it is an impossible falsehood that the Prophet (peace and blessings be upon him) would utter these words to him, when he only criticized him for praying the two rak'ahs while joining the congregation and continuing with them. Yet he (peace and blessings be upon him) remains silent about the condemned act he disapproved, while emphasizing wording not explicitly mentioned. Allah the Exalted has safeguarded His Prophet from this incoherence unbecoming of anyone possessing dignity, except those who propagate such baseless claims.[16]

وَاعْتَرَضَ بَعْضُهُمْ فِي حَدِيثِ ابْنِ سَرْجِسَ وَابْنِ بُحَيْنَةَ بِضَحِكَةٍ أُخْرَى، وَهِيَ أَنْ قَالَ: لَعَلَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِنَّمَا أَنْكَرَ عَلَيْهِ أَنْ يُصَلِّيَهُمَا مُخْتَلِطًا بِالنَّاسِ قَالَ عَلِيٌّ: وَهَذَا كَذِبٌ مُجَرَّدٌ، وَمُجَاهَرَةٌ سَمِجَةٌ، لِأَنَّ فِي الْحَدِيثِ نَفْسِهِ [أَنَّهُ لَمْ] يُصَلِّهِمَا إِلَّا خَلْفَ النَّاسِ فِي جَانِبِ الْمَسْجِدِ، كَمَا يَأْمُرُونَ مَنْ قَلَّدَهُمْ فِي بَاطِلِهِمْ فَكَيْفَ وَلَوْ لَمْ يَكُنْ هَذَا لَكَانَ مِمَّا يُوَضِّحُ كَذِبَ هَذَا الْقَائِلِ قَوْلُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «بِأَيِّ الصَّلَاتَيْنِ اعْتَدَدْتَ؟ أَبِصَلَاتِكَ وَحْدَكَ أَمْ بِصَلَاتِكَ مَعَنَا؟» وَ «أَتُصَلِّي الصُّبْحَ أَرْبَعًا؟» لِأَنَّ مِنَ الْبَاطِلِ الْمُمْتَنِعِ أَنْ يَقُولَ [لَهُ] النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - هَذَا الْقَوْلَ، وَهُوَ لَمْ يُنْكِرْ عَلَيْهِ إِلَّا صَلَاتَهُ الرَّكْعَتَيْنِ مُخْتَلِطًا بِالنَّاسِ [وَمُتَّصِلًا بِهِمْ] فَيَسْكُتُ - عَلَيْهِ السَّلَامُ - عَمَّا أَنْكَرَ مِنَ الْمُنْكَرِ وَيَهْتِفُ بِمَا لَمْ يَذْكُرْ مِنْ لَفْظِهِ، وَقَدْ أَعَاذَ اللَّهُ تَعَالَى نَبِيَّهُ عَنْ هَذَا التَّخْلِيطِ الَّذِي لَا يَلِيقُ بِذِي مَسْكَةٍ إِلَّا بِمِثْلِ مَنْ أَطْلَقَ هَذَا؟ .

L5723 Moreover, it is a mere false assumption, and there is no difference between one who says this and one who says: Perhaps the Messenger of Allah—peace and blessings be upon him—only censured him because he was without ablution, or because he was wearing a silk garment? Such assumptions pose no challenge to those who trivialize lying in religious matters and against the Prophet—peace and blessings be upon him.

وَأَيْضًا: فَإِنَّهُ ظَنٌّ مَكْذُوبٌ مُجَرَّدٌ، وَلَا فَرْقَ بَيْنَ مَنْ قَالَ هَذَا، وَبَيْنَ مَنْ قَالَ: لَعَلَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِنَّمَا أَنْكَرَ عَلَيْهِ؛ لِأَنَّهُ كَانَ بِلَا وُضُوءٍ، أَوْ لِأَنَّهُ كَانَ يَلْبَسُ ثَوْبَ حَرِيرٍ؟ وَمِثْلُ هَذِهِ الظُّنُونِ لَا يَتَعَذَّرُ عَلَى مَنِ اسْتَسْهَلَ الْكَذِبَ فِي الدِّينِ، وَعَلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

[16] **Hadith references (L5720):** Sahih Muslim 712.

فَإِنْ قِيلَ: إِنَّهُ - عَلَيْهِ السَّلَامُ - لَمْ يَذْكُرْ مِنْ هَذَا شَيْئًا؟ قِيلَ: وَلَا ذَكَرَ - عَلَيْهِ السَّلَامُ - اخْتِلَاطَهُ بِالنَّاسِ وَلَا اتِّصَالَهُ بِهِمْ، وَإِنَّمَا نَصَّ - عَلَيْهِ السَّلَامُ - عَلَى إِنْكَارِهِ الصَّلَاةَ الَّتِي صَلَّاهَا، وَهُوَ - عَلَيْهِ السَّلَامُ - يُصَلِّي الصُّبْحَ فَقَطْ.

L5724 If it is asked: "He (peace be upon him) did not mention anything of this?" It is answered: Neither did he mention mingling with people nor his engagement with them. He solely emphasized his disapproval of the prayer performed, while he only prayed the Fajr prayer.

وَأَيْضًا: فَإِنَّ اللَّهَ تَعَالَى يَقُولُ مُنْكِرًا عَلَى مَنْ فَعَلَ مَا أَنْكَرَهُ عَلَيْهِ {أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ} [البقرة: ٦١] وَلَا يَخْتَلِفُ اثْنَانِ فِي أَنَّ الْفَرِيضَةَ خَيْرٌ مِنْ النَّافِلَةِ، وَهُمْ يَأْمُرُونَهُ بِأَنْ يَسْتَبْدِلَ النَّافِلَةَ الَّتِي هِيَ أَدْنَى بِبَعْضِ الْفَرِيضَةِ الَّذِي هُوَ خَيْرٌ مِنْ النَّافِلَةِ، مَعَ مَعْصِيَتِهِمْ السُّنَنَ الَّتِي أَوْرَدْنَا وَبِمَا قُلْنَاهُ يَقُولُ جُمْهُورٌ مِنْ السَّلَفِ: كَمَا رُوِّينَا عَنْ عَبْدِ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ جَابِرٍ عَنْ الْحَسَنِ بْنِ مُسَافِرٍ عَنْ سُوَيْدِ بْنِ غَفَلَةَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَضْرِبُ النَّاسَ عَلَى الصَّلَاةِ بَعْدَ الْإِقَامَةِ.

L5725 Moreover, Allah the Exalted says, rebuking those who did what He condemned: "Would you exchange what is inferior for what is better?" [Al-Baqarah: 61]. No two disagree that the obligatory act is superior to the voluntary. Yet they command him to substitute part of the obligatory act—which is better than the voluntary—with the voluntary act that is inferior, alongside their disobedience to the Sunnahs we have mentioned. As for what we have said, the majority of the Salaf state this, as we have narrated from ʿAbd al-Razzāq from Sufyān al-Thawrī from Jābir from al-Ḥasan ibn Musāfir from Suwayd ibn Ghaflah: that ʿUmar ibn al-Khaṭṭāb would strike people for praying after the iqāmah had been called.[17]

وَعَنْ مَعْمَرٍ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَأَى رَجُلًا يُصَلِّي وَالْمُؤَذِّنُ يُقِيمُ فَقَالَ لَهُ ابْنُ عُمَرَ: أَتُصَلِّي الصُّبْحَ أَرْبَعًا؟ وَعَنْ وَكِيعٍ عَنْ الْفُضَيْلِ بْنِ غَزْوَانٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّهُ جَاءَ إلَى الْقَوْمِ وَهُمْ فِي صَلَاةِ الْغَدَاةِ وَلَمْ يُصَلِّ رَكْعَتَيْ الْفَجْرِ، فَدَخَلَ مَعَهُمْ فَلَمَّا ضَحَّى قَامَ فَصَلَّاهُمَا. وَعَنْ أَبِي هُرَيْرَةَ: إذَا أُقِيمَتْ الصَّلَاةُ فَلَا صَلَاةَ إلَّا الْمَكْتُوبَةَ؟ . وَعَنْ مَعْمَرٍ: عَنْ أَيُّوبَ السِّخْتِيَانِيِّ قَالَ: كَانَ مُحَمَّدُ بْنُ سِيرِينَ يَكْرَهُ أَنْ تُصَلَّى رَكْعَتَا الْفَجْرِ عِنْدَ إقَامَةِ صَلَاةِ الصُّبْحِ، قَالَ: أَتُصَلِّيهِمَا وَقَدْ فُرِضَتْ الصَّلَاةُ؟ .

L5726–5727 From Ma'mar from Ayyub al-Sikhtiyani from Nafi': Ibn Umar saw a man praying while the caller was giving the iqamah. Ibn Umar said to him, "Are you praying Fajr as four units?" From Waki' from al-Fudayl ibn Ghazwan from Nafi' from Ibn Umar: He came upon people performing the Fajr prayer while he had not prayed the two units of Fajr. He joined them, and when he prayed Ḍuḥā, he stood and prayed those two units. From Abu Hurairah: "When the prayer is established, there is no prayer except the prescribed one." From Ma'mar from Ayyub al-Sikhtiyani, who said: Muhammad ibn Sirin disliked praying the two units of Fajr at the time of the iqamah for the Fajr prayer. He said, "Are you praying them when the prayer has been established?"

وَبِهِ إلَى مَعْمَرٍ: عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ عَنْ أَبِيهِ: أَنَّهُ كَانَ إذَا أُقِيمَتْ الصَّلَاةُ وَلَمْ يَرْكَعْ رَكْعَتَيْ الْفَجْرِ صَلَّى مَعَ الْإِمَامِ، فَإِذَا فَرَغَ رَكَعَهُمَا بَعْدَ الصُّبْحِ.

L5728 And through him to Maʿmar: From ʿAbdullāh ibn Ṭāwūs, from his father, that if the iqāmah was called and he had not performed the two rakʿahs of Fajr, he would pray with the Imam. Then, when he concluded, he would perform them after the morning prayer.

[17] **Qur'an references (L5725):** Qur'an 2:61 (Al-Baqarah).

L5729 From Abd al-Razzaq, from Sufyan al-Thawri, from Mansur ibn al-Muʿtamir, from Ibrahim al-Nakhaʿi: Regarding one who finds the Imam praying and has not performed the two rakʿahs of Fajr, he said: One should begin with the obligatory prayer.

وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ: فِي الَّذِي يَجِدُ الْإِمَامَ يُصَلِّي وَلَمْ يَرْكَعْ رَكْعَتَيْ الْفَجْرِ، قَالَ: يَبْدَأُ بِالْمَكْتُوبَةِ.

L5730 From Abd al-Razzaq, from Ibn Jurayj, that Amr ibn Dinar informed him that Safwan ibn Mawhab informed him that he heard Muslim ibn Uqayl saying to the people while they were praying after the iqamah had been established: "Woe unto you! No prayer [is valid] once the iqamah has been established for the prayer."

وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ أَنَّ عَمْرَو بْنَ دِينَارٍ أَخْبَرَهُ أَنَّ صَفْوَانَ بْنَ مَوْهَبٍ أَخْبَرَهُ أَنَّهُ سَمِعَ مُسْلِمَ بْنَ عُقَيْلٍ يَقُولُ لِلنَّاسِ وَهُمْ يُصَلُّونَ وَقَدْ أُقِيمَتْ الصَّلَاةُ: وَيْلَكُمْ، لَا صَلَاةَ إِذَا أُقِيمَتْ الصَّلَاةُ.

L5731–5733 From ʻAbd al-Razzaq and ʻAbd al-Rahman ibn Mahdi, both from Sufyan al-Thawri, from Mansur ibn al-Muʻtamir, from Fudayl [from Saʻid ibn Jubayr that he said: "Should you cut off your prayer when the *iqāmah* is called?" And from ʻImad ibn Salamah from Hisham] ibn ʻUrwah, who said: A nephew of ʻUrwah came wanting to pray the two rakʻahs of Fajr while the *muʼadhdhin* was calling the *iqāmah*; so ʻUrwah rebuked him. Thus, it is established that if one begins performing the supererogatory two rakʼahs of Fajr, Witr, or other than these two, and the iqamah for Fajr prayer or another [obligatory] prayer is called, the prayer he was engaged in is invalidated, according to the explicit texts we have mentioned?

وَعَنْ عَبْدِ الرَّزَّاقِ: وَعَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ كِلَاهُمَا عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ عَنْ فُضَيْلٍ [عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ قَالَ: اقْطَعْ صَلَاتَك عِنْدَ الْإِقَامَةِ؟ وَعَنْ عِمَادِ بْنِ سَلَمَةَ عَنْ هِشَامٍ] بْنِ عُرْوَةَ قَالَ: جَاءَ ابْنُ أَخٍ لِعُرْوَةَ فَأَرَادَ أَنْ يُصَلِّيَ رَكْعَتَيْ الْفَجْرِ وَالْمُؤَذِّنُ يُقِيمُ، فَزَجَرَهُ عُرْوَةُ فَصَحَّ أَنَّ مَنْ بَدَأَ فِي تَطَوُّعِ رَكْعَتَيْ الْفَجْرِ أَوْ الْوِتْرِ أَوْ غَيْرِهِمَا فَأُقِيمَتْ صَلَاةُ الصُّبْحِ أَوْ غَيْرُهَا فَقَدْ بَطَلَتْ الصَّلَاةُ الَّتِي كَانَ فِيهَا، بِالنُّصُوصِ الَّتِي ذَكَرْنَا؟ .

L5734 If it is said: Allah the Exalted has stated, *"And do not invalidate your deeds"* [47:33], we respond: Yes, this is true—but what invalidated them? For even if one were to intentionally invalidate them, he would be sinful. However, Allah the Almighty invalidated them against him, just as they are invalidated by ritual impurity or by the occurrence of what nullifies prayer, such as its interruption, and similar things.[18]

فَإِنْ قِيلَ: قَالَ اللَّهُ تَعَالَى: {وَلا تُبْطِلُوا أَعْمَالَكُمْ} [محمد: ٣٣] . قُلْنَا: نَعَمْ هَذَا حَقٌّ، وَمَا هُوَ أَبْطَلَهَا، وَلَوْ تَعَمَّدَ إبْطَالَهَا لَكَانَ مُسِيئًا، وَلَكِنَّ اللَّهَ عَزَّ وَجَلَّ أَبْطَلَهَا عَلَيْهِ كَمَا تَبْطُلُ بِالْحَدَثِ، وَبِمُرُورِ مَا يُبْطِلُ الصَّلَاةَ مُرُورُهُ وَنَحْوِ ذَلِكَ؟ .

L5735 As for making up the two rakʼahs, this is based on the Prophet's statement (peace be upon him): "Whoever sleeps through a prayer or forgets it, let him perform it when he remembers it," and this constitutes a general principle.

وَأَمَّا قَضَاءُ الرَّكْعَتَيْنِ فَلِقَوْلِهِ - عَلَيْهِ السَّلَامُ -: «مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَلْيُصَلِّهَا إذَا ذَكَرَهَا» ، وَهَذَا عُمُومٌ.

L5736 Hammām narrated to us: ʿAbbās ibn Aṣbagh narrated to us, from Muḥam-

[18] **Qur'an references (L5734):** Qur'an 47:33 (Muhammad).

mad ibn ʿAbd al-Malik ibn Ayman, from Ibn Waḍḍāḥ, from Yaḥyā ibn Maʿīn, from Marwān ibn Muʿāwiyah al-Fazārī, from Yazīd ibn Kaysān, from Abū Ḥāzim, from Abū Hurayrah: "The Messenger of Allah—peace and blessings be upon him—slept through the two rakʿahs of Fajr, so he prayed them after the sun had risen." Thus, he—peace be upon him—did not begin with them before the obligatory prayer?

حَدَّثَنَا حَمَّامٌ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا ابْنُ وَضَّاحٍ ثنا يَحْيَى بْنُ مَعِينٍ ثنا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيّ عَنْ يَزِيدَ بْنِ كَيْسَانَ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَامَ عَنْ رَكْعَتَيْ الْفَجْرِ، فَصَلَّاهُمَا بَعْدَ مَا طَلَعَتْ الشَّمْسُ» فَهَذَا - عَلَيْهِ السَّلَامُ - لَمْ يَبْدَأْ بِهِمَا قَبْلَ الْفَرْضِ؟ .

L5737 [And through him to Ibn Ayman] Aḥmad ibn Muḥammad al-Burtī, the judge, narrated to us: Al-Ḥasan ibn Dhakwān narrated from ʿAṭāʾ ibn Abī Rabāḥ from a man among the Anṣār who said: "The Messenger of Allah (peace be upon him) saw a man praying two rakʿahs after dawn. The man said: 'O Messenger of Allah, I did not pray the two rakʿahs of Fajr, so I prayed them now.' The Prophet (peace be upon him) did not say to him anything."

[وَبِهِ إلَى ابْنِ أَيْمَنَ] ثنا أَحْمَدُ بْنُ مُحَمَّدٍ الْبِرْتِيّ الْقَاضِي ثنا الْحَسَنُ بْنُ ذَكْوَانَ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ رَجُلٍ مِنْ الْأَنْصَارِ قَالَ: «رَأَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَجُلًا يُصَلِّي بَعْدَ الْغَدَاةِ رَكْعَتَيْنِ، فَقَالَ: يَا رَسُولَ اللَّهِ، لَمْ أَكُنْ صَلَّيْت رَكْعَتَيْ الْفَجْرِ، فَصَلَّيْتُهُمَا الْآنَ؟ فَلَمْ يَقُلْ [لَهُ]- عَلَيْهِ السَّلَامُ - شَيْئًا.»

L5738–5739 And from the narration of Waki' through Fuḍayl ibn Marzūq from 'Aṭiyyah, who said: "I saw Ibn 'Umar [praying them—meaning he prayed the two rak'ahs of Fajr when the Imam prayed]." From Ibn Jurayj through 'Aṭā': "If you miss praying them before dawn, then pray them after dawn."

وَمِنْ طَرِيقِ وَكِيعٍ عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ عَنْ عَطِيَّةَ قَالَ: رَأَيْت ابْنَ عُمَرَ [صَلَّاهُمَا -: صَلَّى رَكْعَتَيْ الْفَجْرِ حِينَ صَلَّى الْإِمَامُ. وَعَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ: إذَا أَخْطَأْت] أَنْ تَرْكَعَهُمَا قَبْلَ الصُّبْحِ فَارْكَعْهُمَا بَعْدَ الصُّبْحِ.

L5740–5742 ʿAbd al-Razzāq said: I saw Ibn Jurayj praying the two Sunnah rakʿahs of Fajr in the mosque of Ṣanʿā' after the imam had uttered the taslīm. This is also the view of Tāwūs and others; if one deliberately neglects them until the prayer is established, there is no way for him to... Its compensatory performance is required because its time has passed—, and with Allah, the Exalted, lies the granting of success.

قَالَ عَبْدُ الرَّزَّاقِ: رَأَيْت ابْنَ جُرَيْجٍ يَرْكَعُ رَكْعَتَيْ الْفَجْرِ فِي مَسْجِدِ صَنْعَاءَ بَعْدَ مَا سَلَّمَ الْإِمَامُ. وَبِهِ يَقُولُ طَاوُسٌ وَغَيْرُهُ؛ فَلَوْ تَعَمَّدَ تَرْكَهَا إلَى أَنْ تُقَامَ الصَّلَاةُ فَلَا سَبِيلَ لَهُ إلَى قَضَائِهَا؛ لِأَنَّ وَقْتَهَا قَدْ خَرَجَ -، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

L5743 **A case: someone who slept through the Fajr prayer or forgot it until the sun had risen.**

[مَسْأَلَةٌ نَامَ عَنْ صَلَاةِ الصُّبْحِ أَوْ نَسِيَهَا حَتَّى طَلَعَتْ الشَّمْسُ]

L5744 309 - Issue: If someone oversleeps the Fajr prayer or forgets it until the sun rises, it is preferable for them to begin with the two rak'ahs of Fajr, then the Fajr prayer, as the Messenger of Allah (peace be upon him) did in the narration of Abū Qatādah. We have mentioned this with its chain of

٣٠٩ - مَسْأَلَةٌ: وَمَنْ نَامَ عَنْ صَلَاةِ الصُّبْحِ أَوْ نَسِيَهَا حَتَّى طَلَعَتْ الشَّمْسُ فَالْأَفْضَلُ لَهُ أَنْ يَبْدَأَ بِرَكْعَتَيْ الْفَجْرِ ثُمَّ صَلَاةِ الصُّبْحِ، كَمَا فَعَلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

transmission in the chapter on supererogatory prayers after the rising of the sun, before it, and at its setting.

- فِي حَدِيثِ أَبِي قَتَادَةَ. وَقَدْ ذَكَرْنَاهُ بِإِسْنَادِهِ فِي بَابِ التَّطَوُّعِ بَعْدَ طُلُوعِ الشَّمْسِ وَقَبْلَهُ وَعِنْدَ غُرُوبِهَا.

L5745 This is the position held by Abū Ḥanīfah, Sufyān al-Thawrī, al-Shāfiʿī, Dāwūd, and their companions. Mālik did not hold this view, and we know of no evidence supporting his opinion, as it contradicts what is authentically established from the Messenger of Allah - peace and blessings be upon him.

وَبِهَذَا يَقُولُ أَبُو حَنِيفَةَ، وَسُفْيَانُ الثَّوْرِيُّ، وَالشَّافِعِيُّ، وَدَاوُد، وَأَصْحَابُهُمْ وَلَمْ يَرَ ذَلِكَ مَالِكٌ - وَمَا نَعْلَمُ لِقَوْلِهِ حُجَّةً؛ لِأَنَّهُ خِلَافُ الثَّابِتِ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L5746 Issue: Speaking is permissible before the Fajr prayer and after it.

[مَسْأَلَةُ الْكَلَامُ قَبْلَ صَلَاةِ الصُّبْحِ مُبَاحٌ وَبَعْدَهَا]

L5747 310 – Issue: Speaking before the dawn prayer is permissible, and after it. However, Abū Ḥanīfah considered it disliked since the breaking of dawn until sunrise. ʿAlī said: This is invalid, for neither the Quran nor the Sunnah has prohibited it. Thus, these two times are like all other periods regarding this matter, with no distinction.

٣١٠ - مَسْأَلَةٌ: وَالْكَلَامُ قَبْلَ صَلَاةِ الصُّبْحِ مُبَاحٌ وَبَعْدَهَا: وَكَرِهَهُ أَبُو حَنِيفَةَ مُذْ يَطْلُعُ الْفَجْرُ إلَى أَنْ تَطْلُعَ الشَّمْسُ -: قَالَ عَلِيٌّ: هَذَا بَاطِلٌ؛ لِأَنَّهُ لَمْ يَمْنَعْ مِنْ ذَلِكَ قُرْآنٌ وَلَا سُنَّةٌ، فَهَذَانِ الْوَقْتَانِ فِي ذَلِكَ كَسَائِرِ الْأَوْقَاتِ وَلَا فَرْقَ.

L5748 Allah, the Exalted, has prohibited speech only during prayer and the Friday sermon (Khutbah), and has permitted it in other instances. {And whoever transgresses the limits set by Allah has indeed wronged his own soul} [At-Talaq: 1].[19]

وَإِنَّمَا مَنَعَ اللَّهُ تَعَالَى مِنْ الْكَلَامِ فِي الصَّلَاةِ وَحِينَ حُضُورِ الْخُطْبَةِ فَقَطْ، وَأَبَاحَهُ فِيمَا عَدَا ذَلِكَ {وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ} [الطلاق: ١]

L5749 Scenario: A man entered into a mosque, assuming his family had performed the obligatory prayer within its time.

[مَسْأَلَةُ دَخَلَ فِي مَسْجِدٍ فَظَنَّ أَنَّ أَهْلَهُ قَدْ صَلَّوْا صَلَاةَ الْفَرْضِ فِي وَقْتِهَا]

L5750 311. Issue: If someone enters a mosque assuming the congregation has already performed the obligatory prayer whose time is still current, or if he is among those not bound by the obligation of congregational prayer, and he begins praying, then the *iqāmah* for the prayer is called - he is obligated to continue from his initial *takbīr* and join them in the congregational prayer. If he has already prayed one *rakʿah* or more of it, the same applies. When he completes his prayer, he must sit and wait for the imam's *salām*, then pronounce the *salām* with him.

٣١١ - مَسْأَلَةٌ: وَمَنْ دَخَلَ فِي مَسْجِدٍ فَظَنَّ أَنَّ أَهْلَهُ قَدْ صَلَّوْا صَلَاةَ الْفَرْضِ الَّتِي هُوَ فِي وَقْتِهَا، أَوْ كَانَ مِمَّنْ لَا يَلْزَمُهُ فَرْضُ الْجَمَاعَةِ فَابْتَدَأَ فَأُقِيمَتْ الصَّلَاةُ -: فَالْوَاجِبُ أَنْ يَبْنِيَ عَلَى تَكْبِيرِهِ وَيَدْخُلَ مَعَهُمْ فِي الصَّلَاةِ، فَإِنْ كَانَ قَدْ صَلَّى مِنْهَا رَكْعَةً فَأَكْثَرَ فَكَذَلِكَ، فَإِذَا أَتَمَّ هُوَ صَلَاتَهُ جَلَسَ وَانْتَظَرَ سَلَامَ الْإِمَامِ فَسَلَّمَ مَعَهُ.

[19] **Qur'an references (L5748):** Qur'an 65:1 (At-Talaq).

L5751 The proof of this is that he commenced prayer as commanded, and whoever fulfills what is commanded has done rightly. Almighty Allah states: **"There is no blame upon the righteous"** [Quran 9:91]. Thus, being in this state, if he subsequently finds an imam, it becomes obligatory for him to follow him—based on the Messenger of Allah's declaration (peace and blessings be upon him): **"The imam is appointed solely to be followed,"** and his censure (peace and blessings be upon him) of one who prays individually while the imam leads the congregation. This is impermissible unless explicitly sanctioned by the Messenger of Allah (peace and blessings be upon him).[20]

بُرْهَانُ ذَلِكَ -: أَنَّهُ ابْتَدَأَ الصَّلَاةَ كَمَا أُمِرَ، وَمَنْ فَعَلَ مَا أُمِرَ فَقَدْ أَحْسَنَ، وَقَدْ قَالَ عَزَّ وَجَلَّ: {مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ} [التوبة: ٩١] فَإِذْ هُوَ كَذَلِكَ ثُمَّ وَجَدَ إِمَامًا فَفَرْضٌ عَلَيْهِ أَنْ يَأْتَمَّ بِهِ؛ لِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ» ؛ وَلِإِنْكَارِهِ - عَلَيْهِ السَّلَامُ - عَلَى مَنْ صَلَّى لِنَفْسِهِ، وَالْإِمَامُ يُصَلِّي بِالنَّاسِ؛ فَهَذَا لَا يَجُوزُ إِلَّا حَيْثُ أَجَازَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَطْ.

L5752–5754 And this applies only to one who was excused, for whom the Imam alone prolonged the prayer, as we will mention in its chapter, if... Allah, the Exalted, has willed, and it is not harmful for one to pronounce the Takbir before his Imam if his Takbir is valid. Our opponents permit a scenario where someone pronounces the Takbir, then the Imam appoints a successor, allowing another person who pronounced the Takbir afterward to follow this successor, even though the successor's own follower had already pronounced the Takbir before him.

وَلَيْسَ ذَلِكَ إِلَّا لِمَنْ عُذِرَ فَطَوَّلَ عَلَيْهِ الْإِمَامُ فَقَطْ، عَلَى مَا نَذْكُرُهُ فِي بَابِهِ إِنْ شَاءَ اللَّهُ تَعَالَى - وَلَا يَضُرُّهُ أَنْ يُكَبِّرَ قَبْلَ إِمَامِهِ إِذَا كَانَ تَكْبِيرُهُ بِحَقٍّ، وَمُخَالِفُنَا يُجِيزُ لِمَنْ كَبَّرَ ثُمَّ اسْتَخْلَفَ الْإِمَامُ مَنْ كَبَّرَ بَعْدَهُ أَنْ يَأْتَمَّ بِهَذَا الْمُسْتَخْلَفِ الَّذِي كَبَّرَ مَأْمُومُهُ قَبْلَهُ.

L5755 It has been narrated to us through the chain of ʿAbd al-Razzāq from Sufyān al-Thawrī, from al-Mughīrah ibn Miqsam and al-Aʿmash - both from Ibrāhīm al-Nakhaʿī - that he said regarding a man who entered a mosque thinking people had already prayed, so he prayed two rakʿahs of the obligatory prayer, then the iqāmah was established. Ibrāhīm said: "He should join the imam, pray two rakʿahs, then conclude with the salām, and treat the remaining two as voluntary prayers." It was said to Ibrāhīm: "Do you know of anyone who does this?" He replied: "Verily, this was done by [those before you]."

وَرُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ الْمُغِيرَةِ بْنِ مِقْسَمٍ، وَالْأَعْمَشِ كِلَاهُمَا عَنْ إبْرَاهِيمَ النَّخَعِيِّ أَنَّهُ قَالَ فِي رَجُلٍ دَخَلَ فِي مَسْجِدٍ يَرَى أَنَّهُمْ قَدْ صَلَّوْا فَصَلَّى رَكْعَتَيْنِ مِنْ الْمَكْتُوبَةِ ثُمَّ أُقِيمَتْ الصَّلَاةُ -: قَالَ إبْرَاهِيمُ: يَدْخُلُ مَعَ الْإِمَامِ فَيُصَلِّي رَكْعَتَيْنِ ثُمَّ يُسَلِّمُ ثُمَّ يَجْعَلُ الْبَاقِيَتَيْنِ تَطَوُّعًا فَقِيلَ لِإِبْرَاهِيمَ: مَا شَعَرْت أَنَّ أَحَدًا يَفْعَلُ ذَلِكَ؟ فَقَالَ إبْرَاهِيمُ: إنَّ هَذَا كَانَ يَفْعَلُهُ [مَنْ كَانَ قَبْلَكُمْ] .

L5756 Ali said: This is a narration concerning the Companions - may Allah be pleased with them - and the eminent Followers - may Allah have mercy on them. It has been transmitted to us from a group of the Followers - may Allah be pleased with them - that they maintained the position that if one initiated a voluntary prayer and the obligatory prayer was then established while they were engaged in it, they should enter into the prescribed prayer

قَالَ عَلِيٌّ: هَذَا خَبَرٌ عَنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - وَعَنْ أَكَابِرِ التَّابِعِينَ رَحْمَةُ اللَّهِ عَلَيْهِمْ، وَقَدْ رُوِّينَا عَنْ جَمَاعَةٍ مِنْ التَّابِعِينَ - رَضِيَ اللَّهُ عَنْهُمْ -: أَنَّهُمْ كَانُوا يَرَوْنَ لِمَنْ افْتَتَحَ صَلَاةَ تَطَوُّعٍ فَأُقِيمَتْ عَلَيْهِ الْفَرِيضَةُ أَنْ يَدْخُلُوا فِي الْمَكْتُوبَةِ وَاصِلِينَ بِتَطَوُّعِهِمْ

[20] **Qur'an references (L5751):** Qur'an 9:91 (At-Tawbah).

بِهَا، فَإِذَا رَأَوْا ذَلِكَ فِي التَّطَوُّعِ فَهُوَ عِنْدَهُمْ فِي الْمَكْتُوبَةِ أَوْجَبُ بِلَا شَكٍّ: مِنْهُمْ نَافِعُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ، وَالْحَسَنُ، وَقَتَادَةُ وَغَيْرُهُمْ.

by linking their voluntary prayer to it. Since they deemed this permissible in voluntary prayer, they considered it unquestionably more obligatory in the prescribed prayer without doubt. Among those who held this view were Nāfiʿ ibn Jubayr ibn Muṭʿim, al-Ḥasan, Qatādah, and others.

وَلَيْسَ هَذَا قِيَاسًا، بَلْ هُوَ بَابٌ وَاحِدٌ، وَنَتِيجَةُ بُرْهَانٍ وَاحِدٍ كَمَا ذَكَرْنَا - وَلَا يَحِلُّ ذَلِكَ عِنْدَنَا فِي التَّطَوُّعِ، لِمَا ذَكَرْنَا قَبْلُ [مِنْ] انْقِطَاعِهَا إِذَا أُقِيمَتْ الصَّلَاةُ -، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

L5757 This is not analogy; rather, it is a single chapter and the conclusion of a single proof, as we mentioned—and that is not permissible in our school regarding supererogatory prayers due to what we previously mentioned from their cessation when the *iqāmah* is established—and with Allah, the Exalted, is success.

[مَسْأَلَةُ التَّسْلِيمُ قَبْلَ الْإِمَامِ]

L5758 **The Issue of the Concluding Salam Before the Imam.**

٣١٢ - مَسْأَلَةٌ: وَلَا يَجُوزُ أَنْ يُسَلِّمَ قَبْلَ الْإِمَامِ إِلَّا لِعُذْرٍ، مِثْلَ أَنْ يَكُونَ بَدَأَ فِي قَضَاءِ صَلَاةٍ فَائِتَةٍ أَوْ بَدَأَهَا فِي آخِرِ وَقْتِهَا ثُمَّ أُقِيمَتْ صَلَاةُ الْفَرْضِ فِي وَقْتِهَا، فَإِنَّ هَذَا يَأْتَمُّ بِالْإِمَامِ فِي صَلَاتِهِ الَّتِي هُوَ فِيهَا، فَإِذَا أَتَمَّهَا سَلَّمَ ثُمَّ دَخَلَ خَلْفَ الْإِمَامِ فِي الصَّلَاةِ الَّتِي الْإِمَامُ فِيهَا، فَإِذَا سَلَّمَ الْإِمَامُ قَامَ فَقَضَى مَا بَقِيَ عَلَيْهِ مِنْهَا؟ ؛ لِأَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إنَّمَا قَالَ: «إذَا أُقِيمَتْ الصَّلَاةُ فَلَا صَلَاةَ إلَّا الْمَكْتُوبَةَ» وَالَّتِي دَخَلَ فِيهَا مَكْتُوبَةٌ؛ فَلَا يَجُوزُ لَهُ قَطْعُهَا.

L5759–5761 Issue 312: It is not permissible to utter the taslim before the Imam except for a valid excuse, such as having started performing a missed prayer or begun it at the very end of its prescribed time, whereupon the obligatory prayer is then established within its proper time; in this case, the individual should follow the Imam. If one is praying with the imam in the prayer he is performing, upon completing it he should say the salām, then join the imam in the prayer he is leading. When the imam says the salām, he should rise and complete what remains of his prayer. This is because the Messenger of Allah (peace and blessings be upon him) specifically said: "When the prayer is established, no prayer may be performed except the prescribed one," and the prayer he has joined is a prescribed prayer. Thus, it is impermissible for him to interrupt it.

وَلَا يَجُوزُ لَهُ مُخَالَفَةُ الْإِمَامِ؛ لِنَهْيِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ ذَلِكَ بِقَوْلِهِ: «بِأَيِّ صَلَاتَيْكَ اعْتَدَدْتَ» مُنْكِرًا عَلَى مَنْ فَعَلَ ذَلِكَ؛ وَلِقَوْلِهِ - عَلَيْهِ السَّلَامُ - «إنَّمَا الْإِمَامُ جُنَّةٌ، فَلَا تَخْتَلِفُوا عَلَيْهِ» فَإِذَا قَضَى صَلَاتَهُ فَفَرْضٌ عَلَيْهِ الِائْتِمَامُ بِالْإِمَامِ فِي الصَّلَاةِ الَّتِي يُصَلِّيهَا الْإِمَامُ؛ وَلَا سَبِيلَ لَهُ إلَى ذَلِكَ إلَّا بِالسَّلَامِ، فَيُسَلِّمُ وَلَا بُدَّ، أَوْ يَكُونُ مُسَافِرًا يَدْخُلُ فِي صَلَاةِ مُقِيمٍ، وَيَخَافُ مِمَّنْ لَا عِلْمَ لَهُ إنْ قَعَدَ مُنْتَظِرًا سَلَامَ الْإِمَامِ فَهَذَا يُسَلِّمُ

L5762 It is not permissible for one to oppose the imam due to the Prophet's prohibition—peace and blessings of Allah be upon him—against this in his saying, "Which of your two prayers do you consider valid?" censuring those who did so; and due to his statement—peace be upon him—"The imam is a shield, so do not oppose him." When one completes their prayer, it becomes obligatory to follow the imam in the prayer being led by him. There is no means to do this except through the *salam*, so he must utter the *salam* without fail. Alternatively, if he is a traveler joining a resident's prayer and fears misunderstanding from ignorant people should he remain seated awaiting

the imam's *salam*, he must necessarily utter the *salam* due to compulsion. He should then follow the imam in voluntary prayer, or in analogous situations. Success is attained through Allah, the Most High.

L5763 **A legal question regarding one obligated to perform congregational prayer who had not despaired of joining it [before its conclusion].**

L5764 Issue 313: If a person obligated to attend congregational prayer - and who still hopes to catch it - begins performing the obligatory prayer, and then the prayer is commenced with the iqamah, the prayer he initiated becomes null and void; it does not count for him. He must join the established congregational prayer. There is no validity in his completing the prayer he began, as he is no longer in a state of prayer.

L5765 The proof of this is the statement of the Messenger of Allah (peace be upon him): "Whoever does a deed that is not in accordance with our teachings, then it is rejected."[21]

L5766 And this [prayer in congregation] was an obligation upon him, as we shall mention in its chapter - Allah, the Exalted, willing. If he fails to perform it, he has indeed done a deed not commanded by Allah, the Exalted; is it not invalid?

L5767–5768 **[Chapter on the Call to Prayer] [Issue: It is prohibited to give the call to prayer for any prayer before its time enters, except for the Dawn prayer alone.]**

L5769 Issue 314: It is not permissible to call the adhān for any prayer before its prescribed time begins except for the Fajr prayer alone. It is permissible to call the adhān for it before the emergence of the second dawn by a duration sufficient for the caller to complete his adhān, descend from the minaret or elevated place, and allow another caller to ascend. The dawn emerges before

[21] **Hadith references (L5765):** Sahih Muslim 1718b; Riyad as-Salihin 1647; Riyad as-Salihin 169.

وَلَا بُدَّ؛ لِأَنَّهُ مُضْطَرٌّ إِلَى ذَلِكَ، ثُمَّ يَأْتَمُّ بِالْإِمَامِ مُتَطَوِّعًا، وَنَحْوُ هَذَا -، وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ كَانَ مِمَّنْ يَلْزَمُهُ فَرْضُ الْجَمَاعَةِ وَلَمْ يَكُنْ يَائِسًا عَنْ إِدْرَاكِهَا]

٣١٣ - مَسْأَلَةٌ: فَإِنْ كَانَ مِمَّنْ يَلْزَمُهُ فَرْضُ الْجَمَاعَةِ، وَلَمْ يَكُنْ يَائِسًا عَنْ إِدْرَاكِهَا فَابْتَدَأَ الصَّلَاةَ الْمَكْتُوبَةَ فَأُقِيمَتْ الصَّلَاةُ - فَالَّتِي بَدَأَ بِهَا بَاطِلَةٌ فَاسِدَةٌ، لَا تُجْزِئُهُ، وَعَلَيْهِ أَنْ يَدْخُلَ فِي الَّتِي أُقِيمَتْ، وَلَا مَعْنَى لَأَنْ يُسَلِّمَ مِنْ الَّتِي بَدَأَ؛ لِأَنَّهُ لَيْسَ فِي صَلَاةٍ.

بُرْهَانُ ذَلِكَ -: قَوْلُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ» .

وَهَذَا كَانَ عَلَيْهِ فَرْضُ الصَّلَاةِ فِي جَمَاعَةٍ؛ لِمَا نَذْكُرُهُ فِي بَابِهِ إِنْ شَاءَ اللَّهُ تَعَالَى؛ فَإِذَا لَمْ يَفْعَلْ فَقَدْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُ اللَّهِ تَعَالَى؛ فَهُوَ مَرْدُودٌ؟ .

[بَابُ الْأَذَانِ] [مَسْأَلَةٌ لَا يَجُوزُ أَنْ يُؤَذَّنَ لِصَلَاةٍ قَبْلَ دُخُولِ وَقْتِهَا إِلَّا صَلَاةَ الصُّبْحِ فَقَطْ]

٣١٤ - مَسْأَلَةٌ: وَلَا يَجُوزُ أَنْ يُؤَذَّنَ لِصَلَاةٍ قَبْلَ دُخُولِ وَقْتِهَا إِلَّا صَلَاةَ الصُّبْحِ فَقَطْ، فَإِنَّهُ يَجُوزُ أَنْ يُؤَذَّنَ لَهَا قَبْلَ طُلُوعِ الْفَجْرِ الثَّانِي بِمِقْدَارِ مَا يُتِمُّ الْمُؤَذِّنُ أَذَانَهُ وَيَنْزِلُ مِنْ الْمَنَارِ أَوْ مِنْ الْعُلُوِّ وَيَصْعَدُ مُؤَذِّنٌ آخَرُ وَيَطْلُعُ الْفَجْرُ قَبْلَ ابْتِدَاءِ الثَّانِي فِي الْأَذَانِ، وَلَا

the commencement of the second adhān. An obligatory second adhān after the emergence of dawn is required for the Fajr prayer, as the initial adhān performed before dawn does not suffice, being an adhān for suḥūr rather than an adhān for the prayer.

بُدَّ لَهَا مِنْ أَذَانٍ ثَانٍ بَعْدَ الْفَجْرِ، وَلَا يُجْزِئُ الْأَذَانُ الَّذِي كَانَ قَبْلَ الْفَجْرِ، لِأَنَّهُ أَذَانُ سُحُورٍ، لَا أَذَانٌ لِلصَّلَاةِ.

L5770 It is not permissible for the call to prayer to be made before the time we have mentioned. It has been narrated to us through the chain of Muḥammad ibn al-Muthannā from ʿAbd al-Raḥmān ibn Mahdī from ʿAbd al-Raḥmān ibn Muḥammad al-Muḥāribī from Ismāʿīl ibn Muslim: I said to al-Ḥasan al-Baṣrī, "O Abā Saʿīd, a man gives the call to prayer before dawn to wake people up?" He became angry and said, "Obstinate idlers! Had ʿUmar ibn al-Khaṭṭāb caught them, he would have made their sides sore. Whoever gives the call to prayer before dawn - indeed, the people of that mosque prayed with the iqāmah alone, with no call to prayer in it."

وَلَا يَجُوزُ أَنْ يُؤَذِّنَ لَهَا قَبْلَ الْمِقْدَارِ الَّذِي ذَكَرْنَا، فَرُوِّينَا مِنْ طَرِيقِ مُحَمَّدِ بْنِ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْمُحَارِبِيِّ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، قُلْتُ لِلْحَسَنِ الْبَصْرِيِّ: يَا أَبَا سَعِيدٍ، الرَّجُلُ يُؤَذِّنُ قَبْلَ الْفَجْرِ يُوقِظُ النَّاسَ؟ فَغَضِبَ، وَقَالَ عُلُوجٌ فِرَاغٌ لَوْ أَدْرَكَهُمْ عُمَرُ بْنُ الْخَطَّابِ لَأَوْجَعَ جُنُوبَهُمْ مَنْ أَذَّنَ قَبْلَ الْفَجْرِ فَإِنَّمَا صَلَّى أَهْلُ ذَلِكَ الْمَسْجِدِ بِإِقَامَةٍ لَا أَذَانَ فِيهِ.

L5771 And through him to Muhammad ibn al-Muthannā, from ʿAbd al-Raḥmān ibn Mahdī from Sufyān al-Thawrī from al-Ḥasan ibn ʿAmr from Fuḍayl from Ibrāhīm al-Nakhaʿī: that he disliked the *adhan* being called before Fajr.

وَبِهِ إِلَى مُحَمَّدِ بْنِ الْمُثَنَّى: عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ الْحَسَنِ بْنِ عَمْرٍو عَنْ فُضَيْلٍ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ: أَنَّهُ كَانَ يَكْرَهُ أَنْ يُؤَذَّنَ قَبْلَ الْفَجْرِ.

L5772–5773 From Wakīʿ via Sharīk via ʿAlī ibn ʿAlī via Ibrāhīm al-Nakhaʿī, who said: Alqamah ibn Qays heard a Mu'adhdhin calling the adhān prematurely at night, so he remarked: "This person has opposed a practice from the Sunnah of the Companions of Allah's Messenger (peace and blessings be upon him). Had he slept on his bed, it would have been better for him?" Through another chain via Zubayd al-Yamī from Ibrāhīm al-Nakhaʿī, who said: "When a Mu'adhdhin called the adhān at night, they would tell him: 'Fear Allah and repeat your call.'" ʿAlī commented: "This account relates to the Companions (may Allah be pleased with them) and the eminent Followers." It was transmitted to us via Abū Dāwūd's chain: Ayyūb ibn Manṣūr narrated to us, Shuʿayb ibn Ḥarb narrated to us from ʿAbd al-ʿAzīz ibn Abī Rawād from Nāfiʿ, the freed slave of Ibn ʿUmar (may Allah be pleased with him), from a Mu'adhdhin of ʿUmar ibn al-Khaṭṭāb (may Allah be pleased with him) named Masrūḥ, who called the adhān before dawn. ʿUmar then ordered him to proclaim: "Listen! The servant has slept!" Through another chain via ʿAbd al-Raḥmān ibn Mahdī from Sufyān al-Thawrī from Abū Isḥāq al-Sabīʿī from

وَعَنْ وَكِيعٍ عَنْ شَرِيكٍ عَنْ عَلِيِّ بْنِ عَلِيٍّ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ قَالَ: سَمِعَ عَلْقَمَةُ بْنُ قَيْسٍ مُؤَذِّنًا بِلَيْلٍ فَقَالَ: لَقَدْ خَالَفَ هَذَا سُنَّةً مِنْ سُنَّةِ أَصْحَابِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَوْ نَامَ عَلَى فِرَاشِهِ لَكَانَ خَيْرًا لَهُ؟ وَمِنْ طَرِيقِ زُبَيْدٍ الْيَامِيِّ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ قَالَ: كَانُوا إِذَا أَذَّنَ الْمُؤَذِّنُ بِلَيْلٍ قَالُوا لَهُ: اتَّقِ اللَّهَ، وَأَعِدْ أَذَانَكَ قَالَ عَلِيٌّ: هَذِهِ حِكَايَةٌ عَنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -، وَأَكَابِرِ التَّابِعِينَ -: رُوِّينَا مِنْ طَرِيقِ أَبِي دَاوُد: ثنا أَيُّوبُ بْنُ مَنْصُورٍ ثنا شُعَيْبُ بْنُ حَرْبٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ عَنْ نَافِعٍ مَوْلَى ابْنِ عُمَرَ عَنْ مُؤَذِّنٍ لِعُمَرَ بْنِ الْخَطَّابِ يُقَالُ لَهُ: مَسْرُوحٌ، أَذَّنَ قَبْلَ الصُّبْحِ فَأَمَرَهُ عُمَرُ بِأَنْ يُنَادِيَ: أَلَا إِنَّ الْعَبْدَ نَامَ. وَمِنْ طَرِيقِ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ عَنْ سُفْيَانَ الثَّوْرِيِّ

عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ عَنْ الْأَسْوَدِ بْنِ يَزِيدَ قَالَ قُلْت لِعَائِشَةَ أُمِّ الْمُؤْمِنِينَ: مَتَى تُوتِرِينَ؟ قَالَتْ: بَيْنَ الْأَذَانِ وَالْإِقَامَةِ، وَمَا كَانُوا يُؤَذِّنُونَ حَتَّى يُصْبِحُوا.

وَمِنْ طَرِيقِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ: ثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ أَخْبَرَنِي نَافِعٍ قَالَ: مَا كَانُوا يُؤَذِّنُونَ حَتَّى يَطْلُعَ الْفَجْرُ فَهَذِهِ أَقْوَالُ أَئِمَّةِ أَهْلِ الْمَدِينَةِ: عُمَرَ بْنِ الْخَطَّابِ، وَعَائِشَةَ أُمِّ الْمُؤْمِنِينَ، وَنَافِعٍ، وَغَيْرِهِمْ، وَهُمْ أَوْلَى بِالِاتِّبَاعِ مِمَّنْ جَاءَ بَعْدَهُمْ فَوَجَدَ عَمَلًا لَا يُدْرَى أَصْلُهُ، وَلَا يَجُوزُ فِيهِ دَعْوَى نَقْلِ التَّوَاتُرِ عَنْ مِثْلِهِ أَصْلًا؛ لِأَنَّ الرِّوَايَاتِ عَنْ هَؤُلَاءِ الثِّقَاتِ مُبْطِلَةٌ لِهَذِهِ الدَّعْوَى الَّتِي لَا تَصِحُّ، وَلَا يَعْجِزُ عَنْهَا أَحَدٌ؟ .

وَالَّذِي ذَكَرْنَا هُوَ قَوْلُ أَبِي حَنِيفَةَ، وَسُفْيَانَ الثَّوْرِيِّ، وَقَالَ مَالِكٌ وَالْأَوْزَاعِيُّ وَالشَّافِعِيُّ: يُؤَذَّنُ لِصَلَاةِ الصُّبْحِ بِلَيْلٍ، وَلَا يُؤَذَّنُ لِغَيْرِهَا إلَّا بَعْدَ دُخُولِ الْوَقْتِ.

[قَالَ عَلِيٌّ: احْتَجَّ هَؤُلَاءِ بِالْأَخْبَارِ الثَّابِتَةِ مِنْ أَنَّ بِلَالًا كَانَ يُؤَذِّنُ بِلَيْلٍ] قَالَ عَلِيٌّ: وَهَذَا حَقٌّ، إلَّا أَنَّهُ كَمَا ذَكَرْنَا مِنْ أَنَّهُ لَمْ يَكُنْ أَذَانَ الصَّلَاةِ، وَلَا قَبْلَ الْفَجْرِ بِلَيْلٍ طَوِيلٍ، وَكَانَ يُؤَذِّنُ آخَرُ بَعْدَ طُلُوعِ الْفَجْرِ.

بُرْهَانُ ذَلِكَ -: مَا حَدَّثَنَاهُ عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا أَحْمَدُ بْنُ يُونُسَ ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ ثنا سُلَيْمَانُ التَّيْمِيُّ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَا يَمْنَعَنَّ أَحَدَكُمْ أَذَانُ بِلَالٍ مِنْ سَحُورِهِ فَإِنَّهُ يُؤَذِّنُ أَوْ يُنَادِي بِلَيْلٍ لِيَرْجِعَ قَائِمُكُمْ، وَيُنَبِّهَ نَائِمَكُمْ» .

al-Aswad ibn Yazīd, who said: "I asked ʿĀ'ishah, the Mother of the Believers: 'When do you pray Witr?' She replied: 'Between the adhān and the iqāmah, for they would not give the adhān until dawn had broken.'"

L5774–5776 And through the chain of Yaḥyā ibn Saʿīd al-Qaṭṭān: ʿUbayd Allāh ibn ʿUmar narrated to us, informing me from Nāfiʿ, who said: "They would not give the call to prayer until dawn appeared." These are the statements of the authorities of the people of Medina: ʿUmar ibn al-Khaṭṭāb, ʿĀ'ishah the Mother of the Believers, Nāfiʿ, and others. They are more worthy of being followed than those who came after them, who found a practice whose origin is unknown, and it is impermissible to claim its transmission through tawātur in such a matter at all. For the narrations from these reliable authorities invalidate these. The claim that is not valid, and no one is unable to assert it?

L5777 The position we have cited is that of Abū Ḥanīfah and Sufyān al-Thawrī. Mālik, al-Awzāʿī, and al-Shāfiʿī hold the view: The adhan for the Fajr prayer is given before dawn, while for other prayers it is only given after the time begins.

L5778 Ali said: These individuals have cited the authentic narrations that Bilal used to perform the adhan at night. Ali said: This is correct, except that—as we mentioned—it was neither the canonical adhan for prayer nor given long before dawn. Another person would perform the adhan after the onset of dawn.

L5779 The evidence for this is what was narrated to us by ʿAbd al-Raḥmān ibn ʿAbd Allāh ibn Khālid, from Ibrāhīm ibn Aḥmad, from al-Farbarī, from al-Bukhārī, from Aḥmad ibn Yūnus, from Zuhayr ibn Muʿāwiyah, from Sulaymān al-Taymī, from Abū ʿUthmān al-Nahdī, from ʿAbd Allāh ibn Masʿūd, that the Prophet—peace be upon him—said: "Let not Bilāl's call prevent any of you from taking suhoor, for he gives the call to prayer or announces at night to signal those awake to prepare, and to rouse those who are asleep."

L5780–5782 Abdullah ibn Rabee' narrated to us, on the authority of Muhammad ibn Mu'awiyah, who narrated from Ahmad ibn Shu'ayb, from Ya'qub ibn Ibrahim,

from Hafs, from ‘Ubaydullah ibn ‘Umar, from al-Qasim ibn Muhammad ibn Abi Bakr al-Siddiq, from ‘Aishah Umm al-Mu’minin, who said: The Messenger of Allah ﷺ said, “When Bilal gives the adhan, then eat.” “And drink until Ibn Umm Maktum gives the call to prayer?” I said: “There was nothing between them except that the one would descend and the other ascend.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ ثنا حَفْصٌ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ [الصِّدِّيقِ] عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إذَا أَذَّنَ بِلَالٌ فَكُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ؟ قُلْتُ: وَلَمْ يَكُنْ بَيْنَهُمَا إلَّا أَنْ يَنْزِلَ هَذَا وَيَصْعَدَ هَذَا» .

L5783 Abdullah ibn Rabi’ narrated to us: Muhammad ibn Ishaq ibn as-Sulaym narrated to us, from Ibn al-A’rabi, from Abu Dawud Musa ibn Isma’il, from Hammad ibn Salamah, from Ayyub as-Sikhtiyani, from Nafi’, from Ibn Umar, who said: “Bilal gave the call to prayer before dawn had broken, so the Messenger of Allah (peace and blessings be upon him) commanded him to return and proclaim: ’Verily, the servant has slept! Verily, the servant has slept!’ He therefore returned and proclaimed: ’Verily, the servant has slept!’”

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ السُّلَيْمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد مُوسَى بْنُ إِسْمَاعِيلَ ثنا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: «إنَّ بِلَالًا أَذَّنَ قَبْلَ طُلُوعِ الْفَجْرِ، فَأَمَرَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يَرْجِعَ فَيُنَادِيَ: أَلَا إنَّ الْعَبْدَ نَامَ، أَلَا إنَّ الْعَبْدَ نَامَ، فَرَجَعَ فَنَادَى: أَلَا إنَّ الْعَبْدَ نَامَ» ؟ .

L5784 Narrated by ‘Abd al-Raḥmān ibn ‘Abd Allāh al-Hamdānī, narrated by Ibrāhīm ibn Aḥmad al-Balkhī, narrated by al-Farabrī, narrated by al-Bukhārī, narrated by Quṭaybah, narrated by Ismā‘īl ibn Ja‘far from Ḥumayd from Anas: “When the Prophet—may Allah’s peace and blessings be upon him—led us in battle against a people, he would not initiate an attack until dawn had broken and he had waited to ascertain. If he heard the adhān, he would hold back from them, but if he did not hear the adhān, he would attack them.” ‘Alī said: “This confirms that the adhān for the [Fajr] prayer is not permissible to occur before dawn.”

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ الْبَلْخِيُّ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا قُتَيْبَةُ ثنا إسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ عَنْ أَنَسٍ «أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إذَا غَزَا بِنَا قَوْمًا لَمْ يَكُنْ يُغِيرُ بِنَا حَتَّى يُصْبِحَ وَيَنْظُرَ، فَإِنْ سَمِعَ أَذَانًا كَفَّ عَنْهُمْ، وَإِنْ لَمْ يَسْمَعْ أَذَانًا أَغَارَ عَلَيْهِمْ» . قَالَ عَلِيٌّ: فَصَحَّ أَنَّ الْأَذَانَ لِلصَّلَاةِ لَا يَجُوزُ أَنْ يَكُونَ قَبْلَ الْفَجْرِ.

L5785 We have also narrated it through the chain of Hafsah and Aisha—the two Mothers of the Believers—thus constituting a tawātur transmission that necessitates definitive knowledge.

وَرُوِّينَاهُ أَيْضًا مِنْ طَرِيقِ حَفْصَةَ، وَعَائِشَةَ: أُمَّيْ الْمُؤْمِنِينَ، فَصَارَ نَقْلَ تَوَاتُرٍ يُوجِبُ الْعِلْمَ.

L5786 And from Malik ibn al-Huwayrith and Salamah al-Jarmi—also transmitted with a connected chain—it has never been established in any of the narrations from the Companions they invoked as evidence, nor in others, that the Prophet (peace be upon him) deemed that call sufficient for the dawn prayer.

وَعَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، وَسَلَمَةَ الْجَرْمِيِّ مُسْنَدًا أَيْضًا، وَلَمْ يَأْتِ قَطُّ فِي شَيْءٍ مِنْ الْآثَارِ الَّتِي احْتَجُّوا بِهَا، وَلَا غَيْرِهَا أَنَّهُ - عَلَيْهِ السَّلَامُ - اكْتَفَى بِذَلِكَ الْأَذَانِ لِصَلَاةِ

الصُّبْحِ؛ بَلْ فِي كُلِّهَا، وَفِي غَيْرِهَا أَنَّهُ كَانَ هُنَالِكَ أَذَانٌ آخَرُ بَعْدَ الْفَجْرِ، وَالْقَوْمُ أَصْحَابُ قِيَاسٍ بِزَعْمِهِمْ، وَمِنْ كِبَارِهِمْ مَنْ يَقُولُ: إِنَّ الْقِيَاسَ أَوْلَى مِنْ خَبَرِ الْوَاحِدِ.

L5787–5789 وَهَا هُنَا تَرَكُوا قِيَاسَ الْأَذَانِ لِلْفَجْرِ عَلَى الْأَذَانِ لِسَائِرِ الصَّلَوَاتِ، وَلَمْ يَتَعَلَّقُوا بِخَبَرٍ أَصْلًا - لَا صَحِيحٍ وَلَا سَقِيمٍ - فِي أَنَّ ذَلِكَ الْأَذَانَ يُجْزِئُ عَنْ آخِرِ لِصَلَاةِ الصُّبْحِ.

L5790 قَالَ عَلِيٌّ: وَيُقَالُ لِمَنْ رَأَى أَنَّ الْأَذَانَ لِصَلَاةِ الصُّبْحِ يُجْزِئُ قَبْلَ الْفَجْرِ: أَخْبِرْنَا عَنْ أَوَّلِ الْوَقْتِ الَّذِي يُجْزِئُ فِيهِ الْأَذَانُ لَهَا مِنَ اللَّيْلِ؟ فَإِنْ لَمْ يَجِدُوا حَدًّا فِي ذَلِكَ لَزِمَهُمْ أَنْ يُجْزِئَ إِثْرَ غُرُوبِ الشَّمْسِ؛ لِأَنَّهُ لَيْلٌ بِلَا شَكٍّ، وَهُمْ لَا يَقُولُونَ بِهَذَا؟ فَإِنْ قَالُوا: أَوَّلُ الْأَوْقَاتِ الَّتِي يُجْزِئُ فِيهَا الْأَذَانُ لِصَلَاةِ الصُّبْحِ مِنَ اللَّيْلِ هُوَ إِثْرَ نِصْفِ اللَّيْلِ الْأَوَّلِ؟ أَوْ قَالُوا: [هُوَ] فِي أَوَّلِ الثُّلُثِ الْآخِرِ مِنَ اللَّيْلِ؟ .

L5791 قُلْنَا لَهُمْ: هَذِهِ دَعْوَى مُفْتَقِرَةٌ إِلَى دَلِيلٍ، وَمِثْلُ هَذَا لَا يَحِلُّ الْقَوْلُ بِهِ عَلَى اللَّهِ تَعَالَى فِي دِينِهِ وَهُمْ يَقُولُونَ: إِنَّ وَقْتَ صَلَاةِ الْعَتَمَةِ يَمْتَدُّ إِلَى وَقْتِ طُلُوعِ الْفَجْرِ، وَيَرَوْنَ لِلْحَائِضِ تَطْهُرُ قَبْلَ الْفَجْرِ أَنْ تُصَلِّيَ الْعِشَاءَ الْآخِرَةَ وَالْمَغْرِبَ، فَقَدْ أَجَازُوا الْأَذَانَ لِصَلَاةِ الصُّبْحِ فِي وَقْتِ صَلَاةِ الْعَتَمَةِ، فَمِنْ أَيْنَ لَهُمْ أَنْ يَخُصُّوا بِذَلِكَ [بَعْضَ] وَقْتِ [صَلَاةِ] الْعَتَمَةِ دُونَ جَمِيعِ وَقْتِهَا؟ نَعَمْ وَوَقْتُ صَلَاةِ الْمَغْرِبِ أَيْضًا؟ .

L5792 فَإِنْ قَالُوا: لَا نُجِيزُ ذَلِكَ إِلَّا فِي آخِرِ اللَّيْلِ؟ قِيلَ لَهُمْ: وَمِنْ أَيْنَ لَكُمْ هَذَا؟ وَلَيْسَ هَذَا فِي شَيْءٍ مِنَ الْأَخْبَارِ إِلَّا الْخَبَرَ الَّذِي أَخَذْنَا بِهِ، وَهُوَ الَّذِي فِيهِ تَحْدِيدُ وَقْتِ ذَلِكَ الْأَذَانِ، وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

Rather, in all such accounts and others, there was another call to prayer after dawn. The proponents of analogy—as they claim—include among their senior scholars those who say: "Analogy takes precedence over a solitary report (khabar al-wāḥid)."

L5787–5789 And here, they abandoned applying the juridical analogy of the adhan for other prayers to Fajr, nor did they rely on any report. Primarily—neither valid nor invalid—that this call to prayer suffices for the latter part of the dawn prayer.

L5790 Ali said: And it is said to those who hold that the call to prayer for dawn prayer suffices when performed before dawn: "Inform us of the earliest time within the night when the call to prayer for it becomes valid." If they find no defined boundary in this matter, it becomes incumbent upon them to validate it following sunset—since this is undeniably nighttime—yet do they not hold this view? If they were to say: "The earliest period within the night when the call to prayer for dawn prayer suffices is following the first half of the night," or if they were to say: "It is at the beginning of the final third of the night?"

L5791 We said to them: This claim requires evidence, and it is impermissible to assert such a thing about Allah the Exalted in His religion. Yet they say: The time for the ʿAtamah prayer (Isha) extends until the break of dawn, and they hold that a menstruating woman who becomes pure before dawn may pray the Isha prayer during the latter part of its time and Maghrib. Thus, they permit the adhan for Fajr prayer during the ʿAtamah prayer time. On what basis do they arbitrarily restrict this to only a portion of the ʿAtamah prayer's duration rather than its entirety? Moreover, what about the time for Maghrib prayer as well?

L5792 If they say, "We do not permit this except at the end of the night?" it is said to them: "From where do you derive this? This is not mentioned in any of the narrations except the one we have relied upon, which specifies the timing of that call to prayer. And success is from Allah, the Exalted."

L5793 **A juristic issue: The prescribed prayer performed in a**

congregation of two or more does not suffice unless accompanied by the adhan and the iqamah.

L5794–5796 Issue 315: A prescribed prayer performed in congregation (two or more people) is not valid without the adhan. And an iqamah (whether the prayer is performed within its prescribed time or made up due to sleep or forgetfulness, whenever it is made up) - travel and residing are treated equally in all such cases. If they pray any of those prayers without an adhan or iqamah, their prayer is invalid, except for Dhuhr and Asr at Arafah and Maghrib and Atamah at Muzdalifah. These two prayers are combined with a separate adhan for each prayer and one iqamah for both prayers together, based on the narrations concerning this.

L5797 Abd al-Rahman ibn Abdullah ibn Khalid narrated to us: Ibrahim ibn Ahmad narrated to us: al-Farbarī narrated to us: al-Bukhari narrated to us: Muhammad ibn al-Muthanna narrated to us: Abd al-Wahhab—he is Ibn Abd al-Majid al-Thaqafi—narrated to us: Ayyub—he is al-Sikhtiyani—narrated to us from Abu Qilabah: Malik ibn al-Huwayrith said: "We came to the Messenger of Allah—peace and blessings be upon him—and he recounted the hadith, in which he—peace and blessings be upon him—said to them: 'Return to your families, dwell among them, teach them, and instruct them. Pray as you have seen me pray. When the time for prayer arrives, let one of you give the call to prayer, and let the eldest among you lead you in prayer.'"

L5798 We have also narrated it through a chain of transmission of utmost authenticity from Hammad ibn Zayd, from Ayyub al-Sakhtiyani, that 'Amr ibn Salamah al-Jarmi reported from his father—who was the delegate of his people to the Prophet, peace and blessings be upon him—that the Messenger of Allah, peace and blessings be upon him, said to him: "Pray such-and-such prayer [at such-and-such time] and pray such-and-such prayer at such-and-such time. When the prayer time arrives, let one of you call the adhan for you, and let the one who has memorized the most Qur'an lead you in prayer."

L5799–5800 Ali said: The obligation of the adhan was established as indispensable by these two reports, and it is only to be performed after the prayer's time

[مَسْأَلَةٌ لَا تُجْزِئُ صَلَاةُ فَرِيضَةٍ فِي جَمَاعَةِ اثْنَيْنِ فَصَاعِدًا إِلَّا بِأَذَانٍ وَإِقَامَةٍ]

٣١٥ - مَسْأَلَةٌ: وَلَا تُجْزِئُ صَلَاةُ فَرِيضَةٍ فِي جَمَاعَةٍ - اثْنَيْنِ فَصَاعِدًا - إِلَّا بِأَذَانٍ وَإِقَامَةٍ، سَوَاءٌ كَانَتْ فِي وَقْتِهَا، أَوْ كَانَتْ مَقْضِيَّةً لِنَوْمٍ عَنْهَا أَوْ لِنِسْيَانٍ، مَتَى قُضِيَتْ، السَّفَرُ وَالْحَضَرُ سَوَاءٌ فِي كُلِّ ذَلِكَ، فَإِنْ صَلَّى شَيْئًا مِنْ ذَلِكَ بِلَا أَذَانٍ وَلَا إِقَامَةٍ فَلَا صَلَاةَ لَهُمْ، حَاشَا الظُّهْرِ وَالْعَصْرِ بِعَرَفَةَ، وَالْمَغْرِبِ وَالْعَتَمَةِ بِمُزْدَلِفَةَ، فَإِنَّهُمَا يُجْمَعَانِ بِأَذَانٍ لِكُلِّ صَلَاةٍ، وَإِقَامَةٍ لِلصَّلَاتَيْنِ مَعًا لِلْأَثَرِ فِي ذَلِكَ.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا عَبْدُ الْوَهَّابِ هُوَ ابْنُ عَبْدِ الْمَجِيدِ الثَّقَفِيُّ - ثنا أَيُّوبُ هُوَ السِّخْتِيَانِيُّ عَنْ أَبِي قِلَابَةَ ثنا مَالِكُ بْنُ الْحُوَيْرِثِ قَالَ «أَتَيْنَا رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَذَكَرَ الْحَدِيثَ، وَفِيهِ: أَنَّهُ - عَلَيْهِ السَّلَامُ - قَالَ لَهُمْ: ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ، وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي، فَإِذَا حَضَرَتْ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ» .

وَرُوِّينَاهُ أَيْضًا بِإِسْنَادٍ فِي غَايَةِ الصِّحَّةِ مِنْ طَرِيقِ حَمَّادِ بْنِ زَيْدٍ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ أَنَّ عَمْرَو بْنَ سَلَمَةَ الْجَرْمِيَّ أَخْبَرَهُ عَنْ أَبِيهِ، وَكَانَ وَافِدَ قَوْمِهِ عَلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لَهُ: «صَلُّوا صَلَاةَ كَذَا [فِي حِينِ كَذَا] وَصَلُّوا صَلَاةَ كَذَا فِي حِينِ كَذَا فَإِذَا حَضَرَتْ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْثَرُكُمْ قُرْآنًا» .

has commenced, applying generally to every prayer. The iqamah is likewise included in this ruling.

قَالَ عَلِيٌّ: فَصَحَّ بِهَذَيْنِ الْخَبَرَيْنِ وُجُوبُ الْأَذَانِ وَلَا بُدَّ، وَأَنَّهُ لَا يَكُونُ إِلَّا بَعْدَ حُضُورِ الصَّلَاةِ فِي وَقْتِهَا، عُمُومًا لِكُلِّ صَلَاةٍ، وَدَخَلَتْ الْإِقَامَةُ فِي هَذَا الْأَمْرِ.

L5801 As narrated to us by ʿAbdullāh ibn Rabīʿ via Ibn al-Sulaym, via Ibn al-Aʿrābī, via Abū Dāwūd, via ʿAbdullāh ibn Muḥammad al-Nufaylī, via Ibn ʿUlayyah (i.e., Ismāʿīl), via al-Jurayrī, via ʿAbdullāh ibn Buraydah, via ʿAbdullāh ibn Mughaffal, who said: The Messenger of Allah (peace and blessings be upon him) said, "Between every two adhāns there is a ṣalāh for whoever wishes."

كَمَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا ابْنُ السُّلَيْمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ ثنا ابْنُ عُلَيَّةَ هُوَ إِسْمَاعِيلُ عَنْ الْجُرَيْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ لِمَنْ شَاءَ» .

L5802 Moreover, it has been authentically established that he—peace be upon him—commanded Bilal to make the iqamah odd-numbered, as we will mention after this, if Allah, the Exalted, wills?

، وَأَيْضًا فَقَدْ صَحَّ «أَنَّهُ - عَلَيْهِ السَّلَامُ - أَمَرَ بِلَالًا بِأَنْ يُوتِرَ الْإِقَامَةَ» كَمَا نَذْكُرُ بَعْدَ هَذَا إنْ شَاءَ اللَّهُ تَعَالَى؟ .

L5803 Abd al-Rahman ibn Abdullah narrated to us: Ibrahim ibn Ahmad narrated: al-Farbari narrated: al-Bukhari narrated: Muhammad ibn Yusuf—he is al-Firyabi—narrated: Sufyan—he is al-Thawri—narrated from Khalid al-Khaddā' from Abu Qilabah from Malik ibn al-Huwayrith, who said: "Two men came to the Prophet (peace be upon him) intending to travel. The Prophet (peace be upon him) said: 'When you depart, let both of you give the call to prayer (*adhan*), then let both of you establish the *iqamah*, then let the eldest of you lead the prayer.'"

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا مُحَمَّدُ بْنُ يُوسُفَ هُوَ الْفِرْيَابِيُّ ثنا سُفْيَانُ هُوَ الثَّوْرِيُّ - عَنْ خَالِدٍ الْحَذَّاءِ عَنْ أَبِي قِلَابَةَ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: «أَتَى رَجُلَانِ إلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُرِيدَانِ السَّفَرَ؟ فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إذَا خَرَجْتُمَا فَأَذِّنَا ثُمَّ أَقِيمَا ثُمَّ لِيَؤُمَّكُمَا أَكْبَرُكُمَا» .

L5804 If it is said: "This applies only during travel?" We reply: "No, rather it pertains to departure." This entails departing from him (peace be upon him) due to their two matters. All of this constitutes a general ruling applicable to every obligatory prayer—whether missed (as we mentioned) or unmissed.

فَإِنْ قِيلَ: إنَّمَا هَذَا فِي السَّفَرِ؟ قُلْنَا: لَا، بَلْ فِي الْخُرُوجِ، وَهَذَا يَقْتَضِي الْخُرُوجَ مِنْ عِنْدِهِ - عَلَيْهِ السَّلَامُ - لِشَأْنِهِمَا، وَهَذَا كُلُّهُ عُمُومٌ لِكُلِّ صَلَاةِ فَرْضٍ مَقْضِيَّةٍ - كَمَا ذَكَرْنَا - أَوْ غَيْرِ مَقْضِيَّةٍ.

L5805–5807 And there has also come in this regard a clarification that dispels obfuscation and ambiguity, as narrated to us by ʿAbdullāh ibn Rabīʿ, who narrated to us Muḥammad ibn Muʿāwiyah, who narrated to us Aḥmad ibn Shuʿayb, who narrated to us ʿAmr ibn ʿAlī, who narrated to us Yaḥyā ibn Saʿīd al-Qaṭṭān, who narrated to us Ibn Abī Dhiʾb, who narrated to us Saʿīd ibn Abī Saʿīd al-

وَقَدْ جَاءَ فِي هَذَا أَيْضًا بَيَانٌ يَرْفَعُ التَّمْوِيهَ وَالْإِيهَامَ كَمَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا عَمْرُو بْنُ عَلِيٍّ ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ ثنا ابْنُ أَبِي ذِئْبٍ ثنا سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ

Maqburī, from ʿAbd al-Raḥmān ibn Abī Saʿīd al-Khudrī, from his father, who said: “The polytheists occupied us to the point that we missed the Dhuhr prayer until the sun had set on the day of the Battle of the Trench.” He said: “That was before the revelation about fighting—[what was sent down]—was revealed. Then Allah, the Most High, revealed: {And Allah sufficed the believers against fighting} [Al-Aḥzāb:25]. Thereupon, the Messenger of Allah—peace and blessings of Allah be upon him—commanded Bilāl to call the Adhān for Zuhr, and he prayed it at its time; then he called the Adhān for Asr and prayed it at its time; then he called the Adhān for Maghrib and prayed it at its time?” ʿAlī said: “This narration is superior to all others reported regarding this incident, and accepting the additional narration is obligatory.”[22]

أَبِيهِ قَالَ: «شَغَلَنَا الْمُشْرِكُونَ عَنْ صَلَاةِ الظُّهْرِ حَتَّى غَرُبَتْ الشَّمْسُ يَوْمَ الْخَنْدَقِ، قَالَ: وَذَلِكَ قَبْلَ أَنْ يَنْزِلَ فِي الْقِتَالِ [مَا نَزَلَ] فَأَنْزَلَ اللَّهُ تَعَالَى: {وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ} [الأحزاب: ٢٥] فَأَمَرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِلَالًا فَأَذَّنَ لِلظُّهْرِ فَصَلَّاهَا فِي وَقْتِهَا، ثُمَّ أَذَّنَ لِلْعَصْرِ فَصَلَّاهَا فِي وَقْتِهَا ثُمَّ أَذَّنَ لِلْمَغْرِبِ فَصَلَّاهَا فِي وَقْتِهَا؟» قَالَ عَلِيٌّ: وَهَذَا الْخَبَرُ زَائِدٌ عَلَى كُلِّ خَبَرٍ وَرَدَ فِي هَذِهِ الْقِصَّةِ، وَالْأَخْذُ بِالزِّيَادَةِ وَاجِبٌ.

L5808 It was narrated to us from ʿAbd al-Razzāq who narrated to us from Ibn Jurayj: I said to ʿAṭāʾ, “I prayed individually but forgot to perform the *iqāmah* for it.” He replied, “Repeat your prayer from the beginning: perform the *iqāmah* properly, then repeat the prayer.” Through the chain of Muḥammad ibn al-Muthannā: Ibn Fuḍayl narrated to us from Layth ibn Abī Sulaym from Mujāhid, who said: “If you forget the *iqāmah* during a journey, repeat the prayer.”

وَرُوِّينَا عَنْ عَبْدِ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ: قُلْت لِعَطَاءٍ: صَلَّيْتُ لِنَفْسِي الصَّلَاةَ فَنَسِيتُ أَنْ أُقِيمَ لَهَا؟ قَالَ: عُدْ لِصَلَاتِك أَقِمْ لَهَا ثُمَّ أَعِدْ، وَمِنْ طَرِيقِ مُحَمَّدِ بْنِ الْمُثَنَّى: ثنا ابْنُ فُضَيْلٍ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ عَنْ مُجَاهِدٍ قَالَ: إذَا نَسِيتَ الْإِقَامَةَ فِي السَّفَرِ فَأَعِدْ الصَّلَاةَ.

L5809 Among those who affirmed the obligation of the adhan and iqamah as a binding religious duty were Abu Sulayman and his companions. We know of no valid argument whatsoever for those who deny its obligatory nature. If there were no evidence beyond the Messenger of Allah—peace and blessings be upon him—declaring lawful the blood of those among whom no adhan was heard, their wealth, and their captives, this alone would suffice to establish its obligatory nature as a duty. This represents a definitively established Ijma (consensus of scholars) from all the Companions who were with him—may Allah be pleased with them—without doubt. This is the indisputably authentic consensus, not the spurious claims anyone might assert if not restrained by piety or moral restraint—and success comes solely from Allah, the Exalted.

وَمِمَّنْ قَالَ بِوُجُوبِ الْأَذَانِ وَالْإِقَامَةِ فَرْضًا: أَبُو سُلَيْمَانَ، وَأَصْحَابُهُ، وَمَا نَعْلَمُ لِمَنْ لَمْ يَرَ ذَلِكَ فَرْضًا حُجَّةً أَصْلًا " وَلَوْ لَمْ يَكُنْ إلَّا اسْتِحْلَالُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - دِمَاءَ مَنْ لَمْ يَسْمَعْ عِنْدَهُمْ أَذَانًا، وَأَمْوَالَهُمْ وَسَبْيَهُمْ -: لَكَفَى فِي وُجُوبِ فَرْضِ ذَلِكَ -، وَهُوَ إجْمَاعٌ مُتَيَقَّنٌ مِنْ جَمِيعِ مَنْ كَانَ مَعَهُ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - بِلَا شَكٍّ، فَهَذَا هُوَ الْإِجْمَاعُ الْمَقْطُوعُ عَلَى صِحَّتِهِ لَا الدَّعَاوَى الْكَاذِبَةُ الَّتِي لَا يَعْجِزُ أَحَدٌ عَنْ ادِّعَائِهَا، إذَا لَمْ يَرْدَعْهُ عَنْ ذَلِكَ وَرَعٌ أَوْ حَيَاءٌ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ لَا يَلْزَمُ الْمُنْفَرِدَ أَذَانٌ وَلَا إقَامَةٌ]

[22] **Qur’an references (L5805):** Qur’an 33:25 (Al-Ahzab).

A legal issue: One praying alone is not required to perform the call to prayer (adhan) nor the preparatory call (iqamah).

٣١٦ - مَسْأَلَةٌ: وَلَا يَلْزَمُ الْمُنْفَرِدَ أَذَانٌ وَلَا إِقَامَةٌ فَإِنْ أَذَّنَ، وَأَقَامَ فَحَسَنٌ؛ [لِأَنَّ النَّصَّ لَمْ يَرِدْ بِإِيجَابِ الْأَذَانِ إِلَّا عَلَى الِاثْنَيْنِ فَصَاعِدًا، وَإِنَّمَا قُلْنَا: إِنْ فَعَلَ فَحَسَنٌ] ، لِأَنَّهُ ذَكَرَ اللَّهَ تَعَالَى، وَقَدْ يَدْعُو إِلَى الصَّلَاةِ مَنْ لَعَلَّهُ يَسْمَعُهُ مِنْ مُؤْمِنِي الْجِنِّ؛ فَلَا يَجُوزُ إِلَّا فِي الْوَقْتِ.

Issue 316: A person praying alone is not required to perform the *adhan* or *iqamah*. If he performs the *adhan* and *iqamah*, it is commendable [because the textual evidence only establishes the obligation of the *adhan* for two or more individuals, and we said: "If he does so, it is commendable"], since he has remembered Allah the Exalted and may call others to prayer... Perhaps it is heard by the believing jinn; thus, it is only permissible during the specified time.

[مَسْأَلَةٌ لَا يَلْزَمُ النِّسَاءَ فَرْضًا حُضُورُ الصَّلَاةِ الْمَكْتُوبَةِ فِي جَمَاعَةٍ]

A legal issue: Women are not obligated as a compulsory duty to attend the obligatory prayers in congregation.

٣١٧ - مَسْأَلَةٌ: وَلَا يَلْزَمُ النِّسَاءَ فَرْضًا حُضُورُ الصَّلَاةِ الْمَكْتُوبَةِ فِي جَمَاعَةٍ، وَهَذَا لَا خِلَافَ فِيهِ.

Issue 317: Women are not obligated as a compulsory duty to attend congregational obligatory prayers, and there is no disagreement on this matter.

وَلَا يَجُوزُ أَنْ تَؤُمَّ الْمَرْأَةُ الرَّجُلَ وَلَا الرِّجَالَ، وَهَذَا مَا لَا خِلَافَ فِيهِ، وَأَيْضًا فَإِنَّ النَّصَّ قَدْ جَاءَ بِأَنَّ الْمَرْأَةَ تَقْطَعُ صَلَاةَ الرَّجُلِ إِذَا فَاتَتْ أَمَامَهُ.

It is not permissible for a woman to lead a man or men in prayer, and there is no disagreement regarding this matter. Furthermore, the textual evidence states that a woman nullifies a man's prayer if she passes directly in front of him during prayer.

عَلَى مَا نَذْكُرُ بَعْدَ هَذَا فِي بَابِهِ إِنْ شَاءَ اللَّهُ تَعَالَى، مَعَ قَوْلِهِ - عَلَيْهِ السَّلَامُ - «الْإِمَامُ جُنَّةٌ» وَحُكْمُهُ - عَلَيْهِ السَّلَامُ - بِأَنْ تَكُونَ وَرَاءَ الرَّجُلِ وَلَا بُدَّ فِي الصَّلَاةِ، وَأَنَّ الْإِمَامَ يَقِفُ أَمَامَ الْمَأْمُومِينَ لَا بُدَّ أَوْ مَعَ الْمَأْمُومِ فِي صَفٍّ وَاحِدٍ عَلَى مَا نَذْكُرُ إِنْ شَاءَ اللَّهُ تَعَالَى فِي مَوَاضِعِهِ - وَمِنْ هَذِهِ النُّصُوصِ يَثْبُتُ بُطْلَانُ إِمَامَةِ الْمَرْأَةِ لِلرَّجُلِ، وَلِلرِّجَالِ يَقِينًا

Based on what we will mention afterward in its chapter, God willing, the Exalted, along with his statement, peace be upon him—"The Imam is a shield"—and his ruling, peace be upon him, that she must necessarily stand behind a man in prayer, and that the Imam must necessarily stand in front of the followers or necessarily in the same row as the followers, as we will mention, God willing, the Exalted, in its respective places—from these texts, the invalidity of a woman leading a man or men is established with certainty.

[مَسْأَلَةٌ حَضَرَتْ الْمَرْأَةُ الصَّلَاةَ مَعَ الرِّجَالِ]

A case where a woman attended the prayer with men.

318 - Issue: If a woman attends prayer with men, it is acceptable, for

it is authentically established that women used to attend prayers with the Messenger of Allah—peace be upon him—and he approved of it.

٣١٨ - مَسْأَلَةٌ: فَإِنْ حَضَرَتْ الْمَرْأَةُ الصَّلَاةَ مَعَ الرِّجَالِ فَحَسَنٌ؛ لِمَا قَدْ صَحَّ مِنْ أَنَّهُنَّ كُنَّ يَشْهَدْنَ الصَّلَاةَ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ عَالِمٌ بِذَلِكَ.

L5820 **Issue: The women prayed in congregation, and a woman from among them led them in prayer.**

[مَسْأَلَةٌ صَلَّيْنَ جَمَاعَةً وَأَمَّتْهُنَّ امْرَأَةٌ مِنْهُنَّ]

L5821 If women pray in congregation with one of them leading them, this is good, for no scriptural evidence prohibits it, nor does one woman invalidate another's prayer, as per the Messenger of Allah's saying (peace be upon him): "The best rows for women are the last ones."

٣١٩ - مَسْأَلَةٌ: فَإِنْ صَلَّيْنَ جَمَاعَةً، وَأَمَّتْهُنَّ امْرَأَةٌ مِنْهُنَّ فَحَسَنٌ؛ لِأَنَّهُ لَمْ يَأْتِ نَصٌّ يَمْنَعُهُنَّ مِنْ ذَلِكَ، وَلَا يَقْطَعُ بَعْضُهُنَّ صَلَاةَ بَعْضٍ؛ لِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «خَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا» .

L5822 It was narrated to us through the chain of Abdur-Rahman ibn Mahdi from Sufyan al-Thawri, from Maysarah ibn Habib al-Nahdi—he is Abu Khazim—from Raytah al-Hanafiyyah: that Aisha, the Mother of the Believers, led them in the prescribed prayer.

[رُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ عَنْ سُفْيَانَ الثَّوْرِيِّ] عَنْ مَيْسَرَةَ بْنِ حَبِيبٍ النَّهْدِيِّ هُوَ أَبُو خَازِمٍ - عَنْ رَيْطَةَ الْحَنَفِيَّةِ: أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ أَمَّتْهُنَّ فِي صَلَاةٍ الْفَرِيضَةِ.

L5823–5824 From Yahya ibn Sa'id al-Qattan from Ziyad ibn Lahiq from Tamimah bint Salamah from Aisha, the Mother of the Believers: that she led women in the obligatory Maghrib prayer, stood among them, and recited the Quran aloud. And from Abd al-Razzaq from Sufyan al-Thawri from Ammar al-Duhni from Hujayrah bint Husayn, who said: Umm Salamah, the Mother of the Believers, led us in the Asr prayer and stood among us. And from Yahya ibn Sa'id al-Qattan from Sa'id ibn Abi Arubah from Qatadah from Umm al-Hasan ibn Abi al-Hasan — her name is Khayrah, trustworthy and well-known — who narrated to them: that Umm Salamah, the Mother of the Believers, used to lead them in prayer during Ramadan and would stand among them in the row.

وَعَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ زِيَادِ بْنِ لَاحِقٍ عَنْ تَمِيمَةَ بِنْتِ سَلَمَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ: أَنَّهَا أَمَّتْ نِسَاءً فِي الْفَرِيضَةِ فِي الْمَغْرِبِ، وَقَامَتْ وَسَطَهُنَّ، وَجَهَرَتْ بِالْقِرَاءَةِ؟ وَعَنْ [عَبْدِ الرَّزَّاقِ] عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَمَّارٍ الدُّهْنِيِّ عَنْ حُجَيْرَةَ بِنْتِ حُصَيْنٍ قَالَتْ: أَمَّتْنَا أُمُّ سَلَمَةَ أُمُّ الْمُؤْمِنِينَ فِي صَلَاةِ الْعَصْرِ، وَقَامَتْ بَيْنَنَا وَعَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ سَعِيدِ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أُمِّ الْحَسَنِ بْنِ أَبِي الْحَسَنِ وَهِيَ خَيْرَةُ -، هُوَ اسْمُهَا، ثِقَةٌ مَشْهُورَةٌ - حَدَّثَتْهُمْ: أَنَّ أُمَّ سَلَمَةَ أُمَّ الْمُؤْمِنِينَ كَانَتْ تَؤُمُّهُنَّ فِي رَمَضَانَ، وَتَقُومُ مَعَهُنَّ فِي الصَّفِّ.

L5825–5827 And from Abd al-Razzaq from Ibn Jurayj: Yahya ibn Sa'id al-Ansari informed me that Aisha, the Mother of the Believers, used to lead women [in voluntary prayers], standing in the middle of their row. And from Abd al-Razzaq from

وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ كَانَتْ تَؤُمُّ النِّسَاءَ [فِي التَّطَوُّعِ] وَتَقُومُ وَسْطَهُنَّ فِي الصَّفِّ؟ وَعَنْ عَبْدِ الرَّزَّاقِ

عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ دَاوُد بْنِ الْحُصَيْنِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: تَؤُمُّ الْمَرْأَةُ النِّسَاءَ فِي التَّطَوُّعِ تَقُومُ وَسْطَهُنَّ؟ وَرُوِيَ عَنْ ابْنِ عُمَرَ: أَنَّهُ كَانَ يَأْمُرُ جَارِيَةً لَهُ تَؤُمُّ [نِسَاءَهُ] فِي لَيَالِي رَمَضَانَ. وَمِنْ التَّابِعِينَ: [رُوِّينَا] عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ، وَعَنْ ابْنِ مُجَاهِدٍ عَنْ أَبِيهِ، عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ إبْرَاهِيمَ النَّخَعِيِّ وَالشَّعْبِيِّ، وَعَنْ وَكِيعٍ عَنْ الرَّبِيِّعِ عَنْ الْحَسَنِ الْبَصْرِيِّ - قَالُوا كُلُّهُمْ بِإِجَازَةِ إمَامَةِ الْمَرْأَةِ لِلنِّسَاءِ وَتَقُومُ وَسَطَهُنَّ.

Ibrahim ibn Muhammad from Dawud ibn al-Husayn from Ikrimah from Ibn Abbas, who said: A woman leads women in voluntary prayers, standing in their midst. It was reported from Ibn Umar that he used to command a female servant of his to lead [his women] during the nights of Ramadan. Among the Tabi'in: [It has been narrated to us] from Ibn Jurayj from Ata', and from Ibn Mujahid from his father. From Sufyan al-Thawri, who narrated from Ibrahim al-Nakha'i and al-Sha'bi, and from Waki', who narrated from al-Rubayyi', who narrated from al-Hasan al-Basri - they all affirmed the permissibility of a woman leading women in prayer, with her standing among them.

قَالَ عَطَاءٌ وَمُجَاهِدٌ وَالْحَسَنُ: فِي الْفَرِيضَةِ وَالتَّطَوُّعِ، وَلَمْ يَمْنَعْ مِنْ ذَلِكَ غَيْرُهُمْ.

L5828 Aṭā, Mujāhid, and al-Ḥasan ruled regarding both obligatory and supererogatory acts, and no others besides them prevented this.

وَهُوَ قَوْلُ قَتَادَةَ وَالْأَوْزَاعِيِّ وَسُفْيَانَ الثَّوْرِيِّ وَإِسْحَاقَ، وَأَبِي ثَوْرٍ وَجُمْهُورِ أَصْحَابِ الْحَدِيثِ.

L5829 And it is the opinion of Qatādah, al-Awzāʿī, Sufyān al-Thawrī, Ishāq, Abū Thawr, and the majority of the proponents of Ḥadīth.

وَهُوَ قَوْلُ أَبِي حَنِيفَةَ، وَالشَّافِعِيِّ، وَأَحْمَدَ بْنِ حَنْبَلٍ، وَدَاوُد، وَأَصْحَابِهِمْ.

L5830 And this is the opinion of Abū Ḥanīfah, al-Shāfiʿī, Aḥmad ibn Ḥanbal, Dāwūd, and their companions.

وَقَالَ سُلَيْمَانُ بْنُ يَسَارٍ، وَمَالِكُ بْنُ أَنَسٍ: لَا تَؤُمُّ الْمَرْأَةُ النِّسَاءَ فِي فَرْضٍ وَلَا نَافِلَةٍ -، وَهَذَا قَوْلٌ لَا دَلِيلَ عَلَى صِحَّتِهِ، وَخِلَافٌ لِطَائِفَةٍ مِنْ الصَّحَابَةِ لَا يُعْلَمُ لَهُمْ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - مُخَالِفٌ، وَهُمْ يُشَيِّعُونَ هَذَا إذَا وَافَقَ تَقْلِيدَهُمْ، بَلْ صَلَاةُ الْمَرْأَةِ بِالنِّسَاءِ دَاخِلٌ تَحْتَ قَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إنَّ صَلَاةَ الْجَمَاعَةِ تَفْضُلُ صَلَاةَ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً» .

L5831 Sulayman ibn Yasar and Malik ibn Anas said: A woman should not lead women in prayer, whether in obligatory or supererogatory prayer. This is an opinion unsupported by evidence of its validity and contradicts a group of Companions—may Allah be pleased with them—with no known opposition from other Companions. They advocate this view when it aligns with their adherence (to a school), though a woman leading women in prayer falls under the statement of Allah's Messenger—peace and blessings be upon him: "The congregational prayer surpasses individual prayer in merit by twenty-seven degrees."

فَإِنْ قِيلَ: فَهَلَّا جَعَلْتُمْ ذَلِكَ فَرْضًا، بِقَوْلِهِ - عَلَيْهِ السَّلَامُ -: «إذَا حَضَرَتْ الصَّلَاةُ فَلْيَؤُمَّكُمْ أَكْبَرُكُمْ» ؟ قُلْنَا لَوْ كَانَ هَذَا لَكَانَ جَائِزًا أَنْ تَؤُمَّنَا، وَهَذَا مُحَالٌ، وَهَذَا خِطَابٌ

L5832 If it is said: Why did you not consider that an obligation, based on his statement—peace be upon him—"When prayer time arrives, let the eldest among you lead the prayer"? We respond: Had this been applicable, it would be permissible for her to lead us in prayer, and this is impossible. This address from him—peace be upon him—does not in any way pertain to women without a man present among them, for it constitutes an unequivocal grammatical

error in Arabic, and it is utterly impossible and inconceivable that he—peace be upon him—would commit such an error.

منْهُ - عَلَيْهِ السَّلَامُ - لَا يَتَوَجَّهُ أَلْبَتَّةَ إلَى نِسَاءٍ لَا رَجُلَ مَعَهُنَّ، لِأَنَّهُ لَحْنٌ فِي الْعَرَبِيَّةِ مُتَيَقَّنٌ، وَمِنْ الْمُحَالِ الْمُمْتَنِعِ أَنْ يَكُونَ - عَلَيْهِ السَّلَامُ - يَلْحَنُ؟ .

A juristic issue: Women are not obligated to perform the adhan (call to prayer) or the iqamah (second call to prayer).

[مَسْأَلَةٌ لَا أَذَانَ عَلَى النِّسَاءِ وَلَا إقَامَةَ عَلَى سَبِيلِ الْوُجُوبِ]

320 – Issue: Women are not to perform the *adhān* or *iqāmah*. If they do so, it is acceptable.

٣٢٠ - مَسْأَلَةٌ: وَلَا أَذَانَ عَلَى النِّسَاءِ وَلَا إقَامَةَ، فَإِنْ أَذَّنَّ، وَأَقَمْنَ فَحَسَنٌ.

320 – Issue: Women are not obligated to perform the *adhān* or *iqāmah*, but if they do so, then it is good.

بُرْهَانُ ذَلِكَ -: أَنَّ أَمْرَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِالْأَذَانِ إنَّمَا هُوَ لِمَنْ افْتَرَضَ عَلَيْهِمْ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الصَّلَاةَ فِي جَمَاعَةٍ، بِقَوْلِهِ - عَلَيْهِ السَّلَامُ -: «فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ» وَلَيْسَ النِّسَاءُ مِمَّنْ أُمِرْنَ بِذَلِكَ، فَإِذَا هُوَ قَدْ صَحَّ فَالْأَذَانُ ذِكْرُ اللَّهِ تَعَالَى، وَالْإِقَامَةُ كَذَلِكَ، فَهُمَا فِي وَقْتِهِمَا فِعْلٌ حَسَنٌ.

And it has been narrated to us from Ibn Jurayj from ʿAṭāʾ: "A woman may perform the iqāmah for herself." And Tāwūs said: "ʿĀʾishah, the Mother of the Believers, used to give the adhān and perform the iqāmah."

وَرُوِّينَا عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ: تُقِيمُ الْمَرْأَةُ لِنَفْسِهَا، وَقَالَ طَاوُسٍ: كَانَتْ عَائِشَةُ أُمُّ الْمُؤْمِنِينَ تُؤَذِّنُ وَتُقِيمُ.

[Issue: Preventing Women and Female Slaves from Attending the Prayer (Ṣalāh) in the Mosque]

[مَسْأَلَةٌ مَنْعُ الْمَرْأَةِ وَالْأَمَةِ مِنْ حُضُورِ الصَّلَاةِ فِي الْمَسْجِدِ]

Issue 321: It is not permissible for a woman's guardian or the master of a female slave to prevent them from attending congregational prayer in the mosque if he knows they intend to pray. It is not permissible for them to go out wearing perfume or in fine garments. If she does so, he must prevent her. Their prayer in congregation is better than their prayer individually.

٣٢١ - مَسْأَلَةٌ: وَلَا يَحِلُّ لِوَلِيِّ الْمَرْأَةِ، وَلَا لِسَيِّدِ الْأَمَةِ مَنْعُهُمَا مِنْ حُضُورِ الصَّلَاةِ فِي جَمَاعَةٍ فِي الْمَسْجِدِ، إذَا عَرَفَ أَنَّهُنَّ يُرِدْنَ الصَّلَاةَ وَلَا يَحِلُّ لَهُنَّ أَنْ يَخْرُجْنَ مُتَطَيِّبَاتٍ، وَلَا فِي ثِيَابٍ حِسَانٍ، فَإِنْ فَعَلَتْ فَلْيَمْنَعْهَا، وَصَلَاتُهُنَّ فِي الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاتِهِنَّ مُنْفَرِدَاتٍ.

Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us; Abdul Wahhab ibn Isa narrated to us; Ahmad ibn Muhammad narrated to us; Ahmad ibn Ali narrated to us; Muslim ibn al-Hajjaj narrated to us; Muhammad ibn Abdullah ibn Numayr narrated to us: his father and Abdullah ibn Idris both

-: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ثنا أَبِي، وَعَبْدُ اللَّهِ

narrated to us: Ubaydullah (i.e., ibn Umar) narrated to us from Nafi‘ from Ibn Umar, who said: The Messenger of Allah—peace and blessings be upon him—said: “Do not prevent the female servants of Allah from the mosques of Allah.”

بْنُ إِدْرِيسَ قَالَا ثنا عُبَيْدُ اللَّهِ هُوَ ابْنُ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ» .

L5841 Through the same chain to Muslim: Harmalah ibn Yahya narrated to us, Ibn Wahb narrated to us, Yunus—I am Yunus, he is the son of Yazid—from Ibn Shihab, Salim ibn Abdullah ibn Umar narrated to us that Abdullah ibn Umar said: I heard the Messenger of Allah, peace and blessings be upon him, say: “Do not prevent your women from the mosques when they seek your permission to go there.” His son Bilal said to him: “By Allah, we will certainly prevent them!” Abdullah ibn Umar turned to him and reviled him with foul language—I had never heard him revile anyone so severely before—and said: “I am telling you a narration from the Messenger of Allah, peace and blessings be upon him, and you say: ’By Allah, we will certainly prevent them’?”

وَبِهِ إِلَى مُسْلِمٍ: ثنا حَرْمَلَةُ بْنُ يَحْيَى ثنا ابْنُ وَهْبٍ أَنَا يُونُسُ هُوَ ابْنُ يَزِيدَ - عَنْ ابْنِ شِهَابٍ أَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْت رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: «لَا تَمْنَعُوا نِسَاءَكُمْ الْمَسَاجِدَ إذَا اسْتَأْذَنَّكُمْ إلَيْهَا فَقَالَ لَهُ بِلَالٌ ابْنُهُ، وَاَللَّهِ لَنَمْنَعُهُنَّ، فَأَقْبَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ فَسَبَّهُ سَبًّا سَيِّئًا مَا سَمِعْته سَبَّهُ مِثْلَهُ قَطُّ، قَالَ: أُخْبِرُك عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَتَقُولُ: وَاَللَّهِ لَنَمْنَعُهُنَّ؟» .

Through the same chain to Muslim: Abu Kurayb narrated to us, Abu Muawiyah narrated to us from Al-A’mash, from Mujahid, from Ibn Umar, who said: The Messenger of Allah, peace and blessings be upon him, said: “Do not prevent women from going out at night to the mosques.”

وَبِهِ إِلَى مُسْلِمٍ: ثنا أَبُو كُرَيْبٍ ثنا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ مُجَاهِدٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا تَمْنَعُوا النِّسَاءَ مِنْ الْخُرُوجِ بِاللَّيْلِ إلَى الْمَسَاجِدِ» .

L5842 Hammam narrated to us: ‘Abbas ibn Asbagh narrated to us, Muhammad ibn ‘Abd al-Malik ibn Ayman narrated to us, Muhammad ibn Waddah narrated to us, Hamid—he is the son of Yahya al-Balkhi—Sufyan—he is the son of ‘Uyaynah—from Muhammad ibn ‘Umar ibn ‘Alqamah ibn Waqqas, from Abu Salamah ibn ‘Abd al-Rahman ibn ‘Awf, from Abu Hurayrah, who said: The Messenger of Allah—peace and blessings be upon him—said: “Do not prevent the women of Allah from Allah’s mosques, and they must not go out except in a state of simplicity.”

حَدَّثَنَا حَمَامٌ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا مُحَمَّدُ بْنُ وَضَّاحٍ ثنا حَامِدٌ هُوَ ابْنُ يَحْيَى الْبَلْخِيُّ - ثنا سُفْيَانُ هُوَ ابْنُ عُيَيْنَةَ - عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلْقَمَةَ بْنِ وَقَّاصٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ، وَلَا يَخْرُجْنَ إلَّا وَهُنَّ تَفِلَاتٌ» .

L5843–5844 Ali said: Spittle with a foul odor and prostatic fluid.

قَالَ عَلِيٌّ: وَالتَّفِلَةُ السَّيِّئَةُ الرِّيحِ وَالْبِزَّةُ.

L5845 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to us: Abu

Bakr ibn Abi Shaybah narrated to us: Yahya ibn Sa’id al-Qattan narrated from Muhammad ibn Ajlan, who narrated to us: Bukayr ibn Abdullah ibn al-Ashajj narrated from Busr ibn Sa’id from Zaynab, the wife of Abdullah ibn Mas’ud, who said: The Messenger of Allah (peace and blessings be upon him) said to us: “When any one of you women attends the mosque, she must not apply perfume.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ ثنا بُكَيْرُ بْنُ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَتْ: قَالَ لَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إِذَا شَهِدَتْ إِحْدَاكُنَّ الْمَسْجِدَ فَلَا تَمَسَّ طِيبًا» .

L5846 And through the chain of Mālik from Yaḥyā ibn Saʿīd from ʿAmrah bint ʿAbd al-Raḥmān from ʿĀ’ishah, the Mother of the Believers, who said: “The Messenger of Allah (peace be upon him) would pray the dawn prayer, and the women would depart wrapped in their mantles, unrecognizable due to the pre-dawn darkness.”

وَمِنْ طَرِيقِ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: «إِنْ كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ النِّسَاءُ مُتَلَفِّفَاتٍ بِمُرُوطِهِنَّ مَا يُعْرَفْنَ مِنْ الْغَلَسِ» .

L5847 Ahmad ibn Muhammad ibn al-Jasur narrated to us: Muhammad ibn Abdullah ibn Abi Dulaym → Ibn Waddah → Abu Bakr ibn Abi Shaybah → Husayn ibn Ali (al-Juʿfi) → Za’idah → Abdullah ibn Muhammad ibn ʿAqil → Jabir → The Messenger of Allah (peace and blessings be upon him), who said: “The best row for men is the foremost one, and the worst row is the last one. The worst row for women is the foremost one, and the best row is the last one. O women, when the men prostrate, lower your gaze lest you see the men’s private parts [exposed] because their lower garments are too tight.”

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْجَسُورِ ثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي دُلَيْمٍ ثنا ابْنُ وَضَّاحٍ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثنا حُسَيْنُ بْنُ عَلِيٍّ هُوَ الْجُعْفِيُّ - عَنْ زَائِدَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «خَيْرُ صُفُوفِ الرِّجَالِ الْمُتَقَدِّمُ، وَشَرُّهَا الْمُؤَخَّرُ، وَشَرُّ صُفُوفِ النِّسَاءِ الْمُتَقَدِّمُ، وَخَيْرُهَا الْمُؤَخَّرُ، يَا مَعْشَرَ النِّسَاءِ إِذَا سَجَدَ الرِّجَالُ فَاغْضُضْنَ أَبْصَارَكُنَّ لَا تَرَيْنَ عَوْرَاتِ الرِّجَالِ مِنْ ضِيقِ الْأُزُرِ» .

L5848 Abdullāh ibn Rabīʿ narrated to us: Muḥammad ibn Isḥāq narrated to us: Ibn al-Aʿrābī narrated to me: Abū Dāwūd narrated to us: ʿAbdullāh ibn ʿAmr (who is Abū Maʿmar) narrated to us: ʿAbd al-Wārith ibn Saʿīd (who is al-Tannūrī) narrated to us: Ayyūb (who is al-Sakhtiyānī) narrated to us on the authority of Nāfiʿ, on the authority of Ibn ʿUmar, who said: The Messenger of Allah—peace and blessings of Allah be upon him—said, “What if we were to leave this door for the women?” So Ibn ʿUmar did not enter through it until he died.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ حَدَّثَنِي ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا عَبْدُ اللَّهِ بْنُ عَمْرٍو هُوَ أَبُو مَعْمَرٍ - ثنا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ هُوَ التَّنُّورِيُّ - ثنا أَيُّوبُ هُوَ السِّخْتِيَانِيُّ - عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَوْ تَرَكْنَا هَذَا الْبَابَ لِلنِّسَاءِ؟ فَلَمْ يَدْخُلْ مِنْهُ ابْنُ عُمَرَ حَتَّى مَاتَ.»

L5849–5850 And through him to Abu Dawud: Qutaybah narrated to us, Bakr ibn Mudar

narrated to us from Amr ibn al-Harith from Bukayr—who is Ibn al-Ashajj—from Nafi' who said: Umar ibn al-Khattab used to forbid entering through the women's door. Ali said: Had their prayer in their homes been superior, the Messenger of Allah—peace and blessings of Allah be upon him—would not have left them to endure hardship that neither increases their virtue nor reduces their virtue, and this is not advice. He—peace and blessings of Allah be upon him—said: "Religion is sincere advice," and far removed is he—peace and blessings of Allah be upon him—from that. Rather, he is the most sincere advisor to his nation. Had that been the case, he—peace and blessings of Allah be upon him—would not have enjoined that they not be prevented from attending mosques, nor would he have commanded them to go out sporadically.

وَبِهِ إِلَى أَبِي دَاوُد، حَدَّثَنَا قُتَيْبَةُ ثنا بَكْرُ بْنُ مُضَرَ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ بُكَيْرٍ هُوَ ابْنُ الْأَشَجِّ - عَنْ نَافِعٍ قَالَ إنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَنْهَى أَنْ يَدْخُلَ مِنْ بَابِ النِّسَاءِ قَالَ عَلِيٌّ: لَوْ كَانَتْ صَلَاتُهُنَّ فِي بُيُوتِهِنَّ أَفْضَلُ لَمَا تَرَكَهُنَّ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَتَعَنَّيْنَ بِتَعَبٍ لَا يُجْدِي عَلَيْهِنَّ زِيَادَةُ فَضْلٍ أَوْ يَحُطُّهُنَّ مِنْ الْفَضْلِ، وَهَذَا لَيْسَ نُصْحًا، وَهُوَ - عَلَيْهِ السَّلَامُ - يَقُولُ: «الدِّينُ النَّصِيحَةُ» وَحَاشَا لَهُ - عَلَيْهِ السَّلَامُ - مِنْ ذَلِكَ؛ بَلْ هُوَ أَنْصَحُ الْخَلْقِ لِأُمَّتِهِ، وَلَوْ كَانَ ذَلِكَ لَمَا افْتَرَضَ - عَلَيْهِ السَّلَامُ - أَنْ لَا يَمْنَعُهُنَّ؛ وَلَمَا أَمَرَهُنَّ بِالْخُرُوجِ تَفِلَاتٍ.

L5851 At the very least, this indicates a recommended and encouraged act. Abū Ḥanīfah and Mālik said: "Their prayer in their homes is more virtuous." Abū Ḥanīfah disapproved of women going out to mosques for congregational prayers, Jumuʿah prayers, and for the two Eid prayers, though he specifically permitted elderly women to attend the last Isha and Fajr prayers. It has been narrated from him that he did not disapprove of their going out for the two Eid prayers. Mālik said: "We do not prohibit them from going to mosques," and he allowed women past their youth to attend the two Eid prayers and the prayer for rain.

وَأَقَلُّ هَذَا أَنْ يَكُونَ أَمْرَ نَدْبٍ وَحَضٍّ وَقَالَ أَبُو حَنِيفَةَ وَمَالِكٌ: صَلَاتُهُنَّ فِي بُيُوتِهِنَّ أَفْضَلُ، وَكَرِهَ أَبُو حَنِيفَةَ خُرُوجَهُنَّ إلَى الْمَسَاجِدِ لِصَلَاةِ الْجَمَاعَةِ، وَلِلْجُمُعَةِ، وَفِي الْعِيدَيْنِ، وَرَخَّصَ لِلْعَجُوزِ خَاصَّةً فِي الْعِشَاءِ الْآخِرَةِ، وَالْفَجْرِ وَقَدْ رُوِيَ عَنْهُ أَنَّهُ لَمْ يَكْرَهْ خُرُوجَهُنَّ فِي الْعِيدَيْنِ -: وَقَالَ مَالِكٌ: لَا نَمْنَعُهُنَّ مِنْ الْخُرُوجِ إلَى الْمَسَاجِدِ، وَأَبَاحَ لِلْمُتَجَالَّةِ شُهُودَ الْعِيدَيْنِ، وَالِاسْتِسْقَاءَ.

L5852 And he said: The young woman goes out to the mosque time after time.

وَقَالَ: تَخْرُجُ الشَّابَّةُ إلَى الْمَسْجِدِ الْمَرَّةَ بَعْدَ الْمَرَّةِ.

L5853–5855 He said: The woman who goes out to the mosque should not do so excessively. Ali said: Those who disliked this objected by citing a narration we have narrated from Sufyān from Yaḥyā ibn Saʿīd from ʿAmrah from ʿĀ'ishah: "If Allah's Messenger—peace and blessings be upon him—had seen what women have innovated after him, he would have barred them from the mosque as the women of the Children of Israel were barred." And with a ḥadīth narrated from ʿAbd al-Ḥamīd ibn al-Mundhir al-Anṣārī from his paternal aunt or grandmother, Umm Ḥumayd. That the Prophet—peace and blessings of Allah be upon him—said (addressing a woman): "Indeed, your prayer in your house is better than your prayer with me?" And by a hadith

قَالَ: وَالْمُتَجَالَّةُ تَخْرُجُ إلَى الْمَسْجِدِ، وَلَا تُكْثِرُ التَّرَدُّدَ -: قَالَ عَلِيٌّ: وَشَغَبَ مَنْ كَرِهَ ذَلِكَ بِرِوَايَةٍ رُوِّينَاهَا عَنْ سُفْيَانَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ: لَوْ رَأَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَا أَحْدَثَ النِّسَاءُ بَعْدَهُ لَمَنَعَهُنَّ الْمَسْجِدَ كَمَا مُنِعَتْ نِسَاءُ بَنِي إسْرَائِيلَ. وَبِحَدِيثٍ رُوِيَ عَنْ عَبْدِ الْحَمِيدِ بْنِ الْمُنْذِرِ الْأَنْصَارِيِّ عَنْ عَمَّتِهِ أَوْ جَدَّتِهِ أُمِّ حُمَيْدٍ أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إنَّ صَلَاتَكِ فِي بَيْتِكِ أَفْضَلُ مِنْ صَلَاتِكِ

narrated through the chain of ʿAbdullāh ibn Rajāʾ al-Ghudānī: I am Jarīr ibn Ḥāzim, from Abū Zurʿah ibn ʿAmr ibn Jarīr, that Abū Hurayrah narrated to him that the Prophet—peace and blessings of Allah be upon him—said: "For a woman to pray in her private chamber is greater in reward than her praying in her house. Her praying in her house is greater in reward than her praying in her courtyard. Her praying in her courtyard is greater in reward than her praying in the mosque of her community. Her praying in the mosque of her community is greater in reward than her praying in a mosque where congregational prayers are held. Yet her praying in a mosque where congregational prayers are held is better for her than going out to attend the Eid prayer." Some scholars remarked that perhaps the Messenger of Allah's command—peace and blessings of Allah be upon him—for women to attend Eid prayers was intended to intimidate the enemy due to the Muslims' small numbers at the time, so they might appear numerous to those who observed them.

مَعِي» ؟ ، وَبِحَدِيثٍ رُوِيَ مِنْ طَرِيقِ عَبْدِ اللَّهِ بْنِ رَجَاءٍ الْغُدَانِيِّ أَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَأَنْ تُصَلِّيَ الْمَرْأَةُ فِي مَخْدَعِهَا أَعْظَمُ لِأَجْرِهَا مِنْ أَنْ تُصَلِّيَ فِي بَيْتِهَا، وَأَنْ تُصَلِّيَ فِي بَيْتِهَا أَعْظَمُ لِأَجْرِهَا مِنْ أَنْ تُصَلِّيَ فِي دَارِهَا، وَأَنْ تُصَلِّيَ فِي دَارِهَا أَعْظَمُ لِأَجْرِهَا مِنْ أَنْ تُصَلِّيَ فِي مَسْجِدِ قَوْمِهَا، وَأَنْ تُصَلِّيَ فِي مَسْجِدِ قَوْمِهَا أَعْظَمُ لِأَجْرِهَا مِنْ أَنْ تُصَلِّيَ فِي مَسْجِدِي» وَقَالَ بَعْضُهُمْ: لَعَلَّ أَمْرَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِخُرُوجِهِنَّ يَوْمَ الْعِيدِ إِنَّمَا كَانَ إِرْهَابًا لِلْعَدُوِّ لِقِلَّةِ الْمُسْلِمِينَ يَوْمَئِذٍ لِيَكْثُرُوا فِي عَيْنِ مَنْ يَرَاهُمْ.

L5856 Ali said: This is a grave matter, for it constitutes a lie against the Messenger of Allah—peace and blessings be upon him—and a statement made without knowledge. He—peace and blessings be upon him—had clarified that his command for women to go out was so they might witness goodness and the call of the Muslims, while menstruating women were to stay away from the prayer area. Shame upon those who deny the Prophet's statement—peace and blessings be upon him—and fabricate a lie based on his own opinion! Moreover, verily this claim, aside from being an outright lie, is baseless and utterly absurd.

قَالَ عَلِيٌّ: وَهَذِهِ عَظِيمَةٌ؛ لِأَنَّهَا كَذْبَةٌ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَقَوْلٌ بِلَا عِلْمٍ، وَهُوَ - عَلَيْهِ السَّلَامُ - قَدْ بَيَّنَ أَنَّ أَمْرَهُ بِخُرُوجِهِنَّ لِيَشْهَدْنَ الْخَيْرَ، وَدَعْوَةَ الْمُسْلِمِينَ، وَيَعْتَزِلُ الْحُيَّضُ الْمُصَلَّى؛ فَأُفٍّ لِمَنْ كَذَّبَ قَوْلَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَافْتَرَى كِذْبَةً بِرَأْيِهِ ثُمَّ إِنَّ هَذَا الْقَوْلَ مَعَ كَوْنِهِ كَذِبًا بَحْتًا فَهُوَ بَارِدٌ سَخِيفٌ جِدًّا.

L5857 Because he—peace be upon him—was not in the presence of an army so that he could intimidate them, nor were there any enemies against him except the hypocrites and the Jews of Medina, who knew they [the women] were women. So be astonished at this confusion!

لِأَنَّهُ - عَلَيْهِ السَّلَامُ - لَمْ يَكُنْ بِحَضْرَةِ عَسْكَرٍ فَيُرْهِبُ عَلَيْهِمْ، وَلَمْ يَكُنْ مَعَهُ عَدُوٌّ إِلَّا الْمُنَافِقُونَ وَيَهُودُ الْمَدِينَةِ، الَّذِينَ يَدْرُونَ أَنَّهُنَّ نِسَاءٌ، فَاعْجَبُوا لِهَذَا التَّخْلِيطِ.

L5858 Ali said: As for what Aisha narrated, there is no valid proof in it due to several considerations: The first is that the Prophet (peace be upon him) did not witness what they innovated, hence he did not prohibit them. Since he did not prohibit them, to forbid them constitutes an innovation and an error. This aligns with Allah's statement: "O wives of the Prophet, whoever among

قَالَ عَلِيٌّ: أَمَّا مَا حَدَّثَتْ بِهِ عَائِشَةُ فَلَا حُجَّةَ فِيهِ لِوُجُوهٍ -: أَوَّلُهَا: أَنَّهُ - عَلَيْهِ السَّلَامُ - لَمْ يُدْرِكْ مَا أَحْدَثْنَ، فَلَمْ يَمْنَعْهُنَّ، فَإِذْ لَمْ يَمْنَعْهُنَّ فَمَنْعُهُنَّ بِدْعَةٌ وَخَطَأٌ، وَهَذَا كَمَا قَالَ

you commits a clear immorality, her punishment will be doubled" [Al-Ahzab: 30]. They never committed any immorality, nor was their punishment doubled. And praise be to Allah, Lord of the worlds.[23]

تَعَالَى: {يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ} [الأحزاب: ٣٠] فَمَا أَتَيْنَ قَطُّ بِفَاحِشَةٍ وَلَا ضُوعِفَ لَهُنَّ الْعَذَابُ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

L5859–5861 And as His Exalted saying: {If only the people of the towns had believed and been mindful, We would have opened upon them blessings from the heavens and the earth} [al-Aʿrāf: 96]. But they did not believe, so We did not open [blessings] upon them, and we know no argument more absurd than the argument of one who contends: "If such were the case, then such would follow"—to affirm what never existed, that hypothetical thing which, had it been, would have resulted in that other [outcome]? A second perspective: Allah the Exalted has indeed known what women bring about, and whoever denies this has disbelieved. Never did He reveal to His Prophet (peace be upon him) to forbid women from mosques due to their newly introduced practices, nor did the Almighty ever reveal to him: "Inform the people that if women introduce innovations, prevent them from the mosques." Since Allah the Exalted did not do this, clinging to such a claim is flawed and erroneous. A third argument: We do not know what innovations the women have introduced that they had not initiated during the era of Allah's Messenger (peace be upon him). No greater innovation among their actions is adultery, yet this occurred during the Prophet's time (peace be upon him), and he carried out stoning and flogging for it. Yet he never forbade women from mosques for that reason. The prohibition of adultery applies equally to men and women without distinction. Why should adultery justify barring women from mosques but not men? This is a justification Allah the Exalted and His Messenger (peace be upon him) have never endorsed.[24]

وَكَقَوْلِهِ تَعَالَى: {وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكَاتٍ مِنَ السَّمَاءِ وَالأَرْضِ} [الأعراف: ٩٦] فَلَمْ يُؤْمِنُوا فَلَمْ يَفْتَحْ عَلَيْهِمْ وَمَا نَعْلَمُ احْتِجَاجًا أَسْخَفَ مِنْ احْتِجَاجِ مَنْ يَحْتَجُّ بِقَوْلِ قَائِلٍ: لَوْ كَانَ كَذَا: لَكَانَ كَذَا -: عَلَى إِيجَابِ مَا لَمْ يَكُنْ، الشَّيْءُ الَّذِي لَوْ كَانَ لَكَانَ ذَلِكَ الْآخَرُ؟ وَوَجْهٌ ثَانٍ: وَهُوَ أَنَّ اللَّهَ تَعَالَى قَدْ عَلِمَ مَا يُحْدِثُ النِّسَاءُ، وَمَنْ أَنْكَرَ هَذَا فَقَدْ كَفَرَ، فَلَمْ يُوحِ قَطُّ إِلَى نَبِيِّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِمَنْعِهِنَّ مِنْ أَجْلِ مَا اسْتَحْدَثْنَهُ، وَلَا أَوْحَى تَعَالَى قَطُّ إِلَيْهِ: أَخْبِرِ النَّاسَ إِذَا أَحْدَثَ النِّسَاءُ فَامْنَعُوهُنَّ مِنَ الْمَسَاجِدِ، فَإِذْ لَمْ يَفْعَلِ اللَّهُ تَعَالَى هَذَا فَالتَّعَلُّقُ بِمِثْلِ هَذَا الْقَوْلِ هُجْنَةٌ وَخَطَأٌ؟ وَوَجْهٌ ثَالِثٌ: وَهُوَ أَنَّا مَا نَدْرِي مَا أَحْدَثَ النِّسَاءُ، مِمَّا لَمْ يُحْدِثْنَ فِي عَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَا شَيْءَ أَعْظَمُ فِي إِحْدَاثِهِنَّ مِنَ الزِّنَى، فَقَدْ كَانَ ذَلِكَ عَلَى عَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَرَجَمَ فِيهِ وَجَلَدَ، فَمَا مَنَعَ النِّسَاءَ مِنْ أَجْلِ ذَلِكَ قَطُّ، وَتَحْرِيمُ الزِّنَى عَلَى الرِّجَالِ كَتَحْرِيمِهِ عَلَى النِّسَاءِ وَلَا فَرْقَ؛ فَمَا الَّذِي جَعَلَ الزِّنَى سَبَبًا يَمْنَعُهُنَّ مِنَ الْمَسَاجِدِ؟ وَلَمْ يَجْعَلْهُ سَبَبًا إِلَى مَنْعِ الرِّجَالِ مِنَ الْمَسَاجِدِ؟ هَذَا تَعْلِيلٌ مَا رَضِيَهُ اللَّهُ تَعَالَى قَطُّ، وَلَا رَسُولُهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L5862 A fourth point: Disruptive behavior is undoubtedly specific to some women and not others, and it is impossible to deprive those who have not engaged in such behavior of good because of those who have, unless there comes

وَوَجْهٌ رَابِعٌ: وَهُوَ أَنَّ الْإِحْدَاثَ إِنَّمَا هُوَ لِبَعْضِ النِّسَاءِ بِلَا شَكٍّ دُونَ بَعْضٍ، وَمِنَ الْمُحَالِ مَنْعُ الْخَيِّرِ عَمَّنْ لَمْ يُحْدِثْ مِنْ أَجْلِ مَنْ أَحْدَثَ، إِلَّا أَنْ يَأْتِيَ بِذَلِكَ نَصٌّ مِنْ

[23] **Qur'an references (L5858):** Qur'an 33:30 (Al-Ahzab); Qur'an 37:182 (As-Saffat).
[24] **Qur'an references (L5859):** Qur'an 7:96 (Al-A'raf).

an explicit text from Allah the Exalted through His Messenger—peace and blessings be upon him—in which case it must be heeded and obeyed. Allah the Exalted has said: *"No soul bears the burden of another, and no bearer of burdens will bear the burden of another"* [6:164]. A fifth point: If disruptive behavior is a reason to prevent them from the mosque, then it is more appropriate for it to be a reason to prevent them from the market and all public thoroughfares without doubt. Why then does this group restrict their prohibition to mosques due to women's disruptive behavior, rather than prohibiting them from all other public spaces? Indeed, Abu Hanifa permitted a woman to travel alone and journey through deserts and wastelands for a distance of two and a half days' journey, and he did not disapprove of this for her. By the same reasoning, gender mixing should likewise be permissible.[25]

L5863 The sixth aspect is that ʿĀ'ishah—may Allah be pleased with her—did not prevent them for that reason, nor did she say, "Prevent them because of what they innovated." Rather, she conveyed that if he—peace be upon him—had lived, he would have prevented them. Is this not precisely the explicit wording of our position? We maintain: Had he—peace be upon him—prevented them, we would prevent them. Since he did not prevent them, we do not prevent them. Thus, they have only achieved opposition to the Sunnah, opposition to ʿĀ'ishah—may Allah be pleased with her—and falsehood through their deluding of those who follow them by implying that she prohibited women from going out through her statement—though she did not do so. We seek refuge in Allah from being abandoned.

L5864–5865 As for the narration of Abd al-Hamid ibn al-Mundhir, it is unknown—no one knows who he is? It is not permissible to abandon the reports of trustworthy, mass-transmitted narrators due to a narration from someone of unknown identity. As for the narration of Abdullah ibn Raja' al-Ghudani, it is known for frequent scribal errors and mistakes, and it is not authoritative. This is what Amr ibn Ali al-Fallas and others said about him.

L5866 Then, if this report and the report of ʿAbd Allāh ibn Raja' al-Ghudānī were authentic – and neither is authentic – would their content not contradict both

[25] **Qur'an references (L5862):** Qur'an 6:164 (Al-An'am).

اللَّهِ تَعَالَى عَلَى لِسَانِ رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَيُسْمَعُ لَهُ وَيُطَاعُ، وَقَدْ قَالَ تَعَالَى: {وَلا تَكْسِبُ كُلُّ نَفْسٍ إِلا عَلَيْهَا وَلا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى} [الأنعام: ١٦٤] وَوَجْهٌ خَامِسٌ: وَهُوَ أَنَّهُ إِنْ كَانَ الْإِحْدَاثُ سَبَبًا إِلَى مَنْعِهِنَّ مِنْ الْمَسْجِدِ فَالْأَوْلَى أَنْ يَكُونَ سَبَبًا إِلَى مَنْعِهِنَّ مِنْ السُّوقِ، وَمِنْ كُلِّ طَرِيقٍ بِلَا شَكٍّ، فَلِمَ خَصَّ هَؤُلَاءِ الْقَوْمُ مَنْعَهُنَّ مِنْ الْمَسْجِدِ مِنْ أَجْلِ إحْدَاثِهِنَّ، دُونَ مَنْعِهِنَّ مِنْ سَائِرِ الطُّرُقِ؟ بَلْ قَدْ أَبَاحَ لَهَا أَبُو حَنِيفَةَ السَّفَرَ وَحْدَهَا، وَالْمَسِيرَ فِي الْفَيَافِي وَالْفَلَوَاتِ مَسَافَةَ يَوْمَيْنِ وَنِصْفٍ، وَلَمْ يَكْرَهْ لَهَا ذَلِكَ، وَهَكَذَا فَلْيَكُنْ التَّخْلِيطُ.

وَوَجْهٌ سَادِسٌ: وَهُوَ أَنَّ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - لَمْ تَرَ مَنْعَهُنَّ مِنْ أَجْلِ ذَلِكَ، وَلَا قَالَتْ: امْنَعُوهُنَّ لِمَا أَحْدَثْنَ؛ بَلْ أَخْبَرَتْ أَنَّهُ - عَلَيْهِ السَّلَامُ - لَوْ عَاشَ لَمَنَعَهُنَّ، وَهَذَا هُوَ نَصُّ قَوْلِنَا؟ وَنَحْنُ نَقُولُ: لَوْ مَنَعَهُنَّ - عَلَيْهِ السَّلَامُ - لَمَنَعْنَاهُنَّ، فَإِذْ لَمْ يَمْنَعْهُنَّ فَلَا نَمْنَعُهُنَّ، فَمَا حَصَلُوا إلَّا عَلَى خِلَافِ السُّنَنِ، وَخِلَافِ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - وَالْكَذِبِ بِإِيهَامِهِمْ مَنْ يُقَلِّدُهُمْ: أَنَّهَا مَنَعَتْ مِنْ خُرُوجِ النِّسَاءِ بِكَلَامِهَا ذَلِكَ، وَهِيَ لَمْ تَفْعَلْ - نَعُوذُ بِاَللَّهِ مِنْ الْخِذْلَانِ.

وَأَمَّا حَدِيثُ عَبْدِ الْحَمِيدِ بْنِ الْمُنْذِرِ فَهُوَ مَجْهُولٌ لَا يُدْرَى مَنْ هُوَ؟ وَلَا يَجُوزُ أَنْ تُتْرَكَ رِوَايَاتُ الثِّقَاتِ الْمُتَوَاتِرَةُ بِرِوَايَةِ مَنْ لَا يُدْرَى مَنْ هُوَ؟ ، وَأَمَّا حَدِيثُ عَبْدِ اللَّهِ بْنِ رَجَاءٍ الْغُدَانِيِّ فَهُوَ كَثِيرُ التَّصْحِيفِ وَالْغَلَطِ، وَلَيْسَ بِحُجَّةٍ هَكَذَا قَالَ فِيهِ عَمْرُو بْنُ عَلِيٍّ الْفَلَّاسُ وَغَيْرُهُ.

ثُمَّ لَوْ صَحَّ هَذَا الْخَبَرُ، وَخَبَرُ عَبْدِ اللَّهِ بْنِ رَجَاءٍ الْغُدَانِيِّ - وَهُمَا لَا يَصِحَّانِ - لَكَانَ عَلَى أُمُورِهِمَا مُعَارَضَةٌ لِلْأَخْبَارِ الثَّابِتَةِ الَّتِي أَوْرَدْنَا، وَلِأَمْرِهِ - عَلَيْهِ السَّلَامُ - بِخُرُوجِهِنَّ،

the established reports we have presented and his directive – peace be upon him – that women should go out, even those in seclusion and menstruating women, to attend the Eid prayer, and his instruction that women lacking a cloak should borrow one from others for this purpose?

حَتَّى ذَوَاتُ الْخُدُورِ وَالْحُيَّضُ إِلَى مُشَاهَدَةِ صَلَاةِ الْعِيدِ، وَأَمَرَ مَنْ لَا جِلْبَابَ لَهَا أَنْ تَسْتَعِيرَ مِنْ غَيْرِهَا جِلْبَابًا لِذَلِكَ؟ .

L5867 And as narrated to us by Abdullah ibn Rabi', narrated to us Muhammad ibn Ishaq, narrated to us Ibn al-A'rabi, narrated to us Abu Dawud, narrated to us Muhammad ibn al-Muthanna, that Amr ibn Asim al-Kilabi narrated to them, saying: Narrated to us Hammam—son of Yahya—from Qatadah, from Muwarriq al-Ijli, from Abu al-Ahwas, from Abdullah ibn Mas'ud, from the Prophet—peace and blessings be upon him—who said: "A woman's prayer in her house is better than her prayer in her room, and her prayer in her mosque is better than her prayer in her house."

وَلِمَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا مُحَمَّدُ بْنُ الْمُثَنَّى أَنَّ عَمْرَو بْنَ عَاصِمٍ الْكِلَابِيَّ حَدَّثَهُمْ قَالَ ثنا هَمَّامٌ هُوَ ابْنُ يَحْيَى - عَنْ قَتَادَةَ عَنْ مُورِّقٍ الْعِجْلِيِّ عَنْ أَبِي الْأَحْوَصِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «صَلَاةُ الْمَرْأَةِ فِي بَيْتِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي حُجْرَتِهَا، وَصَلَاتُهَا فِي مَسْجِدِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي بَيْتِهَا» .

L5868 Ali said: He undoubtedly means the mosque of her neighborhood—no other interpretation is valid. For if he—peace be upon him—had intended the mosque of her house, he would have said: "Her prayer in her house is better than her prayer in her house"—and may he be exalted above uttering such an impossibility! Since this is so, has it not been confirmed that one of the two rulings is abrogated?

قَالَ عَلِيٌّ: يُرِيدُ بِلَا شَكٍّ مَسْجِدَ مَحَلَّتِهَا، لَا يَجُوزُ غَيْرُ ذَلِكَ؛ لِأَنَّهُ لَوْ أَرَادَ - عَلَيْهِ السَّلَامُ - مَسْجِدَ بَيْتِهَا لَكَانَ قَائِلًا: صَلَاتُهَا فِي بَيْتِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي بَيْتِهَا، وَحَاشَا لَهُ - عَلَيْهِ السَّلَامُ - أَنْ يَقُولَ الْمُحَالَ، فَإِذْ ذَلِكَ كَذَلِكَ فَقَدْ صَحَّ أَنَّ أَحَدَ الْحُكْمَيْنِ مَنْسُوخٌ؟ .

L5869 As for his statement, "Indeed, her prayer in her mosque is better than her prayer in her home," and his encouragement (peace be upon him) for them to go out to the Eid prayer and to the mosque, this has been abrogated by his statement: "Indeed, her prayer in her home is better than her prayer in the mosque," and by their going out to the Eid prayer.

أَمَّا قَوْلُهُ «إِنَّ صَلَاتَهَا فِي مَسْجِدِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي بَيْتِهَا» وَحَضُّهُ - عَلَيْهِ السَّلَامُ - عَلَى خُرُوجِهِنَّ إِلَى الْعِيدِ، وَإِلَى الْمَسْجِدِ -: مَنْسُوخٌ بِقَوْلِهِ: «إِنَّ صَلَاتَهَا فِي بَيْتِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي الْمَسْجِدِ» وَمِنْ خُرُوجِهَا إِلَى صَلَاةِ الْعِيدِ ".

L5870–5872 As for his statement (peace be upon him), "Indeed, her prayer in her house is better than her prayer in her mosque, and her prayer in her mosque is better than her attending the Eid prayer congregation"—this is abrogated by his statement (peace be upon him): "Her prayer in the mosque is better than her prayer at home," along with his encouragement for her to attend the Eid prayer.

وَأَمَّا قَوْلُهُ - عَلَيْهِ السَّلَامُ -: «إِنَّ صَلَاتَهَا فِي بَيْتِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي مَسْجِدِهَا» ، وَصَلَاتَهَا فِي مَسْجِدِهَا أَفْضَلُ مِنْ خُرُوجِهَا إِلَى صَلَاةِ الْعِيدِ مَنْسُوخٌ بِقَوْلِهِ - عَلَيْهِ السَّلَامُ -: «إِنَّ صَلَاتَهَا فِي مَسْجِدِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي بَيْتِهَا» وَحَضِّهِ عَلَى خُرُوجِهَا إِلَى صَلَاةِ الْعِيدِ.

L5873 Is it not necessary to choose one of these two matters, and is it impermissible to conclusively determine the abrogation of a sound report except by a proof?

لَا بُدَّ مِنْ أَحَدِ هَذَيْنِ الْأَمْرَيْنِ، وَلَا يَجُوزُ أَنْ نَقْطَعَ عَلَى نَسْخِ خَبَرٍ صَحِيحٍ إِلَّا بِحُجَّةٍ؟ .

فَنَظَرْنَا فِي ذَلِكَ: فَوَجَدْنَا خُرُوجَهُنَّ إِلَى الْمَسْجِدِ وَالْمُصَلَّى عَمَلًا زَائِدًا عَلَى الصَّلَاةِ؛ وَكُلْفَةً فِي الْأَسْحَارِ وَالظُّلْمَةِ وَالزَّحْمَةِ وَالْهَوَاجِرِ الْحَارَّةِ؛ وَفِي الْمَطَرِ وَالْبَرْدِ؛ فَلَوْ كَانَ فَضْلُ هَذَا الْعَمَلِ الزَّائِدِ مَنْسُوخًا لَمْ يَخْلُ ضَرُورَةً مِنْ أَحَدِ وَجْهَيْنِ لَا ثَالِثَ لَهُمَا -: إِمَّا أَنْ تَكُونَ صَلَاتُهَا فِي الْمَسْجِدِ وَالْمُصَلَّى مُسَاوِيَةً لِصَلَاتِهَا فِي بَيْتِهَا؛ فَيَكُونُ هَذَا الْعَمَلُ كُلُّهُ لَغْوًا وَبَاطِلًا، وَتَكَلُّفًا وَعَنَاءً، وَلَا يُمْكِنُ غَيْرُ ذَلِكَ أَصْلًا؛ وَهُمْ لَا يَقُولُونَ بِهَذَا، أَوْ تَكُونَ صَلَاتُهَا فِي الْمَسَاجِدِ وَالْمُصَلَّى مُنْحَطَّةَ الْفَضْلِ عَنْ صَلَاتِهَا فِي بَيْتِهَا كَمَا يَقُولُ الْمُخَالِفُونَ، فَيَكُونُ الْعَمَلُ الْمَذْكُورُ كُلُّهُ إِثْمًا حَاطًّا مِنَ الْفَضْلِ، وَلَا بُدَّ؛ إِذْ لَا يَحُطُّ مِنَ الْفَضْلِ فِي صَلَاةٍ مَا عَنْ تِلْكَ الصَّلَاةِ بِعَيْنِهَا عَمَلٌ زَائِدٌ إِلَّا، وَهُوَ مُحَرَّمٌ، وَلَا يُمْكِنُ غَيْرُ هَذَا؟ .

L5874 We examined this matter and found that their going out to the mosque and prayer ground constitutes an additional act beyond prayer itself, entailing burdens during pre-dawn hours, darkness, crowds, scorching midday heat, rain, and cold. If the merit of this additional act were abrogated, it would necessarily lead to one of two scenarios with no third alternative: either her prayer in mosques and prayer grounds would equal her prayer at home—rendering this entire act utterly futile, invalid, burdensome, and laborious, with no other possibility whatsoever—a position they do not endorse—or her prayer in mosques and prayer grounds would be inferior in merit to her prayer at home, as opponents claim. This would make the entire aforementioned act sinful—diminishing the merit—since no additional act can necessarily reduce the merit of a specific prayer unless that act is itself forbidden. There is no other possibility.

وَلَيْسَ هَذَا مِنْ بَابِ تَرْكِ أَعْمَالٍ مُسْتَحَبَّةٍ فِي الصَّلَاةِ، فَيَحُطُّ ذَلِكَ مِنَ الْأَجْرِ لَوْ عَمِلَهَا؛ فَهَذَا لَمْ يَأْتِ بِإِثْمٍ لَكِنْ تَرْكُ أَعْمَالِ بِرٍّ، وَأَمَّا مَنْ عَمِلَ عَمَلًا تَكَلَّفَهُ فِي صَلَاتِهِ فَأَتْلَفَ بَعْضَ أَجْرِهِ الَّذِي كَانَ يَتَحَصَّلُ لَهُ لَوْ لَمْ يَعْمَلْهُ، وَأَحْبَطَ بَعْضَ عَمَلِهِ -: فَهَذَا عَمَلٌ مُحَرَّمٌ بِلَا شَكٍّ لَا يُمْكِنُ غَيْرُ هَذَا.

L5875 This does not pertain to omitting recommended acts in prayer, which would reduce the reward had he performed them. Such omission incurs no sin but constitutes abandoning righteous deeds. As for one who performs an affected action in his prayer, thereby destroying part of the reward he would have attained had he abstained from it and invalidating some of his deeds – this is undoubtedly a forbidden act, and there is no alternative to this.

وَلَيْسَ فِي الْكَرَاهَةِ إِثْمٌ أَصْلًا، وَلَا إِحْبَاطُ عَمَلٍ؛ بَلْ فِيهِ عَدَمُ الْأَجْرِ وَالْوِزْرِ مَعًا، وَإِنَّمَا الْإِثْمُ إِحْبَاطٌ عَلَى الْحَرَامِ فَقَطْ وَقَدْ اتَّفَقَ جَمِيعُ أَهْلِ الْأَرْضِ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَمْ يَمْنَعِ النِّسَاءَ قَطُّ الصَّلَاةَ مَعَهُ فِي مَسْجِدِهِ إِلَى أَنْ مَاتَ - عَلَيْهِ السَّلَامُ -، وَلَا الْخُلَفَاءُ الرَّاشِدُونَ بَعْدَهُ، فَصَحَّ أَنَّهُ عَمَلٌ مَنْسُوخٌ؛ فَإِذْ لَا شَكَّ فِي هَذَا فَهُوَ عَمَلُ بِرٍّ، وَلَوْلَا ذَلِكَ مَا أَقَرَّهُ - عَلَيْهِ السَّلَامُ -.

L5876 There is absolutely no sin in juristic dislike (karāhah), nor any invalidation of deeds; rather, it entails the absence of both reward and sin together. Sin only invalidates deeds in the context of forbidden acts. All scholars have unanimously agreed that the Messenger of Allah (peace and blessings be upon him) never prevented women from praying with him in his mosque until his death (peace be upon him), nor did the Rightly-Guided Caliphs after him. Thus, it is established that this is an abrogated practice. Since there is no doubt in this matter, it constitutes a righteous deed. Were it otherwise, the Prophet (peace be upon him) would not have permitted it.

L5877–5879 He did not let them (women) burden themselves with it—without benefit, but rather with harm. This is hardship and harm, not sincere advice. Given that there is no doubt about this, then this is the abrogating text, and the

other is the abrogated one? This would hold true if those two ḥadīths were authentic. But how can that be, given that they are not authentic? They were narrated to us through the chain of ʿAbd al-Razzāq from Sufyān al-Thawrī from Hishām ibn ʿUrwah: that ʿUmar ibn al-Khaṭṭāb ordered Sulaymān ibn Abī Ḥathma to lead the women in prayer at the rear of the mosque during the month of Ramaḍān. And from ʿAbd al-Razzāq from Maʿmar from al-Zuhrī: that ʿĀtikah bint Zayd ibn ʿAmr ibn Nufayl was married to ʿUmar ibn al-Khaṭṭāb, and she used to attend prayers in the mosque. ʿUmar would say to her, "By Allah, you certainly know that I dislike this." She replied, "By Allah, I will not cease until you forbid me." ʿUmar said, "Then I will not forbid you." On the day ʿUmar was stabbed—the very day of his stabbing—she was indeed in the mosque.

وَلَا تَرَكَهُنَّ يَتَكَلَّفْنَهُ بِلَا مَنْفَعَةٍ، بَلْ بِمَضَرَّةٍ، وَهَذَا الْعُسْرُ وَالْأَذَى، لَا النَّصِيحَةُ؛ وَإِذْ لَا شَكَّ فِي هَذَا فَهُوَ النَّاسِخُ، وَغَيْرُهُ الْمَنْسُوخُ؟ هَذَا لَوْ صَحَّ ذَانِكَ الْحَدِيثَانِ، فَكَيْفَ، وَهُمَا لَا يَصِحَّانِ رُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ هِشَامِ بْنِ عُرْوَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَمَرَ سُلَيْمَانَ بْنَ أَبِي حَثْمَةَ أَنْ يَؤُمَّ النِّسَاءَ فِي مُؤَخَّرِ الْمَسْجِدِ فِي شَهْرِ رَمَضَانَ. وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ: أَنَّ عَاتِكَةَ بِنْتَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ كَانَتْ تَحْتَ عُمَرَ بْنِ الْخَطَّابِ، وَكَانَتْ تَشْهَدُ الصَّلَاةَ فِي الْمَسْجِدِ وَكَانَ عُمَرُ يَقُولُ لَهَا: وَاَللَّهِ إِنَّكِ لَتَعْلَمِينَ أَنِّي مَا أُحِبُّ هَذَا؟ فَقَالَتْ: وَاَللَّهِ لَا أَنْتَهِي حَتَّى تَنْهَانِي قَالَ عُمَرُ: فَإِنِّي لَا أَنْهَاكِ؛ فَلَقَدْ طُعِنَ عُمَرُ يَوْمَ طُعِنَ، وَإِنَّهَا لَفِي الْمَسْجِدِ.

L5880 Ali said: The Commander of the Faithful would not have refrained from prohibiting her from going to the mosque if he had known there was no reward for her in it—how much more so if he had known it would diminish her reward and nullify her deeds! Their argument holds no weight in his statement to her, "I do not like that," for inclination of the soul entails no sin. Allah the Exalted has certainly known that every Muslim—were it not for fear of Him—would love to eat when hungry during Ramadan, drink when thirsty, sleep during the cold early mornings in short nights instead of rising for prayers, and have intercourse with every beautiful slave woman a man sees. Thus, a person may love a forbidden thing with there being no blame upon him for it, nor can he divert his heart from it. The matter lies solely in his patience or his deeds.

قَالَ عَلِيٌّ: مَا كَانَ أَمِيرُ الْمُؤْمِنِينَ يَمْتَنِعُ مِنْ نَهْيِهَا عَنْ خُرُوجِهَا إِلَى الْمَسْجِدِ لَوْ عَلِمَ أَنَّهُ لَا أَجْرَ لَهَا فِيهِ، فَكَيْفَ لَوْ عَلِمَ أَنَّهُ يَحُطُّ مِنْ أَجْرِهَا وَيُحْبِطُ عَمَلَهَا وَلَا حُجَّةَ لَهُمْ فِي قَوْلِهِ لَهَا: إِنِّي لَا أُحِبُّ ذَلِكَ، لِأَنَّ مَيْلَ النَّفْسِ لَا إِثْمَ فِيهِ، وَقَدْ عَلِمَ اللَّهُ تَعَالَى أَنَّ كُلَّ مُسْلِمٍ -: لَوْلَا خَوْفُ اللَّهِ تَعَالَى لَأَحَبَّ الْأَكْلَ إِذَا جَاعَ فِي رَمَضَانَ، وَالشُّرْبَ فِيهِ إِذَا عَطِشَ، وَالنَّوْمَ فِي الْغَدَوَاتِ الْبَارِدَةِ فِي اللَّيْلِ الْقَصِيرِ عَنِ الْقِيَامِ إِلَى الصَّلَوَاتِ، وَوَطْءَ كُلِّ جَارِيَةٍ حَسْنَاءَ يَرَاهَا الْمَرْءُ؟ فَيُحِبُّ الْمَرْءُ الشَّيْءَ الْمَحْظُورَ لَا حَرَجَ عَلَيْهِ فِيهِ، وَلَا يَقْدِرُ عَلَى صَرْفِ قَلْبِهِ عَنْهُ، وَإِنَّمَا الشَّأْنُ فِي صَبْرِهِ أَوْ عَمَلِهِ فَقَطْ.

L5881–5883 He, the Exalted, said: "Fighting has been prescribed for you, though it is hateful to you. But perhaps you hate something while it is good for you, and perhaps you love something while it is evil for you" [Al-Baqarah: 216]. Through the chain of ʿAbd al-Razzāq from Muḥammad ibn ʿUmārah from ʿAmr al-Thaqafī from ʿArfajah: ʿAlī ibn Abī Ṭālib used to command people to perform night prayers in Ramaḍān, appointing a prayer leader for men

قَالَ تَعَالَى: {كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ} [البقرة: ٢١٦] ، وَمِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ عَمْرٍو الثَّقَفِيِّ عَنْ عَرْفَجَةَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ كَانَ يَأْمُرُ النَّاسَ

and a prayer leader for women. He commanded me, so I led the women in prayer. Ali said: "Young women and others besides them are equal, and with Allah, the Most High, is success."[26]

Issue: No adhan or iqamah is to be called for any voluntary prayers.

322 - Issue: The call to prayer (adhān) and the establishment (iqāmah) are not performed for any non-obligatory prayers—such as the two Eid prayers, the prayer for rain, the eclipse prayer, or others—even if performed in congregation and in the mosque. Nor are they required for communally obligatory prayers (farḍ al-kifāyah), such as the funeral prayer. It is recommended to inform people of such prayers through a proclamation like "Aṣ-Ṣalātu Jāmiʿah" (The prayer is in congregation). This ruling faces no known disagreement except regarding something the Banu Umayyah innovated—the performance of adhān and iqāmah for the Eid prayers—which constitutes a religious innovation. It is authentically established from the Prophet (peace be upon him) that he never commanded adhān or iqāmah for any of these prayers, as we shall clarify in its dedicated chapter, God willing.

Ali said: The Adhan and Iqamah are a call to attend prayer, and this obligation applies only to the specified obligatory prayers. It is not required for supererogatory prayers; thus, there is no Adhan or Iqamah for them. Informing people of this draws their attention to goodness—and this has also been reported from the Messenger of Allah, peace be upon him, as we will clarify in its chapter, Allah the Exalted willing.

Chapter on the Conditions of the Adhan

323 - Issue: It is not permissible to perform the adhan and iqamah except by an adult, sane Muslim man who recites the words of the adhan and iqamah correctly according to his capacity. The adhan of one who lacks mental capacity during the call due to intoxication or similar causes is invalid. If an

[26] **Qur'an references (L5881):** Qur'an 2:216 (Al-Baqarah).

بِالْقِيَامِ فِي رَمَضَانَ، فَيَجْعَلُ لِلرِّجَالِ إِمَامًا، وَلِلنِّسَاءِ إِمَامًا، فَأَمَرَنِي فَأَمَمْتُ النِّسَاءَ؟ ، قَالَ عَلِيٌّ: وَالشَّوَابُّ وَغَيْرُهُنَّ سَوَاءٌ -، وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ لَا يُؤَذَّنُ وَلَا يُقَامُ لِشَيْءٍ مِنْ النَّوَافِلِ]

٣٢٢ - مَسْأَلَةٌ: وَلَا يُؤَذَّنُ وَلَا يُقَامُ لِشَيْءٍ مِنْ النَّوَافِلِ، كَالْعِيدَيْنِ وَالِاسْتِسْقَاءِ وَالْكُسُوفِ، وَغَيْرِ ذَلِكَ -، وَإِنْ صَلَّى كُلَّ ذَلِكَ فِي جَمَاعَةٍ وَفِي الْمَسْجِدِ - وَلَا لِصَلَاةِ فَرْضٍ عَلَى الْكِفَايَةِ: كَصَلَاةِ الْجَنَازَةِ؟ ، وَيُسْتَحَبُّ إعْلَامُ النَّاسِ بِذَلِكَ، مِثْلَ النِّدَاءِ: الصَّلَاةُ جَامِعَةٌ، وَهَذَا مِمَّا لَا يُعْلَمُ فِيهِ خِلَافٌ إلَّا شَيْئًا كَانَ بَنُو أُمَيَّةَ قَدْ أَحْدَثُوهُ مِنْ الْأَذَانِ وَالْإِقَامَةِ لِصَلَاةِ الْعِيدَيْنِ، وَهُوَ بِدْعَةٌ وَقَدْ صَحَّ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ لَمْ يَأْمُرْ بِأَذَانٍ وَلَا إقَامَةٍ لِشَيْءٍ مِنْ ذَلِكَ، عَلَى مَا نَذْكُرُهُ فِي بَابِهِ إنْ شَاءَ اللَّهُ تَعَالَى؟ .

قَالَ عَلِيٌّ: الْأَذَانُ وَالْإِقَامَةُ أَمْرٌ بِالْمَجِيءِ إلَى الصَّلَاةِ، وَلَيْسَ يَجِبُ ذَلِكَ إلَّا فِي الْفَرَائِضِ الْمُتَعَيَّنَةِ، وَلَا يَلْزَمُ ذَلِكَ فِي النَّوَافِلِ، فَلَا أَذَانَ فِيهَا وَلَا إقَامَةَ، وَإِعْلَامُ النَّاسِ بِذَلِكَ تَنْبِيهٌ عَلَى خَيْرٍ - وَقَدْ جَاءَ ذَلِكَ أَيْضًا عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى مَا نَذْكُرُهُ فِي بَابِهِ إنْ شَاءَ اللَّهُ تَعَالَى؟

[مَسْأَلَةٌ شُرُوط الْأَذَان]

٣٢٣ - مَسْأَلَةٌ: وَلَا يَجُوزُ أَنْ يُؤَذِّنَ وَيُقِيمَ إلَّا رَجُلٌ بَالِغٌ عَاقِلٌ مُسْلِمٌ مُؤَدٍّ لِأَلْفَاظِ الْأَذَانِ وَالْإِقَامَةِ حَسْبَ طَاقَتِهِ، وَلَا يُجْزِئُ أَذَانُ مَنْ لَا يَعْقِلُ حِينَ أَذَانِهِ لِسُكْرٍ أَوْ نَحْوِ

adult has performed the adhan, a minor is not prevented from performing it afterward. The adhan of a transgressor is valid, but a person of upright character is more preferable to us. A loud-voiced caller is superior.

L5889–5891 The proof for this is that women are not commanded to perform the *adhan* as an obligation, unlike men, due to the statement of Allah's Messenger—peace and blessings be upon him—: "Let one of you call the *adhan* for you, and let the eldest or the most Quranically proficient among you lead the prayer." He thereby ordained the *adhan* only for those obliged to pray in congregation—namely men exclusively, not women, as we previously established. The child, the mentally incapacitated, and the one whose mind is impaired by intoxication are not subject to the obligation in these states, for the Prophet—peace and blessings be upon him—also said: "The pen is lifted from three," mentioning the child, the insane, and the sleeper. Since the *adhan* is a commanded obligation as stated, its validity requires performance only by one legally obligated through the intention of fulfilling what is commanded. Non-obligatory acts cannot substitute obligatory ones. If it is argued: "You permit one who called *adhan* for a mosque's congregation to call it for another mosque's congregation in such a case..." The prayer itself; this is a voluntary act on his part. We replied: Yes, and he—even though it is a voluntary act from him—is one of those commanded to perform the *adhan*, lead the prayer, and perform the *iqamah* for those with him. Thus, in all of this, he fulfills an obligation. Once the obligation is fulfilled, the *adhan* remains a righteous act; children should not be prevented from it, for it is a remembrance of Allah the Exalted, a voluntary and pious act. As for the disbeliever, he is not one of us, nor is he a believer, and we have made it obligatory that one of us performs the *adhan* for us.

L5892 As for one who intentionally fails to recite the words of the adhan as commanded, and does not utter the prescribed phrases he was instructed to perform, such a person has not validly performed the adhan at all. If he is incapable of more than that due to a lisp or speech impediment, his adhan suffices based on Allah's statement: "Allah does not burden a soul beyond its capacity" [Al-Baqarah: 286]. Such a person is only obligated to what he is capable of, whether there is someone present who can correctly recite the

ذَلِكَ، فَإِذَا أَذَّنَ الْبَالِـغُ لَمْ يُمْنَعْ مَنْ لَمْ يَبْلُغْ مِنَ الْأَذَانِ بَعْدَهُ، وَيُجْزِئُ أَذَانُ الْفَاسِقِ، وَالْعَدْلُ أَحَبُّ إِلَيْنَا، وَالصَّيِّتُ أَفْضَلُ.

بُرْهَانُ ذَلِكَ -: أَنَّ النِّسَاءَ لَمْ يُخَاطَبْنَ بِالْأَذَانِ لِلرِّجَالِ، لِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ أَوْ أَكْثَرُكُمْ قُرْآنًا» فَإِنَّمَا أَمَرَ بِالْأَذَانِ مَنْ أُلْزِمَ الصَّلَاةَ فِي جَمَاعَةٍ وَهُمُ الرِّجَالُ فَقَطْ، لَا النِّسَاءُ عَلَى مَا ذَكَرْنَا قَبْلُ؟ وَالصَّبِيُّ، وَالْمَجْنُونُ، وَالذَّاهِبُ الْعَقْلِ بِسُكْرٍ: غَيْرُ مُخَاطَبِينَ فِي هَذِهِ الْأَحْوَالِ، وَقَدْ قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ فَذَكَرَ الصَّبِيَّ، وَالْمَجْنُونَ، وَالنَّائِمَ -» وَالْأَذَانُ مَأْمُورٌ بِهِ كَمَا ذَكَرْنَا، فَلَا يُجْزِئُ أَدَاؤُهُ إِلَّا مِنْ مُخَاطَبٍ بِهِ بِنِيَّةِ أَدَائِهِ مَا أُمِرَ بِهِ، وَغَيْرُ الْفَرْضِ لَا يُجْزِئُ عَنِ الْفَرْضِ فَإِنْ قِيلَ: فَإِنَّكُمْ تُجِيزُونَ لِمَنْ أَذَّنَ لِأَهْلِ مَسْجِدٍ أَنْ يُؤَذِّنَ لِأَهْلِ مَسْجِدٍ آخَرَ فِي تِلْكَ الصَّلَاةِ نَفْسِهَا، وَهَذَا تَطَوُّعٌ مِنْهُ؟ قُلْنَا: نَعَمْ، وَهُوَ، وَإِنْ كَانَ تَطَوُّعًا مِنْهُ، فَهُوَ مِنْ أَحَدِهِمُ الْمَأْمُورِينَ بِإِقَامَةِ الْأَذَانِ وَالْإِمَامَةِ وَالْإِقَامَةِ لِمَنْ مَعَهُ، فَهُوَ فِي ذَلِكَ كُلِّهِ مُؤَدِّي فَرْضٍ، وَإِذَا تَأَدَّى الْفَرْضُ، فَالْأَذَانُ: فِعْلُ خَيْرٍ لَا يُمْنَعُ الصِّبْيَانُ مِنْهُ، لِأَنَّهُ ذِكْرٌ لِلَّهِ تَعَالَى وَتَطَوُّعٌ وَبِرٌّ؟ ، وَأَمَّا الْكَافِرُ فَلَيْسَ أَحَدَنَا وَلَا مُؤْمِنًا، وَإِنَّمَا أَلْزَمْنَاهُ أَنْ يُؤَذِّنَ لَنَا أَحَدُنَا.

وَأَمَّا مَنْ لَمْ يُؤَدِّ أَلْفَاظَ الْأَذَانِ مُتَعَمِّدًا فَلَمْ يُؤَذِّنْ كَمَا أُمِرَ، وَلَا أَتَى بِأَلْفَاظِ الْأَذَانِ الَّتِي أُمِرَ بِهَا، فَهَذَا لَمْ يُؤَذِّنْ أَصْلًا فَإِنْ لَمْ يَقْدِرْ عَلَى أَكْثَرَ مِنْ ذَلِكَ لِلُثْغَةٍ أَوْ لُكْنَةٍ أَجْزَأَ أَذَانُهُ، لِقَوْلِ اللَّهِ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦] فَهَذَا

words of the adhan or not. It would be better if a proficient person were to perform the adhan.[27]

غَيْرُ مُكَلَّفٍ إِلَّا مَا قَدَرَ عَلَيْهِ فَقَطْ، وَسَوَاءٌ كَانَ هُنَالِكَ مَنْ يُؤَدِّي أَلْفَاظَ الْأَذَانِ أَوْ لَمْ يَكُنْ، وَكَانَ أَفْضَلَ لَوْ أَذَّنَ الْمُحْسِنُ؟ .

L5893 As for the sinner, he is undoubtedly one of us, for he is a Muslim. Thus, he falls under the Prophet's statement, peace be upon him: "Let one of you call the Adhān for you." There is no disagreement regarding the preference for choosing a just person. As for audibility, this is because the Adhān is a command to come to prayer, so ensuring it is heard by those being summoned takes precedence. This is supported by the Messenger of Allah, peace and blessings be upon him, saying to Abū Maḥdhūrah: "Go back and raise your voice." This is a command to raise one's voice. If the mu'adhin intentionally does not raise his voice, his Adhān does not suffice. However, if he is unable to do more except with difficulty, he is not obligated to do so, in accordance with Allah's statement: {Allah does not burden a soul beyond its capacity} [Al-Baqarah: 286].[28]

وَأَمَّا الْفَاسِقُ فَإِنَّهُ أَحَدُنَا بِلَا شَكٍّ، لِأَنَّهُ مُسْلِمٌ، فَهُوَ دَاخِلٌ تَحْتَ قَوْلِهِ - عَلَيْهِ السَّلَامُ -: «لِيُؤَذِّنْ لَكُمْ أَحَدُكُمْ» وَلَا خِلَافَ فِي اخْتِيَارِ الْعَدْلِ، وَأَمَّا الصِّيتُ، فَلِأَنَّ الْأَذَانَ أَمْرٌ بِالْمَجِيءِ إِلَى الصَّلَاةِ، فَإِسْمَاعُ الْمَأْمُورِينَ أَوْلَى، وَلِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِأَبِي مَحْذُورَةَ «ارْجِعْ فَارْفَعْ صَوْتَكَ» وَهَذَا أَمْرٌ بِرَفْعِ الصَّوْتِ، فَلَوْ تَعَمَّدَ الْمُؤَذِّنُ أَنْ لَا يَرْفَعَ صَوْتَهُ لَمْ يُجْزِهِ أَذَانُهُ، وَإِنْ لَمْ يَقْدِرْ عَلَى أَكْثَرَ إِلَّا بِمَشَقَّةٍ لَمْ يَلْزَمْهُ، لِقَوْلِ اللَّهِ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦] .

L5894 He (peace be upon him) said—what we have mentioned with its chain of transmission—"When the call to prayer is proclaimed, Satan retreats while passing wind to avoid hearing the Adhan." Thus, striving to repel Satan is a virtuous deed, and success is from Allah, the Exalted.

وَقَالَ - عَلَيْهِ السَّلَامُ - مَا قَدْ ذَكَرْنَا بِإِسْنَادِهِ، «إِذَا نُودِيَ بِالصَّلَاةِ أَدْبَرَ الشَّيْطَانُ لَهُ ضُرَاطٌ حَتَّى لَا يَسْمَعَ التَّأْذِينَ» فَالِاجْتِهَادُ فِي طَرْدِ الشَّيْطَانِ فِعْلٌ حَسَنٌ -، وَبِاللَّهِ تَعَالَى التَّوْفِيقُ؟ .

L5895 It is authentically reported from the Prophet—may Allah's peace and blessings be upon him—: "There is no human, jinn, or anything that hears the reach of the mu'adhdhin's voice except that it will testify for him on the Day of Resurrection." This has been narrated to us through the chain of Mālik, from ʿAbd al-Raḥmān ibn ʿAbd Allāh ibn ʿAbd al-Raḥmān ibn Abī Ṣaʿṣaʿah al-Māzinī al-Anṣārī, from his father, from Abu Saʿīd al-Khudrī as a musnad narration—and success is from Allah, the Exalted.

وَصَحَّ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ إِنْسٌ وَلَا جَانٌّ وَلَا شَيْءٌ إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ» رُوِّينَاهُ مِنْ طَرِيقِ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ الْمَازِنِيِّ الْأَنْصَارِيِّ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ مُسْنَدًا - وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

L5896 **Issue: It is invalid for two or more individuals to perform the *adhan* simultaneously.**

[مَسْأَلَةٌ لَا يَجُوزُ أَنْ يُؤَذِّنَ اثْنَانِ فَصَاعِدًا مَعًا]

[27] **Qur'an references (L5892):** Qur'an 2:286 (Al-Baqarah).
[28] **Qur'an references (L5893):** Qur'an 2:286 (Al-Baqarah).

L5897–5899 324 – Issue: It is not permissible for two or more individuals to perform the call to prayer (adhan) simultaneously. If this occurs, the caller is the one who initiated it. The one who interrupts him is a transgressor who earns no reward, and he is close to sinning. It is obligatory to prevent this; and if... If two individuals begin [the adhan] together, then the adhan is assigned to the one with the most beautiful performance.

٣٢٤ - مَسْأَلَةٌ: وَلَا يَجُوزُ أَنْ يُؤَذِّنَ اثْنَانِ فَصَاعِدًا مَعًا، فَإِنْ كَانَ ذَلِكَ فَالْمُؤَذِّنُ هُوَ الْمُبْتَدِئُ، وَالدَّاخِلُ عَلَيْهِ مُسِيءٌ لَا أَجْرَ لَهُ، وَمَا يَبْعُدُ عَنْهُ الْإِثْمُ، وَالْوَاجِبُ مَنْعُهُ، فَإِنْ بَدَآ مَعًا فَالْأَذَانُ لِلصَّيِّتِ الْأَحْسَنِ تَأْدِيَةً.

L5900 It is permissible for multiple people to perform the adhan one after another for Maghrib and other prayers, the same applying to all such cases. If they contend while being equal in delivery, voice, merit, and knowledge of prayer times, lots should be drawn among them - whether the mosque's dimensions are large or not. It was narrated to us by 'Abdullāh ibn Rabī': Ibn Mufarrij narrated to us, Sa'īd ibn al-Sakan narrated to us, al-Farbarī narrated to us, al-Bukhārī narrated to us: 'Abdullāh ibn Yūsuf reported to us, saying: Mālik narrated from Sumayy, the freed slave of Abū Bakr ibn 'Abd al-Raḥmān, from Abū Ṣāliḥ, from Abū Hurayrah, that Allah's Messenger (peace and blessings be upon him) said: "If people knew the virtue contained in the adhan and the first row, then could only secure it by drawing lots, they would draw lots for it."[29]

وَجَائِزٌ أَنْ يُؤَذِّنَ جَمَاعَةٌ وَاحِدًا بَعْدَ وَاحِدٍ لِلْمَغْرِبِ وَغَيْرِهَا سَوَاءٌ فِي كُلِّ ذَلِكَ: فَإِنْ تَشَاحُّوا، وَهُمْ سَوَاءٌ فِي التَّأْدِيَةِ وَالصَّوْتِ وَالْفَضْلِ وَالْمَعْرِفَةِ بِالْأَوْقَاتِ أُقْرِعَ بَيْنَهُمْ، سَوَاءٌ عَظُمَتْ أَقْطَارُ الْمَسْجِدِ أَوْ لَمْ تَعْظُمْ؟ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا ابْنُ مُفَرِّجٍ ثنا سَعِيدُ بْنُ السَّكَنِ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَنَا مَالِكٌ عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لَاسْتَهَمُوا» .

L5901 Ali said: If it were permissible for two or more to perform the call to prayer together, istihām (drawing lots by arrows) would become a meaningless act without purpose—Allah is far removed from such a thing. Similarly, if the first row were designated for those who rush to arrive first, istihām would hold no significance, since none are barred from rushing. Istihām applies only to matters of limited capacity where space accommodates some but not others, and no other way is possible at all.

قَالَ عَلِيٌّ: لَوْ جَازَ أَنْ يُؤَذِّنَ اثْنَانِ فَصَاعِدًا مَعًا لَكَانَ الِاسْتِهَامُ لَغْوًا لَا وَجْهَ لَهُ، وَحَاشَا لِلَّهِ مِنْ هَذَا، وَلَوْ كَانَ الصَّفُّ الْأَوَّلُ لِمَنْ بَادَرَ بِالْمَجِيءِ لَكَانَ الِاسْتِهَامُ لَا مَعْنَى لَهُ؛ لِأَنَّهُ لَا يُمْنَعُ أَحَدٌ مِنَ الْبِدَارِ، وَإِنَّمَا الِاسْتِهَامُ فِيمَا يَضِيقُ فَلَا يَحْمِلُ إِلَّا بَعْضَ النَّاسِ دُونَ بَعْضٍ لَا يُمْكِنُ أَلْبَتَّةَ غَيْرُ هَذَا.

L5902 Indeed, Sa'd ibn Abī Waqqāṣ resolved a dispute between disputants over the call to prayer by drawing lots when the mu'adhdhin was killed during al-Qādisiyyah. If it were permissible for two or more to perform the call to prayer, the Companions of the Messenger of Allah (peace be upon him) would have been the most deserving of people not to neglect its merit. Why

وَقَدْ أَقْرَعَ سَعْدُ بْنُ أَبِي وَقَّاصٍ بَيْنَ الْمُتَشَاحِّينَ فِي الْأَذَانِ، إِذْ قُتِلَ الْمُؤَذِّنُ يَوْمَ الْقَادِسِيَّةِ، وَلَوْ جَازَ أَذَانُ اثْنَيْنِ فَصَاعِدًا لَكَانَ أَصْحَابُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَحَقَّ النَّاسِ بِأَنْ لَا يُضَيِّعُوا فَضْلَهُ، فَمَا فَعَلُوا ذَلِكَ؟ وَمَا كَانَ لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَّا مُؤَذِّنَانِ فَقَطْ؟

[29] **Hadith references (L5900):** Sahih al-Bukhari 2689; Sahih al-Bukhari 615; Sunan an-Nasai 671.

did they not do that? Did the Messenger of Allah (peace be upon him) have only two mu'adhdhins?

L5903 **The issue of performing the adhan and the iqamah while sitting, riding, in a state of major ritual impurity (junub), or facing a direction other than the qibla.**

L5904 325 - Issue: The adhan (call to prayer) and iqamah (second call) are valid when performed while sitting, riding, without ritual purity, in a state of major impurity (janabah), and not facing the qiblah. However, the preferred manner is to perform the adhan only while standing, facing the qiblah, in a state of purity. This is the opinion of Abu Hanifah, Sufyan, and Malik specifically regarding the adhan, and the opinion of Dawud and others regarding all the aforementioned scenarios. We affirm this position because there is no prohibition from Allah – conveyed through His Messenger (peace and blessings be upon him) – regarding any of these matters. Allah the Exalted said: *"He has detailed for you what He has forbidden to you, except that to which you are compelled"* (6:119).[30]

L5905–5906 Thus, it is established that what has not been specified to us as prohibited is permissible. We have preferred that the *adhan* and *iqamah* be performed in a state of ritual purity while standing toward the *Qibla*, as this has been the practice of the Muslim community, both past and present.

L5907 **Issue: If someone sneezed during his adhān or iqāmah.**

L5908 326 - Issue: If someone sneezes during his call to prayer (adhan) or his iqamah, it is obligatory upon him to praise Allah the Exalted. If he hears a sneezer praising Allah the Exalted, it is obligatory upon him to respond with "Yarhamuk Allah" during his adhan or iqamah. If someone greets him with peace during his adhan or while leading prayer (imamah), it is obligatory upon him to reply verbally. Then, is all permissible speech allowed during the adhan and iqamah themselves? Allah the Exalted said: "When you are greeted

[30]**Qur'an references (L5904):** Qur'an 6:119 (Al-An'am).

[مَسْأَلَةٌ الْأَذَانُ وَالْإِقَامَةُ قَاعِدًا وَرَاكِبًا وَجُنُبًا وَإِلَى غَيْرِ الْقِبْلَةِ]

٣٢٥ - مَسْأَلَةٌ: وَيُجْزِئُ الْأَذَانُ وَالْإِقَامَةُ قَاعِدًا وَرَاكِبًا وَعَلَى غَيْرِ طَهَارَةٍ وَجُنُبًا، وَإِلَى غَيْرِ الْقِبْلَةِ -، وَأَفْضَلُ ذَلِكَ أَنْ لَا يُؤَذِّنَ إِلَّا قَائِمًا إِلَى الْقِبْلَةِ عَلَى طَهَارَةٍ؟ وَهُوَ قَوْلُ أَبِي حَنِيفَةَ، وَسُفْيَانَ، وَمَالِكٍ، فِي الْأَذَانِ خَاصَّةً وَهُوَ قَوْلُ دَاوُد وَغَيْرِهِمْ فِي كُلِّ ذَلِكَ، وَإِنَّمَا قُلْنَا ذَلِكَ: لِأَنَّهُ لَمْ يَأْتِ عَنْ شَيْءٍ مِنْ هَذَا نَهْيٌ مِنْ عِنْدِ اللَّهِ تَعَالَى عَلَى لِسَانِ رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَقَالَ تَعَالَى: {وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلا مَا اضْطُرِرْتُمْ إِلَيْهِ} [الأنعام: ١١٩] .

فَصَحَّ أَنَّ مَا لَمْ يُفَصَّلْ لَنَا تَحْرِيمُهُ فَهُوَ مُبَاحٌ، وَإِنَّمَا تَخَيَّرْنَا أَنْ يُؤَذِّنَ وَيُقِيمَ عَلَى طَهَارَةٍ قَائِمًا إِلَى الْقِبْلَةِ؛ لِأَنَّهُ عَمَلُ أَهْلِ الْإِسْلَامِ قَدِيمًا وَحَدِيثًا.

[مَسْأَلَةٌ عَطَسَ فِي أَذَانِهِ وَإِقَامَتِهِ]

٣٢٦ - مَسْأَلَةٌ: وَمَنْ عَطَسَ فِي أَذَانِهِ، وَإِقَامَتِهِ: فَفَرْضٌ عَلَيْهِ أَنْ يَحْمَدَ اللَّهَ تَعَالَى، وَإِنْ سَمِعَ عَاطِسًا يَحْمَدُ اللَّهَ تَعَالَى: فَفَرْضٌ عَلَيْهِ أَنْ يُشَمِّتَهُ فِي أَذَانِهِ، وَإِقَامَتِهِ، وَإِنْ سَلَّمَ عَلَيْهِ فِي أَذَانِهِ، وَإِمَامَتِهِ: فَفَرْضٌ عَلَيْهِ أَنْ يَرُدَّ بِالْكَلَامِ ثُمَّ الْكَلَامُ الْمُبَاحُ كُلُّهُ جَائِزٌ فِي نَفْسِ الْأَذَانِ وَالْإِقَامَةِ؟ قَالَ اللَّهُ تَعَالَى: {وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا} [النساء: ٨٦] فَلَمْ يَخُصَّ تَعَالَى حَالًا مِنْ حَالٍ؟ .

with a salutation, respond with a better one or return it likewise" [Quran 4:86]. Did He not single out any specific circumstance over another?[31]

L5909 Abdullah ibn Rabi' narrated to us, Ibn al-Sulaym narrated to us, Ibn al-A'rabi narrated to us, Abu Dawud narrated to us, Musa ibn Isma'il narrated to us from Abdul-Aziz, the son of Abdullah ibn Abi Salamah, from Abdullah ibn Dinar from Abu Salih from Abu Hurayrah that the Messenger of Allah—peace and blessings of Allah be upon him—said: "When one of you sneezes, let him say: 'All praise is due to Allah in every situation,' and let his brother or companion say: 'May Allah have mercy on you.' He should then respond: 'May Allah guide you all and set your affairs right.'"[32]

L5910 The texts did not specify the status of the adhan and iqamah apart from them, nor has any prohibition ever been conveyed against speaking during the adhan itself. We do not know of any valid argument for those who fundamentally prohibit this. If they say: "We have analogized it to the prayer" – we reply: "Yet you permit performing the adhan without ablution; where then lies its analogy to the prayer?"

L5911 Hamam narrated to us, Ibn Mufarrij narrated to us, Ibn al-A'rabi narrated to us, al-Dabari narrated to us, Abd al-Razzaq narrated from Sufyan al-Thawri from Awn ibn Abi Juhaifah from his father, who said: "I saw Bilal giving the call to prayer while turning around. I followed his mouth moving here and there, his two fingers in his ears, and the Messenger of Allah, peace be upon him, in a red tent."

L5912–5913 It has been narrated to us from Waki' from Muḥammad ibn Ṭalḥah from Jāmi' ibn Shaddād from Mūsā ibn 'Abdillāh ibn Yazīd al-Khiṭmī from Sulaymān ibn Ṣurad, the Companion of the Messenger of Allah—peace and blessings be upon him—that he would call the adhān for the army and instruct his servant during the adhān for a need. It has also been narrated to us from Waki' from al-Rabī' ibn Ṣubayḥ from al-Ḥasan al-Baṣrī, who said: There is no harm in speaking during one's adhān for a necessity. It has

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا ابْنُ السُّلَيْمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا مُوسَى بْنُ إِسْمَاعِيلَ عَنْ عَبْدِ الْعَزِيزِ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ - عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ، وَلْيَقُلْ أَخُوهُ أَوْ صَاحِبُهُ: يَرْحَمُكَ اللَّهُ؟ وَيَقُولُ هُوَ: يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بَالَكُمْ» .

فَلَمْ تَخُصَّ النُّصُوصُ حَالَ الْأَذَانِ وَالْإِقَامَةِ مِنْ غَيْرِهِمَا، وَلَا جَاءَ نَهْيٌ قَطُّ عَنْ الْكَلَامِ فِي نَفْسِ الْأَذَانِ، وَمَا نَعْلَمُ حُجَّةً لِمَنْ مَنَعَ ذَلِكَ أَصْلًا؟ فَإِنْ قَالُوا: قِسْنَاهُ عَلَى الصَّلَاةِ؟ قُلْنَا: فَأَنْتُمْ تُجِيزُونَ الْأَذَانَ بِلَا وُضُوءٍ، فَأَيْنَ قِيَاسُهُ عَلَى الصَّلَاةِ؟ .

حَدَّثَنَا حَمَامٌ ثنا ابْنُ مُفَرِّجٍ ثنا ابْنُ الْأَعْرَابِيِّ ثنا الدَّبَرِيُّ ثنا عَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ قَالَ: «رَأَيْت بِلَالًا يُؤَذِّنُ وَيَدُورُ، فَأَتَتَبَّعُ فَاهُ هَاهُنَا وَهَاهُنَا، وَأُصْبُعَاهُ فِي أُذُنَيْهِ وَرَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي قُبَّةٍ حَمْرَاءَ» .

وَرُوِّينَا عَنْ وَكِيعٍ عَنْ مُحَمَّدِ بْنِ طَلْحَةَ عَنْ جَامِعِ بْنِ شَدَّادٍ عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطْمِيِّ عَنْ سُلَيْمَانَ بْنِ صُرَدَ صَاحِبِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: أَنَّهُ كَانَ يُؤَذِّنُ لِلْعَسْكَرِ فَكَانَ يَأْمُرُ غُلَامَهُ فِي أَذَانِهِ بِالْحَاجَةِ. وَعَنْ وَكِيعٍ عَنْ الرَّبِيعِ بْنِ صُبَيْحٍ عَنْ الْحَسَنِ الْبَصْرِيِّ قَالَ: لَا بَأْسَ أَنْ يَتَكَلَّمَ فِي أَذَانِهِ لِلْحَاجَةِ؟ وَعَنْ وَكِيعٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ نُسَيْرِ بْنِ ذُعْلُوقٍ: رَأَيْت ابْنَ عُمَرَ يُؤَذِّنُ عَلَى بَعِيرِهِ.

[31] **Qur'an references (L5908):** Qur'an 4:86 (An-Nisa).
[32] **Hadith references (L5909):** Sunan Abi Dawud 5033.

also been narrated to us from Waki‘ from Sufyān al-Thawrī from Nusayr ibn Dhu’luq: I saw Ibn ‘Umar calling the adhān while mounted on his camel.

The Question of Remuneration for the Adhan

[مَسْأَلَةُ الْأُجْرَةُ عَلَى الْأَذَانِ]

327 - Issue: It is not permissible to take payment for the call to prayer (adhan). If someone does so **and performs the adhan solely for payment**, their adhan is invalid, and the prayer performed with it **does not suffice**. However, it is permissible to give them something **as an act of righteousness**, or for the Imam to provide for him in this manner. Ahmad ibn Muḥammad ibn al-Jasūr narrated to us; Muḥammad ibn ʿAbd Allāh ibn Abī Dulaym narrated to us; Ibn Waḍḍāḥ narrated to us; Abū Bakr ibn Abī Shaybah narrated to us; Ḥafṣ ibn Ghayyāth narrated from Ashʿath (ibn ʿAbd al-Malik al-Ḥumrānī) from al-Ḥasan, from ʿUthmān ibn Abī al-ʿĀṣ: “The last instruction the Messenger of Allāh—peace and blessings be upon him—gave me was not to appoint a caller to prayer who takes payment for his adhan.” This is the opinion of Abū Ḥanīfah and others. Mālik said: “There is no harm in taking payment for that,” but this contradicts the text.

٣٢٧ - مَسْأَلَةٌ: وَلَا تَجُوزُ الْأُجْرَةُ عَلَى الْأَذَانِ، فَإِنْ فَعَلَ وَلَمْ يُؤَذِّنْ إِلَّا لِلْأُجْرَةِ لَمْ يَجُزْ أَذَانُهُ، وَلَا أَجْزَأَتْ الصَّلَاةُ بِهِ - وَجَائِزٌ أَنْ يُعْطَى عَلَى سَبِيلِ الْبِرِّ، وَأَنْ يَرْزُقَهُ الْإِمَامُ كَذَلِكَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْجَسُورِ ثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي دُلَيْمٍ ثنا ابْنُ وَضَّاحٍ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثنا حَفْصُ بْنُ غَيَّاثٍ عَنْ أَشْعَثَ هُوَ ابْنُ عَبْدِ الْمَلِكِ الْحُمْرَانِيُّ - عَنْ الْحَسَنِ عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ «آخِرُ مَا عَهِدَ إلَيَّ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ لَا أَتَّخِذَ مُؤَذِّنًا يَأْخُذُ عَلَى أَذَانِهِ أَجْرًا» وَهُوَ قَوْلُ أَبِي حَنِيفَةَ وَغَيْرِهِ وَقَالَ مَالِكٌ: لَا بَأْسَ بِأَخْذِ الْأُجْرَةِ عَلَى ذَلِكَ، وَهَذَا خِلَافُ النَّصِّ.

L5914 L5915 L5916

There are four matters for which no fee is to be taken: the call to prayer, the recitation of the Quran, arbitration, and judging.

رُوِّينَا عَنْ وَكِيعٍ عَنْ الْمَسْعُودِيِّ هُوَ أَبُو عُمَيْسٍ عُتْبَةُ بْنُ عَبْدِ اللَّهِ - عَنْ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ - قَالَ: أَرْبَعٌ لَا يُؤْخَذُ عَلَيْهِنَّ أَجْرٌ: الْأَذَانُ وَقِرَاءَةُ الْقُرْآنِ وَالْمَقَاسِمِ وَالْقَضَاءِ؟ .

L5917–5919

And from ʿAbd al-Razzāq, from Jaʿfar ibn Sulaymān al-Ḍubaʿī, from Yaḥyā al-Bakkā’, who reported: “I saw Ibn ʿUmar.” He says to a man: “I hate you for Allah’s sake,” then tells his companions: “He sings in his call to prayer and accepts remuneration for it.” Allah the Almighty and Majestic has said: {Do not consume one another’s wealth wrongfully except through trade arising from mutual consent} [An-Nisā’ 4:29], and the Prophet—peace be upon him—said: “Your blood and your wealth are inviolable to you.”[33]

وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ الضُّبَعِيِّ عَنْ يَحْيَى الْبَكَّاءِ قَالَ: رَأَيْت ابْنَ عُمَرَ يَقُولُ لِرَجُلٍ: إنِّي لَأُبْغِضُك فِي اللَّهِ، ثُمَّ قَالَ لِأَصْحَابِهِ: إنَّهُ يَتَغَنَّى فِي أَذَانِهِ وَيَأْخُذُ عَلَيْهِ أَجْرًا. وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ: {لا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إلا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ} [النساء: ٢٩] ، وَقَالَ - عَلَيْهِ السَّلَامُ - «إنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ» .

[33] **Qur’an references (L5917):** Qur’an 4:29 (An-Nisa).

L5920 He, the Exalted, has forbidden the consumption of wealth except through trade. Thus, all wealth is prohibited unless permitted by an explicit text or definitive consensus. Were it not for the prohibition against taking payment for the call to prayer, it would have been forbidden by this general principle. And success is granted by Allah, the Exalted. No dissenter from Ibn Umar's position is known among the Companions—may Allah be pleased with them—though they would publicly censure this practice when it aligned with their adherence to precedent. As for what is given as an act of righteousness, it constitutes bounty, for the Exalted has said: "And do not forget bounty between you." [Al-Baqarah: 237].[34]

L5921 ## An Issue Regarding Leaving the Mosque After the Call to Prayer

L5922–5924 328 - Issue: If a person is in the mosque when the call to prayer has commenced, it is not permissible for him to exit except due to being without ablution or necessity.

Abdullāh ibn Rabīʿ narrated to us: Muḥammad ibn Muʿāwiyah narrated to us: Aḥmad ibn Shuʿayb narrated to us: I am Aḥmad ibn ʿUthmān ibn Ḥakīm, from Jaʿfar ibn ʿAwf, from Abū ʿUmays, from Abū Ṣakhrah - who is Jāmiʿ ibn Shaddād - from Abū al-Shaʿthāʾ, who said: A man exited the mosque after the prayer was announced. Abū Hurayrah said: "As for this man, he has disobeyed Abū al-Qāsim - peace be upon him."

ʿAbd al-Raḥmān ibn ʿAbdillāh ibn Khālid narrated to us: Ibrāhīm ibn Aḥmad narrated to us: al-Farbarī narrated to us: al-Bukhārī narrated to us: Isḥāq narrated to us: Muḥammad ibn Yūsuf narrated to us: al-Awzāʿī narrated from al-Zuhrī, from Abū Salamah ibn ʿAbd al-Raḥmān, from Abū Hurayrah, who said: "The prayer was established, and the people aligned their rows. The Messenger of Allāh - peace be upon him - came out and advanced while in a state of major impurity [janabah]. He then said: 'Stay in your places.' He returned, performed ghusl, then came out again with water dripping from his head." water, then he prayed with them. And He, the Almighty and Majestic,

[34] **Qur'an references (L5920):** Qur'an 2:237 (Al-Baqarah).

فَحَرَّمَ تَعَالَى أَكْلَ الْأَمْوَالِ إِلَّا لِتِجَارَةٍ، فَكُلُّ مَالٍ فَهُوَ حَرَامٌ إِلَّا مَا أَبَاحَهُ نَصٌّ أَوْ إِجْمَاعٌ مُتَيَقَّنٌ؛ فَلَوْ لَمْ يَأْتِ النَّهْيُ عَنْ أَخْذِ الْأَجْرِ عَلَى الْأَذَانِ لَكَانَ حَرَامًا بِهَذِهِ الْجُمْلَةِ -، وَبِاللَّهِ تَعَالَى التَّوْفِيقُ. لَا يُعْرَفُ لِابْنِ عُمَرَ فِي هَذَا مُخَالِفٌ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -، وَهُمْ يُشَنِّعُونَ هَذَا إذَا وَافَقَ تَقْلِيدَهُمْ، وَأَمَّا إنْ أُعْطِيَ عَلَى سَبِيلِ الْبِرِّ فَهُوَ فَضْلٌ، وَقَدْ قَالَ تَعَالَى: {وَلا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ} [البقرة: ٢٣٧] .

[مَسْأَلَةُ الْخُرُوجُ مِنْ الْمَسْجِدِ بَعْدَ الْأَذَانِ]

٣٢٨ - مَسْأَلَةٌ: وَمَنْ كَانَ فِي الْمَسْجِدِ فَانْدَفَعَ الْأَذَانُ لَمْ يَحِلَّ لَهُ الْخُرُوجُ مِنْ الْمَسْجِدِ إلَّا أَنْ يَكُونَ عَلَى غَيْرِ وُضُوءٍ أَوْ لِضَرُورَةٍ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ ثنا جَعْفَرُ بْنُ عَوْفٍ عَنْ أَبِي عُمَيْسٍ أَنَا أَبُو صَخْرَةَ هُوَ جَامِعُ بْنُ شَدَّادٍ - عَنْ أَبِي الشَّعْثَاءِ قَالَ: خَرَجَ رَجُلٌ مِنْ الْمَسْجِدِ بَعْدَ مَا نُودِيَ لِلصَّلَاةِ، فَقَالَ أَبُو هُرَيْرَةَ " أَمَّا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ". حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا إسْحَاقُ ثنا مُحَمَّدُ بْنُ يُوسُفَ ثنا الْأَوْزَاعِيُّ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: «أُقِيمَتْ الصَّلَاةُ فَسَوَّى النَّاسُ صُفُوفَهُمْ فَخَرَجَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَتَقَدَّمَ وَهُوَ جُنُبٌ، ثُمَّ قَالَ: عَلَى مَكَانِكُمْ، فَرَجَعَ وَاغْتَسَلَ ثُمَّ خَرَجَ وَرَأْسُهُ يَقْطُرُ مَاءً فَصَلَّى بِهِمْ» وَقَالَ عَزَّ وَجَلَّ {وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إلا مَا اضْطُرِرْتُمْ إِلَيْهِ} [الأنعام: ١١٩] .

has said: “He has already detailed what He has forbidden you, except that which you are compelled to resort to.” [Al-An’am 6:119].[35]

L5925 **Issue: It is permissible for someone other than the one who gave the *adhan* to lead the *iqama*.**

L5926 329. Issue: It is permissible for someone other than the one who gave the adhān to lead the iqāmah, as no authentic prohibition exists regarding this matter. The transmitted tradition stating, “Only the one who gave the adhān should perform the iqāmah,” was reported solely through ʿAbd al-Raḥmān ibn Ziyād ibn Anʿum, who is discredited.

L5927 **A jurisprudential issue: Whoever hears the mu’adhdhin (the caller to prayer) should say as he says.**

L5928 330 - Issue: Whoever hears the mu’adhdhin should repeat his words word for word exactly as he says them, from the beginning to the end of the adhān - whether one is not praying, engaged in an obligatory prayer, or performing a voluntary prayer. However, one should omit the mu’adhdhin’s phrases “Ḥayya ʿalā al-ṣalāh” and “Ḥayya ʿalā al-falāḥ” during prayer, though they should be recited when not praying. Upon completing the prayer, one should then say these phrases. ʿAbdullāh ibn Yūsuf narrated to us: Aḥmad ibn Fatḥ narrated to us: ʿAbd al-Wahhāb ibn ʿĪsā narrated to us: Aḥmad ibn Muḥammad narrated to us: Aḥmad ibn ʿAlī narrated to us: Muslim ibn al-Ḥajjāj narrated to us: Muḥammad ibn Salamah al-Murādī narrated to us: ʿAbdullāh ibn Wahb narrated from Ḥaiwah and Saʿīd ibn Abī Ayyūb, from Kaʿb ibn ʿAlqamah, from ʿAbd al-Raḥmān ibn Jubayr, from ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ, that he heard the Prophet - peace and blessings be upon him - say: “When you hear the mu’adhdhin, repeat his words exactly as they are. Then invoke ṣalāt upon me, for whoever invokes one ṣalāt upon me, Allah will send ten blessings upon him in return. Thereafter, ask Allāh to grant me al-Wasīlah - a rank in Paradise befitting only one of Allāh’s servants,

[35] **Qur’an references (L5922):** Qur’an 6:119 (Al-An’am).

[مَسْأَلَةٌ جَائِزٌ أَنْ يُقِيمَ غَيْرُ الَّذِي أَذَّنَ]

٣٢٩ - مَسْأَلَةٌ: وَجَائِزٌ أَنْ يُقِيمَ غَيْرُ الَّذِي أَذَّنَ، لِأَنَّهُ لَمْ يَأْتِ عَنْ ذَلِكَ نَهْيٌ يَصِحُّ، وَالْأَثَرُ الْمَرْوِيُّ «إِنَّمَا يُقِيمُ مَنْ أَذَّنَ» إِنَّمَا جَاءَ مِنْ طَرِيقِ عَبْدِ الرَّحْمَنِ بْنِ زِيَادِ بْنِ أَنْعُمَ، وَهُوَ هَالِكٌ؟

[مَسْأَلَةٌ مَنْ سَمِعَ الْمُؤَذِّنَ فَلْيَقُلْ كَمَا يَقُولُ الْمُؤَذِّنُ]

٣٣٠ - مَسْأَلَةٌ: وَمَنْ سَمِعَ الْمُؤَذِّنَ فَلْيَقُلْ كَمَا يَقُولُ الْمُؤَذِّنُ سَوَاءً سَوَاءً، مِنْ أَوَّلِ الْأَذَانِ إِلَى آخِرِهِ، وَسَوَاءٌ كَانَ فِي غَيْرِ صَلَاةٍ أَوْ فِي صَلَاةِ فَرْضٍ أَوْ نَافِلَةٍ، حَاشَا قَوْلَ الْمُؤَذِّنِ " حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ " فَإِنَّهُ لَا يَقُولُهُمَا فِي الصَّلَاةِ، وَيَقُولُهُمَا فِي غَيْرِ صَلَاةٍ، فَإِذَا أَتَمَّ الصَّلَاةَ فَلْيَقُلْ ذَلِكَ؟ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ ثنا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ حَيْوَةَ وَسَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ كَعْبِ بْنِ عَلْقَمَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّهُ سَمِعَ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: «إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللَّهَ لِي الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ» ؟ .

and I hope to be that servant. Whoever seeks al-Wasīlah for me will have intercession granted to him."[36]

L5929–5931 And we have also narrated it—through the transmission of Mālik, from al-Zuhrī, from ʿAṭāʾ ibn Yazīd al-Laythī, from Abū Saʿīd al-Khudrī—that the Prophet (peace be upon him) did not specify whether one is in prayer or outside of it. We merely said: He does not say during the prayer, "Ḥayya ʿala-ṣ-Ṣalāh, Ḥayya ʿala-l-Falāḥ," because he... Is it an address to the people by which they are summoned to prayer? Is the entirety of the call to prayer a remembrance of Allah the Exalted? And is prayer the place of remembrance of Allah the Exalted? Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to us: Abu Bakr ibn Abi Shaybah narrated to us: Isma'il ibn Ibrahim - that is Ibn Ulayyah - from Hajjaj as-Sawwaf from Yahya ibn Abi Kathir from Hilal ibn Abi Maymunah from Ata ibn Yasar from Mu'awiyah ibn al-Hakam, who said: "While I was praying with the Messenger of Allah, he mentioned the hadith" - and at its conclusion: "The Messenger of Allah, peace be upon him, said: 'No human speech is permissible in this prayer; it is exclusively for tasbīḥ (glorification), takbīr (proclaiming Allah's greatness), and recitation of the Quran,'" or as he, peace be upon him, phrased it? If the hearer of the call to prayer says "There is no power nor strength except through Allah" instead of "Come to prayer, come to salvation," then this is commendable.[37]

L5932 Abdullah ibn Rabiʿ narrated to us: Muhammad ibn Muʿawiyah narrated to us: Ahmad ibn Shuʿayb narrated to us: Mujahid ibn Musa informed me: Hajjaj narrated to me, saying: Ibn Jurayj said: ʿAmr ibn Yahya informed me that ʿIsa ibn ʿUmar informed him from ʿAbdullah ibn ʿAlqamah ibn Waqqas from his father, who said: "I was with Muʿawiyah when his mu'adhdhin called the adhan. Muʿawiyah repeated the mu'adhdhin's words. When the mu'adhdhin said: 'Come to prayer,' he responded: 'There is no power nor strength except by Allah.' When he said: 'Come to success,' he again responded: 'There is no

وَرُوِّينَاهُ أَيْضًا -: مِنْ طَرِيقِ مَالِكٍ عَنْ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، فَلَمْ يَخُصَّ - عَلَيْهِ السَّلَامُ - كَوْنَهُ فِي صَلَاةٍ مِنْ غَيْرِ كَوْنِهِ فِيهَا، وَإِنَّمَا قُلْنَا: لَا يَقُولُ فِي الصَّلَاةِ " حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ "؟ لِأَنَّهُ تَكْلِيمٌ لِلنَّاسِ يُدْعَوْنَ بِهِ إلَى الصَّلَاةِ، وَسَائِرُ الْأَذَانِ ذِكْرٌ لِلَّهِ تَعَالَى، وَالصَّلَاةُ مَوْضِعُ ذِكْرِ اللَّهِ تَعَالَى؟ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثنا إسْمَاعِيلُ بْنُ إبْرَاهِيمَ هُوَ ابْنُ عُلَيَّةَ - عَنْ حَجَّاجٍ الصَّوَّافِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ قَالَ: «بَيْنَا أَنَا أُصَلِّي مَعَ رَسُولِ اللَّهِ فَذَكَرَ الْحَدِيثَ -: وَفِي آخِرِهِ: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: إنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ إنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ» أَوْ كَمَا قَالَ - عَلَيْهِ السَّلَامُ -؟ فَإِنْ قَالَ سَامِعُ الْأَذَانِ: لَا حَوْلَ وَلَا قُوَّةَ إلَّا بِاَللَّهِ " مَكَانَ " حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ " فَحَسَنٌ.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَخْبَرَنِي مُجَاهِدُ بْنُ مُوسَى حَدَّثَنِي حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ يَحْيَى أَنَّ عِيسَى بْنَ عُمَرَ أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَلْقَمَةَ بْنِ وَقَّاصٍ عَنْ أَبِيهِ قَالَ: «إنِّي عِنْدَ مُعَاوِيَةَ إذْ أَذَّنَ مُؤَذِّنُهُ فَقَالَ مُعَاوِيَةُ كَمَا قَالَ الْمُؤَذِّنُ، حَتَّى إذَا قَالَ حَيَّ عَلَى الصَّلَاةِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ إلَّا بِاَللَّهِ

[36] **Hadith references (L5928):** Mishkat al-Masabih 657.
[37] **Hadith references (L5929):** Sahih Muslim 537a; Mishkat al-Masabih 978.

power nor strength except by Allah.' Then he said: 'I heard the Messenger of Allah (may Allah bless him and grant him peace) say this.'"

فَلَمَّا قَالَ حَيَّ عَلَى الْفَلَاحِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ ذَلِكَ» .

Issue: Clarifying the Prescribed Method of the Call to Prayer

[مَسْأَلَةٌ بَيَانُ صِفَةُ الْأَذَانِ]

331 – Legal Issue:

٣٣١ - مَسْأَلَةٌ:

The description of the Adhan is well-known. The most beloved to us in this regard is the Adhan of the people of Mecca, which is: Allahu Akbar, Allahu Akbar; Allahu Akbar, Allahu Akbar; four times; Ashhadu an la ilaha illa Allah, Ashhadu an la ilaha illa Allah; Ashhadu anna Muhammadan rasulu Allah, Ashhadu anna Muhammadan rasulu Allah.

وَصِفَةُ الْأَذَانِ: مَعْرُوفَةٌ، وَأَحَبُّ ذَلِكَ إِلَيْنَا أَذَانُ أَهْلِ مَكَّةَ وَهُوَ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، أَرْبَعَ مَرَّاتٍ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

Then he raises his voice and says: I bear witness that there is no god but Allah, I bear witness that there is no god but Allah, I bear witness that... Muhammad is the Messenger of Allah. I bear witness that Muhammad is the Messenger of Allah. Hasten to prayer, hasten to prayer. Hasten to salvation, hasten to salvation. Allah is the Greatest, Allah is the Greatest. There is no god but Allah?

ثُمَّ يَرْفَعُ صَوْتَهُ فَيَقُولُ: 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؟ .

The call to prayer of the people of Medina is exactly as we have described, except that at the beginning of his call, he only says "Allāh is the Greatest, Allāh is the Greatest" twice. The call to prayer of the people of Kufa is as we have described the call to prayer of the people of Mecca, except that they only say "I bear witness that there is no deity but Allāh, I bear witness that there is no deity but Allāh" twice. If a muezzin performs the call to prayer in the manner of the people of Medina or the people of Kufa, it is valid. If he adds in the dawn prayer after "Come to success" the phrase "Prayer is better than sleep, Prayer is better than sleep," it is also valid.

وَأَذَانُ أَهْلِ الْمَدِينَةِ كَمَا وَصَفْنَا سَوَاءً سَوَاءً، إِلَّا أَنَّهُ لَا يَقُولُ فِي أَوَّلِ أَذَانِهِ: " اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ " إِلَّا مَرَّتَيْنِ فَقَطْ وَأَذَانُ أَهْلِ الْكُوفَةِ كَمَا وَصَفْنَا أَذَانَ أَهْلِ مَكَّةَ إِلَّا أَنَّهُمْ لَا يَقُولُونَ " أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ " إِلَّا مَرَّتَيْنِ فَقَطْ؟ وَإِنْ أَذَّنَ مُؤَذِّنٌ بِأَذَانِ أَهْلِ الْمَدِينَةِ أَوْ بِأَذَانِ أَهْلِ الْكُوفَةِ: فَحَسَنٌ وَإِنْ زَادَ فِي صَلَاةِ الصُّبْحِ بَعْدَ: حَيَّ عَلَى الْفَلَاحِ -: الصَّلَاةُ خَيْرٌ مِنْ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِنْ النَّوْمِ: فَحَسَنٌ؟ .

We have chosen the call to prayer of the people of Mecca because it contains additional remembrance of God Almighty beyond those of the people of Medina and Kufa. It includes a modulated repetition of "God is the Greatest" and a modulated repetition of "I bear witness that there is no deity but God,

وَإِنَّمَا تَخَيَّرْنَا أَذَانَ أَهْلِ مَكَّةَ؛ لِأَنَّ فِيهِ زِيَادَةَ ذِكْرٍ لِلَّهِ تَعَالَى عَلَى أَذَانِ أَهْلِ الْمَدِينَةِ، وَأَذَانِ أَهْلِ الْكُوفَةِ؛ فَفِيهِ تَرْجِيعُ " اللَّهُ أَكْبَرُ " وَفِيهِ تَرْجِيعُ " أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ "، وَهَذِهِ زِيَادَةُ خَيْرٍ لَا تُحَقَّرُ.

I bear witness that Muhammad is the Messenger of God." This constitutes an added goodness that should not be undervalued.

أَقَلُّ مَا يَجِبُ لَهَا سِتُّونَ حَسَنَةً؟ وَأَيْضًا: فَإِنَّهُ قَدْ رُوِّينَاهُ مِنْ طُرُقٍ، مِنْهَا -: مَا حَدَّثَنَاهُ

L5941 What is the minimum obligatory for her—sixty good deeds? Also: We have narrated this through various chains, among them—what Hammam narrated to us from Abbas ibn Asbagh from Muhammad ibn Abd al-Malik ibn Ayman from Muhammad ibn Sulayman al-Munqiri al-Basri from Hafs ibn Umar al-Hawḍī from Hammam ibn Yahya, who narrated that Amir ibn Abd al-Wahid al-Ahwal narrated to him that Makhūl al-Shāmī narrated to him that Ibn Muhayriz narrated to him that Abu Mahdhurah narrated to him: "The Messenger of Allah—peace and blessings be upon him—taught him the Adhan as nineteen phrases and the Iqamah as seventeen phrases." Then did he describe the Adhan, which we have mentioned, phrase by phrase?[38]

حَمَامُ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا مُحَمَّدُ بْنُ سُلَيْمَانَ الْمُنْقِرِيُّ الْبَصْرِيُّ ثنا حَفْصُ بْنُ عُمَرَ الْحَوْضِيُّ ثنا هَمَّامُ بْنُ يَحْيَى أَنَّ عَامِرَ بْنَ عَبْدِ الْوَاحِدِ الْأَحْوَلَ حَدَّثَهُ أَنَّ مَكْحُولًا الشَّامِيَّ حَدَّثَهُ أَنَّ ابْنَ مُحَيْرِيزٍ حَدَّثَهُ أَنَّ أَبَا مَحْذُورَةَ حَدَّثَهُ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَّمَهُ الْأَذَانَ تِسْعَ عَشْرَةَ كَلِمَةً، وَالْإِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً» ثُمَّ وَصَفَ الْأَذَانَ الَّذِي ذَكَرْنَا حَرْفًا حَرْفًا؟ .

L5942 And it was also narrated to us by ʿAbdullāh ibn Rabīʿ: Muḥammad ibn Muʿāwiyah narrated to us, Aḥmad ibn Shuʿayb narrated to us; Ibrāhīm ibn al-Ḥasan and Yūsuf ibn Saʿīd informed me; Ḥajjāj narrated to us from Ibn Jurayj; ʿAbd al-ʿAzīz ibn ʿAbd al-Malik ibn Abī Maḥdhūrah informed me that Ibn Muḥayriz (who was an orphan under the guardianship of Abī Maḥdhūrah) informed him. He said: I said to Abī Maḥdhūrah, "I am traveling to Syria, and I fear I will be asked about your adhān, so inform me." He related to him that "the Messenger of Allah — may the peace and blessings of Allah be upon him — taught him the adhān" exactly as we have conveyed it textually.[39]

وَحَدَّثَنَاهُ أَيْضًا: عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ وَيُوسُفُ بْنُ سَعِيدٍ ثنا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ أَخْبَرَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ أَنَّ ابْنَ مُحَيْرِيزٍ أَخْبَرَهُ -، وَكَانَ يَتِيمًا فِي حِجْرِ أَبِي مَحْذُورَةَ - قَالَ: قُلْتُ لِأَبِي مَحْذُورَةَ: إِنِّي خَارِجٌ إِلَى الشَّامِ، وَأَخْشَى أَنْ أُسْأَلَ عَنْ تَأْذِينِكَ فَأَخْبِرْنِي؟ فَذَكَرَ لَهُ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَّمَهُ الْأَذَانَ» كَمَا ذَكَرْنَا نَصًّا.

L5943–5945 There have also come traditions similar to these, like the adhan of the people of Medina and the adhan of the people of Kufa; except that... This is an addition to it involving fourfold repetition and vocal modulation. An addition made by reliable narrators must not be omitted unless it is optional, in which case adopting the addition is preferable, as it constitutes additional dhikr and goodness—is it not?

وَقَدْ جَاءَتْ أَيْضًا آثَارٌ مِثْلُ هَذِهِ بِمِثْلِ أَذَانِ أَهْلِ الْمَدِينَةِ وَأَذَانِ أَهْلِ الْكُوفَةِ، إِلَّا أَنَّ هَذِهِ زَائِدَةٌ عَلَيْهَا تَرْبِيعًا وَتَرْجِيعًا، وَزِيَادَةُ الرُّوَاةِ الْعُدُولِ لَا يَجُوزُ تَرْكُهَا، إِلَّا أَنْ تَكُونَ عَلَى التَّخْيِيرِ، فَيَكُونُ الْأَخْذُ بِالزِّيَادَةِ أَفْضَلَ، لِأَنَّهَا زِيَادَةُ ذِكْرٍ وَخَيْرٍ؟ .

L5946 Muhammad ibn Saʿīd ibn Nubāt narrated to us; ʿAbdullāh ibn Naṣr narrated to us; Qāsim ibn Aṣbagh narrated to us; Ibn Waḍḍāḥ narrated to us; Mūsā ibn Muʿāwiyah narrated to us; Wakīʿ ibn Sufyān al-Thawrī narrated to us; from

وَحَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ نُبَاتٍ ثنا عَبْدُ اللَّهِ بْنُ نَصْرٍ ثنا قَاسِمُ بْنُ أَصْبَغَ ثنا ابْنُ وَضَّاحٍ ثنا مُوسَى بْنُ مُعَاوِيَةَ ثنا وَكِيعُ بْنُ سُفْيَانَ الثَّوْرِيُّ عَنْ عِمْرَانَ بْنِ مُسْلِمٍ عَنْ سُوَيْدِ بْنِ غَفَلَةَ: أَنَّهُ أَرْسَلَ إِلَى مُؤَذِّنٍ لَهُ: لَا تُثَوِّبْ فِي شَيْءٍ مِنَ الصَّلَاةِ إِلَّا الْفَجْرَ، فَإِذَا بَلَغْتَ "

[38] **Hadith references (L5941):** Sunan Abi Dawud 502.
[39] **Hadith references (L5942):** Sunan Abi Dawud 505; Sunan Abi Dawud 502.

ʿImrān ibn Muslim; from Suwayd ibn Ghafala: that he sent [instructions] to his muʾadhdhin: “Do not perform *tathwīb* in the *adhan* for any prayer except the Fajr prayer. When you reach ‘*Ḥayya ʿalā l-falāḥ*,’ say ‘*Aṣ-ṣalātu khayrun mina n-nawm*,’ ‘*Aṣ-ṣalātu khayrun mina n-nawm*,’ for this is the *adhan* of Bilāl.”

حَيَّ عَلَى الْفَلَاحِ " فَقُلْ " الصَّلَاةُ خَيْرٌ مِنْ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِنْ النَّوْمِ " فَإِنَّهُ أَذَانُ بِلَالٍ.

L5947 Ali said: Suwayd ibn Ghaflah was among the greatest of the Successors. He arrived approximately five nights after the death of the Prophet—peace be upon him—and met all the remaining Companions after the Prophet’s passing—peace be upon him.

قَالَ عَلِيٌّ: سُوَيْدُ بْنُ غَفَلَةَ مِنْ أَكْبَرِ التَّابِعِينَ، قَدِمَ بَعْدَ مَوْتِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِخَمْسِ لَيَالٍ أَوْ نَحْوِهَا، وَأَدْرَكَ جَمِيعَ الصَّحَابَةِ الْبَاقِينَ بَعْدَ مَوْتِهِ - عَلَيْهِ السَّلَامُ -.

L5948 And by him from Waki‘, from Sufyan al-Thawri, from Abu Ja‘far the *mu’adhdhin*, from Abu Sulayman, from Abu Mahdhurah: that when he reached “Hayya ‘ala al-Falah” during the Fajr prayer, he would say, “Prayer is better than sleep. Prayer is better than sleep.”

وَبِهِ إِلَى وَكِيعٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي جَعْفَرٍ الْمُؤَذِّنِ عَنْ أَبِي سُلَيْمَانَ عَنْ أَبِي مَحْذُورَةَ: أَنَّهُ كَانَ إِذَا بَلَغَ " حَيَّ عَلَى الْفَلَاحِ " فِي الْفَجْرِ قَالَ " الصَّلَاةُ خَيْرٌ مِنْ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِنْ النَّوْمِ ".

L5949 Ali said: Bilal did not call the *adhan* for anyone after the Messenger of Allah—peace be upon him—except once in the Levant for Dhuhr or Asr only, and he did not repeat the *adhan* in it either.

قَالَ عَلِيٌّ: لَمْ يُؤَذِّنْ بِلَالٌ لِأَحَدٍ بَعْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَّا مَرَّةً وَاحِدَةً بِالشَّامِ لِلظُّهْرِ، أَوْ الْعَصْرِ فَقَطْ، وَلَمْ يَشْفَعْ الْأَذَانَ فِيهَا أَيْضًا.

L5950 As for the Iqamah, it is: “Allah is the Greatest, Allah is the Greatest. I bear witness that there is no deity except Allah. I bear witness that Muhammad is the Messenger of Allah. Hasten to prayer, hasten to success. The prayer has begun, the prayer has begun. Allah is the Greatest, Allah is the Greatest. There is no deity except Allah?”

وَأَمَّا الْإِقَامَةُ فَهِيَ " اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، قَدْ قَامَتْ الصَّلَاةُ، قَدْ قَامَتْ الصَّلَاةُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ؟ ".

L5951 The proof of that is: Abd al-Rahman ibn Abd Allah ibn Khalid narrated to us, saying: Ibrahim ibn Ahmad al-Balkhi narrated to us, al-Farbari narrated to us, al-Bukhari narrated to us, Sulayman ibn Harb narrated to us, Hammad ibn Zayd narrated from Simak ibn Atiyyah from Ayyub al-Sakhtiyani from Abu Qilabah from Anas ibn Malik, who said: “Bilal was commanded to recite the adhan phrases twice each and to recite the iqamah in odd numbers, except that the iqamah is recited in odd numbers.”

بُرْهَانُ ذَلِكَ -: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ بْنِ خَالِدٍ حَدَّثَنَا قَالَ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ الْبَلْخِيُّ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا سُلَيْمَانُ بْنُ حَرْبٍ ثنا حَمَّادُ بْنُ زَيْدٍ عَنْ سِمَاكِ بْنِ عَطِيَّةَ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ «أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَأَنْ يُوتِرَ الْإِقَامَةَ إِلَّا الْإِقَامَةَ» .

L5952–5953 Narrated by Hammam, from Ibn Mufarrij, from Ibn al-A’rabi, from al-Dabari, from Abd al-Razzaq, from Ma’mar, from Ayyub al-Sikhtiyani, from

Abu Qilabah, who said: “Bilal would recite the iqamah in single utterances – except for his statement, ’The prayer has been established, the prayer has been established’ – and he would repeat the adhan twice.”

حَدَّثَنَا حَمَّامُ ثنا ابْنُ مُفَرِّجٍ ثنا ابْنُ الْأَعْرَابِيِّ ثنا الدَّبَرِيُّ ثنا عَبْدُ الرَّزَّاقِ ثنا مَعْمَرٌ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ أَبِي قِلَابَةَ قَالَ: كَانَ بِلَالٌ يُوتِرُ الْإِقَامَةَ وَيُثَنِّي الْأَذَانَ، إِلَّا قَوْلَهُ " قَدْ قَامَتْ الصَّلَاةُ، قَدْ قَامَتْ الصَّلَاةُ "؟ .

L5954 Ali said: We have mentioned what two transmitters do not disagree upon - that Bilal (may Allah be pleased with him) never gave the call to prayer for anyone after the death of Allah’s Messenger (peace and blessings be upon him) except once in Syria, wherein he did not complete his call. Thus, this report became a musnad narration with a sound chain, and it was confirmed that the commander in this matter was Allah’s Messenger (peace and blessings be upon him) alone, and no other. The Hanafis said: The iqamah is recited in pairs. There are differing reports from them regarding the interpretation of this. Zufar narrated from Abu Hanifah - as we mentioned concerning the wording “Allah is the Greatest” four times at the beginning of the adhan - that this applies similarly to the beginning of the iqamah. According to this narration, the Hanafis today follow this view. It is narrated from Abu Yusuf, from Abu Hanifah, regarding both the adhan and iqamah: “Allah is the Greatest” is stated twice only at their beginning.

قَالَ عَلِيٌّ: قَدْ ذَكَرْنَا مَا لَا يَخْتَلِفُ فِيهِ اثْنَانِ مِنْ أَهْلِ النَّقْلِ: أَنَّ بِلَالًا - رَضِيَ اللَّهُ عَنْهُ - لَمْ يُؤَذِّنْ قَطُّ لِأَحَدٍ بَعْدَ مَوْتِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَّا مَرَّةً وَاحِدَةً بِالشَّامِ، وَلَمْ يُتِمَّ أَذَانَهُ فِيهَا، فَصَارَ هَذَا الْخَبَرُ مُسْنَدًا صَحِيحَ الْإِسْنَادِ، وَصَحَّ أَنَّ الْآمِرَ لَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا أَحَدَ غَيْرُهُ وَقَالَ الْحَنَفِيُّونَ: الْإِقَامَةُ مَثْنَى مَثْنَى، وَاخْتُلِفَ عَنْهُمْ فِي تَفْسِيرِ ذَلِكَ؛ فَرَوَى زُفَرُ عَنْ أَبِي حَنِيفَةَ كَمَا ذَكَرْنَا فِي قَوْلِ " اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ " أَرْبَعَ مَرَّاتٍ فِي ابْتِدَاءِ الْأَذَانِ، وَفِي ابْتِدَاءِ الْإِقَامَةِ كَذَلِكَ أَيْضًا، وَعَلَى هَذِهِ الرِّوَايَةِ هُمْ الْحَنَفِيُّونَ الْيَوْمَ؟ وَعَنْ أَبِي يُوسُفَ عَنْ أَبِي حَنِيفَةَ فِي كِلَا الْأَمْرَيْنِ الْأَذَانِ وَالْإِقَامَةِ " اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ " فِي ابْتِدَائِهِمَا مَرَّتَيْنِ فَقَطْ.

L5955 A narration similar to Abū Yūsuf’s report regarding the adhan has been transmitted, and we know of no tradition ever narrated concerning the utterance of “Allāhu akbar, Allāhu akbar” four times at the beginning of the iqamah. Were it not that this constitutes a remembrance of Allah the Exalted, it would necessitate invalidating the iqamah and nullifying the prayer of one who prayed with such an iqamah. However, is this addition not comparable to one who inserts “Lā ḥawla wa lā quwwata illā billāh” or other phrases entirely unrelated to the iqamah?

وَقَدْ جَاءَ حَدِيثٌ بِمِثْلِ رِوَايَةِ أَبِي يُوسُفَ فِي الْأَذَانِ، وَمَا نَعْلَمُ خَبَرًا قَطُّ رُوِيَ فِي قَوْلِ " اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ " أَرْبَعَ مَرَّاتٍ فِي أَوَّلِ الْإِقَامَةِ وَلَوْلَا أَنَّهَا ذِكْرُ اللَّهِ تَعَالَى لَوَجَبَ إبْطَالُ الْإِقَامَةِ بِهَا، وَإِبْطَالُ صَلَاةِ مَنْ صَلَّى بِتِلْكَ الْإِقَامَةِ، وَلَكِنَّ هَذِهِ الزِّيَادَةَ بِمَنْزِلَةِ مَنْ زَادَ فِي الْإِقَامَةِ " لَا حَوْلَ وَلَا قُوَّةَ إلَّا بِاَللَّهِ " أَوْ غَيْرَ ذَلِكَ مِمَّا لَيْسَ مِنْ الْإِقَامَةِ فِي شَيْءٍ؟ .

L5956–5958 The Malikis said: The entire iqāmah is odd-numbered except “Allāh is the Greatest, Allāh is the Greatest,” which is repeated. “The prayer has commenced” is only uttered once. Ali stated: The adhān has been universally transmitted in Makkah, Madīnah, and Kufa. For from the time the adhān

وَقَالَ الْمَالِكِيُّونَ: الْإِقَامَةُ كُلُّهَا وِتْرٌ، إلَّا " اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ " فَإِنَّهُ يُكَرَّرُ، وَلَا يُقَالُ " قَدْ قَامَتْ الصَّلَاةُ " إلَّا مَرَّةً وَاحِدَةً قَالَ عَلِيٌّ: الْأَذَانُ مَنْقُولٌ نَقْلَ الْكَافَّةِ بِمَكَّةَ وَبِالْمَدِينَةِ

was revealed to the Messenger of Allāh (May Allāh bless him and grant him peace) until the day Anas ibn Mālik died - he being the last companion who had seen the Messenger of Allāh (May Allāh bless him and grant him peace) and his companions - not a single day passed without Muslims reciting it five times or more in every mosque. Such a tradition cannot be forgotten or altered. Were it not for the certainty that all these forms of the adhān were unquestionably recited during the time of the Messenger of Allāh (May Allāh bless him and grant him peace), there would be no basis for doubt. During the time of Allah's Messenger—peace and blessings be upon him—the call to prayer in Mecca was heard by him during his Hajj. Then Abu Bakr heard it, followed by Umar, then Uthman after him. The Commander of the Faithful Ibn al-Zubayr resided there for nine years as part of the remaining Companions, while his governors appointed to Medina and Kufa remained in office. It is baseless, impossible, and inconceivable—and impermissible to suspect them (may Allah be pleased with them)—that the people of Mecca altered the call to prayer, and that any of these caliphs (may Allah be pleased with them) heard it or had it reported to him while holding the caliphate, yet failed to change it. No Muslim would entertain such a notion, for if this were permissible, would it not equally apply to their presence in Medina without distinction? Similarly, when Kufa was conquered and inhabited by groups of Companions (may Allah be pleased with them), it was administered by Umar ibn al-Khattab's governors and later Uthman's governors (may Allah be pleased with them both), such as Abu Musa al-Ash'ari, Ibn Mas'ud, 'Ammār, al-Mughīrah, and Sa'd ibn Abī Waqqāṣ. The Companions departing from Kufa continued to proclaim the call to prayer five times daily throughout their travels until they settled and built the city. It is utterly impossible that the call to prayer was altered in the presence of those we mentioned, yet this remained hidden from Umar and Uthman, or that either of them knew of it and approved without denouncing it. Subsequently, 'Alī ibn Abī Ṭālib resided in Kufa until his death, appointing governors to Mecca and Medina, followed by his son al-Ḥasan (may Allah be pleased with him) until he transferred authority to Mu'āwiyah (may Allah be pleased with him). It is inconceivable that the call to prayer was altered without 'Alī and al-Ḥasan rejecting such a change. If such a claim were valid against 'Alī, would it not

وَبِالْكُوفَةِ، لِأَنَّهُ لَمْ يَمُرَّ بِأَهْلِ الْإِسْلَامِ - مُذْ نَزَلَ الْأَذَانُ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إلَى يَوْمِ مَاتَ أَنَسُ بْنُ مَالِكٍ: آخِرُ مَنْ شَاهَدَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَصَحْبَهُ - يَوْمٌ إلَّا وَهُمْ يُؤَذِّنُونَ فِيهِ فِي كُلِّ مَسْجِدٍ مِنْ مَسَاجِدِهِمْ خَمْسَ مَرَّاتٍ فَأَكْثَرَ، فَمِثْلُ هَذَا لَا يَجُوزُ أَنْ يُنْسَى وَلَا أَنْ يُحَرَّفَ؟ فَلَوْلَا أَنَّ كُلَّ هَذِهِ الْوُجُوهِ قَدْ كَانَ يُؤَذَّنُ بِهَا عَلَى عَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِلَا شَكٍّ، وَكَانَ الْأَذَانُ بِمَكَّةَ عَلَى عَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَسْمَعُهُ - عَلَيْهِ السَّلَامُ - إذْ حَجَّ، ثُمَّ يَسْمَعُهُ أَبُو بَكْرٍ، ثُمَّ عُمَرُ، ثُمَّ عُثْمَانُ، بَعْدَهُ - عَلَيْهِ السَّلَامُ -، وَسَكَنَهَا أَمِيرُ الْمُؤْمِنِينَ ابْنُ الزُّبَيْرِ تِسْعَ سِنِينَ، وَهُوَ بَقِيَّةُ الصَّحَابَةِ، وَالْعُمَّالُ مِنْ قِبَلِهِ بِالْمَدِينَةِ وَالْكُوفَةِ: فَمِنْ الْبَاطِلِ الْمُمْتَنِعِ الْمُحَالِ الَّذِي لَا يَحِلُّ أَنْ يُظَنَّ بِهِمْ - رَضِيَ اللَّهُ عَنْهُمْ - أَنَّ أَهْلَ مَكَّةَ بَدَّلُوا الْأَذَانَ وَسَمِعَهُ أَحَدُ هَؤُلَاءِ الْخُلَفَاءِ - رَضِيَ اللَّهُ عَنْهُمْ - أَوْ بَلَغَهُ وَالْخِلَافَةُ بِيَدِهِ -: فَلَمْ يُغَيِّرْ، هَذَا مَا لَا يَظُنُّهُ مُسْلِمٌ؛ وَلَوْ جَازَ ذَلِكَ لَجَازَ بِحَضْرَتِهِمْ بِالْمَدِينَةِ وَلَا فَرْقَ؟ وَكَذَلِكَ فُتِحَتْ الْكُوفَةُ وَنَزَلَ بِهَا طَوَائِفُ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - وَتَدَاوَلَهَا عُمَّالُ عُمَرَ بْنِ الْخَطَّابِ، وَعُمَّالُ عُثْمَانَ - رَضِيَ اللَّهُ عَنْهُمَا -، كَأَبِي مُوسَى الْأَشْعَرِيِّ، وَابْنِ مَسْعُودٍ، وَعَمَّارٍ، وَالْمُغِيرَةِ، وَسَعْدِ بْنِ أَبِي وَقَّاصٍ، وَلَمْ تَزَلْ الصَّحَابَةُ الْخَارِجُونَ عَنْ الْكُوفَةِ يُؤَذِّنُونَ فِي كُلِّ يَوْمٍ سَفَرِهِمْ خَمْسَ مَرَّاتٍ، إلَى أَنْ بَنُوهَا وَسَكَنُوهَا؛ فَمِنْ الْبَاطِلِ الْمُحَالِ أَنْ يُحَالَ الْأَذَانُ بِحَضْرَةِ مَنْ ذَكَرْنَا وَيَخْفَى ذَلِكَ عَلَى عُمَرَ وَعُثْمَانَ، أَوْ يَعْلَمُهُ أَحَدُهُمَا فَيُقِرُّهُ وَلَا يُنْكِرُهُ؟ ثُمَّ سَكَنَ الْكُوفَةَ عَلِيُّ بْنُ أَبِي طَالِبٍ إلَى أَنْ مَاتَ وَنَفَّذَ الْعُمَّالَ مِنْ قِبَلِهِ إلَى مَكَّةَ وَالْمَدِينَةِ، ثُمَّ الْحَسَنُ ابْنُهُ - رَضِيَ اللَّهُ عَنْهُ - إلَى أَنْ سَلَّمَ الْأَمْرَ لِمُعَاوِيَةَ - رَحِمَهُ اللَّهُ تَعَالَى -؛ فَمِنْ الْمُحَالِ أَنْ يُغَيَّرَ الْأَذَانُ وَلَا يُنْكِرُ تَغْيِيرَهُ: عَلِيٌّ، وَالْحَسَنُ؛

equally apply to Abu Bakr, Umar, and Uthman? But it is inconceivable for them to do such a thing. No Muslim would ever attribute this to them or to any of them whatsoever.

وَلَوْ جَازَ ذَلِكَ عَلَى عَلِيٍّ، لَجَازَ مِثْلُهُ عَلَى أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، وَحَاشَا لَهُمْ مِنْ هَذَا، مَا يَظُنُّ هَذَا بِهِمْ، وَلَا بِأَحَدٍ مِنْهُمْ مُسْلِمٌ أَصْلًا؟ .

L5959–5961 If they say: "The Adhān of Mecca and the Adhān of Kufa are not established through mass transmission," it is said to them: "If they say to you: 'Rather, the Adhān of the people of Medina is not established through mass transmission—so what is the distinction?' If they assert an impossibility in this, is the same not asserted against them?" If they say: "The Adhān of the people of Mecca and the people of Kufa traces back to a limited number of individuals," it is said to them: "The Adhān of the people of Medina traces back to three men only—no more: Malik, Ibn al-Mājishūn, and Ibn Abī Dhi'b. The followers of these three took it only from them." If they say: "There is no disagreement regarding doubling in the Adhān," it is said to them: "This is pure falsehood. Ma'mar reported from Ayyūb al-Sakhtiyānī from Nāfi' from Ibn 'Umar:" The call to prayer is performed three times, each repeated three times.

فَإِنْ قَالُوا: لَيْسَ أَذَانُ مَكَّةَ وَلَا أَذَانُ الْكُوفَةِ نَقْلَ كَافَّةٍ؟ قِيلَ لَهُمْ: فَإِنْ قَالُوا لَكُمْ: بَلْ أَذَانُ أَهْلِ الْمَدِينَةِ لَيْسَ هُوَ نَقْلَ كَافَّةٍ فَمَا الْفَرْقُ؟ فَإِنْ ادَّعُوا فِي هَذَا مُحَالًا أُدُّعِيَ عَلَيْهِمْ مِثْلُهُ؟ فَإِنْ قَالُوا: إِنَّ أَذَانَ أَهْلِ مَكَّةَ وَأَهْلِ الْكُوفَةِ يَرْجِعُ إِلَى قَوْمٍ مَحْصُورٍ عَدَدُهُمْ؟ قِيلَ لَهُمْ: وَأَذَانُ أَهْلِ الْمَدِينَةِ يَرْجِعُ إِلَى ثَلَاثَةِ رِجَالٍ لَا أَكْثَرَ: مَالِكٍ، وَابْنِ الْمَاجِشُونِ، وَابْنِ أَبِي ذِئْبٍ فَقَطْ، وَإِنَّمَا أَخَذَهُ أَصْحَابُ هَؤُلَاءِ عَنْ هَؤُلَاءِ فَقَطْ فَإِنْ قَالُوا: لَمْ يُخْتَلَفْ فِي الْأَذَانِ بِالتَّثْنِيَةِ؟ قِيلَ لَهُمْ: هَذَا الْكَذِبُ الْبَحْتُ رَوَى مَعْمَرٌ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: الْأَذَانُ ثَلَاثًا ثَلَاثًا.

L5962 Ibn Jurayj narrated from Nāfi' from Ibn 'Umar that he used to repeat the iqāmah twice, thus invalidating with the certainty of invalidation the evidence cited by the Mālikīs to support their choice regarding the adhān—which they base on the transmission from the Messenger of Allah (peace be upon him) by the entire community.

وَرَوَى ابْنُ جُرَيْجٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّهُ كَانَ يُثَنِّي الْإِقَامَةَ، فَيَبْطُلُ بِهَذَا بِيَقِينٍ الْبُطْلَانِ فِيمَا يَحْتَجُّ بِهِ الْمَالِكِيُّونَ لِاخْتِيَارِهِمْ فِي الْأَذَانِ بِأَنَّهُ نَقْلُ الْكَافَّةِ إِلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L5963–5965 It is thus firmly established that the call to prayer of the people of Mecca holds precisely the same status in this matter as that of Medina's inhabitants—utterly identical—and that the call to prayer of Kufa's people shares equal standing with both Mecca and Medina without distinction. Should they argue: "The Companions did not alter this, but it was modified after their time," we respond: If such alteration could be attributed to the Successors in Mecca and Kufa, then attributing it to Medina's Successors becomes more permissible. Consider those among Medina's Successors like Alqamah, Al-Aswad, Suwayd ibn Ghafala, Ar-Ruḥayl, Masrūq, Nabatah, Salmān ibn Rabī'ah, and others—all issued legal rulings during ʿUmar ibn al-Khaṭṭāb's lifetime. Can any Successor from Medina be elevated above Ṭāwūs, ʿAṭāʾ,

فَصَحَّ يَقِينًا أَنَّ لِأَذَانِ أَهْلِ مَكَّةَ مِنْ ذَلِكَ مَا لِأَذَانِ أَهْلِ الْمَدِينَةِ سَوَاءً سَوَاءً - وَأَنَّ لِأَذَانِ أَهْلِ الْكُوفَةِ مِنْ ذَلِكَ مَا لِأَذَانِ أَهْلِ مَكَّةَ وَأَذَانِ أَهْلِ الْمَدِينَةِ وَلَا فَرْقَ؟ فَإِنْ قَالُوا: لَمْ يُغَيِّرْ ذَلِكَ الصَّحَابَةُ لَكِنْ غُيِّرَ بَعْدَهُمْ؟ قُلْنَا: إِنْ جَازَ ذَلِكَ عَلَى التَّابِعِينَ بِمَكَّةَ وَالْكُوفَةِ، فَهُوَ عَلَى التَّابِعِينَ بِالْمَدِينَةِ أَجْوَزُ، فَمَا كَانَ بِالْمَدِينَةِ فِي التَّابِعِينَ كَعَلْقَمَةَ، وَالْأَسْوَدِ، وَسُوَيْدِ بْنِ غَفَلَةَ، وَالرُّحَيْلِ وَمَسْرُوقٍ، وَنُبَاتَةَ وَسَلْمَانَ بْنِ رَبِيعَةَ وَغَيْرِهِمْ؛ فَكُلُّ هَؤُلَاءِ أَفْتَى فِي حَيَاةِ عُمَرَ بْنِ الْخَطَّابِ، وَمَا يَرْتَفِعُ أَحَدٌ مِنْ تَابِعِي أَهْلِ الْمَدِينَةِ

or Mujāhid? Allah forbid that any should be suspected of altering religion's foundational pillar! If they descend to the Successors of the Successors, whatever might permissibly be ascribed to Sufyān al-Thawrī or Ibn Jurayj must equally apply to Mālik, who holds no superiority over them in knowledge or piety. Allah forbid implicating any in such matters! If they cite the rulers—governors of Mecca, Medina, and Kufa appointed from Syria since Muʿāwiyah's era until Abū Ḥanīfah, Sufyān, and Mālik's early period, then from Al-Anbār and Baghdad in later years—then whatever applies to Mecca and Kufa's governors must equally apply to Medina's. All these cities endured both righteous and depraved rulers like Al-Ḥajjāj, Ḥubaysh ibn Dulja, Ṭāriq, Khālid al-Qasrī, and every other person of no virtue. Thus, what could be attributed to Mecca and Kufa's governors becomes equally permissible for Medina's—utterly identical? Indeed, alteration proves less conceivable in Mecca, where annual global pilgrimages would have exposed any change. None have ever made such a claim—all praise belongs to Allah. If they refer to the narrations, then the narrations, as we mentioned, are similar, except for the well-known opinion of Abū Ḥanīfah regarding the iqamah. Has any narration ever mentioned it?

عَلَى طَاوُسٍ وَعَطَاءٍ وَمُجَاهِدٍ وَمَعَاذَ اللَّهِ أَنْ يُظَنَّ بِأَحَدٍ مِنْهُمْ تَبْدِيلُ عَمُودِ الدِّيْنِ؟ فَإِنْ هَبَطُوا إِلَى تَابِعِي التَّابِعِينَ، فَمَا يَجُوزُ شَيْءٌ مِنْ ذَلِكَ عَلَى سُفْيَانَ الثَّوْرِيِّ، وَابْنِ جُرَيْجٍ، إِلَّا جَازَ مِثْلُهُ عَلَى مَالِكٍ، فَمَا لَهُ عَلَى هَذَيْنِ فَضْلٌ، لَا فِي عِلْمٍ وَلَا فِي وَرَعٍ، وَمَعَاذَ اللَّهِ أَنْ يُظَنَّ بِأَحَدٍ مِنْهُمْ شَيْءٌ مِنْ هَذَا فَإِنْ رَجَعُوا إِلَى الْوُلَاةِ، فَإِنَّ الْوُلَاةَ عَلَى مَكَّةَ، وَالْمَدِينَةِ، وَالْكُوفَةِ: إِنَّمَا كَانُوا يَنْفُذُونَ مِنْ الشَّامِ مِنْ عَهْدِ مُعَاوِيَةَ إِلَى صَدْرِ زَمَانِ أَبِي حَنِيفَةَ، وَسُفْيَانَ، وَمَالِكٍ، ثُمَّ مِنْ الْأَنْبَارِ وَبَغْدَادَ فِي بَاقِي أَيَّامِ هَؤُلَاءِ، فَلَا يَجُوزُ شَيْءٌ مِنْ ذَلِكَ عَلَى وَالِي مَكَّةَ، وَالْكُوفَةِ، إِلَّا جَازَ مِثْلُهُ عَلَى وَالِي الْمَدِينَةِ، وَكُلُّهَا قَدْ وَلِيَهَا الصَّالِحُ وَالْفَاسِقُ، كَالْحَجَّاجِ، وَحُبَيْشِ بْنِ دُلْجَةَ، وَطَارِقٍ، وَخَالِدٍ الْقَسْرِيِّ وَمَا هُنَالِكَ مِنْ كُلِّ مَنْ لَا خَيْرَ، فَمَا جَازَ مِنْ ذَلِكَ عَلَيْهِمْ بِمَكَّةَ، وَالْكُوفَةِ، فَهُوَ جَائِزٌ عَلَيْهِمْ بِالْمَدِينَةِ سَوَاءً سَوَاءً؟ بَلْ الْأَمْرُ أَقْرَبُ إِلَى الِامْتِنَاعِ بِمَكَّةَ؛ لِأَنَّ وُفُودَ جَمِيعِ أَهْلِ الْأَرْضِ يَرِدُونَهَا كُلَّ سَنَةٍ، فَمَا كَانَ لِيَخْفَى ذَلِكَ أَصْلًا عَلَى النَّاسِ، وَمَا قَالَ هَذَا أَحَدٌ قَطُّ -، وَالْحَمْدُ لِلَّهِ فَإِنْ رَجَعُوا إِلَى الرِّوَايَاتِ، فَالرِّوَايَاتُ كَمَا ذَكَرْنَا مُتَقَارِبَةٌ إِلَّا قَوْلَ أَبِي حَنِيفَةَ الْمَشْهُورَ فِي الْإِقَامَةِ، فَمَا جَاءَتْ بِهِ قَطُّ رِوَايَةٌ؟ .

L5966 This is not related to the mudd, sa', or wasq in any respect, for every mudd or qafiz established in Medina or Kufa is recognized—as Hisham's mudd introduced in Medina is recognized, and the mudd mentioned by Mālik in his *Muwatta* (that the sa' equals one mudd plus a third of another mudd), like the mudd of the people of Kufa known as the Hajjājī, and like the sa' of 'Umar ibn al-Khaṭṭāb. Is there any objection to a governor or others establishing a mudd or sa' for some of their needs? The Prophet's (peace be upon him) mudd, his sa', and his wasq have been transmitted to him via mass transmission by the entire community.

وَلَيْسَ هَذَا مِنْ الْمُدِّ، وَالصَّاعِ، وَالْوَسْقِ، فِي شَيْءٍ؛ لِأَنَّ كُلَّ مُدٍّ، أَوْ قَفِيزٍ أُحْدِثَ بِالْمَدِينَةِ وَبِالْكُوفَةِ فَقَدْ عُرِفَ؛ كَمَا عُرِفَ بِالْمَدِينَةِ مُدُّ هِشَامٍ الَّذِي أَحْدَثَ؛ وَالْمُدُّ الَّذِي ذَكَرَهُ مَالِكٌ فِي مُوَطَّئِهِ: أَنَّ الصَّاعَ هُوَ مُدٌّ وَثُلُثٌ بِالْمُدِّ الْآخَرِ، وَكَمُدِّ أَهْلِ الْكُوفَةِ الْحَجَّاجِيِّ، وَكَصَاعِ عُمَرَ بْنِ الْخَطَّابِ، وَلَا حَرَجَ فِي إِحْدَاثِ الْأَمِيرِ أَوْ غَيْرِهِ مُدًّا أَوْ صَاعًا لِبَعْضِ حَاجَتِهِ؟ وَبَقِيَ مُدُّ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَصَاعُهُ وَوَسْقُهُ مَنْقُولًا إِلَيْهِ نَقْلَ الْكَافَّةِ إِلَيْهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L5967 What is remarkable is that Mālik considered the expiation for *dhihār* to be specific to the newly instituted *mudd* of Hishām, despite the disagreement among his companions on this matter. Ashhab, Ibn Wahb, and Ibn al-Qāsim: one of them states it is one and a half *mudds*, another says two *mudds* less a third, while other companions assert two *mudds*. Some companions of Abū Ḥanīfah argued by posing: "Was Abū Maḥdhūrah's *adhān* delayed?" We replied: "Yes," and the most sound of its methods aligned with our preferred doctrine. And all praise is due to Allah.

وَالْعَجَبُ أَنَّ مَالِكًا رَأَى كَفَّارَةَ الظِّهَارِ خَاصَّةً بِمُدِّ هِشَامٍ الْمُحْدَثِ عَلَى اخْتِلَافِ أَصْحَابِهِ فِيهِ؛ فَأَشْهَبُ، وَابْنُ وَهْبٍ، وَابْنُ الْقَاسِمِ، يَقُولُ أَحَدُهُمْ: وَهُوَ مُدٌّ وَنِصْفٌ، وَيَقُولُ الْآخَرُ: هُوَ مُدَّانِ غَيْرُ ثُلُثٍ - وَيَقُولُ غَيْرُهُمْ: هُوَ مُدَّانِ وَاحْتَجَّ بَعْضُ أَصْحَابِ أَبِي حَنِيفَةَ بِأَنْ قَالَ: أَذَانُ أَبِي مَحْذُورَةَ مُتَأَخِّرٌ؟ فَقُلْنَا: نَعَمْ، وَأَحْسَنُ طُرُقِهِ مُوَافِقٌ لِاخْتِيَارِنَا -، وَلِلَّهِ الْحَمْدُ.

L5968 If they say, "Does it involve repeating the iqāmah?" We reply: "Yes. We do not deny that repeating it was the first command, whereas performing it once was the other command—without doubt."

فَإِنْ قَالُوا: إِنَّ فِيهِ ثَنْيَةَ الْإِقَامَةِ؟ قُلْنَا: نَعَمْ، وَلَسْنَا نُنْكِرُ ثَنْيَتَهَا كَانَ الْأَمْرَ الْأَوَّلَ، وَإِفْرَادُهَا كَانَ الْأَمْرَ الْآخَرَ بِلَا شَكٍّ.

L5969 Muhammad ibn Sa'id ibn Nabat narrated to us, Abdullah ibn Nasr narrated to us, Qasim ibn Asbagh narrated to us, Ibn Waddah narrated to us, Musa ibn Mu'awiyah narrated to us, Waki' narrated from al-A'mash from Amr ibn Murrah from Abd al-Rahman ibn Abi Layla, who said: The companions of Muhammad, peace and blessings of Allah be upon him, narrated to us that Abdullah ibn Zayd had seen the call to prayer in a dream. He came to the Prophet, peace and blessings of Allah be upon him, and informed him. He said: "Teach it to Bilal." Bilal then stood and delivered the *adhan* reciting each phrase twice (*mathnā*), and performed the *iqamah* reciting each phrase twice (*mathnā*).

لِمَا حَدَّثَنَاهُ مُحَمَّدُ بْنُ سَعِيدِ بْنِ نَبَاتٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَصْرٍ ثنا قَاسِمُ بْنُ أَصْبَغَ ثنا ابْنُ وَضَّاحٍ ثنا مُوسَى بْنُ مُعَاوِيَةَ ثنا وَكِيعٌ عَنْ الْأَعْمَشِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: حَدَّثَنَا أَصْحَابُ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدٍ رَأَى الْأَذَانَ فِي الْمَنَامِ، فَأَتَى النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَخْبَرَهُ؟ قَالَ: عَلِّمْهُ بِلَالًا؛ فَقَامَ بِلَالٌ فَأَذَّنَ مَثْنَى، وَأَقَامَ مَثْنَى» .

L5970–5972 Ali said: "And this is a chain of narration in the utmost authenticity from the chains of the Kufans?" Thus it was established that the doubling of the iqāmah had been abrogated, and that this was indeed the initial ruling. ʿAbd al-Raḥmān ibn Abī Laylā learned from one hundred and twenty Companions, and he encountered Bilāl and ʿUmar (may Allah be pleased with them both). Thus the truth became clear. The invalidity of their statement with certainty—and all praise is due to Allah, the Exalted.

قَالَ عَلِيٌّ: وَهَذَا إسْنَادٌ فِي غَايَةِ الصِّحَّةِ مِنْ إسْنَادِ الْكُوفِيِّينَ؟ فَصَحَّ أَنَّ ثَنْيَةَ الْإِقَامَةِ قَدْ نُسِخَتْ، وَأَنَّهُ هُوَ كَانَ أَوَّلَ الْأَمْرِ، وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى أَخَذَ عَنْ مِائَةٍ وَعِشْرِينَ مِنْ الصَّحَابَةِ، وَأَدْرَكَ بِلَالًا وَعُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا -؛ فَلَاحَ بُطْلَانُ قَوْلِهِمْ بِيَقِينٍ -، وَلِلَّهِ تَعَالَى الْحَمْدُ؟ .

L5973 However, the preferable view is what is authentically established from the Messenger of Allah's—peace and blessings be upon him—instruction to Bilāl to make the iqāmah odd-numbered, except [its specific phrase]. The other

إلَّا أَنَّ الْأَفْضَلَ مَا صَحَّ مِنْ أَمْرِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِلَالًا بِأَنْ يُوتِرَهَا إلَّا الْإِقَامَةَ، وَالصَّحِيحُ الْآخَرُ أَوْلَى بِالْأَخْذِ مِمَّا لَا يَبْلُغُ دَرَجَتَهُ؟ ، وَقَدْ قَالَ بَعْضُ

authentic opinion—is it not more deserving of adherence than what does not attain its rank? Some later Mālikīs claimed: "The meaning of 'except the iqāmah' is 'except Allāhu Akbar.'" This aligns with their customary practice of falsehood, for no one—neither linguistically nor legislatively—has ever termed the phrase "Allāhu Akbar" as iqāmah. How can this be when it is explicitly stated as "the prayer has commenced," as we have mentioned? The Ḥanafīs argued: "The command to Bilāl to make the iqāmah odd-numbered originated from someone after the Messenger of Allah—peace and blessings be upon him." This affiliates them with the Rāfiḍīs who attribute to Abū Bakr and ʿUmar the alteration of the religion of Islam. May Allah curse whoever says this! Would any Muslim utter such a claim? If they object: "You have narrated through Ḥaywah's chain from Al-Aswad that Bilāl used to repeat the iqāmah in pairs," we respond: Indeed. Yet Anas narrated that Bilāl was commanded to make it odd-numbered, and Anas undoubtedly heard Bilāl's adhān, whereas Al-Aswad never heard him deliver the adhān or iqāmah. Thus, the correct understanding of Al-Aswad's statement—"Bilāl used to repeat the iqāmah in pairs"—refers to his utterance of "the prayer has commenced" [in the iqāmah], thereby reconciling it with Anas's narration on the matter.

مُتَأَخِّرِي الْمَالِكِيِّينَ: مَعْنَى " إِلَّا الْإِقَامَةَ " أَيْ إِلَّا " اللَّهُ أَكْبَرُ " وَهَذَا جَرْيٌ مِنْهُمْ عَلَى عَادَتِهِمْ فِي الْكَذِبِ " وَمَا سَمَّى أَحَدٌ قَطُّ قَوْلَ " اللَّهُ أَكْبَرُ " إِقَامَةً، لَا فِي لُغَةٍ، وَلَا فِي شَرِيعَةٍ، فَكَيْفَ وَقَدْ جَاءَ مُبَيَّنًا أَنَّهُ " قَدْ قَامَتْ الصَّلَاةُ " كَمَا ذَكَرْنَاهُ؟ وَقَالَ الْحَنَفِيُّونَ: إنَّ الْأَمْرَ لِبِلَالٍ بِأَنْ يُوتِرَ الْإِقَامَةَ هُوَ مِمَّنْ بَعْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهَذَا لَحَاقٌ مِنْهُمْ بِالرَّوَافِضِ النَّاسِبِينَ إلَى أَبِي بَكْرٍ، وَعُمَرَ، تَبْدِيلَ دِينِ الْإِسْلَامِ؛ وَلَعَنَ اللَّهُ مَنْ يَقُولُ هَذَا، فَمَا يَقُولُهُ مُسْلِمٌ؟ فَإِنْ قَالُوا: قَدْ رَوَيْتُمْ مِنْ طَرِيقِ حَيْوَةَ عَنْ الْأَسْوَدِ: أَنَّ بِلَالًا كَانَ يُثَنِّي الْإِقَامَةَ؟ قُلْنَا: نَعَمْ، وَأَنَسٌ رَوَى: أَنَّ بِلَالًا أُمِرَ بِوِتْرِهَا، وَأَنَسٌ سَمِعَ أَذَانَ بِلَالٍ بِلَا شَكٍّ، وَلَمْ يَسْمَعْهُ الْأَسْوَدُ قَطُّ يُؤَذِّنُ، وَلَا يُقِيمُ -: فَصَحَّ أَنَّ مَعْنَى قَوْلِ الْأَسْوَدِ: إنَّ بِلَالًا كَانَ يُثَنِّي الْإِقَامَةَ يُرِيدُ قَوْلَهُ " قَدْ قَامَتْ الصَّلَاةُ " حَتَّى يَتَّفِقَ قَوْلُهُ مَعَ رِوَايَةِ أَنَسٍ فِي ذَلِكَ؟ .

L5974 Ali said: Some Hanafis suggested that perhaps the Messenger of Allah (peace be upon him) instructed Abū Maḥdhūrah to say "I bear witness that there is no god but Allah, I bear witness that there is no god but Allah; I bear witness that Muḥammad is the Messenger of Allah, I bear witness that Muḥammad is the Messenger of Allah" solely because he had lowered his voice, not because this repetition constitutes part of the ruling of the adhān. Ali said: This is sheer falsehood against the Messenger of Allah (peace be upon him), for had he (peace be upon him) known this repetition was not inherent to the essence of the adhān, he would have informed him of it. He would not have left him at all to recite it while lowering his voice at the beginning of the adhān. This repetition is not a single phrase; rather, it comprises four declarations: two consisting of six phrases each, and two consisting of five phrases each.

قَالَ عَلِيٌّ: وَقَالَ بَعْضُ الْحَنَفِيِّينَ: لَعَلَّ أَمْرَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَبَا مَحْذُورَةَ أَنْ يَقُولَ " أَشْهَدُ أَنْ لَا إلَهَ إلَّا اللَّهُ أَشْهَدُ أَنْ لَا إلَهَ إلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ " إنَّمَا كَانَ لِأَجْلِ أَنَّهُ كَانَ خَفَضَ بِهِ صَوْتَهُ، لَا لِأَنَّهُ مِنْ حُكْمِ الْأَذَانِ؟ قَالَ عَلِيٌّ: وَهَذَا كَذِبٌ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مُجَرَّدٌ، لِأَنَّهُ - عَلَيْهِ السَّلَامُ - لَوْ عَلِمَ أَنَّ هَذَا التَّرْجِيعَ لَيْسَ مِنْ نَفْسِ الْأَذَانِ لَنَبَّأَهُ عَلَيْهِ، وَلَمَا تَرَكَهُ أَلْبَتَّةَ يَقُولُ ذَلِكَ خَافِضًا صَوْتَهُ فِي ابْتِدَاءِ الْأَذَانِ، فَلَيْسَ هُوَ كَلِمَةً وَاحِدَةً، بَلْ أَرْبَعَ قَضَايَا -: الِاثْنَتَانِ مِنْهَا -: سِتُّ كَلِمَاتٍ، سِتُّ كَلِمَاتٍ، وَالِاثْنَتَانِ -: خَمْسُ كَلِمَاتٍ، خَمْسُ كَلِمَاتٍ.

L5975–5977 Among the sheer lies—for which its perpetrator deserves to occupy his abode

in the Fire—is the claim that the Messenger of Allah, peace and blessings be upon him, permitted Abū Maḥdhūrah to do all that with a lowered voice; and lowering it is not part of the ruling of... The call to prayer (Adhan): If one neglects to correct the mistaken person and fails to prohibit the error, they lead him further astray by commanding him to repeat the call with raised voice again, while withholding the clarification that such repetition forms no part of the Adhan. How could a Muslim's tongue ever utter this, or how could his heart find ease in it?

فَمِنْ الْكَذِبِ الْبَحْتِ - الَّذِي يَسْتَحِقُّ فِيهِ صَاحِبُهُ أَنْ يَتَبَوَّأَ مَقْعَدَهُ مِنْ النَّارِ - أَنْ يَدَعَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَبَا مَحْذُورَةَ يَأْتِي بِكُلِّ ذَلِكَ خَافِضَ الصَّوْتِ، وَلَيْسَ خَفْضُهُ مِنْ حُكْمِ الْأَذَانِ، فَإِذَا تَرَكَهُ عَلَى الْخَطَأِ، وَلَمْ يَنْهَهُ زَادَ فِي إضْلَالِهِ، بِأَنْ يَأْمُرَهُ بِأَنْ يُعِيدَ ذَلِكَ رَافِعًا صَوْتَهُ، وَلَا يُعْلِمُهُ أَنَّ تَكْرَارَ ذَلِكَ لَيْسَ مِنْ الْأَذَانِ وَمَا نَدْرِي كَيْفَ يَنْطَلِقُ بِهَذَا لِسَانُ مُسْلِمٍ أَوْ يَنْشَرِحُ لَهُ صَدْرُهُ؟ .

L5978 How then, when the reports—the finest transmitted on this matter—have clearly shown that Allah's Prophet (peace be upon him) explicitly taught the call to prayer in this exact wording, word by word, as nineteen words, thereby exposing the falsehood of these asserters publicly? Some of them said: "When we observed the composition of the call to prayer in two instances, finding the second instance containing half the repetitions of the first—do you not see that 'I bear witness there is no deity but Allah' is said twice at the beginning, while 'There is no deity but Allah' is said once at the end? The Takbir was among the elements repeated in the call to prayer, yet it occurs twice at the end. By analogy, it should have been four times at the beginning."

فَكَيْفَ وَالْآثَارُ - الَّتِي هِيَ أَحْسَنُ مَا رُوِيَ فِي ذَلِكَ - جَاءَتْ مُبَيِّنَةً بِأَنَّ نَبِيَّ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَّمَهُ الْأَذَانَ كَذَلِكَ نَصًّا، كَلِمَةً كَلِمَةً، تِسْعَ عَشْرَةَ كَلِمَةً فَوَضَحَ كَذِبُ هَؤُلَاءِ الْقَائِلِينَ جِهَارًا؟ وَقَالَ بَعْضُهُمْ: لِمَا رَأَيْنَا مَا كَانَ فِي الْأَذَانِ فِي مَوْضِعَيْنِ كَانَ فِي الْمَوْضِعِ الثَّانِي عَلَى نِصْفِ مَا هُوَ عَلَيْهِ فِي الْمَوْضِعِ الْأَوَّلِ -: أَلَا تَرَى أَنَّهُ يُقَالُ فِي أَوَّلِ الْأَذَانِ " أَشْهَدُ أَنْ لَا إلَهَ إلَّا اللَّهُ " مَرَّتَيْنِ، وَيُقَالُ فِي آخِرِهِ " لَا إلَهَ إلَّا اللَّهُ " مَرَّةً وَكَانَ التَّكْبِيرُ مِمَّا يَتَكَرَّرُ فِي الْأَذَانِ، وَكَانَ التَّكْبِيرُ فِي آخِرِ الْأَذَانِ مَرَّتَيْنِ، وَالْقِيَاسُ أَنْ يَكُونَ فِي أَوَّلِ الْأَذَانِ أَرْبَعًا.

L5979 Ali said: If this obsession of yours is valid, then the Takbir should indeed be quadrupled at the beginning of the Adhan as you assert. Consequently, it would be obligatory to also quadruple "I bear witness that there is no deity but Allah, I bear witness that Muhammad is the Messenger of Allah" in the Takbir, and to refrain from doubling any part of the Adhan except what is unanimously agreed upon—just as nothing is singularized except what is agreed to be singular, namely "There is no deity but Allah" alone. Thus, the opening of the Adhan would consist of three phrases repeated four times each, followed by three phrases repeated twice, then ending with an odd seventh phrase. This absurdity surpasses your own absurdity, and you must adhere to it. As for the Malikis: when they analogize the woman with chronic bleeding to an animal whose milk is withheld to inflate its udder (to deceive buyers), equate light spitting (for purification) during prayer to the

قَالَ عَلِيٌّ: إذَا كَانَ هَذَا الْهَوَسُ عِنْدَكُمْ حَقًّا فَإِنَّ التَّكْبِيرَ مُرَبَّعٌ فِي أَوَّلِ الْأَذَانِ كَمَا تَقُولُ، فَالْوَاجِبُ أَنْ يَكُونَ " أَشْهَدُ أَنْ لَا إلَهَ إلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ " مُرَبَّعًا أَيْضًا فِي التَّكْبِيرِ، وَأَنْ لَا يُثَنَّى مِنْ الْأَذَانِ إلَّا مَا اتُّفِقَ عَلَى أَنْ يُثَنَّى، كَمَا لَا يُفْرَدُ مِنْهُ إلَّا مَا اتُّفِقَ عَلَى إفْرَادِهِ، وَهُوَ " لَا إلَهَ إلَّا اللَّهُ " فَقَطْ، فَيَكُونُ أَوَّلُ الْأَذَانِ ثَلَاثَ قَضَايَا مُرَبَّعَاتٍ، ثُمَّ يَتْلُوهَا ثَلَاثُ قَضَايَا مُثَنَّيَاتٍ، ثُمَّ تُوتِرُ ذَلِكَ قَضِيَّةٌ سَابِعَةٌ مُفْرَدَةٌ، فَهَذَا هَذْرٌ أَفْلَحُ مِنْ هَذْرِكُمْ، فَيَنْبَغِي أَنْ تَلْتَزِمُوهُ وَأَمَّا الْمَالِكِيُّونَ، فَإِنَّهُمْ إذَا قَاسُوا الْمُسْتَحَاضَةَ عَلَى الْمُصَرَّاةِ، وَالنَّفْخَ فِي الصَّلَاةِ عَلَى {فَلا تَقُلْ لَهُمَا أُفٍّ} [الإسراء:

verse “Do not say ‘Uff’ to them” [17:23], liken a married woman’s financial autonomy to a terminally ill patient feared near death, compare the adultery of a married woman to the amputated hand of a thief, along with all such analogies—nothing is more invalid or baseless than these.[40]

L5980 These two analogies are more coherent with reason in the view of every possessor of intellect. They must therefore adhere to them if they are among the people of analogy; otherwise, let them abandon those frivolous analogies, for this is more advantageous for them in religion and more rooted in reason. Success comes solely from Allah, the Most High.

L5981 Some Malikis argued: Since “There is no god but Allah” is recited once at the end of the adhan, should the entire iqamah follow this [single-recitation rule], except for the agreed-upon takbir within it?

L5982–5983 So we said to them: Since what you mentioned was not a valid proof for singling out the Adhan, it was not a valid proof for singling out the Iqamah either.

L5984 Moreover, since the *Takbīr* in the *Iqāmah* is repeated twice by agreement among us and you, it follows that the remainder of the *Iqāmah* must also be repeated twice except what is agreed upon—namely, the *Tahlīl* at its end only. Alternatively, since the *Takbīr* in the *Iqāmah* is recited four times, it would necessitate that [another part of] the *Iqāmah* be recited twice, so that it includes a quadruple repetition, transitioning to a double, then a single utterance. All of this is folly; have we not presented it merely for those who validate [methodological principles] to recognize the corruption and invalidity of analogy?

L5985 It has been authentically established from Ibn ʿUmar and Abū Umāmah ibn Sahl ibn Ḥunayf that they would say in their call to prayer: “Hasten to the best of deeds.” Yet we do not hold this view, as it has not been authentically transmitted from the Prophet (peace and blessings of Allah be upon him), nor is there any valid proof from anyone besides him. Indeed, it was incumbent upon whoever attributes such a statement to a Companion -

[40] **Qur’an references (L5979):** Qur’an 17:23 (Al-Isra).

٢٣] وَالْمَرْأَةَ ذَاتَ الزَّوْجِ فِي مَالِهَا عَلَى الْمَرِيضِ الْمَخُوفِ عَلَيْهِ الْمَوْتَ، وَفَرْجَ الْمُتَزَوِّجَةِ عَلَى يَدِ السَّارِقِ، وَسَائِرَ تِلْكَ الْقِيَاسَاتِ الَّتِي لَا شَيْءَ أَسْقَطَ مِنْهَا وَلَا أَغَثَّ.

فَهَذَانِ الْقِيَاسَانِ أَدْخَلُ فِي الْمَعْقُولِ عِنْدَ كُلِّ ذِي مَسْكَةِ عَقْلٍ، فَيَنْبَغِي لَهُمْ أَنْ يَلْتَزِمُوهَا إِنْ كَانُوا مِنْ أَهْلِ الْقِيَاسِ، وَإِلَّا فَلْيَتْرُكُوا تِلْكَ الْمَقَايِسَ السَّخِيفَةَ، فَهُوَ أَحْظَى لَهُمْ فِي الدِّينِ وَأَدْخَلُ فِي الْمَعْقُولِ، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

وَقَالَ بَعْضُ الْمَالِكِيِّينَ: لَمَّا كَانَتْ " لَا إِلَهَ إِلَّا اللَّهُ " تُقَالُ فِي آخِرِ الْأَذَانِ مَرَّةً وَاحِدَةً -: وَجَبَ أَنْ تَكُونَ الْإِقَامَةُ كُلُّهَا كَذَلِكَ، إِلَّا مَا اتُّفِقَ عَلَيْهِ مِنْ التَّكْبِيرِ فِيهَا؟

فَقُلْنَا لَهُمْ: لَمَّا لَمْ يَكُنْ مَا ذَكَرْتُمْ حُجَّةً فِي إفْرَادِ الْأَذَانِ لَمْ يَكُنْ حُجَّةً فِي إفْرَادِ الْإِقَامَةِ.

وَأَيْضًا: فَإِنَّهُ لَمَّا كَانَ التَّكْبِيرُ فِي الْإِقَامَةِ يُثَنَّى بِاتِّفَاقٍ مِنَّا وَمِنْكُمْ -: وَجَبَ أَنْ يُثَنَّى سَائِرُ الْإِقَامَةِ، إلَّا مَا اتُّفِقَ عَلَيْهِ، وَهُوَ التَّهْلِيلُ فِي آخِرِهَا فَقَطْ أَوْ لَمَّا كَانَ التَّكْبِيرُ فِي الْإِقَامَةِ يُقَالُ أَرْبَعَ مَرَّاتٍ وَجَبَ أَنْ يَكُونَ فِي الْإِقَامَةِ أَيْضًا يُقَالُ مَرَّتَيْنِ، لِيَكُونَ فِيهَا تَرْبِيعٌ يَخْرُجُ مِنْهُ إلَى ثَنْيَةٍ إلَى إفْرَادٍ، وَكُلُّ هَذَا هَوَسٌ، إنَّمَا أَوْرَدْنَاهُ لِيَرَى أَهْلُ التَّصْحِيحِ فَسَادَ الْقِيَاسِ وَبُطْلَانَهُ؟ .

وَقَدْ صَحَّ عَنْ ابْنِ عُمَرَ، وَأَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ: أَنَّهُمْ كَانُوا يَقُولُونَ فِي أَذَانِهِمْ " حَيَّ عَلَى خَيْرِ الْعَمَلِ " وَلَا نَقُولُ بِهِ، لِأَنَّهُ لَمْ يَصِحَّ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَا حُجَّةَ فِي أَحَدٍ دُونَهُ - وَلَقَدْ كَانَ يَلْزَمُ مَنْ يَقُولُ فِي مِثْلِ هَذَا عَنْ الصَّاحِبِ: مِثْلُ هَذَا لَا يُقَالُ بِالرَّأْيِ -: أَنْ يَأْخُذَ بِقَوْلِ ابْنِ عُمَرَ فِي هَذَا، فَهُوَ عَنْهُ ثَابِتٌ بِأَصَحِّ إسْنَادٍ.

since such matters are not subject to personal opinion - to adopt Ibn ʿUmar's position in this matter, for it is firmly established from him through the strongest chain of narrators.

L5986 Al-Ḥasan ibn Ḥayy said: Some say during the Isha prayer, "Prayer is better than sleep, prayer is better than sleep," but we do not endorse this view either, for there is no narration from the Messenger of Allah (peace and blessings be upon him).

L5987 **An issue concerning reversing the order of the phrases in the *adhan* and *iqamah*, placing their latter parts before what precedes them.**

L5988 332 – Issue:

L5989–5991 It is not permissible to reverse the order of the adhan or the iqamah, nor to advance any delayed element of them over what precedes it. Whoever does so has neither performed the adhan nor the iqamah, nor prayed with adhan or iqamah. Ali said: "There are four matters people disputed regarding them: ablution, the adhan, the iqamah, and circumambulating the Kaaba." Abu Hanifah said: "It is permissible to reverse the order of all these." Malik said: "It is not permissible to reverse the order of the adhan, the iqamah, or circumambulation." In one of his two opinions, the more famous one, he said: "It is permissible to reverse the order of ablution." Al-Shafi'i said: "It is not permissible to reverse the order of any of these." Ali said: "No one doubts that the Messenger of Allah, peace and blessings be upon him, taught people the adhan. Were it not for that..." Do not practice soothsaying regarding either of them, nor introduce innovations concerning either of them.

L5992 Since there is no doubt about that, he (peace be upon him) taught them both in their original sequence, step by step. He directs the learner to repeat what he dictates, then the subsequent part of the instruction, until both are fully completed.

L5993 Therefore, since this is the case, it is not permissible for anyone to contradict the Prophet's command (peace be upon him) by advancing what he delayed

وَقَالَ الْحَسَنُ بْنُ حَيٍّ: يُقَالُ فِي الْعَتَمَةِ " الصَّلَاةُ خَيْرٌ مِنْ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِنْ النَّوْمِ " وَلَا نَقُولُ بِهَذَا أَيْضًا، لِأَنَّهُ لَمْ يَأْتِ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

[مَسْأَلَةُ تَنْكِيسُ الْأَذَانِ وَالْإِقَامَةِ وَتَقْدِيمُ الْمُؤَخَّرِ مِنْهَا عَلَى مَا قَبْلَهُ]

٣٣٢ - مَسْأَلَةٌ:

وَلَا يَجُوزُ تَنْكِيسُ الْأَذَانِ وَلَا الْإِقَامَةِ، وَلَا تَقْدِيمُ مُؤَخَّرٍ مِنْهَا عَلَى مَا قَبْلَهُ، فَمَنْ فَعَلَ ذَلِكَ فَلَمْ يُؤَذِّنْ وَلَا أَقَامَ وَلَا صَلَّى بِأَذَانٍ وَلَا إقَامَةٍ قَالَ عَلِيٌّ: هِيَ أَرْبَعَةُ أَشْيَاءَ تَنَازَعَ النَّاسُ فِيهَا -: الْوُضُوءُ، وَالْأَذَانُ، وَالْإِقَامَةُ، وَالطَّوَافُ بِالْبَيْتِ؟ فَقَالَ أَبُو حَنِيفَةَ: يَجُوزُ تَنْكِيسُ كُلِّ ذَلِكَ؟ وَقَالَ مَالِكٌ لَا يَجُوزُ تَنْكِيسُ الْأَذَانِ، وَلَا الْإِقَامَةِ، وَلَا الطَّوَافِ - وَقَالَ فِي أَحَدِ قَوْلَيْهِ وَأَشْهَرِهِمَا: يَجُوزُ تَنْكِيسُ الْوُضُوءِ؟ وَقَالَ الشَّافِعِيُّ: لَا يَجُوزُ تَنْكِيسُ شَيْءٍ مِنْ ذَلِكَ قَالَ عَلِيٌّ: لَا يَشُكُّ أَحَدٌ فِي أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَّمَ النَّاسَ الْأَذَانَ، وَلَوْلَا ذَلِكَ مَا تَكَهَّنُوهُمَا، وَلَا ابْتَدَعُوهُمَا.

فَإِذْ لَا شَكَّ فِي ذَلِكَ فَإِنَّمَا عَلَّمَهُمَا - عَلَيْهِ السَّلَامُ - مُرَتَّبَيْنِ كَمَا هُمَا، أَوَّلًا فَأَوَّلًا، يَأْمُرُ الَّذِي يُعَلِّمُهُ بِأَنْ يَقُولَ مَا يُلَقِّنُهُ، ثُمَّ الَّذِي بَعْدَهُ مِنْ الْقَوْلِ، إلَى انْقِضَائِهِمَا.

or delaying what he advanced. And with Allah, the Most High, is divine success.

فَإِذْ هَذَا كَذَلِكَ فَلَا يَحِلُّ لِأَحَدٍ مُخَالَفَةُ أَمْرِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي تَقْدِيمِ مَا أَخَّرَ أَوْ تَأْخِيرِ مَا قَدَّمَ -، وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

A legal issue regarding the mu'adhdhin's proclamation in the call to prayer: "Verily, pray in your dwellings."

[مَسْأَلَةُ قَوْلُ الْمُؤَذِّنِ فِي أَذَانِهِ أَلَا صَلُّوا فِي رِحَالِكُمْ]

Issue 333: If there is severe cold or rain (drizzle or heavier), the mu'adhdhin must add to his call after "Come to success" or after that, "Pray in your dwellings."

٣٣٣ - مَسْأَلَةٌ: فَإِنْ كَانَ بَرْدٌ شَدِيدٌ أَوْ مَطَرُ رَشٍّ فَصَاعِدًا، فَيَجِبُ أَنْ يَزِيدَ الْمُؤَذِّنُ فِي أَذَانِهِ بَعْدَ " حَيَّ عَلَى الْفَلَاحِ " أَوْ بَعْدَ ذَلِكَ " أَلَا صَلُّوا فِي الرِّحَالِ ".

This ruling applies equally whether settled or traveling: Hammam narrated to us, Ibn Mufarrij narrated to us, Ibn al-Aʿrabī narrated to us, al-Dabarī narrated to us, ʿAbd al-Razzāq narrated to us from Sufyān ibn ʿUyaynah from Ayyūb al-Sikhtiyānī from Nāfiʿ from Ibn ʿUmar: that he gave the call to prayer at Ḍajinān between Mecca and Medina, saying, "Pray in your resting places."

وَهَذَا الْحُكْمُ وَاحِدٌ فِي الْحَضَرِ وَالسَّفَرِ -: حَدَّثَنَا حَمَامٌ ثنا ابْنُ مُفَرِّجٍ ثنا ابْنُ الْأَعْرَابِيِّ ثنا الدَّبَرِيُّ ثنا عَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّهُ أَذَّنَ بِضَجِنَانَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَقَالَ " صَلُّوا فِي الرِّحَالِ ".

Then Ibn Umar said, "The Prophet (peace be upon him) would order his caller on cold, rainy, or windy nights to say: Pray in your dwellings."

ثُمَّ قَالَ ابْنُ عُمَرَ «كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَأْمُرُ مُنَادِيَهُ فِي اللَّيْلَةِ الْبَارِدَةِ أَوْ الْمَطِيرَةِ أَوْ ذَاتِ الرِّيحِ أَنْ يَقُولَ: صَلُّوا فِي الرِّحَالِ» .

Hammam narrated to us: Abbas ibn Asbagh narrated to us: Ibn Ayman narrated to us: Bakr ibn Hammad narrated to us: Musaddad narrated to us: Hammad—he is Ibn Zayd—from Ayyub al-Sikhtiyani, Asim al-Ahwal, and Abd al-Hamid, the companion of al-Ziyadi, all of them from Abdullah ibn al-Harith, who said: "Ibn Abbas addressed us on a muddy day. When the mu'adhin reached 'Come to prayer,' he instructed him to proclaim: 'Prayer in your dwellings?' The people exchanged glances. He said to them: 'It seems you find this strange. One who is better than me did this, and it is indeed an obligation.'" This is the position of our scholars.

حَدَّثَنَا حَمَامٌ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا ابْنُ أَيْمَنَ ثنا بَكْرُ بْنُ حَمَّادٍ ثنا مُسَدَّدٌ ثنا حَمَّادٌ هُوَ ابْنُ زَيْدٍ - عَنْ أَيُّوبَ السِّخْتِيَانِيِّ، وَعَاصِمٍ الْأَحْوَلِ، وَعَبْدِ الْحَمِيدِ صَاحِبِ الزِّيَادِيِّ، كُلِّهِمْ: عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ: «خَطَبَنَا ابْنُ عَبَّاسٍ فِي يَوْمٍ ذِي رَدْغٍ فَلَمَّا بَلَغَ الْمُؤَذِّنُ حَيَّ عَلَى الصَّلَاةِ أَمَرَهُ أَنْ يُنَادِيَ الصَّلَاةُ فِي الرِّحَالِ؟ فَنَظَرَ الْقَوْمُ بَعْضُهُمْ إلَى بَعْضٍ. فَقَالَ لَهُمْ: كَأَنَّكُمْ أَنْكَرْتُمْ هَذَا قَدْ فَعَلَ هَذَا مَنْ هُوَ خَيْرٌ مِنِّي، وَإِنَّهَا لَعَزِيمَةٌ» وَهُوَ قَوْلُ أَصْحَابِنَا.

Issue: Speaking is permissible after the iqamah and before commencing the prayer.

[مَسْأَلَةُ الْكَلَامُ جَائِزٌ بَيْنَ الْإِقَامَةِ وَالصَّلَاةِ]

L6001 Issue: Speech is permissible between the iqāmah and the prayer—whether the speech was long or short—and the iqāmah is not repeated for that reason. It was narrated to us by ʿAbd al-Raḥmān ibn ʿAbd Allāh ibn Khālid al-Hamdānī; from Abū Isḥāq al-Balkhī; from al-Farbrī; from al-Bukhārī; from Abū Maʿmar ʿAbd Allāh ibn ʿAmr; from ʿAbd al-Wārith; from ʿAbd al-ʿAzīz—who is Ibn Ṣuhayb—from Anas ibn Mālik, who said: "The prayer was called, and the Prophet—peace and blessings of Allah be upon him—was whispering privately to a man in a corner of the mosque. He did not rise for the prayer until the people had fallen asleep."

L6002 We have mentioned the Muslims' establishment of prayer, the Prophet's (peace be upon him) recollection that he was junub, his returning and performing the ritual bath, then his return and leading the people in prayer.

L6003 There is no evidence whatsoever that necessitates repeating the iqamah. None of the imams disagree that if someone speaks after the iqamah but before commencing the prayer, or invalidates his ablution, he must renew his ablution while the iqamah need not be repeated for such reasons. Anyone who differentiates between minor and major acts, or between brief and extended speech, must substantiate his position with evidence and specify the exact threshold distinguishing the lesser from the greater in these matters. There exists absolutely no means for him to accomplish this, and with Allah the Exalted lies all success.

The Times of Prayer: A Question Regarding the First Time of Ẓuhr

L6004–6005

L6006 Issue: Abū Muḥammad ʿAlī ibn Aḥmad said: The initial time for Ẓuhr begins when the sun commences its decline from the zenith. Initiating Ẓuhr prayer before this is fundamentally impermissible, and such prayer is invalid. The timeframe for Ẓuhr then extends until every object's shadow equals its own length – excluding the shadow present at the start of the sun's decline, counting only the excess thereafter. If one utters the *takbīr* for Ẓuhr during this period or prior to its conclusion, they have validly caught the prayer without necessitating an excuse. Should the aforementioned shadow exceed this

مَسْأَلَةٌ: وَالْكَلَامُ جَائِزٌ بَيْنَ الْإِقَامَةِ وَالصَّلَاةِ - طَالَ الْكَلَامُ أَوْ قَصُرَ - وَلَا تُعَادُ الْإِقَامَةُ لِذَلِكَ -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ الْهَمْدَانِيُّ ثنا أَبُو إِسْحَاقَ الْبَلْخِيُّ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو ثنا عَبْدُ الْوَارِثِ ثنا عَبْدُ الْعَزِيزِ هُوَ ابْنُ صُهَيْبٍ - عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ «أُقِيمَتْ الصَّلَاةُ وَالنَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُنَاجِي رَجُلًا فِي جَانِبِ الْمَسْجِدِ، فَمَا قَامَ إلَى الصَّلَاةِ حَتَّى نَامَ النَّاسُ» .

وَقَدْ ذَكَرْنَا إقَامَةَ الْمُسْلِمِينَ لِلصَّلَاةِ، وَتَذَكُّرَهُ - عَلَيْهِ السَّلَامُ - أَنَّهُ جُنُبٌ، وَرُجُوعَهُ وَاغْتِسَالَهُ، ثُمَّ مَجِيئَهُ وَصَلَاتَهُ بِالنَّاسِ؟ .

وَلَا دَلِيلَ يُوجِبُ إعَادَةَ الْإِقَامَةِ أَصْلًا، وَلَا خِلَافَ بَيْنَ أَحَدٍ مِنْ الْأَئِمَّةِ: فِي أَنَّ مَنْ تَكَلَّمَ بَيْنَ الْإِقَامَةِ وَالصَّلَاةِ، أَوْ أَحْدَثَ، فَإِنَّهُ يَتَوَضَّأُ وَلَا تُعَادُ الْإِقَامَةُ لِذَلِكَ وَيُكَلَّفُ مَنْ فَرَّقَ بَيْنَ قَلِيلِ الْعَمَلِ وَكَثِيرِهِ، وَقَلِيلِ الْكَلَامِ وَكَثِيرِهِ -: أَنْ يَأْتِيَ عَلَى صِحَّةِ قَوْلِهِ بِدَلِيلٍ، ثُمَّ عَلَى حَدِّ الْقَلِيلِ مِنْ ذَلِكَ مِنْ الْكَثِيرِ، وَلَا سَبِيلَ لَهُ إلَى ذَلِكَ أَصْلًا، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[أَوْقَاتُ الصَّلَاةِ] [مَسْأَلَةٌ أَوَّلُ وَقْتِ الظُّهْرِ]

مَسْأَلَةٌ: قَالَ أَبُو مُحَمَّدٍ عَلِيُّ بْنُ أَحْمَدَ: أَوَّلُ وَقْتِ الظُّهْرِ أَخْذُ الشَّمْسِ فِي الزَّوَالِ وَالْمَيْلِ، فَلَا يَحِلُّ ابْتِدَاءُ الظُّهْرِ قَبْلَ ذَلِكَ أَصْلًا، وَلَا يُجْزِئُ بِذَلِكَ، ثُمَّ يَتَمَادَى وَقْتُهَا إلَى أَنْ يَكُونَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ، لَا يُعَدُّ فِي ذَلِكَ الظِّلُّ الَّذِي كَانَ لَهُ فِي أَوَّلِ زَوَالِ الشَّمْسِ، وَلَكِنْ مَا زَادَ عَلَى ذَلِكَ؟ فَإِذَا كَبَّرَ الْإِنْسَانُ لِصَلَاةِ الظُّهْرِ حِينَ ذَلِكَ - فَمَا قَبْلَهُ - فَقَدْ أَدْرَكَ صَلَاةَ الظُّهْرِ بِلَا ضَرُورَةٍ فَإِذَا زَادَ الظِّلُّ الْمَذْكُورُ عَلَى مَا ذَكَرْنَا -: بِمَا قَلَّ أَوْ كَثُرَ

فَقَدْ بَطَلَ وَقْتُ الدُّخُولِ فِي صَلَاةِ الظُّهْرِ، إِلَّا لِلْمُسَافِرِ الْمُجِدِّ فَقَطْ، وَدَخَلَ أَوَّلُ وَقْتِ الْعَصْرِ، فَمَنْ دَخَلَ فِي صَلَاةِ الْعَصْرِ قَبْلَ ذَلِكَ لَمْ تَجْزِهِ إِلَّا يَوْمَ عَرَفَةَ بِعَرَفَةَ فَقَطْ، ثُمَّ يَتَمَادَى وَقْتُ الدُّخُولِ فِي الْعَصْرِ إِلَى أَنْ تَغْرُبَ الشَّمْسُ كُلُّهَا، إِلَّا أَنَّا نَكْرَهُ تَأْخِيرَ الْعَصْرِ إِلَى أَنْ تَصْفَرَّ الشَّمْسُ إِلَّا لِعُذْرٍ -: وَمَنْ كَبَّرَ لِلْعَصْرِ قَبْلَ أَنْ يَغْرُبَ جَمِيعُ الْقُرْصِ: فَقَدْ أَدْرَكَ الْعَصْرَ؟ فَإِذَا غَابَ جَمِيعُ الْقُرْصِ فَقَدْ بَطَلَ وَقْتُ الدُّخُولِ فِي الْعَصْرِ، وَدَخَلَ أَوَّلُ وَقْتِ صَلَاةِ الْمَغْرِبِ، وَلَا يُجْزِئُ الدُّخُولُ فِي صَلَاةِ الْمَغْرِبِ قَبْلَ غُرُوبِ جَمِيعِ الْقُرْصِ.

measure – whether minimally or substantially – the time for commencing Ẓuhr prayer expires, except exclusively for a traveler in haste.

At this point, the initial time for ʿAṣr begins. Whoever starts ʿAṣr prayer before this timeframe has not performed it validly, except on the Day of ʿArafah at ʿArafah alone. The period for commencing ʿAṣr prayer then persists until the entire solar disc has set, though we consider it reprehensible to delay ʿAṣr until the sun turns yellowish without a valid excuse. Whoever utters the *takbīr* for ʿAṣr before the full disappearance of the solar disc has validly caught ʿAṣr. Once the entire disc sets, the time for commencing ʿAṣr prayer expires, and the initial time for Maghrib prayer begins. It is invalid to commence Maghrib prayer before the complete setting of the solar disc.

ثُمَّ يَتَمَادَى وَقْتُ صَلَاةِ الْمَغْرِبِ إِلَى أَنْ يَغِيبَ الشَّفَقُ الَّذِي هُوَ الْحُمْرَةُ -: فَمَنْ كَبَّرَ لِلْمَغْرِبِ قَبْلَ أَنْ يَغِيبَ آخِرُ حُمْرَةِ الشَّفَقِ فَقَدْ أَدْرَكَ صَلَاةَ الْمَغْرِبِ بِلَا كَرَاهَةٍ وَلَا ضَرُورَةٍ؟ .

L6007–6009 Then, the time for Maghrib prayer persists until the disappearance of the twilight—that is, the redness. Therefore, whoever begins the Maghrib prayer by uttering the takbir before the last redness of the twilight disappears has caught the prayer within its time without... Is it disliked or a necessity?

فَإِذَا غَرُبَتْ حُمْرَةُ الشَّفَقِ كُلُّهَا فَقَدْ بَطَلَ وَقْتُ الدُّخُولِ فِي صَلَاةِ الْمَغْرِبِ، إِلَّا لِلْمُسَافِرِ الْمُجِدِّ، وَبِمُزْدَلِفَةَ لَيْلَةَ يَوْمِ النَّحْرِ فَقَطْ، وَدَخَلَ وَقْتُ صَلَاةِ الْعِشَاءِ الْآخِرَةِ، وَهِيَ الْعَتَمَةُ، وَمَنْ كَبَّرَ لَهَا وَمِنَ الْحُمْرَةِ فِي الْأُفُقِ شَيْءٌ لَمْ يَجْزِهِ.

L6010 When the redness of the twilight has entirely vanished, the time for commencing the Maghrib prayer has expired, except for the hastening traveler and, at Muzdalifah, only on the night of the Day of Sacrifice. At that point, the time for the Isha prayer—which is the night prayer (al-ʻAtamah)—begins. Whoever initiates it with the Takbīr while any trace of redness remains on the horizon, his prayer will not be accepted.

ثُمَّ يَتَمَادَى وَقْتُ صَلَاةِ الْعَتَمَةِ إِلَى انْقِضَاءِ نِصْفِ اللَّيْلِ الْأَوَّلِ، وَابْتِدَاءِ النِّصْفِ الثَّانِي -: فَمَنْ كَبَّرَ لَهَا فِي أَوَّلِ النِّصْفِ الثَّانِي مِنَ اللَّيْلِ فَقَدْ أَدْرَكَ صَلَاةَ الْعَتَمَةِ بِلَا كَرَاهَةٍ، وَلَا ضَرُورَةٍ فَإِذَا زَادَ عَلَى ذَلِكَ فَقَدْ خَرَجَ وَقْتُ الدُّخُولِ فِي صَلَاةِ الْعَتَمَةِ؟ فَإِذَا طَلَعَ الْفَجْرُ الثَّانِي فَقَدْ دَخَلَ أَوَّلُ وَقْتِ صَلَاةِ الصُّبْحِ، فَلَوْ كَبَّرَ لَهَا قَبْلَ ذَلِكَ لَمْ يَجْزِهِ، وَيَتَمَادَى وَقْتُهَا إِلَى أَنْ يَطْلُعَ أَوَّلُ قُرْصِ الشَّمْسِ -: فَمَنْ كَبَّرَ لَهَا قَبْلَ طُلُوعِ أَوَّلِ الْقُرْصِ فَقَدْ أَدْرَكَ صَلَاةَ الصُّبْحِ - إِلَّا أَنَّا نَكْرَهُ تَأْخِيرَهَا عَنْ أَنْ يُسَلِّمَ مِنْهَا قَبْلَ طُلُوعِ أَوَّلِ الْقُرْصِ

L6011 The time for the ʿAtama (Isha) prayer lasts until the end of the first half of the night and the beginning of the second half. Whoever initiates it with the Takbīr in the early part of the second half has validly entered the ʿAtama prayer without religious reprehensibility (karāha) or necessity. If one exceeds this, the time for entering the ʿAtama prayer has expired. When the second dawn (Fajr al-Ṣādiq) appears, the initial time for the Subh (Fajr) prayer begins. If one initiates it before this, the prayer is invalid for him. The time for Subh continues until the first visible edge of the sun's disc emerges. Whoever initiates it with the Takbīr before the sun's first emergence has validly entered the Subh prayer. However, it is makrūh to delay the prayer such that the Taslīm (salutation) occurs after the sun's disc begins to rise, except due to

an excuse. Once the sun's first edge appears, the time for entering the Subh prayer is nullified. When the time of any prayer we have mentioned expires, it is impermissible to perform it—whether it is a child reaching puberty, a menstruating woman who becomes pure, or a disbeliever who embraces Islam. These may only pray what they began within the specified times.

إِلَّا لِعُذْرٍ، فَإِذَا طَلَعَ أَوَّلُ الْقُرْصِ فَقَدْ بَطَلَ وَقْتُ الدُّخُولِ فِي صَلَاةِ الصُّبْحِ؟ فَإِذَا خَرَجَ وَقْتُ كُلِّ صَلَاةٍ ذَكَرْنَاهَا لَمْ يَجُزْ أَنْ يُصَلِّيَهَا: لَا صَبِيٌّ يَبْلُغُ، وَلَا حَائِضٌ تَطْهُرُ، وَلَا كَافِرٌ يُسْلِمُ - وَلَا يُصَلِّي هَؤُلَاءِ إِلَّا مَا أَدْرَكُوا فِي الْأَوْقَاتِ الْمَذْكُورَةِ؟ .

L6012 As for the traveler, if the sun passes its zenith for him while he is settled or sets while he is settled, he follows the ruling we previously mentioned regarding the times of Zuhr and Maghrib with no distinction—he must pray each prayer at its prescribed time without exception.

وَأَمَّا الْمُسَافِرُ فَإِنَّهُ إِنْ زَالَتْ لَهُ الشَّمْسُ، وَهُوَ نَازِلٌ أَوْ غَرُبَتْ لَهُ الشَّمْسُ، وَهُوَ نَازِلٌ -: فَهُوَ كَمَا ذَكَرْنَا فِي وَقْتِ الظُّهْرِ وَالْمَغْرِبِ وَلَا فَرْقَ -: يُصَلِّي كُلَّ صَلَاةٍ لِوَقْتِهَا وَلَا بُدَّ.

L6013 If the sun has passed the zenith while he is traveling, he may delay the Ẓuhr prayer until the start of the time we have mentioned for ʿAṣr, then combine Ẓuhr and ʿAṣr.

فَإِنْ زَالَتْ لَهُ الشَّمْسُ وَهُوَ مَاشٍ فَلَهُ أَنْ يُؤَخِّرَ الظُّهْرَ إِلَى أَوَّلِ الْوَقْتِ الَّذِي ذَكَرْنَا لِلْعَصْرِ، ثُمَّ يَجْمَعُ الظُّهْرَ وَالْعَصْرَ.

L6014 If the sun sets for him while he is walking, he may delay Maghrib until the beginning of Isha's time, then combine Maghrib and Isha. As for at Arafah—specifically on the day of Arafah—he prays Dhuhr in its time, then prays Asr immediately after concluding Dhuhr within Dhuhr's timeframe.

وَإِنْ غَابَتْ لَهُ الشَّمْسُ، وَهُوَ مَاشٍ فَلَهُ أَنْ يُؤَخِّرَ الْمَغْرِبَ إِلَى أَوَّلِ وَقْتِ الْعَتَمَةِ، ثُمَّ يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعَتَمَةِ؟ ، وَأَمَّا بِعَرَفَةَ - يَوْمَ عَرَفَةَ خَاصَّةً - فَإِنَّهُ يُصَلِّي الظُّهْرَ فِي وَقْتِهَا، ثُمَّ يُصَلِّي الْعَصْرَ إِذَا سَلَّمَ مِنْ الظُّهْرِ فِي وَقْتِ الظُّهْرِ؟ .

L6015–6017 As for Muzdalifah—specifically on the night preceding the Day of Sacrifice (Yawm al-Naḥr)—one must pray Maghrib only in Muzdalifah, at any time. If he comes to it during the time of the Isha prayer, he should pray it first, then perform the Isha prayer. As for one who forgets a prayer or sleeps through it, its time extends perpetually without fail. It is not permissible for anyone to delay a prayer beyond the time we have mentioned—such an act is invalid. Nor is it permissible to perform a prayer before its designated time—it is not valid if he does that. Abu Hanifa stated in one of his two opinions: The initial time for Asr begins when the shadow of every thing becomes twice its length. The preferred time for the Isha prayer extends to a third of the night and up to half of it, while its time continues until the appearance of dawn—though delaying it until this point is disliked.

وَأَمَّا بِمُزْدَلِفَةَ - لَيْلَةَ يَوْمِ النَّحْرِ خَاصَّةً - فَإِنَّهُ لَا يُصَلِّي الْمَغْرِبَ إِلَّا بِمُزْدَلِفَةَ أَيَّ وَقْتٍ جَاءَهَا، فَإِنْ جَاءَهَا فِي وَقْتِ الْعَتَمَةِ صَلَّاهَا، ثُمَّ صَلَّى الْعَتَمَةَ، وَأَمَّا النَّاسِي لِلصَّلَاةِ وَالنَّائِمُ عَنْهَا فَإِنَّ وَقْتَهَا مُتَمَادٍ أَبَدًا لَا بُدَّ، وَلَا يَحِلُّ لِأَحَدٍ أَنْ يُؤَخِّرَ صَلَاةً عَنْ وَقْتِهَا الَّذِي ذَكَرْنَا، وَلَا يُجْزِئُهُ إِنْ فَعَلَ ذَلِكَ، وَلَا أَنْ يُقَدِّمَهَا قَبْلَ وَقْتِهَا الَّذِي ذَكَرْنَا، لَا يُجْزِئُهُ إِنْ فَعَلَ ذَلِكَ؟ وَقَالَ أَبُو حَنِيفَةَ فِي أَحَدِ قَوْلَيْهِ -: أَوَّلُ وَقْتِ الْعَصْرِ إِذَا صَارَ ظِلُّ كُلِّ شَيْءٍ مِثْلَيْهِ، وَوَقْتُ الْعَتَمَةِ الْمُسْتَحَبُّ إِلَى ثُلُثِ اللَّيْلِ وَإِلَى نِصْفِهِ، وَيَمْتَدُّ إِلَى طُلُوعِ الْفَجْرِ - وَإِنْ كُرِهَ تَأْخِيرُهَا إِلَيْهِ.

L6018 It is not permissible to delay the Ẓuhr prayer until the time of ʿAṣr, nor

to delay the Maghrib prayer until the time of Ishāʾ (ʿAtamah), for a diligent traveler; Mālik held the opinion that a sick person who fears losing his mental faculties due to illness and a traveler who intends to embark on a journey may pray ʿAṣr during the time of Ẓuhr and Ishāʾ during the time of Maghrib.

وَلَمْ يَجُزْ تَأْخِيرُ الظُّهْرِ إِلَى وَقْتِ الْعَصْرِ، وَلَا تَأْخِيرُ الْمَغْرِبِ إِلَى وَقْتِ الْعَتَمَةِ -: لِلْمُسَافِرِ الْمُجِدِّ وَرَأَى مَالِكٌ لِلْمَرِيضِ الَّذِي يَخَافُ ذَهَابَ عَقْلِهِ، وَلِلْمُسَافِرِ الَّذِي يُرِيدُ الرَّحِيلَ -: أَنْ يُقَدِّمَ الْعَصْرَ إِلَى وَقْتِ الظُّهْرِ، وَالْعَتَمَةَ إِلَى وَقْتِ الْمَغْرِبِ.

L6019 He held the view that congregational mosques - during rain and darkness - should slightly delay Maghrib and move Isha prayer forward to Maghrib's time, with no voluntary prayers performed between them. He did not hold this view for fear of an enemy, nor did he apply it to the daytime prayers of Dhuhr and Asr during daytime rain.

وَرَأَى لِمَسَاجِدِ الْجَمَاعَةِ - فِي الْمَطَرِ وَالظُّلْمَةِ - أَنْ تُؤَخِّرَ الْمَغْرِبَ قَلِيلًا وَتُقَدِّمَ الْعَتَمَةَ إِلَى وَقْتِ الْمَغْرِبِ، وَلَا يُتَنَفَّلُ بَيْنَهُمَا، وَلَمْ يَرَ ذَلِكَ لِخَوْفِ عَدُوٍّ، وَلَا رَأَى ذَلِكَ فِي نَهَارِ الْمَطَرِ فِي الظُّهْرِ وَالْعَصْرِ.

L6020 He held that the time of Dhuhr and Asr extends until sunset—provided one begins Dhuhr within its time and performs one rakʿah of Asr before the sun has completely set? He also held that the time of Maghrib and ʿAtamah (Isha) extends until one begins Maghrib within its time and performs one rakʿah of ʿAtamah before the rising of the true dawn. Al-Shāfiʿī held that combining Dhuhr and Asr during Dhuhr's time, and combining Maghrib and ʿAtamah during Maghrib's time, is permissible—specifically for mosques with congregational prayers during rain.

وَرَأَى وَقْتَ الظُّهْرِ وَالْعَصْرِ يَمْتَدَّانِ إِلَى غُرُوبِ الشَّمْسِ بِإِدْرَاكِ الظُّهْرِ وَرَكْعَةٍ مِنْ الْعَصْرِ قَبْلَ غُرُوبِ جَمِيعِهَا؟ وَرَأَى وَقْتَ الْمَغْرِبِ وَالْعَتَمَةِ يَمْتَدَّانِ إِلَى أَنْ يُدْرِكَ الْمَغْرِبَ وَرَكْعَةً مِنْ الْعَتَمَةِ قَبْلَ طُلُوعِ الْفَجْرِ الثَّانِي وَرَأَى الشَّافِعِيُّ الْجَمْعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ فِي وَسَطِ وَقْتِ الظُّهْرِ، وَبَيْنَ الْمَغْرِبِ وَالْعَتَمَةِ فِي وَسَطِ وَقْتِ الْمَغْرِبِ -: لِمَسَاجِدِ الْجَمَاعَاتِ خَاصَّةً فِي الْمَطَرِ.

L6021 He held the view that the time for Dhuhr and Asr prayers constitutes a merged period extending until sunset, while the time for Maghrib and Isha prayers forms a shared duration lasting until the dawn's emergence (the onset of Fajr).

وَرَأَى وَقْتَ الظُّهْرِ وَالْعَصْرِ مُشْتَرَكًا مُمْتَدًّا إِلَى غُرُوبِ الشَّمْسِ، وَوَقْتَ الْمَغْرِبِ وَالْعَتَمَةِ مُشْتَرَكًا مُمْتَدًّا إِلَى طُلُوعِ الْفَجْرِ.

L6022–6023 This is alongside his statement and the statement of Mālik: "Verily, Maghrib has only one time"—yet these statements are evidently contradictory without any proof? ʿAbdullāh ibn Rabīʿ narrated to us, Muḥammad ibn Muʿāwiyah narrated to us, Abū Khālifah al-Faḍl ibn al-Ḥubāb al-Jumaḥī narrated to us, Abū al-Walīd al-Ṭayālisī (he is Hishām ibn ʿAbd al-Malik) narrated to us: I am Hammām ibn Yaḥyā, from Qatādah, from Abū Ayyūb al-Marāghī, from ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ: "A man asked Allah's Messenger—peace and blessings be upon him—about the time of Ẓuhr prayer. Allah's Messenger—peace and blessings be upon him—said: 'The time for Ẓuhr prayer begins

هَذَا مَعَ قَوْلِهِ وَقَوْلِ مَالِكٍ: إِنَّهُ لَيْسَ لِلْمَغْرِبِ إِلَّا وَقْتٌ وَاحِدٌ، وَهَذِهِ أَقْوَالٌ ظَاهِرَةُ التَّنَاقُضِ بِلَا بُرْهَانٍ؟ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَبُو خَلِيفَةَ الْفَضْلُ بْنُ الْحُبَابِ الْجُمَحِيُّ ثنا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ هُوَ هِشَامُ بْنُ عَبْدِ الْمَلِكِ - أَنَا هَمَّامٌ هُوَ ابْنُ يَحْيَى - عَنْ قَتَادَةَ عَنْ أَبِي أَيُّوبَ الْمَرَاغِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ: «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - سَأَلَهُ رَجُلٌ عَنْ وَقْتِ صَلَاةِ الظُّهْرِ؟ فَقَالَ رَسُولُ اللَّهِ

when the sun declines and lasts until the shadow equals one's height, after which ʿAṣr begins. The time for ʿAṣr lasts until sunset. The time for Maghrib lasts until twilight vanishes. The time for ʿIshā lasts until midnight. The time for Fajr begins at dawn and lasts until sunrise.'"

- صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَقْتُ صَلاَةِ الظُّهْرِ إِذَا زَالَتْ الشَّمْسُ، وَكَانَ ظِلُّ الرَّجُلِ كَطُولِهِ مَا لَمْ تَحْضُرْ الْعَصْرُ، وَوَقْتُ الْعَصْرِ مَا لَمْ تَغْرُبْ الشَّمْسُ، وَوَقْتُ الْمَغْرِبِ مَا لَمْ يَغِبْ الشَّفَقُ، وَوَقْتُ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ، وَوَقْتُ الْفَجْرِ مِنْ طُلُوعِ الْفَجْرِ مَا لَمْ تَطْلُعْ الشَّمْسُ» .

L6024–6026 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to us: Muhammad ibn Abdullah ibn Numayr narrated to us: Ubay narrated to us: Badr ibn Uthman narrated to us: Abu Bakr ibn Abi Musa al-Ash'ari reported from his father that the Messenger of Allah (peace and blessings be upon him) was approached by a questioner asking about prayer timings. He did not respond to him at all. Then he performed the Fajr prayer when dawn broke while people could scarcely recognize one another. Then he commanded him to perform the Dhuhr prayer when the sun had passed its zenith, while someone might say, "Midday has come" - though he was the most knowledgeable among them. Then he commanded him to perform the Asr prayer while the sun remained high. Then he commanded him to perform the Maghrib prayer when the sun had set. Then he commanded him to perform the Isha prayer when twilight disappeared. The next day, he delayed Fajr until... He left from it while the observer was saying: "The sun has risen or is about to rise," then he delayed the noon prayer until it approached yesterday's afternoon prayer time. Then he delayed the afternoon prayer until he concluded it while the observer was saying: "The sun has reddened," then he delayed the sunset prayer until twilight disappeared, then he delayed the evening prayer until the first third of the night. At dawn, he summoned the questioner and said: "The time is between these two."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ثنا أُبَيٌّ ثنا بَدْرُ بْنُ عُثْمَانَ ثنا أَبُو بَكْرِ بْنُ أَبِي مُوسَى الْأَشْعَرِيُّ عَنْ أَبِيهِ عَنْ «رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ أَتَاهُ سَائِلٌ يَسْأَلُهُ عَنْ مَوَاقِيتِ الصَّلَاةِ؟ فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا، فَأَقَامَ الْفَجْرَ حِينَ انْشَقَّ الْفَجْرُ - وَالنَّاسُ لَا يَكَادُ يَعْرِفُ بَعْضُهُمْ بَعْضًا، ثُمَّ أَمَرَهُ فَأَقَامَ بِالظُّهْرِ حِينَ زَالَتْ الشَّمْسُ، وَالْقَائِلُ يَقُولُ: قَدْ انْتَصَفَ النَّهَارُ، وَهُوَ كَانَ أَعْلَمَ مِنْهُمْ. ثُمَّ أَمَرَهُ فَأَقَامَ بِالْعَصْرِ وَالشَّمْسُ مُرْتَفِعَةٌ ثُمَّ أَمَرَهُ فَأَقَامَ الْمَغْرِبَ حِينَ وَقَعَتْ الشَّمْسُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ أَخَّرَ الْفَجْرَ مِنْ الْغَدِ حَتَّى انْصَرَفَ مِنْهَا وَالْقَائِلُ يَقُولُ: قَدْ طَلَعَتْ الشَّمْسُ أَوْ كَادَتْ، ثُمَّ أَخَّرَ الظُّهْرَ حَتَّى كَانَ قَرِيبًا مِنْ وَقْتِ الْعَصْرِ بِالْأَمْسِ، ثُمَّ أَخَّرَ الْعَصْرَ حَتَّى انْصَرَفَ مِنْهَا وَالْقَائِلُ يَقُولُ: قَدْ احْمَرَّتْ الشَّمْسُ، ثُمَّ أَخَّرَ الْمَغْرِبَ حَتَّى كَانَ عِنْدَ سُقُوطِ الشَّفَقِ، ثُمَّ أَخَّرَ الْعِشَاءَ حَتَّى كَانَ ثُلُثُ اللَّيْلِ الْأَوَّلِ، ثُمَّ أَصْبَحَ فَدَعَا السَّائِلَ فَقَالَ: الْوَقْتُ بَيْنَ هَذَيْنِ» .

L6027 This report has been transmitted to us through the chain of Abū Dāwūd from Musaddad from ʿAbdullāh ibn Dāwūd al-Khuraibī from Badr ibn ʿUthmān via his chain. It states: "When the next day arrived, he prayed the dawn prayer and departed. We asked: 'Has the sun risen?' He established the noon prayer at the time of the afternoon prayer that was before it, and prayed the

وَقَدْ رُوِّينَا هَذَا الْخَبَرَ مِنْ طَرِيقِ أَبِي دَاوُد عَنْ مُسَدَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ دَاوُد الْخُرَيْبِيِّ عَنْ بَدْرِ بْنِ عُثْمَانَ بِإِسْنَادِهِ -: وَفِيهِ «فَلَمَّا كَانَ مِنْ الْغَدِ صَلَّى الْفَجْرَ فَانْصَرَفَ فَقُلْنَا:

afternoon prayer when the sun had yellowed—or he said: when evening had arrived."

L6028–6030 Hammad narrated to us: ʿAbbās ibn Aṣbagh narrated to us: Muḥammad ibn ʿAbd al-Malik ibn Ayman narrated to us: Aḥmad ibn Zuhayr and Muḥammad ibn Waḍḍāḥ narrated. Ibn Zuhayr narrated: My father narrated to me, and Ibn Waḍḍāḥ narrated: Abū Bakr ibn Abī Shaybah and Ibn Numayr narrated to us. Ibn Zuhayr, Abū Bakr, and Ibn Numayr narrated: Muḥammad ibn Fuḍayl narrated to us from al-Aʿmash from Abū Ṣāliḥ from Abū Hurayrah, who reported: The Prophet—peace and blessings be upon him—said, "Verily, prayer has a beginning and an end—the beginning of the Dhuhr prayer is when the sun declines, and its end time is when the time for ʿAṣr begins. The beginning of ʿAṣr's time is when Dhuhr's time ends, and its end time is when the sun turns yellow." The beginning time of Maghrib is when the sun sets, and its end time is when the horizon disappears. The beginning time of the latter Isha is when the twilight vanishes, and its end time is when half the night has passed. The beginning time of Fajr is when dawn emerges, and its end time is when the sun rises.

L6031 Ali said: The objection of those who posited a defect in the ḥadīth of ʿAbd Allāh ibn ʿAmr did not elude us—that Qatādah sometimes transmitted it as a raised report (musnad) and at other times as a stopped report (mawqūf). This is not a defect, but rather a strength for the ḥadīth. How can this be a defect when the Companion narrates it from the Prophet—peace and blessings of Allah be upon him—in one instance and issues a legal ruling based on it in another? This is ignorance from those who invoked this as a defect—an assertion without proof, mere conjecture blindly following those who presumed it.

L6032 Likewise, we are not unaware of those who made a pretext regarding the narration of Abū Hurayrah by claiming Muḥammad ibn Fuḍayl erred in it—asserting instead that it is mawqoof (stopped at Mujāhid). This, too, is a false claim without evidence. What harm is there in the chain of those who transmitted it as mawqoof from those who stopped it (at Mujāhid)?

طَلَعَتْ الشَّمْسُ؟ وَأَقَامَ الظُّهْرَ فِي وَقْتِ الْعَصْرِ الَّذِي كَانَ قَبْلَهُ، وَصَلَّى الْعَصْرَ وَقَدْ اصْفَرَّتْ الشَّمْسُ أَوْ قَالَ: أَمْسَى» .

حَدَّثَنَا حَمَّادٌ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا أَحْمَدُ بْنُ زُهَيْرٍ، وَمُحَمَّدُ بْنُ وَضَّاحٍ قَالَ ابْنُ زُهَيْرٍ: حَدَّثَنِي أَبِي وَقَالَ ابْنُ وَضَّاحٍ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ نُمَيْرٍ قَالَ زُهَيْرٌ، وَأَبُو بَكْرٍ وَابْنُ نُمَيْرٍ: ثنا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إنَّ لِلصَّلَاةِ أَوَّلًا وَآخِرًا -: وَإِنَّ أَوَّلَ صَلَاةِ الظُّهْرِ: حِينَ تَزُولُ الشَّمْسُ، وَآخِرَ وَقْتِهَا: حِينَ يَدْخُلُ وَقْتُ الْعَصْرِ، وَإِنَّ أَوَّلَ وَقْتِ الْعَصْرِ: حِينَ يَدْخُلُ وَقْتُهَا، وَإِنَّ آخِرَ وَقْتِهَا: حِينَ تَصْفَرُّ الشَّمْسُ وَإِنَّ أَوَّلَ وَقْتِ الْمَغْرِبِ: حِينَ تَغْرُبُ الشَّمْسُ، وَإِنَّ آخِرَ وَقْتِهَا: حِينَ يَغِيبُ الْأُفُقُ، وَإِنَّ أَوَّلَ وَقْتِ الْعِشَاءِ الْآخِرَةِ: حِينَ يَغِيبُ الشَّفَقُ، وَإِنَّ آخِرَ وَقْتِهَا: حِينَ يَنْتَصِفُ اللَّيْلُ، وَإِنَّ أَوَّلَ وَقْتِ الْفَجْرِ: حِينَ يَطْلُعُ الْفَجْرُ، وَإِنَّ آخِرَ وَقْتِهَا: حِينَ تَطْلُعُ الشَّمْسُ» .

قَالَ عَلِيٌّ: لَمْ يَخْفَ عَلَيْنَا اعْتِلَالُ مَنْ اعْتَلَّ فِي حَدِيثِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بِأَنَّ قَتَادَةَ أَسْنَدَهُ مَرَّةً وَأَوْقَفَهُ أُخْرَى، وَهَذَا لَيْسَ بِعِلَّةٍ، بَلْ هُوَ قُوَّةٌ لِلْحَدِيثِ، إذَا كَانَ الصَّاحِبُ يَرْوِيهِ مَرَّةً عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَيُفْتِي بِهِ أُخْرَى؟ وَهَذَا جَهْلٌ مِمَّنْ تَعَلَّلَ بِهَذَا، وَقَوْلٌ لَا بُرْهَانَ عَلَيْهِ، وَإِنَّمَا هُوَ ظَنٌّ قَلَّدَ فِيهِ مَنْ ظَنَّهُ.

؟ وَكَذَلِكَ لَمْ يَخْفَ عَلَيْنَا مَنْ تَعَلَّلَ فِي حَدِيثِ أَبِي هُرَيْرَةَ بِأَنَّ مُحَمَّدَ بْنَ فُضَيْلٍ أَخْطَأَ فِيهِ، وَإِنَّمَا هُوَ مَوْقُوفٌ عَلَى مُجَاهِدٍ - وَهَذَا أَيْضًا دَعْوَى كَاذِبَةٌ بِلَا بُرْهَانٍ، وَمَا يَضُرُّ إِسْنَادُ مَنْ أَسْنَدَ إِيقَافَ مَنْ أَوْقَفَ؟ .

L6033 قَالَ عَلِيٌّ: وَهَذِهِ أَحَادِيثُ صِحَاحٌ، بِأَسَانِيدَ جِيَادٍ، مِنْ رِوَايَةِ الثِّقَاتِ، فَوَاجِبٌ الْأَخْذُ بِالزَّائِدِ، وَالَّذِي فِيهِ «أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَقَامَ الظُّهْرَ فِي وَقْتِ الْعَصْرِ الَّذِي كَانَ قَبْلَهُ» .

L6034 لَيْسَ فِيهِ حُجَّةٌ لِمَنْ قَالَ بِاشْتِرَاكِ وَقْتَيْهِمَا، لِأَنَّهُ - عَلَيْهِ السَّلَامُ - قَدْ نَصَّ عَلَى أَنَّ «وَقْتَ الظُّهْرِ مَا لَمْ تَحْضُرْ الْعَصْرُ» .

L6035–6037 وَنَصَّ - عَلَيْهِ السَّلَامُ - عَلَى بُطْلَانِ الِاشْتِرَاكِ، كَمَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الصَّائِغُ ثنا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ ثنا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ هُوَ الْبُنَانِيُّ - عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إِنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ: أَنْ تُؤَخِّرَ صَلَاةً حَتَّى يَدْخُلَ وَقْتُ أُخْرَى» .

L6038 فَلَا بُدَّ مِنْ جَمْعِهَا كُلِّهَا لِصِحَّتِهَا فَصَحَّ أَنَّهُ - عَلَيْهِ السَّلَامُ - كَبَّرَ فِي الْيَوْمِ الثَّانِي لِلظُّهْرِ فِي آخِرِ وَقْتِهَا، فَصَارَ مُصَلِّيًا لَهَا فِي وَقْتِ الْعَصْرِ، وَهَذَا حَسَنٌ؟ وَالْخَبَرُ الَّذِي فِيهِ «وَوَقْتُ الْعَصْرِ مَا لَمْ تَغِبْ الشَّمْسُ» زَائِدٌ عَلَى سَائِرِ الْأَخْبَارِ، وَزِيَادَةُ الْعَدْلِ وَاجِبٌ قَبُولُهَا؟ وَكَذَلِكَ هُوَ زَائِدٌ عَلَى الْخَبَرِ الَّذِي قَدْ ذَكَرْنَا قَبْلُ بِإِسْنَادِهِ.

L6039 In it is "Whoever attains one rakʿah of ʿAṣr before the sun sets has indeed

[1] **Hadith references (L6035):** Sunan Abi Dawud 441.

attained ʿAṣr." This report supplements the narrations which state, "The time for ʿAṣr lasts as long as the sun does not begin to yellow," and it is not permissible to disregard additions by reliable narrators. All these reports are supplementary to the narrations which mention, "He, peace and blessings of Allah be upon him, prayed Maghrib on the second day at the same time as he prayed it the previous day—one time."

وَفِيهِ «مَنْ أَدْرَكَ رَكْعَةً مِنْ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ» ؟ ، وَهَذَا الْخَبَرُ زَائِدٌ عَلَى الْآثَارِ الَّتِي فِيهَا «وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ» وَلَا يَحِلُّ تَرْكُ زِيَادَةِ الْعَدْلِ وَهَذِهِ الْأَخْبَارُ كُلُّهَا زَائِدَةٌ عَلَى الْأَخْبَارِ الَّتِي فِيهَا «أَنَّهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَّى الْمَغْرِبَ فِي الْيَوْمِ الثَّانِي فِي الْوَقْتِ الَّذِي صَلَّاهَا فِيهِ بِالْأَمْسِ وَقْتًا وَاحِدًا» .

L6040 All these reports invalidate the opinion of Mālik and al-Shāfiʿī that Maghrib has only one appointed time. This opinion is invalid for several reasons, including the authentic reports—which we will cite with their chains of transmission, if Allah the Exalted wills—that the Prophet, peace be upon him, recited in the Maghrib prayer Surah Al-Aʿrāf, Aṭ-Ṭūr, and Al-Mursalāt.

وَهَذِهِ الْأَخْبَارُ كُلُّهَا مُبْطِلَةٌ قَوْلَ مَالِكٍ وَالشَّافِعِيِّ: أَنَّهُ لَيْسَ لِلْمَغْرِبِ إلَّا وَقْتٌ وَاحِدٌ، وَهُوَ قَوْلٌ يَبْطُلُ مِنْ جِهَاتٍ -: مِنْهَا: مَا قَدْ صَحَّ مِمَّا سَنَذْكُرُهُ بِإِسْنَادِهِ إنْ شَاءَ اللَّهُ تَعَالَى مِنْ أَنَّهُ - عَلَيْهِ السَّلَامُ - «قَرَأَ فِي صَلَاةِ الْمَغْرِبِ سُورَةَ الْأَعْرَافِ، وَسُورَةَ الطُّورِ، وَالْمُرْسَلَاتِ» .

L6041 If what they claimed were true, then he—peace be upon him—would have prayed outside its prescribed time; but God is far removed from such a thing! Moreover, mosques differ: some lack minarets and have extremely narrow courtyards, so the caller hastens the adhān and the prayer begins immediately, while others have spacious courtyards—like major congregational mosques—with lofty minarets, where the caller prolongs the adhān and then descends. Thus, the prayer cannot commence until the imams of the mosques are prepared—a reality witnessed in all cities.

فَلَوْ كَانَ مَا قَالُوهُ لَكَانَ - عَلَيْهِ السَّلَامُ - مُصَلِّيًا لَهَا فِي غَيْرِ وَقْتِهَا، وَحَاشَا لِلَّهِ مِنْ هَذَا؟ وَأَيْضًا: فَإِنَّ الْمَسَاجِدَ تَخْتَلِفُ، فَبَعْضُهَا لَا مَنَارَ لَهَا، وَهِيَ ضَيِّقَةُ السَّاحَةِ جِدًّا، فَيُؤَذِّنُ الْمُؤَذِّنُ مُسْرِعًا وَيُصَلِّي، وَبَعْضُهَا وَاسِعَةُ الصُّحُونِ: كَالْجَوَامِعِ الْكِبَارِ، وَعَالِيَةُ الْمَنَارِ، فَيُؤَذِّنُ الْمُؤَذِّنُ مُسْتَرْسِلًا ثُمَّ يَنْزِلُ، فَلَا سَبِيلَ أَنْ يُقِيمَ الصَّلَاةَ إلَّا وَأَئِمَّةُ الْمَسَاجِدِ قَدْ أَتَمُّوا، هَذَا أَمْرٌ مُشَاهَدٌ فِي جَمِيعِ الْمُدُنِ.

L6042 According to the opinion of the Mālikīs and Shāfiʿīs, would it not be obligatory to conclude that these individuals did not perform the Maghrib prayer within its prescribed time?

فَعَلَى قَوْلِ الْمَالِكِيِّينَ وَالشَّافِعِيِّينَ: كَانَ يَجِبُ أَنَّ هَؤُلَاءِ لَمْ يُصَلُّوا الْمَغْرِبَ فِي وَقْتِهَا؟

L6043–6044 Moreover, they ask: When does its time expire according to you? Yet they fail to provide any definitive limit whatsoever. It is invalid for a limited law to exist whose boundaries no one knows - Allah is exalted above such absurdity! These narrations also refute those who claim shared times for Dhuhr and Asr prayers, and shared times for Maghrib and Isha prayers. Has any report

وَأَيْضًا: فَيَسْأَلُونَ: مَتَى يَنْقَضِي وَقْتُهَا عِنْدَكُمْ؟ فَلَا يَأْتُونَ بِحَدٍّ أَصْلًا، وَمِنْ الْبَاطِلِ أَنْ تَكُونَ شَرِيعَةٌ مَحْدُودَةٌ لَا يَدْرِي أَحَدٌ حَدَّهَا، حَاشَا لِلَّهِ مِنْ هَذَا؟ وَهَذِهِ الْأَخْبَارُ أَيْضًا: تُبْطِلُ قَوْلَ مَنْ قَالَ بِاشْتِرَاكِ وَقْتِ الظُّهْرِ وَالْعَصْرِ، وَبِاشْتِرَاكِ وَقْتِ الْمَغْرِبِ وَالْعِشَاءِ،

ever contradicted them in this matter at all? The rulings for Arafat and Muzdalifah apply exclusively to that day and night in those specific locations. The proof lies in their unanimous agreement - without any disagreement - that if an Imam prayed Dhuhr at Arafat during its proper time then delayed Asr until Asr's time as per regular rulings outside that day and place, or if he prayed Maghrib immediately after sunset before reaching Muzdalifah that night, he would be committing an error. According to some scholars, his prayer would be invalid - thus it becomes evident that they contradicted both analogical reasoning and textual sources. As for the textual sources - have we not already mentioned them? As for analogy: the proper analogy (were it valid here) would require applying outside Arafat and Muzdalifah the same rulings applicable there on that day and night. Thus, one would always pray Asr at Dhuhr's earliest time and continuously delay Maghrib until after twilight's disappearance. Yet they unanimously prohibit this, declaring it impermissible. This demonstrates that their claim about shared prayer times was not analogically derived from the rulings for Arafat's day at Arafat and Muzdalifah's night at Muzdalifah.

وَلَمْ يَأْتِ خَبَرٌ يُعَارِضُهَا فِي هَذَا أَصْلًا؟ وَحُكْمُ عَرَفَةَ، وَالْمُزْدَلِفَةِ: حُكْمٌ فِي ذَلِكَ الْيَوْمِ، وَتِلْكَ اللَّيْلَةِ فِي ذَيْنِك الْمَوْضِعَيْنِ فَقَطْ بُرْهَانُ ذَلِكَ -: أَنَّهُمْ كُلُّهُمْ مُجْمِعُونَ - بِلَا خِلَافٍ - عَلَى أَنَّ إمَامًا لَوْ صَلَّى الظُّهْرَ بِعَرَفَةَ فِي وَقْتِ الظُّهْرِ، ثُمَّ أَخَّرَ الْعَصْرَ إلَى وَقْتِ الْعَصْرِ، كَحُكْمِهَا فِي غَيْرِ ذَلِكَ الْيَوْمِ، فِي غَيْرِ ذَلِكَ الْمَكَانِ، أَوْ صَلَّى الْمَغْرِبَ تِلْكَ اللَّيْلَةَ فِي إثْرِ غُرُوبِ الشَّمْسِ قَبْلَ الْمُزْدَلِفَةِ -: لَكَانَ مُخْطِئًا مُسِيئًا، وَعِنْدَ بَعْضِهِمْ فَاسِدَ الصَّلَاةِ فَصَحَّ: أَنَّهُمْ خَالَفُوا الْقِيَاسَ وَالنُّصُوصَ: أَمَّا النُّصُوصُ، فَقَدْ ذَكَرْنَاهَا؟ ، وَأَمَّا الْقِيَاسُ: فَإِنَّ وَجْهَ الْقِيَاسِ - لَوْ كَانَ الْقِيَاسُ حَقًّا - أَنْ يَجُوزَ، وَأَنْ يَلْزَمَ فِي غَيْرِ عَرَفَةَ، وَمُزْدَلِفَةَ: مَا يَجُوزُ وَيَلْزَمُ فِي عَرَفَةَ، وَمُزْدَلِفَةَ فِي ذَلِكَ الْيَوْمِ وَتِلْكَ اللَّيْلَةِ؛ فَيَكُونُ الْحُكْمُ: أَنْ تُصَلِّيَ الْعَصْرَ أَبَدًا فِي أَوَّلِ وَقْتِ الظُّهْرِ، وَأَنْ تُؤَخِّرَ الْمَغْرِبَ أَبَدًا إلَى بَعْدِ غُرُوبِ الشَّفَقِ، وَهُمْ كُلُّهُمْ مُجْمِعُونَ عَلَى الْمَنْعِ مِنْ هَذَا، وَأَنَّهُ لَا يَجُوزُ، فَظَهَرَ أَنَّهُمْ لَمْ يَقِيسُوا قَوْلَهُمْ فِي اشْتِرَاكِ الْأَوْقَاتِ عَلَى حُكْمِ يَوْمِ عَرَفَةَ بِعَرَفَةَ، وَلَيْلَةِ مُزْدَلِفَةَ بِمُزْدَلِفَةَ

L6045–6047 Abdullah ibn Yusuf narrated to us; Ahmad ibn Fath narrated to us; Abd al-Wahhab ibn Isa narrated to us; Ahmad ibn Muhammad narrated to us; Ahmad ibn Ali narrated to us; Muslim ibn al-Hajjaj narrated to me: Abu Tahir Ahmad ibn Amr ibn al-Sarh narrated to me; Ibn Wahb narrated to me; Jabir ibn Isma'il narrated to me from Uqayl from Ibn Shihab from Anas from the Prophet (peace be upon him) that when the journey became urgent for him, he would delay the Dhuhr prayer until the beginning of the time for Asr. He combines the two prayers and delays Maghrib until combining it with Isha at the time when the evening twilight disappears. Likewise, it has been narrated to us through Ibn Umar's chain of transmission: "When the journey becomes strenuous for him."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ أَخْبَرَنِي ابْنُ وَهْبٍ حَدَّثَنِي جَابِرُ بْنُ إسْمَاعِيلَ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ أَنَسٍ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «أَنَّهُ كَانَ إذَا عَجَّلَ عَلَيْهِ السَّفَرُ يُؤَخِّرُ الظُّهْرَ إلَى أَوَّلِ وَقْتِ الْعَصْرِ فَيَجْمَعُ بَيْنَهُمَا، وَيُؤَخِّرُ الْمَغْرِبَ حَتَّى يَجْمَعَ بَيْنَهُمَا، وَبَيْنَ الْعِشَاءِ حِينَ يَغِيبُ الشَّفَقُ» ، وَهَكَذَا رُوِّينَاهُ مِنْ طَرِيقِ ابْنِ عُمَرَ أَيْضًا «إذَا جَدَّ بِهِ السَّفَرُ» .

L6048 This report invalidates every report stating that he (peace be upon him) combined the two prayers of Zuhr and Asr and the two prayers of Maghrib and Isha during travel, and there is no possibility of any report contradicting

what we have mentioned. As for outside travel: there is absolutely no possibility of any report existing that mentions combining prayers by advancing Asr to the time of Zuhr.

وَهَذَا الْخَبَرُ: يَقْضِي عَلَى كُلِّ خَبَرٍ جَاءَ بِأَنَّهُ - عَلَيْهِ السَّلَامُ - جَمَعَ بَيْنَ صَلَاتَيْ: الظُّهْرِ وَالْعَصْرِ، وَبَيْنَ صَلَاتَيْ: الْمَغْرِبِ وَالْعِشَاءِ فِي السَّفَرِ، وَلَا سَبِيلَ إِلَى وُجُودِ خَبَرٍ يُخَالِفُ مَا ذَكَرْنَا؟ ، وَأَمَّا فِي غَيْرِ السَّفَرِ: فَلَا سَبِيلَ أَلْبَتَّةَ إِلَى وُجُودِ خَبَرٍ فِيهِ: الْجَمْعُ بِتَقْدِيمِ الْعَصْرِ إِلَى وَقْتِ الظُّهْرِ.

L6049 Nor by delaying the Dhuhr prayer until one pronounces the *takbir* for it into the time of Asr, nor by delaying the Maghrib prayer until after the disappearance of twilight, when one pronounces the *takbir* for it.

وَلَا بِتَأْخِيرِ الظُّهْرِ إِلَى أَنْ يُكَبِّرَ لَهَا فِي وَقْتِ الْعَصْرِ، وَلَا بِتَأْخِيرِ الْمَغْرِبِ إِلَى أَنْ يُكَبِّرَ لَهَا بَعْدَ مَغِيبِ الشَّفَقِ.

L6050 Nor by advancing the ʿAtamah prayer to before the disappearance of twilight, for there exists no valid basis for this. Therefore, whoever affirms decisively this manner of prayer combination—through temporal adjacency by delaying—in light of those narrations mentioning combination has ventured into falsehood and contradicted the well-established Sunnah. We hold the view of perpetually combining Dhuhr with ʿAṣr, then Maghrib with ʿIshā, without necessity or excuse; yet without opposing the established Sunnah. Rather, this is achieved by delaying Dhuhr to the end of its prescribed time, as the Messenger of Allah—peace and blessings be upon him—did: beginning Dhuhr within its time and concluding it with the Taslīm just as ʿAṣr's time commences. Then the adhān for ʿAṣr is proclaimed, the iqāmah is established, and ʿAṣr is prayed within its own time. Similarly, Maghrib is delayed to the end of its time: one initiates the prayer with Takbīr for Maghrib within its time and concludes it with the Taslīm as ʿIshā's time begins. Then the adhān for ʿIshā is proclaimed, the iqāmah is established, and ʿIshā is prayed within its own time.

وَلَا بِتَقْدِيمِ الْعَتَمَةِ إِلَى قَبْلِ غُرُوبِ الشَّفَقِ، فَإِذْ لَا سَبِيلَ إِلَى هَذَا، فَمَنْ قَطَعَ بِهَذِهِ الصِّفَةِ عَلَى تِلْكَ الْأَخْبَارِ الَّتِي فِيهَا الْجَمْعُ، فَقَدْ أَقْدَمَ عَلَى الْكَذِبِ وَمُخَالَفَةِ السُّنَنِ الثَّابِتَةِ، وَنَحْنُ نَرَى الْجَمْعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، ثُمَّ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ أَبَدًا بِلَا ضَرُورَةٍ وَلَا عُذْرٍ، وَلَا مُخَالَفَةَ لِلسُّنَنِ، لَكِنْ بِأَنْ يُؤَخِّرَ الظُّهْرَ كَمَا فَعَلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَى آخِرِ وَقْتِهَا، فَيُبْتَدَأُ فِي وَقْتِهَا وَيُسَلِّمُ مِنْهَا وَقَدْ دَخَلَ وَقْتُ الْعَصْرِ، فَيُؤَذَّنُ لِلْعَصْرِ، وَيُقَامُ وَتُصَلَّى فِي وَقْتِهَا، وَتُؤَخَّرُ الْمَغْرِبُ كَذَلِكَ إِلَى آخِرِ وَقْتِهَا، فَيُكَبِّرُ لَهَا فِي وَقْتِهَا وَيُسَلِّمُ مِنْهَا، وَقَدْ دَخَلَ وَقْتُ الْعِشَاءِ: فَيُؤَذَّنُ لَهَا وَيُقَامُ وَتُصَلَّى الْعِشَاءُ فِي وَقْتِهَا.

L6051 Indeed, this action validates conformity with all the ḥadīths and the certainty of the Truth—in that every prayer is performed at its prescribed time—and all praise is due to Allah.

فَقَدْ صَحَّ بِهَذَا الْعَمَلِ مُوَافَقَةُ الْأَحَادِيثِ كُلِّهَا، وَمُوَافَقَةُ يَقِينِ الْحَقِّ: فِي أَنْ تُؤَدَّى كُلُّ صَلَاةٍ فِي وَقْتِهَا -، وَلِلَّهِ الْحَمْدُ.

L6052–6054 If they claim that prayer combination was practiced in Medina, there is no valid evidence in the action of Al-Hasan ibn Zayd. Nor do they find from any of the Companions—may Allah be pleased with them—a description of the

manner of prayer combination as held by Malik and Al-Shafi'i, and indeed Al-Layth and others rejected it. What is astonishing is that the most authentic narration regarding prayer combination is what we have narrated through Malik's chain of narration from Abu Al-Zubayr. From Sa'id ibn Jubayr, from Ibn 'Abbas, who said: "The Messenger of Allah, peace be upon him, led us in praying Dhuhr and Asr together, and Maghrib and Isha together, in a situation unrelated to fear or travel."

فَإِنْ ادَّعُوا الْعَمَلَ بِالْجَمْعِ بِالْمَدِينَةِ، فَلَا حُجَّةَ فِي عَمَلِ الْحَسَنِ بْنِ زَيْدٍ؟ وَلَا يَجِدُونَ عَنْ أَحَدٍ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -: صِفَةَ الْجَمْعِ الَّذِي يَرَاهُ مَالِكٌ وَالشَّافِعِيُّ، وَقَدْ أَنْكَرَهُ اللَّيْثُ وَغَيْرُهُ وَالْعَجَبُ أَنَّ أَصَحَّ حَدِيثٍ فِي الْجَمْعِ: هُوَ مَا رُوِّينَاهُ مِنْ طَرِيقِ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «صَلَّى لَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الظُّهْرَ وَالْعَصْرَ جَمِيعًا، وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا فِي غَيْرِ خَوْفٍ وَلَا سَفَرٍ» .

L6055 Malik said: I hold the opinion regarding that in rain. What we have narrated through the chain of Uthman ibn Abi Shaybah from Abu Mu'awiyah from al-A'mash from Habib from Sa'id ibn Jubayr from Ibn Abbas: "The Messenger of Allah—peace and blessings of Allah be upon him—combined the Dhuhr and 'Asr prayers, and the Maghrib and 'Isha prayers in Medina—without fear and without rain." It was said to Ibn Abbas: "What was his intention in doing that?" He said: "He intended not to burden his ummah."

قَالَ مَالِكٌ: أَرَى ذَلِكَ فِي مَطَرٍ، وَمَا رُوِّينَاهُ مِنْ طَرِيقِ عُثْمَانَ بْنِ أَبِي شَيْبَةَ عَنْ أَبِي مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ حَبِيبٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ «جَمَعَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ - بِالْمَدِينَةِ، مِنْ غَيْرِ خَوْفٍ وَلَا مَطَرٍ؟ قِيلَ لِابْنِ عَبَّاسٍ: مَا أَرَادَ إلَى ذَلِكَ؟ . قَالَ: أَرَادَ أَنْ لَا يُحْرِجَ أُمَّتَهُ» .

L6056 Ali said: The Malikis and the Shafi'is do not hold this view. There is no contradiction in these two reports against our position—and all praise is due to Allah—nor is there a description of combining prayers. Thus, is the reliance on them against us invalidated? If someone mentions the hadith of Malik from Abu al-Zubayr from Abu al-Tufayl—that Mu'adh ibn Jabal informed them that they had gone out with the Messenger of Allah (peace and blessings be upon him) during the Expedition of Tabuk—the Messenger of Allah (peace and blessings be upon him) would combine Zuhr and Asr, and Maghrib and Isha. He delayed the prayer one day, then went out and prayed Zuhr and Asr together. Then he entered, and later went out again to pray Maghrib and Isha together.[2]

قَالَ عَلِيٌّ: وَالْمَالِكِيُّونَ وَالشَّافِعِيُّونَ لَا يَقُولُونَ بِهَذَا، وَلَيْسَ فِي هَذَيْنِ الْخَبَرَيْنِ خِلَافٌ لِقَوْلِنَا - وَلِلَّهِ الْحَمْدُ - وَلَا صِفَةُ الْجَمْعِ، فَبِطَلَ التَّعَلُّقُ بِهِمَا عَلَيْنَا؟ فَإِنْ ذَكَرَ ذَاكِرٌ: حَدِيثَ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ عَنْ أَبِي الطُّفَيْلِ: أَنَّ مُعَاذَ بْنَ جَبَلٍ أَخْبَرَهُمْ «أَنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي غَزْوَةِ تَبُوكَ فَكَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَجْمَعُ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ، فَأَخَّرَ الصَّلَاةَ يَوْمًا، ثُمَّ خَرَجَ فَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا، ثُمَّ دَخَلَ ثُمَّ خَرَجَ فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا» .

L6057–6059 This also, as we have stated, contains no description of prayer combination in the manner they assert. Therefore, they are no more entitled to its literal meaning than we are. Furthermore, this is a report we have narrated through

فَهَذَا أَيْضًا كَمَا قُلْنَا: لَيْسَ فِيهِ صِفَةُ الْجَمْعِ عَلَى مَا يَقُولُونَ، فَلَيْسُوا أَوْلَى بِظَاهِرِهِ مِنَّا، وَهَذَا أَيْضًا: خَبَرٌ رُوِّينَاهُ مِنْ طَرِيقِ اللَّيْثِ بْنِ سَعْدٍ عَنْ هِشَامِ بْنِ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ عَنْ أَبِي

[2] **Hadith references (L6056):** Sunan Abi Dawud 1206.

the chain of Al-Layth ibn Saʿd from Hishām ibn Saʿd from Abū al-Zubayr from Abū al-Ṭufayl from Muʿādh ibn Jabal: "During the Expedition of Tabuk, if the sun declined before he departed, the Messenger of Allah (peace be upon him) would combine Ẓuhr and ʿAṣr. If he departed before the sun declined, he would delay Ẓuhr until he halted for ʿAṣr. If the sun set before he departed, he would combine Maghrib…" And the ʿIshāʾ prayer; if he departs before the twilight disappears, he delays the Maghrib prayer until he alights for ʿIshāʾ, then combines them. This is a rejected report, as it is from the narration of Hishām ibn Saʿd, who is weak.

L6060 Moreover, if it were valid, it would not contradict our position, for there is no indication within it that he—peace be upon him—hastened the ʿAṣr prayer before its time or the ʿAtamah prayer before its time. Whoever reflects on the wording of the narration will see this clearly—praise be to God. These are merely assumptions they have acted upon, so those who slipped did so therein without verification.

L6061–6063 And likewise, the ruling applies uniformly to the hadith we narrated through the chain of al-Layth from Yazīd ibn Abī Ḥabīb from Abū al-Ṭufayl from Muʿādh ibn Jabal: "During the Tabūk expedition, whenever the Prophet—peace and blessings of Allah be upon him—departed before the sun declined, he would delay Ẓuhr until combining it with ʿAṣr; then pray them together. If he departed after the sun had declined, he would pray Ẓuhr and ʿAṣr together, then proceed. When he departed before Maghrib, he would delay Maghrib until combining it with ʿIshāʾ and pray them together. If he departed after Maghrib, he would hasten ʿIshāʾ and pray it combined with Maghrib." This hadith is the weakest in this chapter due to several reasons: First, it is transmitted solely through Yazīd ibn Abī Ḥabīb from Abū al-Ṭufayl, and no scholar of hadith is aware of Yazīd having directly heard from Abū al-Ṭufayl? Second, Abū al-Ṭufayl—the standard-bearer of al-Mukhtār—is reported to have advocated the doctrine of *rajʿa*. Third, we have narrated from Muḥammad ibn Ismāʿīl al-Bukhārī, compiler of the *Ṣaḥīḥ*, that he said: "I asked Quṭaybah: With whom did you write the hadith from al-Layth—the one transmitted by Yazīd ibn Abī Ḥabīb from Abū al-Ṭufayl?"—referring to this very hadīth. Quṭaybah replied: "I wrote it with Khālid al-Madāʾinī." Al-Bukhari said: "Did

الطُّفَيْلِ عَنْ مُعَاذِ بْنِ جَبَلٍ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ فِي غَزْوَةِ تَبُوكَ إِذَا زَاغَتْ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَإِنْ ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ أَخَّرَ الظُّهْرَ حَتَّى يَنْزِلَ لِلْعَصْرِ، وَإِنْ غَابَتْ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، وَإِنْ ارْتَحَلَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ أَخَّرَ الْمَغْرِبَ حَتَّى يَنْزِلَ لِلْعِشَاءِ، ثُمَّ يَجْمَعُ بَيْنَهُمَا» . فَهَذَا خَبَرٌ سَاقِطٌ، لِأَنَّهُ مِنْ رِوَايَةِ هِشَامِ بْنِ سَعْدٍ وَهُوَ ضَعِيفٌ

وَأَيْضًا: فَلَوْ صَحَّ لَمَا كَانَ مُخَالِفًا لِقَوْلِنَا، لِأَنَّهُ لَيْسَ فِيهِ بَيَانُ أَنَّهُ - عَلَيْهِ السَّلَامُ - عَجَّلَ الْعَصْرَ قَبْلَ وَقْتِهَا، وَالْعَتَمَةَ قَبْلَ وَقْتِهَا، وَمَنْ تَأَمَّلَ لَفْظَ الْخَبَرِ رَأَى ذَلِكَ وَاضِحًا - وَالْحَمْدُ لِلَّهِ، وَإِنَّمَا هِيَ ظُنُونٌ أَعْمَلُوهَا، فَزَلَّ فِيهَا مَنْ زَلَّ بِغَيْرِ تَثَبُّتٍ

وَهَكَذَا الْقَوْلُ سَوَاءً سَوَاءً فِي الْحَدِيثِ الَّذِي رُوِّينَاهُ مِنْ طَرِيقِ اللَّيْثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الطُّفَيْلِ عَنْ مُعَاذِ بْنِ جَبَلٍ -: «أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ فِي غَزْوَةِ تَبُوكَ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ أَخَّرَ الظُّهْرَ حَتَّى يَجْمَعَهَا إِلَى الْعَصْرِ، فَيُصَلِّيهِمَا جَمِيعًا وَإِذَا ارْتَحَلَ بَعْدَ زَيْغِ الشَّمْسِ صَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا ثُمَّ سَارَ، وَكَانَ إِذَا ارْتَحَلَ قَبْلَ الْمَغْرِبِ أَخَّرَ الْمَغْرِبَ حَتَّى يُصَلِّيَهَا مَعَ الْعِشَاءِ، وَإِذَا ارْتَحَلَ بَعْدَ الْمَغْرِبِ عَجَّلَ الْعِشَاءَ فَصَلَّاهَا مَعَ الْمَغْرِبِ.» -: فَإِنَّ هَذَا الْحَدِيثَ أَرْدَى حَدِيثٍ فِي هَذَا الْبَابِ لِوُجُوهٍ -: أَوَّلُهَا: أَنَّهُ لَمْ يَأْتِ هَكَذَا إِلَّا مِنْ طَرِيقِ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الطُّفَيْلِ، وَلَا يَعْلَمُ أَحَدٌ مِنْ أَصْحَابِ الْحَدِيثِ لِيَزِيدَ سَمَاعًا مِنْ أَبِي الطُّفَيْلِ؟ وَالثَّانِي: أَنَّ أَبَا الطُّفَيْلِ " صَاحِبُ رَايَةِ الْمُخْتَارِ " وَذُكِرَ: أَنَّهُ كَانَ يَقُولُ بِالرَّجْعَةِ وَالثَّالِثُ: أَنَّنَا رُوِّينَا عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبُخَارِيِّ مُؤَلِّفِ الصَّحِيحِ - أَنَّهُ قَالَ: قُلْت لِقُتَيْبَةَ: مَعَ مَنْ كَتَبْت عَنْ اللَّيْثِ

Khalid al-Madāʾinī insert hadiths into the scholars' narrations?" - meaning he would incorporate into their transmissions what did not originate from them.[3]

حَدِيثَ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الطُّفَيْلِ؟ يَعْنِي هَذَا الْحَدِيثَ الَّذِي ذَكَرْنَا بِعَيْنِهِ؟ قَالَ: فَقَالَ لِي قُتَيْبَةُ: كَتَبْته مَعَ خَالِدٍ الْمَدَائِنِيِّ قَالَ الْبُخَارِيُّ: كَانَ خَالِدٌ الْمَدَائِنِيُّ يُدْخِلُ الْأَحَادِيثَ عَلَى الشُّيُوخِ؟ يُرِيدُ: أَنَّهُ كَانَ يُدْخِلُ فِي رِوَايَتِهِمْ مَا لَيْسَ مِنْهَا.

L6064 Then, if it were valid, there would be no disagreement with our position, for it contains no evidence that he (peace be upon him) advanced ʿAṣr into the time of Ẓuhr, nor that he (peace be upon him) advanced ʿIshāʾ into the time of Maghrib. Thus, all their arguments regarding the overlapping of two prayer times, advancing a prayer into the preceding prayer's period, or delaying it to the time of another prayer based on personal opinion and speculative reasoning—are they not invalidated? Especially given his (peace be upon him) explicit stipulation that "the time of Ẓuhr persists as long as ʿAṣr has not arrived."

ثُمَّ لَوْ صَحَّ لَمَا كَانَ فِيهِ خِلَافٌ لِقَوْلِنَا، لِأَنَّهُ لَيْسَ فِيهِ: أَنَّهُ - عَلَيْهِ السَّلَامُ - قَدَّمَ الْعَصْرَ إلَى وَقْتِ الظُّهْرِ، وَلَا أَنَّهُ - عَلَيْهِ السَّلَامُ - قَدَّمَ الْعَتَمَةَ إلَى وَقْتِ الْمَغْرِبِ، فَبَطَلَ كُلُّ مَا تَعَلَّقُوا بِهِ فِي اشْتِرَاكِ الْوَقْتَيْنِ، وَفِي تَقْدِيمِ صَلَاةٍ إلَى وَقْتِ الَّتِي قَبْلَهَا، وَتَأْخِيرِهَا إلَى وَقْتِ غَيْرِهَا بِالرَّأْيِ وَالظَّنِّ؟ لَا سِيَّمَا مَعَ نَصِّهِ - عَلَيْهِ السَّلَامُ - عَلَى أَنَّ «وَقْتَ الظُّهْرِ مَا لَمْ تَحْضُرْ الْعَصْرُ» .

L6065 And that "the end of Maghrib's time lasts until the twilight fades, and the beginning of Isha's time is when the twilight vanishes." This is an explicit text that entirely nullifies combining prayers. As for the forgetful person and the sleeper, we have previously mentioned the statement of the Messenger of Allah—peace and blessings be upon him—"Whoever sleeps through a prayer or forgets it, let him pray it when he remembers it."

وَأَنَّ «آخِرَ وَقْتِ الْمَغْرِبِ مَا لَمْ يَغِبْ الْأُفُقُ، وَأَوَّلَ وَقْتِ الْعِشَاءِ إذَا غَابَ الْأُفُقُ؟» فَهَذَا نَصٌّ يُبْطِلُ الِاشْتِرَاكَ جُمْلَةً، وَأَمَّا النَّاسِي وَالنَّائِمُ فَقَدْ ذَكَرْنَا قَبْلُ قَوْلَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَلْيُصَلِّهَا إذَا ذَكَرَهَا» .

L6066 Thus, it is established that its time remains perpetually extended for the forgetful and the sleeper; likewise, the time for Dhuhr and Maghrib prayers is extended for those striving in their journey, and in Muzdalifah on Laylat al-Nahr; while the time for Asr prayer is shifted during the Day of Arafah in Arafah.

فَصَحَّ أَنَّ وَقْتَهَا مُمْتَدٌّ لِلنَّاسِي وَلِلنَّائِمِ أَبَدًا، وَكَذَلِكَ وَقْتُ الظُّهْرِ وَالْمَغْرِبِ مُمْتَدٌّ لِلْمُجِدِّ فِي السَّيْرِ، وَفِي مُزْدَلِفَةَ لَيْلَةَ النَّحْرِ، وَوَقْتُ الْعَصْرِ: مُنْتَقِلٌ يَوْمَ عَرَفَةَ بِعَرَفَةَ.

L6067 The determination of prayer times, their extension, or their defined limits must only be taken from the Messenger of Allah (peace be upon him). They did not adhere to analogy in any of their rulings, as we have clarified. As for Abū Ḥanīfah's statement that the time for Ẓuhr prayer extends until the shadow of every object becomes twice its length—at which point the time for ʿAṣr prayer begins—they cited as evidence a ḥadīth narrated by Abū Bakr ibn

وَانْتِقَالُ الْأَوْقَاتِ أَوْ تَمَادِيهَا أَوْ حَدُّهَا لَا يَجُوزُ أَنْ يُؤْخَذَ إلَّا عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَمْ يَلْتَزِمُوا قِيَاسًا فِي شَيْءٍ مِمَّا قَالُوهُ عَلَى مَا بَيَّنَّا؟ ، وَأَمَّا قَوْلُ أَبِي حَنِيفَةَ: إنَّ وَقْتَ الظُّهْرِ يَمْتَدُّ إلَى أَنْ يَصِيرَ ظِلُّ كُلِّ شَيْءٍ مِثْلَيْهِ، وَحِينَئِذٍ يَدْخُلُ وَقْتُ الْعَصْرِ -: فَإِنَّهُمْ احْتَجُّوا بِحَدِيثٍ ذَكَرَ: أَنَّ أَبَا بَكْرِ بْنَ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ رَوَاهُ عَنْ أَبِي مَسْعُودٍ

[3] **Hadith references (L6061):** Sunan Abi Dawud 1220.

Muḥammad ibn ʿAmr ibn Ḥazm from Abū Masʿūd: “Gabriel descended to the Messenger of Allah (peace be upon him) when the shadow of each thing equaled its original length and instructed him to perform the Ẓuhr prayer.”

«أَنَّ جِبْرَائِيلُ نَزَلَ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حِينَ صَارَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ وَأَمَرَهُ بِصَلَاةِ الظُّهْرِ» .

L6068–6069 They said: “Then it becomes evident that he becomes aware of his circumstance through the commencement of prayer afterward, because the shadow does not remain stationary?” ʿAlī responded: “This contains no valid evidence for them. The first reason is that the chain is disconnected, for this Abū Bakr was not born except after the death of Abū Masʿūd.”

قَالُوا: فَيَتَعَيَّنُ أَنَّهُ يَدْرِي أَمْرَهُ بِابْتِدَاءِ الصَّلَاةِ بَعْدَ ذَلِكَ، لِأَنَّ الظِّلَّ لَا يَسْتَقِرُّ؟ قَالَ عَلِيٌّ: وَهَذَا لَا حُجَّةَ لَهُمْ فِيهِ -: أَوَّلُ ذَلِكَ: أَنَّهُ مُنْقَطِعٌ، لِأَنَّ أَبَا بَكْرٍ هَذَا لَمْ يُولَدْ إِلَّا بَعْدَ مَوْتِ أَبِي مَسْعُودٍ.

L6070 The second is that they have adhered in this matter to their customary practice of reinforcing the rulings of the hadiths beyond their valid scope while neglecting what they actually contain. This is because in this report there is neither an indication, nor evidence, nor any conceptual basis that necessitates extending the timeframe of the Dhuhr prayer until the shadow of everything becomes twice its length.

وَالثَّانِي: أَنَّهُمْ جَرَوْا فِيهِ عَلَى عَادَةٍ لَهُمْ فِي تَوْثِيبِ أَحْكَامِ الْأَحَادِيثِ إِلَى مَا لَيْسَ فِيهِ، وَتَرْكِ مَا فِيهَا، وَذَلِكَ: أَنَّهُ لَيْسَ فِي هَذَا الْخَبَرِ لَا إِشَارَةٌ، وَلَا دَلِيلٌ، وَلَا مَعْنًى يُوجِبُ امْتِدَادَ وَقْتِ الظُّهْرِ إِلَى أَنْ يَكُونَ ظِلُّ كُلِّ شَيْءٍ مِثْلَيْهِ.

L6071 Nor does it mention that he (peace be upon him) commenced the prayer after the shadow had increased to twice its original length.

وَلَا فِيهِ: أَنَّهُ - عَلَيْهِ السَّلَامُ - ابْتَدَأَ الصَّلَاةَ بَعْدَ زِيَادَةِ الظِّلِّ عَلَى الْمِثْلِ.

L6072 If this report were authentic, it would only indicate the permissibility of initiating prayer when every object’s shadow equals its length—the very time in which Gabriel commanded him to pray Ẓuhr, not beyond it. Some adherents of his legal school cited the renowned authentic ḥadīth transmitted through Ayyūb from Nāfiʿ from Ibn ʿUmar from the Prophet (peace be upon him): “Your likeness compared to the People of the Book...” Then the Prophet (peace be upon him) narrated [the parable of] the hired laborers who worked from dawn until midday for one qirāṭ, so the Jews labored. Then those who worked from midday until the ʿAṣr prayer for one qirāṭ, so the Christians labored. Then those who worked from ʿAṣr until sunset for two qirāṭs—and those are us. The Jews and Christians grew resentful, saying: “Why do we labor more yet receive less reward?” He said: “Have I diminished your rightful share?” They replied: “No.” He said: “This is My bounty, which I grant to whom I will.”

وَلَوْ صَحَّ هَذَا الْخَبَرُ لَمَا كَانَ فِيهِ إِلَّا جَوَازُ ابْتِدَاءِ الصَّلَاةِ حِينَ يَصِيرُ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ، وَهُوَ الْوَقْتُ الَّذِي أَمَرَهُ فِيهِ جِبْرِيلُ بِأَنْ يُصَلِّيَ الظُّهْرَ فِيهِ، لَا فِيمَا بَعْدَهُ؟ وَذَكَرَ بَعْضُ مُقَلِّدِيهِ الْحَدِيثَ الصَّحِيحَ الْمَشْهُورَ مِنْ طَرِيقِ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «مَثَلُكُمْ وَمَثَلُ أَهْلِ الْكِتَابِ، ثُمَّ ذَكَرَ - عَلَيْهِ السَّلَامُ - الْأُجَرَاءَ الَّذِينَ عَمِلُوا مِنْ غَدْوَةٍ إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ، فَعَمِلَتِ الْيَهُودُ، ثُمَّ الَّذِينَ عَمِلُوا مِنْ نِصْفِ النَّهَارِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيرَاطٍ، فَعَمِلَتِ النَّصَارَى، ثُمَّ الَّذِينَ عَمِلُوا مِنَ الْعَصْرِ إِلَى مَغِيبِ الشَّمْسِ عَلَى قِيرَاطَيْنِ، وَهُمْ نَحْنُ؟ فَغَضِبَتِ الْيَهُودُ وَالنَّصَارَى،

فَقَالُوا: مَا لَنَا أَكْثَرُ عَمَلًا وَأَقَلُّ عَطَاءً؟ فَقَالَ: هَلْ نَقَصْتُكُمْ مِنْ حَقِّكُمْ؟ قَالُوا: لَا، قَالَ: فَذَلِكَ فَضْلِي أُوتِيهِ مَنْ أَشَاءُ» .

L6073 The authentic ḥadīth is also transmitted through the chain of Abū Burdah ibn Abī Mūsā al-Ashʿarī from his father, from the Prophet—may Allah's peace and blessings be upon him—similar to this. It states: "The employer who hired them said to those who worked until the time of the ʿAṣr prayer: 'Complete the remainder of your work, for is there not only a small portion of the day left?'"

وَالْحَدِيثُ الصَّحِيحُ أَيْضًا الْمَأْثُورُ مِنْ طَرِيقِ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ عَنْ أَبِيهِ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِمِثْلِ هَذَا، وَفِيهِ «أَنَّ الْمُسْتَأْجِرَ لَهُمْ قَالَ لِلَّذِينَ عَمِلُوا إلَى حِينِ صَلَاةِ الْعَصْرِ: أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ، فَإِنَّمَا بَقِيَ مِنْ النَّهَارِ شَيْءٌ يَسِيرٌ؟» .

L6074–6076 The one invoking these two reports as proof said: If the time of Dhuhr were to end due to the shadow exceeding the equivalent length (mithl), and the time of Asr were to begin at that point, the duration of Asr's time would equal that of Dhuhr's; "Does this contradict what is in those two reports?" Abu Muhammad said: "This is among what we have mentioned of those accursed practices, and the misleading attribution of authenticity to hadiths from what is in them to what is not in them."

فَقَالَ الْمُحْتَجُّ بِهَذَيْنِ الْخَبَرَيْنِ: لَوْ كَانَ وَقْتُ الظُّهْرِ يَخْرُجُ بِالزِّيَادَةِ عَلَى ظِلِّ الْمِثْلِ، وَيَدْخُلُ حِينَئِذٍ وَقْتُ الْعَصْرِ -: لَكَانَ مِقْدَارُ وَقْتِ الْعَصْرِ مِثْلَ مِقْدَارِ وَقْتِ الظُّهْرِ، وَهَذَا خِلَافُ مَا فِي ذَيْنِك الْخَبَرَيْنِ؟ قَالَ أَبُو مُحَمَّد: وَهَذَا مِمَّا قُلْنَا مِنْ تِلْكَ الْعَوَائِدِ الْمَلْعُونَةِ، وَالْإِيهَامِ بِتَوْثِيبِ الْأَحَادِيثِ عَمَّا فِيهَا إلَى مَا لَيْسَ فِيهَا.

L6077 The clarification of that is: There is nothing in either of these two reports—no evidence and no explicit text—indicating that the time for ʿAṣr prayer is broader than the time for Ẓuhr prayer. Rather, what they contain is that the Jews and Christians said, "We perform more deeds yet receive lesser reward." So who is more astray and more disgraced in the Hereafter than one who deems the statement of the Jews and Christians—a statement that the Messenger of Allah, peace be upon him, did not confirm—as valid?

وَبَيَانُ ذَلِكَ -: أَنَّهُ لَيْسَ فِي شَيْءٍ مِنْ هَذَيْنِ الْخَبَرَيْنِ - لَا بِدَلِيلٍ وَلَا بِنَصٍّ - أَنَّ وَقْتَ الْعَصْرِ أَوْسَعُ مِنْ وَقْتِ الظُّهْرِ، وَإِنَّمَا فِيهِ: أَنَّ الْيَهُودَ وَالنَّصَارَى قَالُوا: نَحْنُ أَكْثَرُ عَمَلًا وَأَقَلُّ أَجْرًا، فَمَنْ أَضَلُّ وَأَخْزَى فِي الْمَعَادِ مِمَّنْ جَعَلَ قَوْلَ الْيَهُودِ وَالنَّصَارَى الَّذِي لَمْ يُصَدِّقْهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L6078 Moreover—he contradicts the statement of Allah's Messenger (peace and blessings of Allah be upon him) by using an argument to refute [it] through obfuscation and false assumption, [contrary to] the explicit wording of his statement (peace be upon him): "Indeed, the time of Dhuhr lasts as long as a man's shadow remains equal to his height, provided that Asr has not yet begun."

وَأَيْضًا -: فَإِنَّهُ يُخَالِفُ قَوْلَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حُجَّةً يَرُدُّ بِهَا تَمْوِيهًا وَتَخَيُّلًا نَصُّ قَوْلِهِ - عَلَيْهِ السَّلَامُ -: «إنَّ وَقْتَ الظُّهْرِ مَا دَامَ ظِلُّ الرَّجُلِ كَطُولِهِ مَا لَمْ تَحْضُرْ الْعَصْرُ» .

L6079 How then can it be, when the Jews said – while their claim does not contradict what the Prophet (peace and blessings of Allah be upon him) established – that they labored from the beginning of the day until ʿAṣr time, saying:

فَكَيْفَ وَالَّذِي قَالَتْ الْيَهُودُ لَا يُخَالِفُ مَا حَدَّهُ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ أَنَّهُمْ عَمِلُوا مِنْ أَوَّلِ النَّهَارِ إلَى وَقْتِ الْعَصْرِ، وَقَالُوا: نَحْنُ أَكْثَرُ عَمَلًا وَأَقَلُّ عَطَاءً؟ وَهَذَا صَحِيحٌ؛ لِأَنَّ الْوَقْتَ الَّذِي عَمِلُوهُ كُلُّهُمْ أَكْثَرُ مِمَّا عَمِلْنَاهُ نَحْنُ؛ بَلْ الَّذِي عَمِلَتْ كُلُّ طَائِفَةٍ أَكْثَرُ مِنْ الَّذِي عَمِلْنَاهُ نَحْنُ وَالَّذِي مِنْ أَوَّلِ الزَّوَالِ إلَى أَنْ يَبْلُغَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ - فِي كُلِّ زَمَانٍ وَمَكَانٍ - أَكْثَرُ مِمَّا فِي حِينِ زِيَادَةِ الظِّلِّ عَلَى الْمِثْلِ إلَى غُرُوبِ الشَّمْسِ، وَالَّذِي أَخَذَ بِهِ كُلُّ طَائِفَةٍ أَقَلُّ مِمَّا أَخَذْنَا وَفِي الْحَدِيثِ الْآخَرِ «إنَّمَا بَقِيَ مِنْ النَّهَارِ شَيْءٌ يَسِيرٌ؟» .

"We performed more labor yet received less compensation?" This is valid, for the time they all labored exceeds what we labored. Rather, what every group labored exceeds what we labored. The period from the beginning of the zenith until every object's shadow equals its length – in every era and place – is longer than the time from when shadows exceed their length until sunset. What each group accepted is less than what we accepted. In the other ḥadīth: "Only a small portion of the day remains?"

L6080–6082

وَهَذَا حَقٌّ؛ لِأَنَّ مِنْ وَقْتِ الْعَصْرِ إلَى آخِرِ النَّهَارِ يَسِيرًا بِالْإِضَافَةِ إلَى مَا هُوَ أَكْثَرُ، مِنْ أَوَّلِ النَّهَارِ إلَى وَقْتِ الْعَصْرِ، نَعَمْ وَبِالْإِضَافَةِ أَيْضًا إلَى وَقْتِ الظُّهْرِ عَلَى قَوْلِنَا، لِأَنَّ كُلَّ شَيْءٍ فَهُوَ بِلَا شَكٍّ يَسِيرٌ إذَا أُضِيفَ إلَى مَا هُوَ أَكْثَرُ مِنْهُ، فَبَطَلَ تَمْوِيهُهُمْ بِهَذَيْنِ الْخَبَرَيْنِ - وَلِلَّهِ الْحَمْدُ قَالَ عَلِيٌّ: وَلَوْ قَالَ قَائِلٌ: إنَّهُ ' - عَلَيْهِ السَّلَامُ - إنَّمَا عَنَى آخِرَ أَوْقَاتِ الْعَصْرِ، وَهُوَ مِقْدَارُ تَكْبِيرَةٍ قَبْلَ غُرُوبِ آخِرِ الْقُرْصِ -: لَصَدَقَ، لِأَنَّهُ - عَلَيْهِ السَّلَامُ - قَدْ نَصَّ عَلَى أَنَّهُ بُعِثَ وَالسَّاعَةَ كَهَاتَيْنِ، وَضَمَّ أُصْبُعَهُ إلَى الْأُخْرَى وَأَنَّنَا فِي الْأُمَمِ كَالشَّعْرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الْأَسْوَدِ - فَهَذَا أَوْلَى مَا حُمِلَ عَلَيْهِ قَوْلُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِتَتَّفِقَ أَخْبَارُهُ كُلُّهَا؛ بَلْ لَا يَجُوزُ غَيْرُ هَذَا أَصْلًا -، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

This is valid: for the period from ʿAsr until the end of the day is short relative to the longer duration from the beginning of the day until ʿAsr. Indeed, it is also short when compared to the time of Dhuhr according to our position, since anything is undeniably short when juxtaposed with what is longer. Thus, their attempt to obscure through these two narrations is invalidated—and all praise belongs to Allah. Ali said: If someone were to say, "He (peace be upon him) meant only the final moment of ʿAṣr—equivalent to the duration of a takbīr before the disappearance of the last portion of the sun's disc"—they would be correct. For he (peace be upon him) explicitly stated, "I was sent when the Hour is as near as these two," joining his finger to the other, "and that we, among all nations, are like a white hair on a black bull." Thus, this is the most fitting interpretation of the Messenger of Allah's (peace and blessings of Allah be upon him) statement to ensure all his narrations align. Indeed, no other interpretation is permissible whatsoever. And success is from Allah, the Exalted.

L6083

وَأَمَّا قَوْلُهُ، وَقَوْلُ مَالِكٍ، وَالشَّافِعِيِّ: إنَّ وَقْتَ الْعَتَمَةِ يَمْتَدُّ إلَى طُلُوعِ الْفَجْرِ، وَزَادَ مَالِكٌ، وَالشَّافِعِيُّ امْتِدَادَ صَلَاةِ الْمَغْرِبِ إلَى ذَلِكَ الْوَقْتِ؟ -: فَخَطَأٌ ظَاهِرٌ، لِأَنَّهُ دَعْوَى بِلَا دَلِيلٍ، وَخِلَافٌ لِجَمِيعِ الْأَحَادِيثِ، أَوَّلِهَا عَنْ آخِرِهَا، وَمَا كَانَ هَكَذَا فَهُوَ سَاقِطٌ بِيَقِينٍ،

As for his statement, and the statements of Malik and Al-Shafi'i that the time of the late-night prayer (al-'atamah) extends until the emergence of dawn, with Malik and Al-Shafi'i adding the extension of Maghrib prayer's time to that period—this is a manifest error, being an unsupported claim contradicting all the hadiths from their first to their last. Whatever is thus

is undoubtedly invalid. Some proponents from our school who adopted this view cited the Messenger of Allah's statement—peace and blessings be upon him: "Negligence in vigilance is only to delay a prayer until another's time enters"—seeking through this to establish the continuity of the late-night prayer's time with the dawn prayer's time. Yet this provides no basis for their claim at all. Are they not in unanimous agreement with us—without any dissent within the Ummah—that the time for the dawn prayer does not extend to the time of Dhuhr prayer? Thus, it becomes clear that this report does not indicate the continuity of each prayer's time with the subsequent one. Rather, it solely establishes the sinfulness of delaying a prayer into another's time—regardless of whether the end of its time connects to the start of the next or not. The report does not state that one who delays a prayer until the expiration of its time—without another's time entering—is not culpably negligent, nor does it confirm that he is negligent. This matter is unaddressed in this report, but is clarified in other narrations containing explicit texts on the expiration of each prayer's time.[4]

وَقَدْ احْتَجَّ فِي هَذَا بَعْضُ مَنْ ذَهَبَ إِلَى ذَلِكَ مِنْ أَصْحَابِنَا بِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إِنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ أَنْ تُؤَخِّرَ صَلَاةً حَتَّى يَدْخُلَ وَقْتُ أُخْرَى» وَرَامُوا بِهَذَا اتِّصَالَ وَقْتِ الْعَتَمَةِ بِوَقْتِ صَلَاةِ الصُّبْحِ فَإِنَّ هَذَا لَا يَدُلُّ عَلَى مَا قَالُوهُ أَصْلًا، وَهُمْ مُجْمِعُونَ مَعَنَا - بِلَا خِلَافٍ مِنْ أَحَدٍ مِنْ الْأُمَّةِ - أَنَّ وَقْتَ صَلَاةِ الْفَجْرِ لَا يَمْتَدُّ إلَى وَقْتِ صَلَاةِ الظُّهْرِ؟ فَصَحَّ أَنَّ هَذَا الْخَبَرَ لَا يَدُلُّ عَلَى اتِّصَالِ وَقْتِ كُلِّ صَلَاةٍ بِوَقْتِ الَّتِي بَعْدَهَا، وَإِنَّمَا فِيهِ مَعْصِيَةُ مَنْ أَخَّرَ صَلَاةً إلَى وَقْتِ غَيْرِهَا فَقَطْ، سَوَاءٌ اتَّصَلَ آخِرُ وَقْتِهَا بِأَوَّلِ الثَّانِيَةِ لَهَا، أَمْ لَمْ يَتَّصِلْ؟ وَلَيْسَ فِيهِ: أَنَّهُ لَا يَكُونُ مُفَرِّطًا أَيْضًا مَنْ أَخَّرَهَا إلَى خُرُوجِ وَقْتِهَا، وَإِنْ لَمْ يَدْخُلْ وَقْتُ أُخْرَى، وَلَا أَنَّهُ يَكُونُ مُفَرِّطًا، بَلْ هُوَ مَسْكُوتٌ عَنْهُ فِي هَذَا الْخَبَرِ، وَلَكِنَّ بَيَانَهُ فِي سَائِرِ الْأَخْبَارِ الَّتِي فِيهَا نَصٌّ عَلَى خُرُوجِ وَقْتِ كُلِّ صَلَاةٍ.

L6084 Necessity dictates that whoever exceeds in any act its time which Allah the Exalted has appointed for that act has indeed transgressed the boundaries of Allah. He the Exalted said: {And whoever transgresses the boundaries of Allah—it is they who are the wrongdoers} [Al-Baqarah 2:229]. Thus, whoever performs a prayer before its time which Allah the Exalted has prescribed for it, specified for it, commanded to be established within it, and forbidden negligence in that; or delays it beyond that time—has he not transgressed the boundaries of Allah the Exalted? Such a person is a wrongdoer and a sinner.[5]

وَالضَّرُورَةُ تُوجِبُ أَنَّ مَنْ تَعَدَّى بِكُلِّ عَمَلٍ وَقْتَهُ الَّذِي حَدَّهُ اللَّهُ تَعَالَى لِذَلِكَ الْعَمَلِ فَقَدْ تَعَدَّى حُدُودَ اللَّهِ، وَقَالَ تَعَالَى: {وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ} [البقرة: ٢٢٩] فَكُلُّ مَنْ قَدَّمَ صَلَاةً قَبْلَ وَقْتِهَا الَّذِي حَدَّهُ اللَّهُ تَعَالَى لَهَا وَعَلَّقَهَا بِهِ، وَأَمَرَ بِأَنْ تُقَامَ فِيهِ، وَنَهَى عَنْ التَّفْرِيطِ فِي ذَلِكَ، أَوْ أَخَّرَهَا عَنْ ذَلِكَ الْوَقْتِ -: فَقَدْ تَعَدَّى حُدُودَ اللَّهِ تَعَالَى؟ فَهُوَ ظَالِمٌ عَاصٍ.

L6085–6087 And there is no disagreement on this from any of those present among the dissenters. As for intentionally delaying prayer beyond its prescribed time, it is sinful by the consensus of those who came before and after—definitively and conclusively established. Whoever equates prayer with a debt

وَهَذَا لَا خِلَافَ فِيهِ مِنْ أَحَدٍ مِنْ الْحَاضِرِينَ مِنْ الْمُخَالِفِينَ وَأَمَّا تَعَمُّدُ تَأْخِيرِهَا عَنْ وَقْتِهَا فَمَعْصِيَةٌ بِإِجْمَاعِ مَنْ تَقَدَّمَ وَتَأَخَّرَ، مَقْطُوعٌ عَلَيْهِ مُتَيَقَّنٌ، وَمَنْ شَبَّهَ الصَّلَاةَ بِالدَّيْنِ،

[4] **Hadith references (L6083):** Sunan Abi Dawud 441.
[5] **Qur'an references (L6084):** Qur'an 2:229 (Al-Baqarah).

must consequently permit performing it before its time, just as advancing a debt's repayment before its term is commendable. By this analogy, would they not be obliged to deem sinful the act of one who intentionally delays prayer while capable of performing it within its time, akin to delaying debt repayment beyond its term without excuse?

L6088 This is the analogy in this chapter, and they opposed it. If they claim consensus on their opinion, do they not lie? For it has been authentically established from some of the early Salaf that it is permissible to perform prayer before its time; whereas intentionally delaying it beyond its time without excuse has never been permissible according to anyone. And success is from Allah, the Exalted.

L6089 As for Abū Ḥanīfa's rejection of the traveler—whose journey became strenuous and who neither dismounted before the sun's zenith nor after it—delaying the Ẓuhr prayer until the time of ʿAṣr like others, and similarly delaying Maghrib until the time of Isha like others, this constitutes mere opposition to the established Sunnah regarding this matter! Anas and Ibn ʿUmar narrated it through the most authentic chains. We have already mentioned Anas' narration, which suffices us without needing to cite Ibn ʿUmar's report. Yet I am not surprised by some of his emulators' claim concerning Ibn ʿUmar's ḥadīth: "When the twilight had vanished, he dismounted and prayed Maghrib, then Isha?"

L6090 The confused one said, "He only intended before the sunset of the twilight." He then said, "After the sunset of the twilight according to approximation," and he cited as evidence the statement of Allah the Exalted: {When the women have reached their term, either retain them in a fair manner or part with them in a fair manner} [At-Talaq: 2].[6]

L6091 The statement of the Messenger of Allah (peace be upon him): "So eat and drink until Ibn Umm Maktum calls the Adhan, for he is blind and does not call until someone says to him: 'It is dawn, it is dawn.'"

L6092–6094 Ali said: This is an open defiance that no person of piety and modesty should

لَزِمَهُ إِجَازَةُ تَقْدِيمِهَا قَبْلَ وَقْتِهَا، كَالدَّيْنِ يُقَدَّمُ قَبْلَ أَجَلِهِ فَهُوَ حَسَنٌ وَلَزِمَهُ أَنْ يَقُولَ بِعِصْيَانِ مَنْ أَخَّرَهَا عَامِدًا قَادِرًا عَنْ وَقْتِهَا، كَالدَّيْنِ يَمْطُلُ بِأَدَائِهِ عَنْ وَقْتِهِ بِغَيْرِ عُذْرٍ؟ .

وَهَذَا هُوَ الْقِيَاسُ فِي هَذَا الْبَابِ، وَقَدْ خَالَفُوهُ فَإِنْ ادَّعُوا إِجْمَاعًا عَلَى قَوْلِهِمْ؟ كَذَبُوا، فَقَدْ صَحَّ عَنْ بَعْضِ السَّلَفِ جَوَازُ تَقْدِيمِ الصَّلَاةِ قَبْلَ وَقْتِهَا، وَمَا جَازَ قَطُّ عِنْدَ أَحَدٍ تَعَمُّدُ تَأْخِيرِهَا عَنْ وَقْتِهَا بِغَيْرِ عُذْرٍ -، وَبِاللَّهِ تَعَالَى التَّوْفِيقُ؟ .

وَأَمَّا إِنْكَارُ أَبِي حَنِيفَةَ تَأْخِيرَ الْمُسَافِرِ الَّذِي جَدَّ بِهِ السَّيْرُ، وَلَمْ يَنْزِلْ قَبْلَ الزَّوَالِ، وَلَا بَعْدَهُ صَلَاةَ الظُّهْرِ إِلَى وَقْتِ الْعَصْرِ كَغَيْرِهِ وَتَأْخِيرَ الْمَغْرِبِ كَذَلِكَ إِلَى وَقْتِ الْعَتَمَةِ كَغَيْرِهِ؟ -: فَهُوَ خِلَافٌ مُجَرَّدٌ لِلسُّنَنِ الثَّابِتَةِ فِي ذَلِكَ؟ رَوَاهَا أَنَسٌ وَابْنُ عُمَرَ بِأَصَحِّ طَرِيقٍ؛ وَقَدْ ذَكَرْنَا رِوَايَةَ أَنَسٍ، وَغَنِينَا بِهَا عَنْ ذِكْرِ رِوَايَةِ ابْنِ عُمَرَ وَلَا أَعْجَبُ مِنْ قَوْلِ بَعْضِ الْمُقَلِّدِينَ لَهُ فِي حَدِيثِ ابْنِ عُمَرَ «فَلَمَّا كَانَ بَعْدَ غُرُوبِ الشَّفَقِ نَزَلَ فَصَلَّى الْمَغْرِبَ، ثُمَّ الْعَتَمَةَ؟» .

فَقَالَ هَذَا الْمَفْتُونُ: إِنَّمَا أَرَادَ قَبْلَ غُرُوبِ الشَّفَقِ، فَقَالَ: بَعْدَ غُرُوبِ الشَّفَقِ عَلَى الْمُقَارَبَةِ وَاحْتَجَّ بِقَوْلِ اللَّهِ تَعَالَى: {فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ} [الطلاق: ٢] .

وَقَوْلُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ فَإِنَّهُ أَعْمَى لَا يُنَادِي حَتَّى يُقَالَ لَهُ: أَصْبَحْتَ أَصْبَحْتَ» .

[6] **Qur'an references (L6090):** Qur'an 65:2 (At-Talaq).

take lightly, for a trustworthy person to say "after the disappearance of the twilight," then someone claims: "He actually meant before the disappearance of the twilight." Whoever adopts this method enters the path of the Rafidah who distort words from their proper contexts, interpret "al-jibt" and "al-taghut," and [interpret] the command to slaughter a cow according to their own interpretations. More deserving of it, and in this lies the invalidation of the entirety of the Sharia, the invalidation of all rationally valid principles, and pure sophistry—and we seek refuge in Allah from tribulation!

قَالَ عَلِيٌّ: وَهَذِهِ مُجَاهَرَةٌ لَا يَنْبَغِي أَنْ يَسْتَسْهِلَهَا ذُو وَرَعٍ وَحَيَاءٍ أَنْ يَقُولَ الثِّقَةُ «بَعْدَ غُرُوبِ الشَّفَقِ» فَيَقُولُ قَائِلٌ: إنَّمَا أَرَادَ قَبْلَ غُرُوبِ الشَّفَقِ وَمَنْ سَلَكَ هَذِهِ الطَّرِيقَةَ دَخَلَ فِي طَرِيقِ الرَّوَافِضِ الَّذِينَ يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ، وَيُفَسِّرُونَ الْجِبْتَ وَالطَّاغُوتَ وَأَنْ تَذْبَحُوا بَقَرَةً عَلَى مَا هُمْ أَوْلَى بِهِ وَفِي هَذَا بُطْلَانُ جَمِيعِ الشَّرِيعَةِ، وَبُطْلَانُ جَمِيعِ الْمَعْقُولِ، وَالسَّفْسَطَةُ الْمُجَرَّدَةُ - وَنَعُوذُ بِاَللَّهِ مِنْ الْبَلَاءِ؟ .

L6095 As for the statement of Allah, the Exalted: {When they have reached their term} [Al-Baqarah: 234], it is not as he presumed. Rather, it is according to its literal meaning, and Allah's intended meaning is the actual duration of being during the waiting period, not the expiration of its duration. Anything other than that is fundamentally invalid, and far be it from Allah to command falsehood. Similarly, the saying of the Prophet (peace be upon him) – "Do not call the adhan until it is said to you: 'You have entered morning, you have entered morning'" – is also to be taken according to its apparent meaning. Was not the adhan of Ibn Umm Maktum only after dawn? And was the command to announce the morning not before both? If their assumption were true, eating before the appearance of dawn would be prohibited – yet this is what they do not say, nor would any Muslim assert it. As for Mālik's opinion permitting a sick person – whose loss of sanity is feared – to advance Asr to the time of Dhuhr and the night prayer (Isha) to the time of Maghrib, this is a manifest error.[7]

وَأَمَّا قَوْله تَعَالَى: {فَإِذَا بَلَغْنَ أَجَلَهُنَّ} [البقرة: ٢٣٤] فَلَيْسَ كَمَا ظَنَّ، بَلْ هُوَ عَلَى حَقِيقَتِهِ، وَمُرَادُ اللَّهِ تَعَالَى أَجَلُ الْكَوْنِ فِي الْعِدَّةِ، لَا أَجَلُ انْقِضَائِهَا، لَا يَجُوزُ غَيْرُ ذَلِكَ أَصْلًا، وَحَاشَا لِلَّهِ أَنْ يَأْمُرَ بِالْبَاطِلِ وَكَذَلِكَ «قَوْلُهُ - عَلَيْهِ السَّلَامُ - لَا يُؤَذِّنُ حَتَّى يُقَالَ لَهُ: أَصْبَحْتَ أَصْبَحْتَ» أَيْضًا حَقِيقَةٌ عَلَى ظَاهِرِهِ - وَمَا أَذَانُ ابْنِ أُمِّ مَكْتُومٍ إلَّا بَعْد الْفَجْرِ، وَأَمْرِ الْإِصْبَاحِ: لَا قَبْلَهُمَا؟ وَلَوْ كَانَ مَا ظَنُّوهُ: لَحَرُمَ الْأَكْلُ قَبْلَ طُلُوعِ الْفَجْرِ وَهَذَا مَا لَا يَقُولُونَهُ، وَلَا يَقُولُهُ مُسْلِمٌ؟ وَأَمَّا قَوْلُ مَالِكٍ بِتَقْدِيمِ الْمَرِيضِ - الَّذِي يُخْشَى ذَهَابُ عَقْلِهِ - الْعَصْرَ إلَى وَقْتِ الظُّهْرِ، وَالْعَتَمَةَ إلَى وَقْتِ الْمَغْرِبِ -: خَطَأٌ ظَاهِرٌ.

L6096 The time of Dhuhr does not exclude being a time for Asr, and the time of Maghrib may serve as a time for Isha—or none of that applies. If the timeframe of each—Dhuhr and Maghrib—is also a time for Asr and Isha respectively, then advancing Isha to Maghrib's timeframe (which is its valid time) and advancing Asr to Dhuhr's timeframe (which is also its valid time) is permissible for healthy individuals, since they pray Isha and Asr within their designated times. Yet this is a view no one holds?

وَلَا يَخْلُو وَقْتُ الظُّهْرِ مِنْ أَنْ يَكُونَ أَيْضًا وَقْتًا لِلْعَصْرِ، وَيَكُونُ وَقْتُ الْمَغْرِبِ وَقْتًا لِلْعَتَمَةِ، أَوْ لَا يَكُونُ شَيْئًا مِنْ ذَلِكَ؟ فَإِنْ كَانَ وَقْتُ كُلِّ وَاحِدَةٍ مِنْ الظُّهْرِ وَالْمَغْرِبِ وَقْتًا لِلْعَصْرِ وَلِلْعَتَمَةِ أَيْضًا -: فَتَقْدِيمُ الْعَتَمَةِ إلَى وَقْتِ الْمَغْرِبِ - الَّذِي هُوَ وَقْتٌ لَهَا - وَتَقْدِيمُ وَقْتِ الْعَصْرِ إلَى وَقْتِ الظُّهْرِ - الَّذِي هُوَ وَقْتٌ لَهَا أَيْضًا -: جَائِزٌ لِغَيْرِ الْمَرِيضِ؛ لِأَنَّهُ يُصَلِّي الْعَتَمَةَ وَالْعَصْرَ أَيْضًا فِي وَقْتَيْهِمَا، وَهَذَا مَا لَا يَقُولُهُ؟ .

[7] **Qur'an references (L6095):** Qur'an 2:234 (Al-Baqarah); Qur'an 65:2 (At-Talaq).

L6097–6099 If the time of Dhuhr is not designated for ’Asr, and the time of Maghrib is not designated for ’Isha, this would imply permission to perform a prayer before its appointed time - yet this is impermissible? If such permissibility were accepted for these two prayers, it would necessitate permitting the advancement of Dhuhr before the sun’s zenith, Maghrib before sunset, and Fajr before the emergence of dawn - a position none asserts. Thus, the contradiction becomes evident. Should one argue: “The time of Dhuhr is not designated for ’Asr except for a sick person who fears loss of sanity,” they are required to provide evidence for this alleged specification without proof - a claim none are incapable of making, and not… a means for him to attain it, and we have mentioned the invalidity of the opinions of all of them regarding the combining and the coinciding of the two times—and success comes from Allah, the Most High.

وَإِنْ كَانَ وَقْتُ الظُّهْرِ لَيْسَ وَقْتًا لِلْعَصْرِ، وَوَقْتُ الْمَغْرِبِ لَيْسَ وَقْتًا لِلْعَتَمَةِ -: فَقَدْ أَبَاحَ لَهُ أَنْ يُصَلِّيَ صَلَاةً قَبْلَ وَقْتِهَا، وَهَذَا لَا يَجُوزُ؟ وَلَئِنْ جَازَ ذَلِكَ فِي هَاتَيْنِ الصَّلَاتَيْنِ لَيَجُوزَنَّ ذَلِكَ لَهُ أَيْضًا فِي تَقْدِيمِ الظُّهْرِ قَبْلَ الزَّوَالِ، وَتَقْدِيمِ الْمَغْرِبِ قَبْلَ غُرُوبِ الشَّمْسِ، وَتَقْدِيمِ الصُّبْحِ قَبْلَ طُلُوعِ الْفَجْرِ، وَهَذَا مَا لَا يَقُولُهُ - فَقَدْ ظَهَرَ التَّنَاقُضُ فَإِنْ قَالَ: لَيْسَ وَقْتُ الظُّهْرِ وَقْتًا لِلْعَصْرِ إِلَّا لِلْمَرِيضِ الَّذِي يُخْشَى ذَهَابُ عَقْلِهِ: كُلِّفَ الدَّلِيلَ عَلَى هَذَا التَّخْصِيصِ الْمُدَّعَى بِلَا بُرْهَانٍ، وَالَّذِي لَا يَعْجَزُ عَنْ مِثْلِهِ أَحَدٌ، وَلَا سَبِيلَ لَهُ إِلَيْهِ، وَقَدْ ذَكَرْنَا بُطْلَانَ قَوْلِ جَمِيعِهِمْ فِي الْجَمْعِ وَفِي اشْتِرَاكِ الْوَقْتَيْنِ -، وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

L6100 Here, we draw attention to a hadith so that no one may assume we have overlooked it or that it contains an additional meaning. It is a hadith that we have narrated through the chain of Abū Bishr, Jaʿfar ibn Abī Waḥshiyyah, from Bashīr ibn Thābit, from Ḥabīb ibn Sālim, from al-Nuʿmān ibn Bashīr: “The Messenger of Allah—peace and blessings be upon him—used to pray the latter ʿIshāʾ prayer at the moonset on the third night [of the lunar month].”

وَهَهُنَا حَدِيثٌ نُنَبِّهُ عَلَيْهِ؛ لِئَلَّا يَظُنَّ ظَانٌّ أَنَّنَا أَغْفَلْنَاهُ، وَأَنَّ فِيهِ مَعْنًى زَائِدًا وَهُوَ حَدِيثٌ رُوِّينَاهُ مِنْ طَرِيقِ أَبِي بِشْرٍ جَعْفَرِ بْنِ أَبِي وَحْشِيَّةَ عَنْ بَشِيرِ بْنِ ثَابِتٍ عَنْ حَبِيبِ بْنِ سَالِمٍ عَنْ النُّعْمَانِ بْنِ بَشِيرٍ: «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يُصَلِّي الْعِشَاءَ الْآخِرَةَ لِمَغِيبِ الْقَمَرِ لَيْلَةَ ثَالِثَةٍ» .

L6101 Ali said: Bashir ibn Thabit—no one we know narrated from him except Abu Bishr, and Abu Bishr narrated only this hadith from him. He was authenticated but criticized, and he is closer to obscurity? As for Habib ibn Salim, the client and scribe of al-Nuʿman ibn Bashir; his standing is not well-known among the narrators.

قَالَ عَلِيٌّ: بَشِيرُ بْنُ ثَابِتٍ لَمْ يَرْوِ عَنْهُ أَحَدٌ نَعْلَمُهُ إِلَّا أَبُو بِشْرٍ، وَلَا رَوَى عَنْهُ أَبُو بِشْرٍ إِلَّا هَذَا الْحَدِيثَ، وَقَدْ وُثِّقَ وَتُكُلِّمَ فِيهِ، وَهُوَ إِلَى الْجَهَالَةِ أَقْرَبُ؟ وَحَبِيبُ بْنُ سَالِمٍ مَوْلَى النُّعْمَانِ بْنِ بَشِيرٍ وَكَاتِبُهُ، وَلَيْسَ مَشْهُورَ الْحَالِ فِي الرُّوَاةِ.

L6102 Even if it were valid, it would not constitute proof that this marks the beginning time of the Isha prayer; rather, does its time not begin before that? The moon sets on the third night in every time and place after the passing of two and a half hours plus half of one-seventh of an hour from the hours of that night, which is divided into twelve equal parts. The white twilight is delayed, while the red twilight vanishes a very long time before the moon

وَلَوْ صَحَّ لَمَا كَانَتْ فِيهِ حُجَّةٌ فِي أَنَّ هَذَا هُوَ أَوَّلُ وَقْتِ الْعَتَمَةِ، بَلْ قَدْ يَدْخُلُ وَقْتُهَا قَبْلَ ذَلِكَ؟ وَالْقَمَرُ يَغِيبُ لَيْلَةً ثَالِثَةً فِي كُلِّ زَمَانٍ وَمَكَانٍ بَعْدَ ذَهَابِ سَاعَتَيْنِ وَنِصْفِ سَاعَةٍ وَنِصْفِ سُبْعِ سَاعَةٍ مِنْ سَاعَاتِ تِلْكَ اللَّيْلَةِ الْمُجَزَّأَةِ عَلَى اثْنَتَيْ عَشْرَةَ سَاعَةً، وَالشَّفَقُ

sets on the third night, with the white twilight disappearing one and a half hours after the moon sets on the third night, based on the aforementioned hourly divisions.

الَّذِي هُوَ الْبَيَاضُ يَتَأَخَّرُ، وَالشَّفَقُ الَّذِي هُوَ الْحُمْرَةُ يَغِيبُ قَبْلَ سُقُوطِ الْقَمَرِ فِي اللَّيْلَةِ الثَّالِثَةِ بِحِينٍ كَبِيرٍ جِدًّا مُغَيَّبَةً بَعْدَ سُقُوطِ الْقَمَرِ لَيْلَةً ثَالِثَةً سَاعَةً وَنِصْفًا مِنْ السَّاعَاتِ الْمَذْكُورَةِ.

L6103 There is no argument in this report—if it were authentic—in anything at all of what is disputed. And success is from Allah, the Exalted.

فَلَيْسَ فِي هَذَا الْخَبَرِ - لَوْ صَحَّ - حُجَّةٌ فِي شَيْءٍ أَصْلًا مِمَّا يَخْتَلِفُ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

L6104 Performing all prayers at the beginning of their prescribed times is superior under all circumstances except for the ʿatamah (ʿIshāʾ) prayer.

[مَسْأَلَةٌ تَعْجِيلُ جَمِيعِ الصَّلَوَاتِ فِي أَوَّلِ أَوْقَاتِهَا أَفْضَلُ عَلَى كُلِّ حَالٍ حَاشَا الْعَتَمَةِ]

L6105 336: Question:

٣٣٦ - مَسْأَلَةٌ:

L6106–6108 Performing all prayers promptly at the beginning of their times is superior in every situation, except for the Isha prayer. Delaying it to the end of its time in all circumstances and at all times is superior, unless this causes hardship. Gentleness toward people is preferable. However, the Ẓuhr prayer in congregation—particularly during intense heat—is excepted; delaying it until the end of its prescribed time is better.

وَتَعْجِيلُ جَمِيعِ الصَّلَوَاتِ فِي أَوَّلِ أَوْقَاتِهَا أَفْضَلُ عَلَى كُلِّ حَالٍ، حَاشَا الْعَتَمَةِ، فَإِنَّ تَأْخِيرَهَا إلَى آخِرِ وَقْتِهَا فِي كُلِّ حَالٍ وَكُلِّ زَمَانٍ أَفْضَلُ، إلَّا أَنْ يَشُقَّ ذَلِكَ عَلَى النَّاسِ، فَالرِّفْقُ بِهِمْ أَوْلَى، وَحَاشَا الظُّهْرِ لِلْجَمَاعَةِ خَاصَّةً فِي شِدَّةِ الْحَرِّ خَاصَّةً، فَالْإِبْرَادُ بِهَا إلَى آخِرِ وَقْتِهَا أَفْضَلُ.

L6109 The proof of this is the statement of Allah the Exalted: {And hasten to forgiveness from your Lord} [Āl ʿImrān 3:133], and He said: {And the foremost will be the foremost—they are the ones brought near—in the Gardens of Bliss} [al-Wāqiʿah 56:10-12]. Thus, hastening to good deeds and competing in them is superior according to the explicit text of the Quran: Muḥammad ibn Ismāʿīl al-ʿUdhriyy, judge of al-Thaghr, and Muḥammad ibn ʿĪsā, judge of Ṭurṭūsha, narrated to us, both citing: Muḥammad ibn ʿAlī al-Muṭawwiʿī al-Rāzī narrated to us, citing Muḥammad ibn ʿAbdullāh al-Ḥākim in Naysābūr, citing Abū ʿUmar ʿUthmān ibn Aḥmad al-Sammāk, citing al-Ḥasan ibn Makram, citing ʿUthmān ibn ʿUmar, citing Mālik ibn Mighwal, citing al-Walīd ibn al-ʿAyzār, citing Abū ʿAmr al-Shaybānī, citing ʿAbdullāh ibn Masʿūd, who said: "I asked the Messenger of Allah—peace and blessings be upon him—'Which deed is most excellent?' He replied: 'Prayer performed

بُرْهَانُ ذَلِكَ: قَوْلُ اللَّهِ تَعَالَى: {وَسَارِعُوا إلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ} [آل عمران: ١٣٣] ، وَقَالَ تَعَالَى: {وَالسَّابِقُونَ السَّابِقُونَ} [الواقعة: ١٠] {أُولَئِكَ الْمُقَرَّبُونَ} [الواقعة: ١١] {فِي جَنَّاتِ النَّعِيمِ} [الواقعة: ١٢] فَالْمُسَارَعَةُ إلَى الْخَيْرِ وَالْمُسَابَقَةُ إلَيْهِ أَفْضَلُ بِنَصِّ الْقُرْآنِ؟ حَدَّثَنَا مُحَمَّدُ بْنُ إسْمَاعِيلَ الْعُذْرِيُّ الْقَاضِي بِالثَّغْرِ، وَمُحَمَّدُ بْنُ عِيسَى قَاضِي طَرْطُوشَةَ قَالَا ثنا مُحَمَّدُ بْنُ عَلِيٍّ الْمُطَّوِّعِيُّ الرَّازِيّ ثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَاكِمُ بِنَيْسَابُورَ ثنا أَبُو عُمَرَ وَعُثْمَانُ بْنُ أَحْمَدَ السَّمَّاكُ ثنا الْحَسَنُ بْنُ مَكْرَمٍ ثنا عُثْمَانُ بْنُ عُمَرَ ثنا مَالِكُ بْنُ مِغْوَلٍ عَنْ الْوَلِيدِ بْنِ الْعَيْزَارِ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ

at its earliest time.' I asked: 'Then what?' He said: 'Striving in the path of Allah.' I asked: 'Then what?' He answered: 'Dutifulness to parents.'"[8]

L6110–6112 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us, Abdul Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad narrated to us, Ahmad ibn Ali narrated to us, Muslim ibn al-Hajjaj narrated to us, Yahya ibn Habib al-Harithi narrated to us, Khalid ibn al-Harith narrated to us, Shu'bah informed me: Sayyar ibn Salamah said, "I heard my father ask Abu Barzah about the prayer of the Messenger of Allah (peace and blessings of Allah be upon him)." Abu Barzah replied: "He (peace be upon him) did not mind postponing it partially until midnight"—meaning the last *Isha* prayer—"and he disliked sleeping before it or conversation after it. He would pray *Dhuhr* when..." The sun passes its zenith, and 'Asr is when a man travels to the farthest part of the city while the sun is still bright. He would pray the Dawn prayer, then when the man departed, he would look at the face of his companion whom he knew, so he would recognize him. During this prayer, he would recite between sixty and one hundred verses.

L6113 The narrations regarding this are exceedingly numerous. In Ṣaḥīḥ Muslim: Zuhayr ibn Ḥarb and Isḥāq ibn Rāhawayh narrated to me—both through Jarīr ibn ʿAbd al-Ḥamīd, from Manṣūr ibn al-Muʿtamir, from al-Ḥakam ibn ʿUtaybah, from Nāfiʿ, from Ibn ʿUmar: "We remained one night waiting for the Messenger of Allāh—peace be upon him—to lead the later ʿIshā' prayer. He came out to us when a third of the night or more had passed, and said: 'You await a prayer that no people of other faiths await. Were it not for the hardship it would impose on my community, I would have prayed with them at this hour.' Then he ordered the mu'adhdhin to give the iqāmah, and he led the prayer."[9]

L6114–6116 It has been reported to us through the chain of Thābit al-Bunānī that he

«سَأَلْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: الصَّلاَةُ فِي أَوَّلِ وَقْتِهَا، قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: الْجِهَادُ فِي سَبِيلِ اللَّهِ، قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: بِرُّ الْوَالِدَيْنِ» .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ ثنا خَالِدُ بْنُ الْحَارِثِ ثنا شُعْبَةُ أَخْبَرَنِي سَيَّارُ بْنُ سَلَامَةَ قَالَ: سَمِعْتُ أَبِي يَسْأَلُ أَبَا بَرْزَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ أَبُو بَرْزَةَ «كَانَ - عَلَيْهِ السَّلَامُ - لَا يُبَالِي بَعْضَ تَأْخِيرِهَا إِلَى نِصْفِ اللَّيْلِ - يَعْنِي الْعِشَاءَ الْآخِرَةَ - وَلَا يُحِبُّ النَّوْمَ قَبْلَهَا وَلَا الْحَدِيثَ بَعْدَهَا وَكَانَ يُصَلِّي الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ، وَالْعَصْرَ حِينَ يَذْهَبُ الرَّجُلُ إِلَى أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ، وَكَانَ يُصَلِّي الصُّبْحَ فَيَنْصَرِفُ الرَّجُلُ فَيَنْظُرُ إِلَى وَجْهِ جَلِيسِهِ الَّذِي يَعْرِفُ فَيَعْرِفُهُ، وَكَانَ يَقْرَأُ فِيهَا بِالسِّتِّينَ إِلَى الْمِائَةِ» .

وَالْأَحَادِيثُ فِي هَذَا كَثِيرَةٌ جِدًّا؟ وَبِهِ إِلَى مُسْلِمٍ: حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ رَاهَوَيْهِ كِلَاهُمَا عَنْ جَرِيرٍ هُوَ ابْنُ عَبْدِ الْحَمِيدِ - عَنْ مَنْصُورٍ هُوَ ابْنُ الْمُعْتَمِرِ - عَنْ الْحَكَمِ هُوَ ابْنُ عُتَيْبَةَ - عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ «مَكَثْنَا ذَاتَ لَيْلَةٍ نَنْتَظِرُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِصَلَاةِ الْعِشَاءِ الْآخِرَةِ، فَخَرَجَ إِلَيْنَا حِينَ ذَهَبَ ثُلُثُهُ أَوْ بَعْدَهُ - يَعْنِي ثُلُثَ اللَّيْلِ فَقَالَ: إِنَّكُمْ لَتَنْتَظِرُونَ صَلَاةً مَا يَنْتَظِرُهَا أَهْلُ دِينٍ غَيْرُكُمْ، وَلَوْلَا أَنْ يَثْقُلَ عَلَى أُمَّتِي لَصَلَّيْتُ بِهِمْ هَذِهِ السَّاعَةَ، ثُمَّ أَمَرَ الْمُؤَذِّنُ فَأَقَامَ الصَّلَاةَ وَصَلَّى» .

وَقَدْ رُوِّينَا مِنْ طَرِيقِ ثَابِتٍ الْبُنَانِيِّ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ «أَخَّرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْعِشَاءَ ذَاتَ لَيْلَةٍ إِلَى شَطْرِ اللَّيْلِ، أَوْ كَادَ يَذْهَبُ شَطْرُ اللَّيْلِ»

[8] **Qur'an references (L6109):** Qur'an 3:133 (Ali 'Imran); Qur'an 56:10 (Al-Waqi'ah); Qur'an 56:11 (Al-Waqi'ah); Qur'an 37:43 (As-Saffat); Qur'an 56:12 (Al-Waqi'ah).

[9] **Hadith references (L6113):** Sahih Muslim 639a; Mishkat al-Masabih 616.

heard Anas ibn Mālik say: “The Messenger of Allāh (peace and blessings of Allāh be upon him) delayed the ʿIshāʾ prayer one night until halfway through the night, or until nearly half the night had elapsed.” And via the chain of Umm Kulthum bint Abi Bakr from her sister Aisha: “The Messenger of Allah (peace and blessings be upon him) delayed the prayer one night until most of the night had passed.”[10]

وَمِنْ طَرِيقِ أُمِّ كُلْثُومَ بِنْتِ أَبِي بَكْرٍ عَنْ أُخْتِهَا عَائِشَةَ «أَعْتَمَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ذَاتَ لَيْلَةٍ حَتَّى ذَهَبَ عَامَّةُ اللَّيْلِ» .

L6117 Ali said: When half the night has passed, most of the night has indeed passed. Are these reports additional to every other report? The chain transmitted in Muslim’s collection is: Muḥammad ibn al-Muthannā narrated to me, Muḥammad ibn Jaʿfar narrated to us, Shuʿbah narrated to us: I heard Muhājir Abū al-Ḥasan relate that he heard Zayd ibn Wahb relate from Abū Dharr, who said: The mu’adhdhin of the Messenger of Allah (peace and blessings be upon him) gave the call for the Ẓuhr prayer. The Prophet (peace and blessings be upon him) said: “Delay, delay—or he said, Wait, wait—verily, the severity of heat comes from the scorching breath of Hellfire. When the heat grows intense, delay the prayer.” Abū Dharr said: Until we saw the shadow of the small mounds.[11]

قَالَ عَلِيٌّ: إِذَا ذَهَبَ نِصْفُ اللَّيْلِ فَقَدْ ذَهَبَ عَامَّةُ اللَّيْلِ، وَهَذِهِ الْأَخْبَارُ زَائِدَةٌ عَلَى كُلِّ خَبَرٍ؟ وَالسَّنَدُ الْمَذْكُورُ إِلَى مُسْلِمٍ: حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى ثنا مُحَمَّدُ بْنُ جَعْفَرٍ ثنا شُعْبَةُ سَمِعْت مُهَاجِرًا أَبَا الْحَسَنِ يُحَدِّثُ أَنَّهُ سَمِعَ زَيْدَ بْنَ وَهْبٍ يُحَدِّثُ عَنْ أَبِي ذَرٍّ قَالَ «أَذَّنَ مُؤَذِّنُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِالظُّهْرِ فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَبْرِدْ أَبْرِدْ، أَوْ قَالَ: انْتَظِرْ انْتَظِرْ، إنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فَإِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنْ الصَّلَاةِ، قَالَ أَبُو ذَرٍّ: حَتَّى رَأَيْنَا فَيْءَ التُّلُولِ» .

L6118 Ali said: We did not consider this matter obligatory due to what we have narrated through the mentioned chain in Ṣaḥīḥ Muslim: Aḥmad ibn Yūnus narrated to us, from Zuhayr ibn Muʿāwiyah, who narrated to us from Abū Isḥāq al-Sabīʿī, from Saʿīd ibn Wahb, from Khabbāb: “We complained to the Messenger of Allah (peace be upon him) about the severity of the blazing heat, but he did not grant our request.”

قَالَ عَلِيٌّ: وَإِنَّمَا لَمْ نَحْمِلْ هَذَا الْأَمْرَ عَلَى الْوُجُوبِ لِمَا رُوِّينَاهُ بِالسَّنَدِ الْمَذْكُورِ إلَى مُسْلِمٍ، ثنا أَحْمَدُ بْنُ يُونُسَ عَنْ زُهَيْرِ بْنِ مُعَاوِيَةَ ثنا أَبُو إِسْحَاقَ السَّبِيعِيّ عَنْ سَعِيدِ بْنِ وَهْبٍ عَنْ خَبَّابٍ «شَكَوْنَا إلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - شِدَّةَ الرَّمْضَاءِ فَلَمْ يَشْكُنَا» .

L6119 I said to Abu Ishaq: “Is it regarding advancing the Dhuhr prayer?” He replied: “Yes. There has come a narration aligned with the position we favor concerning prayer times from the early predecessors, as reported to us through Yahya ibn Sa‘id al-Qattan’s chain from Sufyan al-Thawri, from Habib ibn Abi Thabit, from Nafi‘ ibn Jubayr ibn Mut‘im: that ‘Umar ibn al-Khattab wrote to Abu Musa al-Ash‘ari - ‘Pray Dhuhr when the sun declines, and delay it [until the heat subsides]?’”

قُلْت لِأَبِي إِسْحَاقَ: أَفِي الظُّهْرِ فِي تَعْجِيلِهَا؟ قَالَ: نَعَمْ وَقَدْ جَاءَ نَحْوُ مَا تَخَيَّرْنَاهُ فِي الْأَوْقَاتِ عَنْ السَّلَفِ كَمَا رُوِّينَا مِنْ طَرِيقِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَتَبَ إلَى أَبِي مُوسَى الْأَشْعَرِيِّ: أَنْ صَلِّ الظُّهْرَ إذَا زَالَتْ الشَّمْسُ وَأَبْرِدْ؟ .

[10] **Hadith references (L6114):** Sahih Muslim 640a.
[11] **Hadith references (L6117):** Sahih Muslim 616.

وَمِنْ طَرِيقِ الْحَجَّاجِ بْنِ الْمِنْهَالِ: ثنا يَزِيدُ بْنُ هَارُونَ ثنا مُحَمَّدُ بْنُ سِيرِينَ عَنْ الْمُهَاجِرِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَتَبَ إِلَى أَبِي مُوسَى الْأَشْعَرِيِّ: أَنْ صَلِّ الظُّهْرَ حِينَ تَزِيغُ الشَّمْسُ أَوْ حِينَ تُدْرِكُ، وَصَلِّ الْعَصْرَ وَالشَّمْسُ بَيْضَاءُ نَقِيَّةٌ، وَصَلِّ صَلَاةَ الْمَغْرِبِ حِينَ تَغْرُبُ الشَّمْسُ، وَصَلِّ صَلَاةَ الْعِشَاءِ مِنْ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ -: أَيْ حِينَ تَبِيتُ، وَصَلِّ صَلَاةَ الْفَجْرِ بِغَلَسٍ، أَوْ بِسَوَادٍ، وَأَطِلْ الْقِرَاءَةَ.

L6120–6122 And from the chain of Al-Ḥajjāj ibn Al-Minhāl: Yazīd ibn Hārūn narrated to us, Muḥammad ibn Sīrīn narrated to us, from... Al-Muhajir narrated that Umar ibn al-Khattab wrote to Abu Musa al-Ash'ari: "Pray Dhuhr when the sun declines or when you perceive it, pray Asr while the sun remains bright and pure, pray Maghrib at sunset, pray Isha from nightfall until midnight—that is: when you settle for the night—and pray Fajr in pre-dawn darkness or darkness; prolong the recitation."

وَمِنْ طَرِيقِ مُسْلِمِ بْنِ الْحَجَّاجِ: ثنا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ ثنا حَمَّادٌ هُوَ ابْنُ زَيْدٍ - عَنْ الزُّبَيْرِ بْنِ الْخِرِّيتِ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ: «خَطَبَنَا ابْنُ عَبَّاسٍ يَوْمًا بَعْدَ الْعَصْرِ حَتَّى غَرُبَتْ الشَّمْسُ وَبَدَتْ النُّجُومُ، وَجَعَلَ النَّاسُ يَقُولُونَ: الصَّلَاةَ الصَّلَاةَ، فَجَاءَ رَجُلٌ مِنْ بَنِي تَمِيمٍ لَا يَفْتُرُ وَلَا يَنْثَنِي: الصَّلَاةَ الصَّلَاةَ فَقَالَ لَهُ ابْنُ عَبَّاسٍ: أَتُعَلِّمُنِي بِالسُّنَّةِ، لَا أُمَّ لَكَ رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ.»

L6123 From the chain of Muslim ibn al-Hajjaj: Abu al-Rabi' al-Zahrani narrated to us: Hammad ibn Zayd narrated to us, from al-Zubayr ibn al-Khirrīt, from 'Abdullah ibn Shaqiq: "Ibn 'Abbas addressed us one day after 'Asr until the sun set and stars emerged. People began urging, 'The prayer! The prayer!' Then a man from Banu Tamim came, relentless and unwavering, repeating 'The prayer! The prayer!' Ibn 'Abbas retorted: 'Do you presume to teach me the Sunnah? Woe to you! I witnessed Allah's Messenger—peace and blessings upon him—combine Zuhr with 'Asr, and Maghrib with 'Isha'."

وَمِنْ طَرِيقِ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ: ثنا سُفْيَانُ الثَّوْرِيُّ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ: سَمِعْت أَبَا هُرَيْرَةَ سُئِلَ عَنْ تَفْرِيطِ الصَّلَاةِ؟ فَقَالَ: أَنْ تُؤَخِّرَهَا إلَى الَّتِي بَعْدَهَا؟ حَدَّثَنَا حَمَامُ ثنا ابْنُ مُفَرِّجٍ ثنا ابْنُ الْأَعْرَابِيِّ ثنا الدَّبَرِيُّ ثنا عَبْدُ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ أَخْبَرَنِي نَافِعٌ: أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ «إنَّ الَّذِي تَفُوتُهُ صَلَاةُ الْعَصْرِ كَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ» ، فَقُلْت لِنَافِعٍ: حَتَّى تَغِيبَ الشَّمْسُ؟ قَالَ: نَعَمْ.

L6124–6126 From the chain of Abd al-Rahman ibn Mahdi: Sufyan al-Thawri narrated to us from Uthman ibn Abd Allah ibn Mawhab: I heard Abu Hurairah being asked about delaying prayer. He replied: "Is it to postpone it until the time of the next prayer?" Hammam narrated to us, Ibn Mufarrij narrated to us, Ibn al-A'rabi narrated to us, al-Dabarī narrated to us, Abd al-Razzaq narrated from Ibn Jurayj: Nafi' reported to me that Ibn Umar used to say: I heard the Messenger of Allah (peace and blessings be upon him) say: "Indeed, the one who misses..." The Asr prayer is as if one had been deprived of his family and wealth. So I said to Nāfi': "Until the sun sets?" He replied: "Yes."

قَالَ عَلِيٌّ: هَذَا الْحَدِيثُ وَالَّذِي فِيهِ «إنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ، أَنْ تُؤَخِّرَ صَلَاةً حَتَّى يَدْخُلَ وَقْتُ أُخْرَى» يُكَذِّبَانِ قَوْلَ مَنْ أَقْدَمَ بِالْعَظِيمَةِ فَقَالَ: إنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ

L6127 Ali said: This hadith and the one stating "True negligence in vigilance is to delay a prayer until another prayer's time begins" both refute the claim of those who dared to assert that the Messenger of God—peace and blessings be upon him—delayed the Asr prayer on the Trench Day while being mindful

of it until sunset. For had this been true, he—peace be upon him—would have willfully entered a state of deprivation, becoming akin to one who wronged his family and wealth, intentionally committing the very negligence he condemned—and no Muslim would ever make such a claim?[12]

وَسَلَّمَ - تَرَكَ صَلَاةَ الْعَصْرِ يَوْمَ الْخَنْدَقِ ذَاكِرًا لَهَا حَتَّى غَابَتْ الشَّمْسُ، لِأَنَّهُ لَوْ كَانَ ذَلِكَ لَكَانَ - عَلَيْهِ السَّلَامُ - قَدْ تَعَمَّدَ حَالًا مِنْ الْحِرْمَانِ صَارَ فِيهَا كَمَا لَوْ وَتَرَ أَهْلَهُ وَمَالَهُ، قَاصِدًا إلَى مَا ذَمَّهُ مِنْ التَّفْرِيطِ -، وَهَذَا لَا يَقُولُهُ مُسْلِمٌ؟ .

L6128 And through him to Ibn Jurayj: I said to Aṭā, “If an imam delays the ʿAṣr prayer, should I pray it with him?” He said, “Yes. Congregational prayer is more beloved to me.” I said, “Even if the sun turns yellow nearing sunset and settles on the mountain peaks?” He said, “Yes, provided it has not yet set.” Ibn Jurayj said: Ṭāwūs would sometimes hasten and sometimes delay the ʿAṣr prayer. Ibrāhīm ibn Maysarah narrated to me from him that he would delay the ʿAṣr prayer until the sun became intensely yellow.

وَبِهِ إلَى ابْنِ جُرَيْجٍ: قُلْت لِعَطَاءٍ: إمَامٌ يُؤَخِّرُ الْعَصْرَ، أُصَلِّيهَا مَعَهُ؟ قَالَ: نَعَمْ، الْجَمَاعَةُ أَحَبُّ إلَيَّ؟ قُلْت: وَإِنْ اصْفَرَّتْ الشَّمْسُ لِلْغُرُوبِ وَلَحِقَتْ بِرُءُوسِ الْجِبَالِ؟ قَالَ: نَعَمْ، مَا لَمْ تَغِبْ قَالَ ابْنُ جُرَيْجٍ: وَكَانَ طَاوُسٌ يُعَجِّلُ الْعَصْرَ وَيُؤَخِّرُهَا، أَخْبَرَنِي إبْرَاهِيمُ بْنُ مَيْسَرَةَ عَنْهُ: أَنَّهُ كَانَ يُؤَخِّرُ الْعَصْرَ حَتَّى تَصْفَرَّ الشَّمْسُ جِدًّا.

L6129 As for the other: which states, “My community will remain in goodness as long as they do not delay the prayer until the stars are intertwined?”—it is not valid (as evidence), because it is mursal; it has only been transmitted through the chain of al-Ṣalt ibn Bahrām.

وَأَمَّا الْآخَرُ: الَّذِي فِيهِ «لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا لَمْ يُؤَخِّرُوا الصَّلَاةَ إلَى اشْتِبَاكِ النُّجُومِ؟» فَإِنَّهُ لَا يَصِحُّ، لِأَنَّهُ مُرْسَلٌ، لَمْ يُسْنَدْ إلَّا مِنْ طَرِيقِ الصَّلْتِ بْنِ بَهْرَامَ.

L6130 Abu Hanifah said: The time for the Fajr prayer begins at the appearance of the transverse dawn and lasts until sunrise. Does this mean [it extends] until immediately after its completion?

وَقَالَ أَبُو حَنِيفَةَ: وَقْتُ صَلَاةِ الْفَجْرِ حِينَ يَطْلُعُ الْفَجْرُ الْمُعْتَرِضُ إلَى أَنْ تَطْلُعَ الشَّمْسُ، يَعْنِي إثْرَ سَلَامِهِ مِنْهَا؟

L6131–6132 He said: Delaying it [Fajr prayer] is more beloved to me than performing it at the time of taghlīs (prayer during pre-dawn darkness), as this results in a larger congregation.

قَالَ: وَتَأْخِيرُهَا أَحَبُّ إلَيَّ مِنْ التَّغْلِيسِ بِهَا، لِأَنَّهُ أَكْثَرُ لِلْجَمَاعَةِ.

L6133 The time for Dhuhr begins when the sun passes its zenith and lasts until the shadow becomes less than twice the object’s height. Performing it at the earliest time in winter is more beloved to me, while delaying it until the heat cools down in summer is more preferable to me.

وَوَقْتُ الظُّهْرِ مِنْ حِينَ تَزُولُ الشَّمْسُ إلَى أَنْ يَكُونَ الظِّلُّ دُونَ الْقَامَتَيْنِ، وَالتَّهْجِيرُ بِهَا فِي الشِّتَاءِ أَحَبُّ إلَيَّ: وَأَنْ يُبْرِدَ بِهَا فِي الصَّيْفِ أَعْجَبُ إلَيَّ.

L6134 The time for the ʿAṣr prayer begins when the shadow is twice its length and lasts until before sunset. This means: to initiate the prayer with the takbīr before the sun has completely set. Delaying it [within this period] is more preferable in his view, provided the sun has not yet begun to yellow.

وَوَقْتُ الْعَصْرِ إذَا كَانَ الظِّلُّ قَامَتَيْنِ إلَى قَبْلِ أَنْ تَغِيبَ الشَّمْسُ، يُرِيدُ -: أَنْ يُكَبِّرَ لَهَا قَبْلَ تَمَامِ غُرُوبِ الشَّمْسِ، وَتَأْخِيرُهَا أَحَبُّ إلَيْهِ مَا لَمْ تَصْفَرَّ الشَّمْسُ.

[12] **Hadith references (L6127):** Sunan Abi Dawud 441.

وَوَقْتُ الْمَغْرِبِ مُذْ تَغْرُبُ الشَّمْسُ إِلَى أَنْ يَغِيبَ الشَّفَقُ، وَتَعْجِيلُهَا أَحَبُّ إِلَيْهِ.

L6135 The time for Maghrib prayer begins when the sun sets and lasts until twilight disappears, and hastening it is more beloved to him.

وَوَقْتُ الْعَتَمَةِ مُذْ يَغِيبُ الشَّفَقُ إِلَى نِصْفِ اللَّيْلِ، وَتَأْخِيرُهَا أَفْضَلُ، وَوَقْتُهَا يَمْتَدُّ إِلَى طُلُوعِ الْفَجْرِ.

L6136 The time for the ʿIshā prayer begins at the disappearance of the red twilight and lasts until midnight, and delaying it is more virtuous, and its time extends until the advent of true dawn.

قَالَ عَلِيٌّ: كُلُّ مَا قَالَ مِمَّا خَالَفْنَاهُ فِيهِ فَقَدْ أَبْدَيْنَا بِالْبُرْهَانِ سُقُوطَ قَوْلِهِ؛ إِلَّا تَأْخِيرَ الصُّبْحِ، فَإِنَّهُ احْتَجَّ فِي ذَلِكَ [بِخَبَرٍ] مِنْ طَرِيقِ مَحْمُودِ بْنِ لَبِيدٍ عَنْ رَافِعِ بْنِ خَدِيجٍ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «أَسْفِرُوا بِصَلَاةِ الْغَدَاةِ، فَإِنَّهُ أَعْظَمُ لِأَجْرِكُمْ» «أَسْفِرُوا بِالْفَجْرِ، فَكُلَّمَا أَسْفَرْتُمْ فَإِنَّهُ أَعْظَمُ لِلْأَجْرِ أَوْ لِأَجْرِكُمْ» قَالَ عَلِيٌّ: مَحْمُودُ بْنُ لَبِيدٍ ثِقَةٌ، وَهُوَ مَحْمُودُ بْنُ الرَّبِيعِ بْنِ لَبِيدٍ.

L6137 Ali said: Every statement he made that we opposed, we have definitively demonstrated with proof the invalidity of his statement—except regarding the delay of the dawn prayer. For he argued in that matter with a narration transmitted through Mahmud ibn Labid from Rafi‘ ibn Khadij that the Messenger of Allah—peace and blessings be upon him—said: “Delay the dawn prayer until the sky brightens, for it is greater for your reward,” and: “Delay the dawn prayer. Whenever you delay into brightness, it is greater for the reward—or for your reward.” Ali said: Mahmud ibn Labid is reliable, and he is Mahmud ibn al-Rabi‘ ibn Labid.

وَالْخَبَرُ صَحِيحٌ إِلَّا أَنَّهُ لَا حُجَّةَ لَهُمْ فِيهِ إِذَا أُضِيفَ إِلَى الثَّابِتِ مِنْ فِعْلِهِ - عَلَيْهِ السَّلَامُ - فِي التَّغْلِيسِ؛ حَتَّى إِنَّهُ لَيَنْصَرِفُ وَالنِّسَاءُ لَا يُعْرَفْنَ، أَوْ حِينَ يَعْرِفُ الرَّجُلُ وَجْهَ جَلِيسِهِ الَّذِي كَانَ يَعْرِفُهُ؛ وَأَنَّ هَذَا كَانَ الْمُدَاوَمَ عَلَيْهِ مِنْ عَمَلِهِ.

L6138 The report is authentic; however, it does not serve as evidence for them when added to the established practice of his (peace be upon him) concerning the early dawn prayer. This reached the extent that he would depart while women remained unrecognizable due to darkness, or when a man could discern the face of his companion whom he already knew. Verily, this was the steadfastly maintained practice within his customary conduct.

- عَلَيْهِ السَّلَامُ - صَحَّ أَنَّ الْإِسْفَارَ الْمَأْمُورَ بِهِ إِنَّمَا هُوَ بِأَنْ يَنْقَضِيَ طُلُوعُ الْفَجْرِ وَلَا يُصَلِّيَ عَلَى شَكٍّ مِنْهُ فَإِنْ قِيلَ: إِنَّهُ لَا أَجْرَ فِي غَيْرِ هَذَا، بَلْ مَا فِيهِ إِلَّا الْإِثْمُ؟ قُلْنَا: هَذَا لَا يُنْكَرُ فِي لُغَةِ الْعَرَبِ، لِأَنَّ اللَّهَ تَعَالَى يَقُولُ {وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ} [النساء: ٤٦] وَلَا خَيْرَ فِي خِلَافِ ذَلِكَ وَمِنَ الْبَاطِلِ أَنْ يَكُونَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُكَلِّفُ أُمَّتَهُ وَأَصْحَابَهُ الْمَشَقَّةَ فِي تَرْكِ النَّوْمِ أَلَذَّ مَا يَكُونُ، وَخُرُوجُ الرِّجَالِ وَالنِّسَاءِ إِلَى صَلَاةِ الصُّبْحِ -: عَمَلًا فِيهِ مَشَقَّةٌ وَكُلْفَةٌ وَحَطِيطَةٌ

L6139–6141 Peace be upon him (PBUH). It is established that the commanded manifestation of dawn refers specifically to the completion of dawn’s emergence, and one must not pray while uncertain about it. If it is objected: “There is no reward in anything other than this; rather, there is nothing in it except sin?” We respond: This cannot be denied according to the conventions of the Arabic language, for Allah the Exalted states: {Had they said, “We hear and obey,” and “Listen and wait for us,” it would have been better for them and more upright} [4:46], and there is no good in opposing this. It is baseless to claim that the Messenger of Allah—peace and blessings be upon him—would impose hardship on his community and companions by compelling them to abandon sleep at its most pleasurable time, or that the act of men and women going out for the dawn prayer, an act entailing hardship, toil, and diminution

مِنْ الْأَجْرِ، وَيَمْنَعُهُمْ الْفَضْلَ وَالْأَجْرَ مَعَ الرَّاحَةِ، حَاشَا لِلَّهِ تَعَالَى مِنْ هَذَا، فَهَذَا ضِدُّ النَّصِيحَةِ، وَعَيْنُ الْغِشِّ وَالْحَرَجِ وَالظُّلْمِ.

of reward, would prevent them from attaining grace and reward while they are at ease. Allah is far exalted above such a thing! This contradicts sincere counsel and epitomizes deceit, undue hardship, and injustice.[13]

L6142 وَمَا نَدْرِيهِمْ تَعَلَّقُوا فِي هَذَا إلَّا بِرِوَايَةٍ عَنْ ابْنِ مَسْعُودٍ فِي التَّغْلِيسِ بِصَلَاةِ الصُّبْحِ حِينَ انْشَقَّ الْفَجْرُ يَوْمَ النَّحْرِ، وَقَوْلُهُ - رَضِيَ اللَّهُ عَنْهُ -: إنَّهَا صَلَاةٌ حُوِّلَتْ عَنْ وَقْتِهَا فِي ذَلِكَ الْيَوْمِ فِي ذَلِكَ الْمَكَانِ، وَهَذَا خَبَرٌ مُسْقِطٌ لِقَوْلِهِمْ جُمْلَةً؛ لِأَنَّهُمْ مُخَالِفُونَ لَهُ جُمْلَةً؛ إذْ قَوْلُهُمْ الَّذِي لَا خِلَافَ عَنْهُمْ فِيهِ: أَنَّ التَّغْلِيسَ بِهَا فِي أَوَّلِ الْفَجْرِ لَيْسَ صَلَاةً لَهَا فِي غَيْرِ وَقْتِهَا، بَلْ هُوَ وَقْتُهَا عِنْدَهُمْ؟ فَمَنْ أَضَلُّ مِمَّنْ يُمَوِّهُ بِحَدِيثٍ هُوَ مُخَالِفٌ لَهُ، وَيُوهِمُ خَصْمَهُ أَنَّهُ حُجَّةٌ لَهُ.

L6142 The only basis they cling to in this matter is a narration from Ibn Mas'ud regarding performing the Fajr prayer in pre-dawn darkness at the moment dawn broke on the Day of Sacrifice, and his statement - may Allah be pleased with him - that it was a prayer shifted from its prescribed time on that day in that place. This report completely invalidates their stance, for they wholly oppose it - given their undisputed position that performing it in darkness at the onset of dawn does not constitute praying it outside its designated time, but rather represents its appointed time according to them. Who is more misguided than one who obfuscates using a hadith he himself contradicts, while deluding his opponent into believing it serves as evidence in his favor?

L6143 وَأَمَّا قَوْلُهُمْ فِي اخْتِيَارِ تَأْخِيرِ الْعَصْرِ: فَقَوْلٌ مُخَالِفٌ لِلْقُرْآنِ فِي الْمُسَارَعَةِ إلَى الْخَيْرِ - وَلِجَمِيعِ السُّنَنِ، وَلِجَمِيعِ السَّلَفِ، وَلِلْقِيَاسِ عَلَى قَوْلِهِ فِي صَلَاةِ الظُّهْرِ وَالْمَغْرِبِ؟ وَقَالَ مَالِكٌ: وَقْتُ الظُّهْرِ وَالْعَصْرِ إلَى غُرُوبِ الشَّمْسِ، وَوَقْتُ الْمَغْرِبِ وَالْعِشَاءِ إلَى طُلُوعِ الْفَجْرِ، وَالصُّبْحُ إلَى طُلُوعِ الشَّمْسِ - وَأَحَبُّ إلَيْهِ فِي الصُّبْحِ: التَّغْلِيسُ.

L6143 As for their statement regarding preferring to delay the 'Asr prayer: this is a position contradicting the Quran's directive to hasten toward good, all the Sunnahs, all the Salaf, and the analogy drawn from the Prophet's statement concerning Dhuhr and Maghrib prayers. Mālik said: The time for Dhuhr and 'Asr extends until sunset, the time for Maghrib and 'Ishā' lasts until the emergence of dawn, and the time for Fajr continues until sunrise – though he most favored performing Fajr during the early darkness.

L6144 وَأَحَبُّ إلَيْهِ فِي صَلَاةِ الظُّهْرِ: أَنْ تُصَلَّى فِي الْبَرْدِ وَالْحَرِّ إذَا فَاءَ الْفَيْءُ ذِرَاعًا، وَأَحَبُّ إلَيْهِ: أَنْ تُصَلَّى الْعَصْرُ وَالشَّمْسُ بَيْضَاءُ نَقِيَّةٌ؟ وَتَعْجِيلُ الْمَغْرِبِ إلَّا لِلْمُسَافِرِ؛ فَلَا بَأْسَ بِأَنْ تُمَدَّ الْمِيلَيْنِ وَنَحْوِهِمَا.

L6144 It is most preferable to the Prophet regarding the Dhuhr prayer that it be performed in both cold and heat when the shadow extends to a cubit. It is also most preferable to him that the Asr prayer be performed while the sun remains bright and clear. Hastening Maghrib prayer is preferable except for travelers; there is no harm in delaying it by two *mīl* (approx. 3.2 km) or similar distances.

L6145–6146 وَالْعَتَمَةُ: إثْرَ مَغِيبِ الشَّفَقِ قَلِيلًا؟ قَالَ عَلِيٌّ: أَمَّا قَوْلُهُ فِي اتِّصَالِ وَقْتِ الظُّهْرِ إلَى غُرُوبِ الشَّمْسِ، وَوَقْتِ الْمَغْرِبِ إلَى صَلَاةِ الْفَجْرِ؟ فَقَوْلٌ مُخَالِفٌ لِجَمِيعِ السُّنَنِ، وَلَا نَعْلَمُهُ عَنْ أَحَدٍ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -، وَلَا عَنْ أَحَدٍ مِنْ التَّابِعِينَ - إلَّا عَنْ عَطَاءٍ

L6145–6146 The Isha prayer: shortly after the disappearance of twilight? Ali said: As for his statement regarding the continuity of Dhuhr's time until sunset and the extension of Maghrib's time until the Fajr prayer—this contradicts all established traditions. We do not know this from any Companion (may

[13] **Qur'an references (L6139):** Qur'an 4:46 (An-Nisa).

Allah be pleased with them) nor from any Follower except ʿAṭāʾ alone. As for his statement concerning the time of Isha, we do not know any of the Salaf preferring this view either. Regarding his statement about Dhuhr's time, he relied on the narration from ʿUmar (may Allah be pleased with him): "Pray Dhuhr when the shadow becomes a cubit in length." We have already mentioned the multiple narrations from ʿUmar (may Allah be pleased with him) that it should be prayed when the sun declines from its zenith and delayed until the heat subsides.

وَحْدَهُ وَأَمَّا قَوْلُهُ فِي وَقْتِ الْعَتَمَةِ؟ فَلَا نَعْلَمُ اخْتِيَارَهُ أَيْضًا عَنْ أَحَدٍ مِنْ السَّلَفِ وَأَمَّا قَوْلُهُ فِي وَقْتِ الظُّهْرِ؟ فَإِنَّهُ عَوَّلَ عَلَى الرِّوَايَةِ عَنْ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ -: أَنْ صَلِّ الظُّهْرَ إذَا فَاءَ الْفَيْءُ ذِرَاعًا. وَقَدْ ذَكَرْنَا الرِّوَايَاتِ الْمُتَرَادِفَةَ عَنْ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ -: بِأَنْ تُصَلَّى إذَا زَاغَتْ الشَّمْسُ وَأَنْ يُبْرَدَ بِهَا.

L6147 This was narrated from him by Aisha, the Mother of the Believers; his son Abdullah; Nafiʿ ibn Jubayr; Muhajir Abu al-Hasan; Abu al-ʿAliya; Urwah ibn al-Zubayr; Abu Uthman al-Nahdi; Malik, the grandfather of Malik ibn Anas. Aisha narrated it as a musnad report. Is this also part of Abu Bakr's practice? Have we narrated it also from Ali ibn Abi Talib, Abu Hurayrah, Ibn Masʿud, and others? If they mention that it was narrated from Ibn Abbas: "The time for Isha lasts until the Fajr prayer," and from Abu Hurayrah: "Exceeding the proper time for Isha until the Fajr prayer"—then they have contradicted that report from Ibn Abbas, for it states: "The time for Dhuhr lasts until the time for Asr, and the time for Maghrib lasts until the time for Isha." When the Companions differ, the recourse is to what Allah Almighty has commanded us to refer back to—the Quran and the Sunnah.

رَوَى ذَلِكَ عَنْهُ: عَائِشَةُ أُمُّ الْمُؤْمِنِينَ، وَابْنُهُ عَبْدُ اللَّهِ، وَنَافِعُ بْنُ جُبَيْرٍ، وَمُهَاجِرٌ أَبُو الْحَسَنِ، وَأَبُو الْعَالِيَةِ، وَعُرْوَةُ بْنُ الزُّبَيْرِ، وَأَبُو عُثْمَانَ النَّهْدِيُّ، وَمَالِكٌ جَدُّ مَالِكِ بْنِ أَنَسٍ وَرَوَتْهُ عَائِشَةُ مُسْنَدًا، وَمِنْ فِعْلِ أَبِي بَكْرٍ أَيْضًا؟ وَرُوِّينَاهُ أَيْضًا عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَأَبِي هُرَيْرَةَ، وَابْنِ مَسْعُودٍ وَغَيْرِهِمْ؟ وَإِنْ ذَكَرُوا: أَنَّهُ قَدْ رُوِيَ عَنْ ابْنِ عَبَّاسٍ: وَقْتُ الْعَتَمَةِ إلَى صَلَاةِ الْفَجْرِ، وَعَنْ أَبِي هُرَيْرَةَ: الْإِفْرَاطُ فِي الْعَتَمَةِ إلَى صَلَاةِ الْفَجْرِ؟ - فَإِنَّهُمْ قَدْ خَالَفُوا ذَلِكَ الْأَثَرَ عَنْ ابْنِ عَبَّاسٍ، لِأَنَّ فِيهِ: وَقْتَ الظُّهْرِ إلَى وَقْتِ الْعَصْرِ، وَوَقْتُ الْمَغْرِبِ إلَى وَقْتِ الْعِشَاءِ؟ وَإِذَا اخْتَلَفَ الصَّحَابَةُ فَالرُّجُوعُ إلَى مَا افْتَرَضَ اللَّهُ تَعَالَى الرُّجُوعَ إلَيْهِ مِنْ الْقُرْآنِ وَالسُّنَّةِ.

L6148 He, the Exalted, said: "If you disagree over something, then refer it to Allah and the Messenger, if you believe in Allah and the Last Day." (Quran 4:59)[14]

قَالَ تَعَالَى: {فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ} [النساء: ٥٩] .

L6149 **Issue: The time of Ẓuhr is perpetually longer than that of ʿAṣr in every time and place.**

[مَسْأَلَةٌ وَقْتُ الظُّهْرِ أَطْوَلُ مِنْ وَقْتِ الْعَصْرِ أَبَدًا فِي كُلِّ زَمَانٍ وَمَكَانٍ]

L6150–6152 Issue 337: Ali said: The time of Dhuhr is perpetually longer than the time of Asr in every time and place, because the sun begins passing the zenith at the start of the seventh hour, and the shadow of an upright object begins to

٣٣٧ - مَسْأَلَةٌ: قَالَ عَلِيٌّ: وَقْتُ الظُّهْرِ أَطْوَلُ مِنْ وَقْتِ الْعَصْرِ أَبَدًا فِي كُلِّ زَمَانٍ وَمَكَانٍ، لِأَنَّ الشَّمْسَ تَأْخُذُ فِي الزَّوَالِ فِي أَوَّلِ السَّاعَةِ السَّابِعَةِ، وَيَأْخُذُ ظِلُّ الْقَائِمِ

[14] **Qur'an references (L6148):** Qur'an 4:59 (An-Nisa).

increase beyond its equivalent length. The zenith time—after the removal of the shadow at zawāl—occurs at the beginning of the tenth hour. As for the period from its first fifth to its first third, this does not exceed that at all in any time or place. The duration of the dawn prayer perpetually equals the duration of the sunset prayer in every time and place, because the interval from the emergence of the true dawn until the first appearance of the sun corresponds to the interval from the end of sunset until the disappearance of the twilight—which is perpetually the redness—in every time and place. It expands in summer and contracts in winter due to the magnitude and smallness of the sun's arc.

L6153 The time of these two prayers is perpetually shorter than the time of Dhuhr and the time of Asr. This is because the time of Dhuhr constitutes a quarter of the day plus an additional portion, making it perpetually three temporal hours plus a portion of the differing hours. The time of Asr constitutes a quarter of the day minus a portion, making it perpetually three temporal hours minus a portion of the differing hours.

L6154 The time for Maghrib and the time for Fajr do not extend to that duration. The majority of the time, each of these two prayer times spans two hours, though it may sometimes be one and a quarter hours according to the differing hours—which are those that, on the longest day of the year and the shortest day of the year, consist of twelve hours each. Thus, they vary in length and brevity, as well as in form, and is there no difference? The most expansive of all prayer times is the time for *'Ishā'* (the night prayer), as it exceeds a third of the night, or a third of the night plus the duration of a *takbīrah* (saying *Allāhu Akbar*) in every time and place. Success is from Allah, the Exalted.

L6155 **A Legal Question Regarding the Clarification of Twilight and Dawn, Their Definitions, and the Classification of Their Types.**

L6156 Issue 338: Evening Twilight and Dawn.

فِي الزِّيَادَةِ عَلَى مِثْلِ الْقَائِمِ - بَعْدَ طَرْحِ ظِلِّ الزَّوَالِ - فِي صَدْرِ السَّاعَةِ الْعَاشِرَةِ، أَمَّا فِي خُمُسِهَا الْأَوَّلِ إِلَى ثُلُثِهَا الْأَوَّلِ: لَا يَتَجَاوَزُ ذَلِكَ أَصْلًا فِي كُلِّ زَمَانٍ وَمَكَانٍ؟ وَوَقْتُ صَلَاةِ الصُّبْحِ مُسَاوٍ لِوَقْتِ صَلَاةِ الْمَغْرِبِ أَبَدًا فِي كُلِّ زَمَانٍ وَمَكَانٍ، لِأَنَّ الَّذِي مِنْ طُلُوعِ الْفَجْرِ الثَّانِي إِلَى أَوَّلِ طُلُوعِ الشَّمْسِ، كَالَّذِي مِنْ آخِرِ غُرُوبِ الشَّمْسِ إِلَى غُرُوبِ الشَّفَقِ - الَّذِي هُوَ الْحُمْرَةُ أَبَدًا - فِي كُلِّ وَقْتٍ وَمَكَانٍ، يَتَّسِعُ فِي الصَّيْفِ، وَيَضِيقُ فِي الشِّتَاءِ، لِكِبَرِ الْقَوْسِ وَصِغَرِهِ.

وَوَقْتُ هَاتَيْنِ الصَّلَاتَيْنِ أَبَدًا: هُوَ أَقَلُّ مِنْ وَقْتِ الظُّهْرِ وَوَقْتِ الْعَصْرِ، لِأَنَّ وَقْتَ الظُّهْرِ هُوَ رُبُعُ النَّهَارِ وَزِيَادَةٌ؟ فَهُوَ أَبَدًا ثَلَاثُ سَاعَاتٍ، وَشَيْءٌ مِنَ السَّاعَاتِ الْمُخْتَلِفَةِ وَوَقْتُ الْعَصْرِ رُبُعُ النَّهَارِ غَيْرَ شَيْءٍ فَهُوَ أَبَدًا ثَلَاثُ سَاعَاتٍ، غَيْرَ شَيْءٍ مِنَ السَّاعَاتِ الْمُخْتَلِفَةِ.

وَلَا يَبْلُغُ ذَلِكَ وَقْتُ الْمَغْرِبِ وَلَا وَقْتُ الصُّبْحِ، وَأَكْثَرُ مَا يَكُونُ وَقْتُ كُلِّ صَلَاةٍ مِنْهُمَا سَاعَتَيْنِ، وَقَدْ يَكُونُ سَاعَةً وَاحِدَةً وَرُبُعَ سَاعَةٍ مِنَ السَّاعَاتِ الْمُخْتَلِفَةِ، وَهِيَ الَّتِي يَكُونُ مِنْهَا فِي أَطْوَلِ يَوْمٍ مِنَ السَّنَةِ، وَأَقْصَرِ يَوْمٍ مِنَ السَّنَةِ -: اثْنَتَا عَشْرَةَ، فَهِيَ تَخْتَلِفُ لِذَلِكَ فِي طُولِهَا وَقِصَرِهَا، وَفِي الْهَيْئَةِ أَيْضًا كَذَلِكَ، وَلَا فَرْقَ؟ وَأَوْسَعُهَا كُلُّهَا وَقْتُ الْعَتَمَةِ، لِأَنَّهُ أَزْيَدُ مِنْ ثُلُثِ اللَّيْلِ، أَوْ ثُلُثِ اللَّيْلِ وَمِقْدَارِ تَكْبِيرَةٍ فِي كُلِّ زَمَانٍ وَمَكَانٍ -، وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ فِي بَيَانِ الشَّفَقِ وَالْفَجْرِ وتعريفهما وَبَيَانِ أنواعهما]

٣٣٨ - مَسْأَلَةٌ: الشَّفَقُ، وَالْفَجْرُ.

قَالَ عَلِيٌّ -: الْفَجْرُ: فَجْرَانِ - وَالشَّفَقُ: شَفَقَانِ. وَالْفَجْرُ الْأَوَّلُ: هُوَ الْمُسْتَطِيلُ الْمُسْتَدَقُّ صَاعِدًا فِي الْفَلَكِ كَذَنَبِ السِّرْحَانِ، وَتَحْدُثُ بَعْدَهُ ظُلْمَةٌ فِي الْأُفُقِ -: لَا يَحْرُمُ الْأَكْلُ وَلَا الشُّرْبُ عَلَى الصَّائِمِ، وَلَا يَدْخُلُ بِهِ وَقْتُ صَلَاةِ الصُّبْحِ -: هَذَا لَا خِلَافَ فِيهِ مِنْ أَحَدٍ مِنْ الْأُمَّةِ كُلِّهَا. وَالْآخَرُ: هُوَ الْبَيَاضُ الَّذِي يَأْخُذُ فِي عَرْضِ السَّمَاءِ فِي أُفُقِ الْمَشْرِقِ فِي مَوْضِعِ طُلُوعِ الشَّمْسِ فِي كُلِّ زَمَانٍ، يَنْتَقِلُ بِانْتِقَالِهَا، وَهُوَ مُقَدِّمَةُ ضَوْئِهَا، وَيَزْدَادُ بَيَاضُهُ، وَرُبَّمَا كَانَ فِيهِ تَوْرِيدٌ بِحُمْرَةٍ بَدِيعَةٍ، وَبِتَبَيُّنِهِ يَدْخُلُ وَقْتُ الصَّوْمِ وَوَقْتُ الْأَذَانِ لِصَلَاةِ الصُّبْحِ وَوَقْتُ صَلَاتِهَا. فَأَمَّا دُخُولُ وَقْتِ الصَّلَاةِ بِتَبَيُّنِهِ؟ فَلَا خِلَافَ فِيهِ مِنْ أَحَدٍ مِنْ الْأُمَّةِ وَأَمَّا الشَّفَقَانِ: فَأَحَدُهُمَا الْحُمْرَةُ - وَالثَّانِي: الْبَيَاضُ، فَوَقْتُ الْمَغْرِبِ عِنْدَ ابْنِ أَبِي لَيْلَى، وَسُفْيَانَ الثَّوْرِيِّ، وَمَالِكٍ، وَالشَّافِعِيِّ، وَأَبِي يُوسُفَ، وَمُحَمَّدِ بْنِ الْحَسَنِ، وَالْحَسَنِ بْنِ حَيٍّ، وَدَاوُد وَغَيْرِهِمْ -: يَخْرُجُ وَيَدْخُلُ وَقْتُ صَلَاةِ الْعَتَمَةِ بِمَغِيبِ الْحُمْرَةِ؟ وَهُوَ قَوْلُ أَحْمَدَ بْنِ حَنْبَلٍ وَإِسْحَاقَ.

L6157–6159 Ali said: Dawn and twilight each have two types. The first dawn is the slender, tapering light rising in the celestial sphere like the tail of an Arabian oryx. And after it occurs, darkness on the horizon—eating and drinking are not prohibited for the fasting person, nor does the dawn prayer time commence thereby—there is no disagreement on this in the entire Ummah. The second sign is the whiteness that spreads across the breadth of the sky in the eastern horizon at the place of the sun's rising in every period, shifting with the sun's movement as a precursor to its light, increasing in whiteness; sometimes accompanied by a striking red hue. With its manifestation, the time for fasting commences, along with the time for the call to the dawn prayer and the time for performing it. As for the entry of the prayer time being marked by its manifestation, there is no disagreement on this in the entire Ummah. As for the two twilights: one is the redness, and the second is the whiteness. The time for Maghrib prayer—according to Ibn Abi Laylā, Sufyān al-Thawrī, Mālik, al-Shāfiʿī, Abū Yūsuf, Muḥammad ibn al-Ḥasan, al-Ḥasan ibn Ḥayy, Dāwūd, and others—ends and the time for Isha prayer begins with the disappearance of the redness. This is the opinion of Aḥmad ibn Ḥanbal and Isḥāq.

إِلَّا أَنَّ أَحْمَدَ قَالَ: يُسْتَحَبُّ - فِي الْحَضَرِ خَاصَّةً دُونَ السَّفَرِ -: أَنْ لَا يُصَلِّيَ إِلَّا إِذَا غَابَ الْبَيَاضُ؛ لِيَكُونَ عَلَى يَقِينٍ مِنْ مَغِيبِ الْحُمْرَةِ فَقَدْ تُوَارِيهَا الْجُدْرَانُ وَقَالَ أَبُو حَنِيفَةَ، وَعَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، وَالْمُزَنِيُّ، وَأَبُو ثَوْرٍ: لَا يَخْرُجُ وَقْتُ الْمَغْرِبِ وَلَا يَدْخُلُ وَقْتُ الْعَتَمَةِ إِلَّا بِمَغِيبِ الْبَيَاضِ؟ قَالَ عَلِيٌّ: قَدْ صَحَّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَدَّ خُرُوجَ وَقْتِ الْمَغْرِبِ، وَدُخُولَ وَقْتِ الْعَتَمَةِ بِمَغِيبِ نُورِ الشَّفَقِ، وَالشَّفَقُ: يَقَعُ فِي اللُّغَةِ عَلَى الْحُمْرَةِ، وَعَلَى الْبَيَاضِ.

L6160 However, Ahmad said: It is recommended (specifically when settled, not traveling) not to pray until the whiteness disappears, to be certain of the disappearance of the redness, for walls may obscure the redness. Abu Hanifah, Abdullah ibn al-Mubarak, al-Muzanni, and Abu Thawr said: Does the time of Maghrib not end and the time of al-ʿatamah (Isha) not begin except with the disappearance of the whiteness? Ali said: It has been authentically established that the Messenger of Allah (peace and blessings be upon him) defined the end of Maghrib's time and the beginning of al-ʿatamah's time with the disappearance of the twilight's light. Linguistically, "twilight" refers to both redness and whiteness.

L6161 Since that is the case, it is impermissible to restrict his statement—peace be upon him—without a textual proof or consensus. Thus, it is established that

when what is termed “twilight” disappears, the time for Maghrib has ended, and the time for ʿIshāʾ has commenced. Yet he—peace be upon him—never stated, “until all that is termed twilight vanishes?”

فَإِذْ ذَلِكَ كَذَلِكَ، فَلَا يَجُوزُ أَنْ يُخَصَّ قَوْلُهُ - عَلَيْهِ السَّلَامُ - بِغَيْرِ نَصٍّ وَلَا إِجْمَاعٍ، فَوَجَبَ أَنَّهُ إِذَا غَابَ مَا يُسَمَّى شَفَقًا فَقَدْ خَرَجَ وَقْتُ الْمَغْرِبِ، وَدَخَلَ وَقْتُ الْعَتَمَةِ وَلَمْ يَقُلْ - عَلَيْهِ السَّلَامُ - قَطُّ: حَتَّى يَغِيبَ كُلُّ مَا يُسَمَّى شَفَقًا؟ .

L6162–6163 And a decisive proof is that it has been established that the Messenger of Allah (peace and blessings be upon him) defined the time of the Isha prayer by stating that its beginning is when the twilight disappears, and its end is the first third of the night. It has also been narrated: half the night.

وَبُرْهَانٌ قَاطِعٌ، وَهُوَ: أَنَّهُ قَدْ ثَبَتَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَدَّ وَقْتَ الْعَتَمَةِ بِأَنَّ: أَوَّلَهُ إِذَا غَابَ الشَّفَقُ، وَآخِرَهُ: ثُلُثُ اللَّيْلِ الْأَوَّلِ، وَرُوِيَ أَيْضًا: نِصْفُ اللَّيْلِ.

L6164 Every person knowledgeable about celestial risings, settings, and the sun’s apparent motion knows that the white twilight does not disappear except at the first third of the night—which the Prophet (peace be upon him) designated as the period when the majority of the time has departed. Thus, it is established with certainty that its time enters with certainty before the first third of the night. The textual evidence confirms that it enters before the disappearance of the twilight, which is undeniably the white twilight. Since this is so, there is no valid opinion whatsoever except that it is unequivocally the red twilight, as its being the white twilight has been invalidated.

وَقَدْ عَلِمَ كُلُّ مَنْ لَهُ عِلْمٌ بِالْمَطَالِعِ، وَالْمَغَارِبِ، وَدَوَرَانِ الشَّمْسِ: أَنَّ الْبَيَاضَ لَا يَغِيبُ إِلَّا عِنْدَ ثُلُثِ اللَّيْلِ الْأَوَّلِ؛ وَهُوَ الَّذِي حَدَّ - عَلَيْهِ السَّلَامُ - خُرُوجَ أَكْثَرِ الْوَقْتِ فِيهِ، فَصَحَّ يَقِينًا أَنَّ وَقْتَهَا دَاخِلٌ قَبْلَ ثُلُثِ اللَّيْلِ الْأَوَّلِ بِيَقِينٍ، فَقَدْ ثَبَتَ بِالنَّصِّ أَنَّهُ دَاخِلٌ قَبْلَ مَغِيبِ الشَّفَقِ، الَّذِي هُوَ الْبَيَاضُ بِلَا شَكٍّ فَإِذْ ذَلِكَ كَذَلِكَ فَلَا قَوْلَ أَصْلًا إِلَّا أَنَّهُ: الْحُمْرَةُ بِيَقِينٍ؛ إِذْ قَدْ بَطَلَ كَوْنُهُ: الْبَيَاضَ.

L6165 Those who emulated Abū Ḥanīfah argued by saying: “If we pray at the disappearance of the white twilight, we are certain—through scholarly consensus—that we have prayed within the prescribed time. But if we pray before that, have we not prayed without the certainty of performing it during the time established by consensus?” ʿAlī replied: “This is invalid, for if they were to adopt this principle, it would nullify the preponderant doctrine of their school. One would then ask: Would this not equally apply to ablution with date wine, inhaling water into the nostrils and expelling it during purification, reciting the Opening Chapter of the Quran, maintaining tranquility in prayer, and every disputed matter that invalidates fasting or pilgrimage, as well as matters in which zakāt is obligatory? They would thereby be compelled to refrain from performing any act of the Sharīʿah until no two people disagree that they have fulfilled it exactly as they were commanded.”

وَاحْتَجَّ مَنْ قَلَّدَ أَبَا حَنِيفَةَ بِأَنْ قَالَ: إِذَا صَلَّيْنَا عِنْدَ غُرُوبِ الْبَيَاضِ فَنَحْنُ عَلَى يَقِينٍ - بِإِجْمَاعٍ - أَنَّنَا قَدْ صَلَّيْنَا عِنْدَ الْوَقْتِ، وَإِنْ صَلَّيْنَا قَبْلَ ذَلِكَ، فَلَمْ نُصَلِّ بِيَقِينِ إِجْمَاعٍ فِي الْوَقْتِ؟ قَالَ عَلِيٌّ: هَذَا لَيْسَ شَيْئًا؛ لِأَنَّهُ إِنْ الْتَزَمُوهُ؟ أَبْطَلَ عَلَيْهِمْ جُمْهُورَ مَذْهَبِهِمْ فَيُقَالُ: مِثْلُ هَذَا فِي الْوُضُوءِ بِالنَّبِيذِ، وَفِي الِاسْتِنْشَاقِ، وَالِاسْتِنْثَارِ، وَقِرَاءَةِ أُمِّ الْقُرْآنِ، وَالطُّمَأْنِينَةِ، وَكُلِّ مَا اُخْتُلِفَ فِيهِ مِمَّا يُبْطِلُ الصَّوْمَ وَالْحَجَّ، وَمِمَّا تَجِبُ فِيهِ الزَّكَاةُ؟ فَيَلْزَمُهُمْ أَنْ لَا يُؤَدُّوا عَمَلًا مِنْ الشَّرِيعَةِ إِلَّا حَتَّى لَا يَخْتَلِفَ اثْنَانِ فِي أَنَّهُمْ قَدْ أَدَّوْهُ كَمَا أُمِرُوا.

وَمَعَ هَذَا لَا يَصِحُّ لَهُمْ مِنْ مَذْهَبِهِمْ جُزْءٌ مِنْ مِائَةِ جُزْءٍ بِلَا شَكٍّ وَذَكَرُوا حَدِيثَ النُّعْمَانِ بْنِ بَشِيرٍ: «أَنَّهُ - عَلَيْهِ السَّلَامُ - كَانَ يُصَلِّي الْعَتَمَةَ لِسُقُوطِ الْقَمَرِ لَيْلَةَ ثَالِثَةٍ» .

L6166 Despite this, not even a hundredth part of their school's doctrine holds validity for them—without doubt. They cited the hadith of al-Nu'mān ibn Bashīr: "that the Prophet (peace be upon him) used to pray the late-night prayer when the moon sets on the third night."

وَلَوْ كَانَ لَكَانَ أَعْظَمَ حُجَّةً لَنَا، لِأَنَّ الشَّفَقَ الْأَبْيَضَ يَبْقَى بَعْدَ هَذِهِ مُدَّةً طَوِيلَةً بِلَا خِلَافٍ، وَاحْتَجَّ بَعْضُهُمْ بِالْأَثَرِ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يُصَلِّي الْعِشَاءَ الْآخِرَةَ إِذَا اسْوَدَّ اللَّيْلُ» وَبَقَاءُ الْبَيَاضِ يَمْنَعُ مِنْ سَوَادِ الْأُفُقِ.

L6167 If it were so, it would have been a greater proof for us, because the white twilight persists after this for an extended period without disagreement. Some of them cited the narration as evidence: "The Messenger of Allah (peace be upon him) used to pray Isha at its latter time when the night grew dark," and the remaining whiteness prevents the horizon from darkening.

قَالَ عَلِيٌّ: وَهَذَا خَطَأٌ، لِأَنَّهُ يُصَلِّي الْعَتَمَةَ مَعَ بَيَاضِ الْقَمَرِ، وَهُوَ أَمْنَعُ مِنْ سَوَادِ الْأُفُقِ عَلَى أُصُولِهِمْ: مِنْ الْبَيَاضِ الْبَاقِي بَعْدَ الْحُمْرَةِ، الَّذِي لَا يَمْنَعُ مِنْ سَوَادِ الْأُفُقِ؛ لِقِلَّتِهِ وَدِقَّتِهِ؟ .

L6168–6170 Ali said: This is a mistake; for one prays Isha during the moon's brightness, which is more restricted than its darkness. Is the horizon, according to their principles, determined by the residual whiteness after the redness; which does not obstruct the obscuration of the horizon due to its scarcity and fineness?

وَذَكَرُوا حَدِيثَ النُّعْمَانِ بْنِ بَشِيرٍ: «أَنَّهُ - عَلَيْهِ السَّلَامُ - كَانَ يُصَلِّي الْعَتَمَةَ لِسُقُوطِ لَيْلَةِ ثَالِثَةٍ» ، وَهَذَا لَا حُجَّةَ لَهُمْ فِيهِ، لِأَنَّنَا لَا نَمْنَعُ مِنْ ذَلِكَ، وَلَا مِنْ تَأْخِيرِهَا إلَى نِصْفِ اللَّيْلِ، بَلْ هُوَ أَفْضَلُ، وَلَيْسَ فِي هَذَا الْمَنْعُ مِنْ دُخُولِ وَقْتِهَا قَبْلَ ذَلِكَ؟ وَذَكَرُوا حَدِيثًا سَاقِطًا مَوْضُوعًا، فِيهِ «أَنَّهُ - عَلَيْهِ السَّلَامُ - صَلَّى الْعَتَمَةَ قَبْلَ غُرُوبِ الشَّفَقِ» .

L6171 They cited the hadith of Nu'mān ibn Bashīr: "He (peace be upon him) prayed the Isha prayer upon the passing of the third part of the night." This provides no evidence for their position, for we neither forbid this nor do we forbid delaying it until midnight—rather, this is preferable. But does this not indicate a prohibition against the beginning of its time before that? They also cited a rejected and fabricated hadith claiming: "He (peace be upon him) prayed the Isha prayer before the disappearance of the twilight."

وَهَذَا لَوْ صَحَّ - وَمَعَاذَ اللَّهِ مِنْ ذَلِكَ - لَمَا كَانَ فِيهِ إلَّا جَوَازُ الصَّلَاةِ قَبْلَ وَقْتِهَا، وَهُوَ خِلَافُ قَوْلِهِمْ وَقَوْلِنَا وَذَكَرُوا عَنْ ثَعْلَبٍ: أَنَّ الشَّفَقَ: الْبَيَاضُ قَالَ عَلِيٌّ: لَسْنَا نُنْكِرُ أَنَّ الشَّفَقَ: الْبَيَاضُ، وَالشَّفَقُ: الْحُمْرَةُ، وَلَيْسَ ثَعْلَبٌ حُجَّةً فِي الشَّرِيعَةِ إلَّا فِي نَقْلِهِ، فَهُوَ ثِقَةٌ، وَأَمَّا فِي رَأْيِهِ فَلَا؟ وَأَظْرَفُ ذَلِكَ احْتِجَاجُ بَعْضِهِمْ: بِأَنَّ الشَّفَقَ: مُشْتَقٌّ مِنْ الشَّفَقَةِ، وَهِيَ الرِّقَّةُ، وَيُقَالُ: ثَوْبٌ شَفِيقٌ إذَا كَانَ رَقِيقًا.

L6172 If this were valid—and God forbid that—there would be in it nothing but the permissibility of prayer before its prescribed time, which contradicts both their view and ours. They cited from Tha'lab that "evening twilight (al-shaqaq) is the whiteness." 'Ali said: "We do not deny that twilight refers to the whiteness, while twilight [elsewhere] denotes the redness, but Tha'lab is not an authority in Islamic law except in his transmission, for he is reliable; however, as for his opinion, then no." The most elegant example of this is the argument by some of them that "twilight" is derived from "tenderness," meaning gentleness, and it is said: "A garment is *shafīq* if it is thin."

L6173–6175 They said: Whiteness is more entitled to this because it consists of delicate

parts that remain after the redness. ʿAlī said: This is delusion—let that suffice you! If it were said to them: Rather, redness is more deserving, for it arises from compassion and modesty—is all this not confusion that is more inclined to frivolity than seriousness? Some of them said: Since the time for the dawn prayer begins with the second dawn, it follows that the time for the ʿAtama (Isha) prayer should begin with the second twilight. They were countered by the argument that since dawn has two dawns and the entry time for the dawn prayer begins... At the dawn accompanied by redness, it is obligatory for the time of Isha (الْعَتَمَةِ) to begin with the twilight accompanied by redness.

قَالُوا: وَالْبَيَاضُ أَحَقُّ بِهَذَا، لِأَنَّهَا أَجْزَاءٌ رَقِيقَةٌ تَبْقَى بَعْدَ الْحُمْرَةِ قَالَ عَلِيٌّ: وَهَذَا هَوَسٌ نَاهِيك بِهِ فَإِنْ قِيلَ لَهُمْ: بَلْ الْحُمْرَةُ أَوْلَى بِهِ، لِأَنَّهَا تَتَوَلَّدُ عَنْ الْإِشْفَاقِ وَالْحَيَاءِ، وَكُلُّ هَذَا تَخْلِيطٌ هُوَ فِي الْهَزْلِ أَدْخَلُ مِنْهُ فِي الْجِدِّ؟ وَقَالَ بَعْضُهُمْ: لَمَّا كَانَ وَقْتُ صَلَاةِ الْفَجْرِ يَدْخُلُ بِالْفَجْرِ الثَّانِي: وَجَبَ أَنْ يَدْخُلَ وَقْتُ صَلَاةِ الْعَتَمَةِ بِالشَّفَقِ الثَّانِي؟ فَعُورِضُوا بِأَنَّهُ لَمَّا كَانَ الْفَجْرُ فَجْرَيْنِ، وَكَانَ دُخُولُ وَقْتِ صَلَاةِ الْفَجْرِ يَدْخُلُ بِالْفَجْرِ الَّذِي مَعَهُ الْحُمْرَةُ: - وَجَبَ أَنْ يَكُونَ دُخُولُ وَقْتِ الْعَتَمَةِ بِالشَّفَقِ الَّذِي مَعَهُ الْحُمْرَةُ.

They also argued: Since the redness preceding sunrise has no effect on ending the time for Fajr prayer, must it not likewise have no effect on ending the time for Maghrib prayer? They were countered by the rebuttal: Just as there are three types of dawns and three types of dusks, and the ruling for entering the time of Fajr prayer pertains to the middle dawn, so too must the ruling for entering the time of Isha prayer pertain to the middle dusk. All these are confused notions, invalid assertions, and mutually deceptive claims. We have mentioned them only so that those whom Allah—the Exalted—has favored by guiding them to invalidate analogy in religious matters might recognize the greatness of Allah's favor upon them in this, and so that those who erred by adopting such views might come to realize. Our success comes only from Allah, the Exalted.

وَقَالُوا أَيْضًا: لَمَّا كَانَتْ الْحُمْرَةُ الَّتِي هِيَ مُقَدِّمَةُ طُلُوعِ الشَّمْسِ لَا تَأْثِيرَ لَهَا فِي خُرُوجِ وَقْتِ صَلَاةِ الْفَجْرِ -: وَجَبَ أَنْ يَكُونَ أَيْضًا لَا تَأْثِيرَ لَهَا فِي خُرُوجِ وَقْتِ الْمَغْرِبِ؟ فَعُورِضُوا بِأَنَّهُ لَمَّا كَانَتْ الطَّوَالِعُ: ثَلَاثَةً، وَالْغَوَارِبُ ثَلَاثَةً، وَكَانَ الْحُكْمُ فِي دُخُولِ وَقْتِ صَلَاةِ الصُّبْحِ لِلْأَوْسَطِ مِنْ الطَّوَالِعِ وَجَبَ أَنْ يَكُونَ الْحُكْمُ فِي دُخُولِ صَلَاةِ الْعَتَمَةِ لِلْأَوْسَطِ مِنْ الْغَوَارِبِ وَهَذِهِ كُلُّهَا تَخَالِيطُ وَدَعَاوَى فَاسِدَةٌ مُتَكَاذِبَةٌ، وَإِنَّمَا أَوْرَدْنَاهَا لِيَعْلَمَ مَنْ أَنْعَمَ اللَّهُ تَعَالَى عَلَيْهِ بِأَنْ هَدَاهُ لِإِبْطَالِ الْقِيَاسِ فِي الدِّينِ -: عَظِيمَ نِعْمَةِ اللَّهِ تَعَالَى عَلَيْهِ فِي ذَلِكَ، وَلِيَتَبَصَّرَ مَنْ غَلِطَ فَقَالَ بِهِ - وَمَا تَوْفِيقُنَا إلَّا بِاَللَّهِ تَعَالَى.

L6176

A legal issue: One who pronounced the *takbīr* for an obligatory prayer while uncertain whether its time had commenced.

[مَسْأَلَةٌ كَبَّرَ لِصَلَاةِ فَرْضٍ وَهُوَ شَاكٌّ هَلْ دَخَلَ وَقْتُهَا أَمْ لَا]

L6177

339 – Issue: If someone begins an obligatory prayer with Takbīr while doubting whether its time has commenced, his prayer is not valid. This applies whether the time had actually begun or not, for he performed it contrary to what he was commanded. He was commanded solely to begin it within its prescribed time. The Messenger of Allah—peace and blessings

٣٣٩ - مَسْأَلَةٌ: وَمَنْ كَبَّرَ لِصَلَاةِ فَرْضٍ، وَهُوَ شَاكٌّ هَلْ دَخَلَ وَقْتُهَا أَمْ لَا؟ لَمْ تُجْزِهِ: سَوَاءٌ وَافَقَ الْوَقْتَ أَمْ لَمْ يُوَافِقْهُ، لِأَنَّهُ صَلَّاهَا بِخِلَافِ مَا أُمِرَ؟ وَإِنَّمَا أُمِرَ أَنْ يَبْتَدِئَهَا فِي وَقْتِهَا، وَقَدْ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ» .

of Allah be upon him—said, “Whoever performs an action that is not in accordance with our teachings, it is rejected.”[15]

[مَسْأَلَةٌ بَدَأَ الصَّلَاةَ وَهُوَ مُوقِنٌ بِأَنَّ وَقْتَهَا قَدْ دَخَلَ فَإِذَا بِالْوَقْتِ لَمْ يَكُنْ دَخَلَ]

٣٤٠ - مَسْأَلَةٌ: فَلَوْ بَدَأَهَا وَهُوَ عِنْدَ نَفْسِهِ مُوقِنٌ بِأَنَّ وَقْتَهَا قَدْ دَخَلَ؟ فَإِذَا بِالْوَقْتِ لَمْ يَكُنْ دَخَلَ لَمْ تُجْزِهِ أَيْضًا؛ لِأَنَّهُ لَمْ يُصَلِّهَا كَمَا أُمِرَ؛ وَلَا يُجْزِئُهُ إِلَّا حَتَّى يُوقِنَ أَنَّهُ الْوَقْتُ؛ وَيَكُونُ الْوَقْتُ قَدْ دَخَلَ -، وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ مِنْ رَكَعَ رَكْعَتَيْ الْفَجْرِ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ]

٣٤١ - مَسْأَلَةٌ: كُلُّ مَنْ رَكَعَ رَكْعَتَيْ الْفَجْرِ لَمْ تُجْزِهِ صَلَاةُ الصُّبْحِ إِلَّا بِأَنْ يَضْطَجِعَ عَلَى شِقِّهِ الْأَيْمَنِ بَيْنَ سَلَامِهِ مِنْ رَكْعَتَيْ الْفَجْرِ، وَبَيْنَ تَكْبِيرِهِ لِصَلَاةِ الصُّبْحِ.

وَسَوَاءٌ - عِنْدَنَا - تَرْكُ الضَّجْعَةِ عَمْدًا أَوْ نِسْيَانًا، وَسَوَاءٌ صَلَّاهَا فِي وَقْتِهَا أَوْ صَلَّاهَا قَاضِيًا لَهَا مِنْ نِسْيَانٍ، أَوْ عَمْدِ نَوْمٍ.

فَإِنْ لَمْ يُصَلِّ رَكْعَتَيْ الْفَجْرِ لَمْ يَلْزَمْهُ أَنْ يَضْطَجِعَ، فَإِنْ عَجَزَ عَنْ الضَّجْعَةِ عَلَى الْيَمِينِ لِخَوْفٍ، أَوْ مَرَضٍ، أَوْ غَيْرِ ذَلِكَ أَشَارَ إِلَى ذَلِكَ حَسْبَ طَاقَتِهِ فَقَطْ؟ .

بُرْهَانُ ذَلِكَ -: مَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا ابْنُ السَّلِيمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ ثنا عَبْدُ الْوَاحِدِ هُوَ ابْنُ زِيَادٍ - ثنا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ هُوَ السَّمَّانُ - عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إِذَا صَلَّى أَحَدُكُمْ الرَّكْعَتَيْنِ قَبْلَ الصُّبْحِ فَلْيَضْطَجِعْ عَلَى يَمِينِهِ» ؟ .

L6179 **A scenario where someone begins performing the prayer while being certain that its prescribed time had begun, but it turns out the time had not actually commenced.**

L6180 Issue 340: If he begins the prayer while being certain within himself that its time has commenced, yet the time had not actually begun, it does not suffice him either, because he did not perform it as commanded. It will not suffice unless he attains certainty that the time has commenced and the time has indeed begun—and success is by Allah, the Exalted.

L6181 **A question regarding one who has prayed the two Rak’ahs of Fajr and then lay down upon his right side.**

L6182 341 – Issue: Anyone who performs the two Rak’ahs of Fajr, his Fajr prayer is not valid unless he lies on his right side between his Salam from the two Rak’ahs of Fajr and his Takbir for the Fajr prayer.

L6183 In our school, it makes no difference whether omitting the reclining was intentional or due to forgetfulness; and it makes no difference whether one prayed during its prescribed time or performed its makeup due to forgetfulness or due to intentional sleep.

L6184–6186 If he did not pray the two rak’ahs of Fajr, he is not obligated to lie down. And if he is unable to lie down upon... “Is his indication of the oath due to fear, illness, or other such reasons sufficient only according to his capacity?”

L6187 The proof of that is: what was narrated to us by Abdullah ibn Rabīʿ, who narrated to us Ibn al-Sulaym, who narrated to us Ibn al-Aʿrābī, who narrated to us Abū Dāwūd, who narrated to us ʿUbaydullāh ibn ʿUmar ibn Maysarah, who narrated to us ʿAbd al-Wāḥid – that is Ibn Ziyād – who narrated to us al-Aʿmash, from Abū Ṣāliḥ – that is al-Sammān – from Abū Hurayrah, who

[15] **Hadith references (L6178):** Sahih Muslim 1718b; Riyad as-Salihin 1647; Riyad as-Salihin 169.

said: The Messenger of Allah (peace and blessings be upon him) said: "When one of you prays the two rakʿahs before dawn, let him recline on his right side."[16]

فَقَالَ لَهُ مَرْوَانُ بْنُ الْحَكَمِ: مَا يُجْزِئُ أَحَدَنَا مَمْشَاهُ إِلَى الْمَسْجِدِ حَتَّى يَضْطَجِعَ عَلَى يَمِينِهِ؟ قَالَ أَبُو هُرَيْرَةَ: لَا، فَبَلَغَ ذَلِكَ ابْنَ عُمَرَ، فَقَالَ: أَكْثَرَ أَبُو هُرَيْرَةَ عَلَى نَفْسِهِ فَقِيلَ لِابْنِ عُمَرَ عِنْدَهَا: تُنْكِرُ شَيْئًا مِمَّا يَقُولُ؟ قَالَ: لَا، وَلَكِنَّهُ اجْتَرَأَ وَجَبُنَّا، فَبَلَغَ ذَلِكَ أَبَا هُرَيْرَةَ، فَقَالَ: فَمَا ذَنْبِي إِنْ كُنْت حَفِظْت وَنَسُوا؟ .

L6188 Marwan ibn al-Hakam said to him, "Is walking to the mosque sufficient for any of us without lying on his right side [afterward]?" Abu Hurairah replied, "No." When this reached Ibn Umar, he remarked, "Abu Hurairah has exaggerated." Someone then asked Ibn Umar, "Do you reject anything he says?" He answered, "No, but he acted boldly while we acted cowardly." When this reached Abu Hurairah, he responded, "What is my fault if I preserved and they forgot?"

وَرُوِّينَا مِنْ طَرِيقِ وَكِيعٍ عَنْ عَاصِمِ بْنِ رَجَاءِ بْنِ حَيْوَةُ عَنْ أَبِيهِ عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ قَالَ: مَرَّ بِي أَبُو الدَّرْدَاءِ مِنْ آخِرِ اللَّيْلِ وَأَنَا أُصَلِّي؟ فَقَالَ: افْصِلْ بِضَجْعَةٍ بَيْنَ صَلَاةِ اللَّيْلِ، وَصَلَاةِ النَّهَارِ.

L6189 And it has been narrated to us through the chain of Waki', from ʿĀṣim ibn Rajāʾ ibn Ḥaywah, from his father, from Qabīṣah ibn Dhu'ayb, who said: Abū al-Dardāʾ passed by me at the end of the night while I was praying. He said: "Interpose a period of lying down between the night prayer and the daytime prayer."

قَالَ عَلِيٌّ: وَقَدْ أَوْضَحْنَا أَنَّ أَمْرَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كُلَّهُ عَلَى الْفَرْضِ، حَتَّى يَأْتِيَ نَصٌّ آخَرُ أَوْ إجْمَاعٌ مُتَيَقَّنٌ غَيْرُ مُدَّعًى بِالْبَاطِلِ -: عَلَى أَنَّهُ نَدْبٌ، فَنَقِفُ عِنْدَهُ، وَإِذَا تَنَازَعَ الصَّحَابَةُ - رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ - فَالرَّدُّ إلَى كَلَامِ اللَّهِ تَعَالَى وَكَلَامِ رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L6190 Ali said: We have clarified that every command of the Messenger of Allah (peace and blessings of Allah be upon him) remains obligatory until another textual evidence emerges or a conclusively established consensus—not wrongfully asserted—indicates it is recommended. In such cases, we adhere to it. If the Companions (may Allah the Exalted be pleased with them) disagree, the matter is referred back to the Book of Allah the Exalted and the Sunnah of His Messenger (peace and blessings of Allah be upon him).

فَإِنْ قَالُوا: قَدْ وَرَدَ إنْكَارُ الضَّجْعَةِ عَنْ ابْنِ مَسْعُودٍ؟ قُلْنَا: نَعَمْ، وَخَالَفَهُ أَبُو هُرَيْرَةَ، وَمَعَ أَبِي هُرَيْرَةَ سُنَّةُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ أَمْرِهِ وَعَمَلِهِ.

L6191 If they say, "It has been reported that Ibn Masʿūd rejected reclining (al-ḍajʿah)," we say: Yes, but Abū Hurairah differed from him, and with Abū Hurairah is found the Sunnah of the Messenger of Allah (peace be upon him) in the Prophet's directives and actions.

وَإِنْ كَانَ إنْكَارُ ابْنِ مَسْعُودٍ: حُجَّةً عَلَى غَيْرِهِ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ -: فَقَدْ أَنْكَرَ - رَضِيَ اللَّهُ عَنْهُ -: وَضْعَ الْأَيْدِي عَلَى الرُّكَبِ فِي الصَّلَاةِ، وَضَرْبَ الْيَدَيْنِ

L6192–6194 If Ibn Masʿūd's rejection—may Allah be pleased with him—constitutes an argument against other Companions—may Allah the Exalted be pleased with them—then he indeed rejected placing the hands on the knees during prayer and struck his hands together disapprovingly against it. He also rejected

[16] **Hadith references (L6187):** Sunan Abi Dawud 1261.

shortening prayers except during Ḥajj, ʿUmrah, or Jihād. And he disapproved of reciting the Qur'an in a night? Why did you fail to heed his disapproval? Now have you recovered this Sunnah?

L6195 They said: "If lying on one's side were an obligation, it would not have been unknown to Ibn Mas'ud and Ibn Umar?" We replied: "Then why do you not say the same regarding Uthman - may Allah be pleased with him - completing prayers at Mina, and Aisha and Sa'd - may Allah be pleased with them - completing prayers? Say: If shortening prayers were a sunnah, it would not have been unknown to these individuals. Why do you not say: If sitting at the prayer's conclusion were obligatory, it would not have been unknown to Ali ibn Abi Talib - may Allah be pleased with him - when he states: 'When you raise your head from the final prostration in your prayer, your prayer is complete. Then stand if you wish, or sit if you prefer?'" Such examples are exceedingly numerous. This is merely a pretext they resort to when their position becomes untenable, and yet they are the first to abandon it? Success is from Allah, the Exalted.

L6196 If they say: "Then is the prayer invalidated for those among the Companions—may Allah be pleased with them—and others who did not recline?" We respond: "The mujtahid is rewarded for praying even if the scriptural text was unclear to him. The ruling applies only to one against whom the proof has been established, yet he persists in obstinacy."

L6197 Then we turn their own argument against them, saying to the Malikis and Shafiʿis: Do you deem the prayer of Ibn Masʿūd and those who concurred with him invalid when he prayed without considering wuḍūʾ obligatory after touching the penis? And we say to the Hanafis: Do you deem the prayer of Ibn ʿUmar and Abū Hurayrah invalid when they were praying while blood issued from the nose of one of them and from a pimple on the other's face, yet they did not perform wuḍūʾ for that reason?

L6198–6200 And we say to all of them: Do you consider the prayers of Uthman, Ali, Talha, al-Zubayr, Ibn Abbas, Ubayy ibn Kaʿb, Abu Ayyub, Zayd, and others—to have been invalid when they held the view that one who engages in intercourse without ejaculation is not obligated to perform the ritual bath, and issued

عَلَى ذَلِكَ؟ وَقَدْ أَنْكَرَ قَصْرَ الصَّلَاةِ إِلَّا فِي حَجٍّ، أَوْ عُمْرَةٍ، أَوْ جِهَادٍ وَأَنْكَرَ قِرَاءَةَ الْقُرْآنِ فِي لَيْلَةٍ؟ فَمَا الْتَفَتُّمْ إِنْكَارَهُ فَالْآنَ اسْتَدْرَكْتُمْ هَذِهِ السُّنَّةَ؟ .

وَقَالُوا: لَوْ كَانَتْ الضَّجْعَةُ فَرْضًا لَمَا خَفِيَتْ عَلَى ابْنِ مَسْعُودٍ وَابْنِ عُمَرَ؟ فَقُلْنَا لَهُمْ: فَهَلَّا قُلْتُمْ مِثْلَ هَذَا فِي إِتْمَامِ عُثْمَانَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - بِمِنًى، وَإِتْمَامِ عَائِشَةَ وَسَعْدٍ - رَضِيَ اللَّهُ عَنْهُمَا -؟ فَقُولُوا: لَوْ كَانَ قَصْرُ الصَّلَاةِ سُنَّةً مَا خَفِيَ عَلَى هَؤُلَاءِ وَهَلَّا قُلْتُمْ: لَوْ كَانَ الْجُلُوسُ فِي آخِرِ الصَّلَاةِ فَرْضًا مَا خَفِيَ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ - رَضِيَ اللَّهُ عَنْهُ - حِينَ يَقُولُ: إذَا رَفَعْت رَأْسَك مِنْ آخِرِ صَلَاتِك مِنْ السُّجُودِ فَقَدْ تَمَّتْ صَلَاتُك، فَإِنْ شِئْت فَقُمْ، وَإِنْ شِئْت فَاقْعُدْ؟ وَمِثْلُ هَذَا كَثِيرٌ جِدًّا، وَإِنَّمَا هُوَ شَيْءٌ يَفْزَعُونَ إلَيْهِ إذَا ضَاقَ بِهِمْ الْمَجَالُ ثُمَّ هُمْ أَوَّلُ تَارِكٍ لَهُ؟ ، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

فَإِنْ قَالُوا: فَبَطَلَتْ صَلَاةُ مَنْ لَمْ يَضْطَجِعْ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - وَغَيْرِهِمْ؟ قُلْنَا: إنَّ الْمُجْتَهِدَ مَأْجُورٌ يُصَلِّي، وَإِنْ خَفِيَ عَلَيْهِ النَّصُّ، وَإِنَّمَا الْحُكْمُ فِيمَنْ قَامَتْ عَلَيْهِ الْحُجَّةُ فَعَنَدَ.

ثُمَّ نَعْكِسُ قَوْلَهُمْ عَلَيْهِمْ، فَنَقُولُ لِلْمَالِكِيِّينَ وَالشَّافِعِيِّينَ: أَتَرَى بَطَلَتْ صَلَاةُ ابْنِ مَسْعُودٍ وَمَنْ وَافَقَهُ، إذَا كَانَ يُصَلِّي، وَلَا يَرَى الْوُضُوءَ مِنْ مَسِّ الذَّكَرِ؟ وَنَقُولُ لِلْحَنَفِيِّينَ: أَتَرَى صَلَاةَ ابْنِ عُمَرَ، وَأَبِي هُرَيْرَةَ فَاسِدَةً، إذْ كَانَا يُصَلِّيَانِ، وَقَدْ خَرَجَ مِنْ أَنْفِ أَحَدِهِمَا دَمٌ، وَمِنْ بَثْرَةٍ بِوَجْهِ الْآخَرِ دَمٌ فَلَمْ يَتَوَضَّأْ لِذَلِكَ؟ .

وَنَقُولُ لِجَمِيعِهِمْ: أَتَرَوْنَ صَلَاةَ عُثْمَانَ، وَعَلِيٍّ، وَطَلْحَةَ، وَالزُّبَيْرِ، وَابْنِ عَبَّاسٍ، وَأُبَيِّ بْنِ كَعْبٍ، وَأَبِي أَيُّوبَ، وَزَيْدٍ، وَغَيْرِهِمْ -: كَانَتْ فَاسِدَةً إذَا كَانُوا يَرَوْنَ: أَنَّ مَنْ وَطِئَ

وَلَمْ يُنْزِلْ فَلَا غُسْلَ عَلَيْهِ، وَيُفْتُونَ بِذَلِكَ؟ وَمِثْلُ هَذَا كَثِيرٌ جِدًّا، يَعُودُ عَلَى مَنْ لَمْ يَكُنْ بِيَدِهِ حُجَّةٌ غَيْرُ التَّشْنِيعِ وَهُوَ عَائِدٌ عَلَيْهِمْ؛ لِأَنَّهُمْ أَشَدُّ خِلَافًا عَلَى الصَّحَابَةِ مِنَّا، وَسُؤَالُهُمْ هَذَا لَازِمٌ لِأَبِي هُرَيْرَةَ كَلُزُومِهِ لَنَا وَلَا فَرْقَ؟ .

fatwas based on this view? Many such examples exist. This applies to those who had no argument except condemnation—a criticism that rebounds onto them, for they were more vehement in opposition to the Companions than we were. Is this question of theirs as binding upon Abū Hurayrah as it is binding upon us, without any distinction?

L6201 حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا عَبْدُ اللَّهِ بْنُ يَزِيدَ هُوَ الْمُقْرِي - ثنا سَعِيدُ بْنُ أَبِي أَيُّوبَ حَدَّثَنِي أَبُو الْأَسْوَدِ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا صَلَّى رَكْعَتَيْ الْفَجْرِ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ» ؟ .

Abd al-Rahman ibn Abd Allah ibn Khalid narrated to us: Ibrahim ibn Ahmad narrated to us from al-Farbari, who narrated to us from al-Bukhari, who narrated to us from Abdullah ibn Yazid (he is al-Muqri), who narrated to us from Sa'id ibn Abi Ayyub, who narrated to me from Abu al-Aswad, from Urwah ibn al-Zubayr, from Aisha, who said: "When the Messenger of Allah—peace and blessings be upon him—prayed the two rak'ahs of Fajr, he would recline on his right side?"

L6202 قَالَ عَلِيٌّ: رُوِّينَا مِنْ طَرِيقِ حَمَّادِ بْنِ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ: أَنَّ أَبَا مُوسَى الْأَشْعَرِيَّ وَأَصْحَابَهُ كَانُوا إذَا صَلَّوْا رَكْعَتَيْ الْفَجْرِ اضْطَجَعُوا وَمِنْ طَرِيقِ الْحَجَّاجِ بْنِ الْمِنْهَالِ عَنْ جَرِيرِ بْنِ حَازِمٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: أُنْبِئْت: أَنَّ أَبَا رَافِعٍ، وَأَنَسَ بْنَ مَالِكٍ وَأَبَا مُوسَى، كَانُوا يَضْطَجِعُونَ عَلَى أَيْمَانِهِمْ إذَا صَلَّوْا رَكْعَتَيْ الْفَجْرِ؟ .

Ali said: It was narrated to us through the chain of Ḥammād ibn Salamah from Thābit al-Bunānī that Abū Mūsā al-Ashʿarī and his companions would lie on their sides when they prayed the two rakʿahs of Fajr. And through the chain of al-Ḥajjāj ibn al-Minhāl from Jarīr ibn Ḥāzim from Muḥammad ibn Sīrīn, he said: It was conveyed to me that Abū Rāfiʿ, Anas ibn Mālik, and Abū Mūsā would lie on their right sides when they prayed the two rakʿahs of Fajr?

L6203 وَمِنْ طَرِيقِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ عُثْمَانَ بْنِ غِيَاثٍ هُوَ ابْنُ عُثْمَانَ - أَنَّهُ حَدَّثَهُ قَالَ: كَانَ الرَّجُلُ يَجِيءُ وَعُمَرُ بْنُ الْخَطَّابِ يُصَلِّي بِالنَّاسِ الصُّبْحَ فَيُصَلِّي رَكْعَتَيْنِ فِي مُؤَخَّرِ الْمَسْجِدِ وَيَضَعُ جَنْبَهُ فِي الْأَرْضِ وَيَدْخُلُ مَعَهُ فِي الصَّلَاةِ.

And from the transmission of Yaḥyā ibn Saʿīd al-Qaṭṭān, from ʿUthmān ibn Ghayyāth (who is the son of ʿUthmān), that he narrated to him, saying: A man would arrive while ʿUmar ibn al-Khaṭṭāb was leading the people in the dawn prayer. The man would pray two rakʿahs at the back of the mosque, place his side on the ground, and join ʿUmar in the prayer.

L6204 وَذَكَرَ عَبْدُ الرَّحْمَنِ بْنُ زَيْدٍ فِي " كِتَابِ السَّبْعَةِ " أَنَّهُمْ - يَعْنِي: سَعِيدَ بْنَ الْمُسَيِّبِ، وَالْقَاسِمَ بْنَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، وَعُرْوَةَ بْنِ الزُّبَيْرِ، وَأَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمَنِ، وَخَارِجَةَ بْنَ زَيْدِ بْنِ ثَابِتٍ، وَعُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، وَسُلَيْمَانَ بْنَ يَسَارٍ -: كَانُوا يَضْطَجِعُونَ عَلَى أَيْمَانِهِمْ بَيْنَ رَكْعَتَيْ الْفَجْرِ وَصَلَاةِ الصُّبْحِ فَإِنْ عَجَزَ فَقَدْ قَالَ اللَّهُ تَعَالَى: {لا يُكَلِّفُ اللَّهُ

Abd al-Rahman ibn Zayd mentioned in "Kitab al-Sab'ah" that they—meaning Sa'id ibn al-Musayyab, al-Qasim ibn Muhammad ibn Abi Bakr, Urwah ibn al-Zubayr, Abu Bakr ibn Abd al-Rahman, Kharijah ibn Zayd ibn Thabit, Ubayd Allah ibn Abdullah ibn Utbah, and Sulayman ibn Yasar—used to recline on their right sides between the two rak'ahs of Fajr and the obligatory Subh prayer. If one is unable, then Allah the Exalted has said: {Allah does not burden a soul beyond its capacity} [al-Baqarah 2:286], and the Prophet (peace

be upon him) said: “When I command you to do something, fulfill it to the best of your ability.”[17]

L6205–6207 The ruling concerning the forgetful person here is the same as that concerning the intentional one, because whoever forgets an obligatory act in the prayer must compensate for it. As for purification, it is incumbent upon him to perform it because he did not fulfill the prayer as commanded, unless a textual evidence exempting him from that is established. Forgetfulness differs from deliberate action in two rulings: the first is the complete absolution from sin here and in every place.

L6208 The second [case]: One who, out of forgetfulness, adds an impermissible action after completing all obligatory acts he was commanded to perform. In this scenario, he has fulfilled his obligation, and the excess performed through forgetfulness becomes invalid - devoid of any legal effect. If he becomes aware [of the error] while time remains to repeat the prayer, he must recline and repeat the obligatory prayer. But if he is unable to do so except after the prayer time has expired, is he then incapable of repeating it due to what we previously established?

L6209 It is not sufficient for him to perform lying down after the prayer, as that is not its proper place. Nor is any action sufficient if performed outside its designated place, beyond its appointed time, or contrary to what was commanded. This is because all such actions deviate from the commanded action under these circumstances. And with Allah, the Most High, is success.

L6210 A case where one missed the Fajr prayer due to forgetfulness or sleep.

L6211 342 - Issue: For one who misses the dawn prayer due to forgetfulness or sleep - even if remembered shortly or long after sunrise - do we hold as our preferred opinion that he should begin with the two rak’ahs of Fajr, then lie down, then perform the dawn prayer?

نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦] ، وَقَالَ - عَلَيْهِ السَّلَامُ -: «إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ» ؟ .

وَحُكْمُ النَّاسِي هَهُنَا كَحُكْمِ الْعَامِدِ، لِأَنَّ مَنْ نَسِيَ عَمَلًا مُفْتَرَضًا مِنْ الصَّلَاةِ وَالطَّهَارَةِ فَعَلَيْهِ أَنْ يَأْتِيَ بِهِ، لِأَنَّهُ لَمْ يَأْتِ بِالصَّلَاةِ كَمَا أُمِرَ، إِلَّا أَنْ يَأْتِيَ نَصٌّ بِسُقُوطِ ذَلِكَ عَنْهُ؟ وَإِنَّمَا يَكُونُ النِّسْيَانُ بِخِلَافِ الْعَمْدِ فِي حُكْمَيْنِ: أَحَدُهُمَا - سُقُوطُ الْإِثْمِ جُمْلَةً هُنَا، وَفِي كُلِّ مَكَانٍ.

وَالثَّانِي -: مَنْ زَادَ عَمَلًا لَا يَجُوزُ لَهُ نَاسِيًا، وَكَانَ قَدْ أَوْفَى جَمِيعَ عَمَلِهِ الَّذِي أُمِرَ بِهِ، فَإِنَّ هَذَا قَدْ عَمِلَ مَا أُمِرَ، وَكَانَ مَا زَادَ بِالنِّسْيَانِ لَغْوًا لَا حُكْمَ لَهُ؟ فَإِنْ أَدْرَكَ إِعَادَةَ الصَّلَاةِ فِي الْوَقْتِ لَزِمَهُ أَنْ يَضْطَجِعَ وَيُعِيدَ الْفَرِيضَةَ، وَإِنْ لَمْ يَقْدِرْ عَلَى ذَلِكَ إِلَّا بَعْدَ خُرُوجِ الْوَقْتِ لَمْ يَقْدِرْ عَلَى الْإِعَادَةِ لِمَا ذَكَرْنَا قَبْلُ؟ .

وَلَا يُجْزِئُهُ أَنْ يَأْتِيَ بِالضَّجْعَةِ بَعْدَ الصَّلَاةِ، لِأَنَّهُ لَيْسَ ذَلِكَ مَوْضِعَهَا، وَلَا يُجْزِئُ عَمَلُ شَيْءٍ فِي غَيْرِ مَكَانِهِ، وَلَا فِي غَيْرِ زَمَانِهِ، وَلَا بِخِلَافِ مَا أُمِرَ بِهِ، لِأَنَّ هَذَا كُلَّهُ هُوَ غَيْرُ الْعَمَلِ الْمَأْمُورِ بِهِ عَلَى هَذِهِ الْأَحْوَالِ -، وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ فَائِتَهُ صَلَاةُ الصُّبْحِ بِنِسْيَانٍ أَوْ بِنَوْمٍ]

٣٤٢ - مَسْأَلَةٌ: وَمَنْ فَاتَتْهُ صَلَاةُ الصُّبْحِ بِنِسْيَانٍ، أَوْ بِنَوْمٍ؟ فَنَخْتَارُ لَهُ إِذَا ذَكَرَهَا - وَإِنْ بَعْدَ طُلُوعِ الشَّمْسِ بِقَرِيبٍ أَوْ بَعِيدٍ - أَنْ يَبْدَأَ بِرَكْعَتَيْ الْفَجْرِ ثُمَّ يَضْطَجِعُ، ثُمَّ يَأْتِي بِصَلَاةِ الصُّبْحِ؟

[17] **Qur’an references (L6204):** Qur’an 2:286 (Al-Baqarah).

L6212–6213 Is it obligatory upon everyone who neglected a prayer due to sleep or forgetfulness—then remembered it—to move from the place where they were physically present to another place, even if it is a connected space adjacent to that place, as nothing further is required?

وَفَرْضٌ عَلَى كُلِّ مَنْ غَفَلَ عَنْ صَلَاةٍ بِنَوْمٍ، أَوْ بِنِسْيَانٍ؟ ثُمَّ ذَكَرَهَا أَنْ يَزُولَ عَنْ مَكَانِهِ الَّذِي كَانَ بِجِسْمِهِ فِيهِ إِلَى مَكَانٍ آخَرَ، وَلَوْ الْمَكَانَ الْمُتَّصِلَ بِذَلِكَ الْمَكَانِ فَمَا زَادَ؟ .

L6214 Abdullah ibn Rabee' narrated to us: Umar ibn Abd al-Malik narrated to us: Muhammad ibn Bakr narrated to us: Abu Dawud narrated to us: Musa ibn Isma'eel narrated to us: Aban ibn Yazeed al-Attar narrated to us: Ma'mar narrated from az-Zuhri from Sa'eed ibn al-Musayyib from Abu Hurairah in the hadith about the Prophet—peace be upon him—and his companions sleeping through the dawn prayer until the sun rose: that the Messenger of Allah—peace be upon him—said to them, "Move away from your place where heedlessness befell you." He then ordered Bilal to call the adhan and perform the iqamah, after which he led them in prayer.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا أَبُو دَاوُد ثنا مُوسَى بْنُ إِسْمَاعِيلَ ثنا أَبَانُ هُوَ ابْنُ يَزِيدَ الْعَطَّارُ - ثنا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ فِي حَدِيثِ نَوْمِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَصْحَابِهِ عَنْ صَلَاةِ الصُّبْحِ حَتَّى طَلَعَتْ الشَّمْسُ: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لَهُمْ: «تَحَوَّلُوا عَنْ مَكَانِكُمْ الَّذِي أَصَابَتْكُمْ فِيهِ الْغَفْلَةُ؟ فَأَمَرَ بِلَالًا فَأَذَّنَ وَأَقَامَ فَصَلَّى» .

L6215 Abdullah ibn Rabi' narrated to us: Muhammad ibn Ishaq the Judge narrated to us; Ibn al-A'rabi narrated to us; Muhammad ibn Isma'il the Goldsmith narrated to us; Abdullah ibn Yazid al-Muqri narrated to us; al-Aswad ibn Shayban narrated to us; Khalid ibn Sumayr narrated to us; Abdullah ibn Rabaah narrated to us: Abu Qatadah al-Ansari said: "The Messenger of Allah—peace and blessings be upon him—dispatched the army of commanders. We were awakened only by the rising sun. We rose frantic about our prayer. The Prophet—peace and blessings be upon him—said: 'Gently, gently until the sun ascends fully.' The Messenger of Allah—peace and blessings be upon him—said: 'Whoever among you prays the two Rak'ahs of Fajr, let him perform them.' Those who prayed them stood up, as did those who did not. Then the Messenger of Allah—peace and blessings be upon him—commanded that the call to prayer be proclaimed, so the Adhan was called. The Messenger of Allah—peace and blessings be upon him—stood and led us in prayer," and he mentioned the Hadith. Ali said: If it is objected: "This report does not mention the lying down?" We respond: The narrator may omit it, just as he omits mentioning ablution, or essential elements like the opening Takbir for commencing prayer, the concluding Salam, and similar acts. This report might predate the Prophet's command—peace be upon him—regarding lying down. Not all Sunnahs are mentioned in a single Hadith, nor in a single

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ الْقَاضِي ثنا ابْنُ الْأَعْرَابِيِّ ثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الصَّائِغُ ثنا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِي ثنا الْأَسْوَدُ بْنُ شَيْبَانَ ثنا خَالِدُ بْنُ سُمَيْرٍ ثنا عَبْدُ اللَّهِ بْنُ رَبَاحٍ ثنا أَبُو قَتَادَةَ الْأَنْصَارِيُّ قَالَ: «بَعَثَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - جَيْشَ الْأُمَرَاءِ، فَلَمْ تُوقِظْنَا إِلَّا الشَّمْسُ طَالِعَةً، فَقُمْنَا وَهِلِينَ لِصَلَاتِنَا، فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رُوَيْدًا رُوَيْدًا حَتَّى تَعَالَتْ الشَّمْسُ، قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَنْ كَانَ مِنْكُمْ يَرْكَعُ رَكْعَتَيْ الْفَجْرِ فَلْيَرْكَعْهُمَا؟ فَقَامَ مَنْ يَرْكَعُهُمَا وَمَنْ لَمْ يَكُنْ يَرْكَعُهُمَا، ثُمَّ أَمَرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يُنَادَى بِالصَّلَاةِ فَيُؤَذَّنَ لَهَا فَقَامَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَصَلَّى بِنَا» ، وَذَكَرَ الْحَدِيثَ؟ قَالَ عَلِيٌّ: فَإِنْ قِيلَ: لَيْسَ فِي هَذَا الْخَبَرِ ذِكْرُ الضَّجْعَةِ؟ قُلْنَا: قَدْ يَسْكُتُ عَنْهَا الرَّاوِي، كَمَا يَسْكُتُ عَنْ الْوُضُوءِ، وَعَمَّا لَا بُدَّ مِنْهُ مِنْ ذِكْرِ التَّكْبِيرِ لِلْإِحْرَامِ وَالسَّلَامِ وَغَيْرِ ذَلِكَ وَقَدْ يَكُونُ هَذَا الْخَبَرُ قَبْلَ أَنْ يَأْمُرَ - عَلَيْهِ السَّلَامُ - بِالضَّجْعَةِ؟ وَلَيْسَ جَمِيعُ السُّنَنِ مَذْكُورَةً فِي حَدِيثٍ

verse, nor in a single chapter. Raising such objections undermines the entire Shariah from beginning to end, for there is nothing in it except that which is omitted in many Hadiths and many verses.

وَاحِدٍ، وَلَا فِي آيَةٍ وَاحِدَةٍ، وَلَا فِي سُورَةٍ وَاحِدَةٍ؛ وَالتَّعَلُّلُ بِهَا قَدَحٌ فِي جَمِيعِ الشَّرِيعَةِ: أَوَّلِهَا عَنْ آخِرِهَا؛ فَلَيْسَ مِنْهَا شَيْءٌ إِلَّا، وَهُوَ مَسْكُوتٌ عَنْهُ فِي أَحَادِيثَ كَثِيرَةٍ وَفِي آيَاتٍ كَثِيرَةٍ.

L6216–6217 Every person who rationalizes regarding the command of the Messenger of Allah (peace and blessings be upon him) concerning the call to prayer for a forgotten salah, his command to pray the two rak'ahs of Fajr before the obligatory prayer, and his command (peace and blessings be upon him) to observe deliberation, dispersal, and changing positions—by attributing to the Messenger of Allah (peace and blessings be upon him) what he did not say—has lied against the Messenger of Allah (peace and blessings be upon him), falsely ascribed to him what he did not utter, and fabricated lies against him without knowledge. Let such a person take their seat in the Fire.

فَكُلُّ مَنْ تَعَلَّلَ فِي أَمْرِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِالْأَذَانِ لِلصَّلَاةِ الْمَنْسِيَّةِ، وَفِي أَمْرِهِ بِصَلَاةِ رَكْعَتَيْ الْفَجْرِ قَبْلَ صَلَاةِ الْفَرِيضَةِ، وَفِي أَمْرِهِ - عَلَيْهِ السَّلَامُ - بِالتَّأَنِّي [وَالِانْتِشَارِ] وَالتَّحَوُّلِ - بِمَا لَمْ يَقُلْهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: فَقَدْ كَذَبَ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَقَوَّلَهُ مَا لَمْ يَقُلْ، وَافْتَرَى عَلَيْهِ بِغَيْرِ عِلْمٍ؛ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنْ النَّارِ -.

L6218 He mentioned the Adhān for it and prayed two rak'ahs before these: Hammād from Thābit from 'Abdullāh ibn Rabāḥ from Abū Qatādah? If it is said: Some versions of this report narrate that he, peace be upon him, then told them, "Whoever among you catches the morning prayer, let him make it up along with another like it"? We say: Yes, this wording has been reported, and it has also been reported: "Let one of you pray it during the morning at its appointed time"?

وَقَدْ ذَكَرَ الْأَذَانَ لَهَا وَصَلَّى رَكْعَتَيْنِ قَبْلَهُمَا -: حَمَّادٌ عَنْ ثَابِتٍ عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ عَنْ أَبِي قَتَادَةَ؟ فَإِنْ قِيلَ: قَدْ رُوِيَ فِي بَعْضِ أَلْفَاظِ هَذَا الْخَبَرِ: أَنَّهُ - عَلَيْهِ السَّلَامُ - قَالَ لَهُمْ حِينَئِذٍ «مَنْ أَدْرَكَ مِنْكُمْ صَلَاةَ الْغَدَاةِ فَلْيَقْضِ مَعَهَا مِثْلَهَا» ؟ قُلْنَا: نَعَمْ، قَدْ رُوِيَ هَذَا اللَّفْظُ، وَرُوِيَ «لِيُصَلِّهَا أَحَدُكُمْ مِنْ الْغَدَاةِ لِوَقْتِهَا» ؟ .

L6219 It was narrated: "If any of you neglects the prayer, let him pray it when he remembers it the next day at its original time?" It was also narrated: "They said: 'O Messenger of Allah, should we make it up at its appointed time tomorrow?' And they said: 'Should we not pray such and such prayers?' He said: 'Would Allah forbid you from riba and then accept it from you?'"

وَرُوِيَ «فَإِذَا سَهَا أَحَدُكُمْ عَنْ الصَّلَاةِ فَلْيُصَلِّهَا إذَا ذَكَرَهَا وَمِنْ الْغَدِ لِلْوَقْتِ» ؟ ، وَرُوِيَ «أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ، أَنَقْضِيهَا لِمِيقَاتِهَا مِنْ الْغَدِ؟ وَأَنَّهُمْ قَالُوا: أَلَا نُصَلِّي كَذَا وَكَذَا صَلَاةً قَالَ: لَا يَنْهَاكُمْ اللَّهُ عَنْ الرِّبَا وَيَقْبَلُهُ مِنْكُمْ» .

L6220–6222 All of this is correct and consistent in meaning; however, what causes confusion among these words is "Whoever among you catches up with". As for the question, "Should he make up along with the dawn prayer its equivalent?" If delayed, there is no issue with it, because the pronoun—in the Arabic language—refers back to "the dawn," not to the prayer. That is: he should make up along with the dawn a prayer equivalent to this prayer he [normally]

وَكُلُّ هَذَا صَحِيحٌ وَمُتَّفِقُ الْمَعْنَى؛ وَإِنَّمَا يُشْكِلُ مِنْ هَذِهِ الْأَلْفَاظِ «مَنْ أَدْرَكَ مِنْكُمْ صَلَاةَ الْغَدَاةِ فَلْيَقْضِ مَعَهَا مِثْلَهَا» ؟ ، وَإِذَا تُؤُمِّلَ فَلَا إشْكَالَ فِيهِ؛ لِأَنَّ الضَّمِيرَ - فِي لُغَةِ الْعَرَبِ - رَاجِعٌ إلَى " الْغَدَاةِ " - لَا إلَى الصَّلَاةِ -: أَيْ فَلْيَقْضِ مَعَ الْغَدَاةِ مِثْلَ هَذِهِ

performs, without any addition to it—meaning he should fulfill the prayer obligation upon him equivalent to what he performed daily. Thus, all expressions unanimously agree upon a single meaning; no other interpretation is permissible. And success is from Allah, the Exalted.

An Issue Regarding the Description of the Prayer and That Without Which It Is Not Valid.

Issue 343: The description of prayer and what is indispensable for its validity. No one's prayer is valid except with pure clothing, a pure body, and in a pure place. Ali said: "We have already mentioned the things one is obligated to avoid; thus whoever prays without avoiding them has not prayed as commanded." We have also mentioned the Messenger of Allah's (peace be upon him) instruction to sweep the place where he prayed, to perfume mosques and keep them clean - due to his saying (peace be upon him), which we shall mention Allah willing with its isnād: "Every pure land has been made for me as a mosque and a means of purification." The Exalted said: "And purify your garments" [Al-Muddaththir 74:4].[18]

And whoever claims that the intended meaning refers to the heart—has restricted the verse to his assertion without evidence. The foundational principle in the language of the Quran's revelation is that garments are what is worn or trodden upon. This meaning cannot be transferred to the heart or accidents except with proof. Does a person exist in any state other than two—there being no third: the state of prayer and the state outside prayer?

Two people do not differ in affirming that there is no restriction upon one who has on their body, clothing, or sitting place something requiring avoidance in a state other than prayer. The discussion is solely about whether this is permissible during prayer or not. When the state other than prayer is exited through certain consensus, no situation remains where the commands of Allah—the Most High—and His Messenger (may Allah's blessings and peace

[18] **Qur'an references (L6224):** Qur'an 74:4 (Al-Muddaththir).

الصَّلَاةِ الَّتِي يُصَلِّي، بِلَا زِيَادَةٍ عَلَيْهَا -: أَيْ: فَلْيُؤَدِّ مَا عَلَيْهِ مِنْ الصَّلَاةِ مِثْلَ مَا فَعَلَ كُلَّ يَوْمٍ؛ فَتَتَّفِقُ الْأَلْفَاظُ كُلُّهَا عَلَى مَعْنًى وَاحِدٍ، لَا يَجُوزُ غَيْرُ ذَلِكَ، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ صِفَةُ الصَّلَاةِ وَمَا لَا تُجْزِئُ إلَّا بِهِ]

٣٤٣ - مَسْأَلَةٌ: صِفَةُ الصَّلَاةِ، وَمَا لَا تُجْزِئُ إلَّا بِهِ: لَا تُجْزِئُ أَحَدًا صَلَاةٌ إلَّا بِثِيَابٍ طَاهِرَةٍ، وَجَسَدٍ طَاهِرٍ، فِي مَكَانٍ طَاهِرٍ؟ قَالَ عَلِيٌّ: قَدْ ذَكَرْنَا الْأَشْيَاءَ الْمُفْتَرَضَ اجْتِنَابُهَا؛ فَمَنْ صَلَّى غَيْرَ مُجْتَنِبٍ لَهَا فَلَمْ يُصَلِّ كَمَا أُمِرَ، وَقَدْ ذَكَرْنَا أَمْرَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِكَنْسِ مَا كَانَ يُصَلِّي عَلَيْهِ؛ وَبِأَنْ تُطَيَّبَ الْمَسَاجِدُ وَتُنَظَّفَ؛ لِقَوْلِهِ - عَلَيْهِ السَّلَامُ - الَّذِي سَنَذْكُرُهُ إنْ شَاءَ اللَّهُ تَعَالَى بِإِسْنَادِهِ «وَجُعِلَتْ لِي كُلُّ أَرْضٍ طَيِّبَةٍ مَسْجِدًا وَطَهُورًا» ؟ ، وَقَالَ تَعَالَى: {وَثِيَابَكَ فَطَهِّرْ} [المدثر: ٤] .

وَمَنْ ادَّعَى أَنَّ الْمُرَادَ بِذَلِكَ: الْقَلْبُ -: فَقَدْ خَصَّ الْآيَةَ بِدَعْوَاهُ بِلَا بُرْهَانٍ، وَالْأَصْلُ فِي اللُّغَةِ الَّتِي بِهَا نَزَلَ الْقُرْآنُ: أَنَّ الثِّيَابَ هِيَ الْمَلْبُوسَةُ وَالْمُتَوَطَّأَةُ وَلَا يُنْقَلُ عَنْ ذَلِكَ إلَى الْقَلْبِ وَالْعَرَضِ إلَّا بِدَلِيلٍ، وَلَا حَالَ لِلْإِنْسَانِ إلَّا حَالَانِ، لَا ثَالِثَ لَهُمَا: حَالُ الصَّلَاةِ، وَحَالُ غَيْرِ الصَّلَاةِ؟ .

وَلَا يَخْتَلِفُ اثْنَانِ فِي أَنَّهُ لَا يُحْرَجُ مَنْ فِي بَدَنِهِ شَيْءٌ وَاجِبٌ اجْتِنَابُهُ وَفِي ثِيَابِهِ أَوْ فِي مَقْعَدِهِ فِي حَالِ غَيْرِ الصَّلَاةِ، وَإِنَّمَا الْكَلَامُ: هَلْ ذَلِكَ مُبَاحٌ فِي الصَّلَاةِ أَمْ لَا؟ فَإِذَا خَرَجَتْ حَالُ غَيْرِ الصَّلَاةِ بِالْإِجْمَاعِ الْمُتَيَقَّنِ لَمْ يَبْقَ حَيْثُ تُسْتَعْمَلُ أَوَامِرُ اللَّهِ تَعَالَى وَرَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إلَّا لِلصَّلَاةِ؛ فَهَذَا فَرْضٌ فِيهَا -، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

be upon him) must be followed except in prayer. Thus, this becomes an obligation within it (prayer), and success comes from Allah, the Most High.

L6227–6228 **Issue: If something that must be avoided comes into contact with his body, clothing, or place of prayer.**

L6229 Issue:

L6230 If something requiring avoidance contacts his body, garments, or prayer space after he has pronounced the *takbīr* while being in a state of purity regarding all that we have mentioned—from what contacts him after that [state of purity]—then if he becomes aware of it: he must remove the garment (even if it leaves him unclothed, provided the cold does not harm him), leave that location, remove the impurity from his body with what he has been commanded to remove it with, continue his prayer, and it suffices him. No obligation beyond this is incumbent upon him.

L6231 If he forgets until he performs an obligatory act during his prayer, the prayer is nullified. He must complete the prayer, perform that act as commanded, then perform the prostration for forgetfulness—even if this occurs after he has said the salutation, provided his ritual purity remains intact. If his purity is invalidated, he must repeat the prayer as soon as he remembers.

L6232 If that affects him only in a part of his prayer that, if omitted, would not invalidate it—such as reciting the surah after Umm al-Quran (i.e., Al-Fatihah), exceeding the required stillness in bowing and prostration, sitting between the two prostrations, rising from bowing, or sitting after the Tashahhud—then his prayer remains complete, requiring only the prostration of forgetfulness. If he intentionally performs what we have mentioned, his prayer becomes invalidated with no distinction [from one who did not pray]. If he is unable to pray except during its prescribed time, it is now confirmed that the forgetful person must repeat it perpetually, in accordance with the Messenger of Allah's statement—peace and blessings be upon him: "Whoever forgets a prayer or sleeps through it, let him pray it when he remembers it."

L6233 The forgetful person is one who knew something and later forgot it. A

[مَسْأَلَةٌ أَصَابَ بَدَنَهُ أَوْ ثِيَابَهُ أَوْ مُصَلَّاهُ شَيْءٌ فُرِضَ اجْتِنَابُهُ]

مَسْأَلَةٌ:

فَمَنْ أَصَابَ بَدَنَهُ أَوْ ثِيَابَهُ أَوْ مُصَلَّاهُ شَيْءٌ فُرِضَ اجْتِنَابُهُ بَعْدَ أَنْ كَبَّرَ سَالِمًا فِي كُلِّ مَا ذَكَرْنَا مِمَّا أَصَابَهُ بَعْدَ ذَلِكَ -: فَإِنْ عَلِمَ بِذَلِكَ: أَزَالَ الثَّوْبَ - وَإِنْ بَقِيَ عُرْيَانًا - مَا لَمْ يُؤْذِهِ الْبَرْدُ، وَزَالَ عَنْ ذَلِكَ الْمَكَانِ، وَأَزَالَهَا عَنْ بَدَنِهِ بِمَا أُمِرَ أَنْ يُزِيلَهَا بِهِ، وَتَمَادَى عَلَى صَلَاتِهِ وَأَجْزَأَهُ وَلَا شَيْءَ عَلَيْهِ غَيْرُ ذَلِكَ.

فَإِنْ نَسِيَ حَتَّى عَمِلَ عَمَلًا مُفْتَرَضًا عَلَيْهِ مِنْ صَلَاتِهِ أُلْغِيَ، وَأَتَمَّ الصَّلَاةَ، وَأَتَى بِذَلِكَ الْعَمَلِ كَمَا أُمِرَ، ثُمَّ يَسْجُدُ لِلسَّهْوِ، وَإِنْ كَانَ ذَلِكَ بَعْدَ أَنْ سَلَّمَ، مَا لَمْ تُنْتَقَضْ طَهَارَتُهُ؛ فَإِنْ انْتَقَضَتْ أَعَادَ الصَّلَاةَ مَتَى ذَكَرَ.

فَإِنْ لَمْ يُصِبْهُ ذَلِكَ إِلَّا فِي مَكَانٍ مِنْ صَلَاتِهِ لَوْ لَمْ يَأْتِ بِهِ لَمْ تَبْطُلْ بِهِ صَلَاتُهُ مِثْلُ قِرَاءَةِ السُّورَةِ الَّتِي مَعَ أُمِّ الْقُرْآنِ، أَوْ مَا زَادَ عَلَى الطُّمَأْنِينَةِ فِي الرُّكُوعِ وَالسُّجُودِ، وَالْجُلُوسِ بَيْنَ السَّجْدَتَيْنِ، وَالرَّفْعِ مِنْ الرُّكُوعِ، وَالْجُلُوسِ بَعْدَ التَّشَهُّدِ -: فَصَلَاتُهُ تَامَّةٌ، وَلَيْسَ عَلَيْهِ إِلَّا سُجُودُ السَّهْوِ فَقَطْ؟ فَإِنْ تَعَمَّدَ مَا ذَكَرْنَا: بَطَلَتْ صَلَاتُهُ، وَكَانَ كَمَنْ لَمْ يُصَلِّ، وَلَا فَرْقَ، لَا يَقْدِرُ عَلَى الصَّلَاةِ إِلَّا فِي وَقْتِهَا؟ فَصَحَّ الْآنَ أَنَّ النَّاسِيَ يُعِيدُ أَبَدًا، لِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَنْ نَسِيَ صَلَاةً أَوْ نَامَ عَنْهَا فَيُصَلِّهَا إِذَا ذَكَرَهَا» ؟ .

part of the prayer is a prayer stipulated by the explicit ruling of linguistic principles and necessity.

وَالنَّاسِي: هُوَ الَّذِي عَلِمَ الشَّيْءَ ثُمَّ نَسِيَهُ، وَبَعْضُ الصَّلَاةِ: صَلَاةٌ بِنَصِّ حُكْمِ اللُّغَةِ وَالضَّرُورَةِ.

L6234 And such is the ruling regarding one who forgets the ritual purification, forgets to wash some of the required limbs, or forgets to cover their private parts? If they start their prayer in such a state, they must repeat it always.

وَهَكَذَا الْحُكْمُ فِيمَنْ نَسِيَ الطَّهَارَةَ، أَوْ بَعْضَ أَعْضَائِهِ، أَوْ نَسِيَ سَتْرَ عَوْرَتِهِ؟ فَإِنْ ابْتَدَأَ صَلَاتَهُ كَذَلِكَ أَعَادَهَا أَبَدًا.

L6235–6237 It has been established that one who acts intentionally cannot perform prayer except during its prescribed time, and all that we have mentioned regarding this applies equally. As for the ignorant person—meaning one who only becomes aware of a matter requiring avoidance during prayer or after it, such as impurities on their clothes, body, or prayer space that they were unaware of—they must repeat every prayer performed in such a state during its respective time. Likewise, [the ruling applies to] one whose private parts become uncovered without their awareness.

وَصَحَّ: أَنَّ الْعَامِدَ لَا يَقْدِرُ عَلَى الصَّلَاةِ إِلَّا فِي وَقْتِهَا، وَكُلُّ مَا ذَكَرْنَا فِي ذَلِكَ سَوَاءٌ وَأَمَّا الْجَاهِلُ: وَهُوَ الَّذِي لَا يَعْلَمُ الشَّيْءَ إِلَّا فِي صَلَاتِهِ أَوْ بَعْدَهَا؟ كَمَنْ كَانَ فِي ثِيَابِهِ، أَوْ بَدَنِهِ، أَوْ فِي مَكَانِهِ -: شَيْءٌ فُرِضَ اجْتِنَابُهُ لَمْ يَعْلَمْ بِهِ؟ فَإِنَّهُ يُعِيدُ كُلَّ مَا صَلَّى كَذَلِكَ فِي الْوَقْتِ كَذَلِكَ وَكَذَلِكَ مَنْ انْكَشَفَتْ عَوْرَتُهُ، وَهُوَ لَا يَرَى.

L6238 Similarly, whoever was ignorant of a prescribed obligation among the obligations of his purification or prayer and later learned it—such a person is required to repeat [the prayer] only within its [original] time period, not after its expiration. The evidence for this is that the Companions—may Allah be pleased with them—were in Abyssinia and other lands while prescribed obligations were being revealed, such as the change of the *qiblah*, the increase in the number of prayers, and other matters. Yet the Prophet—peace be upon him—did not command them to repeat any of this when the rulings reached him, while he commanded the man whom he saw had not completed his prayer to repeat it.

وَكَذَلِكَ مَنْ جَهِلَ فَرْضًا مِنْ فُرُوضِ طَهَارَتِهِ، أَوْ صَلَاتِهِ ثُمَّ عَلِمَهَا -: فَإِنَّ هَؤُلَاءِ لَا إِعَادَةَ عَلَيْهِمْ إِلَّا فِي الْوَقْتِ فَقَطْ، لَا بَعْدَ الْوَقْتِ؟ بُرْهَانُ ذَلِكَ -: أَنَّ الصَّحَابَةَ - رَضِيَ اللَّهُ عَنْهُمْ - كَانُوا فِي أَرْضِ الْحَبَشَةِ وَغَيْرِهَا، وَالْفَرَائِضُ تَنْزِلُ، كَتَحْوِيلِ الْقِبْلَةِ، وَالزِّيَادَةِ فِي عَدَدِهَا، وَغَيْرِ ذَلِكَ؟ فَلَمْ يَأْمُرْهُمْ - عَلَيْهِ السَّلَامُ - بِإِعَادَةِ شَيْءٍ مِنْ ذَلِكَ، إِذْ بَلَغَهُ ذَلِكَ، وَأَمَرَ الَّذِي رَآهُ لَمْ يُتِمَّ صَلَاتَهُ أَنْ يُعِيدَهَا.

L6239 The ruling is as follows: Does one's prayer become valid by fulfilling what they were ignorant of from all that we have mentioned once they learn of it—only as long as the prayer time remains? As for the compelled person or the incapacitated due to illness or necessity—in all that we have mentioned—if the compulsion or necessity ceases after the prayer, does their prayer remain valid? This is based on the saying of Allah's Messenger—may Allah's blessings and peace be upon him: "When I command you to do something, do as much of it as you are able."

فَصَحَّ بِذَلِكَ -: أَنْ يَأْتِيَ بِمَا جَهِلَ مِنْ كُلِّ مَا ذَكَرْنَا إِذَا عَلِمَهُ، مَا دَامَ الْوَقْتُ قَائِمًا فَقَطْ؟ وَأَمَّا الْمُكْرَهُ، وَالْعَاجِزُ، لِعِلَّةٍ أَوْ ضَرُورَةٍ؟ فَإِنَّهُ فِي كُلِّ مَا ذَكَرْنَا -: إِنْ زَالَ الْإِكْرَاهُ، أَوْ الضَّرُورَةُ بَعْدَ الصَّلَاةِ -: فَقَدْ تَمَّتْ صَلَاتُهُ، لِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ» ؟ .

L6240 If that ceases during the prayer, he should continue from where he paused, complete it as he is able, and account for what he performed before being able [to resume]. No prostration of forgetfulness is required in this case—and success is by Allah, the Exalted.

وَإِنْ زَالَ ذَلِكَ فِي الصَّلَاةِ بَنَى عَلَى مَا مَضَى مِنْ صَلَاتِهِ، فَأَتَمَّهَا كَمَا يَقْدِرُ وَاعْتَدَّ بِمَا عَمِلَ مِنْهَا قَبْلَ أَنْ يَقْدِرَ، وَلَا سُجُودَ سَهْوٍ فِي ذَلِكَ -، وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

L6241 The proof of this is what we previously mentioned: If there is an action commanded to be performed, it becomes permissible within prayer - whether extensive or minimal. Since removing what one is obligated to avoid during prayer is itself a commanded action within it, is it then permissible during prayer? As for our statement "even if he remains naked," this is because two obligations have become incumbent upon him: the first being covering his private parts, and the second avoiding what he is commanded to abstain from. He must necessarily fulfill one of the two.

بُرْهَانُ ذَلِكَ -: مَا ذَكَرْنَاهُ قَبْلُ: إنْ كَانَ عَمَلٌ مَأْمُورٌ بِهِ، فَهُوَ فِيهَا جَائِزٌ - كَثُرَ أَوْ قَلَّ، وَإِزَالَةُ مَا افْتُرِضَ عَلَى الْمَرْءِ اجْتِنَابُهُ فِي الصَّلَاةِ مَأْمُورٌ بِهِ فِيهَا، فَهُوَ جَائِزٌ فِي الصَّلَاةِ؟ وَأَمَّا قَوْلُنَا: وَإِنْ بَقِيَ عُرْيَانًا، فَلِأَنَّهُ قَدْ اجْتَمَعَ عَلَيْهِ فَرْضَانِ -: أَحَدُهُمَا: سَتْرُ الْعَوْرَةِ، وَالثَّانِي: اجْتِنَابُ مَا أُمِرَ بِاجْتِنَابِهِ؟ وَلَا بُدَّ لَهُ مِنْ أَحَدِهِمَا.

L6242 If he prays without avoiding what he was commanded to avoid, he has willfully committed a forbidden act in his prayer; thus, he did not pray as he was commanded, and his prayer is invalid.

فَإِنْ صَلَّى غَيْرَ مُجْتَنِبٍ، لِمَا أُمِرَ بِاجْتِنَابِهِ؟ فَقَدْ تَعَمَّدَ فِي صَلَاتِهِ عَمَلًا مُحَرَّمًا عَلَيْهِ، فَلَمْ يُصَلِّ كَمَا أُمِرَ، فَلَا صَلَاةَ لَهُ؟ .

L6243–6245 And if he does not find a garment, he is instructed to cover himself with something similar to it; then he is unable to cover himself, and there is no blame upon a person for what he is unable to do. Allah, the Most High, said: "Allah does not burden a soul beyond its capacity." [Al-Baqarah: 286][19]

وَإِذَا لَمْ يَجِدْ ثَوْبًا أُمِرَ بِالِاسْتِتَارِ بِمِثْلِهِ، فَهُوَ غَيْرُ قَادِرٍ عَلَى الِاسْتِتَارِ، وَلَا حَرَجَ عَلَى الْمَرْءِ فِيمَا لَا يَقْدِرُ عَلَيْهِ قَالَ اللَّهُ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦] .

L6246 Allah the Most High said: "He has detailed for you what He has forbidden to you, except that to which you are compelled by necessity" [Al-An'am 6:119]. A person is not compelled by necessity to wear a garment he is able to remove, nor to remain in a place he is able to leave. Yet he is compelled by necessity to be naked if he finds no clothing permissible for him to wear. If he fears the cold, he is then compelled by necessity to use whatever he can to repel the cold from himself; thus, he may pray in it and bears no blame, for it is permissible for him at that point. As for our statement: "If he forgets until he performs an obligatory act within his prayer, he invalidates it, completes the prayer, and performs that act as commanded, even if it is after he has said the salām, provided his ritual purity has not been invalidated."[20]

وَقَالَ تَعَالَى: {وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلا مَا اضْطُرِرْتُمْ إِلَيْهِ} [الأنعام: ١١٩] ، وَلَيْسَ الْمَرْءُ مُضْطَرًّا إلَى لِبَاسِ ثَوْبٍ يَقْدِرُ عَلَى خَلْعِهِ، وَلَا إلَى الْبَقَاءِ فِي مَكَانٍ يَقْدِرُ عَلَى مُفَارَقَتِهِ، وَهُوَ مُضْطَرٌّ إلَى التَّعَرِّي إذَا لَمْ يَجِدْ مَا أُبِيحَ لَهُ لِبَاسُهُ، فَإِنْ خَشِيَ الْبَرْدَ فَهُوَ حِينَئِذٍ مُضْطَرٌّ إلَى مَا يَطْرُدُ بِهِ الْبَرْدَ عَنْ نَفْسِهِ، فَيُصَلِّي بِهِ، وَلَا شَيْءَ عَلَيْهِ، لِأَنَّهُ مُبَاحٌ لَهُ حِينَئِذٍ؟ وَأَمَّا قَوْلُنَا: إنْ نَسِيَ حَتَّى عَمِلَ عَمَلًا مُفْتَرَضًا عَلَيْهِ فِي صَلَاتِهِ أَلْغَاهُ، وَأَتَمَّ الصَّلَاةَ وَأَتَى بِذَلِكَ الْعَمَلِ كَمَا أُمِرَ، وَإِنْ كَانَ بَعْدَ أَنْ سَلَّمَ، مَا لَمْ تُنْتَقَضْ طَهَارَتُهُ؟ .

[19] **Qur'an references (L6243):** Qur'an 2:286 (Al-Baqarah).
[20] **Qur'an references (L6246):** Qur'an 6:119 (Al-An'am).

فَلَمَا قَدْ ذَكَرْنَاهُ مِنْ سُقُوطِ مَا نَسِيَهُ الْمَرْءُ فِي صَلَاتِه، وَأَنَّ ذَلِكَ لَا يُبْطِلُ صَلَاتَهُ؟ ، وَلِقَوْلِ اللَّهِ تَعَالَى: {وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ} [الأحزاب: ٥] .

L6247 Since we have mentioned that the omission of what one forgets in prayer does not invalidate it—and due to the words of Allah, the Exalted: "There is no sin upon you for what you erred in, but only for what your hearts intended" (Surah Al-Ahzab 33:5).[21]

وَلِمَا سَنَذْكُرُهُ مِنْ أَمْرِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «مَنْ سَهَا فِي صَلَاتِه فَزَادَ أَوْ نَقَصَ» بِأَنْ يُتِمَّ صَلَاتَهُ وَيَسْجُدَ لِلسَّهْوِ، وَهَذَا قَدْ زَادَ فِي صَلَاتِهِ سَاهِيًا مَا لَوْ تَعَمَّدَهُ لَبَطَلَتْ صَلَاتُهُ.

L6248 And due to what we will mention of the teachings of the Messenger of Allah—may Allah bless him and grant him peace—regarding "whoever forgets during his prayer and adds or omits," by completing his prayer and performing the prostration for inadvertence; for this person has added forgetfully to his prayer something that, if he had done it intentionally, his prayer would have been invalidated.

وَأَمَّا قَوْلُنَا: إنْ انْتَقَضَتْ طَهَارَتُهُ أَعَادَهَا أَبَدًا مَتَى ذَكَرَ؟ فَلِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الَّذِي قَدْ ذَكَرْنَاهُ «مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَلْيُصَلِّهَا إذَا ذَكَرَهَا» ، وَبَعْضُ الصَّلَاةِ صَلَاةٌ عَلَيْهِ فَفَرْضٌ أَنْ يُصَلِّيَهَا، وَأَنْ يَأْتِيَ بِمَا نَسِيَ، وَبِمَا لَا يُجْزِئُ - إذَا مَا نَسِيَ - إلَّا بِهِ، مِنْ وُضُوءٍ أَوْ غُسْلٍ، أَوْ ابْتِدَاءِ الصَّلَاةِ عَلَى تَرْتِيبِهَا، إلَى أَنْ يُتِمَّ مَا نَسِيَ مِنْ صَلَاتِهِ إلَّا بِهِ.

L6249 As for our statement: "If his ritual purity is invalidated, he must renew it every time he remembers"—this is based on the saying of Allah's Messenger (peace be upon him) which we previously mentioned: "Whoever sleeps through a prayer or forgets it, let him pray it when he remembers it." Even part of a prayer constitutes an obligation upon him, thus it is obligatory to perform it, to fulfill what he forgot, and to include what is invalid unless rectified—such as ablution, ritual bath, or beginning the prayer in its prescribed order—until he completes what he forgot of his prayer, for it is only valid through these requirements.

وَأَمَّا قَوْلُنَا: إنْ لَمْ يُصِبْهُ ذَلِكَ إلَّا فِي مَكَانٍ مِنْ صَلَاتِهِ لَوْ تَعَمَّدَ تَرْكَهُ لَمْ تَبْطُلْ صَلَاتُهُ بِذَلِكَ، إلَى آخِرِ كَلَامِنَا، فَلِأَنَّهُ قَدْ وَفَّى جَمِيعَ أَعْمَالِ صَلَاتِهِ سَالِمَةً كَمَا أُمِرَ، وَكَانَتْ تِلْكَ الْأَعْمَالُ الزَّائِدَةَ، وَإِنْ كَانَتْ الصَّلَاةُ جَائِزَةً دُونَهَا -: فَإِنَّهَا فِي جُمْلَةِ الصَّلَاةِ، وَفِي حَالٍ لَوْ تَعَمَّدَ فِيهَا مَا تَبْطُلُ بِهِ الصَّلَاةُ لَبَطَلَتْ صَلَاتُهُ، وَكَانَ مِنْهُ فِيهَا مَا كَانَ نَاسِيًا فَزَادَ فِي صَلَاتِهِ عَمَلًا بِالسَّهْوِ لَا يَجُوزُ لَهُ فَلَيْسَ عَلَيْهِ إلَّا سُجُودُ السَّهْوِ، كَمَا أَمَرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِمَّا سَنَذْكُرُهُ فِي بَابِ سُجُودِ السَّهْوِ إنْ شَاءَ اللَّهُ تَعَالَى.

L6250–6252 As for our statement: "If that did not occur to him except in a part of his prayer where, had he intentionally omitted it, his prayer would not have been invalidated," as detailed throughout our discourse—this is because he has fulfilled all prayer acts soundly as commanded. These voluntary acts, though the prayer remains valid without them, are nevertheless part of the prayer. If he had intentionally performed invalidating actions during them, his prayer would have been void. Since his action therein resulted from forgetfulness, he added to his prayer. If one performs an act due to forgetfulness that is not permissible for him, he is only required to perform the prostration of forgetfulness, as commanded by the Messenger of Allah, peace and blessings be upon him - part of which we will mention in the chapter on prostration of forgetfulness, Allah, the Exalted, willing.

[21] **Qur'an references (L6247):** Qur'an 33:5 (Al-Ahzab).

وَرُوِّينَا عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - خَلْعَ نَعْلَيْهِ فِي الصَّلَاةِ لِلْقَذَرِ الَّذِي كَانَ فِيهِمَا، وَعَنْ الْحَسَنِ إذَا رَأَيْت فِي ثَوْبِك قَذَرًا فَضَعْهُ عَنْك وَامْضِ فِي صَلَاتِك، وَقَدْ أَجَازَ أَبُو حَنِيفَةَ، وَمَالِكٌ: غَسْلَ الرُّعَافِ فِي الصَّلَاةِ؟ فَأَمَّا الصَّلَاةُ بِالنَّجَاسَةِ: فَإِنَّ مَالِكًا قَالَ: لَا يُعِيدُ الْعَامِدُ لِذَلِكَ وَالنَّاسِي إلَّا فِي الْوَقْتِ؟ قَالَ عَلِيٌّ: وَهَذَا خَطَأٌ، لِأَنَّهُ لَا يَخْلُو مِنْ أَنْ يَكُونَ أَدَّى الصَّلَاةَ الَّتِي أُمِرَ بِهَا كَمَا أُمِرَ، أَوْ لَمْ يُؤَدِّهَا كَمَا أُمِرَ، فَإِنْ كَانَ أَدَّاهَا كَمَا أُمِرَ فَلَا يَحِلُّ لَهُ أَنْ يُصَلِّيَ فِي يَوْمٍ وَاحِدٍ ظُهْرَيْنِ، وَلَا مَعْنَى لِإِعَادَتِهِ صَلَاةً قَدْ صَلَّاهَا؟ ، وَإِنْ كَانَ لَمْ يُؤَدِّهَا كَمَا أُمِرَ فَمِنْ قَوْلِهِ أَنْ يُصَلِّيَ مَنْ لَمْ يُصَلِّ أَبَدًا، فَظَهَرَ بُطْلَانُ هَذَا الْقَوْلِ؟ .

L6253 It has been narrated to us that the Messenger of Allah—peace and blessings be upon him—removed his sandals during prayer due to the filth present in them. Al-Ḥasan said: "If you see filth on your garment, remove it from yourself and continue with your prayer." Abū Ḥanīfah and Mālik permitted washing off blood from a nosebleed during prayer? As for praying with physical impurity: Mālik stated that one who does so intentionally or forgetfully does not repeat the prayer unless it is still within the prayer time? ʿAlī said: "This is erroneous, for either he performed the prayer as commanded, or he did not perform it as commanded. If he performed it as commanded, it would be impermissible for him to pray two noon prayers in a single day. What purpose could there be for repeating a prayer already fulfilled? If he did not perform it as commanded, would this not imply—according to his own reasoning—that it would necessitate that someone who never prayed at all must pray? Thus, the invalidity of this opinion becomes evident."

وَأَيْضًا: فَإِنَّهُ يُقَالُ لَهُمْ: أَخْبِرُونَا عَنْ الصَّلَاةِ الَّتِي تَأْمُرُونَهُ بِأَنْ يَأْتِيَ بِهَا فِي الْوَقْتِ وَلَا تَأْمُرُونَهُ بِهَا بَعْدَ الْوَقْتِ: أَفَرْضٌ هِيَ عِنْدَكُمْ أَمْ نَافِلَةٌ؟ وَلَا سَبِيلَ إلَى قِسْمٍ ثَالِثٍ؟ وَبِأَيِّ نِيَّةٍ يُصَلِّيهَا؟ أَبِنِيَّةِ أَنَّهَا الْفَرْضُ اللَّازِمُ لَهُ فِي ذَلِكَ الْوَقْتِ أَمْ بِنِيَّةِ التَّطَوُّعِ؟ أَمْ بِلَا نِيَّةٍ، لَا لِفَرْضٍ وَلَا لِتَطَوُّعٍ؟ فَإِنْ قُلْتُمْ: هِيَ فَرْضٌ وَلَا يُصَلِّيهَا إلَّا بِنِيَّةِ الْفَرْضِ، فَمِنْ أَصْلِكُمْ الَّذِي لَمْ تَخْتَلِفُوا فِيهِ: أَنَّ الْفَرْضَ يُصَلَّى أَبَدًا، وَلَا يَسْقُطُ بِخُرُوجِ الْوَقْتِ فِيهِ، فَهَذَا تَنَاقُضٌ وَهَدْمٌ لِأَصْلِكُمْ.

L6254 Moreover, it is said to them: Inform us about the prayer you command to be performed within its prescribed time but do not command after its expiration—is it an obligation according to you or a voluntary prayer? There is no third category. With what intention is it prayed? With the intention that it is the obligation incumbent upon him during that time, or with the intention of voluntary worship? Or without any intention—neither for obligation nor voluntary prayer? If you say: It is an obligation, and he can only pray it with the intention of fulfilling an obligation, then according to your established principle—in which there is no disagreement among you—the obligation must always be performed and does not lapse by the expiration of its time. This is a contradiction and a demolition of your foundational principle.

وَإِنْ كَانَتْ تَطَوُّعًا وَتَأْمُرُونَهُ بِأَنْ يَدْخُلَ فِيهَا بِنِيَّةِ التَّطَوُّعِ فَإِنَّ التَّطَوُّعَ لَا يُجْزِئُ بَدَلَ الْفَرْضِ فِي الدُّنْيَا، وَلَا يَحِلُّ لِأَحَدٍ أَنْ يَتَعَمَّدَ تَرْكَ الْفَرْضِ وَيُصَلِّيَ التَّطَوُّعَ عِوَضًا مِنْ الْفَرْضِ، وَلَا يَحِلُّ لِأَحَدٍ أَنْ يُفْتِيَهُ بِذَلِكَ بِلَا خِلَافٍ مِنْ أَحَدٍ، بَلْ هُوَ خُرُوجُ الْكُفْرِ بِلَا شَكٍّ وَإِنْ قُلْتُمْ: لَا يُصَلِّيهَا بِنِيَّةِ فَرْضٍ وَلَا تَطَوُّعٍ؟ كَانَ هَذَا بَاطِلًا مُتَيَقَّنًا، لِقَوْلِ النَّبِيِّ

L6255–6257 If it is a voluntary prayer and you instruct him to perform it with the intention of voluntary worship, know that voluntary prayer cannot substitute obligatory prayer in worldly terms. It is unlawful for anyone to intentionally abandon the obligatory prayer and perform voluntary prayer as its replacement. Nor is it permissible for anyone to issue a fatwa permitting this without unanimous disagreement from scholars. Rather, this undeniably constitutes disbelief. If you were to say: "He should not pray it with the intention

of either an obligatory or voluntary prayer?"—this would be unquestionably invalid, based on the Prophet's (peace and blessings be upon him) statement: "Actions are judged by intentions, and each person will attain only what they intended." Thus, he has no valid deed, having no intention, and nothing is recorded for him. You have commanded him to do what is invalid and impermissible. As for Al-Shāfiʿī, he stated: "One must always repeat it when missed intentionally or forgetfully." Ali said: "This is erroneous, based on the Messenger of Allah's (peace and blessings be upon him) statement: 'My community is excused for errors, forgetfulness, and what...'" "They were coerced into it, and due to the statement of Allah, the Exalted: 'There is no sin upon you for what you erred in, but only for what your hearts intentionally resolved.' [Al-Aḥzāb 33:5]."[22][23]

- صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى» فَهَذَا لَا عَمَلَ لَهُ، إِذْ لَا نِيَّةَ لَهُ، وَلَا شَيْءَ لَهُ، فَقَدْ أَمَرْتُمُوهُ بِالْبَاطِلِ الَّذِي لَا يَحِلُّ وَأَمَّا الشَّافِعِيُّ فَإِنَّهُ قَالَ: يُعِيدُ أَبَدًا فِي الْعَمْدِ، وَالنِّسْيَانِ قَالَ عَلِيٌّ: وَهَذَا خَطَأٌ، لِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «رُفِعَ عَنْ أُمَّتِي الْخَطَأُ وَالنِّسْيَانُ وَمَا اُسْتُكْرِهُوا عَلَيْهِ» ، وَلِقَوْلِ اللَّهِ تَعَالَى: {وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ} [الأحزاب: ٥] .

L6258 Abu Hanifah said: If impurity exists in the place of one's feet during prayer and exceeds the Baghli dirham—i.e., being impurity—does his prayer invalidate, whether he acted intentionally or forgetfully? If it measures a Baghli dirham or less, his prayer is valid in intentionality and forgetfulness. If the impurity exceeds the Baghli dirham's measure and is located where his hands are placed, where his knees are placed, or aligned with his armpits: his prayer remains valid in intentionality and forgetfulness. Differing opinions are reported from him if the impurity is in the place where his forehead touches down during prostration.

وَقَالَ أَبُو حَنِيفَةَ: مَنْ كَانَتْ النَّجَاسَةُ فِي مَوْضِعِ قَدَمَيْهِ فِي الصَّلَاةِ وَكَانَتْ أَكْثَرَ مِنْ الدِّرْهَمِ الْبَغْلِيِّ - أَيْ نَجَاسَةً: بَطَلَتْ صَلَاتُهُ عَامِدًا كَانَ أَوْ نَاسِيًا؟ فَإِنْ كَانَتْ قَدْرَ الدِّرْهَمِ الْبَغْلِيِّ فَأَقَلَّ، فَصَلَاتُهُ تَامَّةٌ فِي الْعَمْدِ، وَالنِّسْيَانِ؟ فَإِنْ كَانَتْ أَكْثَرَ مِنْ قَدْرِ الدِّرْهَمِ الْبَغْلِيِّ، وَكَانَتْ فِي مَوْضِعِ وَضْعِ يَدَيْهِ، أَوْ فِي مَوْضِعِ وَضْعِ رُكْبَتَيْهِ، أَوْ حِذَاءِ إِبِطَيْهِ: فَصَلَاتُهُ تَامَّةٌ فِي الْعَمْدِ، وَالنِّسْيَانِ وَاخْتُلِفَ عَنْهُ إِذَا كَانَتْ فِي مَوْضِعِ وُقُوعِ جَبْهَتِهِ فِي السُّجُودِ.

L6259 At one time he said: his prayer is complete in intentional [acts] and forgetfulness, and at another time he said: his prayer is invalid in intentional [acts] and forgetfulness. This is the opinion of Zufar.

فَمَرَّةً قَالَ: صَلَاتُهُ تَامَّةٌ فِي الْعَمْدِ، وَالنِّسْيَانِ، وَمَرَّةً قَالَ: صَلَاتُهُ بَاطِلَةٌ فِي الْعَمْدِ، وَالنِّسْيَانِ، وَبِهِ يَقُولُ زُفَرُ.

L6260 Abū Yūsuf similarly stated the same regarding all that we have mentioned, except he said: If it occurred in the place of his prostration, that prostration alone is invalidated—as though he did not perform it. If he performs that prostration while still in prayer, his prayer is complete. But if he does

وَقَالَ أَبُو يُوسُفَ كَذَلِكَ فِي كُلِّ مَا ذَكَرْنَا، إِلَّا أَنَّهُ قَالَ: إِنْ كَانَتْ فِي مَوْضِعِ سُجُودِهِ: فَسَدَتْ تِلْكَ السَّجْدَةُ - وَحْدَهَا خَاصَّةً - وَكَأَنَّهُ لَمْ يَسْجُدْهَا؟ وَإِنْ سَجَدَهَا مَا دَامَ فِي صَلَاتِهِ تَمَّتْ صَلَاتُهُ - وَإِنْ لَمْ يَسْجُدْهَا حَتَّى أَتَمَّ صَلَاتَهُ بَطَلَتْ صَلَاتُهُ كُلُّهَا؟ وَكَانَتْ حُجَّتُهُمْ فِي هَذَا أَسْقَطَ مِنْ قَوْلِهِمْ، وَهُوَ أَنَّهُمْ قَالُوا: لَوْ لَمْ يَضَعْ يَدَيْهِ وَلَا رُكْبَتَيْهِ فِي السُّجُودِ

[22] **Hadith references (L6255):** Sahih al-Bukhari 1; Sunan Abi Dawud 2201; Mishkat al-Masabih 1.

[23] **Qur'an references (L6255):** Qur'an 33:5 (Al-Ahzab).

not perform it until he concludes his prayer, his entire prayer is invalidated. Their argument in this matter is weaker than their statement, for they claimed: If one did not place his hands or knees during prostration, it would not harm his prayer at all—contrary to the case of his feet. ʿAlī said: This is arguing for falsehood using the most heinous form of falsehood. It is merely a disregard for prayer. According to one of their two opinions, it would necessitate that his prayer remains valid even if he did not place his forehead on the ground without a valid excuse.

لَمْ يَضُرَّ ذَلِكَ صَلَاتَهُ شَيْئًا بِخِلَافِ قَدَمَيْهِ قَالَ عَلِيٌّ: وَهَذَا احْتِجَاجٌ لِلْبَاطِلِ بِأَشْنَعَ مَا يَكُونُ مِنْ الْبَاطِلِ وَإِنَّمَا هُوَ اسْتِخْفَافٌ بِالصَّلَاةِ، وَيَلْزَمُ عَلَى أَحَدِ قَوْلَيْهِ أَنْ تَتِمَّ صَلَاتُهُ، وَإِنْ لَمْ يَضَعْ جَبْهَتَهُ بِالْأَرْضِ لِغَيْرِ عُذْرٍ.

L6261 Abu Hanifah said: "Whoever prays while having impurity on his garment exceeding the size of a dirham—except that it is in a covered part of the garment and is not on any part of his body—if the impurity moves during prayer movements like standing, bowing, or prostrating, his prayer is invalidated; otherwise, it is not." And Abu Yusuf said: "A person wearing layered garments is treated as wearing a single garment. If there is impurity on the inner garment exceeding the size of a dirham that does not penetrate to the face, the prayer is invalidated."

قَالَ أَبُو حَنِيفَةَ: وَمَنْ صَلَّى وَفِي ثَوْبِهِ نَجَاسَةٌ أَكْثَرُ مِنْ قَدْرِ الدِّرْهَمِ إلَّا أَنَّهَا فِي مَوْضِعٍ يُسَجِّيهِ، وَلَيْسَ عَلَى شَيْءٍ مِنْ جِسْمِهِ، فَإِنْ كَانَ إذَا تَحَرَّكَ فِي صَلَاتِهِ لِقِيَامٍ أَوْ رُكُوعٍ أَوْ سُجُودٍ تَحَرَّكَتْ النَّجَاسَةُ -: بَطَلَتْ صَلَاتُهُ، وَإِلَّا فَلَا؟ وَقَالَ أَبُو يُوسُفَ: الْمُصَلِّي الْمُبَطَّنُ بِمَنْزِلَةِ ثَوْبٍ وَاحِدٍ، إنْ كَانَ فِي الْبَاطِنَةِ أَكْثَرُ مِنْ قَدْرِ الدِّرْهَمِ غَيْرِ نَافِذَةٍ إلَى الْوَجْهِ بَطَلَتْ الصَّلَاةُ.

L6262–6264 Muhammad said: It is not invalidated, and they are two garments. Abu Muhammad said: These are statements for which one should praise Allah, the Exalted, for being spared from them, and nothing more is needed. Nor do they have any predecessors in any of these matters. Then how astonishing is their statement to those who adhere to the command of Allah the Exalted and the command of His Messenger (peace and blessings of Allah be upon him)—those who acknowledge the authenticity of its transmission and exposition: "Tell us: Who affirmed this before you?" O Muslims! Should the one who adheres to the Quran and the Sunnah—which Muslims have unanimously agreed must be obeyed—be censured until he produces the name of someone who said such a thing? Yet the one who asserts his own opinion—innovating without approval from the Salaf—is not censured, despite such corrupt and contradictory statements as these? Allah suffices us, and He is the best Trustee. All praise is due to Him for guiding us and granting us success?

وَقَالَ مُحَمَّدٌ: لَا تَبْطُلُ، وَهُمَا ثَوْبَانِ قَالَ أَبُو مُحَمَّد: وَهَذِهِ أَقْوَالٌ يَنْبَغِي حَمْدُ اللَّهِ تَعَالَى عَلَى السَّلَامَةِ مِنْهَا، وَلَا مَزِيدَ، وَلَا سَلَفَ لَهُمْ فِي شَيْءٍ مِنْهَا ثُمَّ الْعَجَبُ قَوْلُهُمْ لِمَنْ أَخَذَ بِأَمْرِ اللَّهِ تَعَالَى وَأَمْرِ رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الَّذِينَ يُقِرُّونَ بِصِحَّةِ نَقْلِهِ وَبَيَانِهِ: قُولُوا لَنَا: مَنْ قَالَ بِهَذَا قَبْلَكُمْ؟ فَيَا لِلْمُسْلِمِينَ أَيُعَنَّفُ مَنْ أَخَذَ بِالْقُرْآنِ وَالسُّنَّةِ، الَّتِي أَجْمَعَ الْمُسْلِمُونَ عَلَى وُجُوبِ طَاعَتِهِمَا، حَتَّى يَأْتِيَ بِاسْمِ مَنْ قَالَ بِذَلِكَ؟ وَلَا يُعَنَّفُ مَنْ قَالَ بِرَأْيِهِ - مُبْتَدِئًا دُونَ مُوَافِقٍ مِنْ السَّلَفِ - مِثْلُ هَذِهِ الْأَقْوَالِ الْفَاسِدَةِ الْمُتَنَاقِضَةِ؟ وَحَسْبُنَا اللَّهُ، وَنِعْمَ الْوَكِيلُ - وَلَهُ الْحَمْدُ عَلَى هِدَايَتِهِ لَنَا وَتَوْفِيقِهِ إيَّانَا؟

L6265 **A case in which a person is confined in a place containing**

something they are obliged to avoid on religious grounds and is unable to leave it.

Issue 345: If a person is confined in a place where there is something they are obligated to avoid and cannot leave, being overcome and unable to remove it from their body or clothing, they should pray as they are, and their prayer will be valid.

If the place of his prostration or sitting is such that he cannot find another location, he should pray standing and sit in the closest proximity he can manage to that place without sitting directly upon it. Similarly, he must bring his forehead and nose as close as he is able to that location without placing them upon it. If he intentionally sits upon it or prostrates upon it while capable of avoiding this, does his prayer become nullified? The evidence for this lies in Allah's statement: "Allah does not burden any soul beyond its capacity" (2:286), and the Messenger of Allah's (peace be upon him) saying: "When I command you to do something, fulfill it to the extent of your ability." Thus, it is established that what he cannot perform is excused, while what he can perform remains obligatory upon him. And with Allah, the Exalted, lies all success.[24]

A ruling: Covering the private parts is obligatory to keep from others' sight; in prayer, entirely so.

346 – Issue:

Covering the private parts is obligatory to avoid being seen by an observer, and entirely obligatory during prayer, whether someone is present there or not.

Allah the Exalted said: "Say to the believing men to lower their gaze and

[24] **Qur'an references (L6267):** Qur'an 2:286 (Al-Baqarah).

[مَسْأَلَةٌ كَانَ مَحْبُوسًا فِي مَكَان فِيهِ مَا يَلْزَمُهُ اجْتِنَابُهُ لَا يَقْدِرُ عَلَى الزَّوَالِ عَنْهُ]

٣٤٥ - مَسْأَلَةٌ: فَمَنْ كَانَ مَحْبُوسًا فِي مَكَان فِيهِ مَا يَلْزَمُهُ اجْتِنَابُهُ لَا يَقْدِرُ عَلَى الزَّوَالِ عَنْهُ، وَكَانَ مَغْلُوبًا لَا يَقْدِرُ عَلَى إزَالَتِهِ عَنْ جَسَدِهِ، وَلَا عَنْ ثِيَابِهِ -: فَإِنَّهُ يُصَلِّي كَمَا هُوَ، وَتُجْزِئُهُ صَلَاتُهُ.

فَإِنْ كَانَ فِي مَوْضِعِ سُجُودِهِ أَوْ جُلُوسِهِ، وَلَا يَقْدِرُ عَلَى مَكَان غَيْرِهِ -: صَلَّى قَائِمًا وَجَلَسَ عَلَى أَقْرَبِ مَا يَقْدِرُ مِنْ الدُّنُوِّ مِنْ ذَلِكَ الْمَوْضِعِ وَلَا يَجْلِسُ عَلَيْهِ، وَكَذَلِكَ يُقَرِّبُ: جَبْهَتَهُ وَأَنْفَهُ مِنْ ذَلِكَ الْمَكَانِ أَكْثَرَ مَا يَقْدِرُ عَلَيْهِ، وَلَا يَضَعُهُمَا عَلَيْهِ، فَإِنْ جَلَسَ عَلَيْهِ، أَوْ سَجَدَ عَلَيْهِ مُتَعَمِّدًا - وَهُوَ قَادِرٌ عَلَى أَنْ لَا يَفْعَلَ -: بَطَلَتْ صَلَاتُهُ؟ بُرْهَانُ ذَلِكَ -: قَوْلُ اللَّهِ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦] ، وَقَوْلُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ» فَصَحَّ أَنَّهُ يَسْقُطُ عَنْهُ مَا لَا يَسْتَطِيعُ وَيَبْقَى عَلَيْهِ مَا قَدَرَ عَلَيْهِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ سَتْرُ الْعَوْرَةِ فَرْضٌ عَنْ عَيْنِ النَّاظِرِ وَفِي الصَّلَاةِ جُمْلَةً]

٣٤٦ - مَسْأَلَةٌ:

وَسَتْرُ الْعَوْرَةِ فَرْضٌ عَنْ عَيْنِ النَّاظِرِ، وَفِي الصَّلَاةِ جُمْلَةً، كَانَ هُنَالِكَ أَحَدٌ أَوْ لَمْ يَكُنْ.

قَالَ اللَّهُ تَعَالَى: {قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ} [النور: ٣٠]- {وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ} [النور: ٣١] .

guard their private parts [An-Nur: 30] — and say to the believing women to lower their gaze and guard their private parts" [An-Nur: 31].[25]

L6272 Whoever exposes his private area to those not permitted to see it—has he not indeed disobeyed Allah, the Exalted? And He, the Exalted, said: {Take your adornment at every mosque} [Al-Aʿrāf: 31]. Was it not agreed that this refers to covering the private area?[26]

L6273–6274 **An issue where one did not find a garment to cover his private parts during prayer.**

L6275 Issue: This applies to one who acts intentionally. As for one who cannot find a permissible prayer garment, one who was coerced, or one who forgot: his prayer is valid, according to the statement of Allah, the Exalted: *"Allah does not burden any soul beyond its capacity"* (Surah Al-Baqarah 2:286).[27]

L6276 And the statement of the Exalted: "There is no blame upon you for what you err in, but only for what your hearts deliberately intend" [Al-Ahzab: 5]; and the saying of Allah's Messenger (peace be upon him): "What is lifted from my nation is error, forgetfulness, and what they are forced to do"—except that the ruling concerning the invalidation of obligatory acts of prayer performed with exposed private parts due to forgetfulness, performing it as commanded, continuing the prayer that was performed with covered private parts, the prostration of forgetfulness for this, the permissibility of praying in such a state where if he omits it his prayer remains valid, and the prostration of forgetfulness for that—is as we stated regarding prayer: one does not avoid what is obligated to be avoided—it is entirely equal; there is absolutely no difference—due to what we previously explained. And success is from Allah, the Exalted.[28]

L6277 **A jurisprudential case: He commenced the Takbīr (saying**

فَمَنْ أَبْدَى فَرْجَهُ لِغَيْرِ مَنْ أُبِيحَ لَهُ فَقَدْ عَصَى اللَّهَ تَعَالَى؟ وَقَالَ تَعَالَى: {خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ} [الأعراف: ٣١] فَاتُّفِقَ عَلَى أَنَّهُ سَتْرُ الْعَوْرَةِ؟ .

[مَسْأَلَةٌ لَمْ يَجِدْ ثَوْبًا يستر عَوْرَته فِي الصَّلَاةِ]

مَسْأَلَةٌ: وَإِنَّمَا هَذَا لِلْعَامِدِ، وَأَمَّا مَنْ لَا يَجِدُ ثَوْبًا أُبِيحَ لَهُ الصَّلَاةُ بِهِ أَوْ أُكْرِهَ أَوْ نَسِيَ -: فَصَلَاتُهُ تَامَّةٌ؛ لِقَوْلِ اللَّهِ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦] .

وقَوْله تَعَالَى: {وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ} [الأحزاب: ٥] ؛ وَلِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «رُفِعَ عَنْ أُمَّتِي الْخَطَأُ وَالنِّسْيَانُ وَمَا اُسْتُكْرِهُوا عَلَيْهِ» إِلَّا أَنَّ الْقَوْلَ فِي إلْغَاءِ مَا عَمِلَ مِنْ فَرَائِضِ صَلَاتِهِ مَكْشُوفَ الْعَوْرَةِ نَاسِيًا، وَالْمَجِيءَ بِهَا كَمَا أُمِرَ، وَالْبِنَاءَ عَلَى مَا صَلَّى مُغَطَّى الْعَوْرَةِ، وَالسُّجُودَ لِلسَّهْوِ، وَجَوَازَ الصَّلَاةِ بِمَا صَلَّى كَذَلِكَ فِي حَالٍ مِنْ صَلَاتِهِ لَوْ أَسْقَطَهَا تَمَّتْ صَلَاتُهُ، وَسُجُودَ السَّهْوِ لِذَلِكَ -: كَمَا قُلْنَا فِي الصَّلَاةِ: غَيْرُ مُجْتَنَبٍ لِمَا اُفْتُرِضَ عَلَيْنَا اجْتِنَابُهُ، سَوَاءً سَوَاءً وَلَا فَرْقَ؛ لِمَا ذَكَرْنَا هُنَالِكَ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ ابْتَدَأَ التَّكْبِيرَ مَكْشُوفَ الْعَوْرَةِ أَوْ غَيْرَ مُجْتَنِبٍ لِمَا اُفْتُرِضَ عَلَيْهِ اجْتِنَابُهُ]

[25] **Qur'an references (L6271):** Qur'an 24:30 (An-Nur); Qur'an 24:31 (An-Nur).
[26] **Qur'an references (L6272):** Qur'an 7:31 (Al-A'raf).
[27] **Qur'an references (L6275):** Qur'an 2:286 (Al-Baqarah).
[28] **Qur'an references (L6276):** Qur'an 33:5 (Al-Ahzab).

"Allāhu Akbar") with his ʿawrah uncovered or neglecting to avoid what he is obligated to avoid.

348 - Issue:

If one begins *takbīr* with their *ʿawrah* uncovered or without avoiding what they are obligated to avoid—whether intentionally, unintentionally, or ignorantly—their prayer is nonexistent, for they have not entered the prayer as they were commanded, and no part of it is valid from which they could build upon.

Is it not impermissible in prayer to advance a latter [act] over what precedes it in the prescribed order, due to the statement of Allah's Messenger—peace and blessings be upon him: "Whoever does a deed not in accordance with our command, it is rejected"?[29]

Issue: The ʿawrah that a man is obligated to cover from the sight of others and during prayer.

Issue 349: The 'awrah (private parts) that must be covered in front of viewers and during prayer consists of the following: For men - only the penis and the anus's ring. The thigh is not part of his 'awrah. For women - her entire body except the face and hands only. Free men, slaves, free women, and female slaves are equal in all these rulings without distinction. Narrated by Abdullah ibn Yusuf from Ahmad ibn Fath, from Abdul Wahhab ibn Isa, from Ahmad ibn Muhammad, from Ahmad ibn Ali, from Ibn al-Hajjaj, from Sa'id ibn Yahya al-Umawi, from his father, from Uthman ibn Hakim ibn Abbad ibn Hunayf al-Ansari, from Abu Umamah ibn Sahl ibn Hunayf. Al-Miswar ibn Makhramah said: "I came forward carrying a heavy stone while wearing a light waistcloth. My waistcloth came loose while I had the stone with me, and I could not prevent it until I placed the stone in its spot. The Messenger of Allah (peace and blessings be upon him) said: 'Go back to your waistcloth and pick it up, and do not walk uncovered.' Thus, it was established that retrieving the waistcloth is obligatory (fard)."

[29] **Hadith references (L6280):** Sahih Muslim 1718b; Riyad as-Salihin 1647; Riyad as-Salihin 169.

٣٤٨ - مَسْأَلَةٌ:

فَلَوْ ابْتَدَأَ التَّكْبِيرَ مَكْشُوفَ الْعَوْرَةِ أَوْ غَيْرَ مُجْتَنِبٍ لِمَا اُفْتُرِضَ عَلَيْهِ اجْتِنَابُهُ - عَامِدًا أَوْ نَاسِيًا أَوْ جَاهِلًا - فَلَا صَلَاةَ لَهُ؛ لِأَنَّهُ لَمْ يَدْخُلْ فِي الصَّلَاةِ كَمَا أُمِرَ؛ وَلَا صَحَّ لَهُ مِنْهَا شَيْءٌ يَبْنِي عَلَيْهِ.

وَلَا يَجُوزُ فِي الصَّلَاةِ تَقْدِيمُ مُؤَخَّرٍ قَبْلَ مَا هُوَ فِي الرُّتْبَةِ قَبْلَهُ؛ لِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ» ؟ .

[مَسْأَلَةُ الْعَوْرَةُ الْمُفْتَرَضُ سَتْرُهَا عَلَى النَّاظِرِ وَفِي الصَّلَاةِ مِنْ الرَّجُلِ]

٣٤٩ - مَسْأَلَةٌ: وَالْعَوْرَةُ الْمُفْتَرَضُ سَتْرُهَا عَلَى النَّاظِرِ وَفِي الصَّلَاةِ -: مِنْ الرَّجُلِ: الذَّكَرُ وَحَلْقَةُ الدُّبُرِ فَقَطْ، وَلَيْسَ الْفَخِذُ مِنْهُ عَوْرَةً وَهِيَ مِنْ الْمَرْأَةِ: جَمِيعُ جِسْمِهَا، حَاشَا الْوَجْهِ، وَالْكَفَّيْنِ فَقَطْ، الْحُرُّ، وَالْعَبْدُ، وَالْحُرَّةُ، وَالْأَمَةُ، سَوَاءٌ فِي كُلِّ ذَلِكَ وَلَا فَرْقَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا ابْنُ الْحَجَّاجِ ثنا سَعِيدُ بْنُ يَحْيَى الْأُمَوِيُّ ثنا أَبِي ثنا عُثْمَانُ بْنُ حَكِيمِ بْنِ عَبَّادِ بْنِ حُنَيْفٍ الْأَنْصَارِيُّ ثنا أَبُو أُمَامَةَ بْنُ سَهْلِ بْنِ حُنَيْفٍ، عَنْ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: «أَقْبَلْتُ بِحَجَرٍ ثَقِيلٍ أَحْمِلُهُ وَعَلَيَّ إزَارٌ خَفِيفٌ، فَانْحَلَّ إزَارِي وَمَعِي الْحَجَرُ لَمْ أَسْتَطِعْ أَنْ أَمْنَعَهُ حَتَّى بَلَغْتُ بِهِ إلَى مَوْضِعِهِ، فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ارْجِعْ إلَى إزَارِكَ فَخُذْهُ، وَلَا تَمْشُوا عُرَاةً» فَصَحَّ أَنَّ أَخْذَ الْإِزَارِ فَرْضٌ.

L6285–6289 As for the thigh: Abd al-Rahman ibn Abd Allah ibn Khalid narrated to us, saying: Ibrahim ibn Ahmad narrated to us from al-Farbari from al-Bukhari from Yaqub ibn Ibrahim, who said: Ibn Ulayyah - who is Isma'il ibn Ibrahim - narrated to me from Abd al-Aziz ibn Suhayb from Anas ibn Malik: "Allah's Messenger - peace and blessings be upon him - marched against Khaybar. We prayed the dawn prayer there in the faint dawn light. The Messenger of Allah - peace and blessings be upon him - mounted his ride, and Abu Talhah mounted with me seated behind him. The Messenger of Allah - peace and blessings be upon him - hastened through the alleyways of Khaybar, and my knee was touching the thigh of the Prophet - peace and blessings be upon him. Then he lifted his waist-wrapper from his thigh until I saw the whiteness of the thigh of the Prophet - peace and blessings be upon him." The remainder of the hadith was mentioned. Ali said: "This confirms that the thigh is not awrah. Had it been awrah, Allah - Exalted and Majestic - would not have exposed it from His Messenger - peace and blessings be upon him - the purified one safeguarded from people during the state of prophethood and messengership. Nor would Anas ibn Malik or anyone else have seen it, for He - Exalted - protected him from exposing awrah even in childhood before prophethood, as Abd Allah ibn Yusuf narrated to us from Ahmad ibn Fath from Abd al-Wahhab ibn Isa from Ahmad ibn Muhammad from Ahmad ibn Ali from Muslim ibn al-Hajjaj from Zuhayr ibn Harb from Rawh ibn Ubada from Zakariyya ibn Ishaq from Amr ibn Dinar, who said: I heard Jabir ibn Abd Allah narrate: 'Allah's Messenger - peace and blessings be upon him - was carrying stones with them for the Kaaba while wearing his waist-wrapper. His uncle al-Abbas said: "O my nephew, loosen your waist-wrapper and place it over your shoulder beneath the stones." He loosened it and placed it over his shoulder, then fell unconscious. After that day, he was never seen uncovered.'" Hammad narrated to us from Ibn Mufarrij from Ibn al-A'rabi from al-Farbari from Abd al-Razzaq from Ibn Jurayj. Amr ibn Dinar informed me that he heard Jabir ibn Abdullah narrating: "When the Kaaba was rebuilt, the Messenger of Allah (peace be upon him) and Abbas went to carry stones. Abbas said to the Messenger of Allah (peace be upon him), 'Place your waistcloth over your neck to protect against the stones.' He did so, then collapsed to the ground, his eyes gazing upward toward the sky.

وَأَمَّا الْفَخِذُ: فَإِنْ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ بْنِ خَالِدٍ حَدَّثَنَا قَالَ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ حَدَّثَنِي ابْنُ عُلَيَّةَ هُوَ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ - ثنا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - غَزَا خَيْبَرَ، فَصَلَّيْنَا عِنْدَهَا صَلَاةَ الْغَدَاةِ بِغَلَسٍ، فَرَكِبَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَرَكِبَ أَبُو طَلْحَةَ وَأَنَا رَدِيفُ أَبِي طَلْحَةَ، فَأَجْرَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي زُقَاقِ خَيْبَرَ، وَإِنَّ رُكْبَتِي لَتَمَسُّ فَخِذَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ثُمَّ حَسَرَ الْإِزَارَ عَنْ فَخِذِهِ، حَتَّى إِنِّي أَنْظُرُ إِلَى بَيَاضِ فَخِذِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -» وَذَكَرَ بَاقِي الْحَدِيثِ، قَالَ عَلِيٌّ: فَصَحَّ أَنَّ الْفَخِذَ لَيْسَتْ عَوْرَةً وَلَوْ كَانَتْ عَوْرَةً لَمَا كَشَفَهَا اللَّهُ عَزَّ وَجَلَّ عَنْ رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْمُطَهَّرِ الْمَعْصُومِ مِنْ النَّاسِ فِي حَالِ النُّبُوَّةِ وَالرِّسَالَةِ، وَلَا أَرَاهَا أَنَسَ بْنَ مَالِكٍ، وَلَا غَيْرَهُ، وَهُوَ تَعَالَى قَدْ عَصَمَهُ مِنْ كَشْفِ الْعَوْرَةِ فِي حَالِ الصِّبَا وَقَبْلَ النُّبُوَّةِ كَمَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا زُهَيْرُ بْنُ حَرْبٍ ثنا رَوْحُ بْنُ عُبَادَةَ ثنا زَكَرِيَّا بْنُ إِسْحَاقَ ثنا عَمْرُو بْنُ دِينَارٍ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَنْقُلُ مَعَهُمْ الْحِجَارَةَ لِلْكَعْبَةِ وَعَلَيْهِ إِزَارُهُ، فَقَالَ لَهُ الْعَبَّاسُ عَمُّهُ: يَا ابْنَ أَخِي، لَوْ حَلَلْتَ إِزَارَكَ فَجَعَلْتَهُ عَلَى مَنْكِبِكَ دُونَ الْحِجَارَةِ قَالَ: فَحَلَّهُ وَجَعَلَهُ عَلَى مَنْكِبِهِ، فَسَقَطَ مَغْشِيًّا عَلَيْهِ، فَمَا رُئِيَ بَعْدَ ذَلِكَ الْيَوْمِ عُرْيَانًا» . حَدَّثَنَا حَمَّادٌ ثنا ابْنُ مُفَرِّجٍ ثنا ابْنُ الْأَعْرَابِيِّ ثنا الْفَرَبْرِيُّ ثنا عَبْدُ الرَّزَّاقِ ثنا ابْنُ جُرَيْجٍ أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ: «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَمَّا بُنِيَتْ الْكَعْبَةُ - ذَهَبَ هُوَ وَعَبَّاسٌ يَنْقُلَانِ الْحِجَارَةَ فَقَالَ

He then rose and said, 'My waistcloth, my waistcloth!' and they tightened it around him." Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us; Abdul-Wahhab ibn Isa narrated to us; Ahmad ibn Muhammad narrated to us; Ahmad ibn Ali narrated to us; Muslim ibn al-Hajjaj narrated to us; Zuhayr ibn Harb narrated to us; Isma'il ibn Ibrahim—Ibn Ulayyah—narrated to us; Ayyub al-Sikhtiyani narrated from Abu al-Aliyah al-Bara, who said: "Abdullah ibn al-Samit struck my thigh and said, 'I asked Abu Dharr, and he struck my thigh just as I have struck yours, saying: "I asked the Messenger of Allah (peace be upon him) as you asked me, and he struck my thigh as I have struck yours, saying: 'Pray the prayer at its appointed time. If you catch up with the prayer alongside them, pray again, and do not say, "I have already prayed, so I will not repeat it."'" If the thigh were a private part, the Messenger of Allah (peace be upon him) would never have touched it with his sanctified hand. Had Abu Dharr considered the thigh a private part, he would not have struck it with his hand—and likewise Abdullah ibn al-Samit and Abu al-Aliyah. No Muslim would deem it permissible to strike a person's genitals over clothing, nor the rim of a person's anus over clothing, nor the body of an unrelated woman over clothing at all. The Messenger of Allah (peace be upon him) prohibited retaliation for a *kas'ah* strike—which is striking the buttocks over clothing with the sole of the foot—saying, 'Leave it, for it is disgraceful.' If it is argued, 'The stone caused Musa's (peace be upon him) garment to ride up, making the Children of Israel see he was not castrated...'" We said: Yes, and you have no valid argument in this matter for two reasons. First: In our view, there is no ruling about exposing private parts in the law of Moses—peace be upon him. The same narration states that the Children of Israel used to bathe naked while Moses—peace be upon him—bathed in seclusion. It is not reported that he—peace be upon him—forbade them from bathing naked, though he himself covered out of modesty, just as the Messenger of Allah—peace and blessings be upon him—covered his leg out of modesty before Uthman. A man's leg is not considered a private part by anyone. Second: The narration does not state that they saw Moses' genitalia—which are private—but rather that they saw a physical feature by which they discerned he was free from the defect they had alleged (the swelling). This would be evident to any observer without doubt, without

عَبَّاسٌ لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - اجْعَلْ إِزَارَكَ عَلَى رَقَبَتِكَ مِنْ الْحِجَارَةِ فَفَعَلَ، فَخَرَّ إِلَى الْأَرْضِ، وَطَمَحَتْ عَيْنَاهُ إِلَى السَّمَاءِ ثُمَّ قَامَ، فَقَالَ: إِزَارِي إِزَارِي فَشُدَّ عَلَيْهِ إِزَارُهُ» . وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا زُهَيْرُ بْنُ حَرْبٍ ثنا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ هُوَ ابْنُ عُلَيَّةَ - ثنا أَيُّوبُ السِّخْتِيَانِيُّ عَنْ أَبِي الْعَالِيَةِ الْبَرَاءِ قَالَ: إِنَّ عَبْدَ اللَّهِ بْنَ الصَّامِتِ ضَرَبَ فَخِذِي وَقَالَ: إِنِّي سَأَلْتُ أَبَا ذَرٍّ فَضَرَبَ فَخِذِي كَمَا ضَرَبْت فَخِذَك، وَقَالَ: «إِنِّي سَأَلْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَمَا سَأَلْتَنِي فَضَرَبَ فَخِذِي كَمَا ضَرَبْتُ فَخِذَكَ، وَقَالَ: صَلِّ الصَّلَاةَ لِوَقْتِهَا، فَإِنْ أَدْرَكَتْكَ الصَّلَاةُ مَعَهُمْ فَصَلِّ، وَلَا تَقُلْ إِنِّي قَدْ صَلَّيْتُ فَلَا أُصَلِّي» . فَلَوْ كَانَتْ الْفَخِذُ عَوْرَةً لَمَا مَسَّهَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ أَبِي ذَرٍّ أَصْلًا بِيَدِهِ الْمُقَدَّسَةِ، وَلَوْ كَانَتْ الْفَخِذُ عِنْدَ أَبِي ذَرٍّ عَوْرَةً لَمَا ضَرَبَ عَلَيْهَا بِيَدِهِ: وَكَذَلِكَ عَبْدُ اللَّهِ بْنُ الصَّامِتِ، وَأَبُو الْعَالِيَةِ. وَمَا يَسْتَحِلُّ مُسْلِمٌ أَنْ يَضْرِبَ بِيَدِهِ عَلَى ذَكَرِ إنْسَانٍ عَلَى الثِّيَابِ، وَلَا عَلَى حَلْقَةِ دُبُرِ الْإِنْسَانِ عَلَى الثِّيَابِ، وَلَا عَلَى بَدَنِ امْرَأَةٍ أَجْنَبِيَّةٍ عَلَى الثِّيَابِ أَلْبَتَّةَ وَقَدْ «مَنَعَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ الْقَوَدِ مِنْ الْكَسْعَةِ وَهِيَ ضَرْبُ الْأَلْيَتَيْنِ عَلَى الثِّيَابِ بِبَاطِنِ الْقَدَمِ، وَقَالَ دَعُوهَا فَإِنَّهَا مُنْتِنَةٌ» . فَإِنْ قِيلَ: فَإِنَّ الْحَجَرَ قَدْ جَمَحَ بِثِيَابِ مُوسَى - عَلَيْهِ السَّلَامُ - حَتَّى رَأَى بَنُو إسْرَائِيلَ أَنَّهُ لَيْسَ آدَرَ قُلْنَا: نَعَمْ، وَلَا حُجَّةَ لَكُمْ فِي هَذَا، لِوَجْهَيْنِ -: أَحَدُهُمَا: أَنَّهُ لَيْسَ عِنْدَنَا كَشْفُ الْعَوْرَاتِ فِي شَرِيعَةِ مُوسَى - عَلَيْهِ السَّلَامُ - وَفِي ذَلِكَ الْخَبَرِ نَفْسِهِ: أَنَّ بَنِي إسْرَائِيلَ كَانُوا يَغْتَسِلُونَ عُرَاةً، وَكَانَ مُوسَى - عَلَيْهِ السَّلَامُ - يَغْتَسِلُ فِي الْخَلَاءِ، وَلَمْ يَأْتِ أَنَّهُ - عَلَيْهِ السَّلَامُ - نَهَاهُمْ عَنْ الِاغْتِسَالِ عُرَاةً وَقَدْ يَسْتَتِرُ - عَلَيْهِ السَّلَامُ -

needing to see anything of the genitalia, but merely by observing the area between the thighs being clear. Thus, their reliance on this narration is invalid. If they cite weak reports claiming the thigh is a private part, all such reports are discarded. As for the narration of Juwaybir: It is transmitted by Ibn Jawhar, who is unknown, from unknown narrators, and the chain is interrupted. The narration via ʻAmr ibn Shuʻayb from his father from his grandfather—which is a written document—we have previously addressed in multiple places within this transmission, citing positions they themselves do not uphold. For example, his narration from his father from his grandfather: "The Messenger of Allah—peace and blessings be upon him—ruled that any child claimed posthumously by heirs after the death of the father to whom he was attributed may be acknowledged if born to a slave woman owned by the father on the day he had intercourse with her. Such a child inherits from the one who claimed him but receives nothing from any inheritance already distributed. If the inheritance has not yet been divided, he receives his share. However, he is not acknowledged if the father to whom he is attributed denied him." Similarly, his narration via this chain states regarding ablution: "Washing each part three times—three times—this is the correct ablution. Whoever exceeds or falls short of this has done wrong and transgressed," and that "the Prophet—peace be upon him—forbade shaving before the Friday prayer."[30]

حَيَاءً، كَمَا سَتَرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - سَاقَهُ حَيَاءً مِنْ عُثْمَانَ، وَلَيْسَتْ سَاقُ الرَّجُلِ عَوْرَةً عِنْدَ أَحَدٍ وَالثَّانِي: أَنَّهُ لَيْسَ فِي الْحَدِيثِ: أَنَّهُمْ رَأَوْا مِنْ مُوسَى: الذَّكَرَ - الَّذِي هُوَ عَوْرَةٌ - وَإِنَّمَا رَأَوْا مِنْهُ هَيْئَةً تَبَيَّنُوا بِهَا أَنَّهُ مُبَرَّأٌ مِمَّا قَالُوهُ مِنْ الْأُدْرَةِ، وَهَذَا يَتَبَيَّنُ لِكُلِّ نَاظِرٍ بِلَا شَكٍّ بِغَيْرِ أَنْ يَرَى شَيْئًا مِنْ الذَّكَرِ، لَكِنْ بِأَنْ يَرَى مَا بَيْنَ الْفَخِذَيْنِ خَالِيًا - فَبَطَلَ تَعَلُّقُهُمْ بِهَذَا الْخَبَرِ فَإِنْ ذَكَرُوا الْأَخْبَارَ الْوَاهِيَةَ فِي أَنَّ الْفَخِذَ عَوْرَةٌ، فَهِيَ كُلُّهَا سَاقِطَةٌ. أَمَّا حَدِيثُ جُوَيْبِرٍ -: فَإِنَّهُ عَنْ ابْنِ جَوْهَرٍ، وَهُوَ مَجْهُولٌ، وَعَنْ مَجْهُولِينَ، وَمُنْقَطِعٌ وَمِنْ طَرِيقِ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ - وَهُوَ صَحِيفَةٌ - قَدْ ذَكَرْنَا فِي غَيْرِ مَا مَوْضِعٍ مِنْ هَذِهِ الرِّوَايَةِ مَا لَا يَقُولُونَ بِهِ. مِثْلَ: رِوَايَتِهِ عَنْ أَبِيهِ عَنْ جَدِّهِ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَضَى أَنَّ كُلَّ مُسْتَلْحَقٍ اُسْتُلْحِقَ بَعْدَ أَبِيهِ الَّذِي يُدْعَى لَهُ ادَّعَاهُ وَرَثَتُهُ: إنْ كَانَ مِنْ أَمَةٍ يَمْلِكُهَا يَوْمَ أَصَابَهَا: فَقَدْ لَحِقَ بِمَنْ اسْتَلْحَقَهُ، وَلَيْسَ لَهُ مِمَّا قُسِمَ قَبْلَهُ مِنْ الْمِيرَاثِ شَيْءٌ، وَمَا أَدْرَكَ مِنْ مِيرَاثٍ لَمْ يُقْسَمْ فَلَهُ نَصِيبُهُ، وَلَا يَلْحَقُ إنْ كَانَ أَبُوهُ الَّذِي يُدْعَى لَهُ أَنْكَرَهُ» . وَمِثْلَ: رِوَايَتِهِ مِنْ هَذِهِ الطَّرِيقِ مُسْنَدًا وَذَكَرَ الْوُضُوءَ ثَلَاثًا ثَلَاثًا «هَكَذَا الْوُضُوءُ فَمَنْ زَادَ عَلَى هَذَا أَوْ نَقَصَ فَقَدْ أَسَاءَ وَظَلَمَ» وَ «أَنَّهُ - عَلَيْهِ السَّلَامُ - نَهَى عَنْ الْحَلْقِ قَبْلَ الصَّلَاةِ يَوْمَ الْجُمُعَةِ» .

L6290–6295 A woman has no authority over her property if her husband dies while she remains in his marital bond, and "he (peace be upon him) ruled regarding the sixth permanent eye injury established in its place that it entitles [the claimant] to a third of the diyah (blood money)." Similar rulings are exceedingly numerous. Concerning the thigh being awrah (private part): via the chain of Qabisah ibn Mukhariq—it includes Sulayman ibn Sulayman, Muhammad ibn ʻUqbah, and Jarir ibn Qatan, who are unknown and unrecognized narrators. Through Ibn Jahsh's chain: it includes Abu Kathir,

وَلَا يَجُوزُ لِامْرَأَةٍ أَمْرٌ فِي مَالِهَا إذَا هَلَكَ زَوْجُهَا فِي عِصْمَتِهَا وَ «أَنَّهُ - عَلَيْهِ السَّلَامُ - قَضَى فِي الْعَيْنِ الْقَائِمَةِ السَّادَّةِ لِمَكَانِهَا بِثُلُثِ الدِّيَةِ» . وَمِثْلُ هَذَا كَثِيرٌ جِدًّا. وَفِي أَنَّ الْفَخِذَ عَوْرَةٌ مِنْ طَرِيقِ قَبِيصَةَ بْنِ مُخَارِقٍ، فِيهِ: سُلَيْمَانُ بْنُ سُلَيْمَانَ وَمُحَمَّدُ بْنُ عُقْبَةَ، وَجَرِيرُ بْنُ قَطَنٍ؛ وَهُمْ مَجْهُولُونَ لَا يُعْرَفُ مَنْ هُمْ. وَمِنْ طَرِيقِ ابْنِ جَحْشٍ، فِيهِ أَبُو كَثِيرٍ، وَهُوَ مَجْهُولٌ. وَمِنْ طَرِيقِ عَلِيٍّ، مُنْقَطِعٌ، رَوَاهُ ابْنُ جُرَيْجٍ عَنْ حَبِيبِ بْنِ أَبِي

[30] **Hadith references (L6285):** Sahih Muslim 648e; Sunan Abi Dawud 135.

an unknown narrator. Through ʻAli's chain—an interrupted narration: Ibn Jurayj reported it from Habib ibn Abi Thabit without direct hearing. Between them lies an unnamed individual of uncertain identity. Habib ibn Abi Thabit's narration from ʻAsim ibn Damrah likewise lacks direct transmission. Ibn Maʻin stated: Between them is an untrustworthy man. None except Abu Khalid—an unknown and unidentified individual—narrated it from Ibn Jurayj. Through Ibn ʻAbbas's chain: it includes Abu Yahya al-Qattat, a weak narrator. Another chain from Ibn ʻAbbas includes unknown and unrecognized individuals. Through Sufyan al-Thawri's chain: a narration attributed to "The Messenger of Allah (peace be upon him)..."—but this is baseless. Even if none of the established evidences we cited existed, it would remain impermissible to conclusively deem a limb awrah—thereby invalidating prayer if uncovered—except with proof from a textual source or consensus.

ʻAbdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: ʻAbd al-Wahhab ibn ʻIsa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn ʻAli narrated to us: Muslim ibn al-Hajjaj narrated to me: Abu Bakr ibn Ishaq informed me: Saʻid ibn Kathir ibn ʻUfayr narrated to us: ʻAbdullah ibn Wahb narrated from Yunus—that is, Ibn Yazid—from Ibn Shihab, who informed me: ʻAli ibn al-Husayn reported that his father, al-Husayn ibn ʻAli, informed him that ʻAli said: "I owned a mature camel from my share of the spoils on the day of Badr," and he mentioned the hadith. Within it: "Hamzah looked up at the knees of the Messenger of Allah (peace be upon him), then lifted his gaze further to..." His navel." He mentioned the remainder of the hadith. Had the navel been a private part, Allah would not have permitted Hamza or others to look upon it. We have been narrated through Abu Dawud's chain: Muslim ibn Ibrahim reported to us, Hisham al-Dastuwa'i from Abu al-Zubayr from Jabir, who said: "The Prophet (peace and blessings be upon him) was cupped on his upper thigh for a sprain he suffered." Had the upper thigh been a private part, he (peace be upon him) would not have exposed it to the cupper. This chain is one whose like represents the pinnacle of their aspirations. As for us, we suffice with authentic reports even if we do not regard them as authoritative proof - and we seek Allah's refuge from citing in any matter what we do not consider authoritative proof in

ثَابِتٍ، وَلَمْ يَسْمَعْهُ مِنْهُ، بَيْنَهُمَا مَنْ لَمْ يُسَمَّ وَلَا يُدْرَى مَنْ هُوَ، وَرِوَايَةُ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ عَاصِمِ بْنِ ضَمْرَةَ، وَلَمْ يَسْمَعْهُ مِنْهُ، قَالَ ابْنُ مَعِينٍ: بَيْنَهُمَا رَجُلٌ لَيْسَ بِثِقَةٍ، وَلَمْ يَرْوِهِ عَنِ ابْنِ جُرَيْجٍ إِلَّا أَبُو خَالِدٍ، وَلَا يُدْرَى مَنْ هُوَ. وَمِنْ طَرِيقِ ابْنِ عَبَّاسٍ، فِيهَا أَبُو يَحْيَى الْقَتَّاتُ، وَهُوَ ضَعِيفٌ. وَمِنْ طَرِيقِ ابْنِ عَبَّاسٍ، فِيهِ مَجْهُولُونَ لَا يُدْرَى مَنْ هُمْ. وَمِنْ طَرِيقِ سُفْيَانَ الثَّوْرِيِّ: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهَذَا لَا شَيْءَ. وَحَتَّى لَوْ لَمْ يَأْتِ مِنَ الْآثَارِ الثَّابِتَةِ الَّتِي ذَكَرْنَا شَيْءٌ لَمَا جَازَ أَنْ يُقْطَعَ عَلَى عُضْوٍ بِأَنَّهُ عَوْرَةٌ تَبْطُلُ الصَّلَاةُ بِتَرْكِهِ -: إِلَّا بِبُرْهَانٍ، مِنْ نَصٍّ أَوْ إِجْمَاعٍ. وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ حَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ أَنَا سَعِيدُ بْنُ كَثِيرِ بْنِ عُفَيْرٍ ثنا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ يُونُسَ هُوَ ابْنُ يَزِيدَ - عَنِ ابْنِ شِهَابٍ أَخْبَرَنِي عَلِيُّ بْنُ الْحُسَيْنِ أَنَّ أَبَاهُ الْحُسَيْنَ بْنَ عَلِيٍّ أَخْبَرَهُ أَنَّ عَلِيًّا قَالَ: «كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَغْنَمِ يَوْمَ بَدْرٍ وَذَكَرَ الْحَدِيثَ. وَفِيهِ أَنَّ حَمْزَةَ صَعَّدَ النَّظَرَ إِلَى رُكْبَتَيْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ثُمَّ صَعَّدَ النَّظَرَ إِلَى سُرَّتِهِ.» وَذَكَرَ بَاقِي الْحَدِيثِ. فَلَوْ كَانَتِ السُّرَّةُ عَوْرَةً لَمَا أَطْلَقَ اللَّهُ حَمْزَةَ وَلَا غَيْرَهُ عَلَى النَّظَرِ إِلَيْهَا. وَقَدْ رُوِّينَا مِنْ طَرِيقِ أَبِي دَاوُد: حَدَّثَنِي مُسْلِمُ بْنُ إِبْرَاهِيمَ ثنا هِشَامٌ هُوَ الدَّسْتُوَائِيُّ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «احْتَجَمَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى وَرِكِهِ مِنْ وَثْءٍ كَانَ بِهِ» . فَلَوْ كَانَ الْوَرِكُ عَوْرَةً مَا كَشَفَهَا - عَلَيْهِ السَّلَامُ - إِلَى الْحَجَّامِ وَهَذَا إِسْنَادٌ أَعْظَمُ آمَالِهِمْ أَنْ يَظْفَرُوا بِمِثْلِهِ لِأَنْفُسِهِمْ وَأَمَّا نَحْنُ فَغَانُونَ بِالصَّحِيحِ عَلَى مَا لَا نَرَاهُ حُجَّةً، وَمَعَاذَ اللَّهِ مِنْ أَنْ نَحْتَجَّ فِي مَكَانٍ بِمَا لَا نَرَاهُ حُجَّةً فِي كُلِّ مَكَانٍ، تَعَصُّبًا لِلتَّقْلِيدِ، وَاسْتِهَانَةً بِالشَّرِيعَةِ، وَهَذَا الَّذِي قُلْنَا بِهِ هُوَ قَوْلُ

all matters, whether due to uncritical imitation of precedent or disrespect for the Sacred Law. This position of ours aligns with the majority of early scholars. As narrated through Muhammad ibn al-Muthanna: Sufyan ibn Uyayna from Muhammad ibn al-Munkadir, who heard Sa'id ibn Abd al-Rahman ibn Yarbu' report from Jubayr ibn Huwayrith, who said: "I saw Abu Bakr al-Siddiq standing at Quzaḥ proclaiming: 'O people, attend to the morning prayer!' I distinctly observed his thigh uncovered." Through al-Bukhari's chain: Abdallah ibn Abd al-Wahhab al-Hajabi from Khalid ibn al-Harith from Ibn Awn (Abdallah) from Musa ibn Anas ibn Malik, who recounted concerning the Day of Yamamah [the Battle of Yamamah] and said: Anas came to Thabit ibn Qays ibn al-Shammas, who had exposed his thighs and was applying funeral perfume (ḥanūṭ) in preparation for death. Al-Bukhari said: Hammad narrated it from Thabit from Anas. From the chain of Muhammad ibn Fudayl from Ata ibn al-Sa'ib, he said: I entered upon Abu Ja'far (who is Muhammad ibn Ali ibn al-Husayn ibn Abi Talib) while he was feverish and had uncovered his thighs, and he mentioned the ḥadīth. These are the ones—Abu Bakr among those present at the gathering, Thabit ibn Qays, Anas, and others. This is the opinion of Ibn Abi Dhib, Sufyan al-Thawri, and Abu Sulayman—and this is the position we adopt. As for women, Allah the Exalted says: "And let them not display their adornment except what appears thereof, and let them draw their veils over their bosoms, and not display their adornment except to their husbands" [24:31]—until His statement—"And let them not strike their feet to make known what they conceal of their adornment" [24:31]. Thus, Allah the Exalted commanded them to draw their veils over their bosoms. This is an explicit text mandating the covering of the private area, neck, and chest. It also explicitly permits the uncovering of the face, as no other interpretation is possible at all. His statement, "And let them not strike their feet to make known what they conceal of their adornment" [24:31], explicitly indicates that the feet and calves are among what must be concealed and it is impermissible to expose them. Abdullah ibn Yusuf narrated to us through Ahmad ibn Fath, Abdul Wahhab ibn Isa, Ahmad ibn Muhammad, Ahmad ibn Ali, Muslim ibn al-Hajjaj, Amr al-Naqid, Isa ibn Yunus, Hisham from Hafsah bint Sirin from Umm Atiyyah, who said: "The Messenger of Allah—peace and blessings be

جُمْهُورِ السَّلَفِ. كَمَا رُوِّينَا مِنْ طَرِيقِ مُحَمَّدِ بْنِ الْمُثَنَّى: ثنا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ سَمِعَ سَعِيدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ يَرْبُوعٍ يُخْبِرُ عَنْ جُبَيْرِ بْنِ الْحُوَيْرِثِ قَالَ: رَأَيْت أَبَا بَكْرٍ الصِّدِّيقَ وَاقِفًا عَلَى قُزَحٍ يَقُولُ: يَا أَيُّهَا النَّاسُ أَصْبِحُوا، وَإِنِّي لَأَنْظُرُ إلَى فَخِذِهِ قَدْ انْكَشَفَ. وَمِنْ طَرِيقِ الْبُخَارِيِّ: ثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ هُوَ الْحَجَبِيُّ ثنا خَالِدُ بْنُ الْحَارِثِ ثنا ابْنُ عَوْنٍ هُوَ عَبْدُ اللَّهِ عَنْ مُوسَى بْنِ أَنَسِ بْنِ مَالِكٍ: فَذَكَرَ يَوْمَ الْيَمَامَةِ فَقَالَ: أَتَى أَنَسٌ إلَى ثَابِتِ بْنِ قَيْسِ بْنِ الشَّمَّاسِ وَقَدْ حَسَرَ عَنْ فَخِذَيْهِ وَهُوَ يَتَحَنَّطُ -: يَعْنِي مِنْ الْحَنُوطِ لِلْمَوْتِ. قَالَ الْبُخَارِيُّ: وَرَوَاهُ حَمَّادٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ. وَمِنْ طَرِيقِ مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ: دَخَلْت عَلَى أَبِي جَعْفَرٍ هُوَ مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ أَبِي طَالِبٍ -: وَهُوَ مَحْمُومٌ وَقَدْ كَشَفَ عَنْ فَخِذَيْهِ، وَذَكَرَ الْخَبَرَ فَهَؤُلَاءِ - أَبُو بَكْرٍ بِحَضْرَةِ أَهْلِ الْمَوْسِمِ -: وَثَابِتُ بْنُ قَيْسٍ، وَأَنَسٌ، وَغَيْرُهُمْ. وَهُوَ قَوْلُ ابْنِ أَبِي ذِئْبٍ، وَسُفْيَانَ الثَّوْرِيِّ، وَأَبِي سُلَيْمَانَ - وَبِهِ نَأْخُذُ وَأَمَّا الْمَرْأَةُ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: {وَلا يُبْدِينَ زِينَتَهُنَّ إِلا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلا يُبْدِينَ زِينَتَهُنَّ إِلا لِبُعُولَتِهِنَّ} [النور: ٣١]- إلَى قَوْلِهِ -: {وَلا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ} [النور: ٣١] . فَأَمَرَهُنَّ اللَّهُ تَعَالَى بِالضَّرْبِ بِالْخُمُرِ عَلَى الْجُيُوبِ، وَهَذَا نَصٌّ عَلَى سَتْرِ الْعَوْرَةِ، وَالْعُنُقِ، وَالصَّدْرِ. وَفِيهِ نَصٌّ عَلَى إبَاحَةِ كَشْفِ الْوَجْهِ، لَا يُمْكِنُ غَيْرُ ذَلِكَ أَصْلًا، وَهُوَ قَوْله تَعَالَى: {وَلا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ} [النور: ٣١] نَصٌّ عَلَى أَنَّ الرِّجْلَيْنِ وَالسَّاقَيْنِ مِمَّا يُخْفَى وَلَا يَحِلُّ إبْدَاؤُهُ. وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا عَمْرٌو النَّاقِدُ ثنا عِيسَى بْنُ يُونُسَ ثنا هِشَامٌ عَنْ حَفْصَةَ بِنْتِ

upon him—commanded us to bring out [women] on Eid al-Fitr and Eid al-Adha: adolescent women, menstruating women, and women in seclusion." She said: I asked, "O Messenger of Allah, one of us has no jilbab." He said: "Let her sister clothe her from her own jilbab."[31]

L6296–6299 Ali said: This matter pertains to their wearing of jilbābs (garments covering the entire body) for prayer. In the Arabic language with which the Messenger of Allah—peace be upon him—addressed us, the jilbāb refers to that which covers the entire body, not merely a portion of it. Thus, what we have stated is textually verified. ʻAbd al-Raḥmān ibn ʻAbd Allāh ibn Khālid narrated to us; Ibrāhīm ibn Aḥmad narrated to us; al-Farbārī narrated to us; al-Bukhārī narrated to us; Musaddad narrated to us; Yaḥyā—who is Ibn Saʻīd al-Qaṭṭān—narrated from Sufyān—who is al-Thawrī—who informed me that ʻAbd al-Raḥmān ibn ʻĀbis said: "I heard Ibn ʻAbbās mention that he attended the Eid prayer with the Messenger of Allah—peace be upon him—and that after praying, the Messenger of Allah—peace be upon him—delivered a sermon, then approached the women while Bilāl accompanied him. He admonished them, reminded them, and commanded them to give charity. I observed them extending their hands, casting their charity into Bilāl's garment." Thus, Ibn ʻAbbās, in the presence of the Messenger of Allah—peace be upon him—saw their hands, confirming that a woman's hand and face are not ʻawrah (parts requiring concealment), whereas all other body parts must obligatorily be covered. ʻAbd Allāh ibn Rabīʻ narrated to us; Muḥammad ibn Muʻāwiyah narrated to us; Aḥmad ibn Shuʻayb narrated to us; Sulaymān ibn Sayf narrated to us; Yaʻqūb ibn Ibrāhīm ibn Saʻd ibn Ibrāhīm ibn ʻAbd al-Raḥmān ibn ʻAwf narrated to us; my father narrated from Ṣāliḥ ibn Kayṣān from Ibn Shihāb: that Sulaymān ibn Yasār informed him that Ibn ʻAbbās informed him "a woman from Khathʻam sought a religious ruling from the Messenger of Allah—peace be upon him—during the Farewell Pilgrimage," while al-Faḍl ibn ʻAbbās was seated behind the Messenger of Allah—peace be upon him. He mentioned the ḥadīth, which states: "Al-Faḍl began to turn toward her—for she was a beautiful woman—and the Messenger of Allah—peace be upon

[31] **Qur'an references (L6291):** Qur'an 24:31 (An-Nur).

سِيرِينَ عَنْ أُمِّ عَطِيَّةَ قَالَتْ: «أَمَرَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ نُخْرِجَهُنَّ فِي الْفِطْرِ وَالْأَضْحَى: الْعَوَاتِقُ، وَالْحُيَّضُ، وَذَوَاتُ الْخُدُورِ. قَالَتْ: قُلْت يَا رَسُولَ اللَّهِ، إحْدَانَا لَا يَكُونُ لَهَا جِلْبَابٌ قَالَ: لِتُلْبِسْهَا أُخْتُهَا مِنْ جِلْبَابِهَا» .

قَالَ عَلِيٌّ: وَهَذَا أَمْرٌ بِلُبْسِهِنَّ الْجَلَابِيبَ لِلصَّلَاةِ وَالْجِلْبَابُ فِي لُغَةِ الْعَرَبِ الَّتِي خَاطَبَنَا بِهَا رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - هُوَ مَا غَطَّى جَمِيعَ الْجِسْمِ، لَا بَعْضَهُ فَصَحَّ مَا قُلْنَا نَصًّا حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا مُسَدَّدٌ ثنا يَحْيَى هُوَ ابْنُ سَعِيدٍ الْقَطَّانُ - عَنْ سُفْيَانَ هُوَ الثَّوْرِيُّ - أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَابِسٍ قَالَ: «سَمِعْتُ ابْنَ عَبَّاسٍ يَذْكُرُ أَنَّهُ شَهِدَ الْعِيدَ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: وَأَنَّهُ - عَلَيْهِ السَّلَامُ - خَطَبَ بَعْدَ أَنْ صَلَّى، ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ، فَوَعَظَهُنَّ وَذَكَّرَهُنَّ، وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ، فَرَأَيْتُهُنَّ يُهَوِّينَ بِأَيْدِيهِنَّ يَقْذِفْنَهُ فِي ثَوْبِ بِلَالٍ» . فَهَذَا ابْنُ عَبَّاسٍ بِحَضْرَةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَأَى أَيْدِيَهُنَّ؛ فَصَحَّ أَنَّ الْيَدَ مِنْ الْمَرْأَةِ، وَالْوَجْهَ: لَيْسَا عَوْرَةً، وَمَا عَدَاهُمَا؛ فَفَرْضٌ عَلَيْهَا سَتْرُهُ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ ثنا سُلَيْمَانُ بْنُ سَيْفٍ ثنا يَعْقُوبُ بْنُ إبْرَاهِيمَ بْنِ سَعْدِ بْنِ إبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ ثنا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ ابْنِ شِهَابٍ: أَنَّ سُلَيْمَانَ بْنَ يَسَارٍ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ «أَنَّ امْرَأَةً مِنْ خَثْعَمَ اسْتَفْتَتْ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي حَجَّةِ الْوَدَاعِ» ، وَالْفَضْلُ بْنُ عَبَّاسٍ رَدِيفُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " وَذَكَرَ الْحَدِيثَ. وَفِيهِ " فَأَخَذَ الْفَضْلُ يَلْتَفِتُ إلَيْهَا، وَكَانَتْ امْرَأَةً حَسْنَاءَ، وَأَخَذَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُحَوِّلُ وَجْهَ الْفَضْلِ مِنْ الشِّقِّ الْآخَرِ ". فَلَوْ كَانَ الْوَجْهُ عَوْرَةً يَلْزَمُ

him—redirected al-Faḍl's face to the opposite side." Had the face been ʻawrah, necessitating its concealment, the Prophet—peace be upon him—would not have permitted her to uncover it in public, nor would he have instructed her to drape her garment over it. If her face had been veiled, Ibn ʻAbbās could not have discerned whether she was beautiful or otherwise. Thus, all that we have asserted is conclusively validated, and abundant praise belongs to Allah. Concerning the distinction between free women and female slaves, the religion of Allah the Exalted is one, their creation and inherent nature are one. All... This ruling applies equally to free women and slave women until an explicit text emerges distinguishing between them in any matter, at which point adherence becomes obligatory. If one argues that Allah's statement, {And let them not display their adornment except to their husbands} [24:31], indicates He intended only free women, we respond: This is undeniably false, for "baʿl" in Arabic denotes both a spouse and a master. Moreover, slave women may marry, and we have never known them to lack sons, fathers, maternal uncles, or paternal uncles as free women possess. Some who erred in interpreting Allah's statement, {to draw their cloaks over themselves} [33:59], claimed He commanded this solely because immoral men pursued women for lewdness, so free women were ordered to wear cloaks for recognition by the immoral, who would then avoid harassing them. Ali said: We disavow this corrupt interpretation—be it the lapse of a scholar or the slip of a virtuous, rational person, or the fabrication of a lying transgressor—for it implies Allah permitted immoral men to violate the honor of Muslim slave women, an eternal calamity. No two Muslims have ever disputed that the prohibition of unlawful sexual intercourse with a free woman equals that with a slave woman, that the punishment for it is identical, or that harassing a free woman is as forbidden as harassing a slave woman. For this reason and its like, it is obligatory to reject any opinion after Allah's Messenger (peace be upon him) unless substantiated by his authority. Narrated by Abdullah ibn Rabīʿ, from ʿUmar ibn ʿAbd al-Malik, from Ibn al-Aʿrābī, from Muḥammad ibn al-Jārūd al-Qaṭṭān, from ʿAffān ibn Muslim, from Ḥammād ibn Zayd, from Qatādah, from Muḥammad ibn Sīrīn, from Ṣafiyyah bint al-Ḥārith, from ʿĀ'ishah, Mother of the Believers: The Messenger of Allah

سَتْرُهُ لَمَا أَقَرَّهَا - عَلَيْهِ السَّلَامُ - عَلَى كَشْفِهِ بِحَضْرَةِ النَّاسِ، وَلَأَمَرَهَا أَنْ تُسْبِلَ عَلَيْهِ مِنْ فَوْقٍ، وَلَوْ كَانَ وَجْهُهَا مُغَطًّى مَا عَرَفَ ابْنُ عَبَّاسٍ أَحَسْنَاءُ هِيَ أَمْ شَوْهَاءُ فَصَحَّ كُلُّ مَا قُلْنَاهُ يَقِينًا وَالْحَمْدُ لِلَّهِ كَثِيرًا. وَأَمَّا الْفَرْقُ بَيْنَ الْحُرَّةِ وَالْأَمَةِ فَدِينُ اللَّهِ تَعَالَى وَاحِدٌ، وَالْخِلْقَةُ وَالطَّبِيعَةُ وَاحِدَةٌ، كُلُّ ذَلِكَ فِي الْحَرَائِرِ وَالْإِمَاءِ سَوَاءٌ، حَتَّى يَأْتِيَ نَصٌّ فِي الْفَرْقِ بَيْنَهُمَا فِي شَيْءٍ فَيُوقَفُ عِنْدَهُ، فَإِنْ قِيلَ: إِنَّ قَوْلَ اللَّهِ تَعَالَى: {وَلا يُبْدِينَ زِينَتَهُنَّ إِلا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ} [النور: ٣١] : يَدُلُّ عَلَى أَنَّهُ تَعَالَى أَرَادَ الْحَرَائِرَ فَقُلْنَا: هَذَا هُوَ الْكَذِبُ بِلَا شَكٍّ، لِأَنَّ الْبَعْلَ فِي لُغَةِ الْعَرَبِ: السَّيِّدُ، وَالزَّوْجُ، وَأَيْضًا فَالْأَمَةُ قَدْ تَتَزَوَّجُ؛ وَمَا عَلِمْنَا قَطُّ أَنَّ الْإِمَاءَ لَا يَكُونُ لَهُنَّ: أَبْنَاءٌ، وَآبَاءٌ، وَأَخْوَالٌ، وَأَعْمَامٌ، كَمَا لِلْحَرَائِرِ، وَقَدْ ذَهَبَ بَعْضُ مَنْ وَهَلَ فِي قَوْلِ اللَّهِ تَعَالَى: {يُدْنِينَ عَلَيْهِنَّ مِنْ جَلابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلا يُؤْذَيْنَ} [الأحزاب: ٥٩] إِلَى أَنَّهُ إِنَّمَا أَمَرَ اللَّهُ تَعَالَى بِذَلِكَ لِأَنَّ الْفُسَّاقَ كَانُوا يَتَعَرَّضُونَ لِلنِّسَاءِ لِلْفِسْقِ، فَأَمَرَ الْحَرَائِرَ بِأَنْ يَلْبَسْنَ الْجَلَابِيبَ لِيَعْرِفَ الْفُسَّاقُ أَنَّهُنَّ حَرَائِرُ فَلَا يَعْتَرِضُوهُنَّ. قَالَ عَلِيٌّ: وَنَحْنُ نَبْرَأُ مِنْ هَذَا التَّفْسِيرِ الْفَاسِدِ، الَّذِي هُوَ: إِمَّا زَلَّةُ عَالِمٍ وَوَهْلَةُ فَاضِلٍ عَاقِلٍ، أَوْ افْتِرَاءُ كَاذِبٍ فَاسِقٍ، لِأَنَّ فِيهِ أَنَّ اللَّهَ تَعَالَى أَطْلَقَ الْفُسَّاقَ عَلَى أَعْرَاضِ إِمَاءِ الْمُسْلِمِينَ، وَهَذِهِ مُصِيبَةُ الْأَبَدِ، وَمَا اخْتَلَفَ اثْنَانِ مِنْ أَهْلِ الْإِسْلَامِ فِي أَنَّ تَحْرِيمَ الزِّنَى بِالْحُرَّةِ كَتَحْرِيمِهِ بِالْأَمَةِ، وَأَنَّ الْحَدَّ عَلَى الزَّانِي بِالْحُرَّةِ كَالْحَدِّ عَلَى الزَّانِي بِالْأَمَةِ وَلَا فَرْقَ، وَإِنَّ تَعَرُّضَ الْحُرَّةِ فِي التَّحْرِيمِ كَتَعَرُّضِ الْأَمَةِ وَلَا فَرْقَ، وَلِهَذَا وَشِبْهِهِ وَجَبَ أَنْ لَا يُقْبَلَ قَوْلُ أَحَدٍ بَعْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَّا بِأَنْ يُسْنِدَهُ إِلَيْهِ - عَلَيْهِ السَّلَامُ -. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا مُحَمَّدُ بْنُ الْجَارُودِ الْقَطَّانُ ثنا عَفَّانُ بْنُ مُسْلِمٍ ثنا حَمَّادُ بْنُ زَيْدٍ ثنا

(peace be upon him) said, “Allah does not accept an adult woman’s prayer unless she wears a head covering.”[32][33]

قَتَادَةُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ صَفِيَّةَ بِنْتِ الْحَارِثِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَا يَقْبَلُ اللَّهُ صَلَاةَ حَائِضٍ إِلَّا بِخِمَارٍ» .

L6300–6301 Ali said: It has been narrated to us through the chain of Mālik from Muḥammad ibn Abī Bakr from his mother that she asked Umm Salamah, the Mother of the Believers: “In what [garments] should a woman pray?” She replied: “In a covering tunic that conceals the tops of her feet and a head cover.” From the chain of ʿAbd al-Razzāq through Sufyān al-Thawrī from Jābir from Umm Thawr from her husband Bishr, he said: “Someone asked Ibn ʿAbbās: ’In how many garments should a woman pray?’ He answered: ’In a tunic and a head cover.’” From the chain of ʿAbd al-Razzāq through al-Awzāʿī from Makhūl from someone who asked ʿĀ’ishah, the Mother of the Believers: “In how many garments should a woman pray?” She told him: “Ask ʿAlī ibn Abī Ṭālib, then return to me and inform me.” He went to ʿAlī and asked him, and he replied: “In a head cover and a covering tunic.” He returned to ʿĀ’ishah and informed her. She said: “He told the truth.” From the chain of Muḥammad ibn al-Muthannā: ʿAbd Allāh ibn Idrīs narrated to us: Qābūs ibn Abī Ẓabyān narrated from his father: “A girl whose breasts had begun to develop would appear in public during ʿĀ’ishah’s time. When this was mentioned to ʿĀ’ishah, she said: ’She has not yet menstruated.’ Whoever asserts that they - may Allah be pleased with them - meant free women rather than slave women is lying. There is no distinction between such a liar and one who claims they intended this exclusively for Qurayshī women, or Muḍarī women, or Arab women. All of that is false.” From the chain of Ibn al-Muthannā: Ibn Fuḍayl narrated to us: Khuṣayf narrated: I heard Mujāhid say: “Any woman who prays without covering her hair - Allah does not accept her prayer.”

قَالَ عَلِيٌّ: وَرُوِّينَا مِنْ طَرِيقِ مَالِكٍ عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ عَنْ أُمِّهِ أَنَّهَا سَأَلَتْ أُمَّ سَلَمَةَ أُمَّ الْمُؤْمِنِينَ: فِي كَمْ تُصَلِّي الْمَرْأَةُ. قَالَتْ: فِي الدِّرْعِ السَّابِغِ الَّذِي يُوَارِي ظُهُورَ قَدَمَيْهَا وَفِي الْخِمَارِ، وَمِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ جَابِرٍ عَنْ أُمِّ ثَوْرٍ عَنْ زَوْجِهَا بِشْرٍ قَالَ: قُلْت لِابْنِ عَبَّاسٍ: فِي كَمْ تُصَلِّي الْمَرْأَةُ مِنْ الثِّيَابِ.؟ قَالَ: فِي دِرْعٍ وَخِمَارٍ وَمِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ الْأَوْزَاعِيِّ عَنْ مَكْحُولٍ عَمَّنْ سَأَلَ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ: فِي كَمْ تُصَلِّي الْمَرْأَةُ مِنْ الثِّيَابِ؟ فَقَالَتْ لَهُ: سَلْ عَلِيَّ بْنَ أَبِي طَالِبٍ ثُمَّ ارْجِعْ إلَيَّ فَأَخْبِرْنِي فَأَتَى عَلِيًّا فَسَأَلَهُ، فَقَالَ: فِي الْخِمَارِ وَالدِّرْعِ السَّابِغِ، فَرَجَعَ إلَى عَائِشَةَ فَأَخْبَرَهَا. فَقَالَتْ: صَدَقَ. وَمِنْ طَرِيقِ مُحَمَّدِ بْنِ الْمُثَنَّى ثنا عَبْدُ اللَّهِ بْنُ إدْرِيسَ أَنَا قَابُوسُ بْنُ أَبِي ظَبْيَانَ عَنْ أَبِيهِ: أَنَّ جَارِيَةً كَانَتْ تَخْرُجُ عَلَى عَهْدِ عَائِشَةَ بَعْدَمَا تَحَرَّكَ ثَدْيَاهَا، فَقِيلَ لِعَائِشَةَ فِي ذَلِكَ، فَقَالَتْ: إنَّهَا لَمْ تَحِضْ بَعْدُ فَمَنْ ادَّعَى أَنَّهُمْ - رَضِيَ اللَّهُ عَنْهُمْ - أَرَادُوا الْحَرَائِرَ دُونَ الْإِمَاءِ: كَانَ كَاذِبًا وَلَمْ يَكُنْ بَيْنَهُ فَرْقٌ وَبَيْنَ مَنْ قَالَ: بَلْ أَرَادُوا إلَّا الْقُرَشِيَّاتِ خَاصَّةً، أَوْ الْمُضَرِيَّاتِ خَاصَّةً، أَوْ الْعَرَبِيَّاتِ خَاصَّةً، وَكُلُّ ذَلِكَ كَذِبٌ. وَمِنْ طَرِيقِ ابْنِ الْمُثَنَّى ثنا ابْنُ فُضَيْلٍ ثنا خُصَيْفٌ سَمِعْت مُجَاهِدًا يَقُولُ: أَيُّمَا امْرَأَةٍ صَلَّتْ وَلَمْ تُغَطِّ شَعْرَهَا لَمْ يَقْبَلْ اللَّهُ لَهَا صَلَاةً.

L6302–6303 From the chain of Ibn Al-Muthannā through ʿAbd al-Raḥmān ibn Mahdī through Sufyān al-Thawrī through Ibn Jurayj through ʿAṭāʾ, who said: “A female slave **covers** her head in prayer.” From the chain of ʿAbd al-

وَمِنْ طَرِيقِ ابْنِ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: تنع الْأَمَةُ رَأْسَهَا فِي الصَّلَاةِ. وَمِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى قَالَ: إذَا حَاضَتْ الْمَرْأَةُ لَمْ تُقْبَلْ لَهَا صَلَاةٌ حَتَّى تَخْتَمِرَ، وَتُوَارِي

[32] **Hadith references (L6297):** Sunan an-Nasai 2642.
[33] **Qur’an references (L6297):** Qur’an 24:31 (An-Nur); Qur’an 33:59 (Al-Ahzab).

Razzāq through Ibn Jurayj through Sulaymān ibn Mūsā, who said: "If a woman menstruates, her prayer is not accepted until she covers her head and conceals it." From the chain of ʿAbd al-Razzāq through Ibn Jurayj through ʿAṭāʾ, who said: "When a female slave prays, she covers her head and conceals it with a cloth or khimār, **just as they would cover themselves** during the time of Allah's Messenger—peace and blessings be upon him." Al-Ḥasan would order a female slave **when she marries** a slave or a free man to cover her head. ʿAlī said: "What was narrated from ʿUmar—may Allah be pleased with him—and others contradicting this was not unknown to us. But no authority supersedes the Messenger of Allah—peace and blessings be upon him. When the predecessors—may Allah be pleased with them—dispute, it is obligatory to revert to what Allah Almighty has commanded: the Quran and the Sunnah. Neither the Quran nor the Sunnah distinguishes between a free woman and a female slave in prayer. It is astonishing that they disregard ʿUmar's dissent—may Allah be pleased with him—in matters where opposing him is impermissible, where no Companion—may Allah be pleased with them—opposed him, and where the Quran and Sunnah support him—such as his ruling that a pilgrim in iḥrām who kills a rabbit must compensate with **a female kid goat**, or a spiny-tailed lizard with **a male kid goat**; his statement that no dowry applies to invalid marriages; his opinion on wiping over the turban; and **up to hundreds** of rulings. Yet when Abū Ḥanīfah, Mālik, and al-Shāfiʿī oppose him, they reject his stance. But when his reported opinion aligns with theirs, it suddenly becomes an incontestable proof—even if other Companions oppose it, and even if it contradicts the Quran and Sunnah. Yet what is narrated from ʿUmar on this matter pertains to women **leaving their homes**, not prayer. Thus, their **deceptive reliance** on ʿUmar's opinion is void."

L6304–6306 It has been narrated from Mālik: If an umm al-walad prays without a head covering, she must repeat it within the time. We have also received a narration from Ibn ʿAbbās regarding *And let them not display their adornment except what is apparent from it* [al-Nūr: 31]. He said: The palm, the ring, and the face. From Ibn Umar: The face and the two palms. From Anas: The palm and the ring. All these narrations from them are of the utmost au-

رَأْسَهَا. وَمِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: إذَا صَلَّتْ الْأَمَةُ غَطَّتْ رَأْسَهَا وَغَيَّبَتْهُ بِخِرْقَةٍ أَوْ خِمَارٍ، وَكَذَلِكَ كُنَّ يَضَعْنَ عَلَى عَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -. وَكَانَ الْحَسَنُ يَأْمُرُ الْأَمَةَ إذْ تَزَوَّجَتْ عَبْدًا أَوْ حُرًّا أَنْ تَخْتَمِرَ: قَالَ عَلِيٌّ: لَمْ يَخْفَ عَلَيْنَا مَا رُوِيَ عَنْ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ - فِي خِلَافِ هَذَا وَعَنْ غَيْرِهِ، وَلَكِنْ لَا حُجَّةَ فِي أَحَدٍ دُونَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَإِذَا تَنَازَعَ السَّلَفُ - رَضِيَ اللَّهُ عَنْهُمْ - وَجَبَ الرَّدُّ إلَى مَا افْتَرَضَ اللَّهُ تَعَالَى الرَّدَّ إلَيْهِ: مِنْ الْقُرْآنِ وَالسُّنَّةِ، وَلَيْسَ فِي الْقُرْآنِ، وَلَا فِي السُّنَّةِ: فَرْقٌ فِي الصَّلَاةِ بَيْنَ حُرَّةٍ وَلَا أَمَةٍ. وَالْعَجَبُ أَنَّهُمْ لَا يُبَالُونَ بِخِلَافِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ -: حَيْثُ لَا يَحِلُّ خِلَافُهُ، وَحَيْثُ لَا مُخَالِفَ لَهُ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -، وَحَيْثُ مَعَهُ الْقُرْآنُ وَالسُّنَّةُ: إذَا خَالَفَهُ رَأْيُ أَبِي حَنِيفَةَ، وَمَالِكٍ، وَالشَّافِعِيِّ -: كَقَضَائِهِ فِي الْأَرْنَبِ يَقْتُلُهَا الْمُحْرِمُ بِعَنَاقٍ، وَفِي الضَّبِّ بِجَدْيٍ. وَكَقَوْلِهِ: كُلُّ نِكَاحٍ فَاسِدٍ فَلَا صَدَاقَ فِيهِ. وَقَوْلِهِ بِالْمَسْحِ عَلَى الْعِمَامَةِ - إلَى مِئِينَ مِنْ الْقَضَايَا، فَإِذَا وَافَقَ مَا رُوِيَ عَنْهُ رَأْيَ أَبِي حَنِيفَةَ، وَمَالِكٍ، وَالشَّافِعِيِّ: صَارَ حِينَئِذٍ حُجَّةً لَا يَجُوزُ مُخَالَفَتُهُ، وَإِنْ خَالَفَهُ غَيْرُهُ مِنْ الصَّحَابَةِ، وَإِنْ خَالَفُوا الْقُرْآنَ وَالسُّنَّةَ فِي ذَلِكَ مَعَ أَنَّ الَّذِي عَنْ عُمَرَ فِي ذَلِكَ إنَّمَا هُوَ فِي خُرُوجِهِنَّ لَا فِي الصَّلَاةِ، فَبَطَلَ تَمْوِيهُهُمْ بِعُمَرَ.

وَقَدْ رُوِيَ عَنْ مَالِكٍ: إنْ صَلَّتْ أُمُّ الْوَلَدِ بِلَا خِمَارٍ أَعَادَتْ فِي الْوَقْتِ، وَقَدْ رُوِّينَا عَنْ ابْنِ عَبَّاسٍ فِي {وَلَا يُبْدِينَ زِينَتَهُنَّ إلا مَا ظَهَرَ مِنْهَا} [النور: ٣١] قَالَ: الْكَفُّ، وَالْخَاتَمُ، وَالْوَجْهُ. وَعَنْ ابْنِ عُمَرَ: الْوَجْهُ، وَالْكَفَّانِ، وَعَنْ أَنَسٍ: الْكَفُّ، وَالْخَاتَمُ وَكُلُّ هَذَا عَنْهُمْ

thenticity. Similarly, reports from Aisha and other followers confirm this. Ali said: If they argue: "The distinction in prescribed limits between free women and slave women has been established," we respond: "Yes, and likewise between free men and slaves. Why then do you equate free men and slaves regarding what constitutes their awrah in prayer, yet differentiate between free women and slave women concerning their awrah in prayer? Consensus and definitive texts have confirmed that prayer is equally obligatory upon slave women and free women in all rulings - ritual purity, prayer direction, number of bowings, and other matters. How did you arrive at this distinction regarding awrah when they claim to be adherents of analogy? This exemplifies their analogical reasoning—nothing is more flawed nor more feeble, for they neither follow the definitive texts nor comprehend analogy. Success comes solely from Allah, the Exalted."

Ali said: If asked: "Why do you differentiate between one compelled by lack or coercion to pray with exposed awrah, in a place containing what he is obligated to avoid, or with improper clothing or bodily covering—permitting such prayer—versus one who prays in this state forgetfully? Why validate the former?" We respond: The definitive texts establish that any forgotten prayer component invalidates the prayer unless performed. This applies to forgetting ritual purity, the opening takbīr, standing, prostration, bowing, or sitting. Unanimously, substituting sitting for standing, standing for sitting, or bowing for prostration invalidates prayer. The Messenger of Allah—peace and blessings be upon him—commanded those who forget a prayer or sleep through it to perform it. A partially performed prayer is still valid as prayer without dispute. Whoever omits components through forgetfulness has neglected prayer essentials, performing an act that is not valid as prayer. Hence we oblige forgetful persons to make up omissions. We permit prayer under compulsion, overwhelming circumstances, or incapacity based on texts allowing such concessions in cases of genuine inability.[34]

فِي غَايَةِ الصِّحَّةِ، وَكَذَلِكَ أَيْضًا عَنْ عَائِشَةَ وَغَيْرِهَا مِنْ التَّابِعِينَ قَالَ عَلِيٌّ: فَإِنْ قَالُوا: قَدْ جَاءَ الْفَرْقُ فِي الْحُدُودِ بَيْنَ الْحُرَّةِ وَالْأَمَةِ. قُلْنَا: نَعَمْ، وَبَيْنَ الْحُرِّ وَالْعَبْدِ؛ فَلِمَ سَاوَيْتُمْ بَيْنَ الْحُرِّ وَالْعَبْدِ فِيمَا هُوَ مِنْهُمَا عَوْرَةٌ فِي الصَّلَاةِ، وَفَرَّقْتُمْ بَيْنَ الْحُرَّةِ وَالْأَمَةِ فِيمَا هُوَ مِنْهُمَا عَوْرَةٌ فِي الصَّلَاةِ، وَقَدْ صَحَّ الْإِجْمَاعُ وَالنَّصُّ عَلَى وُجُوبِ الصَّلَاةِ عَلَى الْأَمَةِ كَوُجُوبِهَا عَلَى الْحُرَّةِ فِي جَمِيعِ أَحْكَامِهَا، مِنْ الطَّهَارَةِ، وَالْقِبْلَةِ، وَعَدَدِ الرُّكُوعِ، وَغَيْرِ ذَلِكَ، فَمِنْ أَيْنَ وَقَعَ لَكُمْ الْفَرْقُ بَيْنَهُمَا فِي الْعَوْرَةِ وَهُمْ أَصْحَابُ قِيَاسٍ بِزَعْمِهِمْ، وَهَذَا مِقْدَارُ قِيَاسِهِمْ، الَّذِي لَا شَيْءَ أَسْقَطَ مِنْهُ وَلَا أَشَدَّ تَخَاذُلًا، فَلَا النَّصَّ اتَّبَعُوا وَلَا الْقِيَاسَ عَرَفُوا، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ. قَالَ عَلِيٌّ: فَإِنْ قِيلَ: فَلِمَ فَرَّقْتُمْ أَنْتُمْ بَيْنَ مَنْ اُضْطُرَّ الْمَرْءُ إلَيْهِ بِعَدَمٍ أَوْ إكْرَاهٍ فِي الصَّلَاةِ مَكْشُوفِ الْعَوْرَةِ، وَفِي مَكَانٍ فِيهِ مَا افْتَرَضَ عَلَيْهِ اجْتِنَابُهُ، أَوْ فِي ثِيَابِهِ، أَوْ فِي جَسَدِهِ؛ فَأَجَزْتُمْ صَلَاتَهُ كَذَلِكَ -: وَبَيْنَ صَلَاتِهِ كَذَلِكَ نَاسِيًا فَلَمْ تُجِيزُوهَا. قُلْنَا: نَعَمْ، فَإِنَّ النُّصُوصَ قَدْ جَاءَتْ بِأَنَّ كُلَّ مَا نَسِيَهُ الْمَرْءُ مِنْ أَعْمَالِ صَلَاتِهِ فَإِنَّهُ لَا تُجْزِئُهُ صَلَاتُهُ دُونَهَا، وَأَنَّهُ لَا بُدَّ لَهُ مِنْ إتْيَانِهَا؛ كَمَنْ نَسِيَ الطَّهَارَةَ، أَوْ التَّكْبِيرَ، أَوْ الْقِيَامَ، أَوْ السُّجُودَ، أَوْ الرُّكُوعَ، أَوْ الْجُلُوسَ. وَلَا خِلَافَ فِي أَنَّ مَنْ نَسِيَ فَعَوَّضَ الْقُعُودَ مَكَانَ الْقِيَامِ فِي الصَّلَاةِ، أَوْ الْقِيَامَ مَكَانَ الْقُعُودِ، أَوْ الرُّكُوعَ مَكَانَ السُّجُودِ -: فَإِنَّهُ لَا يُجْزِئُهُ ذَلِكَ. وَقَدْ «أَمَرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَنْ نَسِيَ صَلَاةً، أَوْ نَامَ عَنْهَا أَنْ يُصَلِّيَهَا» ؛ وَبَعْضُ الصَّلَاةِ صَلَاةٌ بِلَا خِلَافٍ؛ فَمَنْ لَمْ يَأْتِ بِهِمَا كَمَا أَمَرَ نَاسِيًا فَقَدْ نَسِيَ مِنْ صَلَاتِهِ جُزْءًا وَأَتَى بِمَا لَيْسَ صَلَاةً، إذْ صَلَّى بِخِلَافِ مَا أَمَرَ؛ فَمِنْ هَهُنَا أَوْجَبْنَا عَلَى النَّاسِي أَنْ يَأْتِيَ بِمَا نَسِيَ كَمَا أَمَرَ وَأَجْزَنَا صَلَاتَهُ كَذَلِكَ فِي الْإِكْرَاهِ بِغَلَبَةٍ أَوْ عَدَمٍ؛ لِلنُّصُوصِ الْوَارِدَةِ بِجَوَازِ كُلِّ مَا ذَكَرْنَا فِي عَدَمِ الْقُوَّةِ.

[34] **Qur'an references (L6304):** Qur'an 24:31 (An-Nur).

L6307–6308 If it is said: “Indeed, the Messenger of Allah—peace and blessings be upon him—entered prayer, and Gabriel—peace be upon him—came to him and informed him that there was filth on his sandals, so he removed them and continued his prayer without interruption,” we respond: Yes, but that act was prohibited for him only when Gabriel—peace be upon him—informed him, not before. Thus, his initial commencement of prayer in that state was permissible. At the end of that hadith, when he concluded, he said words meaning: “When one of you comes to prayer, let him inspect his sandals”—or he said “his khuffs (leather socks)”—“and if he sees anything on them, let him scrub it off and pray in them.” This ruling was introduced after that prayer. Therefore, whoever prays without inspecting his sandals or khuffs, and there is harm on them, has prayed contrary to what he was commanded—and success is from Allah, the Exalted.

فَإِنْ قِيلَ: إِنَّ «رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَدْ دَخَلَ فِي الصَّلَاةِ فَأَتَاهُ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - فَأَعْلَمَهُ أَنَّ فِي نَعْلَيْهِ قَذَرًا، فَخَلَعَهُمَا وَتَمَادَى فِي صَلَاتِهِ» . قُلْنَا: نَعَمْ، وَإِنَّمَا حَرَّمَ ذَلِكَ عَلَيْهِ حِينَ أَخْبَرَهُ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - لَا قَبْلَ ذَلِكَ، فَكَانَ ابْتِدَاؤُهُ الصَّلَاةَ كَذَلِكَ جَائِزًا، وَقَالَ - عَلَيْهِ السَّلَامُ - فِي آخِرِ ذَلِكَ الْحَدِيثِ إِذْ سَلِمَ كَلَامًا مَعْنَاهُ: «إِذَا جَاءَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلْيَنْظُرْ نَعْلَيْهِ - أَوْ قَالَ خُفَّيْهِ - فَإِنْ رَأَى فِيهَا شَيْئًا فَلْيَحُكَّهُ وَلْيُصَلِّ فِيهِمَا» وَكَانَ هَذَا الْحُكْمُ وَارِدًا بَعْدَ تِلْكَ الصَّلَاةِ. فَمَنْ صَلَّى وَلَمْ يَتَأَمَّلْ نَعْلَيْهِ، أَوْ خُفَّيْهِ، وَكَانَ فِيهِمَا أَذًى فَقَدْ صَلَّى بِخِلَافِ مَا أُمِرَ بِهِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

وَقَالَ أَبُو حَنِيفَةَ: الْعَوْرَةُ تَخْتَلِفُ، فَهِيَ مِنْ الرِّجَالِ: مَا بَيْنَ السُّرَّةِ إلَى الرُّكْبَةِ وَالرُّكْبَةُ عَوْرَةٌ، وَالسُّرَّةُ لَيْسَتْ عَوْرَةً. وَهِيَ مِنْ الْحُرَّةِ: جَمِيعُ جَسَدِهَا، حَاشَا الْوَجْهَ، وَالْكَفَّيْنِ، وَالْقَدَمَيْنِ. وَهِيَ مِنْ الْأَمَةِ كَالرَّجُلِ سَوَاءً سَوَاءً، فَتُصَلِّي الْأَمَةُ، وَأُمُّ الْوَلَدِ، وَالْمُدَبَّرَةُ: عِنْدَهُمْ عُرْيَانَةَ الرَّأْسِ، وَالْجَسَدِ كُلِّهِ، حَاشَا مِئْزَرًا يَسْتُرُ مَا بَيْنَ سُرَّتِهَا وَرُكْبَتِهَا فَقَطْ، لَا كَرَاهَةَ عِنْدَهُمْ فِي ذَلِكَ. قَالَ: وَأَحْكَامُ الْعَوْرَاتِ تَخْتَلِفُ، فَإِذَا انْكَشَفَ مِنْ الرَّجُلِ أَكْثَرُ مِنْ قَدْرِ الدِّرْهَمِ الْبَغْلِيِّ مِنْ ذَكَرِهِ، أَوْ مِنْ الْمَرْأَةِ مِنْ فَرْجِهَا، فِي حَالِ اسْتِقْبَالِهِمَا الِافْتِتَاحَ لِلصَّلَاةِ، أَوْ فِي حَالِ اسْتِقْبَالِهِمَا الرُّكُوعَ، أَوْ فِي حَالِ اسْتِقْبَالِهِمَا الْقِيَامَ: بَطَلَتْ صَلَاتُهُمَا، فَإِنْ انْكَشَفَ هَذَا الْمِقْدَارُ مِنْ ذَكَرِهِ، أَوْ مِنْ فَرْجِهَا، فِي حَالِ الْقِيَامِ، أَوْ فِي حَالِ الرُّكُوعِ، أَوْ فِي حَالِ السُّجُودِ، فَسَتَرَا ذَلِكَ حِينَ انْكِشَافِهِ -: لَمْ يَضُرَّ ذَلِكَ صَلَاتَهُمَا شَيْئًا. فَإِنْ انْكَشَفَ مِنْ ذَكَرِهِ، أَوْ مِنْ فَرْجِهَا، فِي كُلِّ مَا ذَكَرْنَا قَدْرُ الدِّرْهَمِ الْبَغْلِيِّ فَأَقَلُّ: لَمْ يَضُرَّ ذَلِكَ صَلَاتَهُمَا شَيْئًا. طَالَ ذَلِكَ أَمْ قَصُرَ.

He said: “The rulings on *awrah* vary. If more than the size of a Baghli dirham (a specific coin measurement) of a man’s private part or a woman’s genital area is exposed while they are facing the *qiblah* at the start of prayer, during bowing, or while standing, their prayer is invalidated. If this amount is exposed while standing, bowing, or prostrating, but they cover it upon exposure, their prayer remains valid. If less than or equal to the size of a Baghli dirham is exposed in any of these situations, whether the exposure is prolonged or brief, it does not invalidate their prayer.”

Abu Hanifa said: “The definition of *awrah* (concealed body parts) differs. For men, it is between the navel and the knees, and the knee is *awrah*, but the navel is not. For free women, the entire body is *awrah* except the face, palms, and feet. For female slaves, it is the same as for men, without distinction: a slave woman, an *umm al-walad* (mother of a child by her master), or a *mudabbara* (slave promised eventual freedom) may pray with their heads and entire bodies uncovered except for a waist-wrapper covering only between the navel and the knees, and there is no disapproval in this according to their view.”

L6309–6312 If the thigh of a man, female slave, free woman, their buttocks, their hips, or any of all the limbs of a free woman—such as the chest, stomach, back,

hair, or neck—is exposed to the extent of a quarter of the limb or more, the prayer is invalidated according to Abū Ḥanīfa and Muḥammad. If less than a quarter of any of these is exposed, it does not harm the prayer. Abū Yūsuf said: The prayer is not invalidated unless more than half of a limb other than the genitals is exposed. Abū Ḥanīfa said: If a female slave is emancipated during prayer, she must take her headcover, conceal herself, and continue upon what preceded of her prayer. If a man begins prayer naked due to necessity and then finds a garment, his prayer is invalidated, and he must restart it without exception—whether he found the garment at the beginning or end of his prayer, even if he sat for the duration of the *tashahhud* as long as he did not conclude with the salutation. This is despite his view that if a worshipper sits for the duration of the *tashahhud* and then nullifies his ablution—whether intentionally or forgetfully—his prayer is complete with no obligation upon him. Thus, the obligation of clothing is greater in his view than urination or defecation. He said: If a follower is jostled until his waistcloth falls and his entire genitals are exposed, yet he remains standing as he is until the imam completes the prayer—that follower's prayer is complete. But if he bows with the imam's bowing or prostrates with his prostration, his prayer is invalidated. ʿAlī said: Is there any remedy or counterargument for these rulings except praising Allah the Exalted for being spared from them? Can the contradictions in these rulings be enumerated without toil? Mālik said: The entire body of a female slave is ʻawrah like that of a free woman, except her hair alone—it is not ʻawrah. If a free woman's hair, chest, or shin is exposed during prayer, she need only repeat it within the prayer time. ʿAlī said: We do not know his opinion regarding the genitals, but we do not observe him requiring repetition for that except within the time. Our prior refutation of his view on repetition within the time in preceding sections of this book suffices, rendering its repetition unnecessary. He makes no distinction between forgetfulness and intentionality in this matter. Al-Shāfiʿī said: If any part of a man's ʻawrah—which is between his navel and knees—or a woman's ʻawrah—which is the entire body of a free woman and a female slave except the female slave's hair and face, and the free woman's face—is exposed... The palms of a woman and a female slave are part of the ʿawrah. If any part of it—whether little or much—becomes exposed, then

فَإِنْ انْكَشَفَ مِنْ فَخِذِ الرَّجُلِ، أَوْ الْأَمَةِ، أَوْ الْحُرَّةِ، أَوْ مَقَاعِدِهِمَا، أَوْ وَرِكَيْهِمَا، أَوْ مِنْ جَمِيعِ أَعْضَاءِ الْحُرَّةِ: الصَّدْرِ، أَوْ الْبَطْنِ، أَوْ الظَّهْرِ، أَوْ الشَّعْرِ، أَوْ الْعُنُقِ -: مِقْدَارُ رُبْعِ الْعُضْوِ فَأَكْثَرُ -: بَطَلَتْ الصَّلَاةُ عِنْدَ أَبِي حَنِيفَةَ وَمُحَمَّدٍ. فَإِنْ انْكَشَفَ مِنْ كُلِّ ذَلِكَ أَقَلُّ مِنْ الرُّبْعِ لَمْ يَضُرَّ الصَّلَاةَ شَيْئًا. وَقَالَ أَبُو يُوسُفَ: لَا تَبْطُلُ الصَّلَاةُ إلَّا أَنْ يَنْكَشِفَ مِمَّا عَدَا الْفَرْجِ أَكْثَرُ مِنْ نِصْفِ الْعُضْوِ، قَالَ أَبُو حَنِيفَةَ: فَإِنْ أُعْتِقَتْ أَمَةٌ فِي الصَّلَاةِ فَإِنَّهَا تَأْخُذُ قِنَاعَهَا وَتَسْتَتِرُ، وَتَبْنِي عَلَى مَا مَضَى مِنْ صَلَاتِهَا، فَإِنْ بَدَأَ الرَّجُلُ الصَّلَاةَ عُرْيَانًا لِضَرُورَةٍ ثُمَّ وَجَدَ ثَوْبًا فَإِنَّ صَلَاتَهُ تَبْطُلُ، وَيَلْزَمُهُ أَنْ يَبْتَدِئَهَا وَلَا بُدَّ، وَسَوَاءٌ كَانَ وُجُودُهُ الثَّوْبَ فِي أَوَّلِ صَلَاتِهِ أَوْ فِي آخِرِهَا، وَلَوْ قَعَدَ مِقْدَارَ التَّشَهُّدِ، مَا لَمْ يُسَلِّمْ هَذَا مَعَ قَوْلِهِ: إنَّ الْمُصَلِّيَ إذَا قَعَدَ مِقْدَارَ التَّشَهُّدِ ثُمَّ أَحْدَثَ عَامِدًا أَوْ نَاسِيًا فَقَدْ تَمَّتْ صَلَاتُهُ وَلَا شَيْءَ عَلَيْهِ، فَصَارَ وُجُوبُ الثَّوْبِ أَعْظَمَ عِنْدَهُ مِنْ الْبَوْلِ أَوْ الْغَائِطِ، قَالَ: فَلَوْ زَحَمَ الْمَأْمُومُ حَتَّى وَقَعَ إزَارُهُ وَبَدَا فَرْجُهُ كُلُّهُ فَبَقِيَ وَاقِفًا كَمَا هُوَ حَتَّى تَمَّتْ صَلَاةُ الْإِمَامِ -: فَصَلَاةُ ذَلِكَ الْمَأْمُومِ تَامَّةٌ، فَلَوْ رَكَعَ بِرُكُوعِ الْإِمَامِ أَوْ سَجَدَ بِسُجُودِهِ: بَطَلَتْ صَلَاتُهُ، قَالَ عَلِيٌّ: فَهَلْ لِهَذِهِ الْأَقْوَالِ دَوَاءٌ أَوْ مُعَارَضَةٌ إلَّا حَمْدُ اللَّهِ تَعَالَى عَلَى السَّلَامَةِ مِنْهَا؟ وَهَلْ يُحْصَى مَا فِيهَا مِنْ التَّخْلِيطِ إلَّا بِكُلْفَةٍ، وَقَالَ مَالِكٌ: الْأَمَةُ عَوْرَةٌ كَالْحُرَّةِ، حَاشَا شَعْرَهَا فَقَطْ، فَلَيْسَ عَوْرَةً، فَإِنْ انْكَشَفَ شَعْرُ الْحُرَّةِ أَوْ صَدْرُهَا أَوْ سَاقُهَا فِي الصَّلَاةِ لَمْ تُعِدْ إلَّا فِي الْوَقْتِ. قَالَ عَلِيٌّ: وَلَا نَدْرِي قَوْلَهُ فِي الْفَرْجِ، وَمَا نَرَاهُ يَرَى الْإِعَادَةَ مِنْ ذَلِكَ إلَّا فِي الْوَقْتِ، وَقَدْ تَقَدَّمَ إفْسَادُنَا لِقَوْلِهِ بِالْإِعَادَةِ فِي الْوَقْتِ فِيمَا سَلَفَ مِنْ كِتَابِنَا هَذَا، فَأَغْنَى عَنْ إعَادَتِهِ، وَلَا فَرْقَ عِنْدَهُ بَيْنَ نِسْيَانٍ وَعَمْدٍ فِي ذَلِكَ، وَقَالَ الشَّافِعِيُّ: إنْ انْكَشَفَ مِنْ عَوْرَةِ الرَّجُلِ - وَهِيَ مَا بَيْنَ سُرَّتِهِ إلَى رُكْبَتِهِ -

covering it immediately causes no harm, and the prayer remains valid. But if it remains uncovered for any duration—however little or much—the prayer invalidates. Forgetfulness and intentionality are treated alike. ʿAlī said: "This categorization lacks textual evidence." Abū Sulaymān said: "Forgetfulness in this matter is overlooked. If any part of the ʿawrah becomes intentionally exposed, the prayer invalidates."

أَوْ عَوْرَةِ الْمَرْأَةِ - وَهُوَ جَمِيعُ جَسَدِ الْحُرَّةِ، وَالْأَمَةِ، حَاشَا شَعْرَ الْأَمَةِ وَوَجْهَهَا، وَوَجْهَ الْحُرَّةِ وَكَفَّيْهَا، وَكَفَّيِ الْأَمَةِ -: شَيْءٌ قَلَّ أَوْ كَثُرَ، فَإِنْ سُتِرَ فِي الْوَقْتِ لَمْ يَضُرَّ شَيْئًا وَالصَّلَاةُ تَامَّةٌ، وَإِنْ بَقِيَ مِقْدَارَ مَا - قَلَّ أَوْ كَثُرَ - وَلَمْ يُغَطِّ: بَطَلَتْ الصَّلَاةُ - النِّسْيَانُ وَالْعَمْدُ سَوَاءٌ. قَالَ عَلِيٌّ: وَهَذَا تَقْسِيمٌ لَا دَلِيلَ عَلَيْهِ. وَقَالَ أَبُو سُلَيْمَانَ: النِّسْيَانُ فِي ذَلِكَ مَرْفُوعٌ، فَإِنْ انْكَشَفَ شَيْءٌ مِنْ الْعَوْرَةِ عَمْدًا بَطَلَتْ الصَّلَاةُ.

The Issue of Prayer in a State of Nakedness

[مَسْأَلَةُ صَلَاةِ الْعُرَاةِ]

L6313

L6314 Issue 350: Those unable to cover their ʿawrah due to injury, forcible stripping, or poverty shall pray as they are in congregational rows behind their imam. They perform bowing, prostration, standing, and lower their gazes. Whoever deliberately gazes at the ʿawrah of a man or a woman impermissible for him during prayer invalidates his prayer. If done forgetfully, his prayer remains valid but requires the prostration of forgetfulness. If he gazes at his wife's ʿawrah: if he intentionally neglects focusing on his prayer for this reason, his prayer becomes invalid – just as it would for any other action, with no distinction. If he maintains focus on his prayer, his prayer is complete with no obligation upon him.

The evidence lies in Allah's words: "Allah does not burden any soul beyond its capacity" (2:286) and "He has detailed what He forbade you, except when compelled" (6:119). Since they are not obligated to cover what they cannot conceal, they are commanded to pray as they are able and to lead the prayer in congregation. Thus they are excused from what lies beyond their capability, while remaining accountable for what they can perform, in accordance with the Prophet's injunction (peace be upon him): "When I command you to do something, perform it to the best of your ability."

As for one who deliberately gazes at impermissible ʿawrah during prayer, his prayer is invalidated because he committed an unlawful act within it. He has not prayed as commanded, and whoever fails to pray as ordained has not fulfilled the prayer Allah mandated. The Prophet (peace be upon

٣٥٠ - مَسْأَلَةٌ: وَالْعُرَاةُ بِعَطَبٍ، أَوْ سَلْبٍ، أَوْ فَقْرٍ: يُصَلُّونَ كَمَا هُمْ فِي جَمَاعَةٍ فِي صَفٍّ خَلْفَ إمَامِهِمْ، يَرْكَعُونَ، وَيَسْجُدُونَ، وَيَقُومُونَ، وَيَغُضُّونَ أَبْصَارَهُمْ. وَمَنْ تَعَمَّدَ فِي صَلَاتِهِ، تَأَمُّلَ عَوْرَةِ رَجُلٍ، أَوْ امْرَأَةٍ مُحَرَّمَةٍ عَلَيْهِ: بَطَلَتْ صَلَاتُهُ، فَإِنْ تَأَمَّلَهَا نَاسِيًا لَمْ تَبْطُلْ صَلَاتُهُ، وَلَزِمَهُ سُجُودُ السَّهْوِ. فَإِنْ تَأَمَّلَ عَوْرَةَ امْرَأَتِهِ، فَإِنْ تَرَكَ الْإِقْبَالَ عَلَى صَلَاتِهِ عَامِدًا لِذَلِكَ: بَطَلَتْ صَلَاتُهُ، كَمَا لَوْ فَعَلَ ذَلِكَ لِسَائِرِ الْأَشْيَاءِ وَلَا فَرْقَ، وَإِنْ لَمْ يَتْرُكْ لِذَلِكَ الْإِقْبَالَ عَلَى صَلَاتِهِ: فَصَلَاتُهُ تَامَّةٌ، وَلَا شَيْءَ عَلَيْهِ. بُرْهَانُ ذَلِكَ -: قَوْلُ اللَّهِ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦] وقَوْله تَعَالَى: {وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلا مَا اضْطُرِرْتُمْ إِلَيْهِ} [الأنعام: ١١٩] . فَإِذْ هُمْ غَيْرُ مُكَلَّفِينَ مَا لَا يَقْدِرُونَ عَلَيْهِ مِنْ سَتْرِ الْعَوْرَةِ: فَهُمْ مُخَاطَبُونَ بِالصَّلَاةِ كَمَا يَقْدِرُونَ، وَبِالْإِمَامَةِ فِيهَا فِي جَمَاعَةٍ، فَسَقَطَ عَنْهُمْ مَا لَا يَقْدِرُونَ عَلَيْهِ، وَمَا لَيْسَ فِي وُسْعِهِمْ، وَبَقِيَ عَلَيْهِمْ مَا يَسْتَطِيعُونَ لِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ» . وَأَمَّا مَنْ تَأَمَّلَ فِي صَلَاتِهِ عَوْرَةً - لَا يَحِلُّ لَهُ النَّظَرُ إلَيْهَا -: فَإِنَّ صَلَاتَهُ

him) said: “Whoever does a deed not in accordance with our command, it is rejected.”[35][36]

تَبْطُلُ لِأَنَّهُ عَمِلَ فِيهَا عَمَلًا لَا يَحِلُّ لَهُ؛ فَلَمْ يُصَلِّ كَمَا أُمِرَ، وَمَنْ لَمْ يُصَلِّ كَمَا أُمِرَ فَلَمْ يَأْتِ بِالصَّلَاةِ الَّتِي أَمَرَهُ اللَّهُ تَعَالَى بِهَا؛ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ» .

L6315–6316 If he did that forgetfully, he must perform the prostration of forgetfulness because he added to his prayer unintentionally - an addition that would invalidate it if done deliberately. As for contemplating a private part he is permitted to view, this is among matters where glancing at some of them during prayer is inevitable, with no distinction between one permissible [action] and another. If he intentionally occupies himself with any of these [actions] to the neglect of his prayer, he has disobeyed God Almighty and failed to pray as commanded - and success is from God Almighty.

فَإِنْ فَعَلَ ذَلِكَ نَاسِيًا فَعَلَيْهِ سُجُودُ السَّهْوِ؛ لِأَنَّهُ زَادَ فِي صَلَاتِهِ نِسْيَانًا مَا لَوْ عَمَدَهُ لَبَطَلَتْ صَلَاتُهُ. وَأَمَّا إذَا تَأَمَّلَ عَوْرَةً أُبِيحَ لَهُ النَّظَرُ إلَيْهَا فَهِيَ مِنْ جُمْلَةِ الْأَشْيَاءِ الَّتِي لَا بُدَّ لَهُ مِنْ وُقُوعِ النَّظَرِ عَلَى بَعْضِهَا فِي الصَّلَاةِ، وَلَا فَرْقَ بَيْنَ مُبَاحٍ وَمُبَاحٍ. فَإِنْ اشْتَغَلَ بِشَيْءٍ مِنْ ذَلِكَ كُلِّهِ عَنْ صَلَاتِهِ عَمْدًا فَقَدْ عَصَى اللَّهَ تَعَالَى، وَلَمْ يُصَلِّ كَمَا أُمِرَ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ. وَقَالَ أَبُو حَنِيفَةَ: يُصَلِّي الْعُرَاةُ فُرَادَى قُعُودًا يُومِئُونَ لِلسُّجُودِ وَالرُّكُوعِ فَإِنْ صَلَّوْا جَمَاعَةً أَجْزَأَهُمْ إلَّا أَنَّهُمْ يَقْعُدُونَ وَيَقْعُدُ الْإِمَامُ فِي وَسَطِهِمْ. وَقَالَ بَعْضُ الْعُلَمَاءِ بِقَوْلِهِ: أَنَّهُمْ إنْ صَلَّوْا قِيَامًا أَجْزَأَهُمْ عِنْدَ أَبِي حَنِيفَةَ وَأَصْحَابِهِ. وَقَالَ مَالِكٌ: يُصَلُّونَ فُرَادَى، يَتَبَاعَدُ بَعْضُهُمْ عَنْ بَعْضٍ قِيَامًا، فَإِنْ كَانُوا فِي لَيْلٍ مُظْلِمٍ صَلَّوْا فِي جَمَاعَةٍ قِيَامًا، يَقِفُ إمَامُهُمْ أَمَامَهُمْ. وَقَالَ الشَّافِعِيُّ: يُصَلِّي الْعُرَاةُ فُرَادَى، أَوْ جَمَاعَةً قِيَامًا يَرْكَعُونَ وَيَسْجُدُونَ وَيَقُومُ إمَامُهُمْ وَسَطَهُمْ، وَيَغُضُّونَ أَبْصَارَهُمْ؛ وَيَصْرِفُ الرِّجَالُ وُجُوهَهُمْ عَنْ النِّسَاءِ، وَالنِّسَاءُ وُجُوهَهُنَّ عَنْ الرِّجَالِ، وَلَا إعَادَةَ عَلَى أَحَدٍ مِنْهُمْ. وَقَالَ زُفَرُ بْنُ الْهُذَيْلِ: يُصَلُّونَ قِيَامًا يَرْكَعُونَ وَيَسْجُدُونَ، وَلَا يُجْزِيهِمْ غَيْرُ ذَلِكَ - وَقَالَ أَبُو سُلَيْمَانَ كَقَوْلِنَا. قَالَ عَلِيٌّ: قَوْلُ أَبِي حَنِيفَةَ، وَمَالِكٍ، وَالشَّافِعِيِّ خَطَأٌ؛ لِأَنَّهَا أَقْوَالٌ لَمْ تَخْلُ مِنْ إسْقَاطِ أَنْ يُصَلُّوا جَمَاعَةً وَهَذَا لَا يَجُوزُ. أَوْ مِنْ إسْقَاطِ الْقِيَامِ وَالرُّكُوعِ وَالسُّجُودِ، وَهَذَا بَاطِلٌ. أَوْ مِنْ إسْقَاطِ حَقِّ الْإِمَامِ فِي تَقَدُّمِهِ، وَهَذَا لَا يَجُوزُ. وَغَضُّ الْبَصَرِ يَسْقُطُ كُلُّ مَا شَغَبُوا بِهِ

Abu Hanifa said: Uncovered individuals pray alone while sitting, gesturing for prostration and bowing. If they pray in congregation, it suffices them except that they sit while the imam sits in their midst. Some scholars cited his view that praying standing suffices according to Abu Hanifa and his companions.

Malik said: They pray individually while standing, keeping apart from one another. If in utter darkness, they pray in congregation standing, with their imam positioned before them.

Al-Shafi‘i said: Uncovered individuals pray alone or in congregation while standing, bowing and prostrating, with their imam standing among them. They lower their gazes, men turn their faces away from women, and women turn their faces away from men, with no obligation to repeat the prayer.

Zufar ibn al-Hudhayl said: They pray standing, bowing and prostrating, and nothing else suffices them. Abu Sulayman held the same opinion as ours.

[35] **Hadith references (L6314):** Sahih Muslim 1718b; Riyad as-Salihin 1647; Riyad as-Salihin 169.

[36] **Qur’an references (L6314):** Qur’an 2:286 (Al-Baqarah); Qur’an 6:119 (Al-An’am).

Ali said: The rulings of Abu Hanifa, Malik, and Al-Shafi'i are erroneous, for these opinions either neglect praying in congregation - which is impermissible - or neglect standing, bowing, and prostration - which is invalid - or neglect the imam's right to lead from the front - which is impermissible. Lowering the gaze invalidates all objections they disputed in this legal opinion. Abu Hanifa's rulings are the most contradictory. It is astonishing that despite all this, they fail to conceal all their private parts including thighs and others, when a text has indeed been transmitted supporting our position.

فِي هَذِهِ الْفُتْيَا. وَقَوْلُ أَبِي حَنِيفَةَ أَكْثَرُهَا تَنَاقُضًا. وَالْعَجَبُ أَنَّهُمْ بِكُلِّ ذَلِكَ لَا يُوَارُونَ جَمِيعَ عَوْرَاتِهِمْ مِنْ الْأَفْخَاذِ وَغَيْرِهَا، فَكَيْفَ وَالنَّصُّ قَدْ وَرَدَ بِمَا قُلْنَا.

L6317–6318 Hummam narrated to us, Abbas ibn Asbagh narrated to us, Muhammad ibn Abdul-Malik ibn Ayman narrated to us, Muhammad ibn Shadhan narrated to us, Zakariyya ibn Adiyy narrated to us, Ubaydullah ibn Amr—who is Ar-Raqqi—narrated from Abdullah ibn Muhammad ibn Aqil from Sa'id ibn Al-Musayyab from Abu Sa'id Al-Khudri that he heard the Messenger of Allah—peace and blessings be upon him—say: "O assembly of women, when you prostrate, guard your gaze. Do not look at the men's private parts [exposed] due to the tightness of their waist-wraps." Ali said: This is how it is recorded in my book from Hummam. By Allah, the Messenger of Allah—peace and blessings be upon him—did not make any linguistic error. Had it not been possible that the Messenger of Allah—peace and blessings be upon him—addressed the women and those with them, such as their young children, we would not have written it except as "lower your gaze." This is explicit proof that the poor among the Companions—may Allah be pleased with them—used to pray under the guidance of the Messenger of Allah—peace and blessings be upon him—and with him, while lacking garments sufficient to cover their private parts. They did not neglect sitting, bowing, or prostrating. Nevertheless, the obligation to lower the gaze remains binding throughout all these acts. And with Allah alone is success.

حَدَّثَنَا حُمَامٌ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنَ أَيْمَنَ ثنا مُحَمَّدُ بْنُ شَاذَانَ ثنا زَكَرِيَّا بْنُ عَدِيٍّ ثنا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو هُوَ الرَّقِّيُّ - عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: «يَا مَعْشَرَ النِّسَاءِ، إذَا سَجَدْتُنَّ فَاحْفَظُوا أَبْصَارَكُمْ، لَا تَرَيْنَ عَوْرَاتِ الرِّجَالِ، مِنْ ضِيقِ الْأُزُرِ» . قَالَ عَلِيٌّ: هَكَذَا فِي كِتَابِي عَنْ حُمَامٍ، وَبِاَللَّهِ مَا لَحَنَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَوْلَا أَنَّ مُمْكِنًا أَنْ يُخَاطِبَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - النِّسَاءَ وَمَنْ مَعَهُنَّ مِنْ صِغَارِ أَوْلَادِهِنَّ لَمَا كَتَبْنَاهُ إلَّا " فَاخْفِضْنَ أَبْصَارَكُنَّ ". فَهَذَا نَصٌّ عَلَى أَنَّ الْفُقَرَاءَ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - كَانُوا يُصَلُّونَ بِعِلْمِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَمَعَهُ، وَلَيْسَ مَعَهُمْ مِنْ اللِّبَاسِ مَا يُوَارِي عَوْرَتَهُمْ، وَلَا يَتْرُكُونَ الْقُعُودَ وَلَا الرُّكُوعَ وَلَا السُّجُودَ، إلَّا أَنَّ الْأَمْرَ بِغَضِّ الْبَصَرِ لَازِمٌ فِي كُلِّ ذَلِكَ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ اسْتِقْبَالُ جِهَةِ الْكَعْبَةِ بِالْوَجْهِ وَالْجَسَدِ فَرْضٌ عَلَى الْمُصَلِّي حَاشَا الْمُتَطَوِّعَ]

L6319 **Issue: Facing the direction of the Kaaba with both the face and body is obligatory upon the worshiper, except for one performing voluntary prayer.**

L6320–6322 351. Issue: Facing the direction of the Kaaba with the face and body is

obligatory upon the worshiper, except for one performing supererogatory prayer while riding an animal. Whoever is overcome by illness, hardship, fear, or compulsion - their prayer suffices them according to their capability, provided they intend to face the Kaaba in all such circumstances. The proof for this is Allah's statement: *"So turn your face toward al-Masjid al-Haram. Wherever you are, turn your faces toward it"* [Al-Baqarah: 144]. Al-Masjid al-Haram initially referred exclusively to the Kaaba itself, with subsequent expansions added over time. There is no disagreement among any of the scholars that if a person in Makkah - while able to face the Kaaba during prayer - deliberately diverts their face toward parts of al-Masjid al-Haram (whether from its exterior or interior), their prayer is invalid. If they deem this permissible, they become an apostate. We previously mentioned supererogatory prayer while mounted on an animal. As for the sick, the ignorant, the fearful, and the coerced, Allah the Exalted says: "Allah does not burden any soul beyond its capacity" (al-Baqarah 2:286). And the Messenger of Allah (peace be upon him) said: "When I command you with a matter, do of it as much as you are able."[37]

٣٥١ - مَسْأَلَةٌ: وَاسْتِقْبَالُ جِهَةِ الْكَعْبَةِ بِالْوَجْهِ وَالْجَسَدِ فَرْضٌ عَلَى الْمُصَلِّي حَاشَا الْمُتَطَوِّعَ رَاكِبًا، فَمَنْ كَانَ مَغْلُوبًا بِمَرَضٍ أَوْ بِجَهْدٍ أَوْ بِخَوْفٍ أَوْ بِإِكْرَاهٍ فَتُجْزِيهِ صَلَاتُهُ كَمَا يَقْدِرُ، وَيَنْوِي فِي كُلِّ ذَلِكَ التَّوَجُّهَ إِلَى الْكَعْبَةِ بُرْهَانُ ذَلِكَ -: قَوْله تَعَالَى {فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ} [البقرة: ١٤٤] . وَالْمَسْجِدُ الْحَرَامُ فِي الْمَبْدَأِ: إنَّمَا هُوَ الْبَيْتُ فَقَطْ، ثُمَّ زِيدَ فِيهِ الشَّيْءُ بَعْدَ الشَّيْءِ. وَلَا خِلَافَ بَيْنَ أَحَدٍ مِنْ الْأُمَّةِ فِي أَنَّ امْرَءًا لَوْ كَانَ بِمَكَّةَ بِحَيْثُ يَقْدِرُ عَلَى اسْتِقْبَالِ الْكَعْبَةِ فِي صَلَاتِهِ -: فَصَرَفَ وَجْهَهُ عَامِدًا عَنْهَا إلَى أَبْعَاضِ الْمَسْجِدِ الْحَرَامِ مِنْ خَارِجِهِ أَوْ مِنْ دَاخِلِهِ فَإِنَّ صَلَاتَهُ بَاطِلٌ، وَأَنَّهُ إنْ اسْتَجَازَ ذَلِكَ: كَافِرٌ - وَقَدْ ذَكَرْنَا التَّطَوُّعَ عَلَى الدَّابَّةِ قَبْلُ وَأَمَّا الْمَرِيضُ وَالْجَاهِلُ وَالْخَائِفُ وَالْمُكْرَهُ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦] . وَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ.»

Issue: One who is ignorant of the qiblah must believe whoever informs him from among those with knowledge (of the qiblah).

[مَسْأَلَةُ الْجَاهِلِ بِالْقِبْلَةِ يُصَدِّقُ مَنْ أَخْبَرَهُ مِنْ أَهْلِ الْمَعْرِفَةِ]

352 - Issue: It is obligatory for an uninformed person to accept the direction of the qiblah as affirmed by knowledgeable scholars whom he recognizes as truthful. This is because one who is absent from the qiblah's location has no means to know its direction except through report, and no alternative exists. Moreover, even one present there inevitably cannot recognize that this is the Kaaba except through report. This is among the rulings of the divine law for which we have previously established the proof requiring acceptance of a single credible person's report in such matters.

٣٥٢ - مَسْأَلَةٌ: وَيَلْزَمُ الْجَاهِلَ أَنْ يُصَدِّقَ فِي جِهَةِ الْقِبْلَةِ مَنْ أَخْبَرَهُ مِنْ أَهْلِ الْمَعْرِفَةِ إذَا كَانَ يَعْرِفُهُ بِالصِّدْقِ، لِأَنَّ هَذَا لَا سَبِيلَ لِمَنْ غَابَ عَنْ مَوْضِعِ الْقِبْلَةِ إلَى مَعْرِفَةِ جِهَتِهَا إلَّا بِالْخَبَرِ، وَلَا يُمْكِنُ غَيْرُ ذَلِكَ. نَعَمْ، وَمَنْ كَانَ حَاضِرًا فِيهَا فَإِنَّهُ لَا يَعْرِفُ أَنَّ هَذِهِ هِيَ الْكَعْبَةُ إلَّا بِالْخَبَرِ وَلَا بُدَّ، وَهَذَا مِنْ الشَّرِيعَةِ الَّتِي قَدْ ذَكَرْنَا الْبُرْهَانَ عَلَى وُجُوبِ قَبُولِ خَبَرِ الْوَاحِدِ الْعَدْلِ فِيهَا.

[37] **Qur'an references (L6320):** Qur'an 2:144 (Al-Baqarah); Qur'an 2:150 (Al-Baqarah); Qur'an 2:286 (Al-Baqarah).

[مَسْأَلَةٌ صَلَّى إِلَى غَيْرِ الْقِبْلَةِ مِمَّنْ يَقْدِرُ عَلَى مَعْرِفَةِ جِهَتِهَا]

٣٥٣ - مَسْأَلَةٌ: فَمَنْ صَلَّى إِلَى غَيْرِ الْقِبْلَةِ مِمَّنْ يَقْدِرُ عَلَى مَعْرِفَةِ جِهَتِهَا - عَامِدًا أَوْ نَاسِيًا - بَطَلَتْ صَلَاتُهُ، وَيُعِيدُ مَا كَانَ فِي الْوَقْتِ، إِنْ كَانَ عَامِدًا، وَيُعِيدُ أَبَدًا إِنْ كَانَ نَاسِيًا بُرْهَانُ ذَلِكَ -: أَنَّ هَذَيْنِ مُخَاطَبَانِ بِالتَّوَجُّهِ إِلَى الْمَسْجِدِ الْحَرَامِ فِي الصَّلَاةِ، فَصَلَّيَا بِخِلَافِ مَا أُمِرَا بِهِ، وَلَا يُجْزِئُ مَا نَهَى اللَّهُ تَعَالَى عَنْهُ عَمَّا أَمَرَ عَزَّ وَجَلَّ بِهِ، فَقَدْ ذَكَرْنَا الْحُجَّةَ فِي أَمْرِ النَّاسِي قَبْلُ فَإِنْ ذَكَرَ ذَاكِرٌ: حَدِيثَ أَهْلِ قُبَاءَ - رَضِيَ اللَّهُ عَنْهُمْ -، وَأَنَّهُمْ ابْتَدَءُوا الصَّلَاةَ إِلَى بَيْتِ الْمَقْدِسِ فَأَتَاهُمْ الْخَبَرُ: بِأَنَّ الْقِبْلَةَ قَدْ حُوِّلَتْ إِلَى الْكَعْبَةِ فَاسْتَدَارُوا - كَمَا كَانُوا فِي صَلَاتِهِمْ - إِلَى الْكَعْبَةِ، وَاجْتَزَءُوا بِمَا صَلَّوْا إِلَى بَيْتِ الْمَقْدِسِ مِنْ تِلْكَ الصَّلَاةِ بِعَيْنِهَا. قُلْنَا: هَذَا خَبَرٌ صَحِيحٌ، وَلَا حُجَّةَ فِيهِ عَلَيْنَا، وَلَا نُخَالِفُهُ وَلِلَّهِ الْحَمْدُ -: أَوَّلُ ذَلِكَ - أَنَّهُ لَيْسَ فِيهِ: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلِمَ ذَلِكَ فَأَقَرَّهُ، وَلَا حُجَّةَ إِلَّا فِي الْقُرْآنِ، أَوْ فِي كَلَامِهِ - عَلَيْهِ السَّلَامُ -. أَوْ فِي عَمَلِهِ أَوْ فِيمَا عَلِمَ - عَلَيْهِ السَّلَامُ - مِنْ عَمَلِ غَيْرِهِ فَلَمْ يُنْكِرْهُ، وَإِنَّمَا الْعَجَبُ مِنْ الْمَالِكِيِّينَ الَّذِينَ يُعَظِّمُونَ خِلَافَ الصَّاحِبِ إِذَا وَافَقَ تَقْلِيدَهُمْ، ثُمَّ قَدْ خَالَفُوا هَهُنَا عَمَلَ طَائِفَةٍ عَظِيمَةٍ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - لَا يُعْرَفُ لَهُمْ مِنْهُمْ مُخَالِفٌ قَالَ عَلِيٌّ: أَهْلُ قُبَاءَ - رَضِيَ اللَّهُ عَنْهُمْ - كَانَ الْفَرْضُ عَلَيْهِمْ أَنْ يُصَلُّوا إِلَى بَيْتِ الْمَقْدِسِ، فَلَوْ أَنَّهُمْ صَلَّوْا إِلَى الْكَعْبَةِ: لَبَطَلَتْ صَلَاتُهُمْ بِلَا خِلَافٍ. وَلَا تَلْزَمُ الشَّرِيعَةُ إِلَّا مَنْ بَلَغَتْهُ، لَا مَنْ لَمْ تَبْلُغْهُ، قَالَ اللَّهُ تَعَالَى: {لِأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ} [الأنعام: ١٩] . وَلَا شَكَّ عِنْدَ أَحَدٍ مِنْ الْجِنِّ وَالْإِنْسِ، وَلَا الْمَلَائِكَةِ: أَنَّ مَنْ كَانَ مِنْ الْمُسْلِمِينَ بِأَرْضِ الْحَبَشَةِ، أَوْ بِمَكَّةَ مِنْ الْمُسْتَضْعَفِينَ فَإِنَّهُمْ

An issue concerning one who prayed facing a direction other than the qibla despite being capable of ascertaining its correct direction.

Issue 353: Whoever prays facing a direction other than the qiblah while capable of determining its direction—whether intentionally or forgetfully—invalidates their prayer. They must repeat it within the prescribed time if done intentionally, and must repeat it indefinitely if done forgetfully. The proof lies in the fact that both categories are obligated to face the Sacred Mosque during prayer, yet they prayed contrary to what they were commanded. What Allah has prohibited cannot suffice for what He has commanded. We previously cited the evidence regarding the forgetful person. If someone cites the ḥadīth of the people of Qubā' (may Allah be pleased with them), who began prayer facing Jerusalem but received news during prayer that the qiblah had been changed to the Kaaba, whereupon they turned toward the Kaaba while deeming their earlier prayer toward Jerusalem sufficient for that specific prayer—we respond: This is an authentic report, but it holds no argument against us (and all praise is due to Allah). Firstly, it does not establish that the Messenger of Allah (peace and blessings be upon him) knew of this act and approved it. Valid evidence lies solely in the Qur'an, his explicit statements, his actions, or his tacit approval of others' actions by not objecting. It is astonishing how the Mālikīs, who magnify a Companion's differing opinion when it aligns with their school, here contradict the practice of a large group of Companions (may Allah be pleased with them)—among whom no dissenter is known. Ali said: The people of Qubā'—may Allah be pleased with them—were obligated to pray toward Jerusalem. Had they prayed toward the Kaaba, their prayer would have been invalid without disagreement. The sacred law only binds those it has reached, not those it has not reached. Allah the Exalted said: *"To warn you thereby and those it reaches"* (6:19). There is no doubt among any of the jinn, humans, or angels that the Muslims in the land of Abyssinia or in Mecca among the oppressed persisted in praying toward Jerusalem for a lengthy period—those in Mecca for many days after the revelation mandating the change of qiblah, and those in Abyssinia perhaps for a year or years until the change of qiblah

reached them. The obligation only became binding upon them at that point, not before. The obligation to redirect their prayer became incumbent upon the people of Qubā' only when the command reached them, not prior. Thus they transitioned from their original obligation to an abrogating one. This is the undeniable truth, and none may validly depart from it. As for those who received the obligation to change the qiblah to the Kaaba, knew it, were legally accountable for it, and had no excusing impediment—whoever did not pray as commanded has not prayed [at all]. For what Allah has forbidden cannot replace what He has commanded. Abū Ḥanīfa said: If someone outside Mecca prays toward a direction other than the qiblah after striving to ascertain it and only realizes the error after completing the prayer, their prayer suffices. If they pray in darkness while investigating the direction but fail to ask those present, then later learn they faced incorrectly, they must repeat it—this is a flawed distinction, for investigation is itself a form of legal reasoning. Mālik said: If someone realizes they prayed away from the qiblah, they must repeat it if they had entirely turned their back to it. If they realize during prayer, they must stop and restart. If they deviated to the east or west, they need not repeat but continue from where they deviated—another flawed distinction, for the ummah unanimously holds that intentionally deviating from the qiblah invalidates the prayer and constitutes a major sin, whether through turning away or partial deviation. The people of Qubā' had been facing away from the qiblah.[38]

L6329–6332 We do not know of this distinction—which Abū Ḥanīfah and Mālik made—from anyone before them. Al-Shāfiʿī said: "Those unaware of the indicators, the one confined in darkness, and the blind person without a guide should pray in any possible direction and repeat [the prayer] if they later become capable of discerning the qiblah." ʿAlī said: "This is erroneous, for when commanding them to pray, it must either be a prayer that suffices them as Allah the Exalted commanded, or a prayer that does not suffice them

[38] **Qur'an references (L6326):** Qur'an 6:19 (Al-An'am).

تَمَادَوْا عَلَى الصَّلَاةِ إِلَى بَيْتِ الْمَقْدِسِ مُدَّةً طَوِيلَةً -: أَمَّا أَهْلُ مَكَّةَ فَأَيَّامًا كَثِيرَةً بَعْدَ نُزُولِ تَحْوِيلِ الْقِبْلَةِ. وَأَمَّا مَنْ بِالْحَبَشَةِ: فَلَعَلَّهُمْ صَلَّوْا عَامًا أَوْ أَعْوَامًا حَتَّى بَلَغَهُمْ تَحْوِيلُ الْقِبْلَةِ؛ فَحِينَئِذٍ لَزِمَهُمْ الْفَرْضُ، لَا قَبْلَ ذَلِكَ، فَإِنَّمَا لَزِمَ أَهْلَ قُبَاءَ التَّحَوُّلُ حِينَ بَلَغَهُمْ لَا قَبْلَ ذَلِكَ فَانْتَقَلُوا عَنْ فَرْضِهِمْ إلَى فَرْضٍ نَاسِخٍ لَمَا كَانُوا عَلَيْهِ؛ وَهَذَا هُوَ الْحَقُّ الَّذِي لَا يَحِلُّ لِأَحَدٍ غَيْرِهِ، وَأَمَّا مَنْ بَلَغَهُ فَرْضُ تَحْوِيلِ الْكَعْبَةِ وَعَلِمَهُ وَكَانَ مُخَاطَبًا بِهِ وَلَمْ يَسْقُطْ تَكْلِيفُهُ عَنْهُ لِعُذْرٍ مَانِعٍ -: فَلَمْ يُصَلِّ كَمَا أُمِرَ وَمَنْ لَمْ يُصَلِّ كَمَا أُمِرَ فَلَمْ يُصَلِّ؛ لِأَنَّهُ لَا يُجْزِئُ مَا نَهَى اللَّهُ عَنْهُ عَمَّا أَمَرَ اللَّهُ تَعَالَى بِهِ، وَقَالَ أَبُو حَنِيفَةَ: مَنْ صَلَّى فِي غَيْرِ مَكَّةَ إلَى غَيْرِ الْقِبْلَةِ مُجْتَهِدًا وَلَمْ يَعْلَمْ إلَّا بَعْدَ أَنْ سَلَّمَ أَجْزَأَتْهُ صَلَاتُهُ. فَإِنْ صَلَّى فِي ظُلْمَةٍ مُتَحَرِّيًا وَلَمْ يَسْأَلْ مَنْ بِحَضْرَتِهِ، ثُمَّ عَلِمَ أَنَّهُ صَلَّى إلَى غَيْرِ الْقِبْلَةِ: أَعَادَ - وَهُوَ فَرْقٌ فَاسِدٌ؛ لِأَنَّ التَّحَرِّيَ نَوْعٌ مِنْ الِاجْتِهَادِ، وَقَالَ مَالِكٌ: مَنْ عَلِمَ أَنَّهُ صَلَّى إلَى غَيْرِ الْقِبْلَةِ؛ فَإِنْ كَانَ مُسْتَدْبِرًا لَهَا: أَعَادَ، وَإِنْ كَانَ فِي الصَّلَاةِ: قَطَعَ وَابْتَدَأَ. وَإِنْ كَانَ مُنْحَرِفًا إلَى شَرْقٍ أَوْ غَرْبٍ: لَمْ يُعِدْ، وَبَنَى عَلَى مَا صَلَّى وَانْحَرَفَ وَهَذَا فَرْقٌ فَاسِدٌ؛ لِأَنَّهُ لَا فَرْقَ عِنْدَ أَحَدٍ مِنْ الْأُمَّةِ فِي تَعَمُّدِ الِانْحِرَافِ عَنْ الْقِبْلَةِ أَنَّهُ مُبْطِلٌ لِلصَّلَاةِ، وَكَبِيرَةٌ مِنْ الْكَبَائِرِ كَالِاسْتِدْبَارِ لَهَا وَلَا فَرْقَ، وَأَهْلُ قُبَاءَ كَانُوا مُسْتَدْبِرِينَ إلَى الْقِبْلَةِ.

وَلَا نَعْلَمُ هَذَا التَّفْرِيقَ - الَّذِي فَرَّقَهُ أَبُو حَنِيفَةَ، وَمَالِكٌ -: عَنْ أَحَدٍ قَبْلَهُمَا، وَقَالَ الشَّافِعِيُّ: مَنْ خَفِيَتْ عَلَيْهِ الدَّلَائِلُ وَالْمَحْبُوسُ فِي الظُّلْمَةِ، وَالْأَعْمَى الَّذِي لَا دَلِيلَ لَهُ -: يُصَلُّونَ إلَى أَيِّ جِهَةٍ أَمْكَنَهُمْ، وَيُعِيدُونَ إذَا قَدَرُوا عَلَى مَعْرِفَةِ الْقِبْلَةِ. قَالَ عَلِيٌّ: وَهَذَا خَطَأٌ؛ لِأَنَّهُ إذَا أَمَرَهُ بِالصَّلَاةِ لَا يَخْلُو مِنْ أَنْ يَكُونَ أَمَرَهُمْ بِصَلَاةٍ تُجْزِئُ عَنْهُمْ

كَمَا أَمَرَهُمْ اللَّهُ بِهَا أَوْ أَمَرَهُمْ بِصَلَاةٍ لَا تُجْزِئُ عَنْهُمْ، وَلَا أَمَرَهُمْ اللَّهُ تَعَالَى بِهَا وَلَا سَبِيلَ إلَى قِسْمٍ ثَالِثٍ -: فَإِنْ كَانَ أَمَرَهُمْ بِصَلَاةٍ تُجْزِئُ عَنْهُمْ، وَبِالَّتِي أَمَرَهُمْ اللَّهُ تَعَالَى بِهَا؛ فَلِأَيِّ مَعْنًى يُصَلُّونَهَا ثَانِيَةً، وَإِنْ كَانَ أَمَرَهُمْ بِصَلَاةٍ لَا تُجْزِئُ عَنْهُمْ، وَلَا أَمَرَهُمْ اللَّهُ تَعَالَى بِهَا؛ فَهَذَا أَمْرٌ فَاسِدٌ، وَلَا يَحِلُّ لِآمِرِهِ الْأَمْرُ بِهِ، وَلَا لِلْمَأْمُورِ بِهِ الِائْتِمَارُ بِهِ، وَقَالَ أَبُو سُلَيْمَانَ: تُجْزِئُهُمْ عَلَى كُلِّ حَالٍ، وَيَبْنُونَ إذَا عَرَفُوا وَهُمْ فِي الصَّلَاةِ، وَقَدْ ذَكَرْنَا الْفَرْقَ آنِفًا. فَإِنْ قَالَ قَائِلٌ، قَدْ رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ «كُنَّا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي لَيْلَةٍ مُظْلِمَةٍ فَلَمْ نَدْرِ أَيْنَ الْقِبْلَةَ فَصَلَّى كُلُّ رَجُلٍ مِنَّا حِيَالَهُ، فَأَصْبَحْنَا: فَذَكَرْنَا ذَلِكَ لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَنْزَلَ اللَّهُ تَعَالَى: {فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ} [البقرة: ١١٥] .» وَعَنْ عَطَاءٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «كُنَّا فِي سَرِيَّةٍ فَأَصَابَتْنَا ظُلْمَةٌ فَلَمْ نَعْرِفْ الْقِبْلَةَ فَذَكَرَ: أَنَّهُمْ خَطُّوا خُطُوطَهُمْ فِي جِهَاتِ اخْتِلَافِهِمْ؛ فَلَمَّا أَصْبَحُوا أَصَبْنَا تِلْكَ الْخُطُوطَ لِغَيْرِ الْقِبْلَةِ، فَسَأَلْنَا النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَنْزَلَ اللَّهُ تَعَالَى: {فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ} [البقرة: ١١٥] » فَإِنَّ هَذَيْنِ الْخَبَرَيْنِ لَا يَصِحَّانِ، لِأَنَّ حَدِيثَ عَبْدِ اللَّهِ بْنِ عَامِرٍ لَمْ يَرْوِهِ إلَّا عَاصِمُ بْنُ عُبَيْدِ اللَّهِ وَلَمْ يَرْوِ حَدِيثَ جَابِرٍ إلَّا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ الْعَرْزَمِيُّ عَنْ عَطَاءٍ -، وَعَاصِمٌ وَعَبْدُ الْمَلِكِ سَاقِطَانِ. ثُمَّ لَوْ صَحَّا لَكَانَا حُجَّةً لَنَا، لِأَنَّ هَؤُلَاءِ جَهِلُوا، وَصَلَاةُ الْجَاهِلِ تَامَّةٌ، وَلَيْسَ النَّاسِي كَذَلِكَ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةُ النِّيَّةُ فِي الصَّلَاةِ]

which Allah the Exalted did not command. There is no third category. If he ordered them to pray a valid prayer corresponding to what Allah the Exalted commanded, what justification exists for their repeating it? If he ordered them to pray an invalid prayer not commanded by Allah the Exalted, this constitutes a corrupt injunction—neither permissible for the commander to enjoin nor for the commanded to obey." Abū Sulaymān said: "Their prayer suffices in all circumstances, and they resume [the prayer] if they discern the qiblah during it. We have previously clarified this distinction." If someone objects: "It is reported from ʿAbdullāh ibn ʿĀmir ibn Rabīʿah: 'We were with Allah's Messenger—peace and blessings be upon him—on a dark night when we could not discern the qiblah. Each man prayed facing his own direction. At dawn, we mentioned this to Allah's Messenger—peace and blessings be upon him—whereupon Allah the Exalted revealed: {So wherever you turn, there is the Face of Allah} [Al-Baqarah: 115].'" And from ʿAṭāʾ via Jābir ibn ʿAbdillāh: "We were on a military expedition when darkness befell us and we could not discern the qiblah. He mentioned that they drew lines in their differing directions. At dawn, we found those lines pointing away from the qiblah. We asked the Prophet—peace and blessings be upon him—and Allah the Exalted revealed: {So wherever you turn, there is the Face of Allah} [Al-Baqarah: 115]." These two reports are not authentic, for ʿAbdullāh ibn ʿĀmir's narration is only transmitted by ʿĀṣim ibn ʿUbaydillāh. Only ʻAbd al-Malik ibn Abī Sulaymān al-ʻArzamī transmitted the ḥadīth of Jābir via ʻAṭā'—(both ʻĀṣim and ʻAbd al-Malik are discarded). Even if their transmissions were authentic, they would serve as evidence for us, for these individuals acted out of ignorance, and the prayer of an ignorant person remains valid—unlike the case of one who forgets. All success is with Allah, the Exalted.[39]

The Issue of Intention in Ṣalāh

L6333

L6334 354. Issue: Intention in prayer is obligatory. If it is an obligatory prayer,

[39] **Qur'an references (L6330):** Qur'an 2:115 (Al-Baqarah).

٣٥٤ - مَسْأَلَةٌ: وَالنِّيَّةُ فِي الصَّلَاةِ فَرْضٌ -: إنْ كَانَتْ فَرِيضَةً: نَوَاهَا بِاسْمِهَا وَإِلَى الْكَعْبَةِ فِي نَفْسِهِ قَبْلَ إحْرَامِهِ بِالتَّكْبِيرِ، مُتَّصِلَةً بِنِيَّةِ الْإِحْرَامِ، لَا فَصْلَ بَيْنَهُمَا أَصْلًا، وَإِنْ كَانَتْ تَطَوُّعًا نَوَى كَذَلِكَ: أَنَّهَا تَطَوُّعٌ، فَمَنْ لَمْ يَنْوِ كَذَلِكَ فَلَا صَلَاةَ لَهُ بُرْهَانُ ذَلِكَ -: قَوْلُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَلِكُلِّ امْرِئٍ مَا نَوَى» وَقَدْ ذَكَرْنَاهُ بِإِسْنَادِهِ قَبْلُ. وَقَوْلُ اللَّهِ تَعَالَى: {وَمَا أُمِرُوا إلا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ} [البينة: ٥] . وَالصَّلَاةُ عِبَادَةٌ لِلَّهِ تَعَالَى. لَوْ جَازَ أَنْ يُفْصَلَ بَيْنَ النِّيَّةِ وَبَيْنَ الدُّخُولِ فِي الصَّلَاةِ بِمُدَّةٍ يَسِيرَةٍ - وَلَوْ دَقِيقَةً أَوْ قَدْرَ اللَّحْظَةِ - لَجَازَ بِمِثْلِ ذَلِكَ وَبِأَكْثَرَ، حَتَّى يَجُوزَ الْفَصْلُ بَيْنَهُمَا بِسَنَةٍ أَوْ سَنَتَيْنِ، وَهَذَا بَاطِلٌ أَوْ يَحُدُّ الْمُخَالِفُ حَدًّا بِرَأْيِهِ لَمْ يَأْذَنْ بِهِ اللَّهُ تَعَالَى، وَلَوْ جَازَ أَنْ تَكُونَ النِّيَّةُ مَعَ التَّكْبِيرِ غَيْرَ مُتَقَدِّمَةٍ عَلَيْهِ لَكَانَ أَوَّلُ جُزْءٍ مِنْ الدُّخُولِ فِيهَا بِلَا نِيَّةٍ، لِأَنَّ مَعْنَى النِّيَّةِ: الْقَصْدُ إلَى الْعَمَلِ، وَالْقَصْدُ إلَى الْعَمَلِ بِالْإِرَادَةِ مُتَقَدِّمٌ لِلْعَمَلِ. وَقَالَ مَالِكٌ: يَجُوزُ تَقْدِيمُ النِّيَّةِ قَبْلَ الدُّخُولِ فِي الصَّلَاةِ، وَلَا بُدَّ لِمَنْ قَالَ بِهَذَا مِنْ تَحْدِيدِ مِقْدَارِ مُدَّةِ التَّقَدُّمِ الَّذِي تَجُوزُ بِهِ الصَّلَاةُ، وَالَّذِي تَبْطُلُ بِهِ الصَّلَاةُ، وَإِلَّا فَهُمْ عَلَى عَمًى فِي ذَلِكَ، وَقَالَ الشَّافِعِيُّ: لَا تُجْزِئُ النِّيَّةُ إلَّا مُخَالِطَةً لِلتَّكْبِيرِ، لَا قَبْلَهُ وَلَا بَعْدَهُ، وَهَذَا خَطَأٌ لِمَا ذَكَرْنَاهُ، وَالَّذِي قُلْنَاهُ هُوَ قَوْلُ دَاوُد، وَأَبِي حَنِيفَةَ. إلَّا أَنَّ أَبَا حَنِيفَةَ لَمْ يُجِزْ الصَّلَاةَ إلَّا بِنِيَّةٍ لَهَا، وَأَجَازَ الْوُضُوءَ لَهَا بِلَا نِيَّةٍ، وَهَذَا تَنَاقُضٌ.

one must formulate the intention by its specific name and toward the Kaaba within oneself before commencing the prayer with the *takbeer*, continuously connected to the intention of entering the prayer state, with no separation whatsoever between them. If it is a voluntary prayer, one must similarly intend that it is voluntary. Whoever fails to intend in this manner has no valid prayer. The proof for this is the statement of Allah's Messenger (peace be upon him): "Actions are judged by intentions, and every person will have what they intended"—a hadith we previously cited with its chain of transmission. Also, the statement of Allah the Exalted: {They were commanded only to worship Allah, devoting religion sincerely to Him} (98:5). Prayer is an act of worship for Allah the Exalted. If it were permissible to separate the intention from the prayer's commencement by even a minute or an instant, then by analogy, separation by a year or two years would also be permissible. This is invalid. Alternatively, the dissenting jurist would set a time limit based on his own opinion without authorization from Allah the Exalted. If it were permissible for the intention to coincide with the *takbeer* without preceding it, the initial component of entering the prayer would occur without intention, since the essence of intention is the determination to perform the act—and determination through will necessarily precedes the act. Mālik said: It is permissible to formulate the intention before entering the prayer. Those who uphold this position must define the maximum permissible advance period for the intention, beyond which the prayer becomes invalid; otherwise, they are left in uncertainty. Al-Shāfiʿī said: The intention is only valid if it coincides precisely with the *takbeer*, neither preceding nor following it. This is incorrect due to the reasoning we have presented. Our position aligns with the view of Dāwūd and Abū Ḥanīfah, except that Abū Ḥanīfah did not permit prayer except with an intention specific to it, yet he allowed *wuḍūʾ* for prayer without intention—a juristic contradiction.[40]

[مَسْأَلَةٌ انْصَرَفَتْ نِيَّتُهُ فِي الصَّلَاةِ نَاسِيًا إلَى غَيْرِهَا]

L6335–6336

A Case Where One's Intention in Prayer Is Diverted, While Forgetful, to Another Matter.

L6337

Issue: If one's intention was diverted forgetfully during the prayer toward

[40] **Qur'an references (L6334):** Qur'an 98:5 (Al-Bayyinah).

another matter, toward a voluntary prayer, or toward exiting the prayer, he invalidated likewise the obligatory acts of his prayer performed in that state. He resumed upon what he performed with the correct intention, and it sufficed him, after which he performed the prostration of forgetfulness. If this occurred only in an act of his prayer whose omission would not invalidate the prayer, he was required only to perform the prostration of forgetfulness. This is because he fulfilled all the acts commanded in the prayer as ordained by Allah the Exalted, except that he added an act to his prayer out of forgetfulness—an act which, if added intentionally, would invalidate his prayer. In this case, the prostration of forgetfulness becomes obligatory.

L6338 ****Refined Translation:** Issue: Commencing the prayer with the takbīr is an obligatory act (farḍ), and the prayer is invalid unless the takbīr is performed.**

L6339 356 - Issue: Initiating the prayer with the Takbīr is obligatory, and the prayer is invalid without it. Abd al-Raḥmān ibn Abd Allāh ibn Khālid narrated to us, Ibrāhīm ibn Aḥmad narrated to us, al-Farbarī narrated to us, al-Bukhārī narrated to us, Musaddad narrated to us, Yaḥyā ibn Saʿīd al-Qaṭṭān narrated from Ubayd Allāh ibn Umar, who said: Saʿīd al-Maqburī narrated to me from his father from Abū Hurayrah: "The Messenger of Allah (peace and blessings be upon him) entered the mosque, whereupon a man entered and prayed." He mentioned the ḥadīth, which includes: "The Messenger of Allah (peace and blessings be upon him) said, 'Repeat your prayer, for you have not prayed.' This occurred three times. The man said, 'By the One who sent you with the truth, I know no better way. Teach me.' The Messenger of Allah (peace and blessings be upon him) said, 'When you stand for prayer, utter the Takbīr.'" Thus, he was commanded to perform the opening Takbīr. Whoever omits it has not prayed as commanded, and whoever fails to pray as commanded has not prayed at all, as stated by the Messenger of Allah (peace and blessings be upon him). Mālik, al-Shāfiʿī, Aḥmad, and Dāwūd uphold the obligation of the Takbīr for initiating prayer. Abū Ḥanīfah said: Any remembrance of Allah the Exalted suffices in place of the Takbīr, such as "Allāhu Aʿẓam" (Allah

مَسْأَلَةٌ: فَإِنْ انْصَرَفَتْ نِيَّتُهُ فِي الصَّلَاةِ نَاسِيًا إلَى غَيْرِهَا، أَوْ إلَى تَطَوُّعٍ، أَوْ إلَى خُرُوجٍ عَنْ الصَّلَاةِ: أَلْغَى مَا عَمِلَ مِنْ فُرُوضِ صَلَاتِهِ كَذَلِكَ وَبَنَى عَلَى مَا عَمِلَ بِالنِّيَّةِ الصَّحِيحَةِ وَأَجْزَأَهُ، ثُمَّ سَجَدَ لِلسَّهْوِ. فَإِنْ لَمْ يَكُنْ ذَلِكَ مِنْهُ إلَّا فِي عَمَلٍ مِنْ صَلَاتِهِ لَوْ تَرَكَهُ لَمْ تَبْطُلْ بِتَرْكِهِ الصَّلَاةَ لَمْ يَلْزَمْهُ إلَّا سُجُودُ السَّهْوِ فَقَطْ؛ لِأَنَّهُ قَدْ وَفَّى جَمِيعَ الْأَعْمَالِ الَّتِي أُمِرَ بِهَا فِي الصَّلَاةِ كَمَا أَمَرَهُ اللَّهُ تَعَالَى؛ إلَّا أَنَّهُ زَادَ فِي صَلَاتِهِ نَاسِيًا عَمَلًا لَوْ زَادَهُ عَمْدًا بَطَلَتْ صَلَاتُهُ؛ وَفِي هَذَا يَجِبُ سُجُودُ السَّهْوِ.

[مَسْأَلَةُ الْإِحْرَامُ بِالتَّكْبِيرِ فَرْضٌ لَا تُجْزِئُ الصَّلَاةُ إلَّا بِهِ]

٣٥٦ - مَسْأَلَةٌ: وَالْإِحْرَامُ بِالتَّكْبِيرِ: فَرْضٌ، لَا تُجْزِئُ الصَّلَاةُ إلَّا بِهِ -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا مُسَدَّدٌ ثنا يَحْيَى بْنُ سَعِيدٍ هُوَ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ هُوَ ابْنُ عُمَرَ حَدَّثَنِي سَعِيدٌ الْمَقْبُرِيُّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى فَذَكَرَ الْحَدِيثَ. وَفِيهِ: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ، ثَلَاثَ مَرَّاتٍ، فَقَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أُحْسِنُ غَيْرَهُ فَعَلِّمْنِي، قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: إذَا قُمْتَ إلَى الصَّلَاةِ فَكَبِّرْ» . فَقَدْ أُمِرَ بِتَكْبِيرِ الْإِحْرَامِ، فَمَنْ تَرَكَهُ فَلَمْ يُصَلِّ كَمَا أُمِرَ، وَمَنْ لَمْ يُصَلِّ كَمَا أُمِرَ فَلَمْ يُصَلِّ، كَمَا قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَبِإِيجَابِ التَّكْبِيرِ لِلْإِحْرَامِ يَقُولُ مَالِكٌ، وَالشَّافِعِيُّ،

is Most Great) or similar phrases. He and his followers also permitted this substitution in the call to prayer.

L6340–6341 They did not permit the prayer if initiated with "Allah knows best." This is confusion, a demolition of Islam, and corrupt new religious laws. Ali said: His followers cited as evidence for this practice Allah's statement: {He has succeeded who purifies himself} [Al-A'la:14] {And mentions the name of his Lord and prays} [Al-A'la:15]. Ali said: This verse does not describe the prayer's actions or manner, while the mentioned hadith specifies the prayer's indispensable acts. Thus, the verse cannot be used to object to the hadith. Rather, the verse demonstrates that this remembrance of Allah's name is distinct from the prayer itself, for He said: {then prays} [Al-A'la:15], conjoining prayer to the mention of His name. This confirms the remembrance precedes prayer, like His statement: {Establish prayer for My remembrance} [Ta-Ha:14]. This remembrance of Allah's name is precisely the purpose aimed at Him—glorified and exalted is He—through the intention in performing it for Him.[41]

The Issue of the Takbīr in the Prayer

L6342

L6343 Issue 357: It is valid for takbīr to use the phrases: "Allāhu akbar," "Allāhu al-akbar," "al-Akbaru Allāh," "al-Kabīru Allāh," "Allāhu al-Kabīr," and "al-Raḥmānu akbar" - along with any divine name of Allah the Exalted that we mentioned in magnification. Other expressions are invalid, for the Prophet (peace and blessings be upon him) instructed: "Then pronounce takbīr." All these formulations constitute valid takbīr, as the term "takbīr" does not apply to other phrases. This is the position of Abū Ḥanīfah, al-Shāfiʿī, and Dāwūd. Mālik held: Only "Allāhu akbar" is valid. This constitutes an unwarranted specification of takbīr without proof. Some have asserted that the narration states: "When you stand for prayer, say: Allāhu akbar." ʿAlī said: This is baseless and never authenticated. Even if we found it authentic, we would

[41] **Qur'an references (L6341):** Qur'an 87:14 (Al-A'la); Qur'an 87:15 (Al-A'la); Qur'an 20:14 (Taha).

وَأَحْمَدُ، وَدَاوُد. وَقَالَ أَبُو حَنِيفَةَ: يُجْزِئُ عَنْ التَّكْبِيرِ ذِكْرُ اللَّهِ تَعَالَى كَيْفَ ذَكَرَ، مِثْلُ " اللَّهُ أَعْظَمُ " وَنَحْوُ ذَلِكَ. وَأَجَازُوا ذَلِكَ أَيْضًا فِي الْأَذَانِ.

وَلَمْ يُجِيزُوا الصَّلَاةَ إذَا افْتُتِحَتْ بِ " اللَّهُ أَعْلَمُ ". وَهَذَا تَخْلِيطٌ وَهَدْمٌ لِلْإِسْلَامِ، وَشَرَائِعُ جَدِيدَةٌ فَاسِدَةٌ، قَالَ عَلِيٌّ: وَاحْتَجَّ مُقَلِّدُوهُ فِي ذَلِكَ بِقَوْلِ اللَّهِ تَعَالَى: {قَدْ أَفْلَحَ مَنْ تَزَكَّى} [الأعلى: ١٤] {وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى} [الأعلى: ١٥] . قَالَ عَلِيٌّ: لَيْسَ فِي هَذِهِ الْآيَةِ عَمَلُ الصَّلَاةِ وَصِفَتُهَا وَالْحَدِيثُ الْمَذْكُورُ: فِيهِ عَمَلُ الصَّلَاةِ الَّتِي لَا تُجْزِئُ إلَّا بِهِ، فَلَا يُعْتَرَضُ بِالْآيَةِ عَلَيْهِ؛ بَلْ فِي الْآيَةِ دَلِيلٌ أَنَّ ذَلِكَ الذِّكْرَ لِاسْمِ اللَّهِ تَعَالَى هُوَ غَيْرُ الصَّلَاةِ؛ لِأَنَّهُ تَعَالَى قَالَ: {فَصَلَّى} [الأعلى: ١٥] فَعَطَفَ الصَّلَاةَ عَلَى ذِكْرِ اسْمِهِ؛ فَصَحَّ أَنَّهُ قَبْلَ الصَّلَاةِ، مِثْلُ قَوْلِهِ تَعَالَى: {وَأَقِمِ الصَّلَاةَ لِذِكْرِي} [طه: ١٤] فَهَذَا الذِّكْرُ لِاسْمِ اللَّهِ تَعَالَى هُوَ الْقَصْدُ إلَيْهِ تَعَالَى بِالنِّيَّةِ فِي أَدَائِهَا لَهُ عَزَّ وَجَلَّ

[مَسْأَلَةُ التَّكْبِيرِ فِي الصَّلَاةِ]

٣٥٧ - مَسْأَلَةٌ: وَيُجْزِئُ فِي التَّكْبِيرِ: اللَّهُ أَكْبَرُ، وَاَللَّهُ الْأَكْبَرُ، وَالْأَكْبَرُ اللَّهُ، وَالْكَبِيرُ اللَّهُ، وَاَللَّهُ الْكَبِيرُ، وَالرَّحْمَنُ أَكْبَرُ - وَأَيُّ اسْمٍ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى ذَكَرْنَا بِالتَّكْبِيرِ. وَلَا يُجْزِئُ غَيْرُ هَذِهِ الْأَلْفَاظِ؛ لِأَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: " فَكَبِّرْ ". وَكُلُّ هَذَا تَكْبِيرٌ، وَلَا يَقَعُ عَلَى غَيْرِ هَذَا لَفْظُ: " التَّكْبِيرِ "؛ وَهَذَا قَوْلُ أَبِي حَنِيفَةَ، وَالشَّافِعِيِّ، وَدَاوُد وَقَالَ مَالِكٌ: لَا يُجْزِئُ إلَّا " اللَّهُ أَكْبَرُ " وَهَذَا تَخْصِيصٌ لِلتَّكْبِيرِ بِلَا بُرْهَانٍ، وَقَدْ ادَّعَى بَعْضُهُمْ: أَنَّ فِي الْحَدِيثِ: " إذَا قُمْت إلَى الصَّلَاةِ فَقُلْ: اللَّهُ أَكْبَرُ " قَالَ عَلِيٌّ: وَهَذَا بَاطِلٌ مَا عُرِفَ قَطُّ، وَلَوْ وَجَدْنَاهُ صَحِيحًا لَقُلْنَا بِهِ. فَإِنْ قَالُوا: بِهَذَا جَرَى عَمَلُ النَّاسِ،

adhere to it. If they argue: "This reflects established practice," we counter: The people's practice only follows wuḍūʾ sequence as in the verse, yet you permit reversing its order. Their practice in wuḍūʾ always included istinshāq and istinthār by the Prophet's directive (peace and blessings be upon him), yet you claim: "Whoever omits these still has complete wuḍūʾ and complete prayer." Their practice always included reciting a sūrah with al-Fātiḥah in Fajr and the first two units of other prayers, yet you state: "Omission of the sūrah does not invalidate prayer." The Ummah's practice always incorporated raising hands with the opening takbīr.

قُلْنَا لَهُمْ: مَا جَرَى عَمَلُ النَّاسِ إِلَّا بِتَرْتِيبِ الْوُضُوءِ كَمَا فِي الْآيَةِ، وَأَنْتُمْ تُجِيزُونَ تَنْكِيسَهُ، وَمَا جَرَى عَمَلُ النَّاسِ قَطُّ فِي الْوُضُوءِ إِلَّا بِالِاسْتِنْشَاقِ وَالِاسْتِنْثَارِ مَعَ صِحَّتِهِ مِنْ أَمْرِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -. وَأَنْتُمْ تَقُولُونَ: مَنْ تَرَكَهَا فَوُضُوءُهُ تَامٌّ وَصَلَاتُهُ تَامَّةٌ، وَمَا جَرَى عَمَلُ النَّاسِ قَطُّ إِلَّا بِقِرَاءَةِ سُورَةٍ مَعَ أُمِّ الْقُرْآنِ فِي الصُّبْحِ وَالْأُولَيَيْنِ مِنْ الصَّلَوَاتِ الْبَوَاقِي، وَأَنْتُمْ تَقُولُونَ: إِنْ تَرَكَ السُّورَةَ فَصَلَاتُهُ تَامَّةٌ. وَمَا جَرَى عَمَلُ الْأُمَّةِ إِلَّا بِرَفْعِ الْيَدَيْنِ مَعَ تَكْبِيرَةِ الْإِحْرَامِ.

L6344–6345 And you say: If he does not raise his hands, his prayer is complete; thus, you regard the practice as authoritative evidence only when you so desire, not when you do not desire—and such cases are exceedingly numerous. And success comes only from Allah, the Exalted.

وَأَنْتُمْ تَقُولُونَ: إِنْ لَمْ يَرْفَعْ يَدَيْهِ فَصَلَاتُهُ تَامَّةٌ، فَتَرَى الْعَمَلَ إِنَّمَا يَكُونُ حُجَّةً إِذَا شِئْتُمْ، لَا إِذَا لَمْ تَشَاءُوا، وَمِثْلُ هَذَا كَثِيرٌ جِدًّا - وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

L6346 **A question regarding raising the two hands for the Takbīr at the commencement of prayer (al-ihrām).**

[مَسْأَلَةُ رَفْعُ الْيَدَيْنِ لِلتَّكْبِيرِ مَعَ الْإِحْرَامِ فِي أَوَّلِ الصَّلَاةِ]

L6347–6349 358 – Issue: Raising the hands for the takbīr along with the commencement (iḥrām) at the beginning of prayer is an obligation; the prayer is not valid except with it.

٣٥٨ - مَسْأَلَةٌ: وَرَفْعُ الْيَدَيْنِ لِلتَّكْبِيرِ مَعَ الْإِحْرَامِ فِي أَوَّلِ الصَّلَاةِ: فَرْضٌ، لَا تُجْزِئُ الصَّلَاةُ إِلَّا بِهِ -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا عَبْدُ الْوَهَّابِ هُوَ ابْنُ عَبْدِ الْمَجِيدِ الثَّقَفِيُّ - ثنا أَيُّوبُ هُوَ السِّخْتِيَانِيُّ - عَنْ أَبِي قِلَابَةَ ثنا مَالِكُ بْنُ الْحُوَيْرِثِ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لَهُ وَلِمَنْ مَعَهُ: «صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي» . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ ثنا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ نَصْرِ بْنِ عَاصِمٍ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ

Narrated to us by ʿAbd al-Raḥmān ibn ʿAbd Allāh ibn Khālid, narrated to us Ibrāhīm ibn Aḥmad, narrated to us al-Farabrī, narrated to us al-Bukhārī, narrated to us Muḥammad ibn al-Muthannā, narrated to us ʿAbd al-Wahhāb – he is Ibn ʿAbd al-Majīd al-Thaqafī – narrated to us Ayyūb – he is al-Sakhtiyānī – narrated to us Abū Qilābah, narrated to us Mālik ibn al-Ḥuwayrith: "The Messenger of Allāh – peace and blessings be upon him – said to him and those with him: 'Pray as you have seen me pray.'"

Narrated to us by ʿAbd Allāh ibn Yūsuf, narrated to us Aḥmad ibn Fatḥ, narrated to us ʿAbd al-Wahhāb ibn ʿĪsā, narrated to us Aḥmad ibn Muḥammad, narrated to us Aḥmad ibn ʿAlī, narrated to us Muslim ibn al-Ḥajjāj, narrated to us Abū Kāmil al-Jaḥdarī, narrated to us Abū ʿAwānah, narrated to us Qatādah, narrated to us Naṣr ibn ʿĀṣim, narrated to us Mālik ibn al-Ḥuwayrith:

حَتَّى حَاذَى بِهِمَا أُذُنَيْهِ» . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا سُلَيْمَانُ بْنُ الْأَشْعَثِ ثنا أَحْمَدُ بْنُ حَنْبَلٍ ثنا سُفْيَانُ هُوَ ابْنُ عُيَيْنَةَ - عَنِ الزُّهْرِيِّ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ: «رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا اسْتَفْتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ مَنْكِبَيْهِ» . وَذَكَرَ الْحَدِيثَ. فَإِنْ قِيلَ: فَهَلَّا أَوْجَبْتُمْ بِهَذَا الِاسْتِدْلَالِ نَفْسِهِ رَفْعَ الْيَدَيْنِ عِنْدَ كُلِّ رَفْعٍ وَخَفْضٍ فَرْضًا؟ قُلْنَا: لِأَنَّهُ قَدْ صَحَّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَرْفَعُ يَدَيْهِ عِنْدَ كُلِّ خَفْضٍ وَرَفْعٍ، وَأَنَّهُ كَانَ لَا يَرْفَعُ. حَدَّثَنَا حُمَامٌ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الصَّائِغُ ثنا زُهَيْرُ بْنُ حَرْبٍ أَبُو خَيْثَمَةَ ثنا وَكِيعٌ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ عَلْقَمَةَ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: «أَلَا أُرِيكُمْ صَلَاةَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَرَفَعَ يَدَيْهِ فِي أَوَّلِ تَكْبِيرَةٍ ثُمَّ لَمْ يَعُدْ» . فَلَمَّا صَحَّ أَنَّهُ - عَلَيْهِ السَّلَامُ - كَانَ يَرْفَعُ فِي كُلِّ خَفْضٍ وَرَفْعٍ بَعْدَ تَكْبِيرَةِ الْإِحْرَامِ وَلَا يَرْفَعُ، كَانَ كُلُّ ذَلِكَ مُبَاحًا لَا فَرْضًا، وَكَانَ لَنَا أَنْ نُصَلِّيَ كَذَلِكَ، فَإِنْ رَفَعْنَا صَلَّيْنَا كَمَا كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي، وَإِنْ لَمْ نَرْفَعْ فَقَدْ صَلَّيْنَا كَمَا كَانَ - عَلَيْهِ السَّلَامُ - يُصَلِّي وَرُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ حَدَّثَنِي أَحْمَدُ بْنُ حَنْبَلٍ عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ عَنْ زَيْدِ بْنِ وَاقِدٍ سَمِعْت نَافِعًا مَوْلَى ابْنِ عُمَرَ يَقُولُ: كَانَ ابْنُ عُمَرَ إِذَا رَأَى مُصَلِّيًا لَا يَرْفَعُ يَدَيْهِ فِي الصَّلَاةِ حَصَبَهُ وَأَمَرَهُ أَنْ يَرْفَعَ يَدَيْهِ قَالَ عَلِيٌّ: مَا كَانَ ابْنُ عُمَرَ لِيُحَصِّبَ مَنْ تَرَكَ مَا لَهُ تَرْكُهُ، وَقَدْ رُوِيَ إِيجَابُ رَفْعِ الْيَدَيْنِ فِي الْإِحْرَامِ لِلصَّلَاةِ فَرْضًا عَنِ الْأَوْزَاعِيِّ - وَهُوَ قَوْلُ بَعْضِ مَنْ تَقَدَّمَ مِنْ أَصْحَابِنَا

"The Messenger of Allāh – peace and blessings be upon him – would raise his hands when saying the takbīr until they were aligned with his ears."

Narrated to us by ʿAbd Allāh ibn Rabīʿ, narrated to us ʿUmar ibn ʿAbd al-Malik, narrated to us Muḥammad ibn Bakr, narrated to us Sulaymān ibn al-Ashʿath, narrated to us Aḥmad ibn Ḥanbal, narrated to us Sufyān – he is Ibn ʿUyaynah – narrated to us al-Zuhrī, narrated to us Sālim ibn ʿAbd Allāh ibn ʿUmar, narrated to us his father: "I saw the Messenger of Allāh – peace and blessings be upon him – when he commenced prayer, raise his hands until they were level with his shoulders." And he mentioned the ḥadīth.

If it is said: "Why do you not obligate – by this very evidence – raising the hands at every raising and lowering as an obligation?" We say: Because it is authentically established that the Messenger of Allāh – peace and blessings be upon him – would raise his hands at every lowering and raising, and that he would not raise them.

Narrated to us by Hummām, narrated to us ʿAbbās ibn Aṣbagh, narrated to us Muḥammad ibn ʿAbd al-Malik ibn Ayman, narrated to us Muḥammad ibn Ismāʿīl al-Ṣāʾigh, narrated to us Zuhayr ibn Ḥarb Abū Khaythamah, narrated to us Wakīʿ, narrated to us Sufyān al-Thawrī, narrated to us ʿĀṣim ibn Kulayb. From Abd al-Rahman ibn al-Aswad from Alqamah ibn Abdullah ibn Mas'ud, who said: "Shall I show you the prayer of the Messenger of Allah (peace be upon him)?" He then raised his hands during the first takbir and did not repeat it. When it was established that he (peace be upon him) raised his hands at every bowing and rising after the opening takbir but did not raise them at other times, all of that was permissible, not obligatory. It was permissible for us to pray in that manner. If we raise our hands, we are praying as the Messenger of Allah (peace be upon him) prayed. If we do not raise them, we have still prayed as he (peace be upon him) prayed. We received a narration via Abd al-Razzaq: Ahmad ibn Hanbal narrated to me from al-Walid ibn Muslim, who reported from Zayd ibn Waqid, who said: I heard Nafi', the freed slave of Ibn Umar, saying: "When Ibn Umar saw a person praying without raising his hands during prayer, he would throw pebbles at him and command him to raise his hands." Ali (may Allah be pleased with him) said: "Ibn Umar would not throw pebbles at one who

omitted an act that was permissible to omit." It was narrated from al-Awza'i that raising the hands during the opening takbir of prayer is obligatory—and this is the opinion of some of our earlier companions.[42]

L6350 **Issue: The Recitation of the Opening [*Umm al-Qur'an*] in the Prayer**

L6351–6353 359 - Issue: The recitation of Umm al-Qur'an (the Opening of the Book) is obligatory in every unit of every prayer, whether one is an imam, a follower, or praying alone (the obligatory and voluntary prayers are the same, and men and women are the same). Narrated to us by ʻAbd al-Raḥmān ibn ʻAbd Allāh: Ibrāhīm ibn Aḥmad narrated to us; al-Farabrī narrated to us; al-Bukhārī narrated to us; ʻAlī ibn ʻAbd Allāh narrated to us; Sufyān ibn ʻUyaynah narrated to us; al-Zuhrī narrated from Maḥmūd ibn al-Rabīʻ from ʻUbādah ibn al-Ṣāmit that the Messenger of Allāh—peace and blessings be upon him—said: "There is no prayer for one who does not recite Umm al-Qur'an." If it is asked: "From where do you derive the obligation to recite it in every unit?" We say: Due to what was narrated to us by ʻAbd al-Raḥmān ibn ʻAbd Allāh ibn Khālid: Ibrāhīm ibn Aḥmad narrated to us; al-Farabrī narrated to us; al-Bukhārī narrated to us; Musaddad narrated to us; Yaḥyā ibn Saʻīd al-Qaṭṭān narrated from ʻUbayd Allāh (the son of ʻUmar); Saʻīd al-Maqburī narrated from Abū Hurayrah, who mentioned the ḥadīth of the man whom the Prophet—peace and blessings be upon him—commanded to repeat his prayer. The man informed him that he did not know anything beyond that, so the Messenger of Allāh—peace and blessings be upon him—said to him: "When you stand for prayer, say the takbīr, then recite what is easy for you..." "what is with you of the Quran, then bow until you are at ease in bowing, then rise until you stand upright, then prostrate until you are at ease in prostration, then rise into a sitting position until you are at ease in sitting, then prostrate until you are at ease in prostration, then do this throughout your entire prayer." Thus by this command it became obligatory as an obligation to perform in the remainder of his prayer - in every rakʿah - the like of this.

L6354 **The Issue of the Congregant's Recitation Behind the Imam**

[42] **Hadith references (L6347):** Sunan Abi Dawud 721.

[مَسْأَلَةٌ قِرَاءَةُ أُمِّ الْقُرْآنِ فِي الصَّلَاةِ]

٣٥٩ - مَسْأَلَةٌ: وَقِرَاءَةُ أُمِّ الْقُرْآنِ: فَرْضٌ فِي كُلِّ رَكْعَةٍ مِنْ كُلِّ صَلَاةٍ إمَامًا كَانَ أَوْ مَأْمُومًا أَوْ مُنْفَرِدًا - وَالْفَرْضُ وَالتَّطَوُّعُ سَوَاءٌ، وَالرِّجَالُ وَالنِّسَاءُ سَوَاءٌ -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ ثنا سُفْيَانُ بْنُ عُيَيْنَةَ ثنا الزُّهْرِيُّ عَنْ مَحْمُودِ بْنِ الرَّبِيعِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأُمِّ الْقُرْآنِ» . فَإِنْ قِيلَ: فَمِنْ أَيْنَ أَوْجَبْتُمُوهَا فَرْضًا فِي كُلِّ رَكْعَةٍ. قُلْنَا: لِمَا حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا مُسَدَّدٌ ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ هُوَ ابْنُ عُمَرَ - ثنا سَعِيدٌ الْمَقْبُرِيُّ عَنْ أَبِي هُرَيْرَةَ، فَذَكَرَ حَدِيثَ الَّذِي أَمَرَهُ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يُعِيدَ الصَّلَاةَ، فَأَخْبَرَهُ أَنَّهُ لَا يُحْسِنُ غَيْرَ ذَلِكَ فَقَالَ لَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إذَا قُمْت إلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَك مِنْ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اُسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ اُسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا ". فَوَجَبَ بِهَذَا الْأَمْرِ فَرْضًا أَنْ يَفْعَلَ فِي بَاقِي صَلَاتِهِ فِي كُلِّ رَكْعَةٍ مِثْلَ هَذَا.

[مَسْأَلَةٌ قِرَاءَةُ الْمَأْمُومِ خَلْفَ الْإِمَامِ]

L6355–6359

360 - Issue: It is not permissible for the follower to recite anything behind the Imam other than the Essence of the Qur'an (Al-Fatihah). As narrated to us by Ḥammām, who narrated from ʿAbd Allāh ibn Muḥammad ibn ʿAlī al-Bājī, who narrated from Muḥammad ibn ʿAbd al-Malik ibn Ayman, who narrated from Aḥmad ibn Salm, who narrated from Abū Thawr Ibrāhīm ibn Khālid, who narrated from Yazīd ibn Hārūn, from Muḥammad ibn Isḥāq, from Makḥūl, from Maḥmūd ibn al-Rabīʿ, from ʿUbādah ibn al-Ṣāmit, who said: "Allah's Messenger (peace be upon him) led us in the dawn prayer. When he finished, he said: 'Do you recite behind me?' We replied: 'Yes, O Messenger of Allah.' He said: 'Do not do so except with the Essence of the Book (Al-Fatihah), for no prayer is valid without it.'" Among those who affirmed the obligation of Al-Fatihah, as we mentioned, are a group of the Salaf. It was narrated to us via ʿAbd al-Razzāq's chain, from Sufyān al-Thawrī, from Sulaymān al-Shaybānī, from Jawwāb, from Yazīd ibn Sharīk, who asked ʿUmar ibn al-Khaṭṭāb: "Shall I recite behind the Imam?" ʿUmar replied: "Yes." He asked: "Even if you recite, O Commander of the Believers?" ʿUmar said: "Yes, even if you recite." From al-Ḥajjāj ibn al-Minhāl: Abū ʿAwānah narrated to us from Ibrāhīm ibn Muḥammad ibn al-Muntashir, from his father, from ʿAbāyah ibn Raddād, from ʿUmar ibn al-Khaṭṭāb, who said: "No prayer is permissible or valid except with the Opening of the Book (Al-Fatihah) and another portion alongside it." A man asked him: "O Commander of the Believers, what if I am behind an Imam or alongside an Imam?" He replied: "Recite silently to yourself." From Abū ʿAwānah, from Sulaymān, from Khaythamah, from ʿUmar, who said: "No prayer is valid, or no..." Is a prayer valid in which the Fātiḥah is not recited? From the narration of Waki', from 'Abdullāh ibn 'Awn, from Rajā' ibn Ḥaywah, from Maḥmūd ibn al-Rabī', who said: "I prayed a prayer while 'Ubādah ibn al-Ṣāmit was beside me. He recited the Fātiḥah. When he finished, I said: 'O Abā al-Walīd, did I not hear you recite the Fātiḥah?' He replied: 'Yes, for there is no prayer valid except with it.'" From Waki', from Ismā'īl ibn Abī Khālid, from al-'Ayzar ibn Ḥurayth, from Ibn 'Abbās, who said: "Recite the Fātiḥah behind the Imam." From 'Abd al-Razzāq, from al-Mu'tamir ibn Sulaymān, from Layth, from 'Aṭā', from Ibn 'Abbās, who said: "It is obligatory to recite the Fātiḥah behind the Imam, whether he recites aloud or not." From 'Abd al-Razzāq, from Ibn Jurayj, who

٣٦٠ - مَسْأَلَةٌ: وَلَا يَجُوزُ لِلْمَأْمُومِ أَنْ يَقْرَأَ خَلْفَ الْإِمَامِ شَيْئًا غَيْرَ أُمِّ الْقُرْآنِ -: لِمَا حَدَّثَنَا حُمَامٌ ثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاجِيُّ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا أَحْمَدُ بْنُ سَلْمٍ ثنا أَبُو ثَوْرٍ إبْرَاهِيمُ بْنُ خَالِدٍ ثنا يَزِيدُ بْنُ هَارُونَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ مَكْحُولٍ عَنْ مَحْمُودِ بْنِ الرَّبِيعِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: «صَلَّى بِنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْفَجْرَ، فَلَمَّا انْصَرَفَ قَالَ: تَقْرَءُونَ خَلْفِي قُلْنَا: نَعَمْ يَا رَسُولَ اللَّهِ هَذَا، قَالَ: لَا تَفْعَلُوا إلَّا بِأُمِّ الْكِتَابِ، فَإِنَّهُ لَا صَلَاةَ إلَّا بِهَا» . وَمِمَّنْ قَالَ بِإِيجَابِ أُمِّ الْقُرْآنِ كَمَا ذَكَرْنَا جَمَاعَةٌ مِنْ السَّلَفِ رُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ عَنْ جَوَّابٍ عَنْ يَزِيدَ بْنِ شَرِيكٍ أَنَّهُ قَالَ لِعُمَرَ بْنِ الْخَطَّابِ: أَقْرَأُ خَلْفَ الْإِمَامِ؟ قَالَ لَهُ عُمَرُ: نَعَمْ، قَالَ: وَإِنْ قَرَأْت يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ: نَعَمْ، وَإِنْ قَرَأْت. وَعَنْ الْحَجَّاجِ بْنِ الْمِنْهَالِ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ إبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ عَنْ أَبِيهِ عَنْ عَبَايَةَ بْنِ رِدَّادٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: لَا تَجُوزُ وَلَا تُجْزِئُ صَلَاةٌ إلَّا بِفَاتِحَةِ الْكِتَابِ وَشَيْءٍ مَعَهَا فَقَالَ لَهُ رَجُلٌ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَرَأَيْت إنْ كُنْت خَلْفَ إمَامٍ أَوْ بَيْنَ يَدَيْ إمَامٍ قَالَ: اقْرَأْ فِي نَفْسِك وَعَنْ أَبِي عَوَانَةَ عَنْ سُلَيْمَانَ عَنْ خَيْثَمَةَ عَنْ عُمَرَ قَالَ: لَا تُجْزِئُ صَلَاةٌ، أَوْ لَا تَجُوزُ صَلَاةٌ لَا يُقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ وَمِنْ طَرِيقِ وَكِيعٍ عَنْ عَبْدِ اللَّهِ بْنِ عَوْنٍ عَنْ رَجَاءِ بْنِ حَيْوَةَ عَنْ مَحْمُودِ بْنِ الرَّبِيعِ قَالَ: صَلَّيْت صَلَاةً وَإِلَى جَنْبِي عُبَادَةُ بْنُ الصَّامِتِ فَقَرَأَ فَاتِحَةَ الْكِتَابِ فَلَمَّا انْصَرَفَ قُلْت: أَبَا الْوَلِيدِ، أَلَمْ أَسْمَعْك قَرَأْت فَاتِحَةَ الْكِتَابِ قَالَ: أَجَلْ، إنَّهُ لَا صَلَاةَ إلَّا بِهَا وَعَنْ وَكِيعٍ عَنْ إسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ الْعَيْزَارِ بْنِ حُرَيْثٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: اقْرَأْ خَلْفَ الْإِمَامِ فَاتِحَةَ الْكِتَابِ وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ الْمُعْتَمِرِ بْنِ سُلَيْمَانَ عَنْ لَيْثٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَا بُدَّ

أَنْ يَقْرَأَ خَلْفَ الْإِمَامِ فَاتِحَةَ الْكِتَابِ، جَهَرَ أَوْ لَمْ يَجْهَرْ وَعَنْ عَبْدِ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ أَخْبَرَنِي نَافِعٌ: أَنَّ ابْنَ عُمَرَ لَمْ يَكُنْ يَدَعُ أَنْ يَقْرَأَ أُمَّ الْقُرْآنِ فِي كُلِّ رَكْعَةٍ مِنَ الْمَكْتُوبَةِ. وَعَنْ غَيْرِهِمْ أَيْضًا. وَعَنْ أَبِي هُرَيْرَةَ: اقْرَأْ بِهَا فِي نَفْسِكَ. وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ الْأَعْرَجِ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: اقْرَأْ بِأُمِّ الْقُرْآنِ فِي كُلِّ رَكْعَةٍ، أَوْ يَقُولُ فِي كُلِّ صَلَاةٍ. وَعَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَيْضًا. وَعَنْ مُعَاذٍ عَنْ عَبْدِ اللَّهِ بْنِ عَوْنٍ عَنْ رَجَاءِ بْنِ حَيْوَةَ أَنَّهُ كَانَ يَقُولُ: إِنْ كَانَ خَلْفَ الْإِمَامِ فَجَهَرَ أَوْ لَمْ يَجْهَرْ فَلَا بُدَّ مِنْ قِرَاءَةِ فَاتِحَةِ الْكِتَابِ. وَعَنْ حَجَّاجِ بْنِ الْمِنْهَالِ ثنا أَبُو هِلَالٍ الرَّاسِبِيُّ قَالَ: سَأَلَ جَارٌ لَنَا الْحَسَنَ قَالَ: أَكُونُ خَلْفَ الْإِمَامِ يَوْمَ الْجُمُعَةِ فَلَا أَسْمَعُ قِرَاءَتَهُ قَالَ: اقْرَأْ بِفَاتِحَةِ الْكِتَابِ، قَالَ الرَّجُلُ: وَسُورَةٍ قَالَ: يَكْفِيكَ ذَلِكَ الْإِمَامُ. وَعَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: لِلْإِمَامِ سَكْتَتَانِ فَاغْتَنِمُوا الْقِرَاءَةَ فِيهِمَا بِفَاتِحَةِ الْكِتَابِ، حِينَ يُكَبِّرُ الْإِمَامُ إِذَا دَخَلَ فِي الصَّلَاةِ وَحِينَ يَقُولُ: {وَلا الضَّالِّينَ} [الفاتحة: ٧] . وَالرِّوَايَاتُ هَهُنَا تَكْثُرُ جِدًّا وَقَالَ أَبُو حَنِيفَةَ: لَيْسَ قِرَاءَةُ أُمِّ الْقُرْآنِ فَرْضًا، وَإِنْ قَرَأَ الْإِمَامُ وَالْمُنْفَرِدُ مِثْلَ: " آيَةِ الدَّيْنِ " وَنَحْوِهَا وَلَمْ يَقْرَأْ أُمَّ الْكِتَابِ أَجْزَأَهُ وَالْقِرَاءَةُ عِنْدَهُ فَرْضٌ فِي رَكْعَتَيْنِ مِنَ الصَّلَاةِ فَقَطْ إِمَّا الْأُولَيَيْنِ أَوِ الْأُخْرَيَيْنِ، وَإِمَّا وَاحِدَةٌ فِي الْأُولَيَيْنِ وَوَاحِدَةٌ فِي الْأُخْرَيَيْنِ، وَلَا يَقْرَأُ الْمَأْمُومُ شَيْئًا أَصْلًا، أَجْهَرَ الْإِمَامُ أَوْ أَسَرَّ. وَقَالَ مَالِكٌ: قِرَاءَةُ أُمِّ الْقُرْآنِ فَرْضٌ فِي جُمْهُورِ الصَّلَاةِ عَلَى الْإِمَامِ وَالْمُنْفَرِدِ فَإِنْ تَرَكَاهُ فِي رَكْعَةٍ، فَقَدْ اخْتَلَفَ قَوْلُهُ، فَمَرَّةً رَأَى أَنْ يُلْغِيَ الرَّكْعَةَ وَيَأْتِيَ بِأُخْرَى وَمَرَّةً رَأَى أَنْ يُجْزِئَ عَنْهُ سُجُودُ السَّهْوِ. وَأَجَازَ

informed us from Nāfiʿ: “Ibn ʿUmar never neglected to recite the Mother of the Quran in every rakʿah of the obligatory prayer.” From others as well. From Abū Hurayrah: “Recite it silently to yourself.” From ʿAbd al-Razzāq, from Maʿmar, from al-Zuhrī, from ʿAbd al-Raḥmān ibn Hurmuz al-Aʿraj, who heard Abū Saʿīd al-Khudrī say: “Recite the Mother of the Quran in every rakʿah,” or he said: “in every prayer.” From ʿUrwah ibn al-Zubayr likewise. From Muʿādh, from ʿAbdullāh ibn ʿAwn, from Rajāʾ ibn Ḥaywah, who said: “Whether one is behind an Imam who recites aloud or silently, reciting the Fātiḥah remains obligatory.” From Ḥajjāj ibn al-Minhāl, who reported from Abū Hilāl al-Rāsibī, who said: “A neighbor of ours asked al-Ḥasan: ’When I pray behind the Imam on Friday and cannot hear his recitation?’ He replied: ’Recite the Fātiḥah.’ The man asked: ’And a surah?’ He said: ’The Imam suffices you for that.’” From Ḥammād ibn Salamah, from Muḥammad ibn ʿAmr, from Abū Salamah ibn ʿAbd al-Raḥmān ibn ʿAwf. He said: The imam has two pauses; seize the opportunity to recite the Opening of the Book during them—when the imam pronounces the opening magnification upon entering prayer, and when he says, “{and not of those who have gone astray} [Al-Fātiḥah: 7].” The narrations here are exceedingly numerous. Abū Ḥanīfah said: Reciting the Mother of the Quran is not obligatory. If the imam or an individual praying alone recites a verse such as “the Debt Verse” (2:282) or similar instead of the Mother of the Book, it suffices. In his view, recitation is obligatory only in two rak’ahs of the prayer: either the first two, or the last two, or one rak’ah in the first two and one in the last two. The follower does not recite anything at all, whether the imam prays aloud or silently. Mālik said: Reciting the Mother of the Quran is obligatory in the majority of the prayer’s rak’ahs for both the imam and the individual praying alone. If they omit it in a rak’ah, his opinion varies: at times he deemed the rak’ah invalid, requiring it to be repeated, and at times considered the prostration of forgetfulness sufficient. He permitted the follower to recite the Mother of the Quran along with a surah behind the imam when the imam prays silently during the first two rak’ahs of Ẓuhr and ʿAṣr, and to recite only the Mother of the Quran in every rak’ah where the imam prays silently in any prayer. He preferred this for the follower but did not deem it permissible for them to recite anything in rak’ahs where the imam prays aloud. Al-Shāfiʿī,

in the latter of his two opinions, concurred with our position—which is also the view of al-Awzāʿī and al-Layth ibn Saʿd. Our companions differed: one group held it obligatory for the follower to recite the Mother of the Quran in every rak'ah—whether the imam prays aloud or silently—while another group restricted this obligation to rak'ahs where the imam prays silently. They unanimously agreed on the obligation of reciting the Mother of the Quran in every rak'ah for the imam and the individual praying alone. ʿAlī said: Those who reject the obligatoriness of the Mother of the Quran cited Allah's decree, "{Recite what is feasible of the Quran} [al-Muzzammil: 20]," and the Prophet's instruction—peace and blessings of Allah be upon him—to the man ordered to repeat his prayer: "Recite what is manageable for you of the Quran." ʿAlī said: The ḥadīth of ʿUbādah clarifies this other report, affirming that the obligatory "feasible portion" of the Quran refers exclusively to the Mother of the Quran.[43]

L6360–6367 It is as though those who give precedence to the ḥadīth of ʿUbādah have indeed considered both the Quranic verse and all narrations, for Umm al-Qur'ān constitutes part of what can be easily recited from the Qur'an. Conversely, those who prioritize the Prophet's statement (peace and blessings of Allah be upon him) - "Recite whatever you can manage from the Qur'an" - appear to contradict the ḥadīth of ʿUbādah, thereby permitting a prayer the Messenger of Allah (peace and blessings of Allah be upon him) nullified. This is impermissible, particularly Abū Ḥanīfah's differentiation between allowing the recitation of a lengthy verse or three verses and prohibiting fewer than that. This is a view not recorded from anyone before him, with no evidence for its validity, contradicting the Qur'an and all transmitted reports. He also held another opinion: that whatever one recites from the Qur'an

لِلْمَأْمُومِ أَنْ يَقْرَأَ خَلْفَ الْإِمَامِ أُمَّ الْقُرْآنِ وَسُورَةً إِذَا أَسَرَّ الْإِمَامُ فِي الْأُولَيَيْنِ مِنْ الظُّهْرِ وَالْعَصْرِ، وَبِأُمِّ الْقُرْآنِ وَحْدَهَا فِي كُلِّ رَكْعَةٍ يُسِرُّ فِيهَا مِنْ كُلِّ صَلَاةٍ. وَاخْتَارَ لَهُ ذَلِكَ، وَلَمْ يَرَ لَهُ أَنْ يَقْرَأَ شَيْئًا فِي كُلِّ رَكْعَةٍ يَجْهَرُ فِيهَا الْإِمَامُ. وَقَالَ الشَّافِعِيُّ فِي آخِرِ قَوْلَيْهِ كَقَوْلِنَا - وَهُوَ قَوْلُ الْأَوْزَاعِيِّ، وَاللَّيْثِ بْنِ سَعْدٍ. وَاخْتَلَفَ أَصْحَابُنَا -: فَقَالَتْ طَائِفَةٌ: فَرْضٌ عَلَى الْمَأْمُومِ أَنْ يَقْرَأَ أُمَّ الْقُرْآنِ فِي كُلِّ رَكْعَةٍ - أَسَرَّ الْإِمَامُ أَوْ جَهَرَ - وَقَالَتْ طَائِفَةٌ: هَذَا فَرْضٌ عَلَيْهِ فِيمَا أَسَرَّ فِيهِ الْإِمَامُ خَاصَّةً، وَلَا يَقْرَأُ فِيمَا جَهَرَ فِيهِ الْإِمَامُ وَلَمْ يَخْتَلِفُوا فِي وُجُوبِ قِرَاءَةِ أُمِّ الْقُرْآنِ فَرْضًا فِي كُلِّ رَكْعَةٍ عَلَى الْإِمَامِ وَالْمُنْفَرِدِ. قَالَ عَلِيٌّ: احْتَجَّ مَنْ لَمْ يَرَ أُمَّ الْقُرْآنِ فَرْضًا بِقَوْلِ اللَّهِ تَعَالَى: {فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ} [المزمل: ٢٠] وَبِتَعْلِيمِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ - لِلَّذِي أَمَرَهُ بِالْإِعَادَةِ فَقَالَ لَهُ: «اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنْ الْقُرْآنِ» . قَالَ عَلِيٌّ: حَدِيثُ عُبَادَةَ يُبَيِّنُ هَذَا الْخَبَرَ الْآخَرَ، وَأَنَّ الْمُرَادَ بِإِيجَابِ قِرَاءَتِهِ مَا تَيَسَّرَ مِنْ الْقُرْآنِ: هُوَ أُمُّ الْقُرْآنِ فَقَطْ.

وَكَأَنَّ مَنْ غَلَّبَ حَدِيثَ عُبَادَةَ قَدْ أَخَذَ بِالْآيَةِ وَبِالْأَخْبَارِ كُلِّهَا، لِأَنَّ أُمَّ الْقُرْآنِ مِمَّا تَيَسَّرَ مِنْ الْقُرْآنِ. وَكَأَنَّ مَنْ غَلَّبَ قَوْلَهُ - عَلَيْهِ السَّلَامُ -: «فَاقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنْ الْقُرْآنِ» قَدْ خَالَفَ حَدِيثَ عُبَادَةَ، وَأَجَازَ صَلَاةً أَبْطَلَهَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ - وَهَذَا لَا يَجُوزُ، لَا سِيَّمَا تَقْسِيمُ أَبِي حَنِيفَةَ بَيْنَ إجَازَتِهِ قِرَاءَةَ آيَةٍ طَوِيلَةٍ، أَوْ ثَلَاثِ آيَاتٍ، وَمَنْعِهِ مِمَّا دُونَهَا. فَهَذَا قَوْلٌ مَا حُفِظَ عَنْ أَحَدٍ قَبْلَهُ، وَلَا عَلَى صِحَّتِهِ دَلِيلٌ، وَهُوَ خِلَافٌ لِلْقُرْآنِ، وَلِجَمِيعِ الْآثَارِ - وَلَهُ قَوْلٌ آخَرُ: إنَّ مَا قَرَأَ مِنْ الْقُرْآنِ أَجْزَأَهُ وَاحْتَجَّ مِنْ رَأَى: أَنْ لَا يَقْرَأَ الْمَأْمُومُ خَلْفَ الْإِمَامِ الْجَاهِرِ بِقَوْلِ اللَّهِ تَعَالَى: {وَإِذَا قُرِئَ

[43] **Qur'an references (L6355):** Qur'an 73:20 (Al-Muzzammil); Qur'an 1:7 (Al-Fatihah).

suffices. Those who argue that a follower should not recite behind an imam audible in recitation cite Allah's words: "When the Qur'an is recited, listen attentively and remain silent" (7:204). ʿAlī remarked: The complete verse refutes their stance, for Allah states: "When the Qur'an is recited, listen attentively and remain silent, so that you may receive mercy. Remember your Lord inwardly with humility and fear, without raising your voice, in the mornings and evenings, and do not be among the heedless" (7:204-205). ʿAlī added: If the beginning of the verse pertains to prayer, then its end also pertains to prayer. If its end does not pertain to prayer, neither does its beginning. The verse solely commands silent remembrance and prohibits audible speech—this being our position. They cited the ḥadīth of Ibn Ukaymah wherein the Prophet (peace and blessings of Allah be upon him) said: "Why am I contested regarding the Qur'an?"—which includes al-Zuhrī's remark: "Consequently, people ceased reciting during prayers where the Messenger of Allah (peace and blessings of Allah be upon him) recited audibly." This ḥadīth is uniquely narrated by Ibn Ukaymah, whom they deemed unknown. Even if authentic, it would not substantiate their argument, for narrations must be harmonized, and it is forbidden to contradict one with another. All statements of the Messenger of Allah (peace and blessings of Allah be upon him) are entirely truthful, mutually corroborating without contradiction. It is obligatory to accept his words (peace and blessings of Allah be upon him) exactly as uttered—neither adding nor omitting anything. Thus, no prayer is valid without reciting Umm al-Qur'ān, and this is indisputable. The Quran—and this is the precise wording of our position, all praise is due to Allah—while whatever is other than this constitutes an addition to the speech of the Messenger of Allah (peace and blessings be upon him) or a deficiency from it. They also cited an authentic hadith through Ibn ʿAjlān: "The Imam is appointed to be followed. When he utters the *takbīr*, utter the *takbīr*; when he bows, bow; when he rises, rise; when he prostrates, prostrate; when he recites, remain silent; and if he prays seated, then pray all of you in a seated posture." This is a narration regarding which the foremost who should seek forgiveness from Allah the Exalted when it is mentioned are the Ḥanafīs and Mālikīs, for they contradict most of its rulings. They hold that the initial *takbīr* is to be uttered after the Imam's *takbīr*—

الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا} [الأعراف: ٢٠٤] . قَالَ عَلِيٌّ: وَتَمَامُ الْآيَةِ حُجَّةٌ عَلَيْهِمْ؛ لِأَنَّ اللَّهَ قَالَ: {وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ} [الأعراف: ٢٠٤] {وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالآصَالِ وَلا تَكُنْ مِنَ الْغَافِلِينَ} [الأعراف: ٢٠٥] قَالَ عَلِيٌّ: فَإِنْ كَانَ أَوَّلُ الْآيَةِ فِي الصَّلَاةِ فَآخِرُهَا فِي الصَّلَاةِ، وَإِنْ كَانَ آخِرُهَا لَيْسَ فِي الصَّلَاةِ فَأَوَّلُهَا لَيْسَ فِي الصَّلَاةِ، وَلَيْسَ فِيهَا إِلَّا الْأَمْرُ بِالذِّكْرِ سِرًّا وَتَرْكُ الْجَهْرِ فَقَطْ، وَهَكَذَا نَقُولُ وَذَكَرُوا حَدِيثَ ابْنِ أُكَيْمَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «مَالِي أُنَازَعُ الْقُرْآنَ» - وَفِيهِ مِنْ قَوْلِ الزُّهْرِيِّ: فَانْتَهَى النَّاسُ عَنْ الْقِرَاءَةِ فِيمَا جَهَرَ فِيهِ رَسُولُ اللَّهِ - صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ - مِنْ الْقِرَاءَةِ. وَهَذَا حَدِيثٌ انْفَرَدَ بِهِ ابْنُ أُكَيْمَةَ وَقَالُوا: هُوَ مَجْهُولٌ، ثُمَّ لَوْ صَحَّ لَمَا كَانَتْ لَهُمْ فِيهِ حُجَّةٌ؛ لِأَنَّ الْأَخْبَارَ وَاجِبٌ أَنْ يُضَمَّ بَعْضُهَا إلَى بَعْضٍ، وَحَرَامٌ أَنْ يُضْرَبَ بَعْضُهَا بِبَعْضٍ؛ لِأَنَّ كُلَّ مَا قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ - فَهُوَ كُلُّهُ حَقٌّ يُصَدِّقُ بَعْضُهُ بَعْضًا، وَلَا يُخَالِفُ بَعْضُهُ بَعْضًا فَالْوَاجِبُ أَنْ يُؤْخَذَ كَلَامُهُ - عَلَيْهِ السَّلَامُ - كُلُّهُ بِظَاهِرِهِ كَمَا هُوَ، كَمَا قَالَهُ - عَلَيْهِ السَّلَامُ -؛ لَا يُزَادُ فِيهِ شَيْءٌ، وَلَا يُنْقَصُ مِنْهُ شَيْءٌ، فَلَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأُمِّ الْقُرْآنِ وَلَا يُنَازِعُ الْقُرْآنَ، وَهَذَا نَصُّ قَوْلِنَا وَلِلَّهِ الْحَمْدُ، وَمَا عَدَا هَذَا فَزِيَادَةٌ فِي كَلَامِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَنُقْصَانٌ مِنْهُ، وَذَكَرُوا أَيْضًا: حَدِيثًا صَحِيحًا مِنْ طَرِيقِ ابْنِ عَجْلَانَ فِيهِ «إنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا قَرَأَ فَأَنْصِتُوا، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ» . فَهَذَا خَبَرٌ أَوَّلُ مَنْ يَنْبَغِي أَنْ يَسْتَغْفِرَ اللَّهَ تَعَالَى عِنْدَ ذِكْرِهِ مِنْ مُخَالِفَةِ هَذَا الْحَدِيثِ: الْحَنَفِيُّونَ وَالْمَالِكِيُّونَ؛ لِأَنَّهُمْ

not simultaneously—specifically for commencing the prayer. They further deem all subsequent *takbīrs*, rising, and lowering to be performed with the Imam, neither preceding nor following him. This opposes the command of the Messenger of Allah (peace and blessings be upon him) in this hadith, which states: "If he prays seated, pray seated." They opposed him by adhering to a false, inauthentic narration and an unfounded assumption. It is astonishing that they cite a single ruling from his teachings—for which they lack evidence—while abandoning his other rulings, which it is impermissible to oppose. ʻAlī said: "As for us, we hold it authentic and adhere to it in full, for compiling and arranging the speech of the Messenger of Allah (peace and blessings be upon him), integrating its parts, and adhering to all of it is an obligation permitting no alternative." He (peace and blessings be upon him) also said: "When the Imam recites, remain silent," and "There is no prayer for one who does not recite the Opening Chapter of the Quran." Thus, all these commands necessitate one of two approaches—no third exists: either to interpret "When he recites, remain silent" as excluding the Opening Chapter—as we have stated. The possible aspect of this is to say: There is no prayer for one who does not recite the Mother of the Quran, except if the Imam recites—as some proponents hold. Alternatively, the aspect of this is to say: There is no prayer for one who does not recite the Mother of the Quran, except if the Imam recites aloud—as others maintain. Ali said: Since one of these aspects must necessarily be adopted, none is more valid than another except through proof, not mere assertion. We examined this matter and found the previously mentioned hadith from the Messenger of Allah—peace and blessings be upon him—when he concluded the Fajr prayer, which is an audible prayer. He asked, "Do you recite behind me?" They replied, "Yes, O Messenger of Allah—we do so hastily." He said, "Do not do so except with the Mother of the Quran, for there is no prayer without it." This sufficed in harmonizing his rulings—peace be upon him—leaving no room for anyone to deviate from them. Some raised objections by claiming this is a narration transmitted by Ibn Ishaq, and that Makhūl narrated it once from Mahmud ibn al-Rabiʻ through ʻUbadah, and another time from Nafiʻ ibn Mahmud ibn al-Rabiʻ through ʻUbadah. Ali said: This is without merit, for Muhammad ibn Ishaq is among the Imams. Al-Zuhri affirmed his reliability

مُخَالِفُونَ لِأَكْثَرَ مَا فِيهِ، فَإِنَّهُمْ يَرَوْنَ التَّكْبِيرَ إثْرَ تَكْبِيرِ الْإِمَامِ: لَا مَعَهُ لِلْإِحْرَامِ خَاصَّةً. ثُمَّ يَرَوْنَ سَائِرَ التَّكْبِيرِ وَالرَّفْعِ وَالْخَفْضِ مَعَ الْإِمَامِ: لَا قَبْلَهُ وَلَا بَعْدَهُ، وَهَذَا خِلَافُ أَمْرِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي هَذَا الْحَدِيثِ: وَفِيهِ «إذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا» فَخَالَفُوهُ إلَى خَبَرٍ كَاذِبٍ لَا يَصِحُّ، وَإِلَى ظَنٍّ غَيْرِ مَوْجُودٍ، فَمِنْ الْعَجَبِ أَنْ يَحْتَجُّوا بِقَضِيَّةٍ وَاحِدَةٍ مِنْ قَضَايَاهُ لَا حُجَّةَ لَهُمْ فِيهَا وَيَتْرُكُوا سَائِرَ قَضَايَاهُ الَّتِي لَا يَحِلُّ خِلَافُهَا. قَالَ عَلِيٌّ: وَأَمَّا نَحْنُ فَإِنَّهُ عِنْدَنَا صَحِيحٌ، وَبِهِ كُلُّهُ نَأْخُذُ، لِأَنَّ تَأْلِيفَ كَلَامِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَضَمَّ بَعْضِهِ إلَى بَعْضٍ وَالْأَخْذَ بِجَمِيعِهِ -: فَرْضٌ لَا يَحِلُّ سِوَاهُ. وَقَدْ قَالَ - عَلَيْهِ السَّلَامُ -: " إذَا قَرَأَ الْإِمَامُ فَأَنْصِتُوا وَ «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأُمِّ الْقُرْآنِ» فَلَا بُدَّ فِي جَمِيعِ هَذِهِ الْأَوَامِرِ مِنْ أَحَدِ وَجْهَيْنِ لَا ثَالِثَ لَهُمَا -: إمَّا أَنْ يَكُونَ وَجْهُ ذَلِكَ أَنْ يَقُولَ: إذَا قَرَأَ فَأَنْصِتُوا، إلَّا عَنْ أُمِّ الْقُرْآنِ - كَمَا قُلْنَا نَحْنُ وَإِمَّا أَنْ يَكُونَ وَجْهُ ذَلِكَ أَنْ يَقُولَ: لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأُمِّ الْقُرْآنِ، إلَّا إنْ قَرَأَ الْإِمَامُ - كَمَا يَقُولُ بَعْضُ الْقَائِلِينَ، وَإِمَّا أَنْ يَكُونَ وَجْهُ ذَلِكَ أَنْ يَقُولَ: لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأُمِّ الْقُرْآنِ، إلَّا أَنْ يَجْهَرَ الْإِمَامُ - كَمَا يَقُولُ آخَرُونَ، قَالَ عَلِيٌّ: فَإِذْ لَا بُدَّ مِنْ أَحَدِ هَذِهِ الْوُجُوهِ، فَلَيْسَ بَعْضُهَا أَوْلَى مِنْ بَعْضٍ إلَّا بِبُرْهَانٍ، وَأَمَّا بِدَعْوَى فَلَا فَنَظَرْنَا فِي ذَلِكَ فَوَجَدْنَا الْحَدِيثَ الَّذِي قَدْ ذَكَرْنَاهُ مِنْ قَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إذْ انْصَرَفَ مِنْ صَلَاةِ الْفَجْرِ، وَهِيَ صَلَاةُ جَهْرٍ فَقَالَ: «أَتَقْرَءُونَ خَلْفِي؟ قَالُوا: نَعَمْ، هَذَا يَا رَسُولَ اللَّهِ، قَالَ: لَا تَفْعَلُوا إلَّا بِأُمِّ الْقُرْآنِ، فَإِنَّهُ لَا صَلَاةَ إلَّا بِهَا» فَكَانَ هَذَا كَافِيًا فِي تَأْلِيفِ أَوَامِرِهِ - عَلَيْهِ السَّلَامُ -؛ لَا يَسَعُ أَحَدًا الْخُرُوجُ عَنْهُ. وَقَدْ مَوَّهَ قَوْمٌ بِأَنْ قَالُوا: هَذَا خَبَرٌ مِنْ رِوَايَةِ ابْنِ إسْحَاقَ، وَرَوَاهُ مَكْحُولٌ مَرَّةً عَنْ مَحْمُودِ بْنِ الرَّبِيعِ عَنْ

and preferred him over the scholars of Medina in his time, as did Shu'bah, Sufyan al-Thawri, Sufyan ibn 'Uyaynah, Hammad ibn Zayd, Hammad ibn Salamah, Yazid ibn Harun, Ibrahim ibn Sa'd, 'Abdullah ibn al-Mubarak, and others. Shu'bah said of him: "Muhammad ibn Ishaq is the leader of hadith scholars—he is the Commander of the Faithful in Hadith." It is remarkable that those who disparage him here are the same ones who rely on his unique narration stating that the Messenger of Allah—peace and blessings be upon him—reinstated Zaynab to Abu al-'As through the original marriage contract after his Islam. When he narrates what... They presume that if a narration aligns with their taqlīd (following their school), the narrator becomes reliable and his hadith authoritative. But if he reports what contradicts them, he is discredited—"Sufficient for us is Allah, and He is the best Trustee" (3:173). As for Makḥūl's narration of this report once from Maḥmūd and once from Nāfiʿ ibn Maḥmūd, this strengthens the hadith, not weakens it, since both are trustworthy. Even if this report did not exist, the Prophet's (peace be upon him) statement, "When he recites, remain silent," would only necessitate abandoning recitation during his recitation, while the obligation to recite during the Imam's pauses remains. How then [can this hold] when many hadith scholars have rejected the wording "When he recites, remain silent," asserting that Muḥammad ibn Ghaylān erred in transmitting it and that it is not part of the hadith. Ibn Maʿīn and others stated this. ʿAlī said: "As for us, we do not deem a narration by a trustworthy narrator erroneous except with clear proof. However, the basis for action is what we intended—and success is from Allah, the Most High." ʿAlī said: Some argued that the meaning of the Prophet's (peace be upon him) statement, "There is no prayer for one who does not recite the Mother of the Quran," is that the prayer is incomplete, as in "There is no faith for one who lacks Trust." ʿAlī responded: "They have no grounds for this, for if a prayer is incomplete or unperfected, he has no prayer at all, as part of the prayer cannot substitute for the whole. Likewise, one without Trust has no faith, for the Trust is the entire Sharia. Allah says, 'Indeed, We offered the Trust to the heavens, the earth, and the mountains, but they refused to bear it and feared it; yet man undertook it—he is truly unjust and ignorant' (33:72). Thus, indeed, one without Trust has no faith, and one without the Sharia has no religion—this is the apparent

عُبَادَةَ، وَمَرَّةً عَنْ نَافِعِ بْنِ مَحْمُودِ بْنِ الرَّبِيعِ عَنْ عُبَادَةَ قَالَ عَلِيٌّ: وَهَذَا لَيْسَ بِشَيْءٍ؛ لِأَنَّ مُحَمَّدَ بْنَ إِسْحَاقَ أَحَدُ الْأَئِمَّةِ، وَثَّقَهُ الزُّهْرِيُّ - وَفَضَّلَهُ عَلَى مَنْ بِالْمَدِينَةِ فِي عَصْرِهِ - وَشُعْبَةُ، وَسُفْيَانُ، وَسُفْيَانُ وَحَمَّادٌ، وَحَمَّادٌ وَيَزِيدُ، وَيَزِيدُ وَإِبْرَاهِيمُ بْنُ سَعْدٍ، وَعَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَغَيْرُهُمْ. قَالَ فِيهِ شُعْبَةُ: مُحَمَّدُ بْنُ إِسْحَاقَ أَمِيرُ الْمُحَدِّثِينَ، هُوَ أَمِيرُ الْمُؤْمِنِينَ فِي الْحَدِيثِ وَالْعَجَبُ أَنَّ الطَّاعِنِينَ عَلَيْهِ هَهُنَا هُمُ الَّذِينَ احْتَجُّوا بِرِوَايَتِهِ الَّتِي لَمْ يَرْوِهَا غَيْرُهُ فِي أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَدَّ زَيْنَبَ عَلَى أَبِي الْعَاصِ بِالنِّكَاحِ الْأَوَّلِ بَعْدَ إِسْلَامِهِ، فَإِذَا رَوَى مَا يَظُنُّونَ أَنَّهُ يُوَافِقُ تَقْلِيدَهُمْ: صَارَ ثِقَةً، وَصَارَ حَدِيثُهُ حُجَّةً؛ وَإِذَا رَوَى مَا يُخَالِفُهُمْ: صَارَ مُجَرَّحًا وَ {حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ} [آل عمران: ١٧٣] وَأَمَّا رِوَايَةُ مَكْحُولٍ هَذَا الْخَبَرَ مَرَّةً عَنْ مَحْمُودٍ وَمَرَّةً عَنْ نَافِعِ بْنِ مَحْمُودٍ فَهَذَا قُوَّةٌ لِلْحَدِيثِ لَا وَهْنٌ، لِأَنَّ كِلَيْهِمَا ثِقَةٌ. وَحَتَّى لَوْ لَمْ يَأْتِ هَذَا الْخَبَرُ لَمَا وَجَبَ بِقَوْلِهِ - عَلَيْهِ السَّلَامُ -: «إِذَا قَرَأَ فَأَنْصِتُوا» إِلَّا تَرْكُ الْقِرَاءَةِ حِينَ قِرَاءَتِهِ، وَيَبْقَى وُجُوبُ قِرَاءَتِهَا فِي سَكَتَاتِ الْإِمَامِ فَكَيْفَ وَهَذِهِ اللَّفْظَةُ -: يَعْنِي «إِذَا قَرَأَ فَأَنْصِتُوا» قَدْ أَنْكَرَهَا كَثِيرٌ مِنْ أَئِمَّةِ الْحَدِيثِ وَقَالُوا: إِنَّ مُحَمَّدَ بْنَ غَيْلَانَ أَخْطَأَ فِي إِيرَادِهَا، وَلَيْسَتْ مِنْ الْحَدِيثِ، قَالَ ذَلِكَ ابْنُ مَعِينٍ وَغَيْرُهُ. قَالَ عَلِيٌّ: وَأَمَّا نَحْنُ فَلَا نَقُولُ فِيمَا رَوَاهُ الثِّقَةُ: إنَّهُ خَطَأٌ، إلَّا بِبُرْهَانٍ وَاضِحٍ، لَكِنَّ وَجْهَ الْعَمَلِ هُوَ مَا أَرَدْنَا - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ. قَالَ عَلِيٌّ: وَقَالَ بَعْضُهُمْ: مَعْنَى قَوْلِهِ - عَلَيْهِ السَّلَامُ -: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأُمِّ الْقُرْآنِ» إنَّمَا مَعْنَاهُ لَا صَلَاةَ كَامِلَةً، كَمَا جَاءَ «لَا إيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ» قَالَ عَلِيٌّ: وَهَذَا لَا مُتَعَلَّقَ لَهُمْ بِهِ، لِأَنَّهُ إذَا لَمْ تَتِمَّ صَلَاةٌ أَوْ لَمْ تَكْمُلْ: فَلَا صَلَاةَ لَهُ أَصْلًا؛ إذْ بَعْضُ الصَّلَاةِ لَا يَنُوبُ عَنْ جَمِيعِهَا. وَكَذَلِكَ مَنْ لَا أَمَانَةَ لَهُ؛ فَالْأَمَانَةُ: هِيَ الشَّرِيعَةُ كُلُّهَا؛ قَالَ اللَّهُ تَعَالَى

meaning of the texts, which it is impermissible to divert." Others ventured to say that the Prophet's (peace be upon him) statement, "There is no prayer for one who does not recite the Mother of the Quran," is merely emphatic. ʿAlī said: "This is a denial of the Messenger of Allah (peace be upon him)—mere fabrication. Whoever denies him (peace be upon him) has disbelieved, and none is greater in disbelief than one who claims the Prophet (peace be upon him) spoke emphatically with this statement when it is not true."[44]

{إِنَّا عَرَضْنَا الأَمَانَةَ عَلَى السَّمَاوَاتِ وَالأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولا} [الأحزاب: ٧٢] . فَنَعَمْ: مَنْ لَا أَمَانَةَ لَهُ فَلَا إِيمَانَ لَهُ؛ وَمَنْ لَا شَرِيعَةَ لَهُ فَلَا دِينَ لَهُ - هَذَا ظَاهِرُ اللَّفْظَيْنِ الَّذِي لَا يَحِلُّ صَرْفُهُمَا عَنْهُ. وَقَدْ أَقْدَمَ آخَرُونَ فَقَالُوا: مَعْنَى قَوْلِهِ - عَلَيْهِ السَّلَامُ -: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأُمِّ الْقُرْآنِ» إِنَّمَا هُوَ عَلَى التَّغْلِيظِ قَالَ عَلِيٌّ: وَهَذَا تَكْذِيبٌ لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مُجَرَّدٌ. وَمَنْ كَذَّبَهُ - عَلَيْهِ السَّلَامُ -: فَقَدْ كَفَرَ؛ وَلَا أَعْظَمُ مِنْ كُفْرِ مَنْ يَقُولُ: إِنَّ النَّبِيَّ - صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ - غَلَّطَ بِهَذَا الْقَوْلِ وَلَيْسَ هُوَ حَقًّا.

L6368–6369 Ali said: There have come weak hadiths, all containing the phrase, "Whoever has an Imam, the Imam's recitation counts as his recitation," and in some of them, "I consider nothing but that the Imam has sufficed for him." All of these are either mursal (hadiths with interrupted chains), narrated by Jabir al-Juʿfi the notorious liar, or from unknown narrators. Even if all were authentic, the Prophet's statement—peace be upon him—"Do not act except with the Opening of the Book," would suffice to reconcile them all. If someone mentions a hadith we narrated through al-Bazzar's chain from Muhammad ibn Bashshar from Abu ʿAmir al-ʿAqadi from Hammam from Qatadah from Abu Nadrah from Abu Saʿd: "The Messenger of Allah (peace be upon him) commanded us to recite the Opening of the Book and whatever is easy in our prayer"—he (peace be upon him) did not say: "whatever is easy from the Quran." Since he did not specify this, it is understood to refer to the rest of the remembrance. Similarly, we assert the obligation of remembrance during bowing and prostration, and the obligation of the opening takbir.

We have narrated from ʿImran ibn al-Husayn and ʿUthman ibn Abi al-ʿAs: "No prayer is complete except with the Opening of the Book and three verses or more." From Shuʿbah from Ibrahim ibn Muhammad ibn al-Muntashir from ʿAbayah ibn Raddad, who heard ʿUmar ibn al-Khattab say: "No prayer

قَالَ عَلِيٌّ: وَقَدْ جَاءَتْ أَحَادِيثُ سَاقِطَةٌ كُلُّهَا فِيهَا «مَنْ كَانَ لَهُ إِمَامٌ فَإِنَّ قِرَاءَةَ الْإِمَامِ لَهُ قِرَاءَةٌ» وَفِي بَعْضِهَا " مَا أَرَى الْإِمَامُ إِلَّا قَدْ كَفَّاهُ ". وَكُلُّهَا إِمَّا مُرْسَلٌ؛ وَإِمَّا مِنْ رِوَايَةِ جَابِرٍ الْجُعْفِيِّ الْكَذَّابِ، وَإِمَّا عَنْ مَجْهُولٍ - وَلَوْ صَحَّتْ كُلُّهَا لَكَانَ قَوْلُهُ - عَلَيْهِ السَّلَامُ -: «لَا تَفْعَلُوا إِلَّا بِأُمِّ الْقُرْآنِ» كَافِيًا فِي تَأْلِيفِ جَمِيعِهَا، فَإِنْ ذَكَرَ ذَاكِرٌ: حَدِيثًا رُوِّينَاهُ مِنْ طَرِيقِ الْبَزَّارِ عَنْ مُحَمَّدِ بْنِ بَشَّارٍ عَنْ أَبِي عَامِرٍ الْعَقَدِيِّ ثنا هَمَّامٌ عَنْ قَتَادَةَ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعْدٍ: «أَمَرَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ نَقْرَأَ فِي صَلَاتِنَا بِأُمِّ الْقُرْآنِ وَمَا تَيَسَّرَ» فَإِنَّهُ - عَلَيْهِ السَّلَامُ - لَمْ يَقُلْ: وَمَا تَيَسَّرَ مِنْ الْقُرْآنِ؛ فَإِذَا لَمْ يَقُلْهُ فَهُوَ مَحْمُولٌ عَلَى سَائِرِ الذِّكْرِ. وَهَكَذَا نَقُولُ بِوُجُوبِ الذِّكْرِ فِي الرُّكُوعِ، وَالسُّجُودِ، وَوُجُوبِ التَّكْبِيرِ. عَلَى أَنَّنَا قَدْ رُوِّينَا عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ، وَعُثْمَانَ بْنِ أَبِي الْعَاصِ: لَا تَتِمُّ صَلَاةٌ إِلَّا بِفَاتِحَةِ الْكِتَابِ، وَثَلَاثِ آيَاتٍ فَصَاعِدًا، وَعَنْ شُعْبَةَ عَنْ إبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ عَنْ عَبَايَةَ بْنِ رِدَّادٍ سَمِعْت عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: لَا تُجْزِئُ صَلَاةٌ

[44] **Qur'an references (L6361):** Qur'an 7:204 (Al-A'raf); Qur'an 7:205 (Al-A'raf); Qur'an 3:173 (Ali 'Imran); Qur'an 33:72 (Al-Ahzab).

is valid except with two verses alongside the Opening of the Book. If you are behind an Imam, recite silently to yourself." However, contradictory reports have been narrated from ʻUmar ibn al-Khattab and ʻAli ibn Abi Talib. From Hammad ibn Salamah from Yahya ibn Saʻid al-Ansari from Muhammad ibn Ibrahim al-Taymi from Abu Salamah ibn ʻAbd al-Rahman ibn ʻAwf: When ʻUmar led people in Maghrib prayer without reciting, he asked, "Did I not complete the bowing and prostration?" They confirmed this, and he did not repeat the prayer. Through al-Harith's chain from ʻAli: A man came saying, "I prayed without reciting." ʻAli asked, "Did you complete the bowing and prostration?" He replied, "Yes." ʻAli said, "Your prayer is valid. Not everyone is skilled in recitation."

Ali ibn Ahmad said: No proof lies in anyone's opinion after the Messenger of Allah (peace be upon him).[45]

L6370 **Issue: A person entered prayer behind an imam, began reciting *Umm al-Qur'an (Al-Fatihah)*, and then the imam bowed.**

L6371 361 – Issue: If someone joins the prayer behind an imam and begins reciting the Mother of the Quran, Surah Al-Fatihah, and the imam bowed before this individual completes it, then the latter must not bow until he finishes its recitation.

L6372–6373 The proof for this is what we have mentioned concerning the obligation of reciting the Quran in every *rakʿah*, for the Messenger of Allah (peace be upon him) said: "However much I precede you in [the prayer] by bowing, you will catch up with me in it when I rise." We will cite this with its chain of transmission (*isnād*) in the chapter on the obligation that the congregant must not raise his head before the imam nor simultaneously with him—if Allah, the Exalted, wills.[46]

L6374 **Issue: A congregant arrived at the prayer (ṣalāh) while the**

إِلَّا بِآيَتَيْنِ مَعَ أُمِّ الْقُرْآنِ فَإِنْ كُنْت خَلْفَ إمَامٍ فَاقْرَأْ فِي نَفْسِك. وَقَدْ رُوِّينَا خِلَافَ هَذَا عَنْ عُمَرَ بْنِ الْخَطَّابِ، وَعَلِيِّ بْنِ أَبِي طَالِبٍ، عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ عَنْ مُحَمَّدِ بْنِ إبْرَاهِيمَ التَّيْمِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ - وَقَدْ صَلَّى الْمَغْرِبَ بِالنَّاسِ وَلَمْ يَقْرَأْ شَيْئًا -: أَلَيْسَ قَدْ أَتْمَمْت الرُّكُوعَ وَالسُّجُودَ.؟ قَالُوا: بَلَى؛ فَلَمْ يُعِدْ الصَّلَاةَ وَمِنْ طَرِيقِ الْحَارِثِ عَنْ عَلِيٍّ: أَنَّ رَجُلًا جَاءَ فَقَالَ: إنِّي صَلَّيْت وَلَمْ أَقْرَأْ، قَالَ: أَتْمَمْت الرُّكُوعَ وَالسُّجُودَ؟ قَالَ لَهُ: نَعَمْ؛ قَالَ لَهُ عَلِيٌّ: تَمَّتْ صَلَاتُك؛ مَا كُلُّ أَحَدٍ يُحْسِنُ أَنْ يَقْرَأَ، قَالَ عَلِيُّ بْنُ أَحْمَدَ: لَا حُجَّةَ فِي قَوْلِ أَحَدٍ بَعْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

[مَسْأَلَةٌ دَخَلَ خَلْفَ إمَامٍ فَبَدَأَ بِقِرَاءَةِ أُمِّ الْقُرْآنِ فَرَكَعَ الْإِمَامُ]

٣٦١ - مَسْأَلَةٌ: فَمَنْ دَخَلَ خَلْفَ إمَامٍ فَبَدَأَ بِقِرَاءَةِ أُمِّ الْقُرْآنِ فَرَكَعَ الْإِمَامُ قَبْلَ أَنْ يُتِمَّ هَذَا الدَّاخِلُ أُمَّ الْقُرْآنِ فَلَا يَرْكَعُ حَتَّى يُتِمَّهَا.

بُرْهَانُ ذَلِكَ -: مَا ذَكَرْنَاهُ مِنْ وُجُوبِ قِرَاءَةِ الْقُرْآنِ فِي كُلِّ رَكْعَةٍ، وَقَدْ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَهْمَا أَسْبِقُكُمْ بِهِ إذَا رَكَعْتُ تُدْرِكُونِي بِهِ إذَا رَفَعْتُ» وَسَنَذْكُرُهُ بِإِسْنَادِهِ فِي بَابِ وُجُوبِ أَنْ لَا يَرْفَعَ الْمَأْمُومُ رَأْسَهُ قَبْلَ إمَامِهِ، وَلَا مَعَهُ - إنْ شَاءَ اللَّهُ تَعَالَى

[مَسْأَلَةٌ جَاءَ الْمَأْمُومُ إلَى الصَّلَاةِ وَالْإِمَامُ رَاكِعٌ]

[45] **Hadith references (L6369):** Sunan Ibn Majah 850.
[46] **Hadith references (L6373):** Sunan Abi Dawud 619.

Imam was in the bowing position (rukūʿ).

L6375–6383

Issue 362: If someone arrives while the Imam is bowing, he should bow with him, but that *rak'ah* is not counted because he did not attain the standing or the recitation. However, he must make it up after the Imam concludes the prayer. If he fears [an error] out of ignorance, he should wait until the Imam raises his head from bowing and then say *Allāhu Akbar* (*takbir*). Some said: "If one attains the *rak'ah* with the Imam, it is counted." They argued with established narrations, but none of these serve as proof for them. These include the saying of the Messenger of Allah (peace be upon him): "Whoever attains a *rak'ah* of the prayer has attained the prayer," and his saying (peace be upon him): "Whoever attains a *rak'ah* of the prayer has attained the prostration." Among them is the ḥadīth of Abū Bakrah: He came while the people were bowing, so he bowed and then walked to the row. When the Messenger of Allah (peace be upon him) finished the prayer, he said: "Who among you bowed and then came to the row?" Abū Bakrah said: "I did." The Messenger of Allah (peace be upon him) replied: "May Allah increase you in earnestness, but do not repeat it."

ʿAlī said: As for the Prophet's statement (peace be upon him), "Whoever attains a *rak'ah* of the prayer has attained the prayer," it is true and is evidence against them, for despite this, one is still required to make up the portion of the prayer he missed—a point on which there is no disagreement. The ḥadīth does not state that attaining the bowing means attaining the standing before bowing. Similarly, his statement (peace be upon him), "Whoever attains a *rak'ah* of the prayer has attained the prostration," is undoubtedly true, but he did not say that attaining the *rak'ah* means attaining the standing before the bowing. Thus, no one may attribute to his words (peace be upon him) what is not in them or claim he said what he did not.

As for the ḥadīth of Abū Bakrah, it offers them no proof whatsoever, for it does not state that he was excused from making up that *rak'ah*. Therefore, their reliance on it is entirely invalid, and praise be to Allah. Since all the narrations they cited are refuted, what is authentically established from the Prophet (peace be upon him) is what ʿAbdullāh ibn Rabīʿ narrated from Muḥammad ibn Isḥāq from Ibn al-Aʿrābī from Abū Dāwūd from Abū

٣٦٢ - مَسْأَلَةٌ: فَإِنْ جَاءَ وَالْإِمَامُ رَاكِعٌ فَلْيَرْكَعْ مَعَهُ، وَلَا يُعْتَدُّ بِتِلْكَ الرَّكْعَةِ؛ لِأَنَّهُ لَمْ يُدْرِكْ الْقِيَامَ، وَلَا الْقِرَاءَةَ، وَلَكِنْ يَقْضِيهَا إذَا سَلَّمَ الْإِمَامُ، فَإِنْ خَافَ جَاهِلًا فَلْيَتَأَنَّ حَتَّى يَرْفَعَ الْإِمَامُ رَأْسَهُ مِنْ الرُّكُوعِ فَيُكَبِّرْ حِينَئِذٍ. وَقَالَ قَائِلُونَ، إنْ أَدْرَكَ الرَّكْعَةَ مَعَ الْإِمَامِ اعْتَدَّ بِهَا. وَاحْتَجُّوا بِآثَارٍ ثَابِتَةٍ، إلَّا أَنَّهُمْ لَا حُجَّةَ لَهُمْ فِي شَيْءٍ مِنْهَا وَهِيَ قَوْلُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَنْ أَدْرَكَ مِنْ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَ الصَّلَاةَ» . وَقَوْلُهُ - عَلَيْهِ السَّلَامُ -: «مَنْ أَدْرَكَ مِنْ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَ السَّجْدَةَ» . وَمِنْهَا - حَدِيثُ أَبِي بَكْرَةَ: «أَنَّهُ جَاءَ وَالْقَوْمُ رُكُوعٌ، فَرَكَعَ ثُمَّ مَشَى إلَى الصَّفِّ، فَلَمَّا قَضَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَاتَهُ قَالَ: أَيُّكُمْ الَّذِي رَكَعَ ثُمَّ جَاءَ إلَى الصَّفِّ؟ فَقَالَ أَبُو بَكْرَةَ: أَنَا، فَقَالَ لَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ - زَادَكَ اللَّهُ حِرْصًا وَلَا تَعُدْ» . قَالَ عَلِيٌّ: أَمَّا قَوْلُهُ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ -: «مَنْ أَدْرَكَ مِنْ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَ الصَّلَاةَ» فَحَقٌّ، وَهُوَ حُجَّةٌ عَلَيْهِمْ؛ لِأَنَّهُ - مَعَ ذَلِكَ - لَا يَسْقُطُ عَنْهُ قَضَاءُ مَا لَمْ يُدْرِكْ مِنْ الصَّلَاةِ - هَذَا مَا لَا خِلَافَ فِيهِ مِنْ أَحَدٍ، وَلَيْسَ فِي الْخَبَرِ: أَنَّهُ إنْ أَدْرَكَ الرُّكُوعَ: فَقَدْ أَدْرَكَ الْوَقْفَةَ وَكَذَلِكَ قَوْلُهُ - عَلَيْهِ السَّلَامُ -: «مَنْ أَدْرَكَ الرَّكْعَةَ: فَقَدْ أَدْرَكَ السَّجْدَةَ» حَقٌّ لَا شَكَّ فِيهِ، وَلَمْ يَقُلْ: إنَّهُ إنْ أَدْرَكَ الرَّكْعَةَ فَقَدْ أَدْرَكَ الْوَقْفَةَ الَّتِي قَبْلَ الرُّكُوعِ، فَلَا يَجُوزُ لِأَحَدٍ أَنْ يُقْحِمَ فِي كَلَامِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَا لَيْسَ فِيهِ، فَيَقُولُ عَلَيْهِ مَا لَمْ يَقُلْ. وَأَمَّا حَدِيثُ أَبِي بَكْرَةَ فَلَا حُجَّةَ لَهُمْ فِيهِ أَصْلًا؛ لِأَنَّهُ لَيْسَ فِيهِ: أَنَّهُ اجْتَزَأَ بِتِلْكَ الرَّكْعَةِ، وَأَنَّهُ لَمْ يَقْضِهَا - فَسَقَطَ تَعَلُّقُهُمْ بِهِ جُمْلَةً، وَلِلَّهِ الْحَمْدُ. فَإِذْ قَدْ سَقَطَ كُلُّ مَا تَعَلَّقُوا بِهِ مِنْ الْآثَارِ فَقَدْ صَحَّ عَنْ النَّبِيِّ - صَلَّى

al-Walīd al-Ṭayālisī from Shuʿbah from... Saʿd ibn Ibrāhīm narrated: Abū Salamah ibn ʿAbd al-Raḥmān reported from Abū Hurayrah that the Prophet (peace be upon him) said: “Come to prayer with tranquility. Pray what you catch up with, and complete what you have missed.” It is also authentically reported from him (peace be upon him): “Pray what you catch up with, and perfect what you have missed.” Every person of sound mind knows with certainty that whoever catches the imam at the beginning of the second rakʿah has entirely missed the first rakʿah. Whoever catches one prostration of the first rakʿah has missed the standing position, bowing, rising from bowing, one prostration, and sitting. Whoever catches the sitting between the two prostrations has missed the standing position, bowing, rising from bowing, and prostration. Whoever catches the rising from bowing has missed the standing position and bowing. Whoever catches the two prostrations has missed the standing position and bowing. Whoever catches the bowing has missed the standing position and the recitation of Umm al-Qur’ān (the Fātiḥah) - both being obligatory pillars without which prayer remains incomplete. The worshiper is explicitly commanded by the words of Allah’s Messenger (peace be upon him) to complete what he has missed. It is impermissible to exempt any part of this obligation without another explicit textual proof - which does not exist. Those who claim to follow legal analogy (qiyas): how could they differentiate between missing the standing position and missing both the bowing and standing position, requiring completion for one but not the other? They neither applied analogy consistently nor adhered to textual proofs. Some even falsely claimed consensus for their view. This is a lie, for it is reported through Yaḥyā ibn Saʿīd al-Qaṭṭān from Ibn ʿAjlān from ʿAbd al-Raḥmān ibn Hurmuz al-Aʿraj from Abū Hurayrah: “If you approach a congregation while they are bowing, do not pronounce the opening Takbīr (Allāhu Akbar) until you take your place in the row.” It is also narrated from him that the rakʿah (prayer unit) is not valid until one recites the Mother of the Quran (al-Fātiḥah). We narrate through the chain of ʿAbd al-Razzāq, from Sufyān al-Thawrī, from Manṣūr, from Zayd ibn Wahb, who said: “I entered the mosque with Ibn Masʿūd while the imām was bowing. We bowed, then proceeded until we aligned with the row. When the imām concluded, I rose to make up (the missed prayer), but Ibn Masʿūd said: ’You have already

اللَّهُ عَلَيْهِ وَسَلَّمَ - مَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ ثنا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ ثنا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «ائْتُوا الصَّلَاةَ وَعَلَيْكُمْ السَّكِينَةَ، فَصَلُّوا مَا أَدْرَكْتُمْ، وَاقْضُوا مَا سَبَقَكُمْ» . وَصَحَّ عَنْهُ أَيْضًا - عَلَيْهِ السَّلَامُ -: «مَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا» وَبِيَقِينٍ يَدْرِي كُلُّ ذِي حِسٍّ سَلِيمٍ -: أَنَّ مَنْ أَدْرَكَ الْإِمَامَ فِي أَوَّلِ الرَّكْعَةِ الثَّانِيَةِ: فَقَدْ فَاتَتْهُ الْأُولَى كُلُّهَا. وَأَنَّ مَنْ أَدْرَكَ سَجْدَةً مِنْ الْأُولَى: فَقَدْ فَاتَتْهُ وَقْفَةٌ، وَرُكُوعٌ، وَرَفْعٌ، وَسَجْدَةٌ، وَجُلُوسٌ، وَأَنَّ مَنْ أَدْرَكَ الْجِلْسَةَ بَيْنَ السَّجْدَتَيْنِ: فَقَدْ فَاتَهُ الْوَقْفَةُ، وَالرُّكُوعُ، وَالرَّفْعُ، وَسَجْدَةٌ. وَأَنَّ مَنْ أَدْرَكَ الرَّفْعَ: فَقَدْ فَاتَتْهُ الْوَقْفَةُ، وَالرُّكُوعُ. وَأَنَّ مَنْ أَدْرَكَ السَّجْدَتَيْنِ: فَقَدْ فَاتَتْهُ الْوَقْفَةُ، وَالرُّكُوعُ. وَأَنَّ مَنْ أَدْرَكَ الرُّكُوعَ: فَقَدْ فَاتَتْهُ الْوَقْفَةُ، وَقِرَاءَةُ أُمِّ الْقُرْآنِ، وَكِلَاهُمَا فَرْضٌ، لَا تَتِمُّ الصَّلَاةُ إلَّا بِهِ وَهُوَ مَأْمُورٌ بِنَصِّ كَلَامِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِقَضَاءِ مَا سَبَقَهُ وَإِتْمَامِ مَا فَاتَهُ، فَلَا يَجُوزُ تَخْصِيصُ شَيْءٍ مِنْ ذَلِكَ بِغَيْرِ نَصٍّ آخَرَ، وَلَا سَبِيلَ إلَى وُجُودِهِ، وَالْقَوْمُ أَصْحَابُ قِيَاسٍ بِزَعْمِهِمْ: فَكَيْفَ وَقَعَ لَهُمْ التَّفْرِيقُ بَيْنَ فَوْتِ إدْرَاكِ الْوَقْفَةِ، وَبَيْنَ فَوْتِ إدْرَاكِ الرُّكُوعِ وَالْوَقْفَةِ، فَلَمْ يَرَوْا عَلَى أَحَدِهِمَا قَضَاءً مَا سَبَقَهُ، وَرَأَوْهُ عَلَى الْآخَرِ. فَلَا الْقِيَاسَ طَرَدُوا، وَلَا النُّصُوصَ اتَّبَعُوا، وَقَدْ أَقْدَمَ بَعْضُهُمْ عَلَى دَعْوَى الْإِجْمَاعِ عَلَى قَوْلِهِمْ، وَهُوَ كَاذِبٌ فِي ذَلِكَ؛ لِأَنَّهُ قَدْ رُوِيَ مِنْ طَرِيقِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ ابْنِ عَجْلَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: إذَا أَتَيْت الْقَوْمَ وَهُمْ رُكُوعٌ فَلَا تُكَبِّرْ حَتَّى تَأْخُذَ مَقَامَك مِنْ الصَّفِّ وَرُوِيَ عَنْهُ أَيْضًا أَنْ لَا يُعْتَدَّ بِالرَّكْعَةِ حَتَّى يَقْرَأَ بِأُمِّ الْقُرْآنِ وَرُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ مَنْصُورٍ

عَنْ زَيْدِ بْنِ وَهْبٍ قَالَ: دَخَلْت أَنَا وَابْنُ مَسْعُودٍ الْمَسْجِدَ وَالْإِمَامُ رَاكِعٌ فَرَكَعْنَا ثُمَّ مَضَيْنَا حَتَّى اسْتَوَيْنَا بِالصَّفِّ، فَلَمَّا فَرَغَ الْإِمَامُ قُمْت أَقْضِي، فَقَالَ ابْنُ مَسْعُودٍ: قَدْ أَدْرَكْتَهُ. قَالَ عَلِيٌّ: فَهَذَا إيجَابُ الْقَضَاءِ عَنْ زَيْدِ بْنِ وَهْبٍ وَهُوَ صَاحِبٌ مِنْ الصَّحَابَةِ فَإِنْ قِيلَ: فَلَمْ يَرَ ابْنَ مَسْعُودٍ ذَلِكَ قُلْنَا: نَعَمْ، فَكَانَ مَاذَا فَإِذَا تَنَازَعَ الصَّاحِبَانِ فَالْوَاجِبُ الرُّجُوعُ إلَى مَا قَالَهُ اللَّهُ تَعَالَى وَرَسُولُهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، وَلَا يَحِلُّ الرَّدُّ إلَى سِوَى ذَلِكَ، فَلَيْسَ قَوْلُ ابْنِ مَسْعُودٍ حُجَّةً عَلَى زَيْدٍ، وَلَا قَوْلُ زَيْدٍ حُجَّةً عَلَى ابْنِ مَسْعُودٍ، لَكِنَّ قَوْلَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - هُوَ الْحُجَّةُ عَلَيْهِمَا وَعَلَى غَيْرِهِمَا مِنْ كُلِّ إنْسٍ وَجِنٍّ، وَلَيْسَ فِي هَذَا الْخَبَرِ رُجُوعُ زَيْدٍ إلَى قَوْلِ ابْنِ مَسْعُودٍ، وَلَوْ رَجَعَ لَمَا كَانَ فِي رُجُوعِهِ حُجَّةٌ، وَالْخِلَافُ لِابْنِ مَسْعُودٍ مِنْهُ قَدْ حَصَلَ. وَرُوِّينَا مِنْ طَرِيقِ الْحَجَّاجِ بْنِ الْمِنْهَالِ حَدَّثَنَا الرَّبِيعُ بْنُ حَبِيبٍ قَالَ: سَمِعْت مُحَمَّدَ بْنَ سِيرِينَ يَقُولُ: إذَا انْتَهَيْت إلَى الْقَوْمِ وَهُمْ فِي الصَّلَاةِ فَأَدْرَكْت تَكْبِيرَةً تَدْخُلُ بِهَا فِي الصَّلَاةِ، وَتَكْبِيرَةَ الرُّكُوعِ: فَقَدْ أَدْرَكْت تِلْكَ الرَّكْعَةَ، وَإِلَّا فَارْكَعْ مَعَهُمْ وَاسْجُدْ، وَلَا تَحْتَسِبْ بِهَا قَالَ عَلِيٌّ: وَرُوِّينَا عَنْ أَحْمَدَ بْنِ حَنْبَلٍ - رَحِمَهُ اللَّهُ - أَنَّهُ قَالَ كَلَامًا مَعْنَاهُ: مَنْ ادَّعَى الْإِجْمَاعَ فَقَدْ كَذَبَ، وَمَا يُدْرِيهِ وَالنَّاسُ قَدْ اخْتَلَفُوا، هَذِهِ أَخْبَارُ الْأَصَمِّ، وَبِشْرِ الْمَرِيسِيِّ قَالَ عَلِيٌّ: صَدَقَ أَحْمَدُ - رَضِيَ اللَّهُ عَنْهُ - مَنْ ادَّعَى الْإِجْمَاعَ فِيمَا لَا يَقِينَ عِنْدَهُ بِأَنَّهُ قَوْلُ جَمِيعِ أَهْلِ الْإِسْلَامِ بِلَا شَكٍّ فِي أَحَدٍ مِنْهُمْ: قَدْ كَذَبَ عَلَى الْأُمَّةِ كُلِّهَا، وَقَطَعَ بِظَنِّهِ عَلَيْهِمْ، وَقَدْ قَالَ - عَلَيْهِ السَّلَامُ -: «الظَّنُّ أَكْذَبُ الْحَدِيثِ» فَإِنْ قِيلَ: إنَّ قَوْلَ ابْنِ مَسْعُودٍ هَذَا لَا يُقَالُ مِثْلُهُ بِالرَّأْيِ. قِيلَ لَهُمْ: فَهَلَّا قُلْتُمْ هَذَا فِيمَا رُوِّينَاهُ آنِفًا - فِي الْبَابِ الَّذِي قَبْلَ هَذَا

caught the rakʿah.’” ʿAlī said: “This affirms the validity of compensation from Zayd ibn Wahb, and he is one of the Companions. If it is objected: ’But Ibn Masʿūd did not hold that view,’ we respond: True—what does that matter? When two Companions disagree, it is obligatory to revert to what Allah the Exalted and His Messenger—peace and blessings be upon him (صلى الله عليه وسلم)—have decreed. It is impermissible to turn to anything else. Thus, Ibn Masʿūd’s opinion is no proof against Zayd, nor is Zayd’s opinion a proof against Ibn Masʿūd. Rather, the statement of Allah’s Messenger—peace and blessings be upon him (صلى الله عليه وسلم)—is the conclusive proof against them both and against all others, human or jinn. This narration does not indicate that Zayd retracted his opinion to adopt Ibn Masʿūd’s view. Even had he retracted, his retraction would not constitute proof. The disagreement between Ibn Masʿūd and him is established.” We narrate through the chain of al-Ḥajjāj ibn al-Minhāl: al-Rabīʿ ibn Ḥabīb narrated to us, saying: “I heard Muḥammad ibn Sīrīn state: ’If you reach a congregation during prayer and catch a takbīr (by which you enter the prayer) and the takbīr for bowing, you have attained that rakʿah. Otherwise, bow and prostrate with them, but do not count that rakʿah.’” ʿAlī said: “We narrate that Aḥmad ibn Ḥanbal—may Allah have mercy on him—stated words meaning: ’Whoever claims consensus has lied. How could he assert this when people have already disagreed?’ These are the positions of al-Aṣamm (الأصمّ) and Bishr al-Marīsī (بشر المريسي).” Ali said: Ahmad—may Allah be pleased with him—spoke the truth. Whoever claims consensus in a matter without possessing certainty that it represents the statement of all Muslims without any doubt regarding any of them has lied against the entire Ummah and judged them based on his assumption. The Prophet—peace be upon him—said: “Assumption is the most false of speech.” If it is objected: “This statement of Ibn Masʿūd cannot be attributed to personal opinion,” it is replied to them: “Why did you not say this regarding what we narrated earlier—in the preceding chapter—from ʿUmar—may Allah be pleased with him—who said: ’There is no prayer except with the Fātiḥah and two verses alongside it’?” But arbitrary judgment is easy for one whose speech is not counted as part of his deeds. If it is

argued: “This is the majority’s view,” we respond: Allah the Exalted and His Messenger—peace be upon him—never commanded following the majority in any verse or authentic report. As for fabricated hadiths, they are readily produced at all times by those who deem them permissible. If it is said: “He pronounces ’Allāhu Akbar’ standing and then bows, thereby catching the standing position,” we respond: This constitutes another act of disobedience, for neither Allah nor His Messenger—peace be upon him—ever commanded entering prayer in a state differing from that in which the imam is found. Furthermore, compensating for any missed part of the prayer is only valid after the imam concludes with salām—not before.

Ali said: Here exist differing opinions. We mention a portion of them to expose the falsehood of those who claim consensus in this matter. It is narrated through Ḥammād ibn Salamah from al-Ḥajjāj ibn Arṭāʾah from ʿAbdullāh ibn Yazīd al-Nakhaʿī from Zayd ibn Aḥmad from Ibn Masʿūd, who said: “If one of you bows and walks to join the row, the rakʿah is valid if he enters the row before they raise their heads. But if they raise their heads before he reaches the row, it is not counted.” Al-Ḥajjāj said: “This is the established practice.”

It is also narrated from Ḥammād ibn Salamah from Ayyūb al-Sakhtiyānī from Nāfiʿ, the freed slave of Ibn ʿUmar, who said: “Ibn ʿUmar used to [text incomplete].” If one arrives while the congregation is in prostration, he prostrates with them. When they raise their heads, he performs another prostration, but it is not counted. Ayyūb said: “I entered the mosque with Abū Qilābah while they had performed one prostration, so we performed the second prostration with them. When they raised their heads, we performed another prostration. When Abū Qilābah concluded the prayer, he performed the two prostrations of forgetfulness.” Through the same chain to Ḥammād ibn Salamah, from Dāwūd—who is Ibn Abī Hind—from Al-Shaʿbī, who said: “If one reaches another row while they have not raised their heads though the imam has raised his head, he bows and thereby attains [the rakʿah], for the row he is in constitutes his imam. If he comes while the congregation is prostrating, he prostrates with them, but it is not counted.” Through the same chain to Dāwūd ibn Abī Hind, from Abū Al-ʿĀliyah, who said: “If one arrives while they are prostrating, he prostrates with them. When the imam

- عَنْ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ -: لَا صَلَاةَ إِلَّا بِأُمِّ الْقُرْآنِ وَآيَتَيْنِ مَعَهَا، وَلَكِنَّ التَّحَكُّمَ سَهْلٌ عَلَى مَنْ لَمْ يُعَدَّ كَلَامُهُ مِنْ عَمَلِهِ فَإِنْ قِيلَ: هَذَا قَوْلُ الْجُمْهُورِ، قُلْنَا: مَا أَمَرَ اللَّهُ تَعَالَى قَطُّ وَلَا رَسُولُهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِاتِّبَاعِ الْجُمْهُورِ، لَا فِي آيَةٍ وَلَا فِي خَبَرٍ صَحِيحٍ، وَأَمَّا الْمَوْضُوعَاتِ فَسَهْلٌ وُجُودُهَا فِي كُلِّ حِينٍ عَلَى مَنْ اسْتَحَلَّهَا. فَإِنْ قِيلَ: إنَّهُ يُكَبِّرُ قَائِمًا ثُمَّ يَرْكَعُ، فَقَدْ صَارَ مُدْرِكًا لِلْوُقُوفِ قُلْنَا: وَهَذِهِ مَعْصِيَةٌ أُخْرَى، وَمَا أَمَرَهُ اللَّهُ قَطُّ وَلَا رَسُولُهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يَدْخُلَ فِي الصَّلَاةِ فِي غَيْرِ الْحَالِ الَّتِي يَجِدُ الْإِمَامَ عَلَيْهَا. وَأَيْضًا: فَلَا يُجْزِئُ قَضَاءُ شَيْءٍ سَبَقَ بِهِ مِنْ الصَّلَاةِ إلَّا بَعْدَ سَلَامِ الْإِمَامِ، لَا قَبْلَ ذَلِكَ قَالَ عَلِيٌّ: وَهُنَا أَقْوَالٌ، نَذْكُرُ مِنْهَا طَرَفًا لِيَلُوحَ كَذِبُ مَنْ ادَّعَى الْإِجْمَاعَ فِي ذَلِكَ -: رُوِّينَا مِنْ طَرِيقِ حَمَّادِ بْنِ سَلَمَةَ عَنْ الْحَجَّاجِ بْنِ أَرْطَاةَ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ النَّخَعِيِّ عَنْ زَيْدِ بْنِ أَحْمَدَ عَنْ ابْنِ مَسْعُودٍ قَالَ: إذَا رَكَعَ أَحَدُكُمْ فَمَشَى إلَى الصَّفِّ، فَإِنْ دَخَلَ فِي الصَّفِّ قَبْلَ أَنْ يَرْفَعُوا رُءُوسَهُمْ فَإِنَّهُ يُعْتَدُّ بِهَا، وَإِنْ رَفَعُوا رُءُوسَهُمْ قَبْلَ أَنْ يَصِلَ إلَى الصَّفِّ فَلَا يُعْتَدُّ بِهَا - قَالَ الْحَجَّاجُ: وَالْعَمَلُ عَلَى هَذَا، وَعَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ نَافِعٍ مَوْلَى ابْنِ عُمَرَ قَالَ: كَانَ ابْنُ عُمَرَ إذَا جَاءَ وَالْقَوْمُ سُجُودٌ سَجَدَ مَعَهُمْ، فَإِذَا رَفَعُوا رُءُوسَهُمْ سَجَدَ أُخْرَى وَلَا يَعْتَدُّ بِهَا قَالَ أَيُّوبُ: وَدَخَلْت مَعَ أَبِي قِلَابَةَ الْمَسْجِدَ وَقَدْ سَجَدُوا سَجْدَةً فَسَجَدْنَا مَعَهُمْ الْأُخْرَى، فَلَمَّا رَفَعُوا رُءُوسَهُمْ سَجَدْنَا الْأُخْرَى، فَلَمَّا قَضَى أَبُو قِلَابَةَ الصَّلَاةَ سَجَدَ سَجْدَتَيْ الْوَهْمِ، وَعَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ دَاوُد هُوَ ابْنُ أَبِي هِنْدٍ - عَنْ الشَّعْبِيِّ قَالَ: إذَا انْتَهَى إلَى الصَّفِّ الْآخَرِ وَلَمْ يَرْفَعُوا رُءُوسَهُمْ وَقَدْ رَفَعَ الْإِمَامُ رَأْسَهُ فَإِنَّهُ يَرْكَعُ وَقَدْ أَدْرَكَ، لِأَنَّ الصَّفَّ الَّذِي

concludes the prayer, he stands, bows one rak‘ah without prostrating, and it is counted.” Through the same chain to Ḥammād, from Qatādah, Ḥumayd, and Al-Ḥasan’s companions: “If one places his hands on his knees before the imam raises his head, he has attained [the rak‘ah]. But if the imam raises his head before he places his hands, it is not counted.” Ḥammād said: “I am mostly certain this is narrated from Al-Ḥasan.” Ibn Abī Laylā, Sufyān Al-Thawrī, and Zufar said: “If he utters the takbīr before the imam raises his head, he has attained [the rak‘ah]. He must bow after the imam raises his head.”[47]

فِيهِ هُوَ إِمَامُهُ، وَإِنْ جَاءَ وَالْقَوْمُ سُجُودٌ فَإِنَّهُ يَسْجُدُ مَعَهُمْ وَلَا يَعْتَدُّ بِهَا وَبِهِ إِلَى دَاوُد بْنِ أَبِي هِنْدٍ عَنْ أَبِي الْعَالِيَةِ قَالَ: إِذَا جَاءَ وَهُمْ سُجُودٌ سَجَدَ مَعَهُمْ، فَإِذَا سَلَّمَ الْإِمَامُ قَامَ فَرَكَعَ رَكْعَةً وَلَا يَسْجُدُ وَيَعْتَدُّ بِهَا. وَبِهِ إِلَى حَمَّادٍ عَنْ قَتَادَةَ، وَحُمَيْدٍ، وَأَصْحَابِ الْحَسَنِ: إِذَا وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ قَبْلَ أَنْ يَرْفَعَ الْإِمَامُ رَأْسَهُ فَقَدْ أَدْرَكَ، وَإِنْ رَفَعَ الْإِمَامُ رَأْسَهُ قَبْلَ أَنْ يَضَعَ يَدَيْهِ فَإِنَّهُ لَا يَعْتَدُّ بِهَا قَالَ حَمَّادٌ: وَأَكْثَرُ ظَنِّي أَنَّهُ عَنِ الْحَسَنِ وَقَالَ ابْنُ أَبِي لَيْلَى، وَسُفْيَانُ الثَّوْرِيُّ، وَزُفَرُ: إِذَا كَبَّرَ قَبْلَ أَنْ يَرْفَعَ الْإِمَامُ رَأْسَهُ فَقَدْ أَدْرَكَ، وَلْيَرْكَعْ بَعْدَ أَنْ يَرْفَعَ الْإِمَامُ رَأْسَهُ.

L6384 **A jurisprudential issue: It is obligatory for every person performing prayer to say “I seek refuge in Allah from the accursed Satan” when reciting in prayer.**

[مَسْأَلَةٌ فَرْضٌ عَلَى كُلِّ مُصَلٍّ أَنْ يَقُولَ إِذَا قَرَأَ أَعُوذُ بِاللَّهِ مِنْ الشَّيْطَانِ الرَّجِيمِ]

L6385–6387 Issue 363: It is obligatory upon every worshiper to say “I seek refuge with Allah from the accursed Satan” in every rak‘ah, based on Allah’s statement: “So when you recite the Quran, seek refuge with Allah from Satan, the accursed” (16:98). Abū Ḥanīfah and al-Shāfi‘ī held that one seeks refuge before commencing recitation in each rak‘ah, but they did not consider it obligatory. Mālik said: “One does not seek refuge in any obligatory or supererogatory prayer except in the Tarawīḥ prayers during Ramadan. One begins the first night with seeking refuge once and does not repeat it.” ʿAlī remarked: “This is an assertion unsupported by evidence—neither from the Quran, nor from any sound or weak Sunnah, nor any report from the predecessors whatsoever; nor through scholarly consensus, a companion’s view, nor analogical reasoning.” Nor from an opinion with a valid legal basis, for if someone were to assert a practice in this matter, they would be no more entitled than another who asserts a practice contrary to it. As for the statement

٣٦٣ - مَسْأَلَةٌ: وَفَرْضٌ عَلَى كُلِّ مُصَلٍّ أَنْ يَقُولَ إِذَا قَرَأَ " أَعُوذُ بِاللَّهِ مِنْ الشَّيْطَانِ الرَّجِيمِ " لَا بُدَّ لَهُ فِي كُلِّ رَكْعَةٍ مِنْ ذَلِكَ، لِقَوْلِ اللَّهِ تَعَالَى: {فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ} [النحل: ٩٨] . وَقَالَ أَبُو حَنِيفَةَ، وَالشَّافِعِيُّ: يَتَعَوَّذُ قَبْلَ ابْتِدَائِهِ بِالْقِرَاءَةِ فِي كُلِّ رَكْعَةٍ، وَلَمْ يَرَيَا ذَلِكَ فَرْضًا وَقَالَ مَالِكٌ: لَا يَتَعَوَّذُ فِي شَيْءٍ مِنْ الْفَرِيضَةِ، وَلَا التَّطَوُّعِ إِلَّا فِي صَلَاةِ الْقِيَامِ فِي رَمَضَانَ، فَإِنَّهُ يَبْدَأُ فِي أَوَّلِ لَيْلَةٍ بِالتَّعَوُّذِ فَقَطْ ثُمَّ لَا يَعُودُ. قَالَ عَلِيٌّ: وَهَذِهِ قَوْلَةٌ لَا دَلِيلَ عَلَى صِحَّتِهَا، لَا مِنْ قُرْآنٍ، وَلَا مِنْ سُنَّةٍ صَحِيحَةٍ وَلَا سَقِيمَةٍ، وَلَا أَثَرٍ أَلْبَتَّةَ، وَلَا مِنْ دَلِيلِ إِجْمَاعٍ، وَلَا مِنْ قَوْلِ صَاحِبٍ، وَلَا مِنْ قِيَاسٍ، وَلَا مِنْ رَأْيٍ لَهُ وَجْهٌ، فَإِنْ أَقْدَمَ مُقَدِّمٌ عَلَى ادِّعَاءِ عَمَلٍ فِي ذَلِكَ لَمْ

[47] **Hadith references (L6375):** Sunan an-Nasai 553; Sunan an-Nasai 555; Jami at-Tirmidhi 524; Sunan Abi Dawud 573.

of Abū Ḥanīfah and al-Shāfiʿī that seeking refuge is not obligatory—this is erroneous, for Allah the Exalted says: {When you recite the Quran, seek refuge in Allah from Satan, the accursed} [16:98]. It is incorrect for Allah the Exalted to issue a command and then for someone to claim—without proof from the Quran or Sunnah—that this command is not obligatory, especially His command to supplicate for refuge from Satan's plotting. This is undeniably obligatory, as avoiding Satan, fleeing from him, and seeking deliverance from him are matters about which no two disagree concerning their obligatory nature. Allah the Exalted then prescribed this for us during Quranic recitation. Some said: "If seeking refuge were obligatory, it would necessitate that everyone who quotes someone mentioning a Quranic verse must inevitably seek refuge." ʿAlī replied: "This argument undermines their position rather than supporting it, for they unanimously agree on the recommended status of seeking refuge during Quranic recitation, yet do not require it when merely quoting another's speech. Thus, it is confirmed that the seeking refuge we differ over—which we deem obligatory and they do not—applies specifically to Quranic recitation as stated in the text, not to casual quotations not intended as Quranic recitation." ʿAlī said: "Only the view of those who obligate seeking refuge as a duty—in Quranic recitation during prayer and outside it, based on the generality of the aforementioned verse—remains valid." Muḥammad ibn Saʿīd ibn Nubāt narrated to us; Aḥmad ibn ʿAwn Allāh narrated to us; Qāsim ibn Aṣbagh narrated to us; Muḥammad ibn Bashshār narrated to us; Muḥammad ibn Jaʿfar narrated to us; Shuʿbah narrated from ʿAmr ibn Murrah from ʿĀṣim al-ʿAnazī from Ibn Jubayr ibn Muṭʿim from his father, who said: "I saw the Messenger of Allah—peace and blessings upon him—when he commenced prayer, saying: 'Allah is the Greatest, the Great' three times, 'All praise is due to Allah abundantly' three times, 'Glory be to Allah in the morning and evening. O Allah, I seek refuge in You from Satan—his whispers, his arrogance, and his evil suggestions.'"[48]

يَكُنْ أَوْلَى مِنْ آخَرَ ادَّعَى الْعَمَلَ عَلَى خِلَافِهِ، وَأَمَّا قَوْلُ أَبِي حَنِيفَةَ، وَالشَّافِعِيِّ: إِنَّ التَّعَوُّذَ لَيْسَ فَرْضًا -: فَخَطَأٌ، لِأَنَّ اللَّهَ تَعَالَى يَقُولُ: {فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ} [النحل: ٩٨] . وَمِنَ الْخَطَأِ أَنْ يَأْمُرَ اللَّهُ تَعَالَى بِأَمْرٍ ثُمَّ يَقُولُ قَائِلٌ - بِغَيْرِ بُرْهَانٍ مِنْ قُرْآنٍ، وَلَا سُنَّةٍ -: هَذَا الْأَمْرُ لَيْسَ فَرْضًا، لَا سِيَّمَا أَمْرُهُ تَعَالَى بِالدُّعَاءِ فِي أَنْ يُعِيذَنَا مِنْ كَيْدِ الشَّيْطَانِ، فَهَذَا أَمْرٌ مُتَيَقَّنٌ: أَنَّهُ فَرْضٌ، لِأَنَّ اجْتِنَابَ الشَّيْطَانِ، وَالْفِرَارَ مِنْهُ، وَطَلَبَ النَّجَاةِ مِنْهُ: لَا يَخْتَلِفُ اثْنَانِ فِي أَنَّهُ فَرْضٌ، ثُمَّ وَضَعَ اللَّهُ تَعَالَى ذَلِكَ عَلَيْنَا عِنْدَ قِرَاءَةِ الْقُرْآنِ. وَقَالَ بَعْضُهُمْ: لَوْ كَانَ التَّعَوُّذُ: فَرْضًا، لَلَزِمَ كُلَّ مَنْ حَكَى عَنْ أَحَدٍ أَنَّهُ ذَكَرَ آيَةً مِنَ الْقُرْآنِ: أَنْ يَتَعَوَّذَ وَلَا بُدَّ. قَالَ عَلِيٌّ: وَهَذَا عَلَيْهِمْ لَا لَهُمْ، لِأَنَّهُمْ مُتَّفِقُونَ عَلَى اسْتِحْبَابِ التَّعَوُّذِ عِنْدَ قِرَاءَةِ الْقُرْآنِ، وَلَا يَرَوْنَ التَّعَوُّذَ عِنْدَ حِكَايَةِ الْمَرْءِ قَوْلَ غَيْرِهِ، فَصَحَّ أَنَّ التَّعَوُّذَ الَّذِي اخْتَلَفْنَا فِيهِ فَأَوْجَبْنَاهُ نَحْنُ وَلَمْ يُوجِبُوهُ هُمْ - إِنَّمَا هُوَ عِنْدَ قِرَاءَةِ الْقُرْآنِ، كَمَا جَاءَ فِي النَّصِّ، لَا عِنْدَ حِكَايَةٍ لَا يَقْصِدُ بِهَا الْمَرْءُ قِرَاءَةَ الْقُرْآنِ. قَالَ عَلِيٌّ: فَلَمْ يَبْقَ إِلَّا قَوْلُ مَنْ أَوْجَبَ التَّعَوُّذَ: فَرْضًا، فِي قِرَاءَةِ الْقُرْآنِ فِي الصَّلَاةِ وَغَيْرِ الصَّلَاةِ، عَلَى عُمُومِ الْآيَةِ الْمَذْكُورَةِ. حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ نُبَاتٍ ثنا أَحْمَدُ بْنُ عَوْنِ اللَّهِ ثنا قَاسِمُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ بَشَّارٍ ثنا مُحَمَّدُ بْنُ جَعْفَرٍ ثنا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَاصِمٍ الْعَنَزِيِّ عَنِ ابْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حِينَ دَخَلَ الصَّلَاةَ قَالَ: اللَّهُ أَكْبَرُ كَبِيرًا، اللَّهُ أَكْبَرُ كَبِيرًا، اللَّهُ أَكْبَرُ كَبِيرًا، ثَلَاثًا، الْحَمْدُ لِلَّهِ كَثِيرًا، الْحَمْدُ لِلَّهِ كَثِيرًا، الْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ، مِنْ هَمْزِهِ، وَنَفْخِهِ وَنَفْثِهِ» .

[48] **Qur'an references (L6385):** Qur'an 16:98 (An-Nahl).

L6388–6391

Hammam narrated to us: Ibn Mufarrij narrated to us: Ibn al-A'rabi narrated to us: al-Dabari narrated to us: Abd al-Razzaq narrated from Sufyan al-Thawri from Sa'id al-Jurayri: Yazid ibn Abd Allah ibn al-Shikhkhir narrated from Uthman ibn Abi al-As al-Thaqafi, who said: "I said: 'O Messenger of Allah, Satan intervenes between me and my recitation.' The Prophet—peace and blessings be upon him—said: 'That is a Satan named Khanzab. When you sense him, seek refuge and spit lightly to your left three times.'" It is narrated to us from Abd al-Rahman ibn Abi Layla, who said: Umar ibn al-Khattab stated: "The Imam silently recites four things: the seeking of refuge, 'In the name of Allah, the Most Gracious, the Most Merciful,' 'Ameen,' and 'Our Lord, to You is all praise.'" From Abu Hamza from Ibrahim al-Nakha'i from Alqama and al-Aswad, both from Abdullah ibn Mas'ud, who said: "The Imam silently recites three things: the seeking of refuge, 'In the name of Allah, the Most Gracious, the Most Merciful,' and 'Ameen.'" Through the chain of Abd al-Razzaq from Ibn Jurayj: I asked Nafi', the client of Ibn Umar: "Do you know how Ibn Umar sought refuge?" He replied: "He would say: 'O Allah, I seek refuge in You from the accursed Satan.'" From Sufyan al-Thawri from Mansur ibn al-Mu'tamir from Ibrahim al-Nakha'i, who said: "Five things are silently recited: 'How perfect You are, O Allah, and with Your praise,' the seeking of refuge, 'In the name of Allah, the Most Gracious, the Most Merciful,' 'Ameen,' and 'O Allah, our Lord, to You is all praise.'" From Hisham ibn Hassan from al-Hasan al-Basri: He would seek refuge once in prayer when commencing it while reciting the Opening of the Book, saying: "I seek refuge in Allah, the All-Hearing, the All-Knowing, from the accursed Satan." Ibn Sirin used to seek refuge in every rak'ah. From Ma'mar from Ibn Tawus from his father: He would seek refuge before reciting the Mother of the Quran. Through the chain of Ma'mar from Ayyub al-Sakhtiyani from Muhammad ibn Sirin: He would seek refuge from... Seeking refuge from Satan in prayer is obligatory before reciting the Mother of the Quran and after reciting it. From Ibn Jurayj, from 'Aṭā', he said: Seeking refuge is obligatory for every recitation on earth whether in prayer or otherwise, and it suffices for you to say: "I seek refuge in Allah from the accursed Satan." Ibn Jurayj said: I asked him: "Is this because of: {When you recite the Quran, seek refuge in Allah from Satan, the accursed} [An-Naḥl 16:98]?" He replied:

حَدَّثَنَا حُمَامٌ ثنا ابْنُ مُفَرِّجٍ ثنا ابْنُ الْأَعْرَابِيِّ ثنا الدَّبَرِيُّ ثنا عَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ سَعِيدٍ الْجُرَيْرِيِّ ثنا يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ الثَّقَفِيِّ قَالَ: «قُلْت: يَا رَسُولَ اللَّهِ حَالَ الشَّيْطَانُ بَيْنِي وَبَيْنَ قِرَاءَتِي. فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: ذَلِكَ شَيْطَانٌ يُقَالُ لَهُ: خَنْزَبٌ، فَإِذَا حَسَسْتَهُ فَتَعَوَّذْ وَاتْفُلْ عَنْ يَسَارِكَ ثَلَاثًا» . وَرُوِّينَا عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: يُخْفِي الْإِمَامُ أَرْبَعًا -: التَّعَوُّذُ، وَبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَآمِينَ، وَرَبَّنَا لَكَ الْحَمْدُ. وَعَنْ أَبِي حَمْزَةَ عَنْ إبْرَاهِيمَ النَّخَعِيِّ عَنْ عَلْقَمَةَ، وَالْأَسْوَدِ، كِلَاهُمَا عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: يُخْفِي الْإِمَامُ ثَلَاثًا -: الِاسْتِعَاذَةُ، وَبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَآمِينَ وَمِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ، قُلْت لِنَافِعٍ مَوْلَى ابْنِ عُمَرَ: هَلْ تَدْرِي كَيْفَ كَانَ ابْنُ عُمَرَ يَسْتَعِيذُ؟ قَالَ: كَانَ يَقُولُ: اللَّهُمَّ إنِّي أَعُوذُ بِك مِنْ الشَّيْطَانِ الرَّجِيمِ، وَعَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ عَنْ إبْرَاهِيمَ النَّخَعِيِّ قَالَ: خَمْسٌ يُخْفَيْنَ -: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَالتَّعَوُّذُ، وَبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَآمِينَ، وَاَللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ وَعَنْ هِشَامِ بْنِ حَسَّانَ عَنْ الْحَسَنِ الْبَصْرِيِّ: أَنَّهُ كَانَ يَسْتَعِيذُ فِي الصَّلَاةِ مَرَّةً حِينَ يَسْتَفْتِحُ صَلَاتَهُ حِينَ يَقْرَأُ أُمَّ الْكِتَابِ يَقُولُ: أَعُوذُ بِاَللَّهِ السَّمِيعِ الْعَلِيمِ مِنْ الشَّيْطَانِ الرَّجِيمِ، وَكَانَ ابْنُ سِيرِينَ يَسْتَعِيذُ فِي كُلِّ رَكْعَةٍ وَعَنْ مَعْمَرٍ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ: أَنَّهُ كَانَ يَسْتَعِيذُ قَبْلَ أَنْ يَقْرَأَ أُمَّ الْقُرْآنِ. وَمِنْ طَرِيقِ مَعْمَرٍ - عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ مُحَمَّدِ بْنِ سِيرِينَ: أَنَّهُ كَانَ يَتَعَوَّذُ مِنْ الشَّيْطَانِ فِي الصَّلَاةِ قَبْلَ أَنْ يَقْرَأَ أُمَّ الْقُرْآنِ وَبَعْدَ أَنْ يَقْرَأَ أُمَّ الْقُرْآنِ. وَعَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: الِاسْتِعَاذَةُ وَاجِبَةٌ لِكُلِّ قِرَاءَةٍ فِي الْأَرْضِ فِي

"Yes." Sufyān al-Thawrī, al-Awzāʿī, Dawūd, and others hold the opinion of seeking refuge in prayer. ʿAlī said: These are a group of the Companions and the Followers - may Allah be pleased with them - and we know of no opposition among them. They would condemn such a stance if it contradicted their school of thought. ʿAlī said: Whoever adopts the view of Ibn Sīrīn and acts upon it considers seeking refuge a Sunnah before commencing recitation, as it was the practice of Allah's Messenger - peace and blessings be upon him - transmitted by Quranic reciters generation after generation, and an obligation after reciting what constitutes Quranic recitation, even if two words, based on the explicit verse's apparent meaning which mandates seeking refuge after recitation. As for one who finds recitation impossible, seeking refuge becomes obligatory at that time according to the mentioned report. Then, if he recites any part of the Quran, ʿAlī said: However, it is firmly established through the consensus of all Muslim reciters across generations - conveyed to us from the time of Allah's Messenger - peace and blessings be upon him - that beginning with seeking refuge immediately before starting the recitation takes precedence over all that. It is authentically reported from Allah's Messenger - peace and blessings be upon him: "When one of you performs ablution, let him sniff water into his nostrils and then expel it." It is confirmed that he - peace be upon him - did this at the start of his ablution. Success comes only from Allah, the Exalted.[49]

الصَّلَاةِ وَغَيْرِهَا وَيُجْزِئُ عَنْك، أَعُوذُ بِاَللَّهِ مِنْ الشَّيْطَانِ الرَّجِيمِ. قَالَ ابْنُ جُرَيْجٍ: فَقُلْت لَهُ: مِنْ أَجْلِ: {فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ} [النحل: ٩٨] قَالَ: نَعَمْ. وَبِالتَّعَوُّذِ فِي الصَّلَاةِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَالْأَوْزَاعِيُّ وَدَاوُد وَغَيْرُهُمْ. قَالَ عَلِيٌّ: هَؤُلَاءِ جَمَاعَةٌ مِنْ الصَّحَابَةِ وَالتَّابِعِينَ - رَضِيَ اللَّهُ عَنْهُمْ - لَا نَعْلَمُ لَهُمْ مُخَالِفًا مِنْهُمْ، وَهُمْ يُشَنِّعُونَ بِمِثْلِ هَذَا إذَا وَافَقَ تَقْلِيدَهُمْ، قَالَ عَلِيٌّ: وَمَنْ قَالَ بِقَوْلِ ابْنِ سِيرِينَ وَأَخَذَ بِهِ فَيَرَى التَّعَوُّذَ سُنَّةً قَبْلَ افْتِتَاحِ الْقِرَاءَةِ؛ لِأَنَّهُ فِعْلُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِنَقْلِ الْقُرَّاءِ جِيلًا بَعْدَ جِيلٍ، وَفَرْضًا بَعْدَ أَنْ يَقْرَأَ مَا يَقَعُ عَلَيْهِ اسْمُ الْقُرْآنِ، وَلَوْ أَنَّهُ كَلِمَتَانِ، عَلَى نَصِّ الْآيَةِ؛ لِأَنَّهَا تُوجِبُ التَّعَوُّذَ بَعْدَ الْقِرَاءَةِ بِظَاهِرِهَا. وَأَمَّا مَنْ تَعَذَّرَتْ عَلَيْهِ الْقِرَاءَةُ فَفُرِضَ عَلَيْهِ التَّعَوُّذُ حِينَ ذَلِكَ بِالْخَبَرِ الْمَذْكُورِ، ثُمَّ إذَا قَرَأَ شَيْئًا مِنْ الْقُرْآنِ قَالَ عَلِيٌّ: إلَّا أَنَّهُ قَدْ صَحَّ إجْمَاعُ جَمِيعِ قُرَّاءِ أَهْلِ الْإِسْلَامِ جِيلًا بَعْدَ جِيلٍ عَلَى الِابْتِدَاءِ بِالتَّعَوُّذِ مُتَّصِلًا بِالْقِرَاءَةِ قَبْلَ الْأَخْذِ فِي الْقِرَاءَةِ -: مُبَلَّغًا إلَيْنَا مِنْ عَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَهَذَا قَاضٍ عَلَى كُلِّ ذَلِكَ. وَقَدْ صَحَّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَسْتَنْثِرْ» . وَصَحَّ أَنَّهُ - عَلَيْهِ السَّلَامُ - اسْتَنْثَرَ فِي أَوَّلِ وُضُوئِهِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ نَسِيَ المصلي التَّعَوُّذَ أَوْ شَيْئًا مِنْ أُمِّ الْقُرْآنِ حَتَّى رَكَعَ]

L6392–6393 **Issue: If a worshiper forgets to recite the seeking refuge (istiʿādha) or any part of Umm al-Qur'ān (Al-Fatihah) until they have bowed in rukuʿ.**

L6394 Issue: If one forgets to seek refuge or any portion of the Mother of the Qur'an until bowing commences, they must repeat it upon remembrance during the prayer and perform the prostration of forgetfulness. If acting as

مَسْأَلَةٌ: فَمَنْ نَسِيَ التَّعَوُّذَ أَوْ شَيْئًا مِنْ أُمِّ الْقُرْآنِ حَتَّى رَكَعَ أَعَادَ مَتَى ذَكَرَ فِيهَا وَسَجَدَ لِلسَّهْوِ، إنْ كَانَ إمَامًا أَوْ فَذًّا فَإِنْ كَانَ مَأْمُومًا أَلْغَى مَا قَدْ نَسِيَ إلَى أَنْ ذَكَرَ، وَإِذَا أَتَمَّ الْإِمَامُ

[49] **Qur'an references (L6389):** Qur'an 16:98 (An-Nahl).

an imam or praying individually, they repeat [the omission]. If a follower, they omit the forgotten portion until recalled. When the imam concludes the prayer, the follower rises to complete what was omitted, then performs the prostration of forgetfulness. We have previously established the evidence for this ruling regarding one who forgets an obligatory element in prayer: they must repeat what was omitted and correct what was prayed, as commanded—and with Allah, the Most High, lies all success.

L6395 **A legal question regarding a person performing prayer who does not memorize Al-Fatihah.**

L6396 Issue 365: If one cannot memorize Umm al-Qur'ān (the Opening Chapter), he should pray and recite whatever portion of the Qur'ān he knows. There is no fixed measure for this, and it suffices him. He must strive to learn Umm al-Qur'ān. If he knows part of it but not all, he recites what he knows—this suffices him—while striving to learn the remainder. If he cannot memorize any part of the Qur'ān, he should pray as he is able: standing, invoking Allah as best he can in his language, bowing, and prostrating until he completes his prayer—and this suffices him. He must strive to learn Umm al-Qur'ān. Some of those who held this opinion said: "He should recite an amount equivalent to seven verses from the Qur'ān or invoke Allah the Exalted an amount equivalent to seven verses." 'Alī said: "This position seeks to compensate for Umm al-Qur'ān, but compensation in prescribed rites is invalid unless established by the Qur'ān or the Sunnah. Neither the Qur'ān nor the Sunnah supports this assertion. Were the analogy of this proponent valid, it would necessitate that one who missed a day of Ramadan must fast a day equal in length to the one omitted—and this is invalid." The proof for our position is Allah's statement: "Allah does not burden a soul beyond its capacity" (2:286), and the Messenger of Allah's (peace be upon him) saying: "When I command you to do something, fulfill it to the best of your ability." Thus, what one is incapable of is waived, while what he can perform remains obligatory. Allah also said: "Recite whatever is feasible of the Qur'ān" (73:20), and the Messenger of Allah (peace be upon him) instructed a worshiper: "Recite

قَامَ يَقْضِي مَا كَانَ أَلْغَى ثُمَّ سَجَدَ لِلسَّهْوِ، وَلَقَدْ ذَكَرْنَا بُرْهَانَ ذَلِكَ فِيمَنْ نَسِيَ فَرْضًا فِي صَلَاتِهِ فَإِنَّهُ يُعِيدُ مَا لَمْ يُصَلِّ كَمَا أُمِرَ؛ وَيُعِيدُ مَا صَلَّى كَمَا أُمِرَ - وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ كَانَ الْمُصَلِّي لَا يَحْفَظُ أُمَّ الْقُرْآنِ]

٣٦٥ - مَسْأَلَةٌ: وَمَنْ كَانَ لَا يَحْفَظُ أُمَّ الْقُرْآنِ صَلَّى وَقَرَأَ مَا أَمْكَنَهُ مِنْ الْقُرْآنِ إنْ كَانَ يَعْلَمُهُ، لَا حَدَّ فِي ذَلِكَ، وَأَجْزَأَهُ، وَلْيَسْعَ فِي تَعَلُّمِ أُمِّ الْقُرْآنِ، فَإِنْ عَرَفَ بَعْضَهَا وَلَمْ يَعْرِفْ الْبَعْضَ: قَرَأَ مَا عَرَفَ مِنْهَا فَأَجْزَأَهُ، وَلْيَسْعَ فِي تَعَلُّمِ الْبَاقِي، فَإِنْ لَمْ يَحْفَظْ شَيْئًا مِنْ الْقُرْآنِ صَلَّى كَمَا هُوَ، يَقُومُ وَيَذْكُرُ اللَّهَ كَمَا يُحْسِنُ بِلُغَتِهِ وَيَرْكَعُ وَيَسْجُدُ حَتَّى يُتِمَّ صَلَاتَهُ، وَيُجْزِيهِ. وَلْيَسْعَ فِي تَعَلُّمِ أُمِّ الْقُرْآنِ، وَقَالَ بَعْضُ الْقَائِلِينَ: يَقْرَأُ مِقْدَارَ سَبْعِ آيَاتٍ مِنْ الْقُرْآنِ، أَوْ يَذْكُرُ اللَّهَ تَعَالَى مِقْدَارَ سَبْعِ آيَاتٍ قَالَ عَلِيٌّ: وَقُصِدَ بِذَلِكَ قَصْدُ التَّعْوِيضِ مِنْ أُمِّ الْقُرْآنِ، وَالتَّعْوِيضُ مِنْ الشَّرَائِعِ بَاطِلٌ، إلَّا أَنْ يُوجِبَهُ قُرْآنٌ أَوْ سُنَّةٌ، وَلَا قُرْآنَ وَلَا سُنَّةَ فِيمَا ادَّعَى، وَلَوْ كَانَ قِيَاسُ هَذَا الْقَائِلِ صَحِيحًا لَوَجَبَ أَنْ لَا يُجْزِئَ مَنْ عَلَيْهِ يَوْمٌ مِنْ رَمَضَانَ إلَّا يَوْمٌ بِطُولِ الْيَوْمِ الَّذِي أَفْطَرَهُ، وَهَذَا بَاطِلٌ. وَبُرْهَانُ صِحَّةِ قَوْلِنَا -: قَوْلُ اللَّهِ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إلا وُسْعَهَا} [البقرة: ٢٨٦] وَقَوْلُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ» . فَصَحَّ أَنَّهُ يَسْقُطُ عَنْهُ مَا عَجَزَ عَنْهُ، وَيَلْزَمُهُ مَا اسْتَطَاعَ عَلَيْهِ. وَقَالَ تَعَالَى: {فَاقْرَءُوا مَا تَيَسَّرَ مِنَ

whatever portion of the Qur'ān is manageable for you." We have previously cited this with its chain of transmission.[50]

L6397–6398 Whoever is unable to recite the Mother of the Quran [Sūrah al-Fātiḥah] but can recite other parts of the Quran is excused from it. He must recite whatever portion of the Quran is manageable for him. What suffices for this purpose is any recitation designated as "Quran" - two words (known to be from the Quran) or more. If this meaning [of being Quran] is found in a single word, it suffices for him, as the general scope of "whatever is manageable" encompasses all such cases. And with Allah, the Exalted, is the divine facilitation.

L6399 **An issue regarding one who counts "In the name of Allah, the Most Gracious, the Most Merciful" as a verse from the Quran.**

L6400–6402 366. Issue: Whoever recites according to the narration of those among the schools of recitation who count "Bismillāh al-Raḥmān al-Raḥīm" as a verse of the Quran, his prayer is not valid unless he includes the Basmalah. These include: ʿĀṣim ibn Abī al-Najūd, Ḥamzah, al-Kisāʾī, ʿAbdullāh ibn Kathīr, and others among the Companions and Successors—may Allah be pleased with them. Whoever recites according to the narration of those who do not count it as a verse of the Opening Chapter may choose to include or omit the Basmalah. These include: Ibn ʿĀmir, Abū ʿAmr, Yaʿqūb, and in some narrations from Nāfiʿ. Mālik said: A person praying should not recite the Basmalah except during the Tarāwīḥ prayer on the first night of the month. Al-Shāfiʿī said: No prayer is valid without "Bismillāh al-Raḥmān al-Raḥīm." ʿAlī said: They over-relied on evidence invalid for both groups, such as the narration from Anas: "The Messenger of Allah—peace and blessings be upon him—Abū Bakr, ʿUmar, and ʿUthmān used to begin their prayer with Alḥamdulillāhi Rabbil ʿĀlamīn, without mentioning Bismillāh al-Raḥmān al-Raḥīm before or after it." A similar narration is reported from Abū Hurayrah. ʿAlī

[50] **Qur'an references (L6396):** Qur'an 2:286 (Al-Baqarah); Qur'an 73:20 (Al-Muzzammil).

الْقُرْآنِ} [المزمل: ٢٠] وَعَلَّمَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْمُصَلِّيَ فَقَالَ: «اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنْ الْقُرْآنِ» وَقَدْ ذَكَرْنَاهُ بِإِسْنَادِهِ.

فَمَنْ عَجَزَ عَنْ أُمِّ الْقُرْآنِ وَقَدَرَ عَلَى غَيْرِهَا مِنْ الْقُرْآنِ سَقَطَتْ عَنْهُ، وَلَزِمَهُ مَا تَيَسَّرَ لَهُ مِنْ الْقُرْآنِ وَيُجْزِئُ مِنْ ذَلِكَ مَا وَقَعَ عَلَيْهِ اسْمُ قُرْآنٍ مِنْ كَلِمَتَيْنِ - مَعْرُوفٌ أَنَّهُمَا مِنْ الْقُرْآنِ - فَصَاعِدًا، وَإِنْ وُجِدَ هَذَا الْمَعْنَى فِي كَلِمَةٍ وَاحِدَةٍ أَجْزَأَتْهُ؛ لِأَنَّ عُمُومَ " مَا تَيَسَّرَ " يَدْخُلُ فِيهِ كُلُّ ذَلِكَ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ مَنْ عَدَّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ آيَةً مِنْ الْقُرْآنِ]

٣٦٦ - مَسْأَلَةٌ: وَمَنْ كَانَ يَقْرَأُ بِرِوَايَةِ مَنْ عَدَّ مِنْ الْقُرَّاءِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ آيَةً مِنْ الْقُرْآنِ لَمْ تُجْزِهِ الصَّلَاةُ إلَّا بِالْبَسْمَلَةِ، وَهُمْ: عَاصِمُ بْنُ أَبِي النَّجُودِ، وَحَمْزَةُ، وَالْكِسَائِيُّ، وَعَبْدُ اللَّهِ بْنُ كَثِيرٍ، وَغَيْرُهُمْ مِنْ الصَّحَابَةِ وَالتَّابِعِينَ - رَضِيَ اللَّهُ عَنْهُمْ -. وَمَنْ كَانَ يَقْرَأُ بِرِوَايَةِ مَنْ لَا يَعُدُّهَا آيَةً مِنْ أُمِّ الْقُرْآنِ: فَهُوَ مُخَيَّرٌ بَيْنَ أَنْ يُبَسْمِلَ، وَبَيْنَ أَنْ لَا يُبَسْمِلَ. وَهُمْ: ابْنُ عَامِرٍ، وَأَبُو عَمْرٍو وَيَعْقُوبُ، وَفِي بَعْضِ الرِّوَايَاتِ عَنْ نَافِعٍ. وَقَالَ مَالِكٌ: لَا يُبَسْمِلُ الْمُصَلِّي إلَّا فِي صَلَاةِ التَّرَاوِيحِ فِي أَوَّلِ لَيْلَةٍ مِنْ الشَّهْرِ. وَقَالَ الشَّافِعِيُّ: لَا تُجْزِئُ صَلَاةٌ إلَّا بِبَسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. قَالَ عَلِيٌّ: وَأَكْثَرُوا مِنْ الِاحْتِجَاجِ بِمَا لَا حُجَّةَ لِأَيٍّ مِنْ الطَّائِفَتَيْنِ فِيهِ. مِثْلُ الرِّوَايَةِ عَنْ أَنَسٍ «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، يَفْتَتِحُونَ الصَّلَاةَ بِالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، لَا يَذْكُرُونَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا قَبْلَهَا وَلَا بَعْدَهَا» . وَعَنْ أَبِي هُرَيْرَةَ مِثْلُ هَذَا. قَالَ

said: None of this serves as proof, for none of these reports includes a prohibition from the Messenger... Regarding the recitation of “In the name of Allah, the Most Gracious, the Most Merciful” - the Prophet (peace be upon him) did not recite it aloud. However, these narrations conflict with other reports, including what we narrated through Ahmad ibn Hanbal’s chain: Waki‘ narrated to us, saying: Shu‘bah narrated from Qatadah from Anas, who said: “I prayed behind Allah’s Messenger (peace be upon him), Abu Bakr, Umar, and Uthman, and they did not recite aloud ‘In the name of Allah, the Most Gracious, the Most Merciful.’” We also narrated it as: “They did not recite ‘In the name of Allah, the Most Gracious, the Most Merciful’ aloud.” This indicates they recited it silently, thereby affirming its obligatory recitation, as do all other narrations.

Ali said: “The correct position is that the authentic texts confirm the obligatory recitation of the Opening of the Quran (Al-Fatihah) as a religious duty. No two Muslims dispute that all these recitations are valid and definitively transmitted to Allah’s Messenger (peace be upon him) from Gabriel (peace be upon him) and ultimately from Allah Almighty through mass transmission. Since all are valid, one may adopt any recitation. Thus, ‘In the name of Allah, the Most Gracious, the Most Merciful’ is a verse of the Opening in one valid recitation but not in another - akin to the word ‘He’ in His statement in Surah Al-Hadid: {He is the Self-Sufficient, the Praiseworthy} [57:6], and the word ‘from’ in His statement in Surah At-Tawbah: {Beneath which rivers flow} [9:89] near the hundredth verse. Both are included in the two surahs by those who adopt them and excluded by others. Similar textual variations occur in eight instances in the Quran, as detailed in the Book of Recitations, along with numerous verses. Other variations are extensive, such as the added ‘mīm’ in ‘minhā’ in Surah Al-Kahf, in {Ḥā-Mīm} [42:1], {‘Ayn-Sīn-Qāf} [42:2]: {So for what they earned} [42:30], and appended ‘hā’ letters in multiple places like {Yā-Sīn} [36:1]: {And We did not teach him} [36:69].”[51]

عَلِيٌّ: وَهَذَا كُلُّهُ لَا حُجَّةَ فِيهِ لِأَنَّهُ لَيْسَ فِي شَيْءٍ مِنْ هَذِهِ الْأَخْبَارِ نَهْيٌ مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ قِرَاءَةِ " بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ " وَإِنَّمَا فِيهَا: أَنَّهُ - عَلَيْهِ السَّلَامُ - كَانَ لَا يَقْرَؤُهَا وَقَدْ عَارَضَتْ هَذِهِ الْأَخْبَارُ أَخْبَارَ أُخَرَ مِنْهَا -: مَا رُوِّينَا مِنْ طَرِيقِ أَحْمَدَ بْنِ حَنْبَلٍ: حَدَّثَنَا وَكِيعٌ ثنا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ «صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ فَكَانُوا لَا يَجْهَرُونَ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» . وَرُوِّيَنَاهُ أَيْضًا " فَلَمْ يَجْهَرُوا بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ " فَهَذَا يُوجِبُ أَنَّهُمْ كَانُوا يَقْرَءُونَهَا وَيَسُرُّونَ بِهَا، وَهَذَا أَيْضًا الْإِيجَابُ فِيهِ لِقِرَاءَتِهَا، وَكَذَلِكَ سَائِرُ الْأَخْبَارِ. قَالَ عَلِيٌّ: وَالْحَقُّ مِنْ هَذَا أَنَّ النَّصَّ قَدْ صَحَّ بِوُجُوبِ قِرَاءَةِ أُمِّ الْقُرْآنِ فَرْضًا، وَلَا يَخْتَلِفُ اثْنَانِ مِنْ أَهْلِ الْإِسْلَامِ فِي أَنَّ هَذِهِ الْقِرَاءَاتِ حَقٌّ كُلُّهَا مَقْطُوعٌ بِهِ، مُبَلَّغَةٌ كُلُّهَا إلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ جِبْرِيلَ - عَلَيْهِ السَّلَامُ - عَنْ اللَّهِ عَزَّ وَجَلَّ بِنَقْلِ الْمَلَوَانِ فَقَدْ وَجَبَ إذْ كُلُّهَا حَقٌّ أَنْ يَفْعَلَ الْإِنْسَانُ فِي قِرَاءَتِهِ أَيَّ ذَلِكَ شَاءَ، وَصَارَتْ " بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ " فِي قِرَاءَةٍ صَحِيحَةٍ آيَةً مِنْ أُمِّ الْقُرْآنِ، وَفِي قِرَاءَةٍ صَحِيحَةٍ لَيْسَتْ آيَةً مِنْ أُمِّ الْقُرْآنِ -: مِثْلُ لَفْظَةِ " هُوَ " فِي قَوْلِهِ تَعَالَى فِي سُورَةِ الْحَدِيدِ: {هُوَ الْغَنِيُّ الْحَمِيدُ} [لقمان: ٢٦] . وَكَلَفْظَةِ " مِنْ " فِي قَوْلِهِ تَعَالَى: {مِنْ تَحْتِهَا الْأَنْهَارُ} [التوبة: ٨٩] فِي سُورَةِ (بَرَاءَةٌ) عَلَى رَأْسِ الْمِائَةِ آيَةٍ - هُمَا مِنْ السُّورَتَيْنِ فِي قِرَاءَةِ مَنْ قَرَأَ بِهِمَا، وَلَيْسَتَا مِنْ السُّورَتَيْنِ فِي قِرَاءَةِ مَنْ لَمْ يَقْرَأْ بِهِمَا. وَمِثْلُ هَذَا فِي الْقُرْآنِ وَارِدٌ فِي ثَمَانِيَةِ مَوَاضِعَ، ذَكَرْنَاهَا فِي كِتَابِ الْقِرَاءَاتِ وَآيَاتٍ كَثِيرَةٍ، وَسَائِرُ ذَلِكَ مِنْ الْحُرُوفِ يَطُولُ ذِكْرُهَا. كَزِيَادَةِ مِيمٍ " مِنْهَا " فِي سُورَةِ الْكَهْفِ. وَفِي {حم}

[51] **Qur’an references (L6400):** Qur’an 1:1 (Al-Fatihah); Qur’an 1:3 (Al-Fatihah); Qur’an 31:26 (Luqman); Qur’an 9:89 (At-Tawbah); Qur’an 42:1 (Ash-Shuraa); Qur’an 42:2 (Ash-Shuraa); Qur’an 42:30 (Ash-Shuraa); Qur’an 36:1 (Ya-Sin); Qur’an 36:69 (Ya-Sin).

In Az-Zukhruf: {What the souls desire} [Az-Zukhruf: 71], and {has not decayed} [Al-Baqarah: 259], and similar instances. The Quran was revealed in seven recitational variants, all of which are true. All this is true, and all this belongs to those variants by the soundness of the certain consensus established on this matter - and success is from Allah, the Most High.[52]

A legal issue: He recited the Mother of the Quran in his prayer translated into a non-Arabic language.

367. Issue: If someone recites the Mother of the Quran or any part of it, or any part of the Quran in his prayer translated into a non-Arabic language, or with Arabic words other than those revealed by Allah the Exalted, intentionally doing so, or intentionally advances or delays a word—his prayer is invalid, and he is a sinner. This is because Allah the Exalted said: "An Arabic Quran" [Yusuf: 2], and what is non-Arabic is not Arabic, thus it is not Quran. Changing the Quran's status distorts Allah's words, and Allah the Exalted condemned people who did this, saying: "They distort words from their places" [An-Nisa: 46]. Abu Hanifah said his prayer suffices him, arguing—as do those who follow him—with Allah's statement: "And indeed, it is in the books of the former peoples" [Ash-Shu'ara: 196]. Ali said: They have no proof in this, because the Quran revealed to us through the tongue of our Prophet—peace and blessings be upon him—was not revealed to the former peoples. What is in their books is merely its mention and acknowledgment. Had it been revealed to anyone other than him—peace be upon him—it would not have been a sign or a virtue for him, and no Muslim would say this. Whoever is not proficient in Arabic must invoke Allah the Exalted in his own language, based on Allah's statement: "Allah does not burden a soul beyond its capacity" [Al-Baqarah: 286]. It is not permissible for him to recite the Mother of the Quran or any part of the Quran translated while

[52] **Qur'an references (L6404):** Qur'an 43:71 (Az-Zukhruf); Qur'an 2:259 (Al-Baqarah).

[الشورى: ١] {عسق} [الشورى: ٢] : {فَبِمَا كَسَبَتْ} [الشورى: ٣٠] . وَهَاءَاتٍ فِي مَوَاضِعَ كَثِيرَةٍ فِي {يس} [يس: ١] : {وَمَا عَلَّمْنَاهُ} [يس: ٦٩] .

وَفِي الزُّخْرُفِ {تَشْتَهِيهِ الأَنْفُسُ} [الزخرف: ٧١] وَ {لَمْ يَتَسَنَّهْ} [البقرة: ٢٥٩] وَغَيْرُ ذَلِكَ. وَالْقُرْآنُ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ، كُلُّهَا حَقٌّ، وَهَذَا كُلُّهُ حَقٌّ، وَهَذَا كُلُّهُ مِنْ تِلْكَ الْأَحْرُفِ بِصِحَّةِ الْإِجْمَاعِ الْمُتَيَقَّنِ عَلَى ذَلِكَ - وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ قَرَأَ أُمَّ الْقُرْآنِ فِي صَلَاتِهِ مُتَرْجَمًا بِغَيْرِ الْعَرَبِيَّةِ]

٣٦٧ - مَسْأَلَةٌ: وَمَنْ قَرَأَ أُمَّ الْقُرْآنِ أَوْ شَيْئًا مِنْهَا، أَوْ شَيْئًا مِنَ الْقُرْآنِ فِي صَلَاتِهِ مُتَرْجَمًا بِغَيْرِ الْعَرَبِيَّةِ، أَوْ بِأَلْفَاظٍ عَرَبِيَّةٍ غَيْرِ الْأَلْفَاظِ الَّتِي أَنْزَلَ اللَّهُ تَعَالَى، عَامِدًا لِذَلِكَ، أَوْ قَدَّمَ كَلِمَةً أَوْ أَخَّرَهَا عَامِدًا لِذَلِكَ -: بَطَلَتْ صَلَاتُهُ، وَهُوَ فَاسِقٌ؛ لِأَنَّ اللَّهَ تَعَالَى قَالَ: {قُرْآنًا عَرَبِيًّا} [يوسف: ٢] ، وَغَيْرُ الْعَرَبِيِّ لَيْسَ عَرَبِيًّا، فَلَيْسَ قُرْآنًا. وَإِحَالَةُ رُتْبَةِ الْقُرْآنِ تَحْرِيفُ كَلَامِ اللَّهِ تَعَالَى، وَقَدْ ذَمَّ اللَّهُ تَعَالَى قَوْمًا فَعَلُوا ذَلِكَ فَقَالَ: {يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ} [النساء: ٤٦] . وَقَالَ أَبُو حَنِيفَةَ تُجْزِيهِ صَلَاتُهُ، وَاحْتَجَّ لَهُ مَنْ قَلَّدَهُ بِقَوْلِ اللَّهِ تَعَالَى: {وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ} [الشعراء: ١٩٦] . قَالَ عَلِيٌّ: لَا حُجَّةَ لَهُمْ فِي هَذَا، لِأَنَّ الْقُرْآنَ الْمُنَزَّلَ عَلَيْنَا عَلَى لِسَانِ نَبِيِّنَا - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَمْ يَنْزِلْ عَلَى الْأَوَّلِينَ، وَإِنَّمَا فِي زُبُرِ الْأَوَّلِينَ ذِكْرُهُ وَالْإِقْرَارُ بِهِ فَقَطْ، وَلَوْ أُنْزِلَ عَلَى غَيْرِهِ - عَلَيْهِ السَّلَامُ - لَمَا كَانَ آيَةً لَهُ، وَلَا فَضِيلَةً لَهُ، وَهَذَا لَا يَقُولُهُ مُسْلِمٌ، وَمَنْ كَانَ لَا يُحْسِنُ الْعَرَبِيَّةَ فَلْيَذْكُرْ اللَّهَ تَعَالَى بِلُغَتِهِ، لِقَوْلِ اللَّهِ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦] .

presenting it as the obligated recitation, because it is not what was obligated upon him, as we mentioned. Thus, he would be falsely ascribing to Allah the Exalted.[53]

L6407 **A legal issue: Neither the Imam nor the individual praying alone are required to recite the seeking of refuge (istiʿādha) before the surah recited with the Mother of the Quran (known as Surah Al-Fatihah).**

L6408–6410 368. Issue: It is not incumbent upon the Imam or the solitary worshipper to recite the seeking of refuge [taʿawwudh] for the surah that is alongside Umm al-Qur'ān (the Opening Chapter), for they have already sought refuge when they recited. Whoever maintains continuous recitation has sought refuge as commanded. If repeating the seeking of refuge were obligatory, there would be no end to it unless by making a false assertion. If one interrupts the recitation by abandoning it or intends to commence a recitation in... In another rak'ah, he sought refuge in Allah (as he was commanded), and success comes from Allah, the Exalted.

L6411 **[Issue: The Bowing in Prayer and the Tranquility Therein]**

L6412–6416 Issue 369: Bowing in prayer is obligatory. Maintaining stillness during bowing until all limbs are balanced and one places both hands on the knees is obligatory. There is no valid prayer for whoever intentionally omits any part of this. If omitted forgetfully, the worshipper invalidates that portion, completes their prayer as commanded, then performs the compensatory prostration. Those unable to maintain stillness and balance due to a spinal condition must perform what they can, with inability absolving the remainder. Pronouncing "Allāhu Akbar" when bowing is obligatory. Saying "Subḥāna Rabbi al-ʿAẓīm" during bowing is obligatory. Rising upright after bowing until standing erect is obligatory for those capable. Uttering "Samiʿa Allāhu li-man ḥamidah" upon rising is obligatory for every worshipper—imam, con-

[53] **Qur'an references (L6406):** Qur'an 4:46 (An-Nisa); Qur'an 5:13 (Al-Ma'idah); Qur'an 26:196 (Ash-Shu'ara); Qur'an 2:286 (Al-Baqarah); Qur'an 12:2 (Yusuf).

وَلَا يَحِلُّ لَهُ أَنْ يَقْرَأَ أُمَّ الْقُرْآنِ وَلَا شَيْئًا مِنَ الْقُرْآنِ مُتَرْجَمًا عَلَى أَنَّهُ الَّذِي افْتَرَضَ عَلَيْهِ أَنْ يَقْرَأَهُ، لِأَنَّهُ غَيْرُ الَّذِي افْتَرَضَ عَلَيْهِ كَمَا ذَكَرْنَا، فَيَكُونُ مُفْتَرِيًا عَلَى اللَّهِ تَعَالَى.

[مَسْأَلَةٌ لَيْسَ عَلَى الْإِمَامِ وَالْمُنْفَرِدِ أَنْ يَتَعَوَّذَا لِلسُّورَةِ الَّتِي مَعَ أُمِّ الْقُرْآنِ]

٣٦٨ - مَسْأَلَةٌ: وَلَيْسَ عَلَى الْإِمَامِ وَالْمُنْفَرِدِ أَنْ يَتَعَوَّذَا لِلسُّورَةِ الَّتِي مَعَ أُمِّ الْقُرْآنِ، لِأَنَّهُمَا قَدْ تَعَوَّذَا إِذْ قَرَآ. وَمَنْ اتَّصَلَتْ قِرَاءَتُهُ فَقَدْ تَعَوَّذَ كَمَا أُمِرَ، وَلَوْ لَزِمَهُ تَكْرَارُ التَّعَوُّذِ لَمَا كَانَ لِذَلِكَ غَايَةٌ إِلَّا بِدَعْوَى كَاذِبَةٍ، فَإِنْ قَطَعَ الْقِرَاءَةَ قَطْعَ تَرْكٍ أَوْ أَرَادَ أَنْ يَبْتَدِئَ قِرَاءَةً فِي رَكْعَةٍ أُخْرَى تَعَوَّذَ - كَمَا أُمِرَ - وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ الرُّكُوعُ فِي الصَّلَاةِ وَالطُّمَأْنِينَةُ فِيهِ]

٣٦٩ - مَسْأَلَةٌ: وَالرُّكُوعُ فِي الصَّلَاةِ فَرْضٌ، وَالطُّمَأْنِينَةُ فِي الرُّكُوعِ حَتَّى تَعْتَدِلَ جَمِيعُ أَعْضَائِهِ وَيَضَعَ فِيهِ يَدَيْهِ عَلَى رُكْبَتَيْهِ -: فَرْضٌ، لَا صَلَاةَ لِمَنْ تَرَكَ شَيْئًا مِنْ ذَلِكَ عَامِدًا. وَمَنْ تَرَكَ ذَلِكَ نَاسِيًا أَلْغَاهُ وَأَتَمَّ صَلَاتَهُ كَمَا أُمِرَ، ثُمَّ سَجَدَ لِلسَّهْوِ، فَإِنْ عَجَزَ عَنِ الطُّمَأْنِينَةِ وَالِاعْتِدَالِ لِعُذْرٍ بِصُلْبِهِ أَجْزَأَهُ مَا قَدَرَ عَلَيْهِ مِنْ ذَلِكَ، وَسَقَطَ عَنْهُ مَا عَجَزَ عَنْهُ وَالتَّكْبِيرُ لِلرُّكُوعِ فَرْضٌ، وَقَوْلُهُ " سُبْحَانَ رَبِّيَ الْعَظِيمِ " فِي الرُّكُوعِ فَرْضٌ وَالْقِيَامُ إِثْرَ الرُّكُوعِ فَرْضٌ لِمَنْ قَدَرَ عَلَيْهِ حَتَّى يَعْتَدِلَ قَائِمًا وَقَوْلُ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " عِنْدَ الْقِيَامِ مِنَ الرُّكُوعِ فَرْضٌ عَلَى كُلِّ مُصَلٍّ، مِنْ إِمَامٍ أَوْ مُنْفَرِدٍ أَوْ مَأْمُومٍ لَا تُجْزِئُ الصَّلَاةُ

gregant, or individual—without which prayer remains invalid. Congregants must subsequently say “Rabbanā laka al-ḥamd” or “Wa laka al-ḥamd.” This is not obligatory for imams or individuals, though commendable as Sunnah. Responding “Āmīn” when the imam recites “walāḍ-ḍāllīn” (Quran 1:7) is obligatory for congregants. If the imam says it, this becomes commendable Sunnah. Congregants must neither bow, rise, nor prostrate simultaneously with or before the imam, but only after him. Deliberate Quran recitation during bowing or prostration invalidates prayer. If done forgetfully, the invalidated prostration duration is nullified, requiring compensatory prostration. Two prostrations after rising are obligatory. Maintaining stillness within them is obligatory. Pronouncing “Allāhu Akbar” for each prostration is obligatory. Saying “Subḥāna Rabbi al-Aʿlā” during each prostration is obligatory. Placing the forehead, nose, hands, knees, and balls of the feet on a permissible surface is entirely obligatory. Sitting between prostrations is obligatory. Maintaining stillness during this sitting is obligatory. Pronouncing “Allāhu Akbar” for it is obligatory. Not— The prayer of a person is valid even if he intentionally omits something from all these requirements. If he neglects an element due to forgetfulness, he must compensate for that omission and perform it as commanded, then perform the prostration of forgetfulness. If he is unable to perform any part due to ignorance or a valid excuse, that obligation is waived and his prayer is complete. Prostration is invalid unless the forehead and nose are uncovered; it is valid for other limbs to be covered. In every unit of his prayer, he must perform the actions we have described. The proof for this is: the narration transmitted to us by ʻAbd al-Raḥmān ibn ʻAbd Allāh ibn Khālid, who narrated to us: Ibrāhīm ibn Aḥmad al-Balkhī narrated to us, al-Farabrī narrated to us, al-Bukhārī narrated to us, Musaddad narrated to us, Yaḥyā ibn Saʻīd narrated to us, ʻUbayd Allāh ibn ʻUmar narrated to me: Saʻīd al-Maqburī narrated to me from his father from Abū Hurayrah that the Prophet (peace be upon him) entered the mosque, where a man prayed and then came to greet him. The Prophet (peace be upon him) returned the greeting and said, “Go back and pray, for you have not prayed.” The man returned, prayed again, then came and greeted him. The Prophet (peace be upon him) repeated, “Go back and pray, for you have not prayed,” three times. The man declared, “By Him who

إِلَّا بِهِ، فَإِنْ كَانَ مَأْمُومًا فَفَرْضٌ عَلَيْهِ أَنْ يَقُولَ بَعْدَ ذَلِكَ " رَبَّنَا لَك الْحَمْدُ " أَوْ " وَلَك الْحَمْدُ " وَلَيْسَ هَذَا فَرْضًا عَلَى إمَامٍ وَلَا فَذٍّ. وَإِنْ قَالَاهُ كَانَ حَسَنًا وَسُنَّةً وَقَوْلُ الْمَأْمُومِ " آمِينَ " إذَا قَالَ الْإِمَامُ {وَلا الضَّالِّينَ} [الفاتحة: ٧] فَرْضٌ، وَإِنْ قَالَهُ الْإِمَامُ فَهُوَ حَسَنٌ وَسُنَّةٌ، وَلَا يَحِلُّ لِلْمَأْمُومِ أَنْ يَرْكَعَ، وَلَا أَنْ يَرْفَعَ، وَلَا أَنْ يَسْجُدَ مَعَ إمَامِهِ وَلَا قَبْلَهُ، لَكِنْ بَعْدَهُ وَلَا بُدَّ، وَمَنْ قَرَأَ الْقُرْآنَ فِي رُكُوعِهِ أَوْ سُجُودِهِ بَطَلَتْ صَلَاتُهُ إنْ تَعَمَّدَ ذَلِكَ، فَإِنْ نَسِيَ أَلْغَى تِلْكَ الْمُدَّةَ مِنْ سُجُودِهِ ثُمَّ سَجَدَ لِلسَّهْوِ، وَسَجْدَتَانِ إثْرَ الْقِيَامِ الْمَذْكُورِ فَرْضٌ، وَالطُّمَأْنِينَةُ فِيهِمَا فَرْضٌ، وَالتَّكْبِيرُ لِكُلِّ سَجْدَةٍ مِنْهُمَا فَرْضٌ وَقَوْلُ " سُبْحَانَ رَبِّيَ الْأَعْلَى " فِي كُلِّ سَجْدَةٍ فَرْضٌ، وَوَضْعُ الْجَبْهَةِ وَالْأَنْفِ وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَصُدُورِ الْقَدَمَيْنِ عَلَى مَا هُوَ قَائِمٌ عَلَيْهِ - مِمَّا أُبِيحَ لَهُ التَّصَرُّفُ عَلَيْهِ -: فَرْضٌ كُلُّ ذَلِكَ وَالْجُلُوسُ بَيْنَ السَّجْدَتَيْنِ فَرْضٌ، وَالطُّمَأْنِينَةُ فِيهِ فَرْضٌ، وَالتَّكْبِيرُ لَهُ فَرْضٌ لَا تُجْزِئُ صَلَاةٌ لِأَحَدٍ بِأَنْ يَدَعَ مِنْ هَذَا كُلِّهِ عَامِدًا شَيْئًا، فَإِنْ لَمْ يَأْتِ بِهِ نَاسِيًا أَلْغَى ذَلِكَ وَأَتَى بِهِ كَمَا أُمِرَ، ثُمَّ سَجَدَ لِلسَّهْوِ، فَإِنْ عَجَزَ عَنْ شَيْءٍ مِنْهُ لِجَهْلٍ أَوْ عُذْرٍ مَانِعٍ سَقَطَ عَنْهُ وَتَمَّتْ صَلَاتُهُ، وَلَا يُجْزِئُ السُّجُودُ عَلَى الْجَبْهَةِ، وَالْأَنْفِ: إلَّا مَكْشُوفَيْنِ، وَيُجْزِئُ فِي سَائِرِ الْأَعْضَاءِ مُغَطَّاةٍ، وَيَفْعَلُ فِي كُلِّ رَكْعَةٍ مِنْ صَلَاتِهِ مَا ذَكَرْنَا بُرْهَانُ ذَلِكَ -: مَا حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ الْبَلْخِيُّ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا مُسَدَّدٌ ثنا يَحْيَى بْنُ سَعِيدٍ ثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ حَدَّثَنِي سَعِيدٌ الْمَقْبُرِيُّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ «أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَرَدَّ عَلَيْهِ، وَقَالَ لَهُ: ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَرَجَعَ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

sent you with the truth, I cannot do better than this. Teach me." The Prophet instructed, "When you stand for prayer, proclaim 'Allāhu Akbar,' then recite what you can from the Quran. Bow until you attain stillness in bowing, rise until you stand upright, prostrate until you attain stillness in prostration, sit upright until you attain stillness, then prostrate again with stillness. Apply this throughout every part of your prayer."

'Abd Allāh ibn Rabī' narrated to us: 'Abd Allāh ibn Muḥammad ibn 'Uthmān narrated to us, Aḥmad ibn Khālid narrated to us, 'Alī ibn 'Abd al-'Azīz narrated to us, al-Ḥajjāj ibn al-Minhāl narrated to us, Hammām ibn Yaḥyā narrated to us, Isḥāq ibn 'Abd Allāh ibn Abī Ṭalḥah narrated: 'Alī ibn Yaḥyā ibn Khallād narrated to me from his father from his uncle Rifā'ah ibn Rāfi', who said, "I was seated with Allah's Messenger (peace be upon him) when a man entered the mosque, prayed, then came to greet him. The Prophet (peace be upon him) responded, 'And peace be upon you. Go back and pray, for you have not prayed.' The man returned, prayed, then came again. The Prophet (peace be upon him) repeated, 'And peace be upon you. Go back and pray, for you have not prayed,' two or three times. The man pleaded, 'I do not know what you are criticizing [in my prayer].' The Prophet (peace be upon him) said, 'Verily, the prayer of any one of you is not complete...'" until he completes the ablution as Allah commanded him, washing his face and hands up to the elbows, wiping his head and feet up to the ankles, then proclaiming Allah's greatness, praising Him, and glorifying Him, and reciting from the Quran what Allah has permitted him therein and what is accessible. Then he proclaims Allah's greatness, bows, and places his palms on his knees until his joints settle and relax. Then he says: "Allah hears whoever praises Him," and stands upright until every limb assumes its proper position and his spine straightens. Then he proclaims Allah's greatness, prostrates, and firmly places his forehead on the ground until his joints settle and relax. Then he proclaims Allah's greatness, raises his head, and sits upright properly while straightening his spine. He described prayer in this manner until concluding it. Then he said: "None of your prayers is complete until he does this."[54]

فَقَالَ: ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ ثَلَاثًا، فَقَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أُحْسِنُ غَيْرَهُ فَعَلِّمْنِي، فَقَالَ: إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا» .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عُثْمَانَ ثنا أَحْمَدُ بْنُ خَالِدٍ ثنا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ ثنا الْحَجَّاجُ بْنُ الْمِنْهَالِ ثنا هَمَّامُ بْنُ يَحْيَى ثنا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ حَدَّثَنِي عَلِيُّ بْنُ يَحْيَى بْنِ خَلَّادٍ عَنْ أَبِيهِ عَنْ عَمِّهِ رِفَاعَةَ بْنِ رَافِعٍ «كُنْتُ جَالِسًا عِنْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذْ جَاءَ رَجُلٌ فَدَخَلَ الْمَسْجِدَ فَصَلَّى، فَلَمَّا قَضَى صَلَاتَهُ جَاءَ فَسَلَّمَ فَقَالَ لَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: وَعَلَيْكَ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ، فَرَجَعَ فَلَمَّا قَضَى صَلَاتَهُ جَاءَ فَسَلَّمَ، فَقَالَ لَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَعَلَيْكَ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ، فَذَكَرَ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلَاثًا، فَقَالَ الرَّجُلُ: لَا أَدْرِي مَا عِبْتَ عَلَيَّ، فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: إِنَّهُ لَا تَتِمُّ صَلَاةُ أَحَدِكُمْ حَتَّى يُسْبِغَ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ، وَيَغْسِلَ وَجْهَهُ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ، وَيَمْسَحَ بِرَأْسِهِ وَرِجْلَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ يُكَبِّرَ اللَّهَ وَيَحْمَدَهُ وَيُمَجِّدَهُ، وَيَقْرَأَ مِنَ الْقُرْآنِ مَا أَذِنَ اللَّهُ لَهُ فِيهِ وَتَيَسَّرَ، ثُمَّ يُكَبِّرَ فَيَرْكَعَ فَيَضَعَ كَفَّيْهِ عَلَى رُكْبَتَيْهِ حَتَّى تَطْمَئِنَّ مَفَاصِلُهُ وَتَسْتَرْخِيَ، ثُمَّ يَقُولَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، وَيَسْتَوِيَ قَائِمًا حَتَّى يَأْخُذَ كُلُّ عُضْوٍ مَأْخَذَهُ، وَيُقِيمَ صُلْبَهُ، ثُمَّ يُكَبِّرَ فَيَسْجُدَ وَيُمَكِّنَ جَبْهَتَهُ مِنَ الْأَرْضِ حَتَّى تَطْمَئِنَّ مَفَاصِلُهُ وَتَسْتَرْخِيَ، ثُمَّ يُكَبِّرَ فَيَرْفَعَ رَأْسَهُ وَيَسْتَوِيَ قَاعِدًا عَلَى مَقْعَدَتِهِ وَيُقِيمَ صُلْبَهُ. فَوَصَفَ الصَّلَاةَ هَكَذَا حَتَّى فَرَغَ. ثُمَّ قَالَ: لَا تَتِمُّ صَلَاةُ أَحَدِكُمْ حَتَّى يَفْعَلَ ذَلِكَ» .

[54]**Qur'an references (L6412):** Qur'an 1:7 (Al-Fatihah).

L6417 Ali said: The aforementioned praise and glorification is the recitation of the Mother of the Quran. The proof of this is the statement of the Messenger of Allah (peace and blessings be upon him): "When a servant says in his prayer: 'All praise is due to Allah, Lord of the worlds' [Al-Fatihah: 2], Allah says: My servant has praised Me. And when he says: 'Master of the Day of Judgment' [Al-Fatihah: 4], Allah says: My servant has glorified Me."[55]

قَالَ عَلِيٌّ: التَّحْمِيدُ الْمَذْكُورُ وَالتَّمْجِيدُ الْمَذْكُورُ هُوَ قِرَاءَةُ أُمِّ الْقُرْآنِ. بُرْهَانُ ذَلِكَ -: قَوْلُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إِذَا قَالَ الْعَبْدُ فِي صَلَاتِهِ: {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} [الفاتحة: ٢] يَقُولُ اللَّهُ: حَمِدَنِي عَبْدِي، وَإِذَا قَالَ: {مَالِكِ يَوْمِ الدِّينِ} [الفاتحة: ٤] قَالَ اللَّهُ: مَجَّدَنِي عَبْدِي»

L6418–6420 Abdullah ibn Rabi narrated to us: Muhammad ibn Ishaq narrated to us, Ibn al-A'rabi narrated to us, Abu Dawud narrated to us, Hafs ibn Umar narrated to us, Shu'ba narrated from Sulayman - he is al-A'mash - from Umarah ibn Umayr from Abu Ma'mar from Abu Mas'ud al-Badri, who said: The Messenger of God - may the Exalted God bless him and grant him peace - said: "A man's prayer is not valid until he straightens his back in the bowing and prostration." Abu Hanifah said: "It is valid even if one does not straighten his back in bowing and prostration." Abdullah ibn Rabi narrated to us: Muhammad ibn Mu'awiyah narrated to us, Ahmad ibn Shu'ayb narrated to us, Ahmad ibn Amr ibn al-Sarh and Yunus ibn Abd al-A'la and al-Harith ibn Miskin - recited to him, and the wording is his - all of them from Ibn Wahb from Ibn Jurayj from Abdullah ibn Tawus from his father from Ibn Abbas that the Messenger of God - may the Exalted God bless him and grant him peace - said: "I have been commanded to prostrate upon seven bodily parts and not to gather the hair or garments: the forehead, the nose, the two hands, the two knees, and the two feet." Abu Hanifah said: "If one places his forehead in prostration without placing his nose, hands, or knees, it is sufficient for him." That, and likewise, it suffices for him to place his nose in prostration without placing his forehead, hands, or knees. Abdullah ibn Rabee' narrated from Muhammad ibn Ishaq from Ibn Al-A'raabi from Abu Dawud from Ahmad ibn Hanbal from Yahya ibn Sa'eed Al-Qattan from Hisham—Ad-Dastuwa'i—from Qatadah from Yunus ibn Jubayr from Hittan ibn Abdullah Ar-Raqashi, who said: Abu Musa Al-Ash'ari told us: "Allah's Messenger—peace and blessings be upon him—addressed us, clarifying our Sunnah and teaching us our prayer. He said: 'When you pray, straighten your rows, then let one of you

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا حَفْصُ بْنُ عُمَرَ ثنا شُعْبَةُ عَنْ سُلَيْمَانَ هُوَ الْأَعْمَشُ - عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ أَبِي مَعْمَرٍ عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ -: «لَا تُجْزِئُ صَلَاةُ الرَّجُلِ حَتَّى يُقِيمَ ظَهْرَهُ فِي الرُّكُوعِ وَالسُّجُودِ» . قَالَ أَبُو حَنِيفَةَ: تُجْزِئُ وَإِنْ لَمْ يُقِمْ ظَهْرَهُ فِي رُكُوعِهِ وَسُجُودِهِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ ثنا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَى وَالْحَارِثُ بْنُ مِسْكِينٍ - قِرَاءَةً عَلَيْهِ وَاللَّفْظُ لَهُ - كُلُّهُمْ عَنْ ابْنِ وَهْبٍ عَنْ ابْنِ جُرَيْجٍ عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ -: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعٍ وَلَا أَكْفِتَ الشَّعْرَ وَلَا الثِّيَابَ: الْجَبْهَةِ، وَالْأَنْفِ، وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ وَالْقَدَمَيْنِ» . قَالَ أَبُو حَنِيفَةَ: إِنْ وَضَعَ جَبْهَتَهُ فِي السُّجُودِ وَلَمْ يَضَعْ أَنْفَهُ وَلَا يَدَيْهِ وَلَا رُكْبَتَيْهِ أَجْزَأَهُ ذَلِكَ، وَكَذَلِكَ يُجْزِئُهُ أَنْ يَضَعَ فِي السُّجُودِ أَنْفَهُ وَلَا يَضَعَ جَبْهَتَهُ وَلَا يَدَيْهِ وَلَا رُكْبَتَيْهِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا أَحْمَدُ بْنُ حَنْبَلٍ ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ ثنا هِشَامٌ هُوَ الدَّسْتُوَائِيُّ - عَنْ قَتَادَةَ عَنْ يُونُسَ بْنِ جُبَيْرٍ عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ قَالَ لَنَا أَبُو مُوسَى الْأَشْعَرِيُّ: «إِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - خَطَبَنَا فَبَيَّنَ لَنَا سُنَّتَنَا وَعَلَّمَنَا صَلَاتَنَا فَقَالَ:

[55] **Qur'an references (L6417):** Qur'an 1:2 (Al-Fatihah); Qur'an 1:4 (Al-Fatihah).

lead you. When he says "Allahu Akbar," say "Allahu Akbar." When he recites, {Not of those who have incurred Your wrath nor of those who have gone astray} [Al-Fatihah:7], say "Ameen," and Allah loves you. When he says "Allahu Akbar" and bows, say "Allahu Akbar" and bow, for the Imam bows before you and rises before you—thus that corresponds to that. When he says, "Sami'a Allahu liman hamidah," say, "Rabbana wa lakal-hamd," and Allah hears you (yasma'u Allahu lakum), for Allah declared through His Prophet's tongue: "Sami'a Allahu liman hamidah." When he says "Allahu Akbar" and prostrates, say "Allahu Akbar" and prostrate, for the Imam prostrates before you and rises before you—thus that corresponds to that." He mentioned the remainder of the hadith. Ali said: "Among the grave sins from which we seek refuge with Allah Almighty is that when Allah's Messenger—peace and blessings be upon him—states, 'None of your prayers is complete until you do such-and-such,' or commands, 'Do such-and-such,' someone who hears these reports asserts, 'The prayer is valid without that,' blindly following those who erred—whether those unaware of the report or those who misinterpreted it without intending to oppose Allah's Messenger—peace and blessings be upon him. Equally false and a mockery of the Sunnah is when Allah's Messenger—peace and blessings be upon him—explicitly states that prayer is incomplete without certain acts, yet someone arbitrarily claims, 'Some of these are obligatory, others are not.' If a liar falsely alleges consensus on any such matter, he has lied against the entire Ummah, asserting what he has no knowledge of. It is impermissible for a Muslim to oppose the definitive truth of Allah's command conveyed by His Messenger—peace and blessings be upon him—based on a false assumption fabricated against the entire Ummah, thereby accusing it of defying Allah's decree. How astonishing is their claim that the follower's 'Allahu Akbar' is invalid unless uttered after the Imam's, and his 'Salaam' invalid unless after the Imam's, while permitting his bowing, rising, and prostration to coincide with the Imam's! This is arbitrary ruling, and all the specious arguments they employ here equally apply to their rulings on 'Allahu Akbar' and 'Salaam.'"[56][57]

إِذَا صَلَّيْتُمْ فَأَقِيمُوا صُفُوفَكُمْ، ثُمَّ لِيَؤُمَّكُمْ أَحَدُكُمْ، فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَالَ: {غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلا الضَّالِّينَ} [الفاتحة: ٧] فَقُولُوا: آمِينَ، يُحِبُّكُمْ اللَّهُ وَإِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا، فَإِنَّ الْإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ، فَتِلْكَ بِتِلْكَ، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا لَكَ الْحَمْدُ يَسْمَعُ اللَّهُ لَكُمْ فَإِنَّ اللَّهَ قَالَ عَلَى لِسَانِ نَبِيِّهِ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَإِذَا كَبَّرَ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا، فَإِنَّ الْإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ، فَتِلْكَ بِتِلْكَ» وَذَكَرَ بَاقِيَ الْحَدِيثِ. قَالَ عَلِيٌّ: مِنْ الْعَظَائِمِ الَّتِي نَعُوذُ بِاَللَّهِ عَزَّ وَجَلَّ مِنْهَا أَنْ يَقُولَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا تَتِمُّ صَلَاةُ أَحَدِكُمْ حَتَّى يَفْعَلَ كَذَا أَوْ كَذَا، وَافْعَلُوا كَذَا وَكَذَا، فَيَقُولُ قَائِلٌ بَعْدَ أَنْ سَمِعَ هَذِهِ الْأَخْبَارَ: إنَّ الصَّلَاةَ تَتِمُّ دُونَ ذَلِكَ، مُقَلِّدًا لِمَنْ أَخْطَأَ مِمَّنْ لَمْ يَبْلُغْهُ الْخَبَرُ، أَوْ بَلَغَهُ فَتَأَوَّلَ غَيْرَ قَاصِدٍ لِخِلَافِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَكَذَلِكَ مِنْ الْبَاطِلِ وَالتَّلَعُّبِ بِالسُّنَنِ أَنْ يَنُصَّ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى أُمُورٍ ذَكَرَ أَنَّ الصَّلَاةَ لَا تَتِمُّ إلَّا بِهَا -: فَيَقُولُ قَائِلٌ مِنْ عِنْدِ نَفْسِهِ؛ بَعْضُ هَذِهِ الْأُمُورِ هُوَ كَذَلِكَ، وَبَعْضُهَا لَيْسَ كَذَلِكَ، فَإِنْ أَقْدَمَ كَاذِبٌ عَلَى دَعْوَى الْإِجْمَاعِ فِي شَيْءٍ مِنْ ذَلِكَ فَقَدْ كَذَبَ عَلَى جَمِيعِ الْأُمَّةِ. وَادَّعَى مَا لَا عِلْمَ لَهُ بِهِ. وَلَا يَحِلُّ لِمُسْلِمٍ خِلَافُ الْيَقِينِ الصَّادِقِ مِنْ أَمْرِ اللَّهِ تَعَالَى عَلَى لِسَانِ رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " لِظَنٍّ كَاذِبٍ افْتَرَى فِيهِ الَّذِي ظَنَّهُ عَلَى الْأُمَّةِ كُلِّهَا؛ إذْ نَسَبَ إلَيْهَا مُخَالَفَةَ أَمْرِ اللَّهِ تَعَالَى ". وَالْعَجَبُ مِنْ قَوْلِهِمْ: لَا يُجْزِئُ تَكْبِيرُ الْمَأْمُومِ إلَّا بَعْدَ تَكْبِيرِ الْإِمَامِ وَلَا يُجْزِئُ سَلَامُهُ إلَّا بَعْدَ سَلَامِ الْإِمَامِ -: أَمَّا رُكُوعُهُ وَرَفْعُهُ وَسُجُودُهُ فَمَعَ الْإِمَامِ، وَهَذَا تَحَكُّمٌ عَجِيبٌ، وَكُلُّ مَا مَوَّهُوا بِهِ هَهُنَا فَهُوَ لَازِمٌ لَهُمْ فِي التَّكْبِيرِ وَالتَّسْلِيمِ.

[56] **Hadith references (L6418):** Sunan Abi Dawud 855; Mishkat al-Masabih 878; Sahih Muslim 490e.

[57] **Qur'an references (L6418):** Qur'an 1:7 (Al-Fatihah).

L6421–6422

If someone says: The Prophet (peace and blessings be upon him) stated, “When he says, ’Allah hears those who praise Him,’ you should say, ’Our Lord, to You is all praise,’” we respond: Indeed, but this narration does not prohibit the imam from saying, “Our Lord, to You is all praise,” nor does it prevent the follower from saying, “Allah hears those who praise Him.” The obligation herein is specified in the report we cited. There is no possibility for all legal injunctions to be contained within a single narration, a single verse, or a single chapter. Hisham ibn Sa‘id al-Khayr narrated to us in writing, from ‘Abd al-Jabbar ibn Ahmad al-Maghribi al-Tarsusi, who narrated from al-Hasan ibn al-Husayn al-Najirami, who narrated from Ja‘far ibn Muhammad ibn al-Hasan ibn Sa‘id al-Asbahani al-Sirafi, who narrated from Abu Bishr Yunus ibn Habib al-Zubayri, who narrated from Abu Dawud al-Tayalisi, who narrated from ‘Abdullah ibn al-Mubarak, from Musa ibn Ayyub al-Ghafiqi, from his uncle Iyas ibn ‘Amir, from ‘Uqbah ibn ‘Amir al-Juhani, who said: “When the verse {Glorify the name of your Lord, the Most Great} (56:74) was revealed, the Messenger of Allah (peace and blessings be upon him) instructed, ’Use this during bowing.’ When {Glorify the name of your Lord, the Most High} (87:1) was revealed, he said, ’Incorporate this into your prostration.’” ‘Ali remarked: Ahmad ibn Hanbal, Abu Sulayman, and others uphold the obligation of this. If it is objected that reports state the Messenger of Allah (peace and blessings be upon him) would say in his prostration, “Glory be to Him, the Most Holy, Lord of the angels and the Spirit,” and that he declared—as transmitted by ‘Abdullah ibn Rabi‘, from Muhammad ibn Ishaq, from Ibn al-A‘rabi, from Abu Dawud, from Musaddad, from Sufyan, from Sulayman ibn Suhaym, from Ibrahim ibn ‘Abdullah ibn Ma‘bad ibn al-‘Abbas, from his father, from his uncle, from ‘Abdullah ibn ‘Abbas—“The Prophet (peace and blessings be upon him) drew aside the curtain from his face while people stood in rows behind Abu Bakr and proclaimed, ’O people, nothing remains of the portents of prophethood except the righteous dream seen by a Muslim or shown to him. I have been forbidden to recite while bowing or prostrating. As for bowing, magnify the Lord therein, and as for prostration, exert yourselves in supplication, for it is more deserving that your prayers be answered,’” we reply: Indeed, but none of this abrogates what he obligated in the narration of ‘Uqbah ibn ‘Amir. Rather, his injunc-

فَإِنْ قَالَ قَائِلٌ: قَدْ قَالَ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - «وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ» قُلْنَا: نَعَمْ، وَلَيْسَ فِي هَذَا الْخَبَرِ مَنْعٌ مِنْ قَوْلِ الْإِمَامِ: رَبَّنَا وَلَكَ الْحَمْدُ وَلَا مَنْعُ الْمَأْمُومِ مِنْ قَوْلِ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. وَإِيجَابُ هَذَا مَذْكُورٌ فِي الْخَبَرِ الَّذِي أَوْرَدْنَاهُ. وَلَا سَبِيلَ إِلَى أَنْ تُوجَدَ جَمِيعُ الشَّرَائِعِ فِي خَبَرٍ وَاحِدٍ، وَلَا فِي آيَةٍ وَاحِدَةٍ، وَلَا فِي سُورَةٍ وَاحِدَةٍ. حَدَّثَنَا هِشَامُ بْنُ سَعِيدٍ الْخَيْرِ كِتَابًا إِلَيَّ قَالَ: ثَنَا عَبْدُ الْجَبَّارِ بْنُ أَحْمَدَ الْمَغْرِبِيُّ الطَّرَسُوسِيُّ ثَنَا الْحَسَنُ بْنُ الْحُسَيْنِ النَّجِيرَمِيُّ ثَنَا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ سَعِيدٍ الْأَصْبَهَانِيّ بسيراف ثَنَا أَبُو بِشْرٍ يُونُسُ بْنُ حَبِيبٍ الزُّبَيْرِيُّ ثَنَا أَبُو دَاوُد الطَّيَالِسِيُّ ثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مُوسَى بْنِ أَيُّوبَ الْغَافِقِيِّ عَنْ عَمِّهِ إِيَاسِ بْنِ عَامِرٍ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: «لَمَّا نَزَلَتْ {فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ} [الواقعة: ٧٤] قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - اجْعَلُوهَا فِي الرُّكُوعِ فَلَمَّا نَزَلَتْ: {سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى} [الأعلى: ١] . قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: اجْعَلُوهَا فِي سُجُودِكُمْ» . قَالَ عَلِيٌّ: وَبِإِيجَابِ فَرْضِ هَذَا يَقُولُ أَحْمَدُ بْنُ حَنْبَلٍ، وَأَبُو سُلَيْمَانَ وَغَيْرُهُمَا. فَإِنْ قِيلَ: قَدْ جَاءَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَقُولُ فِي سُجُودِهِ «سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ» وَأَنَّهُ قَالَ - عَلَيْهِ السَّلَامُ - مَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا مُسَدَّدٌ ثنا سُفْيَانُ عَنْ سُلَيْمَانَ بْنِ سُحَيْمٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبَدِ بْنِ الْعَبَّاسِ عَنْ أَبِيهِ عَنْ عَمِّهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ «أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَشَفَ السِّتَارَةَ عَنْ وَجْهِهِ، وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ، فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا

tion, “Magnify the Lord,” corresponds to his directive, “Glory be to my Lord, the Most Great.”[58][59]

الْمُسْلِمُ أَوْ تُرَى لَهُ وَإِنِّي نُهِيتُ أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا، فَأَمَّا الرُّكُوعُ فَعَظِّمُوا فِيهِ الرَّبَّ، وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِيهِ الدُّعَاءَ فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ.» قُلْنَا: نَعَمْ، وَلَيْسَ فِي هَذَا كُلِّهِ سُقُوطُ مَا أَوْجَبَهُ - عَلَيْهِ السَّلَامُ - فِي حَدِيثِ عُقْبَةَ بْنِ عَامِرٍ؛ بَلْ قَوْلُهُ - عَلَيْهِ السَّلَامُ -: “ فَعَظِّمُوا الرَّبَّ ” مُوَافِقٌ لِقَوْلِهِ “ سُبْحَانَ رَبِّيَ الْعَظِيمِ ”.

L6423–6424 As for exerting effort in supplication during prostration and saying “Subbūḥun Quddūsun, Lord of the Angels and the Spirit [Gabriel],” this is an increase of good and a virtuous act for whoever performs it alongside the commanded *tasbīḥ*. Mālik differentiated between one who omits two *takbīrs* and one who omits three *takbīrs*. This is a baseless opinion with no proof whatsoever. We have previously mentioned the invalidity of the view of those who distinguish between minor and major quantities of actions in prayer based on his own opinion, and we clarified that it is a corrupt view. This is because there is no “major amount” except that it becomes minor when compared to what exceeds it, and no “minor amount” except that it becomes major when compared to what is less than it. Omitting a minor portion of an obligatory act is equivalent to omitting a major portion in terms of violating Allah Almighty’s command. Similarly, committing a minor portion of a prohibited act equals committing a major portion in transgressing the prohibition. As for permissible acts, their minor and major quantities remain permissible. Any distinction beyond this is undeniably invalid unless a textual proof arrives specifying a differentiation between quantities in acts, in which case it is adhered to.

وَأَمَّا اجْتِهَادُ الدُّعَاءِ فِي السُّجُودِ وَقَوْلُ «سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ» فَزِيَادَةُ خَيْرٍ، وَحَسَنَةٌ لِمَنْ فَعَلَهَا مَعَ الَّذِي أُمِرَ بِهِ مِنْ التَّسْبِيحِ وَفَرَّقَ مَالِكٌ بَيْنَ مَنْ أَسْقَطَ تَكْبِيرَتَيْنِ وَبَيْنَ مَنْ أَسْقَطَ ثَلَاثَ تَكْبِيرَاتٍ. وَهَذَا قَوْلٌ بِلَا دَلِيلٍ أَصْلًا. وَقَدْ ذَكَرْنَا بُطْلَانَ قَوْلِ مَنْ فَرَّقَ بَيْنَ الْعَمَلِ الْقَلِيلِ وَالْكَثِيرِ فِي الصَّلَاةِ بِرَأْيِهِ وَبَيَّنَّا أَنَّهُ قَوْلٌ فَاسِدٌ، لِأَنَّهُ لَا كَثِيرَ إلَّا وَهُوَ قَلِيلٌ بِالْإِضَافَةِ إلَى مَا هُوَ أَكْثَرُ مِنْهُ، وَلَا قَلِيلَ إلَّا وَهُوَ كَثِيرٌ بِالْإِضَافَةِ إلَى مَا هُوَ أَقَلُّ مِنْهُ، وَإِنَّ الْعَمَلَ الْوَاجِبَ فَتَرْكُ قَلِيلِهِ وَتَرْكُ كَثِيرِهِ سَوَاءٌ فِي مُخَالَفَةِ أَمْرِ اللَّهِ عَزَّ وَجَلَّ، وَإِنَّ الْعَمَلَ الْمُحَرَّمَ فَكَثِيرُهُ وَقَلِيلُهُ سَوَاءٌ فِي ارْتِكَابِ الْمُحَرَّمِ، وَإِنَّ الْمُبَاحَ قَلِيلُهُ وَكَثِيرُهُ مُبَاحٌ وَمَا عَدَا هَذَا فَبَاطِلٌ لَا خَفَاءَ بِهِ؛ إلَّا أَنْ يَأْتِيَ نَصٌّ بِالْفَرْقِ بَيْنَ الْمَقَادِيرِ فِي الْأَعْمَالِ فَيُوقَفُ عِنْدَهُ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا سُوَيْدُ بْنُ نَصْرٍ أَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، وَإِذَا كَبَّرَ لِلرُّكُوعِ وَإِذَا رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ رَفَعَهُمَا أَيْضًا كَذَلِكَ وَقَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ» . وَرُوِّينَا أَيْضًا مِنْ طَرِيقِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ مَالِكٍ بِإِسْنَادِهِ نَحْوَهُ وَمِنْ

Abdullāh ibn Rabīʿ narrated to us: Muḥammad ibn Muʿāwiyah narrated to us: Aḥmad ibn Shuʿayb informed us: Suwayd ibn Naṣr informed us: ʿAbdullāh ibn al-Mubārak reported from Mālik ibn Anas from Ibn Shihāb from Sālim ibn ʿAbdillāh ibn ʿUmar from his father: “When commencing prayer, the

[58] **Hadith references (L6422):** Sahih al-Bukhari 805; Sahih al-Bukhari 732; Sahih al-Bukhari 1114; Sunan Ibn Majah 3899.

[59] **Qur’an references (L6422):** Qur’an 56:74 (Al-Waqi’ah); Qur’an 56:96 (Al-Waqi’ah); Qur’an 69:52 (Al-Haqqah); Qur’an 87:1 (Al-A’la).

Messenger of Allah—peace and blessings of Allah be upon him—would raise his hands level with his shoulders. He would also raise them when pronouncing the *takbīr* for bowing and when raising his head from bowing, saying: *'Allah hears those who praise Him. Our Lord, to You is all praise.'*" We also received the same report via Yaḥyā ibn Saʿīd al-Qaṭṭān from Mālik with this chain, and through ʿAbdullāh ibn Abī Awfā and Abū Saʿīd al-Khudrī—all traced back to the Messenger of Allah—peace and blessings of Allah be upon him.

ʿAbd al-Raḥmān ibn ʿAbdillāh ibn Khālid narrated to us: Ibrāhīm ibn Aḥmad narrated to us: al-Farabrī narrated to us: al-Bukhārī narrated to us: Abū al-Yamān informed us: Shuʿayb ibn Abī Ḥamzah reported from al-Zuhrī: Abū Bakr ibn ʿAbd al-Raḥmān ibn al-Ḥārith ibn Hishām and Abū Salamah ibn ʿAbd al-Raḥmān informed me that Abū Hurayrah would pronounce *takbīr* in every obligatory and voluntary prayer during Ramadan and otherwise. He would pronounce *takbīr* upon standing, then upon bowing, then say: *"Allah hears those who praise Him,"* followed by: *"Our Lord, to You is all praise"*—and the narration continues—Abū Hurayrah then declared: *"By the One in Whose Hand is my soul, I am the closest among you in resembling the prayer of the Messenger of Allah—peace and blessings of Allah be upon him—and this remained his prayer until he departed this world."*

طَرِيقِ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى وَأَبِي سَعِيدٍ الْخُدْرِيِّ أَيْضًا مُسْنَدًا إِلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -. حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا أَبُو الْيَمَانِ أَنَا شُعَيْبٌ هُوَ ابْنُ أَبِي حَمْزَةَ - عَنْ الزُّهْرِيِّ أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ " أَنَّ أَبَا هُرَيْرَةَ كَانَ يُكَبِّرُ فِي كُلِّ صَلَاةٍ مِنْ الْمَكْتُوبَةِ وَغَيْرِهَا، فِي رَمَضَانَ وَغَيْرِهِ، فَيُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ: " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، ثُمَّ يَقُولُ: رَبَّنَا وَلَكَ الْحَمْدُ، - وَذَكَرَ الْحَدِيثَ وَفِيهِ -: ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ " وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لَأَقْرَبُكُمْ شَبَهًا بِصَلَاةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَإِنْ كَانَتْ هَذِهِ لَصَلَاتُهُ حَتَّى فَارَقَ الدُّنْيَا ".

L6425–6430

This is the final practice of the Messenger of Allah—peace and blessings be upon him—which the Malikis abandoned based on opinion without any transmitted narration whatsoever. Their only basis is his statement—peace be upon him: "When he says: 'Allah hears those who praise Him,' say: 'Our Lord, to You is all praise.'" Ali said: This offers no evidence for them, for the Prophet—peace be upon him—did not prohibit the Imam in this narration from saying "Our Lord, to You is all praise," nor did he prohibit the congregant from saying "Allah hears those who praise Him." Thus, this narration contains no proof for their claim regarding uttering or omitting these phrases. Therefore, the ruling must be sought from other narrations. It is authentically established that the Messenger of Allah—peace and blessings be upon him—would say while leading as Imam: "Our Lord, to You is all

فَهَذَا آخِرُ عَمَلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - تَرَكَهُ الْمَالِكِيُّونَ بِرَأْيٍ لَا بِخَبَرٍ أَصْلًا، وَمَا لَهُمْ مُتَعَلَّقٌ إلَّا قَوْلُهُ - عَلَيْهِ السَّلَامُ - «وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ» . قَالَ عَلِيٌّ: وَهَذَا لَا حُجَّةَ لَهُمْ فِيهِ، لِأَنَّهُ - عَلَيْهِ السَّلَامُ - لَمْ يَمْنَعْ الْإِمَامَ فِي هَذَا الْخَبَرِ مِنْ أَنْ يَقُولَ: رَبَّنَا وَلَك الْحَمْدُ وَلَا مَنَعَ الْمَأْمُومَ مِنْ أَنْ يَقُولَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَلَا حُجَّةَ فِي هَذَا الْخَبَرِ فِي قَوْلِهِمَا لِذَلِكَ، وَلَا فِي تَرْكِهِمَا لِقَوْلِ ذَلِكَ، فَوَجَبَ طَلَبُ حُكْمِ ذَلِكَ مِنْ أَحَادِيثَ أُخَرَ. وَقَدْ صَحَّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَقُولُ وَهُوَ إمَامٌ: رَبَّنَا وَلَكَ الْحَمْدُ، وَأَنَّهُ عَمِلَهُ إلَى أَنْ مَاتَ، فَبَطَلَ

praise," and that this remained his practice until his death. This invalidates the view of all who oppose it, and it was likewise the practice of the Salaf.

Hammam narrated to us: Ibn Mufarrij narrated to us: Ibn al-A'rabi narrated to us: al-Dabari narrated to us: 'Abd al-Razzaq narrated from Ibn Jurayj, who reported from Nafi': When 'Abdullah ibn 'Umar led as Imam, he would say: "Allah hears those who praise Him. O Allah, our Lord, to You is abundant praise," then prostrate without fail. Through the same chain to Ibn Jurayj: Isma'il ibn Umayya narrated from Sa'id ibn Abi Sa'id al-Maqburi: He heard Abu Hurayra—while leading people in prayer—say: "Allah hears those who praise Him. O Allah, our Lord, to You is abundant praise," raising his voice, and we would follow him in unison. We also have narrations transmitted from 'Ali ibn Abi Talib and Ibn Mas'ud to the same effect.

Through the aforementioned chain to Ibn Jurayj: 'Ata' said: If you are with the Imam and he says "Allah hears those who praise Him," then if you say it, that is good; if not, it suffices. But combining both phrases with the Imam is preferable to me. Ali said: This is the view of al-Shafi'i. As for Abu Hanifa, he held that the Imam says "Our Lord, to You is all praise," while the congregant does not say "Allah hears those who praise Him." Ali said: He made a distinction without proof. If he relied on the Prophet's statement—peace be upon him—"When he says: 'Allah hears those who praise Him,' say: 'Our Lord, to You is all praise,'" this is contradictory, for this narration does not mention the Imam saying "Our Lord, to You is all praise." If it is said: "It has been authentically established that he—peace be upon him—used to say it while acting as an imam," we respond: "It has also been authentically established that the Messenger of Allah—peace and blessings be upon him—taught the prayer. Within this teaching, it is to be said: 'Allah hears those who praise Him,' without specifying this for a congregant over an imam, or for one praying alone." Ali said: "As for the statement 'Amin,' the imam and the one praying alone say it as a recommended Sunnah, while the congregant must say it as an obligation without exception." Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul-Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn Al-Hajjaj narrated to us: Yahya ibn Yahya said: "I recited to Malik

قَوْلُ كُلِّ مَنْ خَالَفَ ذَلِكَ، وَهُوَ أَيْضًا عَمَلُ السَّلَفِ. حَدَّثَنَا حُمَامٌ ثنا ابْنُ مُفَرِّجٍ ثنا ابْنُ الْأَعْرَابِيِّ ثنا الدَّبَرِيُّ ثنا عَبْدُ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ أَخْبَرَنِي نَافِعٌ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا كَانَ إِمَامًا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ اللَّهُمَّ رَبَّنَا لَك الْحَمْدُ كَثِيرًا، ثُمَّ يَسْجُدُ لَا يُخْطِئُهُ. وَبِهِ إِلَى ابْنِ جُرَيْجٍ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ. أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ وَهُوَ إِمَامٌ لِلنَّاسِ فِي الصَّلَاةِ يَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ اللَّهُمَّ رَبَّنَا لَك الْحَمْدُ كَثِيرًا، يَرْفَعُ بِذَلِكَ صَوْتَهُ وَنُتَابِعُهُ مَعًا. وَرُوِّينَا أَيْضًا عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَابْنِ مَسْعُودٍ نَحْوَ ذَلِكَ. وَبِالسَّنَدِ الْمَذْكُورِ إِلَى ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: إِنْ كُنْت مَعَ الْإِمَامِ فَقَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَإِنْ قُلْتَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَحَسَنٌ، وَإِنْ لَمْ تَقُلْهَا فَقَدْ أَجْزَأَ عَنْكَ، وَإِنْ تَجْمَعْهُمَا مَعَ الْإِمَامِ أَحَبُّ إِلَيَّ قَالَ عَلِيٌّ: وَهُوَ قَوْلُ الشَّافِعِيِّ. وَأَمَّا أَبُو حَنِيفَةَ فَإِنَّهُ قَالَ يَقُولُ الْإِمَامُ: رَبَّنَا وَلَكَ الْحَمْدُ، وَلَا يَقُولُ الْمَأْمُومُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. قَالَ عَلِيٌّ: فَفَرَّقَ بِلَا دَلِيلٍ، فَإِنْ كَانَ تَعَلَّقَ بِقَوْلِهِ - عَلَيْهِ السَّلَامُ - «وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ» فَقَدْ تَنَاقَضَ، لِأَنَّهُ لَيْسَ فِي هَذَا الْخَبَرِ قَوْلُ الْإِمَامِ: رَبَّنَا وَلَكَ الْحَمْدُ فَإِنْ قَالَ: قَدْ صَحَّ أَنَّهُ - عَلَيْهِ السَّلَامُ - كَانَ يَقُولُهَا وَهُوَ إِمَامٌ، قُلْنَا: وَقَدْ صَحَّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَّمَ الصَّلَاةَ. وَفِيهَا أَنْ يُقَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، وَلَمْ يَخُصَّ بِذَلِكَ مَأْمُومًا مِنْ إِمَامٍ، مِنْ مُنْفَرِدٍ. قَالَ عَلِيٌّ: وَأَمَّا قَوْلُ: آمِينَ فَإِنَّهُ كَمَا ذَكَرْنَا يَقُولُهُ الْإِمَامُ وَالْمُنْفَرِدُ نَدْبًا وَسُنَّةً، وَيَقُولُهَا الْمَأْمُومُ فَرْضًا وَلَا بُدَّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ أَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُمَا أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ

from Ibn Shihab from Sa‘id ibn Al-Musayyib and Abu Salamah ibn Abdur-Rahman, who both informed him from Abu Hurairah that the Messenger of Allah—peace and blessings be upon him—said: ’When the imam says ”Amin,“ say ”Amin,“ for whoever’s ”Amin“ coincides with that of the angels will have his past sins forgiven.”’ Ibn Shihab said: “The Messenger of Allah—peace and blessings be upon him—used to say: ’Amin.”’ Abdullah ibn Rabi‘ narrated to us: Muhammad ibn Ishaq narrated to us: Ibn Al-A‘rabi narrated to us: Abu Dawud narrated to us: Nasr ibn Ali Al-Jahdhami narrated to us: Safwan ibn Isa narrated to us from Bishr ibn Rafi‘ from Abu Abdullah, the cousin of Abu Hurairah, from Abu Hurairah, who said: “When the Messenger of Allah—peace and blessings be upon him—recited to them, ’...not of those who have incurred wrath nor of those who have gone astray’ (1:7), he would say ’Amin’ loudly enough for those in the first row to hear.” Muhammad ibn Sa‘id ibn Nubat narrated to us: Abdullah ibn Nasr narrated to us: Qasim ibn Asbagh narrated to us: Ibn Waddah narrated to us: Musa ibn Mu‘awiyah narrated to us: Waki‘ narrated to us: Sufyan Ath-Thawri narrated to us from Asim Al-Ahwal from Abu Uthman An-Nahdi: “Bilal said to the Messenger of Allah—peace and blessings be upon him—’O Messenger of Allah, do not say ”Amin“ before me.”’ Through the same chain via Waki‘: Sufyan Ath-Thawri narrated from Salamah ibn Kuhayl from Hujr ibn Anbas from... Wa’il ibn Hujr said: “I heard the Messenger of Allah (peace and blessings of Allah be upon him) recite ‘nor of those who have gone astray’ and then say ‘Amin,’ prolonging his voice with it.” Ali (may Allah be pleased with him) said: “These are mass-transmitted reports from the Messenger of Allah (peace and blessings of Allah be upon him) that he would say ‘Amin’ while leading the prayer, and those behind him would hear it. This was the practice of the Salaf, as narrated to us by Humam, who narrated from Ibn Mufarrij, who narrated from Ibn al-A‘rabi, who narrated from al-Dabari, who narrated from ‘Abd al-Razzaq, from Ibn Jurayj, who said: I asked ‘Ata’: Did Ibn al-Zubayr say ‘Amin’ after the Mother of the Quran? He replied: Yes, and those behind him would say ‘Amin,’ until the mosque would resound with clamor.” ‘Ata’ said: “Abu Hurayrah (may Allah be pleased with him) would enter the mosque after the Imam had already stood before him and would call out: Do not say ‘Amin’ before me!” ‘Ata’ said: “I used to hear the Imams themselves saying

رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إِذَا أَمَّنَ الْإِمَامُ فَأَمِّنُوا فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» . قَالَ ابْنُ شِهَابٍ " كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: آمِينَ ". حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا نَصْرُ بْنُ عَلِيٍّ هُوَ الْجَهْضَمِيُّ - ثنا صَفْوَانُ بْنُ عِيسَى عَنْ بِشْرِ بْنِ رَافِعٍ عَنْ أَبِي عَبْدِ اللَّهِ ابْنِ عَمِّ أَبِي هُرَيْرَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا تَلَا عَلَيْهِمْ {غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلا الضَّالِّينَ} [الفاتحة: ٧] قَالَ: آمِينَ، حَتَّى يَسْمَعَ مَنْ يَلِيهِ مِنَ الصَّفِّ الْأَوَّلِ» . حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ نُبَاتٍ ثنا عَبْدُ اللَّهِ بْنُ نَصْرٍ ثنا قَاسِمُ بْنُ أَصْبَغَ ثنا ابْنُ وَضَّاحٍ ثنا مُوسَى بْنُ مُعَاوِيَةَ ثنا وَكِيعٌ ثنا سُفْيَانُ الثَّوْرِيُّ عَنْ عَاصِمٍ الْأَحْوَلِ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ «أَنَّ بِلَالًا قَالَ لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَا رَسُولَ اللَّهِ لَا تَسْبِقْنِي بِآمِينَ» . وَبِهِ إِلَى وَكِيعٍ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ حُجْرِ بْنِ عَنْبَسٍ عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ «سَمِعْت رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَرَأَ: وَلَا الضَّالِّينَ فَقَالَ آمِينَ يَمُدُّ بِهَا صَوْتَهُ» . قَالَ عَلِيٌّ: فَهَذِهِ آثَارٌ مُتَوَاتِرَةٌ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِأَنَّهُ كَانَ يَقُولُ: " آمِينَ " وَهُوَ إِمَامٌ فِي الصَّلَاةِ، يَسْمَعُهَا مَنْ وَرَاءَهُ، وَهُوَ عَمَلُ السَّلَفِ كَمَا حَدَّثَنَا حُمَامٌ ثنا ابْنُ مُفَرِّجٍ ثنا ابْنُ الْأَعْرَابِيِّ ثنا الدَّبَرِيُّ ثنا عَبْدُ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ قَالَ: قُلْت لِعَطَاءٍ: أَكَانَ ابْنُ الزُّبَيْرِ يُؤَمِّنُ عَلَى إِثْرِ أُمِّ الْقُرْآنِ؟ قَالَ: نَعَمْ، وَيُؤَمِّنُ مَنْ وَرَاءَهُ، حَتَّى إِنْ لِلْمَسْجِدِ لَلُجَّةً. قَالَ عَطَاءٌ: وَكَانَ أَبُو هُرَيْرَةَ يَدْخُلُ الْمَسْجِدَ وَقَدْ قَامَ الْإِمَامُ قَبْلَهُ فَيَقُولُ وَيُنَادِيهِ: لَا تَسْبِقْنِي بِآمِينَ. قَالَ عَطَاءٌ: وَلَقَدْ كُنْت أَسْمَعُ الْأَئِمَّةَ يَقُولُونَ هُمْ أَنْفُسُهُمْ عَلَى إِثْرِ أُمِّ الْقُرْآنِ " آمِينَ " هُمْ وَمَنْ وَرَاءَهُمْ حَتَّى إِنْ لِلْمَسْجِدِ لَلُجَّةً. قَالَ عَلِيٌّ: اللُّجَّةُ، الْجَلَبَةُ،

‘Amin’ after the Mother of the Quran, along with those behind them, until the mosque would resound with clamor.” Ali (may Allah be pleased with him) said: “Al-Lujjah means clamor. This chain extends through him to ‘Abd al-Razzaq, who narrated from Ma‘mar, who narrated from Yahya ibn Abi Kathir, who narrated from Abu Salamah ibn ‘Abd al-Rahman ibn ‘Awf, from Abu Hurayrah (may Allah be pleased with him): He was the caller to prayer for al-‘Ala’ ibn al-Hadrami in Bahrain, and he stipulated that he should not precede him in saying ‘Amin.’” We have also been narrated from ‘Abd al-Rahman ibn Abi Layla that ‘Umar ibn al-Khattab (may Allah be pleased with him) said: “The Imam says silently four things: seeking refuge, ‘In the name of Allah, the Most Gracious, the Most Merciful,’ ‘Amin,’ and ‘Our Lord, to You is all praise.’” From Alqamah and al-Aswad, both on the authority of Ibn Mas‘ud (may Allah be pleased with him), who said: “The Imam says silently three things: seeking refuge, ‘In the name of Allah, the Most Gracious, the Most Merciful,’ and ‘Amin.’” From ‘Ikrimah: “I encountered people when they would raise a clamor with ‘Amin.’” Ali (may Allah be pleased with him) said: “This was the practice of the Companions (may Allah be pleased with them).”[60][61]

وَبِهِ إِلَى عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ كَانَ مُؤَذِّنًا لِلْعَلَاءِ بْنِ الْحَضْرَمِيِّ بِالْبَحْرَيْنِ فَاشْتَرَطَ عَلَيْهِ أَنْ لَا يَسْبِقَهُ بِآمِينَ. وَرُوِّينَا عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: يُخْفِي الْإِمَامُ أَرْبَعًا: " التَّعَوُّذُ " " وَبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ " " وَآمِينَ " " وَرَبَّنَا لَكَ الْحَمْدُ ". وَعَنْ عَلْقَمَةَ وَالْأَسْوَدِ كِلَيْهِمَا عَنْ ابْنِ مَسْعُودٍ قَالَ: يُخْفِي الْإِمَامُ ثَلَاثًا: التَّعَوُّذُ، " وَبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ " " وَآمِينَ ". وَعَنْ عِكْرِمَةَ: لَقَدْ أَدْرَكْتُ النَّاسَ وَلَهُمْ ضَجَّةٌ بِآمِينَ. قَالَ عَلِيٌّ: فَهَذَا عَمَلُ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -.

L6431–6434

As for Ahmad, Isḥāq, Dāwūd, and the majority of ḥadīth scholars, they uphold raising the voice in saying “Āmīn” for both the Imam and congregants—and this is our position—because what is authentically established from Allah’s Messenger (peace and blessings be upon him) is audible recitation. Sufyān al-Thawrī and Abū Ḥanīfah held that the Imam should say it silently, having adhered to emulating ‘Umar ibn al-Khaṭṭāb and Ibn Mas‘ūd (may Allah be pleased with both of them). Yet no argument holds for anyone against Allah’s Messenger (peace and blessings be upon him). Mālik held that congregants should say “Āmīn” while the Imam does not. ‘Alī said: “This view is definitively unknown from any Companion (may Allah be pleased with them). Indeed, we do not recognize it from any Follower either, nor do they possess any evidence whatsoever for this prohibition.” However, some ex-

فَأَمَّا أَحْمَدُ وَإِسْحَاقُ، وَدَاوُد وَجُمْهُورُ أَصْحَابِ الْحَدِيثِ فَيَرَوْنَ الْجَهْرَ بِهَا لِلْإِمَامِ، وَالْمَأْمُومِ، وَبِهِ نَقُولُ، لِأَنَّ الثَّابِتَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: الْجَهْرُ. وَقَالَ سُفْيَانُ الثَّوْرِيُّ، وَأَبُو حَنِيفَةَ: يَقُولُهَا الْإِمَامُ سِرًّا - ذَهَبُوا إِلَى تَقْلِيدِ عُمَرَ بْنِ الْخَطَّابِ، وَابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُمَا - وَلَا حُجَّةَ فِي أَحَدٍ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -. وَذَهَبَ مَالِكٌ إِلَى أَنْ يَقُولَ الْمَأْمُومُ " آمِينَ " وَلَا يَقُولُهَا الْإِمَامُ. قَالَ عَلِيٌّ: وَهَذَا قَوْلٌ لَا يُعْلَمُ عَنْ أَحَدٍ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - قَطْعًا، نَعَمْ، وَلَا نَعْرِفُهُ عَنْ أَحَدٍ مِنْ التَّابِعِينَ، وَلَا حُجَّةَ لَهُمْ أَصْلًا فِي الْمَنْعِ مِنْ ذَلِكَ. إلَّا أَنَّ بَعْضَ الْمُمْتَحِنِينَ بِتَقْلِيدِهِ قَالَ: إنَّ سُمَيًّا مَوْلَى أَبِي بَكْرٍ، وَسُهَيْلَ بْنَ أَبِي صَالِحٍ رَوَيَا كِلَاهُمَا عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ «إذَا قَالَ الْقَارِئُ: {غَيْرِ الْمَغْضُوبِ

[60] **Hadith references (L6426):** Sahih al-Bukhari 805; Sahih al-Bukhari 732; Sahih al-Bukhari 1114; Sahih al-Bukhari 780; Sunan an-Nasai 928; Sunan Abi Dawud 936.

[61] **Qur’an references (L6426):** Qur’an 1:7 (Al-Fatihah).

amined due to their emulation argued: “Sumayy, freedman of Abū Bakr, and Suhayl ibn Abī Ṣāliḥ both narrated from Abū Ṣāliḥ from Abū Hurayrah that Allah’s Messenger (peace and blessings be upon him) said: ‘When the reciter says, ”Not of those who incurred wrath nor the astray“ (1:7), and those behind him say ”Āmīn“—coinciding with the inhabitants of the heavens—his prior sins are forgiven.’” This is Suhayl’s wording. As for Sumayy’s version, he stated: “When the Imam recites, ‘Not of those who incurred wrath nor the astray’ (1:7), say ‘Āmīn.’” They claimed this indicates the Imam does not say “Āmīn.” ‘Alī responded: “This represents the height of detestable argumentation, citing a ḥadīth lacking a ruling established elsewhere to negate it. Nothing could more effectively abolish Islam’s laws than this approach, for not every injunction appears in every verse or ḥadīth. How astonishing that they cite Abū Ṣāliḥ’s failure to narrate the wording transmitted by Sa‘īd ibn al-Musayyab and Abū Salamah from Abū Hurayrah! Even if Sa‘īd alone reported it, he would equate to a group like Abū Ṣāliḥ. Moreover, Abū Ṣāliḥ’s narration nowhere states the Imam refrains from saying ”Āmīn“—thus their deceptive obfuscation through this report is invalidated.” Some claimed: “The meaning of the Prophet’s statement (peace be upon him), ‘When the Imam says ”Āmīn,“ say ”Āmīn,“’ is that when he recites ‘Not of those who incurred wrath nor the astray’ (1:7)...” ‘Alī retorted: “To this we say: You have lied against Allah’s Messenger (peace and blessings be upon him) and ascribed to him falsehood he never spoke.” Upon him be peace—concerning himself, and you reported about his intended meaning through slander, and distorted words from their proper positions without proof. None among Arabic linguists has ever stated that the phrase {not of those who incurred wrath nor of the astray} [Al-Fatihah:7] is termed “saying Amin.” Thus, he defended his corrupt opinion with another calamitous error by claiming: “It has been narrated that Allah’s statement to Moses and Aaron—peace be upon them both—{Your supplication has been answered} [Yunus:89] means Moses would supplicate while Aaron said Amin.” Ali said: “This is more grievous and bitter. If only I knew where he found this narration, or who conveyed it to him from Moses and Aaron—peace be upon them both! It is merely an unsourced statement of unknown origin. Even if it were authentically established, it would constitute no proof whatsoever, for linguistically, the

عَلَيْهِمْ وَلا الضَّالِّينَ} [الفاتحة: ٧] فَقَالَ مَنْ خَلْفَهُ آمِينَ فَوَافَقَ قَوْلُهُ قَوْلَ أَهْلِ السَّمَاءِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» . هَذَا لَفْظُ سُهَيْلٍ. وَأَمَّا لَفْظُ سُمَيٍّ فَإِنَّهُ قَالَ «إِذَا قَالَ الْإِمَامُ: {غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلا الضَّالِّينَ} [الفاتحة: ٧] فَقُولُوا: آمِينَ» . قَالَ: فَلَيْسَ فِي هَذَا تَأْمِينُ الْإِمَامِ. قَالَ عَلِيٌّ: وَهَذَا غَايَةُ الْمَقْتِ فِي الِاحْتِجَاجِ، إِذْ ذَكَرُوا حَدِيثًا لَيْسَ فِيهِ شَرِيعَةٌ قَدْ ذُكِرَتْ فِي حَدِيثٍ آخَرَ، فَرَامُوا إِسْقَاطَهَا بِذَلِكَ، وَلَا شَيْءَ فِي إِسْقَاطِ جَمِيعِ شَرَائِعِ الْإِسْلَامِ أَقْوَى مِنْ هَذَا الْعَمَلِ؛ فَإِنَّهُ لَمْ تُذْكَرْ كُلُّ شَرِيعَةٍ فِي كُلِّ آيَةٍ، وَلَا فِي كُلِّ حَدِيثٍ، ثُمَّ مِنْ الْعَجَبِ احْتِجَاجُهُمْ بِأَبِي صَالِحٍ فِي أَنَّهُ لَمْ يَرْوِ عَنْ أَبِي هُرَيْرَةَ لَفْظًا رَوَاهُ سَعِيدُ بْنُ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ. وَلَوْ انْفَرَدَ سَعِيدٌ لَكَانَ يَعْدِلُ جَمَاعَةً مِثْلَ أَبِي صَالِحٍ فَكَيْفَ وَلَيْسَ فِي رِوَايَةِ أَبِي صَالِحٍ: أَنْ لَا يَقُولَ الْإِمَامُ " آمِينَ " فَبَطَلَ تَمْوِيهُهُمْ بِهَذَا الْخَبَرِ، وَقَالَ بَعْضُهُمْ: إنْ مَعْنَى قَوْلِهِ - عَلَيْهِ السَّلَامُ - «إذَا أَمَّنَ الْإِمَامُ فَأَمِّنُوا» إنَّمَا مَعْنَاهُ إذَا قَالَ {غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلا الضَّالِّينَ} [الفاتحة: ٧] قَالَ عَلِيٌّ: فَيُقَالُ لَهُ: كَذَبْتَ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَقُلْتَ عَلَيْهِ الْبَاطِلَ الَّذِي لَمْ يَقُلْهُ - عَلَيْهِ السَّلَامُ - عَنْ نَفْسِهِ، وَأَخْبَرْت عَنْ مُرَادِهِ بِالْإِفْكِ، وَحَرَّفْت الْكَلِمَ عَنْ مَوَاضِعِهِ بِلَا بُرْهَانٍ، وَمَا قَالَ قَطُّ أَحَدٌ مِنْ أَهْلِ اللُّغَةِ أَنَّ قَوْلَ {غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلا الضَّالِّينَ} [الفاتحة: ٧] يُسَمَّى تَأْمِينًا فَاحْتَجَّ لِقَوْلِهِ الْفَاسِدِ بِطَامَّةٍ أُخْرَى وَهِيَ: أَنَّهُ قَالَ: قَدْ جَاءَ أَنَّ مَعْنَى قَوْلِ اللَّهِ تَعَالَى لِمُوسَى وَهَارُونَ - عَلَيْهِمَا السَّلَامُ - {قَدْ أُجِيبَتْ دَعْوَتُكُمَا} [يونس: ٨٩] أَنَّهُ كَانَ مُوسَى يَدْعُو وَهَارُونُ يُؤَمِّنُ. قَالَ عَلِيٌّ: وَهَذَا أَدْهَى وَأَمَرُّ لَيْتَ شِعْرِي أَيْنَ وَجَدَ هَذِهِ الرِّوَايَةَ، أَوْ مَنْ بَلَّغَهُ إلَى مُوسَى، وَهَارُونَ - عَلَيْهِمَا السَّلَامُ - وَإِنَّمَا هُوَ قَوْلُ قَائِلٍ لَا يُدْرَى مِنْ أَيْنَ قَالَهُ، ثُمَّ لَوْ صَحَّ يَقِينًا لَمَا كَانَ لَهُ فِيهِ

one saying Amin is undoubtedly a supplicant, as the meaning of 'Amin' is 'O Allah, grant this.' Thus, saying Amin is unquestionably valid supplication. The supplicant is never termed 'Amin-sayer,' nor is supplication called 'Amin' unless the word itself is uttered. Every Amin is supplication, but not every supplication is Amin. How can this hold when it is authentically established that the Prophet—may Allah's blessings and peace be upon him—would say Amin while being the Imam? This exemplifies their unique deviation from the Companions—may Allah be pleased with them—and the majority of early scholars, following their own opinions with no evidence whatsoever. Success comes solely from Allah, the Exalted."[62]

L6435–6437 As for prostration: if someone permits prostration on the bulk of a turban, we would question them about a turban whose bulk equals a finger's thickness, then two fingers, until we escalate it to two cubits, three cubits, or more—thereby reaching a conclusion no one would endorse. Then we reduce it from a finger's thickness to a single layer of a legally compliant turban and oblige them to maintain parted hair [for valid ablution], though they cannot achieve this. Our position aligns with the majority of the early generations (Salaf). As narrated through Shu'bah's chain from al-A'mash: I heard Zayd ibn Wahb say: Hudhayfah saw a man neglecting proper bowing and prostration, so he told him, "You have not prayed. If you were to die, you would die deviating from the natural disposition Allah instilled in Muhammad—peace and blessings be upon him." From Ibn Mas'ud: he observed two men praying—one letting his garment trail excessively, and the other failing to complete his prayer. He does not properly perform his bowing nor complete his prostration. He said: As for the one who lets his garment drag, Allah does not look at him, and as for the other, Allah does not accept his prayer. Ali said: Whoever Allah the Exalted does not look upon in any deed, that deed is undoubtedly unacceptable. Since it is unacceptable, it is certainly not accepted. From Al-Miswar ibn Makhramah: He saw a man who neither completed his bowing nor his prostration, so he said to him: O thief, repeat the prayer! By Allah, you shall repeat it! He persisted until he

[62] **Qur'an references (L6432):** Qur'an 1:7 (Al-Fatihah); Qur'an 10:89 (Yunus).

حُجَّةٌ أَصْلًا، لِأَنَّ الْمُؤَمِّنَ فِي اللُّغَةِ دَاعٍ بِلَا شَكٍّ، لِأَنَّ مَعْنَى " آمِينَ " اللَّهُمَّ افْعَلْ ذَلِكَ فَالتَّأْمِينُ دُعَاءٌ صَحِيحٌ بِلَا شَكٍّ، وَلَا يُسَمَّى الدَّاعِي مُؤَمِّنًا أَصْلًا، وَلَا يُسَمَّى الدُّعَاءُ تَأْمِينًا حَتَّى يَلْفِظَ بِآمِينَ: فَكُلُّ تَأْمِينٍ دُعَاءٌ، وَلَيْسَ كُلُّ دُعَاءٍ تَأْمِينًا. فَكَيْفَ وَقَدْ صَحَّ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ كَانَ يَقُولُ: آمِينَ، وَهُوَ الْإِمَامُ، وَهَذَا مِمَّا انْفَرَدُوا بِهِ عَنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - وَجُمْهُورِ السَّلَفِ بِرَأْيِهِمْ بِلَا بُرْهَانٍ أَصْلًا - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

وَأَمَّا السُّجُودُ - فَإِنَّ مَنْ أَجَازَ السُّجُودَ عَلَى كَوْرِ الْعِمَامَةِ سَأَلْنَاهُ عَنْ عِمَامَةٍ غِلَظُ كَوْرِهَا إصْبَعٌ، ثُمَّ إصْبَعَانِ، إلَى أَنْ نُبْلِغَهُ إلَى ذِرَاعَيْنِ وَثَلَاثٍ وَأَكْثَرَ، فَيَخْرُجُ إلَى مَا لَا يَقُولُ بِهِ أَحَدٌ، ثُمَّ نَحُطُّهُ مِنْ الْإِصْبَعِ إلَى طَيَّةٍ وَاحِدَةٍ مِنْ عِمَامَةِ شَرِبَ وَكَلَّفْنَاهُ الْفَرْقَ، وَلَا سَبِيلَ لَهُ إلَيْهِ. وَبِقَوْلِنَا يَقُولُ جُمْهُورُ السَّلَفِ. كَمَا رُوِّينَا مِنْ طَرِيقِ شُعْبَةَ عَنْ الْأَعْمَشِ قَالَ: سَمِعْت زَيْدَ بْنَ وَهْبٍ قَالَ: رَأَى حُذَيْفَةُ رَجُلًا لَا يُتِمُّ الرُّكُوعَ وَلَا السُّجُودَ، فَقَالَ لَهُ حُذَيْفَةُ: مَا صَلَّيْت، وَلَوْ مِتَّ مِتَّ عَلَى غَيْرِ الْفِطْرَةِ الَّتِي فَطَرَ اللَّهُ مُحَمَّدًا - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَيْهَا وَعَنْ ابْنِ مَسْعُودٍ - أَنَّهُ رَأَى رَجُلَيْنِ يُصَلِّيَانِ أَحَدُهُمَا مُسَبِّلٌ إزَارَهُ، وَالْآخَرُ لَا يُتِمُّ رُكُوعَهُ وَلَا يُتِمُّ سُجُودَهُ، فَقَالَ: أَمَّا الْمُسَبِّلُ إزَارَهُ فَلَا يَنْظُرُ اللَّهُ إلَيْهِ وَأَمَّا الْآخَرُ فَلَا يَقْبَلُ اللَّهُ صَلَاتَهُ. قَالَ عَلِيٌّ: مَنْ لَمْ يَنْظُرْ اللَّهُ تَعَالَى إلَيْهِ فِي عَمَلٍ مَا، فَذَلِكَ الْعَمَلُ بِلَا شَكٍّ غَيْرُ مَرْضِيٍّ؛ وَإِذْ هُوَ غَيْرُ مَرْضِيٍّ فَهُوَ يَقِينًا غَيْرُ مَقْبُولٍ، وَعَنْ الْمِسْوَرِ بْنِ مَخْرَمَةَ: أَنَّهُ رَأَى رَجُلًا لَا يُتِمُّ رُكُوعَهُ وَلَا سُجُودَهُ، فَقَالَ لَهُ: يَا سَارِقُ، أَعِدْ الصَّلَاةَ، وَاَللَّهِ لَتُعِيدَنَّ، فَلَمْ يَزَلْ حَتَّى أَعَادَهَا، وَعَنْ ابْنِ عَبَّاسٍ: إذَا سَجَدْت فَأَلْصِقْ أَنْفَك بِالْأَرْضِ وَعَنْ عَبْدِ

made him repeat it. From Ibn Abbas: When you prostrate, press your nose to the ground. From Abd al-Rahman ibn Abi Layla, who said to someone he saw praying: Did your nose touch the ground? From Sa'id ibn Jubayr: If you do not place your nose with your forehead, that prostration is not accepted from you. This is the opinion of Al-Shafi'i, Abu Sulayman, Ahmad, and others. Through Waki' from Zayd ibn Ibrahim from Muhammad ibn Sirin: He disliked prostrating on the folded part of the turban. From Mahmud ibn al-Rabi' from 'Ubadah ibn al-Samit: When he stood in prayer, he uncovered his forehead by removing the turban. From Nafi' from Ibn 'Umar: He disliked prostrating on the folded part of his turban until he uncovered it. From Ayyub from Ibn Sirin: I suffered a wound on my face, so I bandaged it and asked 'Abidah al-Salmani: Should I prostrate on it? He said: Remove the bandage. From Masruq: He saw a man who, when he prostrated, raised his legs toward the sky. Masruq said: This person's prayer has not been completed.

الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ لِمَنْ رَآهُ يُصَلِّي: أَمَسَّ أَنْفُكَ الْأَرْضَ، وَعَنْ سَعِيدِ بْنِ جُبَيْرٍ: إِذَا لَمْ تَضَعْ أَنْفَكَ مَعَ جَبْهَتِك لَمْ تُقْبَلْ مِنْك تِلْكَ السَّجْدَةُ وَبِهِ يَقُولُ الشَّافِعِيُّ، وَأَبُو سُلَيْمَانَ، وَأَحْمَدُ، وَغَيْرُهُمْ. وَمِنْ طَرِيقِ وَكِيعٍ عَنْ زَيْدِ بْنِ إبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ: أَنَّهُ كَرِهَ السُّجُودَ عَلَى كَوْرِ الْعِمَامَةِ. وَعَنْ مَحْمُودِ بْنِ الرَّبِيعِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ: أَنَّهُ كَانَ إذَا قَامَ فِي الصَّلَاةِ حَسَرَ الْعِمَامَةَ عَنْ جَبْهَتِهِ. وَعَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: كَانَ يَكْرَهُ أَنْ يَسْجُدَ عَلَى كَوْرِ عِمَامَتِهِ حَتَّى يَكْشِفَهَا. وَعَنْ أَيُّوبَ عَنْ ابْنِ سِيرِينَ: أَصَابَتْنِي شَجَّةٌ فِي وَجْهِي فَعَصَبْتُ عَلَيْهَا وَسَأَلْتُ عَبِيدَةَ السَّلْمَانِيَّ: أَسْجُدُ عَلَيْهَا؟ فَقَالَ: انْزِعْ الْعِصَابَ وَعَنْ مَسْرُوقٍ: أَنَّهُ رَأَى رَجُلًا إذَا سَجَدَ رَفَعَ رِجْلَيْهِ فِي السَّمَاءِ، فَقَالَ مَسْرُوقٌ: مَا تَمَّتْ صَلَاةُ هَذَا.

made him repeat it. From Ibn Abbas: When you prostrate, press your nose to the ground. From Abd al-Rahman ibn Abi Layla, who said to someone he saw praying: Did your nose touch the ground? From Sa'id ibn Jubayr: If you do not place your nose with your forehead, that prostration is not accepted from you. This is the opinion of Al-Shafi'i, Abu Sulayman, Ahmad, and others. Through Waki' from Zayd ibn Ibrahim from Muhammad ibn Sirin: He disliked prostrating on the folded part of the turban. From Mahmud ibn al-Rabi' from 'Ubadah ibn al-Samit: When he stood in prayer, he uncovered his forehead by removing the turban. From Nafi' from Ibn 'Umar: He disliked prostrating on the folded part of his turban until he uncovered it. From Ayyub from Ibn Sirin: I suffered a wound on my face, so I bandaged it and asked 'Abidah al-Salmani: Should I prostrate on it? He said: Remove the bandage. From Masruq: He saw a man who, when he prostrated, raised his legs toward the sky. Masruq said: This person's prayer has not been completed.

[مَسْأَلَةٌ عَجَزَ الْمُصَلَّى عَنْ الرُّكُوعِ أَوْ عَنْ السُّجُودِ]

L6438

Issue: The worshipper's inability to perform *ruku* or *sujūd*.

٣٧٠ - مَسْأَلَةٌ: فَمَنْ عَجَزَ عَنْ الرُّكُوعِ أَوْ عَنْ السُّجُودِ خَفَضَ لِذَلِكَ قَدْرَ طَاقَتِهِ فَمَنْ لَمْ يَقْدِرْ عَلَى أَكْثَرَ مِنْ الْإِيمَاءِ أَوْمَأَ. وَمَنْ لَمْ يَجِدْ لِلزِّحَامِ أَنْ يَضَعَ جَبْهَتَهُ وَأَنْفَهُ لِلسُّجُودِ فَلْيَسْجُدْ عَلَى رَجُلٍ مِنْ أَمَامِهِ، أَوْ عَلَى ظَهْرِ مَنْ أَمَامَهُ وَبِهِ يَقُولُ أَبُو حَنِيفَةَ، وَسُفْيَانُ الثَّوْرِيُّ، وَالشَّافِعِيُّ وَقَالَ مَالِكٌ: لَا يَسْجُدُ عَلَى ظَهْرِ أَحَدٍ بُرْهَانُ صِحَّةِ قَوْلِنَا قَوْلُ اللَّهِ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦] . وَقَوْلُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ» . وَرُوِّينَا عَنْ مَعْمَرٍ عَنْ الْأَعْمَشِ عَنْ الْمُسَيَّبِ بْنِ رَافِعٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: مَنْ آذَاهُ الْحَرُّ يَوْمَ الْجُمُعَةِ فَلْيَبْسُطْ ثَوْبَهُ وَيَسْجُدْ عَلَيْهِ، وَمَنْ زَحَمَهُ النَّاسُ يَوْمَ الْجُمُعَةِ حَتَّى لَا يَسْتَطِيعَ أَنْ يَسْجُدَ عَلَى

L6439–6441

Issue 370: Whoever is unable to bow or prostrate should lower their body as much as they are able. If one cannot do more than gesture with their head, they should gesture. If one cannot find space in the crowd to place their forehead and nose for prostration, they should prostrate toward a person in front of them or on the back of the person ahead. This is the view of Abū Ḥanīfah, Sufyān al-Thawrī, and al-Shāfi'ī. Mālik said: He should not prostrate on anyone's back. The proof for the validity of our view is Allah's statement: "Allah does not burden any soul beyond its capacity" [2:286], and the Messenger of Allah's saying (peace be upon him): "When I command you to do something, perform it to the best of your ability." It has been narrated to us from Ma'mar, through al-A'mash, through al-Musayyib ibn Rāfi', that Umar ibn al-Khattāb said: "Whoever suffers from heat during Friday prayer may spread his garment and prostrate upon it. If someone is overcrowded during Friday prayer until unable to prostrate on the ground, let him prostrate on another person's back."

Al-Hasan stated: “In severe crowding, you may either prostrate on your brother’s back or wait until the Imam rises before prostrating.” Tāwus said: “In extreme crowding, gesture with your head following the Imam’s lead, then prostrate on your brother.” When asked whether one may prostrate on another’s foot in crowded conditions, Mujāhid answered affirmatively. Similar rulings were reported from Makhūl and al-Zuhrī.

Ma’mar narrated through Ayyūb al-Sakhtiyānī, from Nāfi’, that Ibn Umar said: “If an ill person cannot bow or prostrate properly, they may gesture with their head.” Qatādah reported from Umm al-Hasan ibn Abī al-Hasan: “I saw Umm Salamah, the Prophet’s wife (peace be upon him), prostrating on a raised pillow due to eye inflammation she suffered from.” Ibn Abbās responded to Abu Fazarah’s question about prostration on a purified pillow for the ill: “There is no harm in that.” Ibn Abbās also ruled: “There is no harm if an ill person wraps a garment and prostrates upon it.”[63]

L6442 **Issue: If there is clay in front of him during prayer, and it does not soil his clothes or defile his face...**

L6443–6445 Issue 371: If someone has mud in front of him that does not ruin his clothes or soil his face, he is required to prostrate upon it. However, if it causes him discomfort, he is not required. It has been transmitted to us from the Messenger of Allah—may Allah’s peace and blessings be upon him—that he prostrated on water and mud, and when he rose, on his forehead was the mark of mud. Allah the Exalted said: “He has not laid upon you any hardship in the religion” (Sūrat al-Ḥajj 22:78).[64]

L6446 **A legal issue: The sitting after raising the head from the last prostration of the second rakʿah.**

L6447 Issue 372: Sitting after raising the head from the final prostration of the second rak’ah is obligatory in every obligatory or supererogatory prayer, except the types of *Witr* previously mentioned. In prayers consisting of

الْأَرْضِ فَلْيَسْجُدْ عَلَى ظَهْرِ رَجُلٍ وَعَنْ الْحَسَنِ: إذَا اشْتَدَّ الزِّحَامُ فَإِنْ شِئْت فَاسْجُدْ عَلَى ظَهْرِ أَخِيك، وَإِنْ شِئْت فَإِذَا قَامَ الْإِمَامُ فَاسْجُدْ وَعَنْ طَاوُسٍ: إذَا اشْتَدَّ الزِّحَامُ فَأَوْمِ بِرَأْسِك مَعَ الْإِمَامِ ثُمَّ اُسْجُدْ عَلَى أَخِيك. وَعَنْ مُجَاهِدٍ سُئِلَ: أَيَسْجُدُ الرَّجُلُ فِي الزِّحَامِ عَلَى رِجْلِ الرَّجُلِ قَالَ: نَعَمْ وَعَنْ مَكْحُولٍ، وَالزُّهْرِيِّ مِثْلُ ذَلِكَ. وَعَنْ مَعْمَرٍ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: إذَا كَانَ الْمَرِيضُ لَا يَقْدِرُ عَلَى الرُّكُوعِ وَلَا عَلَى السُّجُودِ أَوْمَأَ بِرَأْسِهِ. وَعَنْ قَتَادَةَ عَنْ أُمِّ الْحَسَنِ بْنِ أَبِي الْحَسَنِ قَالَتْ: رَأَيْت أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - تَسْجُدُ عَلَى مِرْفَقَةٍ عَالِيَةٍ مِنْ رَمَدٍ كَانَ بِهَا. وَعَنْ ابْنِ عَبَّاسٍ قَالَ سَأَلَهُ أَبُو فَزَارَةَ عَنْ الْمَرِيضِ: أَيَسْجُدُ عَلَى الْمِرْفَقَةِ الطَّاهِرَةِ قَالَ: لَا بَأْسَ بِهِ وَعَنْ ابْنِ عَبَّاسٍ أَيْضًا: لَا بَأْسَ أَنْ يَلُفَّ الْمَرِيضُ الثَّوْبَ وَيَسْجُدَ عَلَيْهِ

[مَسْأَلَةٌ كَانَ بَيْنَ يَدَيْهِ فِي الصَّلَاةِ طِينٌ لَا يُفْسِدُ ثِيَابَهُ وَلَا يُلَوِّثُ وَجْهَهُ]

٣٧١ - مَسْأَلَةٌ: وَمَنْ كَانَ بَيْنَ يَدَيْهِ طِينٌ لَا يُفْسِدُ ثِيَابَهُ وَلَا يُلَوِّثُ وَجْهَهُ لَزِمَهُ أَنْ يَسْجُدَ عَلَيْهِ، فَإِنْ آذَاهُ لَمْ يَلْزَمْهُ رُوِّينَا عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «أَنَّهُ سَجَدَ عَلَى مَاءٍ وَطِينٍ وَانْصَرَفَ وَعَلَى جَبْهَتِهِ أَثَرُ الطِّينِ» وَقَالَ اللَّهُ عَزَّ وَجَلَّ: {وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ} [الحج: ٧٨]

[مَسْأَلَةٌ الْجُلُوسُ بَعْدَ رَفْعِ الرَّأْسِ مِنْ آخِرِ سَجْدَةٍ مِنْ الرَّكْعَةِ الثَّانِيَةِ]

٣٧٢ - مَسْأَلَةٌ: وَالْجُلُوسُ بَعْدَ رَفْعِ الرَّأْسِ مِنْ آخِرِ سَجْدَةٍ مِنْ الرَّكْعَةِ الثَّانِيَةِ فَرْضٌ فِي كُلِّ صَلَاةٍ مُفْتَرَضَةٍ أَوْ نَافِلَةٍ، حَاشَا مَا ذَكَرْنَا قَبْلُ مِنْ أَنْوَاعِ الْوِتْرِ. فَإِنْ كَانَ فِي صَلَاةٍ لَا تَكُونُ إلَّا رَكْعَتَيْنِ فَإِنَّهُ يُفْضِي بِمَقَاعِدِهِ إلَى مَا هُوَ عَلَيْهِ قَاعِدٌ وَيَنْصِبُ رِجْلَهُ الْيُمْنَى

[63] **Qur’an references (L6439):** Qur’an 2:286 (Al-Baqarah).
[64] **Qur’an references (L6443):** Qur’an 22:78 (Al-Hajj).

only two rak'ahs, one settles on the ground as seated, raises the right foot, and spreads the left. In prayers of three or four rak'ahs, one sits in this sitting position upon the left foot with the right foot raised as described. In the final sitting preceding the taslīm (salutation), one settles on the ground with the right foot raised and the left foot spread. It is obligatory to recite the Tashahhud in each of the two sittings we mentioned.

Abdullah ibn Rabīʿ narrated to us: from Muḥammad ibn Isḥāq: from Ibn al-Aʿrābī: from Abū Dāwūd: from ʿĪsā ibn Ibrāhīm: from Ibn Wahb: from al-Layth ibn Saʿd: from Yazīd ibn Abī Ḥabīb: from Muḥammad ibn ʿAmr ibn Ḥalḥalah: from Muḥammad ibn ʿAmr ibn ʿAṭāʾ that he was sitting with a group of the Companions of the Messenger of Allah (peace be upon him) when they described the prayer of the Messenger of Allah (peace be upon him). In their description: "When he sat in the two-rak'ah prayer, he sat upon his left foot. When he sat in the final rak'ah, he advanced his left foot and settled on his seat."

Al-Shāfiʿī and Abū Sulaymān uphold this view. Abū Ḥanīfah and Mālik said: "Both sittings are performed identically." ʿAlī remarked: "This contradicts the transmitted practice without evidence."

L6448–6450 Abdullah ibn Yusuf narrated to us, Ahmad ibn Fath narrated to us, Abdul Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad narrated to us, Ahmad ibn Ali narrated to us, Muslim ibn al-Hajjaj narrated to us, Ishaq (Ibn Rahawayh) narrated to us: Jarir (Ibn Abd al-Hameed) narrated from Mansur (Ibn al-Mu'tamir), from Abu Wa'il, from Abdullah ibn Mas'ud, who said: "The Messenger of Allah (peace and blessings be upon him) said to us: 'Allah is *As-Salam*. When any of you sits during the prayer, let him say: All salutations are for Allah, and the prayers and the pure deeds. Peace be upon you, O Prophet (peace and blessings be upon him), and the mercy of Allah.'" And His blessings, peace be upon us and upon Allah's righteous servants. I testify that there is no deity but Allah, and I testify that Muhammad is His servant and Messenger." It was narrated by Shu'bah, Sufyan al-Thawri, and Za'idah - all of them through Mansur from Abu Wa'il from Ibn Mas'ud from the Prophet (peace be upon him) - letter for letter. It was also narrated by

وَيَفْرِشُ الْيُسْرَى. وَإِذَا كَانَ فِي صَلَاةٍ تَكُونُ ثَلَاثَ رَكَعَاتٍ أَوْ أَرْبَعًا جَلَسَ فِي هَذِهِ الْجِلْسَةِ عَلَى رِجْلِهِ الْيُسْرَى وَنَصَبَ الْيُمْنَى كَمَا قُلْنَا وَيَجْلِسُ فِي الْجِلْسَةِ الْآخِرَةِ الَّتِي تَلِي السَّلَامَ مُفْضِيًا بِمُقَاعَدَةٍ إِلَى الْأَرْضِ نَاصِبًا لِرِجْلِهِ الْيُمْنَى فَارِشًا لِلْيُسْرَى. وَفَرْضٌ عَلَيْهِ، أَنْ يَتَشَهَّدَ فِي كُلِّ جِلْسَةٍ مِنَ الْجِلْسَتَيْنِ اللَّتَيْنِ ذَكَرْنَا -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا عِيسَى بْنُ إِبْرَاهِيمَ ثنا ابْنُ وَهْبٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ «عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ أَنَّهُ كَانَ جَالِسًا مَعَ نَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَوَصَفُوا صَلَاةَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَفِي الصِّفَةِ -: فَإِذَا جَلَسَ فِي الرَّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى. فَإِذَا جَلَسَ فِي الرَّكْعَةِ الْأَخِيرَةِ قَدَّمَ رِجْلَهُ الْيُسْرَى وَجَلَسَ عَلَى مَقْعَدَتِهِ» وَبِهِ يَقُولُ الشَّافِعِيُّ، وَأَبُو سُلَيْمَانَ. وَقَالَ أَبُو حَنِيفَةَ وَمَالِكٌ: الْجُلُوسُ فِي كِلْتَيْ الْجِلْسَتَيْنِ سَوَاءٌ. قَالَ عَلِيٌّ: هَذَا خِلَافُ الْأَثَرِ بِلَا بُرْهَانٍ.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا إِسْحَاقُ هُوَ ابْنُ رَاهْوَيْهِ - أَنَا جَرِيرٌ هُوَ ابْنُ عَبْدِ الْحَمِيدِ - عَنْ مَنْصُورٍ هُوَ ابْنُ الْمُعْتَمِرِ - عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: «قَالَ لَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا قَعَدَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» . وَرَوَاهُ شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ وَزَائِدَةُ كُلُّهُمْ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

Yahya al-Qattan, Abu Mu'awiyah, al-Fudayl ibn 'Iyad, Abu Nu'aym, 'Abdullah ibn Dawud al-Khuraibi, and Waki' - all of them through al-A'mash from Abu Wa'il with his chain of transmission and wording. Furthermore, Abu Ma'mar 'Abdullah ibn Sakhbarah, 'Alqamah, al-Aswad, and Abu al-Bakhtari narrated it from Ibn Mas'ud with his chain of transmission and wording.[65]

L6451–6453 If a person testifies with what was narrated by Abu Musa, Ibn Abbas, and Ibn Umar—all of them from the Messenger of Allah (peace be upon him)—then it is good. What we have chosen is the preference of Abu Hanifah, Sufyan al-Thawri, Ahmad, and Dawud. Al-Shafi'i preferred the narration of Ibn Abbas. Malik chose a Tashahhud traced to Umar, but his son and the rest of those we mentioned opposed him in this. Some early scholars said: Sitting in prayer is not obligatory. Abu Hanifah said: Sitting for the duration of the Tashahhud is obligatory, but the Tashahhud itself is not obligatory. Malik said: Sitting is obligatory, and the remembrance of Allah in it is obligatory, but the Tashahhud is not obligatory. All these statements are erroneous because the Prophet (peace be upon him) commanded the Tashahhud while sitting in prayer, thus making the Tashahhud obligatory. Consequently, the sitting in which the Tashahhud occurs becomes obligatory, since it is impermissible for something without which an obligation cannot be fulfilled—or through it—to be non-obligatory. We narrate from Shu'bah, from Muslim Abu al-Nadr, who reported: "I heard Hamlah ibn Abd al-Rahman say: 'I heard Umar ibn al-Khattab declare: There is no prayer without the Tashahhud.'" Nafi', the freed slave of Ibn Umar, said: "Whoever does not speak the Tashahhud has no prayer." This is the opinion of Al-Shafi'i, and Abu Sulaiman. Some of them said: If the first sitting were obligatory, the prayer would not suffice if one omitted it due to forgetfulness. Imam Ali said: This is baseless, for the Sunnah that prescribes its obligation is the same that affirms the prayer suffices despite forgetting it.

حَرْفًا حَرْفًا وَرَوَاهُ يَحْيَى الْقَطَّانُ وَأَبُو مُعَاوِيَةَ وَالْفُضَيْلُ بْنُ عِيَاضٍ وَأَبُو نُعَيْمٍ وَعَبْدُ اللَّهِ بْنُ دَاوُد الْخُرَيْبِيّ وَوَكِيعٌ كُلُّهُمْ عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ بِإِسْنَادِهِ، وَلَفْظِهِ. وَرَوَاهُ أَيْضًا عَنْ ابْنِ مَسْعُودٍ - بِإِسْنَادِهِ وَلَفْظِهِ - أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ سَخْبَرَةَ وَعَلْقَمَةُ، وَالْأَسْوَدُ، وَأَبُو الْبَخْتَرِيُّ.

فَإِنْ تَشَهَّدَ امْرُؤٌ بِمَا رَوَاهُ أَبُو مُوسَى، وَابْنُ عَبَّاسٍ، وَابْنُ عُمَرَ، كُلُّهُمْ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَحَسَنٌ. وَالَّذِي تَخَيَّرْنَا هُوَ اخْتِيَارُ أَبِي حَنِيفَةَ، وَسُفْيَانَ الثَّوْرِيِّ، وَأَحْمَدَ، وَدَاوُد وَاخْتَارَ الشَّافِعِيُّ مَا رَوَاهُ ابْنُ عَبَّاسٍ. وَاخْتَارَ مَالِكٌ تَشَهُّدًا مَوْقُوفًا عَلَى عُمَرَ قَدْ خَالَفَهُ فِيهِ ابْنُهُ وَسَائِرُ مَنْ ذَكَرْنَا. وَقَالَ بَعْضُ الْمُتَقَدِّمِينَ: الْجُلُوسُ فِي الصَّلَاةِ لَيْسَ فَرْضًا وَقَالَ أَبُو حَنِيفَةَ: الْجُلُوسُ مِقْدَارَ التَّشَهُّدِ فَرْضٌ وَلَيْسَ التَّشَهُّدُ فَرْضًا وَقَالَ مَالِكٌ: الْجُلُوسُ فَرْضٌ، وَذِكْرُ اللَّهِ تَعَالَى فِيهِ فَرْضٌ وَلَيْسَ التَّشَهُّدُ فَرْضًا وَكُلُّ هَذِهِ الْأَقْوَالِ خَطَأٌ لِأَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَمَرَ بِالتَّشَهُّدِ فِي الْقُعُودِ فِي الصَّلَاةِ، فَصَارَ التَّشَهُّدُ فَرْضًا، وَصَارَ الْقُعُودُ الَّذِي لَا يَكُونُ التَّشَهُّدُ إلَّا فِيهِ فَرْضًا، إذْ لَا يَجُوزُ أَنْ يَكُونَ غَيْرَ فَرْضٍ مَا لَا يَتِمُّ الْفَرْضُ إلَّا فِيهِ أَوْ بِهِ رُوِّينَا عَنْ شُعْبَةَ عَنْ مُسْلِمٍ أَبِي النَّضْرِ سَمِعْت حَمْلَةَ بْنَ عَبْدِ الرَّحْمَنِ سَمِعْت عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: لَا صَلَاةَ إلَّا بِتَشَهُّدٍ. وَعَنْ نَافِعٍ مَوْلَى ابْنِ عُمَرَ: مَنْ لَمْ يَتَكَلَّمْ بِالتَّشَهُّدِ فَلَا صَلَاةَ لَهُ وَهُوَ قَوْلُ الشَّافِعِيِّ، وَأَبِي سُلَيْمَانَ وَقَالَ بَعْضُهُمْ: لَوْ كَانَ الْجُلُوسُ الْأَوَّلُ فَرْضًا لَمَا أَجْزَأَتْ الصَّلَاةُ بِتَرْكِهِ إذَا نَسِيَهُ الْمَرْءُ قَالَ عَلِيٌّ: وَهَذَا لَيْسَ بِشَيْءٍ، لِأَنَّ السُّنَّةَ الَّتِي جَاءَتْ بِوُجُوبِهِ هِيَ الَّتِي جَاءَتْ بِأَنَّ الصَّلَاةَ تُجْزِئُ بِنِسْيَانِهِ.

[65] **Hadith references (L6448):** Sunan Abi Dawud 971.

L6454 They assert that intentionally sitting during the standing position in prayer is forbidden—invalidating the prayer if done deliberately, but not invalidating it if done forgetfully. Similarly, offering the greeting of peace before completing the prayer invalidates it with no distinction. Thus their view reverts to being evidently corrupt—and success is from Allah alone, the Most High.

وَهُمْ يَقُولُونَ: إنَّ الْجُلُوسَ عَمْدًا فِي مَوْضِعِ الْقِيَامِ فِي الصَّلَاةِ حَرَامٌ تَبْطُلُ الصَّلَاةُ بِتَعَمُّدِهِ، وَلَا تَبْطُلُ بِنِسْيَانِهِ، وَكَذَلِكَ السَّلَامُ قَبْلَ تَمَامِ الصَّلَاةِ وَلَا فَرْقَ فَعَادَ نَظَرُهُمْ ظَاهِرَ الْفَسَادِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

L6455 **A legal ruling regarding the place of prayer when one has completed the *Tashahhud*.**

[مَسْأَلَةٌ الْمُصَلَّى إذَا فَرَغَ مِنْ التَّشَهُّدِ]

L6456 373 - Issue: Abū Muḥammad ʿAlī ibn Aḥmad said: It is obligatory (farḍ) for him to say upon completing the *Tashahhud* in both of the two sittings: "O Allah, I seek refuge in You from the punishment of Hellfire, I seek refuge in You from the punishment of the grave, from the trials of living and dying, and from the evil of the tribulation of al-Masīḥ al-Dajjāl." This is an obligation like the *Tashahhud* itself, with no distinction. As narrated to us by ʿAbdullāh ibn Yūsuf: Aḥmad ibn Fatḥ narrated to us; ʿAbd al-Wahhāb ibn ʿĪsā narrated to us; Aḥmad ibn Muḥammad narrated to us; Aḥmad ibn ʿAlī narrated to us; Muslim ibn al-Ḥajjāj narrated to us; Naṣr ibn ʿAlī, Muḥammad ibn ʿAbdillāh ibn Numayr, Abū Kuraib, and Zuhayr ibn Ḥarb - all narrated to us from Wakīʿ ibn al-Jarrāḥ; al-Awzāʿī narrated from Ḥassān ibn ʿAṭiyyah and Yaḥyā ibn Abī Kathīr. Ḥassān said: From Muḥammad ibn Abī ʿĀ'ishah.

٣٧٣ - مَسْأَلَةٌ: قَالَ أَبُو مُحَمَّدٍ عَلِيُّ بْنُ أَحْمَدَ: وَيَلْزَمُهُ فَرْضٌ " أَنْ يَقُولَ إذَا فَرَغَ مِنْ التَّشَهُّدِ فِي كِلْتَيْ الْجِلْسَتَيْنِ «اللَّهُمَّ إنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ» وَهَذَا فَرْضٌ كَالتَّشَهُّدِ وَلَا فَرْقَ. لِمَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا نَصْرُ بْنُ عَلِيٍّ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَأَبُو كُرَيْبٍ، وَزُهَيْرُ بْنُ حَرْبٍ، كُلُّهُمْ عَنْ وَكِيعِ بْنِ الْجَرَّاحِ ثنا الْأَوْزَاعِيُّ عَنْ حَسَّانَ بْنِ عَطِيَّةَ، وَيَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ حَسَّانُ: عَنْ مُحَمَّدِ بْنِ أَبِي عَائِشَةَ.

L6457–6459 Yahya and Abu Salama ibn Abd al-Rahman ibn Awf—both of whom narrated from Abu Hurairah—said: The Messenger of Allah—peace and blessings of Allah be upon him—said: "When any of you recites the Tashahhud, let him seek refuge with Allah from four things. Let him say: 'O Allah, I seek refuge in You from the punishment of Hellfire, from the punishment of the grave, from the trials of life and death, and from the evil of the trial of the False Messiah, the Dajjal.'" Ali said: If someone were to say, "You have narrated this report through the chain of Muslim," [the narration continues]: Zuhayr ibn Harb narrated to us; Al-Walid ibn Muslim narrated to us; Al-Awza'i narrated to me; Hassan ibn Atiyyah narrated to us; Muhammad ibn Abi A'ishah narrated to us. He heard Abu Huraira report that Allah's Messenger (peace

وَقَالَ يَحْيَى عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، كِلَاهُمَا عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ بِاَللَّهِ مِنْ أَرْبَعٍ، يَقُولُ: اللَّهُمَّ إنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ» . قَالَ عَلِيٌّ: فَإِنْ قَالَ قَائِلٌ: فَقَدْ رَوَيْتُمْ هَذَا الْخَبَرَ مِنْ طَرِيقِ مُسْلِمٍ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ ثنا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنِي الْأَوْزَاعِيُّ ثنا حَسَّانُ بْنُ عَطِيَّةَ ثنا مُحَمَّدُ بْنُ أَبِي عَائِشَةَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ -

be upon him) said: “When any one of you concludes the final Tashahhud, let him seek refuge with Allah from four things”—then he quoted them verbatim as we have transmitted. He stated: “This is a solitary report, and Al-Walid ibn Muslim’s addition constitutes a narration from a trustworthy transmitter, hence it is accepted. This obligation is therefore exclusively required in the final Tashahhud.” We countered: “Had there been only Muhammad ibn Abi Aisha’s hadith alone, your position would still hold. However, there are two authentic narrations as we transmitted—one through Abu Salama’s chain and the second through Muhammad ibn Abi Aisha’s chain. Al-Walid’s addition supplements Waki‘ ibn Al-Jarrah’s narration, while Abu Salama’s report maintains its general applicability to all contexts designated as Tashahhud. No alternative interpretation is permissible. Success is attained through Allah, the Exalted.” It is narrated that Tawus’s son prayed in his presence, whereupon he asked him: “Did you recite these phrases?” When he replied negatively, Tawus commanded him to repeat the prayer.[66]

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ الآخِرِ فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ» ثُمَّ ذَكَرَهَا نَصًّا كَمَا أَوْرَدْنَاهَا. قَالَ: فَهَذَا خَبَرٌ وَاحِدٌ، وَزِيَادَةُ الْوَلِيدِ بْنِ مُسْلِمٍ زِيَادَةُ عَدْلٍ، فَهِيَ مَقْبُولَةٌ، فَإِنَّمَا يَجِبُ ذَلِكَ فِي التَّشَهُّدِ الآخِرِ فَقَطْ قُلْنَا: لَوْ لَمْ يَكُنْ إِلَّا حَدِيثُ مُحَمَّدِ بْنِ أَبِي عَائِشَةَ وَحْدَهُ لَكَانَ مَا ذَكَرْتَ لَكِنَّهُمَا حَدِيثَانِ كَمَا أَوْرَدْنَا، أَحَدُهُمَا مِنْ طَرِيقِ أَبِي سَلَمَةَ، وَالثَّانِي مِنْ طَرِيقِ مُحَمَّدِ بْنِ أَبِي عَائِشَةَ، فَإِنَّمَا زَادَ الْوَلِيدُ عَلَى وَكِيعِ بْنِ الْجَرَّاحِ، وَبَقِيَ خَبَرُ أَبِي سَلَمَةَ عَلَى عُمُومِهِ فِيمَا يَقَعُ عَلَيْهِ اسْمُ تَشَهُّدٍ، لَا يَجُوزُ غَيْرُ هَذَا. وَبِاللَّهِ تَعَالَى التَّوْفِيقُ. وَقَدْ رُوِيَ عَنْ طَاوُسٍ: أَنَّهُ صَلَّى ابْنُهُ بِحَضْرَتِهِ فَقَالَ لَهُ: أَذَكَرْتَ هَذِهِ الْكَلِمَاتِ قَالَ: لَا، فَأَمَرَهُ بِإِعَادَةِ الصَّلَاةِ

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374. It is recommended to say, upon completing the Tashahhud, what was narrated to us by ‘Abdullāh ibn Rabī‘: Muḥammad ibn Mu‘āwiyah narrated to us, Aḥmad ibn Shu‘ayb narrated to us, Muḥammad ibn Salamah informed us from Ibn al-Qāsim, who narrated from Mālik, who narrated from Nu‘aym ibn ‘Abdillāh al-Mujmir: that Muḥammad ibn ‘Abdillāh ibn Zayd al-Anṣārī—and ‘Abdullāh ibn Zayd is the one who was shown the call to prayer—informed him from Abū Mas‘ūd al-Anṣārī, who said: “The Messenger of Allāh (peace and blessings be upon him) came to us in the gathering of Sa‘d ibn ‘Ubādah. Bashīr ibn Sa‘d said to him: ‘Allāh has commanded us to send blessings upon you, O Messenger of Allāh, so how should we send blessings upon you?’ The Messenger of Allāh (peace and blessings be upon him) remained silent until we wished he had not asked him. Then he said: ‘Say: O Allāh, send blessings upon Muḥammad and the family of Muḥammad as You sent blessings upon the family of Ibrāhīm, and bless Muḥammad and the family of Muḥammad as You blessed the family of Ibrāhīm in all the worlds. Indeed, You are Praised, Majestic. And the salutation of peace is as you already know.’”

٣٧٤ - مَسْأَلَةٌ: وَيُسْتَحَبُّ أَنْ يَقُولَ إِذَا فَرَغَ مِنَ التَّشَهُّدِ مَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ الْقَاسِمِ حَدَّثَنِي مَالِكٌ عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ: أَنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ زَيْدٍ الأَنْصَارِيَّ - وَعَبْدَ اللَّهِ بْنَ زَيْدٍ - هُوَ الَّذِي أُرِيَ النِّدَاءَ بِالصَّلَاةِ - أَخْبَرَهُ عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ أَنَّهُ قَالَ «أَتَانَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ: أَمَرَنَا اللَّهُ أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ، فَكَيْفَ نُصَلِّي عَلَيْكَ فَسَكَتَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَتَّى تَمَنَّيْنَا أَنَّهُ لَمْ يَسْأَلْهُ، ثُمَّ قَالَ: قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ» . وَمَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ

[66] **Hadith references (L6457):** Sahih Muslim 588a; Riyad as-Salihin 1423; Sunan Abi Dawud 983; Sahih Muslim 588b; Mishkat al-Masabih 940.

ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا إِسْحَاقُ هُوَ ابْنُ رَاهْوَيْهِ ثنا رَوْحٌ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ سُلَيْمٍ أَنَا أَبُو حُمَيْدٍ السَّاعِدِيُّ «أَنَّهُمْ قَالُوا يَا رَسُولَ اللَّهِ: كَيْفَ نُصَلِّي عَلَيْكَ. قَالَ: قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ» . فَإِنْ قَالَ قَائِلٌ: لِمَ لَمْ تَجْعَلُوا الصَّلَاةَ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي أَثَرِ التَّشَهُّدِ فَرْضًا بِهَذَيْنِ الْخَبَرَيْنِ وَيَقُولُ اللَّهُ تَعَالَى: {صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا} [الأحزاب: ٥٦] كَمَا يَقُولُ الشَّافِعِيُّ قُلْنَا: لِأَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَمْ يَقُلْ: إنَّ هَذَا الْقَوْلَ فَرْضٌ فِي الصَّلَاةِ، وَلَا يَحِلُّ لِأَحَدٍ أَنْ يَزِيدَ فِي كَلَامِهِ - عَلَيْهِ السَّلَامُ - مَا لَمْ يَقُلْ، فَنَحْنُ نَقُولُ: إنَّ هَذَا الْقَوْلَ فَرْضٌ عَلَى كُلِّ مُسْلِمٍ أَنْ يَقُولَهُ مَرَّةً فِي الدَّهْرِ، فَإِذَا فَعَلَ ذَلِكَ فَقَدْ صَلَّى عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَمَا أُمِرَ ثُمَّ يُسْتَحَبُّ لَهُ ذَلِكَ فِي الصَّلَاةِ وَغَيْرِهَا، فَهُوَ تَزَيُّدٌ مِنْ الْأَجْرِ، وَقَدْ صَحَّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا» . فَإِنْ قِيلَ: مِنْ أَيْنَ اقْتَصَرْتُمْ عَلَى وُجُوبِ هَذَا مَرَّةً فِي الدَّهْرِ، وَلَمْ تُوجِبُوا تَكْرَارَ ذَلِكَ مَتَى ذُكِرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قُلْنَا: إنَّ قَوْلَ ذَلِكَ مَرَّةً وَاحِدَةً وَاجِبٌ بِالنَّصِّ، لَا يُمْكِنُ الِاقْتِصَارُ عَلَى أَقَلَّ مِنْ مَرَّةٍ، وَأَمَّا الزِّيَادَةُ عَلَى الْمَرَّةِ فَنَحْنُ نَسْأَلُكُمْ: كَمْ مِنْ مَرَّةٍ تُوجِبُونَ ذَلِكَ فِي الدَّهْرِ، أَوْ فِي الْحَوْلِ، أَوْ فِي الشَّهْرِ، أَوْ فِي الْيَوْمِ، أَوْ فِي السَّاعَةِ وَلَا يُقْبَلُ مِنْكُمْ تَحْدِيدُ عَدَدٍ دُونَ عَدَدٍ إلَّا بِبُرْهَانٍ، وَلَا سَبِيلَ إلَيْهِ، فَقَدْ امْتَنَعَ هَذَا بِضَرُورَةِ الْعَقْلِ فَإِنْ قَالُوا: نُوجِبُ ذَلِكَ فِي الصَّلَاةِ خَاصَّةً قُلْنَا: لَيْسَ هَذَا مَوْجُودًا فِي الْآيَةِ، وَلَا فِي شَيْءٍ مِنْ الْأَحَادِيثِ فَهُوَ دَعْوَى مِنْكُمْ بِلَا بُرْهَانٍ

And what was narrated to us by ʻAbdullāh ibn Yūsuf: Aḥmad ibn Fatḥ narrated to us, ʻAbd al-Wahhāb ibn ʻĪsā narrated to us, Aḥmad ibn Muḥammad narrated to us, Aḥmad ibn ʻAlī narrated to us, Muslim ibn al-Ḥajjāj narrated to us, Isḥāq (Ibn Rāhawayh) narrated to us, Rawḥ narrated from Mālik, from ʻAbdullāh ibn Abī Bakr ibn Muḥammad ibn ʻAmr ibn Ḥazm, from his father, from ʻAmr ibn Sulaym. I am Abu Humaid As-Sa'idi: "They said, 'O Messenger of Allah, how should we send blessings upon you?' He said, 'Say: O Allah, send blessings upon Muhammad and upon his wives and offspring as You sent blessings upon the family of Ibrahim, and grant grace to Muhammad and his wives and offspring as You granted grace to the family of Ibrahim. Indeed, You are Praiseworthy, Glorious.'" If someone asks: Why did you not make sending blessings upon the Messenger of Allah—peace and blessings of Allah be upon him—after the Tashahhud obligatory based on these two reports, despite Allah's command: {Send blessings upon him and greet him with peace} [Al-Ahzab: 56], as Ash-Shafi'i holds? We answer: Because the Messenger of Allah—peace and blessings of Allah be upon him—did not state that this supplication is obligatory within the prayer. It is impermissible for anyone to add to the words of the Prophet—peace be upon him—what he did not utter. Thus, we affirm: Reciting this supplication once in a lifetime is obligatory for every Muslim. When one fulfills this, they have discharged the duty of sending blessings upon the Messenger of Allah—peace and blessings of Allah be upon him—as commanded. Thereafter, repeating it in prayer and other contexts is recommended, constituting an increase in reward. It is authentically reported that the Messenger of Allah—peace and blessings of Allah be upon him—said: "Whoever sends blessings upon me once, Allah will send blessings upon him tenfold." If asked: Why restrict the obligation to once in a lifetime rather than requiring it whenever the Messenger of Allah—peace and blessings of Allah be upon him—is mentioned? We reply: The single recitation is textually mandated, and it is impermissible to reduce the obligation below once. As for requiring more, we counter: How many times would you impose—in a lifetime, a year, a month, a day, or an hour? Specifying any number without evidence is invalid, and no basis exists for this. Such a demand is rationally indefensible. If they assert it is obligatory exclusively in prayer, we respond: This is absent from the verse and

authentic narrations—it is a baseless assertion. If a non-Shafi'i argues it is obligatory whenever the Messenger of Allah—peace and blessings of Allah be upon him—is mentioned, in prayer or otherwise, we reply: This too lacks support in any verse or sound narration. It is only mentioned in... A hadith we narrated through the chain of Abu Bakr ibn Abī Uways from Sulaymān ibn Bilāl from Muḥammad ibn Hilāl from Saʿd ibn Isḥāq ibn Kaʿb ibn ʿUjrah from his father that Kaʿb—this chain cannot serve as valid evidence, for Abū Bakr is a criticized narrator, Muḥammad ibn Hilāl is unknown, and Saʿd ibn Isḥāq lacks established reliability. Indeed, it would logically bind anyone who deems fasting during iʿtikāf obligatory—based on evidence he cited between two Quranic fasting verses—to also consider invoking blessings upon Allah's Messenger (peace and blessings be upon him) in prayer obligatory, given the divine command accompanying the mention of the peace greeting they recognized. This refers either to the peace greeting in the tashahhud during prayer or the peace greeting marking prayer's end without doubt. Yet they inconsistently apply their flawed reasoning and disregard binding proofs—and success comes solely from Allah, the Exalted.[67][68]

فَإِنْ قَالَ قَائِلٌ مِنْ غَيْرِ الشَّافِعِيِّينَ: نَقُولُ بِإِيجَابِ ذَلِكَ مَتَى ذُكِرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي صَلَاةٍ أَوْ غَيْرِهَا قُلْنَا: أَيْضًا هَذَا لَا يُوجَدُ لَا فِي آيَةٍ وَلَا فِي الصَّحِيحِ مِنْ الْأَخْبَارِ، وَإِنَّمَا جَاءَ هَذَا فِي حَدِيثٍ رُوِّينَاهُ مِنْ طَرِيقِ أَبِي بَكْرِ بْنِ أَبِي أُوَيْسٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ عَنْ مُحَمَّدِ بْنِ هِلَالٍ عَنْ سَعْدِ بْنِ إِسْحَاقَ بْنِ كَعْبِ بْنِ عُجْرَةَ عَنْ أَبِيهِ أَنَّ كَعْبًا - وَهَذَا سَنَدٌ لَا تَقُومُ بِهِ حُجَّةٌ؛ لِأَنَّ أَبَا بَكْرٍ مُتَكَلَّمٌ فِيهِ، وَمُحَمَّدُ بْنُ هِلَالٍ مَجْهُولٌ، وَسَعْدُ بْنُ إِسْحَاقَ غَيْرُ مَشْهُورِ الْحَالِ. وَلَقَدْ كَانَ يَلْزَمُ مَنْ رَأَى الصِّيَامَ فِي الِاعْتِكَافِ فَرْضًا - بِدَلِيلِ ذِكْرِهِ بَيْنَ آيَتَيْ صِيَامٍ -: أَنْ يَجْعَلَ الصَّلَاةَ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الصَّلَاةِ فَرْضًا لِلْأَمْرِ بِهَا مَعَ ذِكْرِ السَّلَامِ الَّذِي عَلِمُوهُ، وَهُوَ إمَّا السَّلَامُ الَّذِي فِي التَّشَهُّدِ فِي الصَّلَاةِ، وَإِمَّا السَّلَامُ مِنْ الصَّلَاةِ بِلَا شَكٍّ، وَلَكِنَّهُمْ لَا يَطَّرِدُونَ اسْتِدْلَالَهُمْ عَلَى ضَعْفِهِ، وَلَا يَلْتَزِمُونَ الْأَدِلَّةَ الْوَاجِبَ قَبُولُهَا - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

A Juristic Issue Concerning the Clasping of Hands in Prayer

L6465

L6466

Issue 375: *Tatbīq* in prayer is not permissible because it is abrogated. This refers to placing the hands between the knees during bowing in prayer. Ibn Masʿūd (may Allah be pleased with him) used to practice it and would strongly rebuke those who abandoned it, as did his companions. This was narrated to us through the chain of Nūḥ ibn Ḥabīb al-Qūmisī: ʿAbdullāh ibn Idrīs (i.e., ʿAbdullāh) narrated to us from ʿĀṣim ibn Kulayb from ʿAbd al-Raḥmān ibn al-Aswad ibn Yazīd from ʿAlqamah from ʿAbdullāh ibn Masʿūd, who said: "The Messenger of Allah (peace and blessings of Allah be upon him) taught us the prayer. He stood and said the *takbīr*. When he intended to bow, he placed his hands between his knees and bowed." This reached Ṣaʿd

[مَسْأَلَةُ التَّطْبِيقُ فِي الصَّلَاةِ]

٣٧٥ - مَسْأَلَةٌ: وَالتَّطْبِيقُ فِي الصَّلَاةِ لَا يَجُوزُ، لِأَنَّهُ مَنْسُوخٌ. وَهُوَ وَضْعُ الْيَدَيْنِ بَيْنَ الرُّكْبَتَيْنِ عِنْدَ الرُّكُوعِ فِي الصَّلَاةِ وَكَانَ ابْنُ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - يَفْعَلُهُ، وَيَضْرِبُ الْأَيْدِيَ عَلَى تَرْكِهِ، وَكَذَلِكَ أَصْحَابُهُ كَانُوا يَفْعَلُونَهُ -: رُوِّينَا ذَلِكَ مِنْ طَرِيقِ نُوحِ بْنِ حَبِيبٍ الْقُومِسِيِّ: ثنا ابْنُ إِدْرِيسَ هُوَ عَبْدَ اللَّهِ - عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ بْنِ يَزِيدَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: «عَلَّمَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الصَّلَاةَ، فَقَامَ فَكَبَّرَ، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ طَبَّقَ يَدَيْهِ بَيْنَ رُكْبَتَيْهِ وَرَكَعَ، فَبَلَغَ ذَلِكَ سَعْدَ بْنَ أَبِي وَقَّاصٍ، فَقَالَ: صَدَقَ أَخِي قَدْ كُنَّا نَفْعَلُ هَذَا، ثُمَّ أُمِرْنَا بِهَذَا،

[67] **Hadith references (L6460):** Jami at-Tirmidhi 3220; Sahih Muslim 405; Sahih Muslim 407; Sunan an-Nasai 1296; Sunan Abi Dawud 1530; Sahih Muslim 408.

[68] **Qur'an references (L6460):** Qur'an 33:56 (Al-Ahzab).

ibn Abī Waqqāṣ, who said: “My brother has spoken truthfully. We used to do this, but then we were commanded with this: holding the knees.” ʿAlī said: “We have previously mentioned the command of the Messenger of Allah (peace and blessings of Allah be upon him) to place the hands on the knees in the *ḥadīth* of Rifāʿah ibn Rāfiʿ. Thus, it is confirmed that this is the later command that abrogates *tatbīq*.” And success comes from Allah, the Exalted.

L6467 **A ruling: The *taslīm* is obligatory, and the prayer is invalid without it.**

L6468–6470 376 - Issue: When a person completes their prayer, they must recite the salutation, for it is an obligation without which the prayer remains incomplete. It suffices to say “Peace be upon you,” “Upon you be peace,” “Peace be upon you,” or “Upon you be peace,” whether one is an imam, a follower, or praying alone. The most preferable of these is for each individual we mentioned to say [one of these phrases]. “Peace be upon you and the mercy of Allah” to his right, “Peace be upon you and the mercy of Allah” to his left. Ali said: The proof for this lies in what Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us, Abdul-Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad narrated to us, Ahmad ibn Ali narrated to us, Muslim ibn al-Hajjaj narrated to us, Muhammad ibn Ahmad ibn Abi Khalaf narrated to us, Musa ibn Dawud narrated to us, Sulaiman ibn Bilal narrated to us from Zayd ibn Aslam from Ata ibn Yasar from Abu Sa’id al-Khudri, who said: The Messenger of Allah (peace be upon him) said: “If any of you doubts during his prayer and does not know whether he prayed three or four units, let him discard the uncertainty and base his action on what is certain, then perform two prostrations before the *taslim*.”

Abdullah ibn Rabi’ narrated to us: Muhammad ibn Mu’awiyah narrated to us, Ahmad ibn Shu’ayb informed us, al-Hasan ibn Isma’il ibn Sulaiman al-Mujalidi informed me, Fudayl ibn Iyad narrated to us from Mansur ibn al-Mu’tamir from Ibrahim al-Nakha’i from Alqamah from Abdullah ibn Mas’ud, who said: The Messenger of Allah (peace be upon him) stated in a hadith he mentioned: “I am but human—I forget as you forget. Whoever forgets

يَعْنِي الْإِمْسَاكَ بِالرُّكَبِ» قَالَ عَلِيٌّ: قَدْ ذَكَرْنَا أَمْرَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِوَضْعِ الْأَيْدِي عَلَى الرُّكَبِ فِي حَدِيثِ رِفَاعَةَ بْنِ رَافِعٍ، فَصَحَّ أَنَّهُ هُوَ الْأَمْرُ الْآخَرُ النَّاسِخُ لِلتَّطْبِيقِ - وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ التَّسْلِيمُ فَرْضٌ لَا تَتِمُّ الصَّلَاةُ إلَّا بِهِ]

٣٧٦ - مَسْأَلَةٌ: فَإِذَا أَتَمَّ الْمَرْءُ صَلَاتَهُ فَلْيُسَلِّمْ، وَهُوَ فَرْضٌ لَا تَتِمُّ الصَّلَاةُ إلَّا بِهِ. وَيُجْزِئُهُ أَنْ يَقُولَ " السَّلَامُ عَلَيْكُمْ " أَوْ " عَلَيْكُمْ السَّلَامُ " أَوْ " سَلَامٌ عَلَيْكُمْ " أَوْ " عَلَيْكُمْ سَلَامٌ " سَوَاءٌ كَانَ إمَامًا أَوْ مَأْمُومًا أَوْ فَذًّا، وَأَفْضَلُ ذَلِكَ أَنْ يَقُولَ كُلُّ مَنْ ذَكَرْنَا السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ " عَنْ يَمِينِهِ " السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ " عَنْ يَسَارِهِ. قَالَ عَلِيٌّ: بُرْهَانُ ذَلِكَ -: مَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ ثنا مُوسَى بْنُ دَاوُد ثنا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ هُوَ الْخُدْرِيّ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى ثَلَاثًا أَمْ أَرْبَعًا فَلْيَطْرَحْ الشَّكَّ وَلْيَبْنِ عَلَى مَا اسْتَيْقَنَ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ» . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَخْبَرَنِي الْحَسَنُ بْنُ إسْمَاعِيلَ بْنِ سُلَيْمَانَ الْمُجَالِدِيُّ ثنا فُضَيْلٌ هُوَ ابْنُ عِيَاضٍ - عَنْ مَنْصُورٍ هُوَ ابْنُ الْمُعْتَمِرِ عَنْ إبْرَاهِيمَ النَّخَعِيِّ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي حَدِيثٍ ذَكَرَهُ «إنَّمَا أَنَا بَشَرٌ

something in his prayer, let him strive to ascertain what he believes correct, then perform the *taslim*, then perform two prostrations of forgetfulness."

These two narrations have firmly established the command of the Messenger of Allah (peace be upon him) to perform the *taslim* in every prayer, and his directives are obligatory. The wording of the *taslim* inherently requires what we have described.

Hamam narrated to us: Ibn Mufarrij narrated to us, Ibn al-A'rabi narrated to us, al-Dabari narrated to us, Abd al-Razzaq narrated to us from Sufyan al-Thawri and Ma'mar—both from Hammad ibn Abi Sulayman from Abu al-Duha from Masruq from Abdullah ibn Mas'ud, who said: "I did not forget anything regarding what was forgotten from the Messenger of Allah (peace be upon him)—that he would perform the *taslim* to his right: 'Peace be upon you and the mercy of Allah and His blessings,' until the whiteness of his cheek became visible, and to his left: 'Peace be upon you and the mercy of Allah and His blessings,' until the whiteness of his cheek was likewise seen."

This narration was also transmitted from Ibn Mas'ud with a connected chain by Abu al-Ahwas and Abu Ma'mar. It was further reported by Sa'd ibn Abi Waqqas and Ibn Umar—both tracing back to the Messenger of Allah (peace be upon him).[69]

L6471–6480 And it is the practice of the predecessors, as narrated to us by Abdullah ibn Rabīʿ, who narrated from Muḥammad ibn Muʿāwiyah, who narrated from Aḥmad ibn Shuʿayb, who narrated from Isḥāq ibn Ibrāhīm — who is Ibn Rāhwayh — who narrated from Abū Nuʿaym al-Faḍl ibn Dukayn, who narrated from Zuhayr — who is Ibn Muʿāwiyah — from Abū Isḥāq as-Sabīʿī from ʿAbd ar-Raḥmān ibn al-Aswad from his father, and ʿAlqamah from Ibn Masʿūd, who said: "I saw the Messenger of Allah — peace and blessings be upon him — pronouncing the *takbīr* with every lowering and raising, standing and sitting, and offering *salām* to his right and left: 'Peace be upon you and the mercy of Allah, peace be upon you and the mercy of Allah,' so much so that the whiteness of his cheek became visible. And I saw Abū Bakr and ʿUmar performing it." It has also been narrated to us from ʿAmmār

أَنْسَى كَمَا تَنْسَوْنَ، فَأَيُّكُمْ نَسِيَ شَيْئًا فِي صَلَاتِهِ فَلْيَتَحَرَّ الَّذِي يَرَى أَنَّهُ صَوَابٌ ثُمَّ يُسَلِّمْ ثُمَّ يَسْجُدُ سَجْدَتَيْ السَّهْوِ» . فَقَدْ ثَبَتَ بِهَذَيْنِ الْخَبَرَيْنِ أَمْرُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِالتَّسْلِيمِ مِنْ كُلِّ صَلَاةٍ، وَأَوَامِرُهُ - عَلَيْهِ السَّلَامُ - فَرْضٌ، وَلَفْظَةُ التَّسْلِيمِ تَقْتَضِي مَا ذَكَرْنَاهُ. حَدَّثَنَا حِمَامٌ ثنا ابْنُ مُفَرِّجٍ ثنا ابْنُ الْأَعْرَابِيِّ ثنا الدَّبَرِيُّ ثنا عَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ وَمَعْمَرٍ كِلَاهُمَا عَنْ حَمَّادِ بْنِ أَبِي سُلَيْمَانَ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ عَنْ «عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: مَا نَسِيتُ فِيمَا نُسِيَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، حَتَّى يُرَى بَيَاضُ خَدِّهِ، وَعَنْ يَسَارِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، حَتَّى يُرَى بَيَاضُ خَدِّهِ أَيْضًا» . وَرَوَاهُ أَيْضًا عَنْ ابْنِ مَسْعُودٍ مُسْنَدًا أَبُو الْأَحْوَصِ، وَأَبُو مَعْمَرٍ. وَرَوَاهُ أَيْضًا سَعْدُ بْنُ أَبِي وَقَّاصٍ، وَابْنُ عُمَرَ كِلَاهُمَا عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

وَهُوَ فِعْلُ السَّلَفِ كَمَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ ثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ هُوَ ابْنُ رَاهْوَيْهِ - ثنا أَبُو نُعَيْمٍ الْفَضْلُ بْنُ دُكَيْنٍ ثنا زُهَيْرٌ هُوَ ابْنُ مُعَاوِيَةَ - عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ أَبِيهِ، وَعَلْقَمَةُ عَنْ ابْنِ مَسْعُودٍ قَالَ «رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ وَقِيَامٍ وَقُعُودٍ وَيُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ حَتَّى يُرَى بَيَاضُ خَدِّهِ، وَرَأَيْت أَبَا بَكْرٍ، وَعُمَرَ يَفْعَلَانِهِ» . وَرُوِّينَاهُ أَيْضًا عَنْ عَمَّارِ بْنِ يَاسِرٍ، وَعَلِيِّ بْنِ أَبِي طَالِبٍ، وَابْنِ مَسْعُودٍ، وَجَمَاعَةٍ مِنْ الْأَنْصَارِ - رَضِيَ

[69] **Hadith references (L6468):** Sahih Muslim 571a; Mishkat al-Masabih 1015.

ibn Yāsir, ʿAlī ibn Abī Ṭālib, Ibn Masʿūd, and a group of the Anṣār — may Allah be pleased with them — and from the Companions collectively — may Allah be pleased with them — through the most authentic chain of transmission. It has been narrated to us from ʿAlqamah, al-Aswad, Khaythamah, ʿAbd ar-Raḥmān ibn Abī Laylā, and an-Nakhaʿī. This is the opinion of ash-Shāfiʿī, Sufyān ath-Thawrī, Abū Ḥanīfah, al-Ḥasan ibn Ḥayyin, Aḥmad ibn Ḥanbal, Isḥāq, Abū Sulaymān, and the majority of ḥadīth scholars. Al-Ḥasan ibn Ḥayyin said: "The two *salāms* are both obligatory." Abū Ḥanīfah said: "The two *salāms* are recommended, but the *salām* is not an obligatory component of the prayer. Rather, if one sits for the duration of the *tashahhud*, their prayer is complete. If they intentionally or unintentionally break their ablution, or intentionally stand, speak, or act, that is permissible, and their prayer is complete. A female slave may pray with her head uncovered, then be freed at the end of her prayer after sitting for the duration of the *tashahhud* but before offering the *salām*; her prayer is complete. Whoever prays sitting due to illness and then recovers after sitting for the duration of the *tashahhud* at the end of their prayer but before offering the *salām*, their prayer is complete. Whoever prays striving to determine the *qibla* but facing a different direction, then recognizes the *qibla* after sitting for the duration of the *tashahhud* at the end of their prayer but before offering the *salām*, their prayer is complete — except in ten cases where the *salām* is made obligatory within them, thereby invalidating the prayer of anyone to whom any of them occurs, even if they sat for the duration of the *tashahhud* without offering the *salām*. These are: [...]" One who prayed after performing tayammum then saw water after sitting for the duration of the tashahhud in the final part of the prayer without having uttered the salām; one who prayed naked then found covering for his private parts after sitting for the duration of the tashahhud without having uttered the salām; one who prayed the dawn prayer and the sun's first disk emerged after he sat for the duration of the tashahhud at his prayer's conclusion before uttering the salām—if he laughed aloud after sunrise while his prayer was already invalidated without having uttered the salām, his ablution is nullified; one whose wiping period expired after sitting for the duration of the tashahhud at his prayer's conclusion without having uttered the salām; one who prayed

اللَّهُ عَنْهُمْ -، وَعَنْ الصَّحَابَةِ جُمْلَةً - رَضِيَ اللَّهُ عَنْهُمْ - بِأَصَحِّ إسْنَادٍ يَكُونُ وَرُوِّينَاهُ عَنْ عَلْقَمَةَ، وَالْأَسْوَدِ، وَخَيْثَمَةَ، وَعَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، وَالنَّخَعِيِّ. وَهُوَ قَوْلُ الشَّافِعِيِّ، وَسُفْيَانَ الثَّوْرِيِّ، وَأَبِي حَنِيفَةَ، وَالْحَسَنِ بْنِ حَيٍّ، وَأَحْمَدَ بْنِ حَنْبَلٍ، وَإِسْحَاقَ، وَأَبِي سُلَيْمَانَ وَجُمْهُورِ أَصْحَابِ الْحَدِيثِ. وَقَالَ الْحَسَنُ بْنُ حَيٍّ: التَّسْلِيمَتَانِ مَعًا فَرْضٌ. وَقَالَ أَبُو حَنِيفَةَ: التَّسْلِيمَتَانِ اخْتِيَارٌ، وَلَيْسَ السَّلَامُ مِنْ الصَّلَاةِ فَرْضًا، بَلْ إذَا قَعَدَ مِقْدَارَ التَّشَهُّدِ فَقَدْ تَمَّتْ صَلَاتُهُ. فَإِنْ تَعَمَّدَ الْحَدَثَ أَوْ لَمْ يَتَعَمَّدْهُ، أَوْ تَعَمَّدَ الْقِيَامَ، أَوْ الْكَلَامَ، أَوْ الْعَمَلَ فَذَلِكَ مُبَاحٌ، وَقَدْ تَمَّتْ صَلَاتُهُ وَالْأَمَةُ تُصَلِّي مَكْشُوفَةَ الرَّأْسِ ثُمَّ تُعْتَقُ فِي آخِرِ صَلَاتِهَا بَعْدَ أَنْ جَلَسَتْ مِقْدَارَ التَّشَهُّدِ وَقَبْلَ أَنْ تُسَلِّمَ فَإِنَّ صَلَاتَهَا قَدْ تَمَّتْ. وَمَنْ صَلَّى جَالِسًا لِمَرَضٍ ثُمَّ صَحَّ بَعْدَ أَنْ قَعَدَ مِقْدَارَ التَّشَهُّدِ فِي آخِرِ صَلَاتِهِ وَقَبْلَ أَنْ يُسَلِّمَ فَصَلَاتُهُ تَامَّةٌ. وَمَنْ صَلَّى مُتَحَرِّيًا إلَى غَيْرِ الْقِبْلَةِ ثُمَّ عَرَفَ الْقِبْلَةَ بَعْدَ أَنْ قَعَدَ فِي آخِرِ صَلَاتِهِ مِقْدَارَ التَّشَهُّدِ وَلَمْ يُسَلِّمْ فَصَلَاتُهُ تَامَّةٌ إلَّا فِي مَوَاضِعَ عَشْرَةٍ فَإِنَّهُ أَوْجَبَ السَّلَامَ فِيهَا فَرْضًا، وَأَبْطَلَ صَلَاةَ مَنْ وَقَعَ لَهُ شَيْءٌ مِنْهَا وَإِنْ قَعَدَ مِقْدَارَ التَّشَهُّدِ مَا لَمْ يُسَلِّمْ وَهِيَ -: مَنْ صَلَّى بِتَيَمُّمٍ فَرَأَى الْمَاءَ بَعْدَ أَنْ قَعَدَ فِي آخِرِهَا مِقْدَارَ التَّشَهُّدِ وَلَمْ يُسَلِّمْ وَمَنْ صَلَّى وَهُوَ عُرْيَانٌ ثُمَّ وَجَدَ مَا يُغَطِّي بِهِ عَوْرَتَهُ بَعْدَ أَنْ قَعَدَ مِقْدَارَ التَّشَهُّدِ إلَّا أَنَّهُ لَمْ يُسَلِّمْ وَمَنْ صَلَّى الصُّبْحَ ثُمَّ طَلَعَ أَوَّلُ قُرْصِ الشَّمْسِ بَعْدَ أَنْ قَعَدَ مِقْدَارَ التَّشَهُّدِ فِي آخِرِ صَلَاتِهِ قَبْلَ أَنْ يُسَلِّمَ، فَلَوْ قَهْقَهَ بَعْدَ طُلُوعِ الشَّمْسِ وَصَلَاتُهُ قَدْ بَطَلَتْ إلَّا أَنَّهُ لَمْ يُسَلِّمْ: انْتَقَضَ وُضُوءُهُ وَمَنْ تَمَّ لَهُ وَقْتُ الْمَسْحِ بَعْدَ أَنْ قَعَدَ مِقْدَارَ التَّشَهُّدِ فِي آخِرِ صَلَاتِهِ إلَّا أَنَّهُ لَمْ يُسَلِّمْ وَمَنْ صَلَّى الْجُمُعَةَ فَخَرَجَ وَقْتُهَا وَدَخَلَ وَقْتُ الْعَصْرِ وَقَدْ قَعَدَ مِقْدَارَ التَّشَهُّدِ إلَّا أَنَّهُ لَمْ يُسَلِّمْ وَمَنْ قَعَدَ فِي آخِرِ صَلَاتِهِ مِقْدَارَ التَّشَهُّدِ ثُمَّ ذَكَرَ قَبْلَ أَنْ يُسَلِّمَ صَلَاةً

the Friday Prayer until its time expired and the ʿAṣr time commenced, having sat for the duration of the tashahhud without uttering the salām; one who sat for the duration of the tashahhud at his prayer's conclusion then recalled a missed prayer before uttering the salām, with five prayers or fewer intervening; the chronically bleeding woman whose prayer time expired after she sat for the duration of the tashahhud at her prayer's conclusion without uttering the salām; one who prayed without being proficient in any part of the Quran then learned a surah after sitting for the duration of the tashahhud at his prayer's conclusion without uttering the salām; one who wiped over a wound that healed after he sat for the duration of the tashahhud at his prayer's conclusion before uttering the salām—all these individuals have invalidated prayers and must restart them.

For one who prayed as a traveler then, upon sitting for the duration of the tashahhud in the final two rakʿahs without uttering the salām, formed the intention to reside—he must perform two rakʿahs as a resident prayer. There is consensus regarding these rulings. However, disagreement exists concerning one who prayed while ill and sleeping—being incapable of more—then recovered after sitting for the duration of the tashahhud in his intention without uttering the salām. Whoever begins the prayer in a healthy state, then is afflicted by an illness that transfers him to sitting or gesturing [in prostration] after having sat in the final part of his prayer for the duration of the Tashahhud without performing the salutation—he once said: "Their prayer is invalidated, and they must recommence it," and another time said: "Their prayer is complete." Ali said: We have presented these scenarios to expose the contradictions in their statements, showing that they neither adhered to affirming the salutation as an obligation nor to negating its obligation, nor remained steadfast on any foundational principle. These are statements for which we praise Allah for deliverance from their like. It is astonishing that his companions did not attribute this discrepancy to him as two opinions of his; rather, they persisted in futile contention and baseless arguments to validate the total abolition of the salutation's obligation except in these specific cases. Here, they argued only for its obligation without disagreement. As for Al-Ḥasan ibn Ḥayy's opinion, there is no evidence supporting its validity.

فَائِتَهُ بَيْنَهُ وَبَيْنَهَا خَمْسُ صَلَوَاتٍ فَأَقَلُّ وَالْمُسْتَحَاضَةُ خَرَجَ وَقْتُ الصَّلَاةِ الَّتِي هِيَ فِيهَا بَعْدَ أَنْ قَعَدَتْ فِي آخِرِهَا مِقْدَارَ التَّشَهُّدِ إِلَّا أَنَّهَا لَمْ تُسَلِّمْ وَمَنْ صَلَّى وَهُوَ لَا يُحْسِنُ شَيْئًا مِنْ الْقُرْآنِ فَتَعَلَّمَ سُورَةً بَعْدَ أَنْ قَعَدَ فِي آخِرِ صَلَاتِهِ مِقْدَارَ التَّشَهُّدِ إِلَّا أَنَّهُ لَمْ يُسَلِّمْ وَمَنْ مَسَحَ عَلَى جِرَاحَةٍ بِهِ فَبَرِئَتْ بَعْدَ أَنْ جَلَسَ فِي آخِرِ صَلَاتِهِ مِقْدَارَ التَّشَهُّدِ، وَقَبْلَ أَنْ يُسَلِّمَ. فَإِنَّ هَؤُلَاءِ كُلَّهُمْ تَبْطُلُ صَلَاتُهُمْ، وَيَلْزَمُهُمْ ابْتِدَاؤُهَا وَمَنْ صَلَّى وَهُوَ مُسَافِرٌ فَلَمَّا جَلَسَ فِي آخِرِ الرَّكْعَتَيْنِ مِقْدَارَ التَّشَهُّدِ، إِلَّا أَنَّهُ لَمْ يُسَلِّمْ فَنَوَى الْإِقَامَةَ فَإِنَّ فَرْضًا عَلَيْهِ أَنْ يَأْتِيَ بِرَكْعَتَيْنِ يُصَلِّيهِمَا حَضَرِيَّةً، لَمْ يَخْتَلِفْ قَوْلُهُ فِي شَيْءٍ مِنْ هَذَا وَاخْتَلَفَ قَوْلُهُ فِيمَنْ صَلَّى وَهُوَ مَرِيضٌ نَائِمًا - لَا يَقْدِرُ عَلَى أَكْثَرَ مِنْ ذَلِكَ - ثُمَّ صَحَّ بَعْدَ أَنْ قَعَدَ فِي نِيَّتِهِ مِقْدَارَ التَّشَهُّدِ إِلَّا أَنَّهُ لَمْ يُسَلِّمْ وَمَنْ افْتَتَحَ الصَّلَاةَ وَهُوَ صَحِيحٌ ثُمَّ عَرَضَ لَهُ مَرَضٌ نَقَلَهُ إِلَى الْجُلُوسِ، أَوْ الْإِيمَاءِ بَعْدَ أَنْ قَعَدَ فِي آخِرِ صَلَاتِهِ مِقْدَارَ التَّشَهُّدِ وَلَمْ يُسَلِّمْ -: فَمَرَّةً قَالَ: تَبْطُلُ صَلَاتُهُمْ وَيَبْتَدِئُونَهَا - وَمَرَّةً قَالَ: قَدْ تَمَّتْ صَلَاتُهُمْ قَالَ عَلِيٌّ: وَإِنَّمَا أَوْرَدْنَا هَذِهِ الْمَسَائِلَ لِنَرَى تَنَاقُضَ أَقْوَالِهِمْ، وَأَنَّهُمْ لَمْ يَتَعَلَّقُوا لَا بِإِيجَابِ السَّلَامِ فَرْضًا وَلَا بِتَرْكِ إِيجَابِهِ، وَلَا ثَبَتُوا عَلَى شَيْءٍ أَصْلًا وَهَذِهِ أَقْوَالٌ نَحْمَدُ اللَّهَ عَلَى السَّلَامَةِ مِنْ مِثْلِهَا وَمِنْ الْعَجَبِ أَنَّ أَصْحَابَهُ لَمْ يُخْرِجُوا هَذَا مِنْهُ عَلَى أَنَّهُمَا قَوْلَانِ لَهُ، بَلْ مَا زَالُوا يَشْغَبُونَ بِالْبَاطِلِ وَالْهَذْرِ فِي تَصْحِيحِ إسْقَاطِ فَرْضِ السَّلَامِ جُمْلَةً إلَّا فِي هَذِهِ الْمَوَاضِعِ، فَإِنَّهُمْ شَغَبُوا فِي إيجَابِ فَرْضِ السَّلَامِ فِيهَا فَقَطْ، لَمْ يَخْتَلِفُوا فِي ذَلِكَ وَأَمَّا قَوْلُ الْحَسَنِ بْنِ حَيٍّ فَلَا دَلِيلَ عَلَى صِحَّتِهِ وَقَالَ مَالِكٌ: السَّلَامُ فَرْضٌ تَبْطُلُ صَلَاةُ مَنْ عَرَضَ لَهُ مَا يُبْطِلُ الصَّلَاةَ مَا لَمْ يُسَلِّمْ، إلَّا أَنَّهُ قَالَ: الْإِمَامُ وَالْفَذُّ لَا يُسَلِّمَانِ إلَّا تَسْلِيمَةً وَاحِدَةً، وَأَمَّا الْمَأْمُومُ فَإِنَّهُ إنْ لَمْ يَكُنْ عَنْ شِمَالِهِ أَحَدٌ سَلَّمَ - تَسْلِيمَتَيْنِ: إحْدَاهُمَا عَنْ يَمِينِهِ،

Mālik said: The salutation is an obligation. The prayer of one who experiences an invalidating incident before performing the salutation is nullified. However, he stated: The imam and the individual worshipper perform only one salutation. As for the follower, if no one is to his left, he performs two salutations: one to his right and another in response to the imam. If someone is to his left, he performs a third salutation in response to the one on his left. Ali said: This too is an opinion without evidence for its validity—a categorization unsupported by the Quran, Sunnah, consensus, analogy, or any Companion's statement. The imam does not intend anyone with his salutation, for if he did, his prayer would be invalidated, as this constitutes speech directed to the one being greeted. Deliberate speech to other than Allah—Exalted is He—or His Messenger—peace and blessings be upon him—during prayer invalidates it. The proof is that the worshipper—whether accompanied or alone—performs the salutation as the imam does, confirming that it signifies exiting the prayer, not greeting people. Thus, these two opinions are unequivocally invalidated—praise be to Allah. Ali said: What remains are the views of those who do not consider the salutation obligatory and those who advocate a single salutation without inconsistency. We found proponents of the salutation's non-obligation citing the narration transmitted via ʿĀṣim ibn ʿAlī: Zuhayr ibn Muʿāwiyah narrated to us from Al-Ḥasan ibn Al-Ḥurr from Al-Qāsim ibn Mukhaymirah. ʿAlqamah took my hand and related: ʿAbdullāh took his hand, and the Messenger of Allāh—peace and blessings be upon him—took ʿAbdullāh's hand, teaching him the *Tashahhud* in prayer. He recounted the *Tashahhud* and said: "When you recite this, you have completed your prayer. If you wish to stand, then stand; if you wish to sit, then sit."

ʿAlī remarked: "This addition was uniquely transmitted by al-Qāsim ibn Mukhaymarah. It may originate from his own opinion or phrasing, from ʿAlqamah's words, or from ʿAbdullāh's statement. This *ḥadīth* has been narrated from ʿAlqamah by Ibrāhīm al-Nakhaʿī—who is more precise than al-Qāsim—yet he omitted this addition. As related to us by ʿAbdullāh ibn Rabīʿ: Muḥammad ibn Muʿāwiyah narrated to us: Aḥmad ibn Shuʿayb informed me: Muḥammad ibn Jabalah said: al-ʿAlāʾ ibn Hilāl al-Raqqī narrated to me:

وَالْأُخْرَى يَرُدُّ بِهَا عَلَى الْإِمَامِ، فَإِنْ كَانَ عَنْ يَسَارِهِ أَحَدٌ سَلَّمَ ثَالِثَةً رَدًّا عَلَى الَّذِي عَنْ يَسَارِهِ قَالَ عَلِيٌّ: وَهَذَا أَيْضًا قَوْلٌ لَا دَلِيلَ عَلَى صِحَّتِهِ، وَتَقْسِيمٌ لَمْ يَأْتِ بِهِ قُرْآنٌ وَلَا سُنَّةٌ وَلَا إِجْمَاعٌ وَلَا قِيَاسٌ وَلَا قَوْلُ صَاحِبٍ؛ وَالْإِمَامُ لَمْ يَقْصِدْ بِسَلَامِهِ أَحَدًا، وَلَوْ فَعَلَ ذَلِكَ لَبَطَلَتْ صَلَاتُهُ؛ لِأَنَّهُ كَلَامٌ مَعَ الْمُسَلَّمِ عَلَيْهِ، وَالْكَلَامُ مَعَ غَيْرِ اللَّهِ تَعَالَى وَغَيْرِ رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الصَّلَاةِ عَمْدًا مُبْطِلٌ لِلصَّلَاةِ وَبُرْهَانُ هَذَا -: أَنَّ الْمُصَلِّيَ - كَانَ مَعَهُ أَحَدٌ أَوْ لَمْ يَكُنْ - فَإِنَّهُ يُسَلِّمُ عِنْدَ جَمِيعِهِمْ كَمَا يُسَلِّمُ الْإِمَامُ، فَصَحَّ أَنَّهُ خُرُوجٌ عَنْ الصَّلَاةِ، لَا تَسْلِيمٌ عَلَى أَحَدٍ مِنْ النَّاسِ. فَسَقَطَ هَذَانِ الْقَوْلَانِ سُقُوطًا بَيِّنًا دُونَ كُلْفَةٍ - وَلِلَّهِ الْحَمْدُ قَالَ عَلِيٌّ: وَبَقِيَ قَوْلُ مَنْ لَمْ يَرَ التَّسْلِيمَ مِنْ الصَّلَاةِ فَرْضًا، وَقَوْلُ مَنْ اخْتَارَ تَسْلِيمَةً وَاحِدَةً، مِمَّنْ لَمْ يَضْطَرِبْ قَوْلُهُ فِي ذَلِكَ؛ فَوَجَدْنَا مَنْ لَا يَرَى التَّسْلِيمَ فَرْضًا يَحْتَجُّ بِمَا رُوِّينَاهُ مِنْ طَرِيقِ عَاصِمِ بْنِ عَلِيٍّ: ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ عَنْ الْحَسَنِ بْنِ الْحُرِّ «عَنْ الْقَاسِمِ بْنِ مُخَيْمِرَةَ أَخَذَ عَلْقَمَةُ بِيَدِي وَحَدَّثَنِي: أَنَّ عَبْدَ اللَّهِ أَخَذَ بِيَدِهِ وَأَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَخَذَ بِيَدِ عَبْدِ اللَّهِ فَعَلَّمَهُ التَّشَهُّدَ فِي الصَّلَاةِ فَذَكَرَ التَّشَهُّدَ، قَالَ: فَإِذَا قُلْتَ هَذَا فَقَدْ قَضَيْتَ صَلَاتَكَ إنْ شِئْتَ أَنْ تَقُومَ فَقُمْ، وَإِنْ شِئْتَ أَنْ تَقْعُدَ فَاقْعُدْ» . قَالَ عَلِيٌّ: وَهَذِهِ الزِّيَادَةُ انْفَرَدَ بِهَا الْقَاسِمُ بْنُ مُخَيْمِرَةَ، وَلَعَلَّهَا مِنْ رَأْيِهِ وَكَلَامِهِ، أَوْ مِنْ كَلَامِ عَلْقَمَةَ، أَوْ مِنْ كَلَامِ عَبْدِ اللَّهِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَلْقَمَةَ: إبْرَاهِيمَ النَّخَعِيِّ - وَهُوَ أَضْبَطُ مِنْ الْقَاسِمِ - فَلَمْ يَذْكُرْ هَذِهِ الزِّيَادَةَ. كَمَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَخْبَرَنِي مُحَمَّدُ بْنُ جَبَلَةَ قَالَ: ثنا الْعَلَاءُ بْنُ هِلَالٍ الرَّقِّيُّ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَمْرٍو الرَّقِّيُّ عَنْ زَيْدٍ هُوَ

ابْنُ أَبِي أُنَيْسَةَ - عَنْ حَمَّادٍ هُوَ ابْنُ أَبِي سُلَيْمَانَ - عَنْ إِبْرَاهِيمَ النَّخَعِيِّ عَنْ عَلْقَمَةَ بْنِ قَيْسٍ عَنِ ابْنِ مَسْعُودٍ قَالَ «كُنَّا لَا نَدْرِي مَا نَقُولُ إِذَا صَلَّيْنَا، فَعَلَّمَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - جَوَامِعَ الْكَلِمِ، فَقَالَ لَنَا: قُولُوا: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. قَالَ عَلْقَمَةُ: لَقَدْ رَأَيْتُ ابْنَ مَسْعُودٍ يُعَلِّمُنَا هَؤُلَاءِ الْكَلِمَاتِ كَمَا يُعَلِّمُنَا الْقُرْآنَ» . ثُمَّ لَوْ صَحَّ أَنَّ هَذِهِ الزِّيَادَةَ مِنْ كَلَامِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَكَانَ مَا ذَكَرْنَا قَبْلُ مِنْ أَمْرِهِ - عَلَيْهِ السَّلَامُ - زِيَادَةَ حُكْمٍ لَا يَجُوزُ تَرْكُهَا وَقَدْ صَحَّ عَنِ ابْنِ مَسْعُودٍ إِيجَابُ التَّسْلِيمِ فَرْضًا كَمَا رُوِّينَا مِنْ طَرِيقِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ: ثنا سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ عَنْ أَبِي الْأَحْوَصِ عَنِ ابْنِ مَسْعُودٍ قَالَ: حَدُّ الصَّلَاةِ التَّكْبِيرُ وَانْقِضَاؤُهَا التَّسْلِيمُ فَوَضَحَ بِهَذَا أَنَّ تِلْكَ الزِّيَادَةَ إِمَّا أَنَّهَا مِمَّنْ بَعْدَ ابْنِ مَسْعُودٍ، وَإِمَّا أَنَّهَا عِنْدَ ابْنِ مَسْعُودٍ مَنْسُوخَةٌ، وَالْحُجَّةُ كُلُّهَا فِيمَا ذَكَرْنَا مِنْ أَمْرِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِالسَّلَامِ مِنَ الصَّلَاةِ. وَأَمَّا مَنْ رَأَى تَسْلِيمَةً وَاحِدَةً وَكَرِهَ مَا زَادَ، فَإِنَّهُمُ احْتَجُّوا بِأَخْبَارٍ -: مِنْهَا - مِنْ طَرِيقِ أَبِي الْمُصْعَبِ عَنِ الدَّرَاوَرْدِيِّ مِنْ طَرِيقِ سَعْدٍ. وَالثَّابِتُ مِنْ طَرِيقِ سَعْدٍ «أَنَّهُ - عَلَيْهِ السَّلَامُ - كَانَ يُسَلِّمُ تَسْلِيمَتَيْنِ» . وَبِآثَارٍ وَاهِيَةٍ -: مِنْهَا - مِنْ طَرِيقِ مُحَمَّدِ بْنِ الْفَرَجِ عَنْ مُحَمَّدِ بْنِ يُونُسَ، وَكِلَاهُمَا مَجْهُولٌ أَوْ مُرْسَلٌ مِنْ طَرِيقِ الْحَسَنِ - أَوْ مِنْ طَرِيقِ مُحَمَّدِ بْنِ زُهَيْرٍ، وَهُوَ ضَعِيفٌ أَوْ مِنْ طَرِيقِ ابْنِ لَهِيعَةَ، وَهُوَ سَاقِطٌ وَلَوْ صَحَّتْ لَكَانَتْ أَحَادِيثُ التَّسْلِيمَتَيْنِ زِيَادَةً يَكُونُ الْفَضْلُ فِي الْأَخْذِ بِهَا فَإِنْ ذَكَرَ ذَاكِرٌ: حَدِيثَ جَابِرِ بْنِ سَمُرَةَ «كُنَّا إِذَا صَلَّيْنَا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قُلْنَا: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ،

ʿUbaydullāh ibn ʿAmr al-Raqqī narrated from Zayd ibn Abī Unaysah, from Ḥammād ibn Abī Sulaymān, from Ibrāhīm al-Nakhaʿī, from ʿAlqamah ibn Qays, from Ibn Masʿūd, who said:

"We did not know what to recite after praying until the Messenger of Allāh—peace and blessings be upon him—taught us succinct, all-encompassing words. He instructed us: Say:

"All acts of worship, pure deeds, and salutations belong to Allāh. Peace be upon you, O Prophet, along with Allāh's mercy and blessings. Peace be upon us and upon Allāh's righteous servants. I bear witness that none deserves worship except Allāh, and I bear witness that Muḥammad is His servant and Messenger."

ʿAlqamah said: "I witnessed Ibn Masʿūd teaching us these words as meticulously as he taught us the Qurʾān."'

If this addition were authentically established as the speech of the Messenger of Allāh—peace and blessings be upon him—then what we previously mentioned from his instruction would constitute an additional legal injunction impermissible to neglect." It has been authentically reported from Ibn Masʿūd that the salutation is obligatory, as we have narrated through the chain of Yaḥyā ibn Saʿīd al-Qaṭṭān: Sufyān al-Thawrī narrated to us from Abū Isḥāq al-Sabīʿī from Abū al-Aḥwaṣ from Ibn Masʿūd, who said: "The takbīr initiates the prayer, and its conclusion is the salutation." This clarifies that the additional salutation is either from someone after Ibn Masʿūd or abrogated according to his view. The entire evidence lies in the command of the Messenger of Allah—peace and blessings be upon him—regarding the salutation to conclude the prayer. As for those who deem a single salutation sufficient and disapprove of additions, they cite reports—among them—the narration through Abū al-Muṣʿab from al-Darāwardī via Saʿd. Yet what is established through Saʿd's chain is that "he—peace be upon him—performed two salutations." They also cite weak athar—such as the chain through Muḥammad ibn al-Faraj from Muḥammad ibn Yūnus; both are unknown or mursal through al-Ḥasan's chain—or through Muḥammad ibn Zuhayr (who is weak) or Ibn Lahīʿah (who is unreliable). Even if these were authentic, the narrations about

two salutations would constitute an addition, warranting preference for their adoption. If one cites the ḥadīth of Jābir ibn Samurah: "When we prayed with the Messenger of Allah—peace and blessings be upon him—we would say, 'Peace be upon you and Allah's mercy, peace be upon you and Allah's mercy,' gesturing to both sides. The Messenger of Allah—peace and blessings be upon him—said: 'Why do you gesture like the flicking tails of skittish horses? It suffices to place your hand on your thigh and salute your brother to your right and left.'" ʿAlī remarked: "If this pertains to the salutation concluding the prayer, it is undoubtedly abrogated by his statement—peace and blessings be upon him—'This prayer permits no human speech.'" This ruling is uncontested within the Ummah as definitively established. Some claimed its restriction to specific circumstances, but since it is so, it abrogates the prior permissibility of exchanging salutations during prayer. Thus, it is confirmed as abrogated—and success is from Allah alone.[70]

L6481–6482 **A jurisprudential issue concerning forgetting something from the prayer.**

L6483 Issue 377: If anyone forgets any of the aforementioned obligations and then bows, it becomes obligatory upon him to invalidate that rakʿah. A follower must make it up after the imam concludes the prayer. Similarly, both the individual worshipper and the imam must discard that rakʿah and complete their prayers. All of them are required to perform the prostration of forgetfulness because they failed to perform the rakʿah as commanded. Whatever the Messenger of Allah—peace and blessings be upon him—instructed to be performed in a specific part of the prayer may not be performed elsewhere, based on Allah's words: *"Whoever transgresses Allah's limits has wronged himself"* [65:1].[71]

L6484 **A jurisprudential issue: Intentionally speaking to any person during prayer.**

[70] **Hadith references (L6472):** Sunan an-Nasai 1167; Sunan an-Nasai 1162; Sunan an-Nasai 1164; Sahih Muslim 537a; Mishkat al-Masabih 978.

[71] **Qur'an references (L6483):** Qur'an 65:1 (At-Talaq).

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، وَأَشَارَ بِيَدِهِ إِلَى الْجَانِبَيْنِ فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى مَا تُومِئُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ إِنَّمَا يَكْفِي أَحَدَكُمْ أَنْ يَضَعَ يَدَهُ عَلَى فَخِذِهِ ثُمَّ يُسَلِّمَ عَلَى أَخِيهِ عَنْ يَمِينِهِ وَشِمَالِهِ» . قَالَ عَلِيٌّ: هَذَا إِنْ كَانَ فِي السَّلَامِ الَّذِي يَخْرُجُ بِهِ مِنْ الصَّلَاةِ فَهُوَ مَنْسُوخٌ بِلَا شَكٍّ، بِقَوْلِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ» . وَهَذَا أَمْرٌ لَمْ يَخْتَلِفْ أَحَدٌ مِنْ الْأُمَّةِ فِي أَنَّهُ مُحْكَمٌ، ثُمَّ ادَّعَى قَوْمٌ تَخْصِيصَهُ فِي بَعْضِ الْأَحْوَالِ، فَإِذْ هُوَ كَذَلِكَ فَهُوَ النَّاسِخُ لِمَا كَانُوا عَلَيْهِ قَبْلُ مِنْ إبَاحَةِ التَّسْلِيمِ وَرَدِّهِ فِي الصَّلَاةِ، فَصَحَّ أَنَّ ذَلِكَ مَنْسُوخٌ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

[مَسْأَلَةٌ سَهَا عَنْ شَيْءٍ مِنْ الصَّلَاةِ]

٣٧٧ - مَسْأَلَةٌ: وَكُلُّ مَنْ سَهَا عَنْ شَيْءٍ مِمَّا ذَكَرْنَا فَإِنَّهُ فَرْضٌ عَلَيْهِ حَتَّى رَكَعَ لَمْ يُعْتَدَّ بِتِلْكَ الرَّكْعَةِ، وَقَضَاهَا إذَا أَتَمَّ الْإِمَامُ إنْ كَانَ مَأْمُومًا، وَكَذَلِكَ يُلْغِيهَا الْفَذُّ وَالْإِمَامُ، وَيُتِمَّانِ صَلَاتَهُمَا، وَعَلَى جَمِيعِهِمْ سُجُودُ السَّهْوِ، لِأَنَّهُمْ لَمْ يَأْتُوا بِالرَّكْعَةِ كَمَا أُمِرُوا، وَكُلُّ مَا أَمَرَ بِهِ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يُعْمَلَ فِي مَكَانٍ مِنْ الصَّلَاةِ فَلَا يَجُوزُ أَنْ يُعْمَلَ فِي غَيْرِ ذَلِكَ الْمَوْضِعِ لِقَوْلِ اللَّهِ تَعَالَى: {وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ} [الطلاق: ١]

[مَسْأَلَةٌ تَعَمُّدُ الْكَلَامِ مَعَ أَحَدٍ مِنْ النَّاسِ فِي الصَّلَاةِ]

L6485 378. Issue: It is not permissible to intentionally speak with anyone during prayer, neither with the Imam to correct the prayer nor with others. If one does so, their prayer becomes invalid. Even if someone says during their prayer, “May Allah have mercy on you, O so-and-so,” their prayer is invalidated. Abdullah ibn al-Rabi‘ narrated to us; Muhammad ibn Ishaq narrated to us; Ibn al-A‘rabi narrated to us; Abu Dawud narrated to us; Musa ibn Isma‘il narrated to us; Aban (who is Ibn Yazid al-‘Attar) narrated to us; ‘Asim (who is Ibn Abi al-Najūd) narrated from Abu Wa’il from Ibn Mas‘ud, who said: “We used to greet others during prayer and request our needs. Then I came to the Messenger of Allah—peace and blessings be upon him—while he was praying. I greeted him, but he did not respond. I was seized by what had preceded and what had happened. When the Messenger of Allah—peace and blessings be upon him—completed his prayer, he said: ’Allah decrees in His command as He wills, and Allah has now ordained that you must not speak during prayer.’ Then he returned my greeting.”

٣٧٨ - مَسْأَلَةٌ: وَلَا يَحِلُّ تَعَمُّدُ الْكَلَامِ مَعَ أَحَدٍ مِنْ النَّاسِ فِي الصَّلَاةِ، لَا مَعَ الْإِمَامِ فِي إصْلَاحِ الصَّلَاةِ وَلَا مَعَ غَيْرِهِ، فَإِنْ فَعَلَ بَطَلَتْ صَلَاتُهُ وَلَوْ قَالَ فِي صَلَاتِهِ: رَحِمَك اللَّهُ يَا فُلَانُ، بَطَلَتْ صَلَاتُهُ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الرَّبِيعِ ثنا مُحَمَّدُ بْنُ إسْحَاقَ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا مُوسَى بْنُ إسْمَاعِيلَ ثنا أَبَانُ هُوَ ابْنُ يَزِيدَ الْعَطَّارُ - ثنا عَاصِمٌ هُوَ ابْنُ أَبِي النَّجُودِ - عَنْ أَبِي وَائِلٍ عَنْ ابْنِ مَسْعُودٍ قَالَ «كُنَّا نُسَلِّمُ فِي الصَّلَاةِ وَنَأْمُرُ بِحَاجَاتِنَا، فَقَدِمْتُ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ يُصَلِّي، فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ السَّلَامَ، فَأَخَذَنِي مَا قَدُمَ وَمَا حَدَثَ، فَلَمَّا قَضَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الصَّلَاةَ قَالَ: إنَّ اللَّهَ يُحْدِثُ مِنْ أَمْرِهِ مَا يَشَاءُ، وَإِنَّ اللَّهَ قَدْ أَحْدَثَ أَنْ لَا تَكَلَّمُوا فِي الصَّلَاةِ فَرَدَّ عَلَيَّ السَّلَامَ»

A legal question: No one may issue a fatwa to the Imam except regarding the Mother of the Quran (Surah Al-Fatiha).

[مَسْأَلَةٌ لَا يَجُوزُ لِأَحَدٍ أَنْ يُفْتِيَ الْإِمَامَ إلَّا فِي أُمِّ الْقُرْآنِ وَحْدَهَا]

L6486–6487

L6488 Issue 379: It is not permissible for anyone to advise the Imam jurisprudentially except regarding the Mother of the Quran alone. If the recitation becomes unclear to the Imam, he should bow in rukūʿ or switch to another surah. Whoever intentionally advises him jurisprudentially while knowing this is impermissible invalidates his prayer. The proof for this is what we have cited with its chain of transmission from the Messenger of Allah (peace be upon him): “Do you recite behind the Imam?” They said, “Yes.” He responded, “Do not do so except with the Mother of the Quran.” Thus, whoever advises the Imam jurisprudentially must fall into one of two scenarios: either he intended it to be Quranic recitation, or he did not intend it as Quranic recitation.

L6489–6490 If he intended thereby the recitation of the Quran, this is impermissible because the Messenger of Allah—peace and blessings of Allah be upon him—prohibited the follower from reciting any part of the Quran except the Mother of the Quran. If he did not intend thereby the recitation of

٣٧٩ - مَسْأَلَةٌ: وَلَا يَجُوزُ لِأَحَدٍ أَنْ يُفْتِيَ الْإِمَامَ إلَّا فِي أُمِّ الْقُرْآنِ وَحْدَهَا. فَإِنْ الْتَبَسَتْ الْقِرَاءَةُ عَلَى الْإِمَامِ فَلْيَرْكَعْ، أَوْ فَلْيَنْتَقِلْ إلَى سُورَةٍ أُخْرَى، فَمَنْ تَعَمَّدَ إفْتَاءَهُ وَهُوَ يَدْرِي أَنَّ ذَلِكَ لَا يَجُوزُ لَهُ بَطَلَتْ صَلَاتُهُ بُرْهَانُ ذَلِكَ -: مَا قَدْ ذَكَرْنَاهُ بِإِسْنَادِهِ مِنْ قَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «أَتَقْرَءُونَ خَلْفِي قَالُوا: نَعَمْ، قَالَ: فَلَا تَفْعَلُوا إلَّا بِأُمِّ الْقُرْآنِ» فَوَجَبَ أَنَّ مَنْ أَفْتَى الْإِمَامَ لَا يَخْلُو مِنْ أَحَدِ وَجْهَيْنِ: إمَّا أَنْ يَكُونَ قَصَدَ بِهِ قِرَاءَةَ الْقُرْآنِ، أَوْ لَمْ يَقْصِدْ بِهِ قِرَاءَةَ الْقُرْآنِ.

فَإِنْ كَانَ قَصَدَ بِهِ قِرَاءَةَ الْقُرْآنِ فَهَذَا لَا يَجُوزُ، لِأَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَهَى أَنْ يَقْرَأَ الْمَأْمُومُ شَيْئًا مِنْ الْقُرْآنِ حَاشَا أُمِّ الْقُرْآنِ. إنْ كَانَ لَمْ يَقْصِدْ بِهِ قِرَاءَةَ

the Quran, this is impermissible because it constitutes speech during prayer, and the Prophet—peace be upon him—informed that no speech of people is appropriate within it. This is the opinion of Ali ibn Abi Talib and others, and according to this, Abu Hanifah holds. If they cite the narration we narrated through the chain of Yahya ibn Kathir al-Asadi from al-Miswar ibn Yazid al-Asadi, "that the Messenger of Allah—peace and blessings of Allah be upon him—forgot a verse during prayer, and when he concluded the prayer, a man reminded him of it, so he said to him: 'Why did you not remind me of it?'" then this aligns with the established principle of the permissibility of recitation in prayer. We know with certainty that the Prophet's prohibition—peace and blessings of Allah be upon him—against reciting anything behind the Imam except the Mother of the Quran abrogates that and prohibits it. It is impermissible to revert to an abrogated state based on a false claim of its revival.

L6491–6492

A legal issue concerning speaking absentmindedly during prayer.

L6493–6495

380 - Issue: If someone speaks absentmindedly during prayer, their prayer remains complete regardless of whether the speech was little or much, and they are only required to perform the prostration of sahw. The same applies if they spoke out of unawareness [of the ruling]. Abū Ḥanīfah said: "Speech in prayer—whether intentional or inadvertent—is equivalent: it invalidates the prayer in both cases." He held that intentionally offering the salām in prayer invalidates it, but does not invalidate it if done inadvertently. This is a contradiction, and the proof for the validity of our position is Allah's statement, the Almighty: *"There is no blame on you for what you commit by mistake, but only for what your hearts deliberately intend"* (Al-Aḥzāb: 5).

Aḥmad ibn ʿUmar ibn Anas narrated to us: Al-Ḥusayn ibn ʿAbdillāh al-Jurjānī narrated to us: ʿAbd al-Razzāq ibn Aḥmad ibn ʿAbd al-Ḥamīd al-Shīrāzī informed us: Fāṭimah bint al-Ḥasan ibn al-Rayyān al-Makhzūmī—the copyist of Bakkār ibn Quṭaybah the judge—informed us. She said: Al-Rabīʿ ibn Sulaymān al-Muʾadhdhin narrated to us: Bishr ibn Bakr narrated to us from

الْقُرْآنِ فَهَذَا لَا يَجُوزُ لِأَنَّهُ كَلَامٌ فِي الصَّلَاةِ، وَقَدْ أَخْبَرَ - عَلَيْهِ السَّلَامُ - أَنَّهُ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ. وَهُوَ قَوْلُ عَلِيِّ بْنِ أَبِي طَالِبٍ وَغَيْرِهِ - وَبِهِ يَقُولُ أَبُو حَنِيفَةَ: فَإِنْ ذَكَرُوا خَبَرًا رُوِّينَاهُ مِنْ طَرِيقِ يَحْيَى بْنِ كَثِيرٍ الْأَسَدِيِّ عَنْ الْمِسْوَرِ بْنِ يَزِيدَ الْأَسَدِيِّ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَسِيَ آيَةً فِي الصَّلَاةِ، فَلَمَّا سَلَّمَ ذَكَّرَهُ رَجُلٌ بِهَا، فَقَالَ لَهُ: أَفَلَا أَذْكَرْتَنِيهَا» . فَإِنَّ هَذَا مُوَافِقٌ لِمَعْهُودِ الْأَصْلِ مِنْ إبَاحَةِ الْقِرَاءَةِ فِي الصَّلَاةِ، وَبِيَقِينٍ نَدْرِي أَنَّ نَهْيَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يَقْرَأَ خَلْفَهُ إلَّا بِأُمِّ الْقُرْآنِ فَنَاسِخٌ لِذَلِكَ وَمَانِعٌ مِنْهُ، وَلَا يَجُوزُ الْعَوْدُ إلَى حَالٍ مَنْسُوخَةٍ بِدَعْوَى كَاذِبَةٍ فِي عَوْدِيَّتِهَا

[مَسْأَلَةٌ تَكَلَّمَ سَاهِيًا فِي الصَّلَاةِ]

٣٨٠ - مَسْأَلَةٌ: وَمَنْ تَكَلَّمَ سَاهِيًا فِي الصَّلَاةِ فَصَلَاتُهُ تَامَّةٌ، قَلَّ كَلَامُهُ أَوْ كَثُرَ، وَعَلَيْهِ سُجُودُ السَّهْوِ فَقَطْ، وَكَذَلِكَ إنْ تَكَلَّمَ جَاهِلًا. وَقَالَ أَبُو حَنِيفَةَ: الْكَلَامُ فِي الصَّلَاةِ عَمْدًا وَسَهْوًا سَوَاءٌ: تَبْطُلُ بِكِلَيْهِمَا، وَرَأَى السَّلَامَ فِي الصَّلَاةِ عَمْدًا يُبْطِلُهَا، وَلَا يُبْطِلُهَا إذَا كَانَ سَهْوًا - وَهَذَا تَنَاقُضٌ بُرْهَانُ صِحَّةِ قَوْلِنَا -: قَوْلُ اللَّهِ عَزَّ وَجَلَّ: {وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ} [الأحزاب: ٥] . حَدَّثَنَا أَحْمَدُ بْنُ عُمَرَ بْنِ أَنَسٍ ثنا الْحُسَيْنُ بْنُ عَبْدِ اللَّهِ الْجُرْجَانِيُّ ثنا عَبْدُ الرَّزَّاقِ بْنُ أَحْمَدَ بْنِ عَبْدِ الْحَمِيدِ الشِّيرَازِيِّ أَخْبَرَتْنَا فَاطِمَةُ بِنْتُ الْحَسَنِ بْنِ الرَّيَّانِ الْمَخْزُومِيِّ وَرَّاقِ بَكَّارِ بْنِ قُتَيْبَةَ الْقَاضِي قَالَتْ: ثنا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَذِّنُ ثنا بِشْرُ بْنُ بَكْرٍ عَنْ الْأَوْزَاعِيِّ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا اُسْتُكْرِهُوا عَلَيْهِ» حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا

أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثنا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ هُوَ ابْنُ عُلَيَّةَ - عَنْ حَجَّاجٍ الصَّوَّافِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ «مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ بَيْنَمَا أَنَا أُصَلِّي مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذْ عَطَسَ رَجُلٌ مِنْ الْقَوْمِ، فَقُلْتُ: يَرْحَمُكَ اللَّهُ فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ، فَقُلْتُ: وَاثُكْلَ أُمِّيَاهْ مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَاذِهِمْ، فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُونَنِي لَكِنِّي سَكَتُّ فَلَمَّا صَلَّى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَبِأَبِي هُوَ وَأُمِّي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ، فَوَاللَّهِ مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي قَالَ: إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ» ، أَوْ كَمَا قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

al-Awzāʿī from ʿAṭāʾ ibn Abī Rabāḥ from ʿUbayd ibn ʿUmayr from Ibn ʿAbbās, who said: The Messenger of Allah (peace be upon him) said, *"Allah has overlooked for my nation what occurs due to error, forgetfulness, and what they are compelled to do."*

ʿAbdullāh ibn Yūsuf narrated to us: Aḥmad ibn Fatḥ narrated to us: ʿAbd al-Wahhāb ibn ʿĪsā narrated to us: Aḥmad ibn Muḥammad narrated to us: Aḥmad ibn ʿAlī narrated to us: Muslim ibn al-Ḥajjāj narrated to us: Abū Bakr ibn Abī Shaybah narrated to us: Ismāʿīl ibn Ibrāhīm—that is, Ibn ʿUlayyah—narrated to us from Ḥajjāj al-Ṣawwāf from Yaḥyā ibn Abī Kathīr from Hilāl ibn Abī Maymūnah from ʿAṭāʾ ibn Yasār from Muʿāwiyah ibn al-Ḥakam al-Sulamī, who said: "While I was praying with the Messenger of Allah (peace be upon him), a man sneezed. I said, 'May Allah have mercy on you.' The people gave me disapproving looks, so I said, 'Woe to me! Why are you all staring at me?' They began striking their hands against their thighs." When I saw them silencing me, I remained quiet. When the Messenger of Allah (peace be upon him) concluded his prayer—by my father and mother, I swear I have never seen a teacher before him or after him more excellent in instruction than he—by Allah, he neither rebuked me, struck me, nor reviled me. He said, "Verily, this prayer is not suited for any human speech. It is only glorification, magnification, and recitation of the Qur'an"—or as the Messenger of Allah (peace be upon him) said.[7273]

قَالَ عَلِيٌّ: هَذَا الْحَدِيثُ يُبْطِلُ قَوْلَ أَبِي حَنِيفَةَ، لِأَنَّ فِيهِ أَنَّهُ كَانَ بَعْدَ تَحْرِيمِ الْكَلَامِ فِي الصَّلَاةِ بِيَقِينٍ، وَلَمْ يُبْطِلْ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَاتَهُ. فَإِنْ قِيلَ: وَلَا أَمَرَهُ بِسُجُودِ السَّهْوِ قُلْنَا: قَدْ صَحَّ الْأَمْرُ بِالسُّجُودِ مَنْ زَادَ فِي صَلَاتِهِ أَوْ نَقَصَ، فَوَاجِبٌ ضَمُّ هَذَا الْحُكْمِ إِلَى مَا وَقَعَ عَلَيْهِ وَلَا بُدَّ وَقَدْ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ ثنا الْحَسَنُ بْنُ مُوسَى ثنا شَيْبَانُ ثنا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ - عَنْ أَبِي هُرَيْرَةَ قَالَ: «بَيْنَمَا أَنَا أُصَلِّي

L6496 Ali said: This hadith invalidates the opinion of Abū Ḥanīfah because it contains that speech occurred with certainty after the prohibition of speaking during prayer, yet the Messenger of Allah—peace be upon him—did not invalidate his prayer. If it is objected: "Nor did he command him to perform the prostration of forgetfulness," we reply: The ruling that prostration is required for additions to or omissions from prayer is well-established. Therefore, it is obligatory to apply this ruling to the present case necessarily. ʿAbdullāh ibn Rabīʿ narrated to us; Muḥammad ibn Muʿāwiyah narrated to us; Aḥmad ibn Shuʿayb narrated to us; Ibrāhīm ibn Yaʿqūb informed me; al-Ḥasan ibn Mūsā narrated to us; Shaybān narrated to us; Yaḥyā ibn Abī

[72]**Hadith references (L6493):** Sahih Muslim 537a; Mishkat al-Masabih 978.

[73]**Qur'an references (L6493):** Qur'an 33:5 (Al-Ahzab).

Kathīr narrated from Abū Salamah (the son of ʿAbd al-Raḥmān) from Abū Hurayrah, who said: “While I was praying the Dhuhr prayer with the Messenger of Allah—peace be upon him—he pronounced the salām (concluded the prayer) after two rakʿahs. A man from Banū Sulaym stood and said: ’O Messenger of Allah, has the prayer been shortened or have you forgotten?’ The Messenger of Allah—peace be upon him—responded: ’It has not been shortened, nor have I forgotten.’ The man said: ’O Messenger of Allah, you only prayed two rakʿahs.’ The Messenger of Allah—peace be upon him—asked: ’Is what Dhū al-Yadayn says true?’ They answered: ’Yes.’ Thereupon the Messenger of Allah—peace be upon him—stood and prayed two rakʿahs with them.”

مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلاَةَ الظُّهْرِ فَسَلَّمَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ رَكْعَتَيْنِ، فَقَامَ رَجُلٌ مِنْ بَنِي سُلَيْمٍ فَقَالَ: يَا رَسُولَ اللَّهِ، أَقَصُرَتْ الصَّلاَةُ أَمْ نَسِيتَ؟ فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: لَمْ تَقْصُرْ وَلَمْ أَنْسَ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّمَا صَلَّيْتَ رَكْعَتَيْنِ، فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: أَحَقٌّ مَا يَقُولُ ذُو الْيَدَيْنِ قَالُوا: نَعَمْ، فَقَامَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَصَلَّى بِهِمْ رَكْعَتَيْنِ» .

L6497–6499 Ali said: Two schools made a mistake in this report: the first - the followers of Abu Hanifah, and the second - Ibn al-Qasim and those who concurred with him. As for the adherents of Abū Ḥanīfah, they said: Perhaps this report predated the prohibition of speech during prayer. They also claimed: The man in question was slain on the Day of Badr—as mentioned by Saʿīd ibn al-Musayyab and al-Zuhrī. They seized upon a phrase used by some narrators of the report—“The Messenger of Allah (may Allah bless him and grant him peace) led us in prayer”—asserting: This is a report that he prayed for the Muslims. ʻAlī said: All of this is invalid, deception, and false conjecture. As for their claim that it might have preceded the prohibition of speech, this is invalid, for the prohibition of speech during prayer was definitively established before the Day of Badr. ʻAbd al-Raḥmān ibn ʻAbd Allāh ibn Khālid narrated from Ibrāhīm ibn Aḥmad from al-Farbarī from al-Bukhārī from Ibn Numayr from Ibn Fuḍayl (who is Muḥammad) from al-Aʿmash, from Ibrāhīm al-Nakhaʿī from ʻAlqamah, from ʻAbd Allāh ibn Masʿūd, who said: “We used to greet the Messenger of Allah (may Allah bless him and grant him peace) during prayer, and he would respond. But after returning from the Negus, we greeted him and he did not respond, saying: ʻPrayer demands full attention.’” There is no dispute that Ibn Masʿūd witnessed Badr after returning from Abyssinia. Abū Hurayrah and ʻImrān ibn al-Ḥuṣayn—both of whom embraced Islam late—narrate the incident of Dhū al-Yadayn, though their conversion occurred over a decade after Badr, as did Muʿāwiyah ibn

قَالَ عَلِيٌّ: فَغَلَطَ فِي هَذَا الْخَبَرِ صِنْفَانِ: أَحَدُهُمَا - أَصْحَابُ أَبِي حَنِيفَةَ، وَالثَّانِي - ابْنُ الْقَاسِمِ وَمَنْ وَافَقَهُ فَأَمَّا أَصْحَابُ أَبِي حَنِيفَةَ فَإِنَّهُمْ قَالُوا: لَعَلَّ هَذَا الْخَبَرَ كَانَ قَبْلَ تَحْرِيمِ الْكَلاَمِ فِي الصَّلاَةِ. وَقَالُوا: الرَّجُلُ الْمَذْكُورُ قُتِلَ يَوْمَ بَدْرٍ، ذَكَرَ ذَلِكَ سَعِيدِ بْنِ الْمُسَيِّبِ وَالزُّهْرِيُّ. وَعَمَدُوا إِلَى لَفْظٍ ذَكَرَهُ بَعْضُ رُوَاةِ الْخَبَرِ وَهُوَ «صَلَّى لَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -» فَقَالُوا: هَذَا إِخْبَارٌ بِأَنَّهُ صَلَّى لِلْمُسْلِمِينَ. قَالَ عَلِيٌّ: وَهَذَا كُلُّهُ بَاطِلٌ وَتَمْوِيهٌ وَظَنٌّ كَاذِبٌ -: أَمَّا قَوْلُهُمْ: لَعَلَّهُ كَانَ قَبْلَ تَحْرِيمِ الْكَلاَمِ فَبَاطِلٌ؛ لِأَنَّ تَحْرِيمَ الْكَلاَمِ فِي الصَّلاَةِ كَانَ قَبْلَ يَوْمِ بَدْرٍ بِيَقِينٍ. حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا ابْنُ نُمَيْرٍ ثنا ابْنُ فُضَيْلٍ هُوَ مُحَمَّدٌ - ثنا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ «كُنَّا نُسَلِّمُ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ فِي الصَّلاَةِ فَيَرُدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا، وَقَالَ: إِنَّ فِي الصَّلاَةِ شُغْلًا» . وَلَا خِلَافَ فِي أَنَّ ابْنَ مَسْعُودٍ شَهِدَ بَدْرًا بَعْدَ إِقْبَالِهِ مِنْ أَرْضِ الْحَبَشَةِ وَأَبُو هُرَيْرَةَ، وَعِمْرَانُ بْنُ الْحُصَيْنِ

- وَكِلَاهُمَا مُتَأَخِّرُ الْإِسْلَامِ - يَذْكُرَانِ جَمِيعًا حَدِيثَ ذِي الْيَدَيْنِ، وَإِسْلَامُهُمَا بَعْدَ بَدْرٍ بِأَعْوَامٍ - وَكَذَلِكَ مُعَاوِيَةُ بْنُ خَدِيجٍ أَيْضًا. وَأَمَّا قَوْلُهُمْ: إِنَّ الرَّجُلَ الْمَذْكُورَ قُتِلَ يَوْمَ بَدْرٍ فَتَمْوِيهٌ بَارِدٌ، لِوُجُوهٍ -: أَحَدُهَا: أَنَّ أَعْلَى مَنْ ذَكَرَ ذَلِكَ فَابْنُ الْمُسَيِّبِ، وَلَمْ يُولَدْ إِلَّا بَعْدَ بَدْرٍ بِبِضْعَةِ عَشَرَ عَامًا.

Khadīj's. As for their assertion that the man was killed at Badr, this is a feeble distortion for several reasons: First, the primary source cited is Ibn al-Musayyab, who was not born until ten-odd years after Badr.[74]

[74]**Hadith references (L6497):** Sahih al-Bukhari 1168; Sahih al-Bukhari 1224; Sunan an-Nasai 1222.

L6500–6501 The second is that the one slain on the day of Badr was Dhū al-Shimālayn, whose name was ʿAbd ʿAmr and his lineage was al-Khuzāʿī, while the one who addressed the Messenger of Allah—peace and blessings be upon him—was Dhū al-Yadayn, whose name was al-Khirbāq and his lineage was Sulamī. As for their claim that Abū Hurayrah's statement "The Messenger of Allah—peace and blessings be upon him—prayed for us" is merely a report about his prayer with the Muslims among whom Abū Hurayrah was present—this is false. Abū Hurayrah's earlier statement, which we mentioned—"While I was praying with the Messenger of Allah—peace and blessings be upon him"—demonstrates the falsity of their assertion. If they argue: "We analogized forgetfulness in speech to deliberate act," reply to them: All analogy is invalid. Even if analogy were valid, this would be the essence of invalidity, for proponents of analogy unanimously agree that a thing is only analogized to its equivalent, not its opposite, and forgetfulness is the opposite of deliberate intent. Then ask them: Why did you not analogize speech in prayer due to forgetfulness to the greeting in prayer due to forgetfulness, as that is more analogous? For both are speech; what rationale did they employ to differentiate between them? The distinction between unintentional speech and deliberate speech is far clearer and more evident—and with Allah, the Exalted, lies all success. As for Ibn al-Qāsim and those who concurred with him, they used this report to permit people's speech with the Imam to correct the prayer.[1]

وَالثَّانِي: أَنَّ الْمَقْتُولَ يَوْمَ بَدْرٍ إنَّمَا هُوَ ذُو الشِّمَالَيْنِ، وَاسْمُهُ عَبْدُ عَمْرٍو وَنَسَبُهُ الْخُزَاعِيُّ، وَالْمُكَلِّمُ لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - هُوَ ذُو الْيَدَيْنِ وَاسْمُهُ الْخِرْبَاقُ وَنَسَبُهُ سُلَمِيٌّ. وَأَمَّا قَوْلُهُمْ: إنَّ قَوْلَ أَبِي هُرَيْرَةَ «صَلَّى لَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -» إنَّمَا هُوَ إخْبَارٌ عَنْ صَلَاتِهِ بِالْمُسْلِمِينَ الَّذِينَ أَبُو هُرَيْرَةَ مَعَهُمْ -: فَبَاطِلٌ، يُبَيِّنُ ذَلِكَ قَوْلُ أَبِي هُرَيْرَةَ الَّذِي ذَكَرْنَاهُ آنِفًا «بَيْنَمَا أَنَا أُصَلِّي مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -» فَظَهَرَ فَسَادُ قَوْلِهِمْ. فَإِنْ قَالُوا: قِسْنَا السَّهْوَ فِي الْكَلَامِ عَلَى الْعَمْدِ قِيلَ لَهُمْ: الْقِيَاسُ كُلُّهُ بَاطِلٌ؛ ثُمَّ لَوْ صَحَّ لَكَانَ هَذَا مِنْهُ عَيْنَ الْبَاطِلِ؛ لِأَنَّ الْقَائِلِينَ بِالْقِيَاسِ مُجْمِعُونَ عَلَى أَنَّ الشَّيْءَ إنَّمَا يُقَاسُ عَلَى نَظِيرِهِ، لَا عَلَى ضِدِّهِ، وَالنِّسْيَانُ ضِدُّ الْعَمْدِ ثُمَّ يُقَالُ لَهُمْ: فَهَلَّا قِسْتُمْ الْكَلَامَ فِي الصَّلَاةِ سَهْوًا عَلَى السَّلَامِ فِي الصَّلَاةِ سَهْوًا، فَهُوَ أَشْبَهُ بِهِ، لِأَنَّهُمَا مَعًا كَلَامٌ فَأَيُّ شَيْءٍ قَصَدُوا بِهِ إلَى التَّفْرِيقِ بَيْنَهُمَا فَإِنَّ الْفَرْقَ بَيْنَ سَهْوِ الْكَلَامِ وَعَمْدِهِ أَبْيَنُ وَأَوْضَحُ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ. وَأَمَّا ابْنُ الْقَاسِمِ وَمَنْ وَافَقَهُ فَإِنَّهُمْ أَجَازُوا بِهَذَا الْخَبَرِ كَلَامَ النَّاسِ مَعَ الْإِمَامِ فِي إصْلَاحِ الصَّلَاةِ.

L6502–6504 Ali—peace be upon him—said: This is erroneous, for the people only addressed the Messenger of Allah—peace and blessings be upon him—and the intentional speech with him—peace and blessings be upon him—does not invalidate the prayer whatsoever. He—peace and blessings be upon him—spoke to them while assuming his prayer had concluded and that speech was permissible for him. Similarly, people conversed with one another that day while believing the prayer had been shortened and concluded.

قَالَ عَلِيٌّ: وَهَذَا خَطَأٌ، لِأَنَّ النَّاسَ إنَّمَا كَلَّمُوا رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَطْ، وَتَعَمُّدُ الْكَلَامِ مَعَهُ - عَلَيْهِ السَّلَامُ - لَا يَضُرُّ الصَّلَاةَ شَيْئًا، وَكَلَّمَهُمْ - عَلَيْهِ السَّلَامُ - وَهُوَ يُقَدِّرُ أَنَّ صَلَاتَهُ قَدْ تَمَّتْ، وَأَنَّ الْكَلَامَ لَهُ مُبَاحٌ؛ وَكَذَلِكَ تَكَلَّمَ النَّاسُ يَوْمَئِذٍ بَعْضُهُمْ مَعَ بَعْضٍ وَهُمْ يَظُنُّونَ أَنَّ الصَّلَاةَ قَصُرَتْ وَتَمَّتْ. حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْجَسُورِ ثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي دُلَيْمٍ ثنا مُحَمَّدُ بْنُ وَضَّاحٍ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثنا مُحَمَّدُ بْنُ جَعْفَرٍ غُنْدَرٌ - عَنْ شُعْبَةَ عَنْ حَبِيبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ «أَبِي

Aḥmad ibn Muḥammad ibn al-Jasūr narrated to us: Muḥammad ibn ʿAbd Allāh ibn Abī Dulaym narrated to us: Muḥammad ibn Waḍḍāḥ narrated to us:

[1] **Hadith references (L6501):** Sahih al-Bukhari 1168; Sahih al-Bukhari 1224; Sunan an-Nasai 1222.

Abū Bakr ibn Abī Shaybah narrated to us: Muḥammad ibn Jaʿfar Ghundar—from Shuʿbah, from Ḥabīb ibn ʿAbd al-Raḥmān, from Ḥafṣ ibn ʿĀṣim, from Abī Saʿīd ibn al-Muʿallā—who said:

"I was praying when the Prophet—peace and blessings be upon him—saw me and summoned me. I did not approach him until I completed my prayer. He said: 'What prevented you from responding to me?' I replied: 'I was praying.' He said: 'Did Allah the Exalted not state: *O you who believe, respond to Allah and the Messenger when he calls you* [8:24]?'" Then he mentioned the remainder of the hadith. This confirms that this [ruling] was after the prohibition of speech during prayer, evidenced by Abu Sa'id's refusal to respond to the Prophet (peace be upon him) until the Prophet completed the prayer. It also confirms that speaking to the Prophet (peace be upon him) during prayer is permissible - a matter specific to him. In this ruling lies the application of the wording's general sense, along with the consensus of Islam's scholars endowed with certainty that a worshipper states "Peace be upon you, O Prophet" during prayer. Contemporary opponents from our adversaries do not dispute that whoever intentionally says "Peace be upon you, O so-and-so" during prayer renders his prayer invalid. And success comes from Allah, the Exalted.[2]

L6505 **Issue: It is impermissible for a worshipper to tuck his garments with the intention [of doing so] for prayer.**

L6506 381 – Issue: It is not permissible for a person praying to gather his garments or gather his hair intending that for prayer, due to the statement of the Messenger of Allah—peace and blessings be upon him—that we cited earlier with its chain of transmission: "I have been commanded to prostrate on seven limbs and not to tuck my hair or garments."

L6507 **A ruling: It is incumbent upon the worshiper to lower his gaze from all that which it is unlawful for him to look at.**

L6508 Issue 382: It is obligatory upon the one praying to lower his gaze from everything it is impermissible to look at, based on Allah's statement: "Tell the

[2]**Qur'an references (L6502):** Qur'an 8:24 (Al-Anfal).

سَعِيدِ بْنِ الْمُعَلَّى قَالَ كُنْتُ أُصَلِّي فَرَآنِي النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَدَعَانِي فَلَمْ آتِهِ حَتَّى صَلَّيْتُ، فَقَالَ: مَا مَنَعَكَ أَنْ تَأْتِيَنِي قُلْتُ: كُنْتُ أُصَلِّي، قَالَ: أَلَمْ يَقُلْ اللَّهُ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ} [الأنفال: ٢٤] » ثُمَّ ذَكَرَ بَاقِيَ الْحَدِيثِ. فَصَحَّ أَنَّ هَذَا بَعْدَ تَحْرِيمِ الْكَلَامِ فِي الصَّلَاةِ، لِامْتِنَاعِ أَبِي سَعِيدٍ مِنْ إجَابَةِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَتَّى أَتَمَّ الصَّلَاةَ، وَصَحَّ أَنَّ الْكَلَامَ مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مُبَاحٌ فِي الصَّلَاةِ هَذَا خَاصٌّ لَهُ، وَفِيهِ حَمْلُ اللَّفْظِ عَلَى الْعُمُومِ، وَإِجْمَاعُ أَهْلِ الْإِسْلَامِ الْمُتَيَقَّنِ عَلَى أَنَّ الْمُصَلِّيَ يَقُولُ فِي صَلَاتِهِ " السَّلَامُ عَلَيْك أَيُّهَا النَّبِيُّ ". وَلَا يَخْتَلِفُ الْحَاضِرُونَ مِنْ خُصُومِنَا عَلَى أَنَّ مَنْ قَالَ عَامِدًا فِي صَلَاتِهِ: السَّلَامُ عَلَيْك يَا فُلَانُ، أَنَّ صَلَاتَهُ قَدْ بَطَلَتْ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

[مَسْأَلَةٌ لَا يَحِلُّ لِلْمُصَلِّي أَنْ يَضُمَّ ثِيَابَهُ قَاصِدًا بِذَلِكَ الصَّلَاةَ]

٣٨١ - مَسْأَلَةٌ: وَلَا يَحِلُّ لِلْمُصَلِّي أَنْ يَضُمَّ ثِيَابَهُ أَوْ يَجْمَعَ شَعْرَهُ قَاصِدًا بِذَلِكَ لِلصَّلَاةِ، لِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الَّذِي قَدْ ذَكَرْنَاهُ بِإِسْنَادِهِ «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ وَأَنْ لَا أَكْفِتَ شَعْرًا وَلَا ثَوْبًا» .

[مَسْأَلَةٌ عَلَى الْمُصَلِّي أَنْ يَغُضَّ بَصَرَهُ عَنْ كُلِّ مَا لَا يَحِلُّ لَهُ النَّظَرُ إلَيْهِ]

believing men to lower their gaze and guard their private parts" (24:30) and "And tell the believing women to lower their gaze and guard their private parts" (24:31). Whoever commits a forbidden act during his prayer and thereby neglects it has not performed the prayer as he was commanded, and thus there is no valid prayer for him, as he has not fulfilled the prayer he was obligated to perform. And success is from Allah, the Exalted. It has been reported from Mālik that if someone intentionally gazes at the awrah of a person during his prayer, his prayer is invalidated.[3]

Issue: The worshipper should not laugh or smile intentionally [during prayer].

L6509–6510

L6511

383 - Issue: It is obligated upon him not to laugh or smile intentionally. If he does so, his prayer is invalidated; but if it occurs unintentionally, only the prostration of forgetfulness is required. As for loud laughter, there is consensus [that it invalidates prayer]. Regarding smiling, Allah the Exalted says: {And stand before Allah in devotion} [Al-Baqarah 2:238]. Devotion entails humility, and smiling is a form of laughter. Allah, the Mighty and Majestic, states: {So he smiled, laughing at her speech} [An-Naml 27:19]. Whoever laughs during prayer has not been humble, and whoever is not humble has not prayed as commanded. It is narrated from Muhammad ibn Sirin that when he was asked about smiling in prayer, he recited this verse and said: "I do not consider smiling to be anything other than laughter." From the narration of Al-Qasim ibn Muhammad ibn Abi Bakr: He instructed his companions to repeat the prayer due to laughter. Ali said: "Those who differentiate between loud laughter and smiling do so based on juristic preference, distinguishing between significant and minor actions. This is invalid, a distinction without evidence except baseless claim. Laughter is either permissible or prohibited in prayer. If prohibited, both minor and major instances are

[3] **Qur'an references (L6508):** Qur'an 24:30 (An-Nur); Qur'an 24:31 (An-Nur).

٣٨٢ - مَسْأَلَةٌ: وَفُرِضَ عَلَى الْمُصَلِّي أَنْ يَغُضَّ بَصَرَهُ عَنْ كُلِّ مَا لَا يَحِلُّ لَهُ النَّظَرُ إِلَيْهِ، لِقَوْلِ اللَّهِ تَعَالَى: {قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ} [النور: ٣٠] {وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ} [النور: ٣١] . مَنْ فَعَلَ فِي صَلَاتِهِ مَا حَرُمَ عَلَيْهِ فِعْلُهُ وَلَمْ يَشْتَغِلْ بِهَا فَلَمْ يُصَلِّ كَمَا أُمِرَ، فَلَا صَلَاةَ لَهُ، إِذْ لَمْ يَأْتِ بِالصَّلَاةِ الَّتِي أُمِرَ بِهَا. وَبِاللَّهِ تَعَالَى التَّوْفِيقُ. وَقَدْ رُوِيَ عَنْ مَالِكٍ: مَنْ تَأَمَّلَ عَوْرَةَ إِنْسَانٍ فِي صَلَاتِهِ بَطَلَتْ صَلَاتُهُ.

[مَسْأَلَةٌ المصلي لَا يَضْحَكَ وَلَا يَتَبَسَّمَ عَمْدًا]

٣٨٣ - مَسْأَلَةٌ: وَفُرِضَ عَلَيْهِ أَنْ لَا يَضْحَكَ وَلَا يَتَبَسَّمَ عَمْدًا، فَإِنْ فَعَلَ بَطَلَتْ صَلَاتُهُ، وَإِنْ سَهَا بِذَلِكَ فَسُجُودُ السَّهْوِ فَقَطْ. وَأَمَّا الْقَهْقَهَةُ فَإِجْمَاعٌ، وَأَمَّا التَّبَسُّمُ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: {وَقُومُوا لِلَّهِ قَانِتِينَ} [البقرة: ٢٣٨] وَالْقُنُوتُ الْخُشُوعُ، وَالتَّبَسُّمُ ضَحِكٌ، قَالَ اللَّهُ عَزَّ وَجَلَّ: {فَتَبَسَّمَ ضَاحِكًا مِنْ قَوْلِهَا} [النمل: ١٩] وَمَنْ ضَحِكَ فِي صَلَاتِهِ فَلَمْ يَخْشَعْ، وَمَنْ لَمْ يَخْشَعْ فَلَمْ يُصَلِّ كَمَا أُمِرَ. رُوِّينَا عَنْ مُحَمَّدِ بْنِ سِيرِينَ. أَنَّهُ سُئِلَ عَنْ التَّبَسُّمِ فِي الصَّلَاةِ فَتَلَا هَذِهِ الْآيَةَ، وَقَالَ: لَا أَعْلَمُ التَّبَسُّمَ إِلَّا ضَحِكًا. وَمِنْ طَرِيقِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ: أَنَّهُ أَمَرَ أَصْحَابَهُ بِإِعَادَةِ الصَّلَاةِ مِنْ الضَّحِكِ. قَالَ عَلِيٌّ: إنَّمَا فَرَّقَ بَيْنَ الْقَهْقَهَةِ وَالتَّبَسُّمِ مَنْ يَقُولُ بِالِاسْتِحْسَانِ، فَيُفَرِّقُ بَيْنَ الْعَمَلِ الْكَثِيرِ وَالْقَلِيلِ، وَهَذَا بَاطِلٌ، وَفَرْقٌ لَا دَلِيلَ عَلَيْهِ إِلَّا الدَّعْوَى وَلَا يَخْلُو الضَّحِكُ مِنْ أَنْ يَكُونَ مُبَاحًا فِي الصَّلَاةِ أَوْ مُحَرَّمًا فِي الصَّلَاةِ فَإِنْ كَانَ مُحَرَّمًا فَقَلِيلُهُ وَكَثِيرُهُ سَوَاءٌ فِي التَّحْرِيمِ. وَإِنْ كَانَ مُبَاحًا فَقَلِيلُهُ وَكَثِيرُهُ سَوَاءٌ فِي الْإِبَاحَةِ - وَبِاللَّهِ تَعَالَى التَّوْفِيقُ

equally forbidden. If permissible, both minor and major instances are equally allowed. And success is from Allah alone."[4]

L6512 **Issue: It is prohibited for the worshiper to wipe the pebbles or what he prostrates upon more than once.**

L6513 384 - Issue: That one should not wipe the pebbles or what one prostrates upon except once, and leaving it is better. However, one should smooth the place of prostration before commencing the prayer. ʿAbdullāh ibn Yūsuf narrated to us: Aḥmad ibn Fatḥ narrated to us: ʿAbd al-Wahhāb ibn ʿĪsā narrated to us: Aḥmad ibn Muḥammad narrated to us: Aḥmad ibn ʿAlī narrated to us: Muslim ibn al-Ḥajjāj narrated to us: Muḥammad ibn al-Muthannā narrated to us: Yaḥyā ibn Saʿīd al-Qaṭṭān narrated to us from Hishām al-Dastuwā'ī: Ibn Abī Kathīr—that is, Yaḥyā—narrated to me from Abū Salamah ibn ʿAbd al-Raḥmān from Muʿayqīb: "They asked the Messenger of Allah—peace and blessings be upon him—about wiping during prayer, and he said: 'Once.'"

L6514–6515 Muslim said: Abu Bakr ibn Abi Shaybah narrated to us, al-Hasan ibn Musa narrated to us, Shayban narrated to us from Yahya (Ibn Abi Kathir), from Abu Salama ibn Abd al-Rahman: Muʿaiqib narrated to me that the Messenger of Allah—peace and blessings be upon him—said concerning a man who levels the ground where he prostrates: "If you must do it, then once."

L6516 **Issue: A dog passing in front of the worshipper—whether passing by or not passing by—interrupts their prayer.**

L6517–6521 385 - Issue: The prayer is invalidated by a dog's presence before the worshipper - whether passing or stationary, small or large, alive or dead. Similarly, the presence of a donkey before him also invalidates it. Likewise, a woman before a man during prayer - whether passing or stationary, young or adult - invalidates it, unless she lies down directly crosswise; in that case,

[4]**Qur'an references (L6511):** Qur'an 2:238 (Al-Baqarah); Qur'an 27:19 (An-Naml).

[مَسْأَلَةٌ فرض عَلَى المصلي أَنْ لَا يَمْسَحَ الْحَصَا أَوْ مَا يَسْجُدُ عَلَيْهِ إِلَّا مَرَّةً وَاحِدَةً]

٣٨٤ - مَسْأَلَةٌ: وَأَنْ لَا يَمْسَحَ الْحَصَا أَوْ مَا يَسْجُدُ عَلَيْهِ إِلَّا مَرَّةً وَاحِدَةً، وَتَرْكُهَا أَفْضَلُ، لَكِنْ يُسَوِّي مَوْضِعَ سُجُودِهِ قَبْلَ دُخُولِهِ فِي الصَّلَاةِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ هِشَامٍ الدَّسْتُوَائِيِّ حَدَّثَنِي ابْنُ أَبِي كَثِيرٍ هُوَ يَحْيَى - عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُعَيْقِيبٍ «أَنَّهُمْ سَأَلُوا رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ الْمَسْحِ فِي الصَّلَاةِ فَقَالَ: وَاحِدَةٌ» .

قَالَ مُسْلِمٌ: وَثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثنا الْحَسَنُ بْنُ مُوسَى ثنا شَيْبَانُ عَنْ يَحْيَى هُوَ ابْنُ أَبِي كَثِيرٍ - عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ حَدَّثَنِي مُعَيْقِيبٌ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ فِي الرَّجُلِ يُسَوِّي التُّرَابَ حَيْثُ يَسْجُدُ، قَالَ: إنْ كُنْتَ فَاعِلًا فَوَاحِدَةً»

[مَسْأَلَةٌ يَقْطَعُ صَلَاةَ الْمُصَلِّي كَوْنُ الْكَلْبِ بَيْنَ يَدَيْهِ مَارًّا أَوْ غَيْرَ مَارٍّ]

٣٨٥ - مَسْأَلَةٌ: وَيَقْطَعُ صَلَاةَ الْمُصَلِّي كَوْنُ الْكَلْبِ بَيْنَ يَدَيْهِ، مَارًّا أَوْ غَيْرَ مَارٍّ، صَغِيرًا أَوْ كَبِيرًا، حَيًّا أَوْ مَيِّتًا، أَوْ كَوْنُ الْحِمَارِ بَيْنَ يَدَيْهِ كَذَلِكَ أَيْضًا، وَكَوْنُ الْمَرْأَةِ بَيْنَ يَدَيْ الرَّجُلِ، مَارَّةً أَوْ غَيْرَ مَارَّةٍ، صَغِيرَةً أَوْ كَبِيرَةً إلَّا أَنْ تَكُونَ مُضْطَجِعَةً مُعْتَرِضَةً فَقَطْ،

she does not invalidate the prayer. Women do not invalidate one another's prayers. If there exists before the worshipper an object elevated to a forearm's height (equivalent to the back of a traditional Arab saddle, regardless of its thickness), nothing behind the barrier from what we have mentioned invalidates his prayer, nor does anything from all of that above the barrier. Whoever carries a small girl upon his neck during prayer does not invalidate it, whether the worshipper is aware of this or not. Proof of this lies in what ʻAbdullāh ibn Yūsuf narrated to us: Aḥmad ibn Fatḥ narrated to us; ʻAbd al-Wahhāb ibn ʻĪsā narrated to us; Aḥmad ibn Muḥammad narrated to us; Aḥmad ibn ʻAlī narrated to us; Muslim ibn al-Ḥajjāj narrated to us; Isḥāq ibn Ibrāhīm (Ibn Rāhawayh) narrated to us; al-Makhzūmī (Abū Hishām al-Mughīrah ibn Salamah) narrated to us; ʻAbd al-Wāḥid ibn Ziyād narrated to us. ʻUbayd Allah ʻAbd Allah ibn al-Asamm narrated to us: Yazid ibn al-Asamm narrated to us from Abu Hurayrah, who said: The Messenger of Allah – peace be upon him – said: "A woman, a donkey, and a dog invalidate the prayer, and this is prevented by something like the rear part of a saddle." ʻAbd al-Rahman ibn ʻAbd Allah ibn Khalid narrated to us: Ibrahim ibn Ahmad narrated to us, al-Farbari narrated to us, al-Bukhari narrated to us, Musaddad narrated to us, Yahya ibn Saʻid al-Qattan narrated to us from ʻUbayd Allah – he is Ibn ʻUmar – from Nafiʻ, from ʻAbd Allah ibn ʻUmar, who said: "A spear would be planted for the Messenger of Allah – peace be upon him – and he would pray facing it." We have also transmitted through the chain of Shuʻbah from ʻUbayd Allah ibn Abi Bakr ibn Anas, from Anas, from the Messenger of Allah – peace be upon him –: "A dog, a donkey, and a woman invalidate the prayer." If it is said: "You have indeed narrated through the chain of Abu Dharr from the Messenger of Allah – peace be upon him –: 'When one of you stands to pray, it suffices as a screen if there is something like the rear part of a saddle before him. If there is nothing like the rear part of a saddle before him, then his prayer is invalidated by a donkey, a woman, or a black dog,'" we say: Yes. The hadiths of Abu Hurayrah and Anas contain additions to the hadith of Abu Dharr, and the addition... The texts established in the religion from Allah the Almighty necessitate obligatory acceptance. Whoever acts upon this has adhered to the narration of Abu Dharr without contradicting it, for Abu Dharr's narration mentions only the

فَلَا تَقْطَعُ الصَّلَاةَ حِينَئِذٍ، وَلَا يَقْطَعُ النِّسَاءُ بَعْضُهُنَّ صَلَاةَ بَعْضٍ فَإِنْ كَانَ بَيْنَ يَدَيْ الْمُصَلِّي شَيْءٌ مُرْتَفِعٌ بِقَدْرِ الذِّرَاعِ - وَهُوَ قَدْرُ مُؤَخِّرَةِ الرَّحْلِ الْمَعْهُودَةِ عِنْدَ الْعَرَبِ وَلَا نُبَالِي بِغِلَظِهَا - لَمْ يَضُرَّ صَلَاتَهُ كُلُّ مَا كَانَ وَرَاءَ السُّتْرَةِ مِمَّا ذَكَرْنَا، وَلَا مَا كَانَ مِنْ كُلِّ ذَلِكَ فَوْقَ السُّتْرَةِ. وَمَنْ حَمَلَ صَبِيَّةً صَغِيرَةً عَلَى عُنُقِهِ فِي الصَّلَاةِ لَمْ تَبْطُلْ صَلَاتُهُ، وَسَوَاءٌ عَلِمَ الْمُصَلِّي بِذَلِكَ أَوْ لَمْ يَعْلَمْ بُرْهَانُ ذَلِكَ -: مَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ هُوَ ابْنُ رَاهْوَيْهِ - ثنا الْمَخْزُومِيُّ هُوَ أَبُو هِشَامٍ الْمُغِيرَةُ بْنُ سَلَمَةَ - ثنا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ ثنا عُبَيْدُ اللَّهِ عَبْدُ اللَّهِ بْنُ الْأَصَمِّ ثنا يَزِيدُ بْنُ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «يَقْطَعُ الصَّلَاةَ الْمَرْأَةُ، وَالْحِمَارُ، وَالْكَلْبُ، وَيَقِي ذَلِكَ مِثْلُ مُؤَخِّرَةِ الرَّحْلِ» . حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا مُسَدَّدٌ ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ هُوَ ابْنُ عُمَرَ - عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ «إِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يُرْكَزُ لَهُ الْحَرْبَةُ فَيُصَلِّي إِلَيْهَا» . وَقَدْ رُوِّينَا أَيْضًا مِنْ طَرِيقِ شُعْبَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ أَنَسٍ عَنْ أَنَسٍ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «يَقْطَعُ الصَّلَاةَ: الْكَلْبُ، وَالْحِمَارُ، وَالْمَرْأَةُ» . فَإِنْ قِيلَ: فَقَدْ رَوَيْتُمْ مِنْ طَرِيقِ أَبِي ذَرٍّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إِذَا قَامَ أَحَدُكُمْ فَصَلَّى فَإِنَّهُ يَسْتُرُهُ إِذَا كَانَ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ، فَإِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ فَإِنَّهُ يَقْطَعُ صَلَاتَهُ: الْحِمَارُ وَالْمَرْأَةُ، وَالْكَلْبُ الْأَسْوَدُ» قُلْنَا: نَعَمْ، وَحَدِيثُ أَبِي هُرَيْرَةَ وَأَنَسٍ فِيهِمَا زِيَادَةٌ عَلَى حَدِيثِ أَبِي ذَرٍّ، وَالزِّيَادَةُ الْوَارِدَةُ فِي الدِّينِ عَنْ اللَّهِ عَزَّ وَجَلَّ فُرِضَ

black dog. Yet whoever restricts themselves to Abu Dharr's narration contradicts the narrations of Abu Hurairah and Anas, and this is impermissible. Regarding a woman lying across [the path] not invalidating the prayer: Abdullah ibn Yusuf narrated to us, saying: Ahmad ibn Fath narrated to us from Abdul Wahhab ibn Isa, from Ahmad ibn Ali, from Muslim al-Hajjaj, from Umar ibn Hafs ibn Ghiyath, from his father, from al-A'mash, from Ibrahim al-Nakha'i - and Muslim, who is Abu al-Duha - both narrating from Masruq, from Aishah: "By Allah, I indeed saw Allah's Messenger - peace and blessings be upon him - praying while I lay on the bed between him and the qiblah. When I needed to relieve myself, I disliked sitting up and disturbing Allah's Messenger - peace and blessings be upon him - so I slipped away from near his feet." Ali said: The Mother of the Believers distinguished between sitting before Allah's Messenger - peace and blessings be upon him - during his prayer, which she reported as being disturbing to him, and reclining before him during his prayer which she did not consider disturbing. This constitutes the explicit text of our position, and all praise is to Allah. We have mentioned Allah's Messenger's - peace and blessings be upon him - prayer while carrying Umamah bint Abi al-As on his neck, thereby excluding what the explicit text excludes and retaining what the explicit text retains.[5]

قَبُولُهَا، وَمَنْ فَعَلَ هَذَا فَقَدْ أَخَذَ بِحَدِيثِ أَبِي ذَرٍّ وَلَمْ يُخَالِفْهُ، لِأَنَّهُ لَيْسَ فِي حَدِيثِ أَبِي ذَرٍّ إِلَّا ذِكْرُ الْأَسْوَدِ فَقَطْ، وَمَنْ اقْتَصَرَ عَلَى مَا فِي حَدِيثِ أَبِي ذَرٍّ فَقَدْ خَالَفَ رِوَايَةَ أَبِي هُرَيْرَةَ وَأَنَسٍ، وَهَذَا لَا يَحِلُّ. وَأَمَّا كَوْنُ الْمَرْأَةِ مُعْتَرِضَةً لَا تَقْطَعُ الصَّلَاةَ، فَإِنَّ عَبْدَ اللَّهِ بْنَ يُوسُفَ حَدَّثَنَا قَالَ: ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمٌ الْحَجَّاجُ ثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ ثنا أَبِي ثنا الْأَعْمَشُ ثنا إِبْرَاهِيمُ هُوَ النَّخَعِيُّ - وَمُسْلِمٌ هُوَ أَبُو الضُّحَى - كِلَاهُمَا عَنْ مَسْرُوقٍ «عَنْ عَائِشَةَ وَاللَّهِ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي وَإِنِّي عَلَى السَّرِيرِ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ مُضْطَجِعَةً، فَتَبْدُو لِي الْحَاجَةُ فَأَكْرَهُ أَنْ أَجْلِسَ فَأُوذِيَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَنْسَلُّ مِنْ عِنْدِ رِجْلَيْهِ» قَالَ عَلِيٌّ: فَقَدْ فَرَّقَتْ أُمُّ الْمُؤْمِنِينَ بَيْنَ حَالِ جُلُوسِهَا بَيْنَ يَدَيْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ يُصَلِّي، فَأَخْبَرَتْ بِأَنَّهُ أَذًى لَهُ، وَبَيْنَ اضْطِجَاعِهَا بَيْنَ يَدَيْهِ وَهُوَ يُصَلِّي فَلَمْ تَرَهُ أَذًى، وَهَذَا نَصُّ قَوْلِنَا، وَلِلَّهِ الْحَمْدُ وَقَدْ ذَكَرْنَا صَلَاةَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَامِلًا أُمَامَةَ بِنْتَ أَبِي الْعَاصِ عَلَى عُنُقِهِ فَاسْتَثْنَيْنَا مَا اسْتَثْنَاهُ النَّصُّ، وَأَبْقَيْنَا مَا أَبْقَاهُ النَّصُّ.

L6522–6525 A group of the early predecessors held this opinion. It was narrated to us through the chain of al-Ḥajjāj ibn al-Minhāl: Sufyān ibn ʿUyaynah narrated to us from ʿUbaydullāh ibn Abī Yazīd that he heard Ibn ʿAbbās say: "The prayer is invalidated by a dog and a woman." Through the chain of Yaḥyā ibn Saʿīd al-Qaṭṭān: Shuʿbah narrated to us from Qatādah, who said: I heard Jābir ibn Zayd report that Ibn ʿAbbās said: "The prayer is invalidated by a dog, a donkey, and a woman." These two chains are the most authentic that can be found. Through the chain of Shuʿbah from ʿUbaydullāh ibn Abī Bakr ibn Anas from Anas ibn Mālik, who said: "The prayer is invalidated by a

وَقَدْ قَالَ بِهَذَا جَمَاعَةٌ مِنْ السَّلَفِ. رُوِّينَا مِنْ طَرِيقِ الْحَجَّاجِ بْنِ الْمِنْهَالِ ثنا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ قَالَ: يَقْطَعُ الصَّلَاةَ: الْكَلْبُ، وَالْمَرْأَةُ وَمِنْ طَرِيقِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ ثنا شُعْبَةُ عَنْ قَتَادَةَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ يَقُولُ قَالَ ابْنُ عَبَّاسٍ: يَقْطَعُ الصَّلَاةَ: الْكَلْبُ، وَالْحِمَارُ، وَالْمَرْأَةُ. وَهَذَانِ سَنَدَانِ لَا يُوجَدُ أَصَحُّ مِنْهُمَا وَمِنْ طَرِيقِ شُعْبَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:

[5] **Hadith references (L6517):** Sahih Muslim 511.

dog, a donkey, and a woman." Through the chain of al-Ḥajjāj ibn al-Minhāl: Ḥammād ibn Salamah narrated to us from Ḥumayd from Bakr ibn ʿAbdillāh al-Muzanī, who said: "I was praying beside Ibn ʿUmar when a puppy entered between us. It passed before me, so Ibn ʿUmar told me: 'You must repeat your prayer, but I will not repeat mine, for it did not pass before me.'" Through the chain of Yaḥyā ibn Saʿīd al-Qaṭṭān from Sulaymān al-Taymī from Bakr ibn ʿAbdillāh al-Muzanī: "A puppy passed before Ibn ʿUmar, invalidating his prayer." This too is an impeccably authentic chain. Through the chain of ʿAlī ibn al-Madīnī: Muʿādh ibn Hishām al-Dastuwāʾī narrated to us from his father from Qatādah from Zurārah ibn Awfā from Saʿd ibn Hishām from ʿĀmir from Abū Hurayrah, who said: "The prayer is invalidated by a dog, a donkey, and a woman." Through the chain of ʿAbdullāh ibn al-Mubārak: Sulaymān ibn al-Mughīrah narrated to me from Ḥumayd ibn Hilāl from ʿAbdullāh ibn al-Ṣāmit, who said: "Al-Ḥakam ibn ʿAmr al-Ghifārī led people in prayer during a journey with a sutrah in front of them. When donkeys passed before his companions, he had them redo the prayer." From the path of Hammad ibn Salamah through Humayd, from al-Hasan ibn Muslim al-Makki, from Safiyyah bint Shaybah, from Aisha, the Mother of the Believers, who said: "You have placed us women in the same category as dogs and donkeys. Truly, what invalidates prayer are the dog, the donkey, and the domestic cat." From the path of Sufyan ibn Uyaynah through al-Zuhri, from Salim, that Abdullah ibn Abbas said: "What invalidates prayer are the dog and the donkey." This is the statement of Ata and Ibn Jurayj, except they specified the black dog and the menstruating woman. From Ikrimah: "What invalidates prayer are the dog and the menstruating woman." From the path of Shuʿbah through Ziyad ibn Fayyad, who said: "I heard Abu al-Ahwaz—the companion of Ibn Masʿud—say: 'What invalidates prayer are the dog, the woman, and the donkey.'" Ahmad ibn Hanbal said: "What invalidates prayer are the black dog, the donkey, and the woman, unless she is lying down." Ali said: "Abu Hanifah, Malik, and al-Shafiʿi said: 'None of these aforementioned entities invalidates prayer.' We know of no evidence they cite except the hadith of Aisha, yet it is a proof against them as we have presented."

يَقْطَعُ الصَّلَاةَ: الْكَلْبُ، وَالْحِمَارُ، وَالْمَرْأَةُ. وَمِنْ طَرِيقِ الْحَجَّاجِ بْنِ الْمِنْهَالِ ثنا حَمَّادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ قَالَ: كُنْت أُصَلِّي إلَى جَنْبِ ابْنِ عُمَرَ فَدَخَلَ بَيْنِي وَبَيْنَهُ - يُرِيدُ جَرْوًا - فَمَرَّ بَيْنَ يَدَيَّ فَقَالَ لِي ابْنُ عُمَرَ: أَمَّا أَنْتَ فَأَعِدْ الصَّلَاةَ، وَأَمَّا أَنَا فَلَا أُعِيدُ، لِأَنَّهُ لَمْ يَمُرَّ بَيْنَ يَدَيَّ وَمِنْ طَرِيقِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ: أَنَّ جَرْوًا مَرَّ بَيْنَ يَدَيْ ابْنِ عُمَرَ فَقَطَعَ عَلَيْهِ صَلَاتَهُ وَهَذَا أَيْضًا أَصَحُّ إسْنَادٍ يَكُونُ وَمِنْ طَرِيقِ عَلِيِّ بْنِ الْمَدِينِيِّ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ الدَّسْتُوَائِيُّ ثنا أَبِي عَنْ قَتَادَةَ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَامِرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: يَقْطَعُ الصَّلَاةَ: الْكَلْبُ، وَالْحِمَارُ، وَالْمَرْأَةُ وَمِنْ طَرِيقِ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ حَدَّثَنِي سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ حُمَيْدِ بْنِ هِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ: صَلَّى الْحَكَمُ بْنُ عَمْرٍو الْغِفَارِيُّ بِالنَّاسِ فِي سَفَرٍ وَبَيْنَ يَدَيْهِ سُتْرَةٌ، فَمَرَّتْ حُمُرٌ بَيْنَ يَدَيْ أَصْحَابِهِ فَأَعَادَ بِهِمْ الصَّلَاةَ وَمِنْ طَرِيقِ حَمَّادِ بْنِ سَلَمَةَ عَنْ حُمَيْدٍ عَنْ الْحَسَنِ بْنِ مُسْلِمٍ الْمَكِّيِّ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: جَعَلْتُمُونَا بِمَنْزِلَةِ الْكَلْبِ، وَالْحِمَارِ، وَإِنَّمَا يَقْطَعُ الصَّلَاةَ: الْكَلْبُ، وَالْحِمَارُ، وَالسِّنَّوْرُ وَمِنْ طَرِيقِ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ: يَقْطَعُ الصَّلَاةَ: الْكَلْبُ، وَالْحِمَارُ وَهُوَ قَوْلُ عَطَاءٍ، وَابْنِ جُرَيْجٍ، إلَّا أَنَّهُمَا خَصَّا: الْكَلْبَ الْأَسْوَدَ، وَالْمَرْأَةَ الْحَائِضَ وَعَنْ عِكْرِمَةَ: يَقْطَعُ الصَّلَاةَ: الْكَلْبُ، وَالْمَرْأَةُ الْحَائِضُ وَمِنْ طَرِيقِ شُعْبَةَ عَنْ زِيَادِ بْنِ فَيَّاضٍ قَالَ: سَمِعْت أَبَا الْأَحْوَصِ - هُوَ صَاحِبُ ابْنِ مَسْعُودٍ - يَقُولُ: يَقْطَعُ الصَّلَاةَ: الْكَلْبُ، وَالْمَرْأَةُ، وَالْحِمَارُ. وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: يَقْطَعُ الصَّلَاةَ: الْكَلْبُ الْأَسْوَدُ، وَالْحِمَارُ، وَالْمَرْأَةُ إلَّا أَنْ تَكُونَ مُضْطَجِعَةً

قَالَ عَلِيٌّ: وَقَالَ أَبُو حَنِيفَةَ، وَمَالِكٌ، وَالشَّافِعِيُّ: لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ مِنْ هَذَا كُلِّهِ وَمَا نَعْلَمُ لَهُمْ حُجَّةً إِلَّا حَدِيثَ عَائِشَةَ، وَهُوَ حُجَّةٌ عَلَيْهِمْ كَمَا أَوْرَدْنَاهُ.

L6526–6533

وَحَدِيثًا رُوِّينَاهُ مِنْ طَرِيقِ «ابْنِ عَبَّاسٍ أَقْبَلْت رَاكِبًا عَلَى أَتَانٍ وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْت الِاحْتِلَامَ وَرَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي بِالنَّاسِ بِمِنًى، فَمَرَرْتُ بَيْنَ يَدَيْ الصَّفِّ، فَنَزَلْتُ فَأَرْسَلْتُ الْأَتَانَ تَرْتَعُ وَدَخَلْتُ فِي الصَّفِّ، فَلَمْ يُنْكِرْ ذَلِكَ عَلَيَّ أَحَدٌ» . قَالَ عَلِيٌّ: وَهَذَا لَا حُجَّةَ فِيهِ لِوُجُوهٍ: أَوَّلُهُمَا: مَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا مُحَمَّدُ بْنُ جَعْفَرٍ نا شُعْبَةُ عَنْ الْحَكَمِ هُوَ ابْنُ عُتَيْبَةَ - سَمِعْت أَبَا جُحَيْفَةَ قَالَ «خَرَجَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِالْهَاجِرَةِ إلَى الْبَطْحَاءِ فَتَوَضَّأَ وَصَلَّى الظُّهْرَ رَكْعَتَيْنِ وَبَيْنَ يَدَيْهِ عَنَزَةٌ» . وَزَادَ فِيهِ عَوْنُ بْنُ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ «وَكَانَ يَمُرُّ مِنْ وَرَائِهَا الْحِمَارُ وَالْمَرْأَةُ» . وَبِهِ إلَى مُسْلِمٍ: ثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذِ بْنِ مُعَاذٍ الْعَنْبَرِيُّ ثنا أُبَيٌّ ثنا شُعْبَةُ عَنْ يَعْلَى هُوَ ابْنُ عَطَاءٍ - سَمِعَ أَبَا عَلْقَمَةَ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إنَّمَا الْإِمَامُ جُنَّةٌ، فَإِذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا» . قَالَ عَلِيٌّ: فَمَا لَمْ يَحِلَّ بَيْنَ الْإِمَامِ وَالْمَأْمُومِ مِمَّا ذَكَرْنَا فَلَا يَقْطَعُ الصَّلَاةَ؛ لِأَنَّ الْإِمَامَ سُتْرَةٌ لِجَمِيعِ الْمَأْمُومِينَ، وَلَوْ امْتَدَّ الصَّفُّ فَرَاسِخَ بُرْهَانُ ذَلِكَ -: الْإِجْمَاعُ الْمُتَيَقَّنُ الَّذِي لَا شَكَّ فِيهِ فِي أَنَّ سُتْرَةَ الْإِمَامِ لَا يُكَلَّفُ أَحَدٌ مِنْ الْمَأْمُومِينَ اتِّخَاذَ سُتْرَةٍ أُخْرَى؛ بَلْ اكْتَفَى الْجَمِيعُ بِالْعَنَزَةِ الَّتِي كَانَ - عَلَيْهِ السَّلَامُ - يُصَلِّي إلَيْهَا، فَلَمْ تَدْخُلْ أَتَانُ ابْنِ عَبَّاسٍ بَيْنَ النَّاسِ وَبَيْنَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَا بَيْنَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

A ḥadīth we have narrated through the chain of Ibn Abbas: “I approached riding a she-donkey when I was nearing the age of puberty, while the Messenger of Allah - peace and blessings be upon him - was leading people in prayer at Mina. I passed in front of the prayer row, dismounted, released the she-donkey to graze, and joined the row. No one censured this action.” Ali said: “This contains no valid evidence for several reasons. First: What Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated from Abdul-Wahhab ibn Isa, from Ahmad ibn Muhammad, from Ahmad ibn Ali, from Muslim ibn al-Hajjaj, from Muhammad ibn al-Muthanna, from Muhammad ibn Ja’far, from Shu’bah, from al-Hakam - who is Ibn Utaybah - who said: I heard Abu Juhaifah state: ’The Messenger of Allah - peace and blessings be upon him - emerged at midday to al-Batha’, performed ablution, prayed Dhuhr as two units with a short spear before him.”’ Awn ibn Abi Juhaifah added from his father: “A donkey and a woman would pass behind it.” Through the same chain to Muslim: Ubaydullah ibn Mu’adh ibn Mu’adh al-Anbari narrated from Ubayy, from Shu’bah, from Ya’la - who is Ibn Ata’ - who heard Aba Alqamah relate from Abu Hurairah, who said: The Messenger of Allah - peace and blessings be upon him - declared: “The Imam serves as a sutra. When he prays seated, pray seated.” Ali said: “Therefore, anything that does not interpose between the Imam and the congregation from the aforementioned categories does not invalidate the prayer, for the Imam constitutes a sutra for all worshippers. Even if the prayer row extended for leagues, the decisive proof lies in the indubitable consensus that the Imam’s sutra means no one among the congregation members is required to establish another sutra. The entire congregation suffices with the short spear toward which the Prophet - peace be upon him - prayed. Ibn Abbas’s she-donkey neither passed between the people and the Messenger of Allah - peace and blessings be upon him - nor between the Messenger of Allah - peace and blessings be upon him - and his sutra.” Additionally, it has been established from Ibn Abbas — as we previously mentioned — that a donkey, a woman, and a dog

interrupt the prayer. Our understanding of them is that they say: "The Companion narrator is more knowledgeable regarding what he narrates." Then, even if a narration contrary to this were sound — though it is unsound — what Abu Hurairah, Anas, and Abu Dharr reported would undoubtedly be the abrogator, due to what they adhered to prior to the arrival of what they narrated. They mentioned two reports: The first — through the chain of Al-Abbas ibn Ubayd Allah ibn Al-Abbas, from Al-Fadl ibn Al-Abbas — states: "The Messenger of Allah (peace be upon him) visited Al-Abbas and prayed while a female donkey and a small female dog were in front of him." Ali said: "This is false, for Al-Abbas ibn Ubayd Allah did not meet his uncle Al-Fadl." The second report is through the chain of Mujalid, from Abu al-Waddak, from Abu Sa'id al-Khudri, that the Messenger of Allah (peace be upon him) said: "Nothing interrupts the prayer. Prevent what you can." Ali said: "Abu al-Waddak is weak, and Mujalid is likewise." Even if all this were authentic, it would not necessitate adopting one narration over the other except with clear evidence, not through desire or caprice. If these reports were authentic — and they are not — the ruling of the Prophet (peace be upon him) would be that... The dog, the donkey, and the woman invalidate the prayer— this constitutes the definitive abrogator that replaces the prior position they held, which stated that no animal invalidates prayer, just as the horse, the cat, the pig, and others do not invalidate it. Thus, it is an evident falsehood, and abandoning the definitive abrogator while adhering to the definitively abrogated ruling is impermissible. It is impossible for the abrogated state to return unless he, peace be upon him, clarifies its reinstatement. Some opponents argued using Allah's words: "To Him ascends the good word, and the righteous deed raises it" (35:10), asking: "What invalidates this?" Ali responded: "These troublemakers invalidate it:" A man's kissing his wife, touching his penis, or urine exceeding a Baghlī dirham's volume invalidate the prayer. Universally, deliberate passing of wind from the anus invalidates it. As for women, the Prophet (peace be upon him) informed us that the best of their rows is the last, thus it is established that their actions do not invalidate each other's prayers—and with Allah, the Most High, is success.[67]

- وَبَيْنَ سُتْرَتِهِ وَأَيْضًا: فَقَدْ ثَبَتَ عَنْ ابْنِ عَبَّاسٍ - كَمَا أَوْرَدْنَا قَبْلُ - أَنَّ الْحِمَارَ، وَالْمَرْأَةَ وَالْكَلْبَ يَقْطَعُ الصَّلَاةَ، وَعَهْدُنَا بِهِمْ يَقُولُونَ: إِنَّ الرَّاوِيَ مِنْ الصَّحَابَةِ أَعْلَمُ بِمَا رَوَى ثُمَّ لَوْ صَحَّ غَيْرُ هَذَا - وَهُوَ لَا يَصِحُّ - لَكَانَ مَا رَوَاهُ أَبُو هُرَيْرَةَ، وَأَنَسٌ، وَأَبُو ذَرٍّ - هُوَ النَّاسِخَ بِيَقِينٍ لَا شَكَّ فِيهِ لِمَا كَانُوا عَلَيْهِ قَبْلَ وُرُودِ مَا رَوَوْهُ وَذَكَرُوا خَبَرَيْنِ: أَحَدُهُمَا - مِنْ طَرِيقِ الْعَبَّاسِ بْنِ عُبَيْدِ اللَّهِ بْنِ الْعَبَّاسِ عَنْ الْفَضْلِ بْنِ الْعَبَّاسِ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - زَارَ الْعَبَّاسَ فَصَلَّى وَبَيْنَ يَدَيْهِ حِمَارَةٌ وَكُلَيْبَةٌ» . قَالَ عَلِيٌّ: وَهَذَا بَاطِلٌ، لِأَنَّ الْعَبَّاسَ بْنَ عُبَيْدِ اللَّهِ لَمْ يُدْرِكْ عَمَّهُ الْفَضْلَ وَحَدِيثٌ مِنْ طَرِيقِ مُجَالِدٍ عَنْ أَبِي الْوَدَّاكِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ «لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ، وَادْرَءُوا مَا اسْتَطَعْتُمْ» . قَالَ عَلِيٌّ: أَبُو الْوَدَّاكِ ضَعِيفٌ، وَمُجَالِدٌ مِثْلُهُ. ثُمَّ لَوْ صَحَّ كُلُّ هَذَا لَمَا وَجَبَ الْأَخْذُ بِإِحْدَى الرِّوَايَتَيْنِ دُونَ الْأُخْرَى إلَّا بِحُجَّةٍ بَيِّنَةٍ، لَا بِالْهَوَى وَالْمُطَارَفَةِ، فَلَوْ صَحَّتْ هَذِهِ الْآثَارُ - وَهِيَ لَا تَصِحُّ - لَكَانَ حُكْمُهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِأَنَّ الْكَلْبَ، وَالْحِمَارَ، وَالْمَرْأَةَ يَقْطَعُونَ الصَّلَاةَ - هُوَ النَّاسِخَ لِمَا كَانُوا عَلَيْهِ قَبْلُ، مِنْ أَنْ لَا يَقْطَعَ الصَّلَاةَ شَيْءٌ مِنْ الْحَيَوَانِ، كَمَا لَا يَقْطَعُهَا: الْفَرَسُ، وَالسِّنَّوْرُ، وَالْخِنْزِيرُ، وَغَيْرُ ذَلِكَ؛ فَمِنْ الْبَاطِلِ الَّذِي لَا يَخْفَى وَلَا يَحِلُّ تَرْكُ النَّاسِخِ الْمُتَيَقَّنِ وَالْأَخْذُ بِالْمَنْسُوخِ الْمُتَيَقَّنِ. وَمِنْ الْمُحَالِ أَنْ تَعُودَ الْحَالَةُ الْمَنْسُوخَةُ ثُمَّ لَا يُبَيِّنُ - عَلَيْهِ السَّلَامُ - عَوْدَهَا. وَاحْتَجَّ بَعْضُ الْمُخَالِفِينَ بِقَوْلِ اللَّهِ تَعَالَى: {إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ} [فاطر: ١٠] قَالَ: فَمَا يَقْطَعُ هَذَا قَالَ عَلِيٌّ: يَقْطَعُهُ عِنْدَ هَؤُلَاءِ الْمُشْغِبِينَ -: قُبْلَةُ الرَّجُلِ امْرَأَتَهُ، وَمَسُّهُ ذَكَرَهُ، وَأَكْثَرُ مِنْ الدِّرْهَمِ الْبَغْلِيِّ مِنْ بَوْلٍ، وَيَقْطَعُهُ عِنْدَ

[6] **Hadith references (L6527):** Sahih Muslim 416.

[7] **Qur'an references (L6527):** Qur'an 35:10 (Fatir).

الْكُلِّ: رُوَيْحَةٌ تَخْرُجُ مِنْ الدُّبُرِ مُتَعَمَّدَةً وَأَمَّا النِّسَاءُ فَقَدْ أَخْبَرَ - عَلَيْهِ السَّلَامُ -: أَنَّ خَيْرَ صُفُوفِهِنَّ آخِرُهَا، فَصَحَّ أَنَّهُ لَا يَقْطَعُ بَعْضُهُنَّ صَلَاةَ بَعْضٍ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ لَا يَحِلُّ لِلْمُصَلِّي أَنْ يَرْفَعَ بَصَرَهُ إلَى السَّمَاءِ]

L6534 **A legal ruling: It is impermissible for the one performing prayer to raise his gaze toward the heavens.**

٣٨٦ - مَسْأَلَةٌ: وَلَا يَحِلُّ لِلْمُصَلِّي أَنْ يَرْفَعَ بَصَرَهُ إلَى السَّمَاءِ، وَلَا عِنْدَ الدُّعَاءِ فِي غَيْرِ الصَّلَاةِ أَيْضًا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا ابْنُ الْحَجَّاجِ ثنا أَبُو كُرَيْبٍ ثنا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ الْمُسَيَّبِ بْنِ رَافِعٍ عَنْ تَمِيمِ بْنِ طَرَفَةَ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَيَنْتَهِيَنَّ أَقْوَامٌ يَرْفَعُونَ أَبْصَارَهُمْ إلَى السَّمَاءِ فِي الصَّلَاةِ أَوْ لَا تَرْجِعُ إلَيْهِمْ» . وَرُوِّينَا أَيْضًا مِنْ طَرِيقٍ صَحِيحَةٍ عَنْ أَنَسٍ وَابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ نَبَاتٍ نا ابْنُ مُفَرِّجٍ ثنا عَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ الْوَرْدِ ثنا يَحْيَى بْنُ أَيُّوبَ بْنِ بَادِي الْعَلَّافُ ثنا يَحْيَى هُوَ ابْنُ بُكَيْرٍ - ثنا اللَّيْثُ بْنُ سَعْدٍ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنْ عِرَاكِ بْنِ مَالِكٍ وَالْأَعْرَجِ كِلَاهُمَا عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَيَنْتَهِيَنَّ أُنَاسٌ عَنْ رَفْعِ أَبْصَارِهِمْ عِنْدَ الدُّعَاءِ إلَى السَّمَاءِ حَتَّى لَتُخْطَفَ» . قَالَ عَلِيٌّ: هَذَا وَعِيدٌ شَدِيدٌ، وَالْوَعِيدُ لَا يَكُونُ إلَّا عَلَى كَبِيرَةٍ مِنْ الْحَرَامِ، لَا عَلَى مُبَاحٍ مَكْرُوهٍ أَصْلًا، وَلَا عَلَى صَغِيرَةٍ مَغْفُورَةٍ وَقَالَ بِهَذَا طَائِفَةٌ مِنْ السَّلَفِ - كَمَا رُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ زِيَادٍ عَنْ فَيَّاضٍ عَنْ تَمِيمِ بْنِ سَلَمَةَ قَالَ رَأَى ابْنُ مَسْعُودٍ قَوْمًا رَافِعِي أَبْصَارِهِمْ إلَى السَّمَاءِ فِي الصَّلَاةِ فَقَالَ: لَيَنْتَهِيَنَّ أَقْوَامٌ يَرْفَعُونَ أَبْصَارَهُمْ فِي الصَّلَاةِ أَوْ لَا تَرْجِعُ إلَيْهِمْ وَقَالَ أَيْضًا: أَوْ مَا يَخْشَى أَحَدُكُمْ

L6535–6539 386 - Issue: It is not permissible for one praying to raise their gaze toward the sky, nor even during supplication outside of prayer as well. Abdullah ibn Yusuf narrated to us; Ahmad ibn Fath narrated to us; Abd al-Wahhab ibn Isa narrated to us; Ahmad ibn Muhammad narrated to us. Ahmad ibn Ali narrated to us: Ibn al-Hajjaj narrated to us: Abu Kurayb narrated to us: Abu Mu'awiyah narrated to us from al-A'mash from al-Musayyib ibn Rafi' from Tamim ibn Tarafah from Jabir ibn Samurah, who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Let those who raise their gaze to the sky during prayer desist, or their sight will not return to them." It was also narrated to us through a sound chain from Anas, Ibn 'Umar, and Abu Hurayrah. Muhammad ibn Sa'id ibn Nubat narrated to us: Ibn Mufarrij narrated to us: 'Abdullah ibn Ja'far ibn al-Ward narrated to us: Yahya ibn Ayyub ibn Badi al-'Allaf narrated to us: Yahya - meaning Ibn Bukayr - narrated to us: al-Layth ibn Sa'd narrated to us from Ja'far ibn Rabi'ah from 'Irak ibn Malik and al-A'raj, both of whom narrated from Abu Hurayrah that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Let people desist from raising their gaze to the sky during supplication until their sight is snatched away." 'Ali said: "This constitutes a severe threat, and threats are only issued for major forbidden sins - not for a permissible but disliked act, nor for a minor sin that may be forgiven." A group of the pious predecessors held this view - as was narrated to us through the chain of 'Abd al-Rahman ibn Mahdi from Sufyan al-Thawri from Ziyad from Fayyad from Tamim ibn Salamah, who said: Ibn Mas'ud saw people raising their gaze to the sky during prayer and declared: "Let those who raise their gaze during prayer desist, or [text cut off]..." It returns to them. He also said: "Or does none of you fear that if he raises his head before the Imam, Allah the Exalted might transform his head into a dog's head?" Through the narration of Hammad ibn Salama from Imran ibn Hudayr from Abu Mijlaz,

who said: “Does not the one who raises his gaze to the sky fear that his sight might be snatched away? Do I not see that angels used to descend?” Ali said: “It is astonishing that Hanafis invalidate the prayer of one who prays behind an Imam while a woman prays following that Imam’s prayer beside him - though he is unable to remove her - and the prayer of one who speaks forgetfully during his prayer. Malikis invalidate the prayer of one who prays after performing ablution with water in which bread was soaked. Shafi’is invalidate the prayer of one who prays with a hair from his own hair that has fallen from his beard or head on his clothes. Yet no text or evidence has ever come indicating the invalidation of any of these prayers. Meanwhile, they permit the prayer of one who intentionally performs during his prayer an act explicitly prohibited by authentic texts, despite severe warnings against it. Success is by Allah, the Exalted.”[8]

إِذَا رَفَعَ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يُحَوِّلَ اللَّهُ تَعَالَى رَأْسَهُ رَأْسَ كَلْبٍ وَمِنْ طَرِيقِ حَمَّادِ بْنِ سَلَمَةَ عَنْ عِمْرَانَ بْنِ حُدَيْرٍ عَنْ أَبِي مِجْلَزٍ قَالَ: أَمَا يَخْشَى الَّذِي يَرْفَعُ بَصَرَهُ إِلَى السَّمَاءِ أَنْ يُخْتَلَسَ بَصَرُهُ “، أَلَا أَرَى أَنَّهُ كَانَ الْمَلَائِكَةُ تَنْزِلُ قَالَ عَلِيٌّ: مِنْ الْعَجَبِ أَنْ يَكُونَ الْحَنَفِيُّونَ يُبْطِلُونَ صَلَاةَ مَنْ صَلَّى خَلْفَ إمَامٍ وَإِلَى جَانِبِهِ امْرَأَةٌ تُصَلِّي بِصَلَاةِ ذَلِكَ الْإِمَامِ وَهُوَ لَا يَقْدِرُ عَلَى إزَالَتِهَا وَصَلَاةَ مَنْ تَكَلَّمَ سَاهِيًا فِي صَلَاتِهِ وَالْمَالِكِيُّونَ يُبْطِلُونَ صَلَاةَ مَنْ صَلَّى وَقَدْ تَوَضَّأَ بِمَاءٍ بُلَّ فِيهِ خُبْزٌ وَالشَّافِعِيُّونَ يُبْطِلُونَ صَلَاةَ مَنْ صَلَّى وَعَلَى ثِيَابِهِ شَعْرٌ مِنْ شَعْرِهِ نَفْسِهِ قَدْ سَقَطَ مِنْ لِحْيَتِهِ وَرَأْسِهِ وَمَا جَاءَ قَطُّ نَصٌّ وَلَا دَلِيلٌ عَلَى بُطْلَانِ صَلَاةِ أَحَدٍ مِنْ هَؤُلَاءِ، ثُمَّ يُجِيزُونَ صَلَاةَ مَنْ تَعَمَّدَ فِي صَلَاتِهِ عَمَلًا صَحَّ النَّصُّ بِتَحْرِيمِهِ عَلَيْهِ وَشِدَّةِ الْوَعِيدِ فِيهِ وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

L6540 **A juristic issue: A woman prayed beside a man, neither following him nor his prayer leader in prayer.**

[مَسْأَلَةٌ صَلَّتْ امْرَأَةٌ إلَى جَنْبِ رَجُلٍ لَا تَأْتَمُّ بِهِ وَلَا بِإِمَامِهِ]

L6541–6543 387. Issue: If a woman prays beside a man without following him or his imam, this is permissible. If he does not intend to lead her in prayer while she intends this, his prayer remains complete and her prayer becomes void. If he intends to lead her in prayer while she is capable of moving back from him, both their prayers become invalid. If they are both following as congregants behind a single imam, and neither she nor he is able to find another spot, their prayers remain complete. If she is able to delay [her position] while he is unable to make her stay back, her prayer becomes invalid while his prayer remains valid. If he could make her stay back but did not do so, the prayers of both become invalid. Abdullah ibn Rabīʿ narrated to us: Muḥammad ibn Muʿāwiyah narrated to us: Aḥmad ibn Shuʿayb narrated to us: ʿAmr ibn ʿAlī narrated to us: Yaḥyā—that is, Ibn Saʿīd al-Qaṭṭān—narrated to us: Shuʿbah narrated from ʿAbdullāh ibn al-Mukhtār from Mūsā

٣٨٧ - مَسْأَلَةٌ: فَإِنْ صَلَّتْ امْرَأَةٌ إلَى جَنْبِ رَجُلٍ لَا تَأْتَمُّ بِهِ وَلَا بِإِمَامِهِ فَذَلِكَ جَائِزٌ فَإِنْ كَانَ لَا يَنْوِي أَنْ يَؤُمَّهَا وَنَوَتْ هِيَ ذَلِكَ فَصَلَاتُهُ تَامَّةٌ وَصَلَاتُهَا بَاطِلَةٌ فَإِنْ نَوَى أَنْ يَؤُمَّهَا وَهِيَ قَادِرَةٌ عَلَى التَّأَخُّرِ عَنْهُ فَصَلَاتُهُمَا جَمِيعًا فَاسِدَةٌ فَإِنْ كَانَا جَمِيعًا مُؤْتَمَّيْنِ بِإِمَامٍ وَاحِدٍ وَلَا تَقْدِرُ هِيَ وَلَا هُوَ عَلَى مَكَانٍ آخَرَ فَصَلَاتُهُمَا تَامَّةٌ وَإِنْ كَانَتْ قَادِرَةً عَلَى التَّأَخُّرِ وَهُوَ غَيْرُ قَادِرٍ عَلَى تَأْخِيرِهَا فَصَلَاتُهَا بَاطِلَةٌ وَصَلَاتُهُ تَامَّةٌ فَلَوْ قَدَرَ عَلَى تَأْخِيرِهَا فَلَمْ يَفْعَلْ فَصَلَاتُهُمَا جَمِيعًا بَاطِلَةٌ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا عَمْرُو بْنُ عَلِيٍّ ثنا يَحْيَى هُوَ ابْنُ سَعِيدٍ الْقَطَّانُ - ثنا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ عَنْ «مُوسَى بْنِ أَنَسِ بْنِ مَالِكٍ عَنْ أَبِيهِ قَالَ: صَلَّى بِي رَسُولُ اللَّهِ - صَلَّى

[8] **Hadith references (L6535):** Sahih Muslim 428.

ibn Anas ibn Mālik from his father, who said: “Allah’s Messenger—peace and blessings be upon him—prayed with me and a woman from my household. He placed me on my right side, and the woman stood behind us.” Abdullah ibn Rabīʿ narrated to us: Muḥammad ibn Muʿāwiyah narrated to us: Aḥmad ibn Shuʿayb narrated to us: Quṭaybah ibn Saʿīd narrated to us: Mālik ibn Anas narrated from Isḥāq ibn ʿAbdullāh ibn Abī Ṭalḥah from Anas ibn Mālik that Allah’s Messenger—peace and blessings be upon him—led them in prayer. Anas said: “The orphan and I formed a row behind him, and the elderly woman stood behind us. He prayed two rakʿahs for us and then left.” Thus, it is confirmed that the placement of a woman, two women, or more must necessarily be behind men—never alongside a single man or in front of him—and that the placement of a man, two men, or more must necessarily be in front of a woman, two women, or more. Whoever exceeds the position Allah the Exalted has commanded through the tongue of His Messenger—peace and blessings be upon him—to pray in, and prays where Allah has prohibited, has disobeyed Allah—Majestic and Exalted—in that act and has not fulfilled the prayer Allah ordained. Disobedience cannot compensate for obedience. This is the view of Abū Ḥanīfah and some followers of Abū Sulaymān. As for one who is incapable of occupying the commanded position and cannot do otherwise, Allah the Exalted has said: “He has detailed for you what He has forbidden to you, except when compelled by necessity” (Quran 6:119). And the Prophet—peace be upon him—said: “When I command you to do something, fulfill it as much as you are able.”[9]

L6544 **A legal issue regarding intentionally placing his hand on his waist during the ṣalāh.**

L6545 Issue 388: Whoever intentionally places his hand on his waist during prayer, his prayer is invalidated.

L6546–6551 Similarly, whoever sits intentionally in prayer while leaning on one or both hands. Hammam narrated to us from Abbas ibn Asbagh, from Muhammad ibn Abd al-Malik ibn Ayman, from Isma’il ibn Ishaq, from Yahya ibn Habib ibn Arabi, from Hammad ibn Zayd, from Ayyub al-Sakhtiyani, from Muham-

[9] **Qur’an references (L6541):** Qur’an 6:119 (Al-An’am).

اللَّهُ عَلَيْهِ وَسَلَّمَ - وَبِامْرَأَةٍ مِنْ أَهْلِي، فَأَقَامَنِي عَنْ يَمِينِهِ، وَالْمَرْأَةُ خَلْفَنَا» . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ «عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَّى بِهِمْ، قَالَ أَنَسٌ: فَصَفَفْتُ أَنَا وَالْيَتِيمُ وَرَاءَهُ، وَالْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّى لَنَا رَكْعَتَيْنِ وَانْصَرَفَ» . فَصَحَّ أَنَّ مَقَامَ الْمَرْأَةِ، وَالْمَرْأَتَيْنِ، وَالْأَكْثَرِ - إِنَّمَا هُوَ خَلْفَ الرِّجَالِ وَلَا بُدَّ لَا مَعَ رَجُلٍ وَاحِدٍ أَصْلًا، وَلَا أَمَامَهُ، وَأَنَّ مَوْقِفَ الرَّجُلِ وَالرَّجُلَيْنِ وَالْأَكْثَرِ إِنَّمَا هُوَ أَمَامَ الْمَرْأَةِ، وَالْمَرْأَتَيْنِ، وَالْأَكْثَرِ وَلَا بُدَّ. فَمَنْ تَعَدَّى مَوْضِعَهُ الَّذِي أَمَرَهُ اللَّهُ تَعَالَى عَلَى لِسَانِ رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يُصَلِّيَ فِيهِ وَصَلَّى حَيْثُ مَنَعَهُ اللَّهُ كَذَلِكَ: فَقَدْ عَصَى اللَّهَ عَزَّ وَجَلَّ فِي عَمَلِهِ ذَلِكَ، وَلَمْ يَأْتِ بِالصَّلَاةِ الَّتِي أَمَرَ اللَّهُ بِهَا وَالْمَعْصِيَةُ لَا تُجْزِئُ عَنْ الطَّاعَةِ. وَهُوَ قَوْلُ أَبِي حَنِيفَةَ وَبَعْضِ أَصْحَابِ أَبِي سُلَيْمَانَ. وَأَمَّا مَنْ عَجَزَ عَنْ الْمَكَانِ الَّذِي أُمِرَ بِهِ وَلَمْ يَقْدِرْ عَلَى غَيْرِهِ فَقَدْ قَالَ تَعَالَى: {وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إلا مَا اضْطُرِرْتُمْ إِلَيْهِ} [الأنعام: ١١٩] . وَقَالَ - عَلَيْهِ السَّلَامُ -: «إذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ»

[مَسْأَلَةٌ تَعَمَّدَ وَضْعَ يَدِهِ عَلَى خَاصِرَتِهِ فِي الصَّلَاةِ]

٣٨٨ - مَسْأَلَةٌ: وَمَنْ تَعَمَّدَ فِي الصَّلَاةِ وَضْعَ يَدِهِ عَلَى خَاصِرَتِهِ بَطَلَتْ صَلَاتُهُ.

وَكَذَلِكَ مَنْ جَلَسَ فِي صَلَاتِهِ مُتَعَمِّدًا أَنْ يَعْتَمِدَ عَلَى يَدِهِ أَوْ يَدَيْهِ حَدَّثَنَا حَمَامٌ ثنا عَبَّاسُ بْنُ أَصْبَغَ نا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا إسْمَاعِيلُ بْنُ إِسْحَاقَ ثنا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ ثنا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ

mad ibn Sirin, from Abu Hurayrah, who said: “Placing hands on the flanks in prayer was prohibited.” Abdullah ibn Rabi’ narrated to us from Muhammad ibn Mu’awiyah, from Ahmad ibn Shu’ayb, from Suwayd ibn Nasr, from Abdullah ibn al-Mubarak, from Hisham ibn Hassan, from Muhammad ibn Sirin, from Abu Hurayrah, that the Messenger of Allah - peace and blessings be upon him - forbade a man from praying while placing hands on his flanks.

Ali said: It is established that the first prohibition is from the Messenger of Allah - peace and blessings be upon him. It is also confirmed that he - peace be upon him - stated: “Whoever performs an act not in accordance with our teachings, it is rejected.” This is the view of a group among the early predecessors.

As transmitted to us through Waki’ from al-A’mash, from Abu al-Duha, from Masruq, from Aisha, the Mother of the Believers: She said regarding placing hands on the flanks during prayer: “The practice of the Jews,” and she disliked it. From Waki’ from Thawr ibn Zayd, from Khalid ibn Ma’dan, from Aisha, the Mother of the Believers: She saw a man in prayer with his hand on his flank and said: “This is how the people of Hellfire are positioned in the Fire.” From Waki’ from Sa’id ibn Ziyad ibn Subayh al-Hanafi, who said: “I prayed beside Ibn Umar...” I placed my hand on my waist; when he prayed, he said: “This is crossing the hands on the waist in prayer,” as the Messenger of Allah—peace and blessings be upon him—prohibited it. From Ibn Abbas: he disliked placing the hand on the waist during prayer and said: “Satan attends him.” Through the chain of Sufyan al-Thawri from Salih ibn Nabhan: I heard Abu Huraira saying: “When one of you stands for prayer, let him not place his hand on his waist, for Satan attends that act.”

As for leaning on the hand: Hammam narrated to us from Ibn Mufarrij, who narrated from Ibn al-A’rabi, who narrated from al-Dabari, who narrated from Abd al-Razzaq, from Ismail ibn Umayya, from Nafi’, from Ibn Umar, who said: “The Messenger of Allah—peace and blessings be upon him—forbade a man from sitting in prayer while leaning on his hand.” Abd al-Razzaq said: Ibrahim ibn Maysara informed me that he heard Amr ibn al-Sharid reporting from the Prophet—peace and blessings be upon him—: “Regarding a man

أَنَّهُ قَالَ «نُهِيَ عَنْ التَّخَصُّرِ فِي الصَّلَاةِ» . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا سُوَيْدُ بْنُ نَصْرٍ أَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَهَى أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِرًا» . قَالَ عَلِيٌّ: فَصَحَّ أَنَّ النَّهْيَ الْأَوَّلَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -. وَقَدْ صَحَّ أَنَّهُ - عَلَيْهِ السَّلَامُ - قَالَ: «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ» . وَهُوَ قَوْلُ طَائِفَةٍ مِنْ السَّلَفِ. كَمَا رُوِّينَا مِنْ طَرِيقِ وَكِيعٍ عَنْ الْأَعْمَشِ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ فِي وَضْعِ الْيَدِ عَلَى الْخَاصِرَةِ فِي الصَّلَاةِ: فِعْلُ الْيَهُودِ، وَكَرِهَتْهُ وَعَنْ وَكِيعٍ عَنْ ثَوْرِ بْنِ زَيْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ: أَنَّهَا رَأَتْ رَجُلًا فِي الصَّلَاةِ وَاضِعًا يَدَهُ عَلَى خَاصِرَتِهِ فَقَالَتْ: هَكَذَا أَهْلُ النَّارِ فِي النَّارِ. وَعَنْ وَكِيعٍ عَنْ سَعِيدِ بْنِ زِيَادِ بْنِ صُبَيْحٍ الْحَنَفِيِّ قَالَ «صَلَّيْتُ إلَى جَنْبِ ابْنِ عُمَرَ فَوَضَعْت يَدِي عَلَى خَاصِرَتِي، فَلَمَّا صَلَّى قَالَ: هَذَا الصَّلْبُ فِي الصَّلَاةِ، وَكَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَنْهَى عَنْهُ» . وَعَنْ ابْنِ عَبَّاسٍ: أَنَّهُ كَرِهَ وَضْعَ الْيَدِ عَلَى الْخَاصِرَةِ فِي الصَّلَاةِ، وَقَالَ: الشَّيْطَانُ يَحْضُرُهُ وَمِنْ طَرِيقِ سُفْيَانَ الثَّوْرِيِّ عَنْ صَالِحِ بْنِ نَبْهَانَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: إذَا قَامَ أَحَدُكُمْ إلَى الصَّلَاةِ فَلَا يَجْعَلْ يَدَهُ فِي خَاصِرَتِهِ، فَإِنَّ الشَّيْطَانَ يَحْضُرُ ذَلِكَ وَأَمَّا الِاعْتِمَادُ عَلَى الْيَدِ -: فَحَدَّثَنَا حَمَّامٌ عَنْ ابْنُ مُفَرِّجٍ ثنا ابْنُ الْأَعْرَابِيِّ ثنا الدَّبَرِيُّ ثنا عَبْدُ الرَّزَّاقِ عَنْ إسْمَاعِيلَ بْنِ أُمَيَّةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ «نَهَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يَجْلِسَ الرَّجُلُ فِي صَلَاتِهِ مُعْتَمِدًا عَلَى يَدِهِ» . قَالَ عَبْدُ الرَّزَّاقِ: أَخْبَرَنِي إبْرَاهِيمُ بْنُ مَيْسَرَةَ أَنَّهُ سَمِعَ عَمْرَو بْنَ الشَّرِيدِ يُخْبِرُ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «كَانَ يَقُولُ فِي وَضْعِ الرَّجُلِ شِمَالَهُ إذَا

placing his left hand under his thigh when sitting in prayer, he said: 'It is the sitting posture of those who incurred divine wrath.'"

Ali said: "It is authentically established from him—peace and blessings be upon him—that he said: 'Pray as you see me pray.' Whoever prays contrary to his manner—peace and blessings be upon him—whether a man or a woman, has performed a prayer other than what Allah the Exalted commanded. Thus, it is not valid. Leaning on the hand during prayer contradicts the Prophet's prayer—peace and blessings be upon him—as agreed by all scholars. It was narrated to us through the chain of Nafi' from Ibn Umar that he said to a man: 'What causes you to sit in your prayer with the sitting posture of those who incurred divine wrath?'" Those who have incurred wrath, and he had seen him leaning on his hands.[10]

L6552 **Fulfilling the prescribed number of rak'ahs and prostrations is obligatory, and the prayer is not valid without it.**

L6553–6555 Issue 389: Performing the prescribed number of rak'ahs and prostrations is obligatory, and the prayer remains incomplete without them. Each standing position requires one bowing followed by one rising, then two prostrations with a sitting interval between them. There is no disagreement among anyone in the Ummah regarding this. If one forgets a single prostration and stands up on his own to proceed to a second rak'ah, the first rak'ah remains incomplete, and his transition to the second becomes null and void. If done deliberately while conscious of the omission, his prayer is invalidated. Even subsequent bowing and rising would be invalid, as these acts were performed out of their proper place through forgetfulness - though forgetfulness is excused. Only upon completing both prostrations does the rak'ah become valid.

If one omitted a prostration in every rak'ah of his prayer - whether in Fajr, Friday prayer, Dhuhr, Asr, or Isha during travel - one valid rak'ah remains. He must perform another rak'ah followed by the prostration of forgetfulness. In Maghrib prayer, the ruling applies similarly: he performs one prostration,

[10]**Hadith references (L6547):** Sahih Muslim 1718b; Riyad as-Salihin 1647; Riyad as-Salihin 169; Sunan Abi Dawud 903.

جَلَسَ فِي الصَّلَاةِ: هِيَ قِعْدَةُ الْمَغْضُوبِ عَلَيْهِمْ» . قَالَ عَلِيٌّ: قَدْ صَحَّ عَنْهُ - عَلَيْهِ السَّلَامُ - أَنَّهُ قَالَ: «صَلُّوا كَمَا تَرَوْنِي أُصَلِّي» فَمَنْ صَلَّى بِخِلَافِ صَلَاتِهِ - عَلَيْهِ السَّلَامُ - مِنْ رَجُلٍ أَوْ امْرَأَةٍ، فَقَدْ صَلَّى غَيْرَ الصَّلَاةِ الَّتِي أَمَرَهُ اللَّهُ تَعَالَى بِهَا، فَلَا تُجْزِئُهُ، وَالِاعْتِمَادُ عَلَى الْيَدِ فِي الصَّلَاةِ خِلَافُ صَلَاتِهِ - عَلَيْهِ السَّلَامُ -، بِلَا خِلَافٍ مِنْ أَحَدٍ. وَرُوِّينَا مِنْ طَرِيقِ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّهُ قَالَ لِإِنْسَانٍ: مَا يُجْلِسُك فِي صَلَاتِك جِلْسَةَ الْمَغْضُوبِ عَلَيْهِمْ وَكَانَ رَآهُ مُعْتَمِدًا عَلَى يَدَيْهِ

[مَسْأَلَةٌ الْإِتْيَانُ بِعَدَدِ الرَّكَعَاتِ وَالسَّجَدَاتِ فَرْضٌ لَا تَتِمُّ الصَّلَاةُ إلَّا بِهِ]

٣٨٩ - مَسْأَلَةٌ: وَالْإِتْيَانُ بِعَدَدِ الرَّكَعَاتِ وَالسَّجَدَاتِ فَرْضٌ لَا تَتِمُّ الصَّلَاةُ إلَّا بِهِ، لِكُلِّ قِيَامٍ رُكُوعٌ وَاحِدٌ، ثُمَّ رَفْعٌ وَاحِدٌ، ثُمَّ سَجْدَتَانِ بَيْنَهُمَا جَلْسَةٌ - هَذَا لَا خِلَافَ فِيهِ مِنْ أَحَدٍ مِنْ الْأُمَّةِ فَمَنْ نَسِيَ سَجْدَةً وَاحِدَةً وَقَامَ عِنْدَ نَفْسِهِ إلَى رَكْعَةٍ ثَانِيَةٍ فَإِنَّ الرَّكْعَةَ الْأُولَى لَمْ تَتِمَّ، وَصَارَ قِيَامُهُ إلَى الثَّانِيَةِ لَغْوًا لَيْسَ بِشَيْءٍ. وَلَوْ تَعَمَّدَهُ ذَاكِرًا لَبَطَلَتْ صَلَاتُهُ، حَتَّى إذَا رَكَعَ وَرَفَعَ فَكُلُّ ذَلِكَ لَغْوٌ، لِأَنَّهُ عَمِلَهُ فِي غَيْرِ مَوْضِعِهِ نِسْيَانًا، وَالنِّسْيَانُ مَرْفُوعٌ. فَإِذَا سَجَدَ تَمَّتْ لَهُ حِينَئِذٍ رَكْعَةٌ بِسَجْدَتَيْهَا. وَلَوْ نَسِيَ مِنْ كُلِّ رَكْعَةٍ مِنْ صَلَاتِهِ سَجْدَةً لَكَانَ - إنْ كَانَتْ: الصُّبْحَ، أَوْ الْجُمُعَةَ، أَوْ الظُّهْرَ، أَوْ الْعَصْرَ. أَوْ الْعَتَمَةَ فِي السَّفَرِ -: قَدْ صَحَّتْ لَهُ رَكْعَةٌ. فَلْيَأْتِ بِأُخْرَى ثُمَّ يَسْجُدُ لِلسَّهْوِ. وَإِنْ كَانَ ذَلِكَ فِي الْمَغْرِبِ فَكَذَلِكَ أَيْضًا، وَلْيَسْجُدْ سَجْدَةً وَاحِدَةً. ثُمَّ يَقُومُ إلَى الثَّانِيَةِ، فَإِذَا أَتَمَّهَا جَلَسَ، ثُمَّ قَامَ إلَى الثَّالِثَةِ، ثُمَّ يَسْجُدُ لِلسَّهْوِ. وَإِنْ كَانَتْ: الظُّهْرَ أَوْ الْعَصْرَ، أَوْ الْعَتَمَةَ فِي الْحَضَرِ -: فَقَدْ صَحَّتْ

then stands for the second rak'ah. Upon completing it, he sits, rises for the third rak'ah, then performs the prostration of forgetfulness. For Dhuhr, Asr, or Isha in non-travel circumstances, two rak'ahs remain valid as established. He must perform two additional rak'ahs followed by the prostration of forgetfulness.

The evidence lies in Allah's decree: "I will not allow the deed of any doer among you to be lost, whether male or female" (3:195), and the Prophet's (peace be upon him) declaration: "Whoever introduces into this matter of ours that which is not part of it, it is rejected." Thus, any act performed in its proper place as commanded by the Messenger (peace be upon him) is valid, while any act displaced from its ordained position is rejected. This constitutes our explicit doctrine, all praise to Allah. Al-Shafi'i, Dawud, and others upheld this view. Malik held that the standing, bowing, rising, and performed prostration of the first rak'ah are entirely invalidated, with only the second rak'ah considered valid. This is erroneous due to what we have mentioned, because he counted as valid for him a corrupt standing, corrupt bowing, and corrupt rising - he placed all these where impermissible for him. Had he placed them intentionally, his prayer would be invalidated without any disagreement. He nullified his standing, bowing, rising, and a prostration he performed in accordance with the Ummah's consensus, while he acted with them as Allah commanded. If it is said: "We intended to prevent any action intervening between the two prostrations," we reply: "Yet you permitted him to interpose between the prayer's commencement and its connected standing and recitation with actions you invalidated. What is the difference when the Messenger of Allah - peace and blessings be upon him - forgetfully interposed between his prayer's acts with elements not part of it: greetings, speech, walking, leaning, and entering his house? None of this invalidated what he had performed of his prayer. Thus, forgetful interposition between them causes no harm." If countered: "He did not intend the prostration to be from the first rak'ah but intended it for the second, and actions depend on intentions," we respond: "This does not invalidate, for the Messenger of Allah - peace and blessings be upon him - intended the sitting from which he concluded the salām as part of the fourth rak'ah when it was

لَهُ رَكْعَتَانِ كَمَا ذَكَرْنَا، فَعَلَيْهِ أَنْ يَأْتِيَ بِرَكْعَتَيْنِ ثُمَّ يَسْجُدَ لِلسَّهْوِ بُرْهَانُ ذَلِكَ -: قَوْلُ اللَّهِ تَعَالَى: {أَنِّي لا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَى} [آل عمران: ١٩٥] . وَقَوْلُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ» . فَصَحَّ يَقِينًا أَنَّ كُلَّ عَمَلٍ عَمِلَهُ الْمَرْءُ فِي مَوْضِعِهِ كَمَا أَمَرَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَهُوَ مُعْتَدٌّ لَهُ بِهِ، وَكُلَّ عَمَلٍ عَمِلَهُ الْمَرْءُ فِي غَيْرِ مَوْضِعِهِ الَّذِي أَمَرَهُ - عَلَيْهِ السَّلَامُ - فَهُوَ رَدٌّ - وَهَذَا نَصُّ قَوْلِنَا وَلِلَّهِ تَعَالَى الْحَمْدُ. وَقَالَ بِهَذَا الشَّافِعِيُّ، وَدَاوُد، وَغَيْرُهُمَا. وَقَالَ مَالِكٌ: يُلْغَى قِيَامُهُ فِي الْأُولَى وَرُكُوعُهُ وَرَفْعُهُ وَالسَّجْدَةُ الَّتِي سَجَدَهَا وَيُعْتَدُّ بِالثَّانِيَةِ وَهَذَا خَطَأٌ لِمَا ذَكَرْنَا، لِأَنَّهُ اعْتَدَّ لَهُ بِقِيَامٍ فَاسِدٍ وَرُكُوعٍ فَاسِدٍ وَرَفْعٍ فَاسِدٍ، وَضَعَ كُلَّ ذَلِكَ حَيْثُ لَا يَحِلُّ لَهُ، وَحَيْثُ لَوْ وَضَعَهُ عَامِدًا لَبَطَلَتْ صَلَاتُهُ بِلَا خِلَافٍ مِنْ أَحَدٍ، وَأَلْغَى لَهُ قِيَامًا وَرُكُوعًا وَرَفْعًا وَسَجْدَةً أَدَّاهَا بِإِجْمَاعِ الْأُمَّةِ، وَهُوَ مَعَهُمْ كَمَا أَمَرَهُ اللَّهُ تَعَالَى فَإِنْ قِيلَ: أَرَدْنَا أَنْ لَا يَحُولَ بَيْنَ السَّجْدَتَيْنِ بِعَمَلٍ قُلْنَا: قَدْ أَجَزْتُمْ لَهُ أَنْ يَحُولَ بَيْنَ الْإِحْرَامِ لِلصَّلَاةِ وَبَيْنَ الْقِيَامِ وَالْقِرَاءَةِ الْمُتَّصِلَيْنِ بِهَا بِعَمَلٍ أَبْطَلْتُمُوهُ، فَمَا الْفَرْقُ وَقَدْ حَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَيْنَ أَعْمَالِ صَلَاتِهِ نَاسِيًا بِمَا لَيْسَ مِنْهَا، مِنْ سَلَامٍ وَكَلَامٍ وَمَشْيٍ وَاتِّكَاءٍ وَدُخُولِهِ مَنْزِلَهُ، وَلَمْ يَضُرَّ ذَلِكَ مَا عَمِلَ مِنْ صَلَاتِهِ شَيْئًا، فَالْحَيْلُولَةُ بَيْنَهُمَا إذَا كَانَتْ بِنِسْيَانٍ لَا تَضُرُّ فَإِنْ قِيلَ: إنَّهُ لَمْ يَنْوِ بِالسَّجْدَةِ أَنْ تَكُونَ مِنْ الرَّكْعَةِ الْأُولَى، وَإِنَّمَا نَوَاهَا مِنْ الثَّانِيَةِ، وَالْأَعْمَالُ بِالنِّيَّاتِ قُلْنَا لَهُمْ: هَذَا لَا يَضُرُّ، لِأَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَدْ نَوَى بِالْجَلْسَةِ الَّتِي سَلَّمَ مِنْهَا أَنَّهَا مِنْ الرَّكْعَةِ الرَّابِعَةِ، وَهِيَ مِنْ الثَّانِيَةِ، ثُمَّ اعْتَدَّ بِهَا لِلثَّانِيَةِ، وَكَذَلِكَ أَمَرَ - عَلَيْهِ السَّلَامُ - مَنْ لَمْ يَدْرِ كَمْ رَكْعَةً صَلَّى

actually the second, yet counted it for the second. Similarly, he - peace upon him - instructed those uncertain of their rak'ah count to pray until certain of completion while doubting excess. Such worshippers intend a rak'ah as the third though it might be the fourth, without detriment." We then argue: "This reasoning necessarily applies to your position, for he intended the opening takbīr to follow the rak'ah you invalidated rather than the one you considered first." Abū Ḥanīfah said: "He performs four consecutive prostrations at his prayer's conclusion, thereby completing it." This is utterly corrupt, for he validated four consecutive rak'ahs without completing a single one - this is invalid. Moreover, he permitted consecutive prostrations never commanded by Allah, performed them intentionally opposing Allah's command regarding proper intention, violating the Prophet's injunction - peace and blessings be upon him: "Pray as you have seen me pray."[11][12]

أَنْ يُصَلِّيَ حَتَّى يَكُونَ عَلَى يَقِينٍ مِنْ التَّمَامِ، وَعَلَى شَكٍّ مِنْ الزِّيَادَةِ، فَالْمُصَلِّي عَلَى هَذَا يَنْوِي بِالرَّكْعَةِ أَنَّهَا الثَّالِثَةُ وَلَعَلَّهَا رَابِعَةٌ، وَلَا يَضُرُّ ذَلِكَ شَيْئًا ثُمَّ نَقُولُ لَهُمْ: هَذَا نَفْسُهُ لَازِمٌ لَكُمْ، لِأَنَّهُ نَوَى بِالتَّكْبِيرِ لِلْإِحْرَامِ [أَنْ] تَلِيَ الرَّكْعَةَ الَّتِي أَبْطَلْتُمْ عَلَيْهِ، لَا الرَّكْعَةَ الَّتِي جَعَلْتُمُوهَا أَوَّلًا وَقَالَ أَبُو حَنِيفَةَ: يَسْجُدُ فِي آخِرِ صَلَاتِهِ أَرْبَعَ سَجَدَاتٍ مُتَوَالِيَاتٍ وَتَمَّتْ صَلَاتُهُ وَهَذَا كَلَامٌ فِي غَايَةِ الْفَسَادِ، لِأَنَّهُ اعْتَدَّ لَهُ بِأَرْبَعِ رَكَعَاتٍ مُتَوَالِيَاتٍ لَمْ يُتِمَّ مِنْهَا وَلَا وَاحِدَةً، وَهَذَا بَاطِلٌ. ثُمَّ أَجَازَ لَهُ سَجَدَاتٍ مُتَتَابِعَاتٍ لَمْ يَأْمُرْ اللَّهُ تَعَالَى قَطُّ بِهَا، أَتَى بِهَا عَامِدًا مُخَالِفًا لِأَمْرِ اللَّهِ عَزَّ وَجَلَّ بِالْقَصْدِ. وَلِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي» .

L6556–6557 And to teach him (the Prophet, peace be upon him) the worshipper how to perform prayer, via the transmissions of Abu Hurairah and Rifa'ah ibn Rafi'. We have mentioned all of this with its chain of transmission. They claim to be the people of analogical reasoning and do not differ in that it is impermissible for the worshipper to intentionally perform a prostration before the rakʿah, nor to intentionally perform a bowing before the prostration in the preceding bowing. Then they permit this very act—and success is by Allah, the Most High.

وَلِتَعْلِيمِهِ - عَلَيْهِ السَّلَامُ - الْمُصَلِّيَ كَيْفَ يَعْمَلُ، مِنْ طَرِيقِ أَبِي هُرَيْرَةَ، وَرِفَاعَةَ بْنِ رَافِعٍ، وَقَدْ ذَكَرْنَا كُلَّ ذَلِكَ بِإِسْنَادِهِ، وَهُمْ يَدَّعُونَ أَنَّهُمْ أَصْحَابُ قِيَاسٍ. وَلَا يَخْتَلِفُونَ فِي أَنَّهُ لَا يَحِلُّ لِلْمُصَلِّي تَعَمُّدُ تَقْدِيمِ سَجْدَةٍ قَبْلَ الرَّكْعَةِ، وَلَا تَعَمُّدُ تَقْدِيمِ رُكُوعٍ قَبْلَ السَّجْدَةِ الَّتِي فِي الرُّكُوعِ الَّذِي قَبْلَهُ، ثُمَّ أَجَازُوا هَذَا بِعَيْنِهِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

L6558 **A ruling: It is impermissible for a worshiper to spread his forearms during prostration.**

[مَسْأَلَةٌ لَا يَحِلُّ لِلْمُصَلِّي أَنْ يَفْتَرِشَ ذِرَاعَيْهِ فِي السُّجُودِ]

L6559 Issue 390: It is not permissible for one praying to spread his forearms in prostration. From ʿAbd al-Raḥmān ibn ʿAbd Allāh ibn Khālid, from Ibrāhīm ibn Aḥmad, from al-Farbarī, from al-Bukhārī, from Muḥammad ibn Bashshār, from Muḥammad ibn Jaʿfar, from Shuʿbah who said: I heard Qatādah narrate from Anas ibn Mālik that the Prophet (peace and blessings

٣٩٠ - مَسْأَلَةٌ: وَلَا يَحِلُّ لِلْمُصَلِّي أَنْ يَفْتَرِشَ ذِرَاعَيْهِ فِي السُّجُودِ -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا مُحَمَّدُ بْنُ بَشَّارٍ ثنا مُحَمَّدُ بْنُ جَعْفَرٍ ثنا شُعْبَةُ سَمِعْت قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ: «اعْتَدِلُوا فِي السُّجُودِ، وَلَا يَبْسُطُ أَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ» .

[11] **Hadith references (L6553):** Sahih Muslim 1718b; Riyad as-Salihin 1647; Riyad as-Salihin 169.

[12] **Qur'an references (L6553):** Qur'an 3:195 (Ali 'Imran).

of Allah be upon him) said: “Straighten yourselves in prostration, and let none of you spread his forearms like a dog spreads them.” We were narrated from Abū Wā’il, from Ḥudhayfah, that he saw a man who did not complete his bowing or prostration. When the man concluded his prayer, Ḥudhayfah told him: “You have not prayed.” ʿAlī said: “Whoever spreads his forearms in prostration without perfecting it - and whoever fails to perfect prostration - has no valid prayer according to Ḥudhayfah. We know of no Companion who disagreed with him in this matter, may Allah be pleased with them all.”[13]

A ruling: It is incumbent upon the worshiper not to spit in the mosque.

Issue 391: It has been ordained that the one praying must not spit in front of himself or to his right, whether during prayer or otherwise. The ruling stipulates that during prayer, he may spit onto his garment, to his left under his foot, or further away to his left—provided he does not discard the spittle within the mosque—or behind him, provided he does not harm anyone thereby. Spitting in the mosque is entirely prohibited, even outside prayer, unless he buries it.

Ḥammām narrated to us: Ibn Mufarrij narrated to us, Ibn al-Aʿrabī narrated to us, ʿAbd al-Razzāq narrated to us: I [narrate] from al-Thawrī—who is Sufyān—from Manṣūr—who is Ibn al-Muʿtamir—from Ribʿī ibn Ḥirāsh, from Ṭāriq ibn ʿAbd Allāh al-Muḥāribī, who said: The Messenger of Allāh—peace and blessings be upon him—said to me: “When you pray, do not spit in front of you or to your right. Spit toward your left side if it is unoccupied; otherwise, beneath your foot,” and he gestured with his foot, scraping the ground. We were also narrated [this] through the most venerable chain from Shuʿbah: He narrated to us: Qatādah said, “I heard Anas ibn Mālik narrate from the Messenger of Allāh—peace and blessings be upon him”—and he mentioned a similar account. It was narrated from Hammām ibn Munabbih, from Abū Hurayrah, from the Prophet—peace and blessings be upon him—and from Ibn ʿUmar, from the Prophet—peace and blessings be upon him.

[13] **Hadith references (L6559):** Sahih al-Bukhari 822; Sahih Muslim 493a; Sunan an-Nasai 1110.

وَرُوِّينَا عَنْ أَبِي وَائِلٍ عَنْ حُذَيْفَةَ: أَنَّهُ رَأَى رَجُلًا لَا يُتِمُّ رُكُوعَهُ وَلَا سُجُودَهُ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ لَهُ: مَا صَلَّيْتَ. قَالَ عَلِيٌّ: مَنْ افْتَرَشَ ذِرَاعَيْهِ فِي السُّجُودِ فَلَمْ يُتِمَّ سُجُودَهُ، وَمَنْ لَمْ يُتِمَّ سُجُودَهُ فَلَا صَلَاةَ لَهُ عِنْدَ حُذَيْفَةَ، وَلَا نَعْلَمُ لَهُ مُخَالِفًا مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -

[مَسْأَلَةٌ عَلَى الْمُصَلِّي أَنْ لَا يَبْصُقَ فِي الْمَسْجِدِ]

٣٩١ - مَسْأَلَةٌ: وَفُرِضَ عَلَى الْمُصَلِّي أَنْ لَا يَبْصُقَ أَمَامَهُ وَلَا عَنْ يَمِينِهِ، فِي صَلَاةٍ كَانَ أَوْ فِي غَيْرِ صَلَاةٍ - وَحُكْمُهُ أَنْ يَبْصُقَ فِي الصَّلَاةِ فِي ثَوْبِهِ، أَوْ عَنْ يَسَارِهِ تَحْتَ قَدَمِهِ، أَوْ عَلَى بُعْدٍ عَلَى يَسَارِهِ، مَا لَمْ يُلْقِ الْبُصَاقَةَ فِي الْمَسْجِدِ، أَوْ يَبْصُقْ خَلْفَهُ مَا لَمْ يُؤْذِ بِذَلِكَ أَحَدًا. وَلَا يَجُوزُ الْبُصَاقُ فِي الْمَسْجِدِ أَلْبَتَّةَ، وَإِنْ كَانَ فِي غَيْرِ صَلَاةٍ، إلَّا أَنْ يَدْفِنَهُ.

حَدَّثَنَا حَمَامٌ ثنا ابْنُ مُفَرِّجٍ ثنا ابْنُ الْأَعْرَابِيِّ ثنا عَبْدُ الرَّزَّاقِ أَنَا الثَّوْرِيُّ هُوَ سُفْيَانُ - عَنْ مَنْصُورٍ هُوَ ابْنُ الْمُعْتَمِرِ - عَنْ رِبْعِيِّ بْنِ حِرَاشٍ عَنْ «طَارِقِ بْنِ عَبْدِ اللَّهِ الْمُحَارِبِيِّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: إذَا صَلَّيْتَ فَلَا تَبْصُقْ بَيْنَ يَدَيْكَ وَلَا عَنْ يَمِينِكَ، وَابْصُقْ تِلْقَاءَ شِمَالِكَ إنْ كَانَ فَارِغًا، وَإِلَّا فَتَحْتَ قَدَمِكَ، وَأَشَارَ بِرِجْلِهِ فَفَحَصَ الْأَرْضَ» وَرُوِّينَا أَيْضًا بِأَجَلِ إسْنَادٍ عَنْ شُعْبَةَ ثنا قَتَادَةُ سَمِعْت أَنَسَ بْنَ مَالِكٍ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، فَذَكَرَ نَحْوَهُ. وَعَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -. وَعَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -. وَرُوِّينَا النَّهْيَ عَنْ ذَلِكَ عَنْ حُذَيْفَةَ وَأَبِي هُرَيْرَةَ، وَلَا مُخَالِفَ لَهُمَا مِنْ الصَّحَابَةِ - رَضِيَ

We were narrated the prohibition of this from Ḥudhayfah and Abū Hurayrah, with no dissenting opinion among the Companions. Allah has been pleased with them. ʻAbd al-Raḥmān ibn ʻAbd Allāh narrated to us: Ibrāhīm ibn Aḥmad narrated to us: al-Farbarī narrated to us: al-Bukhārī narrated to us: Ādam narrated to us: Shuʻbah narrated to us: Qatādah said: I heard Anas ibn Mālik say: The Prophet (peace and blessings of Allah be upon him) said: “Spitting in the mosque is an offense, and its atonement is to bury it.”

Via the same chain up to al-Bukhārī: Ḥafṣ ibn ʻUmar narrated to us: Shuʻbah narrated to us, informing me from Qatādah: I heard Anas ibn Mālik say: The Messenger of Allah (peace and blessings of Allah be upon him) said: “Let none of you spit directly before him nor to his right, but rather to his left or under his foot.” This applies as a universal ruling encompassing prayer and other situations, with the prayer context being included in this narration.

The pious predecessors upheld all these rulings: - It was narrated to us from Ṭāwūs: Muʻāwiyah spat in the mosque, left, then returned with a torch and began tracking the spittle until he buried it. - From Sufyān al-Thawrī, from Abū Isḥāq al-Sabīʻī, from ʻAbd al-Raḥmān ibn Yazīd: While we were with ʻAbdullāh ibn Masʻūd, he wished to spit but found no empty space on his right. He disliked spitting to his right, and he was not in prayer. From Sufyan al-Thawri, from Khalid al-Hadhdha’, from Abu Nasr, from Abdullah ibn al-Samit, from Muʻadh ibn Jabal: He was ill and said, “I have not spat to my right since embracing Islam.” From Ibn Jurayj: Ibn Nuʻaym informed him that he heard Umar ibn Abd al-Aziz say to his son Abd al-Malik - while he spat to his right during a journey - whereupon Umar prohibited him from doing so, stating: “You harm your companion. Spit to your left.” From Abd al-Rahman ibn Mahdi: al-Mundhir ibn Thaʻlabah narrated to us from Hammam ibn Khunas, who said: “Ibn Umar forbade me from spitting to my right outside prayer.” From Abu Ishaq al-Sabiʻi, who said: “I saw Amr ibn Maymun praying. He wanted to spit but found no space to his left, so he turned behind him and spat out.” From Hammam ibn Yahya, who said: “I entered upon Muhammad ibn Sirin and saw him enter into prayer. He wanted to spit, with the wall to his left, so he turned leftward until he expelled the spittle outside the mosque.” Ali said: “These are a group of Companions

اللَّهُ عَنْهُمْ -. حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا آدَم ثنا شُعْبَةُ ثنا قَتَادَةُ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «الْبُصَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا» . وَبِهِ إِلَى الْبُخَارِيِّ ثنا حَفْصُ بْنُ عُمَرَ ثنا شُعْبَةُ أَخْبَرَنِي قَتَادَةُ سَمِعْت أَنَسَ بْنَ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا يَتْفِلَنَّ أَحَدُكُمْ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ رِجْلِهِ» . فَهَذَا عُمُومٌ فِي الصَّلَاةِ وَغَيْرِهَا، وَأَمْرُ الصَّلَاةِ يَدْخُلُ فِي هَذَا الْخَبَرِ. وَإِلَى كُلِّ هَذَا ذَهَبَ السَّلَفُ الطَّيِّبُ: - رُوِّينَا عَنْ طَاوُسٍ: أَنَّ مُعَاوِيَةَ بَزَقَ فِي الْمَسْجِدِ وَذَهَبَ ثُمَّ رَجَعَ وَمَعَهُ شُعْلَةٌ مِنْ نَارٍ فَجَعَلَ يَتَّبِعُ الْبُزَاقَ حَتَّى دَفَنَهُ وَعَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ: كُنَّا مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ فَأَرَادَ أَنْ يَبْصُقَ وَمَا عَنْ يَمِينِهِ فَارِغٌ؛ فَكَرِهَ أَنْ يَبْصُقَ عَنْ يَمِينِهِ، وَلَيْسَ فِي صَلَاةٍ وَعَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ خَالِدٍ الْحَذَّاءِ عَنْ أَبِي نَصْرٍ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ مُعَاذِ بْنِ جَبَلٍ: أَنَّهُ كَانَ مَرِيضًا فَقَالَ: مَا بَصَقْتُ عَنْ يَمِينِي مُذْ أَسْلَمْتُ وَعَنْ ابْنِ جُرَيْجٍ أَنَّ ابْنَ نُعَيْمٍ أَخْبَرَهُ أَنَّهُ سَمِعَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَقُولُ لِابْنِهِ عَبْدِ الْمَلِكِ وَبَصَقَ عَنْ يَمِينِهِ وَهُوَ فِي مَسِيرٍ؛ فَنَهَاهُ عُمَرُ عَنْ ذَلِكَ وَقَالَ: إنَّك تُؤْذِي صَاحِبَك، ابْصُقْ عَنْ شِمَالِك. وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ ثنا الْمُنْذِرُ بْنُ ثَعْلَبَةَ عَنْ هَمَّامِ بْنِ خُنَاسٍ قَالَ: نَهَانِي ابْنُ عُمَرَ عَنْ أَنْ أَبْصُقَ عَنْ يَمِينِي فِي غَيْرِ صَلَاةٍ وَعَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ قَالَ: رَأَيْت عَمْرَو بْنَ مَيْمُونٍ يُصَلِّي فَأَرَادَ أَنْ يَبْصُقَ فَلَمْ يَجِدْ عَنْ يَسَارِهِ مَوْضِعًا فَالْتَفَتَ خَلْفَهُ فَبَزَقَ. وَعَنْ هَمَّامِ بْنِ يَحْيَى قَالَ: دَخَلْت عَلَى مُحَمَّدِ بْنِ سِيرِينَ فَرَأَيْته دَخَلَ فِي الصَّلَاةِ، فَأَرَادَ أَنْ يَبْزُقَ وَكَانَ الْحَائِطُ

- may Allah be pleased with them - with no known dissent among them. Success is from Allah, the Exalted."[14]

The Issue of Prayer in a Camels' Resting Enclosure

L6568

L6569–6575 Issue 392: Prayer is not permissible in a camel watering place (ʿaṭan) – being the location where camels stand upon reaching water and kneel – nor within their daytime grazing grounds (marāḥ) or night enclosures (mabīt). If the place is designated for one or two camels, prayer there is permissible. However, prayer is prohibited if designated for three camels or more. [We later revised this, stating: Prayer is entirely impermissible in any place designated for the kneeling of one male camel or more, or in a watering place designated for one camel or more, as we shall clarify hereafter, God, the Exalted, willing.] Praying facing a camel or upon its back is permissible. If camels cease returning to that place until... If the designation of ʿaṭan ceases to apply to a place, prayer becomes valid there. Whoever prays in an ʿaṭan of camels invalidates his prayer, whether acting intentionally or ignorantly. Abdullah ibn Yusuf narrated to us → Ahmad ibn Fath narrated to us → Abdul-Wahhab ibn Isa narrated to us → Ahmad ibn Muhammad narrated to us → Ahmad ibn Ali narrated to us → Muslim ibn Al-Hajjaj narrated to us: Abu Kamil Fudayl ibn Husayn Al-Jahdari and Al-Qasim ibn Zakariya. Abu Kamil said: Abu Awanah narrated to us from Uthman ibn Abdullah ibn Muhibb. Al-Qasim ibn Zakariya said: Ubaidullah ibn Musa narrated to us from Shayban—both transmitting from Ja'far ibn Abi Thawr → Jabir ibn Samurah → the Prophet (peace and blessings of Allah be upon him): "A man asked him: 'May I pray in camel resting areas?' He replied: 'No.'" Yunus ibn Abdullah narrated to us → Abu Isa ibn Abi Isa Al-Qadi narrated to us → Ahmad ibn Khalid narrated to us → Ibn Waddah narrated to us → Abu Bakr ibn Abi Shaybah narrated to us from Yazid ibn Harun → Hisham ibn Hassan → Muhammad ibn Sirin → Abu Hurairah, who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "If you find no place

[14] **Hadith references (L6563):** Sahih al-Bukhari 412.

عَنْ يَسَارِهِ، فَالْتَفَتَ يَسَارَهُ حَتَّى أَخْرَجَ الْبُزَاقَ مِنْ الْمَسْجِدِ. قَالَ عَلِيٌّ: هَؤُلَاءِ طَائِفَةٌ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - لَا يُعْرَفُ لَهُمْ مِنْهُمْ مُخَالِفٌ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةُ الصَّلَاةُ فِي عَطَنِ إبِلٍ]

٣٩٢ - مَسْأَلَةٌ: وَلَا تَحِلُّ الصَّلَاةُ فِي عَطَنِ إبِلٍ، وَهُوَ الْمَوْضِعُ الَّذِي تَقِفُ فِيهِ الْإِبِلُ عِنْدَ وُرُودِهَا الْمَاءَ وَتَبْرُكُ، وَفِي الْمَرَاحِ وَالْمَبِيتِ، فَإِنْ كَانَ لِرَأْسٍ وَاحِدٍ مِنْ الْإِبِلِ أَوْ لِرَأْسَيْنِ فَالصَّلَاةُ فِيهِ جَائِزَةٌ، وَإِنَّمَا تَحْرُمُ الصَّلَاةُ إذَا كَانَ لِثَلَاثَةٍ فَصَاعِدًا. [ثُمَّ اسْتَدْرَكْنَا فَقُلْنَا: إنَّهُ لَا تَجُوزُ الصَّلَاةُ أَلْبَتَّةَ فِي الْمَوْضِعِ الْمُتَّخَذِ لِبُرُوكِ جَمَلٍ وَاحِدٍ فَصَاعِدًا، وَلَا فِي الْمُتَّخَذِ عَطَنًا لِبَعِيرٍ وَاحِدٍ فَصَاعِدًا؛ عَلَى مَا نَذْكُرُهُ بَعْدَ هَذَا إنْ شَاءَ اللَّهُ تَعَالَى] . وَالصَّلَاةُ إلَى الْبَعِيرِ جَائِزَةٌ وَعَلَيْهِ، فَإِنْ انْقَطَعَ أَنْ تَأْوِيَ الْإِبِلُ إلَى ذَلِكَ الْمَكَانِ حَتَّى يَسْقُطَ عَنْهُ اسْمُ عَطَنٍ: جَازَتْ الصَّلَاةُ فِيهِ فَمَنْ صَلَّى فِي عَطَنِ إبِلٍ بَطَلَتْ صَلَاتُهُ عَامِدًا كَانَ أَوْ جَاهِلًا. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ وَالْقَاسِمُ بْنُ زَكَرِيَّاءَ، قَالَ أَبُو كَامِلٍ: ثنا أَبُو عَوَانَةَ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مُوهِبٍ؛ وَقَالَ الْقَاسِمُ بْنُ زَكَرِيَّا: ثنا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ كِلَاهُمَا عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ عَنْ جَابِرِ بْنِ سَمُرَةَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «أَنَّ رَجُلًا سَأَلَهُ: أُصَلِّي فِي مَبَارِكِ الْإِبِلِ قَالَ: لَا» . حَدَّثَنَا يُونُسُ بْنُ عَبْدِ اللَّهِ ثنا أَبُو عِيسَى بْنُ أَبِي عِيسَى الْقَاضِي ثنا أَحْمَدُ بْنُ خَالِدٍ ثنا ابْنُ وَضَّاحٍ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ عَنْ يَزِيدَ بْنِ هَارُونَ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ

except sheep folds and camel resting grounds, pray in the sheep folds and do not pray in the camel resting grounds." It was also narrated to us through a chain of the highest authenticity from Al-Bara' ibn Azib and Abdullah ibn Mughaffal—both from the Messenger of Allah (peace and blessings of Allah be upon him). This constitutes a *tawātur* transmission, yielding definitive knowledge. Some opponents argued by citing the Prophet's authenticated statement: "I was favored over the prophets with six traits," including: "The earth was made a mosque and purification for me. Wherever prayer overtakes you..." As for prayer, then pray." He said: "This is a virtue, and virtues are not abrogated," and he mentioned Allah's statement: {Wherever you are, turn your faces toward it} [Al-Baqarah: 144]. We said: "All of this is true, and abrogation has no place here. It is obligatory to apply all these texts, and there is no way to achieve this except by excepting the lesser from the greater, so that they may all be applied at that time. No Muslim may oppose any part of them or favor some over others based on personal desire." Then we ask the dissenter: "About praying in a latrine or garbage dump—if he is a Shafi'i or Hanafi; about performing obligatory prayer inside the Kaaba—if he is a Maliki; and about praying on usurped land—if he is from our companions, for they prohibit prayer in these places and restrict them from the mentioned verse and the textually established virtue." Allah Almighty said regarding the Mosque of Dirar: {Never stand therein} [At-Tawbah: 108], thus forbidding prayer there though it is part of the earth. This confirms that the virtue remains, and the entire earth is a mosque and pure except where Allah has prohibited prayer. If one says: "The Messenger of Allah (peace be upon him) prayed on his camel and toward his camel," we reply: "Yes, whoever prohibits this is invalidating. Whoever prays on his camel or toward his camel has not prayed in a camel enclosure, and the prohibition relates to this context—not to praying toward a camel." Some have boldly added lies and fabrications against the Messenger of Allah (peace be upon him), claiming: "He only prohibited prayer in camel enclosures and watering places due to their disturbance and mixing, or because the herder urinates among them." Ali said: "This is pure falsehood against the Prophet (peace be upon him)—a report of falsehood attributing to him what he never said. If such a statement were attributed to an ordinary person, it would be sinful and immoral—how

وَسَلَّمَ -: «إِذَا لَمْ تَجِدُوا إِلَّا مَرَابِضَ الْغَنَمِ وَأَعْطَانَ الْإِبِلِ فَصَلُّوا فِي مَرَابِضِ الْغَنَمِ وَلَا تُصَلُّوا فِي مَعَاطِنِ الْإِبِلِ» . وَرُوِّينَا ذَلِكَ أَيْضًا بِإِسْنَادٍ فِي غَايَةِ الصِّحَّةِ عَنْ الْبَرَاءِ بْنِ عَازِبٍ، وَعَبْدِ اللَّهِ بْنِ مُغَفَّلٍ كِلَاهُمَا عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -. فَهَذَا نَقْلُ تَوَاتُرٍ يُوجِبُ يَقِينَ الْعِلْمِ. وَقَدْ احْتَجَّ بَعْضُ مَنْ خَالَفَ هَذَا بِأَنْ قَالَ: قَدْ صَحَّ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ: «فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتٍّ فَذَكَرَ فِيهَا وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا فَحَيْثُمَا أَدْرَكَتْكَ الصَّلَاةُ فَصَلِّ» . وَقَالَ: وَهَذِهِ فَضِيلَةٌ، وَالْفَضَائِلُ لَا تُنْسَخُ، وَذَكَرَ قَوْلَ اللَّهِ تَعَالَى: {وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ} [البقرة: ١٤٤] . فَقُلْنَا: إنَّ هَذَا كُلَّهُ حَقٌّ، وَلَيْسَ لِلنَّسْخِ هَهُنَا مَدْخَلٌ، وَالْوَاجِبُ اسْتِعْمَالُ كُلِّ هَذِهِ النُّصُوصِ، وَلَا سَبِيلَ إلَى ذَلِكَ إلَّا بِأَنْ يُسْتَثْنَى الْأَقَلُّ مِنْ الْأَكْثَرِ، فَتُسْتَعْمَلَ جَمِيعًا حِينَئِذٍ، وَلَا يَحِلُّ لِمُسْلِمٍ مُخَالَفَةُ شَيْءٍ مِنْهَا وَلَا تَغْلِيبُ بَعْضِهَا عَلَى بَعْضٍ بِهَوَاهُ ثُمَّ نَسْأَلُ الْمُخَالِفَ -: عَنْ الصَّلَاةِ فِي كَنِيفٍ أَوْ مَزْبَلَةٍ - إنْ كَانَ شَافِعِيًّا، أَوْ حَنَفِيًّا وَعَنْ صَلَاةِ الْفَرِيضَةِ فِي جَوْفِ الْكَعْبَةِ إنْ كَانَ مَالِكِيًّا وَعَنْ الصَّلَاةِ فِي أَرْضٍ مَغْصُوبَةٍ إنْ كَانَ مِنْ أَصْحَابِنَا فَإِنَّهُمْ يَمْنَعُونَ مِنْ الصَّلَاةِ فِي هَذِهِ الْمَوَاضِعِ وَيَخْتَصُّونَهَا مِنْ الْآيَةِ الْمَذْكُورَةِ وَمِنْ الْفَضِيلَةِ الْمَنْصُوصَةِ، وَقَدْ قَالَ تَعَالَى وَذَكَرَ مَسْجِدَ الضِّرَارِ: {لَا تَقُمْ فِيهِ أَبَدًا} [التوبة: ١٠٨] فَحَرَّمَ الصَّلَاةَ فِيهِ وَهُوَ مِنْ الْأَرْضِ فَصَحَّ أَنَّ الْفَضِيلَةَ بَاقِيَةٌ، وَأَنَّ الْأَرْضَ كُلَّهَا مَسْجِدٌ وَطَهُورٌ إلَّا مَكَانًا نَهَى اللَّهُ تَعَالَى عَنْ الصَّلَاةِ فِيهِ، فَإِنْ قِيلَ: قَدْ صَلَّى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى بَعِيرِهِ وَإِلَى بَعِيرِهِ قُلْنَا: نَعَمْ وَمَنْ مَنَعَ هَذَا فَهُوَ مُبْطِلٌ، وَمَنْ صَلَّى عَلَى بَعِيرِهِ أَوْ إلَى بَعِيرِهِ فَلَمْ يُصَلِّ فِي عَطَنِ إبِلٍ، وَعَنْ هَذَا جَاءَ النَّهْيُ لَا عَنْ الصَّلَاةِ إلَى الْبَعِيرِ. وَقَدْ زَادَ بَعْضُهُمْ كَذِبًا وَجُرْأَةً وَافْتِرَاءً عَلَى

much more so when attributed to Allah's Messenger! Had he (peace be upon him) intended their interpretation, he would have clarified it. Even if we hypothetically accept their claim—though Allah forbid—the prohibition and forbiddance by that would remain as..." How can they deem it permissible to validate the prohibition while claiming it is due to a reason they cite—then permit what has been authentically forbidden? This is a matter we do not comprehend how it stands, and we seek refuge in Allah from tribulation. It has been narrated to us from 'Abdullāh ibn 'Amr ibn al-'Āṣ that he said: "Do not pray in the watering places of camels." Mālik was asked about one who finds only a camel watering place, and he said: "He should not pray there." It was asked: "What if he spreads a garment over it¿' He replied: "No, even then." Aḥmad ibn Ḥanbal said: "Whoever prays in a camel watering place must repeat the prayer perpetually." If it is said: "But it has been narrated from him that he said: 'They were created from devils,'" we respond: Yes, this is true, and we acknowledge this. This does not contradict the Prophet's prohibition—peace be upon him—against praying in their watering places. 'Alī said: "Whether it involves one camel or two, there is no doubt that the place designated for their kneeling—or for one of them—falls under the category of camel kneeling grounds and watering places. Every watering place is a kneeling ground, but not every kneeling ground is a watering place. The watering place refers specifically to the location where camels are tethered upon reaching water, while the kneeling ground is broader, encompassing any place designated for their kneeling at any time. If a location ceases to be termed a watering place or kneeling ground, it is neither, and prayer there becomes permissible." As for our statement: "whether he knew [the ruling] or not"—this is because he performed prayer in an invalid location. Prayer is only valid within specified times and places. If not performed in its designated time and place, it is not the prayer Allah has commanded; rather, it is invalid. Success is attained solely through Allah, the Most High.[15]

رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: إِنَّمَا نَهَى عَنْ الصَّلَاةِ فِي مَعَاطِنِهَا وَمَبَارِكِهَا لِنِفَارِهَا وَاخْتِلَاطِهَا، أَوْ لِأَنَّ الرَّاعِيَ يَبُولُ بَيْنَهَا قَالَ عَلِيٌّ: وَهَذَا كَذِبٌ مُجَرَّدٌ عَلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَإِخْبَارٌ عَنْهُ بِالْبَاطِلِ وَبِمَا لَمْ يَقُلْهُ - عَلَيْهِ السَّلَامُ - قَطُّ، وَلَوْ أُطْلِقَ مِثْلُ هَذَا عَلَى رَجُلٍ مِنْ عَرَضِ النَّاسِ لَكَانَ إثْمًا وَفِسْقًا، فَكَيْفَ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَوْ أَنَّهُ - عَلَيْهِ السَّلَامُ - أَرَادَ مَا ذَكَرُوا لَبَيَّنَهُ ثُمَّ هَبْكَ أَنَّهُ كَمَا قَالُوا - وَمَعَاذَ اللَّهِ مِنْ ذَلِكَ - فَإِنَّ النَّهْيَ وَالتَّحْرِيمَ بِذَلِكَ بَاقٍ كَمَا كَانَ، فَكَيْفَ يَسْتَحِلُّونَ أَنْ يُصَحِّحُوا النَّهْيَ وَيَدَّعُوا أَنَّهُ لِعِلَّةٍ يَذْكُرُونَهَا -: ثُمَّ يُبِيحُونَ مَا صَحَّ النَّهْيُ عَنْهُ هَذَا أَمْرٌ مَا نَدْرِي كَيْفَ هُوَ وَنَعُوذُ بِاَللَّهِ مِنْ الْبَلَاءِ وَقَدْ رُوِّينَا عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّهُ قَالَ: لَا تُصَلُّوا فِي أَعْطَانِ الْإِبِلِ. وَسُئِلَ مَالِكٌ عَمَّنْ لَمْ يَجِدْ إلَّا عَطَنَ إبِلٍ قَالَ: لَا يُصَلِّي فِيهِ، قَالَ: فَإِنْ بَسَطَ عَلَيْهِ ثَوْبًا قَالَ: لَا، أَيْضًا. وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: مَنْ صَلَّى فِي عَطَنِ إبِلٍ أَعَادَ أَبَدًا، فَإِنْ قِيلَ: فَإِنَّهُ قَدْ رُوِيَ عَنْهُ أَنَّهُ قَالَ: «فَإِنَّهَا خُلِقَتْ مِنْ الشَّيَاطِينِ» . قُلْنَا: نَعَمْ، هَذَا حَقٌّ، وَنَحْنُ نُقِرُّ بِهَذَا، وَلَا اعْتِرَاضَ فِي هَذَا عَلَى نَهْيِهِ - عَلَيْهِ السَّلَامُ - عَنْ الصَّلَاةِ فِي أَعْطَانِهَا قَالَ عَلِيٌّ: وَالْبَعِيرُ وَالْبَعِيرَانِ لَا يُشَكُّ فِي أَنَّ الْمَوْضِعَ الْمُتَّخَذَ لِمَبْرَكِهِمَا أَوْ لِمَبْرَكِ أَحَدِهِمَا دَاخِلٌ فِي جُمْلَةِ مَبَارِكِ الْإِبِلِ وَعَطَنِ الْإِبِلِ، وَكُلُّ عَطَنٍ فَهُوَ مَبْرَكٌ. وَلَيْسَ كُلُّ مَبْرَكٍ عَطَنًا؛ لِأَنَّ الْعَطَنَ هُوَ الْمَوْضِعُ الَّذِي تُنَاخُ فِيهِ عِنْدَ وُرُودِهَا الْمَاءَ فَقَطْ، وَالْمَبْرَكُ أَعَمُّ؛ لِأَنَّهُ الْمَوْضِعُ الْمُتَّخَذُ لِبُرُوكِهَا فِي كُلِّ حَالٍ. وَإِذَا سَقَطَ عَنْ الْعَطَنِ وَالْمَبْرَكِ اسْمُ عَطَنٍ وَمَبْرَكٍ فَلَيْسَ عَطَنًا وَلَا مَبْرَكًا، فَالصَّلَاةُ فِيهِ جَائِزَةٌ. فَأَمَّا قَوْلُنَا: عَالِمًا كَانَ أَوْ غَيْرَ عَالِمٍ، فَلِأَنَّهُ أَتَى بِالصَّلَاةِ فِي غَيْرِ مَوْضِعِهَا وَمَكَانِهَا، وَالصَّلَاةُ لَا

[15] **Qur'an references (L6569):** Qur'an 2:144 (Al-Baqarah); Qur'an 2:150 (Al-Baqarah); Qur'an 9:108 (At-Tawbah).

تَصِحُّ إِلَّا فِي زَمَانٍ وَمَكَانٍ مَحْدُودَيْنِ، فَإِذَا لَمْ تُؤَدَّ فِي مَكَانِهَا وَزَمَانِهَا فَلَيْسَتْ هِيَ الَّتِي أَمَرَ اللَّهُ تَعَالَى بِهَا، بَلْ هِيَ غَيْرُهَا. وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةُ الصَّلَاةُ فِي حَمَّامٍ وَمَقْبَرَةٍ]

L6576 **[The Issue of Prayer in a Bathhouse and a Cemetery]**

٣٩٣ - مَسْأَلَةٌ: وَلَا تَحِلُّ الصَّلَاةُ فِي حَمَّامٍ، سَوَاءٌ فِي ذَلِكَ مَبْدَأُ بَابِهِ إِلَى مُنْتَهَى جَمِيعِ حُدُودِهِ، وَلَا عَلَى سَطْحِهِ، وَمُسْتَوْقَدِهِ، وَسَقْفِهِ، وَأَعَالِي حِيطَانِهِ، خَرِبًا كَانَ أَوْ قَائِمًا: فَإِنْ سَقَطَ مِنْ بِنَائِهِ شَيْءٌ فَسَقَطَ عَنْهُ اسْمُ " حَمَّامٍ " جَازَتْ الصَّلَاةِ فِي أَرْضِهِ حِينَئِذٍ.

L6577 393 - Issue: Prayer is not permissible in a bathhouse. This ruling applies equally throughout its entire area from the threshold of its entrance to its outermost boundaries. It is also impermissible to pray on its roof, furnace, ceiling, or upper parts of the walls—whether ruined or standing. However, if part of the building collapses and it no longer qualifies as a "bathhouse," prayer becomes permissible on its ground at that point.

وَلَا فِي مَقْبَرَةٍ - مَقْبَرَةَ مُسْلِمِينَ كَانَتْ أَوْ مَقْبَرَةَ كُفَّارٍ -، فَإِنْ نُبِشَتْ وَأُخْرِجَ مَا فِيهَا مِنْ الْمَوْتَى جَازَتْ الصَّلَاةُ فِيهَا. وَلَا إِلَى قَبْرٍ، وَلَا عَلَيْهِ، وَلَوْ أَنَّهُ قَبْرُ نَبِيٍّ أَوْ غَيْرِهِ، فَإِنْ لَمْ يَجِدْ إِلَّا مَوْضِعَ قَبْرٍ أَوْ مَقْبَرَةٍ، أَوْ حَمَّامًا، أَوْ عَطَنًا، أَوْ مَزْبَلَةً، أَوْ مَوْضِعًا فِيهِ شَيْءٌ أُمِرَ بِاجْتِنَابِهِ -: فَلْيَرْجِعْ وَلَا وَيُصَلِّي هُنَالِكَ جُمُعَةً، وَلَا جَمَاعَةً، فَإِنْ حُبِسَ فِي مَوْضِعٍ مِمَّا ذَكَرْنَا فَإِنَّهُ يُصَلِّي فِيهِ، وَيَجْتَنِبُ مَا افْتُرِضَ عَلَيْهِ اجْتِنَابُهُ بِسُجُودِهِ، لَكِنْ يُقَرِّبُ مِمَّا بَيْنَ يَدَيْهِ مِنْ ذَلِكَ مَا أَمْكَنَهُ، وَلَا يَضَعُ عَلَيْهِ جَبْهَةً، وَلَا أَنْفًا، وَلَا يَدَيْنِ وَلَا رُكْبَتَيْنِ، وَلَا يَجْلِسُ إِلَّا الْقُرْفُصَاءَ، فَإِنْ لَمْ يَقْدِرْ إِلَّا عَلَى الْجُلُوسِ، أَوْ الِاضْطِجَاعِ، صَلَّى كَمَا يَقْدِرُ وَأَجْزَأَهُ. بُرْهَانُ ذَلِكَ -: مَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عُثْمَانَ ثنا أَحْمَدُ بْنُ خَالِدٍ ثنا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ ثنا حَجَّاجُ بْنُ الْمِنْهَالِ ثنا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمْرِو بْنِ يَحْيَى الْأَنْصَارِيِّ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْحَمَّامَ وَالْمَقْبَرَةَ» . حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الطَّلَمَنْكِيُّ ثنا ابْنُ مُفَرِّجٍ ثنا مُحَمَّدُ بْنُ أَيُّوبَ الرَّقِّيُّ ثنا أَحْمَدُ بْنُ عَمْرٍو الْبَزَّارُ ثنا أَبُو كَامِلٍ هُوَ الْجَحْدَرِيُّ -

L6578–6581 Nor in a cemetery—whether a Muslim cemetery or a disbelievers' cemetery—for if it is excavated and the dead within are removed, prayer therein becomes permissible. Nor should one pray facing a grave or upon it, even if it is the grave of a prophet or others besides him. If one finds no place except the site of a grave, a cemetery, a bathhouse, a camel resting area, a dunghill, or a place containing something one is commanded to avoid, then one should leave and not perform Friday or congregational prayer there. If one is confined to a place mentioned above, one may pray there while avoiding what one is obligated to avoid during prostration. However, one should move as close as possible to the permissible area in the direction of prayer. One must not place his forehead, nose, hands, or knees upon it, nor sit except by resting on the heels. If one is unable except to sit or recline, one may pray as able, and it suffices. The evidence for this: what was narrated to us by ʿAbdullāh ibn Rabīʿ, who narrated to us from ʿAbdullāh ibn Muḥammad ibn ʿUthmān, who narrated to us from Aḥmad ibn Khālid, who narrated to us from ʿAlī ibn ʿAbd al-ʿAzīz, who narrated to us from Ḥajjāj ibn al-Minhāl, who narrated to us from Ḥammād ibn Salamah, from ʿAmr ibn Yaḥyā al-Anṣārī, from his father, from Abū Saʿīd al-Khudrī, that the Prophet—peace and blessings be upon him—said: "The entire earth is a place of prostration except for bathhouses and cemeteries." It was narrated to us by Aḥmad ibn Muḥammad al-Ṭalamankī, who narrated to us from Ibn Mufarrij, who narrated to

us from Muḥammad ibn Ayyūb al-Raqqī, who narrated to us from Aḥmad ibn ʿAmr al-Bazzār, who narrated to us from Abū Kāmil—al-Jaḥdarī—who narrated to us from ʿAbd al-Wāḥid ibn Ziyād, who narrated to us from ʿAmr ibn Yaḥyā al-Māzinī, from his father, from Abū Saʿīd al-Khudrī, from the Prophet—peace and blessings be upon him—who said: "The entire earth is a place of prostration except for bathhouses and cemeteries." Al-Bazzār said: "It was also attributed via ʿAmr ibn Yaḥyā by Abū Ṭuwālah ʿAbdullāh ibn ʿAbd al-Raḥmān al-Anṣārī." And Aḥmad ibn Isḥāq. ʿAlī said: Some reckless individuals who speak carelessly about debt claimed, "This is a ḥadīth that Sufyān al-Thawrī transmitted as *mursal*, and Mūsā ibn Ismāʿīl cast doubt on the chain's validity through Ḥammād ibn Salamah."

ثنا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ ثنا عَمْرُو بْنُ يَحْيَى الْمَازِنِيُّ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْحَمَّامَ وَالْمَقْبَرَةَ» . قَالَ الْبَزَّارُ: أَسْنَدَهُ أَيْضًا عَنْ عَمْرِو بْنِ يَحْيَى أَبُو طُوَالَةَ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيُّ وَأَحْمَدُ بْنُ إِسْحَاقَ. قَالَ عَلِيٌّ: قَالَ بَعْضُ مَنْ لَا يَتَّقِي عَاقِبَةَ كَلَامِهِ فِي الدَّيْنِ: هَذَا حَدِيثٌ أَرْسَلَهُ سُفْيَانُ الثَّوْرِيُّ، وَشَكَّ فِي إِسْنَادِهِ مُوسَى بْنُ إِسْمَاعِيلَ عَنْ حَمَّادِ بْنِ سَلَمَةَ.

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Ali said: "What then was the case - especially when they say: 'The continuous chain (musnad) is like the disconnected chain (mursal) with no difference'? What benefit do they gain from casting doubt on Musa when al-Ḥajjāj did not doubt? If there is none above Musa, there is certainly none below him. As for Sufyān's disconnected narration - though Ḥammād, ʿAbd al-Wāḥid, Abū Ṭuwālah, and Ibn Isḥāq narrated it with continuous chains, all being trustworthy narrators."

قَالَ عَلِيٌّ: فَكَانَ مَاذَا لَا سِيَّمَا وَهُمْ يَقُولُونَ: إِنَّ الْمُسْنَدَ كَالْمُرْسَلِ وَلَا فَرْقَ ثُمَّ أَيُّ مَنْفَعَةٍ لَهُمْ فِي شَكِّ مُوسَى وَلَمْ يَشُكَّ حَجَّاجٌ وَإِنْ لَمْ يَكُنْ فَوْقَ مُوسَى فَلَيْسَ دُونَهُ أَوْ فِي إِرْسَالِ سُفْيَانَ - وَقَدْ أَسْنَدَهُ حَمَّادٌ، وَعَبْدُ الْوَاحِدِ، وَأَبُو طُوَالَةَ، وَابْنُ إِسْحَاقَ، وَكُلُّهُمْ عَدْلٌ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْجَسُورُ ثنا أَحْمَدُ بْنُ الْفَضْلِ الدِّينَوَرِيُّ ثنا مُحَمَّدُ بْنُ جَرِيرٍ الطَّبَرِيُّ ثنا مُحَمَّدُ بْنُ بَشَّارٍ بِنْدَارٌ ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ثنا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ سَمِعْت أَبَا إِدْرِيسَ الْخَوْلَانِيَّ قَالَ: سَمِعْتُ وَاثِلَةَ بْنَ الْأَسْقَعِ يَقُولُ: سَمِعْتُ أَبَا مَرْثَدٍ الْغَنَوِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: «لَا تَجْلِسُوا عَلَى الْقُبُورِ وَلَا تُصَلُّوا إِلَيْهَا» . حَدَّثَنَا حُمَامٌ ثنا ابْنُ مُفَرِّجٍ ثنا ابْنُ الْأَعْرَابِيِّ ثنا الدُّبَيْرِيُّ ثنا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ عَائِشَةَ وَابْنَ عَبَّاسٍ أَخْبَرَاهُ: «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَمَّا حَضَرَتْهُ الْوَفَاةُ جَعَلَ يُلْقِي عَلَى وَجْهِهِ طَرَفَ خَمِيصَةٍ لَهُ، فَإِذَا اغْتَمَّ كَشَفَهَا عَنْ وَجْهِهِ، وَهُوَ يَقُولُ لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ،

Ḥammām narrated to us: Ibn Mufarrij narrated to us: Ibn al-Aʿrābī narrated to us: al-Dubayrī narrated to us: ʿAbd al-Razzāq narrated from Maʿmar from al-Zuhrī: ʿUbayd Allāh ibn ʿAbd Allāh ibn ʿUtbah informed me that ʿĀ'ishah and Ibn ʿAbbās reported to him: "When death approached the Messenger of Allah (peace and blessings be upon him), he began placing the edge of his Yemeni cloak over his face. Whenever distress overcame him, he would uncover his face and say: 'Allah's curse be upon the Jews and Christians! They

made the graves of their prophets into mosques.' She says..." Aisha warns against the likes of what they did. Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul-Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to us: Ishaq ibn Ibrahim and Abu Bakr ibn Abi Shaybah narrated to us - with Abu Bakr's wording. Ishaq said: Zakariyya ibn 'Udayy informed us. Abu Bakr said: Zakariyya ibn 'Udayy narrated to us from Ubaydullah ibn Amr al-Raqqi from Zayd ibn Abi Unaysah from Amr ibn Murrah from Abdullah ibn al-Harith al-Najrani: Jundub narrated to me, saying: I heard the Messenger of Allah - peace and blessings be upon him - five days before his passing: "Those before you took the graves of their prophets and righteous ones as mosques. Beware! Do not take graves as mosques, for I indeed forbid you from this," in a lengthy hadith. Ali said: Whoever claims that the Prophet - peace be upon him - meant by this the graves of polytheists has lied against Allah's Messenger - peace and blessings be upon him - for he - peace be upon him - universally prohibited all graves, then reinforced it by condemning those who did so with prophets' and righteous people's graves. Ali stated: These are consecutively transmitted reports that conclusively establish our position verbatim. No one may disregard them. This is the view held by groups of the early scholars - may Allah be pleased with them. It has been narrated to us from Nafi ibn Jubayr ibn Mut'im that he said: "Praying amidst graves, in bathhouses, or amidst latrines is forbidden." From Sufyan al-Thawri, from Habib ibn Abi Thabit, from Abu Zabyan, from Ibn Abbas, who said: "Do not pray facing a cesspit, in a bathhouse, or within a cemetery." Ali said: "We do not know of any Companion who disagreed with Ibn Abbas regarding this matter—may Allah be pleased with them—and they would honor such an act if it conformed to their juridical adherence." From Sufyan al-Thawri, from al-Mughirah ibn Miqsam, from Ibrahim al-Nakha'i, who said: "They disapproved of taking three places as a prayer direction: latrines, public baths, and graves." From al-'Ala' ibn Ziyad, from his father, and from Khaythamah ibn 'Abd al-Rahman, both of whom said: "Do not pray facing a public bath, a latrine, or the middle of a cemetery." Ahmad ibn Hanbal said: "Whoever prays in a public bath must repeat it indefinitely." From Waki', from Sufyan al-Thawri, from Humayd, from Anas, who said: "Umar

تَقُولُ عَائِشَةُ يُحَذِّرُ مِثْلَ مَا صَنَعُوا» . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَاللَّفْظُ لَهُ -: قَالَ إِسْحَاقُ: أَخْبَرَنَا زَكَرِيَّاءُ بْنُ عُدَيٍّ. وَقَالَ أَبُو بَكْرٍ: ثنا زَكَرِيَّاءُ بْنُ عُدَيٍّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو الرَّقِّيِّ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ النَّجْرَانِيِّ حَدَّثَنِي «جُنْدُبٌ قَالَ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَبْلَ أَنْ يَمُوتَ بِخَمْسٍ: " وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ، إِنِّي أَنْهَاكُمْ عَنْ ذَلِكَ» فِي حَدِيثٍ طَوِيلٍ. قَالَ عَلِيٌّ: مَنْ زَعَمَ أَنَّهُ - عَلَيْهِ السَّلَامُ - أَرَادَ بِذَلِكَ قُبُورَ الْمُشْرِكِينَ فَقَدْ كَذَبَ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، لِأَنَّهُ - عَلَيْهِ السَّلَامُ - عَمَّ بِالنَّهْيِ جَمِيعَ الْقُبُورِ، ثُمَّ أَكَّدَ بِذَمِّهِ مَنْ فَعَلَ ذَلِكَ فِي قُبُورِ الْأَنْبِيَاءِ وَالصَّالِحِينَ. قَالَ عَلِيٌّ: فَهَذِهِ آثَارٌ مُتَوَاتِرَةٌ تُوجِبُ مَا ذَكَرْنَاهُ حَرْفًا حَرْفًا، وَلَا يَسَعُ أَحَدًا تَرْكُهَا. وَبِهِ يَقُولُ طَوَائِفُ مِنْ السَّلَفِ - رَضِيَ اللَّهُ عَنْهُمْ -. رُوِّينَا عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّهُ قَالَ: يَنْهَى أَنْ يُصَلَّى وَسَطَ الْقُبُورِ وَالْحَمَّامِ، وَالْحُشَّانِ. وَعَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ أَبِي ظَبْيَانَ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَا تُصَلِّيَنَّ إلَى حُشٍّ، وَلَا فِي حَمَّامٍ، وَلَا فِي مَقْبَرَةٍ قَالَ عَلِيٌّ: مَا نَعْلَمُ لِابْنِ عَبَّاسٍ فِي هَذَا مُخَالِفًا مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -، وَهُمْ يُعَظِّمُونَ مِثْلَ هَذَا إذَا وَافَقَ تَقْلِيدَهُمْ وَعَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ الْمُغِيرَةِ بْنِ مِقْسَمٍ عَنْ إبْرَاهِيمَ النَّخَعِيِّ قَالَ: كَانُوا يَكْرَهُونَ أَنْ يَتَّخِذُوا ثَلَاثَ أَبْيَاتٍ قِبْلَةً: الْحُشُّ، وَالْحَمَّامُ، وَالْقَبْرُ وَعَنْ الْعَلَاءِ بْنِ زِيَادٍ عَنْ أَبِيهِ، وَعَنْ خَيْثَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُمَا قَالَا: لَا تُصَلِّ إلَى حَمَّامٍ، وَلَا إلَى حُشٍّ، وَلَا وَسَطَ مَقْبَرَةٍ. وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: مَنْ صَلَّى

ibn al-Khattab saw me praying toward a grave and forbade me, saying: 'The grave is in front of you.'" From Ma'mar, from Thabit al-Bunani, from Anas, who said: "Umar ibn al-Khattab saw me praying near a grave and told me: 'Do not pray facing a grave.'" Thabit said: "Thereafter, Anas would take my hand whenever he wished to pray, leading me away from graves." From Ali ibn Abi Talib: "The worst among people are those who make graves into mosques." From Ibn Abbas, who narrated it as a marfūʿ saying: 'Do not pray toward a grave or upon a grave.'" From Ibn Jurayj, who reported: "Ibn Shihab informed me, saying: Sa'id ibn al-Musayyab narrated to me that he heard Abu Hurayrah declare: 'May Allah curse the Jews, for they took the graves of their prophets as mosques.'"

فِي حَمَّامٍ أَعَادَ أَبَدًا وَعَنْ وَكِيعٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ: رَآنِي عُمَرُ بْنُ الْخَطَّابِ أُصَلِّي إِلَى قَبْرٍ فَنَهَانِي، وَقَالَ: الْقَبْرُ أَمَامَك. وَعَنْ مَعْمَرٍ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ أَنَسٍ قَالَ: رَآنِي عُمَرُ بْنُ الْخَطَّابِ أُصَلِّي عِنْدَ قَبْرٍ فَقَالَ لِي: الْقَبْرَ لَا تُصَلِّ إلَيْهِ قَالَ ثَابِتٌ: فَكَانَ أَنَسٌ يَأْخُذُ بِيَدِي إذَا أَرَادَ أَنْ يُصَلِّيَ فَيَتَنَحَّى عَنْ الْقُبُورِ. وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: مِنْ شِرَارِ النَّاسِ مَنْ يَتَّخِذُ الْقُبُورَ مَسَاجِدَ وَعَنْ ابْنِ عَبَّاسٍ رَفَعَهُ: «لَا تُصَلُّوا إلَى قَبْرٍ، وَلَا عَلَى قَبْرٍ» وَعَنْ ابْنِ جُرَيْجٍ أَخْبَرَنِي ابْنُ شِهَابٍ حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيِّبِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَاتَلَ اللَّهُ الْيَهُودَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ.

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Ibn Jurayj said: I asked Ata, "Do you disapprove of praying among graves or facing a grave?" He replied, "Yes"—he used to disapprove of that—"Do not pray with a grave between you and the qiblah. But if there is a barrier of a cubit between you and it, then pray." Ibn Jurayj said: Amr ibn Dinar was asked about praying among graves, and he said, "They mentioned that the Messenger of Allah (peace and blessings be upon him) said: 'The Children of Israel took the graves of their prophets as places of worship, so Allah cursed them.'" Ibn Jurayj said: Abdullah ibn Tawus informed me from his father, who said, "I have no knowledge except that he strongly disapproved of praying among graves." From Sufyan al-Thawri, from Mansur ibn al-Mu'tamir, from Ibrahim al-Nakha'i, who said, "When they attended a funeral, they would distance themselves from the graves to pray." Ahmad ibn Hanbal said, "Whoever prays in a graveyard or facing a grave must repeat it indefinitely." Ali said: These are Umar ibn al-Khattab, Ali ibn Abi Talib, Abu Hurairah, Anas, and Ibn Abbas—we know of no disagreement among the Companions, may Allah be pleased with them. Ali said: Abu Hanifah, al-Awza'i, and Sufyan disapproved of praying toward a grave, in a graveyard, or over a grave. Malik saw no harm in it, and some of his adherents cited as evidence that 'the Messenger of Allah (peace and blessings be upon him) prayed over the grave of the poor dark-skinned woman.' Ali said: How astounding! Is it not enough that these people contradict this report in its implication?

قَالَ ابْنُ جُرَيْجٍ: قُلْت لِعَطَاءٍ: أَتَكْرَهُ أَنْ تُصَلِّيَ وَسَطَ الْقُبُورِ أَوْ إلَى قَبْرٍ قَالَ: نَعَمْ - كَانَ يَنْهَى عَنْ ذَلِكَ - لَا تُصَلِّ وَبَيْنَك وَبَيْنَ الْقِبْلَةِ قَبْرٌ، فَإِنْ كَانَ بَيْنَك وَبَيْنَهُ سُتْرَةُ ذِرَاعٍ فَصَلِّ قَالَ ابْنُ جُرَيْجٍ: وَسُئِلَ عَمْرُو بْنُ دِينَارٍ عَنْ الصَّلَاةِ وَسَطَ الْقُبُورِ فَقَالَ: ذَكَرُوا أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «كَانَتْ بَنُو إسْرَائِيلَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ فَلَعَنَهُمْ اللَّهُ» قَالَ ابْنُ جُرَيْجٍ: وَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ قَالَ: لَا أَعْلَمُهُ إلَّا أَنَّهُ كَانَ يَكْرَهُ الصَّلَاةَ وَسَطَ الْقُبُورِ كَرَاهِيَةً شَدِيدَةً وَعَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ عَنْ إبْرَاهِيمَ النَّخَعِيِّ قَالَ: كَانُوا إذَا خَرَجُوا فِي جِنَازَةٍ تَنَحَّوْا عَنْ الْقُبُورِ لِلصَّلَاةِ وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: مَنْ صَلَّى فِي مَقْبَرَةٍ أَوْ إلَى قَبْرٍ أَعَادَ أَبَدًا قَالَ عَلِيٌّ: فَهَؤُلَاءِ عُمَرُ بْنُ الْخَطَّابِ، وَعَلِيُّ بْنُ أَبِي طَالِبٍ، وَأَبُو هُرَيْرَةَ، وَأَنَسٌ، وَابْنُ عَبَّاسٍ: مَا نَعْلَمُ لَهُمْ مُخَالِفًا مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - قَالَ عَلِيٌّ: وَكَرِهَ الصَّلَاةَ إلَى الْقَبْرِ، وَفِي الْمَقْبَرَةِ، وَعَلَى الْقَبْرِ: أَبُو حَنِيفَةَ، وَالْأَوْزَاعِيُّ، وَسُفْيَانُ، وَلَمْ يَرَ مَالِكٌ بِذَلِكَ بَأْسًا، وَاحْتَجَّ لَهُ بَعْضُ

They do not permit performing the funeral prayer over one already buried, yet they permit what is otherwise impermissible. In it there is no trace or indication opposing the established Sunnahs, and we seek refuge in Allah from being forsaken. Ali said: All these narrations are true, so prayer is not permissible in the places we mentioned, except for the funeral prayer, which is performed in the cemetery and over the grave where its owner has been buried, as the Messenger of Allah (ﷺ) did. We prohibit what he forbade, and we consider it a means of drawing closer to Allah Almighty to do as he did. Thus, his commands and prohibitions are the truth, his actions are the truth, and whatever contradicts that is invalid. All praise is due to Allah, Lord of the worlds. As for our statement that one who finds no place other than what we mentioned must refrain: he has found no place where prayer is permissible. Similarly, if he encounters overcrowding that prevents him from bowing or prostrating, and as for the imprisoned person, he is unable to leave that place or pray elsewhere. The ruling applies to him according to the command of the Messenger of Allah (ﷺ) when he said: "When I forbid you from something, avoid it, and when I command you to do something, do as much as you are able." This absolves him of what he is incapable of, obligates him to what he can perform, and requires him to avoid what he can avoid of what is prohibited. Allah Almighty said: "Allah does not burden a soul beyond its capacity" [al-Baqarah 2:286].[16]

مُقَلِّدِيهِ بِأَنَّ «رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَّى عَلَى قَبْرِ الْمِسْكِينَةِ السَّوْدَاءِ» قَالَ عَلِيٌّ: وَهَذَا عَجَبٌ نَاهِيكَ بِهِ أَنْ يَكُونَ هَؤُلَاءِ الْقَوْمُ يُخَالِفُونَ هَذَا الْخَبَرَ فِيمَا جَاءَ فِيهِ، فَلَا يُجِيزُونَ أَنْ تُصَلَّى صَلَاةُ الْجِنَازَةِ عَلَى مَنْ قَدْ دُفِنَ ثُمَّ يَسْتَبِيحُونَ بِمَا لَيْسَ فِيهِ مِنْ أَثَرٍ وَلَا إِشَارَةٍ مُخَالَفَةَ السُّنَنِ الثَّابِتَةِ، وَنَعُوذُ بِاللَّهِ مِنَ الْخِذْلَانِ قَالَ عَلِيٌّ: وَكُلُّ هَذِهِ الْآثَارِ حَقٌّ، فَلَا تَحِلُّ الصَّلَاةُ حَيْثُ ذَكَرْنَا، إِلَّا صَلَاةَ الْجِنَازَةِ فَإِنَّهَا تُصَلَّى فِي الْمَقْبَرَةِ، وَعَلَى الْقَبْرِ الَّذِي قَدْ دُفِنَ فِيهِ صَاحِبُهُ، كَمَا فَعَلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نُحَرِّمُ مَا نَهَى عَنْهُ، وَنَعُدُّ مِنَ الْقُرْبِ إِلَى اللَّهِ تَعَالَى أَنْ نَفْعَلَ مِثْلَ مَا فَعَلَ؛ فَأَمْرُهُ وَنَهْيُهُ حَقٌّ، وَفِعْلُهُ حَقٌّ، وَمَا عَدَا ذَلِكَ فَبَاطِلٌ؛ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. وَأَمَّا قَوْلُنَا: أَنْ يَرْجِعَ مَنْ لَمْ يَجِدْ مَوْضِعًا غَيْرَ مَا ذَكَرْنَا؛ فَإِنَّهُ لَمْ يَجِدْ مَوْضِعًا تَحِلُّ فِيهِ الصَّلَاةُ، وَكَذَلِكَ لَوْ وَجَدَ زِحَامًا لَا يَقْدِرُ مَعَهُ عَلَى رُكُوعٍ وَلَا سُجُودٍ وَأَمَّا الْمَحْبُوسُ فَلَيْسَ قَادِرًا عَلَى مُفَارَقَةِ ذَلِكَ الْمَوْضِعِ، وَلَا عَلَى الصَّلَاةِ فِي غَيْرِهِ، فَلَهُ حُكْمُ أَمْرِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذْ يَقُولُ: «إِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ» فَهَذَا يُسْقِطُ عَنْهُ مَا عَجَزَ عَنْهُ، وَيَلْزَمُهُ مَا قَدَرَ عَلَيْهِ، وَيَجْتَنِبُ مَا قَدَرَ عَلَى اجْتِنَابِهِ مِمَّا نُهِيَ عَنْهُ. قَالَ عَزَّ وَجَلَّ {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦]

The Ruling on Prayer in a Usurped Land

L6592

[مَسْأَلَة الصَّلَاةُ فِي أَرْضٍ مَغْصُوبَةٍ]

L6593–6599

394 - Issue: Prayer is not valid in illegally seized land nor in property acquired without legitimate right through invalid transactions such as an invalid sale, invalid gift, or similar unlawful means. This likewise applies to one aboard an illegally seized ship or a ship containing an illegally seized plank that, if absent, would allow water to flood it. If he is able to disembark

٣٩٤ - مَسْأَلَةٌ: وَلَا تَجُوزُ الصَّلَاةُ فِي أَرْضٍ مَغْصُوبَةٍ وَلَا مُتَمَلَّكَةٍ بِغَيْرِ حَقٍّ مِنْ بَيْعٍ فَاسِدٍ أَوْ هِبَةٍ فَاسِدَةٍ أَوْ نَحْوِ ذَلِكَ مِنْ سَائِرِ الْوُجُوهِ وَكَذَلِكَ مَنْ كَانَ فِي سَفِينَةٍ مَغْصُوبَةٍ أَوْ فِيهَا لَوْحٌ مَغْصُوبٌ لَوْلَاهُ لَغَرَّقَهَا الْمَاءُ، فَإِنَّهُ إِنْ قَدَرَ عَلَى الْخُرُوجِ عَنْهَا فَصَلَاتُهُ بَاطِلَةٌ.

[16] **Qur'an references (L6589):** Qur'an 2:286 (Al-Baqarah).

from it, his prayer becomes invalid. Similarly invalid is prayer performed upon illegally seized bedding, bedding taken without legitimate right, upon an animal taken without right, in unlawfully acquired clothing, within an illegally occupied structure, or if the ship's nails are illegally seized, or the threads used to sew the garment are illegally seized – or if all such items were taken without legitimate right. If one is fundamentally incapable of leaving that location or disembarking from the ship, or if the plank fails to prevent water ingress, or if he neither shelters beneath that structure nor uses it to conceal his nakedness, or... If one has despaired of knowing the person from whom something was wrongfully taken, or if it is a ship or building from which nothing tangible was seized but people were unjustly compelled to labor therein: prayer remains permissible in all such cases, whether one is able to leave that place or not. Similarly, if one fears the cold and its harm, or the heat and its harm, they may pray in a garment taken without right—provided its owner is not compelled by necessity to it; otherwise, they may not. Likewise, prayer is permissible in permissible land that its owner has neither restricted nor prohibited access to. The evidence for this is Allah's statement: *"O you who believe, do not enter houses other than your own until you have asked permission and greeted their inhabitants. That is better for you, that you may be mindful"* (24:27), and *"If you find no one therein, do not enter until permission has been given to you. And if you are told, 'Go back,' then go back, for that is purer for you"* (24:28). The Messenger of Allah (peace be upon him) said: *"Your blood and your wealth are inviolable to you"*—authentically narrated through Abu Bakrah, Abdullah ibn Umar, and Nubayt ibn Sharit al-Ashja'i. He (peace be upon him) also said: *"Whoever performs an act not in accordance with our command, it is rejected."* Thus, if Allah has forbidden someone to enter a place, reside in it, wear a specific garment, dispose of it, or use a specific thing, and they do so during their prayer, they have not prayed as they were commanded. Whoever fails to pray as they were commanded has not truly prayed. Prayer is an act of obedience and obligation: standing, sitting, residing in it, and certain aspects of attire during it. If one sits where they are forbidden, acts in a prohibited manner, or uses what is forbidden, they have committed sinful acts and sat in disobedience. It is invalid for sinful disobedience to substitute

وَكَذَلِكَ الصَّلَاةُ عَلَى وِطَاءٍ مَغْصُوبٍ أَوْ مَأْخُوذٍ بِغَيْرِ حَقٍّ. أَوْ عَلَى دَابَّةٍ مَأْخُوذَةٍ بِغَيْرِ حَقٍّ، أَوْ فِي ثَوْبٍ مَأْخُوذٍ بِغَيْرِ حَقٍّ، أَوْ فِي بِنَاءٍ مَأْخُوذٍ بِغَيْرِ حَقٍّ وَكَذَلِكَ إنْ كَانَ مَسَامِيرُ السَّفِينَةِ مَغْصُوبَةً، أَوْ خُيُوطُ الثَّوْبِ الَّذِي خِيطَ بِهَا مَغْصُوبَةً. أَوْ أُخِذَ كُلُّ ذَلِكَ بِغَيْرِ حَقٍّ، فَإِنْ كَانَ لَا يَقْدِرُ عَلَى مُفَارَقَةِ ذَلِكَ الْمَكَانِ أَصْلًا، وَلَا عَلَى الْخُرُوجِ عَنْ السَّفِينَةِ أَوْ كَانَ اللَّوْحُ لَا يَمْنَعُ الْمَاءَ مِنْ الدُّخُولِ، أَوْ كَانَ غَيْرَ مُسْتَظِلٍّ بِذَلِكَ الْبِنَاءِ وَلَا مُسْتَتِرًا بِهِ، أَوْ كَانَ قَدْ يَئِسَ [مِنْ] مَعْرِفَةِ مَنْ أُخِذَ مِنْهُ ذَلِكَ الشَّيْءُ بِغَيْرِ حَقٍّ، أَوْ كَانَتْ سَفِينَةً أَوْ بِنَاءً لَمْ يُغْصَبْ شَيْءٌ مِنْ أَعْيَانِهَا لَكِنْ سَخَّرَ النَّاسَ فِيهَا ظُلْمًا: فَالصَّلَاةُ فِي كُلِّ ذَلِكَ جَائِزَةٌ، قَدَرَ عَلَى مُفَارَقَةِ ذَلِكَ الْمَكَانِ أَوْ لَمْ يَقْدِرْ. وَكَذَلِكَ إنْ خَشِيَ الْبَرْدَ وَأَذَاهُ، أَوْ الْحَرَّ وَأَذَاهُ، فَلَهُ أَنْ يُصَلِّيَ فِي الثَّوْبِ الْمَأْخُوذِ بِغَيْرِ حَقٍّ؛ وَعَلَيْهِ إذَا كَانَ صَاحِبُهُ غَيْرَ مُضْطَرٍّ إلَيْهِ؛ وَإِلَّا فَلَا؛ وَكَذَلِكَ الْأَرْضُ الْمُبَاحَةُ الَّتِي لَمْ يَحْظُرْهَا صَاحِبُهَا وَلَا مَنَعَ مِنْهَا، فَالصَّلَاةُ فِيهَا جَائِزَةٌ بُرْهَانُ ذَلِكَ -: قَوْلُ اللَّهِ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ} [النور: ٢٧] {فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمُ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ} [النور: ٢٨] وَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ» صَحَّ ذَلِكَ مِنْ طَرِيقِ أَبِي بَكْرَةَ، وَعَبْدِ اللَّهِ بْنِ عُمَرَ، وَنُبَيْطِ بْنِ شَرِيطٍ الْأَشْجَعِيِّ. وَقَالَ - عَلَيْهِ السَّلَامُ -: «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ» . فَإِذَا كَانَ مَنْ حَرَّمَ اللَّهُ عَلَيْهِ الدُّخُولَ إلَى مَكَانٍ مَا، وَالْإِقَامَةَ فِيهِ، وَلِبَاسَ ثَوْبٍ مَا، وَالتَّصَرُّفَ فِيهِ، أَوْ اسْتِعْمَالَ شَيْءٍ مَا: فَفَعَلَ فِي صَلَاتِهِ كُلَّ مَا حَرَّمَ عَلَيْهِ فَلَمْ يُصَلِّ كَمَا أُمِرَ؛ وَمَنْ لَمْ يُصَلِّ كَمَا أُمِرَ فَلَمْ يُصَلِّ أَصْلًا،

for obligatory obedience, or for misguidance and sinful conduct to be valid in place of guidance and truth. Some contentious individuals have opposed this, arguing: “By your logic, if someone pronounces divorce, manumission, marriage, sale, purchase, gift, or charitable giving in such circumstances, you must nullify all such acts.” Similarly, if one dyes his beard with usurped henna then prays, or learns the Qur’an from a stolen Quranic codex (muṣḥaf)—thereby leading him to forget it—or is taught by an absconding slave, and they proliferated many such absurdities, claiming: “Those you mentioned are equivalent to one who prays while persisting in adultery, murder, drinking intoxicants, and theft—with no distinction—”

ʻAlī responded: “None of their claims fall under the category of our rulings. Prayer inherently requires: remaining in one place, performing prescribed sitting, concealing one’s nakedness, abstaining from impermissible acts during prayer, adhering to its fixed time, observing its designated location, and using lawful water for purification or permissible dust for dry ablution (tayammum) when capable. These are points of consensus between us, them, and all Muslims.

Divorce, marriage, emancipation, sales, gifts, charity, and Qur’anic study are not contingent upon such conditions. They require neither specific postures, obligatory standing, nor prescribed sitting positions—nor designated places. Yet these acts necessitate: formulated utterances, defined actions, and appointed times. Whoever performs prayer, marriage, divorce, trade, gift-giving, or charity contrary to Allah’s commandments—as conveyed by His Messenger (peace be upon him)—renders the act entirely invalid. No divorce, marriage, emancipation, gift, charity, or Sharīʻa-compliant deed is valid.

If one substitutes the prescribed sitting with a prohibited posture, replaces obligatory remaining with a forbidden manner of staying, covers his nakedness with illicit means, performs prayer outside its appointed time or place—substituting prohibited alternatives—or uses unlawfully acquired water or dust instead of prescribed purification means: he has not performed the prayer Allah commanded. His case mirrors one who intentionally prays away from the qibla—both are equivalent, with no distinction—having disobeyed divine instructions.

وَالصَّلَاةُ طَاعَةٌ وَفَرِيضَةٌ، قِيَامُهَا وَقُعُودُهَا وَالْإِقَامَةُ فِيهَا، وَبَعْضُ اللِّبَاسِ فِيهَا، فَإِذَا قَعَدَ حَيْثُ نُهِيَ عَنْهُ، أَوْ عَمِلَ مُتَصَرِّفًا فِيمَا حَرُمَ أَوْ اسْتَعْمَلَ مَا حَرُمَ عَلَيْهِ: فَإِنَّمَا أَتَى بِعَمَلٍ مَعْصِيَةٍ، وَقُعُودٍ مَعْصِيَةٍ، مِنَ الْبَاطِلِ أَنْ تَنُوبَ الْمَعْصِيَةُ الْمُحَرَّمَةُ عَنِ الطَّاعَةِ الْمُفْتَرَضَةِ، وَأَنْ يُجْزِئَ الضَّلَالُ وَالْفُسُوقُ عَنِ الْهُدَى وَالْحَقِّ وَقَدْ عَارَضَ ذَلِكَ بَعْضُ الْمُتَعَسِّفِينَ فَقَالَ: يَلْزَمُكُمْ إِذَا طَلَّقَ فِي شَيْءٍ مِمَّا ذَكَرْتُمْ، أَوْ أَعْتَقَ فِيهِ، أَوْ نَكَحَ فِيهِ، أَوْ بَاعَ فِيهِ، أَوْ اشْتَرَى، أَوْ وَهَبَ، أَوْ تَصَدَّقَ -: أَنْ تَنْقُضُوا كُلَّ ذَلِكَ وَكَذَلِكَ مَنْ صَبَغَ لِحْيَتَهُ بِحِنَّاءٍ مَغْصُوبَةٍ ثُمَّ صَلَّى وَمَنْ تَعَلَّمَ الْقُرْآنَ مِنْ مُصْحَفٍ مَسْرُوقٍ أَنْ يَنْسَاهُ، أَوْ عَلَّمَهُ إِيَّاهُ عَبْدٌ آبِقٌ، وَأَكْثَرُوا مِنْ مِثْلِ هَذِهِ الْحَمَاقَاتِ وَقَالُوا: كُلُّ مَنْ ذَكَرْتُمْ بِمَنْزِلَةِ مَنْ صَلَّى مُصِرًّا عَلَى الزِّنَى، وَقَتْلِ النَّفْسِ، وَشُرْبِ الْخَمْرِ، وَالسَّرِقَةِ - وَلَا فَرْقَ قَالَ عَلِيٌّ: لَيْسَ شَيْءٌ مِمَّا قَالُوا مِنْ بَابِ مَا قُلْنَا، لِأَنَّ الصَّلَاةَ لَا بُدَّ فِيهَا مِنْ إِقَامَةٍ فِي مَكَانٍ وَاحِدٍ، وَمِنْ جُلُوسٍ مُفْتَرَضٍ. وَمِنْ سَتْرِ عَوْرَةٍ، وَمِنْ تَرْكِ كُلِّ عَمَلٍ لَمْ يُبَحْ لَهُ فِي الصَّلَاةِ، وَمِنْ زَمَانٍ مَحْدُودٍ مُؤَقَّتٍ لَهَا، وَمِنْ مَكَانٍ مَوْصُوفٍ لَهَا، وَمِنْ مَاءٍ يَتَطَهَّرُ بِهِ أَوْ تُرَابٍ يَتَيَمَّمُ بِهِ إِنْ قَدَرَ عَلَى ذَلِكَ، هَذَا مَا لَا خِلَافَ فِيهِ بَيْنَنَا وَبَيْنَهُمْ، وَلَا بَيْنَ أَحَدٍ مِنْ أَهْلِ الْإِسْلَامِ وَلَيْسَ الطَّلَاقُ، وَلَا النِّكَاحُ، وَلَا الْعَتَاقُ، وَلَا الْبَيْعُ، وَلَا الْهِبَةُ، وَلَا الصَّدَقَةُ، وَلَا تَعَلُّمُ الْقُرْآنِ -. مُعَلَّقًا بِشَيْءٍ مِمَّا ذَكَرْنَا، وَلَا مَأْمُورًا فِيهِ بِهَيْئَةٍ مَا، وَلَا بِجُلُوسٍ وَلَا بُدَّ، وَلَا بِقِيَامٍ عَلَى صِفَةٍ، وَلَا بِمَكَانٍ مَوْصُوفٍ، لَكِنْ كُلُّ هَذِهِ الْأَعْمَالِ أَيْضًا مُحْتَاجَةٌ وَلَا بُدَّ إِلَى أَلْفَاظٍ مَوْضُوعَةٍ، أَوْ أَعْمَالٍ مَحْدُودَةٍ، وَأَوْقَاتٍ مَحْدُودَةٍ، فَكُلُّ مَنْ أَتَى بِالصَّلَاةِ، أَوْ النِّكَاحِ، أَوْ الطَّلَاقِ، أَوْ الْبَيْعِ، أَوْ الْهِبَةِ، أَوْ الصَّدَقَةِ، عَلَى خِلَافِ مَا أَمَرَهُ اللَّهُ تَعَالَى بِهِ عَلَى لِسَانِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَهُوَ كُلُّهُ بَاطِلٌ لَا يَصِحُّ مِنْهُ شَيْءٌ لَا

طَلَاقٌ، وَلَا نِكَاحٌ، وَلَا عَتَاقٌ، وَلَا هِبَةٌ، وَلَا صَدَقَةٌ، وَكَذَلِكَ كُلُّ شَيْءٍ مِنْ أَعْمَالِ الشَّرِيعَةِ - وَلَا فَرْقَ فَمَنْ صَلَّى فَجَعَلَ الْجُلُوسَ الْمُحَرَّمَ عَلَيْهِ بَدَلَ الْجُلُوسِ الْمَأْمُورِ بِهِ، وَالْإِقَامَةَ الْمُحَرَّمَةَ عَلَيْهِ بَدَلَ الْإِقَامَةِ الْمُفْتَرَضَةِ عَلَيْهِ، وَسَتَرَ عَوْرَتَهُ بِمَا حَرُمَ عَلَيْهِ سَتْرُهَا بِهِ، وَأَتَى بِهَا فِي غَيْرِ الزَّمَانِ الَّذِي أُمِرَ بِأَنْ يَأْتِيَ بِهَا فِيهِ، أَوْ فِي غَيْرِ الْمَكَانِ الَّذِي أُمِرَ أَنْ يَأْتِيَ بِهَا فِيهِ، وَعَوَّضَ مِنْ ذَلِكَ زَمَانًا وَمَكَانًا حَرُمَا عَلَيْهِ، وَعَوَّضَ الْمَاءَ الْمُحَرَّمَ عَلَيْهِ، أَوْ التُّرَابَ الْمُحَرَّمَ عَلَيْهِ مِنْ الْمَاءِ الْمَأْمُورِ بِهِ، أَوْ التُّرَابِ الْمَأْمُورِ بِهِ -: فَلَمْ يُصَلِّ قَطُّ الصَّلَاةَ الَّتِي أَمَرَهُ اللَّهُ تَعَالَى بِهَا، وَهُوَ وَالَّذِي صَلَّى إلَى غَيْرِ الْقِبْلَةِ عَمْدًا سَوَاءٌ وَلَا فَرْقَ، وَكِلَاهُمَا صَلَّى بِخِلَافِ مَا أُمِرَ بِهِ وَكَذَلِكَ مَنْ طَلَّقَ أَجْنَبِيَّةً، أَوْ بِغَيْرِ الْكَلَامِ الَّذِي جَعَلَ اللَّهُ تَعَالَى الطَّلَاقَ بِهِ وَحُرِّمَ بِهِ الْفَرْجُ الَّذِي كَانَ حَلَالًا، أَوْ نَكَحَ ذَاتَ زَوْجٍ، أَوْ فِي عِدَّةٍ، أَوْ بِغَيْرِ الْكَلَامِ الَّذِي أَبَاحَ بِهِ النِّكَاحَ وَحُلِّلَ بِهِ الْفَرْجُ الْحَرَامُ قَبْلَهُ، أَوْ بَاعَ بَيْعًا مُحَرَّمًا، أَوْ اشْتَرَى مِنْ غَيْرِ مَالِكٍ، أَوْ وَهَبَ هِبَةً لَمْ يُطْلِقْ عَلَيْهَا، أَوْ أَعْتَقَ عِتْقًا حَرُمَ عَلَيْهِ، كَمَنْ أَعْتَقَ غُلَامَ غَيْرِهِ، أَوْ تَصَدَّقَ بِثَوْبٍ عَلَى الْأَوْثَانِ - فَكُلُّ ذَلِكَ بَاطِلٌ مَرْدُودٌ، لَا يَصِحُّ شَيْءٌ مِنْهُ، وَلَيْسَ تَبْطُلُ شَرِيعَةٌ بِمَا تَبْطُلُ بِهِ أُخْرَى، لَكِنْ بِأَنْ يَعْمَلَ بِخِلَافِ مَا أَمَرَ اللَّهُ تَعَالَى بِأَنْ تُعْمَلَ عَلَيْهِ وَالَّذِي صَبَغَ لِحْيَتَهُ بِحِنَّاءٍ مَغْصُوبَةٍ، فَإِنْ صَلَّى حَامِلًا لِتِلْكَ الْحِنَّاءِ فَلَا صَلَاةَ لَهُ. وَأَمَّا إذَا نَزَعَهَا وَلَمْ يُصَلِّ بِهَا - فَاللَّوْنُ غَيْرُ مُتَمَلَّكٍ - فَلَمْ يُصَلِّ بِخِلَافِ مَا أُمِرَ وَأَمَّا الْمُصِرُّ عَلَى الْمَعَاصِي فَقَدْ صَحَّ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: أَنَّ كُلَّ مَنْ كَانَ مِنْ أُمَّتِهِ فَقَدْ عَفَا اللَّهُ عَزَّ وَجَلَّ لَهُ عَنْ كُلِّ مَا حَدَّثَ بِهِ نَفْسَهُ مِنْ قَوْلٍ أَوْ عَمَلٍ، فَهَذَا مَعْفُوٌّ لَهُ عَنْهُ، فَإِنْ قِيلَ: فَأَنْتُمْ تُبْطِلُونَ صَلَاةَ مَنْ نَوَى خُرُوجَهُ مِنْ الصَّلَاةِ، وَإِنْ لَمْ يَعْمَلْ وَلَا قَالَ قُلْنَا: بَلَى قَدْ عَمِلَ، لِأَنَّهُ بِنِيَّتِهِ تِلْكَ

Likewise, if one divorces a stranger, or employs utterances other than those Allah ordained for divorce..." The sexual intercourse that was lawful, or one who marries a woman already married, or during her waiting period, or without the contractual utterance that permits marriage—thereby rendering lawful the previously forbidden sexual act—or one who engages in a prohibited sale; or buys from a non-owner; or gives a gift not formally validated; or unlawfully emancipates, such as freeing another's slave; or donates a garment to idols—all such acts are invalid and rejected. None of them is valid. One legal ruling is not invalidated by what invalidates another, but rather by acting contrary to what Allah the Exalted commanded to be upheld. As for the one who dyes his beard with usurped henna: if he prays while bearing that henna, his prayer is invalid. If he removes it and does not pray with it—since the color is not owned property—he has not opposed the command. Regarding those persistent in sins, it is authentically reported from the Prophet (peace be upon him) that Allah the Almighty has forgiven every member of his community for whatever they entertained in their hearts of speech or action; thus, this is pardoned. If it is said: "You invalidate the prayer of one who intends to exit it, even without action or utterance," we reply: Indeed, he has acted, for through that intention, his standing (if standing), sitting (if sitting), bowing (if bowing), or prostrating (if prostrating) becomes an outward act performed for other than prayer. His prayer is invalidated because he intentionally interrupted its acts with what is foreign to them. However, if he intended to invalidate it after the prayer's completion, his prayer remains valid. And success is from Allah, the Exalted.[17][18]

[17] **Hadith references (L6593):** Sahih Muslim 1718b; Riyad as-Salihin 1647; Riyad as-Salihin 169.

[18] **Qur'an references (L6593):** Qur'an 24:27 (An-Nur); Qur'an 24:28 (An-Nur).

صَارَ وُقُوفُهُ - إِنْ كَانَ وَاقِفًا، وَقُعُودُهُ - إِنْ كَانَ قَاعِدًا، وَرُكُوعُهُ - إِنْ كَانَ رَاكِعًا، وَسُجُودُهُ - إِنْ كَانَ سَاجِدًا -: عَمَلًا يَعْمَلُهُ ظَاهِرًا لِغَيْرِ الصَّلَاةِ، فَقَدْ بَطَلَتْ صَلَاتُهُ، إِذْ حَالَ عَامِدًا بَيْنَ أَعْمَالِهَا بِمَا لَيْسَ مِنْهَا، لَكِنْ لَوْ نَوَى أَنْ يُبْطِلَهَا فِي غَيْرِ وَقْتِهِ ذَلِكَ لَمْ تَبْطُلْ بِذَلِكَ صَلَاتُهُ - وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

L6600 وَأَمَّا مَنْ عَجَزَ عَنْ الْمُفَارَقَةِ لِشَيْءٍ مِمَّا ذَكَرْنَا فَقَدْ قَالَ اللَّهُ تَعَالَى: {وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلا مَا اضْطُرِرْتُمْ إِلَيْهِ} [الأنعام: ١١٩] وَأَخْبَرَ - عَلَيْهِ السَّلَامُ -: أَنَّهُ عَفَا اللَّهُ عَنْ أُمَّتِهِ الْخَطَأَ وَالنِّسْيَانَ، وَمَا اُسْتُكْرِهُوا عَلَيْهِ، فَهَذَا مُضْطَرٌّ مُكْرَهٌ، فَلَا تَبْطُلُ صَلَاتُهُ إلَّا بِنَصٍّ جَلِيٍّ فِي إبْطَالِهَا بِذَلِكَ، كَالْحَدَثِ الْمُتَّفَقِ عَلَى أَنَّهُ لَا يُجْزِئُ التَّمَادِي فِي الصَّلَاةِ إثْرَهُ إلَّا بِإِحْدَاثِ وُضُوءٍ وَأَمَّا السَّفِينَةُ، وَالْبِنَاءُ الَّذِي سُخِّرَ النَّاسُ ظُلْمًا فِيهِمَا فَلَيْسَ هُنَاكَ عَيْنٌ مُحَرَّمَةٌ كَانَ الْمُصَلِّي مُسْتَعْمِلًا لَهَا، وَالْآثَارُ لَا تُمَلَّكُ، فَإِنْ يَئِسَ مِنْ مَعْرِفَةِ صَاحِبِهِ فَقَدْ صَارَ مِنْ جَمَاعَةِ الْمُسْلِمِينَ - وَهُوَ أَحَدُهُمْ - فَلَهُ التَّصَرُّفُ فِيهِ حِينَئِذٍ - وَبِاللَّهِ تَعَالَى التَّوْفِيقُ

L6600 As for one who is unable to abstain from any of the matters we mentioned, Allah the Exalted has stated: "He has already detailed for you what He prohibited you, except what you are compelled to by necessity" (al-Anʿām 6:119). He—glory be to Him—also declared that Allah has forgiven His community for mistakes, forgetfulness, and what they are coerced into. Thus, such a person is coerced by necessity; their prayer remains valid unless nullified by a clear textual ruling explicitly invalidating it for that reason, as in the case of ritual impurity—where it is unanimously agreed that persisting in prayer after its occurrence is invalid without renewing ablution. As for vessels and structures in which people are unjustly forced to labor, there is no inherently unlawful entity being used by the worshiper, nor can lost property be privately owned. If one despairs of identifying its owner, he becomes part of the Muslim community—being one of them—thereby entitling him to manage it at that point. And success is from Allah, the Exalted.[19]

[مَسْأَلَةُ الصَّلَاةُ لِلرَّجُلِ خَاصَّةً فِي ثَوْبٍ فِيهِ حَرِيرٌ]

L6601 **Issue: The ruling on prayer specifically for men in a garment containing silk.**

٣٩٥ - مَسْأَلَةٌ: وَلَا تَحِلُّ الصَّلَاةُ - لِلرَّجُلِ خَاصَّةً - فِي ثَوْبٍ فِيهِ حَرِيرٌ أَكْثَرُ مِنْ أَرْبَعِ أَصَابِعَ عَرْضًا فِي طُولِ الثَّوْبِ، إلَّا اللَّبِنَةَ وَالتَّكْفِيفَ فَهُمَا مُبَاحَانِ وَلَا فِي ثَوْبٍ فِيهِ ذَهَبٌ، وَلَا لَابِسًا ذَهَبًا فِيهِ خَاتَمٌ وَلَا فِي غَيْرِهِ. فَإِنْ أُجْبِرَ عَلَى لِبَاسِ شَيْءٍ مِنْ ذَلِكَ أَوْ اُضْطُرَّ إلَيْهِ خَوْفَ الْبَرْدِ: حَلَّ لَهُ الصَّلَاةُ فِيهِ. أَوْ كَانَ بِهِ دَاءٌ يُتَدَاوَى مِنْ مِثْلِهِ بِلِبَاسِ الْحَرِيرِ: فَالصَّلَاةُ لَهُ فِيهِ جَائِزَةٌ وَكَذَلِكَ لَوْ حَمَلَ ذَهَبًا لَهُ فِي كُمِّهِ لِيُحْرِزَهُ، أَوْ حَرِيرًا أَوْ

L6602–6606 395 - Issue: Prayer is not permissible—specifically for men—in a garment containing silk exceeding four [units]. Fingers' width along the length of the garment, except for the reinforcement patch and the lining – these two are permissible – nor in a garment containing gold, nor wearing gold that includes a ring or other forms. If one is compelled to wear any of that or forced by necessity such as fear of cold, it becomes lawful for him to pray in it. If he has an illness treated by medicinal use of silk, prayer in it is permissible for him. Similarly, if he carries his own gold in his sleeve to safeguard it, or silk or a silk garment likewise, his prayer is fully valid.

[19] **Qur'an references (L6600):** Qur'an 6:119 (Al-An'am).

Abdullāh ibn Yūsuf narrated to us, Aḥmad ibn Fatḥ narrated to us, ʿAbd al-Wahhāb ibn ʿĪsā narrated to us, Aḥmad ibn Muḥammad narrated to us, Aḥmad ibn ʿAlī narrated to us, Muslim ibn al-Ḥajjāj narrated to us: ʿUbaydullāh ibn ʿUmar al-Qawārīrī, Muḥammad ibn al-Muthannā, and Zuhayr ibn Ḥarb said, Muʿādh ibn Hishām narrated to us: My father narrated to me from Qatādah from al-Shaʿbī from Suwayd ibn Ghaflah: "ʿUmar ibn al-Khaṭṭāb delivered a sermon at al-Jābiyah and said: 'The Messenger of Allāh – peace and blessings be upon him – prohibited silk except for the space of two, three, or four finger-widths.'"

Through the same chain to Muslim: Shaybān ibn Farrokh narrated to us, Jarīr ibn Ḥāzim narrated to us, Nāfiʿ narrated from Ibn ʿUmar, who said: The Messenger of Allāh – peace and blessings be upon him – said: "Only those who have no portion in the Hereafter wear silk in this world."

ʿAbd al-Raḥmān ibn ʿAbdullāh ibn Khālid narrated to us, Ibrāhīm ibn Aḥmad narrated to us, al-Farbarī narrated to us, al-Bukhārī narrated to us, ʿAlī ibn al-Madīnī narrated to us, Wahb ibn Jarīr ibn Ḥāzim narrated to us: My father said: I heard... Ibn Abi Najih reported from Mujahid, from Ibn Abi Layla—who is Abd al-Rahman—from Hudhayfah, who said: "The Messenger of Allah—peace be upon him—forbade us from drinking from gold and silver vessels, eating from them, wearing silk and brocade, and sitting on them." Muhammad ibn Saʿīd ibn Nubāt reported to us from Aḥmad ibn ʿAwn Allāh, from Abd al-Raḥmān ibn Asad al-Kāzarūnī, from al-Dubayrī, from Abd al-Razzāq, who reported from Maʿmar, from Ayyūb al-Sikhtiyānī, from Nāfiʿ, the freed slave of Ibn Umar, from Saʿīd ibn Abī Hind, from Abū Mūsā al-Ashʿarī, that the Messenger of Allah—peace be upon him—said: "Gold and silk are permitted for the females of my nation and forbidden for their males."[20]

L6607–6612 Abdullah ibn Yusuf narrated to us, Ahmad ibn Fath narrated to us, Abdul Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad narrated to us,

[20]**Hadith references (L6602):** Sahih al-Bukhari 5835; Sahih Muslim 2068c; Mishkat al-Masabih 4320; Mishkat al-Masabih 4341.

ثَوْبَ حَرِيرٍ كَذَلِكَ فَصَلَاتُهُ تَامَّةٌ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثِنَا أَحْمَدُ بْنُ فَتْحٍ ثِنَا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثِنَا أَحْمَدُ بْنُ مُحَمَّدٍ ثِنَا أَحْمَدُ بْنُ عَلِيٍّ ثِنَا مُسْلِمُ بْنُ الْحَجَّاجِ ثِنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: ثِنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنِ الشَّعْبِيِّ عَنْ سُوَيْدِ بْنِ غَفَلَةَ: «أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَطَبَ بِالْجَابِيَةِ فَقَالَ " نَهَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنِ الْحَرِيرِ إِلَّا مَوْضِعَ إِصْبَعَيْنِ أَوْ ثَلَاثٍ أَوْ أَرْبَعٍ» . وَبِهِ إِلَى مُسْلِمٍ: ثِنَا شَيْبَانُ بْنُ فَرُّوخَ ثِنَا جَرِيرُ بْنُ حَازِمٍ ثِنَا نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إِنَّمَا يَلْبَسُ الْحَرِيرَ فِي الدُّنْيَا مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ» . حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثِنَا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثِنَا الْفَرَبْرِيُّ ثِنَا الْبُخَارِيُّ ثِنَا عَلِيٌّ هُوَ ابْنُ الْمَدِينِيِّ - ثِنَا وَهْبُ بْنُ جَرِيرِ بْنِ حَازِمٍ ثِنَا أَبِي قَالَ: سَمِعْتُ ابْنَ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ أَبِي لَيْلَى هُوَ عَبْدُ الرَّحْمَنِ - عَنْ حُذَيْفَةَ قَالَ «نَهَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ نَشْرَبَ فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَأَنْ نَأْكُلَ فِيهَا، وَعَنْ لُبْسِ الْحَرِيرِ وَالدِّيبَاجِ، وَأَنْ نَجْلِسَ عَلَيْهِ» أَخْبَرَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ نُبَاتٍ ثِنَا أَحْمَدُ بْنُ عَوْنِ اللَّهِ ثِنَا عَبْدُ الرَّحْمَنِ بْنُ أَسَدٍ الْكَازَرُونِيُّ ثِنَا الدُّبَيْرِيُّ ثِنَا عَبْدُ الرَّزَّاقِ أَنَا مَعْمَرٌ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ نَافِعٍ مَوْلَى ابْنِ عُمَرَ عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «أُحِلَّ الذَّهَبُ وَالْحَرِيرُ لِلْإِنَاثِ مِنْ أُمَّتِي وَحُرِّمَ عَلَى ذُكُورِهَا» .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثِنَا أَحْمَدُ بْنُ فَتْحٍ ثِنَا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثِنَا أَحْمَدُ بْنُ مُحَمَّدٍ ثِنَا أَحْمَدُ بْنُ عَلِيٍّ ثِنَا مُسْلِمٌ الْحَجَّاجُ ثِنَا زُهَيْرُ بْنُ حَرْبٍ ثِنَا عَفَّانَ بْنُ مُسْلِمٍ ثِنَا قَتَادَةُ أَنَّ

أَنَسَ بْنَ مَالِكٍ أَخْبَرَهُ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - شَكَا إِلَيْهِ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَالزُّبَيْرُ بْنُ الْعَوَّامِ: الْقَمْلَ، فَرَخَّصَ لَهُمَا فِي قُمُصِ الْحَرِيرِ» . وَبِهِ إِلَى مُسْلِمٍ: ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثنا مُحَمَّدُ بْنُ بِشْرٍ ثنا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَخَّصَ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَالزُّبَيْرِ بْنِ الْعَوَّامِ فِي الْقُمُصِ الْحَرِيرِ لِحَكَّةٍ كَانَتْ بِهِمَا أَوْ وَجَعٍ» . وَبِهِ إِلَى مُسْلِمٍ: ثنا يَحْيَى بْنُ يَحْيَى ثنا خَالِدُ بْنُ عَبْدِ اللَّهِ هُوَ الطَّحَّانُ - عَنْ ابْنِ جُرَيْجٍ «عَنْ عَبْدِ اللَّهِ مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ " أَنَّ أَسْمَاءَ أَخْرَجَتْ إِلَيْهِ جُبَّةً طَيَالِسِيَّةً كِسْرَوَانِيَّةً لَهَا لَبِنَةُ دِيبَاجٍ فَرْجَاهَا مَكْنُوفَانِ بِالدِّيبَاجِ، فَقَالَتْ: هَذِهِ جُبَّةُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَتْ عِنْدَ عَائِشَةَ حَتَّى قُبِضَتْ فَقَبَضْتُهَا، وَكَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَلْبَسُهَا، فَنَحْنُ نَغْسِلُهَا لِلْمَرْضَى يُسْتَشْفَى بِهَا» . وَمَسُّ الْحَرِيرِ وَالذَّهَبِ وَمِلْكُهُمَا وَحَمْلُهُمَا حَلَالٌ بِالنَّصِّ وَالْإِجْمَاعِ، فَإِنْ قِيلَ: قَدْ رُوِيَ لِبَاسُ الْخَزِّ عَنْ بَعْضِ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - قُلْنَا: قَدْ جَاءَ تَحْرِيمُهُ عَنْ بَعْضِهِمْ -: كَمَا رُوِّينَا: أَنَّ عُمَرَ بْنَ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - جَهَّزَ جَيْشًا فَغَنِمُوا فَاسْتَقْبَلَهُمْ عُمَرُ فَرَآهُمْ قَدْ لَبِسُوا أَقْبِيَةَ الدِّيبَاجِ وَلِبَاسَ الْعَجَمِ، فَأَعْرَضَ عَنْهُمْ وَقَالَ: أَلْقُوا عَنْكُمْ ثِيَابَ أَهْلِ النَّارِ فَأَلْقَوْهَا. وَعَنْ شُعْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ سَمِعْت الشَّعْبِيَّ يُحَدِّثُ عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: أَصَبْنَا فُتُوحًا بِالشَّامِ فَأَتَيْنَا الْمَدِينَةَ، فَلَمَّا دَنَوْنَا لَبِسْنَا الدِّيبَاجَ وَالْحَرِيرَ، فَلَمَّا رَآنَا عُمَرُ رَمَانَا، فَنَزَعْنَاهَا، فَلَمَّا رَآنَا قَالَ: مَرْحَبًا بِالْمُهَاجِرِينَ إِنَّ الْحَرِيرَ وَالدِّيبَاجَ لَمْ يَرْضَ اللَّهُ بِهِ لِمَنْ كَانَ قَبْلَكُمْ، فَيَرْضَى بِهِ عَنْكُمْ؟ لَا يَصْلُحُ مِنْهُ إِلَّا هَكَذَا وَهَكَذَا وَهَكَذَا قَالَ شُعْبَةُ: أُصْبُعَيْنِ، أَوْ ثَلَاثًا، أَوْ أَرْبَعًا. وَرُوِّينَا عَنْ أَبِي الْخَيْرِ: أَنَّهُ سَأَلَ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ عَنْ لَبِنَةِ حَرِيرٍ فِي جُبَّتِهِ

Ahmad ibn Ali narrated to us, Muslim al-Hajjaj narrated to us, Zuhayr ibn Harb narrated to us, Affan ibn Muslim narrated to us, Qatadah reported that Anas ibn Malik informed him: “Abd al-Rahman ibn Awf and al-Zubayr ibn al-Awwam complained to the Messenger of Allah (peace be upon him) about lice, so he permitted them to wear silk shirts.” Through the same chain transmitted to Muslim: Abu Bakr ibn Abi Shaybah narrated to us, Muhammad ibn Bishr narrated to us, Sa‘id ibn Abi ‘Arubah narrated from Qatadah from Anas: “The Messenger of Allah (peace be upon him) permitted Abd al-Rahman ibn Awf and al-Zubayr ibn al-Awwam to wear silk shirts due to itching or pain they experienced.” Through the same chain transmitted to Muslim: Yahya ibn Yahya narrated to us, Khalid ibn Abdullah—al-Tahhan—narrated from Ibn Jurayj from Abdullah, the freed slave of Asma bint Abi Bakr al-Siddiq: “Asma brought out to him a Taylasani cloak of Kisrawani style with a brocade panel and front openings lined with brocade, and said: ’This is the cloak of the Messenger of Allah (peace be upon him). It was with Aisha until she passed away, then I took it. The Messenger of Allah (peace be upon him) used to wear it, and we wash it for the sick seeking cure through it.’” Touching silk and gold, owning them, and carrying them are permissible by explicit textual evidence and consensus. If it is objected: “It has been narrated that wearing khazz was reported from some of the Companions—may Allah be pleased with them—” We said: The prohibition of it has come from some of them—as we have narrated: That ‘Umar ibn al-Khaṭṭāb—may Allah be pleased with him—equipped an army, and they gained spoils of war. ‘Umar came to meet them and saw them wearing brocade cloaks and Persian garments. He turned away from them and said: “Cast off the garments of the people of the Fire!” So they cast them off. From Shu‘bah, from ‘Abdullāh ibn Abī al-Safar: I heard al-Sha‘bī narrating from Suwayd ibn Ghafalah, who said: “We attained conquests in Syria, then we came to Madinah. When we drew near, we wore brocade and silk. When ‘Umar saw us, he cast something at us, so we removed them. When he saw us, he said: ’Welcome, O Emigrants! Indeed, Allah was not pleased with silk and brocade for those before you—would He then be pleased with it for you? It is not permissible except in this amount, this amount, and this amount.’” Shu‘bah said: “Two fingers, or three, or four.” We have narrated from Abū al-Khayr that he asked

‘Uqbah ibn ‘Āmir al-Juhanī about a piece of silk on his cloak. He said: “There is no harm in it.” From Yazīd ibn Hārūn—Hishām (the son of Ḥassān)—from Ḥafṣah bint Sīrīn, from Abū Dhubyān (Khalīfah ibn Ka‘b): “Ibn ‘Umar heard the report stating, ’Whoever wears silk in this world will not wear it in the Hereafter,’ so he said: ’Then, by Allah, he will not enter Paradise! Allah the Exalted said: {Their garments in Paradise will be silk} [Al-Ḥajj: 23].” From Muhammad ibn al-Muthanna: Abd al-Rahman ibn Mahdi narrated to us, Sufyan al-Thawri narrated to us, from Mansur—who is Ibn al-Mu’tamir—from Mujahid, who said: Ibn Umar said: “Avoid garments mingled with silk.” From Ubayd Allah ibn Amr al-Raqqi—from Zayd ibn Abi Unaysah—from Zubayd—from Abu Burdah—from Rib’i ibn Hirash—from Hudhayfah, who said: “Whoever wears a silk garment, Allah the Exalted will clothe him in a garment of fire—not [measured] by your days but by Allah’s lengthy days.” From Ali ibn Abi Talib: He saw a man wearing a cloak with silk brocade on its chest and said: “What is this stench upon your chest?” From Shu’bah—from Abu Ishaq al-Sabi’i: I heard Abd al-Rahman ibn Yazid say: “I was with Ibn Mas’ud when his son came wearing a silk shirt, so Ibn Mas’ud tore it apart.” From Ibn al-Zubayr: “Whoever wears silk in this world shall not wear it in the Hereafter.” When the Companions—may Allah be pleased with them—disagreed, the obligation is to refer the dispute to the Messenger of Allah—peace and blessings be upon him—as Allah Almighty commanded. Samurah sold wine, Abu Talhah ate hail while fasting, and no valid proof exists in anyone other than the Messenger of Allah—peace and blessings be upon him.[21]

قَالَ: لَيْسَ بِهَا بَأْسٌ وَعَنْ يَزِيدَ بْنِ هَارُونَ: أَنَا هِشَامٌ هُوَ ابْنُ حَسَّانَ - عَنْ حَفْصَةَ بِنْتِ سِيرِينَ عَنْ أَبِي ذُبْيَانَ هُوَ خَلِيفَةُ بْنُ كَعْبٍ -: «أَنَّ ابْنَ عُمَرَ سَمِعَ الْخَبَرَ فِي أَنَّ " مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ " فَقَالَ: إِذَنْ وَاللَّهِ لَا يَدْخُلُهَا، قَالَ تَعَالَى: {وَلِبَاسُهُمْ فِيهَا حَرِيرٌ} [الحج: ٢٣] » وَعَنْ مُحَمَّدِ بْنِ الْمُثَنَّى: ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ثنا سُفْيَانُ الثَّوْرِيُّ عَنْ مَنْصُورٍ هُوَ ابْنُ الْمُعْتَمِرِ - عَنْ مُجَاهِدٍ قَالَ: قَالَ ابْنُ عُمَرَ: اجْتَنِبُوا مِنَ الثِّيَابِ مَا خَالَطَهُ الْحَرِيرُ وَعَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو الرَّقِّيِّ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ عَنْ زُبَيْدٍ عَنْ أَبِي بُرْدَةَ عَنْ رِبْعِيِّ بْنِ حِرَاشٍ عَنْ حُذَيْفَةَ قَالَ: مَنْ لَبِسَ ثَوْبَ حَرِيرٍ أَلْبَسَهُ اللَّهُ تَعَالَى ثَوْبًا مِنْ نَارٍ، لَيْسَ مِنْ أَيَّامِكُمْ وَلَكِنْ مِنْ أَيَّامِ اللَّهِ الطِّوَالِ. وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّهُ رَأَى رَجُلًا لَابِسًا جُبَّةً عَلَى صَدْرِهَا دِيبَاجٌ فَقَالَ لَهُ عَلِيٌّ: مَا هَذَا النَّتْنُ عَلَى صَدْرِكَ وَعَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ قَالَ: كُنْتُ عِنْدَ ابْنِ مَسْعُودٍ فَجَاءَهُ ابْنٌ لَهُ عَلَيْهِ قَمِيصُ حَرِيرٍ فَشَقَّهُ ابْنُ مَسْعُودٍ وَعَنِ ابْنِ الزُّبَيْرِ: مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ فَإِذَا اخْتَلَفَ الصَّحَابَةُ - رَضِيَ اللَّهُ عَنْهُمْ - فَالْفَرْضُ الرَّدُّ عِنْدَ تَنَازُعِهِمْ إِلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَمَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ، وَقَدْ بَاعَ سَمُرَةُ خَمْرًا، وَأَكَلَ أَبُو طَلْحَةَ الْبَرَدَ وَهُوَ صَائِمٌ وَلَا حُجَّةَ فِي أَحَدٍ دُونَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L6613–6616 The permissibility of a garment with a silk warp is fundamentally invalid as a report, because the narration concerning it from Ibn Abbas is solely transmitted by Khusayf—who is weak. How can this stand when every Companion—may Allah be pleased with them—from whom it is narrated that they wore khazz (a blend of silk and wool) contains no mention in any of those reports

وَلَا يَصِحُّ فِي الرُّخْصَةِ فِي الثَّوْبِ سَدَاهُ حَرِيرٌ: خَبَرٌ أَصْلًا، لِأَنَّ الرِّوَايَةَ فِيهِ عَنِ ابْنِ عَبَّاسٍ انْفَرَدَ بِهَا خُصَيْفٌ، وَهُوَ ضَعِيفٌ. فَكَيْفَ وَكُلُّ مَنْ رُوِيَ عَنْهُ أَنَّهُ لَبِسَ الْخَزَّ مِنَ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - لَيْسَ فِي شَيْءٍ مِنْ تِلْكَ الْأَخْبَارِ أَنَّهُمْ عَرَفُوا أَنَّ

[21] **Qur’an references (L6608):** Qur’an 22:23 (Al-Hajj); Qur’an 35:33 (Fatir).

that they knew its warp was silk? It has been narrated to us from Shu‘bah from ‘Āmir ibn ‘Ubaydah al-Bāhilī, who said: “I saw Anas wearing a khazz cloak, so I asked him about it. He replied: ‘I seek refuge by Allah from its evil.’” From Ma‘mar from ‘Abd al-Karīm al-Jazarī, who said: “I saw Anas ibn Mālik wearing a khazz cloak and khazz shawl while I was circumambulating the House with Sa‘īd ibn Jubayr. Sa‘īd ibn Jubayr remarked: ‘Had the early generation seen him, they would have punished him severely.’” This clarifies that the Companions deemed this impermissible, as they would not inflict punishment for something lawful. From ‘Abdullāh ibn Shaqīq: “The Messenger of Allah—peace and blessings upon him—prohibited silk most emphatically.” A man said to him: “Is this not silk you are wearing?” ‘Abdullāh replied: “Glory to Allah! This is khazz.” The man said: “Yes, but its warp is silk.” He responded: “I was unaware.” From ‘Umar ibn ‘Abd al-‘Azīz: He ordered a khazz garment to be made for him with a linen warp. From ‘Abd al-Raḥmān ibn Abī Laylā, a similar account. Every Companion from whom it is narrated that he wore such garments—may Allah be pleased with them—cannot escape being one of three possibilities: Either the warp of those garments was linen, or they did not know it was silk—and it is impermissible to assume anything else about them—or they sought forgiveness from Allah the Exalted for wearing it. The least of their days with Allah’s Messenger (peace and blessings of Allah be upon him) outweighs this many times over, for none besides them equals them. The half a mudd of barley given in charity by one of them surpasses all the deeds of any one of us even if he lived a hundred years. This is because half a mudd from one of them is better than a mountain of gold belonging to anyone that we ourselves spend in righteous causes. We know no one who spends in righteous causes even the weight of a large stone from anyone’s possession—how then could one donate an entire mountain? Success comes only from Allah the Exalted. As for one compelled to wear it due to fear of cold, Allah the Exalted has said: {He has detailed for you what He has forbidden to you, except what you are compelled to} [6:119].[22]

سَدَاهَا حَرِيرٌ. رُوِّينَا عَنْ شُعْبَةَ عَنْ عَامِرِ بْنِ عُبَيْدَةَ الْبَاهِلِيِّ قَالَ: رَأَيْت عَلَى أَنَسٍ جُبَّةَ خَزٍّ فَسَأَلْته عَنْ ذَلِكَ فَقَالَ: أَعُوذُ بِاَللَّهِ مِنْ شَرِّهَا وَعَنْ مَعْمَرٍ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ قَالَ: رَأَيْت عَلَى أَنَسِ بْنِ مَالِكٍ جُبَّةَ خَزٍّ وَكِسَاءَ خَزٍّ وَأَنَا أَطُوفُ بِالْبَيْتِ مَعَ سَعِيدِ بْنِ جُبَيْرٍ، فَقَالَ سَعِيدُ بْنُ جُبَيْرٍ: لَوْ أَدْرَكَهُ السَّلَفُ لَأَوْجَعُوهُ. فَهَذَا يُوَضِّحُ أَنَّ الصَّحَابَةَ كَانُوا يُحَرِّمُونَ ذَلِكَ، إذْ لَا يُوجِعُونَ عَلَى مُبَاحٍ. وَعَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ أَنَّهُ قَالَ «نَهَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ الْحَرِيرِ أَشَدَّ النَّهْيِ " فَقَالَ لَهُ رَجُلٌ: أَلَيْسَ هَذَا عَلَيْكَ حَرِيرًا فَقَالَ عَبْدُ اللَّهِ: سُبْحَانَ اللَّهِ هَذَا خَزٌّ، قَالَ: بَلَى، وَلَكِنْ سَدَاهُ حَرِيرٌ، قَالَ: مَا شَعَرْتُ» . وَعَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ: أَنَّهُ أَمَرَ أَنْ يُتَّخَذَ لَهُ ثَوْبٌ مِنْ خَزٍّ سَدَاهُ كَتَّانٌ. وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى نَحْوُ ذَلِكَ. وَلَا يَخْلُو كُلُّ مَنْ رُوِيَ عَنْهُ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - أَنَّهُ لَبِسَ مِنْ أَحَدِ وُجُوهٍ ثَلَاثَةٍ: إمَّا أَنْ سَدَى تِلْكَ الثِّيَابِ كَانَ كَتَّانًا. وَإِمَّا أَنَّهُمْ لَمْ يَعْلَمُوا أَنَّهُ حَرِيرٌ، وَهَذَا هُوَ الَّذِي لَا يَجُوزُ أَنْ يُظَنَّ بِهِمْ غَيْرُهُ. وَإِمَّا أَنَّهُمْ اسْتَغْفَرُوا اللَّهَ تَعَالَى مِنْ لِبَاسِهِ، فَأَقَلُّ يَوْمٍ مِنْ أَيَّامِهِمْ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُغَطِّي عَلَى أَضْعَافِ هَذَا، وَلَيْسَ غَيْرُهُمْ مِثْلَهُمْ، فَنِصْفُ مُدِّ شَعِيرٍ يَتَصَدَّقُ بِهِ أَحَدُهُمْ يَفْضُلُ جَمِيعَ أَعْمَالِ أَحَدِنَا لَوْ عُمِّرَ مِائَةَ سَنَةٍ، لِأَنَّ نِصْفَ مُدِّ أَحَدِهِمْ أَفْضَلُ مِنْ جَبَلِ أَحَدٍ ذَهَبًا نُنْفِقُهُ نَحْنُ فِي وُجُوهِ الْبِرِّ، وَمَا نَعْلَمُ أَحَدًا يُنْفِقُ فِي الْبِرِّ زِنَةَ حَجَرٍ ضَخْمٍ مِنْ حِجَارَةِ أَحَدٍ فَكَيْفَ الْجَبَلُ كُلُّهُ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ. وَأَمَّا مَنْ اُضْطُرَّ إلَيْهِ خَوْفَ الْبَرْدِ فَقَدْ قَالَ اللَّهُ تَعَالَى: {وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إلا مَا اضْطُرِرْتُمْ إِلَيْهِ} [الأنعام: ١١٩]

[22] **Qur’an references (L6614):** Qur’an 6:119 (Al-An’am).

L6617 **A jurisprudential issue regarding the recitation of the Quran by the worshiper during rukūʿ (bowing) and sujūd (prostration).**

L6618–6620 396 - Issue: It is not permissible for anyone to recite the Quran during their bowing or prostration. If one does so intentionally, their prayer is invalidated. If done forgetfully: if this occurred after attaining stillness and glorifying Allah as commanded, their prayer is valid with the prostration for forgetfulness, as they added something extraneous to their prayer unintentionally. However, if this occurred throughout the entirety of their bowing or prostration, that specific prostration or rak'ah is nullified as though it were not performed. They must complete their prayer and perform the prostration for forgetfulness, for they did not fulfill the act as commanded. The Prophet (peace be upon him) said: "Whoever introduces into this matter of ours that which is not part of it, it is rejected."

Abdullah ibn Yusuf narrated to us: from Ahmad ibn Fath: from Abdul Wahhab ibn Isa: from Ahmad ibn Muhammad: from Ahmad ibn Ali: from Muslim ibn al-Hajjaj: from Zuhayr ibn Harb: from Sufyan ibn Uyaynah: from Sulayman ibn Suhaym, reported from Ibrahim ibn Abdullah ibn Ma'bad, from Ibn Abbas, who said: "Allah's Messenger (peace be upon him) drew back the curtain while people were lined up behind Abu Bakr. He said: 'O people! Nothing remains of the glad tidings of prophethood except the righteous dream a Muslim sees or is shown to him. Know that I have been forbidden to recite the Quran while bowing or prostrating. As for bowing, magnify the Lord therein, and as for prostration, strive in supplication, for it is most deserving that your supplications be answered.'"

Ali said: If it is argued, "This meaning has been narrated through Ali's chain with the wording: 'He forbade me, but I do not say he forbade you,'" we respond: Yes, but that narration only mentions Ali being forbidden, whereas the hadith we cited prohibits everyone, for it states... Every matter that he—peace be upon him—prohibited, our ruling aligns with his ruling, unless a text comes specifying an exception. If it is said: "'Ā'ishah—may Allah be pleased with her—reported that she heard him—peace and blessings of Allah be upon

[مَسْأَلَةٌ قِرَاءَة الْمُصَلِّي الْقُرْآنَ فِي رُكُوعِهِ وَسُجُودِهِ]

٣٩٦ - مَسْأَلَةٌ: وَلَا يَحِلُّ لِأَحَدٍ أَنْ يَقْرَأَ الْقُرْآنَ فِي رُكُوعِهِ وَلَا فِي سُجُودِهِ، فَإِنْ تَعَمَّدَ بَطَلَتْ صَلَاتُهُ، وَإِنْ نَسِيَ، فَإِنْ كَانَ ذَلِكَ بَعْدَ أَنْ اطْمَأَنَّ وَسَبَّحَ كَمَا أُمِرَ أَجْزَأَهُ سُجُودُ السَّهْوِ وَتَمَّتْ صَلَاتُهُ؛ لِأَنَّهُ زَادَ فِي صَلَاتِهِ سَاهِيًا مَا لَيْسَ مِنْهَا، وَإِنْ كَانَ ذَلِكَ فِي جَمِيعِ رُكُوعِهِ وَسُجُودِهِ أَلْغَى تِلْكَ السَّجْدَةَ أَوْ الرَّكْعَةَ وَكَانَ كَأَنْ لَمْ يَأْتِ بِهَا، وَأَتَمَّ صَلَاتَهُ وَسَجَدَ لِلسَّهْوِ، لِأَنَّهُ لَمْ يَأْتِ بِذَلِكَ كَمَا أُمِرَ، وَقَدْ قَالَ - عَلَيْهِ السَّلَامُ -: «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ» . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ أَنَا زُهَيْرُ بْنُ حَرْبٍ ثنا سُفْيَانُ بْنُ عُيَيْنَةَ أَنَا سُلَيْمَانُ بْنُ سُحَيْمٍ عَنْ إبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «كَشَفَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - السِّتَارَةَ وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ، فَقَالَ: أَيُّهَا النَّاسُ، إنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ، أَلَا وَإِنِّي نُهِيتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعًا، أَوْ سَاجِدًا، فَأَمَّا الرُّكُوعُ فَعَظِّمُوا فِيهِ الرَّبَّ وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ» . قَالَ عَلِيٌّ: فَإِنْ قِيلَ: قَدْ رُوِيَ هَذَا الْمَعْنَى مِنْ طَرِيقِ عَلِيٍّ وَفِيهِ «نَهَانِي وَلَا أَقُولُ نَهَاكُمْ» قُلْنَا: نَعَمْ، وَلَيْسَ فِي هَذَا الْخَبَرِ إلَّا نَهْيُ عَلِيٍّ، وَفِي الَّذِي ذَكَرْنَا نَهْيُ الْكُلِّ؛ لِأَنَّ كُلَّ مَا نَهَى عَنْهُ - عَلَيْهِ السَّلَامُ - فَحُكْمُنَا حُكْمُهُ، إلَّا أَنْ يَأْتِيَ نَصٌّ بِتَخْصِيصِهِ، فَإِنْ قِيلَ: قَدْ «رَوَتْ عَائِشَةُ - رَضِيَ اللَّهُ عَنْهَا -: أَنَّهَا سَمِعَتْهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ فِي

him—say in his prostration: 'Glory be to You, O Allah, and praise be to You. O Allah, forgive me,' interpreting the Quran," we respond: Yes, and this report has been transmitted to us from Sufyān al-Thawrī, from Manṣūr, from Abū al-Ḍuḥā, from Masrūq, from 'Ā'ishah: "The Messenger of Allah—peace and blessings of Allah be upon him—would frequently say in his prostration: 'Glory be to You, O Allah, our Lord, and praise be to You. O Allah, forgive me,' interpreting the Quran, meaning {When the victory of Allah and the conquest come} [110:1]." Thus, the report explicitly states this, confirming that the meaning of his—peace be upon him—interpretation of the Quran in this Surah is {And seek His forgiveness} [110:3]. It has been transmitted to us from 'Alī ibn Abī Ṭālib: "Do not recite while bowing or prostrating." And from Mujāhid: "Do not recite during bowing or prostration; bowing and prostration are designated for glorification."[23][24]

سُجُودِهِ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي " يَتَأَوَّلُ الْقُرْآنَ» قُلْنَا: نَعَمْ، وَقَدْ رُوِّينَا هَذَا الْخَبَرَ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ مَنْصُورٍ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُكْثِرُ أَنْ يَقُولَ فِي سُجُودِهِ: سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي، يَتَأَوَّلُ الْقُرْآنَ، يَعْنِي {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} [النصر: ١] » هَكَذَا، فِي الْخَبَرِ نَصًّا، فَصَحَّ أَنَّ مَعْنَى تَأَوُّلِهِ - عَلَيْهِ السَّلَامُ - الْقُرْآنَ هُوَ فِي هَذِهِ السُّورَةِ {وَاسْتَغْفِرْهُ} [النصر: ٣] . وَقَدْ رُوِّينَا عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: لَا تَقْرَأْ وَأَنْتَ رَاكِعٌ، وَلَا وَأَنْتَ سَاجِدٌ. وَعَنْ مُجَاهِدٍ: لَا تَقْرَأْ فِي الرُّكُوعِ وَلَا السُّجُودِ، إِنَّمَا جُعِلَ الرُّكُوعُ وَالسُّجُودُ لِلتَّسْبِيحِ

Issue: Whether the worshipper recites the Quran while seated after reciting the Tashahhud, either as an Imam or praying alone.

[مَسْأَلَةٌ قَرَأَ الْمُصَلِّي الْقُرْآنَ فِي جُلُوسِهِ بَعْدَ أَنْ يَتَشَهَّدَ وَهُوَ إِمَامٌ أَوْ فَذٌّ]

L6621

L6622 Issue 397: If a worshiper recites the Quran during his sitting after the Tashahhud—whether as an imam, praying alone, or if he recites the Tashahhud during standing, bowing, or prostration after fulfilling what is incumbent upon him of recitation and glorification—his prayer remains valid (whether done intentionally or forgetfully), with no prostration for inadvertence required. Nevertheless, other forms of Allah the Exalted's remembrance are more preferable to us. As for the prayer's validity and exemption from prostration for inadvertence, this is because he committed no prohibited act—rather, he recited (an inherently virtuous act when not forbidden), and the Tashahhud itself constitutes virtuous remembrance. Our preference for other remembrances stems from the absence of any explicit command or exhor-

٣٩٧ - مَسْأَلَةٌ: فَلَوْ قَرَأَ الْمُصَلِّي الْقُرْآنَ فِي جُلُوسِهِ بَعْدَ أَنْ يَتَشَهَّدَ وَهُوَ إِمَامٌ أَوْ فَذٌّ أَوْ تَشَهَّدَ فِي قِيَامِهِ أَوْ رُكُوعِهِ أَوْ سُجُودِهِ بَعْدَ أَنْ يَأْتِيَ بِمَا عَلَيْهِ مِنْ قِرَاءَةٍ وَتَسْبِيحٍ: جَازَتْ صَلَاتُهُ - عَمْدًا فَعَلَ ذَلِكَ أَوْ نِسْيَانًا - وَلَا سُجُودَ سَهْوٍ فِي ذَلِكَ. وَغَيْرُ ذَلِكَ مِنْ ذِكْرِ اللَّهِ تَعَالَى أَحَبُّ إِلَيْنَا فَأَمَّا جَوَازُ صَلَاتِهِ وَسُقُوطُ سُجُودِ السَّهْوِ عَنْهُ، فَلِأَنَّهُ لَمْ يَأْتِ بِشَيْءٍ نُهِيَ عَنْهُ، بَلْ قَرَأَ وَالْقِرَاءَةُ: فِعْلٌ حَسَنٌ مَا لَمْ يَنْهَ الْمَرْءُ عَنْهُ، وَالتَّشَهُّدُ أَيْضًا ذِكْرٌ حَسَنٌ. وَأَمَّا قَوْلُنَا: إِنَّ غَيْرَ ذَلِكَ مِنْ الذِّكْرِ أَحَبُّ إِلَيْنَا، فَلِأَنَّهُ لَمْ يَأْتِ بِهِ أَمْرٌ وَلَا حَضٌّ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

[23] **Hadith references (L6618):** Sahih Muslim 1718b; Riyad as-Salihin 1647; Riyad as-Salihin 169; Sunan Ibn Majah 3899; Riyad as-Salihin 1427.

[24] **Qur'an references (L6618):** Qur'an 110:1 (An-Nasr); Qur'an 110:3 (An-Nasr).

tation for this specific practice—and success comes only from Allah, the Exalted.

L6623 **A legal issue on the prayer in the Mosque of Harm.**

L6624–6626 Issue 398: Prayer is not valid for anyone in the Mosque of Harm (Masjid al-Dirar) located near Quba, whether performed deliberately or out of forgetfulness. This is based on Allah's statement: "And those who took a mosque for [causing] harm, disbelief, and division among the believers, and as an outpost for those who waged war against Allah and His Messenger" (Quran 9:107), up to His saying: "Never stand therein. A mosque founded on piety from the first day is more deserving for you to stand in" (Quran 9:108). Thus, it is established that it is not a place of prayer.[25]

L6627 **The issue of prayer in a mosque built out of ostentation or to cause harm to another mosque.**

L6628–6630 399. Issue: Prayer is not valid in a mosque built for ostentation or to cause harm to another mosque, provided its congregants can hear the call to prayer of the original mosque and face no hardship in attending it. It is obligatory to demolish such a mosque, and to demolish every mosque built for people to isolate themselves in as monks do, or that ignorant people seek for its perceived virtue despite lacking traces of any prophet's legacy—peace be upon them. It is fundamentally impermissible to intentionally seek out any mosque believed to possess superior virtue over others, except solely the mosques of Makkah, Madinah, and Bayt al-Maqdis, for the Messenger of Allah—peace and blessings be upon him—condemned the excessive clustering of mosques.

Abdullāh ibn Rabīʿ narrated to us: ʿUmar ibn ʿAbd al-Malik narrated to us: Muḥammad ibn Bakr narrated to us: Abū Dāwūd narrated to us: Muḥammad ibn al-Ṣabbāḥ narrated to us: Sufyān ibn ʿUyaynah narrated from Sufyān al-Thawrī, from Abū Fazarah, from Yazīd ibn al-Aṣamm, from Ibn ʿAbbās, who said: The Messenger of Allah—peace and blessings be upon him—said, "I was

[25] **Qur'an references (L6624):** Qur'an 9:107 (At-Tawbah); Qur'an 9:108 (At-Tawbah).

[مَسْأَلَةُ الصَّلَاةُ فِي مَسْجِدِ الضِّرَارِ]

٣٩٨ - مَسْأَلَةٌ: وَلَا تُجْزِئُ أَحَدًا الصَّلَاةُ فِي مَسْجِدِ الضِّرَارِ الَّذِي بِقُرْبِ قُبَاءَ، لَا عَمْدًا وَلَا نِسْيَانًا. لِقَوْلِ اللَّهِ تَعَالَى: {وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ} [التوبة: ١٠٧] إلَى قَوْله تَعَالَى: {لا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ} [التوبة: ١٠٨] فَصَحَّ أَنَّهُ لَيْسَ مَوْضِعَ صَلَاةٍ

[مَسْأَلَةُ الصَّلَاةُ فِي مَسْجِدٍ أُحْدِثَ مُبَاهَاةً أَوْ ضِرَارًا عَلَى مَسْجِدٍ آخَرَ]

٣٩٩ - مَسْأَلَةٌ: وَلَا تُجْزِئُ الصَّلَاةُ فِي مَسْجِدٍ أُحْدِثَ مُبَاهَاةً، أَوْ ضِرَارًا عَلَى مَسْجِدٍ آخَرَ. إذَا كَانَ أَهْلُهُ يَسْمَعُونَ نِدَاءَ الْمَسْجِدِ الْأَوَّلِ، وَلَا حَرَجَ عَلَيْهِمْ فِي قَصْدِهِ، وَالْوَاجِبُ هَدْمُهُ، وَهَدْمُ كُلِّ مَسْجِدٍ أُحْدِثَ لِيَنْفَرِدَ فِيهِ النَّاسُ كَالرُّهْبَانِ، أَوْ يَقْصِدَهَا أَهْلُ الْجَهْلِ طَلَبًا لِفَضْلِهَا، وَلَيْسَتْ عِنْدَهَا آثَارٌ لِنَبِيٍّ مِنْ الْأَنْبِيَاءِ - عَلَيْهِمْ السَّلَامُ - وَلَا يَحِلُّ قَصْدُ مَسْجِدٍ أَصْلًا يُظَنُّ فِيهِ فَضْلٌ زَائِدٌ عَلَى غَيْرِهِ إلَّا مَسْجِدَ مَكَّةَ، وَمَسْجِدَ الْمَدِينَةِ، وَمَسْجِدَ بَيْتِ الْمَقْدِسِ، فَقَطْ؛ لِأَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ذَمَّ تَقَارُبَ الْمَسَاجِدِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا أَبُو دَاوُد ثنا مُحَمَّدُ بْنُ الصَّبَّاحِ أَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي فَزَارَةَ عَنْ يَزِيدَ بْنِ الْأَصَمِّ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ»

not commanded to construct mosques with elaborate elevation." [Ibn ʿAbbās added: "You will adorn them as the Jews and Christians adorned theirs."] ʿAlī—may Allah be pleased with him—said: "Elaborate elevation (tashyīd)" refers to constructing with plastered structures.

Through this chain to Abū Dāwūd: Muḥammad ibn al-ʿAlāʾ narrated to us: Ḥusayn ibn ʿAlī narrated to us from Zāʾidah, from Hishām ibn ʿUrwah, from his father, from ʿĀʾishah, who said: "The Messenger of Allah—peace and blessings be upon him—commanded that mosques be built in residential quarters (al-dūr, meaning neighborhoods), perfumed, and kept clean."

ʿAlī—may Allah be pleased with him—said: He—peace and blessings be upon him—did not command mosques to be built in every location but ordered them in residential quarters. Thus, it is established that what he prohibited—peace and blessings be upon him—differs from what he commanded. Therefore, the rightful manner of building mosques is as he clarified—peace and blessings be upon him—through his command and practice: constructing them in residential quarters. He—peace and blessings be upon him—said, "The best neighborhoods of the Anṣār are the neighborhood of Banū al-Najjār, then Banū ʿAbd al-Ashhal, then Banū al-Ḥārith ibn al-Khazraj, then Banū Sāʿidah." Following the precedent he established—peace and blessings be upon him—in Madinah, each neighborhood's residents have their own mosque without restriction. Upon them is the obligation to respond to the mu'adhdhin's call for the five prayers. Whatever is added beyond that or reduced from what he—peace be upon him—did not practice is invalid and a reprehensible act, and the reprehensible act must be changed. He—peace be upon him—prescribed marriage and taking female captives as concubines while prohibiting monasticism. Therefore, anything introduced after him—peace be upon him—that did not exist during his era or the time of the Rightly Guided Caliphs is an innovation and invalid. Ibn Mas'ud demolished a mosque built by 'Amr ibn 'Utbah on the outskirts of Kufa and returned it to the congregational mosque. No Friday mosque holds superiority over other mosques. It is impermissible to embark on journeys to mosques except to the mosque of Mecca, Medina, and Bayt al-Maqdis.

. [قَالَ ابْنُ عَبَّاسٍ: لَتُزَخْرِفُنَّهَا كَمَا زَخْرَفَتْ الْيَهُودُ وَالنَّصَارَى] قَالَ عَلِيٌّ: التَّشْيِيدُ: الْبِنَاءُ بِالشَّيْدِ. وَبِهِ إلَى أَبِي دَاوُد ثنا مُحَمَّدُ بْنُ الْعَلَاءِ ثنا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ «أَمَرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِبِنَاءِ الْمَسَاجِدِ فِي الدُّورِ، وَأَنْ تُطَيَّبَ وَتُنَظَّفَ» . قَالَ عَلِيٌّ: فَلَمْ يَأْمُرْ - عَلَيْهِ السَّلَامُ - بِبِنَاءِ الْمَسَاجِدِ فِي كُلِّ مَكَانٍ، وَأَمَرَ بِبِنَاءِ الْمَسَاجِدِ فِي الدُّورِ، فَصَحَّ أَنَّ الَّذِي نَهَى عَنْهُ - عَلَيْهِ السَّلَامُ - هُوَ غَيْرُ الَّذِي أَمَرَ بِهِ، فَإِذْ ذَلِكَ كَذَلِكَ فَحَقٌّ بِنَاءُ الْمَسَاجِدِ هُوَ كَمَا بَيَّنَ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِأَمْرِهِ وَفِعْلِهِ، وَهُوَ بِنَاؤُهَا فِي الدُّورِ، كَمَا قَالَ - عَلَيْهِ السَّلَامُ - «وَالدُّورُ هِيَ الْمَحَلَّاتُ» ، قَالَ - عَلَيْهِ السَّلَامُ -: «خَيْرُ دُورِ الْأَنْصَارِ دَارُ بَنِي النَّجَّارِ، ثُمَّ دَارُ بَنِي عَبْدِ الْأَشْهَلِ، ثُمَّ دَارُ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ دَارُ بَنِي سَاعِدَةَ» . وَعَلَى قَدْرِ مَا بَنَاهَا - عَلَيْهِ السَّلَامُ - بِالْمَدِينَةِ، لِكُلِّ أَهْلِ مَحَلَّةٍ مَسْجِدُهُمْ الَّذِي لَا حَرَجَ عَلَيْهِمْ فِي إجَابَةِ مُؤَذِّنِهِ لِلصَّلَوَاتِ الْخَمْسِ، فَمَا زَادَ عَلَى ذَلِكَ أَوْ نَقَصَ مِمَّا لَمْ يَفْعَلْهُ - عَلَيْهِ السَّلَامُ - فَبَاطِلٌ وَمُنْكَرٌ، وَالْمُنْكَرُ وَاجِبٌ تَغْيِيرُهُ. وَقَدْ افْتَرَضَ - عَلَيْهِ السَّلَامُ - النِّكَاحَ وَالتَّسَرِّيَ وَنَهَى عَنْ الرَّهْبَانِيَّةِ، فَكُلُّ مَا أُحْدِثَ بَعْدَهُ - عَلَيْهِ السَّلَامُ - مِمَّا لَمْ يَكُنْ فِي عَهْدِهِ وَعَهْدِ الْخُلَفَاءِ الرَّاشِدِينَ فَبِدْعَةٌ وَبَاطِلٌ وَقَدْ هَدَمَ ابْنُ مَسْعُودٍ مَسْجِدًا بَنَاهُ عَمْرُو بْنُ عُتْبَةَ بِظَهْرِ الْكُوفَةِ وَرَدَّهُ إلَى مَسْجِدِ الْجَمَاعَةِ - وَلَا فَضْلَ لِجَامِعٍ عَلَى سَائِرِ الْمَسَاجِدِ. وَلَا يَحِلُّ السَّفَرُ إلَى مَسْجِدٍ، حَاشَا مَسْجِدِ مَكَّةَ، وَالْمَدِينَةِ، وَبَيْتِ الْمَقْدِسِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا مُحَمَّدُ بْنُ مَنْصُورٍ ثنا سُفْيَانُ هُوَ ابْنُ عُيَيْنَةَ - عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَا تُشَدُّ الرِّحَالُ إلَّا إلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ،

وَمَسْجِدِي هَذَا، وَالْمَسْجِدِ الْأَقْصَى» . حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الطَّلَمَنْكِيُّ ثنا ابْنُ مُفَرِّجٍ ثنا مُحَمَّدُ بْنُ أَيُّوبَ الصَّمُوتُ ثنا أَحْمَدُ بْنُ عَمْرٍو الْبَزَّارُ ثنا مُحَمَّدُ بْنُ مَعْمَرٍ ثنا رَوْحُ بْنُ عُبَادَةَ ثنا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إنَّمَا الرِّحْلَةُ إلَى ثَلَاثَةِ مَسَاجِدَ مَسْجِدِ الْحَرَامِ وَمَسْجِدِ الْمَدِينَةِ، وَمَسْجِدِ إيلِيَاءَ»

’Abdullah ibn Rabī’ narrated to us: Muḥammad ibn Mu’āwiyah narrated to us: Aḥmad ibn Shu’ayb narrated to us: Muḥammad ibn Manṣūr narrated to us: Sufyān—Ibn ’Uyaynah—narrated from al-Zuhrī, from Sa’īd ibn al-Musayyib, from Abū Hurayrah, that the Prophet—peace and blessings of Allah be upon him—said: “Do not embark on journeys except to three mosques: the Sacred Mosque, this mosque of mine [in Medina], and Al-Aqsa Mosque.”

Aḥmad ibn Muḥammad al-Ṭalamankī narrated to us: Ibn Mufarrij narrated to us: Muḥammad ibn Ayyūb al-Ṣamūt narrated to us: Aḥmad ibn ’Amr al-Bazzār narrated to us: Muḥammad ibn Ma’mar narrated to us: Rawḥ ibn ’Ubādah narrated to us: Muḥammad ibn Abī Ḥafṣah narrated from al-Zuhrī, from Abū Salamah ibn ’Abd al-Raḥmān, from Abū Hurayrah, who said: The Messenger of Allah—peace and blessings of Allah be upon him—declared: “Journeys are only permissible to three mosques: the Sacred Mosque, the Mosque of Medina, and the Mosque of Iliya (Jerusalem).”[26]

[مَسْأَلَةُ الصَّلَاةُ فِي مَكَان يُسْتَهْزَأُ فِيهِ بِاَللَّهِ عَزَّ وَجَلَّ]

Issue: Performing Ṣalāh in a place wherein Allah, the Exalted and Glorious, is mocked.

٤٠٠ - مَسْأَلَةٌ: وَلَا تُجْزِئُ الصَّلَاةُ فِي مَكَان يُسْتَهْزَأُ فِيهِ بِاَللَّهِ عَزَّ وَجَلَّ أَوْ بِرَسُولِهِ أَوْ بِشَيْءٍ مِنْ الدِّينِ، أَوْ فِي مَكَان يُكْفَرُ بِشَيْءٍ مِنْ ذَلِكَ فِيهِ، فَإِنْ لَمْ يُمْكِنْهُ الزَّوَالُ وَلَا قَدَرَ صَلَّى وَأَجْزَأَتْهُ صَلَاتُهُ. قَالَ اللَّهُ تَعَالَى: {أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذًا مِثْلُهُمْ} [النساء: ١٤٠] وَقَالَ تَعَالَى: {وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ} [الأنعام: ٦٨] .

400. Issue: Prayer is not valid in a place where Allah—the Mighty and Majestic—, His Messenger, or any aspect of the religion is mocked, or where disbelief is expressed in any of that. If one cannot leave and is unable [to do otherwise], he prays, and his prayer suffices. Allah the Exalted said: “When you hear the verses of Allah being disbelieved and mocked, do not sit with them until they engage in another discourse—for indeed you would then be like them” [4:140]. And He said: “When you see those who engage in mockery regarding Our verses, turn away from them until they engage in another discourse” [6:68].[27]

فَمَنْ اسْتَجَازَ الْقُعُودَ فِي مَكَان هَذِهِ صِفَتُهُ فَهُوَ مِثْلُ الْمُسْتَهْزِئِ الْكَافِرِ بِشَهَادَةِ اللَّهِ تَعَالَى، فَمَنْ أَقَامَ حَيْثُ حَرَّمَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ الْقُعُودَ فَقُعُودُهُ وَإِقَامَتُهُ مَعْصِيَةٌ، وَقُعُودُ الصَّلَاةِ

Whoever deems it permissible to sit in a place possessing these attributes is akin to the scornful disbeliever who derides the testimony of Allah, Exalted and Majestic. Whoever remains in a location where Allah has forbidden

[26] **Hadith references (L6628):** Sunan Abi Dawud 2033; Sunan Ibn Majah 1409.
[27] **Qur’an references (L6632):** Qur’an 4:140 (An-Nisa); Qur’an 6:68 (Al-An’am).

sitting, their sitting or staying there constitutes an act of disobedience, while sitting in prayer is an act of obedience. It is invalid for sins to compensate for acts of worship, or for forbidden matters to substitute obligatory duties. As for those incapable, Allah, Exalted and Majestic, has said: “Allah does not burden any soul beyond its capacity” (al-Baqarah 2:286).[28]

Issue: Reciting from a Mushaf during the prayer.

401 – Issue: It is not permissible for a praying person—whether an imam or otherwise—to recite from a muṣḥaf or anything else. If done intentionally, their prayer becomes invalid. Similarly, counting verses [during prayer] is prohibited, because referring to the scripture constitutes an action not explicitly permitted in prayer. This has been transmitted from several of the Salaf, including Saʿīd ibn al-Musayyib, al-Ḥasan al-Baṣrī, al-Shaʿbī, and Abū ʿAbd al-Raḥmān al-Sulamī. Abū Ḥanīfah and al-Shāfiʿī invalidated the prayer of one who leads people using the muṣḥaf. However, some others permitted this. In cases of disagreement, the recourse lies in the Quran and the Sunnah. The Messenger of Allah—peace and blessings of Allah be upon him—said: “Prayer is an occupation.” Thus, it is confirmed that prayer precludes every action not explicitly permitted by textual evidence. And success is from Allah, the Most High.

The Ruling on Greeting with Salām Upon the One Praying During the Prayer.

Issue 402: If someone is greeted while praying, he should respond with a gesture - using his hand or his head - not with speech. If he intentionally speaks, his prayer becomes invalid. If someone sneezes, he should say, “All praise is due to Allah, Lord of the Worlds.” It is not permissible for anyone to say to him, “Raḥimaka Allāh.” If someone does this, the prayer of the one who said it becomes invalid provided he acted intentionally while aware of the prohibition. We have previously mentioned the ḥadīth of Muʿāwiyah ibn

[28] **Qur’an references (L6634):** Qur’an 2:286 (Al-Baqarah).

طَاعَةٌ. وَمِنْ الْبَاطِلِ أَنْ تُجْزِئَ الْمَعَاصِي عَنْ الطَّاعَاتِ وَأَنْ تنُوبَ الْمَحَارِمُ عَنْ الْفَرَائِضِ. وَأَمَّا مَنْ عَجَزَ فَقَدْ قَالَ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦]

[مَسْأَلَةٌ الْقِرَاءَةُ فِي مُصْحَفٍ فِي الصَّلَاةِ]

٤٠١ - مَسْأَلَةٌ: وَلَا تَجُوزُ الْقِرَاءَةُ فِي مُصْحَفٍ وَلَا فِي غَيْرِهِ لِمُصَلٍّ، إمَامًا كَانَ أَوْ غَيْرَهُ، فَإِنْ تعَمَّدَ ذَلِكَ بَطَلَتْ صَلَاتُهُ. وَكَذَلِكَ عَدُّ الْآيِ؛ لِأَنَّ تَأَمُّلَ الْكِتَابِ عَمَلٌ لَمْ يَأْتِ نَصٌّ بِإِبَاحَتِهِ فِي الصَّلَاةِ. وَقَدْ رُوِّينَا هَذَا عَنْ جَمَاعَةٍ مِنْ السَّلَفِ: مِنْهُمْ سَعِيدُ بْنُ الْمُسَيِّبِ، وَالْحَسَنُ الْبَصْرِيُّ وَالشَّعْبِيُّ، وَأَبُو عَبْدِ الرَّحْمَنِ السُّلَمِيُّ. وَقَدْ قَالَ بِإِبْطَالِ صَلَاةِ مَنْ أَمَّ بِالنَّاسِ فِي الْمُصْحَفِ أَبُو حَنِيفَةَ وَالشَّافِعِيُّ وَقَدْ أَبَاحَ ذَلِكَ قَوْمٌ مِنْهُمْ، وَالْمَرْجُوعُ عِنْدَ التَّنَازُعِ إلَيْهِ هُوَ الْقُرْآنُ وَالسُّنَّةُ. وَقَدْ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إنَّ فِي الصَّلَاةِ لَشُغْلًا» فَصَحَّ أَنَّهَا شَاغِلَةٌ عَنْ كُلِّ عَمَلٍ لَمْ يَأْتِ فِيهِ نَصٌّ بِإِبَاحَتِهِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

[مَسْأَلَةٌ السَّلَام عَلَى المصلي أثناء الصَّلَاة]

٤٠٢ - مَسْأَلَةٌ: وَمَنْ سُلِّمَ عَلَيْهِ وَهُوَ يُصَلِّي فَلْيَرُدَّ إشَارَةً لَا كَلَامًا، بِيَدِهِ أَوْ بِرَأْسِهِ، فَإِنْ تَكَلَّمَ عَمْدًا بَطَلَتْ صَلَاتُهُ. وَمَنْ عَطَسَ فَلْيَقُلْ " الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ". وَلَا يَجُوزُ أَنْ يَقُولَ لَهُ أَحَدٌ " رَحِمَك اللَّهُ "، فَإِنْ فَعَلَ بَطَلَتْ صَلَاةُ الْقَائِلِ لَهُ ذَلِكَ إنْ تَعَمَّدَ عَالِمًا بِالنَّهْيِ. وَقَدْ ذَكَرْنَا حَدِيثَ مُعَاوِيَةَ بْنِ الْحَكَمِ فِي ذَلِكَ وَحَدِيثَ الرَّدِّ أَيْضًا فَأَغْنَى عَنْ إعَادَتِهِ وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

al-Ḥakam regarding this matter and the ḥadīth concerning the response (to greetings), which suffices without repetition. And success is from Allah, the Most High.

L6639–6640

The issue of performing the prayer while the worshiper's food is present or while they are holding back urine or stool.

L6641–6643

403. Issue: Prayer is not valid in the presence of the worshiper's food, whether it be lunch or supper, nor while he is resisting urine or stool. It is obligatory upon him to begin with eating, urinating, or defecating.

Abdullāh ibn Yūsuf narrated to us: Aḥmad ibn Fatḥ narrated to us: ʿAbd al-Wahhāb ibn ʿĪsā narrated to us: Aḥmad ibn Muḥammad narrated to us: Aḥmad ibn ʿAlī narrated to us: Muslim ibn al-Ḥajjāj narrated to us: Muḥammad ʿAbbād narrated to us: Ḥātim ibn Ismāʿīl narrated to us from Yaʿqūb ibn Mujāhid (known as Abū Ḥazrah) from Ibn Abī ʿAtīq, who said:

Al-Qāsim ibn Muḥammad and I were conversing at ʿĀ'ishah's residence when a meal was served. Al-Qāsim ibn Muḥammad stood up. ʿĀ'ishah said: "Where are you going?" He replied: "To pray." She said: "Sit down, O negligent one! I heard Allah's Messenger—peace and blessings be upon him—say: 'No prayer is valid in the presence of food, nor while one is resisting the two impurities.'"

Ḥammām narrated to us: Ibn Mufarrij narrated to us: Ibn al-Aʿrābī narrated to us: al-Dubayrī narrated to us: ʿAbd al-Razzāq narrated to us from Maʿmar from Hishām ibn ʿUrwah from his father, who said:

We were with ʿAbdullāh ibn Arqam when the prayer was called. He went to relieve himself and said: "I heard Allah's Messenger—peace and blessings be upon him—say: 'If the prayer is called while one of you needs to defecate, let him begin with defecation.'"

ʿAbdullāh ibn Rabīʿ narrated it to us: ʿAbdullāh ibn Muḥammad ibn ʿUthmān narrated to us: Aḥmad ibn Khālid narrated to us: ʿAlī ibn ʿAbd al-ʿAzīz narrated to us: Ḥajjāj ibn al-Minhāl narrated to us: Ḥammād ibn Salamah narrated to us from Hishām ibn ʿUrwah from his father. He said: Abdullah

[مَسْأَلَةُ الصَّلَاةُ بِحَضْرَةِ طَعَامِ الْمُصَلِّي أَوْ وَهُوَ يُدَافِعُ الْبَوْلَ أَوْ الْغَائِطَ]

٤٠٣ - مَسْأَلَةٌ: وَلَا تُجْزِئُ الصَّلَاةُ بِحَضْرَةِ طَعَامِ الْمُصَلِّي غَدَاءً كَانَ أَوْ عَشَاءً، وَلَا وَهُوَ يُدَافِعُ الْبَوْلَ، أَوْ الْغَائِطَ. وَفُرِضَ عَلَيْهِ أَنْ يَبْدَأَ بِالْأَكْلِ، وَالْبَوْلِ، وَالْغَائِطِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثِنَا أَحْمَدُ بْنُ فَتْحٍ ثِنَا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثِنَا أَحْمَدُ بْنُ مُحَمَّدٍ ثِنَا أَحْمَدُ بْنُ عَلِيٍّ ثِنَا مُسْلِمُ بْنُ الْحَجَّاجِ ثِنَا مُحَمَّدٌ عَبَّادٌ ثِنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ يَعْقُوبَ بْنِ مُجَاهِدٍ هُوَ أَبُو حَزْرَةَ عَنْ ابْنِ أَبِي عَتِيقٍ قَالَ: تَحَدَّثْت أَنَا وَالْقَاسِمُ هُوَ ابْنُ مُحَمَّدٍ - عِنْدَ عَائِشَةَ فَأُتِيَ بِالْمَائِدَةِ فَقَامَ الْقَاسِمُ بْنُ مُحَمَّدٍ: قَالَتْ عَائِشَةُ: أَيْنَ قَالَ: أُصَلِّي، قَالَتْ: اجْلِسْ غُدَرَ، سَمِعْت رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: «لَا صَلَاةَ بِحَضْرَةِ طَعَامٍ وَلَا وَهُوَ يُدَافِعُهُ الْأَخْبَثَانِ» . حَدَّثَنَا حُمَامٌ ثِنَا ابْنُ مُفَرِّجٍ ثِنَا ابْنُ الْأَعْرَابِيِّ ثِنَا الدُّبَيْرِيُّ ثِنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ عَبْدِ اللَّهِ بْنِ أَرْقَمَ فَأَقَامَ الصَّلَاةَ ثُمَّ ذَهَبَ لِلْغَائِطِ وَقَالَ سَمِعْت رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: «إذَا أُقِيمَتْ الصَّلَاةُ وَبِأَحَدِكُمْ الْغَائِطُ فَلْيَبْدَأْ بِالْغَائِطِ» . وَحَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثِنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عُثْمَانَ ثِنَا أَحْمَدُ بْنُ خَالِدٍ ثِنَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ ثِنَا حَجَّاجُ بْنُ الْمِنْهَالِ ثِنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ أَرْقَمَ فِي حَجٍّ أَوْ عُمْرَةٍ فَأَقَامَ الصَّلَاةَ ثُمَّ قَالَ لِأَصْحَابِهِ: صَلُّوا، فَإِنِّي سَمِعْت رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ

ibn Arqam was on Hajj or Umrah when he pronounced the iqamah. He then said to his companions: “Pray! For I heard Allah’s Messenger (peace be upon him) say: ’When the prayer iqamah is called while one of you has a need, let him fulfill his need first, then pray.”’ He then fulfilled his need, performed ablution, and prayed. This view was held by the early scholars. It has been narrated to us from Hammad ibn Salamah through Thabit al-Bunani, and Humaid through Anas: The meal was served when the prayer time arrived. I rose to pray Maghrib, but Abu Talha grasped my garment and said: “Sit and eat first, then pray it.” From Umar ibn al-Khattab: “Do not suppress the two impurities during prayer, for it is equally burdensome whether one prays while doubted or with traces on his garment’s edge.” A similar narration is reported from Ibn Abbas like this. Ali stated: “If one fears missing the prayer time, the same ruling applies, for one is fundamentally commanded to attend first to urination, defecation, or eating. Thus, it is established that the prayer time remains valid for him since he is instructed to delay prayer until completing his need, as we explained. And with Allah alone is success.”[29]

A legal question regarding one who has eaten garlic, onion, or kurrat.

404 - Issue: Whoever eats garlic, onions, or leeks is obligated not to pray in the mosque until the odor dissipates. It is incumbent upon him to be expelled from the mosque if he enters before the odor ceases. If he prays in the mosque in such a state, his prayer is invalid. None may be barred from the mosque except those we have mentioned: not those with offensive breath, nor lepers, nor persons with ailments. Abdullah ibn Yusuf narrated to us; Ahmad ibn Fath narrated to us; Abdul-Wahhab ibn Isa narrated to us; Ahmad ibn Muhammad narrated to us; Ahmad ibn Ali narrated to us; Ibn al-Hajjaj narrated to us; Muhammad ibn al-Muthanna narrated to us; Yahya ibn Sa’id al-Qattan narrated from Ubaydullah ibn Umar, who informed me from Nafi’ from Ibn Umar, who said: The Messenger of Allah (peace and blessings be upon him) said, “Whoever eats from this plant—meaning garlic—must not approach the mosques.” Through the same chain to Yahya ibn Sa’id:

[29] **Hadith references (L6641):** Riyad as-Salihin 1753.

وَسَلَّمَ - يَقُولُ: «إِذَا أُقِيمَتْ الصَّلَاةُ وَبِأَحَدِكُمْ حَاجَةٌ فَلْيَقْضِ حَاجَتَهُ ثُمَّ يُصَلِّي فَقَضَى حَاجَتَهُ ثُمَّ تَوَضَّأَ وَصَلَّى» . وَبِهِ قَالَ السَّلَفُ -: رُوِّينَا عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ، وَحُمَيْدٍ عَنْ أَنَسٍ: وُضِعَتْ الْمَائِدَةُ وَحَضَرَتْ الصَّلَاةُ فَقُمْت لِأُصَلِّيَ الْمَغْرِبَ، فَأَخَذَ أَبُو طَلْحَةَ بِثَوْبِي وَقَالَ: اجْلِسْ وَكُلْ ثُمَّ صَلِّهِ وَعَنْ عُمَرَ بْنِ الْخَطَّابِ لَا تُدَافِعُوا الْأَخْبَثَيْنِ فِي الصَّلَاةِ فَإِنَّهُ سَوَاءٌ عَلَيْهِ يُصَلِّي مَنْ شُكِيَ بِهِ، أَوْ كَانَ فِي طَرَفِ ثَوْبِهِ - وَعَنْ ابْنِ عَبَّاسٍ مِثْلُ هَذَا. قَالَ عَلِيٌّ: فَإِنْ خَشِيَ فَوَاتَ الْوَقْتِ فَكَذَلِكَ، لِأَنَّهُ مَأْمُورٌ عَلَى الْجُمْلَةِ بِأَنْ يَبْتَدِئَ بِالْبَوْلِ أَوْ الْغَائِطِ وَالْأَكْلِ، فَصَحَّ أَنَّ الْوَقْتَ مُتَمَادًى لَهُ إذْ أُمِرَ بِتَأْخِيرِهَا حَتَّى يُتِمَّ شُغْلَهُ كَمَا ذَكَرْنَا - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

[مَسْأَلَةٌ مِنْ أَكَلَ ثُومًا أَوْ بَصَلًا أَوْ كُرَّاثًا]

٤٠٤ - مَسْأَلَةٌ: وَمَنْ أَكَلَ ثُومًا أَوْ بَصَلًا أَوْ كُرَّاثًا فَفُرِضَ عَلَيْهِ أَنْ لَا يُصَلِّيَ فِي الْمَسْجِدِ حَتَّى تَذْهَبَ الرَّائِحَةُ، وَفُرِضَ إخْرَاجُهُ مِنْ الْمَسْجِدِ إنْ دَخَلَهُ قَبْلَ انْقِطَاعِ الرَّائِحَةِ، فَإِنْ صَلَّى فِي الْمَسْجِدِ كَذَلِكَ فَلَا صَلَاةَ لَهُ وَلَا يُمْنَعُ أَحَدٌ مِنْ الْمَسْجِدِ غَيْرُ مَنْ ذَكَرْنَا، وَلَا أَبْخَرُ، وَلَا مَجْذُومٌ، وَلَا ذُو عَاهَةٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا ابْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ - يَعْنِي الثُّومَ - فَلَا يَقْرَبَنَّ الْمَسَاجِدَ» . وَبِهِ إلَى يَحْيَى بْنِ سَعِيدٍ: ثنا هِشَامٌ هُوَ الدَّسْتُوَائِيُّ - ثنا قَتَادَةُ عَنْ

Hisham al-Dastuwa'i narrated to us; Qatadah narrated from Salim ibn Abi al-Ja'd from Ma'dan ibn Abi Talhah: "Umar ibn al-Khattab addressed the people during Friday prayer—he delivered a lengthy sermon, in which he said: 'O people! You consume two plants I consider them foul: this onion and garlic. I witnessed the Messenger of Allah (peace and blessings be upon him), whenever he detected their smell from a man in the mosque, command that he be expelled to al-Baqiʿ.'"

L6646–6647 And with him to Muslim: Muhammad ibn Hatim narrated to us, Yahya ibn Sa'id narrated to us from Ibn Jurayj, who informed me from 'Ata' from Jabir ibn 'Abdullah from the Prophet—peace and blessings of Allah be upon him—who said: "Whoever eats onions, garlic, or leeks, let him not approach our mosque, for the angels are harmed by what harms the children of Adam." Ali said: If he did not say "this mosque of ours" or use wording specifying its restriction to his mosque in Medina, then every mosque is "our mosque," because he—peace and blessings of Allah be upon him—refers to Muslims by saying "our mosque," especially given what is clarified in another hadith. Ali said: It was narrated to us via the narration of Mus'ab ibn Sa'id: A man among the companions of Muhammad—peace and blessings of Allah be upon him—would go out to the wilderness when he wanted to eat garlic, as if he meant himself. It was narrated to us from Ali ibn Abi Talib and Shurayk ibn Hanbal among the Followers that raw garlic is forbidden. Ali ibn Ahmad said: It is not forbidden, for the Prophet—peace and blessings of Allah be upon him—permitted it in the mentioned reports. It was narrated to us from 'Ata' the prohibition against garlic-eaters entering all mosques. Ali said: The Prophet—peace and blessings of Allah be upon him—did not prevent anyone from attending mosques except those we mentioned. "Nor does he speak from [his own] desire" (53:3). "And your Lord is not forgetful" (19:64).[3031]

L6648 **[An Issue Concerning the Deliberate Cracking of One's**

سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ «أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَطَبَ النَّاسَ يَوْمَ الْجُمُعَةِ - فَذَكَرَ كَلَامًا كَثِيرًا -: وَفِيهِ " إِنَّكُمْ أَيُّهَا النَّاسُ تَأْكُلُونَ شَجَرَتَيْنِ لَا أَرَاهُمَا إِلَّا خَبِيثَتَيْنِ، هَذَا الْبَصَلُ، وَالثُّومُ، وَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا وَجَدَ رِيحَهُمَا مِنْ الرَّجُلِ فِي الْمَسْجِدِ أَمَرَ بِهِ فَأُخْرِجَ إِلَى الْبَقِيعِ» .

وَبِهِ إِلَى مُسْلِمٍ: ثنا مُحَمَّدُ بْنُ حَاتِمٍ ثنا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْجٍ أَخْبَرَنِي عَطَاءٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «مَنْ أَكَلَ الْبَصَلَ وَالثُّومَ، وَالْكُرَّاثَ، فَلَا يَقْرَبَنَّ مَسْجِدَنَا، فَإِنَّ الْمَلَائِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ بَنُو آدَمَ» . قَالَ عَلِيٌّ: إذَا لَمْ يَقُلْ مَسْجِدَنَا هَذَا، أَوْ لَفْظًا يُبَيِّنُ تَخْصِيصَهُ بِمَسْجِدِهِ بِالْمَدِينَةِ -: فَكُلُّ مَسْجِدٍ فَهُوَ مَسْجِدُنَا، لِأَنَّهُ - عَلَيْهِ السَّلَامُ - يُخْبِرُ عَنْ الْمُسْلِمِينَ بِقَوْلِهِ: «مَسْجِدَنَا» مَعَ مَا قَدْ بَيَّنَّا ذَلِكَ فِي الْحَدِيثِ الْآخَرِ قَالَ عَلِيٌّ: رُوِّينَا مِنْ طَرِيقِ مُصْعَبِ بْنِ سَعِيدٍ: كَانَ رَجُلٌ مِنْ أَصْحَابِ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إذَا أَرَادَ أَنْ يَأْكُلَ الثُّومَ خَرَجَ إلَى الْبَرِّيَّةِ كَأَنَّهُ يَعْنِي إيَّاهُ وَرُوِّينَا عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَشُرَيْكِ بْنِ حَنْبَلٍ مِنْ التَّابِعِينَ تَحْرِيمَ الثُّومِ النِّيءِ. قَالَ عَلِيُّ بْنُ أَحْمَدَ: لَيْسَ حَرَامًا لِأَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَبَاحَهُ فِي الْأَخْبَارِ الْمَذْكُورَةِ. وَرُوِّينَا عَنْ عَطَاءٍ مَنْعَ آكِلِ الثُّومِ مِنْ جَمِيعِ الْمَسَاجِدِ. قَالَ عَلِيٌّ: لَمْ يَمْنَعْ - عَلَيْهِ السَّلَامُ - مِنْ حُضُورِ الْمَسَاجِدِ أَحَدًا غَيْرَ مَنْ ذَكَرْنَا {وَمَا يَنْطِقُ عَنِ الْهَوَى} [النجم: ٣] {وَمَا كَانَ رَبُّكَ نَسِيًّا} [مريم: ٦٤]

[مَسْأَلَةٌ تَعَمَّدَ فَرْقَعَةَ أَصَابِعِهِ أَوْ تَشْبِيكَهَا فِي الصَّلَاةِ]

[30] **Hadith references (L6647):** Sahih Muslim 564c.
[31] **Qur'an references (L6647):** Qur'an 53:3 (An-Najm); Qur'an 19:64 (Maryam).

Fingers or Interlocking Them During Prayer]

L6649 405 – Issue: Whoever intentionally cracks his fingers or interlaces them during prayer invalidates his prayer, due to the saying of the Prophet (peace and blessings of Allah be upon him), "Verily, prayer demands full attention."

٤٠٥ - مَسْأَلَةٌ: وَمَنْ تَعَمَّدَ فَرْقَعَةَ أَصَابِعِهِ أَوْ تَشْبِيكَهَا فِي الصَّلَاةِ بَطَلَتْ صَلَاتُهُ، لِقَوْلِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إنَّ فِي الصَّلَاةِ لَشُغْلًا»

[مَسْأَلَةٌ صَلَّى مُعْتَمِدًا عَلَى عَصًا أَوْ عَلَى جِدَارٍ أَوْ عَلَى إنْسَانٍ أَوْ مُسْتَنِدًا]

L6650 **An issue: one prays while leaning on a staff, a wall, or a person, or resting against.**

L6651–6653 406 - Issue: If someone prays while leaning on a stick, wall, or person, or reclining, his prayer is invalid due to the Prophet's command (peace be upon him) to stand during prayer. If unable, then sitting; if unable, then lying down. Leaning and reclining constitute actions not ordained. He (peace be upon him) said: "Verily, prayer requires full attention." Ali said: Unless a valid narration emerges permitting this, we would act upon it, but we know of no authentic narration. The narration regarding this is only through Abd al-Salam ibn Abd al-Rahman al-Wābiṣī from his father, and his status is unknown, nor... The ruling concerning his father's condition. Then, even if the narration were sound, there would be no permissibility to lean on it during prayer or use it for support, for its wording is solely from Umm Qays bint Miḥṣan: "When the Messenger of Allah—peace and blessings be upon him—grew elderly and became frail, he installed a pillar in his prayer area to lean upon." ʿAlī said: "It does not state that he—peace and blessings be upon him—leaned upon it during the prayer itself. The sound ḥadīths affirm that he—peace and blessings be upon him—would pray seated, and when the remaining portion of the recitation was equal in duration to what he would stand, he would rise, recite, and then bow."[32]

٤٠٦ - مَسْأَلَةٌ: وَمَنْ صَلَّى مُعْتَمِدًا عَلَى عَصًا أَوْ عَلَى جِدَارٍ أَوْ عَلَى إنْسَانٍ أَوْ مُسْتَنِدًا فَصَلَاتُهُ بَاطِلَةٌ لِأَمْرِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِالْقِيَامِ فِي الصَّلَاةِ، فَإِنْ لَمْ يَقْدِرْ فَقَاعِدًا، فَإِنْ لَمْ يَقْدِرْ فَمُضْطَجِعًا وَكَانَ الِاتِّكَاءُ وَالِاسْتِنَادُ عَمَلًا لَمْ يَأْتِ بِهِ أَمْرٌ. وَقَالَ - عَلَيْهِ السَّلَامُ -: «إنَّ فِي الصَّلَاةِ لَشُغْلًا» . قَالَ عَلِيٌّ: إلَّا أَنْ يَصِحَّ أَثَرٌ فِي إبَاحَةِ ذَلِكَ فَنَقُولُ بِهِ، وَلَا نَعْلَمُهُ يَصِحُّ؛ لِأَنَّ الرِّوَايَةَ فِيهِ إنَّمَا هِيَ مِنْ طَرِيقِ عَبْدِ السَّلَامِ بْنِ عَبْدِ الرَّحْمَنِ الْوَابِصِيِّ عَنْ أَبِيهِ، وَلَا يُعْلَمُ حَالُهُ وَلَا حَالُ أَبِيهِ ثُمَّ لَوْ صَحَّ لَكَانَ لَا إبَاحَةَ فِيهِ لِلِاعْتِمَادِ فِي الصَّلَاةِ، وَلَا لِلِاسْتِنَادِ؛ لِأَنَّ لَفْظَهُ إنَّمَا هُوَ عَنْ أُمِّ قَيْسِ بِنْتِ مِحْصَنٍ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَمَّا أَسَنَّ وَحَمَلَ اللَّحْمَ اتَّخَذَ عَمُودًا فِي مُصَلَّاهُ يَعْتَمِدُ عَلَيْهِ» . قَالَ عَلِيٌّ: وَلَيْسَ فِيهِ: أَنَّهُ كَانَ - عَلَيْهِ السَّلَامُ - يَعْتَمِدُ عَلَيْهِ فِي نَفْسِ الصَّلَاةِ، وَالْأَحَادِيثُ الصِّحَاحُ: «أَنَّهُ - عَلَيْهِ السَّلَامُ - كَانَ يُصَلِّي قَاعِدًا فَإِذَا بَقِيَ عَلَيْهِ مِنْ الْقِرَاءَةِ مِقْدَارُ مَا قَامَ فَقَرَأَ ثُمَّ رَكَعَ»

[مَسْأَلَةٌ تَخَتَّمَ فِي غَيْرِ الْخِنْصَرِ وَتَعَمَّدَ الصَّلَاةَ كَذَلِكَ]

L6654 **Issue concerning one who wore a ring on a finger other than the little finger and deliberately prayed while wearing it thus.**

L6655–6657 407 - Issue: If someone wears a ring on the index finger, middle finger,

[32] **Hadith references (L6651):** Sunan Abi Dawud 948.

thumb, or ring finger—except the little finger alone—and intentionally prays in that state, his prayer is invalid. Abdullah ibn Rabīʿ narrated to us, Muḥammad ibn Muʿāwiyah narrated to us, Aḥmad ibn Shuʿayb narrated to us, from Muḥammad ibn Bishār and Hannād ibn al-Sarrī. Muḥammad ibn Bishār said: Muḥammad ibn Jaʿfar narrated to us, Shuʿbah narrated to us, on the authority of ʿĀṣim ibn Kulayb, on the authority of Abū Burdah—the son of Abū Mūsā al-Ashʿarī—who said: I heard ʿAlī ibn Abī Ṭālib—may Allah be pleased with him—say, "The Messenger of Allah—peace be upon him—forbade me from wearing a ring on the index and middle fingers." Hannād ibn al-Sarrī said: on the authority of Abū al-Aḥwaṣ, on the authority of ʿĀṣim ibn Kulayb, on the authority of Abū Burdah—the son of Abū Mūsā al-Ashʿarī—on the authority of ʿAlī ibn Abī Ṭālib, who said: "The Messenger of Allah—peace be upon him—forbade me from wearing a ring." "In this finger of mine, the middle one, or the one adjacent to it." ʿAlī said: This Ḥadīth of Shuʿbah overrules every report doubted by those who narrated it from ʿĀṣim. There is no distinction between someone who prays while wearing a ring on a finger where wearing a ring is prohibited and someone who prays wearing silk or in a prohibited state, for all of them have performed a prohibited action during prayer; thus, they have not prayed in the manner they were commanded to pray.

٤٠٧ - مَسْأَلَةٌ: وَمَنْ تَخَتَّمَ فِي السَّبَّابَةِ أَوْ الْوُسْطَى، أَوْ الْإِبْهَامِ، أَوْ الْبِنْصِرِ - إلَّا الْخِنْصَرَ وَحْدَهُ - وَتَعَمَّدَ الصَّلَاةَ كَذَلِكَ فَلَا صَلَاةَ لَهُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبَ أَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَهَنَّادُ بْنُ السَّرِيِّ، قَالَ مُحَمَّدُ بْنُ بَشَّارٍ: ثنا مُحَمَّدُ بْنُ جَعْفَرٍ ثنا شُعْبَةُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِي بُرْدَةَ هُوَ ابْنُ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ - رَضِيَ اللَّهُ عَنْهُ - يَقُولُ «نَهَانِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ الْخَاتَمِ فِي السَّبَّابَةِ وَالْوُسْطَى» . وَقَالَ هَنَّادُ بْنُ السَّرِيِّ: عَنْ أَبِي الْأَحْوَصِ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِي بُرْدَةَ هُوَ ابْنُ أَبِي مُوسَى الْأَشْعَرِيِّ - عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: «نَهَانِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ أَتَخَتَّمَ فِي أُصْبُعِي هَذِهِ، وَفِي الْوُسْطَى، أَوْ الَّتِي تَلِيهَا» . قَالَ عَلِيٌّ: حَدِيثُ شُعْبَةَ هَذَا يَقْضِي عَلَى كُلِّ خَبَرٍ شَكَّ فِيهِ مَنْ رَوَاهُ عَنْ عَاصِمٍ، وَلَا فَرْقَ بَيْنَ مَنْ صَلَّى مُتَخَتِّمًا فِي إصْبَعٍ نُهِيَ عَنْ التَّخَتُّمِ فِيهَا وَبَيْنَ مَنْ صَلَّى لَابِسَ حَرِيرٍ أَوْ عَلَى حَالٍ مُحَرَّمَةٍ، لِأَنَّ كُلَّهُمْ قَدْ فَعَلَ فِي الصَّلَاةِ فِعْلًا نُهِيَ عَنْهُ؛ فَلَمْ يُصَلِّ كَمَا أُمِرَ

A jurisprudential issue: The worshipper deliberately diverts his intention during the prayer to another prayer.

408 - Issue: If one intentionally diverts their intention during the prayer to another prayer, or shifts from an obligatory prayer to a voluntary one, or from a voluntary prayer to an obligatory one, their prayer is invalidated because they did not perform it as commanded. If this is done forgetfully, their prayer is not invalidated. However, whatever was performed contrary to the command is disregarded, whether long or short. They must resume building upon what they prayed as commanded, complete their prayer, then perform the prostration for forgetfulness—provided their ritual ablution (wudu) remains valid. If their ritual ablution is invalidated, they must restart the prayer

[مَسْأَلَةُ صَرَفَ المصلي نِيَّتَهُ فِي الصَّلَاةِ مُتَعَمِّدًا إلَى صَلَاةٍ أُخْرَى]

٤٠٨ - مَسْأَلَةٌ: فَلَوْ صَرَفَ نِيَّتَهُ فِي الصَّلَاةِ مُتَعَمِّدًا إلَى صَلَاةٍ أُخْرَى، أَوْ إلَى تَطَوُّعٍ عَنْ فَرْضٍ، أَوْ إلَى فَرْضٍ عَنْ تَطَوُّعٍ -: بَطَلَتْ صَلَاتُهُ؛ لِأَنَّهُ لَمْ يَأْتِ بِهَا كَمَا أُمِرَ؛ فَلَوْ فَعَلَ ذَلِكَ سَاهِيًا لَمْ تَبْطُلْ صَلَاتُهُ، وَلَكِنْ يُلْغَى مَا عَمِلَ بِخِلَافِ مَا أُمِرَ بِهِ، طَالَ أَمْ قَصُرَ، وَيَبْنِي عَلَى مَا صَلَّى كَمَا أُمِرَ، وَيُتِمُّ صَلَاتَهُ ثُمَّ يَسْجُدُ لِلسَّهْوِ، ذَلِكَ مَا لَمْ يَنْتَقِضْ

from the beginning, because we have previously explained [the rulings] regarding speech and action during prayer, with no distinction.

L6660 **Case: He went to a soothsayer and asked him while believing his claims, even though he knew this was impermissible for him.**

L6661 409 – Issue: Whoever consults a soothsayer – meaning the diviner – and questions him while believing in him, knowing this is impermissible, no prayer from him will be accepted for forty nights unless he repents to Allah the Almighty. Abdullah ibn Yūsuf narrated to us; Aḥmad ibn Fatḥ narrated to us; ʿAbd al-Wahhāb ibn ʿĪsā narrated to us; Aḥmad ibn Muḥammad narrated to us; Aḥmad ibn ʿAlī narrated to us; Muslim ibn al-Ḥajjāj narrated to us; Muḥammad ibn al-Muthannā al-ʿAnazī narrated to me: Yaḥyā ibn Saʿīd al-Qaṭṭān narrated to me from ʿUbaydullāh ibn ʿUmar from Nāfiʿ, the freed slave of Ibn ʿUmar, from Ṣafiyyah – she being the daughter of Abū ʿUbayd – from one of the Prophet's wives (peace be upon him), who said: "Whoever consults a soothsayer and questions him about anything, his prayer will not be accepted for forty nights." ʿAlī said: All the Prophet's wives (peace be upon him) are at the peak of truthfulness, integrity, purity, and reliability. It is impossible for them to conceal anything or for anyone not among them to intermingle with them – unlike those who claim companionship with the Prophet while being unrecognized. Whoever approaches a soothsayer and questions him without believing in him, but rather to expose his falsehood, is not deemed to have questioned him or approached him. As for whoever repents, Allah has exempted through repentance the erasure of all sins provided the repentance is sincere and performed correctly – and success comes from Allah the Exalted.[33]

L6662 Whoever claims that this is for severity has attributed deliberate lying to the Messenger of Allah—peace be upon him—and this is clear to all.

[33] **Hadith references (L6661):** Sahih Muslim 2230.

وُضُوءُهُ، فَإِنْ انْتَقَضَ وُضُوءُهُ ابْتَدَأَ الصَّلَاةَ مِنْ أَوَّلِهَا، لَمَّا قَدْ ذَكَرْنَا فِي الْكَلَامِ وَالْعَمَلِ فِي الصَّلَاةِ وَلَا فَرْقَ

[مَسْأَلَةٌ أَتَى عَرَّافًا فَسَأَلَهُ مُصَدِّقًا لَهُ وَهُوَ يَدْرِي أَنَّ هَذَا لَا يَحِلُّ لَهُ]

٤٠٩ - مَسْأَلَةٌ: وَمَنْ أَتَى عَرَّافًا - وَهُوَ الْكَاهِنُ - فَسَأَلَهُ مُصَدِّقًا لَهُ وَهُوَ يَدْرِي أَنَّ هَذَا لَا يَحِلُّ لَهُ -: لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً إِلَّا أَنْ يَتُوبَ إِلَى اللَّهِ عَزَّ وَجَلَّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثِنَا أَحْمَدُ بْنُ فَتْحٍ ثِنَا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثِنَا أَحْمَدُ بْنُ مُحَمَّدٍ ثِنَا أَحْمَدُ بْنُ عَلِيٍّ ثِنَا مُسْلِمُ بْنُ الْحَجَّاجِ ثِنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ مَوْلَى ابْنِ عُمَرَ عَنْ صَفِيَّةَ هِيَ بِنْتُ أَبِي عُبَيْدٍ - عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ «مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً» . قَالَ عَلِيٌّ: أَزْوَاجُ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كُلُّهُنَّ فِي غَايَةِ الصِّدْقِ وَالْعَدَالَةِ وَالطَّهَارَةِ وَالثِّقَةِ؛ لَا يُمْكِنُ أَنْ يُخْفِينَ، وَلَا أَنْ يَخْتَلِطَ بِهِنَّ مَنْ لَيْسَ مِنْهُنَّ؛ بِخِلَافِ مُدَّعِي الصُّحْبَةِ وَهُوَ لَا يُعْرَفُ وَمَنْ أَتَى الْعَرَّافَ فَسَأَلَهُ غَيْرَ مُصَدِّقٍ لَهُ لَكِنْ لِيُكَذِّبَهُ فَلَيْسَ سَائِلًا لَهُ وَلَا آتِيًا إِلَيْهِ، وَمَنْ تَابَ فَقَدْ اسْتَثْنَى اللَّهُ بِالتَّوْبَةِ سُقُوطَ جَمِيعِ الذُّنُوبِ إِذَا صَحَّتْ التَّوْبَةُ وَكَانَتْ عَلَى وَجْهِهَا - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

وَمَنْ ادَّعَى أَنَّ هَذَا عَلَى التَّغْلِيظِ فَقَدْ نَسَبَ تَعَمُّدَ الْكَذِبِ إلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -؛ وَفِي هَذَا مَا لَا يَخْفَى عَلَى أَحَدٍ

[مَسْأَلَةٌ ظَنَّ أَنَّ إمَامَهُ قَدْ سَلَّمَ فَقَامَ لِقَضَاءِ مَا لَمْ يُدْرِكْ]

L6663–6664 **A case in which one presumed that his Imam had performed the Taslīm (concluding salutation), so he stood to complete the portion of the prayer he had missed.**

L6665 410 - Issue: If someone assumes their imam has concluded the prayer or forgets being in congregational prayer behind an imam, then stands to complete missed portions, perform voluntary prayers, or attend to a need while distracted, they must return to sitting whenever they remember, recite the Tashahhud if unrecited, and only perform Taslim after their imam's Taslim while seated - this being obligatory. If prevented from sitting, they perform Taslim as possible and prostrate for forgetfulness. Should their ablution nullify before fulfilling these obligations, they must restart the prayer. If they intentionally perform any aforementioned action before remembering their congregational status, their prayer becomes invalid due to intentional acts neither commanded nor permitted - since forgetfulness is pardoned. Taslim is only legislated by textual proof and consensus at the final sitting containing Tashahhud. With Allah the Exalted lies success.

L6666 **A jurisprudential question: Praying behind someone whom one knows to be a disbeliever.**

L6667 411 - Issue: Prayer behind someone whom one knows to be a disbeliever is null and void. Similarly, prayer behind someone known to pray without purification or to act disruptively during prayer is also null and void. There is no disagreement among anyone regarding this, given the established textual evidence such as the ḥadīth of Abū Mūsā: "Let the one most proficient in recitation lead the people, and let one of you lead you in prayer." A disbeliever is not one of us, nor is a disbeliever counted among those who pray or affiliated with them. Likewise, the one who acts disruptively is neither truly praying nor in a state of prayer. Thus, whoever follows either of them in prayer has not prayed as commanded.

L6668 **A jurisprudential issue: A person prayed behind someone**

٤١٠ - مَسْأَلَةٌ: وَمَنْ ظَنَّ أَنَّ إمَامَهُ قَدْ سَلَّمَ أَوْ نَسِيَ أَنَّهُ فِي إمَامَةِ الْإِمَامِ فَقَامَ لِقَضَاءِ مَا لَمْ يُدْرِكْ أَوْ لِتَطَوُّعٍ أَوْ لِحَاجَةٍ سَاهِيًا: فَعَلَيْهِ أَنْ يَرْجِعَ مَتَى مَا ذَكَرَ وَيَجْلِسَ وَيَتَشَهَّدَ إنْ كَانَ لَمْ يَكُنْ تَشَهَّدَ وَلَا يُسَلِّمُ إلَّا بَعْدَ سَلَامِ إمَامِهِ وَجَالِسًا: وَلَا بُدَّ، فَإِنْ حِيلَ بَيْنَهُ وَبَيْنَ الْجُلُوسِ: سَلَّمَ كَمَا يَقْدِرُ وَيَسْجُدُ لِلسَّهْوِ، فَإِنْ انْتَقَضَ وُضُوءُهُ قَبْلَ أَنْ يَعْمَلَ مَا ذَكَرْنَا ابْتَدَأَ الصَّلَاةَ وَلَا بُدَّ فَلَوْ تَعَمَّدَ شَيْئًا مِمَّا ذَكَرْنَا قَبْلُ ذَاكِرًا أَنَّهُ فِي إمَامَةِ الْإِمَامِ بَطَلَتْ صَلَاتُهُ لِمَا ذَكَرْنَاهُ مِنْ بُطْلَانِ الصَّلَاةِ بِكُلِّ عَمَلٍ تَعَمَّدَ لَمْ يُؤْمَرْ بِهِ وَلَا أُبِيحَ لَهُ، وَبِأَنَّ النِّسْيَانَ مَعْفُوٌّ عَنْهُ وَالسَّلَامُ لَا يَكُونُ بِالنَّصِّ وَالْإِجْمَاعِ إلَّا فِي آخِرِ الْجُلُوسِ الَّذِي فِيهِ التَّشَهُّدُ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

[مَسْأَلَةٌ الصَّلَاةُ خَلْفَ مَنْ يَدْرِي الْمَرْءُ أَنَّهُ كَافِرٌ]

٤١١ - مَسْأَلَةٌ: وَالصَّلَاةُ خَلْفَ مَنْ يَدْرِي الْمَرْءُ أَنَّهُ كَافِرٌ بَاطِلٌ وَكَذَلِكَ خَلْفَ مَنْ يَدْرِي أَنَّهُ مُتَعَمِّدٌ لِلصَّلَاةِ بِلَا طَهَارَةٍ، أَوْ مُتَعَمِّدٌ لِلَّعِبِ فِي صَلَاتِهِ - وَهَذَا لَا خِلَافَ فِيهِ مِنْ أَحَدٍ مَعَ النَّصِّ الثَّابِتِ بِأَنْ يَؤُمَّ الْقَوْمَ أَقْرَؤُهُمْ «وَلْيَؤُمَّكُمْ أَحَدُكُمْ» فِي حَدِيثِ أَبِي مُوسَى، وَالْكَافِرُ لَيْسَ أَحَدَنَا وَلَيْسَ الْكَافِرُ مِنْ الْمُصَلِّينَ وَلَا مُضَافًا إلَيْهِمْ، وَلَيْسَ الْعَابِثُ مُصَلِّيًا وَلَا فِي صَلَاةٍ فَالْمُؤْتَمُّ بِوَاحِدٍ مِنْهُمَا لَمْ يُصَلِّ كَمَا أُمِرَ

[مَسْأَلَةٌ صَلَّى خَلْفَ مَنْ يَظُنُّ أَنَّهُ مُسْلِمٌ ثُمَّ عَلِمَ أَنَّهُ كَافِرٌ]

he presumed to be a Muslim, then learned that he was a disbeliever.

L6669–6671 Question 412: If one prays behind someone he presumes to be a Muslim, then later learns that he is a disbeliever, or that he was frivolous, or that he had not reached puberty, his prayer remains valid. This is because Allah, the Exalted, has not obligated people to discern what lies within hearts. The Prophet (peace be upon him) said, "I was not sent to scrutinize people's hearts. We are only charged with their outward conduct." Thus, when prayer time arrives, we are commanded to let one among us lead the prayer based on his apparent condition. Whoever does so has indeed... He prayed as he was commanded. Similarly, regarding the one who is frivolous in his intention—there is no way to ascertain that [state] from him. And success comes from Allah, the Exalted.

٤١٢ - مَسْأَلَةٌ: فَإِنْ صَلَّى خَلْفَ مَنْ يَظُنُّ أَنَّهُ مُسْلِمٌ ثُمَّ عَلِمَ أَنَّهُ كَافِرٌ، أَوْ أَنَّهُ عَابِثٌ، أَوْ أَنَّهُ لَمْ يَبْلُغْ؛ فَصَلَاتُهُ تَامَّةٌ؛ لِأَنَّهُ لَمْ يُكَلِّفْهُ اللَّهُ تَعَالَى مَعْرِفَةَ مَا فِي قُلُوبِ النَّاسِ وَقَدْ قَالَ - عَلَيْهِ السَّلَامُ - «لَمْ أُبْعَثْ لِأَشُقَّ عَنْ قُلُوبِ النَّاسِ وَإِنَّمَا كُلِّفْنَا ظَاهِرَ أَمْرِهِمْ» فَأُمِرْنَا إذَا حَضَرَتْ الصَّلَاةُ أَنْ يَؤُمَّنَا بَعْضُنَا فِي ظَاهِرِ أَمْرِهِ فَمَنْ فَعَلَ ذَلِكَ فَقَدْ صَلَّى كَمَا أُمِرَ، وَكَذَلِكَ الْعَابِثُ فِي نِيَّتِهِ أَيْضًا لَا سَبِيلَ إلَى مَعْرِفَةِ ذَلِكَ مِنْهُ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

[مَسْأَلَةٌ تَأَوَّلَ فِي بَعْضِ مَا يُوجِبُ الْوُضُوءَ فَلَمْ يَرَ الْوُضُوءَ مِنْهُ]

A case in which a jurist exercised juristic interpretation regarding certain matters that necessitate ablution but did not deem ablution obligatory on the basis of that interpretation.

L6673 413 - Issue: As for one who interprets certain matters that necessitate ablution as not requiring it and thus omits ablution for them, it is permissible to follow him as an imam in congregational prayer. Similarly, if someone interprets some obligatory acts of his prayer as voluntary, he is excused due to his ignorance. The Prophet, peace be upon him, validated the prayer of Muʿāwiyah ibn al-Ḥakam, even though he had intentionally spoken during his prayer while ignorant [of the prohibition].

٤١٣ - مَسْأَلَةٌ: وَأَمَّا مَنْ تَأَوَّلَ فِي بَعْضِ مَا يُوجِبُ الْوُضُوءَ فَلَمْ يَرَ الْوُضُوءَ مِنْهُ -: فَالِائْتِمَامُ بِهِ جَائِزٌ، وَكَذَلِكَ مَنْ اعْتَقَدَ مُتَأَوِّلًا أَنَّ بَعْضَ فُرُوضِ صَلَاتِهِ تَطَوُّعٌ؛ لِأَنَّهُ مَعْذُورٌ بِجَهْلِهِ، وَقَدْ أَجَازَ - عَلَيْهِ السَّلَامُ - صَلَاةَ مُعَاوِيَةَ بْنِ الْحَكَمِ، وَهُوَ قَدْ تَعَمَّدَ الْكَلَامَ فِي صَلَاتِهِ جَاهِلًا

[مَسْأَلَةٌ مِنْ عَلِمَ أَنَّ إمَامَهُ قَدْ زَادَ رَكْعَةً أَوْ سَجْدَةً]

A case of one who knew that his Imam had added a rakʿah or a sajdah.

L6675 414 – Issue: If one knows that their imam has added a rakʿah or prostration, it is not permissible for them to follow him in that. Rather, they must remain in the permissible state and say "Subḥānallāh" with the Imam. There is no

disagreement on this, and Allah the Exalted has said: {No soul is burdened except with its own} [An-Nisā': 84].[34]

The issue of a man praying behind the row.

L6676

L6677 415 – Issue: If any man prays behind the row, his prayer is invalid. This ruling does not affect a woman's prayer. Congregants are obligated to straighten the rows—completing each first row in succession—stand closely together, and align their shoulders and feet. Any gap should be in the last row. Whoever prays while there is an unfilled space before him in the row that he could occupy himself but fails to do so invalidates his prayer. If he finds no space in the row, he must draw a man to himself to pray together. If unable, he must withdraw and not pray alone behind the row unless prevented from joining it, in which case he may pray alone and his prayer remains valid. Abdullah ibn Rabīʿ narrated to us: ʿUmar ibn ʿAbd al-Malik al-Khawlānī narrated to us: Muḥammad ibn Bakr narrated to us: Abū Dāwūd narrated to us: Sulaymān ibn Ḥarb narrated to us: Shuʿbah narrated to us from ʿAmr ibn Murrah from Hilāl ibn Yasāf from ʿAmr ibn Rāshid from Wābiṣah—who is Ibn Maʿbad al-Asadī—that the Messenger of Allah, peace and blessings be upon him, saw a man praying alone behind the row and ordered him to repeat his prayer.

L6678–6681 We have been narrated through the chain of Jarīr ibn ʿAbd al-Ḥamīd, who narrated from Ḥuṣayn ibn ʿAbd al-Raḥmān, who narrated from Hilāl ibn Yasāf, that Ziyād ibn Abī al-Jaʿd informed him from Wābiṣah ibn Maʿbad: "The Messenger of Allah (peace be upon him) commanded a man who prayed alone behind the row to repeat the prayer." Some people speculated based on their opinions: "Perhaps he ordered him to repeat it for another reason

[34]**Qur'an references (L6675):** Qur'an 4:84 (An-Nisa).

٤١٤ - مَسْأَلَةٌ: وَمَنْ عَلِمَ أَنَّ إِمَامَهُ قَدْ زَادَ رَكْعَةً أَوْ سَجْدَةً فَلَا يَجُوزُ لَهُ أَنْ يَتْبَعَهُ عَلَيْهَا، بَلْ يَبْقَى عَلَى الْحَالَةِ الْجَائِزَةِ، وَيُسَبِّحُ بِالْإِمَامِ، وَهَذَا لَا خِلَافَ فِيهِ، وَقَدْ قَالَ تَعَالَى: {لا تُكَلَّفُ إِلا نَفْسَكَ} [النساء: ٨٤]

[مَسْأَلَةُ رَجُلٍ صَلَّى خَلْفَ الصَّفِّ]

٤١٥ - مَسْأَلَةٌ: وَأَيُّمَا رَجُلٍ صَلَّى خَلْفَ الصَّفِّ بَطَلَتْ صَلَاتُهُ، وَلَا يَضُرُّ ذَلِكَ الْمَرْأَةَ شَيْئًا. وَفُرِضَ عَلَى الْمَأْمُومِينَ تَعْدِيلُ الصُّفُوفِ - الْأَوَّلِ فَالْأَوَّلِ - وَالتَّرَاصُّ فِيهَا، وَالْمُحَاذَاةُ بِالْمَنَاكِبِ، وَالْأَرْجُلِ، فَإِنْ كَانَ نَقْصٌ كَانَ فِي آخِرِهَا وَمَنْ صَلَّى وَأَمَامَهُ فِي الصَّفِّ فُرْجَةٌ يُمْكِنُهُ سَدُّهَا بِنَفْسِهِ فَلَمْ يَفْعَلْ: بَطَلَتْ صَلَاتُهُ، فَإِنْ لَمْ يَجِدْ فِي الصَّفِّ مَدْخَلًا فَلْيَجْتَذِبْ إِلَى نَفْسِهِ رَجُلًا يُصَلِّي مَعَهُ، فَإِنْ لَمْ يَقْدِرْ فَلْيَرْجِعْ، وَلَا يُصَلِّ وَحْدَهُ خَلْفَ الصَّفِّ إِلَّا أَنْ يَكُونَ مَمْنُوعًا فَيُصَلِّي وَتُجْزِئُهُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ الْخَوْلَانِيُّ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا أَبُو دَاوُد ثنا سُلَيْمَانُ بْنُ حَرْبٍ ثنا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ عَمْرِو بْنِ رَاشِدٍ عَنْ وَابِصَةَ هُوَ ابْنُ مَعْبَدٍ الْأَسَدِيُّ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَأَى رَجُلًا يُصَلِّي خَلْفَ الصَّفِّ وَحْدَهُ فَأَمَرَهُ أَنْ يُعِيدَ الصَّلَاةَ» .

وَرُوِّينَا مِنْ طَرِيقِ جَرِيرِ بْنِ عَبْدِ الْحَمِيدِ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ هِلَالِ بْنِ يَسَافٍ أَنَّ زِيَادَ بْنَ أَبِي الْجَعْدِ أَخْبَرَهُ عَنْ وَابِصَةَ بْنِ مَعْبَدٍ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَمَرَ رَجُلًا صَلَّى خَلْفَ الصَّفِّ وَحْدَهُ أَنْ يُعِيدَ الصَّلَاةَ» . فَقَالَ قَوْمٌ بِآرَائِهِمْ: لَعَلَّهُ أَمَرَهُ بِالْإِعَادَةِ لِأَمْرٍ غَيْرِ ذَلِكَ لَا نَعْرِفُهُ قَالَ عَلِيٌّ: وَهَذَا بَاطِلٌ لِأَنَّهُ - عَلَيْهِ السَّلَامُ

unknown to us." ʿAlī said: "This is null and void, for the Prophet (peace be upon him) would not have neglected to clarify that had it been as they alleged. If they permit such conjecture, then anyone lacking piety toward Allah the Almighty would not fail to say when a hadith is cited: 'Perhaps something was omitted from it that nullifies the ruling it contains.'"

Aḥmad ibn Muḥammad ibn al-Jasūr narrated to us, Wahb ibn Masarrat narrated to us, Muḥammad ibn Waḍḍāḥ narrated to us, Abū Bakr ibn Abī Shaybah narrated to us, Mulāzim ibn ʿAmr narrated from ʿAbd Allāh ibn Badr: "'Abd al-Raḥmān ibn ʿAlī ibn Shaybān narrated to me." From his father, he said: "We came to the Messenger of Allah—peace and blessings be upon him—pledged allegiance to him, and prayed behind him. When he concluded the prayer, he saw a man praying alone behind the row. The Messenger of Allah—peace and blessings be upon him—stood over him until he finished, then said: 'Redo your prayer, for there is no prayer for one who prays behind the row.'" Ali said: "Consistently trustworthy." Ibn Abi Shaybah, Ibn Numayr, and others affirmed his reliability. Abdullah ibn Badr is a renowned trustworthy narrator, and we know of no criticism against Abd al-Rahman except that only Abdullah ibn Badr narrated from him—this does not constitute a flaw. Hilal ibn Yasaf's narration of Wabisah's hadith—once through Ziyad ibn Abi al-Ja'd and another through Amr ibn Rashid—strengthens the report. Amr ibn Rashid is trustworthy, as affirmed by Ahmad ibn Hanbal and others.

From Abd al-Rahman ibn Abdullah ibn Khalid, from Ibrahim ibn Ahmad, from al-Farbari, from al-Bukhari, from Abu al-Walid (al-Tayalisi), from Shu'bah: I am Amr ibn Murrah; I heard Salim ibn Abi al-Ja'd say: I heard al-Nu'man ibn Bashir say: The Messenger of Allah—peace and blessings be upon him—said: "Straighten your rows, or Allah will surely cause discord between your faces." Ali said: "This is a severe warning. Warnings are only issued for major sins." Explicitly through this chain to Shu'bah: From Qatadah, from Anas, who said: The Messenger of Allah—peace and bless-

- لَمْ يَكُنْ لِيَدَعَ بَيَانَ ذَلِكَ لَوْ كَانَ كَمَا ادَّعَوْا، وَإِذَا جَوَّزُوا مِثْلَ هَذَا لَمْ يَعْجِزْ أَحَدٌ لَا يَتَّقِي اللَّهَ عَزَّ وَجَلَّ أَنْ يَقُولَ إِذَا ذُكِرَ لَهُ حَدِيثٌ: لَعَلَّهُ نَقَصَ مِنْهُ شَيْءٌ يُبْطِلُ هَذَا الْحُكْمَ الْوَارِدَ فِيهِ فَكَيْفَ وَقَدْ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنُ الْجَسُورِ ثنا وَهْبُ بْنُ مَسَرَّةَ ثنا مُحَمَّدُ بْنُ وَضَّاحٍ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثنا مُلَازِمُ بْنُ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ بَدْرٍ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَلِيِّ بْنِ شَيْبَانَ عَنْ أَبِيهِ قَالَ «قَدِمْنَا عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَبَايَعْنَاهُ وَصَلَّيْنَا خَلْفَهُ، فَقَضَى الصَّلَاةَ فَرَأَى رَجُلًا فَرْدًا يُصَلِّي خَلْفَ الصَّفِّ فَوَقَفَ عَلَيْهِ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَتَّى انْصَرَفَ، فَقَالَ لَهُ: اسْتَقْبِلْ صَلَاتَكَ، فَإِنَّهُ لَا صَلَاةَ لِلَّذِي خَلْفَ الصَّفِّ» . قَالَ عَلِيٌّ: مُلَازِمٌ ثِقَةٌ. وَثَّقَهُ ابْنُ أَبِي شَيْبَةَ، وَابْنُ نُمَيْرٍ وَغَيْرُهُمَا، وَعَبْدُ اللَّهِ بْنُ بَدْرٍ ثِقَةٌ مَشْهُورٌ وَمَا نَعْلَمُ أَحَدًا عَابَ عَبْدَ الرَّحْمَنِ بِأَكْثَرَ مِنْ أَنَّهُ لَمْ يَرْوِ عَنْهُ إِلَّا عَبْدُ اللَّهِ بْنُ بَدْرٍ، وَهَذَا لَيْسَ جُرْحَةً. وَرِوَايَةُ هِلَالِ بْنِ يَسَافٍ حَدِيثُ وَابِصَةَ مَرَّةً عَنْ زِيَادِ بْنِ أَبِي الْجَعْدِ، وَمَرَّةً عَنْ عَمْرِو بْنِ رَاشِدٍ قُوَّةٌ لِلْخَبَرِ، وَعَمْرُو بْنُ رَاشِدٍ ثِقَةٌ، وَثَّقَهُ أَحْمَدُ بْنُ حَنْبَلٍ وَغَيْرُهُ. حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا أَبُو الْوَلِيدِ هُوَ الطَّيَالِسِيُّ - ثنا شُعْبَةُ أَنَا عَمْرُو بْنُ مُرَّةَ قَالَ سَمِعْتُ سَالِمَ بْنَ أَبِي الْجَعْدِ قَالَ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَتُسَوُّنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ» . قَالَ عَلِيٌّ: هَذَا وَعِيدٌ شَدِيدٌ. وَالْوَعِيدُ لَا يَكُونُ إِلَّا فِي كَبِيرَةٍ مِنَ الْكَبَائِرِ. وَبِهِ نَصًّا إِلَى شُعْبَةَ: عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «سَوُّوا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصَّفِّ مِنْ تَمَامِ الصَّلَاةِ» .

ings be upon him—said: “Straighten your rows, for straightening the row is integral to perfecting the prayer.”[35]

L6682–6685

Ali said: Straightening the row, being part of the iqamah of the prayer, is obligatory because the iqamah of the prayer is obligatory, and whatever pertains to an obligation is itself obligatory. And through him to al-Bukhari: Narrated by Ahmad ibn Abī Rajā’ from Mu‘āwiyah ibn ‘Amr, from Zā’idah ibn Qudāmah, from Ḥumayd al-Ṭawīl, from Anas ibn Mālik, who said: The Messenger of Allah (peace be upon him) told us: “Straighten your rows and stand shoulder-to-shoulder, for I see you from behind my back.” It has been transmitted to us from Anas that he said: “Each of us would press his shoulder against his companion’s shoulder and his foot against his foot.” Ali said: This is the consensus of the Companions, and the narrations on this are exceedingly numerous. The first row is the one adjacent to the Imam. Narrated by ‘Abdullāh ibn Yūsuf from Aḥmad ibn Fatḥ, from ‘Abd al-Wahhāb ibn ‘Īsā, from Aḥmad ibn Muḥammad, from Aḥmad ibn ‘Alī, from Muslim ibn al-Ḥajjāj, from Muḥammad ibn Ḥarb al-Wāsiṭī... ’Amr ibn al-Haytham Abu Qatan narrated to us: Shu’bah narrated from Qatadah from Khilas from Abu Rafi’ from Abu Hurayrah that the Prophet (peace and blessings of Allah be upon him) said: “If you knew – or if they knew – what is in the first row, it would have necessitated a drawing of lots.” ’Ali said: “Drawing lots applies only when space cannot accommodate everyone, causing rivalry and crowding. Were the first row reserved for those arriving early – as claimed by those who fail to grasp his words – drawing lots for it would be folly, for none are prevented from hastening to attend, rendering lots unnecessary.”

’Abdullah ibn Rabi’ narrated to us: Muhammad ibn Mu’awiyah narrated: Ahmad ibn Shu’ayb narrated: Isma’il ibn Mas’ud al-Jahdari narrated from Khalid ibn al-Harith: Sa’id ibn Abi ’Arubah narrated from Qatadah from Anas that Allah’s Messenger (peace and blessings of Allah be upon him) said: “Complete the first row, then the one following it. If there is a deficiency, let it be in the last row.”

[35] **Hadith references (L6679):** Sunan Abi Dawud 668; Sahih Muslim 433; Riyad as-Salihin 1087.

قَالَ عَلِيٌّ: تَسْوِيَةُ الصَّفِّ إِذَا كَانَ مِنْ إِقَامَةِ الصَّلَاةِ فَهُوَ فَرْضٌ، لِأَنَّ إِقَامَةَ الصَّلَاةِ فَرْضٌ، وَمَا كَانَ مِنْ الْفَرْضِ فَهُوَ فَرْضٌ. وَبِهِ إِلَى الْبُخَارِيِّ: ثنا أَحْمَدُ بْنُ أَبِي رَجَاءٍ ثنا مُعَاوِيَةُ بْنُ عَمْرٍو ثنا زَائِدَةُ بْنُ قُدَامَةَ ثنا حُمَيْدٍ الطَّوِيلُ ثنا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «أَقِيمُوا صُفُوفَكُمْ وَتَرَاصُّوا، فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي» . وَرُوِّينَا عَنْ أَنَسٍ أَنَّهُ قَالَ " كَانَ أَحَدُنَا يُلْزِقُ مَنْكِبَهُ بِمَنْكِبِ صَاحِبِهِ وَقَدَمَهُ بِقَدَمِهِ. قَالَ عَلِيٌّ: هَذَا إِجْمَاعٌ مِنْهُمْ، وَالْآثَارُ فِي هَذَا كَثِيرَةٌ جِدًّا، وَالصَّفُّ الْأَوَّلُ هُوَ الَّذِي يَلِي الْإِمَامَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ حَرْبٍ الْوَاسِطِيُّ ثنا عَمْرُو بْنُ الْهَيْثَمِ أَبُو قَطَنٍ ثنا شُعْبَةُ عَنْ قَتَادَةَ عَنْ خِلَاسٍ عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ «لَوْ تَعْلَمُونَ أَوْ يَعْلَمُونَ مَا فِي الصَّفِّ الْأَوَّلِ لَكَانَتْ قُرْعَةً» . قَالَ عَلِيٌّ: لَا يُمْكِنُ أَنْ تَكُونَ الْقُرْعَةُ إلَّا فِيمَا لَا يَسَعُ الْجَمِيعَ فَيَقَعُ فِيهِ التَّغَايُرُ وَالْمُضَايَقَةُ وَلَوْ كَانَ الصَّفُّ الْأَوَّلُ لِلْمُبَادِرِ بِالْمَجِيءِ - كَمَا يَقُولُ مَنْ لَا يُحَصِّلُ كَلَامَهُ - لَمَا كَانَتْ الْقُرْعَةُ فِيهِ إلَّا حَمَاقَةً، لِأَنَّهُ لَا يُمْنَعُ أَحَدٌ مِنْ الْمُبَادَرَةِ بِالْمَجِيءِ حَتَّى يَحْتَاجَ فِيهِ إلَى قُرْعَةٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ ثنا إسْمَاعِيلُ بْنُ مَسْعُودٍ هُوَ الْجَحْدَرِيُّ - عَنْ خَالِدِ بْنِ الْحَارِثِ ثنا سَعِيدٌ هُوَ ابْنُ أَبِي عَرُوبَةَ - عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «أَتِمُّوا الصَّفَّ الْأَوَّلَ ثُمَّ الَّذِي يَلِيهِ، فَإِنْ كَانَ نَقْصٌ فَلْيَكُنْ فِي الصَّفِّ الْمُؤَخَّرِ» . قَالَ عَلِيٌّ: شَغَبَ مَنْ أَجَازَ

’Ali said: “Those who permit praying alone behind the row clamored by citing the Prophet’s prayer (peace and blessings of Allah be upon him) with Anas, an orphan behind him, and a woman behind them. This holds no proof, for women’s ruling is to stand behind men. Otherwise, they would share men’s obligation to arrange rows when numerous, per the general command. It is invalid to discard the hadith about the woman’s prayer position for Wabisah’s hadith, nor to discard Wabisah’s hadith for hers. Discarding one narration for another holds no more validity than abandoning what one accepts and accepting what another discards—all of which is invalid.”

They further argued using the hadith of Ibn ’Abbas and Jabir when each stood alone to the left of Allah’s Messenger (peace and blessings of Allah be upon him) following him. The Prophet (peace and blessings of Allah be upon him) repositioned each until placing them on his right side. They claimed: “Thus Jabir and Ibn ’Abbas ended up behind Allah’s Messenger (peace and blessings of Allah be upon him) during that repositioning.”[36]

L6686–6687 Ali said: “This contains no proof for them, due to what we mentioned that it is impermissible to oppose one part of the Sunnah with another. This is toying with religion. I wish I knew: What distinguishes between one who abandons the Hadith of Jābir and Ibn ʿAbbās for the Hadith of Wābiṣah and ʿAlī ibn Shaybān, and between one who abandons the Hadith of Wābiṣah and ʿAlī for the Hadith of Jābir and Ibn ʿAbbās? Is all this nothing but sheer falsehood and arbitrary judgment without evidence? Rather, the truth lies in accepting all these narrations, for all are true, and opposing them is impermissible. Thus, the Imam redirecting one praying to his left towards his right is correct, and the prayer remains valid. This differs from the case of one who knowingly prays to the Imam’s left despite the prohibition - the prayer of these two is invalid, unlike the ruling for one praying behind the row. Never has one redirected from left to right been termed as praying alone behind the row. They also attempted to obscure matters using the report of Abū Bakrah: When he arrived breathless, he bowed outside the row, then joined it.”

[36] **Hadith references (L6683):** Sahih al-Bukhari 719; Sunan an-Nasai 845; Sunan an-Nasai 814.

صَلاَةَ الْمُنْفَرِدِ خَلْفَ الصَّفِّ بِصَلاَةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِأَنَسٍ، وَالْيَتِيمِ خَلْفَهُ، وَالْمَرْأَةُ خَلْفَهُمَا وَهَذَا لَا حُجَّةَ لَهُمْ فِيهِ لِأَنَّ حُكْمَ النِّسَاءِ خَلْفَ الرِّجَالِ، وَإِلَّا فَعَلَيْهِنَّ مِنْ إِقَامَةِ الصُّفُوفِ إِذَا كَثُرْنَ مَا عَلَى الرِّجَالِ لِعُمُومِ الْأَمْرِ بِذَلِكَ، وَلَا يَجُوزُ أَنْ يُتْرَكَ حَدِيثُ مُصَلَّى الْمَرْأَةِ الْمَذْكُورَةِ لِحَدِيثِ وَابِصَةَ، وَلَا حَدِيثُ وَابِصَةَ لِحَدِيثِ مُصَلَّى الْمَرْأَةِ، فَلَيْسَ مَنْ تَرَكَ هَذَا لِهَذَا بِأَوْلَى مِمَّنْ تَرَكَ مَا أَخَذَ هَذَا وَأَخَذَ بِمَا تَرَكَ، وَكُلُّ هَذَا لَا يَجُوزُ وَشَغَبُوا بِحَدِيثِ «ابْنِ عَبَّاسٍ وَجَابِرٍ إِذْ جَاءَ كُلُّ مِنْهُمَا فَوَقَفَ عَنْ يَسَارِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مُؤْتَمًّا بِهِ وَحْدَهُ فَأَدَارَ - عَلَيْهِ السَّلاَمُ - كُلَّ وَاحِدٍ مِنْهُمَا حَتَّى جَعَلَهُ عَنْ يَمِينِهِ» ، قَالُوا: فَقَدْ صَارَ جَابِرٌ وَابْنُ عَبَّاسٍ خَلْفَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي تِلْكَ الْإِدَارَةِ.

قَالَ عَلِيٌّ: وَهَذَا لَا حُجَّةَ فِيهِ لَهُمْ، لِمَا ذَكَرْنَا مِنْ أَنَّهُ لَا يَحِلُّ ضَرْبُ السُّنَنِ بَعْضِهَا بِبَعْضٍ. وَهَذَا تَلَاعُبٌ بِالدِّينِ وَلَيْتَ شِعْرِي مَا الْفَرْقُ بَيْنَ مَنْ تَرَكَ حَدِيثَ جَابِرٍ وَابْنِ عَبَّاسٍ لِحَدِيثِ وَابِصَةَ، وَعَلِيِّ بْنِ شَيْبَانَ وَبَيْنَ مَنْ تَرَكَ حَدِيثَ وَابِصَةَ، وَعَلِيٍّ لِحَدِيثِ جَابِرٍ، وَابْنِ عَبَّاسٍ وَهَلْ هَذَا كُلُّهُ إِلَّا بَاطِلُ بَحْتٌ، وَتَحَكُّمٌ بِلَا بُرْهَانٍ بَلْ الْحَقُّ فِي ذَلِكَ الْأَخْذُ بِكُلِّ ذَلِكَ، فَكُلُّهُ حَقٌّ، وَلَا يَحِلُّ خِلَافُهُ، فَإِدَارَةُ الْإِمَامِ مَنْ صَلَّى عَنْ يَسَارِهِ إِلَى يَمِينِهِ حَقٌّ، وَلَا تَبْطُلُ بِذَلِكَ الصَّلَاةُ، وَبِخِلَافِ مَنْ صَلَّى عَنْ يَسَارِ الْإِمَامِ وَهُوَ عَالِمٌ بِالْمَنْعِ مِنْ ذَلِكَ فَصَلَاةُ هَذَيْنِ بَاطِلٌ، بِخِلَافِ حُكْمِ الْمُصَلِّي خَلْفَ الصَّفِّ، وَمَا سُمِّيَ قَطُّ الْمُدَارُ عَنْ شِمَالٍ إِلَى يَمِينٍ مُصَلِّيًا وَحْدَهُ خَلْفَ الصَّفِّ وَمَوَّهُوا أَيْضًا بِخَبَرِ أَبِي بَكْرَةَ إِذَا أَتَى وَقَدْ حَفَزَهُ النَّفَسُ فَرَكَعَ دُونَ الصَّفِّ ثُمَّ دَخَلَ الصَّفَّ. قَالَ عَلِيٌّ: وَهَذَا الْخَبَرُ حُجَّةٌ

Ali said: "This report is a proof against them for us. ʿAbdullāh ibn Rabīʿ narrated to us, saying: ʿUmar ibn ʿAbd al-Malik narrated to us, saying: Muḥammad ibn Bakr narrated to us, saying: Abū Dāwūd narrated to us, saying: Ḥumayd ibn Masʿadah narrated that Yazīd ibn Zuraiʿ reported: Saʿīd ibn Abī ʿArūbah narrated from Ziyād al-Aʿlam, from al-Ḥasan, that Abū Bakrah said: 'I entered the mosque while Allah's Prophet (peace be upon him) was bowing. I bowed outside the row.' The Prophet (peace be upon him) said: 'May Allah increase your earnestness, but do not repeat this.'"

ʿAbdullāh ibn Rabīʿ narrated to us, saying: ʿAbdullāh ibn ʿUthmān narrated to us, saying: Aḥmad ibn Khālid narrated to us, saying: ʿAlī ibn ʿAbd al-ʿAzīz narrated to us, saying: al-Ḥajjāj ibn al-Minhāl narrated to us, saying: Ḥammād ibn Salamah narrated from al-Aʿlam - meaning Ziyād - from al-Ḥasan, from Abū Bakrah: "He entered the mosque while Allah's Messenger (peace be upon him) was praying and had already bowed. Abū Bakrah bowed, then joined the row while bowing. When Allah's Messenger (peace be upon him) concluded the prayer, he asked: 'Who joined the row while bowing?' Abū Bakrah replied: 'I did.' He said: 'May Allah increase your earnestness, but do not repeat this.'"[37]

L6688–6693 Ali said: It has been established that bowing outside the row then entering the row in that state is impermissible. If it is asked: Why did the Messenger of Allah, peace and blessings be upon him, not command him to repeat the prayer, as he commanded the one who performed the prayer incorrectly and the one who prayed alone behind the row? We respond: We are absolutely certain—indeed, we categorically affirm—that bowing outside the row was only prohibited when the Prophet, peace and blessings be upon him, forbade it. Since this is the case, there is no obligation to repeat the prayer for one who did so before the prohibition. Had it been forbidden prior to the prohibition, he, peace and blessings be upon him, would not have neglected to command its repetition, as he did with others. Thus, the arguments of those who permit praying alone behind the row or validate the prayer of one who fails to straighten the rows are invalidated entirely—possessing no basis in the Quran, the Sunnah, or consensus.

[37] **Hadith references (L6687):** Sunan Abi Dawud 683.

عَلَيْهِمْ لَنَا، لِأَنَّ عَبْدَ اللَّهِ بْنَ رَبِيعٍ حَدَّثَنَا قَالَ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا أَبُو دَاوُد ثنا حُمَيْدِ بْنُ مَسْعَدَةَ أَنَّ يَزِيدَ بْنَ زُرَيْعٍ حَدَّثَهُمْ قَالَ: ثنا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ زِيَادٍ الْأَعْلَمِ ثنا الْحَسَنُ «أَنَّ أَبَا بَكْرَةَ حَدَّثَ أَنَّهُ دَخَلَ الْمَسْجِدَ وَنَبِيُّ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَاكِعٌ، قَالَ: فَرَكَعْتُ دُونَ الصَّفِّ، فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - زَادَكَ اللَّهُ حِرْصًا وَلَا تَعُدْ» . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عَبْدُ اللَّهِ بْنُ عُثْمَانَ ثنا أَحْمَدُ بْنُ خَالِدٍ ثنا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ ثنا الْحَجَّاجُ بْنُ الْمِنْهَالِ ثنا حَمَّادُ بْنُ سَلَمَةَ عَنْ الْأَعْلَمِ هُوَ زِيَادٌ - عَنْ الْحَسَنِ عَنْ «أَبِي بَكْرَةَ أَنَّهُ دَخَلَ الْمَسْجِدَ وَرَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي وَقَدْ رَكَعَ، فَرَكَعَ ثُمَّ دَخَلَ الصَّفَّ وَهُوَ رَاكِعٌ، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: أَيُّكُمْ دَخَلَ الصَّفَّ وَهُوَ رَاكِعٌ فَقَالَ لَهُ أَبُو بَكْرَةَ: أَنَا، قَالَ: زَادَكَ اللَّهُ حِرْصًا وَلَا تَعُدْ» .

قَالَ عَلِيٌّ: فَقَدْ ثَبَتَ أَنَّ الرُّكُوعَ دُونَ الصَّفِّ ثُمَّ دُخُولَ الصَّفِّ كَذَلِكَ لَا يَحِلُّ فَإِنْ قِيلَ: فَهَلَّا أَمَرَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِالْإِعَادَةِ كَمَا أَمَرَ الَّذِي أَسَاءَ الصَّلَاةَ وَالَّذِي صَلَّى خَلْفَ الصَّفِّ وَحْدَهُ قُلْنَا: نَحْنُ عَلَى يَقِينٍ - نَقْطَعُ بِهِ - أَنَّ الرُّكُوعَ دُونَ الصَّفِّ إنَّمَا حَرُمَ حِينَ نَهَى النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -. فَإِذْ ذَلِكَ كَذَلِكَ فَلَا إعَادَةَ عَلَى مَنْ فَعَلَ ذَلِكَ قَبْلَ النَّهْيِ، وَلَوْ كَانَ ذَلِكَ مُحَرَّمًا قَبْلَ النَّهْيِ؛ لَمَا أَغْفَلَ - عَلَيْهِ السَّلَامُ - أَمْرَهُ بِالْإِعَادَةِ، كَمَا فَعَلَ مَعَ غَيْرِهِ. فَبَطَلَ أَنْ يَكُونَ لِمَنْ أَجَازَ صَلَاةَ الْمُنْفَرِدِ خَلْفَ الصَّفِّ، وَصَلَاةُ مَنْ لَمْ يُقِمْ الصُّفُوفَ: حُجَّةٌ أَصْلًا، لَا مِنْ قُرْآنٍ وَلَا مِنْ سُنَّةٍ وَلَا إجْمَاعٍ وَبِقَوْلِنَا يَقُولُ السَّلَفُ الطَّيِّبُ -: رُوِّينَا بِأَصَحِّ إسْنَادٍ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ

قَالَ: كُنْت فِيمَنْ ضَرَبَ عُمَرُ بْنُ الْخَطَّابِ قَدَمَهُ لِإِقَامَةِ الصَّفِّ فِي الصَّلَاةِ قَالَ عَلِيٌّ: مَا كَانَ - رَضِيَ اللَّهُ عَنْهُ - لِيَضْرِبَ أَحَدًا وَيَسْتَبِيحَ بَشَرَةً مُحَرَّمَةً عَلَى غَيْرِ فَرْضٍ وَعَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ ثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ أَنَّهُ أَخْبَرَهُ عَنْ ابْنِ عُمَرَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَبْعَثُ رِجَالًا يُسَوُّونَ الصُّفُوفَ، فَإِذَا جَاءُوا: كَبَّرَ. وَعَنْ عُمَرَ بْنِ الْخَطَّابِ: مَنْ كَانَ بَيْنَهُ وَبَيْنَ الْإِمَامِ نَهْرٌ أَوْ حَائِطٌ أَوْ طَرِيقٌ فَلَيْسَ مَعَ الْإِمَامِ وَعَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ عَنْ مَالِكِ بْنِ أَبِي عَامِرٍ عَنْ عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ كَانَ يَقُولُ ذَلِكَ فِي خُطْبَتِهِ قَلَّمَا يَدَعُ ذَلِكَ كَلَامًا فِيهِ: إذَا قَامَتْ الصَّلَاةُ فَاعْدِلُوا الصُّفُوفَ، وَحَاذُوا بِالْمَنَاكِبِ، فَإِنَّ اعْتِدَالَ الصَّفِّ مِنْ تَمَامِ الصَّلَاةِ، ثُمَّ لَا يُكَبِّرُ حَتَّى يَأْتِيَهُ رِجَالٌ قَدْ وَكَّلَهُمْ بِتَسْوِيَةِ الصُّفُوفِ فَيُخْبِرُونَهُ أَنَّهَا اسْتَوَتْ فَيُكَبِّرُ. هَذَا فِعْلُ الْخَلِيفَتَيْنِ - رَضِيَ اللَّهُ عَنْهُمَا - بِحَضْرَةِ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -، لَا يُخَالِفُهُمْ فِي ذَلِكَ أَحَدٌ مِنْهُمْ. وَعَنْ عُثْمَانَ أَنَّهُ كَانَ يَقُولُ: اعْدِلُوا الصُّفُوفَ وَصُفُّوا الْأَقْدَامَ وَحَاذُوا بِالْمَنَاكِبِ. وَعَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ الْأَعْمَشِ عَنْ عُمَارَةَ بْنِ عِمْرَانَ الْجُعْفِيِّ عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: كَانَ بِلَالٌ - هُوَ مُؤَذِّنُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَضْرِبُ أَقْدَامَنَا فِي الصَّلَاةِ وَيُسَوِّي مَنَاكِبَنَا. فَهَذَا بِلَالٌ مَا كَانَ: لِيَضْرِبَ أَحَدًا عَلَى غَيْرِ الْفَرْضِ. وَعَنْ ابْنِ عُمَرَ: مِنْ تَمَامِ الصَّلَاةِ اعْتِدَالُ الصَّفِّ. وَأَنَّهُ قَالَ: لَأَنْ تَخِرَّ ثَنِيَّتَايَ أَحَبُّ إلَيَّ مِنْ أَنْ أَرَى خَلَلًا فِي الصَّفِّ فَلَا أَسُدُّهُ قَالَ عَلِيٌّ: هَذَا لَا يُتَمَنَّى فِي تَرْكِ مُبَاحٍ أَصْلًا وَعَنْ ابْنِ عَبَّاسٍ: إيَّاكُمْ وَمَا بَيْنَ السَّوَارِي، وَعَلَيْكُمْ بِالصَّفِّ الْأَوَّلِ. وَعَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ: رَأَيْت الْمِسْوَرَ بْنَ مَخْرَمَةَ يَتَخَلَّلُ الصُّفُوفَ حَتَّى يَنْتَهِيَ إلَى الصَّفِّ الْأَوَّلِ أَوْ الثَّانِي وَعَنْ وَكِيعٍ عَنْ مِسْعَرِ بْنِ كِدَامٍ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ النُّعْمَانِ بْنِ بَشِيرٍ

The righteous predecessors support our view: It has been narrated to us through the most authentic chain from Abu Uthman al-Nahdi, who said: I was among those whom Umar ibn al-Khattab struck his foot to straighten the row during prayer. Ali said: He, may Allah be pleased with him, would not strike anyone or deem it permissible to violate a sacred bodily sanctity except for an obligation.

From Yahya ibn Sa'id al-Qattan, from Ubaydullah ibn Umar, from Nafi', who reported from Ibn Umar: Umar ibn al-Khattab used to send men to straighten the rows, and when they came, he would say "Allahu Akbar."

From Umar ibn al-Khattab: Whoever has a river, wall, or road between him and the Imam is not with the Imam.

From Malik, from Abu al-Nadr, from Malik ibn Abi Amir, from Uthman ibn Affan, who would rarely omit including the following in his sermons: "When the prayer is established, straighten the rows and align them." By the shoulders, for straightening the rows is part of the perfection of prayer. He would not pronounce the *Takbīr* until men appointed to straighten the rows came to inform him they were aligned, after which he would pronounce the *Takbīr*. This was the practice of the two Caliphs—may Allah be pleased with them—in the presence of the Companions—may Allah be pleased with them—with none opposing it. ʿUthmān would say: "Straighten the rows, align the feet, and level the shoulders." From Sufyān al-Thawrī, via al-Aʿmash, via ʿUmārah ibn ʿImrān al-Juʿfī, via Suwayd ibn Ghaflah: "Bilāl—the Muʾadhdhin of Allah's Messenger (ﷺ)—would adjust our feet in prayer and align our shoulders. Bilāl would not adjust anyone except for the obligatory prayer." Ibn ʿUmar narrated: "Straightening the rows completes prayer," adding: "I would rather lose my front teeth than see a gap in the row and not close it." ʿAlī remarked: "This should not be desired when abandoning what is permissible altogether." Ibn ʿAbbās warned: "Avoid praying between pillars and adhere to the first row." ʿUbaydullāh ibn Abī Yazīd reported: "I saw al-Miswar ibn Makhramah moving through the rows until he reached the first or second row." Via Wakīʿ, from Misʿar ibn Kidām, from ʿAmr ibn Murrah, from Sālim ibn Abī al-Jaʿd, via al-Nuʿmān ibn Bashīr: "By Allah! Straighten your rows, or Allah will cause discord among your hearts." When

asked if he disapproved of anything from the Prophet's era (ﷺ), Anas ibn Mālik replied: "Only your failure to straighten the rows." ʿAlī stated: "What is permissible cannot be deemed objectionable." Saʿīd ibn Jubayr mentioned: "The command to straighten the rows." From Ata: It is incumbent upon people to straighten the rows. From Abd al-Rahman ibn Yazid: Straighten the rows, for perfecting the prayer includes establishing the row. From Ibrahim al-Nakha'i regarding a man who arrives when the row is already complete: If he is able, let him join them in the row, or let him pull a man to pray with him. If he prays alone, he must perform the prayer again. From Shu'bah, he said: I asked al-Hakam ibn 'Utaybah about a man praying alone behind the row. He replied: He must repeat it. Al-Awza'i, al-Hasan ibn Hayy, one of the two opinions of Sufyan al-Thawri—and it is the view of Ahmad ibn Hanbal and Ishaq—hold that the prayer of one who prays alone behind the row is invalid.

قَالَ: وَاللَّهِ لَتُقَيِّمُنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ. وَقِيلَ لِأَنَسِ بْنِ مَالِك: أَتُنْكِرُ شَيْئًا مِمَّا كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: لَا، إِلَّا أَنَّكُمْ لَا تُقَيِّمُونَ الصُّفُوفَ. قَالَ عَلِيٌّ: الْمُبَاحُ لَا يَكُونُ مُنْكَرًا وَعَنْ سَعِيدِ بْنِ جُبَيْرٍ الْأَمْرُ بِتَسْوِيَةِ الصُّفُوفِ وَعَنْ عَطَاءٍ: عَلَى النَّاسِ أَنْ يُسَوُّوا الصُّفُوفَ. وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ: سَوُّوا الصُّفُوفَ، فَإِنَّ مِنْ تَمَامِ الصَّلَاةِ إِقَامَةَ الصَّفِّ. وَعَنْ إِبْرَاهِيمَ النَّخَعِيِّ فِي الرَّجُلِ يَجِيءُ وَقَدْ تَمَّ الصَّفُّ: إِنْ قَدَرَ فَلْيَدْخُلْ مَعَهُمْ فِي الصَّفِّ، أَوْ يَجْتَذِبُ رَجُلًا فَيُصَلِّي مَعَهُ، فَإِنْ صَلَّى وَحْدَهُ فَلْيُعِدْ الصَّلَاةَ. وَعَنْ شُعْبَةَ قَالَ: سَأَلْت الْحَكَمَ بْنَ عُتَيْبَةَ عَنْ الرَّجُلِ يُصَلِّي وَحْدَهُ خَلْفَ الصَّفِّ قَالَ: يُعِيدُ. وَبِبُطْلَانِ صَلَاةِ مَنْ صَلَّى خَلْفَ الصَّفِّ مُنْفَرِدًا يَقُولُ الْأَوْزَاعِيُّ، وَالْحَسَنُ بْنُ حَيٍّ، وَأَحَدُ قَوْلَيْ سُفْيَانَ الثَّوْرِيِّ، وَهُوَ قَوْلُ أَحْمَدَ بْنِ حَنْبَلٍ، وَإِسْحَاقَ

Question: What should one who enters the mosque say?

[مَسْأَلَةٌ مَاذَا يَقُول مَنْ دَخَلَ الْمَسْجِدَ]

L6694

L6695

416 - Issue: It is obligatory upon whoever enters the mosque to say, "O Allah, open for me the doors of Your mercy." When exiting, one should say, "O Allah, I ask You of Your bounty." This pertains specifically to the requirements of entering the mosque whenever one enters it, not to the prerequisites of prayer. Therefore, the prayer of one who does not utter these words remains valid, though they have sinned by neglecting to say what they were commanded. Abdullah ibn Yusuf narrated to us, Ahmad ibn Fath narrated to us, Abdul Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad narrated to us, Ahmad ibn Ali narrated to us, Muslim ibn al-Hajjaj narrated to us, Yahya ibn Yahya narrated to us, Sulaiman ibn Bilal narrated to us from Rabi'ah ibn Abi Abd al-Rahman, from Abdul Malik ibn Sa'id - who is Ibn Suwayd al-Ansari - from Abu Humaid or Abu Usaid, who said: The Messenger of Allah - peace and blessings be upon him - said: "When any of

٤١٦ - مَسْأَلَةٌ: وَوَاجِبٌ عَلَى مَنْ دَخَلَ الْمَسْجِدَ أَنْ يَقُولَ " اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِك " فَإِذَا خَرَجَ مِنْهُ فَلْيَقُلْ: " اللَّهُمَّ إنِّي أَسْأَلُك مِنْ فَضْلِك ". وَهَذَا إنَّمَا هُوَ مِنْ شُرُوطِ دُخُولِ الْمَسْجِدِ مَتَى دَخَلَهُ، لَا مِنْ شُرُوطِ الصَّلَاةِ، فَصَلَاةُ مَنْ لَمْ يَقُلْ ذَلِكَ جَائِزَةٌ، وَقَدْ عَصَى فِي تَرْكِهِ قَوْلَ مَا أُمِرَ بِهِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا يَحْيَى بْنُ يَحْيَى أَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ هُوَ ابْنُ سُوَيْدٍ الْأَنْصَارِيُّ - عَنْ أَبِي حُمَيْدٍ أَوْ عَنْ أَبِي أُسَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ

you enters the mosque, let him say: O Allah, open for me the doors of Your mercy. When he leaves, let him say: O Allah, I ask You of Your bounty." Ali said: "Whichever of the two it was, they are superior to all who came after them."[38]

A Jurisprudential Issue Concerning the Congregant's Compliance with the Imam

L6696

L6697–6699

417 - Issue: It is obligatory upon every follower not to raise, bow, prostrate, utter the takbīr, stand, or give the salām before his imam or alongside his imam. If he does so intentionally, his prayer is invalidated. However, after the completion of every. That is from his Imam; if he did so inadvertently, he must return and ensure that all of that is from him after all of that from his Imam, and the prostration of forgetfulness is obligatory upon him.

Abdullāh ibn Yūsuf narrated to us: Aḥmad ibn Fatḥ narrated to us: ʻAbd al-Wahhāb ibn ʻĪsā narrated to us: Aḥmad ibn Muḥammad narrated to us: Aḥmad ibn ʻAlī narrated to us: Muslim ibn al-Ḥajjāj narrated to us: Abū Kāmil al-Jaḥdarī narrated to us: Abū ʻAwānah narrated from Qatādah, from Yūnus ibn Jubayr, from Ḥiṭṭān ibn ʻAbdillāh al-Raqqāshī: Abū Mūsā narrated to us, saying: "The Messenger of Allah (peace and blessings of Allah be upon him) addressed us, clarified to us the Sunnah of goodness, and taught us our prayer. He said: 'When you pray, straighten your rows, then let one of you lead you. When he pronounces the takbīr, pronounce it likewise. When he says: {Not of those who have earned [Your] wrath nor of the astray} [1:7], say "Ameen"—Allah will respond to you. When he pronounces the takbīr and bows, pronounce the takbīr and bow, for the Imam bows before you and rises before you; that corresponds to that. When he pronounces the takbīr and prostrates, pronounce the takbīr and prostrate, for the Imam prostrates before you and rises before you; that corresponds to that.'" He then mentioned the remainder of the ḥadīth.

[38] **Hadith references (L6695):** Sunan an-Nasai 729; Sahih Muslim 713a.

- صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَقُلْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ» . قَالَ عَلِيٌّ: أَيُّهُمَا كَانَ فَهُوَ خَيْرٌ مِنْ كُلِّ مَنْ بَعْدَهُ

[مَسْأَلَةٌ مُتَابَعَةُ الْمَأْمُومِ لِإِمَامِهِ]

٤١٧ - مَسْأَلَةٌ: وَفُرِضَ عَلَى كُلِّ مَأْمُومٍ أَنْ لَا يَرْفَعَ وَلَا يَرْكَعَ وَلَا يَسْجُدَ وَلَا يُكَبِّرَ وَلَا يَقُومَ وَلَا يُسَلِّمَ قَبْلَ إِمَامِهِ، وَلَا مَعَ إِمَامِهِ، فَإِنْ فَعَلَ عَامِدًا بَطَلَتْ صَلَاتُهُ، لَكِنْ بَعْدَ تَمَامِ كُلِّ ذَلِكَ مِنْ إِمَامِهِ، فَإِنْ فَعَلَ ذَلِكَ سَاهِيًا فَلْيَرْجِعْ وَلَا بُدَّ حَتَّى يَكُونَ ذَلِكَ كُلُّهُ مِنْهُ بَعْدَ كُلِّ ذَلِكَ مِنْ إِمَامِهِ وَعَلَيْهِ سُجُودُ السَّهْوِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ ثنا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ يُونُسَ بْنِ جُبَيْرٍ عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ ثنا أَبُو مُوسَى قَالَ «إِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - خَطَبَنَا فَبَيَّنَ لَنَا سُنَّةَ الْخَيْرِ، وَعَلَّمَنَا صَلَاتَنَا، فَقَالَ: إِذَا صَلَّيْتُمْ فَأَقِيمُوا صُفُوفَكُمْ، ثُمَّ لِيَؤُمَّكُمْ أَحَدُكُمْ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَالَ: {غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلا الضَّالِّينَ} [الفاتحة: ٧] فَقُولُوا آمِينَ يُجِبْكُمُ اللَّهُ فَإِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا، فَإِنَّ الْإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ، فَتِلْكَ بِتِلْكَ وَإِذَا كَبَّرَ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا، فَإِنَّ الْإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ، فَتِلْكَ بِتِلْكَ» وَذَكَرَ بَاقِيَ الْحَدِيثِ. حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا مُسَدَّدٌ ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ سُفْيَانَ الثَّوْرِيِّ حَدَّثَنِي أَبُو إِسْحَاقَ هُوَ السَّبِيعِيُّ - ثنا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْأَنْصَارِيُّ ثنا الْبَرَاءُ بْنُ عَازِبٍ

‘Abd al-Raḥmān ibn ‘Abdillāh ibn Khālid narrated to us: Ibrāhīm ibn Aḥmad narrated to us: al-Farbarī narrated to us: al-Bukhārī narrated to us: Musaddad narrated to us: Yaḥyā ibn Sa‘īd al-Qaṭṭān narrated from Sufyān al-Thawrī, who said: Abū Isḥāq al-Sabī‘ī narrated to me: ‘Abdullāh ibn Yazīd al-Anṣārī narrated to us: al-Barā’ ibn ‘Āzib said: “When the Messenger of Allah (peace and blessings of Allah be upon him) said, *‘Allah hears those who praise Him,’* none of us would bend his back [in bowing] until the Prophet (peace and blessings of Allah be upon him) had prostrated, after which we would prostrate following him.” We have also narrated it through the chain of ‘Abd al-Raḥmān ibn Abī Laylā, from al-Barā’ ibn ‘Āzib.

Through this chain to al-Bukhārī: al-Ḥajjāj ibn al-Minhāl narrated to us: Shu‘bah narrated from Muḥammad ibn Ziyād, who said: I heard Abū Hurayrah say: The Messenger of Allah (peace and blessings of Allah be upon him) said: “Does any one of you not fear—or does any one of you not fear—that if he raises his head before the Imam, Allah will transform his head into a donkey’s head, or make his form resemble a donkey’s?”[39][40]

قَالَ: «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، لَمْ يَحْنِ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَقَعَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - سَاجِدًا، ثُمَّ نَقَعُ سُجُودًا بَعْدَهُ» . وَقَدْ رُوِّينَاهُ أَيْضًا مِنْ طَرِيقِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ الْبَرَاءِ بْنِ عَازِبٍ. وَبِهِ إِلَى الْبُخَارِيِّ: ثِنَا الْحَجَّاجُ بْنُ الْمِنْهَالِ ثِنَا شُعْبَةُ عَنْ مُحَمَّدُ بْنُ زِيَادٍ قَالَ سَمِعْت أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «أَمَا يَخْشَى أَحَدُكُمْ، أَوْ لَا يَخْشَى أَحَدُكُمْ إِذَا رَفَعَ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يَجْعَلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ، أَوْ يَجْعَلَ اللَّهُ صُورَتَهُ صُورَةَ حِمَارٍ» .

L6700–6703 Hammam narrated to us, Ibn Asbagh narrated to us, Muhammad ibn Abd al-Malik ibn Ayman narrated to us, Muhammad ibn Isma’il al-Tirmidhi narrated to us, al-Humaydi narrated to us, Sufyan — that is Ibn Uyaynah — narrated to us, Yahya ibn Sa’id al-Ansari narrated that he heard Muhammad ibn Yahya ibn Hibban from Ibn Muhayriz: I heard Mu’awiyah ibn Abi Sufyan say: The Messenger of Allah — peace and blessings be upon him — said: “Do not precede me in bowing or prostration, for I have gained weight. Whatever I precede you in when I bow, you will catch up with me when I rise, and whatever I precede you in when I prostrate, you will catch up with me when I rise.” This is the view held by the Salaf. It was narrated to us from Abu Hurairah that he said: “Whoever raises his head before the Imam and lowers it before him, his forelock is in the hand of a devil.” From Abdullah ibn Mas’ud: “A man cannot be sure, if he raises his head before the Imam, that his head might not return as the head of a dog.” Ali said: “There is no threat more severe than being transformed into the form of a dog or a donkey. No

حَدَّثَنَا حُمَامٌ ثِنَا ابْنُ أَصْبَغَ ثِنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثِنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ التِّرْمِذِيُّ ثِنَا الْحُمَيْدِيُّ ثِنَا سُفْيَانُ هُوَ ابْنُ عُيَيْنَةَ - ثِنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ يَحْيَى بْنِ حِبَّانَ عَنْ ابْنِ مُحَيْرِيزٍ سَمِعْت مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ يَقُولُ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا تُبَادِرُونِي بِالرُّكُوعِ وَلَا السُّجُودِ فَإِنِّي قَدْ بَدَّنْتُ فَمَهْمَا أَسْبِقُكُمْ بِهِ إِذَا رَكَعْتُ فَإِنَّكُمْ تُدْرِكُونِي بِهِ إِذَا رَفَعْتُ، وَمَهْمَا أَسْبِقُكُمْ بِهِ إِذَا سَجَدْتُ فَإِنَّكُمْ تُدْرِكُونِي بِهِ إِذَا رَفَعْتُ» وَبِهِ قَالَ السَّلَفُ. رُوِّينَا عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: إنَّ الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ وَيَخْفِضُ قَبْلَهُ فَإِنَّ نَاصِيَتَهُ بِيَدِ شَيْطَانٍ. وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: مَا يُؤْمِنُ الرَّجُلُ إذَا رَفَعَ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ تَعُودَ رَأْسُهُ رَأْسَ كَلْبٍ. قَالَ عَلِيٌّ: لَا وَعِيدَ أَشَدَّ مِنْ الْمَسْخِ فِي صُورَةِ كَلْبٍ أَوْ حِمَارٍ، وَلَا عُقُوبَةَ أَعْظَمَ مِنْ إسْلَامِ

[39] **Hadith references (L6697):** Sahih al-Bukhari 690; Sahih al-Bukhari 691.
[40] **Qur’an references (L6697):** Qur’an 1:7 (Al-Fatihah).

punishment is greater than surrendering a person's forelock to the hand of Satan." From Ibn Mas'ud: "Do not precede your Imams in prostration. If any of you does so, let him place his head to the extent he preceded." From Umar ibn al-Khattab: A statement identical to this, letter for letter. Ali said: "The sinful act that is forbidden — which distances one from Allah Almighty — does not substitute for the obligatory act of obedience." acts that bring one closer to Him, the Almighty, the Exalted.

L6704 ***A jurisprudential issue [where] a person with impaired vision feared physical injury due to extending the bowing (rukūʿ) or prostration (sujūd).***

L6705 418 - Issue: If someone has impaired vision and fears harm from prolonging the bowing or prostration, they should delay these actions until shortly before the imam raises his head—allowing time equivalent to what is needed to bow, attain stillness, and recite "Glory be to my Lord, the Most Great, and praise be to Him"—then rise after the imam does. This is based on Allah's words: "He has not placed upon you in the religion any hardship" (22:78), "Allah does not burden a soul beyond its capacity" (2:286), and "Allah intends ease for you and does not intend hardship for you" (2:185). It is entirely perplexing that Abū Ḥanīfa and Mālik ruled: It is unlawful for a follower to pronounce the opening takbīr before the imam, nor simultaneously with him; nor to offer the salutation before the imam, nor simultaneously with him—yet they permitted all other actions to coincide with the imam. The Prophet's explicit statement: "Pray what you coincide with and complete what you miss" constitutes clear evidence that it is unlawful for a follower to separate from the imam until the imam's prayer is fully concluded, and the imam's prayer is only concluded by the completion of his final salutation.[41]

L6706 **Issue: It is not permissible for anyone to utter the *takbīr***

[41] **Qur'an references (L6705):** Qur'an 22:78 (Al-Hajj); Qur'an 2:286 (Al-Baqarah); Qur'an 2:185 (Al-Baqarah).

نَاصِيَةِ الْمَرْءِ إِلَى يَدِ الشَّيْطَانِ. وَعَنْ ابْنِ مَسْعُودٍ: لَا تُبَادِرُوا أَئِمَّتَكُمْ بِالسُّجُودِ، فَإِنْ سَبَقَكُمْ مِنْ ذَلِكَ شَيْءٌ فَلْيَضَعْ أَحَدُكُمْ رَأْسَهُ كَقَدْرِ مَا سَبَقَ. وَعَنْ عُمَرَ بْنِ الْخَطَّابِ مِثْلُ هَذَا حَرْفًا حَرْفًا. قَالَ عَلِيٌّ: وَالْمَعْصِيَةُ الْمُحَرَّمَةُ الْمُبْعِدَةُ مِنْ اللَّهِ تَعَالَى لَا تَنُوبُ عَنْ الطَّاعَةِ الْمُفْتَرَضَةِ الْمُقَرِّبَةِ مِنْهُ عَزَّ وَجَلَّ

[مَسْأَلَةٌ كَانَ عَلِيلَ الْبَصَرِ وَخَشِيَ ضَرَرًا مِنْ طُولِ الرُّكُوعِ أَوْ السُّجُودِ]

٤١٨ - مَسْأَلَةٌ: فَمَنْ كَانَ عَلِيلَ الْبَصَرِ وَخَشِيَ ضَرَرًا مِنْ طُولِ الرُّكُوعِ أَوْ السُّجُودِ فَلْيُؤَخِّرْ ذَلِكَ إلَى قُرْبِ رَفْعِ الْإِمَامِ رَأْسَهُ بِمِقْدَارِ مَا يَرْكَعُ وَيَطْمَئِنُّ وَيَقُولُ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ ثُمَّ يَرْفَعُ بَعْدَ رَفْعِ الْإِمَامِ لِقَوْلِ اللَّهِ تَعَالَى: {وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ} [الحج: ٧٨] وَلِقَوْلِهِ عَزَّ وَجَلَّ: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦] وَلِقَوْلِهِ تَعَالَى: {يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلا يُرِيدُ بِكُمُ الْعُسْرَ} [البقرة: ١٨٥] وَالْعَجَبُ كُلُّهُ مِنْ قَوْلِ أَبِي حَنِيفَةَ، وَمَالِكٍ: لَا يَحِلُّ لِلْمَأْمُومِ أَنْ يُكَبِّرَ لِلْإِحْرَامِ قَبْلَ إمَامِهِ، وَلَا مَعَ إمَامِهِ، وَلَا أَنْ يُسَلِّمَ قَبْلَ إمَامِهِ، وَلَا مَعَ إمَامِهِ: ثُمَّ أَجَازُوا لَهُ أَنْ يَفْعَلَ سَائِرَ ذَلِكَ مَعَ الْإِمَامِ وَفِي قَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا» أَوْ «فَاقْضُوا» نَصٌّ جَلِيٌّ عَلَى أَنَّهُ لَا يَحِلُّ لِلْمَأْمُومِ أَنْ يُفَارِقَ الْإِمَامَ حَتَّى تَتِمَّ صَلَاةُ الْإِمَامِ، وَلَا تَتِمُّ صَلَاةُ الْإِمَامِ إلَّا بِتَمَامِ سَلَامِهِ

[مَسْأَلَةٌ وَلَا يَحِلُّ لِأَحَدٍ أَنْ يُكَبِّرَ قَبْلَ إمَامِهِ إلَّا فِي أَرْبَعَةِ مَوَاضِعَ]

before their imam except in four cases.

L6707–6711

419 - Issue: It is not permissible for anyone to utter the *takbīr* before the Imam except in four cases. The first: When someone joins behind an Imam, and when the Imam utters the *takbīr* and the people follow, the Imam realizes he lacks ritual purity. He then signals to the people to stay, exits to purify himself, returns, and initiates the *takbīr* for *iḥrām* while they remain in their state of having pronounced the *takbīr*—as the Messenger of Allah (peace be upon him) did with his companions (may Allah be pleased with them). The second: When the Imam utters the *takbīr* and the people follow, then he nullifies his *wuḍū'*. He appoints someone who entered at that moment as his successor, who becomes the Imam in his place, while the followers had uttered the *takbīr* before him—this being a consensus among Ḥanafīs, Mālikīs, Shāfiʿīs, and Ḥanbalīs. The third: When the regular Imam is absent, and the people appoint someone to lead them in prayer, then the regular Imam arrives. The appointed Imam steps back, and he steps forward to lead the prayer while the congregation had already uttered the *takbīr* before him—as the Messenger of Allah (peace be upon him) did twice: once when he (peace be upon him) went to Banī ʿAmr ibn ʿAwf to reconcile between them, so the people appointed... For the prayer in which Abu Bakr was present, and the Messenger of Allah (peace and blessings of Allah be upon him) arrived, Abu Bakr stepped back, and the Messenger of Allah (peace and blessings of Allah be upon him) advanced to lead the people in prayer, continuing from what they had prayed with Abu Bakr—just as he did in the final prayer he led for the Muslims. We have previously mentioned this with its chain of transmission in our book, praise be to Allah. The fourth scenario: One who had a valid excuse for missing congregational prayer or despaired of finding a congregation and began praying alone, then the Imam arrived—he joins the Imam's prayer and counts his initial takbīr and prior prayer, for he performed the takbīr as commanded and prayed the elapsed portion of his prayer as commanded. Whoever fulfills his obligation has done well, and it is impermissible to invalidate his deeds except by explicit textual evidence from the Quran or established Sunnah. Allah Almighty says: "Do not nullify your deeds" (47:33). Similarly, it is unlawful for anyone to utter

٤١٩ - مَسْأَلَةٌ: وَلَا يَحِلُّ لِأَحَدٍ أَنْ يُكَبِّرَ قَبْلَ إمَامِهِ إلَّا فِي أَرْبَعَةِ مَوَاضِعَ -: أَحَدُهَا: مَنْ دَخَلَ خَلْفَ إمَامٍ فَلَمَّا كَبَّرَ الْإِمَامُ وَكَبَّرَ النَّاسُ ذَكَرَ الْإِمَامُ أَنَّهُ عَلَى غَيْرِ طَهَارَةٍ، فَإِنَّهُ يُشِيرُ إلَى النَّاسِ أَنْ امْكُثُوا، ثُمَّ يَخْرُجُ فَيَتَطَهَّرُ، ثُمَّ يَأْتِي فَيَبْتَدِئُ التَّكْبِيرَ لِلْإِحْرَامِ، وَهُمْ بَاقُونَ عَلَى مَا كَبَّرُوا، كَمَا فَعَلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِأَصْحَابِهِ - رَضِيَ اللَّهُ عَنْهُمْ - وَالثَّانِي: أَنْ يُكَبِّرَ الْإِمَامُ وَيُكَبِّرَ النَّاسُ بَعْدَهُ ثُمَّ يُحْدِثُ، فَيَسْتَخْلِفُ مَنْ دَخَلَ حِينَئِذٍ، فَيَصِيرُ إمَامًا مَكَانَهُ، وَيَكُونُ الْمُؤْتَمُّونَ بِهِ قَدْ كَبَّرُوا قَبْلَهُ - وَهَذَا إجْمَاعٌ مِنْ الْحَنَفِيِّينَ، وَالْمَالِكِيِّينَ، وَالشَّافِعِيِّينَ، وَالْحَنْبَلِيِّينَ. وَالثَّالِثُ: أَنْ يَغِيبَ الْإِمَامُ الرَّاتِبُ فَيَسْتَخْلِفَ النَّاسُ مَنْ يُصَلِّي بِهِمْ ثُمَّ يَأْتِي الْإِمَامُ الرَّاتِبُ فَيَتَأَخَّرُ الْمُقَدَّمُ، وَيَتَقَدَّمُ هُوَ، فَيُصَلِّي بِالنَّاسِ وَقَدْ كَبَّرَ الْمَأْمُومُونَ قَبْلَهُ، كَمَا فَعَلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَرَّتَيْنِ -: مَرَّةً «إذْ مَضَى - عَلَيْهِ السَّلَامُ - إلَى بَنِي عَمْرِو بْنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ، فَقَدَّمَ النَّاسُ لِلصَّلَاةِ الَّتِي حَضَرَتْ أَبَا بَكْرٍ فَجَاءَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَتَأَخَّرَ أَبُو بَكْرٍ وَتَقَدَّمَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَصَلَّى بِالنَّاسِ بَانِينَ عَلَى مَا صَلَّوْا مَعَ أَبِي بَكْرٍ» . وَكَمَا فَعَلَ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي آخِرِ صَلَاةٍ صَلَّاهَا بِالْمُسْلِمِينَ. وَقَدْ ذَكَرْنَا ذَلِكَ بِإِسْنَادِهِ فِيمَا سَلَفَ مِنْ كِتَابِنَا هَذَا وَلِلَّهِ الْحَمْدُ وَالرَّابِعُ: مَنْ كَانَ مَعْذُورًا فِي تَرْكِ حُضُورِ الْجَمَاعَةِ أَوْ يَئِسَ عَنْ أَنْ يَجِدَ جَمَاعَةً فَبَدَأَ الصَّلَاةَ فَلَمَّا دَخَلَ فِيهَا أَتَى الْإِمَامُ، فَإِنَّهُ يَدْخُلُ فِي صَلَاةِ الْإِمَامِ وَيَعْتَدُّ بِتَكْبِيرِهِ وَبِمَا صَلَّى، لِأَنَّهُ كَبَّرَ كَمَا أُمِرَ، وَصَلَّى مَا مَضَى مِنْ صَلَاتِهِ كَمَا أُمِرَ، وَمَنْ فَعَلَ مَا أُمِرَ بِهِ فَقَدْ أَحْسَنَ، وَمَنْ أَحْسَنَ فَلَا يَجُوزُ إبْطَالُ مَا عَمِلَ إلَّا بِنَصِّ: قُرْآنٍ أَوْ سُنَّةٍ ثَابِتَةٍ، وَقَدْ قَالَ تَعَالَى: {وَلَا تُبْطِلُوا أَعْمَالَكُمْ}

the salām before the Imam except in four situations: First: The prayer of fear, as we shall discuss in its relevant chapters, Allah willing. Second: One who had a valid excuse for missing congregational prayer or despaired of finding a congregation began praying alone, then the Imam arrived. He then became a follower of the Imam, and his prayer concluded before the Imam's prayer. In this case, he may choose: If he wishes, he may utter the salām and rise, for his prayer is complete. He may not continue following the Imam's actions during the prayer, nor is it permissible for the follower to add such actions to his prayer. Since he cannot continue following the Imam, he exits the Imam's leadership and his prayer is complete. Thus, he should utter the salām. Alternatively, he may prolong his Tashahhud (testification) and supplication until the Imam utters the salām, then he may utter the salām afterward or simultaneously. Third: A traveler praying behind one who performs the complete prayer—whether a resident or someone excused due to an erroneous interpretation. Once the follower completes two rakʿahs with their prostrations, his prayer is complete. He may choose between uttering the salām, prolonging his sitting and supplication, rising after his salām, or voluntarily praying the remaining portion of the prayer with the Imam. Fourth: One for whom the Imam's excessive prolongation causes harm to himself or loss of property. He may exit the Imam's leadership, complete his prayer individually, utter the salām, and attend to his needs—as narrated to us by ʿAbdullāh ibn Yūsuf, Aḥmad ibn Fatḥ narrated to us, ʿAbd al-Wahhāb ibn ʿĪsā narrated to us... Ahmad ibn Muhammad narrated to us, Ahmad ibn Ali narrated to us, Muslim ibn al-Hajjaj narrated to us, Muhammad ibn Abbad narrated to us, Sufyan—Ibn Uyaynah—from Amr—Ibn Dinar—from Jabir ibn Abdullah, who said: "Mu'adh used to pray with the Prophet (PBUH) then return to lead his people. One night, he prayed Isha with the Prophet (PBUH) then came to his people and led them, commencing with Surah Al-Baqarah. A man turned away, said the Salam, prayed alone, and left. They said: 'Have you become a hypocrite, O so-and-so?' He replied: 'No, by Allah! I will surely go to the Messenger of Allah (PBUH) and inform him.' He came to the Messenger of Allah (PBUH) and said: 'O Messenger of Allah, we are water-carriers working by day. Mu'adh prayed Isha with you then came and commenced Al-Baqarah.' The Messenger of Allah (PBUH)

[محمد: ٣٣] . وَكَذَلِكَ لَا يَحِلُّ لِأَحَدٍ أَنْ يُسَلِّمَ قَبْلَ إِمَامِهِ إِلَّا فِي أَرْبَعَةِ مَوَاضِعَ -: أَحَدُهَا: صَلَاةُ الْخَوْفِ، كَمَا نَذْكُرُ فِي أَبْوَابِهَا إِنْ شَاءَ اللَّهُ تَعَالَى وَالثَّانِي: مَنْ كَانَ لَهُ عُذْرٌ فِي تَرْكِ حُضُورِ الْجَمَاعَةِ أَوْ يَئِسَ عَنْ وُجُودِ جَمَاعَةٍ فَبَدَأَ بِالصَّلَاةِ ثُمَّ أَتَى الْإِمَامُ، فَصَارَ هَذَا مُؤْتَمًّا بِهِ وَتَمَّتْ صَلَاتُهُ قَبْلَ صَلَاةِ الْإِمَامِ، فَهَذَا مُخَيَّرٌ، إِنْ شَاءَ سَلَّمَ وَنَهَضَ؛ لِأَنَّ صَلَاتَهُ قَدْ تَمَّتْ. وَلَا يَجُوزُ لَهُ الِائْتِمَامُ بِالْإِمَامِ فِي أَحْوَالٍ يَفْعَلُهَا الْإِمَامُ مِنْ صَلَاتِهِ، وَلَا يَحِلُّ لِلْمُؤْتَمِّ أَنْ يَزِيدَهَا فِي صَلَاتِهِ؛ فَإِذْ لَا يَجُوزُ لَهُ الِائْتِمَامُ بِالْإِمَامِ فَقَدْ خَرَجَ عَنْ إِمَامَتِهِ وَتَمَّتْ صَلَاتُهُ، فَلْيُسَلِّمْ، وَإِنْ شَاءَ يَتَمَادَى عَلَى تَشَهُّدِهِ وَدُعَائِهِ، حَتَّى إِذَا سَلَّمَ الْإِمَامُ سَلَّمَ بَعْدَهُ أَوْ مَعَهُ. وَالثَّالِثُ: مُسَافِرٌ دَخَلَ خَلْفَ مَنْ يُتِمُّ الصَّلَاةَ - إِمَّا مُقِيمًا وَإِمَّا مُتَأَوِّلًا مَعْذُورًا بِخَطَئِهِ فَإِذَا تَمَّتْ لِلْمَأْمُومِ رَكْعَتَانِ بِسَجْدَتَيْهِمَا فَقَدْ تَمَّتْ صَلَاتُهُ، فَهُوَ مُخَيَّرٌ بَيْنَ مَا ذَكَرْنَا مِنْ سَلَامٍ أَوْ تَمَادَى عَلَى الْجُلُوسِ وَالدُّعَاءِ، وَإِنْ شَاءَ بَعْدَ سَلَامِهِ أَنْ يَنْهَضَ فَلَهُ ذَلِكَ، وَإِنْ شَاءَ أَنْ يُصَلِّيَ مَعَ الْإِمَامِ بَاقِيَ صَلَاتِهِ مُتَطَوِّعًا فَذَلِكَ لَهُ وَالرَّابِعُ: مَنْ طَوَّلَ عَلَيْهِ الْإِمَامُ تَطْوِيلًا يَضُرُّ بِهِ فِي نَفْسِهِ، أَوْ فِي ضَيَاعِ مَالِهِ، فَلَهُ أَنْ يَخْرُجَ عَنْ إِمَامَتِهِ، وَيُتِمَّ صَلَاتَهُ لِنَفْسِهِ، وَيُسَلِّمَ وَيَنْهَضَ لِحَاجَتِهِ -: كَمَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ عَبَّادٍ ثنا سُفْيَانُ هُوَ ابْنُ عُيَيْنَةَ - عَنْ عَمْرٍو هُوَ ابْنُ دِينَارٍ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «كَانَ مُعَاذٌ يُصَلِّي مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ثُمَّ يَأْتِي فَيَؤُمُّ قَوْمَهُ، فَصَلَّى لَيْلَةً مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْعِشَاءَ، ثُمَّ أَتَى قَوْمَهُ فَأَمَّهُمْ، فَافْتَتَحَ بِسُورَةِ الْبَقَرَةِ، فَانْحَرَفَ رَجُلٌ فَسَلَّمَ، ثُمَّ صَلَّى وَحْدَهُ وَانْصَرَفَ، فَقَالُوا لَهُ: أَنَافَقْتَ يَا فُلَانُ قَالَ: لَا وَاللَّهِ، وَلَآتِيَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَلَأُخْبِرَنَّهُ، فَأَتَى رَسُولَ اللَّهِ

turned to him and said: 'O Mu'adh, are you a troublemaker? Recite such-and-such surahs, recite such-and-such,' mentioning the rest."

Abd al-Rahman ibn Abdullah ibn Khalid narrated to us, Ibrahim ibn Ahmad narrated to us, al-Farbari narrated to us, al-Bukhari narrated to us: Muhammad ibn Bashshar narrated to me, Ghundar narrated to us, Shu'bah narrated from Amr ibn Dinar, who said: I heard Jabir ibn Abdullah say: "Mu'adh ibn Jabal prayed with the Prophet (PBUH) then returned to lead his people. He prayed Isha reciting Al-Baqarah. A man left, and when this reached the Messenger of Allah (PBUH), he said thrice: 'Instigator! Instigator! Instigator!'—or he said: 'Tempter! Tempter! Tempter!'—commanding him to recite two surahs from the middle Mufassal."

This constitutes the Companions' consensus alongside textual evidence. We narrate through Abd al-Razzaq from Isra'il ibn Yunus from Abu Ishaq al-Sabi'i from Asim ibn Damrah from Ali ibn Abi Talib, who said: "If a man completes Tashahhud and fears invalidating ablution before the Imam says the Salam, let him say the Salam—his prayer is complete." We know no dissent among the Companions regarding this. Through all the scenarios mentioned, groups of the Salaf upheld these positions.[42]

- صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّا أَصْحَابُ نَوَاضِحَ نَعْمَلُ بِالنَّهَارِ، وَإِنَّ مُعَاذًا صَلَّى مَعَكَ الْعِشَاءَ ثُمَّ أَتَى فَافْتَتَحَ بِسُورَةِ الْبَقَرَةِ، فَأَقْبَلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: يَا مُعَاذُ، أَفَتَّانٌ أَنْتَ اقْرَأْ بِكَذَا، وَاقْرَأْ بِكَذَا» وَذَكَرَ بَاقِيَ الْكَلَامِ.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ ثنا غُنْدَرٍ ثنا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: «كَانَ مُعَاذُ بْنُ جَبَلٍ يُصَلِّي مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ثُمَّ يَرْجِعُ إِلَى قَوْمِهِ فَيَؤُمُّهُمْ، فَصَلَّى الْعِشَاءَ فَقَرَأَ بِالْبَقَرَةِ فَانْصَرَفَ رَجُلٌ فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: فَتَّانٌ فَتَّانٌ فَتَّانٌ أَوْ قَالَ: فَاتِنًا فَاتِنًا فَاتِنًا وَأَمَرَهُ بِسُورَتَيْنِ مِنْ أَوْسَطِ الْمُفَصَّلِ» . وَهَذَا إِجْمَاعٌ مِنَ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - مَعَ النَّصِّ وَقَدْ رُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ إِسْرَائِيلَ بْنِ يُونُسَ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ عَنْ عَاصِمِ بْنِ ضَمْرَةَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: إِذَا تَشَهَّدَ الرَّجُلُ وَخَافَ أَنْ يُحْدِثَ قَبْلَ أَنْ يُسَلِّمَ الْإِمَامُ فَلْيُسَلِّمْ وَقَدْ تَمَّتْ صَلَاتُهُ وَلَا نَعْلَمُ لَهُ مِنَ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - فِي ذَلِكَ مُخَالِفًا. وَبِكُلِّ الْوُجُوهِ الَّتِي ذَكَرْنَا، قَدْ قَالَتْ طَوَائِفُ مِنَ السَّلَفِ - رَضِيَ اللَّهُ عَنْهُمْ -

[مَسْأَلَةُ مَنْ سَبَقَ إِلَى مَكَانٍ مِنَ الْمَسْجِدِ لَمْ]

A legal question: The one who arrives first at a spot in the mosque has not...

L6712

L6713

٤٢٠ - مَسْأَلَةٌ: وَمَنْ سَبَقَ إِلَى مَكَانٍ مِنَ الْمَسْجِدِ لَمْ يَجُزْ لِغَيْرِهِ إِخْرَاجُهُ عَنْهُ وَكَذَلِكَ إِنْ قَامَ عَنْهُ غَيْرَ تَارِكٍ لَهُ فَرَجَعَ فَهُوَ أَحَقُّ بِهِ؛ لِأَنَّ الْمَسْجِدَ لِجَمِيعِ النَّاسِ، وَقَدْ نَهَى النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يُقَامَ أَحَدٌ عَنْ مَكَانِهِ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا أَبُو دَاوُد ثنا مُوسَى بْنُ إِسْمَاعِيلَ ثنا حَمَّادُ بْنُ سَلَمَةَ عَنْ

420. Issue: If someone secures a place in the mosque first, it is impermissible for others to remove him from it. Similarly, if he rises without relinquishing his spot and returns, he holds greater right to it, for the mosque belongs to all people. The Prophet (peace be upon him) prohibited compelling anyone to vacate their place. Narrated to us by ʻAbdullāh ibn Rabīʻ, via ʻUmar ibn ʻAbd al-Malik, via Muḥammad ibn Bakr, via Abū Dāwūd, via Mūsā ibn Ismāʻīl, via Ḥammād ibn Salamah, via Suhayl ibn Abī Ṣāliḥ, via Abū Hurayrah, that the

[42] **Qur'an references (L6707):** Qur'an 47:33 (Muhammad).

Prophet (peace be upon him) said: “When a man rises from his place and then returns to it, he holds the greatest right to it.”

A ruling: It is not permissible for anyone to pray in front of the Imam.

L6714–6715

L6716–6718

421 - Issue: It is not permissible for anyone to pray in front of the Imam except due to the necessity of confinement alone, or on a ship where no alternative is possible. Abdullah ibn Yūsuf narrated to us, Aḥmad ibn Fatḥ narrated to us, ʿAbd al-Wahhāb ibn ʿĪsā narrated to us, Aḥmad ibn Muḥammad narrated to us, Aḥmad ibn ʿAlī narrated to us, Muslim ibn al-Ḥajjāj narrated to us, Hārūn ibn Maʿrūf narrated to us, Ḥātim ibn Ismāʿīl narrated from Yaʿqūb ibn Mujāhid Abū Ḥarza from ʿUbādah ibn al-Walīd ibn ʿUbādah ibn al-Ṣāmit: We came to Jābir ibn ʿAbdullāh, and he narrated to us: “The Messenger of Allah—peace and blessings be upon him—performed ablution. Jābir said: I performed ablution from the water used by the Messenger of Allah—peace and blessings be upon him—for ablution. Jabbār ibn Ṣakhr went to relieve himself. The Messenger of Allah—peace and blessings be upon him—stood to pray. Then I came and stood to his left. He took me by the hand and turned me until he positioned me to his right. Then Jabbār ibn Ṣakhr came and stood to the left of the Messenger of Allah—peace and blessings be upon him. He took both of us by our hands and positioned us behind him.” It is thus obligatory without exception that two or more must stand behind the Imam, and a single person must stand to his right. For the Prophet’s act of moving Jābir and Jabbār behind him—peace and blessings be upon him—was a command from him that may not be transgressed. Similarly, his turning Jābir to his right was such. Whoever prays contrary to what he—peace and blessings be upon him—commanded has no valid prayer. Some scholars have asserted that two may stand on either side of the Imam, citing as evidence a narration we transmitted from al-Aʿmash from Ibrāhīm from ʿAlqamah and al-Aswad: “They prayed with Ibn Masʿūd—may Allah be pleased with him. He stood between them, placing one to his right and the other to his left, then bowed with them. They placed their hands on their knees, so he tapped their hands and clasped his hands between his

سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إِذَا قَامَ الرَّجُلُ مِنْ مَجْلِسِهِ ثُمَّ رَجَعَ فَهُوَ أَحَقُّ بِهِ» .

[مَسْأَلَةٌ لَا يَحِلُّ لِأَحَدٍ أَنْ يُصَلِّيَ أَمَامَ الْإِمَامِ]

٤٢١ - مَسْأَلَةٌ: وَلَا يَحِلُّ لِأَحَدٍ أَنْ يُصَلِّيَ أَمَامَ الْإِمَامِ إلَّا لِضَرُورَةِ حَبْسٍ فَقَطْ، أَوْ فِي سَفِينَةٍ حَيْثُ لَا يُمْكِنُ غَيْرُ ذَلِكَ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا هَارُونُ بْنُ مَعْرُوفٍ ثنا حَاتِمُ بْنُ إسْمَاعِيلَ عَنْ يَعْقُوبَ بْنِ مُجَاهِدٍ أَبِي حَرْزَةَ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ: أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فَحَدَّثَنَا «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - تَوَضَّأَ، قَالَ جَابِرٌ: فَتَوَضَّأْتُ مِنْ مُتَوَضَّأِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَذَهَبَ جَبَّارُ بْنُ صَخْرٍ يَقْضِي حَاجَتَهُ، فَقَامَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِيُصَلِّيَ، ثُمَّ جِئْتُ حَتَّى قُمْتُ عَنْ يَسَارِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَخَذَ بِيَدِي فَأَدَارَنِي حَتَّى أَقَامَنِي عَنْ يَمِينِهِ، ثُمَّ جَاءَ جَبَّارُ بْنُ صَخْرٍ فَقَامَ عَنْ يَسَارِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَخَذَ بِأَيْدِينَا جَمِيعًا حَتَّى أَقَامَنَا خَلْفَهُ» . فَوَجَبَ أَنْ يَكُونَ الِاثْنَانِ فَصَاعِدًا خَلْفَ الْإِمَامِ وَلَا بُدَّ، وَيَكُونُ الْوَاحِدُ عَنْ يَمِينِ الْإِمَامِ وَلَا بُدَّ، لِأَنَّ دَفْعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - جَابِرًا وَجَبَّارًا إلَى مَا وَرَاءَهُ أَمْرٌ مِنْهُ - عَلَيْهِ السَّلَامُ - بِذَلِكَ لَا يَجُوزُ تَعَدِّيهِ، وَإِدَارَتُهُ جَابِرًا إلَى يَمِينِهِ كَذَلِكَ؛ فَمَنْ صَلَّى بِخِلَافِ مَا أُمِرَ بِهِ - عَلَيْهِ السَّلَامُ - فَلَا صَلَاةَ لَهُ وَقَدْ قَالَ قَوْمٌ: إنَّ الِاثْنَيْنِ يَكُونَانِ حِفَافَيْ الْإِمَامِ وَاحْتَجُّوا فِي ذَلِكَ بِرِوَايَةٍ رُوِّينَاهَا عَنْ الْأَعْمَشِ عَنْ إبْرَاهِيمَ «عَنْ عَلْقَمَةَ، وَالْأَسْوَدِ: أَنَّهُمَا صَلَّيَا

thighs. After praying, he said: 'This is how the Messenger of Allah—peace and blessings be upon him—acted.'" We also transmitted it through a chain containing Hārūn ibn ʿAntarah and another containing al-Ḥārith ibn Abī Usāmah. Both are abandoned: that this was the practice of the Prophet—peace be upon him—when they were three. Ali said: As for Al-A'mash's narration—the established one—it contains no clarification regarding what Ibn Mas'ud indicated by his statement: "Thus did Allah's Messenger—peace be upon him—act." Was this reference to the Imam's position between the two along with placing the hands together simultaneously, or to placing the hands together alone? Since no clarification exists in this matter, it is impermissible to abandon certainty for conjectures. Furthermore, even if this report were authentically attributed to Allah's Messenger—peace be upon him—the Prophet's moving of Jabir and Jabbār away from his sides and placing them behind him would establish for us with certainty the prohibition of the two being at the Imam's sides, rendering it impermissible. Since this is so, the permissibility of the two being at the Imam's sides has become prohibited with certainty. Therefore, what has been conclusively established as forbidden cannot revert to permissibility except through an explicit text concerning its restoration—and success comes from Allah, the Exalted.[43]

مَعَ ابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - فَقَامَ بَيْنَهُمَا، وَجَعَلَ أَحَدَهُمَا عَنْ يَمِينِهِ، وَالْآخَرَ عَنْ شِمَالِهِ، وَقَامَ بَيْنَهُمَا، ثُمَّ رَكَعَ بِهِمَا، فَوَضَعَا أَيْدِيَهُمَا عَلَى رُكَبِهِمَا، فَضَرَبَ أَيْدِيَهُمَا ثُمَّ طَبَّقَ يَدَيْهِ فَجَعَلَهُمَا بَيْنَ فَخِذَيْهِ، فَلَمَّا صَلَّى قَالَ: هَكَذَا فَعَلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -» . وَرُوِّينَا مِنْ طَرِيقٍ فِيهَا هَارُونُ بْنُ عَنْتَرَةَ وَأُخْرَى فِيهَا الْحَارِثُ بْنُ أَبِي أُسَامَةَ - وَكِلَاهُمَا مَتْرُوكٌ -: أَنَّ هَكَذَا كَانَ يَفْعَلُ - عَلَيْهِ السَّلَامُ - إذَا كَانُوا ثَلَاثَةً. قَالَ عَلِيٌّ: أَمَّا رِوَايَةُ الْأَعْمَشِ - وَهِيَ الثَّابِتَةُ - فَلَا بَيَانَ فِيهَا إلَى أَيِّ شَيْءٍ أَشَارَ ابْنُ مَسْعُودٍ بِقَوْلِهِ: «هَكَذَا فَعَلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -» إلَى مَوْقِفِ الْإِمَامِ بَيْنَ الْمَأْمُومَيْنِ وَإِلَى التَّطْبِيقِ مَعًا أَمْ إلَى التَّطْبِيقِ وَحْدَهُ وَإِذْ لَا بَيَانَ فِي ذَلِكَ فَلَا يَجُوزُ أَنْ يُتْرَكَ الْيَقِينُ لِلظُّنُونِ. ثُمَّ حَتَّى لَوْ صَحَّ هَذَا مُسْنَدًا إلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَكَانَ إبْعَادُهُ - عَلَيْهِ السَّلَامُ - لِجَابِرٍ، وَجَبَّارٍ، عَنْ كَوْنِهِمَا حِفَافَيْهِ وَإِيقَافُهُمَا خَلْفَهُ -: مُدْخِلًا لَنَا فِي يَقِينِ مَنْعِ الِاثْنَيْنِ مِنْ كَوْنِهِمَا حِفَافَيْ الْإِمَامِ، وَأَنَّهُ لَا يَجُوزُ، وَإِذْ ذَلِكَ كَذَلِكَ فَجَوَازُ كَوْنِ الِاثْنَيْنِ حِفَافَيْ الْإِمَامِ قَدْ حَرُمَ بِيَقِينٍ، فَلَا يَجُوزُ أَنْ يَعُودَ إلَى الْجَوَازِ مَا قَدْ تُيُقِّنَ تَحْرِيمُهُ إلَّا بِنَصٍّ جَلِيٍّ بِعَوْدَتِهِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

[مَسْأَلَةٌ مَنْ اسْتَخْلَفَهُ الْإِمَامُ]

Legal Question: The one whom the Imam has appointed as his successor.

L6719

L6720–6722

422 - Question: Every individual appointed as a successor by the imam in a state of minor impurity (ḥadath) prays his own prayer, not continuing the prayer of the imam who appointed him. The congregants follow him in what is obligatory for them but do not follow him in what is non-obligatory. Rather, they pause in their current state, waiting for him to reach their position before following him then. Abū Ḥanīfah and Mālik said: Rather, the

٤٢٢ - مَسْأَلَةٌ: وَكُلُّ مَنْ اسْتَخْلَفَهُ الْإِمَامُ الْمُحْدِثُ فَإِنَّهُ لَا يُصَلِّي إلَّا صَلَاةَ نَفْسِهِ لَا عَلَى صَلَاةِ إمَامِهِ الْمُسْتَخْلِفِ لَهُ، وَيَتْبَعُهُ الْمَأْمُومُونَ فِيمَا يَلْزَمُهُمْ، وَلَا يَتْبَعُونَهُ فِيمَا لَا يَلْزَمُهُمْ؛ بَلْ يَقِفُونَ عَلَى حَالِهِمْ، يَنْتَظِرُونَهُ حَتَّى يَبْلُغَ إلَى مَا هُمْ فِيهِ فَيَتْبَعُوهُ حِينَئِذٍ وَقَالَ أَبُو حَنِيفَةَ، وَمَالِكٌ: بَلْ يُصَلِّي الْإِمَامُ الْمُسْتَخْلِفُ كَمَا كَانَ يُصَلِّي لَوْ كَانَ مَأْمُومًا، وَعَلَى

[43] **Hadith references (L6716):** Sunan Ibn Majah 2974; Sunan Ibn Majah 1901; Sunan an-Nasai 1258.

successor imam prays as he would if he were a congregant, according to the ruling of his imam's prayer who appointed him. ʿAlī said: We know of no proof for their position except our dispute with them regarding the Messenger of Allah's statement—peace and blessings be upon him—"The imam is appointed only to be followed." ʿAlī added: The imam who incurred minor impurity, appointed a successor, and withdrew has nullified his role as imam by the consensus between us and them, and by the necessity of sensory observation—for he is now in his home relieving himself, eating, or doing what Allah... He, the Exalted, knows best about it outside prayer, and that if he were to return, he would be a follower among you, not an Imam. We are certain that his Imamate has been nullified. If they say, "We only stated that the legal validity of his Imamate remains, not the Imamate itself," we respond: Herein we dispute you, for your claim is not inherently valid proof. Since you have acknowledged that his Imamate has been nullified and that he is not an Imam, it is impermissible for the legal effect of an Imamate—whose foundation has been nullified—to persist.

As for the second point—by consensus (إجماع) between us and them—the Imam whom the Prophet (peace and blessings of Allah be upon him) commanded us to follow, to pronounce "Allāhū Akbar" when he pronounces it, to rise when he rises, to bow when he bows, and to prostrate when he prostrates. Since this is so, he is the Imam, not the follower. The Imam is the one commanded to perform the prayer as he was instructed, while those emulating him are commanded to follow his lead. If they say, "Yet you claim that when a follower completes his prayer, he need not wait for the Imam," we reply: Yes, but these individuals have not yet completed their prayer. They are obligated to wait for him, just as the Muslims waited for the Messenger of Allah (peace and blessings of Allah be upon him) when he left and returned after performing ghusl, and as they did during the Prayer of Fear (ṣalāt al-khawf). For they remain followers of him, he is their Imam, and their prayer is incomplete. Thus, they have no excuse to abandon following him, nor is it permissible for them to imitate him in acts outside their prayer—thereby intentionally adding to what they have already prayed.

حُكْمِ صَلَاةِ إِمَامِهِ الَّذِي اسْتَخْلَفَهُ قَالَ عَلِيٌّ: مَا نَعْلَمُ لَهُمْ حُجَّةً إِلَّا أَنَّهُمْ وَنَحْنُ تَنَازَعْنَا فِي قَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ» قَالَ عَلِيٌّ: وَالْإِمَامُ الَّذِي أَحْدَثَ وَاسْتَخْلَفَ وَخَرَجَ فَقَدْ بَطَلَتْ إِمَامَتُهُ بِإِجْمَاعٍ مِنَّا وَمِنْهُمْ وَبِضَرُورَةِ الْحِسِّ وَالْمُشَاهَدَةِ، لِأَنَّهُ الْآنَ فِي دَارِهِ يُحْدِثُ أَوْ يَأْكُلُ أَوْ يَعْمَلُ مَا اللَّهُ تَعَالَى أَعْلَمُ بِهِ فِي غَيْرِ صَلَاةٍ، وَأَنَّهُ لَوْ رَجَعَ لَكَانَ مُؤْتَمًّا عِنْدَكُمْ لَا إِمَامًا، فَقَدْ أَيْقَنَّا: أَنَّ إِمَامَتَهُ قَدْ بَطَلَتْ، فَإِنْ قَالُوا: إِنَّمَا قُلْنَا: بَقِيَ حُكْمُ إِمَامَتِهِ، لَا إِمَامَتُهُ قُلْنَا فِي هَذَا نَازَعْنَاكُمْ، فَلَيْسَ دَعْوَاكُمْ حُجَّةً لِنَفْسِهَا، وَإِذْ قَدْ أَقْرَرْتُمْ أَنَّ إِمَامَتَهُ قَدْ بَطَلَتْ، وَأَنَّهُ لَيْسَ إِمَامًا - فَلَا يَجُوزُ بَقَاءُ حُكْمِ إِمَامَةٍ قَدْ بَطَلَتْ أَصْلًا وَأَمَّا الثَّانِي - فَهُوَ بِإِجْمَاعٍ مِنَّا وَمِنْهُمْ - الْإِمَامُ الَّذِي أَمَرَ - عَلَيْهِ السَّلَامُ - أَنْ نَأْتَمَّ بِهِ، وَأَنْ نُكَبِّرَ إِذَا كَبَّرَ، وَنَرْفَعَ إِذَا رَفَعَ، وَنَرْكَعَ إِذَا رَكَعَ، وَنَسْجُدَ إِذَا سَجَدَ، فَإِذْ هُوَ كَذَلِكَ فَهُوَ الْإِمَامُ لَا الْمَأْمُومُ، وَالْإِمَامُ هُوَ الْمَأْمُورُ بِأَنْ يَأْتِيَ بِالصَّلَاةِ كَمَا أُمِرَ، وَالْمُؤْتَمُّونَ بِهِ هُمْ الْمَأْمُورُونَ بِالِائْتِمَامِ بِهِ، فَإِنْ قَالُوا: فَأَنْتُمْ تَقُولُونَ: إِنَّ الْمَأْمُومَ إِذَا أَتَمَّ صَلَاتَهُ لَمْ يَنْتَظِرْ الْإِمَامَ قُلْنَا: نَعَمْ، وَهَؤُلَاءِ لَمْ تَتِمَّ صَلَاتُهُمْ بَعْدُ. فَوَاجِبٌ عَلَيْهِمْ انْتِظَارُهُ، كَمَا فَعَلَ الْمُسْلِمُونَ فِي انْتِظَارِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذْ خَرَجَ ثُمَّ رَجَعَ وَقَدْ اغْتَسَلَ، وَكَمَا فَعَلُوا فِي صَلَاةِ الْخَوْفِ، لِأَنَّهُمْ بَعْدُ مُؤْتَمُّونَ بِهِ، وَهُوَ إِمَامُهُمْ، وَصَلَاتُهُمْ لَمْ تَتِمَّ، فَلَا عُذْرَ لَهُمْ فِي الْخُرُوجِ عَنْ الِائْتِمَامِ بِهِ، وَلَا يَحِلُّ لَهُمْ أَنْ يَتْبَعُوهُ فِيمَا لَيْسَ مِنْ صَلَاتِهِمْ فَيَزِيدُوا فِيهَا بِالْعَمْدِ مَا قَدْ صَلَّوْهُ، فَوَجَبَ انْتِظَارُهُمْ إِيَّاهُ وَلَا بُدَّ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ. وَأَمَّا مَنْ تَمَّتْ صَلَاتُهُ مِنْهُمْ، فَإِنْ شَاءَ سَلَّمَ وَإِنْ شَاءَ أَطَالَ التَّشَهُّدَ، فَذَلِكَ لَهُ، حَتَّى يُسَلِّمَ مَعَ الْإِمَامِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

Therefore, they must necessarily wait for him—and success is attained only through Allah, the Exalted.

As for those among them whose prayer has been completed, they may choose to give the Taslīm (salutation) or prolong the Tashahhud (testification) until they conclude the prayer with the Imam. And success is attained only through Allah, the Exalted.

L6723 **Issue: If any slave flees from his master, his Prayer will not be accepted until he returns.**

L6724–6726 423. Issue: Any slave who absconds from his master, his prayer is not accepted until he returns, except if he absconded due to unlawful harm which he could find no one to protect him. In that case, he is not considered absconding at that time if his intention was solely to distance himself from it. It was narrated to us by ʻAbdullāh ibn Yūsuf: Aḥmad ibn Fatḥ narrated to us: ʻAbd al-Wahhāb ibn ʻĪsā narrated to us: Aḥmad ibn ʻAlī narrated to us: Muslim ibn al-Ḥajjāj narrated to us: Yaḥyā ibn Yaḥyā narrated to us: Jarīr narrated from al-Mughīrah from al-Shaʻbī, who said: Jarīr ibn ʻAbdillāh al-Bajalī used to narrate from the Prophet — peace and blessings be upon him — that he said: "When a slave absconds, his prayer is not accepted." This is also the view of Abū Hurayrah, as was narrated to us from Muḥammad ibn al-Muthannā: ʻAbd al-Raḥmān ibn Mahdī narrated to us: Shuʻbah narrated to us from Ḥabīb ibn Abī Thābit, who said: "I heard as a child from Abū Hurayrah that he said regarding..." The runaway slave: No prayer is accepted from him. Ali said: "This is a figure not known among the Companions (may Allah be pleased with them) - a dissenter. Yet our opponents raise clamor over matters smaller than this when they align with their taqlid."

L6727 **Issue: Whoever among men prays while wearing a saffron-dyed garment...**

L6728–6730 424 - Issue: If a man prays while wearing a safflower-dyed garment, his prayer becomes invalid provided he is an adult male aware of the prohibition; otherwise, it remains valid. If the garment is dyed with safflower (usfur)

[مَسْأَلَةٌ وَأَيُّمَا عَبْدٍ أَبَقَ عَنْ مَوْلَاهُ فَلَا تُقْبَلُ لَهُ صَلَاةٌ حَتَّى يَرْجِعَ]

٤٢٣ - مَسْأَلَةٌ: وَأَيُّمَا عَبْدٍ أَبَقَ عَنْ مَوْلَاهُ فَلَا تُقْبَلُ لَهُ صَلَاةٌ حَتَّى يَرْجِعَ، إِلَّا أَنْ يَكُونَ أَبَقَ لِضَرَرٍ مُحَرَّمٍ لَا يَجِدُ مَنْ يَنْصُرُهُ مِنْهُ، فَلَيْسَ آبِقًا حِينَئِذٍ إِذَا نَوَى بِذَلِكَ الْبُعْدَ عَنْهُ فَقَطْ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثِنَا أَحْمَدُ بْنُ فَتْحٍ ثِنَا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثِنَا أَحْمَدُ بْنُ عَلِيٍّ ثِنَا مُسْلِمُ بْنُ الْحَجَّاجِ ثِنَا يَحْيَى بْنُ يَحْيَى ثِنَا جَرِيرٌ عَنْ الْمُغِيرَةِ عَنْ الشَّعْبِيِّ قَالَ: كَانَ جَرِيرُ بْنُ عَبْدِ اللَّهِ الْبَجَلِيُّ يُحَدِّثُ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ: «إِذَا أَبَقَ الْعَبْدُ لَمْ تُقْبَلْ لَهُ صَلَاةٌ» وَبِهَذَا يَقُولُ أَبُو هُرَيْرَةَ، كَمَا رُوِّينَا عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ثِنَا شُعْبَةُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ سَمِعْتُ وَأَنَا صَبِيٌّ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ فِي الْآبِقِ: لَا تُقْبَلُ لَهُ صَلَاةٌ. قَالَ عَلِيٌّ: هَذَا صَاحِبٌ لَا يُعْرَفُ لَهُ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - مُخَالِفٌ، وَخُصُومُنَا يَشْغَبُونَ بِأَقَلَّ مِنْ هَذَا إِذَا وَافَقَ تَقْلِيدَهُمْ

[مَسْأَلَةٌ وَمَنْ صَلَّى مِنْ الرِّجَالِ وَهُوَ لَابِسٌ مُعَصْفَرًا]

٤٢٤ - مَسْأَلَةٌ: وَمَنْ صَلَّى مِنْ الرِّجَالِ وَهُوَ لَابِسٌ مُعَصْفَرًا بَطَلَتْ صَلَاتُهُ إِذَا كَانَ ذَكَرًا عَالِمًا بِالنَّهْيِ وَإِلَّا فَلَا، فَإِنْ كَانَ مَصْبُوغًا بِعُصْفُرٍ لَا يَظْهَرُ فِيهِ إِلَّا أَنَّهُ لَا يُطْلَقُ

without prominent coloration that would warrant being called “mu’asfar,” then prayer in it is permissible. Women may pray in such garments. Abdullah ibn Rabi’ narrated to us through his chain from Ali ibn Abi Talib: “Allah’s Messenger - peace and blessings be upon him - forbade wearing qassi (a Yemeni garment), safflower-dyed clothes, gold rings, and recitation during bowing.” This view is held by some of the righteous Salaf, as narrated through Ma’mar from Qatadah: Umar ibn al-Khattab saw a man wearing safflower-dyed clothing and said, “Leave these shiny garments for women.” Through another chain from Sulayman ibn Sard al-Khuza’i: Umar saw a man wearing two safflower-dyed garments and said, “Remove these, lest people suspect you of worse conduct.” Ali remarked, “This represents an extremely severe ruling.” We are narrated that Umm al-Fadl bint Ghaylan asked Anas ibn Malik about safflower dye, to which he replied, “It is permissible for women.” Ali stated, “The Prophet’s permission for women is well-established.” Abdullah ibn Rabi’ further narrated through his chain from Abdullah ibn Umar: “I heard Allah’s Messenger - peace and blessings be upon him - forbid women in ihram from wearing gloves, face-veils, garments dyed with wars (a plant dye) or saffron. After that [state of ihram], they may wear any colored garments they choose - whether safflower-dyed, khazz (a silk-wool blend)...” “or ornaments, or pants, or a shirt, or a khuff.”[44]

عَلَيْهِ اسْمُ “ مُعَصْفَرٌ ” فَصَلَاتُهُ فِيهِ جَائِزَةٌ، وَالصَّلَاةُ فِيهِ جَائِزَةٌ لِلنِّسَاءِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثِنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ ثِنَا مُحَمَّدُ بْنُ بَكْرٍ ثِنَا أَبُو دَاوُد ثِنَا الْقَعْنَبِيُّ ثِنَا مَالِكٌ عَنْ نَافِعٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَهَى عَنْ لُبْسِ الْقَسِّيِّ وَعَنْ لُبْسِ الْمُعَصْفَرِ وَعَنْ تَخَتُّمٍ الذَّهَبِ، وَعَنْ الْقِرَاءَةِ فِي الرُّكُوعِ» . وَبِهَذَا يَقُولُ بَعْضُ السَّلَفِ الصَّالِحِ -: كَمَا رُوِّينَا عَنْ مَعْمَرٍ عَنْ قَتَادَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَى عَلَى رَجُلٍ ثَوْبًا مُعَصْفَرًا فَقَالَ: دَعُوا هَذِهِ الْبَرَّاقَاتِ لِلنِّسَاءِ. وَعَنْ مَعْمَرٍ عَنْ بُدَيْلٍ الْعُقَيْلِيِّ عَنْ أَبِي الْعَلَاءِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ عَنْ سُلَيْمَانَ بْنِ صَرْدٍ الْخُزَاعِيِّ قَالَ: رَأَى عُمَرُ بْنُ الْخَطَّابِ عَلَى رَجُلٍ ثَوْبَيْنِ مُمَصَّرَيْنِ فَقَالَ: أَلْقِ هَذَيْنِ عَنْك، لَعَلَّك أَنْ تُوهَمَ مِنْ عَمَلِك مَا هُوَ أَشَدُّ مِنْ هَذَا قَالَ عَلِيٌّ: هَذَا تَشْدِيدٌ عَظِيمٌ جِدًّا وَرُوِّينَا أَنَّ أُمَّ الْفَضْلِ بِنْتَ غِيلَانَ: أَرْسَلَتْ إلَى أَنَسِ بْنِ مَالِكٍ تَسْأَلُهُ عَنْ الْعُصْفُرِ فَقَالَ أَنَسٌ: لَا بَأْسَ بِهِ لِلنِّسَاءِ. قَالَ عَلِيٌّ: صَحَّ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إبَاحَتُهُ لِلنِّسَاءِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثِنَا مُحَمَّدُ بْنُ إِسْحَاقَ ثِنَا ابْنُ الْأَعْرَابِيِّ ثِنَا أَبُو دَاوُد ثِنَا أَحْمَدُ بْنُ حَنْبَلٍ ثِنَا يَعْقُوبُ هُوَ ابْنُ إبْرَاهِيمَ بْنِ سَعْدِ بْنِ إبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ - ثِنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ أَنَّ نَافِعًا مَوْلَى ابْنِ عُمَرَ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «نَهَى النِّسَاءَ فِي إحْرَامِهِنَّ عَنْ الْقُفَّازَيْنِ وَالنِّقَابِ، وَمَا مَسَّ الْوَرْسُ وَالزَّعْفَرَانُ مِنْ الثِّيَابِ، وَلْتَلْبَسْ بَعْدَ ذَلِكَ مَا أَحَبَّتْ مِنْ أَلْوَانِ الثِّيَابِ مِنْ مُعَصْفَرٍ، أَوْ خَزٍّ، أَوْ حُلِيٍّ، أَوْ سَرَاوِيلَ، أَوْ قَمِيصٍ، أَوْ خُفٍّ» .

[44] **Hadith references (L6728):** Sunan Abi Dawud 4044.

[مَسْأَلَةٌ وَمَنْ صَلَّى وَهُوَ يَحْمِلُ شَيْئًا مَسْرُوقًا أَوْ مَغْصُوبًا أَوْ إنَاءَ فِضَّةٍ أَوْ ذَهَبٍ]

٤٢٥ - مَسْأَلَةٌ: وَمَنْ صَلَّى وَهُوَ يَحْمِلُ شَيْئًا مَسْرُوقًا أَوْ مَغْصُوبًا أَوْ إنَاءَ فِضَّةٍ أَوْ ذَهَبٍ بَطَلَتْ صَلَاتُهُ إلَّا أَنْ يَحْمِلَ الْمَأْخُوذَ بِغَيْرِ حَقِّهِ لِيَرُدَّهُ إلَى صَاحِبِهِ، أَوْ يَحْمِلَ الْإِنَاءَ لِيَكْسِرَهُ -: فَصَلَاتُهُ تَامَّةٌ، فَإِنْ صَلَّى وَفِي كَفِّهِ أَوْ حُجْزَتِهِ حُلِيٌّ ذَهَبٌ يَتَمَلَّكُهُ لِأَهْلِهِ، أَوْ لِيَبِيعَهُ، أَوْ ثَوْبٌ حَرِيرٌ كَذَلِكَ، أَوْ دَنَانِيرُ -: فَصَلَاتُهُ تَامَّةٌ. وَكَذَلِكَ لَوْ صَلَّى وَفِي فِيهِ دِينَارٌ أَوْ لُؤْلُؤَةٌ يُحْرِزُهُمَا بِذَلِكَ فَصَلَاتُهُ تَامَّةٌ. بُرْهَانُ ذَلِكَ -: أَنَّهُ عَمِلَ فِي صَلَاتِهِ مَا لَا يَحِلُّ لَهُ، وَمَنْ عَمِلَ فِي صَلَاتِهِ مَا لَا يَحِلُّ لَهُ؛ فَلَمْ يُصَلِّ الصَّلَاةَ الَّتِي أَمَرَهُ اللَّهُ عَزَّ وَجَلَّ بِهَا؛ فَإِذَا حَمَلَ ذَلِكَ لِمَا أُمِرَ بِهِ؛ فَلَمْ يَعْمَلْ فِي صَلَاتِهِ إلَّا مَا أُمِرَ بِهِ؛ فَصَلَاتُهُ صَحِيحَةٌ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

[مَسْأَلَةُ الرَّجُلِ إنْ صَلَّى فِي ثَوْبٍ وَاسِعٍ]

٤٢٦ - مَسْأَلَةٌ: وَفُرِضَ عَلَى الرَّجُلِ - إنْ صَلَّى فِي ثَوْبٍ وَاسِعٍ - أَنْ يَطْرَحَ مِنْهُ عَلَى عَاتِقِهِ أَوْ عَاتِقَيْهِ، فَإِنْ لَمْ يَفْعَلْ بَطَلَتْ صَلَاتُهُ، فَإِنْ كَانَ ضَيِّقًا اتَّزَرَ بِهِ وَأَجْزَأَهُ، كَانَ مَعَهُ ثِيَابٌ غَيْرُهُ أَوْ لَمْ يَكُنْ -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا أَبُو عَاصِمٍ هُوَ النَّبِيلُ - عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقِهِ مِنْهُ شَيْءٌ» . وَرُوِّينَاهُ مِنْ طَرِيقِ سُفْيَانَ بْنِ

L6731 **Issue: Whoever prays while carrying stolen property, wrongfully seized property, or a vessel made of silver or gold.**

L6732 425. Issue: If someone prays while carrying a stolen item, a usurped item, a silver vessel, or a gold vessel, their prayer becomes invalid—except if they carry the wrongfully taken item to return it to its owner or carry the vessel to break it, in which case their prayer remains valid. If one prays while holding gold ornaments in their hand or waist area that they own for their family's use or intend to sell, or a silk garment under similar circumstances, or gold coins (dinars), their prayer is valid. Similarly, if they pray with a dinar or pearl in their mouth to secure them, their prayer remains valid. The evidence for this is that they performed an impermissible act during prayer, and whoever does so has not fulfilled the prayer Allah Almighty commanded. However, if they carried it to fulfill an obligated purpose, engaging only in what was commanded for rectifying wrongdoing during prayer, then their prayer is valid. And success is from Allah, the Exalted.

L6733 **A jurisprudential issue regarding a man if he prays in a wide garment.**

L6734 426 - Issue: It is obligatory upon a man—if he prays in a spacious garment—to drape part of it over his shoulder or both shoulders. If he fails to do so, his prayer becomes invalid. If the garment is narrow, he may wrap it around his waist, and this suffices him, whether he has other garments with him or not. It was narrated to us by ʿAbd al-Raḥmān ibn ʿAbd Allāh ibn Khālid; narrated to us by Ibrāhīm ibn Aḥmad; narrated to us by al-Farbarī; narrated to us by al-Bukhārī; narrated to us by Abū ʿĀṣim, known as al-Nabīl—from Mālik, from Abū al-Zinād, from al-Aʿraj, from Abū Hurayrah, who said: The Messenger of Allāh (peace and blessings of Allāh be upon him) said, "Let none of you pray in a single garment without something from it covering his shoulder." We also narrated it through the chain of Sufyān ibn ʿUyaynah, from Abū al-Zinād, from al-Aʿraj, from Abū Hurayrah, from the Prophet

(peace and blessings of Allāh be upon him): “Let none of you pray in a single garment without something from it covering both his shoulders.”[45]

عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا يُصَلِّيَنَّ أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقَيْهِ مِنْهُ شَيْءٌ» .

L6735–6736 Ali said: The meaning in both expressions is the same, because when one drapes part of the garment over his shoulder, he has not prayed in a garment that leaves both shoulders uncovered, but rather prayed in a garment covering one of his shoulders. Abdullah ibn Yusuf narrated to us from Ahmad ibn Fath from Abdul-Wahhab ibn Isa from Ahmad ibn Muhammad from Ahmad ibn Ali from Muslim ibn al-Hajjaj from Harun ibn Ma’ruf from Hatim ibn Ismail from Ya‘qub ibn Mujahid Abu Hazrah from ‘Ubada ibn al-Walid ibn ‘Ubada ibn as-Samit, who said: “My father and I came to Jabir ibn ‘Abdullah, and he narrated to us in a hadith that the Messenger of Allah, peace and blessings be upon him, said to him: ’O Jabir, if the garment is wide, cross its ends; if it is narrow, tie it around your waist,”’ referring to his garment. These hadiths take precedence over all other reports regarding prayer in a single garment. It was narrated to us from Hammad ibn Salama from Ayyub as-Sikhtiyani from Nafi‘, the freed slave of Ibn ‘Umar, who said about the garment: “If it is wide, drape it over your shoulders; if it is short, wrap it around your waist.” From Abu ‘Awanah from al-Mughirah from Ibrahim an-Nakha‘i, who said: “If you have only one garment, drape it over your shoulders if it is wide, or wrap it around your waist if it is short.” From Tawus in a similar manner. From Muhammad ibn al-Hanafiyyah: “No prayer is valid for one who does not cover both shoulders during prayer.”

قَالَ عَلِيٌّ: الْمَعْنَى فِي كِلَا اللَّفْظَيْنِ وَاحِدٌ، لِأَنَّهُ مَتَى أَلْقَى بَعْضَ الثَّوْبِ عَلَى عَاتِقِهِ فَلَمْ يُصَلِّ فِي ثَوْبٍ لَيْسَ عَلَى عَاتِقَيْهِ مِنْهُ شَيْءٌ، بَلْ صَلَّى فِي ثَوْبٍ عَلَى أَحَدِ عَاتِقَيْهِ مِنْهُ شَيْءٌ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا هَارُونُ بْنُ مَعْرُوفٍ ثنا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ يَعْقُوبَ بْنِ مُجَاهِدٍ أَبِي حَزْرَةَ - عَنْ «عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ أَنَا وَأَبِي فَحَدَّثَنَا فِي حَدِيثٍ: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لَهُ يَا جَابِرُ، إِذَا كَانَ وَاسِعًا فَخَالِفْ بَيْنَ طَرَفَيْهِ، وَإِذَا كَانَ ضَيِّقًا فَاشْدُدْهُ عَلَى حَقْوِكَ» يَعْنِي ثَوْبَهُ. وَهَذِهِ الْأَحَادِيثُ تَقْضِي سَائِرَ الْأَخْبَارِ فِي الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ وَرُوِّينَا عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ نَافِعٍ مَوْلَى ابْنِ عُمَرَ قَالَ فِي الثَّوْبِ: إِذَا كَانَ وَاسِعًا فَتَوَشَّحَ بِهِ، وَإِنْ كَانَ قَصِيرًا فَاتَّزَرَ بِهِ. وَعَنْ أَبِي عَوَانَةَ عَنْ الْمُغِيرَةِ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ قَالَ: إِذَا لَمْ يَكُنْ عَلَيْك إلَّا ثَوْبٌ وَاحِدٌ، إنْ كَانَ وَاسِعًا فَتَوَشَّحْ بِهِ، وَإِنْ كَانَ صَغِيرًا فَاتَّزِرْ بِهِ وَعَنْ طَاوُسٍ بِنَحْوِ هَذَا وَعَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ: لَا صَلَاةَ لِمَنْ لَمْ يُخَمِّرْ عَلَى عَاتِقَيْهِ فِي الصَّلَاةِ

L6737 **An issue: It is not permissible for anyone to pray while wrapped in the sammā’—the man and the woman are equal.**

[مَسْأَلَةٌ وَلَا يَجُوزُ لِأَحَدٍ أَنْ يُصَلِّيَ وَهُوَ مُشْتَمِلُ الصَّمَّاءَ الرَّجُلُ وَالْمَرْأَةُ سَوَاءٌ]

L6738 427 – Issue: It is not permissible for anyone to pray while wrapped in

[45] **Hadith references (L6734):** Mishkat al-Masabih 755.

the ṣammāʾ manner—which is when a person envelops themselves with their hands beneath the garment—for men and women are equal in this. Narrated to us by ʿAbd al-Raḥmān ibn ʿAbd Allāh ibn Khālid; narrated by Ibrāhīm ibn Aḥmad; narrated by al-Farabrī; narrated by al-Bukhārī; narrated by ʿUbayd ibn Ismāʿīl from Abū Usāmah from ʿUbayd ibn ʿUmar from Khabīb ibn ʿAbd al-Raḥmān from Ḥafṣ ibn ʿĀṣim from Abū Hurayrah: "The Messenger of Allāh—may Allāh's blessings and peace be upon him—prohibited two types of sales and two modes of dress," and he mentioned the ḥadīth, which includes: "from the ṣammāʾ wrapping."

L6739 **Issue: The ruling on the prayer of a man who drags his garment in ostentatious pride.**

L6740–6742 Issue 428: The prayer is not valid from a man who drags his garment out of arrogance. As for a woman, she may let down the hem of what she wears by a cubit's length and no more. If she exceeds that knowingly, her prayer becomes invalid. The requirement for every garment a man wears is that it should reach the ankles, not lower at all. If he lets it hang below the ankles out of fear or forgetfulness, there is no blame on him. Abdullah ibn Yusuf reported to us, Ahmad ibn Fath reported to us, Abdul Wahhab ibn Isa reported to us, Ahmad ibn Muhammad reported to us, Ahmad ibn Ali reported to us, Muslim ibn al-Hajjaj reported to us, Muhammad ibn al-Muthanna reported to us, Yahya ibn Sa'id—al-Qattan—reported from Ubaydullah ibn Umar from Nafi' from Ibn Umar, who said: The Messenger of Allah—peace and blessings be upon him—said, "Allah will not look on the Day of Resurrection at one who drags his garment out of arrogance." This applies generally to trousers, waist wrappers, shirts, and all that is worn. It was also narrated by Abdullah ibn Dinar and Zayd ibn Aslam from Ibn Umar with a connected chain. We narrated it via the chain of Abu Dharr with a severe warning. We narrated from Abu Uthman al-Nahdi from Ibn Mas'ud that he said: "One who lets his waist wrapper drag in prayer is neither deemed permissible nor forbidden by Allah." From Ibn Abbas: "Allah will not look at one who lets his garment hang below the ankles." From Mujahid: "It was said: Whoever's

٤٢٧ - مَسْأَلَةٌ: وَلَا يَجُوزُ لِأَحَدٍ أَنْ يُصَلِّيَ وَهُوَ مُشْتَمِلُ الصَّمَّاءَ، وَهُوَ أَنْ يَشْتَمِلَ الْمَرْءُ وَيَدَاهُ تَحْتَهُ، الرَّجُلُ وَالْمَرْأَةُ سَوَاءٌ -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا عُبَيْدُ بْنُ إِسْمَاعِيلَ عَنْ أَبِي أُسَامَةَ عَنْ عُبَيْدِ بْنِ عُمَرَ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَهَى عَنْ بَيْعَتَيْنِ وَعَنْ لُبْسَتَيْنِ فَذَكَرَ الْحَدِيثَ وَفِيهِ: عَنْ اشْتِمَالِ الصَّمَّاءِ»

[مَسْأَلَةُ الصَّلَاةُ مِمَّنْ جَرَّ ثَوْبَهُ خُيَلَاءَ مِنْ الرِّجَالِ]

٤٢٨ - مَسْأَلَةٌ: وَلَا تُجْزِئُ الصَّلَاةُ مِمَّنْ جَرَّ ثَوْبَهُ خُيَلَاءَ مِنْ الرِّجَالِ وَأَمَّا الْمَرْأَةُ فَلَهَا أَنْ تُسْبِلَ ذَيْلَ مَا تَلْبَسُ ذِرَاعًا لَا أَكْثَرَ، فَإِنْ زَادَتْ عَلَى ذَلِكَ عَالِمَةً بِالنَّهْيِ بَطَلَتْ صَلَاتُهَا وَحَقُّ كُلِّ ثَوْبٍ يَلْبَسُهُ الرَّجُلُ أَنْ يَكُونَ إلَى الْكَعْبَيْنِ لَا أَسْفَلَ أَلْبَتَّةَ، فَإِنْ أَسْبَلَهُ فَزَعًا أَوْ نِسْيَانًا فَلَا شَيْءَ عَلَيْهِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا يَحْيَى بْنُ سَعِيدٍ هُوَ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا يَنْظُرُ اللَّهُ يَوْمَ الْقِيَامَةِ إلَى مَنْ جَرَّ ثَوْبَهُ خُيَلَاءَ» . فَهَذَا عُمُومٌ لِلسَّرَاوِيلِ، وَالْإِزَارِ، وَالْقَمِيصِ وَسَائِرِ مَا يُلْبَسُ. وَرَوَاهُ أَيْضًا عَبْدُ اللَّهِ بْنُ دِينَارٍ، وَزَيْدُ بْنُ أَسْلَمَ عَنْ ابْنِ عُمَرَ مُسْنَدًا. وَرُوِّينَاهُ أَيْضًا مِنْ طَرِيقِ أَبِي ذَرٍّ مُسْنَدًا بِوَعِيدٍ شَدِيدٍ. وَرُوِّينَا عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ عَنْ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ: الْمُسْبِلُ إزَارَهُ فِي الصَّلَاةِ لَيْسَ مِنْ اللَّهِ فِي حِلٍّ وَلَا فِي حَرَامٍ. وَعَنْ ابْنِ عَبَّاسٍ: لَا يَنْظُرُ اللَّهُ إلَى مُسْبِلٍ

waist wrapper touches his ankle, Allah will not accept his prayer." Mujahid narrates this from his predecessors, who can only be the Companions—may Allah be pleased with them—for he was not among the junior Successors but among their middle ranks. From Dharr ibn Abdullah al-Marhibi—a senior Successor—: "It was said: Whoever drags his clothes, his prayer is not accepted, and we know of no dissent among the Companions—may Allah be pleased with them—on this matter." Ali said: "Whoever does in his prayer what is forbidden for him to do has not prayed as commanded, and whoever does not pray as commanded, his prayer is invalid."[46]

وَعَنْ مُجَاهِد: كَانَ يُقَالُ: مَنْ مَسَّ إِزَارُهُ كَعْبَهُ لَمْ يَقْبَلْ اللَّهُ لَهُ صَلَاةً فَهَذَا مُجَاهِدٌ يَحْكِي ذَلِكَ عَمَّنْ قَبْلَهُ، وَلَيْسُوا إِلَّا الصَّحَابَةَ - رَضِيَ اللَّهُ عَنْهُمْ - لِأَنَّهُ لَيْسَ مِنْ صِغَارِ التَّابِعِينَ، بَلْ مِنْ أَوَاسِطِهِمْ وَعَنْ ذَرِّ بْنِ عَبْدِ اللَّهِ الْمَرْهَبِيِّ - وَهُوَ مِنْ كِبَارِ التَّابِعِينَ -: كَانَ يُقَالُ: مَنْ جَرَّ ثِيَابَهُ لَمْ تُقْبَلْ لَهُ صَلَاةٌ وَلَا نَعْلَمُ لِمَنْ ذَكَرْنَا مُخَالِفًا مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -. قَالَ عَلِيٌّ: فَمَنْ فَعَلَ فِي صَلَاتِهِ مَا حَرُمَ عَلَيْهِ فِعْلُهُ فَلَمْ يُصَلِّ كَمَا أُمِرَ، وَمَنْ لَمْ يُصَلِّ كَمَا أُمِرَ فَلَا صَلَاةَ لَهُ.

L6743–6744 Abdullah ibn Rabīʿ narrated from Muḥammad ibn Isḥāq, who narrated from Ibn al-Aʿrābī, who narrated from Abū Dāwūd as-Sijistānī, who narrated from An-Nufaylī (ʿAbdullāh ibn Muḥammad), who narrated from Muḥammad, who narrated from Zuhayr (Ibn Muʿāwiyah), who narrated from Mūsā ibn ʿUqbah, from Sālim ibn ʿAbdullāh ibn ʿUmar, from his father, who said: The Messenger of Allah (peace be upon him) said, "Whoever trails his garment out of arrogance, Allah will not look at him on the Day of Resurrection." Abū Bakr aṣ-Ṣiddīq said, "One side of my lower garment slips down unless I attend to it." The Messenger of Allah (peace be upon him) told him, "You are not among those who do this out of arrogance."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثِنَا مُحَمَّدُ بْنُ إِسْحَاق ثِنَا ابْنُ الْأَعْرَابِيِّ ثِنَا أَبُو دَاوُد السِّجِسْتَانِيُّ ثِنَا النُّفَيْلِيُّ هُوَ عَبْدُ اللَّهِ بْنُ مُحَمَّد - ثِنَا مُحَمَّدٌ ثِنَا زُهَيْرٌ هُوَ ابْنُ مُعَاوِيَةَ - ثِنَا مُوسَى بْنُ عُقْبَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَنْ جَرَّ ثَوْبَهُ خُيَلَاءَ لَمْ يَنْظُرْ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ فَقَالَ أَبُو بَكْرٍ الصِّدِّيقُ: إِنَّ أَحَدَ جَانِبَيْ إِزَارِي يَسْتَرْخِي إِلَّا أَنْ أَتَعَاهَدَ ذَلِكَ مِنْهُ فَقَالَ لَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَسْت مِمَّنْ يَفْعَلُهُ خُيَلَاءَ» . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثِنَا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثِنَا أَحْمَدُ بْنُ شُعَيْبٍ أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ الْقُومِسِيُّ ثِنَا عَبْدُ الرَّزَّاقِ أَنَا مَعْمَرٌ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَنْ جَرَّ ثَوْبَهُ مِنْ الْخُيَلَاءِ لَمْ يَنْظُرْ اللَّهُ إِلَيْهِ قَالَتْ أُمُّ سَلَمَةَ يَا رَسُولَ اللَّهِ فَكَيْفَ تَصْنَعُ النِّسَاءُ بِذُيُولِهِنَّ قَالَ: تُرْخِينَهُ شِبْرًا، قَالَتْ: إِذَنْ تَنْكَشِفَ أَقْدَامُهُنَّ، قَالَ: تُرْخِينَهُ ذِرَاعًا لَا يَزِدْنَ عَلَيْهِ» . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثِنَا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثِنَا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُقْرِي ثِنَا سُفْيَانُ هُوَ ابْنُ عُيَيْنَةَ - ثِنَا الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ قَالَ: سَأَلْت أَبَا سَعِيدٍ الْخُدْرِيَّ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ:

Abdullah ibn Rabīʿ narrated from Muḥammad ibn Muʿāwiyah, who narrated from Aḥmad ibn Shuʿayb, via Nūḥ ibn Ḥabīb al-Qūmisī, who narrated from ʿAbdur-Razzāq, from Maʿmar, via Ayyūb as-Sikhtiyānī, from Nāfiʿ, from Ibn ʿUmar, who said: The Messenger of Allah (peace be upon him) said, "Whoever trails his garment out of arrogance, Allah will not look at him." Umm Salamah asked, "O Messenger of Allah, how should women manage their hems?" He replied, "Let them extend a span." She said, "Then their ankles would become exposed." He said, "Let them extend a cubit, but they must not exceed that."

Abdullah ibn Rabīʿ narrated from Muḥammad ibn Muʿāwiyah, who narrated from Aḥmad ibn Shuʿayb, via Muḥammad ibn ʿAbdullāh ibn Yazīd al-Muqrī, who narrated from Sufyān (Ibn ʿUyaynah), from Al-ʿAlāʾ ibn ʿAbdur-Raḥmān,

[46] **Hadith references (L6740):** Jami at-Tirmidhi 1730.

from his father, who said: I asked Abū Saʿīd al-Khudrī, and he said: I heard the Messenger of Allah (peace be upon him) say, “A believer’s lower garment should reach mid-calf. There is no blame for what is between that and the ankles, but what is below that is in the Fire. Allah will not look at one who trails his lower garment out of arrogance.”

«إِزْرَةُ الْمُؤْمِنِ إِلَى أَنْصَافِ سَاقَيْهِ، لَا جُنَاحَ عَلَيْهِ فِيمَا بَيْنَهُ وَبَيْنَ الْكَعْبَيْنِ، وَمَا أَسْفَلُ ذَلِكَ فِي النَّارِ، لَا يَنْظُرُ اللَّهُ إِلَى مَنْ جَرَّ إِزَارَهُ بَطَرًا» .

L6745–6746

Issue: Prayer in the Garment of a Disbeliever or a Transgressor

[مَسْأَلَةُ الصَّلَاةُ فِي ثَوْبِ الْكَافِرِ وَالْفَاسِقِ]

L6747

Issue: It is permissible to pray in the garment of a disbeliever or a sinner, provided one is not certain there is something impure in it that must be avoided, based on Allah’s statement: “He created for you all that is on the earth” (Q. 2:29). It is authentically reported that “the Messenger of Allah (peace be upon him) prayed in a Roman cloak.” We are certain of the purity of cotton, linen, wool, hair, fur, leather, and silk—for women—and the permissibility of all these materials. Whoever claims they are impure or prohibited is not to be believed unless they provide evidence from a Quranic text or an authentic Sunnah. Allah says: “He has detailed for you what He has forbidden to you” (Q. 6:119), and “Assumption avails nothing against the truth” (Q. 10:36). If it is argued that the Messenger of Allah prohibited their utensils unless washed, even if no other is found, we respond: Yes, but utensils are distinct from garments, and [remind them that] “Your Lord is not forgetful” (Q. 19:64). Had Allah intended to prohibit their garments, He would have clarified it through His Messenger, as He did with utensils. It is astonishing that those who prohibit prayer in their garments permit their utensils without necessity—this is contrary to the facts. The permissibility of praying in the garments of polytheists is the view of Sufyan al-Thawri, Dawud ibn ‘Ali, and this is our position.[47]

مَسْأَلَةٌ: وَالصَّلَاةُ جَائِزَةٌ فِي ثَوْبِ الْكَافِرِ وَالْفَاسِقِ، مَا لَمْ يُوقِنْ فِيهَا شَيْئًا يَجِبُ اجْتِنَابُهُ لِقَوْلِ اللَّهِ تَعَالَى: {خَلَقَ لَكُمْ مَا فِي الأَرْضِ جَمِيعًا} [البقرة: ٢٩] . وَقَدْ صَحَّ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَّى فِي جُبَّةٍ رُومِيَّةٍ» ؛ وَنَحْنُ عَلَى يَقِينٍ مِنْ طَهَارَةِ الْقُطْنِ، وَالْكَتَّانِ، وَالصُّوفِ، وَالشَّعْرِ، وَالْوَبَرِ، وَالْجُلُودِ، وَالْحَرِيرِ لِلنِّسَاءِ، وَإِبَاحَةِ كُلِّ ذَلِكَ فَمَنْ ادَّعَى نَجَاسَةً أَوْ تَحْرِيمًا لَمْ يُصَدَّقْ إِلَّا بِدَلِيلٍ مِنْ نَصِّ قُرْآنٍ أَوْ سُنَّةٍ صَحِيحَةٍ. قَالَ تَعَالَى: {وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ} [الأنعام: ١١٩] . وَقَالَ تَعَالَى: {إِنَّ الظَّنَّ لا يُغْنِي مِنَ الْحَقِّ شَيْئًا} [يونس: ٣٦] ، فَإِنْ قِيلَ: قَدْ حَرَّمَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - آنِيَتَهُمْ إِلَّا بَعْدَ غَسْلِهَا، وَإِنْ لَمْ يُوجَدْ غَيْرُهَا قُلْنَا: نَعَمْ، وَالْآنِيَةُ غَيْرُ الثِّيَابِ {وَمَا كَانَ رَبُّكَ نَسِيًّا} [مريم: ٦٤] . وَلَوْ أَرَادَ اللَّهُ تَعَالَى تَحْرِيمَ ثِيَابِهِمْ لَبَيَّنَ ذَلِكَ عَلَى لِسَانِ رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَمَا فَعَلَ بِالْآنِيَةِ وَالْعَجَبُ أَنَّ الْمَانِعَ مِنْ الصَّلَاةِ فِي ثِيَابِهِمْ يُبِيحُ آنِيَتَهُمْ لِغَيْرِ ضَرُورَةٍ وَهَذَا عَكْسُ الْحَقَائِقِ وَإِبَاحَةُ الصَّلَاةِ فِي ثِيَابِ الْمُشْرِكِينَ هُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ، وَدَاوُد بْنِ عَلِيٍّ، وَبِهِ نَقُولُ

L6748

Issue: It is not valid for any man to pray while his skin is dyed with saffron.

[مَسْأَلَةٌ وَلَا يُجْزِئُ أَحَدًا مِنْ الرِّجَالِ أَنْ يُصَلِّيَ وَقَدْ زَعْفَرَ جِلْدَهُ بِالزَّعْفَرَانِ]

[47] **Qur’an references (L6747):** Qur’an 2:29 (Al-Baqarah); Qur’an 6:119 (Al-An’am); Qur’an 10:36 (Yunus); Qur’an 19:64 (Maryam).

L6749 430 - Issue: It is not valid for any man to pray while having dyed his skin with saffron. If he dyes his garments or turban with saffron, or saffron-dyes his beard, this is commendable, and his prayer with all such [apparel] is permissible. Abdullah ibn Rabīʿ narrated to us: Muḥammad ibn Isḥāq narrated to us: Ibn al-Aʿrābī narrated to us: Abū Dāwūd narrated to us: Musaddad narrated to us: Ḥammād ibn Zayd and Ismāʿīl ibn Ibrāhīm – that is Ibn ʿUlayyah – both narrated to us from ʿAbd al-ʿAzīz ibn Ṣuhayb from Anas, who said: "Allah's Messenger – peace and blessings of Allah be upon him – prohibited men from saffron-dyeing." This is the wording of Ismāʿīl. The wording of Ḥammād is: "prohibited from saffron-dyeing for men."[48]

٤٣٠ - مَسْأَلَةٌ: وَلَا يُجْزِئُ أَحَدًا مِنْ الرِّجَالِ أَنْ يُصَلِّيَ وَقَدْ زَعْفَرَ جِلْدَهُ بِالزَّعْفَرَانِ، فَإِنْ صَبَغَ ثِيَابَهُ، أَوْ عِمَامَتَهُ، بِالزَّعْفَرَانِ، أَوْ زَعْفَرَ لِحْيَتَهُ، فَحَسَنٌ، وَصَلَاتُهُ بِكُلِّ ذَلِكَ جَائِزَةٌ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا مُسَدَّدٌ ثنا حَمَّادُ بْنُ زَيْدٍ وَإِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ هُوَ ابْنُ عُلَيَّةَ - كِلَاهُمَا عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسٍ قَالَ: «نَهَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يَتَزَعْفَرَ الرَّجُلُ» . هَذَا لَفْظُ إِسْمَاعِيلَ، وَلَفْظُ حَمَّادٍ، «عَنْ التَّزَعْفُرِ لِلرِّجَالِ» .

L6750–6751 Abdullah ibn Rabi' narrated to us: 'Umar ibn 'Abd al-Malik narrated; Muhammad ibn Bakr narrated; Sulayman ibn al-Ash'ath narrated; Zuhayr ibn Harb narrated; Muhammad ibn 'Abdullah al-Asadi narrated; Abu Ja'far al-Razi narrated from al-Rabi' ibn Anas from his two grandfathers [al-Rabi''s grandfathers], who said: We heard Abu Musa al-Ash'ari say: The Messenger of Allah—peace and blessings be upon him—said: "Allah does not accept the prayer of a man who has any khaluq (a saffron-based perfume) on his body." 'Ali said: Al-Khaluq refers to saffron. The initial grading of this report places it as a statement of Abu Musa (mawqūf), not a direct Prophetic narration. 'Ali said: This prohibitive ruling abrogates what was permitted at the beginning of the Hijrah, when the Prophet—peace and blessings be upon him—allowed men to use saffron. For he saw 'Abd al-Rahman ibn 'Awf upon his marriage wearing khaluq, yet did not censure him. The original ruling in this matter was permissibility, then the prohibitive ruling emerged, serving as an abrogating ruling. Abdullah ibn Rabi' narrated to us: Muhammad ibn Mu'awiyah narrated; Ahmad ibn Shu'ayb informed us: Ya'qub ibn Ibrahim narrated; al-Darawardi—'Abd al-'Aziz ibn Muhammad—narrated from Zayd ibn Aslam, who said: I saw Ibn 'Umar dyeing his beard yellow with khaluq, so I said: O Abu 'Abd al-Rahman, you dye your beard yellow with khaluq! He replied: "I saw the Messenger of Allah—peace and blessings be upon him—dyeing his beard yellow with it, and no dye was more beloved to him than

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا سُلَيْمَانُ بْنُ الْأَشْعَثِ ثنا زُهَيْرُ بْنُ حَرْبٍ ثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ ثنا أَبُو جَعْفَرٍ الرَّازِيّ عَنْ الرَّبِيعِ بْنِ أَنَسٍ عَنْ جَدَّيْهِ قَالَا: سَمِعْنَا أَبَا مُوسَى الْأَشْعَرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا يَقْبَلُ اللَّهُ صَلَاةَ رَجُلٍ فِي جَسَدِهِ شَيْءٌ مِنْ خَلُوقٍ» . قَالَ عَلِيٌّ: الْخَلُوقُ الزَّعْفَرَانُ، وَأَوَّلُ مَرَاتِبِ هَذَا الْخَبَرِ كَوْنُهُ مِنْ قَوْلِ أَبِي مُوسَى. قَالَ عَلِيٌّ: هَذَا النَّهْيُ نَاسِخٌ لِمَا كَانَ فِي أَوَّلِ الْهِجْرَةِ مِنْ إبَاحَتِهِ - عَلَيْهِ السَّلَامُ - لَأَنْ يَتَزَعْفَرَ الرَّجُلُ، إذْ رَأَى عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ حِينَ تَزَوَّجَ وَعَلَيْهِ الْخَلُوقُ، فَلَمْ يُنْكِرْ عَلَيْهِ؛ إذْ الْأَصْلُ فِي ذَلِكَ الْإِبَاحَةُ، ثُمَّ طَرَأَ النَّهْيُ فَجَاءَ نَاسِخًا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا يَعْقُوبُ بْنُ إبْرَاهِيمَ ثنا الدَّرَاوَرْدِيُّ هُوَ عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ - عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: رَأَيْت ابْنَ عُمَرَ يُصَفِّرُ لِحْيَتَهُ بِالْخَلُوقِ، فَقُلْت: يَا أَبَا عَبْدِ الرَّحْمَنِ إنَّك تُصَفِّرُ لِحْيَتَك بِالْخَلُوقِ قَالَ: [«إنِّي رَأَيْت رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَفِّرُ بِهَا لِحْيَتَهُ وَلَمْ يَكُنْ شَيْءٌ مِنْ الصِّبْغِ أَحَبَّ إلَيْهِ مِنْهَا، وَلَقَدْ كَانَ يَصْبُغُ بِهَا ثِيَابَهُ كُلَّهَا

[48] **Hadith references (L6749):** Sunan an-Nasai 5256; Sahih Muslim 2101b; Mishkat al-Masabih 4434.

it. He would dye all his garments with it, even his turban." ʻAli said: The Prophet—peace and blessings be upon him—did not prohibit women from using saffron; thus, it remains permissible for them. The Almighty said: {He has already detailed for you what He has forbidden upon you} (6:119).[49][50]

L6752 **A matter: It is unlawful for a man to clap his hands during prayer.**

L6753–6755 Issue 431: It is not permissible for a man to clap his hands during prayer. If he does so knowingly, his prayer becomes invalid. However, if he is distracted by something during prayer, he should say "Subḥān Allāh" (Glory be to God). As for a woman, if she is distracted during her prayer, she should clap her hands. If she says "Subḥān Allāh" (Glory be to God), it is permissible. This is the view of Al-Shafi'i and Dawud. Abu Hanifah said: If a man utters *Subḥān Allāh* intending to communicate something to others, his prayer becomes invalid. Malik said: A woman should not clap but instead utter *Subḥān Allāh*. Both opinions are incorrect and contradict what is firmly established from the Messenger of Allah (peace be upon him). Narrated by Abdur-Rahman ibn Abdullah ibn Khalid from Ibrahim ibn Ahmad from Al-Farbari from Al-Bukhari from Abu An-Nu'man—who is Muhammad ibn Al-Fadl ʿĀrim—from Hammad ibn Zayd from Abu Hazim Al-Madani from Sahl ibn Sa'd, who mentioned a hadith containing: The people clapped when they saw the Messenger of Allah (peace be upon him) coming to them while they were praying behind Abu Bakr. The Messenger of Allah (peace be upon him) said to them after concluding the prayer: "If something doubtful occurs to you during prayer, let the men say *Subḥān Allāh* and let the women clap." Ali said: There is no dispute that clapping (tasfīq) and clapping (tasfīḥ) share the same meaning—striking one palm with the other. It is reported from Abu Hurairah and Abu Sa'id Al-Khudri that they said: Uttering *Subḥān Allāh* is for men, and clapping is for women. No opposing view is known among the Companions (may Allah be pleased with them). Women are permitted to say *Subḥān Allāh* because it is a remembrance of Allah Almighty, and

حَتَّى عِمَامَتَهُ»] . قَالَ عَلِيٌّ: وَلَمْ يَنْهَ - عَلَيْهِ السَّلَامُ - النِّسَاءَ عَنْ التَّزَعْفُرِ، فَهُوَ مُبَاحٌ لَهُنَّ. قَالَ عَزَّ وَجَلَّ: {وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ} [الأنعام: ١١٩] .

[مَسْأَلَةٌ وَلَا يَحِلُّ لِلرَّجُلِ أَنْ يُصَفِّقَ بِيَدَيْهِ فِي صَلَاتِهِ]

٤٣١ - مَسْأَلَةٌ: وَلَا يَحِلُّ لِلرَّجُلِ أَنْ يُصَفِّقَ بِيَدَيْهِ فِي صَلَاتِهِ، فَإِنْ فَعَلَ وَهُوَ عَالِمٌ بِالنَّهْيِ بَطَلَتْ صَلَاتُهُ، لَكِنْ إنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيُسَبِّحْ وَأَمَّا الْمَرْأَةُ فَحُكْمُهَا إنْ نَابَهَا شَيْءٌ فِي صَلَاتِهَا أَنْ تُصَفِّقَ بِيَدَيْهَا، فَإِنْ سَبَّحَتْ: فَحَسَنٌ وَهُوَ قَوْلُ الشَّافِعِيِّ، وَدَاوُد وَقَالَ أَبُو حَنِيفَةَ: إنْ سَبَّحَ الرَّجُلُ مُرِيدًا إفْهَامَ غَيْرِهِ بِأَمْرٍ مَا: بَطَلَتْ صَلَاتُهُ وَقَالَ مَالِكٌ: لَا تُصَفِّقُ الْمَرْأَةُ بَلْ تُسَبِّحُ. وَكِلَا الْقَوْلَيْنِ خَطَأٌ، وَخِلَافٌ لِلثَّابِتِ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا أَبُو النُّعْمَانِ هُوَ مُحَمَّدُ بْنُ الْفَضْلِ عَارِمٌ - ثنا حَمَّادُ بْنُ زَيْدٍ ثنا أَبُو حَازِمٍ الْمَدَنِيُّ عَنْ سَهْلِ بْنِ سَعْدٍ - فَذَكَرَ حَدِيثًا وَفِيهِ -: إنَّ النَّاسَ صَفَّحُوا إذْ رَأَوْا رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - جَاءَوهُمْ يُصَلُّونَ خَلْفَ أَبِي بَكْرٍ، وَإِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لَهُمْ إذْ سَلَّمَ «إذَا رَابَكُمْ أَمْرٌ فَلْيُسَبِّحْ الرِّجَالُ وَلْيُصَفِّحْ النِّسَاءُ فِي الصَّلَاةِ» . قَالَ عَلِيٌّ: لَا خِلَافَ فِي أَنَّ التَّصْفِيقَ، وَالتَّصْفِيحَ بِمَعْنًى وَاحِدٍ، وَهُوَ الضَّرْبُ بِإِحْدَى صَفْحَتَيْ الْأَكُفِّ عَلَى الْأُخْرَى وَرُوِّينَا عَنْ أَبِي هُرَيْرَةَ، وَأَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُمَا قَالَا: التَّسْبِيحُ لِلرِّجَالِ، وَالتَّصْفِيقُ لِلنِّسَاءِ - وَلَا يُعْرَفُ لَهُمَا مِنْ الصَّحَابَةِ - رَضِيَ

[49] **Hadith references (L6751):** Mishkat al-Masabih 4441; Sunan an-Nasai 5085.
[50] **Qur'an references (L6751):** Qur'an 6:119 (Al-An'am).

prayer is a context for the remembrance of Allah (Exalted and Glorified is He).

L6756 **A ruling: It is not lawful for a woman to apply perfume when attending the mosque.**

L6757 Issue 432: It is not permissible for a woman attending the mosque to apply perfume. If she does so, her prayer is nullified. This ruling applies to Friday prayers, ʿIsha, Eid prayers, and all other prayers. Narrated by Abdullah ibn Yusuf from Ahmad ibn Fath from Abd al-Wahhab ibn Isa from Ahmad ibn Muhammad from Ahmad ibn Ali from Muslim ibn al-Hajjaj from Abu Bakr ibn Abi Shaybah from Yahya ibn Sa'id al-Qattan from Muhammad ibn Ajlan from Bukayr ibn Abdullah ibn al-Ashajj from Busr ibn Sa'id from Zaynab, the wife of Abdullah ibn Mas'ud, who said: The Messenger of Allah (peace be upon him) said to us, "When any one of you attends the mosque, she must not apply perfume."

L6758–6759 Abdullah ibn Rubay narrated to us, from Ibn al-Sulaym, from Ibn al-A'rabi, from Abu Dawud, from Musa ibn Isma'il, from Hammad ibn Salamah, from Muhammad ibn Amr, from Abu Salamah ibn Abd al-Rahman ibn Awf, from Abu Hurayrah that the Messenger of Allah—peace and blessings be upon him—said: "Do not prevent the female servants of Allah from the mosques of Allah, but let them go out unadorned." Ali said: "If a woman can apply perfume on Friday such that its scent fades before the Friday prayer, then she may do so. Otherwise, she must either refrain from perfume or refrain from attending Friday prayer. Whichever she chooses is permissible for her."

L6760 **An Issue Concerning the Joining of Prayers**

L6761–6763 Issue 433: It is not permissible for a woman to pray while attaching her hair with human hair, other hair, wool, or anything whatsoever. The same ruling

اللَّهُ عَنْهُمْ - مُخَالِفٌ وَإِنَّمَا جَازَ التَّسْبِيحُ لِلنِّسَاءِ، لِأَنَّهُ ذِكْرٌ لِلَّهِ تَعَالَى وَالصَّلَاةُ مَكَانٌ لِذِكْرِ اللَّهِ عَزَّ وَجَلَّ

[مَسْأَلَةٌ وَلَا يَحِلُّ لِلْمَرْأَةِ إِذَا شَهِدَتْ الْمَسْجِدَ أَنْ تَمَسَّ طِيبًا]

٤٣٢ - مَسْأَلَةٌ: وَلَا يَحِلُّ لِلْمَرْأَةِ إِذَا شَهِدَتْ الْمَسْجِدَ أَنْ تَمَسَّ طِيبًا، فَإِنْ فَعَلَتْ بَطَلَتْ صَلَاتُهَا، سَوَاءٌ فِي ذَلِكَ الْجُمُعَةُ، وَالْعَتَمَةُ، وَالْعِيدُ، وَغَيْرُ ذَلِكَ مِنْ جَمِيعِ الصَّلَوَاتِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ ثنا بُكَيْرُ بْنُ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَتْ: قَالَ لَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إِذَا شَهِدَتْ إِحْدَاكُنَّ الْمَسْجِدَ فَلَا تَمَسَّ طِيبًا» .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رُبَيٍّ ثنا ابْنُ السُّلَيْمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا مُوسَى بْنُ إِسْمَاعِيلَ ثنا حَمَّادٌ هُوَ ابْنُ سَلَمَةَ - عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ - عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ، وَلْيَخْرُجْنَ وَهُنَّ تَفِلَاتٌ» . قَالَ عَلِيٌّ: إنْ أَمْكَنَ الْمَرْأَةَ أَنْ تَتَطَيَّبَ يَوْمَ الْجُمُعَةِ طِيبًا تَذْهَبُ رِيحُهُ قَبْلَ الْجُمُعَةِ فَذَلِكَ عَلَيْهَا، وَإِلَّا فَلَا بُدَّ لَهَا مِنْ تَرْكِ الطِّيبِ أَوْ تَرْكِ الْجُمُعَةِ، أَيُّ ذَلِكَ فَعَلَتْ فَمُبَاحٌ لَهَا

[مَسْأَلَةٌ صَلَاة الواصلة]

applies to men. As for a woman who braids her lock or braids with a thread of silk, wool, linen, cotton, a strap, silver, or gold, she is not considered to be attaching hair, and no sin is upon her. A woman's prayer is invalid if she adds bulk to her head with an object under her headscarf.

Abd al-Raḥmān ibn ʿAbd Allāh ibn Khālid narrated to us: Ibrāhīm ibn Aḥmad narrated to us: al-Farbarī narrated to us: al-Bukhārī narrated to us: al-Ḥumaydī narrated to us: Sufyān ibn ʿUyaynah narrated to us: Hishām ibn ʿUrwah narrated to us, stating he heard Fāṭimah bint al-Mundhir say she heard Asmāʾ bint Abī Bakr al-Ṣiddīq say: "A woman asked the Prophet (peace and blessings of Allah be upon him), 'O Messenger of Allah, my daughter contracted measles which thinned her hair, and I have married her. Shall I attach extensions to it?' He replied, 'Allah curses the one who attaches hair and the one who has hair attached to her.'"

ʿAbd Allāh ibn Rabīʿ narrated to us: Muḥammad ibn Muʿāwiyah narrated to us: Aḥmad ibn Shuʿayb narrated to us: ʿAmr ibn Yaḥyā ibn al-Ḥārith al-Ḥimṣī narrated to us: Maḥbūb ibn Mūsā narrated to us: Ibn al-Mubārak narrated from Yaʿqūb ibn al-Qaʿqāʿ from Qatādah from Ibn al-Musayyab from Muʿāwiyah, who said: "O people, verily the Messenger of..." Allah's Messenger - peace and blessings be upon him - forbade you from false testimony, and he came with a black piece of cloth and laid it before them, saying: "This is what a woman places on her head and then drapes a headscarf over it." Ali said: Muawiyah's statement "He forbade you" constitutes an address from the Prophet - peace and blessings be upon him - to both men and women. Therefore, whoever prays while engaged in a forbidden act during their prayer has not prayed as commanded, and thus their prayer holds no validity—and success comes solely from Allah, the Most High.

A ruling clarifying that any woman who attaches hair is cursed.

L6764

L6765

434. Issue: As for the woman who attaches another's hair, the tattooist, the one who is tattooed—and tattooing refers to engraving the skin then applying black kohl—the one who files teeth to create gaps, the plucker of

٤٣٣ - مَسْأَلَةٌ: وَلَا يَحِلُّ لِلْمَرْأَةِ أَنْ تُصَلِّيَ وَهِيَ وَاصِلَةٌ شَعْرَهَا بِشَعْرِ إِنْسَانٍ، أَوْ غَيْرِهِ، أَوْ بِصُوفٍ، أَوْ بِأَيِّ شَيْءٍ كَانَ؛ وَكَذَلِكَ الرَّجُلُ أَيْضًا. وَأَمَّا الَّتِي تُضَفِّرُ غَدِيرَتَهَا أَوْ غَدَائِرَهَا بِخَيْطٍ مِنْ حَرِيرٍ، أَوْ صُوفٍ أَوْ كَتَّانٍ، أَوْ قُطْنٍ، أَوْ سَيْرٍ أَوْ فِضَّةٍ، أَوْ ذَهَبٍ؛ فَلَيْسَتْ وَاصِلَةً، وَلَا إِثْمَ عَلَيْهَا. وَلَا صَلَاةَ لِلَّتِي تُعَظِّمُ رَأْسَهَا بِشَيْءٍ تَخْتَمِرُ عَلَيْهِ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا الْحُمَيْدِيُّ ثنا سُفْيَانُ هُوَ ابْنُ عُيَيْنَةَ - ثنا هِشَامٌ هُوَ ابْنُ عُرْوَةَ - أَنَّهُ سَمِعَ فَاطِمَةَ بِنْتَ الْمُنْذِرِ تَقُولُ: إِنَّهَا سَمِعَتْ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ الصِّدِّيقِ تَقُولُ «سَأَلَتْ امْرَأَةٌ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنَتِي أَصَابَتْهَا الْحَصْبَةُ فَامَّرَقَ شَعْرُهَا وَإِنِّي زَوَّجْتُهَا، أَفَأَصِلُ فِيهِ قَالَ: لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمَوْصُولَةَ» . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا عَمْرُو بْنُ يَحْيَى بْنُ الْحَارِثِ الْحِمْصِيُّ ثنا مَحْبُوبُ بْنُ مُوسَى أَنَا ابْنُ الْمُبَارَكِ عَنْ يَعْقُوبَ هُوَ ابْنُ الْقَعْقَاعِ - عَنْ قَتَادَةَ عَنِ ابْنِ الْمُسَيِّبِ عَنْ مُعَاوِيَةَ أَنَّهُ قَالَ: «أَيُّهَا النَّاسُ، إِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَهَاكُمْ عَنِ الزُّورِ، وَجَاءَ بِخِرْقَةٍ سَوْدَاءَ فَأَلْقَاهَا بَيْنَ أَيْدِيهِمْ قَالَ: هُوَ هَذَا تَجْعَلُهُ الْمَرْأَةُ فِي رَأْسِهَا ثُمَّ تَخْتَمِرُ عَلَيْهِ» . قَالَ عَلِيٌّ: قَوْلُ مُعَاوِيَةَ: «نَهَاكُمْ» خِطَابٌ مِنَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِلرِّجَالِ وَالنِّسَاءِ، فَمَنْ صَلَّى وَهُوَ عَامِلٌ فِي صَلَاتِهِ حَالًا مُحَرَّمَةً عَلَيْهِ، فَلَمْ يُصَلِّ كَمَا أُمِرَ؛ فَلَا صَلَاةَ لَهُ - وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ بَيَان أَنْ مِنْ وَصَلَ شَعَره مِنْ النِّسَاء ملعون]

facial hair, and the one who has her hair plucked—plucking being the removal of hair from the face—all women who perform these acts upon themselves or others are cursed by Allah, the Mighty and Exalted. As for the curse, the Prophet Muhammad—peace be upon him—has authentically cursed all those we mentioned. As for the completeness of their prayers: once these acts have been performed on them or by them, they cannot rid themselves of these conditions. Whoever is incapable of fulfilling an obligation is excused from it. Allah, the Exalted, says: "Allah does not burden a soul beyond its capacity" [2:286]. The Prophet—peace be upon him—said: "When I command you to do something, do as much of it as you can." Thus, no one is obligated except according to their ability. If they are unable to remove these conditions, they are excused from doing so, while remaining commanded to pray. They must therefore perform prayers as they are able. However, the woman who attaches hair to herself is capable of removing it. If she does not remove it, she has brought into her prayer an act of disobedience to Allah, the Mighty and Exalted. Thus, she has not prayed as she was commanded, and her prayer is invalid. And success comes only from Allah, the Most High.[51]

٤٣٤ - مَسْأَلَةٌ: وَأَمَّا الَّتِي تَتَوَلَّى وَصْلَ شَعْرِ غَيْرِهَا، وَالْوَاشِمَةُ، وَالْمُسْتَوْشِمَةُ - وَالْوَشْمُ: النَّقْشُ فِي الْجِلْدِ ثُمَّ يُعْمَلُ بِالْكُحْلِ الْأَسْوَدِ - وَالْمُتَفَلِّجَةُ وَالنَّامِصَةُ وَالْمُتَنَمِّصَةُ - وَالنَّمْصُ هُوَ نَتْفُ الشَّعْرِ مِنْ الْوَجْهِ - فَكُلُّ مَنْ فَعَلَتْ ذَلِكَ فِي نَفْسِهَا، أَوْ فِي غَيْرِهَا فَمَلْعُونَاتٌ مِنْ اللَّهِ عَزَّ وَجَلَّ وَصَلَوَاتُهُنَّ تَامَّةٌ أَمَّا اللَّعْنَةُ فَقَدْ صَحَّ لَعْنُ كُلِّ مَنْ ذَكَرْنَا عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -. وَأَمَّا تَمَامُ صَلَاتِهِنَّ فَإِنَّهُنَّ بَعْدَ حُصُولِ هَذِهِ الْأَعْمَالِ فِيهِنَّ وَمِنْهُنَّ لَا يَقْدِرْنَ عَلَى التَّبَرُّؤِ مِنْ تِلْكَ الْأَحْوَالِ، وَمَنْ عَجَزَ عَمَّا كُلِّفَ سَقَطَ عَنْهُ. قَالَ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦] . وَقَالَ - عَلَيْهِ السَّلَامُ -: «إذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ» . فَلَمْ يُكَلَّفْ أَحَدٌ إلَّا مَا يَسْتَطِيعُ؛ فَإِذَا عَجَزْنَ عَنْ إزَالَةِ تِلْكَ الْأَحْوَالِ فَقَدْ سَقَطَ عَنْهُنَّ إزَالَتُهَا، وَهُنَّ مَأْمُورَاتٌ بِالصَّلَاةِ؛ فَيُؤَدِّينَهَا كَمَا يَقْدِرْنَ. وَأَمَّا الْوَاصِلَةُ فِي شَعْرِ نَفْسِهَا فَقَادِرَةٌ عَلَى إزَالَتِهِ، فَإِذَا لَمْ تُزِلْهُ فَقَدْ اسْتَصْحَبَتْ فِي صَلَاتِهَا عَمَلًا هِيَ فِيهِ عَاصِيَةٌ لِلَّهِ عَزَّ وَجَلَّ، فَلَمْ تُصَلِّ كَمَا أُمِرَتْ فَلَا صَلَاةَ لَهَا - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

Prayer on the roof of the Kaaba, on Abu Qubays, and on every roof in Mecca.

L6766

[الصَّلَاةُ عَلَى ظَهْرِ الْكَعْبَةِ وَعَلَى أَبِي قُبَيْسٍ وَعَلَى كُلِّ سَقْفٍ بِمَكَّةَ]

L6767–6771

435. Issue: Prayer is permissible on the exterior of the Kaaba, on Abu Qubays, and on any roof in Mecca—even if higher than the Kaaba—as well as inside the Kaaba, wherever one wishes within it. Obligatory and voluntary prayers are equal. Malik said: It is not permissible to perform obligatory prayers specifically inside the Kaaba, though he permitted voluntary prayers therein. What we have said is the opinion of Abū Ḥanīfa, Al-Shāfiʿī, Abū Sulaymān, and others. Malik's followers argued by saying: "Whoever prays inside the Kaaba turns their back to part of it." ʿAlī responded: Allah the Exalted states, {And from wherever you depart, turn your face toward the Sacred

٤٣٥ - مَسْأَلَةٌ: وَالصَّلَاةُ جَائِزَةٌ عَلَى ظَهْرِ الْكَعْبَةِ، وَعَلَى أَبِي قُبَيْسٍ، وَعَلَى كُلِّ سَقْفٍ بِمَكَّةَ، وَإِنْ كَانَ أَعْلَى مِنْ الْكَعْبَةِ، وَفِي جَوْفِ الْكَعْبَةِ أَيَّنَمَا شِئْت مِنْهَا، الْفَرِيضَةُ وَالنَّافِلَةُ سَوَاءٌ وَقَالَ مَالِكٌ: لَا تَجُوزُ الصَّلَاةُ فِي جَوْفِ الْكَعْبَةِ، الْفَرْضَ خَاصَّةً، وَأَجَازَ فِيهَا التَّنَفُّلَ وَالَّذِي قُلْنَا نَحْنُ: هُوَ قَوْلُ أَبِي حَنِيفَةَ، وَالشَّافِعِيِّ، وَأَبِي سُلَيْمَانَ، وَغَيْرِهِمْ. وَاحْتَجَّ أَتْبَاعُ مَالِكٍ بِأَنْ قَالُوا: إنَّ مَنْ صَلَّى دَاخِلَ الْكَعْبَةِ فَقَدْ اسْتَدْبَرَ بَعْضَ الْكَعْبَةِ قَالَ عَلِيٌّ: إنَّمَا قَالَ اللَّهُ عَزَّ وَجَلَّ {وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ

[51] **Qur'an references (L6765):** Qur'an 2:286 (Al-Baqarah).

Mosque. And wherever you are, turn your faces toward it} [Al-Baqarah: 150]. If the Malikis' argument were valid, it would not be permissible for anyone to pray in the Sacred Mosque itself, for it constitutes the Qibla by Allah's explicit decree in the Quran. Every worshipper there inevitably turns their back to part of it—thus the fallacy of this view becomes evident. Moreover, anyone praying toward the Sacred Mosque or the Kaaba must leave parts of it to their right and left. No one among Muslims distinguishes between turning one's back to the Qibla during prayer and placing it to one's right or left. Hence, it is established that Allah the Exalted never obligated us to observe such distinctions. We are merely required to face whatever part of the Kaaba's wall—or the mosque's wall opposite the Kaaba—lies before us, wherever we are.

ʿAbd al-Raḥmān ibn ʿAbd Allāh ibn Khālid narrated to us: Ibrāhīm ibn Aḥmad narrated to us: Al-Firabrī narrated to us: Al-Bukhārī narrated to us: ʿAbd Allāh ibn Yūsuf said: Mālik narrated to us from Nāfiʿ from Ibn ʿUmar, who said: "Allah's Messenger—peace be upon him—entered the Kaaba with Usāmah ibn Zayd, Bilāl, and ʿUthmān ibn Ṭalḥah al-Ḥajabī. They closed the door upon him, and he remained inside. When he emerged, I asked Bilāl, 'What did the Prophet—peace be upon him—do?' He replied, 'He positioned a pillar to his left, two pillars to his right, and three pillars behind him, then he prayed.'" ʿAlī said: No one has ever claimed that the Prophet's aforementioned prayer—peace be upon him—was directed away from the Qibla, and he explicitly stated... Upon him be peace—that the entire earth is a place of prayer, and the interior of the Kaaba is the most excellent and virtuous part of the earth. Thus, it is the most excellent of mosques and the most deserving for obligatory and voluntary prayer. It is not permissible for anyone other than a rider, one in fear, or a sick person to perform voluntary prayer without facing the Qibla. Differentiating between obligatory and voluntary prayer without [support from] the Qur'an, the Sunnah, or consensus is erroneous—and success comes only from Allah, the Most High.[52]

مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ} [البقرة: ١٥٠] . فَلَوْ كَانَ مَا ذَكَرَهُ الْمَالِكِيُّونَ حُجَّةً لَمَا حَلَّ لِأَحَدٍ أَنْ يُصَلِّيَ فِي الْمَسْجِدِ الْحَرَامِ؛ لِأَنَّهُ هُوَ الْقِبْلَةُ بِنَصِّ كَلَامِ اللَّهِ تَعَالَى فِي الْقُرْآنِ، وَكُلُّ مَنْ يُصَلِّي فِيهِ فَلَا بُدَّ لَهُ مِنْ أَنْ يَسْتَدْبِرَ بَعْضَهُ - فَظَهَرَ فَسَادُ هَذَا الْقَوْلِ وَأَيْضًا: فَإِنَّ كُلَّ مَنْ صَلَّى إلَى الْمَسْجِدِ الْحَرَامِ، أَوْ إلَى الْكَعْبَةِ فَلَا بُدَّ لَهُ مِنْ أَنْ يَتْرُكَ بَعْضَهَا عَنْ يَمِينِهِ وَبَعْضَهَا عَنْ شِمَالِهِ، وَلَا فَرْقَ عِنْدَ أَحَدٍ مِنْ أَهْلِ الْإِسْلَامِ فِي أَنَّهُ لَا فَرْقَ بَيْنَ اسْتِدْبَارِ الْقِبْلَةِ فِي الصَّلَاةِ، وَبَيْنَ أَنْ يَجْعَلَهَا عَلَى يَمِينِهِ أَوْ عَلَى شِمَالِهِ. فَصَحَّ أَنَّهُ لَمْ يُكَلِّفْنَا اللَّهُ عَزَّ وَجَلَّ قَطُّ مُرَاعَاةَ هَذَا، وَإِنَّمَا كُلِّفْنَا أَنْ نُقَابِلَ بِأَوْجُهِنَا مَا قَابَلَنَا مِنْ جِدَارِ الْكَعْبَةِ أَوْ مِنْ جِدَارِ الْمَسْجِدِ قُبَالَةَ الْكَعْبَةِ حَيْثُمَا كُنَّا فَقَطْ -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَنَا مَالِكٌ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ «دَخَلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْكَعْبَةَ وَأُسَامَةُ بْنُ زَيْدٍ، وَبِلَالٌ، وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ، فَأَغْلَقَهَا عَلَيْهِ وَمَكَثَ فِيهَا، فَسَأَلْتُ بِلَالًا حِينَ خَرَجَ: مَا صَنَعَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: جَعَلَ عَمُودًا عَنْ يَسَارِهِ وَعَمُودَيْنِ عَنْ يَمِينِهِ وَثَلَاثَةَ أَعْمِدَةٍ مِنْ وَرَائِهِ ثُمَّ صَلَّى» . قَالَ عَلِيٌّ: مَا قَالَ أَحَدٌ قَطُّ إنَّ صَلَاتَهُ الْمَذْكُورَةَ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَتْ إلَى غَيْرِ الْقِبْلَةِ، وَقَدْ نَصَّ - عَلَيْهِ السَّلَامُ - عَلَى أَنَّ الْأَرْضَ كُلَّهَا مَسْجِدٌ، وَبَاطِنَ الْكَعْبَةِ أَطْيَبُ الْأَرْضِ وَأَفْضَلُهَا، فَهِيَ أَفْضَلُ الْمَسَاجِدِ وَأَوْلَاهَا بِصَلَاةِ الْفَرْضِ وَالنَّافِلَةِ. وَلَا يَجُوزُ لِغَيْرِ الرَّاكِبِ، أَوْ الْخَائِفِ، أَوْ الْمَرِيضِ أَنْ يُصَلِّيَ نَافِلَةً إلَى غَيْرِ الْقِبْلَةِ، وَالتَّفْرِيقُ بَيْنَ الْفَرْضِ وَالنَّافِلَةِ بِلَا قُرْآنٍ وَلَا سُنَّةٍ وَلَا إجْمَاعٍ خَطَأٌ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[52] **Qur'an references (L6767):** Qur'an 2:150 (Al-Baqarah).

In every place higher than the Kaaba, we are required to face only the direction of the Kaaba. The Kaaba was demolished to be renewed, and no one declared the invalidity of the Muslims' prayers.

وَكُلُّ مَكَانٍ أَعْلَى مِنْ الْكَعْبَةِ فَإِنَّمَا عَلَيْنَا مُقَابَلَةُ جِهَةِ الْكَعْبَةِ فَقَطْ، وَقَدْ هُدِمَتْ الْكَعْبَةُ لِتُجَدَّدَ فَمَا قَالَ أَحَدٌ بِبُطْلَانِ صَلَاةِ الْمُسْلِمِينَ

A case: He prayed while there was a copy of the Quran in the direction of his qiblah.

[مَسْأَلَةٌ صَلَّى وَفِي قِبْلَتِهِ مُصْحَفٌ]

436. Issue: Whoever prays while a copy of the Quran is in the direction he faces for prayer, that is permissible, provided he does not intend to worship the copy of the Quran, since neither textual evidence nor consensus exists to prohibit this.

٤٣٦ - مَسْأَلَةٌ: وَمَنْ صَلَّى وَفِي قِبْلَتِهِ مُصْحَفٌ فَذَلِكَ جَائِزٌ، مَا لَمْ يَتَعَمَّدْ عِبَادَةَ الْمُصْحَفِ؛ إذْ لَمْ يَأْتِ نَصٌّ، وَلَا إجْمَاعَ، بِالْمَنْعِ مِنْ ذَلِكَ.

Issue: He prayed while there was a fire, a church, a synagogue, or a fire temple in the direction of his *qiblah*.

[مَسْأَلَةٌ صَلَّى وَفِي قِبْلَتِهِ نَارٌ أَوْ كَنِيسَةٌ أَوْ بِيعَةٌ أَوْ بَيْتُ نَارٍ]

437 - Issue: If someone prays while there is a fire, a stone, a church, a synagogue, a house of fire, a person (whether Muslim, disbeliever, or menstruating woman), or any object that exists - except for a dog, a donkey, and women other than those lying down - in the direction of their prayer, all of this is permissible. This is because no distinction has been established through the Qur'an, the Sunnah, or scholarly consensus between the objects mentioned and all other objects. There must inevitably be some object from the world's entities in front of the worshiper. Therefore, making distinctions between them is invalid, as it is an unsubstantiated claim. And with Allah, the Exalted, is success.

٤٣٧ - مَسْأَلَةٌ: وَمَنْ صَلَّى وَفِي قِبْلَتِهِ نَارٌ، أَوْ حَجَرٌ، أَوْ كَنِيسَةٌ، أَوْ بِيعَةٌ، أَوْ بَيْتُ نَارٍ، أَوْ إنْسَانٌ، مُسْلِمٌ، أَوْ كَافِرٌ، أَوْ حَائِضٌ، أَوْ أَيُّ جِسْمٍ كَانَ - حَاشَا الْكَلْبِ، وَالْحِمَارِ، وَغَيْرِ الْمُضْطَجِعَةِ مِنْ النِّسَاءِ - فَكُلُّ ذَلِكَ جَائِزٌ، لِأَنَّهُ لَمْ يَأْتِ بِالْفَرْقِ بَيْنَ شَيْءٍ مِمَّا ذَكَرْنَا وَبَيْنَ سَائِرِ الْأَجْسَامِ كُلِّهَا قُرْآنٌ وَلَا سُنَّةٌ وَلَا إجْمَاعٌ. وَلَا بُدَّ مِنْ أَنْ يَكُونَ بَيْنَ يَدَيْ الْمُصَلِّي جِسْمٌ مِنْ أَجْسَامِ الْعَالَمِ، فَالتَّفْرِيقُ بَيْنَهَا بَاطِلٌ؛ لِأَنَّهُ دَعْوَى بِلَا بُرْهَانٍ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

An issue concerning prayer in the synagogue, the church, and the fire temple.

[مَسْأَلَةُ الصَّلَاةُ فِي الْبَيْعَةِ وَالْكَنِيسَةِ وَبَيْتِ النَّارِ]

438 - Issue: Prayer in churches, synagogues, [Zoroastrian] fire temples, and slaughterhouses—provided one avoids urine, dung, and blood—on thoroughfares, in valley beds, subsidence areas, facing camels and female camels, while conversing, during sleep, or in any place is permissible, unless there exists an explicit text or indubitable consensus prohibiting prayer in a specific location. In such cases, one must adhere to the prohibition regarding that matter. Hammam related to us: Ibn Mufarrij narrated to us: Ibn al-A'rābī narrated

٤٣٨ - مَسْأَلَةٌ: وَالصَّلَاةُ فِي الْبَيْعَةِ، وَالْكَنِيسَةِ، وَبَيْتِ النَّارِ وَالْمَجْزَرَةِ - مَا اجْتَنَبَ الْبَوْلَ وَالْفَرْثَ وَالدَّمَ - وَعَلَى قَارِعَةِ الطَّرِيقِ، وَبَطْنِ الْوَادِي، وَمَوَاضِعِ الْخَسْفِ، وَإِلَى الْبَعِيرِ وَالنَّاقَةِ، وَلِلتَّحَدُّثِ، وَالنِّيَامِ وَفِي كُلِّ مَوْضِعٍ -: جَائِزَةٌ، مَا لَمْ يَأْتِ نَصٌّ أَوْ إجْمَاعٌ مُتَيَقَّنٌ فِي تَحْرِيمِ الصَّلَاةِ فِي مَكَانٍ مَا، فَيُوقَفُ عِنْدَ النَّهْيِ فِي ذَلِكَ حَدَّثَنَا حُمَامُ ثنا ابْنُ

to us: Al-Dabarī narrated to us: ʻAbd al-Razzāq narrated from Maʻmar and Sufyān al-Thawrī—both of them—from al-Aʻmash, from Ibrāhīm al-Taymī, from his father, from Abū Dharr, who said: "I asked: 'O Messenger of God, which mosque was first established on earth?' He replied: 'Al-Masjid al-Haram.' I asked: 'Then which?' He said: 'Al-Masjid al-Aqṣā.' I asked: 'How much time passed between them?' He said: 'Forty years. Then wherever prayer overtakes you, pray there, for it becomes a mosque.'"

مُفَرِّجٌ ثنا ابْنُ الْأَعْرَابِيِّ ثنا الدَّبَرِيُّ ثنا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، وَسُفْيَانُ الثَّوْرِيُّ كِلَاهُمَا عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ قَالَ: «قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ أَوَّلُ قَالَ: الْمَسْجِدُ الْحَرَامُ، قُلْتُ: ثُمَّ أَيٌّ قَالَ: الْمَسْجِدُ الْأَقْصَى، قُلْتُ: كَمْ بَيْنَهُمَا قَالَ أَرْبَعُونَ سَنَةً، ثُمَّ حَيْثُمَا أَدْرَكَتْكَ الصَّلَاةُ فَصَلِّ، فَهُوَ مَسْجِدٌ» .

L6779–6780 Ali said: This is a clear text affirming that the Kaaba is a mosque, in addition to the Quran's mention of this. No one knows of a mosque where obligatory prayers are prohibited yet voluntary prayers are permitted. It has been narrated to us from the Messenger of Allah (peace and blessings be upon him) through the chains of transmission of Abu Hurayrah, Jabir, Hudhayfah, and Anas: "Among our distinctions is that the earth has been made a mosque for us." Every location we have mentioned is permissible for prayer, except what is explicitly prohibited by textual evidence: camel resting grounds, bathhouses, graveyards, facing or standing upon a grave, usurped places, impure areas, and the mosque of harm alone. The prohibition against praying in slaughterhouses and the vicinity of the Sacred House is transmitted through the chain of Zayd ibn Jabirah—which is baseless—and through the chain of Abdullah ibn Salih, the scribe of al-Layth, who is weak. The prohibition against praying in places where the earth has caved in as divine retribution comes through the chain of Ibn Lahiʻah, which is likewise baseless.

قَالَ عَلِيٌّ: فَهَذَا نَصٌّ جَلِيٌّ أَنَّ الْكَعْبَةَ مَسْجِدٌ، مَعَ مَجِيءِ الْقُرْآنِ بِذَلِكَ، وَمَا عَلِمَ أَحَدٌ مَسْجِدًا تَحْرُمُ فِيهِ صَلَاةُ الْفَرْضِ وَتَحِلُّ فِيهِ النَّافِلَةُ وَرُوِّينَا عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ طَرِيقِ أَبِي هُرَيْرَةَ، وَجَابِرٍ، وَحُذَيْفَةَ، وَأَنَسٍ: «أَنَّ مِنْ فَضَائِلِنَا: أَنَّ الْأَرْضَ جُعِلَتْ لَنَا مَسْجِدًا» . وَكُلُّ مَا ذَكَرْنَا مِنَ الْأَرْضِ، فَالصَّلَاةُ فِيهِ جَائِزَةٌ، حَاشَا مَا جَاءَ النَّصُّ مِنَ الْمَنْعِ مِنَ الصَّلَاةِ فِيهِ كَعَطَنِ الْإِبِلِ، وَالْحَمَّامِ، وَالْمَقْبَرَةِ، وَإِلَى قَبْرٍ وَعَلَيْهِ، وَالْمَكَانِ الْمَغْصُوبِ، وَالنَّجِسِ، وَمَسْجِدِ الضِّرَارِ فَقَطْ وَإِنَّمَا جَاءَ النَّهْيُ عَنِ الصَّلَاةِ فِي الْمَجْزَرَةِ، وَظَهْرِ بَيْتِ اللَّهِ الْحَرَامِ، مِنْ طَرِيقِ زَيْدِ بْنِ جَبِيرَةَ، وَهُوَ لَا شَيْءَ. وَمِنْ طَرِيقِ عَبْدِ اللَّهِ بْنِ صَالِحٍ كَاتِبِ اللَّيْثِ وَهُوَ ضَعِيفٌ. وَجَاءَ النَّهْيُ عَنِ الصَّلَاةِ فِي مَوْضِعِ الْخَسْفِ مِنْ طَرِيقِ ابْنِ لَهِيعَةَ، وَهُوَ لَا شَيْءَ.

L6781–6782 And the prohibition against praying on the main thoroughfare of the road is narrated through the chain of Al-Ḥasan from Jābir, but Al-Ḥasan's direct hearing from Jābir is not authentic.

وَجَاءَ النَّهْيُ عَنِ الصَّلَاةِ عَلَى قَارِعَةِ الطَّرِيقِ مِنْ طَرِيقِ الْحَسَنِ عَنْ جَابِرٍ، وَلَا يَصِحُّ سَمَاعُ الْحَسَنِ مِنْ جَابِرٍ.

L6783 An Issue Regarding Prayer on Skins and Wool

[مَسْأَلَةٌ الصَّلَاةُ عَلَى الْجُلُودِ وَالصُّوفِ]

L6784–6786 439 - Issue: Prayer is permissible on leather, wool, and anything permissible to sit upon if it is pure. It is permissible for a woman to pray on silk.

This is the view of Abū Ḥanīfah, al-Shāfiʿī, Abū Sulaymān, and others. ʿAṭāʾ said: “Prayer is not permissible except on soil or level ground.” Mālik said: “Prayer is disliked on anything other than the ground or what the earth produces.” ʿAlī said: “This opinion has no evidence for its validity. Prostration is obligatory on seven limbs: the two feet, the two knees, the two hands, the forehead, and the nose. It is permissible to place all these limbs on the materials we mentioned except the forehead. There is no distinction between the limbs of prostration, nor any basis for such a distinction—neither in the Quran, nor in a sound or weak Sunnah, nor in consensus, analogy, a Companion’s statement, nor any reasoned opinion. Success comes only from Allah, the Exalted.” It is narrated from Ibn Masʿūd that he prayed on a hair mat, from ʿUmar ibn al-Khaṭṭāb that he prostrated in prayer on an ʿabqarī—a woolen rug—and from Ibn ʿAbbās that he prostrated in prayer on a ṭunfusah, which is a woolen rug. The same is reported from Abu al-Darda. The same is reported from Shurayh and al-Zuhri, and from al-Hasan. There is no dissenting opinion among the Companions we have mentioned—may Allah be pleased with them—regarding that. And with Allah, the Exalted, is success.

٤٣٩ - مَسْأَلَةٌ: وَالصَّلَاةُ جَائِزَةٌ عَلَى الْجُلُودِ، وَعَلَى الصُّوفِ، وَعَلَى كُلِّ مَا يَجُوزُ الْقُعُودُ عَلَيْهِ إذَا كَانَ طَاهِرًا. وَجَائِزٌ لِلْمَرْأَةِ أَنْ تُصَلِّيَ عَلَى الْحَرِيرِ. وَهُوَ قَوْلُ أَبِي حَنِيفَةَ، وَالشَّافِعِيِّ، وَأَبِي سُلَيْمَانَ، وَغَيْرِهِمْ. وَقَالَ عَطَاءٌ: لَا تَجُوزُ الصَّلَاةُ إلَّا عَلَى التُّرَابِ وَالْبَطْحَاءِ. وَقَالَ مَالِكٌ: تُكْرَهُ الصَّلَاةُ عَلَى غَيْرِ الْأَرْضِ أَوْ مَا تُنْبِتُ الْأَرْضُ. قَالَ عَلِيٌّ: هَذَا قَوْلٌ لَا دَلِيلَ عَلَى صِحَّتِهِ، وَالسُّجُودُ وَاجِبٌ عَلَى سَبْعَةِ أَعْضَاءَ: الرِّجْلَيْنِ، وَالرُّكْبَتَيْنِ، وَالْيَدَيْنِ، وَالْجَبْهَةِ وَالْأَنْفِ. وَهُوَ يُجِيزُ وَضْعَ جَمِيعِ هَذِهِ الْأَعْضَاءِ عَلَى كُلِّ مَا ذَكَرْنَا، حَاشَا الْجَبْهَةِ؛ فَأَيُّ فَرْقٍ بَيْنَ أَعْضَاءِ السُّجُودِ وَلَا سَبِيلَ إلَى وُجُودِ فَرْقٍ بَيْنَهَا: لَا مِنْ قُرْآنٍ وَلَا سُنَّةٍ صَحِيحَةٍ وَلَا سَقِيمَةٍ، وَلَا مِنْ إجْمَاعٍ وَلَا مِنْ قِيَاسٍ، وَلَا مِنْ قَوْلِ صَاحِبٍ وَلَا مِنْ رَأْيٍ لَهُ وَجْهٌ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ. وَرُوِّينَا عَنْ ابْنِ مَسْعُودٍ: أَنَّهُ صَلَّى عَلَى مَسْحِ شَعْرٍ وَعَنْ عُمَرَ بْنِ الْخَطَّابِ: أَنَّهُ كَانَ يَسْجُدُ فِي صَلَاتِهِ عَلَى عَبْقَرِيٍّ وَهُوَ بِسَاطُ صُوفٍ وَعَنْ ابْنِ عَبَّاسٍ: أَنَّهُ سَجَدَ فِي صَلَاتِهِ عَلَى طُنْفُسَةٍ وَهِيَ بِسَاطُ صُوفٍ وَعَنْ أَبِي الدَّرْدَاءِ مِثْلُ ذَلِكَ. وَعَنْ شُرَيْحٍ وَالزُّهْرِيِّ مِثْلُ ذَلِكَ، وَعَنْ الْحَسَنِ، وَلَا مُخَالِفَ لِمَنْ ذَكَرْنَا مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - فِي ذَلِكَ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

L6787 **Issue: If one is pressed tightly on the day of Friday or other days and cannot prostrate on the space in front of him.**

[مَسْأَلَةٌ زُوحِمَ يَوْمَ الْجُمُعَةِ أَوْ غَيْرِهَا فَلَمْ يَقْدِرْ عَلَى السُّجُودِ عَلَى مَا بَيْنَ يَدَيْهِ]

L6788 440 - Issue: If someone is pressed during Friday or other days and cannot prostrate upon what is before him, let him prostrate on the leg of the one praying in front of him or on his back, and it suffices him. This is the opinion of Abū Ḥanīfah, al-Shāfiʿī, Abū Sulaymān, and others. Mālik said: This is not permissible. ʿAlī said: “Allah the Exalted commanded us to prostrate and did not specify any particular thing from anything for us to prostrate upon.

٤٤٠ - مَسْأَلَةٌ: وَمَنْ زُوحِمَ يَوْمَ الْجُمُعَةِ أَوْ غَيْرِهَا فَلَمْ يَقْدِرْ عَلَى السُّجُودِ عَلَى مَا بَيْنَ يَدَيْهِ، فَلْيَسْجُدْ عَلَى رِجْلِ مَنْ يُصَلِّي بَيْنَ يَدَيْهِ أَوْ عَلَى ظَهْرِهِ وَيُجْزِئُهُ. وَهُوَ قَوْلُ أَبِي حَنِيفَةَ، وَالشَّافِعِيِّ، وَأَبِي سُلَيْمَانَ، وَغَيْرِهِمْ. وَقَالَ مَالِكٌ: لَا يَجُوزُ ذَلِكَ قَالَ عَلِيٌّ: أَمَرَنَا اللَّهُ

{Your Lord is not forgetful} [Maryam 19:64]." Yaḥyā ibn ʿAbd al-Raḥmān ibn Masʿūd narrated to us; from Aḥmad ibn Saʿīd ibn Ḥazm; from Muḥammad ibn ʿAbd al-Malik ibn Ayman; from ʿAbdullāh ibn Aḥmad ibn Ḥanbal; from my father; from ʿAbd al-Raḥmān ibn Mahdī; from Sufyān al-Thawrī; from al-Aʿmash; from al-Musayyib ibn Rāfiʿ; from Zayd ibn Wahb; from ʿUmar ibn al-Khaṭṭāb, who said: "When the heat is intense, let one of you prostrate on his garment. When the crowding is severe, let him prostrate on a man's back." We have also been narrated from al-Ḥasan al-Baṣrī and Ṭāwūs: "If the crowding is excessive, prostrate on your brother's back." From Mujāhid: "Prostrate on your brother's leg." None of the Companions (may Allah be pleased with them) are known to have disagreed with ʿUmar (may Allah be pleased with him) regarding this.[53]

تَعَالَى بِالسُّجُودِ، وَلَمْ يَخُصَّ شَيْئًا نَسْجُدُ عَلَيْهِ مِنْ شَيْءٍ {وَمَا كَانَ رَبُّكَ نَسِيًّا} [مريم: ٦٤] . حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَسْعُودٍ ثنا أَحْمَدُ بْنُ سَعِيدِ بْنِ حَزْمٍ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ ثنا أَبِي ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ثنا سُفْيَانُ الثَّوْرِيُّ عَنْ الْأَعْمَشِ عَنْ الْمُسَيَّبِ بْنِ رَافِعٍ عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: إذَا اشْتَدَّ الْحَرُّ فَلْيَسْجُدْ أَحَدُكُمْ عَلَى ثَوْبِهِ، وَإِذَا اشْتَدَّ الزِّحَامُ فَلْيَسْجُدْ عَلَى ظَهْرِ رَجُلٍ. وَرُوِّينَا عَنْ الْحَسَنِ الْبَصْرِيِّ، وَعَنْ طَاوُسٍ: إذَا كَثُرَ الزِّحَامُ فَاسْجُدْ عَلَى ظَهْرِ أَخِيك، وَعَنْ مُجَاهِدٍ: اُسْجُدْ عَلَى رِجْلِ أَخِيك. وَلَا يُعْرَفُ فِي هَذَا لِعُمَرَ - رَضِيَ اللَّهُ عَنْهُ - مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - مُخَالِفٌ.

L6789 **A juristic question: whether the Imam may pray in a place higher than the congregation's place, or in a place lower than his own.**

[مَسْأَلَةٌ لِلْإِمَامِ أَنْ يُصَلِّيَ فِي مَكَان أَرْفَعَ مِنْ مَكَانِ جَمِيعِ الْمَأْمُومِينَ، وَفِي أَخْفَضَ مِنْهُ]

L6790 441 - Issue: It is permissible for the Imam to pray in a place higher than the congregation's location or in a lower place. This applies equally whether it concerns the general public, the majority, or the minority. If he is able to prostrate properly, this is preferable. Otherwise, when he intends to prostrate, he should step down to a position where he can perform it, then return to his place. This is the opinion of Al-Shāfiʿī and Abū Sulaymān.

٤٤١ - مَسْأَلَةٌ: وَجَائِزٌ لِلْإِمَامِ أَنْ يُصَلِّيَ فِي مَكَان أَرْفَعَ مِنْ مَكَانِ جَمِيعِ الْمَأْمُومِينَ، وَفِي أَخْفَضَ مِنْهُ؛ سَوَاءٌ فِي كُلِّ ذَلِكَ الْعَامَّةُ، وَالْأَكْثَرُ، وَالْأَقَلُّ فَإِنْ أَمْكَنَهُ السُّجُودُ فَحَسَنٌ، وَإِلَّا فَإِذَا أَرَادَ السُّجُودَ فَلْيَنْزِلْ حَتَّى يَسْجُدَ حَيْثُ يَقْدِرُ، ثُمَّ يَرْجِعُ إلَى مَكَانِهِ وَهُوَ قَوْلُ الشَّافِعِيِّ، وَأَبِي سُلَيْمَانَ.

L6791–6794 Abu Hanifah and Malik said: This is not permissible. However, Abu Hanifah permitted it within the measure of a qamah (standing height) or less, and Malik permitted slight elevation. Ali said: These two specifications are invalid, as they lack support from Quranic text, Sunnah, consensus, analogy, companion's opinion, or rationally valid view. No distinction is recognized between minor and major elevation in any of these sources. Declar-

وَقَالَ أَبُو حَنِيفَةَ، وَمَالِكٌ: لَا يَجُوزُ ذَلِكَ. وَأَجَازَهُ أَبُو حَنِيفَةَ فِي مِقْدَارِ قَامَةٍ فَأَقَلَّ، وَأَجَازَهُ مَالِكٌ فِي الِارْتِفَاعِ الْيَسِيرِ قَالَ عَلِيٌّ: هَذَانِ تَحْدِيدَانِ فَاسِدَانِ، لَمْ يَأْتِ بِهِمَا نَصُّ الْقُرْآنِ وَلَا سُنَّةٌ وَلَا إجْمَاعٌ وَلَا قِيَاسٌ وَلَا قَوْلُ صَاحِبٍ وَلَا رَأْيٌ لَهُ وَجْهٌ، وَمَا عُلِمَ فِي شَيْءٍ مِنْ ذَلِكَ فَرْقٌ بَيْنَ قَلِيلِ الِارْتِفَاعِ وَكَثِيرِهِ، وَالتَّحْرِيمُ وَالتَّحْلِيلُ وَالتَّحْدِيدُ

[53] **Qur'an references (L6788):** Qur'an 19:64 (Maryam).

ing prohibition, permissibility, or specification between them is only lawful through the Quran or Sunnah. If the imam's prayer position being a finger's breadth higher than the congregation is permissible, then it remains permissible through incremental elevations—a finger's breadth after a finger's breadth—even reaching a thousand qamahs or more. Conversely, if a thousand qamahs are prohibited in this matter, then all elevations down to a finger's breadth or less are equally prohibited. Whoever arbitrarily differentiates between these through personal opinion falsely attributes to Allah and His Messenger—peace be upon him—what they never decreed. It is surprising that Abu Hanifah and Malik ruled: "If a group shares the imam's elevated position, his prayer with those below is valid; otherwise not"—a ruling marked by further arbitrariness. They also permitted the imam to be positioned lower than the congregation—a third arbitrary ruling, all asserted without evidence. Ali said: The established ruling requires congregants to form rows behind the imam. Disrupting this arrangement is impermissible due to the obligation of row organization commanded by Allah's Messenger—peace be upon him. If the imam's prayer space is on a platform, in a room, or elevated ground insufficient for a row behind him, those below may pray there. Abdullah ibn Yusuf narrated from Ahmad ibn Fath, from Abdul-Wahhab ibn Isa, from Ahmad ibn Muhammad, from Ahmad ibn Ali, from Muslim ibn Al-Hajjaj, from Yahya ibn Yahya and Qutaybah ibn Sa'id—both from Abdul-Aziz ibn Abi Hazim, from his father—that some men came to Sahl ibn Sa'd. Sahl said: "I saw Allah's Messenger—peace be upon him—stand upon the pulpit, pronounce the Takbir, while the people behind him pronounced Takbir as he remained on the pulpit. He then rose from bowing, stepped backward, and prostrated at the pulpit's base. He returned [to the pulpit] until he finished the last part of his prayer." After completing his prayer, he turned to the people and said: "O people, I have done this so that you may follow my lead and learn my manner of prayer." ʿAlī said: "There is no clearer exposition than this regarding the permissibility of an imam praying in a place elevated above the congregation's position." Opponents cited a report prohibiting the imam from praying in a higher place than the congregation, but this is a rejected report – solely narrated by Ziyād ibn ʿAbdillāh al-Bakkāʾī, who is deemed unreliable. The report we presented reflects

بَيْنَهُمَا لَا يَحِلُّ إِلَّا بِقُرْآنٍ أَوْ سُنَّةٍ. وَلَئِنْ كَانَ وُقُوفُ الْإِمَامِ فِي الصَّلَاةِ فِي مَكَانٍ أَرْفَعَ مِنْ الْمَأْمُومِينَ بِمِقْدَارِ أُصْبُعٍ حَلَالًا، فَإِنَّهُ لَحَلَالٌ بِأُصْبُعٍ بَعْدَ أُصْبُعٍ، حَتَّى يَبْلُغَ أَلْفَ قَامَةٍ وَأَكْثَرَ، وَلَئِنْ كَانَتْ الْأَلْفُ قَامَةً حَرَامًا فِي ذَلِكَ فَإِنَّهُ لَحَرَامٌ كُلُّهُ إلَى قَدْرِ الْأُصْبُعِ فَأَقَلَّ وَإِنَّ الْمُتَحَكِّمَ فِي التَّفْرِيقِ بَيْنَ ذَلِكَ بِرَأْيِهِ لَقَائِلٌ عَلَى اللَّهِ تَعَالَى وَعَلَى رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَا لَمْ يَقُلْهُ قَطُّ وَالْعَجَبُ أَنَّ أَبَا حَنِيفَةَ، وَمَالِكًا قَالَا: إنْ كَانَ مَعَ الْإِمَامِ فِي الْعُلْوِّ طَائِفَةٌ جَازَتْ صَلَاتُهُ بِالَّذِينَ أَسْفَلُ وَإِلَّا فَلَا وَهَذَا عَجَبٌ وَزِيَادَةٌ فِي التَّحَكُّمِ وَأَجَازَا: أَنْ يَكُونَ الْإِمَامُ فِي مَكَانٍ أَسْفَلَ مِنْ الْمَأْمُومِينَ، وَهَذَا تَحَكُّمٌ ثَالِثٌ كُلُّ ذَلِكَ دَعْوَى بِلَا بُرْهَانٍ قَالَ عَلِيٌّ: وَالْحُكْمُ فِي ذَلِكَ أَنْ يَكُونَ الْمَأْمُومُونَ خَلْفَ الْإِمَامِ صُفُوفًا صُفُوفًا، فَلَا يَحِلُّ لَهُمْ أَنْ يُخِلُّوا بِهَذِهِ الرُّتْبَةِ، لِمَا قَدْ ذَكَرْنَا قَبْلُ مِنْ وُجُوبِ تَرْتِيبِ الصُّفُوفِ، بِأَمْرِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِذَلِكَ، فَإِنْ اتَّفَقَ مُصَلَّى الْإِمَامِ فِي دُكَّانٍ، أَوْ غُرْفَةٍ، أَوْ رَابِيَةٍ، لَا يَسَعُ فِيهَا مَعَهُ صَفٌّ خَلْفَهُ: صَلَّوْا تَحْتَهُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ كِلَاهُمَا عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي حَازِمٍ عَنْ أَبِيهِ، أَنَّ نَفَرًا جَاءُوا إلَى سَهْلِ بْنِ سَعْدٍ فَقَالَ سَهْلٌ: «رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَامَ عَلَيْهِ - يَعْنِي عَلَى الْمِنْبَرِ - فَكَبَّرَ وَكَبَّرَ النَّاسُ، وَرَاءَهُ وَهُوَ عَلَى الْمِنْبَرِ، ثُمَّ رَفَعَ فَنَزَلَ الْقَهْقَرَى حَتَّى سَجَدَ فِي أَصْلِ الْمِنْبَرِ، ثُمَّ عَادَ حَتَّى فَرَغَ مِنْ آخِرِ صَلَاتِهِ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: يَا أَيُّهَا النَّاسُ، إنِّي إنَّمَا صَنَعْتُ هَذَا لِتَأْتَمُّوا بِي وَلِتَعْلَمُوا صَلَاتِي» . قَالَ عَلِيٌّ: لَا بَيَانَ أَبْيَنَ مِنْ هَذَا فِي جَوَازِ صَلَاةِ الْإِمَامِ فِي

the consensus of the Companions during the Messenger of Allah's lifetime (peace and blessings be upon him), and this constitutes the valid proof, not the fabricated falsehood. Some opponents objected: "This indicates arrogance." ʿAlī responded: "This claim is baseless. The same logic rebounds against their allowance for the congregation to pray in a place higher than the imam. One could retort: 'This would then imply the congregation's arrogance,' with absolutely no distinction in legal principle. By this reasoning, they must also prohibit an imam from praying while girded with a sword or wearing armor, for such attire is more indicative of arrogance than praying in an elevated place." Aḥmad ibn Ḥanbal, al-Layth ibn Saʿd, al-Bukhārī, and others uphold the same position as ours. And success comes solely from Allah, the Exalted.

مَكَان أَرْفَعَ مِنْ مَكَانِ الْمَأْمُومِينَ وَاحْتَجَّ الْمُخَالِفُونَ بِخَبَرٍ فِيهِ النَّهْيُ عَنْ صَلَاةِ الْإِمَامِ فِي مَكَان أَرْفَعَ مِنْ مَكَانِ الْمَأْمُومِينَ وَهُوَ خَبَرٌ سَاقِطٌ، انْفَرَدَ بِهِ زِيَادُ بْنُ عَبْدِ اللَّهِ الْبُكَائِيُّ، وَهُوَ ضَعِيفٌ. وَالْخَبَرُ الَّذِي أَوْرَدْنَا إجْمَاعٌ مِنْ الصَّحَابَةِ بِحَضْرَةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَهَذَا هُوَ الْحُجَّةُ لَا الْبَاطِلُ الْمُلَفَّقُ. وَقَالَ بَعْضُ الْمُخَالِفِينَ: هَذَا مِنْ الْكِبْرِ قَالَ عَلِيٌّ: هَذَا بَاطِلٌ وَيُعْكَسُ عَلَيْهِمْ فِي إجَازَتِهِمْ صَلَاةَ الْمَأْمُومِينَ فِي مَكَان أَرْفَعَ مِنْ مَكَانِ الْإِمَامِ فَيُقَالُ لَهُمْ: هَذَا كِبْرٌ مِنْ الْمَأْمُومِينَ وَلَا فَرْقَ وَيَلْزَمُهُمْ عَلَى هَذَا أَنْ يَمْنَعُوا أَيْضًا مِنْ صَلَاةِ الْإِمَامِ مُتَقَلِّدًا سَيْفًا، وَلَابِسَ دِرْعٍ فَهَذَا أَدْخَلُ فِي الْكِبْرِ مِنْ صَلَاتِهِ فِي مَكَان عَالٍ وَبِمِثْلِ قَوْلِنَا يَقُولُ أَحْمَدُ بْنُ حَنْبَلٍ، وَاللَّيْثُ بْنُ سَعْدٍ، وَالْبُخَارِيُّ، وَغَيْرُهُمْ، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

L6795–6796 **The recommended actions in prayer that are not obligatory. Issue: raising the hands at every bowing, prostration, standing, and sitting, except the opening takbīr.**

[الْأَعْمَالُ الْمُسْتَحَبَّةُ فِي الصَّلَاةِ وَلَيْسَتْ فَرْضًا] [مَسْأَلَةُ رَفْعُ الْيَدَيْنِ عِنْدَ كُلِّ رُكُوعٍ وَسُجُودٍ وَقِيَامٍ وَجُلُوسٍ، سِوَى تَكْبِيرَةِ الْإِحْرَامِ]

L6797 Issue: Raising the hands at every bowing, prostration, standing, and sitting, except for the opening *takbīr*? ʿAlī said: "People have differed regarding this: a group held that the hands are not raised in any part of the prayer except at its beginning during the opening *takbīr*—also to the shoulders as well."

مَسْأَلَةٌ: رَفْعُ الْيَدَيْنِ عِنْدَ كُلِّ رُكُوعٍ وَسُجُودٍ وَقِيَامٍ وَجُلُوسٍ، سِوَى تَكْبِيرَةِ الْإِحْرَامِ؟ قَالَ عَلِيٌّ: اخْتَلَفَ النَّاسُ فِي هَذَا -: فَطَائِفَةٌ: لَمْ تَرْفَعْ الْيَدَيْنِ فِي شَيْءٍ مِنْ الصَّلَاةِ إلَّا فِي أَوَّلِهَا عِنْدَ تَكْبِيرَةِ الْإِحْرَامِ عَلَى ظَلْعٍ أَيْضًا.

L6798 They also deemed it—if it is the case—a non-obligatory slight raising—and this is the narration of Ibn al-Qāsim from Mālik?—while Abū Ḥanīfah and his companions held that raising the hands at the very outset of the prayer is a recommended practice (Sunnah), not an obligatory act (farḍ), and they prohibited it in the remainder of the prayer. A group maintained raising the hands at the commencement of the prayer, during bowing, and upon straightening up from bowing.

وَرَأَوْهُ أَيْضًا - إنْ كَانَ - فَرَفْعٌ يَسِيرٌ - وَهَذِهِ رِوَايَةُ ابْنِ الْقَاسِمِ عَنْ مَالِكٍ؟ وَقَالَ أَبُو حَنِيفَةَ، وَأَصْحَابُهُ بِرَفْعِ الْيَدَيْنِ لِلْإِحْرَامِ أَوَّلًا - سُنَّةً لَا فَرِيضَةً - وَمَنَعُوا مِنْهُ فِي بَاقِي الصَّلَاةِ وَرَأَتْ طَائِفَةٌ: رَفْعَ الْيَدَيْنِ عِنْدَ الْإِحْرَامِ، وَعِنْدَ الرُّكُوعِ، وَعِنْدَ الرَّفْعِ مِنْ الرُّكُوعِ.

وَهُوَ قَوْلُ الشَّافِعِيِّ: وَأَحْمَدَ وَأَبِي سُلَيْمَانَ، وَأَصْحَابِهِمْ.

وَهُوَ رِوَايَةُ أَشْهَبَ، وَابْنِ وَهْبٍ، وَأَبِي الْمُصْعَبِ، وَغَيْرِهِمْ، عَنْ مَالِكٍ أَنَّهُ كَانَ يَفْعَلُهُ وَيُفْتِي بِهِ؟ وَرَأَتْ طَائِفَةٌ: رَفْعَ الْيَدَيْنِ عِنْدَ كُلِّ تَكْبِيرٍ فِي الصَّلَاةِ، الْفَرْضِ وَالتَّطَوُّعِ، وَعِنْدَ كُلِّ قَوْلِ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ؟ فَأَمَّا رِوَايَةُ ابْنِ الْقَاسِمِ عَنْ مَالِكٍ فَمَا نَعْلَمُ لَهَا وَجْهًا أَصْلًا، وَلَا تَعَلُّقًا بِشَيْءٍ مِنْ الرِّوَايَاتِ، وَلَا قَائِلًا بِهَا مِنْ الصَّحَابَةِ وَلَا مِنْ التَّابِعِينَ؟

وَأَمَّا قَوْلُ أَبِي حَنِيفَةَ فَإِنَّهُمْ احْتَجُّوا بِمَا حَدَّثَنَاهُ حَمَامٌ ثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْبَاجِيُّ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الصَّائِغُ ثنا زُهَيْرُ بْنُ حَرْبٍ ثنا وَكِيعٌ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ عَلْقَمَةَ عَنْ ابْنِ مَسْعُودٍ قَالَ: «أَلَا أُرِيكُمْ صَلَاةَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -؟ فَرَفَعَ يَدَيْهِ فِي أَوَّلِ تَكْبِيرَةٍ ثُمَّ لَمْ يَعُدْ»

قَالُوا: وَكَانَ عَلِيٌّ، وَابْنُ مَسْعُودٍ، لَا يَرْفَعَانِ أَيْدِيَهُمَا إلَّا فِي تَكْبِيرَةِ الْإِحْرَامِ فَقَطْ.

مَا نَعْلَمُ لَهُمْ حُجَّةً غَيْرَ هَذَا، وَلَا حُجَّةَ لَهُمْ فِيهِ، لِمَا نَذْكُرُ إنْ شَاءَ اللَّهُ تَعَالَى، فَنَقُولُ: وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ -: إنَّ هَذَا الْخَبَرَ صَحِيحٌ، وَلَيْسَ فِيهِ إلَّا أَنَّ رَفْعَ الْيَدَيْنِ فِيمَا عَدَا تَكْبِيرَةَ الْإِحْرَامِ لَيْسَ فَرْضًا فَقَطْ، وَلَوْلَا هَذَا الْخَبَرُ لَكَانَ رَفْعُ الْيَدَيْنِ - عِنْدَ كُلِّ رَفْعٍ وَخَفْضٍ وَتَكْبِيرٍ وَتَحْمِيدٍ فِي الصَّلَاةِ -: فَرْضًا؛ لِأَنَّهُ قَدْ صَحَّ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَفْعُ الْيَدَيْنِ عِنْدَ كُلِّ رَفْعٍ عَلَى مَا نَذْكُرُ بَعْدَ هَذَا إنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ.

L6799 And it is the opinion of al-Shāfiʿī, Aḥmad, Abū Sulaymān, and their followers.

L6800 This is the narration of Ashhab, Ibn Wahb, Abi al-Muṣʿab, and others from Mālik that he would practice it and issue rulings accordingly. A group held the view of raising the hands at every *takbīr* in prayer—both obligatory and voluntary—and upon saying *Samiʿa Allāhu liman ḥamidah?* As for the narration of Ibn al-Qāsim from Mālik, we do not know of any basis for it whatsoever, any connection to other narrations, or any proponent from the Companions or the Followers who adhered to it.

L6801–6802 As for the statement of Abū Ḥanīfah, they cited as evidence the narration transmitted to us by Ḥammām, who narrated from ʿAbdullāh ibn Muḥammad al-Bājī, who narrated from Muḥammad ibn ʿAbd al-Malik ibn Ayman, who narrated from Muḥammad ibn Ismāʿīl al-Ṣāʾigh, who narrated from Zuhayr ibn Ḥarb, who narrated from Wakīʿ, from Sufyān al-Thawrī, from ʿĀṣim ibn Kulayb, from ʿAbd al-Raḥmān ibn al-Aswad, from ʿAlqamah, from Ibn Masʿūd, who said: "Shall I show you the prayer of the Messenger of Allah (peace be upon him)?" He then raised his hands at the first Takbīr (saying 'Allāhū Akbar') and did not repeat this afterward.

L6803 They said: 'Ali and Ibn Masʿūd would raise their hands only during the opening takbīr of prayer.'

L6804 We know of no valid proof for them other than this, nor do they possess any proof in this matter, due to what we will mention—Allah, the Exalted, willing. Thus we say—and with Allah, the Exalted, lies success—: This narration is authentic, and there is nothing in it except that raising the hands in acts beyond the opening Takbīr is not solely obligatory. Were it not for this narration, raising the hands—at every raising, lowering, Takbīr, and Tahmīd in prayer—would have been obligatory, for it is authentically established from the Prophet (peace and blessings of Allah be upon him) that he raised his hands at every raising, as we will clarify hereafter—Allah, the Exalted and Majestic, willing.

L6805 It has been authentically reported from him (peace be upon him) that he said: "Pray as you see me pray." We have mentioned this with its chain of

transmission in this book of ours in the chapter on the obligation of the *adhan* and the *iqamah*.

وَصَحَّ عَنْهُ - عَلَيْهِ السَّلَامُ - أَنَّهُ قَالَ: «صَلُّوا كَمَا تَرَوْنِي أُصَلِّي» وَقَدْ ذَكَرْنَاهُ بِإِسْنَادِهِ فِي كِتَابِنَا هَذَا فِي بَابِ وُجُوبِ الْأَذَانِ وَالْإِقَامَةِ.

L6806 Were it not for this ḥadīth of Ibn Masʿūd, it would have been obligatory upon every person who prays to pray as he (peace be upon him) used to pray.

فَلَوْلَا حَدِيثُ ابْنِ مَسْعُودٍ هَذَا لَكَانَ فَرْضًا عَلَى كُلِّ مُصَلٍّ أَنْ يُصَلِّيَ كَمَا كَانَ - عَلَيْهِ السَّلَامُ - يُصَلِّي.

L6807–6809 He—peace be upon him—used to pray while raising his hands at every raising and lowering [in prayer]. However, when Ibn Masʿūd's report was verified, did we learn that raising the hands apart from the opening takbīr is merely a sunnah and recommendation? Though ʿAlī and Ibn Masʿūd—may Allah be pleased with them—did not raise [their hands], Ibn ʿUmar, Ibn ʿAbbās, and a group of the Messenger of Allah's Companions—peace and blessings be upon him—did raise theirs. Thus, the action of some cannot be used as proof against the action of others. Rather, the proof binding upon all is what is authentically established from the Messenger of Allah—peace and blessings be upon him. In any case, even if Ibn Masʿūd and ʿAlī did not raise [their hands], it is never reported that they disapproved of it or forbade it, as these people do. As for those who consider raising the hands when bowing and rising from bowing [obligatory], they have argued based on what... We have narrated it via the routes of Mālik, Yūnus ibn Yazīd, Sufyān ibn ʿUyaynah, Ibn Jurayj, al-Zubaydī, Maʿmar, and others—all of them narrating from al-Zuhrī from Sālim ibn ʿAbd Allāh ibn ʿUmar from his father: "That the Messenger of Allah (peace and blessings of Allah be upon him) would raise his hands level with his shoulders when he commenced the prayer, when he pronounced the takbīr for bowing, and when he raised his head from bowing—he would raise them in the same way. He did not do that while prostrating."

وَكَانَ - عَلَيْهِ السَّلَامُ - يُصَلِّي رَافِعًا يَدَيْهِ عِنْدَ كُلِّ رَفْعٍ وَخَفْضٍ، لَكِنْ لَمَّا صَحَّ خَبَرُ ابْنِ مَسْعُودٍ عَلِمْنَا أَنَّ رَفْعَ الْيَدَيْنِ فِيمَا عَدَا تَكْبِيرَةِ الْإِحْرَامِ: سُنَّةٌ وَنَدْبٌ فَقَطْ؟ وَإِنْ كَانَ عَلِيٌّ، وَابْنُ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُمَا - لَا يَرْفَعَانِ، فَقَدْ كَانَ ابْنُ عُمَرَ، وَابْنُ عَبَّاسٍ، وَجَمَاعَةٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَرْفَعُونَ فَلَيْسَ فِعْلُ بَعْضِهِمْ حُجَّةً عَلَى فِعْلِ بَعْضٍ، بَلْ الْحُجَّةُ عَلَى جَمِيعِهِمْ مَا صَحَّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَعَلَى كُلِّ حَالٍ فَإِنْ كَانَ ابْنُ مَسْعُودٍ، وَعَلِيٌّ: لَا يَرْفَعَانِ، فَمَا جَاءَ قَطُّ أَنَّهُمَا كَرِهَا الرَّفْعَ، وَلَا نَهَيَا عَنْهُ كَمَا يَفْعَلُ هَؤُلَاءِ وَأَمَّا مَنْ رَأَى رَفْعَ الْيَدَيْنِ عِنْدَ الرُّكُوعِ، وَالرَّفْعِ مِنْ الرُّكُوعِ، فَإِنَّهُمْ احْتَجُّوا بِمَا رُوِّينَاهُ مِنْ طَرِيقِ مَالِكٍ، وَيُونُسَ بْنِ يَزِيدَ، وَسُفْيَانَ بْنِ عُيَيْنَةَ، وَابْنِ جُرَيْجٍ، وَالزُّبَيْدِيِّ، وَمَعْمَرٍ، وَغَيْرِهِمْ، كُلُّهُمْ عَنْ الزُّهْرِيِّ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ إذَا افْتَتَحَ الصَّلَاةَ، وَإِذَا كَبَّرَ لِلرُّكُوعِ، وَإِذَا رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ، رَفَعَهُمَا أَيْضًا كَذَلِكَ، وَكَانَ لَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ» .

L6810 And it has been narrated to us this action in prayer from Jābir ibn ʿAbdullāh, Abū Saʿīd, Abū al-Dardāʾ, Umm al-Dardāʾ, and Ibn ʿAbbās.

وَرُوِّينَا هَذَا الْفِعْلَ فِي الصَّلَاةِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، وَأَبِي سَعِيدٍ، وَأَبِي الدَّرْدَاءِ، وَأُمِّ الدَّرْدَاءِ وَابْنِ عَبَّاسٍ.

L6811 And it has also been narrated to us concerning this action in prayer from Abū Mūsā al-Ashʿarī – and that he used to teach it to the people – via Ḥammād ibn Salamah from al-Azraq ibn Qays from Ḥiṭṭān ibn ʿAbdillāh al-Raqāshī from Abū Mūsā al-Ashʿarī.

وَرُوِّينَا أَيْضًا هَذَا الْفِعْلَ فِي الصَّلَاةِ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، وَأَنَّهُ كَانَ يُعَلِّمُهُ النَّاسَ مِنْ طَرِيقِ حَمَّادِ بْنِ سَلَمَةَ عَنْ الْأَزْرَقِ بْنِ قَيْسٍ عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ.

L6812 It has also been narrated to us from Abū az-Zubayr, Abū Hurayrah, an-Nuʿmān ibn Abī ʿAyyāsh, and a group of the Prophet's companions - peace and blessings be upon him - through the chain of Abū Bakr ibn Abī Shaybah from Muʿādh ibn Muʿādh from Saʿīd ibn Abī ʿArūbah from Qatādah from al-Ḥasan: "The companions of the Prophet - peace and blessings be upon him - used to raise their hands when commencing the prayer, when bowing, and when rising from bowing, as if they were fluttering fans."

وَرُوِّينَا أَيْضًا عَنْ أَبِي الزُّبَيْرِ وَأَبِي هُرَيْرَةَ، وَالنُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، وَجُمْلَةِ أَصْحَابِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ طَرِيقِ أَبِي بَكْرِ بْنِ أَبِي شَيْبَةَ عَنْ مُعَاذِ بْنِ مُعَاذٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ الْحَسَنِ " كَانَ أَصْحَابُ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَرْفَعُونَ أَيْدِيَهُمْ إذَا أَحْرَمُوا وَإِذَا رَكَعُوا وَإِذَا رَفَعُوا كَأَنَّهَا الْمَرَاوِحُ ".

L6813–6815 We have also narrated it from ʿAbd al-Raḥmān ibn Sābiṭ, al-Ḥasan, al-Qāsim, Sālim, ʿAṭāʾ, Ṭāwus, Mujāhid, Ibn Sīrīn, Nāfiʿ client of Ibn ʿUmar, Qatādah, al-Ḥasan ibn Muslim, Ibn Abī Najīḥ, ʿAbd Allāh ibn Dīnār, Makḥūl, Muʿtamir ibn Sulaymān, Yaḥyā ibn Saʿīd al-Qaṭṭān, ʿAbd al-Raḥmān ibn Mahdī, Ismāʿīl ibn ʿUlayyah, al-Layth ibn Saʿd, al-Awzāʿī, Sufyān ibn ʿUyaynah, al-Ḥumaydī, Jarīr ibn ʿAbd al-Ḥamīd, ʿAbd Allāh ibn al-Mubārak, Ibn Wahb, Aḥmad ibn Ḥanbal, Isḥāq, al-Muzanī, Abū Thawr, Muḥammad ibn Naṣr al-Marwazī, Muḥammad ibn Jarīr al-Ṭabarī, Ibn al-Mundhir, the two sons of ʿAbd Allāh ibn ʿAbd al-Ḥakam, and al-Rabīʿ. Muhammad ibn Numayr; Yahya ibn Maʿīn; ʿAlī ibn al-Madīnī; Yazīd ibn Hārūn; and others.

وَرُوِّينَاهُ أَيْضًا - عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ، وَالْحَسَنِ، وَالْقَاسِمِ، وَسَالِمٍ، وَعَطَاءٍ، وَطَاوُسٍ، وَمُجَاهِدٍ، وَابْنِ سِيرِينَ، وَنَافِعٍ مَوْلَى ابْنِ عُمَرَ، وَقَتَادَةَ، وَالْحَسَنِ بْنِ مُسْلِمٍ وَابْنِ أَبِي نَجِيحٍ، وَعَبْدِ اللَّهِ بْنِ دِينَارٍ، وَمَكْحُولٍ، وَمُعْتَمِرِ بْنِ سُلَيْمَانَ، وَيَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ، وَعَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ، وَإِسْمَاعِيلَ بْنِ عُلَيَّةَ، وَاللَّيْثِ بْنِ سَعْدٍ، وَالْأَوْزَاعِيِّ، وَسُفْيَانَ بْنِ عُيَيْنَةَ، وَالْحُمَيْدِيِّ، وَجَرِيرِ بْنِ عَبْدِ الْحَمِيدِ وَعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَابْنِ وَهْبٍ، وَأَحْمَدَ بْنِ حَنْبَلٍ، وَإِسْحَاقَ، وَالْمُزَنِيِّ، وَأَبِي ثَوْرٍ، وَمُحَمَّدِ بْنِ نَصْرٍ الْمَرْوَزِيِّ، وَمُحَمَّدِ بْنِ جَرِيرٍ الطَّبَرِيِّ، وَابْنِ الْمُنْذِرِ، وَابْنَيْ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ، وَالرَّبِيعِ وَمُحَمَّدِ بْنِ نُمَيْرٍ، وَيَحْيَى بْنِ مَعِينٍ، وَعَلِيِّ بْنِ الْمَدِينِيِّ، وَيَزِيدَ بْنِ هَارُونَ، وَغَيْرِهِمْ.

L6816 As for those who advocate raising the hands at every lowering and rising, they substantiated their position with the narration transmitted to us by Hammām ibn Aḥmad—who narrated to us from ʿAbbās ibn Aṣbagh—who narrated to us from Muḥammad ibn ʿAbd al-Malik ibn Ayman—who narrated to us from Abū Ismāʿīl Muḥammad ibn Ismāʿīl—who narrated to us from Muḥammad ibn ʿAbd al-Aʿlā al-Ṣanʿānī—who narrated to us from al-

وَأَمَّا مَنْ ذَهَبَ إلَى رَفْعِ الْيَدَيْنِ فِي كُلِّ خَفْضٍ وَرَفْعٍ فَاحْتَجُّوا بِمَا حَدَّثَنَاهُ حَمَامُ بْنُ أَحْمَدَ ثِنَا عَبَّاسُ بْنُ أَصْبَغَ ثِنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثِنَا أَبُو إسْمَاعِيلَ مُحَمَّدُ بْنُ إسْمَاعِيلَ ثِنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنْعَانِيُّ ثِنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ

Muʿtamir ibn Sulaymān—from ʿUbayd Allāh ibn ʿUmar—from Ibn Shihāb—from Sālim ibn ʿAbd Allāh ibn ʿUmar—from his father—that the Prophet (peace be upon him) would raise his hands when initiating the prayer, when preparing to bow, when rising from bowing, and when standing after the two rak'ahs—raising his hands in all of that.

عُمَرَ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ إِذَا جَاءَ الصَّلَاةَ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ. وَإِذَا رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ، وَإِذَا قَامَ مِنْ الرَّكْعَتَيْنِ يَرْفَعُ يَدَيْهِ فِي ذَلِكَ كُلِّهِ» .

L6817 Abd al-Rahman ibn Abd Allah ibn Khalid reported to us: Ibrahim ibn Ahmad reported to us: al-Farbari reported to us: al-Bukhari reported to us: Ayyash reported to us, saying: Abd al-A'la reported to us: Ubaid Allah ibn Umar reported to us from Nafi' from Ibn Umar: "When he entered into prayer, he would pronounce the Takbīr and raise his hands. When he said: 'Sami'a Allāhu liman ḥamidah,' he would raise his hands. And when he stood up after the two Rak'ahs, he would raise his hands." Ibn Umar traced this practice back to the Prophet (peace and blessings be upon him).

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثِنَا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثِنَا الْفَرَبْرِيُّ ثِنَا الْبُخَارِيُّ ثِنَا عَيَّاشٌ قَالَ: ثِنَا عَبْدُ الْأَعْلَى ثِنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: «أَنَّهُ كَانَ إِذَا دَخَلَ فِي الصَّلَاةِ كَبَّرَ وَرَفَعَ يَدَيْهِ، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَفَعَ يَدَيْهِ، وَإِذَا قَامَ مِنْ الرَّكْعَتَيْنِ رَفَعَ يَدَيْهِ» ، وَرَفَعَ ابْنُ عُمَرَ ذَلِكَ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L6818 And Ḥammād ibn Salamah also narrated it from Ayyūb as-Sikhtiyānī, from Nāfi', from Ibn 'Umar, from the Prophet—peace be upon him—.

وَرَوَاهُ أَيْضًا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L6819 Abdullah ibn Rabi' narrated to us: Muhammad ibn Ishaq ibn As-Sulami narrated to us; Ibn Al-A'rabi narrated to us; Abu Dawud narrated to us; Uthman ibn Abi Shaybah and Muhammad ibn Ubayd Al-Muharibi both narrated to us, from Ibn Fudayl, from Asim ibn Kulayb, from Muharib ibn Dithar, from Ibn Umar, who said: "When the Prophet—peace and blessings be upon him—rose after the two rak'ahs, he would say the takbir and raise his hands."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثِنَا مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ السُّلَيْمِ ثِنَا ابْنُ الْأَعْرَابِيِّ ثِنَا أَبُو دَاوُد ثِنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عُبَيْدٍ الْمُحَارِبِيُّ قَالَا: ثِنَا ابْنُ فُضَيْلٍ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ ابْنِ عُمَرَ قَالَ: «كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا قَامَ فِي الرَّكْعَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ» .

L6820–6822 Abdullah ibn Rabi' narrated to us, Omar ibn al-Malik narrated to us, Muhammad ibn Bakr narrated to us, Abu Dawood narrated to us, Ahmad ibn Hanbal narrated to us, Abu Asim—who is al-Dahhak ibn Makhlad—narrated to us, Abdul-Hameed ibn Ja'far narrated to us, Muhammad ibn Amr ibn Ataa informed me, saying, 'I heard Abu Humaid al-Sā'idī among ten of the companions.' Among them was Abu Qatadah, the Messenger of Allah—peace and blessings of Allah be upon him—being mentioned therein.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثِنَا عُمَرُ بْنُ الْمَلِكِ ثِنَا مُحَمَّدُ بْنُ بَكْرٍ ثِنَا أَبُو دَاوُد ثِنَا أَحْمَدُ بْنُ حَنْبَلٍ ثِنَا أَبُو عَاصِمٍ هُوَ الضَّحَّاكُ بْنُ مَخْلَدٍ - ثِنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ أَخْبَرَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ قَالَ: سَمِعْت أَبَا حُمَيْدٍ السَّاعِدِيَّ فِي عَشَرَةٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِيهِمْ أَبُو قَتَادَةَ.

L6823 Abu Humaid said: "I am the most knowledgeable among you regarding the

prayer of Allah's Messenger (peace be upon him)." They asked: "Why? By Allah, you were neither the one with the longest companionship among us nor the earliest in accompanying him." He replied: "Indeed." They said: "Then describe it." He said: "When Allah's Messenger (PBUH) stood for prayer, he would raise his hands until aligning them with his shoulders, then proclaim 'Allahu Akbar' until every bone settled into place and his posture became balanced. Then he would recite [the Quran], then proclaim 'Allahu Akbar' while raising his hands to shoulder level. He would bow, placing his palms on his knees while keeping his back straight - neither drooping his head nor raising it. Then he would lift his head saying: 'Allah hears whoever praises Him,' while raising his hands to shoulder level."

فَقَالَ أَبُو حُمَيْدٍ: «أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالُوا: فَلِمَ؟ فَوَاللَّهِ مَا كُنْتَ بِأَكْثَرِنَا تَبِعَةً وَلَا أَقْدَمِنَا لَهُ صُحْبَةً قَالَ: بَلَى قَالُوا: فَاعْرِضْ؟ فَقَالَ: كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا قَامَ إِلَى الصَّلَاةِ يَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ، ثُمَّ يُكَبِّرُ حَتَّى يَقِرَّ كُلُّ عَظْمٍ فِي مَوْضِعِهِ مُعْتَدِلًا ثُمَّ يَقْرَأُ ثُمَّ يُكَبِّرُ فَيَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ ثُمَّ يَرْكَعُ وَيَضَعُ رَاحَتَيْهِ عَلَى رُكْبَتَيْهِ ثُمَّ يَعْتَدِلُ، فَلَا يَصُبُّ رَأْسَهُ وَلَا يُقْنِعُ ثُمَّ يَرْفَعُ رَأْسَهُ فَيَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، ثُمَّ يَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ مَنْكِبَيْهِ»

L6824 He mentioned the ḥadīth containing: "Then when he rises from the two rakʿahs, he pronounces the takbīr and raises his hands until they align with his shoulders, just as he pronounced the takbīr at the commencement of prayer. He does this in the rest of his prayer" - and he related the remainder of the ḥadīth - "They said: 'You have spoken truthfully. This was how he used to pray.'"

وَذَكَرَ الْحَدِيثَ وَفِيهِ «ثُمَّ إِذَا قَامَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ كَمَا كَبَّرَ عِنْدَ افْتِتَاحِ الصَّلَاةِ، ثُمَّ يَصْنَعُ ذَلِكَ فِي بَقِيَّةِ صَلَاتِهِ - وَذَكَرَ بَاقِيَ الْحَدِيثِ - قَالُوا: صَدَقْتَ هَكَذَا كَانَ يُصَلِّي» .

L6825–6827 Abdullah ibn Rabiʿ narrated to us; Umar ibn ʿAbd al-Malik narrated to us; Ibn al-Aʿrabi narrated to us; Abu Dawud; [narrated to us] Ubaydullah ibn Maysarah al-Jushami narrated to us; ʿAbd al-Warith—he is Ibn Saʿid—narrated to us; Muhammad ibn Juhadah narrated to us; ʿAbd al-Jabbar ibn Wa'il narrated to me; he said: ["I was a boy who did not comprehend my father's prayer, so he narrated to me"]. Alqamah ibn Wā'il reported from Wā'il ibn Ḥujr, who said: "I prayed with the Messenger of Allah (peace and blessings be upon him). When he pronounced the Takbīr, he raised his hands. Then he folded them, grasping his left hand with his right hand and positioning his hands beneath his garment. When he intended to bow, he brought his hands out and raised them. When he intended to raise his head from bowing, he raised his hands. Then he prostrated, placing his face between his palms. When he lifted his head from prostration, he likewise raised his hands, continuing this until he completed his prayer." Muḥammad ibn Juḥādah said: I mentioned this to al-Ḥasan ibn Abī al-Ḥasan, who replied: "This

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد [حَدَّثَنَا] عُبَيْدُ اللَّهِ بْنُ مَيْسَرَةَ الْجُشَمِيُّ ثنا عَبْدُ الْوَارِثِ هُوَ ابْنُ سَعِيدٍ - ثنا مُحَمَّدُ بْنُ جُحَادَةَ حَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ وَائِلٍ [قَالَ: كُنْت غُلَامًا لَا أَعْقِلُ صَلَاةَ أَبِي فَحَدَّثَنِي عَلْقَمَةُ بْنُ وَائِلٍ] عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: «صَلَّيْتُ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَكَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ، ثُمَّ الْتَحَفَ، ثُمَّ أَخَذَ شِمَالَهُ بِيَمِينِهِ وَأَدْخَلَ يَدَيْهِ فِي ثَوْبِهِ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ أَخْرَجَ يَدَيْهِ ثُمَّ رَفَعَهُمَا، وَإِذَا أَرَادَ أَنْ يَرْفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدَيْهِ، ثُمَّ سَجَدَ، وَوَضَعَ وَجْهَهُ بَيْنَ كَفَّيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ أَيْضًا رَفَعَ يَدَيْهِ، حَتَّى فَرَغَ مِنْ صَلَاتِهِ. قَالَ مُحَمَّدُ بْنُ جُحَادَةَ: فَذَكَرْتُ ذَلِكَ لِلْحَسَنِ بْنِ أَبِي الْحَسَنِ فَقَالَ: هِيَ صَلَاةُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَعَلَهُ مَنْ فَعَلَهُ وَتَرَكَهُ مَنْ تَرَكَهُ» .

is the prayer of the Messenger of Allah (peace and blessings be upon him). Whoever does so may do so, and whoever omits it may omit it."

L6828 Narrated to us by Abdullah ibn Rabee'; narrated to us by Muhammad ibn Mu'awiyah; narrated to us by Ahmad ibn Shu'ayb: I, Muhammad ibn al-Muthanna, narrated to us; narrated to us by Mu'adh ibn Hisham al-Dastuwa'ī, ʻAbd al-Aʻlā, and Muhammad ibn Abi ʻAdī; from Saʻeed ibn Abi ʻArubah; from Qatadah.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثِنَا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثِنَا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا مُحَمَّدُ بْنُ الْمُثَنَّى ثِنَا مُعَاذُ بْنُ هِشَامٍ الدَّسْتُوَائِيُّ وَعَبْدُ الْأَعْلَى وَمُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ.

L6829 Mu'adh said, "My father reported to me, on the authority of Qatādah."

وَقَالَ مُعَاذٌ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ.

L6830–6832 Then they agreed, from Naṣr ibn ʿĀṣim from Mālik ibn al-Ḥuwayrith: "Mālik ibn al-Ḥuwayrith saw the Prophet—peace be upon him—raise both hands in his prayer when he bowed, when he raised his head from bowing, when he prostrated, and when he raised his head from prostration until both hands aligned with the lobes of his ears." This is the wording of Ibn Abī ʿAdiyy and ʿAbd al-Aʿlā. Muʿādh said in his ḥadīth: "When he—peace be upon him—entered into prayer, he would raise his hands, and when he bowed..." He did the same, and when he raised his head, he did the same.

ثُمَّ اتَّفَقُوا، عَنْ نَصْرِ بْنِ عَاصِمٍ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: «رَأَى النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَفَعَ يَدَيْهِ فِي صَلَاتِهِ إِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنْ رُكُوعِهِ وَإِذَا سَجَدَ، وَإِذَا رَفَعَ رَأْسَهُ مِنْ سُجُودِهِ حَتَّى يُحَاذِيَ بِهِمَا فُرُوعَ أُذُنَيْهِ» هَذَا لَفْظُ ابْنِ أَبِي عَدِيٍّ، وَعَبْدِ الْأَعْلَى وَقَالَ مُعَاذٌ فِي حَدِيثِهِ: «كَانَ - عَلَيْهِ السَّلَامُ - إِذَا دَخَلَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ، وَإِذَا رَكَعَ فَعَلَ مِثْلَ ذَلِكَ، وَإِذَا رَفَعَ رَأْسَهُ فَعَلَ مِثْلَ ذَلِكَ» .

L6833 Aḥmad ibn Muḥammad ibn al-Jasūr narrated to us: Wahb ibn Maysarah narrated to us, Muḥammad ibn Waḍḍāḥ narrated to us, Abū Bakr ibn Abī Shaybah narrated to us, ʿAbd al-Wahhāb ibn ʿAbd al-Majīd al-Thaqafī narrated to us from Ḥumayd from Anas: that the Messenger of Allah (peace and blessings be upon him) would raise his hands during the bowing and prostration.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْجَسُورِ ثِنَا وَهْبُ بْنُ مَيْسَرَةَ ثِنَا مُحَمَّدُ بْنُ وَضَّاحٍ ثِنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثِنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ الثَّقَفِيُّ عَنْ حُمَيْدٍ عَنْ أَنَسٍ: «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَرْفَعُ يَدَيْهِ فِي الرُّكُوعِ وَالسُّجُودِ» .

L6834 Ali said: These are manifest, mass-transmitted narrations from Ibn Umar, Abū Ḥumayd, Abū Qatādah, Wā'il ibn Ḥujr, Mālik ibn al-Ḥuwayrith, Anas, and others among the companions of the Messenger of Allāh—peace and blessings be upon him—and this establishes definitive knowledge.

قَالَ عَلِيٌّ: فَهَذِهِ آثَارٌ مُتَظَاهِرَةٌ مُتَوَاتِرَةٌ عَنْ ابْنِ عُمَرَ، وَأَبِي حُمَيْدٍ، وَأَبِي قَتَادَةَ، وَوَائِلِ بْنِ حُجْرٍ وَمَالِكِ بْنِ الْحُوَيْرِثِ، وَأَنَسٍ، وَسِوَاهُمْ مِنْ أَصْحَابِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهَذَا يُوجِبُ يَقِينَ الْعِلْمِ.

L6835 Ali said: So what Az-Zuhri narrated on the authority of Salim on the authority of Ibn Umar was an addition to what Alqama narrated on the authority of Ibn Mas'ud. Accepting this addition became obligatory because Ibn Umar

قَالَ عَلِيٌّ: فَكَانَ مَا رَوَاهُ الزُّهْرِيُّ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ زَائِدًا عَلَى مَا رَوَاهُ عَلْقَمَةُ عَنْ ابْنِ مَسْعُودٍ، وَوَجَبَ أَخْذُ الزِّيَادَةِ؛ لِأَنَّ ابْنَ عُمَرَ حَكَى: أَنَّهُ رَأَى مَا لَمْ يَرَهُ ابْنُ مَسْعُودٍ مِنْ رَفْعِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَدَيْهِ عِنْدَ الرُّكُوعِ وَعِنْدَ الرَّفْعِ مِنْ الرُّكُوعِ، وَكِلَاهُمَا ثِقَةٌ، وَكِلَاهُمَا حَكَى مَا شَاهَدَ، وَقَدْ خَفِيَ عَلَى ابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - أَمْرُ وَضْعِ الْيَدَيْنِ عَلَى الرُّكْبَتَيْنِ، فَكَيْفَ وَمَا تُحْمَلُ كِلَا رِوَايَتَيْهِمَا إلَّا عَلَى الْمُشَاهَدَةِ الصَّحِيحَةِ؟

L6836 The narrations of Nāfiʿ and Muḥārib ibn Dithār—both from Ibn ʿUmar—along with the narrations of Abū Ḥumayd, Abū Qatādah, and eight Companions of the Messenger of Allah (peace and blessings be upon him) regarding raising the hands when rising for the two rakʿahs are supplementary reports to what al-Zuhrī narrated from Sālim from Ibn ʿUmar. All are trustworthy and deemed truthful in what they reported as having heard and observed. Is accepting the supplementary narration obligatory?

وَكَانَ مَا رَوَاهُ نَافِعٌ وَمُحَارِبُ بْنُ دِثَارٍ، كِلَاهُمَا عَنْ ابْنِ عُمَرَ، وَمَا رَوَاهُ أَبُو حُمَيْدٍ وَأَبُو قَتَادَةَ وَثَمَانِيَةٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ رَفْعِ الْيَدَيْنِ عِنْدَ الْقِيَامِ إلَى الرَّكْعَتَيْنِ -: زِيَادَةٌ عَلَى مَا رَوَاهُ الزُّهْرِيُّ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ، وَكُلٌّ ثِقَةٌ، وَكُلٌّ مُصَدَّقٌ فِيمَا ذَكَرَ أَنَّهُ سَمِعَهُ وَرَآهُ - وَأَخْذُ الزِّيَادَةِ وَاجِبٌ؟ .

L6837–6839 The narration reported by Anas concerning raising the hands during prostration: this constitutes an addition to what Ibn Umar narrated. All of them are trustworthy in what they transmitted and what they personally witnessed. Likewise, the narration of Malik ibn al-Huwayrith regarding raising the hands in every instance of bowing and rising from the bowing position, and every... Prostration and raising from prostration—acts supplementary to all of that, and all narrators are trustworthy in what they narrated and heard. Adopting the additional acts is obligatory; it is impermissible to abandon them, because the additional acts are independent rulings. They were narrated by those who knew them, and the silence of those who did not report them does not harm their narration—as with all other rulings entirely, without distinction. Among those who held the view we mentioned are Ibn Umar, as we previously cited from his practice, Al-Ḥasan Al-Baṣrī, and the Companions as a whole, as we cited—Yūnus ibn ʿAbdullāh narrated to us, Aḥmad ibn ʿAbdullāh ibn ʿAbdur-Raḥīm narrated to us, Aḥmad ibn Khālid

وَكَانَ مَا رَوَاهُ أَنَسٌ مِنْ رَفْعِ الْيَدَيْنِ عِنْدَ السُّجُودِ -: زِيَادَةً عَلَى مَا رَوَاهُ ابْنُ عُمَرَ، وَالْكُلُّ ثِقَةٌ فِيمَا رَوَى وَمَا شَاهَدَ وَمَا رَوَاهُ مَالِكُ بْنُ الْحُوَيْرِثِ مِنْ رَفْعِ الْيَدَيْنِ فِي كُلِّ رُكُوعٍ وَرَفْعٍ مِنْ رُكُوعٍ، وَكُلِّ سُجُودٍ وَرَفْعٍ مِنْ سُجُودٍ -: زَائِدًا عَلَى كُلِّ ذَلِكَ، وَالْكُلُّ ثِقَاتٌ فِيمَا رَوَوْهُ وَمَا سَمِعُوهُ وَأَخْذُ الزِّيَادَاتِ فَرْضٌ لَا يَجُوزُ تَرْكُهُ، لِأَنَّ الزِّيَادَاتِ حُكْمٌ قَائِمٌ بِنَفْسِهِ، رَوَاهُ مَنْ عَلِمَهُ، وَلَا يَضُرُّهُ سُكُوتُ مَنْ لَمْ يَرْوِهُ عَنْ رِوَايَتِهِ كَسَائِرِ الْأَحْكَامِ كُلِّهَا وَلَا فَرْقَ؟ وَمِمَّنْ قَالَ بِمَا ذَكَرْنَاهُ: ابْنُ عُمَرَ، كَمَا أَوْرَدْنَا قَبْلُ مِنْ عَمَلِهِ، وَالْحَسَنُ الْبَصْرِيُّ، وَالصَّحَابَةُ، جُمْلَةً كَمَا أَوْرَدْنَاهُ -: حَدَّثَنَا يُونُسُ بْنُ عَبْدِ اللَّهِ ثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحِيمِ ثنا أَحْمَدُ بْنُ خَالِدٍ ثنا مُحَمَّدُ بْنُ عَبْدِ السَّلَامِ الْخُشَنِيُّ ثنا مُحَمَّدُ

narrated to us, Muḥammad ibn ʿAbdus-Salām Al-Khushanī narrated to us, Muḥammad ibn Bashshār narrated to us, ʿAbdul-Wahhāb ibn ʿAbdil-Majīd al-Thaqafī narrated from ʿUbaydullāh ibn ʿUmar from Nāfiʿ from Ibn ʿUmar: that he would raise his hands when he began the prayer, when he bowed, when he said, "Allāh hears those who praise Him," when he prostrated, and between the two rakʿahs, raising his hands to his chest.

بْنُ بَشَّارٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ الثَّقَفِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ إِذَا دَخَلَ فِي الصَّلَاةِ، وَإِذَا رَكَعَ، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، وَإِذَا سَجَدَ، وَبَيْنَ الرَّكْعَتَيْنِ، يَرْفَعُهُمَا إِلَى ثَدْيَيْهِ.

L6840 Ali said: This is a chain of transmission free from irregularities, and Ibn Umar would not have resorted to contradicting what he had narrated—regarding the omission of hand-raising during prostration—unless the Prophet's action (peace be upon him) concerning it had been authenticated for him. Muhammad ibn Saʿid ibn Nubat → Ahmad ibn ʿAbd al-Basir → Qasim ibn Asbagh → Muhammad ibn ʿAbd al-Salam al-Khushani → Muhammad ibn al-Muthanna → Abu Sahl al-Nadr ibn Kathir al-Saʿdi reported: Ibn Tawus prayed beside me at al-Khayf Mosque in Mina. When he raised his head from the first prostration, he lifted his hands toward his face. I objected to this and said to Wuhaib ibn Khalid: "This man is doing something I have never seen anyone do!" Ibn Tawus replied: "I saw my father do it, and he told me: 'I saw ʿAbdullah ibn ʿAbbas do it.'"

قَالَ عَلِيٌّ: هَذَا إِسْنَادٌ لَا دَاخِلَةَ فِيهِ، وَمَا كَانَ ابْنُ عُمَرَ لِيَرْجِعَ إِلَى خِلَافِ مَا رَوَى - مِنْ تَرْكِ الرَّفْعِ عِنْدَ السُّجُودِ - إِلَّا وَقَدْ صَحَّ عِنْدَهُ فِعْلُ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِذَلِكَ -: حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ نَبَاتٍ ثنا أَحْمَدُ بْنُ عَبْدِ الْبَصِيرِ ثنا قَاسِمُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ السَّلَامِ الْخُشَنِيُّ ثنا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا أَبُو سَهْلٍ النَّضْرُ بْنُ كَثِيرٍ السَّعْدِيُّ قَالَ: صَلَّى إِلَى جَنْبِي ابْنُ طَاوُسٍ فِي مَسْجِدِ الْخَيْفِ بِمِنًى، فَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الْأُولَى رَفَعَ يَدَيْهِ تِلْقَاءَ وَجْهِهِ، فَأَنْكَرْتُ ذَلِكَ، وَقُلْتُ لِوُهَيْبِ بْنِ خَالِدٍ: إِنَّ هَذَا يَصْنَعُ شَيْئًا لَمْ أَرَ أَحَدًا يَصْنَعُهُ؟ فَقَالَ ابْنُ طَاوُسٍ: رَأَيْتُ أَبِي يَصْنَعُهُ، وَقَالَ لِي: رَأَيْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ يَصْنَعُهُ.

L6841 Muhammad ibn Saʿīd ibn Nubāt narrated to us, on the authority of ʿAbdullāh ibn ʿAlī al-Bājī, on the authority of Aḥmad ibn Khālid, on the authority of al-Ḥasan ibn Aḥmad, on the authority of Muḥammad ibn ʿUbayd ibn Ḥisāb, on the authority of Ḥammād ibn Zayd, from Ayyūb al-Sikhtiyānī, who said: "I saw Ṭāwūs and Nāfiʿ, the mawla of Ibn ʿUmar, raising their hands between the two prostrations." Ḥammād said: "Ayyūb used to do it."

حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ نَبَاتٍ ثنا عَبْدُ اللَّهِ بْنُ عَلِيٍّ الْبَاجِيُّ ثنا أَحْمَدُ بْنُ خَالِدٍ ثنا الْحَسَنُ بْنُ أَحْمَدَ ثنا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حِسَابٍ ثنا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ قَالَ: رَأَيْتُ طَاوُسًا وَنَافِعًا مَوْلَى ابْنِ عُمَرَ يَرْفَعَانِ أَيْدِيَهُمَا بَيْنَ السَّجْدَتَيْنِ، قَالَ حَمَّادٌ: وَكَانَ أَيُّوبُ يَفْعَلُهُ

L6842 Hammām narrated to us, Ibn Mufarrij narrated to us, Ibn al-Aʿrābī narrated to us, al-Dabarī narrated to us, ʿAbd al-Razzāq narrated from Ibn Jurayj: I said to ʿAṭāʾ: "I saw you raising your hands while saying 'Allahu Akbar' when you initiate the prayer with the opening Takbīr, when you bow, when you raise your head from bowing, when you lift your head from the first

حَدَّثَنَا حَمَامٌ ثنا ابْنُ مُفَرِّجٍ ثنا ابْنُ الْأَعْرَابِيِّ ثنا الدَّبَرِيُّ ثنا عَبْدُ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ: قُلْتُ لِعَطَاءٍ: رَأَيْتُكَ تُكَبِّرُ بِيَدَيْكَ حِينَ تَسْتَفْتِحُ، وَحِينَ تَرْكَعُ وَحِينَ تَرْفَعُ رَأْسَكَ مِنْ

prostration, from the final prostration, and when you sit upright after the two prostrations?" He replied: "Yes."

L6843–6844 I said: "Do you position the hands at the ears?" He replied: "No, I have heard reports that Uthman used to position his hands at his ears." Ibn Jurayj said: "I asked Ata: 'And is there any takbir with the hands in voluntary prayers?' He said: 'It is done, in every prayer.'"

L6845 **A legal issue; guidance constitutes a commendable Sunnah.**

L6846 Issue 443: Tawjīh is a recommended sunnah. This entails the Imam or the individual praying alone (munfarid) saying after the opening takbīr for every prayer - whether obligatory or non-obligatory, aloud or silently - the following: This is transmitted by Hammām ibn Aḥmad, who narrated from ʿAbbās ibn Aṣbagh, who narrated from Muḥammad ibn ʿAbd al-Malik ibn Ayman, who narrated from ʿAbdullāh ibn Aḥmad ibn Ḥanbal and Aḥmad ibn Zuhayr ibn Ḥarb. Each of them said: "My father narrated to me."

L6847 Then Ahmad ibn Hanbal said: Abu Sa'id narrated to us, Abdul Aziz ibn Abdullah ibn al-Majishun narrated to us, Abdullah ibn al-Fadl and Abu Yusuf ibn Abi Salamah al-Majishun—both of them—narrated from Abdul Rahman ibn Hurmuz al-A'raj, from Ubaydullah ibn Abi Rafi', from Ali ibn Abi Talib, that the Messenger of Allah—peace and blessings be upon him—would commence with the Takbir and then say:[54]

L6848–6850 Zuhayr ibn Harb said: Abd al-Rahman ibn Mahdi narrated to us—Abd al-Aziz ibn Abdullah ibn Abi Salama, who is Ibn al-Majishun—narrated to us. My uncle—Abu Yusuf ibn Abi Salama—narrated to me from Abd al-Rahman al-A'raj from Ubayd Allah ibn Abi Rafi' from Ali ibn Abi Talib: "When the Messenger of Allah (peace and blessings of Allah be upon him) uttered the Takbir to commence the prayer, he would say: 'I have directed my face

[54] **Hadith references (L6847):** Musnad Ahmad 729.

الرَّكْعَةِ، وَحِينَ تَرْفَعُ رَأْسَك مِنْ السَّجْدَةِ الْأُولَى، وَمِنْ الْآخِرَةِ، وَحِينَ تَسْتَوِي مِنْ مَثْنًى؟ قَالَ: أَجَلْ.

قُلْت: تَخْلُفُ بِالْيَدَيْنِ الْأُذُنَيْنِ؟ قَالَ: لَا، قَدْ بَلَغَنِي ذَلِكَ عَنْ عُثْمَانَ أَنَّهُ كَانَ يَخْلُفُ بِيَدَيْهِ أُذُنَيْهِ. قَالَ ابْنُ جُرَيْجٍ: قُلْت لِعَطَاءٍ: وَفِي التَّطَوُّعِ مِنْ التَّكْبِيرِ بِالْيَدَيْنِ؟ قَالَ: نَعَمْ، فِي كُلِّ صَلَاةٍ.

[مَسْأَلَةٌ وَالتَّوْجِيهُ سُنَّةٌ حَسَنَةٌ]

٤٤٣ - مَسْأَلَةٌ: وَالتَّوْجِيهُ سُنَّةٌ حَسَنَةٌ، وَهُوَ أَنْ يَقُولَ الْإِمَامُ وَالْمُنْفَرِدُ بَعْدَ التَّكْبِيرِ لِكُلِّ صَلَاةٍ - فَرْضٌ أَوْ غَيْرُ فَرْضٍ، جَهْرًا أَوْ سِرًّا -: مَا حَدَّثَنَاهُ حَمَّامُ بْنُ أَحْمَدَ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ، وَأَحْمَدُ بْنُ زُهَيْرِ بْنِ حَرْبٍ، كُلُّ وَاحِدٍ مِنْهُمَا يَقُولُ: حَدَّثَنِي أَبِي.

ثُمَّ قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: ثنا أَبُو سَعِيدٍ ثنا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ الْمَاجِشُونِ ثنا عَبْدُ اللَّهِ بْنُ الْفَضْلِ، وَأَبُو يُوسُفَ بْنُ أَبِي سَلَمَةَ الْمَاجِشُونِ كِلَاهُمَا عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ الْأَعْرَجِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إذَا كَبَّرَ اسْتَفْتَحَ ثُمَّ قَالَ -:» .

وَقَالَ زُهَيْرُ بْنُ حَرْبٍ: ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ثنا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ هُوَ ابْنُ الْمَاجِشُونِ - حَدَّثَنِي عَمِّي - هُوَ أَبُو يُوسُفَ بْنُ أَبِي سَلَمَةَ - عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إذَا كَبَّرَ اسْتَفْتَحَ ثُمَّ قَالَ -» : وَاتَّفَقَ أَحْمَدُ وَزُهَيْرٌ فِي رِوَايَتِهِمَا

toward the One who originated the heavens and the earth, devoutly upright, and I am not among the polytheists. Indeed, my prayer, my sacrifice, my living, and my dying are for Allah, Lord of the worlds—He has no partner. I have been commanded thus, and I am the foremost of the Muslims. O Allah, You are the Sovereign; there is no deity except You. You are my Lord, and I am Your servant. I have wronged myself and acknowledged my sin. Forgive all my sins entirely.'" Ahmad and Zuhayr concurred in both their narrations. Indeed, none forgives sins except You. Guide me to the finest morals, for none guides to their finest except You. Shield me from their evil, for none shields me from their evil except You. Here I am at Your service, responding joyfully to Your call. All good lies in Your hands, and evil is not attributed to You. I am with You and turn to You. Blessed are You and Exalted. I seek Your forgiveness and repent to You.[55][56]

جَمِيعًا «وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنْ 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، ظَلَمْت نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي، فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ، لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا، لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ» .

L6851 Ali said: And it has been narrated to us through the chain of Al-Hajjaj ibn Al-Minhāl, Abū Al-Naḍr, and Muʿādh ibn Muʿādh, all of them from Ibn Al-Mājishūn.

قَالَ عَلِيٌّ: وَقَدْ رُوِّينَاهُ مِنْ طَرِيقِ الْحَجَّاجِ بْنِ الْمِنْهَالِ، وَأَبِي النَّضْرِ، وَمُعَاذِ بْنِ مُعَاذٍ، كُلُّهُمْ عَنْ ابْنِ الْمَاجِشُونِ.

L6852 It has also been narrated to us through the chain of Jābir ibn ʿAbdullāh and other Companions (may Allah be pleased with them).

وَرُوِّينَاهُ أَيْضًا مِنْ طَرِيقِ جَابِرِ بْنِ عَبْدِ اللَّهِ وَغَيْرِهِ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -.

L6853 Abdullah ibn Yusuf narrated to us, Ahmad ibn Fath narrated to us, Abd al-Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad narrated to us, Ahmad ibn Ali narrated to us. Muslim ibn al-Hajjaj narrated to me: Zuhayr ibn Harb narrated to me, Abu Bakr ibn Abi Shaybah narrated to me, Muhammad ibn Abdullah ibn Numayr narrated to me, and Abu Kamil narrated to me. Abu Kamil said: Abd al-Wahid ibn Ziyad narrated to us. Abu Bakr and Ibn Numayr said: Ibn Fudayl narrated to us. Zuhayr said: Jarir ibn Abd al-Hamid narrated to us.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَأَبُو كَامِلٍ، قَالَ أَبُو كَامِلٍ: ثنا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، وَقَالَ أَبُو بَكْرٍ، وَابْنُ نُمَيْرٍ: ثنا ابْنُ فُضَيْلٍ، وَقَالَ زُهَيْرٌ: ثنا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ.

L6854 Then Abd al-Wahid, Ibn Fuḍayl, and Jarir—the wording being his—all narrated through Ammarah ibn al-Qaʿqaʿ from Abu Zurʿah ibn Amr ibn Jarir from Abu Hurairah: "When the Messenger of Allah (peace be upon him)

ثُمَّ اتَّفَقَ عَبْدُ الْوَاحِدِ، وَابْنُ فُضَيْلٍ، وَجَرِيرٌ - وَاللَّفْظُ لَهُ - كُلُّهُمْ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ عَنْ أَبِي هُرَيْرَةَ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إِذَا كَبَّرَ فِي الصَّلَاةِ سَكَتَ هُنَيَّةً قَبْلَ أَنْ يَقْرَأَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ

[55] **Hadith references (L6848):** Musnad Ahmad 729.

[56] **Qur'an references (L6848):** Qur'an 6:79 (Al-An'am); Qur'an 6:162 (Al-An'am); Qur'an 6:163 (Al-An'am).

would say the *takbīr* in prayer, he would pause briefly before reciting. I said: 'O Messenger of Allah, by my father and mother, tell me what you say during your pause between the *takbīr* and the recitation?' He replied: 'I say: O Allah, separate me from my sins as You have separated the east from the west. O Allah, purify me from my sins as a white garment is purified from stains. O Allah, wash away my sins with snow, water, and hail.'"[57]

L6855 We have also narrated it through Sufyān's route from ʿUmārah ibn al-Qaʿqāʿ with a similar isnād.

L6856 We mention this as an obligation because it is an action performed by him—peace be upon him—and he was not commanded to do it. Thus, following his example is recommended.

L6857–6858 It is recommended for the Imam to pause briefly after completing the recitation before the *rukūʿ* (bowing).

L6859 As narrated to us by Hamam, narrated from Abbas ibn Asbagh, narrated from Muhammad ibn Abd al-Malik ibn Ayman, narrated from Ahmad ibn Muhammad al-Birṭī the judge, narrated from Abu Ma'mar, narrated from Abd al-Warith ibn Said al-Tannuri, narrated from Yunus - that is, Ibn Ubayd - from al-Hasan al-Basri: "Samurah ibn Jundub prayed, pronounced the takbir, then paused for a period. Then he recited, and when he concluded the surah, he paused again for a period. Then he pronounced the takbir and bowed. Imran ibn al-Husayn said to him: 'What is this?' Samurah replied: 'I memorized this from the Messenger of Allah - peace be upon him.' Samurah wrote to Ubayy ibn Ka'b regarding that matter, and he confirmed Samurah's account."

L6860 Ali said: "We hold that every imam should perform prayer as Allah's Messenger—peace and blessings be upon him—did, and as Samurah and other Companions—may Allah be pleased with them—did after him. The congregant recites Umm al-Qur'an during the first silence, so whoever misses it should recite during the second silence?" Ali said: "The majority of the Salaf have practiced as we said—: it has been narrated to us through Hammad ibn Salamah's chain from Ibrahim al-Nakha'i from Alqamah, who said: 'When

وَأُمِّي، أَرَأَيْتَ سُكُوتَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ مَا تَقُولُ؟ قَالَ: أَقُولُ: اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ» .

وَرُوِّينَاهُ أَيْضًا مِنْ طَرِيقِ سُفْيَانَ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ بِإِسْنَادِهِ نَحْوَهُ.

وَإِنَّمَا نَذْكُرُ ذَلِكَ فَرْضًا، لِأَنَّهُ فِعْلٌ مِنْهُ - عَلَيْهِ السَّلَامُ - وَلَمْ يُؤْمَرْ بِهِ فَكَانَ الِائْتِسَاءُ بِهِ حَسَنًا.

وَنَسْتَحِبُّ أَيْضًا أَنْ يَكُونَ لِلْإِمَامِ سَكْتَةٌ بَعْدَ فَرَاغِهِ مِنَ الْقِرَاءَةِ قَبْلَ رُكُوعِهِ

كَمَا حَدَّثَنَا حَمَامٌ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا أَحْمَدُ بْنُ مُحَمَّدٍ الْبِرْتِيُّ الْقَاضِي ثنا أَبُو مَعْمَرٍ ثنا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ التَّنُّورِيُّ ثنا يُونُسُ هُوَ ابْنُ عُبَيْدٍ - عَنِ الْحَسَنِ الْبَصْرِيِّ «أَنَّ سَمُرَةَ بْنَ جُنْدُبٍ صَلَّى فَكَبَّرَ، ثُمَّ سَكَتَ سَاعَةً، ثُمَّ قَرَأَ فَلَمَّا خَتَمَ السُّورَةَ سَكَتَ سَاعَةً، ثُمَّ كَبَّرَ فَرَكَعَ؟ فَقَالَ لَهُ عِمْرَانُ بْنُ الْحُصَيْنِ: مَا هَذَا؟ فَقَالَ لَهُ سَمُرَةُ: حَفِظْتُ ذَلِكَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَكَتَبَ فِي ذَلِكَ إِلَى أُبَيِّ بْنِ كَعْبٍ فَصَدَّقَ سَمُرَةَ» .

قَالَ عَلِيٌّ: فَنَحْنُ نَخْتَارُ أَنْ يَفْعَلَ كُلُّ إِمَامٍ كَمَا فَعَلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَفَعَلَهُ بَعْدَهُ سَمُرَةُ وَغَيْرُهُ مِنَ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - وَيَقْرَأُ الْمَأْمُومُ فِي السَّكْتَةِ الْأُولَى " أُمَّ الْقُرْآنِ " فَمَنْ فَاتَتْهُ قَرَأَ فِي السَّكْتَةِ الثَّانِيَةِ؟ قَالَ عَلِيٌّ: وَقَدْ فَعَلَ مَا قُلْنَا جُمْهُورُ السَّلَفِ -: رُوِّينَا مِنْ طَرِيقِ حَمَّادِ بْنِ سَلَمَةَ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ عَنْ عَلْقَمَةَ قَالَ:

[57] **Hadith references (L6854):** Sunan an-Nasai 60.

Umar ibn al-Khattab commenced prayer, he would proclaim: 'Allah is the Greatest. Glory be to You, O Allah, and praise be to You. Blessed is Your name, exalted is Your majesty, and there is no deity except You,' raising his voice during it—so we assumed he intended to teach us?"' From Abd al-Razzaq's narration via Sufyan al-Thawri from Mansur ibn al-Mu'tamir from Ibrahim al-Nakha'i from al-Aswad from Umar ibn al-Khattab: "He would declare when pronouncing the takbir: 'Glory be to You, O Allah, and praise be to You. Blessed is Your name, exalted is Your majesty, and there is no deity except You.'"

كَانَ عُمَرُ بْنُ الْخَطَّابِ إِذَا دَخَلَ فِي الصَّلَاةِ قَالَ: اللَّهُ أَكْبَرُ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ تَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ، يَرْفَعُ بِهَا صَوْتَهُ، فَظَنَنَّا أَنَّهُ يُرِيدُ أَنْ يُعَلِّمَنَا؟ وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ عَنْ الْأَسْوَدِ عَنْ عُمَرَ بْنِ الْخَطَّابِ: أَنَّهُ كَانَ إِذَا كَبَّرَ قَالَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، تَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ

L6861 This is the action of Umar—may Allah be pleased with him—in the presence of the Companions, with none among them opposing him? We have also narrated it from Ali ibn Abi Talib, from Ibn Umar, from Tawus and Ata—each of them would direct themselves after the Takbir in the obligatory prayer.

فَهَذَا فِعْلُ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ - بِحَضْرَةِ الصَّحَابَةِ لَا مُخَالِفَ لَهُ مِنْهُمْ؟ وَرُوِّينَاهُ أَيْضًا - عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَعَنْ ابْنِ عُمَرَ، وَعَنْ طَاوُسٍ وَعَطَاءٍ، كُلُّهُمْ يَتَوَجَّهُ بَعْدَ التَّكْبِيرِ فِي صَلَاةِ الْفَرْضِ.

L6862–6864 This is the position of Al-Awza'i, Sufyan Al-Thawri, Abu Hanifah, Al-Shafi'i, Ahmad, Ishaq, Dawud, and their companions. Malik said: "I do not recognize the justification." Ali said: "Can someone ignorant be a proof against one who knows?" Some of his followers argued against what we mentioned by citing what was narrated from the Messenger of Allah—peace and blessings be upon him—that he... He would begin the prayer with the Takbir (saying "Allahu Akbar") and begin the recitation with "Praise be to Allah, Lord of the worlds [Al-Fatihah: 2]."[58]

وَهُوَ قَوْلُ الْأَوْزَاعِيِّ، وَسُفْيَانَ الثَّوْرِيِّ، وَأَبِي حَنِيفَةَ، وَالشَّافِعِيِّ، وَأَحْمَدَ، وَإِسْحَاقَ، وَدَاوُد وَأَصْحَابِهِمْ؟ وَقَالَ مَالِكٌ: لَا أَعْرِفُ التَّوْجِيهَ قَالَ عَلِيٌّ: لَيْسَ مَنْ لَا يَعْرِفُ حُجَّةً عَلَى مَنْ عَرَفَ؟ وَقَدْ احْتَجَّ بَعْضُ مُقَلِّدِيهِ فِي مُعَارَضَتِهِ مَا ذَكَرْنَا بِمَا «رُوِيَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ أَنَّهُ كَانَ يَفْتَتِحُ الصَّلَاةَ بِالتَّكْبِيرِ، وَالْقِرَاءَةَ بِ {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} [الفاتحة: ٢] » .

L6865 Ali said: "This provides no proof for them; rather, it is our position, because commencing the recitation with 'Al-ḥamdu lillāhi rabbi l-ʿālamīn' does not incorporate setting the intention (tawjīh), for setting the intention is not recitation - it is merely remembrance."

قَالَ عَلِيٌّ: وَهَذَا لَا حُجَّةَ لَهُمْ فِيهِ، بَلْ هُوَ قَوْلُنَا، لِأَنَّ اسْتِفْتَاحَ الْقِرَاءَةِ بِ " الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ": لَا يَدْخُلُ فِيهِ التَّوْجِيهُ، لِأَنَّهُ لَيْسَ التَّوْجِيهُ قِرَاءَةً، وَإِنَّمَا هُوَ ذِكْرٌ.

L6866 It has been authentically established that he—peace be upon him—would commence the prayer with the proclamation "Allāhu Akbar," then recite the remembrances verified from him, then begin recitation with "Al-ḥamdu lillāhi Rabbi l-ʿālamīn." It is impermissible to reject additions by upright narra-

فَصَحَّ أَنَّهُ - عَلَيْهِ السَّلَامُ - كَانَ يَفْتَتِحُ الصَّلَاةَ بِالتَّكْبِيرِ، ثُمَّ يَذْكُرُ مَا قَدْ صَحَّ عَنْهُ مِنْ الذِّكْرِ، ثُمَّ يَفْتَتِحُ الْقِرَاءَةَ بِالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَزِيَادَةُ الْعُدُولِ لَا يَجُوزُ رَدُّهَا - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ وَلَا يَقُولُهَا الْمَأْمُومُ، لِأَنَّ فِيهَا شَيْئًا مِنْ الْقُرْآنِ، وَقَدْ نَهَى - عَلَيْهِ السَّلَامُ

[58] **Qur'an references (L6862):** Qur'an 1:2 (Al-Fatihah).

tors—and success is with Allah, the Exalted—nor does the congregant recite them, as they contain something from the Qur'an. The Prophet—peace be upon him—forbade reciting anything behind the Imam except "the Opening Chapter (Umm al-Qur'an)" alone. If one supplicates after reciting "the Opening Chapter" during the Imam's pause, using words narrated from the Prophet—peace be upon him—is that good?

L6867 **It is a juristic ruling incumbent upon the Imam to shorten the prayer when leading a congregation.**

L6868–6870 Issue 444: It is obligatory for the Imam to shorten the prayer when leading a congregation whose capabilities he is unaware of, while an individual praying alone may prolong it as he wishes. The limit for prolonging is as long as the time of the current prayer has not ended (i.e., before the subsequent prayer's time begins). Is it permissible for an individual to shorten his prayer? Abd al-Rahman ibn Abd Allah ibn Khalid narrated to us, Ibrahim ibn Ahmad al-Balkhi narrated to us, al-Farbari narrated to us, al-Bukhari narrated to us, Abd Allah ibn Yusuf narrated to us, Malik narrated from Abu al-Zinad from al-A'raj from Abu Hurayrah that the Messenger of Allah—peace and blessings be upon him—said: "When one of you leads the people in prayer, let him shorten it, for among them are the weak, the sick, and the elderly. When one of you prays alone, let him prolong it as he wishes." And through the same chain of narration to al-Bukhari: Ahmad ibn Yunus narrated to us, Zuhayr—who is Ibn Mu'awiyah—narrated to us, Isma'il—who is Ibn Abi Khalid—narrated to us, I heard Qays—who is Ibn Abi Hazim—say: Abu Mas'ud informed me that a man... He said: "By Allah, O Messenger of Allah, I indeed delay attending the Fajr prayer because of so-and-so, due to how long he prolongs it with us." I never saw the Messenger of Allah—peace and blessings be upon him—angrier in any admonition than he was that day. Then he—peace and blessings be upon him—said: "Among you are those who repel people. Whoever leads people in prayer should be brief, for among them are the weak, the elderly, and those with needs."[59]

L6871 Abdullah ibn Rabi' narrated to us: Muhammad ibn Ishaq al-Qadi narrated

[59] **Hadith references (L6868):** Sahih al-Bukhari 702; Mishkat al-Masabih 1132.

- أَنْ يُقْرَأَ خَلْفَ الْإِمَامِ إِلَّا " بِأُمِّ الْقُرْآنِ " فَقَطْ، فَإِنْ دَعَا بَعْدَ قِرَاءَةِ " أُمِّ الْقُرْآنِ " فِي حَالِ سَكْتَةِ الْإِمَامِ بِمَا رُوِيَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: فَحَسَنٌ؟ .

[مَسْأَلَةٌ عَلَى الْإِمَامِ التَّخْفِيفُ إذَا أَمَّ جَمَاعَةً]

٤٤٤ - مَسْأَلَةٌ: وَيَجِبُ عَلَى الْإِمَامِ التَّخْفِيفُ إذَا أَمَّ جَمَاعَةً لَا يَدْرِي كَيْفَ طَاقَتُهُمْ وَيُطَوِّلُ الْمُنْفَرِدُ مَا شَاءَ، وَحَدُّ ذَلِكَ مَا لَمْ يَخْرُجْ وَقْتُ الصَّلَاةِ الَّتِي تَلِي الَّتِي هُوَ فِيهَا، وَإِنْ خَفَّفَ الْمُنْفَرِدُ فَذَلِكَ لَهُ مُبَاحٌ؟ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ الْبَلْخِيّ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إذَا أَمَّ أَحَدُكُمْ النَّاسَ فَلْيُخَفِّفْ فَإِنَّ فِيهِمْ الضَّعِيفَ وَالسَّقِيمَ وَالْكَبِيرَ، وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ» وَبِهِ إلَى الْبُخَارِيِّ ثنا أَحْمَدُ بْنُ يُونُسَ ثنا زُهَيْرٌ وَهُوَ ابْنُ مُعَاوِيَةَ - ثنا إسْمَاعِيلُ هُوَ ابْنُ أَبِي خَالِدٍ - سَمِعْت قَيْسًا هُوَ ابْنُ أَبِي حَازِمٍ - قَالَ: أَخْبَرَنِي أَبُو مَسْعُودٍ «أَنَّ رَجُلًا قَالَ: وَاَللَّهِ يَا رَسُولَ اللَّهِ إنِّي لَأَتَأَخَّرُ عَنْ صَلَاةِ الْغَدَاةِ مِنْ أَجْلِ فُلَانٍ، مِمَّا يُطِيلُ بِنَا، فَمَا رَأَيْت رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي مَوْعِظَةٍ أَشَدَّ غَضَبًا مِنْهُ يَوْمَئِذٍ، ثُمَّ قَالَ - عَلَيْهِ السَّلَامُ -: إنَّ مِنْكُمْ مُنَفِّرِينَ فَأَيُّكُمْ مَا صَلَّى بِالنَّاسِ فَلْيَتَجَوَّزْ، فَإِنَّ فِيهِمْ الضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ؟» .

to us, Ibn al-A'rabi narrated to us, Abu Dawud narrated to us, Musa ibn Isma'il narrated to us, Hammad ibn Salamah narrated to us, who reported from Sa'id al-Jurayri from Abu al-'Ala' from Mutarrif ibn Abdullah—who was the son of al-Shikhkhir—from Uthman ibn Abi al-As, who said: I asked, "O Messenger of Allah, appoint me as the imam of my people." He replied, "You are their imam. Follow the example of the weakest among them, and appoint a mu'adhdhin who does not take payment for his call to prayer."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ الْقَاضِي ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا مُوسَى بْنُ إِسْمَاعِيلَ ثنا حَمَّادُ بْنُ سَلَمَةَ أَنَا سَعِيدٌ الْجُرَيْرِيُّ عَنْ أَبِي الْعَلَاءِ عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ هُوَ ابْنُ الشِّخِّيرِ - «عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ اجْعَلْنِي إِمَامَ قَوْمِي، قَالَ: أَنْتَ إِمَامُهُمْ، وَاقْتَدِ بِأَضْعَفِهِمْ، وَاتَّخِذْ مُؤَذِّنًا لَا يَأْخُذُ عَلَى أَذَانِهِ أَجْرًا» .

L6872 Ali said: This is the limit of lightening the prayer - that one should consider what the weakest person behind him can endure and those most in need concerning standing, bowing, prostration, and sitting, so let him pray accordingly. It was narrated to us from the righteous predecessors: It was narrated to us from Hammad ibn Salama, from Thabit al-Bunani and Humayd - both of whom narrated from Anas, who said: "I never prayed behind anyone whose prayer was more concise yet complete than the Messenger of Allah (peace be upon him). His prayer was balanced, Abu Bakr's prayer was balanced, but when it was Umar, he extended the Fajr prayer."

قَالَ عَلِيٌّ: هَذَا حَدُّ التَّخْفِيفِ، وَهُوَ أَنْ يَنْظُرَ مَا يَحْتَمِلُ أَضْعَفُ مَنْ خَلْفَهُ وَأَمَسُّهُمْ حَاجَةً مِنَ الْوُقُوفِ وَالرُّكُوعِ وَالسُّجُودِ وَالْجُلُوسِ فَلْيُصَلِّ عَلَى حَسَبِ ذَلِكَ؟ وَرُوِّينَا ذَلِكَ عَنِ السَّلَفِ الطَّيِّبِ -: رُوِّينَا عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ وَحُمَيْدٍ كِلَاهُمَا «عَنْ أَنَسٍ قَالَ: مَا صَلَّيْتُ خَلْفَ أَحَدٍ أَوْجَزَ صَلَاةً مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي تَمَامٍ، كَانَتْ صَلَاتُهُ مُتَقَارِبَةً، وَصَلَاةُ أَبِي بَكْرٍ مُتَقَارِبَةً، فَلَمَّا كَانَ عُمَرُ مَدَّ فِي صَلَاةِ الْفَجْرِ» .

L6873 Through the chain of Waki' from Sa'id ibn Abi 'Arubah from Abu Raja' al-'Utaridi, who said: I said to al-Zubayr ibn al-'Awwam, "Why are you, the companions of Muḥammad—may Allah's peace and blessings be upon him—the lightest of people in prayer?" He replied, "We hasten to preempt the Satanic whispers."

وَمِنْ طَرِيقِ وَكِيعٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ قَالَ: قُلْت لِلزُّبَيْرِ بْنِ الْعَوَّامِ: مَا لَكُمْ أَصْحَابَ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ أَخَفِّ النَّاسِ صَلَاةً؟ قَالَ: نُبَادِرُ الْوَسْوَاسَ

L6874 From 'Abdur-Razzāq, from Ibn Jurayj, from 'Aṭā' that he heard Abū Hurayrah say: "If you lead as an Imam, shorten the prayer, for among the people are the elderly, the weak, the sick, and someone with an urgent need. When you pray alone, prolong it as you please."

وَعَنْ عَبْدِ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: إذَا كُنْت إمَامًا فَخَفِّفْ الصَّلَاةَ، فَإِنَّ فِي النَّاسِ الْكَبِيرَ وَالضَّعِيفَ وَالْمُعْتَلَّ وَذَا الْحَاجَةِ، وَإِذَا صَلَّيْت وَحْدَك فَطَوِّلْ مَا بَدَا لَك.

L6875–6876 Delay until it cools, for intense heat is from the blast of Hellfire. From Ṭalḥah: the lightening (of prayers) is also reported? And from ʿAmmār like-

wise? From Saʿd ibn Abī Waqqāṣ: He would lengthen prayer in his home but shorten it publicly, and he urged others to do so.

وَأَبْرِدْ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ؟ وَعَنْ طَلْحَةَ التَّخْفِيفُ أَيْضًا، وَعَنْ عَمَّارٍ كَذَلِكَ؟ وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ: أَنَّهُ كَانَ يُطِيلُ الصَّلَاةَ فِي بَيْتِهِ، وَيُقَصِّرُ عِنْدَ النَّاسِ، وَيَحُضُّ عَلَى ذَلِكَ

L6877 On the authority of ʿUmar ibn Maymūn al-Awdī: If a man were to take a barren old ewe, he would not finish milking it until I pray the five prayers, and I complete their bowings and prostrations.

وَعَنْ عُمَرَ بْنِ مَيْمُونٍ الْأَوْدِيِّ: لَوْ أَنَّ رَجُلًا أَخَذَ شَاةً عَزُوزًا لَمْ يَفْرُغْ مِنْ لَبَنِهَا حَتَّى أُصَلِّيَ الصَّلَوَاتِ الْخَمْسَ، أُتِمُّ رُكُوعَهَا وَسُجُودَهَا

L6878 Narrated from Alqamah: If one were commanded to slaughter a sheep and began skinning it, I would pray all five prayers in their entirety before he finishes skinning it.

وَعَنْ عَلْقَمَةَ: لَوْ أُمِرَ بِذَبْحِ شَاةٍ فَأَخَذَ فِي سَلْخِهَا لَصَلَّيْت الصَّلَوَاتِ الْخَمْسَ فِي تَمَامٍ قَبْلَ أَنْ يَفْرُغَ مِنْهَا

L6879 As for the limit we mentioned concerning prolongation, it is: We have stated in the section on prayer timings that the Messenger of Allah—peace and blessings be upon him—performed the Dhuhr prayer at the time he had prayed Asr the day before, and he—peace be upon him—said: "The time for Fajr lasts until the sun rises. The time for Asr lasts until the sun sets. The time for Maghrib lasts until the redness of twilight vanishes. The time for the latter Isha lasts until midnight." It is therefore certain that whoever begins a prayer at the very end of its time only completes the remainder of it during the subsequent prayer's time—a time which has no valid basis whatsoever for delaying the start of prayer into it.

وَأَمَّا الْحَدُّ الَّذِي ذَكَرْنَا فِي التَّطْوِيلِ فَهُوَ: أَنَّا قَدْ ذَكَرْنَا فِي أَوْقَاتِ الصَّلَوَاتِ: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَّى الظُّهْرَ فِي الْوَقْتِ الَّذِي صَلَّى فِيهِ الْعَصْرَ بِالْأَمْسِ، وَقَالَ - عَلَيْهِ السَّلَامُ -: «وَقْتُ الصُّبْحِ مَا لَمْ تَطْلُعْ الشَّمْسُ. وَوَقْتُ الْعَصْرِ مَا لَمْ تَغْرُبْ الشَّمْسُ. وَوَقْتُ الْمَغْرِبِ مَا لَمْ يَسْقُطْ نُورُ الشَّفَقِ. وَوَقْتُ الْعِشَاءِ الْآخِرَةِ إلَى نِصْفِ اللَّيْلِ.» فَصَحَّ يَقِينًا أَنَّ مَنْ دَخَلَ فِي صَلَاةٍ فِي آخِرِ وَقْتِهَا فَإِنَّمَا يُصَلِّي بَاقِيَهَا فِي وَقْتِ الْأُخْرَى، وَفِي وَقْتٍ لَيْسَ لَهُ تَأْخِيرُ ابْتِدَاءِ الصَّلَاةِ إلَيْهِ أَصْلًا.

L6880 It is authentically reported from the Prophet (peace be upon him) that "culpable negligence is when one delays a prayer until the time of the next prayer begins."

وَقَدْ صَحَّ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: أَنَّ «التَّفْرِيطَ أَنْ تُؤَخِّرَ صَلَاةً حَتَّى يَدْخُلَ وَقْتُ أُخْرَى» .

L6881 Thus, it is established that when one enters prayer within its prescribed time, one may prolong it as one wishes, as commanded by the Prophet (peace be upon him), except for prolongation prohibited by the textual evidence. The sole restriction is prolonging it until one misses the subsequent prayer. And success is from Allah, the Exalted?

فَصَحَّ أَنَّ لَهُ إذَا دَخَلَ فِي الصَّلَاةِ فِي وَقْتِهَا أَنَّ لَهُ أَنْ يُطَوِّلَ مَا شَاءَ، كَمَا أَمَرَ - عَلَيْهِ السَّلَامُ -، إلَّا تَطْوِيلًا مَنَعَ مِنْهُ النَّصُّ، وَلَيْسَ إلَّا أَنْ يُطِيلَ حَتَّى تَفُوتَهُ الصَّلَاةُ التَّالِيَةُ لَهَا فَقَطْ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ؟ .

[مَسْأَلَةٌ الْفَرْضَ فِي كُلِّ رَكْعَةٍ أَنْ يَقْرَأَ (بِأُمِّ الْقُرْآنِ)]

٤٤٥ - مَسْأَلَةٌ: قَدْ قُلْنَا: إِنَّ الْفَرْضَ فِي كُلِّ رَكْعَةٍ أَنْ يَقْرَأَ (بِأُمِّ الْقُرْآنِ) فَقَطْ، فَإِنْ زَادَ عَلَى ذَلِكَ قُرْآنًا فَحَسَنٌ، قَلَّ أَمْ كَثُرَ، أَيَّ صَلَاةٍ كَانَتْ مِنْ فَرْضٍ أَوْ غَيْرِ فَرْضٍ، لَا نُحَاشِ شَيْئًا.

إِلَّا أَنَّنَا نَسْتَحِبُّ أَنْ يَقْرَأَ فِي صَلَاةِ الصُّبْحِ مَعَ (أُمِّ الْقُرْآنِ) فِي كُلِّ رَكْعَةٍ مِنْ سِتِّينَ آيَةً إِلَى مِائَةِ آيَةٍ مِنْ أَيِّ سُورَةٍ شَاءَ.

وَفِي الظُّهْرِ فِي الْأُولَتَيْنِ فِي كُلِّ رَكْعَةٍ مَعَ " أُمِّ الْقُرْآنِ " نَحْوَ ثَلَاثِينَ آيَةً كَذَلِكَ، وَفِي الْآخِرَتَيْنِ مِنْهَا مَعَ " أُمِّ الْقُرْآنِ " فِي كُلِّ رَكْعَةٍ نَحْوَ خَمْسَ عَشْرَةَ آيَةً.

وَفِي الْأُولَتَيْنِ مِنْ الْعَصْرِ كَالْآخِرَتَيْنِ مِنْ الظُّهْرِ، وَفِي الْآخِرَتَيْنِ مِنْ الْعَصْرِ (أُمَّ الْقُرْآنِ) فَقَطْ.

وَفِي الْمَغْرِبِ نَحْوَ الْعَصْرِ، وَلَوْ أَنَّهُ قَرَأَ فِي الْمَغْرِبِ بِالْأَعْرَافِ أَوْ (الْمَائِدَةِ) أَوْ (الطُّورِ) أَوْ (الْمُرْسَلَاتِ) فَحَسَنٌ.

وَفِي الْعَتَمَةِ فِي الْأُولَتَيْنِ مَعَ أُمِّ الْقُرْآنِ بِ (التِّينِ وَالزَّيْتُونِ) " وَالشَّمْسِ وَضُحَاهَا " وَنَحْوِ ذَلِكَ.

وَفِي صُبْحِ يَوْمِ الْجُمُعَةِ " الم تَنْزِيلُ السَّجْدَةِ ".

وَ (هَلْ أَتَى عَلَى الْإِنْسَانِ) مَعَ أُمِّ الْقُرْآنِ.

L6882 **A legal issue: It is obligatory in every rakʿah to recite *Al-Fatihah* (the Mother of the Quran).**

L6883–6885 Issue 445: We have stated that the obligation in every rakʿah is to recite only the Mother of the Quran. If one adds Quranic recitation beyond that—whether little or much—it is recommended, regardless of which obligatory prayer it is. Nor do we exclude anything, even acts not classified as obligatory (farḍ); we omit nothing.

L6886 However, we recommend that in the dawn prayer one recites, alongside the Mother of the Quran (Umm al-Quran), in each rak'ah, from sixty to one hundred verses of any surah one wishes.

L6887 In the Dhuhr prayer, during the first two rak'ahs, "Umm al-Qur'an" is recited in each rak'ah alongside approximately thirty verses in this manner, and in the last two rak'ahs of it, "Umm al-Qur'an" is recited in each rak'ah alongside approximately fifteen verses.

L6888 In the first two [rakʿahs] of *Asr*, like the last two of *Dhuhr*, and in the last two [rakʿahs] of *Asr*, only *Umm al-Qur'an* is recited.

L6889 In Maghrib, similar to 'Asr, even if one recites Al-Aʿraf, Al-Ma'idah, At-Tur, or Al-Mursalat during Maghrib, it is acceptable.

L6890 During the Isha prayer, in the first two rak'ahs with Al-Fatihah, recite Surah At-Tin, Surah Ash-Shams, and similar surahs.

L6891 And on the morning of Friday, "Alif-Lam-Mim, the Revelation of the Prostration (As-Sajdah)."

L6892 And "Has there not come upon man" alongside Umm al-Quran, the Opening.[60]

[60] **Qur'an references (L6892):** Qur'an 76:1 (Al-Insan).

وَفِي صَلَاةِ الْجُمُعَةِ فِي الرَّكْعَةِ الْأُولَى مَعَ أُمِّ الْقُرْآنِ (سُورَةَ الْجُمُعَةِ) وَفِي الثَّانِيَةِ مَعَ أُمِّ الْقُرْآنِ مَرَّةً (سُورَةَ الْمُنَافِقِينَ) وَمَرَّةً (سُورَةَ الْغَاشِيَةِ) .

L6893 In the Friday prayer, during the first rak'ah, along with Umm al-Qur'an (Surah Al-Fatihah), Surah al-Jumu'ah is recited. In the second rak'ah, along with Umm al-Qur'an, either Surah al-Munafiqun or Surah al-Ghashiyah is recited.

وَلَوْ قَرَأَ فِي كُلِّ ذَلِكَ: سُورَتَيْنِ أَوْ أَكْثَرَ مِنْ رَكْعَةٍ فَحَسَنٌ.

L6894 If one recites two surahs or more in a single rak'ah in all such cases, it is recommended.

وَلَوْ قَدَّمَ السُّورَةَ قَبْلَ " أُمِّ الْقُرْآنِ " كَرِهْنَا ذَلِكَ وَأَجْزَأَهُ.

L6895 Even if he were to precede a surah before "Umm al-Qur'ān," we would disapprove of that, but it suffices him.

وَمَنْ أَرَادَ مِنْ الْأَئِمَّةِ تَطْوِيلَ صَلَاةٍ ثُمَّ أَحَسَّ بِعُذْرٍ مِمَّنْ خَلْفَهُ فَلْيُوجِزْ فِي مَدِّهَا -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفِرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا آدَم - ثنا شُعْبَةُ ثنا سَيَّارُ بْنُ سَلَامَةَ هُوَ أَبُو الْمِنْهَالِ - قَالَ: دَخَلْت عَلَى أَبِي بَرْزَةَ فَسَأَلْنَاهُ فَأَخْبَرَنَا «عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: أَنَّهُ كَانَ يُصَلِّي الصُّبْحَ فَيَنْصَرِفُ الرَّجُلُ فَيَعْرِفُ جَلِيسَهُ، وَكَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ أَوْ إحْدَاهُمَا مَا بَيْنَ السِّتِّينَ إلَى الْمِائَةِ» .

L6896–6898 And whoever among the imams intends to prolong the prayer then senses an excuse from those behind him, let him shorten it. From Abd al-Rahman ibn Abd Allah ibn Khalid, from Ibrahim ibn Ahmad, from al-Firabri, from al-Bukhari, from Adam, from Shu'bah, from Sayyar ibn Salamah - known as Abu al-Minhal - who said: I visited Abu Barzah and questioned him, whereupon he informed us from the Prophet - peace be upon him - that he would pray the dawn prayer in such a way that a departing man could recognize those around him. While with his companion, he would recite in both rak'ahs or one of the two between sixty and a hundred."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ عَنْ هُشَيْمٍ عَنْ مَنْصُورٍ هُوَ ابْنُ زَاذَانَ - عَنْ الْوَلِيدِ بْنِ مُسْلِمٍ هُوَ أَبُو بِشْرٍ الْعَنْبَرِيُّ - عَنْ أَبِي الصِّدِّيقِ هُوَ بَكْرُ بْنُ عَمْرٍو النَّاجِي - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ «كُنَّا نَحْزِرُ قِيَامَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنْ الظُّهْرِ قَدْرَ ثَلَاثِينَ آيَةً، وَحَزَرْنَا قِيَامَهُ فِي الْأُخْرَيَيْنِ قَدْرَ النِّصْفِ مِنْ ذَلِكَ. وَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنْ الْعَصْرِ عَلَى قَدْرِ قِيَامِهِ فِي الْأُخْرَيَيْنِ مِنْ الظُّهْرِ، وَفِي الْأُخْرَيَيْنِ مِنْ الْعَصْرِ عَلَى النِّصْفِ مِنْ ذَلِكَ» ؟ .

L6899 From ʿAbdullāh ibn Yūsuf, from Aḥmad ibn Fatḥ, from ʿAbd al-Wahhāb ibn ʿĪsā, from Aḥmad ibn Muḥammad, from Aḥmad ibn ʿAlī, from Muslim ibn al-Ḥajjāj, from Abū Bakr ibn Abī Shaybah, from Hushaym, from Manṣūr—who is Ibn Zādhan—from al-Walīd ibn Muslim—who is Abū Bishr al-ʿAnbarī—from Abī al-Ṣiddīq—who is Bakr ibn ʿAmr al-Nājī—from Abū Saʿīd al-Khudrī, who said: "We used to estimate the standing of the Messenger of Allah—may Allah bless him and grant him peace—in the first two rakʿahs of Dhuhr to be equivalent to thirty verses. We estimated his standing in the last two to be half of that. We estimated his standing in the first two rakʿahs of ʿAṣr to be upon the measure of his standing in the last two of Dhuhr, and in the last two of ʿAṣr to be half of that."

L6900 Abdullah ibn Rabi' narrated to us: Muhammad ibn Mu'awiyah narrated to us: Ahmad ibn Shu'ayb narrated to us: Harun ibn Abdullah al-Hammal informed me: Ibn Abi Fudayk narrated from al-Dahhak ibn Uthman from

Bukayr ibn Abdullah—who is Ibn al-Ashajj—from Sulayman ibn Yasar from Abu Hurayrah, who said: "I have not prayed behind anyone whose prayer more closely resembled that of the Messenger of Allah—peace and blessings be upon him—than so-and-so." Sulayman added: "He would prolong the first two units of *Dhuhr*, shorten the last two, shorten *Asr*, recite short chapters from the *Mufassal* in *Maghrib*, recite middle-length chapters from the *Mufassal* in *Isha*, and recite long chapters from the *Mufassal* in *Fajr*."

Abd al-Rahman ibn Abdullah ibn Khalid narrated to us: Ibrahim ibn Ahmad narrated to us: al-Farbari narrated to us: al-Bukhari narrated to us: Abdullah ibn Yusuf narrated to us: Malik narrated from Ibn Shihab from Ubaydullah ibn Abdullah ibn Utbah ibn Mas'ud from Ibn Abbas, who said: "Umm al-Fadl heard him reciting *'By those sent forth in succession,'* and she said: 'My son, by Allah, your recitation of this surah reminded me that it was the last thing I heard the Messenger of Allah—peace and blessings be upon him—recite it in *Maghrib*.'"[61]

L6901–6903 Narrated to us by Abdullah ibn Yusuf; informed by Ahmad ibn Fath; informed by Abd al-Wahhab ibn Isa; informed by Ahmad ibn Muhammad. Ahmad ibn Ali narrated to us, Muslim ibn al-Hajjaj narrated to us, Amr an-Naqid narrated to us, Yaqub ibn Ibrahim ibn Sa'd narrated to us, Yaqub's father, Ibrahim ibn Sa'd, narrated to us from Salih from al-Zuhri from Ubayd Allah ibn Utbah from Ibn Abbas, and he mentioned this Hadith: "And that Umm al-Fadl said, 'Then he did not pray afterward until Allah, the Mighty and Majestic, took him.'"

L6904 So this was the last Maghrib prayer he prayed—peace be upon him—and his final deed—peace be upon him.

L6905 So where are those who claim to follow his practice and his final practice?

[61] **Qur'an references (L6900):** Qur'an 77:1 (Al-Mursalat).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثِنَا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثِنَا أَحْمَدُ بْنُ شُعَيْبٍ أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ ثِنَا ابْنُ أَبِي فُدَيْكٍ عَنْ الضَّحَّاكِ بْنِ عُثْمَانَ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ هُوَ ابْنُ الْأَشَجِّ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ «مَا صَلَّيْتُ وَرَاءَ أَحَدٍ أَشْبَهَ صَلَاةً بِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ فُلَانٍ، قَالَ سُلَيْمَانُ: كَانَ يُطِيلُ الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنْ الظُّهْرِ، وَيُخَفِّفُ - الْأُخْرَيَيْنِ وَيُخَفِّفُ الْعَصْرَ، وَيَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ الْمُفَصَّلِ، وَيَقْرَأُ فِي الْعِشَاءِ بِوَسَطِ الْمُفَصَّلِ وَيَقْرَأُ فِي الصُّبْحِ بِطِوَالِ الْمُفَصَّلِ» ؟ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثِنَا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثِنَا الْفَرَبْرِيُّ ثِنَا الْبُخَارِيُّ ثِنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ «عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ إِنَّ أُمَّ الْفَضْلِ سَمِعَتْهُ وَهُوَ يَقْرَأُ وَالْمُرْسَلَاتِ عُرْفًا؟ ، فَقَالَتْ: يَا بُنَيَّ وَاَللَّهِ لَقَدْ ذَكَّرْتَنِي بِقِرَاءَتِكَ هَذِهِ السُّورَةَ، إِنَّهَا لَآخِرُ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقْرَأُ بِهَا فِي الْمَغْرِبِ» .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثِنَا أَحْمَدُ بْنُ فَتْحٍ ثِنَا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثِنَا أَحْمَدُ بْنُ مُحَمَّدٍ ثِنَا أَحْمَدُ بْنُ عَلِيٍّ ثِنَا مُسْلِمُ بْنُ الْحَجَّاجِ ثِنَا عَمْرٌو النَّاقِدُ ثِنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ثِنَا أَبِي عَنْ صَالِحٍ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ ابْنِ عَبَّاسٍ فَذَكَرَ هَذَا الْحَدِيثَ، «وَأَنَّ أُمَّ الْفَضْلِ قَالَتْ ثُمَّ مَا صَلَّى بَعْدُ حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ؟» .

فَهَذَا آخِرُ صَلَاةِ مَغْرِبٍ صَلَّاهَا - عَلَيْهِ السَّلَامُ -، وَآخِرُ عَمَلِهِ - عَلَيْهِ السَّلَامُ -.

فَأَيْنَ الْمُدَّعُونَ أَنَّهُمْ يَتَّبِعُونَ عَمَلَهُ وَآخِرَ عَمَلِهِ؟ -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثِنَا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثِنَا الْفَرَبْرِيُّ ثِنَا الْبُخَارِيُّ ثِنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَنَا مَالِكٌ عَنْ

From ʻAbd al-Raḥmān ibn ʻAbd Allāh ibn Khālid, from Ibrāhīm ibn Aḥmad, from al-Farrabī, from al-Bukhārī, from ʻAbd Allāh ibn Yūsuf: Mālik narrated from Ibn Shihāb, from Muḥammad ibn Jubayr ibn Muṭʻim, from his father: “I heard the Messenger of Allāh—may Allāh bless him and grant him peace—recite al-Ṭūr in the Maghrib prayer.”

ابْنِ شِهَابٍ عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ «سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَرَأَ فِي الْمَغْرِبِ بِالطُّورِ» .

L6906 Abdullah ibn Rabeeʿ → Umar ibn Abdul-Malik → Muhammad ibn Bakr al-Basri → Abu Dawud as-Sijistani → al-Hasan ibn Ali al-Hulwani → Abdur-Razzaq (from Ibn Juraij) → Ibn Abi Mulaikah → Urwah ibn az-Zubair → Marwan ibn al-Hakam reported: Zaid ibn Thabit said to me: “Why do you recite short chapters from the *Mufassal* in Maghrib prayer when I saw Allah’s Messenger (peace be upon him) reciting ’the longest of the two long ones’ in Maghrib?” I asked: “What is ’the longest of the two long ones’?” He replied: “Al-Aʿraf.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثِنَا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثِنَا مُحَمَّدُ بْنُ بَكْرٍ الْبَصْرِيُّ ثِنَا أَبُو دَاوُد السِّجِسْتَانِيُّ ثِنَا الْحَسَنُ بْنُ عَلِيٍّ هُوَ الْحُلْوَانِيُّ - ثِنَا عَبْدُ الرَّزَّاقِ عَنِ 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 رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقْرَأُ فِي الْمَغْرِبِ بِطُولَى الطُّولَيَيْنِ؟ قُلْت: مَا طُولَى الطُّولَيَيْنِ؟ قَالَ: الْأَعْرَافُ» .

L6907 Ibn Jurayj said, “I asked Ibn Abi Mulaikah.” Ibn Abi Mulaikah replied to me on his own initiative, “Al-Ma’idah (and Al-A’raf).”

قَالَ ابْنُ جُرَيْجٍ: وَسَأَلْت ابْنَ أَبِي مُلَيْكَةَ؟ فَقَالَ لِي مِنْ قِبَلِ نَفْسِهِ: الْمَائِدَةُ (وَالْأَعْرَافُ) .

L6908–6910 This Zayd (may Allah be pleased with him) denounces the governor of Madinah for restricting [recitation] to the short chapters of the Mufaṣṣal in the Maghrib prayer and singles him out based on what he heard from the Messenger of Allah (peace and blessings be upon him) regarding the recitation of al-Aʿrāf in the Maghrib prayer. ʿAbdullāh ibn Yūsuf narrated to us; Aḥmad ibn Fatḥ narrated to us; ʿAbd al-Wahhāb ibn ʿĪsā narrated to us; Aḥmad ibn Muḥammad narrated to us; Aḥmad ibn ʿAlī narrated to us; Muslim ibn al-Ḥajjāj narrated to us; Qutaybah ibn Saʿīd narrated to us; al-Layth ibn Saʿd narrated from... Abu al-Zubayr narrated from Jabir ibn Abdullah, who said: “Mu’adh led his companions in the Isha prayer and prolonged it for them. A man from us left and prayed. When Mu’adh was informed about him, he said: ’He is a hypocrite.’ When this remark reached the man, he went to the Messenger of Allah (peace be upon him) and reported what Mu’adh had said. The Messenger of Allah (peace be upon him) said to him: ’Do you wish to be one who causes discord, O Mu’adh? When you lead people in prayer, recite

فَهَذَا زَيْدٌ - رَضِيَ اللَّهُ عَنْهُ - يُنْكِرُ عَلَى أَمِيرِ الْمَدِينَةِ الِاقْتِصَارَ عَلَى صِغَارِ الْمُفَصَّلِ فِي الْمَغْرِبِ وَيَخُصُّهُ عَلَى مَا سَمِعَهُ مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ قِرَاءَةِ الْأَعْرَافِ فِي صَلَاةِ الْمَغْرِبِ؟ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثِنَا أَحْمَدُ بْنُ فَتْحٍ ثِنَا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثِنَا أَحْمَدُ بْنُ مُحَمَّدٍ ثِنَا أَحْمَدُ بْنُ عَلِيٍّ ثِنَا مُسْلِمُ بْنُ الْحَجَّاجِ ثِنَا قُتَيْبَةُ بْنُ سَعِيدٍ ثِنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ «صَلَّى مُعَاذٌ لِأَصْحَابِهِ الْعِشَاءَ فَطَوَّلَ عَلَيْهِمْ، فَانْصَرَفَ رَجُلٌ مِنَّا فَصَلَّى، فَأُخْبِرَ مُعَاذٌ عَنْهُ، فَقَالَ: إنَّهُ مُنَافِقٌ فَلَمَّا بَلَغَ ذَلِكَ الرَّجُلَ دَخَلَ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَخْبَرَهُ مَا قَالَ مُعَاذٌ، فَقَالَ لَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: " أَتُرِيدُ أَنْ تَكُونَ فَتَّانًا يَا مُعَاذُ؟

”By the sun and its brightness,“ ”Exalt the name of your Lord the Most High,“ ”Read in the name of your Lord,“ and ”By the night when it envelops.“”[62]

إِذَا أَمَّتَ النَّاسَ فَاقْرَأْ " بِالشَّمْسِ وَضُحَاهَا "، وَ (سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى) وَ (اقْرَأْ بِاسْمِ رَبِّكَ) (وَاللَّيْلِ إِذَا يَغْشَى) » .

L6911 Ali said: All of this has been reported from the Salaf—may Allah be pleased with them. It has been narrated to us through the chain of Abd al-Razzaq from Ma’mar from al-Zuhri from Anas: that Abu Bakr al-Siddiq—may Allah be pleased with him—led the Companions—may Allah be pleased with them—in the dawn prayer by reciting Surah al-Baqarah, reciting it in the two units of prayer.

قَالَ عَلِيٌّ: وَكُلُّ ذَلِكَ قَدْ رُوِيَ عَنْ السَّلَفِ - رَضِيَ اللَّهُ عَنْهُمْ -: رُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ أَنَسٍ: أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ - رَضِيَ اللَّهُ عَنْهُ - أَمَّ الصَّحَابَةَ - رَضِيَ اللَّهُ عَنْهُمْ - فِي صَلَاةِ الصُّبْحِ بِسُورَةِ الْبَقَرَةِ قَرَأَهَا فِي الرَّكْعَتَيْنِ.

L6912 From Ma‘mar, from Qatādah, from Anas: “Abū Bakr led them in the Fajr prayer, reciting Āl ‘Imrān.”

وَعَنْ مَعْمَرٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّ أَبَا بَكْرٍ أَيْضًا أَمَّهُمْ فِي الصُّبْحِ بِآلِ عِمْرَانَ

L6913 From Sufyān al-Thawrī and Sufyān ibn ʿUyaynah, both of whom narrated from al-Aʿmash, from Ibrāhīm al-Taymī, from Ḥuṣayn ibn Sabrah: ʿUmar ibn al-Khaṭṭāb recited Yūsuf in the Fajr prayer, then in the second rakʿah he recited al-Najm and prostrated. He then stood and recited “Idhā Zulzilat.”

وَعَنْ سُفْيَانَ الثَّوْرِيِّ، وَسُفْيَانَ بْنِ عُيَيْنَةَ كِلَاهُمَا عَنْ الْأَعْمَشِ عَنْ إبْرَاهِيمَ التَّيْمِيِّ عَنْ حُصَيْنِ بْنِ سَبْرَةَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَرَأَ فِي الْفَجْرِ يُوسُفَ ثُمَّ قَرَأَ فِي الثَّانِيَةِ وَالنَّجْمِ فَسَجَدَ، ثُمَّ قَامَ فَقَرَأَ " إذَا زُلْزِلَتْ "

L6914–6916 From the chain of ʿAbd al-Raḥmān ibn Mahdī, from Shuʿbah, from al-Ḥakam ibn ʿUtaybah, who heard ʿAmr ibn Maymūn say: Indeed, ʿUmar ibn al-Khaṭṭāb prayed the Fajr prayer at Dhū al-Ḥulayfah and said: Glory be to You, O Allah, and praise be to You. Blessed is Your Name, exalted is Your Grandeur, and there is no deity except You. He recited *Sūrah Al-Kāfirūn* and *Sūrah Al-Ikhlāṣ*, and did he complete the *Takbīr*? It is narrated from ‘Umar that he recited *Sūrah Qāf* and *Sūrah Al-Dhāriyāt* in the Dhuhr Prayer.[63]

وَمِنْ طَرِيقِ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ عَنْ شُعْبَةَ عَنْ الْحَكَمِ بْنِ عُتَيْبَةَ أَنَّهُ سَمِعَ عَمْرَو بْنَ مَيْمُونٍ يَقُولُ: إنَّ عُمَرَ بْنَ الْخَطَّابِ صَلَّى الصُّبْحَ بِذِي الْحُلَيْفَةِ فَقَالَ: سُبْحَانَك اللَّهُمَّ وَبِحَمْدِك تَبَارَكَ اسْمُك وَتَعَالَى جَدُّك وَلَا إلَهَ غَيْرُك، وَقَرَأَ " قُلْ يَا أَيُّهَا الْكَافِرُونَ " " وَقُلْ هُوَ اللَّهُ أَحَدٌ " وَكَانَ يُتِمُّ التَّكْبِيرَ؟ وَعَنْ عُمَرَ: أَنَّهُ قَرَأَ فِي الظُّهْرِ (ق) ، وَالذَّارِيَاتِ

L6917 It is reported from Abdullah ibn Umar that he recited Kāf-Hā-Yā-ʿAyn-Ṣād – the opening letters of Surah Maryam (19:1) – during the Ẓuhr prayer.

وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَرَأَ فِي الظُّهْرِ كهيعص

L6918 From Hammad ibn Salama, from Ayyub al-Sakhtiyānī, from Abu al-ʿĀliyah al-Barrāʾ: I asked Ibn ʿAbbās—or a man asked him—“Shall I recite in Ẓuhr

وَعَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ أَبِي الْعَالِيَةِ الْبَرَاءِ: سَأَلْت ابْنَ عَبَّاسٍ أَوْ سَأَلَهُ رَجُلٌ: أَأَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ فَقَالَ: هُوَ إمَامُك، اقْرَأْ مِنْهُ مَا قَلَّ أَوْ كَثُرَ، وَلَيْسَ فِي الْقُرْآنِ قَلِيلٌ؟

[62] **Qur’an references (L6908):** Qur’an 87:1 (Al-A’la); Qur’an 96:1 (Al-’Alaq); Qur’an 92:1 (Al-Layl).

[63] **Qur’an references (L6914):** Qur’an 109:1 (Al-Kafirun).

and ʿAṣr?" He replied: "The Imam is your guide. Recite from it, whether little or much, for is there anything in the Quran that is insignificant?"

L6919 And from Hammad ibn Salama from Qatadah, Thabit al-Bunani, Humayd, and Uthman al-Batti—all of them from Anas ibn Malik: that he would recite in the Dhuhr and Asr prayers Surah Al-Aʿlā and Surah Al-Ghāshiyah, and would sometimes let us hear the melody. And from Hammad ibn Salama from Ayyub al-Sikhtiyani from Nafiʿ from Ibn Umar: that he would recite Surah Ya-Sin in the Maghrib prayer. And from Sufyan ibn Uyaynah from Uthman ibn Abi Sulayman al-Nawfali from ʿIrak ibn Malik, who heard Abu Hurayrah say: "I arrived in Medina while the Messenger of Allah—peace and blessings be upon him—was at Khaybar. I found a man from Ghifar leading the people in the Maghrib prayer. In the first rakʿah, he recited Surah Maryam, and in the second rakʿah, Surah Al-Muṭaffifīn."

L6920 Al-Shafi'i, Dawud, and the majority of the People of Hadith hold [the opinion]. Muhammad ibn Sa'id ibn Nubat narrated to us: Abdullah ibn Nasr narrated to us; Qasim ibn Asbagh narrated to us; Muhammad ibn Waddah narrated to us; Musa ibn Muʿawiyah narrated to us; Waki' narrated to us from Hisham ibn 'Urwah, from his father, from Abu Ayyub al-Ansari—or Zayd ibn Thabit—that the Messenger of Allah (peace be upon him) recited Surah al-Aʿraf in the first two rakʿahs of the Maghrib prayer.

L6921–6922 It has been narrated to us from Abu Bakr and Umar (may Allah the Exalted be pleased with them both) that each of them led the Companions (may Allah be pleased with them) in the dawn prayer and recited one hundred verses from Surah Āl ʿImrān in the first rakʿah, then recited the remainder of the surah in the second rakʿah.

L6923 Has a similar report also been authenticated from Ibn Mas'ud? Muhammad ibn Saʿīd ibn Nabāt narrated to us, Ahmad ibn ʿAbd al-Baṣīr narrated to us, Qāsim ibn Aṣbagh narrated to us, Muḥammad ibn ʿAbd al-Salām al-Khushanī narrated to us, Muḥammad ibn al-Muthannā narrated to us, al-Haytham ibn ʿUbayd al-Ṣayrafī narrated to us from his father from al-Ḥasan al-Baṣrī, who

وَعَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ قَتَادَةَ، وَثَابِتٍ الْبُنَانِيِّ، وَحُمَيْدٍ، وَعُثْمَانَ الْبَتِّيِّ، كُلُّهُمْ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ كَانَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ " سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى " " وَهَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ " وَيُسْمِعُنَا النَّغْمَةَ أَحْيَانًا؟ وَعَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّهُ كَانَ يَقْرَأُ فِي الْمَغْرِبِ يس؟ وَعَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ النَّوْفَلِيِّ عَنْ عِرَاكِ بْنِ مَالِكٍ سَمِعَ «أَبَا هُرَيْرَةَ يَقُولُ " قَدِمْتُ الْمَدِينَةَ وَرَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِخَيْبَرَ، فَوَجَدْتُ رَجُلًا مِنْ غِفَارٍ يَؤُمُّ النَّاسَ فِي الْمَغْرِبِ، فَقَرَأَ فِي الرَّكْعَةِ الْأُولَى سُورَةَ مَرْيَمَ وَفِي الثَّانِيَةِ وَيْلٌ لِلْمُطَفِّفِينَ» .

وَبِكُلِّ مَا ذَكَرْنَا يَأْخُذُ: الشَّافِعِيُّ، وَدَاوُد، وَجُمْهُورُ أَصْحَابِ الْحَدِيثِ: حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ نُبَاتٍ ثِنَا عَبْدُ اللَّهِ بْنُ نَصْرٍ ثِنَا قَاسِمُ بْنُ أَصْبَغَ ثِنَا مُحَمَّدُ بْنُ وَضَّاحٍ ثِنَا مُوسَى بْنُ مُعَاوِيَةَ ثِنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، أَوْ زَيْدِ بْنِ ثَابِتٍ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَرَأَ بِالْأَعْرَافِ فِي الْمَغْرِبِ فِي الرَّكْعَتَيْنِ» .

وَرُوِّينَا عَنْ أَبِي بَكْرٍ وَعُمَرَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا -: أَنَّ كُلَّ وَاحِدٍ مِنْهُمَا صَلَّى الصُّبْحَ بِالصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - فَقَرَأَ فِي الرَّكْعَةِ مِائَةَ آيَةٍ مِنْ آلِ عِمْرَانَ، ثُمَّ قَرَأَ فِي الثَّانِيَةِ بَاقِيَ السُّورَةِ.

وَصَحَّ مِثْلُ هَذَا أَيْضًا عَنْ ابْنِ مَسْعُودٍ؟ وَحَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ نُبَاتٍ ثِنَا أَحْمَدُ بْنُ عَبْدِ الْبَصِيرِ ثِنَا قَاسِمُ بْنُ أَصْبَغَ ثِنَا مُحَمَّدُ بْنُ عَبْدِ السَّلَامِ الْخُشَنِيُّ ثِنَا مُحَمَّدُ بْنُ الْمُثَنَّى ثِنَا الْهَيْثَمُ

said: “We once undertook a military expedition to Khurasān accompanied by three hundred Companions of Muḥammad – may Allah bless him and grant him peace. A man among them would lead us in prayer, reciting verses from the surah and then bowing.” From Ibn Jurayj, from ʿAṭāʾ: “If one recites in a rakʿah of an obligatory prayer verses from part of a surah – whether from its beginning, middle, or end,” ʿAṭāʾ said: “It does not harm you; all of it is Quran?” From ʿAlqamah: “He would recite in the first rakʿah of the dawn prayer Surah al-Dukhān, al-Ṭūr, and Surah al-Jinn, and in the second rakʿah he would recite the end of al-Baqarah, the end of Āl ʿImrān, and the short surah.”

بْنُ عُبَيْدٍ الصَّيْرَفِيُّ عَنْ أَبِيهِ عَنْ الْحَسَنِ الْبَصْرِيِّ قَالَ: لَقَدْ غَزَوْنَا غَزْوَةً إِلَى خُرَاسَانَ مَعَنَا فِيهَا ثَلَاثُمِائَةٍ مِنْ أَصْحَابِ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، فَكَانَ الرَّجُلُ مِنْهُمْ يُصَلِّي بِنَا، فَيَقْرَأُ بِالْآيَاتِ مِنْ السُّورَةِ ثُمَّ يَرْكَعُ؟ وَعَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ: أَنَّهُ إنْ قَرَأَ فِي الرَّكْعَةِ مِنْ صَلَاةِ الْفَرْضِ آيَاتٍ مِنْ بَعْضِ السُّورَةِ، مِنْ أَوَّلِهَا أَوْ مِنْ وَسَطِهَا أَوْ مِنْ آخِرِهَا، قَالَ عَطَاءٌ: لَا يَضُرُّك، كُلُّهُ قُرْآنٌ؟ وَعَنْ عَلْقَمَةَ أَنَّهُ كَانَ يَقْرَأُ فِي الْأُولَى مِنْ صَلَاةِ الصُّبْحِ سُورَةَ الدُّخَانِ وَالطُّورِ وَسُورَةَ الْجِنِّ وَيَقْرَأُ فِي الثَّانِيَةِ مِنْهَا آخِرَ الْبَقَرَةِ وَآخِرَ آلِ عِمْرَانَ وَالسُّورَةَ الْقَصِيرَةَ.

L6924 From Abū Wāʾil: that he recited *Umm al-Qurʾān* and a verse in one of the two rakʿahs of the Dawn Prayer.

وَعَنْ أَبِي وَائِلٍ: أَنَّهُ قَرَأَ فِي إحْدَى رَكْعَتَيْ الصُّبْحِ " أُمَّ الْقُرْآنِ " وَآيَةً.

L6925 And from Ibrāhīm al-Nakhaʿī, is there a similar narration to this? Through the route of Mālik from Nāfiʿ: that Ibn ʿUmar would sometimes recite two or three sūrahs in a single rakʿah of the prescribed prayer.

وَعَنْ إبْرَاهِيمَ النَّخَعِيِّ نَحْوُ هَذَا؟ وَمِنْ طَرِيقِ مَالِكٍ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ كَانَ أَحْيَانًا يَقْرَأُ بِالسُّورَتَيْنِ وَالثَّلَاثِ فِي الرَّكْعَةِ الْوَاحِدَةِ فِي صَلَاةِ الْفَرِيضَةِ.

L6926 From Wakiʿ from Sufyan al-Thawri from Abu Ishaq al-Sabiʿi from ʿAmr ibn Maymun, who said: “Umar ibn al-Khattab led us in the Maghrib prayer. In the second rakʿah, he recited ʾHave you not seen how...ʾ (Sūrat al-Fīl) and ʾFor the pact of Quraysh...ʾ (Sūrat Quraysh), reciting them together in the same rakʿah.”

وَعَنْ وَكِيعٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي إسْحَاقَ السَّبِيعِيِّ عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: صَلَّى بِنَا عُمَرُ بْنُ الْخَطَّابِ صَلَاةَ الْمَغْرِبِ، فَقَرَأَ فِي الرَّكْعَةِ الثَّانِيَةِ " أَلَمْ تَرَ كَيْفَ " " وَلِإِيلَافِ قُرَيْشٍ " جَمَعَهُمَا.

L6927 And is the like of this narrated from Tawus, al-Rabiʿ ibn Khuthaym, Saʿīd ibn Jubayr, Ibrāhīm al-Nakhaʿī, and others?

وَمِثْلُ هَذَا عَنْ طَاوُسٍ، وَالرَّبِيعِ بْنِ خُثَيْمٍ وَسَعِيدِ بْنِ جُبَيْرٍ، وَإِبْرَاهِيمَ النَّخَعِيِّ، وَغَيْرِهِمْ؟

L6928–6929 And ʿAbdullāh ibn Rabīʿ narrated to us: Muḥammad ibn Muʿāwiyah narrated to us: Aḥmad ibn Shuʿayb narrated to us from Muḥammad ibn Bashshār and ʿAmr ibn ʿAlī.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثِنَا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثِنَا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَعَمْرُو بْنُ عَلِيٍّ.

L6930 Ibn Bishār narrated: Yahyā ibn Saʿīd al-Qaṭṭān narrated to us. ʿAmr ibn ʿAlī said: ʿAbd al-Raḥmān ibn Mahdī narrated to us. Then Yahyā and ʿAbd al-Raḥmān concurred. They both said: Sufyān al-Thawrī narrated to us from

Saʿd ibn Ibrāhīm ibn ʿAbd al-Raḥmān ibn ʿAwf from ʿAbd al-Raḥmān al-Aʿraj from Abū Hurayrah: “The Messenger of Allah (peace and blessings of Allah be upon him) used to recite in the dawn prayer on Fridays *Alif-Lām-Mīm Tanzīl* and *Hal Atā*.”[64]

قَالَ ابْنُ بَشَّارٍ: ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ -: وَقَالَ عَمْرُو بْنُ عَلِيٍّ: ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، ثُمَّ اتَّفَقَ يَحْيَى، وَعَبْدُ الرَّحْمَنِ قَالَا: ثنا سُفْيَانُ الثَّوْرِيُّ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَقْرَأُ فِي صَلَاةِ الصُّبْحِ يَوْمَ الْجُمُعَةِ الم تَنْزِيلُ وَ (هَلْ أَتَى) » .

L6931 It has also been authentically established—through the chain of Ibn Abbas (this being the preferred view of Al-Shāfiʿī, Abū Sulaymān, and the Ahl al-Ḥadīth)—and through another chain via Muslim ibn al-Ḥajjāj → ʿAmr al-Nāqid → Ismāʿīl ibn Ibrāhīm (Ibn ʿUlayyah) → Ibn Jurayj → ʿAṭāʾ, who said: Abū Hurayrah stated, “Recitation is done in every prayer.” A man asked him, “What if I recite nothing beyond Umm al-Qur’ān?” He replied, “If you add to it, that is better, but if you limit yourself to it, it suffices for you.”

وَقَدْ صَحَّ أَيْضًا - مِنْ طَرِيقِ ابْنِ عَبَّاسٍ، وَهُوَ اخْتِيَارُ الشَّافِعِيِّ، وَأَبِي سُلَيْمَانَ وَأَصْحَابِ الْحَدِيثِ -: وَمِنْ طَرِيقِ مُسْلِمِ بْنِ الْحَجَّاجِ ثنا عَمْرُو النَّاقِدُ ثنا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ هُوَ ابْنُ عُلَيَّةَ - أَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: فِي كُلِّ الصَّلَاةِ يُقْرَأُ، فَقَالَ لَهُ رَجُلٌ: إِنْ لَمْ أَزِدْ عَلَى أُمِّ الْقُرْآنِ؟ قَالَ: إِنْ زِدْت عَلَيْهَا فَهُوَ خَيْرٌ، وَإِنْ انْتَهَيْت إِلَيْهَا أَجْزَأَتْ عَنْك.

L6932–6934 Abdullah ibn Yusuf narrated to us, Ahmad ibn Fath narrated to us, Abdul Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad narrated to us, Ahmad ibn Ali narrated to us, Muslim ibn al-Hajjaj narrated to us, Abdullah ibn Maslamah ibn Qaʿnab narrated to us, Sulayman - who is Ibn Bilal - narrated from Jaʿfar ibn Muhammad, from his father, from Ibn Abi Rafiʿ, who said: “Abu Hurairah led us in the Friday prayer and recited in the last rakʿah after Surah al-Jumuʿah: ’When the Hypocrites Come’ (Surah al-Munafiqun).” Ibn Abi Rafiʿ said: “I approached Abu Hurairah after he concluded the prayer and said to him: ’You recited with two surahs that Ali ibn Abi Talib used to recite with in Kufah.’ Abu Hurairah replied: ’I heard...’” The Messenger of Allah (peace be upon him) would recite them both on the day of Jumu’ah.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبَ ثنا سُلَيْمَانُ هُوَ ابْنُ بِلَالٍ - عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي رَافِعٍ قَالَ: «صَلَّى لَنَا أَبُو هُرَيْرَةَ الْجُمُعَةَ فَقَرَأَ بَعْدَ سُورَةِ الْجُمُعَةِ فِي الرَّكْعَةِ الْآخِرَةِ إِذَا جَاءَكَ الْمُنَافِقُونَ. قَالَ ابْنُ أَبِي رَافِعٍ فَأَدْرَكْتُ أَبَا هُرَيْرَةَ حِينَ انْصَرَفَ، فَقُلْتُ لَهُ -: إِنَّكَ قَرَأْتَ بِسُورَتَيْنِ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ يَقْرَأُ بِهِمَا بِالْكُوفَةِ فَقَالَ أَبُو هُرَيْرَةَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقْرَأُ بِهِمَا يَوْمَ الْجُمُعَةِ» .

L6935 And through him to Muslim: Amr an-Naqid narrated to us, Sufyan ibn Uyaynah narrated to us from Damrah ibn Saʿid from Ubaydullah ibn Abdullah, who said: “Ad-Dahhak ibn Qays wrote to an-Nuʿman ibn Bashir asking:

وَبِهِ إِلَى مُسْلِمٍ: ثنا عَمْرُو النَّاقِدُ ثنا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ضَمْرَةَ بْنِ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ قَالَ: «كَتَبَ الضَّحَّاكُ بْنُ قَيْسٍ إِلَى النُّعْمَانِ بْنِ بَشِيرٍ يَسْأَلُهُ " أَيُّ شَيْءٍ قَرَأَ

[64] **Hadith references (L6930):** Sunan an-Nasai 955.

’What [surah] did the Messenger of Allah (peace be upon him) recite on Friday besides Surah al-Jumuʿah?’ He said: ’He used to recite: ”Has there come to you the report of the Overwhelming Event¿“”

L6936 Abdullah ibn Rabīʿ narrated to us; Muḥammad ibn Muʿāwiyah narrated to us; Aḥmad ibn Shuʿayb narrated to us; Muḥammad ibn ʿAbd al-Aʿlā narrated to us; Khālid—that is, Ibn al-Ḥārith—narrated to us from Shuʿbah, who reported from Maʿbad ibn Khālid; from Zayd—that is, Ibn ʿUqbah—; from Samurah ibn Jundub, who said: “The Messenger of Allah—peace and blessings be upon him—used to recite in the Friday prayer: ’Glorify the name of your Lord, the Most High’ and ’Has there come to you the report of the Overwhelming?”’[65]

L6937 Abu Hanifah said: “Is it disliked for the imam to adhere to reciting a specific surah or specific surahs in Friday prayer or other prayers?” Ali said: “[He] disliked a Sunnah practice and opposed the action of Allah’s Messenger—peace and blessings be upon him. Similarly, would one who dislikes anything confirmed to have been practiced by him—peace be upon him—[not do likewise]? As for reciting a surah before the Mother of the Quran, no directive opposing this has been transmitted. However, the practice of Muslims and the practice of Allah’s Messenger—peace and blessings be upon him—was to prioritize the Mother of the Quran. Therefore, we deemed it disliked to contravene this, though we did not invalidate the prayer for it, since no prohibition concerning this has been transmitted from him.”

L6938 And the Almighty has said: “So recite whatever is easy from the Quran” [Al-Muzzammil 73:20].[66]

L6939 It is astonishing how one condemns such a practice yet permits reversing the sequence of ablution, the direction of circumambulation, and the sequence of the adhān.

L6940–6942 As for the one who began the prayer intending to prolong it but sensed a valid excuse from some of those behind him—verily, ʿAbd al-Raḥmān ibn ʿAbd Allāh narrated to us, saying: Ibrāhīm ibn Aḥmad narrated to us, al-

[65] **Qur’an references (L6936):** Qur’an 88:1 (Al-Ghashiyah).
[66] **Qur’an references (L6938):** Qur’an 73:20 (Al-Muzzammil).

رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَوْمَ الْجُمُعَةِ سِوَى سُورَةِ الْجُمُعَةِ قَالَ: كَانَ يَقْرَأُ: " هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ» .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثِنَا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثِنَا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى ثِنَا خَالِدٌ هُوَ ابْنُ الْحَارِثِ - عَنْ شُعْبَةَ أَخْبَرَنِي مَعْبَدُ بْنُ خَالِدٍ عَنْ زَيْدٍ هُوَ ابْنُ عُقْبَةَ - عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقْرَأُ فِي الْجُمُعَةِ " بِسَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى " وَ (هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ) »

وَقَالَ أَبُو حَنِيفَةَ: يُكْرَهُ أَنْ يَكُونَ الْإِمَامُ يَلْتَزِمُ فِي الْجُمُعَةِ أَوْ غَيْرِهَا سُورَةً بِعَيْنِهَا، أَوْ سُوَرًا بِعَيْنِهَا؟ قَالَ عَلِيٌّ: كَرِهَ السُّنَّةَ، وَخَالَفَ فِعْلَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، وَكَذَلِكَ مَنْ كَرِهَ شَيْئًا مِمَّا صَحَّ أَنَّهُ - عَلَيْهِ السَّلَامُ - فَعَلَهُ؟ وَأَمَّا تَقْدِيمُ السُّورَةِ قَبْلَ " أُمِّ الْقُرْآنِ " فَلَمْ يَأْتِ أَمْرٌ بِخِلَافِ ذَلِكَ، لَكِنَّ عَمَلَ الْمُسْلِمِينَ، وَعَمَلَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: هُوَ تَقْدِيمُ " أُمِّ الْقُرْآنِ " فَكَرِهْنَا خِلَافَ هَذَا، وَلَمْ نُبْطِلْ الصَّلَاةَ بِهِ، لِأَنَّهُ لَمْ يَأْتِ عَنْهُ نَهْيٌ.

وَقَدْ قَالَ تَعَالَى: {فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ} [المزمل: ٢٠] .

وَالْعَجَبُ مِمَّنْ يُشَنِّعُ هَذَا وَيُجِيزُ تَنْكِيسَ الْوُضُوءِ، وَتَنْكِيسَ الطَّوَافِ وَتَنْكِيسَ الْأَذَانِ.

وَأَمَّا مَنْ بَدَأَ الصَّلَاةَ يُرِيدُ تَطْوِيلَهَا فَأَحَسَّ بِعُذْرٍ مِنْ بَعْضِ مَنْ خَلْفَهُ، فَإِنَّ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ حَدَّثَنَا قَالَ: ثِنَا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثِنَا الْفَرَبْرِيُّ ثِنَا الْبُخَارِيُّ ثِنَا إِبْرَاهِيمُ بْنُ أَبِي مُوسَى الْفَرَّاءُ ثِنَا الْوَلِيدُ هُوَ ابْنُ مُسْلِمٍ - ثِنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ

Farbarī narrated to us, al-Bukhārī narrated to us, Ibrāhīm ibn Abī Mūsā al-Farrāʾ narrated to us, al-Walīd ibn Muslim narrated to us, from al-Awzāʿī, from Yaḥyā ibn Abī Kathīr. From Abdullah ibn Abi Qatadah, from his father, that the Prophet (ﷺ) said: "Indeed, I stand in prayer intending to prolong it, but when I hear a child crying, I expedite my prayer out of concern for burdening the child's mother."[67]

The Issue of Audible Recitation in Prayer

446 - Question:

It is recommended to recite aloud in the two rak'ahs of Fajr, the first two rak'ahs of Maghrib, the first two rak'ahs of ʿAtamah (Isha), and the two rak'ahs of Jumuʿah. Quiet recitation applies to all rak'ahs of Dhuhr, all rak'ahs of ʿAṣr, the third rak'ah of Maghrib, and the last two rak'ahs of ʿAtamah. If one acts contrary to this, we dislike it—yet is his prayer still valid?

As for the ma'mum, it is obligatory upon him to recite the "Mother of the Quran" silently in every prayer without exception. If he were to recite it aloud, his prayer would be invalid. The proof for this is that loud recitation in the aforementioned cases where audible recitation is required, and silent recitation in the cases where silent recitation is required, are merely the practices of Allah's Messenger—peace and blessings be upon him—not his commands. His actions—peace be upon him—are for emulation, not obligation, while he—peace be upon him—was acting as the imam. The ruling for one praying alone is the same as the ruling for the imam: It was narrated to us by Abdullah ibn Yusuf from Ahmad ibn Fath from Abd al-Wahhab ibn Isa from Ahmad ibn Ali from Muslim ibn al-Hajjaj from Muhammad ibn al-Muthanna from Muhammad ibn Abi Adiy from al-Hajjaj al-Sawwaf from Yahya ibn Abi Kathir from Abdullah ibn Abi Qatadah and Abu Salamah ibn Abd al-Rahman ibn Awf—both from Abu Qatadah—who said: "Allah's Messenger—peace and blessings be upon him—would lead us in prayer, reciting

[67] **Hadith references (L6940):** Sahih al-Bukhari 707.

عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إِنِّي لَأَقُومُ فِي الصَّلَاةِ أُرِيدُ أَنْ أُطَوِّلَ فِيهَا فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ فِي صَلَاتِي، كَرَاهِيَةَ أَنْ أَشُقَّ عَلَى أُمِّهِ» .

[مَسْأَلَةُ الْجَهْرُ فِي الصَّلَاة]

٤٤٦ - مَسْأَلَةٌ:

وَيُسْتَحَبُّ الْجَهْرُ فِي رَكْعَتَيْ صَلَاةِ الصُّبْحِ، وَالْأُولَتَيْنِ مِنْ الْمَغْرِبِ، وَالْأُولَتَيْنِ مِنْ الْعَتَمَةِ، وَفِي الرَّكْعَتَيْنِ مِنْ الْجُمُعَةِ، وَالْإِسْرَارُ فِي الظُّهْرِ كُلِّهَا، وَفِي الْعَصْرِ كُلِّهَا، وَفِي الثَّالِثَةِ مِنْ الْمَغْرِبِ، وَفِي الْآخِرَتَيْنِ مِنْ الْعَتَمَةِ، فَإِنْ فَعَلَ خِلَافَ ذَلِكَ كَرِهْنَاهُ، وَأَجْزَأَهُ؟ .

وَأَمَّا الْمَأْمُومُ فَفَرْضٌ عَلَيْهِ الْإِسْرَارُ بِ " أُمِّ الْقُرْآنِ " فِي كُلِّ صَلَاةٍ وَلَا بُدَّ، فَلَوْ جَهَرَ بَطَلَتْ صَلَاتُهُ؟ بُرْهَانُ ذَلِكَ -: أَنَّ الْجَهْرَ فِيمَا ذَكَرْنَا أَنَّهُ يَجْهَرُ فِيهِ، وَالْإِسْرَارُ فِيمَا ذَكَرْنَا أَنَّهُ يُسِرُّ فِيهِ إنَّمَا هُمَا فِعْلُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَيْسَا أَمْرًا مِنْهُ، وَأَفْعَالُهُ - عَلَيْهِ السَّلَامُ - عَلَى الِائْتِسَاءِ لَا عَلَى الْوُجُوبِ، وَهُوَ - عَلَيْهِ السَّلَامُ - الْإِمَامُ، وَحُكْمُ الْمُنْفَرِدِ كَحُكْمِ الْإِمَامِ؟ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ الْحَجَّاجِ يَعْنِي الصَّوَّافَ - عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ كِلَاهُمَا عَنْ أَبِي قَتَادَةَ قَالَ «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي بِنَا، فَيَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ بِ " فَاتِحَةِ الْكِتَابِ " وَسُورَتَيْنِ، وَيُسْمِعُنَا الْآيَةَ أَحْيَانًا» .

the Opening of the Book and two surahs after it during the first two rak'ahs of Dhuhr and Asr, occasionally making a verse audible to us."

L6947–6948 This is the Messenger of Allah (peace be upon him) raising his voice in recitation during parts of the Dhuhr prayer. Abdullah ibn Rabīʿ narrated to us; Muḥammad ibn Muʿāwiyah narrated to us; Aḥmad ibn Shuʿayb reported to us via Muḥammad ibn Ibrāhīm from Salm ibn Qutaybah, who narrated to us from Hāshim ibn al-Barīd from Abū Isḥāq, from al-Barāʾ ibn ʿĀzib, who said: "We used to pray Dhuhr behind the Prophet (peace be upon him), and he would make us hear a verse after the verses from Luqmān and al-Dhāriyāt."

L6949 And it was narrated to us through the chain of Yaḥyā ibn Saʿīd al-Qaṭṭān: from Ismāʿīl ibn Muslim, from Abū al-Mutawakkil (who is ʿAlī ibn Dāwūd al-Nājī), who said: "'Umar ibn al-Khaṭṭāb would recite in the Dhuhr and Asr prayers {By the scattering winds scattering...} [al-Dhāriyāt:1] and {Qaf. By the Glorious Qur'an...} [Qāf:1], reciting them audibly in both prayers." And from the chain of Maʿmar, from Thābit al-Bunānī, who said: "Anas ibn Mālik used to lead us in the Dhuhr and Asr prayers, and sometimes we would hear him recite {When the sky is split apart} [al-Infiṭār:1] and {Exalt the name of your Lord, the Most High} [al-Aʿlā:1]."[68]

L6950 This was the action of Umar ibn al-Khattab and Anas in the presence of the Companions—may Allah be pleased with them—with no one objecting to them both. From Abd al-Razzaq via Maʿmar from Qatadah, who said: "Whoever prays the Maghrib prayer while reciting silently yet audibly enough for himself to hear—does this suffice him?" From Hammad ibn Salama via Dawud, the son of Abi Hind, from al-Shaʿbi: "Saʿid ibn al-As recited aloud during the Dhuhr or Asr prayer, persisted in his audible recitation, and upon concluding his prayer stated: 'I disliked concealing the Quran after having recited it aloud,' without mentioning the two prostrations of forgetfulness?"

L6951 Ali said, "This is his doing in the presence of the Companions. None of

فَهَذَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَجْهَرُ بِبَعْضِ الْقِرَاءَةِ فِي الظُّهْرِ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثِنَا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثِنَا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنْ سَلْمِ بْنِ قُتَيْبَةَ ثِنَا هَاشِمُ بْنُ الْبَرِيدِ عَنْ أَبِي إِسْحَاقَ عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: «كُنَّا نُصَلِّي خَلْفَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الظُّهْرَ فَيُسْمِعُنَا الْآيَةَ بَعْدَ الْآيَاتِ مِنْ لُقْمَانَ وَالذَّارِيَاتِ» .

وَرُوِّينَا مِنْ طَرِيقِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ: ثِنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ ثِنَا أَبُو الْمُتَوَكِّلِ هُوَ عَلِيُّ بْنُ دَاوُد النَّاجِي - قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ بِالذَّارِيَاتِ ذَرْوًا، وَ (ق وَالْقُرْآنِ الْمَجِيدِ) يُعْلِنُ فِيهِمَا؟ وَمِنْ طَرِيقِ مَعْمَرٍ عَنْ ثَابِتٍ الْبُنَانِيِّ قَالَ: كَانَ أَنَسُ بْنُ مَالِكٍ يُصَلِّي بِنَا الظُّهْرَ وَالْعَصْرَ فَرُبَّمَا سَمِعْنَا مِنْ قِرَاءَتِهِ {إِذَا السَّمَاءُ انْفَطَرَتْ} [الانفطار: ١] وَ {سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى} [الأعلى: ١]

فَهَذَا فِعْلُ عُمَرَ بْنِ الْخَطَّابِ وَأَنَسٍ بِحَضْرَةِ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -، لَا يُنْكِرُ ذَلِكَ عَلَيْهِمَا أَحَدٌ؟ وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ قَتَادَةَ قَالَ: مَنْ صَلَّى الْمَغْرِبَ فَقَرَأَ فِي نَفْسِهِ فَأَسْمَعَ نَفْسَهُ أَجْزَأَ عَنْهُ؟ وَعَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ دَاوُد هُوَ ابْنُ أَبِي هِنْدَ - عَنْ الشَّعْبِيِّ: أَنَّ سَعِيدَ بْنَ الْعَاصِ جَهَرَ فِي صَلَاةِ الظُّهْرِ أَوْ الْعَصْرِ، فَمَضَى فِي جَهْرِهِ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ: إنِّي كَرِهْت أَنْ أُخْفِيَ الْقُرْآنَ بَعْدَمَا جَهَرْت بِهِ، وَلَمْ يَذْكُرْ سَجْدَتَيْ السَّهْوِ؟

قَالَ عَلِيٌّ: هَذَا مِنْهُ بِحَضْرَةِ الصَّحَابَةِ، لَا يُنْكِرُ ذَلِكَ عَلَيْهِ مِنْهُمْ أَحَدٌ.

[68] **Qur'an references (L6949):** Qur'an 50:1 (Qaf); Qur'an 82:1 (Al-Infitar); Qur'an 87:1 (Al-A'la).

them objected to him regarding that."

L6952–6954 It has also been narrated to us regarding audible recitation in the ʿAṣr prayer from Khabbāb ibn al-Arat (may Allah be pleased with him). From Wakiʿ, from al-Rabīʿ, from al-Ḥasan al-Baṣrī, who said: "If one recites audibly in what is meant to be recited quietly, there is no prostration of forgetfulness required." From Wakiʿ, from Isrāʾīl, from Jābir, from ʿAbd al-Raḥmān ibn al-Aswad ibn Yazīd, from... that Al-Aswad and ʿAlqamah both used to recite aloud in what is recited quietly, so they did not prostrate.

وَقَدْ رُوِّينَا أَيْضًا الْجَهْرَ فِي الْعَصْرِ عَنْ خَبَّابِ بْنِ الْأَرَتِّ - رَضِيَ اللَّهُ عَنْهُ -؟ وَعَنْ وَكِيعٍ عَنْ الرَّبِيعِ عَنْ الْحَسَنِ الْبَصْرِيِّ قَالَ: إذَا جَهَرَ فِيمَا يُخَافَتُ بِهِ فَلَا سَهْوَ عَلَيْهِ؟ وَعَنْ وَكِيعٍ عَنْ إسْرَائِيلَ عَنْ جَابِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ بْنِ يَزِيدَ عَنْ الْأَسْوَدِ، وَعَلْقَمَةَ أَنَّهُمَا كَانَا يَجْهَرَانِ فِيمَا يُخَافَتُ فِيهِ فَلَا يَسْجُدَانِ

L6955 And through the chain of transmission of Al-Bukhārī: Muḥammad ibn Bishār and Muḥammad ibn Kathīr narrated to us. Ibn Bishār said: Ghundar narrated to us from Shuʿbah. Ibn Kathīr said: On the authority of Sufyān al-Thawrī. Then the chains of both Shuʿbah and Sufyān converged, each narrating from Saʿd ibn Ibrāhīm ibn ʿAbd al-Raḥmān ibn ʿAwf, from Ṭalḥah ibn ʿAbdullāh ibn ʿAwf, who said: "I prayed behind Ibn ʿAbbās at a funeral prayer. He recited the Opening of the Book and said: 'So that you may know it is a Sunnah.'"

وَمِنْ طَرِيقِ الْبُخَارِيِّ: ثنا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ كَثِيرٍ قَالَ ابْنُ بَشَّارٍ: ثنا غُنْدَرٌ عَنْ شُعْبَةَ، وَقَالَ ابْنُ كَثِيرٍ أَنَا سُفْيَانُ الثَّوْرِيُّ، ثُمَّ اتَّفَقَ شُعْبَةُ وَسُفْيَانُ كِلَاهُمَا عَنْ سَعْدِ بْنِ إبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ قَالَ: " صَلَّيْت خَلْفَ ابْنِ عَبَّاسٍ عَلَى جِنَازَةٍ، فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ، وَقَالَ: لِتَعْلَمُوا أَنَّهَا سُنَّةٌ "

L6956 Ali said: We disliked that because the well-known practice of the Prophet (peace be upon him) was to recite aloud in the cases we mentioned where raising the voice is required, and to recite quietly in the cases we mentioned where lowering the voice is required. There is no prostration of forgetfulness in such matters, because if an action is permissible to perform or omit intentionally, there is no forgetfulness involved - since one has done what is permissible. The forgetfulness requiring prostration applies only to what would invalidate the prayer if done intentionally. Is it due to omission or commission? Al-Shafi'i said: Whoever recites aloud where quiet recitation is required or quietly where aloud recitation is required - we consider this disliked, yet his prayer remains valid with no prostration of forgetfulness required.

قَالَ عَلِيٌّ: وَإِنَّمَا كَرِهْنَا ذَلِكَ؛ لِأَنَّ الْمَشْهُورَ مِنْ فِعْلِهِ - عَلَيْهِ السَّلَامُ - كَانَ الْجَهْرُ فِيمَا ذَكَرْنَا أَنَّهُ يُجْهَرُ بِهِ وَالْإِسْرَارُ فِيمَا ذَكَرْنَا أَنَّهُ يُسِرُّ فِيهِ، وَلَا سُجُودَ سَهْوٍ فِي ذَلِكَ، لِأَنَّ مَا أُبِيحَ تَعَمُّدُ فِعْلِهِ أَوْ تَرْكِهِ فَلَا سَهْوَ فِيهِ؛ لِأَنَّهُ فَعَلَ مَا هُوَ مُبَاحٌ لَهُ، وَإِنَّمَا السَّهْوُ الَّذِي يَسْجُدُ لَهُ فِيمَا لَوْ فَعَلَهُ عَمْدًا بَطَلَتْ صَلَاتُهُ، مِنْ تَرْكٍ أَوْ فِعْلٍ؟ وَقَالَ الشَّافِعِيُّ: مَنْ جَهَرَ فِيمَا يُسَرُّ فِيهِ أَوْ أَسَرَّ فِيمَا يُجْهَرُ فِيهِ كَرِهْنَاهُ وَتَمَّتْ صَلَاتُهُ، وَلَا سُجُودَ سَهْوٍ فِيهِ.

L6957 This is the opinion of Abū Sulaymān and all our fellow scholars, which we uphold.

وَهُوَ قَوْلُ أَبِي سُلَيْمَانَ وَجَمِيعِ أَصْحَابِنَا وَبِهِ نَقُولُ.

L6958 Mālik said: If one recites aloud in a prayer requiring silent recitation or silently in a prayer requiring aloud recitation, then if it is extensive, he must

perform the prostration of forgetfulness. But if it is slight, there is no obligation. ʿAlī said: This is erroneous, for the matter must either be permissible—in which case the much and the little of it are equivalent—or forbidden—in which case the little and the much of it are equivalent. It is impermissible to permit a small amount of what is forbidden in large quantities except by an established scriptural text (nass) on the matter.

وَقَالَ مَالِكٌ: إنْ جَهَرَ فِيمَا يُسَرُّ فِيهِ أَوْ أَسَرَّ فِيمَا يُجْهَرُ فِيهِ فَإِنْ كَانَ ذَلِكَ كَثِيرًا سَجَدَ لِلسَّهْوِ، وَإِنْ كَانَ قَلِيلًا فَلَا شَيْءَ فِيهِ؟ قَالَ عَلِيٌّ: وَهَذَا خَطَأٌ، لِأَنَّهُ لَا يَخْلُو أَنْ يَكُونَ مُبَاحًا فَالْكَثِيرُ مِنْهُ وَالْقَلِيلُ سَوَاءٌ، أَوْ يَكُونَ مَحْظُورًا، فَالْقَلِيلُ مِنْهُ وَالْكَثِيرُ سَوَاءٌ، وَلَا يَجُوزُ أَنْ يُحَلَّ قَلِيلَ مَا حُرِّمَ كَثِيرُهُ إلَّا بِنَصٍّ وَارِدٍ فِي ذَلِكَ.

L6959 Additionally, the question arises about distinguishing between a significant quantity that necessitates the prostration for inadvertence and an insignificant one that does not. There is no way to specify this except through arbitrary judgment devoid of evidence—and no one is incapable of such a claim. It is impossible to impose a ruling concerning something whose necessitating quantity remains unclear.

وَأَيْضًا: فَيَسْأَلُ عَنْ حَدِّ الْكَثِيرِ الْمُوجِبِ لِسُجُودِ السَّهْوِ مِنْ الْقَلِيلِ الَّذِي لَا يُوجِبُهُ، فَلَا سَبِيلَ لَهُ إلَى تَحْدِيدِهِ إلَّا بِتَحَكُّمٍ لَا بُرْهَانَ عَلَيْهِ، وَلَا يَعْجِزُ عَنْ مِثْلِهِ أَحَدٌ وَمِنْ الْمُحَالِ إيجَابُ حُكْمٍ فِيمَا لَا يَبِينُ مِقْدَارُهُ الْمُوجِبُ لِذَلِكَ الْحُكْمِ؟ .

L6960 Abu Hanifa said: If the imam recites silently in prayers where audible recitation is prescribed or aloud in prayers where silent recitation is prescribed, and this was due to forgetfulness, he must perform the prostration of forgetfulness.

وَقَالَ أَبُو حَنِيفَةَ: إنْ أَسَرَّ الْإِمَامُ فِيمَا يُجْهَرُ فِيهِ أَوْ جَهَرَ فِيمَا يُسَرُّ فِيهِ، فَإِنْ كَانَ سَهْوًا فَعَلَيْهِ سُجُودُ السَّهْوِ.

L6961 If the act was intentional, there is no prostration of forgetfulness for it, and the prayer is complete.

وَإِنْ كَانَ عَمْدًا فَلَا سُجُودَ سَهْوٍ فِيهِ، وَالصَّلَاةُ تَامَّةٌ.

L6962–6964 If he does that The one praying alone, whether intentionally or forgetfully, his prayer is complete, and there is no prostration of forgetfulness in it. [The prayer is complete. If the one praying alone commits an error intentionally or forgetfully, his prayer remains complete, and there is no prostration of forgetfulness in it.]

فَإِنْ فَعَلَ ذَلِكَ الْمُنْفَرِدُ عَمْدًا أَوْ سَهْوًا فَصَلَاتُهُ تَامَّةٌ، وَلَا سُجُودَ سَهْوٍ فِيهِ، [وَالصَّلَاةُ تَامَّةٌ، فَإِنْ فَعَلَ ذَلِكَ الْمُنْفَرِدُ عَمْدًا أَوْ سَهْوًا فَصَلَاتُهُ تَامَّةٌ، وَلَا سُجُودَ سَهْوٍ فِيهِ] .

L6965 Ali said: This is erroneous in two aspects. First: He permits the intentional act yet does not require prostration for the deliberate offender—according to his view—while mandating it for the forgetful one, though the latter only forgot what was permissible for him, in his view, to omit or perform. What prostration could apply here? Second: His differentiation between the imam and the individual praying alone in this matter, which is another astonishing aspect. We do not know of any opinion from Abū Ḥanīfah or Mālik here that is reported from anyone before them. How could they contradict all

قَالَ عَلِيٌّ: وَهَذَا خَطَأٌ مِنْ وَجْهَيْنِ -: أَحَدُهُمَا: إبَاحَتُهُ تَعَمُّدَ ذَلِكَ وَلَا سُجُودَ عِنْدَهُ عَلَى الْعَامِدِ، وَإِيجَابُهُ السُّجُودَ عَلَى السَّاهِي، وَهُوَ لَمْ يَسْهُ إلَّا عَمَّا أُبِيحَ لَهُ - عِنْدَهُ - تَرْكُهُ وَفِعْلُهُ، فَأَيُّ سُجُودٍ فِي هَذَا؟ وَالثَّانِي: تَفْرِيقُهُ فِي ذَلِكَ بَيْنَ الْإِمَامِ وَالْمُنْفَرِدِ، وَهَذَا عَجَبٌ آخَرُ وَلَا نَعْرِفُ قَوْلَ أَبِي حَنِيفَةَ، وَقَوْلَ مَالِكٍ هَهُنَا عَنْ أَحَدٍ قَبْلَهُمَا، وَقَدْ خَالَفَا فِي

the narrations from the Companions—may Allah be pleased with them—regarding this?

As for the ma'mūm (follower in prayer), his prayer is invalidated only if he recites aloud during any part of his recitation, based on Allah's statement: "When the Quran is recited, listen to it attentively and remain silent, so that you may be shown mercy" [7:204], and "Remember your Lord inwardly with humility and reverence, and without raising your voice" [7:205].[69]

L6966 It has been authentically reported from the Prophet (peace be upon him) that he said: "The imam is only designated to be followed in prayer."

L6967 And in the Hadith: "And when he recites, then remain silent."

L6968 So whoever among the congregants does not maintain attentive silence and recites aloud—has he not opposed Allah the Exalted and His Messenger (may Allah bless him and grant him peace) in his prayer, failed to pray as commanded, and thus has not prayed? Success lies with Allah, the Exalted.

L6969 **Issue: Prolonging the first rakʿah of every prayer more than its second rakʿah.**

L6970 447 - Issue: It is recommended to prolong the first rakʿah of every prayer more than the second rakʿah. ʿAbd al-Raḥmān ibn ʿAbd Allāh ibn Khālid narrated to us: Ibrāhīm ibn Aḥmad narrated to us: al-Farabrī narrated to us: al-Bukhārī narrated to us: Mūsā ibn Ismāʿīl narrated to us: Hammām ibn Yaḥyā from Yaḥyā ibn Abī Kathīr from ʿAbd Allāh ibn Abī Qatādah from his father: "The Prophet (peace and blessings be upon him) would recite in the first two rakʿahs of Dhuhr the Opening of the Book and two sūrahs, and in the last two rakʿahs the Opening of the Book. He would make us hear the verse, prolonging the first rakʿah more than the second. This was likewise in ʿAṣr, and likewise in Fajr."[70]

ذَلِكَ كُلَّ رِوَايَةٍ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -؟ قَالَ عَلِيٌّ: وَأَمَّا الْمَأْمُومُ فَإِنَّمَا تَبْطُلُ صَلَاتُهُ إنْ جَهَرَ فِي شَيْءٍ مِنْ قِرَاءَتِهِ فَلِقَوْلِ اللَّهِ تَعَالَى: {وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ} [الأعراف: ٢٠٤] {وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ} [الأعراف: ٢٠٥]

وَصَحَّ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَوْلُهُ: «إنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ» .

وَفِي الْحَدِيثِ: «وَإِذَا قَرَأَ فَأَنْصِتُوا» .

فَمَنْ لَمْ يُنْصِتْ مِنْ الْمَأْمُومِينَ وَجَهَرَ فَقَدْ خَالَفَ اللَّهَ تَعَالَى وَرَسُولَهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي صَلَاتِهِ وَلَمْ يُصَلِّ كَمَا أُمِرَ، فَلَمْ يُصَلِّ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ؟

[مَسْأَلَةُ تَطْوِيلُ الرَّكْعَةِ الْأُولَى مِنْ كُلِّ صَلَاةٍ أَكْثَرَ مِنْ الرَّكْعَةِ الثَّانِيَةِ مِنْهَا]

٤٤٧ - مَسْأَلَةٌ: وَيُسْتَحَبُّ تَطْوِيلُ الرَّكْعَةِ الْأُولَى مِنْ كُلِّ صَلَاةٍ أَكْثَرَ مِنْ الرَّكْعَةِ الثَّانِيَةِ مِنْهَا -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا مُوسَى بْنُ إسْمَاعِيلَ ثنا هَمَّامٌ هُوَ ابْنُ يَحْيَى - عَنْ يَحْيَى هُوَ ابْنُ أَبِي كَثِيرٍ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ «أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَقْرَأُ فِي الظُّهْرِ فِي الْأُولَيَيْنِ بِأُمِّ الْكِتَابِ وَسُورَتَيْنِ، وَفِي الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ بِأُمِّ الْكِتَابِ، وَيُسْمِعُنَا الْآيَةَ، وَيُطَوِّلُ فِي الرَّكْعَةِ الْأُولَى مَا لَا يُطَوِّلُ فِي الرَّكْعَةِ الثَّانِيَةِ، وَهَكَذَا فِي الْعَصْرِ، وَهَكَذَا فِي الصُّبْحِ» ؟

[69] **Qur'an references (L6965):** Qur'an 7:204 (Al-A'raf); Qur'an 7:205 (Al-A'raf).
[70] **Hadith references (L6970):** Sahih al-Bukhari 776.

L6971–6972 Abdullah ibn Rabīʿ narrated to us: From Muḥammad ibn Muʿāwiyah, from Muḥammad ibn Shuʿayb, from ʿImrān ibn Yazīd ibn Khālid al-Dimashqī, from Ismāʿīl ibn ʿAbdullāh ibn Simāʿah, from al-Awzāʿī, from Yaḥyā ibn Abī Kathīr, from ʿAbdullāh ibn Abī Qatādah, from his father: "The Messenger of Allah (peace be upon him) would recite Umm al-Qur'ān and two surahs in the first two rakʿahs of the Ẓuhr and ʿAṣr prayers. He would occasionally recite a verse aloud for us, and he would prolong the first rakʿah."[71]

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثِنَا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثِنَا مُحَمَّدُ بْنُ شُعَيْبٍ أَنَا عِمْرَانُ بْنُ يَزِيدَ بْنِ خَالِدٍ الدِّمَشْقِيُّ ثِنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ بْنِ سِمَاعَةَ ثِنَا الْأَوْزَاعِيُّ ثِنَا يَحْيَى بْنُ أَبِي كَثِيرٍ ثِنَا عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ حَدَّثَنِي أَبِي «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَقْرَأُ بِأُمِّ الْقُرْآنِ وَسُورَتَيْنِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ الظُّهْرِ، وَصَلَاةِ الْعَصْرِ، وَيُسْمِعُنَا الْآيَةَ أَحْيَانًا وَكَانَ يُطِيلُ فِي الرَّكْعَةِ الْأُولَى» ؟ .

L6973 Ali said: This is a general ruling applicable to all prayers, as it is a self-contained matter. It has been narrated to us via the chain of Abd al-Razzaq from Sufyan al-Thawri from al-A'mash from Ibrahim—al-Nakhaʿi—who said: The foremost prayers all involve lengthy recitations.

قَالَ عَلِيٌّ: هَذَا عُمُومٌ لِكُلِّ صَلَاةٍ، لِأَنَّهَا قَضِيَّةٌ قَائِمَةٌ بِنَفْسِهَا -: وَرُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ الْأَعْمَشِ عَنْ إبْرَاهِيمَ هُوَ النَّخَعِيُّ - قَالَ الْأُولَى مِنْ الصَّلَوَاتِ كُلِّهَا الطِّوَالُ فِي الْقِرَاءَةِ.

L6974 And from 'Abd al-Razzaq from Isra'il ibn Yunus from 'Isa ibn Abi 'Azzah from al-Sha'bi, akin to the opinion of Ibrahim al-Nakha'i.

وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ إسْرَائِيلَ عَنْ عِيسَى بْنِ أَبِي عَزَّةَ عَنْ الشَّعْبِيِّ مِثْلُ قَوْلِ إبْرَاهِيمَ.

L6975 On the authority of 'Abd al-Razzāq, from Ibn Jurayj, from 'Aṭā', who said: "I certainly prefer that the imām lengthen the first [unit] in every prayer to allow more people to join. But when I pray by myself, I strive to make the first two and last two [units] equal in length."

وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: إنِّي لَأُحِبُّ أَنْ يُطَوِّلَ الْإِمَامُ الْأُولَى مِنْ كُلِّ صَلَاةٍ حَتَّى يَكْثُرَ النَّاسُ، فَإِذَا صَلَّيْت لِنَفْسِي فَإِنِّي أَحْرِصُ عَلَى أَنْ أَجْعَلَ الْأُولَتَيْنِ وَالْآخِرَتَيْنِ سَوَاءً

L6976 **Issue: The one praying places their right hand over the wrist of their left hand during prayer.**

[مَسْأَلَةٌ يَضَعَ الْمُصَلِّي يَدَهُ الْيُمْنَى عَلَى كُوعِ يَدِهِ الْيُسْرَى فِي الصَّلَاةِ]

L6977–6979 448 - Issue: It is recommended for the one praying to place his right hand over the wrist of his left hand during prayer, throughout the entire standing posture therein. Abdullah ibn Yusuf narrated to us, Ahmad ibn Fath narrated to us, Abdul-Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad narrated to us, Ahmad ibn Ali narrated to us, Muslim ibn al-Hajjaj narrated to us, Zuhayr ibn Harb narrated to us, Affan—who is ibn Muslim—narrated to us, Hammam narrated to us, Muhammad ibn Juḥāda narrated to us, Abdul-

٤٤٨ - مَسْأَلَةٌ: وَيُسْتَحَبُّ أَنْ يَضَعَ الْمُصَلِّي يَدَهُ الْيُمْنَى عَلَى كُوعِ يَدِهِ الْيُسْرَى فِي الصَّلَاةِ، فِي وُقُوفِهِ كُلِّهِ فِيهَا -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثِنَا أَحْمَدُ بْنُ فَتْحٍ ثِنَا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثِنَا أَحْمَدُ بْنُ مُحَمَّدٍ ثِنَا أَحْمَدُ بْنُ عَلِيٍّ ثِنَا مُسْلِمُ بْنُ الْحَجَّاجِ ثِنَا زُهَيْرُ بْنُ حَرْبٍ ثِنَا عَفَّانُ هُوَ ابْنُ مُسْلِمٍ - ثِنَا هَمَّامٌ ثِنَا مُحَمَّدُ بْنُ جُحَادَةَ ثِنَا عَبْدُ الْجَبَّارِ بْنُ وَائِلٍ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ

[71] **Hadith references (L6972):** Sunan an-Nasai 975.

أَنَّهُ حَدَّثَهُ عَنْ أَبِيهِ وَائِلِ بْنِ حُجْرٍ «أَنَّهُ رَأَى النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَفَعَ يَدَيْهِ حِينَ دَخَلَ فِي الصَّلَاةِ كَبَّرَ ثُمَّ الْتَحَفَ بِثَوْبِهِ ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى» وَذَكَرَ بَاقِيَ الْحَدِيثِ؟ حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ نُبَاتٍ ثنا أَحْمَدُ بْنُ عَبْدِ الْبَصِيرِ ثنا قَاسِمُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ السَّلَامِ الْخُشَنِيُّ ثنا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ أَنَا هُشَيْمٌ عَنْ الْحَجَّاجِ بْنِ أَبِي زَيْنَبَ قَالَ: سَمِعْت أَبَا عُثْمَانَ النَّهْدِيَّ يُحَدِّثُ عَنْ ابْنِ مَسْعُودٍ قَالَ: «رَآنِي النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَقَدْ وَضَعْتُ شِمَالِي عَلَى يَمِينِي فِي الصَّلَاةِ فَأَخَذَ بِيَمِينِي فَوَضَعَهَا عَلَى شِمَالِي» .

Jabbar ibn Wā’il narrated to us from Alqamah ibn Wā’il that he narrated to him from his father Wā’il ibn Ḥujr: “He saw the Prophet - peace and blessings be upon him - raise his hands upon entering the prayer, say the takbīr, then wrap himself in his garment, then place his right hand over his left,” and he related the remainder of the ḥadīth. Muhammad ibn Sa‘īd ibn Nubāt narrated to us, Ahmad ibn Abdul-Baṣīr narrated to us, Qāsim ibn Aṣbagh narrated to us. Muhammad ibn Abd al-Salam al-Khushani narrated to us; Muhammad ibn al-Muthanna narrated to us; Abd al-Rahman ibn Mahdi said: I am Hushaym, from al-Hajjaj ibn Abi Zaynab, who said: I heard Abu Uthman al-Nahdi narrating from Ibn Mas’ud, who said: “The Prophet (peace be upon him) saw me when I had placed my left hand over my right in prayer. He took my right hand and placed it over my left.”[72]

وَرُوِّينَا عَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - " أَنَّهُ كَانَ إذَا طَوَّلَ قِيَامَهُ فِي الصَّلَاةِ يُمْسِكُ بِيَدِهِ الْيُمْنَى ذِرَاعَهُ الْيُسْرَى فِي أَصْلِ الْكَفِّ إلَّا أَنْ يُسَوِّيَ ثَوْبًا أَوْ يَحُكَّ جِلْدًا؟ وَعَنْ أَبِي هُرَيْرَةَ قَالَ: وَضْعُ الْكَفِّ عَلَى الْكَفِّ فِي الصَّلَاةِ تَحْتَ السُّرَّةِ.

L6980 It has been reported to us from ʿAlī—may Allah be pleased with him—that when he prolonged his standing in prayer, he would hold his left forearm with his right hand at the base of the palm, except when adjusting his garment or scratching his skin. In another narration, Abū Hurayrah said: Placing the palm over the palm in prayer is under the navel.

وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّهَا قَالَتْ: ثَلَاثٌ مِنْ النُّبُوَّةِ: تَعْجِيلُ الْإِفْطَارِ، وَتَأْخِيرُ السُّحُورِ، وَوَضْعُ الْيَدِ الْيُمْنَى عَلَى الْيَدِ الْيُسْرَى فِي الصَّلَاةِ وَعَنْ أَنَسٍ مِثْلُ هَذَا أَيْضًا، إلَّا أَنَّهُ قَالَ: مِنْ أَخْلَاقِ النُّبُوَّةِ، وَزَادَ: تَحْتَ السُّرَّةِ.

L6981 From ʿĀ’ishah (may Allāh be pleased with her) that she said: “Three matters belong to the Prophetic tradition: hastening the breaking of the fast, delaying the pre-dawn meal, and placing the right hand over the left hand in prayer.” A similar narration is reported from Anas as well, except he phrased it: “from the characteristics of Prophethood,” and added: “below the navel.”

وَمِنْ طَرِيقِ مَالِكٍ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: " كَانَ النَّاسُ يُؤْمَرُونَ أَنْ يَضَعَ الرَّجُلُ الْيَدَ الْيُمْنَى عَلَى ذِرَاعِهِ الْيُسْرَى فِي الصَّلَاةِ ".

L6982 Narrated by Malik, from Abu Hazim, from Sahl ibn Sa‘d, who said: “People were instructed that each person should place his right hand over his left forearm during Ṣalāh.”

قَالَ عَلِيٌّ: هَذَا رَاجِعٌ فِي أَقَلِّ أَحْوَالِهِ إلَى فِعْلِ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -، إنْ لَمْ يَكُنْ مُسْنَدًا.

L6983 Ali said: “This, at minimum, is attributable to the actions of the Companions (may Allah be pleased with them), if it is not supported by an *isnād*.”

L6984 From the narration of Abū Ḥumayd al-Sāʿidī that he said: “I am the most

[72] **Hadith references (L6977):** Sunan an-Nasai 888.

knowledgeable among you regarding the prayer of Allah's Messenger." Then he described—may Allah bless him and grant him peace—that the Prophet uttered the Takbīr, raised his hands to his face, then placed his right hand over his left.

L6985 Has it been narrated to us that this action was transmitted from Abū Mijlaz, Ibrāhīm an-Nakhaʿī, Saʿīd ibn Jubayr, ʿAmr ibn Maymūn, Muḥammad ibn Sīrīn, Ayyūb al-Sakhtiyānī, and Ḥammād ibn Salamah—that they used to do that—and is this the position of Abū Ḥanīfah, al-Shāfiʿī, Aḥmad, and Dāwūd?

L6986 **The Imam does not utter the takbīr until those behind him have straightened.**

L6987 Issue 449: We recommend that the Imam not pronounce the Takbīr until all those behind him are aligned in a single row or multiple rows. If he pronounces it before that, he has erred but it suffices him.

L6988–6989 Abu Hanifah said: If the resident [prayer-caller] says "The prayer has been established," should the imam utter the takbir? We have been narrated from Ibrahim al-Nakhai regarding the permissibility of the imam's takbir before the mu'adhdhin commences the iqāmah. Ali said: Both statements are erroneous—Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to us: Harun ibn Ma'ruf and Harmalah ibn Yahya both narrated to us, stating: Ibn Wahb narrated to us, informing us: Yunus—meaning Ibn Yazid—informed us from Ibn Shihab, who informed us: Abu Salamah ibn Abd al-Rahman ibn Awf informed us that he heard Abu Hurairah say: "The prayer was established, so we stood and straightened the rows before Allah's Messenger—peace and blessings be upon him—came out to us. When he stood at his prayer place but before uttering the takbir, he remembered something and turned back. He told us: 'Stay in your places.' We remained standing, waiting until he came out to us after having performed ghusl, with water dripping from his head. Then he uttered the takbir and led us in prayer?"

وَمِنْ طَرِيقِ أَبِي حُمَيْدٍ السَّاعِدِيِّ أَنَّهُ قَالَ: «أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " ثُمَّ وَصَفَ: أَنَّهُ كَبَّرَ فَرَفَعَ يَدَيْهِ إِلَى وَجْهِهِ ثُمَّ وَضَعَ يَمِينَهُ عَلَى شِمَالِهِ» .

وَرُوِّينَا فِعْلَ ذَلِكَ عَنْ أَبِي مِجْلَزٍ، وَإِبْرَاهِيمَ النَّخَعِيِّ، وَسَعِيدِ بْنِ جُبَيْرٍ، وَعَمْرِو بْنِ مَيْمُونٍ، وَمُحَمَّدِ بْنِ سِيرِينَ، وَأَيُّوبَ السِّخْتِيَانِيِّ، وَحَمَّادِ بْنِ سَلَمَةَ: أَنَّهُمْ كَانُوا يَفْعَلُونَ ذَلِكَ؟ وَهُوَ قَوْلُ أَبِي حَنِيفَةَ، وَالشَّافِعِيِّ، وَأَحْمَدَ، وَدَاوُد؟

[مَسْأَلَةٌ لَا يُكَبِّرُ الْإِمَامُ حَتَّى يَسْتَوِيَ مَنْ وَرَاءَهُ]

٤٤٩ - مَسْأَلَةٌ: وَنَسْتَحِبُّ أَنْ لَا يُكَبِّرَ الْإِمَامُ إلَّا حَتَّى يَسْتَوِيَ كُلُّ مَنْ وَرَاءَهُ فِي صَفٍّ أَوْ أَكْثَرَ مِنْ صَفٍّ، فَإِنْ كَبَّرَ قَبْلَ ذَلِكَ أَسَاءَ وَأَجْزَأَهُ.

وَقَالَ أَبُو حَنِيفَةَ: إذَا قَالَ الْمُقِيمُ " قَدْ قَامَتْ الصَّلَاةُ " فَلْيُكَبِّرْ الْإِمَامُ؟ وَرُوِّينَا عَنْ إبْرَاهِيمَ النَّخَعِيِّ إجَازَةَ تَكْبِيرِ الْإِمَامِ قَبْلَ أَنْ يَأْخُذَ الْمُؤَذِّنُ فِي الْإِقَامَةِ؟ قَالَ عَلِيٌّ: وَكِلَا الْقَوْلَيْنِ خَطَأٌ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا هَارُونُ بْنُ مَعْرُوفٍ وَحَرْمَلَةُ بْنُ يَحْيَى قَالَا: ثنا ابْنُ وَهْبٍ أَخْبَرَنِي يُونُسُ هُوَ ابْنُ يَزِيدَ - عَنْ ابْنِ شِهَابٍ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: «أُقِيمَتْ الصَّلَاةُ فَقُمْنَا فَعَدَلْنَا الصُّفُوفَ قَبْلَ أَنْ يَخْرُجَ إلَيْنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، فَأَتَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَتَّى إذَا قَامَ فِي مُصَلَّاهُ وَقَبْلَ أَنْ يُكَبِّرَ ذَكَرَ فَانْصَرَفَ، وَقَالَ لَنَا: مَكَانَكُمْ، فَلَمْ نَزَلْ قِيَامًا نَنْتَظِرُهُ حَتَّى خَرَجَ إلَيْنَا وَقَدْ اغْتَسَلَ، يَنْطِفُ رَأْسُهُ مَاءً، فَكَبَّرَ فَصَلَّى بِنَا؟»

حَدَّثَنَا حَمَّامٌ ثِنَا ابْنُ مُفَرِّجٍ ثِنَا ابْنُ الْأَعْرَابِيِّ ثِنَا الدَّبَرِيُّ ثِنَا عَبْدُ الرَّزَّاقِ أَنَا مَعْمَرٌ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ «أَنَسٍ قَالَ: كَانَتْ الصَّلَاةُ تُقَامُ فَيُكَلِّمُ الرَّجُلُ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الْحَاجَةِ تَكُونُ لَهُ، يَقُومُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ قَائِمًا يُكَلِّمُهُ، فَرُبَّمَا رَأَيْت بَعْضَ الْقَوْمِ يَنْعَسُ مِنْ طُولِ قِيَامِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -» .

L6990 Hammam narrated to us, Ibn Mufarrij narrated to us, Ibn al-A'rabi narrated to us, al-Dabari narrated to us, Abd al-Razzaq narrated to us from Ma'mar, from Thabit al-Bunani, from Anas, who said: "The prayer would be established, and a man would speak to the Prophet (peace be upon him) about a need he had, standing there between him and the *qibla* while conversing with him. Sometimes I saw some of the people becoming drowsy due to the prolonged standing of the Prophet (peace be upon him)."

وَأَيْضًا - «فَقَوْلُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِلْمَأْمُومِينَ وَإِذَا كَبَّرَ فَكَبِّرُوا» يَعْنِي الْإِمَامَ -: مُبْطِلٌ لِقَوْلِ أَبِي حَنِيفَةَ، لِأَنَّهُ إذَا كَبَّرَ الْإِمَامُ وَلَمْ يُتِمَّ الْمُقِيمُ الْإِقَامَةَ لَمْ يُمْكِنْ الْمُقِيمُ أَنْ يُكَبِّرَ إذَا كَبَّرَ الْإِمَامُ، فَأَبُو حَنِيفَةَ يَأْمُرُ بِخِلَافِ أَمْرِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِأَنْ يُكَبِّرَ إذَا كَبَّرَ الْإِمَامُ؟ وَرُوِّينَا مِنْ طَرِيقِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: كَانَ عُمَرُ يَبْعَثُ رِجَالًا يُسَوُّونَ الصُّفُوفَ فَإِذَا جَاءُوهُ كَبَّرَ

L6991 Moreover, the statement of the Messenger of Allah—peace and blessings be upon him—to the congregation, "When he pronounces the takbir, pronounce the takbir," referring to the Imam, invalidates Abu Hanifa's opinion. This is because if the Imam pronounces the takbir while the one leading the prayer has not yet completed the iqamah, it becomes impossible for the one leading the prayer to pronounce the takbir when the Imam does so. Thus, does Abu Hanifa's ruling—which instructs pronouncing the takbir when the Imam does—not contradict the command of the Messenger of Allah, peace and blessings be upon him? It has been narrated to us through the chain of Yahya ibn Sa'id al-Qattan, from 'Ubayd Allah ibn 'Umar, from Nafi', from Ibn 'Umar, who said: "Umar would dispatch men to straighten the prayer rows, and when they came to him, he would pronounce the takbir."

وَعَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ عَنْ مَالِكِ بْنِ أَبِي عَامِرٍ قَالَ: كَانَ عُثْمَانُ بْنُ عَفَّانَ لَا يُكَبِّرُ حَتَّى يَأْتِيَهُ رِجَالٌ قَدْ وَكَّلَهُمْ بِتَسْوِيَةِ الصُّفُوفِ، فَيُخْبِرُونَهُ أَنَّهَا قَدْ اسْتَوَتْ فَيُكَبِّرُ.

L6992 From Malik, from Abu al-Nadr, from Malik ibn Abi Amir, who said: Uthman ibn Affan would not begin the *takbir* until men he had assigned to straighten the rows came to him. They would inform him that the rows were properly aligned, and then he would begin the *takbir*.

وَعَنْ وَكِيعٍ عَنْ مِسْعَرِ بْنِ كِدَامٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْسَرَةَ عَنْ مَعْقِلِ بْنِ أَبِي قَيْسٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ: أَنَّهُ كَانَ يَنْتَظِرُ بَعْدَ مَا أُقِيمَتْ الصَّلَاةُ قَلِيلًا؟

L6993 And from Waki' from Mis'ar ibn Kidām from 'Abdullāh ibn Maysarah from Ma'qil ibn Abī Qays from 'Umar ibn al-Khaṭṭāb: That he would wait briefly after the *iqamah* had been called?

وَرُوِّينَا عَنْ الْحَسَنِ بْنِ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُمَا - نَحْوَ هَذَا؟ .

L6994–6995 Was it narrated to us from Al-Ḥasan ibn ʿAlī—may Allah be pleased with them both—similar to this?

L6996 So, this is the action of the two caliphs in the presence of the Companions (may Allah be pleased with them) and their consensus with them on that? It has been narrated to us from al-Ḥajjāj ibn al-Minhāl, from ʿAbdullāh ibn Dāwūd al-Khuraibī, who said: Sufyān ath-Thawrī gave the call to prayer from

the minaret and performed the iqāmah from the minaret, then he descended and led us in prayer.

فَهَذَا فِعْلُ الْخَلِيفَتَيْنِ بِحَضْرَةِ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -، وَإِجْمَاعُهُمْ مَعَهُمْ عَلَى ذَلِكَ؟ وَرُوِّينَا عَنْ الْحَجَّاجِ بْنِ الْمِنْهَالِ عَنْ عَبْدِ اللَّهِ بْنِ دَاوُد الْخُرَيْبِيِّ قَالَ: أَذَّنَ سُفْيَانُ الثَّوْرِيُّ فِي الْمَنَارِ وَأَقَامَ فِي الْمَنَارِ، ثُمَّ نَزَلَ فَأَمَّنَا.

L6997 Our position aligns with that of Mālik, al-Shāfiʿī, Aḥmad, Dāwūd, Muḥammad b. al-Ḥasan, and one of the two doctrines held by Abū Yūsuf.

وَقَوْلُنَا هُوَ قَوْلُ مَالِكٍ وَالشَّافِعِيِّ، وَأَحْمَدَ، وَدَاوُد، وَمُحَمَّدِ بْنِ الْحَسَنِ، وَأَحَدُ قَوْلَيْ أَبِي يُوسُفَ.

L6998 Ali said: The adherent of Abu Hanifah's school cited as evidence a narration transmitted by us through the chain of Waki' from Sufyan al-Thawri from 'Asim al-Ahwal from Abu 'Uthman al-Nahdi: "That Bilal said to the Messenger of Allah (peace be upon him): 'O Messenger of Allah, do not precede me in saying Ameen.'"

قَالَ عَلِيٌّ: وَاحْتَجَّ مُقَلِّدُ أَبِي حَنِيفَةَ بِأَثَرٍ رُوِّينَاهُ مِنْ طَرِيقِ وَكِيعٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَاصِمٍ الْأَحْوَلِ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ «أَنَّ بِلَالًا قَالَ لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: يَا رَسُولَ اللَّهِ، لَا تَسْبِقْنِي بِآمِينَ» .

L6999 Via the chain of Abd al-Razzaq, from Maʿmar, from Yaḥyā ibn Abī Kathīr, from Abū Salama ibn ʿAbd al-Raḥmān, from Abū Hurayra: He (Abū Hurayra) was the muʾadhdhin for al-ʿAlāʾ ibn al-Ḥaḍramī in Bahrain. Abū Hurayra said to him, "You must wait for me at [the time of] Amīn, or I will not call the adhān for you."

وَمِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ كَانَ مُؤَذِّنًا لِلْعَلَاءِ بْنِ الْحَضْرَمِيِّ بِالْبَحْرَيْنِ فَقَالَ لَهُ أَبُو هُرَيْرَةَ: لِتَنْتَظِرَنِّي بِآمِينَ أَوْ لَا أُؤَذِّنُ لَك.

L7000 Ali said: Their reliance on these two narrations ranks among the most repugnant forms of religious obfuscation—a reckless venture into disgrace through deceiving those beguiled by them, serving as comprehensive evidence of their utter lack of piety. This is because they fundamentally reject any legitimacy for the follower to recite behind the Imam. Rather, they assert that the Imam should recite, "I have directed my face..." [Quran 6:79] through the end of the transmitted wording before reciting the Opening Chapter (Al-Fatihah). By necessity and established custom, they acknowledge that when the caller of the Iqamah declares, "The prayer has been established," and the Imam pronounces "Allahu Akbar," nothing remains for the caller except to say: "Allahu Akbar, Allahu Akbar, La ilaha illa Allah."[1]

قَالَ عَلِيٌّ: وَاحْتِجَاجُهُمْ بِهَذَيْنِ الْأَثَرَيْنِ مِنْ أَقْبَحِ مَا يَكُونُ مِنَ التَّمْوِيهِ فِي الدِّينِ وَإِقْدَامٌ عَلَى الْفَضِيحَةِ بِالتَّدْلِيسِ عَلَى مَنْ اغْتَرَّ بِهِمْ وَدَلِيلٌ عَلَى قِلَّةِ الْوَرَعِ جُمْلَةً، لِأَنَّهُمْ لَا يَرَوْنَ لِلْمَأْمُومِ أَنْ يَقْرَأَ خَلْفَ الْإِمَامِ أَصْلًا بَلْ يَرَوْنَ لِلْإِمَامِ أَنْ يَقُولَ: {وَجَّهْتُ وَجْهِيَ} [الأنعام: ٧٩] إِلَى آخِرِ الْكَلَامِ الْمَرْوِيِّ فِي ذَلِكَ قَبْلَ أَنْ يَقْرَأَ " أُمَّ الْقُرْآنِ " وَبِالضَّرُورَةِ وَالْمُشَاهَدَةِ يَدْرُونَ أَنَّ الْمُقِيمَ إِذَا قَالَ: " قَدْ قَامَتْ الصَّلَاةُ " فَكَبَّرَ الْإِمَامُ فَلَمْ يَبْقَ عَلَى الْمُقِيمِ شَيْءٌ إِلَّا أَنْ يَقُولَ: " اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ ".

L7001 It is utterly and unequivocally impossible, without any ambiguity, that the Imam would complete reciting Surah Al-Fatiha (The Opening) before the caller (mu'adhdhin) completing the iqamah finishes proclaiming "Allah is the Greatest, Allah is the Greatest; there is no deity but Allah," and then repeats "Allahu Akbar."

فَمِنْ الْمُحَالِ الْمُمْتَنِعِ الَّذِي لَا يُشْكِلُ أَنْ يَكُونَ الْإِمَامُ يُتِمُّ قِرَاءَةَ " أُمِّ الْقُرْآنِ " قَبْلَ أَنْ يُتِمَّ الْمُقِيمُ قَوْلَ " اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ " ثُمَّ يُكَبِّرَ.

L7002 So how can this be evidence that the *Imam* utters the *Takbīr* when the caller of the *iqāmah* says, "The prayer has been established"?

فَكَيْفَ يَكُونُ هَذَا دَلِيلًا عَلَى أَنَّ الْإِمَامَ يُكَبِّرُ إِذَا قَالَ الْمُقِيمُ " قَدْ قَامَتْ الصَّلَاةُ ".

L7003 Rather, if the imam were to pronounce the *takbīr* simultaneously with the *muqim*'s commencement of the *iqamah*, he would not have completed *Umm al-Qur'ān* at all except after the *muqim* has concluded the *iqamah* and after the imam has uttered the opening *takbīr* for *iḥrām*. How then could this be conceivable with only three words?

بَلْ لَوْ كَبَّرَ الْإِمَامُ مَعَ ابْتِدَاءِ الْمُقِيمِ الْإِقَامَةَ لَمَا أَتَمَّ " أُمَّ الْقُرْآنِ " أَصْلًا إِلَّا بَعْدَ إتْمَامِ الْمُقِيمِ الْإِقَامَةَ، وَبَعْدَ أَنْ يُكَبِّرَ لِلْإِحْرَامِ، فَكَيْفَ بِثَلَاثِ كَلِمَاتٍ؟

L7004–7005 Should they not have been ashamed to engage in such feeble obfuscation within the religion of Islam? If it is asked: "What is the meaning of Bilāl and Abū Hurayrah's statement: 'Do not precede me in saying Āmīn'?" We reply: Its meaning is manifestly clear, for the Prophet—peace and blessings of Allah be upon him—informed: "When the imam says 'Āmīn,' the angels say 'Āmīn.' If his utterance of Āmīn corresponds with that of the angels, his past sins are forgiven." Thus Bilāl sought to delay his own saying of "Āmīn" alongside the Messenger of Allah—peace and blessings of Allah be upon him—so that he

فَلَقَدْ كَانَ يَنْبَغِي لَهُمْ أَنْ يَسْتَحْيُوا مِنْ التَّمْوِيهِ فِي دِينِ الْإِسْلَامِ بِمِثْلِ هَذَا الضَّعْفِ؟ فَإِنْ قِيلَ: مَا مَعْنَى قَوْلِ بِلَالٍ، وَأَبِي هُرَيْرَةَ: لَا تَسْبِقْنِي بِآمِينَ؟ قُلْنَا: مَعْنَاهُ بَيِّنٌ فِي غَايَةِ الْبَيَانِ، لِأَنَّ «النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَخْبَرَ أَنَّ الْإِمَامَ إذَا قَالَ " آمِينَ " قَالَتْ الْمَلَائِكَةُ " آمِينَ " فَإِنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» ، فَأَرَادَ بِلَالٌ مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يَتَمَهَّلَ فِي قَوْلِ " آمِينَ " فَيَجْتَمِعَ مَعَهُ فِي

[1] **Qur'an references (L7000):** Qur'an 6:79 (Al-An'am).

might unite with him in uttering it, hoping to align with the angels' Āmīn. This is what Abū Hurayrah sought from al-ʿAlāʾ. Thus their reliance upon these two narrations is invalidated. They further obfuscated by citing what Aḥmad ibn Muḥammad al-Ṭalamankī narrated to us, stating: Ibn Mufarrij narrated to us; Aḥmad ibn ʿAmr ibn ʿAbd al-Khāliq al-Bazzār narrated to us; Muḥammad ibn al-Muthannā narrated to us; al-Ḥajjāj ibn Farrukh narrated to us from al-ʿAwwām ibn Ḥawshab, from ʿAbdullāh ibn Abī Awfā—may Allah be pleased with him—who said: "When Bilāl proclaimed 'The prayer has commenced,' Allah's Messenger—peace and blessings of Allah be upon him—would rise to pronounce the Takbīr."

L7006 Al-Bazzār said: "No one narrated this except through this chain, and they also narrated something similar from 'Umar ibn al-Khaṭṭāb." 'Alī said: "These two reports are fabricated. As for the ḥadīth of Ibn Abī Awfā, it is transmitted through al-Ḥajjāj ibn Farrukh, who is unanimously deemed weak and unreliable. As for the report of 'Umar, it is transmitted through Sharīk the judge, who is weak—thus reliance on them is void. We have already mentioned that what is authentically established from the Messenger of Allah—peace and blessings be upon him—and from 'Umar contradicts this." 'Alī said: "They say: 'We do not accept the single-narrator report in matters of significant societal impact.'" 'Alī said: "This pertains to matters of significant societal impact. If their claim were true, it would not have remained unknown to other jurists. Yet they accepted a weak report in this matter and abandoned the established narrations."

L7007 **Issue: It is recommended for every person performing prayer, when encountering a verse of mercy, to ask Allah the Exalted for His bounty.**

L7008–7010 450 - Issue: It is recommended for every person praying that when encountering a verse of mercy, they should ask Allah the Exalted from His bounty, and when encountering a verse of punishment, they should seek refuge with Allah the Mighty and Majestic from the Fire. Narrated to us by ʿAbdullāh ibn Rabīʿ; Muḥammad ibn Muʿāwiyah narrated to us; Aḥmad ibn Shuʿayb narrated to us; Muḥammad ibn... Bashshar reported to me: Yaḥya

قَوْلَهَا، رَجَاءً لِمُوَافَقَةِ تَأْمِينِ الْمَلَائِكَةِ، وَهَذَا الَّذِي أَرَادَ أَبُو هُرَيْرَةَ مِنْ الْعَلَاءِ - فَبَطَلَ تَعَلُّقُهُمْ بِهَذَيْنِ الْأَثَرَيْنِ؟ وَمَوَّهُوا أَيْضًا بِمَا حَدَّثَنَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ الطَّلَمَنْكِيُّ قَالَ: ثنا ابْنُ مُفَرِّجٍ ثنا أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ الْخَالِقِ الْبَزَّارُ ثنا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا الْحَجَّاجُ بْنُ فَرُّوخَ عَنْ الْعَوَّامِ بْنِ حَوْشَبٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ: «كَانَ بِلَالٌ إذَا قَالَ: قَدْ قَامَتْ الصَّلَاةُ نَهَضَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِالتَّكْبِيرِ» .

قَالَ الْبَزَّارُ: لَمْ يَرْوِ هَذَا أَحَدٌ مِنْ غَيْرِ هَذَا الطَّرِيقِ وَرَوَوْا نَحْوَ هَذَا أَيْضًا عَنْ عُمَرَ بْنِ الْخَطَّابِ؟ قَالَ عَلِيٌّ: وَهَذَانِ أَثَرَانِ مَكْذُوبَانِ؟ أَمَّا حَدِيثُ ابْنِ أَبِي أَوْفَى فَمِنْ طَرِيقِ الْحَجَّاجِ بْنِ فَرُّوخَ، وَهُوَ مُتَّفَقٌ عَلَى ضَعْفِهِ وَتَرْكِ الِاحْتِجَاجِ بِهِ وَأَمَّا خَبَرُ عُمَرَ فَمِنْ طَرِيقِ شَرِيكٍ الْقَاضِي، وَهُوَ ضَعِيفٌ - فَبَطَلَ التَّعَلُّقُ بِهِمَا؟ وَقَدْ ذَكَرْنَا أَنَّ الثَّابِتَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَعَنْ عُمَرَ خِلَافُ هَذَا؟ قَالَ عَلِيٌّ: وَهُمْ يَقُولُونَ: لَا نَقْبَلُ خَبَرَ الْوَاحِدِ فِيمَا تَعْظُمُ الْبَلْوَى بِهِ؟ قَالَ عَلِيٌّ: وَهَذَا مِمَّا تَعْظُمُ بِهِ الْبَلْوَى، فَلَوْ كَانَ كَمَا يَقُولُونَ مَا خَفِيَ عَلَى سَائِرِ الْفُقَهَاءِ، وَقَدْ قَبِلُوا فِيهِ خَبَرًا وَاهِيًا، وَتَرَكُوا لَهُ الْآثَارَ الثَّابِتَةَ

[مَسْأَلَةٌ وَيُسْتَحَبُّ لِكُلِّ مُصَلٍّ إذَا مَرَّ بِآيَةِ رَحْمَةٍ أَنْ يَسْأَلَ اللَّهَ تَعَالَى مِنْ فَضْلِهِ]

٤٥٠ - مَسْأَلَةٌ: وَنَسْتَحِبُّ لِكُلِّ مُصَلٍّ إذَا مَرَّ بِآيَةِ رَحْمَةٍ أَنْ يَسْأَلَ اللَّهَ تَعَالَى مِنْ فَضْلِهِ، وَإِذَا مَرَّ بِآيَةِ عَذَابٍ أَنْ يَسْتَعِيذَ بِاَللَّهِ عَزَّ وَجَلَّ مِنْ النَّارِ؟ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ،

ibn Saʿīd al-Qaṭṭān, ʿAbd al-Raḥmān ibn Mahdī, and Muḥammad ibn Abī ʿAdī—all of them from Shuʿbah from al-Aʿmash from Saʿd ibn ʿUbaydah from al-Mustawrid ibn al-Aḥnaf from Ṣilah ibn Zufar from Ḥudhayfah: That he prayed beside the Prophet—peace be upon him—during a night. Whenever the Prophet passed a verse of punishment, he would pause and seek refuge, and whenever he passed a verse of mercy, he would pause and supplicate. In his bowing, he would say: "Glory be to my Lord, the Most Great," and in his prostration: "Glory be to my Lord, the Most High."

وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، وَمُحَمَّدُ بْنُ أَبِي عَدِيٍّ، كُلُّهُمْ عَنْ شُعْبَةَ عَنْ الْأَعْمَشِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ الْمُسْتَوْرِدِ بْنِ الْأَحْنَفِ عَنْ صِلَةَ بْنِ زُفَرَ «عَنْ حُذَيْفَةَ: أَنَّهُ صَلَّى إِلَى جَنْبِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَيْلَةً، فَكَانَ إِذَا مَرَّ بِآيَةِ عَذَابٍ وَقَفَ فَتَعَوَّذَ، وَإِذَا مَرَّ بِآيَةِ رَحْمَةٍ وَقَفَ فَدَعَا، وَكَانَ يَقُولُ فِي رُكُوعِهِ: سُبْحَانَ رَبِّيَ الْعَظِيمِ، وَفِي سُجُودِهِ: سُبْحَانَ رَبِّيَ الْأَعْلَى» .

L7011 From the chain of Abd al-Razzaq from Sufyan al-Thawri from al-A'mash from Abu al-Duha: that Aisha, the Mother of the Believers, encountered this verse: {So Allah bestowed favor upon us and protected us from the punishment of the scorching infernal wind} [al-Tur: 27], so she said: "O Lord, bestow Your favor upon me and protect me from the punishment of the scorching infernal wind?" And through him to Sufyan: from al-Suddiyy and Mis'ar. Al-Suddiyy said: from Abd Khayr al-Hamdani who said: I heard Ali ibn Abi Talib recite in prayer "Sabbih isma rabbika al-a'la" (Glorify the name of your Lord, the Most High) [al-A'la: 1], so he said: "Glory be to my Lord, the Most High?" And Mis'ar said: from Umayr ibn Sa'id that Abu Musa al-Ash'ari recited in the Friday prayer {Sabbih isma rabbika al-a'la} (Glorify the name of your Lord, the Most High) [al-A'la: 1], so he said: "Glory be to my Lord, the Most High?" And from Abd al-Razzaq from Abu Ishaq al-Sabi'i from Sa'id ibn Jubayr from Ibn Abbas: that when he recited {Is not He able to bring the dead to life?} [al-Qiyamah: 40], he would say: "O Allah, certainly!" and when he recited {Sabbih isma rabbika al-a'la} (Glorify the name of your Lord, the Most High) [al-A'la: 1], he would say: "Glory be to my Lord, the Most High?" And from Shu'bah from Abu Ishaq from Sa'id ibn Jubayr from Ibn Abbas: a similar narration.[2]

وَمِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ الْأَعْمَشِ عَنْ أَبِي الضُّحَى: أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ مَرَّتْ بِهَذِهِ الْآيَةِ {فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ} [الطور: ٢٧] فَقَالَتْ: رَبِّ مُنَّ عَلَيَّ وَقِنِي عَذَابَ السَّمُومِ؟ وَبِهِ إلَى سُفْيَانَ: عَنْ السُّدِّيِّ وَمِسْعَرٍ قَالَ السُّدِّيُّ: عَنْ عَبْدِ خَيْرٍ الْهَمْدَانِيِّ قَالَ: سَمِعْت عَلِيَّ بْنَ أَبِي طَالِبٍ قَرَأَ فِي صَلَاةٍ " سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى " فَقَالَ: سُبْحَانَ رَبِّيَ الْأَعْلَى؟ وَقَالَ مِسْعَرٌ: عَنْ عُمَيْرِ بْنِ سَعِيدٍ أَنَّ أَبَا مُوسَى الْأَشْعَرِيَّ قَرَأَ فِي الْجُمُعَةِ {سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى} [الأعلى: ١] فَقَالَ: سُبْحَانَ رَبِّيَ الْأَعْلَى؟ وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّهُ كَانَ إذَا قَرَأَ {أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى} [القيامة: ٤٠] قَالَ: اللَّهُمَّ بَلَى وَإِذَا قَرَأَ {سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى} [الأعلى: ١] قَالَ: سُبْحَانَ رَبِّيَ الْأَعْلَى؟ وَعَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ نَحْوُهُ.

L7012 From 'Alqama: He recited, "My Lord, increase me in knowledge" [20:114], then said, "My Lord, increase me in knowledge?"[3]

وَعَنْ عَلْقَمَةَ: أَنَّهُ قَرَأَ {رَبِّ زِدْنِي عِلْمًا} [طه: ١١٤] فَقَالَ: رَبِّ زِدْنِي عِلْمًا؟

[2] **Qur'an references (L7011):** Qur'an 52:27 (At-Tur); Qur'an 87:1 (Al-A'la); Qur'an 75:40 (Al-Qiyamah).

[3] **Qur'an references (L7012):** Qur'an 20:114 (Taha).

L7013 From Hujr al-Madari: He would pray, and when he recited “Have you considered what you emit?” (al-Wāqiʿah 56:58) and “Do you create it, or are We the Creators?” (al-Wāqiʿah 56:59), he would say: “Rather, You are my Lord.”[4]

وَعَنْ حُجْرٌ الْمَدَرِيِّ أَنَّهُ كَانَ يُصَلِّي، فَإِذَا قَرَأَ {أَفَرَأَيْتُمْ مَا تُمْنُونَ} [الواقعة: ٥٨] {أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ} [الواقعة: ٥٩] قَالَ: بَلْ أَنْتَ رَبِّ

L7014 **Issue: When the one praying says, “Allah hears the one who praises Him, our Lord, and to You is all praise.”**

[مَسْأَلَةٌ إِذَا قَالَ المصلي سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَك الْحَمْدُ]

L7015 451 - Issue: We recommend for every person praying, when saying: “Allah hears those who praise Him; Our Lord, and to You is all praise,” to add: “the fullness of the heavens and the earth, and the fullness of what You will of anything beyond.” If one adds beyond this: “O You worthy of praise and glory, the truest statement a servant has said, and all of us are Your servants. There is no preventer of what You grant nor giver of what You withhold, nor can the possessor of might benefit from his might originating from You,” then that is good. If one limits oneself to the first [phrase], then that is good.

٤٥١ - مَسْأَلَةٌ: وَنَسْتَحِبُّ لِكُلِّ مُصَلٍّ إِذَا قَالَ: " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَك الْحَمْدُ " أَنْ يَقُولَ " مِلْءَ السَّمَوَاتِ وَالْأَرْضِ، وَمِلْءَ مَا شِئْت مِنْ شَيْءٍ بَعْدُ " فَإِنْ زَادَ عَلَى ذَلِكَ " أَهْلَ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَك عَبْدٌ، لَا مَانِعَ لِمَا أَعْطَيْت وَلَا مُعْطِيَ لِمَا مَنَعْت، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْك الْجَدُّ " فَحَسَنٌ، وَإِنْ اقْتَصَرَ عَلَى الْأَوَّلِ: فَحَسَنٌ.

L7016–7017 The proof of that is what Ḥammām narrated to us: ʿAbbās ibn Aṣbagh narrated to us, Muḥammad ibn ʿAbd al-Malik ibn Ayman narrated to us, ʿAbdullāh ibn Aḥmad ibn Ḥanbal narrated to us, saying: My father narrated to me from Abū Muʿāwiyah, who narrated from al-Aʿmash, from ʿUbayd ibn al-Ḥasan, from ʿAbdullāh ibn Abī Awfā, who said: “When the Messenger of Allah, may Allah’s peace and blessings be upon him, said, ‘Allah hears those who praise Him,’ he would say: ‘O Allah, our Lord, to You belongs all praise: the fullness of the heavens, the fullness of the earth, and the fullness of what You will of anything besides.’”

بُرْهَانُ ذَلِكَ -: مَا حَدَّثَنَاهُ حَمَامٌ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ حَدَّثَنِي أَبِي ثنا أَبُو مُعَاوِيَةَ ثنا الْأَعْمَشُ عَنْ عُبَيْدِ بْنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، قَالَ: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلْءَ السَّمَاوَاتِ، وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ» .

L7018 Hammam narrated to us, Abbas narrated to us, Ibn Ayman narrated to us, Ahmad ibn Zuhayr ibn Harb narrated to us, his father narrated to us, Waki’ narrated to us, Al-A’mash narrated from Ubayd ibn al-Hasan al-Muzani, who said: I heard Abdullah ibn Abi Awfa say: “When the Messenger of Allah—peace and blessings be upon him—raised his head from bowing, he would say: ’Allah hears the one who praises Him. O Allah, our Lord, to You belongs all

حَدَّثَنَا حَمَامٌ ثنا عَبَّاسٌ ثنا ابْنُ أَيْمَنَ ثنا أَحْمَدُ بْنُ زُهَيْرِ بْنِ حَرْبٍ ثنا أَبِي ثنا وَكِيعٌ ثنا الْأَعْمَشُ عَنْ عُبَيْدِ بْنِ الْحَسَنِ الْمُزَنِيِّ قَالَ: سَمِعْت عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى يَقُولُ: «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إذَا رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ، مِلْءَ السَّمَاوَاتِ، وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْت مِنْ شَيْءٍ بَعْدُ» .

[4] **Qur’an references (L7013):** Qur’an 56:58 (Al-Waqi’ah); Qur’an 56:59 (Al-Waqi’ah).

praise—the fullness of the heavens, the fullness of the earth, and the fullness of what You will of anything thereafter.”’

قَالَ عَلِيٌّ: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثِنَا أَحْمَدُ بْنُ فَتْحٍ ثِنَا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثِنَا أَحْمَدُ بْنُ مُحَمَّدٍ ثِنَا أَحْمَدُ بْنُ عَلِيٍّ ثِنَا مُسْلِمُ بْنُ الْحَجَّاجِ ثِنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ أَبُو بَكْرٍ ثِنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ عَنْ الْأَعْمَشِ عَنْ عُبَيْدِ بْنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ: «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إذَا رَفَعَ ظَهْرَهُ مِنْ الرُّكُوعِ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلْءَ السَّمَاوَاتِ، وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ» .

L7019 Ali said: Abdullah ibn Yusuf narrated to us, Ahmad ibn Fath narrated to us, Abdul Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad narrated to us, Ahmad ibn Ali narrated to us, Muslim ibn al-Hajjaj narrated to us, Abdullah ibn Abi Shaybah (Abu Bakr) narrated to us, Abu Muawiyah narrated to us, and Waki‘ narrated to us from al-A‘mash from Ubayd ibn al-Hasan from Abdullah ibn Abi Awfa, who said: “When the Messenger of Allah (peace and blessings be upon him) raised his back from bowing, he would say: ’Allah hears the one who praises Him. O Allah, our Lord, to You belongs all praise—the fullness of the heavens, the fullness of the earth, and the fullness of what You will of anything after that.”’[5]

وَبِهِ إلَى مُسْلِمٍ: ثِنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ ثِنَا مَرْوَانُ بْنُ مُحَمَّدٍ الدِّمَشْقِيُّ ثِنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ عَطِيَّةَ بْنِ قَيْسٍ عَنْ قَزَعَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إذَا رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ قَالَ: رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَالْأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ - وَكُلُّنَا لَكَ عَبْدٌ - اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ» .

L7020 And through him to Imam Muslim: Abdullah ibn Abdur-Rahman ad-Darimi narrated, Marwan ibn Muhammad ad-Dimashqi narrated, Sa‘eed ibn Abd al-Aziz narrated from ‘Atiyyah ibn Qays from Qaza‘ah from Abu Sa‘eed al-Khudri, who said: “When the Messenger of Allah (peace and blessings of Allah be upon him) raised his head from bowing, he would say: ’Our Lord, to You belongs all praise filling the heavens and the earth and as much as You will of anything beyond that. O Possessor of praise and glory, the truest word a servant has ever said—and all of us are Your servants—O Allah, none can withhold what You grant, none can grant what You withhold, nor can the possessor of might avail them of their might before You.”’

وَبِهِ إلَى مُسْلِمٍ ثِنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثِنَا هُشَيْمُ بْنُ بَشِيرٍ أَنَا هِشَامُ بْنُ حَسَّانٍ عَنْ قَيْسِ بْنِ سَعْدٍ عَنْ عَطَاءٍ هُوَ ابْنُ أَبِي رَبَاحٍ - عَنْ ابْنِ عَبَّاسٍ «أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إذَا رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ قَالَ: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلْءَ السَّمَاوَاتِ، وَمِلْءَ الْأَرْضِ وَمَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ، لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ» .

L7021–7022 And through him to Muslim: Abu Bakr ibn Abi Shaybah narrated to us: Hushaym ibn Bashir narrated to us, from Hisham ibn Hassan, from Qays ibn Sa’d, from ’Ata’—he is Ibn Abi Rabah—from Ibn ’Abbas: “The Prophet—peace and blessings of Allah be upon him—would say when raising his head from bowing: ’O Allah, our Lord, to You belongs all praise—the fullness of the heavens, the fullness of the earth, the fullness of what lies between them, and the fullness of what You will thereafter. O You Worthy of all praise and majesty, none can withhold what You grant, none can grant what You

[5] **Hadith references (L7019):** Mishkat al-Masabih 875.

withhold, nor can the possessor of power avail himself of his power before You.'"

L7023 Ali said: These are convergent narrations, mass-transmitted hadiths, and mutually supportive reports—it is not permissible for anyone to disregard them. A group of the righteous predecessors held this opinion, as Abdullah ibn Rabīʿ narrated to us from Abdullah ibn Muḥammad ibn ʿUthmān, from Aḥmad ibn Khālid, from ʿAlī ibn ʿAbd al-ʿAzīz, from al-Ḥajjāj ibn al-Minhāl, from Ḥammād ibn Salamah, from Qays ibn Saʿd and Ḥammād ibn Abī Sulaymān, from Saʿīd ibn Jubayr: that Ibn ʿAbbās, when raising his head from bowing, would say: "O Allah, our Lord, to You belongs all praise—fill of the heavens, fill of the earth, and fill of whatever You will beyond that."

قَالَ عَلِيٌّ: فَهَذِهِ آثَارٌ مُتَظَاهِرَةٌ وَأَحَادِيثُ مُتَوَاتِرَةٌ، وَرِوَايَاتٌ مُتَنَاصِرَةٌ وَلَا يَسَعُ أَحَدًا الرَّغْبَةُ عَنْهَا؟ وَقَدْ قَالَ بِهَذَا طَائِفَةٌ مِنْ السَّلَفِ الصَّالِحِ -: كَمَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثِنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنُ عُثْمَانَ ثِنَا أَحْمَدُ بْنُ خَالِدٍ ثِنَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ ثِنَا الْحَجَّاجُ بْنُ الْمِنْهَالِ ثِنَا حَمَّادُ بْنُ سَلَمَةَ ثِنَا قَيْسُ بْنُ سَعْدٍ، وَحَمَّادُ بْنُ أَبِي سُلَيْمَانَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ: أَنَّ ابْنَ عَبَّاسٍ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ قَالَ: " اللَّهُمَّ رَبَّنَا لَك الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْت مِنْ شَيْءٍ بَعْدُ ".

L7024 Abdullah ibn Yusuf narrated to us, Ahmad ibn Fath narrated to us, Abdul Wahhab ibn Isa narrated to us, Ahmad ibn Ali narrated to us, Muslim ibn Al-Hajjaj narrated to us, Ubaidullah ibn Muadh Al-Anbari narrated to us, Shu'bah narrated from Al-Hakam that Abu Ubaydah ibn Abdullah ibn Mas'ud used to lead people in prayer. When he raised his head from bowing, he would stand long enough to say: "O Allah, our Lord, to You belongs all praise filling the heavens, the earth, and as much as You will of anything beyond that. You are the One deserving of praise and glory. None can withhold what You grant, and none can grant what You withhold. Can the possessor of any grandeur avail against You with his grandeur?" Ali said: "This is also the view of Al-Shafi'i, his companions, and some of our companions. We adopt this position, and success is from Allah, the Exalted."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثِنَا أَحْمَدُ بْنُ فَتْحٍ ثِنَا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثِنَا أَحْمَدُ بْنُ عَلِيٍّ ثِنَا مُسْلِمُ بْنُ الْحَجَّاجِ ثِنَا عُبَيْدِ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ ثِنَا شُعْبَةُ عَنْ الْحَكَمِ أَنَّ أَبَا عُبَيْدَةَ بْنَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ كَانَ يُصَلِّي بِالنَّاسِ، فَإِذَا رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ قَامَ قَدْرَ مَا يَقُولُ: اللَّهُمَّ رَبَّنَا لَك الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْت مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ، لَا مَانِعَ لِمَا أَعْطَيْت، وَلَا مُعْطِيَ لِمَا مَنَعْت وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْك الْجَدُّ؟ قَالَ عَلِيٌّ: وَهَذَا أَيْضًا قَوْلُ الشَّافِعِيِّ، وَأَصْحَابِهِ، وَبَعْضِ أَصْحَابِنَا، وَبِهِ نَأْخُذُ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

An issue regarding one who prolongs his bowing, prostration, and the standing during his rising from the bowing.

[مَسْأَلَةٌ مِنْ طَوَّلَ رُكُوعَهُ وَسُجُودَهُ وَوُقُوفَهُ فِي رَفْعِهِ مِنْ الرُّكُوعِ]

L7026 452 – Question:

٤٥٢ - مَسْأَلَةٌ:

L7027 If one extends his bowing, prostration, standing while rising from bowing, and sitting between the two prostrations such that each of these equals the duration of his standing recitation before bowing, that is recommended.

فَإِنْ طَوَّلَ الْإِنْسَانُ رُكُوعَهُ وَسُجُودَهُ وَوُقُوفَهُ فِي رَفْعِهِ مِنْ الرُّكُوعِ وَجُلُوسِهِ بَيْنَ السَّجْدَتَيْنِ، حَتَّى يَكُونَ كُلُّ شَيْءٍ مِنْ ذَلِكَ مُسَاوِيًا لِوُقُوفِهِ مُدَّةَ قِرَاءَتِهِ قَبْلَ الرُّكُوعِ فَحَسَنٌ.

L7028–7030 Narrated to us Abdullah ibn Yusuf. Narrated to us Ahmad ibn Fath. Narrated to us Abd al-Wahhab ibn Isa. Narrated to us Ahmad ibn Muhammad. Aḥmad ibn ʿAlī narrated to us, Muslim ibn al-Ḥajjāj narrated to us, Abū Kāmil Fuḍayl ibn al-Ḥusayn al-Jaḥdarī narrated to us from Abū ʿAwānah from Hilāl ibn Abī Ḥumayd from ʿAbd al-Raḥmān ibn Abī Laylā from al-Barāʾ ibn ʿĀẓib, who said: “I attentively observed the prayer with Muḥammad—may Allah bless him and grant him peace—and found his standing, his *rukūʿ*, his rising from *rukūʿ*, his prostration, then his sitting between the two prostrations, followed by another prostration, then his sitting, and his sitting between the *taslīm* and departure to be nearly equal in duration.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو كَامِلٍ فُضَيْلُ بْنُ الْحُسَيْنِ الْجَحْدَرِيُّ عَنْ أَبِي عَوَانَةَ عَنْ هِلَالِ بْنِ أَبِي حُمَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ «رَمَقْتُ الصَّلَاةَ مَعَ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَوَجَدْتُ قِيَامَهُ فَرَكْعَتَهُ فَاعْتِدَالَهُ بَعْدَ رُكُوعِهِ فَسَجْدَتَهُ فَجِلْسَتَهُ بَيْنَ السَّجْدَتَيْنِ فَسَجْدَتَهُ فَجِلْسَتَهُ وَجِلْسَتَهُ مَا بَيْنَ التَّسْلِيمِ وَالِانْصِرَافِ قَرِيبًا مِنْ السَّوَاءِ» .

L7031 And through him to Muslim: Abu Bakr ibn Nafiʿ al-ʿAbdi narrated to us, Bahz ibn Asad narrated to us, Hammad said: Thabit reported from Anas, who said: “You never prayed behind anyone whose prayer was more concise yet properly complete than that of the Messenger of Allah (peace and blessings be upon him). The prayer of the Messenger of Allah (peace and blessings be upon him) was moderate, and Abu Bakr’s prayer was moderate. When ʿUmar ibn al-Khattab became caliph, he prolonged the Fajr prayer. The Messenger of Allah (peace and blessings be upon him) would, upon saying ‘Allah hears those who praise Him,’ remain standing until we thought he had forgotten, then he would prostrate and sit between the two prostrations until we thought he had forgotten.”

وَبِهِ إلَى مُسْلِمٍ: ثنا أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ ثنا بَهْزُ بْنُ أَسَدٍ ثنا حَمَّادٌ أَنَا ثَابِتٌ «عَنْ أَنَسٍ قَالَ: مَا صَلَّيْتَ خَلْفَ أَحَدٍ أَوْجَزَ صَلَاةً مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي تَمَامٍ، كَانَتْ صَلَاةُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مُتَقَارِبَةً، وَكَانَتْ صَلَاةُ أَبِي بَكْرٍ مُتَقَارِبَةً، فَلَمَّا كَانَ عُمَرُ بْنُ الْخَطَّابِ مَدَّ فِي صَلَاةِ الْفَجْرِ، وَكَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ قَامَ حَتَّى نَقُولَ: قَدْ أَوْهَمَ، ثُمَّ يَسْجُدُ وَيَقْعُدُ بَيْنَ السَّجْدَتَيْنِ حَتَّى نَقُولَ: قَدْ أَوْهَمَ» .

L7032 The righteous predecessors acted upon it—as narrated to us by ʿAbd al-Raḥmān ibn ʿAbd Allāh ibn Khālid, who narrated to us from Ibrāhīm ibn Aḥmad, who narrated to us from al-Farbarī, who narrated to us from al-Bukhārī, who narrated to us from Sulaymān ibn Ḥarb, who narrated to us from Ḥammād ibn Zayd, from Thābit al-Bunānī: From Anas, who said: “I do not neglect to pray with you as I saw the Messenger of Allāh (peace and blessings of Allāh be upon him) pray with us.” Thābit said: “Anas would do something I have not seen you all do. When he raised his head from bowing, he would stand for so long that someone might say, ‘He has forgotten,’ and

وَفَعَلَهُ السَّلَفُ الطَّيِّبُ -: كَمَا حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا سُلَيْمَانُ بْنُ حَرْبٍ ثنا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ الْبُنَانِيِّ «عَنْ أَنَسٍ أَنَّهُ قَالَ: إنِّي لَا آلُو أَنْ أُصَلِّيَ بِكُمْ كَمَا رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي بِنَا، قَالَ ثَابِتٌ: فَكَانَ أَنَسٌ يَصْنَعُ شَيْئًا لَمْ أَرَكُمْ تَصْنَعُونَهُ، كَانَ إذَا رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ قَامَ حَتَّى يَقُولَ الْقَائِلُ: قَدْ نَسِيَ، وَبَيْنَ السَّجْدَتَيْنِ حَتَّى يَقُولَ الْقَائِلُ: قَدْ نَسِيَ» .

between the two prostrations, he would stay for so long that someone might say, ‘He has forgotten.’”[6]

L7033 Ali said: This clarifies that there is no authoritative proof in the actions of anyone other than the Messenger of Allah (peace and blessings of Allah be upon him).

L7034 From Waki‘, from Sufyan, from Mansur, from Ibrahim, who said: Abu ‘Ubaydah ibn ‘Abdullah ibn Mas‘ud used to prolong the standing after bowing, and they would criticize him for that. ‘Ali said: The blameworthy one is whoever criticizes the practice of the Messenger of Allah—peace be upon him—and relies on that which has no scriptural basis. And with Allah, the Exalted, is success.

L7035 ## Issue: The Proper Performance of the Rukūʿ

L7036 453 - Issue

L7037–7039 The proper manner of bowing is that one neither raises his head when bowing nor tilts it, but keeps it aligned with his back. As for prostration, he must arch his back as much as possible and spread his arms apart to the fullest extent. The man and the woman are the same in all of that: Narrated to us by ʿAbd al-Raḥmān ibn ʿAbd Allāh ibn Khālid; narrated to us by Ibrāhīm ibn Aḥmad; narrated to us by al-Farbarī; narrated to us by al-Bukhārī; narrated to us by Yaḥyā ibn Bukayr; narrated to us by Bakr ibn Muḍar, from Jaʿfar ibn Rabīʿah, from Ibn Hurmuz, from ʿAbd Allāh ibn Mālik ibn Buḥaynah: “That the Prophet—peace and blessings of Allah be upon him—when he prayed, would separate between his hands until the whiteness of his armpits became visible.”

L7040 Narrated by Abdullah ibn Yusuf → Ahmad ibn Fath → Abdul Wahhab ibn Isa → Ahmad ibn Muhammad → Ahmad ibn Ali → Muslim ibn Al-Hajjaj → Yahya → Sufyan ibn Uyaynah → Ubaidullah ibn Abdullah ibn Al-Asamm → his uncle Yazid ibn Al-Asamm → Maymunah, the wife of the Prophet

قَالَ عَلِيٌّ: هَذَا يُوَضِّحُ أَنَّهُ لَا حُجَّةَ فِي عَمَلِ أَحَدٍ دُونَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

وَعَنْ وَكِيعٍ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ إبْرَاهِيمَ قَالَ: كَانَ أَبُو عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يُطِيلُ الْقِيَامَ بَعْدَ الرُّكُوعِ فَكَانُوا يَعِيبُونَ ذَلِكَ عَلَيْهِ؟ قَالَ عَلِيٌّ: الْمَعِيبُ هُوَ مَنْ عَابَ عَمَلَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَعَوَّلَ عَلَى مَا لَا حُجَّةَ فِيهِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ: تَحْسِينُ الرُّكُوعِ]

٤٥٣ - مَسْأَلَةٌ:

وَتَحْسِينُ الرُّكُوعِ هُوَ أَنْ لَا يَرْفَعَ رَأْسَهُ إذَا رَكَعَ وَلَا يُمِيلَهُ، لَكِنْ مُعْتَدِلًا مَعَ ظَهْرِهِ، وَأَمَّا فِي السُّجُودِ فَيُقْنِطُرُ ظَهْرَهُ جِدًّا مَا أَمْكَنَهُ، وَيُفَرِّجُ ذِرَاعَيْهِ مَا أَمْكَنَهُ، الرَّجُلُ وَالْمَرْأَةُ فِي كُلِّ ذَلِكَ سَوَاءٌ -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا يَحْيَى بْنُ بُكَيْرٍ ثنا بَكْرُ بْنُ مُضَرَ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنْ ابْنِ هُرْمُزٍ عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ بْنِ بُحَيْنَةَ «أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إذَا صَلَّى فَرَّجَ بَيْنَ يَدَيْهِ حَتَّى يَبْدُوَ بَيَاضُ إبْطَيْهِ» .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا يَحْيَى عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَصَمِّ عَنْ عَمِّهِ يَزِيدَ بْنِ الْأَصَمِّ: أَنَّهُ أَخْبَرَهُ عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ - صَلَّى

[6] **Hadith references (L7032):** Sahih al-Bukhari 821.

(peace and blessings be upon him), who said: “When the Prophet (peace and blessings be upon him) prostrated, if a lamb had wanted to pass beneath him, it could certainly have passed.”[7]

L7041 By the same chain to Muslim: Ishāq ibn Ibrāhīm—who is Ibn Rāhawayh—narrated to us: “‘Īsā ibn Yūnus narrated to us from Ḥusayn al-Muʿallim, from Budayl ibn Maysarah, from Abī al-Jawzāʾ, from ʿĀʾishah: ‘The Messenger of Allah—peace and blessings be upon him—when he bowed, would neither raise his head nor lower it.’”

L7042 It was narrated to us from Hammad ibn Salama, from Abu Jamrah: I said to A’idh ibn Amr al-Muzani, “When I bow, should I fully straighten my back in my rukūʿ?” He said, “No, but moderate your posture until the vertebrae of your spine are aligned.” I said, “When I prostrate, should I rest on my elbows?” He said, “No, but keep them lifted away from the ground.”

L7043 ʿUmar ibn al-Khaṭṭāb used to instruct his companions, when bowing [in prayer], not to cover [their heads] nor to lower them excessively.

L7044–7046 From Waki’ through his father through Shihab al-Bariqi that Ali ibn Abi Talib, when he prostrated, would spread his elbows away from his sides. Just as the underfed camel becomes emaciated.

L7047 From Waki‘, from Zakariyya ibn Abī Zāʾida, from Abū Isḥāq al-Sabīʿī, who said: “I saw Masrūq prostrating as if he were hunched?” From al-Ḥasan: “A man bows without raising his head upward nor letting it droop.” From Ibrāhīm al-Nakhaʿī: He disliked grasping his knees or excessively straightening his back in the bowing, and this is the view of al-Shāfiʿī, Abū Sulaymān, and the People of Hadith.

L7048 As for the woman—if there were a ruling contrary to this, the Messenger of Allah—may Allah bless him and grant him peace—would not have neglected to clarify it. What manifests from her in this action is precisely what mani-

اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَتْ: «كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا سَجَدَ لَوْ شَاءَتْ بَهْمَةٌ أَنْ تَمُرَّ بَيْنَ يَدَيْهِ لَمَرَّتْ» .

وَبِهِ إِلَى مُسْلِمٍ: ثِنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ هُوَ ابْنُ رَاهْوَيْهِ - أَنَا عِيسَى بْنُ يُونُسَ ثِنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ عَنْ أَبِي الْجَوْزَاءِ عَنْ عَائِشَةَ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " كَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ» .

وَرُوِّينَا عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَبِي جَمْرَةَ قُلْت لِعَائِذِ بْنِ عَمْرٍو الْمُزَنِيِّ إِذَا رَكَعْت أَنْصِبُ فِي رُكُوعِي؟ قَالَ: لَا، وَلَكِنْ اعْتَدِلْ حَتَّى تَسْتَوِيَ أَطْبَاقُ صُلْبِك، قُلْت: إِذَا سَجَدْت أَسْجُدُ عَلَى مِرْفَقَيَّ؟ قَالَ: لَا، وَلَكِنْ جَافِيهِمَا.

وَعَنْ وَكِيعٍ عَنْ طَلْحَةَ الْقَصَّابِ عَنْ الْحَسَنِ الْبَصْرِيِّ قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ يُعَلِّمُ أَصْحَابَهُ إذَا رَكَعُوا أَنْ لَا يُقَنِّعُوا وَلَا يُصَوِّبُوا.

وَعَنْ وَكِيعٍ عَنْ أَبِيهِ عَنْ شِهَابٍ الْبَارِقِيِّ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ كَانَ إذَا سَجَدَ خَوَى كَمَا يَخْوِي الْبَعِيرُ الضَّامِرُ.

وَعَنْ وَكِيعٍ عَنْ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ قَالَ: رَأَيْت مَسْرُوقًا سَاجِدًا كَأَنَّهُ أَحْدَبُ؟ وَعَنْ الْحَسَنِ: يَرْكَعُ الرَّجُلُ غَيْرَ شَاخِصٍ وَلَا مُنَكِّسٍ؟ وَعَنْ إبْرَاهِيمَ النَّخَعِيِّ: أَنَّهُ كَانَ يَكْرَهُ أَنْ يُقَنِّعَ أَوْ يُصَوِّبَ فِي الرُّكُوعِ وَهُوَ قَوْلُ الشَّافِعِيِّ، وَأَبِي سُلَيْمَانَ، وَأَصْحَابِ الْحَدِيثِ.

[7] **Hadith references (L7040):** Sahih Muslim 496.

fests from her in opposing it, with no distinction—and in Allah the Exalted do we hold fast?

وَأَمَّا الْمَرْأَةُ - فَلَوْ كَانَ لَهَا حُكْمٌ بِخِلَافِ ذَلِكَ لَمَا أَغْفَلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَيَانَ ذَلِكَ، وَالَّذِي يَبْدُو مِنْهَا فِي هَذَا الْعَمَلِ هُوَ بِعَيْنِهِ الَّذِي يَبْدُو مِنْهَا فِي خِلَافِهِ، وَلَا فَرْقَ - وَبِاللَّهِ تَعَالَى نَعْتَصِمُ؟

L7049 **It is recommended for every person performing prayer, when raising their head from the second prostration, to sit upright in a composed posture.**

[مَسْأَلَةٌ يُسْتَحَبُّ لِكُلِّ مُصَلٍّ إِذَا رَفَعَ رَأْسَهُ مِنْ السَّجْدَةِ الثَّانِيَةِ أَنْ يَجْلِسَ مُتَمَكِّنًا]

L7050 454 - Issue: We recommend that every person performing prayer, upon raising their head from the second prostration, sit in a stable manner, then rise from that sitting position to perform the second and fourth rak'ahs.

٤٥٤ - مَسْأَلَةٌ: وَنَسْتَحِبُّ لِكُلِّ مُصَلٍّ إِذَا رَفَعَ رَأْسَهُ مِنْ السَّجْدَةِ الثَّانِيَةِ أَنْ يَجْلِسَ مُتَمَكِّنًا ثُمَّ يَقُومَ مِنْ ذَلِكَ الْجُلُوسِ إلَى الرَّكْعَةِ الثَّانِيَةِ وَالرَّابِعَةِ؟ .

L7051 Narrated to us 'Abd al-Raḥmān ibn 'Abd Allāh ibn Khālid; narrated to us Ibrāhīm ibn Aḥmad; narrated to us al-Farbariyy; narrated to us al-Bukhārī; narrated to us Muḥammad ibn al-Ṣabbāḥ; narrated to us Hushaym; narrated to us Khālid—al-Ḥadhdhā'—from Abī Qilābah, from Mālik ibn al-Ḥuwayrith al-Laythī: "He saw the Prophet—peace and blessings of Allah be upon him—praying. When he was in the witr portion of his prayer, he would not stand up until he had sat upright completely."[8]

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا مُحَمَّدُ بْنُ الصَّبَّاحِ أَنَا هُشَيْمٌ أَنَا خَالِدٌ هُوَ الْحَذَّاءُ - عَنْ أَبِي قِلَابَةَ أَنَا مَالِكُ بْنُ الْحُوَيْرِثِ اللَّيْثِيُّ «أَنَّهُ رَأَى النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي، فَإِذَا كَانَ فِي وِتْرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ قَاعِدًا» .

L7052–7054 And this is the practice of a group of the Salaf: Abdullah ibn Rabee' narrated to us, Muhammad ibn Ishaaq ibn as-Sulaim narrated to us, Ibn al-A'rabi narrated to us, Abu Dawud narrated to us, Musaddad narrated to us, Isma'eel – that is Ibn Ulayyah – narrated to us from Ayyoob as-Sakhtiyani from Abu Qilaabah, Abu Sulayman Maalik ibn al-Huwayrith narrated to us in our mosque, saying: "I pray with you not intending the prayer itself, but rather I intend to show you how I saw the Messenger of Allah (peace and blessings be upon him) pray." Abu Qilabah said: He prayed like the prayer of this sheikh of ours, meaning Amr Ibn Salamah, your imam, and he mentioned that when he raised his head from the second prostration in the first rak'ah, he would sit and then rise.

وَهُوَ عَمَلُ طَائِفَةٍ مِنْ السَّلَفِ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إسْحَاقَ بْنِ السُّلَيْمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا مُسَدَّدٌ ثنا إسْمَاعِيلُ هُوَ ابْنُ عُلَيَّةَ - عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ أَبِي قِلَابَةَ «ثنا أَبُو سُلَيْمَانَ مَالِكُ بْنُ الْحُوَيْرِثِ فِي مَسْجِدِنَا قَالَ: إنِّي لَأُصَلِّي بِكُمْ مَا أُرِيدُ الصَّلَاةَ، وَلَكِنِّي أُرِيدُ أُرِيكُمْ كَيْفَ رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ أَبُو قِلَابَةَ: كَانَ يُصَلِّي مِثْلَ صَلَاةِ شَيْخِنَا هَذَا، يَعْنِي عَمْرَو بْنَ سَلَمَةَ إمَامَكُمْ، وَذَكَرَ أَنَّهُ كَانَ إذَا رَفَعَ رَأْسَهُ مِنْ السَّجْدَةِ الثَّانِيَةِ فِي الرَّكْعَةِ الْأُولَى قَعَدَ ثُمَّ قَامَ» .

[8] **Hadith references (L7051):** Mishkat al-Masabih 796.

L7055–7057 Ali said: This ʻAmr has the status of a Companion, and his father was a Companion. Thus, this represents the practice of a group of the Companions and others with them. It has been reported to us from Ahmad ibn Hanbal that Hammad ibn Zayd acted upon this based on the hadith of Malik ibn al-Huwayrith. This is the view of al-Shāfiʿī, Ahmad, and Dawūd. Abū Ḥanīfah and Mālik did not hold this view. Ali said: This is among matters where they abandoned the practice of two Companions – may Allah be pleased with them – despite no opposing stance from other Companions being known, yet they uphold this when it conforms to their emulation. If they argue using the hadith of Abū Ḥumayd – which we shall mention after this section, Allah willing – claiming it lacks mention of this sitting posture, we reply: You have no valid argument here, for not all Sunnah practices are mentioned in every hadith. Though Abū Ḥumayd did not mention it, other Companions did, nor did Abū Ḥumayd state that it was not practiced. Whoever inserts this into Abū Ḥumayd's narration has falsely attributed lies to Abū Ḥumayd and to the Messenger of Allah – peace and blessings be upon him. There is no difference between one who says, "Had the Messenger of Allah – peace and blessings be upon him – performed this, Abū Ḥumayd would have mentioned it," and one who counters, "Had he not performed it, Abū Ḥumayd would have mentioned its absence." The wonder is that they opposed Abū Ḥumayd's explicit textual report – as we shall clarify, Allah willing – dismissing its authority regarding what it contains, yet citing it to validate what it excludes – this is truly astounding! Ali said: This exemplifies their abandonment of both the Sunnah and analogical reasoning, despite their claim to uphold juridical analogy. Why did they not argue: Just as one rises for the third rakʿah only from a seated position, so too should one rise for the second and fourth rakʿahs? Except out of inaction, but they neither follow the Sunnah nor excel in Qiyas—and success comes from Allah, the Most High.

قَالَ عَلِيٌّ: عَمْرٌو هَذَا لَهُ صُحْبَةٌ، وَلِأَبِيهِ صُحْبَةٌ، فَهُوَ عَمَلُ طَائِفَةٍ مِنْ الصَّحَابَةِ وَغَيْرِهِمْ مَعَهُمْ؟ وَرُوِّينَا - عَنْ أَحْمَدَ بْنِ حَنْبَلٍ: أَنَّ حَمَّادَ بْنَ زَيْدٍ كَانَ يَفْعَلُ ذَلِكَ عَلَى حَدِيثِ مَالِكِ بْنِ الْحُوَيْرِثِ، وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ، وَدَاوُد؟ وَلَمْ يَرَ ذَلِكَ أَبُو حَنِيفَةَ وَمَالِكٌ قَالَ عَلِيٌّ: وَهَذَا مِمَّا تَرَكُوا فِيهِ عَمَلَ صَاحِبَيْنِ لَا يُعْرَفُ لَهُمَا مُخَالِفٌ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -، وَهُمْ يُعَظِّمُونَ ذَلِكَ إذَا وَافَقَ تَقْلِيدَهُمْ؟ فَإِنْ احْتَجُّوا بِحَدِيثِ أَبِي حُمَيْدٍ - الَّذِي نَذْكُرُهُ بَعْدَ هَذَا الْفَصْلِ إنْ شَاءَ اللَّهُ تَعَالَى - بِأَنَّهُ لَيْسَ فِيهِ هَذَا الْجُلُوسُ؟ قُلْنَا لَهُمْ: لَا حُجَّةَ لَكُمْ فِي هَذَا، لِأَنَّهُ لَيْسَ تُذْكَرُ جَمِيعُ السُّنَنِ فِي كُلِّ حَدِيثٍ، وَإِنْ كَانَ لَمْ يَذْكُرْهُ أَبُو حُمَيْدٍ فَقَدْ ذَكَرَهُ غَيْرُهُ مِنْ الصَّحَابَةِ، وَلَمْ يَذْكُرْ أَبُو حُمَيْدٍ أَنَّهُ كَانَ لَا يَفْعَلُ ذَلِكَ، فَمَنْ أَقْحَمَ ذَلِكَ فِي حَدِيثِ أَبِي حُمَيْدٍ فَقَدْ كَذَبَ عَلَى أَبِي حُمَيْدٍ، وَعَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَا فَرْقَ بَيْنَ مَنْ قَالَ: لَوْ فَعَلَ ذَلِكَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَذَكَرَ أَبُو حُمَيْدٍ أَنَّهُ فَعَلَهُ -: وَبَيْنَ مَنْ عَارَضَهُ، فَقَالَ: لَوْ لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَذَكَرَ أَبُو حُمَيْدٍ أَنَّهُ كَانَ لَا يَفْعَلُهُ؟ وَالْعَجَبُ أَنَّهُمْ خَالَفُوا حَدِيثَ أَبِي حُمَيْدٍ فِيمَا ذُكِرَ فِيهِ نَصًّا، كَمَا نُبَيِّنُ إنْ شَاءَ اللَّهُ تَعَالَى، فَلَمْ يَرَوْهُ حُجَّةً فِيمَا فِيهِ، وَاحْتَجُّوا بِهِ فِيمَا لَيْسَ فِيهِ وَهَذَا عَجَبٌ جِدًّا؟ قَالَ عَلِيٌّ: وَهَذَا مِمَّا تَرَكُوا فِيهِ السُّنَّةَ وَالْقِيَاسَ وَهُمْ يَدَّعُونَ أَنَّهُمْ أَصْحَابُ قِيَاسٍ؟ فَهَلَّا قَالُوا: كَمَا لَا يَقُومُ إلَى الرَّكْعَةِ الثَّالِثَةِ إلَّا مِنْ قُعُودٍ فَكَذَلِكَ لَا يَقُومُ إلَى الثَّانِيَةِ وَالرَّابِعَةِ إلَّا مِنْ قُعُودٍ، وَلَكِنَّهُمْ لَا السُّنَنَ يَتَّبِعُونَ، وَلَا الْقِيَاسَ يُحْسِنُونَ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ؟

L7058 **An Issue Regarding the Four Sittings in Prayer**

[مَسْأَلَةٌ فِي الصَّلَاةِ أَرْبَعُ جَلْسَاتٍ]

L7059 455 - Issue: In prayer, there are four sittings: a sitting between every two prostrations; a sitting following the second prostration of each rak'ah; a sitting for the tashahhud after the second rak'ah - after which one rises to the third rak'ah in Maghrib, and similarly rises in Dhuhr, Asr, and the final Isha; and a sitting for the tashahhud at the conclusion of every prayer, which ends with the tasleem (salutation of peace).

٤٥٥ - مَسْأَلَةٌ: فَفِي الصَّلَاةِ أَرْبَعُ جَلْسَاتٍ: جِلْسَةٌ بَيْنَ كُلِّ سَجْدَتَيْنِ، وَجِلْسَةٌ إِثْرَ السَّجْدَةِ الثَّانِيَةِ مِنْ كُلِّ رَكْعَةٍ، وَجِلْسَةٌ لِلتَّشَهُّدِ بَعْدَ الرَّكْعَةِ الثَّانِيَةِ، يَقُومُ مِنْهَا إِلَى الثَّالِثَةِ فِي الْمَغْرِبِ، وَالْحَاضِرُ فِي الظُّهْرِ وَالْعَصْرِ وَالْعِشَاءِ الْآخِرَةِ، وَجِلْسَةٌ لِلتَّشَهُّدِ فِي آخِرِ كُلِّ صَلَاةٍ، يُسَلِّمُ فِي آخِرِهَا.

L7060 The description of all the mentioned sittings is to position his left buttock upon the sole of his left foot while spreading his left foot, and to erect his right foot with its heel raised, resting it on the bases of its toes. This excludes the sitting that precedes the salutation in every prayer, whose description requires settling his buttocks fully onto what he is sitting upon rather than merely sitting on the sole of his foot. Abdullah ibn Rabīʿ narrated to us: Ibn al-Sulaym narrated to us: Ibn al-Aʿrābī narrated to us: Abū Dāwūd narrated to us: Musaddad narrated to us: Bishr ibn al-Mufaḍḍal narrated from ʿĀṣim ibn Kulayb from his father from Wā'il ibn Ḥujr who said: "I said: 'I will surely observe how Allah's Messenger - peace and blessings be upon him - prays.' He then stood facing the qiblah, uttered the takbīr, raised his hands until they aligned with his ears, then placed his right hand over his left. When he intended to bow, he raised them similarly. Then he sat spreading his left foot." He mentioned the remainder of the hadith.

وَصِفَةُ جَمِيعِ الْجُلُوسِ الْمَذْكُورِ أَنْ يَجْعَلَ أَلْيَتَهُ الْيُسْرَى عَلَى بَاطِنِ قَدَمِهِ الْيُسْرَى مُفْتَرِشًا لِقَدَمِهِ، وَيَنْصِبُ قَدَمَهُ الْيُمْنَى، رَافِعًا لِعَقِبِهَا، مُجْلِسًا لَهَا عَلَى بَاطِنِ أَصَابِعِهَا، إِلَّا الْجُلُوسَ الَّذِي يَلِي السَّلَامَ مِنْ كُلِّ صَلَاةٍ، فَإِنَّ صِفَتَهُ: أَنْ يُفْضِيَ بِمَقْعَدِهِ إِلَى مَا هُوَ جَالِسٌ عَلَيْهِ، وَلَا يَقْعُدَ عَلَى بَاطِنِ قَدَمِهِ فَقَطْ؟ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا ابْنُ السُّلَيْمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا مُسَدَّدٌ ثنا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ «عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: قُلْتُ: لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَيْفَ يُصَلِّي فَقَامَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَاسْتَقْبَلَ الْقِبْلَةَ فَكَبَّرَ فَرَفَعَ يَدَيْهِ حَتَّى حَاذَتَا بِأُذُنَيْهِ ثُمَّ أَخَذَ شِمَالَهُ بِيَمِينِهِ، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَهُمَا مِثْلَ ذَلِكَ، ثُمَّ جَلَسَ فَافْتَرَشَ رِجْلَهُ الْيُسْرَى» ، وَذَكَرَ بَاقِيَ الْحَدِيثِ.

L7061–7063 This is a general principle applicable to every sitting in prayer: Narrated to us by Abd al-Rahman ibn Abd Allah; he narrated to us Ibrahim ibn Ahmad al-Balkhi; he narrated to us Muhammad ibn Yusuf al-Farbari. Al-Bukhārī narrated to us: Yaḥyā ibn Bukayr narrated to us: Al-Layth—that is, Ibn Saʿd—narrated from Yazīd ibn Abī Ḥabīb and Yazīd ibn Muḥammad, from Muḥammad ibn ʿAmr ibn Ḥalḥalah, from Muḥammad ibn ʿAmr ibn ʿAṭāʾ that he was sitting among a group of the Prophet's companions (peace be upon him) when they mentioned the Prophet's prayer (peace be upon him). Abū Ḥumayd al-Sāʿidī said: "I am the most knowledgeable among you about the prayer of Allah's Messenger (peace be upon him). I saw him when he said

فَهَذَا عُمُومٌ لِكُلِّ جُلُوسٍ فِي الصَّلَاةِ -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ الْبَلْخِيّ ثنا مُحَمَّدُ بْنُ يُوسُفَ الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا يَحْيَى بْنُ بُكَيْرٍ ثنا اللَّيْثُ هُوَ ابْنُ سَعْدٍ - عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، وَيَزِيدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ أَنَّهُ كَانَ جَالِسًا فِي نَفَرٍ مِنْ أَصْحَابِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَذَكَرْنَا صَلَاةَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ أَبُو حُمَيْدٍ السَّاعِدِيُّ: أَنَا كُنْتُ

أَحْفَظَكُمْ لِصَلَاةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حِذَاءَ مَنْكِبَيْهِ، وَإِذَا رَكَعَ أَمْكَنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ، ثُمَّ هَصَرَ ظَهْرَهُ، فَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى حَتَّى يَعُودَ كُلُّ فَقَارٍ مَكَانَهُ، فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلَا قَابِضِهِمَا وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ، فَإِذَا جَلَسَ فِي الرَّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى وَنَصَبَ الْأُخْرَى وَقَعَدَ عَلَى مَقْعَدَتِهِ» .

L7064–7066 قَالَ الْبُخَارِيُّ: سَمِعَ اللَّيْثُ يَزِيدَ بْنَ أَبِي حَبِيبٍ، وَسَمِعَ يَزِيدَ بْنَ حَلْحَلَةَ وَابْنَ حَلْحَلَةَ عَنْ ابْنِ عَطَاءٍ، وَرُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ عَطَاءٍ وَنَافِعٍ مَوْلَى ابْنِ عُمَرَ، كِلَاهُمَا عَنِ ابْنِ عُمَرَ: أَنَّهُ كَانَ يَجْلِسُ فِي مَثْنَى فَيَجْلِسُ عَلَى الْيُسْرَى رِجْلَيْهِ، يَتَبَطَّنُهَا جَالِسًا عَلَيْهَا، وَيُقْعِي عَلَى أَصَابِعِ يُمْنَاهُ ثَانِيَهَا وَرَاءَهُ؟ وَهُوَ قَوْلُ الشَّافِعِيِّ، وَأَبِي سُلَيْمَانَ؟ وَقَالَ أَبُو حَنِيفَةَ: الْجُلُوسُ كُلُّهُ - لَا نُحَاشِ شَيْئًا - مُفْتَرِشًا بِأَلْيَتِهِ الْيُسْرَى بَاطِنَ قَدَمِهِ الْيُسْرَى؟ وَقَالَ مَالِكٌ: الْجُلُوسُ كُلُّهُ - لَا نُحَاشِ شَيْئًا - مُفْضِيًا بِمَقَاعِدِهِ إِلَى الْأَرْضِ قَالَ عَلِيٌّ: وَكِلَا الْقَوْلَيْنِ خَطَأٌ وَخِلَافٌ لِلسُّنَّةِ الثَّابِتَةِ الَّتِي أَوْرَدْنَا؟ وَمِنَ الْعَجَبِ احْتِجَاجُ الطَّائِفَتَيْنِ كِلْتَيْهِمَا بِحَدِيثِ أَبِي حُمَيْدٍ الْمَذْكُورِ فِي إِسْقَاطِ الْجَلْسَةِ إِثْرَ السَّجْدَةِ الثَّانِيَةِ مِنَ الرَّكْعَةِ الْأُولَى وَالثَّالِثَةِ، وَلَيْسَ فِيهِ ذِكْرٌ لَهَا أَصْلًا، لَا بِإِثْبَاتٍ وَلَا بِإِسْقَاطٍ، ثُمَّ يُخَالِفُونَ حَدِيثَ أَبِي حُمَيْدٍ فِي نَصِّ مَا فِيهِ مِنْ صِفَةِ الْجُلُوسِ وَهَذَا غَرِيبٌ جِدًّا وَاعْتَرَضَ بَعْضُ الْمُعْتَرِضِينَ بِالْبَاطِلِ عَلَى حَدِيثِ أَبِي حُمَيْدٍ هَذَا بِأَنَّ الْعَطَّافَ بْنَ خَالِدٍ رَوَاهُ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ عَنْ رَجُلٍ عَنْ أَبِي حُمَيْدٍ، وَأَنَّ مُحَمَّدَ بْنَ عَمْرِو بْنِ عَطَاءٍ رَوَى هَذَا الْحَدِيثَ أَيْضًا عَنْ عَبَّاسِ بْنِ سَهْلٍ السَّاعِدِيِّ عَنْ أَبِيهِ وَلَيْسَ فِيهِ هَذَا التَّقْسِيمُ.

the takbīr, he positioned his hands opposite his shoulders. When he bowed, he firmly placed his hands on his knees, then flattened his back. When he raised his head, he straightened up until every vertebra returned to its place. When he prostrated, he placed his hands neither spread out nor clenched, and directed the tips of his toes toward the qiblah. When he sat during the two rak'ahs, he sat on his left leg, raised upright the right one, and sat squarely on his buttocks."

L7064–7066 Al-Bukhārī said: Al-Layth heard Yazīd ibn Abī Ḥabīb, and he heard Yazīd ibn Ḥalḥalah and Ibn Ḥalḥalah from Ibn ʿAṭāʾ. We have also been narrated through the chain of ʿAbd al-Razzāq from ʿAṭāʾ and Nāfiʿ, the freedman of Ibn ʿUmar—both transmitting from Ibn ʿUmar: that he would sit between the two prostrations, placing his left leg beneath him, settling onto it while seated upon it, and resting upright on the toes of his right foot positioned behind him. This is the opinion of al-Shāfiʿī and Abū Sulaymān. Abū Ḥanīfah said: "The whole sitting—excluding nothing—is performed by sitting flat on his left buttock, the sole of his left foot beneath him." Mālik said: "The entire sitting—omitting nothing—is performed by fully pressing his buttocks to the ground." ʿAlī said: "Both opinions are erroneous and contradict the established Sunnah we have cited. How astonishing it is that both groups cite the ḥadīth of Abū Ḥumayd regarding omitting the sitting posture after the second prostration in the first and third rakʿahs, though it contains no mention of this whatsoever—neither affirmation nor negation. Yet they contradict the explicit text of Abū Ḥumayd's ḥadīth concerning the description of the sitting posture. This is utterly strange!" Some objectors have baselessly opposed this ḥadīth of Abū Ḥumayd by arguing that Al-ʿAṭṭāf ibn Khālid narrated it from Muḥammad ibn ʿAmr ibn ʿAṭāʾ through a man from Abū Ḥumayd, and that Muḥammad ibn ʿAmr ibn ʿAṭāʾ also narrated this ḥadīth via ʿAbbās ibn Sahl al-Sāʿidī from his father—yet this division does not appear in the latter narration.

L7067 Ali said: This is the objection of one who lacks piety toward Allah, for

ʿAṭṭāf ibn Khālid is deemed unreliable – it is impermissible to narrate from him without disclosing his weakness. Therefore, his report may not be invoked in opposition to the narration transmitted by al-Layth (from Yazīd ibn Abī Ḥabīb, from Muḥammad ibn ʿAmr, from ʿAṭāʾ) that ʿAṭāʾ witnessed the incident.

قَالَ عَلِيٌّ: هَذَا اعْتِرَاضُ مَنْ لَا يَتَّقِي اللَّهَ، لِأَنَّ عَطَّافَ بْنَ خَالِدٍ سَاقِطٌ لَا تَحِلُّ الرِّوَايَةُ عَنْهُ إِلَّا عَلَى بَيَانِ ضَعْفِهِ، فَلَا يَجُوزُ أَنْ يُحْتَجَّ بِهِ عَلَى رِوَايَةِ اللَّيْثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ عَطَاءٍ أَنَّهُ شَهِدَ الْأَمْرَ.

L7068 As for the narration of Muḥammad ibn ʿAmr on the authority of ʿAbbās ibn Sahl, this is a mistake by the one who said that.

وَأَمَّا رِوَايَةُ مُحَمَّدِ بْنِ عَمْرٍو عَنْ عَبَّاسِ بْنِ سَهْلٍ فَهَذَا خَطَأٌ مِمَّنْ قَالَ ذَلِكَ.

L7069 ʿĪsā ibn ʿAbd Allāh ibn Mālik narrated it from ʿAbbās ibn Sahl—or possibly ʿAyyāsh, with this uncertainty explicitly mentioned.

إِنَّمَا رَوَاهُ عِيسَى بْنُ عَبْدِ اللَّهِ بْنِ مَالِكٍ عَنْ عَبَّاسِ بْنِ سَهْلٍ، أَوْ عَيَّاشٌ - هَكَذَا بِالشَّكِّ.

L7070 And it was also narrated by Fulayḥ ibn Sulaymān from ʿAbbās ibn Sahl—and these two narrations as well, despite their flaws, conform to the two narrations of Abī Ḥumayd.

وَرَوَاهُ أَيْضًا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ عَبَّاسِ بْنِ سَهْلٍ -: وَهَاتَانِ الرِّوَايَتَانِ أَيْضًا - عَلَى عِلَّاتِهِمَا - مُوَافِقَتَانِ لِرِوَايَتَيْ أَبِي حُمَيْدٍ.

L7071 Some of those who held this opinion said: Certain narrators transmitted the hadith of Muḥammad ibn ʿAmr ibn ʿAṭāʾ from Abū Ḥumayd, in which he mentioned that Abū Qatādah attended the gathering—and Abū Qatādah was killed alongside ʿAlī, while Muḥammad ibn ʿAmr did not live to meet him.

وَقَالَ بَعْضُ الْقَائِلِينَ: إِنَّ بَعْضَ الرُّوَاةِ رَوَى حَدِيثَ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ عَنْ أَبِي حُمَيْدٍ فَذَكَرَ فِيهِ: أَنَّ أَبَا قَتَادَةَ شَهِدَ الْمَجْلِسَ وَأَبُو قَتَادَةَ قُتِلَ مَعَ عَلِيٍّ، وَلَمْ يُدْرِكْهُ مُحَمَّدُ بْنُ عَمْرٍو.

L7072 ʿAlī said: As for what is reported from Abū Qatādah—that he was killed for supporting ʿAlī based on narrations circulated among the Sāmiriyyīn and Rāfiḍah—this is unfounded. Such baseless claims cannot discredit the narrations of reliable transmitters.

قَالَ عَلِيٌّ: وَالَّذِي ذُكِرَ عَنْ أَبِي قَتَادَةَ أَنَّهُ قُتِلَ مَعَ عَلِيٍّ مِنْ أَحَادِيثِ السَّمُرِيِّينَ وَالرَّوَافِضِ، وَلَا يَصِحُّ ذَلِكَ، وَلَا يُعْتَرَضُ بِمِثْلِ هَذَا عَلَى رِوَايَةِ الثِّقَاتِ.

L7073–7074 Moreover, it was only ʻAbd al-Ḥamīd ibn Jaʻfar who mentioned Abū Qatādah, and he may have erred in this attribution, thereby invalidating the argument they contentiously raised. And success comes solely from Allah, the Most High.

وَأَيْضًا: فَإِنَّمَا ذَكَرَ أَبَا قَتَادَةَ: عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، وَلَعَلَّهُ وَهِمَ فِيهِ، فَبَطَلَ مَا شَغَبُوا بِهِ، وَبِاللَّهِ تَعَالَى التَّوْفِيقُ

L7075 **A ruling: It is incumbent upon every worshipper to place his hands on the ground before his knees when prostrating.**

[مَسْأَلَةٌ عَلَى كُلِّ مُصَلٍّ أَنْ يَضَعَ إِذَا سَجَدَ يَدَيْهِ عَلَى الْأَرْضِ قَبْلَ رُكْبَتَيْهِ]

L7076 456 – Issue: It is obligatory for every worshipper, when prostrating, to place his hands on the ground before his knees. Abdullah ibn Rabīʿ narrated to us, ʿUmar ibn ʿAbd al-Malik al-Khawlānī narrated to us, Muḥammad ibn

٤٥٦ - مَسْأَلَةٌ: وَفَرْضٌ عَلَى كُلِّ مُصَلٍّ أَنْ يَضَعَ - إذَا سَجَدَ - يَدَيْهِ عَلَى الْأَرْضِ قَبْلَ رُكْبَتَيْهِ وَلَا بُدَّ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ الْخَوْلَانِيّ ثنا مُحَمَّدُ بْنُ بَكْرٍ الْبَصْرِيُّ ثنا أَبُو دَاوُد ثنا سَعِيدُ بْنُ مَنْصُورٍ ثنا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ هُوَ الدَّرَاوَرْدِيُّ - ثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَسَنِ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إذَا سَجَدَ أَحَدُكُمْ فَلَا يَبْرُكْ كَمَا يَبْرُكُ الْبَعِيرُ وَلْيَضَعْ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ» .

Bakr al-Baṣrī narrated to us, Abū Dāwūd narrated to us, Saʿīd ibn Manṣūr narrated to us, ʿAbd al-ʿAzīz ibn Muḥammad - al-Darāwardī - narrated to us, Muḥammad ibn ʿAbd Allāh ibn al-Ḥasan ibn al-Ḥasan ibn ʿAlī ibn Abī Ṭālib narrated from Abū al-Zinād from al-Aʿraj from Abū Hurayrah, who said: The Messenger of Allah - peace and blessings of Allah be upon him - said: "When one of you prostrates, let him not kneel in the manner of a camel's kneeling, and let him place his hands before his knees."[9]

فَإِنْ ذَكَرَ ذَاكِرٌ مَا حَدَّثَنَاهُ حَمَامُ بْنُ أَحْمَدَ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا أَحْمَدُ بْنُ زُهَيْرِ بْنِ حَرْبٍ ثنا الْعَلَاءُ بْنُ إسْمَاعِيلَ ثنا حَفْصُ بْنُ غِيَاثٍ عَنْ عَاصِمٍ الْأَحْوَلِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إذَا دَخَلَ فِي الصَّلَاةِ فَإِذَا انْحَطَّ لِلسُّجُودِ سَبَقَتْ رُكْبَتَاهُ يَدَيْهِ» .

L7077 If someone mentions what Ḥammām ibn Aḥmad narrated to us—from ʿAbbās ibn Aṣbagh, from Muḥammad ibn ʿAbd al-Malik ibn Ayman, from Aḥmad ibn Zuhayr ibn Ḥarb, from al-ʿAlāʾ ibn Ismāʿīl, from Ḥafṣ ibn Ghiyāth, from ʿĀṣim al-Aḥwal, from Anas ibn Mālik—who said: "I saw the Messenger of Allah (peace and blessings be upon him), when he entered into the prayer, lower himself for prostration such that his knees touched the ground before his hands."

قُلْنَا: هَذَا لَا حُجَّةَ فِيهِ لِوَجْهَيْنِ -: أَحَدُهُمَا: أَنَّهُ لَيْسَ فِي حَدِيثِ أَنَسٍ: أَنَّهُ - عَلَيْهِ السَّلَامُ - كَانَ يَضَعُ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ، وَإِنَّمَا فِيهِ: سَبْقُ الرُّكْبَتَيْنِ الْيَدَيْنِ فَقَطْ، وَقَدْ يُمْكِنُ أَنْ يَكُونَ هَذَا السَّبْقُ فِي حَرَكَتِهِمَا لَا فِي وَضْعِهِمَا، فَيُتَّفَقُ الْخَبَرَانِ وَالثَّانِي: أَنَّهُ لَوْ كَانَ فِيهِ بَيَانُ وَضْعِ الرُّكْبَتَيْنِ قَبْلَ الْيَدَيْنِ، لَكَانَ ذَلِكَ مُوَافِقًا لِمَعْهُودِ الْأَصْلِ فِي إبَاحَةِ كُلِّ ذَلِكَ، وَلَكَانَ خَبَرُ أَبِي هُرَيْرَةَ وَارِدًا بِشَرْعٍ زَائِدٍ رَافِعٍ لِلْإِبَاحَةِ السَّالِفَةِ بِلَا شَكٍّ، نَاهِيَةٍ عَنْهَا بِيَقِينٍ، وَلَا يَحِلُّ تَرْكُ الْيَقِينِ لِظَنٍّ كَاذِبٍ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ؟ وَرُكْبَتَا الْبَعِيرِ: هِيَ فِي ذِرَاعَيْهِ

L7078–7079 We said: This contains no proof for two reasons. First, the narration of Anas does not state that the Prophet (peace be upon him) placed his knees before his hands. It merely mentions the knees preceding the hands, and this precedence could relate to their movement rather than their placement, thereby the two reports are reconciled. Second, even if it had clarified placing the knees before the hands, this would conform to the established principle of universal permissibility governing all such acts. The narration of Abu Hurayrah would then introduce a supplementary ruling that revokes the prior permissibility without doubt, prohibiting it with certainty. It is impermissible to abandon certainty for a false assumption—and success is from Allah, the Exalted. As for the camel's knees, they are in its forelegs.

L7080 **The matter is that every person praying—whether an**

[9] **Hadith references (L7076):** Sunan Abi Dawud 840; Mishkat al-Masabih 899.

imam or a follower (ma’mūm), man or woman—must utter two taslīms.

[مَسْأَلَةٌ لِكُلِّ مُصَلٍّ إِمَامًا كَانَ أَوْ مَأْمُومًا رَجُلًا كَانَ أَوْ امْرَأَةٍ أَنْ يُسَلِّمَ تَسْلِيمَتَيْنِ]

457 - Legal Question:

L7081

We recommend for every worshiper—whether an imam, one being led in prayer, or praying alone, in obligatory or supererogatory prayer, male or female—to perform only two acts of taslīm: one to the right and the other to the left, stating in both: “Peace be upon you and God’s mercy. Peace be upon you and God’s mercy.” None of these should be intended as greetings to any person—neither to those being led in prayer, nor to those on the right, nor as a response to the imam, nor to those on the left. Rather, the first taslīm—which is the obligatory act—is solely intended to conclude the prayer. The second taslīm is an excellent sunnah; omitting it is not sinful. As for the obligation of the first taslīm, we have previously addressed it, rendering repetition unnecessary. Regarding the second taslīm: ‘Abdullāh ibn Rabīʿ al-Tamīmī narrated to us, saying: Muḥammad ibn Muʿāwiyah al-Marwānī narrated to us, Aḥmad ibn Shuʿayb narrated to us, Muḥammad ibn al-Muthannā and Isḥāq ibn Ibrāhīm—who is Ibn Rāhwayh—narrated to us. Ishaq said: Narrated to us by Abu Nu’aym, al-Fadl ibn Dukayn, and Yahya ibn Adam. Ibn al-Muthanna narrated to us Ibn Mu’adh al-’Anbari. Al-Fadl, Yahya, and Mu’adh narrated to us from Zuhayr—who is Abu Mu’awiyah—from Abu Ishaq al-Sabi’i, from ’Abd al-Rahman ibn al-Aswad, from al-Aswad and ’Alqamah, from ’Abdullah ibn Mas’ud, who said: “I saw the Messenger of Allah—peace and blessings be upon him—saying the *takbīr* at every lowering, raising, standing, and sitting. He would turn to his right and left, saying the salutation twice: ’Peace be upon you and the mercy of Allah, peace be upon you and the mercy of Allah,’ until the whiteness of his cheek was visible. I saw Abu Bakr and ’Umar performing the same.”

L7082–7084

We have also narrated it through the chain of Abd al-Rahman ibn Mahdi

L7085

٤٥٧ - مَسْأَلَةٌ:

وَنَسْتَحِبُّ لِكُلِّ مُصَلٍّ إِمَامًا كَانَ أَوْ مَأْمُومًا أَوْ مُنْفَرِدًا فِي فَرْضٍ كَانَ أَوْ نَافِلَةٍ، رَجُلًا كَانَ أَوْ امْرَأَةً -: أَنْ يُسَلِّمَ تَسْلِيمَتَيْنِ فَقَطْ: إِحْدَاهُمَا عَنْ يَمِينِهِ، وَالْأُخْرَى عَنْ يَسَارِهِ، يَقُولُ فِي كِلْتَيْهِمَا " السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ " لَا يَنْوِي بِشَيْءٍ مِنْهُمَا سَلَامًا عَلَى إِنْسَانٍ لَا عَلَى الْمَأْمُومِينَ وَلَا عَلَى مَنْ عَلَى يَمِينِهِ، وَلَا رَدًّا عَلَى الْإِمَامِ، وَلَا عَلَى مَنْ عَلَى يَسَارِهِ لَكِنْ يَنْوِي بِالْأُولَى - وَهِيَ الْفَرْضُ - الْخُرُوجَ مِنْ الصَّلَاةِ فَقَطْ، وَالثَّانِيَةُ: سُنَّةٌ حَسَنَةٌ، لَا يَأْثَمُ تَارِكُهَا؟ أَمَّا وُجُوبُ فَرْضِ التَّسْلِيمَةِ الْأُولَى فَقَدْ ذَكَرْنَاهُ قَبْلُ، فَأَغْنَى عَنْ إعَادَتِهِ؟ وَأَمَّا التَّسْلِيمَةُ الثَّانِيَةُ: فَإِنَّ عَبْدَ اللَّهِ بْنَ رَبِيعٍ التَّمِيمِيّ حَدَّثَنَا قَالَ: ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ الْمَرْوَانِيُّ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَإِسْحَاقُ بْنُ إبْرَاهِيمَ هُوَ ابْنُ رَاهْوَيْهِ - قَالَ إِسْحَاقُ: ثنا أَبُو نُعَيْمٍ الْفَضْلُ بْنُ دُكَيْنٍ وَيَحْيَى بْنُ آدَمَ، وَقَالَ ابْنُ الْمُثَنَّى: ثنا ابْنُ مُعَاذٍ الْعَنْبَرِيُّ، قَالَ الْفَضْلُ وَيَحْيَى، وَمُعَاذٌ: ثنا زُهَيْرٌ هُوَ أَبُو مُعَاوِيَةَ - عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ الْأَسْوَدِ، وَعَلْقَمَةَ عَنْ «عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُكَبِّرُ فِي كُلِّ خَفْضٍ، وَرَفْعٍ، وَقِيَامٍ، وَقُعُودٍ، وَيُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى يُرَى بَيَاضُ خَدِّهِ وَرَأَيْتُ أَبَا بَكْرٍ، وَعُمَرَ يَفْعَلَانِهِ»

from Sufyan al-Thawri from Abu Ishaq al-Sabi'i from Abi al-Ahwas from Ibn Mas'ud from the Messenger of Allah (peace be upon him) likewise.

وَرُوِّينَاهُ أَيْضًا مِنْ طَرِيقِ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ عَنْ أَبِي الْأَحْوَصِ عَنْ ابْنِ مَسْعُودٍ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَذَلِكَ

L7086 From Abd al-Razzaq from Ma'mar and Sufyan al-Thawri, both of them from Hammad ibn Abi Sulayman from Abu al-Duha from Masruq from Ibn Mas'ud from the Messenger of Allah, peace be upon him - likewise? And from Yahya ibn Sa'id al-Qattan from Shu'bah from al-Hakam ibn Utaybah from Mujahid from Abu Ma'mar from Ibn Mas'ud from the Messenger of Allah, peace be upon him.

وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ، وَسُفْيَانَ الثَّوْرِيِّ كِلَاهُمَا عَنْ حَمَّادِ بْنِ أَبِي سُلَيْمَانَ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ عَنْ ابْنِ مَسْعُودٍ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَذَلِكَ؟ وَعَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ شُعْبَةَ عَنْ الْحَكَمِ بْنِ عُتَيْبَةَ عَنْ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ عَنْ ابْنِ مَسْعُودٍ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

L7087 From Muhammad ibn Yahya ibn Hibban from his uncle Wasi' ibn Hibban: "I said to Ibn 'Umar: 'Inform me about the prayer of the Messenger of Allah—may Allah bless him and grant him peace.' He described: 'Peace be upon you and the mercy of Allah' to his right side, and 'Peace be upon you and the mercy of Allah' to his left side."

وَعَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حِبَّانَ عَنْ عَمِّهِ وَاسِعِ بْنِ حِبَّانَ، «قُلْت لِابْنِ عُمَرَ: أَخْبِرْنِي عَنْ صَلَاةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَذَكَرَ " السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، عَنْ يَمِينِهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، عَنْ يَسَارِهِ»

L7088 From Ismail ibn Muhammad ibn Sa'd ibn Abi Waqqas, from his uncle Amir ibn Sa'd, from his father: "The Messenger of Allah—peace be upon him—would turn to his right and left to give the salam [during prayer], until the whiteness of his cheek could be seen."

وَعَنْ إسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ عَمِّهِ عَامِرِ بْنِ سَعْدٍ عَنْ أَبِيهِ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ حَتَّى يُرَى بَيَاضُ خَدِّهِ»

L7089 With chains of transmission that are sound, mass-transmitted, and mutually supportive.

بِأَسَانِيدَ صِحَاحٍ مُتَوَاتِرَةٍ مُتَظَاهِرَةٍ

L7090–7092 And this was the practice of Abū Bakr and ʿUmar, as we mentioned earlier? It was narrated to us via Ḥārithah ibn Muḍarrib that ʿAmmār ibn Yāsir would recite the *taslīm* to his right. Peace be upon you and the mercy of Allah¿' and to his left: "Peace be upon you and the mercy of Allah¿' Through the narration of Abū Wā'il and Abū 'Abd al-Raḥmān al-Sulamī: 'Alī ibn Abī Ṭālib would utter the salām twice: once to his right and once to his left - "Peace be upon you and the mercy of Allah, Peace be upon you and the mercy of Allah¿' Through Ḥammād ibn Salama from 'Ammār ibn Abī 'Ammār, who

وَهُوَ فِعْلُ أَبِي بَكْرٍ وَعُمَرَ كَمَا ذَكَرْنَا آنِفًا؟ وَرُوِّينَا مِنْ طَرِيقِ حَارِثَةَ بْنِ مُضَرِّبٍ أَنَّ عَمَّارَ بْنَ يَاسِرٍ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ " وَعَنْ يَسَارِهِ " السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ "؟ وَمِنْ طَرِيقِ أَبِي وَائِلٍ وَأَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ " السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ

said: The congregation of the Ansar's mosque would utter two salāms to their right and left sides, while the congregation of the Muhājireen's mosque would utter a single salām. Through the narration of Abū 'Abd al-Raḥmān al-Sulamī: Ibn Mas'ūd would pronounce two salāms from the prayer. 'Alī ibn Aḥmad stated: Abū Bakr, 'Umar, 'Alī, 'Ammār, and Ibn Mas'ūd were among the foremost Muhājireen. This practice was followed by Abū 'Ubaydah ibn 'Abd Allāh, Khaythama, al-Aswad, 'Alqama, 'Abd al-Raḥmān ibn Abī Laylā, and those Companions they encountered.

اللَّهِ "؟ وَعَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ قَالَ: كَانَ مَسْجِدُ الْأَنْصَارِ يُسَلِّمُونَ تَسْلِيمَتَيْنِ عَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ، وَكَانَ مَسْجِدُ الْمُهَاجِرِينَ يُسَلِّمُونَ تَسْلِيمَةً وَاحِدَةً؟ وَمِنْ طَرِيقِ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ: أَنَّ ابْنَ مَسْعُودٍ كَانَ يُسَلِّمُ مِنَ الصَّلَاةِ تَسْلِيمَتَيْنِ؟ قَالَ عَلِيُّ بْنُ أَحْمَدَ: أَبُو بَكْرٍ، وَعُمَرُ، وَعَلِيٌّ، وَعَمَّارٌ، وَابْنُ مَسْعُودٍ: مِنْ أَكَابِرِ الْمُهَاجِرِينَ، وَهُوَ فِعْلُ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ، وَخَيْثَمَةَ وَالْأَسْوَدِ، وَعَلْقَمَةَ، وَعَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، وَمَنْ أَدْرَكُوا مِنَ الصَّحَابَةِ

L7093 This is also the view of Ibrāhīm al-Nakhaʿī, Ḥammād ibn Salamah, Abū Ḥanīfah, Sufyān, al-Ḥasan ibn Ḥayy, al-Shāfiʿī, Aḥmad, Dāwūd, and the majority of the Companions of Hadith.

وَبِهِ يَقُولُ إِبْرَاهِيمُ النَّخَعِيُّ، وَحَمَّادُ بْنُ سَلَمَةَ، وَأَبُو حَنِيفَةَ، وَسُفْيَانُ، وَالْحَسَنُ بْنُ حَيٍّ، وَالشَّافِعِيُّ، وَأَحْمَدُ، وَدَاوُد، وَجُمْهُورُ أَصْحَابِ الْحَدِيثِ.

L7094 Malik said: The Imam and the individual praying alone each utter one *taslim*, whereas a follower with no one to his left utters two *taslim*s, one of which is a response to the Imam.

وَقَالَ مَالِكٌ: يُسَلِّمُ الْإِمَامُ وَالْفَذُّ تَسْلِيمَةً وَاحِدَةً، وَيُسَلِّمُ الْمَأْمُومُ الَّذِي لَيْسَ عَلَى يَسَارِهِ أَحَدٌ تَسْلِيمَتَيْنِ، إِحْدَاهُمَا رَدٌّ عَلَى الْإِمَامِ

L7095–7099 The worshipper to the left of another offers three salams - is the third a response to the one on his left? Ali (may Allah be pleased with him) said: As for a single salutation, no authentic narration is reported from the Prophet (peace and blessings be upon him) regarding it, for the narrations concerning... This is only via the chain of Muḥammad ibn al-Mufarrij from Muḥammad ibn Yūnus—both being unknown narrators or the chain being interrupted—or via al-Ḥasan's chain, or via Zuhayr ibn Muḥammad (who is weak), or via Ibn Lahīʿah (who is rejected). What is reliably established from Saʿd is two instances of taslīm, as we mentioned. Thus, this constitutes an addition by a credible narrator. Even if authentic, one who narrated two taslīms would have added a legal ruling and knowledge beyond those who narrated only one. However, an addition by a credible narrator is impermissible. Leaving it—and is that not an increase of good? We did not affirm the obligation of both instances of Taslīm as a compulsory obligation, as Al-Ḥasan ibn Ḥayy stated, because the second Taslīm is merely an action of Allah's Messenger—

وَيُسَلِّمُ الْمَأْمُومُ الَّذِي عَلَى يَسَارِهِ غَيْرُهُ ثَلَاثَ تَسْلِيمَاتٍ، الثَّالِثَةُ رَدٌّ عَلَى الَّذِي عَنْ يَسَارِهِ؟ قَالَ عَلِيٌّ: أَمَّا تَسْلِيمَةٌ وَاحِدَةٌ فَلَا يَصِحُّ فِيهَا شَيْءٌ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِأَنَّ الْأَخْبَارَ فِي ذَلِكَ إِنَّمَا هِيَ مِنْ طَرِيقِ مُحَمَّدِ بْنِ الْمُفَرِّجِ عَنْ مُحَمَّدِ بْنِ يُونُسَ وَكِلَاهُمَا مَجْهُولٌ أَوْ مُرْسَلٌ مِنْ طَرِيقِ الْحَسَنِ أَوْ مِنْ طَرِيقِ زُهَيْرِ بْنِ مُحَمَّدٍ، وَهُوَ ضَعِيفٌ أَوْ مِنْ طَرِيقِ ابْنِ لَهِيعَةَ، وَهُوَ سَاقِطٌ وَالثَّابِتُ عَنْ سَعْدٍ تَسْلِيمَتَانِ كَمَا ذَكَرْنَا، فَهِيَ زِيَادَةُ عَدْلٍ، ثُمَّ لَوْ صَحَّتْ لَكَانَ مَنْ رَوَى تَسْلِيمَتَيْنِ قَدْ زَادَ حُكْمًا وَعِلْمًا عَلَى مَنْ لَمْ يَرْوِ إِلَّا وَاحِدَةً، وَزِيَادَةُ الْعَدْلِ لَا يَجُوزُ تَرْكُهَا، وَهِيَ زِيَادَةُ خَيْرٍ؟ وَإِنَّمَا لَمْ نَقُلْ بِوُجُوبِ التَّسْلِيمَتَيْنِ جَمِيعًا فَرْضًا كَمَا قَالَ الْحَسَنُ بْنُ حَيٍّ: فَلِأَنَّ الثَّانِيَةَ إِنَّمَا هِيَ فِعْلُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ

peace and blessings be upon him—not a command from him—peace and blessings be upon him. For only his commands are obligatory, not his actions? As for Mālik's distinction between the Taslīm of the follower, the imam, and the solitary worshipper (munfarid)—this is an assertion without proof: neither from the Qur'an, nor from any sound or weak Hadith, nor consensus, nor a Companion's opinion, nor analogy? We maintain that the Taslīm constitutes solely an exit from the prayer; it cannot be considered either initiating a greeting or responding to one, based on two proofs: The first is what is authentically reported from Allah's Messenger—peace and blessings be upon him—through Ibn Masʿūd: "Allah has established in His command that you shall not speak during prayer."

عَلَيْهِ وَسَلَّمَ - فَلَيْسَتْ أَمْرًا مِنْهُ - عَلَيْهِ السَّلَامُ -، وَإِنَّمَا يَجِبُ أَمْرُهُ لَا فِعْلُهُ؟ وَتَفْرِيقُ مَالِكٍ بَيْنَ سَلَامِ الْمَأْمُومِ وَالْإِمَامِ وَالْمُنْفَرِدِ -: قَوْلٌ لَا بُرْهَانَ لَهُ عَلَيْهِ، لَا مِنْ قُرْآنٍ وَلَا مِنْ سُنَّةٍ صَحِيحَةٍ وَلَا سَقِيمَةٍ وَلَا إجْمَاعٍ وَلَا قَوْلِ لِصَاحِبٍ وَلَا قِيَاسٍ؟ وَإِنَّمَا قُلْنَا: إنَّ التَّسْلِيمَ خُرُوجٌ عَنْ الصَّلَاةِ فَقَطْ، لَا يَجُوزُ أَنْ يَكُونَ ابْتِدَاءَ سَلَامٍ وَلَا رَدًّا، لِبُرْهَانَيْنِ -: أَحَدُهُمَا: الثَّابِتُ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ طَرِيقِ ابْنِ مَسْعُودٍ «أَنَّ اللَّهَ أَحْدَثَ مِنْ أَمْرِهِ أَنْ لَا تَكَلَّمُوا فِي الصَّلَاةِ»

L7100 And that he—peace be upon him—said: "No part of people's speech is valid within this prayer," through Muʿāwiyah ibn al-Ḥakam's narration. The intended salām—whether initiating or responding—is considered speech directed at others. This [ruling] is abrogated and impermissible; rather, does it invalidate the prayer if it occurs? Second: they are in consensus with us that a person praying alone says "Peace be upon you" though no human is present to receive his greeting. Similarly, when an Imam leads only one follower, he utters "Peace be upon you" using the plural form meant for a congregation.

وَأَنَّهُ - عَلَيْهِ السَّلَامُ - قَالَ: «إنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ» مِنْ طَرِيقِ مُعَاوِيَةَ بْنِ الْحَكَمِ وَالتَّسْلِيمُ الْمَقْصُودُ بِهِ الِابْتِدَاءُ أَوْ الرَّدُّ: كَلَامٌ مَعَ النَّاسِ، وَهَذَا مَنْسُوخٌ لَا يَحِلُّ، بَلْ تَبْطُلُ بِهِ الصَّلَاةُ إنْ وَقَعَ؟ وَالثَّانِي: أَنَّهُمْ مُجْمِعُونَ مَعَنَا عَلَى أَنَّ الْفَذَّ يَقُولُ " السَّلَامُ عَلَيْكُمْ، وَلَيْسَ بِحَضْرَتِهِ إنْسَانٌ يُسَلِّمُ عَلَيْهِ، وَكَذَلِكَ الْإِمَامُ لَا يَكُونُ مَعَهُ إلَّا الْوَاحِدُ، فَإِنَّهُ يَقُولُ " السَّلَامُ عَلَيْكُمْ " بِخِطَابِ الْجَمَاعَةِ

L7101 Thus, it is correct that initiating the greeting of peace toward a person is invalid, nor responding to it? If someone mentions what we transmitted in Muslim's Ṣaḥīḥ through the chain of Abū Bakr ibn Abī Shaybah and Abū Kurayb – they said: Abū Muʿāwiyah narrated to us from al-Aʿmash, from al-Musayyib ibn Rāfiʿ, from Tamīm ibn Ṭarafah, from Jābir ibn Samurah, who said: "Allah's Messenger (peace be upon him) came out to us and said: 'Why do I see you raising your hands like the tails of untamed horses? Remain calm during prayer.'"

فَصَحَّ أَنَّهُ لَيْسَ ابْتِدَاءَ سَلَامٍ عَلَى إنْسَانٍ وَلَا رَدًّا؟ فَإِنْ ذَكَرَ ذَاكِرٌ مَا رُوِّينَاهُ مِنْ طَرِيقِ مُسْلِمٍ: ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٌ قَالَا: ثنا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ الْمُسَيَّبِ بْنِ رَافِعٍ عَنْ تَمِيمِ بْنِ طَرَفَةَ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: مَالِي أَرَاكُمْ رَافِعِي أَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ؟ اُسْكُنُوا فِي الصَّلَاةِ» ؟

L7102–7103 And through him to Muslim: Abu Kurayb narrated to us: Ibn Abi Za'idah from Mis'ar, from Ubaydullah ibn al-Qibṭiyyah, from Jabir ibn Samurah who said: "When we prayed with the Messenger of Allah—peace and blessings be upon him—we would say, 'Peace be upon you and the mercy of Allah, peace

وَبِهِ إلَى مُسْلِمٍ: ثنا أَبُو كُرَيْبٌ ثنا ابْنُ أَبِي زَائِدَةَ عَنْ مِسْعَرٍ ثنا عُبَيْدُ اللَّهِ ابْنُ الْقِبْطِيَّةِ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «كُنَّا إذَا صَلَّيْنَا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قُلْنَا: السَّلَامُ

be upon you and the mercy of Allah,' while gesturing with our hands to both sides. The Messenger of Allah—peace and blessings be upon him—then said: 'Why do you wave your hands as if they were the tails of skittish horses? It suffices for one of you to place his hand upon his thigh, then offer the greeting of peace to his brother from his right and left.'"[10]

L7104 Ali said: There is no valid argument in this for those who maintain the position of a single taslimah (salutation), for it contains two salutations as you observe. As for those who rely on this to claim that the salām (greeting) was originally part of the prayer from its initiation—being a greeting directed at those beside him—this undoubtedly existed but was later abrogated. The explicit text of the narration states that they would do that during prayer, then were commanded to maintain silence in it. This occurred when speech during prayer was permissible, but was subsequently abrogated. The text does not indicate that this act refers to the taslim (salutation) that marks the conclusion of the prayer. Thus, their reliance on it is invalid—and success is attained only through Allah, the Exalted.

L7105 **Issue: We recommend that when the one praying completes the Tashahhud in both sittings, he send blessings upon the Messenger of Allah.**

L7106–7108 458 - Issue: It is recommended that when one completes the Tashahhud in both sittings, they should invoke blessings upon the Messenger of Allah - peace and blessings of Allah be upon him - by saying: "O Allah, send blessings upon Muhammad and upon the family of Muhammad, his wives, and his descendants, as You sent blessings upon Ibrahim and upon the family of Ibrahim. Truly, You are the Praiseworthy, the Glorious. And bestow blessings upon Muhammad and upon the family of Muhammad, his wives, and his descendants, as You bestowed blessings upon Ibrahim and upon the family of Ibrahim throughout all creation. Truly, You are the Praiseworthy, the Glorious."

[10]**Hadith references (L7103):** Sahih Muslim 431a.

عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، وَأَشَارَ بِيَدِهِ إِلَى الْجَانِبَيْنِ، فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: عَلَامَ تُومِئُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ؟ إِنَّمَا يَكْفِي أَحَدَكُمْ أَنْ يَضَعَ يَدَهُ عَلَى فَخِذِهِ ثُمَّ يُسَلِّمُ عَلَى أَخِيهِ مِنْ عَلَى يَمِينِهِ وَشِمَالِهِ»

قَالَ عَلِيٌّ: لَا حُجَّةَ فِي هَذَا لِمَنْ ذَهَبَ إِلَى تَسْلِيمَةٍ وَاحِدَةٍ، لِأَنَّ فِيهِ تَسْلِيمَتَيْنِ كَمَا تَرَى؟ وَأَمَّا مَنْ تَعَلَّقَ بِهِ فِي أَنَّ السَّلَامَ مِنْ الصَّلَاةِ ابْتِدَاءً: سَلَامٌ عَلَى مَنْ مَعَهُ، فَإِنَّ هَذَا بِلَا شَكٍّ كَانَ ثُمَّ نُسِخَ، لِأَنَّ نَصَّ الْخَبَرِ: أَنَّهُمْ كَانُوا يَفْعَلُونَ ذَلِكَ فِي الصَّلَاةِ، فَأُمِرُوا بِالسُّكُونِ فِيهَا، وَأَنَّ هَذَا كَانَ إِذْ كَانَ الْكَلَامُ فِي الصَّلَاةِ مُبَاحًا ثُمَّ نُسِخَ، وَلَيْسَ فِيهِ: أَنَّ الْمُرَادَ بِذَلِكَ التَّسْلِيمُ، الَّذِي هُوَ التَّحْلِيلُ مِنْ الصَّلَاةِ، فَبَطَلَ تَعَلُّقُهُمْ بِهِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ؟

[مَسْأَلَةٌ وَنَسْتَحِبُّ إِذَا أَكْمَلَ المصلي التَّشَهُّدَ فِي كِلْتَا الْجِلْسَتَيْنِ أَنْ يُصَلِّيَ عَلَى رَسُولِ اللَّهِ]

٤٥٨ - مَسْأَلَةٌ: وَنَسْتَحِبُّ إِذَا أَكْمَلَ التَّشَهُّدَ فِي كِلْتَا الْجِلْسَتَيْنِ أَنْ يُصَلِّيَ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَيَقُولَ: " اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْت عَلَى إبْرَاهِيمَ وَعَلَى آلِ إبْرَاهِيمَ إنَّك حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْت عَلَى إبْرَاهِيمَ وَعَلَى آلِ إبْرَاهِيمَ فِي الْعَالَمِينَ إنَّك حَمِيدٌ مَجِيدٌ "؟ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ ابْنِ الْقَاسِمِ حَدَّثَنِي مَالِكٌ عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ: أَنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ زَيْدٍ الْأَنْصَارِيَّ - وَعَبْدُ اللَّهِ بْنُ زَيْدٍ هُوَ الَّذِي أُرِيَ النِّدَاءَ لِلصَّلَاةِ - أَخْبَرَهُ عَنْ

Abdullah ibn Rabi‘ narrated to us: Muhammad ibn Mu‘awiyah narrated to us: Ahmad ibn Shu‘ayb narrated to us: Muhammad ibn Salamah narrated to us from Ibn al-Qasim, who said: Malik narrated to me from Nu‘aym ibn Abdullah al-Mujmir that Muhammad ibn Abdullah ibn Zayd al-Ansari - and Abdullah ibn Zayd is the one who was shown the call to prayer - reported to him from Abu Mas‘ud al-Ansari. He said: “The Messenger of Allah (peace and blessings of Allah be upon him) came to us in the gathering of Sa‘d ibn ‘Ubādah, where Bashīr ibn Sa‘d said to him: ’Allah has commanded us to invoke blessings upon you, so how should we invoke blessings upon you?’ The Messenger of Allah (peace and blessings of Allah be upon him) remained silent until we wished he had never asked. Then he said: ’Say: O Allah, send blessings upon Muhammad and the family of Muhammad as You sent blessings upon Ibrāhīm, and bless Muhammad and the family of Muhammad as You blessed Ibrāhīm in all the worlds. Indeed, You are Praiseworthy and Glorious.’”

Narrated to us by ‘Abdullāh ibn Yūsuf, from Ahmad ibn Fatḥ, from ‘Abd al-Wahhāb ibn ‘Īsā, from Ahmad ibn Muḥammad, from Ahmad ibn ‘Alī, from Muslim ibn al-Ḥajjāj, from Isḥāq ibn Ibrāhīm (Ibn Rāhawayh), from Rawḥ, from Mālik ibn Anas, from ‘Abdullāh ibn Abī Bakr, from his father, from ‘Amr ibn Sulaym, from Abū Ḥumayd al-Sā‘idī: “They said: ’O Messenger of Allah, how should we invoke blessings upon you?’ He said: ’Say: O Allah, send blessings upon Muhammad and his wives and offspring as You sent blessings upon the family of Ibrāhīm, and bless Muhammad and his wives and offspring as You blessed the family of Ibrāhīm in all the worlds. Indeed, You are Praiseworthy and Glorious.’”

Through this chain to Muslim: From Muḥammad ibn al-Muthannā, from Muḥammad ibn Ja‘far, from Shu‘bah, from al-Ḥakam ibn ‘Utaybah, who said: I heard Ibn Abī Laylā (‘Abd al-Raḥmān) say: Ka‘b ibn ‘Ujrah met me and said: “Shall I not present you with a gift? The Messenger of Allah (peace and blessings of Allah be upon him) came out to us, and we said: ’We already know how to greet you, but how should we invoke blessings upon you?’ He said: ’Say: O Allah, send blessings upon Muhammad and the family of Muhammad as You sent blessings upon the family of Ibrāhīm. Indeed,

أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: «أَتَانَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ، فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ: أَمَرَنَا اللَّهُ أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ فَسَكَتَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَتَّى تَمَنَّيْنَا أَنَّهُ لَمْ يَسْأَلْهُ، ثُمَّ قَالَ: قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ» ؟ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ هُوَ ابْنُ رَاهْوَيْهِ - ثنا رَوْحٌ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ سُلَيْمٍ أَنَا أَبُو حُمَيْدٍ السَّاعِدِيُّ " أَنَّهُمْ «قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ» ؟ وَبِهِ إِلَى مُسْلِمٍ: ثنا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا مُحَمَّدُ بْنُ جَعْفَرٍ ثنا شُعْبَةُ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى هُوَ عَبْدُ الرَّحْمَنِ - قَالَ: لَقِيَنِي كَعْبُ بْنُ عُجْرَةَ فَقَالَ: أَلَا أُهْدِي لَكَ هَدِيَّةً؟ «خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقُلْنَا: قَدْ عَرَفْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ»

You are Praiseworthy and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibrāhīm. Indeed, You are Praiseworthy and Glorious.'"[11]

L7109 Ali said: The Prophet—peace be upon him—gathered us prior to articulating all his words, which are preserved in these hadiths.

L7110–7112 If the worshipper limits himself to some of what is mentioned in these narrations, it suffices him. If he does not do it at all, we consider it Disliked (makruh), and his prayer is complete. However, it is necessarily incumbent upon him to say what is in a report from these reports, even if once in his lifetime, due to the command of him—peace be upon him—that this be said.

L7113 Indeed, Allah and His angels send blessings upon the Prophet. O you who believe, invoke blessings upon him and salute him with a worthy salutation [Al-Ahzab: 56].[12]

L7114 And a person, if they perform what they are commanded once, has fulfilled their obligation, unless the command specifies repeating it in specific known quantities or at specific known times, in which case it becomes binding. Whoever asserts that repeating what one is commanded to do is obligatory—their claim is invalid, for this would impose a burden from that without limit. Were this obligatory, it would lead to nullifying all occupations, invalidating all other commands, and this constitutes the burden and distress from which Allah the Exalted has safeguarded us. We only dislike abandoning it because it is an immense virtue none turns away from it except one deprived. It is authentically reported from the Prophet—peace and blessings of Allah be upon him—that whoever invokes blessings upon him once, Allah blesses him tenfold. Al-Shāfiʿī said: Whoever fails to send blessings upon the Prophet—peace and blessings of Allah be upon him—in their prayer, their prayer is invalid. He argued that sending peace upon the Messenger of Allah—peace and blessings of Allah be upon him—is obligatory, and it is obligatory during the Tashahhud.

قَالَ عَلِيٌّ: جَمَعَنَا قَبْلَ جَمِيعِ أَلْفَاظِهِ - عَلَيْهِ السَّلَامُ - فِي هَذِهِ الْأَحَادِيثِ.

وَإِنْ اقْتَصَرَ الْمُصَلِّي عَلَى بَعْضِ مَا فِي هَذِهِ الْأَخْبَارِ أَجْزَأَهُ، وَإِنْ لَمْ يَفْعَلْ أَصْلًا كَرِهْنَا ذَلِكَ، وَصَلَاتُهُ تَامَّةٌ إِلَّا أَنَّ فَرْضًا عَلَيْهِ وَلَا بُدَّ أَنْ يَقُولَ مَا فِي خَبَرٍ مِنْ هَذِهِ الْأَخْبَارِ وَلَوْ مَرَّةً وَاحِدَةً فِي دَهْرِهِ، لِأَمْرِهِ - عَلَيْهِ السَّلَامُ - بِأَنْ يُقَالَ ذَلِكَ

وَلِقَوْلِ اللَّهِ تَعَالَى: {إِنَّ اللَّهَ وَمَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا} [الأحزاب: ٥٦]

وَالْمَرْءُ إِذَا فَعَلَ مَا أُمِرَ بِهِ مَرَّةً فَقَدْ أَدَّى مَا عَلَيْهِ، إِلَّا أَنْ يَأْتِيَ الْأَمْرُ بِتَرْدِيدِ ذَلِكَ مَقَادِيرَ مَعْلُومَةً، أَوْ فِي أَوْقَاتٍ مَعْلُومَةٍ، فَيَكُونَ ذَلِكَ لَازِمًا وَمَنْ قَالَ: إِنَّ تَكْرَارَ مَا أُمِرَ بِهِ يَلْزَمُ -: كَانَ كَلَامُهُ بَاطِلًا، لِأَنَّهُ يُكَلَّفُ مِنْ ذَلِكَ مَا لَا حَدَّ لَهُ، وَلَوْ كَانَ ذَلِكَ لَازِمًا لَأَدَّى إِلَى بُطْلَانِ كُلِّ شُغْلٍ، وَبُطْلَانِ سَائِرِ الْأَوَامِرِ، وَهَذَا هُوَ الْإِصْرُ وَالْحَرَجُ اللَّذَانِ قَدْ آمَنَنَا اللَّهُ تَعَالَى مِنْهُمَا وَإِنَّمَا كَرِهْنَا تَرْكَهُ، لِأَنَّهُ فَضْلٌ عَظِيمٌ لَا يَزْهَدُ فِيهِ إِلَّا مَحْرُومٌ وَصَحَّ «عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: أَنَّ مَنْ صَلَّى عَلَيْهِ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا» ؟ وَقَالَ الشَّافِعِيُّ: مَنْ لَمْ يُصَلِّ عَلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي صَلَاتِهِ بَطَلَتْ صَلَاتُهُ، وَاحْتَجَّ بِأَنَّ التَّسْلِيمَ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَرْضٌ، وَهُوَ فِي التَّشَهُّدِ فَرْضٌ.

[11] **Hadith references (L7106):** Sahih Muslim 407; Sahih Muslim 406a.
[12] **Qur'an references (L7113):** Qur'an 33:56 (Al-Ahzab).

قَالَ: وَقَدْ رَوَى عَبْدُ الرَّحْمَنِ بْنُ بِشْرٍ عَنْ أَبِي مَسْعُودٍ: «قِيلَ لِلنَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: أُمِرْنَا أَنْ نُصَلِّيَ عَلَيْكَ وَأَنْ نُسَلِّمَ، فَأَمَّا السَّلَامُ فَقَدْ عَرَفْنَاهُ، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ فَعَلَّمَهُمْ - عَلَيْهِ السَّلَامُ -» بَعْضَ مَا ذَكَرْنَا قَبْلُ "

L7115 He said: It has been narrated that Abd al-Rahman ibn Bishr reported from Abu Mas'ud: "It was said to the Prophet (peace be upon him): 'We have been commanded to invoke blessings upon you and to greet you with peace. As for the greeting of peace, we have understood it, but how should we invoke blessings upon you?' Then he (peace be upon him) taught them" some of what has already been mentioned previously.

وَفِي بَعْضِ مَا ذَكَرْنَا: أَنَّهُ - عَلَيْهِ السَّلَامُ - قَالَ لَهُمْ: «وَالسَّلَامُ كَمَا عَلِمْتُمْ» قَالُوا: فَالصَّلَاةُ فَرْضٌ حَيْثُ السَّلَامُ؟ قَالَ عَلِيٌّ: لَوْ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: إنَّ الصَّلَاةَ حَيْثُ يَكُونُ السَّلَامُ: لَكَانَ مَا قَالُوهُ، لَكِنْ لَمَّا لَمْ يَقُلْهُ - عَلَيْهِ السَّلَامُ -، لَمْ يَكُنْ ذَلِكَ، وَلَمْ يَجُزْ أَنْ نَحْكُمَ بِمَا لَمْ يَقُلْ - عَلَيْهِ السَّلَامُ -، فَيَكُونَ فَاعِلُ ذَلِكَ يُقَنِّتُ لَهُ - عَلَيْهِ السَّلَامُ - مَا لَمْ يَقُلْ، وَشَارِعًا مَا لَمْ يَأْذَنْ بِهِ اللَّهُ تَعَالَى

L7116 In some of what we have mentioned: that he (peace be upon him) said to them, "The salam is as you have been taught." They said, "Then is prayer an obligation where the salam [greeting] is given?" Ali said, "Had the Messenger of Allah (peace be upon him) said, 'Prayer is where the salam is given,' their statement would have been valid. But since he did not say it, that is not the case, and it is impermissible to rule based on what he did not say. Thus, such a person would be prescribing for him (peace be upon him) what he did not say and legislating what Allah the Exalted has not authorized."

قَالَ عَلِيٌّ: وَلَقَدْ كَانَ يَلْزَمُ مَنْ قَالَ: إنَّ الصِّيَامَ فَرْضٌ فِي الِاعْتِكَافِ مِنْ أَجْلِ أَنَّ اللَّهَ تَعَالَى ذَكَرَ الِاعْتِكَافَ مَعَ ذِكْرِهِ لِلصَّوْمِ -: أَنْ يَجْعَلَ الصَّلَاةَ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي كُلِّ صَلَاةٍ فَرْضًا، لِأَنَّ اللَّهَ تَعَالَى وَرَسُولَهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ذَكَرَا الصَّلَاةَ عَلَيْهِ مَعَ التَّسْلِيمِ عَلَيْهِ فَإِنْ ذَكَرَ ذَاكِرٌ: حَدِيثَ ابْنِ وَهْبٍ عَنْ أَبِي هَانِئٍ أَنَّ أَبَا عَلِيٍّ الْجَنْبِيَّ حَدَّثَهُ أَنَّهُ سَمِعَ فَضَالَةَ بْنَ عُبَيْدٍ يَقُولُ: «سَمِعَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَجُلًا يَدْعُو فِي صَلَاتِهِ لَمْ يُمَجِّدْ (اللَّهَ) وَلَمْ يُصَلِّ عَلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، فَقَالَ لَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: " عَجِلْتَ أَيُّهَا الْمُصَلِّي ثُمَّ عَلَّمَهُمْ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَسَمِعَ رَجُلًا يُصَلِّي فَمَجَّدَ اللَّهَ تَعَالَى وَحَمِدَهُ وَصَلَّى عَلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ لَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: اُدْعُ تُجَبْ، وَسَلْ تُعْطَ» ؟ قَالَ عَلِيٌّ: لَيْسَ فِي هَذَا إيجَابُ الصَّلَاةِ عَلَيْهِ - صَلَّى اللَّهُ

L7117–7119 Ali said: Indeed, it is incumbent upon whoever claims that fasting is obligatory during iʿtikāf because Allah the Exalted mentioned iʿtikāf alongside His mention of fasting - to make invoking blessings upon the Messenger of Allah, peace be upon him, in every... The prayer is an obligation, because Allah the Exalted and His Messenger (peace and blessings be upon him) both mentioned sending blessings upon him along with the taslīm (greeting of peace). If someone were to cite the hadith of Ibn Wahb from Abu Hani that Abu Ali al-Janbi narrated to him—that he heard Fadalah ibn Ubayd say: "The Messenger of Allah (peace and blessings be upon him) heard a man supplicating in his prayer without glorifying Allah or sending blessings upon the Prophet (peace and blessings be upon him). The Messenger of Allah (peace and blessings be upon him) said to him: 'You have hastened, O you who are praying!' Then the Messenger of Allah (peace and blessings be upon him) taught them. He heard a man praying while glorifying Allah the Exalted, praising Him, and sending blessings upon the Prophet (peace and blessings be upon him). The Messenger of Allah (peace and blessings be upon him) said to him: 'Supplicate, and you will be answered; ask, and you will be granted.'" Ali said: "This does not establish the obligation of sending blessings upon him (peace and blessings be upon him) in the prayer. Had it been

obligatory, he would not have said, 'You have hastened,' for one who hastens in their prayer does not invalidate it. Rather, he would have said: 'Repeat your prayer, for you have not prayed.' However, this narration only indicates the recommendation of sending blessings upon him (peace and blessings be upon him) in the prayer and elsewhere." If they were to cite the hadith of Ka'b ibn Ujrah, which states: "The Messenger of Allah (peace and blessings be upon him) was met by Gabriel, who said to him: 'Far removed is the one in whose presence you are mentioned yet he does not send blessings upon you.' The Prophet (peace be upon him) replied: 'Amen.'" Ali said: "This is an unsound narration, because its narrator, Abu Bakr ibn Abi Uways—who was strongly criticized—narrated it from Muhammad ibn Hilal, who is unknown, from Sa'd ibn Ishaq, whose name is inconsistently reported and whose reliability is not established."

L7120 If it were valid, it would contain an explicit text obligating the invocation of blessings upon the Messenger of Allah—may Allah bless him and grant him peace—whenever he is mentioned in prayer or otherwise, without specifying that this applies only after the Tashahhud in the prayer. And yet, some of them have cited what aligns with their opinion from Abu Humaid and Abu Usayd?

L7121–7122 Ali said: This is binding upon those who hold the view of imitating the Companion—not upon us. And with Allah, the Exalted, lies all success.

L7123 **Issue: The qunut is a commendable act performed after rising from rukūʿ in the final rakʿah of every obligatory prayer.**

L7124 459 - Issue: The qunūt is a virtuous act performed after rising from bowing in the final rakʿah of every obligatory prayer—dawn prayer and others—and in Witr. Whoever omits it incurs no blame. It consists of saying after "Our Lord, to You is all praise": "O Allah, guide me among those You have guided, grant me well-being among those You have granted well-being, take me as an ally among those You have taken as allies, bless me in what You have bestowed, and protect me from the evil You have decreed. You decree and

عَلَيْهِ وَسَلَّمَ - فِي الصَّلَاةِ، وَلَوْ كَانَ ذَلِكَ لَمَا قَالَ لَهُ " عَجَّلْت " فَلَيْسَ مَنْ عَجَّلَ فِي صَلَاتِهِ بِمُبْطِلٍ لَهَا، بَلْ كَانَ يَقُولُ لَهُ: ارْجِعْ فَصَلِّ فَإِنَّك لَمْ تُصَلِّ، لَكِنْ فِي هَذَا الْخَبَرِ اسْتِحْبَابُ الصَّلَاةِ عَلَيْهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الصَّلَاةِ وَغَيْرِهَا فَقَطْ؟ فَإِنْ ذَكَرُوا حَدِيثَ كَعْبِ بْنِ عُجْرَةَ الَّذِي فِيهِ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - اعْتَرَضَ لَهُ جِبْرِيلُ، فَقَالَ لَهُ: بَعُدَ مَنْ ذُكِرْتَ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيْكَ، فَقَالَ - عَلَيْهِ السَّلَامُ -: آمِينَ» ؟ قَالَ عَلِيٌّ: هَذَا خَبَرٌ لَا يَصِحُّ؛ لِأَنَّ رَاوِيَهُ أَبُو بَكْرِ بْنُ أَبِي أُوَيْسٍ، وَقَدْ غَمَزَ غَمْزًا شَدِيدًا عَنْ مُحَمَّدِ بْنِ هِلَالٍ، وَهُوَ مَجْهُولٌ، عَنْ سَعْدِ بْنِ إِسْحَاقَ، وَهُوَ مُضْطَرِبٌ فِي اسْمِهِ غَيْرُ مَشْهُورِ الْحَالِ

وَلَوْ صَحَّ لَكَانَ فِيهِ إيجَابُ الصَّلَاةِ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَصًّا مَتَى ذُكِرَ فِي صَلَاةٍ أَوْ غَيْرِهَا، وَلَمْ يَكُنْ فِيهِ تَخْصِيصُ مَا بَعْدَ التَّشَهُّدِ فِي الصَّلَاةِ بِذَلِكَ وَقَدْ ذَكَرَ بَعْضُهُمْ مَا يُوَافِقُ قَوْلَهُمْ عَنْ أَبِي حُمَيْدٍ، وَأَبِي أُسَيْدٍ؟

قَالَ عَلِيٌّ: هَذَا لَازِمٌ لِمَنْ رَأَى تَقْلِيدَ الصَّاحِبِ، لَا لَنَا - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ؟

[مَسْأَلَةٌ وَالْقُنُوتُ فِعْلٌ حَسَنٌ بَعْدَ الرَّفْعِ مِنْ الرُّكُوعِ فِي آخِرِ رَكْعَةٍ مِنْ كُلِّ صَلَاةِ فَرْضٍ]

٤٥٩ - مَسْأَلَةٌ: وَالْقُنُوتُ فِعْلٌ حَسَنٌ، بَعْدَ الرَّفْعِ مِنْ الرُّكُوعِ فِي آخِرِ رَكْعَةٍ مِنْ كُلِّ صَلَاةِ فَرْضٍ - الصُّبْحِ وَغَيْرِ الصُّبْحِ، وَفِي الْوِتْرِ، فَمَنْ تَرَكَهُ فَلَا شَيْءَ عَلَيْهِ فِي ذَلِكَ وَهُوَ أَنْ يَقُولَ بَعْدَ قَوْلِهِ " رَبَّنَا وَلَك الْحَمْدُ " " اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْت، وَعَافِنِي فِيمَنْ

none can decree over You. None whom You take as an ally will be humiliated. Blessed are You, our Lord, and Exalted." One may supplicate for whomever one wishes, naming them explicitly if desired. If recited before bowing, the prayer remains valid. As for the Sunnah, is it as we have described? ʿAbdullāh ibn Rabīʿ narrated to us: Muḥammad ibn Muʿāwiyah narrated to us: Aḥmad ibn Shuʿayb informed us: ʿUbaydullāh ibn Saʿīd informed us from ʿAbd al-Raḥmān ibn Mahdī: Sufyān al-Thawrī and Shuʿbah both narrated: ʿAmr ibn Murrah narrated from ʿAbd al-Raḥmān ibn Abī Laylā from al-Barāʾ ibn ʿĀzib that "Allah's Messenger—peace and blessings upon him—would perform qunūt in the dawn and sunset prayers."[13]

عَافَيْت، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْت، وَبَارِكْ لِي فِيمَا أَعْطَيْت، وَقِنِي شَرَّ مَا قَضَيْت، إِنَّك تَقْضِي وَلَا يُقْضَى عَلَيْك، وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْت، تَبَارَكْت رَبَّنَا وَتَعَالَيْت " وَيَدْعُو لِمَنْ شَاءَ، وَيُسَمِّيهِمْ بِأَسْمَائِهِمْ إنْ أَحَبَّ - فَإِنْ قَالَ ذَلِكَ قَبْلَ الرُّكُوعِ لَمْ تَبْطُلْ صَلَاتُهُ بِذَلِكَ، وَأَمَّا السُّنَّةُ فَالَّذِي ذَكَرْنَا؟ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ ثنا سُفْيَانُ الثَّوْرِيُّ، وَشُعْبَةُ قَالَا: ثنا عَمْرُو بْنُ مُرَّةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ الْبَرَاءِ بْنِ عَازِبٍ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَقْنُتُ فِي الصُّبْحِ وَالْمَغْرِبِ»

L7125–7127

Hammam narrated to us, narrated by Abbas ibn Asbagh, narrated by Muhammad ibn Abd al-Malik ibn Ayman, narrated by Ahmad ibn Muhammad al-Birti al-Qadi, narrated by Abu Ma'mar, narrated by Abd al-Warith—he is Ibn Sa'id al-Tannuri—from Hisham ibn Abi Abdullah al-Dastuwa'i from Yahya ibn Abi Kathir from Abu Salamah ibn Abd al-Rahman ibn Awf from Abu Hurairah, who said: "By Allah, I am the closest of you in prayer to the Messenger of Allah—peace and blessings of Allah be upon him. Abu Hurairah would perform Qunut in the last rak'ah of the Dhuhr prayer, the last Isha prayer, and the Fajr prayer, after saying: 'Allah hears the one who praises Him,' he would supplicate for the believers and curse the disbelievers." Abu Hurairah said: "When the Messenger of Allah—peace and blessings of Allah be upon him—said: 'Allah hears the one who praises Him,' in the last rak'ah of the Isha prayer, he would perform Qunut and say: 'O Allah, save Al-Walid ibn Al-Walid. O Allah, save Salamah ibn Hisham. O Allah, save Ayyash ibn Abi Rabi'ah. O Allah, save the vulnerable among the believers.'" Hammam ibn Ahmad narrated to us, Abbas ibn Asbagh narrated to us, Muhammad ibn Abdul-Malik ibn Ayman narrated to us, Abu Abdullah Al-Kabuli narrated to us, Ibrahim ibn Musa Ar-Razi informed us: Muhammad ibn Anas narrated from Mutarrif from Abu Al-Jahm from Al-Bara' ibn Azib that "the

حَدَّثَنَا حَمَّامٌ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا أَحْمَدُ بْنُ مُحَمَّدٍ الْبِرْتِيُّ الْقَاضِي ثنا أَبُو مَعْمَرٍ ثنا عَبْدُ الْوَارِثِ هُوَ ابْنُ سَعِيدٍ التَّنُّورِيُّ - عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ الدَّسْتُوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ «أَبِي هُرَيْرَةَ قَالَ " وَاَللَّهِ إنِّي لَأَقْرَبُكُمْ صَلَاةً بِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَكَانَ أَبُو هُرَيْرَةَ يَقْنُتُ فِي الرَّكْعَةِ الْآخِرَةِ مِنْ صَلَاةِ الظُّهْرِ، وَصَلَاةِ الْعِشَاءِ الْآخِرَةِ وَصَلَاةِ الصُّبْحِ، بَعْدَمَا يَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَيَدْعُو لِلْمُؤْمِنِينَ وَيَلْعَنُ الْكُفَّارَ؟ وَقَالَ أَبُو هُرَيْرَةَ: كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فِي الرَّكْعَةِ الْآخِرَةِ مِنْ صَلَاةِ الْعِشَاءِ قَنَتَ فَقَالَ: اللَّهُمَّ نَجِّ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ نَجِّ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ نَجِّ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ نَجِّ الْمُسْتَضْعَفِينَ مِنْ الْمُؤْمِنِينَ» حَدَّثَنَا حَمَّامُ بْنُ أَحْمَدَ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا أَبُو عَبْدِ اللَّهِ الْكَابُلِيُّ ثنا إبْرَاهِيمُ بْنُ مُوسَى الرَّازِيّ أَنَا مُحَمَّدُ بْنُ أَنَسٍ عَنْ مُطَرِّفٍ عَنْ أَبِي الْجَهْمِ عَنْ الْبَرَاءِ بْنِ عَازِبٍ «أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ لَا يُصَلِّي صَلَاةً إلَّا قَنَتَ فِيهَا»

[13] **Hadith references (L7124):** Sahih Muslim 678a.

Prophet—peace be upon him—never performed any prayer without reciting the *qunut* in it."

L7128 Abdullah ibn Rabiʿ narrated to us: Muhammad ibn Muʿawiyah narrated to us: Ahmad ibn Shuʿayb narrated to us: I am Qutaybah ibn Saʿid: Hammad, that is, ibn Zayd, narrated to us from Ayyub al-Sikhtiyānī, from Muhammad ibn Sirin, that Anas ibn Malik was asked: "Did the Messenger of Allah—peace and blessings be upon him—observe qunut in the dawn prayer?" He said: "Yes." They asked him: "Before the rukūʿ or after it?" He said: "After the rukūʿ."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ثنا حَمَّادٌ هُوَ ابْنُ زَيْدٍ - عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ مُحَمَّدِ بْنِ سِيرِينَ «أَنَّ أَنَسَ بْنَ مَالِكٍ سُئِلَ: هَلْ قَنَتَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي صَلَاةِ الصُّبْحِ؟ قَالَ: نَعَمْ، قِيلَ لَهُ: قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ؟ قَالَ: بَعْدَ الرُّكُوعِ»

L7129 Ali said: So all of this is the explicit wording of our statement—and to Allah belongs all praise.

قَالَ عَلِيٌّ: فَهَذَا كُلُّهُ نَصُّ قَوْلِنَا - وَلِلَّهِ الْحَمْدُ

L7130 If it is said, "It has been reported from Anas that he was asked about the qunūt: 'Is it before the rukūʿ or after it?'" He answered: "Before the rukūʿ."

فَإِنْ قِيلَ: فَقَدْ رُوِيَ عَنْ أَنَسٍ: أَنَّهُ سُئِلَ عَنْ الْقُنُوتِ: أَقَبْلَ الرُّكُوعِ أَمْ بَعْدَهُ؟ فَقَالَ: قَبْلَ الرُّكُوعِ

L7131 We said: Anas only reported that from the rulers of his time, not from the Messenger of Allah (peace be upon him). For instance, when he was asked about certain matters of Hajj, he related the Prophet's practice (peace be upon him) but then added: "I act as your rulers act." This statement from Anas constitutes either taqiyyah or personal opinion on his part, and no one after the Messenger of Allah (peace be upon him) holds conclusive authority.

قُلْنَا: إنَّمَا أَخْبَرَ بِذَلِكَ أَنَسٌ عَنْ أُمَرَاءِ عَصْرِهِ، لَا عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَمَا سُئِلَ عَنْ بَعْضِ أُمُورِ الْحَجِّ فَأَخْبَرَ بِفِعْلِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ثُمَّ قَالَ: أَفْعَلُ كَمَا يَفْعَلُ أُمَرَاؤُك - وَهَذَا مِنْ أَنَسٍ: إمَّا تَقِيَّةٌ، وَإِمَّا رَأْيٌ مِنْهُ، وَلَا حُجَّةَ فِي أَحَدٍ بَعْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

L7132–7134 We have been narrated from Yaḥyā ibn Saʿīd al-Qaṭṭān: al-ʿAwwām ibn Ḥamzah narrated to us, saying: I asked Abū ʿUthmān al-Nahdī about the qunūt in the dawn prayer. He said: After the rukūʿ. So I said, "From whom?" He said, "From Abū Bakr, ʿUmar, and ʿUthmān."

وَأَمَّا عَمَّنْ بَعْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَرُوِّينَا عَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ: ثنا الْعَوَّامُ بْنُ حَمْزَةَ قَالَ: سَأَلْت أَبَا عُثْمَانَ النَّهْدِيَّ عَنْ الْقُنُوتِ فِي الصُّبْحِ؟ فَقَالَ: بَعْدَ الرُّكُوعِ، فَقُلْت: عَمَّنْ؟ قَالَ: عَنْ أَبِي بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ

L7135 Shu'bah also narrated from 'Asim al-Ahwal from Abu 'Uthman al-Nahdi that 'Umar ibn al-Khattab used to perform qunut after bowing, and Abu 'Uthman al-Nahdi witnessed Abu Bakr, 'Umar, and 'Uthman. Through the chain of al-Bukhari from Musaddad from Isma'il Ibn 'Ulayyah, who said: "I [heard]

وَرَوَى أَيْضًا شُعْبَةُ عَنْ عَاصِمٍ الْأَحْوَلِ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَقْنُتُ بَعْدَ الرُّكُوعِ، وَقَدْ شَاهَدَ أَبُو عُثْمَانَ النَّهْدِيُّ أَبَا بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ؟ وَمِنْ

from Khalid al-Hadhdhā’ from Abu Qilabah from Anas, who said: ’Qunut was practiced in the Maghrib and Fajr prayers.’”

طَرِيقِ الْبُخَارِيِّ عَنْ مُسَدَّدٍ عَنْ إِسْمَاعِيلَ ابْنِ عُلَيَّةَ أَنَا خَالِدٌ الْحَذَّاءُ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسٍ قَالَ: كَانَ الْقُنُوتُ فِي الْمَغْرِبِ وَالْفَجْرِ

L7136 And through the chain of Sufyān al-Thawrī from Salamah ibn Kuhayl from ʿAbdullāh ibn Maʿqil that ʿAlī ibn Abī Ṭālib recited the qunūt during the Maghrib prayer after the rakʿah, praying against a group of people.

وَمِنْ طَرِيقِ سُفْيَانَ الثَّوْرِيِّ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَنَتَ فِي الْمَغْرِبِ بَعْدَ الرَّكْعَةِ فَدَعَا عَلَى أُنَاسٍ

L7137 From Ma’mar, from Ayyub, from Ibn Sirin: Ubayy ibn Ka’b performed the Qunut in Witr after bowing. It has also been narrated to us from Alqamah and Al-Aswad that Mu’awiyah used to perform the Qunut in prayer. It has also been narrated to us from Ibn Abbas: “Is the Qunut after bowing?” These are the leaders of guidance: Abu Bakr, Umar, Uthman, Ali, Mu’awiyah, along with Ubayy and Ibn Abbas. A group advocated for the prohibition of Qunut, as narrated to us from Abu Malik Al-Ashja’i through his father, who said: “I prayed behind the Messenger of Allah—peace and blessings be upon him—and he did not perform the Qunut; behind Abu Bakr, and he did not perform it; behind Umar, and he did not perform it; behind Uthman, and he did not perform it; behind Ali, and he did not perform it. O my son, this is a _bidʿah_.”

وَعَنْ مَعْمَرٍ عَنْ أَيُّوبَ عَنْ ابْنِ سِيرِينَ: أَنَّ أُبَيَّ بْنَ كَعْبٍ قَنَتَ فِي الْوِتْرِ بَعْدَ الرُّكُوعِ؟ وَرُوِّينَا أَيْضًا عَنْ عَلْقَمَةَ، وَالْأَسْوَدِ: أَنَّ مُعَاوِيَةَ كَانَ يَقْنُتُ فِي الصَّلَاةِ؟ وَرُوِّينَا أَيْضًا عَنْ ابْنِ عَبَّاسٍ: الْقُنُوتُ بَعْدَ الرُّكُوعِ؟ فَهَؤُلَاءِ أَئِمَّةُ الْهُدَى، أَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ، وَمُعَاوِيَةُ، وَمَعَهُمْ أُبَيٌّ، وَابْنُ عَبَّاسٍ وَذَهَبَ قَوْمٌ إِلَى الْمَنْعِ مِنْ الْقُنُوتِ كَمَا رُوِّينَا «عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ عَنْ أَبِيهِ قَالَ صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَلَمْ يَقْنُتْ، وَخَلْفَ أَبِي بَكْرٍ فَلَمْ يَقْنُتْ، وَخَلْفَ عُمَرَ فَلَمْ يَقْنُتْ، وَخَلْفَ عُثْمَانَ فَلَمْ يَقْنُتْ، وَخَلْفَ عَلِيٍّ فَلَمْ يَقْنُتْ، يَا بُنَيَّ إِنَّهَا بِدْعَةٌ»

L7138–7140 Narrated from Alqamah and al-Aswad, who both said: “Umar ibn al-Khattab led us in prayer for some time and did not perform the qunut.” Al-Aswad ibn Yazid reported: Ibn Mas’ud did not perform the qunut in the Fajr prayer. From Sufyan, from Mansur, from Ibrahim al-Nakha’i, from Abu al-Sha’tha’, who said: I asked Ibn Umar about qunut in Fajr. He replied, “I was unaware that anyone does it.” From Malik, from Nafi’: Ibn Umar did not perform qunut in Fajr. It was narrated to us that Ibn Abbas did not perform qunut. From Sufyan ibn Uyaynah, from Ibn Abi Najih, who said: I asked Salim ibn Abdullah ibn Umar, “Did Umar ibn al-Khattab perform qunut in the Fajr prayer?” He said, “No. It is merely something people innovated.” From Abd al-Razzaq, from Ma’mar, from al-Zuhri, who used to say, “From where did people adopt the qunut?” He marveled, “The Messenger of Allah (peace be upon him) performed qunut for a few days, then abandoned it.” Ali said:

وَعَنْ عَلْقَمَةَ، وَالْأَسْوَدِ قَالَا: صَلَّى بِنَا عُمَرُ بْنُ الْخَطَّابِ زَمَانًا فَلَمْ يَقْنُتْ وَعَنْ الْأَسْوَدِ بْنِ يَزِيدَ قَالَ: كَانَ ابْنُ مَسْعُودٍ لَا يَقْنُتُ فِي صَلَاةِ الْغَدَاةِ وَعَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ عَنْ أَبِي الشَّعْثَاءِ قَالَ: سَأَلْت ابْنَ عُمَرَ عَنْ الْقُنُوتِ فِي الْفَجْرِ؟ فَقَالَ: مَا شَعَرْت أَنَّ أَحَدًا يَفْعَلُهُ؟ وَعَنْ مَالِكٍ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ كَانَ لَا يَقْنُتُ فِي الْفَجْرِ؟ وَرُوِّينَا عَنْ ابْنِ عَبَّاسٍ: أَنَّهُ لَمْ يَقْنُتْ؟ وَعَنْ سُفْيَانَ بْنَ عُيَيْنَةَ عَنْ ابْنِ أَبِي نَجِيحٍ: قَالَ سَأَلْت سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ: هَلْ كَانَ عُمَرُ بْنُ الْخَطَّابِ يَقْنُتُ فِي الصُّبْحِ؟ قَالَ: لَا، إنَّمَا هُوَ شَيْءٌ أَحْدَثَهُ النَّاسُ؟ وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ: أَنَّهُ كَانَ

يَقُولُ: مِنْ أَيْنَ أَخَذَ النَّاسُ الْقُنُوتَ؟ وَيَعْجَبُ: إِنَّمَا قَنَتَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَيَّامًا ثُمَّ تَرَكَ ذَلِكَ؟ قَالَ عَلِيٌّ: وَكَانَ يَحْيَى بْنُ يَحْيَى اللَّيْثِيُّ، وَبَقِيُّ بْنُ مَخْلَدٍ: لَا يَرَيَانِ الْقُنُوتَ وَعَلَى ذَلِكَ جَرَى أَهْلُ مَسْجِدَيْهِمَا بِقُرْطُبَةَ إِلَى الْآنَ قَالَ عَلِيٌّ: أَمَّا الرِّوَايَةُ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَبِي بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، وَعَلِيٍّ، وَابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمْ -: بِأَنَّهُمْ لَمْ يَقْنُتُوا فَلَا حُجَّةَ فِي ذَلِكَ النَّهْيِ عَنْ الْقُنُوتِ، لِأَنَّهُ قَدْ صَحَّ عَنْ جَمِيعِهِمْ أَنَّهُمْ قَنَتُوا، وَكُلُّ ذَلِكَ صَحِيحٌ، قَنَتُوا وَتَرَكُوا، فَكِلَا الْأَمْرَيْنِ مُبَاحٌ، وَالْقُنُوتُ ذِكْرٌ لِلَّهِ تَعَالَى، فَفِعْلُهُ حَسَنٌ، وَتَرْكُهُ مُبَاحٌ، وَلَيْسَ فَرْضًا، وَلَكِنَّهُ فَضْلٌ؟ وَأَمَّا قَوْلُ وَالِدِ أَبِي مَالِكٍ الْأَشْجَعِيِّ: إِنَّهُ بِدْعَةٌ - فَلَمْ يَعْرِفْهُ، وَمَنْ عَرَفَهُ أَثْبَتَ فِيهِ مِمَّنْ لَمْ يَعْرِفْهُ، وَالْحُجَّةُ فِيمَنْ عَلِمَ، لَا فِيمَنْ لَمْ يَعْلَمْ

Yahya ibn Yahya al-Laythi and Baqi ibn Makhlad did not hold the view of qunut. The people of their two mosques have adhered to this practice in Cordoba up to the present day. Ali said: As for the narrations from the Messenger of Allah (peace be upon him), Abu Bakr, Umar, Uthman, Ali, and Ibn Abbas (may Allah be pleased with them) stating they did not perform qunut, this provides no evidence for prohibiting qunut, for it is authentically established that they all performed it. All such reports are valid: they performed it and abandoned it. Thus both matters are permissible. Qunut is a remembrance of Allah Almighty. Performing it is commendable, and omitting it is permissible. It is not obligatory but a virtuous act. As for the statement of Abu Malik al-Ashja'i's father that it is an innovation—he had no knowledge of it. Those who recognize it hold stronger authority regarding it than those who do not. The decisive proof lies with those who possess knowledge, not those who lack it.

L7141 وَأَمَّا ابْنُ مَسْعُودٍ فَلَمْ يَأْتِ عَنْهُ كُرْهُهُ، وَلَا أَنَّهُ نَهَى عَنْهُ، وَإِنَّمَا جَاءَ أَنَّهُ كَانَ لَا يَقْنُتُ فِي الْفَجْرِ فَقَطْ، وَهَذَا مُبَاحٌ، وَقَدْ قَنَتَ غَيْرُهُ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -

As for Ibn Masʿūd, there is no report from him indicating his dislike of it, nor that he prohibited it. Rather, what is reported is that he did not perform the qunūt specifically in the Fajr prayer, and this is permissible. Other Companions besides him performed the qunūt, may Allah be pleased with them.

L7142–7146 وَأَمَّا ابْنُ عُمَرَ فَلَمْ يَعْرِفْهُ كَمَا لَمْ يَعْرِفْ الْمَسْحَ، وَلَيْسَ ذَلِكَ بِقَادِحٍ فِي مَعْرِفَةِ مَنْ عَرَفَهُ؟ وَأَمَّا الزُّهْرِيُّ فَجَهِلَ الْقُنُوتَ وَرَآهُ مَنْسُوخًا، كَمَا صَحَّ عَنْهُ مِنْ تِلْكَ الطَّرِيقِ نَفْسِهَا: أَنَّ كَوْنَ زَكَاةِ الْبَقَرِ فِي كُلِّ ثَلَاثِينَ: تَبِيعٌ، وَفِي أَرْبَعِينَ: مُسِنَّةٌ - مَنْسُوخٌ، وَأَنَّ زَكَاتَهَا كَزَكَاةِ الْإِبِلِ، فَإِنْ كَانَ قَوْلُ الزُّهْرِيِّ فِي نَسْخِ الْقُنُوتِ حُجَّةً، فَهُوَ حُجَّةٌ فِي نَسْخِ زَكَاةِ الْبَقَرِ فِي ثَلَاثِينَ تَبِيعٌ، وَفِي أَرْبَعِينَ مُسِنَّةٌ، وَإِنْ لَمْ يَكُنْ هُنَالِكَ حُجَّةٌ فَلَيْسَ هُوَ هَهُنَا حُجَّةً؟ وَالْعَجَبُ مِنْ الْمَالِكِيِّينَ الْمُحْتَجِّينَ بِقَوْلِ ابْنِ عُمَرَ إِذَا وَافَقَ تَقْلِيدَهُمْ ثُمَّ سَهُلَ عَلَيْهِمْ هَهُنَا خِلَافَ ابْنِ عُمَرَ، وَخِلَافَ سَالِمٍ ابْنِهِ، وَخِلَافَ الزُّهْرِيِّ، وَهُمَا عَالِمَا أَهْلِ الْمَدِينَةِ وَالْعَجَبُ مِمَّنْ

As for Ibn 'Umar, he did not recognize it—just as he did not recognize wiping—so does that undermine the knowledge of those who recognized it? As for al-Zuhri, he was unaware of the qunut and considered it abrogated, as was authentically reported from him via that same chain: That the ruling of zakāh on cows being a one-year-old male calf (tabīʿ) for every thirty and a three-year-old cow (musinnah) for every forty is abrogated, and that their zakāh is like the zakāh of camels. If al-Zuhrī's statement regarding the abrogation of qunūt is deemed authoritative, then it is similarly authoritative for the abrogation of zakāh on cows at thirty being a tabīʿ and at forty a musinnah. If it is not authoritative there, is it not authoritative here? It is astonishing that the Mālikīs—who cite Ibn 'Umar's opinion when it aligns with their school—readily oppose Ibn 'Umar here, oppose his son Sālim, and

oppose al-Zuhrī, both of whom were the scholars of Medina. It is equally astonishing that one argues against qunūt using Sālim's statement, "People introduced it," while accepting the validity of claims like "People equated two mudds of wheat to a ṣāʿ of barley in zakāh al-fiṭr"—all arbitrary judgments in religion based on falsehood. They argued: Had qunūt been a sunnah, it would not have been unknown to Ibn Masʿūd or Ibn ʿUmar. We countered: The practice of placing hands on the knees during bowing was unknown to Ibn Masʿūd, yet he adhered to tathbīq (spreading palms on knees) until his death. Similarly, wiping over leather socks was unknown to Ibn ʿUmar, yet they did not consider this a proof. Why then does the ignorance of qunūt by them become a proof? This is truly astonishing and a mockery of religion, especially since qunūt could remain obscure, being a silent act connected to standing after bowing—known only to those who inquired—not an obligation people must necessarily know. Moreover, Ibn ʿUmar did know it, as we will later mention, and Ibn Masʿūd did not reject it. Some argued: The proof for qunūt's abrogation is your narration via Maʿmar from al-Zuhrī from Sālim ibn ʿAbdullāh from his father: "He heard Allah's Messenger—peace and blessings upon him—say upon raising his head from the final rakʿah of Fajr: 'O Allah, curse so-and-so and so-and-so,' invoking curses against some hypocrites. Then Allah revealed: {Not for you is the decision—whether He pardons them or punishes them, for they are wrongdoers} [3:128]." Ali said: This serves as evidence for affirming qunut, because it contains no prohibition against it. Thus, this refutes the claim of those who say: "Ibn Umar was ignorant of qunut." It is probable that Ibn Umar only rejected qunut in the Fajr prayer before bowing – which is the disputed position – and the narrations from him align with this interpretation. This is the preferable view, to avoid his statement contradicting what is firmly established from Allah's Messenger – peace and blessings be upon him. This report in fact informs us of Allah's declaration that the command belongs to Him alone, not to His Messenger – peace and blessings be upon him – and that those cursed ones may either be granted repentance by Him the Exalted or, according to His prior knowledge, be destined to believe exclusively. Some scholars held that qunut is only performed during warfare? They argued using the narration we transmitted through Ibn al-Mujālid's chain from his father, from Ibrāhīm

يَحْتَجُّ فِي تَرْكِ الْقُنُوتِ بِقَوْلِ سَالِمٍ: أَحْدَثَهُ النَّاسُ، وَهُوَ يَرَى حُجَّةَ قَوْلِ الْقَائِلِ: فَعَدَلَ النَّاسُ مُدَّيْنِ مِنْ بُرٍّ بِصَاعٍ مِنْ شَعِيرٍ فِي زَكَاةِ الْفِطْرِ، وَهَذَا كُلُّهُ تَحَكُّمٌ فِي الدِّينِ بِالْبَاطِلِ وَقَالُوا: لَوْ كَانَ الْقُنُوتُ سُنَّةً مَا خَفِيَ عَنِ ابْنِ مَسْعُودٍ وَلَا عَنِ ابْنِ عُمَرَ؟ فَقُلْنَا: قَدْ خَفِيَ وَضْعُ الْأَيْدِي عَلَى الرُّكَبِ فِي الرُّكُوعِ عَلَى ابْنِ مَسْعُودٍ، فَثَبَتَ عَلَى الْقَوْلِ بِالتَّطْبِيقِ إِلَى أَنْ مَاتَ، وَخَفِيَ عَلَى ابْنِ عُمَرَ الْمَسْحُ عَلَى الْخُفَّيْنِ، وَلَمْ يَرَوْا ذَلِكَ حُجَّةً، فَمَا بَالُ خَفَاءِ الْقُنُوتِ عَنْهُمَا صَارَ حُجَّةً؟ إِنَّ هَذَا لَعَجَبٌ وَتَلَاعُبٌ بِالدِّينِ، مَعَ أَنَّ الْقُنُوتَ مُمْكِنٌ أَنْ يَخْفَى، لِأَنَّهُ سُكُوتٌ مُتَّصِلٌ بِالْقِيَامِ مِنَ الرُّكُوعِ، لَا يَعْرِفُهُ إِلَّا مَنْ سَأَلَ عَنْهُ، وَلَيْسَ فَرْضًا فَيَعْلَمُهُ النَّاسُ وَلَا بُدَّ، فَكَيْفَ وَقَدْ عَرَفَهُ ابْنُ عُمَرَ كَمَا نَذْكُرُ بَعْدَ هَذَا، وَلَمْ يُنْكِرْهُ ابْنُ مَسْعُودٍ؟ وَقَالَ بَعْضُ النَّاسِ: الدَّلِيلُ عَلَى نَسْخِ الْقُنُوتِ مَا رَوَيْتُمُوهُ مِنْ طَرِيقِ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ «أَنَّهُ سَمِعَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حِينَ رَفَعَ رَأْسَهُ مِنْ صَلَاةِ الصُّبْحِ مِنَ الرَّكْعَةِ الْأَخِيرَةِ قَالَ: اللَّهُمَّ الْعَنْ فُلَانًا وَفُلَانًا، دَعَا عَلَى نَاسٍ مِنَ الْمُنَافِقِينَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: {لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ} [آل عمران: ١٢٨] » قَالَ عَلِيٌّ: هَذَا حُجَّةٌ فِي إِثْبَاتِ الْقُنُوتِ، لِأَنَّهُ لَيْسَ فِيهِ نَهْيٌ عَنْهُ، فَهَذَا حُجَّةٌ فِي بُطْلَانِ قَوْلِ مَنْ قَالَ: إِنَّ ابْنَ عُمَرَ جَهِلَ الْقُنُوتَ، وَلَعَلَّ ابْنَ عُمَرَ إِنَّمَا أَنْكَرَ الْقُنُوتَ فِي الْفَجْرِ قَبْلَ الرُّكُوعِ، فَهُوَ مَوْضِعُ إِنْكَارٍ، وَتَتَّفِقُ الرِّوَايَاتُ عَنْهُ، فَهُوَ أَوْلَى، لِئَلَّا يَجْعَلَ كَلَامَهُ خِلَافًا لِلثَّابِتِ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، وَإِنَّمَا فِي هَذَا الْخَبَرِ إِخْبَارُ اللَّهِ تَعَالَى بِأَنَّ الْأَمْرَ لَهُ، لَا لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَنَّ أُولَئِكَ الْمَلْعُونِينَ لَعَلَّهُ تَعَالَى يَتُوبُ عَلَيْهِمْ، أَوْ فِي سَابِقِ عِلْمِهِ: أَنَّهُمْ سَيُؤْمِنُونَ فَقَطْ؟ وَذَهَبَ قَوْمٌ إِلَى أَنَّ الْقُنُوتَ إِنَّمَا يَكُونُ فِي حَالِ

al-Nakhaʿī, from ʿAlqamah and al-Aswad, who both said: “Allah’s Messenger – peace and blessings be upon him – never performed qunut in any prayer except when at war, whereupon he would perform it in all prayers. Neither Abū Bakr, ʿUmar, nor ʿUthmān performed qunut until their deaths. ʿAlī did not perform qunut until he fought the people of Syria, after which he performed it in all prayers. Muʿāwiyah likewise performed qunut, each of them [ʿAlī and Muʿāwiyah] invoking curses against the other.” Ali responded: This contains no valid evidence, as the narration from Allah’s Messenger – peace and blessings be upon him – is mursal (disconnected), and no proof can be established through a mursal report. Moreover, the assertion that Abū Bakr, ʿUmar, and ʿUthmān did not perform qunut is contradicted by more reliable chains confirming they did perform it.[14]

L7147 The scholar who affirms holds greater authority than the denier who lacks knowledge.

L7148 Or do we say: Both are correct, and both are permissible? In this [report]—if authenticated by a chain—lies the confirmation of qunoot from the Prophet (peace be upon him) during warfare in all prayers? Similarly reported from Ali and Muawiyah, with no prohibition mentioned outside wartime circumstances. Thus, it would be proof for us—if established—though we have no need for it due to the established [evidence] we mentioned earlier? And all praise is due to Allah, the Most High?

L7149–7150 As for Abū Ḥanīfah and those who follow his school, they said: Qunūt is not prescribed in any of the prayers whatsoever except in Witr—wherein Qunūt is performed before bowing, applying throughout the entire year. Whoever omits Qunūt in it, let them perform two prostrations of forgetfulness? As for Mālik and al-Shāfiʿī, they said: Qunūt is not prescribed in any of the obligatory prayers whatsoever except specifically in the dawn prayer. Mālik said: “Before bowing.”

L7151 Al-Shafi’i said: After the rukūʿ.

[14] **Qur’an references (L7142):** Qur’an 3:128 (Ali ’Imran).

الْمُحَارَبَةِ؟ : وَاحْتَجُّوا بِمَا رُوِّينَاهُ مِنْ طَرِيقِ ابْنِ الْمُجَالِدِ عَنْ أَبِيهِ عَنْ إبْرَاهِيمَ النَّخَعِيِّ عَنْ عَلْقَمَةَ، وَالْأَسْوَدِ قَالَا " مَا قَنَتَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي شَيْءٍ مِنْ الصَّلَوَاتِ، إلَّا إذَا حَارَبَ، فَإِنَّهُ كَانَ يَقْنُتُ فِي الصَّلَوَاتِ كُلِّهِنَّ، وَلَا قَنَتَ أَبُو بَكْرٍ، وَلَا عُمَرُ، وَلَا عُثْمَانُ، حَتَّى مَاتُوا، وَلَا قَنَتَ عَلِيٌّ حَتَّى حَارَبَ أَهْلَ الشَّامِ، فَكَانَ يَقْنُتُ فِي الصَّلَوَاتِ كُلِّهِنَّ وَكَانَ مُعَاوِيَةُ يَقْنُتُ أَيْضًا، يَدْعُو كُلُّ وَاحِدٍ مِنْهُمَا عَلَى صَاحِبِهِ " قَالَ عَلِيٌّ: هَذَا لَا حُجَّةَ فِيهِ، لِأَنَّهُ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مُرْسَلٌ وَلَا حُجَّةَ فِي مُرْسَلٍ وَفِيهِ: عَنْ أَبِي بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ: أَنَّهُمْ لَمْ يَقْنُتُوا وَقَدْ صَحَّ عَنْهُمْ بِأَثْبَتَ مِنْ هَذَا الطَّرِيقِ: أَنَّهُمْ كَانُوا يَقْنُتُونَ

وَالْمُثْبِتُ الْعَالِمُ أَوْلَى مِنْ النَّافِي الَّذِي لَمْ يَعْلَمْ

أَوْ نَقُولُ: كِلَاهُمَا صَحِيحٌ، وَكِلَاهُمَا مُبَاحٌ؟ وَفِيهِ - لَوْ انْسَنَدَ - إثْبَاتُ الْقُنُوتِ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي حَالِ الْمُحَارَبَةِ فِي جَمِيعِ الصَّلَوَاتِ؟ وَعَنْ عَلِيٍّ وَمُعَاوِيَةَ كَذَلِكَ، وَلَيْسَ فِيهِ نَهْيٌ فِي غَيْرِ حَالِ الْمُحَارَبَةِ، فَهُوَ حُجَّةٌ لَنَا - لَوْ ثَبَتَ - وَنَحْنُ غَانُونَ عَنْهُ بِالثَّابِتِ الَّذِي ذَكَرْنَا قَبْلُ، وَلِلَّهِ تَعَالَى الْحَمْدُ؟

وَأَمَّا أَبُو حَنِيفَةَ وَمَنْ قَلَّدَهُ فَقَالُوا: لَا يَقْنُتُ فِي شَيْءٍ مِنْ الصَّلَوَاتِ كُلِّهَا، إلَّا فِي الْوِتْرِ، فَإِنَّهُ يَقْنُتُ فِيهِ قَبْلَ الرُّكُوعِ: السَّنَةَ كُلَّهَا، فَمَنْ تَرَكَ الْقُنُوتَ فِيهِ فَلْيَسْجُدْ سَجْدَتَيْ السَّهْوِ؟ وَأَمَّا مَالِكٌ، وَالشَّافِعِيُّ فَإِنَّهُمَا قَالَا: لَا يَقْنُتُ فِي شَيْءٍ مِنْ الصَّلَوَاتِ الْمَفْرُوضَةِ كُلِّهَا إلَّا فِي الصُّبْحِ خَاصَّةً وَقَالَ مَالِكٌ: قَبْلَ الرُّكُوعِ

وَقَالَ الشَّافِعِيُّ: بَعْدَ الرُّكُوعِ

وَقَالَ الشَّافِعِيُّ: فَإِنْ نَزَلَتْ بِالْمُسْلِمِينَ نَازِلَةٌ قَنَتَ فِي جَمِيعِ الصَّلَوَاتِ، وَلَا يَقْنُتُ فِي الْوِتْرِ إِلَّا فِي لَيْلَةِ النِّصْفِ مِنْ رَمَضَانَ خَاصَّةً بَعْدَ الرُّكُوعِ؟ قَالَ عَلِيٌّ: أَمَّا قَوْلُ أَبِي حَنِيفَةَ: فَمَا وَجَدْنَاهُ كَمَا هُوَ عَنْ أَحَدٍ مِنْ الصَّحَابَةِ - نَعْنِي النَّهْيَ عَنْ الْقُنُوتِ فِي شَيْءٍ مِنْ الصَّلَوَاتِ حَاشَا الْوِتْرِ فَإِنَّهُ يُقْنَتُ فِيهِ، وَعَلَى مَنْ تَرَكَهُ سُجُودُ السَّهْوِ.

L7152 Ash-Shāfiʿī said: If a calamity befalls the Muslims, he should perform qunūt in all prayers, and qunūt is not performed in Witr except exclusively on the night of the middle of Ramadan after bowing. ʿAlī said: As for Abū Ḥanīfa's statement—we did not find it reported from any of the Companions, namely the prohibition of qunūt in any prayers except Witr, wherein qunūt is performed—whoever omits it must perform sujūd al-sahw.

وَكَذَلِكَ قَوْلُ مَالِكٍ فِي تَخْصِيصِهِ الصُّبْحَ خَاصَّةً بِالْقُنُوتِ، مَا وَجَدْنَاهُ عَنْ أَحَدٍ مِنْ الصَّحَابَةِ، وَلَا عَنْ أَحَدٍ مِنْ التَّابِعِينَ؟ وَكَذَلِكَ تَفْرِيقُ الشَّافِعِيِّ بَيْنَ الْقُنُوتِ فِي الصُّبْحِ وَبَيْنَ الْقُنُوتِ فِي سَائِرِ الصَّلَوَاتِ؟ وَهَذَا مِمَّا خَالَفُوا فِيهِ كُلَّ شَيْءٍ رُوِيَ فِي هَذَا الْبَابِ عَنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -، مَعَ تَشْنِيعِهِمْ عَلَى مَنْ خَالَفَ بَعْضَ الرِّوَايَةِ عَنْ صَاحِبٍ لِسُنَّةٍ صَحَّتْ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -؟ قَالَ عَلِيٌّ: وَقَوْلُنَا هُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ؟ وَرُوِيَ عَنْ ابْنِ أَبِي لَيْلَى: مَا كُنْت لِأُصَلِّيَ خَلْفَ مَنْ لَا يَقْنُتُ، وَأَنَّهُ كَانَ يَقْنُتُ فِي صَلَاةِ الصُّبْحِ قَبْلَ الرُّكُوعِ

L7153 Similarly, Malik's specification of Qunut exclusively for Fajr—have we found this reported from any Companion—may Allah be pleased with them—or any Follower? Likewise, Al-Shafiʿi's distinction between Qunut in Fajr and Qunut in other prayers—is this not among matters wherein they opposed every narration transmitted in this topic from the Companions, despite their censure of those who contradict some reports from a companion associated with a Sunnah authentically established from Allah's Messenger—peace and blessings be upon him? Ali said: "Our view is the view of Sufyan al-Thawri." It is reported from Ibn Abi Layla: "I would not pray behind someone who does not perform Qunut"—and that he performed Qunut in Fajr prayer before bowing.

وَعَنْ اللَّيْثِ كَرَاهَةُ الْقُنُوتِ جُمْلَةً؟ وَرُوِيَ عَنْهُ أَيْضًا: أَنَّهُ كَانَ يَقْنُتُ فِي صَلَاةِ الصُّبْحِ؟ وَعَنْ أَشْهَبَ: تَرْكُ الْقُنُوتِ جُمْلَةً؟ قَالَ عَلِيٌّ: وَأَمَّا مَنْ رَأَى الْقُنُوتَ قَبْلَ الرُّكُوعِ فَإِنَّهُمْ ذَكَرُوا أَثَرًا رُوِّينَاهُ مِنْ طَرِيقِ يَزِيدَ بْنِ زُرَيْعٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ عَزْرَةَ عَنْ ابْنِ أَبْزَى؟

L7154 From al-Layth: The discouragement of qunut altogether? It is also narrated from him: that he used to perform qunut in the dawn prayer? From Ashhab: The complete abandonment of qunut? Ali said: As for those who hold that the qunut is before bowing, they mentioned a narration we transmitted via the path of Yazīd ibn Zuraiʿ from Saʿīd ibn Abī ʿArūbah from Qatādah from ʿAzrah from Ibn Abzāʾ?

قَالَ عَلِيٌّ: وَعَزْرَةُ لَيْسَ بِالْقَوِيِّ

L7155–7156 Ali said: And ʿUzrah is not strong.

وَبِأَثَرٍ آخَرَ فِي الْوِتْرِ مِنْ حَدِيثِ حَفْصِ بْنِ غِيَاثٍ، قِيلَ: إنَّهُ أَخْطَأَ فِيهِ، وَإِنَّمَا الثَّابِتُ بَعْدَ الرُّكُوعِ كَمَا ذَكَرْنَا؟ وَمَنْ قَنَتَ قَبْلَ الرُّكُوعِ فَلَمْ يَأْتِ بِالْمُخْتَارِ، وَلَمْ تَبْطُلْ صَلَاتُهُ؛

L7157 And another narration concerning the Witr prayer from the hadith of Hafs ibn Ghiyath: it is said that he erred in it, and the established practice is after the bowing as we mentioned. Whoever performs the Qunoot before bowing has not followed the preferred practice, but his prayer is not invalidated

because it is a remembrance of Allah, the Exalted. As for the Qunoot in the Witr prayer: Abdullah ibn Rabi‘ narrated to us, saying: ‘Umar ibn ‘Abd al-Malik narrated to us, Muhammad ibn Bakr narrated to us, Abu Dawud narrated to us, Qutaybah ibn Sa‘id and Ahmad ibn Jawwas al-Hanafi narrated to us, both of whom said: Abu al-Ahwas narrated to us from Abu Ishaq al-Sabi‘i from Burayd ibn Abi Maryam from Abu al-Hawra’—he is Rabi‘ah ibn Shayban al-Sa‘di—who said: Al-Hasan ibn ‘Ali said: The Messenger of Allah (peace and blessings be upon him) taught me words to say in the Witr prayer. Ibn Jawwas in his narration said: In the Qunoot of the Witr prayer. Then they both concurred: “O Allah, guide me among those You have guided, grant me well-being among those You have granted well-being, take me into Your charge among those You have taken into Your charge, bless me in what You have given me, and protect me from the evil of what You have decreed. Verily, You decree and none can decree over You. He whom You support is never humiliated. Blessed are You, our Lord, and Exalted are You.”[15]

L7158 Ali said: Qunut is the remembrance of Allah, the Exalted, and supplication; therefore, we cherish it.

L7159 And this *athar*, even if not considered authoritative in its own right, we have found no other narration on this matter from the Messenger of Allah—peace and blessings be upon him. Ahmad ibn Hanbal—may Allah have mercy on him—said: “A weak *ḥadīth* is more preferable to us than opinion.” ʿAlī said: “And is this our position?” And *qunūt* with wording other than this has been reported from ʿUmar—may Allah be pleased with him—and is the *musnad* more preferable to us? If it is objected: “Would ʿUmar have stated it unless he had received it from the Prophet—peace and blessings be upon him—?”

L7160–7161 We said to them: The narration decisively established in its chain as being from the Prophet - peace and blessings be upon him - holds greater authority than what is attributed to him - peace and blessings be upon him - based on the conjecture which Allah the Exalted and His Messenger - peace and blessings be upon him - have forbidden. If you say: “This is not conjecture,” then

[15]**Hadith references (L7157):** Sunan an-Nasai 1745.

لِأَنَّهُ ذِكْرٌ لِلَّهِ تَعَالَى؟ وَأَمَّا الْقُنُوتُ فِي الْوِتْرِ: فَإِنَّ عَبْدَ اللهِ بْنَ رَبِيعٍ حَدَّثَنَا قَالَ: ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا أَبُو دَاوُد ثنا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَحْمَدُ بْنُ جَوَّاسٍ الْحَنَفِيُّ قَالَا: ثنا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ عَنْ أَبِي الْحَوْرَاءِ هُوَ رَبِيعَةُ بْنُ شَيْبَانَ السَّعْدِيُّ - قَالَ: «قَالَ الْحَسَنُ بْنُ عَلِيٍّ عَلَّمَنِي رَسُولُ اللهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَلِمَاتٍ أَقُولُهُنَّ فِي الْوِتْرِ - قَالَ ابْنُ جَوَّاسٍ فِي رِوَايَتِهِ: فِي قُنُوتِ الْوِتْرِ، ثُمَّ اتَّفَقَا: اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ»

قَالَ عَلِيٌّ: الْقُنُوتُ ذِكْرُ اللَّهِ تَعَالَى وَدُعَاءٌ، فَنَحْنُ نُحِبُّهُ.

وَهَذَا الْأَثَرُ وَإِنْ لَمْ يَكُنْ مِمَّا يُحْتَجُّ بِمِثْلِهِ فَلَمْ نَجِدْ فِيهِ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - غَيْرَهُ، وَقَدْ قَالَ أَحْمَدُ بْنُ حَنْبَلٍ - رَحِمَهُ اللَّهُ -: ضَعِيفُ الْحَدِيثِ أَحَبُّ إِلَيْنَا مِنْ الرَّأْيِ، قَالَ عَلِيٌّ: وَبِهَذَا نَقُولُ؟ وَقَدْ جَاءَ عَنْ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ - الْقُنُوتُ بِغَيْرِ هَذَا وَالْمُسْنَدُ أَحَبُّ إِلَيْنَا؟ فَإِنْ قِيلَ: لَا يَقُولُهُ عُمَرُ إلَّا وَهُوَ عِنْدَهُ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -؟

قُلْنَا لَهُمْ: الْمَقْطُوعُ فِي الرِّوَايَةِ عَلَى أَنَّهُ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَوْلَى مِنْ الْمَنْسُوبِ إلَيْهِ - عَلَيْهِ السَّلَامُ - بِالظَّنِّ الَّذِي نَهَى اللَّهُ تَعَالَى عَنْهُ وَرَسُولُهُ - عَلَيْهِ السَّلَامُ - فَإِنْ قُلْتُمْ: لَيْسَ ظَنًّا، فَأَدْخِلُوا فِي حَدِيثِكُمْ أَنَّهُ مُسْنَدٌ، فَقُولُوا: عَنْ عُمَرَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَإِنْ فَعَلْتُمْ كَذَبْتُمْ، وَإِنْ أَبَيْتُمْ حَقَّقْتُمْ أَنَّهُ مِنْكُمْ قَوْلٌ عَلَى رَسُولِ

incorporate into your narration an explicit chain by stating: “From ʻUmar from the Prophet - peace and blessings be upon him -.” If you do so, you lie; if you refuse, you confirm that this constitutes an assertion from yourselves against the Messenger of Allah - peace and blessings be upon him - founded on the conjecture about which Allah the Exalted said: *“Indeed, conjecture avails nothing against the truth”* (Quran 10:36). As for specifying names in supplication, we have mentioned that the Messenger of Allah - peace and blessings be upon him - did this, as narrated: ʻAbdullāh ibn Yūsuf narrated to us, Aḥmad ibn Fatḥ narrated to us, ʻAbd al-Wahhāb ibn ʻĪsā narrated to us, Aḥmad ibn Muḥammad narrated to us, Aḥmad ibn ʻAlī narrated to us, Muslim ibn al-Ḥajjāj narrated to us, Abū al-Ṭāhir and Ḥarmalah ibn Yaḥyā both said: Ibn Wahb informed us, Yūnus ibn Yazīd informed me from Ibn Shihāb, who informed me that Saʻīd ibn al-Musayyib and Abū Salamah ibn ʻAbd al-Raḥmān heard Abū Hurayrah say: “When the Messenger of Allah - peace and blessings be upon him - finished reciting in the dawn prayer, pronounced the Takbīr while raising his head, and said: ʻAllah hears those who praise Him; our Lord, to You is all praise,’ he would then supplicate while standing: ʻO Allah, rescue al-Walīd ibn al-Walīd, Salamah ibn Hishām, ʻAyyāsh ibn Abī Rabīʻah, and the oppressed among the believers. O Allah, intensify Your punishment against Muḍar, and inflict upon them years of famine like those of Yūsuf. O Allah, curse Liḥyān, Riʻl, Dhakwān, and ʻUṣayyah, who disobeyed Allah and His Messenger.’”[16]

L7162 We later learned that he abandoned that practice when Allah, the Exalted, revealed: {You have no part in the matter—whether He accepts their repentance or punishes them, for they are certainly wrongdoers} [Āl ʻImrān: 128].[17]

L7163–7165 In Ṣaḥīḥ Muslim: Muḥammad ibn Muḥammad ibn Mihrān al-Rāzī narrated to us, from al-Walīd ibn Muslim, from al-Awzāʻī, from Yaḥyā ibn Abī Kathīr, from Abū Salama ibn ʻAbd al-Raḥmān that Abū Hurayrah reported to them: “The Prophet—peace and blessings of Allah be upon him—performed qunūt after the rakʻah in prayer for a month. When he said, ’Allah hears those

اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِالظَّنِّ الَّذِي قَالَ اللَّهُ تَعَالَى فِيهِ: {إِنَّ الظَّنَّ لا يُغْنِي مِنَ الْحَقِّ شَيْئًا} [يونس: ٣٦] وَأَمَّا تَسْمِيَةُ مَنْ يُدْعَى لَهُ، فَقَدْ ذَكَرْنَا أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَعَلَ ذَلِكَ كَمَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو الطَّاهِرِ، وَحَرْمَلَةُ بْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ حِينَ يَفْرُغُ مِنْ صَلَاةِ الْفَجْرِ مِنَ الْقِرَاءَةِ وَيُكَبِّرُ وَيَرْفَعُ رَأْسَهُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ - ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، وَسَلَمَةَ بْنَ هِشَامٍ، وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ، اللَّهُمَّ الْعَنْ لِحْيَانَ، وَرِعْلًا، وَذَكْوَانَ وَعُصَيَّةَ، عَصَتْ اللَّهَ وَرَسُولَهُ»

ثُمَّ بَلَغَنَا أَنَّهُ تَرَكَ ذَلِكَ لَمَّا أَنْزَلَ اللَّهُ تَعَالَى: {لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ} [آل عمران: ١٢٨]

وَبِهِ إِلَى مُسْلِمٍ: ثنا مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ مِهْرَانَ الرَّازِيّ ثنا الْوَلِيدُ بْنُ مُسْلِمٍ ثنا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ «أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَنَتَ بَعْدَ الرَّكْعَةِ فِي صَلَاةٍ شَهْرًا، إِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ يَقُولُ فِي قُنُوتِهِ: اللَّهُمَّ نَجِّ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ نَجِّ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ نَجِّ عَيَّاشَ بْنَ

[16] **Qur’an references (L7161):** Qur’an 10:36 (Yunus).
[17] **Qur’an references (L7162):** Qur’an 3:128 (Ali ’Imran).

who praise Him,' he would supplicate in his qunūt: 'O Allah, rescue al-Walīd ibn al-Walīd. O Allah, rescue Salama ibn Hishām. O Allah, rescue ʿAyyāsh ibn Abī Rabīʿah. O Allah, rescue the downtrodden among the believers. O Allah, intensify Your scourge upon Muḍar. O Allah, inflict upon them years like the years of Joseph?'" Abū Hurayrah said: "Then I saw the Messenger of Allah—peace and blessings of Allah be upon him—cease this supplication afterward. I said: 'I observe the Messenger...'" "Has Allah—may Allah bless him and grant him peace—ceased to supplicate?" It was said, "And what do you make of their arrival?"

أَبِي رَبِيعَةَ، اللَّهُمَّ نَجِّ الْمُسْتَضْعَفِينَ مِنْ الْمُؤْمِنِينَ، اللَّهُمَّ اُشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ؟ قَالَ أَبُو هُرَيْرَةَ: ثُمَّ رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - تَرَكَ الدُّعَاءَ بَعْدُ، فَقُلْت: أَرَى رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَدْ تَرَكَ الدُّعَاءَ؟ فَقِيلَ: وَمَا تَرَاهُمْ قَدِمُوا»

L7166 Ali said: "They abandoned supplication only because they arrived." He further said: "People differed regarding this matter. It was narrated from Ibn Masʿūd that he said: 'Carry your needs to the obligatory prayer.' From ʿAmr ibn Dīnār and other Tābiʿūn (successors) among the people of Makkah: 'No prayer in which I supplicate for my need is dearer to me than the obligatory prayer.' From al-Ḥasan al-Baṣrī: 'Supplicate in the obligatory prayer for whatever you wish.' From ʿUrwah ibn al-Zubayr: He used to say in his prostration: 'O Allah, forgive al-Zubayr ibn al-ʿAwwām and Asmāʾ bint Abī Bakr.' This opinion is also held by Ibn Jurayj, al-Shāfiʿī, Mālik, Dāwūd, and others. It has been reported from ʿAṭāʾ, Ṭāwūs, and Mujāhid that one should not supplicate in the obligatory prayer with anything at all. From ʿAṭāʾ: 'Whoever supplicates in his prayer for a person by explicitly naming him, his prayer is invalidated.'"

قَالَ عَلِيٌّ: إنَّمَا تَرَكَ الدُّعَاءَ؛ لِأَنَّهُمْ قَدِمُوا قَالَ عَلِيٌّ: وَاخْتَلَفَ النَّاسُ فِي هَذَا، فَرُوِيَ عَنْ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ: احْمِلُوا حَوَائِجَكُمْ عَلَى الْمَكْتُوبَةِ؟ وَعَنْ عَمْرِو بْنِ دِينَارٍ وَغَيْرِهِ مِنْ تَابِعِي أَهْلِ مَكَّةَ مَا مِنْ صَلَاةٍ أَدْعُو فِيهَا بِحَاجَتِي أَحَبُّ إلَيَّ مِنْ الْمَكْتُوبَةِ؟ وَعَنْ الْحَسَنِ الْبَصْرِيِّ: اُدْعُ فِي الْفَرِيضَةِ بِمَا شِئْت؟ وَعَنْ عُرْوَةَ بْنِ الزُّبَيْرِ: أَنَّهُ كَانَ يَقُولُ: فِي سُجُودِهِ: اللَّهُمَّ اغْفِرْ لِلزُّبَيْرِ بْنِ الْعَوَّامِ، وَأَسْمَاءَ بِنْتِ أَبِي بَكْرٍ؟ وَبِهِ يَقُولُ ابْنُ جُرَيْجٍ، وَالشَّافِعِيُّ، وَمَالِكٌ، وَدَاوُد، وَغَيْرُهُمْ وَرُوِّينَا عَنْ عَطَاءٍ، وَطَاوُسٍ، وَمُجَاهِدٍ: أَنْ لَا يُدْعَى فِي الصَّلَاةِ الْمَكْتُوبَةِ بِشَيْءٍ أَصْلًا وَعَنْ عَطَاءٍ: مَنْ دَعَا فِي صَلَاتِهِ لِإِنْسَانٍ سَمَاهُ بِاسْمِهِ بَطَلَتْ صَلَاتُهُ

L7167–7169 And from Ibn Sīrīn: One should not supplicate in prayer except with what is in the Qur'ān. Abū Ḥanīfah held that if someone mentions a person by name in their prayer while supplicating for them, their prayer becomes invalid. He further extended this strictness by asserting: "If someone sneezes during prayer and says 'Praise be to Allah, Lord of the Worlds' while moving their tongue to utter it, their prayer is invalidated. Should supplication in prayer be limited only to phrases resembling Qur'ānic wording?"

Alī responded: "This contradicts the established Sunnah of Allah's Messenger—peace and blessings be upon him—who explicitly supplicated for certain named groups and against others by name. He never prohibited such practice, and whoever claims otherwise has uttered falsehood."

وَعَنْ ابْنِ سِيرِينَ: لَا يُدْعَى فِي الصَّلَاةِ إلَّا بِمَا فِي الْقُرْآنِ؟ وَذَهَبَ أَبُو حَنِيفَةَ إلَى أَنَّ مَنْ سَمَّى فِي صَلَاتِهِ إنْسَانًا يَدْعُو لَهُ بِاسْمِهِ بَطَلَتْ صَلَاتُهُ، ثُمَّ زَادَ غُلُوًّا فَقَالَ: مَنْ عَطَسَ فِي صَلَاتِهِ فَقَالَ " الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ " وَحَرَّكَ بِهِ لِسَانَهُ بَطَلَتْ صَلَاتُهُ، وَلَا يُدْعَى فِي الصَّلَاةِ إلَّا بِمَا يُشْبِهُ مَا فِي الْقُرْآنِ؟ قَالَ عَلِيٌّ: وَهَذَا خِلَافٌ لِمَا فِي سُنَّةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إذْ دَعَا لِقَوْمٍ سَمَاهُمْ وَعَلَى قَوْمٍ سَمَاهُمْ، وَمَا نَهَى قَطُّ عَنْ ذَلِكَ، وَمَنْ ادَّعَى ذَلِكَ فَقَدْ كَذَبَ؟ وَاحْتَجَّ فِي ذَلِكَ قَوْمٌ بِقَوْلِهِ - عَلَيْهِ السَّلَامُ - «إنَّ

Some proponents argued using the Prophet's statement—peace and blessings be upon him: "Indeed, this prayer cannot accommodate any mundane human speech." Alī countered: "This provides no proof for their view, as the prohibition applies solely to a worshipper engaging in conversational speech with others." As for supplication, it is speech with Allah the Exalted - otherwise, recitation is the speech of people. Did the Prophet - peace be upon him - not authentically prohibit the worshiper from reciting the Quran while prostrating, and command supplication during prostration? Thus, the invalidity of Abu Hanifah's opinion has been confirmed, and it is established that supplicating during prostration with Quranic verses is impermissible if intended as recitation. The Prophet - peace be upon him - authentically said after the tashahhud: "Then let each of you choose whichever supplication he finds most pleasing and supplicate with it." This is one of the matters in which Abu Hanifah opposed Ibn Mas'ud, and we know of no opponent from the Companions - may Allah be pleased with them - to Ibn Mas'ud.[18]

A juristic issue: whether the worshiper points with his finger when seated for the Tashahhud and does not move it.

Issue 460: It is recommended that the worshiper point with his finger during the seated position of the *Tashahhud* and not move it.

His right hand is on his right thigh, and he places his left palm on his left thigh. Abdullah ibn Rabee'ah narrated to us: Muhammad ibn Ishaq ibn as-Sulaym narrated to us from Ibn al-A'rabi, from Abu Dawud, from al-Qa'nabi, from Malik, from Muslim ibn Abi Maryam, from Ali ibn Abdur-Rahman al-Ma'afiri, who said: Abdullah ibn Umar saw me fiddling with pebbles during prayer. When he concluded the prayer, he forbade me and said: "Do as the Messenger of Allah (peace be upon him) used to do. When he sat in prayer, he placed his right palm on his right thigh, closed all his fingers, pointed with his index finger, and placed his left palm on his left thigh."[19]

هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ» ؟ قَالَ عَلِيٌّ: لَا حُجَّةَ لَهُمْ فِي هَذَا، لِأَنَّ هَذَا النَّهْيَ إنَّمَا هُوَ عَنْ أَنْ يُكَلِّمَ الْمُصَلِّي أَحَدًا مِنْ النَّاسِ؟ وَأَمَّا الدُّعَاءُ فَإِنَّمَا هُوَ كَلَامٌ مَعَ اللَّهِ تَعَالَى، وَإِلَّا فَالْقِرَاءَةُ كَلَامُ النَّاسِ، وَقَدْ صَحَّ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - النَّهْيُ عَنْ أَنْ يَقْرَأَ الْمُصَلِّي الْقُرْآنَ سَاجِدًا، وَأَمَرَ بِالدُّعَاءِ فِي السُّجُودِ؟ فَصَحَّ بُطْلَانُ قَوْلِ أَبِي حَنِيفَةَ، وَثَبَتَ أَنَّهُ لَا يَحِلُّ الدُّعَاءُ فِي السُّجُودِ بِمَا فِي الْقُرْآنِ إذَا قَصَدَ بِهِ الْقِرَاءَةَ؟ وَصَحَّ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ بَعْدَ التَّشَهُّدِ «ثُمَّ لِيَتَخَيَّرْ أَحَدُكُمْ مِنْ الدُّعَاءِ أَعْجَبَهُ إلَيْهِ فَلْيَدْعُ بِهِ» وَهَذَا مِمَّا خَالَفَ فِيهِ أَبُو حَنِيفَةَ: ابْنَ مَسْعُودٍ، وَلَا نَعْلَمُ لَهُ مُخَالِفًا مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -

[مَسْأَلَةٌ يُشِيرَ الْمُصَلِّي إذَا جَلَسَ لِلتَّشَهُّدِ بِأُصْبُعِهِ وَلَا يُحَرِّكَهَا]

٤٦٠ - مَسْأَلَةٌ: وَنَسْتَحِبُّ أَنْ يُشِيرَ الْمُصَلِّي إذَا جَلَسَ لِلتَّشَهُّدِ بِأُصْبُعِهِ وَلَا يُحَرِّكَهَا

وَيَدُهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى، وَيَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى؟ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إسْحَاقَ بْنِ السُّلَيْمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا الْقَعْنَبِيُّ عَنْ مَالِكٍ عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ الْمَعَافِرِيِّ قَالَ: رَآنِي عَبْدُ اللَّهِ بْنُ عُمَرَ أَعْبَثُ بِالْحَصَى فِي الصَّلَاةِ، فَلَمَّا انْصَرَفَ نَهَانِي وَقَالَ: اصْنَعْ كَمَا كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَصْنَعُ «إذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ كَفَّهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى، وَقَبَضَ أَصَابِعَهُ كُلَّهَا، وَأَشَارَ بِأُصْبُعِهِ الَّتِي تَلِي الْإِبْهَامَ، وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى»

[18] **Hadith references (L7167):** Sahih Muslim 537a; Mishkat al-Masabih 978.
[19] **Hadith references (L7172):** Sunan Abi Dawud 987; Sahih Muslim 580c.

L7173 **It is a juristic principle for every worshiper that their initiation of the takbīr (saying "Allāhu Akbar") must begin simultaneously with their initial descent for the purpose of bowing (rukūʿ).**

L7174 Question 461:

L7175 It is recommended for every worshiper that the utterance of the takbīr begin simultaneously with starting the descent into bowing, the descent into prostration, the rising from prostration, and the standing up after the two rakʿahs. The beginning of saying "Samiʿa Allāhu li-man ḥamidah" should coincide with the start of rising from bowing. It is entirely impermissible for the imam to lengthen the takbīr; rather, he must perform it swiftly. Thus, he must not bow, prostrate, stand, or sit until he has finished uttering the takbīr.

L7176–7178 Hammam narrated to us: Ibn Mufarrij → Ibn al-Aʿrabī → al-Dabarī → ʿAbd al-Razzāq → Maʿmar → ... Al-Zuhri reported from Abu Salama ibn ʿAbd al-Rahman ibn ʿAwf, who said: "Abu Huraira would pray and say the takbir when he stood up, when he bowed, when he was about to prostrate, when he prostrated after raising himself from prostration, when he sat, and when he intended to stand up after the two rak'ahs. When he concluded the prayer with the taslim, he would say: 'By the One in Whose Hand is my soul, I am indeed the most similar to the Messenger of Allah (peace and blessings of Allah be upon him) in prayer. This remained his prayer until he departed from this world.'"

L7179 It has been narrated to us from ʿAlī, Ibn al-Zubayr, and ʿImrān ibn al-Ḥuṣayn. As for ʿAlī and Ibn al-Zubayr, this is derived from their practice. From ʿImrān, it is transmitted through a connected chain to the Messenger of Allah (peace and blessings of Allah be upon him): ʿAbd al-Raḥmān ibn ʿAbd Allāh ibn Khālid related to us, from Ibrāhīm ibn Aḥmad, from al-Firabrī, from al-Bukhārī, from Yaḥyā ibn Bukayr, from al-Layth (Ibn Saʿd), from ʿUqayl, from Ibn Shihāb, who informed me that Abū Bakr ibn ʿAbd al-Raḥmān heard Abū

[مَسْأَلَةٌ لِكُلِّ مُصَلٍّ أَنْ يَكُونَ أَخْذُهُ فِي التَّكْبِيرِ مَعَ ابْتِدَائِهِ لِلِانْحِدَارِ لِلرُّكُوعِ]

٤٦١ - مَسْأَلَةٌ:

وَنَسْتَحِبُّ لِكُلِّ مُصَلٍّ أَنْ يَكُونَ أَخْذُهُ فِي التَّكْبِيرِ مَعَ ابْتِدَائِهِ لِلِانْحِدَارِ لِلرُّكُوعِ، وَمَعَ ابْتِدَائِهِ لِلِانْحِدَارِ لِلسُّجُودِ، وَمَعَ ابْتِدَائِهِ لِلرَّفْعِ مِنْ السُّجُودِ، وَمَعَ ابْتِدَائِهِ لِلْقِيَامِ مِنْ الرَّكْعَتَيْنِ، وَيَكُونَ ابْتِدَاؤُهُ لِقَوْلِ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " مَعَ ابْتِدَائِهِ فِي الرَّفْعِ مِنْ الرُّكُوعِ، وَلَا يَحِلُّ لِلْإِمَامِ أَلْبَتَّةَ أَنْ يُطِيلَ التَّكْبِيرَ، بَلْ يُسْرِعَ فِيهِ، فَلَا يَرْكَعُ وَلَا يَسْجُدُ وَلَا يَقُومُ وَلَا يَقْعُدُ إلَّا وَقَدْ أَتَمَّ التَّكْبِيرَ

حَدَّثَنَا حَمَامٌ ثنا ابْنُ مُفَرِّجٍ ثنا ابْنُ الْأَعْرَابِيِّ ثنا الدَّبَرِيُّ ثنا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: «كَانَ أَبُو هُرَيْرَةَ يُصَلِّي فَيُكَبِّرُ حِينَ يَقُومُ، وَحِينَ يَرْكَعُ، وَإِذَا أَرَادَ أَنْ يَسْجُدَ، وَإِذَا سَجَدَ بَعْدَمَا يَرْفَعُ مِنْ السُّجُودِ وَإِذَا جَلَسَ، وَإِذَا أَرَادَ أَنْ يَقُومَ مِنْ الرَّكْعَتَيْنِ كَبَّرَ، فَإِذَا سَلَّمَ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ إنِّي لَأَقْرَبُكُمْ شَبَهًا بِصَلَاةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَا زَالَتْ هَذِهِ صَلَاتُهُ حَتَّى فَارَقَ الدُّنْيَا»

وَرُوِّينَا أَيْضًا عَنْ عَلِيٍّ، وَابْنِ الزُّبَيْرِ، وَعِمْرَانَ بْنَ الْحُصَيْنِ -: أَمَّا عَلِيٌّ، وَابْنُ الزُّبَيْرِ، فَمِنْ فِعْلِهِمَا وَعَنْ عِمْرَانَ مُسْنَدًا إلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا يَحْيَى بْنُ بُكَيْرٍ ثنا اللَّيْثُ هُوَ ابْنُ سَعْدٍ - عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ أَنَّهُ

Hurayrah say: “When the Prophet (peace and blessings of Allah be upon him) stood for prayer, he would say ’Allāhu Akbar’ upon standing, then say ’Allāhu Akbar’ upon bowing. Then when raising his back from the bowing position, he would say: ’Allah hears those who praise Him.’ While standing upright, he would then say: ’All praise is due to You, our Lord.’” He mentioned the rest of the ḥadīth.

L7180 And with this say Abu Hanifah, Ahmad, Al-Shafi’i, Dawood, and their followers.

L7181 Malik held that position except regarding the *takbīr* for rising from the two *rakʿahs*, for he did not consider it valid unless one had stood upright—a view unsupported by the Quran, the Sunnah, consensus, analogy, or the statement of a Companion. This is among matters wherein they opposed a group of the Companions—how could there be no known opponent among them? As for our position obligating the imam to hasten the *takbīr* as a binding duty, it is based on the statement of the Messenger of Allah—peace and blessings be upon him: “The imam is appointed to be followed. When he says *Allāhu Akbar*, say *Allāhu Akbar*.” He—peace and blessings be upon him—thus made the *takbīr* obligatory upon the congregants as a duty necessarily immediately after the imam’s *takbīr*. If the imam prolongs the *takbīr*, this confuses the congregants, causing them to say *takbīr* with him and before he completes it, thus not performing the *takbīr* as they were commanded. Whoever does not say the *takbīr* invalidates their prayer, for they have not prayed as commanded. This corrupts people’s prayers and aids in sin and transgression. And with Allah, the Exalted, lies success.[20]

L7182 **A legal issue: Every occurrence that invalidates ritual purity, whether it occurs intentionally or out of forgetfulness, invalidates the prayer.**

L7183–7185 462 - Issue: Every event that inherently invalidates ritual purity—whether done intentionally or out of forgetfulness—if it occurs during prayer due to

[20] **Hadith references (L7181):** Sahih al-Bukhari 805; Sahih al-Bukhari 1114; Sahih al-Bukhari 733.

سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: «كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، حِينَ يَرْفَعُ صُلْبَهُ مِنْ الرَّكْعَةِ، ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: رَبَّنَا وَلَكَ الْحَمْدُ» وَذَكَرَ بَاقِيَ الْخَبَرِ.

وَبِهَذَا يَقُولُ أَبُو حَنِيفَةَ، وَأَحْمَدُ، وَالشَّافِعِيُّ، وَدَاوُد، وَأَصْحَابُهُمْ.

وَقَالَ مَالِكٌ بِذَلِكَ، إلَّا فِي التَّكْبِيرِ لِلْقِيَامِ مِنْ الرَّكْعَتَيْنِ، فَإِنَّهُ لَا يَرَاهُ إلَّا إذَا اسْتَوَى قَائِمًا - وَهَذَا قَوْلٌ لَا يُؤَيِّدُهُ قُرْآنٌ وَلَا سُنَّةٌ وَلَا إجْمَاعٌ وَلَا قِيَاسٌ وَلَا قَوْلُ صَاحِبٍ، وَهَذَا مِمَّا خَالَفُوا فِيهِ طَائِفَةً مِنْ الصَّحَابَةِ لَا يُعْرَفُ لَهُمْ مِنْهُمْ مُخَالِفٌ؟ وَأَمَّا قَوْلُنَا بِإِيجَابِ تَعْجِيلِ التَّكْبِيرِ لِلْإِمَامِ فَرْضًا: فَلِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا» فَأَوْجَبَ - عَلَيْهِ السَّلَامُ - التَّكْبِيرَ عَلَى الْمَأْمُومِينَ فَرْضًا إثْرَ تَكْبِيرِ الْإِمَامِ وَبَعْدَهُ وَلَا بُدَّ، فَإِذَا مَدَّ الْإِمَامُ التَّكْبِيرَ أَشْكَلَ ذَلِكَ عَلَى الْمَأْمُومِينَ فَكَبَّرُوا مَعَهُ وَقَبْلَ تَمَامِ تَكْبِيرِهِ، فَلَمْ يُكَبِّرُوا كَمَا أُمِرُوا، وَمَنْ لَمْ يُكَبِّرْ فَلَا صَلَاةَ لَهُ، لِأَنَّهُ لَمْ يُصَلِّ كَمَا أُمِرَ، فَقَدْ أَفْسَدَ عَلَى النَّاسِ صَلَاتَهُمْ، وَأَعَانَ عَلَى الْإِثْمِ وَالْعُدْوَانِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

[مَسْأَلَةٌ كُلُّ حَدَثٍ يَنْقُضُ الطَّهَارَةَ بِعَمْدٍ أَوْ نِسْيَانٍ يَنْقُضُ الصَّلَاةَ]

٤٦٢ - مَسْأَلَةٌ: كُلُّ حَدَثٍ يَنْقُضُ الطَّهَارَةَ - بِعَمْدٍ أَوْ نِسْيَانٍ - فَإِنَّهُ مَتَى وُجِدَ بِغَلَبَةٍ أَوْ بِإِكْرَاهٍ أَوْ بِنِسْيَانٍ فِي الصَّلَاةِ مَا بَيْنَ التَّكْبِيرِ لِلْإِحْرَامِ لَهَا إلَى أَنْ يَتِمَّ سَلَامُهُ مِنْهَا -: فَهُوَ يَنْقُضُ الطَّهَارَةَ وَالصَّلَاةَ مَعًا، وَيَلْزَمُهُ ابْتِدَاؤُهَا، وَلَا يَجُوزُ لَهُ الْبِنَاءُ فِيهَا، سَوَاءٌ كَانَ

an overpowering urge, coercion, or forgetfulness, from the opening takbīr initiating the prayer until the completion of its final salām: it invalidates both purity and the prayer simultaneously. The worshiper must recommence the prayer anew, and continuation within it is impermissible—whether he is an imam or... as a follower or individually, whether in an obligatory prayer or a voluntary one, except that he is not obligated to repeat it specifically in voluntary prayers.

إِمَامًا أَوْ مَأْمُومًا أَوْ مُنْفَرِدًا، فِي فَرْضٍ كَانَ أَوْ فِي تَطَوُّعٍ، إِلَّا أَنَّهُ لَا تَلْزَمُهُ الْإِعَادَةُ فِي التَّطَوُّعِ خَاصَّةً

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This is one of the two opinions of Al-Shāfiʿī. Abū Sulaymān, Abū Ḥanīfah, and their followers said: He may resume his prayer after performing ablution, except that Abū Ḥanīfah stated: "If one sleeps during prayer and experiences nocturnal emission, he must perform ritual bathing and restart the prayer without resuming it." We do not know their position if his ruling is dry ablution, for if they accounted for the time-consuming nature of ritual bathing, dry ablution is not comparable - since the ruling for the minor ritual impurity (muḥdith) and the major impurity (junub) in this matter is equal. They said: "If the Imam nullifies his state of purity through involuntary emission while prostrating - if he says 'Allāhu Akbar' and raises his head, his prayer and the prayers of those behind him become invalid. If he raises his head without saying 'Allāhu Akbar,' neither his prayer nor the prayers of those behind him are invalidated. If he appoints a successor for them or they appoint one before the Imam exits the mosque, neither the Imam's prayer nor the followers' prayers are invalidated. If he does not appoint a successor nor they [do so] until he exits the mosque, his prayer and their prayers become invalid." The most well-known opinion from Abū Ḥanīfah is: "The followers' prayers are invalidated while the Imam's prayer remains valid." If he exits and takes water from a water-skin using a vessel, performs ablution, he may return and resume his prayer. If he draws water from a well, his prayer becomes invalid. If he speaks - whether intentionally or unintentionally - his prayer is invalidated. ʿAlī said: "These are utterly corrupt, contradictory, and arbitrary rulings in the religion of Allah Almighty without evidence. Moreover, most of these were never stated by anyone before them. Our discussion concerns the invalidation or validation of resuming prayers." ʿAlī said: "Those who advocate resuming prayers cite two weak narrations

وَهُوَ أَحَدُ قَوْلَيْ الشَّافِعِيِّ؟ وَقَالَ أَبُو سُلَيْمَانَ، وَأَبُو حَنِيفَةَ وَأَصْحَابُهُمَا: يَبْنِي بَعْدَ أَنْ يَتَوَضَّأَ، إِلَّا أَنَّ أَبَا حَنِيفَةَ قَالَ: لَوْ نَامَ فِي صَلَاتِهِ فَاحْتَلَمَ فَإِنَّهُ يَغْتَسِلُ وَيَبْتَدِئُ وَلَا يَبْنِي، وَلَا نَدْرِي قَوْلَهُمْ فِيهِ إِنْ كَانَ حُكْمُهُ التَّيَمُّمَ، فَإِنَّهُمْ إِنْ كَانُوا رَاعُوا طُولَ الْعَمَلِ فِي الْغُسْلِ، فَلَيْسَ التَّيَمُّمُ كَذَلِكَ، لِأَنَّ حُكْمَ الْمُحْدِثِ، وَالْجُنُبِ فِيهِ سَوَاءٌ وَقَالُوا: إِنْ أَحْدَثَ الْإِمَامُ بِغَلَبَةٍ وَهُوَ سَاجِدٌ -: فَإِنْ كَبَّرَ وَرَفَعَ رَأْسَهُ: بَطَلَتْ صَلَاتُهُ وَصَلَاةُ مَنْ وَرَاءَهُ وَإِنْ رَفَعَ رَأْسَهُ وَلَمْ يُكَبِّرْ لَمْ تَبْطُلْ صَلَاتُهُ وَلَا صَلَاةُ مَنْ وَرَاءَهُ فَإِنْ اسْتَخْلَفَ عَلَيْهِمْ أَوْ اسْتَخْلَفُوا قَبْلَ خُرُوجِ الْإِمَامِ مِنْ الْمَسْجِدِ: لَمْ تَبْطُلْ صَلَاةُ الْإِمَامِ وَلَا صَلَاةُ الْمَأْمُومِينَ؟ فَإِنْ لَمْ يَسْتَخْلِفْ عَلَيْهِمْ وَلَا اسْتَخْلَفُوا حَتَّى خَرَجَ مِنْ الْمَسْجِدِ: بَطَلَتْ صَلَاتُهُ وَصَلَاتُهُمْ وَالْأَشْهَرُ عَنْ أَبِي حَنِيفَةَ: تَبْطُلُ صَلَاةُ الْمَأْمُومِينَ وَتَتِمُّ صَلَاةُ الْإِمَامِ؟ فَإِنْ خَرَجَ فَأَخَذَ الْمَاءَ مِنْ خَابِيَةٍ بِإِنَاءٍ فَتَوَضَّأَ: رَجَعَ وَبَنَى -: فَإِنْ اسْتَقَى الْمَاءَ مِنْ بِئْرٍ: بَطَلَتْ صَلَاتُهُ فَإِنْ تَكَلَّمَ سَهْوًا أَوْ عَمْدًا: بَطَلَتْ صَلَاتُهُ؟ قَالَ عَلِيٌّ: هَذِهِ أَقْوَالٌ فِي غَايَةِ الْفَسَادِ وَالتَّنَاقُضِ وَالتَّحَكُّمِ فِي دِينِ اللَّهِ تَعَالَى بِلَا دَلِيلٍ وَمَعَ ذَلِكَ فَأَكْثَرُهَا لَمْ يَقُلْهُ أَحَدٌ قَبْلَهُمْ، وَإِنَّمَا كَلَامُنَا فِي إبْطَالِ الْبِنَاءِ وَإِثْبَاتِهِ قَالَ عَلِيٌّ: احْتَجَّ مَنْ قَالَ بِالْبِنَاءِ بِأَثَرَيْنِ ضَعِيفَيْنِ -: أَحَدُهُمَا - مِنْ طَرِيقِ أَبِي الْجَهْمِ عَنْ أَبِي بَكْرٍ الْمُطَّوِّعِيِّ عَنْ دَاوُد بْنِ رُشَيْدٍ عَنْ إسْمَاعِيلَ بْنِ عَيَّاشٍ

- one through Abū al-Jahm from Abū Bakr al-Muṭawwiʿī from Dāwūd ibn Rushayd from Ismāʿīl ibn ʿAyyāsh from Ibn Jurayj from his father and Ibn Abī Mulaykah from ʿĀ'ishah from the Prophet (peace be upon him): 'When any of you vomits or retches, let him perform ablution and resume what he has prayed, provided he has not spoken.'" From the chain of Saʿīd ibn Manṣūr: Ismāʿīl ibn ʿAyyāsh narrated to us from Ibn Jurayj from his father and Ibn Abī Mulaykah, from ʿĀ'ishah that the Messenger of Allāh—peace and blessings of Allāh be upon him—said: "If one of you vomits during his prayer, has a nosebleed, or regurgitates, let him pause, perform ablution, and continue from where he left off."

عَنْ ابْنِ جُرَيْجٍ عَنْ أَبِيهِ، وَابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إذَا قَاءَ أَحَدُكُمْ أَوْ قَلَسَ فَلْيَتَوَضَّأْ وَلْيَبْنِ عَلَى مَا صَلَّى مَا لَمْ يَتَكَلَّمْ» وَمِنْ طَرِيقِ سَعِيدِ بْنِ مَنْصُورٍ: ثنا إسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ ابْنِ جُرَيْجٍ عَنْ أَبِيهِ وَابْنُ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إنْ قَاءَ أَحَدُكُمْ فِي صَلَاتِهِ أَوْ رَعَفَ أَوْ قَلَسَ فَلْيَنْصَرِفْ وَيَتَوَضَّأْ وَلْيَبْنِ عَلَى مَا مَضَى مِنْ صَلَاتِهِ»

L7189 And through the chain of al-Ansari from Ibn Jurayj from his father in a mursal format, and the second: through the chain of ʿAbd al-Raḥmān ibn Ziyād ibn Anʿam.

وَمِنْ طَرِيقِ الْأَنْصَارِيِّ عَنْ ابْنِ جُرَيْجٍ عَنْ أَبِيهِ مُرْسَلًا وَالثَّانِي - مِنْ طَرِيقِ عَبْدِ الرَّحْمَنِ بْنِ زِيَادِ بْنِ أَنْعُمٍ

L7190 Both of these carry no valid proof, for Ismāʿīl ibn ʿAyyāsh is weak—particularly in what he narrated from narrators of the Hijaz region—thus it is unanimously agreed that he is not a valid authority. As for ʿAbd al-Raḥmān ibn Ziyād, he is in the utmost degree of rejection. There is also a discarded narration transmitted through ʿUmar ibn Riyāḥ al-Baṣrī—who is rejected—from Ibn Ṭāwūs, from his father, from Ibn ʿAbbās: "When the Messenger of Allah—peace and blessings be upon him—experienced a nosebleed during prayer, he would perform ablution and resume his prayer from where he left off."

وَكِلَاهُمَا لَا حُجَّةَ فِيهِ، لِأَنَّ إسْمَاعِيلَ بْنَ عَيَّاشٍ ضَعِيفٌ، لَا سِيَّمَا فِيمَا رَوَى عَنْ الْحِجَازِيِّينَ فَمُتَّفَقٌ عَلَى أَنَّهُ لَيْسَ بِحُجَّةٍ - وَعَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ فِي غَايَةِ السُّقُوطِ؟ وَأَثَرٌ سَاقِطٌ مِنْ طَرِيقِ عُمَرَ بْنِ رِيَاحٍ الْبَصْرِيِّ - وَهُوَ سَاقِطٌ - عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إذَا رَعَفَ فِي الصَّلَاةِ تَوَضَّأَ وَبَنَى عَلَى مَا مَضَى مِنْ صَلَاتِهِ»

L7191 As for the Ḥanafīs, they contradicted themselves by applying analogy from what was mentioned in these two reports to all cases not mentioned in them.

وَأَمَّا الْحَنَفِيُّونَ فَإِنَّهُمْ تَنَاقَضُوا فَقَاسُوا عَلَى مَا ذُكِرَ فِي هَذَيْنِ الْخَبَرَيْنِ جَمِيعَ الْأَحْدَاثِ الَّتِي لَمْ تُذْكَرْ فِيهِمَا.

L7192 They did not analogize nocturnal emission to that, and this is an inconsistency. No narration—neither sound nor weak—has ever been transmitted concerning the validity of prayer due to ritual impurities such as urination, defecation, passing wind, or pre-ejaculatory fluid? As for our companions, they argued that since the prayer was validly performed, it cannot be nullified except by textual proof. Ali said: "This is a valid argument. Had there

وَلَمْ يَقِيسُوا الِاحْتِلَامَ عَلَى ذَلِكَ، وَهَذَا تَنَاقُضٌ وَمَا جَاءَ قَطُّ أَثَرٌ - صَحِيحٌ وَلَا سَقِيمٌ - فِي الْبِنَاءِ مِنْ الْأَحْدَاثِ، كَالْبَوْلِ وَالرَّجِيعِ وَالرِّيحِ وَالْمَذْيِ؟ وَأَمَّا أَصْحَابُنَا فَاحْتَجُّوا بِأَنَّهُ قَدْ صَحَّ مَا صَلَّى فَلَا يَجُوزُ إبْطَالُهُ إلَّا بِنَصٍّ قَالَ عَلِيٌّ: وَهَذَا احْتِجَاجٌ صَحِيحٌ، وَلَوْلَا النَّصُّ الْوَارِدُ بِإِبْطَالِ مَا مَضَى مِنْهَا مَا أَبْطَلْنَاهُ

not been a text nullifying what had already been performed of it, we would not have nullified it."

L7193 But the proof for the invalidity of his prayer is that ʿAbdullāh ibn Rabīʿ narrated to us, saying: Muḥammad ibn Isḥāq ibn al-Sulaym narrated to us, from Ibn al-Aʿrabī, from Abū Dāwūd, from Aḥmad ibn Muḥammad ibn Ḥanbal, from ʿAbd al-Razzāq, from Maʿmar, from Hammām ibn Munabbih, from Abū Hurayrah, who said: The Messenger of Allāh (peace and blessings be upon him) said: "Allāh does not accept the prayer of any one of you if he invalidates his ablution until he renews it."[21]

L7194–7198 Ali said: We have narrated it through various chains. Since it is established that Allah does not accept the prayer of one who invalidates ablution until he performs ablution anew—and this is confirmed without disagreement through explicit textual evidence that prayer is only valid when continuous, with no permissible interruption of its components by non-prayer acts—we question those who advocate continuation after invalidating ablution: Inform us about the person who invalidates ablution whom you command to continue prayer. From the moment he invalidates ablution—when he exits, walks, fetches water, washes his minor impurity or performs istinjāʾ, performs ablution, and returns to resume prayer—is he considered in prayer according to your view? Or outside prayer? They have no third option. If they claim, "He remains in prayer," the Messenger of Allah's statement—peace and blessings be upon him—proves them liars: "Allah does not accept the prayer of one who invalidates ablution until he renews it." Among the absurd and invalid claims is to regard a prayer as valid when we are certain Allah the Exalted does not accept it. Thus, it is established that the act of his previous prayer has ceased. As for his reward, it remains for him without doubt. However, he is now undoubtedly not in prayer, for he is in a state where Allah the Exalted does not accept prayer alongside it. If they say: "Rather, he is not in prayer?" We reply: "You have spoken truthfully." Since he is not in prayer, he must perform the prayer continuously—without allowing interruptions between its parts (by actions not belonging to the prayer) during the time he is [supposed to be] in prayer—while intending [to pray]. This is an

وَلَكِنَّ الْبُرْهَانَ عَلَى بُطْلَانِ مَا صَلَّى: أَنَّ عَبْدَ اللَّهِ بْنَ رَبِيعٍ حَدَّثَنَا قَالَ: ثنا مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ السُّلَيْمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ ثنا عَبْدُ الرَّزَّاقِ أَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا يَقْبَلُ اللَّهُ صَلَاةَ أَحَدِكُمْ إذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ»

قَالَ عَلِيٌّ: وَرُوِّينَاهُ مِنْ طُرُقٍ، فَإِذْ صَحَّ أَنَّ الصَّلَاةَ مِمَّنْ أَحْدَثَ لَا يَقْبَلُهَا اللَّهُ حَتَّى يَتَوَضَّأَ، وَقَدْ صَحَّ بِلَا خِلَافٍ وَبِالنَّصِّ: أَنَّ الصَّلَاةَ لَا تُجْزِئُ إلَّا مُتَّصِلَةً، وَلَا يَجُوزُ أَنْ يُفَرَّقَ بَيْنَ أَجْزَائِهَا بِمَا لَيْسَ صَلَاةً: فَنَحْنُ نَسْأَلُ مَنْ يَرَى الْبِنَاءَ لِلْمُحْدِثِ فَنَقُولُ: أَخْبِرُونَا عَنْ الْمُحْدِثِ الَّذِي أَمَرْتُمُوهُ بِالْبِنَاءِ، مُذْ يُحْدِثُ فَيَخْرُجُ فَيَمْشِي فَيَأْخُذُ الْمَاءَ فَيَغْسِلُ حَدَثَهُ أَوْ يَسْتَنْجِي فَيَتَوَضَّأُ فَيَنْصَرِفُ إلَى أَنْ يَأْخُذَ فِي عَمَلِ الصَّلَاةِ، أَهُوَ عِنْدَكُمْ فِي صَلَاةٍ؟ أَمْ هُوَ فِي غَيْرِ صَلَاةٍ، وَلَا سَبِيلَ لَهُمْ إلَى قِسْمٍ ثَالِثٍ فَإِنْ قَالُوا: هُوَ فِي صَلَاةٍ أَكْذَبَهُمْ قَوْلُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إنَّ اللَّهَ لَا يَقْبَلُ صَلَاةَ مَنْ أَحْدَثَ حَتَّى يَتَوَضَّأَ» وَمِنْ الْمُحَالِ الْبَاطِلِ أَنْ يُعْتَدَّ لَهُ بِصَلَاةٍ قَدْ أَيْقَنَّا أَنَّ اللَّهَ تَعَالَى لَا يَقْبَلُهَا، فَصَحَّ أَنَّ عَمَلَ صَلَاتِهِ الَّذِي كَانَ قَبْلُ قَدْ انْقَطَعَ، وَأَمَّا أَجْرُهُ فَبَاقٍ لَهُ بِلَا شَكٍّ، إلَّا أَنَّهُ الْآنَ فِي غَيْرِ صَلَاةٍ بِلَا شَكٍّ، إذْ هُوَ فِي حَالٍ لَا يَقْبَلُ اللَّهُ تَعَالَى مَعَهَا صَلَاةً؟ وَإِنْ قَالُوا: بَلْ هُوَ فِي غَيْرِ صَلَاةٍ؟ قُلْنَا: صَدَقْتُمْ، فَإِذْ هُوَ فِي غَيْرِ صَلَاةٍ: فَعَلَيْهِ أَنْ يَأْتِيَ بِالصَّلَاةِ مُتَّصِلَةً، لَا يَحُولُ بَيْنَ أَجْزَائِهَا - وَهُوَ ذَاكِرٌ قَاصِدًا - بِمَا لَيْسَ مِنْ الصَّلَاةِ وَبِوَقْتٍ هُوَ فِيهِ فِي صَلَاةٍ، وَهَذَا بُرْهَانٌ لَا مُخَلِّصَ مِنْهُ؟ وَلَوْ أَرَدْنَا أَنْ نَحْتَجَّ مِنْ الْحَدِيثِ بِأَقْوَى مِمَّا

[21] **Hadith references (L7193):** Sahih al-Bukhari 6954; Sunan Abi Dawud 60.

irrefutable proof. Moreover, had we wished to present a stronger argument from the ḥadīth than what they cited, we would mention what ʿAbdullāh ibn Rabīʿ → ʿUmar ibn ʿAbd al-Malik → Muḥammad ibn Bakr → Abū Dāwūd → ʿUthmān ibn Abī Shaybah → Jarīr ibn ʿAbd al-Ḥamīd → ʿĀṣim al-Aḥwal → ʿĪsā ibn Ḥiṭṭān → Muslim ibn Salām → ʿAlī ibn Ṭalq reported: The Messenger of Allah (peace be upon him) said: "If one of you breaks wind during prayer, let him perform ablution and repeat the prayer." If they mention those among the Companions—may Allah be pleased with them—who performed prayer, it has been narrated to us from ʿAbdullāh ibn Aḥmad ibn Ḥanbal: My father narrated to us, ʿAbd al-Raḥmān ibn Mahdī narrated to me, from ʿAbdullāh ibn al-Mubārak, from Maʿmar, from al-Zuhrī: Al-Miswar ibn Makhramah would repeat his prayer if he experienced a nosebleed during it, and did not consider valid what had passed. The righteous predecessors differed regarding this matter. It has been narrated to us through Wakīʿ, from Ismāʿīl ibn Abī Khālid, from al-Shaʿbī, who said concerning one who breaks his ablution during prayer and then renews it: "He should complete the remainder of his prayer, even if he has spoken."

L7199 From the narration of Muḥammad ibn al-Muthannā from ʿAbd al-Raḥmān ibn Mahdī, who narrated to us from Sufyān al-Thawrī, from al-Mughīra ibn Miqsam, from Ibrāhīm al-Nakhaʿī, who said: For passing stool, urine, or wind, one must perform ablution and restart the prayer. For vomiting or nosebleed, one must perform ablution and resume his prayer as long as he has not spoken. From al-Muʿtamir ibn Sulaymān al-Taymī, from his father, from Ibn Sīrīn, regarding one who invalidates his ablution while praying before concluding with the salutation, he said: Has his prayer not been completed? From Maʿmar, from al-Zuhrī, regarding one who invalidates his ablution while praying before concluding with the salutation: He must restart the prayer. This is the opinion of Sufyān al-Thawrī, Mālik, Ibn Shubrumah, the latter of the two opinions of al-Shāfiʿī, and this is the opinion we adopt.

L7200 **Issue: The worshiper experienced a nosebleed during the prayer.**

L7201 463 - Issue: If any of those we mentioned experiences a nosebleed during

احْتَجُّوا بِهِ لَذَكَرْنَا مَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا أَبُو دَاوُد ثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ ثنا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ عَاصِمٍ الْأَحْوَلِ عَنْ عِيسَى بْنِ حِطَّانَ عَنْ مُسْلِمِ بْنِ سَلَامٍ عَنْ عَلِيِّ بْنِ طَلْقٍ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إذَا فَسَا أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَتَوَضَّأْ وَلْيُعِدْ الصَّلَاةَ» فَإِنْ ذَكَرُوا مَنْ بَنَى مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - فَقَدْ رُوِّينَا عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ ثنا أَبِي ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ: أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ كَانَ إذَا رَعَفَ فِي الصَّلَاةِ يُعِيدُهَا وَلَا يَعْتَدُّ بِمَا مَضَى؟ وَقَدْ اخْتَلَفَ السَّلَفُ الصَّالِحُ فِي هَذَا: فَرُوِّينَا مِنْ طَرِيقِ وَكِيعٍ عَنْ إسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ الشَّعْبِيِّ: أَنَّهُ قَالَ - فِي الَّذِي يُحْدِثُ فِي صَلَاتِهِ ثُمَّ يَتَوَضَّأُ -: صَلِّ مَا بَقِيَ مِنْ صَلَاتِك وَإِنْ تَكَلَّمْت.

وَمِنْ طَرِيقِ مُحَمَّدِ بْنِ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ ثنا سُفْيَانُ الثَّوْرِيُّ عَنْ الْمُغِيرَةِ بْنِ مِقْسَمٍ عَنْ إبْرَاهِيمَ النَّخَعِيِّ قَالَ: فِي الْغَائِطِ وَالْبَوْلِ وَالرِّيحِ: يَتَوَضَّأُ وَيَسْتَقْبِلُ الصَّلَاةَ، وَفِي الْقَيْءِ وَالرُّعَافِ: يَتَوَضَّأُ وَيَبْنِي عَلَى صَلَاتِهِ مَا لَمْ يَتَكَلَّمْ؟ وَعَنْ الْمُعْتَمِرِ بْنِ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِيهِ عَنْ ابْنِ سِيرِينَ فِيمَنْ أَحْدَثَ فِي صَلَاتِهِ قَبْلَ أَنْ يُسَلِّمَ، قَالَ: إنَّ صَلَاتَهُ لَمْ تَتِمَّ؟ وَعَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ فِيمَنْ أَحْدَثَ فِي صَلَاتِهِ قَبْلَ أَنْ يُسَلِّمَ: أَنَّهُ يُعِيدُ الصَّلَاةَ؟ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ، وَمَالِكٍ، وَابْنِ شُبْرُمَةَ، وَآخِرُ قَوْلَيْ الشَّافِعِيِّ، وَبِهِ نَأْخُذُ

[مَسْأَلَةُ رَعَفَ المصلي فِي الصَّلَاةِ]

prayer - as previously stated - and if he can pinch his nose while letting the blood drip in front of him without touching his garment or any external part of his body, he should do so, continue his prayer, and bears no liability.

٤٦٣ - مَسْأَلَةٌ: فَإِنْ رَعَفَ أَحَدٌ مِمَّنْ ذَكَرْنَا فِي صَلَاةٍ - كَمَا ذَكَرْنَا - فَإِنْ أَمْكَنَهُ أَنْ يَسُدَّ أَنْفَهُ وَأَنْ يَدَعَ الدَّمَ يَقْطُرُ عَلَى مَا بَيْنَ يَدَيْهِ، بِحَيْثُ لَا يَمَسُّ لَهُ ثَوْبًا وَلَا شَيْئًا مِنْ ظَاهِرِ جَسَدِهِ، فَعَلَ وَتَمَادَى عَلَى صَلَاتِهِ، وَلَا شَيْءَ عَلَيْهِ.

L7202–7204 The proof of this is that a nosebleed is not a ḥadath as we previously mentioned. Since it is not a ḥadath, and the blood has not touched his garment or the external part of his body, has anything occurred to his ritual purity or his prayer? If the blood touches any part of his body or garment, and he is able to wash it without turning his back to the Qiblah, then he must wash it. He is persisting in his prayer while his prayer remains complete. Does it matter whether he walks to water a short distance or a little? The proof for this is that washing filth and avoiding forbidden things constitute an obligation without dispute. Thus in his walking for that purpose and his action toward it, he is fulfilling an obligation. The prayer is not invalidated by performing within it what he was commanded to fulfill, for he has not contravened - rather, he prayed as he was commanded. Whoever does what he was commanded to do is among the good-doers, and the Almighty has said: *"There is no blame upon the good-doers"* [al-Tawbah 9:91].[22]

بُرْهَانُ ذَلِكَ -: أَنَّ الرُّعَافَ لَيْسَ حَدَثًا عَلَى مَا ذَكَرْنَا قَبْلُ، فَإِذْ لَيْسَ حَدَثًا، وَلَا مَسَّ لَهُ الدَّمُ ثَوْبًا، وَلَا ظَاهِرَ جَسَدٍ فَلَمْ يَعْرِضْ فِي طَهَارَتِهِ، وَلَا فِي صَلَاتِهِ شَيْءٌ؟ فَإِنْ مَسَّ الدَّمُ شَيْئًا مِنْ جَسَدِهِ أَوْ ثَوْبِهِ فَأَمْكَنَهُ غَسْلُ ذَلِكَ غَيْرَ مُسْتَدْبِرِ الْقِبْلَةَ فَلْيَغْسِلْهُ وَهُوَ مُتَمَادٍ فِي صَلَاتِهِ، وَصَلَاتُهُ تَامَّةٌ، وَسَوَاءٌ مَشَى إِلَى الْمَاءِ كَثِيرًا أَوْ قَلِيلًا؟ بُرْهَانُ ذَلِكَ - أَنَّ غَسْلَ النَّجَاسَةِ وَاجْتِنَابَ الْمُحَرَّمَاتِ فَرْضٌ بِلَا خِلَافٍ، فَهُوَ فِي مَشْيِهِ لِذَلِكَ وَفِي عَمَلِهِ لِذَلِكَ مُؤَدٍّ فَرْضٍ، وَلَا تَبْطُلُ الصَّلَاةُ بِأَنْ يُؤَدِّيَ فِيهَا مَا أُمِرَ بِأَدَائِهِ، لِأَنَّهُ لَمْ يُخَالِفْ، بَلْ صَلَّى كَمَا أُمِرَ، وَمَنْ فَعَلَ مَا أُمِرَ بِهِ فَهُوَ مُحْسِنٌ، وَقَدْ قَالَ تَعَالَى: {مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ} [التوبة: ٩١]

L7205 If he is unable to do that, he prays as he is, and his prayer is complete, based on Allah's statement: *"Allah does not burden a soul beyond its capacity"* [Al-Baqarah: 286]. Thus, it is established that one is not burdened with what they cannot bear.[23]

فَإِنْ عَجَزَ عَنْ ذَلِكَ: صَلَّى كَمَا هُوَ، وَصَلَاتُهُ تَامَّةٌ، لِقَوْلِ اللَّهِ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦] فَثَبَتَ أَنَّهُ لَا يُكَلَّفُ مَا لَا يَسْتَطِيعُ

L7206 If one intentionally turns his back to the Qiblah for that reason, his prayer becomes invalid because he opposes what Allah the Exalted has prescribed upon him while intending to do so. Mālik said: If a nosebleed occurs before completing a rakʿah with its two prostrations, he should terminate his prayer and restart. If it occurs after completing a rakʿah with its two prostrations, he should exit, wash the blood, return, and continue from where he left off. ʿAlī said: This categorization is not supported by the Quran, nor the Sun-

فَإِنْ تَعَمَّدَ اسْتِدْبَارَ الْقِبْلَةِ لِذَلِكَ: بَطَلَتْ صَلَاتُهُ، لِأَنَّهُ مُخَالِفٌ مَا افْتَرَضَ اللَّهُ تَعَالَى عَلَيْهِ قَاصِدًا إِلَى ذَلِكَ؟ وَقَالَ مَالِكٌ: إِنْ أَصَابَهُ الرُّعَافُ قَبْلَ أَنْ يُتِمَّ رَكْعَةً بِسَجْدَتَيْهَا: قَطَعَ صَلَاتَهُ وَابْتَدَأَ، وَإِنْ أَصَابَهُ بَعْدَ أَنْ أَتَمَّ رَكْعَةً بِسَجْدَتَيْهَا: فَلْيَخْرُجْ فَلْيَغْسِلْ الدَّمَ وَيَرْجِعْ فَيَبْنِي؟ قَالَ عَلِيٌّ: وَهَذَا تَقْسِيمٌ لَمْ يَأْتِ بِهِ قُرْآنٌ وَلَا سُنَّةٌ، لَا صَحِيحَةٌ وَلَا سَقِيمَةٌ، وَلَا قَوْلُ صَاحِبٍ وَلَا قِيَاسٌ، وَمَا كَانَ كَذَلِكَ فَلَا مَعْنَى لِلِاشْتِغَالِ بِهِ

[22] **Qur'an references (L7202):** Qur'an 9:91 (At-Tawbah).
[23] **Qur'an references (L7205):** Qur'an 2:286 (Al-Baqarah).

nah—neither sound nor weak—nor a companion's statement, nor analogy. Whatever resembles this is not worth engaging with.

[مَسْأَلَةٌ زُوحِمَ حَتَّى فَاتَهُ الرُّكُوعُ أَوْ السُّجُودُ أَوْ رَكْعَةٌ أَوْ رَكَعَاتٌ]

L7207 **A scenario where someone is crowded [by others] and misses the bowing (rukūʿ), prostration (sujūd), one rakʿah, or multiple rakʿahs.**

L7208 464 – Question:

٤٦٤ - مَسْأَلَةٌ:

L7209–7211 And whoever is crowded until he misses the bowing, prostration, one rakʿah, or multiple rakʿahs—he should remain as he is. If he can perform what he missed, he must do so, then follow the imam in whatever state he catches him, and his prayer is complete—nothing further is incumbent upon him. If he cannot do this except after the imam's concluding salām—whether the period is short or long—he must likewise do so, and his prayer is complete. Are the Friday prayer and others equal in all that we have mentioned? If he catches one rakʿah with the imam, does he pray it and append it to what he had prayed, then complete his prayer—with nothing further incumbent upon him? Are the one who forgets out of heedlessness and the crowded person equal in all that we have mentioned? If he can prostrate upon the back of someone before him or upon his foot, let him do so—and this suffices him. The proof for this is Allah's statement: "Do not nullify your deeds" [Sūrat Muḥammad (33)]. For whoever validly enters the state of prayer, any additional acts he performs are valid as obligatory acts carried out as commanded. It is impermissible for him to nullify this without an explicit text from the Messenger of Allah—peace and blessings be upon him—regarding its nullification. And He, the Exalted, said: "Allah does not burden a soul except according to its capacity" [Al-Baqarah 2:286].[24]

وَمَنْ زُوحِمَ حَتَّى فَاتَهُ الرُّكُوعُ أَوْ السُّجُودُ أَوْ رَكْعَةٌ أَوْ رَكَعَاتٌ -: وَقَفَ كَمَا هُوَ، فَإِنْ أَمْكَنَهُ أَنْ يَأْتِيَ بِمَا فَاتَهُ فَعَلَ، ثُمَّ اتَّبَعَ الْإِمَامَ حَيْثُ يُدْرِكُهُ وَصَلَاتُهُ تَامَّةٌ، وَلَا شَيْءَ عَلَيْهِ غَيْرُ ذَلِكَ، فَإِنْ لَمْ يَقْدِرْ عَلَى ذَلِكَ إلَّا بَعْدَ سَلَامِ الْإِمَامِ بِمُدَّةٍ - قَصِيرَةٍ أَوْ طَوِيلَةٍ - فَعَلَ كَذَلِكَ أَيْضًا، وَصَلَاتُهُ تَامَّةٌ، وَالْجُمُعَةُ وَغَيْرُهَا سَوَاءٌ فِي كُلِّ مَا ذَكَرْنَا؟ فَلَوْ أَدْرَكَ مَعَ الْإِمَامِ رَكْعَةً صَلَّاهَا وَأَضَافَهَا إلَى مَا كَانَ صَلَّى، ثُمَّ أَتَمَّ صَلَاتَهُ، وَلَا شَيْءَ عَلَيْهِ غَيْرُ ذَلِكَ؟ وَالْغَافِلُ سَهْوًا وَالْمَزْحُومُ سَوَاءٌ فِي كُلِّ مَا ذَكَرْنَا؟ فَإِنْ قَدَرَ أَنْ يَسْجُدَ عَلَى ظَهْرِ أَحَدٍ مِمَّنْ بَيْنَ يَدَيْهِ أَوْ عَلَى رِجْلِهِ، فَلْيَفْعَلْ وَيُجْزِئُهُ؟ بُرْهَانُ ذَلِكَ -: قَوْلُ اللَّهِ تَعَالَى: {وَلا تُبْطِلُوا أَعْمَالَكُمْ} [محمد: ٣٣] فَمَنْ صَحَّ لَهُ الْإِحْرَامُ فَمَا زَادَ فَقَدْ صَحَّ لَهُ عَمَلٌ مُفْتَرَضٌ أَدَاؤُهُ كَمَا أُمِرَ، فَلَا يَحِلُّ لَهُ إبْطَالُهُ بِغَيْرِ نَصٍّ مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي إبْطَالِهِ وَقَالَ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦]

L7212 The Messenger of Allah (peace and blessings of Allah be upon him) said: "When I command you with a matter, do as much of it as you are able." Narrated by Abd al-Rahman ibn Abd Allah ibn Khalid → Ibrahim ibn Ahmad → al-Firbari → al-Bukhari → Adam → Ibn Abi Dhi'b → al-Zuhri, from Sa'id ibn al-Musayyib and Abu Salamah ibn Abd al-Rahman—both from Abu Hu-

وَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ» ؟ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفِرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا آدَم ثنا ابْنُ أَبِي ذِئْبٍ حَدَّثَنِي الزُّهْرِيُّ عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ

[24] **Qur'an references (L7209):** Qur'an 47:33 (Muhammad); Qur'an 2:286 (Al-Baqarah).

rayrah—from the Prophet (peace and blessings of Allah be upon him), who said: “When you hear the iqamah, proceed to the prayer while maintaining calmness and dignity. Do not rush. Pray whatever portion you reach [of the prayer], and complete what you have missed.”

الرَّحْمَنِ كِلَاهُمَا عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إِذَا سَمِعْتُمْ الْإِقَامَةَ فَامْشُوا إِلَى الصَّلَاةِ وَعَلَيْكُمْ السَّكِينَةُ وَالْوَقَارُ، وَلَا تُسْرِعُوا، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا»

L7213 Abdullah ibn Rabi‘ narrated to us: ‘Umar ibn ‘Abd al-Malik narrated to us, Muhammad ibn Bakr narrated to us, Abu Dawud narrated to us, Musaddad narrated to us, Yahya (Ibn Sa‘īd al-Qaṭṭān) from Ibn ‘Ajlān. Muhammad ibn Yahya ibn Ḥibbān narrated to me from Ibn Muḥayrīz from Mu‘āwiyah ibn Abī Sufyān, who said: The Messenger of Allah (peace be upon him) said: “Do not rush ahead of me in bowing or prostrating. No matter how much I precede you in bowing, you will catch up when I rise. I have indeed grown corpulent.”[25]

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا أَبُو دَاوُد ثنا مُسَدَّدٌ ثنا يَحْيَى هُوَ ابْنُ سَعِيدٍ الْقَطَّانُ - عَنْ ابْنِ عَجْلَانَ حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ حِبَّانَ عَنْ ابْنِ مُحَيْرِيزٍ عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا تُبَادِرُونِي بِرُكُوعٍ وَلَا بِسُجُودٍ فَإِنَّهُ مَهْمَا أَسْبِقْكُمْ بِهِ إِذَا رَكَعْتُ تُدْرِكُونِي بِهِ إِذَا رَفَعْتُ، إِنِّي قَدْ بَدَّنْتُ»

L7214 He (peace be upon him) commanded one to pray what one has caught up with in the prayer, not to precede the imam in bowing or prostration, and that whatever bowing a follower misses, he may complete it after the imam rises. He did not distinguish (peace be upon him) between the first, second, third, or fourth rak’ah, and he commanded to make up for what was missed. He informed (peace be upon him) that error, forgetfulness, and acts performed under compulsion are pardoned for his community. This necessitates the certainty of our assertion: that one performs their prayer according to their capability, and whatever contradicts this is a corrupt opinion.

فَأَمَرَ - عَلَيْهِ السَّلَامُ - بِصَلَاةِ مَا أَدْرَكَ الْمَرْءُ، وَأَنْ لَا يَسْبِقَ الْإِمَامَ بِرُكُوعٍ وَلَا بِسُجُودٍ، وَأَنَّهُ مَهْمَا فَاتَ الْمَأْمُومَ مِنْ رُكُوعٍ أَدْرَكَهُ بَعْدَ رَفْعِ الْإِمَامِ، وَلَمْ يَخُصَّ - عَلَيْهِ السَّلَامُ - رَكْعَةً أُولَى مِنْ ثَانِيَةٍ، وَلَا ثَالِثَةٍ وَلَا رَابِعَةٍ، وَأَمَرَ بِقَضَاءِ مَا فَاتَهُ؟ وَقَدْ أَخْبَرَ - عَلَيْهِ السَّلَامُ - أَنَّهُ رُفِعَ عَنْ أُمَّتِهِ الْخَطَأُ، وَالنِّسْيَانُ، وَمَا اُسْتُكْرِهُوا عَلَيْهِ - وَهَذَا يُوجِبُ يَقِينَ مَا قُلْنَا: مِنْ أَنْ يَأْتِيَ الْمَرْءُ بِصَلَاتِهِ حَسَبَ مَا يَسْتَطِيعُ وَمَا عَدَا هَذَا فَهُوَ قَوْلٌ فَاسِدٌ؟

[مَسْأَلَةٌ لَمْ يَمَسَّ بِالْمَاءِ مِمَّا أُمِرَ بِغَسْلِهِ فِي وُضُوئِهِ وَغُسْلِهِ وَلَوْ مِقْدَارَ شَعْرَةٍ]

A legal question concerning any part of what one is commanded to wash during wudu (ritual ablution) or ghusl (ritual bath) that was not touched by water, even an area equivalent to a single hair.

L7216 465 - Issue: Whoever does not touch with water—in their ablution or ritual bath—even an area equivalent to a single hair from what they were commanded to wash during the ritual bath or ablution, his prayer is invalid.

٤٦٥ - مَسْأَلَةٌ: وَمَنْ لَمْ يَمَسَّ بِالْمَاءِ - فِي وُضُوئِهِ وَغُسْلِهِ - وَلَوْ مِقْدَارَ شَعْرَةٍ مِمَّا أُمِرَ بِغَسْلِهِ فِي الْغُسْلِ أَوْ الْوُضُوءِ فَلَا صَلَاةَ لَهُ، لِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

[25] **Hadith references (L7213):** Sunan Abi Dawud 619.

This is due to the statement of Allah's Messenger—peace and blessings be upon him: "Allah does not accept the prayer of one who breaks his ablution until he performs ablution again." Such a person has not performed ablution yet, since he did not complete his ritual purity as commanded.

L7217 **A jurisprudential issue concerning the intentional attribution [of something] to the Quran.**

L7218 Issue 466: Whoever intentionally alters the Qur'ān has become a disbeliever, and there is no disagreement about this.

L7219–7220 If a person's language is other than Arabic, it is permissible for them to supplicate in it during their prayer, but it is not permissible for them to recite in it. If someone recites in a language other than Arabic, their prayer is invalid. Abū Ḥanīfah said: If someone recites in Persian during their prayer, their prayer is valid. ʿAlī said: The Messenger of Allah (peace and blessings be upon him) said: "There is no prayer for one who does not recite the Opening of the Qur'an." And Allah the Exalted said: "An Arabic Qur'an" [12:2].[26]

L7221 And He, the Exalted, said: "We have not sent any messenger except in the language of his people, so that he may make clear to them." [Surah Ibrāhīm (14:4)][27]

L7222 It has been established that Allah the Exalted did not send Muhammad—peace be upon him—with a non-Arabic revelation, nor did He reveal the Quran to him in any other language. Thus, whoever recites in a non-Arabic language has not recited what Allah the Exalted sent His Prophet—peace be upon him—with, nor has he recited the Quran. Rather, he has trifled with his prayer, so his prayer is invalid, because he did not pray as commanded.

L7223 If they were to mention the statement of Allah the Exalted: {And indeed, it is in the scriptures of the former peoples} [Ash-Shu'ara': 196], we would say: Yes, the mention of the Quran and the warning through it exist in the scriptures of the former peoples. As for the claim that Allah the Exalted

[26] **Qur'an references (L7220):** Qur'an 12:2 (Yusuf).
[27] **Qur'an references (L7221):** Qur'an 14:4 (Ibrahim).

«لَا يَقْبَلُ اللَّهُ صَلَاةَ مَنْ أَحْدَثَ حَتَّى يَتَوَضَّأَ» وَهَذَا لَمْ يَتَوَضَّأْ بَعْدُ، إِذْ لَمْ يُكْمِلْ طَهَارَتَهُ كَمَا أُمِرَ

[مَسْأَلَةٌ أَحَالَ الْقُرْآنَ مُتَعَمِّدًا]

٤٦٦ - مَسْأَلَةٌ: وَمَنْ أَحَالَ الْقُرْآنَ مُتَعَمِّدًا فَقَدْ كَفَرَ، وَهَذَا مَا لَا خِلَافَ فِيهِ؟

وَمَنْ كَانَتْ لُغَتُهُ غَيْرَ الْعَرَبِيَّةِ: جَازَ لَهُ أَنْ يَدْعُوَ بِهَا فِي صَلَاتِهِ وَلَا يَجُوزُ لَهُ أَنْ يَقْرَأَ بِهَا، وَمَنْ قَرَأَ بِغَيْرِ الْعَرَبِيَّةِ: فَلَا صَلَاةَ لَهُ؟ وَقَالَ أَبُو حَنِيفَةَ: مَنْ قَرَأَ بِالْفَارِسِيَّةِ فِي صَلَاتِهِ: جَازَتْ صَلَاتُهُ؟ قَالَ عَلِيٌّ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأُمِّ الْقُرْآنِ» وَقَالَ اللَّهُ تَعَالَى: {قُرْآنًا عَرَبِيًّا} [يوسف: ٢]

وَقَالَ تَعَالَى: {وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ} [إبراهيم: ٤]

فَصَحَّ أَنَّ غَيْرَ الْعَرَبِيَّةِ لَمْ يُرْسِلْ بِهِ اللَّهُ تَعَالَى مُحَمَّدًا - عَلَيْهِ السَّلَامُ -، وَلَا أَنْزَلَ بِهِ عَلَيْهِ الْقُرْآنَ، فَمَنْ قَرَأَ بِغَيْرِ الْعَرَبِيَّةِ فَلَمْ يَقْرَأْ مَا أَرْسَلَ اللَّهُ تَعَالَى بِهِ نَبِيَّهُ - عَلَيْهِ السَّلَامُ -، وَلَا قَرَأَ الْقُرْآنَ، بَلْ لَعِبَ بِصَلَاتِهِ فَلَا صَلَاةَ لَهُ، إِذْ لَمْ يُصَلِّ كَمَا أُمِرَ

فَإِنْ ذَكَرُوا: قَوْلَ اللَّهِ تَعَالَى: {وَإِنَّهُ لَفِي زُبُرِ الأَوَّلِينَ} [الشعراء: ١٩٦] ؟ قُلْنَا: نَعَمْ، ذِكْرُ الْقُرْآنِ وَالْإِنْذَارُ بِهِ فِي زُبُرِ الْأَوَّلِينَ، وَأَمَّا أَنْ يَكُونَ اللَّهُ تَعَالَى أَنْزَلَ هَذَا الْقُرْآنَ عَلَى أَحَدٍ قَبْلَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَبَاطِلٌ وَكَذِبٌ مِمَّنْ ادَّعَى ذَلِكَ؟ وَلَوْ كَانَ هَذَا مَا كَانَ فَضِيلَةً لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَا مُعْجِزَةً لَهُ وَمَا نَعْلَمُ أَحَدًا

revealed this Quran to anyone before the Messenger of Allah—peace be upon him—is it false and a lie from whoever asserts that? Had this been true, it would not have been a virtue for the Messenger of Allah—peace be upon him—nor a miraculous sign for him. We know of no one who made this claim before Abu Hanifah. Whoever fails to memorize Surah Al-Fatihah must pray to the best of his ability, while being obligated to learn it, based on Allah's declaration: {Allah does not burden any soul beyond its capacity} [Al-Baqarah: 286]. Thus, he is not obligated to bear what he cannot endure. If he memorizes any part of the Quran besides it, he is obligated by duty to pray with it and must learn Surah Al-Fatihah, in accordance with the Prophet's saying—peace be upon him: "There is no prayer without recitation."[28]

L7224 And due to the statement of Allah, the Most High: "Recite as much of the Qur'an as is manageable" [Al-Muzzammil 20].[29]

L7225–7226 [Prostration for Forgetfulness] [An Issue Concerning the Ruling on Actions Performed Out of Forgetfulness During Prayer]

L7227 Issue: Every action a person performs forgetfully during prayer – if such action would invalidate the prayer when done intentionally by one who is mindful – obligates the two prostrations for forgetfulness. This appears to align with Al-Shāfiʿī's doctrine, though he specifically applied it to forgetting the sitting posture after two rakʿahs, while the apparent position of his school holds this sitting is not obligatory. He stated: "Whoever omits any essential element of prayer forgetfully must perform the prostrations for forgetfulness." Abū Sulaymān and our companions maintained: "Prostrations for forgetfulness apply only in specific cases: when one erroneously performs the concluding salutation (taslīm), speaks, or walks during an obligatory prayer."

L7228–7230 Or one who stands after two rakʿahs in an obligatory prayer; or one who doubts and does not know how much he has prayed?; or one who adds a rakʿah or more in his prayer due to forgetfulness in an obligatory prayer.

[28] **Qur'an references (L7223):** Qur'an 26:196 (Ash-Shu'ara); Qur'an 2:286 (Al-Baqarah).
[29] **Qur'an references (L7224):** Qur'an 73:20 (Al-Muzzammil).

قَالَ هَذَا قَبْلَ أَبِي حَنِيفَةَ؟ وَمَنْ لَمْ يَحْفَظْ (أُمَّ الْقُرْآنِ) صَلَّى كَمَا هُوَ، وَعَلَيْهِ أَنْ يَتَعَلَّمَهَا، لِقَوْلِ اللَّهِ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦] فَهُوَ غَيْرُ مُكَلَّفٍ مَا لَا يَقْدِرُ عَلَيْهِ، فَإِنْ حَفِظَ شَيْئًا مِنْ الْقُرْآنِ غَيْرَهَا لَزِمَهُ فَرْضًا أَنْ يُصَلِّيَ بِهِ، وَيَتَعَلَّمَ (أُمَّ الْقُرْآنِ) : لِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا صَلَاةَ إِلَّا بِقِرَاءَةٍ»

وَلِقَوْلِ اللَّهِ تَعَالَى: {فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ} [المزمل: ٢٠]

[سُجُودُ السَّهْوِ] [مَسْأَلَةٌ حُكْمُ مَا يَعْمَلُهُ الْمَرْءُ فِي صَلَاتِهِ سَهْوًا]

٤٦٧ - مَسْأَلَةٌ: كُلُّ عَمَلٍ يَعْمَلُهُ الْمَرْءُ فِي صَلَاتِهِ سَهْوًا وَكَانَ - ذَلِكَ الْعَمَلُ مِمَّا لَوْ تَعَمَّدَهُ ذَاكِرًا بَطَلَتْ صَلَاتُهُ -: فَإِنَّهُ يَلْزَمُهُ فِي السَّهْوِ سَجْدَتَا السَّهْوِ؟ وَيُشْبِهُ أَنْ يَكُونَ هَذَا مَذْهَبَ الشَّافِعِيِّ إِلَّا أَنَّهُ رَأَى السَّهْوَ فِي تَرْكِ الْجِلْسَةِ بَعْدَ الرَّكْعَتَيْنِ، وَظَاهِرُ مَذْهَبِهِ أَنَّهَا لَيْسَتْ فَرْضًا؟ وَقَالَ: مَنْ أَسْقَطَ شَيْئًا مِنْ صُلْبِ صَلَاتِهِ سَهْوًا فَعَلَيْهِ سُجُودُ السَّهْوِ؟ وَقَالَ أَبُو سُلَيْمَانَ وَأَصْحَابُنَا: لَا سُجُودَ سَهْوٍ إِلَّا فِي مَوَاضِعَ، وَهِيَ -: مَنْ سَلَّمَ أَوْ تَكَلَّمَ أَوْ مَشَى سَاهِيًا فِي الصَّلَاةِ الْمَفْرُوضَةِ.

أَوْ مَنْ قَامَ مِنْ اثْنَتَيْنِ فِي صَلَاةٍ مَفْرُوضَةٍ وَمَنْ شَكَّ فَلَمْ يَدْرِ كَمْ صَلَّى؟ أَوْ مَنْ زَادَ فِي صَلَاتِهِ رَكْعَةً فَمَا فَوْقَهَا سَاهِيًا فِي صَلَاةٍ مَفْرُوضَةٍ وَقَالَ أَبُو حَنِيفَةَ: لَا سُجُودَ سَهْوٍ إِلَّا فِي عَشَرَةِ أَوْجُهٍ -: إِمَّا قِيَامٌ مَكَانَ قُعُودٍ وَإِمَّا قُعُودٌ مَكَانَ قِيَامٍ - لِلْإِمَامِ أَوْ الْفَذِّ وَإِمَّا سَلَامٌ

قَبْلَ تَمَامِ الصَّلَاةِ لِلْإِمَامِ أَوْ الْفَذِّ أَوْ نِسْيَانُ تَكْبِيرِ صَلَاةِ الْعِيدِ خَاصَّةً لِلْإِمَامِ أَوْ الْفَذِّ أَوْ نِسْيَانُ الْقُنُوتِ فِي الْوِتْرِ لِلْإِمَامِ أَوْ الْفَذِّ أَوْ نِسْيَانُ التَّشَهُّدِ لِلْإِمَامِ أَوْ الْفَذِّ أَوْ نِسْيَانُ (أُمِّ الْقُرْآنِ) لِلْإِمَامِ أَوْ الْفَذِّ أَوْ تَأْخِيرُهَا بَعْدَ قِرَاءَةِ السُّورَةِ لِلْإِمَامِ أَوْ لِلْفَذِّ أَوْ مَنْ جَهَرَ فِي قِرَاءَةِ سِرٍّ أَوْ أَسَرَّ فِي قِرَاءَةِ جَهْرٍ لِلْإِمَامِ خَاصَّةً، فَقَطْ؟ قَالَ: فَإِنْ تَعَمَّدَ ذَلِكَ فَصَلَاتُهُ تَامَّةٌ وَلَا سُجُودَ سَهْوٍ عَلَيْهِ؟ قَالَ: فَإِنْ نَسِيَ سَجْدَةً أَوْ شَكَّ فَلَمْ يَدْرِ كَمْ صَلَّى؟ فَإِنْ كَانَ ذَلِكَ أَوَّلَ مَرَّةٍ: أَعَادَ الصَّلَاةَ؟ وَإِنْ كَانَ قَدْ عَرَضَ لَهُ ذَلِكَ وَلَوْ مَرَّةً: سَجَدَ لِلسَّهْوِ فَإِنْ لَمْ يَذْكُرْ ذَلِكَ إِلَّا بَعْدَ أَنْ خَرَجَ مِنْ الْمَسْجِدِ: بَطَلَتْ صَلَاتُهُ وَأَعَادَهَا.

Abū Ḥanīfah said: Prostration for forgetfulness is only required in ten cases - either standing in place of sitting or sitting in place of standing for the Imam or solitary worshipper; or uttering the salutation before completing the prayer for the Imam or solitary worshipper; or forgetting the takbīrs specific to the Eid prayer for the Imam or solitary worshipper; or forgetting the qunūt in the Witr prayer for the Imam or solitary worshipper; or forgetting the tashahhud for the Imam or solitary worshipper; or forgetting Umm al-Qur'ān for the Imam or solitary worshipper. Or delaying it after the recitation of the surah for the Imam or the one praying alone, or one who recites aloud in a prayer requiring silent recitation or silently in a prayer requiring audible recitation - exclusively for the Imam. He said: If he does that intentionally, his prayer is complete with no prostration of forgetfulness required. He said: If he forgets a prostration or doubts and cannot discern how much he prayed - if this occurs for the first time, he repeats the prayer. If this has happened to him before, even a single time, he performs the prostration of forgetfulness. If he does not recall this until after leaving the mosque, his prayer is nullified and he repeats it.

وَأَمَّا مَذْهَبُ مَالِكٍ فِي سُجُودِهِ لِسَهْوٍ فَغَيْرُ مُنْضَبِطٍ، لِأَنَّهُ رَأَى فِيمَنْ تَرَكَ ثَلَاثَ تَكْبِيرَاتٍ مِنْ الصَّلَاةِ فَصَاعِدًا غَيْرَ تَكْبِيرَةِ الْإِحْرَامِ -: أَنْ يَسْجُدَ لِلسَّهْوِ.

L7231 As for Mālik's position on prostration of forgetfulness, it is not well-defined, because he held that whoever omits three or more takbīrs in the prayer—excluding the opening takbīr—should perform the prostration of forgetfulness.

فَإِنْ لَمْ يَفْعَلْ حَتَّى انْتَقَضَ وُضُوءُهُ، أَوْ تَطَاوَلَ ذَلِكَ: بَطَلَتْ صَلَاتُهُ وَأَعَادَهَا.

L7232 If he does not do so before his ablution is invalidated or the delay becomes excessive, his prayer is invalidated, and he must repeat it.

وَرَأَى فِيمَنْ سَهَا عَنْ تَكْبِيرَتَيْنِ مِنْ الصَّلَاةِ كَذَلِكَ: أَنْ يَسْجُدَ لِلسَّهْوِ؟ فَإِنْ لَمْ يَفْعَلْ حَتَّى انْتَقَضَ وُضُوءُهُ أَوْ تَطَاوَلَ ذَلِكَ: فَلَا شَيْءَ عَلَيْهِ وَصَلَاتُهُ تَامَّةٌ، وَلَا سُجُودَ سَهْوٍ عَلَيْهِ.

L7233 He held the opinion regarding one who omits two takbīrs in prayer: Should they perform the prostration of forgetfulness? If they do not do so before their ablution becomes invalid or a prolonged time elapses, nothing is incumbent upon them; their prayer remains complete, and no prostration of forgetfulness is required.

وَرَأَى فِيمَنْ سَهَا عَنْ تَكْبِيرَةٍ وَاحِدَةٍ غَيْرِ تَكْبِيرَةِ الْإِحْرَامِ أَنْ لَا شَيْءَ عَلَيْهِ، لَا سُجُودَ سَهْوٍ وَلَا غَيْرَهُ.

L7234 He held the view that if someone inadvertently omits a single *takbir* other than the opening *takbir*, there is nothing required of him—neither a prostration for forgetfulness nor anything beyond that.

L7235 He held the opinion that whoever substitutes "Allāhu akbar" in place of

"Samiʿa Allāhu li-man ḥamidah" is required to perform the Prostration of Forgetfulness.

L7236 He was asked about one who recited audibly during a silent prayer or silently during an audible prayer: if this occurred slightly, nothing is required, but if much occurred, prostration for forgetfulness becomes obligatory. Ali said: Regarding one who neglected to recite the Opening Chapter (Al-Fatihah) in two units of prayer or more, his prayer becomes invalid.

L7237–7239 If he forgets it in a *rakʿah*—at one time he held the view of performing only the prostration of forgetfulness, and at another he held that one must perform a *rakʿah* and prostrate for forgetfulness? ʿAlī said: As for Abū Ḥanīfah's opinion, it is too corrupt to merit consideration, for it is not grounded in any Qurʾān, nor a sound or weak *Sunnah*, nor analogy, nor a companion's statement, nor sound reasoning—indeed, we have no knowledge of its basis. No one has said it before him. Similarly, Mālik's statement "equal, equal," with the additional point that no two Muslims differ concerning: every four-rak'ah obligatory prayer containing twenty-two takbīrs besides the opening takbīr; the Maghrib prayer containing sixteen takbīrs besides the opening takbīr; and every two-rak'ah obligatory prayer containing ten takbīrs besides the opening takbīr. Their equation of one who omitted three takbīrs with one who omitted two takbīrs, while differentiating between one who omitted two takbīrs and one who omitted a single takbīr—this ranks among the world's marvels. God suffices us, and He is the best disposer of affairs!

As for al-Shāfiʿī's view, its contradiction is evident: he mandates prostration of forgetfulness for omitting the first sitting—which he does not deem obligatory—yet rejects prostration for omitting all prayer takbīrs (except the opening takbīr) or for minor actions that would invalidate the prayer if performed excessively under his doctrine. He failed to establish any defining boundary between the minor action where he waived prostration and that which invalidates the prayer if done intentionally—while requiring prostration for its unintentional omission. This is profoundly invalid. Among the astonishing claims is his reference to "the backbone of prayer"—when people

وَرَأَى عَلَى مَنْ جَعَلَ " اللَّهُ أَكْبَرُ " مَكَانَ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " سُجُودَ السَّهْوِ.

وَرَأَى عَلَى مَنْ جَهَرَ فِي قِرَاءَةِ سِرٍّ، أَوْ أَسَرَّ فِي قِرَاءَةِ جَهْرٍ، إِنْ كَانَ ذَلِكَ قَلِيلًا فَلَا شَيْءَ عَلَيْهِ، وَإِنْ كَانَ كَثِيرًا فَعَلَيْهِ سُجُودُ السَّهْوِ؟ قَالَ عَلِيٌّ: وَرَأَى فِيمَنْ سَهَا عَنْ قِرَاءَةِ (أُمِّ الْقُرْآنِ) فِي رَكْعَتَيْنِ مِنْ صَلَاتِهِ فَصَاعِدًا: أَنَّ صَلَاتَهُ تَبْطُلُ.

فَإِنْ سَهَا عَنْهَا فِي رَكْعَةٍ -: فَمَرَّةً رَأَى سُجُودَ السَّهْوِ فَقَطْ وَمَرَّةً رَأَى عَلَيْهِ أَنْ يَأْتِيَ بِرَكْعَةٍ وَيَسْجُدَ لِلسَّهْوِ؟ قَالَ عَلِيٌّ: أَمَّا قَوْلُ أَبِي حَنِيفَةَ فَأَفْسَدُ مِنْ أَنْ يُشْتَغَلَ بِهِ فَإِنَّهُ لَمْ يَتَعَلَّقْ فِيهِ بِقُرْآنٍ وَلَا سُنَّةٍ صَحِيحَةٍ وَلَا سَقِيمَةٍ، وَلَا بِقِيَاسٍ، وَلَا بِقَوْلِ صَاحِبٍ، وَلَا بِرَأْيٍ سَدِيدٍ بَلْ لَا نَعْلَمُ أَحَدًا قَالَهُ قَبْلَهُ وَكَذَلِكَ قَوْلُ مَالِكٍ سَوَاءً سَوَاءً، وَزِيَادَةُ أَنَّهُ لَا يَخْتَلِفُ مُسْلِمَانِ فِي -: أَنَّ كُلَّ صَلَاةِ فَرْضٍ - تَكُونُ أَرْبَعَ رَكَعَاتٍ - فَإِنَّ فِيهَا اثْنَتَيْنِ وَعِشْرِينَ تَكْبِيرَةً سِوَى تَكْبِيرَةِ الْإِحْرَامِ؟ وَأَنَّ صَلَاةَ الْمَغْرِبِ فِيهَا سِتَّ عَشْرَةَ تَكْبِيرَةً سِوَى تَكْبِيرَةِ الْإِحْرَامِ؟ وَأَنَّ كُلَّ صَلَاةِ فَرْضٍ تَكُونُ رَكْعَتَيْنِ فَفِيهَا عَشْرُ تَكْبِيرَاتٍ سِوَى تَكْبِيرَةِ الْإِحْرَامِ؟ فَتَسْوِيَتُهُمْ بَيْنَ مَنْ سَهَا عَنْ ثَلَاثِ تَكْبِيرَاتٍ وَبَيْنَ مَنْ سَهَا عَنْ تَكْبِيرَتَيْنِ، وَتَفْرِيقُهُمْ بَيْنَ مَنْ سَهَا عَنْ تَكْبِيرَتَيْنِ، وَبَيْنَ مَنْ سَهَا عَنْ تَكْبِيرَةٍ وَاحِدَةٍ -: أَحَدُ عَجَائِبِ الدُّنْيَا وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ وَأَمَّا قَوْلُ الشَّافِعِيِّ فَظَاهِرُ التَّنَاقُضِ -: إِذْ رَأَى سُجُودَ السَّهْوِ فِي تَرْكِ الْجِلْسَةِ الْأُولَى، وَلَيْسَتْ عِنْدَهُ فَرْضًا وَلَمْ يَرَ سُجُودَ السَّهْوِ فِي تَرْكِ جَمِيعِ تَكْبِيرِ الصَّلَاةِ - حَاشَا تَكْبِيرَةَ الْإِحْرَامِ - وَلَا فِي الْعَمَلِ الْقَلِيلِ - الَّذِي تَفْسُدُ الصَّلَاةُ عِنْدَهُ بِكَثِيرِهِ وَلَمْ يَجِدْ فِي الْقَلِيلِ الَّذِي أَسْقَطَ فِيهِ السُّجُودَ حَدًّا يَفْصِلُهُ بِهِ مِمَّا تَبْطُلُ الصَّلَاةُ عِنْدَهُ بِتَعَمُّدِهِ، وَيَجِبُ سُجُودُ السَّهْوِ فِي سَهْوِهِ، وَهَذَا فَاسِدٌ جِدًّا وَمِنْ

know no backbone, belly, liver, or intestine for prayer! Such statements are self-evidently flawed, needing no forced refutation.

Regarding our companions' position: they assert prostration of forgetfulness applies only where God's Messenger (peace be upon him) performed it or commanded it—and he (peace be upon him) only prostrated in the cases we mentioned. ʿAlī said: "This is a sound position none may oppose, except that we have found an authentic narration confirming our view's validity. Yet they deem it contradictory to other narrations—this is invalid and impermissible. Rather, all narrations must be implemented; abandoning any of them is forbidden. If not, adopting the supplementary rulings within them becomes obligatory, for they constitute divine rulings from God Almighty—how then could abandoning them be permissible?"

L7240–7241 Ali said: The proof for the validity of our position is that the acts of prayer are divided into two categories - with absolute certainty, leaving no doubt - with absolutely no third alternative. Either it is an obligation, such that one who omits it commits disobedience, or it is non-obligatory, such that one who omits it incurs no disobedience. What is non-obligatory is permissible to perform or omit - even if some non-obligatory acts are recommended to perform, while omitting them is religiously discouraged.

L7242 As for what is permissible to abandon, how could it be valid to make binding a legal ruling regarding abandoning an act that Allah the Exalted permitted abandoning? Would this not render the one doing so a legislator without Allah's authorization? As for the farḍ – the second category – it invalidates the prayer if intentionally omitted, but does not invalidate it if forgotten in it, based on Allah's statement: {There is no blame upon you for what you err in unintentionally, but only for what your hearts deliberately intend} [Al-Aḥzāb: 5].[30]

L7243 Since the prayer is not invalidated by forgetfulness occurring within it, and forgetfulness has occurred, prostration of forgetfulness becomes obligatory—as nothing remains other than it. It is therefore impermissible to restrict

الْعَجَبِ قَوْلُهُ " صُلْبِ الصَّلَاةِ " وَمَا عَلِمَ النَّاسُ لِلصَّلَاةِ صُلْبًا وَلَا بَطْنًا وَلَا كَبِدًا وَلَا مَعْيًا وَمِثْلُ هَذَا قَدْ أَغْنَى ظَاهِرُ فَسَادِهِ عَنْ تَكَلُّفِ نَقْضِهِ وَأَمَّا قَوْلُ أَصْحَابِنَا فَإِنَّهُمْ قَالُوا: لَا سُجُودَ سَهْوٍ إلَّا حَيْثُ سَجَدَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَوْ أَمَرَ بِسُجُودِهِ، وَلَمْ يَسْجُدْ - عَلَيْهِ السَّلَامُ - إلَّا حَيْثُ ذَكَرْنَا؟ قَالَ عَلِيٌّ: وَهَذَا قَوْلٌ صَحِيحٌ لَا يَحِلُّ خِلَافُهُ، إلَّا أَنَّا قَدْ وَجَدْنَا خَبَرًا صَحِيحًا يُوجِبُ صِحَّةَ قَوْلِنَا وَجَعَلُوهُ مُعَارِضًا لِغَيْرِهِ، وَهَذَا بَاطِلٌ لَا يَجُوزُ، بَلْ الْأَخْبَارُ كُلُّهَا تُسْتَعْمَلُ، وَلَا يَحِلُّ تَرْكُ شَيْءٍ مِنْهَا، فَإِنْ لَمْ يَكُنْ وَجَبَ الْأَخْذُ بِالشَّرْعِ الزَّائِدِ الْوَارِدِ فِيهَا، لِأَنَّهُ حُكْمٌ مِنْ اللَّهِ تَعَالَى، فَلَا يَحِلُّ تَرْكُهُ؟

قَالَ عَلِيٌّ: وَبُرْهَانُ صِحَّةِ قَوْلِنَا هُوَ أَنَّ أَعْمَالَ الصَّلَاةِ قِسْمَانِ - بِيَقِينٍ لَا شَكَّ فِيهِ - لَا ثَالِثَ لَهُمَا -: إمَّا فَرْضٌ، يَعْصِي مَنْ تَرَكَهُ، وَإِمَّا غَيْرُ فَرْضٍ، فَلَا يَعْصِي مَنْ تَرَكَهُ؟ فَمَا كَانَ غَيْرَ فَرْضٍ فَهُوَ مُبَاحٌ فِعْلُهُ، وَمُبَاحٌ تَرْكُهُ؟ وَإِنْ كَانَ بَعْضُهُ مَنْدُوبًا إلَيْهِ مَكْرُوهًا تَرْكُهُ.

فَمَا كَانَ مُبَاحًا تَرْكُهُ فَلَا يَجُوزُ أَنْ يَلْزَمَ حُكْمًا فِي تَرْكِ أَمْرٍ أَبَاحَ اللَّهُ تَعَالَى تَرْكَهُ، فَيَكُونَ فَاعِلُ ذَلِكَ شَارِعًا مَا لَمْ يَأْذَنْ بِهِ اللَّهُ تَعَالَى؟ وَأَمَّا الْفَرْضُ - وَهُوَ الْقِسْمُ الثَّانِي - وَهُوَ الَّذِي تَبْطُلُ الصَّلَاةُ بِتَعَمُّدِ تَرْكِهِ وَلَا تَبْطُلُ بِالسَّهْوِ فِيهِ، لِقَوْلِ اللَّهِ تَعَالَى: {وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ} [الأحزاب: ٥] .

فَإِذْ الصَّلَاةُ لَا تَبْطُلُ بِالسَّهْوِ فِيهِ وَكَانَ سَهْوًا، فَفِيهِ سُجُودُ السَّهْوِ، إذْ لَمْ يَبْقَ غَيْرُهُ، فَلَا يَجُوزُ أَنْ يُخَصَّ بَعْضُهُ بِالسُّجُودِ دُونَ بَعْضٍ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[30] **Qur'an references (L7242):** Qur'an 33:5 (Al-Ahzab).

prostration to certain instances of forgetfulness while omitting others. And by Allah, the Exalted, is success granted.

L7244 Ali said: “There has come an explicit text supporting our view, as narrated by Abdullah ibn Yusuf: Ahmad ibn Fath narrated to us, then Abdul Wahhab ibn Isa narrated to us, then Ahmad ibn Muhammad narrated to us, then Ahmad ibn Ali narrated to us, then Muslim ibn al-Hajjaj narrated to us, then al-Qasim ibn Zakariya narrated to us, from al-Husayn ibn Ali al-Ju’fi, from Za’ida, from al-A’mash, from Ibrahim, from Alqamah, from Abdullah ibn Mas’ud, who said: ”We prayed with the Messenger of Allah - peace and blessings be upon him - and he either added or reduced (Ibrahim expressed doubt). Ibn Mas’ud said: We asked, ”O Messenger of Allah, has something invalidating occurred in the prayer¿‘ He replied, ”No.“ We then informed him of what he did. He said, ”When a person adds or omits in prayer, let him perform two prostrations of forgetfulness.“”

L7245–7247 Narrated to us by ʿAbdullāh ibn Rabīʿ, narrated to us by Muḥammad ibn Muʿāwiyah, narrated to us by Aḥmad ibn Shuʿayb, narrated to us by Ismāʿīl ibn Masʿūd al-Jaḥdarī, narrated to us by Khālid ibn al-Ḥārith, narrated to us by Shuʿbah, who said: I recited [the ḥadīth] to Manṣūr and heard him narrate, and he wrote it to me from Ibrāhīm an-Nakhaʿī, from ʿAlqamah, from ʿAbdullāh ibn Masʿūd, that The Messenger of Allah - peace and blessings of Allah be upon him - said to them: “I am but a human. If I forget, remind me. If any of you falls into uncertainty during his prayer, let him strive to determine what is closest to correctness, then complete it upon that, and afterward perform two prostrations.” Ali said: “This is the explicit text of our position regarding the obligation of prostration for every addition, omission, or uncertainty in the prayer. It cannot be said of one who performs his prayer with all its obligatory acts as Allah the Exalted commanded him that he added to his prayer, omitted from it, or acted upon uncertainty in it. Rather, he has completed it as he was commanded. The one who adds to the prayer, omits from it, or acts on uncertainty is he who introduces elements not part of it, or omits what is essential for its proper completion due to uncertainty. And success is granted by Allah the Exalted.”

L7248 A group of the Salaf—may Allah be pleased with them—held our view. As

قَالَ عَلِيٌّ: وَقَدْ جَاءَ مَا قُلْنَا نَصًّا -: كَمَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا الْقَاسِمُ بْنُ زَكَرِيَّا ثنا الْحُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ عَنْ الْأَعْمَشِ عَنْ إبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ «صَلَّيْنَا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَإِمَّا زَادَ أَوْ نَقَصَ - شَكَّ إبْرَاهِيمُ قَالَ ابْنُ مَسْعُودٍ قُلْنَا: يَا رَسُولَ اللَّهِ، أَحَدَثَ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ: لَا، فَقُلْنَا لَهُ الَّذِي صَنَعَ، فَقَالَ: إذَا زَادَ الرَّجُلُ أَوْ نَقَصَ فَلْيَسْجُدْ سَجْدَتَيْنِ»

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ ثنا إسْمَاعِيلُ بْنُ مَسْعُودٍ الْجَحْدَرِيُّ ثنا خَالِدُ بْنُ الْحَارِثِ ثنا شُعْبَةُ قَالَ: قَرَأْت عَلَى مَنْصُورٍ، وَسَمِعْته يُحَدِّثُ، وَكَتَبَ بِهِ إلَيَّ عَنْ إبْرَاهِيمَ النَّخَعِيِّ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لَهُمْ: «إنَّمَا أَنَا بَشَرٌ، فَإِذَا نَسِيتُ فَذَكِّرُونِي، إذَا أَوْهَمَ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ أَقْرَبَ ذَلِكَ مِنْ الصَّوَابِ ثُمَّ لِيُتِمَّ عَلَيْهِ ثُمَّ لِيَسْجُدْ سَجْدَتَيْنِ» قَالَ عَلِيٌّ: فَهَذَا نَصُّ قَوْلِنَا فِي إيجَابِ السُّجُودِ فِي كُلِّ زِيَادَةٍ وَنَقْصٍ فِي الصَّلَاةِ، وَكُلِّ وَهْمٍ، وَلَا يُقَالُ لِمَنْ أَدَّى صَلَاتَهُ بِجَمِيعِ فَرَائِضِهَا كَمَا أَمَرَهُ اللَّهُ تَعَالَى: أَنَّهُ زَادَ فِي صَلَاتِهِ، وَلَا نَقَصَ مِنْهَا، وَلَا أَوْهَمَ فِيهَا، بَلْ قَدْ أَتَمَّهَا كَمَا أُمِرَ، وَإِنَّمَا الزَّائِدُ فِي الصَّلَاةِ، أَوْ النَّاقِصُ مِنْهَا، وَالْوَاهِمُ: مَنْ زَادَ فِيهَا مَا لَيْسَ مِنْهَا، أَوْ نَقَصَ مِنْهَا مَا لَا تَتِمُّ إلَّا بِهِ عَلَى سَبِيلِ الْوَهْمِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

narrated through Hammad ibn Salamah from Sa'id ibn Qatan: Abu Zayd al-Ansari said, "If any of you experiences doubt in his prayer, let him perform two prostrations of forgetfulness?" Through al-Hajjaj ibn al-Minhal from Abu 'Awanah from al-Mughirah ibn Miqsam from Ibrahim al-Nakha'i: "Doubt only applies to sitting, standing, addition, omission, or ending the prayer after two rak'ahs?" Through Ma'mar's chain from Qatadah from Anas: He forgot a rak'ah in an obligatory prayer and proceeded to voluntary prayer before remembering. He then completed the remaining portion of the obligatory prayer and performed two prostrations while seated. 'Ali said, "We know of no disagreement among the Companions—may Allah be pleased with them—regarding Anas's position." From Ibn Jurayj: I asked 'Ata', "If you become certain you prayed five rak'ahs?" He replied, "Do not repeat it—even if you prayed ten rak'ahs—but perform the two prostrations of forgetfulness?" From 'Abd al-Razzaq from Sufyan al-Thawri: "If you added or omitted, perform the two prostrations of forgetfulness."

وَقَدْ قَالَ بِقَوْلِنَا طَائِفَةٌ مِنْ السَّلَفِ - رَضِيَ اللَّهُ عَنْهُمْ -: - كَمَا رُوِّينَا عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ سَعِيدِ بْنِ قَطَنٍ: أَنَّ أَبَا زَيْدٍ الْأَنْصَارِيَّ قَالَ: إذَا أَوْهَمَ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَسْجُدْ سَجْدَتَيْ الْوَهْمِ؟ وَعَنْ الْحَجَّاجِ بْنِ الْمِنْهَالِ عَنْ أَبِي عَوَانَةَ عَنْ الْمُغِيرَةِ بْنِ مِقْسَمٍ عَنْ إبْرَاهِيمَ النَّخَعِيِّ قَالَ: لَا وَهْمَ إلَّا فِي قُعُودٍ، أَوْ قِيَامٍ، أَوْ زِيَادَةٍ، أَوْ نُقْصَانٍ، أَوْ تَسْلِيمٍ فِي رَكْعَتَيْنِ؟ وَمِنْ طَرِيقِ مَعْمَرٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّهُ نَسِيَ رَكْعَةً مِنْ الْفَرِيضَةِ حَتَّى دَخَلَ فِي التَّطَوُّعِ، ثُمَّ ذَكَرَ، فَصَلَّى بَقِيَّةَ صَلَاةِ الْفَرِيضَةِ، ثُمَّ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ؟ قَالَ عَلِيٌّ: مَا نَعْلَمُ لِأَنَسٍ فِي هَذَا مُخَالِفًا مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - وَعَنْ ابْنِ جُرَيْجٍ - قُلْت لِعَطَاءٍ: فَإِنْ اسْتَيْقَنْت أَنِّي صَلَّيْت خَمْسَ رَكَعَاتٍ؟ قَالَ: فَلَا تُعِدْ وَلَوْ صَلَّيْت عَشْرَ رَكَعَاتٍ، وَاسْجُدْ سَجْدَتَيْ السَّهْوِ؟ وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ إذَا زِدْت أَوْ نَقَصْت: فَاسْجُدْ سَجْدَتَيْ السَّهْوِ

An issue regarding action performed inadvertently during prayer, such as speaking or reciting poetry.

[مَسْأَلَةٌ مَا عَمِلَهُ الْمَرْءُ فِي صَلَاتِهِ سَهْوًا مِنْ كَلَامٍ أَوْ إنْشَادِ شَعْرٍ]

Issue 468: ʿAlī said: Every action a person performs during prayer unintentionally—whether speech, chanting poetry, walking, lying down, turning away from the qiblah, performing any deed, eating, drinking, adding one rakʿah or multiple rakʿahs, exiting to perform a voluntary prayer (whether such actions are frequent or scarce), or giving the salām before completing the prayer—then whenever one remembers (regardless of whether the elapsed time was long or short, provided one's ablution remains valid), one must merely complete what was omitted, then perform the two prostrations of forgetfulness. This excludes cases where ablution is nullified, for this invalidates the prayer as previously explained. The evidence for this is what we detailed in the preceding interconnected issue.

؟ ٤٦٨ - مَسْأَلَةٌ: قَالَ عَلِيٌّ: وَكُلُّ مَا عَمِلَهُ الْمَرْءُ فِي صَلَاتِهِ سَهْوًا مِنْ كَلَامٍ أَوْ إنْشَادِ شَعْرٍ، أَوْ مَشْيٍ أَوْ اضْطِجَاعٍ، أَوْ اسْتِدْبَارِ الْقِبْلَةِ أَوْ عَمَلِ أَيِّ عَمَلٍ كَانَ، أَوْ أَكْلٍ أَوْ شُرْبٍ، أَوْ زِيَادَةِ رَكْعَةٍ أَوْ رَكَعَاتٍ، أَوْ خُرُوجٍ إلَى تَطَوُّعٍ - كَثُرَ ذَلِكَ أَوْ قَلَّ - أَوْ تَسْلِيمٍ قَبْلَ تَمَامِهَا، فَإِنَّهُ مَتَى ذَكَرَ - طَالَ زَمَانُهُ أَوْ قَصُرَ، مَا لَمْ يَنْتَقِضْ وُضُوءُهُ -: فَإِنَّهُ يُتِمُّ مَا تَرَكَ فَقَطْ، ثُمَّ يَسْجُدُ سَجْدَتَيْ السَّهْوِ، إلَّا انْتِقَاضَ الْوُضُوءِ، فَإِنَّهُ تَبْطُلُ بِهِ الصَّلَاةُ، لِمَا ذَكَرْنَا قَبْلُ؟ بُرْهَانُ ذَلِكَ -: مَا ذَكَرْنَاهُ فِي الْمَسْأَلَةِ الَّتِي قَبْلَ هَذِهِ مُتَّصِلَةً بِهَا.

L7249

L7250

Abu Hanifah said: If someone speaks unintentionally during their prayer, their prayer is invalidated.

وَقَالَ أَبُو حَنِيفَةَ: مَنْ تَكَلَّمَ فِي صَلَاتِهِ سَاهِيًا: بَطَلَتْ صَلَاتُهُ.

L7251–7252

L7253 If he says the Taslim during the prayer unintentionally, his prayer is not nullified.

فَإِنْ سَلَّمَ مِنْهَا سَاهِيًا: لَمْ تَبْطُلْ صَلَاتُهُ.

L7254 If he eats forgetfully—or adds a *rak'ah* and had not sat for the duration of the *tashahhud* at its end—his prayer is invalidated. If he urinates or defecates due to an overwhelming need, his prayer is not invalidated.

فَإِنْ أَكَلَ سَاهِيًا - أَوْ زَادَ رَكْعَةً، وَلَمْ يَكُنْ جَلَسَ فِي آخِرِهَا مِقْدَارَ التَّشَهُّدِ: بَطَلَتْ صَلَاتُهُ - فَإِنْ بَالَ أَوْ تَغَوَّطَ بِغَلَبَةٍ: لَمْ تَبْطُلْ صَلَاتُهُ.

L7255 If he sneezes and says "Praise be to Allah" while moving his tongue with it, his prayer is invalidated.

فَإِنْ عَطَسَ فَقَالَ " الْحَمْدُ لِلَّهِ " مُحَرِّكًا بِهَا لِسَانَهُ: بَطَلَتْ صَلَاتُهُ

L7256–7260 Ali said: "This speech contains such confusion and ugliness—along with contradicting the Sunnah—that we ask Allah the Exalted for safety from anything similar to it. Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to us: Abu Ja'far Muhammad ibn al-Sabbah and Abu Bakr ibn Abi Shaybah both said: Isma'il ibn Ibrahim—Ibn Ulayyah—narrated to us from al-Hajjaj al-Sawwaf from Yahya ibn Abi Kathir from Hilal ibn Abi Maymunah from 'Ata ibn Yasar from Mu'awiyah ibn al-Hakam al-Sulami, who said: 'While I was praying with the Messenger of Allah—peace and blessings be upon him—a man among the people sneezed, so I said: "May Allah have mercy on you." The people glared at me with their eyes, so I said: "May my mother be bereaved of me! What is your issue? Why are you staring at me¿' They began striking their hands on their thighs. When I saw them silencing me, I fell silent. When the Messenger of Allah—peace and blessings be upon him—concluded the prayer, by my father and mother, I never saw a teacher before him or after him better in instruction than him. By Allah, he did not reprimand me, strike me, or insult me. He said: "This prayer is not a place for any speech of people. It is only for tasbīḥ (glorification), takbīr (proclaiming Allah's greatness), and recitation of the Qur'an"—or as the Messenger of Allah—peace and blessings be upon him—said.'"

قَالَ عَلِيٌّ: وَهَذَا الْكَلَامُ فِيهِ مِنْ التَّخْلِيطِ وَالْقُبْحِ - مَعَ مُخَالَفَةِ السُّنَّةِ - مَا نَسْأَلُ اللَّهَ تَعَالَى السَّلَامَةَ مِنْ مِثْلِهِ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: ثنا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ هُوَ ابْنُ عُلَيَّةَ - عَنْ الْحَجَّاجِ الصَّوَّافِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ «بَيْنَا أَنَا أُصَلِّي مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذْ عَطَسَ رَجُلٌ مِنْ الْقَوْمِ، فَقُلْتُ: يَرْحَمُك اللَّهُ، فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ، فَقُلْتُ: وَاثُكْلَ أُمِّيَاهْ مَا شَأْنُكُمْ تَنْظُرُونَ إلَيَّ؟ فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَاذِهِمْ، فَلَمَّا رَأَيْتهمْ يُصَمِّتُونَنِي لَكِنِّي سَكَتُّ، فَلَمَّا صَلَّى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَبِأَبِي هُوَ وَأُمِّي، مَا رَأَيْت مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ فَوَاَللَّهِ مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي، قَالَ: إنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ، أَوْ كَمَا قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -» . حَدَّثَنَا حُمَامُ بْنُ أَحْمَدَ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ: قُرِئَ عَلَى أَبِي قِلَابَةَ وَأَنَا أَسْمَعُ: حَدَّثَكُمْ بِشْرُ بْنُ عُمَرَ الزَّهْرَانِيُّ حَدَّثَنِي رِفَاعَةُ بْنُ يَحْيَى إمَامُ مَسْجِدِ بَنِي زُرَيْقٍ قَالَ: سَمِعْت مُعَاذَ

Hammam ibn Ahmad narrated to us: 'Abbas ibn Asbagh narrated to us: Muhammad ibn 'Abd al-Malik ibn Ayman narrated to us: "It was recited to Abu Qilabah while I was listening: Bishr ibn 'Umar al-Zahrani narrated to you all: Rifa'ah ibn Yahya, the imam of the Banu Zurayq mosque, narrated

to me: I heard Mu‘adh ibn Rifa‘ah ibn Rafi‘ narrating from his father, who said: ”We prayed Maghrib with the Messenger of Allah—peace and blessings be upon him—and a man behind the Prophet—peace and blessings be upon him—sneezed and said: ”All praise is due to Allah, abundant, pure, blessed praise in the way that our Lord loves and is pleased with.“ When the Messenger of Allah—peace and blessings be upon him—concluded the prayer, he said: ”I saw thirty-some angels, all rushing to it, each competing to be the one to write it and ascend with it to heaven.“”” Here, the Messenger of Allah—peace and blessings be upon him—commended the one who praised Allah Almighty when sneezing loudly during prayer, yet did not require the one who spoke forgetfully to repeat it, as we previously mentioned in earlier sections of this treatise. Ali said: As for those who differentiate between few actions and many actions—invalidating prayer for the latter but not the former, or requiring prostration of forgetfulness for many actions but not few, or defining “many” as exiting the mosque and “few” as remaining within it—this constitutes deeply flawed reasoning. We ask them: What of one who intentionally throws a weaving shuttle once during prayer? Or intentionally takes a sesame seed while aware and eats it? Or intentionally utters a single word? According to their doctrine, would not both the minimal and excessive instances of such acts invalidate prayer? We further ask them: What of one who scratches their body extensively out of necessity throughout the prayer, or wears a loose garment requiring constant adjustment from beginning to end? Do they claim all this remains permissible in prayer? We respond: If you speak truthfully, then present a textual proof or consensus—not baseless assertions—that certain actions invalidate prayer when frequent but not when occasional. Then produce an unequivocal textual proof or verified consensus—not false claims—defining the distinction between few and many actions, though no such distinction can ever be established. Thus our position stands validated: Any action explicitly permitted in prayer by textual evidence—whether occasional or frequent—remains lawful. Conversely, any action not textually permitted invalidates prayer if done intentionally, regardless of quantity, and necessitates prostration of forgetfulness if done unintentionally. As for exiting the mosque, consider one whose mosque ex-

بْنَ رِفَاعَةَ بْنِ رَافِعٍ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: «صَلَّيْنَا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْمَغْرِبَ فَعَطَسَ رَجُلٌ خَلْفَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: لَقَدْ رَأَيْتُ بِضْعَةً وَثَلَاثِينَ مَلَكًا كُلُّهُمْ يَبْتَدِرُونَهَا أَيُّهُمْ يَكْتُبُهَا وَيَصْعَدُ بِهَا إِلَى السَّمَاءِ» فَهَذَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَدْ غَبَطَ الَّذِي حَمِدَ اللَّهَ تَعَالَى إِذَا عَطَسَ فِي الصَّلَاةِ جَاهِرًا بِذَلِكَ، وَلَمْ يُلْزِمْ الَّذِي تَكَلَّمَ نَاسِيًا بِإِعَادَةٍ، عَلَى مَا ذَكَرْنَا فِيمَا خَلَا مِنْ هَذَا الدِّيوَانِ؟ . قَالَ عَلِيٌّ: وَأَمَّا مَنْ فَرَّقَ بَيْنَ قَلِيلِ الْعَمَلِ وَكَثِيرِهِ، فَأَبْطَلَ الصَّلَاةَ بِكَثِيرِهِ وَلَمْ يُبْطِلْهَا بِقَلِيلِهِ، أَوْ رَأَى سُجُودَ السَّهْوِ فِي كَثِيرِهِ وَلَمْ يَرَهُ فِي قَلِيلِهِ، أَوْ حَدَّ الْكَثِيرَ بِالْخُرُوجِ عَنْ الْمَسْجِدِ وَالْقَلِيلَ بِأَنْ لَا يَخْرُجَ عَنْهُ -: فَكَلَامٌ فِي غَايَةِ الْفَسَادِ وَنَسْأَلُهُمْ: عَمَّنْ رَمَى نَزْقًا لِنَسْجٍ مَرَّةً وَاحِدَةً عَامِدًا فِي الصَّلَاةِ. أَوْ أَخَذَ حَبَّةَ سِمْسِمَةٍ عَمْدًا ذَاكِرًا فَأَكَلَهَا. أَوْ تَكَلَّمَ بِكَلِمَةٍ وَاحِدَةٍ ذَاكِرًا. فَمِنْ قَوْلِهِمْ: إنَّ قَلِيلَ هَذَا وَكَثِيرَهُ يُبْطِلُ الصَّلَاةَ. فَنَسْأَلُهُمْ: عَمَّنْ كَثُرَ حَكُّهُ لِجَسَدِهِ مُحْتَاجًا إلَى ذَلِكَ مِنْ أَوَّلِ صَلَاتِهِ إلَى آخِرِهَا، وَكَانَ عَلَيْهِ كِسَاءٌ فَلُوتٌ فَاضْطُرَّ إلَى جَمْعِهِ عَلَى نَفْسِهِ مِنْ أَوَّلِ الصَّلَاةِ إلَى آخِرِهَا. فَمِنْ قَوْلِهِمْ: هَذَا كُلُّهُ مُبَاحٌ فِي الصَّلَاةِ؟ قُلْنَا: صَدَقْتُمْ، فَهَاتُوا نَصًّا أَوْ إجْمَاعًا - غَيْرَ مُدَّعًى بِلَا عِلْمٍ - عَلَى أَنَّ هَهُنَا أَعْمَالًا يُبْطِلُ الصَّلَاةَ كَثِيرُهَا وَلَا يُبْطِلُهَا قَلِيلُهَا. ثُمَّ هَاتُوا نَصًّا أَوْ إجْمَاعًا مُتَيَقَّنًا -: غَيْرَ مُدَّعًى بِالْكَذِبِ عَلَى تَحْدِيدِ الْقَلِيلِ مِنْ الْكَثِيرِ وَلَا سَبِيلَ إلَى ذَلِكَ أَبَدًا؟ فَصَحَّ مَا قُلْنَاهُ: مِنْ أَنَّ كُلَّ عَمَلٍ أُبِيحَ فِي الصَّلَاةِ بِالنَّصِّ -: فَقَلِيلُهُ وَكَثِيرُهُ مُبَاحٌ فِيهَا، وَكُلُّ عَمَلٍ لَمْ يُبَحْ بِالنَّصِّ فِي الصَّلَاةِ: فَقَلِيلُهُ وَكَثِيرُهُ يُبْطِلُ الصَّلَاةَ بِالْعَمْدِ، وَيُوجِبُ

tends over three hundred paces in length. And many a mosque from which one exits with a single step—and with Allah, the Exalted, is all success.[31]

L7261 The Messenger of Allah—peace and blessings of Allah be upon him—once concluded the prayer forgetfully, spoke, returned, exited the mosque, entered his home, then recognized his error. He went out again, rectified the remaining part of his prayer, and performed only two prostrations of forgetfulness. He—peace be upon him—also said, "Whoever turns away from my Sunnah is not of me."

L7262 This also refutes the view of those who claim "two prostrations are required for every instance of forgetfulness in prayer." As for those who argue: "If a prolonged period passes after omitting the prostrations of forgetfulness, one's prayer becomes invalid and must be repeated," and those who state: "If a prolonged period passes, the obligation for prostrations of forgetfulness is lifted and the prayer remains valid"—are these not two profoundly defective positions? The foremost reason is that both views lack any evidentiary basis, and whatever lacks proof is inherently invalid.

L7263 The second is that they must differentiate—based on an authentic text or an indubitable consensus not falsely asserted—between the prolongation of the period and its brevity, yet is there any means to achieve this? The truth in this matter is that whoever the Messenger of Allah—peace and blessings be upon him—commanded to perform the two prostrations of forgetfulness is obligated to fulfill what he was commanded. No jurist's opinion can nullify this duty, and he must perpetually act upon what he was commanded. Can this obligation be lifted except by the Messenger of Allah—peace and blessings be upon him—explicitly delimiting that act to a time whose end is defined? How strange it is of a people who adhered to the command of the Messenger of Allah—peace and blessings be upon him—regarding prayer within a time with fixed beginning and end, and fasting within a time with fixed beginning and end, affirming that their worship remains valid even after the time Allah the Exalted designated for them has passed—for He did

[31] **Hadith references (L7256):** Sahih Muslim 537a.

سُجُودَ السَّهْوِ إذَا كَانَ سَهْوًا. وَأَمَّا الْخُرُوجُ عَنْ الْمَسْجِدِ فَرُبَّ مَسْجِدٍ يَكُونُ طُولُهُ أَزِيدَ مِنْ ثَلَاثِمِائَةِ خُطْوَةٍ وَرُبَّ مَسْجِدٍ يَخْرُجُ مِنْهُ بِخُطْوَةٍ وَاحِدَةٍ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

«وَقَدْ سَلَّمَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - سَاهِيًا وَتَكَلَّمَ وَرَاجَعَ وَخَرَجَ عَنْ الْمَسْجِدِ وَدَخَلَ بَيْتَهُ ثُمَّ عَرَفَ فَخَرَجَ فَأَتَمَّ مَا بَقِيَ مِنْ صَلَاتِهِ وَسَجَدَ لِسَهْوِهِ سَجْدَتَيْنِ فَقَطْ» . وَقَدْ قَالَ - عَلَيْهِ السَّلَامُ - «مَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي» .

وَبِهَذَا يَبْطُلُ أَيْضًا قَوْلُ مَنْ قَالَ " لِكُلِّ سَهْوٍ فِي الصَّلَاةِ سَجْدَتَانِ ". وَأَمَّا مَنْ قَالَ: إنْ تَطَاوَلَتْ الْمُدَّةُ عَلَى مَنْ تَرَكَ سُجُودَ السَّهْوِ بَطَلَتْ صَلَاتُهُ وَلَزِمَهُ إعَادَتُهَا، وَقَوْلُ مَنْ قَالَ: إنْ تَطَاوَلَتْ الْمُدَّةُ عَلَيْهِ سَقَطَ عَنْهُ سُجُودُ السَّهْوِ وَصَحَّتْ صَلَاتُهُ -: فَقَوْلَانِ فِي غَايَةِ الْفَسَادِ؟ وَأَوَّلُ ذَلِكَ -: أَنَّهُمَا قَوْلَانِ بِلَا بُرْهَانٍ، وَمَا كَانَ هَكَذَا فَهُوَ بَاطِلٌ؟

وَالثَّانِي: أَنَّهُ يَلْزَمُهُمْ الْفَرْقُ بَيْنَ تَطَاوُلِ الْمُدَّةِ وَبَيْنَ قِصَرِهَا بِنَصٍّ صَحِيحٍ أَوْ إجْمَاعٍ مُتَيَقَّنٍ غَيْرِ مُدَّعًى بِالْكَذِبِ، وَلَا سَبِيلَ إلَى ذَلِكَ؟ وَالْحَقُّ فِي هَذَا: هُوَ أَنَّ مَنْ أَمَرَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِسَجْدَتَيْ السَّهْوِ فَقَدْ لَزِمَهُ أَدَاءُ مَا أَمَرَهُ بِهِ، وَلَا يُسْقِطُهُ عَنْهُ رَأْيُ ذِي رَأْيٍ، وَعَلَيْهِ أَنْ يَفْعَلَ مَا أَمَرَهُ بِهِ أَبَدًا، وَلَا يُسْقِطُهُ عَنْهُ إلَّا تَحْدِيدُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ذَلِكَ الْعَمَلَ بِوَقْتٍ مَحْدُودِ الْآخِرِ؟ وَالْعَجَبُ مِنْ قَوْمٍ أَتَوْا إلَى أَمْرِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِالصَّلَاةِ فِي وَقْتٍ مَحْدُودِ الطَّرَفَيْنِ، وَبِالصِّيَامِ فِي وَقْتٍ مَحْدُودِ الطَّرَفَيْنِ - فَقَالُوا: لَا يَسْقُطُ عَمَلُهُمَا؟ وَإِنْ بَطَلَ ذَلِكَ الْوَقْتَ الَّذِي جَعَلَهُ اللَّهُ تَعَالَى وَقْتًا لَهُمَا وَلَمْ يَجْعَلْ مَا عَدَا ذَلِكَ الْوَقْتِ وَقْتًا لَهُمَا ثُمَّ أَتَوْا إلَى سُجُودِ السَّهْوِ الَّذِي أَمَرَ بِهِ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إصْلَاحًا لِمَا وُهِمَ فِيهِ

not make any time beyond that a valid time for them—yet when it comes to the prostrations of forgetfulness, which the Messenger of Allah—peace and blessings be upon him—commanded as a rectification for uncertainties in the obligations of prayer, issuing the command without restriction or temporal limitation, they invalidate it by imposing a time limit of their own invention! Our stance aligns with the opinion of Al-Awzāʿī, and Al-Shāfiʿī upheld it in the earlier of his two positions.

مِنْ فُرُوضِ الصَّلَاةِ، وَأَطْلَقَ بِالْأَمْرِ بِهِ وَلَمْ يُحَدَّهُ -: فَأَبْطَلُوهُ بِوَقْتٍ حَدُّوهُ مِنْ قِبَلِ أَنْفُسِهِمْ وَقَوْلُنَا هَذَا هُوَ قَوْلُ الْأَوْزَاعِيِّ، وَقَالَ بِهِ الشَّافِعِيُّ فِي أَوَّلِ قَوْلَيْهِ.

Case: The Imam forgot and performed the prostration of forgetfulness.

[مَسْأَلَةٌ سَهَا الْإِمَامُ فَسَجَدَ لِلسَّهْوِ]

L7264

469: Juridical Question:

٤٦٩ - مَسْأَلَةٌ:

L7265

If the Imam becomes forgetful and performs the prostration of forgetfulness, it is obligatory upon the followers to prostrate with him, except one who missed a *rakʿah* or more with the Imam. Such a person must stand to make up what he missed. When he completes it, he must perform the prostration of forgetfulness himself, unless the Imam performed the prostration of forgetfulness before the final *taslīm*. In that case, it remains obligatory upon the follower to perform both prostrations with him, even if he still needs to make up what he missed. He does not repeat the two prostrations after performing the *taslīm*, does he?

L7266

وَإِذَا سَهَا الْإِمَامُ فَسَجَدَ لِلسَّهْوِ: فَفَرْضٌ عَلَى الْمُؤْتَمِّينَ أَنْ يَسْجُدُوا مَعَهُ، إِلَّا مَنْ فَاتَتْهُ مَعَهُ رَكْعَةٌ فَصَاعِدًا، فَإِنَّهُ يَقُومُ إِلَى قَضَاءِ مَا عَلَيْهِ، فَإِذَا أَتَمَّهُ سَجَدَ هُوَ لِلسَّهْوِ، إِلَّا أَنْ يَكُونَ الْإِمَامُ سَجَدَ لِلسَّهْوِ قَبْلَ السَّلَامِ فَفَرْضٌ عَلَى الْمَأْمُومِ أَنْ يَسْجُدَهُمَا مَعَهُ، وَإِنْ كَانَ بَقِيَ عَلَيْهِ قَضَاءُ مَا فَاتَهُ، ثُمَّ لَا يُعِيدُ سُجُودَهُمَا إِذَا - سَلَّمَ؟

The proof for this is that the Messenger of Allah—peace and blessings be upon him—once became forgetful during prayer, so he prostrated, and the Muslims prostrated with him due to his awareness of that forgetfulness. As for one who must make up a rak'ah or more: when the Imam gives the salutation, he has exited his prayer, and the follower is obligated to complete what they missed, based on the statement of the Messenger of Allah—peace and blessings be upon him: "Pray what you have caught, and complete what you have missed." He—peace and blessings be upon him—also said: "Complete your prayer." Therefore, it is not permissible for the follower to engage in anything other than completing the prayer as commanded—connecting it to what they have already performed—since he has not yet completed his prayer. The prostration for inadvertence occurs exclusively at the conclusion of the prayer, following its completion, by the instruction of the Prophet—

L7267–7268

بُرْهَانُ ذَلِكَ -: «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - سَهَا فَسَجَدَ وَسَجَدَ الْمُسْلِمُونَ مَعَهُ بِعِلْمِهِ بِذَلِكَ» ؟ وَأَمَّا مَنْ عَلَيْهِ قَضَاءُ رَكْعَةٍ فَصَاعِدًا: فَإِنَّ الْإِمَامَ إِذَا سَلَّمَ فَقَدْ خَرَجَ مِنْ صَلَاتِهِ، وَلَزِمَ الْمَأْمُومَ الْقَضَاءُ، لِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَاقْضُوا» . وَقَالَ - عَلَيْهِ السَّلَامُ - أَيْضًا: «فَأَتِمُّوا» فَلَا يَجُوزُ لَهُ الِاشْتِغَالُ بِغَيْرِ الْإِتْمَامِ الْمَأْمُورِ بِهِ مَوْصُولًا بِمَا أَدْرَكَ، فَلَمْ يُتِمَّ صَلَاتَهُ بَعْدُ، وَالسُّجُودُ لِلسَّهْوِ لَا يَكُونُ إِلَّا فِي آخِرِ الصَّلَاةِ وَبَعْدَ تَمَامِهَا، بِأَمْرِهِ - عَلَيْهِ السَّلَامُ - بِذَلِكَ كَمَا ذَكَرْنَا آنِفًا؟ وَأَمَّا إِذَا سَجَدَهُمَا الْإِمَامُ قَبْلَ أَنْ يُسَلِّمَ فَقَدْ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

peace and blessings be upon him—as we mentioned earlier. If the Imam performs the two prostrations before giving the salutation, the Messenger of Allah—peace and blessings be upon him—said: "The Imam is appointed to be followed. When he prostrates, prostrate with him." It is thus obligatory for the follower to emulate the Imam in every action he performs in its proper place—even if that position differs for the follower—as applies to standing, sitting, and prostrating. And with Allah alone is success, the Exalted.

L7269 **A legal case: The congregant lapsed into forgetfulness [during prayer], but the imam did not.**

L7270 Issue 470 -

L7271 If the follower becomes forgetful while the imam does not, it is obligatory upon the follower to perform the two prostrations of forgetfulness, just as he would prostrate if praying alone or leading, with no distinction. This is because the Messenger of Allah (peace be upon him) commanded—as we previously mentioned—everyone who causes uncertainty in their prayer to perform the two prostrations of forgetfulness. He (peace be upon him) did not specify this ruling exclusively for an imam or someone praying alone over a follower. Thus, it is impermissible to restrict this ruling to them. Whoever claims that the imam invalidates responsibility for the follower's forgetfulness has spoken falsely without proof and opposed the aforementioned command of the Messenger of Allah (peace be upon him) through personal opinion. There is no disagreement between us and them regarding the ruling that if someone omits a rakʿah, prostration, or commits an invalidating act—whether all of that was inadvertent or deliberate—the imam does not invalidate responsibility for him. How then did they conclude that the imam invalidates responsibility for the remaining obligatory acts they forgot? This is truly astonishing. This opinion has been reported from Ibn Sirin and others.

L7272 And this is the opinion of Abū Sulaymān, and should we adopt it?

L7273 **Jurisprudential Issue: Having performed the two prostra-**

-: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا سَجَدَ فَاسْجُدُوا» فَفَرْضٌ عَلَيْهِ الِائْتِمَامُ بِهِ فِي كُلِّ مَا يَفْعَلُهُ الْإِمَامُ فِي مَوْضِعِهِ وَإِنْ كَانَ مَوْضِعُهُ لِلْمَأْمُومِ بِخِلَافِ ذَلِكَ، وَكَذَلِكَ يَفْعَلُ فِي الْقِيَامِ وَالْقُعُودِ وَالسُّجُودِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

[مَسْأَلَةٌ سَهَا الْمَأْمُومُ وَلَمْ يَسْهُ الْإِمَامُ]

٤٧٠ - مَسْأَلَةٌ:

وَإِذَا سَهَا الْمَأْمُومُ وَلَمْ يَسْهُ الْإِمَامُ فَفَرْضٌ عَلَى الْمَأْمُومِ أَنْ يَسْجُدَ لِلسَّهْوِ، كَمَا كَانَ يَسْجُدُ لَوْ كَانَ مُنْفَرِدًا أَوْ إمَامًا وَلَا فَرْقَ؟ لِأَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَمَرَ كَمَا أَوْرَدْنَا آنِفًا كُلَّ مَنْ أَوْهَمَ فِي صَلَاتِهِ بِسَجْدَتَيْ السَّهْوِ، وَلَمْ يَخُصَّ - عَلَيْهِ السَّلَامُ - بِذَلِكَ إمَامًا وَلَا مُنْفَرِدًا مِنْ مَأْمُومٍ، فَلَا يَحِلُّ تَخْصِيصُهُمْ فِي ذَلِكَ. وَمَنْ قَالَ: إنَّ الْإِمَامَ يَحْمِلُ السَّهْوَ عَنْ الْمَأْمُومِ -: فَقَدْ أَبْطَلَ، وَقَالَ مَا لَا بُرْهَانَ لَهُ بِهِ، وَخَالَفَ أَمْرَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْمَذْكُورَ بِرَأْيِهِ، وَلَا خِلَافَ مِنَّا وَمِنْهُمْ فِي أَنَّ مَنْ أَسْقَطَ رَكْعَةً أَوْ سَجْدَةً أَوْ أَحْدَثَ - سَهْوًا كَانَ كُلُّ ذَلِكَ أَوْ عَمْدًا - فَإِنَّ الْإِمَامَ لَا يَحْمِلُهُ عَنْهُ، فَمِنْ أَيْنَ وَقَعَ لَهُمْ أَنْ يَحْمِلَ عَنْهُ سَائِرَ مَا سَهَا فِيهِ مِنْ فَرْضٍ؟ إنَّ هَذَا لَعَجَبٌ. وَقَدْ رُوِيَ هَذَا الْقَوْلُ عَنْ ابْنِ سِيرِينَ وَغَيْرِهِ.

وَهُوَ قَوْلُ أَبِي سُلَيْمَانَ، وَبِهِ نَأْخُذُ؟

[مَسْأَلَةٌ سَجَدَ سَجْدَتَيْ السَّهْوِ عَلَى غَيْرِ طَهَارَةٍ]

tions of forgetfulness without ritual purity.

L7274 Issue 471: If a person performs the two prostrations of forgetfulness without being in a state of ritual purification, are they valid for him, and is this act considered disliked (makrūh)?

٤٧١ - مَسْأَلَةٌ: وَمَنْ سَجَدَ سَجْدَتَيْ السَّهْوِ عَلَى غَيْرِ طَهَارَةٍ أَجْزَأَتَا عَنْهُ وَنَكْرَهُ ذَلِكَ؟ .

L7275–7277 The proof of that is: what we have mentioned of what was narrated to us by Abdullah ibn Rabi‘, who narrated to us: Muhammad ibn Mu‘awiyah al-Marwani narrated to us. Ahmad ibn Shu’ayb narrated to us: Muhammad ibn Bashar narrated to us, [saying]: Muhammad ibn Ja‘far Ghundar and ‘Abd al-Rahman ibn Mahdi both said together: Shu‘bah narrated to us from Ya‘la ibn ‘Ata’ that he heard ‘Ali ibn ‘Abd Allah al-Azdi—who is al-Bariqi—narrate that he heard Ibn ‘Umar narrate that the Prophet—peace and blessings of Allah be upon him—said: “Prayers during the night and day are two by two.”

بُرْهَانُ ذَلِكَ -: مَا قَدْ ذَكَرْنَاهُ مِمَّا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ الْمَرْوَانِيُّ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا مُحَمَّدُ بْنُ بَشَّارٍ ثنا مُحَمَّدُ بْنُ جَعْفَرٍ غُنْدَرٌ - وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا جَمِيعًا: ثنا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ أَنَّهُ سَمِعَ عَلِيَّ بْنَ عَبْدِ اللَّهِ الْأَزْدِيَّ هُوَ الْبَارِقِيُّ - أَنَّهُ سَمِعَ ابْنَ عُمَرَ يُحَدِّثُ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ: «صَلَاةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى» .

L7278 Ali said: It is impermissible for any prayer to be performed except in two-unit sequences, except those which the Messenger of Allah, peace and blessings be upon him, specifically named as prayers not in pairs: such as the obligatory prayers consisting of four units each, Witr prayer, the four-unit prayer before Dhuhr and after Jumu’ah (Friday) without offering salutations between them, and the funeral prayer. Other than these, it is not considered a prayer. The Prophet, peace and blessings be upon him, did not designate the two prostrations of forgetfulness as a prayer. Ablution is only strictly required for prayer - as narrated to us through the chain: Abdullah ibn Yusuf → Ahmad ibn Fath → Abdul Wahhab ibn Isa → Ahmad ibn Muhammad → Ahmad ibn Ali → Muslim ibn al-Hajjaj → Muhammad ibn Amr ibn Abbad ibn Jabalah → Abu Asim → Ibn Jurayj → Sa’id ibn al-Huwayrith, who reported hearing Ibn Abbas state: “The Prophet, peace and blessings be upon him, answered the call of nature, then had food brought to him. He ate without performing ablution.”

Ibn Jurayj added through Amr ibn Dinar → Sa’id ibn al-Huwayrith: “When someone asked the Prophet, peace and blessings be upon him, ’Did you not perform ablution?’ he replied: ’I had no intention to pray, so I did not perform ablution.’” Amr inquired: “Did I hear this directly from Sa’id ibn al-Huwayrith?” We also narrated it from Sufyan ibn Uyaynah and Hammad

قَالَ عَلِيٌّ: فَلَا يَجُوزُ أَنْ تَكُونَ صَلَاةٌ غَيْرَ مَثْنَى، إلَّا مَا سَمَّاهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَاةً وَهُوَ غَيْرُ مَثْنَى: كَالْفُرُوضِ الَّتِي هِيَ أَرْبَعُ أَرْبَعٌ، وَكَالْوِتْرِ وَكَالصَّلَاةِ قَبْلَ الظُّهْرِ وَبَعْدَ الْجُمُعَةِ أَرْبَعًا لَا تَسْلِيمَ بَيْنَهُنَّ، وَصَلَاةِ الْجَنَائِزِ. وَمَا عَدَا ذَلِكَ فَلَيْسَ صَلَاةً، وَلَمْ يُسَمِّ - عَلَيْهِ السَّلَامُ - سَجْدَتَيْ السَّهْوِ: صَلَاةً. وَلَا وُضُوءٌ يَجِبُ لَازِمًا إلَّا لِصَلَاةٍ -: كَمَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ عَمْرِو بْنُ عَبَّادِ بْنُ جَبَلَةَ ثنا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ ثنا سَعِيدُ بْنُ الْحُوَيْرِثِ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: «إنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَضَى حَاجَتَهُ مِنْ الْخَلَاءِ فَقُرِّبَ إلَيْهِ طَعَامٌ فَأَكَلَ فَلَمْ يَمَسَّ مَاءً» . قَالَ ابْنُ جُرَيْجٍ -: وَزَادَنِي عَمْرُو بْنُ دِينَارٍ عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ «أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قِيلَ لَهُ: إنَّكَ لَمْ تَتَوَضَّأْ؟ قَالَ: مَا أَرَدْت صَلَاةً فَأَتَوَضَّأُ» قَالَ عَمْرٌو: سَمِعْته مِنْ سَعِيدِ بْنِ الْحُوَيْرِثِ؟ وَرُوِّينَاهُ أَيْضًا عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ وَحَمَّادِ بْنِ

ibn Zayd, both from Amr ibn Dinar → Sa'id ibn al-Huwayrith → Ibn Abbas → the Messenger of Allah, peace and blessings be upon him, who made a similar statement.

زَيْدٍ كِلَاهُمَا عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ عَنْ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ نَحْوَ ذَلِكَ

L7279 **Issue: The most preferable practice is to utter *Allāhu Akbar* (Takbīr) for each of the two prostrations of forgetfulness and to recite the *Tashahhud* after both prostrations.**

[مَسْأَلَةٌ الْأَفْضَلُ أَنْ يُكَبِّرَ لِكُلِّ سَجْدَةٍ مِنْ سَجْدَتَيْ السَّهْوِ وَيَتَشَهَّدَ بَعْدَهُمَا]

L7280 Issue 472: The most preferable practice is to pronounce "Allāhu Akbar" for each prostration of the two prostrations of forgetfulness, recite the *Tashahhud* afterward, then conclude with the *Salām* after them. If one performs only the two prostrations without any of these acts, it is valid.

٤٧٢ - مَسْأَلَةٌ: وَالْأَفْضَلُ أَنْ يُكَبِّرَ لِكُلِّ سَجْدَةٍ مِنْ سَجْدَتَيْ السَّهْوِ وَيَتَشَهَّدَ بَعْدَهُمَا وَيُسَلِّمَ مِنْهُمَا، فَإِنْ اقْتَصَرَ عَلَى السَّجْدَتَيْنِ دُونَ شَيْءٍ مِنْ ذَلِكَ أَجْزَأَهُ

L7281–7283 Ali said: As for limiting oneself to the two prostrations in prayer alone, this ruling derives from the evidence we earlier cited from his command—peace be upon him—. For one who is uncertain in his prayer, adds to it, or omits from it, [the ruling is] two prostrations. Did he (peace be upon him) not command anything else besides that regarding them?

قَالَ عَلِيٌّ: أَمَّا الِاقْتِصَارُ عَلَى السَّجْدَتَيْنِ فَقَطْ، فَلِمَا أَوْرَدْنَاهُ آنِفًا مِنْ أَمْرِهِ - عَلَيْهِ السَّلَامُ - مَنْ أَوْهَمَ فِي صَلَاتِهِ أَوْ زَادَ أَوْ نَقَصَ: بِسَجْدَتَيْنِ، وَلَمْ يَأْمُرْ - عَلَيْهِ السَّلَامُ - فِيهِمَا بِغَيْرِ ذَلِكَ؟

L7284 As for our choice of the Takbīr for them two, the Tashahhud, and the Salām—it is based on what ʿAbdullāh ibn Rabīʿ narrated to us: Muḥammad ibn Isḥāq narrated to us: Ibn al-Aʿrābī narrated to us: Abū Dāwūd narrated to us: Muḥammad ibn ʿUbayd ibn Ḥisāb narrated to us: Ḥammād—that is, Ibn Zayd—narrated from Ayyūb al-Sakhtiyānī, from Muḥammad ibn Sīrīn, from Abū Hurayrah, who said: "Allah's Messenger—peace and blessings of Allah be upon him—led us in one of the two afternoon prayers—the Ẓuhr, he said, or the ʿAṣr. He prayed two rakʿahs with us, then said the Salām. Then he went to a wooden post at the front of the mosque, placed his hands on it—one over the other—with anger recognizable on his face. People hurried out saying: 'The prayer has been shortened! The prayer has been shortened!' Among them were Abū Bakr and ʿUmar, but both of them feared to address him. A man whom the Prophet called Dhū al-Yadayn stood up and said: 'O Messenger of Allah, did you forget or has the prayer been shortened?' He replied: 'Did I forget, or has the prayer been shortened?' The man said: 'Rather, you forgot, O Messenger of Allah!' The Prophet turned to the people and asked: 'Is Dhū al-Yadayn truthful?' They responded: 'Yes, indeed.'

وَأَمَّا اخْتِيَارُنَا التَّكْبِيرَ لَهُمَا وَالتَّشَهُّدَ وَالسَّلَامَ -: فَلِمَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حِسَابٍ ثنا حَمَّادٌ هُوَ ابْنُ زَيْدٍ - عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ «صَلَّى بِنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إحْدَى صَلَاتَيْ الْعَشِيِّ، الظُّهْرَ قَالَ أَوْ الْعَصْرَ، فَصَلَّى بِنَا رَكْعَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ قَامَ إلَى خَشَبَةٍ فِي مُقَدَّمِ الْمَسْجِدِ فَوَضَعَ يَدَيْهِ عَلَيْهَا، إحْدَاهُمَا عَلَى الْأُخْرَى، يُعْرَفُ فِي وَجْهِهِ الْغَضَبُ، ثُمَّ خَرَجَ سَرَعَانُ النَّاسِ وَهُمْ يَقُولُونَ: قَصُرَتْ الصَّلَاةُ، قَصُرَتْ الصَّلَاةُ، وَفِي النَّاسِ أَبُو بَكْرٍ وَعُمَرُ، فَهَابَاهُ أَنْ يُكَلِّمَاهُ، فَقَامَ رَجُلٌ كَانَ يُسَمِّيهِ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ذَا الْيَدَيْنِ، فَقَالَ: يَا رَسُولَ اللَّهِ أَنَسِيتَ أَمْ قَصُرَتْ الصَّلَاةُ؟ - قَالَ: لَمْ أَنْسَ وَلَمْ تَقْصُرْ الصَّلَاةُ؟ قَالَ: بَلْ نَسِيتَ يَا رَسُولَ

He returned to his position, prayed the remaining two rakʿahs, then said the Salām. Then he pronounced Takbīr, prostrated similarly to his prostration—or longer—then rose and pronounced Takbīr. Then he pronounced Takbīr again, prostrated similarly to his prostration—or longer—then rose and pronounced Takbīr." When Muḥammad ibn Sīrīn was asked: "Did he say the Salām in the forgetfulness [prostration]?" he answered: "I did not retain this from Abū Hurayrah, but I was informed that ʿImrān ibn al-Ḥuṣayn said: 'Then he said the Salām.'"

L7285 From him, it reaches Abū Dāwūd: Muḥammad ibn Yaḥyā ibn Fāris narrated to us; Muḥammad ibn ʿAbd Allāh ibn al-Muthannā narrated to us; Ashʿath—who is the son of ʿAbd al-Malik—related to me from Muḥammad ibn Sīrīn from Khālid al-Ḥadhdhā from Abu Qilābah from Abu al-Muhallab from ʿImrān ibn al-Ḥuṣayn: "That the Messenger of Allah (peace and blessings be upon him) became forgetful, so he prostrated twice, then recited the tashahhud, then gave the salām."

L7286–7287 Ali said, "These are actions, not commands. So is emulating them commendable?" It has been narrated to us from Ibn Jurayj, via ʿAṭāʾ, that he said: "There is no recitation, bowing, or tashahhud in the two prostrations of forgetfulness."

L7288 Al-Hajjaj ibn Al-Minhal narrated to us from Hammad ibn Salamah, from Qatadah, from Anas ibn Malik and Al-Hasan, that the two of them held the opinion that one does not recite the Tashahhud in the two prostrations of forgetfulness.

L7289 And from al-Ḥasan: "There is no Taslīm in them." ʿAlī said: "It is necessary in both to say 'Glory be to my Lord, the Most High,' based on the statement of Allah's Messenger (peace be upon him): 'Include it in your prostrations'—and does this not imply a general ruling applicable to all prostrations?"

L7290 **Issue: The entire prostration of forgetfulness is performed after the *salam*, except in two instances.**

L7291 473 - Issue: All prostration of forgetfulness (sajdah al-sahw) is performed

اللَّهِ فَأَقْبَلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى الْقَوْمِ فَقَالَ: أَصَدَقَ ذُو الْيَدَيْنِ؟ فَأَوْمَئُوا إِلَيْهِ: أَيْ نَعَمْ فَرَجَعَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَى مَقَامِهِ فَصَلَّى الرَّكْعَتَيْنِ الْبَاقِيَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ وَكَبَّرَ، ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ وَكَبَّرَ» . فَقِيلَ لِمُحَمَّدِ بْنِ سِيرِينَ: سَلَّمَ فِي السَّهْوِ؟ قَالَ: لَمْ أَحْفَظْ مِنْ أَبِي هُرَيْرَةَ وَلَكِنْ نُبِّئْت أَنَّ عِمْرَانَ بْنَ الْحُصَيْنِ قَالَ: " ثُمَّ سَلَّمَ ".

وَبِهِ إلَى أَبِي دَاوُد: ثنا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ ثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى حَدَّثَنِي أَشْعَثُ هُوَ ابْنُ عَبْدِ الْمَلِكِ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ خَالِدٍ الْحَذَّاءِ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمُهَلَّبِ عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - سَهَا فَسَجَدَ سَجْدَتَيْنِ ثُمَّ تَشَهَّدَ ثُمَّ سَلَّمَ» .

قَالَ عَلِيٌّ: وَهَذِهِ أَعْمَالٌ لَا أَوَامِرُ، فَالِائْتِسَاءُ فِيهَا حَسَنٌ؟ رُوِّينَا عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: لَيْسَ فِي سَجْدَتَيْ السَّهْوِ قِرَاءَةٌ، وَلَا رُكُوعٌ، وَلَا تَشَهُّدٌ.

وَعَنْ الْحَجَّاجِ بْنِ الْمِنْهَالِ ثنا حَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ، وَالْحَسَنِ: أَنَّهُمَا لَا يَتَشَهَّدَانِ فِي سَجْدَتَيْ السَّهْوِ.

وَعَنْ الْحَسَنِ: لَيْسَ فِيهِمَا تَسْلِيمٌ -: قَالَ عَلِيٌّ: وَلَا بُدَّ لَهُ فِيهِمَا مِنْ أَنْ يَقُولَ " سُبْحَانَ رَبِّيَ الْأَعْلَى " لِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «اجْعَلُوهَا فِي سُجُودِكُمْ» وَهَذَا عُمُومٌ لِكُلِّ سُجُودٍ؟ .

[مَسْأَلَةٌ سُجُودُ السَّهْوِ كُلُّهُ بَعْدَ السَّلَامِ إلَّا فِي مَوْضِعَيْنِ]

٤٧٣ - مَسْأَلَةٌ: وَسُجُودُ السَّهْوِ كُلُّهُ بَعْدَ السَّلَامِ إِلَّا فِي مَوْضِعَيْنِ، فَإِنَّ السَّاهِيَ فِيهِمَا مُخَيَّرٌ بَيْنَ أَنْ يَسْجُدَ سَجْدَتَيِ السَّهْوِ بَعْدَ السَّلَامِ وَإِنْ شَاءَ قَبْلَ السَّلَامِ؟ أَحَدُهُمَا: مَنْ سَهَا فَقَامَ مِنْ رَكْعَتَيْنِ وَلَمْ يَجْلِسْ وَيَتَشَهَّدْ، فَهَذَا سَوَاءٌ كَانَ إِمَامًا أَوْ فَذًّا فَإِنَّهُ إِذَا اسْتَوَى قَائِمًا فَلَا يَحِلُّ لَهُ الرُّجُوعُ إِلَى الْجُلُوسِ، فَإِنْ رَجَعَ وَهُوَ عَالِمٌ بِأَنَّ ذَلِكَ لَا يَجُوزُ ذَاكِرٌ لِذَلِكَ -: بَطَلَتْ صَلَاتُهُ، فَإِنْ فَعَلَ ذَلِكَ سَاهِيًا لَمْ تَبْطُلْ صَلَاتُهُ، وَهُوَ سَهْوٌ يُوجِبُ السُّجُودَ، لَكِنْ يَتَمَادَى فِي صَلَاتِهِ فَإِذَا أَتَمَّ التَّشَهُّدَ الْآخِرَ فَإِنْ شَاءَ سَجَدَ سَجْدَتَيْ السَّهْوِ ثُمَّ سَلَّمَ، وَإِنْ شَاءَ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْ السَّهْوِ؟ وَالْمَوْضِعُ الثَّانِي: أَنْ لَا يَدْرِي فِي كُلِّ صَلَاةٍ تَكُونُ رَكْعَتَيْنِ أَصَلَّى رَكْعَةً أَوْ رَكْعَتَيْنِ؟ وَفِي كُلِّ صَلَاةٍ تَكُونُ ثَلَاثًا أَصَلَّى رَكْعَةً أَوْ رَكْعَتَيْنِ أَوْ ثَلَاثًا؟ وَفِي كُلِّ صَلَاةٍ تَكُونُ أَرْبَعًا أَصَلَّى أَرْبَعًا أَمْ أَقَلَّ؟ فَهَذَا يَبْنِي عَلَى الْأَقَلِّ وَيُصَلِّي أَبَدًا حَتَّى يَكُونَ عَلَى يَقِينٍ مِنْ أَنَّهُ قَدْ أَتَمَّ رَكَعَاتِ صَلَاتِهِ وَشَكَّ فِي الزِّيَادَةِ.

فَإِذَا تَشَهَّدَ فِي آخِرِ صَلَاتِهِ فَهُوَ مُخَيَّرٌ إِنْ شَاءَ سَجَدَ سَجْدَتَيْ السَّهْوِ قَبْلَ السَّلَامِ، ثُمَّ يُسَلِّمُ، وَإِنْ شَاءَ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْ السَّهْوِ. وَإِنْ أَيْقَنَ مِنْ خِلَالِ ذَلِكَ أَنَّهُ كَانَ قَدْ أَتَمَّ جَلَسَ مِنْ حِينِهِ وَتَشَهَّدَ وَسَلَّمَ وَلَا بُدَّ، ثُمَّ سَجَدَ لِلسَّهْوِ وَإِنْ ذَكَرَ بَعْدَ أَنْ سَلَّمَ وَسَجَدَ أَنَّهُ زَادَ يَقِينًا فَلَا شَيْءَ عَلَيْهِ وَصَلَاتُهُ تَامَّةٌ. وَالسُّجُودُ فِي صَلَاةِ التَّطَوُّعِ وَاجِبٌ كَمَا هُوَ فِي صَلَاةِ الْفَرْضِ، وَلَا فَرْقَ فِي كُلِّ مَا ذَكَرْنَاهُ؟ وَقَالَ أَبُو حَنِيفَةَ: السُّجُودُ كُلُّهُ لِلسَّهْوِ بَعْدَ السَّلَامِ؟ وَقَالَ الشَّافِعِيُّ: هُوَ كُلُّهُ قَبْلَ السَّلَامِ؟ وَقَالَ مَالِكٌ: هُوَ فِي الزِّيَادَةِ بَعْدَ السَّلَامِ، وَفِي النُّقْصَانِ قَبْلَ السَّلَامِ قَالَ عَلِيٌّ: تَعَلَّقَ أَبُو حَنِيفَةَ بِبَعْضِ الْآثَارِ وَتَرَكَ بَعْضًا وَهَذَا لَا يَجُوزُ؟ وَكَذَلِكَ فَعَلَ الشَّافِعِيُّ وَزَادَ حُجَّةً نَظَرِيَّةً وَهِيَ: أَنَّهُ قَالَ: إِنَّ جَبْرَ الشَّيْءِ لَا يَكُونُ إِلَّا فِيهِ لَا بَائِنًا عَنْهُ قَالَ عَلِيٌّ: وَالنَّظَرُ لَا يَحِلُّ أَنْ يُعَارَضَ بِهِ كَلَامُ رَسُولِ اللَّهِ - صَلَّى

after concluding the prayer with salām except in two situations where the forgetful worshiper may choose to perform the two prostrations of forgetfulness either before or after salām.

The first situation occurs when one forgetfully rises from the two rakʿahs without sitting for the tashahhud. This applies equally to an imam or individual worshiper. Once fully upright, it is impermissible to return to sitting. If one deliberately returns while aware of this prohibition, their prayer is invalidated. If done forgetfully, the prayer remains valid but requires prostrations. They must continue the prayer, and upon completing the final tashahhud, may choose to perform the two prostrations of forgetfulness before salām or after it.

The second situation arises when one is uncertain: in a two-rakʿah prayer – "Did I pray one or two rakʿahs?" In a three-rakʿah prayer – "Did I pray one, two, or three rakʿahs?" In a four-rakʿah prayer – "Did I pray four or fewer?" Here, they must assume the lesser number and pray continuously until achieving certainty of having completed the required rakʿahs, even if they doubt having added extra rakʿahs.

L7292–7293 If he recites the Tashahhud at the conclusion of his prayer, he may choose: if he wishes, he may perform the two prostrations of forgetfulness before the salutation and then conclude with the salutation; or if he wishes, he may conclude with the salutation and then perform the two prostrations of forgetfulness. If he realizes during this process that he has indeed completed the prayer, he must immediately sit, recite the Tashahhud, conclude with the salutation without exception, then perform the prostrations of forgetfulness. If he recalls after concluding the salutation and prostrating that he had attained greater certainty, there is no obligation upon him, and his prayer remains valid. Prostrations of forgetfulness in voluntary prayers are obligatory, just as in obligatory prayers. Is there any distinction in all that we have mentioned? Imam Abu Hanifah said: All prostrations of forgetfulness occur after the salutation. Imam al-Shafiʿi said: They all occur before the salutation. Imam Malik said: They occur after the salutation for additions and before the salutation for omissions. ʿAli said: Abu Hanifah relied on some narrations while disregarding others, and this is impermissible. Similarly, al-Shafiʿi

اللَّهُ عَلَيْهِ وَسَلَّمَ -، وَلَيْتَ شِعْرِي مِنْ أَيْنَ لَهُمْ بِأَنَّ جَبْرَ الشَّيْءِ لَا يَكُونُ إلَّا فِيهِ لَا بَائِنًا عَنْهُ؟ وَهُمْ مُجْمِعُونَ عَلَى أَنَّ الْهَدْيَ، وَالصِّيَامَ: يَكُونَانِ جَبْرًا لِمَا نَقَصَ مِنْ الْحَجِّ، وَهُمَا بَعْدَ الْخُرُوجِ عَنْهُ وَأَنَّ عِتْقَ الرَّقَبَةِ أَوْ الصَّدَقَةَ، أَوْ صِيَامَ الشَّهْرَيْنِ جَبْرٌ لِنَقْصِ وَطْءِ التَّعَمُّدِ فِي نَهَارِ رَمَضَانَ وَبَعْضُ ذَلِكَ لَا يَجُوزُ إلَّا بَعْدَ تَمَامِهِ، وَسَائِرُ ذَلِكَ يَجُوزُ بَعْدَ تَمَامِهِ، وَهَذِهِ صِفَةُ الْآرَاءِ الْمُقْحَمَةِ فِي الدِّينِ بِلَا بُرْهَانٍ مِنْ اللَّهِ تَعَالَى، وَلَا مِنْ رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

acted thus and added a theoretical argument, stating: "Compensation for an act can only occur within it, not separately." 'Ali said: It is impermissible to oppose the words of Allah's Messenger—peace and blessings be upon him—with speculative reasoning. Would that I knew from where they derived that compensation for an act cannot occur except within it, not separately? They unanimously agree that the sacrificial offering and fasting compensate for deficiencies in Hajj rituals, even though these compensations occur after departing from Hajj. Similarly, freeing a slave, giving charity, or fasting two months compensate for the deficiency caused by intentional intercourse during Ramadan's daytime—some of these compensations are only permissible after completing the act, while others are permissible thereafter. These are the traits of opinions unjustifiably imposed upon the religion without any evidence from Allah—the Exalted—or from His Messenger—peace and blessings be upon him.

وَأَمَّا قَوْلُ مَالِكٍ، فَرَأْيٌ مُجَرَّدٌ فَاسِدٌ بِلَا بُرْهَانٍ عَلَى صِحَّتِهِ، وَهُوَ أَيْضًا مُخَالِفٌ لِلثَّابِتِ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ أَمْرِهِ بِسُجُودِ السَّهْوِ قَبْلَ السَّلَامِ مَنْ شَكَّ فَلَمْ يَدْرِ كَمْ صَلَّى؟ وَهُوَ سَهْوُ زِيَادَةٍ

L7294 As for the statement of Mālik, it is a mere opinion, invalid without any proof of its validity, and it also contradicts what is established from the Messenger of Allah, peace and blessings be upon him, regarding his command that whoever doubts and does not know how much he has prayed must perform the prostration of forgetfulness before the salutation. And it is the prostration for an unintentional addition [in prayer].

فَبَطَلَتْ هَذِهِ الْأَقْوَالُ كُلُّهَا، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

L7295 Therefore, all these statements have been invalidated, and success is from Allah, the Exalted.

قَالَ عَلِيٌّ: وَبُرْهَانُ صِحَّةِ قَوْلِنَا -: مَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ ثنا الْحَسَنُ بْنُ إسْمَاعِيلَ بْنِ سُلَيْمَانَ ثنا الْفُضَيْلُ هُوَ ابْنُ عِيَاضٍ - عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ عَنْ إبْرَاهِيمَ النَّخَعِيِّ عَنْ عَلْقَمَةَ عَنْ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لَهُمْ: «فَأَيُّكُمْ مَا نَسِيَ شَيْئًا فَلْيَتَحَرَّ الَّذِي يَرَى أَنَّهُ صَوَابٌ ثُمَّ يُسَلِّمُ ثُمَّ يَسْجُدُ سَجْدَتَيْ السَّهْوِ» حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إسْحَاقَ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ ثنا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إبْرَاهِيمَ عَنْ عَلْقَمَةَ، قَالَ: قَالَ

L7296–7299 Ali said: The proof for the validity of our opinion lies in what Abdullah ibn Rabi' narrated to us: Muhammad ibn Mu'awiyah narrated to us: Ahmad ibn Shu'ayb narrated to us: Al-Hasan ibn Isma'il ibn Sulayman narrated to us: Al-Fudayl—that is, Ibn Iyad—narrated from Mansur ibn Al-Mu'tamir from Ibrahim Al-Nakha'i from Alqamah from Ibn Mas'ud: That the Messenger of Allah—peace be upon him—said to them: "Whoever among you forgets something, let him carefully determine what he deems correct, then conclude with the salutation, then perform two prostrations for forgetfulness." Abdullah ibn Rabi' narrated to us: Muhammad ibn Ishaq narrated to us: Ibn Al-A'rabi narrated to us: Abu Dawud narrated to us: Uthman ibn Abi Shaybah narrated to us: Jarir narrated from Mansur from Ibrahim from Alqamah,

who said: Abdullah—that is, Ibn Mas'ud—said: "The Messenger of Allah—peace be upon him—said to them in a hadith: 'If any of you doubts during his prayer, let him strive to ascertain what is correct, complete it, then conclude with the salutation, then perform two prostrations.'" Ali said: We have reported it through numerous reliable chains of the utmost excellence. Thus, if no other Sunnah besides this were reported, it would not be permissible to perform the prostration of forgetfulness except after the salutation. Yunus ibn Abdullah ibn Mughith narrated to us: Muhammad ibn Mu'awiyah narrated to us: Ahmad ibn Shu'ayb narrated to us: Qutaybah ibn Sa'id narrated to us from Malik ibn Anas from Ibn Shihab from Al-A'raj from Abdullah ibn Buhaynah, who said: "The Messenger of Allah—peace be upon him—led us in two rak'ahs, then stood up without sitting, and the people stood with him. When he completed the prayer and we awaited his salutation, he said 'Allahu Akbar,' performed two prostrations while seated before the salutation, then concluded with the salutation." He—peace be upon him—did not return to the sitting position, and he—peace be upon him—said: "Pray as you see me pray." Abdullah ibn Rabi' narrated to us: Muhammad ibn Ishaq narrated to us: Ibn Al-A'rabi narrated to us: Abu Dawud narrated to us: Ubaydullah ibn Umar Al-Jushami narrated to us: Yazid ibn Harun narrated to us: Al-Mas'udi—that is, Abu Al-'Umays 'Utbah ibn... From Abdullah ibn Mas'ud, from Ziyad ibn 'Ilaqah, who said: "Al-Mughirah ibn Shu'bah led us in prayer and stood up after the two rak'ahs. We said, 'Subhanallah,' so he responded, 'Subhanallah,' and continued. When he completed his prayer and said the salam, he performed two prostrations of forgetfulness. After concluding, he said: 'I saw the Messenger of Allah (peace be upon him) do as I did.'"[32]

L7300 Ali said: Both reports are authentic—so is following either of them a Sunnah? Some followers of Abū Ḥanīfah said: Perhaps Ibn Buḥaynah did not hear the Messenger of Allah, peace and blessings be upon him, when he uttered the salām. Ali said: This is an excuse based on a baseless claim of falsehood and discarding the Prophetic traditions through a false assumption. It is impermissible to say regarding what a reliable narrator (how much more so a Companion) has reported: "Perhaps it is an error," except with definitive

[32]**Hadith references (L7297):** Sunan Abi Dawud 1020.

عَبْدُ اللَّهِ هُوَ ابْنُ مَسْعُودٍ -: إِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لَهُمْ فِي حَدِيثٍ «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ الصَّوَابَ فَلْيُتِمَّ عَلَيْهِ، ثُمَّ لِيُسَلِّمْ، ثُمَّ لِيَسْجُدْ سَجْدَتَيْنِ» قَالَ عَلِيٌّ: وَرُوِّينَاهُ مِنْ طُرُقٍ كَثِيرَةٍ جِيَادٍ غَايَةً فَلَوْ لَمْ يَرِدْ غَيْرُ هَذِهِ السُّنَّةِ لَمْ يَجُزْ سُجُودُ السَّهْوِ إِلَّا بَعْدَ السَّلَامِ -: حَدَّثَنَا يُونُسُ بْنُ عَبْدِ اللَّهِ بْنِ مُغِيثٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ ثنا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ عَنِ ابْنِ شِهَابٍ عَنِ الْأَعْرَجِ عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ قَالَ «صَلَّى بِنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَكْعَتَيْنِ، ثُمَّ قَامَ فَلَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ، فَلَمَّا قَضَى صَلَاتَهُ وَنَظَرْنَا تَسْلِيمَهُ كَبَّرَ فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ، ثُمَّ سَلَّمَ» . فَلَمْ يَرْجِعْ - عَلَيْهِ السَّلَامُ - إِلَى الْجُلُوسِ، وَقَدْ قَالَ - عَلَيْهِ السَّلَامُ -: «صَلُّوا كَمَا تَرَوْنِي أُصَلِّي» -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا عُبَيْدِ اللَّهِ بْنُ عُمَرَ الْجُشَمِيُّ ثنا يَزِيدُ بْنُ هَارُونَ أَنَا الْمَسْعُودِيُّ هُوَ أَبُو الْعُمَيْسِ عُتْبَةُ بْنُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ - عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ «صَلَّى بِنَا الْمُغِيرَةُ بْنُ شُعْبَةَ فَنَهَضَ فِي الرَّكْعَتَيْنِ، فَقُلْنَا: سُبْحَانَ اللَّهِ، فَقَالَ: سُبْحَانَ اللَّهِ، وَمَضَى، فَلَمَّا أَتَمَّ صَلَاتَهُ وَسَلَّمَ سَجَدَ سَجْدَتَيْ السَّهْوِ، فَلَمَّا انْصَرَفَ قَالَ: رَأَيْت رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَصْنَعُ كَمَا صَنَعْتُ» .

قَالَ عَلِيٌّ: وَكِلَا الْخَبَرَيْنِ صَحِيحٌ، فَكِلَاهُمَا الْأَخْذُ بِهِ سُنَّةٌ؟ وَقَدْ قَالَ بَعْضُ مُقَلِّدِي أَبِي حَنِيفَةَ: لَعَلَّ ابْنَ بُحَيْنَةَ لَمْ يَسْمَعْ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذْ سَلَّمَ قَالَ عَلِيٌّ: وَهَذَا تَعَلُّلٌ بِدَعْوَى الْكَذِبِ، وَإِسْقَاطُ السُّنَنِ بِالظَّنِّ الْكَاذِبِ وَلَا يَحِلُّ أَنْ يُقَالَ فِيمَا رَوَاهُ الثِّقَةُ - فَكَيْفَ الصَّاحِبُ -: لَعَلَّهُ وَهْمٌ، إِلَّا بِيَقِينٍ وَارِدٍ بِأَنَّهُ وَهْمٌ، وَأَمَّا بِالظَّنِّ فَلَا.

proof establishing it as an error. As for basing this on mere assumption, it is not permissible.

L7301 He—peace be upon him—said: “Beware of suspicion, for suspicion is the most deceitful speech.” Among the falsehoods is the claim that Allah’s Messenger—peace and blessings be upon him—would conclude his prayer with the salutation while those praying behind him would neither respond to his salutation nor offer theirs in the same manner he did—and that Ibn Buḥaynah heard nothing of this. None would assert such except one lacking modesty, feeble in faith, and indifferent to falsehood. ʿAbdullāh ibn Yūsuf narrated to us from Aḥmad ibn Fatḥ, from ʿAbd al-Wahhāb ibn ʿĪsā, from Aḥmad ibn Muḥammad, from Aḥmad ibn ʿAlī, from Muslim ibn al-Ḥajjāj; Muḥammad ibn Aḥmad ibn Abī Khalaf narrated to me from Mūsā ibn Dāwūd, from Sulaymān ibn Bilāl, from Zayd ibn Aslam, from ʿAṭāʾ ibn Yasār, from Abi Saʿid al-Khudrī, who said: Allah’s Messenger—peace and blessings be upon him—said: “When any of you doubts during prayer, uncertain whether he has prayed three or four units, let him dismiss the doubt and build upon what is certain, then perform two prostrations (of forgetfulness) before giving the salutation.”

L7302–7304 Abdullah ibn Rabiʿ narrated to us: Muhammad ibn Ishaq reported, from Ibn al-Aʿrabi, from Abu Dawud, from Muhammad ibn al-ʿAlaʾ (Abu Kuraib), from Abu Khalid al-Ahmar, from Muhammad ibn ʿAjlan, from Zayd ibn. Aslam reported from ‘Ata’ ibn Yasar from Abu Saʿid al-Khudri, who said: The Messenger of Allah—peace and blessings be upon him—said: “If any of you has doubt in his prayer, let him discard the doubt and act according to what he is certain of. When he is certain of completion, let him perform two prostrations. If his prayer was complete, the rakʿah and the two prostrations become voluntary. If it was deficient, the rakʿah completes his prayer, and the two prostrations become a means of vexing the devil.”

L7305 And it was narrated by us through Mālik’s transmission as a *mursal* narration.

L7306 This is the precise text of what we have stated and the explanation of the verification mentioned in the Hadith of Ibn Mas’ud.

قَالَ - عَلَيْهِ السَّلَامُ - «إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ» . وَمِنْ الْبَاطِلِ أَنْ يُسَلِّمَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ صَلَاتِهِ وَلَا يُسَلِّمَ الْمُؤْتَمُّونَ بِسَلَامِهِ، وَأَنْ يُسَلِّمُوا كَمَا سَلَّمَ - عَلَيْهِ السَّلَامُ - وَلَا يَسْمَعَ ابْنُ بُحَيْنَةَ شَيْئًا مِنْ ذَلِكَ فَلَا يَدَّعِي هَذَا إلَّا قَلِيلُ الْحَيَاءِ، رَقِيقُ الدِّينِ مُسْتَهِينٌ بِالْكَذِبِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلَفٍ ثنا مُوسَى بْنُ دَاوُد ثنا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى، أَثَلَاثًا أَمْ أَرْبَعًا فَلْيَطْرَحْ الشَّكَّ وَلْيَبْنِ عَلَى مَا اسْتَيْقَنَ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ» .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا مُحَمَّدُ بْنُ الْعَلَاءِ أَبُو كُرَيْبٍ ثنا أَبُو خَالِدٍ هُوَ الْأَحْمَرُ - عَنْ مُحَمَّدِ بْنِ عَجْلَانَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيُلْغِ الشَّكَّ وَلْيَبْنِ عَلَى الْيَقِينِ، فَإِذَا اسْتَيْقَنَ التَّمَامَ سَجَدَ سَجْدَتَيْنِ، فَإِنْ كَانَتْ صَلَاتُهُ تَامَّةً كَانَتْ الرَّكْعَةُ نَافِلَةً وَالسَّجْدَتَانِ وَإِنْ كَانَتْ نَاقِصَةً كَانَتْ الرَّكْعَةُ تَمَامًا لِصَلَاتِهِ، وَكَانَتْ السَّجْدَتَانِ تَرْغِيمًا لِلشَّيْطَانِ» .

وَرُوِّينَاهُ مِنْ طَرِيقِ مَالِكٍ مُرْسَلًا.

فَهَذَا نَصُّ مَا قُلْنَا، وَهَذَا هُوَ بَيَانُ التَّحَرِّي الْمَذْكُورِ فِي حَدِيثِ ابْنِ مَسْعُودٍ.

وَفِي هَذَا بُطْلَانُ قَوْلِ أَبِي حَنِيفَةَ: إِنْ عَرَضَ لَهُ ذَلِكَ أَوَّلَ مَرَّةٍ أَعَادَ الصَّلَاةَ، وَأَمَّا بَعْدَ ذَلِكَ فَيَتَحَرَّى أَغْلَبَ ظَنِّهِ - مَعَ أَنَّ هَذَا التَّقْسِيمَ فَاسِدٌ، لِأَنَّهُ بِلَا بُرْهَانٍ؟ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا حَفْصُ بْنُ عُمَرَ هُوَ الْحَوْضِيُّ - وَمُسْلِمُ بْنُ إِبْرَاهِيمَ ثنا شُعْبَةُ عَنْ الْحَكَمِ هُوَ ابْنُ عُتَيْبَةَ - عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: «صَلَّى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الظُّهْرَ خَمْسًا؟ فَقِيلَ لَهُ: أَزِيدَ فِي الصَّلَاةِ؟ قَالَ: وَمَا ذَلِكَ؟ قِيلَ: صَلَّيْت خَمْسًا، فَسَجَدَ سَجْدَتَيْنِ بَعْدَمَا سَلَّمَ» .

L7307 In this lies the refutation of Abū Ḥanīfah's opinion: if that occurs to him for the first time, he repeats the prayer, but after that he should strive to ascertain his strongest conviction - though this categorization is baseless, as it lacks evidence. ʿAbdullāh ibn Rabīʿ narrated to us: Muḥammad ibn Isḥāq narrated to us: Ibn al-Aʿrābī narrated to us: Abū Dāwūd narrated to us: Ḥafṣ ibn ʿUmar al-Hawḍī - and Muslim ibn Ibrāhīm narrated to us: Shuʿbah narrated from al-Ḥakam ibn ʿUtaybah - from Ibrāhīm - from ʿAlqamah - from ʿAbdullāh ibn Masʿūd, who said: "Allah's Messenger - peace and blessings be upon him - prayed Dhuhr as five [units]. Someone asked: 'Was the prayer lengthened?' He responded: 'What do you mean?' They said: 'You prayed five [units].' Thereupon he performed two prostrations after he had said the salām."

فَقَالَ أَبُو حَنِيفَةَ: مَنْ صَلَّى خَمْسًا سَاهِيًا فَصَلَاتُهُ بَاطِلٌ، إلَّا أَنْ يَكُونَ جَلَسَ فِي آخِرِ الرَّابِعَةِ مِقْدَارَ التَّشَهُّدِ.

L7308 Abu Hanifah said: Whoever prays five [rakʿahs] out of forgetfulness, his prayer is invalid, unless he has sat at the end of the fourth rakʿah for the duration of the *tashahhud*.

قَالَ عَلِيٌّ: وَهَذَا تَقْسِيمٌ مُخَالِفٌ لِلسُّنَّةِ، خَارِجٌ عَنْ الْقِيَاسِ، بَعِيدٌ عَنْ سَدَادِ الرَّأْيِ وَرُوِّينَا عَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانُ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِيهِ عَنْ الْحَارِثِ بْنِ شِبْلٍ عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ: أَنَّ ابْنَ عُمَرَ لَمْ يَجْلِسْ فِي الرَّكْعَتَيْنِ، فَمَضَى، فَلَمَّا سَلَّمَ فِي آخِرِ صَلَاتِهِ سَجَدَ سَجْدَتَيْنِ وَتَشَهَّدَ مَرَّتَيْنِ

L7309 Ali said: This division contradicts the Sunnah, lies outside the scope of qiyas, and is far removed from sound judgment. It was narrated to us through Yahya ibn Sa'id al-Qattan, from Sufyan al-Thawri, from his father, from al-Harith ibn Shibl, from Abdullah ibn Shaddad: Ibn Umar did not sit during the two rak'ahs, so he proceeded. When he concluded his prayer with the salutation, he performed two prostrations of forgetfulness and recited the tashahhud twice.

حَدَّثَنَا يُوسُفُ بْنُ عَبْدِ اللَّهِ النَّمَرِيُّ ثنا عَبْدُ الْوَارِثِ بْنُ سُفْيَانَ ثنا قَاسِمُ بْنُ أَصْبَغَ ثنا أَحْمَدُ بْنُ زُهَيْرِ بْنِ حَرْبٍ ثنا أَبِي ثنا أَبُو مُعَاوِيَةَ الضَّرِيرُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ «أَنَّهُ نَهَضَ فِي الرَّكْعَتَيْنِ فَسَبَّحُوا لَهُ، فَاسْتَتَمَّ قَائِمًا، ثُمَّ سَجَدَ سَجْدَتَيْ السَّهْوِ حِينَ انْصَرَفَ ثُمَّ قَالَ: كُنْتُمْ تَرَوْنِي أَجْلِسُ إنِّي صَنَعْتُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَنَعَ» .

L7310–7312 Yusuf ibn Abdallah al-Namari narrated to us, Abd al-Warith ibn Sufyan narrated to us, Qasim ibn Asbagh narrated to us, Ahmad ibn Zuhayr ibn Harb narrated to us, my father narrated to us, Abu Mu'awiyah al-Darir narrated to us from Ismail ibn Abi Khalid from Qays ibn Abi Hazim from Sa'd ibn Abi Waqqas: "He began to rise during the two rakʿahs, so they alerted him by saying Subḥān Allāh, and he settled back to properly conclude." He stood, then performed the two prostrations of forgetfulness after concluding the prayer, and said: "You saw me sitting; I did exactly as I saw the Messenger of Allah (peace and blessings be upon him) do."

L7313 Narrated by Sufyan al-Thawri from Abdullah ibn Dinar: I heard Ibn Umar

say, “If any of you doubts during his prayer, let him strive until he is certain he has completed it, then let him perform two prostrations of forgetfulness while sitting.”

Ibn ʻUmar interpreted careful investigation (al-taharri) as we have stated. If someone were to argue using what we narrated through the chain of ʻAbd al-Razzaq from Maʻmar and Sufyan ibn ʻUyaynah, both from Ayyub al-Sakhtiyānī from Ibn Sirin from ʻImran ibn al-Husayn from the Prophet—peace and blessings be upon him—that he said, “The salutation (taslim) is after the two prostrations of forgetfulness,” we would respond that Ibn Sirin did not hear from ʻImran ibn al-Husayn, so this chain is disconnected. Even if it were supported by a continuous chain, it would not contradict the command of the Prophet—peace be upon him—to perform the prostrations of forgetfulness after the salutation, but rather it would be an addition to it. It would only indicate that after the two prostrations, there is a salutation after them alone. Success is from Allah, the Exalted.

It has been reported to us from ʿAṭāʾ regarding the obligation of the prostration of forgetfulness in voluntary prayers, and the generality of the Prophet’s command—peace and blessings of Allāh be upon him—concerning whoever introduces doubt during prayer, necessitating the two prostrations of forgetfulness: voluntary prayer is included within this ruling. It is impermissible to exclude it through conjecture, and in Allāh the Exalted we place our reliance.

Issue: Being Compelled to Prostrate to an Idol or Cross

474 - Issue: If someone is compelled to prostrate to an idol, a cross, or a human being and fears being beaten, harmed, or killed - whether the harm is directed at themselves or another Muslim - if they do not comply, they should prostrate to God Almighty facing the idol, the cross, or the human. They need not care whether they prostrate toward the Qiblah or elsewhere. Some people have said: If the one they are ordered to prostrate to is situated in the direction of the Qiblah, then let them prostrate to God - otherwise, they should not.

Ali said: This is a flawed division, because deliberately and intentionally

وَعَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: إذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَوَخَّ حَتَّى يَعْلَمَ أَنَّهُ قَدْ أَتَمَّ، ثُمَّ لِيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ.

فَفَسَّرَ ابْنُ عُمَرَ التَّحَرِّيَ كَمَا قُلْنَاهُ؟ فَإِنْ احْتَجَّ مُحْتَجٌّ بِمَا رُوِّينَاهُ مِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ وَسُفْيَانَ بْنِ عُيَيْنَةَ كِلَاهُمَا عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ ابْنِ سِيرِينَ عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ: «التَّسْلِيمُ بَعْدَ سَجْدَتَيْ السَّهْوِ» ؟ قُلْنَا: لَمْ يَسْمَعْ ابْنُ سِيرِينَ مِنْ عِمْرَانَ بْنِ الْحُصَيْنِ، فَهَذَا مُنْقَطِعٌ، ثُمَّ لَوْ أُسْنِدَ لَمَا كَانَ مُعَارِضًا لِأَمْرِهِ - عَلَيْهِ السَّلَامُ - بِسُجُودِ السَّهْوِ بَعْدَ السَّلَامِ، بَلْ كَانَ يَكُونُ مُضَافًا إلَيْهِ، وَإِنَّمَا كَانَ يَكُونُ فِيهِ أَنَّ بَعْدَ السَّجْدَتَيْنِ تَسْلِيمًا مِنْهُمَا فَقَطْ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

وَرُوِّينَا عَنْ عَطَاءٍ إيجَابَ سُجُودِ السَّهْوِ فِي التَّطَوُّعِ، وَعُمُومُ أَمْرِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَنْ أَوْهَمَ فِي صَلَاةٍ بِسَجْدَتَيْ السَّهْوِ -: يَدْخُلُ فِيهِ التَّطَوُّعُ، وَلَا يَجُوزُ إخْرَاجُهُ مِنْهُ بِالظَّنِّ وَبِاَللَّهِ تَعَالَى نَتَأَيَّدُ.

[مَسْأَلَةٌ أُكْرِهَ عَلَى السُّجُودِ لِوَثَنٍ أَوْ صَلِيبٍ]

٤٧٤ - مَسْأَلَةٌ: وَمَنْ أُكْرِهَ عَلَى السُّجُودِ لِوَثَنٍ أَوْ لِصَلِيبٍ أَوْ لِإِنْسَانٍ وَخَشِيَ الضَّرْبَ أَوْ الْأَذَى أَوْ الْقَتْلَ عَلَى نَفْسِهِ أَوْ عَلَى مُسْلِمٍ غَيْرِهِ إنْ لَمْ يَفْعَلْ -: فَلْيَسْجُدْ لِلَّهِ تَعَالَى قِبَالَةَ الصَّنَمِ، أَوْ الصَّلِيبِ، أَوْ الْإِنْسَانِ، وَلَا يُبَالِي إلَى الْقِبْلَةِ يَسْجُدُ أَوْ إلَى غَيْرِهَا؟ وَقَدْ قَالَ بَعْضُ النَّاسِ: إنْ كَانَ الْمَأْمُورُ بِالسُّجُودِ لَهُ فِي الْقِبْلَةِ فَلْيَسْجُدْ لِلَّهِ وَإِلَّا فَلَا؟

preventing prostration to God Almighty in every direction did not result in an actual prohibition.

L7319–7320 Allah, the Exalted, said: “So wherever you turn, there is the Face of Allah.” [Al-Baqarah: 115][33]

L7321 Indeed, we have been commanded to face the Kaaba specifically in prayer, while prostration alone is not prayer. It is permissible without ritual purity, to face a direction other than the Qibla, and for menstruating women, because no text has come obligating that in it. And He, the Exalted, said: “Except those who are compelled while their hearts are firm in faith” (Surah An-Nahl 16:106).[34]

L7322 **An issue regarding inability to stand or concerning any of the obligations of his prayer.**

L7323 Issue 475: Whoever is unable to stand or perform any obligatory elements of their prayer shall perform it seated. If incapable even of this, then lying down with head gestures. He is excused from what he cannot perform; it suffices him, and no prostration of forgetfulness (sujūd al-sahw) is required in such cases. When lying down, he should position himself as possible - either on his side with his face toward the qibla, or on his back positioned such that if he could stand, he would face the qibla. If unable even for this, he should pray as he is able - whether facing the qibla or otherwise. Similarly, one blinded shall pray as he is able. Allah the Exalted said: “Allah does not burden any soul beyond its capacity” (2:286).[35]

L7324 And He, the Exalted, said: “He has already spelled out in detail what He has forbidden you, except what you are compelled to [do].” [Al-An‘ām 6:119][36]

L7325 The Messenger of Allah—peace be upon him—said: “When I instruct you to do something, fulfill from it to the best of your ability.”

قَالَ عَلِيٌّ: وَهَذَا تَقْسِيمٌ فَاسِدٌ، لِأَنَّ الْمَنْعَ مِنْ السُّجُودِ لِلَّهِ تَعَالَى إلَى كُلِّ جِهَةٍ عَمْدًا قَصْدًا لَمْ يَأْتِ مِنْهُ مَنْعٌ.

قَالَ تَعَالَى: {فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ} [البقرة: ١١٥] .

وَإِنَّمَا أُمِرْنَا بِاسْتِقْبَالِ الْكَعْبَةِ فِي الصَّلَاةِ خَاصَّةً، وَالسُّجُودُ وَحْدَهُ لَيْسَ صَلَاةً، وَهُوَ جَائِزٌ بِلَا طَهَارَةٍ، وَإِلَى غَيْرِ الْقِبْلَةِ، وَلِلْحَائِضِ، لِأَنَّهُ لَمْ يَأْتِ نَصٌّ بِإِيجَابِ ذَلِكَ فِيهِ؟ وَقَالَ تَعَالَى: {إلا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالإِيمَانِ} [النحل: ١٠٦] .

[مَسْأَلَةٌ عَجَزَ عَنْ الْقِيَامِ أَوْ عَنْ شَيْءٍ مِنْ فُرُوضِ صَلَاتِهِ]

٤٧٥ - مَسْأَلَةٌ: وَمَنْ عَجَزَ عَنْ الْقِيَامِ أَوْ عَنْ شَيْءٍ مِنْ فُرُوضِ صَلَاتِهِ -: أَدَّاهَا قَاعِدًا فَإِنْ لَمْ يَقْدِرْ فَمُضْطَجِعًا بِإِيمَاءٍ وَسَقَطَ عَنْهُ مَا لَا يَقْدِرُ عَلَيْهِ وَيُجْزِئُهُ وَلَا سُجُودَ سَهْوٍ فِي ذَلِكَ؟ وَيَكُونُ فِي اضْطِجَاعِهِ كَمَا يَقْدِرُ، إمَّا عَلَى جَنْبِهِ وَوَجْهُهُ إلَى الْقِبْلَةِ، وَإِمَّا عَلَى ظَهْرِهِ بِمِقْدَارِ مَا لَوْ قَامَ لَاسْتَقْبَلَ الْقِبْلَةَ، فَإِنْ عَجَزَ عَنْ ذَلِكَ فَلْيُصَلِّ - كَمَا يَقْدِرُ - إلَى الْقِبْلَةِ وَإِلَى غَيْرِهَا، وَكَذَلِكَ مَنْ قَدَحَ عَيْنَيْهِ فَإِنَّهُ يُصَلِّي كَمَا يَقْدِرُ قَالَ اللَّهُ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إلا وُسْعَهَا} [البقرة: ٢٨٦] .

وَقَالَ تَعَالَى: {وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إلا مَا اضْطُرِرْتُمْ إِلَيْهِ} [الأنعام: ١١٩] .

وَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ»

[33] **Qur’an references (L7320):** Qur’an 2:115 (Al-Baqarah).
[34] **Qur’an references (L7321):** Qur’an 16:106 (An-Nahl).
[35] **Qur’an references (L7323):** Qur’an 2:286 (Al-Baqarah).
[36] **Qur’an references (L7324):** Qur’an 6:119 (Al-An’am).

وَأَمَرَ تَعَالَى عَلَى لِسَانِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِالتَّدَاوِي؟ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا حَفْصُ بْنُ عُمَرَ هُوَ الْحَوْضِيُّ - ثنا شُعْبَةُ عَنْ زِيَادِ بْنِ عِلَاقَةَ عَنْ أُسَامَةَ بْنِ شَرِيكٍ قَالَ: «أَتَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَصْحَابُهُ كَأَنَّمَا عَلَى رُءُوسِهِمْ الطَّيْرُ، فَسَلَّمْتُ ثُمَّ قَعَدْتُ، فَجَاءَتْ الْأَعْرَابُ مِنْ هَهُنَا وَهَهُنَا، فَقَالُوا: يَا رَسُولَ اللَّهِ أَنَتَدَاوَى؟ قَالَ: تَدَاوَوْا فَإِنَّ اللَّهَ لَمْ يَضَعْ دَاءً إلَّا وَضَعَ لَهُ دَوَاءً غَيْرَ دَاءٍ وَاحِدٍ: الْهَرَمُ» . فَإِنْ ذَكَرُوا: أَنَّ عَائِشَةَ نَهَتْ ابْنَ عَبَّاسٍ عَنْ ذَلِكَ قُلْنَا: كَمْ قِصَّةٍ لَهَا - رَضِيَ اللَّهُ عَنْهَا - خَالَفْتُمُوهَا؟ حَيْثُ لَا يُعْلَمُ لَهَا مُخَالِفٌ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -، وَحَيْثُ لَمْ تَأْتِ سُنَّةٌ بِخِلَافِهَا -: كَأَمْرِهَا الْمُسْتَحَاضَةَ بِالْوُضُوءِ لِكُلِّ صَلَاةٍ إيجَابًا وَمَعَهَا فِي ذَلِكَ: عَلِيُّ بْنُ أَبِي طَالِبٍ، وَابْنُ عَبَّاسٍ، وَابْنُ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْ جَمِيعِهِمْ، وَلَا مُخَالِفَ لَهُمْ فِي ذَلِكَ يُعْرَفُ مِنْ الصَّحَابَةِ، وَمَعَهَا السُّنَّةُ الصَّحِيحَةُ.

L7326–7328 The Almighty commanded through the words of His Messenger—peace and blessings be upon him—to seek treatment. Abdullah ibn Rabi‘ narrated to us: Muhammad ibn Ishaq narrated to us; Ibn al-A‘rabi narrated to us; Abu Dawud narrated to us; Hafs ibn ‘Umar (al-Ḥawḍī) narrated to us; Shu‘bah narrated from Ziyad ibn ‘Ilaqah from Usamah ibn Sharik, who said: “I came to the Messenger of Allah—peace and blessings be upon him—while his companions sat as motionless as if birds were perched on their heads. I offered greetings, then sat down. Bedouins came from every side and asked: ’O Messenger of Allah, should we seek treatment?’ He replied: ’Seek treatment, for Allah has not created any disease without creating its cure except one: old age.’” If they mention that ‘Aisha forbade Ibn ‘Abbas from seeking treatment. We said: How many rulings of hers—may Allah be pleased with her—have you opposed, where no opposing Companion is known—may Allah be pleased with them—and no Prophetic tradition comes contradicting her position? Such as her instruction to the mustahādah woman to perform ablution for every prayer as an obligation, wherein she was joined by Ali ibn Abi Talib, Ibn Abbas, and Ibn al-Zubayr—may Allah be pleased with them all—with no dissenting Companion recognized in this matter, while the authentic Sunnah supports her position.

وَكَإِمَامَتِهَا هِيَ، وَأُمِّ سَلَمَةَ - رَضِيَ اللَّهُ عَنْهُمَا -: النِّسَاءَ فِي الْفَرِيضَةِ، وَلَا مُخَالِفَ لَهُمَا فِي ذَلِكَ مِنْ الصَّحَابَةِ يُعْرَفُ.

L7329 And as for her leading the prayer, it is—along with Umm Salamah, may Allah be pleased with them both—[the ruling regarding] women in the obligatory prayer. No opposer to them both among the Companions is known concerning this.

وَمِثْلُ هَذَا كَثِيرٌ جِدًّا فَإِنْ كَانَ لَا يَحِلُّ خِلَافُهَا فِي مَكَان لَمْ يَحِلَّ فِي كُلِّ مَكَان، وَإِنْ كَانَ خِلَافُهَا لِلسُّنَّةِ مُبَاحًا فِي مَوْضِعٍ فَهُوَ وَاجِبٌ بِالسُّنَّةِ فِي كُلِّ مَوْضِعٍ

L7330 Similar cases are very numerous. If opposing it is not permissible in one situation, it is not permissible in all situations. And if opposing it in accordance with the Sunnah is permissible in a situation, it is obligatory by the Sunnah in every situation.

[مَسْأَلَةٌ ابْتَدَأَ الصَّلَاةَ مَرِيضًا مُومِئًا أَوْ قَاعِدًا أَوْ رَاكِبًا لِخَوْفٍ ثُمَّ أَفَاقَ أَوْ أَمِنَ]

A case: one who began prayer either while ill or [while] nodding (in lieu of bowing), sitting, or riding due to fear, then recovered or was no longer in fear.

L7331

L7332 Issue 476: If someone begins prayer while ill, or due to fear [by] gesturing,

sitting, or riding - then recovers or attains safety: the one who recovers must stand, and the one who attains safety must dismount. They both continue from what they have already performed of their prayer and complete what remains. Their prayer is complete, whether the portion already performed was its smallest part, only the opening takbīr, or nothing remained except the salutation and what is between them. Are all these cases equal?

٤٧٦ - مَسْأَلَةٌ: وَمَنْ ابْتَدَأَ الصَّلَاةَ مَرِيضًا مُومِئًا أَوْ قَاعِدًا أَوْ رَاكِبًا لِخَوْفٍ ثُمَّ أَفَاقَ أَوْ أَمِنَ -: قَامَ الْمُفِيقُ وَنَزَلَ الْآمِنُ، وَبَنَيَا عَلَى مَا مَضَى مِنْ صَلَاتِهِمَا، وَأَتَمَّا مَا بَقِيَ، وَصَلَاتُهُمَا تَامَّةٌ، سَوَاءٌ كَانَ مَا مَضَى مِنْهَا أَقَلَّهَا أَوْ لَمْ يَكُنْ إلَّا التَّكْبِيرُ، أَوْ لَمْ يَبْقَ مِنْهَا إلَّا السَّلَامُ فَمَا بَيْنَ ذَلِكَ، كُلُّ ذَلِكَ سَوَاءٌ؟ .

L7333 And whoever begins his prayer in a sound state – standing and facing the Qiblah – then is afflicted by an illness that compels him to sit, to gesture, or to face a direction other than the Qiblah, or fears [something] and is forced to ride, run, or ward off [harm], let him continue based on what he has already performed of his prayer and complete what remains, as we have stated, alike and without difference. This is based on what we cited from the statement of the Exalted: "Allah does not burden any soul beyond its capacity" [Al-Baqarah: 286].[37]

وَمَنْ ابْتَدَأَ صَلَاتَهُ صَحِيحًا قَائِمًا إلَى الْقِبْلَةِ، ثُمَّ مَرِضَ مَرَضًا أَصَارَهُ إلَى الْقُعُودِ، أَوْ إلَى الْإِيمَاءِ، أَوْ إلَى غَيْرِ الْقِبْلَةِ. أَوْ خَافَ فَاضْطُرَّ إلَى الرُّكُوبِ وَالرَّكْضِ وَالدِّفَاعِ -: فَلْيَبْنِ عَلَى مَا مَضَى مِنْ صَلَاتِهِ، وَلْيُتِمَّ مَا بَقِيَ، كَمَا ذَكَرْنَا سَوَاءٌ وَلَا فَرْقَ، لِمَا ذَكَرْنَا مِنْ قَوْلِهِ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦] .

L7334 And due to the statement of Allah's Messenger—peace and blessings be upon him: "When I command you with a matter, fulfill it as much as you are able." This is the opinion of Mālik, Zufar, Abū Sulaymān, and others. Al-Shāfiʿī said: If security returns after fear, he dismounts, completes the prayer, and it is validly concluded. But if fear arises after security and he mounts, he begins the prayer anew. ʿAlī said: This is an invalid categorization and an arbitrary differentiation—based on his principle—between small and large amounts of action, and it is a principle that is utterly corrupt.

وَلِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ؟» . وَهُوَ قَوْلُ مَالِكٍ، وَزُفَرَ، وَأَبِي سُلَيْمَانَ، وَغَيْرِهِمْ. وَقَالَ الشَّافِعِيُّ: إنْ أَمِنَ بَعْدَ الْخَوْفِ فَنَزَلَ بَنَى وَتَمَّتْ صَلَاتُهُ، وَإِنْ خَافَ بَعْدَ الْأَمْنِ فَرَكِبَ ابْتَدَأَ الصَّلَاةَ قَالَ عَلِيٌّ: وَهَذَا تَقْسِيمٌ فَاسِدٌ، وَتَفْرِيقٌ - عَلَى أَصْلِهِ - بَيْنَ قَلِيلِ الْعَمَلِ وَكَثِيرِهِ، وَهُوَ أَصْلٌ فِي غَايَةِ الْفَسَادِ.

L7335–7336 And He, the Exalted, said: *"But if you fear [danger], then [pray] on foot or mounted"* [Al-Baqarah 239].[38]

وَقَالَ تَعَالَى: {فَإِنْ خِفْتُمْ فَرِجَالا أَوْ رُكْبَانًا} [البقرة: ٢٣٩] .

L7337 Some of the Companions prayed while walking toward their enemy. Abū Ḥanīfah said: Whoever initiates prayer seated due to an illness affecting them and then becomes able to stand during it must continue [from their current position]; his ruling on this matter is unequivocal.

وَقَدْ صَلَّى بَعْضُ الصَّحَابَةِ مَاشِيًا إلَى عَدُوِّهِ. وَقَالَ أَبُو حَنِيفَةَ: مَنْ ابْتَدَأَ الصَّلَاةَ جَالِسًا لِمَرَضٍ بِهِ ثُمَّ صَحَّ فِي صَلَاتِهِ فَإِنَّهُ يَبْنِي، لَا يَخْتَلِفُ قَوْلُهُ فِي ذَلِكَ.

[37] **Qur'an references (L7333):** Qur'an 2:286 (Al-Baqarah).
[38] **Qur'an references (L7336):** Qur'an 2:239 (Al-Baqarah).

L7338 His rulings differed regarding one who begins prayer by gesturing due to illness then recovers during it, and regarding one who initiates prayer healthy and standing but is later afflicted by an illness that causes him to sit or gesture while lying down. At times he ruled: he continues the prayer, and at other times he ruled: he must restart it necessarily—whether this occurs after sitting for the duration of the Tashahhud but before the Taslīm or before sitting for the Tashahhud.

وَاخْتَلَفَ قَوْلُهُ فِي الَّذِي يَفْتَتِحُهَا مُومِئًا لِمَرَضٍ بِهِ ثُمَّ يَصِحُّ فِيهَا، وَفِي الَّذِي يَفْتَتِحُهَا صَحِيحًا قَائِمًا ثُمَّ يَمْرَضُ فِيهَا مَرَضًا يَنْقُلُهُ إِلَى الْقُعُودِ أَوْ إِلَى الْإِيمَاءِ مُضْطَجِعًا. فَمَرَّةً قَالَ: يَبْنِي، وَمَرَّةً قَالَ: يَبْتَدِئُهَا وَلَا بُدَّ، وَسَوَاءٌ أَصَابَهُ ذَلِكَ بَعْدَ أَنْ قَعَدَ مِقْدَارَ التَّشَهُّدِ وَقَبْلَ أَنْ يُسَلِّمَ، أَوْ أَصَابَهُ قَبْلَ ذَلِكَ

L7339 This narration is utterly corrupt and entails baseless division to the extent that it is inconceivable how a rational person's mind could conceive accepting it from anyone other than the Messenger of Allah (peace and blessings be upon him), who does not speak from personal desire. {It is nothing but a revelation revealed} [An-Najm: 4] from the Creator, {who is not questioned about what He does, but they will be questioned} [Al-Anbiyā': 23].[39]

وَهَذِهِ الرِّوَايَةُ فِي غَايَةِ الْفَسَادِ، وَالتَّفْرِيقِ بِالْبَاطِلِ الَّذِي لَا يُدْرَى كَيْفَ يَتَهَيَّأُ فِي عَقْلِ ذِي عَقْلٍ قَبُولُهُ مِنْ غَيْرِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الَّذِي لَا يَنْطِقُ عَنْ الْهَوَى {إِنْ هُوَ إِلا وَحْيٌ يُوحَى} [النجم: ٤] مِنْ الْخَالِقِ الَّذِي {لا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ} [الأنبياء: ٢٣] .

L7340 Abū Yūsuf said: If one initiates prayer while healthy and standing, then falls ill and shifts to gesturing or sitting; or begins it while ill and seated then recovers - these individuals must resume their prayer from their current state provided their condition does not change before sitting long enough to recite the Tashahhud. He said: Whoever starts prayer while ill and gesturing, then recovers before sitting for the duration of the Tashahhud - must he necessarily restart the prayer? Muḥammad ibn al-Ḥasan said: Whoever begins prayer while ill - whether seated or gesturing - then recovers during it must restart the prayer without fail. As for one who starts prayer standing, then falls ill before sitting long enough to recite the Tashahhud and shifts to sitting or gesturing - must he continue? ʿAlī remarked: These are utterly invalid assertions without evidence. We have mentioned them only to demonstrate to the people of the Sunnah the extent of these individuals' juristic understanding and knowledge.

وَقَالَ أَبُو يُوسُفَ: إِنْ افْتَتَحَ صَحِيحًا قَائِمًا ثُمَّ مَرِضَ فَانْتَقَلَ إِلَى الْإِيمَاءِ أَوْ إِلَى الْجُلُوسِ، أَوْ افْتَتَحَهَا مَرِيضًا قَاعِدًا ثُمَّ صَحَّ -: فَإِنَّ هَؤُلَاءِ - مَا لَمْ يَنْتَقِلْ حَالُهُمْ قَبْلَ أَنْ يَقْعُدُوا مِقْدَارَ التَّشَهُّدِ -: فَإِنَّهُمْ يَبْنُونَ. قَالَ: وَمَنْ افْتَتَحَهَا مَرِيضًا مُومِئًا ثُمَّ صَحَّ فِيهَا - قَبْلَ أَنْ يَقْعُدَ مِقْدَارَ التَّشَهُّدِ: - فَإِنَّهُ يَبْتَدِئُ وَلَا بُدَّ؟ وَقَالَ مُحَمَّدُ بْنُ الْحَسَنِ: مَنْ افْتَتَحَهَا مَرِيضًا قَاعِدًا، أَوْ مُومِئًا ثُمَّ صَحَّ فِيهَا فَإِنَّهُ يَبْتَدِئُ الصَّلَاةَ وَلَا بُدَّ. وَمَنْ افْتَتَحَهَا قَائِمًا ثُمَّ مَرِضَ فِيهَا قَبْلَ أَنْ يَقْعُدَ مِقْدَارَ التَّشَهُّدِ فَصَارَ إِلَى الْقُعُودِ أَوْ إِلَى الْإِيمَاءِ فَإِنَّهُ يَبْنِي؟ قَالَ عَلِيٌّ: وَهَذِهِ أَقْوَالٌ فِي غَايَةِ الْفَسَادِ بِلَا بُرْهَانٍ، وَإِنَّمَا ذَكَرْنَاهَا لِنُرِيَ أَهْلَ السُّنَّةِ مِقْدَارَ فِقْهِ هَؤُلَاءِ الْقَوْمِ وَعِلْمِهِمْ

Issue: If one's mind becomes preoccupied with something from worldly matters during the ritual prayer.

[مَسْأَلَةٌ اشْتَغَلَ بَالُهُ بِشَيْءٍ مِنْ أُمُورِ الدُّنْيَا فِي الصَّلَاةِ]

L7342–7344 Issue 477: If someone's mind is distracted by any worldly matter during

[39] **Qur'an references (L7339):** Qur'an 53:4 (An-Najm); Qur'an 21:23 (Al-Anbya).

prayer, we consider it disliked (makrūh), and he did not... Would his prayer be invalidated for that reason—with no prostration for forgetfulness in that case—if he knew how he prayed and omitted nothing from his prayer?

٤٧٧ - مَسْأَلَةٌ: وَمَنْ اشْتَغَلَ بَالُهُ بِشَيْءٍ مِنْ أُمُورِ الدُّنْيَا فِي الصَّلَاةِ كَرِهْنَاهُ، وَلَمْ تَبْطُلْ لِذَلِكَ صَلَاتُهُ، وَلَا سُجُودَ سَهْوٍ فِي ذَلِكَ، إذَا عَرَفَ مَا صَلَّى وَلَمْ يَسْهُ عَنْ شَيْءٍ مِنْ صَلَاتِهِ؟

L7345 The proof of this is what we have cited with its chain of transmission from the statement of the Messenger of Allah—may Allah bless him and grant him peace—: "Allah has forgiven my nation for what their hearts whisper to them, so long as they do not act on it or speak of it." This is exactly our position.

بُرْهَانُ ذَلِكَ -: مَا قَدْ ذَكَرْنَاهُ بِإِسْنَادِهِ مِنْ قَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إنَّ اللَّهَ تَجَاوَزَ لِأُمَّتِي عَمَّا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تُخْرِجْهُ بِقَوْلٍ أَوْ عَمَلٍ» وَهَذَا نَفْسُ قَوْلِنَا.

L7346 If it is said: "You invalidate the prayer by intentionally intending during it to abandon the prayer entirely, to leave the leadership of the imam without a valid justification, to transition from an obligatory prayer to a supererogatory one, from a supererogatory prayer to an obligatory one, or from one prayer to another - if one deliberately does this while aware - and you mandate the prostration of forgetfulness for his inadvertence in such matters," then what is the ruling regarding forgetfulness causing the nullification of the obligations he performed during that state in his prayer?

فَإِنْ قِيلَ: فَإِنَّكُمْ تُبْطِلُونَ الصَّلَاةَ بِأَنْ يَنْوِيَ فِيهَا عَمْدًا الْخُرُوجَ عَنْ الصَّلَاةِ جُمْلَةً، أَوْ الْخُرُوجَ عَنْ إمَامَةِ الْإِمَامِ بِلَا سَبَبٍ يُوجِبُ ذَلِكَ عَلَيْهِ، أَوْ الْخُرُوجَ عَنْ فَرْضٍ إلَى تَطَوُّعٍ، أَوْ مِنْ تَطَوُّعٍ إلَى فَرْضٍ، أَوْ مِنْ صَلَاةٍ إلَى صَلَاةٍ أُخْرَى، إذَا عَمَدَ كُلَّ ذَلِكَ ذَاكِرًا وَيُوجِبُونَ فِي سَهْوِهِ بِكُلِّ ذَلِكَ سُجُودَ السَّهْوِ، وَحُكْمُ السَّهْوِ فِي إلْغَاءِ مَا عَمِلَ فِي تِلْكَ الْحَالِ مِنْ وَاجِبَاتِ صَلَاتِهِ؟ .

L7347 We said: Yes, because this person has manifested his inner resolve through action by willfully performing something in his prayer contrary to what was commanded, thereby invalidating his prayer. If he forgot due to that action, he must perform the prostration of forgetfulness. Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to us: Muhammad ibn al-Muthanna narrated to us: Muadh ibn Hisham narrated to us: My father al-Dastuwa'i narrated to me from Yahya ibn Abi Kathir: Abu Salama ibn Abd al-Rahman narrated that Abu Hurairah reported to them that Allah's Messenger - peace and blessings be upon him - said: "When the call to prayer is proclaimed, Satan retreats while farting until he cannot hear it. When the call concludes, he returns. When the iqamah is proclaimed, he retreats again. When the iqamah concludes, he returns to whisper between a person and his soul, sug-

قُلْنَا: نَعَمْ، لِأَنَّ هَذَا قَدْ أَخْرَجَ مَا حَدَّثَ بِهِ نَفْسَهُ بِعَمَلٍ فَعَمِلَ شَيْئًا مَا، فِي صَلَاتِهِ عَمْدًا بِخِلَافِ مَا أُمِرَ بِهِ، فَبَطَلَتْ صَلَاتُهُ، أَوْ سَهَا بِذَلِكَ الْعَمَلِ، فَوَجَبَ عَلَيْهِ سُجُودُ السَّهْوِ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي هُوَ الدَّسْتُوَائِيُّ - عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ ثنا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إذَا نُودِيَ بِالْأَذَانِ أَدْبَرَ الشَّيْطَانُ لَهُ ضُرَاطٌ حَتَّى لَا يَسْمَعَ الْأَذَانَ، فَإِذَا قُضِيَ الْأَذَانُ أَقْبَلَ، فَإِذَا ثُوِّبَ بِهَا أَدْبَرَ، فَإِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ يَخْطِرُ بَيْنَ الْمَرْءِ وَنَفْسِهِ، يَقُولُ: اُذْكُرْ كَذَا وَكَذَا لِمَا لَمْ يَكُنْ يَذْكُرُ،

gesting: 'Remember such-and-such' - matters he had not recalled - until one becomes uncertain of how much he has prayed. If any of you becomes unaware of how much he has prayed, let him perform two prostrations (sajdah) of forgetfulness while seated."

L7348 He (peace be upon him) did not invalidate the prayer due to Satan's reminder of matters that distracted him from his worship, nor did he ordain prostration of forgetfulness for such instances. He (peace be upon him) prescribed prostration of forgetfulness solely for cases of uncertainty about the number of prayer units performed. Through the chain of Waki', from Hisham ibn 'Urwah, from his father: 'Umar ibn al-Khattab stated, "Indeed, I calculate Bahrain's jizyah tax during prayer."

L7349 **A jurisprudential issue concerning one who, during his prayer, remembered that he had forgotten [to perform] an obligatory prayer.**

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L7351–7353 And whoever, during their prayer (whatever prayer it may be), remembers that they forgot one obligatory prayer or multiple, or if they are in the dawn prayer and remember that they forgot the Witr prayer, should continue. In that prayer of his until he completes it. Then he must pray only the prayer he intended. It is not permissible for him to do otherwise, nor shall he repeat the prayer he mentioned in it.

L7354 Allah, the Exalted, said: "And do not invalidate your deeds" (Muhammad 47:33). Does this pertain to an act whose nullification is prohibited? Abū Ḥanīfah said: If one who mentioned five prayers [but intended] fewer, he must terminate the prayer he is performing and pray the specified prayer. He should invalidate the Dawn Prayer (Fajr), perform the Witr prayer, then repeat the invalidated prayer. If he feared the invalidation of the prayer he was engaged in, he should complete it first, then pray the specified prayer—with no additional [actions].[40]

حَتَّى يَظَلَّ الْمَرْءُ إِنْ يَدْرِي كَمْ صَلَّى؟ فَإِذَا لَمْ يَدْرِ أَحَدُكُمْ كَمْ صَلَّى؟ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ؟» .

فَلَمْ يُبْطِلْ - عَلَيْهِ السَّلَامُ - الصَّلَاةَ بِتَذْكِيرِ الشَّيْطَانِ لَهُ مَا يَشْغَلُهُ بِهِ عَنْ صَلَاتِهِ، وَلَا جَعَلَ فِي ذَلِكَ سُجُودَ سَهْوٍ، وَجَعَلَ - عَلَيْهِ السَّلَامُ - سُجُودَ السَّهْوِ فِي جَهْلِهِ كَمْ صَلَّى فَقَطْ؟ وَمِنْ طَرِيقِ وَكِيعٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: إِنِّي لَأَحْسِبُ جِزْيَةَ الْبَحْرَيْنِ فِي الصَّلَاةِ

[مَسْأَلَةٌ ذَكَرَ فِي صَلَاتِهِ أَنَّهُ نَسِيَ صَلَاةَ فَرْضٍ]

٤٧٨ - مَسْأَلَةٌ:

وَمَنْ ذَكَرَ فِي نَفْسِ صَلَاتِهِ - أَيَّ صَلَاةٍ كَانَتْ: أَنَّهُ نَسِيَ صَلَاةَ فَرْضٍ وَاحِدَةً أَوْ أَكْثَرَ مِنْ وَاحِدَةٍ، أَوْ كَانَ فِي صَلَاةِ الصُّبْحِ فَذَكَرَ أَنَّهُ نَسِيَ الْوِتْرَ -: تَمَادَى فِي صَلَاتِهِ تِلْكَ حَتَّى يُتِمَّهَا، ثُمَّ يُصَلِّي الَّتِي ذَكَرَ فَقَطْ، لَا يَجُوزُ لَهُ غَيْرُ ذَلِكَ، وَلَا يُعِيدُ الَّتِي ذَكَرَهَا فِيهَا.

قَالَ اللَّهُ تَعَالَى: {وَلا تُبْطِلُوا أَعْمَالَكُمْ} [محمد: ٣٣] فَهَذَا فِي عَمَلٍ قَدْ نُهِيَ عَنْ إِبْطَالِهِ؟ وَقَالَ أَبُو حَنِيفَةَ: إِنْ كَانَ الَّذِي ذَكَرَ خَمْسَ صَلَوَاتٍ فَأَقَلَّ: قَطَعَ الَّتِي هُوَ فِيهَا وَصَلَّى الَّتِي ذَكَرَ، وَقَطَعَ صَلَاةَ الصُّبْحِ، وَأَوْتَرَ، ثُمَّ صَلَّى الَّتِي قَطَعَ، فَإِنْ خَشِيَ فَوْتَ الَّتِي هُوَ فِيهَا تَمَادَى فِيهَا ثُمَّ صَلَّى الَّتِي ذَكَرَ وَلَا مَزِيدَ.

[40] **Qur'an references (L7354):** Qur'an 47:33 (Muhammad).

فَإِنْ كَانَتْ الَّتِي ذَكَرَ سِتَّ صَلَوَاتٍ فَصَاعِدًا تَمَادَى فِي صَلَاتِهِ الَّتِي هُوَ فِيهَا ثُمَّ قَضَى الَّتِي ذَكَرَ؟ وَقَالَ مَالِكٌ: إنْ كَانَتْ الَّتِي ذَكَرَ خَمْسَ صَلَوَاتٍ فَأَقَلَّ أَتَمَّ الَّتِي هُوَ فِيهَا ثُمَّ صَلَّى الَّتِي ذَكَرَ، ثُمَّ أَعَادَ الَّتِي ذَكَرَهَا فِيهَا.

L7355 If the prayer he mentioned is six prayers or more, he continues the prayer he is performing, then makes up the mentioned prayer. Mālik said: If the prayer he mentioned is five prayers or fewer, he completes the prayer he is performing, then prays the mentioned prayer, then repeats it within the same sequence.

وَإِنْ كَانَتْ سِتَّ صَلَوَاتٍ فَأَكْثَرَ أَتَمَّ الَّتِي هُوَ فِيهَا ثُمَّ قَضَى الَّتِي ذَكَرَهَا وَلَا يُعِيدُ الَّتِي ذَكَرَهَا فِيهَا؟

L7356 If there are six prayers or more, he should complete the one he is performing, then make up the one he mentioned, and he does not repeat the one he mentioned during it.

قَالَ عَلِيٌّ: وَهَذَانِ قَوْلَانِ فَاسِدَانِ -: أَوَّلُ ذَلِكَ: أَنَّهُ تَقْسِيمٌ بِلَا بُرْهَانٍ، وَلَا فَرْقَ بَيْنَ ذِكْرِ الْخَمْسِ وَذِكْرِ السِّتِّ، لَا بِقُرْآنٍ وَلَا بِسُنَّةٍ صَحِيحَةٍ وَلَا سَقِيمَةٍ وَلَا إجْمَاعٍ وَلَا قَوْلِ صَاحِبٍ، وَلَا قِيَاسٍ وَلَا رَأْيٍ سَدِيدٍ.

L7357 Ali said: These are two defective opinions. The first is that it is a division without proof, with no distinction between mentioning five or six—neither by the Quran, nor by an authentic or weak Sunnah, nor consensus, nor the statement of a Companion, nor analogy, nor a sound opinion.

وَلَا فَرْقَ بَيْنَ وُجُوبِ التَّرْتِيبِ فِي صَلَاةِ يَوْمٍ وَلَيْلَةٍ وَبَيْنَ وُجُوبِهِ فِي تَرْتِيبِ صَلَاةِ أَمْسِ قَبْلَ صَلَاةِ الْيَوْمِ، وَصَلَاةِ أَوَّلِ أَمْسِ قَبْلَ صَلَاةِ أَمْسِ، وَهَكَذَا أَبَدًا؟ فَإِنْ ذَكَرُوا قَوْلَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إذَا ذَكَرَهَا، لَا كَفَّارَةَ لَهَا إلَّا ذَلِكَ» ؟ قُلْنَا: هَذَا حَقٌّ وَهُوَ - عَلَيْهِ السَّلَامُ - الْآمِرُ بِهَذَا قَدْ ذَكَرَ صَلَاةَ الصُّبْحِ إذْ انْتَبَهَ بَعْدَ طُلُوعِ الشَّمْسِ، فَأَمَرَ النَّاسَ بِالِاقْتِيَادِ، وَالْوُضُوءِ، وَالْأَذَانِ.

L7358 There is no distinction between the obligation to maintain the sequence of prayers within a day and night and the obligation to maintain the sequence of yesterday's prayers before today's prayers, the day before yesterday's prayers before yesterday's prayers, and so forth indefinitely. If they cite the statement of Allah's Messenger—peace be upon him—"Whoever forgets a prayer, let them pray it when they remember it, for there is no expiation for it except that prayer," we respond: This is correct, and he—peace be upon him—who commanded this has mentioned the dawn prayer when he awoke after sunrise, whereupon he instructed the people to form rows, perform ablution, and give the call to prayer.[41]

ثُمَّ صَلَّى هُوَ وَهُمْ رَكْعَتَيْ الْفَجْرِ، ثُمَّ صَلَّى الصُّبْحَ.

L7359 Then he prayed the two Sunnah rak'ahs of Fajr along with those with him, and afterward he led the obligatory Fajr prayer.

فَصَحَّ أَنَّ مَعْنَى قَوْلِهِ - عَلَيْهِ السَّلَامُ -: «فَلْيُصَلِّهَا إذَا ذَكَرَهَا» كَمَا أُمِرَ، لَا كَمَا لَمْ يُؤْمَرْ مَنْ قَطَعَ صَلَاةً قَدْ أَمَرَهُ - عَلَيْهِ السَّلَامُ - بِالتَّمَادِي فِيهَا بِقَوْلِهِ: «فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا» .

L7360–7362 Thus, it is confirmed that the meaning of his statement—peace be upon him—"Let him pray it when he remembers it" is to pray as he was commanded, not as he was not commanded. The Prophet (peace be upon him) commanded one who interrupts a prayer to persist in it by saying: "Pray what you have caught up with, and complete what you have missed."

[41] **Hadith references (L7358):** Sunan Abi Dawud 442; Sahih Muslim 684a.

L7363 And by his statement—peace be upon him—: “Verily, in prayer there is a profound preoccupation.”

وَبِقَوْلِهِ - عَلَيْهِ السَّلَامُ -: «إنَّ فِي الصَّلَاةِ لَشُغْلًا» .

L7364 Then they are the first to contradict this report by distinguishing between counting five or fewer [prayers] and counting more than five, though where is there any explicit text or evidence in the report justifying this distinction? If they cite Ibn ‘Umar’s report: “Whoever counts one prayer during another prayer, it becomes nullified for him?” – we have already stated that no one’s statement apart from Allah’s Messenger – peace and blessings be upon him – holds as proof. Yet they themselves have contradicted Ibn ‘Umar’s report by distinguishing between five or fewer and more than five.

ثُمَّ هُمْ أَوَّلُ مُخَالِفٍ لِهَذَا الْخَبَرِ لِتَفْرِيقِهِمْ بَيْنَ ذِكْرِ خَمْسٍ فَأَقَلَّ، وَبَيْنَ ذِكْرِهِ أَكْثَرَ مِنْ خَمْسٍ، وَلَيْسَ فِي الْخَبَرِ نَصٌّ وَلَا دَلِيلٌ بِالْفَرْقِ بَيْنَ ذَلِكَ؟ فَإِنْ ذَكَرُوا خَبَرَ ابْنِ عُمَرَ: " مَنْ ذَكَرَ صَلَاةً فِي صَلَاةٍ " انْهَدَمَتْ عَلَيْهِ؟ فَقَدْ قُلْنَا: إنَّهُ لَا حُجَّةَ فِي قَوْلِ أَحَدٍ دُونَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، وَهُمْ قَدْ خَالَفُوا قَوْلَ ابْنِ عُمَرَ فِي تَفْرِيقِهِمْ بَيْنَ خَمْسٍ فَأَقَلَّ وَبَيْنَ أَكْثَرَ مِنْ خَمْسٍ.

L7365 If they claim a consensus in this matter, they lie against the Ummah, for they speak about them without knowledge and through impermissible conjecture. Their most false claim is that Ahmad ibn Hanbal and one of the two opinions of al-Shafi’i hold that one must begin with the missed prayers—even if they were prayers neglected over twenty years. This is especially so regarding Abu Hanifa’s command to nullify the dawn prayer—which is an obligation—for the Witr prayer—which is voluntary—and that one who abandons it incurs no sin.

فَإِنْ ادَّعَوْا إجْمَاعًا فِي ذَلِكَ كَانُوا كَاذِبِينَ عَلَى الْأُمَّةِ، لِقَوْلِهِمْ عَلَيْهِمْ بِغَيْرِ عِلْمٍ، وَبِالظَّنِّ الَّذِي لَا يَحِلُّ وَأَكْذَبُهُمْ: أَنَّ أَحْمَدَ بْنَ حَنْبَلٍ، وَأَحَدَ قَوْلَيْ الشَّافِعِيِّ -: أَنَّهُ يَبْدَأُ بِالْفَائِتَةِ، وَلَوْ أَنَّهَا صَلَاةُ عِشْرِينَ سَنَةً؟ لَا سِيَّمَا أَمْرَ أَبِي حَنِيفَةَ بِإِبْطَالِ الصُّبْحِ - وَهِيَ فَرِيضَةٌ - لِلْوِتْرِ - وَهِيَ تَطَوُّعٌ - وَلَا يَأْثَمُ مَنْ تَرَكَهُ.

L7366 And Mālik’s instruction to complete a prayer that is not valid for him, then to repeat it? This is truly astonishing—that he would command him to perform an act that is not considered valid. This directive to persist in his prayer must necessarily be either the prayer that Allāh, the Exalted, has commanded or a prayer that Allāh has not commanded him to perform. There is no possibility of a third category.

وَأَمْرُ مَالِكٍ بِأَنْ يُتِمَّ صَلَاةً لَا يَعْتَدُّ لَهُ بِهَا، ثُمَّ يُعِيدَهَا؟ وَهَذَا عَجَبٌ جِدًّا أَنْ يَأْمُرَهُ بِعَمَلٍ لَا يَعْتَدُّ لَهُ بِهِ وَلَا يَخْلُو هَذَا الْمَأْمُورُ بِالتَّمَادِي فِي صَلَاتِهِ مِنْ أَنْ تَكُونَ هِيَ الصَّلَاةُ الَّتِي أَمَرَ اللَّهُ تَعَالَى بِهَا أَمْ هِيَ صَلَاةٌ لَمْ يَأْمُرْهُ اللَّهُ تَعَالَى بِهَا؟ وَلَا سَبِيلَ إلَى قِسْمٍ ثَالِثٍ.

L7367 If he commanded him to persist in continuing the prayer that Allah, the Exalted, has commanded, then his command to repeat it is invalid.

فَإِنْ كَانَ أَمَرَهُ بِالتَّمَادِي فِي الصَّلَاةِ الَّتِي أَمَرَهُ اللَّهُ تَعَالَى بِهَا فَأَمْرُهُ بِإِعَادَتِهَا بَاطِلٌ.

L7368 If he commanded him to persist in a prayer that Allah, the Most High, has not ordained, has he not thereby commanded him to do what is impermissible? Our position is the view of Tawus, al-Hasan, al-Shafi’i, Abu Thawr, Abu Sulayman, and others. There is no fundamental distinction, through juristic reasoning, between making up a prayer he forgot or slept through

وَإِنْ كَانَ أَمَرَهُ بِالتَّمَادِي فِي صَلَاةٍ لَمْ يَأْمُرْهُ اللَّهُ تَعَالَى بِهَا فَقَدْ أَمَرَهُ بِمَا لَا يَجُوزُ؟ وَقَوْلُنَا: هُوَ قَوْلُ طَاوُسٍ، وَالْحَسَنِ، وَالشَّافِعِيِّ، وَأَبِي ثَوْرٍ، وَأَبِي سُلَيْمَانَ وَغَيْرِهِمْ، وَلَا فَرْقَ بَيْنَ

during another prayer, after concluding another prayer, or during the time of another prayer before commencing it. And success is from Allah, the Most High.

L7369 **A jurisprudential case where one mentioned a prayer while in the time of another.**

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L7371–7373 If he remembers a prayer while within the time of another prayer, and if there remains time in the latter prayer's period... He must begin with the prayer he remembered, whether it comprises one unit, five units, ten units, or more. He shall pray all of them in proper sequence, then pray the prayer currently within its time - whether in congregation or individually. He is necessarily required to pray that congregational prayer from those he had forgotten. If he fulfills it contrary to this procedure, it suffices. If he fears missing the prayer currently within its time, he must begin with it without exception - no alternative is valid, whether the prayer he recalled consists of one unit or multiple. When he completes the prayer whose time he is in, he shall pray the remembered prayer. Nothing else is incumbent upon him. If he begins with the remembered prayer and the time of the current prayer elapses, both prayers become invalid. He must pray the remembered prayer, but he cannot perform the prayer he intentionally neglected until its time has expired.

L7374 This is the opinion of Abū Ḥanīfa, al-Shāfiʿī, and Abū Sulaymān. Mālik said: If the prayers he specified are five or fewer, he should begin with those he mentioned even if the time of the prayer whose time has arrived has expired. If they exceed five, he should begin with the prayer whose time is current. ʿAlī said: This is an opinion with no evidence whatsoever for its validity—neither from the Quran, nor any Sunnah whether authentic or weak, nor consensus, nor analogy, nor a companion's statement, nor any rationally defensible view. Rather, he extended the reasoning of the preceding issue since Abū Ḥanīfa contradicted himself. The evidence for the validity of our position is: "That Allah's Messenger—peace and blessings be upon him—forgot the Ẓuhr and

ذِكْرِهِ الصَّلَاةَ الَّتِي نَسِيَ أَوْ نَامَ عَنْهَا فِي صَلَاةٍ أُخْرَى، أَوْ بَعْدَ أَنْ أَتَمَّ صَلَاةً أُخْرَى، أَوْ فِي وَقْتِ صَلَاةٍ أُخْرَى قَبْلَ أَنْ يَبْدَأَ بِهَا - مِنْ طَرِيقِ النَّظَرِ أَصْلًا - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ ذَكَرَ صَلَاةً وَهُوَ فِي وَقْتِ أُخْرَى]

٤٧٩ - مَسْأَلَةٌ:

فَإِنْ ذَكَرَ صَلَاةً وَهُوَ فِي وَقْتِ أُخْرَى، فَإِنْ كَانَ فِي الْوَقْتِ فُسْحَةٌ فَلْيَبْدَأْ بِالَّتِي ذَكَرَ، سَوَاءٌ كَانَتْ وَاحِدَةً أَوْ خَمْسًا أَوْ عَشْرًا أَوْ أَكْثَرَ، يُصَلِّي جَمِيعَهَا مُرَتَّبَةً ثُمَّ يُصَلِّي الَّتِي هُوَ فِي وَقْتِهَا سَوَاءٌ كَانَتْ فِي جَمَاعَةٍ أَوْ فَذًّا، وَحُكْمُهُ - وَلَا بُدَّ - أَنْ يُصَلِّيَ تِلْكَ الصَّلَاةَ مَعَ الْجَمَاعَةِ مِنْ الَّتِي نَسِيَ، فَإِنْ قَضَاهَا بِخِلَافِ ذَلِكَ أَجْزَأَهُ فَإِنْ كَانَ يَخْشَى فَوْتَ الَّتِي هُوَ فِي وَقْتِهَا بَدَأَ بِهَا وَلَا بُدَّ، لَا يُجْزِئُهُ غَيْرُ ذَلِكَ، سَوَاءٌ كَانَتْ الَّتِي ذَكَرَ وَاحِدَةً أَوْ أَكْثَرَ، فَإِذَا أَتَمَّ الَّتِي هُوَ فِي وَقْتِهَا صَلَّى الَّتِي ذَكَرَ، لَا شَيْءَ عَلَيْهِ غَيْرُ ذَلِكَ، فَإِنْ بَدَأَ بِالَّتِي ذَكَرَ وَفَاتَ وَقْتُ الَّتِي ذَكَرَهَا فِي وَقْتِهَا بَطَلَ كِلَاهُمَا، وَعَلَيْهِ أَنْ يُصَلِّيَ الَّتِي ذَكَرَ، وَلَا يَقْدِرُ عَلَى الَّتِي تَعَمَّدَ تَرْكَهَا حَتَّى خَرَجَ وَقْتُهَا.

وَهُوَ قَوْلُ أَبِي حَنِيفَةَ، وَالشَّافِعِيِّ، وَأَبِي سُلَيْمَانَ؟ وَقَالَ مَالِكٌ: إنْ كَانَتْ الَّتِي ذَكَرَ خَمْسَ صَلَوَاتٍ فَأَقَلَّ: بَدَأَ بِالَّتِي ذَكَرَ، وَإِنْ خَرَجَ وَقْتُ الَّتِي حَضَرَتْ، وَإِنْ كَانَتْ أَكْثَرَ مِنْ خَمْسٍ بَدَأَ بِالَّتِي حَضَرَ وَقْتُهَا؟ قَالَ عَلِيٌّ: وَهَذَا قَوْلٌ لَا بُرْهَانَ عَلَى صِحَّتِهِ أَصْلًا، لَا مِنْ قُرْآنٍ وَلَا سُنَّةٍ صَحِيحَةٍ وَلَا سَقِيمَةٍ وَلَا إجْمَاعٍ، وَلَا قِيَاسٍ، وَلَا قَوْلِ صَاحِبٍ، وَلَا رَأْيٍ لَهُ وَجْهٌ، لَكِنَّهُ طَرَدَ الْمَسْأَلَةَ الَّتِي قَبْلَ هَذِهِ إذْ تَنَاقَضَ أَبُو حَنِيفَةَ؟ وَبُرْهَانُ صِحَّةِ قَوْلِنَا -:

ʿAṣr prayers during the Battle of the Trench until sunset. He then ordered the adhān and iqāmah, prayed Ẓuhr, then ordered the adhān and iqāmah again, prayed ʿAṣr, then ordered the adhān and iqāmah once more, and prayed Maghrib at its appointed time."

«أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَسِيَ الظُّهْرَ وَالْعَصْرَ يَوْمَ الْخَنْدَقِ حَتَّى غَرَبَتْ الشَّمْسُ، فَأَمَرَ بِالْأَذَانِ وَالْإِقَامَةِ ثُمَّ صَلَّى الظُّهْرَ، ثُمَّ أَمَرَ بِالْأَذَانِ وَالْإِقَامَةِ، ثُمَّ صَلَّى الْعَصْرَ، ثُمَّ أَمَرَ بِالْأَذَانِ وَالْإِقَامَةِ فَصَلَّى الْمَغْرِبَ فِي وَقْتِهَا» .

L7375 We did not render that obligatory because it pertains to a practical act, not a divine command.

وَإِنَّمَا لَمْ نَجْعَلْ ذَلِكَ وَاجِبًا؛ لِأَنَّهُ عَمَلٌ لَا أَمْرٌ.

L7376 As for if he misses the time of the current prayer, then those prayers he remembered—whose time has expired for anyone other than the forgetful person—the time remains perpetually extended for the forgetful person forever. They do not become missed for the remainder of his life. As for the prayer whose time he is in, it is only missed if he intentionally neglects it until its time expires while consciously remembering it. He is commanded to perform it, just as he is commanded to perform the prayer he forgot—there is no distinction.

وَأَمَّا إنْ فَاتَهُ وَقْتُ الْحَاضِرَةِ فَإِنَّ الَّتِي ذَكَرَ مِنْ اللَّوَاتِي خَرَجَ وَقْتُهَا لِغَيْرِ النَّاسِي مُتَمَادِيَةُ الْوَقْتِ لِلنَّاسِي أَبَدًا لَا تَفُوتُهُ بَاقِي عُمْرِهِ، وَالَّتِي هُوَ فِي وَقْتِهَا تَفُوتُهُ بِتَعَمُّدِهِ تَرْكَهَا حَتَّى يَخْرُجَ وَقْتُهَا وَهُوَ ذَاكِرٌ لَهَا، فَهُوَ مَأْمُورٌ بِصَلَاتِهَا، كَمَا هُوَ مَأْمُورٌ بِالَّتِي نَسِيَ وَلَا فَرْقَ.

L7377–7379 It is then forbidden for him to neglect a prayer he remembers until the time of another prayer enters or the current prayer's time expires, making this impermissible for him. If one relies on the Prophet's saying—peace be upon him—"Let him pray it when he remembers it," we reply: You are the first to contradict this ḥadīth by distinguishing between the five [obligatory prayers] and more than five. As for us, we have not opposed it, for one must necessarily pray one [prayer] he remembers before the other. The act which, if delayed, makes one disobedient to Allah (Exalted is He) is more obligatory than the act which does not make one disobedient to Him, the Exalted, if delayed. To this statement of ours concur Sa'id ibn al-Musayyab, al-Hasan, Sufyan al-Thawri, and others.

فَإِذًا حَرَامٌ عَلَيْهِ التَّفْرِيطُ فِي صَلَاةٍ يَذْكُرُهَا حَتَّى يَدْخُلَ وَقْتُ أُخْرَى أَوْ يَخْرُجَ وَقْتُ هَذِهِ فَلَا يَحِلُّ لَهُ ذَلِكَ؟ فَإِنْ تَعَلَّقَ بِقَوْلِهِ - عَلَيْهِ السَّلَامُ -: «فَلْيُصَلِّهَا إذَا ذَكَرَهَا» ؟ قُلْنَا: أَنْتُمْ أَوَّلُ مُخَالِفٍ لِهَذَا الْخَبَرِ، فِي تَفْرِيقِكُمْ بَيْنَ الْخَمْسِ وَبَيْنَ أَكْثَرَ مِنْ الْخَمْسِ، وَأَمَّا نَحْنُ فَمَا خَالَفْنَاهُ، لِأَنَّهُ لَا بُدَّ مِنْ أَنْ يُصَلِّيَ إحْدَى الَّتِي ذَكَرَ قَبْلَ الْأُخْرَى، فَالَّتِي يَكُونُ عَاصِيًا لِلَّهِ إنْ أَخَّرَهَا أَوْجَبُ مِنْ الَّتِي لَا يَكُونُ عَاصِيًا لَهُ تَعَالَى إنْ أَخَّرَهَا وَبِقَوْلِنَا هَذَا يَقُولُ سَعِيدُ بْنُ الْمُسَيِّبِ، وَالْحَسَنُ، وَسُفْيَانُ الثَّوْرِيُّ، وَغَيْرُهُمْ؟

A case wherein one is certain he has forgotten a prayer but does not know which prayer it is.

[مَسْأَلَةٌ أَيْقَنَ أَنَّهُ نَسِيَ صَلَاةً لَا يَدْرِي أَيُّ صَلَاةٍ هِيَ]

L7380

L7381 480 - Issue: If one is certain that he forgot a prayer but does not know which one it was—then Mālik, Abū Yūsuf, al-Shāfiʿī, and Abū Sulaymān said: Should he perform the prayers of a full day and night? By this opinion, if he does not know whether the prayer was forgotten during travel or residence, must he

٤٨٠ - مَسْأَلَةٌ: وَمَنْ أَيْقَنَ أَنَّهُ نَسِيَ صَلَاةً لَا يَدْرِي أَيُّ صَلَاةٍ هِيَ؟ فَإِنَّ مَالِكًا، وَأَبَا يُوسُفَ، وَالشَّافِعِيَّ، وَأَبَا سُلَيْمَانَ قَالُوا: يُصَلِّي صَلَاةَ يَوْمٍ وَلَيْلَةٍ؟ وَيَلْزَمُ عَلَى هَذَا الْقَوْلِ

perform eight prayers? Sufyān al-Thawrī and Muḥammad ibn al-Ḥasan said: He should perform three prayers—one of them being two rakʿahs, intending it to be the dawn prayer.

إِنْ لَمْ يَدْرِ أَمِنْ سَفَرٍ أَمْ مِنْ حَضَرٍ؟ أَنْ يُصَلِّيَ ثَمَانِيَ صَلَوَاتٍ؟ وَقَالَ سُفْيَانُ الثَّوْرِيُّ، وَمُحَمَّدُ بْنُ الْحَسَنِ: يُصَلِّي ثَلَاثَ صَلَوَاتٍ -: إِحْدَاهَا - رَكْعَتَانِ، يَنْوِي بِهَا الصُّبْحَ.

L7382 And the second: three with which one intends Maghrib.

وَالثَّانِيَةُ - ثَلَاثٌ يَنْوِي بِهَا الْمَغْرِبَ.

L7383 The third issue: Four rak'ahs intended for Dhuhr? Asr? Or the latter Isha? According to this opinion, if one does not know whether the prayer is during travel or residence, this entails praying only two rak'ahs and three rak'ahs. Zufar and al-Muzani said: He prays a single prayer of four rak'ahs, sits after the second rak'ah, then after the third, then after the fourth, then performs the prostration of forgetfulness.

وَالثَّالِثَةُ - أَرْبَعٌ يَنْوِي بِهَا الظُّهْرَ أَوْ الْعَصْرَ؟ أَوْ الْعِشَاءَ الْآخِرَةَ؟ وَيَلْزَمُ عَلَى هَذَا الْقَوْلِ إِنْ لَمْ يَدْرِ أَمِنْ سَفَرٍ هِيَ أَمْ مِنْ حَضَرٍ؟ أَنْ يُصَلِّيَ صَلَاتَيْنِ فَقَطْ -: إِحْدَاهُمَا رَكْعَتَانِ، وَالْأُخْرَى ثَلَاثُ رَكَعَاتٍ؟ وَقَالَ زُفَرُ، وَالْمُزَنِيُّ: يُصَلِّي صَلَاةً وَاحِدَةً أَرْبَعَ رَكَعَاتٍ، يَقْعُدُ فِي الثَّانِيَةِ، ثُمَّ فِي الثَّالِثَةِ، ثُمَّ فِي الرَّابِعَةِ، ثُمَّ يَسْجُدُ لِلسَّهْوِ.

L7384 Zufar said: after the taslim; al-Muzani said: before the taslim. Al-Awza'i said: He prays a single prayer of four rak'ahs only, sitting only in the second and fourth [units], then performs sujūd al-sahw (prostration for forgetfulness), intending at the beginning of the prayer that this is the one he missed in Allah's knowledge, the Exalted.

قَالَ زُفَرُ: بَعْدَ السَّلَامِ، وَقَالَ الْمُزَنِيّ: قَبْلَ السَّلَامِ وَقَالَ الْأَوْزَاعِيُّ: يُصَلِّي صَلَاةً وَاحِدَةً أَرْبَعَ رَكَعَاتٍ فَقَطْ، لَا يَقْعُدُ إِلَّا فِي الثَّانِيَةِ وَالرَّابِعَةِ، ثُمَّ يَسْجُدُ لِلسَّهْوِ يَنْوِي فِي ابْتِدَائِهِ إِيَّاهَا أَنَّهَا الَّتِي فَائِتَتُهُ فِي عِلْمِ اللَّهِ تَعَالَى.

L7385–7387 We adhere to this position. However, Al-Awzāʿī said: "The prostration for forgetfulness should be performed before the salutation," whereas we say: "After the salutation?" The proof validating our view is that when Allah, Exalted and Majestic, imposed upon him—with absolute certainty free from doubt and uncontested by any of them or us—a single prayer, which is the one he missed, then who commands him to pray five prayers, eight prayers, three prayers, or two prayers? For such a one has certainly commanded him to perform what Allah, Exalted, and His Messenger, peace and blessings be upon him, did not obligate. They have thus imposed upon him one prayer, two prayers, or prayers that are not Upon him, and this is invalid with certainty. Therefore, he should only be obligated to perform one prayer as it is, with no addition.

وَبِهَذَا نَأْخُذُ، إِلَّا أَنَّ الْأَوْزَاعِيَّ قَالَ: يَسْجُدُ لِلسَّهْوِ قَبْلَ السَّلَامِ، وَقُلْنَا نَحْنُ: بَعْدَ السَّلَامِ؟ بُرْهَانُ صِحَّةِ قَوْلِنَا -: أَنَّ اللَّهَ - عَزَّ وَجَلَّ - لَمَّا فَرَضَ عَلَيْهِ - بِيَقِينٍ مَقْطُوعٍ لَا شَكَّ فِيهِ، وَلَا خِلَافَ مِنْ أَحَدٍ مِنْهُمْ وَلَا مِنَّا -: صَلَاةً وَاحِدَةً، وَهِيَ الَّتِي فَائِتَتُهُ، فَمَنْ أَمَرَهُ بِخَمْسِ صَلَوَاتٍ، أَوْ ثَمَانِ صَلَوَاتٍ، أَوْ ثَلَاثِ صَلَوَاتٍ، أَوْ صَلَاتَيْنِ؟ فَقَدْ أَمَرَهُ - يَقِينًا - بِمَا لَمْ يَأْمُرْهُ اللَّهُ تَعَالَى بِهِ وَلَا رَسُولُهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَفَرَضُوا عَلَيْهِ صَلَاةً أَوْ صَلَاتَيْنِ أَوْ صَلَوَاتٍ لَيْسَتْ عَلَيْهِ، وَهَذَا بَاطِلٌ بِيَقِينٍ، فَلَا يَجُوزُ أَنْ يُكَلَّفَ إِلَّا صَلَاةً وَاحِدَةً كَمَا هِيَ عَلَيْهِ وَلَا مَزِيدَ.

L7388 Thus, the opinions of all those we mentioned are rejected, except our opinion, the opinion of Zufar, and Al-Muzani? They countered, arguing: "Indeed,

فَسَقَطَ قَوْلُ كُلِّ مَنْ ذَكَرْنَا، حَاشَا قَوْلِنَا، وَقَوْلِ زُفَرَ، وَالْمُزَنِيِّ؟ فَاعْتَرَضُوا عَلَيْنَا بِأَنْ قَالُوا: إِنَّ النِّيَّةَ لِلصَّلَاةِ فَرْضٌ عِنْدَنَا وَعِنْدَكُمْ، وَأَنْتُمْ تَأْمُرُونَهُ بِنِيَّةٍ مُشْتَرَكَةٍ لَا تَدْرُونَ أَنَّهَا الْوَاجِبُ عَلَيْهِ، وَهَذَا الِاعْتِرَاضُ إِنَّمَا هُوَ لِلَّذِينَ أَمَرُوهُ بِالْخَمْسِ، أَوْ الثَّمَانِ فَقَطْ؟ قُلْنَا لَهُمْ: نَعَمْ إِنَّ النِّيَّةَ فَرْضٌ عِنْدَنَا وَعِنْدَكُمْ، وَأَنْتُمْ تَأْمُرُونَهُ لِكُلِّ صَلَاةٍ أَمَرْتُمُوهُ بِهَا بِنِيَّةٍ مَشْكُوكٍ فِيهَا أَوْ كَاذِبَةٍ بِيَقِينٍ وَلَا بُدَّ مِنْ أَحَدِهِمَا.

L7389 لِأَنَّكُمْ إِنْ أَمَرْتُمُوهُ أَنْ يَنْوِيَ لِكُلِّ صَلَاةٍ أَنَّهَا الَّتِي فَائِتَهُ قَطْعًا فَقَدْ أَوْجَبْتُمْ عَلَيْهِ الْبَاطِلَ وَالْكَذِبَ، وَهَذَا لَا يَحِلُّ، لِأَنَّهُ لَيْسَ عَلَى يَقِينٍ مِنْ أَنَّهَا الَّتِي فَائِتَهُ.

L7390 فَإِذَا لَمْ يَكُنْ عَلَى يَقِينٍ مِنْهَا وَنَوَاهَا قَطْعًا فَقَدْ نَوَى الْبَاطِلَ، وَهَذَا حَرَامٌ.

L7391 وَإِنْ أَمَرْتُمُوهُ أَنْ يَنْوِيَ فِي ابْتِدَاءِ كُلِّ صَلَاةٍ مِنْهَا أَنَّهَا الَّتِي عَلِمَ اللَّهُ أَنَّهَا فَائِتَهُ فَقَدْ أَمَرْتُمُوهُ بِمَا عِبْتُمْ عَلَيْنَا، سَوَاءً سَوَاءً، لَا بِمِثْلِهِ؟ وَنَحْنُ نَقُولُ: إِنَّ هَذِهِ الْمَلَامَةَ سَاقِطَةٌ عَنْهُ، لِأَنَّهُ لَا يَقْدِرُ عَلَى غَيْرِهَا أَصْلًا، وَقَدْ قَالَ اللَّهُ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦]

L7392 وَقَالَ - عَلَيْهِ السَّلَامُ -: «إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ» ؟ فَقَدْ سَقَطَتْ عَنْهُ النِّيَّةُ الْمُعَيَّنَةُ، لِعَدَمِ قُدْرَتِهِ عَلَيْهَا، وَبَقِيَ عَلَيْهِ وُجُوبُ النِّيَّةِ الْمَرْجُوعِ فِيهَا إِلَى عِلْمِ اللَّهِ تَعَالَى، إِذْ هُوَ قَادِرٌ عَلَيْهَا - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ، فَسَقَطَ ذَلِكَ الْقَوْلُ أَيْضًا؟ .

L7393–7395 ثُمَّ قُلْنَا لِزُفَرَ، وَالْمُزَنِيِّ: إِنَّكُمْ أَلْزَمْتُمُوهُ جِلْسَةً بَعْدَ الرَّكْعَةِ الثَّالِثَةِ لَمْ يَأْمُرْ اللَّهُ تَعَالَى بِهَا قَطُّ، وَلَا يَجُوزُ أَنْ يُلْزَمَ أَحَدٌ إِلَّا مَا نَحْنُ عَلَى يَقِينٍ مِنْ أَنَّ اللَّهَ تَعَالَى أَلْزَمَهُ إِيَّاهُ فَسَقَطَ أَيْضًا قَوْلُهُمَا، لِأَنَّهُمَا دَخَلَا فِي بَعْضِ مَا أَنْكَرَا عَلَى غَيْرِهِمَا؟ قَالَ عَلِيٌّ: وَبُرْهَانُ صِحَّةِ قَوْلِنَا

the intention for prayer is an obligation according to us and according to you, yet you command him to form a shared intention without knowing whether it is the one obligatory upon him." This objection is only directed at those who commanded him to pray five rak'ahs or eight rak'ahs exclusively? We said to them: "Yes, the intention is an obligation according to us and according to you, yet you command him, for every prayer you instruct him to perform, to form an intention that is either doubtful or knowingly false, and it necessarily must be one of the two."

L7389 For if you command him to intend for each prayer that it is undoubtedly the one he missed, you have obligated him to falsehood and lying, and this is impermissible, because he is not certain that it is the one he missed.

L7390 If he is not certain of it yet resolves it with definitive resolve, then he has certainly intended falsehood, and this is prohibited.

L7391 If you instruct him to make the intention at the beginning of each of those prayers that it is the one Allah knew had eluded him, you have indeed commanded him to do the very same thing you reproached us for—identical in every respect, not even its equivalent. We maintain that this reproach is invalid regarding him, for he is fundamentally incapable of any alternative whatsoever. Allah the Most High has said: "Allah does not burden any soul beyond its capacity" [Al-Baqarah: 286].[42]

L7392 And he—peace be upon him—said: "When I command you with something, do as much of it as you can." Thus, the specified intention is waived from him due to his inability to fulfill it, and the obligation to form the intention referred back in this matter to Allah's knowledge remains upon him, since Allah is capable of it—and divine success comes only from Allah, the Exalted. Therefore, that statement is also waived.

L7393–7395 Then we said to Zufar and Al-Muzani: "You have obligated upon him a sitting posture after the third rak'ah - something Allah the Exalted never commanded - and it is impermissible to obligate anyone except with that which we are certain Allah the Exalted has obligated upon him." Thus their

[42] **Qur'an references (L7391):** Qur'an 2:286 (Al-Baqarah).

opinion is also invalidated, for have they not engaged in the very practice they condemned in others?

‘Ali said: “The proof validating our position is that Allah the Exalted obligated upon him only one prayer. Since he does not know which prayer it is, he is utterly incapable of forming a specific intention for it. He must necessarily form an uncertain intention regarding which prayer it is? Intending thereby to perform the prayer he missed - the one known to Allah the Exalted.” He prays two rak’ahs, then sits and recites the tashahhud. Upon completing his tashahhud, he doubts: has he completed the prayer incumbent upon him—if it was Fajr or a shortened prayer during travel—or has he prayed only part of it as commanded, if it was a prayer performed in full while resident or Maghrib? In this state, he falls under those whom the Prophet—peace and blessings of Allah be upon him—commanded, when uncertain of the number of rak’ahs prayed, to pray until he is certain of completion and doubtful of addition. He must then rise without fail to a third rak’ah. When he raises his head from the second prostration of this rak’ah, he doubts: has he completed his obligatory prayer if it was Maghrib—so he should sit then—or does one rak’ah remain if it was Dhuhr, Asr, or Isha while resident? In this state, he falls under those whom the Messenger of Allah—peace and blessings of Allah be upon him—commanded, when uncertain of the number of rak’ahs prayed, to pray until he is certain of completion and doubtful of addition. He must then rise to a fourth rak’ah. When he completes it, sits for the final tashahhud, and attains certainty of completion without doubt but becomes doubtful of addition, he should then conclude with the salām and prostrate as Allah the Exalted has ordained through His Messenger—peace and blessings of Allah be upon him.

L7396–7398 This is the unequivocal truth decisively establishing its obligation—and praise be to Allah, Lord of all worlds. As for Zufar and al-Muzani’s position compelling him to adopt a sitting posture during the third rakʿah—they mandated isolating the intention in that sitting as being exclusively for Maghrib, but this is erroneous, for it constitutes applying certainty in a matter where no certainty exists. If one becomes certain that the prayer is due to travel, he prays a single prayer as we mentioned, sits after the second unit,

-: هُوَ أَنَّ اللَّهَ تَعَالَى إنَّمَا أَوْجَبَ عَلَيْهِ صَلَاةً وَاحِدَةً فَقَطْ، لَا يَدْرِي أَيُّ صَلَاةٍ هِيَ؟ فَلَا يَقْدِرُ أَلْبَتَّةَ عَلَى نِيَّةٍ لَهَا بِعَيْنِهَا، وَلَا بُدَّ لَهُ مِنْ نِيَّةٍ مَشْكُوكٍ فِيهَا أَيُّ صَلَاةٍ هِيَ؟ فَيَنْوِي أَنَّهُ يُؤَدِّي الصَّلَاةَ الَّتِي فَاتَتْهُ الَّتِي يَعْلَمُهَا اللَّهُ تَعَالَى، فَيُصَلِّي رَكْعَتَيْنِ، ثُمَّ يَجْلِسُ وَيَتَشَهَّدُ، فَإِذَا أَتَمَّ تَشَهُّدَهُ فَقَدْ شَكَّ: أَتَمَّ صَلَاتَهُ الَّتِي هِيَ عَلَيْهِ إنْ كَانَتْ الصُّبْحَ، أَوْ إنْ كَانَتْ صَلَاةً تُقْصَرُ فِي السَّفَرِ؟ أَمْ صَلَّى بَعْضَهَا كَمَا أُمِرَ وَلَمْ يُتِمَّهَا، إنْ كَانَتْ صَلَاةً تَتِمُّ فِي الْحَضَرِ؟ أَوْ كَانَتْ الْمَغْرِبَ؟ فَإِذَا كَانَ فِي هَذِهِ الْحَالِ فَقَدْ دَخَلَ فِي جُمْلَةِ مَنْ أَمَرَهُ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إذَا لَمْ يَدْرِ كَمْ صَلَّى؟ أَنْ يُصَلِّيَ حَتَّى يَكُونَ عَلَى يَقِينٍ مِنْ التَّمَامِ، وَعَلَى شَكٍّ مِنْ الزِّيَادَةِ فَيَقُومَ إلَى رَكْعَةٍ ثَالِثَةٍ وَلَا بُدَّ، فَإِذَا رَفَعَ رَأْسَهُ مِنْ السَّجْدَةِ الثَّانِيَةِ مِنْهَا فَقَدْ شَكَّ: هَلْ أَتَمَّ صَلَاتَهُ الَّتِي عَلَيْهِ - إنْ كَانَتْ الْمَغْرِبَ - فَيَقْعُدُ حِينَئِذٍ؟ أَمْ بَقِيَتْ عَلَيْهِ رَكْعَةٌ، إنْ كَانَتْ الظُّهْرَ، أَوْ الْعَصْرَ، أَوْ الْعَتَمَةَ، فِي حَضَرٍ؟ فَإِذَا صَارَ فِي هَذِهِ الْحَالِ فَقَدْ دَخَلَ فِي جُمْلَةِ مَنْ أَمَرَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إذَا لَمْ يَدْرِ كَمْ صَلَّى؟ بِأَنْ يُصَلِّيَ حَتَّى يَكُونَ عَلَى يَقِينٍ مِنْ التَّمَامِ وَعَلَى شَكٍّ مِنْ الزِّيَادَةِ، فَعَلَيْهِ أَنْ يَقُومَ إلَى رَابِعَةٍ، فَإِذَا أَتَمَّهَا وَجَلَسَ فِي آخِرِهَا وَتَشَهَّدَ فَقَدْ أَيْقَنَ بِالتَّمَامِ بِلَا شَكٍّ، وَحَصَلَ فِي شَكٍّ مِنْ الزِّيَادَةِ، فَلْيُسَلِّمْ حِينَئِذٍ، وَلْيَسْجُدْ كَمَا أَمَرَهُ اللَّهُ تَعَالَى عَلَى لِسَانِ رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

وَهَذَا هُوَ الْحَقُّ الْمَقْطُوعُ عَلَى وُجُوبِهِ - وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ؟ وَيَدْخُلُ عَلَى زُفَرَ، وَالْمُزَنِيِّ - فِي إلْزَامِهِمَا إيَّاهُ جِلْسَةً فِي الثَّالِثَةِ - أَنَّهُمَا أَلْزَمَاهُ إفْرَادَ النِّيَّةِ فِي تِلْكَ الْجِلْسَةِ أَنَّهَا لِلْمَغْرِبِ خَاصَّةً، وَهَذَا خَطَأٌ، لِأَنَّهُ إعْمَالُ يَقِينٍ فِيمَا لَا يَقِينَ فِيهِ؟ فَإِنْ أَيْقَنَ أَنَّهَا

then after the third unit, concludes with salām, and performs the prostration of forgetfulness. ʻAli said: If one forgets Dhuhr and ʻAsr without knowing whether they are from one day or two days, or knows only that he prayed them without worrying about which he performed first—this is because no obligation beyond this is established by any textual proof from the Sunnah, Quran, consensus, analogy, or Companion's opinion. This is the view of Abū Ḥanīfah, al-Shāfiʻī, and Abū Sulaymān. The Mālikīs said: If he does not know whether they belong to one day or two days, he must pray three prayers: either a Dhuhr prayer sandwiched between two ʻAsr prayers, or an ʻAsr prayer between two Dhuhr prayers. ʻAli said: This is sheer confusion. Sequential order remains obligatory only as long as the prayer times are still in effect. Arranged according to the order prescribed by Allah, the Exalted, for it. However, when certain times lapse, is it not [valid]? For no explicit Quranic text, Sunnah, or consensus supports this—and with Allah alone is success.

مِنْ سَفَرٍ صَلَّى صَلَاةً وَاحِدَةً كَمَا ذَكَرْنَا، يَقْعُدُ فِي الثَّانِيَةِ، ثُمَّ فِي الثَّالِثَةِ وَيُسَلِّمُ ثُمَّ يَسْجُدُ لِلسَّهْوِ؟ قَالَ عَلِيٌّ: فَإِنْ نَسِيَ ظُهْرًا وَعَصْرًا لَا يَدْرِي؟ أَمِنْ يَوْمٍ وَاحِدٍ أَمْ مِنْ يَوْمَيْنِ، أَوْ يَدْرِي صَلَّاهُمَا فَقَطْ، وَلَا يُبَالِي أَيَّهُمَا قَدَّمَ؟ لِأَنَّهُ لَمْ يُوجِبْ عَلَيْهِ غَيْرَ ذَلِكَ نَصُّ سُنَّةٍ وَلَا قُرْآنٍ وَلَا إجْمَاعٍ وَلَا قِيَاسٍ وَلَا قَوْلِ صَاحِبٍ، وَهُوَ قَوْلُ أَبِي حَنِيفَةَ، وَالشَّافِعِيِّ، وَأَبِي سُلَيْمَانَ؟ وَقَالَ الْمَالِكِيُّونَ: إنْ لَمْ يَدْرِ أَهِيَ مِنْ يَوْمٍ أَمْ مِنْ يَوْمَيْنِ؟ فَلْيُصَلِّ ثَلَاثَ صَلَوَاتٍ إمَّا ظُهْرًا بَيْنَ عَصْرَيْنِ، وَإِمَّا عَصْرًا بَيْنَ ظُهْرَيْنِ؟ قَالَ عَلِيٌّ: وَهَذَا تَخْلِيطٌ نَاهِيك بِهِ وَإِنَّمَا يَجِبُ التَّرْتِيبُ مَا دَامَتْ الْأَوْقَاتُ قَائِمَةً مُرَتَّبَةً بِتَرْتِيبِ اللَّهِ تَعَالَى لَهَا، وَأَمَّا عِنْدَ خُرُوجِ بَعْضِ الْأَوْقَاتِ فَلَا؟ إذْ لَمْ يَأْتِ بِذَلِكَ نَصُّ قُرْآنٍ وَلَا سُنَّةٍ وَلَا إجْمَاعٍ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ قَوْمٌ فِي سَفِينَةٍ لَا يُمْكِنُهُمْ الْخُرُوجُ إلَى الْبَرِّ إلَّا بِمَشَقَّةٍ أَوْ بِتَضْيِيعِ الصَّلَاةِ]

A jurisprudential case involving people aboard a ship who cannot disembark to land except with hardship or by neglecting the prayer.

٤٨١ - Issue:

٤٨١ - مَسْأَلَةٌ:

If people are aboard a ship and cannot disembark to land except with hardship or by risking the ship's loss, they must pray on the ship as they are able, with an imam, adhān, and iqāmah being obligatory. If they are unable to establish the prayer rows, to stand due to the ship's pitching, because some are below deck, or due to the ship's rolling, they must pray as they are able.

فَإِنْ كَانَ قَوْمٌ فِي سَفِينَةٍ لَا يُمْكِنُهُمْ الْخُرُوجُ إلَى الْبَرِّ إلَّا بِمَشَقَّةٍ أَوْ بِتَضْيِيعِهَا فَلْيُصَلُّوا فِيهَا كَمَا يَقْدِرُونَ، بِإِمَامٍ وَأَذَانٍ وَإِقَامَةٍ وَلَا بُدَّ، فَإِنْ عَجَزُوا عَنْ إقَامَةِ الصُّفُوفِ وَعَنْ الْقِيَامِ لِمَيْدٍ أَوْ لِكَوْنِ بَعْضِهِمْ تَحْتَ السَّطْحِ أَوْ لِتَرَجُّحِ السَّفِينَةِ -: صَلَّوْا كَمَا يَقْدِرُونَ.

It is equally permissible whether some or all of them are positioned in front of the Imam, with him, or behind him if they are unable to do more. Those incapable of standing may pray while sitting, but for those capable of standing, is anything other than standing valid? This is due to the statement

وَسَوَاءٌ كَانَ بَعْضُهُمْ أَوْ كُلُّهُمْ قُدَّامَ الْإِمَامِ أَوْ مَعَهُ أَوْ خَلْفَهُ، إذَا لَمْ يَقْدِرُوا عَلَى أَكْثَرَ، وَصَلَّى مَنْ عَجَزَ مِنْ الْقِيَامِ قَاعِدًا وَلَا يُجْزِئُ الْقَادِرُ عَلَى الْقِيَامِ إلَّا الْقِيَامُ؟ لِقَوْلِ اللَّهِ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦] .

of Allah, the Exalted: “Allah does not burden any soul beyond its capacity” (the Qur’an 2:286).[43]

L7403 And because of the saying of the Most High: “He has not imposed upon you any hardship whatsoever in religion” [Sūrah Al-Ḥajj 22:78].[44]

L7404 And due to the statement of Allah’s Messenger (peace be upon him): “When I command you with a matter, fulfill it to the best of your ability.”

L7405 Abu Hanifa said: One who is capable of standing [may still] pray while seated - this contradicts Allah’s command, the Most High, to stand during prayer.

L7406 And he cited as evidence that Anas prayed while sitting in a boat?

L7407 So we said: How do you know he was sitting while he was capable of standing? Allah forbid that one should presume about Anas - may Allah be pleased with him - that he prayed sitting while he was capable of standing.

L7408 **Issue: Prayer in synagogues, churches, fire temples (al-habbārāt), and a house among the houses of fires (buyūt al-nīrān).**

L7409–7411 482 - Issue: Prayer is permissible in synagogues, churches, hermitages, a house among fire temples, idol houses, and monasteries, provided one does not know of anything there that must be avoided such as blood, intoxicants, or what [must be avoided]. This resembles that, due to the statement of Allah’s Messenger (may Allah bless him and grant him peace): “The earth has been made for me as a place of prostration and a means of purification. Wherever the prayer overtakes you, pray there.”

L7412 **An issue regarding the limit of a person’s proximity to his sutrah during prayer.**

L7413 483 – Question:

وَلِقَوْلِهِ تَعَالَى: {وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ} [الحج: ٧٨]

وَلِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ»

وَقَالَ أَبُو حَنِيفَةَ: يُصَلِّي قَاعِدًا مَنْ قَدَرَ عَلَى الْقِيَامِ - وَهَذَا خِلَافُ أَمْرِ اللَّهِ تَعَالَى بِالْقِيَامِ فِي الصَّلَاةِ.

وَاحْتَجَّ بِأَنَّ أَنَسًا صَلَّى فِي سَفِينَةٍ قَاعِدًا؟ .

فَقُلْنَا: وَمَا يَدْرِيكُمْ أَنَّهُ كَانَ قَاعِدًا وَهُوَ يَقْدِرُ عَلَى الْقِيَامِ؟ حَاشَا لِلَّهِ أَنْ يُظَنَّ بِأَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ صَلَّى قَاعِدًا، وَهُوَ قَادِرٌ عَلَى الْقِيَامِ

[مَسْأَلَةُ الصَّلَاةِ فِي الْبِيَعِ وَالْكَنَائِسِ وَالْهَبَّارَاتِ وَالْبَيْتِ مِنْ بُيُوتِ النِّيرَانِ]

٤٨٢ - مَسْأَلَةٌ: وَالصَّلَاةُ جَائِزَةٌ فِي الْبِيَعِ، وَالْكَنَائِسِ، وَالْهَبَّارَاتِ وَالْبَيْتِ مِنْ بُيُوتِ النِّيرَانِ، وَبُيُوتِ الْبُدِّ وَالدُّيُورِ: إِذَا لَمْ يَعْلَمْ هُنَالِكَ مَا يَجِبُ اجْتِنَابُهُ مِنْ دَمٍ، أَوْ خَمْرٍ أَوْ مَا أَشْبَهَ ذَلِكَ، لِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، حَيْثُمَا أَدْرَكَتْكَ الصَّلَاةُ فَصَلِّ» .

[مَسْأَلَةُ حَدُّ دُنُوِّ الْمَرْءِ مِنْ سُتْرَتِهِ فِي الصَّلَاةِ]

٤٨٣ - مَسْأَلَةٌ:

[43] **Qur’an references (L7402):** Qur’an 2:286 (Al-Baqarah).
[44] **Qur’an references (L7403):** Qur’an 22:78 (Al-Hajj).

L7414 The closest limit for a person's proximity to their sutrah is the width of a sheep's passage, and the farthest limit is three cubits. It is impermissible for anyone to exceed this distance. If one intentionally moves beyond three cubits from their sutrah while intending it as their sutrah, their prayer is invalidated. If they did not intend it as their sutrah, their prayer remains valid.

وَحَدُّ دُنُوِّ الْمَرْءِ مِنْ سُتْرَتِهِ أَقْرَبُ ذَلِكَ قَدْرُ مَمَرِّ الشَّاةِ، وَأَبْعَدُهُ ثَلَاثَةُ أَذْرُعٍ لَا يَحِلُّ لِأَحَدٍ الزِّيَادَةُ عَلَى ذَلِكَ فَإِنْ بَعُدَ عَنْ سُتْرَتِهِ عَامِدًا أَكْثَرَ مِنْ ثَلَاثَةِ أَذْرُعٍ وَهُوَ يَنْوِي أَنَّهَا سُتْرَتُهُ بَطَلَتْ صَلَاتُهُ، فَإِنْ لَمْ يَنْوِ أَنَّهَا سُتْرَةٌ لَهُ فَصَلَاتُهُ تَامَّةٌ.

L7415 Any object that passes in front of a worshipper which invalidates the prayer, while there is a barrier (or its equivalent measure) between him and it—whether he intended that as a barrier or not—his prayer remains valid. It is the same whether that passes over the barrier or behind it. The defined measure of the barrier is a cubit's length, regardless of its thickness. If someone passes in front of a person praying while maintaining a distance greater than three cubits, there is no sin upon the passerby, and the one praying is not obligated to ward him off. However, if someone passes at a distance of three cubits or less, he commits a sin unless the worshipper's barrier measures less than three cubits. In that case, there is no blame on the passerby for passing behind it or over it.

وَكُلُّ مَا مَرَّ أَمَامَهُ مِمَّا يَقْطَعُ الصَّلَاةَ وَالسُّتْرَةُ بَيْنَهُ وَبَيْنَهُ أَوْ مِقْدَارُهَا - نَوَى ذَلِكَ سُتْرَةً أَوْ لَمْ يَنْوِ -: فَصَلَاتُهُ تَامَّةٌ، وَسَوَاءٌ مَرَّ ذَلِكَ عَلَى السُّتْرَةِ أَوْ خَلْفَهَا؟ وَحَدُّ مِقْدَارِ السُّتْرَةِ: ذِرَاعٌ فِي أَيِّ غِلَظٍ كَانَ وَمَنْ مَرَّ أَمَامَ الْمُصَلِّي وَجَعَلَ بَيْنَهُ وَبَيْنَهُ أَكْثَرَ مِنْ ثَلَاثَةِ أَذْرُعٍ فَلَا إِثْمَ عَلَى الْمَارِّ، وَلَيْسَ عَلَى الْمُصَلِّي دَفْعُهُ، فَإِنْ مَرَّ أَمَامَهُ عَلَى ثَلَاثَةِ أَذْرُعٍ فَأَقَلَّ فَهُوَ آثِمٌ إِلَّا أَنْ تَكُونَ سُتْرَةُ الْمُصَلِّي أَقَلَّ مِنْ ثَلَاثَةِ أَذْرُعٍ، فَلَا حَرَجَ عَلَى الْمَارِّ فِي الْمُرُورِ وَرَاءَهَا أَوْ عَلَيْهَا.

L7416 The evidence for that is what was narrated to us by Abdullah ibn Rabee', who narrated to us Muhammad ibn Mu'awiyah, who narrated to us Ahmad ibn Shu'ayb, from Ali ibn Hujr and Ishaq ibn Mansur, both of whom said: I was told by Sufyan ibn 'Uyaynah, from Safwan ibn Sulaym, from Nafi' ibn Jubayr ibn Mut'im, from Sahl ibn Abi Hathmah, who said: The Messenger of Allah (peace and blessings be upon him) said: "When any of you prays toward a *sutrah*, let him draw close to it, so that Satan does not disrupt his prayer."[45]

بُرْهَانُ ذَلِكَ -: مَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا عَلِيُّ بْنُ حُجْرٍ، وَإِسْحَاقُ بْنُ مَنْصُورٍ قَالَا: أَنَا سُفْيَانُ هُوَ ابْنُ عُيَيْنَةَ - عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إِذَا صَلَّى أَحَدُكُمْ إِلَى سُتْرَةٍ فَلْيَدْنُ مِنْهَا لَا يَقْطَعُ الشَّيْطَانُ عَلَيْهِ صَلَاتَهُ» .

L7417 ʿAlī (may Allah be pleased with him) said: "It became obligatory upon whoever prays toward a sutrah to draw near to it. As for one who does not draw near to it when praying toward it—has he not prayed in the manner he was commanded to, so is his prayer invalid? Since drawing near to it is obligatory, it is necessary to clarify the divinely prescribed measure of proximity

قَالَ عَلِيٌّ: فَصَارَ فَرْضًا عَلَى مَنْ صَلَّى إِلَى سُتْرَةٍ أَنْ يَدْنُوَ مِنْهَا، وَكَانَ مَنْ لَمْ يَدْنُ مِنْهَا - إِذَا صَلَّى إِلَيْهَا - غَيْرَ مُصَلٍّ كَمَا أُمِرَ، فَلَا صَلَاةَ لَهُ؟ فَإِذْ الدُّنُوُّ مِنْهَا فَرْضٌ فَلَا بُدَّ مِنْ بَيَانِ مِقْدَارِ الدُّنُوِّ الْمُفْتَرَضِ مِنْ خِلَافِهِ، إِذْ لَا يُمْكِنُ أَنْ يَأْمُرَنَا - عَلَيْهِ السَّلَامُ - بِأَمْرٍ

[45] **Hadith references (L7416):** Sunan an-Nasai 748; Sunan Abi Dawud 695; Mishkat al-Masabih 782.

and its contrary, for it is inconceivable that the Prophet (peace be upon him) would command us with a binding injunction incumbent upon us, then not clarify it to us. Allah the Exalted has enjoined him to make it clear to us and convey it to us, as He said, 'Convey what has been sent down to you from your Lord' [Al-Mā'idah 5:67]."[46]

يَلْزَمُنَا، ثُمَّ لَا يُبَيِّنُهُ عَلَيْنَا، وَاللَّهُ تَعَالَى قَدْ أَمَرَهُ بِالْبَيَانِ عَلَيْنَا، وَالتَّبْلِيغِ إِلَيْنَا، قَالَ تَعَالَى: {بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ} [المائدة: ٦٧] .

L7418 And He, the Exalted, said: {to make clear to the people what has been revealed to them} [An-Nahl 16:44].[47]

وَقَالَ تَعَالَى: {لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ} [النحل: ٤٤] .

L7419–7420 We investigated that matter and found: Abdullah ibn Yusuf ibn Nami narrated to us, saying: from Ahmad ibn Fath, from Abdul Wahhab ibn Isa, from Ahmad ibn Muhammad, from Ahmad ibn Ali, from Muslim ibn al-Hajjaj, from Yaqub ibn Ibrahim al-Dawraqi, from Ibn Abi Hazim—who is Abdul Aziz—from his father, from Sahl ibn Sa'd al-Sa'idi, who said: "Between the prayer place of the Messenger of Allah—peace and blessings be upon him—and the wall was a space wide enough for a sheep to pass." This constituted the minimum permissible proximity, for anything less would prevent bowing and prostration unless one steps back. It is impermissible to require such effort except for one who is incapable of securing greater space.[48]

فَنَظَرْنَا فِي ذَلِكَ فَوَجَدْنَا -: عَبْدَ اللَّهِ بْنَ يُوسُفَ بْنِ نَامِي حَدَّثَنَا قَالَ: ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ ثنا ابْنُ أَبِي حَازِمٍ هُوَ عَبْدُ الْعَزِيزِ - ثنا أَبِي عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: «كَانَ بَيْنَ مُصَلَّى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَبَيْنَ الْجِدَارِ مَمَرُّ الشَّاةِ» فَكَانَ هَذَا أَقَلَّ مَا يُمْكِنُ مِنَ الدُّنُوِّ، إِذْ مَا كَانَ أَقَلَّ مِنْ هَذَا فَمَانِعٌ مِنَ الرُّكُوعِ وَمِنَ السُّجُودِ إِلَّا بِتَقَهْقُرٍ، وَلَا يَجُوزُ تَكَلُّفُ ذَلِكَ إِلَّا لِمَنْ لَا يَقْدِرُ عَلَى أَكْثَرَ مِنْ ذَلِكَ.

L7421 We found Abdullah ibn Rabi' reporting to us, saying: Muhammad ibn Mu'awiyah narrated to us, saying: Ahmad ibn Shu'ayb narrated to us, saying: I [Ahmad] heard from Muhammad ibn Salamah, who narrated from ibn al-Qasim, who said: Malik narrated to me from Nafi' from ibn Umar, who said: "The Messenger of Allah (ﷺ) entered the Kaaba with Usamah ibn Zayd, Bilal, and Uthman ibn Talhah al-Hajabi, then closed it upon himself. When he [the Prophet] exited, I asked Bilal: 'What did the Messenger of Allah do?' He replied: 'He positioned himself with one pillar to his left, two pillars to his right, and three pillars behind him—the House at that time had six pillars—then he prayed, maintaining a distance of approximately three

وَقَدْ وَجَدْنَا عَبْدَ اللَّهِ بْنَ رَبِيعٍ حَدَّثَنَا، قَالَ: ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ الْقَاسِمِ حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ، قَالَ: «إِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - دَخَلَ الْكَعْبَةَ، هُوَ وَأُسَامَةُ بْنُ زَيْدٍ، وَبِلَالٌ، وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ فَأَغْلَقَهَا عَلَيْهِ، فَسَأَلْتُ بِلَالًا حِينَ خَرَجَ: مَاذَا صَنَعَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: جَعَلَ عَمُودًا عَنْ يَسَارِهِ وَعَمُودَيْنِ عَنْ يَمِينِهِ، وَثَلَاثَةَ أَعْمِدَةٍ وَرَاءَهُ - وَكَانَ الْبَيْتُ يَوْمَئِذٍ عَلَى سِتَّةِ أَعْمِدَةٍ - ثُمَّ صَلَّى، وَجَعَلَ بَيْنَهُ وَبَيْنَ الْجِدَارِ نَحْوًا مِنْ ثَلَاثَةِ أَذْرُعٍ» . قَالَ عَلِيٌّ: لَمْ نَجِدْ فِي الْبُعْدِ عَنِ السُّتْرَةِ أَكْثَرَ مِنْ هَذَا، فَكَانَ هَذَا حَدَّ الْبَيَانِ

[46] **Qur'an references (L7417):** Qur'an 5:67 (Al-Ma'idah).
[47] **Qur'an references (L7418):** Qur'an 16:44 (An-Nahl).
[48] **Hadith references (L7420):** Sahih Muslim 508.

cubits between himself and the wall.'" Ali said: "We have not found a greater distance from the sutrah than this. Thus, this constitutes the definitive standard of clarification regarding the farthest obligatory limit of that—we have already presented the evidences in preceding sections of this book. All praise belongs to Allah the Exalted."

L7422 A group of the Salaf before us held this opinion. It has been narrated to us from Ibn Jurayj, from 'Aṭā', who said: "It is said that the minimum sufficient distance between you and the pillar is three cubits." And indeed, the Prophet (peace be upon him) prayed facing a spear, a javelin, and a camel. The stipulated measure for the height of the sutrah is the rear part of the camel saddle. We have narrated this from Abū Sa'īd, 'Aṭā', and others.

L7423–7424 And nothing valid has been established regarding the line [of reasoning], so it is impermissible to adopt this opinion - and success is from Allah, the Most High.

L7425 **Issue: If one wept during ṣalāh out of fear of Allah and could not restrain his weeping.**

L7426 484: Question

L7427 Whoever weeps during prayer out of fear of Allah the Exalted or due to overwhelming grief and cannot restrain his weeping bears no responsibility—neither prostrations for forgetfulness nor any other compensation. But if he intentionally weeps, his prayer becomes invalid. Abdullah ibn Rabee'ah narrated to us: Muhammad ibn Mu'awiyah narrated to us: Ahmad ibn Shu'ayb narrated to us: Suwayd ibn Nasr informed us: Abdullah ibn Al-Mubarak reported from Hammad ibn Salamah, from Thabit Al-Bunani, from Mutarrif ibn Ash-Shikhkhīr, from his father, who said: "I came to the Messenger of Allah (peace be upon him) while he was praying, and his chest emitted a sound like the boiling of a pot—meaning he was weeping." Ali remarked: "Is this not explicitly stated in the hadith itself?" As for uncontrollable weeping,

فِي أَقْصَى الْوَاجِبِ مِنْ ذَلِكَ - وَقَدْ ذَكَرْنَا الْبَرَاهِينَ فِيمَا خَلَا مِنْ كِتَابِنَا هَذَا وَلِلَّهِ تَعَالَى الْحَمْدُ.

وَقَدْ قَالَ بِهَذَا قَبْلَنَا طَائِفَةٌ مِنْ السَّلَفِ -: رُوِّينَا عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: يُقَالُ: أَدْنَى مَا يَكْفِيك فِيمَا بَيْنَك وَبَيْنَ السَّارِيَةِ ثَلَاثَةُ أَذْرُعٍ. وَقَدْ «صَلَّى - عَلَيْهِ السَّلَامُ - إلَى الْحَرْبَةِ، وَالْعَنَزَةِ، وَالْبَعِيرِ، وَحَدُّ السُّتْرَةِ فِي ارْتِفَاعِهَا بِمُؤَخِّرَةِ الرَّحْلِ» ، وَرُوِّينَاهُ عَنْ أَبِي سَعِيدٍ وَعَطَاءٍ وَغَيْرِهِمْ.

وَلَمْ يَصِحَّ فِي الْخَطِّ شَيْءٌ، فَلَا يَجُوزُ الْقَوْلُ بِهِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

[مَسْأَلَةٌ بَكَى فِي الصَّلَاةِ مِنْ خَشْيَةِ اللَّهِ وَلَمْ يُمْكِنْهُ رَدُّ الْبُكَاءِ]

٤٨٤ - مَسْأَلَةٌ:

وَمَنْ بَكَى فِي الصَّلَاةِ مِنْ خَشْيَةِ اللَّهِ تَعَالَى أَوْ مِنْ هَمٍّ عَلَيْهِ وَلَمْ يُمْكِنْهُ رَدُّ الْبُكَاءِ فَلَا شَيْءَ عَلَيْهِ وَلَا سُجُودَ سَهْوٍ وَلَا غَيْرَهُ، فَلَوْ تَعَمَّدَ الْبُكَاءَ عَمْدًا بَطَلَتْ صَلَاتُهُ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا سُوَيْدُ بْنُ نَصْرٍ أَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ مُطَرِّفٍ هُوَ ابْنُ الشِّخِّيرِ - عَنْ أَبِيهِ قَالَ: «أَتَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ يُصَلِّي، وَلِجَوْفِهِ أَزِيزٌ كَأَزِيزِ الْمِرْجَلِ، يَعْنِي يَبْكِي» . قَالَ عَلِيٌّ: هَكَذَا هُوَ التَّفْسِيرُ نَصًّا فِي نَفْسِ الْحَدِيثِ؟ وَأَمَّا غَلَبَةُ الْبُكَاءِ فَقَالَ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦] .

Allah the Exalted said: “Allah does not burden any soul beyond its capacity” (al-Baqarah 2:286).[49]

L7428 And he (peace be upon him) said: “When I command you with something, do from it as much as you are able.”

L7429 As for intentional crying, is it an action for which no textual evidence has been provided? The Prophet—peace be upon him—said, “Indeed, in prayer there is preoccupation.”

L7430 Thus, it is established that every action is prohibited during prayer except an action whose permissibility is established by a text or consensus. And success is from Allah, the Most High.

Issue: On Congregational Prayer **Issue:** The prayer of a man who hears the *adhan* is not valid unless performed in the mosque

L7431–7432

L7433 Issue: No obligatory prayer is valid for any man—if he is within hearing range of the call to prayer—except when performed in the mosque with the Imam. If he intentionally neglects this without a valid excuse, his prayer is invalid. If he is beyond hearing range of the call, it is obligatory upon him to pray in congregation with at least one person, and this is required. If he fails to do so, his prayer is invalid unless he finds no one to pray with him, in which case his prayer suffices. For those with a valid excuse, abstaining from congregational prayer suffices him at that time. This obligation does not apply to women, though if they attend congregational prayer, they have done well—and is it not preferable for them? If free women or slave women seek their husbands’ or masters’ permission to attend prayer in the mosque, it is obligatory upon the husbands/masters to permit them—provided they go out only rarely, without applying perfume or adorning themselves. If they apply perfume or adorn themselves for this purpose, their prayer is invalid. Is preventing them then obligatory?

وَقَالَ - عَلَيْهِ السَّلَامُ -: «إذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ» .

وَأَمَّا تَعَمُّدُ الْبُكَاءِ فَعَمَلٌ لَمْ يَأْتِ بِإِبَاحَتِهِ نَصٌّ؟ وَقَالَ - عَلَيْهِ السَّلَامُ -: «إنَّ فِي الصَّلَاةِ لَشُغْلًا» .

فَصَحَّ أَنَّ كُلَّ عَمَلٍ فَهُوَ مُحَرَّمٌ فِي الصَّلَاةِ، إلَّا عَمَلًا جَاءَ بِإِبَاحَتِهِ نَصٌّ، أَوْ إجْمَاعٌ، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ صَلَاةُ الْجَمَاعَةِ] [مَسْأَلَةٌ لَا تُجْزِئُ صَلَاةُ أَحَدٍ مِنْ الرِّجَالِ يَسْمَعُ الْأَذَانَ إلَّا فِي الْمَسْجِدِ]

مَسْأَلَةٌ: وَلَا تُجْزِئُ صَلَاةُ فَرْضٍ أَحَدًا مِنْ الرِّجَالِ -: إذَا كَانَ بِحَيْثُ يَسْمَعُ الْأَذَانَ أَنْ يُصَلِّيَهَا إلَّا فِي الْمَسْجِدِ مَعَ الْإِمَامِ، فَإِنْ تَعَمَّدَ تَرْكَ ذَلِكَ بِغَيْرِ عُذْرٍ بَطَلَتْ صَلَاتُهُ، فَإِنْ كَانَ بِحَيْثُ لَا يَسْمَعُ الْأَذَانَ فَفَرْضٌ عَلَيْهِ أَنْ يُصَلِّيَ فِي جَمَاعَةٍ مَعَ وَاحِدٍ إلَيْهِ فَصَاعِدًا وَلَا بُدَّ، فَإِنْ لَمْ يَفْعَلْ فَلَا صَلَاةَ لَهُ إلَّا أَنْ لَا يَجِدَ أَحَدًا يُصَلِّيهَا مَعَهُ فَيُجْزِئُهُ حِينَئِذٍ، إلَّا مَنْ لَهُ عُذْرٌ فَيُجْزِئُهُ حِينَئِذٍ التَّخَلُّفُ عَنْ الْجَمَاعَةِ وَلَيْسَ ذَلِكَ فَرْضًا عَلَى النِّسَاءِ، فَإِنْ حَضَرْنَهَا حِينَئِذٍ فَقَدْ أَحْسَنَّ، وَهُوَ أَفْضَلُ لَهُنَّ؟ فَإِنْ اسْتَأْذَنَ الْحَرَائِرُ، أَوْ الْإِمَاءُ بُعُولَتَهُنَّ أَوْ سَادَاتِهِنَّ فِي حُضُورِ الصَّلَاةِ فِي الْمَسْجِدِ: فَفَرْضٌ عَلَيْهِمْ الْإِذْنُ لَهُنَّ - وَلَا يَخْرُجْنَ إلَّا تَفِلَاتٍ غَيْرَ مُتَطَيِّبَاتٍ وَلَا مُتَزَيِّنَاتٍ، فَإِنْ تَطَيَّبْنَ، أَوْ تَزَيَّنَّ لِذَلِكَ: فَلَا صَلَاةَ لَهُنَّ، وَمَنْعُهُنَّ حِينَئِذٍ فَرْضٌ؟ .

[49] **Qur’an references (L7427):** Qur’an 2:286 (Al-Baqarah).

L7434–7436 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to us: Qutaybah ibn Sa'id, Ya'qub ibn Ibrahim al-Dawraqi, and Ishaq ibn Ibrahim—who is Ibn Rāhawayh—each of them narrated from Marwan ibn Mu'awiyah al-Fazari, from Ubayd Allah ibn al-Asamm, from Yazid ibn al-Asamm, from Abu Hurairah, who said: A blind man came to the Prophet—peace be upon him—and said, "O Messenger of Allah, I have no guide to lead me to the mosque." He asked the Messenger of Allah—peace be upon him—to grant him permission so he could pray in his home, and the Prophet permitted him. When the man began to leave, the Prophet called him back and asked, "Do you hear the call to prayer?" He replied, "Yes." The Messenger of Allah—peace be upon him—said, "Then respond to it." Abd al-Rahman ibn Abdullah ibn Khalid narrated to us: Ibrahim ibn Ahmad al-Balkhi narrated to us: al-Farbari narrated to us. Al-Bukhārī narrated to us: Musaddad narrated to us: Yazīd ibn Zuraiʿ narrated to us: Khālid al-Ḥadhdhāʾ narrated from Abī Qilābah from Mālik ibn al-Ḥuwayrith al-Laythī, who said: The Messenger of Allah — peace be upon him — said to us: "When the prayer time arrives, let the two of you give the call to prayer (adhān) and the iqāmah [the second call], then let the elder of you two lead the prayer." And through him [the preceding narrator] to al-Bukhārī: Muḥammad ibn Yūsuf narrated to us: Sufyān narrated to us from Khālid al-Ḥadhdhāʾ from Abī Qilābah from Mālik ibn al-Ḥuwayrith: That the Prophet — peace be upon him — said to two men who came to him intending to travel: "When the two of you depart, give the call to prayer (adhān), then the iqāmah [the second call], then let the elder of you two lead the prayer."[50]

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا قُتَيْبَةُ بْنُ سَعِيدٍ، وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ هُوَ ابْنُ رَاهْوَيْهِ - كُلُّهُمْ عَنْ مَرْوَانَ بْنِ مُعَاوِيَةَ الْفَزَارِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَصَمِّ عَنْ يَزِيدَ بْنِ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: «أَتَى النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَجُلٌ أَعْمَى فَقَالَ: يَا رَسُولَ اللَّهِ، لَيْسَ لِي قَائِدٌ يَقُودُنِي إِلَى الْمَسْجِدِ، فَسَأَلَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يُرَخِّصَ لَهُ، فَيُصَلِّيَ فِي بَيْتِهِ، فَرَخَّصَ لَهُ، فَلَمَّا وَلَّى دَعَاهُ وَقَالَ لَهُ: هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ؟ قَالَ: نَعَمْ، قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: فَأَجِبْ؟» حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ الْبَلْخِيُّ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا مُسَدَّدٌ ثنا يَزِيدُ بْنُ زُرَيْعٍ ثنا خَالِدٌ الْحَذَّاءُ عَنْ أَبِي قِلَابَةَ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ اللَّيْثِيِّ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إِذَا حَضَرَتْ الصَّلَاةُ فَأَذِّنَا وَأَقِيمَا ثُمَّ لِيَؤُمَّكُمَا أَكْبَرُكُمَا» ؟ وَبِهِ إِلَى الْبُخَارِيِّ -: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ ثنا سُفْيَانُ عَنْ خَالِدٍ الْحَذَّاءِ عَنْ أَبِي قِلَابَةَ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لِرَجُلَيْنِ أَتَيَاهُ يُرِيدَانِ السَّفَرَ: «إِذَا خَرَجْتُمَا فَأَذِّنَا ثُمَّ أَقِيمَا ثُمَّ لِيَؤُمَّكُمَا أَكْبَرُكُمَا» ؟ .

L7437 And through him to Al-Bukhari: Mu'alla ibn Asad narrated to us: Wuhaib, who is ibn Khalid, narrated to us, from Ayyub, from Abu Qilabah, from Malik ibn al-Huwayrith, who said: "The Messenger of Allah—peace and blessings be upon him—said to us (and I had come to him with a group of my people): 'When the prayer time arrives, let one of you perform the Adhan, and let the eldest among you lead you in prayer.'"

وَبِهِ إِلَى الْبُخَارِيِّ -: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ ثنا وُهَيْبٌ هُوَ ابْنُ خَالِدٍ - عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: «إِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لَنَا - وَقَدْ أَتَيْتُهُ فِي نَفَرٍ مِنْ قَوْمِي -: إِذَا حَضَرَتْ الصَّلَاةُ. فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ» .

[50] **Hadith references (L7434):** Sahih al-Bukhari 658.

L7438 Ahmad ibn Qasim narrated to us: My father Qasim ibn Muhammad ibn Qasim narrated to me: My grandfather Qasim ibn Asbagh narrated to me: Isma'il ibn Ishaq al-Qadi narrated to us: Sulayman ibn Harb narrated to us: Shu'bah narrated to us from Habib ibn Abi Thabit from Sa'id ibn Jubayr from Ibn Abbas: that the Prophet (peace and blessings of Allah be upon him) said, "Whoever hears the call and does not respond, his prayer is invalid unless he has a valid excuse."

حَدَّثَنَا أَحْمَدُ بْنُ قَاسِمٍ حَدَّثَنِي أَبِي قَاسِمُ بْنُ مُحَمَّدِ بْنِ قَاسِمٍ حَدَّثَنِي جَدِّي قَاسِمُ بْنُ أَصْبَغَ ثنا إِسْمَاعِيلُ بْنُ إِسْحَاقَ الْقَاضِي ثنا سُلَيْمَانُ بْنُ حَرْبٍ ثنا شُعْبَةُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «مَنْ سَمِعَ النِّدَاءَ فَلَمْ يُجِبْ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ» .

L7439–7440 Hammam ibn Ahmad narrated to us, Abbas ibn Asbagh narrated to us, Muhammad ibn Abdul-Malik ibn Ayman narrated to us, Ibrahim ibn Muhammad narrated to us, Ibn Bukayr narrated from Malik from Abu Az-Zinad from Al-A'raj from Abu Hurairah that the Messenger of Allah (may Allah bless him and grant him peace) said: "By the One in Whose Hand my soul lies, I resolved to command that firewood be gathered, then order the prayer to be proclaimed, then appoint a man to lead the people in prayer, then go to men and burn their houses over them. By the One in Whose Hand my soul lies, if any one of them knew he would find a fatty bone or two fine shanks, he would attend the Isha prayer."[51]

حَدَّثَنَا حُمَامُ بْنُ أَحْمَدَ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ ثنا ابْنُ بُكَيْرٍ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ فَيُحْطَبَ، ثُمَّ آمُرَ بِالصَّلَاةِ فَيُؤَذَّنَ لَهَا، ثُمَّ آمُرَ رَجُلًا فَيَؤُمَّ النَّاسَ ثُمَّ أُخَالِفَ إِلَى رِجَالٍ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَظْمًا سَمِينًا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ» .

L7441 We have narrated it through the route of Sufyan ibn 'Uyaynah → Abu al-Zinad → al-A'raj → Abu Hurayrah, with a connected chain; and through the route of Shu'bah, 'Abdullah ibn Numayr, and Abu Mu'awiyah—all of them from al-A'mash → Abu Salih → Abu Hurayrah, with a connected chain.

وَقَدْ رُوِّينَاهُ مِنْ طَرِيقِ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ مُسْنَدًا - وَمِنْ طَرِيقِ شُعْبَةَ، وَعَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَأَبِي مُعَاوِيَةَ كُلُّهُمْ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ مُسْنَدًا.

L7442 The mention of al-'Ishā' prayer in the latter part of the ḥadīth does not indicate that it is the sole prayer threatened with punishment for abandonment to the exclusion of others. Rather, these are two distinct matters.

وَلَيْسَ فِي ذِكْرِ الْعِشَاءِ فِي آخِرِ الْحَدِيثِ دَلِيلٌ عَلَى أَنَّهَا الْمُتَوَعَّدُ عَلَى تَرْكِهَا دُونَ غَيْرِهَا، بَلْ هِيَ قَضِيَّتَانِ مُتَغَايِرَتَانِ؟ .

L7443 Moreover, the opponent agrees with us that the ruling concerning the obligation to attend the Isha prayer is the same as that of all other prayers; there is no difference.

وَأَيْضًا فَالْمُخَالِفُ مُوَافِقٌ لَنَا عَلَى أَنَّ حُكْمَ صَلَاةِ الْعِشَاءِ فِي وُجُوبِ حُضُورِهَا كَسَائِرِ الصَّلَوَاتِ وَلَا فَرْقَ.

L7444 The Messenger of Allah (peace and blessings be upon him) does not intend

وَرَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا يُهِمُّ بِبَاطِلٍ وَلَا يَتَوَعَّدُ إِلَّا بِحَقٍّ.

[51] **Hadith references (L7440):** Sunan an-Nasai 848.

falsehood, nor does he threaten except with truth.

L7445–7447 If it is asked, “Why did he not burn it?” the reply is: “Because they hastened to attend the congregational prayer; no alternative is permissible.” Abdullah ibn Rabīʿ narrated to us, Muḥammad ibn Isḥāq ibn As-Sulaym narrated to us, Ibn Al-Aʿrabī narrated to us, Abū Dāwūd narrated to us, An-Nufaylī (who is ʿAbdullāh ibn Muḥammad) narrated to us, Abū Al-Malīḥ (who is Al-Ḥasan ibn ʿUmar Ar-Raqqī) narrated to me, Yazīd ibn Yazīd (who is Ibn Jābir) narrated to me, Yazīd ibn Al-Aṣamm narrated to me: I heard Abū Hurayrah say: The Messenger of Allāh—peace and blessings of Allāh be upon him—said: “I resolved to order my young men to gather bundles of firewood, then go to people who pray in their homes without having a legitimate excuse, and burn their houses down around them.”

L7448 Yazid said: I said to Yazid ibn al-Aṣamm, “O Abu Awf, does he mean Friday prayer or another?” He replied, “May my ears be deafened if I have not heard Abu Hurairah from the Messenger of Allah (peace and blessings be upon him) - he did not mention Friday or anything else.” Ali said: Some people have ventured to lie about the Messenger of Allah (peace and blessings be upon him) openly, so he stated, “He only meant the hypocrites. Allah forbid that we lie about the Messenger of Allah (peace and blessings be upon him), and it is utterly impossible for him (peace be upon him) to intend the hypocrites without naming them, yet mention those who abandon prayer without intending them. If they cite the hadith of Abu Hurairah and Ibn Umar, both from the Messenger of Allah (peace and blessings be upon him) - ’Verily, congregational prayer surpasses individual prayer by twenty-seven degrees.”’

L7449 We said: These two are authentic reports, and the reports we presented have been authenticated. It has been established that there is no prayer for one who stays behind from the congregation unless he has an excuse. Therefore, it is obligatory to apply these two reports in accordance with what has been established there, not based on contradiction and inconsistency—which are far removed from the speech of the Messenger of Allah, peace and blessings of Allah be upon him.

فَإِنْ قِيلَ: فَلِمَ لَمْ يُحَرِّقْهَا؟ قِيلَ: لِأَنَّهُمْ بَادَرُوا وَحَضَرُوا الْجَمَاعَةَ، لَا يَجُوزُ غَيْرُ ذَلِكَ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ السُّلَيْمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا النُّفَيْلِيُّ هُوَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ - ثنا أَبُو الْمَلِيحِ هُوَ الْحَسَنُ بْنُ عُمَرَ الرَّقِّيُّ - حَدَّثَنِي يَزِيدُ بْنُ يَزِيدَ هُوَ ابْنُ جَابِرٍ - حَدَّثَنِي يَزِيدُ بْنُ الْأَصَمِّ قَالَ: سَمِعْت أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَقَدْ هَمَمْتُ أَنْ آمُرَ فِتْيَتِي فَتَجْمَعَ حُزَمًا مِنْ حَطَبٍ، ثُمَّ آتِيَ قَوْمًا يُصَلُّونَ فِي بُيُوتِهِمْ لَيْسَتْ بِهِمْ عِلَّةٌ فَأُحَرِّقَهَا عَلَيْهِمْ» .

قَالَ يَزِيدُ: فَقُلْت لِيَزِيدَ بْنِ الْأَصَمِّ: يَا أَبَا عَوْفٍ، الْجُمُعَةَ عَنَى أَوْ غَيْرَهَا؟ قَالَ: صُمَّتَا أُذُنَايَ إنْ لَمْ أَكُنْ سَمِعْت أَبَا هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَا ذَكَرَ جُمُعَةً وَلَا غَيْرَهَا ". قَالَ عَلِيٌّ: وَقَدْ أَقْدَمَ قَوْمٌ عَلَى الْكَذِبِ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - جَهَارًا فَقَالَ: إنَّمَا عَنَى الْمُنَافِقِينَ وَمَعَاذَ اللَّهِ مِنْ الْكَذِبِ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَمِنْ الْمُحَالِ الْبَحْتِ أَنْ يَكُونَ - عَلَيْهِ السَّلَامُ - يُرِيدُ الْمُنَافِقِينَ فَلَا يَذْكُرُهُمْ وَيَذْكُرُ تَارِكِي الصَّلَاةِ وَهُوَ لَا يُرِيدُهُمْ فَإِنْ ذَكَرُوا حَدِيثَ أَبِي هُرَيْرَةَ، وَابْنِ عُمَرَ كِلَاهُمَا عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إنَّ صَلَاةَ الْجَمَاعَةِ تَزِيدُ عَلَى صَلَاةِ الْمُنْفَرِدِ سَبْعًا وَعِشْرِينَ دَرَجَةً» .

قُلْنَا: هَذَانِ خَبَرَانِ صَحِيحَانِ، وَقَدْ صَحَّتْ الْأَخْبَارُ الَّتِي صَدَّرْنَاهَا، وَثَبَتَ أَنَّهُ لَا صَلَاةَ لِمُتَخَلِّفٍ عَنْ الْجَمَاعَةِ إلَّا أَنْ يَكُونَ مَعْذُورًا، فَوَجَبَ اسْتِعْمَالُ هَذَيْنِ الْخَبَرَيْنِ عَلَى مَا قَدْ صَحَّ هُنَالِكَ، لَا عَلَى التَّعَارُضِ وَالتَّنَاقُضِ الْمُبْعَدَيْنِ عَنْ كَلَامِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L7450 Thus, it is established that this preferential distinction applies only to the prayer of one with a valid excuse—which is permissible and lesser in merit than congregational prayer—as the Prophet (peace be upon him) reported.

فَصَحَّ أَنَّ هَذَا التَّفَاضُلَ إِنَّمَا هُوَ عَلَى صَلَاةِ الْمَعْذُورِ الَّتِي تَجُوزُ، وَهِيَ دُونَ صَلَاةِ الْجَمَاعَةِ فِي الْفَضْلِ كَمَا أَخْبَرَ - عَلَيْهِ السَّلَامُ -.

L7451 Whoever interprets these two reports contrary to what we have mentioned will have incurred opposition to the Messenger of Allah (peace be upon him) in the other narrations, disbelieved his statement (peace be upon him) that "there is no prayer outside congregational prayer except with an excuse," treated his warning lightly, and disobeyed his command (peace be upon him) to respond to the call to prayer.

وَمَنْ حَمَلَ هَذَيْنِ الْخَبَرَيْنِ عَلَى غَيْرِ مَا ذَكَرْنَا حَصَلَ عَلَى خِلَافِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الْأَحَادِيثِ الْأُخَرِ، وَعَلَى تَكْذِيبِهِ - عَلَيْهِ السَّلَامُ - فِي قَوْلِهِ: أَنْ لَا صَلَاةَ فِي غَيْرِ الْجَمَاعَةِ إِلَّا لِمَعْذُورٍ، وَاسْتَخَفَّ بِوَعِيدِهِ، وَعَصَى أَمْرَهُ - عَلَيْهِ السَّلَامُ - فِي إِجَابَةِ النِّدَاءِ.

L7452 Is it not an exceedingly grave matter that one of two or more individuals leads the prayer?

وَبِأَنْ يَؤُمَّ الِاثْنَيْنِ فَصَاعِدًا أَحَدُهُمَا، وَهَذَا عَظِيمٌ جِدًّا؟

L7453 And this which we have said is like the statement of Allah, the Exalted: "Not equal are the believers who remain behind - other than those with valid excuses - and those who strive in jihad in Allah's cause with their wealth and lives. Allah has elevated those who strive with their wealth and lives above those who remain behind by a degree. To each [group] Allah has promised the finest reward, and Allah has favored those who strive over those who remain behind with an immense reward - and ranks from Him" [An-Nisa 4:95-96].[52]

وَهَذَا الَّذِي قُلْنَا: هُوَ مِثْلُ قَوْلِ اللَّهِ تَعَالَى: {لا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلا وَعَدَ اللَّهُ الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا} [النساء: ٩٥] {دَرَجَاتٍ مِنْهُ} [النساء: ٩٦] .

L7454–7455 The Exalted has explicitly decreed that whoever neglects to join jihad without valid excuse is condemned in the strongest terms, as emphasized in numerous Quranic verses. Among these is His declaration: {O you who believe! What ails you that when you are commanded to march forth in Allah's cause, you become sluggish towards the earth? Do you prefer the life of this world over the Hereafter? Yet the enjoyment of worldly life compared to the Hereafter is but insignificant} [9:38]. {If you do not march forth, He will inflict upon you a grievous punishment and replace you with another people} [9:39] - among many other verses.[53]

فَنَصَّ تَعَالَى عَلَى أَنَّ الْمُتَخَلِّفَ عَنِ الْجِهَادِ بِغَيْرِ عُذْرٍ مَذْمُومٌ أَشَدَّ الذَّمِّ فِي غَيْرِ مَا مَوْضِعٍ مِنَ الْقُرْآنِ -: مِنْهَا قَوْلُه تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمُ انْفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الأَرْضِ أَرَضِيتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الآخِرَةِ إِلا قَلِيلٌ} [التوبة: ٣٨] {إِلا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ} [التوبة: ٣٩] فِي آيَاتٍ كَثِيرَةٍ جِدًّا.

L7456–7458 Then Allah the Exalted clarified that the mujāhidīn are preferred over those

ثُمَّ بَيَّنَ اللَّهُ تَعَالَى أَنَّ الْمُجَاهِدِينَ مُفَضَّلُونَ عَلَى الْقَاعِدِينَ دَرَجَةً وَدَرَجَاتٍ، فَصَحَّ أَنَّهُ إِنَّمَا عَنَى الْقَاعِدِينَ الْمَعْذُورِينَ الَّذِينَ لَهُمْ نَصِيبٌ مِنْ وَعْدِ اللَّهِ الْحُسْنَى وَالْأَجْرُ، لَا الَّذِينَ

[52] **Qur'an references (L7453):** Qur'an 4:95 (An-Nisa); Qur'an 4:96 (An-Nisa).
[53] **Qur'an references (L7455):** Qur'an 9:38 (At-Tawbah); Qur'an 9:39 (At-Tawbah).

who remain behind by one degree and multiple degrees. Thus, it is established that He only meant the excused ones who remain behind—those entitled to a share of Allah's goodly promise and reward—not those threatened with punishment? And as the Prophet (peace be upon him) informed us that the prayer of one sitting is half the prayer of one standing, and there is no disagreement with us that one who prays sitting without an excuse has no reward or share in the prayer. Hence, it is confirmed that the mentioned ratio of virtue applies only to those permitted to pray sitting due to an excuse such as fear, illness, or in supererogatory prayers. If they intend to restrict this solely to supererogatory prayers, then we ask them for evidence of that—but do they have any basis for it except by falsely claiming that the excused person in obligatory prayers has their prayer equal to that of one standing? This is a false claim contradicting the general statement of the Prophet (peace be upon him): "The prayer of one sitting is half the prayer of one standing," without any specification from him (peace be upon him)? Additionally, Ḥummām ibn Aḥmad narrated to us, saying: ʿAbbās ibn Aṣbagh narrated to us, Muḥammad ibn ʿAbd al-Malik ibn Ayman narrated to us, Bakr ibn Ḥammād and Judge Aḥmad ibn Muḥammad al-Birtī—Judge al-Birtī said: Abū Maʿmar, who is ʿAbdullāh ibn ʿAmr al-Raqqī, narrated to us, ʿAbd al-Wārith—Bakr said: Musaddad narrated to us, Yaḥyā ibn Saʿīd al-Qaṭṭān and ʿAbd al-Wārith ibn Saʿīd al-Tannūrī. Then they both concurred in narration from al-Ḥusayn al-Muʿallim, from ʿAbdullāh ibn Buraydah, from ʿImrān ibn al-Ḥuṣayn. Al-Qāḍī al-Birtī narrated in his ḥadīth: Indeed ʿImrān ibn al-Ḥuṣayn—who suffered from hemorrhoids—reported to him that he asked the Messenger of Allāh, peace and blessings be upon him, about praying while sitting. The Prophet, peace be upon him, said: "Whoever prays standing, it is superior. Whoever prays sitting receives half the reward of one standing, and whoever prays lying down receives half the reward of one sitting." ʿAlī said: "Our opponents do not permit voluntary prayers through gestures for those who are healthy, thus their interpretation is entirely invalidated—and all praise belongs to Allāh the Exalted."[54]

تُوعَدُوا بِالْعَذَابِ؟ وَكَمَا أَخْبَرَ - عَلَيْهِ السَّلَامُ - أَنَّ صَلَاةَ الْقَاعِدِ عَلَى النِّصْفِ مِنْ صَلَاةِ الْقَائِمِ، وَلَمْ يَخْتَلِفُوا مَعَنَا فِي أَنَّ الْمُصَلِّيَ قَاعِدًا بِغَيْرِ عُذْرٍ لَا أَجْرَ لَهُ، وَلَا نَصِيبَ مِنْ الصَّلَاةِ، فَصَحَّ أَنَّ النِّسْبَةَ الْمَذْكُورَةَ مِنْ الْفَضْلِ إنَّمَا هِيَ بَيْنَ الْمُبَاحِ لَهُ الصَّلَاةُ قَاعِدًا لِعُذْرٍ مِنْ خَوْفٍ أَوْ مَرَضٍ أَوْ فِي نَافِلَةٍ؟ فَإِنْ أَرَادُوا أَنْ يَخُصُّوا بِذَلِكَ النَّافِلَةَ فَقَطْ، سَأَلْنَاهُمْ الدَّلِيلَ عَلَى ذَلِكَ؟ وَلَا سَبِيلَ لَهُمْ إلَيْهِ، إلَّا بِدَعْوَى فِي أَنَّ الْمَعْذُورَ فِي الْفَرِيضَةِ صَلَاتُهُ كَصَلَاةِ الْقَائِمِ، وَهَذِهِ دَعْوَى كَاذِبَةٌ مُخَالِفَةٌ لِعُمُومِ قَوْلِهِ - عَلَيْهِ السَّلَامُ -: «صَلَاةُ الْقَاعِدِ عَلَى النِّصْفِ مِنْ صَلَاةِ الْقَائِمِ» دُونَ تَخْصِيصٍ مِنْهُ - عَلَيْهِ السَّلَامُ -؟ وَأَيْضًا - فَإِنَّ حُمَامَ بْنَ أَحْمَدَ حَدَّثَنَا قَالَ: ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا بَكْرُ بْنُ حَمَّادٍ، وَالْقَاضِي أَحْمَدُ بْنُ مُحَمَّدٍ الْبِرْتِيُّ -: قَالَ الْقَاضِي الْبِرْتِيُّ: ثنا أَبُو مَعْمَرٍ هُوَ عَبْدُ اللَّهِ بْنُ عَمْرٍو الرَّقِّيُّ ثنا عَبْدُ الْوَارِثِ -: وَقَالَ بَكْرٌ: ثنا مُسَدَّدٌ ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ وَعَبْدُ الْوَارِثِ بْنُ سَعِيدٍ التَّنُّورِيُّ ثُمَّ اتَّفَقَا عَنْ الْحُسَيْنِ الْمُعَلِّمِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ -: قَالَ الْقَاضِي الْبِرْتِيُّ فِي حَدِيثِهِ: إنَّ عِمْرَانَ بْنَ الْحُصَيْنِ حَدَّثَهُ - وَكَانَ رَجُلًا مَبْسُورًا: «أَنَّهُ سَأَلَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ صَلَاةِ الرَّجُلِ وَهُوَ قَاعِدٌ، فَقَالَ - عَلَيْهِ السَّلَامُ -: مَنْ صَلَّى قَائِمًا فَهُوَ أَفْضَلُ، وَمَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ، وَمَنْ صَلَّى نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ» قَالَ عَلِيٌّ: وَخُصُومُنَا لَا يُجِيزُونَ التَّنَفُّلَ بِالْإِيمَاءِ لِلصَّحِيحِ، فَبَطَلَ تَأْوِيلُهُمْ جُمْلَةً - وَلِلَّهِ تَعَالَى الْحَمْدُ.

[54] **Hadith references (L7456):** Sahih al-Bukhari 1116; Sunan Ibn Majah 1231; Sunan an-Nasai 1660.

L7459 There is no doubt that one who performs good deeds is superior to another prevented by an excuse from doing so. This is explicitly stated in the narration where the poor said: “O Messenger of Allah, those with abundant wealth have taken the rewards!” Thereupon, the Messenger of Allah (peace and blessings of Allah be upon him) taught them the *dhikr* he had taught them. When the wealthy learned of it, they practiced it in addition to what they were already doing—freeing slaves and giving charity. The poor mentioned this to the Messenger of Allah (peace and blessings of Allah be upon him), and he said: “That is the bounty of Allah, which He grants to whom He wills.”[55]

وَلَا شَكَّ فِي أَنَّ مَنْ فَعَلَ الْخَيْرَ أَفْضَلُ مِنْ آخَرَ مَنَعَهُ الْعُذْرُ مِنْ فِعْلِهِ، وَهَذَا مَنْصُوصٌ عَلَيْهِ فِي الْخَبَرِ الَّذِي فِيهِ -: إنَّ الْفُقَرَاءَ قَالُوا: يَا رَسُولَ اللَّهِ، ذَهَبَ أَصْحَابُ الدُّثُورِ بِالْأُجُورِ، فَعَلَّمَهُمْ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الذِّكْرَ الَّذِي عَلَّمَهُمْ، فَبَلَغَ الْأَغْنِيَاءَ فَفَعَلُوهُ زَائِدًا عَلَى مَا كَانُوا يَفْعَلُونَهُ مِنْ الْعِتْقِ وَالصَّدَقَةِ، فَذَكَرَ الْفُقَرَاءُ ذَلِكَ لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: «ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ» .

L7460 There is no disagreement that one who performs the pilgrimage is superior to one who does not - including those prevented by a valid excuse - and the same applies to all other acts of worship. Indeed, an authentic report states: “Whoever intends a good deed but does not act upon it, one good deed is recorded for him; and if he performs it, ten good deeds are recorded for him.”

وَلَا خِلَافَ فِي أَنَّ مَنْ حَجَّ أَفْضَلُ مِمَّنْ لَمْ يَحُجَّ مِمَّنْ أَقْعَدَهُ الْعُذْرُ، وَهَكَذَا فِي سَائِرِ الْأَعْمَالِ - وَقَدْ جَاءَ فِي الْأَثَرِ الصَّحِيحِ: «مَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْرًا» .

L7461–7463 Did he—peace be upon him—generalize [the ruling] to include one who did not perform it, whether with an excuse or without? If they cite the transmitted report regarding one who had a regular nightly devotion but was prevented by illness or sleep: “Is it recorded for him?” We reply: We do not deny the specification of whatever Allah the Exalted wills to specify when a textual evidence states so. We only reject specification through personal opinion, conjecture, or mere claim. His standing [in prayer] may indeed be recorded for him as in the hadith, and the reward of the one who prays is multiplied tenfold according to his standing. This is plausible and consistent with all scriptural texts—and success comes from Allah alone. If they cite: “The Messenger of Allah—peace and blessings be upon him—led people in prayer in his house while his foot was dislocated and in the house of Anas?” We respond: Yes, and he—peace be upon him—was excused due to his dislocated foot. Those with him cannot be free from either... They may all be the people of the mosque, so they prayed there, forming the congregation there.

فَعَمَّ - عَلَيْهِ السَّلَامُ - مَنْ لَمْ يَعْمَلْهَا بِعُذْرٍ أَوْ غَيْرِ عُذْرٍ؟ فَإِنْ ذَكَرُوا الْأَثَرَ الْوَارِدَ فِيمَنْ كَانَ لَهُ حِزْبٌ مِنْ اللَّيْلِ فَأَقْعَدَهُ عَنْهُ الْمَرَضُ أَوْ النَّوْمُ: كُتِبَ لَهُ؟ قُلْنَا: لَا نُنْكِرُ تَخْصِيصَ مَا شَاءَ اللَّهُ تَعَالَى تَخْصِيصَهُ إذَا وَرَدَ النَّصُّ بِذَلِكَ، وَإِنَّمَا نُنْكِرُهُ بِالرَّأْيِ وَالظَّنِّ وَالدَّعْوَى، وَقَدْ يُكْتَبُ لَهُ الْقِيَامُ كَمَا فِي الْحَدِيثِ، وَيُضَاعَفُ الْأَجْرُ لِلْقَائِمِ عَشَرَةَ أَمْثَالِ قِيَامِهِ، فَهَذَا مُمْكِنٌ مُوَافِقٌ لِسَائِرِ النُّصُوصِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ. فَإِنْ ذَكَرُوا: «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَمَّ النَّاسَ فِي بَيْتِهِ وَهُوَ مُنْفَكُّ الْقَدَمِ وَفِي مَنْزِلِ أَنَسٍ؟» قُلْنَا: نَعَمْ، وَهُوَ مَعْذُورٌ - عَلَيْهِ السَّلَامُ - بِانْفِكَاكِ قَدَمِهِ، وَلَا يَخْلُو الَّذِينَ مَعَهُ مِنْ أَنْ يَكُونُوا جَمِيعَ أَهْلِ الْمَسْجِدِ فَصَلَّوْا هُنَالِكَ، فَهُنَالِكَ كَانَتْ الْجَمَاعَةُ، وَهَذَا لَا نُنْكِرُهُ، أَوْ مِنْ أَنْ يَكُونُوا مِمَّنْ لَزِمَهُ الْكَوْنُ مَعَهُ - عَلَيْهِ السَّلَامُ - لِضَرُورَةٍ، فَهَذَا عُذْرٌ، وَتَكُونُ إمَامَتُهُ فِي مَنْزِلِ أَنَسٍ فِي غَيْرِ وَقْتِ صَلَاةِ فَرْضٍ، لَكِنْ تَطَوُّعًا؟ وَكُلُّ هَذَا لَا يُعَارَضُ بِهِ مَا ثَبَتَ

[55] **Qur’an references (L7459):** Qur’an 5:54 (Al-Ma’idah); Qur’an 57:21 (Al-Hadid); Qur’an 62:4 (Al-Jumu’ah).

مِنْ وُجُوبِ فَرْضِ الصَّلَاةِ فِي جَمَاعَةٍ، وَوُجُوبِ إِجَابَةِ دَاعِي اللَّهِ تَعَالَى فِي قَوْلِهِ: " حَيَّ عَلَى الصَّلَاةِ "؟ .

We do not deny this. Alternatively, they might be among those compelled by necessity to remain with him (peace be upon him)—this constitutes an excuse. Would his leading prayer in Anas's house outside the time of obligatory prayer count as voluntary prayer? None of this opposes the established obligation of prescribed prayer in congregation or the duty to respond to the caller proclaiming Allah's exalted message in the phrase: "Come to prayer."

وَقَالَ الشَّافِعِيُّ: هِيَ فَرْضٌ عَلَى الْكِفَايَةِ؟ قَالَ عَلِيٌّ: وَهَذِهِ دَعْوَى بِلَا بُرْهَانٍ، وَإِذْ أَقَرَّ بِأَنَّهَا فَرْضٌ، ثُمَّ ادَّعَى سُقُوطَ الْفَرْضِ لَمْ يُصَدَّقْ إِلَّا بِنَصٍّ وَقَدْ قَالَ: بِمِثْلِ هَذَا جَمَاعَةٌ مِنْ السَّلَفِ -: رُوِّينَا عَنْ أَبِي هُرَيْرَةَ أَنَّهُ رَأَى إِنْسَانًا خَرَجَ مِنْ الْمَسْجِدِ بَعْدَ النِّدَاءِ فَقَالَ " أَمَّا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ".

L7464 Al-Shafi'i said: "Is it a collective obligation?" 'Ali replied: "This is an unsupported claim. Having acknowledged it as an obligation, then asserting its cessation, he cannot be deemed credible except through textual evidence." It is reported that a group of the Salaf upheld this position—as narrated from Abu Hurayrah, who saw a man leave the mosque after the prayer call and declared: "As for this one, he has disobeyed Abu al-Qasim—may Allah's peace and blessings be upon him."

وَرُوِّينَا عَنْ أَبِي الْأَحْوَصِ عَنْ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ: " حَافِظُوا عَلَى هَذِهِ الصَّلَوَاتِ الْخَمْسِ حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى، وَلَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنْهُنَّ إِلَّا مُنَافِقٌ بَيِّنُ النِّفَاقِ، وَلَقَدْ رَأَيْتُنَا وَإِنَّ الرَّجُلَ يُهَادَى بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ فِي الصَّفِّ وَمَا مِنْكُمْ أَحَدٌ إِلَّا لَهُ مَسْجِدٌ فِي بَيْتِهِ، وَلَوْ صَلَّيْتُمْ فِي بُيُوتِكُمْ وَتَرَكْتُمْ مَسَاجِدَكُمْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَكَفَرْتُمْ ".

L7465 It has been narrated to us from Abī al-Aḥwaṣ from Ibn Masʿūd that he said: "Preserve these five prayers **when** they are called, for they are among the **guided practices**. **Truly, I have seen us** when **no one stayed away** from them except a **clear hypocrite**. **Truly, I have seen us** when a man would be **supported** between two men until he **took his place** in the row. There is none among you except that he has a place of prayer in his house. If you were to pray in your homes and abandon your mosques, you would **abandon** the **Sunnah** of your Prophet. If you were to abandon the **Sunnah** of your Prophet, you would **disbelieve**."

وَمِنْ طَرِيقِ وَكِيعٍ عَنْ مِسْعَرِ بْنِ كِدَامٍ عَنْ أَبِي حُصَيْنٍ عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: مَنْ سَمِعَ الْمُنَادِيَ فَلَمْ يُجِبْ مِنْ غَيْرِ عُذْرٍ فَلَا صَلَاةَ لَهُ.

L7466 And through the narration of Wakiʿ from Misʿar ibn Kidām from Abū Ḥuṣayn from Abū Burdah ibn Abī Mūsā from Abū Mūsā al-Ashʿarī, who said: Whoever hears the caller to prayer and does not respond to the call without an excuse, there is no prayer for him.

وَعَنْ ابْنِ مَسْعُودٍ: مَنْ سَمِعَ الْمُنَادِيَ فَلَمْ يُجِبْ مِنْ غَيْرِ عُذْرٍ فَلَا صَلَاةَ لَهُ؟ وَعَنْ مَعْمَرٍ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّهُ صَلَّى رَكْعَتَيْنِ مِنْ الْمَكْتُوبَةِ فِي بَيْتِهِ فَسَمِعَ الْإِقَامَةَ فَخَرَجَ إِلَيْهَا؟ قَالَ عَلِيٌّ: لَوْ أَجْزَأَتْ ابْنَ عُمَرَ صَلَاتُهُ فِي مَنْزِلِهِ مَا قَطَعَهَا؟

L7467–7469 From Ibn Masʿūd: "Whoever hears the caller to prayer and does not respond without an excuse - there is no prayer for him." Narrated by Maʿmar from Ayyūb al-Sakhtiyānī from Nāfiʿ from Ibn ʿUmar: "That he prayed two rakʿahs of..." If he prayed the obligatory prayer in his house and heard the iqāmah, then went out to it? ʿAlī said: Had Ibn ʿUmar's prayer in his home been

valid, would he have abandoned it? From Abū Hurayrah: It would be better for a son of Adam to have his ears filled with molten lead than to hear the mu'adhdhin and not respond to him. From Sufyān al-Thawrī, from Manṣūr, from ʿAdī ibn Thābit al-Anṣārī, from ʿĀ'ishah, the Mother of the Believers, who said: Whoever hears the call and does not come to it neither intends good nor is good intended for him. From Yaḥyā ibn Saʿīd al-Qaṭṭān: Abū Ḥayyān Yaḥyā ibn Saʿīd al-Taymī reported to us: My father narrated to me from ʿAlī ibn Abī Ṭālib: There is no valid prayer for the neighbor of the mosque except in the mosque. He was asked: O Commander of the Faithful, who is the neighbor of the mosque? He replied: One who hears the adhān. A similar narration is transmitted via Sufyān ibn ʿUyaynah and Sufyān al-Thawrī, from the aforementioned Abū Ḥayyān, from his father, from ʿAlī.

وَعَنْ أَبِي هُرَيْرَةَ: لَأَنْ يُمْتَلِئَ أُذُنَا ابْنِ آدَمَ رَصَاصًا مُذَابًا خَيْرٌ لَهُ مِنْ أَنْ يَسْمَعَ الْمُنَادِيَ فَلَا يُجِيبُهُ؟ وَعَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ مَنْصُورٍ عَنْ عَدِيِّ بْنِ ثَابِتٍ الْأَنْصَارِيِّ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: مَنْ سَمِعَ النِّدَاءَ فَلَمْ يَأْتِهِ فَلَمْ يُرِدْ خَيْرًا وَلَمْ يُرَدْ بِهِ وَعَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ: ثنا أَبُو حَيَّانَ يَحْيَى بْنُ سَعِيدٍ التَّيْمِيُّ حَدَّثَنِي أَبِي عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: لَا صَلَاةَ لِجَارِ الْمَسْجِدِ إِلَّا فِي الْمَسْجِدِ؟ فَقِيلَ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، وَمَنْ جَارُ الْمَسْجِدِ؟ قَالَ: مَنْ سَمِعَ الْأَذَانَ وَمِثْلُهُ مِنْ طَرِيقِ سُفْيَانَ بْنِ عُيَيْنَةَ، وَسُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي حَيَّانَ الْمَذْكُورِ عَنْ أَبِيهِ عَنْ عَلِيٍّ.

L7470 And from Muhammad ibn Ja'far from Shu'bah from 'Adi ibn Thabit: I heard Sa'id ibn Jubayr narrating from Ibn 'Abbas that he said: Whoever hears the call to prayer and does not come [to join the congregation], his prayer is not valid except due to a valid excuse.

وَعَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ عَدِيِّ بْنِ ثَابِتٍ سَمِعْت سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: مَنْ سَمِعَ النِّدَاءَ، ثُمَّ لَمْ يَأْتِ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ.

L7471 There is no concession for any of Allah's creation in urban areas or villages who hear the adhan and the iqamah to abandon prayer. Ibn Jurayj said: I asked him, "Even if he is selling goods and fears they will be lost if he leaves them?" He replied, "No, there is no concession for him in that." I said, "What if he is ill, has eye inflammation that does not prevent him [from attending prayer], or suffers pain in his hand?" He said, "I prefer that he make the effort." I asked him, "What about someone from the village who does not hear the call, even if he is near the mosque?" He replied, "If he wishes, let him come; otherwise, let him stay."

وَعَنْ عَطَاءٍ: لَيْسَ لِأَحَدٍ مِنْ خَلْقِ اللَّهِ تَعَالَى فِي الْحَضَرِ وَالْقَرْيَةِ يَسْمَعُ النِّدَاءَ وَالْإِقَامَةَ -: رُخْصَةٌ فِي أَنْ يَدَعَ الصَّلَاةَ قَالَ ابْنُ جُرَيْجٍ: فَقُلْت لَهُ: وَإِنْ كَانَ عَلَى بَزٍّ يَبِيعُهُ يَفْرَقُ إِنْ قَامَ عَنْهُ أَنْ يَضِيعَ؟ قَالَ: لَا، لَا رُخْصَةَ لَهُ فِي ذَلِكَ؟ قُلْت: إِنْ كَانَ بِهِ مَرَضٌ أَوْ رَمَدٌ غَيْرُ حَابِسٍ أَوْ تَشْتَكِي يَدُهُ؟ قَالَ: أَحَبُّ إِلَيَّ أَنْ يَتَكَلَّفَ، قُلْت لَهُ: أَرَأَيْت مَنْ لَمْ يَسْمَعْ النِّدَاءَ مِنْ أَهْلِ الْقَرْيَةِ وَإِنْ كَانَ قَرِيبًا مِنْ الْمَسْجِدِ؟ قَالَ: إِنْ شَاءَ فَلْيَأْتِ، وَإِنْ شَاءَ فَلْيَجْلِسْ

L7472 From 'Aṭā': We used to hear that none would abstain from congregational prayer except a hypocrite. And from Ibrāhīm al-Nakha'ī: He did not grant a concession to abandon prayer in congregation except for one who is sick or fearful.

؟ وَعَنْ عَطَاءٍ: كُنَّا نَسْمَعُ أَنَّهُ لَا يَتَخَلَّفُ عَنْ الْجَمَاعَةِ إِلَّا مُنَافِقٌ وَعَنْ إبْرَاهِيمَ النَّخَعِيِّ: أَنَّهُ كَانَ لَا يُرَخِّصُ فِي تَرْكِ الصَّلَاةِ فِي الْجَمَاعَةِ إِلَّا لِمَرِيضٍ أَوْ خَائِفٍ؟

L7473–7474 From Hisham ibn Hassan, from al-Hasan, who said: "When a man hears the call to prayer, he is accounted." From Sufyan ibn Uyaynah, who narrated:

Abd al-Rahman ibn Harmalah reported: “I was with Sa‘id ibn al-Musayyib when a man came to ask him about a matter. The caller proclaimed the prayer, and the man sought to leave. Sa‘id said: ’The prayer has been called.’ The man replied: ’My companions have departed, and my mount is at the door.’ Sa‘id said: ’Do not leave, for the Messenger of Allah—peace and blessings be upon him—said: ”None leaves this mosque after the call except a hypocrite, unless a man departs intending to return to the prayer.“’ The man insisted on leaving. Sa‘id said: ’Deal with this man.”’ He continued: “One day while I was with him, a man came and said: ’O Abu Muhammad, did you not see the man?’—meaning the one who had left—’He fell from his mount and broke his leg.’ Sa‘id said: ’I indeed suspected something would befall him.’ This is the view of Abu Sulayman and all our companions. As for women, there is no dispute that their attendance at congregational prayer is not obligatory. Authentic reports confirm that the Prophet’s wives—peace and blessings be upon him—remained in their chambers and did not go to the mosque. People differed regarding which is superior for them: praying in their homes or in mosques with congregations. The proof for our position—as we have mentioned—is the statement of the Messenger of Allah—peace and blessings be upon him: ’Congregational prayer exceeds individual prayer by twenty-seven degrees.”’

وَعَنْ هِشَامِ بْنِ حَسَّانٍ عَنْ الْحَسَنِ قَالَ: إذَا سَمِعَ الرَّجُلُ الْأَذَانَ فَقَدْ اُحْتُبِسَ؟ وَعَنْ سُفْيَانَ بْنِ عُيَيْنَةَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ حَرْمَلَةَ قَالَ: كُنْت عِنْدَ سَعِيدِ بْنِ الْمُسَيِّبِ فَجَاءَهُ رَجُلٌ فَسَأَلَهُ عَنْ بَعْضِ الْأَمْرِ وَنَادَى الْمُنَادِي فَأَرَادَ أَنْ يَخْرُجَ فَقَالَ لَهُ سَعِيدٌ: قَدْ نُودِيَ بِالصَّلَاةِ، فَقَالَ لَهُ الرَّجُلُ: إنَّ أَصْحَابِي قَدْ مَضَوْا وَهَذِهِ رَاحِلَتِي بِالْبَابِ، فَقَالَ لَهُ سَعِيدٌ: لَا تَخْرُجْ، فَإِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَا يَخْرُجُ مِنْ هَذَا الْمَسْجِدِ بَعْدَ النِّدَاءِ إلَّا مُنَافِقٌ، إلَّا رَجُلٌ خَرَجَ وَهُوَ يُرِيدُ الرَّجْعَةَ إلَى الصَّلَاةِ» فَأَبَى الرَّجُلُ إلَّا الْخُرُوجَ، فَقَالَ سَعِيدٌ: دُونَكُمْ الرَّجُلُ، قَالَ: فَإِنِّي عِنْدَهُ ذَاتَ يَوْمٍ إذْ جَاءَهُ رَجُلٌ فَقَالَ: يَا أَبَا مُحَمَّدٍ أَلَمْ تَرَ الرَّجُلَ؟ - يَعْنِي ذَلِكَ الَّذِي خَرَجَ - وَقَعَ عَنْ رَاحِلَتِهِ فَانْكَسَرَتْ رِجْلُهُ قَالَ سَعِيدٌ: قَدْ ظَنَنْت أَنَّهُ سَيُصِيبُهُ أَمْرٌ؟ وَهُوَ قَوْلُ أَبِي سُلَيْمَانَ، وَجَمِيعِ أَصْحَابِنَا؟ وَأَمَّا النِّسَاءُ فَلَا خِلَافَ فِي أَنَّ شُهُودَهُنَّ الْجَمَاعَةَ لَيْسَ فَرْضًا؟ وَقَدْ صَحَّ فِي الْآثَارِ كَوْنُ نِسَاءِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي حُجَرِهِنَّ لَا يَخْرُجْنَ إلَى الْمَسْجِدِ؟ وَاخْتَلَفَ النَّاسُ فِي أَيِّ الْأَمْرَيْنِ أَفْضَلُ لَهُنَّ؟ أَصَلَاتُهُنَّ فِي بُيُوتِهِنَّ؟ أَمْ فِي الْمَسَاجِدِ فِي الْجَمَاعَاتِ -: وَبُرْهَانُ صِحَّةِ قَوْلِنَا -: هُوَ مَا قَدْ ذَكَرْنَا مِنْ قَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إنَّ صَلَاةَ الْجَمَاعَةِ تَفْضُلُ صَلَاةَ الْمُنْفَرِدِ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً» .

L7475 This is a general ruling from which it is impermissible to exclude women in favor of others besides them.

وَهَذَا عُمُومٌ لَا يَجُوزُ أَنْ يُخَصَّ مِنْهُ النِّسَاءُ مِنْ غَيْرِهِنَّ -

L7476 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul-Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to us: From Harmalah ibn Yahya, from Ibn Wahb, from Yunus ibn Yazid, from Ibn Shihab, from Salim ibn Abdullah ibn Umar that his father Abdullah ibn Umar said: I heard the Messenger of Allah, peace and blessings be upon him, say: “Do

: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ أَنَا حَرْمَلَةُ بْنُ يَحْيَى أَنَا ابْنُ وَهْبٍ أَنَا يُونُسُ هُوَ ابْنُ يَزِيدَ - عَنْ ابْنِ شِهَابٍ أَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ أَبَاهُ عَبْدَ اللَّهِ بْنَ عُمَرَ

not prevent your women from the mosques if they seek your permission to go to them."

قَالَ: سَمِعْت رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: «لَا تَمْنَعُوا نِسَاءَكُمْ الْمَسَاجِدَ إذَا اسْتَأْذَنَّكُمْ إلَيْهَا» .

L7477 Bilal ibn Abdullah said, "By Allah, we will prevent them!" Then Abdullah ibn Umar turned to him and reviled him harshly—I had never heard him use such language before—saying, "I am telling you about the Messenger of Allah, peace and blessings be upon him, and you say, 'By Allah, we will prevent them'?"

فَقَالَ بِلَالُ بْنُ عَبْدِ اللَّهِ: وَاَللَّهِ لَنَمْنَعُهُنَّ، فَأَقْبَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ فَسَبَّهُ سَبًّا سَيِّئًا، مَا سَمِعْته سَبَّهُ مِثْلَهُ قَطُّ قَالَ: أُخْبِرُكَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَتَقُولُ: وَاَللَّهِ لَنَمْنَعُهُنَّ

L7478–7480 And by the same chain to Muslim: It was narrated to us by 'Amr an-Nāqid and Zuhayr ibn Ḥarb, both from Sufyān ibn 'Uyaynah, from az-Zuhrī, who heard Sālim ibn 'Abd Allāh ibn 'Umar narrating from his father, attributing it to the Prophet (peace and blessings be upon him), who said: "When... If the wife of any one of you asks his permission to go to the mosque, he must not prevent her.[56]

وَبِهِ إلَى مُسْلِمٍ: حَدَّثَنَا عَمْرٌو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ كِلَاهُمَا عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ الزُّهْرِيِّ سَمِعَ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ يُحَدِّثُ عَنْ أَبِيهِ يَبْلُغُ بِهِ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إذَا اسْتَأْذَنَتْ أَحَدَكُمْ امْرَأَتُهُ إلَى الْمَسْجِدِ فَلَا يَمْنَعْهَا» .

L7481 And through him to Muslim: Muhammad ibn Abdullah ibn Numayr narrated to us: His father and Abdullah ibn Idris both said: Ubaydullah ibn Umar narrated to us from Nafi from Ibn Umar, who said: The Messenger of Allah (peace be upon him) said: "Do not prevent the female servants of Allah from Allah's mosques."

وَبِهِ إلَى مُسْلِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ثنا أَبِي، وَعَبْدُ اللَّهِ بْنُ إدْرِيسَ قَالَا: ثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: إنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَا تَمْنَعُوا إمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ» .

L7482 And with his chain to Muslim: Abu Kurayb narrated to us; Abu Mu'awiyah narrated to us from al-A'mash from Mujahid from Ibn 'Umar, who said: The Messenger of Allah (peace be upon him) said: "Do not prevent women from going out to the mosques at night."[57]

وَبِهِ إلَى مُسْلِمٍ: حَدَّثَنَا أَبُو كُرَيْبٍ ثنا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ مُجَاهِدٍ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا تَمْنَعُوا النِّسَاءَ مِنْ الْخُرُوجِ إلَى الْمَسَاجِدِ بِاللَّيْلِ» .

L7483 And through him to Muslim: Abu Bakr ibn Abi Shaybah narrated to us; Yahya ibn Sa'id al-Qattan narrated to us from Muhammad ibn 'Ajlan; Bukayr ibn 'Abdullah ibn al-Ashajj narrated to us from Busr ibn Sa'id, from Zaynab - the wife of Abdullah ibn Mas'ud (Ibn Mas'ud) - who said: The Messenger of Allah (peace be upon him) told us: «If any one of you women is present at the mosque, she must not touch perfume.»

وَبِهِ إلَى مُسْلِمٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ ثنا بُكَيْرُ بْنُ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْنَبَ امْرَأَةِ ابْنِ مَسْعُودٍ قَالَتْ: قَالَ لَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إذَا شَهِدَتْ إحْدَاكُنَّ الْمَسْجِدَ فَلَا تَمَسَّ طِيبًا» .

[56] **Hadith references (L7478):** Sahih Muslim 442a.
[57] **Hadith references (L7482):** Sahih Muslim 442e.

حَدَّثَنَا حُمَامٌ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا مُحَمَّدُ بْنُ وَضَّاحٍ ثنا حَامِدٌ هُوَ ابْنُ يَحْيَى الْبَلْخِيُّ - ثنا سُفْيَانُ هُوَ ابْنُ عُيَيْنَةَ - عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَلْقَمَةَ بْنِ وَقَّاصٍ اللَّيْثِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ، وَلَا يَخْرُجْنَ إِلَّا وَهُنَّ تَفِلَاتٌ» .

L7484 Ḥammām reported through the chain: ʿAbbās ibn Aṣbagh → Muḥammad ibn ʿAbd al-Malik ibn Ayman → Muḥammad ibn Waḍḍāḥ → Ḥāmid (Ibn Yaḥyā al-Balkhī) → Sufyān (Ibn ʿUyaynah) → Muḥammad ibn ʿAmr ibn ʿAlqamah ibn Waqqāṣ al-Laythī → Abū Salamah ibn ʿAbd al-Raḥmān ibn ʿAwf → Abū Hurayrah, who said: The Messenger of Allah—peace and blessings be upon him—said: “Do not prevent the believing women from Allah’s mosques, nor should they go out except when they are unadorned.”

قَالَ عَلِيٌّ: وَهَذَا نَفْسُ قَوْلِنَا، فَإِذَا خَرَجْنَ مُتَزَيِّنَاتٍ أَوْ مُتَطَيِّبَاتٍ فَهُنَّ عَاصِيَاتٌ لِلَّهِ تَعَالَى، خَارِجَاتٌ بِخِلَافِ مَا أُمِرْنَ، فَلَا يَحِلُّ إرْسَالُهُنَّ حِينَئِذٍ أَصْلًا.

L7485 Ali said: This is precisely our view. If they go out adorned or perfumed, they are disobeying Allah the Exalted by venturing contrary to what they were commanded. Thus, it is impermissible to permit their going out at all in that case.

وَالْآثَارُ فِي حُضُورِ النِّسَاءِ صَلَاةَ الْجَمَاعَةِ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مُتَوَاتِرَةٌ فِي غَايَةِ الصِّحَّةِ، لَا يُنْكِرُ ذَلِكَ إلَّا جَاهِلٌ -: كَحَدِيثِ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ «إنْ كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ النِّسَاءُ مُتَلَفِّعَاتٌ بِمُرُوطِهِنَّ مَا يُعْرَفْنَ مِنْ الْغَلَسِ» .

L7486–7488 The reports regarding the presence of women at congregational prayers with the Messenger of Allah—peace and blessings be upon him—are *mutawātir*, meaning mass-transmitted, to the utmost degree. Regarding the validity [of covering oneself], none denies it except an ignorant person - as in the ḥadīth of ʿĀ’ishah the Mother of the Believers: “When the Messenger of Allah (peace and blessings be upon him) prayed the dawn prayer, the women would leave wrapped in their mantles, unrecognizable in the darkness.”[58]

وَحَدِيثِ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ: «لَقَدْ رَأَيْتُ الرِّجَالَ عَاقِدِي أُزُرِهِمْ فِي أَعْنَاقِهِمْ مِنْ ضِيقِ الْأُزُرِ خَلْفَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ قَائِلٌ: يَا مَعْشَرَ النِّسَاءِ، لَا تَرْفَعْنَ رُءُوسَكُنَّ حَتَّى يَرْفَعَ الرِّجَالُ» .

L7489 And the narration of Abū Ḥāzim from Sahl ibn Saʿd: “I indeed saw men tying their waist-wraps around their necks due to the shortness of the waist-wraps behind the Messenger of Allah - peace and blessings be upon him. Then a speaker said: ’O women, do not lift your heads [from prostration] until the men have lifted theirs.”’

وَقَوْلِهِ - عَلَيْهِ السَّلَامُ -: «إنِّي لَأَدْخُلُ فِي الصَّلَاةِ أُرِيدُ أَنْ أُطِيلَهَا فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ فِي صَلَاتِي خَشْيَةَ أَنْ تُفْتَنَ أُمُّهُ» .

L7490 And his statement—peace be upon him—: “Indeed, I enter prayer intending to prolong it, then when I hear a child’s cry, I curtail my prayer out of apprehension that his mother might face distress.”

وَالْخَبَرِ الَّذِي رُوِّينَاهُ مِنْ طَرِيقِ أَبِي بَكْرِ بْنِ أَبِي شَيْبَةَ ثنا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ عَنْ جَابِرٍ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

L7491 The report we have narrated through the chain of Abū Bakr ibn Abī Shay-

[58] **Hadith references (L7486):** Sunan an-Nasai 545; Sunan Abi Dawud 423; Sahih Muslim 645c.

bah, who narrated to us from Ḥusayn ibn ʿAlī al-Juʿfī, from Zā'idah, from ʿAbdullāh ibn Muḥammad ibn ʿAqīl, from Jābir, from the Prophet—peace and blessings be upon him—that he said: "The best rows for men are the front, and the worst the last; the worst rows for women are the front, and the best the last." Then he said: "O assembly of women, when the men prostrate, lower your gaze lest you see men's private parts due to their tight lower garments." And the ḥadīth of Ayyūb, from Nāfiʿ, from Ibn ʿUmar, who said: The Messenger of Allah—peace and blessings be upon him—said: "If we were to leave this door for the women," so Ibn ʿUmar never entered through that door after that until his death.

أَنَّهُ قَالَ: «خَيْرُ صُفُوفِ الرِّجَالِ الْمُقَدَّمُ، وَشَرُّهَا الْمُؤَخَّرُ وَشَرُّ صُفُوفِ النِّسَاءِ الْمُقَدَّمُ، وَخَيْرُهَا الْمُؤَخَّرُ، ثُمَّ قَالَ: يَا مَعْشَرَ النِّسَاءِ، إِذَا سَجَدَ الرِّجَالُ فَاغْضُضْنَ أَبْصَارَكُنَّ، لَا تَرَيْنَ عَوْرَاتِ الرِّجَالِ مِنْ ضِيقِ الْأُزُرِ» وَحَدِيثِ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَوْ تَرَكْنَا هَذَا الْبَابَ لِلنِّسَاءِ» فَمَا دَخَلَ مِنْ ذَلِكَ الْبَابِ ابْنُ عُمَرَ حَتَّى مَاتَ.

L7492 It is also reported that ʿUmar ibn al-Khaṭṭāb forbade entry through the women's door.

وَأَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَنْهَى أَنْ يُدْخَلَ مِنْ بَابِ النِّسَاءِ

L7493 And the hadith of Asma' concerning the eclipse prayer, that she prayed in the mosque with the women behind the Messenger of Allah (peace and blessings be upon him).

وَحَدِيثِ أَسْمَاءَ فِي صَلَاةِ الْكُسُوفِ، وَأَنَّهَا صَلَّتْ فِي الْمَسْجِدِ مَعَ النِّسَاءِ خَلْفَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L7494 He—peace be upon him—would not have allowed them to burden themselves by going out at night and in predawn darkness, carrying their young children, nor would he have designated a separate door for them, commanded virgins and non-virgins to go out, or permitted those without a *jilbāb* to borrow one for reaching the prayer ground. He would not have left them to undertake such burdens that diminish their rewards while the greater merit lies with them in abandoning it. Only one devoid of reason would attribute such an act to a sincere advisor to the Muslims—how much less to the Messenger of Allah, peace and blessings be upon him—of whom the Almighty said: *"Distressing to him is what grieves you; ardently concerned for your welfare, kind and merciful to the believers"* [Quran 9:128].[59]

فَمَا كَانَ - عَلَيْهِ السَّلَامُ - لِيَدَعَهُنَّ يَتَكَلَّفْنَ الْخُرُوجَ فِي اللَّيْلِ وَالْغَلَسِ يَحْمِلْنَ صِغَارَهُنَّ وَيُفْرِدَ لَهُنَّ بَابًا وَيَأْمُرَ بِخُرُوجِ الْأَبْكَارِ وَغَيْرِ الْأَبْكَارِ وَمَنْ لَا جِلْبَابَ لَهَا فَتَسْتَعِيرُ جِلْبَابًا إِلَى الْمُصَلَّى، فَيَتْرُكُهُنَّ يَتَكَلَّفْنَ مِنْ ذَلِكَ مَا يَحُطُّ أُجُورَهُنَّ، وَيَكُونُ الْفَضْلُ لَهُنَّ فِي تَرْكِهِ، هَذَا لَا يَظُنُّهُ بِنَاصِحٍ لِلْمُسْلِمِينَ إِلَّا عَدِيمُ عَقْلٍ، فَكَيْفَ بِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -؟ الَّذِي أَخْبَرَ تَعَالَى أَنَّهُ {عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ} [التوبة: ١٢٨]

L7495–7497 Narrated to us by Abdullah ibn Yusuf, narrated to us by Ahmad ibn Fath, narrated to us by Abd al-Wahhab ibn Isa, narrated to us by Ahmad ibn... Muhammad narrated to us: Ahmad ibn Ali narrated to us; Muslim ibn al-Hajjaj narrated to us; Ishaq ibn Ibrahim narrated to us; Jarir—he is the son of Abd al-Hamid—from al-A'mash, from Zayd ibn Wahb, from Abd al-Rahman

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ ثنا جَرِيرٌ هُوَ ابْنُ عَبْدِ الْحَمِيدِ - عَنِ الْأَعْمَشِ عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ العاص قَالَ: - اجْتَمَعْنَا إِلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

[59] **Qur'an references (L7494):** Qur'an 9:128 (At-Tawbah).

ibn Abd Rabb al-Ka'bah: that he heard Abdullah ibn Amr ibn al-As say: We gathered to the Messenger of Allah—peace and blessings be upon him—and he said: "There has been no prophet before me except that it was incumbent upon him to guide his ummah to the best of what he knew for them and to warn them against the worst of what he knew for them?" Ali said: Those who opposed the truth in this matter cited as evidence a fabricated report from Abd al-Hamid ibn al-Mundhir al-Ansari from his aunt or grandmother Umm Humayd: that the Prophet—peace and blessings be upon him—said: "Your prayer in your house is better than your prayer with me?" Ali said: Abd al-Hamid ibn al-Mundhir is unknown; no one knows him.[60]

فَقَالَ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى خَيْرِ مَا يَعْلَمُهُ لَهُمْ، وَيُنْذِرَهُمْ شَرَّ مَا يَعْلَمُهُ لَهُمْ» ؟ قَالَ عَلِيٌّ: وَاحْتَجَّ مَنْ خَالَفَ الْحَقَّ فِي هَذَا بِخَبَرٍ مَوْضُوعٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ الْمُنْذِرِ الْأَنْصَارِيِّ عَنْ عَمَّتِهِ أَوْ جَدَّتِهِ أُمِّ حُمَيْدٍ: أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إِنَّ صَلَاتَكِ فِي بَيْتِكِ أَفْضَلُ مِنْ صَلَاتِكِ مَعِي» ؟ قَالَ عَلِيٌّ: عَبْدُ الْحَمِيدِ بْنُ الْمُنْذِرِ مَجْهُولٌ لَا يَدْرِيهِ أَحَدٌ.

L7498–7500

They also mentioned - as we have narrated from 'Ā'ishah, may Allah be pleased with her - her statement: "Had the Messenger of Allah, peace and blessings of Allah be upon him, witnessed what women have introduced [of misdeeds], he would have prohibited them from going out, just as he prohibited the women of the Children of Israel." This holds no proof for eight reasons:

First: Allah the Exalted, who sent Muhammad, peace and blessings of Allah be upon him, with the truth, ordained His religion until the Day of Resurrection. He who inspired him not to prevent women - whether free or enslaved, married or unmarried - from mosques by night or day. He knew what women would introduce [of misdeeds], yet He neither established a prohibition for that nor commanded him: "If they introduce [such acts], prevent them!"

Second: Even if it were soundly established that he, peace and blessings of Allah be upon him, would have prohibited them had he witnessed their innovations, this would not justify prohibiting them. For he did not witness them and thus did not prohibit them. Therefore, prohibition is impermissible since he did not command it.

Third: Among the grave sins is abrogating a law he, peace and blessings of Allah be upon him, died without abrogating; indeed, this constitutes pure disbelief.

وَذَكَرُوا أَيْضًا - مَا رُوِّينَاهُ عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - مِنْ قَوْلِهَا: لَوْ أَدْرَكَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَا أَحْدَثَ النِّسَاءُ لَمَنَعَهُنَّ مِنْ الْخُرُوجِ كَمَا مَنَعَهُ نِسَاءَ بَنِي إسْرَائِيلَ؟ وَهَذَا لَا حُجَّةَ فِيهِ لِوُجُوهٍ ثَمَانِيَةٍ -: أَوَّلُهَا: أَنَّ اللَّهَ تَعَالَى بَاعِثُ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِالْحَقِّ مُوجِبٌ دِينَهُ إلَى يَوْمِ الْقِيَامَةِ الْمُوحِي إلَيْهِ بِأَنْ لَا يَمْنَعَ النِّسَاءَ - حَرَائِرَهُنَّ وَإِمَاءَهُنَّ، ذَوَاتِ الْأَزْوَاجِ وَغَيْرِهِنَّ - مِنْ الْمَسَاجِدِ لَيْلًا وَنَهَارًا - قَدْ عَلِمَ مَا يُحْدِثُ النِّسَاءُ، فَلَمْ يُحْدِثْ تَعَالَى لِذَلِكَ مَنْعًا لَهُنَّ، وَلَا قَالَ لَهُ: إذَا أَحْدَثْنَ فَامْنَعُوهُنَّ؟ وَالثَّانِي: أَنَّهُ - عَلَيْهِ السَّلَامُ -، لَوْ صَحَّ أَنَّهُ لَوْ أَدْرَكَ أَحْدَاثَهُنَّ لَمَنَعَهُنَّ - لَمَا كَانَ ذَلِكَ مُبِيحًا مَنَعَهُنَّ، لِأَنَّهُ - عَلَيْهِ السَّلَامُ - لَمْ يُدْرِكْ فَلَمْ يَمْنَعْ، فَلَا يَحِلُّ الْمَنْعُ، إذْ لَمْ يَأْمُرْ بِهِ - عَلَيْهِ السَّلَامُ - وَالثَّالِثُ: أَنَّ مِنْ الْكَبَائِرِ نَسْخُ شَرِيعَةٍ مَاتَ - عَلَيْهِ السَّلَامُ - وَلَمْ يَنْسَخْهَا، بَلْ هُوَ كُفْرٌ مُجَرَّدٌ وَالرَّابِعُ: أَنَّهُ لَا حُجَّةَ فِي قَوْلِ أَحَدٍ بَعْدَهُ - عَلَيْهِ السَّلَامُ -؟ وَالْخَامِسُ: أَنَّ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - لَمْ تَقُلْ: إنَّ مَنَعَهُنَّ لَكُمْ مُبَاحٌ، بَلْ مَنَعَتْ مِنْهُ وَإِنَّمَا أَخْبَرَتْ ظَنًّا مِنْهَا بِأَمْرٍ لَمْ يَكُنْ وَلَا تَمَّ، فَهُمْ مُخَالِفُونَ لَهَا فِي ذَلِكَ؟ وَالسَّادِسُ: أَنَّهُ لَا حَدَثَ مِنْهُنَّ أَعْظَمُ مِنْ الزِّنَى، وَقَدْ كَانَ فِيهِنَّ عَلَى عَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ

[60] **Hadith references (L7495):** Sahih Muslim 1844a; Riyad as-Salihin 667.

Fourth: There is no proof in any opinion after him, peace and blessings of Allah be upon him.

Fifth: ʻĀ'ishah, may Allah be pleased with her, did not state that prohibiting them is permissible for you. Rather, she prohibited others from that [attribution]. She merely related her assumption about something that did not occur or materialize. Thus, they contradict her in this matter.

Sixth: No act committed by them is graver than sexual immorality, which existed among women during the era of the Messenger... The Prophet (peace and blessings of Allah be upon him) - and indeed Allah the Exalted had forbidden women from immodest display of beauty, and from striking their feet "so that what they conceal of their adornments may become known" (24:31). He (peace be upon him) warned against women who are clothed yet naked, swaying and leading others astray, their heads resembling camel humps - they will not perceive Paradise's fragrance. Though he knew such women would emerge after him, why did he not prevent them for that reason?

The seventh: It is unlawful to punish those who commit no sin due to others' sins, for it is invalid to restrict the innocent because of the guilty. Allah the Exalted says: "No soul bears another's burden, and no burdened soul shall bear another's load" (6:164).

The eighth:[61]

عَلَيْهِ وَسَلَّمَ -، وَقَدْ نَهَاهُنَّ اللَّهُ تَعَالَى: عَنْ التَّبَرُّجِ، وَأَنْ يَضْرِبْنَ بِأَرْجُلِهِنَّ {لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ} [النور: ٣١] ، وَأَنْذَرَ - عَلَيْهِ السَّلَامُ - بِنِسَاءٍ كَاسِيَاتٍ عَارِيَاتٍ مَائِلَاتٍ مُمِيلَاتٍ رُءُوسِهِنَّ كَأَسْنِمَةِ الْبُخْتِ لَا يَرِحْنَ رَائِحَةَ الْجَنَّةِ، وَعَلِمَ أَنَّهُنَّ سَيَكُنَّ بَعْدَهُ، فَمَا مَنَعَهُنَّ مِنْ أَجْلِ ذَلِكَ؟ وَالسَّابِعُ: أَنَّهُ لَا يَحِلُّ عِقَابُ مَنْ لَمْ يُحْدِثْ مِنْ أَجْلِ مَنْ أَحْدَثَ، فَمِنْ الْبَاطِلِ أَنْ يُمْنَعَ مَنْ لَمْ يُحْدِثْ مِنْ أَجْلِ مَنْ أَحْدَثَ، وَاَللَّهُ تَعَالَى يَقُولُ: {وَلا تَكْسِبُ كُلُّ نَفْسٍ إِلا عَلَيْهَا وَلا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى} [الأنعام: ١٦٤] . وَالثَّامِنُ:

[61] **Qur'an references (L7498):** Qur'an 6:164 (Al-An'am); Qur'an 24:31 (An-Nur).

L7501 They do not differ that it is impermissible to prevent women from visiting one another, engaging in transactions in markets, or going out for their needs. Nothing embodies misguidance and religious invalidity more than granting them unrestricted liberty in all such matters, for some among them have indeed introduced innovations. Yet their prayer in the mosque—the most virtuous deed after affirming divine oneness—is singled out for restriction. Allah is exalted far above such injustice! How could a rational person justify such arguments contradicting established, mass-transmitted traditions? Ali said: The sound position herein is what Abdullah ibn Rabīʿ narrated to us: Muhammad ibn Isḥāq ibn Sulaym narrated to us, from Ibn al-Aʿrābī, from Abū Dāwūd, from Muḥammad ibn al-Muthannā, that ʿAmr ibn ʿĀṣim al-Kilābī narrated to them, saying: Hammām—who is Ibn Yaḥyā—narrated from Qatādah, from Muwarriq al-ʿIjlī, from Abū al-Aḥwaṣ, from ʿAbdullāh ibn Masʿūd, from the Prophet—peace and blessings be upon him—who said: "A woman's prayer in her private chamber is better than her prayer in her house, and her prayer in the mosque is better than her prayer in her house."

أَنَّهُمْ لَا يَخْتَلِفُونَ فِي أَنَّهُ لَا يَحِلُّ مَنْعُهُنَّ مِنْ التَّزَاوُرِ، وَمِنْ الصَّفْقِ فِي الْأَسْوَاقِ، وَالْخُرُوجِ فِي حَاجَاتِهِنَّ، وَلَيْسَ فِي الضَّلَالِ وَالْبَاطِلِ أَكْثَرُ مِنْ إطْلَاقِهِنَّ عَلَى كُلِّ ذَلِكَ وَقَدْ أَحْدَثَ مِنْهُنَّ مَنْ أَحْدَثَ، وَتُخَصُّ صَلَاتُهُنَّ فِي الْمَسْجِدِ الَّذِي هُوَ أَفْضَلُ الْأَعْمَالِ بَعْدَ التَّوْحِيدِ بِالْمَنْعِ، حَاشَا لِلَّهِ مِنْ هَذَا، وَمَا نَدْرِي كَيْفَ يَنْطَلِقُ لِسَانُ مَنْ يَعْقِلُ بِالِاحْتِجَاجِ بِمِثْلِ هَذَا فِي خِلَافِ السُّنَنِ الثَّابِتَةِ الْمُتَوَاتِرَةِ. قَالَ عَلِيٌّ: وَالصَّحِيحُ مِنْ هَذَا - هُوَ مَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ السَّلِيمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا مُحَمَّدُ بْنُ الْمُثَنَّى أَنَّ عَمْرَو بْنَ عَاصِمٍ الْكِلَابِيَّ حَدَّثَهُمْ قَالَ: ثنا هَمَّامٌ هُوَ ابْنُ يَحْيَى - عَنْ قَتَادَةَ عَنْ مُوَرِّقٍ الْعِجْلِيِّ عَنْ أَبِي الْأَحْوَصِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «صَلَاةُ الْمَرْأَةِ فِي بَيْتِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي حُجْرَتِهَا، وَصَلَاتُهَا فِي مَسْجِدِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي بَيْتِهَا» .

L7502–7504 We have been narrated this report with another wording as related by Muhammad ibn Saʿīd ibn Nubāt, who narrated to us from ʿAbbās ibn Aṣbagh, who narrated to us from Muḥammad ibn Qāsim, who narrated to us from Muḥammad ibn ʿAbd al-Salām al-Khushanī, who narrated to us from Muḥammad ibn al-Muthannā, who narrated to us from ʿAmr ibn ʿĀṣim al-Kilābī, who narrated to us from Hammām, from Qatādah, from Muwarriq al-ʿIjlī, from Abī al-Aḥwaṣ, from ʿAbdullāh ibn Masʿūd, from the Prophet - peace and blessings be upon him - who said: "A woman is indeed ʿawrah. When she goes out, Satan beautifies her. The closest she is to the countenance of her Lord is when she is in the innermost part of her home. A woman's prayer in her innermost chamber is superior to her prayer in her house, and her prayer in her house is superior to her prayer in her room." ʿAlī said: "This version mentions the innermost chamber, with no reference to the mosque whatsoever. Even if it were soundly established therein that her prayer in her house is superior to her prayer in the mosque - and this is never found in any chain thereof." The better view—since it contains proof,

وَرُوِّينَا هَذَا الْخَبَرَ بِلَفْظٍ آخَرَ كَمَا حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ نَبَاتٍ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ قَاسِمٍ ثنا مُحَمَّدُ بْنُ عَبْدِ السَّلَامِ الْخُشَنِيُّ ثنا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا عَمْرُو بْنُ عَاصِمٍ الْكِلَابِيُّ ثنا هَمَّامٌ عَنْ قَتَادَةَ عَنْ مُوَرِّقٍ الْعِجْلِيِّ عَنْ أَبِي الْأَحْوَصِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إنَّمَا الْمَرْأَةُ عَوْرَةٌ فَإِذَا خَرَجَتْ اسْتَشْرَفَهَا الشَّيْطَانُ، وَأَقْرَبُ مَا تَكُونُ مِنْ وَجْهِ رَبِّهَا وَهِيَ فِي قَعْرِ بَيْتِهَا صَلَاةُ الْمَرْأَةِ فِي مَخْدَعِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي بَيْتِهَا، وَصَلَاتُهَا فِي بَيْتِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي حُجْرَتِهَا» قَالَ عَلِيٌّ: هَكَذَا بِذِكْرِ الْمَخْدَعِ لَيْسَ فِيهِ لِلْمَسْجِدِ ذِكْرٌ أَصْلًا، ثُمَّ لَوْ صَحَّ فِيهِ أَنَّ صَلَاتَهَا فِي بَيْتِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي مَسْجِدِهَا - وَهَذَا لَا يُوجَدُ أَبَدًا مِنْ طَرِيقٍ فِيهَا خَيْرٌ - لَمَا كَانَتْ فِيهِ حُجَّةٌ، لِأَنَّهُ كَانَ يَكُونُ مَنْسُوخًا بِلَا شَكٍّ، بِمَا ذَكَرْنَا مِنْ تَرْكِهِ - عَلَيْهِ السَّلَامُ

as it would have been abrogated without doubt due to his (peace be upon him) leaving them to exert effort in the twilight while the women were eager to pray in congregation with him until his death (peace be upon him)—thus this is undoubtedly the final ruling? Ali said: "Her mosque here is the mosque of her district and her people's mosque. It is impermissible to presume it was her house's mosque, for had that been the case, he (peace be upon him) would have said: 'Your prayer in your house is better than your prayer in your house.' This constitutes a flaw and incoherence—it is forbidden to attribute such to him (peace be upon him)." In our view, the Imams said: "It has been narrated to us from Ma'mar through al-Zuhri that 'Atikah bint Zayd ibn 'Amr ibn Nufayl, the wife of 'Umar ibn al-Khattab, used to attend prayers in the mosque. 'Umar would tell her: 'By God, you know I dislike this.' She responded: 'By God, I shall not stop unless you forbid me.' 'Umar said: 'Then I do not forbid you.'" He said: "Indeed, 'Umar was stabbed that day while she was in the mosque."

- لَهُنَّ يَتَكَلَّفْنَ التَّكَلُّفَ فِي الْغَبَشِ، رَاغِبَاتٍ فِي الصَّلَاةِ فِي الْجَمَاعَةِ مَعَهُ إلَى أَنْ مَاتَ - عَلَيْهِ السَّلَامُ -، فَهَذَا آخِرُ الْأَمْرِ بِلَا شَكٍّ؟ قَالَ عَلِيٌّ: مَسْجِدُهَا هَهُنَا هُوَ مَسْجِدُ مَحَلَّتِهَا وَمَسْجِدُ قَوْمِهَا، وَلَا يَجُوزُ أَنْ يُظَنَّ أَنَّهُ مَسْجِدُ بَيْتِهَا، إذْ لَوْ كَانَ ذَلِكَ لَكَانَ - عَلَيْهِ السَّلَامُ - قَائِلًا: صَلَاتُك فِي بَيْتِك أَفْضَلُ مِنْ صَلَاتِك فِي بَيْتِك، وَهَذِهِ لُكْنَةٌ وَعِيٌّ، حَرَامٌ أَنْ يُنْسَبَا إلَيْهِ - عَلَيْهِ السَّلَامُ - وَبِقَوْلِنَا: قَالَ الْأَئِمَّةُ -: رُوِّينَا عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ: أَنَّ عَاتِكَةَ بِنْتَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ كَانَتْ تَحْتَ عُمَرَ بْنِ الْخَطَّابِ، وَكَانَتْ تَشْهَدُ الصَّلَاةَ فِي الْمَسْجِدِ، فَكَانَ عُمَرُ يَقُولُ لَهَا: وَاَللَّهِ إنَّك لَتَعْلَمِينَ مَا أُحِبُّ هَذَا، فَقَالَتْ: وَاَللَّهِ لَا أَنْتَهِي حَتَّى تَنْهَانِي، فَقَالَ عُمَرُ: فَإِنِّي لَا أَنْهَاك - قَالَ: فَلَقَدْ طُعِنَ عُمَرُ يَوْمَئِذٍ وَإِنَّهَا لَفِي الْمَسْجِدِ.

L7505 Ali said: Had Umar deemed her prayer at home superior, the least of his obligations would have been to compel her through that and say to her: "You abandon the superior and choose the inferior, especially since I dislike this for you." Yet he did not do so; rather, he merely informed her of his personal inclination which he could not divert. How invalid is it for her—being his wife—to choose [this], while he refrains from intervening, [thereby] burdening herself with angering her husband in a matter where a better alternative exists? Thus, it is confirmed that they both recognized the immense merit [of her prayer]—wherein compliance with the husband's approval, [the view of] the Commander of the Faithful, and [the stance of] the Companion of the Messenger of Allah (peace and blessings be upon him) is overridden—through her going to the mosque at dawn and other times. Is this not utterly clear to those who understand? It has been narrated to us through Hisham ibn Urwah's chain that Umar ibn al-Khattab ordered Sulayman ibn Abi Hathmah to lead the women in prayer at the rear of the mosque during Ramadan.

قَالَ عَلِيٌّ: وَلَوْ رَأَى عُمَرُ صَلَاتَهَا فِي بَيْتِهَا أَفْضَلَ لَكَانَ أَقَلُّ أَحْوَالِهِ أَنْ يَجْبُرَهَا بِذَلِكَ وَيَقُولَ لَهَا: إنَّك تَدَعِينَ الْأَفْضَلَ وَتَخْتَارِينَ الْأَدْنَى، لَا سِيَّمَا مَعَ أَنِّي لَا أُحِبُّ لَك ذَلِكَ، فَمَا فَعَلَ، بَلْ اقْتَصَرَ عَلَى إخْبَارِهَا بِهَوَاهُ الَّذِي لَا يَقْدِرُ عَلَى صَرْفِهِ، وَمِنْ الْبَاطِلِ أَنْ تَخْتَارَ - وَهِيَ صَاحِبَةٌ، وَيَدَعَهَا هُوَ - أَنْ تَتَكَلَّفَ إسْخَاطَ زَوْجِهَا فِيمَا غَيْرُهُ أَفْضَلُ مِنْهُ؟ فَصَحَّ أَنَّهُمَا رَأَيَا الْفَضْلَ الْعَظِيمَ الَّذِي يَسْقُطُ فِيهِ مُوَافَقَةُ رِضَا الزَّوْجِ، وَأَمِيرِ الْمُؤْمِنِينَ، وَصَاحِبِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي خُرُوجِهَا إلَى الْمَسْجِدِ فِي الْغَلَسِ وَغَيْرِهِ، وَهَذَا فِي غَايَةِ الْوُضُوحِ لِمَنْ عَقَلَ؟ وَرُوِّينَا مِنْ طَرِيقِ هِشَامِ بْنِ عُرْوَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَمَرَ سُلَيْمَانَ بْنَ أَبِي حَثْمَةَ أَنْ يَؤُمَّ النِّسَاءَ فِي مُؤَخَّرِ الْمَسْجِدِ فِي شَهْرِ رَمَضَانَ.

L7506 From the narration of 'Arfaja: Ali ibn Abi Talib used to command people

to perform the standing prayers in Ramadan, appointing an imam for the men and an imam for the women. ʻArfaja said: "He instructed me, so I led the women in prayer," alongside what we previously noted concerning the intensity of Ibn ʻUmar's anger toward his son when he said: "He prevents women from going out to prayer?"

L7507–7508 These are the leaders of the Muslims in the presence of the Companions, then upon this has been the practice of Muslims throughout the regions of the earth, generation after generation—and success is through Allah, the Exalted.

L7509 **The issue of the excuse for men regarding failure to attend the congregation in the mosque.**

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L7511 Among the valid excuses for men to miss congregational prayers in the mosque are: illness; fear; rain; cold; fear of property loss; being occupied with eating; fear of neglecting a sick person or deceased; the Imam prolonging the prayer to the detriment of those behind him; and eating garlic, onions, or leeks while the odor persists. Consumers of such foods are forbidden from mosque attendance and must be expelled without exception. No one other than those mentioned may be barred from mosques—not even a leper, a person with offensive breath, a person with an impairment, or a woman accompanied by a small child. Regarding illness and fear as valid excuses, there is no disagreement, in accordance with Allah's decree: "Allah does not burden any soul beyond its capacity" (Quran 2:286).[1]

L7512 And the statement of the Almighty: "He has detailed for you what He has forbidden upon you, except what you are compelled to by necessity" [Al-An'am 6:119]. And the Almighty said: "Except one who is coerced" [An-Nahl 16:106]. Similarly, squandering wealth—and he (peace be upon him) forbade squandering wealth. Abdullah ibn Yusuf narrated to us, Ahmad ibn Fath narrated to us, Abdul Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad

[1] **Qur'an references (L7511):** Qur'an 2:286 (Al-Baqarah).

وَمِنْ طَرِيقِ عَرْفَجَةَ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ كَانَ يَأْمُرُ النَّاسَ بِالْقِيَامِ فِي رَمَضَانَ، فَيَجْعَلُ لِلرِّجَالِ إِمَامًا، وَلِلنِّسَاءِ إِمَامًا، قَالَ عَرْفَجَةُ: فَأَمَرَنِي فَأَمَّمْت النِّسَاءَ مَعَ مَا ذَكَرْنَا مِنْ شِدَّةِ غَضَبِ ابْنُ عُمَرَ عَلَى ابْنِهِ إذْ قَالَ: إنَّهُ يَمْنَعُ النِّسَاءَ مِنْ الْخُرُوجِ إلَى الصَّلَاةِ؟ فَهَؤُلَاءِ أَئِمَّةُ الْمُسْلِمِينَ بِحَضْرَةِ الصَّحَابَةِ، ثُمَّ عَلَى هَذَا عَمَلُ الْمُسْلِمِينَ فِي أَقْطَارِ الْأَرْضِ جِيلًا بَعْدَ جِيلٍ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةُ الْعُذْرِ لِلرِّجَالِ فِي التَّخَلُّفِ عَنْ الْجَمَاعَةِ فِي الْمَسْجِدِ]

٤٨٦ - مَسْأَلَةٌ:

وَمِنْ الْعُذْرِ لِلرِّجَالِ فِي التَّخَلُّفِ عَنْ الْجَمَاعَةِ فِي الْمَسْجِدِ -: الْمَرَضُ، وَالْخَوْفُ، وَالْمَطَرُ، وَالْبَرْدُ، وَخَوْفُ ضَيَاعِ الْمَالِ، وَحُضُورُ الْأَكْلِ، وَخَوْفُ ضَيَاعِ الْمَرِيضِ، أَوْ الْمَيِّتِ، وَتَطْوِيلُ الْإِمَامِ حَتَّى يَضُرَّ بِمَنْ خَلْفَهُ، وَأَكْلُ الثُّومِ، أَوْ الْبَصَلِ، أَوْ الْكُرَّاثِ مَا دَامَتْ الرَّائِحَةُ بَاقِيَةً، وَيُمْنَعُ آكِلُوهَا مِنْ حُضُورِ الْمَسْجِدِ، وَيُؤْمَرُ بِإِخْرَاجِهِمْ مِنْهُ وَلَا بُدَّ، وَلَا يَجُوزُ أَنْ يُمْنَعَ مِنْ الْمَسَاجِدِ أَحَدٌ غَيْرُ هَؤُلَاءِ، لَا مَجْذُومٌ، وَلَا أَبْخَرُ، وَلَا ذُو عَاهَةٍ، وَلَا امْرَأَةٌ بِصَغِيرٍ مَعَهَا فَأَمَّا الْمَرَضُ وَالْخَوْفُ فَلَا خِلَافَ فِي ذَلِكَ، لِقَوْلِ اللَّهِ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦] .

وَقَوْله تَعَالَى: {وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلا مَا اضْطُرِرْتُمْ إِلَيْهِ} [الأنعام: ١١٩] وَقَالَ تَعَالَى: {إِلا مَنْ أُكْرِهَ} [النحل: ١٠٦] . وَكَذَلِكَ إضَاعَةُ الْمَالِ، وَنَهَى - عَلَيْهِ السَّلَامُ - عَنْ إضَاعَةِ الْمَالِ؟ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ عَبَّادٍ

narrated to us, Ahmad ibn Ali narrated to us, Muslim ibn Al-Hajjaj narrated to us, Muhammad ibn Abbad narrated to us, Hatim—the son of Ismail—narrated from Yaqub ibn Mujahid Abi Hazrah, from Ibn Abi Atiq, that he testified Aisha, the Mother of the Believers, said: I heard the Messenger of Allah—peace and blessings be upon him—say: "There is no prayer in the presence of food, nor while one is resisting the two impurities."[2][3]

ثنا حَاتِمٌ هُوَ ابْنُ إِسْمَاعِيلَ - عَنْ يَعْقُوبَ بْنِ مُجَاهِدٍ أَبِي حَزْرَةَ عَنِ ابْنِ أَبِي عَتِيقٍ أَنَّهُ شَهِدَ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ قَالَتْ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: «لَا صَلَاةَ بِحَضْرَةِ طَعَامٍ، وَلَا وَهُوَ يُدَافِعُهُ الْأَخْبَثَانِ» .

L7513 Abdullah ibn Rabee' narrated to us: Muhammad ibn Mu'awiyah narrated to us: Ahmad ibn Shu'ayb narrated to us: From Ishaq ibn Mansur, from Yahya—that is, Ibn Sa'eed al-Qattan—from Ibn Jurayj: 'Ata' narrated to us from Jabir ibn Abdullah, who said: The Messenger of Allah—peace and blessings be upon him—said: "Whoever eats from this plant"—he initially said "garlic," then he said "garlic, onions, and leeks"—"let them not approach us in our mosques, for the angels are disturbed by what disturbs humans."[4]

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَنَا يَحْيَى هُوَ ابْنُ سَعِيدٍ الْقَطَّانُ - عَنِ ابْنِ جُرَيْجٍ ثنا عَطَاءٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ، قَالَ أَوَّلَ يَوْمٍ: الثُّومِ، ثُمَّ قَالَ: الثُّومِ وَالْبَصَلِ وَالْكُرَّاثِ فَلَا يَقْرَبَنَا فِي مَسَاجِدِنَا، فَإِنَّ الْمَلَائِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ الْإِنْسُ» .

L7514–7516 Abdullah ibn Rabi' narrated to us, Muhammad ibn Mu'awiyah narrated to us, Ahmad ibn Shu'ayb narrated to us, Muhammad ibn al-Muthanna narrated to us, Yahya ibn Sa'id al-Qattan narrated to us, Hisham—he is al-Dastuwa'i—narrated to us, Qatadah narrated to us from Salim ibn Abi al-Ja'd from Ma'dan ibn Abi Talhah: that Umar ibn al-Khattab said, "Indeed you, O people, eat..." From two trees—I do not consider them except foul-smelling: this onion and garlic. I saw the Prophet of Allah—peace and blessings be upon him—when he detected their odor from a man, he would order that he be taken out to Al-Baqi'. No one other than these are to be expelled, for if Allah Almighty had intended to prevent anyone besides them from the mosques, He would have clarified that, as He says: *{And your Lord is never forgetful}* [19:64]. If someone mentions the narration of Abu Hurairah from the Prophet—peace and blessings be upon him—"There is no contagion, no ill omen, and flee from the leper as you flee from a lion"—then its meaning is like Allah's saying: *{Do whatever you will}* [41:40]. That is, flee from

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ ثنا هِشَامٌ هُوَ الدَّسْتُوَائِيُّ - ثنا قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: «إِنَّكُمْ أَيُّهَا النَّاسُ تَأْكُلُونَ مِنْ شَجَرَتَيْنِ مَا أُرَاهُمَا إِلَّا خَبِيثَتَيْنِ: هَذَا الْبَصَلُ، وَالثُّومُ، لَقَدْ رَأَيْتُ نَبِيَّ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ أَمَرَ بِهِ فَأُخْرِجَ إِلَى الْبَقِيعِ» -: وَلَا يَخْرُجُ غَيْرُ هَؤُلَاءِ، لِأَنَّ اللَّهَ تَعَالَى: لَوْ أَرَادَ مَنْعَ أَحَدٍ غَيْرِهِمْ مِنَ الْمَسَاجِدِ لَبَيَّنَ ذَلِكَ {وَمَا كَانَ رَبُّكَ نَسِيًّا} [مريم: ٦٤] فَإِنْ ذَكَرَ ذَاكِرٌ حَدِيثَ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا عَدْوَى وَلَا طِيَرَةَ، وَفِرَّ مِنَ الْمَجْذُومِ فِرَارَكَ مِنَ الْأَسَدِ» ؟ فَإِنَّ مَعْنَاهُ كَقَوْلِ اللَّهِ تَعَالَى {اعْمَلُوا مَا شِئْتُمْ} [فصلت: ٤٠] أَيْ فِرَّ مِنَ الْمَجْذُومِ فِرَارَكَ مِنَ الْأَسَدِ، لَا عَدْوَى إِنَّهُ لَا يُعْدِيكَ، وَلَا يَنْفَعُكَ فِرَارُكَ مِمَّا قُدِّرَ عَلَيْكَ، وَلَوْ لَمْ يَكُنْ مَعْنَاهُ هَذَا لَكَانَ

[2] **Hadith references (L7512):** Riyad as-Salihin 1753.
[3] **Qur'an references (L7512):** Qur'an 6:119 (Al-An'am); Qur'an 16:106 (An-Nahl).
[4] **Hadith references (L7513):** Sunan an-Nasai 707.

the leper as you flee from a lion; there is no contagion—he does not infect you, nor does fleeing from what is decreed for you benefit you. If this were not its meaning, the end of the hadith would contradict its beginning, which is impossible. Additionally, if it were meant as literal fleeing, the command would be general, obligating his wife, children, and everyone to flee from him until he dies of hunger and hardship. Narrow alleys would have to be closed before him, as is done with lions—yet this is undeniably false. No one doubts that there were lepers during his time—peace be upon him—and no one fled from them.[5]

آخِرُ الْحَدِيثِ يَنْقُضُ أَوَّلَهُ، وَهَذَا مُحَالٌ وَأَيْضًا: فَلَوْ كَانَ عَلَى مَعْنَى الْفِرَارِ لَكَانَ الْأَمْرُ بِهِ عُمُومًا، فَوُجُوبُ أَنْ تَفِرَّ مِنْهُ امْرَأَتُهُ وَوَلَدُهُ وَكُلُّ أَحَدٍ حَتَّى يَمُوتَ جُوعًا وَجَهْدًا، وَلَوَجَبَ أَنْ تُقْفَلَ الْأَزِقَّةُ أَمَامَهُ، كَمَا يُفْعَلُ بِالْأَسَدِ وَهَذَا بَاطِلٌ بِيَقِينٍ، وَمَا يَشُكُّ أَحَدٌ أَنَّهُ قَدْ كَانَ فِي عَصْرِهِ - عَلَيْهِ السَّلَامُ - مَجْذُومُونَ فَمَا فَرَّ عَنْهُمْ أَحَدٌ.

L7517 It has been established that his intention—peace and blessings be upon him—is what we mentioned: Abd al-Rahman ibn Abd Allah al-Hamadani narrated to us; Ibrahim ibn Ahmad al-Balkhi narrated to us; al-Farbari narrated to us; al-Bukhari narrated to us; Sa'id ibn 'Ufayr narrated to me, saying: al-Layth narrated to me; 'Uqayl ibn Khalid narrated to me, citing Ibn Shihab, who reported that Mahmud ibn al-Rabi' al-Ansari informed him: "Itban ibn Malik—from among the Ansar who witnessed Badr—came to the Messenger of Allah—peace and blessings be upon him—and said: 'O Messenger of Allah, my eyesight has weakened, and I lead my people in prayer. When the rains fall, the valley between me and them flows with water, making me unable to reach the mosque. I wish, O Messenger of Allah, that you would come to me and pray in my house so I may take it as a place of prayer.' The Messenger of Allah—peace and blessings be upon him—said: 'I will do so, God willing.'"

فَصَحَّ أَنَّ مُرَادَهُ - عَلَيْهِ السَّلَامُ - مَا ذَكَرْنَاهُ -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ الْبَلْخِيُّ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا سَعِيدُ بْنُ عُفَيْرٍ حَدَّثَنِي اللَّيْثُ حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنْ ابْنِ شِهَابٍ أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ الْأَنْصَارِيُّ «أَنَّ عِتْبَانَ بْنَ مَالِكٍ - مِمَّنْ شَهِدَ بَدْرًا مِنْ الْأَنْصَارِ - أَتَى إِلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: يَا رَسُولَ اللَّهِ، قَدْ أَنْكَرْتُ بَصَرِي، وَأَنَا أُصَلِّي لِقَوْمِي، فَإِذَا كَانَتْ الْأَمْطَارُ سَالَ الْوَادِي الَّذِي بَيْنِي وَبَيْنَهُمْ لَمْ أَسْتَطِعْ أَنْ آتِيَ الْمَسْجِدَ وَوَدِدْتُ يَا رَسُولَ اللَّهِ أَنَّكَ تَأْتِينِي فَتُصَلِّي فِي بَيْتِي فَأَتَّخِذُهُ مُصَلًّى؟ فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: سَأَفْعَلُ إِنْ شَاءَ اللَّهُ» .

L7518–7520 Itban said: Then he went in the morning to the Messenger of Allah—peace and blessings of Allah be upon him—and mentioned the Hadith. And through him to Al-Bukhari: Musaddad narrated to us; Yahya narrated to us—who is Ibn Sa'id Al-Qattan—from 'Ubaydullah ibn 'Umar. Nafi narrated to me, saying: Ibn Umar permitted [people to pray at home] on a cold night in Dhajnan, then declared: "Pray in your dwellings," and informed us that "the Messenger of Allah (peace be upon him) would command a mu'adhin to give the adhan, then proclaim right after it: 'Pray in your dwellings.'" Hammam narrated to us, from Ibn Mufarrij, from Ibn al-A'rabi, from al-Dabari, from 'Abd

قَالَ عِتْبَانُ: فَغَدَا عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَذَكَرَ الْحَدِيثَ؟ وَبِهِ إِلَى الْبُخَارِيِّ: ثنا مُسَدَّدٌ ثنا يَحْيَى هُوَ ابْنُ سَعِيدٍ الْقَطَّانُ - عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ حَدَّثَنِي نَافِعٌ قَالَ: أَذِنَ ابْنُ عُمَرَ فِي لَيْلَةٍ بَارِدَةٍ بِضَجِنَانَ ثُمَّ قَالَ: أَلَا صَلُّوا فِي رِحَالِكُمْ، فَأَخْبَرَنَا «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَأْمُرُ مُؤَذِّنًا يُؤَذِّنُ، ثُمَّ يَقُولُ عَلَى إِثْرِهِ: أَلَا صَلُّوا فِي الرِّحَالِ» ؟ حَدَّثَنَا حُمَامٌ ثنا ابْنُ مُفَرِّجٍ ثنا ابْنُ الْأَعْرَابِيِّ ثنا الدَّبَرِيُّ ثنا عَبْدُ

[5] **Qur'an references (L7514):** Qur'an 41:40 (Fussilat); Qur'an 19:64 (Maryam).

al-Razzaq, from Sufyan al-Thawri, from Khalid al-Hadhdha', from Abu Qilabah, from Abu al-Malih ibn Usamah, from his father—Usamah ibn Umayr al-Hudhali (who said): "I saw us [gathered] with the Messenger of Allah (peace be upon him) during al-Hudaybiyah. It rained, but the sky [i.e., rain] did not wet the soles of our sandals. The Prophet's announcer proclaimed: 'Pray in your dwellings.'"

الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ خَالِدٍ الْحَذَّاءِ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمَلِيحِ بْنِ أُسَامَةَ عَنْ أَبِيهِ هُوَ أُسَامَةُ بْنُ عُمَيْرٍ الْهُذَلِيُّ - أَنَّهُ قَالَ لَهُ «رَأَيْتُنَا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - زَمَنَ الْحُدَيْبِيَةِ، وَمُطِرْنَا مَطَرًا فَلَمْ تَبُلَّ السَّمَاءُ أَسْفَلَ نِعَالِنَا، فَنَادَى مُنَادِي النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: أَنْ صَلُّوا فِي رِحَالِكُمْ» .

L7521 And through him to 'Abd al-Razzaq: Ibn Jurayj narrated to us from Nafi' from Ibn 'Umar from Nu'aym ibn al-Naḥḥām, who said: "The caller to prayer of the Messenger of Allah (peace be upon him) performed the call to prayer on a cold night while I was under the quilt. I wished that Allah would place on his tongue the words 'There is no blame,' and when he concluded, he said: 'There is no blame.'"

وَبِهِ إِلَى عَبْدِ الرَّزَّاقِ: ثنا ابْنُ جُرَيْجٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنْ نُعَيْمِ بْنِ النَّحَّامِ قَالَ «أَذَّنَ مُؤَذِّنُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَيْلَةً فِيهَا بَرْدٌ، وَأَنَا تَحْتَ اللِّحَافِ فَتَمَنَّيْتُ أَنْ يُلْقِيَ اللَّهُ عَلَى لِسَانِهِ وَلَا حَرَجَ، فَلَمَّا فَرَغَ قَالَ: وَلَا حَرَجَ» .

L7522 Abdullah ibn Rabī'ah narrated to us: Muḥammad ibn Isḥāq ibn as-Sulaym narrated to us: Ibn al-A'rābī narrated to us: Abū Dāwūd narrated to us: Musaddad narrated to us: Ismā'īl—that is Ibn 'Ulayyah—narrated to us: 'Abd al-Ḥamīd, the companion of al-Ziyādī, narrated to us: 'Abdullāh ibn al-Ḥārith, the cousin of Muḥammad ibn Sīrīn, narrated that Ibn 'Abbās said to his mu'adhdhin on a rainy day, "When you say, 'I bear witness that Muḥammad is the Messenger of Allah,' do not say, 'Come to prayer,' but say, 'Pray in your homes.'" Ibn 'Abbās added, "Someone superior to me did this. Indeed, the Friday prayer is a firm obligation, but I disliked forcing you to go out and walk through mud and rain."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ السُّلَيْمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا مُسَدَّدٌ ثنا إِسْمَاعِيلُ هُوَ ابْنُ عُلَيَّةَ - ثنا عَبْدُ الْحَمِيدِ صَاحِبُ الزِّيَادِيِّ ثنا عَبْدُ اللَّهِ بْنُ الْحَارِثِ ابْنُ عَمِّ مُحَمَّدِ بْنِ سِيرِينَ: أَنَّ ابْنَ عَبَّاسٍ قَالَ لِمُؤَذِّنِهِ فِي يَوْمٍ مَطِيرٍ: إِذَا قُلْت " أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ " فَلَا تَقُلْ " حَيَّ عَلَى الصَّلَاةِ " قُلْ " صَلُّوا فِي بُيُوتِكُمْ " وَقَالَ ابْنُ عَبَّاسٍ: قَدْ فَعَلَ هَذَا مَنْ هُوَ خَيْرٌ مِنِّي، إِنَّ الْجُمُعَةَ عَزْمَةٌ، وَإِنِّي كَرِهْت أَنْ أُحْرِجَكُمْ فَتَمْشُونَ فِي الطِّينِ وَالْمَطَرِ.

L7523–7525 Narrated to us by Yusuf ibn Abdullah An-Namari; he narrated to us from Abdullah ibn Muhammad ibn Yusuf Al-Azdi, the judge. Isḥāq ibn Aḥmad narrated to us: Al-'Uqaylī narrated to us: Mūsā ibn Isḥāq—he is al-Anṣārī—narrated to us: Abū Bakr ibn Abī Shaybah narrated to us: Yaḥyā—he is Ibn Sa'īd al-Qaṭṭān—narrated to us from Sa'īd—he is Ibn Abī 'Arūbah—from Qatādah from Kathīr, the freed slave of Ibn Samurah, who said: I passed by 'Abd al-Raḥmān ibn Samurah while he was sitting at his door, and he said: "What is the matter with your leader?" I said: "Did you not join us?" He said: "This thick mud has prevented us." 'Alī said: "Here are Ibn

حَدَّثَنَا يُوسُفُ بْنُ عَبْدِ اللَّهِ النَّمَرِيُّ ثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ يُوسُفَ الْأَزْدِيُّ الْقَاضِي ثنا إِسْحَاقُ بْنُ أَحْمَدَ ثنا الْعُقَيْلِيُّ ثنا مُوسَى بْنُ إِسْحَاقَ هُوَ الْأَنْصَارِيُّ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثنا يَحْيَى هُوَ ابْنُ سَعِيدٍ الْقَطَّانُ - عَنْ سَعِيدٍ هُوَ ابْنُ أَبِي عَرُوبَةَ - عَنْ قَتَادَةَ عَنْ كَثِيرٍ مَوْلَى ابْنِ سَمُرَةَ قَالَ: مَرَرْت بِعَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ وَهُوَ عَلَى بَابِهِ جَالِسٌ، فَقَالَ: مَا خَطْبُ أَمِيرِكُمْ؟ قُلْت: أَمَا جَمَعْت مَعَنَا؟ قَالَ: مَنَعَنَا هَذَا الرَّدْغُ. قَالَ عَلِيٌّ: فَهَذَا ابْنُ عُمَرَ وَابْنُ

ʿUmar, Ibn ʿAbbās, and ʿAbd al-Raḥmān ibn Samurah in the presence of the Companions, missing the Friday prayer and others due to mud, and they instructed the mu'adhdhin to proclaim: 'Pray in your dwellings,' and we know of no opposing view from the Companions against them—may Allah, Exalted is He, be pleased with them all. As for prolonging the prayer, we have mentioned the ḥadīth of Muʿādh and the one who left his position as prayer leader (imam), and the Prophet—peace and blessings be upon him—did not disapprove of the one who left." ʿAbd Allāh ibn Yūsuf narrated to us: Aḥmad ibn Fatḥ narrated to us: ʿAbd al-Wahhāb ibn ʿĪsā narrated to us: Aḥmad ibn Muḥammad narrated to us: Aḥmad ibn ʿAlī narrated to us: Muslim ibn al-Ḥajjāj narrated to us: Yaḥyā narrated to us: Hushaym narrated to us from Ismāʿīl ibn Abī Khālid from Qays ibn Abī Ḥāzim from Abū Masʿūd al-Anṣārī, who said: "A man came to the Messenger of Allah—peace and blessings be upon him—and said: 'I delay the morning prayer because of a certain person, because he prolongs it for us.' I never saw the Messenger of Allah—peace and blessings be upon him—angrier during a sermon than he was that day. He said: 'O people, among you are those who drive others away. Whoever leads the people in prayer must be brief, for behind him are the elderly, the weak, and those with needs.'"[6]

عَبَّاسٍ وَعَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ بِحَضْرَةِ الصَّحَابَةِ يَتْرُكُونَ الْجُمُعَةَ وَغَيْرَهَا لِلطِّينِ، وَيَأْمُرُونَ الْمُؤَذِّنَ أَنْ يَقُولَ: «أَلَا صَلُّوا فِي الرِّحَالِ» وَلَا نَعْرِفُ لَهُمْ مُخَالِفًا مِنَ الصَّحَابَةِ - رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ -؟ وَأَمَّا التَّطْوِيلُ فَقَدْ ذَكَرْنَا حَدِيثَ مُعَاذٍ وَالَّذِي خَرَجَ عَنْ إِمَامَتِهِ فَلَمْ يُنْكِرِ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ذَلِكَ عَلَى الْخَارِجِ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا يَحْيَى ثنا هُشَيْمٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ «جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: إِنِّي لَأَتَأَخَّرُ عَنْ صَلَاةِ الصُّبْحِ مِنْ أَجْلِ فُلَانٍ، مِمَّا يُطِيلُ بِنَا، فَمَا رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - غَضِبَ فِي مَوْعِظَةٍ قَطُّ أَشَدَّ مِمَّا غَضِبَ، فَقَالَ يَوْمَئِذٍ: يَا أَيُّهَا النَّاسُ، إِنَّ مِنْكُمْ مُنَفِّرِينَ، فَأَيُّكُمْ أَمَّ النَّاسَ فَلْيُوجِزْ، فَإِنَّ مِنْ وَرَائِهِ الْكَبِيرَ، وَالضَّعِيفَ، وَذَا الْحَاجَةِ» .

[6] **Hadith references (L7523):** Sahih Muslim 466a.

L7526 Did the Messenger of Allah (peace be upon him) disapprove of one's delaying the obligatory prayer due to the Imam's prolongation? As for the leper, the one with foul breath, the radish eater, and others—if barring them from the mosque had been permissible, the Messenger of Allah (peace be upon him) would not have overlooked it, {And your Lord is not forgetful} [Maryam: 64].[7]

فَلَمْ يُنْكِرْ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - تَأَخُّرَهُ عَنْ صَلَاةِ الْفَرِيضَةِ مِنْ أَجْلِ إِطَالَةِ الْإِمَامِ؟ وَأَمَّا الْمَجْذُومُ، وَالْأَبْخَرُ، وَآكِلُ الْفُجْلِ وَغَيْرُهُمْ -: فَلَوْ جَازَ مَنْعُهُمُ الْمَسْجِدَ لَمَا أَغْفَلَ ذَلِكَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - {وَمَا كَانَ رَبُّكَ نَسِيًّا} [مريم: ٦٤]

L7527 Issue: The best person to lead the congregation in prayer is the one among them most proficient in Quranic recitation.

[مَسْأَلَةُ الْأَفْضَلُ أَنْ يَؤُمَّ الْجَمَاعَةَ فِي الصَّلَاةِ أَقْرَؤُهُمْ لِلْقُرْآنِ]

L7528 Issue 487:

٤٨٧ - مَسْأَلَةٌ:

L7529 It is preferable for the one leading the congregational prayer to be the most

وَالْأَفْضَلُ أَنْ يَؤُمَّ الْجَمَاعَةَ فِي الصَّلَاةِ أَقْرَؤُهُمْ لِلْقُرْآنِ وَإِنْ كَانَ أَنْقَصَ فَضْلًا.

proficient in Quranic recitation, even if he is lesser in merit.

فَإِنْ اسْتَوَوْا فِي الْقِرَاءَةِ فَأَفْقَهُهُمْ.

L7530–7531 If they are equal in recitation, then the most knowledgeable in fiqh among them.

فَإِنْ اسْتَوَوْا فِي الْفِقْهِ وَالْقِرَاءَةِ فَأَقْدَمُهُمْ صَلَاحًا فَإِنْ حَضَرَ السُّلْطَانُ الْوَاجِبَةُ طَاعَتُهُ أَوْ أَمِيرُهُ عَلَى الصَّلَاةِ فَهُوَ أَحَقُّ بِالصَّلَاةِ عَلَى كُلِّ حَالٍ

L7532 If they are equal in jurisprudence and recitation, then the foremost in righteousness among them takes precedence. If the ruler whose obedience is legitimately obligatory is present, or his appointed commander over the prayer, then he is most deserving to lead the prayer in all circumstances.

فَإِنْ كَانُوا فِي مَنْزِلِ إِنْسَانٍ فَصَاحِبُ الْمَنْزِلِ أَحَقُّ بِالْإِمَامَةِ عَلَى كُلِّ حَالٍ إِلَّا مِنْ السُّلْطَانِ.

L7533 If they are in a person's home, the owner of the home has the greatest right to lead the prayer under all circumstances, except in the case of the Sultan.

وَإِنْ اسْتَوَوْا فِي كُلِّ مَا ذَكَرْنَا فَأَسَنُّهُمْ؟ فَإِنْ أَمَّ أَحَدٌ بِخِلَافِ مَا ذَكَرْنَا أَجْزَأَ ذَلِكَ، إِلَّا مَنْ تَقَدَّمَ بِغَيْرِ أَمْرِ السُّلْطَانِ عَلَى السُّلْطَانِ، أَوْ بِغَيْرِ أَمْرِ صَاحِبِ الْمَنْزِلِ عَلَى صَاحِبِ الْمَنْزِلِ، فَلَا يُجْزِئُ هَذَيْنِ وَلَا تُجْزِئُهُمْ؟ وَقَدْ ذَكَرْنَا حَدِيثَ مَالِكِ بْنِ الْحُوَيْرِثِ: «وَلْيَؤُمَّكُمَا أَكْبَرُكُمَا» وَكَانَا فِي الْقِرَاءَةِ وَالْفِقْهِ وَالْهِجْرَةِ سَوَاءً؟ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ بَشَّارٍ ثنا يَحْيَى بْنُ سَعِيدٍ هُوَ الْقَطَّانُ - ثنا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إِذَا كَانُوا ثَلَاثَةً فَلْيَؤُمَّهُمْ أَحَدُهُمْ، وَأَحَقُّهُمْ بِالْإِمَامَةِ أَقْرَؤُهُمْ» .

L7534 If they are equal in all that we have mentioned, then the oldest among them? If someone leads prayer contrary to what we have mentioned, that is valid, except for one who presumes leadership over the Sultan without the Sultan's authorization, or over the homeowner without the homeowner's authorization – the leading of these two is not valid, nor are their prayers valid. We have mentioned the ḥadīth of Mālik ibn al-Ḥuwayrith: "Let the eldest among you lead," even though they were equal in recitation, jurisprudence, and Hijrah? ʿAbdullāh ibn Yūsuf narrated to us: Aḥmad ibn Fatḥ narrated to us: ʿAbd al-Wahhāb ibn ʿĪsā narrated to us: Aḥmad ibn Muḥammad narrated to us: Aḥmad ibn ʿAlī narrated to us: Muslim ibn al-Ḥajjāj narrated to us: Muḥammad ibn Bashshār narrated to us: Yaḥyā ibn Saʿīd – al-Qaṭṭān – narrated to us: Shuʿbah narrated to us from Qatādah from Abū Naḍrah from Abū Saʿīd al-Khudrī that the Messenger of Allāh – peace and blessings be upon him – said: "When there are three, let one of them lead them, and the most deserving of leadership is the most proficient in recitation."[8]

وَرُوِّينَاهُ - أَيْضًا مِنْ طَرِيقِ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ عَنْ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

L7535 We have transmitted it – also via the chain of ʿAbdullāh ibn al-Mubārak from al-Jurayri from Abu Nadrah from Abu Sa'id al-Khudri from the Messenger of Allah – peace and blessings be upon him –

[7] **Qur'an references (L7526):** Qur'an 19:64 (Maryam).

[8] **Hadith references (L7534):** Sunan an-Nasai 840; Sahih Muslim 672a; Sunan an-Nasai 782.

L7536 And through his chain to Muslim's compilation: Abū Saʿīd al-Ashajj and Muḥammad ibn al-Muthannā narrated to us. Al-Ashajj said: From Abū Khālid al-Aḥmar, from al-Aʿmash. Ibn al-Muthannā said: Muḥammad ibn Jaʿfar narrated to us from Shuʿbah. Then Shuʿbah and al-Aʿmash concurred, narrating from Ismāʿīl ibn Rajāʾ from Aws ibn Ḍamʿaj from Abū Masʿūd.

L7537–7538 Shuʿbah said: I heard Aws ibn Damʿaj say: I heard Abū Masʿūd—he is al-Badrī—say: The Messenger of Allah (peace be upon him) said: "The people should be led in prayer by the most proficient among them in reciting the Book of Allah. If they are equal in recitation, then the most knowledgeable among them in the Sunnah. If they are equal in the Sunnah, then the earliest among them in Hijrah. If they are equal in Hijrah, then the earliest among them to embrace Islam. Let no man lead another in prayer within his authority, nor sit in his house upon his place of honor except with his permission."[9]

L7539–7541 Ali said: The Messenger of Allah—peace and blessings be upon him—explained the enduring Hijrah, as narrated to us by ʿAbd al-Raḥmān ibn ʿAbd Allāh al-Hamadānī, who narrated from Ibrāhīm ibn Aḥmad, who narrated from al-Farabrī, who narrated from al-Bukhārī, who narrated from Ādam, who narrated from Shuʿbah, on the authority of ʿAbd Allāh ibn Abī al-Safar and Ismāʿīl ibn Abī Khālid, on the authority of al-Shaʿbī, on the authority of ʿAbd Allāh ibn ʿAmr, on the authority of the Prophet—peace and blessings be upon him—who said: «A Muslim is one from whose tongue and hand the Muslims are safe, and a Muhājir is one who abandons what Allah has forbidden.»

Ali said: Mālik said, "The most virtuous leads the prayer, even if he is less proficient in recitation." This is erroneous, for it contradicts the command of the Messenger of Allah—peace and blessings be upon him—as narrated to us by Ḥumām, who narrated from Ibn Mufarrij, who narrated from Ibn al-Aʿrābī, who narrated from al-Dabarī, on the authority of ʿAbd al-Razzāq, on the authority of Ibn Jurayj, from Nāfiʿ, who heard Ibn ʿUmar say: "Sālim, the freed slave of Abī Ḥudhayfah, used to lead the first Muhājirīn—including

[9]**Hadith references (L7538):** Sahih Muslim 673a.

وَبِهِ إِلَى مُسْلِمٍ: ثنا أَبُو سَعِيدٍ الْأَشَجُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى. قَالَ الْأَشَجُّ: عَنْ أَبِي خَالِدٍ الْأَحْمَرِ عَنِ الْأَعْمَشِ. وَقَالَ ابْنُ الْمُثَنَّى: ثنا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ. ثُمَّ اتَّفَقَ شُعْبَةُ وَالْأَعْمَشُ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ عَنْ أَوْسِ بْنِ ضَمْعَجٍ عَنْ أَبِي مَسْعُودٍ؟

قَالَ شُعْبَةُ: سَمِعْتُ أَوْسَ بْنَ ضَمْعَجٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ هُوَ الْبَدْرِيُّ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سِلْمًا، وَلَا يَؤُمَّنَّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ، وَلَا يَقْعُدُ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ» .

قَالَ عَلِيٌّ: وَقَدْ فَسَّرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْهِجْرَةَ الْبَاقِيَةَ أَبَدًا كَمَا حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا آدَمُ ثنا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ وَإِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنِ الشَّعْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ» قَالَ عَلِيٌّ: وَقَالَ مَالِكٌ: يَؤُمُّ الْأَفْضَلُ وَإِنْ كَانَ أَقَلَّ قِرَاءَةً - وَهَذَا خَطَأٌ، لِأَنَّهُ خِلَافُ أَمْرِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: حَدَّثَنَا حُمَامٌ ثنا ابْنُ مُفَرِّجٍ ثنا ابْنُ الْأَعْرَابِيِّ ثنا الدَّبَرِيُّ عَنْ عَبْدِ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ أَنَا نَافِعٌ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ " كَانَ سَالِمٌ مَوْلَى أَبِي حُذَيْفَةَ يَؤُمُّ الْمُهَاجِرِينَ الْأَوَّلِينَ أَصْحَابَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَالْأَنْصَارُ فِي مَسْجِدِ قُبَاءَ، فِيهِمْ: أَبُو بَكْرٍ، وَعُمَرُ، وَأَبُو سَلَمَةَ وَزَيْدُ بْنُ حَارِثَةَ، وَعَامِرُ بْنُ رَبِيعَةَ ". قَالَ عَلِيٌّ: وَحَدَّثَنَاهُ عَبْدُ الرَّحْمَنِ

Abū Bakr, ʿUmar, Abū Salamah, Zayd ibn Ḥārithah, and ʿĀmir ibn Rabīʿah—and the Anṣār in the mosque of Qubāʾ."

Ali said: This was also narrated to us by ʿAbd al-Raḥmān ibn ʿAbd Allāh, who narrated from Ibrāhīm ibn Aḥmad, who narrated from al-Farabrī, who narrated from al-Bukhārī, who narrated from Ibrāhīm ibn al-Mundhir, who narrated from Anas ibn ʿIyāḍ, on the authority of ʿUbayd Allāh ibn ʿUmar, on the authority of Nāfiʿ, on the authority of Ibn ʿUmar, who said: "When the first Muhājirīn arrived at al-ʿUṣbah—a location in Qubāʾ—before the arrival of the Messenger of Allah—peace and blessings be upon him—..." Salim, the freed slave of Abu Hudhayfah, used to lead them in prayer, being the most versed in Quran among them. Ali said: This was the practice of the Companions - may Allah be pleased with them - with the knowledge of the Messenger of Allah - peace be upon him - and none of the Companions opposed them in that matter.[10]

بْنُ عَبْدِ اللَّهِ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ ثنا أَنَسُ بْنُ عِيَاضٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ " لَمَّا قَدِمَ الْمُهَاجِرُونَ الْأَوَّلُونَ الْعُصْبَةَ مَوْضِعًا بِقُبَاءَ قَبْلَ مَقْدِمِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَؤُمُّهُمْ سَالِمٌ مَوْلَى أَبِي حُذَيْفَةَ وَكَانَ أَكْثَرَهُمْ قُرْآنًا ". قَالَ عَلِيٌّ: فَهَذَا فِعْلُ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - بِعِلْمِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَا مُخَالِفَ لَهُمْ مِنَ الصَّحَابَةِ فِي ذَلِكَ.

L7542 If it is said: Did Umar appoint Suhayb? We say: Yes, and Suhayb became a leader appointed as a deputy by the Imam. Was he not the most deserving of the people at that time because he was the authority? Ali said: We have been narrated from Abu Salama ibn Abd al-Rahman and Sa'id ibn Jubayr. Abu Salama said: The Prophet—peace and blessings of Allah be upon him—said: "When three are on a journey, let the most proficient in Quran recitation among them lead them in prayer, even if he is the youngest. If he leads them in prayer, he becomes their leader."

فَإِنْ قِيلَ: إِنَّ عُمَرَ قَدَّمَ صُهَيْبًا؟ قُلْنَا: نَعَمْ، وَصَارَ صُهَيْبٌ أَمِيرًا مُسْتَخْلَفًا مِنْ قِبَلِ الْإِمَامِ، فَهُوَ أَحَقُّ النَّاسِ يَوْمَئِذٍ لِأَنَّهُ سُلْطَانٌ؟ قَالَ عَلِيٌّ: وَرُوِّينَا عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَسَعِيدِ بْنِ جُبَيْرٍ فَقَالَ أَبُو سَلَمَةَ: قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إِذَا كَانُوا ثَلَاثَةً فِي سَفَرٍ فَلْيَؤُمَّهُمْ أَقْرَؤُهُمْ، وَإِنْ كَانَ أَصْغَرَهُمْ سِنًّا، فَإِذَا أَمَّهُمْ فَهُوَ أَمِيرُهُمْ» .

L7543 Abu Salama said: That was a leader whom the Messenger of Allah—peace and blessings be upon him—appointed. We only deemed it permissible for someone to lead prayer contrary to that due to what Abdullah ibn Rabi' narrated to us: Muhammad ibn Mu'awiyah narrated to us, Ahmad ibn Shu'ayb narrated to us from Muhammad ibn al-Muthanna, from Bakr ibn 'Isa, who said: I heard Shu'bah report from Nu'aym ibn Abi Hind, from Abi Wā'il, from Masrūq, from 'Ā'ishah, the Mother of the Believers, that Abu Bakr al-Siddiq led the people in prayer while the Messenger of Allah—peace and blessings be upon him—was in the row.

وَقَالَ أَبُو سَلَمَةَ: فَذَاكَ أَمِيرٌ أَمَّرَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَإِنَّمَا أَجَزْنَا إِمَامَةَ مَنْ أَمَّ بِخِلَافِ ذَلِكَ -: لِمَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا بَكْرُ بْنُ عِيسَى قَالَ سَمِعْتُ شُعْبَةَ يَذْكُرُ عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ عَنْ أَبِي وَائِلٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ «أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ صَلَّى لِلنَّاسِ وَرَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الصَّفِّ» .

[10] **Hadith references (L7539):** Sahih al-Bukhari 10; Sahih al-Bukhari 6484; Sunan an-Nasai 4996.

وَبِهِ إِلَى أَحْمَدَ بْنِ شُعَيْبٍ -: أَنَا عَلِيُّ بْنُ حُجْرٍ ثنا إِسْمَاعِيلُ هُوَ ابْنُ عُلَيَّةَ - ثنا حُمَيْدٍ عَنْ أَنَسٍ قَالَ «آخِرُ صَلاَةٍ صَلاَّهَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَعَ الْقَوْمِ: صَلَّى فِي ثَوْبٍ وَاحِدٍ مُتَوَشِّحًا بِهِ خَلْفَ أَبِي بَكْرٍ» .

L7544 And through him to Ahmad ibn Shu'ayb: I am 'Ali ibn Hujr—narrated to us Isma'il, that is Ibn 'Ulayyah—narrated to us Humayd from Anas, who said: "The final prayer the Messenger of Allah—peace and blessings be upon him—performed with the people: he prayed in a single garment, wrapped in it, behind Abu Bakr."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ رَافِعٍ وَحُسْنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ أَنَا ابْنُ جُرَيْجٍ حَدَّثَنِي ابْنُ شِهَابٍ عَنْ حَدِيثِ عَبَّادِ بْنِ زِيَادٍ أَنَّ عُرْوَةَ بْنَ الْمُغِيرَةِ بْنِ شُعْبَةَ أَخْبَرَهُ أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ أَخْبَرَهُ - فَذَكَرَ حَدِيثًا وَفِيهِ قَالَ «فَأَقْبَلْتُ مَعَهُ - يَعْنِي رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَتَّى نَجِدَ النَّاسَ قَدْ قَدَّمُوا عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ فَصَلَّى لَهُمْ، فَأَدْرَكَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِحْدَى الرَّكْعَتَيْنِ، فَصَلَّى - عَلَيْهِ السَّلاَمُ - مَعَ النَّاسِ الرَّكْعَةَ الآخِرَةَ، فَلَمَّا سَلَّمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ قَامَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُتِمُّ صَلاَتَهُ فَأَفْزَعَ ذَلِكَ الْمُسْلِمِينَ، فَأَكْثَرُوا التَّسْبِيحَ، فَلَمَّا قَضَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَقْبَلَ عَلَيْهِمْ فَقَالَ: أَحْسَنْتُمْ، أَوْ قَدْ أَصَبْتُمْ، يَغْبِطُهُمْ أَنْ صَلَّوْا الصَّلاَةَ لِوَقْتِهَا» .

L7545–7547 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to us: Muhammad ibn Rafi' and Hasan ibn Ali al-Hulwani both narrated from Abd al-Razzaq. I am Ibn Jurayj: Ibn Shihab narrated to me from the ḥadīth of Abbad ibn Ziyad that Urwah ibn al-Mughirah ibn Shu'bah informed him that al-Mughirah ibn Shu'bah informed him - then he mentioned a ḥadīth, and within it... He said, "Then I accompanied him—meaning the Messenger of Allah, may the peace and blessings of Allah be upon him—until we found the people had appointed Abdur-Rahman ibn Awf as Imam to lead them in prayer. The Messenger of Allah, peace be upon him, joined them in one of the two rak'ahs, and he—peace be upon him—prayed the final rak'ah with the people. When Abdur-Rahman ibn Awf concluded the prayer with the salutation, the Messenger of Allah, peace be upon him, stood to complete his prayer. This alarmed the Muslims, and they increased their saying of SubḥānAllah (Glory be to Allah). When the Messenger of Allah, peace be upon him, finished his prayer, he turned to them and said: 'You have done well,' or 'You have acted correctly,' praising them for performing the prayer at its appointed time."

وَبِهَذَا الإِسْنَادِ إِلَى ابْنِ شِهَابٍ -: عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ حَمْزَةَ بْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ نَحْوُ هَذَا الْحَدِيثِ، وَفِيهِ قَالَ الْمُغِيرَةُ: «أَرَدْتُ تَأْخِيرَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - دَعْهُ» .

L7548 With this chain of transmission ending at Ibn Shihāb: from Ismāʿīl ibn Muḥammad ibn Saʿd ibn Abī Waqqāṣ, from Ḥamzah ibn al-Mughīrah ibn Shuʿbah: a similar narration of the same Hadith, in which al-Mughīrah said, "I intended to delay ʿAbd al-Raḥmān ibn ʿAwf, but the Messenger of Allah (peace be upon him) said, 'Let him be.'"

قَالَ عَلِيٌّ: فَبِهَذَيْنِ الْخَبَرَيْنِ عَلِمْنَا أَنَّ قَوْلَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ، فَإِنْ اسْتَوَوْا فَأَفْقَهُهُمْ، فَإِنْ اسْتَوَوْا فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ اسْتَوَوْا، فَأَقْدَمُهُمْ سِنًّا»

L7549–7551 Ali said: Through these two narrations, we have understood that the Messenger of Allah's statement—peace and blessings be upon him—"Let the most Quranically proficient lead the people. If they are equal, then the most jurisprudentially learned. If equal, then

the oldest in age" constitutes a recommendation rather than an obligation. For was he not—peace be upon him—more proficient in recitation than Abu Bakr and Abd al-Rahman, more learned in jurisprudence than both, earlier in migration to Allah the Exalted than both, and older than both? Through these two narrations, prayer behind any Muslim becomes permissible—even one possessing extreme shortcomings—for every Muslim's standing in virtue and religious commitment relative to the finest Muslims after Allah's Messenger (peace and blessings be upon him) is closer in merit than the standing of Abu Bakr and Abd al-Rahman ibn Awf (may Allah be pleased with them), and they themselves are among the finest Muslims. In matters of excellence and religion pertaining to the Messenger of Allah (peace and blessings be upon him), has this ruling been established by its evidence? We found no trace of taking precedence over the ruler or the householder that would shift the obligations of both from compulsory to recommended. Thus, the ruling remains obligatory.

: نَدْبٌ لَا فَرْضٌ، لِأَنَّهُ - عَلَيْهِ السَّلَامُ - أَقْرَأُ مِنْ أَبِي بَكْرٍ، وَعَبْدِ الرَّحْمَنِ، وَأَفْقَهُ مِنْهُمَا، وَأَقْدَمُ هِجْرَةً، إلَى اللَّهِ تَعَالَى مِنْهُمَا وَأَسَنُّ مِنْهُمَا؟ وَبِهَذَيْنِ الْأَثَرَيْنِ جَازَتْ الصَّلَاةُ خَلْفَ كُلِّ مُسْلِمٍ، وَإِنْ كَانَ فِي غَايَةِ النُّقْصَانِ، لِأَنَّهُ لَا مُسْلِمَ إلَّا وَنِسْبَتُهُ فِي الْفَضْلِ وَالدِّينِ إلَى أَفْضَلِ الْمُسْلِمِينَ بَعْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: أَقْرَبُ مِنْ نِسْبَةِ أَبِي بَكْرٍ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ - وَهُمَا مِنْ أَفْضَلِ الْمُسْلِمِينَ - رَضِيَ اللَّهُ عَنْهُمَا - فِي الْفَضْلِ وَالدِّينِ إلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، فَخَرَجَ هَذَا بِدَلِيلِهِ؟ وَلَمْ نَجِدْ فِي التَّقَدُّمِ عَلَى السُّلْطَانِ وَعَلَى صَاحِبِ الْمَنْزِلِ أَثَرًا يُخْرِجُهُمَا عَنْ الْوُجُوبِ إلَى النَّدْبِ، فَبَقِيَ عَلَى الْوُجُوبِ.

L7552 Rather, we found what reinforces the obligation of that: as narrated to us by Abdullah ibn Rabi', who narrated from Muhammad ibn Ishaq ibn Sulaym, who narrated from Ibn al-A'rabi, who narrated from Abu Dawud, who narrated from Abdullah ibn Muhammad al-Nufayli, who narrated from Muhammad ibn Salamah, from another Muhammad ibn Ishaq, who narrated to me from al-Zuhri, who narrated to me from Abd al-Malik ibn Abi Bakr ibn Abd al-Rahman ibn al-Harith ibn Hisham, from his father, from Abdullah ibn Zam'ah, who said: "When the illness grew severe upon the Messenger of Allah (صلى الله عليه وسلم) while I was among a group of Muslims with him, Bilal called him to prayer. He said: 'Have someone instruct the people to pray.' Abdullah ibn Zam'ah went out and found Umar with the people—Abu Bakr being absent. Abdullah ibn Zam'ah said: 'Rise, O Umar, and lead the people in prayer.' Umar stepped forward and proclaimed 'Allāhu Akbar' to commence prayer. When the Messenger of Allah (صلى الله عليه وسلم) heard his voice—Umar being a man with a powerful voice—he said: 'Where is Abu Bakr? Allah and the Muslims reject this.' The Prophet sent for Abu Bakr, who arrived after Umar had led that prayer, and he then led the people."

بَلْ وَجَدْنَا مَا يَشُدُّ وُجُوبَ ذَلِكَ -: كَمَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ السُّلَيْمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ ثنا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ حَدَّثَنِي الزُّهْرِيُّ حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ قَالَ: «لَمَّا اسْتَعَزَّ بِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَنَا عِنْدَهُ فِي نَفَرٍ مِنْ الْمُسْلِمِينَ دَعَاهُ بِلَالٌ إلَى الصَّلَاةِ، فَقَالَ: مُرُوا مَنْ يُصَلِّي بِالنَّاسِ فَخَرَجَ عَبْدُ اللَّهِ بْنُ زَمْعَةَ فَإِذَا عُمَرُ فِي النَّاسِ، وَكَانَ أَبُو بَكْرٍ غَائِبًا، فَقَالَ: قُمْ يَا عُمَرُ فَصَلِّ بِالنَّاسِ، فَتَقَدَّمَ وَكَبَّرَ، فَلَمَّا سَمِعَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَوْتَهُ - وَكَانَ عُمَرُ رَجُلًا مِجْهَرًا - فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَيْنَ أَبُو بَكْرٍ؟ يَأْبَى اللَّهُ ذَلِكَ وَالْمُسْلِمُونَ، فَبَعَثَ إلَى أَبِي بَكْرٍ فَجَاءَ بَعْدَ أَنْ صَلَّى عُمَرُ تِلْكَ الصَّلَاةَ فَصَلَّى بِالنَّاسِ» .

L7553 Narrated by Abdullah ibn Rabee', Abdullah ibn Muhammad ibn Uthman, Ahmad ibn Khalid, Ali ibn Abdulaziz, Al-Hajjaj ibn Al-Minhal, Hammad ibn Salamah, Dawud ibn Abi Hind from Abu Nadhrah from Abu Sa'id, the client of Abu Usayd, who said: "I married a woman, and on my wedding night, a group of the companions of the Messenger of Allah—peace and blessings be upon him—were present with me. When the time for prayer commenced, Abu Dharr sought to step forward and lead the prayer, but Hudhayfah pulled him back and said: 'The master of the house has the greater right to lead the prayer.' He then asked Ibn Mas'ud: 'Is this so?' He replied: 'Yes.' Abu Sa'id said: 'Thus, I stepped forward and led them in prayer while I was a slave at that time.'" From Ibn Jurayj, from 'Ata'—regarding a group of people camping together, among them a Qurayshi, an Arab, a client, a Bedouin, and a slave, each having his own encampment. When one of them went to another's encampment and the time for prayer had commenced, he said: "The owner of the encampment leads them in prayer. It is his right to assign it to whomever he wishes."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عَبْدُ اللَّهَ بْنُ مُحَمَّدِ بْنِ عُثْمَانَ ثنا أَحْمَدُ بْنُ خَالِدٍ ثنا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ ثنا الْحَجَّاجُ بْنُ الْمِنْهَالِ ثنا حَمَّادُ بْنُ سَلَمَةَ ثنا دَاوُد بْنُ أَبِي هِنْدٍ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ مَوْلَى أَبِي أُسَيْدَ قَالَ: تَزَوَّجْت امْرَأَةً فَكَانَ عِنْدِي لَيْلَةَ زِفَافِ امْرَأَتِي نَفَرٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَلَمَّا حَضَرَتْ الصَّلَاةُ أَرَادَ أَبُو ذَرٍّ أَنْ يَتَقَدَّمَ فَيُصَلِّيَ، فَجَذَبَهُ حُذَيْفَةُ وَقَالَ: رَبُّ الْبَيْتِ أَحَقُّ بِالصَّلَاةِ، فَقَالَ لِابْنِ مَسْعُودٍ: أَكَذَلِكَ؟ قَالَ: نَعَمْ قَالَ أَبُو سَعِيدٍ: فَتَقَدَّمْت فَصَلَّيْت بِهِمْ وَأَنَا يَوْمَئِذٍ عَبْدٌ؟ وَعَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ - فِي الْقَوْمِ يَتَنَازَلُونَ فِيهِمْ الْقُرَشِيُّ وَالْعَرَبِيُّ وَالْمَوْلَى وَالْأَعْرَابِيُّ وَالْعَبْدُ، لِكُلِّ امْرِئٍ مِنْهُمْ فُسْطَاطٌ، فَانْطَلَقَ أَحَدُهُمْ إلَى فُسْطَاطِ أَحَدِهِمْ فَحَانَتْ الصَّلَاةُ، قَالَ -: صَاحِبُ الرَّحْلِ يَؤُمُّهُمْ هُوَ، حَقُّهُ يُعْطِيه مَنْ يَشَاءُ.

The blind and the sighted, the slave and the free, are equal in leading prayers (imamate).

[مَسْأَلَةُ الْأَعْمَى وَالْبَصِيرُ وَالْعَبْدُ وَالْحُرُّ سَوَاءٌ فِي الْإِمَامَةِ فِي الصَّلَاةِ]

L7556 Issue: The blind, the sighted, the eunuch, the male, the slave, the free person, the illegitimate child, and the Qurashi are equal in leading prayers. All may validly serve as regular imams, with no distinction between them except in Qur'anic recitation, juristic knowledge, precedence in good deeds, and age alone. Mālik disliked an illegitimate child leading prayers and a slave serving as a regular imam – yet this opinion has no valid basis, as it is not supported by the Qur'an, nor by an authentic or weak Sunnah, nor consensus, analogy, or any Companion's statement. People's defects lie in their religious practice and moral character, not in their physical attributes or lineage.

مَسْأَلَةٌ: وَالْأَعْمَى، وَالْبَصِيرُ، وَالْخَصِيُّ، وَالْفَحْلُ، وَالْعَبْدُ، وَالْحُرُّ، وَوَلَدُ الزِّنَى، وَالْقُرَشِيُّ -: سَوَاءٌ فِي الْإِمَامَةِ فِي الصَّلَاةِ، وَكُلُّهُمْ جَائِزٌ أَنْ يَكُونَ إمَامًا رَاتِبًا، وَلَا تَفَاضُلَ بَيْنَهُمْ إلَّا بِالْقِرَاءَةِ، وَالْفِقْهِ، وَقِدَمِ الْخَيْرِ، وَالسِّنِّ، فَقَطْ؟ وَكَرِهَ مَالِكٌ إمَامَةَ وَلَدِ الزِّنَى، وَكَوْنَ الْعَبْدِ إمَامًا رَاتِبًا - وَلَا وَجْهَ لِهَذَا الْقَوْلِ، لِأَنَّهُ لَا يُوجِبُهُ قُرْآنٌ وَلَا سُنَّةٌ صَحِيحَةٌ وَلَا سَقِيمَةٌ، وَلَا إجْمَاعٌ، وَلَا قِيَاسٌ، وَلَا قَوْلُ صَاحِبٍ، وَعُيُوبُ النَّاسِ فِي أَدْيَانِهِمْ وَأَخْلَاقِهِمْ، لَا فِي أَبْدَانِهِمْ وَلَا فِي أَعْرَاقِهِمْ.

L7557 Allah, the Almighty and Majestic, said: {Indeed, the most noble of you in the sight of Allah is the most righteous of you} [Al-Hujurat: 13].[11]

قَالَ اللَّهُ عَزَّ وَجَلَّ: {إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ} [الحجرات: ١٣] .

[11] **Qur'an references (L7557):** Qur'an 49:13 (Al-Hujurat).

وَاحْتَجَّ بَعْضُ الْمُقَلِّدِينَ لَهُ بِأَنْ قَالَ: يُفَكِّرُ مَنْ خَلْفَهُ فِيهِ فَيُلْهَى عَنْ صَلَاتِهِ قَالَ عَلِيٌّ: وَهَذَا فِي غَايَةِ الْغَثَاثَةِ وَالسُّقُوطِ وَلَا شَكَّ فِي أَنَّ فِكْرَةَ الْمَأْمُومِ فِي أَمْرِ الْخَلِيفَةِ إذَا صَلَّى بِالنَّاسِ، أَوْ الْأَحْدَبِ إذَا أَمَّهُمْ - أَكْثَرُ مِنْ فِكْرَتِهِ فِي وَلَدِ الزِّنَى، وَلَوْ كَانَ لِشَيْءٍ مِمَّا ذَكَرْنَا حُكْمٌ فِي الدِّينِ لَمَا أَغْفَلَهُ اللَّهُ عَلَى لِسَانِ رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: {وَمَا كَانَ رَبُّكَ نَسِيًّا} [مريم: ٦٤] .

L7558 Some of his imitators argued by stating: "Those behind him would think about him, thus they are distracted from their prayer." Ali said: "This reaches the extreme of insipidity and degradation. Doubtlessly, a worshipper's thought about the caliph's affair when he leads prayer, or about a hunchbacked man when he leads them, exceeds his consideration for a child of illicit intercourse. Had there been any religious ruling for any of what we mentioned, God would not have omitted it through the words of His Messenger—may God's blessings and peace be upon him—as He said: {And your Lord is never forgetful} [19:64]."[12]

وَالْعَجَبُ كُلُّهُ فِي الْفَرْقِ بَيْنَ الْإِمَامِ الرَّاتِبِ وَغَيْرِ الرَّاتِبِ وَتَجُوزُ إمَامَةُ الْفَاسِقِ كَذَلِكَ وَنَكْرَهُهُ، إلَّا أَنْ يَكُونَ هُوَ الْأَقْرَأُ، وَالْأَفْقَهُ، فَهُوَ أَوْلَى حِينَئِذٍ مِنْ الْأَفْضَلِ، إذَا كَانَ أَنْقَصَ مِنْهُ فِي الْقِرَاءَةِ، أَوْ الْفِقْهِ، وَلَا أَحَدَ بَعْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إلَّا وَلَهُ ذُنُوبٌ.

L7559 The entire wonder lies in the distinction between the regular imam and the non-regular. Similarly, the imamate of a sinful person is permissible, though we dislike it—unless he is the most proficient in recitation and the most learned in jurisprudence. In that case, he becomes more entitled than the morally superior individual if the latter is inferior to him in recitation or jurisprudence. There is none after the Messenger of Allah (peace and blessings be upon him) except that he has sins.

قَالَ عَزَّ وَجَلَّ: {فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ} [الأحزاب: ٥] .

L7560 He, the Exalted and Majestic, said: "If you do not know their fathers, then they are your brothers in religion and your allies" [al-Aḥzāb: 5].[13]

وَقَالَ تَعَالَى: {وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ} [النور: ٣٢] . فَنَصَّ تَعَالَى عَلَى أَنَّ مَنْ لَا يُعْرَفُ لَهُ أَبٌ: إخْوَانُنَا فِي الدِّينِ.

L7561 And the Exalted said: "And the righteous among your male slaves and female slaves" [An-Nur: 32]. Thus the Exalted specified that those without known fathers are our brothers in religion.[14]

وَأَخْبَرَ أَنَّ فِي الْعَبِيدِ وَالْإِمَاءِ صَالِحِينَ؟ -: حَدَّثَنَا حُمَامٌ ثنا ابْنُ مُفَرِّجٍ ثنا ابْنُ الْأَعْرَابِيِّ ثنا الدَّبَرِيُّ عَنْ عَبْدِ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ: أَنَّهُمْ كَانُوا يَأْتُونَ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ بِأَعْلَى الْوَادِي، هُوَ وَأَبُوهُ، وَعُبَيْدُ بْنُ عُمَيْرٍ، وَالْمِسْوَرُ بْنُ مَخْرَمَةَ وَنَاسٌ كَثِيرٌ، فَيَؤُمُّهُمْ أَبُو عَمْرٍو مَوْلَى عَائِشَةَ وَهُوَ غُلَامُهَا لَمْ يُعْتَقْ، فَكَانَ إمَامَ أَهْلِهَا بَنِي مُحَمَّدِ بْنِ أَبِي بَكْرٍ، وَعُرْوَةَ، وَأَهْلِهَا، إلَّا عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ كَانَ يَسْتَأْخِرُ عَنْهُ أَبُو عَمْرٍو فَقَالَتْ عَائِشَةُ - رَضِيَ اللَّهُ عَنْهَا -: إذَا غَيَّبَنِي أَبُو عَمْرٍو وَدَلَّانِي فِي حُفْرَتِي فَهُوَ حُرٌّ؟

L7562–7564 And he reported, "Are there righteous ones among male and female slaves?" Narrated to us by Ḥumām, who narrated to us Ibn Mufarrij, who narrated to us Ibn al-Aʿrabī, who narrated to us al-Dabarī from ʿAbd al-Razzāq from Ibn... Abdullah ibn Abi Mulaikah informed me that Juraij reported: They used to visit Aisha, the Mother of the Believers, at the upper valley - Abdullah and his father, Ubayd ibn Umayr, al-Miswar ibn Makhramah, and many others. Abu Amr - Aisha's slave who had not been emancipated - would lead them in prayer. He served as imam for her household members: the sons of

[12] **Qur'an references (L7558):** Qur'an 19:64 (Maryam).
[13] **Qur'an references (L7560):** Qur'an 33:5 (Al-Ahzab).
[14] **Qur'an references (L7561):** Qur'an 24:32 (An-Nur).

Muhammad ibn Abi Bakr, Urwah, and her family, except Abdullah ibn Abd al-Rahman, whom Abu Amr would make stand behind him. Aisha - may Allah be pleased with her - said: "If Abu Amr buries me and lowers me into my grave, is he then free?" From Ibrahim al-Nakha'i: "A slave leads free men in prayer." From Shu'bah, from al-Hakam ibn Utaybah: "A slave used to lead us in prayer in this mosque of ours - and Shurayh used to pray there."

وَعَنْ إِبْرَاهِيمَ النَّخَعِيِّ قَالَ: يَؤُمُّ الْعَبْدُ الْأَحْرَارَ وَعَنْ شُعْبَةَ عَنْ الْحَكَمِ بْنِ عُتَيْبَةَ قَالَ: كَانَ يَؤُمُّنَا فِي مَسْجِدِنَا هَذَا عَبْدٌ، فَكَانَ شُرَيْحٌ يُصَلِّي فِيهِ؟

L7565 From Wakīʿ, via Sufyān al-Thawrī, via Yūnus, via al-Ḥasan al-Baṣrī, who said: "Is the child of fornication equal to others [in status]?" From Wakīʿ, via al-Rabīʿ ibn Ṣubayḥ, via al-Ḥasan, who said: "The child of fornication holds the status of any Muslim man; he may lead prayers as an imam, and his testimony is admissible if he is upright." From Wakīʿ, via Hishām ibn ʿUrwah, via his father, via ʿĀ'ishah, the Mother of the Believers, that when asked about the child of fornication, she replied: "He is not accountable for his parents' sin. *'No bearer of burdens will bear the burden of another'* (Quran 6:164)."[15]

وَعَنْ وَكِيعٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ يُونُسَ عَنْ الْحَسَنِ الْبَصْرِيِّ قَالَ: وَلَدُ الزِّنَى وَغَيْرُهُ سَوَاءٌ؟ وَعَنْ وَكِيعٍ عَنْ الرَّبِيعِ بْنِ صُبَيْحٍ عَنْ الْحَسَنِ قَالَ: وَلَدُ الزِّنَى بِمَنْزِلَةِ رَجُلٍ مِنْ الْمُسْلِمِينَ، يَؤُمُّ، وَتَجُوزُ شَهَادَتُهُ إِذَا كَانَ عَدْلًا وَعَنْ وَكِيعٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا كَانَتْ إِذَا سُئِلَتْ عَنْ وَلَدِ الزِّنَى: قَالَتْ لَيْسَ عَلَيْهِ مِنْ خَطِيئَةِ أَبَوَيْهِ شَيْءٌ {وَلا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى} [الأنعام: ١٦٤] .

L7566 And from Wakīʿ, from Sufyān al-Thawrī, from Burd Abī al-ʿAlā', from al-Zuhrī, who said: "There were leaders from that." Wakīʿ said: "Meaning from zinā (adultery)."

وَعَنْ وَكِيعٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ بُرْدٍ أَبِي الْعَلَاءِ عَنْ الزُّهْرِيِّ قَالَ: كَانَ أَئِمَّةٌ مِنْ ذَلِكَ، قَالَ وَكِيعٌ: يَعْنِي مِنْ الزِّنَى.

L7567 From Sufyan al-Thawri, from Hammad ibn Abi Sulayman, who said: I asked Ibrahim about the illegitimate child, the Bedouin, the slave, and the blind person: Can they lead the prayer? He said: Yes, if they establish the prayer. From al-Sha'bi: Does the testimony of the illegitimate child hold, and may he lead? From Ma'mar, who said: I asked al-Zuhri about the illegitimate child: Can he lead the prayer? He said: Yes, and what is his status?

وَعَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ حَمَّادِ بْنِ أَبِي سُلَيْمَانَ قَالَ: سَأَلْت إِبْرَاهِيمَ عَنْ وَلَدِ الزِّنَى، وَالْأَعْرَابِيِّ، وَالْعَبْدِ، وَالْأَعْمَى: هَلْ يَؤُمُّونَ؟ قَالَ: نَعَمْ، إِذَا أَقَامُوا الصَّلَاةَ وَعَنْ الشَّعْبِيِّ: وَلَدُ الزِّنَى تَجُوزُ شَهَادَتُهُ وَيَؤُمُّ؟ وَعَنْ مَعْمَرٍ قَالَ سَأَلْت الزُّهْرِيَّ عَنْ وَلَدِ الزِّنَى: هَلْ يَؤُمُّ؟ قَالَ: نَعَمْ، وَمَا شَأْنُهُ؟

L7568–7569 And indeed, Abu Zaid—the companion of the Messenger of Allah, peace and blessings be upon him—would lead prayers while seated, with a missing leg. Talha had a paralyzed hand, and there was no disagreement over allowing

وَقَدْ كَانَ أَبُو زَيْدٍ صَاحِبُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَؤُمُّ وَهُوَ مُقْعَدٌ ذَاهِبُ الرِّجْلِ وَقَدْ كَانَ طَلْحَةُ أَشَلَّ الْيَدِ، وَمَا اُخْتُلِفَ فِي جَوَازِ إِمَامَتِهِ، وَقَدْ كَانَ فِي الشُّورَى.

[15] **Qur'an references (L7565):** Qur'an 6:164 (Al-An'am); Qur'an 17:15 (Al-Isra); Qur'an 35:18 (Fatir); Qur'an 39:7 (Az-Zumar).

him to lead prayers, and Talha was among the members of the consultative council.

L7570 From the chain of Az-Zuhri, from Humaid ibn Abdur-Rahman ibn Awf, from Ubaydullah ibn Adiyy ibn Al-Khiyar, that he entered upon Uthman—may Allah be pleased with him—while he was under siege. He said to him: "You are the leader of the entire community, and this calamity we witness has befallen you. An imam of fitnah leads us in prayer, and we feel uneasy." Uthman replied: "Prayer is the best of people's deeds. When people do good, do good with them, and when they do wrong, avoid their wrongdoing." Ibn Umar used to pray behind Al-Hajjaj and Najdah: one of them was a Kharijite, and the other was the most wicked of creation. Ibn Umar would say: "Prayer is a good deed; I do not care at all who shares it with me." From Ibn Juraij: I said to Ataa: "What if an imam delays the prayer until he performs it negligently?" He said: "Praying with the congregation is more beloved to me." I said: "Even if the sun turns yellow and touches the mountain peaks?" He said: "Yes, as long as it has not set." I said to Ataa: "If the imam does not complete the prayer properly, should I abstain from praying with him?" He said: "Rather pray with him and complete it as best as you can. The congregation is more beloved to me. If he raises his head from bowing without completing it properly, then you complete it. If he raises his head from prostration without completing it, then you complete it. If he stands and hastens the final sitting, do not hasten—complete it even if he stands." From Abdur-Razzaq, from Sufyan Ath-Thawri, from Uqbah, from Abu Wa'il: He used to pray with Al-Mukhtar al-Kadhdhāb (the Liar).

L7571–7573 And from Abu Al-Ash'ath, he said: The Khawarij emerged against us, so I asked Yahya ibn Abi Kathir, saying: "O Abu Nasr, what is your view on praying behind these people?" He replied: "The Quran is your imam. Pray with them as long as they perform the prayer." And from Ibrahim al-Nakha'i, he said: I said to Alqama, "Our imam does not complete the prayer." Alqama said: "But we complete it," meaning we pray with him and complete it. And from al-Hasan: A believer's prayer behind a hypocrite does not harm him, nor does a hypocrite's prayer behind a believer benefit him. And from Qatādah:

وَمِنْ طَرِيقِ الزُّهْرِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَدِيِّ بْنِ الْخِيَارِ أَنَّهُ دَخَلَ عَلَى عُثْمَانَ - رَضِيَ اللَّهُ عَنْهُ - وَهُوَ مَحْصُورٌ، فَقَالَ لَهُ: إِنَّكَ إِمَامُ عَامَّةٍ، وَنَزَلَ بِكَ مَا نَرَى وَيُصَلِّي لَنَا إِمَامُ فِتْنَةٍ وَنَتَحَرَّجُ، فَقَالَ لَهُ عُثْمَانُ: إِنَّ الصَّلَاةَ أَحْسَنُ مَا يَعْمَلُ النَّاسُ فَإِذَا أَحْسَنَ النَّاسُ فَأَحْسِنْ مَعَهُمْ، وَإِذَا أَسَاءُوا فَاجْتَنِبْ إِسَاءَتَهُمْ؟ وَكَانَ ابْنُ عُمَرَ يُصَلِّي خَلْفَ الْحَجَّاجِ، وَنَجْدَةَ -: أَحَدُهُمَا خَارِجِيٌّ، وَالثَّانِي أَفْسَقُ الْبَرِيَّةِ وَكَانَ ابْنُ عُمَرَ يَقُولُ: الصَّلَاةُ حَسَنَةٌ مَا أُبَالِي مَنْ شَرِكَنِي فِيهَا؟ وَعَنْ ابْنِ جُرَيْجٍ قُلْت لِعَطَاءٍ: أَرَأَيْت إِمَامًا يُؤَخِّرُ الصَّلَاةَ حَتَّى يُصَلِّيَهَا مُفَرِّطًا فِيهَا؟ قَالَ: أُصَلِّي مَعَ الْجَمَاعَةِ أَحَبُّ إِلَيَّ، قُلْت: وَإِنْ اصْفَرَّتْ الشَّمْسُ وَلَحِقَتْ بِرُءُوسِ الْجِبَالِ؟ قَالَ: نَعَمْ، مَا لَمْ تَغِبْ، قُلْت لِعَطَاءٍ: فَالْإِمَامُ لَا يُوفِي الصَّلَاةَ، أَعْتَزِلُ الصَّلَاةَ مَعَهُ؟ قَالَ: بَلْ صَلِّ مَعَهُ، وَأَوْفِ مَا اسْتَطَعْت، الْجَمَاعَةُ أَحَبُّ إِلَيَّ، فَإِنْ رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ وَلَمْ يُوفِ الرَّكْعَةَ فَأَوْفِ أَنْتَ، فَإِنْ رَفَعَ رَأْسَهُ مِنْ السَّجْدَةِ وَلَمْ يُوفِ، فَأَوْفِ أَنْتَ، فَإِنْ قَامَ وَعَجَّلَ عَنْ التَّشَهُّدِ فَلَا تُعَجِّلْ أَنْتَ، وَأَوْفِ وَإِنْ قَامَ؟ وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عُقْبَةَ عَنْ أَبِي وَائِلٍ: أَنَّهُ كَانَ يَجْمَعُ مَعَ الْمُخْتَارِ الْكَذَّابِ.

وَعَنْ أَبِي الْأَشْعَثِ قَالَ: ظَهَرَتْ الْخَوَارِجُ عَلَيْنَا فَسَأَلْت يَحْيَى بْنَ أَبِي كَثِيرٍ، فَقُلْت: يَا أَبَا نَصْرٍ، كَيْفَ تَرَى فِي الصَّلَاةِ خَلْفَ هَؤُلَاءِ؟ قَالَ: الْقُرْآنُ إِمَامُك، صَلِّ مَعَهُمْ مَا صَلُّوهَا؟ وَعَنْ إِبْرَاهِيمَ النَّخَعِيِّ قُلْت لِعَلْقَمَةَ: إِمَامُنَا لَا يُتِمُّ الصَّلَاةَ؟ قَالَ عَلْقَمَةُ: لَكِنَّا نُتِمُّهَا، يَعْنِي نُصَلِّي مَعَهُ وَنُتِمُّهَا وَعَنْ الْحَسَنِ: لَا تَضُرُّ الْمُؤْمِنَ صَلَاتُهُ خَلْفَ الْمُنَافِقِ، وَلَا

I said to Sa'īd ibn al-Musayyab, "Should I pray behind al-Ḥajjāj?" He replied, "We indeed pray behind those who are worse than him." 'Alī said, "We do not know of any of the Companions, may Allah be pleased with them, who refused to pray behind al-Mukhtār, 'Abdullāh ibn Ziyād, or al-Ḥajjāj, nor any sinner more wicked than these."

L7574 And Allah, the Mighty and Majestic, has said: "Cooperate in matters of righteousness and piety, and do not cooperate in sin and transgression [Al-Ma'idah: 2]."[16]

L7575 There is no act of righteousness more virtuous than Salah and congregating in mosques. Thus, whoever calls others to these acts, it becomes obligatory to respond to him and assist him in the righteousness and piety to both of which he calls. There is no sin after the sin of disbelief more grievous than neglecting Salah in mosques. Therefore, it is forbidden for us to support such neglect. Similarly concerning fasting, Hajj, and jihad: whoever performs any of these acts, we perform it alongside him. But whoever invites us to sin, we neither respond to him nor assist him in it. Is all of this not the position of Abu Hanifa, Al-Shafi'i, and Abu Suleiman?

L7576–7577 **An issue: one who performed prayer while in a state of major impurity or without ablution, whether intentionally or forgetfully.**

L7578–7580 Issue: If someone prays while in a state of major impurity or without ablution—whether intentionally or forgetfully—the prayer of those following him is valid and complete, unless the follower knew this with certainty, in which case his prayer is invalid. This is because he is not praying. If he is not praying, then the one following someone who is not praying is acting foolishly, disobediently, and contrary to divine command. Whoever's prayer is characterized as such, his prayer is invalid. Abu Hanifah said: "The prayer of one who follows someone not in a state of ritual purity is invalid, whether the imam acted intentionally or forgetfully." Malik said: "If the imam was

تَنْفَعُ الْمُنَافِقَ صَلَاتُهُ خَلْفَ الْمُؤْمِنِ؟ وَعَنْ قَتَادَةَ قُلْت لِسَعِيدِ بْنِ الْمُسَيِّبِ: أَنُصَلِّي خَلْفَ الْحَجَّاجِ؟ قَالَ: إنَّا لَنُصَلِّي خَلْفَ مَنْ هُوَ شَرٌّ مِنْهُ قَالَ عَلِيٌّ: مَا نَعْلَمُ أَحَدًا مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - امْتَنَعَ مِنْ الصَّلَاةِ خَلْفَ الْمُخْتَارِ، وَعَبْدِ اللَّهِ بْنِ زِيَادٍ، وَالْحَجَّاجِ، وَلَا فَاسِقَ أَفْسَقُ مِنْ هَؤُلَاءِ.

وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ: {وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلا تَعَاوَنُوا عَلَى الإِثْمِ وَالْعُدْوَانِ} [المائدة: ٢] .

وَلَا بِرَّ أَبَرُّ مِنْ الصَّلَاةِ وَجَمْعِهَا فِي الْمَسَاجِدِ فَمَنْ دَعَا إلَيْهَا فَفَرْضٌ إجَابَتُهُ وَعَوْنُهُ عَلَى الْبِرِّ وَالتَّقْوَى الَّذِي دَعَا إلَيْهِمَا، وَلَا إثْمَ بَعْدَ الْكُفْرِ أَتَمُّ مِنْ تَعْطِيلِ الصَّلَوَاتِ فِي الْمَسَاجِدِ، فَحَرَامٌ عَلَيْنَا أَنْ نُعِينَ عَلَى ذَلِكَ؟ وَكَذَلِكَ الصِّيَامُ، وَالْحَجُّ، وَالْجِهَادُ، مَنْ عَمِلَ شَيْئًا مِنْ ذَلِكَ عَمِلْنَاهُ مَعَهُ، وَمَنْ دَعَانَا إلَى إثْمٍ لَمْ نُجِبْهُ، وَلَمْ نُعِنْهُ عَلَيْهِ وَكُلُّ هَذَا قَوْلُ أَبِي حَنِيفَةَ، وَالشَّافِعِيِّ، وَأَبِي سُلَيْمَانَ؟

[مَسْأَلَةٌ صَلَّى جُنُبًا أَوْ عَلَى غَيْرِ وُضُوءٍ عَمْدًا أَوْ نِسْيَانًا]

مَسْأَلَةٌ: وَمَنْ صَلَّى جُنُبًا أَوْ عَلَى غَيْرِ وُضُوءٍ - عَمْدًا أَوْ نِسْيَانًا - فَصَلَاةُ مَنْ ائْتَمَّ بِهِ صَحِيحَةٌ تَامَّةٌ، إلَّا أَنْ يَكُونَ عَلِمَ ذَلِكَ يَقِينًا فَلَا صَلَاةَ لَهُ؛ لِأَنَّهُ لَيْسَ مُصَلِّيًا، فَإِذَا لَمْ يَكُنْ مُصَلِّيًا فَالْمُؤْتَمُّ بِمَنْ لَا يُصَلِّي عَابِثٌ عَاصٍ مُخَالِفٌ لِمَا أُمِرَ بِهِ، وَمَنْ هَذِهِ صِفَتُهُ فِي صَلَاتِهِ فَلَا صَلَاةَ لَهُ وَقَالَ أَبُو حَنِيفَةَ: لَا تُجْزِئُ صَلَاةُ مَنْ ائْتَمَّ بِمَنْ لَيْسَ عَلَى طَهَارَةٍ عَامِدًا كَانَ الْإِمَامُ أَوْ نَاسِيًا؟ وَقَالَ مَالِكٌ: إنْ كَانَ نَاسِيًا فَصَلَاةُ مَنْ خَلْفَهُ تَامَّةٌ، وَإِنْ كَانَ

[16] **Qur'an references (L7574):** Qur'an 5:2 (Al-Ma'idah).

forgetful, the prayer of those behind him is complete. But if he acted intentionally, the prayer of those behind him is invalid." Al-Shafi'i and Abu Sulayman held the same view as we stated. Ali said: "The proof for the correctness of our opinion is Allah's statement: *Allah does not burden a soul beyond its capacity* [Al-Baqarah 2:286]." Is it not within our capacity to know the unseen regarding his purity? Every imam behind whom prayer is conducted in the world could potentially be in a state of impurity—whether deliberate or out of forgetfulness. Thus, is it not correct that we are not tasked with knowing with certainty their purity? Each individual prays for themselves: the invalidity of the imam's prayer does not invalidate the follower's prayer—if valid—nor does the validity of the imam's prayer render valid the follower's prayer—if invalid.[17]

عَامِدًا فَلَا صَلَاةَ لِمَنْ خَلْفَهُ؟ وَقَالَ الشَّافِعِيُّ، وَأَبُو سُلَيْمَانَ، كَمَا قُلْنَا؟ قَالَ عَلِيٌّ: بُرْهَانُ صِحَّةِ قَوْلِنَا -: قَوْلُ اللَّهِ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦] وَلَيْسَ فِي وُسْعِنَا عِلْمُ الْغَيْبِ مِنْ طَهَارَتِهِ؟ وَكُلُّ إِمَامٍ يُصَلَّى وَرَاءَهُ فِي الْعَالَمِ: فَفِي الْمُمْكِنِ أَنْ يَكُونَ عَلَى غَيْرِ طَهَارَةٍ عَامِدًا أَوْ نَاسِيًا، فَصَحَّ أَنَّا لَمْ نُكَلَّفْ عِلْمَ يَقِينِ طَهَارَتِهِمْ؟ وَكُلُّ أَحَدٍ يُصَلِّي لِنَفْسِهِ، وَلَا يُبْطِلُ صَلَاةَ الْمَأْمُومِ - إِنْ صَحَّتْ - بُطْلَانُ صَلَاةِ الْإِمَامِ، وَلَا يُصِحُّ صَلَاةَ الْمَأْمُومِ - إِنْ بَطَلَتْ - صِحَّةُ صَلَاةِ الْإِمَامِ.

L7581 Whoever transgresses this is in contradiction, for the Hanafis and Malikis do not differ—as we mean—that if the Imam experiences a hadath while overpowered—such as unconsciousness—his ritual purity is invalidated.

وَمَنْ تَعَدَّى هَذَا فَهُوَ مُنَاقِضٌ، لِأَنَّهُمْ لَا يَخْتَلِفُونَ - نَعْنِي الْحَنَفِيِّينَ، وَالْمَالِكِيِّينَ - فِي أَنَّ الْإِمَامَ إِنْ أَحْدَثَ مَغْلُوبًا فَإِنَّ طَهَارَتَهُ قَدْ انْتَقَضَتْ.

L7582 The Malikis said: And his prayer has also become invalid.

قَالَ الْمَالِكِيُّونَ: وَصَلَاتُهُ أَيْضًا قَدْ بَطَلَتْ.

L7583 Then they do not differ that the prayer of those behind him was not invalidated, nor was their ritual purity. Thus, the claim that the follower's prayer is contingent upon the Imam's prayer – or that it becomes invalid by its invalidation – is refuted, though they are proponents of analogical reasoning by their own assertion.

ثُمَّ لَا يَخْتَلِفُونَ: أَنَّ صَلَاةَ مَنْ خَلْفَهُ لَمْ تَنْتَقِضْ وَلَا طَهَارَتَهُمْ، فَبَطَلَ أَنْ تَكُونَ صَلَاةُ الْمَأْمُومِ مُتَعَلِّقَةً بِصَلَاةِ الْإِمَامِ، وَأَنْ تَفْسُدَ بِفَسَادِهَا، وَهُمْ أَصْحَابُ قِيَاسٍ بِزَعْمِهِمْ.

L7584 They are in unanimous agreement: if the follower's prayer becomes invalid, the validity of the imam's prayer does not rectify it. Why then do they not apply their foundational principle consistently by asserting: "Similarly, if the follower's prayer is valid, the invalidity of the imam's prayer does not invalidate it"? If any analogy were ever valid, would this not be the most valid analogy on earth?

وَهُمْ لَا يَخْتَلِفُونَ: فِي أَنَّ صَلَاةَ الْمَأْمُومِ إِنْ فَسَدَتْ فَإِنَّهُ لَا يُصْلِحُهَا صَلَاحُ صَلَاةِ الْإِمَامِ، فَهَلَّا طَرَدُوا أَصْلَهُمْ فَقَالُوا: فَكَذَلِكَ إِنْ صَحَّتْ صَلَاةُ الْمَأْمُومِ لَمْ يُفْسِدْهَا فَسَادُ صَلَاةِ الْإِمَامِ؟ فَلَوْ صَحَّ قِيَاسٌ يَوْمًا، لَكَانَ هَذَا أَصَحَّ قِيَاسٍ فِي الْأَرْضِ؟

L7585–7587 Abd al-Rahman ibn Abd Allah ibn Khalid narrated to us: Ibrahim ibn Ahmad narrated to us, al-Farbari narrated to us, al-Bukhari narrated to us, al-Fadl ibn Sahl narrated to us, al-Hasan ibn Musa al-Ash'yab narrated to us, Abd al-

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا الْفَضْلُ بْنُ سَهْلٍ ثنا الْحَسَنُ بْنُ مُوسَى الْأَشْيَبُ ثنا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ

[17] **Qur'an references (L7578):** Qur'an 2:286 (Al-Baqarah).

Rahman ibn Abd Allah ibn Dinar narrated from Zayd ibn Aslam from Ata ibn Yasar from Abu Hurairah: That the Messenger of Allah—peace and blessings be upon him—said: "They lead the prayer for you. If they are correct, it is for you, and if they err, it is for you and upon them." Ali said: "Our reliance in this is what Abdullah ibn Rabi' narrated to us: Muhammad ibn Ishaq ibn al-Sulaym narrated to us." Ibn al-A'rabi narrated: Abu Dawud al-Sijistani narrated: Uthman ibn Abi Shaybah narrated: Yazid ibn Harun narrated: from Hammad ibn Salamah from Ziyad al-A'lam from Abu Bakrah: "Allah's Messenger - peace be upon him - entered the Fajr prayer, pronounced the takbir, then motioned for them to remain where they were. He returned with water dripping from his head, led them in prayer, and upon completing it said: 'I am but a human like you - I had been in a state of janabah (major impurity).'" Ali remarked: "They considered their prayer valid behind him despite his being in janabah - peace be upon him." Ali added: "It was narrated to us through Hisham ibn Urwah from his father that Umar ibn al-Khattab led people in prayer while in janabah, so he repeated it, but we have not received reports that the people repeated it." From Ma'mar through al-Zuhri from Salim ibn Abdullah ibn Umar: "His father led people in Asr prayer without wudu (ablution), so he repeated it, but his companions did not repeat it." From Ibrahim al-Nakha'i, al-Hasan, and Sa'id ibn Jubayr regarding one who leads prayer without purification: "He must repeat it while they need not repeat," without distinguishing between forgetfulness and intentionality. Ata said: "They do not repeat prayers behind one lacking wudu, but must repeat behind one in janabah" - this is baseless. It was narrated to us from Ali ibn Abi Talib: "Does he repeat, and do they repeat?" No valid authority exists in anyone's opinion except that of the Messenger of Allah - peace be upon him - particularly when Umar and Ibn Umar contradicted this position. Even if this were authentically attributed to Ali—which it is not, due to the chain containing Abbad ibn Kathir (a rejected narrator) and Ghalib ibn Ubaydillah (an unknown narrator)—it would hold no weight.[18]

L7588–7590 And 'Ubayd Allāh ibn Zaḥr from 'Alī ibn Zayd—both of whom are weak.

دِينَارٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «يُصَلُّونَ لَكُمْ، فَإِنْ أَصَابُوا فَلَكُمْ، وَإِنْ أَخْطَئُوا فَلَكُمْ وَعَلَيْهِمْ» . قَالَ عَلِيٌّ: وَعُمْدَتُنَا فِي هَذَا هُوَ مَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ السَّلِيمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد السِّجِسْتَانِيُّ ثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ ثنا يَزِيدُ بْنُ هَارُونَ أَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ زِيَادٍ الْأَعْلَمِ عَنْ أَبِي بَكْرَةَ: «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - دَخَلَ فِي صَلَاةِ الْفَجْرِ فَكَبَّرَ فَأَوْمَأَ إلَيْهِمْ: أَنْ مَكَانَكُمْ ثُمَّ جَاءَ وَرَأْسُهُ يَقْطُرُ، فَصَلَّى بِهِمْ، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: إنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، وَإِنِّي كُنْتُ جُنُبًا» . قَالَ عَلِيٌّ: فَقَدْ اعْتَدُّوا بِتَكْبِيرِهِمْ خَلْفَهُ وَهُوَ - عَلَيْهِ السَّلَامُ - جُنُبٌ قَالَ عَلِيٌّ: وَرُوِّينَا مِنْ طَرِيقِ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ صَلَّى بِالنَّاسِ وَهُوَ جُنُبٌ فَأَعَادَ، وَلَمْ يَبْلُغْنَا أَنَّ النَّاسَ أَعَادُوا؟ وَعَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ أَبَاهُ صَلَّى بِالنَّاسِ صَلَاةَ الْعَصْرِ وَهُوَ عَلَى غَيْرِ وُضُوءٍ، فَأَعَادَ وَلَمْ يُعِدْ أَصْحَابُهُ؟ وَعَنْ إبْرَاهِيمَ النَّخَعِيِّ، وَالْحَسَنِ، وَسَعِيدِ بْنِ جُبَيْرٍ: فِيمَنْ أَمَّ قَوْمًا وَهُوَ عَلَى غَيْرِ طَهَارَةٍ؟ أَنَّهُ يُعِيدُ وَلَا يُعِيدُونَ، وَلَمْ يُفَرِّقُوا بَيْنَ نَاسٍ وَعَامِدٍ وَقَالَ عَطَاءٌ: لَا يُعِيدُونَ خَلْفَ غَيْرِ الْمُتَوَضِّئِ، وَيُعِيدُونَ خَلْفَ الْجُنُبِ - وَهَذَا لَا مَعْنَى لَهُ وَرُوِّينَا عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: يُعِيدُ وَيُعِيدُونَ؟ وَلَا حُجَّةَ فِي قَوْلِ أَحَدٍ دُونَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَقَدْ خَالَفَهُ عُمَرُ، وَابْنُ عُمَرَ، هَذَا لَوْ صَحَّ عَنْ عَلِيٍّ، فَكَيْفَ وَلَا يَصِحُّ، لِأَنَّ فِي الطَّرِيقِ إلَيْهِ عَبَّادَ بْنَ كَثِيرٍ، وَهُوَ مُطَّرَحٌ، وَغَالِبَ بْنَ عُبَيْدِ اللَّهِ وَهُوَ مَجْهُولٌ.

[18] **Hadith references (L7585):** Sahih al-Bukhari 694; Mishkat al-Masabih 1133.

وَعُبَيْدَ اللَّهِ بْنَ زَحْرٍ عَنْ عَلِيِّ بْنِ زَيْدٍ وَكِلَاهُمَا ضَعِيفٌ؟ وَرَوَى الْمُخَالِفُونَ عَنْ إبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ أَبِي يَحْيَى - وَهُوَ كَذَّابٌ - عَمَّنْ لَمْ يُسَمِّهِ وَهُوَ مَجْهُولٌ - عَنْ أَبِي جَابِرٍ الْبَيَاضِيِّ - وَهُوَ كَذَّابٌ - عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ: فِي الْقَوْمِ يُصَلُّونَ خَلْفَ مَنْ لَيْسَ عَلَى طَهَارَةٍ نَاسِيًا -: أَنَّهُمْ يُعِيدُونَ. وَلَوْ صَحَّ لَكَانَ مُرْسَلًا لَا حُجَّةَ فِيهِ، فَكَيْفَ وَفِيهِ: كَذَّابَانِ وَمَجْهُولٌ فَحَصَلَتْ الرِّوَايَةُ عَنْ عُمَرَ وَابْنِ عُمَرَ، لَا يَصِحُّ عَنْ أَحَدٍ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - خِلَافُهَا، وَهِيَ فِي غَايَةِ الصِّحَّةِ

The contradictory narrators reported from Ibrāhīm ibn Muḥammad ibn Abī Yaḥyā (who is a fabricator) from an unnamed individual (who is unknown) from Abū Jābir al-Bayāḍī (who is a fabricator) from Sa'īd ibn al-Musayyib regarding people praying behind someone who is not in a state of ritual purity due to his forgetfulness: "They must repeat." Even if this were authentic, it would be a mursal (a narration lacking a complete chain), carrying no authority. How could this be valid when the chain contains two fabricators and an unknown narrator? Thus, it is concluded. The narration from 'Umar and Ibn 'Umar—regarding which no valid disagreement from any of the Companions (may Allah be pleased with them) exists—is of the highest authenticity.

قَالَ عَلِيٌّ: وَأَمَّا الْأَلْثَغُ، وَالْأَلْكَنُ، وَالْأَعْجَمِيُّ اللِّسَانِ، وَاللَّحَّانُ: فَصَلَاةُ مَنْ ائْتَمَّ بِهِمْ جَائِزَةٌ.

L7591 Ali said: As for the one with a lisp, the stutterer, the non-Arabic speaker, and the one who frequently errs in recitation, the prayer of whoever follows them is valid.

لِقَوْلِ اللَّهِ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦]

L7592 Because of Allah's statement, the Most High: "He does not burden a soul beyond what it can bear" [Al-Baqarah: 286][19]

فَلَمْ يُكَلَّفُوا إلَّا مَا يَقْدِرُونَ عَلَيْهِ، لَا مَا لَا يَقْدِرُونَ عَلَيْهِ، فَقَدْ أَدَّوْا صَلَاتَهُمْ كَمَا أُمِرُوا، وَمَنْ أَدَّى صَلَاتَهُ كَمَا أُمِرَ فَهُوَ مُحْسِنٌ.

L7593 They were only obligated to what they were capable of, not what they were incapable of. Thus, they fulfilled their prayer as they were commanded, and whoever fulfills his prayer as he was commanded is a doer of good.

قَالَ تَعَالَى: {مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ} [التوبة: ٩١] . وَالْعَجَبُ كُلُّ الْعَجَبِ مِمَّنْ يُجِيزُ صَلَاةَ الْأَلْثَغِ وَاللَّحَّانِ وَالْأَلْكَنِ لِنَفْسِهِ - وَيُبْطِلُ صَلَاةَ مَنْ ائْتَمَّ بِهِمْ فِي الصَّلَاةِ، وَهُمْ - مَعَ ذَلِكَ - يُبْطِلُونَ صَلَاةَ مَنْ صَلَّى وَهُوَ جُنُبٌ نَاسِيًا، وَيُجِيزُونَ صَلَاةَ مَنْ ائْتَمَّ بِهِ وَهُوَ لَا صَلَاةَ لَهُ وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

L7594 He, the Exalted, said: *"There is no blame upon the doers of good"* [Quran 9:91]. It is utterly astonishing that those who permit the prayer of one with a lisp, one who habitually errs in pronunciation, or one with unclear speech when praying alone—yet invalidate the prayer of those who follow them as leaders. Moreover, they invalidate the prayer of one who prays while in a state of major ritual impurity due to forgetfulness, yet permit the prayer of one who follows him when he himself has no valid prayer. And success is from Allah, the Exalted.[20]

[مَسْأَلَةٌ إمَامَةُ مَنْ لَمْ يَبْلُغْ الْحُلُمَ]

A Jurisprudential Issue: Whether a Minor Can Lead

L7595

[19] **Qur'an references (L7592):** Qur'an 2:286 (Al-Baqarah).
[20] **Qur'an references (L7594):** Qur'an 9:91 (At-Tawbah).

Prayers

L7596 490. Issue: It is not permissible for one who has not reached puberty to lead prayer, whether in an obligatory or voluntary prayer, nor is their adhan permissible.

٤٩٠ - مَسْأَلَةٌ: وَلَا تَجُوزُ إمَامَةُ مَنْ لَمْ يَبْلُغْ الْحُلُمَ، لَا فِي فَرِيضَةٍ، وَلَا نَافِلَةٍ، وَلَا أَذَانُهُ؟ .

L7597 Al-Shāfiʿī said: It is permissible for him to lead in obligatory and voluntary prayers, and his Adhan is permissible. Mālik said: It is permissible for him to lead in voluntary prayers but not in obligatory prayers. ʿAlī said: Those who permitted his leading in prayer cited as evidence the narration reported to us by ʿAbdullāh ibn Rabīʿ, who narrated from ʿUmar ibn ʿAbd al-Malik, who narrated from Muḥammad ibn Bakr, who narrated from Abū Dāwūd, who narrated from Mūsā ibn Ismāʿīl, who narrated from Ḥammād—that is, ibn Salamah—from Ayyūb—that is, al-Sikhtiyānī—from ʿAmr ibn Salamah al-Jarmī, who said: We were in a settlement where people passed by us on their way to the Prophet (peace and blessings of Allah be upon him). When they returned, they would pass by us and inform us, saying: "The Messenger of Allah (peace and blessings of Allah be upon him) said such-and-such." I was a boy with a strong memory, so I memorized much Quran from this. Later, my father went as a delegate to the Messenger of Allah (peace and blessings of Allah be upon him) with a group of his people. He taught them the prayer and said: "Let the most proficient in Quran recitation among you lead you in prayer." I was the most proficient due to what I had memorized, so they appointed me to lead them. I wore a small cloak, and when I prostrated, it would ride up, exposing me. A woman among them said: "Cover the private parts of your reciter!" They bought me an Omani shirt, and I never rejoiced over anything after embracing Islam as much as I rejoiced over it. I led them in prayer when I was seven or eight years old.

وَقَالَ الشَّافِعِيُّ: تَجُوزُ إمَامَتُهُ فِي الْفَرِيضَةِ وَالنَّافِلَةِ، وَيَجُوزُ أَذَانُهُ؟ وَقَالَ مَالِكٌ: تَجُوزُ إمَامَتُهُ فِي النَّافِلَةِ وَلَا تَجُوزُ فِي الْفَرِيضَةِ قَالَ عَلِيٌّ: احْتَجَّ مَنْ أَجَازَ إمَامَتَهُ بِمَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا أَبُو دَاوُد ثنا مُوسَى بْنُ إسْمَاعِيلَ ثنا حَمَّادٌ هُوَ ابْنُ سَلَمَةَ - أَنَا أَيُّوبُ هُوَ السِّخْتِيَانِيُّ - عَنْ «عَمْرِو بْنِ سَلَمَةَ الْجَرْمِيِّ قَالَ: كُنَّا بِحَاضِرٍ يَمُرُّ بِنَا النَّاسُ إذَا أَتَوْا النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَكَانُوا إذَا رَجَعُوا مَرُّوا بِنَا فَأَخْبَرُونَا: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ كَذَا وَقَالَ كَذَا، وَكُنْت غُلَامًا حَافِظًا، فَحَفِظْتُ مِنْ ذَلِكَ قُرْآنًا كَثِيرًا، فَانْطَلَقَ أَبِي وَافِدًا إلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي نَفَرٍ مِنْ قَوْمِهِ فَعَلَّمَهُمْ الصَّلَاةَ، وَقَالَ: يَؤُمُّكُمْ أَقْرَؤُكُمْ فَكُنْتُ أَقْرَأَهُمْ لِمَا كُنْتُ أَحْفَظُ، فَقَدَّمُونِي فَكُنْتُ أَؤُمُّهُمْ، وَعَلَيَّ بُرْدَةٌ لِي صَغِيرَةٌ، فَكُنْتُ إذَا سَجَدْتُ تَكَشَّفَتْ عَنِّي، فَقَالَتْ امْرَأَةٌ مِنْ النِّسَاءِ: وَارُوا عَنَّا عَوْرَةَ قَارِئِكُمْ؟ فَاشْتَرَوْا لِي قَمِيصًا عُمَانِيًّا، فَمَا فَرِحْتُ بِشَيْءٍ بَعْدَ الْإِسْلَامِ مَا فَرِحْتُ بِهِ فَكُنْتُ أَؤُمُّهُمْ وَأَنَا ابْنُ سَبْعِ سِنِينَ أَوْ ثَمَانِ سِنِينَ؟»

L7598–7599 Ali said: This was the action of ʿAmr ibn Salama and a group of the Companions with him, with no opposing Companion known against them—may Allah be pleased with them. So where are the Hanafis and Malikis: those who censure others for opposing a Companion when such opposition aligns with their own adherence? Yet they are the ones who abandon it the most.

قَالَ عَلِيٌّ: فَهَذَا فِعْلُ عَمْرِو بْنِ سَلَمَةَ، وَطَائِفَةٍ مِنْ الصَّحَابَةِ مَعَهُ، لَا يُعْرَفُ لَهُمْ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -، مُخَالِفٌ فَأَيْنَ الْحَنَفِيُّونَ، وَالْمَالِكِيُّونَ: الْمُشَنِّعُونَ بِخِلَافِ الصَّاحِبِ إذَا وَافَقَ تَقْلِيدَهُمْ؟ وَهُمْ أَتْرَكُ النَّاسِ لَهُ.

L7600 Especially those among them who said, "Verily, that in which no disagree-

ment is known constitutes consensus." We have found that 'Amr ibn Salama was a Companion of the Prophet—peace and blessings be upon him—and participated in a delegation to him alongside his father.

لَا سِيَّمَا مَنْ قَالَ مِنْهُمْ: إِنَّ مَا لَا يُعْرَفُ فِيهِ خِلَافٌ: فَهُوَ إِجْمَاعٌ، وَقَدْ وَجَدْنَا لِعَمْرِو بْنِ سَلَمَةَ هَذَا: صُحْبَةً، وَوِفَادَةً عَلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَعَ أَبِيهِ.

L7601 Ali said: As for us, we have no need for anything beyond what the Messenger of Allah—peace and blessings of Allah be upon him—brought forth, whether through tacit approval, explicit statement, or practical example. Had we known that the Messenger of Allah—peace and blessings of Allah be upon him—recognized this matter and approved it, we would have adhered to it. But when no narrated precedent exists regarding it, the obligatory course when disputes arise is to refer our differences to what Allah has mandated we return to: the Quran and the Sunnah. We found that the Messenger of Allah—peace and blessings of Allah be upon him—said: "When prayer time arrives, let one of you give the call to prayer, and let the most Quranically knowledgeable among you lead you in prayer." Thus, the caller is commanded to give the call to prayer, and the imam is commanded to lead the prayer, by the explicit wording of this report.

قَالَ عَلِيٌّ: وَأَمَّا نَحْنُ فَلَا حَاجَةَ عِنْدَنَا فِي غَيْرِ مَا جَاءَ بِهِ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ إقْرَارٍ، أَوْ قَوْلٍ، أَوْ عَمَلٍ، وَلَوْ عَلِمْنَا أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَرَفَ هَذَا وَأَقَرَّهُ لَقُلْنَا بِهِ، فَأَمَّا إذَا لَمْ يَأْتِ بِذَلِكَ أَثَرٌ فَالْوَاجِبُ عِنْدَ التَّنَازُعِ أَنْ يُرَدَّ مَا اخْتَلَفْنَا فِيهِ إلَى مَا افْتَرَضَ اللَّهُ عَلَيْنَا الرَّدَّ إلَيْهِ مِنْ الْقُرْآنِ وَالسُّنَّةِ -: فَوَجَدْنَا رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَدْ قَالَ: «إذَا حَضَرَتْ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَقْرَؤُكُمْ» فَكَانَ الْمُؤَذِّنُ مَأْمُورًا بِالْأَذَانِ، وَالْإِمَامُ مَأْمُورًا بِالْإِمَامَةِ، بِنَصِّ هَذَا الْخَبَرِ.

L7602 We have established that the Prophet (peace be upon him) said: "The pen is lifted from the minor until he experiences a wet dream."

وَوَجَدْنَاهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَدْ قَالَ: «إنَّ الْقَلَمَ رُفِعَ عَنْ الصَّغِيرِ حَتَّى يَحْتَلِمَ» .

L7603 Thus, it is established that he is neither commanded nor obligated.

فَصَحَّ أَنَّهُ غَيْرُ مَأْمُورٍ وَلَا مُكَلَّفٍ.

L7604 If such is the case, then he is not the one commanded to perform the call to prayer (adhan) nor to lead the prayer. Since he is not commanded to do either, these two acts are only valid when performed by one who is commanded to perform them, not by someone not commanded. Whoever follows in prayer someone who is not commanded to be followed - while being aware of his condition - his prayer is invalid. If he does not know that the imam has not reached puberty and assumes him to be an adult, then the prayer of the one being followed is valid, like one who prays behind someone in a state of major impurity (junub) or a disbeliever (kāfir) without knowing about them - there is no difference between them. And success comes only from Allah. As for the distinction between a minor leading obligatory prayers and leading voluntary prayers - this is an utterly baseless assertion, for it is a claim without evidence.

فَإِذْ هُوَ كَذَلِكَ فَلَيْسَ هُوَ الْمَأْمُورُ بِالْأَذَانِ، وَلَا بِالْإِمَامَةِ، وَإِذْ لَيْسَ مَأْمُورًا بِهِمَا فَلَا يُجْزِئَانِ إلَّا مِنْ مَأْمُورٍ بِهِمَا، لَا مِمَّنْ لَمْ يُؤْمَرْ بِهِمَا، وَمَنْ ائْتَمَّ بِمَنْ لَمْ يُؤْمَرْ أَنْ يُؤْتَمَّ بِهِ - وَهُوَ عَالِمٌ بِحَالِهِ - فَصَلَاتُهُ بَاطِلٌ، فَإِنْ لَمْ يَعْلَمْ بِأَنَّهُ لَمْ يَبْلُغْ، وَظَنَّهُ رَجُلًا بَالِغًا -: فَصَلَاةُ الْمُؤْتَمِّ بِهِ تَامَّةٌ، كَمَنْ صَلَّى خَلْفَ جُنُبٍ، أَوْ كَافِرٍ - لَا يَعْلَمُ بِهِمَا - وَلَا فَرْقَ وَبِاَللَّهِ التَّوْفِيقُ؟ وَأَمَّا الْفَرْقُ بَيْنَ إمَامَةِ مَنْ لَمْ يَبْلُغْ فِي الْفَرِيضَةِ وَبَيْنَ إمَامَتِهِ فِي النَّافِلَةِ -: فَكَلَامٌ لَا وَجْهَ لَهُ أَصْلًا؛ لِأَنَّهُ دَعْوَى بِلَا بُرْهَانٍ

The issue of the woman's prayer with women and men.

[مَسْأَلَةُ صَلَاةُ الْمَرْأَةِ بِالنِّسَاءِ وَالرِّجَال]

Issue 491:

٤٩١ - مَسْأَلَةٌ:

A woman leading women in prayer is permissible, but she may not lead men in prayer. This is the opinion of Abū Ḥanīfah and al-Shāfiʿī. However, Abū Ḥanīfah disliked it though he permitted it, while al-Shāfiʿī asserted: "Rather, it is the Sunnah." Did Mālik prohibit it?

وَصَلَاةُ الْمَرْأَةِ بِالنِّسَاءِ جَائِزَةٌ، وَلَا يَجُوزُ أَنْ تَؤُمَّ الرِّجَالَ؟ وَهُوَ قَوْلُ أَبِي حَنِيفَةَ، وَالشَّافِعِيِّ - إِلَّا أَنَّ أَبَا حَنِيفَةَ كَرِهَ ذَلِكَ، وَأَجَازَ ذَلِكَ -: وَقَالَ الشَّافِعِيُّ: بَلْ هِيَ السُّنَّةُ - وَمَنَعَ مَالِكٌ مِنْ ذَلِكَ؟

Ali said: As for preventing women from leading men in prayer, it is because the Messenger of Allah—peace be upon him—stated that a woman invalidates a man's prayer and that her position in prayer is behind the men. The imam must stand in front of the followers or, if there is no one else with the imam, to the left of the follower.

قَالَ عَلِيٌّ: أَمَّا مَنْعُهُنَّ مِنْ إِمَامَةِ الرِّجَالِ: فَلِأَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَخْبَرَ: أَنَّ الْمَرْأَةَ تَقْطَعُ صَلَاةَ الرَّجُلِ، وَأَنَّ مَوْقِفَهَا فِي الصَّلَاةِ خَلْفَ الرِّجَالِ، وَالْإِمَامُ لَا بُدَّ لَهُ مِنَ التَّقَدُّمِ أَمَامَ الْمُؤْتَمِّينَ، أَوْ مِنَ الْوُقُوفِ عَنْ يَسَارِ الْمَأْمُومِ إِذَا لَمْ يَكُنْ مَعَهُ غَيْرُهُ.

If a woman positions herself ahead of a man during prayer, it invalidates both his prayer and hers.

فَلَوْ تَقَدَّمَتِ الْمَرْأَةُ أَمَامَ الرَّجُلِ لَقَطَعَتْ صَلَاتَهُ، وَصَلَاتَهَا.

Similarly, if she prays beside him due to exceeding the place she was commanded to pray in, then she has prayed contrary to what she was commanded. As for her leading women in prayer: a woman does not invalidate another woman's prayer if she prays in front of her or beside her, for no Quranic verse or Sunnah prohibits this, and it is an act of goodness. Allah the Exalted has said: {And do good} [22: Al-Hajj: 77], which constitutes cooperation in righteousness and piety. Likewise, if women give the call to prayer and establish it, this is commendable for the reasons we stated.

وَكَذَلِكَ لَوْ صَلَّتْ إِلَى جَنْبِهِ، لِتَعَدِّيهَا الْمَكَانَ الَّذِي أُمِرَتْ بِهِ، فَقَدْ صَلَّتْ بِخِلَافِ مَا أُمِرَتْ؟ وَأَمَّا إِمَامَتُهَا النِّسَاءَ: فَإِنَّ الْمَرْأَةَ لَا تَقْطَعُ صَلَاةَ الْمَرْأَةِ إِذَا صَلَّتْ أَمَامَهَا أَوْ إِلَى جَنْبِهَا، وَلَمْ يَأْتِ بِالْمَنْعِ مِنْ ذَلِكَ قُرْآنٌ وَلَا سُنَّةٌ، وَهُوَ فِعْلُ خَيْرٍ؟ وَقَدْ قَالَ تَعَالَى: {وَافْعَلُوا الْخَيْرَ} [الحج: ٧٧] وَهُوَ تَعَاوُنٌ عَلَى الْبِرِّ وَالتَّقْوَى. وَكَذَلِكَ: إِنْ أَذَّنَّ وَأَقَمْنَ فَهُوَ حَسَنٌ لِمَا ذَكَرْنَا؟ : حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ نُبَاتٍ ثنا أَحْمَدُ بْنُ عَبْدِ الْبَصِيرِ ثنا قَاسِمُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ السَّلَامِ الْخُشَنِيُّ ثنا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ مَيْسَرَةَ بْنِ حَبِيبٍ النَّهْدِيِّ هُوَ أَبُو حَازِمٍ - عَنْ رَيْطَةَ الْحَنَفِيَّةِ: أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ أَمَّتْهُنَّ فِي الْفَرِيضَةِ؟ : حَدَّثَنَا يُونُسُ بْنُ عَبْدِ اللَّهِ ثنا أَحْمَدُ بْنُ

Narrated to us Muḥammad ibn Saʿīd ibn Nubāt: Narrated to us Aḥmad ibn ʿAbd al-Baṣīr: Narrated to us Qāsim ibn Aṣbagh: Narrated to us Muḥammad ibn ʿAbd al-Salām al-Khushanī: Narrated to us Muḥammad ibn al-Muthannā: Narrated to us ʿAbd al-Raḥmān ibn Mahdī via Sufyān al-Thawrī via Maysarah ibn Ḥabīb al-Nahdī (Abū Ḥāzim) via Rayṭah al-Ḥanafiyyah: ʿĀ'ishah, the Mother of the Believers, led them in the obligatory prayer.

عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحِيمِ ثنا أَحْمَدُ بْنُ خَالِدٍ ثنا مُحَمَّدُ بْنُ عَبْدِ السَّلَامِ الْخُشَنِيُّ ثنا مُحَمَّدُ بْنُ بَشَّارٍ ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ ثنا زِيَادُ بْنُ لَاحِقٍ عَنْ تَمِيمَةَ بِنْتِ سَلَمَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ: أَنَّهَا أَمَّتْ النِّسَاءَ فِي صَلَاةِ الْمَغْرِبِ فَقَامَتْ وَسَطَهُنَّ وَجَهَرَتْ بِالْقِرَاءَةِ وَبِهِ إِلَى يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ أَنَّ أُمَّ الْحَسَنِ بْنِ أَبِي الْحَسَنِ حَدَّثَتْهُمْ: أَنَّ أُمَّ سَلَمَةَ أُمَّ الْمُؤْمِنِينَ كَانَتْ تَؤُمُّهُنَّ فِي رَمَضَانَ وَتَقُومُ مَعَهُنَّ فِي الصَّفِّ؟ قَالَ عَلِيٌّ: هِيَ خِيرَةُ ثِقَةِ الثِّقَاتِ، وَهَذَا إِسْنَادٌ كَالذَّهَبِ.

Narrated to us Yūnus ibn ʿAbd Allāh: Narrated to us Aḥmad ibn ʿAbd Allāh ibn ʿAbd al-Raḥīm: Narrated to us Aḥmad ibn Khālid: Narrated to us Muḥammad ibn ʿAbd al-Salām al-Khushanī: Narrated to us Muḥammad ibn Bashshār: Narrated to us Yaḥyā ibn Saʿīd al-Qaṭṭān: Narrated to us Ziyād ibn Lāḥiq via Tamīmah bint Salamah via ʿĀ'ishah, the Mother of the Believers: She led women in the *Maghrib* prayer, standing among them and reciting audibly.

And via this chain: Yaḥyā ibn Saʿīd al-Qaṭṭān from Saʿīd ibn Abī ʿArūbah from Qatādah: Umm al-Ḥasan, the mother of al-Ḥasan ibn Abī al-Ḥasan, narrated to them that Umm Salamah, the Mother of the Believers, used to lead them in Ramaḍān while standing with them in the row.

ʿAlī said: She is the best of the most trustworthy, and this chain is like gold.[21]

حَدَّثَنَا حُمَامٌ ثنا ابْنُ مُفَرِّجٍ ثنا ابْنُ الْأَعْرَابِيِّ ثنا الدَّبَرِيُّ ثنا عَبْدُ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: تُقِيمُ الْمَرْأَةُ لِنَفْسِهَا؟ وَقَالَ طَاوُسٌ: كَانَتْ عَائِشَةُ أُمُّ الْمُؤْمِنِينَ تُؤَذِّنُ، وَتُقِيمُ؟ : وَبِهِ إِلَى عَبْدِ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَمَّارٍ الدُّهْنِيِّ عَنْ حُجَيْرَةَ بِنْتِ حُصَيْنٍ قَالَتْ أَمَّتَنَا أُمُّ سَلَمَةَ أُمُّ الْمُؤْمِنِينَ فِي صَلَاةِ الْعَصْرِ، وَقَامَتْ بَيْنَنَا.

L7612–7614 Narrated by Hammam, from Ibn Mufarrij, from Ibn al-A'rabi, from al-Dabari, from Abd al-Razzaq, from Ibn Jurayj, from Ata, who said: "Can a woman establish the *iqamah* for herself?" And Tawus said: "Did Aisha, the Mother of the Believers, call the *adhan* and establish the *iqamah*?" And through him to ʿAbd al-Razzāq from Sufyān al-Thawrī from ʿAmmār al-Duhnī from Ḥujayrah bint Ḥuṣayn, who said: Umm Salamah, the Mother of the Believers, led us in the ʿAṣr prayer, and she stood before us.

وَرُوِّينَاهُ أَيْضًا: مِنْ طَرِيقِ وَكِيعٍ عَنْ سُفْيَانَ بِإِسْنَادِهِ.

L7615 We have also transmitted it through the chain of Waki', who narrates from Sufyān, with its isnād.

وَعَنْ ابْنِ عَبَّاسٍ: تَؤُمُّ الْمَرْأَةُ النِّسَاءَ، وَتَقُومُ وَسَطَهُنَّ؟ وَعَنْ ابْنِ عُمَرَ: أَنَّهُ كَانَ يَأْمُرُ جَارِيَةً لَهُ تَؤُمُّ نِسَاءَهُ فِي رَمَضَانَ؟ وَعَنْ عَطَاءٍ، وَمُجَاهِدٍ، وَالْحَسَنِ، جَوَازُ إِمَامَةِ الْمَرْأَةِ لِلنِّسَاءِ فِي الْفَرِيضَةِ، وَالتَّطَوُّعِ - وَتَقُومُ وَسَطَهُنَّ فِي الصَّفِّ وَعَنْ النَّخَعِيِّ، وَالشَّعْبِيِّ: لَا بَأْسَ بِأَنْ تُصَلِّيَ الْمَرْأَةُ بِالنِّسَاءِ فِي رَمَضَانَ، وَتَقُومُ وَسَطَهُنَّ؟ قَالَ عَلِيٌّ: وَقَالَ الْأَوْزَاعِيُّ، وَسُفْيَانُ الثَّوْرِيُّ، وَأَحْمَدُ بْنُ حَنْبَلٍ، وَإِسْحَاقُ بْنُ رَاهْوَيْهِ وَأَبُو ثَوْرٍ: يُسْتَحَبُّ أَنْ تَؤُمَّ الْمَرْأَةُ

L7616 From Ibn Abbas: A woman may lead women in prayer, standing in the middle of them. From Ibn Umar: He used to instruct a female servant of his to lead his women in prayer during Ramadan. From Ata', Mujahid, and Al-Hasan: The permissibility of a woman leading women in obligatory and supererogatory prayers, standing in the middle of them in the row. From Al-Nakhai and Al-Sha'bi: There is no harm in a woman leading women in prayer during Ramadan, standing in the middle of them. Ali said: Al-Awza'i, Sufyan Al-Thawri, Ahmad ibn Hanbal, Ishaq ibn Rahawayh, and Abu Thawr said: It is recommended for a woman to lead women in prayer, standing in the

[21] **Qur'an references (L7611):** Qur'an 22:77 (Al-Hajj).

middle of them. Ali said: We know of no valid argument whatsoever against preventing her from taking the forward position, and her ruling according to us is to stand ahead of the women. We know of no valid argument whatsoever for those who prohibited her from leading women in prayer.

L7617 Especially since it is the opinion of a group of the Companions - as we have mentioned - with no opponent known from the Companions (may Allah be pleased with them) whatsoever. They revere this when it aligns with their own desires, deeming it contrary to consensus, yet find it easy to oppose the Companions when it does not align with their desires. And success comes only from Allah, the Most High.

L7618 **Issue: If the Imam breaks his ablution or mentions that he is not ritually pure and then exits the prayer.**

L7619 492 – Issue:

L7620–7622 If the imam invalidates his ritual state or mentions being ritually impure and exits, appointing a deputy is commendable. If he does not appoint a deputy, one among them must step forward to complete the prayer with them—this is obligatory. If he signals to them to wait for him? Then it becomes incumbent upon them to wait until he returns to complete their prayer with them, after which he completes his own prayer. As for waiting for him, this is based on what we previously mentioned regarding the Messenger of Allah (peace and blessings be upon him) when he was in a state of major impurity: he exited, gestured for them to remain in place, then returned after performing ablution and led them in prayer. As for appointing deputies, this is based on our earlier mention of the Prophet (peace and blessings be upon him) departing for Quba, where the Muslims designated Abu Bakr to lead. When the Messenger of Allah (peace and blessings be upon him) arrived, Abu Bakr sensed his presence and stepped back, allowing the Prophet (peace and blessings be upon him) to come forward and lead the people in prayer. Since congregational prayer is obligatory for people as we established earlier, they must have an imam: either... Either by the Imam designating a deputy, by the congregation appointing one of their own, or by one of them assuming leadership. And Abu Hanifa said: If the Imam commits an invalidating act while prostrating,

النِّسَاءَ، وَتَقُومُ وَسَطَهُنَّ؟ قَالَ عَلِيٌّ: مَا نَعْلَمُ لِمَنْعِهَا مِنْ التَّقَدُّمِ حُجَّةً أَصْلًا، وَحُكْمُهَا عِنْدَنَا التَّقَدُّمُ أَمَامَ النِّسَاءِ، وَمَا نَعْلَمُ لِمَنْ مَنَعَ مِنْ إمَامَتِهَا النِّسَاءَ حُجَّةً أَصْلًا.

لَا سِيَّمَا وَهُوَ قَوْلُ جَمَاعَةٍ مِنْ الصَّحَابَةِ كَمَا أَوْرَدْنَا، لَا مُخَالِفَ لَهُمْ يُعْرَفُ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - أَصْلًا، وَهُمْ يُعَظِّمُونَ هَذَا إذَا وَافَقَ أَهْوَاءَهُمْ، وَيَرَوْنَهُ خِلَافًا لِلْإِجْمَاعِ، وَهُوَ سَهْلٌ عَلَيْهِمْ خِلَافُهُمْ، إذَا لَمْ يُوَافِقْ أَهْوَاءَهُمْ، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

[مَسْأَلَةٌ أَحْدَثَ الْإِمَامُ أَوْ ذَكَرَ أَنَّهُ غَيْرُ طَاهِرٍ فَخَرَجَ]

٤٩٢ - مَسْأَلَةٌ:

وَإِذَا أَحْدَثَ الْإِمَامُ، أَوْ ذَكَرَ أَنَّهُ غَيْرُ طَاهِرٍ، فَخَرَجَ، فَاسْتَخْلَفَ: فَحَسَنٌ - فَإِنْ لَمْ يَسْتَخْلِفْ فَلْيَتَقَدَّمْ أَحَدُهُمْ يُتِمُّ بِهِمْ الصَّلَاةَ وَلَا بُدَّ، فَإِنْ أَشَارَ إلَيْهِمْ أَنْ يَنْتَظِرُوهُ؟ فَفَرْضٌ عَلَيْهِمْ انْتِظَارُهُ حَتَّى يَنْصَرِفَ فَيُتِمَّ بِهِمْ صَلَاتَهُمْ، ثُمَّ يُتِمَّ لِنَفْسِهِ؟ أَمَّا انْتِظَارُهُ: فَلِمَا ذَكَرْنَا آنِفًا مِنْ «ذِكْرِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ جُنُبَ فَخَرَجَ وَأَوْمَأَ إلَيْهِمْ أَنْ مَكَانَكُمْ ثُمَّ عَادَ، وَقَدْ اغْتَسَلَ فَصَلَّى بِهِمْ» ؟ وَأَمَّا اسْتِخْلَافُهُمْ: فَلِمَا ذَكَرْنَا قَبْلُ مِنْ «أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَضَى إلَى قُبَاءَ فَقَدَّمَ الْمُسْلِمُونَ أَبَا بَكْرٍ فَجَاءَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -. فَلَمَّا أَحَسَّ أَبُو بَكْرٍ بِهِ تَأَخَّرَ وَتَقَدَّمَ - عَلَيْهِ السَّلَامُ - فَصَلَّى بِالنَّاسِ» ، وَلِأَنَّ فَرْضًا عَلَى النَّاسِ أَنْ يُصَلُّوا فِي جَمَاعَةٍ كَمَا قَدَّمْنَا، فَلَا بُدَّ لَهُمْ مِنْ إمَامٍ: إمَّا بِاسْتِخْلَافِ إمَامِهِمْ، وَإِمَّا بِاسْتِخْلَافِهِمْ أَحَدَهُمْ، وَإِمَّا بِتَقَدُّمِ أَحَدِهِمْ؟ وَقَالَ أَبُو حَنِيفَةَ: إنْ أَحْدَثَ الْإِمَامُ وَهُوَ سَاجِدٌ فَرَفَعَ رَأْسَهُ وَلَمْ يُكَبِّرْ وَاسْتَخْلَفَ: جَازَ ذَلِكَ.

then raises his head without saying *takbīr* (“Allahu Akbar”) and designates a deputy, this is valid.

وَصَلَاتُهُمْ كُلُّهُمْ تَامَّةٌ.

L7623 And their prayer—all of them—is complete.

فَلَوْ كَبَّرَ ثُمَّ اسْتَخْلَفَ بَطَلَتْ صَلَاةُ الْجَمِيعِ.

L7624 If he said the *takbīr* and then appointed a deputy, the prayer of the entire congregation is invalidated.

فَلَوْ خَرَجَ مِنْ الْمَسْجِدِ قَبْلَ أَنْ يَسْتَخْلِفَ بَطَلَتْ صَلَاةُ الْجَمِيعِ؟ قَالَ عَلِيٌّ: وَهَذِهِ أَقْوَالٌ فِي غَايَةِ الْفَسَادِ وَالتَّخْلِيطِ، وَلَيْسَ عَلَيْهَا مِنْ بَهْجَةِ الْحَقِّ أَثَرٌ؟ وَلَيْتَ شِعْرِي إذَا أَحْدَثَ سَاجِدًا فَرَفَعَ رَأْسَهُ وَلَمْ يُكَبِّرْ: فِي صَلَاةٍ هُوَ أَمْ فِي غَيْرِ صَلَاةٍ؟ وَهَلْ إمَامَتُهُ لَهُمْ بَاقِيَةٌ أَوْ لَا؟ وَلَا بُدَّ مِنْ أَحَدِ الْوَجْهَيْنِ -: فَإِنْ قَالُوا: هُوَ فِي صَلَاةٍ وَإِمَامَتُهُ بَاقِيَةٌ، جَعَلُوهُ مُصَلِّيًا بِلَا وُضُوءٍ، وَإِمَامًا بِلَا وُضُوءٍ، وَهَذَا خِلَافُ أَصْلِهِمْ الْآخَرِ الْفَاسِدِ فِي بُطْلَانِ صَلَاةِ مَنْ ائْتَمَّ بِإِمَامٍ هُوَ عَلَى غَيْرِ طَهَارَةٍ نَاسِيًا أَوْ ذَاكِرًا؟ ثُمَّ نَقُولُ لَهُمْ: إذْ هُوَ فِي صَلَاةٍ وَهُوَ بَعْدُ بَاقٍ عَلَى إمَامَتِهِ لَهُمْ؟ فَمَا ذَنْبُهُ إذْ كَبَّرَ فَأَبْطَلَ صَلَاةَ نَفْسِهِ وَصَلَاتَهُمْ؟ هَذِهِ عَدَاوَةٌ مِنْكُمْ لِذِكْرِ اللَّهِ تَعَالَى وَأَخِيَّةُ قَوْلِكُمْ: مَنْ عَطَسَ فِي صَلَاتِهِ فَقَالَ بِلِسَانِهِ “ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ” بَطَلَتْ صَلَاتُهُ؟ وَلَوْ قَعَدَ مِقْدَارَ التَّشَهُّدِ فَقَذَفَ مُحْصَنَةً، أَوْ ضَرَطَ عَامِدًا لَمْ تَبْطُلْ صَلَاتُهُ تَعَالَى اللَّهُ، مَا أَوْحَشَ هَذِهِ الْأَقْوَالَ الَّتِي لَا يَحِلُّ قَبُولُهَا؟ إلَّا لَوْ قَالَهَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَحْدَهُ، الَّذِي لَمْ نَأْخُذْ الصَّلَاةَ، وَلَا الدِّينَ، وَلَا ذِكْرَ اللَّهِ تَعَالَى إلَّا عَنْهُ، فَلَا يَحِلُّ لَنَا إذَنْ شَيْءٌ مِنْ ذَلِكَ إلَّا كَمَا أَمَرَنَا وَإِنْ قَالُوا: بَلْ لَيْسَ فِي صَلَاةٍ، وَلَا هُمْ بَعْدُ فِي إمَامَتِهِ؟ قُلْنَا لَهُمْ: فَإِذْ قَدْ خَرَجَ بِالْحَدَثِ مِنْ إمَامَتِهِمْ وَعَنْ الطَّهَارَةِ الَّتِي لَا صَلَاةَ إلَّا بِهَا -: فَمَا الَّذِي وَلَّدَ عَلَيْهِ تَكْبِيرُهُ مِنْ الضَّرَرِ، حَتَّى أَحْدَثَ عَلَيْهِ قَوْلُهُ “ اللَّهُ أَكْبَرُ ”: بُطْلَانَ صَلَاتِهِ، وَكَذَلِكَ خُرُوجُهُ مِنْ الْمَسْجِدِ؟

L7625 If he exits the mosque before appointing a successor, does the prayer of all become invalid? Ali said: These are utterly corrupt and confused opinions bearing no trace of the splendor of truth. I wish I knew—if one invalidates his ablution while prostrating, then raises his head without saying “Allah is greatest”—is he in prayer or not? Does his imamate over them remain? It must be one of two scenarios. If they say he remains in prayer with his imamate intact, they make him pray and lead without ablution—contradicting their own corrupt principle that prayer behind an imam in a state of impurity (whether the follower is forgetful or aware) is invalid. We then ask: Since he remains in prayer as their imam, what is his fault if his subsequent “Allah is greatest” invalidates his prayer and theirs? This is hostility toward Allah’s remembrance and the essence of your claim that uttering “Praise be to Allah, Lord of the worlds” with his tongue during his prayer after sneezing invalidates it, while sitting through tashahhud to accuse a chaste woman or intentionally passing wind does not! Glory be to Allah! How repugnant are these statements which it is impermissible to accept—unless uttered solely by Allah’s Messenger, peace and blessings be upon him, from whom alone we take prayer, religion, and Allah’s remembrance? Nothing is lawful for us except as he commanded. If they say he is no longer in prayer nor their imam, we reply: Since his ritual impurity removed him from imamate and the ritual purity essential for prayer, what harm could his saying “Allah is greatest” possibly cause to invalidate his prayer and theirs? Similarly, what of his exit from the mosque?

L7626–7627

In this statement, there is no small measure of absurdity. The mosque of Bayt al-Maqdis measures eight hundred cubits in length and some more, while indeed there are mosques whose width is merely three cubits or so, with a similar length. We praise Allah for sparing us from such statements repugnant to sound intellect. ʿAlī said: If one appoints as successor someone who entered at that moment—whether they had not yet uttered the *takbīr*, had already uttered it, joined him at the start of his prayer, or if they designated someone of this description, or if he himself stepped forward—all this is permissible. For appointing an imam to complete the obligatory prayer with them, as we stated, is due to the obligation of congregational prayer incumbent upon them. If the successor missed even one *rakʿah* of the prayer and was appointed during the second *rakʿah*, he should begin by completing that *rakʿah* with them. When he prostrates the two prostrations of that *rakʿah*, he signals them to sit and rises for his second *rakʿah*. Upon completing it, he sits and recites the *Tashahhud*, then stands—and they stand with him—to complete the remaining two *rakʿahs* (or one *rakʿah* if it is Maghrib). If it is Fajr, the procedure is exactly the same. When he completes his *Tashahhud*, he recites the salutation, and they recite it with him. If he missed two *rakʿahs* and was appointed during the sitting posture, he utters the *takbīr*, and they stand with him after completing their *Tashahhud* as swiftly as possible. He performs the two remaining *rakʿahs* while they remain with him. Once they sit, he rises to complete his remaining prayer, then recites the *Tashahhud*, recites the salutation, and they recite it with him. If this occurs during the sitting posture of Fajr, the procedure is the same. If he missed three *rakʿahs* and was appointed at the start of the fourth, he prays it. Upon rising from the final prostration, he stands while they sit. He then performs one *rakʿah*, sits and recites the *Tashahhud*, stands to complete his remaining prayer, then sits, recites the *Tashahhud*, recites the salutation, and they recite it with him. In summary, he prays only his own prayer—not as he would if he were a congregant—for he is the imam. The imam does not follow anyone in his prayer but is followed. As for them, they follow him in actions they do not intend to perform, such as an extra standing or third prostration. Each individual prays for themselves,

وَفِي هَذَا الْقَوْلِ مِنْ السَّخَافَةِ غَيْرُ قَلِيلٍ وَهَذَا مَسْجِدُ بَيْتِ الْمَقْدِسِ طُولُهُ ثَمَانُمِائَةِ ذِرَاعٍ وَنَيِّفٍ، وَرُبَّ مَسْجِدٍ لَيْسَ عَرْضُهُ إلَّا ثَلَاثَةُ أَذْرُعٍ أَوْ نَحْوِهَا، وَطُولُهُ مِثْلُ ذَلِكَ فَقَطْ وَنَحْمَدُ اللَّهَ عَلَى تَسْلِيمِهِ إيَّانَا مِنْ مِثْلِ هَذِهِ الْأَقْوَالِ الْمُنَافِرَةِ لِصِحَّةِ الدِّمَاغِ؟ قَالَ عَلِيٌّ: فَإِنْ اسْتَخْلَفَ مَنْ دَخَلَ حِينَئِذٍ وَلَمْ يُكَبِّرْ بَعْدُ، أَوْ قَدْ كَبَّرَ، أَوْ مَنْ أَدْرَكَ مَعَهُ أَوَّلَ صَلَاتِهِ، أَوْ قَدَّمُوا لَهُمْ مَنْ هَذِهِ صِفَتُهُ، أَوْ تَقَدَّمَ هُوَ -: فَكُلُّ ذَلِكَ جَائِزٌ، إذْ اسْتِخْلَافُ إمَامٍ يُتِمُّ بِهِمْ فَرْضٌ كَمَا ذَكَرْنَا، لِوُجُوبِ الصَّلَاةِ فِي جَمَاعَةٍ عَلَيْهِمْ، فَلْيَبْدَأْ الْمُسْتَخْلَفُ - إنْ كَانَ لَمْ يُدْرِكْ مِنْ الصَّلَاةِ رَكْعَةً وَاحِدَةً وَاسْتُخْلِفَ فِي الثَّانِيَةِ: فَيُتِمَّ تِلْكَ الرَّكْعَةَ بِهِمْ، ثُمَّ إذَا سَجَدَ سَجْدَتَيْهَا أَشَارَ إلَيْهِمْ فَجَلَسُوا، وَقَامَ هُوَ إلَى ثَانِيَتِهِ، فَإِذَا أَتَمَّهَا جَلَسَ وَتَشَهَّدَ، ثُمَّ قَامَ وَقَامُوا مَعَهُ فَأَتَمَّ بِهِمْ الرَّكْعَتَيْنِ أَوْ الرَّكْعَةِ -: إنْ كَانَتْ الْمَغْرِبَ، فَإِنْ كَانَتْ الصُّبْحَ فَكَذَلِكَ سَوَاءً سَوَاءً، فَإِذَا أَتَمَّ تَشَهُّدَهُ سَلَّمَ وَسَلَّمُوا؟ فَإِنْ فَاتَتْهُ رَكْعَتَانِ وَاسْتُخْلِفَ فِي الْجُلُوسِ كَبَّرَ وَقَامُوا مَعَهُ بَعْدَ أَنْ يُتِمُّوا تَشَهُّدَهُمْ بِأَسْرَعَ مَا يُمْكِنُ، وَأَتَى بِالرَّكْعَتَيْنِ الْبَاقِيَتَيْنِ وَهُمْ مَعَهُ، فَإِذَا جَلَسُوا قَامَ إلَى بَاقِي صَلَاتِهِ فَأَتَمَّهَا ثُمَّ يَتَشَهَّدُ وَيُسَلِّمُ وَيُسَلِّمُونَ، فَإِنْ كَانَ ذَلِكَ فِي جُلُوسِ الصُّبْحِ فَكَذَلِكَ، ثُمَّ جَلَسَ وَتَشَهَّدَ وَسَلَّمَ وَسَلَّمُوا؟ فَإِنْ فَاتَتْهُ ثَلَاثُ رَكَعَاتٍ وَاسْتُخْلِفَ فِي أَوَّلِ الرَّابِعَةِ صَلَّاهَا، فَإِذَا رَفَعَ مِنْ آخِرِ سُجُودِهِ قَامَ وَجَلَسُوا، ثُمَّ أَتَى بِرَكْعَةٍ وَجَلَسَ وَتَشَهَّدَ، ثُمَّ قَامَ وَأَتَى بِبَاقِي صَلَاتِهِ، ثُمَّ جَلَسَ وَتَشَهَّدَ وَسَلَّمَ وَسَلَّمُوا؟ وَبِالْجُمْلَةِ فَلَا يُصَلِّي إلَّا صَلَاةَ نَفْسِهِ، لَا كَمَا كَانَ يُصَلِّي لَوْ كَانَ مَأْمُومًا، لِأَنَّهُ إمَامٌ وَالْإِمَامُ لَا يَتْبَعُ أَحَدًا فِي صَلَاتِهِ لَكِنْ يُتْبَعُ فِيهَا، وَأَمَّا هُمْ فَيَتْبَعُونَهُ فِيمَا لَا يُرِيدُونَ بِهِ فِي صَلَاتِهِمْ وُقُوفًا وَلَا سَجْدَةً ثَالِثَةً، وَكُلُّ أَحَدٍ يُصَلِّي لِنَفْسِهِ قَالَ تَعَالَى: {وَلا تَكْسِبُ كُلُّ نَفْسٍ إلا عَلَيْهَا} [الأنعام: ١٦٤]

as Allah Almighty states: *“No soul bears the burden of another”* (Quran 6:164).[22]

L7628–7630 If the deputy imam is positioned at the rear of the rows, he is obligated to walk toward any direction within the first row while maintaining his orientation toward the Qiblah—even if moving sideways—until reaching the imam’s position. This is because the imam’s obligation, in the absence of necessity, is to stand ahead of the followers, who must remain behind him without exception. Thus, the deputy is required to walk to the position he has been commanded to occupy. He may not deviate from keeping his face directed toward the Qiblah’s direction. the Sacred Mosque, except in cases of unavoidable necessity when no alternative is available—and all success lies with Allah the Exalted.

فَإِنْ كَانَ الْمُسْتَخْلَفُ فِي مُؤَخَّرِ الصُّفُوفِ فَمَا بَيْنَ ذَلِكَ إِلَى أَحَدِ جِهَاتِ الصَّفِّ الْأَوَّلِ -: فَفَرْضٌ عَلَيْهِ الْمَشْيُ مُسْتَقْبِلًا لِلْقِبْلَةِ كَمَا هُوَ عَلَى أَحَدِ جَنْبَيْهِ إِلَى مَوْقِفِ الْإِمَامِ؛ لِأَنَّ فَرْضَ الْإِمَامِ - لِغَيْرِ الضَّرُورَةِ - أَنْ يَقِفَ أَمَامَ الْمَأْمُومِينَ وَهُمْ وَرَاءَهُ وَلَا بُدَّ، فَفَرْضٌ عَلَيْهِ الْمَشْيُ إِلَى مَا أُمِرَ بِهِ مِنْ ذَلِكَ، وَلَا يَجُوزُ لَهُ أَنْ يُخَالِفَ عَنْ كَوْنِ وَجْهِهِ إِلَى شَطْرِ الْمَسْجِدِ الْحَرَامِ، إِلَّا لِضَرُورَةٍ لَا يَقْدِرُ عَلَى غَيْرِ ذَلِكَ مَعَهَا - وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

Issue: It is impermissible for anyone to lead the prayer while looking at what he is reciting from in the Mus’haf.

[مَسْأَلَةٌ لَا يَحِلُّ لِأَحَدٍ أَنْ يَؤُمَّ وَهُوَ يَنْظُرُ مَا يَقْرَأُ بِهِ فِي الْمُصْحَفِ]

L7631

L7632 493 – Issue:

٤٩٣ - مَسْأَلَةٌ:

L7633 It is not permissible for anyone to lead prayer while looking at what he recites from the Mushaf, neither in an obligatory prayer nor a voluntary one. If one does so knowing it is impermissible, his prayer is invalidated, and the prayer of whoever follows him is invalidated if the follower is aware of his state and knows this is impermissible. Ali said: “Whoever does not memorize the Quran, Allah the Exalted has not obligated him to recite what he does not memorize, for that is not within his capability.”

وَلَا يَحِلُّ لِأَحَدٍ أَنْ يَؤُمَّ وَهُوَ يَنْظُرُ مَا يَقْرَأُ بِهِ فِي الْمُصْحَفِ، لَا فِي فَرِيضَةٍ وَلَا نَافِلَةٍ، فَإِنْ فَعَلَ عَالِمًا بِأَنَّ ذَلِكَ لَا يَجُوزُ بَطَلَتْ صَلَاتُهُ، وَصَلَاةُ مَنْ ائْتَمَّ بِهِ عَالِمًا بِحَالِهِ، عَالِمًا بِأَنَّ ذَلِكَ لَا يَجُوزُ؟ قَالَ عَلِيٌّ: مَنْ لَا يَحْفَظُ الْقُرْآنَ فَلَمْ يُكَلِّفْهُ اللَّهُ تَعَالَى قِرَاءَةَ مَا لَا يَحْفَظُ، لِأَنَّهُ لَيْسَ ذَلِكَ فِي وُسْعِهِ.

L7634 The Most High said: “Allah does not burden a soul beyond its capacity” [Al-Baqarah: 286].[23]

قَالَ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦]

L7635 If he is not legally obligated to do that, yet undertakes what he is exempt from, it is invalid. His looking into the muṣḥaf [Quranic codex] is an action for which no textual evidence exists permitting it during prayer.

فَإِذَا لَمْ يَكُنْ مُكَلَّفًا ذَلِكَ فَتَكَلَّفَهُ مَا سَقَطَ عَنْهُ: بَاطِلٌ، وَنَظَرُهُ فِي الْمُصْحَفِ عَمَلٌ لَمْ يَأْتِ بِإِبَاحَتِهِ فِي الصَّلَاةِ نَصٌّ.

L7636 And he (peace be upon him) said: “Verily, prayer entails [complete] preoc-

[22] **Qur’an references (L7627):** Qur’an 6:164 (Al-An’am).
[23] **Qur’an references (L7634):** Qur’an 2:286 (Al-Baqarah).

cupation." Similarly, the prayer of one who prays while leaning on a staff or against a wall due to weakness preventing him from standing remains valid, because such an act was not commanded. The ruling for one in this condition is that he should pray seated, and he must not introduce into his prayer any act not commanded by the Lawgiver.

L7637 If that were a merit, the Messenger of Allah—peace and blessings of Allah be upon him—would have been most deserving of it. Yet he did not do so; rather, he prayed sitting when unable to stand and instructed those incapable to do so. Therefore, praying while relying on support contradicts the command of the Messenger of Allah—peace and blessings of Allah be upon him.

L7638 And he (peace be upon him) said: "Whoever does a deed not in accordance with our command, it is rejected."

L7639 And this is the view of Saʿīd ibn al-Musayyab, al-Ḥasan, and others among them.

L7640 **Case: If someone forgets a prescribed prayer and finds an imam leading a different prayer in congregation.**

L7641 Issue 494:

L7642–7644 Whoever forgets an obligatory prayer - regardless of which prayer it is - and finds an imam praying another prayer - regardless of which prayer it is - in congregation: it becomes necessarily incumbent upon him to join and pray the missed prayer, which suffices him. We do not mind the difference in intention between the imam and the one following in prayer. It is permissible to pray an obligatory prayer behind someone performing voluntary worship, or voluntary prayers behind someone performing an obligatory prayer, or an obligatory prayer behind someone performing another obligatory prayer. Is all of this not commendable and in accordance with the Sunnah? If a person finds a congregation praying Tarāwīḥ in Ramadan while having not yet prayed the Isha prayer, let him pray his obligatory prayer with them by intending his obligation. When the imam concludes the prayer and he has not yet completed his own prayer, he should not conclude it but rather

وَقَدْ قَالَ - عَلَيْهِ السَّلَامُ -: «إنَّ فِي الصَّلَاةِ لَشُغْلًا» ؟ وَكَذَلِكَ صَلَاةُ مَنْ صَلَّى عَلَى عَصًا، أَوْ إلَى حَائِطٍ لِضَعْفِهِ عَنْ الْقِيَامِ؛ لِأَنَّهُ لَمْ يُؤْمَرْ بِذَلِكَ وَحُكْمُ مَنْ هَذِهِ صِفَتُهُ أَنْ يُصَلِّيَ جَالِسًا وَلَيْسَ لَهُ أَنْ يَعْمَلَ فِي صَلَاتِهِ مَا لَمْ يُؤْمَرْ بِهِ.

وَلَوْ كَانَ ذَلِكَ فَضْلًا لَكَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَوْلَى بِذَلِكَ، لَكِنَّهُ لَمْ يَفْعَلْهُ، بَلْ صَلَّى جَالِسًا إذْ عَجَزَ عَنْ الْقِيَامِ، وَأَمَرَ بِذَلِكَ مَنْ لَا يَسْتَطِيعُ، فَصَلَاةُ الْمُعْتَمِدِ: مُخَالِفَةٌ لِأَمْرِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

وَقَدْ قَالَ - عَلَيْهِ السَّلَامُ -: «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ» .

وَهُوَ قَوْلُ سَعِيدِ بْنِ الْمُسَيِّبِ، وَالْحَسَنِ، وَغَيْرِهِمَا

[مَسْأَلَةٌ نَسِيَ صَلَاةَ فَرْضٍ فَوَجَدَ إمَامًا يُصَلِّي صَلَاةً أُخْرَى فِي جَمَاعَةٍ]

٤٩٤ - مَسْأَلَةٌ:

وَمَنْ نَسِيَ صَلَاةَ فَرْضٍ - أَيَّ صَلَاةٍ كَانَتْ - فَوَجَدَ إمَامًا يُصَلِّي صَلَاةً أُخْرَى - أَيَّ صَلَاةٍ كَانَتْ - فِي جَمَاعَةٍ: فَفَرْضٌ عَلَيْهِ وَلَا بُدَّ أَنْ يَدْخُلَ فَيُصَلِّي الَّتِي فَاتَتْهُ، وَتُجْزِئُهُ، وَلَا نُبَالِي بِاخْتِلَافِ نِيَّةِ الْإِمَامِ وَالْمَأْمُومِ وَجَائِزٌ صَلَاةُ الْفَرْضِ خَلْفَ الْمُتَنَفِّلِ: وَالْمُتَنَفِّلِ خَلْفَ مَنْ يُصَلِّي الْفَرْضَ، وَصَلَاةُ فَرْضٍ خَلْفَ مَنْ يُصَلِّي صَلَاةَ فَرْضٍ أُخْرَى، كُلُّ ذَلِكَ حَسَنٌ، وَسُنَّةٌ؟ وَلَوْ وَجَدَ الْمَرْءُ جَمَاعَةً تُصَلِّي التَّرَاوِيحَ فِي رَمَضَانَ، وَلَمْ يَكُنْ صَلَّى الْعِشَاءَ الْآخِرَةَ، فَلْيُصَلِّهَا مَعَهُمْ، يَنْوِي فَرْضَهُ، فَإِذَا سَلَّمَ الْإِمَامُ وَلَمْ يَكُنْ هُوَ أَتَمَّ صَلَاتَهُ فَلَا يُسَلِّمُ، بَلْ يَقُومُ، فَإِنْ قَامَ الْإِمَامُ إلَى الرَّكْعَتَيْنِ: قَامَ هُوَ أَيْضًا فَائْتَمَّ بِهِ فِيهِمَا، ثُمَّ يُسَلِّمُ

remain standing. If the imam rises for two additional rak'ahs, he should likewise rise and follow him in them, then conclude with the same salutation as the imam. The Imam—and similarly, if he mentioned a missed prayer—may validly lead two or more congregations in dispersed mosques with one prayer that is obligatory for them. All these prayers are supererogatory for him except the first prayer he performed.

بِسَلَامِ الْإِمَامِ - وَكَذَلِكَ لَوْ ذَكَرَ صَلَاةً فَائِتَةً؟ وَجَائِزٌ أَنْ يُصَلِّيَ إِمَامٌ وَاحِدٌ بِجَمَاعَتَيْنِ فَصَاعِدًا فِي مَسَاجِدَ شَتَّى صَلَاةً وَاحِدَةً هِيَ لَهُمْ: فَرْضٌ، وَكُلُّهَا لَهُ: نَافِلَةٌ، سِوَى الَّتِي صَلَّى أَوَّلًا.

L7645 Similarly, if someone prays an obligatory prayer in congregation, it is permissible for them to lead another congregation for that same prayer—and one congregation after another. If someone misses Fajr and finds people praying Dhuhr, they should pray two rak'ahs with them intending Fajr, then conclude with salām. They then pray the remaining two rak'ahs with the intention of Dhuhr, then completed their Dhuhr. This procedure applies to every prayer according to what we have mentioned. This is the opinion of Al-Shāfiʿī and Abū Sulaymān.

وَكَذَلِكَ مَنْ صَلَّى صَلَاةَ فَرْضٍ فِي جَمَاعَةٍ فَجَائِزٌ لَهُ أَنْ يَؤُمَّ فِي تِلْكَ الصَّلَاةِ جَمَاعَةً أُخْرَى وَجَمَاعَةً بَعْدَ جَمَاعَةٍ.؟ وَمَنْ فَاتَتْهُ الصُّبْحُ فَوَجَدَ قَوْمًا يُصَلُّونَ الظُّهْرَ صَلَّى مَعَهُمْ رَكْعَتَيْنِ يَنْوِي بِهِمَا الصُّبْحَ، ثُمَّ سَلَّمَ، وَصَلَّى الْبَاقِيَتَيْنِ بِنِيَّةِ الظُّهْرِ، ثُمَّ أَتَمَّ ظُهْرَهُ، وَهَكَذَا يَعْمَلُ فِي كُلِّ صَلَاةٍ عَلَى حَسْبِ مَا ذَكَرْنَا: وَهَذَا قَوْلُ الشَّافِعِيِّ، وَأَبِي سُلَيْمَانَ.

L7646 Abu Hanifa and Malik said: It is not permissible for the intention of the Imam and the ma'moom to differ.

وَقَالَ أَبُو حَنِيفَةَ وَمَالِكٌ: لَا يَجُوزُ أَنْ تَخْتَلِفَ نِيَّةُ الْإِمَامِ وَالْمَأْمُومِ.

L7647 Ali said: How astonishing it is that the Ḥanafīs permit ablution for prayer and the ritual bath from major impurity without any intention, or with the intention of merely cooling off.

قَالَ عَلِيٌّ: إِنَّ مِنْ الْعَجَبِ أَنْ يَكُونَ الْحَنِيفِيُّونَ يُجِيزُونَ الْوُضُوءَ لِلصَّلَاةِ وَالْغُسْلَ مِنْ الْجَنَابَةِ بِغَيْرِ نِيَّةٍ، أَوْ بِنِيَّةِ التَّبَرُّدِ.

L7648 Among them are those who permit fasting Ramadan with the intention to break it and abandoning the fast entirely. All of them allow fasting with a voluntary intention that suffices for one's obligatory duty, and with an intention to break the fast until the sun passes its zenith. Thus, they invalidate intentions in matters where Allah the Exalted and His Messenger—peace and blessings of Allah be upon him—have mandated them, then require intentions here where neither Allah the Exalted nor His Messenger—peace and blessings of Allah be upon him—have obligated them.

وَفِيهِمْ مَنْ يُجِيزُ صَوْمَ رَمَضَانَ بِنِيَّةِ الْإِفْطَارِ، وَتَرْكَ الصَّوْمِ وَكُلُّهُمْ يُجِيزُهُ بِنِيَّةِ التَّطَوُّعِ وَيُجْزِئُهُ عَنْ فَرْضِهِ، وَبِنِيَّةِ الْفِطْرِ إلَى زَوَالِ الشَّمْسِ، فَيُبْطِلُونَ النِّيَّاتِ حَيْثُ أَوْجَبَهَا اللَّهُ تَعَالَى وَرَسُولُهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ثُمَّ يُوجِبُونَهَا هَهُنَا حَيْثُ لَمْ يُوجِبْهَا اللَّهُ تَعَالَى وَلَا رَسُولُهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L7649 Among the Malikis are those who consider the Friday bath and entering the public bathhouse sufficient as substitutes for the ritual bath for major impurity (janabah), thereby omitting the intention where it is obligatory and imposing it where neither Allah the Exalted nor His Messenger—may Allah bless him and grant him peace—have made it obligatory.

وَفِي الْمَالِكِيِّينَ مَنْ يُجْزِئُ عِنْدَهُ غُسْلُ الْجُمُعَةِ، وَدُخُولُ الْحَمَّامِ مِنْ غُسْلِ الْجَنَابَةِ، فَيُسْقِطُونَ النِّيَّةَ حَيْثُ هِيَ فَرْضٌ، وَيُوجِبُونَهَا حَيْثُ لَمْ يُوجِبْهَا اللَّهُ تَعَالَى وَلَا رَسُولُهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

قَالَ عَلِيٌّ: وَإِنَّمَا يَجِبُ الْكَلَامُ فِي وُجُوبِ اتِّفَاقِ نِيَّةِ الْإِمَامِ وَالْمَأْمُومِ، أَوْ فِي سُقُوطِ وُجُوبِهِ، فَإِذَا سَقَطَ وُجُوبُهُ صَحَّتْ الْمَسَائِلُ الَّتِي ذَكَرْنَا كُلُّهَا، لِأَنَّهَا مَبْنِيَّةٌ عَلَى هَذَا الْأَصْلِ، وَمُنْتَجَةٌ مِنْهُ؟ قَالَ عَلِيٌّ: فَنَقُولُ وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ: إنَّهُ لَمْ يَأْتِ قَطُّ: قُرْآنٌ، وَلَا سُنَّةٌ، وَلَا إجْمَاعٌ، وَلَا قِيَاسٌ: يُوجِبُ اتِّفَاقَ نِيَّةِ الْإِمَامِ وَالْمَأْمُومِ، وَكُلُّ شَرِيعَةٍ لَمْ يُوجِبْهَا قُرْآنٌ، وَلَا سُنَّةٌ، وَلَا إجْمَاعٌ، فَهِيَ غَيْرُ وَاجِبَةٍ، وَهَذِهِ شَرِيعَةٌ لَمْ يُوجِبْهَا شَيْءٌ مِمَّا ذَكَرْنَا، فَهِيَ بَاطِلٌ؟

L7650 Ali said: The discussion must address whether the alignment of intention between the imam and the follower is obligatory or whether this obligation is waived. If the obligation is waived, do all the issues we mentioned hold true, since they are derived from this foundational principle?

Ali said: We say, and success is from Allah, the Exalted: There has never been any Qur'an, Sunnah, consensus, or qiyas (analogical reasoning) that obligates alignment of intention between the imam and the follower. Every ruling not obligated by the Qur'an, Sunnah, or consensus is non-binding. Since this ruling is not obligated by any of these sources, is it invalid?

ثُمَّ الْبُرْهَانُ يَقُومُ عَلَى سُقُوطِ وُجُوبِ ذَلِكَ، وَقَدْ كَانَ يَكْفِي مِنْ سُقُوطِهِ عَدَمُ الْبُرْهَانِ عَلَى وُجُوبِهِ؟ قَالَ عَلِيٌّ: مِنْ الْمُحَالِ أَنْ يُكَلِّفَنَا اللَّهُ تَعَالَى مُوَافَقَةَ نِيَّةِ الْمَأْمُومِ مِنَّا لِنِيَّةِ الْإِمَامِ لِقَوْلِ اللَّهِ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦]

L7651–7652 The evidence establishes that this obligation ceases, and is it not sufficient for its cessation that there is no evidence for its obligation? 'Alī said: It is impossible that Allah the Exalted would require us to match the intention of the follower from among us with the intention of the imam, based on Allah's statement: "Allah does not burden any soul beyond its capacity" (al-Baqarah 2:286).[24]

وَلَيْسَ فِي وُسْعِنَا عِلْمُ مَا غُيِّبَ عَنَّا مِنْ نِيَّةِ الْإِمَامِ حَتَّى نُوَافِقَهَا، وَإِنَّمَا عَلَيْنَا مَا يَسَعُنَا وَنَقْدِرُ عَلَيْهِ مِنْ الْقَصْدِ بِنِيَّاتِنَا تَأْدِيَةَ مَا أُمِرْنَا بِهِ كَمَا أُمِرْنَا، وَهَذَا بُرْهَانٌ ضَرُورِيٌّ سَمْعِيٌّ وَعَقْلِيٌّ وَبُرْهَانٌ آخَرُ: وَهُوَ قَوْلُ اللَّهِ تَعَالَى: {لا تُكَلَّفُ إِلا نَفْسَكَ} [النساء: ٨٤] وَهَذَا نَصٌّ جَلِيٌّ كَافٍ فِي إبْطَالِ قَوْلِهِمْ فَإِنْ قَالُوا: قَدْ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ» ؟ قُلْنَا: نَعَمْ، وَقَدْ بَيَّنَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي هَذَا الْخَبَرِ نَفْسِهِ - الْمَوَاضِعَ الَّتِي يَلْزَمُ الِائْتِمَامَ بِالْإِمَامِ فِيهَا، وَهِيَ قَوْلُهُ - عَلَيْهِ السَّلَامُ -: «فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا»

L7653 It is not within our capacity to know what is concealed from us regarding the Imam's intention to the extent that we might conform to it. Our obligation is limited to what we can undertake and are capable of—namely, directing our intentions to fulfill what we have been commanded, as we have been commanded. This constitutes a necessary textual and rational proof. Another proof is Allah's statement, the Exalted: *"No soul is burdened except with its own responsibility"* (Quran 4:84). This is a clear and sufficient textual evidence that explicitly invalidates their claim. If they argue: "Did the Messenger of Allah—peace and blessings be upon him—not say: *'The Imam is appointed to be followed'*?" We respond: Yes, and the Messenger of Allah—peace and blessings be upon him—himself clarified in this very narration the specific instances where following the Imam is obligatory, as he—peace and blessings be upon him—stated: *"When he says 'Allahu Akbar,' say

[24] **Qur'an references (L7652):** Qur'an 2:286 (Al-Baqarah).

'Allahu Akbar'; when he bows, bow; when he prostrates, prostrate; and if he prays seated, pray seated."*[25]

فَهَاهُنَا أَمَرَ - عَلَيْهِ السَّلَامُ - بِالِائْتِمَامِ فِيهِ، لَا فِي النِّيَّةِ الَّتِي لَا سَبِيلَ إِلَى مَعْرِفَتِهَا لِغَيْرِ اللَّهِ تَعَالَى، ثُمَّ لِنَاوِيهَا وَحْدَهُ؟ وَالْعَجَبُ كُلُّ الْعَجَبِ أَنَّ الْمُحْتَجِّينَ بِهَذَا الْخَبَرِ فِيمَا لَيْسَ فِيهِ مِنْهُ أَثَرٌ - مِنْ إِيجَابِ مُوَافَقَةِ نِيَّةِ الْمَأْمُومِ لِنِيَّةِ الْإِمَامِ -: أَوَّلُ عَاصِينَ لِهَذَا الْخَبَرِ -: فَيَقُولُونَ: لَا يَقْتَدِي الْمَأْمُومُ بِالْإِمَامِ فِي قَوْلِ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " فَإِذَا قِيلَ لَهُمْ: هَذَا؟ قَالُوا: لَمْ يَذْكُرْ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ذَلِكَ؟ فَقِيلَ لَهُمْ: وَلَا نَهَى عَنْهُ، وَلَا ذَكَرَ - عَلَيْهِ السَّلَامُ - أَيْضًا مُوَافَقَةَ نِيَّةِ الْمَأْمُومِ لِلْإِمَامِ، لَا فِي هَذَا وَلَا فِي غَيْرِهِ.

L7654 Here, he—peace be upon him—commanded following the Imam in prayer, not concerning the intention, which none can know except Allah the Exalted, then the one who intends it alone. The utmost wonder is that those who cite this report to support what has no basis in it—the obligation of the follower's intention conforming to the Imam's intention—are the first to disobey this very report. They say: "The follower does not follow the Imam in saying 'Sami'a Allāhu li-man ḥamidah (Allah hears those who praise Him)'." When they are asked: "What about this?" They reply: "The Prophet—peace and blessings of Allah be upon him—did not mention that." It is then said to them: "Nor did he prohibit it, nor did he—peace be upon him—ever mention the conformity of the follower's intention to the Imam's intention, neither in this nor in any other matter."

ثُمَّ خَالَفَهُ الْمَالِكِيُّونَ فِي أَمْرِهِ بِأَنْ نُصَلِّيَ قُعُودًا إِذَا صَلَّى قَاعِدًا، فَأَيُّ عَجَبٍ أَعْجَبُ مِنْ احْتِجَاجِهِمْ بِخَبَرٍ يُخَالِفُونَ نَصَّ مَا فِيهِ وَيُوجِبُونَ بِهِ مَا لَيْسَ فِيهِ؟ نَعُوذُ بِاَللَّهِ مِنْ مِثْلِ هَذَا؟

L7655 Then the Malikis opposed him concerning his command that we pray seated if he prays seated. What astonishment could surpass their reliance on a narration whose explicit text they contradict, imposing through it obligations absent from its text? We seek refuge in Allah from such conduct!

وَقَالَ - عَلَيْهِ السَّلَامُ -: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى»

L7656–7657 The Prophet (peace be upon him) said: "Verily, deeds are judged by intentions, and verily to each person is only what they intended."

فَنَصَّ - عَلَيْهِ السَّلَامُ - نَصًّا جَلِيًّا عَلَى أَنَّ لِكُلِّ أَحَدٍ مَا نَوَى.

L7658 He (peace be upon him) explicitly declared with clarity that every person has what they intended.

فَصَحَّ يَقِينًا أَنَّ لِلْإِمَامِ نِيَّتَهُ، وَلِلْمَأْمُومِ نِيَّتَهُ، لَا تَعَلُّقَ لِإِحْدَاهُمَا بِالْأُخْرَى، وَمَا عَدَا هَذَا فَبَاطِلٌ بَحْتٌ لَا شَكَّ فِيهِ - وَبِاَللَّهِ تَعَالَى نَتَأَيَّدُ؟ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا يَحْيَى بْنُ يَحْيَى أَنَا هُشَيْمٌ عَنْ مَنْصُورٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ «أَنَّ

L7659 It is thus conclusively established that the Imam has his own intention and the follower has his own intention, with no connection between them. Whatever contradicts this is utterly null and void, without doubt—and in Allah the Exalted do we seek support?—It was narrated to us by Abdullah ibn Yusuf, who narrated from Ahmad ibn Fath, who narrated from Abdul Wahhab ibn Isa, who narrated from Ahmad ibn Muhammad, who narrated from Ahmad ibn Ali, who narrated from Muslim ibn al-Hajjaj, who narrated from Yahya ibn Yahya, who said: Hushaym narrated to us from Mansur, from Amr ibn

[25] **Qur'an references (L7653):** Qur'an 4:84 (An-Nisa).

Dinar, from Jabir ibn Abdullah, that "Mu'adh ibn Jabal would pray the latter Isha prayer with the Messenger of Allah (ﷺ), then return to his people and lead them in the same prayer."

مُعَاذَ بْنَ جَبَلٍ كَانَ يُصَلِّي مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عِشَاءَ الْآخِرَةِ، ثُمَّ يَرْجِعُ إِلَى قَوْمِهِ فَيُصَلِّي بِهِمْ تِلْكَ الصَّلَاةَ»

L7660 And via his chain to Muslim in his Ṣaḥīḥ: Muḥammad ibn ʿAbbād narrated to us, Sufyān—that is, Ibn ʿUyaynah—narrated to us from ʿAmr ibn Dīnār from Jābir ibn ʿAbd Allāh: "Muʿādh ibn Jabal used to pray behind the Prophet (ﷺ), then return to lead his people in prayer. One night, he prayed ʿIshā' with the Prophet (ﷺ), then came to his people and led them. He commenced reciting Sūrah al-Baqarah, so a man withdrew, uttered the salām, prayed alone, and left. They said to him, 'Have you turned hypocrite, O so-and-so?' He replied, 'No, by Allah! I will certainly go to the Messenger of Allah (ﷺ).' He said, 'O Messenger of Allah, we are people who work with water-carrying camels by day. Muʿādh prayed ʿIshā' with you, then came and began reciting Sūrah al-Baqarah.' The Messenger of Allah (ﷺ) turned to Muʿādh and said, 'O Muʿādh, are you trying to cause hardship? Recite such-and-such and such-and-such.'"

وَبِهِ إِلَى مُسْلِمٍ: ثنا مُحَمَّدُ بْنُ عَبَّادٍ ثنا سُفْيَانُ هُوَ ابْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ «أَنَّ مُعَاذَ بْنَ جَبَلٍ كَانَ يُصَلِّي مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ثُمَّ يَأْتِي فَيَؤُمُّ قَوْمَهُ، فَصَلَّى لَيْلَةً مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْعِشَاءَ، ثُمَّ أَتَى قَوْمَهُ فَأَمَّهُمْ، فَافْتَتَحَ بِسُورَةِ الْبَقَرَةِ فَانْحَرَفَ رَجُلٌ فَسَلَّمَ ثُمَّ صَلَّى وَحْدَهُ وَانْصَرَفَ، فَقَالُوا لَهُ: أَنَافَقْتَ يَا فُلَانُ؟ قَالَ: لَا وَاللَّهِ، وَلَآتِيَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّا أَصْحَابُ نَوَاضِحَ نَعْمَلُ بِالنَّهَارِ، وَإِنَّ مُعَاذًا صَلَّى مَعَكَ الْعِشَاءَ ثُمَّ أَتَى فَافْتَتَحَ بِسُورَةِ الْبَقَرَةِ فَأَقْبَلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى مُعَاذٍ فَقَالَ: يَا مُعَاذُ، أَفَتَّانٌ أَنْتَ؟ اقْرَأْ بِكَذَا وَاقْرَأْ بِكَذَا» .

L7661 Is this not the Messenger of Allah (peace be upon him) who knew about the matter, acknowledged him in his state, and did not disapprove of it? Abdullah ibn Rabee' narrated to us: Muhammad ibn Ishaq narrated to us: Ibn al-A'rabi narrated to us: Abu Dawud narrated to us: Ubaydullah ibn Umar ibn Maysarah narrated to us: Yahya ibn Sa'eed—he is al-Qattan—from Muhammad ibn Ajlan: Ubaydullah ibn Miqsam narrated to us from Jabir ibn Abdullah: "Mu'adh ibn Jabal would pray with the Messenger of Allah (peace be upon him), then go to his people and lead them in prayer."

فَهَذَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَدْ عَلِمَ بِالْأَمْرِ وَأَقَرَّهُ عَلَى حَالِهِ وَلَمْ يُنْكِرْهَا؟ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنُ مَيْسَرَةَ ثنا يَحْيَى بْنُ سَعِيدٍ هُوَ الْقَطَّانُ - عَنْ مُحَمَّدِ بْنِ عَجْلَانَ ثنا عُبَيْدُ اللَّهِ بْنُ مِقْسَمٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ «أَنَّ مُعَاذَ بْنَ جَبَلٍ كَانَ يُصَلِّي مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ثُمَّ يَأْتِي قَوْمَهُ فَيُصَلِّي بِهِمْ تِلْكَ الصَّلَاةَ» .

L7662–7664 Ali said: We have only cited this narration because some of those not restrained by religion from lying said: "Did not..." [the statement is incomplete in the original]. Does anyone narrate this wording except 'Amr ibn Dīnār? We demonstrated to him that it was indeed narrated by 'Ubayd Allāh ibn Miqsam – unanimously recognized as trustworthy. Moreover, even if 'Amr alone narrated it, what then? No two Muslims disagree that 'Amr is the piercing star in reliability, precision, and exemplary leadership. Without doubt, he

قَالَ عَلِيٌّ: إِنَّمَا أَوْرَدْنَا هَذَا الْخَبَرَ، لِأَنَّ بَعْضَ مَنْ لَا يَرْدَعُهُ دِينٌ عَنْ الْكَذِبِ قَالَ: لَمْ يَرْوِ أَحَدٌ هَذِهِ اللَّفْظَةَ إِلَّا عَمْرُو بْنُ دِينَارٍ؟ فَأَرَيْنَاهُ: أَنَّهُ قَدْ رَوَاهَا عُبَيْدُ اللَّهِ بْنُ مِقْسَمٍ، وَهُوَ مُتَّفَقٌ عَلَى ثِقَتِهِ، ثُمَّ حَتَّى لَوْ انْفَرَدَ بِهَا عَمْرٌو فَكَانَ مَاذَا؟ مَا يَخْتَلِفُ مُسْلِمَانِ فِي أَنَّ

surpasses Abū Ḥanīfah and Mālik – who contradict these Sunnahs with their opinions in which they erred – for ʻAmr met the Companions and learned directly from them. The lowest of ʻAmr's ranks is that he is counted among the teachers of Mālik and Abū Ḥanīfah, such as al-Zuhrī, Nāfiʻ, Ḥammād ibn Abī Sulaymān, and others. Yet those who narrated from ʻAmr include greater figures than Mālik, Abū Ḥanīfah, and their peers like Ayyūb, Manṣūr, Shuʻbah, Ḥammād ibn Zayd, Sufyān, Ibn Jurayj, and others. How can this be, when what has been established here surpasses even the action of Muʻādh?

عَمْرًا هُوَ النَّجْمُ الثَّاقِبُ ثِقَةً وَحِفْظًا وَإِمَامَةً، وَبِلَا شَكٍّ فَهُوَ فَوْقَ أَبِي حَنِيفَةَ وَمَالِكٍ اللَّذَيْنِ يُعَارِضُ هَؤُلَاءِ السُّنَنَ بِرَأْيِهِمَا الَّذِي أَخْطَآ فِيهِ؛ لِأَنَّ عَمْرًا لَقِيَ الصَّحَابَةَ وَأَخَذَ عَنْهُمْ. وَأَقَلُّ مَرَاتِبِ عَمْرٍو: أَنْ يَكُونَ فِي نِصَابِ شُيُوخِ مَالِكٍ، وَأَبِي حَنِيفَةَ: كَالزُّهْرِيِّ، وَنَافِعٍ، وَحَمَّادِ بْنِ أَبِي سُلَيْمَانَ وَغَيْرِهِمْ. وَقَدْ رَوَى عَنْ عَمْرٍو مَنْ هُوَ أَجَلُّ مِنْ مَالِكٍ، وَأَبِي حَنِيفَةَ وَمِثْلِهِمَا: كَأَيُّوبَ، وَمَنْصُورٍ، وَشُعْبَةَ، وَحَمَّادِ بْنِ زَيْدٍ، وَسُفْيَانَ، وَابْنِ جُرَيْجٍ وَغَيْرِهِمْ. فَكَيْفَ وَقَدْ صَحَّ فِي هَذَا مَا هُوَ أَجَلُّ مِنْ فِعْلِ مُعَاذٍ؟

L7665 As narrated by Yunus ibn Abdullah from Ahmad ibn Abdullah ibn Abd al-Rahim, from Ahmad ibn Khalid, from Muhammad ibn Abd al-Salam al-Khushani, from Muhammad ibn Bashshar, from Yahya ibn Saʿīd al-Qaṭṭān, via al-Ashʿath ibn Abd al-Malik al-Ḥumrānī, from al-Ḥasan al-Baṣrī, from Abu Bakrah: He prayed the Prayer during Fear with the Messenger of Allah (peace be upon him). The Prophet (peace be upon him) led those behind him in two units, then those who arrived after the first two units had passed. Thus, the Prophet's prayer amounted to four units in total, while these latter worshippers completed two units.

كَمَا حَدَّثَنَا يُونُسُ بْنُ عَبْدِ اللَّهِ ثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحِيمِ ثنا أَحْمَدُ بْنُ خَالِدٍ ثنا مُحَمَّدُ بْنُ عَبْدِ السَّلَامِ الْخُشَنِيُّ ثنا مُحَمَّدُ بْنُ بَشَّارٍ ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ الْأَشْعَثِ بْنِ عَبْدِ الْمَلِكِ الْحُمْرَانِيِّ عَنْ الْحَسَنِ الْبَصْرِيِّ «عَنْ أَبِي بَكْرَةَ أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَاةَ الْخَوْفِ، فَصَلَّى بِالَّذِينَ خَلْفَهُ رَكْعَتَيْنِ، وَالَّذِينَ جَاءُوا بَعْدَ رَكْعَتَيْنِ، فَكَانَتْ لِلنَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَرْبَعًا، وَلِهَؤُلَاءِ رَكْعَتَيْنِ»

L7666–7668 Abdullah ibn Rabee' narrated to us → Muhammad ibn Ishaq ibn As-Sulaym → Ibn Al-A'rabi → Abu Dawud → Ubaydullah ibn Mu'adh ibn Al-Anbari → his father → Al-Ashʿath (Ibn Abd Al-Malik) → Al-Hasan Al-Basri → Abu Bakrah, who said: "Allah's Messenger – peace and blessings be upon him – prayed the Dhuhr prayer in a state of fear. Some formed rows behind him while others faced the enemy. He prayed two rak'ahs, then said the salām. Those who had prayed with him departed to relieve their companions [guarding against the enemy]. Then the others came to form rows behind him, and he prayed two rak'ahs with them before saying the salām. Thus, Allah's Messenger – peace and blessings be upon him – prayed four rak'ahs, while his companions prayed two rak'ahs each group." Did Al-Hasan issue fatwas based on this?

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ السَّلِيمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذِ بْنِ الْعَنْبَرِيُّ ثنا أَبِي ثنا الْأَشْعَثُ هُوَ ابْنُ عَبْدِ الْمَلِكِ عَنْ الْحَسَنِ الْبَصْرِيِّ عَنْ أَبِي بَكْرَةَ قَالَ «صَلَّى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي خَوْفِ الظُّهْرِ، فَصَفَّ بَعْضَهُمْ خَلْفَهُ، وَبَعْضَهُمْ بِإِزَاءِ الْعَدُوِّ، فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ، فَانْطَلَقَ الَّذِينَ صَلَّوْا مَعَهُ فَوَقَفُوا مَوْقِفَ أَصْحَابِهِمْ، ثُمَّ جَاءَ أُولَئِكَ فَصَفُّوا خَلْفَهُ، فَصَلَّى بِهِمْ رَكْعَتَيْنِ ثُمَّ سَلَّمَ، فَكَانَتْ لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَرْبَعًا وَلِأَصْحَابِهِ: رَكْعَتَيْنِ، رَكْعَتَيْنِ» وَبِهِ كَانَ يُفْتِي الْحَسَنُ؟ قَالَ عَلِيٌّ: وَقَدْ صَحَّ سَمَاعُ الْحَسَنِ مِنْ أَبِي بَكْرَةَ -: كَمَا قَدْ حَدَّثَنَا عَبْدُ

Ali said: “It is established that Al-Hasan directly heard from Abu Bakrah,” as Abdullah ibn Rabee’ → Muhammad ibn Mu’awiyah → Ahmad ibn Shu’ayb → Muhammad ibn Mansur → Sufyan (Ibn Uyaynah) → Abu Musa (Isrā’īl ibn Musa) reported: I heard Al-Hasan say: I heard Abu Bakrah say: “I indeed saw Allah’s Messenger – peace and blessings be upon him – upon...” “the pulpit, and Al-Hasan ibn Ali was with him”. He narrated the hadith.

اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا مُحَمَّدُ بْنُ مَنْصُورٍ ثنا سُفْيَانُ هُوَ ابْنُ عُيَيْنَةَ أَنَا أَبُو مُوسَى هُوَ إِسْرَائِيلُ بْنُ مُوسَى - قَالَ: سَمِعْتُ الْحَسَنَ يَقُول: سَمِعْتُ أَبَا بَكْرَةَ يَقُولُ: «لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى الْمِنْبَرِ، وَالْحَسَنُ بْنُ عَلِيٍّ مَعَهُ» وَذَكَرَ الْحَدِيثَ.

L7669–7671

This Abu Musa is trustworthy; Sufyan and al-Husayn ibn Ali al-Ju‘fi narrated from him. Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to us: Abu Bakr ibn Abi Shaybah narrated to us: Affan - that is, Ibn Muslim - narrated to us: Aban - that is, Ibn Yazid al-Attar - narrated to us: Yahya ibn Abi Kathir narrated from Abu Salamah ibn Abd al-Rahman ibn Awf from Jabir, who said: “We advanced with the Messenger of Allah - peace be upon him - until we reached Dhat al-Riqa‘,” and he mentioned the hadith. He said: “Then the prayer was announced. He prayed two rak‘ahs with one group, then they withdrew, and he prayed two rak‘ahs with the other group. Jabir said: Thus, the Prophet - peace be upon him - prayed four rak‘ahs, while the people prayed two rak‘ahs.” Ali said: This is a hadith that Yahya heard from Abu Salamah, and Abu Salamah heard it from Jabir. We have transmitted it through multiple chains in this manner, contenting ourselves with this for brevity. This constitutes the final practice of the Messenger of Allah - peace be upon him - as Abu Bakrah witnessed it, his conversion to Islam having occurred during the campaign of al-Ta’if after the conquest of Mecca and the battle of Hunayn. Yet some have resorted to the stratagems employed by the disgraced fabricator who shows no fear of Allah in his speech, claiming: “Jabir’s narration does not mention that he - peace be upon him - uttered the Salam between the two rak‘ahs and the two rak‘ahs?” Ali said: Let it be said to him: “You speak falsely. We have transmitted through Qatadah’s chain from Sulayman al-Yashkuri from Jabir that he - peace be upon him - indeed pronounced the Salam between them.” They objected: “But Qutayba’s reception from Sulayman has been criticized?” We responded: You yourselves assert that a mursal narration holds the status of

وَأَبُو مُوسَى هَذَا: ثِقَةٌ رَوَى عَنْهُ سُفْيَانُ وَالْحُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ؟ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثنا عَفَّانُ هُوَ ابْنُ مُسْلِمٍ - ثنا أَبَانُ هُوَ ابْنُ يَزِيدَ الْعَطَّارِ - ثنا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ جَابِرٍ قَالَ «أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَتَّى إِذَا كُنَّا بِذَاتِ الرِّقَاعِ» وَذَكَرَ الْحَدِيثَ. قَالَ: «فَنُودِيَ بِالصَّلَاةِ، فَصَلَّى بِطَائِفَةٍ رَكْعَتَيْنِ ثُمَّ تَأَخَّرُوا، وَصَلَّى بِالطَّائِفَةِ الْأُخْرَى رَكْعَتَيْنِ. قَالَ جَابِرٌ: فَكَانَتْ لِلنَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَرْبَعُ رَكَعَاتٍ، وَلِلْقَوْمِ رَكْعَتَانِ» . قَالَ عَلِيٌّ: وَهَذَا حَدِيثٌ سَمِعَهُ يَحْيَى مِنْ أَبِي سَلَمَةَ وَسَمِعَهُ أَبُو سَلَمَةَ مِنْ جَابِرٍ، وَرُوِّينَاهُ كَذَلِكَ مِنْ طُرُقٍ، اكْتَفَيْنَا بِهَذَا طَلَبَ الِاخْتِصَارِ. فَهَذَا آخِرُ فِعْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِأَنَّ أَبَا بَكْرَةَ شَهِدَهُ، وَإِنَّمَا كَانَ إِسْلَامُهُ يَوْمَ الطَّائِفِ بَعْدَ فَتْحِ مَكَّةَ وَبَعْدَ حُنَيْنٍ وَقَدْ لَجَأَ بَعْضُهُمْ إِلَى مَا يَلْجَأُ إِلَيْهِ الْمَفْضُوحُ الْمُبْلِحُ الَّذِي لَا يَتَّقِي اللَّهَ تَعَالَى فِيمَا يَتَكَلَّمُ بِهِ فَقَالَ: لَيْسَ فِي حَدِيثِ جَابِرٍ: أَنَّهُ سَلَّمَ - عَلَيْهِ السَّلَامُ - بَيْنَ الرَّكْعَتَيْنِ، وَالرَّكْعَتَيْنِ؟ قَالَ عَلِيٌّ: فَيُقَالُ لَهُ: كَذَبْتَ، قَدْ رُوِّينَا مِنْ طَرِيقِ قَتَادَةَ عَنْ سُلَيْمَانَ الْيَشْكُرِيِّ عَنْ جَابِرٍ «أَنَّهُ - عَلَيْهِ السَّلَامُ - سَلَّمَ بَيْنَهُمَا» . فَقَالُوا: قَدْ تُكُلِّمَ

فِي سَمَاعِ قُتَيْبَةَ مِنْ سُلَيْمَانَ؟ فَقُلْنَا: أَنْتُمْ تَقُولُونَ: الْمُرْسَلُ كَالْمُسْنَدِ، فَالْآنَ أَتَاكُمُ التَّعَلُّلُ بِالْبَاطِلِ فِي الْمُسْنَدِ بِأَنَّهُ قَدْ قِيلَ - وَلَمْ يَصِحَّ ذَلِكَ الْقَوْلُ -: أَنَّهُ مُرْسَلٌ، إِنَّ هَذَا لَعَجَبٌ لَا سِيَّمَا وَقَدْ بَيَّنَ أَبُو بَكْرَةَ فِي حَدِيثِهِ أَنَّهُ - عَلَيْهِ السَّلَامُ - سَلَّمَ بَيْنَ الرَّكْعَتَيْنِ وَالرَّكْعَتَيْنِ، وَلَمْ يَرْوِ أَحَدٌ: أَنَّهُ - عَلَيْهِ السَّلَامُ - لَمْ يُسَلِّمْ بَيْنَ الرَّكْعَتَيْنِ وَالرَّكْعَتَيْنِ؟ وَلَوْ صَحَّ: أَنَّهُ - عَلَيْهِ السَّلَامُ - لَمْ يُسَلِّمْ بَيْنَ الرَّكْعَتَيْنِ وَالرَّكْعَتَيْنِ لَكَانَ ذَلِكَ أَشَدَّ عَلَى الْمُخَالِفِينَ،

a musnad, yet now you cling to invalid pretexts regarding this musnad by alleging - though this allegation lacks validity - that it is mursal. This is truly remarkable, particularly as Abu Bakrah explicitly clarified... In his narration, it is established that the Prophet (peace be upon him) uttered the tasleem between the two rak'ahs and the two rak'ahs. Has anyone ever narrated that he (peace be upon him) did not utter the tasleem between the two rak'ahs and the two rak'ahs? Had it been authenticated that he (peace be upon him) omitted the tasleem between the two rak'ahs and the two rak'ahs, this would have been far more damning for the opponents.[26]

لِأَنَّهُمْ إِنَّمَا هُمْ مُقَلِّدُو أَبِي حَنِيفَةَ، وَمَالِكٍ وَأَبُو حَنِيفَةَ يَرَى عَلَى مَنْ صَلَّى أَرْبَعًا وَهُوَ مُسَافِرٌ: أَنَّ صَلَاتَهُ فَاسِدَةٌ، إِلَّا أَنْ يَجْلِسَ فِي الِاثْنَتَيْنِ مِقْدَارَ التَّشَهُّدِ فَتَصِحُّ صَلَاتُهُ، وَتَكُونُ الرَّكْعَتَانِ اللَّتَانِ يَقُومُ إِلَيْهِمَا تَطَوُّعًا.

L7672 Because they are merely followers of Abū Ḥanīfa and Mālik. Abū Ḥanīfa holds the view that if someone prays four rak'ahs while traveling, his prayer is invalid unless he sits after two rak'ahs for the duration of the *tashahhud*, thereby validating his prayer. The two rak'ahs he stands to perform afterward are voluntary.

فَإِنْ كَانَ - عَلَيْهِ السَّلَامُ - لَمْ يَقْعُدْ بَيْنَ الرَّكْعَتَيْنِ مِقْدَارَ التَّشَهُّدِ فَصَلَاتُهُ عِنْدَهُمْ فَاسِدَةٌ، فَإِنْ أَقْدَمُوا عَلَى هَذَا الْقَوْلِ كَفَرُوا بِلَا مِرْيَةٍ.

L7673 If he (peace be upon him) did not sit between the two rak'ahs for the duration of the tashahhud, his prayer is invalid in their view. If they were to act upon this opinion, they would undoubtedly become disbelievers without any doubt.

وَإِنْ كَانَ - عَلَيْهِ السَّلَامُ - قَعَدَ بَيْنَ الرَّكْعَتَيْنِ مِقْدَارَ التَّشَهُّدِ، فَقَدْ صَارَتْ الطَّائِفَةُ الثَّانِيَةُ مُصَلِّيَةً فَرْضَهُمْ خَلْفَهُ، وَهُوَ - عَلَيْهِ السَّلَامُ - مُتَنَفِّلٌ، وَهَذَا قَوْلُنَا لَا قَوْلُهُمْ؟ وَأَمَّا الْمَالِكِيُّونَ فَإِنَّهُمْ يَقُولُونَ: إِنَّ الْمُسَافِرَ إِنْ صَلَّى أَرْبَعًا: فَقَدْ أَسَاءَ فِي صَلَاتِهِ وَعَلَيْهِ أَنْ يُعِيدَهَا فِي الْوَقْتِ. فَإِنْ قَالُوا: هَذَا فِي صَلَاةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَفَرُوا بِلَا مِرْيَةٍ، وَإِنْ قَالُوا: بَلْ سَلَّمَ بَيْنَ الرَّكْعَتَيْنِ وَالرَّكْعَتَيْنِ: أَقَرُّوا بِأَنَّ الطَّائِفَةَ الثَّانِيَةَ - رَضِيَ اللَّهُ عَنْهُمْ - صَلَّوْا فَرْضَهُمْ خَلْفَهُ - عَلَيْهِ السَّلَامُ - وَهُوَ مُتَنَفِّلٌ وَهَذَا إِجْمَاعٌ صَحِيحٌ مِنْ جَمِيعِ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِمَّنْ حَضَرَ، وَلَا يَخْفَى مِثْلُ هَذَا عَلَى مَنْ غَابَ، وَكُلُّهُمْ مُسَلِّمٌ لِأَمْرِهِ - عَلَيْهِ السَّلَامُ -؟ وَقَدْ لَجَأَ بَعْضُ

L7674 If he—peace be upon him—sat between the two rak'ahs for the duration of the tashahhud, the second group had performed their obligatory prayer behind him while he was engaged in a voluntary prayer—and this is our position, not theirs. As for the Malikis, they assert that if a traveler prays four rak'ahs, he has erred in his prayer and must repeat it during the prayer's time. If they claim this applies to the prayer of the Messenger of Allah—peace and blessings of Allah be upon him—they have undoubtedly committed disbelief without doubt. If they say instead that he concluded the prayer after each set of two rak'ahs, they acknowledge that the second group—may Allah be pleased with them—performed their obligatory prayer behind him—peace be upon him—while he was engaged in a voluntary prayer. This constitutes a sound consensus among all the Companions—may Allah be pleased with them—who were present with the Prophet—peace and blessings of Allah be

[26] **Hadith references (L7669):** Sahih Muslim 843e; Sahih Muslim 843a.

upon him. Such a matter would not have been concealed from those absent, and all of them submitted to his command—peace be upon him. Some misguided followers of Malik resorted to claiming this was specific to the Messenger of Allah—peace and blessings of Allah be upon him—because in following him in voluntary prayer lies some blessing not found in following others in obligatory prayer. Ali said: "This wretched one fled from acknowledging the truth and resorted to lying against Allah the Exalted by claiming specificity for the Prophet—peace be upon him—in matters he never declared specific to himself."

الْمَفْتُونِينَ مِنْ مُقَلِّدِي مَالِكٍ إِلَى أَنْ قَالَ: هَذَا خَاصٌّ بِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، لِأَنَّ فِي الِائْتِمَامِ بِهِ مِنْ الْبَرَكَةِ فِي النَّافِلَةِ مَا لَيْسَ فِي الِائْتِمَامِ بِغَيْرِهِ فِي الْفَرِيضَةِ؟ -: قَالَ عَلِيٌّ: فَرَّ هَذَا الْبَائِسُ مِنْ الْإِذْعَانِ لِلْحَقِّ إلَى الْكَذِبِ عَلَى اللَّهِ تَعَالَى فِي دَعْوَاهُ الْخُصُوصَ فِيمَا لَمْ يَقُلْ - عَلَيْهِ السَّلَامُ - قَطُّ: إنَّهُ خُصُوصٌ لَهُ.

L7675 Rather, it has been authentically reported from him—peace be upon him—through the chain of narration of Mālik ibn al-Ḥuwayrith that he said, "Pray as you see me pray."

بَلْ قَدْ صَحَّ عَنْهُ - عَلَيْهِ السَّلَامُ - مِنْ طَرِيقِ مَالِكِ بْنِ الْحُوَيْرِثِ أَنَّهُ قَالَ «صَلُّوا كَمَا تَرَوْنِي أُصَلِّي» .

L7676–7677 Exalted is He, who said: "There is certainly for you in the Messenger of Allah a perfect model" [Surah Al-Aḥzāb 21].[27]

وَقَالَ تَعَالَى: {لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ} [الأحزاب: ٢١] .

L7678 And never has anyone ever said that what is permissible with him—peace be upon him—in prayer is impermissible with others, except these predecessors, in support of their corrupt blind imitation.

وَمَا قَالَ قَطُّ أَحَدٌ: إنَّهُ يَجُوزُ مَعَهُ - عَلَيْهِ السَّلَامُ - فِي الصَّلَاةِ مَا لَا يَجُوزُ مَعَ غَيْرِهِ، إلَّا هَؤُلَاءِ الْمُقَدِّمُونَ، نَصْرًا لِتَقْلِيدِهِمْ الْفَاسِدِ

L7679 We seek refuge with Allah from being forsaken. Ali said: They raised objections regarding the narration of Mu'adh concerning things we will mention, though we are free from that need due to the narrations of Abu Bakrah and Jabir. Yet supporting the truth is a virtue, and suppressing falsehood is a means to Allah, the Exalted.

وَنَعُوذُ بِاَللَّهِ مِنْ الْخِذْلَانِ. قَالَ عَلِيٌّ: وَاعْتَرَضُوا فِي حَدِيثِ مُعَاذٍ بِأَشْيَاءَ نَذْكُرُهَا، وَإِنْ كُنَّا غَانِينَ عَنْ ذَلِكَ بِحَدِيثِ أَبِي بَكْرَةَ وَجَابِرٍ، لَكِنَّ نَصْرَ الْحَقِّ فَضِيلَةٌ، وَقَمْعَ الْبَاطِلِ وَسِيلَةٌ إلَى اللَّهِ تَعَالَى

L7680 Some of them said: It is not permissible for the Imam's intention and the follower's intention to differ, based on what has been reported through the chain of Ibn Sakhbar al-Jurjānī from Abū Ṣāliḥ ʿAbdullāh ibn Ṣāliḥ, the scribe of al-Layth, from al-Layth, from ʿAbdullāh ibn ʿAyyāsh ibn ʿAbbās al-Qitbānī, from his father, from Abū Salama, from Abū Hurayra, from the Prophet (peace and blessings be upon him), who said: "When the iqāmah is called, there is no prayer except the one for which the iqāmah has been called." ʿAlī

-: قَالَ بَعْضُهُمْ: لَا يَجُوزُ اخْتِلَافُ نِيَّةِ الْإِمَامِ وَالْمَأْمُومِ لِمَا رَوَيْتُمُوهُ مِنْ طَرِيقِ ابْنِ سَخْبَرَ الْجُرْجَانِيِّ عَنْ أَبِي صَالِحٍ عَبْدِ اللَّهِ بْنِ صَالِحٍ كَاتِبِ اللَّيْثِ عَنْ اللَّيْثِ عَنْ عَبْدِ اللَّهِ بْنِ عَيَّاشِ بْنِ عَبَّاسٍ الْقِتْبَانِيِّ عَنْ أَبِيهِ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إذَا أُقِيمَتْ الصَّلَاةُ فَلَا صَلَاةَ إلَّا الَّتِي أُقِيمَتْ» : قَالَ عَلِيٌّ: وَهَذَا خَبَرٌ لَا يَصِحُّ؛ لِأَنَّ رَاوِيَهُ أَبُو صَالِحٍ وَهُوَ سَاقِطٌ.

[27] **Qur'an references (L7677):** Qur'an 33:21 (Al-Ahzab).

said: This is a report that is not authentic, because its narrator, Abū Ṣāliḥ, is discarded.

L7681 The authentic part of this report is what was narrated by Ayyub al-Sikhtiyānī, Ibn Jurayj ibn Salamah, Warqa' ibn 'Amr, and Zakariyya ibn Ishaq—all of them from 'Amr ibn Dinar, from 'Aṭā' ibn Yasār, from Abū Hurayrah, from the Prophet (peace be upon him), he said: "When the prayer is established, there is no prayer except the obligatory one."

L7682–7683 We have indeed mentioned it with its chain of transmission at the beginning of the Book of Prayer from this compendium of ours.

L7684 Moreover, if the wording of Ṣāliḥ were authentic, it would serve as evidence against them, not in their favor, because they contradict it. This is because the Mālikīs and Ḥanafīs unanimously agree that if the iqāmah for Fajr prayer has been called, whoever has neither performed Witr nor prayed the two rakʿahs of Fajr should pray them before joining the congregational prayer. Exalted is He who enabled them to cite unreliable narrations in invalidating what is authentically established of them.

L7685 Then there is no blame upon them for differing from what they themselves cited as evidence where such differing is impermissible? Moreover, they approve of the permissibility of performing voluntary prayers behind one praying the obligatory prayer during Dhuhr and Asr, yet they are the first to contradict their own authentication of baseless content from the hadith of Abu Salih? As for us, had this report been authentic, we would have adhered to it and utilized alongside it all that has been authenticated from other narrations—including the hadiths of Muʿadh, Jabir, Abu Bakrah, and Abu Dharr—without abandoning any of them for another consideration. Some of them mentioned a report—which we have narrated through the chain of 'Amr ibn Yahya al-Mazini from Muʿadh ibn Rifaʿah from a man of Banu Salamah among the Companions of the Messenger of Allah (peace be upon him) named Sulaym—that he came to the Prophet (peace be upon him) and said: "O Messenger of Allah, we are occupied with our work all day and return at dusk, yet Muʿadh prolongs the prayer for us?" Thereupon the

وَإِنَّمَا الصَّحِيحُ مِنْ هَذَا الْخَبَرِ -: فَهُوَ مَا رَوَاهُ أَيُّوبُ السِّخْتِيَانِيُّ وَابْنُ جُرَيْجِ بْنِ سَلَمَةَ وَوَرْقَاءُ بْنُ عَمْرٍو وَزَكَرِيَّا بْنُ إِسْحَاقَ كُلُّهُمْ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: قَالَ: «إذَا أُقِيمَتْ الصَّلَاةُ فَلَا صَلَاةَ إلَّا الْمَكْتُوبَةَ» .

وَقَدْ ذَكَرْنَاهُ بِإِسْنَادِهِ فِي صَدْرِ كِتَابِ الصَّلَاةِ مِنْ دِيوَانِنَا هَذَا.

ثُمَّ لَوْ صَحَّ لَفْظُ صَالِحٍ لَكَانَ حُجَّةً عَلَيْهِمْ لَا لَهُمْ؛ لِأَنَّهُمْ مُخَالِفُونَ لَهُ؛ لِأَنَّ الْمَالِكِيِّينَ، وَالْحَنَفِيِّينَ مَعًا مُتَّفِقُونَ -: عَلَى أَنَّ صَلَاةَ الصُّبْحِ إذَا أُقِيمَتْ فَإِنَّ مَنْ لَمْ يَكُنْ أَوْتَرَ، وَلَا رَكَعَ رَكْعَتَيْ الْفَجْرِ -: يُصَلِّيهِمَا قَبْلَ أَنْ يَدْخُلَ فِي الَّتِي أُقِيمَتْ فَسُبْحَانَ مَنْ يَسَّرَهُمْ لِلِاحْتِجَاجِ بِمَا لَا يَصِحُّ مِنْ الْأَخْبَارِ فِي إبْطَالِ مَا صَحَّ مِنْهَا

ثُمَّ لَا مُؤْنَةَ عَلَيْهِمْ مِنْ خِلَافِ مَا احْتَجُّوا بِهِ حَيْثُ لَا يَجُوزُ خِلَافُهُ؟ وَأَيْضًا: فَهُمْ مُصَفِّقُونَ عَلَى جَوَازِ التَّنَفُّلِ خَلْفَ مَنْ يُصَلِّي الْفَرِيضَةَ فِي الظُّهْرِ وَالْعَصْرِ، فَهُمْ أَوَّلُ مُخَالِفٍ لِمَا صَحَّحُوهُ مِنْ الْبَاطِلِ مِنْ حَدِيثِ أَبِي صَالِحٍ؟ وَأَمَّا نَحْنُ فَلَوْ صَحَّ هَذَا الْخَبَرُ لَقُلْنَا بِهِ، وَلَاسْتَعْمَلْنَا مَعَهُ مَا قَدْ صَحَّ مِنْ سَائِرِ الْأَخْبَارِ، مِنْ حَدِيثِ: مُعَاذٍ، وَجَابِرٍ، وَأَبِي بَكْرَةَ، وَأَبِي ذَرٍّ، وَلَمْ نَتْرُكْ مِنْهَا شَيْئًا لِشَيْءٍ آخَرَ وَذَكَرَ بَعْضُهُمْ خَبَرًا: - رُوِّينَاهُ مِنْ طَرِيقِ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ عَنْ مُعَاذِ بْنِ رِفَاعَةَ عَنْ رَجُلٍ مِنْ بَنِي سَلَمَةَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُقَالُ لَهُ سُلَيْمٌ «أَنَّهُ أَتَى النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: يَا رَسُولَ اللَّهِ، إنَّا نَظَلُّ فِي أَعْمَالِنَا فَنَأْتِي حِينَ نُمْسِي فَيَأْتِي مُعَاذٌ فَيُطَوِّلُ عَلَيْنَا؟ فَقَالَ

Messenger of Allah (peace be upon him) said: “O Muʿadh! Do not be a source of trial! Either shorten [the prayer] for your people or pray with me.”

L7686–7688 They claimed from this that Muʾadh used to deem the prayer he performed with the Prophet (peace and blessings of Allah be upon him) as a voluntary prayer? ʾAlī said: This is an interpretation upon which it is unlawful to uphold speech, for six reasons. First: It is a falsehood and a claim without evidence – something one is not incapable of fabricating if unrestrained by piety or shame. Second: This report is unsound because its chain is disconnected, for Muʾādh ibn Rifāʾah neither met the Prophet (peace and blessings of Allah be upon him) nor encountered the one who complained to Allah’s Messenger (peace and blessings of Allah be upon him) about Muʾādh. Aḥmad ibn Muḥammad al-Ṭalamankī narrated to us; Ibn Mufarrij narrated to us; Muḥammad ibn Ayyūb narrated to us; Aḥmad ibn... ʿAmr ibn ʿAbd al-Khāliq al-Bazzār narrated to us: Muḥammad ibn Maʿmar narrated to us: Abū Bakr—who is ʿAbd al-Kabīr ibn ʿAbd al-Majīd al-Ḥanafī—narrated from Usāmah ibn Zayd, who said: I heard Muʿādh ibn ʿAbd Allāh ibn Khubayb relate: I heard Jābir ibn ʿAbd Allāh say: Muʿādh [ibn Jabal]—and he narrated the ḥadīth—in which Sulaym said to the Messenger of Allāh (peace and blessings be upon him), “I am a man who works all day, and when evening comes, I am drowsy. Muʿādh would arrive late, delaying us, so when he was detained, I prayed [without waiting].” He continued the ḥadīth, which mentions: Was Sulaym, the one involved in this incident, killed during the Battle of Uḥud? The third point is that the Messenger of Allāh (peace and blessings be upon him) said: “Once the prayer has commenced, no prayer is valid except the obligatory one.”

L7689 Allah, the Exalted, says: “And hasten to forgiveness from your Lord” [Āl ʿImrān: 133].[28]

L7690 Then Muʿadh—who was among the most learned in this nation regarding religious matters—would squander his obligatory prayer that was explicitly required of him, neglecting to perform it and instead engaging in volun-

رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَا مُعَاذُ لَا تَكُنْ فَتَّانًا؟ إِمَّا أَنْ تُخَفِّفَ لِقَوْمِكَ، أَوْ تَجْعَلَ صَلَاتَكَ مَعِي» .

فَادَّعَوْا مِنْ هَذَا أَنَّ مُعَاذًا كَانَ يَجْعَلُ الَّتِي يُصَلِّي مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَافِلَةً؟ قَالَ عَلِيٌّ: وَهَذَا تَأْوِيلٌ لَا يَحِلُّ الْقَوْلُ بِهِ، لِوُجُوهٍ سِتَّةٍ -: أَحَدُهَا - أَنَّهُ كَذِبٌ وَدَعْوَى بِلَا دَلِيلٍ، وَهَذَا لَا يَعْجِزُ عَنْهُ مَنْ لَا يَحْجُزُهُ عَنْهُ تَقْوَى أَوْ حَيَاءٌ؟ وَالثَّانِي - أَنَّ هَذَا خَبَرٌ لَا يَصِحُّ، لِأَنَّهُ مُنْقَطِعٌ، لِأَنَّ مُعَاذَ بْنَ رِفَاعَةَ لَمْ يُدْرِكْ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَا أَدْرَكَ هَذَا الَّذِي شَكَا إِلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِمُعَاذٍ؟ -: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الطَّلَمَنْكِيُّ ثنا ابْنُ مُفَرِّجٍ ثنا مُحَمَّدُ بْنُ أَيُّوبَ ثنا أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ الْخَالِقِ الْبَزَّارُ ثنا مُحَمَّدُ بْنُ مَعْمَرٍ ثنا أَبُو بَكْرٍ هُوَ عَبْدُ الْكَبِيرِ بْنُ عَبْدِ الْمَجِيدِ الْحَنَفِيُّ - عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: سَمِعْت مُعَاذَ بْنَ عَبْدِ اللَّهِ بْنِ خُبَيْبٍ قَالَ سَمِعْت جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ كَانَ مُعَاذٌ - فَذَكَرَ الْحَدِيثَ - وَفِيهِ: «أَنَّ سُلَيْمًا قَالَ لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إنِّي رَجُلٌ أَعْمَلُ نَهَارِي حَتَّى إذَا أَمْسَيْتُ أَمْسَيْتُ نَاعِسًا، فَيَأْتِينَا مُعَاذٌ وَقَدْ أَبْطَأَ عَلَيْنَا، فَلَمَّا احْتَبَسَ صَلَّيْتُ» وَذَكَرَ الْحَدِيثَ - وَفِيهِ: أَنَّ سُلَيْمًا صَاحِبَ هَذِهِ الْقِصَّةِ قُتِلَ يَوْمَ أُحُدٍ؟ وَالثَّالِثُ - أَنْ يَكُونَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: «إذَا أُقِيمَتْ الصَّلَاةُ فَلَا صَلَاةَ إلَّا الْمَكْتُوبَةَ» .

وَيَقُولُ اللَّهُ تَعَالَى: {وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ} [آل عمران: ١٣٣]

[28] **Qur’an references (L7689):** Qur’an 3:133 (Ali ’Imran).

tary prayers, even after the obligatory prayer had commenced, to the extent that he missed it entirely—especially while being in the presence of Allah's Messenger, peace and blessings be upon him!

ثُمَّ يَكُونُ مُعَاذٌ - وَهُوَ مِنْ أَعْلَمِ هَذِهِ الْأُمَّةِ بِالدِّينِ - يُضَيِّعُ فَرْضَ صَلَاتِهِ الَّذِي قَدْ تَعَيَّنَ عَلَيْهِ، فَيَتْرُكُ أَدَاءَهُ، وَيَشْتَغِلُ بِالتَّنَفُّلِ، وَصَلَاةُ الْفَرْضِ قَدْ أُقِيمَتْ، حَتَّى لَا يُدْرِكَ مِنْهَا شَيْئًا، لَا سِيَّمَا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L7691 If only I knew: To whom would Mu'adh delay his obligatory prayer until he could pray it with him, choosing to pray with him instead of the Messenger of Allah—peace and blessings be upon him—in adherence to the opinions of Abu Hanifa and Malik? Is this not clear misguidance? Allah the Exalted has absolved Mu'adh of such a notion in the judgment of every possessor of sound reason.

فَلَيْتَ شِعْرِي، إِلَى مَنْ كَانَ يُؤَخِّرُ مُعَاذٌ صَلَاةَ فَرْضِهِ حَتَّى يُصَلِّيَهَا مَعَهُ رَاغِبًا عَنْ أَنْ يُصَلِّيَهَا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - اتِّبَاعًا لِرَأْيِ أَبِي حَنِيفَةَ وَمَالِكٍ؟ أَلَّا إِنَّ هَذَا هُوَ الضَّلَالُ الْمُبِينُ، قَدْ نَزَّهَ اللَّهُ تَعَالَى مُعَاذًا عَنْهُ عِنْدَ كُلِّ ذِي مُسْكَةٍ عَقْلٍ؟

L7692 The fourth point is that this absurd interpretation—which they shamelessly attributed to Mu'ādh (may Allah be pleased with him)—is also invalid according to them. It entails a situation where the time for an obligatory prayer arrives, and some attendees who have not yet performed that prayer intend to perform it with the imam but intend it solely as a voluntary prayer. In any case, they ascribed to Mu'ādh what is invalid both in their view and in the view of others. This is a vile trial that obliterates reason and religion, and we seek refuge in Allah from abandonment. What comfort do they find in baselessly attributing to Mu'ādh what they themselves deem invalid?

وَالرَّابِعُ - أَنَّ هَذَا التَّأْوِيلَ السَّخِيفَ الَّذِي لَمْ يَسْتَحْيُوا مِنْ أَنْ يَنْسُبُوهُ إِلَى مُعَاذٍ - رَضِيَ اللَّهُ عَنْهُ -: لَا يَجُوزُ عِنْدَهُمْ أَيْضًا، وَهُوَ أَنْ تَحْضُرَ صَلَاةُ فَرْضٍ فَيَنْوِيَ بَعْضُ الْحَاضِرِينَ مِمَّنْ لَمْ يَكُنْ صَلَّى بَعْدُ تِلْكَ الصَّلَاةَ - أَنْ يُصَلِّيَهَا مَعَ الْإِمَامِ لَا يَنْوِي بِهَا إِلَّا التَّطَوُّعَ فَفِي كُلِّ حَالٍ قَدْ نَسَبُوا إِلَى مُعَاذٍ مَا لَا يَحِلُّ عِنْدَهُمْ وَلَا عِنْدَ غَيْرِهِمْ، وَهَذِهِ فِتْنَةُ سُوءٍ مُذْهِبَةٌ لِلْعَقْلِ وَالدِّينِ، وَنَعُوذُ بِاللَّهِ مِنْ الْخِذْلَانِ، فَأَيُّ رَاحَةٍ لَهُمْ فِي أَنْ يَنْسُبُوا إِلَى مُعَاذٍ مَا لَا يَحِلُّ عِنْدَهُمْ بِلَا مَعْنًى؟

L7693–7695 The fifth point is that it should be said to them: Since you permitted for Mu'adh what is not permissible in your view—that he pray a supererogatory prayer behind the Messenger of Allah (may Allah bless him and grant him peace) while Mu'adh had not yet performed that obligatory prayer, and the Prophet (peace be upon him) was performing his obligatory prayer—then what distinction exists in the divine law, or in reason, between praying a supererogatory prayer behind one performing an obligatory prayer and what you prohibited? From it is the obligatory prayer behind one praying voluntarily, and both cases involve a discrepancy between the Imam's intention and the follower's—is there no distinction? Why do they not analogize one to the other? Why do they not analogize the permissibility of perform-

وَالْخَامِسُ - أَنْ يُقَالَ لَهُمْ: إِذْ جَوَّزْتُمْ لِمُعَاذٍ مَا لَا يَجُوزُ عِنْدَكُمْ مِنْ أَنْ يُصَلِّيَ نَافِلَةً خَلْفَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَمُعَاذٌ لَمْ يُصَلِّ ذَلِكَ الْفَرْضَ بَعْدُ، وَهُوَ - عَلَيْهِ السَّلَامُ - يُصَلِّي فَرْضَهُ -: فَأَيُّ فَرْقٍ فِي شَرِيعَةٍ، أَوْ فِي مَعْقُولٍ بَيْنَ صَلَاةِ نَافِلَةٍ خَلْفَ مُصَلٍّ فَرِيضَةً، وَبَيْنَ مَا مَنَعْتُمْ مِنْهُ مِنْ صَلَاةِ فَرْضٍ خَلْفَ الْمُصَلِّي نَافِلَةً، وَكِلَاهُمَا اخْتِلَافُ نِيَّةِ الْإِمَامِ مَعَ الْمَأْمُومِ، وَلَا فَرْقَ؟ فَهَلَّا قَاسُوا أَحَدَهُمَا عَلَى الْآخَرِ؟ وَهَلَّا قَاسُوا جَوَازَ صَلَاةِ الْفَرِيضَةِ خَلْفَ الْمُتَنَفِّلِ مِنْ الْأَئِمَّةِ عَلَى جَوَازِ حَجِّ الْفَرِيضَةِ خَلْفَ

ing obligatory prayer behind a voluntary prayer leader among the Imams to the permissibility of performing obligatory Hajj behind someone performing Hajj voluntarily among the Imams—standing where he stands, departing when he departs, and following him in his Hajj? If any analogy were valid, this would be among the best and soundest analogies, and they are the people of analogy as they claim. But is this the extent of their knowledge in what they have preoccupied themselves with, neglecting the Prophetic traditions? What then of their neglect in seeking the traditions and upholding them—praise be to Allah for His immense favor? Ali said: Some of them here have obscured the matter with statements resembling the words of the delirious, such as saying: The distinction between them is that some causes of voluntary acts are causes of obligatory acts, and that whoever begins a prayer without intending anything specific is included in a voluntary prayer. Ali said: This is speech that even its speaker does not comprehend, let alone the listener. The rightful place for its speaker is the maristan (asylum) and treatment for his mental condition. It should be said to him: Make this speech a proof for equating the two matters. Moreover, he has spoken falsehood and lies. Rather, whoever begins a prayer without intending anything specific is not praying and has nothing, according to the saying of the Messenger of Allah—peace and blessings be upon him: "Each person will have only what they intended."

الْحَاجّ تَطَوُّعًا مِنْ الْأَئِمَّةِ، يَقِفُ بِوُقُوفِهِ وَيَدْفَعُ بِدَفْعِهِ وَيأْتَمُّ بِهِ فِي حَجِّهِ؟ فَلَوْ كَانَ شَيْءٌ مِنْ الْقِيَاسِ حَقًّا لَكَانَ هَذَا مِنْ أَحْسَنِ الْقِيَاسِ وَأَصَحِّهِ، وَهُمْ أَهْلُ قِيَاسٍ بِزَعْمِهِمْ، وَلَكِنْ هَذَا مِقْدَارُ عِلْمِهِمْ فِيمَا شَغَلُوا بِهِ أَنْفُسَهُمْ وَتَرَكُوا السُّنَنَ؟ فَكَيْفَ بِمَا لَا يَشْتَغِلُونَ بِهِ مِنْ طَلَبِ السُّنَنِ وَالِاعْتِنَاءِ بِهَا - وَالْحَمْدُ لِلَّهِ عَلَى عَظِيمِ نِعْمَتِهِ؟ قَالَ عَلِيٌّ: وَمَوَّهَ بَعْضُهُمْ هُنَا بِكَلَامٍ يُشْبِهُ كَلَامَ الْمَمْرُورِينَ وَهُوَ أَنَّهُ قَالَ: الْفَرْقُ بَيْنَهُمَا: أَنَّ بَعْضَ سَبَبِ التَّطَوُّعِ سَبَبُ الْفَرِيضَةِ، وَأَنَّ مَنْ ابْتَدَأَ صَلَاةً لَا يَنْوِي بِهَا شَيْئًا كَانَ دَاخِلًا فِي نَافِلَةٍ؟ قَالَ عَلِيٌّ: هَذَا كَلَامٌ لَا يَفْهَمُهُ قَائِلُهُ فَكَيْفَ سَامِعُهُ وَحَقُّ قَائِلِهِ سُكْنَى الْمَارَسْتَانِ وَمُعَانَاةُ دِمَاغِهِ وَيُقَالُ لَهُ: اجْعَلْ هَذَا الْكَلَامَ حُجَّةً فِي الْمُسَاوَاةِ بَيْنَ الْأَمْرَيْنِ؟ وَأَيْضًا: فَقَدْ قَالَ الْبَاطِلَ وَالْكَذِبَ، بَلْ مَنْ ابْتَدَأَ صَلَاةً لَا يَنْوِي بِهَا شَيْئًا فَلَيْسَ مُصَلِّيًا وَلَا شَيْءَ لَهُ، لِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى» .

L7696 Therefore, we affirm that the speech of the Messenger of Allah (peace be upon him) is more deserving of being followed than the speech of this fraudulent one with his delirious ramblings.

فَنَحْنُ نَدِينُ بِأَنَّ كَلَامَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَحَقُّ بِالِاتِّبَاعِ مِنْ كَلَامِ هَذَا الْمُمَخْرِقِ بِالْهَذَيَانِ؟

L7697 Then, if this hadith they cited through Mu'adh ibn Rifa'ah's chain were authentic, they would have no valid grounds to rely on it, for its meaning is unequivocal. The Prophet's statement—peace be upon him—"Either you shorten the prayer for your people when leading them or confine your prayer to being with me," would mean: do not lead them in prayer unless you shorten it for them, and limit yourself to praying solely with me. Does this not convey the unequivocal meaning of the wording, leaving no room for alternative interpretations? Some have misleadingly conflated the matter with a report we narrated via Qatadah from 'Āmir al-Aḥwal from 'Amr ibn

ثُمَّ لَوْ صَحَّ هَذَا الْحَدِيثُ الَّذِي ذَكَرُوهُ مِنْ طَرِيقِ مُعَاذِ بْنِ رِفَاعَةَ لَمَا كَانَ لَهُمْ فِيهِ مُتَعَلَّقٌ أَصْلًا، لِأَنَّهُ وَاضِحُ الْمَعْنَى، وَكَانَ يَكُونُ قَوْلُهُ - عَلَيْهِ السَّلَامُ -: «إِمَّا أَنْ تُخَفِّفَ عَنْ قَوْمِكَ أَوْ اجْعَلْ صَلَاتَكَ مَعِي» أَيْ لَا تُصَلِّ بِهِمْ إِذَا لَمْ تُخَفِّفْ بِهِمْ، وَاقْتَصِرْ عَلَى أَنْ تَكُونَ صَلَاتُك مَعِي فَقَطْ، هَذَا مُقْتَضَى ذَلِكَ اللَّفْظِ الَّذِي لَا يَحْتَمِلُ سِوَاهُ؟ وَمَوَّهَ بَعْضُهُمْ بِخَبَرٍ رُوِّينَاهُ مِنْ طَرِيقِ قَتَادَةَ عَنْ عَامِرٍ الْأَحْوَلِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ خَالِدٍ

Shu'ayb from Khālid ibn Ayman al-Ma'āfirī, who said: "The residents of al-'Awālī would pray in their homes and later join the Prophet—peace be upon him—in prayer. The Prophet—peace be upon him—then forbade them from repeating the same prayer twice in one day."

بْنِ أَيْمَنَ الْمَعَافِرِيِّ قَالَ: «وَكَانَ أَهْلُ الْعَوَالِي يُصَلُّونَ فِي مَنَازِلِهِمْ وَيُصَلُّونَ مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَنَهَاهُمْ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يُعِيدُوا الصَّلَاةَ فِي يَوْمٍ مَرَّتَيْنِ.»

L7698–7699 Another report regarding what he wrote to Abū Sulaymān Dāwūd ibn Shādh ibn Dāwūd al-Miṣrī, who said: "'Abd al-Ghanī ibn Sa'īd al-Azdī al-Ḥāfiẓ narrated to us; Hishām ibn Muḥammad ibn Qurrah al-Ru'aynī narrated to us; Abū Ja'far Aḥmad ibn Muḥammad ibn Salamah al-Ṭaḥāwī said: He said: Al-Ḥusayn ibn Naṣr narrated to us; he said: I heard Yazīd ibn Hārūn saying: I am [narrating] from al-Ḥusayn the teacher, from 'Amr ibn Shu'ayb, from Sulaymān ibn Yasār, who said: 'I came to Ibn 'Umar at the paved area while they were praying. I said: "Will you not pray with them¿' He replied: "I have already prayed in my dwelling. Verily, the Messenger of Allah—peace and blessings be upon him—forbade that an obligatory prayer be performed twice in a single day."'"

وَخَبَرٍ آخَرَ فِيمَا كَتَبَ بِهِ إِلَى أَبُو سُلَيْمَانَ دَاوُد بْنُ شَاذِ بْنُ دَاوُد الْمِصْرِيُّ قَالَ: ثنا عَبْدُ الْغَنِيِّ بْنُ سَعِيدِ الْأَزْدِيُّ الْحَافِظُ ثنا هِشَامُ بْنُ مُحَمَّدِ بْنِ قُرَّةَ الرُّعَيْنِيُّ ثنا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَلَامَةَ الطَّحَاوِيُّ قَالَ: ثنا الْحُسَيْنُ بْنُ نَصْرٍ قَالَ: سَمِعْت يَزِيدَ بْنِ هَارُونَ يَقُولُ: أَنَا الْحُسَيْنُ الْمُعَلِّمُ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ «سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: أَتَيْتُ ابْنَ عُمَرَ عَلَى الْبَلَاطِ وَهُمْ يُصَلُّونَ، فَقُلْتُ: أَلَا تُصَلِّي مَعَهُمْ؟ قَالَ: قَدْ صَلَّيْتُ فِي رَحْلِي إنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَهَى أَنْ تُصَلَّى فَرِيضَةٌ فِي يَوْمٍ مَرَّتَيْنِ»

L7700 He said: "Was Mu'adh's prayer during the time when it was permissible to pray twice a day, then was that abrogated?"

قَالَ: فَكَانَتْ صَلَاةُ مُعَاذٍ إذْ كَانَ مُبَاحًا أَنْ تُصَلِّيَ الصَّلَاةَ مَرَّتَيْنِ فِي الْيَوْمِ، ثُمَّ نُسِخَ ذَلِكَ؟

L7701 Ali said: As for the ḥadīth of Ibn 'Umar, it is authentic. As for the ḥadīth of Khālid ibn Ayman, it is discarded because it is mursal. Then they have no valid proof in either of them: the first reason is that the one who narrated this has lied.

قَالَ عَلِيٌّ: أَمَّا حَدِيثُ ابْنِ عُمَرَ: فَصَحِيحٌ، وَأَمَّا حَدِيثُ خَالِدِ بْنِ أَيْمَنَ: فَسَاقِطٌ، لِأَنَّهُ مُرْسَلٌ. ثُمَّ لَا حُجَّةَ لَهُمْ فِي شَيْءٍ مِنْهُمَا -: أَوَّلُ ذَلِكَ: أَنَّ قَائِلَ هَذَا قَدْ كَذَبَ،

L7702 It has never been permissible to count a single prayer as fulfilling two obligatory prayers, and there is no disagreement that Allah the Exalted ordained only five prayers on the Night of Ascension as obligations, except for the disagreement concerning Witr alone. It is authentically established that the Prophet (peace be upon him) reported that He said to him: "They are five and they are fifty: _'My word is not altered with Me'_ (Qaf 50:29)."[29]

وَمَا كَانَ قَطُّ مُبَاحًا أَنْ تُصَلِّيَ صَلَاةً وَاحِدَةً عَلَى أَنَّهَا فَرْضُ مَرَّتَيْنِ، وَلَا خِلَافَ فِي أَنَّ اللَّهَ تَعَالَى لَمْ يَفْرِضْ لَيْلَةَ الْإِسْرَاءِ إلَّا خَمْسَ صَلَوَاتٍ فَقَطْ، حَاشَا مَا اخْتَلَفُوا فِيهِ مِنْ الْوِتْرِ فَقَطْ، وَصَحَّ «أَنَّهُ - عَلَيْهِ السَّلَامُ - أَخْبَرَ أَنَّهُ قَالَ لَهُ: هُنَّ خَمْسٌ وَهُنَّ خَمْسُونَ {مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ} [ق: ٢٩] »

[29] **Qur'an references (L7702):** Qur'an 50:29 (Qaf).

فَبَطَلَ كُلُّ مَا مَوَّهَ بِهِ هَذَا الْمُمَوِّهُ؟ وَوَجْهٌ آخَرُ: وَهُوَ أَنَّ مَعْنَى الْحَدِيثِ وَاحِدٌ، وَهُوَ حَقٌّ، وَمَا حَلَّ قَطُّ، وَلَا قُلْنَا نَحْنُ - وَمَعَاذَ اللَّهِ مِنْ ذَلِكَ: أَنْ تُصَلَّى صَلَاةٌ فِي يَوْمٍ مَرَّتَيْنِ -: وَإِنَّمَا قُلْنَا: أَنْ تُؤَدَّى الْفَرِيضَةُ خَلْفَ الْمُتَنَفِّلِ، كَمَا فَعَلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَصْحَابُهُ - رَضِيَ اللَّهُ عَنْهُمْ -، وَتُصَلَّى النَّافِلَةُ خَلْفَ مُصَلِّي الْفَرْضِ، كَمَا أَمَرَ - عَلَيْهِ السَّلَامُ -، وَكَمَا يُجِيزُونَ هُمْ أَيْضًا مَعَنَا.

L7703 Thus, all that which this obfuscator has obscured is invalidated. Another aspect—the meaning of the ḥadīth is unified and true. It has never been permissible, nor have we ever said—and we seek refuge in Allah from this—that a prayer is performed twice in one day. Rather, we have said: The obligatory prayer is performed behind one engaged in voluntary prayer, as the Messenger of Allah (peace be upon him) and his companions (may Allah be pleased with them) did. The voluntary prayer is performed behind one engaged in obligatory prayer, as the Messenger of Allah (peace be upon him) commanded, and as they likewise validate along with us.

وَتُؤَدَّى الْفَرِيضَةُ خَلْفَ مُؤَدِّي فَرِيضَةٍ أُخْرَى، كَمَا أَخْبَرَ - عَلَيْهِ السَّلَامُ -: بِأَنَّ «الْأَعْمَالَ بِالنِّيَّاتِ وَلِكُلِّ امْرِئٍ مَا نَوَى» ، وَلَمْ يَنْهَ - عَلَيْهِ السَّلَامُ - عَنْ ذَلِكَ قَطُّ وَلَا أَحَدٌ مِنْ أَصْحَابِهِ، حَتَّى حَدَثَ مَا حَدَثَ

L7704 The obligatory prayer is performed behind one performing another obligatory prayer, as he (peace be upon him) informed: "Actions are judged by intentions, and every person will have what he intended." Neither he (peace be upon him) nor any of his Companions ever forbade that, until the events that occurred took place.

وَإِنَّمَا الْمُجِيزُونَ أَنْ تُصَلَّى صَلَاةٌ فِي يَوْمٍ مَرَّتَيْنِ: فَالْمَالِكِيُّونَ الْقَائِلُونَ: بِإِعَادَةِ الصَّلَاةِ فِي الْوَقْتِ، وَبِأَنَّ مَنْ ذَكَرَ صَلَاةً فِي أُخْرَى: صَلَّى الَّتِي هُوَ فِيهَا ثُمَّ الَّتِي ذَكَرَ، ثُمَّ يُصَلِّي الَّتِي صَلَّى، وَأَمَّا نَحْنُ فَلَا؟ وَالْعَجَبُ مِنْ احْتِجَاجِهِمْ بِابْنِ عُمَرَ، وَهُمْ يُخَالِفُونَهُ فِي هَذِهِ الْمَسْأَلَةِ نَفْسِهَا؟ وَقَالَ بَعْضُهُمْ قَوْلًا يَجْرِي فِي الْقُبْحِ مَجْرَى مَا تَقَدَّمَ لَهُمْ وَيُرْبِي عَلَيْهِ، وَهُوَ أَنَّهُ قَالَ: إِنَّمَا كَانَ ذَلِكَ مِنْ مُعَاذٍ لِعَدَمِ مَنْ كَانَ يَحْفَظُ الْقُرْآنَ حِينَئِذٍ؟ قَالَ عَلِيٌّ: لَوْ اتَّقَى اللَّهَ قَائِلُ هَذَا الْهَوَسِ أَوْ اسْتَحْيَا مِنَ الْكَذِبِ، لَمْ يَنْصُرِ الْبَاطِلَ بِمَا هُوَ أَبْطَلُ مِنْهُ.

L7705–7707 As for those who permit a prayer to be performed twice in a day, they are the Malikis who assert: the repetition of prayer within the time, and that whoever remembers [having missed] a prayer during another [prayer] should perform the one he is currently in, then the one he remembered, then— "He prays what he prayed, but as for us, we do not? The astonishment lies in their citing Ibn ʿUmar while opposing him in this very issue. Some of them uttered words matching the ugliness of their previous statements—even surpassing them—by saying: 'This action of Muʿādh occurred only due to the absence of those who memorized the Quran at that time.' ʿAlī said: 'Had the speaker of this delusion feared Allah or felt shame over falsehood, he would not have supported falsehood with what is more false than it.'"

وَلَوْ عَرَفَ قَدْرَ الصَّحَابَةِ وَمَنْزِلَتَهُمْ فِي الْعِلْمِ: لَمْ يَقُلْ هَذَا، لِأَنَّنَا نَجِدُ، الزِّنْجِيَّ وَالتُّرْكِيَّ، وَالصَّقْلَبِيَّ وَالرُّومِيَّ وَالْيَهُودِيَّ: يُسْلِمُونَ، فَلَا تَمْضِي لَهُمْ جُمُعَةٌ إِلَّا وَقَدْ تَعَلَّمَتِ الْمَرْأَةُ مِنْهُمْ، وَالرَّجُلُ (أُمَّ الْقُرْآنِ) وَ (قُلْ هُوَ اللَّهُ أَحَدٌ) وَمَا يُقِيمُونَ بِهِ صَلَاتَهُمْ.

L7708 If he had recognized the status of the Companions and their rank in knowledge, he would not have said this, for we observe the Zanjī, the Turk, the Saqlabī, the Byzantine, and the Jew embracing Islam. No week elapses without a woman among them and a man having learned *Umm al-Qur'ān*, *Qul Huwa Allāhu Aḥad*, and what they need to perform their prayers.[30]

[30] **Qur'an references (L7708):** Qur'an 112:1 (Al-Ikhlas).

وَلَمْ يَسْتَحِ هَذَا الْجَاهِلُ الْوَقَّاحُ أَنْ يَنْسُبَ إِلَى حَيٍّ عَظِيمٍ مِنْ أَحْيَاءِ الْأَنْصَارِ، وَحَيٍّ آخَرَ صَغِيرٍ مِنْهُمْ، وَهُمْ بَنُو سَلَمَةَ، وَبَنُو أَدَى قَدْ أَسْلَمَ مِنْهُمْ - قَبْلَ الْهِجْرَةِ بِعَامَيْنِ وَأَشْهُرٍ - ثَلَاثَةُ رِجَالٍ، وَأَسْلَمَ جُمْهُورُهُمْ قَبْلَ الْهِجْرَةِ بِدَهْرٍ -: أَنَّهُمْ بَقُوا الْمُدَّةَ الطَّوِيلَةَ الَّتِي ذَكَرْنَا بَعْدَ إِسْلَامِهِمْ لَمْ يَهْتَبِلُوا بِصَلَاتِهِمْ، وَلَا تَعَلَّمُوا سُورَةً يُصَلُّونَ بِهَا، وَهُمْ أَهْلُ الْعَرَبِيَّةِ وَالْبَصَائِرِ فِي الدِّينِ: اللَّهُمَّ الْعَنْ مَنْ لَا يَسْتَحْيِي مِنَ الْمُجَاهَرَةِ بِالْبَاطِلِ وَالْكَذِبِ الْمَفْضُوحِ؟

L7709 This ignorant and shameless one felt no restraint in attributing to a great tribe among the Ansar and another smaller tribe among them—Banu Salama and Banu Adi, from whom three men had embraced Islam two years and months before the Hijrah, while the majority of them had converted to Islam long before the Hijrah—that they remained throughout the extended period we mentioned after their conversion neglecting their prayers, nor learning a surah to pray with, despite being masters of Arabic language and possessors of religious insight. O Allah, curse those who feel no shame in openly proclaiming falsehood and blatant lies!

فَلْيَعْلَمْ أَهْلُ الْجَهْلِ: أَنَّهُ كَانَ فِيمَنْ يُصَلِّي فِي مَسْجِدِ بَنِي سَلَمَةَ الَّذِي كَانَ يَؤُمُّ فِيهِ مُعَاذُ بْنُ جَبَلٍ - ثَلَاثُونَ عَقَبِيًّا، وَثَلَاثَةٌ وَأَرْبَعُونَ بَدْرِيًّا سِوَى غَيْرِهِمْ.

L7710 Let the people of ignorance know that among those who prayed in the mosque of Banī Salamah—where Muʿādh ibn Jabal led the prayers—were thirty participants of ʿAqabah and forty-three veterans of Badr, besides others.

أَفَمَا كَانَ فِي جَمِيعِ هَؤُلَاءِ الْفُضَلَاءِ أَحَدٌ يُحْسِنُ مِنَ الْقُرْآنِ مَا يُصَلِّي بِهِ؟ مَا شَاءَ اللَّهُ كَانَ.

L7711 Was there not among all these distinguished individuals a single person proficient in reciting from the Qur'an what suffices to lead prayer? What Allah wills, comes to pass.

وَكَانَ مِنْ جُمْلَتِهِمْ: جَابِرُ بْنُ عَبْدِ اللَّهِ وَوَالِدُهُ، وَكَعْبُ بْنُ مَالِكٍ، وَأَبُو الْيَسَرِ وَالْحُبَابُ بْنُ الْمُنْذِرِ، وَمُعَاذٌ، وَمُعَوِّذٌ، وَخَلَّادٌ بَنُو عَمْرِو بْنِ الْجَمُوحِ، وَعُقْبَةُ بْنُ عَامِرِ بْنِ نَابِئٍ وَبِشْرُ بْنُ الْبَرَاءِ بْنِ مَعْرُورٍ، وَجَبَّارُ بْنُ صَخْرٍ، وَغَيْرُهُمْ مِنْ أَهْلِ الْعِلْمِ وَالْفَضْلِ وَقَدْ رُوِّينَا مِنْ أَصَحِّ طَرِيقٍ عَنْ كَعْبِ بْنِ مَالِكٍ قَالَ: «مَا هَاجَرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَتَّى حَفِظْتُ سُورًا مِنَ الْقُرْآنِ» ؟ ثُمَّ إِنَّ هَذِهِ الْكِذْبَةَ الَّتِي قَالَهَا هَذَا الْجَاهِلُ دَعْوَى افْتَرَاهَا لَمْ يَجِدْهَا قَطُّ فِي شَيْءٍ مِنَ الرِّوَايَاتِ السَّقِيمَةِ فَكَيْفَ الصَّحِيحَةِ؟ وَمَا كَانَ هَكَذَا فَلَا وَجْهَ لِلشُّغْلِ بِهَا إِلَّا فَضِيحَةُ قَائِلِهَا فَقَطْ، ثُمَّ تَحْذِيرُ الضُّعَفَاءِ مِنْهُ، وَالتَّقَرُّبُ إِلَى اللَّهِ تَعَالَى بِذَلِكَ؟

L7712–7714 Among their number were: Jabir ibn Abdullah and his father, Ka'b ibn Malik, Abu al-Yusr, al-Hubab ibn al-Mundhir, Mu'adh, Mu'awwadh, and Khallad, the sons of Amr ibn al-Jamuh, Uqbah ibn Amir ibn Nābi', Bishr ibn al-Bara' ibn Ma'rur, Jabbar ibn Sakhr, and others among the people of knowledge and virtue. It has been narrated to us through the most authentic chain from Kaʿb ibn Mālik, who said: "Did the Messenger of Allah—peace and blessings be upon him—not emigrate until I had memorized surahs from the Qur'an?" As for this lie uttered by this ignorant person, it is a fabricated claim he invented—he never found it in any of the weak narrations, so how much less in the authentic ones? Since this is the case, there is no reason to engage with it except to expose its speaker's disgrace alone, then warn the vulnerable against him, and seek nearness to Allah the Exalted through these actions.

L7715 The third point is: It should be said to him—"Suppose this lie were as you claim. Would this be permissible according to you? Is it lawful in your view that if a community embraces Islam with none among them reciting any

part of the Quran except one person, this single individual should pray with others and then lead them in that prayer?" If they answer: "No," then it is said to them: "What benefit do you derive from inferring a lie that provides no gain in patching the corruption of your imitation?" Then it is said to them: "Interpret it however you wish: Did not the Messenger of Allah (peace be upon him) teach him the ruling and endorse it? By what justification do you nullify the action and judgment of the Messenger of Allah (peace be upon him)?"

Some of them attempted to justify the narrations of Jabir and Abu Bakra with similar disgraceful acts, arguing: "Perhaps this occurred before prayers were shortened, or during a journey where prayer shortening was not required?" We responded: "This is ignorance and another falsehood. Abu Bakra, who embraced Islam late, never witnessed fear in Medina, nor the prayer of fear, nor anything resembling it. That incident"—as Jabir stated—"occurred at Nakhlah and Dhat al-Riqa', both locations being more than three days away from Medina."

وَالثَّالِثُ: أَنْ يُقَالَ لَهُ: هَبْكَ أَنَّ هَذِهِ الْكِذْبَةَ كَمَا ذَكَرْتَ، أَيَجُوزُ ذَلِكَ عِنْدَكُمْ؟ وَهَلْ يَحِلُّ لَدَيْكُمْ أَنْ تُسْلِمَ طَائِفَةٌ فَلَا يَكُونُ فِيهِمْ مَنْ يَقْرَأُ شَيْئًا مِنَ الْقُرْآنِ إِلَّا وَاحِدٌ فَيُصَلِّي ذَلِكَ الْوَاحِدُ مَعَ غَيْرِهِمْ ثُمَّ يَؤُمُّهُمْ فِي تِلْكَ الصَّلَاةِ؟ فَمِنْ قَوْلِهِمْ: لَا، فَيُقَالُ لَهُمْ: فَأَيُّ رَاحَةٍ لَكُمْ فِي اسْتِنْبَاطِ كَذِبٍ لَا تَنْتَفِعُونَ بِهِ فِي تَرْقِيعِ فَاسِدِ تَقْلِيدِكُمْ؟ ثُمَّ يُقَالُ لَهُمْ: احْمِلُوهُ عَلَى مَا شِئْتُمْ، أَلَيْسَ قَدْ عَلَّمَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَقَرَّهُ؟ فَبِأَيِّ وَجْهٍ تُبْطِلُونَ فِعْلَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَحُكْمَهُ؟ وَقَدْ تَعَلَّلَ بَعْضُهُمْ فِي حَدِيثِ جَابِرٍ وَأَبِي بَكْرَةَ بِنَحْوِ هَذِهِ الْفَضَائِحِ فَقَالَ: لَعَلَّ هَذَا كَانَ قَبْلَ أَنْ تُقْصَرَ الصَّلَاةُ، أَوْ فِي سَفَرٍ لَا تُقْصَرُ الصَّلَاةُ فِي مِثْلِهِ؟ فَقُلْنَا: هَذَا جَهْلٌ وَكَذِبٌ آخَرُ، أَبُو بَكْرَةَ مُتَأَخِّرُ الْإِسْلَامِ، لَمْ يَشْهَدْ بِالْمَدِينَةِ قَطُّ خَوْفًا، وَلَا صَلَاةَ خَوْفٍ، وَلَا فِيمَا يَقْرُبُ مِنْهَا، وَإِنَّمَا كَانَ ذَلِكَ - قَالَ جَابِرٌ -: بِنَخْلٍ، وَبِذَاتِ الرِّقَاعِ، فَكِلَا الْمَوْضِعَيْنِ عَلَى أَزْيَدَ مِنْ ثَلَاثَةِ أَيَّامٍ مِنَ الْمَدِينَةِ.

L7716 It has been authentically established from Aisha—may Allah be pleased with her—that prayer was instituted in Mecca as two units at a time. When Allah's Messenger—peace and blessings be upon him—migrated, the resident prayers were perfected while the travel prayers remained unchanged. Thus, every disgraceful act they contrived to invalidate the truths of the unanimously agreed-upon Sunnah became void! This was moreover the practice of the Companions after Allah's Messenger—peace and blessings be upon him. We have been narrated through Hammad ibn Salamah's chain from Dawud ibn Abi Hind, from Ammar al-Anazi: A governor appointed by Umar ibn al-Khattab in Kaskar would lead people in two units of prayer, conclude with salutation, then pray another two units and conclude again. When Umar learned of this, the governor wrote: "I saw myself traveling away from my family without being in enemy territory, so I deemed it proper to lead people

وَقَدْ صَحَّ عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا -: أَنَّ الصَّلَاةَ أُنْزِلَتْ بِمَكَّةَ: رَكْعَتَيْنِ رَكْعَتَيْنِ، فَلَمَّا هَاجَرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أُتِمَّتْ صَلَاةُ الْحَضَرِ، وَأُقِرَّتْ صَلَاةُ السَّفَرِ؟ فَبَطَلَ كُلُّ عَارٍ أَتَوْا بِهِ فِي إِبْطَالِ الْحَقَائِقِ مِنَ السُّنَنِ الْمُجْتَمَعِ عَلَيْهَا؟ ثُمَّ هُوَ فِعْلُ الصَّحَابَةِ بَعْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: رُوِّينَا مِنْ طَرِيقِ حَمَّادِ بْنِ سَلَمَةَ عَنْ دَاوُد بْنِ أَبِي هِنْدٍ عَنْ عَمَّارٍ الْعَنَزِيِّ: أَنَّ عَامِلًا لِعُمَرَ بْنِ الْخَطَّابِ كَانَ بِكَسْكَرَ فَكَانَ يُصَلِّي بِالنَّاسِ رَكْعَتَيْنِ ثُمَّ يُسَلِّمُ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ أُخْرَيَيْنِ ثُمَّ يُسَلِّمُ؟ فَبَلَغَ ذَلِكَ عُمَرَ، فَكَتَبَ إِلَى عُمَرَ

in two units, conclude, then pray another two units and conclude." Umar ibn al-Khattab wrote back: "You have acted rightly."

إِنِّي رَأَيْتِنِي شَاخِصًا عَنْ أَهْلِي وَلَمْ أَرَنِي بِحَضْرَةِ عَدُوٍّ فَرَأَيْت أَنْ أُصَلِّيَ بِالنَّاسِ رَكْعَتَيْنِ ثُمَّ أُسَلِّمَ ثُمَّ أُصَلِّي رَكْعَتَيْنِ ثُمَّ أُسَلِّمَ، فَكَتَبَ إِلَيْهِ عُمَرُ بْنُ الْخَطَّابِ: أَنْ قَدْ أَحْسَنْت؟

L7717–7718 From the narration of Humaid ibn Hilal: Abdullah ibn al-Samit reported to me, saying: We were with al-Hakam ibn Amr al-Ghifari—a companion of the Messenger of Allah, peace and blessings be upon him—on a military expedition. He led us in the dawn prayer with a short spear positioned in front of him. When a donkey passed before the rows, he made them repeat the prayer, stating: "I had something screening me"—referring to the spear—"but I made them repeat the prayer for those who lacked a screen before them." The narrator mentioned the hadith: "How could this companion of the Messenger of Allah, peace and blessings be upon him, lead a voluntary prayer for those performing an obligatory one?"

وَمِنْ طَرِيقِ حُمَيْدِ بْنِ هِلَالٍ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ الصَّامِتِ قَالَ: كُنَّا مَعَ الْحَكَمِ بْنِ عَمْرٍو الْغِفَارِيِّ - هُوَ صَاحِبُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي جَيْشٍ، وَهُوَ يُصَلِّي بِنَا صَلَاةَ الصُّبْحِ، وَبَيْنَ يَدَيْهِ عَنَزَةٌ، فَمَرَّ حِمَارٌ بَيْنَ يَدَيْ الصُّفُوفِ فَأَعَادَ بِهِمْ الصَّلَاةَ، وَقَالَ: قَدْ كَانَ بَيْنَ يَدَيَّ مَا يَسْتُرُنِي - يَعْنِي الْعَنَزَةَ - وَلَكِنِّي أَعَدْت لِمَنْ لَمْ يَكُنْ بَيْنَ يَدَيْهِ مَا يَسْتُرُهُ - وَذَكَرَ الْحَدِيثَ: فَهَذَا صَاحِبُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَّى نَافِلَةً بِمَنْ يُؤَدِّي فَرِيضَةً؟ وَعَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ دَاوُد بْنِ أَبِي هِنْدٍ عَنْ عَطَاءٍ الْخُرَاسَانِيِّ: أَنَّ أَبَا الدَّرْدَاءِ أَتَى مَسْجِدَ دِمَشْقَ وَهُمْ يُصَلُّونَ الْعِشَاءَ وَهُوَ يُرِيدُ الْمَغْرِبَ، فَصَلَّى مَعَهُمْ فَلَمَّا قَضَى الصَّلَاةَ قَامَ فَصَلَّى رَكْعَةً، فَجَعَلَ ثَلَاثًا لِلْمَغْرِبِ وَرَكْعَتَيْنِ تَطَوُّعًا.

From Hammad ibn Salama, from Dawud ibn Abi Hind, from Ata al-Khurasani: Abu al-Darda entered the mosque of Damascus while the people were praying Isha, though he intended to pray Maghrib. He prayed Isha with them. After finishing Isha, he stood and prayed one rak'ah. He combined it with two more rak'ahs to complete the three required for Maghrib, followed by two voluntary rak'ahs.

L7719 This narration is transmitted through Qatādah's chain, and he added to it: "Then he prayed the ʿIshā' prayer?"

وَمِنْ طَرِيقِ قَتَادَةَ هَذَا الْخَبَرَ، وَزَادَ فِيهِ: ثُمَّ صَلَّى الْعِشَاءَ؟

L7720 From Ma'mar from Qatadah from Anas ibn Malik: Regarding someone who attends the Taraweeh prayers during Ramadan without having prayed Isha, when two rak'ahs remain for the congregation, he asked: "Should they be counted as part of the Isha prayer?"

وَعَنْ مَعْمَرٍ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ: فِيمَنْ أَتَى التَّرَاوِيحَ فِي شَهْرِ رَمَضَانَ وَلَمْ يَكُنْ صَلَّى الْعِشَاءَ وَقَدْ بَقِيَ لِلنَّاسِ رَكْعَتَانِ قَالَ: اجْعَلْهُمَا مِنْ الْعِشَاءِ؟

L7721 It is reported from 'Aṭā' that he said: "Whoever prays with a group intending Dhuhr (ritually) while they aim for Asr - he has [validity for] what he intended, and they have [validity for] what they intended." And 'Aṭā' himself would act upon this ruling.

وَعَنْ عَطَاءٍ قَالَ: مَنْ صَلَّى مَعَ قَوْمٍ هُوَ يَنْوِي الظُّهْرَ وَهُمْ يُرِيدُونَ الْعَصْرَ، قَالَ: لَهُ مَا نَوَى، وَلَهُمْ مَا نَوَوْا، وَكَانَ يَفْعَلُ ذَلِكَ.

L7722 And is there a similar ruling from Ibrāhīm al-Nakhaʿī? And from Ṭāwūs: Whoever finds the people praying the Night Prayer (Qiyām) while he has

not prayed ʿIshā’, let him pray ʿIshā’ with them and count it as his obligatory prayer.

وَعَنْ إِبْرَاهِيمَ النَّخَعِيِّ مِثْلُ ذَلِكَ؟ وَعَنْ طَاوُسٍ: مِنْ وَجَدَ النَّاسَ يُصَلُّونَ الْقِيَامَ وَهُوَ لَمْ يُصَلِّ الْعِشَاءَ فَلْيُصَلِّهَا مَعَهُمْ، وَلْيَعْتَدَّهَا الْمَكْتُوبَةَ؟

L7723 Ibn Jurayj narrated it from ʿAṭā’, Ḥammād ibn Abī Sulaymān narrated it from Ibrāhīm, and ʿAbdullāh ibn Ṭāwūs narrated it from his father. And was it narrated by these trustworthy ones?

وَرَوَى ذَلِكَ ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، وَحَمَّادِ بْنِ أَبِي سُلَيْمَانَ عَنْ إِبْرَاهِيمَ، وَعَبْدِ اللَّهِ بْنِ طَاوُسٍ عَنْ أَبِيهِ، وَرَوَاهُ عَنْ هَؤُلَاءِ الثِّقَاتِ؟

L7724 Ali said: We do not know of any opposition at all against those of the Companions we have mentioned—may Allah be pleased with them—and they honor this when it conforms to their *taqlīd*. This statement of ours is the view of Al-Awzaʿī, Al-Shāfiʿī, Aḥmad ibn Ḥanbal, Abū Sulaymān, and the majority of hadith scholars. And success is by Allah, the Exalted.

قَالَ عَلِيٌّ: مَا نَعْلَمُ لِمَنْ ذَكَرْنَا مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - مُخَالِفًا أَصْلًا، وَهُمْ يُعَظِّمُونَ هَذَا إذَا وَافَقَ تَقْلِيدَهُمْ وَقَوْلُنَا هَذَا: هُوَ قَوْلُ الْأَوْزَاعِيِّ، وَالشَّافِعِيِّ، وَأَحْمَدَ بْنِ حَنْبَلٍ، وَأَبِي سُلَيْمَانَ، وَجُمْهُورِ أَصْحَابِ الْحَدِيثِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

L7725 Issue: Someone arrived at a mosque where the obligatory congregational prayer, led by a permanent imam, had already been performed in it, and he had not prayed it.

[مَسْأَلَةٌ أَتَى مَسْجِدًا قَدْ صُلِّيَتْ بِهِ صَلَاةُ فَرْضٍ جَمَاعَةٌ بِإِمَامٍ رَاتِبٍ وَهُوَ لَمْ يَكُنْ صَلَّاهَا]

L7726 495. Issue:

٤٩٥ - مَسْأَلَةٌ:

L7727–7729 And whoever arrives at a mosque where an obligatory congregational prayer has already been performed with a regular imam - while he himself had not prayed it - should pray it in congregation. The *adhan* previously performed there suffices him, as does the *iqamah*. If they repeat the *adhan* and *iqamah*, it is commendable, for he is commanded to observe congregational prayer. As for the *adhan*... The *iqamah*: Does it apply to everyone who prays that prayer in that mosque—whether they witnessed both or came after them both? Is this the opinion of Ahmad ibn Hanbal, Abu Sulayman, and others? Malik said: No other congregation may pray there unless it has no designated imam.

وَمَنْ أَتَى مَسْجِدًا قَدْ صُلِّيَتْ بِهِ صَلَاةُ فَرْضٍ جَمَاعَةٌ بِإِمَامٍ رَاتِبٍ وَهُوَ لَمْ يَكُنْ صَلَّاهَا: فَلْيُصَلِّهَا فِي جَمَاعَةٍ، وَيُجْزِئُهُ الْأَذَانُ الَّذِي أُذِّنَ فِيهِ قَبْلُ، وَكَذَلِكَ الْإِقَامَةُ، وَلَوْ أَعَادُوا أَذَانًا وَإِقَامَةً: فَحَسَنٌ، لِأَنَّهُ مَأْمُورٌ بِصَلَاةِ الْجَمَاعَةِ، وَأَمَّا الْأَذَانُ وَالْإِقَامَةُ: فَإِنَّهُ لِكُلِّ مَنْ صَلَّى تِلْكَ الصَّلَاةَ فِي ذَلِكَ الْمَسْجِدِ مِمَّنْ شَهِدَهُمَا أَوْ مِمَّنْ جَاءَ بَعْدَهُمَا؟ وَهُوَ قَوْلُ أَحْمَدَ بْنِ حَنْبَلٍ، وَأَبِي سُلَيْمَانَ، وَغَيْرِهِمَا؟ وَقَالَ مَالِكٌ: لَا تُصَلَّى فِيهِ جَمَاعَةٌ أُخْرَى إلَّا أَنْ لَا يَكُونَ لَهُ إمَامٌ رَاتِبٌ.

L7730 His followers argued in support of him by citing his statement: “Is this not undeniably sufficient to prevent the people of desires from acting thus?”

وَاحْتَجَّ لَهُ مُقَلِّدُوهُ بِأَنَّهُ قَالَ هَذَا قَطْعًا لِأَنْ يَفْعَلَ ذَلِكَ أَهْلُ الْأَهْوَاءِ؟

L7731 Ali said: “Whoever among the people of desires refuses to pray behind our

imams, they perform prayers in their homes and do not consider them [valid] in the mosque - whether initiated independently or in congregation - with an imam not from among them."

قَالَ عَلِيٌّ: وَمَنْ كَانَ مِنْ أَهْلِ الْأَهْوَاءِ لَا يَرَى الصَّلَاةَ خَلْفَ أَئِمَّتِنَا فَإِنَّهُمْ يُصَلُّونَهَا فِي مَنَازِلِهِمْ، وَلَا يَعْتَدُّونَ بِهَا فِي الْمَسْجِدِ مُبْتَدَأَةً أَوْ غَيْرَ مُبْتَدَأَةٍ مَعَ إِمَامٍ مِنْ غَيْرِهِمْ.

L7732 This precaution has no justification; rather, they only achieved hastily preventing what Allah the Exalted obligated—the performance of prayer in congregation—out of fear of a matter scarcely existing among those who care little for their own precautions. Indeed, Yunus ibn ʻAbdullah the judge informed me, saying: "When Muḥammad ibn Baqī ibn Zarb the judge entered a mosque whose regular imam had already led the prayer—while he himself had not yet prayed that prayer—he would lead those with him in congregation in a corner of the mosque." ʻAlī commented: "Intentionally going to a corner of the mosque for this purpose is another oddity."

فَهَذَا الِاحْتِيَاطُ لَا وَجْهَ لَهُ، بَلْ مَا حَصَلُوا إِلَّا عَلَى اسْتِعْجَالِ الْمَنْعِ مِمَّا أَوْجَبَهُ اللَّهُ تَعَالَى مِنْ أَدَاءِ الصَّلَاةِ فِي جَمَاعَةٍ خَوْفًا مِنْ أَمْرٍ لَا يَكَادُ يُوجَدُ مِمَّنْ لَا يُبَالِي بِاحْتِيَاطِهِمْ؟ وَلَقَدْ أَخْبَرَنِي يُونُسُ بْنُ عَبْدِ اللَّهِ الْقَاضِي قَالَ: كَانَ مُحَمَّدُ بْنُ بَقِيِّ بْنِ زَرْبٍ الْقَاضِي إِذَا دَخَلَ مَسْجِدًا قَدْ جَمَعَ فِيهِ إِمَامُهُ الرَّاتِبُ - وَهُوَ لَمْ يَكُنْ صَلَّى تِلْكَ الصَّلَاةَ بَعْدُ - جَمَعَ بِمَنْ مَعَهُ فِي نَاحِيَةِ الْمَسْجِدِ؟ قَالَ عَلِيٌّ: الْقَصْدُ إِلَى نَاحِيَةِ الْمَسْجِدِ بِذَلِكَ عَجَبٌ آخَرُ

L7733 Ali said: "As for us, whoever delays attending congregational prayer without a valid excuse—but due to heedlessness, personal desire, or enmity toward the Imam—we forbid him. If he desists, otherwise we destroy his house, as the Messenger of Allah (peace be upon him) stated."

قَالَ عَلِيٌّ: وَأَمَّا نَحْنُ فَإِنَّ مَنْ تَأَخَّرَ عَنْ صَلَاةِ الْجَمَاعَةِ لِغَيْرِ عُذْرٍ، لَكِنْ قِلَّةَ اهْتِبَالٍ، أَوْ لِهَوًى، أَوْ لِعَدَاوَةٍ مَعَ الْإِمَامِ -: فَإِنَّنَا نَنْهَاهُ، فَإِنْ انْتَهَى وَإِلَّا أَحْرَقْنَا مَنْزِلَهُ، كَمَا قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L7734 How astonishing that the Malikis say: "If they pray it in congregation in it, it suffices them." O Allah! O Muslims! What comfort do they find in preventing a congregational prayer that surpasses individual prayer by twenty-seven degrees? Yet according to their doctrine, it remains valid for those who prayed it. What choice could be more corrupt than this?

وَالْعَجَبُ أَنَّ الْمَالِكِيِّينَ يَقُولُونَ: فَإِنْ صَلَّوْهَا فِيهِ جَمَاعَةً أَجْزَأَتْهُمْ فَيَا لِلَّهِ وَيَا لِلْمُسْلِمِينَ أَيُّ رَاحَةٍ لَهُمْ فِي مَنْعِهِمْ مِنْ صَلَاةِ جَمَاعَةٍ تَفْضُلُ صَلَاةَ الْمُنْفَرِدِ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً؟ وَهِيَ عِنْدَهُمْ جَائِزَةٌ عَمَّنْ صَلَّاهَا فَأَيُّ اخْتِيَارٍ أَفْسَدُ مِنْ هَذَا؟

L7735 It has been narrated to us from Sufyān al-Thawrī from Yūnus ibn ʻUbayd from al-Jaʻd Abu ʻUthmān who said: Anas ibn Mālik came to us at dawn when we had already prayed, so he performed the iqāmah and led his companions in prayer. It has also been narrated to us that he was with about ten of his companions, so he gave the adhān, performed the iqāmah, then led them in prayer.

وَرُوِّينَا عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ يُونُسَ بْنِ عُبَيْدٍ عَنْ الْجَعْدِ أَبِي عُثْمَانَ قَالَ: جَاءَنَا أَنَسُ بْنُ مَالِكٍ عِنْدَ الْفَجْرِ وَقَدْ صَلَّيْنَا فَأَقَامَ وَأَمَّ أَصْحَابَهُ؟ وَرُوِّينَا أَيْضًا: أَنَّهُ كَانَ مَعَهُ نَحْوُ عَشْرَةٍ مِنْ أَصْحَابِهِ فَأَذَّنَ وَأَقَامَ ثُمَّ صَلَّى بِهِمْ.

L7736 It was also narrated to us through the chain of Maʿmar and Ḥammād ibn Salamah, from Abū ʿUthmān, from Anas - and Ḥammād named him - saying: "In the mosque of Banū Rifāʿah?"

وَرُوِّينَا أَيْضًا: مِنْ طَرِيقِ مَعْمَرٍ وَحَمَّادِ بْنِ سَلَمَةَ عَنْ أَبِي عُثْمَانَ عَنْ أَنَسٍ وَسَمَّاهُ حَمَّادٌ فَقَالَ: فِي مَسْجِدِ بَنِي رِفَاعَةَ؟

L7737–7738 From Ibn Jurayj: I asked ʿAṭāʾ, “If a group enters the Mosque of Makkah at times other than the [prescribed] prayers, whether at night or during the day, can one of them lead them in prayer?” He replied, “Yes, and what is wrong with that?”

وَعَنْ ابْنِ جُرَيْجٍ قُلْت لِعَطَاءٍ: نَفَرٌ دَخَلُوا مَسْجِدَ مَكَّةَ خِلَافَ الصَّلَاةِ لَيْلًا أَوْ نَهَارًا، أَيَؤُمُّهُمْ أَحَدُهُمْ؟ قَالَ: نَعَمْ، وَمَا بَأْسُ ذَلِكَ؟

L7739 From Sufyan al-Thawri, from Abdullah ibn Yazid: Ibrahim led me as an imam in prayer in a mosque where prayer had already been performed. He positioned me to his right without any adhan or iqamah. From Ma’mar: I accompanied Ayyub al-Sikhtiyani from Mecca to Basra. We came to a mosque of the people of water where prayer had already been performed. Ayyub gave the adhan and iqamah, then stepped forward and led us in prayer? From Hammad ibn Salama, from Uthman al-Batti, who said: I entered a mosque with al-Hasan al-Basri and Thabit al-Bunani where its residents had already prayed. Thabit gave the adhan and iqamah, and al-Hasan stepped forward and led us in prayer. I said, “O Abu Sa’id, is there no objection to this?” He replied, “What is the harm in it?”

وَعَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ: أَمَّنِي إبْرَاهِيمُ فِي مَسْجِدٍ قَدْ صُلِّيَ فِيهِ، فَأَقَامَنِي عَنْ يَمِينِهِ بِغَيْرِ أَذَانٍ وَلَا إقَامَةٍ وَعَنْ مَعْمَرٍ صَحِبْت أَيُّوبَ السِّخْتِيَانِيَّ مِنْ مَكَّةَ إلَى الْبَصْرَةِ، فَأَتَيْنَا مَسْجِدَ أَهْلِ مَاءٍ قَدْ صُلِّيَ فِيهِ، فَأَذَّنَ أَيُّوبُ وَأَقَامَ ثُمَّ تَقَدَّمَ فَصَلَّى بِنَا؟ وَعَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ عُثْمَانَ الْبَتِّيِّ قَالَ: دَخَلْت مَعَ الْحَسَنِ الْبَصْرِيِّ وَثَابِتٍ الْبُنَانِيِّ مَسْجِدًا قَدْ صَلَّى فِيهِ أَهْلُهُ، فَأَذَّنَ ثَابِتٌ وَأَقَامَ، وَتَقَدَّمَ الْحَسَنُ فَصَلَّى بِنَا، فَقُلْت: يَا أَبَا سَعِيدٍ: أَمَا يُكْرَهُ هَذَا؟ قَالَ: وَمَا بَأْسُهُ

L7740 Ali said, “This is among those matters in which no differing opinion from the Companions is known to be attributed to Anas—may Allah be pleased with them.”

قَالَ عَلِيٌّ هَذَا مِمَّا لَا يُعْرَفُ فِيهِ لِأَنَسٍ مُخَالِفٌ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -

L7741 It has been narrated to us through the chain of Abu Bakr ibn Abi Shaybah: Abdah ibn Sulayman narrated to us from Sa’id ibn Abi Arubah from Sulayman (who is Ibn al-Aswad al-Naji) from Abu al-Mutawakkil (who is Ali ibn Dawud al-Naji) from Abu Sa’id al-Khudri, who said: “A man arrived after the Messenger of Allah (peace be upon him) had prayed. He asked: ’Which of you will undertake this?’ A man stood and prayed with him.”[31]

وَرُوِّينَا مِنْ طَرِيقِ أَبِي بَكْرِ بْنِ أَبِي شَيْبَةَ: ثنا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ سُلَيْمَانَ هُوَ ابْنُ الْأَسْوَدِ النَّاجِي عَنْ أَبِي الْمُتَوَكِّلِ هُوَ عَلِيُّ بْنُ دَاوُد النَّاجِي عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ «جَاءَ رَجُلٌ وَقَدْ صَلَّى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: أَيُّكُمْ يَتَّجِرُ عَلَى هَذَا، فَقَامَ رَجُلٌ فَصَلَّى مَعَهُ»

L7742 Ali said: Had they obtained something like this, they would have flown with it in every flight path.

قَالَ عَلِيٌّ: لَوْ ظَفِرُوا بِمِثْلِ هَذَا لَطَارُوا بِهِ كُلَّ مَطَارٍ

L7743 Issue: Two or more entered and found the Imam during part of his prayer.

[مَسْأَلَةٌ دَخَلَ اثْنَانِ فَصَاعِدًا فَوَجَدُوا الْإِمَامَ فِي بَعْضِ صَلَاتِهِ]

L7744 496. Issue:

٤٩٦ - مَسْأَلَةٌ:

[31] **Hadith references (L7741):** Jami at-Tirmidhi 220.

L7745 If two or more people enter and find the imam during part of the prayer, they should pray with him. When the imam concludes the prayer, it is preferable for those who need to complete what they missed to do so with an imam from among themselves leading them, because they are commanded to pray in congregation. Had there not been a textual ruling instructing them to make it up individually, that would not suffice. It was narrated to us from ʿAbd al-Razzāq, from Muʿtamir ibn Sulaymān al-Taymī, from Layth, who said: "I entered the mosque with Ibn Sābiṭ accompanied by a group of people while the imam was in prostration. Some of us prostrated, while others prepared themselves for prostration. When the imam concluded the prayer, Ibn Sābiṭ led his companions in prayer. I mentioned this to ʿAṭāʾ, and he said: 'That is how it should be.' I said: 'This is not practiced among us.' He replied: 'They must separate.'"

وَإِنْ دَخَلَ اثْنَانِ فَصَاعِدًا فَوَجَدُوا الْإِمَامَ فِي بَعْضِ صَلَاتِهِ فَإِنَّهُمْ يُصَلُّونَ مَعَهُ، فَإِذَا سَلَّمَ فَالْأَفْضَلُ لِلَّذِينَ يُتِمُّونَ مَا فَاتَهُمْ أَنْ يَقْضُوهُ بِإِمَامٍ يَؤُمُّهُمْ مِنْهُمْ، لِأَنَّهُمْ مَأْمُورُونَ بِالصَّلَاةِ جَمَاعَةً، وَلَوْلَا نَصٌّ وَرَدَ بِأَنْ يَقْضُوا فُرَادَى لَمَا أَجْزَأَ ذَلِكَ -: وَرُوِّينَا عَنْ عَبْدِ الرَّزَّاقِ عَنْ مُعْتَمِرِ بْنِ سُلَيْمَانَ التَّيْمِيِّ عَنْ لَيْثٍ قَالَ: دَخَلْت مَعَ ابْنِ سَابِطٍ فِي أُنَاسٍ الْمَسْجِدَ وَالْإِمَامُ سَاجِدٌ فَسَجَدَ بَعْضُنَا وَتَهَيَّأَ بَعْضُنَا لِلسُّجُودِ، فَلَمَّا سَلَّمَ الْإِمَامُ قَامَ ابْنُ سَابِطٍ بِأَصْحَابِهِ، فَذَكَرْت ذَلِكَ لِعَطَاءٍ؟ فَقَالَ: كَذَلِكَ يَنْبَغِي، فَقُلْت: إنَّ هَذَا لَا يُفْعَلُ عِنْدَنَا. قَالَ: يَفْرُقُونَ.

Ali said: This clarifies that the people persisted in following the actions of the subsequent tyrannical rulers. Narrated by Ma'mar from Qatadah: What about a group that enters the mosque and catches up with one *rak'ah* alongside the imam? He said: They should rise and complete what remains incumbent upon them, with one of them leading the prayer while standing in the same row alongside them.

قَالَ عَلِيٌّ: هَذَا يُبَيِّنُ أَنَّ النَّاسَ مَضَوْا عَلَى أَعْمَالِ سَلَاطِينِ الْجَوْرِ الْمُتَأَخِّرِينَ وَعَنْ مَعْمَرٍ عَنْ قَتَادَةَ: فِي الْقَوْمِ يَدْخُلُونَ الْمَسْجِدَ فَيُدْرِكُونَ فِيهِ مَعَ الْإِمَامِ رَكْعَةً؟ قَالَ: يَقُومُونَ فَيَقْضُونَ مَا بَقِيَ عَلَيْهِمْ، يَؤُمُّهُمْ أَحَدُهُمْ وَهُوَ قَائِمٌ مَعَهُمْ فِي الصَّفِّ

[The Ruling on Mosques] [The Issue of the Prayer Niches in Mosques]

[حُكْمُ الْمَسَاجِدِ] [مَسْأَلَةٌ الْمَحَارِيبُ فِي الْمَسَاجِدِ]

Issue: The Ruling on Mosques

مَسْأَلَةٌ حُكْمُ الْمَسَاجِدِ:

The prayer niches in mosques are disliked, it is obligatory to sweep them, and it is recommended to perfume them with fragrance. It is recommended for those free from the need to earn or engage in worldly affairs to frequent the mosque. Ali said: "As for the prayer niches, they are an innovation, for indeed the Messenger of Allah (peace be upon him) used to stand alone, and the first row would form behind him." Abd al-Rahman al-Hamdani narrated to us: Ibrahim ibn Ahmad al-Balkhi narrated to us: al-Farbari narrated to us: al-Bukhari narrated to us: Saʿid ibn ʿUfair narrated to us: al-Layth, who is Ibn Saʿd, narrated to me: ʿUqayl narrated to me from Ibn Shihab: Anas ibn Malik

وَتُكْرَهُ الْمَحَارِيبُ فِي الْمَسَاجِدِ، وَوَاجِبٌ كَنْسُهَا، وَيُسْتَحَبُّ أَنْ تُطَيَّبَ بِالطِّيبِ -: وَيُسْتَحَبُّ مُلَازَمَةُ الْمَسْجِدِ لِمَنْ هُوَ فِي غِنًى عَنْ الْكَسْبِ وَالتَّصَرُّفِ؟ وَقَالَ عَلِيٌّ: أَمَّا الْمَحَارِيبُ فَمُحْدَثَةٌ، وَإِنَّمَا كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقِفُ وَحْدَهُ وَيَصُفُّ الصَّفُّ الْأَوَّلُ خَلْفَهُ -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ الْهَمْدَانِيُّ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ الْبَلْخِيُّ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا سَعِيدُ بْنُ عُفَيْرٍ ثنا اللَّيْثُ هُوَ ابْنُ سَعْدٍ - حَدَّثَنِي عُقَيْلٌ عَنْ ابْنِ

reported to me: “While the Muslims were in the Fajr prayer on Monday, with Abu Bakr leading them, they were suddenly met with the Messenger of Allah (peace be upon him) lifting the curtain of ‘Aisha’s chamber. He looked at them as they stood in rows during the prayer and smiled. Abu Bakr stepped back on his heels to join the row, thinking that the Messenger of Allah (peace be upon him) intended to come out for the prayer. The Muslims were about to become distracted in their prayer out of joy at seeing the Messenger of Allah (peace be upon him). He gestured to them with his hand: ’Complete your prayer,’ then entered the chamber and lowered the curtain.”

شِهَابٍ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ «أَنَّ الْمُسْلِمِينَ بَيْنَا هُمْ فِي صَلاَةِ الْفَجْرِ مِنْ يَوْمِ الاِثْنَيْنِ وَأَبُو بَكْرٍ يُصَلِّي بِهِمْ، لَمْ يَفْجَأْهُمْ إِلَّا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَدْ كَشَفَ سَجْفَ حُجْرَةِ عَائِشَةَ فَنَظَرَ إِلَيْهِمْ وَهُمْ صُفُوفٌ فِي الصَّلاَةِ ثُمَّ تَبَسَّمَ، فَنَكَصَ أَبُو بَكْرٍ عَلَى عَقِبَيْهِ لِيَصِلَ الصَّفَّ، وَظَنَّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُرِيدُ أَنْ يَخْرُجَ إِلَى الصَّلاَةِ، وَهَمَّ الْمُسْلِمُونَ أَنْ يَفْتَتِنُوا فِي صَلاَتِهِمْ فَرَحًا بِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَشَارَ إِلَيْهِمْ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِيَدِهِ: أَنْ أَتِمُّوا صَلاَتَكُمْ، ثُمَّ دَخَلَ الْحُجْرَةَ وَأَرْخَى السِّتْرَ» .

L7752 Ali said: “If Abu Bakr had been in a prayer niche, he would not have seen the Messenger of Allah (peace and blessings be upon him) when he lifted the curtain—and this was on the day of his death (peace be upon him).”

قَالَ عَلِيٌّ: لَوْ كَانَ أَبُو بَكْرٍ فِي مِحْرَابٍ لَمَا رَأَى رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذْ كَشَفَ السِّتْرَ، وَكَانَ هَذَا يَوْمَ مَوْتِهِ - عَلَيْهِ السَّلاَمُ -؟

L7753–7754 It has been narrated to us from ʿAlī ibn Abī Ṭālib that he disliked the mihrab in the mosque. From Sufyān al-Thawrī, from Manṣūr ibn al-Muʿtamir, from Ibrāhīm al-Nakhaʿī: he disliked praying in the imam’s niche. Sufyān said: “And we too dislike it.” From al-Muʿtamir ibn Sulaymān al-Taymī, from his father, who said: “I saw al-Ḥasan come to Thābit al-Bunānī. When the prayer time arrived, Thābit said: ’Lead us, O Abā Saʿīd.’ Al-Ḥasan replied: ’Rather, you are more deserving.’ Thābit said: ’By Allah, I will never precede you,’ so al-Ḥasan led the prayer but avoided praying in the niche.” Al-Muʿtamir said: “I saw my father and Layth ibn Abī Sulaym avoiding it.” From Wakīʿ: “There will be in later times people whose lives will be shortened. They will adorn their mosques and construct altars for them like the altars of the Christians. When they do this, calamity will be sent down upon them.” This is the opinion of Muḥammad ibn Jarīr al-Ṭabarī and others. As for sweeping mosques, Allah Almighty says: “In houses which Allah has ordered to be raised and in which His name is remembered. Therein glorify Him

وَرُوِّينَا عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّهُ كَانَ يَكْرَهُ الْمِحْرَابَ فِي الْمَسْجِدِ؟ وَعَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ أَنَّهُ كَانَ يَكْرَهُ أَنْ يُصَلَّى فِي طَاقِ الْإِمَامِ، قَالَ سُفْيَانُ وَنَحْنُ نَكْرَهُهُ؟ وَعَنْ الْمُعْتَمِرِ بْنِ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِيهِ قَالَ: رَأَيْت الْحَسَنَ جَاءَ إلَى ثَابِتٍ الْبُنَانِيِّ فَحَضَرَتْ الصَّلَاةُ فَقَالَ ثَابِتٌ: تَقَدَّمْ يَا أَبَا سَعِيدٍ، قَالَ الْحَسَنُ: بَلْ أَنْتَ أَحَقُّ، قَالَ ثَابِتٌ: وَاَللَّهِ لَا أَتَقَدَّمُك أَبَدًا فَتَقَدَّمَ الْحَسَنُ فَاعْتَزَلَ الطَّاقَ أَنْ يُصَلِّيَ فِيهِ قَالَ مُعْتَمِرٌ: وَرَأَيْت أَبِي، وَلَيْثُ بْنُ أَبِي سُلَيْمٍ يَعْتَزِلَانِهِ؟ وَعَنْ وَكِيعٍ يَكُونُ فِي آخِرِ الزَّمَانِ قَوْمٌ تَنْقُصُ أَعْمَارُهُمْ، يُزَيِّنُونَ مَسَاجِدَهُمْ، وَيَتَّخِذُونَ لَهَا مَذَابِحَ كَمَذَابِحِ النَّصَارَى فَإِذَا فَعَلُوا ذَلِكَ صُبَّ عَلَيْهِمْ الْبَلَاءُ؟ [وَهُوَ قَوْلُ] مُحَمَّدِ بْنِ جَرِيرٍ الطَّبَرِيِّ وَغَيْرِهِ. وَأَمَّا كَنْسُ الْمَسَاجِدِ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: {فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ

morning and afternoon. Men whom neither trade nor sale distracts from the remembrance of Allah and the establishment of prayer...” (24:36-37).[32]

يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالآصَالِ} [النور: ٣٦] {رِجَالٌ لا تُلْهِيهِمْ تِجَارَةٌ وَلا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلاةِ} [النور: ٣٧]

L7755 It is astonishing that one would permit coming to the mosque before sunset for the Maghrib prayer and after the sun passes its zenith for the Friday prayer, yet simultaneously deem it disliked to come early for other prayers before their prescribed times. It has been narrated to us by Abdullah ibn Rabīʿ on the authority of ʿUmar ibn ʿAbd al-Malik, from Muḥammad ibn Bakr, from Abū Dāwūd, from Muḥammad ibn al-ʿAlāʾ, from Ḥusayn ibn ʿAlī al-Juʿfī, from Zāʾidah, from Hishām ibn ʿUrwah, from his father, from ʿĀʾishah, the Mother of the Believers, who said: “The Messenger of Allah—peace and blessings be upon him—commanded that mosques be built in residential areas (al-dūr), purified and kept clean.” ʿAlī said: “Al-dūr refers to neighborhoods and suburbs. For example, one says: ‘The quarter of Banū ʿAbd al-Ashhal’ and ‘The quarter of Banū al-Najjār,’ meaning the residential area of each group among them.”

وَالْعَجَبُ مِمَّنْ يُجِيزُ الْمَجِيءَ إِلَى الْمَسْجِدِ قَبْلَ غُرُوبِ الشَّمْسِ لِصَلَاةِ الْمَغْرِبِ وَقَبْلَ الزَّوَالِ لِصَلَاةِ الْجُمُعَةِ - ثُمَّ يَكْرَهُ الْمَجِيءَ إِلَى سَائِرِ الصَّلَوَاتِ قَبْلَ أَوْقَاتِهَا -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا أَبُو دَاوُد ثنا مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ هُوَ الْجُعْفِيُّ عَنْ زَائِدَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: «أَمَرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِبِنَاءِ الْمَسَاجِدِ فِي الدُّورِ، وَأَنْ تُطَيَّبَ وَتُنَظَّفَ» قَالَ عَلِيٌّ: الدُّورُ هِيَ الْمَحَلَّاتُ، وَالْأَرْبَاضُ، تَقُولُ: دَارُ بَنِي عَبْدِ الْأَشْهَلِ، وَدَارُ بَنِي النَّجَّارِ تُرِيدُ: مَحَلَّةَ كُلِّ طَائِفَةٍ مِنْهُمْ.

L7756–7758 Abdullah ibn Rabīʿ narrated to us; Muḥammad ibn Muʿāwiyah narrated to us; Aḥmad ibn Shuʿayb narrated to us: I am Isḥāq ibn Ibrāhīm is the son of Rāhawayh—I am ʿĀʾidh ibn Ḥabīb; Ḥumayd al-Ṭawīl narrated to us from Anas, who said: “The Messenger of Allah (peace and blessings be upon him) saw phlegm on the qiblah wall of the mosque. He became so angry that his face reddened. A woman from the Anṣār stood up, scraped it off, and applied khalūq perfume in its place. The Messenger of Allah (peace and blessings be upon him) then said: ’How splendid this is!’”[33]

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ هُوَ ابْنُ رَاهْوَيْهِ - أَنَا عَائِذُ بْنُ حَبِيبٍ ثنا حُمَيْدٍ الطَّوِيلُ عَنْ أَنَسٍ قَالَ: «رَأَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَغَضِبَ حَتَّى احْمَرَّ وَجْهُهُ، فَقَامَتْ امْرَأَةٌ مِنَ الْأَنْصَارِ فَحَكَّتْهَا وَجَعَلَتْ مَكَانَهَا خَلُوقًا، فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَا أَحْسَنَ هَذَا»

Question: Speaking in the mosque about worldly matters that involve no sin.

[مَسْأَلَةُ التَّحَدُّثُ فِي الْمَسْجِدِ بِمَا لَا إِثْمَ فِيهِ مِنْ أُمُورِ الدُّنْيَا]

L7759

L7760 Issue 498: Conversing in the mosque about worldly matters that involve no sin is permissible, and the remembrance of Allah the Exalted is superior.

٤٩٨ - مَسْأَلَةٌ: وَالتَّحَدُّثُ فِي الْمَسْجِدِ بِمَا لَا إِثْمَ فِيهِ مِنْ أُمُورِ الدُّنْيَا، مُبَاحٌ، وَذِكْرُ اللَّهِ تَعَالَى أَفْضَلُ.

[32] **Qur’an references (L7754):** Qur’an 24:36 (An-Nur); Qur’an 24:37 (An-Nur).
[33] **Hadith references (L7756):** Sunan an-Nasai 728.

وَإِنْشَادُ الشِّعْرِ فِيهِ مُبَاحٌ، وَالتَّعَلُّمُ فِيهِ لِلصِّبْيَانِ وَغَيْرِهِمْ مُبَاحٌ، وَالسَّكَنُ فِيهِ وَالْمَبِيتُ مُبَاحٌ، مَا لَمْ يَضِقْ عَلَى الْمُصَلِّينَ، وَإِدْخَالُ الدَّابَّةِ فِيهِ مُبَاحٌ إِذَا كَانَ لِحَاجَةٍ، وَالْحُكْمُ فِيهِ وَالْخِصَامُ كُلُّ ذَلِكَ جَائِزٌ، وَالتَّطَرُّقُ فِيهِ جَائِزٌ، إِلَّا أَنَّ مَنْ خَطَرَ فِيهِ بِنَبْلٍ فَإِنَّهُ يَلْزَمُهُ أَنْ يُمْسِكَ بِحَدَائِدِهَا، فَإِنْ لَمْ يَفْعَلْ فَعَلَيْهِ الْقَوَدُ فِي كُلِّ مَا أَصَابَ مِنْهَا؟ -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا زَكَرِيَّاءُ بْنُ يَحْيَى ثنا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ ثنا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ «أُصِيبَ سَعْدُ بْنُ مُعَاذٍ يَوْمَ الْخَنْدَقِ فِي الْأَكْحَلِ، فَضَرَبَ عَلَيْهِ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - خَيْمَةً فِي الْمَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ، فَلَمْ يَرُعْهُمْ - وَفِي الْمَسْجِدِ خَيْمَةٌ لِقَوْمٍ مِنْ بَنِي غِفَارٍ - إِلَّا الدَّمُ يَسِيلُ إِلَيْهِمْ، فَقَالُوا: يَا أَهْلَ الْخَيْمَةِ، مَا هَذَا الَّذِي يَأْتِينَا مِنْ قِبَلِكُمْ؟ فَإِذَا سَعْدٌ يَغْذُو جُرْحُهُ دَمًا، فَمَاتَ مِنْهَا» .

L7761 Reciting poetry in the mosque is permissible, and teaching children and others within it is permissible. Residing and spending the night there are permissible as long as it does not inconvenience the worshippers. Bringing an animal into it is permissible if necessary. Holding legal judgments and disputes within it – all such matters are permissible. Passing through it is permissible, except that whoever carries arrows in it must secure their metal tips. If they fail to do so, are they liable for retaliation for any harm caused by them?

Abdul Rahman ibn Abdullah Al-Hamdani narrated to us: Ibrahim ibn Ahmad narrated to us: Al-Farabri narrated to us: Al-Bukhari narrated to us: Zakariya ibn Yahya narrated to us: Abdullah ibn Numayr narrated to us: Hisham ibn Urwah narrated from his father, from Aisha, who said: "Sa'd ibn Mu'adh was wounded in the forearm vein during the Battle of the Trench. The Messenger of Allah (peace be upon him) set up a tent for him in the mosque to visit him from close by. Suddenly – while there was a tent in the mosque belonging to the Banu Ghifar – blood began flowing toward them. They exclaimed: 'O people of the tent, what is this coming from your direction?' They discovered Sa'd's wound gushing blood, and he died from it."

وَحَدِيثُ السَّوْدَاءِ الَّتِي كَانَتْ تَسْكُنُ فِي الْمَسْجِدِ مِنْ طَرِيقِ أَبِي أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَيْضًا.

L7762 The hadith of the black woman who resided in the mosque, transmitted through the chain of Abu Usamah from Hisham ibn Urwah, from his father, from Aisha as well.

وَأَهْلُ الصُّفَّةِ كَانُوا سُكَّانًا فِي الْمَسْجِدِ؟ وَبِهِ إِلَى الْبُخَارِيِّ: ثنا مُسَدَّدٌ ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ أَخْبَرَنِي نَافِعٌ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ: أَنَّهُ كَانَ يَنَامُ وَهُوَ شَابٌّ أَعْزَبُ فِي الْمَسْجِدِ.

L7763 And the People of the Bench (Ahl al-Suffah) were residents in the mosque? Reported by Al-Bukhari via Musaddad narrated to us, Yahya ibn Sa'id al-Qattan narrated to us, from Ubayd Allah ibn Umar, on the authority of Nafi', on the authority of Abdullah ibn Umar: "that he (Abdullah ibn Umar) used to sleep in the mosque as a young, unmarried man."

L7764–7766 Narrated from Mālik, from Muḥammad ibn ʿAbd al-Raḥmān ibn Nawfal, from ʿUrwah, from Zaynab bint... Abu Salamah narrated from Umm Salamah that she said: "I complained to the Messenger of Allah (peace be upon him) that I was unwell. He said: 'Perform Tawaf from behind the people while you are riding.'"

وَمِنْ طَرِيقِ مَالِكٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ عَنْ عُرْوَةَ عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ عَنْ «أُمِّ سَلَمَةَ قَالَتْ: شَكَوْتُ إِلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنِّي أَشْتَكِي، قَالَ: طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ»

L7767 And through him to Al-Bukhari: ‘Abdullah ibn Muhammad narrated to us, ‘Uthman ibn ‘Umar narrated to us: Yunus narrated to me from Al-Zuhri, from ‘Abdullah ibn Ka’b ibn Malik from his father: He pressed Ibn Abi Al-Hadrad for settlement of a debt owed to him inside the mosque. Their voices rose until the Messenger of Allah (peace be upon him)—while he was in his house—heard them. He came out to them and called: “O Ka‘b, deduct from this debt of yours,” gesturing to him—indicating half. He replied: “I have done so, O Messenger of Allah.” He said: “Rise and settle it.”[34]

وَبِهِ إِلَى الْبُخَارِيِّ: ثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ثنا عُثْمَانُ بْنُ عُمَرَ أَنَا يُونُسُ عَنْ الزُّهْرِيِّ «عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ عَنْ أَبِيهِ: أَنَّهُ تَقَاضَى ابْنَ أَبِي الْحَدْرَدِ دَيْنًا كَانَ لَهُ عَلَيْهِ فِي الْمَسْجِدِ، فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهُمَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ فِي بَيْتِهِ فَخَرَجَ إلَيْهِمَا فَنَادَى: يَا كَعْبُ ضَعْ مِنْ دَيْنِكَ هَذَا، وَأَوْمَأَ إلَيْهِ: أَيْ الشَّطْرَ، قَالَ: لَقَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ، قَالَ: قُمْ فَاقْضِهِ» .

L7768 Abdullah ibn Yusuf narrated to us; Ahmad ibn Fath narrated to us; Abdul-Wahhab ibn Isa narrated to us; Ahmad ibn Muhammad narrated to us; Ahmad ibn Ali narrated to us; Muslim ibn al-Hajjaj narrated to us; Amr an-Naqid and Ishaq ibn Ibrahim narrated to us, from Ibn Uyaynah, from az-Zuhri, from Sa‘id ibn al-Musayyib, from Abu Hurayrah: “Umar ibn al-Khattab passed by Hassan ibn Thabit while he was reciting poetry in the mosque. Umar glanced at him, and Hassan said: ’I used to recite in it when there was one better than you present.”’ He mentioned the hadith.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا عَمْرٌو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ ابْنِ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ عَنْ أَبِي هُرَيْرَةَ " أَنَّ عُمَرَ بْنَ الْخَطَّابِ مَرَّ بِحَسَّانَ بْنِ ثَابِتٍ وَهُوَ يُنْشِدُ الشِّعْرَ فِي الْمَسْجِدِ فَلَحَظَ إلَيْهِ فَقَالَ: قَدْ كُنْت أُنْشِدُ وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْك " وَذَكَرَ الْحَدِيثَ.

L7769 Abd al-Rahman ibn Abdullah narrated to us: Ibrahim ibn Ahmad narrated to us, from al-Farbari, from al-Bukhari, from Ibrahim ibn Musa, from al-Walid (Ibn Muslim), from al-Awza‘i, from Yahya ibn Abi Kathir, from Abdullah ibn Qatadah, from his father, from the Prophet—peace and blessings be upon him—who said: “I rise for prayer intending to prolong it, then I hear a child’s cry, so I abbreviate my prayer out of reluctance to burden his mother.”[35]

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا إبْرَاهِيمُ بْنُ مُوسَى ثنا الْوَلِيدُ هُوَ ابْنُ مُسْلِمٍ ثنا الْأَوْزَاعِيُّ ثنا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ قَتَادَةَ عَنْ أَبِيهِ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إنِّي لَأَقُومُ فِي الصَّلَاةِ أُرِيدُ أَنْ أُطَوِّلَ فِيهَا فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ فِي صَلَاتِي كَرَاهِيَةَ أَنْ أَشُقَّ عَلَى أُمِّهِ» .

[34] **Hadith references (L7767):** Sahih al-Bukhari 457.
[35] **Hadith references (L7769):** Sahih al-Bukhari 707.

It was also narrated by us via the chain of Qatādah, from Anas.

وَرُوِّينَاهُ أَيْضًا مِنْ طَرِيقِ قَتَادَةَ عَنْ أَنَسٍ.

And he (peace be upon him) "prayed while carrying Umamah, the daughter of Abi al-As ibn al-Rabi', and her mother was Zaynab, the daughter of the Messenger of Allah (peace be upon him)"? And with it to Al-Bukhari: Musa ibn Isma'il narrated to us, from 'Abd al-Wahid, from Abu Burdah—who is Burayd ibn 'Abdullah—that he heard Abu Burdah—who is Burayd's grandfather 'Amir ibn Abi Musa—from his father, from the Prophet (peace be upon him), who said: "Whoever walks through any of our mosques or markets carrying arrows should cover their tips with his palm, so as not to injure a Muslim."

وَقَدْ «صَلَّى - عَلَيْهِ السَّلَامُ - حَامِلًا أُمَامَةَ بِنْتَ أَبِي الْعَاصِ بْنِ الرَّبِيعِ وَأُمُّهَا زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -» ؟ وَبِهِ إلَى الْبُخَارِيِّ ثنا مُوسَى بْنُ إِسْمَاعِيلَ ثنا عَبْدُ الْوَاحِدِ ثنا أَبُو بُرْدَةَ هُوَ بُرَيْدُ بْنُ عَبْدِ اللَّهِ - أَنَّهُ سَمِعَ أَبَا بُرْدَةَ هُوَ جَدُّهُ عَامِرُ بْنُ أَبِي مُوسَى - عَنْ أَبِيهِ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «مَنْ مَرَّ فِي شَيْءٍ مِنْ مَسَاجِدِنَا أَوْ أَسْوَاقِنَا بِنَبْلٍ فَلْيَأْخُذْ عَلَى نِصَالِهَا بِكَفِّهِ لَا يَعْقِرْ مُسْلِمًا» .

Ali said: The hadith prohibiting the recitation of poetry is not authentic, as it is transmitted through the chain of ʿAmr ibn Shuʿayb from his father, from his grandfather, and this chain is from a manuscript.

قَالَ عَلِيٌّ: وَالْخَبَرُ الَّذِي فِيهِ النَّهْيُ عَنْ إنْشَادِ الشِّعْرِ لَا يَصِحُّ؛ لِأَنَّهُ مِنْ طَرِيقِ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ "، وَهِيَ صَحِيفَةٌ.

It has been narrated to us from Ibn ʿUmar, Al-Ḥasan, and Al-Shaʿbī concerning the permissibility of passing through the mosque?

وَرُوِّينَا عَنْ ابْنِ عُمَرَ، وَالْحَسَنِ، وَالشَّعْبِيِّ: إبَاحَةَ التَّطَرُّقِ فِي الْمَسْجِدِ؟ .

[مَسْأَلَةٌ دُخُولُ الْمُشْرِكِينَ فِي جَمِيعِ الْمَسَاجِدِ حَاشَا حَرَمَ مَكَّةَ كُلَّهُ]

A legal issue: The permissibility of polytheists entering all other mosques, except for the Haram in Mecca in its entirety.

499 - Question:

٤٩٩ - مَسْأَلَةٌ:

The entry of polytheists into all mosques is permitted, except for the entirety of Mecca's Haram - the mosque and other areas - for it is entirely impermissible for a disbeliever to enter it.

وَدُخُولُ الْمُشْرِكِينَ فِي جَمِيعِ الْمَسَاجِدِ: جَائِزٌ، حَاشَا حَرَمَ مَكَّةَ كُلَّهُ - الْمَسْجِدَ وَغَيْرَهُ - فَلَا يَحِلُّ أَلْبَتَّةَ أَنْ يَدْخُلَهُ كَافِرٌ.

This is the opinion of Al-Shafi'i and Abu Sulayman. Abu Hanifa said: "There is no harm in a Jew or Christian entering it," but he forbade followers of other religions from entering mosques. Malik held it reprehensible for any disbeliever to enter any part of the mosques.

وَهُوَ قَوْلُ الشَّافِعِيِّ، وَأَبِي سُلَيْمَانَ وَقَالَ أَبُو حَنِيفَةَ: لَا بَأْسَ أَنْ يَدْخُلَهُ الْيَهُودِيُّ، وَالنَّصْرَانِيُّ، وَمَنَعَ مِنْهُ سَائِرَ الْأَدْيَانِ وَكَرِهَ مَالِكٌ دُخُولَ أَحَدٍ مِنْ الْكُفَّارِ فِي شَيْءٍ مِنْ الْمَسَاجِدِ.

Allah, the Exalted, said: "Indeed, the polytheists are impure; so let them

not approach the Sacred Mosque after this year of theirs." [Surah At-Tawbah (9:28)][36]

L7780 Ali ibn Abi Talib said: Allah specially designated the Sacred Mosque; thus, it is impermissible to extend it to other places without explicit textual evidence. The Haram precinct existed prior to the mosque's construction, and additions were later made to it.

L7781 The Messenger of Allah—peace and blessings be upon him—said: "The entire earth has been made a place of worship and a means of purification for me."

L7782–7784 Is it correct that the entire Ḥaram is the Sacred Mosque? ʿAbd al-Raḥmān ibn ʿAbd Allāh narrated to us: Ibrāhīm ibn Aḥmad narrated to us: al-Firabrī narrated to us: al-Bukhārī narrated to us: ʿAbd Allāh ibn Yūsuf narrated to us: al-Layth narrated to us: Saʿīd ibn Abī Saʿīd reported, having heard Abū Hurayrah say: "The Messenger of Allāh sent [text incomplete]." The Prophet of Allah—peace and blessings be upon him—sent horses toward Najd, which returned with a man from Banu Hanifah named Thumamah ibn Uthal. They tied him to a pillar of the mosque. The Messenger of Allah—peace and blessings be upon him—approached him and said, "What is your stance, O Thumamah?" He replied, "I have a proposition, O Muhammad. If you kill me, you will kill a man whose killing will lead to bloodshed. If you grant favor, you will favor a grateful man. If you seek wealth, demand whatever you wish." The narration continues. The Prophet—peace and blessings be upon him—ordered his release on the third day. Thumamah went to a nearby palm tree close to the mosque, performed ghusl, then entered the mosque and proclaimed, "I testify that there is no deity but Allah and that Muhammad is the Messenger of Allah. O Muhammad, by Allah, no face on earth was more detestable to me than yours, yet now your face has become the most beloved to me. By Allah, no religion was more hateful to me than yours, yet now your religion has become the most beloved to me." The narration continues. Does this not invalidate Malik's opinion?

[36] **Qur'an references (L7779):** Qur'an 9:28 (At-Tawbah).

قَالَ اللَّهُ تَعَالَى: {إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا} [التوبة: ٢٨]

قَالَ عَلِيٌّ: خَصَّ اللَّهُ الْمَسْجِدَ الْحَرَامَ، فَلَا يَجُوزُ تَعَدِّيهِ إِلَى غَيْرِهِ بِغَيْرِ نَصٍّ، وَقَدْ كَانَ الْحَرَمُ قَبْلَ بُنْيَانِ الْمَسْجِدِ وَقَدْ زِيدَ فِيهِ.

وَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «جُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا» .

فَصَحَّ أَنَّ الْحَرَمَ كُلَّهُ هُوَ الْمَسْجِدُ الْحَرَامُ؟ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا اللَّيْثُ ثنا سَعِيدُ بْنُ أَبِي سَعِيدٍ سَمِعَ أَبَا هُرَيْرَةَ قَالَ: «بَعَثَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - خَيْلًا قِبَلَ نَجْدٍ فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أُثَالٍ فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: مَا عِنْدَكَ يَا ثُمَامَةُ؟ قَالَ: عِنْدِي خَيْرٌ، يَا مُحَمَّدُ إِنْ تَقْتُلْنِي تَقْتُلْ ذَا دَمٍ، وَإِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ مِنْهُ مَا شِئْتَ؟ وَذَكَرَ الْحَدِيثَ. وَأَنَّهُ - عَلَيْهِ السَّلَامُ - أَمَرَ بِإِطْلَاقِهِ فِي الْيَوْمِ الثَّالِثِ: فَانْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنْ الْمَسْجِدِ فَاغْتَسَلَ ثُمَّ دَخَلَ الْمَسْجِدَ، فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، يَا مُحَمَّدُ، وَاَللَّهِ: مَا كَانَ عَلَى وَجْهِ الْأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ وَجْهُكَ أَحَبَّ الْوُجُوهِ إِلَيَّ، وَاَللَّهِ مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ، فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ إِلَيَّ» وَذَكَرَ الْحَدِيثَ فَبَطَلَ قَوْلُ مَالِكٍ؟

وَأَمَّا قَوْلُ أَبِي حَنِيفَةَ فَإِنَّهُ قَالَ: إِنَّ اللَّهَ تَعَالَى قَدْ فَرَّقَ بَيْنَ الْمُشْرِكِينَ وَبَيْنَ سَائِرِ الْكُفَّارِ -: فَقَالَ تَعَالَى: {لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ} [البينة: ١]

L7785 As for the statement of Abū Ḥanīfa, he said: "Indeed, Allah the Exalted has differentiated between the polytheists and the rest of the disbelievers," as Allah the Exalted said: "The disbelievers from the People of the Scripture and the polytheists would not desist..." [Al-Bayyinah: 1].[37]

وَقَالَ تَعَالَى: {إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ} [الحج: ١٧]

L7786 And He, the Most High, said: "Indeed, those who believed, the Jews, the Sabians, the Christians, the Zoroastrians, and the polytheists—Allah will decisively distinguish between them" [Al-Hajj: 17].[38]

قَالَ: وَالْمُشْرِكُ: هُوَ مَنْ جَعَلَ لِلَّهِ شَرِيكًا، لَا مَنْ لَمْ يَجْعَلْ لَهُ شَرِيكًا؟ قَالَ عَلِيٌّ: لَا حُجَّةَ لَهُ غَيْرَ مَا ذَكَرْنَا فَأَمَّا تَعَلُّقُهُ بِالْآيَتَيْنِ فَلَا حُجَّةَ لَهُ فِيهِمَا، لِأَنَّ اللَّهَ تَعَالَى قَالَ: {فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ} [الرحمن: ٦٨] وَالرُّمَّانُ مِنْ الْفَاكِهَةِ.

L7787 He said: The polytheist is one who ascribes a partner to Allah, not one who does not ascribe a partner to Him? 'Ali said: There is no proof for him other than what we have mentioned. As for his reliance on the two verses, there is no proof for him in them, because Allah the Exalted said: "In both are fruits, date palms, and pomegranates" [Ar-Rahman: 68], and the pomegranate is among the fruits.[39]

وَقَالَ تَعَالَى: {مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ} [البقرة: ٩٨] وَهُمَا مِنْ الْمَلَائِكَةِ؟

L7788 And He, the Exalted, said: "Whoever is an enemy to Allah, His angels, His messengers, Gabriel, and Michael" [Al-Baqarah:98]. Are these two not among the angels?[40]

وَقَالَ تَعَالَى: {وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى} [الأحزاب: ٧] وَهَؤُلَاءِ مِنْ النَّبِيِّينَ؟ إلَّا أَنَّهُ كَانَ يَكُونُ مَا احْتَجَّ بِهِ أَبُو حَنِيفَةَ حُجَّةً: إنْ لَمْ يَأْتِ بُرْهَانٌ بِأَنَّ الْيَهُودَ، وَالنَّصَارَى، وَالْمَجُوسَ، وَالصَّابِئِينَ: مُشْرِكُونَ، لِأَنَّهُ لَا يُحْمَلُ شَيْءٌ مَعْطُوفٌ عَلَى شَيْءٍ إلَّا أَنَّهُ غَيْرُهُ، حَتَّى يَأْتِيَ بُرْهَانٌ بِأَنَّهُ هُوَ أَوْ بَعْضُهُ فَنَقُولُ وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ -: إنَّ أَوَّلَ مُخَالِفٍ لِنَصِّ الْآيَتَيْنِ أَبُو حَنِيفَةَ، لِأَنَّ الْمَجُوسَ عِنْدَهُ: مُشْرِكُونَ، وَقَدْ فَرَّقَ اللَّهُ تَعَالَى فِي الذِّكْرِ بَيْنَ الْمَجُوسِ، وَبَيْنَ الْمُشْرِكِينَ - فَبَطَلَ تَعَلُّقُهُ بِعَطْفِ اللَّهِ تَعَالَى إحْدَى الطَّائِفَتَيْنِ عَلَى الْأُخْرَى؟ ثُمَّ وَجَدْنَا اللَّهَ تَعَالَى قَدْ قَالَ: {إِنَّ اللَّهَ لا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ} [النساء: ٤٨]

L7789–7790 And He, the Exalted, said: {And [remember] when We took from the prophets their covenant, and from you [O Muhammad], and from Noah, Abraham, Moses, and Jesus} [Al-Aḥzāb: 7]. Are these not among the prophets? However, Abū Ḥanīfah's evidence is only valid if no proof is established that the Jews, Christians, Zoroastrians, and Sabians are polytheists. This is because a conjoined element is not assumed to be the same as what it is conjoined to; rather, it is distinct unless evidence proves it is the same or part of it. Therefore, we say—and success comes only from Allah, the Exalted—the first to oppose the explicit text of these two verses is Abū Ḥanīfah. For he considers the Zoroastrians polytheists, while Allah, the Exalted, distinguishes in the Scripture between Zoroastrians and polytheists. Does this not invalidate his reliance on Allah's conjoining of one group to the other? Furthermore,

[37] **Qur'an references (L7785):** Qur'an 98:1 (Al-Bayyinah).
[38] **Qur'an references (L7786):** Qur'an 22:17 (Al-Hajj).
[39] **Qur'an references (L7787):** Qur'an 55:68 (Ar-Rahman).
[40] **Qur'an references (L7788):** Qur'an 2:98 (Al-Baqarah).

we affirm that Allah, the Exalted, has said: {Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills} [An-Nisā': 48].[41]

فَلَوْ كَانَ هَاهُنَا كُفْرٌ لَيْسَ شِرْكًا لَكَانَ مَغْفُورًا لِمَنْ شَاءَ اللَّهُ تَعَالَى بِخِلَافِ الشِّرْكِ وَهَذَا لَا يَقُولُهُ مُسْلِمٌ؟ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا إِسْحَاقُ بْنُ رَاهْوَيْهِ عَنْ جَرِيرٍ هُوَ ابْنُ عَبْدِ الْحَمِيدِ عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ عَمْرِو بْنِ شُرَحْبِيلَ قَالَ: قَالَ عَبْدُ اللَّهُ بْنُ مَسْعُودٍ «قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَيُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللَّهِ؟ قَالَ: أَنْ تَدْعُوَ لِلَّهِ نِدًّا، وَهُوَ خَلَقَكَ، قَالَ: ثُمَّ أَيٌّ؟ قَالَ: أَنْ تَقْتُلَ وَلَدَكَ مَخَافَةَ أَنْ يَطْعَمَ مَعَكَ» .

L7791 If there were here a disbelief that is not polytheism, it would be forgiven for whom Allah the Exalted wills—unlike polytheism. Would any Muslim say this? Abdullah ibn Yusuf narrated to us from Ahmad ibn Fath from Abdul Wahhab ibn Isa from Ahmad ibn Muhammad from Ahmad ibn Ali from Muslim ibn al-Hajjaj from Ishaq ibn Rahawayh from Jarir ibn Abdul Hamid from al-A'mash from Abu Wa'il from Amr ibn Shurahbil, who said: Abdullah ibn Mas'ud reported: A man asked, "O Messenger of Allah, which sin is greatest in Allah's sight?" He replied: "That you set up a rival to Allah while He created you." The man asked: "Then which?" He said: "That you kill your child for fear they would share your food."[42]

وَبِهِ إِلَى مُسْلِمٍ: أَنَا عَمْرُو بْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ ثنا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ سَعِيدٍ الْجُرَيْرِيِّ ثنا عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: «أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟ ثَلَاثًا؟ الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَشَهَادَةُ الزُّورِ أَوْ قَوْلُ الزُّورِ»

L7792–7794 And through him to Muslim: I am ʿAmr ibn Muḥammad ibn Bukayr al-Nāqid. Ismāʿīl ibn ʿUlayyah related to us from Saʿīd... Al-Jurayri narrated to us from Abd al-Rahman ibn Abi Bakrah from his father, who said: We were in the presence of the Messenger of Allah (peace and blessings be upon him) when he said, "Shall I not inform you of the gravest of major sins?"—repeating it three times—"[They are] associating partners with Allah, disobedience to parents, and bearing false witness or uttering falsehood."[43]

وَبِهِ إِلَى مُسْلِمٍ: حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ ثنا ابْنُ وَهْبٍ أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ ثَوْرِ بْنِ زَيْدٍ عَنْ أَبِي الْغَيْثِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ، قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا هُنَّ؟ قَالَ: الشِّرْكُ بِاللَّهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ مَالِ الْيَتِيمِ، وَأَكْلُ الرِّبَا وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ»

L7795 And by this chain to Muslim: Harun ibn Sa'id al-Ayli narrated to us, Ibn Wahb narrated to us, Sulayman ibn Bilal narrated to me from Thawr ibn Zayd from Abu al-Ghayth from Abu Hurayrah that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Avoid the seven ruinous sins." They asked: "O Messenger of Allah, what are they?" He said: "Associating partners with Allah, sorcery, killing a soul Allah has forbidden except by right, consuming the property of an orphan, consuming usury, fleeing

[41] **Qur'an references (L7790):** Qur'an 33:7 (Al-Ahzab); Qur'an 4:48 (An-Nisa); Qur'an 4:116 (An-Nisa).

[42] **Hadith references (L7791):** Sahih Muslim 86b.

[43] **Hadith references (L7792):** Sahih Muslim 87.

from the battlefield, and falsely accusing chaste, unaware believing women of adultery."[4445]

L7796 Ali said: If there were here a form of disbelief that is not polytheism, then that disbelief would fall outside the major sins, and disobedience to parents and bearing false witness would be more severe than it. Yet no Muslim would ever say this!

قَالَ عَلِيٌّ: فَلَوْ كَانَ هَاهُنَا كُفْرٌ لَيْسَ شِرْكًا لَكَانَ ذَلِكَ الْكُفْرُ خَارِجًا عَنْ الْكَبَائِرِ، وَلَكَانَ عُقُوقُ الْوَالِدَيْنِ، وَشَهَادَةُ الزُّورِ، أَعْظَمُ مِنْهُ، وَهَذَا لَا يَقُولُهُ مُسْلِمٌ؟

L7797–7799 Thus, it is established that every disbelief constitutes polytheism, and every polytheism constitutes disbelief, and that these are two *sharʿī* terms which God Almighty has applied to a single meaning. As for his argument that a polytheist is only one who attributes partners to God, this is refuted on two counts: First, Christians attribute to God Almighty a partner who creates as He creates, yet he claims they are not polytheists - does this not constitute an evident contradiction? Second, Brahmins, those who assert the world's eternity and that it has one eternally pre-existent Creator, and those claiming prophethood for ʿAlī ibn Abī Ṭālib, al-Mughīrah, and Buzaygh - none of them attribute partners to God Almighty. as a partner (while they, according to Abū Ḥanīfah, are polytheists)—and is this not a clear contradiction?

فَصَحَّ أَنَّ كُلَّ كُفْرٍ شِرْكٌ، وَكُلَّ شِرْكٍ كُفْرٌ، وَأَنَّهُمَا اسْمَانِ شَرْعِيَّانِ أَوْقَعَهُمَا اللَّهُ تَعَالَى عَلَى مَعْنًى وَاحِدٍ؟ ؟ وَأَمَّا حُجَّتُهُ بِأَنَّ الْمُشْرِكَ هُوَ مَنْ جَعَلَ لِلَّهِ شَرِيكًا فَقَطْ: فَهِيَ مُنْتَقِضَةٌ عَلَيْهِ مِنْ وَجْهَيْنِ -: أَحَدُهُمَا: أَنَّ النَّصَارَى يَجْعَلُونَ لِلَّهِ تَعَالَى شَرِيكًا يَخْلُقُ كَخَلْقِهِ، وَهُوَ يَقُولُ: إنَّهُمْ لَيْسُوا مُشْرِكِينَ وَهَذَا تَنَاقُضٌ ظَاهِرٌ؟ وَالثَّانِي: أَنَّ الْبَرَاهِمَةَ، وَالْقَائِلِينَ بِأَنَّ الْعَالَمَ لَمْ يَزَلْ، وَأَنَّ لَهُ خَالِقًا وَاحِدًا لَمْ يَزَلْ، وَالْقَائِلِينَ بِنُبُوَّةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَالْمُغِيرَةِ وَبُزَيْغٍ كُلُّهُمْ لَا يَجْعَلُونَ لِلَّهِ تَعَالَى شَرِيكًا وَهُمْ عِنْدَ أَبِي حَنِيفَةَ مُشْرِكُونَ، وَهُوَ تَنَاقُضٌ ظَاهِرٌ؟

L7800 A third perspective is that if the polytheist were none other than one to whom the linguistic term "polytheism" applies—specifically, one who attributes only a partner to Allah the Exalted—then disbelief would necessarily be restricted to those who reject Allah the Exalted and deny Him in totality, not those who acknowledge Him without repudiation. This would entail that disbelievers could only be the atheists/naturalists [al-dahriyyah] alone, and that Jews, Christians, Magians, and Brahmins would not be disbelievers.

وَوَجْهٌ ثَالِثٌ: وَهُوَ أَنَّهُ لَمْ يَكُنْ الْمُشْرِكُ إلَّا مَا وَقَعَ عَلَيْهِ اسْمُ التَّشْرِيكِ فِي اللُّغَةِ -: وَهُوَ مَنْ جَعَلَ لِلَّهِ تَعَالَى شَرِيكًا فَقَطْ -: لَوَجَبَ أَنْ لَا يَكُونَ الْكُفْرُ إلَّا مَنْ كَفَرَ بِاَللَّهِ تَعَالَى وَأَنْكَرَهُ جُمْلَةً، لَا مَنْ أَقَرَّ بِهِ وَلَمْ يَجْحَدْهُ، فَيَلْزَمُ مِنْ هَذَا أَنْ لَا يَكُونَ الْكُفَّارُ إلَّا الدَّهْرِيَّةُ فَقَطْ، وَأَنْ لَا يَكُونَ الْيَهُودُ، وَلَا النَّصَارَى، وَلَا الْمَجُوسُ، وَلَا الْبَرَاهِمَةُ.

L7801 Disbelievers: because they all affirm Allah, the Most High, and he does not assert this, nor does any Muslim exist on the face of the earth.

كُفَّارًا؛ لِأَنَّهُمْ كُلَّهُمْ مُقِرُّونَ بِاَللَّهِ تَعَالَى، وَهُوَ لَا يَقُولُ بِهَذَا، وَلَا مُسْلِمٌ عَلَى ظَهْرِ الْأَرْضِ.

أَوْ كَانَ يَجِبُ أَنْ يَكُونَ كُلُّ مَنْ غَطَّى شَيْئًا: كَافِرًا، فَإِنَّ الْكُفْرَ فِي اللُّغَةِ: التَّغْطِيَةُ، فَإِذَا كُلُّ هَذَا بَاطِلٌ فَقَدْ صَحَّ أَنَّهُمَا اسْمَانِ نَقَلَهُمَا اللَّهُ تَعَالَى عَنْ مَوْضُوعِهِمَا فِي اللُّغَةِ إلَى كُلِّ

[44]**Hadith references (L7795):** Sahih Muslim 89.

[45]**Qur'an references (L7795):** Qur'an 6:151 (Al-An'am); Qur'an 17:33 (Al-Isra); Qur'an 25:68 (Al-Furqan).

مَنْ أَنْكَرَ شَيْئًا مِنْ دِينِ اللَّهِ الْإِسْلَامِ يَكُونُ بِإِنْكَارِهِ مُعَانِدًا لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَعْدَ بُلُوغِ النِّذَارَةِ إِلَيْهِ، وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

Or it must be that everyone who covers something is a disbeliever, for "disbelief" in the linguistic sense is "covering." Since all of this is invalid, it has been established that these two terms are names Allah the Exalted transferred from their linguistic meaning to designate anyone who denies any aspect of Allah's religion, which is Islam, such that their denial becomes an act of defiance toward the Messenger of Allah (peace and blessings be upon him) after the warning has reached them. And success is by Allah the Exalted alone.

[مَسْأَلَةُ اللَّعِبُ وَالزَّفْنُ مُبَاحَانِ فِي الْمَسْجِدِ]

Issue: Play and dancing are both permissible in the mosque.

٥٠٠ - مَسْأَلَةٌ:

500 - Legal Issue:

وَاللَّعِبُ، وَالزَّفْنُ مُبَاحَانِ فِي الْمَسْجِدِ

Playing and celebratory dancing are permissible in the mosque.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا زُهَيْرُ بْنُ حَرْبٍ ثنا جَرِيرٌ هُوَ ابْنُ عَبْدِ الْحَمِيدِ - عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ «عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: جَاءَ حَبَشٌ يَزْفِنُونَ فِي الْمَسْجِدِ فِي يَوْمِ عِيدٍ فَدَعَانِي النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَوَضَعْتُ رَأْسِي عَلَى مَنْكِبِهِ، فَجَعَلْتُ أَنْظُرُ إِلَى لَعِبِهِمْ، حَتَّى كُنْتُ أَنَا الَّتِي انْصَرَفْتُ» .

Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to us: Zuhayr ibn Harb narrated to us: Jarir ibn Abd al-Hamid from Hisham ibn Urwah from his father from Aisha, the Mother of the Believers, who said: "Abyssinians came dancing in the mosque on the day of Eid. The Prophet (peace be upon him) called me, so I rested my head on his shoulder and watched their dance until I was the one to leave first."

[مَسْأَلَةُ إِنْشَادُ الضَّوَالِّ فِي الْمَسَاجِدِ]

An issue concerning the announcement of lost items and stray animals in mosques.

٥٠١ - مَسْأَلَةٌ:

501–Issue:

وَلَا يَجُوزُ إِنْشَادُ الضَّوَالِّ فِي الْمَسَاجِدِ: " فَمَنْ نَشَدَهَا فِيهِ قِيلَ لَهُ: لَا وَجَدْت: لَا رَدَّهَا اللَّهُ عَلَيْك " -: حَدَّثَنَا حُمَامٌ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا إِسْمَاعِيلُ بْنُ إِسْحَاقَ الْقَاضِي ثنا الْحِجِّيُّ ثنا عَبْدُ الْعَزِيزِ هُوَ الدَّرَاوَرْدِيُّ - حَدَّثَنِي يَزِيدُ بْنُ

It is not permissible to proclaim lost items in mosques: "Whoever announces them therein, say to him: 'May you never find it—may Allah not restore it to you.'" Narrated by Humam: He narrated to us Abbas ibn Asbagh: He narrated to us Muhammad ibn Abd al-Malik ibn Ayman: He narrated to us Isma'il ibn Ishaq al-Qadi: He narrated to us al-Hijji: He narrated to us

Abd al-Aziz—he is al-Darawardi—; narrated to me by Yazid ibn Khusayfah from Muhammad ibn Abd al-Rahman ibn Thawban from Abu Hurayrah, who said: The Messenger of Allah—peace and blessings be upon him—said: "When you see a man proclaiming his lost item—meaning in the mosque—say: 'May Allah not restore it to you.'"

L7810–7811 And it has also been narrated to us: "He did not find."

A Question Regarding Urination in the Mosque

L7812

L7813 502 – Issue: It is impermissible to urinate in the mosque. If someone urinates in it, they must pour a bucketful of water over the affected area. It is also impermissible to spit. If someone spits in it, they must cover their spittle.

L7814 It is not permissible to build a mosque with gold or silver, except specifically the Sacred Mosque. ʿAbdullāh ibn Rabīʿ narrated from Muḥammad ibn Muʿāwiyah, from Aḥmad ibn Shuʿayb, from Qutaybah ibn Saʿīd, from Abū ʿAwānah, from Qatādah, from Anas, who said: The Messenger of Allah—peace be upon him—said: "Phlegm in the mosque is a misdeed, and its expiation is to bury it."

L7815 Is it reported that such a statement is attributed to Abu Ubaydah ibn al-Jarrah and Muʿawiyah? From ʿAbd al-Rahman ibn ʿAbd Allah, from Ibrahim ibn Ahmad, from al-Farbari, from al-Bukhari, from Abu al-Yaman, from Shuʿayb, from al-Zuhri, who informed me that ʿUbayd Allah ibn ʿAbd Allah ibn ʿUtbah reported: Abu Hurayrah said, "A Bedouin stood and urinated in the mosque, so the people moved toward him. The Prophet—peace and blessings of Allah be upon him—said to them: 'Leave him, and pour a bucket of water over his urine, or a large container of water. You were sent to ease, not to burden.'"

L7816–7818 Ali said: "The Prophet's command (peace and blessings be upon him) to clean the mosques and perfume them, as we previously mentioned, necessitates all that is encompassed by the terms 'cleaning' and 'perfuming.' Cleaning and

خُصَيْفَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إِذَا رَأَيْتُمْ الرَّجُلَ يَنْشُدُ ضَالَّتَهُ - يَعْنِي فِي الْمَسْجِدِ - فَقُولُوا: لَا رَدَّ اللَّهُ عَلَيْكَ.» .

وَقَدْ رُوِّينَا أَيْضًا " لَا وَجَدْت ".

[مَسْأَلَةُ الْبَوْلُ فِي الْمَسْجِدِ]

٥٠٢ - مَسْأَلَةٌ: وَلَا يَجُوزُ الْبَوْلُ فِي الْمَسْجِدِ فَمَنْ بَالَ فِيهِ صُبَّ عَلَى بَوْلِهِ ذَنُوبًا مِنْ مَاءٍ، وَلَا يَجُوزُ الْبُصَاقُ، فَمَنْ بَصَقَ فِيهِ فَلْيَدْفِنْ بَصْقَتَهُ.

وَلَا يَحِلُّ أَنْ يُبْنَى مَسْجِدٌ بِذَهَبٍ، وَلَا فِضَّةٍ، إلَّا الْمَسْجِدَ الْحَرَامَ خَاصَّةً؟ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ثنا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «الْبُزَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ وَكَفَّارَتُهَا دَفْنُهَا» .

وَرُوِّينَا الْقَوْلَ بِذَلِكَ عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ وَمُعَاوِيَةَ؟ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا أَبُو الْيَمَانِ أَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: «قَامَ أَعْرَابِيٌّ فَبَالَ فِي الْمَسْجِدِ، فَتَنَاوَلَهُ النَّاسُ فَقَالَ لَهُمْ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - دَعُوهُ وَأَهْرِيقُوا عَلَى بَوْلِهِ سَجْلًا مِنْ مَاءٍ، أَوْ ذَنُوبًا مِنْ مَاءٍ، فَإِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ»

perfuming require the removal of every religiously impure substance, every physical impurity, and every filth. It is therefore absolutely necessary to eliminate the actual urine and other such contaminants."

Abdullah ibn Rabīʿ narrated to us; Umar ibn Abd al-Malik narrated to us; Muhammad ibn Bakr narrated to us; Sulayman ibn al-Ashath narrated to us; Muhammad ibn al-Sabah ibn Sufyan narrated to us; Sufyan ibn Uyaynah narrated to us; from Sufyan al-Thawri; from Abu [...]. Narrated by Fazarah from Yazīd ibn Al-Aṣamm, from Ibn ʿAbbās, who said: The Messenger of Allah (peace and blessings be upon him) stated, "I have not commanded the elaborate raising of mosques." Ibn ʿAbbās remarked: "You will certainly adorn them with ornamentation, just as the Jews and Christians adorned theirs."

L7819 Abd al-Rahman ibn Abd Allah narrated to us: Ibrahim ibn Ahmad narrated to us: al-Firabrī narrated to us: al-Bukhari narrated to us: Amr ibn al-Abbas narrated to us: Abd al-Rahman—who is Ibn Mahdi—narrated to us: Sufyan al-Thawri narrated from Wasil from Abu Wa'il, who said: I sat with Shaybah—meaning Ibn Uthman ibn Abi Talhah al-Hajabi—who said: Umar sat with me in this council of yours and said, "I resolved not to leave any gold or silver in it except that I would distribute it among the Muslims." I said, "You will not do that." He asked, "Why?" I replied, "Your two predecessors in leadership did not do it." He said, "They are the two men to be followed."

L7820 It has been narrated from Abu al-Darda: "If you adorn your Qurans and embellish your mosques, then will destruction not befall you?" And from Ali ibn Abi Talib that he said: "When people decorate their mosques, their deeds become corrupted." He would pass by a plastered mosque belonging to Taym and say: "This is the place of worship of Taym." And from Umar ibn al-Khattab that he said to someone who intended to build a mosque: "Do not paint it red nor yellow."

L7821 **The issue of constructing a mosque upon a privately owned house that is not part of the mosque.**

قَالَ عَلِيٌّ: «أَمْرُ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِتَنْظِيفِ الْمَسَاجِدِ وَتَطْيِيبِهَا» كَمَا أَوْرَدْنَا قَبْلُ يَقْتَضِي كُلَّ مَا وَقَعَ عَلَيْهِ اسْمُ تَنْظِيفٍ وَتَطْيِيبٍ، وَالتَّنْظِيفُ وَالتَّطْيِيبُ: يُوجِبَانِ إبْعَادَ كُلِّ مُحَرَّمٍ، وَكُلِّ قَذَرٍ، وَكُلِّ قُمَامَةٍ، فَلَا بُدَّ مِنْ إذْهَابِ عَيْنِ الْبَوْلِ وَغَيْرِهِ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا سُلَيْمَانُ بْنُ الْأَشْعَثِ ثنا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ أَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي فَزَارَةَ عَنْ يَزِيدَ بْنِ الْأَصَمِّ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ» قَالَ ابْنُ عَبَّاسٍ: لَتُزَخْرِفُنَّهَا كَمَا زَخْرَفَتْ الْيَهُودُ وَالنَّصَارَى.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا عَمْرُو بْنُ الْعَبَّاسِ ثنا عَبْدُ الرَّحْمَنِ هُوَ ابْنُ مَهْدِيٍّ - ثنا سُفْيَانُ الثَّوْرِيُّ عَنْ وَاصِلٍ عَنْ أَبِي وَائِلٍ قَالَ: جَلَسْت إلَى شَيْبَةَ يَعْنِي ابْنَ عُثْمَانَ بْنَ أَبِي طَلْحَةَ الْحَجَبِيِّ - قَالَ: جَلَسَ إلَيَّ عُمَرُ فِي مَجْلِسِك هَذَا فَقَالَ: هَمَمْت أَنْ لَا أَدَعَ فِيهَا صَفْرَاءَ وَلَا بَيْضَاءَ إلَّا قَسَمْتهَا بَيْنَ الْمُسْلِمِينَ، قُلْت: مَا أَنْتَ بِفَاعِلٍ، قَالَ: لِمَ؟ قُلْت: لَمْ يَفْعَلْهُ صَاحِبَاك، قَالَ: هُمَا الْمَرْءَانِ يُقْتَدَى بِهِمَا ".

وَرُوِّينَا عَنْ أَبِي الدَّرْدَاءِ: إذَا حَلَّيْتُمْ مَصَاحِفَكُمْ، وَزَخْرَفْتُمْ مَسَاجِدَكُمْ: فَالدَّمَارُ عَلَيْكُمْ؟ وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّهُ قَالَ: إنَّ الْقَوْمَ إذَا زَيَّنُوا مَسَاجِدَهُمْ: فَسَدَتْ أَعْمَالُهُمْ، وَأَنَّهُ كَانَ يَمُرُّ عَلَى مَسْجِدٍ لِلتَّيْمِ مَشُوفٍ فَكَانَ يَقُولُ: هَذِهِ بِيعَةُ التَّيْمِ وَعَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ لِمَنْ أَرَادَ أَنْ يَبْنِيَ مَسْجِدًا: لَا تُحَمِّرْ، وَلَا تُصَفِّرْ؟

[مَسْأَلَةُ بِنَاءُ مَسْجِدٍ عَلَيْهِ بَيْتٌ مُتَمَلَّكٌ لَيْسَ مِنْ الْمَسْجِدِ]

L7822 Issue 503: It is impermissible to build a mosque above an owned house that is not part of the mosque, nor to build a mosque beneath an owned house that is separate from it. Whoever does this, none of it becomes a mosque, and it remains the property of its builder as it was [before]. The evidence for this is that air cannot be owned, as it cannot be confined or fixed in place. Allah the Exalted said: "And [know] that the mosques belong to Allah" (Al-Jinn 18). Thus, a mosque cannot exist unless it is free from the ownership of anyone except Allah the Exalted, who has no partner.[46]

٥٠٣ - مَسْأَلَةٌ: وَلَا يَحِلُّ بِنَاءُ مَسْجِدٍ عَلَيْهِ بَيْتٌ مُتَمَلَّكٌ لَيْسَ مِنْ الْمَسْجِدِ، وَلَا بِنَاءُ مَسْجِدٍ تَحْتَهُ بَيْتٌ مُتَمَلَّكٌ لَيْسَ مِنْهُ، فَمَنْ فَعَلَ ذَلِكَ فَلَيْسَ شَيْءٌ مِنْ ذَلِكَ مَسْجِدًا، وَهُوَ بَاقٍ عَلَى مِلْكِ بَانِيهِ كَمَا كَانَ؟ بُرْهَانُ ذَلِكَ -: أَنَّ الْهَوَاءَ لَا يُتَمَلَّكُ، لِأَنَّهُ لَا يُضْبَطُ وَلَا يَسْتَقِرُّ؟ وَقَالَ تَعَالَى: {وَأَنَّ الْمَسَاجِدَ لِلَّهِ} [الجن: ١٨] فَلَا يَكُونُ مَسْجِدًا إلَّا خَارِجًا عَنْ مِلْكِ كُلِّ أَحَدٍ دُونَ اللَّهِ تَعَالَى لَا شَرِيكَ لَهُ

L7823 Therefore, since this is the case, every house owned by a person grants him the right to elevate it as he wishes. He cannot be compelled to remove the air above his property from his ownership, and the rightful judgment pertaining to it belongs solely to him—not to any person nor anyone else.

فَإِذْ ذَلِكَ كَذَلِكَ فَكُلُّ بَيْتٍ مُتَمَلَّكٍ لِإِنْسَانٍ فَلَهُ أَنْ يُعَلِّيَهُ مَا شَاءَ، وَلَا يَقْدِرُ عَلَى إخْرَاجِ الْهَوَاءِ الَّذِي عَلَيْهِ عَنْ مِلْكِهِ، وَحُكْمُهُ الْوَاجِبُ لَهُ، لَا إلَى إنْسَانٍ وَلَا غَيْرِهِ.

L7824–7826 Similarly, if a mosque is built on land and the air/space is stipulated for his use to do therein as he wishes, then it is not... He cannot dispose of it from his ownership except by a void condition.

وَكَذَلِكَ إذَا بَنَى عَلَى الْأَرْضِ مَسْجِدًا وَشَرَطَ الْهَوَاءَ لَهُ يَعْمَلُ فِيهِ مَا شَاءَ: فَلَمْ يُخْرِجْهُ عَنْ مِلْكِهِ إلَّا بِشَرْطٍ فَاسِدٍ.

L7827 The Messenger of Allah (peace be upon him) said: "Every condition that is not in the Book of Allah is void."[47]

وَقَدْ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «كُلُّ شَرْطٍ لَيْسَ فِي كِتَابِ اللَّهِ فَهُوَ بَاطِلٌ» .

L7828 Moreover, if someone constructs a mosque on land while retaining the airspace for himself - if the roof belongs to him, then such a mosque has no roof, for a building cannot fundamentally exist without a roof by definition.

وَأَيْضًا: فَإِذَا عَمِلَ مَسْجِدًا عَلَى الْأَرْضِ وَأَبْقَى الْهَوَاءَ لِنَفْسِهِ: فَإِنْ كَانَ السَّقْفُ لَهُ؟ فَهَذَا مَسْجِدٌ لَا سَقْفَ لَهُ، وَلَا يَكُونُ بِنَاءٌ بِلَا سَقْفٍ أَصْلًا.

L7829 If the roof belongs to the mosque, it is not permissible for him to dispose of it by building upon it.

وَإِنْ كَانَ السَّقْفُ لِلْمَسْجِدِ؟ فَلَا يَحِلُّ لَهُ التَّصَرُّفُ عَلَيْهِ بِالْبِنَاءِ.

L7830 If the mosque is on an upper floor and its ceiling belongs to the mosque, then this is a mosque without land, and this is invalid.

وَإِنْ كَانَ الْمَسْجِدُ فِي الْعُلْوِ وَالسَّقْفُ لِلْمَسْجِدِ: - فَهَذَا مَسْجِدٌ لَا أَرْضَ لَهُ، وَهَذَا بَاطِلٌ.

L7831 If the property belongs to the mosque, he has no right to it, for he has merely kept for himself a house without a roof, and this is absurd. Additionally, if

[46] **Qur'an references (L7822):** Qur'an 72:18 (Al-Jinn).
[47] **Hadith references (L7827):** Sunan Ibn Majah 2521.

the mosque is on a lower level, it is impermissible for him to build anything atop its walls, and stipulating such a condition is invalid, as it is a condition not found in the Book of Allah.

If the mosque is elevated, he has the right to demolish its walls whenever he wishes, for this entails the demolition of the mosque and its cessation. It is impermissible to prevent him from doing so, as that constitutes preventing him from disposing of his property, and such prevention is unlawful.

An Issue Regarding Selling in the Mosques

504 – Issue: Selling is permissible in mosques. Allah, the Most High, said: “And Allah has permitted selling” [Quran 2:275]. No prohibition against this has been reported except through the chain of ʿAmr ibn Shuʿayb, from his father, from his grandfather – and this narration is found in the latter’s scroll.[48]

Issue Concerning the Middle Prayer

505 - Issue: What is the middle prayer? The middle prayer is the Asr prayer. People have differed regarding that matter - it has been authentically reported from Zayd ibn Thabit and Usamah ibn Zayd that it is the Zuhr prayer.

And it has also been narrated from Abū Saʿīd al-Khudrī.

It has also been narrated from Aisha, the Mother of the Believers, Abu Hurairah, and Ibn Umar, with differences in their narrations. It has also been narrated from a number of the Prophet’s Companions, peace and blessings be upon him.

From Abu Musa Al-Ash’ari: that it [the prayer time] is Fajr.

[48] **Qur’an references (L7834):** Qur’an 2:275 (Al-Baqarah).

فَإِنْ كَانَ لِلْمَسْجِدِ فَلَا حَقَّ لَهُ فِيهِ، فَإِنَّمَا أَبْقَى لِنَفْسِهِ بَيْتًا بِلَا سَقْفٍ، وَهَذَا مُحَالٌ؟ ؟ وَأَيْضًا: فَإِنْ كَانَ الْمَسْجِدُ سُفْلًا؟ فَلَا يَحِلُّ لَهُ أَنْ يَبْنِيَ عَلَى رُءُوسِ حِيطَانِهِ شَيْئًا، وَاشْتِرَاطُ ذَلِكَ بَاطِلٌ؛ لِأَنَّهُ شَرْطٌ لَيْسَ فِي كِتَابِ اللَّهِ.

وَإِنْ كَانَ الْمَسْجِدُ عُلْوًا، فَلَهُ هَدْمُ حِيطَانِهِ مَتَى شَاءَ، وَفِي ذَلِكَ هَدْمُ الْمَسْجِدِ وَانْكِفَاؤُهُ وَلَا يَحِلُّ مَنْعُهُ مِنْ ذَلِكَ؛ لِأَنَّهُ مَنْعٌ لَهُ مِنْ التَّصَرُّفِ فِي مَالِهِ، وَهَذَا لَا يَحِلُّ.

[مَسْأَلَةُ الْبَيْعُ فِي الْمَسَاجِدِ]

٥٠٤ - مَسْأَلَةٌ: وَالْبَيْعُ جَائِزٌ فِي الْمَسَاجِدِ قَالَ اللَّهُ تَعَالَى: {وَأَحَلَّ اللَّهُ الْبَيْعَ} [البقرة: ٢٧٥] وَلَمْ يَأْتِ نَهْيٌ عَنْ ذَلِكَ إلَّا مِنْ طَرِيقِ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ، وَهِيَ صَحِيفَتُهُ.

[مَسْأَلَةُ الصَّلَاةُ الْوُسْطَى]

٥٠٥ - مَسْأَلَةٌ: الصَّلَاةُ الْوُسْطَى؟ وَالصَّلَاةُ الْوُسْطَى: هِيَ الْعَصْرُ، وَاخْتَلَفَ النَّاسُ فِي ذَلِكَ -: فَصَحَّ عَنْ زَيْدِ بْنِ ثَابِتٍ، وَأُسَامَةَ بْنِ زَيْدٍ: أَنَّهَا الظُّهْرُ.

وَرُوِيَ أَيْضًا عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ

وَرُوِيَ أَيْضًا عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، وَأَبِي هُرَيْرَةَ، وَابْنِ عُمَرَ بِاخْتِلَافٍ عَنْهُمْ؟ وَرُوِيَ أَيْضًا عَنْ جُمْلَةٍ مِنْ أَصْحَابِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ: أَنَّهَا الصُّبْحُ.

وَعَنْ ابْنِ عَبَّاسٍ، وَابْنِ عُمَرَ بِاخْتِلَافٍ عَنْهُمَا.

And from Ibn Abbas and Ibn Umar with a difference from them both.

وَعَنْ عَلِيٍّ وَلَمْ يَصِحَّ عَنْهُ؟

And from ʿAlī—but was it not authenticated from him?

وَهُوَ قَوْلُ: طَاوُسٍ، وَعَطَاءٍ وَمُجَاهِدٍ، وَعِكْرِمَةَ، وَهُوَ قَوْلُ مَالِكٍ.

And it is the opinion of Ṭāwus, ʿAṭāʾ, Mujāhid, and ʿIkrimah, and also of Mālik.

وَعَنْ بَعْضِ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - أَنَّهَا الْمَغْرِبُ.

It is narrated from some of the Companions—may Allah be pleased with them—that it is the Maghrib.

وَرُوِّينَاهُ مِنْ طَرِيقِ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ.

We have narrated it via the chain (ṭarīq) of Qatadah, from Saʿīd ibn al-Musayyib.

وَقَدْ ذَكَرَ بَعْضُ الْعُلَمَاءِ أَنَّهُ قَالَ: هِيَ الْعَتَمَةُ؟ وَذَهَبَ الْجُمْهُورُ إِلَى أَنَّهَا الْعَصْرُ؟ وَاحْتَجَّ مَنْ ذَهَبَ إِلَى أَنَّهَا الظُّهْرُ -: بِمَا رُوِّينَاهُ عَنْ زَيْدِ بْنِ ثَابِتٍ بِإِسْنَادٍ صَحِيحٍ قَالَ: «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ، وَالنَّاسُ فِي قَائِلَتِهِمْ وَأَسْوَاقِهِمْ، وَلَمْ يَكُنْ يُصَلِّي وَرَاءَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَّا الصَّفُّ وَالصَّفَّانِ، فَأَنْزَلَ اللَّهُ تَعَالَى: {حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاةِ الْوُسْطَى} [البقرة: ٢٣٨] فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: لَيَنْتَهِيَنَّ أَقْوَامٌ أَوْ لَأُحَرِّقَنَّ بُيُوتَهُمْ» ؟ قَالَ زَيْدُ بْنُ ثَابِتٍ: قَبْلَهَا: صَلَاتَانِ وَبَعْدَهَا: صَلَاتَانِ.

Some scholars mentioned that it is the ʻAtamah (night prayer). The majority held the view that it is the ʻAsr (afternoon prayer). Those who maintained it to be Dhuhr (noon prayer) cited as evidence what we have narrated from Zayd ibn Thabit with an authentic chain of transmission, where he said: "The Messenger of Allah (peace and blessings be upon him) used to pray Dhuhr during the intense heat, while people were in their midday rest and in the markets. None prayed behind the Messenger of Allah (peace and blessings be upon him) except one or two rows. Then Allah the Exalted revealed: {Guard strictly the prayers, and the middle prayer} [Al-Baqarah 2:238]. Thereupon, the Messenger of Allah (peace and blessings be upon him) said: 'Let people stop, or I will burn their houses!'" Zayd ibn Thabit added: "Two prayers precede it, and two follow it."[49]

قَالَ عَلِيٌّ: لَيْسَ فِي هَذَا بَيَانٌ جَلِيٌّ بِأَنَّهَا الظُّهْرُ؟ وَاحْتَجَّ مَنْ ذَهَبَ إِلَى أَنَّهَا الْمَغْرِبُ بِأَنَّ أَوَّلَ الصَّلَوَاتِ فُرِضَتْ الظُّهْرُ، فَهِيَ الْأُولَى، وَبِذَلِكَ سُمِّيَتْ الْأُولَى، وَبَعْدَهَا الْعَصْرُ، صَلَاتَانِ لِلنَّهَارِ، فَالْمَغْرِبُ هِيَ الْوُسْطَى، وَبِأَنَّ بَعْضَ الْفُقَهَاءِ لَمْ يَجْعَلْ لَهَا إِلَّا وَقْتًا وَاحِدًا؟

Ali said: Is there not in this a clear indication that it refers to the Zuhr prayer? Those who held the view that it refers to Maghrib argued that the first prayer ordained was Zuhr, hence its name "the First." After it comes Asr—these two being the daytime prayers—so Maghrib is the middle prayer. They also argued that some jurists assigned it only a single time.

قَالَ عَلِيٌّ: وَلَيْسَ فِي هَذَا حُجَّةٌ لِأَنَّهُمْ أَبَدًا خَمْسٌ مِنْ أَيِّ وَجْهٍ عَدَدْتَهُمْ، فَالثَّالِثَةُ هِيَ الْوُسْطَى، وَ

Ali said: There is no valid argument in this, for they are perpetually five in number from whichever angle you count. The third is the middle prayer, and

[49] **Qur'an references (L7846):** Qur'an 2:238 (Al-Baqarah).

whoever assigns it a single time has erred, since the authentic text confirms it has two prayer times like all other prayers. We do not recognize any credible argument from those who claim it refers to "the late night prayer (*Isha*)" that we should give weight to. Those who argued it refers to the dawn prayer cited: "It is prayed during night's darkness intermingled with day's brightness." Ali said: This holds no merit, for the *Maghrib* prayer shares this characteristic. The mere existence of this shared quality does not indicate that either of them is the middle prayer.

قَالَ عَلِيٌّ: وَهَذَا لَا حُجَّةَ فِيهِ، لِأَنَّهَا خَمْسٌ أَبَدًا بِالْعَدَدِ مِنْ حَيْثُ شِئْت، فَالثَّالِثَةُ الْوُسْطَى، وَمَنْ جَعَلَ لَهَا وَقْتًا وَاحِدًا فَقَدْ أَخْطَأَ، إذْ قَدْ صَحَّ النَّصُّ بِأَنَّ لَهَا وَقْتَيْنِ كَسَائِرِ الصَّلَوَاتِ؟ وَمَا نَعْلَمُ لِمَنْ ذَهَبَ إلَى أَنَّهَا: " الْعَتَمَةُ " حُجَّةً نَشْتَغِلُ بِهَا؟ وَاحْتَجَّ مَنْ قَالَ: إنَّهَا الصُّبْحُ بِأَنْ قَالَ: إنَّهَا تُصَلَّى فِي سَوَادٍ مِنْ اللَّيْلِ وَبَيَاضٍ مِنْ النَّهَارِ قَالَ عَلِيٌّ: وَهَذَا لَا شَيْءَ، لِأَنَّ الْمَغْرِبَ تُشَارِكُهَا فِي هَذِهِ الصِّفَةِ، وَلَيْسَ فِي كَوْنِهَا كَذَلِكَ بَيَانٌ بِأَنَّ إحْدَاهُمَا الصَّلَاةُ الْوُسْطَى.

L7849–7850 They said: It has been authentically reported from the Messenger of Allah—may Allah's peace and blessings be upon him—that he said: "Whoever prays the dawn prayer in congregation, it is as if he stood in prayer the entire night; and whoever prays the Isha prayer in congregation, it is as if he stood in prayer half the night."

وَقَالُوا: قَدْ صَحَّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ: «مَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ لَيْلَةً، وَمَنْ صَلَّى الْعِشَاءَ الْآخِرَةَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ لَيْلَةٍ»

L7851 Ali said: There is no preference in this for it over the noon prayer (Dhuhr), nor over the afternoon prayer (Asr), nor over the sunset prayer (Maghrib). Rather, it only indicates preference over the late evening prayer (Isha). This does not clarify that it is the middle prayer.

قَالَ عَلِيٌّ: لَيْسَ فِي هَذَا تَفْضِيلٌ لَهَا عَلَى الظُّهْرِ، وَلَا عَلَى الْعَصْرِ، وَلَا عَلَى الْمَغْرِبِ، وَإِنَّمَا فِيهِ تَفْضِيلُهَا عَلَى الْعَتَمَةِ فَقَطْ، وَلَيْسَ فِي هَذَا بَيَانٌ: أَنَّهَا الصَّلَاةُ الْوُسْطَى.

L7852 It has been authentically reported from the Prophet—may Allah's peace and blessings be upon him—: "Whoever misses the Asr Prayer, it is as though he has been robbed of his family and wealth."

وَقَدْ صَحَّ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «مَنْ فَاتَهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ»

L7853 They mentioned the saying of the Messenger of Allah—may Allah's peace and blessings be upon him—"Angels take turns among you by night and angels by day. They gather during the Fajr Prayer and the Asr Prayer."

وَذَكَرُوا قَوْلَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «يَتَعَاقَبُ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، يَجْتَمِعُونَ فِي صَلَاةِ الصُّبْحِ وَصَلَاةِ الْعَصْرِ»

L7854 Ali said: The Asr prayer has shared with it in this, and there is no explicit indication in this that one of the two is the middle prayer.

قَالَ عَلِيٌّ: قَدْ شَارَكَهَا فِي هَذَا صَلَاةُ الْعَصْرِ، وَلَيْسَ فِي هَذَا بَيَانٌ بِأَنَّ إحْدَاهُمَا هِيَ الصَّلَاةُ الْوُسْطَى.

L7855 The same applies to the Prophet's statement—peace be upon him—"If you

can avoid being prevented from observing the prayer before sunrise and the prayer before sunset, then do so."

وَكَذَلِكَ الْقَوْلُ فِي قَوْلِهِ - عَلَيْهِ السَّلَامُ -: «إِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلَاةٍ قَبْلَ غُرُوبِهَا فَافْعَلُوا» .

L7856 "Whoever prays the two prayers during the cool times—Fajr and Asr—will enter Paradise without fail."

«وَمَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ» وَلَا فَرْقَ.

L7857–7858 They mentioned the words of Allah, the Most High: {And the dawn prayer. Indeed, the dawn prayer is witnessed} [Al-Isra: 78]. This contains no clarification that the prayer is the middle one, for He, the Most High, commanded in this verse prayers other than the dawn prayer, just as He commanded the dawn prayer itself. He, the Most High, said: {Establish prayer from the sun's decline until night's darkness and the dawn prayer. Indeed, the dawn prayer is witnessed} [Al-Isra: 78]. Thus, the command applies to all these prayers equally.[50]

وَذَكَرُوا قَوْلَ اللَّهِ تَعَالَى: {وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا} [الإسراء: ٧٨] وَهَذَا لَا بَيَانَ فِيهِ بِأَنَّهَا الْوُسْطَى، لِأَنَّهُ تَعَالَى أَمَرَ فِي هَذِهِ الْآيَةِ بِغَيْرِ الصُّبْحِ كَمَا أَمَرَ بِصَلَاةِ الصُّبْحِ قَالَ تَعَالَى: {أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا} [الإسراء: ٧٨] فَالْأَمْرُ بِجَمِيعِهَا سَوَاءٌ.

L7859 It has been authentically established that the angels rotate in shifts during the Fajr and ʿAṣr prayers. Thus, the recitation in the ʿAṣr prayer is witnessed by angels, just as in the Fajr prayer, and there is no difference between them in this regard.

وَقَدْ صَحَّ أَنَّ الْمَلَائِكَةَ تَتَعَاقَبُ فِي الصُّبْحِ وَالْعَصْرِ، فَقُرْآنُ الْعَصْرِ مَشْهُودٌ كَقُرْآنِ الْفَجْرِ وَلَا فَرْقَ.

L7860 There is no indication in the statement of the Exalted: *"And the recitation of Fajr—indeed, the Fajr recitation is witnessed"* [17:78] that the recitation in prayers other than Fajr is not witnessed. Allah is far above such a claim! Rather, all prayers are undoubtedly witnessed.[51]

وَلَيْسَ فِي قَوْلِهِ تَعَالَى: {وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا} [الإسراء: ٧٨] دَلِيلٌ أَنَّ قُرْآنَ غَيْرِ الْفَجْرِ مِنْ الصَّلَوَاتِ لَيْسَ مَشْهُودًا، حَاشَا لِلَّهِ مِنْ هَذَا بَلْ كُلُّهَا مَشْهُودٌ بِلَا شَكٍّ.

L7861 They argued that it is the most difficult of prayers for worshippers: in winter due to the cold, and in summer due to sleepiness and the shortness of nights.

وَاحْتَجُّوا بِأَنَّهَا أَصْعَبُ الصَّلَوَاتِ عَلَى الْمُصَلِّينَ، فِي الشِّتَاءِ: لِلْبَرْدِ، وَفِي الصَّيْفِ: لِلنَّوْمِ، وَقِصَرِ اللَّيَالِي.

L7862 Ali said: "There is absolutely no evidence in this to suggest it is the middle prayer. As for the Dhuhr prayer, the heat intensifies during it to the extent that it becomes the most difficult of prayers" - just as Zayd ibn Thabit had stated.

قَالَ عَلِيٌّ: وَهَذَا لَا دَلِيلَ فِيهِ أَصْلًا عَلَى أَنَّهَا الْوُسْطَى، وَالظُّهْرُ يَشْتَدُّ فِيهَا الْحَرُّ حَتَّى تَكُونَ أَصْعَبَ الصَّلَوَاتِ، كَمَا قَالَ زَيْدُ بْنُ ثَابِتٍ.

[50] **Qur'an references (L7858):** Qur'an 17:78 (Al-Isra).
[51] **Qur'an references (L7860):** Qur'an 17:78 (Al-Isra).

L7863 Ali said: This is all they have cited as evidence. There is no valid proof in any of it. Rather, these [claims] are false conjectures, for the Almighty has said: “They follow nothing but conjecture, and indeed conjecture cannot substitute for the truth in the slightest.” [An-Najm: 28][52]

L7864 And he (peace be upon him) said: “Beware of suspicion, for indeed suspicion is the falsest of speech.”

L7865 It is impermissible to inform about the intent of Allah, the Exalted, based on false conjecture; may Allah protect us from such a thing.

L7866 A group of people said: “Let us designate every prayer as the middle prayer.” Ali said: “This is impermissible, for Allah the Exalted has singled out this designation for one specific prayer. It is therefore unlawful to apply it to more than one prayer or to a prayer other than the one Allah the Exalted intended. Thus, whoever does this after conclusive evidence has been established against him will be attributing a falsehood to Allah the Exalted.”

L7867–7868 Ali said: Therefore, it became obligatory to seek the divine intent of Allah the Exalted concerning the middle prayer through the clarification of the Messenger of Allah (peace be upon him), not through others.

L7869 Allah, the Exalted, said: “So that you may clarify to the people what has been sent down to them” [Surah An-Nahl (16:44)][53]

L7870 So we looked into that—and found what was narrated to us by Abd al-Rahman ibn Abd Allah; he narrated to us Ibrahim ibn Ahmad; he narrated to us Al-Farbari; he narrated to us Al-Bukhari; he narrated to us Abdullah ibn Muhammad (he is Al-Musnadi); he narrated to us Abd al-Rahman; he narrated to us Yahya ibn Sa’id (he is Al-Qattan).

L7871 Al-Musnadi said: Yazid narrated to us, then Yazid and Yahya jointly narrated, saying: from Hisham, the son of Hassan, from Muḥammad ibn Sīrīn, from ʿUbaydah al-Salmānī, from ʿAlī, who said: “The Messenger of Allah (peace be upon him) said on the Day of the Trench: ’They distracted us from the

قَالَ عَلِيٌّ: هَذَا كُلُّ مَا احْتَجُّوا بِهِ، لَيْسَ فِي شَيْءٍ مِنْهُ حُجَّةٌ، وَإِنَّمَا هِيَ ظُنُونٌ كَاذِبَةٌ، وَقَدْ قَالَ تَعَالَى: {إِنْ يَتَّبِعُونَ إِلا الظَّنَّ وَإِنَّ الظَّنَّ لا يُغْنِي مِنَ الْحَقِّ شَيْئًا} [النجم: ٢٨]

وَقَالَ - عَلَيْهِ السَّلَامُ -: «إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ»

وَلَا يَحِلُّ الْإِخْبَارُ عَنْ مُرَادِ اللَّهِ تَعَالَى بِالظَّنِّ الْكَاذِبِ، مَعَاذَ اللَّهِ مِنْ ذَلِكَ.

وَقَدْ قَالَ قَوْمٌ: نَجْعَلُ كُلَّ صَلَاةٍ هِيَ الْوُسْطَى قَالَ عَلِيٌّ: وَهَذَا لَا يَجُوزُ، لِأَنَّ اللَّهَ تَعَالَى خَصَّ بِهَذِهِ الصِّفَةِ صَلَاةً وَاحِدَةً، فَلَا يَحِلُّ حَمْلُهَا عَلَى أَكْثَرَ مِنْ وَاحِدَةٍ، وَلَا عَلَى غَيْرِ الَّتِي أَرَادَ اللَّهُ تَعَالَى بِهَا، فَيَكُونُ مَنْ فَعَلَ ذَلِكَ بَعْدَ قِيَامِ الْحُجَّةِ عَلَيْهِ كَاذِبًا عَلَى اللَّهِ تَعَالَى.

قَالَ عَلِيٌّ: فَوَجَبَ طَلَبُ مُرَادِ اللَّهِ تَعَالَى بِالصَّلَاةِ الْوُسْطَى مِنْ بَيَانِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا مِنْ غَيْرِهِ.

قَالَ تَعَالَى: {لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ} [النحل: ٤٤]

فَنَظَرْنَا فِي ذَلِكَ -: فَوَجَدْنَا مَا حَدَّثَنَاهُ عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ هُوَ الْمُسْنَدِيُّ وَعَبْدُ الرَّحْمَنِ ثنا يَحْيَى بْنُ سَعِيدٍ هُوَ الْقَطَّانُ.

وَقَالَ الْمُسْنَدِيُّ: ثنا يَزِيدُ، ثُمَّ اتَّفَقَ يَزِيدُ وَيَحْيَى قَالَا: أَنَا هِشَامُ هُوَ ابْنُ حَسَّانَ - عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ عَبِيدَةَ السَّلْمَانِيِّ عَنْ عَلِيٍّ قَالَ: «قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَوْمَ الْخَنْدَقِ: شَغَلُونَا عَنْ الصَّلَاةِ الْوُسْطَى حَتَّى غَابَتْ الشَّمْسُ، مَلَأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ - أَوْ أَجْوَافَهُمْ - نَارًا» .

[52] **Qur’an references (L7863):** Qur’an 53:28 (An-Najm).
[53] **Qur’an references (L7869):** Qur’an 16:44 (An-Nahl).

middle prayer until the sun had set. May Allah fill their graves and their homes (or their bellies) with fire.”’

L7872 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us; Abdul Wahhab ibn Isa narrated to us; Ahmad ibn Muhammad narrated to us; Ahmad ibn Ali narrated to us; Muslim ibn al-Hajjaj narrated to us; Muhammad ibn al-Muthanna narrated to us; Muhammad ibn Ja‘far and Ibn Abi Adi narrated to us. They both said: Shu‘bah narrated to us, saying: I heard Qatadah from Abu Hassan—he is Muslim al-Ajrad—from ʿAbīdah al-Salmānī from Ali, who said: “The Messenger of Allah (peace and blessings of Allah be upon him) said on the Day of the Trench: ’They distracted us from the Middle Prayer until the sun set. May Allah fill their homes and graves with fire.”’ This is the wording of Ibn Abi Adi. The wording of Muhammad ibn Ja‘far is: “their graves, their homes, or their bellies with fire.”

L7873–7875 Narrated to us Yahya ibn Abd al-Rahman ibn Mas’ud; Ahmad ibn Duhaym narrated to us; Ibrahim ibn Hammad narrated to us; Ismail ibn Ishaq narrated to us; Muhammad ibn Abi Bakr al-Muqaddami narrated to us; Yahya ibn Sa’id al-Qattan and Abd al-Rahman ibn Mahdi narrated to us from Sufyan al-Thawri, from Asim ibn Abi al-Najud, from Zirr ibn Hubaysh, who said: I said to ‘Ubaydah, “Ask ‘Ali about the middle prayer.” So he asked him, and he replied, “We used to consider it the Fajr Prayer until I heard the Messenger of Allah (peace and blessings of Allah be upon him) say on the Day of the Confederates: ‘They distracted us from the middle prayer, Asr. May Allah fill their hearts, bellies, or homes with fire.’”

L7876 Ali said: “And we have also transmitted it through the chain of Hammad ibn Zayd from ’Asim ibn Bahdala from Zirr from ’Ali ibn Abi Talib from the Prophet—peace and blessings of Allah be upon him. We have also transmitted it through the chain via Muslim from Abu Bakr ibn Abi Shaybah, Zuhayr ibn Harb, and Abu Kurayb, who said: Abu Mu’awiyah narrated to us from al-A’mash from Abu al-Duha from Shutayr ibn Shakl from ’Ali from the Prophet—peace and blessings of Allah be upon him. Shutayr is a trustworthy Tabi’i, and his father was one of the Companions. Shutayr heard this from ’Ali. We have also transmitted it through additional chains.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا مُحَمَّدُ بْنُ جَعْفَرٍ وَابْنُ أَبِي عَدِيٍّ قَالَا: ثنا شُعْبَةُ قَالَ: سَمِعْت قَتَادَةَ عَنْ أَبِي حَسَّانَ هُوَ مُسْلِمٌ الْأَجْرَدُ - عَنْ عَبِيدَةَ السَّلْمَانِيِّ عَنْ عَلِيٍّ قَالَ: «قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَوْمَ الْأَحْزَابِ: شَغَلُونَا عَنْ الصَّلَاةِ الْوُسْطَى حَتَّى آبَتْ الشَّمْسُ، مَلَأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا» هَذَا لَفْظُ ابْنُ أَبِي عَدِيٍّ، وَلَفْظُ مُحَمَّدِ بْنِ جَعْفَرٍ «قُبُورَهُمْ أَوْ بُيُوتَهُمْ أَوْ بُطُونَهُمْ نَارًا» .

حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَسْعُودٍ ثنا أَحْمَدُ بْنُ دُحَيْمٍ ثنا إبْرَاهِيمُ بْنُ حَمَّادٍ ثنا إسْمَاعِيلُ بْنُ إسْحَاقَ ثنا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ثنا سُفْيَانُ الثَّوْرِيُّ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ «زِرِّ بْنِ حُبَيْشٍ قَالَ: قُلْتُ لِعُبَيْدَةَ: سَلْ عَلِيًّا عَنْ الصَّلَاةِ الْوُسْطَى فَسَأَلَهُ، فَقَالَ: كُنَّا نَرَاهَا صَلَاةَ الْفَجْرِ، حَتَّى سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ يَوْمَ الْأَحْزَابِ: شَغَلُونَا عَنْ الصَّلَاةِ الْوُسْطَى صَلَاةِ الْعَصْرِ، مَلَأَ اللَّهُ قُلُوبَهُمْ وَأَجْوَافَهُمْ أَوْ بُيُوتَهُمْ نَارًا» .

قَالَ عَلِيٌّ: وَقَدْ رُوِّينَاهُ أَيْضًا مِنْ طَرِيقِ حَمَّادِ بْنِ زَيْدٍ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ عَنْ زِرٍّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -. وَرُوِّينَاهُ أَيْضًا مِنْ طَرِيقِ مُسْلِمٍ عَنْ أَبِي بَكْرِ بْنِ أَبِي شَيْبَةَ وَزُهَيْرِ بْنِ حَرْبٍ وَأَبِي كُرَيْبٍ قَالُوا: ثنا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي الضُّحَى عَنْ شُتَيْرِ بْنِ شَكَلٍ عَنْ عَلِيٍّ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -. وَشُتَيْرٌ تَابِعِيٌّ ثِقَةٌ، وَأَبُوهُ أَحَدُ الصَّحَابَةِ، وَقَدْ سَمِعَهُ شُتَيْرٌ مِنْ عَلِيٍّ. وَرُوِّينَاهُ أَيْضًا مِنْ طُرُقٍ.

فَهَذِهِ آثَارٌ مُتَظَاهِرَةٌ لَا يَسَعُ الْخُرُوجُ عَنْهَا، وَهُوَ قَوْلُ جَمَاعَةٍ مِنْ السَّلَفِ، كَمَا نَذْكُرُ بَعْدَ هَذَا إِنْ شَاءَ اللَّهُ تَعَالَى -: قَالَ عَلِيٌّ: فَتَعَلَّلَ بَعْضُ الْمُخَالِفِينَ بِأَنْ ذَكَرُوا مَا رُوِّينَاهُ مِنْ طَرِيقِ ابْنِ جُرَيْجٍ عَنْ نَافِعٍ: أَنَّ حَفْصَةَ أُمَّ الْمُؤْمِنِينَ كَتَبَتْ بِخَطِّ يَدِهَا فِي مُصْحَفِهَا حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَصَلَاةِ الْعَصْرِ - وَقُومُوا لِلَّهِ قَانِتِينَ

L7877 These are conspicuous narrations from which there is no room to depart, and this is the opinion of a group of the *Salaf*, as we will mention later, if Allah the Exalted wills. ʻAli said: Some opponents sought pretext by citing what we have narrated through the chain of Ibn Jurayj from Nāfiʻ: that Ḥafṣa, the Mother of the Believers, wrote in her own handwriting in her copy of the Qur'an: "Preserve the prayers, the middle prayer, and the ʻAṣr prayer, and stand devoutly before Allah."

وَبِمَا رُوِّينَاهُ عَنْ عَبْدِ الرَّزَّاقِ عَنْ دَاوُد بْنِ قَيْسٍ عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ: أَنَّ أُمَّ سَلَمَةَ أُمَّ الْمُؤْمِنِينَ أَمَرَتْهُ أَنْ يَنْسَخَ لَهَا مُصْحَفًا، وَأَمَرَتْهُ أَنْ يَكْتُبَ فِيهِ إذَا بَلَغَ إلَى هَذَا الْمَكَانِ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَصَلَاةِ الْعَصْرِ وَقُومُوا لِلَّهِ قَانِتِينَ.

L7878 And by what we have narrated from Abd al-Razzaq from Dawud ibn Qays from Abdullah ibn Rafi': that Umm Salamah, the Mother of the Believers, commanded him to copy a Mushaf for her, and she ordered him to write in it when he reached this place: "Guard strictly the prayers, the middle prayer, and the Asr prayer, and stand before Allah in devout obedience."

وَعَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي يُونُسَ مَوْلَى عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا أَمْلَتْ عَلَيْهِ فِي مُصْحَفٍ كَتَبَهُ لَهَا: حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَصَلَاةِ الْعَصْرِ - وَقُومُوا لِلَّهِ قَانِتِينَ وَقَالَتْ: " سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ".

L7879–7881 From Malik, from Zayd ibn Aslam, from al-Qaʿqāʿ ibn Ḥakīm, from Abū Yūnus - the freed slave of ʿĀ'ishah, the Mother of the Believers - that she dictated to him in a Muṣḥaf which he transcribed for her: "Guard the prayers, and the middle prayer, and the ʿAṣr prayer; and stand before Allah in devout obedience." And she said: "I heard it from the Messenger of Allah—peace be upon him."

وَعَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ: «كَانَ فِي مُصْحَفِ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ: حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى - وَصَلَاةِ الْعَصْرِ - وَقُومُوا لِلَّهِ قَانِتِينَ» .

L7882 From Hammad ibn Salamah from Hisham ibn Urwah from his father: "In the muṣḥaf of Aisha, the Mother of the Believers, it was written: 'Guard the prayers and the middle prayer (and the Asr prayer) and stand before Allah in humble obedience.'"[54]

وَعَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ عَنْ هُبَيْرَةَ بْنِ يَرِيمَ سَمِعْت ابْنَ عَبَّاسٍ يَقُولُ: " حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَصَلَاةِ الْعَصْرِ "

L7883 And from Yaḥyā ibn Saʿīd al-Qaṭṭān from Shuʿbah from Abū Isḥāq from Hubayrah ibn Yarīm, who said: "I heard Ibn ʿAbbās say: 'Preserve the prayers—the middle prayer and the ʿAṣr prayer.'"[55]

وَعَنْ إسْرَائِيلَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: كَانَ أُبَيّ بْنُ كَعْبٍ يَقْرَؤُهَا: عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَصَلَاةِ الْعَصْرِ.

L7884 From Isra'il, from ʻAbd al-Malik ibn ʻUmair, from ʻAbd al-Rahman ibn Abi Layla, who said: Ubayy ibn Kaʿb would recite it as: "Upon the prayers, the middle prayer, and the ʻAsr prayer."

[54] **Qur'an references (L7882):** Qur'an 2:238 (Al-Baqarah).
[55] **Qur'an references (L7883):** Qur'an 2:238 (Al-Baqarah).

L7885 They said, “Does this indicate that it is not the ʿAṣr Prayer?”

قَالُوا: فَدَلَّ هَذَا عَلَى أَنَّهَا لَيْسَتْ صَلَاةَ الْعَصْرِ؟

L7886 Ali said: This is an objection that is utterly invalid, for none of it originates from the Messenger of Allah—peace be upon him. Rather, it is attributed solely to Hafsa, Umm Salama, and Aisha—the Mothers of the Believers—as well as Ibn Abbas and Ubayy ibn Ka‘b, with the exception of Aisha’s report alone.

قَالَ عَلِيٌّ: هَذَا اعْتِرَاضٌ فِي غَايَةِ الْفَسَادِ، لِأَنَّهُ كُلَّهُ لَيْسَ مِنْهُ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - شَيْءٌ، وَإِنَّمَا هُوَ مَوْقُوفٌ عَلَى حَفْصَةَ، وَأُمِّ سَلَمَةَ، وَعَائِشَةَ: أُمَّهَاتِ الْمُؤْمِنِينَ - وَابْنِ عَبَّاسٍ، وَأُبَيِّ بْنِ كَعْبٍ، حَاشَا رِوَايَةَ عَائِشَةَ فَقَطْ.

L7887 Is it impermissible to contradict the explicit text of the Messenger of Allah’s speech (peace be upon him) with the words of others?

وَلَا يَجُوزُ أَنْ يُعَارَضَ نَصُّ كَلَامِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِكَلَامِ غَيْرِهِ؟

L7888–7890 If they weaken those narrations, it is said to them: “These narrations are the weak ones, and all of this is impermissible.” Then we say to them: “Your reliance upon this addition - which you unanimously agree with us that none may recite it nor write it in their *mus’haf* - is astonishing. This demonstrates that these are narrations lacking evidentiary basis. Whatever comes from those below the rank of Allah’s Messenger - peace and blessings be upon him - contains no proof, for Allah the Exalted did not command...” Disputing by reverting to anything other than His Book and the Sunnah of His Messenger—may Allah’s peace and blessings be upon him—instead of them constitutes disobedience to Allah the Exalted and a violation of His command. This is a sufficient proof. Then another proof follows: that the narration has conflicted from these mentioned Companions. Assuming we grant you all that you desire in the meaning of this additional wording found in these narrations—namely, that we were narrated the report of Umm Salamah through the chain of Waki‘ from Dawud ibn Qays from ‘Abdullah ibn Rafi‘: that Umm Salamah, the Mother of the Believers, wrote a copy of the Qur’an and said, “Write ‘Guard the prayers and the middle prayer, the ‘Asr prayer’ like this without a ‘waw’?” As for the report of Ibn ‘Abbas, we were narrated it through the chain of Waki‘ from Shu‘bah from Abu Ishaq al-Sabi‘i from Hubayrah ibn Yarim, who said: I heard Ibn ‘Abbas say, “Guard the prayers and the middle prayer, the ‘Asr prayer”—like this without a ‘waw’?

فَإِنْ وَهَّنُوا تِلْكَ الرِّوَايَاتِ قِيلَ لَهُمْ: هَذِهِ الرِّوَايَاتُ هِيَ الْوَاهِيَةُ وَهَذَا كُلُّهُ لَا يَجُوزُ؟ ثُمَّ نَقُولُ لَهُمْ: مِنْ الْعَجَبِ احْتِجَاجُكُمْ بِهَذِهِ الزِّيَادَةِ الَّتِي أَنْتُمْ مُجْمِعُونَ مَعَنَا عَلَى أَنَّهَا لَا يَحِلُّ لِأَحَدٍ أَنْ يَقْرَأَ بِهَا، وَلَا أَنْ يَكْتُبَهَا فِي مُصْحَفِهِ، وَفِي هَذَا بَيَانٌ أَنَّهَا رِوَايَاتٌ لَا تَقُومُ بِهَا حُجَّةٌ وَكُلُّ مَا كَانَ عَمَّنْ دُونَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَلَا حُجَّةَ فِيهِ، لِأَنَّ اللَّهَ تَعَالَى لَمْ يَأْمُرْ عِنْدَ التَّنَازُعِ بِالرَّدِّ إلَى أَحَدٍ غَيْرِ كِتَابِهِ وَسُنَّةِ رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا إلَى غَيْرِهِمَا فَقَدْ عَصَى اللَّهَ تَعَالَى، وَخَالَفَ أَمْرَهُ، فَهَذَا بُرْهَانٌ كَافٍ ثُمَّ آخَرُ، وَهُوَ: أَنَّ الرِّوَايَةَ قَدْ تَعَارَضَتْ عَنْ هَؤُلَاءِ الصَّحَابَةِ الْمَذْكُورِينَ -: عَلَى أَنْ نُسَلِّمَ لَكُمْ كُلَّ مَا تُرِيدُونَ فِي مَعْنَى هَذِهِ اللَّفْظَةِ الزَّائِدَةِ الَّتِي فِي هَذِهِ - الْآثَارِ - وَهِيَ أَنَّنَا رُوِّينَا خَبَرَ أُمِّ سَلَمَةَ مِنْ طَرِيقِ وَكِيعٍ عَنْ دَاوُد بْنِ قَيْسٍ عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ: أَنَّ أُمَّ سَلَمَةَ أُمَّ الْمُؤْمِنِينَ كَتَبَتْ مُصْحَفًا فَقَالَتْ: اُكْتُبْ " حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى صَلَاةِ الْعَصْرِ هَكَذَا بِلَا وَاوٍ؟ وَأَمَّا خَبَرُ ابْنِ عَبَّاسٍ فَرُوِّيناهُ مِنْ طَرِيقِ وَكِيعٍ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ عَنْ هُبَيْرَةَ بْنِ يَرِيمَ قَالَ: سَمِعْت ابْنَ عَبَّاسٍ يَقُولُ: حَافِظُوا عَلَى

الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى صَلَاةِ الْعَصْرِ - هَكَذَا بِلَا وَاوٍ؟ فَاخْتَلَفَ وَكِيعٌ، وَعَبْدُ الرَّزَّاقِ عَلَى دَاوُد بْنِ قَيْسٍ فِي حَدِيثِ أُمِّ سَلَمَةَ.

Thus, Waki‘ and ‘Abd al-Razzaq differed regarding the narration of Umm Salamah from Dawud ibn Qays.[56]

وَاخْتَلَفَ وَكِيعٌ، وَيَحْيَى عَلَى شُعْبَةَ فِي حَدِيثِ ابْنِ عَبَّاسٍ، وَلَيْسَ وَكِيعٌ دُونَ يَحْيَى وَلَا دُونَ عَبْدِ الرَّزَّاقِ؟ وَأَمَّا خَبَرُ أُبَيِّ بْنِ كَعْبٍ فَرُوِّينَاهُ مِنْ طَرِيقِ إِسْمَاعِيلَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ عَنْ مَجْلُوبٍ أَبِي جَعْفَرٍ عَنْ خَالِدٍ الْحَذَّاءَ عَنْ أَبِي قِلَابَةَ قَالَ: فِي قِرَاءَةِ أُبَيِّ بْنِ كَعْبٍ صَلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ فَلَيْسَتْ هَذِهِ الرِّوَايَةُ دُونَ الْأُولَى، فَقَدْ اُخْتُلِفَ عَلَى أُبَيِّ بْنِ كَعْبٍ أَيْضًا؟

L7891 Waki‘ and Yaḥyā differed from Shu‘bah regarding the ḥadīth of Ibn ‘Abbās. Is Waki‘ inferior to Yaḥyā or to ‘Abd al-Razzāq? As for the report of Ubayy ibn Ka‘b, we have narrated it through the chain of Ismā‘īl ibn Isḥāq, from Muḥammad ibn Abī Bakr, from Majlūb Abī Ja‘far, from Khālid al-Ḥadhā’, from Abū Qilābah, who said: “In the recitation of Ubayy ibn Ka‘b, ‘the middle prayer is the ‘Aṣr prayer.’” This narration is not inferior to the first one. For disagreement has also arisen regarding Ubayy ibn Ka‘b’s report.

وَأَمَّا خَبَرُ عَائِشَةَ فَإِنَّنَا رُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ عَنْ أَبِي سَهْلٍ مُحَمَّدِ بْنِ عَمْرٍو الْأَنْصَارِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: الصَّلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ؟ فَهَذِهِ أَصَحُّ رِوَايَةٍ عَنْ عَائِشَةَ أَبُو سَهْلٍ مُحَمَّدُ بْنُ عَمْرٍو الْأَنْصَارِيُّ ثِقَةٌ - رَوَى عَنْهُ ابْنُ مَهْدِيٍّ، وَوَكِيعٌ، وَمَعْمَرٌ، وَعَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، وَغَيْرُهُمْ.

L7892 As for the narration of Aisha, we have indeed received it through the chain of transmission of Abd al-Rahman ibn Mahdi from Abu Sahl Muhammad ibn Amr al-Ansari, from Muhammad ibn Abi Bakr, from Aisha, the Mother of the Believers, who said: “Is the middle prayer the Asr prayer?” This is the most authentic narration from Aisha—Abu Sahl Muhammad ibn Amr al-Ansari is trustworthy. Ibn Mahdi, Waki’, Ma’mar, Abdullah ibn al-Mubarak, and others narrated from him.

فَبَطَلَ التَّعَلُّقُ بِشَيْءٍ مِمَّا ذَكَرْنَا قَبْلُ، إِذْ لَيْسَ بَعْضُ مَا رُوِيَ عَنْ هَؤُلَاءِ الْمَذْكُورِينَ بِأُولَى مِنْ بَعْضٍ، وَالْوَاجِبُ الرُّجُوعُ إِلَى مَا صَحَّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي ذَلِكَ، وَقَدْ ذَكَرْنَا أَنَّهُ لَمْ يَصِحَّ عَنْهُ - عَلَيْهِ السَّلَامُ - إِلَّا أَنَّ الصَّلَاةَ الْوُسْطَى: صَلَاةُ الْعَصْرِ؟ فَإِنْ قِيلَ: فَكَيْفَ تَصْنَعُونَ أَنْتُمْ فِي هَذِهِ الرِّوَايَاتِ الَّتِي أُورِدَتْ عَنْ حَفْصَةَ، وَعَائِشَةَ، وَأُمِّ سَلَمَةَ، وَأُبَيٍّ، وَابْنِ عَبَّاسٍ -: الَّتِي فِيهَا " وَصَلَاةُ الْعَصْرِ " وَالَّتِي فِيهَا " صَلَاةُ الْعَصْرِ " عَنْهُمْ " بِلَا وَاوٍ " حَاشَا حَفْصَةَ وَكَيْفَ تَقُولُونَ فِي الْقِرَاءَةِ بِهَذِهِ

L7893–7895 Thus, reliance on anything we have previously mentioned is invalidated, since some of what has been narrated from these cited scholars is not reliable. The preferable opinion among some is that the obligation lies in reverting to what has been authentically established from the Messenger of Allah—peace and blessings of Allah be upon him—regarding this matter. We have mentioned that nothing authentically established from him—peace be upon him—exists except that the middle prayer is the ‘Asr prayer? If it is asked: How do you deal with these narrations transmitted from Hafsah, ‘Ā’ishah, Umm Salamah, Ubayy, and Ibn ‘Abbās—those containing “and the ‘Asr prayer” and those stating “the ‘Asr prayer” from them without the conjunction “and”—except for Hafsah’s narration? And how do you justify recitation with this

[56] **Qur’an references (L7888):** Qur’an 2:238 (Al-Baqarah).

الزِّيَادَةِ، وَهِيَ لَا تَحِلُّ الْقِرَاءَةُ بِهَا الْيَوْمَ؟ فَجَوَابُنَا وَبِاللَّهِ تَعَالَى التَّوْفِيقُ: أَنَّ الَّذِي يُظَنُّ مِنْ اخْتِلَافِ الرِّوَايَةِ فِي ذَلِكَ فَلَيْسَ اخْتِلَافًا، بَلْ الْمَعْنَى فِي ذَلِكَ مَعَ " الْوَاوِ " وَمَعَ إسْقَاطِهَا سَوَاءٌ، وَهُوَ أَنَّهَا تَعْطِفُ الصِّفَةَ عَلَى الصِّفَةِ، لَا يَجُوزُ غَيْرُ ذَلِكَ.

L7896 كَمَا قَالَ اللَّهُ تَعَالَى: {وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ} [الأحزاب: ٤٠] فَرَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - هُوَ خَاتَمُ النَّبِيِّينَ.

L7897 وَكَمَا تَقُولُ: أَكْرِمْ إخْوَانَك، وَأَبَا زَيْدٍ الْكَرِيمِ وَالْحَسِيبِ أَخَا مُحَمَّدٍ فَأَبُو زَيْدٍ هُوَ الْحَسِيبُ، وَهُوَ أَخُو مُحَمَّدٍ.

L7898 فَقَوْلُهُ " وَصَلَاةُ الْعَصْرِ " بَيَانٌ لِلصَّلَاةِ الْوُسْطَى فَهِيَ الْوُسْطَى وَهِيَ صَلَاةُ الْعَصْرِ.

L7899 وَأَمَّا قَوْلُهُ - عَلَيْهِ السَّلَامُ - «شَغَلُونَا عَنْ الصَّلَاةِ الْوُسْطَى صَلَاةِ الْعَصْرِ» فَلَا يَحْتَمِلُ تَأْوِيلًا أَصْلًا، فَوَجَبَ بِذَلِكَ حَمْلُ قَوْلِهِ - عَلَيْهِ السَّلَامُ - «وَالصَّلَاةِ الْوُسْطَى وَصَلَاةِ الْعَصْرِ» عَلَى أَنَّهَا عَطْفُ صِفَةٍ عَلَى صِفَةٍ وَلَا بُدَّ وَيُبَيِّنُ أَيْضًا صِحَّةَ هَذَا التَّأْوِيلِ عَنْهُمْ مَا قَدْ أَوْرَدْنَاهُ عَنْهُمْ أَنْفُسِهِمْ مِنْ قَوْلِهِمْ " وَالصَّلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ ".

L7900 وَصَحَّتْ الرِّوَايَةُ عَنْ عَائِشَةَ بِأَنَّهَا الْعَصْرُ، وَهِيَ الَّتِي رَوَتْ نُزُولَ الْآيَةِ فِيهَا " وَصَلَاةُ الْعَصْرِ " فَصَحَّ أَنَّهَا عَرَفَتْ أَنَّهَا صِفَةٌ لِصَلَاةِ الْعَصْرِ، وَهِيَ سَمِعَتْ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَتْلُوهَا كَذَلِكَ، وَبِهَذَا ارْتَفَعَ الِاضْطِرَابُ عَنْهُمْ، وَتَتَّفِقُ أَقْوَالُهُمْ، وَيَصِحُّ كُلُّ مَا رُوِيَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي ذَلِكَ، وَيَنْتَفِي عَنْهُ الِاخْتِلَافُ، وَحَاشَا لِلَّهِ أَنْ يَأْتِيَ اضْطِرَابٌ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

variant addition when it is not permissible to recite it today? Our response—and success comes only from Allah the Exalted—is that the perceived discrepancy in these narrations is not a true discrepancy. Rather, the meaning remains consistent whether the conjunction "and" is included or omitted, as it links one attribute to another. No other interpretation is permissible.

As Allah the Exalted said: {But [Muhammad is] the Messenger of Allah and the seal of the prophets} [Al-Ahzab: 40]. Thus, the Messenger of Allah (peace and blessings be upon him) is the Last of the Prophets.[57]

And just as you say: Honor your brothers and Abu Zayd, the generous and of noble lineage, the brother of Muhammad—for Abu Zayd is indeed of noble lineage and Muhammad's brother.

So his statement "and the Asr prayer" is an explanation of the middle prayer. Therefore, it is the middle prayer, and it is the Asr prayer.

As for his statement—peace be upon him—"They distracted us from the middle prayer, the Asr prayer," this does not admit any interpretation at all. It therefore necessitates understanding his statement—peace be upon him—"and the middle prayer and the Asr prayer" as a conjunction of one attribute to another, which is unavoidable. What further confirms the validity of this interpretation from their own statements is what we have cited from them directly: "And the middle prayer is the Asr prayer."

The authentic narration from 'Aisha establishes that the prayer in question is the 'Asr prayer. She herself reported the revelation of the verse concerning it: "and the 'Asr prayer." Thus, it was confirmed that she recognized this as an attribute specific to the 'Asr prayer, for she heard the Prophet—peace and blessings of Allah be upon him—recite it in this manner. Through this clarification, the inconsistency attributed to them was resolved, their statements became harmonized, and all narrations from Allah's Messenger—peace and blessings of Allah be upon him—on this matter were validated, with any contradiction being negated. Far be it from Allah that any inconsistency could

[57] **Qur'an references (L7896):** Qur'an 33:40 (Al-Ahzab).

emanate from the Messenger of Allah—peace and blessings of Allah be upon him.

L7901–7902 Whoever refuses this will not attain what he desires, and it becomes necessary to recognize inconsistency in the narrations transmitted from them, with none of that being more authoritative than another. Both narrations must be invalidated together, and what is authentically reported from the Prophet—peace and blessings of Allah be upon him—on that matter remains sound. Objections against it, based on narrations that caused confusion for their transmitters—whether through what is susceptible to interpretation as claimed by the opponent or through what is unambiguous yet conforms to our position—are invalidated. All praise is due to Allah.

L7903 As for reciting with this addition, it is impermissible. Allah forbid that the Mothers of the Believers, Ubayy, and Ibn Abbas would add to the Quran what is not in it. The ruling on this matter is that those words were originally revealed but their wording was abrogated—as narrated to us by Hammam, who narrated to us from Ibn Mufarrij, who narrated to us from Ibn al-A'rabi, from al-Dabari, from Abd al-Razzaq, from Ibn Jurayj, who reported: Abd al-Malik ibn Abd al-Rahman reported to me from his mother Umm Humayd bint Abd al-Rahman, who said: I asked Aisha, the Mother of the Believers, about the middle prayer. She replied: "We used to recite it in the first mode during the time of Allah's Messenger (peace and blessings be upon him): 'Guard strictly the prayers and the middle prayer and the Asr prayer, and stand before Allah in devout obedience.'"

L7904 Abdullah ibn Yusuf → Ahmad ibn Fath → Abdul Wahhab ibn Isa → Ahmad ibn Muhammad → Ahmad ibn Ali → Muslim ibn Al-Hajjaj → Ishaq ibn Ibrahim (Ibn Rāhawayh) → Yahya ibn Adam → Al-Fudayl ibn Marzuq → Shaqiq ibn Uqbah → Al-Bara' ibn Azib, who said: "This verse was revealed: 'Guard strictly the prayers and the Asr prayer.' We recited it as Allah willed, then Allah the Exalted abrogated it, and there was revealed: 'Guard strictly the prayers, and the middle prayer' [Quran 2:238]. A man sitting with his companion Shaqiq said: 'Then it is the Asr prayer.' Al-Bara' said: 'I have

وَمَنْ أَبَى مِنْ هَذَا لَمْ يَحْصُلْ عَلَى مَا يُرِيدُ، وَوَجَبَ الِاضْطِرَابُ فِي الرِّوَايَةِ عَنْهُمْ وَلَمْ يَكُنْ بَعْضُ ذَلِكَ أَوْلَى مِنْ بَعْضٍ، وَوَجَبَ سُقُوطُ الرِّوَايَتَيْنِ مَعًا، وَصَحَّ مَا جَاءَ فِي ذَلِكَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَبَطَلَ الِاعْتِرَاضُ عَلَيْهِ بِرِوَايَاتٍ اضْطَرَبَ عَلَى أَصْحَابِهَا بِمَا يَحْتَمِلُ التَّأْوِيلَ مِمَّا يَدَّعِيهِ الْمُخَالِفُ، وَبِمَا لَا يَحْتَمِلُ التَّأْوِيلَ مِمَّا يُوَافِقُ قَوْلَنَا، وَلِلَّهِ الْحَمْدُ.

وَأَمَّا الْقِرَاءَةُ بِهَذِهِ الزِّيَادَةِ فَلَا تَحِلُّ، وَمَعَاذَ اللَّهِ أَنْ تَزِيدَ أُمَّهَاتُ الْمُؤْمِنِينَ، وَأُبَيٌّ، وَابْنُ عَبَّاسٍ فِي الْقُرْآنِ مَا لَيْسَ فِيهِ؟ وَالْقَوْلُ فِي هَذَا: هُوَ أَنَّ تِلْكَ اللَّفْظَةَ كَانَتْ مُنَزَّلَةً ثُمَّ نُسِخَ لَفْظُهَا -: كَمَا حَدَّثَنَا حُمَامٌ ثنا ابْنُ مُفَرِّجٍ ثنا ابْنُ الْأَعْرَابِيِّ ثنا الدَّبَرِيُّ ثنا عَبْدُ الرَّزَّاقِ ثنا ابْنُ جُرَيْجٍ أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أُمِّهِ «أُمِّ حُمَيْدٍ بِنْتِ عَبْدِ الرَّحْمَنِ قَالَتْ: سَأَلْتُ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ عَنْ الصَّلَاةِ الْوُسْطَى؟ فَقَالَتْ: كُنَّا نَقْرَؤُهَا فِي الْحَرْفِ الْأَوَّلِ عَلَى عَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى - وَصَلَاةِ الْعَصْرِ وَقُومُوا لِلَّهِ قَانِتِينَ»

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ هُوَ ابْنُ رَاهْوَيْهِ - أَنَا يَحْيَى بْنُ آدَمَ ثنا الْفُضَيْلُ بْنُ مَرْزُوقٍ عَنْ شَقِيقِ بْنِ عُقْبَةَ عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ " نَزَلَتْ هَذِهِ الْآيَةُ: حَافِظُوا عَلَى الصَّلَوَاتِ وَصَلَاةِ الْعَصْرِ فَقَرَأْنَاهَا مَا شَاءَ اللَّهُ، ثُمَّ نَسَخَهَا اللَّهُ تَعَالَى فَنَزَلَتْ: {حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى} [البقرة: ٢٣٨] فَقَالَ رَجُلٌ كَانَ

جَالِسًا عِنْدَ شَقِيقٍ لَهُ: هِيَ إِذَنْ صَلَاةُ الْعَصْرِ، فَقَالَ الْبَرَاءُ: قَدْ أَخْبَرْتُك كَيْفَ نَزَلَتْ؟ وَكَيْفَ نَسَخَهَا اللَّهُ؟ وَاَللَّهُ أَعْلَمُ "

قَالَ عَلِيٌّ: فَصَحَّ نَسْخُ هَذِهِ اللَّفْظَةِ، وَبَقِيَ حُكْمُهَا كَآيَةِ الرَّجْمِ، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

وَقَدْ يُثْبِتُهَا مَنْ ذَكَرْنَا مِنْ أُمَّهَاتِ الْمُؤْمِنِينَ عَلَى مَعْنَى التَّفْسِيرِ وَاَللَّهُ أَعْلَمُ؟

قَالَ عَلِيٌّ: وَقَالَ بِهَذَا مِنْ السَّلَفِ طَائِفَةٌ -: كَمَا رُوِّينَا مِنْ طَرِيقِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِي صَالِحٍ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: الصَّلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ.

وَمِنْ طَرِيقِ إسْمَاعِيلَ بْنِ إسْحَاقَ ثنا عَلِيُّ بْنُ عَبْدِ اللَّهِ هُوَ ابْنُ الْمَدِينِيِّ ثنا بِشْرُ بْنُ الْمُفَضَّلِ ثنا عَبْدُ اللَّهِ بْنُ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ نَافِعٍ: أَنَّ أَبَا هُرَيْرَةَ سُئِلَ عَنْ الصَّلَاةِ الْوُسْطَى فَقَالَ لِلَّذِي سَأَلَهُ: أَلَسْت تَقْرَأُ الْقُرْآنَ؟ قَالَ: بَلَى، قَالَ: فَإِنِّي سَأَقْرَأُ عَلَيْك بِهَذَا الْقُرْآنِ حَتَّى تَفْهَمَهَا، قَالَ اللَّهُ تَعَالَى: {أَقِمِ الصَّلاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ} [الإسراء: ٧٨] الْمَغْرِبُ. وَقَالَ: {وَمِنْ بَعْدِ صَلاةِ الْعِشَاءِ} [النور: ٥٨] الْعَتَمَةُ. وَقَالَ: {وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا} [الإسراء: ٧٨] الْغَدَاةُ. ثُمَّ قَالَ: {حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاةِ الْوُسْطَى} [البقرة: ٢٣٨] هِيَ الْعَصْرُ، هِيَ الْعَصْرُ.

وَعَنْ الزُّهْرِيِّ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ: أَنَّهُ كَانَ يَرَى الصَّلَاةَ الْوُسْطَى: صَلَاةَ الْعَصْرِ.

already informed you how it was revealed and how Allah abrogated it. And Allah knows best.'"[58]

L7905 Ali said: So the abrogation of this wording was confirmed, and its ruling remained like that of the Stoning Verse. And success comes only from Allah, the Most High.

L7906 And is it possible that those we mentioned among the Mothers of the Believers affirmed it in the sense of exegetical interpretation? And Allah knows best?

L7907 Ali said: A group from the Salaf maintained this opinion—as we have narrated via Yahya ibn Sa'id al-Qattan from Sulayman al-Taymi from Abu Salih al-Samman from Abu Hurayrah—that he said: The middle prayer is the Asr prayer.

L7908–7909 From the narration chain of Isma'il ibn Ishaq: Ali ibn Abdullah—who is Ibn al-Madini—narrated to us, Bishr ibn al-Mufaddal narrated to us, Abdullah ibn Uthman narrated to us from Abd al-Rahman ibn Nafi': Abu Hurairah was asked about the middle prayer. He said to the one who asked him: "Do you not recite the Quran?" The man replied: "Yes, indeed." Abu Hurairah said: "Then I will recite to you from this Quran until you understand it. Allah the Exalted says: {Establish prayer at the decline of the sun until the darkness of the night} [17:78]—this is Maghrib. And He says: {And after the Isha prayer} [24:58]—this is Isha. And He says: {And the Quran at dawn—indeed, the Quran at dawn is witnessed} [17:78]—this is the dawn prayer." Then he said: {Guard the prayers and the middle prayer} [2:238]—this is Asr, this is Asr.[59]

L7910 From Az-Zuhri from Salim ibn Abdullah ibn Umar from his father Abdullah ibn Umar: that he maintained the intermediate prayer—the Asr prayer—was the middle prayer.

[58] **Qur'an references (L7904):** Qur'an 2:238 (Al-Baqarah).

[59] **Qur'an references (L7909):** Qur'an 17:78 (Al-Isra); Qur'an 24:58 (An-Nur); Qur'an 2:238 (Al-Baqarah).

L7911 From Yaḥyā ibn Saʿīd al-Qaṭṭān, from Sulaymān al-Taymī, from Qatādah, from Abū Ayyūb—he is Yaḥyā ibn Yazīd al-Marāghī—from ʿĀ'ishah, Mother of the Believers, who said: "The middle prayer is the ʿAṣr prayer."

وَعَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ قَتَادَةَ عَنْ أَبِي أَيُّوبَ هُوَ يَحْيَى بْنُ يَزِيدَ الْمَرَاغِيُّ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: الصَّلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ.

L7912 And from al-Qāsim ibn Muḥammad from ʿĀ'ishah—is it the same as that? And from Sufyān ibn ʿUyaynah from Misʿar ibn Kidām from Salama ibn Kuhayl from Abī al-Aḥwaṣ from ʿAlī ibn Abī Ṭālib regarding the middle prayer? He said: It is the prayer that the son of Dāwūd neglected: meaning the ʿAṣr prayer.

وَعَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْهَا مِثْلُ ذَلِكَ؟ وَعَنْ سُفْيَانَ بْنَ عُيَيْنَةَ عَنْ مِسْعَرِ بْنِ كِدَامٍ عَنْ سَلَمَةَ بْنَ كُهَيْلٍ عَنْ أَبِي الْأَحْوَصِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ فِي الصَّلَاةِ الْوُسْطَى؟ قَالَ: هِيَ الَّتِي فَرَّطَ فِيهَا ابْنُ دَاوُد يَعْنِي صَلَاةَ الْعَصْرِ.

L7913 From Yaḥyā ibn Saʿīd al-Qaṭṭān, from Abū Ḥayyān Yaḥyā ibn Saʿīd al-Taymī, who reported: My father narrated to me that a questioner asked ʿAlī, "O Commander of the Faithful, which prayer is the middle one?" while his caller announced the ʿAṣr prayer. He said, "It is this one?"

وَعَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ أَبِي حَيَّانَ يَحْيَى بْنِ سَعِيدٍ التَّيْمِيِّ حَدَّثَنِي أَبِي: أَنَّ سَائِلًا سَأَلَ عَلِيًّا: أَيُّ الصَّلَوَاتِ يَا أَمِيرَ الْمُؤْمِنِينَ الْوُسْطَى؟ وَقَدْ نَادَى مُنَادِيهِ الْعَصْرَ، فَقَالَ: هِيَ هَذِهِ؟ .

L7914 Ali said: Nothing valid is reported from Ali or Aisha at all other than this.

قَالَ عَلِيٌّ: لَا يَصِحُّ عَنْ عَلِيٍّ وَلَا عَنْ عَائِشَةَ: غَيْرُ هَذَا أَصْلًا.

L7915 It was previously narrated to us from Umm Salamah, the Mother of the Believers; Ibn ʿAbbās; and Ubayy ibn Kaʿb.

وَقَدْ رُوِّينَا قَبْلُ عَنْ أُمِّ سَلَمَةَ أُمِّ الْمُؤْمِنِينَ، وَابْنِ عَبَّاسٍ، وَأُبَيِّ بْنِ كَعْبٍ

L7916 It has also been narrated from Abū Ayyūb al-Anṣārī.

وَرُوِيَ أَيْضًا عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ.

L7917–7918 From Yunus ibn ʻUbayd, from al-Ḥasan al-Baṣrī, who said: "The middle prayer: the ʻAṣr prayer?"

وَعَنْ يُونُسَ بْنِ عُبَيْدٍ عَنْ الْحَسَنِ الْبَصْرِيِّ قَالَ: الصَّلَاةُ الْوُسْطَى: صَلَاةُ الْعَصْرِ؟

L7919 Abu Hilal narrated from Qatadah, who said, "The middle prayer is the _ʻAṣr_ prayer."

وَعَنْ أَبِي هِلَالٍ عَنْ قَتَادَةَ قَالَ: الصَّلَاةُ الْوُسْطَى: صَلَاةُ الْعَصْرِ

L7920 From Ma'mar, from al-Zuhri: "The middle prayer is the Asr prayer." From Ma'mar, from Ayyub al-Sikhtiyani, from Muhammad ibn Sirin, from Abidah al-Salmani: "The middle prayer is the Asr prayer." This is the opinion of Sufyan al-Thawri, Abu Hanifah, al-Shafi'i, Ahmad ibn Hanbal, Dawud, all their companions, Ishaq ibn Rahawayh, and the majority of the scholars of Hadith.

وَعَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ قَالَ: الصَّلَاةُ الْوُسْطَى: صَلَاةُ الْعَصْرِ وَعَنْ مَعْمَرٍ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ عَبِيدَةَ السَّلْمَانِيِّ قَالَ: الصَّلَاةُ الْوُسْطَى: صَلَاةُ الْعَصْرِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ، وَأَبِي حَنِيفَةَ، وَالشَّافِعِيِّ، وَأَحْمَدَ بْنِ حَنْبَلٍ، وَدَاوُد، وَجَمِيعِ أَصْحَابِهِمْ، وَهُوَ قَوْلُ إِسْحَاقَ بْنِ رَاهْوَيْهِ وَجُمْهُورِ أَصْحَابِ الْحَدِيثِ.

We have narrated it as a musnad traced back to the Prophet (peace and blessings be upon him) through the chain of Ibn Masʿūd and Samurah.

وَقَدْ رُوِّينَاهُ أَيْضًا مُسْنَدًا إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ طَرِيقِ ابْنِ مَسْعُودٍ وَسَمُرَةَ.

The Issue of Raising the Voice With the *Takbīr* Immediately After Each Prayer

[مَسْأَلَةُ رَفْعُ الصَّوْتِ بِالتَّكْبِيرِ إِثْرَ كُلِّ صَلَاةٍ]

506 - Issue: Is raising the voice with takbīr after every prayer recommended? Abdullah ibn Yusuf narrated to us from Ahmad ibn Fath from Abdul Wahhab ibn Isa from Ahmad ibn Muhammad from Ahmad ibn Ali from Muslim ibn al-Hajjaj from Ibn Abī ʿUmar from Sufyan ibn Uyaynah, from Amr ibn Dinar from Abu Maʿbad - the freed slave of Ibn Abbas and grandfather of Amr - who said: I heard him narrate from Ibn Abbas, who said: "We would not recognize the conclusion of the Messenger of Allah's prayer - peace and blessings be upon him - except by the takbīr."

٥٠٦ - مَسْأَلَةٌ: وَرَفْعُ الصَّوْتِ بِالتَّكْبِيرِ إِثْرَ كُلِّ صَلَاةٍ: حَسَنٌ؟ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا ابْنُ أَبِي عُمَرَ ثنا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي مَعْبَدٍ مَوْلَى ابْنِ عَبَّاسٍ وَهُوَ جَدُّ عَمْرٍو - قَالَ سَمِعْته يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ قَالَ " مَا كُنَّا نَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إلَّا بِالتَّكْبِيرِ "

Ali said: If it is said, "Did Abu Ma'bad forget this hadith and deny it?" We respond: So what of it? 'Amr is the most reliable of trustworthy narrators, and no human is exempt from forgetfulness. The conclusive evidence has been established through the narration of the trustworthy narrator.

قَالَ عَلِيٌّ: فَإِنْ قِيلَ: قَدْ نَسِيَ أَبُو مَعْبَدٍ هَذَا الْحَدِيثَ وَأَنْكَرَهُ؟ قُلْنَا: فَكَانَ مَاذَا؟ عَمْرٌو أَوْثَقُ الثِّقَاتِ، وَالنِّسْيَانُ لَا يَعْرَى مِنْهُ آدَمِيٌّ. وَالْحُجَّةُ قَدْ قَامَتْ بِرِوَايَةِ الثِّقَةِ

A juristic issue concerning the Imam remaining seated in his prayer spot after delivering his salām.

[مَسْأَلَةُ جُلُوسُ الْإِمَامِ فِي مُصَلَّاهُ بَعْدَ سَلَامِهِ]

507 – Issue. The Imam remaining in his prayer place after his concluding salutation is recommended, permissible, and not disliked. If he rises immediately upon giving the salutation, is it still considered recommended? – Abdullah ibn Yusuf narrated to us, from Ahmad ibn Fath, from Abd al-Wahhab ibn Isa, from Ahmad ibn Muhammad, from Ahmad ibn Ali, from Muslim ibn al-Hajjaj, from Abu Kamil Fudayl ibn Husayn al-Jahdari. From Abu Awanah from Hilal ibn Abi Humaid from Abd al-Rahman ibn Abi Layla from al-Bara' ibn Azib, who said: "I attentively observed the prayer with the Messenger of Allah (peace and blessings be upon him) and found his standing, his bowing, his straightening after bowing, his prostration, his sitting between the two prostrations, his prostration, his sitting, and his sitting

٥٠٧ - مَسْأَلَةٌ: وَجُلُوسُ الْإِمَامِ فِي مُصَلَّاهُ بَعْدَ سَلَامِهِ: حَسَنٌ مُبَاحٌ لَا يُكْرَهُ، وَإِنْ قَامَ سَاعَةَ يُسَلِّمُ: فَحَسَنٌ؟ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو كَامِلٍ فُضَيْلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ عَنْ أَبِي عَوَانَةَ عَنْ هِلَالِ بْنِ أَبِي حُمَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ «الْبَرَاءِ بْنِ عَازِبٍ قَالَ رَمَقْتُ الصَّلَاةَ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَوَجَدْتُ قِيَامَهُ فَرَكْعَتَهُ فَاعْتِدَالَهُ بَعْدَ رُكُوعِهِ، فَسَجْدَتَهُ، فَجِلْسَتَهُ بَيْنَ السَّجْدَتَيْنِ، فَسَجْدَتَهُ، فَجِلْسَتَهُ،

between the *taslim* (salutation of peace) and departing to be nearly equal in length." Abdullah ibn Rabee narrated to us: Muhammad ibn Mu'awiyah narrated to us: Ahmad ibn Shu'ayb narrated to us: Muhammad ibn Salamah narrated to us: Ibn Wahb narrated to us from Yunus ibn Zayd, who said: Ibn Shihab informed me: "Hind al-Firasiyyah informed me that Umm Salamah, the Mother of the Believers, informed her that when the women concluded the prayer with the *taslim*, they would stand up immediately, while the Messenger of Allah (peace and blessings be upon him) and the men who prayed remained seated for as long as Allah willed. When the Messenger of Allah (peace and blessings be upon him) rose, the men would then rise."

وَجِلْسَتُهُ مَا بَيْنَ التَّسْلِيمِ وَالِانْصِرَافِ قَرِيبًا مِنْ السَّوَاءِ.» حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا مُحَمَّدُ بْنُ سَلَمَةَ ثنا ابْنُ وَهْبٍ عَنْ يُونُسَ بْنِ زَيْدٍ قَالَ ابْنُ شِهَابٍ: أَخْبَرَتْنِي هِنْدٌ الْفِرَاسِيَّةُ «أَنَّ أُمَّ سَلَمَةَ أُمَّ الْمُؤْمِنِينَ أَخْبَرَتْهَا أَنَّ النِّسَاءَ كُنَّ إذَا سَلَّمْنَ مِنْ الصَّلَاةِ قُمْنَ، وَثَبَتَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَمَنْ صَلَّى مِنْ الرِّجَالِ مَا شَاءَ اللَّهُ، فَإِذَا قَامَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَامَ الرِّجَالُ»

L7929 Numerous authenticated reports supported by chains of transmission indicate this, through the chain reaching Aḥmad ibn Shuʿayb: From Yaʿqūb ibn Ibrāhīm, who said: Yaḥyā ibn Saʿīd al-Qaṭṭān reported to us from Sufyān al-Thawrī; Yaʿlā ibn ʿAṭāʾ reported to me from Jābir ibn Yazīd ibn al-Aswad from his father: "He prayed the dawn prayer with the Messenger of Allah – may Allah bless him and grant him peace. When he prayed, he turned away."

وَقَدْ صَحَّتْ أَخْبَارٌ كَثِيرَةٌ مُسْنَدَةٌ تَدُلُّ عَلَى هَذَا وَبِهِ إلَى أَحْمَدَ بْنِ شُعَيْبٍ: أَنَا يَعْقُوبُ بْنُ إبْرَاهِيمَ ثنا يَحْيَى هُوَ ابْنُ سَعِيدٍ الْقَطَّانِ عَنْ سُفْيَانَ الثَّوْرِيِّ حَدَّثَنِي يَعْلَى بْنُ عَطَاءٍ «عَنْ جَابِرِ بْنِ يَزِيدَ بْنِ الْأَسْوَدِ عَنْ أَبِيهِ أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الصُّبْحَ، فَلَمَّا صَلَّى انْحَرَفَ»

L7930 Ali said: Both practices are transmitted from the Salaf—it has been narrated to us that Abū Bakr al-Ṣiddīq (may Allah be pleased with him), when he concluded the salām, would behave as if he were standing on hot coals until he stood up. Contrary to that, it has been narrated from Ibn Masʿūd that he was asked about a man praying the obligatory prayer: "May he perform voluntary prayers in the same spot?" He replied, "Yes," and he made no distinction between an imam and a non-imam.

قَالَ عَلِيٌّ: وَكِلَا الْأَمْرَيْنِ مَأْثُورٌ عَنْ السَّلَفِ -: رُوِّينَا عَنْ أَبِي بَكْرٍ الصِّدِّيقِ - رَضِيَ اللَّهُ عَنْهُ -: أَنَّهُ كَانَ إذَا سَلَّمَ كَأَنَّهُ عَلَى الرَّضْفِ حَتَّى يَقُومَ وَرُوِّينَا خِلَافَ ذَلِكَ عَنْ ابْنِ مَسْعُودٍ: أَنَّهُ سُئِلَ عَنْ الرَّجُلِ يُصَلِّي الْمَكْتُوبَةَ: أَيَتَطَوَّعُ فِي مَكَانِهِ؟ قَالَ: نَعَمْ، وَلَمْ يُفَرِّقْ بَيْنَ إمَامٍ وَغَيْرِ إمَامٍ؟ .

L7931 And from Sufyan al-Thawri from 'Ubayd Allah ibn 'Umar from Nafi' from Ibn 'Umar that he would lead them in prayer, then perform supererogatory prayers in the same place.

وَعَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّهُ كَانَ يَؤُمُّهُمْ ثُمَّ يَتَطَوَّعُ فِي مَكَانِهِ

L7932 From Ibn Jurayj, from ʿAṭāʾ, who said: "Was the Imam in the habit of sitting after he gave the salutation?" And from Ibrāhīm ibn Maysarah: Ṭāwūs was asked, "Should a man move from his place after performing the prescribed

وَعَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: قَدْ كَانَ يَجْلِسُ الْإِمَامُ بَعْدَمَا يُسَلِّمُ؟ وَعَنْ إبْرَاهِيمَ بْنِ مَيْسَرَةَ، قِيلَ لِطَاوُسٍ: أَيَتَحَوَّلُ الرَّجُلُ إذَا صَلَّى الْمَكْتُوبَةَ مِنْ مَكَانِهِ لِيَتَطَوَّعَ؟ فَقَالَ: {أَتُعَلِّمُونَ اللَّهَ بِدِينِكُمْ} [الحجرات: ١٦]

prayer to offer supererogatory prayers?" He replied, "Are you teaching Allah about your religion?" [al-Hujurat 49:16].[60]

L7933 **Issue: Someone found the imam sitting at the end of his prayer.**

L7934–7936 508 - Issue: Whoever finds the Imam sitting at the end of his prayer before uttering the *Taslim*, it is obligatory upon him to join him - whether he hopes to catch the prayer from its beginning in a different mosque or not. If he finds the Imam has already uttered the *Taslim*, then if he hopes to catch any portion of the congregational prayer in another mosque without hardship in... His intention being present, the obligation upon him is to undertake it.

L7937 And is it not permissible to hasten to prayer even if one knows it has already begun? Abd al-Rahman ibn Abd Allah ibn Khalid narrated from Ibrahim ibn Ahmad, who narrated from al-Farabri, who narrated from al-Bukhari, who narrated from Abu Nu'aym (al-Fadl ibn Dukayn), who narrated from Shayban, who narrated from Yahya (Ibn Abi Kathir), who narrated from Abdullah ibn Abi Qatadah, who narrated from his father, who said: "While we were praying with the Messenger of Allah (peace be upon him), he heard the commotion of people. When he concluded the prayer, he asked: 'What is your situation?' They replied: 'We hurried to join the prayer.' He said: 'Do not do so. When you come to prayer, you must remain calm. Pray what you catch up with and complete what you miss.'"

L7938 And from him to Al-Bukhari: Adam narrated to us, Ibn Abi Dhi'b narrated to us, Al-Zuhri narrated to me from Sa'id ibn Al-Musayyib from Abu Hurayrah from the Prophet (peace and blessings of Allah be upon him) who said: "When you hear the iqamah, walk to the prayer with calmness and dignity. Pray whatever you catch up with, and complete whatever you miss."

L7939 This is a general principle regarding whatever portion of the prayer one catches, whether little or much. These two narrations are additional to the report stating: "Whoever catches one rak'ah of the prayer with the Imam has

[60] **Qur'an references (L7932):** Qur'an 49:16 (Al-Hujurat).

[مَسْأَلَةٌ وَجَدَ الْإِمَامَ جَالِسًا فِي آخِرِ صَلَاتِهِ]

٥٠٨ - مَسْأَلَةٌ: وَمَنْ وَجَدَ الْإِمَامَ جَالِسًا فِي آخِرِ صَلَاتِهِ قَبْلَ أَنْ يُسَلِّمَ فَفَرْضٌ عَلَيْهِ أَنْ يَدْخُلَ مَعَهُ، سَوَاءٌ طَمِعَ بِإِدْرَاكِ الصَّلَاةِ مِنْ أَوَّلِهَا فِي مَسْجِدٍ آخَرَ أَوْ لَمْ يَطْمَعْ، فَإِنْ وَجَدَهُ قَدْ سَلَّمَ، فَإِنْ طَمِعَ بِإِدْرَاكِ شَيْءٍ مِنْ صَلَاةِ الْجَمَاعَةِ فِي مَسْجِدٍ آخَرَ لَا مَشَقَّةَ فِي قَصْدِهِ فَفَرْضٌ عَلَيْهِ النُّهُوضُ إلَيْهِ.

وَلَا يَجُوزُ الْإِسْرَاعُ إلَى الصَّلَاةِ وَإِنْ عَلِمَ أَنَّهَا قَدْ ابْتُدِئَتْ؟ -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا أَبُو نُعَيْمٍ هُوَ الْفَضْلُ بْنُ دُكَيْنٍ - ثنا شَيْبَانُ عَنْ يَحْيَى هُوَ ابْنُ أَبِي كَثِيرٍ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ: «بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إذْ سَمِعَ جَلَبَةَ رِجَالٍ، فَلَمَّا صَلَّى قَالَ: مَا شَأْنُكُمْ؟ قَالُوا: اسْتَعْجَلْنَا إلَى الصَّلَاةِ قَالَ: فَلَا تَفْعَلُوا، إذَا أَتَيْتُمْ الصَّلَاةَ فَعَلَيْكُمْ السَّكِينَةُ فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا» .

وَبِهِ إلَى الْبُخَارِيِّ: ثنا آدَم ثنا ابْنُ أَبِي ذِئْبٍ حَدَّثَنِي الزُّهْرِيُّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إذَا سَمِعْتُمْ الْإِقَامَةَ فَامْشُوا إلَى الصَّلَاةِ وَعَلَيْكُمْ السَّكِينَةُ وَالْوَقَارُ فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا»

indeed attained the prayer." It is impermissible to disregard acting upon the addition.

فَهَذَا عُمُومٌ لِمَا أَدْرَكَهُ الْمَرْءُ مِنْ الصَّلَاةِ، قَلَّ أَمْ كَثُرَ، وَهَذَانِ الْخَبَرَانِ زَائِدَانِ عَلَى الْخَبَرِ الَّذِي فِيهِ «مَنْ أَدْرَكَ مِنْ الصَّلَاةِ مَعَ الْإِمَامِ رَكْعَةً فَقَدْ أَدْرَكَ الصَّلَاةَ» وَلَا يَحِلُّ تَرْكُ الْأَخْذِ بِالزِّيَادَةِ.

L7940 It has been narrated from Ibn Mas'ud that he encountered a group sitting during the final part of their prayer, so he asked: "Have you caught up [with the prayer], if Allah wills?" From Shaqīq ibn Salamah: "Whoever catches the *Tashahhud* has caught the prayer." Al-Hasan said: "If one encounters them in prostration, he prostrates with them." From Ibn Jurayj: I asked 'Aṭā': "If someone hears the *iqāmah* or *adhān* while performing an obligatory prayer, should he stop his prayer to join the congregation?" He replied: "If he believes he can catch part of the obligatory prayer, then yes." From Sa'īd ibn Jubayr: He came to a people who had already prayed, then heard a *mu'adhin* and went out toward him.

وَرُوِّينَا عَنْ ابْنِ مَسْعُودٍ: أَنَّهُ أَدْرَكَ قَوْمًا جُلُوسًا فِي آخِرِ صَلَاتِهِمْ فَقَالَ: أَدْرَكْتُمْ إنْ شَاءَ اللَّهُ؟ وَعَنْ شَقِيقِ بْنِ سَلَمَةَ: مَنْ أَدْرَكَ التَّشَهُّدَ فَقَدْ أَدْرَكَ الصَّلَاةَ وَعَنْ الْحَسَنِ قَالَ: إذَا أَدْرَكَهُمْ سُجُودًا سَجَدَ مَعَهُمْ وَعَنْ ابْنِ جُرَيْجٍ، قُلْت لِعَطَاءٍ: إنْ سَمِعَ الْإِقَامَةَ أَوْ الْأَذَانَ وَهُوَ يُصَلِّي الْمَكْتُوبَةَ أَيَقْطَعُ صَلَاتَهُ وَيَأْتِي الْجَمَاعَةَ؟ قَالَ: إنْ ظَنَّ أَنَّهُ يُدْرِكُ مِنْ الْمَكْتُوبَةِ شَيْئًا فَنَعَمْ؟ وَعَنْ سَعِيدِ بْنِ جُبَيْرٍ: أَنَّهُ جَاءَ قَوْمًا فَوَجَدَهُمْ قَدْ صَلَّوْا، فَسَمِعَ مُؤَذِّنًا فَخَرَجَ إلَيْهِ؟

L7941–7942 It has been narrated to us that Al-Aswad ibn Yazid also did the same. From Ibn Jurayj, from 'Ata', from Abu Hurayrah: "When one of you proceeds to prayer, let him walk with measured steps, for he is in a state of prayer. Whatever part of the prayer he catches, let him pray it, and whatever he misses, let him make it up afterward." 'Ata' said, "Indeed, I practice this myself." From Thabit al-Bunani, who said: "The prayer was called while Anas ibn Malik had his hand on my shoulder, walking with shortened strides. We reached the mosque having missed one rak'ah. We prayed with the Imam and made up what we had missed. Anas said to me, 'O Thabit, did my action distress you?' I replied, 'Yes.' He said, 'My brother Zayd ibn Thabit did the same to me.'" From Abu Dharr: "Whoever sets out to attend the prayer, and the iqamah is called while he is en route, let him neither rush nor go faster than his initial pace. Whatever part of the prayer he catches, let him pray with the Imam, and whatever he misses, let him make it up afterward."

وَرُوِّينَا: أَنَّ الْأَسْوَدَ بْنَ يَزِيدَ فَعَلَهُ أَيْضًا وَعَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ: إذَا كَانَ أَحَدُكُمْ مُقْبِلًا إلَى صَلَاةٍ فَلْيَمْشِ عَلَى رِسْلِهِ فَإِنَّهُ فِي صَلَاةٍ، فَمَا أَدْرَكَ فَلْيُصَلِّ، وَمَا فَاتَهُ فَلْيَقْضِهِ بَعْدُ، قَالَ عَطَاءٌ وَإِنِّي لَأَصْنَعُهُ وَعَنْ ثَابِتٍ الْبُنَانِيِّ قَالَ: أُقِيمَتْ الصَّلَاةُ وَأَنَسُ بْنُ مَالِكٍ وَاضِعٌ يَدَهُ عَلَيَّ فَجَعَلَ يُقَارِبُ بَيْنَ الْخُطَا، فَانْتَهَيْنَا إلَى الْمَسْجِدِ وَقَدْ سُبِقْنَا بِرَكْعَةٍ، فَصَلَّيْنَا مَعَ الْإِمَامِ وَقَضَيْنَا مَا فَاتَنَا، فَقَالَ لِي أَنَسٌ: يَا ثَابِتُ أَغَمَّك مَا صَنَعْتُ بِك؟ قُلْت: نَعَمْ، قَالَ: صَنَعَهُ بِي أَخِي زَيْدُ بْنُ ثَابِتٍ وَعَنْ أَبِي ذَرٍّ: مَنْ أَقْبَلَ لِيَشْهَدَ الصَّلَاةَ فَأُقِيمَتْ وَهُوَ فِي الطَّرِيقِ فَلَا يُسْرِعُ وَلَا يَزِدْ عَلَى مِشْيَتِهِ الْأُولَى، فَمَا أَدْرَكَ فَلْيُصَلِّ مَعَ الْإِمَامِ، وَمَا لَمْ يُدْرِكْ فَلْيُتِمَّهُ؟ .

L7943 Sufyan ibn Ziyad reported that Al-Zubayr encountered him while he was hastening to the mosque. Al-Zubayr said to him: "Moderate your pace, for you are engaged in prayer. Do you not take a single step except that Allah

elevates you thereby a degree or erases through it a sin?" Ali mentioned the narration of a man who arrived breathless from exertion and declared: "Allah is the Greatest in greatness."

وَعَنْ سُفْيَانَ بْنَ زِيَادٍ أَنَّ الزُّبَيْرَ أَدْرَكَهُ وَهُوَ يُعَجِّلُ إِلَى الْمَسْجِدِ، فَقَالَ لَهُ الزُّبَيْرُ: أَقْصِدْ، فَإِنَّك فِي صَلَاةٍ، لَا تَخْطُو خُطْوَةً إِلَّا رَفَعَك اللَّهُ بِهَا دَرَجَةً أَوْ حَطَّ عَنْك بِهَا خَطِيئَةً؟ قَالَ عَلِيٌّ: وَحَدِيثُ الَّذِي جَاءَ وَقَدْ حَفَزَهُ النَّفَسُ، فَقَالَ " اللَّهُ أَكْبَرُ كَبِيرًا ".

L7944 And the hadith of Abu Bakrah: Does it also contain the prohibition against rushing in both of them?

وَحَدِيثُ أَبِي بَكْرَةَ -: فِيهِمَا النَّهْيُ عَنْ الْإِسْرَاعِ أَيْضًا؟

[مَسْأَلَةٌ يُسْتَحَبُّ لِكُلِّ مُصَلٍّ أَنْ يَنْصَرِفَ عَنْ يَمِينِهِ]

L7945 **Issue: It is recommended for every worshiper to turn to their right.**

L7946 509 – Issue: It is recommended for every worshipper to turn to their right when concluding the prayer. If they turn to their left, it is permissible, with neither sin nor reprehensibility in that? ʿAbd al-Raḥmān ibn ʿAbd Allāh ibn Khālid narrated to us: Ibrāhīm ibn Aḥmad narrated to us: al-Farbarī narrated to us: al-Bukhārī narrated to us: Ḥafṣ ibn ʿUmar narrated to us: Shuʿbah informed me, reporting that Ashʿath ibn Sulaym heard his father relay from Masrūq, from ʿĀ'ishah, who said: "Allah's Messenger (peace be upon him) liked starting with the right when donning his sandals, combing his hair, and in all his affairs."

٥٠٩ - مَسْأَلَةٌ: وَيُسْتَحَبُّ لِكُلِّ مُصَلٍّ أَنْ يَنْصَرِفَ عَنْ يَمِينِهِ فَإِنْ انْصَرَفَ عَنْ شِمَالِهِ: فَمُبَاحٌ، لَا حَرَجَ فِي ذَلِكَ وَلَا كَرَاهَةَ؟ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ، ثنا الْبُخَارِيُّ ثنا حَفْصُ بْنُ عُمَرَ ثنا شُعْبَةُ أَخْبَرَنِي أَشْعَثُ بْنُ سُلَيْمٍ سَمِعْت أَبِي عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُعْجِبُهُ التَّيَمُّنُ فِي تَنَعُّلِهِ وَتَرَجُّلِهِ، وَفِي شَأْنِهِ كُلِّهِ» .

L7947–7949 And it has been narrated to us from Al-Ḥajjāj ibn al-Minhāl from Abū ʿAwānah that Al-Suddī reported: I asked Anas ibn Mālik, "How should I turn away when I finish praying?" He said, "As for me, I saw the Messenger of Allah – peace and blessings be upon him – turn away to his right." From Al-Hajjaj ibn Al-Minhal, from Abu Awanah, from Al-A'mash, from Umarah ibn Umayr, from Al-Aswad ibn Yazid, from Ibn Mas'ud: "I saw the Messenger of Allah—may Allah bless him and grant him peace—most often turn to depart from his left side." Umarah said: "I saw the chamber of the Messenger of Allah—may Allah bless him and grant him peace—to the left of the qiblah."

وَرُوِّينَا عَنْ الْحَجَّاجِ بْنِ الْمِنْهَالِ عَنْ أَبِي عَوَانَةَ عَنْ السُّدِّيِّ: سَأَلْت أَنَسَ بْنَ مَالِكٍ: كَيْفَ أَنْصَرِفُ إذَا صَلَّيْت؟ قَالَ: «أَمَّا أَنَا فَرَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَنْصَرِفُ عَلَى يَمِينِهِ» وَعَنْ الْحَجَّاجِ بْنِ الْمِنْهَالِ عَنْ أَبِي عَوَانَةَ عَنْ الْأَعْمَشِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ الْأَسْوَدِ بْنِ يَزِيدَ «عَنْ ابْنِ مَسْعُودٍ رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَكْثَرَ مَا يَنْصَرِفُ عَنْ يَسَارِهِ، قَالَ عُمَارَةُ: فَرَأَيْتُ حِجْرَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ يَسَارِ الْقِبْلَةِ.»

[مَسْأَلَةٌ وَجَدَ الْإِمَامَ رَاكِعًا أَوْ سَاجِدًا]

L7950 **A case of finding the Imam in rukūʿ (bowing) or sujūd (prostrating).**

L7951 Issue 510: If someone finds the imam bowing, prostrating, or sitting, it is absolutely impermissible for them to pronounce the *takbīr* while standing. Instead, they must pronounce the *takbīr* without exception in the same posture in which they find their imam—two *takbīrs* are obligatory without exception: one for initiating the prayer, and the second for the posture in which they are present.

L7952 Based on the statement of the Messenger of Allah—may Allah bless him and grant him peace—"The imam is appointed solely to be followed."

L7953 And due to his saying - peace be upon him -: "Pray what you catch up with and complete what you miss." He (peace be upon him) commanded following the imam, and following him means that a person does not contradict him in all his actions. Whoever says the Takbīr while standing when the imam is not standing has failed to follow him, thus praying in a manner contrary to what was commanded. It is impermissible to make up missed standing or other acts except after the completion of the imam's prayer, not before that. Success is from Allah, the Exalted.

[The Prayer of the Traveler] [Issue: The Fajr prayer always consists of two rak'ahs, whether during travel or residence.]

L7954–7955

L7956 Issue: The Dawn Prayer [Fajr] consists of two rak'ahs during travel and when settled—always—and similarly in times of fear.

L7957 The Maghrib prayer remains three *rakʿahs* at all times—whether one is settled, traveling, or in a state of danger.

L7958 The number of rak'ahs does not differ except in Dhuhr, Asr, and Isha (al-ʿAtamah). Each consists of four rak'ahs when resident for the healthy and the sick. They are two rak'ahs during travel and one rak'ah in fearful circumstances.

L7959 All of this is a certain consensus, except that these prayers are one rakʿah in the state of fear, regarding which there is a difference of opinion.

L7960 512. Issue:

٥١٠ - مَسْأَلَةٌ: وَمَنْ وَجَدَ الْإِمَامَ رَاكِعًا أَوْ سَاجِدًا أَوْ جَالِسًا فَلَا يَجُوزُ أَلْبَتَّةَ أَنْ يُكَبِّرَ قَائِمًا، لَكِنْ يُكَبِّرُ وَهُوَ فِي الْحَالِ الَّتِي يَجِدُ إمَامَهُ عَلَيْهَا وَلَا بُدَّ، تَكْبِيرَتَيْنِ وَلَا بُدَّ، إحْدَاهُمَا لِلْإِحْرَامِ بِالصَّلَاةِ، وَالثَّانِيَةِ لِلْحَالِ الَّتِي هُوَ فِيهَا.

لِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ» .

وَلِقَوْلِهِ - عَلَيْهِ السَّلَامُ -: «مَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا.» فَأَمَرَ - عَلَيْهِ السَّلَامُ - بِالِائْتِمَامِ بِالْإِمَامِ، وَالِائْتِمَامُ بِهِ: هُوَ أَنْ لَا يُخَالِفَهُ الْإِنْسَانُ فِي جَمِيعِ عَمَلِهِ، وَمَنْ كَبَّرَ قَائِمًا وَالْإِمَامُ غَيْرُ قَائِمٍ فَلَمْ يَأْتَمَّ بِهِ، فَقَدْ صَلَّى بِخِلَافِ مَا أُمِرَ وَلَا يَجُوزُ أَنْ يَقْضِيَ مَا فَاتَهُ مِنْ قِيَامٍ أَوْ غَيْرِهِ إلَّا بَعْدَ تَمَامِ صَلَاةِ الْإِمَامِ لَا قَبْلَ ذَلِكَ وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[صَلَاةُ الْمُسَافِرِ] [مَسْأَلَةٌ صَلَاةُ الصُّبْحِ رَكْعَتَانِ فِي السَّفَرِ وَالْحَضَرِ أَبَدًا]

مَسْأَلَةٌ: صَلَاةُ الصُّبْحِ رَكْعَتَانِ فِي السَّفَرِ وَالْحَضَرِ أَبَدًا، وَفِي الْخَوْفِ كَذَلِكَ.

وَصَلَاةُ الْمَغْرِبِ ثَلَاثُ رَكَعَاتٍ فِي الْحَضَرِ، وَالسَّفَرِ، وَالْخَوْفِ أَبَدًا.

وَلَا يَخْتَلِفُ عَدَدُ الرَّكَعَاتِ إلَّا فِي الظُّهْرِ وَالْعَصْرِ وَالْعَتَمَةِ، فَإِنَّهَا أَرْبَعُ رَكَعَاتٍ فِي الْحَضَرِ لِلصَّحِيحِ، وَالْمَرِيضِ، وَرَكْعَتَانِ فِي السَّفَرِ، وَفِي الْخَوْفِ رَكْعَةٌ.

كُلُّ هَذَا إجْمَاعٌ مُتَيَقَّنٌ، إلَّا كَوْنُ هَذِهِ الصَّلَوَاتِ رَكْعَةً فِي الْخَوْفِ فَفِيهِ خِلَافٌ.

٥١٢ - مَسْأَلَةٌ:

وَكَوْنُ الصَّلَوَاتِ الْمَذْكُورَةِ فِي السَّفَرِ رَكْعَتَيْنِ فَرْضٌ - سَوَاءٌ كَانَ سَفَرَ طَاعَةٍ أَوْ مَعْصِيَةٍ، أَوْ لَا طَاعَةَ وَلَا مَعْصِيَةَ، أَمْنًا كَانَ أَوْ خَوْفًا - فَمَنْ أَتَمَّهَا أَرْبَعًا عَامِدًا، فَإِنْ كَانَ عَالِمًا بِأَنَّ ذَلِكَ لَا يَجُوزُ بَطَلَتْ صَلَاتُهُ، وَإِنْ كَانَ سَاهِيًا سَجَدَ لِلسَّهْوِ بَعْدَ السَّلَامِ فَقَطْ

L7961 The fact that the prescribed prayers during travel are shortened to two rak'ahs is an obligation—whether the journey is for obedience, disobedience, neither obedience nor disobedience, in security or in fear. Whoever intentionally prays them as four rak'ahs: if they are aware that this is impermissible, their prayer becomes invalid. If they did so forgetfully, they must perform the prostration for forgetfulness only after the salām.

وَأَمَّا قَصْرُ كُلِّ صَلَاةٍ مِنْ الصَّلَوَاتِ الْمَذْكُورَةِ إلَى رَكْعَةٍ فِي الْخَوْفِ فِي السَّفَرِ فَمُبَاحٌ، مَنْ صَلَّاهَا رَكْعَتَيْنِ: فَحَسَنٌ، وَمَنْ صَلَّاهَا رَكْعَةً: فَحَسَنٌ؟ وَقَالَ أَبُو حَنِيفَةَ: قَصْرُ الصَّلَاةِ فِي كُلِّ سَفَرِ طَاعَةٍ أَوْ مَعْصِيَةٍ فَرْضٌ، فَمَنْ أَتَمَّهَا فَإِنْ لَمْ يَقْعُدْ بَعْدَ الِاثْنَتَيْنِ مِقْدَارَ التَّشَهُّدِ بَطَلَتْ صَلَاتُهُ، وَأَعَادَ أَبَدًا؟ وَقَالَ مَالِكٌ: مَنْ أَتَمَّ فِي السَّفَرِ، فَعَلَيْهِ الْإِعَادَةُ فِي الْوَقْتِ؟ وَقَالَ الشَّافِعِيُّ: الْقَصْرُ مُبَاحٌ، وَمَنْ شَاءَ أَتَمَّ؟ وَلَا قَصْرَ عِنْدَ مَالِكٍ، وَالشَّافِعِيِّ إلَّا فِي سَفَرٍ مُبَاحٍ فَقَطْ وَلَمْ يَرَ أَبُو حَنِيفَةَ، وَلَا مَالِكٌ، وَلَا الشَّافِعِيُّ: الْقَصْرَ فِي الْخَوْفِ إلَى رَكْعَةٍ أَصْلًا، لَكِنْ رَكْعَتَانِ فَقَطْ؟ بُرْهَانُ صِحَّةِ قَوْلِنَا -: مَا حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا مُسَدَّدٌ ثنا يَزِيدُ بْنُ زُرَيْعٍ ثنا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ، قَالَتْ: «فُرِضَتْ الصَّلَاةُ رَكْعَتَيْنِ، ثُمَّ هَاجَرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَفُرِضَتْ أَرْبَعًا، وَتُرِكَتْ صَلَاةُ السَّفَرِ عَلَى الْأُولَى» .

L7962–7964 As for shortening each prayer from the mentioned prayers to one rak'ah during travel in a state of fear, it is permissible. Whoever prays them as two rak'ahs, that is commendable, and whoever prays them as one rak'ah, that is also commendable. Abu Hanifa said: Shortening the prayer in every journey—whether for obedience or sin—is obligatory. Whoever completes them, if he does not sit after the two rak'ahs for the duration of the Tashahhud, his prayer is invalid, and he must repeat it perpetually. Malik said: Whoever completes the prayer during travel must repeat it within the prayer's designated time. Al-Shafi'i said: Shortening is permissible, and whoever wishes may complete the prayer. According to Malik and Al-Shafi'i, there is no shortening except only in permissible travel. Abu Hanifah, Malik, and al-Shafi'i did not hold the view of shortening prayer to a single rak'ah during times of fear whatsoever; rather, it remains strictly two rak'ahs. The evidence for the validity of our position is what was narrated to us by Abd al-Rahman ibn Abdullah—from Ibrahim ibn Ahmad, from al-Farbari, from al-Bukhari, from Musaddad, from Yazid ibn Zurai', from Ma'mar, from al-Zuhri, from Urwah, from Aisha, who said: "Prayer was initially prescribed as two rak'ahs. Then when the Messenger of Allah—peace and blessings be upon him—emigrated, it was prescribed as four rak'ahs, while the prayer during travel remained as originally established."

وَرُوِّينَاهُ أَيْضًا: مِنْ طَرِيقِ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ.

L7965 We have also narrated it through the chain of transmission of Sufyan ibn ʿUyaynah, from al-Zuhri, from ʿUrwah.

وَمِنْ طَرِيقِ مَالِكٍ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ.

L7966 From the chain of Mālik, from Ṣāliḥ ibn Kaysan, from ʿUrwah, from ʿĀ'ishah.

L7967 And through the chain of Hishām ibn ʿUrwah from his father from her: ʿAbdullāh ibn Rabīʿ narrated to us, Muḥammad ibn Muʿāwiyah narrated to us, Aḥmad ibn Shuʿayb narrated to us, Muḥammad ibn Rāfiʿ narrated to us,

Muḥammad ibn Bishr narrated to us, Yazīd ibn Ziyād ibn Abī al-Jaʿd narrated to us from Zubayd al-Yāmī from ʿAbd al-Raḥmān ibn Abī Laylā from Kaʿb ibn ʿUjrah, who said: ʿUmar ibn al-Khaṭṭāb said, "The Eid al-Adhā prayer is two rakʿahs, the Eid al-Fiṭr prayer is two rakʿahs, the Friday prayer is two rakʿahs, and the traveler's prayer is two rakʿahs: complete, not shortened, as stated by your Prophet, peace and blessings be upon him. Whoever fabricates lies has surely failed."

وَمِنْ طَرِيقِ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْهَا -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ ثنا مُحَمَّدُ بْنُ رَافِعٍ ثنا مُحَمَّدُ بْنُ بِشْرٍ ثنا يَزِيدُ بْنُ زِيَادِ بْنِ أَبِي الْجَعْدِ عَنْ زُبَيْدٍ الْيَامِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ عُجْرَةَ، قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ «صَلَاةُ الْأَضْحَى رَكْعَتَانِ، وَصَلَاةُ الْفِطْرِ رَكْعَتَانِ، وَصَلَاةُ الْجُمُعَةِ رَكْعَتَانِ، وَصَلَاةُ الْمُسَافِرِ رَكْعَتَانِ، تَمَامٌ غَيْرُ قَصْرٍ، عَلَى لِسَانِ نَبِيِّكُمْ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَقَدْ خَابَ مَنْ افْتَرَى» .

L7968 Hammam narrated to us, Abbas ibn Asbagh narrated to us, Muhammad ibn Abd al-Malik ibn Ayman narrated to us, Abu Yahya Zakariyya ibn Yahya an-Naqid narrated to us, Muhammad ibn al-Sabah al-Jarjaraʾi narrated to us, Abdullah ibn Rajaʾ narrated to us, Hisham ad-Dastuwaʾi narrated from Ayyub as-Sikhtiyani from Nafiʿ from Ibn Umar, who said: The Messenger of Allah (peace and blessings be upon him) said: "The prayer while traveling consists of two rakʿahs. Whoever abandons the Sunnah has rejected the Sunnah."

حَدَّثَنَا حُمَامٌ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا أَبُو يَحْيَى زَكَرِيَّا بْنُ يَحْيَى النَّاقِدُ ثنا مُحَمَّدُ بْنُ الصَّبَّاحِ الْجَرْجَرَائِيُّ ثنا عَبْدُ اللَّهِ بْنُ رَجَاءٍ ثنا هِشَامُ الدَّسْتُوَائِيُّ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «صَلَاةُ السَّفَرِ رَكْعَتَانِ مَنْ تَرَكَ السُّنَّةَ فَقَدْ كَفَرَ» .

L7969–7970 This has also been narrated to us from the words of Ibn Umar.

وَقَدْ رُوِّينَا هَذَا أَيْضًا مِنْ كَلَامِ ابْنِ عُمَرَ.

L7971 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to us: Abu Kurayb and Ishaq ibn Ibrahim narrated to us from Abdullah ibn Idris from Ibn Jurayj from Abdul Rahman ibn Abdullah ibn Abi Ammar from Abdullah ibn Babah from Ya'la ibn Umayyah: "I said to Umar ibn al-Khattab, 'There is no blame upon you if you shorten [part] from the prayer when you fear those who disbelieve may tempt you' [al-Nisa': 101], but now that people are secure?" He replied, "I was perplexed by the same matter as you, so I asked the Messenger of Allah, peace and blessings be upon him, about it. He said, 'It is a charity Allah has granted you, so accept His charity.'"[61]

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ عَنِ ابْنِ جُرَيْجٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّارٍ عَنْ عَبْدِ اللَّهِ بْنِ بَابَاهُ عَنْ يَعْلَى بْنِ أُمَيَّةَ «قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ {فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا} [النساء: ١٠١] فَقَدْ أَمِنَ النَّاسُ؟ ، قَالَ: عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ فَسَأَلْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ ذَلِكَ؟ فَقَالَ صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتَهُ» .

[61] **Qur'an references (L7971):** Qur'an 4:101 (An-Nisa).

قَالَ عَلِيٌّ: فَصَحَّ أَنَّ الصَّلَاةَ فَرَضَهَا اللَّهُ تَعَالَى رَكْعَتَيْنِ ثُمَّ بَلَغَهَا فِي الْحَضَرِ بَعْدَ الْهِجْرَةِ أَرْبَعًا، وَأَقَرَّ صَلَاةَ السَّفَرِ عَلَى رَكْعَتَيْنِ.

L7972 Ali said: It was established that Allah, Exalted is He, obligated the prayer as two rak'ahs. Then He extended it to four for residents after the Hijrah, and kept the prayer during travel as two rak'ahs.

وَصَحَّ أَنَّ صَلَاةَ السَّفَرِ: رَكْعَتَانِ بِقَوْلِهِ - عَلَيْهِ السَّلَامُ -، فَإِذْ قَدْ صَحَّ هَذَا فَهِيَ رَكْعَتَانِ لَا يَجُوزُ أَنْ يَتَعَدَّى ذَلِكَ، وَمَنْ تَعَدَّاهُ فَلَمْ يُصَلِّ كَمَا أَمَرَ، فَلَا صَلَاةَ لَهُ، إذَا كَانَ عَالِمًا بِذَلِكَ.

L7973 It has been established that the traveler's prayer consists of two rak'ahs according to the Prophet's statement (peace be upon him). Since this is confirmed, the prayer is two rak'ahs. It is impermissible to exceed this. Whoever exceeds it and fails to pray as commanded - his prayer is invalid if he knowingly disregarded this ruling.

وَلَمْ يَخُصَّ - عَلَيْهِ السَّلَامُ - سَفَرًا مِنْ سَفَرٍ، بَلْ عَمَّ، فَلَا يَجُوزُ لِأَحَدٍ تَخْصِيصُ ذَلِكَ، وَلَمْ يَجُزْ رَدُّ صَدَقَةِ اللَّهِ تَعَالَى الَّتِي أَمَرَ - عَلَيْهِ السَّلَامُ - بِقَبُولِهَا، فَيَكُونُ مَنْ لَا يَقْبَلُهَا عَاصِيًا

L7974 He (peace be upon him) did not specify one journey over another but spoke generally. Therefore, it is not permissible for anyone to specify that, nor is it permissible to reject the charity of Allah the Exalted - which he (peace be upon him) commanded to be accepted - thus making whoever refuses to accept it a transgressor.

وَاحْتَجَّ مَنْ خَصَّ بَعْضَ الْأَسْفَارِ بِذَلِكَ بِأَنَّ سَفَرَ الْمَعْصِيَةِ مُحَرَّمٌ، فَلَا حُكْمَ لَهُ؟ فَقُلْنَا: أَمَّا مُحَرَّمٌ فَنَعَمْ، هُوَ مُحَرَّمٌ، وَلَكِنَّهُ سَفَرٌ، فَلَهُ حُكْمُ السَّفَرِ، وَأَنْتُمْ تَقُولُونَ: إنَّهُ مُحَرَّمٌ، ثُمَّ تَجْعَلُونَ فِيهِ التَّيَمُّمَ عِنْدَ عَدَمِ الْمَاءِ، وَتُجِيزُونَ الصَّلَاةَ فِيهِ، وَتَرَوْنَهَا فَرْضًا، فَأَيُّ فَرْقٍ بَيْنَ مَا أَجَزْتُمْ - مِنْ الصَّلَاةِ وَالتَّيَمُّمِ لَهَا - وَبَيْنَ مَا مَنَعْتُمْ مِنْ تَأْدِيَتِهَا رَكْعَتَيْنِ كَمَا فَرَضَ اللَّهُ تَعَالَى فِي السَّفَرِ؟ وَلَا سَبِيلَ إلَى فَرْقٍ؟ وَكَذَلِكَ الزِّنَى مُحَرَّمٌ، وَفِيهِ مِنْ الْغُسْلِ كَالَّذِي فِي الْحَلَالِ، لِأَنَّهُ إجْنَابٌ. وَمُجَاوَزَةُ خِتَانٍ لِخِتَانٍ، فَوَجَبَ فِيهِ حُكْمُ عُمُومِ الْإِجْنَابِ وَمُجَاوَزَةِ الْخِتَانِ لِلْخِتَانِ؟ وَكَمَا قَالُوا فِيمَنْ قَاتَلَ فِي قَطْعِ الطَّرِيقِ فَجُرِحَ جِرَاحَاتٍ مَنَعَتْهُ مِنْ الْقِيَامِ، فَإِنَّ لَهُ مِنْ جَوَازِ الصَّلَاةِ جَالِسًا مَا لِمَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ وَلَا فَرْقَ، لِعُمُومِ قَوْلِهِ - عَلَيْهِ السَّلَامُ -: «صَلُّوا قِيَامًا فَمَنْ لَمْ يَسْتَطِعْ فَقَاعِدًا» .

L7975–7977 Those who restrict certain journeys to this ruling argue that travel for sinful purposes is prohibited, thus it should have no legal consideration. We responded: As for it being prohibited, yes, it is prohibited, but it remains a journey, so the rulings of travel apply. You claim it is prohibited, yet you permit tayammum during such travel when water is unavailable, allow prayer therein, and consider it obligatory. What distinction can you draw between permitting prayer and tayammum for it, yet prohibiting its performance as two rak'ahs as Allah Almighty decreed for travel? There is no valid distinction! Similarly, adultery is prohibited, yet it requires the same ritual bathing as lawful intercourse, because it entails janāba. The same applies to exceeding [divinely ordained limits]... A circumcision for a circumcision—does this necessitate applying the ruling governing major ritual impurity and exceeding the limits of circumcision? As they opined regarding one who fought against highway robbery and sustained injuries preventing him from standing: he is granted the same concession to pray seated as one who fought in Allah's cause, with no distinction between them, due to the universal applicability of the Prophet's (peace be upon him) statement: "Pray standing, and whoever cannot, then seated."

L7978 If it is said to us: "You assert that whoever prays while not on the right

path—whether riding, fighting, or walking—has no valid prayer. What then distinguishes this case?" We reply: Indeed, those individuals performed impermissible actions within their prayers, thereby invalidating them. As for the worshiper who prays two units or one unit in their prayer, they did not perform any invalidating actions apart from them. But those you mentioned walked impermissible walks during prayer and fought impermissible fights within it. The utmost astonishment is directed at the Maliki scholars who, having invoked Allah's general rulings regarding travel and the general rulings of the Messenger of Allah—peace and blessings be upon him—regarding travel—{And your Lord is not forgetful} [19:64]—then restricted them with their own opinions, refusing to recognize the shortening of prayers during sinful travel. Yet they approached what Allah specifically designated, where He nullified the general ruling—such as His categorical prohibition of carrion, then stated: {But whoever is compelled by necessity, without willful disobedience or transgression, then your Lord is Forgiving, Merciful} [6:145].[62]

L7979 And His statement: {But whoever is compelled by extreme hunger—without intending to sin—then Allah is truly All-Forgiving, Most Merciful} [Al-Mā'idah: 3]. They claimed through their personal interpretations that consuming carrion and pork is permissible for the compelled person, even if he is actively intending to sin, acting aggressively, persistently transgressing, cutting off roads as a highway robber, lying in wait for groups of Muslims to raid their wealth and shed their blood—and this is truly astounding.[63]

L7980 Some of them cited as proof in this by saying: "It is forbidden for him to kill himself." So we said to them: "Why would he kill himself? Rather, he should now repent from his corrupt intention, and it becomes lawful for him to eat carrion from his time. Is repentance not obligatory for him and inevitable?" Abū Sulaymān and our companions said: "Prayers are not shortened except during Ḥajj, jihad, or ʿUmrah."

L7981–7983 And this is the statement of a group of the predecessors: As narrated to us through the chain of Muhammad ibn Abi Adiyy, from Shuʿbah, from al-

فَإِنْ قِيلَ لَنَا: فَإِنَّكُمْ تَقُولُونَ: مَنْ صَلَّى فِي غَيْرِ سَبِيلِ الْحَقِّ رَاكِبًا أَوْ مُقَاتِلًا أَوْ مَاشِيًا فَلَا صَلَاةَ لَهُ فَمَا الْفَرْقُ؟ قُلْنَا: نَعَمْ، إِنَّ هَؤُلَاءِ فَعَلُوا فِي صَلَاتِهِمْ حَرَكَاتٍ لَا يَحِلُّ لَهُمْ فِعْلُهَا، فَبِذَلِكَ بَطَلَتْ صَلَاتُهُمْ وَلَمْ يَفْعَلْ الْمُصَلِّي رَكْعَتَيْنِ أَوْ رَكْعَةً فِي صَلَاتِهِ شَيْئًا غَيْرَهَا، وَأَمَّا الَّذِينَ ذَكَرْتُمْ فَمَشَوْا مَشْيًا مُحَرَّمًا فِي الصَّلَاةِ، وَقَاتَلُوا فِيهَا قِتَالًا مُحَرَّمًا؟ وَالْعَجَبُ كُلُّ الْعَجَبِ مِنْ الْمَالِكِيِّينَ الَّذِينَ أَتَوْا إلَى عُمُومِ اللَّهِ تَعَالَى لِلسَّفَرِ، وَعُمُومِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِلسَّفَرِ - {وَمَا كَانَ رَبُّكَ نَسِيًّا} [مريم: ٦٤]- فَخَصُّوهُ بِآرَائِهِمْ وَلَمْ يَرَوْا قَصْرَ الصَّلَاةِ فِي سَفَرِ مَعْصِيَةٍ ثُمَّ أَتَوْا إلَى مَا خَصَّهُ اللَّهُ تَعَالَى وَأَبْطَلَ فِيهِ الْعُمُومَ، مِنْ تَحْرِيمِهِ الْمَيْتَةَ جُمْلَةً، ثُمَّ قَالَ {فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ} [الأنعام: ١٤٥] .

وَقَوْلُهُ: {فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ} [المائدة: ٣] : فَقَالُوا بِآرَائِهِمْ: إنَّ أَكْلَ الْمَيْتَةِ، وَالْخِنْزِيرِ: حَلَالٌ لِلْمُضْطَرِّ، وَإِنْ كَانَ مُتَجَانِفًا لِإِثْمٍ، وَبَاغِيًا عَادِيًا قَاطِعًا لِلسَّبِيلِ، مُنْتَظِرًا لِرِفَاقِ الْمُسْلِمِينَ يُغِيرُ عَلَى أَمْوَالِهِمْ وَيَسْفِكُ دِمَاءَهُمْ وَهَذَا عَجَبٌ جِدًّا.

وَاحْتَجَّ بَعْضُهُمْ فِي هَذَا بِأَنْ قَالُوا: حَرَامٌ عَلَيْهِ قَتْلُ نَفْسِهِ فَقُلْنَا لَهُمْ: وَلِمَ يَقْتُلُ نَفْسَهُ؟ بَلْ يَتُوبُ الْآنَ مِنْ نِيَّتِهِ الْفَاسِدَةِ، وَيَحِلُّ لَهُ أَكْلُ الْمَيْتَةِ مِنْ حِينِهِ، وَالتَّوْبَةُ فَرْضٌ عَلَيْهِ وَلَا بُدَّ؟ وَقَالَ أَبُو سُلَيْمَانَ، وَأَصْحَابُنَا: لَا تُقْصَرُ الصَّلَاةُ إلَّا فِي حَجٍّ أَوْ جِهَادٍ، أَوْ عُمْرَةٍ.

وَهُوَ قَوْلُ جَمَاعَةٍ مِنْ السَّلَفِ -: كَمَا رُوِّينَا مِنْ طَرِيقِ مُحَمَّدِ بْنِ أَبِي عَدِيٍّ ثنا شُعْبَةُ عَنْ الْأَعْمَشِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ الْأَسْوَدِ عَنْ ابْنِ مَسْعُودٍ قَالَ: لَا يَقْصُرُ الصَّلَاةَ إلَّا

[62] **Qur'an references (L7978):** Qur'an 19:64 (Maryam); Qur'an 6:145 (Al-An'am).
[63] **Qur'an references (L7979):** Qur'an 5:3 (Al-Ma'idah).

A‘mash, from ‘Umarah ibn ‘Umayr, from al-Aswad, from Ibn Mas‘ud, who said: “Does no one shorten the prayer except a pilgrim or one engaged in jihad?” From Tawus: He would inquire about shortening the prayer and say: “When we departed as Hajj pilgrims or those performing ‘Umrah, we prayed two rak‘ahs.” From Ibrahim al-Taymi: He held the view that shortening was only permissible during Hajj, ‘Umrah, or jihad. They cited as evidence the statement of Allah the Exalted: {When you travel through the land, there is no blame upon you for shortening the prayers if you fear that those who disbelieve may persecute you} [al-Nisā’ 4:101].[64]

حَاجٌّ، أَوْ مُجَاهِدٌ؟ وَعَنْ طَاوُسٍ: أَنَّهُ كَانَ يَسْأَلُ عَنْ قَصْرِ الصَّلَاةِ؟ فَيَقُولُ: إِذَا خَرَجْنَا حُجَّاجًا أَوْ عُمَّارًا صَلَّيْنَا رَكْعَتَيْنِ وَعَنْ إِبْرَاهِيمَ التَّيْمِيِّ: أَنَّهُ كَانَ لَا يَرَى الْقَصْرَ إِلَّا فِي: حَجٍّ، أَوْ عُمْرَةٍ، أَوْ جِهَادٍ وَاحْتَجُّوا بِقَوْلِ اللَّهِ تَعَالَى: {وَإِذَا ضَرَبْتُمْ فِي الأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا} [النساء: ١٠١] .

L7984 They said: He (peace and blessings be upon him) did not pray two rak’ahs except during Hajj, Umrah, or jihad. Ali said: If only this verse had been revealed and he (peace be upon him) had acted upon it, their statement would hold. But since it was conveyed through his own words (peace be upon him): “Two rak’ahs during travel,” and he commanded acceptance of Allah’s grant in this matter – does this not constitute an addition to what is in the verse and to his own practice (peace be upon him)? Is it impermissible to abandon adherence to the additional legislation? The Shafi’i scholars argued for their view that the traveler may choose between two or four rak’ahs using this verse, as it states “there is no blame” – phrasing that indicates permissibility rather than obligation. They also cited a narration we transmitted via the chain of Abd al-Rahman ibn al-Aswad: From Aisha that she performed Umrah with the Messenger of Allah (peace and blessings be upon him) from Medina to Mecca. When they arrived in Mecca, she said: “O Messenger of Allah, may my father and mother be ransomed for you! I shortened the prayers and completed them, and I broke my fast and fasted.” He replied: “You have done well, O Aisha.”

وَقَالُوا: لَمْ يُصَلِّ - عَلَيْهِ السَّلَامُ - رَكْعَتَيْنِ إِلَّا فِي: حَجٍّ، أَوْ عُمْرَةٍ أَوْ جِهَادٍ قَالَ عَلِيٌّ: لَوْ لَمْ يَرِدْ إِلَّا هَذِهِ الْآيَةُ وَفَعَلَهُ - عَلَيْهِ السَّلَامُ - لَكَانَ مَا قَالُوا، لَكِنْ لَمَّا وَرَدَ عَلَى لِسَانِهِ - عَلَيْهِ السَّلَامُ -: رَكْعَتَانِ فِي السَّفَرِ، وَأَمَرَ بِقَبُولِ صَدَقَةِ اللَّهِ تَعَالَى بِذَلِكَ -: كَانَ هَذَا زَائِدًا عَلَى مَا فِي الْآيَةِ وَعَلَى عَمَلِهِ - عَلَيْهِ السَّلَامُ -، وَلَا يَحِلُّ تَرْكُ الْأَخْذِ بِالشَّرْعِ الزَّائِدِ؟ وَاحْتَجَّ الشَّافِعِيُّونَ فِي قَوْلِهِمْ: إِنَّ الْمُسَافِرَ مُخَيَّرٌ بَيْنَ رَكْعَتَيْنِ أَوْ أَرْبَعِ رَكَعَاتٍ -: بِهَذِهِ الْآيَةِ، وَأَنَّهَا جَاءَتْ بِلَفْظِ لَا جُنَاحَ وَهَذَا يُوجِبُ الْإِبَاحَةَ لَا الْفَرْضَ؟ وَبِخَبَرٍ رُوِّينَاهُ مِنْ طَرِيقِ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ «عَنْ عَائِشَةَ أَنَّهَا اعْتَمَرَتْ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ الْمَدِينَةِ إِلَى مَكَّةَ، فَلَمَّا قَدِمَتْ مَكَّةَ قَالَتْ: يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ وَأُمِّي قَصَرْتُ وَأَتْمَمْتُ، وَأَفْطَرْتُ وَصُمْتُ قَالَ: أَحْسَنْتِ يَا عَائِشَةُ» .

L7985 And through the narration of ‘Aṭā’ from ‘Ā’ishah: “The Messenger of Allah—may Allah bless him and grant him peace—would travel and complete the prayer and shorten it.”

وَمِنْ طَرِيقِ عَطَاءٍ عَنْ عَائِشَةَ «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُسَافِرُ فَيُتِمُّ الصَّلَاةَ وَيَقْصُرُ» .

L7986 And that ‘Uthmān performed the complete prayer in Mina in the presence of all the Companions—may Allah be pleased with them—and they performed

وَبِأَنَّ عُثْمَانَ أَتَمَّ الصَّلَاةَ بِمِنًى بِحَضْرَةِ جَمِيعِ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - فَأَتَمُّوهَا مَعَهُ؟ وَبِأَنَّ عَائِشَةَ - وَهِيَ رَوَتْ «فُرِضَتْ الصَّلَاةُ رَكْعَتَيْنِ رَكْعَتَيْنِ» كَانَتْ تُتِمُّ فِي السَّفَرِ.

[64]**Qur’an references (L7981):** Qur’an 4:101 (An-Nisa).

it completely with him. And that ʿĀʾishah—who narrated, "The prayer was ordained as two rakʿahs each"—used to perform the complete prayer during travel.

قَالَ عَلِيٌّ: هَذَا كُلُّ مَا احْتَجُّوا بِهِ، وَكُلُّهُ لَا حُجَّةَ لَهُمْ فِيهِ -: أَمَّا الْآيَةُ فَإِنَّهَا لَمْ تَنْزِلْ فِي الْقَصْرِ الْمَذْكُورِ، بَلْ فِي غَيْرِهِ عَلَى مَا نُبَيِّنُ بَعْدَ هَذَا، إِنْ شَاءَ اللَّهُ تَعَالَى.

L7987–7989 Ali said: This is all they have cited as evidence, and none of it constitutes proof for them. As for the verse, it was not revealed concerning the aforementioned shortened prayers, but rather concerning another matter, as we shall expound after this, if— Allah the Most High has willed.

وَأَمَّا الْحَدِيثَانِ فَلَا خَيْرَ فِيهِمَا -: أَمَّا الَّذِي مِنْ طَرِيقِ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ فَانْفَرَدَ بِهِ الْعَلَاءُ بْنُ زُهَيْرٍ الْأَزْدِيُّ، لَمْ يَرْوِهِ غَيْرُهُ، وَهُوَ مَجْهُولٌ.

L7990 As for the two ḥadīths, there is no good in them—as for the one transmitted through ʻAbd al-Raḥmān ibn al-Aswad, it was solely narrated by al-ʻAlā' ibn Zuhayr al-Azdī, with no other narrator reporting it, and he is unknown.

وَأَمَّا حَدِيثُ عَطَاءٍ فَانْفَرَدَ بِهِ الْمُغِيرَةُ بْنُ زِيَادٍ، لَمْ يَرْوِهِ غَيْرُهُ، وَقَالَ فِيهِ أَحْمَدُ بْنُ حَنْبَلٍ: هُوَ ضَعِيفٌ، كُلُّ حَدِيثٍ أَسْنَدَهُ فَهُوَ مُنْكَرٌ وَأَمَّا فِعْلُ عُثْمَانَ، وَعَائِشَةَ - رَضِيَ اللَّهُ عَنْهُمَا - فَإِنَّهُمَا تَأَوَّلَا تَأْوِيلًا خَالَفَهُمَا فِيهِ غَيْرُهُمَا مِنَ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -.

L7991 As for the ḥadīth of ʻAṭā', it was uniquely narrated by al-Mughīrah ibn Ziyād—no one else transmitted it. Concerning him, Aḥmad ibn Ḥanbal said: "He is weak; every ḥadīth he narrated is rejected." As for the action of ʻUthmān and ʻĀ'ishah—may Allah be pleased with them—they offered an interpretation that other Companions—may Allah be pleased with them—opposed regarding that interpretation.

كَمَا حَدَّثَنَا أَحْمَدُ بْنُ عُمَرَ الْغَدْرِيُّ ثنا أَبُو ذَرٍّ الْهَرَوِيُّ ثنا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَمَوَيْهِ السَّرَخْسِيُّ ثنا إِبْرَاهِيمُ بْنُ خُزَيْمٍ ثنا عَبْدُ بْنُ حُمَيْدٍ ثنا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ - فَذَكَرَ الْخَبَرَ، وَفِيهِ - قَالَ الزُّهْرِيُّ: فَقُلْت لِعُرْوَةَ: فَمَا كَانَ عَمَلُ عَائِشَةَ - فَذَكَرَ الْخَبَرَ، وَفِيهِ - قَالَ الزُّهْرِيُّ: فَقُلْت لِعُرْوَةَ: فَمَا كَانَ عَمَلُ عَائِشَةَ أَنْ تُتِمَّ فِي السَّفَرِ وَقَدْ عَلِمْت أَنَّ اللَّهَ تَعَالَى فَرَضَهَا رَكْعَتَيْنِ رَكْعَتَيْنِ.

L7992 As Ahmad ibn Umar al-Ghadiri narrated to us through Abu Dharr al-Harawi through Abdullah ibn Ahmad ibn Hamawayh al-Sarakhsi through Ibrahim ibn Khuzaym through Abd ibn Humaid through Abd al-Razzaq from Ma'mar from al-Zuhri from Urwah from Aisha - he mentioned the report, wherein al-Zuhri said: I said to Urwah, "What was Aisha's action in completing prayers during travel when you know Allah the Exalted has ordained them as two rak'ahs, two rak'ahs?" - and he mentioned the report, wherein al-Zuhri said: I said to Urwah, "What was Aisha's action in completing prayers during travel when you know Allah the Exalted has ordained them as two rak'ahs, two rak'ahs?"

قَالَ: تَأَوَّلَتْ مِنْ ذَلِكَ مَا تَأَوَّلَ عُثْمَانُ مِنْ إِتْمَامِ الصَّلَاةِ بِمِنًى وَرُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنِ الزُّهْرِيِّ قَالَ: بَلَغَنِي أَنَّ عُثْمَانَ إِنَّمَا صَلَّاهَا أَرْبَعًا - يَعْنِي بِمِنًى - لِأَنَّهُ أَزْمَعَ أَنْ يُقِيمَ بَعْدَ الْحَجِّ.

L7993 She said: She interpreted it in the same way as ʻUthman did regarding completing the prayer in full at Mina. It was narrated to us through ʻAbd al-Razzāq's chain from al-Zuhrī, who said: It reached me that ʻUthman prayed it as four units (meaning in Mina) because he resolved to reside there after the Hajj.

L7994 Therefore, those among the Companions—may Allah be pleased with them—who used to complete with him did so because they stayed as he stayed. Yet some groups among the Companions opposed those two. As conveyed through the chain of ʻAbd al-Razzāq, from ʻAbd Allāh ibn ʻUmar, from Nāfiʻ, from Ibn ʻUmar: When he prayed four rak'ahs with the Imam in Mina, he would return to his residence, pray two rak'ahs there, and then repeat them. Through another chain of ʻAbd al-Razzāq, from Saʻīd ibn al-Sā'ib ibn Yasār: Dawūd ibn Abī ʻĀṣim reported to me, saying, "I asked Ibn ʻUmar about the traveler's prayer in Mina."

فَعَلَى هَذَا أَتَمَّ مَعَهُ مَنْ كَانَ يُتِمُّ مَعَهُ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -، لِأَنَّهُمْ أَقَامُوا بِإِقَامَتِهِ وَقَدْ خَالَفَهُمَا مِنْ الصَّحَابَةِ طَوَائِفُ -: كَمَا رُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّهُ كَانَ إذَا صَلَّى مَعَ الْإِمَامِ بِمِنًى أَرْبَعَ رَكَعَاتٍ انْصَرَفَ إلَى مَنْزِلِهِ فَصَلَّى فِيهِ رَكْعَتَيْنِ أَعَادَهَا وَمِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ سَعِيدِ بْنِ السَّائِبِ بْنِ يَسَارٍ حَدَّثَنِي دَاوُد بْنُ أَبِي عَاصِمٍ قَالَ: سَأَلْت ابْنَ عُمَرَ عَنْ صَلَاةِ السَّفَرِ بِمِنًى؟

L7995–7996 He said: "I heard that the Messenger of Allah—peace and blessings be upon him—used to pray two rak'ahs, two rak'ahs in Mina. So pray if you wish, or omit." From the chain of Abd al-Warith ibn Saʻid at-Tannuri: Abu at-Tayyah narrated to us from Muwarriq al-ʻIjli from Safwan ibn Muhriz: I said to Ibn Umar: "Tell me about the prayer during travel." He said: "Do you fear that you will lie about me?" I said: "No." He said: "Two rak'ahs. Whoever opposes the Sunnah has disbelieved." From the chain of Saʻid ibn Mansur: Marwan ibn Muʻawiyah—he is al-Fazari—narrated to us from Humayd ibn Ali al-ʻUqayli from ad-Dahhak ibn Muzahim, who said: Ibn Abbas said: "Whoever prays four rak'ahs during travel is like one who prays two rak'ahs while settled."

فَقَالَ: " سَمِعْت «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يُصَلِّي بِمِنًى رَكْعَتَيْنِ رَكْعَتَيْنِ» فَصَلِّ إنْ شِئْت أَوْ دَعْ؟ وَمِنْ طَرِيقِ عَبْدِ الْوَارِثِ بْنِ سَعِيدٍ التَّنُّورِيِّ: ثنا أَبُو التَّيَّاحِ عَنْ مُوَرِّقٍ الْعِجْلِيِّ عَنْ صَفْوَانَ بْنِ مُحْرِزٍ قُلْت لِابْنِ عُمَرَ: حَدِّثْنِي عَنْ صَلَاةِ السَّفَرِ، قَالَ: أَتَخْشَى أَنْ تَكْذِبَ عَلَيَّ، قُلْت: لَا، قَالَ: رَكْعَتَانِ، مَنْ خَالَفَ السُّنَّةَ كَفَرَ؟ وَمِنْ طَرِيقِ سَعِيدِ بْنِ مَنْصُورٍ: ثنا مَرْوَانُ بْنُ مُعَاوِيَةَ هُوَ الْفَزَارِيّ - ثنا حُمَيْدُ بْنُ عَلِيٍّ الْعُقَيْلِيُّ عَنْ الضَّحَّاكِ بْنِ مُزَاحِمٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: مَنْ صَلَّى فِي السَّفَرِ أَرْبَعًا كَمَنْ صَلَّى فِي الْحَضَرِ رَكْعَتَيْنِ.

L7997 From the narration of Sufyan ibn ʿUyaynah, from Jaʿfar ibn Muḥammad, from his father, who said: ʿUthman fell ill while in Mina, so ʿAli came to him, and it was said to him: "Lead the people in prayer?" He replied: "If you wish, I will lead you in the prayer of the Messenger of Allah—peace and blessings be upon him—meaning two *rakʿahs*." They said: "No, only the prayer of the Commander of the Believers"—referring to ʿUthman—"four *rakʿahs*." But ʿUthman refused their request.

وَمِنْ طَرِيقِ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ: اعْتَلَّ عُثْمَانُ وَهُوَ بِمِنًى فَأَتَى عَلِيٌّ فَقِيلَ لَهُ: صَلِّ بِالنَّاسِ؟ فَقَالَ: إنْ شِئْتُمْ صَلَّيْت لَكُمْ صَلَاةَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَعْنِي رَكْعَتَيْنِ قَالُوا: لَا، إلَّا صَلَاةَ أَمِيرِ الْمُؤْمِنِينَ يَعْنُونَ عُثْمَانَ -: أَرْبَعًا فَأَبَى عُثْمَانُ.

L7998 And likewise from those after them: We have been narrated from ʿUmar ibn ʿAbd al-ʿAzīz—when the act of completing prayers during travel (for whoever

وَهَكَذَا عَمَّنْ بَعْدَهُمْ: رُوِّينَا عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، وَقَدْ ذُكِرَ لَهُ الْإِتْمَامُ فِي السَّفَرِ لِمَنْ شَاءَ، فَقَالَ: لَا، الصَّلَاةُ فِي السَّفَرِ رَكْعَتَانِ حَتْمَانِ لَا يَصِحُّ غَيْرُهُمَا.

wishes to do so) was mentioned to him—he said: “No. Prayer during travel is two rakʿahs, two that are obligatory—nothing else is valid.”

L7999 When the Companions differed, the obligation is to refer their disputed matter back to the Quran and the Sunnah. As for the Malikis and the Hanafis, they have contradicted themselves here in the worst contradiction, for when they adhere to a Companion’s opinion while contradicting his narration, they assert: “He knows best what he narrated, and it is impermissible to presume that he contradicted the Messenger of Allah—peace and blessings be upon him—except due to knowledge he possessed, which he deemed more authoritative than what he narrated.”

فَإِذَا اخْتَلَفَ الصَّحَابَةُ فَالْوَاجِبُ رَدُّ مَا تَنَازَعُوا فِيهِ إِلَى الْقُرْآنِ وَالسُّنَّةِ؟ وَأَمَّا الْمَالِكِيُّونَ، وَالْحَنَفِيُّونَ فَقَدْ تَنَاقَضُوا هَهُنَا أَقْبَحَ تَنَاقُضٍ، لِأَنَّهُمْ إِذَا تَعَلَّقُوا بِقَوْلِ صَاحِبٍ وَخَالَفُوا رِوَايَتَهُ قَالُوا: هُوَ أَعْلَمُ بِمَا رَوَى، وَلَا يَجُوزُ أَنْ يُظَنَّ بِهِ أَنَّهُ خَالَفَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَّا لِعِلْمٍ كَانَ عِنْدَهُ رَآهُ أَوْلَى مِمَّا رَوَى.

وَهَا هُنَا أَخَذُوا رِوَايَةَ عَائِشَةَ وَتَرَكُوا فِعْلَهَا، وَقَالُوا بِأَقْبَحِ مَا يُشَنِّعُونَ بِهِ عَلَى غَيْرِهِمْ، فَرَأَوْا أَنَّ عُثْمَانَ، وَعَائِشَةَ وَمَنْ مَعَهُمَا صَلَّوْا صَلَاةً فَاسِدَةً يَلْزَمُهُمْ إِعَادَتُهَا، إِمَّا أَبَدًا وَإِمَّا فِي الْوَقْتِ؟ قَالَ عَلِيٌّ: وَأَمَّا قَوْلُنَا فِي صَلَاةِ الْخَوْفِ رَكْعَةٌ فَلِمَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا يَحْيَى بْنُ يَحْيَى، وَسَعِيدُ بْنُ مَنْصُورٍ، وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، وَقُتَيْبَةُ، كُلُّهُمْ عَنْ أَبِي عَوَانَةَ عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ «فَرَضَ اللَّهُ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الْحَضَرِ أَرْبَعًا، وَفِي السَّفَرِ رَكْعَتَيْنِ، وَفِي الْخَوْفِ رَكْعَةً» .

L8000 Here, they adopted the narration of ʻA'ishah while disregarding her practice, espousing the worst of what they condemn in others. They claimed that ʻUthman, ʻA'ishah, and their companions performed invalid prayers—do they have to repeat them perpetually or within the prayer time? ʻAli said: As for our view that the prayer during fear consists of one rakʻah, this is based on what ʻAbdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us; ʻAbd al-Wahhab ibn ʻIsa narrated to us; Ahmad ibn Muhammad narrated to us; Ahmad ibn ʻAli narrated to us; Muslim ibn al-Hajjaj narrated to us; Yahya ibn Yahya, Saʻid ibn Mansur, Abu al-Rabiʻ al-Zahrani, and Qutaybah—all of them narrated from Abu ʻAwana, from Bukayr ibn al-Akhnas, from Mujahid, from Ibn ʻAbbas, who said: "Allah ordained prayer through your Prophet's tongue—peace and blessings be upon him—as four rakʻahs for residents, two rakʻahs during travel, and one rakʻah in times of fear."[1]

وَرُوِّينَاهُ أَيْضًا - مِنْ طَرِيقِ حُذَيْفَةَ، وَجَابِرٍ، وَزَيْدِ بْنِ ثَابِتٍ، وَأَبِي هُرَيْرَةَ وَابْنِ عُمَرَ، كُلِّهِمْ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِأَسَانِيدَ فِي غَايَةِ الصِّحَّةِ؟ وَقَالَ تَعَالَى: {وَإِذَا ضَرَبْتُمْ فِي الأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا} [النساء: ١٠١] .

L8001–8002 We have also narrated it through the chains of Ḥudhayfah, Jābir, Zayd ibn Thābit, Abū Hurayrah, and Ibn ʿUmar—all of them from the Messenger of Allāh, peace and blessings be upon him—with chains of transmission of the utmost authenticity. And Allāh the Exalted said: "When you travel through the land, there is no blame on you if you shorten the prayer, if you fear that the disbelievers may persecute you" [*An-Nisā'* 4:101].[2]

كَتَبَ إِلَى هِشَامِ بْنِ سَعِيدٍ الْخَيْرِ قَالَ: ثنا عَبْدُ الْجَبَّارِ بْنُ أَحْمَدَ الْمُقْرِئُ الطَّوِيلُ ثنا الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ عَبْدَوَيْهِ النَّجِيرَمِيُّ ثنا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الْأَصْفَهَانِيُّ ثنا أَبُو بِشْرٍ يُونُسُ بْنُ حَبِيبِ بْنِ عَبْدِ الْقَادِرِ ثنا أَبُو دَاوُد الطَّيَالِسِيُّ ثنا الْمَسْعُودِيُّ هُوَ عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ - عَنْ يَزِيدَ الْفَقِيرِ هُوَ يَزِيدُ بْنُ صُهَيْبٍ - قَالَ: سَأَلْت جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ الرَّكْعَتَيْنِ فِي السَّفَرِ، أَقَصْرُهُمَا؟ قَالَ جَابِرٌ لَا: إنَّ الرَّكْعَتَيْنِ فِي السَّفَرِ لَيْسَتَا بِقَصْرٍ، إنَّمَا الْقَصْرُ رَكْعَةٌ عِنْدَ الْقِتَالِ قَالَ عَلِيٌّ: وَبِهَذِهِ الْآيَةِ قُلْنَا: إنَّ صَلَاةَ الْخَوْفِ فِي السَّفَرِ - إنْ شَاءَ - رَكْعَةٌ - وَإِنْ شَاءَ - رَكْعَتَانِ، لِأَنَّهُ جَاءَ فِي الْقُرْآنِ بِلَفْظَةِ لَا جُنَاحَ لَا بِلَفْظِ

L8003 He wrote to Hisham ibn Saʻid al-Khayr, who said: ʻAbd al-Jabbar ibn Ahmad al-Muqri al-Tawil narrated to us; al-Hasan ibn al-Husayn ibn ʻAbdawayh al-Najirami narrated to us; Jaʻfar ibn Muhammad ibn al-Hasan al-Asfahani narrated to us; Abu Bishr Yunus ibn Habib ibn ʻAbd al-Qadir narrated to us; Abu Dawud al-Tayalisi narrated to us; al-Masʻudi (he is ʻAbd al-Rahman ibn ʻAbd Allah) narrated to us from Yazid al-Faqir (he is Yazid ibn Suhayb), who said: I asked Jabir ibn ʻAbd Allah about the two rakʻahs during travel: "Are they shortened?" Jabir said: "No. The two rakʻahs during travel are not a shortening. Shortening is one rakʻah during battle." ʻAli said: "By this verse,

[1] **Hadith references (L8000):** Sunan an-Nasai 1532; Sahih Muslim 687a; Mishkat al-Masabih 1349.

[2] **Qur'an references (L8002):** Qur'an 4:101 (An-Nisa).

we hold that the prayer of fear in travel may be one rak'ah if one wishes, or two rak'ahs if preferred, for it is mentioned in the Quran with the wording 'there is no blame' rather than a command or obligation. People prayed these with the Messenger of Allah (peace and blessings be upon him) sometimes as one rak'ah and sometimes as two rak'ahs. Thus, this remains a matter of choice, as Jabir (may Allah be pleased with him) stated."

L8004 **Legal Case: He left his place of residence, walked a mile, and ascended further.**

L8005 513 - Issue: Whoever departs from the houses of their city, village, or place of residence and walks a mile or more must pray two Rak'ahs without fail upon reaching the mile. If they walk less than a mile, do they pray four Rak'ahs? 'Ali said: "People have differed regarding this"—as we have narrated via the chain of Hammād ibn Salamah from Ayyūb al-Sikhtiyānī from Abī Qilābah from Abī al-Muhallab: that 'Uthmān ibn 'Affān (may Allah be pleased with him) wrote: "It has reached me that some men set out—either for tax collection, trade, or conscription—and then do not complete the prayer. You must not do this, for only those who are journeying resolutely or in the presence of an enemy may shorten the prayer."

L8006–8008 And from the chain of Yaḥyā ibn Saʿīd al-Qaṭṭān, from Saʿīd ibn Abī ʿArūbah, from Qatādah, from ʿAyyāsh ibn ʿAbdullāh ibn Abī Rabīʿah al-Makhzūmī: that ʿUthmān ibn ʿAffān wrote to his officials: Neither the traveler, nor the merchant, nor the procrastinator may pray the two rak'ahs: only those who have provisions and a waterskin may pray them.

L8009 Ali said: "The second: is he the owner of the estate?" Ali said: "This is how it is in my book, and its correct version according to me is: Abdullah ibn Ayyash ibn Abi Rabīʿah."

L8010 From the chain of Abu Bakr ibn Abi Shaybah, from Ali ibn Mushir, from Abu Ishaq al-Shaybani, from Qays ibn Muslim, from Tariq ibn Shihab, from Abdullah ibn Mas'ud, who said: "Let not this large number of yours in your prayer deceive you, for is it not from your city?" And from Abd al-Razzaq,

الْأَمْرِ وَالْإِيجَابِ، وَصَلَّاهُمَا النَّاسُ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَرَّةً رَكْعَةً وَمَرَّةً رَكْعَتَيْنِ، فَكَانَ ذَلِكَ عَلَى الِاخْتِيَارِ كَمَا قَالَ جَابِرٌ - رَضِيَ اللَّهُ عَنْهُ -؟

[مَسْأَلَةٌ خَرَجَ عَنْ مَوْضِعِ سُكْنَاهُ فَمَشَى مِيلًا فَصَاعِدًا]

٥١٣ - مَسْأَلَةٌ: وَمَنْ خَرَجَ عَنْ بُيُوتِ مَدِينَتِهِ، أَوْ قَرْيَتِهِ، أَوْ مَوْضِعِ سُكْنَاهُ فَمَشَى مِيلًا فَصَاعِدًا: صَلَّى رَكْعَتَيْنِ وَلَا بُدَّ إِذَا بَلَغَ الْمِيلَ، فَإِنْ مَشَى أَقَلَّ مِنْ مِيلٍ: صَلَّى أَرْبَعًا؟ قَالَ عَلِيٌّ: اخْتَلَفَ النَّاسُ فِي هَذَا -: كَمَا رُوِّينَاهُ مِنْ طَرِيقِ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمُهَلَّبِ: أَنَّ عُثْمَانَ بْنَ عَفَّانَ - رَضِيَ اللَّهُ عَنْهُ - كَتَبَ: إِنَّهُ بَلَغَنِي أَنَّ رِجَالًا يَخْرُجُونَ: إِمَّا لِجِبَايَةٍ، وَإِمَّا لِتِجَارَةٍ، وَإِمَّا لِحَشْرٍ ثُمَّ لَا يُتِمُّونَ الصَّلَاةَ، فَلَا تَفْعَلُوا، فَإِنَّمَا يَقْصُرُ الصَّلَاةَ مَنْ كَانَ شَاخِصًا، أَوْ بِحَضْرَةِ عَدُوٍّ.

وَمِنْ طَرِيقِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ عَيَّاشِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ الْمَخْزُومِيِّ: أَنَّ عُثْمَانَ بْنَ عَفَّانَ كَتَبَ إِلَى عُمَّالِهِ -: لَا يُصَلِّي الرَّكْعَتَيْنِ: جَابٍ، وَلَا تَاجِرٌ، وَلَا تَانٍ، إِنَّمَا يُصَلِّي الرَّكْعَتَيْنِ مَنْ كَانَ مَعَهُ الزَّادُ وَالْمَزَادُ.

قَالَ عَلِيٌّ: الثَّانِي - هُوَ صَاحِبُ الضَّيْعَةِ؟ قَالَ عَلِيٌّ: هَكَذَا فِي كِتَابِي وَصَوَابُهُ عِنْدِي: عَبْدُ اللَّهِ بْنُ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ.

وَمِنْ طَرِيقِ أَبِي بَكْرِ بْنِ أَبِي شَيْبَةَ عَنْ عَلِيِّ بْنِ مُسْهِرٍ عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: لَا يَغُرَّنَّكُمْ سَوَادُكُمْ هَذَا

from Ma'mar, from al-A'mash, from Ibrahim al-Taymi, from his father, who said: "I was with Hudhayfah in al-Mada'in and sought his permission to visit my family in Kufa. He permitted me but stipulated that I must not break my fast nor pray two rak'ahs until I returned to him, and between them were over sixty miles." These are chains of transmission of utmost soundness.

مِنْ صَلَاتِكُمْ، فَإِنَّهُ مِنْ مِصْرِكُمْ؟ وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ أَبِيهِ قَالَ: كُنْت مَعَ حُذَيْفَةَ بِالْمَدَائِنِ فَاسْتَأْذَنْته أَنْ آتِيَ أَهْلِي بِالْكُوفَةِ، فَأَذِنَ لِي وَشَرَطَ عَلَيَّ أَنْ لَا أُفْطِرَ وَلَا أُصَلِّيَ رَكْعَتَيْنِ حَتَّى أَرْجِعَ إلَيْهِ، وَبَيْنَهُمَا نَيِّفٌ وَسِتُّونَ مِيلًا؟ وَهَذِهِ أَسَانِيدُ فِي غَايَةِ الصِّحَّةِ

L8011 It is narrated from Hudhayfah that one should not shorten prayers toward Al-Sawad, and between Al-Kufah and Al-Sawad are seventy miles.

وَعَنْ حُذَيْفَةَ: أَنْ لَا يَقْصُرَ إلَى السَّوَادِ، وَبَيْنَ الْكُوفَةِ وَالسَّوَادِ: سَبْعُونَ مِيلًا.

L8012 From Mu'adh ibn Jabal and 'Uqbah ibn 'Amir: Let none of you tread with your livestock upon mountain ridges or valley floors while claiming, "We are travelers!" No, nor is it valid. The shortening of prayers applies only to one who stays overnight during travel, journeying from one horizon to another. Via the chain of Abu Bakr ibn Abi Shaybah, from Abu al-Ahwas, from 'Asim, from Ibn Sirin, who said: They would ask, "Is the travel in which prayers are shortened that which requires carrying provisions and waterskins?" From Abu Wa'il Shuqayq ibn Salamah: He was asked about shortening prayers from Kufa to Wasit. He replied, "Prayers are not shortened for that journey," and the distance between them is one hundred and fifty miles. Another opinion is narrated through Ibn Jurayj, who reported from Nafi': The shortest journey for which Ibn 'Umar shortened prayers was to his property in Khaybar—a three consecutive days' journey. He did not shorten prayers for any distance shorter than that.

وَعَنْ مُعَاذِ بْنِ جَبَلٍ، وَعُقْبَةَ بْنِ عَامِرٍ: لَا يَطَأُ أَحَدُكُمْ بِمَاشِيَتِهِ أَحْدَابَ الْجِبَالِ، وَبُطُونَ الْأَوْدِيَةِ، وَتَزْعُمُونَ أَنَّكُمْ سَفْرٌ، لَا وَلَا كَرَامَةَ، إنَّمَا التَّقْصِيرُ فِي السَّفَرِ الْبَاتِّ، مِنْ الْأُفُقِ إلَى الْأُفُقِ؟ وَمِنْ طَرِيقِ أَبِي بَكْرِ بْنِ أَبِي شَيْبَةَ عَنْ أَبِي الْأَحْوَصِ عَنْ عَاصِمٍ عَنْ ابْنِ سِيرِينَ قَالَ: كَانُوا يَقُولُونَ: السَّفَرُ الَّذِي تُقْصَرُ فِيهِ الصَّلَاةُ: الَّذِي يُحْمَلُ فِيهِ الزَّادُ وَالْمَزَادُ؟ وَعَنْ أَبِي وَائِلٍ شُقَيْقِ بْنِ سَلَمَةَ: أَنَّهُ سُئِلَ عَنْ قَصْرِ الصَّلَاةِ مِنْ الْكُوفَةِ إلَى وَاسِطَ؟ فَقَالَ: لَا تُقْصَرُ الصَّلَاةُ فِي ذَلِكَ، وَبَيْنَهُمَا مِائَةُ مِيلٍ وَخَمْسُونَ مِيلًا؟ فَهُنَا قَوْلٌ -: وَرُوِّينَاهُ مِنْ طَرِيقِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ: أَنَّ ابْنَ عُمَرَ كَانَ أَدْنَى مَا يُقْصِرُ الصَّلَاةَ إلَيْهِ: مَالٌ لَهُ بِخَيْبَرَ، وَهِيَ مَسِيرَةُ ثَلَاثٍ فَوَاصِلَ لَمْ يَكُنْ يُقْصِرُ فِيمَا دُونَهُ.

L8013 And through the chain of Ḥammād ibn Salamah from Ayyūb al-Sakhtiyānī and Ḥumayd - both from Nāfi' from Ibn 'Umar - that he would shorten prayers between Medina and Khaybar, a distance equivalent to that of Ahwāz from Basra. He did not shorten prayers for distances shorter than this.

وَمِنْ طَرِيقِ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ، وَحُمَيْدٍ، كِلَاهُمَا عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ يُقْصِرُ الصَّلَاةَ فِيمَا بَيْنَ الْمَدِينَةِ، وَخَيْبَرَ، وَهِيَ كَقَدْرِ الْأَهْوَازِ مِنْ الْبَصْرَةِ، لَا يَقْصُرُ فِيمَا دُونَ ذَلِكَ؟

L8014–8015 Ali said: Between Medina and Khaybar is like between Basra and Ahwaz - it being a single hundred miles excluding four miles. This is among the matters disputed in opinions narrated from Ibn Umar, and later also via Nafi', who transmitted from Ibn Umar.

قَالَ عَلِيٌّ: بَيْنَ الْمَدِينَةِ، وَخَيْبَرَ كَمَا بَيْنَ الْبَصْرَةِ، وَالْأَهْوَازِ -: وَهُوَ مِائَةُ مِيلٍ وَاحِدَةٌ غَيْرُ أَرْبَعَةِ أَمْيَالٍ وَهَذَا مِمَّا اُخْتُلِفَ فِيهِ عَنْ ابْنِ عُمَرَ، ثُمَّ عَنْ نَافِعٍ أَيْضًا عَنْ ابْنِ عُمَرَ.

L8016 It has been transmitted to us from Al-Ḥasan ibn Ḥayy that he said: There is no shortening of prayer for a distance less than eighty-two Roman miles, as is the distance between Kufa and Baghdad.

وَرُوِّينَا عَنْ الْحَسَنِ بْنِ حَيٍّ: أَنَّهُ قَالَ: لَا قَصْرَ فِي أَقَلَّ مِنْ اثْنَيْنِ وَثَمَانِينَ مِيلًا، كَمَا بَيْنَ الْكُوفَةِ، وَبَغْدَادَ

L8017 From the narration of Waki’ from Sa’id ibn ’Ubayd al-Ta’i from ’Ali ibn Rabi’ah al-Walibi al-Asadi, who said: I asked Ibn ’Umar about shortening prayers. He said: “Are you a pilgrim, someone performing ’Umrah, or someone on a military expedition?” I said: “No, but one of us has an estate in al-Sawād.” He said: “Do you know al-Suwaydā?” I said: “I have heard of it but have not seen it.” He said: “It is three days and two nights and one night for someone hastening. When we set out to it, we shortened prayers.” ’Ali said: “From Medina to al-Suwaydā—: seventy-two miles, twenty-four farsakhs.” This is another narration.

وَمِنْ طَرِيقِ وَكِيعٍ عَنْ سَعِيدِ بْنِ عُبَيْدٍ الطَّائِيِّ عَنْ عَلِيِّ بْنِ رَبِيعَةَ الْوَالِبِيِّ الْأَسَدِيِّ قَالَ: سَأَلْت ابْنَ عُمَرَ عَنْ تَقْصِيرِ الصَّلَاةِ؟ فَقَالَ: حَاجٌّ، أَوْ مُعْتَمِرٌ، أَوْ غَازٍ؟ قُلْت: لَا، وَلَكِنَّ أَحَدَنَا تَكُونُ لَهُ الضَّيْعَةُ بِالسَّوَادِ، فَقَالَ: تَعْرِفُ السُّوَيْدَاءَ؟ قُلْت: سَمِعْت بِهَا وَلَمْ أَرَهَا، قَالَ: فَإِنَّهَا ثَلَاثٌ وَلَيْلَتَانِ وَلَيْلَةٌ لِلْمُسْرِعِ، إذَا خَرَجْنَا إلَيْهَا قَصَرْنَا قَالَ عَلِيٌّ: مِنْ الْمَدِينَةِ إلَى السُّوَيْدَاءِ -: اثْنَانِ وَسَبْعُونَ مِيلًا، أَرْبَعَةٌ وَعِشْرُونَ فَرْسَخًا؟ فَهَذِهِ رِوَايَةٌ أُخْرَى عَنْ ابْنِ عُمَرَ.

L8018 From the chain of Abd al-Razzaq via Isra’il via Ibrahim ibn Abd al-A’la, who said: I heard Suwayd ibn Ghaflah say: “When you travel three days, shorten the prayer?” From Abd al-Razzaq via Abu Hanifah and Sufyan al-Thawri - both from Hammad from Abu Sulayman from Ibrahim al-Nakhaʿī - that he spoke regarding the shortening of prayers. Abu Hanifah stated in his narration: “Three days’ travel,” while Sufyan stated in his narration: “To the vicinity of al-Mada’in,” meaning from Kufah - being approximately over sixty miles, neither exceeding sixty-three nor falling below sixty-one? Abu Hanifah takes both these criteria together.

وَمِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ إسْرَائِيلَ عَنْ إبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى يَقُولُ: سَمِعْت سُوَيْدَ بْنَ غَفَلَةَ يَقُولُ: إذَا سَافَرْت ثَلَاثًا فَاقْصُرْ الصَّلَاةَ؟ وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ أَبِي حَنِيفَةَ، وَسُفْيَانَ الثَّوْرِيِّ، كِلَاهُمَا عَنْ حَمَّادٍ عَنْ أَبِي سُلَيْمَانَ عَنْ إبْرَاهِيمَ النَّخَعِيِّ -: أَنَّهُ قَالَ فِي قَصْرِ الصَّلَاةِ، قَالَ أَبُو حَنِيفَةَ فِي رِوَايَتِهِ: مَسِيرَةَ ثَلَاثٍ وَقَالَ سُفْيَانُ فِي رِوَايَتِهِ: إلَى نَحْوِ الْمَدَائِنِ يَعْنِي مِنْ الْكُوفَةِ، وَهُوَ نَحْوُ نَيِّفٍ وَسِتِّينَ مِيلًا، لَا يَتَجَاوَزُ ثَلَاثَةً وَسِتِّينَ وَلَا يَنْقُصُ عَنْ وَاحِدٍ وَسِتِّينَ؟ وَبِهَذَيْنِ التَّحْدِيدَيْنِ جَمِيعًا يَأْخُذُ أَبُو حَنِيفَةَ.

L8019 And he explained the three as: the movement of feet, burdens, and camels. Sufyān al-Thawrī said: “There is no prayer shortening for less than a three-day journey,” and have we not found him specifying the three?

وَقَالَ فِي تَفْسِيرِ الثَّلَاثِ: سَيْرُ الْأَقْدَامِ وَالثِّقَلِ وَالْإِبِلِ وَقَالَ سُفْيَانُ الثَّوْرِيُّ: لَا قَصْرَ فِي أَقَلَّ مِنْ مَسِيرَةِ ثَلَاثٍ، وَلَمْ نَجِدْ عَنْهُ تَحْدِيدَ الثَّلَاثِ؟

L8020–8021 From Hammad ibn Abi Sulayman, from Sa’id ibn Jubayr regarding the shortening of prayers: [Is it valid] for a journey of three [units]? Through the chain of Al-Hajjaj ibn Al-Minhal: Yazid ibn Ibrahim narrated to us, saying: I heard Al-Hasan Al-Basri state: “The shortening of prayers does not apply for less

وَعَنْ حَمَّادِ بْنِ أَبِي سُلَيْمَانَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ فِي قَصْرِ الصَّلَاةِ: فِي مَسِيرَةِ ثَلَاثٍ؟ وَمِنْ طَرِيقِ الْحَجَّاجِ بْنِ الْمِنْهَالِ: ثنا يَزِيدُ بْنُ إبْرَاهِيمَ قَالَ: سَمِعْت الْحَسَنَ الْبَصْرِيَّ يَقُولُ: لَا

than a journey spanning two nights." Through the chain of Waki' from Ar-Rabi' ibn Subayh from Al-Hasan: "Prayers are not shortened except for two nights." But we found no specification from him regarding the two nights? From Ma'mar from Qatadah from Al-Hasan similarly. He said: This is the position Qatadah adopts. From Sufyan Ath-Thawri from Yunus ibn 'Ubayd from Al-Hasan likewise, except he stated: "A journey of two days?" We found no clarification of the two days from Qatadah or Az-Zuhri. From Waki' from Sufyan Ath-Thawri from Mansur ibn Al-Mu'tamir from Mujahid from Ibn Abbas, who said: "If you travel for a day until Isha time, perform the complete prayer. If you extend beyond that, shorten it." Through Al-Hajjaj ibn Al-Minhal: Abu 'Awanah narrated to us from Mansur—ibn Al-Mu'tamir—from Mujahid from Ibn Abbas, who said: "A traveler does not shorten prayers for a journey lasting a day until Isha time, unless the journey is longer than that."

L8022 This is among the matters subject to differing reports from Ibn ʿAbbās. From the narration of Wakīʿ on the authority of Hishām ibn al-Ghāzī Rabīʿah al-Jurashī on the authority of ʿAṭāʾ ibn Abī Rabāḥ: I said to Ibn ʿAbbās: "May I shorten prayers as far as ʿArafah?" He replied: "No, but to Ṭāʾif and ʿUsfān," which constitutes forty-eight Islamic miles. From Maʿmar: Ayyūb informed me on the authority of Nāfiʿ that Ibn ʿUmar used to shorten prayers when traveling four burd. This is among the matters subject to differing reports from Ibn ʿUmar, as previously mentioned. This is the position adopted by al-Layth and Mālik in the most well-known of Mālik's reports from him (Ibn ʿUmar).

L8023–8024 He said: If there is a land with no prescribed travel distance, then there is no shortening of prayers in less than a day and a night due to the hardship of travel. He said: This is the scenario I most prefer for shortening prayers.

L8025 He is reported to have said: "Prayer is not shortened except for a journey of forty-five miles or more." Another narration states: "Prayer is not shortened except for a journey of forty-two miles or more."

L8026 It is narrated from him: There is no shortening of prayers except for forty miles or more. It is also narrated from him by Ismāʿīl ibn Abī Uways: There

تُقْصَرُ الصَّلَاةُ فِي أَقَلَّ مِنْ مَسِيرَةِ لَيْلَتَيْنِ؟ وَمِنْ طَرِيقِ وَكِيعٍ عَنْ الرَّبِيعِ بْنِ صُبَيْحٍ عَنْ الْحَسَنِ: لَا تُقْصَرُ الصَّلَاةُ إِلَّا فِي لَيْلَتَيْنِ، وَلَمْ نَجِدْ عَنْهُ تَحْدِيدَ اللَّيْلَتَيْنِ؟ وَعَنْ مَعْمَرٍ عَنْ قَتَادَةَ عَنْ الْحَسَنِ مِثْلُهُ، قَالَ: وَبِهِ يَأْخُذُ قَتَادَةُ وَعَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ يُونُسَ بْنِ عُبَيْدٍ عَنْ الْحَسَنِ مِثْلُهُ، إِلَّا أَنَّهُ قَالَ: مَسِيرَةُ يَوْمَيْنِ؟ وَلَمْ نَجِدْ عَنْ قَتَادَةَ، وَلَا عَنْ الزُّهْرِيِّ: تَحْدِيدَ الْيَوْمَيْنِ وَعَنْ وَكِيعٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: إذَا سَافَرْت يَوْمًا إلَى الْعِشَاءِ فَأَتِمَّ، فَإِنْ زِدْت فَقَصْرٌ؟ وَعَنْ الْحَجَّاجِ بْنِ الْمِنْهَالِ: ثنا أَبُو عَوَانَةَ عَنْ مَنْصُورٍ هُوَ ابْنُ الْمُعْتَمِرِ - عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَا يَقْصُرُ الْمُسَافِرُ عَنْ مَسِيرَةِ يَوْمٍ إلَى الْعَتَمَةِ، إلَّا فِي أَكْثَرَ مِنْ ذَلِكَ.

وَهَذَا مِمَّا اُخْتُلِفَ فِيهِ عَنْ ابْنِ عَبَّاسٍ؟ وَمِنْ طَرِيقِ وَكِيعٍ عَنْ هِشَامِ بْنِ الْغَازِ رَبِيعَةَ الْجُرَشِيِّ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ: قُلْت لِابْنِ عَبَّاسٍ: أَقْصُرُ إلَى عَرَفَةَ؟ قَالَ: لَا، وَلَكِنْ إلَى الطَّائِفِ وَعُسْفَانَ، فَذَلِكَ ثَمَانِيَةٌ وَأَرْبَعُونَ مِيلًا وَعَنْ مَعْمَرٍ أَخْبَرَنِي أَيُّوبُ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ كَانَ يَقْصُرُ الصَّلَاةَ مَسِيرَةَ أَرْبَعَةِ بُرُدٍ؟ وَهَذَا مِمَّا اُخْتُلِفَ فِيهِ عَنْ ابْنِ عُمَرَ كَمَا ذَكَرْنَا؟ وَبِهَذَا يَأْخُذُ اللَّيْثُ، وَمَالِكٌ فِي أَشْهَرِ أَقْوَالِهِ عَنْهُ.

وَقَالَ: فَإِنْ كَانَتْ أَرْضٌ لَا أَمْيَالَ فِيهَا فَلَا - قَصْرَ فِي أَقَلَّ مِنْ يَوْمٍ وَلَيْلَةٍ لِلثِّقَلِ قَالَ: وَهَذَا أَحَبُّ مَا تُقْصَرُ فِيهِ الصَّلَاةُ إلَيَّ.

وَقَدْ ذُكِرَ عَنْهُ: لَا قَصْرَ إلَّا فِي خَمْسَةٍ وَأَرْبَعِينَ مِيلًا فَصَاعِدًا؟ وَرُوِيَ عَنْهُ: أَنَّهُ لَا قَصْرَ إلَّا فِي اثْنَيْنِ وَأَرْبَعِينَ مِيلًا فَصَاعِدًا.

is no shortening of prayers except for thirty-six miles or more. Ismāʿīl ibn Isḥāq al-Qāḍī mentioned these narrations from him in his renowned book *al-Mabsuṭ*.

وَرُوِيَ عَنْهُ: لَا قَصْرَ إِلَّا فِي أَرْبَعِينَ مِيلًا فَصَاعِدًا. وَرَوَى عَنْهُ إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: لَا قَصْرَ إِلَّا فِي سِتَّةٍ وَثَلَاثِينَ مِيلًا فَصَاعِدًا - ذَكَرَ هَذِهِ الرِّوَايَاتِ عَنْهُ: إِسْمَاعِيلُ بْنُ إِسْحَاقَ الْقَاضِي فِي كِتَابِهِ الْمَعْرُوفِ بِالْمَبْسُوطِ.

L8027 He ruled that the people of Mecca—specifically during Hajj—should shorten their prayers (qasr) when traveling to Mina and locations beyond it, a distance of four Islamic miles (approximately 6.4 kilometers).

وَرَأَى لِأَهْلِ مَكَّةَ خَاصَّةً فِي الْحَجِّ خَاصَّةً -: أَنْ يَقْصُرُوا الصَّلَاةَ إِلَى مِنًى فَمَا فَوْقَهَا، وَهِيَ أَرْبَعَةُ أَمْيَالٍ.

L8028 Ibn al-Qasim narrated from him concerning one who traveled three miles—like shepherds and others—and interpreted [the law], then broke the fast during Ramadan? The one from whom he narrated said: Nothing is obligatory upon him except fulfilling the compensatory fast alone.

وَرَوَى عَنْهُ ابْنُ الْقَاسِمِ: أَنَّهُ قَالَ فِيمَنْ خَرَجَ ثَلَاثَةَ أَمْيَالٍ - كَالرِّعَاءِ وَغَيْرِهِمْ - فَتَأَوَّلَ فَأَفْطَرَ فِي رَمَضَانَ؟ فَلَا شَيْءَ عَلَيْهِ إِلَّا الْقَضَاءُ فَقَطْ

L8029 It has been reported to us from al-Shāfiʿī: There is no shortening [of prayers] for less than forty-six miles by the Hashimi mile. Here are also other opinions: as we have been narrated through the chain of Wakīʿ from Shuʿbah from Shubayl from Abī Jamrah al-Ḍubaʿī, who said: I asked Ibn ʿAbbās, "May I shorten prayers when going to al-Ubullah?" He responded, "Do you depart and return within a day?" I said, "Yes." He said, "No, unless it is a day that allows [for travel]." And from Sufyān ibn ʿUyaynah from ʿAmr ibn Dīnār from ʿAṭāʾ: I asked Ibn ʿAbbās, "May I shorten prayers when traveling to Minā or ʿArafāt?" He said, "No, but [when traveling] to al-Ṭāʾif, Jeddah, or ʿUsfān. If you reach where your grazing livestock or family are situated, then perform the full prayer." ʿAlī said: From ʿUsfān to Mecca via the broken path of al-Ḥulafāʾ is thirty-two miles.

وَرُوِّينَا عَنْ الشَّافِعِيِّ: لَا قَصْرَ فِي أَقَلَّ مِنْ سِتَّةٍ وَأَرْبَعِينَ مِيلًا بِالْهَاشِمِيِّ وَهَهُنَا أَقْوَالٌ أُخَرُ أَيْضًا -: كَمَا رُوِّينَا مِنْ طَرِيقِ وَكِيعٍ عَنْ شُعْبَةَ عَنْ شُبَيْلٍ عَنْ أَبِي جَمْرَةَ الضُّبَعِيِّ قَالَ: قُلْت لِابْنِ عَبَّاسٍ: أَقْصُرُ إلَى الْأُبُلَّةِ؟ قَالَ: تَذْهَبُ وَتَجِيءُ فِي يَوْمٍ؟ قُلْت: نَعَمْ، قَالَ: لَا، إلَّا يَوْمٌ مُتَاحٌ؟ وَعَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَطَاءٍ، قُلْت لِابْنِ عَبَّاسٍ: أَقْصُرُ إلَى مِنًى أَوْ عَرَفَةَ؟ قَالَ: لَا، وَلَكِنْ إلَى الطَّائِفِ، أَوْ جُدَّةَ، أَوْ عُسْفَانَ، فَإِذَا وَرَدْت عَلَى مَاشِيَةٍ لَك، أَوْ أَهْلٍ: فَأَتِمَّ الصَّلَاةَ قَالَ عَلِيٌّ: مِنْ عُسْفَانَ إلَى مَكَّةَ بِتَكْسِيرِ الْحُلُفَاءِ اثْنَانِ وَثَلَاثُونَ مِيلًا.

L8030 The trusted sources informed us that the distance from Jeddah to Makkah is forty miles.

وَأَخْبَرَنَا الثِّقَاتُ أَنَّ مِنْ جُدَّةَ إلَى مَكَّةَ: أَرْبَعِينَ مِيلًا.

L8031–8032 Narrated by Waki', on the authority of Hishām ibn al-Ghāzz, from Nāfi', from Ibn 'Umar: "Prayer is not shortened except on a complete day." Narrated by Mālik, from Ibn Shihāb, from Sālim ibn 'Abd Allāh ibn 'Umar, that he traveled to Raym and shortened the prayer. 'Abd al-Razzāq said: "It is thirty miles from Medina."

وَعَنْ وَكِيعٍ عَنْ هِشَامِ بْنِ الْغَازِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: لَا تُقْصَرُ الصَّلَاةُ إلَّا فِي يَوْمٍ تَامٍّ؟ وَعَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ سَافَرَ إلَى رِيمٍ فَقَصَرَ الصَّلَاةَ. قَالَ عَبْدُ الرَّزَّاقِ: وَهِيَ عَلَى ثَلَاثِينَ مِيلًا مِنْ الْمَدِينَةِ.

وَعَنْ عِكْرِمَةَ: إِذَا خَرَجْتَ فَبِتَّ فِي غَيْرِ أَهْلِكَ فَاقْصُرْ، فَإِنْ أَتَيْتَ أَهْلَكَ فَأَتِمَّ؟ وَبِهِ يَقُولُ الْأَوْزَاعِيُّ: لَا قَصْرَ إِلَّا فِي يَوْمٍ تَامٍّ وَلَمْ نَجِدْ عَنْ هَؤُلَاءِ تَحْدِيدَ الْيَوْمِ وَمِنْ طَرِيقِ مَالِكٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: أَنَّهُ قَصَدَ إِلَى ذَاتِ النُّصْبِ، وَكُنْت أُسَافِرُ مَعَ ابْنِ عُمَرَ الْبَرِيدَ فَلَا يَقْصُرُ؟ قَالَ عَبْدُ الرَّزَّاقِ: ذَاتُ النُّصْبِ مِنْ الْمَدِينَةِ عَلَى ثَمَانِيَةَ عَشَرَ مِيلًا.

L8033 From ʻIkrimah: If you depart and spend the night away from your family, shorten the prayer. But if you reach your family, then complete the prayer. Al-Awzaʻi also holds this opinion, stating: There is no shortening except on a full day. We have not found any specification of the day from these authorities. Through Malik's chain from Nafiʻ from Ibn ʻUmar: He set out for Dhat al-Nusub. I used to travel the distance of a *barid* with Ibn ʻUmar, yet he would not shorten the prayer. ʻAbd al-Razzaq said: Dhat al-Nusub is eighteen miles from Medina.

وَمِنْ طَرِيقِ مُحَمَّدِ بْنِ جَعْفَرٍ: ثنا شُعْبَةُ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ قَالَ: خَرَجْت مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ إلَى ذَاتِ النُّصْبِ - وَهِيَ مِنْ الْمَدِينَةِ عَلَى ثَمَانِيَةَ عَشَرَ مِيلًا - فَلَمَّا أَتَاهَا قَصَرَ الصَّلَاةَ؟

L8034 Through the narration of Muḥammad ibn Jaʻfar: Shuʻbah narrated to us from Khubayb ibn ʻAbd al-Raḥmān from Ḥafṣ ibn ʻĀṣim ibn ʻUmar ibn al-Khaṭṭāb, who said: I went out with ʻAbdullāh ibn ʻUmar ibn al-Khaṭṭāb to Dhāt al-Nuṣub—located eighteen miles from Medina—and when he arrived there, did he shorten the prayer?

وَمِنْ طَرِيقِ أَبِي بَكْرِ بْنِ أَبِي شَيْبَةَ: ثنا هُشَيْمٌ أَنَا جُوَيْبِرٌ عَنْ الضَّحَّاكِ عَنْ النَّزَّالِ بْنِ سَبْرَةَ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَرَجَ إلَى النُّخَيْلَةِ فَصَلَّى بِهَا الظُّهْرَ رَكْعَتَيْنِ، وَالْعَصْرَ: رَكْعَتَيْنِ، ثُمَّ رَجَعَ مِنْ يَوْمِهِ، وَقَالَ: أَرَدْت أَنْ أُعَلِّمَكُمْ سُنَّةَ نَبِيِّكُمْ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L8035 From the narration of Abu Bakr ibn Abi Shaybah: Hushaym narrated to us, from Juwaybir, from Al-Dahhak, from Al-Nazzal ibn Sabrah: That Ali ibn Abi Talib went out to Al-Nukhaylah and prayed Dhuhr there as two rak'ahs, and Asr as two rak'ahs, then returned that very day, saying: "I wanted to teach you the Sunnah of your Prophet—may Allah bless him and grant him peace."

وَمِنْ طَرِيقِ وَكِيعٍ: ثنا حَمَّادُ بْنُ زَيْدٍ ثنا أَنَسُ بْنُ سِيرِينَ قَالَ: خَرَجْت مَعَ أَنَسِ بْنِ مَالِكٍ إلَى أَرْضِهِ بِبَذْقِ سِيرِينَ - وَهِيَ عَلَى رَأْسِ خَمْسَةِ فَرَاسِخَ - فَصَلَّى بِنَا الْعَصْرَ فِي سَفِينَةٍ، وَهِيَ تَجْرِي بِنَا فِي دَجْلَةَ قَاعِدًا عَلَى بِسَاطٍ رَكْعَتَيْنِ ثُمَّ سَلَّمَ، ثُمَّ صَلَّى بِنَا رَكْعَتَيْنِ ثُمَّ سَلَّمَ؟ وَمِنْ طَرِيقِ الْبَزَّازِ: ثنا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ثنا شُعْبَةُ عَنْ يَزِيدَ بْنِ خُمَيْرٍ عَنْ حَبِيبِ بْنِ عُبَيْدٍ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ ابْنِ السِّمْطِ هُوَ شُرَحْبِيلُ -: أَنَّهُ أَتَى أَرْضًا يُقَالُ لَهَا " دَوْمِينُ " - مِنْ حِمْصٍ عَلَى بِضْعَةَ عَشَرَ مِيلًا - فَصَلَّى رَكْعَتَيْنِ، فَقُلْت لَهُ: أَتُصَلِّي رَكْعَتَيْنِ؟ قَالَ: «رَأَيْتُ عُمَرَ يُصَلِّي بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ، وَقَالَ أَفْعَلُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَفْعَلُ» ".

L8036–8038 From the narration of Waki': Ḥammād ibn Zayd narrated to us from Anas ibn Sīrīn, who said: I went out with Anas ibn Mālik to his land in Badhq Sīrīn - which lies at a distance of five leagues - where he led us in the ʻAṣr prayer aboard a ship moving with us along the Tigris River. Sitting on a mat, he prayed two rakʻahs with us, then concluded the prayer? Then he prayed another two rakʻahs with us and concluded the prayer. From the narration of Al-Bazzāz: Muḥammad ibn Al-Muthannā narrated to us from ʻAbdur-Raḥmān ibn Mahdī from Shuʻbah from Yazīd ibn Khumayr from Ḥabīb ibn ʻUbayd from Jubayr ibn Nufayr from Ibn As-Simṭ - he is Shuraḥbīl - that he He came to a land called "Dawmat"—located a dozen or so miles from Homs—and prayed two rak'ahs. I said to him, "Are you praying two rak'ahs?" He replied, "I saw 'Umar pray two rak'ahs at Dhu al-Hulayfah, and he said, 'I do as I saw the Messenger of Allah—peace be upon him—doing.'"

L8039 From Muhammad ibn Bashshar: Muhammad ibn Abi Adiy narrated to us, Shu‘bah narrated to us from Yazid ibn Khumayr from Habib ibn ‘Ubayd from Jubayr ibn Nufayr, who said: Ibn al-Simt—who is Shurahbil—went out to a land called “Dawmīn,” thirteen miles from Homs, and he would shorten the prayer. He said: “I saw ‘Umar ibn al-Khattab pray two rak‘ahs at Dhu al-Hulayfah, so I asked him. He replied: ’I do as I saw the Messenger of Allah (peace and blessings be upon him) do.”’ We also narrated it through Muslim’s chain reaching Shurahbil, who narrates from Ibn ‘Umar.

وَعَنْ مُحَمَّدِ بْنِ بَشَّارٍ: ثنا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ ثنا شُعْبَةُ عَنْ يَزِيدَ بْنِ خُمَيْرٍ عَنْ حَبِيبِ بْنِ عُبَيْدٍ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ قَالَ: خَرَجَ ابْنُ السِّمْطِ هُوَ شُرَحْبِيلُ - إِلَى أَرْضٍ يُقَالُ لَهَا " دَوْمِينُ " - مِنْ حِمْصٍ عَلَى ثَلَاثَةَ عَشَرَ مِيلًا، فَكَانَ يَقْصُرُ الصَّلَاةَ، وَقَالَ: «رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ يُصَلِّي بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ فَسَأَلْتُهُ؟ فَقَالَ: أَفْعَلُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَفْعَلُ» . وَرُوِّينَاهُ مِنْ طَرِيقِ مُسْلِمٍ أَيْضًا بِإِسْنَادِهِ إِلَى شُرَحْبِيلَ عَنْ ابْنِ عُمَرَ.

L8040 Ali said: If this were on the Hajj route, would he not have asked him—nor would I deny that?

قَالَ عَلِيٌّ: لَوْ كَانَ هَذَا فِي طَرِيقِ الْحَجِّ لَمْ يَسْأَلْهُ وَلَا أُنْكِرُ ذَلِكَ؟

L8041 And from the narration of Abū Bakr ibn Abī Shaybah: Ismā‘īl ibn ‘Ulayyah narrated to us from al-Jurayrī from Abū al-Ward ibn Thumāmah from al-Lajlāj, who said: We would travel with ‘Umar ibn al-Khaṭṭāb three miles, whereupon he would perform the prayer concisely, break the fast, and shorten the prayer.

وَمِنْ طَرِيقِ أَبِي بَكْرِ بْنِ أَبِي شَيْبَةَ: ثنا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ الْجُرَيْرِيِّ عَنْ أَبِي الْوَرْدِ بْنِ ثُمَامَةَ عَنْ اللَّجْلَاجِ قَالَ: كُنَّا نُسَافِرُ مَعَ عُمَرَ بْنِ الْخَطَّابِ ثَلَاثَةَ أَمْيَالٍ فَيَتَجَوَّزُ فِي الصَّلَاةِ فَيُفْطِرُ وَيَقْصُرُ.

L8042 And through the chain of Muhammad ibn Bishar: Abu Amir al-Aqadi narrated to us, from Shubah, who said: I heard Muyassar ibn Imran ibn Umayr narrating from his father from his grandfather: that he went out with Abdullah ibn Masud—while riding behind him on his mule as a companion—on a journey of four farsakhs. He prayed the Dhuhr prayer as two rak’ahs and the Asr prayer as two rak’ahs.

وَمِنْ طَرِيقِ مُحَمَّدِ بْنِ بَشَّارٍ: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ ثنا شُعْبَةُ قَالَ: سَمِعْت مُيَسَّرَ بْنَ عِمْرَانَ بْنِ عُمَيْرٍ يُحَدِّثُ عَنْ أَبِيهِ عَنْ جَدِّهِ: أَنَّهُ خَرَجَ مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ - وَهُوَ رَدِيفُهُ عَلَى بَغْلَةٍ لَهُ - مَسِيرَةَ أَرْبَعَةِ فَرَاسِخَ، فَصَلَّى الظُّهْرَ رَكْعَتَيْنِ، وَالْعَصْرَ رَكْعَتَيْنِ.

L8043 Shu‘bah said: Muyassar ibn ‘Imrān informed me of this, and his father ‘Imrān ibn ‘Umayr was a witness. ‘Alī said: This ‘Umayr was the client of ‘Abdullāh ibn Mas‘ūd.

قَالَ شُعْبَةُ: أَخْبَرَنِي بِهَذَا مُيَسَّرُ بْنُ عِمْرَانَ، وَأَبُوهُ عِمْرَانُ بْنُ عُمَيْرٍ شَاهِدٌ قَالَ عَلِيٌّ: عُمَيْرٌ هَذَا مَوْلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ.

L8044–8046 And through the chain of Abū Bakr ibn Abī Shaybah: Narrated to us ‘Alī ibn Mushir from Abū Isḥāq al-Shaybānī (he is Sulaymān ibn Fayrūz) from Muḥammad ibn Zayd ibn Khaldah from Ibn ‘Umar, who said: “The prayer is shortened (qasr) during...” A journey of three miles? Ali said: This is

وَمِنْ طَرِيقِ أَبِي بَكْرِ بْنِ أَبِي شَيْبَةَ: ثنا عَلِيُّ بْنُ مُسْهِرٍ عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ هُوَ سُلَيْمَانُ بْنُ فَيْرُوزَ - عَنْ مُحَمَّدِ بْنِ زَيْدِ بْنِ خَلْدَةَ عَنْ ابْنِ عُمَرَ قَالَ: تُقْصَرُ الصَّلَاةُ فِي مَسِيرَةِ ثَلَاثَةِ

Muhammad ibn Zayd, a Tayyite, whom Ali ibn Abi Talib appointed as judge in Kufa - a well-known figure among the prominent Followers.

أَمْيَالٍ؟ قَالَ عَلِيٌّ: مُحَمَّدُ بْنُ زَيْدٍ هَذَا طَائِيٌّ وَلَّاهُ عَلِيُّ بْنُ أَبِي طَالِبٍ الْقَضَاءَ بِالْكُوفَةِ، مَشْهُورٌ مِنْ كِبَارِ التَّابِعِينَ.

L8047 From the chain of Abu Bakr ibn Abi Shaybah: Waki‘ narrated to us; Mis‘ar—he is Ibn Kidam—narrated to us, from Muharib ibn Dithar, who said: I heard Ibn ‘Umar say, “Indeed, I travel during a time of the day and shorten, meaning the prayer.”

وَمِنْ طَرِيقِ أَبِي بَكْرِ بْنِ أَبِي شَيْبَةَ: ثنا وَكِيعٌ ثنا مِسْعَرٌ هُوَ ابْنُ كِدَامٍ - عَنْ مُحَارِبِ بْنِ دِثَارٍ قَالَ: سَمِعْت ابْنَ عُمَرَ يَقُولُ: إنِّي لَأُسَافِرُ السَّاعَةَ مِنْ النَّهَارِ فَأَقْصُرُ، يَعْنِي الصَّلَاةَ.

L8048 Muḥārib al-Sudūsī, the judge of Kufa, among the senior Followers and one of the imams, and Mis‘ar, one of the imams.

مُحَارِبٌ هَذَا سُدُوسِيٌّ قَاضِي الْكُوفَةِ، مِنْ كِبَارِ التَّابِعِينَ، أَحَدُ الْأَئِمَّةِ، وَمِسْعَرٌ أَحَدُ الْأَئِمَّةِ.

L8049 And from the transmission route of Muḥammad ibn al-Muthannā: ʿAbd al-Raḥmān ibn Mahdī reported to us, who said: Sufyān al-Thawrī reported to us, who said: I heard Jabalah ibn Suḥaym say: I heard Ibn ʿUmar say: “If I were to travel a mile, would I shorten the prayer?” Jabalah ibn Suḥaym is a trustworthy, well-known Successor.

وَمِنْ طَرِيقِ مُحَمَّدِ بْنِ الْمُثَنَّى: ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ ثنا سُفْيَانُ الثَّوْرِيُّ قَالَ: سَمِعْت جَبَلَةَ بْنَ سُحَيْمٍ يَقُولُ: سَمِعْت ابْنَ عُمَرَ يَقُولُ: لَوْ خَرَجْتُ مِيلًا قَصَرْت الصَّلَاةَ؟ جَبَلَةُ بْنُ سُحَيْمٍ تَابِعٌ ثِقَةٌ مَشْهُورٌ.

L8050 Abdullah ibn Yusuf narrated to us through Ahmad ibn Fath, who narrated through Abdul Wahhab ibn Isa, who narrated through Ahmad ibn Muhammad, who narrated through Ahmad ibn Ali, who narrated through Muslim ibn al-Hajjaj, who narrated through Abu Bakr ibn Abi Shaybah and Muhammad ibn Bashar - both narrating from Ghundar, who is Muhammad ibn Ja‘far - from Shu‘bah, from Yahya ibn Yazid al-Huna’i, who said: I asked Anas ibn Malik about shortening prayers. He responded: “Whenever Allah’s Messenger - peace and blessings be upon him - traveled three miles or three farsakhs” - Shu‘bah was uncertain [about the exact unit] - “he would pray two rak‘ahs.”

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ بَشَّارٍ كِلَاهُمَا عَنْ غُنْدَرٍ هُوَ مُحَمَّدُ بْنُ جَعْفَرٍ - عَنْ شُعْبَةَ عَنْ يَحْيَى بْنِ يَزِيدَ الْهُنَائِيِّ قَالَ: سَأَلْت أَنَسَ بْنَ مَالِكٍ عَنْ قَصْرِ الصَّلَاةِ؟ فَقَالَ: «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إذَا خَرَجَ مَسِيرَةَ ثَلَاثَةِ أَمْيَالٍ أَوْ ثَلَاثَةِ فَرَاسِخَ - شَكَّ شُعْبَةُ - صَلَّى رَكْعَتَيْنِ» .

L8051 Ali said: It is not permissible for Anas, when questioned, to answer except with what he himself holds. And through the chain of Abu Dawud al-Sijistani: That Dihyah ibn Khalifah al-Kalbi broke his fast during travel from Fustat to a village three miles distant from it.

قَالَ عَلِيٌّ: لَا يَجُوزُ أَنْ يُجِيبَ أَنَسٌ إذَا سُئِلَ إلَّا بِمَا يَقُولُ بِهِ؟ وَمِنْ طَرِيقِ أَبِي دَاوُد السِّجِسْتَانِيِّ: أَنَّ دِحْيَةَ بْنَ خَلِيفَةَ الْكَلْبِيَّ أَفْطَرَ فِي مَسِيرٍ لَهُ مِنْ الْفُسْطَاطِ إلَى قَرْيَةٍ عَلَى ثَلَاثَةِ أَمْيَالٍ مِنْهَا.

L8052 And through the chain of Muḥammad ibn Bashshār: Abū Dāwūd al-Ṭayālisī narrated to us, from Shuʿbah, from Qays ibn Muslim, from Saʿīd ibn Jubayr, who said: “I had land at a distance of two farsakhs, and I did not know whether to shorten the prayer to it or to complete it.”

وَمِنْ طَرِيقِ مُحَمَّدِ بْنِ بَشَّارٍ: ثنا أَبُو دَاوُد الطَّيَالِسِيُّ ثنا شُعْبَةُ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: لَقَدْ كَانَتْ لِي أَرْضٌ عَلَى رَأْسِ فَرْسَخَيْنِ فَلَمْ أَدْرِ أَأَقْصُرُ الصَّلَاةَ إِلَيْهَا أَمْ أُتِمُّهَا؟

L8053–8054 And through the chain of Abu Bakr ibn Abi Shaybah: Hatim ibn Ismaʿil narrated to us from ʿAbd al-Rahman ibn Harmalah, who said: I asked Saʿid ibn al-Musayyib: “Do I shorten the prayer and break the fast within a day’s journey from Medina?” He said: “Yes,” and this chain is as luminous as the sun. And through the chain of Abu Bakr ibn Abi Shaybah: ʿAbd al-Rahman ibn Mahdi narrated to us from Zamʿah (he is ibn Salih) from ʿAmr ibn Dinar, from Abu al-Shaʿtha’ (he is Jabir ibn Zayd) who said: “Is the prayer shortened for a journey of six miles?” And through the chain of Abu Bakr ibn Abi Shaybah: Wakiʿ narrated to us from Zakariyya ibn Abi Za’idah that he heard al-Shaʿbi say: “If I were to go out to the Monastery of the Foxes, would I shorten the prayer?” And from al-Qasim ibn Muhammad and Salim: They instructed a Meccan man to shorten the prayer from Mecca to Mina, without distinguishing between Hajj and other than it, nor between a Meccan and a non-Meccan.

وَمِنْ طَرِيقِ أَبِي بَكْرِ بْنِ أَبِي شَيْبَةَ: ثنا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ قَالَ: سَأَلْت سَعِيدَ بْنَ الْمُسَيِّبِ: أَأَقْصُرُ الصَّلَاةَ وَأُفْطِرُ فِي بَرِيدٍ مِنْ الْمَدِينَةِ؟ قَالَ: نَعَمْ، وَهَذَا إِسْنَادٌ كَالشَّمْسِ وَمِنْ طَرِيقِ أَبِي بَكْرِ بْنِ أَبِي شَيْبَةَ ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ زَمْعَةَ هُوَ ابْنُ صَالِحٍ - عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي الشَّعْثَاءِ هُوَ جَابِرُ بْنُ زَيْدٍ - قَالَ: يُقْصَرُ فِي مَسِيرَةِ سِتَّةِ أَمْيَالٍ؟ وَمِنْ طَرِيقِ أَبِي بَكْرِ بْنِ أَبِي شَيْبَةَ: ثنا وَكِيعٌ عَنْ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ أَنَّهُ سَمِعَ الشَّعْبِيَّ يَقُولُ: لَوْ خَرَجْت إلَى دَيْرِ الثَّعَالِبِ لَقَصَرْت؟ وَعَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، وَسَالِمٍ: أَنَّهُمَا أَمَرَا رَجُلًا مَكِّيًّا بِالْقَصْرِ مِنْ مَكَّةَ إلَى مِنًى، وَلَمْ يَخُصَّا حَجًّا مِنْ غَيْرِهِ، وَلَا مَكِّيًّا مِنْ غَيْرِهِ.

L8055 It has been authentically reported from Kulthūm ibn Hāni’, ʿAbdullāh ibn Muḥayriz, and Qabīṣah ibn Dhu’ayb that shortening the four-rakʿah prayers is permissible for a distance of thirteen to nineteen miles.

وَصَحَّ عَنْ كُلْثُومِ بْنِ هَانِئٍ، وَعَبْدِ اللَّهِ بْنِ مُحَيْرِيزٍ، وَقَبِيصَةِ بْنِ ذُؤَيْبٍ: الْقَصْرُ فِي بِضْعَةَ عَشَرَ مِيلًا.

L8056 We affirm all this, and so do our companions regarding travel: if it is a mile or more for Hajj, Umrah, jihad, or breaking the fast in every journey. Ali said: He understood this from the Companions we have cited—Umar ibn al-Khattab, Ali ibn Abi Talib, Dihyah ibn Khalifah, Abdullah ibn Masʿud, Ibn Umar, Anas, and Shurahbil ibn as-Simt.

وَبِكُلِّ هَذَا نَقُولُ، وَبِهِ يَقُولُ أَصْحَابُنَا فِي السَّفَرِ: إذَا كَانَ عَلَى مِيلٍ فَصَاعِدًا فِي حَجٍّ، أَوْ عُمْرَةٍ، أَوْ جِهَادٍ، وَفِي الْفِطْرِ، فِي كُلِّ سَفَرٍ قَالَ عَلِيٌّ: فَهِمَ مِنْ الصَّحَابَةِ كَمَا أَوْرَدْنَا: عُمَرُ بْنُ الْخَطَّابِ، وَعَلِيُّ بْنُ أَبِي طَالِبٍ، وَدِحْيَةُ بْنُ خَلِيفَةَ، وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ، وَابْنُ عُمَرَ، وَأَنَسٌ، وَشُرَحْبِيلُ بْنُ السِّمْطِ.

L8057 And among the Followers, known as the Tabiʿīn: Saʿīd ibn al-Musayyib, Al-Shaʿbī, Jābir ibn Zayd, Al-Qāsim ibn Muḥammad, Sālim ibn ʿAbd Allāh ibn

ʿUmar, Qabīṣah ibn Dhuʾayb, ʿAbd Allāh ibn Muḥayriz, Kulthūm ibn Hāniʾ, Anas ibn Sīrīn, and others.

وَمِنْ التَّابِعِينَ: سَعِيدُ بْنُ الْمُسَيِّبِ، وَالشَّعْبِيُّ، وَجَابِرُ بْنُ زَيْدٍ، وَالْقَاسِمُ بْنُ مُحَمَّدٍ، وَسَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَقَبِيصَةُ بْنُ ذُؤَيْبٍ، وَعَبْدُ اللَّهِ بْنُ مُحَيْرِيزٍ، وَكُلْثُومُ بْنُ هَانِئٍ، وَأَنَسُ بْنُ سِيرِينَ، وَغَيْرُهُمْ.

L8058–8060 Sa'id ibn Jubayr hesitated regarding that matter. Among those who held this view is Mālik in some of his positions—as we previously mentioned from him concerning one who breaks the fast through interpretive reasoning—and regarding the Meccan resident shortening prayers at Mina and Arafah. Ali remarked: "We meticulously scrutinized the narrations in these chapters because we observed the Mālikīs and Shāfiʿīs attempting to assert claims of consensus over their rulings." Rather, a prominent figure among these and another prominent figure among these have assailed that position.

وَتَوَقَّفَ فِي ذَلِكَ سَعِيدُ بْنُ جُبَيْرٍ، وَيَدْخُلُ فِيمَنْ قَالَ بِهَذَا: مَالِكٌ فِي بَعْضِ أَقْوَالِهِ، عَلَى مَا ذَكَرْنَا عَنْهُ فِي الْمُفْطِرِ مُتَأَوِّلًا، وَفِي الْمَكِّيِّ يَقْصُرُ بِمِنًى وَعَرَفَةَ؟ قَالَ عَلِيٌّ: وَإِنَّمَا تَقَصَّيْنَا الرِّوَايَاتِ فِي هَذِهِ الْأَبْوَابِ، لِأَنَّنَا وَجَدْنَا الْمَالِكِيِّينَ وَالشَّافِعِيِّينَ قَدْ أَخَذُوا يُجَرِّبُونَ أَنْفُسَهُمْ فِي دَعْوَى الْإِجْمَاعِ عَلَى قَوْلِهِمْ بَلْ قَدْ هَجَمَ عَلَى ذَلِكَ كَبِيرٌ مِنْ هَؤُلَاءِ وَكَبِيرٌ مِنْ هَؤُلَاءِ.

L8061 One of them said: "I have not found anyone who held a position less than shortening (qasr) in what we have stated. Thus, it constitutes consensus." The other said: "Our position aligns with the view of Ibn Abbas and Ibn Umar, with no dissent among the Companions. We sought reward by dispelling the falsehood attributed to them from those misled by it, citing only widely recognized narrations evident to scholars of transmission – those found in circulated books even among the youngest students of hadith. How then could it be obscure to established scholars? All praise belongs to Allah, Lord of the worlds."

فَقَالَ أَحَدُهُمَا: لَمْ أَجِدْ أَحَدًا قَالَ بِأَقَلَّ مِنْ - الْقَصْرِ فِيمَا قُلْنَا بِهِ، فَهُوَ إِجْمَاعٌ وَقَالَ الْآخَرُ: قَوْلُنَا هُوَ قَوْلُ ابْنِ عَبَّاسٍ وَابْنِ عُمَرَ، وَلَا مُخَالِفَ لَهُمَا مِنْ الصَّحَابَةِ فَاحْتَسَبْنَا الْأَجْرَ فِي إِزَالَةِ ظُلْمَةِ كَذِبِهِمَا عَنْ الْمُغْتَرِّ بِهِمَا، وَلَمْ نُورِدْ إِلَّا رِوَايَةً مَشْهُورَةً ظَاهِرَةً عِنْدَ الْعُلَمَاءِ بِالنَّقْلِ، وَفِي الْكُتُبِ الْمُتَدَاوَلَةِ عِنْدَ صِبْيَانِ الْمُحَدِّثِينَ، فَكَيْفَ أَهْلُ الْعِلْمِ؟ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

L8062 Ali said: As for those who have specified the distance requiring prayer shortening during travel—whether measured as journeys between horizons, provisions carried with waterskins, or quantified as ninety-six miles, eighty-two miles, seventy-two miles, sixty-three miles, sixty-one miles, forty-eight miles, forty-five miles, forty miles, or thirty-six miles—they have no proof at all nor any basis, neither from the Quran, nor from an authentic or weak hadith, nor from consensus, analogy, sound reasoning, nor even from a Companion's opinion with none among them opposing him. Since this is so, such claims deserve no consideration. We then ask those who restrict prayer shortening and exemption from fasting to any of these measures: Which specific mile

قَالَ عَلِيٌّ: أَمَّا مَنْ قَالَ بِتَحْدِيدِ مَا يُقْصَرُ فِيهِ بِالسَّفَرِ، مِنْ أُفُقٍ إِلَى أُفُقٍ، وَحَيْثُ يُحْمَلُ الزَّادُ وَالْمَزَادُ وَفِي سِتَّةٍ وَتِسْعِينَ مِيلًا، وَفِي اثْنَيْنِ وَثَمَانِينَ مِيلًا، وَفِي اثْنَيْنِ وَسَبْعِينَ مِيلًا، وَفِي ثَلَاثَةٍ وَسِتِّينَ مِيلًا، أَوْ فِي أَحَدٍ وَسِتِّينَ مِيلًا، أَوْ ثَمَانِيَةٍ وَأَرْبَعِينَ مِيلًا، أَوْ خَمْسَةٍ وَأَرْبَعِينَ مِيلًا، أَوْ أَرْبَعِينَ مِيلًا، أَوْ سِتَّةٍ وَثَلَاثِينَ مِيلًا: فَمَا لَهُمْ حُجَّةٌ أَصْلًا وَلَا مُتَعَلَّقَ، لَا مِنْ قُرْآنٍ، وَلَا مِنْ سُنَّةٍ صَحِيحَةٍ، وَلَا سَقِيمَةٍ، وَلَا مِنْ إِجْمَاعٍ وَلَا مِنْ قِيَاسٍ، وَلَا رَأْيٍ

سَدِيدٍ، وَلَا مِنْ قَوْلِ صَاحِبٍ لَا مُخَالِفَ لَهُ مِنْهُمْ - وَمَا كَانَ هَكَذَا فَلَا وَجْهَ لِلِاشْتِغَالِ بِهِ ثُمَّ نَسْأَلُ مَنْ حَدَّ مَا فِيهِ الْقَصْرُ، وَالْفِطْرُ بِشَيْءٍ مِنْ ذَلِكَ عَنْ أَيِّ مِيلٍ هُوَ؟ ثُمَّ نَحُطُّهُ مِنَ الْمِيلِ عَقْدًا أَوْ فَتْرًا أَوْ شِبْرًا، وَلَا نَزَالُ نَحُطُّهُ شَيْئًا فَشَيْئًا فَلَا بُدَّ لَهُ مِنَ التَّحَكُّمِ فِي الدِّينِ، أَوْ تَرْكِ مَا هُوَ عَلَيْهِ؟ فَسَقَطَتْ هَذِهِ الْأَقْوَالُ جُمْلَةً وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ؟

do they mean? We then progressively reduce this mile—by knots, intervals, or handspans—continually diminishing it. They must either impose arbitrary rulings in religion or abandon their position. Thus, all these assertions collapse entirely, and all praise belongs to Allah, Lord of the worlds?

وَلَا مُتَعَلَّقَ لَهُمْ بِابْنِ عَبَّاسٍ، وَابْنِ عُمَرَ لِوُجُوهٍ -: أَحَدُهَا: أَنَّهُ قَدْ خَالَفَهُمْ غَيْرُهُمْ مِنَ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -.

L8063–8064 Nor do they have any valid basis for reliance on Ibn Abbas and Ibn Umar due to several considerations. One of these is that other Companions besides them—may Allah be pleased with them—disagreed with them.

وَالثَّانِي: أَنَّهُ لَيْسَ التَّحْدِيدُ بِالْأَمْيَالِ فِي ذَلِكَ مِنْ قَوْلِهِمَا، وَإِنَّمَا هُوَ مِنْ قَوْلِ مَنْ دُونَهُمَا.

L8065 The second is that the specification by miles in that matter is not from the opinion of the two of them, but rather from the opinion of others besides them.

وَالثَّالِثُ: أَنَّهُ قَدْ اُخْتُلِفَ عَنْهُمَا أَشَدُّ الِاخْتِلَافِ كَمَا أَوْرَدْنَا.

L8066 The third [point] is that the most severe degree of disagreement has arisen regarding them both, as we have presented.

فَرَوَى حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ، وَحُمَيْدٍ كِلَاهُمَا عَنْ نَافِعٍ، وَوَافَقَهُمَا ابْنُ جُرَيْجٍ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ كَانَ لَا يَقْصُرُ فِي أَقَلَّ مِنْ سِتَّةٍ وَتِسْعِينَ مِيلًا وَرَوَى مَعْمَرٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ كَانَ يَقْصُرُ فِي أَرْبَعَةِ بُرُدٍ، وَلَمْ يَذْكُرْ أَنَّهُ مَنَعَ مِنْ الْقَصْرِ فِي أَقَلَّ؟ وَرَوَى هِشَامُ بْنُ الْغَازِ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ قَالَ: لَا يَقْصُرُ الصَّلَاةَ إلَّا فِي الْيَوْمِ التَّامِّ

L8067 Hammad ibn Salamah narrated from Ayyub al-Sakhtiyani and Humaid—both from Nafi‘—and Ibn Jurayj also narrated from Nafi‘, corroborating their account: that Ibn ‘Umar would not shorten prayers for less than ninety-six miles. Ma‘mar narrated from Ayyub from Nafi‘: that Ibn ‘Umar would shorten prayers in four burud, but did he mention prohibiting shortening for less? Hisham ibn al-Ghāzī narrated from Nafi‘: that Ibn ‘Umar said, “One should not shorten prayers except on a complete day.”

وَرَوَى مَالِكٌ عَنْ نَافِعٍ عَنْهُ: أَنَّهُ لَا يُقْصَرُ فِي الْبَرِيدِ.

L8068 Mālik reported from Nāfiʿ, who narrated from him [Ibn ʿUmar], that prayer is not shortened within the distance of a barīd.

وَقَالَ مَالِكٌ: ذَاتُ النُّصْبِ، وَرِيمٌ: كِلْتَاهُمَا مِنْ الْمَدِينَةِ عَلَى نَحْوِ أَرْبَعَةِ بُرُدٍ، وَرَوَى عَنْهُ عَلِيُّ بْنُ رَبِيعَةَ الْوَالِبِيُّ: لَا قَصْرَ فِي أَقَلَّ مِنْ اثْنَيْنِ وَسَبْعِينَ مِيلًا.

L8069 Mālik said: Dhāt al-Nuṣb and Rīm—both being located approximately four burud (a unit of distance) from Medina. ʿAlī ibn Rabīʿah al-Wālibī narrated from him that he said: There is no shortening of prayer for a journey less than seventy-two *mil* (Islamic miles).

وَرَوَى عَنْهُ ابْنُهُ سَالِمُ بْنُ عَبْدِ اللَّهِ - وَهُوَ أَجَلُّ مِنْ نَافِعٍ -: أَنَّهُ قَصَرَ إلَى ثَلَاثِينَ مِيلًا.

L8070 His son Salim ibn Abdullah—who is more eminent than Nafi‘—narrated

from him that he shortened the prayer for a journey of thirty miles.

L8071 And it was narrated from him by his nephew Hafs ibn ʾAsim—who is more eminent than Nafi' and more knowledgeable about him—that he shortened prayers up to eighteen miles. And it was narrated from him by Shurahbil ibn al-Simt, Muhammad ibn Zayd ibn Khalda, Muharib ibn Dithar, and Jabala ibn Suhaym—all of whom are imams—that he shortened prayers within four miles, within three miles, within one mile, and in a journey of an hour's duration.

وَرَوَى عَنْهُ ابْنُ أَخِيهِ حَفْصُ بْنُ عَاصِمٍ - وَهُوَ أَجَلُّ مِنْ نَافِعٍ وَأَعْلَمُ بِهِ: أَنَّهُ قَصَرَ إِلَى ثَمَانِيَةَ عَشَرَ مِيلًا؟ وَرَوَى عَنْهُ شُرَحْبِيلُ بْنُ السِّمْطِ، وَمُحَمَّدُ بْنُ زَيْدِ بْنِ خَلْدَةَ، وَمُحَارِبُ بْنُ دِثَارٍ، وَجَبَلَةُ بْنُ سُحَيْمٍ - وَكُلُّهُمْ أَئِمَّةٌ -: الْقَصْرَ فِي أَرْبَعَةِ أَمْيَالٍ، وَفِي ثَلَاثَةِ أَمْيَالٍ، وَفِي مِيلٍ وَاحِدٍ، وَفِي سَفَرِ سَاعَةٍ.

L8072 The maximum distance of an hour's journey is between two and three miles.

وَأَقْصَى مَا يَكُونُ سَفَرُ السَّاعَةِ مِنْ مِيلَيْنِ إِلَى ثَلَاثَةٍ.

L8073 As for Ibn Abbas, Ata narrated from him: The shortening of prayers is permitted when traveling to Usfan, which is thirty-two Roman miles. If you arrive where there are people or livestock, then complete the prayer, and do not shorten prayers while traveling to Arafah or Mina.

وَأَمَّا ابْنُ عَبَّاسٍ فَرَوَى عَنْهُ عَطَاءٌ: الْقَصْرَ إِلَى عُسْفَانَ، وَهِيَ اثْنَانِ وَثَلَاثُونَ مِيلًا، وَإِذَا وَرَدْت عَلَى أَهْلٍ أَوْ مَاشِيَةٍ فَأَتِمَّ، وَلَا تَقْصُرْ إِلَى عَرَفَةَ وَلَا مِنًى.

L8074–8075 Mujāhid narrated from him: There is no shortening [of prayers] on a day until the ʿAtamah prayer, but only in what exceeds that. Abū Jamrah al-Ḍubaʿī narrated from him: There is no shortening except on a day when travel is undertaken. Mālik contradicted him [the narrator] regarding his ruling that ʿAṭāʾ should not shorten prayers when traveling to Minā or ʿArafah, though ʿAṭāʾ was a Meccan. It is illogical for some of his statements to be considered authoritative while the majority of his opinions are not. Mālik and al-Shāfiʿī also opposed him in his ruling: If you arrive where your family or livestock reside, perform the prayer in full.

وَرَوَى عَنْهُ مُجَاهِدٌ: لَا قَصْرَ فِي يَوْمٍ إِلَى الْعَتَمَةِ، لَكِنْ فِيمَا زَادَ عَلَى ذَلِكَ وَرَوَى عَنْهُ أَبُو جَمْرَةَ الضُّبَعِيُّ: لَا قَصْرَ إِلَّا فِي يَوْمٍ مُتَاحٍ. وَقَدْ خَالَفَهُ مَالِكٌ فِي أَمْرِهِ عَطَاءً: أَنْ لَا يَقْصُرَ إِلَى مِنًى وَلَا إِلَى عَرَفَةَ، وَعَطَاءٌ مَكِّيٌّ، فَمِنْ الْبَاطِلِ أَنْ يَكُونَ بَعْضُ قَوْلِهِ حُجَّةً وَجُمْهُورُ قَوْلِهِ لَيْسَ حُجَّةً وَخَالَفَهُ أَيْضًا مَالِكٌ، وَالشَّافِعِيُّ فِي قَوْلِهِ: إذَا قَدِمْت عَلَى أَهْلٍ أَوْ مَاشِيَةٍ فَأَتِمَّ الصَّلَاةَ.

L8076 The opinions of Mālik and al-Shāfiʿī thus came to be outside the scope of definitively concluding that the specification originated from any of the Companions—may Allah be pleased with them—nor was there any clear evidence from any of the Successors that they defined what entails shortening in that manner.

فَحَصَلَ قَوْلُ مَالِكٍ، وَالشَّافِعِيِّ: خَارِجًا عَنْ أَنْ يَقْطَعَ بِأَنَّهُ تَحْدِيدُ أَحَدٍ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -، وَلَا وُجِدَ بَيِّنًا عَنْ أَحَدٍ مِنْ التَّابِعِينَ أَنَّهُ حَدَّ مَا فِيهِ الْقَصْرُ بِذَلِكَ.

L8077 And perhaps the specification—mentioned in the ḥadīth of Ibn ʿAbbās—excludes ʿAṭāʾ, referring specifically to Hishām ibn Rabīʿah.

وَلَعَلَّ التَّحْدِيدَ - الَّذِي فِي حَدِيثِ ابْنِ عَبَّاسٍ - إنَّمَا هُوَ مِنْ دُونِ عَطَاءٍ، وَهُوَ هِشَامُ بْنُ رَبِيعَةَ.

L8078 The narration of Nāfiʿ from Ibn ʿUmar does not state that he prohibited

shortening prayers in less than four *burud* [a traditional distance unit of approximately 12-16 km]. Thus, the opinions of those who defined that limit using the specified miles are conclusively nullified, and success is with Allah, the Exalted.

وَلَيْسَ فِي حَدِيثِ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّهُ مَنَعَ الْقَصْرَ فِي أَقَلَّ مِنْ أَرْبَعَةِ بُرُدٍ فَسَقَطَتْ أَقْوَالُ مَنْ حَدَّ ذَلِكَ بِالْأَمْيَالِ الْمَذْكُورَةِ سُقُوطًا مُتَيَقَّنًا - وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

L8079 Then we returned to the opinion of those who set the limit at three days except with a mahram, two days except with a mahram, a day with something extra except with a mahram, a complete day except with a mahram, or a day and a night except with a mahram. We found no foundational basis for those who set it at a day with an added portion, so this opinion was discarded. We then examined the remaining opinions and found no basis for them except the authentic hadith from the Messenger of Allah (peace and blessings be upon him) through narrations transmitted by Abū Saʿīd al-Khudrī, Abū Hurayrah, and Ibn ʿUmar regarding "the prohibition against a woman traveling." In some narrations it states three days except with a mahram, in others two nights except with a mahram, in others a day and a night except with a mahram, and in others a day except with a mahram.

ثُمَّ رَجَعْنَا إِلَى قَوْلِ مَنْ حَدَّ بِثَلَاثَةِ أَيَّامٍ، أَوْ يَوْمَيْنِ، أَوْ يَوْمٍ وَشَيْءٍ زَائِدٍ، أَوْ يَوْمٍ تَامٍّ، أَوْ يَوْمٍ وَلَيْلَةٍ -: فَلَمْ نَجِدْ لِمَنْ حَدَّ ذَلِكَ بِيَوْمٍ وَزِيَادَةِ شَيْءٍ مُتَعَلَّقًا أَصْلًا، فَسَقَطَ هَذَا الْقَوْلُ فَنَظَرْنَا فِي الْأَقْوَالِ الْبَاقِيَةِ فَلَمْ نَجِدْ لَهُمْ مُتَعَلَّقًا إِلَّا بِالْحَدِيثِ الَّذِي صَحَّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ طَرِيقِ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَأَبِي هُرَيْرَةَ، وَابْنِ عُمَرَ فِي «نَهْيِ الْمَرْأَةِ عَنْ السَّفَرِ -: فِي بَعْضِهَا ثَلَاثَةَ أَيَّامٍ إِلَّا مَعَ ذِي مَحْرَمٍ وَفِي بَعْضِهَا لَيْلَتَيْنِ إِلَّا مَعَ ذِي مَحْرَمٍ وَفِي بَعْضِهَا يَوْمًا وَلَيْلَةً إِلَّا مَعَ ذِي مَحْرَمٍ وَفِي بَعْضِهَا يَوْمًا إِلَّا مَعَ ذِي مَحْرَمٍ» ".

L8080–8081 So, has every group we mentioned relied [on an opinion]? As for those who relied on two nights or a day and a night—they have no basis whatsoever because the hadith specifies one day and three days. Thus, there is no reason to rely on two days or a day and a night instead of these other two numbers [of days].

فَتَعَلَّقَتْ كُلُّ طَائِفَةٍ مِمَّا ذَكَرْنَا؟ فَأَمَّا مَنْ تَعَلَّقَ بِلَيْلَتَيْنِ، أَوْ بِيَوْمٍ وَلَيْلَةٍ: فَلَا مُتَعَلَّقَ لَهُمْ أَصْلًا؛ لِأَنَّهُ قَدْ جَاءَ ذَلِكَ الْحَدِيثُ بِيَوْمٍ، وَجَاءَ بِثَلَاثَةِ أَيَّامٍ، فَلَا مَعْنَى لِلتَّعَلُّقِ بِالْيَوْمَيْنِ، وَلَا بِالْيَوْمِ وَاللَّيْلَةِ، دُونَ هَذَيْنِ الْعَدَدَيْنِ الْآخَرَيْنِ أَصْلًا.

L8082–8084 The only possible dispute here would be to base an argument on the greater number mentioned in that hadith or the lesser number cited within it. As for relying on a quantity explicitly stated in the text as being either less or more than what is mentioned, there is absolutely no basis for this. Thus, these two opinions are also invalidated. We then considered the view of those who based their argument on three or the day. Now, among the arguments of those who based their position on the day was their statement: "It is the least amount mentioned in that hadith," thereby establishing it as the defining limit for travel, such that what falls below it differs from it. It is therefore obligatory that this be the limit for that which is shortened. They said: "Whoever adopted our limit has implemented the rulings for two

وَإِنَّمَا يُمْكِنُ أَنْ يُشْغَبَ هَاهُنَا بِالتَّعَلُّقِ بِالْأَكْثَرِ مِمَّا ذُكِرَ فِي ذَلِكَ الْحَدِيثِ، أَوْ بِالْأَقَلِّ مِمَّا ذُكِرَ فِيهِ - وَأَمَّا التَّعَلُّقُ بِعَدَدٍ قَدْ جَاءَ النَّصُّ بِأَقَلَّ مِنْهُ، أَوْ بِأَكْثَرَ مِنْهُ، فَلَا وَجْهَ لَهُ أَصْلًا، فَسَقَطَ هَذَانِ الْقَوْلَانِ أَيْضًا؟ فَنَظَرْنَا فِي قَوْلِ مَنْ تَعَلَّقَ بِالثَّلَاثِ، أَوْ بِالْيَوْمِ: فَكَانَ مِنْ شَغَبِ مَنْ تَعَلَّقَ بِالْيَوْمِ أَنْ قَالَ: هُوَ أَقَلُّ مَا ذُكِرَ فِي ذَلِكَ الْحَدِيثِ، فَكَانَ ذَلِكَ هُوَ حَدُّ السَّفَرِ الَّذِي مَا دُونَهُ بِخِلَافِهِ، فَوَجَبَ أَنْ يَكُونَ ذَلِكَ حَدًّا لِمَا يُقْصَرُ فِيهِ قَالُوا: وَكَانَ مَنْ أَخَذَ بِحَدِّنَا قَدْ اسْتَعْمَلَ حُكْمَ اللَّيْلَتَيْنِ وَالْيَوْمِ وَاللَّيْلَةِ وَالثَّلَاثِ، وَلَمْ

nights, a day, a night, and three days, without omitting anything from the legal provisions mentioned in that hadith. Is this not more valid than one who nullifies most of what is mentioned in that hadith?"

يَسْقُطْ مِنْ حُكْمِ مَا ذُكِرَ فِي ذَلِكَ الْحَدِيثِ شَيْئًا: وَهَذَا أَوْلَى مِمَّنْ أَسْقَطَ أَكْثَرَ مَا ذُكِرَ فِي ذَلِكَ الْحَدِيثِ؟

L8085 Ali said: So we said to them: Bring something. If your reliance is only on the day—because it is the shortest duration mentioned in the hadith—then it is not as you claimed, for you were either ignorant or acted deliberately. This hadith was narrated by Bishr ibn al-Mufaḍḍal from Suhayl ibn Abī Ṣāliḥ from his father from Abū Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "It is not lawful for a woman who believes in Allah and the Last Day to travel a day and night's journey unless accompanied by her mahram."

قَالَ عَلِيٌّ: فَقُلْنَا لَهُمْ: تَأْتُوا بِشَيْءٍ فَإِنْ كُنْتُمْ إِنَّمَا تَعَلَّقْتُمْ بِالْيَوْمِ، لِأَنَّهُ أَقَلُّ مَا ذُكِرَ فِي الْحَدِيثِ -: فَلَيْسَ كَمَا قُلْتُمْ، وَقَدْ جَهِلْتُمْ أَوْ تَعَمَّدْتُمْ فَإِنَّ هَذَا الْحَدِيثَ رَوَاهُ بِشْرُ بْنُ الْمُفَضَّلِ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ يَوْمًا وَلَيْلَةً إِلَّا وَمَعَهَا ذُو مَحْرَمٍ مِنْهَا» ".

L8086 Mālik narrated it from Saʿīd ibn Abī Saʿīd al-Maqburī from his father from Abū Hurayrah that the Messenger of Allah (peace and blessings of Allah be upon him) said: "It is unlawful for a woman who believes in Allah and the Last Day to undertake a journey of a day and a night unless accompanied by a mahram."

وَرَوَاهُ مَالِكٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تُسَافِرُ يَوْمًا وَلَيْلَةً إِلَّا مَعَ ذِي مَحْرَمٍ مِنْهَا» ".

L8087 And it was narrated by Al-Layth ibn Sa'd from Saʿīd ibn Abī Saʿīd al-Maqburī from his father: that Abu Hurayrah said: The Messenger of Allah (peace be upon him) said: "It is not lawful for a Muslim woman to travel a night's journey unless she is accompanied by a mahram relative of hers."

وَرَوَاهُ اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِيهِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا يَحِلُّ لِامْرَأَةٍ مُسْلِمَةٍ تُسَافِرُ لَيْلَةً إِلَّا وَمَعَهَا رَجُلٌ ذُو حُرْمَةٍ مِنْهَا» .

L8088 It was narrated by Ibn Abi Dhi'b from Sa'id ibn Abi Sa'id al-Maqburī from his father from Abū Hurayrah from the Prophet (peace and blessings of Allah be upon him): "It is not lawful for a woman who believes in Allah and the Last Day to travel a day's journey unless accompanied by a mahram."[3]

وَرَوَاهُ ابْنُ أَبِي ذِئْبٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تُسَافِرُ مَسِيرَةَ يَوْمٍ إِلَّا مَعَ ذِي مَحْرَمٍ» .

L8089 It was narrated by Jarīr ibn Ḥāzim from Suhayl ibn Abī Ṣāliḥ from Saʿīd ibn Abī Saʿīd al-Maqburī from Abū Hurayrah, who said: The Messenger of

وَرَوَاهُ جَرِيرُ بْنُ حَازِمٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَذَكَرَ الْحَدِيثَ وَفِيهِ -: " أَنْ

[3] **Hadith references (L8088):** Sahih Muslim 1339b.

Allāh—peace and blessings of Allāh be upon him—mentioned the ḥadīth containing the phrase: "to travel a distance of one barīd (approximately twelve miles)." However, there is uncertainty whether Saʿīd actually met Abū Hurayrah and directly heard from him. The narrators disagreed regarding the chains of transmission from Abū Hurayrah, then from Saʿīd ibn Abī Saʿīd, and from Suhayl ibn Abī Ṣāliḥ, as we have cited.

L8090–8092 Ibn Abbas narrated this hadith without any inconsistency in it, nor was there disagreement from him - as Abdullah ibn Yusuf narrated to us, who heard from Ahmad ibn Fath, who heard from Abdul-Wahhab ibn Isa, who heard from... Ahmad ibn Muhammad narrated to us from Ahmad ibn Ali, from Muslim ibn al-Hajjaj, from Abu Bakr ibn Abi Shaybah and Zuhayr ibn Harb (both of whom narrated from Sufyan ibn Uyaynah), from Amr ibn Dinar, from Abu Maʿbad (the freed slave of Ibn Abbas), who said: "I heard Ibn Abbas say: I heard the Messenger of Allah (peace be upon him) say: 'A man must not seclude himself with a woman unless she has a mahram with her, and a woman must not travel except with a mahram.'"[4]

L8093 In his narration, Ibn Abbas encompassed every journey shorter than a day and shorter than a barīd, along with those exceeding both. Every journey, whether short or long, universally governs what is in all other hadiths, and all that exists in other hadiths forms a portion of what is contained in this narration of Ibn Abbas. Thus, it encompasses all of them and unifies them entirely. It is improper to extend beyond its rulings to other matters. Therefore, the argument of those who rely on the day is invalidated, and success is by Allah, the Exalted.

L8094 Then we examined the statement of those who defined that as three days and found them relying on the mention of three in this ḥadīth and on what is authentically reported from the Messenger of Allah—peace and blessings of Allah be upon him—regarding his statement about wiping: "For the traveler, three days including their nights, and for the non-traveler, a day and a night." We found they did not bolster their argument with anything else whatsoever.

تُسَافِرَ بَرِيدًا " وَسَعِيدٌ أَدْرَكَ أَبَا هُرَيْرَةَ وَسَمِعَ مِنْهُ؟ فَاخْتَلَفَ الرُّوَاةُ عَنْ أَبِي هُرَيْرَةَ، ثُمَّ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، وَعَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ كَمَا أَوْرَدْنَا.

وَرَوَى هَذَا الْحَدِيثَ ابْنُ عَبَّاسٍ فَلَمْ يَضْطَرِبْ عَلَيْهِ وَلَا اُخْتُلِفَ عَنْهُ؟ كَمَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ كِلَاهُمَا عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ ثنا عَمْرُو بْنُ دِينَارٍ عَنْ أَبِي مَعْبَدٍ، هُوَ مَوْلَى ابْنِ عَبَّاسٍ - قَالَ: سَمِعْت ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْت رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: «لَا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إلَّا وَمَعَهَا ذُو مَحْرَمٍ، وَلَا تُسَافِرُ الْمَرْأَةُ إلَّا مَعَ ذِي مَحْرَمٍ» .

فَعَمَّ ابْنُ عَبَّاسٍ فِي رِوَايَتِهِ كُلَّ سَفَرٍ دُونَ الْيَوْمِ وَدُونَ الْبَرِيدِ وَأَكْثَرَ مِنْهُمَا، وَكُلُّ سَفَرٍ قَلَّ أَوْ طَالَ فَهُوَ عَامٌّ لِمَا فِي سَائِرِ الْأَحَادِيثِ وَكُلُّ مَا فِي سَائِرِ الْأَحَادِيثِ فَهُوَ بَعْضُ مَا فِي حَدِيثِ ابْنِ عَبَّاسٍ هَذَا فَهُوَ الْمُحْتَوِي عَلَى جَمِيعِهَا، وَالْجَامِعُ لَهَا كُلِّهَا، وَلَا يَنْبَغِي أَنْ يَتَعَدَّى مَا فِيهِ إلَى غَيْرِهِ، فَسَقَطَ قَوْلُ مَنْ تَعَلَّقَ بِالْيَوْمِ أَيْضًا - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

ثُمَّ نَظَرْنَا فِي قَوْلِ مَنْ حَدَّ ذَلِكَ بِالثَّلَاثِ فَوَجَدْنَاهُمْ يَتَعَلَّقُونَ بِذِكْرِ الثَّلَاثِ فِي هَذَا الْحَدِيثِ وَبِمَا صَحَّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ قَوْلِهِ فِي الْمَسْحِ «لِلْمُسَافِرِ ثَلَاثًا بِلَيَالِيهِنَّ، وَلِلْمُقِيمِ يَوْمًا وَلَيْلَةً» لَمْ نَجِدْهُمْ مَوَّهُوا بِغَيْرِ هَذَا أَصْلًا

[4] **Hadith references (L8090):** Sahih Muslim 1341a; Bulugh al-Maram 718; Riyad as-Salihin 990.

L8095 Ali said: They said, “Whoever adheres to the three is certain of correctness, because if he (peace be upon him) mentioned his prohibition against her traveling for three days before prohibiting her traveling for a day or less, then the narration that mentions the day is the one to be followed, while his prohibition against her traveling for three days remains unabrogated; indeed, firmly established as it was.”

قَالَ عَلِيٌّ: وَقَالُوا: مَنْ تَعَلَّقَ بِالثَّلَاثِ كَانَ عَلَى يَقِينٍ مِنْ الصَّوَابِ، لِأَنَّهُ إنْ كَانَ - عَلَيْهِ السَّلَامُ - ذَكَرَ نَهْيَهُ عَنْ سَفَرِهَا ثَلَاثًا قَبْلَ نَهْيِهِ عَنْ سَفَرِهَا يَوْمًا أَوْ أَقَلَّ مِنْ يَوْمٍ -: فَالْخَبَرُ الَّذِي ذُكِرَ فِيهِ الْيَوْمُ هُوَ الْوَاجِبُ أَنْ يُعْمَلَ بِهِ، وَيَبْقَى نَهْيُهُ عَنْ سَفَرِهَا ثَلَاثًا غَيْرَ مَنْسُوخٍ، بَلْ ثَابِتٌ كَمَا كَانَ.

L8096–8098 If it is mentioned that he prohibited her from traveling for three days after prohibiting her from traveling for a day or less, then is his prohibition of traveling for three days the abrogating ruling that supersedes his prohibition of her traveling for less than three days? They said: We are certain of the validity of prohibiting her from traveling for three days unless she is with a *mahram*, but we doubt the validity of prohibiting her from traveling for less than three days. Thus, it is impermissible to abandon certainty for doubt. Ali said: This is specious reasoning – corrupt in three aspects: One of them is that a prohibition has been established against traveling for more than three days (and nights).

وَإِنْ كَانَ ذُكِرَ نَهْيُهُ عَنْ سَفَرِهَا ثَلَاثًا بَعْدَ نَهْيِهِ عَنْ سَفَرِهَا يَوْمًا أَوْ أَقَلَّ مِنْ يَوْمٍ -: فَنَهْيُهُ عَنْ السَّفَرِ ثَلَاثًا هُوَ النَّاسِخُ لِنَهْيِهِ إيَّاهَا عَنْ السَّفَرِ أَقَلَّ مِنْ ثَلَاثٍ؟ قَالُوا: فَنَحْنُ عَلَى يَقِينٍ مِنْ صِحَّةِ حُكْمِ النَّهْيِ عَنْ السَّفَرِ ثَلَاثًا إلَّا مَعَ ذِي مَحْرَمٍ وَعَلَى شَكٍّ مِنْ صِحَّةِ النَّهْيِ لَهَا عَمَّا دُونَ الثَّلَاثِ، فَلَا يَجُوزُ أَنْ يُتْرَكَ الْيَقِينُ لِلشَّكِّ قَالَ عَلِيٌّ: وَهَذَا تَمْوِيهٌ فَاسِدٌ مِنْ وُجُوهٍ ثَلَاثَةٍ -: أَحَدُهَا: أَنَّهُ قَدْ جَاءَ النَّهْيُ أَنْ تُسَافِرَ أَكْثَرَ مِنْ ثَلَاثٍ.

L8099 It has been narrated to us through numerous chains of the highest authenticity from Ubayd Allah ibn Umar, from Nāfi‘, from Ibn Umar, who reported: The Messenger of Allah - may Allah’s peace and blessings be upon him - said: “A woman shall not travel beyond three except accompanied by a mahram.”

رُوِّينَا ذَلِكَ مِنْ طُرُقٍ كَثِيرَةٍ فِي غَايَةِ الصِّحَّةِ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا تُسَافِرُ الْمَرْأَةُ فَوْقَ ثَلَاثٍ إلَّا وَمَعَهَا ذُو مَحْرَمٍ» .

L8100 Narrated by Qatadah from Qazaʿah from Abu Sa’id al-Khudri that the Messenger of Allah (peace be upon him) said: “A woman must not travel for more than three nights unless accompanied by a mahram.”

وَمِنْ طَرِيقِ قَتَادَةَ عَنْ قَزَعَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَا تُسَافِرُ الْمَرْأَةُ فَوْقَ ثَلَاثِ لَيَالٍ إلَّا مَعَ ذِي مَحْرَمٍ» .

L8101 Through the chain of Abu Mu’awiyah and Waki’, from al-A’mash, from Abu Salih al-Sammān, from Abu Sa’id al-Khudri, who said: The Messenger of Allah (peace and blessings be upon him) said: It is not permissible for a woman who believes in Allah and the Last Day to undertake a journey exceeding three days or more unless she is accompanied by her brother, father, husband, son, or a *mahram* from her relatives.

وَمِنْ طَرِيقِ أَبِي مُعَاوِيَةَ، وَوَكِيعٍ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ السَّمَّانِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاَللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ سَفَرًا فَوْقَ ثَلَاثَةِ أَيَّامٍ فَصَاعِدًا إلَّا وَمَعَهَا أَخُوهَا أَوْ أَبُوهَا أَوْ زَوْجُهَا أَوْ ابْنُهَا، أَوْ ذُو مَحْرَمٍ مِنْهَا» .

L8102 If the mention of three in some narrations excludes what is less than three—which has also been mentioned in some narrations regarding the ruling of three—then the mention of what exceeds three in these narrations would also exclude three, even if three is mentioned in some narrations concerning the ruling of what exceeds three. Otherwise, are the people merely playing games, arbitrarily enforcing invalid rulings? They would be obliged to claim they are certain of the validity of the ruling concerning what exceeds three and its remaining non-abrogated, while doubting the validity of maintaining the prohibition against three—just as they equated three and what is below it as utterly equivalent, with no distinction whatsoever. They said: "No one has ever distinguished between three and what exceeds three." It was then replied to them: "You have asserted something invalid. It is authentically established from ʿIkrimah that the travel limit a woman may undertake applies to more than three, not three."

L8103–8105 How could this be? For it is invalid to regard a statement—uttered by two Followers and two jurists from the major cities, about which there was disagreement concerning a position held by one Companion while other Companions opposed his view—as constituting a consensus unless... What of one who has neither religion nor shame? How then? Since it has been reported from Ibn Umar that he counted seventy-two miles to Al-Suwayda as a three-day journey, his stipulation—as narrated from him—that no shortening of prayers is permitted for journeys shorter than ninety-six miles implies that this exceeds three days. For there is a difference of twenty-four miles between the two numbers, and it is impossible for both these numbers to correspond to three equal days.

L8106 The second aspect is that this opinion is contradicted by the view of those who set the limit at one day. They argue: We are certain of the validity of our application of his prohibition—peace be upon him—against her traveling a day without a non-mahram and her prohibition from more than that. For whether the prohibition on her traveling three days was the first or the last, she is also prohibited from the day. Delaying the prohibition on her traveling three days does not abrogate his earlier prohibition—peace be upon him—against what is less than three days. You are certain of violating his

فَإِنْ كَانَ ذِكْرُ الثَّلَاثِ فِي بَعْضِ الرِّوَايَاتِ مُخْرِجًا لِمَا دُونَ الثَّلَاثِ، مِمَّا قَدْ ذُكِرَ أَيْضًا فِي بَعْضِ الرِّوَايَاتِ، عَنْ حُكْمِ الثَّلَاثِ -: فَإِنَّ ذِكْرَ مَا فَوْقَ الثَّلَاثِ فِي هَذِهِ الرِّوَايَاتِ مُخْرِجٌ لِلثَّلَاثِ أَيْضًا، وَإِنْ ذُكِرَتْ فِي بَعْضِ الرِّوَايَاتِ عَنْ حُكْمِ مَا فَوْقَ الثَّلَاثِ، وَإِلَّا فَالْقَوْمُ مُتَلَاعِبُونَ مُتَحَكِّمُونَ بِالْبَاطِلِ؟ وَيَلْزَمُهُمْ أَنْ يَقُولُوا: إِنَّهُمْ عَلَى يَقِينٍ مِنْ صِحَّةِ حُكْمِ مَا فَوْقَ الثَّلَاثِ وَبَقَائِهِ غَيْرَ مَنْسُوخٍ، وَعَلَى شَكٍّ مِنْ صِحَّةِ بَقَاءِ النَّهْيِ عَنْ الثَّلَاثِ، كَمَا قَالُوا فِي الثَّلَاثِ وَفِيمَا دُونَهَا سَوَاءٌ بِسَوَاءٍ وَلَا فَرْقَ فَقَالُوا: لَمْ يُفَرِّقْ أَحَدٌ بَيْنَ الثَّلَاثِ وَبَيْنَ مَا فَوْقَ الثَّلَاثِ؟ فَقِيلَ لَهُمْ: قُلْتُمْ بِالْبَاطِلِ، قَدْ صَحَّ عَنْ عِكْرِمَةَ أَنَّ حَدَّ مَا تُسَافِرُ الْمَرْأَةُ فِيهِ بِأَكْثَرَ مِنْ ثَلَاثٍ لَا بِثَلَاثٍ.

فَكَيْفَ؟ وَلَا يَجُوزُ أَنْ يَكُونَ قَوْلٌ قَالَهُ رَجُلَانِ مِنْ التَّابِعِينَ، وَرَجُلَانِ مِنْ فُقَهَاءِ الْأَمْصَارِ، وَاخْتُلِفَ فِيهِ عَنْ وَاحِدٍ مِنْ الصَّحَابَةِ قَدْ خَالَفَهُ غَيْرُهُ مِنْهُمْ فَمَا يَعُدُّهُ إِجْمَاعًا إِلَّا مَنْ لَا دِينَ لَهُ وَلَا حَيَاءَ فَكَيْفَ؟ وَإِذْ قَدْ جَاءَ عَنْ ابْنِ عُمَرَ أَنَّهُ عَدَّ اثْنَيْنِ وَسَبْعِينَ مِيلًا إِلَى السُّوَيْدَاءِ مَسِيرَةَ ثَلَاثٍ، فَإِنَّ تَحْدِيدَهُ الَّذِي رُوِيَ عَنْهُ: أَنْ لَا قَصْرَ فِيمَا دُونَهُ لِسِتَّةٍ وَتِسْعِينَ مِيلًا -: مُوجِبٌ أَنَّ هَذَا أَكْثَرُ مِنْ ثَلَاثٍ، لِأَنَّ بَيْنَ الْعَدَدَيْنِ أَرْبَعَةً وَعِشْرِينَ مِيلًا، وَمُحَالٌ كَوْنُ كُلِّ وَاحِدٍ مِنْ هَذَيْنِ الْعَدَدَيْنِ ثَلَاثًا مُسْتَوِيَةً

وَالْوَجْهُ الثَّانِي: أَنَّهُ قَدْ عَارَضَ هَذَا الْقَوْلَ قَوْلُ مَنْ حَدَّ بِالْيَوْمِ الْوَاحِدِ، وَقَوْلُهُمْ: نَحْنُ عَلَى يَقِينٍ مِنْ صِحَّةِ اسْتِعْمَالِنَا نَهْيَهُ - عَلَيْهِ السَّلَامُ - عَنْ سَفَرِهَا يَوْمًا وَاحِدًا مَعَ غَيْرِ ذِي مَحْرَمٍ وَنَهْيِهَا عَنْ أَكْثَرَ مِنْ ذَلِكَ، لِأَنَّهُ إِنْ كَانَ النَّهْيُ عَنْ سَفَرِهَا ثَلَاثًا هُوَ الْأَوَّلُ أَوْ هُوَ الْآخِرُ، فَإِنَّهَا مَنْهِيَّةٌ أَيْضًا عَنْ الْيَوْمِ، وَلَيْسَ تَأْخِيرُ نَهْيِهَا عَنْ الثَّلَاثِ بِنَاسِخٍ لِمَا تَقَدَّمَ مِنْ نَهْيِهِ - عَلَيْهِ السَّلَامُ - عَمَّا دُونَ الثَّلَاثِ، وَأَنْتُمْ عَلَى يَقِينٍ مِنْ مُخَالَفَتِكُمْ لِنَهْيِهِ - عَلَيْهِ

prohibition—peace be upon him—against her traveling less than three days, and opposing his command—peace be upon him—without certainty of abrogation is impermissible. Thus, the two opinions conflict. The third aspect is that the ḥadīth of Ibn ʿAbbās, which we mentioned, is decisive over all these narrations, and all of them are part of its content. Is it not impermissible to contradict what is in it fundamentally? For whoever acts upon it has acted upon all the mentioned narrations, and whoever acts upon any of those narrations—excluding the others—has opposed the prohibition of the Messenger of Allah—peace and blessings be upon him—and this is not permissible.

السَّلَامُ - لَهَا عَمَّا دُونَ الثَّلَاثِ، وَخِلَافُ أَمْرِهِ - عَلَيْهِ السَّلَامُ - بِغَيْرِ يَقِينٍ لِلنَّسْخِ لَا يَحِلُّ، فَتَعَارَضَ الْقَوْلَانِ وَالثَّالِثُ: أَنَّ حَدِيثَ ابْنِ عَبَّاسٍ الَّذِي ذَكَرْنَا: قَاضٍ عَلَى جَمِيعِ هَذِهِ الْأَحَادِيثِ، وَكُلُّهَا بَعْضُ مَا فِيهِ، فَلَا يَجُوزُ أَنْ يُخَالَفَ مَا فِيهِ أَصْلًا؟ لِأَنَّ مَنْ عَمِلَ بِهِ فَقَدْ عَمِلَ بِجَمِيعِ الْأَحَادِيثِ الْمَذْكُورَةِ، وَمَنْ عَمِلَ بِشَيْءٍ مِنْ تِلْكَ الْأَحَادِيثِ - دُونَ سَائِرِهَا - فَقَدْ خَالَفَ نَهْيَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، وَهَذَا لَا يَجُوزُ؟

L8107 Ali said: Then, even if the narrations do not conflict, there is nothing in the hadith prohibiting a woman from traveling for any duration except with a mahram, nor in the hadith concerning the duration for wiping over khuffs for travelers and residents—no mention exists at all, neither by explicit text nor by derived evidence—regarding the duration in which one shortens prayers and breaks the fast, nor does one shorten prayers or break the fast in a period shorter than that duration.

قَالَ عَلِيٌّ: ثُمَّ لَوْ لَمْ تَتَعَارَضْ الرِّوَايَاتُ فَإِنَّهُ لَيْسَ فِي الْحَدِيثِ الَّذِي فِيهِ نَهْيُ الْمَرْأَةِ عَنْ سَفَرِ مُدَّةٍ مَا إلَّا مَعَ ذِي مَحْرَمٍ، وَلَا فِي الْحَدِيثِ الَّذِي فِيهِ مُدَّةُ مَسْحِ الْمُسَافِرِ وَالْمُقِيمِ -: ذِكْرٌ أَصْلًا - لَا بِنَصٍّ وَلَا بِدَلِيلٍ - عَلَى الْمُدَّةِ الَّتِي يَقْصُرُ فِيهَا وَيُفْطِرُ، وَلَا يَقْصُرُ، وَلَا يُفْطِرُ فِي أَقَلَّ مِنْهَا.

L8108 It is remarkable that Allah, the Exalted, mentioned the shortening of prayers during travel in times of fear.

وَمِنْ الْعَجَبِ أَنَّ اللَّهَ تَعَالَى -: ذَكَرَ الْقَصْرَ فِي الضَّرْبِ فِي الْأَرْضِ مَعَ الْخَوْفِ.

L8109–8111 He mentioned breaking the fast during travel and illness, and dry ablution when water is unavailable during travel and illness: They made these rulings—the prohibition of a woman from traveling without a mahram and the ruling on the traveler's wiping during ablution—as evidence for matters requiring prayer shortening and fast-breaking, as opposed to what necessitates neither shortening nor breaking. Did they not consider this a basis to distinguish travel requiring tayammum from travel not requiring it? If they argue: "We analogized cases where prayer is shortened and where it is not to situations where a woman travels without a mahram versus with one, and to what a resident must wipe over versus what he need not," we counter: "Why this approach? What common legal cause (ʿillah) unites these two matters, or what resemblance exists between them? Why did you not analogize the duration which—if a traveler intends to reside for it—requires him to offer full prayers during it? Can anyone not arbitrarily analogize one ruling to an-

وَذَكَرَ الْفِطْرَ فِي السَّفَرِ وَالْمَرَضِ؟ وَذَكَرَ التَّيَمُّمَ عِنْدَ عَدَمِ الْمَاءِ فِي السَّفَرِ وَالْمَرَضِ -: فَجَعَلَ هَؤُلَاءِ حُكْمَ نَهْيِ الْمَرْأَةِ عَنْ السَّفَرِ إلَّا مَعَ ذِي مَحْرَمٍ، وَحُكْمُ مَسْحِ الْمُسَافِرِ -: دَلِيلٌ عَلَى مَا يَقْصُرُ فِيهِ وَيُفْطِرُ، دُونَ مَا لَا قَصْرَ فِيهِ وَلَا فِطْرَ، وَلَمْ يَجْعَلُوهُ دَلِيلًا عَلَى السَّفَرِ الَّذِي يَتَيَمَّمُ فِيهِ مِنْ السَّفَرِ الَّذِي لَا يُتَيَمَّمُ فِيهِ؟ فَإِنْ قَالُوا: قِسْنَا مَا تُقْصَرُ فِيهِ الصَّلَاةُ، وَمَا لَا تُقْصَرُ فِيهِ عَلَى مَا تُسَافِرُ فِيهِ الْمَرْأَةُ مَعَ غَيْرِ ذِي مَحْرَمٍ، وَمَا لَا تُسَافِرُهُ، وَعَلَى مَا يَمْسَحُ فِيهِ الْمُقِيمُ، وَمَا لَا يَمْسَحُ؟ قُلْنَا لَهُمْ: وَلِمَ فَعَلْتُمْ هَذَا؟ وَمَا الْعِلَّةُ الْجَامِعَةُ بَيْنَ الْأَمْرَيْنِ؟ أَوْ مَا الشَّبَهُ بَيْنَهُمَا؟ وَهَلَّا قِسْتُمْ الْمُدَّةَ الَّتِي إذَا نَوَى إقَامَتَهَا الْمُسَافِرُ أَتَمَّ عَلَى ذَلِكَ أَيْضًا؟ وَمَا يَعْجِزُ أَحَدٌ أَنْ يَقِيسَ بِرَأْيِهِ حُكْمًا عَلَى حُكْمٍ آخَرَ وَهَلَّا قِسْتُمْ مَا يَقْصُرُ فِيهِ

عَلَى مَا لَا يَتَيَمَّمُ فِيهِ؟ فَهُوَ أَوْلَى إِنْ كَانَ الْقِيَاسُ حَقًّا، أَوْ عَلَى مَا أَبَحْتُمْ فِيهِ لِلرَّاكِبِ التَّنَفُّلَ عَلَى دَابَّتِهِ.

other based on opinion? Why did you not analogize cases requiring prayer shortening to those not requiring tayammum? This would be more valid if analogy holds—or to your allowance for riders to perform voluntary (nafl) prayers atop their mounts?"

ثُمَّ نَقُولُ لَهُمْ: أَخْبِرُونَا عَنْ قَوْلِكُمْ: إِنْ سَافَرَ ثَلَاثَةَ أَيَّامٍ قَصَرَ وَأَفْطَرَ، وَإِنْ سَافَرَ أَقَلَّ لَمْ يَقْصُرْ وَلَمْ يُفْطِرْ -: مَا هَذِهِ الثَّلَاثَةُ الْأَيَّامُ؟ أَمِنْ أَيَّامِ حُزَيْرَانَ؟ أَمْ مِنْ أَيَّامِ كَانُونَ الْأَوَّلِ فَمَا بَيْنَهُمَا؟ وَهَذِهِ الْأَيَّامُ الَّتِي قُلْتُمْ، أَسَيْرُ الْعَسَاكِرِ؟ أَمْ سَيْرُ الرِّفَاقِ عَلَى الْإِبِلِ، أَوْ عَلَى الْحَمِيرِ، أَوْ عَلَى الْبِغَالِ، أَمْ سَيْرُ الرَّاكِبِ الْمُجِدِّ؟ أَمْ سَيْرُ الْبَرِيدِ؟ أَمْ مَشْيُ الرَّجَّالَةِ.

L8112 Then we say to them: Inform us about your statement that if one travels three days, he shortens prayers and breaks the fast, and if he travels less, he does not shorten prayers nor break the fast. What are these three days? Are they from the days of Huzayran, or the days of Kanun al-Awwal, or what lies between them? And these days you specified—are they the travel of armies, the travel of caravans on camels, donkeys, or mules, the travel of a diligent rider, the travel of couriers, or the walking of foot travelers?

وَقَدْ عَلِمْنَا يَقِينًا أَنَّ مَشْيَ الرَّاجِلِ الشَّيْخِ الضَّعِيفِ فِي وَحْلٍ وَوَعِرٍ، أَوْ فِي حَرٍّ شَدِيدٍ -: خِلَافُ مَشْيِ الرَّاكِبِ عَلَى الْبَغْلِ الْمُطِيقِ فِي الرَّبِيعِ فِي السَّهْلِ، وَأَنَّ هَذَا يَمْشِي فِي يَوْمٍ مَا لَا يَمْشِيهِ الْآخَرُ فِي عَشَرَةِ أَيَّامٍ؟ وَأَخْبِرُونَا عَنْ هَذِهِ الْأَيَّامِ: كَيْفَ هِيَ؟ أَمَشْيًا مِنْ أَوَّلِ النَّهَارِ إِلَى آخِرِهِ؟ أَمْ إِلَى وَقْتِ الْعَصْرِ، أَوْ بَعْدَ ذَلِكَ قَلِيلًا، أَوْ قَبْلَ ذَلِكَ قَلِيلًا؟ أَمْ النَّهَارُ وَاللَّيْلُ مَعًا؟ أَمْ كَيْفَ هَذَا وَأَخْبِرُونَا: كَيْفَ جَعَلْتُمْ هَذِهِ الْأَيَّامَ ثَلَاثًا وَسِتِّينَ مِيلًا عَلَى وَاحِدٍ وَعِشْرِينَ مِيلًا كُلَّ يَوْمٍ؟ وَلَمْ تَجْعَلُوهَا اثْنَيْنِ وَسَبْعِينَ مِيلًا عَلَى أَرْبَعَةٍ وَعِشْرِينَ مِيلًا كُلَّ يَوْمٍ؟ أَوْ اثْنَيْنِ وَثَلَاثِينَ مِيلًا كُلَّ يَوْمٍ؟ أَوْ عِشْرِينَ مِيلًا كُلَّ يَوْمٍ؟ أَوْ خَمْسَةً وَثَلَاثِينَ مِيلًا كُلَّ يَوْمٍ فَمَا بَيْنَ ذَلِكَ فَكُلُّ هَذِهِ الْمَسَافَاتِ تَمْشِيهَا الرِّفَاقُ، وَلَا سَبِيلَ لَهُمْ إِلَى تَحْدِيدِ شَيْءٍ مِمَّا ذَكَرْنَا - دُونَ سَائِرِهِ - إِلَّا بِرَأْيٍ فَاسِدٍ.

L8113–8115 We know with certainty that the walking of an elderly weak pedestrian through mud and rugged terrain, or in intense heat, differs from the riding of one mounted on a capable mule during spring on level ground, and that this one walks in one day what the other cannot walk in ten days. Inform us about these days: How are they? Is the walking from daybreak until nightfall? Or until the time of Asr, or slightly after that, or slightly before? Or does it encompass day and night together? Explain this to us. Inform us: How did you set these days as sixty-three miles with twenty-one miles each day? Why did you not set them as seventy-two miles with twenty-four miles each day? Or thirty-two miles each day? Or twenty miles each day? Or thirty-five miles each day? Or what is between that? Travelers traverse all these distances, and they cannot specify any part of what we have mentioned (to the exclusion of the rest) except through an invalid personal opinion.

وَهَكَذَا يُقَالُ لِمَنْ قَدَّرَ ذَلِكَ بِيَوْمٍ، أَوْ بِلَيْلَةٍ، أَوْ بِيَوْمٍ، أَوْ بِيَوْمَيْنِ، وَلَا فَرْقَ؟ فَإِنْ قَالُوا: هَذَا الِاعْتِرَاضُ يَلْزَمُكُمْ أَنْ تُدْخِلُوهُ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي أَمْرِهِ الْمَرْأَةَ أَنْ لَا تُسَافِرَ ثَلَاثًا أَوْ لَيْلَتَيْنِ، أَوْ يَوْمًا وَلَيْلَةً أَوْ يَوْمًا إِلَّا مَعَ ذِي مَحْرَمٍ، وَفِي تَحْدِيدِهِ - عَلَيْهِ

L8116 And likewise, it is said to those who define this as a day, a night, a day, or two days—is there no distinction? If they argue: "Does this objection compel you to apply it to the Messenger of Allah—peace and blessings be upon him—regarding his ruling that a woman must not travel three days, two nights, a day and night, or a day except with a mahram, and his stipulation—peace be upon him—of the traveler's concession of wiping [over footwear] for three

days and the resident's [limit] for a day and night?" We reply—granting no honor to whoever among you asserts this—: "Rather, the difference between the stipulation of the Messenger of Allah—peace and blessings be upon him—and your stipulation is immense. This is because you have not linked the days you set as a limit for what necessitates prayer shortening or breaking the fast—or the day and night similarly, which some of you have designated as a limit—to the traveler's journey for which shortening prayers is ordained within that measure. Instead, every faction among you has set a territorial distance limit, with no reduction, for you unanimously agree that one who walks three days—each day covering eighteen or twenty miles—does not qualify for prayer shortening. Yet if someone walks thirty miles in a day and night, he is not obligated to shorten prayers."

السَّلَامُ - مَسْحَ الْمُسَافِرِ ثَلَاثًا وَالْمُقِيمِ يَوْمًا وَلَيْلَةً؟ قُلْنَا - وَلَا كَرَامَةَ لِقَائِلِ هَذَا مِنْكُمْ -: بَلْ بَيْنَ تَحْدِيدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَتَحْدِيدِكُمْ أَعْظَمُ الْفَرْقِ، وَهُوَ أَنَّكُمْ لَمْ تَكِلُوا الْأَيَّامَ الَّتِي جَعَلْتُمُوهَا - حَدًّا لِمَا يَقْصُرُ فِيهِ وَمَا يُفْطِرُ، أَوْ الْيَوْمُ وَاللَّيْلَةُ كَذَلِكَ، الَّتِي جَعَلَهَا مِنْكُمْ مَنْ جَعَلَهَا حَدًّا -: إلَى مَشْيِ الْمُسَافِرِ الْمَأْمُورِ بِالْقَصْرِ أَوْ الْفِطْرِ فِي ذَلِكَ الْمِقْدَارِ؟ بَلْ كُلُّ طَائِفَةٍ مِنْكُمْ جَعَلَتْ لِذَلِكَ حَدًّا مِنْ مَسَاحَةِ الْأَرْضِ لَا يَنْقُصُ مِنْهَا شَيْءٌ، لِأَنَّكُمْ مُجْمِعُونَ عَلَى أَنَّ مَنْ مَشَى ثَلَاثَةَ أَيَّامٍ كُلَّ يَوْمٍ ثَمَانِيَةَ عَشَرَ مِيلًا، أَوْ عِشْرِينَ مِيلًا لَا يَقْصُرُ، فَإِنْ مَشَى يَوْمًا وَلَيْلَةً ثَلَاثِينَ مِيلًا فَإِنَّهُ لَا يَقْصُرُ.

L8117 You have agreed that whoever walks three days, each day a barīd without any reason, or combines that walking into a single day, does not shorten the prayer? And you, O obfuscators who cite the three nights in the two ḥadīths, have agreed that if one walks sixty-three mīl within his day, he shortens the prayer and breaks the fast.

وَاتَّفَقْتُمْ أَنَّهُ مَنْ مَشَى ثَلَاثَةَ أَيَّامٍ كُلَّ يَوْمٍ بَرِيدًا غَيْرُ شَيْءٍ أَوْ جَمَعَ ذَلِكَ الْمَشْيَ فِي يَوْمٍ وَاحِدٍ أَنَّهُ لَا يَقْصُرُ؟ وَاتَّفَقْتُمْ مَعْشَرَ الْمُمَوِّهِينَ بِذِكْرِ الثَّلَاثِ لَيَالِي فِي الْحَدِيثَيْنِ عَلَى أَنَّهُ لَوْ مَشَى مِنْ يَوْمِهِ ثَلَاثًا وَسِتِّينَ مِيلًا فَإِنَّهُ يَقْصُرُ وَيُفْطِرُ.

L8118 Even if one does not travel except for part of a day – and this is very possible, indeed common among people – the command of the Messenger of Allah – peace be upon him – is not the same for a woman: she may not travel three days or a day unless accompanied by a _mahram_.

وَلَوْ لَمْ يَمْشِ إلَّا بَعْضَ يَوْمٍ وَهَذَا مُمْكِنٌ جِدًّا، كَثِيرٌ فِي النَّاسِ؟ وَلَيْسَ كَذَلِكَ أَمْرُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْمَرْأَةَ بِأَنْ لَا تُسَافِرَ ثَلَاثًا أَوْ يَوْمًا إلَّا مَعَ ذِي مَحْرَمٍ.

L8119 His command—peace be upon him—to the traveler is to wipe (masḥ) for three days including their nights, then to remove them, because these days are left to the circumstances of the traveler and female traveler, in accordance with the general scope of his statement—peace be upon him—for had he intended something else, he would have clarified it to his Ummah.

وَأَمْرُهُ - عَلَيْهِ السَّلَامُ - الْمُسَافِرَ ثَلَاثَةَ أَيَّامٍ بِلَيَالِيهِنَّ بِالْمَسْحِ ثُمَّ يَخْلَعُ، لِأَنَّ هَذِهِ الْأَيَّامَ مَوْكُولَةٌ إلَى حَالَةِ الْمُسَافِرِ وَالْمُسَافِرَةِ، عَلَى عُمُومِ قَوْلِهِ - عَلَيْهِ السَّلَامُ - الَّذِي لَوْ أَرَادَ غَيْرَهُ لَبَيَّنَهُ لِأُمَّتِهِ.

L8120 If a woman traveling intends to journey a mile or more, it would not be permissible for her to depart without a mahram, except in cases of necessity?

فَلَوْ أَنَّ مُسَافِرَةً خَرَجَتْ تُرِيدُ سَفَرَ مِيلٍ فَصَاعِدًا لَمْ يَجُزْ لَهَا أَنْ تَخْرُجَهُ إلَّا مَعَ ذِي مَحْرَمٍ إلَّا لِضَرُورَةٍ؟

L8121–8122 If a traveler were to undertake a journey of three miles, walking one mile

daily, would he be permitted to wipe? And if he traveled one day, stayed the next, and traveled a third day, he would be permitted to wipe for the three days as they are.

وَلَوْ أَنَّ مُسَافِرًا سَافَرَ سَفَرًا يَكُونُ ثَلَاثَةَ أَمْيَالٍ يَمْشِي فِي كُلِّ يَوْمٍ مِيلًا لَكَانَ لَهُ أَنْ يَمْسَحَ؟ وَلَوْ سَافَرَ يَوْمًا وَأَقَامَ آخَرَ وَسَافَرَ ثَالِثًا لَكَانَ لَهُ أَنْ يَمْسَحَ الْأَيَّامَ الثَّلَاثَةَ كَمَا هِيَ.

L8123 Even if nothing had been reported from him—peace be upon him—except the report of three alone, the ruling would remain that if a woman travels on a journey the measure of her capacity in it being that she cannot walk except two or three miles of her daytime, it would not be permissible for her except with a maḥram.

وَحَتَّى لَوْ لَمْ يَأْتِ عَنْهُ - عَلَيْهِ السَّلَامُ - إلَّا خَبَرُ الثَّلَاثِ فَقَطْ لَكَانَ الْقَوْلُ: أَنَّ الْمَرْأَةَ إنْ خَرَجَتْ فِي سَفَرٍ مِقْدَارَ قُوَّتِهَا فِيهِ أَنْ لَا تَمْشِيَ إلَّا مِيلَيْنِ مِنْ نَهَارِهَا أَوْ ثَلَاثَةً -: لَمَا حَلَّ، لَهَا إلَّا مَعَ ذِي مَحْرَمٍ.

L8124 If her strength allowed her to walk fifty miles (approximately 2 km each) every day, she would be permitted to travel a distance of one hundred miles with her *mahram* but not alone.

فَلَوْ كَانَ مِقْدَارُ قُوَّتِهَا أَنْ تَمْشِيَ خَمْسِينَ مِيلًا كُلَّ يَوْمٍ لَكَانَ لَهَا أَنْ تُسَافِرَ مَسَافَةَ مِائَةِ مِيلٍ مَعَ ذِي مَحْرَمٍ لَكِنْ وَحْدَهَا.

L8125 The definition established by him—peace be upon him—in these narrations is rational, comprehensible, and precise, not quantified by a confined land area, but by what inherently constitutes a three-day journey or a day's journey with no increase beyond that. What you have defined is entirely irrational, incomprehensible, and fundamentally imprecise by any measure, thus exposing the disparity between your claim and the statement of Allah's Messenger—peace and blessings be upon him—and conclusively demonstrating the invalidity of all these assertions without ambiguity. They possess no foundation—not in the Quran, nor in any authentic or defective Sunnah, nor in consensus, analogy, rational deduction, nor even in the statement of a Companion whose own position is not self-contradicted—how then could others among them not contradict him? Such assertions are undoubtedly false, for all narrations transmitted from Allah's Messenger—peace and blessings be upon him—are entirely true in their apparent meaning and implications. Whoever contradicts any part of them contradicts the truth—particularly Mālik's distinction between a Meccan departing to Minā or ʿArafah during Hajj (where he shortens prayers) and people from all other lands traveling the same distance without shortening prayers. This differentiation is unknown from any Companion or successor before him. Some of his adherents argued for it by stating: "This is solely because Allah's Messenger—peace and blessings

وَالَّذِي حَدَّهُ - عَلَيْهِ السَّلَامُ - فِي هَذِهِ الْأَخْبَارِ مَعْقُولٌ مَفْهُومٌ مَضْبُوطٌ غَيْرُ مُقَدَّرٍ بِمِسَاحَةٍ مِنْ الْأَرْضِ لَا تَتَعَدَّى، بَلْ بِمَا يَسْتَحِقُّ بِهِ اسْمَ سَفَرِ ثَلَاثٍ أَوْ سَفَرِ يَوْمٍ، وَلَا مَزِيدَ؟ وَالَّذِي حَدَّدْتُمُوهُ أَنْتُمْ غَيْرُ مَعْقُولٍ وَلَا مَفْهُومٍ وَلَا مَضْبُوطٍ أَصْلًا بِوَجْهٍ مِنْ الْوُجُوهِ فَظَهَرَ فَرْقُ مَا بَيْنَ قَوْلِكُمْ وَقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، وَتَبَيَّنَ فَسَادُ هَذِهِ الْأَقْوَالِ كُلِّهَا بِيَقِينٍ لَا إشْكَالَ فِيهِ، وَأَنَّهَا لَا مُتَعَلَّقَ لَهَا وَلَا لِشَيْءٍ مِنْهَا لَا بِقُرْآنٍ وَلَا بِسُنَّةٍ صَحِيحَةٍ وَلَا سَقِيمَةٍ، وَلَا بِإِجْمَاعٍ وَلَا بِقِيَاسٍ وَلَا بِمَعْقُولٍ، وَلَا بِقَوْلِ صَاحِبٍ لَمْ يُخْتَلَفْ عَلَيْهِ نَفْسِهِ، فَكَيْفَ أَنْ لَا يُخَالِفُهُ غَيْرُهُ مِنْهُمْ، وَمَا كَانَ هَكَذَا فَهُوَ بَاطِلٌ بِيَقِينٍ فَإِنَّ قَوْلَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الْأَخْبَارِ الْمَأْثُورَةِ عَنْهُ حَقٌّ كُلُّهَا عَلَى ظَاهِرِهَا وَمُقْتَضَاهَا، مَنْ خَالَفَ شَيْئًا مِنْهَا خَالَفَ الْحَقَّ، لَا سِيَّمَا تَفْرِيقُ مَالِكٍ بَيْنَ خُرُوجِ الْمَكِّيِّ إلَى مِنًى وَإِلَى عَرَفَةَ فِي الْحَجِّ فَيَقْصُرُ -: وَبَيْنَ سَائِرِ جَمِيعِ بِلَادِ الْأَرْضِ يَخْرُجُونَ هَذَا الْمِقْدَارَ فَلَا يَقْصُرُونَ وَلَا يُعْرَفُ هَذَا التَّفْرِيقُ عَنْ صَاحِبٍ وَلَا

be upon him—said, 'O people of Mecca, complete your prayers, for we are travelers,' yet he did not say this regarding Minā."

L8126–8127 Ali said: This is not authentically established from the Messenger of Allah—peace and blessings be upon him—at all. Rather, is it not preserved from Umar—may Allah be pleased with him? Even if it were authentic, it would not constitute proof for them. For by excluding the ruling for Mecca's residents at Mina from the general rulings of travel based on their stated reasoning, they would be obligated to require Mina's residents to shorten prayers both in Mina and Mecca. This is because the Prophet—peace be upon him—did not command Mina's residents: "Perform complete prayers." If they argue: "It is established that residents do not shorten prayers," we respond: "You speak truth. It is equally established that journeys treated as residence require full prayers. If the distance between Mecca and Mina were considered one of the two mentioned types of travel, would not this distance then apply uniformly across all Allah's lands without distinction? For by textual and rational criteria, there exists only 'travel' or 'residence'—no third category." Some later scholars attempted to define this by hardship. Ali said: We reject this as invalid, for hardship varies. We find those for whom walking three miles is so arduous they can scarcely endure it—a very common case, nearly predominant. Conversely, others ride in springtime litters for a month or more—comfortably attended, experiencing no hardship. Thus this quantitative definition fails. Ali said: Let us now state—with Allah's help and empowerment—to clarify the travel permitting shortened prayers and broken fasts. We declare—success comes from Allah the Exalted—as Allah Almighty says: "When you travel through the land, there is no blame upon you for shortening the prayers if you fear persecution from those who disbelieve" [4:101].[5]

L8128 Umar, Aisha, and Ibn Abbas said: "Allah the Exalted ordained the prayer on the tongue of His Prophet—peace and blessings be upon him—as two rak'ahs

[5] **Qur'an references (L8127):** Qur'an 4:101 (An-Nisa).

تَابِعٍ قَبْلَهُ؟ وَاحْتَجَّ لَهُ بَعْضُ مُقَلِّدِيهِ بِأَنْ قَالَ: إِنَّمَا ذَلِكَ لِأَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «يَا أَهْلَ مَكَّةَ أَتِمُّوا فَإِنَّا قَوْمٌ سَفْرٌ» وَلَمْ يَقُلْ ذَلِكَ: بِمِنًى.

قَالَ عَلِيٌّ: وَهَذَا لَا يَصِحُّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَصْلًا، وَإِنَّمَا هُوَ مَحْفُوظٌ عَنْ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ -؟ ثُمَّ لَوْ صَحَّ لَمَا كَانَتْ فِيهِ حُجَّةٌ لَهُمْ، لِأَنَّهُ كَانَ يَلْزَمُهُمْ إِذْ أَخْرَجُوا حُكْمَ أَهْلِ مَكَّةَ بِمِنًى عَنْ حُكْمِ سَائِرِ الْأَسْفَارِ مِنْ أَجْلِ مَا ذَكَرُوا -: أَنْ يَقْصُرَ أَهْلُ مِنًى بِمِنًى وَبِمَكَّةَ، لِأَنَّهُ - عَلَيْهِ السَّلَامُ - لَمْ يَقُلْ لِأَهْلِ مِنًى: أَتِمُّوا؟ فَإِنْ قَالُوا: قَدْ عُرِفَ أَنَّ الْحَاضِرَ لَا يَقْصُرُ؟ قِيلَ لَهُمْ: صَدَقْتُمْ، وَقَدْ عُرِفَ أَنَّ مَا كَانَ مِنْ الْأَسْفَارِ لَهُ حُكْمُ الْإِقَامَةِ فَإِنَّهُمْ لَا يَقْصُرُونَ فِيهَا، فَإِنْ كَانَ مَا بَيْنَ مَكَّةَ وَمِنًى مِنْ أَحَدِ السَّفَرَيْنِ الْمَذْكُورَيْنِ فَتِلْكَ الْمَسَافَةُ فِي جَمِيعِ بِلَادِ اللَّهِ تَعَالَى كَذَلِكَ وَلَا فَرْقَ، إِذْ لَيْسَ إِلَّا سَفَرٌ أَوْ إِقَامَةٌ بِالنَّصِّ وَالْمَعْقُولِ وَلَا فَرْقَ وَقَدْ حَدَّ بَعْضُ الْمُتَأَخِّرِينَ ذَلِكَ بِمَا فِيهِ الْمَشَقَّةُ؟ قَالَ عَلِيٌّ: فَقُلْنَا هَذَا بَاطِلٌ لِأَنَّ الْمَشَقَّةَ تَخْتَلِفُ، فَنَجِدُ مَنْ يَشُقُّ عَلَيْهِ مَشْيُ ثَلَاثَةِ أَمْيَالٍ حَتَّى لَا يَبْلُغَهَا إِلَّا بِشِقِّ النَّفْسِ، وَهَذَا كَثِيرٌ جِدًّا، يَكَادُ أَنْ يَكُونَ الْأَغْلَبَ، وَنَجِدُ مَنْ لَا يَشُقُّ عَلَيْهِ الرُّكُوبُ فِي عِمَارِيَّةٍ فِي أَيَّامِ الرَّبِيعِ مُرَفَّهًا مَخْدُومًا شَهْرًا وَأَقَلَّ وَأَكْثَرَ، فَبَطَلَ هَذَا التَّحْدِيدُ قَالَ عَلِيٌّ: فَلْنَقُلْ الْآنَ بِعَوْنِ اللَّهِ تَعَالَى وَقُوَّتِهِ عَلَى بَيَانِ السَّفَرِ الَّذِي يَقْصُرُ فِيهِ وَيُفْطِرُ فَنَقُولُ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ -: قَالَ اللَّهُ عَزَّ وَجَلَّ: {وَإِذَا ضَرَبْتُمْ فِي الأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا} [النساء: ١٠١] .

وَقَالَ عُمَرُ، وَعَائِشَةُ، وَابْنُ عَبَّاسٍ: «إِنَّ اللَّهَ تَعَالَى فَرَضَ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي السَّفَرِ رَكْعَتَيْنِ» وَلَمْ يَخُصَّ اللَّهُ تَعَالَى وَلَا رَسُولُهُ - صَلَّى اللَّهُ عَلَيْهِ

during journey." Neither Allah the Exalted, nor His Messenger—peace and blessings be upon him—nor all Muslims collectively specified any particular journey. Thus, no one may specify it except through scriptural evidence or an indisputable consensus. If it is said: "Rather, one neither shortens prayers nor breaks the fast except in a journey in which all Muslims have unanimously agreed to shorten and break the fast?"

L8129–8130 We said to them: "Do not shorten prayers nor break your fast except during pilgrimage, minor pilgrimage, or jihad," yet this is not your actual position. Had you asserted this, you would have restricted the Quran and the Sunnah without proof, thereby obligating yourselves in all other legal matters to derive nothing from them—neither by Quran nor by Sunnah—unless people unanimously agree upon what they have already agreed. This would dismantle all your juristic schools entirely. Rather, it constitutes rebellion against Islam and authorization to oppose Allah—Exalted is He—and His Messenger—peace be upon him—in the entirety of the religion, except until people unanimously agree on a matter. Yet this very stance is itself a departure from consensus. The truth lies in the obligation to adhere to the Quran and the Prophetic traditions until a valid text or consensus establishes that a specific aspect is specified or abrogated, at which point one adheres to what has been validated. For Allah—Exalted is He—sent His Prophet—peace be upon him—solely to be obeyed.

L8131 Allah the Exalted said: "We sent no messenger except to be obeyed by Allah's permission" [An-Nisā': 64]. Allah did not send him to be disobeyed until people unanimously obey him. Rather, obedience to him is obligatory before anyone obeys him.[6]

L8132 Before anyone opposed him—but when a ruling is issued—no Muslim would contradict this, until those who violated it did so. Travel (*safar*) is departing from one's place of residence, and similarly journeying through the land. No one among the people of the language—the one in which we are addressed and by which the Quran was revealed—contests this except him. Thus, it is impermissible to deviate from this ruling except where an authentic text

وَسَلَّمَ - وَلَا الْمُسْلِمُونَ بِأَجْمَعِهِمْ سَفَرًا مِنْ سَفَرٍ، فَلَيْسَ لِأَحَدٍ أَنْ يَخُصَّهُ إلَّا بِنَصٍّ أَوْ إجْمَاعٍ مُتَيَقَّنٍ؟ فَإِنْ قِيلَ: بَلْ لَا يَقْصُرُ وَلَا يُفْطِرُ إلَّا فِي سَفَرٍ أَجْمَعَ الْمُسْلِمُونَ عَلَى الْقَصْرِ فِيهِ وَالْفِطْرِ؟

قُلْنَا لَهُمْ: فَلَا تَقْصُرُوا وَلَا تُفْطِرُوا إلَّا فِي حَجٍّ، أَوْ عُمْرَةٍ، أَوْ جِهَادٍ، وَلَيْسَ هَذَا قَوْلَكُمْ، وَلَوْ قُلْتُمُوهُ لَكُنْتُمْ قَدْ خَصَّصْتُمْ الْقُرْآنَ وَالسُّنَّةَ بِلَا بُرْهَانٍ، وَلَلَزِمَكُمْ فِي سَائِرِ الشَّرَائِعِ كُلِّهَا أَنْ لَا تَأْخُذَا فِي شَيْءٍ مِنْهَا لَا بِقُرْآنٍ، وَلَا بِسُنَّةٍ إلَّا حَتَّى يُجْمِعَ النَّاسُ عَلَى مَا أَجْمَعُوا عَلَيْهِ مِنْهَا، وَفِي هَذَا هَدْمُ مَذَاهِبِكُمْ كُلِّهَا، بَلْ فِيهِ الْخُرُوجُ عَلَى الْإِسْلَامِ، وَإِبَاحَةُ مُخَالَفَةِ اللَّهِ تَعَالَى وَرَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الدِّينِ كُلِّهِ، إلَّا حَتَّى يُجْمِعَ النَّاسُ عَلَى شَيْءٍ مِنْ ذَلِكَ، وَهَذَا نَفْسُهُ خُرُوجٌ عَنْ الْإِجْمَاعِ وَإِنَّمَا الْحَقُّ فِي وُجُوبِ اتِّبَاعِ الْقُرْآنِ وَالسُّنَنِ حَتَّى يَصِحَّ نَصٌّ أَوْ إجْمَاعٌ فِي شَيْءٍ مِنْهُمَا أَنَّهُ مَخْصُوصٌ أَوْ مَنْسُوخٌ، فَيُوقَفُ عِنْدَ مَا صَحَّ مِنْ ذَلِكَ، فَإِنَّمَا بَعَثَ اللَّهُ تَعَالَى نَبِيَّهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِيُطَاعَ.

قَالَ تَعَالَى: {وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إلا لِيُطَاعَ بِإِذْنِ اللَّهِ} [النساء: ٦٤] وَلَمْ يَبْعَثْهُ اللَّهُ تَعَالَى لِيُعْصَى حَتَّى يُجْمِعَ النَّاسُ عَلَى طَاعَتِهِ، بَلْ طَاعَتُهُ وَاجِبَةٌ قَبْلَ أَنْ يُطِيعَهُ أَحَدٌ.

وَقَبْلَ أَنْ يُخَالِفَهُ أَحَدٌ، لَكِنْ سَاعَةَ يَأْمُرُ بِالْأَمْرِ، هَذَا مَا لَا يَقُولُ مُسْلِمٌ خِلَافَهُ، حَتَّى نَقَضَ مَنْ نَقَضَ وَالسَّفَرُ: هُوَ الْبُرُوزُ عَنْ مَحَلَّةِ الْإِقَامَةِ، وَكَذَلِكَ الضَّرْبُ فِي الْأَرْضِ، هَذَا الَّذِي لَا يَقُولُ أَحَدٌ مِنْ أَهْلِ اللُّغَةِ - الَّتِي بِهَا خُوطِبْنَا وَبِهَا نَزَلَ الْقُرْآنُ - سِوَاهُ، فَلَا يَجُوزُ أَنْ يَخْرُجَ عَنْ هَذَا الْحُكْمِ إلَّا مَا صَحَّ النَّصُّ بِإِخْرَاجِهِ؟ ثُمَّ وَجَدْنَا رَسُولَ اللَّهِ

[6] **Qur'an references (L8131):** Qur'an 4:64 (An-Nisa).

- صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَدْ خَرَجَ إلَى الْبَقِيعِ لِدَفْنِ الْمَوْتَى، وَخَرَجَ إلَى الْفَضَاءِ لِلْغَائِطِ وَالنَّاسُ مَعَهُ فَلَمْ يَقْصُرُوا وَلَا أَفْطَرُوا، وَلَا أَفْطَرَ وَلَا قَصَرَ فَخَرَجَ هَذَا عَنْ أَنْ يُسَمَّى سَفَرًا، وَعَنْ أَنْ يَكُونَ لَهُ حُكْمُ السَّفَرِ، فَلَمْ يَجُزْ لَنَا أَنْ نُوقِعَ اسْمَ سَفَرٍ وَحُكْمَ سَفَرٍ إلَّا عَلَى مَنْ سَمَاهُ مَنْ هُوَ حُجَّةٌ فِي اللُّغَةِ سَفَرًا، فَلَمْ نَجِدْ ذَلِكَ فِي أَقَلَّ مِنْ مِيلٍ.

فَقَدْ رُوِّينَا عَنْ ابْنِ عُمَرَ أَنَّهُ قَالَ: لَوْ خَرَجْت مِيلًا لَقَصَرْت الصَّلَاةَ، فَأَوْقَعْنَا اسْمَ السَّفَرِ وَحُكْمَ السَّفَرِ فِي الْفِطْرِ وَالْقَصْرِ عَلَى الْمِيلِ فَصَاعِدًا، إذْ لَمْ نَجِدْ عَرَبِيًّا وَلَا شَرِيعِيًّا عَالِمًا أَوْقَعَ عَلَى أَقَلَّ مِنْهُ اسْمَ سَفَرٍ، وَهَذَا بُرْهَانٌ صَحِيحٌ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

فَإِنْ قِيلَ: فَهَلَّا جَعَلْتُمْ الثَّلَاثَةَ الْأَمْيَالَ - كَمَا بَيْنَ الْمَدِينَةِ وَذِي الْحُلَيْفَةِ - حَدًّا لِلْقَصْرِ وَالْفِطْرِ، إذْ لَمْ تَجِدُوا عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَصَرَ وَلَا أَفْطَرَ فِي أَقَلَّ مِنْ ذَلِكَ؟

قُلْنَا: وَلَا وَجَدْنَا - عَلَيْهِ السَّلَامُ - مَنَعًا مِنْ الْفِطْرِ وَالْقَصْرِ فِي أَقَلَّ مِنْ ذَلِكَ، بَلْ وَجَدْنَاهُ - عَلَيْهِ السَّلَامُ - أَوْجَبَ عَنْ رَبِّهِ تَعَالَى الْفِطْرَ فِي السَّفَرِ مُطْلَقًا، وَجَعَلَ الصَّلَاةَ فِي السَّفَرِ رَكْعَتَيْنِ مُطْلَقًا، فَصَحَّ مَا قُلْنَاهُ - وَلِلَّهِ تَعَالَى الْحَمْدُ.

وَالْمِيلُ: هُوَ مَا سُمِّيَ عِنْدَ الْعَرَبِ مِيلًا، وَلَا يَقَعُ ذَلِكَ عَلَى أَقَلَّ مِنْ أَلْفَيْ ذِرَاعٍ؟ فَإِنْ قِيلَ: لَوْ كَانَ هَذَا مَا خَفِيَ عَلَى ابْنِ عَبَّاسٍ، وَلَا عَلَى عُثْمَانَ، وَلَا عَلَى مَنْ لَا يَعْرِفُ ذَلِكَ مِنْ التَّابِعِينَ وَالْفُقَهَاءِ، فَهُوَ مِمَّا تَعْظُمُ بِهِ الْبَلْوَى

explicitly exempts. Then we found the Messenger of Allah—peace and blessings be upon him—going out to Al-Baqīʿ to bury the dead, and going out to an open area to relieve himself while people were with him. They neither shortened their prayers nor broke their fasts, and neither did he. Thus, this act was excluded from being termed *safar* and from having the rulings of *safar*. Therefore, it is not permissible for us to apply the term *safar* or its rulings except to what those recognized as linguistic authorities have named as *safar*. We did not find this applicable to anything less than a mile.

L8133 It has been transmitted to us from Ibn ʿUmar that he said: "If I were to depart a mile, I would shorten the prayer." Therefore, we have established the term 'travel' and the ruling of travel pertaining to breaking the fast and shortening prayers to a distance of a mile and beyond, since we have not found any Arab linguist nor knowledgeable legal scholar who assigned the designation of 'travel' to anything less than this. This constitutes sound evidence—and success comes only from Allah, the Exalted.

L8134 If it is said: Why have you not established three miles—as [the distance] between Medina and Dhu'l-Hulayfah—as the limit for shortening prayers and breaking the fast, since you have found no evidence from the Messenger of Allah—peace and blessings be upon him—that he shortened prayers or broke the fast in less than that?

L8135–8136 We said: And we did not find the Prophet—peace be upon him—prohibiting breaking the fast or shortening prayers in less than that. Rather, we found him—peace be upon him—to have been obligated by his Lord, the Exalted, to break the fast absolutely during travel, and to have established prayer during travel as two rakʿahs without restriction. Thus, what we have stated is confirmed—and all praise belongs to Allah, the Exalted.

L8137 The mile is what the Arabs designated as a mile, and it cannot amount to less than two thousand cubits? If it is said: "Had this remained unknown to Ibn Abbas, to Uthman, and to those among the Followers and jurists who were unaware of it," then it is from those matters through which the trial intensifies.

L8138 We said: ʿUmar, Ibn ʿUmar, Anas, and others among the Companions—may

Allah be pleased with them—and the Successors knew it.

قُلْنَا: قَدْ عَرَفَهُ عُمَرُ، وَابْنُ عُمَرَ، وَأَنَسٌ وَغَيْرُهُمْ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - وَالتَّابِعِينَ.

L8139 Then we turn your argument back on you: We say to the Hanafis: Had your opinion in this matter been correct, it would not have been hidden from Uthmān, nor from Ibn Mas'ūd, nor from Ibn 'Abbās, nor from those who do not hold your opinion among the Companions, Followers, and jurists like Mālik, al-Layth, al-Awzā'ī, and others who do not acknowledge your view - especially regarding an issue involving such grave trial? And we say to the Malikis: Had your opinion been correct, it would not have been hidden from all those we mentioned among the Companions, Followers, and jurists - particularly concerning a matter of such grave trial? Yet this binding consequence applies to the mentioned schools, not to us, for they consider this consequence valid - and whoever establishes something becomes bound by it.

ثُمَّ نَعْكِسُ عَلَيْكُمْ قَوْلَكُمْ -: فَنَقُولُ لِلْحَنَفِيِّينَ: لَوْ كَانَ قَوْلُكُمْ فِي هَذِهِ الْمَسْأَلَةِ حَقًّا مَا خَفِيَ عَلَى عُثْمَانَ، وَلَا عَلَى ابْنِ مَسْعُودٍ، وَلَا عَلَى ابْنِ عَبَّاسٍ، وَلَا عَلَى مَنْ لَا يَعْرِفُ قَوْلَكُمْ، كَمَالِكٍ، وَاللَّيْثِ، وَالْأَوْزَاعِيِّ، وَغَيْرِهِمْ، مِمَّنْ لَا يَقُولُ بِهِ مِنْ الصَّحَابَةِ وَالتَّابِعِينَ وَالْفُقَهَاءِ وَهُوَ مِمَّا تَعْظُمُ بِهِ الْبَلْوَى؟ وَنَقُولُ لِلْمَالِكِيِّينَ: لَوْ كَانَ قَوْلُكُمْ حَقًّا مَا خَفِيَ عَلَى كُلِّ مَنْ ذَكَرْنَا مِنْ الصَّحَابَةِ وَالتَّابِعِينَ وَالْفُقَهَاءِ، وَهُوَ مِمَّا تَعْظُمُ بِهِ الْبَلْوَى؟ إلَّا أَنَّ هَذَا الْإِلْزَامَ لَازِمٌ لِلطَّوَائِفِ الْمَذْكُورَةِ لَا لَنَا؛ لِأَنَّهُمْ يَرَوْنَ هَذَا الْإِلْزَامَ حَقًّا، وَمَنْ حَقَّقَ شَيْئًا لَزِمَهُ.

L8140 As for us, we do not validate this corrupt imposition; rather, in our view, it is whisperings and misguidance. It suffices us to follow what Allah, the Exalted, and His Messenger (peace be upon him) have said. Those who recognize it do so, and those who are ignorant of it remain so. There is no divine law disputed by people except that some of the Salaf knew it and affirmed it, while others were ignorant of it and did not affirm it. And success is from Allah, the Exalted.

وَأَمَّا نَحْنُ فَلَا نُحَقِّقُ هَذَا الْإِلْزَامَ الْفَاسِدَ بَلْ هُوَ عِنْدَنَا وَسْوَاسٌ وَضَلَالٌ، وَإِنَّمَا حَسْبُنَا اتِّبَاعُ مَا قَالَ اللَّهُ تَعَالَى وَرَسُولُهُ - عَلَيْهِ السَّلَامُ -، عَرَفَهُ مَنْ عَرَفَهُ، وَجَهِلَهُ مَنْ جَهِلَهُ، وَمَا مِنْ شَرِيعَةٍ اخْتَلَفَ النَّاسُ فِيهَا إلَّا قَدْ عَلِمَهَا بَعْضُ السَّلَفِ وَقَالَ بِهَا، وَجَهِلَهَا بَعْضُهُمْ فَلَمْ يَقُلْ بِهَا - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

L8141 Ali said: And some of them have presented a deceptive argument by saying: "What is astonishing is that the Companions—may Allah be pleased with them—did not ask the Messenger of Allah—peace and blessings be upon him—about this significant ruling, which is the prescribed travel threshold wherein prayers are shortened and the fast is broken in Ramadan?"

قَالَ عَلِيٌّ: وَقَدْ مَوَّهَ بَعْضُهُمْ بِأَنْ قَالَ: إنَّ مِنْ الْعَجَبِ تَرْكَ سُؤَالِ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ هَذِهِ الْعَظِيمَةِ، وَهِيَ حَدُّ السَّفَرِ الَّذِي تُقْصَرُ فِيهِ الصَّلَاةُ وَيُفْطَرُ فِيهِ فِي رَمَضَانَ؟

L8142–8143 We said: This is the greatest proof, the most supreme evidence, and the clearest argument for anyone with even the slightest understanding and discernment - that there exists absolutely no defined limit for that matter except what is linguistically termed as "safar" in the Arabic language with which he - peace be upon him - addressed them. For had there been a specific measure

فَقُلْنَا: هَذَا أَعْظَمُ بُرْهَانٍ، وَأَجَلُّ دَلِيلٍ، وَأَوْضَحُ حُجَّةٍ لِكُلِّ مَنْ لَهُ أَدْنَى فَهْمٍ وَتَمْيِيزٍ -: عَلَى أَنَّهُ لَا حَدَّ لِذَلِكَ أَصْلًا إلَّا مَا سُمِّيَ سَفَرًا فِي لُغَةِ الْعَرَبِ الَّتِي بِهَا خَاطَبَهُمْ - عَلَيْهِ

for travel other than what we mentioned, he - peace be upon him - would never have entirely neglected to clarify it, nor would they have neglected to ask him - peace be upon him - about it, nor would they have agreed to abandon conveying its precise definition to us. Thus, the ambiguity is wholly dispelled - praise be to Allah - and it becomes manifest through this that all of them were satisfied with the clear textual ruling, and that whoever defines a specific limit for this matter is merely pursuing a delusion in which he erred. Ali said: Both groups have agreed that when one departs from the houses of the village intending either three days or four burd, he may shorten the prayer.

السَّلَامُ -، إذْ لَوْ كَانَ لِمِقْدَارِ السَّفَرِ حَدٌّ غَيْرُ مَا ذَكَرْنَا لَمَا أَغْفَلَ - عَلَيْهِ السَّلَامُ - بَيَانَهُ أَلْبَتَّةَ، وَلَا أَغْفَلُوا هُمْ سُؤَالَهُ - عَلَيْهِ السَّلَامُ - عَنْهُ، وَلَا اتَّفَقُوا عَلَى تَرْكِ نَقْلِ تَحْدِيدِهِ فِي ذَلِكَ إلَيْنَا، فَارْتَفَعَ الْإِشْكَالُ جُمْلَةً، وَلِلَّهِ الْحَمْدُ، وَلَاحَ بِذَلِكَ أَنَّ الْجَمِيعَ مِنْهُمْ قَنَعُوا بِالنَّصِّ الْجَلِيِّ، وَإِنَّ كُلَّ مَنْ حَدَّ فِي ذَلِكَ حَدًّا فَإِنَّمَا هُوَ وَهْمٌ أَخْطَأَ فِيهِ؟ قَالَ عَلِيٌّ: وَقَدْ اتَّفَقَ الْفَرِيقَانِ عَلَى أَنَّهُ إذَا فَارَقَ بُيُوتَ الْقَرْيَةِ وَهُوَ يُرِيدُ: إمَّا ثَلَاثَةَ أَيَّامٍ وَإِمَّا أَرْبَعَةَ بُرُدٍ -: أَنَّهُ يَقْصُرُ الصَّلَاةَ.

L8144 We ask them: Is he in a travel in which prayer is shortened, or is he not yet in a travel in which prayer is shortened, but rather intends to undertake a travel in which prayer will be shortened later, while uncertain whether he will reach it or not? This must necessarily be one of the two scenarios. If they say: He is not yet in a travel in which prayer is shortened, but intends to undertake it while uncertain whether he will reach it or not, they thereby acknowledge that they have permitted him to shorten prayers despite him not being in a travel in which prayer is shortened, due to his intention to undertake such a travel. Consequently, they become obligated to permit him to shorten prayers within his home and outside it between the houses of his village, due to his intention to undertake a travel in which prayer is shortened, with no distinction in this regard.

فَنَسْأَلُهُمْ: أَهُوَ فِي سَفَرٍ تُقْصَرُ فِيهِ الصَّلَاةُ؟ أَمْ لَيْسَ فِي سَفَرٍ تُقْصَرُ فِيهِ الصَّلَاةُ بَعْدُ، لَكِنَّهُ يُرِيدُ سَفَرًا تُقْصَرُ فِيهِ الصَّلَاةُ بَعْدُ، وَلَا يَدْرِي أَيَبْلُغُهُ أَمْ لَا؟ وَلَا بُدَّ مِنْ أَحَدِ الْأَمْرَيْنِ؟ فَإِنْ قَالُوا: لَيْسَ فِي سَفَرٍ تُقْصَرُ فِيهِ الصَّلَاةُ بَعْدُ، وَلَكِنَّهُ يُرِيدُهُ، وَلَا يَدْرِي أَيَبْلُغُهُ أَمْ لَا، أَقَرُّوا بِأَنَّهُمْ أَبَاحُوا لَهُ الْقَصْرَ، وَهُوَ فِي غَيْرِ سَفَرٍ تُقْصَرُ فِيهِ الصَّلَاةُ، مِنْ أَجْلِ نِيَّتِهِ فِي إرَادَتِهِ سَفَرًا تُقْصَرُ فِيهِ الصَّلَاةُ، وَلَزِمَهُمْ أَنْ يُبِيحُوا لَهُ الْقَصْرَ فِي مَنْزِلِهِ وَخَارِجِ مَنْزِلِهِ بَيْنَ بُيُوتِ قَرْيَتِهِ، مِنْ أَجْلِ نِيَّتِهِ فِي إرَادَتِهِ سَفَرًا تُقْصَرُ فِيهِ الصَّلَاةُ وَلَا فَرْقَ.

L8145 And this opinion was held by ʿAṭāʾ, Anas ibn Mālik, and others besides these two. However, these scholars acknowledge that he is not on a journey, then they command him to shorten the prayer, and this is not permissible at all.

وَقَدْ قَالَ بِهَذَا الْقَوْلِ: عَطَاءٌ، وَأَنَسُ بْنُ مَالِكٍ، وَغَيْرُهُمَا، إلَّا أَنَّ هَؤُلَاءِ يُقِرُّونَ أَنَّهُ لَيْسَ فِي سَفَرٍ، ثُمَّ يَأْمُرُونَهُ بِالْقَصْرِ، وَهَذَا لَا يَحِلُّ أَصْلًا

L8146 And if they say: “But he is on a journey wherein prayer is shortened?” they have demolished all they built, invalidated their principle and school of thought, and admitted that both short and long journeys require prayer shortening—since one might depart before reaching the distance they stipulate. As for us: whatever lies within less than a mile (as per the historical Islamic mile) from the last houses of his village retains the ruling of residence—prayer is not shortened nor is the fast broken therein. When he

وَإِنْ قَالُوا: بَلْ هُوَ فِي سَفَرٍ تُقْصَرُ فِيهِ الصَّلَاةُ؟ هَدَمُوا كُلَّ مَا بَنَوْا، وَأَبْطَلُوا أَصْلَهُمْ وَمَذْهَبَهُمْ، وَأَقَرُّوا بِأَنَّ قَلِيلَ السَّفَرِ وَكَثِيرَهُ: تُقْصَرُ فِيهِ الصَّلَاةُ، لِأَنَّهُ قَدْ يَنْصَرِفُ قَبْلَ أَنْ يَبْلُغَ الْمِقْدَارَ الَّذِي فِيهِ الْقَصْرُ عِنْدَهُمْ؟ وَأَمَّا نَحْنُ فَإِنَّ مَا دُونَ الْمِيلِ مِنْ آخِرِ بُيُوتِ

reaches the mile, he is then considered a traveler wherein prayer is shortened and fasting is broken. From that point onward, he shortens prayers and breaks the fast.

قَرْيَتِهِ لَهُ حُكْمُ الْحَضَرِ، فَلَا يُقْصَرُ فِيهِ وَلَا يُفْطَرُ، فَإِذَا بَلَغَ الْمِيلَ فَحِينَئِذٍ صَارَ فِي سَفَرٍ تُقْصَرُ فِيهِ الصَّلَاةُ وَيُفْطَرُ فِيهِ، فَمِنْ حِينَئِذٍ يَقْصُرُ وَيُفْطِرُ.

L8147–8149 Similarly, if he returns and is on less than a mile, he must complete the prayer, because he is no longer on a journey—in which shortening would still apply. Issue:

وَكَذَلِكَ إِذَا رَجَعَ فَكَانَ عَلَى أَقَلَّ مِنْ مِيلٍ فَإِنَّهُ يُتِمُّ، لِأَنَّهُ لَيْسَ فِي سَفَرٍ - يَقْصُرُ فِيهِ بَعْدُ مَسْأَلَةٌ:

L8150 It is the same whether one travels by land, sea, or river. All of that is as we have mentioned, because it is travel, and there is no difference.

وَسَوَاءٌ سَافَرَ فِي بَرٍّ، أَوْ بَحْرٍ، أَوْ نَهْرٍ، كُلُّ ذَلِكَ كَمَا ذَكَرْنَا، لِأَنَّهُ سَفَرٌ وَلَا فَرْقَ؟

L8151 **Issue: If someone travels and stays in one place for twenty days including their nights, should he perform shortened prayers?**

[مَسْأَلَةٌ سَافَرَ فَأَقَامَ فِي مَكَانٍ وَاحِدٍ عِشْرِينَ يَوْمًا بِلَيَالِيهَا هَلْ يَقْصُرُ الصَّلَاةَ]

L8152 515 - Issue: If a person travels for jihad, Hajj, Umrah, or other such journeys and resides in one place for twenty days including their nights, he shortens the prayers. If he stays longer, he must perform them in full—even if this applies to only a single prayer? Then, by the assistance of Allah the Exalted, we have firmly established that travel for jihad, Hajj, Umrah, acts of obedience, acts of disobedience, or travel that is neither for obedience nor disobedience—all such journeys are treated identically with regard to the ruling on shortening prayers.

٥١٥ - مَسْأَلَةٌ: فَإِنْ سَافَرَ الْمَرْءُ فِي جِهَادٍ، أَوْ حَجٍّ، أَوْ عُمْرَةٍ، أَوْ غَيْرِ ذَلِكَ مِنَ الْأَسْفَارِ -: فَأَقَامَ فِي مَكَانٍ وَاحِدٍ عِشْرِينَ يَوْمًا بِلَيَالِيهَا: قَصَرَ، وَإِنْ أَقَامَ أَكْثَرَ: أَتَمَّ - وَلَوْ فِي صَلَاةٍ وَاحِدَةٍ؟ ثُمَّ ثَبَتْنَا بِعَوْنِ اللَّهِ تَعَالَى عَلَى أَنَّ سَفَرَ الْجِهَادِ، وَسَفَرَ الْحَجِّ، وَسَفَرَ الْعُمْرَةِ، وَسَفَرَ الطَّاعَةِ، وَسَفَرَ الْمَعْصِيَةِ، وَسَفَرَ مَا لَيْسَ طَاعَةً وَلَا مَعْصِيَةً -: كُلُّ ذَلِكَ سَفَرٌ، حُكْمُهُ كُلُّهُ فِي الْقَصْرِ وَاحِدٌ.

L8153 Indeed, whoever stays in a location for twenty days with their nights or less must shorten the prayers without exception—whether he intended to reside there or not. If he extends his stay beyond that by even the duration of a single prayer or more, he must complete the prayers without exception. This applies specifically to prayers. As for fasting during Ramadan, it differs: if one stays a day and a night during a journey without traveling during that period, he is obligated to renew his intention to fast. Similarly, if he alights and intends to stay overnight and the following day, he is obligated to intend and observe the fast. If he arrives at his estate, livestock, or a house and settles there, he must complete the prayers. When he departs a mile or

وَإِنَّ مَنْ أَقَامَ فِي شَيْءٍ عِشْرِينَ يَوْمًا بِلَيَالِيهَا فَأَقَلَّ فَإِنَّهُ يَقْصُرُ وَلَا بُدَّ، سَوَاءٌ نَوَى إِقَامَتَهَا أَوْ لَمْ يَنْوِ إِقَامَتَهَا، فَإِنْ زَادَ عَلَى ذَلِكَ إِقَامَةَ مُدَّةِ صَلَاةٍ وَاحِدَةٍ فَأَكْثَرَ: أَتَمَّ وَلَا بُدَّ، هَذَا فِي الصَّلَاةِ خَاصَّةً وَأَمَّا فِي الصِّيَامِ فِي رَمَضَانَ فَبِخِلَافِ ذَلِكَ، بَلْ إِنْ أَقَامَ يَوْمًا وَلَيْلَةً فِي خِلَالِ السَّفَرِ لَمْ يُسَافِرْ فِيهِمَا -: فَفَرْضٌ عَلَيْهِ أَنْ يَنْوِيَ الصَّوْمَ فِيمَا يَسْتَأْنِفُ وَكَذَلِكَ إِنْ نَزَلَ وَنَوَى إِقَامَةَ لَيْلَةٍ وَالْغَدِ، فَفَرْضٌ عَلَيْهِ أَنْ يَنْوِيَ الصِّيَامَ وَيَصُومَ؟ فَإِنْ وَرَدَ عَلَى ضَيْعَةٍ لَهُ، أَوْ مَاشِيَةٍ، أَوْ دَارٍ، فَنَزَلَ هُنَالِكَ: أَتَمَّ، فَإِذَا رَحَلَ مِيلًا فَصَاعِدًا: قَصَرَ؟ قَالَ

more, he must shorten the prayers. Ali said: “People differed regarding this.” It has been narrated to us from Ibn Umar that if he resolved to stay fifteen days, he would complete the prayers.

عَلِيٌّ: وَاخْتَلَفَ النَّاسُ فِي هَذَا -: فَرُوِّينَا عَنْ ابْنِ عُمَرَ: أَنَّهُ كَانَ إِذَا أَجْمَعَ عَلَى إِقَامَةِ خَمْسَةَ عَشَرَ يَوْمًا: أَتَمَّ الصَّلَاةَ.

L8154 We have also narrated it from Saʿīd ibn al-Musayyib, and Abū Ḥanīfah states this position, as do his companions.

وَرُوِّينَاهُ أَيْضًا عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ وَبِهِ يَقُولُ أَبُو حَنِيفَةَ، وَأَصْحَابُهُ.

L8155 And it has been narrated to us through the chain of Abū Dāwūd: narrated to us Muḥammad ibn al-ʿAlāʾ, narrated to us Ḥafṣ ibn Ghiyāth, narrated to us ʿĀṣim, narrated to us ʿIkrimah, narrated to us Ibn ʿAbbās: “The Messenger of Allāh (peace and blessings be upon him) stayed in Makkah for seventeen days, shortening the prayer.”

وَرُوِّينَا مِنْ طَرِيقِ أَبِي دَاوُد ثنا مُحَمَّدُ بْنُ الْعَلَاءِ ثنا حَفْصُ بْنُ غِيَاثٍ ثنا عَاصِمٌ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَقَامَ بِمَكَّةَ سَبْعَ عَشَرَةَ يَقْصُرُ الصَّلَاةَ» ".

L8156–8157 Ibn Abbas said: Whoever stays seventeen in Mecca must shorten the prayer, and whoever stays longer must complete it. It is reported from Al-Awza’i: If one resolves to stay thirteen nights, he must complete the prayer, but if he intends less, he must shorten it. Another statement is reported from Ibn Umar: If you resolve to stay twelve nights, then complete the prayer. It is reported from Ali ibn Abi Talib: If you stay ten, then complete the prayer.

قَالَ ابْنُ عَبَّاسٍ مَنْ أَقَامَ سَبْعَ عَشَرَةَ بِمَكَّةَ: قَصَرَ، وَمَنْ أَقَامَ فَزَادَ: أَتَمَّ؟ وَرُوِيَ عَنْ الْأَوْزَاعِيِّ: إذَا أَجْمَعَ إقَامَةَ ثَلَاثَ عَشْرَةَ لَيْلَةً: أَتَمَّ، فَإِنْ نَوَى أَقَلَّ: قَصَرَ؟ وَعَنْ ابْنِ عُمَرَ قَوْلٌ آخَرُ: أَنَّهُ كَانَ يَقُولُ: إذَا أَجْمَعْتَ إقَامَةَ ثِنْتَيْ عَشْرَةَ لَيْلَةً فَأَتِمَّ الصَّلَاةَ؟ وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: إذَا أَقَمْت عَشْرًا فَأَتِمَّ الصَّلَاةَ.

L8158 And by it hold Sufyān al-Thawrī, al-Ḥasan ibn Ḥayy, and Ḥumayd al-Ru’āsī, Sufyān al-Thawrī’s associate.

وَبِهِ يَأْخُذُ سُفْيَانُ الثَّوْرِيُّ، وَالْحَسَنُ بْنُ حَيٍّ، وَحُمَيْدُ الرُّؤَاسِيُّ صَاحِبُهُ.

L8159 Another opinion from Saʿīd ibn al-Musayyab states: When you have established four, pray four.

وَعَنْ سَعِيدِ بْنِ الْمُسَيِّبِ قَوْلٌ آخَرُ وَهُوَ: إذَا أَقَمْت أَرْبَعًا فَصَلِّ أَرْبَعًا.

L8160 This is the position held by Mālik, al-Shāfiʿī, and al-Layth, except that they stipulate one must intend to stay for four days. If he does not form this intention, he may shorten the prayer, even if he remains for a year?

وَبِهِ يَأْخُذُ مَالِكٌ، وَالشَّافِعِيُّ، وَاللَّيْثُ، إلَّا أَنَّهُمْ يَشْتَرِطُونَ أَنْ يَنْوِيَ إقَامَةَ أَرْبَعٍ، فَإِنْ لَمْ يَنْوِهَا: قَصَرَ، وَإِنْ بَقِيَ حَوْلًا؟

L8161 And from Sa’id ibn al-Musayyib is another opinion, which states: If you stay three days, then perform the prayer in full. Through the chain of Waki‘ from Shu‘bah from Abu Bishr (he is Ja‘far ibn Abi Waḥshiyyah) from Sa‘id ibn Jubayr: If one intends to stay for more than fifteen days, they must perform the prayer in full.

وَعَنْ سَعِيدِ بْنِ الْمُسَيِّبِ قَوْلٌ آخَرُ وَهُوَ: إذَا أَقَمْت ثَلَاثًا فَأَتِمَّ؟ وَمِنْ طَرِيقِ وَكِيعٍ عَنْ شُعْبَةَ عَنْ أَبِي بِشْرٍ هُوَ جَعْفَرُ بْنُ أَبِي وَحْشِيَّةَ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ: إذَا أَرَادَ أَنْ يُقِيمَ أَكْثَرَ مِنْ خَمْسَ عَشَرَةَ أَتَمَّ الصَّلَاةَ.

L8162–8164 Another opinion is narrated from Sa‘īd ibn Jubayr: “When you settle in

a land, complete the prayer?" From Maʿmar, from al-Aʿmash, from Abū Wāʾil, who said: "We were with Masrūq in Silsilah for two years while he was an official there, and he prayed with us two rakʿahs, two rakʿahs until he concluded?" From Wakīʿ, from Abū Shuʿbah, from Abū al-Tayyāḥ al-Ḍubaʿī, from Abū al-Minhāl al-ʿAnazī, who said: "I said to Ibn ʿAbbās, ʿI reside in Medina for a year without preparing for travel?' He said, 'Pray two rakʿahs.'" From Wakīʿ, from al-ʿUmarī, from Nāfiʿ, from Ibn ʿUmar: "He resided in Azerbaijan for six months and was stranded." Upon them was the snow—so would he pray two rakʿahs? ʿAlī said: The ruler does not intend departure before fifteen nights without doubt, and likewise one whom the snow has confined, becoming certain it will not melt until summer's onset. Ibn ʿAbbās instructed someone who informed him he was staying a year without intending travel to shorten prayers. From al-Ḥasan and Qatādah: The traveler shortens prayers unless returning to his home or entering one of the garrison towns of the Muslims. ʿAlī said: The followers of Abū Ḥanīfah argued that their statement represents the majority opinion, and that it is agreed upon that when a traveler intends to stay for such a duration, he must perform complete prayers, and he does not abandon the ruling of shortening except by consensus. ʿAlī said: This is false, for we have cited from Saʿīd ibn Jubayr that he would shorten prayers when intending to stay beyond fifteen days, while differing reports exist about Ibn ʿUmar himself.

L8165 Ibn Abbas and others opposed him as we mentioned, thus invalidating their argument, as it lacks proof. The followers of Malik and Al-Shafiʿi argued in their favor, citing the authentic report transmitted through Al-ʿAla' ibn Al-Hadrami that the Prophet—peace and blessings be upon him—said, "A Muhajir may stay three days after completing the pilgrimage rites." They argued that the Messenger of Allah—peace and blessings be upon him—disapproved of the Muhajirun residing in Makkah, which had been their homelands, for they were expelled from it for the sake of Allah's Face, the Mighty and Majestic, so they would meet their Lord as strangers distant from their homelands for the sake of His Face, the Mighty and Majestic. He then

وَعَنْ سَعِيدِ بْنِ جُبَيْرٍ قَوْلٌ آخَرُ: إِذَا وَضَعْت رَحْلَك بِأَرْضٍ فَأَتِمَّ الصَّلَاةَ؟ وَعَنْ مَعْمَرٍ عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ قَالَ: كُنَّا مَعَ مَسْرُوقٍ بِالسِّلْسِلَةِ سَنَتَيْنِ وَهُوَ عَامِلٌ عَلَيْهَا فَصَلَّى بِنَا رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّى انْصَرَفَ؟ وَعَنْ وَكِيعٍ عَنْ أَبِي شُعْبَةَ عَنْ أَبِي التَّيَّاحِ الضُّبَعِيِّ عَنْ أَبِي الْمِنْهَالِ الْعَنَزِيِّ قُلْت لِابْنِ عَبَّاسٍ: إنِّي أُقِيمُ بِالْمَدِينَةِ حَوْلًا لَا أَشَدُّ عَلَى سَيْرٍ؟ قَالَ: صَلِّ رَكْعَتَيْنِ وَعَنْ وَكِيعٍ عَنْ الْعُمَرِيِّ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّهُ أَقَامَ بِأَذَرْبِيجَانَ سِتَّةَ أَشْهُرٍ أَرْتَجَ عَلَيْهِمْ الثَّلْجُ، فَكَانَ يُصَلِّي رَكْعَتَيْنِ؟ قَالَ عَلِيٌّ: الْوَالِي لَا يَنْوِي رَحِيلًا قَبْلَ خَمْسَ عَشْرَةَ لَيْلَةً بِلَا شَكٍّ، وَكَذَلِكَ مَنْ أَرْتَجَ عَلَيْهِ الثَّلْجُ فَقَدْ أَيْقَنَ أَنَّهُ لَا يَنْحَلُّ إلَى أَوَّلِ الصَّيْفِ؟ وَقَدْ أَمَرَ ابْنُ عَبَّاسٍ مَنْ أَخْبَرَهُ أَنَّهُ مُقِيمٌ سَنَةً لَا يَنْوِي سَيْرًا: بِالْقَصْرِ؟ وَعَنْ الْحَسَنِ وَقَتَادَةَ: يَقْصُرُ الْمُسَافِرُ مَا لَمْ يَرْجِعْ إلَى مَنْزِلِهِ، إلَّا أَنْ يَدْخُلَ مِصْرًا مِنْ أَمْصَارِ الْمُسْلِمِينَ قَالَ عَلِيٌّ: احْتَجَّ أَصْحَابُ أَبِي حَنِيفَةَ بِأَنَّ قَوْلَهُمْ أَكْثَرُ مَا قِيلَ، وَأَنَّهُ مُجْمَعٌ عَلَيْهِ أَنَّهُ إذَا نَوَى الْمُسَافِرُ إقَامَةَ ذَلِكَ الْمِقْدَارِ أَتَمَّ، وَلَا يَخْرُجُ عَنْ حُكْمِ الْقَصْرِ إلَّا بِإِجْمَاعٍ؟ قَالَ عَلِيٌّ: وَهَذَا بَاطِلٌ، قَدْ أَوْرَدْنَا عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ يَقْصُرُ حِينَ يَنْوِي أَكْثَرَ مِنْ خَمْسَةَ عَشَرَ يَوْمًا، وَقَدْ اُخْتُلِفَ عَنْ ابْنِ عُمَرَ نَفْسِهِ.

وَخَالَفَهُ ابْنُ عَبَّاسٍ كَمَا أَوْرَدْنَا وَغَيْرُهُ فَبَطَلَ قَوْلُهُمْ عَنْ أَنْ يَكُونَ لَهُ حُجَّةٌ وَاحْتَجَّ لِمَالِكٍ، وَالشَّافِعِيِّ مُقَلِّدُوهُمَا بِالْخَبَرِ الثَّابِتِ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ طَرِيقِ الْعَلَاءِ بْنِ الْحَضْرَمِيِّ أَنَّهُ - عَلَيْهِ السَّلَامُ - قَالَ «يَمْكُثُ الْمُهَاجِرُ بَعْدَ انْقِضَاءِ نُسُكِهِ ثَلَاثًا» . قَالُوا: فَكَرِهَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِلْمُهَاجِرِينَ الْإِقَامَةَ بِمَكَّةَ الَّتِي كَانَتْ

permitted them to stay there for three days after completing the pilgrimage rites.

أَوْطَانَهُمْ فَأُخْرِجُوا عَنْهَا فِي اللَّهِ تَعَالَى حَتَّى يَلْقَوْا رَبَّهُمْ عَزَّ وَجَلَّ غُرَبَاءَ عَنْ أَوْطَانِهِمْ لِوَجْهِهِ عَزَّ وَجَلَّ، ثُمَّ أَبَاحَ لَهُمْ الْمُقَامَ بِهَا ثَلَاثًا بَعْدَ تَمَامِ النُّسُكِ.

L8166–8168 They said: Thus, the three days were outside the scope of the reprehensible residence, while whatever exceeded them was included within the reprehensible residence? We know no argument whatsoever for their position, and this contains no proof for them, for neither an explicit textual ruling nor any indication in this report specifies the duration which, if… If the traveler performs prayer in full, he is in fact under the same ruling as the Muhajir. What then necessitates analogizing the traveler's stay to the Muhajir's stay? This would only hold if legal analogy were valid – but how can that be when it is entirely baseless? Moreover, the traveler is permitted to stay three days or longer without any dislike in any of that, whereas it is disliked for the Muhajir to remain in Mecca after completing his pilgrimage rites for more than three days. What relation exists between a disliked stay and a permissible one, if they were just to themselves? Furthermore, according to their view, exceeding three days for the Muhajir falls under the ruling of being a traveler, not a legal resident, while exceeding three days for the traveler constitutes a valid stay. This precludes analogizing one to the other. If such analogy were applied, the traveler would be obliged to shorten prayers beyond three days rather than complete them – contrary to their stated opinion. Additionally, even staying for the duration of one additional prayer beyond three days is considered disliked. Thus, by their logic – if they analogize the traveler to this ruling – he ought to perform prayers in full even if he intends to stay for the duration of one extra prayer beyond three days.

قَالُوا: فَكَانَتْ الثَّلَاثُ خَارِجَةً عَنْ الْإِقَامَةِ الْمَكْرُوهَةِ لَهُمْ، وَكَانَ مَا زَادَ عَنْهَا دَاخِلًا فِي الْإِقَامَةِ الْمَكْرُوهَةِ؟ مَا نَعْلَمُ لَهُمْ حُجَّةً غَيْرَ هَذَا أَصْلًا وَهَذَا لَا حُجَّةَ لَهُمْ فِيهِ، لِأَنَّهُ لَيْسَ فِي هَذَا الْخَبَرِ نَصٌّ وَلَا إشَارَةٌ إلَى الْمُدَّةِ الَّتِي إذَا أَقَامَهَا الْمُسَافِرُ أَتَمَّ، وَإِنَّمَا هُوَ فِي حُكْمِ الْمُهَاجِرِ، فَمَا الَّذِي أَوْجَبَ أَنْ يُقَاسَ الْمُسَافِرُ يُقِيمُ عَلَى الْمُهَاجِرِ يُقِيمُ؟ هَذَا لَوْ كَانَ الْقِيَاسُ حَقًّا، وَكَيْفَ وَكُلُّهُ بَاطِلٌ؟ وَأَيْضًا: فَإِنَّ الْمُسَافِرَ مُبَاحٌ لَهُ أَنْ يُقِيمَ ثَلَاثًا وَأَكْثَرَ مِنْ ثَلَاثٍ، لَا كَرَاهِيَةَ فِي شَيْءٍ مِنْ ذَلِكَ، وَأَمَّا الْمُهَاجِرُ فَمَكْرُوهٌ لَهُ أَنْ يُقِيمَ بِمَكَّةَ بَعْدَ انْقِضَاءِ نُسُكِهِ أَكْثَرَ مِنْ ثَلَاثٍ، فَأَيُّ نِسْبَةٍ بَيْنَ إقَامَةٍ مَكْرُوهَةٍ وَإِقَامَةٍ مُبَاحَةٍ لَوْ أَنْصَفُوا أَنْفُسَهُمْ؟ وَأَيْضًا: فَإِنَّ مَا زَادَ عَلَى الثَّلَاثَةِ الْأَيَّامِ لِلْمُهَاجِرِ دَاخِلٌ عِنْدَهُمْ فِي حُكْمِ أَنْ يَكُونَ مُسَافِرًا لَا مُقِيمًا، وَمَا زَادَ عَلَى الثَّلَاثَةِ لِلْمُسَافِرِ فَإِقَامَةٌ صَحِيحَةٌ، وَهَذَا مَانِعٌ مِنْ أَنْ يُقَاسَ أَحَدُهُمَا عَلَى الْآخَرِ، وَلَوْ قِيسَ أَحَدُهُمَا عَلَى الْآخَرِ لَوَجَبَ أَنْ يَقْصُرَ الْمُسَافِرُ فِيمَا زَادَ عَلَى الثَّلَاثِ، لَا أَنْ يُتِمَّ، بِخِلَافِ قَوْلِهِمْ؟ وَأَيْضًا: فَإِنَّ إقَامَةَ قَدْرِ صَلَاةٍ وَاحِدَةٍ زَائِدَةٍ عَلَى الثَّلَاثَةِ مَكْرُوهَةٌ، فَيَنْبَغِي عِنْدَهُمْ - إذَا قَاسُوا عَلَيْهِ الْمُسَافِرَ - أَنْ يُتِمَّ وَلَوْ نَوَى زِيَادَةَ صَلَاةٍ عَلَى الثَّلَاثَةِ الْأَيَّامِ.

L8169 And did Abu Thawr say this? Thus their claim stands invalidated in every circumstance, and all opinions are stripped bare of substantiation. Therefore, it is incumbent upon us to clarify the proof for the soundness of our position through the aid of Allah, the Most High, and His power.

وَهَكَذَا قَالَ أَبُو ثَوْرٍ؟ فَبَطَلَ قَوْلُهُمْ عَلَى كُلِّ حَالٍ، وَعَرِيَتْ الْأَقْوَالُ كُلُّهَا عَنْ حُجَّةٍ، فَوَجَبَ أَنْ نُبَيِّنَ الْبُرْهَانَ عَلَى صِحَّةِ قَوْلِنَا بِعَوْنِ اللَّهِ تَعَالَى وَقُوَّتِهِ؟

L8170 Ali said: As for residing during jihad, Hajj, or ʿUmrah, Allah the Exalted prescribed prayer shortening only with journeying through the land, and the

قَالَ عَلِيٌّ: أَمَّا الْإِقَامَةُ فِي الْجِهَادِ، وَالْحَجِّ، وَالْعُمْرَةِ، فَإِنَّ اللَّهَ تَعَالَى لَمْ يَجْعَلْ الْقَصْرَ إلَّا مَعَ الضَّرْبِ فِي الْأَرْضِ، وَلَمْ يَجْعَلْ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْقَصْرَ إلَّا مَعَ السَّفَرِ، لَا مَعَ الْإِقَامَةِ، وَبِالضَّرُورَةِ نَدْرِي أَنَّ حَالَ السَّفَرِ غَيْرُ حَالِ الْإِقَامَةِ، وَأَنَّ السَّفَرَ إنَّمَا هُوَ التَّنَقُّلُ فِي غَيْرِ دَارِ الْإِقَامَةِ وَأَنَّ الْإِقَامَةَ هِيَ السُّكُونُ وَتَرْكُ النُّقْلَةِ وَالتَّنَقُّلِ فِي دَارِ الْإِقَامَةِ، هَذَا حُكْمُ الشَّرِيعَةِ وَالطَّبِيعَةِ مَعًا. فَإِذْ ذَلِكَ كَذَلِكَ فَالْمُقِيمُ فِي مَكَانٍ وَاحِدٍ مُقِيمٌ غَيْرُ مُسَافِرٍ بِلَا شَكٍّ، فَلَا يَجُوزُ أَنْ يَخْرُجَ عَنْ حَالِ الْإِقَامَةِ وَحُكْمِهَا فِي الصِّيَامِ وَالْإِتْمَامِ إلَّا بِنَصٍّ.

Messenger of Allah—peace and blessings be upon him—prescribed shortening only during travel, not during residence. By necessity, we understand that the state of travel differs from the state of residence: travel entails moving outside one's abode of residence, while residence means settling and refraining from changing one's dwelling or moving about within the abode of residence. This is the ruling of both divine law and human nature. Since this is so, one staying in a single place is a resident without doubt, not a traveler. It is therefore impermissible to depart from the rulings governing residence in fasting and completing prayers except by an explicit scriptural text.

وَقَدْ صَحَّ بِإِجْمَاعِ أَهْلِ النَّقْلِ: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَزَلَ فِي حَالِ سَفَرِهِ فَأَقَامَ بَاقِيَ نَهَارِهِ وَلَيْلَتِهِ، ثُمَّ رَحَلَ فِي الْيَوْمِ الثَّانِي، وَأَنَّهُ - عَلَيْهِ السَّلَامُ - قَصَرَ فِي بَاقِي يَوْمِهِ ذَلِكَ وَفِي لَيْلَتِهِ الَّتِي بَيْنَ يَوْمَيْ نُقْلَتِهِ، فَخَرَجَتْ هَذِهِ الْإِقَامَةُ عَنْ حُكْمِ الْإِقَامَةِ فِي الْإِتْمَامِ، وَالصِّيَامِ، وَلَوْلَا ذَلِكَ لَكَانَ مُقِيمُ سَاعَةٍ لَهُ حُكْمُ الْإِقَامَةِ؟ وَكَذَلِكَ مَنْ وَرَدَ عَلَى ضَيْعَةٍ لَهُ، أَوْ مَاشِيَةٍ، أَوْ عَقَارٍ فَنَزَلَ هُنَالِكَ فَهُوَ مُقِيمٌ، فَلَهُ حُكْمُ الْإِقَامَةِ كَمَا قَالَ ابْنُ عَبَّاسٍ، إذْ لَمْ نَجِدْ نَصًّا فِي مِثْلِ هَذِهِ الْحَالِ يَنْقُلُهَا عَنْ حُكْمِ الْإِقَامَةِ.

L8171–8173 It has been authentically established by the consensus of scholars of transmission that the Messenger of Allah—peace be upon him—halted during his travel and remained for the remainder of the daytime and the following night, then departed on the second day. It is also established that he—peace be upon him—shortened prayers during the remainder of that daytime and the night between the two days of his relocation. This stay was exempt from the rulings of residency requiring full prayers and fasting. Were it not for... In that case, would a resident for an hour have the ruling of residency? Similarly, whoever comes to his farm, livestock, or property and settles there is considered a resident, so the ruling of residency applies to him as stated by Ibn Abbas, since we have not found a text regarding such a situation that would transfer it away from the ruling of residency.

وَهُوَ أَيْضًا قَوْلُ الزُّهْرِيِّ، وَأَحْمَدَ بْنِ حَنْبَلٍ.

L8174 This is likewise the view of al-Zuhri and Ahmad ibn Hanbal.

وَلَمْ نَجِدْ عَنْهُ - عَلَيْهِ السَّلَامُ - أَنَّهُ أَقَامَ يَوْمًا وَلَيْلَةً لَمْ يَرْحَلْ فِيهِمَا فَقَصَرَ وَأَفْطَرَ إلَّا فِي الْحَجِّ، وَالْعُمْرَةِ، وَالْجِهَادِ فَقَطْ، فَوَجَبَ بِذَلِكَ مَا ذَكَرْنَا مِنْ أَنَّ مَنْ أَقَامَ فِي خِلَالِ سَفَرِهِ يَوْمًا وَلَيْلَةً لَمْ يَظْعَنْ فِي أَحَدِهِمَا فَإِنَّهُ يُتِمُّ، وَيَصُومُ.

L8175 We have not found from him—peace be upon him—that he ever stayed a day and night during his journey without traveling in either the day or the night while shortening prayers and not fasting, except only in Hajj, Umrah, and Jihad. This necessitates our earlier conclusion: whoever stays during their journey for a day and night without departing in either period must perform complete prayers and fast.

L8176 Similarly, whoever begins traveling at night and halts during the day may shorten the remainder of his night and his day that lies between the two nights of his movement.

وَكَذَلِكَ مَنْ مَشَى لَيْلًا وَيَنْزِلُ نَهَارًا فَإِنَّهُ يَقْصُرُ بَاقِيَ لَيْلَتِهِ وَيَوْمِهِ الَّذِي بَيْنَ لَيْلَتَيْ حَرَكَتِهِ.

L8177 And this is an opinion that has been narrated from Rabiʿah.

وَهَذَا قَوْلٌ رُوِيَ عَنْ رَبِيعَةَ.

L8178 We ask those who reject this ruling concerning a traveler in a journey where prayer is shortened according to their scholars: If one intends to stay [beyond the period permitting shortened prayers] while traveling—without stopping or settling—but is compelled by extreme fear to pray his obligatory prayer either mounted and moving or to dismount for it, then resume traveling: must he perform the shortened prayer or complete it? Among their rulings is that he performs the shortened prayer. Thus, it is established that travel is defined by being in motion.

وَنَسْأَلُ مَنْ أَبَى هَذَا عَنْ مَاشٍ فِي سَفَرٍ تُقْصَرُ فِيهِ الصَّلَاةُ عِنْدَهُمْ نَوَى إِقَامَةً وَهُوَ سَائِرٌ لَا يَنْزِلُ وَلَا يَثْبُتُ -: اُضْطُرَّ لِشِدَّةِ الْخَوْفِ إِلَى أَنْ يُصَلِّيَ فَرْضَهُ رَاكِبًا نَاهِضًا أَوْ يَنْزِلَ لِصَلَاةِ فَرْضِهِ ثُمَّ يَرْجِعَ إِلَى الْمَشْيِ: أَيَقْصُرُ أَوْ يُتِمُّ؟ فَمِنْ قَوْلِهِمْ: يَقْصُرُ -: فَصَحَّ أَنَّ السَّفَرَ: هُوَ الْمَشْيُ.

L8179 Then we ask them about a traveler who intends to settle and is not relocating: should he perform complete prayers or shorten them? Among their opinions is that he should complete them, for it is established that settling entails remaining stationary, not moving between locations.

ثُمَّ نَسْأَلُهُمْ عَمَّنْ نَوَى إِقَامَةً وَهُوَ نَازِلٌ غَيْرُ مَاشٍ: أَيُتِمُّ أَمْ يَقْصُرُ؟ فَمِنْ قَوْلِهِمْ: يُتِمُّ، فَقَدْ صَحَّ أَنَّ الْإِقَامَةَ هِيَ السُّكُونُ لَا الْمَشْيُ مُتَنَقِّلًا.

L8180 And this is precisely our view—and all praise is due to Allah, the Exalted.

وَهَذَا نَفْسُ قَوْلِنَا - وَلِلَّهِ تَعَالَى الْحَمْدُ؟

L8181 As for jihad and Hajj: Abdullah ibn Rabiʿah said: Muhammad ibn Ishaq ibn Sulaym narrated to us, Ibn al-Aʿrābī narrated to us, Abu Dawud narrated to us, Ahmad ibn Hanbal narrated to us, Abdur-Razzaq narrated to us: Maʿmar narrated from Yahya ibn Abi Kathir, from Muhammad ibn Abdur-Rahman ibn Thawbān, from Jabir ibn Abdullah, who said: "The Messenger of Allah—ṣallā Allāhu ʿalayhi wa-sallam—stayed in Tabuk for twenty days while shortening the prayers."[7]

وَأَمَّا الْجِهَادُ، وَالْحَجُّ -: فَإِنَّ عَبْدَ اللَّهِ بْنَ رَبِيعٍ قَالَ: ثنا مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ السُّلَيْمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا أَحْمَدُ بْنُ حَنْبَلٍ ثنا عَبْدُ الرَّزَّاقِ أَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «أَقَامَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِتَبُوكَ عِشْرِينَ يَوْمًا يَقْصُرُ الصَّلَاةَ» .

L8182–8183 Ali said: Muhammad ibn Abd al-Rahman ibn Thawban is trustworthy, and the remaining narrators of this report are too renowned to be questioned about them? This is the most widely transmitted report from the Prophet (peace be upon him) concerning his stay in Tabuk. Thus this measure of residence exceeded all other periods through this report.

قَالَ عَلِيٌّ: مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ ثِقَةٌ، وَبَاقِي رُوَاةِ الْخَبَرِ أَشْهَرُ مِنْ أَنْ يُسْأَلَ عَنْهُمْ؟ وَهَذَا أَكْثَرُ مَا رُوِيَ عَنْهُ - عَلَيْهِ السَّلَامُ - فِي إِقَامَتِهِ بِتَبُوكَ، فَخَرَجَ هَذَا الْمِقْدَارُ مِنْ الْإِقَامَةِ عَنْ سَائِرِ الْأَوْقَاتِ بِهَذَا الْخَبَرِ.

[7] **Hadith references (L8181):** Sunan Abi Dawud 1235.

وَقَالَ أَبُو حَنِيفَةَ، وَمَالِكٌ: يَقْصُرُ مَا دَامَ مُقِيمًا فِي دَارِ الْحَرْبِ.

L8184 Abu Hanifah and Malik said: One may shorten prayers as long as one resides in the abode of war (Dār al-Ḥarb).

قَالَ عَلِيٌّ: وَهَذَا خَطَأٌ، لِمَا ذَكَرْنَا مِنْ أَنَّ اللَّهَ تَعَالَى لَمْ يَجْعَلْ وَلَا رَسُولُهُ - عَلَيْهِ السَّلَامُ - الصَّلَاةَ رَكْعَتَيْنِ إلَّا فِي السَّفَرِ، وَأَنَّ الْإِقَامَةَ خِلَافُ السَّفَرِ لِمَا ذَكَرْنَا.

L8185 Ali said: This is erroneous, for the reasons we have stated—that neither Allah, the Exalted, nor His Messenger (peace be upon him) has prescribed the prayer as two units except during travel, and that settling [in one place] is distinct from travel, as we have explained.

وَقَالَ الشَّافِعِيُّ، وَأَبُو سُلَيْمَانَ: كَقَوْلِنَا فِي الْجِهَادِ.

L8186 Al-Shafi'i and Abu Sulayman said: "As our stated position on jihad."

وَرُوِّينَا عَنْ ابْنِ عَبَّاسٍ مِثْلَ قَوْلِنَا نَصًّا إلَّا أَنَّهُ خَالَفَ فِي الْمُدَّةِ.

L8187 A statement corresponding to our opinion has been explicitly narrated to us from Ibn Abbas, except that he differed regarding the duration.

وَأَمَّا الْحَجُّ، وَالْعُمْرَةُ: فَلِمَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا يَحْيَى بْنُ يَحْيَى أَنَا هُشَيْمٌ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ «خَرَجْنَا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ الْمَدِينَةِ إلَى مَكَّةَ فَصَلَّى رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّى رَجَعَ، قَالَ: كَمْ أَقَامَ بِمَكَّةَ؟ قَالَ: عَشْرًا» .

L8188 As for Hajj and Umrah: Abdullah ibn Yusuf narrated to us from Ahmad ibn Fath, who narrated to us from Abdul Wahhab ibn Isa, who narrated to us from Ahmad ibn Muhammad, who narrated to us from Ahmad ibn Ali, who narrated to us from Muslim ibn Al-Hajjaj, who narrated to us from Yahya ibn Yahya via Hushaym via Yahya ibn Abi Ishaq via Anas ibn Malik, who said: "We departed with the Messenger of Allah (peace and blessings be upon him) from Medina to Mecca, and he prayed two rak'ahs each time until he returned." Someone asked: "How long did he stay in Mecca?" Anas replied: "Ten days."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا مُوسَى بْنُ إسْمَاعِيلَ قَالَ: ثنا وُهَيْبٌ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ أَبِي الْعَالِيَةِ الْبَرَاءِ عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: «قَدِمَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَصْحَابُهُ لِصُبْحِ رَابِعَةٍ يُلَبُّونَ بِالْحَجِّ» وَذَكَرَ الْحَدِيثَ قَالَ عَلِيٌّ: فَإِذْ قَدِمَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صُبْحَ رَابِعَةٍ مِنْ ذِي الْحِجَّةِ، فَبِالضَّرُورَةِ نَعْلَمُ: أَنَّهُ أَقَامَ بِمَكَّةَ ذَلِكَ الْيَوْمَ الرَّابِعَ مِنْ ذِي الْحِجَّةِ، وَالثَّانِي وَهُوَ الْخَامِسُ مِنْ ذِي الْحِجَّةِ، وَالثَّالِثُ وَهُوَ السَّادِسُ مِنْ ذِي الْحِجَّةِ، وَالرَّابِعُ وَهُوَ السَّابِعُ مِنْ ذِي الْحِجَّةِ.

L8189–8191 Abd al-Rahman ibn Abd Allah ibn Khalid narrated to us: Ibrahim ibn Ahmad narrated to us: al-Farbari narrated to us: al-Bukhari narrated to us: Musa ibn Ismail said: Wuhayb narrated to us from Ayyub al-Sakhtiyani from Abu al-Aliyah al-Barāʾ from Ibn Abbas (may Allah be pleased with them both) who said: "The Messenger of Allah (peace and blessings be upon him) and his companions arrived at the dawn of the fourth day, reciting the Talbiyah of Hajj," and he related the hadith. Ali said: When the Messenger of Allah—peace and blessings be upon him—arrived on the morning of the fourth of Dhu al-Hijjah, it necessarily follows that he remained in Mecca four days: that fourth day of Dhu al-Hijjah, the second day which was the fifth of Dhu al-Hijjah, the third day which was the sixth of Dhu al-Hijjah, and the fourth day which was the seventh of Dhu al-Hijjah.

L8192–8194 And that he—peace be upon him—set out to Mina on the eighth day of

Dhū al-Ḥijjah, before the Ẓuhr prayer. This is a matter uncontested among anyone in the Ummah. Thus, four days and four nights were fully completed for him (peace be upon him) in Mecca, as he resided there with the intention of establishing residency for this duration, unquestionably.

وَأَنَّهُ خَرَجَ - عَلَيْهِ السَّلَامُ - إلَى مِنًى قَبْلَ صَلَاةِ الظُّهْرِ مِنْ الْيَوْمِ الثَّامِنِ مِنْ ذِي الْحِجَّةِ، هَذَا مَا لَا خِلَافَ فِيهِ بَيْنَ أَحَدٍ مِنْ الْأُمَّةِ، فَتَمَّتْ لَهُ بِمَكَّةَ أَرْبَعَةُ أَيَّامٍ وَأَرْبَعُ لَيَالٍ كَمَلًا، أَقَامَهَا - عَلَيْهِ السَّلَامُ - نَاوِيًا لِلْإِقَامَةِ هَذِهِ الْمُدَّةَ بِهَا بِلَا شَكٍّ.

L8195 Then he went out to Mina on the eighth day of Dhū al-Ḥijjah, as we mentioned. This nullifies the claim of those who say: "If one intends to stay four days, one must complete it," for he - peace and blessings be upon him - undoubtedly intended to stay for this duration yet did not complete it.

ثُمَّ خَرَجَ إلَى مِنًى فِي الْيَوْمِ الثَّامِنِ مِنْ ذِي الْحِجَّةِ كَمَا ذَكَرْنَا؟ وَهَذَا يُبْطِلُ قَوْلَ مَنْ قَالَ: إنْ نَوَى إقَامَةَ أَرْبَعَةِ أَيَّامٍ أَتَمَّ، لِأَنَّهُ - عَلَيْهِ السَّلَامُ - نَوَى بِلَا شَكٍّ إقَامَةَ هَذِهِ الْمُدَّةِ وَلَمْ يُتِمَّ.

L8196 Then he (peace be upon him) was in Mina on the eighth day of Dhul-Hijjah and spent there the night of the Day of Arafah.

ثُمَّ كَانَ - عَلَيْهِ السَّلَامُ - بِمِنًى الْيَوْمَ الثَّامِنِ مِنْ ذِي الْحِجَّةِ، وَبَاتَ بِهَا لَيْلَةَ يَوْمِ عَرَفَةَ.

L8197 Then he arrived at Arafah undoubtedly on the ninth day of Dhul-Hijjah and remained there until the beginning of the tenth night. He then proceeded to Muzdalifah, where he spent the tenth night.

ثُمَّ أَتَى إلَى عَرَفَةَ بِلَا شَكٍّ فِي الْيَوْمِ التَّاسِعِ مِنْ ذِي الْحِجَّةِ، فَبَقِيَ هُنَالِكَ إلَى أَوَّلِ اللَّيْلَةِ الْعَاشِرَةِ، ثُمَّ نَهَضَ إلَى مُزْدَلِفَةَ فَبَاتَ بِهَا اللَّيْلَةَ الْعَاشِرَةَ.

L8198 Then, on the morning of the tenth day, he proceeded to Mina and remained there. Thereafter, he proceeded to Mecca to perform Tawaf al-Ifadah, either on the tenth day or during the night preceding the eleventh day, with no doubt that it is one of the two [options].

ثُمَّ نَهَضَ فِي صَبَاحِ الْيَوْمِ الْعَاشِرِ إلَى مِنًى، فَكَانَ بِهَا، وَنَهَضَ إلَى مَكَّةَ فَطَافَ طَوَافَ الْإِفَاضَةِ إمَّا فِي الْيَوْمِ الْعَاشِرِ وَإِمَّا فِي اللَّيْلَةِ الْحَادِيَةَ عَشْرَةَ، بِلَا شَكٍّ فِي أَحَدِ الْأَمْرَيْنِ.

L8199 Then he returned to Mina and stayed there for three days, departing on the fourth day after stoning the Jamarat following midday. His stay—peace be upon him—in Mina lasted four days excluding half a day.

ثُمَّ رَجَعَ إلَى مِنًى فَأَقَامَ بِهَا ثَلَاثَةَ أَيَّامٍ، وَدَفَعَ مِنْهَا فِي آخِرِ الْيَوْمِ الرَّابِعِ بَعْدَ رَمْيِ الْجِمَارِ بَعْدَ زَوَالِ الشَّمْسِ، وَكَانَتْ إقَامَتُهُ - عَلَيْهِ السَّلَامُ - بِمِنًى أَرْبَعَةَ أَيَّامٍ غَيْرَ نِصْفِ يَوْمٍ.

L8200 Then he came to Mecca and spent the fourteenth night at Abtah, performed the Farewell Tawaf there, then set out for Medina at the end of that night. Thus, he—peace be upon him—completed ten full nights across Mecca, Mina, ʿArafah, and Muzdalifah—as Anas stated—thereby confirming our position. Some of his companions were performing *Tamattuʿ* alongside him, while he himself—peace be upon him—was observing *Qirān*.

ثُمَّ أَتَى إلَى مَكَّةَ فَبَاتَ اللَّيْلَةَ الرَّابِعَةَ عَشْرَةَ بِالْأَبْطَحِ، وَطَافَ بِهَا طَوَافَ الْوَدَاعِ، ثُمَّ نَهَضَ فِي آخِرِ لَيْلَتِهِ تِلْكَ إلَى الْمَدِينَةِ، فَكَمُلَ لَهُ - عَلَيْهِ السَّلَامُ - بِمَكَّةَ، وَمِنًى، وَعَرَفَةَ، وَمُزْدَلِفَةَ: عَشْرُ لَيَالٍ كَمَلًا كَمَا قَالَ أَنَسٌ، فَصَحَّ قَوْلُنَا، وَكَانَ مَعَهُ - عَلَيْهِ السَّلَامُ - مُتَمَتِّعُونَ، وَكَانَ هُوَ - عَلَيْهِ السَّلَامُ - قَارِنًا.

L8201 Thus, what we have stated concerning Hajj and Umrah is correct, and all

فَصَحَّ مَا قُلْنَاهُ فِي الْحَجِّ وَالْعُمْرَةِ، وَلِلَّهِ الْحَمْدُ، فَخَرَجَتْ هَذِهِ الْإِقَامَةُ بِهَذَا الْأَثَرِ فِي الْحَجِّ وَالْعُمْرَةِ حَيْثُ أَقَامَ عَنْ حُكْمِ سَائِرِ الْإِقَامَاتِ، وَلِلَّهِ تَعَالَى الْحَمْدُ.

praise is due to Allah. This residency has emerged with this ruling in Hajj and Umrah because it has differed in legal status from all other types of residency, and all praise is due to Allah, the Exalted.

فَإِنْ قِيلَ: أَلَيْسَ قَدْ رَوَيْتُمْ مِنْ طَرِيقِ ابْنِ عَبَّاسٍ وَعِمْرَانَ بْنِ الْحُصَيْنِ رِوَايَاتٍ مُخْتَلِفَةً -: فِي بَعْضِهَا «أَقَامَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِمَكَّةَ تِسْعَ عَشْرَةَ وَفِي بَعْضِهَا ثَمَانِ عَشْرَةَ وَفِي بَعْضِهَا سَبْعَ عَشْرَةَ.

L8202 If it is said: Have you not narrated through the chain of Ibn Abbas and Imran ibn al-Husayn differing reports—in some of them, "The Messenger of Allah, peace be upon him, stayed in Makkah nineteen days," in others eighteen days, and in others seventeen days?

وَفِي بَعْضِهَا خَمْسَ عَشْرَةَ يَقْصُرُ الصَّلَاةَ؟» قُلْنَا: نَعَمْ، وَقَدْ بَيَّنَ ابْنُ عَبَّاسٍ أَنَّ هَذَا كَانَ فِي عَامِ الْفَتْحِ، وَكَانَ - عَلَيْهِ السَّلَامُ - فِي جِهَادٍ، وَفِي دَارِ حَرْبٍ، لِأَنَّ جَمَاعَةً مِنْ أَهْلِ مَكَّةَ -: كَصَفْوَانَ وَغَيْرِهِمْ لَهُمْ مُدَّةُ مُوَادَعَةٍ لَمْ تَنْقَضِ بَعْدُ.

L8203–8204 And in some instances fifteen days he would shorten the prayer¿' We said: Yes. Ibn Abbas clarified that this occurred during the year of the Conquest, and he (peace be upon him) was engaged in jihad in the abode of war, because a group from the people of Mecca: such as Ṣafwān and others, had a period of truce that had not yet expired.

وَمَالِكُ بْنُ عَوْفٍ فِي هَوَازِنَ قَدْ جُمِعَتْ لَهُ الْعَسَاكِرُ بِحُنَيْنٍ عَلَى بِضْعَةَ عَشَرَ مِيلًا.

L8205 And Malik ibn Awf in Hawazin—the armies had been gathered for him at Hunayn over a distance of about a dozen miles.

وَخَالِدُ بْنُ سُفْيَانَ الْهُذَلِيُّ عَلَى أَقَلَّ مِنْ ذَلِكَ يَجْمَعُ هُذَيْلًا لِحَرْبِهِ.

L8206 Khalid ibn Sufyan al-Hudhaliyy, with fewer than that, is rallying Hudhayl for his war.

وَالْكُفَّارُ مُحِيطُونَ بِهِ مُحَارِبُونَ لَهُ -: فَالْقَصْرُ وَاجِبٌ بَعْدُ فِي أَكْثَرَ مِنْ هَذِهِ الْإِقَامَةِ.

L8207 If disbelievers are surrounding him and waging war against him, shortening prayers remains obligatory even if the residence exceeds this period of stay.

وَهُوَ - عَلَيْهِ السَّلَامُ - يَتَرَدَّدُ مِنْ مَكَّةَ إلَى حُنَيْنٍ.

L8208 He, peace be upon him, would travel back and forth from Mecca to Ḥunayn.

ثُمَّ إلَى مَكَّةَ مُعْتَمِرًا، ثُمَّ إلَى الطَّائِفِ.

L8209 Then to Mecca for Umrah, then to Al-Taif.

وَهُوَ - عَلَيْهِ السَّلَامُ - يُوَجِّهُ السَّرَايَا إلَى مَنْ حَوْلَ مَكَّةَ مِنْ قَبَائِلِ الْعَرَبِ، كَبَنِي كِنَانَةَ، وَغَيْرِهِمْ.

L8210 He - peace be upon him - dispatched military expeditions to the Arab tribes surrounding Mecca, such as *Banu Kinanah*.

فَهَذَا قَوْلُنَا، وَمَا دَخَلَ - عَلَيْهِ السَّلَامُ - مَكَّةَ قَطُّ مِنْ حِينِ خَرَجَ عَنْهَا مُهَاجِرًا إلَّا فِي عُمْرَةِ الْقَضَاءِ، أَقَامَ بِهَا ثَلَاثَةَ أَيَّامٍ فَقَطْ.

L8211 This is our position, and he—peace be upon him—never at all entered Mecca since the time he emigrated from it except during the Compensatory Umrah (Umrah al-Qaḍāʾ), during which he stayed there for only three days.

وَلَمَّا أَخَذَهَا بِالْقَهْرِ - كَمَا ذَكَرْنَا - فِي

L8212 Then, when he seized it through rebellion—as we have mentioned—in the

capacity of a muḥārib (rebel).

ثُمَّ حِينَ فَتَحَهَا كَمَا ذَكَرْنَا مُحَارِبًا.

L8213 Then, during the Farewell Pilgrimage, he resided there as we have outlined, with no further additions.

ثُمَّ فِي حَجَّةِ الْوَدَاعِ: أَقَامَ بِهَا كَمَا وَصَفْنَا، وَلَا مَزِيدَ.

L8214 Ali said: As for our statement that this residing does not take effect except after entering the first territory of war and after assuming *ihram*—this is because one intending jihad, while remaining within the abode of Islam, is not actively engaged in jihad. Rather, he is merely intending jihad and aspiring to it. He is but a traveler like all travelers, except for the reward of his intention alone. Similarly, until he assumes *ihram*, he is not yet performing Hajj rites nor Umrah rites, but merely intends to perform Hajj or Umrah. Is there then no difference [between him] and other travelers?

قَالَ عَلِيٌّ: وَأَمَّا قَوْلُنَا: إِنَّ هَذِهِ الْإِقَامَةَ لَا تَكُونُ إِلَّا بَعْدَ الدُّخُولِ فِي أَوَّلِ دَارِ الْحَرْبِ وَبَعْدَ الْإِحْرَامِ -: فَلِأَنَّ الْقَاصِدَ إِلَى الْجِهَادِ مَا دَامَ فِي دَارِ الْإِسْلَامِ فَلَيْسَ فِي حَالِ جِهَادٍ، وَلَكِنَّهُ مُرِيدٌ لِلْجِهَادِ وَقَاصِدٌ إِلَيْهِ، وَإِنَّمَا هُوَ مُسَافِرٌ كَسَائِرِ الْمُسَافِرِينَ، إِلَّا أَجْرَ نِيَّتِهِ فَقَطْ، وَهُوَ مَا لَمْ يُحْرِمْ فَلَيْسَ بَعْدُ فِي عَمَلِ حَجٍّ وَلَا عَمَلِ عُمْرَةٍ، لَكِنَّهُ مُرِيدٌ لِأَنْ يَحُجَّ، أَوْ لِأَنْ يَعْتَمِرَ، فَهُوَ كَسَائِرِ مَنْ يُسَافِرُ وَلَا فَرْقَ؟

L8215–8219 Ali said: "All of this is no proof for them, because the Messenger of Allah (peace and blessings be upon him) did not say when he established." I was in Mecca for days: I only shortened [the prayers] from four units because I was on Hajj, not because I was in Mecca. Nor did he say, when he stayed in Tabuk for twenty days shortening the prayers, "I shortened them solely because I was engaged in jihad."

[قَالَ عَلِيٌّ: وَكُلُّ هَذَا لَا حُجَّةَ لَهُمْ فِيهِ، لِأَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَمْ يَقُلْ - إِذْ أَقَامَ بِمَكَّةَ أَيَّامًا: إِنِّي إِنَّمَا قَصَرْتُ أَرْبَعًا، لِأَنِّي فِي حَجٍّ، وَلَا لِأَنِّي فِي مَكَّةَ. وَلَا قَالَ - إِذْ أَقَامَ بِتَبُوكَ عِشْرِينَ يَوْمًا يَقْصُرُ: إِنِّي إِنَّمَا قَصَرْتُ لِأَنِّي فِي جِهَادٍ.

L8220 Whoever says any of this has attributed to him (peace be upon him) what he did not say, and this is not permissible.

فَمَنْ قَالَ: شَيْئًا مِنْ هَذَا فَقَدْ قَوَّلَهُ - عَلَيْهِ السَّلَامُ - مَا لَمْ يَقُلْ، وَهَذَا لَا يَحِلُّ.

L8221 Thus, it became definitively established that were it not for the Prophet—peace be upon him—staying in Tabuk for twenty days while shortening prayers, and in Mecca for fewer days while shortening prayers, then prayer shortening would only be permissible on days when one is traveling, and anyone residing for a day would be obligated to complete them.

فَصَحَّ يَقِينًا أَنَّهُ لَوْلَا مُقَامُ النَّبِيِّ - عَلَيْهِ السَّلَامُ - فِي تَبُوكَ عِشْرِينَ يَوْمًا يَقْصُرُ، وَبِمَكَّةَ دُونَ ذَلِكَ يَقْصُرُ -: لَكَانَ لَا يَجُوزُ الْقَصْرُ إِلَّا فِي يَوْمٍ يَكُونُ فِيهِ الْمَرْءُ مُسَافِرًا، وَلَكَانَ مُقِيمُ يَوْمٍ يَلْزَمُهُ الْإِتْمَامُ.

L8222 However, when he—peace be upon him—resided in Tabuk for twenty days and shortened the prayers, this confirmed that if a traveler stays twenty days, the rulings of travel apply during that period. If he stays longer or intends to stay longer, there is no proof whatsoever to exclude this from the rulings of residency. There is no distinction between those who restrict residency while engaged in jihad to twenty days with shortened prayers and those who specifically apply this ruling to Tabuk rather than other locations. All of this

لَكِنْ لَمَّا أَقَامَ - عَلَيْهِ السَّلَامُ - عِشْرِينَ يَوْمًا بِتَبُوكَ يَقْصُرُ صَحَّ بِذَلِكَ أَنَّ عِشْرِينَ يَوْمًا إِذَا أَقَامَهَا الْمُسَافِرُ فَلَهُ فِيهَا حُكْمُ السَّفَرِ، فَإِنْ أَقَامَ أَكْثَرَ أَوْ نَوَى إِقَامَةً أَكْثَرَ فَلَا بُرْهَانَ يُخْرِجُ ذَلِكَ عَنْ حُكْمِ الْإِقَامَةِ أَصْلًا وَلَا فَرْقَ بَيْنَ مَنْ خَصَّ الْإِقَامَةَ فِي الْجِهَادِ بِعِشْرِينَ

is invalid, and it is impermissible to adopt such a view, as it lacks support from any textual evidence in the Quran or Sunnah. And success comes only from Allah, the Most High.

يَوْمًا يَقْصُرُ فِيهَا، وَبَيْنَ مَنْ خَصَّ بِذَلِكَ بِتَبُوكَ دُونَ سَائِرِ الْأَمَاكِنِ، وَهَذَا كُلُّهُ بَاطِلٌ لَا يَجُوزُ الْقَوْلُ بِهِ، إذْ لَمْ يَأْتِ بِهِ نَصُّ قُرْآنٍ وَلَا سُنَّةٍ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

L8223 Fasting must differ from that ruling, as there is absolutely no textual basis for it, and analogical reasoning is impermissible. Thus, whoever intends to stay for a day during Ramadan must fast [and success is from Allah, the Most High].

وَوَجَبَ أَنْ يَكُونَ الصَّوْمُ بِخِلَافِ ذَلِكَ؛ لِأَنَّهُ لَمْ يَأْتِ فِيهِ نَصٌّ أَصْلًا، وَالْقِيَاسُ لَا يَجُوزُ، فَمَنْ نَوَى إقَامَةَ يَوْمٍ فِي رَمَضَانَ فَإِنَّهُ يَصُومُ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ] .

L8224 Ali said: Abu Hanifah and Al-Shafi'i said: If one stays in a place while intending to depart tomorrow or today, he may shorten prayers and break the fast, even if he remains in that manner for years.

قَالَ عَلِيٌّ: وَقَالَ أَبُو حَنِيفَةَ، وَالشَّافِعِيُّ: إنْ أَقَامَ فِي مَكَان يَنْوِي خُرُوجًا غَدًا أَوْ الْيَوْمَ فَإِنَّهُ يَقْصُرُ وَيُفْطِرُ وَلَوْ أَقَامَ كَذَلِكَ أَعْوَامًا.

L8225 Abu Hanifah said: Similarly, if one intends to depart on a journey extending to fifteen days or more, he must break the fast and shorten the prayers.

قَالَ أَبُو حَنِيفَةَ: وَكَذَلِكَ لَوْ نَوَى خُرُوجًا مَا بَيْنَهُ وَبَيْنَ خَمْسَةَ عَشَرَ يَوْمًا فَإِنَّهُ يُفْطِرُ وَيَقْصُرُ.

L8226 Mālik said: One may break the fast and shorten prayers even if intending to stay three days, for he then breaks the fast and shortens prayers. If he resolves, "I will depart today or tomorrow," he may shorten prayers - even if he remains in this state for years.

وَقَالَ مَالِكٌ: يَقْصُرُ وَيُفْطِرُ وَإِنْ نَوَى إقَامَةَ ثَلَاثَةِ أَيَّامٍ فَإِنَّهُ يُفْطِرُ وَيَقْصُرُ، وَإِنْ نَوَى: أَخْرُجُ الْيَوْمَ، أَخْرُجُ غَدًا: قَصَرَ، وَلَوْ بَقِيَ كَذَلِكَ أَعْوَامًا -؟

L8227–8229 Ali said: "Among the most astonishing wonders is Abu Hanifah's omission of the intention when Allah the Exalted obligated it in ablution for prayer, the ritual bath for major impurity, and menstruation, yet in Ramadan, he upholds the intention to break the fast until just before the sun passes its zenith." One permits all of that regarding the sun without intention. Then one obligates intention as an obligation in the iqāmah where neither Allah the Exalted nor His Messenger (peace be upon him) has imposed it, nor has any speculative reasoning necessitated it. ʿAlī said: "The proof validating our position [that the ruling applies to iqāmah for specific durations] we mentioned—whether intention for iqāmah existed there or not—is that intentions are only obligatory by divine requirement in acts Allah the Exalted has commanded. Thus they cannot be validly performed without intention. As for an act neither Allah nor His Messenger (peace be upon him) has obligated, intention holds no meaning in it, since no Quranic injunction, Prophetic precedent, analogical reasoning, or scholarly consensus (ijmāʿ) requires it there."

قَالَ عَلِيٌّ: وَمِنْ الْعَجَبِ الْعَجِيبِ إسْقَاطُ أَبِي حَنِيفَةَ النِّيَّةَ حِينَ افْتَرَضَهَا اللَّهُ تَعَالَى مِنْ الْوُضُوءِ لِلصَّلَاةِ، وَغُسْلِ الْجَنَابَةِ، وَالْحَيْضِ وَبَقَائِهِ فِي رَمَضَانَ يَنْوِي الْفِطْرَ إلَى قُبَيْلِ زَوَالِ الشَّمْسِ، وَيُجِيزُ كُلَّ ذَلِكَ بِلَا نِيَّةٍ -: ثُمَّ يُوجِبُ النِّيَّةَ فَرْضًا فِي الْإِقَامَةِ، حَيْثُ لَمْ يُوجِبْهَا اللَّهُ تَعَالَى وَلَا رَسُولُهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَا أَوْجَبَهَا بُرْهَانٌ نَظَرِيٌّ قَالَ عَلِيٌّ: وَبُرْهَانُ صِحَّةِ قَوْلِنَا -: أَنَّ الْحُكْمَ [لِلْإِقَامَةِ لِلْمُدَدِ] الَّتِي ذَكَرْنَا - كَانَتْ هُنَالِكَ نِيَّةٌ لِإِقَامَةٍ أَوْ لَمْ تَكُنْ - فَهُوَ أَنَّ النِّيَّاتِ إنَّمَا تَجِبُ فَرْضًا فِي الْأَعْمَالِ الَّتِي أَمَرَ اللَّهُ تَعَالَى بِهَا فَلَا يَجُوزُ أَنْ تُؤَدَّى بِلَا نِيَّةٍ وَأَمَّا عَمَلٌ لَمْ يُوجِبْهُ اللَّهُ وَلَا رَسُولُهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَلَا مَعْنَى لِلنِّيَّةِ فِيهِ، إذْ لَمْ يُوجِبْهَا هُنَالِكَ قُرْآنٌ، وَلَا سُنَّةٌ، وَلَا نَظَرٌ، وَلَا إجْمَاعٌ.

وَالْإِقَامَةُ لَيْسَتْ عَمَلًا مَأْمُورًا بِهِ، وَكَذَلِكَ السَّفَرُ، وَإِنَّمَا هُمَا حَالَانِ أَوْجَبَ اللَّهُ تَعَالَى فِيهِمَا الْعَمَلَ الَّذِي أَمَرَ اللَّهُ تَعَالَى بِهِ فِيهِمَا، فَذَلِكَ الْعَمَلُ هُوَ الْمُحْتَاجُ إِلَى النِّيَّةِ، لَا الْحَالُ.

L8230 Neither residence nor traveling is an action that is commanded. Rather, they are two states for which Allah, the Exalted, has made obligatory the actions He commanded within these states. Therefore, the action is what requires the intention, not the state itself.

وَهُمْ مُوَافِقُونَ لَنَا: أَنَّ السَّفَرَ لَا يَحْتَاجُ إِلَى نِيَّةٍ.

L8231 They are in agreement with us: travel does not require *niyyah*.

وَلَوْ أَنَّ امْرَأً خَرَجَ لَا يُرِيدُ سَفَرًا فَدَفَعَتْهُ ضَرُورَاتٌ لَمْ يَقْصِدْ لَهَا حَتَّى صَارَ مِنْ مَنْزِلِهِ عَلَى ثَلَاثِ لَيَالٍ، أَوْ سِيرَ بِهِ مَأْسُورًا أَوْ مُكْرَهًا مَحْمُولًا مُجْبَرًا فَإِنَّهُ يَقْصُرُ وَيُفْطِرُ.

L8232 If a person leaves without intending to travel, but necessities he did not intend arise until he becomes three nights away from his residence, or is taken captive, coerced, carried against his will, or forced, he may shorten prayers and break his fast.

وَكَذَلِكَ يَقُولُونَ فِيمَنْ أُقِيمَ بِهِ كُرْهًا فَطَالَتْ بِهِ مُدَّتُهُ فَإِنَّهُ يُتِمُّ وَيَصُومُ، وَكَذَلِكَ يَقُولُونَ فِيمَنْ اُضْطُرَّ لِلْخَوْفِ إِلَى الصَّلَاةِ رَاكِبًا أَوْ مَاشِيًا، فَذَلِكَ الْخَوْفُ وَتِلْكَ الضَّرُورَةُ لَا يُحْتَاجُ فِيهَا إِلَى نِيَّةٍ.

L8233 Similarly, they rule regarding someone subjected to coercion whose period is prolonged: he must complete [his prayers] and fast. Likewise, they rule regarding someone compelled by fear to pray while he is riding or walking: in that fear and that necessity, no intention is required for those acts.

وَكَذَلِكَ النَّوْمُ لَا يَحْتَاجُ إِلَى نِيَّةٍ، وَلَهُ حُكْمٌ فِي إِسْقَاطِ الْوُضُوءِ وَإِيجَابِ تَجْدِيدِهِ وَغَيْرِ ذَلِكَ.

L8234 Similarly, sleep does not require intention, and it has a ruling concerning the invalidation of ablution, the obligation to renew it, and other such matters.

وَكَذَلِكَ الْإِجْنَابُ لَا يَحْتَاجُ إِلَى نِيَّةٍ، وَهُوَ يُوجِبُ الْغُسْلَ.

L8235 Similarly, major ritual impurity does not require intention, but it obligates ghusl.

وَكَذَلِكَ الْحَدَثُ لَا يَحْتَاجُ إِلَى نِيَّةٍ، وَهُوَ يُوجِبُ حُكْمَ الْوُضُوءِ وَالِاسْتِنْجَاءِ، فَكُلُّ عَمَلٍ لَمْ يُؤْمَرْ بِهِ لَكِنْ أُمِرَ فِيهِ بِأَعْمَالٍ مَوْصُوفَةٍ فَهُوَ لَا يَحْتَاجُ إِلَى نِيَّةٍ.

L8236 Similarly, ritual impurity (ḥadath) does not require intention, yet it necessitates the ruling of ablution and istinjāʾ (cleansing after relieving oneself). Therefore, any act not commanded in itself, but in which specific actions are prescribed, does not require intention.

وَمِنْ جُمْلَةِ هَذِهِ الْأَعْمَالِ هِيَ الْإِقَامَةُ وَالسَّفَرُ، فَلَا يُحْتَاجُ فِيهِمَا إِلَى نِيَّةٍ أَصْلًا، لَكِنْ مَتَى وُجِدَا وَجَبَ لِكُلِّ وَاحِدٍ مِنْهُمَا الْحُكْمُ الَّذِي أَمَرَ اللَّهُ تَعَالَى بِهِ فِيهِ وَلَا مَزِيدَ - وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

L8237–8238 Among these categories of acts are residence and travel, for there is absolutely no need for intention in either. However, whenever they occur, the ruling ordained by Allah the Exalted for each becomes obligatory, and no addition—and success comes from Allah, the Exalted.

وَهَذَا قَوْلُ الشَّافِعِيِّ وَأَصْحَابِنَا.

L8239 This is the position of Al-Shafi'i and our companions.

[مَسْأَلَةٌ ابْتَدَأَ صَلَاةً وَهُوَ مُقِيمٌ ثُمَّ نَوَى فِيهَا السَّفَرَ]

٥١٦ - مَسْأَلَةٌ: وَمَنْ ابْتَدَأَ صَلَاةً وَهُوَ مُقِيمٌ ثُمَّ نَوَى فِيهَا السَّفَرَ، أَوْ ابْتَدَأَهَا وَهُوَ مُسَافِرٌ ثُمَّ نَوَى فِيهَا أَنْ يُقِيمَ -: أَتَمَّ فِي كِلَا الْحَالَيْنِ.

بُرْهَانُ ذَلِكَ -: مَا ذَكَرْنَاهُ مِنْ أَنَّ الْإِقَامَةَ غَيْرُ السَّفَرِ وَأَنَّهُ لَا يَخْرُجُ عَنْ حُكْمِ الْإِقَامَةِ مِمَّا هُوَ إِقَامَةٌ إِلَّا مَا أَخْرَجَهُ نَصٌّ.

فَهُوَ إِذَا نَوَى فِي الصَّلَاةِ سَفَرًا فَلَمْ يُسَافِرْ بَعْدُ، بَلْ هُوَ مُقِيمٌ، فَلَهُ حُكْمُ الْإِقَامَةِ.

وَإِذَا افْتَتَحَهَا وَهُوَ مُسَافِرٌ فَنَوَى فِيهَا الْإِقَامَةَ فَهُوَ مُقِيمٌ بَعْدُ لَا مُسَافِرٌ، فَلَهُ أَيْضًا حُكْمُ الْإِقَامَةِ.

إِذْ إِنَّمَا كَانَ لَهُ حُكْمُ السَّفَرِ بِالنَّصِّ الْمُخْرِجِ لِتِلْكَ الْحَالِ عَنْ حُكْمِ الْإِقَامَةِ، فَإِذَا بَطَلَتْ تِلْكَ الْحَالُ بِبُطْلَانِ نِيَّتِهِ صَارَ فِي حَالِ الْإِقَامَةِ - وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ ذَكَرَ وَهُوَ فِي سَفَرٍ صَلَاةً نَسِيَهَا أَوْ نَامَ عَنْهَا فِي إِقَامَتِهِ]

٥١٧ - مَسْأَلَةٌ: وَمَنْ ذَكَرَ وَهُوَ فِي سَفَرٍ صَلَاةً نَسِيَهَا أَوْ نَامَ عَنْهَا فِي إِقَامَتِهِ صَلَّاهَا رَكْعَتَيْنِ وَلَا بُدَّ، فَإِنْ ذَكَرَ فِي الْحَضَرِ صَلَاةً نَسِيَهَا فِي سَفَرٍ صَلَّاهَا أَرْبَعًا وَلَا بُدَّ.

وَقَالَ الشَّافِعِيُّ: يُصَلِّيهَا فِي كِلْتَا الْحَالَتَيْنِ: أَرْبَعًا؟ وَقَالَ مَالِكٌ: يُصَلِّيهَا إِذَا نَسِيَهَا فِي السَّفَرِ فَذَكَرَهَا فِي الْحَضَرِ: رَكْعَتَيْنِ

Issue: One begins a prayer while being a resident (non-traveler), then forms the intention to travel during it.

516 – Issue: If a person begins prayer in a state of residency and then forms the intention to travel during it, or begins prayer in a state of travel and then forms the intention to reside during it—they must complete the prayer in full in both cases.

The proof for this is what we have previously stated: that settled abode is distinct from travel, and that one does not cease to be governed by the rulings of settled abode in matters constituting settled abode, except what a legal text has explicitly excluded.

If he intended during the prayer to travel but has not yet traveled and remains settled, then the ruling applicable to residents applies to him.

If he initiates the prayer while traveling and then intends during the prayer to settle temporarily (iqāmah), he is thereafter considered a resident, not a traveler, and he is also subject to the rulings of residency.

For the ruling of travel applied to him only by the textual evidence that removes that situation from the ruling of residency. Thus, when that situation ceases due to the abandonment of his intention, he comes under the ruling of residency—and success is from Allah, the Most High.

A legal issue concerning someone who, while traveling, remembers a prayer he had forgotten or slept through during his settled state [i.e., prior to traveling].

517 – Issue: If a person remembers a prayer he forgot or slept through during travel while in residence, he must pray it as two rakʿahs obligatorily. If he remembers a prayer he forgot during travel while in residence, he must pray it as four rakʿahs obligatorily.

Al-Shāfiʿī said: He prays it in both states: four rakʿahs? Mālik said: When he forgets it during travel and remembers it while resident, he prays it as two rakʿahs.

L8249 And if he forgets it while resident and remembers it during travel, he prays it as four rak’ahs.

وَإِذَا نَسِيَهَا فِي الْحَضَرِ فَذَكَرَهَا فِي السَّفَرِ صَلَّاهَا: أَرْبَعًا.

L8250 The argument of al-Shāfiʿī: that the original ruling is completion, and shortening is merely a concession? ʿAlī said: This is an error and an unsupported claim. If we wished to counter him, we would say: Rather, the original ruling is shortening, as ʿĀ’ishah (may Allah be pleased with her) said: “The prayer was ordained as two units, then the resident prayer was extended while the travel prayer was kept in its original form.”

حُجَّةُ الشَّافِعِيِّ: أَنَّ - الْأَصْلَ الْإِتْمَامُ، وَإِنَّمَا الْقَصْرُ رُخْصَةٌ؟ قَالَ عَلِيٌّ: وَهَذَا خَطَأٌ، وَدَعْوَى بِلَا بُرْهَانٍ، وَلَوْ أَرَدْنَا مُعَارَضَتَهُ لَقُلْنَا: بَلْ الْأَصْلُ الْقَصْرُ، كَمَا قَالَتْ عَائِشَةُ - رَضِيَ اللَّهُ عَنْهَا - " فُرِضَتْ الصَّلَاةُ رَكْعَتَيْنِ فَزِيدَ فِي صَلَاةِ الْحَضَرِ وَأُقِرَّتْ صَلَاةُ السَّفَرِ عَلَى الْحَالَةِ الْأُولَى ".

L8251 But we do not condone disorder; rather, we assert: Indeed, the traveler’s prayer is a foundational principle, and the resident’s prayer is a foundational principle. Neither is a branch of the other. Thus, this view is invalidated.

وَلَكِنَّا لَا نَرْضَى بِالشَّغَبِ، بَلْ نَقُولُ: إنَّ صَلَاةَ السَّفَرِ أَصْلٌ، وَصَلَاةَ الْإِقَامَةِ أَصْلٌ، لَيْسَتْ إحْدَاهُمَا فَرْعًا لِلْأُخْرَى، فَبَطَلَ هَذَا الْقَوْلُ.

L8252–8253 Malik cited as evidence that the prayer, when missed, is to be performed only as it was obligated.

وَاحْتَجَّ مَالِكٌ بِأَنَّ الصَّلَاةَ إنَّمَا تُؤَدَّى كَمَا لَزِمَتْ إذَا فَاتَتْ.

L8254 Ali said: “This too is an unsubstantiated claim, for anything of this nature is erroneous. He is the foremost to violate this foundational principle and undermine it in every instance, except here where it is a contradiction. This is because he asserts: ’Whoever misses the Friday prayer should only pray it as four rakʿahs.’”

قَالَ عَلِيٌّ: وَهَذَا أَيْضًا دَعْوَى بِلَا بُرْهَانٍ، وَمَا كَانَ هَكَذَا فَهُوَ خَطَأٌ، وَهُوَ أَوَّلُ مَنْ يُخَالِفُ هَذَا الْأَصْلَ وَيَهْدِمُهُ فِي كُلِّ مَوْضِعٍ، إلَّا هُنَا فَإِنَّهُ تَنَاقُضٌ، وَذَلِكَ أَنَّهُ يَقُولُ: مَنْ فَاتَتْهُ صَلَاةُ الْجُمُعَةِ فَإِنَّهُ لَا يُصَلِّيهَا إلَّا أَرْبَعَ رَكَعَاتٍ.

L8255 Whoever missed prayers during their illness—prayers whose ruling, if performed during illness, obligates praying seated, lying down, or nodding—must pray them standing if remembered in a state of health.

وَمَنْ فَاتَتْهُ فِي حَالِ مَرَضِهِ صَلَوَاتٌ كَانَ حُكْمُهَا لَوْ صَلَّاهَا أَنْ يُصَلِّيَهَا قَاعِدًا أَوْ مُضْطَجِعًا أَوْ مُومِئًا فَذَكَرَهَا فِي صِحَّتِهِ -: فَإِنَّهُ لَا يُصَلِّيهَا إلَّا قَائِمًا.

L8256 Whoever, during the aforementioned illness, remembers a prayer he missed while healthy, the ruling is that he should pray it standing. For indeed, he should not pray it except sitting or lying down.

وَمَنْ ذَكَرَ فِي حَالِ الْمَرَضِ الْمَذْكُورِ صَلَاةً فَاتَتْهُ فِي صِحَّتِهِ كَانَ حُكْمُهَا أَنْ يُصَلِّيَهَا قَائِمًا فَإِنَّهُ لَا يُصَلِّيهَا إلَّا قَاعِدًا أَوْ مُضْطَجِعًا.

L8257 “Whoever, in a state of fear, prays a prayer he had forgotten to perform during a state of safety—whether riding or walking—must perform it riding or walking.”

وَمَنْ صَلَّى فِي حَالِ خَوْفٍ رَاكِبًا أَوْ مَاشِيًا صَلَاةً نَسِيَهَا فِي حَالِ الْأَمْنِ فَإِنَّهُ يُؤَدِّيهَا رَاكِبًا أَوْ مَاشِيًا.

L8258 Whoever remembers a prayer during safe circumstances that they had for-

gotten during circumstances of danger—where, had they prayed it at that time, they would have done so while riding or walking—must pray it dismounted and standing.

وَمَنْ ذَكَرَ فِي حَالِ الْأَمْنِ صَلَاةً نَسِيَهَا فِي حَالِ الْخَوْفِ حَيْثُ لَوْ صَلَّاهَا لَصَلَّاهَا رَاكِبًا أَوْ مَاشِيًا فَإِنَّهُ لَا يُصَلِّيهَا إِلَّا نَازِلًا قَائِمًا.

L8259 And whoever forgets a prayer that—had he prayed it during its prescribed time, he would not have prayed it except in a state of wuḍūʾ—then remembers it while in a state of tayammum: he must pray it in a state of tayammum.

وَمَنْ نَسِيَ صَلَاةً لَوْ صَلَّاهَا فِي وَقْتِهَا لَمْ يُصَلِّهَا إِلَّا مُتَوَضِّئًا فَذَكَرَهَا فِي حَالِ تَيَمُّمٍ: صَلَّاهَا مُتَيَمِّمًا.

L8260 If someone forgot a prayer that - had they prayed it during its prescribed time - they would only have performed it with tayammum (dry ablution), then remembered it with water available, they must not pray it except with wudu (ritual ablution).

وَلَوْ نَسِيَ صَلَاةً لَوْ صَلَّاهَا فِي وَقْتِهَا لَمْ يُصَلِّهَا إِلَّا مُتَيَمِّمًا فَذَكَرَهَا وَالْمَاءُ مَعَهُ فَإِنَّهُ لَا يُصَلِّيهَا إِلَّا مُتَوَضِّئًا.

L8261 The people, by their own claim, are proponents of qiyas [legal analogy], and this is the extent of their analogy.

وَالْقَوْمُ أَصْحَابُ قِيَاسٍ بِزَعْمِهِمْ، وَهَذَا مِقْدَارُ قِيَاسِهِمْ

L8262 As for us, our proof in this matter is the statement of Allah's Messenger—peace and blessings be upon him—: "Whoever forgets a prayer or sleeps through it, let him pray it when he remembers." He—peace be upon him—indeed designated its time as the moment of its performance, not the time when it was forgotten or slept through. Thus, is every prayer performed during travel necessarily a prayer in the state of travel, and every prayer performed in residency necessarily a prayer in the state of residency?

وَأَمَّا نَحْنُ فَإِنَّ حُجَّتَنَا فِي هَذَا إِنَّمَا هُوَ قَوْلُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَنْ نَسِيَ صَلَاةً أَوْ نَامَ عَنْهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا» فَإِنَّمَا جَعَلَ - عَلَيْهِ السَّلَامُ - وَقْتَهَا وَقْتَ أَدَائِهَا لَا الْوَقْتَ الَّذِي نَسِيَهَا فِيهِ أَوْ نَامَ عَنْهَا، فَكُلُّ صَلَاةٍ تُؤَدَّى فِي سَفَرٍ فَهِيَ صَلَاةُ سَفَرٍ، وَكُلُّ صَلَاةٍ تُؤَدَّى فِي حَضَرٍ فَهِيَ صَلَاةُ حَضَرٍ وَلَا بُدَّ؟

L8263–8264 If it is said: "Indeed, in this narration there is: 'just as he used to pray it at its time,'" we respond: This is invalid, for this is a fabricated phrase that has never come through any chain of acceptable quality.

فَإِنْ قِيلَ: فَإِنَّ فِي هَذَا الْخَبَرِ «كَمَا كَانَ يُصَلِّيهَا لِوَقْتِهَا» . قُلْنَا: هَذَا بَاطِلٌ، وَهَذِهِ لَفْظَةٌ مَوْضُوعَةٌ لَمْ تَأْتِ قَطُّ مِنْ طَرِيقٍ فِيهَا خَيْرٌ

L8265 Ali said: As for our statement: If one forgets a prayer during travel and remembers it while resident, he must pray it only as four units—this is the position of Al-Awzaʿī, Al-Shāfiʿī, and others besides them.

قَالَ عَلِيٌّ: وَأَمَّا قَوْلُنَا: إِنْ نَسِيَ صَلَاةً فِي سَفَرٍ فَذَكَرَهَا فِي حَضَرٍ فَإِنَّهُ لَا يُصَلِّيهَا إِلَّا أَرْبَعًا -: فَهُوَ قَوْلُ الْأَوْزَاعِيِّ، وَالشَّافِعِيِّ، وَغَيْرِهِمَا.

L8266 As for our statement: If one forgets it while resident then remembers it during travel, he should perform it in the travel format—this is a view narrated from al-Ḥasan. And success is from Allah, the Exalted.

وَأَمَّا قَوْلُنَا: إِنْ نَسِيَهَا فِي حَضَرٍ فَذَكَرَهَا فِي سَفَرٍ فَإِنَّهُ يُصَلِّيهَا سَفَرِيَّةً -: فَهُوَ قَوْلٌ رُوِيَ عَنْ الْحَسَنِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

L8267 Ash-Shāfiʿī said: No one should perform the shortened prayer except for

one who has formed the intention to shorten it at the time of the opening takbīr (takbīrat al-iḥrām).

وَقَالَ الشَّافِعِيُّ: لَا يَقْصُرُ إِلَّا مَنْ نَوَى الْقَصْرَ فِي تَكْبِيرَةِ الْإِحْرَامِ.

L8268 Ali said: This is incorrect because Al-Shafi'i contradicted himself by not requiring the intention for completing prayers. This follows his principle - whose error we have already clarified - that the default position in his view is completing full prayers, considering shortening as an extraneous addition? We have established that the traveler's prayer consists of two rak'ahs, requiring one to intend only Dhuhr, Asr, or Isha (Atamah).

قَالَ عَلِيٌّ: وَهَذَا خَطَأٌ، لِأَنَّ الشَّافِعِيَّ قَدْ تَنَاقَضَ، فَلَمْ يَرَ النِّيَّةَ لِلْإِتْمَامِ، وَهَذَا عَلَى أَصْلِهِ الَّذِي قَدْ بَيَّنَّا خَطَأَهُ فِيهِ، مِنْ أَنَّ الْأَصْلَ عِنْدَهُ الْإِتْمَامُ، وَالْقَصْرُ دَخِيلٌ؟ وَقَدْ بَيَّنَّا أَنَّ صَلَاةَ السَّفَرِ رَكْعَتَانِ، فَلَا يَلْزَمُهُ إِلَّا أَنْ يَنْوِيَ الظُّهْرَ، أَوْ الْعَصْرَ، أَوْ الْعَتَمَةَ فَقَطْ.

L8269 Then, if he is settled, the prayer is four rak'ahs, and if he is a traveler, it is two rak'ahs, without fail.

ثُمَّ إِنْ كَانَ مُقِيمًا فَهِيَ أَرْبَعٌ، وَإِنْ كَانَ مُسَافِرًا فَهِيَ رَكْعَتَانِ وَلَا بُدَّ

L8270 It is invalid to impose the requirement of intention in one of the two juristic positions while excluding the other—and divine assistance comes solely from Allah, the Exalted.

وَمِنْ الْبَاطِلِ إِلْزَامُهُ النِّيَّةَ فِي أَحَدِ الْوَجْهَيْنِ دُونَ الْآخَرِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

L8271 Issue: A traveler prayed behind a resident imam.

[مَسْأَلَةٌ مُسَافِرٌ صَلَّى بِصَلَاةِ إمَامٍ مُقِيمٍ]

L8272 518 – Legal Ruling: If a traveler prays following a resident imam's prayer, he must shorten [his prayer] without exception. If a resident prays following a traveler's prayer, he must complete it without exception. Each individual prays for himself, and the leadership of either one over the other in prayer is permissible, there being no distinction.

٥١٨ - مَسْأَلَةٌ: فَإِنْ صَلَّى مُسَافِرٌ بِصَلَاةِ إمَامٍ مُقِيمٍ قَصَرَ وَلَا بُدَّ، وَإِنْ صَلَّى مُقِيمٌ بِصَلَاةِ مُسَافِرٍ أَتَمَّ وَلَا بُدَّ، وَكُلُّ أَحَدٍ يُصَلِّي لِنَفْسِهِ، وَإِمَامَةُ كُلِّ وَاحِدٍ مِنْهُمَا لِلْآخَرِ جَائِزَةٌ وَلَا فَرْقَ؟

L8273 It has been narrated to us through the chain of Abd al-Razzaq from Sa'id ibn al-Sa'ib from Dawud ibn Abi Asim, who said: "I asked Ibn Umar about prayer during travel. He replied: 'Two rak'ahs.' I said: 'What is your view while we are here in Mina?' He said: 'Woe to you! Have you heard from the Messenger of Allah (peace and blessings be upon him) and believed in him?' I said: 'Yes.' He said: 'He used to pray two rak'ahs, so pray two rak'ahs if you wish or omit them.'" This constitutes an explicit clarification of Ibn Umar's command that the traveler should pray only two rak'ahs behind the resident prayer leader.

رُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ سَعِيدِ بْنِ السَّائِبِ عَنْ دَاوُد بْنِ أَبِي عَاصِمٍ قَالَ: «سَأَلْتُ ابْنَ عُمَرَ عَنْ الصَّلَاةِ فِي السَّفَرِ؟ فَقَالَ: رَكْعَتَانِ؟ قُلْتُ: كَيْفَ تَرَى وَنَحْنُ هَهُنَا بِمِنًى؟ قَالَ: وَيْحَك سَمِعْتَ بِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَآمَنْتَ بِهِ؟ قُلْتُ: نَعَمْ؟ قَالَ فَإِنَّهُ كَانَ يُصَلِّي رَكْعَتَيْنِ فَصَلِّ رَكْعَتَيْنِ إنْ شِئْت أَوْ دَعْ -» وَهَذَا بَيَانٌ جَلِيٌّ بِأَمْرِ ابْنِ عُمَرَ الْمُسَافِرَ أَنْ يُصَلِّيَ خَلْفَ الْمُقِيمِ رَكْعَتَيْنِ فَقَطْ

L8274 And via the narration of Shu'bah from al-Mughīrah ibn Miqsam from 'Abd al-Raḥmān ibn Tamīm ibn Ḥadhlam.

وَمِنْ طَرِيقِ شُعْبَةَ عَنْ الْمُغِيرَةِ بْنِ مِقْسَمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ تَمِيمِ بْنِ حَذْلَمٍ.

L8275–8276 He said: My father, when he caught one rakʿah of the resident's prayer as a traveler, would pray another one to it, and when he caught two rakʿahs, he deemed them sufficient? ʿAlī said: Tamīm ibn Ḥadhlam is among the senior companions of Ibn Masʿūd—may Allāh be pleased with him.

قَالَ: كَانَ أَبِي إِذَا أَدْرَكَ مِنْ صَلَاةِ الْمُقِيمِ رَكْعَةً - وَهُوَ مُسَافِرٌ - صَلَّى إِلَيْهَا أُخْرَى، وَإِذَا أَدْرَكَ رَكْعَتَيْنِ اجْتَزَأَ بِهِمَا؟ قَالَ عَلِيٌّ: تَمِيمُ بْنُ حَذْلَمٍ مِنْ كِبَارِ أَصْحَابِ ابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ -.

L8277 From Shuʿbah, from Maṭar ibn Fīl, from al-Shaʿbī, who said: If one is a traveler and catches two rakʿahs of the resident prayer, are they considered valid for him? From Shuʿbah, from Sulaymān al-Taymī, who said: I heard Ṭāwūs being asked about a traveler who catches two rakʿahs of the residents' prayer. He said: "They are sufficient for him." ʿAlī said: The evidence for the soundness of our view is what has been authentically reported from the Messenger of Allah (peace and blessings be upon him) - that Allah the Exalted ordained through his words the resident prayer as four rakʿahs and the traveler's prayer as two rakʿahs.

وَعَنْ شُعْبَةَ عَنْ مَطَرِ بْنِ فِيلٍ عَنْ الشَّعْبِيِّ قَالَ: إذَا كَانَ مُسَافِرًا فَأَدْرَكَ مِنْ صَلَاةِ الْمُقِيمِ رَكْعَتَيْنِ اعْتَدَّ بِهِمَا؟ وَعَنْ شُعْبَةَ عَنْ سُلَيْمَانَ التَّيْمِيِّ قَالَ: سَمِعْت طَاوُسًا وَسَأَلْته عَنْ مُسَافِرٍ أَدْرَكَ مِنْ صَلَاةِ الْمُقِيمِينَ رَكْعَتَيْنِ؟ قَالَ: تُجْزِيَانِهِ قَالَ عَلِيٌّ: بُرْهَانُ صِحَّةِ قَوْلِنَا مَا قَدْ صَحَّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ «أَنَّ اللَّهَ تَعَالَى فَرَضَ عَلَى لِسَانِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَاةَ الْحَضَرِ أَرْبَعًا وَصَلَاةَ السَّفَرِ رَكْعَتَيْنِ» .

L8278 Abdullah ibn Rabee' narrated to us, Muhammad ibn Mu'awiyah narrated to us, Ahmad ibn Shu'ayb narrated to us, Abdah ibn Abdur-Raheem narrated to us from Muhammad ibn Shu'ayb: Al-Awza'i narrated to me from Yahya—he is Ibn Abi Kathir—from Abu Salamah ibn Abdur-Rahman ibn Awf, who said: Amr ibn Umayyah narrated to me that the Messenger of Allah—peace and blessings of Allah be upon him—said to him: "Allah has exempted the traveler from fasting and half of the prayer." He—peace be upon him—did not distinguish between a follower, a leader, and one praying alone. {And your Lord is not forgetful} [Maryam 19:64].[8]

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ ثنا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ أَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى هُوَ ابْنُ أَبِي كَثِيرٍ - عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ حَدَّثَنِي عَمْرُو بْنُ أُمَيَّةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لَهُ: «إنَّ اللَّهَ قَدْ وَضَعَ عَنْ الْمُسَافِرِ الصِّيَامَ وَنِصْفَ الصَّلَاةِ» وَلَمْ يَخُصَّ - عَلَيْهِ السَّلَامُ - مَأْمُومًا مِنْ إمَامٍ مِنْ مُنْفَرِدٍ {وَمَا كَانَ رَبُّكَ نَسِيًّا} [مريم: ٦٤] .

L8279 And He, the Exalted, said: "No soul earns except upon itself, and no bearer of burdens will bear the burden of another." [Al-An'ām 6:164][9]

وَقَالَ تَعَالَى: {وَلا تَكْسِبُ كُلُّ نَفْسٍ إِلا عَلَيْهَا وَلا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى} [الأنعام: ١٦٤] .

L8280 Ali said: What is astonishing is the stance of the Malikis, Shafiʿis, and Ḥanafis who assert that a resident praying behind a traveler must complete the prayer and does not adopt the imam's ruling regarding shortening it, whereas indeed

قَالَ عَلِيٌّ: وَالْعَجَبُ مِنْ الْمَالِكِيِّينَ، وَالشَّافِعِيِّينَ، وَالْحَنَفِيِّينَ الْقَائِلِينَ: بِأَنَّ الْمُقِيمَ خَلْفَ الْمُسَافِرِ يُتِمُّ وَلَا يَنْتَقِلُ إلَى حُكْمِ إمَامِهِ فِي التَّقْصِيرِ، وَإِنَّ الْمُسَافِرَ خَلْفَ الْمُقِيمِ يَنْتَقِلُ إلَى حُكْمِ إمَامِهِ فِي الْإِتْمَامِ.

[8] **Qur'an references (L8278):** Qur'an 19:64 (Maryam).
[9] **Qur'an references (L8279):** Qur'an 6:164 (Al-An'am).

a traveler praying behind a resident must adopt the imam's ruling regarding completing it.

L8281–8283 They allege—according to their dubious claim—that they are the proponents of legal analogy (qiyās), though were any valid analogy to exist in existence, it would indeed be this one. The most valid analogy that exists, but this is among matters where they abandoned the Qur'an, the Sunnah, and analogy. I found no argument for them except that some of them said: "When a traveler intends to settle at the start of his prayer, he becomes obligated to complete it, while a resident who intends to travel at the start of his prayer does not shorten it." They said: "If one alters his intention toward completing prayers due to his imam's ruling, should he not instead adhere to it?" 'Ali responded: "This analogy is utterly invalid, for there is no connection or resemblance between shifting intention from travel to settlement and following a resident imam. Rather, equating these two matters is manifestly baseless." Some of them cited the Prophet's statement (peace be upon him): 'The imam is appointed only to be followed.' We countered: 'Then you should require residents following a traveling imam to follow him!' One of them argued: 'There is a report: "Complete your prayers, for we are travelers."' We replied: "If this were authentic, it would contradict your position, for it indicates travelers generally shorten prayers without distinguishing between imam and follower. Thus, the ruling here requires travelers to shorten prayers absolutely, and residents to complete them absolutely—neither considering their imam's status. Success comes only from Allah, the Exalted."

وَهُمْ يَدَّعُونَ أَنَّهُمْ أَصْحَابُ قِيَاسٍ بِزَعْمِهِمْ، وَلَوْ صَحَّ قِيَاسٌ فِي الْعَالَمِ لَكَانَ هَذَا أَصَحَّ قِيَاسٍ يُوجَدُ، وَلَكِنْ هَذَا مِمَّا تَرَكُوا فِيهِ الْقُرْآنَ وَالسُّنَنَ وَالْقِيَاسَ وَمَا وَجَدْت لَهُمْ حُجَّةً إلَّا أَنَّ بَعْضَهُمْ قَالَ: إنَّ الْمُسَافِرَ إذَا نَوَى فِي صَلَاتِهِ الْإِقَامَةَ لَزِمَهُ إتْمَامُهَا، وَالْمُقِيمُ إذَا نَوَى فِي صَلَاتِهِ السَّفَرَ لَمْ يَقْصُرْهَا، قَالَ: فَإِذَا خَرَجَ بِنِيَّتِهِ إلَى الْإِتْمَامِ فَأَحْرَى أَنْ يَخْرُجَ إلَى الْإِتْمَامِ بِحُكْمِ إمَامِهِ؟ قَالَ عَلِيٌّ: وَهَذَا قِيَاسٌ فِي غَايَةِ الْفَسَادِ، لِأَنَّهُ لَا نِسْبَةَ وَلَا شَبَهَ بَيْنَ صَرْفِ النِّيَّةِ مِنْ سَفَرٍ إلَى إقَامَةٍ وَبَيْنَ الِائْتِمَامِ بِإِمَامٍ مُقِيمٍ، بَلْ التَّشْبِيهُ بَيْنَهُمَا هَوَسٌ ظَاهِرٌ وَاحْتَجَّ بَعْضُهُمْ بِقَوْلِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ» ؟ فَقُلْنَا لَهُمْ: فَقُولُوا لِلْمُقِيمِ خَلْفَ الْمُسَافِرِ: أَنْ يَأْتَمَّ بِهِ إذَنْ؟ فَقَالَ قَائِلُهُمْ: قَدْ جَاءَ " أَتِمُّوا صَلَاتَكُمْ فَإِنَّا قَوْمٌ سَفْرٌ "؟ فَقُلْنَا: لَوْ صَحَّ هَذَا لَكَانَ عَلَيْكُمْ، لِأَنَّ فِيهِ أَنَّ الْمُسَافِرَ لَا يُتِمُّ، وَلَمْ يُفَرِّقْ بَيْنَ مَأْمُومٍ وَلَا إمَامٍ، فَالْوَاجِبُ عَلَى هَذَا أَنَّ الْمُسَافِرَ جُمْلَةً يَقْصُرُ، وَالْمُقِيمَ جُمْلَةً يُتِمُّ، وَلَا يُرَاعِي أَحَدٌ مِنْهُمَا حَالَ إمَامِهِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ؟

Prayer of Fear

[صَلَاةُ الْخَوْفِ]

A case: If someone intends to pray and fear of an enemy arises, and they are three or more in number.

[مَسْأَلَةٌ أَرَادَ الصَّلَاةَ فَحَضَرَهُ خَوْفٌ مِنْ عَدُوٍّ وَهُمْ ثَلَاثَةٌ فَصَاعِدًا]

L8286–8288 519 - Issue: If someone is present amidst fear from an unjust disbelieving enemy, or a rebel from among the Muslims, or from a flood, fire, snake, predatory beast, or other such dangers—and they are three people or more—then their leader may choose between fourteen ways, all of which are authentically reported from the Messenger of Allah (peace be upon him). We have

٥١٩ - مَسْأَلَةٌ: مَنْ حَضَرَهُ خَوْفٌ مِنْ عَدُوٍّ ظَالِمٍ كَافِرٍ، أَوْ بَاغٍ مِنْ الْمُسْلِمِينَ، أَوْ مِنْ سَيْلٍ، أَوْ مِنْ نَارٍ، أَوْ مِنْ حَنَشٍ، أَوْ سَبُعٍ، أَوْ غَيْرِ ذَلِكَ وَهُمْ فِي ثَلَاثَةٍ فَصَاعِدًا -: فَأَمِيرُهُمْ مُخَيَّرٌ بَيْنَ أَرْبَعَةَ عَشَرَ وَجْهًا، كُلُّهَا صَحَّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ

elucidated these with utmost clarity and exhaustive detail in another book, and all praise is due to Allah, Lord of the worlds. We have composed this book for the layperson, the novice, and as a reminder for the scholar. Here, we shall mention some of those ways that are easier to memorize, simpler to comprehend, and are not difficult to implement—and with Allah alone is success. If they are traveling, then if he wills, he should pray two rakʿahs with one group, then conclude with salām and they conclude with salām. Thereafter, another group may come, and he prays two rakʿahs with them, then concludes with salām and they conclude with salām. If they are residents, he prays four rakʿahs with each group. For the Dawn Prayer, he prays two rakʿahs with each group. For the Sunset Prayer, he prays [...] A group prays three rak'ahs: the first is the imam's obligatory prayer, and the second his supererogatory prayer. If he wishes, even during travel, he may pray one rak'ah with each group. That group then performs the taslīm, which suffices for both. The imam may either say the taslīm himself or refrain. He then prays one rak'ah with the remaining group, after which he and they perform the taslīm, and this suffices for them all.

وَسَلَّمَ - قَدْ بَيَّنَّاهَا غَايَةَ الْبَيَانِ وَالتَّقَصِّي فِي غَيْرِ هَذَا الْكِتَابِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ؟ وَإِنَّمَا كَتَبْنَا كِتَابَنَا هَذَا لِلْعَامِّيِّ وَالْمُبْتَدِئِ وَتَذْكِرَةً لِلْعَالِمِ، فَنَذْكُرُ هَهُنَا بَعْضَ تِلْكَ الْوُجُوهِ، مِمَّا يَقْرُبُ حِفْظُهُ وَيَسْهُلُ فَهْمُهُ، وَلَا يَضْعُفُ فِعْلُهُ، وَبِاللَّهِ تَعَالَى التَّوْفِيقُ؟ فَإِنْ كَانَ فِي سَفَرٍ، فَإِنْ شَاءَ صَلَّى بِطَائِفَةٍ رَكْعَتَيْنِ ثُمَّ سَلَّمَ وَسَلَّمُوا، ثُمَّ تَأْتِي طَائِفَةٌ أُخْرَى فَيُصَلِّي بِهِمْ رَكْعَتَيْنِ ثُمَّ يُسَلِّمُ وَيُسَلِّمُونَ، وَإِنْ كَانَ فِي حَضَرٍ صَلَّى بِكُلِّ طَائِفَةٍ أَرْبَعَ رَكَعَاتٍ، وَإِنْ كَانَتْ الصُّبْحُ صَلَّى بِكُلِّ طَائِفَةٍ رَكْعَتَيْنِ، وَإِنْ كَانَتْ الْمَغْرِبُ صَلَّى بِكُلِّ طَائِفَةٍ ثَلَاثَ رَكَعَاتٍ، الْأُولَى فَرْضُ الْإِمَامِ، وَالثَّانِيَةُ تَطَوُّعٌ لَهُ وَإِنْ شَاءَ فِي السَّفَرِ أَيْضًا صَلَّى بِكُلِّ طَائِفَةٍ رَكْعَةً ثُمَّ تُسَلِّمُ تِلْكَ الطَّائِفَةُ وَيُجْزِئُهُمَا، وَإِنْ شَاءَ هُوَ سَلَّمَ، وَإِنْ شَاءَ لَمْ يُسَلِّمْ، وَيُصَلِّي بِالْأُخْرَى رَكْعَةً وَيُسَلِّمُ وَيُسَلِّمُونَ وَيُجْزِئُهُمْ.

If the group wishes to complete the *rakʿah* while the imam is standing, they may do so, then perform the second *rakʿah* in the same manner. If it is the Fajr prayer, he prays one *rakʿah* with the first group, then he must necessarily pause, and they complete one *rakʿah* and say the *salām*. Then the second group arrives, and he leads them in the second *rakʿah*. When he sits, they stand and complete one *rakʿah*, then he says the *salām*, and they say it after him. If it is the Maghrib prayer, he prays two *rakʿahs* with the first group. When he sits, they stand and complete one *rakʿah* and say the *salām*. Then the other group arrives, and he leads them in the remaining *rakʿah*. When he sits again, they pray one *rakʿah*, then sit and recite the *Tashahhud*, then pray the third *rakʿah*. Then he says the *salām*, and they say it after him. If one is alone during travel, he may choose between two *rakʿahs* or one *rakʿah*, which suffices him. As for Fajr, it must be two *rakʿahs* without exception; Maghrib must be three without exception; and while not traveling, it must be four without exception. This ruling applies equally whether the fear arises from a rightful pursuit or a wrongful one.

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وَإِنْ شَاءَتْ الطَّائِفَةُ أَنْ تَقْضِيَ الرَّكْعَةَ وَالْإِمَامُ وَاقِفٌ فَعَلَتْ، ثُمَّ تَفْعَلُ الثَّانِيَةُ أَيْضًا كَذَلِكَ؟ فَإِنْ كَانَتْ الصُّبْحُ صَلَّى بِالطَّائِفَةِ الْأُولَى رَكْعَةً ثُمَّ وَقَفَ وَلَا بُدَّ وَقَضَوْا رَكْعَةً ثُمَّ سَلَّمُوا، ثُمَّ تَأْتِي الثَّانِيَةُ فَيُصَلِّي بِهِمْ الرَّكْعَةَ الثَّانِيَةَ، فَإِذَا جَلَسَ قَامُوا فَقَضَوْا رَكْعَةً، ثُمَّ سَلَّمَ وَيُسَلِّمُونَ؟ فَإِنْ كَانَتْ الْمَغْرِبُ صَلَّى بِالطَّائِفَةِ الْأُولَى رَكْعَتَيْنِ، فَإِذَا جَلَسَ قَامُوا فَقَضَوْا رَكْعَةً وَسَلَّمُوا وَتَأْتِي الْأُخْرَى فَيُصَلِّي بِهِمْ الرَّكْعَةَ الْبَاقِيَةَ، فَإِذَا قَعَدَ صَلُّوا رَكْعَةً ثُمَّ جَلَسُوا وَتَشَهَّدُوا، ثُمَّ صَلَّوْا الثَّالِثَةَ ثُمَّ يُسَلِّمُ وَيُسَلِّمُونَ؟ فَإِنْ كَانَ وَحْدَهُ فَهُوَ مُخَيَّرٌ بَيْنَ رَكْعَتَيْنِ فِي السَّفَرِ، أَوْ رَكْعَةٍ وَاحِدَةٍ وَتُجْزِئُهُ وَأَمَّا الصُّبْحُ فَاثْنَتَانِ وَلَا بُدَّ، وَالْمَغْرِبُ ثَلَاثٌ وَلَا بُدَّ، وَفِي الْحَضَرِ أَرْبَعٌ وَلَا بُدَّ؟ سَوَاءٌ هَهُنَا الْخَائِفُ مِنْ طَلَبٍ بِحَقٍّ، أَوْ بِغَيْرِ حَقٍّ.

L8290 Allah, the Exalted, said: {When you travel through the land, there is no blame upon you for shortening the prayer if you fear persecution by those who disbelieve. Indeed, the disbelievers are ever your manifest enemies} [An-Nisā': 101]. {When you are among them and lead the prayer for them, let a group stand with you, taking their weapons. When they have prostrated, let them remain behind you, and let another group, who have not yet prayed, come forward to pray with you, taking their caution and weapons} [An-Nisā': 102].[10]

L8291 This verse, by its generality, entails the attributes we have explicitly stated. Then, whatever is authentically reported from the Messenger of Allah—peace and blessings be upon him—it is not permissible for anyone to turn away from any part of it. Allah the Exalted has commanded His Messenger—peace and blessings be upon him—to say: "Say, 'Indeed, my Lord has guided me to a straight path—a religion of uprightness, the way of Abraham, the hanif, who was not among the polytheists.'" [Al-An'am 6:161].[11]

L8292–8293 And He, the Exalted, said: "Who would turn away from the religion of Abraham except one who fools himself?" [Al-Baqarah: 130].[12]

L8294 Every thing done by the Messenger of Allah—peace and blessings be upon him—is part of his religious practice, and his religious practice is that of Abraham—peace be upon him. We mentioned briefly earlier in the chapter on one who forgets a prayer and finds a congregation praying—as narrated in the ḥadīth of Abū Bakra and Jābir—that he prays another prayer: "The Messenger of Allah—peace and blessings be upon him—led one group in two units during the prayer during fear, then concluded. He then led another group in two units and concluded."

L8295 We have mentioned those among the early predecessors who stated that, making its repetition unnecessary, and this was the final action of the Mes-

قَالَ اللَّهُ تَعَالَى: {وَإِذَا ضَرَبْتُمْ فِي الأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا} [النساء: ١٠١] {وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ} [النساء: ١٠٢] .

فَهَذِهِ الْآيَةُ تَقْتَضِي بِعُمُومِهَا الصِّفَاتِ الَّتِي قُلْنَا نَصًّا ثُمَّ كُلُّ مَا صَحَّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَلَا يَحِلُّ لِأَحَدٍ أَنْ يَرْغَبَ عَنْ شَيْءٍ مِنْهُ، قَالَ اللَّهُ تَعَالَى آمِرًا لِرَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يَقُولَ: {قُلْ إِنَّنِي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ} [الأنعام: ١٦١] .

وَقَالَ تَعَالَى: {وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلا مَنْ سَفِهَ نَفْسَهُ} [البقرة: ١٣٠] .

وَكُلُّ شَيْءٍ فَعَلَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَهُوَ مِنْ مِلَّتِهِ، وَمِلَّتُهُ هِيَ مِلَّةُ إِبْرَاهِيمَ - عَلَيْهِ السَّلَامُ - وَقَدْ ذَكَرْنَا قَبْلَ هَذَا بِيَسِيرٍ فِي بَابِ مَنْ نَسِيَ صَلَاةً فَوَجَدَ جَمَاعَةً يُصَلُّونَ يُصَلِّي صَلَاةً أُخْرَى فِي حَدِيثِ أَبِي بَكْرَةَ وَجَابِرٍ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَّى بِطَائِفَةٍ رَكْعَتَيْنِ فِي الْخَوْفِ ثُمَّ سَلَّمَ، وَبِطَائِفَةٍ أُخْرَى رَكْعَتَيْنِ ثُمَّ سَلَّمَ» .

وَذَكَرْنَا مَنْ قَالَ ذَلِكَ مِنَ السَّلَفِ، فَأَغْنَى عَنْ إِعَادَتِه، وَهَذَا آخِرُ فِعْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -؛ لِأَنَّ أَبَا بَكْرَةَ شَهِدَهُ مَعَهُ وَلَمْ يُسْلِمْ إِلَّا يَوْمَ الطَّائِفِ، وَلَمْ يَغْزُ - عَلَيْهِ السَّلَامُ - بَعْدَ الطَّائِفِ غَيْرَ تَبُوكَ فَقَطْ.

[10] **Qur'an references (L8290):** Qur'an 4:101 (An-Nisa); Qur'an 4:102 (An-Nisa).
[11] **Qur'an references (L8291):** Qur'an 6:161 (Al-An'am).
[12] **Qur'an references (L8293):** Qur'an 2:130 (Al-Baqarah).

senger of Allah—peace and blessings of Allah be upon him—because Abu Bakrah witnessed it with him, and he only embraced Islam on the day of Ta'if. After Ta'if, the Prophet—peace be upon him—did not undertake any military expedition except Tabuk only.

L8296 Therefore, these are the finest descriptions of the fear prayer due to the reasons we have mentioned.

L8297 Al-Shafi'i and Ahmad ibn Hanbal held this opinion.

L8298 We have also mentioned the ḥadīth of Ibn ʻAbbās: "Allah prescribed prayer through your Prophet—peace and blessings of Allah be upon him—as four rakʻahs in settled residence, two rakʻahs during travel, and one rakʻah in times of fear." This was transmitted to us by ʻAbdullāh ibn Rabīʻ who narrated to us: Aḥmad ibn Muʻāwiyah narrated to us: Aḥmad ibn Shuʻayb stated: I am ʻAmr ibn ʻAlī who narrated to us: Yaḥyā ibn Saʻīd al-Qaṭṭān narrated to us: Sufyān al-Thawrī narrated to me: Ashʻath ibn Sulaym—who is Ibn Abī al-Shaʻthā'—narrated to me from al-Aswad ibn Hilāl from Thaʻlabah ibn Zuḥdam who said: "We were with Saʻīd ibn al-ʻĀṣ in Ṭabaristān when he asked: 'Which of you prayed the Fear Prayer with Allah's Messenger (peace and blessings of Allah be upon him)?' Ḥudhayfah responded: 'I did.' Ḥudhayfah then stood and arranged the people behind him in two rows—one row behind him and another row facing the enemy. He prayed one rakʻah with those directly behind him. Then the front row moved to the position of the rear row, and the rear row came forward. He prayed another rakʻah with them, and they did not make up [any remaining prayer]."

L8299 Sufyan said: Ar-Rukayn ibn ar-Rabīʻ narrated to me, on the authority of al-Qāsim ibn Ḥassān, on the authority of Zayd ibn Thābit, on the authority of the Prophet (peace be upon him) - similar to the prayer of Ḥudhayfah.

L8300 Ali said: Al-Aswad ibn Hilal is a trustworthy, well-known figure, and Tha'labah ibn Zuhdam is one of the Companions, a Hanzali. Tha'labah came as part of a delegation to the Messenger of Allah, peace and blessings of Allah be upon him, heard from him, and narrated from him.

L8301–8303 And this has also been authenticated as a Musnad through the chain of Yazīd

فَهَذِهِ أَفْضَلُ صِفَاتِ صَلَاةِ الْخَوْفِ لِمَا ذَكَرْنَا.

وَقَالَ بِهَذَا الشَّافِعِيُّ، وَأَحْمَدُ بْنُ حَنْبَلٍ.

وَقَدْ ذَكَرْنَا أَيْضًا حَدِيثَ ابْنِ عَبَّاسٍ " فَرَضَ اللَّهُ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الْحَضَرِ أَرْبَعًا، وَفِي السَّفَرِ رَكْعَتَيْنِ، وَفِي الْخَوْفِ رَكْعَةً " -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رُبَيِّعٍ ثنا أَحْمَدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا عَمْرُو بْنُ عَلِيٍّ ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ ثنا سُفْيَانُ الثَّوْرِيُّ حَدَّثَنِي أَشْعَثُ بْنُ سُلَيْمٍ هُوَ ابْنُ أَبِي الشَّعْثَاءِ - عَنْ الْأَسْوَدِ بْنِ هِلَالٍ عَنْ ثَعْلَبَةَ بْنِ زَهْدَمَ قَالَ: " كُنَّا مَعَ سَعِيدِ بْنِ الْعَاصِ بِطَبَرِسْتَانَ فَقَالَ: أَيُّكُمْ صَلَّى مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَاةَ الْخَوْفِ؟ فَقَالَ حُذَيْفَةُ: أَنَا، فَقَامَ حُذَيْفَةُ وَصَفَّ النَّاسَ خَلْفَهُ صَفَّيْنِ صَفًّا خَلْفَهُ وَصَفًّا مُوَازِيَ الْعَدُوِّ، فَصَلَّى بِالَّذِينَ خَلْفَهُ رَكْعَةً، وَانْصَرَفَ هَؤُلَاءِ إلَى مَكَانِ هَؤُلَاءِ، وَجَاءَ أُولَئِكَ، فَصَلَّى بِهِمْ رَكْعَةً وَلَمْ يَقْضُوا ".

قَالَ سُفْيَانُ: وَحَدَّثَنِي الرُّكَيْنُ بْنُ الرَّبِيعِ عَنْ الْقَاسِمِ بْنِ حَسَّانَ عَنْ زَيْدِ بْنِ ثَابِتٍ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِثْلَ صَلَاةِ حُذَيْفَةَ.

قَالَ عَلِيٌّ: الْأَسْوَدُ بْنُ هِلَالٍ ثِقَةٌ مَشْهُورٌ، وَثَعْلَبَةُ بْنُ زَهْدَمٍ أَحَدُ الصَّحَابَةِ حَنْظَلِيٌّ وَفَدَ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَسَمِعَ مِنْهُ وَرَوَى عَنْهُ.

ibn Zurayʿ and Abū Dāwūd al-Ṭayālisī, both of them from... Abd al-Rahman ibn Abd Allah al-Mas'udi reported from Yazid al-Faqir, from Jabir, from the Prophet (peace be upon him). Jabir further reported that the shortening [qasr] mentioned in the verse pertains to this fear, not the two-unit prayer during travel.

وَصَحَّ هَذَا أَيْضًا مُسْنَدًا مِنْ طَرِيقِ يَزِيدَ بْنِ زُرَيْعٍ، وَأَبِي دَاوُد الطَّيَالِسِيِّ كِلَاهُمَا عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْمَسْعُودِيِّ عَنْ يَزِيدَ الْفَقِيرِ عَنْ جَابِرٍ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَخْبَرَ جَابِرٌ أَنَّ الْقَصْرَ الْمَذْكُورَ فِي الْآيَةِ عِنْدَ الْخَوْفِ هُوَ هَذَا؟ لَا كَوْنُ الصَّلَاةِ رَكْعَتَيْنِ فِي السَّفَرِ

L8304 It has also been authenticated—through the chain of al-Zuhri from ʿUbayd Allāh ibn ʿAbd Allāh ibn ʿUtbah ibn Masʿūd from Ibn ʿAbbās from the Prophet, peace and blessings be upon him. It has also been narrated from Ibn ʿUmar.

وَصَحَّ أَيْضًا: مِنْ طَرِيقِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَرُوِيَ أَيْضًا عَنْ ابْنِ عُمَرَ.

L8305 Thus, these are mass-transmitted and mutually corroborating narrations, and the majority of the Salaf upheld this position.

فَهَذِهِ آثَارٌ مُتَظَاهِرَةٌ مُتَوَاتِرَةٌ، وَقَالَ بِهَذَا جُمْهُورٌ مِنْ السَّلَفِ.

L8306 It was narrated from Hudhayfah during the days of ʿUthmān—may Allah be pleased with him—and the Companions with him, with none rejecting this, and from Jābir and others. It was narrated to us from Abū Hurayrah that he led those with him in the Prayer of Fear, praying one rakʿah with each group, though he neither completed nor ordered its completion. From Ibn ʿAbbās: "Does one gesture symbolically for a single rakʿah during combat?" From al-Ḥasan: "Abū Mūsā al-Ashʿarī prayed one rakʿah in the Prayer of Fear." From Maʿmar, from ʿAbdullāh ibn Ṭāwūs, from his father, who said: "When engaged in close combat, is it merely a single rakʿah gestured symbolically in whatever direction one faces—whether mounted or on foot?"

كَمَا رُوِيَ عَنْ حُذَيْفَةَ أَيَّامَ عُثْمَانَ - رَضِيَ اللَّهُ عَنْهُ - وَمَنْ مَعَهُ مِنْ الصَّحَابَةِ، لَا يُنْكِرُ ذَلِكَ أَحَدٌ مِنْهُمْ، وَعَنْ جَابِرٍ، وَغَيْرِهِ؟ وَرُوِّينَا عَنْ أَبِي هُرَيْرَةَ أَنَّهُ صَلَّى بِمَنْ مَعَهُ صَلَاةَ الْخَوْفِ، فَصَلَّاهَا بِكُلِّ طَائِفَةٍ رَكْعَةً إلَّا أَنَّهُ لَمْ يَقْضِ وَلَا أَمَرَ بِالْقَضَاءِ؟ وَعَنْ ابْنِ عَبَّاسٍ: يُومِئُ بِرَكْعَةٍ عِنْدَ الْقِتَالِ؟ وَعَنْ الْحَسَنِ: أَنَّ أَبَا مُوسَى الْأَشْعَرِيَّ صَلَّى فِي الْخَوْفِ رَكْعَةً وَعَنْ مَعْمَرٍ عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ عَنْ أَبِيهِ قَالَ: إذَا كَانَتْ الْمُسَايَفَةُ فَإِنَّمَا هِيَ رَكْعَةٌ يُومِئُ إيمَاءً حَيْثُ كَانَ وَجْهُهُ، رَاكِبًا كَانَ أَوْ مَاشِيًا؟

L8307 From Sufyan al-Thawri, through Yunus ibn ʿUbayd, from al-Hasan, who said regarding the prayer during pursuit: one rakʿah. Through the narration of Saʿid ibn ʿAbd al-ʿAziz, from Makhul, concerning the prayer in fear: If people cannot pray on the ground, they should pray two rakʿahs on the backs of mounts. If they cannot, then one rakʿah with its two prostrations. If they remain unable, should they delay [prayer] to a place where they are safe? ʿAli said: As for delaying it beyond its prescribed time, this is entirely impermissible, for neither Allah the Exalted nor His Messenger—peace and

وَعَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ يُونُسَ بْنِ عُبَيْدٍ عَنْ الْحَسَنِ قَالَ فِي صَلَاةِ الْمُطَارَدَةِ: رَكْعَةٌ وَمِنْ طَرِيقِ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ عَنْ مَكْحُولٍ فِي صَلَاةِ الْخَوْفِ: إذَا لَمْ يَقْدِرْ الْقَوْمُ عَلَى أَنْ يُصَلُّوا عَلَى الْأَرْضِ صَلُّوا عَلَى ظُهُورِ الدَّوَابِّ رَكْعَتَيْنِ فَإِذَا لَمْ يَقْدِرُوا فَرَكْعَةٌ وَسَجْدَتَانِ، فَإِنْ لَمْ يَقْدِرُوا أَخَّرُوا حَيْثُ يَأْمَنُوا؟ قَالَ عَلِيٌّ: أَمَّا تَأْخِيرُهَا عَنْ وَقْتِهَا فَلَا

blessings be upon him—permitted its postponement. Allah the Exalted said: _“If you fear, then [pray] on foot or riding”_ [Al-Baqarah 2:239].[13]

يَحِلُّ أَلْبَتَّةَ؛ لِأَنَّهُ لَمْ يَسْمَحِ اللَّهُ تَعَالَى فِي تَأْخِيرِهَا وَلَا رَسُولُهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -. قَالَ اللَّهُ تَعَالَى: {فَإِنْ خِفْتُمْ فَرِجَالا أَوْ رُكْبَانًا} [البقرة: ٢٣٩] .

L8308–8310 Sufyan al-Thawri said: Salim ibn ’Ajlan al-Aftas narrated to me, saying: “I heard Sa’id ibn Jubayr.” He said: How can there be shortening [of prayer] when they pray two rak’ahs? Rather, it is each rak’ah individually, performing it with abbreviated gestures wherever one’s face is directed. From Shu‘bah, from Abī Maslamah—he being Sa‘īd ibn Yazīd—from Abī Naḍrah, from Jābir ibn Ghurāb: We were arrayed in battle formation against the enemy in Persia, our faces toward the east. Hārim ibn Ḥayyān said: Let each of you pray one rak’ah beneath his shield wherever his face is directed. From ‘Abd al-Raḥmān ibn Mahdī, from Shu‘bah, who said: I asked al-Ḥakam ibn ‘Utaybah, Ḥammād ibn Abī Sulaymān, and Qatādah about the prayer during armed engagement. They said: One rak’ah wherever one’s face is directed. From Wakī‘, from Shu‘bah, from al-Mughīrah ibn Miqsam, from Ibrāhīm—a statement similar to that of al-Ḥakam, Ḥammād, and Qatādah.

وَقَالَ سُفْيَانُ الثَّوْرِيُّ: حَدَّثَنِي سَالِمُ بْنُ عَجْلَانَ الْأَفْطَسُ سَمِعْت سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: كَيْف يَكُونُ قَصْرٌ وَهُمْ يُصَلُّونَ رَكْعَتَيْنِ؟ وَإِنَّمَا هُوَ رَكْعَةٌ رَكْعَةٌ، يُومِئُ بِهَا حَيْثُ كَانَ وَجْهُهُ؟ وَعَنْ شُعْبَةَ عَنْ أَبِي مَسْلَمَةَ هُوَ سَعِيدُ بْنُ يَزِيدَ - عَنْ أَبِي نَضْرَةَ عَنْ جَابِرِ بْنِ غُرَابٍ كُنَّا مَصَافِّي الْعَدُوِّ بِفَارِسَ، وَوُجُوهُنَا إلَى الْمَشْرِقِ، فَقَالَ هَرِمُ بْنُ حَيَّانَ: لِيَرْكَعْ كُلُّ إنْسَانٍ مِنْكُمْ رَكْعَةً تَحْتَ جُنَّتِهِ حَيْثُ كَانَ وَجْهُهُ وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ عَنْ شُعْبَةَ قَالَ: سَأَلْت الْحَكَمَ بْنَ عُتَيْبَةَ، وَحَمَّادَ بْنَ أَبِي سُلَيْمَانَ، وَقَتَادَةَ عَنْ صَلَاةِ الْمُسَايَفَةِ؟ فَقَالُوا: رَكْعَةٌ حَيْثُ كَانَ وَجْهُهُ وَعَنْ وَكِيعٍ عَنْ شُعْبَةَ عَنْ الْمُغِيرَةِ بْنِ مِقْسَمٍ عَنْ إبْرَاهِيمَ مِثْلُ قَوْلِ الْحَكَمِ، وَحَمَّادٍ، وَقَتَادَةَ.

L8311 On the authority of Abu Awanah, on the authority of Abu Bishr, on the authority of Mujahid concerning Allah’s statement: “But if you fear, then [pray] on foot or riding” [Al-Baqarah 2:239], he said: In the presence of the enemy, one may pray while riding or on foot, gesturing in the direction he faces, and a single rak‘ah suffices him.[14]

وَعَنْ أَبِي عَوَانَةَ عَنْ أَبِي بِشْرٍ عَنْ مُجَاهِدٍ فِي قَوْلِ اللَّهِ تَعَالَى: {فَإِنْ خِفْتُمْ فَرِجَالا أَوْ رُكْبَانًا} [البقرة: ٢٣٩] قَالَ: فِي الْعَدُوِّ يُصَلِّي رَاكِبًا وَرَاجِلًا يُومِئُ حَيْثُ كَانَ وَجْهُهُ، وَالرَّكْعَةُ الْوَاحِدَةُ تُجْزِئُهُ.

L8312 And do Sufyān al-Thawrī and Isḥāq ibn Rāhawayh not say the same? ʿAlī said: “These two practices are the most beloved actions to us, without us turning away from the rest of what has been authentically reported from the Messenger of Allah (peace and blessings be upon him) regarding that matter. We seek refuge with Allah from this!”

وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ، وَإِسْحَاقُ بْنُ رَاهْوَيْهِ؟ قَالَ عَلِيٌّ: وَهَذَانِ الْعَمَلَانِ أَحَبُّ الْعَمَلِ إلَيْنَا، مِنْ غَيْرِ أَنْ نَرْغَبَ عَنْ سَائِرِ مَا صَحَّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي ذَلِكَ، وَمَعَاذَ اللَّهِ مِنْ هَذَا.

L8313 However, we have inclined toward these two due to the ease for every layperson and scholar to act upon them, and due to the large number of

لَكِنْ مِلْنَا إلَى هَذَيْنِ لِسُهُولَةِ الْعَمَلِ فِيهِمَا عَلَى كُلِّ جَاهِلٍ، وَعَالِمٍ، وَلِكَثْرَةِ مَنْ رَوَاهُمَا عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

[13] **Qur’an references (L8307):** Qur’an 2:239 (Al-Baqarah).
[14] **Qur’an references (L8311):** Qur’an 2:239 (Al-Baqarah).

narrators who transmitted them from the Prophet—peace and blessings be upon him.

L8314 And due to the multitude of those who upheld these two positions among the Companions and the Followers, and due to the mass transmission of the report concerning them from the Messenger of Allah—peace and blessings be upon him—and because they align with the Qur'an?

L8315–8316 Some of those who care not for lying—out of partisan zeal for their ruinous blind adherence—declared: "In our view, the matter is that they have passed judgment." ʿAlī said: "This is a total abandonment of modesty and an open pursuit of lying."

L8317 There is no distinction between one who made this statement and one who said: "According to our position, did they complete four rakʿahs?" or who declared: "We have not found in the foundational sources any prayer consisting of one rakʿah?" We responded to them: "Nor did you find in the foundational sources an Imam leading two parties in prayer, nor prayer directed away from the qiblah, nor prayer where the follower compensates for missed portions before his Imam completes the prayer, nor prayer where the follower stands idly—neither praying with his Imam nor completing his own prayer. Yet all this you deem permissible in the prayer of fear. Nor did you find anything of the religion except what Allah's Messenger—peace and blessings of Allah be upon him—conveyed from Allah the Exalted. Are the foundational sources anything other than the Qur'an and the Sunnah?"

L8318 If it is said: It has been reported through Hudhayfa's narration that he commanded making up a rakʿah, we respond: This was solely narrated by Al-Ḥajjāj ibn Arṭāʾah, who is rejected; it is impermissible to narrate from him. Furthermore, even if the report were authentic, it would not invalidate the narration of trustworthy ones that they did not make up the rakʿah. Rather, would all that not be permissible?

L8319 Some of them said: "It has been reported from Ḥudhayfa that the prayer of fear consists of two rakʿahs and four prostrations." We replied: "This is from the narration of Yaḥyā al-Ḥimmānī, who is weak, from Sharīk, who is

وَلِكَثْرَةِ مَنْ قَالَ بِهِمَا مِنْ الصَّحَابَةِ وَالتَّابِعِينَ. وَلِتَوَاتُرِ الْخَبَرِ بِهِمَا عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلِمُوَافَقَتِهِمَا الْقُرْآنَ؟

وَقَدْ قَالَ بَعْضُ مَنْ لَا يُبَالِي بِالْكَذِبِ، عَصَبِيَّةً لِتَقْلِيدِهِ الْمُهْلِكِ لَهُ -: الْأَمْرُ عِنْدَنَا عَلَى أَنَّهُمْ قَضَوْا قَالَ عَلِيٌّ: هَذَا انْسِلَاخٌ مِنْ الْحَيَاءِ جُمْلَةً، وَقَصْدٌ إلَى الْكَذِبِ جِهَارًا

وَلَا فَرْقَ بَيْنَ مَنْ قَالَ هَذَا الْقَوْلَ وَبَيْنَ مَنْ قَالَ: الْأَمْرُ عِنْدَنَا عَلَى أَنَّهُمْ أَتَمُّوا أَرْبَعًا؟ وَقَالَ: لَمْ نَجِدْ فِي الْأُصُولِ صَلَاةً مِنْ رَكْعَةٍ؟ وَقُلْنَا لَهُمْ: وَلَا وَجَدْتُمْ فِي الْأُصُولِ صَلَاةَ الْإِمَامِ بِطَائِفَتَيْنِ، وَلَا صَلَاةً إلَى غَيْرِ الْقِبْلَةِ، وَلَا صَلَاةً يَقْضِي فِيهَا الْمَأْمُومُ مَا فَاتَهُ قَبْلَ تَمَامِ صَلَاةِ إمَامِهِ، وَلَا صَلَاةً يَقِفُ الْمَأْمُومُ فِيهَا لَا هُوَ يُصَلِّي مَعَ إمَامِهِ وَلَا هُوَ يَقْضِي مَا بَقِيَ عَلَيْهِ مِنْ صَلَاتِهِ، وَهَذَا كُلُّهُ عِنْدَكُمْ جَائِزٌ فِي الْخَوْفِ، وَلَا وَجَدْتُمْ شَيْئًا مِنْ الدِّيَانَةِ حَتَّى جَاءَ بِهَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ اللَّهِ تَعَالَى، وَالْأُصُولُ لَيْسَتْ شَيْئًا غَيْرَ الْقُرْآنِ وَالسُّنَنِ؟

فَإِنْ قِيلَ: قَدْ رُوِيَ مِنْ طَرِيقِ حُذَيْفَةَ: أَنَّهُ أَمَرَ بِقَضَاءِ رَكْعَةٍ قُلْنَا: هَذَا انْفَرَدَ بِهِ الْحَجَّاجُ بْنُ أَرْطَاةَ، وَهُوَ سَاقِطٌ لَا تَحِلُّ الرِّوَايَةُ عَنْهُ، ثُمَّ لَوْ صَحَّ لَمَا مُنِعَ مِنْ رِوَايَةِ الثِّقَاتِ أَنَّهُمْ لَمْ يَقْضُوا، بَلْ كَانَ يَكُونُ كُلُّ ذَلِكَ جَائِزًا؟

وَقَالَ بَعْضُهُمْ: قَدْ رُوِيَ عَنْ حُذَيْفَةَ صَلَاةُ الْخَوْفِ رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ؟ قُلْنَا: هَذَا مِنْ رِوَايَةِ يَحْيَى الْحِمَّانِيِّ وَهُوَ ضَعِيفٌ، عَنْ شَرِيكٍ، وَهُوَ مُدَلِّسٌ، وَخَدِيجٍ، وَهُوَ مَجْهُولٌ.

a mudallis, and Khudayj, who is unknown. Even if this were authentic, it would pertain to their imam leading them in prayer. The same applies to the narration of Sulaym ibn Sulayʿ al-Sulūlī, who is unknown."

ثُمَّ لَوْ صَحَّ ذَلِكَ لَكَانَ مَقْصُودًا بِهِ صَلَاةُ إِمَامِهِمْ بِهِمْ وَكَذَلِكَ الْقَوْلُ فِي رِوَايَةِ سُلَيْمِ بْنِ صُلَيْعٍ السَّلُولِيِّ - وَهُوَ مَجْهُولٌ

L8320 From Hudhayfah: He said to Saʿid, "Instruct a group of your companions to pray with you and another group to remain behind you. Then lead them in two rakʿahs and four prostrations, for this is how we describe the Imam's prayer with them."

- عَنْ حُذَيْفَةَ: أَنَّهُ قَالَ لِسَعِيدٍ: مُرْ طَائِفَةً مِنْ أَصْحَابِك فَيُصَلُّونَ مَعَكَ، وَطَائِفَةً خَلْفَكُمْ، فَتُصَلِّي بِهِمْ رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ؟ وَهَكَذَا نَقُولُ: فِي صَلَاةِ الْإِمَامِ بِهِمْ

L8321 Some of them asked: "Has it been authentically reported from the Prophet—peace and blessings be upon him—that 'prayers during the night and day are performed two by two?'" We replied: "Yes, except in cases where a textual proof specifies fewer than two units—such as the Witr Prayer and the Prayer in Times of Fear—or more than two units, like Dhuhr, ʿAṣr, and ʿIshāʾ."

وَقَالَ بَعْضُهُمْ: قَدْ صَحَّ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «صَلَاةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى» ؟ قُلْنَا: نَعَمْ، إلَّا مَا جَاءَ نَصٌّ فِيهِ أَنَّهُ أَقَلُّ مِنْ مَثْنَى، كَالْوِتْرِ، وَصَلَاةِ الْخَوْفِ أَوْ أَكْثَرُ مِنْ مَثْنَى، كَالظُّهْرِ، وَالْعَصْرِ، وَالْعِشَاءِ.

L8322 Some of them said: "Has Al-Butayrāʾ been prohibited?"

وَقَالَ بَعْضُهُمْ: قَدْ نُهِيَ عَنْ " الْبُتَيْرَاءِ "؟

L8323–8324 Ali said, "This is a lie and a fabricated report."

قَالَ عَلِيٌّ: وَهَذِهِ كِذْبَةٌ وَخَبَرٌ مَوْضُوعٌ.

L8325 We do not know of "the shortened prayer" in any matter of the religion—and all praise belongs to Allah. Some of them said: "You permit the Imam to pray with them one rak'ah and conclude with the salām if he wills, or connect it to another rak'ah by the second group if he wills. And we know with certainty that whatever a person may choose to perform or omit is a voluntary act, not an obligation. Since this is so, it is impossible to join his obligatory prayer with a voluntary one without separating them with a salām." Ali said: "What they mentioned only applies where there is no explicit text. When a text exists, all such reasoning becomes invalid—it is impermissible to use it to oppose Allah the Exalted and His Messenger—peace be upon him."

وَمَا نَدْرِي " الْبُتَيْرَاءَ " فِي شَيْءٍ مِنْ الدِّينِ - وَلِلَّهِ الْحَمْدُ وَقَالَ بَعْضُهُمْ: أَنْتُمْ تُجِيزُونَ لِلْإِمَامِ أَنْ يُصَلِّيَ بِهِمْ إنْ شَاءَ رَكْعَةً وَيُسَلِّمَ، وَإِنْ شَاءَ وَصَلَهَا بِأُخْرَى بِالطَّائِفَةِ الثَّانِيَةِ، وَبِيَقِينٍ نَدْرِي أَنَّ مَا كَانَ لِلْمَرْءِ فِعْلُهُ وَتَرْكُهُ فَهُوَ تَطَوُّعٌ لَا فَرْضٌ، وَإِذْ ذَلِكَ كَذَلِكَ فَمُحَالٌ أَنْ يَصِلَ فَرْضَهُ بِتَطَوُّعٍ لَا يَفْصِلُ بَيْنَهُمَا سَلَامٌ؟ قَالَ عَلِيٌّ: إنَّمَا يَكُونُ مَا ذَكَرُوا فِيمَا لَمْ يَأْتِ بِهِ نَصٌّ، وَأَمَّا إذَا جَاءَ النَّصُّ فَالنَّظَرُ كُلُّهُ بَاطِلٌ، لَا يَحِلُّ بِهِ مُعَارِضَةُ اللَّهِ تَعَالَى وَرَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L8326 Then we say to them: According to both your view and ours, is not one performing the obligatory prayer—whether as an imām or individually—given the choice to recite a surah alongside Umm al-Qur'ān (al-Fātiḥah), whether a long surah if he wishes or a short one if he wishes, or to limit himself to Umm al-Qur'ān alone if he wishes, or to recite one tasbīḥ each in

ثُمَّ نَقُولُ لَهُمْ: أَلَيْسَ مُصَلِّي الْفَرْضِ مِنْ إمَامٍ أَوْ مُنْفَرِدٍ - عِنْدَكُمْ وَعِنْدَنَا - مُخَيَّرًا بَيْنَ أَنْ يَقْرَأَ مَعَ " أُمِّ الْقُرْآنِ " سُورَةً إنْ شَاءَ طَوِيلَةً وَإِنْ شَاءَ قَصِيرَةً وَإِنْ شَاءَ اقْتَصَرَ عَلَى "

his bowing and prostration if he wishes, or to prolong them? They answer: Yes.

أُمِّ الْقُرْآنِ " فَقَطْ وَإِنْ شَاءَ سَبَّحَ فِي رُكُوعِهِ وَسُجُودِهِ تَسْبِيحَةً تَسْبِيحَةً وَإِنْ شَاءَ طَوَّلَهُمَا؟ فَمِنْ قَوْلِهِمْ: نَعَمْ.

L8327 So we said to them: Have you permitted here what you yourselves deem invalid and illogical—that one's obligation is fulfilled through what you consider voluntary, which he may choose to perform or abandon? ʿAlī said: It is not as they claimed. Rather, all of this is good which contains righteousness. If one prolongs [the prayer], it is an obligation he has fulfilled; if one does not prolong it, it is an obligation he has fulfilled. If one prays a single rakʿah in the prayer of fear, that is his obligation, and if he prays two rakʿahs, those are his obligations.

فَقُلْنَا لَهُمْ: فَقَدْ أَبَحْتُمْ هَهُنَا مَا قَدْ حَكَمْتُمْ بِأَنَّهُ بَاطِلٌ وَمُحَالٌ مَنْ صِلَتُهُ فَرِيضَةٌ بِمَا هُوَ عِنْدَكُمْ تَطَوُّعٌ إِنْ شَاءَ فَعَلَهُ وَإِنْ شَاءَ تَرَكَهُ؟ قَالَ عَلِيٌّ: وَلَيْسَ كَمَا قَالُوا، بَلْ كُلُّ هَذَا خَيْرٌ فِيهِ الْبِرُّ، فَإِنَّ طَوَّلَ فَفَرْضٌ أَدَّاهُ، وَإِنْ لَمْ يُطَوِّلْ فَفَرْضٌ أَدَّاهُ، وَإِنْ كَانَ صَلَّى رَكْعَةً فِي الْخَوْفِ فَهِيَ فَرْضُهُ، وَإِنْ صَلَّى رَكْعَتَيْنِ فَهُمَا فَرْضُهُ.

L8328 As he did—peace be upon him—and as he commanded: "He does not speak from [his own] desire" (53:3); "It is nothing but a revelation inspired" (53:4); "He is not questioned about what He does, and they are questioned" (21:23).[15]

كَمَا فَعَلَ - عَلَيْهِ السَّلَامُ - وَكَمَا أَمَرَ {وَمَا يَنْطِقُ عَنِ الْهَوَى} [النجم: ٣] {إِنْ هُوَ إِلا وَحْيٌ يُوحَى} [النجم: ٤] {لا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ} [الأنبياء: ٢٣]

L8329 Ali said, "Regarding the other valid juristic viewpoints not mentioned, Ali ibn Abi Talib (may Allah be pleased with him) adopted some of them, along with Abu Musa al-Ash'ari, Ibn Umar, and a group of the Followers and jurists (may Allah be pleased with them)."

قَالَ عَلِيٌّ وَسَائِرُ الْوُجُوهِ الصِّحَاحِ الَّتِي لَمْ تُذْكَرْ أَخَذَ بِبَعْضِهَا عَلِيُّ بْنُ أَبِي طَالِبٍ - رَضِيَ اللَّهُ عَنْهُ - وَأَبُو مُوسَى الْأَشْعَرِيُّ، وَابْنُ عُمَرَ، وَجَمَاعَةٌ مِنَ التَّابِعِينَ وَالْفُقَهَاءِ - رَضِيَ اللَّهُ عَنْهُمْ -.

L8330 In this matter are statements that have neither been authentically established from nor narrated at all from the Messenger of Allah—peace and blessings of Allah be upon him—but were narrated from those below the Messenger of Allah—peace and blessings of Allah be upon him. From the Companions—may Allah be pleased with them—: ʿAbd al-Raḥmān ibn Samurah ibn Ḥabīb ibn ʿAbd Shams and al-Ḥakam ibn ʿAmr al-Ghifārī.

وَهَهُنَا أَقْوَالٌ لَمْ تَصِحَّ قَطُّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَمْ تُرْوَ عَنْهُ أَصْلًا، وَلَكِنْ رُوِيَتْ عَمَّنْ دُونَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَمِنَ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -: عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ بْنِ حَبِيبِ بْنِ عَبْدِ شَمْسٍ، وَالْحَكَمُ بْنُ عَمْرٍو الْغِفَارِيُّ.

L8331–8332 And from the Tabi'in: Masrūq, and from the jurists: Al-Ḥasan ibn Ḥayy, and his companion Humaid ar-Ru'āsī.

وَمِنَ التَّابِعِينَ -: مَسْرُوقٌ، وَمِنَ الْفُقَهَاءِ -: الْحَسَنُ بْنُ حَيٍّ، وَحُمَيْدُ الرُّؤَاسِيُّ صَاحِبُهُ.

L8333 Among these is a statement we narrated from Sahl ibn Abi Hathmah—to

وَمِنْ جُمْلَتِهَا قَوْلٌ رُوِّينَاهُ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، رَجَعَ مَالِكٌ إِلَى الْقَوْلِ بِهِ، بَعْدَ أَنْ كَانَ يَقُولُ بِبَعْضِ الْوُجُوهِ الَّتِي صَحَّتْ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ: أَنْ يَصُفَّ

[15] **Qur'an references (L8328):** Qur'an 53:3 (An-Najm); Qur'an 53:4 (An-Najm); Qur'an 21:23 (Al-Anbya).

which Mālik reverted after previously holding some of the opinions authentically reported from the Messenger of Allah (peace and blessings be upon him)—which states: The Imam arranges his companions into two contingents—one behind him and the other facing the enemy. The Imam prays one rak'ah with the contingent accompanying him, including its two prostrations. When he rises for the second rak'ah, he remains standing while this contingent completes the remaining rak'ah for themselves. They then say the taslīm, rise, and stand positioned opposite the enemy, while the Imam remains standing in the second rak'ah throughout. The second contingent—which has not yet prayed—then comes to form rows behind the Imam and pronounces the takbīr. He prays the second rak'ah with them, including its two prostrations—this being their first rak'ah and his second. The Imam then sits for the tashahhud and says the taslīm. When he completes the taslīm, this second contingent rises to fulfill the rak'ah remaining for them.

الْإِمَامُ أَصْحَابَهُ طَائِفَتَيْنِ، إِحْدَاهُمَا خَلْفَهُ، وَالثَّانِيَةُ مُوَاجِهَةُ الْعَدُوِّ، فَيُصَلِّي الْإِمَامُ بِالطَّائِفَةِ الَّتِي مَعَهُ رَكْعَةً بِسَجْدَتَيْهَا، فَإِذَا قَامَ إِلَى الرَّكْعَةِ الثَّانِيَةِ ثَبَتَ وَاقِفًا وَأَتَمَّتْ هَذِهِ الطَّائِفَةُ لِأَنْفُسِهَا الرَّكْعَةَ الَّتِي بَقِيَتْ عَلَيْهَا، ثُمَّ سَلَّمَتْ وَنَهَضَتْ فَوَقَفَتْ بِإِزَاءِ الْعَدُوِّ، وَالْإِمَامُ فِي كُلِّ ذَلِكَ وَاقِفٌ فِي الرَّكْعَةِ الثَّانِيَةِ، وَتَأْتِي الطَّائِفَةُ الثَّانِيَةُ الَّتِي لَمْ تُصَلِّ فَتَصُفَّ خَلْفَ الْإِمَامِ وَتُكَبِّرُ، فَيُصَلِّي بِهِمْ الرَّكْعَةَ الثَّانِيَةَ بِسَجْدَتَيْهَا، هِيَ لَهُمْ أُولَى، وَهِيَ لِلْإِمَامِ ثَانِيَةٌ، ثُمَّ يَجْلِسُ الْإِمَامُ وَيَتَشَهَّدُ وَيُسَلِّمُ، فَإِذَا سَلَّمَ قَامَتْ هَذِهِ الطَّائِفَةُ الثَّانِيَةُ فَقَضَتْ الرَّكْعَةَ الَّتِي لَهَا؟

L8334 Ali said: This aforementioned practice—the concurrent performance of the first group's makeup prayer while the Imam remains standing, and the second group's makeup prayer after the Imam has concluded the prayer with Taslīm—has never occurred in this form whatsoever in any authentic narration originating from the Messenger of Allah, peace and blessings be upon him.

قَالَ عَلِيٌّ: وَهَذَا الْعَمَلُ الْمَذْكُورُ - قَضَاءُ الطَّائِفَةِ الْأُولَى وَالْإِمَامُ وَاقِفٌ، وَقَضَاءُ الطَّائِفَةِ الثَّانِيَةِ بَعْدَ أَنْ يُسَلِّمَ الْإِمَامُ - لَمْ يَأْتِ قَطُّ جَمْعُ هَذَيْنِ الْقَضَاءَيْنِ عَلَى هَذِهِ الصِّفَةِ فِي شَيْءٍ مِمَّا صَحَّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَصْلًا.

L8335 This contradicts the apparent meaning of the Qur'an, for Allah the Exalted said: **"Then let another group who have not yet prayed come forward and pray with you"** [al-Nisā': 102], since the group did not pray part of their prayer with him. Whatever contradicts the apparent meaning of the Qur'an without an explicit textual statement from the Prophet's clarification (peace be upon him) is impermissible to adopt, and this opinion is supported by neither analogy nor rational consideration. And following Sahl ibn Abī Ḥathmah (may Allah be pleased with him) holds no greater validity than following those Companions who opposed him—whom we have already mentioned—such as ʿAmr, Ibn ʿAmr, Abū Mūsā, Jābir, Ibn ʿAbbās, al-Ḥakam ibn ʿAmr, Ḥudhayfah, Thaʿlabah ibn Zahdam, Anas, ʿAbd al-Raḥmān ibn Samurah, and others.[16]

وَهُوَ خِلَافُ ظَاهِرِ الْقُرْآنِ، لِأَنَّهُ تَعَالَى قَالَ: {وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ} [النساء: ١٠٢] وَلِأَنَّ الطَّائِفَةَ لَمْ تُصَلِّ بَعْضَ صَلَاتِهَا مَعَهُ، وَمَا كَانَ خِلَافًا لِظَاهِرِ الْقُرْآنِ دُونَ نَصٍّ مِنْ بَيَانِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: " فَلَا يَجُوزُ الْقَوْلُ بِهِ، وَلَيْسَ يُوجِبُ هَذَا الْقَوْلَ قِيَاسٌ، وَلَا نَظَرٌ ". وَلَيْسَ تَقْلِيدُ سَهْلِ بْنِ أَبِي حَثْمَةَ - رَضِيَ اللَّهُ عَنْهُ - بِأَوْلَى مِنْ تَقْلِيدِ مَنْ خَالَفَهُ مِنْ الصَّحَابَةِ، مِمَّنْ قَدْ ذَكَرْنَاهُ -: كَعَمْرٍو، وَابْنِ عُمَرَ، وَأَبِي مُوسَى، وَجَابِرٍ، وَابْنِ عَبَّاسٍ، وَالْحَكَمِ بْنِ عَمْرٍو، وَحُذَيْفَةَ، وَثَعْلَبَةَ بْنِ زَهْدَمٍ، وَأَنَسٍ، وَعَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، وَغَيْرِهِمْ.

[16] **Qur'an references (L8335):** Qur'an 4:102 (An-Nisa).

فَإِنْ قِيلَ: إِنَّ سَهْلَ بْنَ أَبِي حَثْمَةَ رَوَى بَعْضَ تِلْكَ الْأَعْمَالِ وَخَالَفَهُ.

L8336 If it is said, “Indeed, Sahl ibn Abī Ḥathma narrated some of those practices, and he contradicted him,”...

وَلَا يَجُوزُ أَنْ يُظَنَّ بِهِ أَنَّهُ خَالَفَ مَا حَضَرَ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَّا لِأَمْرٍ عَلِمَهُ هُوَ نَاسِخٌ لِمَا رَوَاهُ؟ قُلْنَا: هَذَا بَاطِلٌ، وَحُكْمٌ بِالظَّنِّ، وَتَرْكٌ لِلْيَقِينِ، وَإِضَافَةٌ إِلَى الصَّاحِبِ - رَضِيَ اللَّهُ عَنْهُ - مَا لَا يَحِلُّ أَنْ يُظَنَّ بِهِ، مِنْ أَنَّهُ رَوَى لَنَا الْمَنْسُوخَ وَكَتَمَ النَّاسِخَ.

L8337–8339 Is it permissible to presume that he contradicted what he witnessed with the Messenger of Allah—peace and blessings of Allah be upon him—except for a matter that abrogates what he narrated, which he was aware of? We said: This is invalid—a ruling based on conjecture, an abandonment of certainty, and an attribution to the Companion, may Allah be pleased with him. That which it is not permissible to suspect him of is that he narrated the abrogated text to us while concealing the abrogating one.

وَلَا فَرْقَ بَيْنَ قَوْلِكُمْ هَذَا وَبَيْنَ مَنْ قَالَ: لَا يَصِحُّ عَنْهُ أَنَّهُ يُخَالِفُ مَا رَوَى، فَالدَّاخِلَةُ إِنَّمَا هِيَ فِيمَا رُوِيَ مِنْهُ مَا أُضِيفَ إِلَيْهِ، لَا فِيمَا رَوَاهُ هُوَ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَاسْتَدَلَّ عَلَى ذَلِكَ بِأَنَّهُ لَا يَجُوزُ أَنْ يُخَالِفَ حُكْمَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L8340 There is no difference between your statement and that of one who says: “It is not valid about him that he contradicts what he narrated.” The consideration applies only to what is narrated from him (what is attributed to him), not to what he himself reported from the Prophet - peace and blessings of Allah be upon him. He adduced evidence that it is impermissible to contradict the ruling of the Messenger of Allah - peace and blessings of Allah be upon him.

قَالَ عَلِيٌّ: وَلَسْنَا نَقُولُ: بِشَيْءٍ مِنْ هَذَيْنِ الْقَوْلَيْنِ، بَلْ نَقُولُ: إِنَّ الْحَقَّ أَخْذُ رِوَايَةِ الرَّاوِي، لَا أَخْذُ رَأْيِهِ، إِذْ قَدْ يَتَأَوَّلُ فِيهِمْ، وَقَدْ يَنْسَى، وَلَا يَجُوزُ أَلْبَتَّةَ أَنْ يَكْتُمَ النَّاسِخَ وَيَرْوِي الْمَنْسُوخَ؟ وَلَا يَجُوزُ لَهُمْ أَنْ يُوهِمُوا هَهُنَا بِعَمَلِ أَهْلِ الْمَدِينَةِ؛ لِأَنَّ ابْنَ عُمَرَ، وَعُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، وَالزُّهْرِيَّ: مُخَالِفُونَ لِاخْتِيَارِ مَالِكٍ، وَمَا وَجَدْنَا مَا اخْتَارَهُ مَالِكٌ عَنْ أَحَدٍ قَبْلَهُ إِلَّا عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ وَحْدَهُ - وَبِاللَّهِ تَعَالَى التَّوْفِيقُ -: وَمِنْهَا قَوْلٌ رُوِّينَاهُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ وَإِبْرَاهِيمَ النَّخَعِيِّ، أَخَذَ بِهِ أَبُو حَنِيفَةَ وَأَصْحَابُهُ إِلَّا أَنَّ أَبَا يُوسُفَ رَجَعَ عَنْهُ -: وَهُوَ أَنْ يُصَفِّهِمُ الْإِمَامُ صَفَّيْنِ: طَائِفَةٌ خَلْفَهُ، وَطَائِفَةٌ بِإِزَاءِ الْعَدُوِّ -: فَيُصَلِّي بِالَّتِي خَلْفَهُ رَكْعَةً بِسَجْدَتَيْهَا، فَإِذَا قَامَ إِلَى الرَّكْعَةِ الثَّانِيَةِ وَقَفَ، وَنَهَضَتْ الطَّائِفَةُ الَّتِي صَلَّتْ مَعَهُ فَوَقَفُوا بِإِزَاءِ الْعَدُوِّ، وَهُمْ فِي صَلَاتِهِمْ بَعْدُ.

L8341 Ali said: We do not hold either of these two opinions. Rather, we affirm that the truth lies in accepting the narrator’s transmission, not his personal opinion, for he might interpret among them or forget. Is it entirely impermissible for him to conceal the abrogating ruling and narrate the abrogated one? Nor should they be deluded into following the practice of the people of Medina here, for Ibn Umar, Ubayd Allah ibn Abd Allah ibn Utbah, and al-Zuhri opposed Malik’s preference. We have not found what Malik chose from anyone before him except Sahl ibn Abi Hathmah alone—and success is from Allah, the Exalted. Among them is an opinion we have transmitted from Ubayd Allah ibn Utbah ibn Mas‘ud and Ibrahim al-Nakha‘i, which Abu Hanifah and his followers adopted, though Abu Yusuf later retracted from it. It holds that the Imam should arrange them in two rows: one group behind him and another group facing the enemy. He prays one rak‘ah with its two prostrations with the group behind him. When he stands for the second rak‘ah and pauses, the group that prayed with him rises and takes position facing the enemy while still in prayer.

ثُمَّ تَأْتِي الطَّائِفَةُ الَّتِي كَانَتْ بِإِزَاءِ الْعَدُوِّ فَتُكَبِّرُ خَلْفَ الْإِمَامِ، وَيُصَلِّي بِهِمْ الْإِمَامُ الرَّكْعَةَ الثَّانِيَةَ لَهُ وَهِيَ لَهُمْ الْأُولَى، فَإِذَا جَلَسَ وَتَشَهَّدَ: سَلَّمَ، وَتَنْهَضُ الطَّائِفَةُ الثَّانِيَةُ الَّتِي صَلَّتْ مَعَهُ الرَّكْعَةَ الثَّانِيَةَ، وَهُمْ فِي صَلَاتِهِمْ، فَتَقِفُ بِإِزَاءِ الْعَدُوِّ.

L8342 Then the group that had been facing the enemy arrives and recites the Takbīr behind the Imam. The Imam leads them in his second Rakʿah (which is their first). When he sits and recites the Tashahhud, he performs the Taslīm. The second group - who prayed the second Rakʿah with him while in their prayer - then rises to stand facing the enemy.

وَتَأْتِي الطَّائِفَةُ الَّتِي كَانَتْ صَلَّتْ مَعَ الْإِمَامِ الرَّكْعَةَ الْأُولَى فَتَرْجِعُ إِلَى الْمَكَانِ الَّذِي صَلَّتْ فِيهِ مَعَ الْإِمَامِ، فَتَقْضِي فِيهِ الرَّكْعَةَ الَّتِي بَقِيَتْ لَهَا، وَتُسَلِّمُ، ثُمَّ تَأْتِي فَتَقِفُ بِإِزَاءِ الْعَدُوِّ.

L8343 Then the group that had prayed the first rak’ah with the Imam came, returned to the place where they had prayed with him, completed the remaining rak’ah there, gave the salutation, and then came to stand positioned opposite the enemy.

وَتَرْجِعُ الطَّائِفَةُ الثَّانِيَةُ إِلَى الْمَكَانِ الَّذِي صَلَّتْ فِيهِ مَعَ الْإِمَامِ، فَتَقْضِي فِيهِ الرَّكْعَةَ الَّتِي بَقِيَتْ لَهَا.

L8344 The second group returns to the place where they prayed with the Imam and makes up the remaining *rak’ah* that had been left for them there.

إِلَّا أَنَّ أَبَا حَنِيفَةَ زَادَ مِنْ قِبَلِ رَأْيِهِ زِيَادَةً لَا تُعْرَفُ مِنْ أَحَدٍ مِنْ الْأُمَّةِ قَبْلَهُ -: وَهِيَ أَنَّهُ قَالَ: تَقْضِي الطَّائِفَةُ الْأُولَى الرَّكْعَةَ الَّتِي بَقِيَتْ عَلَيْهَا بِلَا قِرَاءَةِ شَيْءٍ مِنْ الْقُرْآنِ فِيهَا.

L8345–8347 Except that Abū Ḥanīfah added, based on his own opinion, an addition unknown to anyone in the *Ummah* before him—and it is that he... He said: The first group completes the remaining rakʿah they owe, without reciting anything from the Quran during it.

وَتَقْضِي الطَّائِفَةُ الثَّانِيَةُ الرَّكْعَةَ الَّتِي بَقِيَتْ عَلَيْهَا بِقِرَاءَةِ الْقُرْآنِ فِيهَا وَلَا بُدَّ قَالَ عَلِيٌّ: وَهَذَا عَمَلٌ لَمْ يَأْتِ قَطُّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَا عَنْ أَحَدٍ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -، وَذَلِكَ أَنَّ فِيهِ مِمَّا قَدْ يُخَالِفُ كُلَّ أَثَرٍ جَاءَ فِي صَلَاةِ الْخَوْفِ، تَأْخِيرُ الطَّائِفَتَيْنِ مَعًا إتْمَامَ الرَّكْعَةِ الْبَاقِيَةِ لَهُمَا إلَى أَنْ يُسَلِّمَ الْإِمَامُ، فَتَبْتَدِئُ أُولَاهُمَا بِالْقَضَاءِ، ثُمَّ لَا تَقْضِي الثَّانِيَةُ إلَّا حَتَّى تُسَلِّمَ الْأُولَى.

L8348 The second group must complete the remaining rakʿah incumbent upon them by reciting the Qur’an within it—this is necessary. ʿAlī said that this is an action never reported from the Messenger of Allah (peace and blessings be upon him) nor from any of the Companions (may Allah be pleased with them), for it contains that which may contradict every narration concerning the prayer of fear (ṣalāt al-khawf): delaying both groups from completing their remaining rakʿah until the Imam says the salām. The first group then begins making it up; then the second group does not make it up until the first has said the salām.

وَفِيهِ أَيْضًا مِمَّا يُخَالِفُ كُلَّ أَثَرٍ رُوِيَ فِي صَلَاةِ الْخَوْفِ -: مَجِيءُ كُلِّ طَائِفَةٍ لِلْقَضَاءِ خَاصَّةً إلَى الْمَوْضِعِ الَّذِي صَلَّتْ فِيهِ مَعَ الْإِمَامِ بَعْدَ أَنْ زَالَتْ عَنْهُ إلَى مُوَاجِهَةِ الْعَدُوِّ

L8349 And in it, among the matters that contradict all transmitted reports concerning the prayer during combat is: each group’s return specifically to the place where they prayed with the Imam—after having moved from it to confront the enemy—in order to perform the second rakʿah.

L8350 If it is said: “Has anything similar been narrated from Ibn Masʿūd?” We re-

ply: You have uttered falsehood and false claims. What is transmitted from Ibn Mas‘ūd—through a weak chain—is a report stating both groups initiated prayer together with the Imam simultaneously, and that the group which prayed last commenced their compensatory prayer before the other group. This is not found in Abū Ḥanīfah’s opinion, yet you magnify disagreement with a Companion—especially when no opposing view is narrated from any other Companion. If they argue: “We chose sequential prayer initiation by groups in compliance with the verse,” we counter: You have opposed the verse by obligating each group to pray their remaining obligations after the Imam completes his prayer, when Allah says: “Let them pray with you” [Quran 4:102]. Thus you oppose the Quran, all Prophetic narrations—both sound and weak—and all Companions’ positions without consideration or analogy. Some cited a rare opinion claiming: “The Imam must maintain justice between them. Just as the first group prayed first, they should compensate first.” ‘Alī said: “This is invalid—it constitutes injustice and partiality. True justice and equalization is that if one group prayed first, the subsequent group compensates first, allowing each their due share of precedence and deferment.” Others remarked: “We have never witnessed a follower initiating compensatory prayer before his Imam concludes prayer.”[17]

فَإِنْ قِيلَ: قَدْ رُوِيَ نَحْوُ هَذَا عَنْ ابْنِ مَسْعُودٍ؟ قُلْنَا: قُلْتُمْ الْبَاطِلَ وَالْكَذِبَ، إنَّمَا جَاءَ عَنْ ابْنِ مَسْعُودٍ - مِنْ طَرِيقٍ وَاهِيَةٍ - خَبَرٌ فِيهِ ابْتِدَاءُ الطَّائِفَتَيْنِ مَعًا بِالصَّلَاةِ مَعًا مَعَ الْإِمَامِ، وَأَنَّ الطَّائِفَةَ الَّتِي صَلَّتْ آخِرًا هِيَ بَدَأَتْ بِالْقَضَاءِ قَبْلَ الثَّانِيَةِ، وَلَيْسَ هَذَا فِي قَوْلِ أَبِي حَنِيفَةَ، وَأَنْتُمْ تُعَظِّمُونَ خِلَافَ الصَّاحِبِ، لَا سِيَّمَا إذَا لَمْ يُرْوَ عَنْ أَحَدٍ مِنْ الصَّحَابَةِ خِلَافُهُ؟ فَإِنْ قَالُوا: إنَّمَا تَخَيَّرْنَا ابْتِدَاءَ طَائِفَةٍ بَعْدَ طَائِفَةٍ اتِّبَاعًا لِلْآيَةِ؟ قُلْنَا: فَقَدْ خَالَفْتُمْ الْآيَةَ فِي إيجَابِكُمْ صَلَاةَ كُلِّ طَائِفَةٍ مَا بَقِيَ عَلَيْهَا بَعْدَ تَمَامِ صَلَاةِ الْإِمَامِ، وَإِنَّمَا قَالَ تَعَالَى: {فَلْيُصَلُّوا مَعَكَ} [النساء: ١٠٢] فَخَالَفْتُمْ الْقُرْآنَ، وَجَمِيعَ الْآثَارِ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَحِيحِهَا وَسَقِيمِهَا، وَجَمِيعَ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - بِلَا نَظَرٍ وَلَا قِيَاسٍ وَاحْتَجَّ بَعْضُهُمْ بِنَادِرَةٍ، وَهِيَ: أَنَّهُ قَالَ: يَلْزَمُ الْإِمَامُ الْعَدْلَ بَيْنَهُمْ، فَكَمَا صَلَّتْ الطَّائِفَةُ الْوَاحِدَةُ أَوَّلًا فَكَذَلِكَ تَقْضِي أَوَّلًا؟ قَالَ عَلِيٌّ: وَهَذَا بَاطِلٌ، بَلْ هُوَ الْجَوْرُ وَالْمُحَابَاةُ، بَلْ الْعَدْلُ وَالتَّسْوِيَةُ هُوَ أَنَّهُ إذَا صَلَّتْ الْوَاحِدَةُ أَوَّلًا أَنْ تَقْضِيَ الثَّانِيَةُ أَوَّلًا، فَتَأْخُذَ كُلُّ طَائِفَةٍ بِحَظِّهَا مِنْ التَّقَدُّمِ وَبِحَظِّهَا مِنْ التَّأَخُّرِ وَقَالَ بَعْضُهُمْ: لَمْ نَرَ قَطُّ مَأْمُومًا بَدَأَ بِالْقَضَاءِ قَبْلَ تَمَامِ صَلَاةِ إمَامِهِ؟

L8351–8352 They were told: Have you not seen a follower abandoning his imam’s prayer, proceeding to his work and remaining standing for a long duration after his imam’s prayer is completed without making up what he missed—while you assert this without textual proof or sound analogy, yet condemn those who followed the Quran and the Sunnah? Is this not clear misguidance—particularly Abu Hanifa’s division regarding the makeup prayer of two groups, one with recitation and the other without? This was never known from anyone before him, nor supported by sound opinion or analogy. Among these is the view held by Abu Yusuf in the latter of his two positions, which is

فَقِيلَ لَهُمْ: وَلَا رَأَيْتُمْ قَطُّ مَأْمُومًا يَتْرُكُ صَلَاةَ إمَامِهِ وَيَمْضِي إلَى شُغْلِهِ وَيَقِفُ بُرْهَةً طَوِيلَةً بَعْدَ تَمَامِ صَلَاةِ إمَامِهِ لَا يَقْضِي مَا فَاتَهُ مِنْهَا، وَأَنْتُمْ تَقُولُونَ: بِهَذَا بِغَيْرِ نَصٍّ وَلَا قِيَاسٍ، ثُمَّ تَعِيبُونَ مِنْ اتَّبَعَ الْقُرْآنَ وَالسُّنَنَ أَلَا ذَلِكَ هُوَ الضَّلَالُ الْمُبِينُ لَا سِيَّمَا تَقْسِيمُ أَبِي حَنِيفَةَ فِي قَضَاءِ الطَّائِفَتَيْنِ، إحْدَاهُمَا بِقِرَاءَةٍ وَالْأُخْرَى بِغَيْرِ قِرَاءَةٍ، فَمَا عُرِفَ هَذَا عَنْ أَحَدٍ قَبْلَهُ، وَلَا يُؤَيِّدُهُ رَأْيٌ سَدِيدٌ، وَلَا قِيَاسٌ؟ وَمِنْهَا قَوْلٌ ذَهَبَ إلَيْهِ أَبُو يُوسُفَ

[17] **Qur’an references (L8350):** Qur’an 4:102 (An-Nisa).

also the opinion of Hasan al-Lu'lu'ī: that the prayer of fear is not performed after the Messenger of Allah—peace and blessings be upon him.

فِي آخِرِ قَوْلَيْهِ، وَهُوَ قَوْلُ الْحَسَنِ اللُّؤْلُؤِيِّ، وَهُوَ: أَنْ لَا تُصَلَّى صَلَاةُ الْخَوْفِ بَعْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L8353 Ali said: "This contradicts the words of Allah the Exalted: 'There has certainly been for you in the Messenger of Allah an excellent example' [Al-Ahzab: 21]."[18]

قَالَ عَلِيٌّ: وَهَذَا خِلَافُ قَوْلِ اللَّهِ تَعَالَى: {لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ} [الأحزاب: ٢١].

L8354 Ali said: But except that one who says the validity of marriage by [reciting] a surah from the Qur'an is specifically for the Prophet (may Allah bless him and grant him peace), and that prayer while seated is likewise—how can he disapprove of Abu Yusuf's statement here? Among these opinions is a view we transmitted from al-Ḍaḥḥāk ibn Muzāḥim, Mujāhid, al-Ḥakam ibn ʿUtbah, and Isḥāq ibn Rāhawayh: that only two takbīrs suffice in the prayer of fear. It was also transmitted to us from al-Ḥakam and Mujāhid that a single takbīr suffices in the prayer of fear.

قَالَ عَلِيٌّ: إِلَّا أَنَّ مَنْ قَالَ: إِنَّ النِّكَاحَ بِسُورَةٍ مِنْ الْقُرْآنِ خَاصٌّ لِلنَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَالصَّلَاةَ جَالِسًا كَذَلِكَ -: لَا يَقْدِرُ أَنْ يُنْكِرَ عَلَى أَبِي يُوسُفَ قَوْلَهُ هَهُنَا؟ وَمِنْهَا قَوْلٌ رُوِّينَاهُ عَنْ الضَّحَّاكِ بْنِ مُزَاحِمٍ، وَمُجَاهِدٍ، وَالْحَكَمِ بْنِ عُتْبَةَ، وَإِسْحَاقَ بْنِ رَاهْوَيْهِ، وَهُوَ: أَنَّ تَكْبِيرَتَيْنِ فَقَطْ تُجْزِئَانِ فِي صَلَاةِ الْخَوْفِ وَرُوِّينَا أَيْضًا عَنْ الْحَكَمِ، وَمُجَاهِدٍ: تَكْبِيرَةٌ وَاحِدَةٌ تُجْزِئُ فِي صَلَاةِ الْخَوْفِ

L8355–8357 This is an error because there is no textual evidence to support it—and success comes only from Allah, the Exalted. If someone asks: How can you affirm all these forms of the Prayer of Fear when you narrate from Zayd ibn Thabit that "Allah's Messenger (peace and blessings be upon him) prayed the Prayer of Fear once without leading us in prayer before or after it"? We respond: Even if this report were authentic, it would weigh more heavily against you. For you would be challenged: What evidence do you possess that the specific form you chose aligns with the actual practice performed by Allah's Messenger (peace and blessings be upon him) during that prayer—especially so if the objector is a Hanafi or Maliki? The preferred rulings of these two groups have never been transmitted from Allah's Messenger. How can this hold water when the hadith itself is rejected? It is solely narrated by Yahya al-Himmani—a weak narrator—from Sharik al-Qadi, who engaged in tadlis (intentional omission of a weak narrator in the chain) and does not... His narration is cited as evidence. How could a person of faith permit himself to oppose the hadiths of all the Companions—may Allah be pleased

وَهَذَا خَطَأٌ، لِأَنَّهُ لَمْ يَأْتِ بِهِ نَصٌّ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ. فَإِنْ قَالَ قَائِلٌ: كَيْفَ تَقُولُونَ بِصَلَاةِ الْخَوْفِ عَلَى جَمِيعِ هَذِهِ الْوُجُوهِ، وَقَدْ رَوَيْتُمْ عَنْ زَيْدِ بْنِ ثَابِتٍ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَّى صَلَاةَ الْخَوْفِ مَرَّةً، لَمْ يُصَلِّ بِنَا قَبْلَهَا وَلَا بَعْدَهَا» ؟ قُلْنَا: هَذَا لَوْ صَحَّ لَكَانَ أَشَدَّ عَلَيْكُمْ، لِأَنَّهُ يُقَالُ لَكُمْ: مِنْ أَيْنَ كَانَ لَكُمْ بِأَنَّ الْوَجْهَ الَّذِي اخْتَرْتُمُوهُ هُوَ الْعَمَلُ الَّذِي عَمِلَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إذْ صَلَّاهَا؟ لَا سِيَّمَا إنْ كَانَ الْمُعْتَرِضُ بِهَذَا حَنَفِيًّا أَوْ مَالِكِيًّا؟ لِأَنَّ اخْتِيَارَ هَاتَيْنِ الْفِرْقَتَيْنِ لَمْ يَأْتِ قَطُّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَكَيْفَ وَهَذَا حَدِيثٌ سَاقِطٌ؟ لَمْ يَرْوِهِ إلَّا يَحْيَى الْحِمَّانِيُّ، وَهُوَ ضَعِيفٌ، عَنْ شَرِيكٍ الْقَاضِي، وَهُوَ مُدَلِّسٌ لَا يُحْتَجُّ بِحَدِيثِهِ، فَكَيْفَ يَسْتَحِلُّ ذُو دِينٍ أَنْ يُعَارِضَ بِهَذِهِ السَّوْءَةِ أَحَادِيثَ الْكَوَافِّ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - أَجْمَعِينَ: إنَّهُمْ شَهِدُوا صَلَاةَ الْخَوْفِ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

[18] **Qur'an references (L8353):** Qur'an 33:21 (Al-Ahzab).

with them—through such a disgraceful act? They witnessed the Prayer of Fear with the Messenger of Allah, peace and blessings be upon him, on multiple occasions: once at Dhī Qarad, once at Dhāt al-Riqāʿ, once in Najd, once between Ḍajanān and ʿUsfān, once in the land of Juhaynah, once at Nakhl, once at ʿUsfān, once on the day of Muḥārib and Thaʿlabah, and once either at Ṭāʾif or Tabūk.

L8358 It is possible to pray them twice in a day for Dhuhr and Asr, and was this not reported from the Companions by the senior Successors and the trustworthy, firmly established ones? And do we not seek refuge in Allah from abandonment? Ali said: "We said: 'The prayer in every state of fear is with a single rakʿah,' based on the generality of Ibn ʿAbbas's hadith: 'Prayer was ordained by the tongue of your Prophet—peace and blessings of Allah be upon him—as four rakʿahs when resident, two when traveling, and one in fear.' It is not permissible to specify his ruling—peace be upon him—with baseless assumptions. And success is from Allah, the Exalted."

L8359 **Issue: One who fears a claimant with a valid right against him is not permitted to perform the prayer of fear.**

L8360 520 - Issue: Is it not permissible for one fearing a claimant demanding rightful dues to pray the prayer of fear with two groups, nor to pray at all with three groups or more? This is because praying it with two groups entails each group performing an action in their prayer that is prohibited for them if they are a rebel group.

L8361 Whoever performs in his prayer an act he was not commanded to do has no prayer, for did he not pray as he was commanded? Similarly, one who prays while riding, walking, engaged in combat, facing away from the qiblah, or sitting out of fear of a rightful claimant—since in all these cases he performed an act prohibited in his prayer. But if he is wrongfully pursued and performs such acts in his prayer, is that permitted? The Prophet (peace be upon him) never prayed with three groups, and had he not prayed with two groups, it would not have been permissible—because he performed an action during prayer. No act is permissible during prayer except what the text permits, according to the Messenger of Allah (peace be upon him): "Verily prayer

مَرَّاتٍ: مَرَّةً بِذِي قَرَدٍ، وَمَرَّةً بِذَاتِ الرِّقَاعِ، وَمَرَّةً بِنَجْدٍ، وَمَرَّةً بَيْنَ ضَجْنَانَ وَعُسْفَانَ، وَمَرَّةً بِأَرْضِ جُهَيْنَةَ، وَمَرَّةً بِنَخْلٍ، وَمَرَّةً بِعُسْفَانَ، وَمَرَّةً يَوْمَ مُحَارِبٍ وَثَعْلَبَةَ، وَمَرَّةً إمَّا بِالطَّائِفِ وَإِمَّا بِتَبُوكَ.

وَقَدْ يُمْكِنُ أَنْ يُصَلِّيَهَا فِي يَوْمٍ مَرَّتَيْنِ لِلظُّهْرِ وَالْعَصْرِ، وَرَوَى ذَلِكَ عَنْ الصَّحَابَةِ أَكَابِرُ التَّابِعِينَ وَالثِّقَاتُ الْأَثْبَاتُ؟ وَنَعُوذُ بِاَللَّهِ مِنْ الْخِذْلَانِ؟ قَالَ عَلِيٌّ: وَإِنَّمَا قُلْنَا: بِالصَّلَاةِ رَكْعَةً وَاحِدَةً فِي كُلِّ خَوْفٍ لِعُمُومِ حَدِيثِ ابْنِ عَبَّاسٍ " فُرِضَتْ الصَّلَاةُ عَلَى لِسَانِ نَبِيِّكُمْ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الْحَضَرِ أَرْبَعًا، وَفِي السَّفَرِ رَكْعَتَيْنِ، وَفِي الْخَوْفِ رَكْعَةً " وَلَا يَجُوزُ تَخْصِيصُ حُكْمِهِ - عَلَيْهِ السَّلَامُ - بِالظُّنُونِ الْكَاذِبَةِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ مَنْ خَافَ مِنْ طَالِبٍ لَهُ بِحَقٍّ لَا يَجُوزُ لَهُ أَنْ يُصَلِّيَ صَلَاةَ الْخَوْفِ]

٥٢٠ - مَسْأَلَةٌ: وَلَا يَجُوزُ أَنْ يُصَلِّيَ صَلَاةَ الْخَوْفِ بِطَائِفَتَيْنِ مَنْ خَافَ مِنْ طَالِبٍ لَهُ بِحَقٍّ، وَلَا أَنْ يُصَلِّيَ أَصْلًا بِثَلَاثِ طَوَائِفَ فَصَاعِدًا؟ لِأَنَّ فِي صَلَاتِهَا بِطَائِفَتَيْنِ عَمَلًا لِكُلِّ طَائِفَةٍ فِي صَلَاتِهَا هِيَ مَنْهِيَّةٌ عَنْهُ إنْ كَانَتْ بَاغِيَةً

وَمَنْ عَمِلَ فِي صَلَاتِهِ مَا لَمْ يُؤْمَرْ بِهِ فَلَا صَلَاةَ لَهُ، إذْ لَمْ يُصَلِّ كَمَا أُمِرَ؟ وَكَذَلِكَ مَنْ صَلَّى رَاكِبًا، أَوْ مَاشِيًا، أَوْ مُحَارِبًا، أَوْ لِغَيْرِ الْقِبْلَةِ، أَوْ قَاعِدًا خَوْفَ طَالِبٍ لَهُ بِحَقٍّ؛ لِأَنَّهُ فِي كُلِّ ذَلِكَ عَمِلَ عَمَلًا قَدْ نُهِيَ عَنْهُ فِي صَلَاتِهِ، وَهُوَ فِي كَوْنِهِ مَطْلُوبًا بِبَاطِلٍ عَامِلٌ مِنْ كُلِّ ذَلِكَ عَمَلًا أُبِيحَ لَهُ فِي صَلَاتِهِ تِلْكَ؟ وَلَمْ يُصَلِّ - عَلَيْهِ السَّلَامُ - قَطُّ بِثَلَاثِ طَوَائِفَ، وَلَوْلَا صَلَاتُهُ - عَلَيْهِ السَّلَامُ - بِطَائِفَتَيْنِ لَمَا جَازَ ذَلِكَ، لِأَنَّهُ عَمِلَ فِي الصَّلَاةِ،

demands full attention." A single person with the imam constitutes a group and congregational prayer. Whoever prays as we described while fleeing from a disbeliever or rebel invalidates his prayer, unless his walking during prayer is intended for combat maneuvering or joining a faction—in which case his prayer is valid.

وَلَا يَجُوزُ عَمَلٌ فِي الصَّلَاةِ، إِلَّا مَا أَبَاحَهُ النَّصُّ، لِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إِنَّ فِي الصَّلَاةِ لَشُغْلًا» . وَالْوَاحِدُ مَعَ الْإِمَامِ طَائِفَةٌ وَصَلَاةُ جَمَاعَةٍ وَمَنْ صَلَّى كَمَا ذَكَرْنَا هَارِبًا عَنْ كَافِرٍ أَوْ عَنْ بَاغٍ بَطَلَتْ صَلَاتُهُ أَيْضًا، إِلَّا أَنْ يَنْوِيَ فِي مَشْيِهِ ذَلِكَ تَحَرُّفًا لِقِتَالٍ أَوْ تَحَيُّزًا إِلَى فِئَةٍ فَتُجْزِئُهُ صَلَاتُهُ حِينَئِذٍ.

L8362–8363 Because Allah the Exalted has said: "When you encounter the disbelievers advancing in battle, do not turn your backs to them" [Al-Anfāl 8:15], "And whoever turns his back to them on that day, unless strategically repositioning for combat or withdrawing to join another contingent, has indeed drawn upon himself wrath from Allah" [Al-Anfāl 8:16]. Thus, whoever turns his back to the disbelievers and the unjust aggressors whom it is obligatory to fight, without intending to regroup with a contingent or tactically adjust his position, has committed a forbidden act in his battle conduct and thereby failed to fulfill the command as ordained. And with Allah the Exalted lies all success.[19]

لِأَنَّ اللَّهَ تَعَالَى قَالَ: {إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا فَلا تُوَلُّوهُمُ الأَدْبَارَ} [الأنفال: ١٥] {وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ} [الأنفال: ١٦] فَمَنْ وَلِيَ الْكُفَّارَ ظَهْرَهُ وَالْبُغَاةَ الْمُفْتَرَضُ قِتَالُهُمْ لَا يَنْوِي تَحَيُّزًا وَلَا تَحَرُّفًا -: فَقَدْ عَمِلَ فِي صَلَاتِهِ عَمَلًا مُحَرَّمًا عَلَيْهِ، فَلَمْ يُصَلِّ كَمَا أُمِرَ - وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

L8364 As for one fleeing from predators, fire, snakes, the insane, aggressive animals, floods, fear of thirst, fear of missing the group, loss of provisions, or straying from the path—his prayer remains complete, for he has done nothing in such circumstances except what he was commanded to do. And with Allah, the Exalted, lies all success.

وَأَمَّا الْفَارُّ عَنْ السِّبَاعِ، وَالنَّارِ، وَالْحَنَشِ، وَالْمَجْنُونِ، وَالْحَيَوَانِ الْعَادِي، وَالسَّيْلِ وَخَوْفِ عَطَشٍ، وَخَوْفِ فَوْتِ الرُّفْقَةِ، أَوْ فَوْتِ مَتَاعِهِ، أَوْ ضَلَالِ الطَّرِيقِ -: فَصَلَاتُهُ تَامَّةٌ، لِأَنَّهُ لَمْ يَفْعَلْ فِي ذَلِكَ إِلَّا مَا أُمِرَ بِهِ - وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

L8365 ## The Friday Prayer (Jumuʿah)

[صَلَاة الْجُمُعَة]

L8366 ## A question on the time of Friday.

[مَسْأَلَةٌ وَقْت الْجُمُعَة]

L8367 521 – Issue: The Friday Prayer is the Dhuhr of Friday. It is impermissible to pray it except after zawāl, and its latest permissible time is the end of the Dhuhr prayer's time on other days.

٥٢١ - مَسْأَلَةٌ: الْجُمُعَةُ، هِيَ ظُهْرُ يَوْمِ الْجُمُعَةِ، وَلَا يَجُوزُ أَنْ تُصَلَّى إِلَّا بَعْدَ الزَّوَالِ، وَآخِرُ وَقْتِهَا: آخِرُ وَقْتِ الظُّهْرِ فِي سَائِرِ الْأَيَّامِ.

L8368 It was narrated to us from ʿAbdullāh ibn Sīlān, who said: I attended the

[19] **Qur'an references (L8363):** Qur'an 8:15 (Al-Anfal); Qur'an 8:16 (Al-Anfal).

Friday prayer with Abū Bakr al-Ṣiddīq, and he performed his prayer and delivered his sermon before midday. Then I attended the Friday prayer with ʿUmar ibn al-Khaṭṭāb, and he performed his prayer and delivered his sermon when the sun began to decline.

وَرُوِّينَا عَنْ عَبْدِ اللَّهِ بْنِ سِيلَانَ قَالَ: شَهِدْت الْجُمُعَةَ مَعَ أَبِي بَكْرٍ الصِّدِّيقِ فَقَضَى صَلَاتَهُ وَخُطْبَتَهُ قَبْلَ نِصْفِ النَّهَارِ ثُمَّ شَهِدْت الْجُمُعَةَ مَعَ عُمَرَ بْنِ الْخَطَّابِ فَقَضَى صَلَاتَهُ وَخُطْبَتَهُ مَعَ زَوَالِ الشَّمْسِ.

L8369–8371 From Waki‘, from Shu‘bah, from ‘Amr ibn Murrah, from ‘Abdullah ibn Salamah, who said: Ibn Mas‘ud led us in the Friday prayer during forenoon, stating: “Did I hasten the prayer for you out of fear of the heat affecting you?” Through another narration in Malik ibn Anas’s *Muwatta*, from his uncle Abu Suhayl ibn Malik, from his father, who said: “I would see the decorated carpet of ‘Aqil ibn Abi Talib laid against the mosque’s western wall. When the wall’s shadow had completely covered the entire carpet, ‘Umar ibn al-Khattab would emerge and pray. After the Friday prayer, should we then take the forenoon rest?” ‘Ali remarked: “This indicates that ‘Umar’s Friday prayer (may Allah be pleased with him) occurred before midday, for as long as any part of the shadow remained on the western side, it was before midday. Once the sun passed its zenith, the shadow inevitably shifted to the eastern side.” From Malik, from ‘Amr ibn Yahya al-Mazini, from Ibn Abi Salit: that ‘Uthman ibn ‘Affan... He prayed the Friday prayer in Medina and the Asr prayer in Malal. Ibn Abī Salīṭ said: “We would pray the Friday prayer with Uthman and depart while there was no shadow on the wall.” Ali said: “Between Medina and Malal are twenty-two miles. It is absolutely impermissible for the sun to decline, after which one delivers the sermon, prays the Friday prayer, and then walks this distance before the sun turns yellow, except for one who treads the path of military expeditions or rushes like a timed courier. Is it not more appropriate for this to be the case?” This has also been narrated to us from Ibn al-Zubayr.

وَعَنْ وَكِيعٍ عَنْ شُعْبَةَ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ قَالَ: صَلَّى بِنَا ابْنُ مَسْعُودٍ الْجُمُعَةَ ضُحًى، وَقَالَ: إنَّمَا عَجَّلْت بِكُمْ خَشْيَةَ الْحَرِّ عَلَيْكُمْ؟ وَمِنْ طَرِيقِ مَالِكِ بْنِ أَنَسٍ فِي مُوَطَّئِهِ عَنْ عَمِّهِ أَبِي سُهَيْلِ بْنِ مَالِكٍ عَنْ أَبِيهِ قَالَ: كُنْت أَرَى طُنْفُسَةً لِعَقِيلِ بْنِ أَبِي طَالِبٍ تُطْرَحُ إلَى جِدَارِ الْمَسْجِدِ الْغَرْبِيِّ، فَإِذَا غَشَّى الطُّنْفُسَةَ كُلَّهَا ظِلُّ الْجِدَارِ خَرَجَ عُمَرُ بْنُ الْخَطَّابِ فَصَلَّى، ثُمَّ نَرْجِعُ بَعْدَ صَلَاةِ الْجُمُعَةِ فَنَقِيلُ قَائِلَةَ الضُّحَى؟ قَالَ عَلِيٌّ: هَذَا يُوجِبُ أَنَّ صَلَاةَ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ - الْجُمُعَةَ كَانَتْ قَبْلَ الزَّوَالِ، لِأَنَّ ظِلَّ الْجِدَارِ مَا دَامَ فِي الْغَرْبِ مِنْهُ شَيْءٌ فَهُوَ قَبْلَ الزَّوَالِ، فَإِذَا زَالَتْ الشَّمْسُ صَارَ الظِّلُّ فِي الْجَانِبِ الشَّرْقِيِّ وَلَا بُدَّ. وَعَنْ مَالِكٍ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ عَنْ ابْنِ أَبِي سَلِيطٍ: أَنَّ عُثْمَانَ بْنَ عَفَّانَ صَلَّى الْجُمُعَةَ بِالْمَدِينَةِ وَصَلَّى الْعَصْرَ بِمَلَلٍ قَالَ ابْنُ أَبِي سَلِيطٍ: وَكُنَّا نُصَلِّي الْجُمُعَةَ مَعَ عُثْمَانَ وَنَنْصَرِفُ وَمَا لِلْجِدَارِ ظِلٌّ؟ قَالَ عَلِيٌّ: بَيْنَ الْمَدِينَةِ، وَمَلَلٍ: اثْنَانِ وَعِشْرُونَ مِيلًا، وَلَا يَجُوزُ أَلْبَتَّةَ أَنْ تَزُولَ الشَّمْسُ ثُمَّ يَخْطُبَ وَيُصَلِّيَ الْجُمُعَةَ ثُمَّ يَمْشِيَ هَذِهِ الْمَسَافَةَ قَبْلَ اصْفِرَارِ الشَّمْسِ إلَّا مَنْ طَرَقَ طَرْقَ السَّرَايَا أَوْ رَكَضَ رَكْضَ الْبَرِيدِ الْمُؤَجَّلِ وَبِالْحَرِيِّ أَنْ يَكُونَ هَذَا؟ وَقَدْ رُوِّينَا أَيْضًا هَذَا عَنْ ابْنِ الزُّبَيْرِ.

L8372 Narrated from Ibn Jurayj, from Ata, who said: Every Eid occurs when the forenoon is well advanced: Friday, Eid al-Adha, and Eid al-Fitr—as it has reached us? And from Waki‘, from Shu‘bah, from al-Hakam ibn ‘Utaybah, from Mujahid, who said: Every Eid is at midday.

وَعَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: كُلُّ عِيدٍ حِينَ يَمْتَدُّ الضُّحَى: الْجُمُعَةُ، وَالْأَضْحَى، وَالْفِطْرُ، كَذَلِكَ بَلَغَنَا؟ وَعَنْ وَكِيعٍ عَنْ شُعْبَةَ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ عَنْ مُجَاهِدٍ قَالَ: كُلُّ عِيدٍ فَهُوَ نِصْفُ النَّهَارِ.

L8373 قَالَ عَلِيٌّ: أَيْنَ الْمُمَوِّهُونَ إِنَّهُمْ مُتَّبِعُونَ عَمَلَ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - أَجْمَعِينَ؟ الْمُشَنِّعُونَ بِخِلَافِ الصَّاحِبِ إِذَا خَالَفَ تَقْلِيدَهُمْ؟ وَهَذَا عَمَلُ أَبِي بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، وَابْنِ مَسْعُودٍ، وَابْنِ الزُّبَيْرِ، وَطَائِفَةٍ مِنَ التَّابِعِينَ وَلَكِنَّ الْقَوْمَ لَا يُبَالُونَ مَا قَالُوا فِي نَصْرِ تَقْلِيدِهِمْ وَأَمَّا نَحْنُ فَالْحُجَّةُ عِنْدَنَا فِيمَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا يَحْيَى بْنُ يَحْيَى أَنَا وَكِيعٌ عَنْ يَعْلَى بْنِ الْحَارِثِ الْمُحَارِبِيِّ عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ عَنْ أَبِيهِ قَالَ «كُنَّا نُجَمِّعُ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا زَالَتْ الشَّمْسُ ثُمَّ نَرْجِعُ نَتَتَبَّعُ الْفَيْءَ» .

L8374–8376 حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رُبَيْعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ ثنا يَحْيَى بْنُ آدَمَ ثنا حَسَنُ بْنُ عَيَّاشٍ ثنا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ «كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْجُمُعَةَ ثُمَّ نَرْجِعُ فَنُرِيحُ نَوَاضِحَنَا، قُلْتُ: أَيُّ سَاعَةٍ؟ قَالَ: زَوَالَ الشَّمْسِ» .

L8377 وَبِهِ إِلَى أَحْمَدَ بْنِ شُعَيْبٍ: ثنا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ وَرَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ

L8373 Ali said: Where are the hypocrites? They claim to follow the practice of the Companions - may Allah be pleased with them all - yet they become condemners of the Companion when he opposes their emulation? This was the practice of Abu Bakr, Umar, Uthman, Ibn Mas'ud, Ibn al-Zubayr, and a group of the Followers. But these people do not care what they say in defending their emulation. As for us, our evidence lies in what Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us, Abdul Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad narrated to us, Ahmad ibn Ali narrated to us, Muslim ibn al-Hajjaj narrated to us, Yahya ibn Yahya reported: Waki' narrated to us from Ya'la ibn al-Harith al-Muharibi, from Iyas ibn Salama ibn al-Akwa', from his father, who said: "We used to pray the Friday prayer with the Messenger of Allah - peace and blessings be upon him - when the sun passed its zenith, then we would return tracing the shade."[20]

L8374–8376 Abdullah ibn Rabiʿ narrated to us: Muhammad ibn Mu'awiyah narrated to us: Ahmad ibn Shuʿayb narrated to us: I, Harun ibn Abdullah, narrated to us: Yahya ibn Adam narrated to us: Hasan ibn ʿAyyash narrated to us: Jaʿfar ibn Muhammad narrated to us: from his father: from... Jabir ibn Abdullah said, "We used to pray the Friday prayer with the Messenger of Allah—may Allah bless him and grant him peace—then return to water our camels." I asked, "At what time?" The Prophet replied, "At the sun's zenith."

L8377 And through him to Ahmad ibn Shu'ayb: Qutaybah ibn Sa'eed narrated to us from Malik from Sumayy from Abu Salih from Abu Hurairah that the Messenger of Allah—peace and blessings be upon him—said: "Whoever performs the major ablution on Friday and goes early, it is as though he has sacrificed a she-camel. Whoever goes early in the second period, it is as

[20] **Hadith references (L8373):** Sahih Muslim 860a.

though he has sacrificed a cow. Whoever goes early in the third period, it is as though he has sacrificed a ram. Whoever goes early in the fourth period, it is as though he has sacrificed a hen. Whoever goes early in the fifth period, it is as though he has sacrificed an egg. When the Imam emerges, the angels are present to listen to the sermon."

رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتْ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ» .

L8378 Yunus ibn Abdullah narrated to us: Ahmad ibn Abdullah ibn Abdur-Rahim narrated to us: Ahmad ibn Khalid narrated to us: Muhammad ibn Abdus-Salam al-Khushani narrated to us: Muhammad ibn Bashshar narrated to us: Safwan ibn Isa narrated to us: Muhammad ibn Ajlan narrated from his father from Abu Hurairah, who said: The Messenger of Allah (peace and blessings be upon him) said: "The likeness of one who goes early to Friday prayer is as one who offers a camel, then as one who offers a cow, then as one who offers a sheep, then as one who offers a chicken, then as one who offers a sparrow, then as one who offers an egg. When the Imam comes forth and sits down, the scrolls of deeds are rolled up."

حَدَّثَنَا يُونُسُ بْنُ عَبْدِ اللَّهِ ثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحِيمِ ثنا أَحْمَدُ بْنُ خَالِدٍ ثنا مُحَمَّدُ بْنُ عَبْدِ السَّلَامِ الْخُشَنِيُّ ثنا مُحَمَّدُ بْنُ بَشَّارٍ ثنا صَفْوَانُ بْنُ عِيسَى ثنا مُحَمَّدُ بْنُ عَجْلَانَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَثَلُ الْمُهَجِّرِ إِلَى الْجُمُعَةِ كَمَثَلِ مَنْ يُهْدِي بَدَنَةً، ثُمَّ كَمَنْ يُهْدِي بَقَرَةً، ثُمَّ مَثَلُ مَنْ يُهْدِي شَاةً، ثُمَّ مَثَلُ مَنْ يُهْدِي دَجَاجَةً، ثُمَّ كَمَثَلِ مَنْ يُهْدِي عُصْفُورًا، ثُمَّ كَمَثَلِ مَنْ يُهْدِي بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ جَلَسَ طُوِيَتْ الصُّحُفُ» .

L8379 And it has been narrated to us similarly through the chain of al-Layth ibn Sa'd, from Sumayy, from Abū Ṣāliḥ, from Abū Hurairah, from the Prophet—may Allah bless him and grant him peace.

وَرُوِّينَا نَحْوَهُ مِنْ طَرِيقِ اللَّيْثِ بْنِ سَعْدٍ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L8380 Ali said: In these two hadiths lies the merit of arriving early to the mosque at the day's beginning (before noon) to await Friday prayer, and the invalidation of those who prohibit this. They claim: "All these merits pertain to a single hour." This is false, for the Messenger of Allah—peace and blessings be upon him—designated them as distinct hours: the second, the third, the fourth, and the fifth. Thus, it is impermissible for anyone to assert: "It is one hour." Moreover—the levels of merit cease with the Imam's departure, which occurs solely before the prayer call. Yet they allege: "That hour coincides with the call to prayer." Hasn't the falsity of their claim thereby become evident?

قَالَ عَلِيٌّ: فَفِي هَذَيْنِ الْحَدِيثَيْنِ -: فَضْلُ التَّبْكِيرِ فِي أَوَّلِ النَّهَارِ إلَى الْمَسْجِدِ لِانْتِظَارِ الْجُمُعَةِ؟ وَبُطْلَانُ قَوْلِ مَنْ مَنَعَ مِنْ ذَلِكَ، وَقَالَ: إنَّ هَذِهِ الْفَضَائِلَ كُلَّهَا إنَّمَا هِيَ لِسَاعَةٍ وَاحِدَةٍ، وَهَذَا بَاطِلٌ، لِأَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - جَعَلَهَا سَاعَاتٍ مُتَغَايِرَاتٍ ثَانِيَةً، وَثَالِثَةً، وَرَابِعَةً، وَخَامِسَةً، فَلَا يَحِلُّ لِأَحَدٍ أَنْ يَقُولَ: إنَّهَا سَاعَةٌ وَاحِدَةٌ؟ وَأَيْضًا - فَإِنَّ دَرَجَ الْفَضْلِ يَنْقَطِعُ بِخُرُوجِ الْإِمَامِ، وَخُرُوجُهُ إنَّمَا هُوَ قَبْلَ النِّدَاءِ، وَهُمْ يَقُولُونَ: إنَّ تِلْكَ السَّاعَةَ مَعَ النِّدَاءِ، فَظَهَرَ فَسَادُ قَوْلِهِمْ؟

L8381–8382 In both sources, it is stated that the Friday prayer is after zawal (when the sun begins to decline), because Imam Mālik, citing Sumayy, mentioned five liturgical periods.

وَفِيهِمَا -: أَنَّ الْجُمُعَةَ بَعْدَ الزَّوَالِ، لِأَنَّ مَالِكًا عَنْ سُمَيٍّ ذَكَرَ خَمْسَ سَاعَاتٍ.

L8383–8385 Muḥammad ibn al-ʻAjlān added from his father from Abū Hurayrah, and al-Layth from Sumayy from Abī Ṣāliḥ from Abū Hurayrah: “the sixth hour,” and he mentioned that the scrolls are rolled up [by divine command] upon the Imam’s departure. Thus, it is confirmed that his departure occurs after the sixth hour, which is the beginning of the sun’s decline and the time of Ẓuhr prayer. If it is said: «You have narrated from Salamah ibn al-Akwaʻ: ‹We used to pray Jumuʻah with the Messenger of Allah—peace and blessings be upon him—then return and find no shade from the walls to shelter us›?» We reply: Yes, but Salamah did not negate the existence of shade entirely; he only negated shade they could shelter in. This indicates the brevity of the sermon and the prayer being conducted promptly at the start of the sun’s decline. Similarly, the statement of Sahl ibn Saʻd: «We would not nap nor eat lunch except after the Jumuʻah prayer»—does this not indicate that it occurred before the sun’s decline? We have also narrated from Ibn ʻAbbās: «ʻUmar came out to us when the sun had declined»—and delivered the sermon, meaning for Jumuʻah. From Abū Isḥāq al-Sabīʻī: «I witnessed ʻAlī ibn Abī Ṭālib praying Jumuʻah when the sun had declined?» Mālik differentiated between the end time of Jumuʻah and the end time of Ẓuhr prayer, holding that it aligns with our view in [text incomplete]. That the first time of Dhuhr is the beginning of the time of Dhuhr, and this is an opinion for which there is no evidence of its validity. Since it is the midday prayer of the day, it is not permissible to differentiate between the end of its time due to differences in the days—and success is from Allah, the Most High.

L8386 **Issue: The Friday prayer, when two or more perform it, consists of two rak’ahs with audible recitation.**

L8387 522 – Issue: The Friday prayer, when performed by two or more people, consists of two rakʻahs, with the imam reciting audibly during them.

L8388 And whoever prays the two by himself must pray them as four rak’ahs, reciting silently in all of them, because this prayer is the Dhuhr prayer.

L8389 We have mentioned in the chapter on the obligation to shorten prayers in our book the narration of Umar: “The Friday prayer is two units, and the

وَزَادَ مُحَمَّدُ بْنُ عَجْلَانَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ، وَاللَّيْثُ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ -: سَاعَةً سَادِسَةً وَقَدْ ذَكَرَ أَنَّ بِخُرُوجِ الْإِمَامِ تُطْوَى الصُّحُفُ، فَصَحَّ أَنَّ خُرُوجَهُ بَعْدَ السَّاعَةِ السَّادِسَةِ، وَهُوَ أَوَّلُ الزَّوَالِ، وَوَقْتُ الظُّهْرِ؟ فَإِنْ قِيلَ: “ قَدْ رَوَيْتُمْ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ «كُنَّا نُجَمِّعُ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَنَرْجِعُ وَمَا نَجِدُ لِلْحِيطَانِ ظِلًّا نَسْتَظِلُّ بِهِ» ؟ قُلْنَا: نَعَمْ، وَلَمْ يَنْفِ سَلَمَةُ الظِّلَّ جُمْلَةً، إِنَّمَا نَفَى ظِلًّا يَسْتَظِلُّونَ بِهِ، وَهَذَا إِنَّمَا يَدُلُّ عَلَى قِصَرِ الْخُطْبَةِ، وَتَعْجِيلُ الصَّلَاةِ فِي أَوَّلِ الزَّوَالِ؟ وَكَذَلِكَ قَوْلُ سَهْلِ بْنِ سَعْدٍ ” وَمَا كُنَّا نُقِيلُ وَلَا نَتَغَدَّى إِلَّا بَعْدَ صَلَاةِ الْجُمُعَةِ “ لَيْسَ، فِيهِ بَيَانٌ أَنَّ ذَلِكَ كَانَ قَبْلَ الزَّوَالِ؟ وَقَدْ رُوِّينَا عَنْ ابْنِ عَبَّاسٍ: خَرَجَ عَلَيْنَا عُمَرُ حِينَ زَالَتْ الشَّمْسُ فَخَطَبَ يَعْنِي، لِلْجُمُعَةِ؟ وَعَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ: شَهِدْت عَلِيَّ بْنَ أَبِي طَالِبٍ يُصَلِّي الْجُمُعَةَ إِذَا زَالَتْ، الشَّمْسُ؟ وَفَرَّقَ مَالِكٌ بَيْنَ آخِرِ وَقْتِ الْجُمُعَةِ وَبَيْنَ آخِرِ وَقْتِ الظُّهْرِ، عَلَى أَنَّهُ مُوَافِقٌ لَنَا فِي أَنَّ أَوَّلَ وَقْتِهَا هُوَ أَوَّلُ وَقْتِ الظُّهْرِ، وَهَذَا قَوْلٌ لَا دَلِيلَ عَلَى صِحَّتِهِ، وَإِذْ هِيَ ظُهْرُ الْيَوْمِ فَلَا يَجُوزُ التَّفْرِيقُ بَيْنَ آخِرِ وَقْتِهَا مِنْ أَجْلِ اخْتِلَافِ الْأَيَّامِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ الْجُمُعَةُ إذَا صَلَّاهَا اثْنَانِ فَصَاعِدًا رَكْعَتَانِ يَجْهَرُ فِيهِمَا]

٥٢٢ - مَسْأَلَةٌ: وَالْجُمُعَةُ إذَا صَلَّاهَا اثْنَانِ فَصَاعِدًا رَكْعَتَانِ يَجْهَرُ فِيهِمَا بِالْقِرَاءَةِ.

وَمَنْ صَلَّاهُمَا وَحْدَهُ صَلَّاهُمَا أَرْبَعَ رَكَعَاتٍ يُسِرُّ فِيهَا كُلِّهَا، لِأَنَّهَا الظُّهْرُ.

وَقَدْ ذَكَرْنَا فِي بَابِ وُجُوبِ قَصْرِ الصَّلَاةِ مِنْ كِتَابِنَا حَدِيثَ عُمَرَ «صَلَاةُ الْجُمُعَةِ رَكْعَتَانِ، وَصَلَاةُ الْمُسَافِرِ رَكْعَتَانِ، تَمَامٌ غَيْرُ قَصْرٍ، عَلَى لِسَانِ نَبِيِّكُمْ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -» .

traveler's prayer is two units—complete, not shortened—as conveyed by your Prophet (peace be upon him)."

قَالَ أَبُو مُحَمَّدٍ: وَذَهَبَ بَعْضُ النَّاسِ إِلَى أَنَّهَا رَكْعَتَانِ لِلْفَذِّ وَلِلْجَمَاعَةِ بِهَذَا الْخَبَرِ قَالَ عَلِيٌّ: وَهَذَا خَطَأٌ، لِأَنَّهُ الْجُمُعَةُ: اسْمٌ إِسْلَامِيٌّ لِلْيَوْمِ، لَمْ يَكُنْ فِي الْجَاهِلِيَّةِ، إِنَّمَا كَانَ يَوْمُ الْجُمُعَةِ يُسَمَّى فِي الْجَاهِلِيَّةِ " الْعُرُوبَةُ " فَسُمِّيَ فِي الْإِسْلَامِ " يَوْمَ الْجُمُعَةِ "، لِأَنَّهُ يُجْتَمَعُ فِيهِ لِلصَّلَاةِ اسْمًا مَأْخُوذًا مِنْ الْجَمْعِ، فَلَا تَكُونُ صَلَاةُ الْجُمُعَةِ إِلَّا فِي جَمَاعَةٍ وَإِلَّا فَلَيْسَتْ صَلَاةَ جُمُعَةٍ، إِنَّمَا هُمَا ظُهْرٌ، وَالظُّهْرُ أَرْبَعٌ كَمَا قَدَّمْنَا.

L8390 Abū Muḥammad said: Some people have held the view that it is two rakʿahs for the solitary worshiper and the congregation based on this narration. ʿAlī said: This is erroneous, because "al-Jumuʿah" is an Islamic name for the day, which did not exist in the pre-Islamic period. The day of Jumuʿah was called "al-ʿUrūbah" in the pre-Islamic period. It was named "the day of Jumuʿah" in Islam because gathering occurs in it for prayer—a name taken from the gathering. Therefore, the Friday prayer does not occur except in congregation; otherwise, it is not a Friday prayer. They [the two rakʿahs] are but Ẓuhr, and Ẓuhr is four [rakʿahs], as we have previously established.

وَقَدْ ثَبَتَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ كَانَ يَجْهَرُ فِيهَا، وَهُوَ عَمَلُ أَهْلِ الْإِسْلَامِ، نَقْلُ كَوَافٍ مِنْ عَهْدِهِ - عَلَيْهِ السَّلَامُ - إِلَى الْيَوْمِ فِي شَرْقِ الْأَرْضِ وَغَرْبِهَا؟ وَأَمَّا الْعَدَدُ الَّذِي يُصَلِّيهِ الْإِمَامُ فِيهِ جُمُعَةَ رَكْعَتَيْنِ كَمَا ذَكَرْنَا -: فَقَدْ اُخْتُلِفَ فِيهِ -: فَرُوِّينَا عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ: الْجُمُعَةُ تَكُونُ بِخَمْسِينَ رَجُلًا فَصَاعِدًا.

L8391 It has been established from the Messenger of Allah—peace be upon him—that he would recite aloud in them, and this is the practice of the people of Islam, transmitted by sufficient numbers from his era—peace be upon him—until today in the east and west of the earth. As for the number [of attendees] required for the Imam to lead the Friday prayer in which it comprises two rakʿahs, as we mentioned—there has been disagreement concerning it. It has been narrated to us from ʿUmar ibn ʿAbd al-ʿAzīz: "The Friday prayer is valid with fifty men or more."

وَقَالَ الشَّافِعِيُّ: لَا جُمُعَةَ إِلَّا بِأَرْبَعِينَ رَجُلًا: أَحْرَارًا، مُقِيمِينَ، عُقَلَاءَ، بَالِغِينَ - فَصَاعِدًا.

L8392 Al-Shafi'i said: There is no Friday prayer except with at least forty men: free, resident, sane, and adult.

وَرُوِّينَا عَنْ بَعْضِ النَّاسِ: ثَلَاثِينَ رَجُلًا.

L8393 And it has been narrated to us through multiple sources from certain individuals: thirty male narrators.

وَعَنْ غَيْرِهِ: عِشْرِينَ رَجُلًا.

L8394 And from other narrators besides him, twenty men.

وَعَنْ عِكْرِمَةَ: سَبْعَةَ رِجَالٍ لَا أَقَلَّ.

L8395 And from Ikrimah: No fewer than seven men.

وَعَنْ أَبِي حَنِيفَةَ، وَاللَّيْثِ بْنِ سَعْدٍ، وَزُفَرَ، وَمُحَمَّدِ بْنِ الْحَسَنِ: إِذَا كَانَ ثَلَاثَةُ رِجَالٍ وَالْإِمَامُ رَابِعُهُمْ صَلَّوْا الْجُمُعَةَ بِخُطْبَةِ رَكْعَتَيْنِ، وَلَا تَكُونُ بِأَقَلَّ؟ وَعَنْ الْحَسَنِ الْبَصْرِيِّ: إِذَا كَانَ رَجُلَانِ وَالْإِمَامُ ثَالِثُهُمَا صَلَّوْا الْجُمُعَةَ بِخُطْبَةِ رَكْعَتَيْنِ

L8396–8398 And from Abū Ḥanīfa, al-Layth ibn Saʿd, Zufar, and Muḥammad ibn al-Ḥasan: If there are three… If there are three men, with the Imam as their fourth, they prayed the Friday prayer with a sermon and two rakʿahs. Can it not be performed with fewer [participants]? From al-Ḥasan al-Baṣrī: If there

are two men, with the Imam as their third, they prayed the Friday prayer with a sermon and two rakʿahs.

L8399 It is one of the two positions of Sufyān al-Thawrī on this matter, the opinion of Abū Yūsuf, and the opinion of Abū Thawr. It is narrated from Ibrāhīm al-Nakhaʿī—if one person is present with the Imam, they perform the Friday prayer with a sermon followed by two *rakʿahs*.

وَهُوَ أَحَدُ قَوْلَيْ سُفْيَانَ الثَّوْرِيِّ وَقَوْلِ أَبِي يُوسُفَ، وَأَبِي ثَوْرٍ وَعَنْ إِبْرَاهِيمَ النَّخَعِيِّ: إِذَا كَانَ وَاحِدٌ مَعَ الْإِمَامِ صَلَّيَا الْجُمُعَةَ بِخُطْبَةِ رَكْعَتَيْنِ.

L8400 This is the opinion of al-Hasan ibn Hayy, Abu Sulayman, and all our companions, and this is the view we adopt. Ali said: As for those who set the number at fifty, they cited a hadith stating: "Friday prayer is obligatory for fifty people if they have an imam leading them." However, this report is unreliable because it is transmitted through al-Qasim ibn Abd al-Rahman from Abu Umamah, and this al-Qasim is a weak narrator.

وَهُوَ قَوْلُ الْحَسَنِ بْنِ حَيٍّ، وَأَبِي سُلَيْمَانَ، وَجَمِيعِ أَصْحَابِنَا، وَبِهِ نَقُولُ؟ قَالَ عَلِيٌّ: فَأَمَّا مَنْ حَدَّ خَمْسِينَ فَإِنَّهُمْ ذَكَرُوا حَدِيثًا فِيهِ «عَلَى الْخَمْسِينَ جُمُعَةٌ إِذَا كَانَ عَلَيْهِمْ إِمَامٌ» . وَهَذَا خَبَرٌ لَا يَصِحُّ؛ لِأَنَّهُ عَنْ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي أُمَامَةَ، وَالْقَاسِمُ هَذَا ضَعِيفٌ.

L8401 As for those who stipulated thirty, they cited a *mursal* report via the chain of Abū Muḥammad al-Azdī—who is unknown—: "If thirty men gather, they should appoint one man to lead them in the *Jumuʿah* prayer."

وَأَمَّا مَنْ حَدَّ بِثَلَاثِينَ فَإِنَّهُمْ ذَكَرُوا خَبَرًا مُرْسَلًا مِنْ طَرِيقِ أَبِي مُحَمَّدٍ الْأَزْدِيِّ - وَهُوَ مَجْهُولٌ - «إِذَا اجْتَمَعَ ثَلَاثُونَ رَجُلًا فَلْيُؤَمِّرُوا رَجُلًا يُصَلِّي بِهِمْ الْجُمُعَةَ» .

L8402 As for those who adhere to the opinion of Abū Ḥanīfa and al-Layth, they cited a ḥadīth narrated via Muʿāwiyah ibn Yaḥyā from Muʿāwiyah ibn Saʿīd from al-Zuhrī from Umm ʿAbdullāh al-Dawsīyah—who met the Prophet (peace be upon him)—that he said: "The Friday prayer is obligatory in every village, even if there are only four people in it?" This cannot be used as proof, for Muʿāwiyah ibn Yaḥyā and Muʿāwiyah ibn Saʿīd are unknown narrators.

وَأَمَّا مَنْ قَالَ بِقَوْلِ أَبِي حَنِيفَةَ، وَاللَّيْثِ: فَذَكَرُوا حَدِيثًا مِنْ طَرِيقِ مُعَاوِيَةَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ سَعِيدٍ عَنْ الزُّهْرِيِّ عَنْ أُمِّ عَبْدِ اللَّهِ الدَّوْسِيَّةِ وَقَدْ أَدْرَكَتْ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ: «الْجُمُعَةُ وَاجِبَةٌ فِي كُلِّ قَرْيَةٍ وَإِنْ لَمْ يَكُنْ فِيهِمْ إلَّا أَرْبَعَةٌ؟» . وَهَذَا لَا يَجُوزُ الِاحْتِجَاجُ بِهِ؛ لِأَنَّ مُعَاوِيَةَ بْنَ يَحْيَى، ومُعَاوِيَةَ بْنَ سَعِيدٍ: مَجْهُولَانِ

L8403–8405 Moreover, Abu Hanifa is the first to contradict this report, as he does not hold Friday prayers in villages, but only in cities. All these narrations are inauthentic, and even if authenticated, none would constitute valid evidence, because is there any mention in them of dispensing with Friday prayer for fewer than the stipulated number? A weak narration is reported from Rūḥ ibn Ghutayf—who is unknown—stating: "When they reached two hundred, the Prophet—peace and blessings be upon him—led them in Friday prayer." If they adhere to the larger number, this narration specifies the larger number, but if they adopt the smaller, we shall mention—God, the Exalted, willing—a narration citing a lesser number. As for al-Shāfiʿī: he cited a sound narration

وَأَيْضًا -: فَإِنَّ أَبَا حَنِيفَةَ أَوَّلُ مَنْ يُخَالِفُ هَذَا الْخَبَرَ، لِأَنَّهُ لَا يَرَى الْجُمُعَةَ فِي الْقُرَى، لَكِنْ فِي الْأَمْصَارِ فَقَطْ فَكُلُّ هَذِهِ آثَارٌ لَا تَصِحُّ، ثُمَّ لَوْ صَحَّتْ لَمَا كَانَ فِي شَيْءٍ مِنْهَا حُجَّةٌ، لِأَنَّهُ لَيْسَ فِي شَيْءٍ مِنْهَا إسْقَاطُ الْجُمُعَةِ عَنْ أَقَلَّ مِنْ الْعَدَدِ الْمَذْكُورِ؟ وَقَدْ رُوِيَ حَدِيثٌ سَاقِطٌ عَنْ رَوْحِ بْنِ غُطَيْفٍ - وَهُوَ مَجْهُولٌ «لَمَّا بَلَغُوا مِائَتَيْنِ جَمَّعَ بِهِمْ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -» فَإِنْ أَخَذُوا بِالْأَكْثَرِ فَهَذَا الْخَبَرُ هُوَ الْأَكْثَرُ، وَإِنْ أَخَذُوا بِالْأَقَلِّ

reported via al-Zuhrī from Ibn Kaʿb ibn Mālik from his father: that whenever he heard the Friday call, he would pray for mercy upon Abū Umāmah Asʿad ibn Zurārah. His son questioned him about this, so he replied: "He was the first to lead us in Friday prayer at Hazm of the volcanic field of Banī Bayāḍah, in a depression known as the Depression of al-Khaḍimāt, when we numbered forty men."

فَسَنَذْكُرُ إِنْ شَاءَ اللَّهُ تَعَالَى حَدِيثًا فِيهِ أَقَلُّ وَأَمَّا الشَّافِعِيُّ: فَإِنَّهُ احْتَجَّ بِخَبَرٍ صَحِيحٍ رُوِّينَاهُ مِنْ طَرِيقِ الزُّهْرِيِّ عَنْ ابْنِ كَعْبِ بْنِ مَالِكٍ عَنْ أَبِيهِ: أَنَّهُ إِذَا سَمِعَ نِدَاءَ الْجُمُعَةِ تَرَحَّمَ عَلَى أَبِي أُمَامَةَ أَسْعَدَ بْنِ زُرَارَةَ، فَسَأَلَهُ ابْنُهُ عَنْ ذَلِكَ؟ فَقَالَ: إِنَّهُ أَوَّلُ مَنْ جَمَعَ بِنَا فِي هَزْمِ حُرَّةِ بَنِي بَيَاضَةَ، فِي نَقِيعٍ يُعْرَفُ بِنَقِيعِ الْخَضِمَاتِ وَنَحْنُ يَوْمَئِذٍ أَرْبَعُونَ رَجُلًا.

L8406 Ali said: There is no valid argument for him in this, because the Messenger of God—peace and blessings be upon him—did not say **that** "Friday prayer is not permissible with fewer than this number." But then, is Friday prayer obligatory with forty men, more than forty, or fewer than forty? Those who upheld the opinion of Abu Yusuf argued based on what Abdullah ibn Rubayʿ narrated to us: Muhammad ibn Muʿawiyah narrated to us, Ahmad ibn Shuʿayb narrated to us: I, ʿUbaydullah ibn Saʿid, narrated from Yahya (who is al-Qattan) from Hisham (who is al-Dastuwa'i) from Qatadah from Abu Nadhrah from Abu Saʿid al-Khudri from the Prophet—peace and blessings be upon him—who said: "When there are three people, let one of them lead them in prayer. The most deserving of leading them is the most proficient in Quranic recitation." This is an authentic report.[21]

قَالَ عَلِيٌّ: وَلَا حُجَّةَ لَهُ فِي هَذَا، لِأَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَمْ يَقُلْ: إِنَّهُ لَا تَجُوزُ الْجُمُعَةُ بِأَقَلَّ مِنْ هَذَا الْعَدَدِ، نَعَمْ وَالْجُمُعَةُ وَاجِبَةٌ بِأَرْبَعِينَ رَجُلًا وَبِأَكْثَرَ مِنْ أَرْبَعِينَ وَبِأَقَلَّ مِنْ أَرْبَعِينَ؟ وَاحْتَجَّ مَنْ قَالَ: بِقَوْلِ أَبِي يُوسُفَ بِمَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ رُبَيْعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ عَنْ يَحْيَى هُوَ الْقَطَّانِ - عَنْ هِشَامٍ هُوَ الدَّسْتُوَائِيُّ - ثنا قَتَادَةُ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إِذَا كَانُوا ثَلَاثَةً فَلْيَؤُمَّهُمْ أَحَدُهُمْ، وَأَحَقُّهُمْ بِالْإِمَامَةِ أَقْرَؤُهُمْ» . وَهَذَا خَبَرٌ صَحِيحٌ

L8407 However, they have no proof for that, because the Messenger of Allah—peace be upon him—did not say: "There is no congregational prayer or Friday prayer with fewer than three people?"

، إِلَّا أَنَّهُ لَا حُجَّةَ لَهُمْ فِيهِ، لِأَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَمْ يَقُلْ: إِنَّهُ لَا تَكُونُ جَمَاعَةٌ وَلَا جُمُعَةٌ بِأَقَلَّ مِنْ ثَلَاثَةٍ؟

L8408–8409 As for our evidence, it is what we previously mentioned from the narration of Mālik ibn al-Ḥuwayrith that the Messenger of Allah—peace be upon him—said to him: "When you two travel, give the call to prayer and establish it, and let the oldest of you two lead the prayer." Thus, the Prophet—peace be upon him—established for two individuals the ruling of congregational prayer in prayer. If someone were to say: "When two people have no third with them, the ruling for the imam is that the congregant stands to the right of the

وَأَمَّا حُجَّتُنَا فَهِيَ مَا قَدْ ذَكَرْنَاهُ قَبْلُ مِنْ حَدِيثِ مَالِكِ بْنِ الْحُوَيْرِثِ أَنَّ رَسُولَ اللَّهِ: قَالَ لَهُ: «إِذَا سَافَرْتُمَا فَأَذِّنَا وَأَقِيمَا، وَلْيَؤُمَّكُمَا أَكْبَرُكُمَا» فَجَعَلَ - عَلَيْهِ السَّلَامُ - لِلِاثْنَيْنِ حُكْمَ الْجَمَاعَةِ فِي الصَّلَاةِ؟ فَإِنْ قَالَ قَائِلٌ: إِنَّ الِاثْنَيْنِ إِذَا لَمْ يَكُنْ لَهُمَا ثَالِثٌ فَإِنَّ حُكْمَ الْإِمَامِ أَنْ يَقِفَ الْمَأْمُومُ عَلَى يَمِينِ الْإِمَامِ، فَإِذَا كَانُوا ثَلَاثَةً فَقَدْ قِيلَ: يَقِفَانِ عَنْ يَمِينِ الْإِمَامِ وَيَسَارِهِ؟ وَقَدْ قِيلَ: بَلْ خَلْفَ الْإِمَامِ، وَلَمْ يَخْتَلِفُوا فِي الْأَرْبَعَةِ: أَنَّ الثَّلَاثَةَ يَقِفُونَ خَلْفَ

[21] **Hadith references (L8406):** Sunan an-Nasai 840; Sahih Muslim 672a; Sunan an-Nasai 782.

imam. If they are three, it is said: 'The two stand to the right and left of the imam,'" and it has been said: "Rather, behind the imam," while there is no disagreement regarding four: that the three stand behind the imam—so we found the ruling for four differs from that of two? We respond: What follows from this? Yes, it is as you say regarding the positions of standing, except that the obligation of congregational prayer applies to them both by your own admission. The ruling concerning the difference in the congregant's position provides no evidence at all regarding the ruling of the Friday prayer. Allah the Exalted has decreed on the tongue of His Messenger—peace and blessings be upon him—that the Friday prayer consists of two rakʿahs.

الْإِمَامِ، فَوَجَدْنَا حُكْمَ الْأَرْبَعَةِ غَيْرَ حُكْمِ الِاثْنَيْنِ؟ قُلْنَا: فَكَانَ مَاذَا؟ نَعَمْ، هُوَ كَمَا تَقُولُونَ: فِي مَوَاضِعِ الْوُقُوفِ، إِلَّا أَنَّ حُكْمَ الْجَمَاعَةِ وَاجِبٌ لَهُمَا بِإِقْرَارِكُمْ، وَلَيْسَ فِي حُكْمِ اخْتِلَافِ مَوْقِفِ الْمَأْمُومِ دَلِيلٌ عَلَى حُكْمِ الْجُمُعَةِ أَصْلًا؟ وَقَدْ حَكَمَ اللَّهُ تَعَالَى عَلَى لِسَانِ رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِأَنَّ صَلَاةَ الْجُمُعَةِ رَكْعَتَانِ.

L8410 The Almighty, Glorified and Exalted, said: _"O you who have believed, when the call is made for the prayer on the day of Jumu'ah, hasten to the remembrance of Allah and abandon trade"_ [Al-Jumu'ah 9]. Therefore, it is impermissible for anyone to deviate from this command and ruling except one for whom there exists a clear text or an indisputable consensus affirming his exemption from it. This applies solely to the individual alone—and success is attained only through Allah, the Exalted.[22]

وَقَالَ عَزَّ وَجَلَّ: {يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ} [الجمعة: ٩] . فَلَا يَجُوزُ أَنْ يَخْرُجَ عَنْ هَذَا الْأَمْرِ وَعَنْ هَذَا الْحُكْمِ أَحَدٌ إِلَّا مَنْ جَاءَ نَصٌّ جَلِيٌّ أَوْ إِجْمَاعٌ مُتَيَقَّنٌ عَلَى خُرُوجِهِ عَنْهُ، وَلَيْسَ ذَلِكَ إِلَّا الْفَذَّ وَحْدَهُ - وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

L8411 If a person begins the prayer alone with none beside him, then another or more join him—whether they come immediately after his *takbīr* or at any point between that and his bowing in the first *rakʿah*—he must establish it as the Friday prayer and perform two *rakʿahs*. For it has now become the Friday prayer, whose rightful form is to be two *rakʿahs*. He is capable of rendering it two *rakʿahs* by intending it as the Friday prayer, and it is the Dhuhr of his day.

فَإِنْ ابْتَدَأَهَا إِنْسَانٌ وَلَا أَحَدَ مَعَهُ ثُمَّ أَتَاهُ آخَرُ أَوْ أَكْثَرُ، فَسَوَاءٌ أَتَوْهُ إِثْرَ تَكْبِيرِهِ فَمَا بَيْنَ ذَلِكَ إِلَى أَنْ يَرْكَعَ مِنَ الرَّكْعَةِ الْأُولَى -: يَجْعَلُهَا جُمُعَةً وَيُصَلِّيهَا رَكْعَتَيْنِ، لِأَنَّهَا قَدْ صَارَتْ صَلَاةَ جُمُعَةٍ، فَحَقُّهَا أَنْ تَكُونَ رَكْعَتَيْنِ، وَهُوَ قَادِرٌ عَلَى أَنْ يَجْعَلَهَا رَكْعَتَيْنِ بِنِيَّةِ الْجُمُعَةِ، وَهِيَ ظُهْرُ يَوْمِهِ.

L8412 If he arrived after he had bowed, then between that moment until he concludes with the salutation, he must discontinue the prayer and restart it as the Friday prayer consisting of two units. This is necessary because the Friday prayer has become incumbent upon him, and there is no means for him to fulfill what has become incumbent upon him of that except by terminating his current prayer, whose validity has been nullified. And with Allah, the Exalted, lies success.

فَإِنْ جَاءَهُ بَعْدَ أَنْ رَكَعَ فَمَا بَيْنَ ذَلِكَ إِلَى أَنْ يُسَلِّمَ -: فَيَقْطَعُ الصَّلَاةَ وَيَبْتَدِئُهَا صَلَاةَ جُمُعَةٍ، لَا بُدَّ مِنْ ذَلِكَ، لِأَنَّهُ قَدْ لَزِمَتْهُ الْجُمُعَةُ رَكْعَتَيْنِ، وَلَا سَبِيلَ لَهُ إِلَى أَدَاءِ مَا لَزِمَهُ مِنْ ذَلِكَ إِلَّا بِقَطْعِ صَلَاتِهِ الَّتِي قَدْ بَطَلَ حُكْمُهَا - وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

[22] **Qur'an references (L8410):** Qur'an 62:9 (Al-Jumu'ah).

L8413–8414 **The traveler during his travel, the resident, the slave, and the free person are equally obligated to perform the Friday prayer.**

L8415 Issue: The obligation of Friday prayer is equally incumbent upon the cases we mentioned: the traveler during his journey, the slave, the free person, and the resident. All those we mentioned may lead it as imams, whether a regular [imam] or a non-regular one. Prisoners and those in hiding perform it as two rakʿahs in congregational prayer with a sermon, like all other people. It is performed in every village, whether small or large, regardless of whether governmental authority exists there or not. Is it permissible to conduct Friday prayer in two or more mosques within the same village? Abū Ḥanīfah, Mālik, and al-Shāfiʿī held that Friday prayer is not obligatory for a slave or a traveler.

L8416–8418 Those who imitated them in that matter cited weak narrations as evidence—unreliable ones: one is mursal [disconnected], the second contains Huraym who is unknown, and the third includes al-Ḥakam ibn ʿAmr and Ḍirār ibn ʿAmr, both of whom are unknown. Is it permissible to cite such [narrations] as evidence? Had we wished, we could have countered them with what we narrated via the chain of ʿAbd al-Razzāq from Ibn Jurayj, who said: "It reached me that the Messenger of Allah—peace and blessings be upon him—gathered his companions during a journey and delivered a sermon while leaning on a staff." But to Allah belongs all praise—we are sufficiently provided by sound narrations over unsound ones. They argued that "the Messenger of Allah—peace and blessings be upon him—did not recite aloud during the Ẓuhr prayer at ʿArafah, though it was a Friday." ʿAlī said: This is a grave presumption. No one has ever reported that he—peace be upon him—did not recite aloud in it. Whoever asserts this conclusively is lying against Allah the Exalted and His Messenger—peace and blessings be upon him—for pursuing matters beyond his knowledge? ʿAṭāʾ and others said: If the Day of ʿArafah coincides with Friday, should the Imam recite aloud? ʿAlī said: There is no dispute that he—peace be upon him—delivered the sermon and prayed two rakʿahs, which constitute the Jumuʿah prayer. Even if their claim that

[مَسْأَلَةٌ الْمُسَافِرُ وَالْمُقِيمُ وَالْعَبْدُ وَالْحُرُّ سَوَاءٌ فِي وُجُوبِ الْجُمُعَةِ فِي سَفَرِهِ]

مَسْأَلَةٌ: وَسَوَاءٌ فِيمَا ذَكَرْنَا - مِنْ وُجُوبِ الْجُمُعَةِ - الْمُسَافِرُ فِي سَفَرِهِ، وَالْعَبْدُ، وَالْحُرُّ، وَالْمُقِيمُ، وَكُلُّ مَنْ ذَكَرْنَا يَكُونُ إمَامًا فِيهَا، رَاتِبًا وَغَيْرَ رَاتِبٍ، وَيُصَلِّيهَا الْمَسْجُونُونَ، وَالْمُخْتَفُونَ رَكْعَتَيْنِ فِي جَمَاعَةٍ بِخُطْبَةٍ كَسَائِرِ النَّاسِ، وَتُصَلَّى فِي كُلِّ قَرْيَةٍ صَغُرَتْ أَمْ كَبُرَتْ، كَانَ هُنَالِكَ سُلْطَانٌ أَوْ لَمْ يَكُنْ، وَإِنْ صُلِّيَتْ الْجُمُعَةُ فِي مَسْجِدَيْنِ فِي الْقَرْيَةِ فَصَاعِدًا: جَازَ ذَلِكَ؟ وَرَأَى أَبُو حَنِيفَةَ، وَمَالِكٌ، وَالشَّافِعِيُّ: أَنْ لَا جُمُعَةَ عَلَى عَبْدٍ، وَلَا مُسَافِرٍ.

وَاحْتَجَّ لَهُمْ مَنْ قَلَّدَهُمْ فِي ذَلِكَ بِآثَارٍ وَاهِيَةٍ لَا تَصِحُّ: أَحَدُهَا مُرْسَلٌ، وَالثَّانِي فِيهِ هُرَيْمٌ وَهُوَ مَجْهُولٌ وَالثَّالِثُ فِيهِ الْحَكَمُ بْنُ عَمْرٍو، وَضِرَارُ بْنُ عَمْرٍو، وَهُمَا مَجْهُولَانِ وَلَا يَحِلُّ الِاحْتِجَاجُ بِمِثْلِ هَذَا؟ وَلَوْ شِئْنَا لَعَارَضْنَاهُمْ بِمَا رُوِّينَاهُ مِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ قَالَ «بَلَغَنِي أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - جَمَعَ بِأَصْحَابِهِ فِي سَفَرٍ، وَخَطَبَهُمْ يَتَوَكَّأُ عَلَى عَصًا» وَلَكِنَّنَا وَلِلَّهِ الْحَمْدُ فِي غِنًى بِالصَّحِيحِ عَمَّا لَا يَصِحُّ؟ وَاحْتَجُّوا بِأَنَّ «رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَمْ يَجْهَرْ فِي صَلَاةِ الظُّهْرِ بِعَرَفَةَ، وَكَانَ يَوْمُ جُمُعَةٍ» قَالَ عَلِيٌّ: وَهَذِهِ جُرْأَةٌ عَظِيمَةٌ وَمَا رَوَى قَطُّ أَحَدٌ: أَنَّهُ - عَلَيْهِ السَّلَامُ - لَمْ يَجْهَرْ فِيهَا، وَالْقَاطِعُ بِذَلِكَ كَاذِبٌ عَلَى اللَّهِ تَعَالَى وَعَلَى رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَدْ قَفَا مَا لَا عِلْمَ بِهِ؟ وَقَدْ قَالَ عَطَاءٌ وَغَيْرُهُ: إنْ وَافَقَ يَوْمَ عَرَفَةَ يَوْمُ جُمُعَةٍ جَهَرَ الْإِمَامُ؟ قَالَ عَلِيٌّ: وَلَا خِلَافَ فِي أَنَّهُ - عَلَيْهِ السَّلَامُ - خَطَبَ وَصَلَّى رَكْعَتَيْنِ وَهَذِهِ صَلَاةُ

he—peace be upon him—did not recite aloud were valid, it would still lack evidential weight whatsoever. Because audible recitation is not obligatory, whoever recites silently in a prayer requiring audible recitation or audibly in a prayer requiring silent recitation, their prayer remains complete, as we have previously explained. Some of them have resorted to claiming consensus on this matter, yet this is a matter where lying comes easily to those who assert it.

الْجُمُعَةِ، وَحَتَّى لَوْ صَحَّ لَهُمْ أَنَّهُ - عَلَيْهِ السَّلَامُ - لَمْ يَجْهَرْ لَمَا كَانَ لَهُمْ فِي ذَلِكَ حُجَّةٌ أَصْلًا، لِأَنَّ الْجَهْرَ لَيْسَ فَرْضًا، وَمَنْ أَسَرَّ فِي صَلَاةِ جَهْرٍ، أَوْ جَهَرَ فِي صَلَاةِ سِرٍّ، فَصَلَاتُهُ تَامَّةٌ، لِمَا قَدْ ذَكَرْنَا قَبْلُ؟ وَلَجَأَ بَعْضُهُمْ إِلَى دَعْوَى الْإِجْمَاعِ عَلَى ذَلِكَ وَهَذَا مَكَانٌ هَانَ فِيهِ الْكَذِبُ عَلَى مُدَّعِيهِ.

L8419 It has been narrated to us from Aḥmad ibn Ḥanbal—may Allah have mercy on him—that he said: "Whoever claims consensus has lied." Muḥammad ibn Saʿīd ibn Nabāt narrated to us, Aḥmad ibn ʿAbd al-Baṣīr narrated to us, Qāsim ibn Aṣbagh narrated to us, Muḥammad ibn Waḍḍāḥ and Muḥammad ibn ʿAbd al-Salām al-Khushanī narrated to us. Ibn Waḍḍāḥ said: Mūsā ibn Muʿāwiyah narrated to us, Wakīʿ narrated to us. Muḥammad ibn ʿAbd al-Salām al-Khushanī said: Muḥammad ibn al-Muthannā narrated to us, ʿAbd al-Raḥmān ibn Mahdī narrated to us. Then both Wakīʿ and ʿAbd al-Raḥmān concurred—each transmitting from Shuʿbah, from ʿAṭāʾ ibn Abī Maymūnah, from Abū Rāfiʿ, from Abū Hurayrah—that they wrote to ʿUmar ibn al-Khaṭṭāb asking him about the Friday Prayer while they were in Bahrain? He wrote to them: "Perform the Friday Prayer wherever you are." Wakīʿ said: "Indeed, he wrote."

وَرُوِّينَا عَنْ أَحْمَدَ بْنِ حَنْبَلٍ - رَحِمَهُ اللَّهُ - أَنَّهُ قَالَ: مَنْ ادَّعَى الْإِجْمَاعَ كَذَبَ -: حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ نَبَاتٍ ثنا أَحْمَدُ بْنُ عَبْدِ الْبَصِيرِ ثنا قَاسِمُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ وَضَّاحٍ، وَمُحَمَّدُ بْنُ عَبْدِ السَّلَامِ الْخُشَنِيُّ -: قَالَ ابْنُ وَضَّاحٍ: ثنا مُوسَى بْنُ مُعَاوِيَةَ ثنا وَكِيعٌ -: وَقَالَ مُحَمَّدُ بْنُ عَبْدِ السَّلَامِ الْخُشَنِيُّ: ثنا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ -: ثُمَّ اتَّفَقَ وَكِيعٌ، وَعَبْدُ الرَّحْمَنِ كِلَاهُمَا عَنْ شُعْبَةَ عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّهُمْ كَتَبُوا إِلَى عُمَرَ بْنِ الْخَطَّابِ يَسْأَلُونَهُ عَنْ الْجُمُعَةِ وَهُمْ بِالْبَحْرَيْنِ؟ فَكَتَبَ إِلَيْهِمْ: أَنْ جَمِّعُوا حَيْثُمَا كُنْتُمْ؟ وَقَالَ وَكِيعٌ: إِنَّهُ كَتَبَ.

L8420–8422 On the authority of Abū Bakr ibn Abī Shaybah: Abū Khālid al-Aḥmar narrated to us from ʿAbdullāh ibn Yazīd who said: I asked Sa'id ibn al-Musayyib: "Upon whom is the Friday prayer obligatory?" He said: "Whoever hears the adhan."

وَعَنْ أَبِي بَكْرِ بْنِ أَبِي شَيْبَةَ: ثنا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: سَأَلْت سَعِيدَ بْنَ الْمُسَيِّبِ: عَلَى مَنْ تَجِبُ الْجُمُعَةُ؟ قَالَ: عَلَى مَنْ سَمِعَ النِّدَاءَ

L8423 From Al-Qa'nabi, from Dawud ibn Qays: I heard Amr ibn Shu'ayb, and he was asked, "O Abu Ibrahim, upon whom is the Friday prayer obligatory?" He replied, "Upon whoever hears the call to prayer." Sa'id and Amr applied it generally, stating, "Everyone who hears the call to prayer," and did not exclude slaves or travelers, unlike others besides them.

وَعَنْ الْقَعْنَبِيِّ عَنْ دَاوُد بْنِ قَيْسٍ سَمِعْت عَمْرَو بْنَ شُعَيْبٍ وَقِيلَ لَهُ: يَا أَبَا إبْرَاهِيمَ، عَلَى مَنْ تَجِبُ الْجُمُعَةُ؟ قَالَ: عَلَى مَنْ سَمِعَ النِّدَاءَ فَعَمَّمَ سَعِيدٌ، وَعَمْرٌو: كُلُّ مَنْ سَمِعَ النِّدَاءَ، وَلَمْ يَخُصَّا عَبْدًا، وَلَا مُسَافِرًا، مِنْ غَيْرِهِمَا.

L8424 From Abd al-Razzaq, from Sa'id ibn al-Sa'ib ibn Yasar: Salih ibn Sa'd al-Makki narrated to us that he was with Umar ibn Abd al-Aziz while staying in al-Suwayda during his governorship over al-Hijaz. When Friday arrived, they prepared a seating platform for him on al-Batha. Then the muezzin

وَعَنْ عَبْدِ الرَّزَّاقِ عَنْ سَعِيدِ بْنِ السَّائِبِ بْنِ يَسَارٍ ثنا صَالِحُ بْنُ سَعْدٍ الْمَكِّيُّ أَنَّهُ كَانَ مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ وَهُوَ مُتَبَدٍّ بِالسُّوَيْدَاءِ فِي إمَارَتِهِ عَلَى الْحِجَازِ، فَحَضَرَتْ الْجُمُعَةُ، فَهَيَّئُوا لَهُ

performed the adhan for the prayer. Umar ibn Abd al-Aziz came out to them and sat upon that platform. They then performed another adhan, after which he delivered the sermon. The iqama was called, and he led them in two rak'ahs, reciting the Quran aloud in both. He then said to them: "The Imam leads the congregation wherever he is."

مَجْلِسًا مِنْ الْبَطْحَاءِ، ثُمَّ أَذَّنَ الْمُؤَذِّنُ بِالصَّلَاةِ، فَخَرَجَ إِلَيْهِمْ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ، فَجَلَسَ عَلَى ذَلِكَ الْمَجْلِسِ، ثُمَّ أَذَّنُوا أَذَانًا آخَرَ، ثُمَّ خَطَبَهُمْ، ثُمَّ أُقِيمَتْ الصَّلَاةُ، فَصَلَّى بِهِمْ رَكْعَتَيْنِ وَأَعْلَنَ فِيهِمَا بِالْقِرَاءَةِ، ثُمَّ قَالَ لَهُمْ: إِنَّ الْإِمَامَ يَجْمَعُ حَيْثُمَا كَانَ.

L8425 A similar report is narrated from Al-Zuhri. He said: If a traveler is asked about entering a village on Friday and alighting in it, [the answer is]: If he hears the adhān, he should attend the Jumuʿah prayer.

وَعَنْ الزُّهْرِيِّ مِثْلُ ذَلِكَ، وَقَالَ، إِذَا سُئِلَ عَنْ الْمُسَافِرِ يَدْخُلُ قَرْيَةً يَوْمَ الْجُمُعَةِ فَيَنْزِلُ فِيهَا؟ قَالَ: إِذَا سَمِعَ الْأَذَانَ فَلْيَشْهَدْ الْجُمُعَةَ

L8426–8428 From the chain of Ḥammād ibn Salamah, from Abū Makīn, from ʿIkrimah, who said: If seven travelers gather [for prayer], Allah is praised, He is extolled, and a sermon is delivered for Jumuʿah, Eid al-Adha, and Eid al-Fitr. From the chain of Abd al-Razzaq, from Ma'mar, from Qatadah: Any slave who was paying the land tax must attend Friday prayer. If there was no land tax upon him or his master's work prevented him, there is no Friday upon him.

وَمِنْ طَرِيقِ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَبِي مَكِينٍ عَنْ عِكْرِمَةَ قَالَ: إِذَا كَانُوا سَبْعَةً فِي سَفَرٍ فَجَمَعُوا - يُحْمَدُ اللَّهُ وَيُثْنَى عَلَيْهِ وَيُخْطَبُ فِي الْجُمُعَةِ، وَالْأَضْحَى وَالْفِطْرِ وَمِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ قَتَادَةَ: أَيُّمَا عَبْدٍ كَانَ يُؤَدِّي الْخَرَاجَ فَعَلَيْهِ أَنْ يَشْهَدَ الْجُمُعَةَ، فَإِنْ لَمْ يَكُنْ عَلَيْهِ خَرَاجٌ أَوْ شَغَلَهُ عَمَلُ سَيِّدِهِ فَلَا جُمُعَةَ عَلَيْهِ.

L8429 Ali said: The alleged distinction between a slave subject to _kharaj_ and one who is not is merely a claim without proof. Their lie in the claim of _ijmaʿ_ has indeed become evident.

قَالَ عَلِيٌّ: الْفَرْقُ بَيْنَ عَبْدٍ عَلَيْهِ الْخَرَاجُ، وَبَيْنَ عَبْدٍ لَا خَرَاجَ عَلَيْهِ: دَعْوَى بِلَا بُرْهَانٍ فَقَدْ ظَهَرَ كَذِبُهُمْ فِي دَعْوَى الْإِجْمَاعِ

L8430 They resorted to saying: "It was reported from ʿAlī ibn Abī Ṭālib that Friday prayer is not obligatory for a traveler," and from Anas that "he remained in Nīsābūr for a year or two and would not perform Friday prayer."

فَلَجَئُوا إِلَى أَنْ قَالُوا: رُوِيَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: لَا جُمُعَةَ عَلَى مُسَافِرٍ وَعَنْ أَنَسٍ: أَنَّهُ كَانَ بِنِيسَابُورَ سَنَةً أَوْ سَنَتَيْنِ فَكَانَ لَا يَجْمَعُ.

L8431 And from ʿAbd al-Raḥmān ibn Samurah: that he stayed in Kabul for one or two winters and did not combine prayers.

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ: أَنَّهُ كَانَ بِكَابُلَ شِتْوَةً أَوْ شِتْوَتَيْنِ فَكَانَ لَا يَجْمَعُ.

L8432 Ali said: We have established three authorities from the assertion of consensus whom you have also contradicted, for ʿAbd al-Raḥmān and Anas—may Allah be pleased with them—did not combine prayers, whereas these people assert: A traveler may combine prayers with the congregation, and it suffices for him.

قَالَ عَلِيٌّ: حَصَلْنَا مِنْ دَعْوَى الْإِجْمَاعِ عَلَى ثَلَاثَةٍ قَدْ خَالَفْتُمُوهُمْ أَيْضًا؛ لِأَنَّ عَبْدَ الرَّحْمَنِ، وَأَنَسًا - رَضِيَ اللَّهُ عَنْهُمَا - كَانَا لَا يَجْمَعَانِ، وَهَؤُلَاءِ يَقُولُونَ: يَجْمَعُ الْمُسَافِرُ مَعَ النَّاسِ وَيُجْزِئُهُ.

L8433 Ali held the opinion to appoint a deputy who would lead the Eid prayer in

the mosque as four rak'ahs for the weak among them, while they themselves did not hold this opinion.

وَرَأَى عَلِيٌّ أَنْ يَسْتَخْلِفَ بِالنَّاسِ مَنْ يُصَلِّي بِضُعَفَائِهِمْ صَلَاةَ الْعِيدِ فِي الْمَسْجِدِ أَرْبَعَ رَكَعَاتٍ، وَهُمْ لَا يَقُولُونَ: بِهَذَا.

L8434 And this is Umar ibn al-Khattab regarding the Friday prayer in general. Ali said, "Allah the Exalted said: {O you who believe, when the call is made for prayer on the day of Friday, hasten to the remembrance of Allah and leave off trade} [Al-Jumu'ah: 9]." Ali said: "This address makes it impermissible to exclude a traveler or a slave without an explicit text from the Messenger of Allah, peace and blessings be upon him. Similarly, concerning the statement of the Messenger of Allah, peace and blessings be upon him, his ruling, and his practice: is the prayer during times of fear one rak'ah? As for a traveler or a slave leading the Friday prayer, Abu Hanifah, Al-Shafi'i, Abu Sulayman, and their companions ruled it permissible, while Malik prohibited it—and this is erroneous."[23]

وَهَذَا عُمَرُ بْنُ الْخَطَّابِ يَرَى الْجُمُعَةَ عُمُومًا قَالَ عَلِيٌّ: قَالَ اللَّهُ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ} [الجمعة: ٩]-: قَالَ عَلِيٌّ: فَهَذَا خِطَابٌ لَا يَجُوزُ أَنْ يَخْرُجَ مِنْهُ مُسَافِرٌ وَلَا عَبْدٌ بِغَيْرِ نَصٍّ مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَكَذَلِكَ قَوْلُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَحُكْمُهُ وَفِعْلُهُ أَنَّ صَلَاةَ الْخَوْفِ رَكْعَةٌ؟ وَأَمَّا إِمَامَةُ الْمُسَافِرِ، وَالْعَبْدِ فِي الْجُمُعَةِ -: فَإِنَّ أَبَا حَنِيفَةَ، وَالشَّافِعِيَّ، وَأَبَا سُلَيْمَانَ، وَأَصْحَابَهُمْ قَالُوا: يَجُوزُ ذَلِكَ، وَمَنَعَ مَالِكٌ مِنْ ذَلِكَ -: وَهُوَ خَطَأٌ.

L8435–8437 The first point is his statement: "Indeed, if a traveler and a slave attend the Friday prayer, it counts as a Friday prayer for them. What then distinguishes this from permitting their leading of it, given the Prophet's (peace be upon him) saying: 'Let the eldest among you lead you' and 'The most Quranic among them should lead the people'? He (peace be upon him) did not specify Friday prayer as distinct from other prayers, nor a traveler compared to a resident, nor a slave compared to a free resident. No report from any Companion ever indicates prohibiting a slave from leading prayer in Friday and regular prayers. Rather, it is authentically established that a black owned slave of Uthman (may Allah be pleased with him) was appointed as his governor over al-Rabadhah, and Abū Dharr (may Allah be pleased with him) would pray behind him." Others besides him among the Companions upheld Friday prayer and other prayers, since Friday prayer was held in Rabadhah. As for our statement: "Whether there was a political authority present or not"—those present among our opponents concur with us in this except Abu Hanifah, and is this not a long-standing disagreement? We have stated: It is

أَوَّلُ ذَلِكَ - قَوْلُهُ: إِنَّ الْمُسَافِرَ وَالْعَبْدَ إِذَا حَضَرَا الْجُمُعَةَ كَانَتْ لَهُمَا جُمُعَةً فَمَا الْفَرْقُ بَيْنَ هَذَا وَبَيْنَ جَوَازِ إِمَامَتِهِمَا فِيهَا مَعَ قَوْلِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ» وَ «يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ» ؟ فَلَمْ يَخُصَّ - عَلَيْهِ السَّلَامُ - جُمُعَةً مِنْ غَيْرِهَا، وَلَا مُسَافِرًا، وَلَا عَبْدًا مِنْ حُرٍّ مُقِيمٍ، وَلَا جَاءَ قَطُّ عَنْ أَحَدٍ مِنْ الصَّحَابَةِ مَنْعُ الْعَبْدِ مِنْ الْإِمَامَةِ فِيهِمَا، بَلْ قَدْ صَحَّ أَنَّهُ كَانَ عَبْدٌ لِعُثْمَانَ - رَضِيَ اللَّهُ عَنْهُ - أَسْوَدُ مَمْلُوكٌ أَمِيرًا لَهُ عَلَى الرَّبَذَةِ يُصَلِّي خَلْفَهُ أَبُو ذَرٍّ - رَضِيَ اللَّهُ عَنْهُ - وَغَيْرُهُ مِنْ الصَّحَابَةِ الْجُمُعَةَ وَغَيْرَهَا؛ لِأَنَّ الرَّبَذَةَ بِهَا جُمُعَةٌ؟ وَأَمَّا قَوْلُنَا: كَانَ هُنَالِكَ سُلْطَانٌ أَوْ لَمْ يَكُنْ -: فَالْحَاضِرُونَ مِنْ مُخَالِفِينَا مُوَافِقُونَ لَنَا فِي ذَلِكَ إلَّا أَبَا حَنِيفَةَ، وَفِي هَذَا خِلَافٌ قَدِيمٌ؟ وَقَدْ قُلْنَا: لَا يَجُوزُ تَخْصِيصُ عُمُومِ أَمْرِ اللَّهِ تَعَالَى بِالتَّجْمِيعِ بِغَيْرِ نَصٍّ جَلِيٍّ وَلَا فَرْقَ بَيْنَ الْإِمَامِ فِي الْجُمُعَةِ وَالْجَمَاعَةِ فِيهَا وَبَيْنَ الْإِمَامِ فِي سَائِرِ الصَّلَوَاتِ وَالْجَمَاعَةِ فِيهَا، فَمِنْ أَيْنَ وَقَعَ لَهُمْ رَدُّ

[23] **Qur'an references (L8434):** Qur'an 62:9 (Al-Jumu'ah).

impermissible to particularize the generality of Allah's command regarding congregational prayer without an explicit text, and there is no distinction between the Imam leading Friday prayer and its congregation, and the Imam leading other prayers and their congregations. From where then did they derive attributing Friday prayer specifically to the political authority, excluding others? As for our assertion: "Friday prayer is valid in any village, small or large"—it is authentically reported from Ali (may Allah be pleased with him): "There is no Friday prayer nor observance of Tashreeq days except in a central city with a Friday mosque (jāmiʿ)." We have mentioned Umar's divergence from this view and their disagreements with Ali in multiple instances.

الْجُمُعَةِ خَاصَّةً إلَى السُّلْطَانِ دُونَ غَيْرِهَا؟ وَأَمَّا قَوْلُنَا: تُصَلَّى الْجُمُعَةُ فِي أَيِّ قَرْيَةٍ صَغُرَتْ أَمْ كَبُرَتْ -: فَقَدْ صَحَّ عَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ -: لَا جُمُعَةَ وَلَا تَشْرِيقَ إلَّا فِي مِصْرٍ جَامِعٍ، وَقَدْ ذَكَرْنَا خِلَافَ عُمَرَ لِذَلِكَ، وَخِلَافَهُمْ لِعَلِيٍّ فِي غَيْرِ مَا قِصَّةٍ.

L8438 Malik said: "The Friday prayer is only held in a village with contiguous buildings?" Ali remarked: "This is an unsupported specification, and it is also invalid, for three households constitute a village with contiguous buildings. Otherwise, he would have to specify the minimum number below which the term 'village' does not apply—and this is impossible to determine."

وَقَالَ مَالِكٌ: لَا تَكُونُ الْجُمُعَةُ إلَّا فِي قَرْيَةٍ مُتَّصِلَةِ الْبُنْيَانِ؟ قَالَ عَلِيٌّ: هَذَا تَحْدِيدٌ لَا دَلِيلَ عَلَيْهِ، وَهُوَ أَيْضًا فَاسِدٌ، لِأَنَّ ثَلَاثَةَ دُورٍ قَرْيَةٌ مُتَّصِلَةُ الْبُنْيَانِ، وَإِلَّا فَلَا بُدَّ لَهُ مِنْ تَحْدِيدِ الْعَدَدِ الَّذِي لَا يَقَعُ اسْمُ قَرْيَةٍ عَلَى أَقَلَّ مِنْهُ، وَهَذَا مَا لَا سَبِيلَ إلَيْهِ.

L8439 Some Hanafis said: "If that were the case, would the transmission have been continuous?" It is replied to them: "Yes, it indeed was, until blind adherents severed it by deviating from the truth. We witnessed in the island of *Majorca* that people gathered in its villages, until some blind adherents of Malik severed it, thereby incurring the sin of forbidding Friday prayer."

وَقَالَ بَعْضُ الْحَنَفِيِّينَ: لَوْ كَانَ ذَلِكَ لَكَانَ النَّقْلُ بِهِ مُتَّصِلًا؟ فَيُقَالُ لَهُ: نَعَمْ قَدْ كَانَ ذَلِكَ، حَتَّى قَطَعَهُ الْمُقَلِّدُونَ بِضَلَالِهِمْ عَنْ الْحَقِّ، وَقَدْ شَاهَدْنَا جَزِيرَةَ " مَيُورْقَةَ " يَجْمَعُونَ فِي قُرَاهَا، حَتَّى قَطَعَ ذَلِكَ بَعْضُ الْمُقَلِّدِينَ لِمَالِكٍ، وَبَاءَ بِإِثْمِ النَّهْيِ عَنْ صَلَاةِ الْجُمُعَةِ.

L8440 It has been narrated to us that Ibn ʿUmar would pass by the people of the water sources while they were collecting water, so he did not forbid them from doing so.

وَرُوِّينَا أَنَّ ابْنَ عُمَرَ كَانَ يَمُرُّ عَلَى أَهْلِ الْمِيَاهِ وَهُمْ يَجْمَعُونَ فَلَا يَنْهَاهُمْ عَنْ ذَلِكَ.

L8441–8443 It is reported that ʿUmar ibn ʿAbd al-ʿAzīz ordered those responsible for water sources to gather and ordered the people of every... A village whose inhabitants do not relocate by having an amir appointed over them to unite them. It is said to them: Had your claim been true and correct, it would have come through mutawātir transmission. It would not have been acceptable for Ibn Umar to be ignorant of it, nor his father Umar before him, nor az-Zuhri and others. There is no proof in the statement of anyone apart from the Messenger of Allah (peace be upon him).

وَعَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ: أَنَّهُ كَانَ يَأْمُرُ أَهْلَ الْمِيَاهِ أَنْ يَجْمَعُوا، وَيَأْمُرُ أَهْلَ كُلِّ قَرْيَةٍ لَا يَنْتَقِلُونَ بِأَنْ يُؤَمِّرَ عَلَيْهِمْ أَمِيرٌ يَجْمَعُ بِهِمْ؟ وَيُقَالُ لَهُمْ: لَوْ كَانَ قَوْلُكُمْ حَقًّا وَصَوَابًا لَجَاءَ بِهِ النَّقْلُ الْمُتَوَاتِرُ، وَلَمَا جَازَ أَنْ يَجْهَلَهُ ابْنُ عُمَرَ، وَقَبْلَهُ أَبُوهُ عُمَرُ، وَالزُّهْرِيُّ وَغَيْرُهُ، وَلَا حُجَّةَ فِي قَوْلِ قَائِلٍ دُونَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L8444 As for our statement: “Friday prayer is permissible in two or more mosques within a village”—the companions of Abū Ḥanīfah ruled according to Abū Yūsuf’s opinion that Friday prayer is not valid except in one location within the town, unless there are two banks separated by a river, in which case it becomes permissible to hold Friday prayer on each bank.

وَأَمَّا قَوْلُنَا: إِنَّ الْجُمُعَةَ جَائِزَةٌ فِي مَسْجِدَيْنِ فَصَاعِدًا فِي الْقَرْيَةِ -: فَإِنَّ أَصْحَابَ أَبِي حَنِيفَةَ حَكَمُوا عَنْ أَبِي يُوسُفَ: أَنَّهَا لَا تُجْزِئُ الْجُمُعَةُ إِلَّا فِي مَوْضِعٍ وَاحِدٍ مِنَ الْمِصْرِ، إِلَّا أَنْ يَكُونَ جَانِبَانِ بَيْنَهُمَا نَهْرٌ، فَيُجْزِئُ أَنْ يَجْمَعَ فِي كُلِّ جَانِبٍ مِنْهُمَا.

L8445 They narrated from Abū Ḥanīfah, Muḥammad ibn al-Ḥasan, and Abū Yūsuf also that the Friday prayer suffices in two locations within the city but does not suffice in three locations. Both these doctrinal positions are absurd because their absurdity has no end, for they lack corroboration from the Quran, the Sunnah, a Companion’s statement, consensus, or analogical reasoning. They also narrated from Muḥammad ibn al-Ḥasan that the Friday prayer suffices in three locations within the city.

وَرَوَوْا عَنْ أَبِي حَنِيفَةَ، وَمُحَمَّدِ بْنِ الْحَسَنِ، وَأَبِي يُوسُفَ أَيْضًا: أَنَّ الْجُمُعَةَ تُجْزِئُ فِي مَوْضِعَيْنِ فِي الْمِصْرِ، وَلَا تُجْزِئُ فِي ثَلَاثَةِ مَوَاضِعَ؟ وَكِلَا هَذَيْنِ الْمَذْهَبَيْنِ مِنَ السُّخْفِ حَيْثُ لَا نِهَايَةَ لَهُ لِأَنَّهُ لَا يُعَضِّدُهُمَا قُرْآنٌ، وَلَا سُنَّةٌ، وَلَا قَوْلُ صَاحِبٍ، وَلَا إِجْمَاعٌ وَلَا قِيَاسٌ وَقَدْ رَوَوْا عَنْ مُحَمَّدِ بْنِ الْحَسَنِ: أَنَّهَا تُجْزِئُ فِي ثَلَاثَةِ مَوَاضِعَ مِنَ الْمِصْرِ.

L8446 If they say: “Ali prayed the Eid prayer in the *musalla* and appointed someone as his deputy to lead the prayer for the weak in the mosque, thus there are two locations—can this be called a valid opinion?” We respond to them: Then you should say: Indeed, the Jumuʿah prayer is not valid except in the *musalla*.

فَإِنْ قَالُوا: صَلَّى عَلِيٌّ الْعِيدَ فِي الْمُصَلَّى وَاسْتَخْلَفَ مَنْ صَلَّى بِالضُّعَفَاءِ فِي الْمَسْجِدِ، فَهُمَا مَوْضِعَانِ وَهَذَا لَا يُقَالُ: رَأْيًا؟ قُلْنَا لَهُمْ: فَقُولُوا: إِنَّهُ لَا تُجْزِئُ الْجُمُعَةُ إِلَّا فِي الْمُصَلَّى.

L8447 And in the congregational mosque only; otherwise, you have opposed it, just as you opposed it in this very report, since he - may Allah be pleased with him - ordered the one he appointed as his successor to lead them in the Eid prayer with four units. So you said: “This is irregular.” Then it is said to you: “Rather, the irregularity is what you have permitted, and the established practice is what you have rejected.” Allah the Exalted has not made your opinions a measure for the Ummah nor a standard in His religion. Why did you not say regarding this report, as you say regarding the report of the withheld-milk sheep (musarrah) and others: “This is contrary to the verse,” because Allah the Exalted generalized the obligation of hastening to Friday prayer for all believers? Thus, specifying it would be an inconsistency with the Quran by an irregular, weakly transmitted report which claims this obligation applies only in a town with a congregational mosque?

وَفِي الْجَامِعِ فَقَطْ، وَإِلَّا فَقَدْ خَالَفْتُمُوهُ، كَمَا خَالَفْتُمُوهُ فِي هَذَا الْخَبَرِ نَفْسِهِ، إِذْ أَمَرَ - رَضِيَ اللَّهُ عَنْهُ - الَّذِي اسْتَخْلَفَ أَنْ يُصَلِّيَ بِهِمُ الْعِيدَ أَرْبَعًا -: فَقُلْتُمْ: هَذَا شَاذٌّ فَيُقَالُ لَكُمْ: بَلِ الشَّاذُّ هُوَ الَّذِي أَجَزْتُمْ، وَالْمَعْرُوفُ هُوَ الَّذِي أَنْكَرْتُمْ وَمَا جَعَلَ اللَّهُ تَعَالَى آرَاءَكُمْ قِيَاسًا عَلَى الْأُمَّةِ، وَلَا عِيَارًا فِي دِينِهِ وَهَلَّا قُلْتُمْ، فِي هَذَا الْخَبَرِ كَمَا تَقُولُونَ فِي خَبَرِ الْمُصَرَّاةِ وَغَيْرِهِ: هَذَا اعْتِرَاضٌ عَلَى الْآيَةِ؛ لِأَنَّ اللَّهَ تَعَالَى عَمَّ الَّذِينَ آمَنُوا بِافْتِرَاضِ السَّعْيِ إِلَى الْجُمُعَةِ، فَصَارَ تَخْصِيصُهُ اعْتِرَاضًا عَلَى الْقُرْآنِ بِخَبَرٍ شَاذٍّ غَيْرِ قَوِيِّ النَّقْلِ فِي أَنَّ ذَلِكَ لَا يَجِبُ إِلَّا فِي مِصْرٍ جَامِعٍ؟

L8448 Mālik and al-Shāfiʿī prohibited combining prayers at two separate locations within the city.

وَمَنَعَ مَالِكٌ، وَالشَّافِعِيُّ: مِنَ التَّجْمِيعِ فِي مَوْضِعَيْنِ فِي الْمِصْرِ.

L8449–8451 We have observed the Mālikīs stipulating that the distance between congregational mosques must not be less than three miles—and this is truly astonishing. We do not know where this limitation originated, nor how it entered into their rulings. Could the intellect of one endowed with reason ever be made into a religion? We seek refuge in Allah from being forsaken.

وَرَأَيْنَا الْمُنْتَسِبِينَ إِلَى مَالِكٍ يَحُدُّونَ فِي أَنْ لَا يَكُونَ بَيْنَ الْجَامِعِينَ أَقَلُّ مِنْ ثَلَاثَةِ أَمْيَالٍ وَهَذَا عَجَبٌ عَجِيبٌ، وَلَا نَدْرِي مِنْ أَيْنَ جَاءَ هَذَا التَّحْدِيدُ؟ وَلَا كَيْفَ دَخَلَ فِي عَقْلِ ذِي عَقْلٍ حَتَّى يَجْعَلَهُ دِينًا؟ نَعُوذُ بِاللَّهِ مِنْ الْخِذْلَانِ.

L8452 Allah the Exalted said: {When the call is made for the prayer on the day of Jumu'ah, proceed to the remembrance of Allah and leave off trade. That is best for you} [Al-Jumu'ah: 9]. He, the Mighty and Majestic, did not specify "one location," "two locations," "the lesser," or "the greater." {And your Lord is not forgetful} [Maryam: 64].[24]

قَالَ اللَّهُ تَعَالَى: {إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ} [الجمعة: ٩] فَلَمْ يَقُلْ عَزَّ وَجَلَّ: فِي مَوْضِعٍ وَلَا مَوْضِعَيْنِ وَلَا أَقَلَّ، وَلَا أَكْثَرَ {وَمَا كَانَ رَبُّكَ نَسِيًّا} [مريم: ٦٤] .

L8453 "If they say, 'The people of al-ʿAwālī would attend the Friday prayer with the Prophet, peace and blessings be upon him.'"

فَإِنْ قَالُوا: قَدْ كَانَ أَهْلُ الْعَوَالِي يَشْهَدُونَ مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْجُمُعَةَ.

L8454 We said: Yes, and indeed the people of Dhul-Hulayfa used to gather with him (peace be upon him) as well. This was narrated to us through Al-Zuhri's narration, though this is not obligatory according to your view. They used to attend all prayers with him (peace be upon him), yet this does not indicate that the rest of their people did not perform congregational prayers in their mosques. No textual evidence ever stated they refrained from gathering their entire community in their mosques, nor do they ever restrict this? Among the decisive proofs validating our position is that Allah the Exalted only obligated in the Quran the hastening to Friday prayer when its call is made, not before. By necessity, one situated approximately half a mile or two-thirds of a mile away would not catch the prayer at all if departing at the time Allah commanded them to go.

قُلْنَا: نَعَمْ وَقَدْ كَانَ أَهْلُ ذِي الْحُلَيْفَةِ يَجْمَعُونَ مَعَهُ أَيْضًا - عَلَيْهِ السَّلَامُ -، رُوِّينَا ذَلِكَ مِنْ طَرِيقِ الزُّهْرِيِّ، وَلَا يَلْزَمُ هَذَا عِنْدَكُمْ، وَقَدْ كَانُوا يَشْهَدُونَ مَعَهُ - عَلَيْهِ السَّلَامُ - سَائِرَ الصَّلَوَاتِ، وَلَمْ يَكُنْ ذَلِكَ دَلِيلًا عَلَى أَنَّ سَائِرَ قَوْمِهِمْ لَا يُصَلُّونَ الْجَمَاعَاتِ فِي مَسَاجِدِهِمْ، وَلَمْ يَأْتِ قَطُّ نَصٌّ بِأَنَّهُمْ كَانُوا لَا يَجْمَعُونَ سَائِرَ قَوْمِهِمْ فِي مَسَاجِدِهِمْ، وَلَا يَحُدُّونَ هَذَا أَبَدًا؟ وَمِنْ الْبُرْهَانِ الْقَاطِعِ عَلَى صِحَّةِ قَوْلِنَا: أَنَّ اللَّهَ تَعَالَى إنَّمَا افْتَرَضَ فِي الْقُرْآنِ السَّعْيَ إلَى صَلَاةِ الْجُمُعَةِ إذَا نُودِيَ لَهَا، لَا قَبْلَ ذَلِكَ، وَبِالضَّرُورَةِ أَنَّ مَنْ كَانَ عَلَى نَحْوِ نِصْفِ مِيلٍ، أَوْ ثُلُثَيْ مِيلٍ لَا يُدْرِكُ الصَّلَاةَ أَصْلًا إذَا رَاحَ إلَيْهَا فِي الْوَقْتِ الَّذِي أَمَرَهُ اللَّهُ تَعَالَى بِالرَّوَاحِ إلَيْهَا.

L8455 It is necessarily established that every group must have a mosque where they gather when they go to it at the time they were commanded to go, so they may catch the sermon and prayer. Whoever says otherwise has made going obligatory at a time when it is not obligatory, and this is a contradiction and an obligation of what they do not deem obligatory.

فَصَحَّ ضَرُورَةً أَنَّهُ لَا بُدَّ لِكُلِّ طَائِفَةٍ مِنْ مَسْجِدٍ يَجْمَعُونَ فِيهِ إذَا رَاحُوا إلَيْهِ فِي الْوَقْتِ الَّذِي أُمِرُوا بِالرَّوَاحِ إلَيْهِ فِيهِ أَدْرَكُوا الْخُطْبَةَ وَالصَّلَاةَ، وَمَنْ قَالَ غَيْرَ هَذَا فَقَدْ أَوْجَبَ الرَّوَاحَ حِينَ لَيْسَ بِوَاجِبٍ، وَهَذَا تَنَاقُضٌ وَإِيجَابُ مَا لَيْسَ عِنْدَهُمْ وَاجِبًا.

[24] **Qur'an references (L8452):** Qur'an 62:9 (Al-Jumu'ah); Qur'an 19:64 (Maryam).

وَمِنْ أَعْظَمِ الْبُرْهَانِ عَلَيْهِمْ: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَتَى الْمَدِينَةَ وَإِنَّمَا هِيَ قُرًى صِغَارٌ مُفَرَّقَةٌ، بَنُو مَالِكِ بْنِ النَّجَّارِ فِي قَرْيَتِهِمْ حَوَالِي دُورِهِمْ أَمْوَالُهُمْ وَنَخْلُهُمْ، وَبَنُو عَدِيِّ بْنِ النَّجَّارِ فِي دَارِهِمْ كَذَلِكَ، وَبَنُو مَازِنِ بْنِ النَّجَّارِ كَذَلِكَ، وَبَنُو سَالِمٍ كَذَلِكَ، وَبَنُو سَاعِدَةَ كَذَلِكَ، وَبَنُو الْحَارِثِ بْنِ الْخَزْرَجِ كَذَلِكَ، وَبَنُو عَمْرِو بْنِ عَوْفٍ كَذَلِكَ، وَبَنُو عَبْدِ الْأَشْهَلِ كَذَلِكَ، وَسَائِرِ بُطُونِ الْأَنْصَارِ كَذَلِكَ، فَبَنَى مَسْجِدَهُ فِي بَنِي مَالِكِ بْنِ النَّجَّارِ، وَجَمَعَ فِيهِ فِي قَرْيَةٍ لَيْسَتْ بِالْكَبِيرَةِ، وَلَا مِصْرَ هُنَالِكَ.

L8456 Among the greatest proofs against them is that when the Messenger of Allah—peace be upon him—came to Medina, it was nothing but small, scattered villages. The Banu Malik ibn al-Najjar were in their village with their properties and palm groves around their dwellings. The same applied to the Banu Adiyy ibn al-Najjar in their dwellings, the Banu Mazin ibn al-Najjar, the Banu Salim, the Banu Sa'idah, the Banu al-Harith ibn al-Khazraj, the Banu Amr ibn Awf, the Banu Abd al-Ashhal, and the rest of the clans of the Ansar. He built his mosque among the Banu Malik ibn al-Najjar and assembled people in it within a village that was neither large nor a city there.

فَبَطَلَ قَوْلُ مَنْ ادَّعَى أَنْ لَا جُمُعَةَ إِلَّا فِي مِصْرٍ، وَهَذَا أَمْرٌ لَا يَجْهَلُهُ أَحَدٌ لَا مُؤْمِنٌ وَلَا كَافِرٌ، بَلْ هُوَ نَقْلُ الْكَوَافِّ مِنْ شَرْقِ الْأَرْضِ إِلَى غَرْبِهَا، وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

L8457 The claim that there is no Friday prayer except in a major city is invalidated, for this is a matter none are ignorant of—neither believer nor disbeliever. Rather, it is the universal transmission from the east of the earth to its west, and success is from Allah, the Exalted.

وَقَوْلُ عُمَرَ بْنِ الْخَطَّابِ، " حَيْثُمَا كُنْتُمْ " إِبَاحَةٌ لِلتَّجْمِيعِ فِي جَمِيعِ الْمَسَاجِدِ؟ وَرُوِّينَا عَنْ عَمْرِو بْنِ دِينَارٍ أَنَّهُ قَالَ: إِذَا كَانَ الْمَسْجِدُ تُجْمَعُ فِيهِ لِلصَّلَاةِ فَلْتُصَلَّ فِيهِ الْجُمُعَةَ.

L8458–8459 Does the statement of Umar ibn al-Khattab ("Wherever you are") indicate the permissibility of combining prayers in all mosques? We have been narrated from Amr ibn Dinar that he said: If a mosque is designated for prayer gatherings, perform Jumu'ah prayer there.

وَمِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ: قُلْت لِعَطَاءِ بْنِ أَبِي رَبَاحٍ: أَرَأَيْت أَهْلَ الْبَصْرَةِ لَا يَسَعُهُمْ الْمَسْجِدُ الْأَكْبَرُ كَيْفَ يَصْنَعُونَ؟ قَالَ: لِكُلِّ قَوْمٍ مَسْجِدٌ يَجْمَعُونَ فِيهِ ثُمَّ يُجْزِئُ ذَلِكَ عَنْهُمْ.

L8460 And from the narration of Abd al-Razzaq via Ibn Jurayj: I asked Ata ibn Abi Rabah, "What do you think about the people of Basra when the main mosque cannot accommodate them - what do they do?" He replied, "Every community has a mosque where they gather, and that suffices for them."

وَهُوَ قَوْلُ أَبِي سُلَيْمَانَ، وَبِهِ نَأْخُذُ؟

L8461 This is the view of Abū Sulaymān; do we adopt it?

[مَسْأَلَةٌ لَيْسَ لِلسَّيِّدِ مَنْعُ عَبْدِهِ مِنْ حُضُورِ الْجُمُعَةِ]

Issue: The master does not have the right to prevent his slave from attending the Friday congregational prayer (Jumu'ah).

٥٢٤ - مَسْأَلَةٌ: وَلَيْسَ لِلسَّيِّدِ مَنْعُ عَبْدِهِ مِنْ حُضُورِ الْجُمُعَةِ، لِأَنَّهُ إذْ قَدْ ثَبَتَ أَنَّهُ مَدْعُوٌّ إلَيْهَا فَسَعْيُهُ إلَيْهَا فَرْضٌ، كَمَا أَنَّ الصَّلَاةَ فَرْضٌ وَلَا فَرْقَ.

L8463 Issue 524: A master may not prevent his slave from attending the Friday prayer, because it is established that the slave is summoned to it, making

his effort to attend obligatory - just as prayer itself is obligatory, with no difference.

L8464 It is not permissible for him to prevent [her] from any of her obligatory acts. Allah, the Exalted, said: "Behold! The curse of Allah is upon the wrongdoers [Hud: 18] who hinder [others] from the path of Allah" [Hud: 19].[25]

L8465 The Messenger of Allah—peace and blessings be upon him—said: "There is no obedience [to anyone] in sin; obedience is only [owed] in what is right."

L8466 **Issue: There is no obligation of Friday prayer upon one excused due to illness.**

L8467 525 - Issue: Friday prayer is not obligatory upon someone excused due to illness or other valid reasons, nor upon women. If those who are excused or women attend, they should pray it as two rak'ahs.

L8468 The Friday prayer, like all other prayers, is obligatory upon those obligated to perform other congregational prayers. Valid excuses that nullify the obligation are the same as those nullifying obligations for other prayers, with no distinction. If a person with a valid excuse attends it, the excuse is invalidated, thereby making them one of those required to perform it. It is two units, as the Messenger of Allah (peace be upon him) stated. Even if a man with a valid excuse prays it alongside his wife, he prays two units. Similarly, if women pray it in congregation, they pray two units.

L8469 **A Question Regarding Attendance at Jumuʿah Prayer.**

L8470 526 - Issue: Attendance at the Friday congregational prayer (Ṣalāt al-Jumuʿah) is obligatory for one who resides within such a distance that if the sun declines from its zenith and he has performed ablution beforehand, he enters the road immediately after the sun begins to decline and walks at a normal pace, thereby arriving in time to catch even the Salām - whether

[25] **Qur'an references (L8464):** Qur'an 11:18 (Hud); Qur'an 7:45 (Al-A'raf); Qur'an 11:19 (Hud).

وَلَا يَحِلُّ لَهُ مَنْعُهُ مِنْ شَيْءٍ مِنْ فَرَائِضِهِ، قَالَ تَعَالَى: {أَلا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ} [هود: ١٨] {الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ} [هود: ١٩] .

وَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا طَاعَةَ فِي مَعْصِيَةٍ إِنَّمَا الطَّاعَةُ فِي الطَّاعَةِ» .

[مَسْأَلَةٌ لَا جُمُعَةَ عَلَى مَعْذُورٍ بِمَرَضٍ]

٥٢٥ - مَسْأَلَةٌ: وَلَا جُمُعَةَ عَلَى مَعْذُورٍ بِمَرَضٍ، أَوْ غَيْرِ ذَلِكَ مِنْ الْأَعْذَارِ، وَلَا عَلَى النِّسَاءِ، فَإِنْ حَضَرَ هَؤُلَاءِ صَلُّوهَا رَكْعَتَيْنِ.

لِأَنَّ الْجُمُعَةَ كَسَائِرِ الصَّلَوَاتِ تَجِبُ عَلَى مَنْ وَجَبَتْ عَلَيْهِ سَائِرُ الصَّلَوَاتِ فِي الْجَمَاعَاتِ - وَيُسْقِطُ الْإِجَابَةَ مِنْ الْأَعْذَارِ مَا يُسْقِطُ الْإِجَابَةَ إلَى غَيْرِهَا وَلَا فَرْقَ فَإِنْ حَضَرَهَا الْمَعْذُورُ فَقَدْ سَقَطَ الْعُذْرُ، فَصَارَ مِنْ أَهْلِهَا وَهِيَ رَكْعَتَانِ كَمَا قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَوْ صَلَّاهَا الرَّجُلُ الْمَعْذُورُ بِامْرَأَتِهِ صَلَّاهَا رَكْعَتَيْنِ، وَكَذَلِكَ لَوْ صَلَّاهَا النِّسَاءُ فِي جَمَاعَةٍ.

[مَسْأَلَةُ الْمَجِيءُ إلَى الْجُمُعَةِ]

٥٢٦ - مَسْأَلَةٌ: وَيَلْزَمُ الْمَجِيءُ إلَى الْجُمُعَةِ مَنْ كَانَ مِنْهَا بِحَيْثُ إذَا زَالَتْ الشَّمْسُ وَقَدْ تَوَضَّأَ قَبْلَ ذَلِكَ دَخَلَ الطَّرِيقَ إثْرَ أَوَّلِ الزَّوَالِ وَمَشَى مُتَرَسِّلًا وَيُدْرِكُ مِنْهَا وَلَوْ السَّلَامَ، سَوَاءٌ سَمِعَ النِّدَاءَ أَوْ لَمْ يَسْمَعْ، فَمَنْ كَانَ بِحَيْثُ إنْ فَعَلَ مَا ذَكَرْنَا لَمْ يُدْرِكْ مِنْهَا وَلَا السَّلَامَ لَمْ يَلْزَمْهُ الْمَجِيءُ إلَيْهَا، سَمِعَ النِّدَاءَ أَوْ لَمْ يَسْمَعْ، وَهُوَ قَوْلُ رَبِيعَةَ.

he heard the call to prayer or not. As for one who resides at such a distance that even if he acts as we have described, he would not reach any part of the prayer, not even the Salām, then it is not incumbent upon him to attend - whether he heard the call or not. This is the opinion of Rabīʿah.

وَالْعُذْرُ فِي التَّخَلُّفِ عَنْهَا كَالْعُذْرِ فِي التَّخَلُّفِ عَنْ سَائِرِ صَلَوَاتِ الْفَرْضِ، كَمَا ذَكَرْنَا قَبْلُ، وَاخْتَلَفَ النَّاسُ فِي هَذَا -: فَرُوِّينَا عَنِ ابْنِ جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى: أَنَّ مُعَاوِيَةَ كَانَ يَأْمُرُ عَلَى الْمِنْبَرِ فِي خُطْبَتِهِ أَهْلَ فَاءَيْنِ فَمَنْ دُونَهَا بِحُضُورِ الْجُمُعَةِ، وَهُمْ عَلَى أَرْبَعَةٍ وَعِشْرِينَ مِيلًا مِنْ دِمَشْقَ.

L8471–8473 The excuse for missing the Friday prayer is the same as the excuse for missing the rest of the obligatory prayers, as previously stated. Previously, people differed regarding this matter. We have received reports from Ibn Jurayj via Sulaymān ibn Mūsā that Muʿāwiyah, during his sermon from the pulpit, would command those within two *faʾ*s to attend the Friday prayer—and they were twenty-four miles from Damascus.

وَعَنْ مُعَاذِ بْنِ جَبَلٍ: أَنَّهُ كَانَ يَأْمُرُ مَنْ كَانَ عَلَى خَمْسَةَ عَشَرَ مِيلًا بِحُضُورِ الْجُمُعَةِ، وَعَنِ الزُّهْرِيِّ وَقَتَادَةَ: تَجِبُ الْجُمُعَةُ عَلَى كُلِّ مَنْ كَانَ مِنَ الْجَامِعِ بِمِقْدَارِ ذِي الْحُلَيْفَةِ مِنَ الْمَدِينَةِ، وَقَالَ إِبْرَاهِيمُ النَّخَعِيُّ: تُؤْتَى الْجُمُعَةُ مِنْ فَرْسَخَيْنِ وَعَنْ أَبِي هُرَيْرَةَ، وَأَنَسٍ، وَابْنِ عُمَرَ، وَنَافِعٍ، وَعِكْرِمَةَ، وَالْحَكَمِ، وَعَطَاءٍ، وَعَنِ الْحَسَنِ، وَقَتَادَةَ، وَأَبِي ثَوْرٍ: تُؤْتَى الْجُمُعَةُ مِنْ حَيْثُ إِذَا صَلَّاهَا ثُمَّ خَرَجَ أَدْرَكَهُ اللَّيْلُ فِي مَنْزِلِهِ، وَهُوَ قَوْلُ الْأَوْزَاعِيِّ.

L8474 From Mu’adh ibn Jabal: He would command those within fifteen miles to attend Friday prayer. From al-Zuhri and Qatadah: Friday prayer is obligatory for everyone within a distance from the mosque equal to that of Dhul-Hulaifah from Medina. Ibrahim al-Nakha’i said: Friday prayer is to be attended from two parasangs. From Abu Hurairah, Anas, Ibn Umar, Nafi’, Ikrimah, al-Hakam, and ’Ata’; and from al-Hasan, Qatadah, and Abu Thawr: Friday prayer is to be attended from a distance such that if one prays it and departs, nightfall would overtake him at his home. This is the opinion of al-Awza’i.

وَرُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، وَعَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَعَمْرِو بْنِ شُعَيْبٍ: تَجِبُ الْجُمُعَةُ عَلَى مَنْ سَمِعَ النِّدَاءَ، وَأَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو كَانَ يَكُونُ مِنَ الطَّائِفِ عَلَى ثَلَاثَةِ أَمْيَالٍ فَلَا يَأْتِي الْجُمُعَةَ.

L8475 It has been narrated from ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ, from Saʿīd ibn al-Musayyib, and from ʿAmr ibn Shuʿayb that the Friday prayer is obligatory upon whoever hears the call to prayer, and that ʿAbdullāh ibn ʿAmr would be three miles from Ṭāʾif, so he would not attend the Friday prayer.

وَبِهِ يَقُولُ أَحْمَدُ بْنُ حَنْبَلٍ، وَإِسْحَاقُ بْنُ رَاهْوَيْهِ.

L8476 And by this, Aḥmad ibn Ḥanbal and Isḥāq ibn Rāhawayh hold this view.

وَعَنِ ابْنِ الْمُنْكَدِرِ: تُؤْتَى الْجُمُعَةُ عَلَى أَرْبَعَةِ أَمْيَالٍ؟ وَقَالَ مَالِكٌ، وَاللَّيْثُ: تَجِبُ الْجُمُعَةُ عَلَى مَنْ كَانَ مِنَ الْمِصْرِ عَلَى ثَلَاثَةِ أَمْيَالٍ، وَلَا تَجِبُ عَلَى مَنْ كَانَ عَلَى أَكْثَرَ مِنْ ذَلِكَ؟ وَقَالَ الشَّافِعِيُّ: تَجِبُ عَلَى أَهْلِ الْمِصْرِ وَإِنْ عَظُمَ، وَأَمَّا مَنْ كَانَ خَارِجَ الْمِصْرِ، فَمَنْ كَانَ

L8477 From Ibn al-Munkadir: “Is Friday prayer to be attended within four miles?” Malik and al-Layth said: “Friday prayer is obligatory upon whoever is from the town within three miles, and it is not obligatory upon whoever is beyond that distance.” Al-Shāfiʿī said: “It is obligatory upon the residents of the town even if it is large. As for those outside the town, whoever is within

hearing range of the call to prayer must respond, while whoever is beyond hearing range is not obligated to attend Friday prayer." Abū Ḥanīfa and his companions said: "Friday prayer is binding upon all residents of the town—whether they hear the call or not—and it does not bind those outside the town, whether they hear the call or not."

بِحَيْثُ يَسْمَعُ النِّدَاءَ فَعَلَيْهِ أَنْ يُجِيبَ وَمَنْ كَانَ بِحَيْثُ لَا يَسْمَعُ النِّدَاءَ لَمْ تَلْزَمْهُ الْجُمُعَةُ؟ وَقَالَ أَبُو حَنِيفَةَ وَأَصْحَابُهُ: تَلْزَمُ الْجُمُعَةُ جَمِيعَ أَهْلِ الْمِصْرِ - سَمِعُوا النِّدَاءَ أَوْ لَمْ يَسْمَعُوا - وَلَا تَلْزَمُ مَنْ كَانَ خَارِجَ الْمِصْرِ، سَمِعَ النِّدَاءَ أَوْ لَمْ يَسْمَعْ؟

L8478–8479 Ali said: None of these assertions have any valid evidence—neither from the Quran, nor from a Sunnah (whether sound or weak), nor from an un-opposed statement of a Companion, nor from *Ijmaʿ* (consensus), nor from *Qiyas* (analogical reasoning), let alone the statement of Abū Ḥanīfah and his companions.

قَالَ عَلِيٌّ: كُلُّ هَذِهِ الْأَقْوَالِ لَا حُجَّةَ لِقَائِلِهَا، لَا مِنْ قُرْآنٍ، وَلَا سُنَّةٍ صَحِيحَةٍ وَلَا سَقِيمَةٍ، وَلَا قَوْلِ صَاحِبٍ لَا مُخَالِفَ لَهُ، وَلَا إجْمَاعٍ، وَلَا قِيَاسٍ لَا سِيَّمَا قَوْلُ أَبِي حَنِيفَةَ وَأَصْحَابِهِ.

L8480 If it is argued that this distance is limited to three miles based on the fact that the inhabitants of al-ʿAwālī used to perform Jumuʿah prayer with the Messenger of Allah (peace be upon him), we respond: It has been narrated that the people of Dhū al-Ḥulayfah—which lies beyond three miles—attended Jumuʿah prayer with him (peace be upon him). This provides no evidence that he (peace be upon him) imposed this as an obligation upon them. Rather, it has been reported that they were permitted not to pray it with him.

فَإِنْ تَعَلَّقَ مِنْ يَحُدُّ ذَلِكَ بِثَلَاثَةِ أَمْيَالٍ بِأَنَّ أَهْلَ الْعَوَالِي كَانُوا يُجَمِّعُونَ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -؟ قُلْنَا: وَقَدْ رُوِيَ أَنَّ أَهْلَ ذِي الْحُلَيْفَةِ كَانُوا يُجَمِّعُونَ مَعَهُ - عَلَيْهِ السَّلَامُ -، وَهِيَ عَلَى أَكْثَرَ مِنْ ثَلَاثَةِ أَمْيَالٍ، وَلَيْسَ فِي ذَلِكَ دَلِيلٌ عَلَى أَنَّهُ - عَلَيْهِ السَّلَامُ - أَوْجَبَ ذَلِكَ عَلَيْهِمْ فَرْضًا، بَلْ قَدْ رُوِيَ أَنَّهُ - عَلَيْهِ السَّلَامُ - أَذِنَ لَهُمْ فِي أَنْ لَا يُصَلُّوهَا مَعَهُ.

L8481 This has been authentically reported from Uthmān—may Allah be pleased with him—as narrated through the chain of Mālik from al-Zuhrī from Abū ʿUbayd, the client of Ibn Azhar, who said: "I attended Eid with Uthmān ibn ʿAffān. He prayed, then delivered the sermon and said: 'Two Eids have coincided for you on this day. Whoever among the people of Al-ʿĀliyah wishes to wait for Friday prayer, let him wait. Whoever wishes to return, let him return—for I have permitted him.'" ʿAlī remarked: "Had he considered this an obligation upon them, he would not have permitted them to abandon it."

وَقَدْ صَحَّ ذَلِكَ عَنْ عُثْمَانَ - رَضِيَ اللَّهُ عَنْهُ -: كَمَا رُوِّينَا مِنْ طَرِيقِ مَالِكٍ عَنْ الزُّهْرِيِّ عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ قَالَ: شَهِدْت الْعِيدَ مَعَ عُثْمَانَ بْنِ عَفَّانَ فَصَلَّى ثُمَّ خَطَبَ فَقَالَ: إنَّهُ قَدْ اجْتَمَعَ لَكُمْ فِي يَوْمِكُمْ هَذَا عِيدَانِ، فَمَنْ أَحَبَّ مِنْ أَهْلِ الْعَالِيَةِ أَنْ يَنْتَظِرَ الْجُمُعَةَ فَلْيَنْتَظِرْهَا، وَمَنْ أَحَبَّ أَنْ يَرْجِعَ فَلْيَرْجِعْ، فَقَدْ أَذِنْت لَهُ؟ قَالَ عَلِيٌّ: لَوْ كَانَ ذَلِكَ عِنْدَهُ فَرْضًا عَلَيْهِمْ لَمَا أَذِنَ لَهُمْ فِي تَرْكِهَا.

L8482–8484 As for those who say it is obligatory upon whoever hears the call - the call may indeed not be heard due to the faintness of the muezzin's voice, the wind carrying it to another direction, or an elevated barrier rising between him and one who is extremely close. Yet it may be heard across many miles when the muezzin is in a minaret, the village lies on a mountain, the muezzin is

وَأَمَّا مَنْ قَالَ: تَجِبُ عَلَى مَنْ سَمِعَ النِّدَاءَ -: فَإِنَّ النِّدَاءَ قَدْ لَا يَسْمَعُهُ لِخَفَاءِ صَوْتِ الْمُؤَذِّنِ - أَوْ لِحَمْلِ الرِّيحِ لَهُ إلَى جِهَةٍ أُخْرَى، أَوْ لِحَوَالَةِ رَابِيَةٍ مِنْ الْأَرْضِ دُونَهُ مَنْ كَانَ

strong-voiced, and the wind carries his sound. We necessarily know that the Messenger of Allah's statement - peace and blessings be upon him: "Do you hear the call?" He said: "Yes." He said: "Respond" - refers to commanding him to answer only for the prayer to which he is called, not one who is certain he will not catch any part of it. This is something known with certainty, and this clarifies his report—peace be upon him—that he was on the verge of burning the homes of those who stayed away from congregational prayer without an excuse.

قَرِيبًا جِدًّا، وَقَدْ يَسْمَعُ عَلَى أَمْيَالٍ كَثِيرَةٍ إِذَا كَانَ الْمُؤَذِّنُ فِي الْمَنَارِ وَالْقَرْيَةُ فِي جَبَلٍ، وَالْمُؤَذِّنُ صَيِّتًا وَالرِّيحُ تَحْمِلُ صَوْتَهُ؟ وَبِالضَّرُورَةِ نَدْرِي أَنَّ «قَوْلَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: أَتَسْمَعُ النِّدَاءَ؟ قَالَ: نَعَمْ، قَالَ: أَجِبْ» أَنَّهُ إِنَّمَا أَمَرَهُ بِالْإِجَابَةِ لِحُضُورِ الصَّلَاةِ الْمَدْعُوِّ إِلَيْهَا، لَا مَنْ يُوقِنُ أَنَّهُ لَا يُدْرِكُ مِنْهَا شَيْئًا، هَذَا مَعْلُومٌ يَقِينًا وَيُبَيِّنُ ذَلِكَ إخْبَارُهُ - عَلَيْهِ السَّلَامُ - بِأَنَّهُ يَهُمُّ بِإِحْرَاقِ مَنَازِلِ الْمُتَخَلِّفِينَ عَنْ الصَّلَاةِ فِي الْجَمَاعَةِ لِغَيْرِ عُذْرٍ.

L8485 Since they have differed in this manner, the authority to which one must refer is what Allah has obligated in the Quran and Sunnah: We find that Allah, the Exalted, has said: {O you who believe, when the call is made for prayer on Friday, hasten to the remembrance of Allah and abandon trade} [al-Jumuʿah: 9].[26]

فَإِذْ قَدْ اخْتَلَفُوا هَذَا الِاخْتِلَافَ فَالْمَرْجُوعُ إلَيْهِ مَا افْتَرَضَ اللَّهُ الرُّجُوعَ إلَيْهِ مِنْ الْقُرْآنِ وَالسُّنَّةِ؟ -: فَوَجَدْنَا اللَّهَ تَعَالَى قَدْ قَالَ: {يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ} [الجمعة: ٩] .

L8486 Allah the Exalted obligated proceeding to it [the prayer] when the call to commence it is made, not before that. He did not stipulate [the obligation] for those who heard the call versus those who did not hear it. The call to commence it occurs only when the sun has passed its zenith. Whoever commands people to depart before that as an obligation has thus obligated what Allah the Exalted did not prescribe in the Verse, nor did His Messenger (peace and blessings be upon him).

فَافْتَرَضَ اللَّهُ تَعَالَى السَّعْيَ إلَيْهَا إذَا نُودِيَ لَهَا، لَا قَبْلَ ذَلِكَ، وَلَمْ يَشْتَرِطْ تَعَالَى مَنْ سَمِعَ النِّدَاءَ مِمَّنْ لَمْ يَسْمَعْهُ، وَالنِّدَاءُ لَهَا إنَّمَا هُوَ إذَا زَالَتْ الشَّمْسُ، فَمَنْ أَمَرَ بِالرَّوَاحِ قَبْلَ ذَلِكَ فَرْضًا فَقَدْ افْتَرَضَ مَا لَمْ يَفْتَرِضْهُ اللَّهُ تَعَالَى فِي الْآيَةِ وَلَا رَسُولُهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L8487 It is conclusively established that He, the Exalted, commanded going to it [the prayer] after the sun's zenith, not before. Thus, it is confirmed that before that time, it is a virtuous act, not an obligation—like one who sacrificed a camel, a cow, a ram, or what has been mentioned alongside them. It is confirmed that the Prophet's instruction—may Allah's blessings and peace be upon him—is for whoever walks to the prayer with calmness and dignity, and that the hastening mentioned in the Quran refers to walking, not running.

فَصَحَّ يَقِينًا أَنَّهُ تَعَالَى أَمَرَ بِالرَّوَاحِ إلَيْهَا إثْرَ زَوَالِ الشَّمْسِ، لَا قَبْلَ ذَلِكَ، فَصَحَّ أَنَّهُ قَبْلَ ذَلِكَ فَضِيلَةٌ لَا فَرِيضَةٌ، كَمَنْ قَرَّبَ بَدَنَةً، أَوْ بَقَرَةً، أَوْ كَبْشًا، أَوْ مَا ذُكِرَ مَعَهَا وَقَدْ صَحَّ أَمْرُ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَنْ مَشَى إلَى الصَّلَاةِ بِالسَّكِينَةِ وَالْوَقَارِ، وَالسَّعْيِ الْمَذْكُورِ فِي الْقُرْآنِ إنَّمَا هُوَ الْمَشْيُ لَا الْجَرْيُ.

L8488 It has been authentically established that the enjoined striving is solely to

[26] **Qur'an references (L8485):** Qur'an 62:9 (Al-Jumu'ah).

catch the prayer in its time, not for exertion that does not result in catching it. The Prophet (peace be upon him) said: “Pray what you catch, and make up what you miss.”

L8489 Thus, our statement is correct with unwavering certainty—and divine enablement is by Allah, the Most High.

L8490 **Issue: The Imam begins the khutbah on the day of Jumu‘ah after the adhan has concluded.**

L8491 527 – Issue: After the call to prayer and its completion, does the Imam commence with the sermon, delivering two sermons while standing and sitting between them for a sitting? The sermon is not obligatory. If an Imam leads the prayer without delivering a sermon, he must perform two rak’ahs recited aloud without fail.

L8492–8494 We recommend that he deliver both sermons from the highest point of the pulpit, facing the people directly, praising Allah the Exalted, sending blessings upon His Messenger (peace and blessings be upon him), reminding them of the Hereafter, and instructing them in what is incumbent upon them in their religion. Whatever he delivers that qualifies as a sermon has sufficed him, even if he were to deliver a sermon with a chapter of the Quran that he recites, for that is commendable. If he did not greet the people upon entering, he should greet them when standing on the pulpit. It has been reported to us from Abu Bakr and Umar that they used to greet when seated on the pulpit. Abdullah ibn Yusuf narrated to us, Ahmad ibn Fath narrated to us, Abdul Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad narrated to us, Ahmad ibn Ali narrated to us, Ahmad ibn Al-Hajjaj narrated to us, Abu Kamil Al-Jaḥdarī narrated to us, Khalid ibn Al-Harith narrated to us, Ubaydullah ibn Umar narrated to us from Nafi’ from Ibn Umar, who said: “Allah’s Messenger - peace be upon him - would deliver the Friday sermon standing, then sit, then stand again, as people do today.”

L8495 It has been narrated to us from ‘Uthmān and Mu‘āwiyah that they both delivered sermons while seated together.

L8496 Abū Muḥammad said: Allāh the Exalted stated: “There has certainly been

وَقَدْ صَحَّ أَنَّ السَّعْيَ الْمَأْمُورَ بِهِ إنَّمَا هُوَ لِإِدْرَاكِ الصَّلَاةِ لَا لِلْعَنَاءِ دُونَ إدْرَاكِهَا، وَقَدْ قَالَ - عَلَيْهِ السَّلَامُ -: «فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا» .

فَصَحَّ قَوْلُنَا بِيَقِينٍ لَا مِرْيَةَ فِيهِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ يَبْتَدِئُ الْإِمَامُ بَعْدَ الْأَذَانِ وَتَمَامِهِ بِالْخُطْبَةِ يَوْمَ الْجُمُعَةِ]

٥٢٧ - مَسْأَلَةٌ: وَيَبْتَدِئُ الْإِمَامُ - بَعْدَ الْأَذَانِ وَتَمَامِهِ - بِالْخُطْبَةِ فَيَخْطُبُ وَاقِفًا خُطْبَتَيْنِ يَجْلِسُ بَيْنَهُمَا جِلْسَةً؟ وَلَيْسَتْ الْخُطْبَةُ فَرْضًا، فَلَوْ صَلَّاهَا إمَامٌ دُونَ خُطْبَةٍ صَلَّاهَا رَكْعَتَيْنِ جَهْرًا وَلَا بُدَّ

وَنَسْتَحِبُّ لَهُ أَنْ يَخْطُبَهُمَا عَلَى أَعْلَى الْمِنْبَرِ مُقْبِلًا عَلَى النَّاسِ بِوَجْهِهِ، يَحْمَدُ اللَّهَ تَعَالَى، وَيُصَلِّي عَلَى رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَيُذَكِّرُ النَّاسَ بِالْآخِرَةِ، وَيَأْمُرُهُمْ بِمَا يَلْزَمُهُمْ فِي دِينِهِمْ؟ وَمَا خَطَبَ بِهِ مِمَّا يَقَعُ عَلَيْهِ اسْمُ خُطْبَةٍ أَجْزَأَهُ، وَلَوْ خَطَبَ بِسُورَةٍ يَقْرَؤُهَا: فَحَسَنٌ فَإِنْ كَانَ لَمْ يُسَلِّمْ عَلَى النَّاسِ إذْ دَخَلَ - فَلْيُسَلِّمْ عَلَيْهِمْ إذَا قَامَ عَلَى الْمِنْبَرِ؟ رُوِّينَا عَنْ أَبِي بَكْرٍ، وَعُمَرَ: أَنَّهُمَا كَانَا يُسَلِّمَانِ إذَا قَعَدَا عَلَى الْمِنْبَرِ؟ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا أَحْمَدُ بْنُ الْحَجَّاجِ ثنا أَبُو كَامِلٍ الْجَحْدَرِيُّ ثنا خَالِدُ بْنُ الْحَارِثِ ثنا عُبَيْدُ اللَّهِ هُوَ ابْنُ عُمَرَ - عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَخْطُبُ يَوْمَ الْجُمُعَةِ قَائِمًا ثُمَّ يَجْلِسُ، ثُمَّ يَقُومُ، كَمَا يَفْعَلُونَ الْيَوْمَ» .

وَقَدْ رُوِّينَا عَنْ عُثْمَانَ، وَمُعَاوِيَةَ، أَنَّهُمَا كَانَا يَخْطُبَانِ جَالِسَيْنِ.

for you in the Messenger of Allāh an excellent example" [al-Aḥzāb:21]. Thus, emulation of his actions (peace be upon him) serves as an example for us, but is his action not considered an obligation? As for Abū Ḥanīfah and Mālik, they asserted: The sermon is obligatory, and the Friday prayer is not valid without it. Standing during the sermon is also obligatory. They cited as evidence the practice of the Messenger of Allāh (peace be upon him).[27]

L8497 The two contradicted each other, stating: If he delivers the sermon while sitting, it suffices him; and if he delivers only one sermon, it suffices him; and if he does not deliver a sermon, it does not suffice him. It is authentically established from Jābir that he said: "Whoever claims to you that the Messenger of Allah (peace and blessings be upon him) delivered a sermon while sitting has certainly lied."

L8498 Abu Muhammad said: It is invalid that some of his actions (peace be upon him) are obligatory (farḍ) while others are not.

L8499 Al-Shafi'i said: If he delivers only one sermon, his prayer is invalid.

قَالَ أَبُو مُحَمَّد: قَالَ اللَّهُ تَعَالَى: {لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ} [الأحزاب: ٢١] فَإِنَّمَا لَنَا الِائْتِسَاءُ بِفِعْلِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَيْسَ فِعْلُهُ فَرْضًا؟ فَأَمَّا أَبُو حَنِيفَةَ، وَمَالِكٌ فَقَالَا: الْخُطْبَةُ فَرْضٌ لَا تُجْزِئُ صَلَاةُ الْجُمُعَةِ إلَّا بِهَا، وَالْوُقُوفُ فِي الْخُطْبَةِ فَرْضٌ، وَاحْتَجَّا بِفِعْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

ثُمَّ تَنَاقَضَا فَقَالَا: إنْ خَطَبَ جَالِسًا أَجْزَأَهُ، وَإِنْ خَطَبَ خُطْبَةً وَاحِدَةً أَجْزَأَهُ، وَإِنْ لَمْ يَخْطُبْ لَمْ يُجْزِهِ، وَقَدْ صَحَّ عَنْ جَابِرٍ أَنَّهُ قَالَ " مَنْ أَخْبَرَك أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - خَطَبَ جَالِسًا فَقَدْ كَذَبَ ".

قَالَ أَبُو مُحَمَّدٍ: مِنْ الْبَاطِلِ أَنْ يَكُونَ بَعْضُ فِعْلِهِ - عَلَيْهِ السَّلَامُ - فَرْضًا وَبَعْضُهُ غَيْرَ فَرْضٍ.

وَقَالَ الشَّافِعِيُّ: إنْ خَطَبَ خُطْبَةً وَاحِدَةً لَمْ تُجْزِهِ الصَّلَاةُ.

[27] **Qur'an references (L8496):** Qur'an 33:21 (Al-Ahzab).

L8500 He then contradicted himself by permitting Friday prayer for anyone who delivers the sermon while seated. The criticism against him in this matter parallels the criticism against Abū Ḥanīfah and Mālik regarding their permission of Friday prayer with one sermon - is there no difference?

ثُمَّ تَنَاقَضَ فَأَجَازَ الْجُمُعَةَ لِمَنْ خَطَبَ قَاعِدًا، وَالْقَوْلُ عَلَيْهِ فِي ذَلِكَ كَالْقَوْلِ عَلَى أَبِي حَنِيفَةَ، وَمَالِكٍ فِي إِجَازَتِهِمَا الْجُمُعَةَ بِخُطْبَةٍ وَاحِدَةٍ وَلَا فَرْقَ؟

L8501–8503 Aṭāʾ, Ṭāwūs, and Mujāhid ruled: Whoever fails to attend the Friday sermon has not validly performed the [Friday] prayer except... four, because the sermon substitutes for the two rak'ahs.

وَقَالَ عَطَاءٌ، وَطَاوُسٌ، وَمُجَاهِدٌ: مَنْ لَمْ يُدْرِكْ الْخُطْبَةَ يَوْمَ الْجُمُعَةِ لَمْ يُصَلِّهَا إِلَّا أَرْبَعًا، لِأَنَّ الْخُطْبَةَ أُقِيمَتْ مَقَامَ الرَّكْعَتَيْنِ.

L8504 It has been narrated to us through the chain of Al-Khushanī: Muḥammad ibn Al-Muthannā narrated from Abū ʿĀṣim Aḍ-Ḍaḥḥāk ibn Makhlad, who narrated from Ḥanẓalah ibn Abī Sufyān Al-Jumaḥī Al-Makkī, who said: I heard Ṭāwus and ʿAṭāʾ saying, "Whoever does not catch the sermon should pray four *rakʿahs*."

And from the chain of Muḥammad ibn Al-Muthannā: Yaḥyā ibn Saʿīd Al-Qaṭṭān narrated from Abū Yūnus Al-Ḥasan ibn Yazīd, who said: I heard Mujāhid saying, "If you do not catch the Friday sermon, pray four *rakʿahs*."

رُوِّينَا مِنْ طَرِيقِ الْخُشَنِيِّ: ثنا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ الْجُمَحِيِّ الْمَكِّيِّ قَالَ: سَمِعْت طَاوُسًا، وَعَطَاءً يَقُولَانِ: مَنْ لَمْ يُدْرِكْ الْخُطْبَةَ صَلَّى أَرْبَعًا وَمِنْ طَرِيقِ مُحَمَّدِ بْنِ الْمُثَنَّى: ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانِ عَنْ أَبِي يُونُسَ الْحَسَنِ بْنِ يَزِيدَ سَمِعْت مُجَاهِدًا يَقُولُ: إذَا لَمْ تُدْرِكْ الْخُطْبَةَ يَوْمَ الْجُمُعَةِ فَصَلِّ أَرْبَعًا.

L8505 It has been narrated to us through the chain of ʿAbd al-Razzāq from al-Awzāʿī from ʿAmr ibn Shuʿayb: that ʿUmar ibn al-Khaṭṭāb said, "The sermon takes the place of the two rakʿahs. Thus whoever misses the sermon must pray four rakʿahs?" Abū Muḥammad said: The Ḥanafīs and Mālikīs assert, "A *mursal* report is equivalent to an authenticated (*musnad*) report and even stronger." Consequently, they are bound to accept ʿUmar's position here; otherwise, have they not contradicted themselves? Abū Muḥammad said: Whoever argues for the obligation of the sermon by claiming it was instituted in lieu of the two rakʿahs must necessarily adopt the opinion of these scholars, otherwise he has indeed contradicted himself. Some of them argued for the obligation of the sermon by citing Allah's statement: {When they see commerce or amusement, they scatter toward it and leave you standing} [al-Jumuʿah 62:11].[1]

وَرُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ الْأَوْزَاعِيِّ عَنْ عَمْرِو بْنِ شُعَيْبٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: الْخُطْبَةُ مَوْضِعُ الرَّكْعَتَيْنِ، فَمَنْ فَاتَتْهُ الْخُطْبَةُ صَلَّى أَرْبَعًا؟ قَالَ أَبُو مُحَمَّدٍ: الْحَنَفِيُّونَ، وَالْمَالِكِيُّونَ يَقُولُونَ: الْمُرْسَلُ كَالْمُسْنَدِ وَأَقْوَى، فَيَلْزَمُهُمْ الْأَخْذُ بِقَوْلِ عُمَرَ هَهُنَا، وَإِلَّا فَقَدْ تَنَاقَضُوا؟ قَالَ أَبُو مُحَمَّدٍ: مَنْ احْتَجَّ فِي إيجَابِ فَرْضِ الْخُطْبَةِ بِأَنَّهَا جُعِلَتْ بَدَلًا عَنْ الرَّكْعَتَيْنِ لَزِمَهُ أَنْ يَقُولَ بِقَوْلِ هَؤُلَاءِ، وَإِلَّا فَقَدْ تَنَاقَضَ وَاحْتَجَّ بَعْضُهُمْ فِي إيجَابِ الْخُطْبَةِ بِقَوْلِ اللَّهِ تَعَالَى: {وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا} [الجمعة: ١١].

L8506 Abū Muḥammad said: This argument of theirs holds no benefit in validating their opinion. It merely indicates that they left him standing, and this is our

قَالَ أَبُو مُحَمَّدٍ: وَهَذَا الِاحْتِجَاجُ لَا مَنْفَعَةَ لَهُمْ فِيهِ فِي تَصْوِيبِ قَوْلِهِمْ، وَإِنَّمَا فِيهِ أَنَّهُمْ تَرَكُوهُ قَائِمًا، وَهَكَذَا نَقُولُ، وَإِنَّمَا هُوَ رَدٌّ عَلَى مَنْ قَالَ: إنَّهُمْ تَرَكُوهُ - عَلَيْهِ السَّلَامُ -

[1] **Qur'an references (L8505):** Qur'an 62:11 (Al-Jumu'ah).

position. It serves as a rebuttal against those who claim they left him—peace be upon him—sitting, a claim no one actually makes. Does Allah's condemnation of their abandoning His Prophet—peace be upon him—while he was standing establish an obligation to stand during the sermon or an obligation for the sermon itself? If, as they claim, this were the case, it would necessitate that whoever delivers the sermon sitting invalidates the Friday prayer for himself and his congregation. Yet none of them assert this, thus demonstrating that their citation of the verse undermines their stance and invalidates their claims—if it were truly about obligating standing. The verse contains no indication whatsoever of obligating the sermon itself; it merely states that the sermon is to be delivered standing. Should they claim consensus, let what we have narrated from Saʿīd ibn Abī ʿArūbah, from Qatādah, from al-Ḥasan al-Baṣrī, be expedited: "Whoever does not deliver the sermon on Friday prays two rakʿahs regardless of circumstances."

قَاعِدًا، وَهَذَا لَا يَقُولُهُ أَحَدٌ، وَلَيْسَ فِي إِنْكَارِ اللَّهِ تَعَالَى لِتَرْكِهِمْ لِنَبِيِّهِ - عَلَيْهِ السَّلَامُ - قَائِمًا -: إِيجَابٌ لِفَرْضِ الْقِيَامِ فِي الْخُطْبَةِ، وَلَا لِفَرْضِ الْخُطْبَةِ؟ فَإِنْ كَانَ ذَلِكَ عِنْدَهُمْ كَمَا يَقُولُونَ فَيَلْزَمُهُمْ أَنَّ مَنْ خَطَبَ قَاعِدًا فَلَا جُمُعَةَ لَهُ وَلَا لَهُمْ، وَهَذَا لَا يَقُولُهُ أَحَدٌ مِنْهُمْ، فَظَهَرَ أَنَّ احْتِجَاجَهُمْ بِالْآيَةِ عَلَيْهِمْ، وَأَنَّهَا مُبْطِلَةٌ لِأَقْوَالِهِمْ فِي ذَلِكَ لَوْ كَانَتْ عَلَى إِيجَابِ الْقِيَامِ، وَلَيْسَ فِيهَا أَثَرٌ بِوَجْهٍ مِنَ الْوُجُوهِ عَلَى إِيجَابِ الْخُطْبَةِ، إِنَّمَا فِيهَا أَنَّ الْخُطْبَةَ تَكُونُ قِيَامًا فَقَطْ؟ فَإِنِ ادَّعَوْا إِجْمَاعًا تُعْجَلُ مَا رُوِّينَاهُ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنِ الْحَسَنِ الْبَصْرِيِّ: مَنْ لَمْ يَخْطُبْ يَوْمَ الْجُمُعَةِ صَلَّى رَكْعَتَيْنِ عَلَى كُلِّ حَالٍ.

L8507–8508 Ibn Sīrīn also said: Some of them—in line with their habitual practice of lying against Allah, the Exalted—dared to claim that Allah's statement, {So proceed to the remembrance of Allah} [62:9], refers solely to the sermon, citing this as evidence to confirm its obligatory nature. Abū Muḥammad responded: Who is this audacious person to assert that Allah, the Exalted, intended the "remembrance" mentioned here to mean the sermon? Rather, the beginning and end of the verse refute his false supposition, for Allah, the Exalted, explicitly states: {When the call is made for prayer on the Day of Jumuʿah, then proceed to the remembrance of Allah} [62:9].[2]

وَقَدْ قَالَهُ أَيْضًا ابْنُ سِيرِينَ: وَقَدْ أَقْدَمَ بَعْضُهُمْ - بِجَارِي عَادَتِهِمْ فِي الْكَذِبِ عَلَى اللَّهِ تَعَالَى - فَقَالَ: إِنَّ قَوْلَ اللَّهِ تَعَالَى: {فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ} [الجمعة: ٩] إِنَّمَا مُرَادُهُ إِلَى الْخُطْبَةِ وَجَعَلَ هَذَا حُجَّةً فِي إِيجَابِ فَرْضِهَا؟ قَالَ أَبُو مُحَمَّدٍ: وَمَنْ لِهَذَا الْمُقْدِمِ أَنَّ اللَّهَ تَعَالَى أَرَادَ بِالذِّكْرِ الْمَذْكُورِ فِيهَا الْخُطْبَةَ؟ بَلْ أَوَّلُ الْآيَةِ وَآخِرُهَا يُكَذِّبَانِ ظَنَّهُ الْفَاسِدَ، لِأَنَّ اللَّهَ تَعَالَى إِنَّمَا قَالَ: {إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ} [الجمعة: ٩] .

L8509 Then He, may He be exalted and glorified, said: "When the prayer is concluded, go forth throughout the land and seek the bounty of Allah, and remember Allah abundantly." [Surah Al-Jumu'ah 10][3]

ثُمَّ قَالَ عَزَّ وَجَلَّ: {فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا} [الجمعة: ١٠] .

L8510 Thus, it is confirmed that Allah obligated hastening to prayer only when the call for it is made, commanded dispersal once it is concluded, and mentioned it frequently.

فَصَحَّ أَنَّ اللَّهَ إِنَّمَا افْتَرَضَ السَّعْيَ إِلَى الصَّلَاةِ إِذَا نُودِيَ لَهَا، وَأَمَرَ إِذَا قُضِيَتْ بِالِانْتِشَارِ وَذَكَرَهُ كَثِيرًا.

L8511 It has thus been confirmed with certainty that the remembrance commanded

[2] **Qur'an references (L8508):** Qur'an 62:9 (Al-Jumu'ah).
[3] **Qur'an references (L8509):** Qur'an 62:10 (Al-Jumu'ah).

to be sought through prescribed striving is the prayer itself, and the remembrance of Allah the Exalted within it through takbīr, tasbīḥ, glorification, recitation, and tashahhud—nothing besides this? Had the claim of this ignorant person been valid, then one who missed the sermon entirely yet attended the prayer would not have fulfilled the prescribed striving Allah the Exalted obligated upon him—yet they themselves do not uphold this position. Indeed, a more righteous scholar among them has affirmed this truth. Let them not repeat their falsehood in asserting consensus while misleading the weak—and success comes solely from Allah, the Exalted.

فَصَحَّ يَقِينًا أَنَّ الذِّكْرَ الْمَأْمُورَ بِالسَّعْيِ لَهُ هُوَ الصَّلَاةُ، وَذِكْرُ اللَّهِ تَعَالَى فِيهَا بِالتَّكْبِيرِ، وَالتَّسْبِيحِ وَالتَّمْجِيدِ، وَالْقِرَاءَةِ، وَالتَّشَهُّدِ لَا غَيْرِ ذَلِكَ؟ وَلَوْ كَانَ مَا قَالَهُ هَذَا الْجَاهِلُ لَكَانَ مَنْ لَمْ يُدْرِكْ الْخُطْبَةَ وَلَا شَيْئًا مِنْهَا وَأَدْرَكَ الصَّلَاةَ غَيْرَ مُؤَدٍّ لِمَا افْتَرَضَ اللَّهُ تَعَالَى عَلَيْهِ مِنْ السَّعْيِ، وَهُمْ لَا يَقُولُونَ هَذَا، وَقَدْ قَالَهُ مَنْ هُوَ خَيْرٌ مِنْهُمْ، فَلَا يَكْذِبُونَ ثَانِيَةً فِي دَعْوَى الْإِجْمَاعِ مُمَوِّهِينَ عَلَى الضُّعَفَاءِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

L8512 If they say: “He (peace be upon him) never performed the prayer except with one sermon?” We respond: “Nor did he (peace be upon him) ever perform it except with two sermons, standing to deliver them and sitting between them. Therefore, consider all of this obligatory, for the Friday prayer is invalid without them. Nor did he (peace be upon him) ever pray except by raising his hands during the first _takbīr_. Thus, you must invalidate the prayer by omitting that.”

فَإِنْ قَالُوا: لَمْ يُصَلِّهَا - عَلَيْهِ السَّلَامُ - قَطُّ إلَّا بِخُطْبَةٍ؟ قُلْنَا: وَلَا صَلَّاهَا - عَلَيْهِ السَّلَامُ - قَطُّ إلَّا بِخُطْبَتَيْنِ قَائِمًا يَجْلِسُ بَيْنَهُمَا، فَاجْعَلُوا كُلَّ ذَلِكَ فَرْضًا لَا تَصِحُّ الْجُمُعَةُ إلَّا بِهِ، وَلَا صَلَّى - عَلَيْهِ السَّلَامُ - قَطُّ إلَّا رَفَعَ يَدَيْهِ فِي التَّكْبِيرَةِ الْأُولَى، فَأَبْطِلُوا الصَّلَاةَ بِتَرْكِ ذَلِكَ

L8513 As for our statement—that anything designated as a sermon is an emulation of the outward action of the Messenger of Allah (may Allah bless him and grant him peace)—...

وَأَمَّا قَوْلُنَا: مَا وَقَعَ عَلَيْهِ اسْمُ خُطْبَةٍ فَاقْتِدَاءٌ بِظَاهِرِ فِعْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L8514 Abu Hanifah said: A *takbīrah* suffices. This constitutes an abrogation on his part, given his ruling that the sermon is obligatory (*farḍ*), for a *takbīrah* is not termed a sermon. It is said to them: If this is permissible according to your view, why does the *takbīrat al-ihrām* not suffice in place of the sermon, since it is a form of *dhikr*?

وَقَالَ أَبُو حَنِيفَةَ: تُجْزِئُ تَكْبِيرَةٌ، وَهَذَا نَقْضٌ مِنْهُ لِإِيجَابِهِ الْخُطْبَةَ فَرْضًا، لِأَنَّ التَّكْبِيرَةَ لَا تُسَمَّى خُطْبَةً، وَيُقَالُ لَهُمْ: إذَا جَازَ هَذَا عِنْدَكُمْ فَلِمَ لَا أَجْزَأَتْ عَنْ الْخُطْبَةِ تَكْبِيرَةُ الْإِحْرَامِ فَهِيَ ذِكْرٌ؟

L8515–8516 Malik said: “The sermon is any significant speech.” Abu Muhammad said: This is not a definition of the sermon, though he considers it obligatory. Whoever imposes an obligation must define it precisely so their followers may know it without ambiguity; otherwise, they have neglected their obligation. As for delivering the Friday sermon atop the pulpit, this is how the Messenger of Allah—peace and blessings be upon him—acted, as authenticated by mass-transmitted (mutawatir) narrations. They must also make this practice obligatory, because since the pulpit was established, did the

وَقَالَ مَالِكٌ -: الْخُطْبَةُ: كُلُّ كَلَامٍ ذِي بَالٍ؟ قَالَ أَبُو مُحَمَّدٍ: لَيْسَ هَذَا حَدًّا لِلْخُطْبَةِ، وَهُوَ يَرَاهَا فَرْضًا، وَمَنْ أَوْجَبَ فَرْضًا فَوَاجِبٌ عَلَيْهِ تَحْدِيدُهُ، حَتَّى يَعْلَمَهُ مُتَّبِعُوهُ عِلْمًا لَا إشْكَالَ فِيهِ، وَإِلَّا فَقَدْ جَهِلُوا فَرْضَهُمْ وَأَمَّا خُطْبَتُهَا عَلَى أَعْلَى الْمِنْبَرِ فَهَكَذَا فَعَلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَحَّتْ بِذَلِكَ الْآثَارُ الْمُتَوَاتِرَةُ وَكَانَ يَلْزَمُهُمْ أَنْ يَجْعَلُوا هَذَا

Prophet—peace and blessings be upon him—ever deliver the Friday sermon except upon it? As for our statement, "If he delivers the sermon with a recited surah," this is commendable.

L8517 We have been narrated through the chain of Imam Muslim: Muhammad ibn Bishār related to me; Muhammad ibn Ja'far narrated to us; Shu'bah narrated to us from Khubayb ibn 'Abd al-Raḥmān from 'Abdullāh ibn Muḥammad ibn Mu'āwiyah from the daughter of Ḥārithah ibn al-Nu'mān, who said: "I did not memorize Surah Qāf except from the mouth of the Messenger of Allah (peace and blessings of Allah be upon him) as he would recite it in his sermons every Friday. Our oven and the oven of the Messenger of Allah (peace and blessings of Allah be upon him) were one and the same."

L8518 ## An Issue Concerning Prolonging the Friday Sermon

L8519 528 - Issue: It is not permissible to prolong the sermon. If one recites a surah with a prostration verse or a verse requiring prostration during it, it is recommended for him to step down [from the pulpit] and prostrate along with the people. If he does not do so, there is no harm. It has been narrated to us via the chain of Muslim ibn al-Hajjaj: Shurayh ibn Yunus narrated to me, from Abd al-Rahman ibn Abd al-Malik ibn Abjar, from his father, from Wasil ibn Hayyan, who said: Abu Wa'il said: Ammar ibn Yasir delivered a sermon to us, making it concise and eloquent. When he stepped down, we said: "O Abu al-Yaqẓān, you have been eloquent and concise. If only you had paused [to elaborate]!" He replied: "I heard the Messenger of Allah (peace and blessings be upon him) say: 'The length of a man's prayer and the brevity of his sermon are a sign of his religious understanding. Therefore, prolong the prayer and shorten the sermon, for indeed some eloquence is akin to magic.'"[4]

L8520 Through the chain of Waki' from Ismā'īl ibn Abī Khālid from Qays ibn Abī Ḥāzim, who said: Ibn Mas'ūd said: "Perfect this prayer and shorten these sermons."

أَيْضًا فَرْضًا، لِأَنَّهُ مُذْ عُمِلَ الْمِنْبَرُ لَمْ يَخْطُبْ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الْجُمُعَةِ إلَّا عَلَيْهِ؟ وَأَمَّا قَوْلُنَا: إنْ خَطَبَ بِسُورَةٍ يَقْرَؤُهَا: فَحَسَنٌ.

رُوِّينَا مِنْ طَرِيقِ مُسْلِمٍ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ ثنا مُحَمَّدُ بْنُ جَعْفَرٍ ثنا شُعْبَةُ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ مُعَاوِيَةَ عَنْ ابْنَةٍ لِحَارِثَةَ بْنِ النُّعْمَانِ قَالَتْ " مَا حَفِظْت (ق) إلَّا مِنْ فِي رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَخْطُبُ بِهَا كُلَّ جُمُعَةٍ، وَكَانَ تَنُّورُنَا وَتَنُّورُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَاحِدًا ".

[مَسْأَلَةٌ إطَالَةُ خُطْبَةِ الْجُمُعَةِ]

٥٢٨ - مَسْأَلَةٌ: وَلَا تَجُوزُ إطَالَةُ الْخُطْبَةِ، فَإِنْ قَرَأَ فِيهَا بِسُورَةٍ فِيهَا سَجْدَةٌ أَوْ آيَةٍ فِيهَا سَجْدَةٌ فَنَسْتَحِبُّ لَهُ أَنْ يَنْزِلَ فَيَسْجُدَ وَالنَّاسُ، فَإِنْ لَمْ يَفْعَلْ فَلَا حَرَجَ -: رُوِّينَا مِنْ طَرِيقِ مُسْلِمِ بْنِ الْحَجَّاجِ حَدَّثَنِي شُرَيْحُ بْنُ يُونُسَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبْجَرَ عَنْ أَبِيهِ عَنْ وَاصِلِ بْنِ حَيَّانَ قَالَ: قَالَ أَبُو وَائِلٍ: خَطَبَنَا عَمَّارُ بْنُ يَاسِرٍ فَأَوْجَزَ وَأَبْلَغَ، فَلَمَّا نَزَلَ قُلْنَا: يَا أَبَا الْيَقْظَانِ، لَقَدْ أَبْلَغْت وَأَوْجَزْت فَلَوْ كُنْت تَنَفَّسْت؟ فَقَالَ إنِّي سَمِعْت رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: «إنَّ طُولَ صَلَاةِ الرَّجُلِ وَقِصَرَ خُطْبَتِهِ مَئِنَّةٌ مِنْ فِقْهِهِ، فَأَطِيلُوا الصَّلَاةَ وَاقْصُرُوا الْخُطْبَةَ، فَإِنَّ مِنْ الْبَيَانِ سِحْرًا» .

وَمِنْ طَرِيقِ وَكِيعٍ عَنْ إسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: قَالَ ابْنُ مَسْعُودٍ: أَحْسِنُوا هَذِهِ الصَّلَاةَ وَاقْصُرُوا هَذِهِ الْخُطَبَ.

[4] **Hadith references (L8519):** Riyad as-Salihin 699.

L8521–8522 Abu Muhammad said: I witnessed Ibn Ma‘dan in the Great Mosque of Cordoba. He prolonged the sermon so extensively that some dignitaries informed me he had urinated in his garments.

قَالَ أَبُو مُحَمَّد: شَهِدْت ابْنَ مَعْدَان فِي جَامِعِ قُرْطُبَةَ قَدْ أَطَالَ الْخُطْبَةَ، حَتَّى أَخْبَرَنِي بَعْضُ وُجُوهِ النَّاسِ أَنَّهُ بَالَ فِي ثِيَابِهِ.

L8523 And it had become stuck in the maqsurah? Abdullah ibn Rubay narrated to us: Ibn al-Salim the judge narrated to us: Ibn al-A’rabi narrated to us: Abu Dawud narrated to us: Ahmad ibn Salih narrated to us: Ibn Wahb narrated to us: Amr ibn al-Harith informed me from Sa’id ibn Abi Hilal from Iyad ibn Abdullah ibn Sa’d ibn Abi Sarh from Abu Sa’id al-Khudri, who said: “The Messenger of Allah—peace and blessings be upon him—recited Surah Ṣād on the pulpit. When he reached the prostration verse, he descended and prostrated, and the people prostrated with him.”

وَكَانَ قَدْ نَشِبَ فِي الْمَقْصُورَةِ؟ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رُبَيِّعٍ ثنا ابْنُ السَّلِيمِ الْقَاضِي ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا أَحْمَدُ بْنُ صَالِحٍ ثنا ابْنُ وَهْبٍ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدِ بْنِ أَبِي سَرْحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ «قَرَأَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى الْمِنْبَرِ ص فَلَمَّا بَلَغَ السَّجْدَةَ نَزَلَ فَسَجَدَ وَسَجَدَ النَّاسُ مَعَهُ» .

L8524 And via the narration of Ḥammād ibn Salamah, from ʿAlī ibn Zayd, from Ṣafwān ibn Muḥriz: that Abū Mūsā al-Ashʿarī recited Sūrah al-Ḥajj on the minbar in Basra and prostrated with the people in two sajdahs.

وَمِنْ طَرِيقِ حَمَّادِ بْنِ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ صَفْوَانَ بْنِ مُحْرِزٍ: أَنَّ أَبَا مُوسَى الْأَشْعَرِيَّ قَرَأَ سُورَةَ الْحَجِّ عَلَى الْمِنْبَرِ بِالْبَصْرَةِ فَسَجَدَ بِالنَّاسِ سَجْدَتَيْنِ.

L8525 Through the chain of Malik, from Hisham ibn Urwah, from his father: That Umar ibn al-Khattab recited the prostration verse while on the pulpit on Friday, then descended and prostrated, and they prostrated with him. Then he recited it on the following Friday, and they prepared to prostrate. Umar said: “Be at ease! Has Allah not ordained it upon us unless we choose to?”

وَمِنْ طَرِيقِ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَرَأَ السَّجْدَةَ وَهُوَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ، ثُمَّ نَزَلَ فَسَجَدَ فَسَجَدُوا مَعَهُ، ثُمَّ قَرَأَهَا يَوْمَ الْجُمُعَةِ الْأُخْرَى فَتَهَيَّئُوا لِلسُّجُودِ، فَقَالَ عُمَرُ: عَلَى رِسْلِكُمْ، إِنَّ اللَّهَ لَمْ يَكْتُبْهَا عَلَيْنَا إِلَّا أَنْ نَشَاءَ؟

L8526 And through the chain of Al-Bukhari: Ibrāhīm ibn Mūsá narrated to us: I [Hishām ibn Yūsuf] relate that Ibn Jurayj informed them, saying: “Abū Bakr ibn Abī Mulaykah informed me, from ’Uthmān ibn ’Abd al-Raḥmān al-Taymī, from Rabī’ah ibn ’Abd Allāh ibn al-Hudayr - and he was among the best of people - that he witnessed ’Umar ibn al-Khaṭṭāb recite Sūrah al-Naḥl from the pulpit during Friday prayer. When he reached the prostration verse, he descended and prostrated, and the people prostrated with him. When the following Friday came, he recited it again. Upon reaching the prostration verse, he declared: ’O people, we are merely passing by the prostration (verse). Whoever prostrates has done rightly, and whoever does not prostrate incurs no blame.’ Thus, ’Umar did not prostrate.”

وَمِنْ طَرِيقِ الْبُخَارِيِّ: ثنا إِبْرَاهِيمُ بْنُ مُوسَى أَنَا هِشَامُ بْنُ يُوسُفَ أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ أَخْبَرَنِي أَبُو بَكْرِ بْنُ أَبِي مُلَيْكَةَ عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ التَّيْمِيِّ عَنْ رَبِيعَةَ بْنِ عَبْدِ اللَّهِ بْنِ الْهُدَيْرِ - وَكَانَ مِنْ خِيَارِ النَّاسِ - أَنَّهُ شَهِدَ عُمَرُ بْنُ الْخَطَّابِ قَرَأَ يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ سُورَةَ النَّحْلِ، حَتَّى إِذَا جَاءَ السَّجْدَةَ نَزَلَ فَسَجَدَ وَسَجَدَ النَّاسُ مَعَهُ، حَتَّى إِذَا كَانَتْ الْجُمُعَةُ الْقَابِلَةُ قَرَأَ بِهَا، حَتَّى إِذَا جَاءَ السَّجْدَةَ قَالَ: يَا أَيُّهَا النَّاسُ، إِنَّمَا نَمُرُّ بِالسُّجُودِ، فَمَنْ سَجَدَ فَقَدْ أَصَابَ، وَمَنْ لَمْ يَسْجُدْ فَلَا حَرَجَ عَلَيْهِ فَلَمْ يَسْجُدْ عُمَرُ.

L8527 And through the chain of Abd al-Razzaq, from Sufyan al-Thawri, from Asim

ibn Abi al-Najud, from Zirr ibn Hubaysh, that Ammar ibn Yasir recited on Friday on the pulpit “When the sky is split apart” [Al-Inshiqaq: 1], then he descended and performed the prostration of recitation (sujūd al-tilāwah).[5]

وَمِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ زِرِّ بْنِ حُبَيْشٍ أَنَّ عَمَّارَ بْنَ يَاسِرٍ قَرَأَ يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ {إِذَا السَّمَاءُ انْشَقَّتْ} [الانشقاق: ١] ثُمَّ نَزَلَ فَسَجَدَ.

L8528–8529 From the narration through the chain of Shu’bah from Abū Isḥāq al-Sabīʿī: Al-Ḍaḥḥāk ibn Qays would deliver sermons and recite Sūrah Ṣād in the presence of the Companions. None in Medina, Basra, or Kufa rejected this practice. No disagreement is recorded from the Companions—may Allah be pleased with them—regarding this matter. Moreover, the Messenger of Allah—peace and blessings be upon him—performed prostration during the well-known Quranic prostrations. Then where is their claim to be following the practice of the Companions?

وَمِنْ طَرِيقِ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ: أَنَّ الضَّحَّاكَ بْنَ قَيْسٍ كَانَ يَخْطُبُ فَقَرَأَ “ ص وَذَلِكَ بِحَضْرَةِ الصَّحَابَةِ، لَا يُنْكِرُ ذَلِكَ أَحَدٌ بِالْمَدِينَةِ، وَالْبَصْرَةِ، وَالْكُوفَةِ، وَلَا يُعْرَفُ لَهُمْ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - مُخَالِفٌ، وَقَدْ سَجَدَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي سَجَدَاتِ الْقُرْآنِ الْمَشْهُورَةِ، فَأَيْنَ دَعْوَاهُمْ اتِّبَاعَ عَمَلِ الصَّحَابَةِ؟

An Issue Regarding Speech and the Imam Delivering the Friday Khutbah.

[مَسْأَلَةٌ الْكَلَام وَالْإِمَام يخطب يَوْم الْجُمُعَة]

L8530

L8531 529. Issue: It is obligatory upon everyone attending the Friday prayer—whether they heard the sermon or not—to refrain entirely from speaking during the Imam’s sermon, except for the following: offering the greeting of peace if entering at that time; returning the greeting to one who offers it upon entering; praising Allah the Exalted if sneezing; saying “Yarḥamuk Allāh” to one who sneezes if they praise Allah; replying to the one who says “Yarḥamuk Allāh” with “Yahdīkum Allāh wa yuṣliḥa bālakum”; sending blessings upon the Prophet (peace be upon him) when the Imam instructs to do so; saying “Āmīn” to his supplication; initiating communication with the Imam concerning a pressing need; and responding to the Imam only if he has initiated speech with someone regarding a specific matter.

٥٢٩ - مَسْأَلَةٌ: وَفَرْضٌ عَلَى كُلِّ مَنْ حَضَرَ الْجُمُعَةَ - سَمِعَ الْخُطْبَةَ أَوْ لَمْ يَسْمَعْ - أَنْ لَا يَتَكَلَّمَ مُدَّةَ خُطْبَةِ الْإِمَامِ بِشَيْءٍ أَلْبَتَّةَ، إلَّا التَّسْلِيمَ إنْ دَخَلَ حِينَئِذٍ، وَرَدَّ السَّلَامَ عَلَى مَنْ سَلَّمَ مِمَّنْ دَخَلَ حِينَئِذٍ، وَحَمِدَ اللَّهَ تَعَالَى إنْ عَطَسَ، وَتَشْمِيتَ الْعَاطِسِ إنْ حَمِدَ اللَّهَ، وَالرَّدَّ عَلَى الْمُشَمِّتِ، وَالصَّلَاةَ عَلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إذَا أَمَرَ الْخَطِيبُ بِالصَّلَاةِ عَلَيْهِ، وَالتَّأْمِينَ عَلَى دُعَائِهِ، وَابْتِدَاءَ مُخَاطَبَةِ الْإِمَامِ فِي الْحَاجَةِ تَعِنُّ، وَمُجَاوَبَةَ الْإِمَامِ مِمَّنْ ابْتَدَأَهُ الْإِمَامُ بِالْكَلَامِ فِي أَمْرٍ مَا فَقَطْ؟

L8532 It is not permissible for anyone to say to a person speaking at that time: “Be silent,” but one may gesture to him, wink at him, or throw pebbles at him. Whoever speaks with other than what we have mentioned, being mindful and aware of the prohibition, has no valid Friday prayer. If the preacher includes in his sermon anything other than the remembrance of Allah the Exalted or

وَلَا يَحِلُّ أَنْ يَقُولَ أَحَدٌ حِينَئِذٍ لِمَنْ يَتَكَلَّمُ -: انْصِتْ، وَلَكِنْ يُشِيرُ إلَيْهِ أَوْ يَغْمِزُهُ، أَوْ يَحْصِبُهُ؟ وَمَنْ تَكَلَّمَ بِغَيْرِ مَا ذَكَرْنَا ذَاكِرًا عَالِمًا بِالنَّهْيِ فَلَا جُمُعَةَ لَهُ؟ فَإِنْ أَدْخَلَ الْخَطِيبُ فِي خُطْبَتِهِ مَا لَيْسَ مِنْ ذِكْرِ اللَّهِ تَعَالَى وَلَا مِنْ الدُّعَاءِ الْمَأْمُورِ بِهِ فَالْكَلَامُ مُبَاحٌ حِينَئِذٍ،

[5] **Qur’an references (L8527):** Qur’an 84:1 (Al-Inshiqaq).

the prescribed supplication, speech becomes permissible at that time. Similarly, if the imam sits between the two sermons, speech is permissible then, as well as between the sermon and the commencement of prayer. Touching pebbles during the sermon is impermissible. Abdullah ibn Rabīʿ narrated to us: Muḥammad ibn Muʿāwiyah narrated: Aḥmad ibn Shuʿayb narrated: Isḥāq ibn Rāhawayh informed us: Jarīr—that is, Ibn ʿAbd al-Ḥamīd—from Manṣūr ibn al-Muʿtamir from Abū Maʿshar Ziyād ibn Kulaib from Ibrāhīm al-Nakhaʿī from ʿAlqamah from al-Qarthāʾ al-Ḍabbī—who was among the early Qurʾān reciters—from Salmān al-Fārisī, who said: The Messenger of Allah—peace and blessings be upon him—said: "No man purifies himself on Friday as commanded, then proceeds to the Friday prayer and remains silent until he completes his prayer, except that it will be an expiation for the sins committed since the previous Friday."

وَكَذَلِكَ إِذَا جَلَسَ الْإِمَامُ بَيْنَ الْخُطْبَتَيْنِ فَالْكَلَامُ حِينَئِذٍ مُبَاحٌ، وَبَيْنَ الْخُطْبَةِ وَابْتِدَاءِ الصَّلَاةِ أَيْضًا، وَلَا يَجُوزُ الْمَسُّ لِلْحَصَى مُدَّةَ الْخُطْبَةِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رُبَيْعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا إِسْحَاقُ بْنُ رَاهْوَيْهِ أَنَا جَرِيرٌ هُوَ ابْنُ عَبْدِ الْحَمِيدِ - عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ عَنْ أَبِي مَعْشَرٍ زِيَادِ بْنِ كُلَيْبٍ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ عَنْ عَلْقَمَةَ عَنِ الْقَرْثَعِ الضَّبِّيِّ - وَكَانَ مِنَ الْقُرَّاءِ الْأَوَّلِينَ - عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَا مِنْ رَجُلٍ يَتَطَهَّرُ يَوْمَ الْجُمُعَةِ كَمَا أُمِرَ ثُمَّ يَخْرُجُ إِلَى الْجُمُعَةِ فَيُنْصِتُ حَتَّى يَقْضِيَ صَلَاتَهُ إِلَّا كَانَ كَفَّارَةً لِمَا كَانَ قَبْلَهُ مِنَ الْجُمُعَةِ» .

L8533–8534 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to us: Abu Kuraib narrated to us: Abu Muawiyah reported on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: The Messenger of Allah - peace and blessings be upon him - said: "Whoever performs ablution and perfects it, then attends the Friday prayer, then listens attentively and remains silent, will be forgiven for what occurred between him and the [next] Friday with an addition of three days. Whoever touches pebbles has acted frivolously."[6]

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو كُرَيْبٍ ثنا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْجُمُعَةَ فَاسْتَمَعَ وَأَنْصَتَ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، وَمَنْ مَسَّ الْحَصَا فَقَدْ لَغَا»

L8535 Abd al-Rahman ibn Abd Allah ibn Khalid narrated to us: Ibrahim ibn Ahmad narrated to us: al-Farbari narrated to us: al-Bukhari narrated to us: Yahya ibn Bukayr narrated to us: al-Laith narrated from Uqayl, from Ibn Shihab, who narrated to me: Sa'id ibn al-Musayyab narrated that Abu Hurayrah narrated to him that the Messenger of Allah—peace and blessings of Allah be upon him—said: "If you say to your companion on Friday, 'Be silent,' while the Imam is delivering the sermon, you have uttered idle speech."[7]

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا يَحْيَى بْنُ بُكَيْرٍ ثنا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيِّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إِذَا قُلْتَ لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ: أَنْصِتْ وَالْإِمَامُ يَخْطُبُ فَقَدْ لَغَوْتَ» .

L8536 Abu Muḥammad said: Allah, the Exalted, said: {And when they pass by vain

قَالَ أَبُو مُحَمَّدٍ: قَالَ اللَّهُ تَعَالَى: {وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا} [الفرقان: ٧٢] .

[6] **Hadith references (L8534):** Riyad as-Salihin 128.

[7] **Hadith references (L8535):** Sahih al-Bukhari 934; Mishkat al-Masabih 1385.

talk, they pass by with dignity} [Al-Furqān 25:72].[8]

L8537 Abdullah ibn Rubay‘ narrated to us: Abdullah ibn Muhammad ibn Uthman narrated to us: Ahmad ibn Khalid narrated to us: Ali ibn Abd al-Aziz narrated to us: Al-Hajjaj ibn Al-Minhal narrated to us: Hammad ibn Salamah narrated to us from Muhammad ibn Amr ibn Abi Salamah ibn Abd al-Rahman ibn Awf from Abu Hurairah: “The Messenger of Allah—peace and blessings be upon him—was reciting a chapter on the pulpit? Abu Dharr said to Ubayy ibn Ka’b: ’When was this chapter revealed?’ Ubayy turned away from him. When he concluded his prayer, Ubayy ibn Ka’b said to Abu Dharr: ’You have gained nothing from your prayer except the vain speech you engaged in.’ Abu Dharr went to the Messenger of Allah—peace and blessings be upon him—and informed him of this? He said: ’Ubayy ibn Ka’b has spoken truthfully.’”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رُبَيْعٍ ثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عُثْمَانَ ثنا أَحْمَدُ بْنُ خَالِدٍ ثنا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ ثنا الْحَجَّاجُ بْنُ الْمِنْهَالِ ثنا حَمَّادُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أَبِي هُرَيْرَةَ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَقْرَأُ سُورَةً عَلَى الْمِنْبَرِ؟ فَقَالَ أَبُو ذَرٍّ لِأُبَيِّ بْنِ كَعْبٍ: مَتَى نَزَلَتْ هَذِهِ السُّورَةُ؟ فَأَعْرَضَ عَنْهُ أُبَيٌّ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ أُبَيُّ بْنُ كَعْبٍ لِأَبِي ذَرٍّ: مَا لَكَ مِنْ صَلَاتِكَ إِلَّا مَا لَغَوْتَ، فَدَخَلَ أَبُو ذَرٍّ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَخْبَرَهُ بِذَلِكَ؟ فَقَالَ: صَدَقَ أُبَيُّ بْنُ كَعْبٍ» .

L8538–8540 And through him to Hammad, from Humaid, from Bakr ibn Abdullah al-Muzani, that Alqamah ibn Abdullah al-Muzani narrated. He was in Mecca when Kuraib arrived while the Imam was delivering the Friday sermon. He said to him: “You have held back the people - they have departed.” He replied: “Do not rush until we disperse.” When he completed his prayer, Ibn Umar said to him: “As for your companion, he is a donkey. And as for you - do you think your Friday prayer counts?”

وَبِهِ إِلَى حَمَّادٍ عَنْ حُمَيْدٍ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ: أَنَّ عَلْقَمَةَ بْنَ عَبْدِ اللَّهِ الْمُزَنِيَّ كَانَ بِمَكَّةَ فَجَاءَ كريب وَالْإِمَامُ يَخْطُبُ يَوْمَ الْجُمُعَةِ، فَقَالَ لَهُ: حَبَسْتَ الْقَوْمَ قَدْ ارْتَحَلُوا، فَقَالَ لَهُ: لَا تَعْجَلْ حَتَّى نَنْصَرِفَ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ لَهُ ابْنُ عُمَرَ: أَمَّا صَاحِبُكَ فَحِمَارٌ، وَأَمَّا أَنْتَ فَلَا جُمُعَةَ لَكَ؟

L8541 From the path of Waki‘ through his father, from Ibrāhīm ibn Muhājir, from Ibrāhīm al-Nakha‘ī: A man asked ʿAbdullāh ibn Masʿūd to recite a verse while the Imam was delivering the khutbah. When the prayer concluded, he said, “Is this the share you gained from your prayer?” Abū Muḥammad said: These are three Companions—with no opposing view known from the other Companions (may Allah be pleased with them)—and all of them invalidate the prayer of whoever speaks intentionally during the khutbah.

وَمِنْ طَرِيقِ وَكِيعٍ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ: أَنَّ رَجُلًا اسْتَفْتَحَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ آيَةً وَالْإِمَامُ يَخْطُبُ، فَلَمَّا صَلَّى قَالَ: هَذَا حَظُّكَ مِنْ صَلَاتِكَ؟ قَالَ أَبُو مُحَمَّدٍ: فَهَؤُلَاءِ ثَلَاثَةٌ مِنَ الصَّحَابَةِ لَا يُعْرَفُ لَهُمْ مِنَ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - مُخَالِفٌ، كُلُّهُمْ يُبْطِلُ صَلَاةَ مَنْ تَكَلَّمَ عَامِدًا فِي الْخُطْبَةِ.

L8542 By this we say, and it is incumbent upon him to repeat it within the prescribed time, for he did not pray it. It is surprising that one would claim: “The meaning of this is that his reward has been invalidated!” Abu Muham-

وَبِهِ نَقُولُ، وَعَلَيْهِ إِعَادَتُهَا فِي الْوَقْتِ، لِأَنَّهُ لَمْ يُصَلِّهَا وَالْعَجَبُ مِمَّنْ قَالَ: مَعْنَى هَذَا أَنَّهُ بَطَلَ أَجْرُهُ قَالَ أَبُو مُحَمَّدٍ: وَإِذَا بَطَلَ أَجْرُهُ فَقَدْ بَطَلَ عَمَلُهُ بِلَا شَكٍّ؟

[8] **Qur’an references (L8536):** Qur’an 25:72 (Al-Furqan).

mad said: “If his reward is invalidated, is his deed not invalidated without doubt?”

L8543 From Maʿmar, from Ayyūb al-Sakhtiyānī, from Nāfiʿ: Ibn ʿUmar pelted two men who were speaking on Friday with pebbles. He saw a beggar soliciting alms on Friday and pelted him, and would gesture to a man on Friday, indicating: “Be silent!” As for when the imam includes in his sermon praise of someone whom Muslims have no need to praise, a supplication containing transgression and superfluous speech, or condemnation of the undeserving—this is not part of the sermon. Therefore, it is impermissible to heed this; rather, changing it becomes obligatory if possible.

وَمِنْ طَرِيقِ مَعْمَرٍ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ حَصَبَ رَجُلَيْنِ كَانَا يَتَكَلَّمَانِ يَوْمَ الْجُمُعَةِ، وَأَنَّهُ رَأَى سَائِلًا يَسْأَلُ يَوْمَ الْجُمُعَةِ فَحَصَبَهُ، وَأَنَّهُ كَانَ يُومِئُ إِلَى الرَّجُلِ يَوْمَ الْجُمُعَةِ: أَنْ اُسْكُتْ؟ وَأَمَّا إِذَا أَدْخَلَ الْإِمَامُ فِي خُطْبَتِهِ مَدْحَ مَنْ لَا حَاجَةَ بِالْمُسْلِمِينَ إِلَى مَدْحِهِ، أَوْ دُعَاءً فِيهِ بَغْيٌ وَفُضُولٌ مِنَ الْقَوْلِ، أَوْ ذَمَّ مَنْ لَا يَسْتَحِقُّ -: فَلَيْسَ هَذَا مِنَ الْخُطْبَةِ، فَلَا يَجُوزُ الْإِنْصَاتُ لِذَلِكَ، بَلْ تَغْيِيرُهُ وَاجِبٌ إِنْ أَمْكَنَ

L8544 It has been narrated to us through the chain of Sufyan al-Thawri from Mujalid, who said: I saw al-Shaʿbi and Abu Burdah ibn Abi Musa al-Ashʿari speaking while al-Hajjaj was delivering the sermon when he said, “May Allah curse, may Allah curse!” I asked: “Are you two speaking during the sermon?” They replied: “We were not ordered to remain silent for such a thing.” From al-Muʿtamir ibn Sulayman al-Taymi, from Ismaʿil ibn Abi Khalid, who said: I saw Ibrahim al-Nakhaʿi speaking while the Imam was delivering the sermon during the time of al-Hajjaj.

رُوِّينَا مِنْ طَرِيقِ سُفْيَانَ الثَّوْرِيِّ عَنْ مُجَالِدٍ قَالَ: رَأَيْت الشَّعْبِيَّ، وَأَبَا بُرْدَةَ بْنَ أَبِي مُوسَى الْأَشْعَرِيَّ يَتَكَلَّمَانِ وَالْحَجَّاجُ يَخْطُبُ حِينَ قَالَ: لَعَنَ اللَّهُ وَلَعَنَ اللَّهُ، فَقُلْت: أَتَتَكَلَّمَانِ فِي الْخُطْبَةِ؟ فَقَالَا: لَمْ نُؤْمَرْ بِأَنْ نُنْصِتَ لِهَذَا؟ وَعَنْ الْمُعْتَمِرِ بْنِ سُلَيْمَانَ التَّيْمِيِّ عَنْ إسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: رَأَيْت إبْرَاهِيمَ النَّخَعِيَّ يَتَكَلَّمُ وَالْإِمَامُ يَخْطُبُ زَمَنَ الْحَجَّاجِ؟

L8545–8546 Abu Muhammad said: Al-Hajjaj and his orators used to curse Ali and Ibn al-Zubayr (may Allah be pleased with them), and their cursers were themselves cursed.

قَالَ أَبُو مُحَمَّدٍ: كَانَ الْحَجَّاجُ وَخُطَبَاؤُهُ يَلْعَنُونَ عَلِيًّا، وَابْنَ الزُّبَيْرِ - رَضِيَ اللَّهُ عَنْهُمْ - وَلُعِنَ لَاعِنُهُمْ.

L8547 Abū Muḥammad said: “We have received a differing narration from some of the Salaf—which we do not adopt?—: It was transmitted to us through the chain of Wakīʿ, from Ibn Nāʾil, from Ismāʿīl ibn Umayyah, from ʿUrwah ibn al-Zubayr, that he saw no harm in speaking if one did not hear the sermon.”

قَالَ أَبُو مُحَمَّدٍ: وَقَدْ رُوِّينَا خِلَافًا عَنْ بَعْضِ السَّلَفِ لَا نَقُولُ بِهِ؟ -: رُوِّينَاهُ مِنْ طَرِيقِ وَكِيعٍ عَنْ ابْنِ نَائِلٍ عَنْ إسْمَاعِيلَ بْنِ أُمَيَّةَ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ: أَنَّهُ كَانَ لَا يَرَى بَأْسًا بِالْكَلَامِ إذَا لَمْ يَسْمَعْ الْخُطْبَةَ.

L8548 Regarding the initiation of the Salām and its response, Abdullāh ibn Rubayʿ narrated to us, saying: From ʿUmar ibn ʿAbd al-Malik, from Muḥammad ibn Bakr, from Abū Dāwūd, from Aḥmad ibn Ḥanbal, from Bishr, who is Ibn al-Mufaḍḍal, from Muḥammad ibn ʿAjlān, from al-Maqburī (Saʿīd ibn Abī Saʿīd), from Abū Hurayrah, who said: The Messenger of Allah—peace and blessings

وَأَمَّا ابْتِدَاءُ السَّلَامِ وَرَدُّهُ فَإِنَّ عَبْدَ اللَّهِ بْنَ رُبَيْعٍ حَدَّثَنَا قَالَ: ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا أَبُو دَاوُد ثنا أَحْمَدُ بْنُ حَنْبَلٍ ثنا بِشْرٌ هُوَ ابْنُ الْمُفَضَّلِ - عَنْ مُحَمَّدِ بْنِ

of Allah be upon him—said, “When one of you arrives at a gathering, let him offer Salām, and when he intends to rise, let him likewise offer Salām. For the first is no more deserving than the last.” Allah the Exalted said, “When you are greeted with a salutation, respond with one better than it or return it [at least] in kind” (Quran 4:86).[9][10]

عَجْلَانَ عَنْ الْمَقْبُرِيِّ هُوَ سَعِيدُ بْنُ أَبِي سَعِيدٍ - عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إِذَا انْتَهَى أَحَدُكُمْ إِلَى الْمَجْلِسِ فَلْيُسَلِّمْ، فَإِذَا أَرَادَ أَنْ يَقُومَ فَلْيُسَلِّمْ، فَلَيْسَتْ الْأُولَى بِأَحَقَّ مِنْ الْآخِرَةِ» وَقَالَ عَزَّ وَجَلَّ {وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا} [النساء: ٨٦] .

L8549 As for praising the sneezer and responding to him, Abdullah ibn Rubay‘ narrated to us: from Umar ibn Abd al-Malik, from Muhammad ibn Bakr, from Abu Dawud, from Uthman ibn Abi Shaybah, from Jarir, from Mansur, from Hilal ibn Yasaf, from Salim ibn Ubayd, who said: He heard the Messenger of Allah (peace and blessings be upon him) say: “When one of you sneezes, let him praise Allah. Those near him should say: ’May Allah have mercy on you,’ and let him respond to them: ’May Allah forgive us and you.”’

وَأَمَّا حَمْدُ الْعَاطِسِ وَتَشْمِيتُهُ فَإِنَّ عَبْدَ اللَّهِ بْنَ رُبَيِّعٍ حَدَّثَنَا قَالَ: ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا أَبُو دَاوُد ثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ ثنا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ سَالِمِ بْنِ عُبَيْدٍ قَالَ: إنَّهُ سَمِعَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إذَا عَطَسَ أَحَدُكُمْ فَلْيَحْمَدْ اللَّهَ، وَلْيَقُلْ لَهُ مَنْ عِنْدَهُ: يَرْحَمُكَ اللَّهُ، وَلْيَرُدَّ عَلَيْهِمْ: يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ» .

L8550 It has been said that between Hilāl ibn Yasāf and Sālim ibn ʿUbayd: Khālid ibn ʿArfajah.

وَقَدْ قِيلَ: إنَّ بَيْنَ هِلَالِ بْنِ يَسَافٍ وَبَيْنَ سَالِمِ بْنِ عُبَيْدٍ: خَالِدَ بْنَ عَرْفَجَةَ

L8551 In his narration to Abu Dawud: Musa ibn Isma‘il narrated to us. ‘Abd al-‘Aziz (the son of ‘Abd Allah ibn Abi Salamah) narrated from ‘Abd Allah ibn Dinar from Abu Salih from Abu Hurayrah from the Prophet (peace be upon him), who said: “When one of you sneezes, let him say: All praise is due to Allah in every situation. Let his brother or companion say: May Allah have mercy on you. He should then respond: May Allah guide you all and rectify your affairs.”[11]

وَبِهِ إلَى أَبِي دَاوُد: ثنا مُوسَى بْنُ إسْمَاعِيلَ قَالَ عَبْدُ الْعَزِيزِ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ - عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ، وَلْيَقُلْ أَخُوهُ أَوْ صَاحِبُهُ: يَرْحَمُكَ اللَّهُ، وَيَقُولُ هُوَ: يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بَالَكُمْ» .

L8552–8553 Abu Muhammad said: If it is said: The prohibition against speaking and the command to maintain silence during the sermon have been established, as have the injunction to offer greetings, respond to them, say “Praise be to Allah” (Alhamdulillah) when sneezing, respond with “May Allah have mercy on you” (Yarhamuk-Allah) to that, and the reply—yet some say: except dur-

قَالَ أَبُو مُحَمَّد: فَإِنْ قِيلَ: قَدْ صَحَّ النَّهْيُ عَنْ الْكَلَامِ وَالْأَمْرُ بِالْإِنْصَاتِ فِي الْخُطْبَةِ، وَصَحَّ الْأَمْرُ بِالسَّلَامِ وَرَدِّهِ، وَبِحَمْدِ اللَّهِ تَعَالَى عِنْدَ الْعُطَاسِ وَتَشْمِيتِهِ عِنْدَ ذَلِكَ وَرَدِّهِ، فَقَالَ قَوْمٌ: إلَّا فِي الْخُطْبَةِ، وَقُلْتُمْ أَنْتُمْ: بِالْإِنْصَاتِ فِي الْخُطْبَةِ إلَّا عَنْ السَّلَامِ وَرَدِّهِ وَالْحَمْدِ وَالتَّشْمِيتِ وَالرَّدِّ، فَمَنْ لَكُمْ بِتَرْجِيحِ اسْتِثْنَائِكُمْ وَتَغْلِيبِ اسْتِعْمَالِكُمْ لِلْأَخْبَارِ عَلَى

[9] **Hadith references (L8548):** Sunan Abi Dawud 5208; Riyad as-Salihin 869.
[10] **Qur’an references (L8548):** Qur’an 4:86 (An-Nisa).
[11] **Hadith references (L8551):** Sunan Abi Dawud 5033.

ing the sermon—while you hold that silence is required during the sermon except for offering greetings, responding to them, praising Allah, responding to sneezes, and their replies—then how do you justify prioritizing your exceptions and favoring your application of prophetic narrations over the exceptions of others and their application of the same narrations? This is especially so since you have agreed with us that all such acts are impermissible during prayer.

اسْتِثْنَاءِ غَيْرِكُمْ وَاسْتِعْمَالِهِ لِلْأَخْبَارِ، لَا سِيَّمَا وَقَدْ أَجْمَعْتُمْ مَعَنَا عَلَى أَنَّ كُلَّ ذَلِكَ لَا يَجُوزُ فِي الصَّلَاةِ؟

L8554 We said—and divine enablement is solely from Allah, the Exalted—that it has been narrated from the Messenger of Allah—peace and blessings be upon him—regarding prayer: "No human speech is permissible during it." Analogizing the sermon to prayer is invalid, since it is not mandated by the Qur'an, the Sunnah, nor by Ijma (consensus).

قُلْنَا وَبِاللَّهِ تَعَالَى التَّوْفِيقُ: قَدْ جَاءَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الصَّلَاةِ أَنَّهُ «لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ» وَالْقِيَاسُ لِلْخُطْبَةِ عَلَى الصَّلَاةِ بَاطِلٌ، إذْ لَمْ يُوجِبْهُ قُرْآنٌ، وَلَا سُنَّةٌ، وَلَا إجْمَاعٌ.

L8555 We examined this matter and found that in the sermon, it is permissible for the preacher to initiate speech and receive responses, and for the one petitioning Allah to initiate conversation with the preacher's response to him, as we shall explain later. None of this is obligatory but rather permissible.

فَنَظَرْنَا فِي ذَلِكَ فَوَجَدْنَا الْخُطْبَةَ يَجُوزُ فِيهَا ابْتِدَاءُ الْخَطِيبِ بِالْكَلَامِ وَمُجَاوَبَتِهِ، وَابْتِدَاءُ ذِي الْحَاجَةِ لِلَّهِ بِالْمُكَالَمَةِ وَجَوَابِ الْخَطِيبِ لَهُ، عَلَى مَا نَذْكُرُ بَعْدَ هَذَا، وَكُلُّ هَذَا لَيْسَ هُوَ فَرْضًا، بَلْ هُوَ مُبَاحٌ.

L8556 It is permissible for someone entering a mosque to begin a supererogatory prayer there.

وَيَجُوزُ فِيهَا ابْتِدَاءُ الدَّاخِلِ بِالصَّلَاةِ تَطَوُّعًا.

L8557–8559 It is validated that the commanded speech takes precedence over silence during it, for it is among the impossible and inconceivable matters—utterly impermissible—that permissible speech would be allowed while neglecting the obligatory speech which it is unlawful to omit. Through Allah the Exalted we seek strength.

فَصَحَّ أَنَّ الْكَلَامَ الْمَأْمُورَ بِهِ مُغَلَّبٌ عَلَى الْإِنْصَاتِ فِيهَا، لِأَنَّهُ مِنْ الْمُحَالِ الْمُمْتَنِعِ الَّذِي لَا يُمْكِنُ أَلْبَتَّةَ جَوَازُهُ -: أَنْ يَكُونَ الْكَلَامُ الْمُبَاحُ جَائِزًا فِيهَا وَيَكُونُ الْكَلَامُ الْفَرْضُ الْمَأْمُورُ بِهِ الَّذِي لَا يَحِلُّ تَرْكُهُ فِيهَا - وَبِاللَّهِ تَعَالَى نَتَأَيَّدُ -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا إبْرَاهِيمُ بْنُ الْمُنْذِرِ ثنا الْوَلِيدُ بْنُ مُسْلِمٍ ثنا أَبُو عَمْرٍو هُوَ الْأَوْزَاعِيُّ - حَدَّثَنِي إسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ «بَيْنَمَا النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَخْطُبُ فِي يَوْمِ جُمُعَةٍ قَامَ

Abd al-Raḥmān ibn ʿAbd Allāh ibn Khālid narrated to us: Ibrāhīm ibn Aḥmad narrated to us: al-Farabrī narrated to us: al-Bukhārī narrated to us: Ibrāhīm ibn al-Mundhir narrated to us: al-Walīd ibn Muslim narrated to us: Abū ʿAmr (al-Awzāʿī) narrated to us: Isḥāq ibn ʿAbd Allāh ibn Abī Ṭalḥah narrated to me from Anas ibn Mālik, who said: "While the Prophet—peace and blessings of Allah be upon him—was delivering the Friday sermon, a Bedouin stood and said: 'O Messenger of Allah, the livestock has perished and our children are starving. Pray to Allah for us.' He raised..." The Messenger of Allah (may

Allah bless him and grant him peace) his hands, and we saw no patches of clouds in the sky." He narrated the remainder of the hadith.

أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكَ الْمَالُ، وَجَاعَ الْعِيَالُ، فَادْعُ اللَّهَ لَنَا، فَرَفَعَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَدَيْهِ، وَمَا نَرَى فِي السَّمَاءِ قَزَعَةً» وَذَكَرَ بَاقِيَ الْحَدِيثِ.

L8560 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us, Abdul Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad narrated to us, Ahmad ibn Ali narrated to us, Muslim ibn Al-Hajjaj narrated to us, Shayban ibn Farrukh narrated to us, Sulayman ibn Al-Mughirah narrated to us, Humaid ibn Hilal said: Abu Rifa'ah said: "I approached the Messenger of Allah (peace and blessings be upon him) while he was delivering a sermon. I said: 'O Messenger of Allah, a stranger has come to ask about his religion, for he does not know what his religion is.' The Messenger of Allah (peace and blessings be upon him) turned to me, interrupted his sermon, and came to me. A chair was brought—I noticed its legs were made of iron—and the Messenger of Allah (peace and blessings be upon him) sat upon it. He then began teaching me from what Allah (the Almighty and Majestic) had taught him. Afterward, he returned to his sermon and completed it."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا شَيْبَانُ بْنُ فَرُّوخَ ثنا سُلَيْمَانُ بْنُ الْمُغِيرَةِ ثنا حُمَيْدُ بْنُ هِلَالٍ قَالَ: «قَالَ أَبُو رِفَاعَةَ: انْتَهَيْتُ إِلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ يَخْطُبُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، رَجُلٌ غَرِيبٌ جَاءَ يَسْأَلُ عَنْ دِينِهِ، لَا يَدْرِي مَا دِينُهُ، فَأَقْبَلَ عَلَيَّ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَتَرَكَ خُطْبَتَهُ حَتَّى انْتَهَى إِلَيَّ، وَأُتِيَ بِكُرْسِيٍّ حَسِبْتُ قَوَائِمَهُ حَدِيدًا، فَقَعَدَ عَلَيْهِ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَجَعَلَ يُعَلِّمُنِي مِمَّا عَلَّمَهُ اللَّهُ - عَزَّ وَجَلَّ - ثُمَّ أَتَى إِلَى خُطْبَتِهِ فَأَتَمَّ آخِرَهَا» .

قَالَ أَبُو مُحَمَّدٍ: أَبُو رِفَاعَةَ هَذَا تَمِيمُ الْعَدَوِيُّ لَهُ صُحْبَةٌ

L8561 Abū Muḥammad said: This Abū Rifāʿah is Tamīm al-ʿAdawī; he was a Companion.

وَقَدْ ذَكَرْنَا قَبْلَ هَذَا الْبَابِ فِي الْمُتَّصِلِ بِهِ كَلَامَ عُمَرَ مَعَ النَّاسِ عَلَى الْمِنْبَرِ فِي أَنَّ السُّجُودَ لَيْسَ فَرْضًا.

L8562 We have previously mentioned before this chapter, in the one connected to it, Umar's speech with the people on the pulpit concerning that prostration is not an obligation.

وَذَكَرْنَا قَبْلُ كَلَامَ عُمَرَ مَعَ عُثْمَانَ بِحَضْرَةِ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - وَكَلَامَ عُثْمَانَ مَعَهُ وَعُمَرُ يَخْطُبُ فِي أَمْرِ غُسْلِ الْجُمُعَةِ وَإِنْكَارِ تَرْكِهِ، لَا يُنْكِرُ الْكَلَامَ فِي كُلِّ ذَلِكَ أَحَدٌ مِنْ الصَّحَابَةِ، حَتَّى نَشَأَ مَنْ لَا يَعْتَدُّ بِهِ مَعَ مَنْ ذَكَرْنَا.

L8563 We previously mentioned the conversation between Umar and Uthman in the presence of the Companions—may Allah be pleased with them—and Uthman's remarks to him during Umar's sermon regarding the obligation of the Friday ritual bath and the rejection of neglecting it. None of the Companions disputed the validity of that entire discourse, until there arose those who were not deemed authoritative, in contrast to those we have mentioned.

وَالْعَجِيبُ أَنَّ بَعْضَهُمْ - مِمَّنْ يَنْتَسِبُ إِلَى الْعِلْمِ بِزَعْمِهِمْ - قَالَ: لَعَلَّ هَذَا قَبْلَ نَسْخِ الْكَلَامِ فِي الصَّلَاةِ أَوْ قَالَ: فِي الْخُطْبَةِ

L8564 What is strange is that some of them—among those who falsely assert affiliation with scholarly knowledge—said: "Perhaps this was before the abrogation of speech during prayer or during the sermon."

L8565 I wish I knew where he found the copy of the speech we mentioned in the

sermon.

فَلَيْتَ شِعْرِي أَيْنَ وَجَدَ نَسْخَ الْكَلَامِ الَّذِي ذَكَرْنَا فِي الْخُطْبَةِ؟

L8566 What is it that introduced prayer into the sermon? It has no role in the sermon's rulings.

وَمَا الَّذِي أَدْخَلَ الصَّلَاةَ فِي الْخُطْبَةِ؟ وَلَيْسَ لَهَا شَيْءٌ فِي أَحْكَامِهَا.

L8567–8569 If the preacher were to deliver the sermon without ablution, that would not harm his sermon, and he delivers it towards a direction other than the qiblah. How much more significant is prayer than the sermon, if only they understood? We seek refuge in Allah from misguidance—and religion is not based on "perhaps." Through the narration of Waki' from Al-Faḍl ibn Dalham from Al-Ḥasan, who said: He should offer the Salam, respond to the Salam, and say "Yarḥamuka Allāh (May Allah have mercy on you)" to one who sneezes, while the Imam is delivering the sermon.

وَلَوْ خَطَبَ الْخَطِيبُ عَلَى غَيْرِ وُضُوءٍ لَمَا ضَرَّ ذَلِكَ خُطْبَتَهُ، وَهُوَ يَخْطُبُهَا إِلَى غَيْرِ الْقِبْلَةِ، فَأَيْنَ الصَّلَاةُ مِنْ الْخُطْبَةِ لَوْ عَقَلُوا؟ وَنَعُوذُ بِاللَّهِ مِنْ الضَّلَالِ - وَالدِّينُ لَا يُؤْخَذُ بِ " لَعَلَّ " وَمِنْ طَرِيقِ وَكِيعٍ عَنْ الْفَضْلِ بْنِ دَلْهَمٍ عَنْ الْحَسَنِ قَالَ يُسَلِّمُ، وَيَرُدُّ السَّلَامَ، وَيُشَمِّتُ الْعَاطِسَ - وَالْإِمَامُ يَخْطُبُ.

L8570 From Waki', via Sufyān al-Thawrī, via al-Mughīrah ibn Miqsam, via Ibrāhīm al-Nakha'ī: the same chain as the previous one.

وَعَنْ وَكِيعٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ الْمُغِيرَةِ بْنِ مِقْسَمٍ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ مِثْلُهُ.

L8571 From Al-Sha'bi and Salim ibn 'Abdullah ibn 'Umar, they both said: Respond to the greeting of peace during Friday prayer and listen attentively.

وَعَنْ الشَّعْبِيِّ، وَسَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَا: رُدَّ السَّلَامَ يَوْمَ الْجُمُعَةِ وَاسْمَعْ.

L8572 Al-Qasim ibn Muhammad and Muhammad ibn Ali said: He must revoke within himself.

وَقَالَ الْقَاسِمُ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ عَلِيٍّ: يَرُدُّ فِي نَفْسِهِ.

L8573 Shu'bah narrated: I asked Ḥammād ibn Abī Sulaymān and al-Ḥakam ibn 'Utaybah about a man who arrives on Friday after the Imam has emerged [to lead the prayer]. They both said: He should greet [others], they respond to him, and if he sneezes, they say *yarḥamukallāh* to him, and he responds with *yahdīkumullāh*.

وَمِنْ طَرِيقِ شُعْبَةَ قَالَ: سَأَلْت حَمَّادَ بْنَ أَبِي سُلَيْمَانَ، وَالْحَكَمَ بْنَ عُتَيْبَةَ عَنْ رَجُلٍ جَاءَ يَوْمَ الْجُمُعَةِ، وَقَدْ خَرَجَ الْإِمَامُ؟ فَقَالَا جَمِيعًا: يُسَلِّمُ وَيَرُدُّونَ عَلَيْهِ، وَإِنْ عَطَسَ شَمَّتُوهُ، وَيَرُدُّ عَلَيْهِمْ؟

L8574 From Abd al-Razzaq, from Ibn Jurayj, from Ata, who said: If a man sneezes during the Friday sermon while the Imam is delivering it and praises Allah the Exalted, or if he says the salām while you hear him and simultaneously hear the sermon, then say "Yarhamuk Allah" silently within yourself and respond to him inwardly. But if you cannot hear the sermon, say "Yarhamuk Allah" aloud and respond to him audibly so he can hear. From Ma'mar, from al-Hasan al-Basri and Qatadah, both of whom said regarding a man who says the salām while hearing the sermon: He should respond and make his reply audible.

وَعِنْدَ عَبْدِ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: إذَا عَطَسَ الرَّجُلُ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَحَمِدَ اللَّهَ تَعَالَى، أَوْ سَلَّمَ وَأَنْت تَسْمَعُهُ وَتَسْمَعُ الْخُطْبَةَ فَشَمِّتْهُ فِي نَفْسِك، وَرُدَّ عَلَيْهِ فِي نَفْسِك، فَإِنْ كُنْت لَا تَسْمَعُ الْخُطْبَةَ فَشَمِّتْهُ وَأَسْمِعْهُ، وَرُدَّ عَلَيْهِ، وَأَسْمِعْهُ؟ وَعَنْ مَعْمَرٍ عَنْ الْحَسَنِ الْبَصْرِيِّ وَقَتَادَةَ قَالَا جَمِيعًا فِي الرَّجُلِ يُسَلِّمُ وَهُوَ يَسْمَعُ الْخُطْبَةَ: أَنَّهُ يَرُدُّ وَيُسْمِعُهُ.

From Ḥammād ibn Salamah, from Ziyād al-Aʿlam, from al-Ḥasan: He did not deem it objectionable for a man to offer the greeting (*Salam*) or respond to the greeting while the Imam is delivering the sermon.

This is the opinion of al-Shāfiʿī, ʿAbd al-Razzāq, Aḥmad ibn Ḥanbal, Isḥāq ibn Rāhawayh, Abū Sulaymān, and their companions.

Sitting with knees drawn to the chest and arms wrapped around them on Friday while the Imam is delivering the khutbah.

Issue 530: It is permissible to sit with knees drawn up during the Friday prayer while the Imam delivers the sermon, and to drink water, and give charity, and hand one's fellow Muslim what he needs, for all these are good deeds and no prohibition has been reported regarding any of them.

And He, the Exalted, said: "And do good" [Al-Hajj: 77]. If it had been disliked or forbidden, He would certainly have made that clear. Allah, the Most High, said through His Prophet—peace and blessings of Allah be upon him—: "And your Lord is not forgetful" [Maryam: 64].[12]

The prohibition against sitting in the posture of iḥtibāʾ (with legs drawn up and wrapped in a garment) while the Imam is delivering the sermon has been transmitted through the chain of Abu Marḥūm ʿAbd al-Raḥīm ibn Maymūn from Sahl ibn Muʿādh ibn Anas al-Juhanī.

This Abu Marhum is unknown; no one we know of transmitted from him except Saʿīd ibn Abī Ayyūb.

It has been narrated to us from Ibn ʿUmar that he would sit in iḥtibā (a posture with arms wrapped around the knees) on Friday while the Imam was delivering the sermon. Likewise, Anas ibn Mālik, Shurayḥ, Ṣaʿṣaʿah ibn Ṣuḥān, Saʿīd ibn al-Musayyib, Ibrāhīm al-Nakhaʿī, Makhūl, Ismāʿīl ibn Muḥammad ibn Saʿd ibn Abī Waqqāṣ, and Nuʿaym ibn Salāmah did the same. No dis-

[12] **Qur'an references (L8579):** Qur'an 19:64 (Maryam); Qur'an 22:77 (Al-Hajj).

وَعَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ زِيَادٍ الْأَعْلَمِ عَنْ الْحَسَنِ: أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يُسَلِّمَ الرَّجُلُ وَيَرُدَّ السَّلَامَ وَالْإِمَامُ يَخْطُبُ.

وَهُوَ قَوْلُ الشَّافِعِيِّ، وَعَبْدِ الرَّزَّاقِ، وَأَحْمَدَ بْنِ حَنْبَلٍ، وَإِسْحَاقَ بْنِ رَاهْوَيْهِ، وَأَبِي سُلَيْمَانَ وَأَصْحَابِهِمْ.

[الِاحْتِبَاءُ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ]

٥٣٠ - مَسْأَلَةٌ: وَالِاحْتِبَاءُ جَائِزٌ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، وَكَذَلِكَ شُرْبُ الْمَاءِ، وَإِعْطَاءُ الصَّدَقَةِ، وَمُنَاوَلَةُ الْمَرْءِ أَخَاهُ حَاجَتَهُ، لِأَنَّ كُلَّ هَذَا أَفْعَالُ خَيْرٍ لَمْ يَأْتِ عَنْ شَيْءٍ مِنْهَا نَهْيٌ.

وَقَالَ تَعَالَى: {وَافْعَلُوا الْخَيْرَ} [الحج: ٧٧] وَلَوْ كُرِهَتْ أَوْ حَرُمَتْ لَبَيَّنَ ذَلِكَ تَعَالَى عَلَى لِسَانِ نَبِيِّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: {وَمَا كَانَ رَبُّكَ نَسِيًّا} [مريم: ٦٤] .

وَقَدْ جَاءَ النَّهْيُ عَنْ الِاحْتِبَاءِ وَالْإِمَامُ يَخْطُبُ مِنْ طَرِيقِ أَبِي مَرْحُومٍ عَبْدِ الرَّحِيمِ بْنِ مَيْمُونٍ عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ.

وَأَبُو مَرْحُومٍ هَذَا مَجْهُولٌ لَمْ يَرْوِ عَنْهُ أَحَدٌ نَعْلَمُهُ إلَّا سَعِيدَ بْنَ أَبِي أَيُّوبَ.

رُوِّينَا عَنْ ابْنِ عُمَرَ: أَنَّهُ كَانَ يَحْتَبِي يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، وَكَذَلِكَ أَنَسُ بْنُ مَالِكٍ وَشُرَيْحٌ، وَصَعْصَعَةُ بْنُ صُوحَانَ، وَسَعِيدُ بْنُ الْمُسَيِّبِ، وَإِبْرَاهِيمُ النَّخَعِيُّ، وَمَكْحُولٌ، وَإِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، وَنُعَيْمُ بْنُ سَلَامَةَ، وَلَمْ يَبْلُغْنَا عَنْ أَحَدٍ

approval reached us from any of the Followers except ʿUbādah ibn Nusayy alone. No disapproval of this practice was narrated from any of the Companions—may Allah be pleased with them—was it?

مِنْ التَّابِعِينَ أَنَّهُ كَرَّهَهُ، إلَّا عُبَادَةَ بْنَ نُسَيٍّ وَحْدَهُ، وَلَمْ تُرْوَ كَرَاهَةُ ذَلِكَ عَنْ أَحَدٍ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -؟

L8585 It has been reported to us from Ṭāwus that it is permissible to drink water on Friday while the imam is delivering the sermon.

وَرُوِّينَا عَنْ طَاوُسٍ إبَاحَةَ شُرْبِ الْمَاءِ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ.

L8586 And this is the opinion of Mujāhid, Al-Shāfiʿī, and Abū Sulaymān.

وَهُوَ قَوْلُ مُجَاهِدٍ وَالشَّافِعِيِّ، وَأَبِي سُلَيْمَانَ.

L8587 Al-Awzāʿī said: If one drinks water, his Friday prayer is invalidated - and with Allah, the Most High, lies the divine facilitation.

وَقَالَ الْأَوْزَاعِيُّ: إنْ شَرِبَ الْمَاءَ فَسَدَتْ جُمُعَتُهُ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

L8588 A jurisprudential issue: One enters on Friday while the Imam is delivering the sermon.

[مَسْأَلَةٌ دَخَلَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ]

L8589 531 – Issue: Whoever enters [the mosque] on the day of Jumuʿah while the Imam is delivering the sermon must pray two rakʿatayn (units of prayer) before sitting.

٥٣١ - مَسْأَلَةٌ: وَمَنْ دَخَلَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَلْيُصَلِّ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ.

L8590 Abdur-Rahman ibn Abdullah ibn Khalid narrated to us: Ibrahim ibn Ahmad narrated to us: Al-Farbari narrated to us: Al-Bukhari narrated to us: Adam narrated to us: Shu'bah narrated to us: Amr ibn Dinar said: I heard Jabir ibn Abdullah say: The Messenger of Allah—peace be upon him—said: "When one of you arrives while the Imam is delivering the sermon or has come out, he should pray two rakʿahs."[13]

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا آدَم ثنا شُعْبَةُ ثنا عَمْرُو بْنُ دِينَارٍ قَالَ سَمِعْت جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إذَا جَاءَ أَحَدُكُمْ وَالْإِمَامُ يَخْطُبُ أَوْ قَدْ خَرَجَ فَلْيُصَلِّ رَكْعَتَيْنِ» .

L8591–8593 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us, Abd al-Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad narrated to us. Ahmad ibn Ali narrated to us, Muslim ibn al-Hajjaj narrated to us, Muhammad ibn Bashshar narrated to us, Muhammad ibn Jaʿfar narrated to us, Shuʿbah narrated from ʿAmr ibn Dīnār, who said: I heard Jābir ibn ʿAbdullāh say: The Prophet—peace and blessings of Allah be upon him—delivered a sermon and said, "When one of you comes on Friday and the Imam has come out, let him perform two rakʿahs."[14]

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ بَشَّارٍ ثنا مُحَمَّدُ بْنُ جَعْفَرٍ ثنا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ سَمِعْت جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: إنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - خَطَبَ فَقَالَ: «إذَا جَاءَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، وَقَدْ خَرَجَ الْإِمَامُ فَلْيُصَلِّ رَكْعَتَيْنِ» .

[13] **Hadith references (L8590):** Sahih al-Bukhari 1170.
[14] **Hadith references (L8591):** Sahih Muslim 875e.

L8594 Abū Muḥammad said: This is a matter in which no stratagem is available to the deceiver, and all praise is due to Allah, the Exalted.

قَالَ أَبُو مُحَمَّدٍ: هَذَا أَمْرٌ لَا حِيلَةَ لِمُمَوِّهٍ فِيهِ وَلِلَّهِ تَعَالَى الْحَمْدُ.

L8595 And through him to Muslim: Qutaybah and Ishaq ibn Ibrahim – he is Ibn Rāhawayh – both narrated to us from Sufyan ibn Uyaynah from Amr ibn Dinar, who heard Jabir ibn Abdullah say: "A man entered the mosque while the Messenger of Allah (peace be upon him) was delivering the sermon on Friday. The Messenger of Allah (peace be upon him) said to him: 'Did you pray?' He replied: 'No.' He said: 'Stand and pray two rak'ahs.'"

وَبِهِ إِلَى مُسْلِمٍ: ثنا قُتَيْبَةُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ هُوَ ابْنُ رَاهْوَيْهِ - كِلَاهُمَا عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ «دَخَلَ رَجُلٌ الْمَسْجِدَ وَرَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَخْطُبُ يَوْمَ الْجُمُعَةِ فَقَالَ لَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَصَلَّيْتَ؟ قَالَ: لَا، قَالَ: قُمْ فَصَلِّ الرَّكْعَتَيْنِ» .

L8596 This is the wording of Ishaq.

هَذَا لَفْظُ إِسْحَاقَ.

L8597 And Qutaybah said in his ḥadīth: "two rakʿahs."

وَقَالَ قُتَيْبَةُ فِي حَدِيثِهِ " رَكْعَتَيْنِ ".

L8598 And likewise, we have transmitted it through the chain of Ḥammād ibn Zayd, Ayyūb al-Sakhtiyānī, and Ibn Jurayj—all of them from ʿAmr from Jābir from the Prophet (PBUH)—and through the chain of al-Layth from Abī al-Zubayr from Jābir from the Prophet (PBUH). ʿAbdullāh ibn Rubayʿ narrated to us: Muḥammad ibn Isḥāq ibn al-Sulaym narrated to us: Ibn al-A'rabī narrated to us: Abū Dāwud Muḥammad ibn Maḥbūb and Ismāʿīl ibn Ibrāhīm both said: Ḥafṣ ibn Ghiyāth narrated to us from al-Aʿmash from Abū Ṣāliḥ from Abū Hurayrah, who said: "Sulayk al-Ghaṭafānī came while the Messenger of Allah (PBUH) was delivering the sermon. He (peace be upon him) asked him: 'Did you pray anything?' He replied: 'No.' He said: 'Pray two rakʿahs and make them brief.'"

وَهَكَذَا رُوِّينَاهُ مِنْ طَرِيقِ حَمَّادِ بْنِ زَيْدٍ وَأَيُّوبَ السِّخْتِيَانِيِّ وَابْنِ جُرَيْجٍ كُلُّهُمْ عَنْ عَمْرٍو عَنْ جَابِرٍ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَمِنْ طَرِيقِ اللَّيْثِ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رُبَيِّعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ السُّلَيْمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد مُحَمَّدُ بْنُ مَحْبُوبٍ وَإِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَا: ثنا حَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «جَاءَ سُلَيْكٌ الْغَطَفَانِيُّ وَرَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَخْطُبُ، فَقَالَ لَهُ - عَلَيْهِ السَّلَامُ -: أَصَلَّيْتَ شَيْئًا؟ قَالَ: لَا، قَالَ: صَلِّ الرَّكْعَتَيْنِ تَجَوَّزْ فِيهِمَا» .

L8599–8601 Aḥmad ibn Muḥammad al-Ṭalamankī narrated to us: Ibn Mufarrij narrated to us: Ibrāhīm ibn Aḥmad ibn Firās al-ʿAbqasī narrated to us: Aḥmad ibn Muḥammad ibn Sālim al-Nīsābūrī narrated to us: Isḥāq ibn Rāhwayh narrated to us from Sufyān ibn ʿUyaynah. From Muhammad ibn ʿAjlan from ʿIyad ibn ʿAbd Allah ibn Saʿd ibn Abi Sarh from Abu Saʿid al-Khudri: "He came while Marwan was delivering the Friday sermon, so he stood and prayed two rakʿahs. They compelled him to sit, but he refused, saying: 'Is it

وَحَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الطَّلَمَنْكِيُّ ثنا ابْنُ مُفَرِّجٍ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ بْنِ فِرَاسٍ الْعَبْقَسِيُّ ثنا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَالِمٍ النَّيْسَابُورِيُّ ثنا إِسْحَاقُ بْنُ رَاهْوَيْهِ أَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدِ بْنِ أَبِي سَرْحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ " أَنَّهُ جَاءَ وَمَرْوَانُ يَخْطُبُ يَوْمَ الْجُمُعَةِ، فَقَامَ فَصَلَّى الرَّكْعَتَيْنِ، فَأَجْلَسُوهُ، فَأَبَى، وَقَالَ: أَبَعْدَ

after you prayed them with the Messenger of Allah—peace and blessings be upon him—?"' These are mutually supporting, successively transmitted narrations from a group of the Companions—may Allah be pleased with them—through the most authentic chains, compelling definitive certainty regarding the command of the Prophet—peace and blessings be upon him—that whoever comes on Friday while the Imam is delivering the sermon should pray two rak'ahs. Abu Sa'id prayed them with the Prophet—peace and blessings be upon him—and after him in the presence of the Companions, with no known opposition or denial from them except from Marwan's security forces, who uttered falsehood and acted falsely during the sermon, manifesting innovation and seeking to abolish a Sunnah and suppress a right. Who is more astonishing in circumstance than one who follows them while abandoning the Companions? People have narrated through Malik and others from 'Amir ibn 'Abd Allah ibn al-Zubayr from 'Amr ibn Sulaym al-Zuraqi from Abu Qatadah from the Messenger of Allah—peace and blessings be upon him—who said: "When one of you enters the mosque, let him perform two rak'ahs before sitting."[15]

مَا صَلَّيْتُمُوهَا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -؟ " فَهَذِهِ آثَارٌ مُتَظَاهِرَةٌ مُتَوَاتِرَةٌ عَنْ جَمَاعَةٍ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - بِأَصَحِّ أَسَانِيدَ تُوجِبُ الْعِلْمَ بِأَمْرِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَنْ جَاءَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ بِأَنْ يُصَلِّيَ رَكْعَتَيْنِ، وَصَلَّاهُمَا أَبُو سَعِيدٍ مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَبَعْدَهُ بِحَضْرَةِ الصَّحَابَةِ لَا يُعْرَفُ لَهُ مِنْهُمْ مُخَالِفٌ، وَلَا عَلَيْهِ مُنْكِرٌ، إلَّا شُرَطَ مَرْوَانَ الَّذِينَ تَكَلَّمُوا بِالْبَاطِلِ وَعَمِلُوا الْبَاطِلَ فِي الْخُطْبَةِ، فَأَظْهَرُوا بِدْعَةً وَرَامُوا إمَاتَةَ سُنَّةٍ وَإِطْفَاءَ حَقٍّ، فَمَنْ أَعْجَبُ شَأْنًا مِمَّنْ يَقْتَدِي بِهِمْ وَيَدَعُ الصَّحَابَةَ؟ وَقَدْ رَوَى النَّاسُ مِنْ طَرِيقِ مَالِكٍ وَغَيْرِهِ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ عَنْ أَبِي قَتَادَةَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ» .

L8602 He (peace and blessings be upon him) spoke generally without restriction, so none may restrict except what the Prophet (peace and blessings be upon him) specified regarding those who find the Imam establishing the obligatory prayer or having entered it. Is this not the case? Glory to Him who facilitated these people in reversing truths, for they said: "Whoever arrives while the Imam is delivering the sermon should not perform rak'ah, and whoever arrives while the Imam is praying the obligatory prayer without having performed Witr or the two Fajr rak'ahs should abandon the obligatory prayer and occupy himself with voluntary prayer." Thus they entirely inverted the command of Allah's Messenger (peace and blessings be upon him).

فَعَمَّ - عَلَيْهِ السَّلَامُ - وَلَمْ يَخُصَّ فَلَا يَحِلُّ لِأَحَدٍ أَنْ يَخُصَّ إلَّا مَا خَصَّهُ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِمَّنْ يَجِدُ الْإِمَامَ يُقِيمُ لِصَلَاةِ الْفَرْضِ، أَوْ قَدْ دَخَلَ فِيهَا؟ وَسُبْحَانَ مَنْ يَسَّرَ هَؤُلَاءِ لِعَكْسِ الْحَقَائِقِ، فَقَالُوا: مَنْ جَاءَ وَالْإِمَامُ يَخْطُبُ فَلَا يَرْكَعْ، وَمَنْ جَاءَ وَالْإِمَامُ يُصَلِّي الْفَرْضَ وَلَمْ يَكُنْ أَوْتَرَ وَلَا رَكَعَ رَكْعَتَيْ الْفَجْرِ فَلْيَتْرُكْ الْفَرِيضَةَ وَلْيَشْتَغِلْ بِالنَّافِلَةِ فَعَكَسُوا أَمْرَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَكْسًا.

L8603 Were it not for the proof we previously mentioned—that there is no obligation except the five [prayers]—these two rak'ahs would have been obligatory. However, they are of the utmost emphasis, for no Sunnahs are more empha-

وَلَوْلَا الْبُرْهَانُ الَّذِي قَدْ ذَكَرْنَا قَبْلُ بِأَنْ لَا فَرْضَ إلَّا الْخَمْسُ لَكَانَتْ هَاتَانِ الرَّكْعَتَانِ فَرْضًا، وَلَكِنَّهُمَا فِي غَايَةِ التَّأْكِيدِ، لَا شَيْءَ مِنْ السُّنَنِ أَوْكَدُ مِنْهُمَا، لِتَرَدُّدِ أَمْرِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِهِمَا.

[15] **Hadith references (L8599):** Sahih al-Bukhari 444; Sunan an-Nasai 730; Sahih Muslim 714a.

sized than them, due to the repeated injunctions of the Messenger of Allah—peace and blessings be upon him—regarding them.

L8604–8606 And it was narrated to us through the chain of ʿAbd al-Raḥmān ibn Mahdī: Sufyān al-Thawrī narrated to us from Abū Nahīk from Simāk ibn Salamah said: A man asked Ibn ʿAbbās, “What about praying while the Imam is delivering the sermon?” He replied, “Would it not be good if people were to do it?” From Abū Nuʿaym al-Faḍl ibn Dukayn: Buraid ibn ʿAbdullāh ibn Abī Burdah ibn Abī Mūsā al-Ashʿarī narrated to us: “I saw al-Ḥasan al-Baṣrī enter on Friday while Ibn Hubayrah was delivering the sermon. He performed two rakʿahs at the rear of the mosque, then sat down.”

وَرُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ: ثنا سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي نَهِيكٍ عَنْ سِمَاكِ بْنِ سَلَمَةَ قَالَ: سَأَلَ رَجُلٌ ابْنَ عَبَّاسٍ عَنْ الصَّلَاةِ وَالْإِمَامُ يَخْطُبُ؟ فَقَالَ: لَوْ أَنَّ النَّاسَ فَعَلُوهُ كَانَ حَسَنًا؟ وَعَنْ أَبِي نُعَيْمٍ الْفَضْلِ بْنِ دُكَيْنٍ: ثنا بَرِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الْأَشْعَرِيُّ قَالَ: رَأَيْت الْحَسَنَ الْبَصْرِيَّ دَخَلَ يَوْمَ الْجُمُعَةِ وَابْنُ هُبَيْرَةَ يَخْطُبُ، فَصَلَّى رَكْعَتَيْنِ فِي مُؤَخَّرِ الْمَسْجِدِ ثُمَّ جَلَسَ.

L8607 From Wakiʿ, from ʿImrān ibn Ḥudayr, from Abī Mijlaz, who said: “If you come for Friday prayer when the Imam has already emerged, then you may pray two rakʿahs if you wish.” This is the position of Sufyān ibn ʿUyaynah, Maḥūl, ʿAbdullāh ibn Yazīd al-Muqriʾ, al-Ḥumaydī, Abī Thawr, Aḥmad ibn Ḥanbal, Isḥāq ibn Rāhawayh, and the majority of Hadith scholars.

وَعَنْ وَكِيعٍ عَنْ عِمْرَانَ بْنِ حُدَيْرٍ عَنْ أَبِي مِجْلَزٍ قَالَ: إذَا جِئْت يَوْمَ الْجُمُعَةِ وَقَدْ خَرَجَ الْإِمَامُ فَإِنْ شِئْت صَلَّيْت رَكْعَتَيْنِ؟ وَهُوَ قَوْلُ سُفْيَانَ بْنِ عُيَيْنَةَ، وَمَكْحُولٍ، وَعَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُقْرِئِ، وَالْحُمَيْدِيِّ، وَأَبِي ثَوْرٍ، وَأَحْمَدَ بْنِ حَنْبَلٍ، وَإِسْحَاقَ بْنِ رَاهْوَيْهِ، وَجُمْهُورِ أَصْحَابِ الْحَدِيثِ.

L8608 And it is the opinion of Al-Shafi’i, Abu Sulayman, and the followers of both.

وَهُوَ قَوْلُ الشَّافِعِيِّ، وَأَبِي سُلَيْمَانَ، وَأَصْحَابِهِمَا

L8609 Al-Awzāʿī said: If he prays the two Sunnah rakʿahs in his home, he remains seated; but if he does not pray them in his home, he performs their rakʿahs in the mosque while the Imam is delivering the sermon.

وَقَالَ الْأَوْزَاعِيُّ: إنْ كَانَ صَلَّاهُمَا فِي بَيْتِهِ جَلَسَ، وَإِنْ كَانَ لَمْ يُصَلِّهِمَا فِي بَيْتِهِ رَكَعَهُمَا فِي الْمَسْجِدِ وَالْإِمَامُ يَخْطُبُ.

L8610 Abu Hanifah and Malik said: He does not perform the two rak’ahs. Malik said: If he begins them, he must complete them. Abu Muhammad said: If the two are right, why should he not initiate them? For one should hasten to do good. But if they are erroneous and not permissible, then it is impermissible to persist in error, and this suffices as an answer.

وَقَالَ أَبُو حَنِيفَةَ، وَمَالِكٌ: لَا يُصَلِّ، قَالَ مَالِكٌ فَإِنْ شَرَعَ فِيهِمَا فَلْيُتِمَّهُمَا؟ قَالَ أَبُو مُحَمَّدٍ: إنْ كَانَتَا حَقًّا فَلِمَ لَا يَبْتَدِئُ بِهِمَا؟ فَالْخَيْرُ يَنْبَغِي الْبِدَارُ إلَيْهِ وَإِنْ كَانَتَا خَطَأً وَغَيْرَ جَائِزَتَيْنِ فَمَا يَجُوزُ التَّمَادِي عَلَى الْخَطَأِ وَفِي هَذَا كِفَايَةٌ.

L8611 Someone who heard from both of them cited a weak Ḥadīth as evidence—we narrated it through the chain of Mu’awiyah ibn Salih from Abu al-Zahriyyah, who said: “We were with Abdullah ibn Busr, the companion of the Messenger

وَاحْتَجَّ مَنْ سَمِعَ مِنْهُمَا بِخَبَرٍ ضَعِيفٍ -: رُوِّينَاهُ مِنْ طَرِيقِ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ أَبِي الزَّاهِرِيَّةِ قَالَ: كُنَّا مَعَ عَبْدِ اللَّهِ بْنِ بُسْرٍ صَاحِبِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

of Allah (peace be upon him), and he said: ’A man came stepping over people on Friday while the Prophet (peace be upon him) was delivering the sermon. The Messenger of Allah (peace be upon him) said to him: ”Sit down, for you have disturbed.“”

فَقَالَ: «جَاءَ رَجُلٌ يَتَخَطَّى رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ وَالنَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَخْطُبُ فَقَالَ لَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - اجْلِسْ فَقَدْ آذَيْتَ» .

L8612–8613 Abu Muhammad said: There is no valid proof for them in this matter due to four reasons: First, it is unreliable as it is transmitted solely through Muʿāwiyah ibn Ṣāliḥ - with no other transmitter - and he is weak. Second, even if the ḥadīth were authentic, it contains no explicit statement that he did not perform the two rakʿahs. It is plausible that he performed them then stepped over [the rows], and equally plausible that he did not perform them. Since the report neither confirms that he performed them nor confirms that he did not perform them, there is no argument either for them or against them in it.

قَالَ أَبُو مُحَمَّدٍ: وَهَذَا لَا حُجَّةَ لَهُمْ فِيهِ، لِوُجُوهٍ أَرْبَعَةٍ -: أَحَدُهَا: أَنَّهُ لَا يَصِحُّ، لِأَنَّهُ مِنْ طَرِيقِ مُعَاوِيَةَ بْنِ صَالِحٍ لَمْ يَرْوِهِ غَيْرُهُ، وَهُوَ ضَعِيفٌ؟ وَالثَّانِي: أَنَّهُ لَيْسَ فِي الْحَدِيثِ - لَوْ صَحَّ - أَنَّهُ لَمْ يَكُنْ رَكَعَهُمَا، وَقَدْ يُمْكِنُ أَنْ يَكُونَ رَكَعَهُمَا ثُمَّ تَخَطَّى، وَيُمْكِنُ أَنْ لَا يَكُونَ رَكَعَهُمَا، فَإِذْ لَيْسَ فِي الْخَبَرِ لَا أَنَّهُ رَكَعَ، وَلَا أَنَّهُ لَمْ يَرْكَعْ -: فَلَا حُجَّةَ لَهُمْ فِيهِ وَلَا عَلَيْهِمْ.

L8614 It is impermissible to introduce falsely into the report what is not contained within it, for would not one who does so be among the liars? Third: Even if the report were authentic and stated that he did not bow, it could have occurred either before the Prophet’s command—peace and blessings be upon him—to those arriving while the Imam is in the act of bowing during the sermon, or after it. Since it does not clarify either of the two interpretations, is there any valid proof in it for them or against them? Fourth: Even if the report were authentic and confirmed in it that he did not bow.

وَلَا يَجُوزُ أَنْ يُقِيمَ فِي الْخَبَرِ مَا لَيْسَ فِيهِ فَيَكُونُ مَنْ فَعَلَ ذَلِكَ أَحَدَ الْكَذَّابِينَ؟ وَالثَّالِثُ: أَنَّهُ حَتَّى لَوْ صَحَّ الْخَبَرُ، وَكَانَ فِيهِ أَنَّهُ لَمْ يَكُنْ رَكَعَ -: لَكَانَ مُمْكِنًا أَنْ يَكُونَ قَبْلَ أَمْرِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَنْ جَاءَ وَالْإِمَامُ يَخْطُبُ بِالرُّكُوعِ، وَمُمْكِنًا أَنْ يَكُونَ بَعْدَهُ، فَإِذْ لَيْسَ فِيهِ بَيَانٌ بِأَحَدِ الْوَجْهَيْنِ فَلَا حُجَّةَ فِيهِ لَهُمْ وَلَا عَلَيْهِمْ؟ وَالرَّابِعُ: أَنَّهُ لَوْ صَحَّ الْخَبَرُ وَصَحَّ فِيهِ أَنَّهُ لَمْ يَكُنْ رَكَعَ.

L8615 It has been established that this occurred after his command—peace be upon him—that whoever arrives while the Imam is delivering the sermon should perform a rak’ah, and none of those actions are valid on his part. This is due to their having an argument in the matter, for we did not state these two rak’ahs to be obligatory, but rather affirmed them as a recommended practice whose omission is disliked—with no prohibition against performing them. Thus their reliance on this invalid report becomes entirely void—success comes only through Allah, the Exalted—while his command—peace be upon him—to pray them remains uncontested. Some sought justification through a narration we transmitted through the chain of Yahya ibn Sa’id al-Qattan, from Muhammad ibn ’Ajlan, from ’Iyad ibn ’Abdullah ibn Sa’d ibn Abi

وَصَحَّ أَنَّ ذَلِكَ كَانَ بَعْدَ أَمْرِهِ - عَلَيْهِ السَّلَامُ - مَنْ جَاءَ وَالْإِمَامُ يَخْطُبُ بِأَنْ يَرْكَعَ، وَكُلُّ ذَلِكَ لَا يَصِحُّ مِنْهُ شَيْءٌ -: لِمَا كَانَتْ لَهُمْ فِيهِ حُجَّةٌ، لِأَنَّا لَمْ نَقُلْ: إِنَّهُمَا فَرْضٌ، وَإِنَّمَا قُلْنَا: إِنَّهُمَا سُنَّةٌ يُكْرَهُ تَرْكُهَا، وَلَيْسَ فِيهِ نَهْيٌ عَنْ صَلَاتِهِمَا؟ فَبَطَلَ تَعَلُّقُهُمْ بِهَذَا الْخَبَرِ الْفَاسِدِ جُمْلَةً - وَبِاللَّهِ تَعَالَى التَّوْفِيقُ، وَبَقِيَ أَمْرُهُ - عَلَيْهِ السَّلَامُ - بِصَلَاتِهِمَا لَا مُعَارِضَ لَهُ؟ وَتَعَلَّلَ بَعْضُهُمْ بِخَبَرٍ رُوِّينَاهُ مِنْ طَرِيقِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ مُحَمَّدِ بْنِ

Sarh, from Abu Sa'id al-Khudri: "A man entered the mosque"—whereupon he related the hadith.

عَجْلَانَ عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدِ بْنِ أَبِي سَرْحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ " أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ " فَذَكَرَ الْحَدِيثَ.

L8616–8618 And in it (the narration): "The Messenger of Allah (peace and blessings be upon him) instructed him to pray two rak'ahs, then said: 'This man entered the mosque in shabby attire, so I instructed him to pray two rak'ahs while hoping someone would take notice of him so that charity might be given to him.'" They said: "The Messenger of Allah (peace and blessings be upon him) only instructed him to pray the two rak'ahs so he would be noticed and charity would be given to him." Abu Muhammad said: This hadith stands as one of the greatest evidences against them, for it contains the command of the Messenger of Allah (peace be upon him) concerning the two prayers. In any case, no valid criticism can be raised against the hadith of Jabir that we have mentioned.

وَفِيهِ -: «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَمَرَهُ أَنْ يُصَلِّيَ رَكْعَتَيْنِ، ثُمَّ قَالَ: إِنَّ هَذَا دَخَلَ الْمَسْجِدَ فِي هَيْئَةٍ بَذَّةٍ فَأَمَرْتُهُ أَنْ يُصَلِّيَ رَكْعَتَيْنِ وَأَنَا أَرْجُو أَنْ يَفْطُنَ لَهُ رَجُلٌ فَيَتَصَدَّقَ عَلَيْهِ» ؟ قَالُوا: فَإِنَّمَا أَمَرَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِالرَّكْعَتَيْنِ لِيُفْطَنَ فَيُتَصَدَّقَ عَلَيْهِ قَالَ أَبُو مُحَمَّدٍ: وَهَذَا الْحَدِيثُ مِنْ أَعْظَمِ الْحُجَجِ عَلَيْهِمْ، لِأَنَّ فِيهِ أَمْرَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِصَلَاتِهِمَا، وَعَلَى كُلِّ حَالٍ فَلَيْسَ اعْتِرَاضٌ عَلَى حَدِيثِ جَابِرٍ الَّذِي ذَكَرْنَاهُ.

L8619 In it is his saying (peace be upon him): "Whoever comes on the day of Friday while the Imam is delivering the sermon or has come out, let him perform two *rakʿahs*."

وَفِيهِ قَوْلُهُ - عَلَيْهِ السَّلَامُ -: «مَنْ جَاءَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ أَوْ قَدْ خَرَجَ فَلْيَرْكَعْ رَكْعَتَيْنِ» .

L8620 Then we say to them: Tell us, did the Messenger of Allah (peace be upon him) command him concerning that matter based on truth or falsehood? If they say: "Based on falsehood," then they have committed disbelief.

ثُمَّ نَقُولُ لَهُمْ: قُولُوا لَنَا: هَلْ أَمَرَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ ذَلِكَ بِحَقٍّ أَمْ بِبَاطِلٍ؟ فَإِنْ قَالُوا: بِبَاطِلٍ، كَفَرُوا.

L8621 And if they say, "By truth," they invalidate their own school of thought, and they are obligated to uphold the truth which the Messenger of Allah—peace be upon him—commanded. It is confirmed that their assertion and the command are true in all circumstances, since he—peace be upon him—does not enjoin any matter except with truth.

وَإِنْ قَالُوا: بِحَقٍّ أَبْطَلُوا مَذْهَبَهُمْ، وَلَزِمَهُمْ الْأَمْرُ بِالْحَقِّ الَّذِي أَمَرَ بِهِ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَصَحَّ أَنَّهُمَا حَقٌّ عَلَى كُلِّ حَالٍ، إذْ لَا يَأْمُرُ - عَلَيْهِ السَّلَامُ - بِوَجْهٍ مِنْ الْوُجُوهِ إلَّا بِحَقٍّ.

L8622 Then we say to them: Since you have made this assertion, do you yourselves adhere to it by commanding one who enters in humble attire while the Imam delivers the Friday sermon to perform two rak'ahs so he may be noticed and thus have charity bestowed upon him? Or do you not maintain this position? If they say, "We command him to do so," they have forsaken their doctrine.

ثُمَّ نَقُولُ لَهُمْ: إذْ قُلْتُمْ هَذَا فَتَقُولُونَ أَنْتُمْ بِهِ فَتَأْمُرُونَ مَنْ دَخَلَ بِهَيْئَةٍ بَذَّةٍ وَالْإِمَامُ يَخْطُبُ يَوْمَ الْجُمُعَةِ بِأَنْ يَرْكَعَ رَكْعَتَيْنِ لِيُفْطَنَ لَهُ فَيُتَصَدَّقَ عَلَيْهِ؟ أَمْ لَا تَرَوْنَ ذَلِكَ؟ إنْ قَالُوا: نَأْمُرُهُ بِذَلِكَ تَرَكُوا مَذْهَبَهُمْ.

L8623 If they say, “We do not instruct him to do that,” it is said to them: “What comfort do you find in directing the established narration toward interpretations you oppose, while you are contravening the narration in any case? Is this not merely misleading the weak, the deluded, and the deprived—leading them to imagine you have nullified the ruling of the narration and thereby validated your own claim? The matter is contrary to this; rather, it condemns you—and Allah suffices us, for He is the Best Trustee.” Some of them said: “Since initiating voluntary prayers is impermissible for one already in the mosque, it is likewise impermissible for one who enters it.”

وَإِنْ قَالُوا: لَسْنَا نَأْمُرُهُ بِذَلِكَ؟ قِيلَ لَهُمْ: فَأَيُّ رَاحَةٍ لَكُمْ فِي تَوْجِيهِكُمْ لِلْخَبَرِ الثَّابِتِ وُجُوهًا أَنْتُمْ مُخَالِفُونَ لَهَا، وَعَاصُونَ لِلْخَبَرِ عَلَى كُلِّ حَالٍ؟ وَهَلْ هَهُنَا إِلَّا إِيهَامُ الضُّعَفَاءِ الْمُغْتَرِّينَ الْمَحْرُومِينَ أَنَّكُمْ أَبْطَلْتُمْ حُكْمَ الْخَبَرِ وَصَحَّحْتُمْ بِذَلِكَ قَوْلَكُمْ؟ وَالْأَمْرُ فِي ذَلِكَ بِالضِّدِّ، بَلْ هُوَ عَلَيْكُمْ - وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ وَقَالَ بَعْضُهُمْ: لَمَّا لَمْ يَجُزْ ابْتِدَاءُ التَّطَوُّعِ لِمَنْ كَانَ فِي الْمَسْجِدِ لَمْ يَجُزْ لِمَنْ دَخَلَ الْمَسْجِدَ.

L8624 Abu Muhammad said: This is a corrupt claim which Allah the Exalted did not permit, nor did His Messenger—peace be upon him—decree it. Rather, he indeed differentiated between them by instructing those present to remain silent and listen, and instructing the one entering to pray. Thus, whoever opposes this opposes Allah and His Messenger—peace be upon him. Therefore, is voluntary prayer permissible for those in the mosque before the Imam begins the sermon, and for the one entering before the iqamah (call to commence prayer) is proclaimed?

قَالَ أَبُو مُحَمَّد: وَهَذِهِ دَعْوَى فَاسِدَةٌ لَمْ يَأْذَنْ اللَّهُ تَعَالَى بِهَا، وَلَا قَضَاهَا رَسُولُهُ - عَلَيْهِ السَّلَامُ -، بَلْ قَدْ فَرَّقَ - عَلَيْهِ السَّلَامُ - بَيْنَهُمَا، بِأَنْ أَمَرَ مَنْ حَضَرَ بِالْإِنْصَاتِ وَالِاسْتِمَاعِ، وَأَمَرَ الدَّاخِلَ بِالصَّلَاةِ، فَالْمُعْتَرِضُ عَلَى هَذَا مُخَالِفٌ لِلَّهِ وَلِرَسُولِهِ - عَلَيْهِ السَّلَامُ -، فَالْمُتَطَوِّعُ جَائِزٌ لِمَنْ فِي الْمَسْجِدِ مَا لَمْ يَبْدَأْ الْإِمَامُ بِالْخُطْبَةِ وَلِمَنْ دَخَلَ مَا لَمْ تُقَمْ الْإِقَامَةُ لِلصَّلَاةِ؟

L8625–8626 A legal issue concerning speaking on Friday and after the khutbah, and the mu’adhdhin’s call to prayer (Adhan) on Friday and after the khutbah.

[مَسْأَلَةٌ الْكَلَامُ وَالْمُؤَذِّنُ يُؤَذِّنُ يَوْمَ الْجُمُعَةِ وَبَعْدَ الْخُطْبَةِ]

L8627 Issue: Speaking is permissible for everyone during the Friday adhan, until the khatib begins the sermon.

مَسْأَلَةٌ: وَالْكَلَامُ مُبَاحٌ لِكُلِّ أَحَدٍ مَا دَامَ الْمُؤَذِّنُ يُؤَذِّنُ يَوْمَ الْجُمُعَةِ مَا لَمْ يَبْدَأْ الْخَطِيبُ بِالْخُطْبَةِ.

L8628 Speaking is permissible after the sermon until the Imam utters the Takbir (Allahu Akbar) to commence the prayer.

وَالْكَلَامُ جَائِزٌ بَعْدَ الْخُطْبَةِ إلَى أَنْ يُكَبِّرَ الْإِمَامُ.

L8629 Speech is permissible during the imam’s sitting between the two sermons, for speaking of permissible matters is allowed unless prohibited by textual evidence. The textual evidence only prohibits speech during the imam’s sermon, as we mentioned previously. It was narrated to us by Muḥammad ibn Saʿīd ibn Nabāt, who narrated to us: ʿAbdullāh ibn Naṣr narrated to us, Qāsim ibn Aṣbagh narrated to us, Ibn Waḍḍāḥ narrated to us, Mūsā ibn

وَالْكَلَامُ جَائِزٌ فِي جِلْسَةِ الْإِمَامِ بَيْنَ الْخُطْبَتَيْنِ، لِأَنَّ الْكَلَامَ بِالْمُبَاحِ مُبَاحٌ إلَّا حَيْثُ مَنَعَ مِنْهُ النَّصُّ، وَلَمْ يَمْنَعْ النَّصُّ إلَّا مِنْ الْكَلَامِ فِي خُطْبَةِ الْإِمَامِ كَمَا أَوْرَدْنَا قَبْلُ؟ -: حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ نَبَاتٍ ثنا عَبْدُ اللَّهِ بْنُ نَصْرٍ ثنا قَاسِمُ بْنُ أَصْبَغَ ثنا ابْنُ وَضَّاحٍ

Muʿāwiyah narrated to us, Wakīʿ narrated to us, from Jarīr ibn Ḥāzim, from Thābit ibn Aslam al-Bunānī, from Anas ibn Mālik, who said: “The Messenger of Allah (peace be upon him) would descend from the pulpit on Friday, and a man would speak to him about a need. He would speak to him, then proceed to the musalla and pray.”

ثنا مُوسَى بْنُ مُعَاوِيَةَ ثنا وَكِيعٌ عَنْ جَرِيرِ بْنِ حَازِمٍ عَنْ ثَابِتِ بْنِ أَسْلَمَ الْبُنَانِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَنْزِلُ مِنَ الْمِنْبَرِ يَوْمَ الْجُمُعَةِ فَيُكَلِّمُهُ الرَّجُلُ فِي الْحَاجَةِ، فَيُكَلِّمُهُ ثُمَّ يَتَقَدَّمُ إِلَى الْمُصَلَّى فَيُصَلِّي» .

L8630 From the chain of Hammad ibn Salamah: I, Ali ibn Zayd, from Sa’id ibn al-Musayyib, that when Abu Bakr al-Siddiq sat on the pulpit on Friday, Bilal said to him: “O Abu Bakr?” He replied: “At your service.” Bilal said: “Did you free me for Allah’s sake or for yourself?” Abu Bakr said: “Rather, for Allah the Exalted.” Bilal said: “Then grant me permission to strive in the path of Allah the Exalted.” He permitted him, so he went to Syria and died there, may Allah be pleased with him.

وَمِنْ طَرِيقِ حَمَّادِ بْنِ سَلَمَةَ أَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ لَمَّا قَعَدَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ قَالَ لَهُ بِلَالٌ: يَا أَبَا بَكْرٍ؟ قَالَ: لَبَّيْكَ، قَالَ: أَعْتَقْتَنِي لِلَّهِ أَمْ لِنَفْسِكَ؟ قَالَ أَبُو بَكْرٍ: بَلْ لِلَّهِ تَعَالَى، قَالَ: فَأْذَنْ لِي أُجَاهِدُ فِي سَبِيلِ اللَّهِ تَعَالَى، فَأَذِنَ لَهُ، فَذَهَبَ إِلَى الشَّامِ فَمَاتَ بِهَا - رَضِيَ اللَّهُ عَنْهُ -.

L8631 From the narration of Ḥammād ibn Salamah from Burd from Abī al-ʿAlāʾ from al-Zuhrī: that ʿUmar ibn al-Khaṭṭāb said, “The Imam’s speech cuts off [other] speech.” Did ʿUmar not hold that speech is not cut off except by the Imam’s speech? From Sufyān ibn ʿUyaynah from Misʿar ibn Kidām from ʿImrān ibn Mūsā from Abū al-Ṣaʿbah, who said: ʿUmar ibn al-Khaṭṭāb said to a man on Friday while ʿUmar was on the pulpit, “Did you purchase for us? Did you bring us this?”—meaning the grain?

وَمِنْ طَرِيقِ حَمَّادِ بْنِ سَلَمَةَ عَنْ بُرْدٍ أَبِي الْعَلَاءِ عَنِ الزُّهْرِيِّ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: كَلَامُ الْإِمَامِ يَقْطَعُ الْكَلَامَ -: فَلَمْ يَرَ عُمَرُ الْكَلَامَ يَقْطَعُهُ إِلَّا كَلَامُ الْإِمَامِ؟ وَعَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ مِسْعَرِ بْنِ كِدَامٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ أَبِي الصَّعْبَةِ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ لِرَجُلٍ يَوْمَ الْجُمُعَةِ وَعُمَرُ عَلَى الْمِنْبَرِ: هَلْ اشْتَرَيْتَ لَنَا؟ وَهَلْ أَتَيْتَنَا بِهَذَا؟ يَعْنِي الْحَبَّ؟

L8632–8633 And from Hushaym ibn Bashir, who narrated that Muḥammad ibn Qays informed him: I heard Mūsā ibn Ṭalḥah ibn ʿUbaydillāh say: I saw ʿUthmān ibn ʿAffān sitting on the minbar on Friday while the muʾadhdhin was calling the adhān, and he was asking the people about their prices and news.

وَعَنْ هُشَيْمِ بْنِ بَشِيرٍ أَخْبَرَنِي مُحَمَّدُ بْنُ قَيْسٍ أَنَّهُ سَمِعَ مُوسَى بْنَ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ يَقُولُ: رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ جَالِسًا يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ وَالْمُؤَذِّنُ يُؤَذِّنُ وَعُثْمَانُ يَسْأَلُ النَّاسَ عَنْ أَسْعَارِهِمْ وَأَخْبَارِهِمْ.

L8634 From the narration of Sufyan ibn ʾUyaynah through al-Zuhri from Sa’id ibn al-Musayyab: “Does the Imam’s speech prohibit conversation?” From Abdullah ibn ʾAwn: Hammad ibn Abi Sulayman said to me in the mosque after the Imam had stepped down from the pulpit during Friday prayers: “How are you?” From ʾAta and Ibrahim al-Nakha’i: “There is no harm in

وَعَنْ طَرِيقِ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ: كَلَامُ الْإِمَامِ يَقْطَعُ الْكَلَامَ؟ وَعَنْ عَبْدِ اللَّهِ بْنِ عَوْنٍ: قَالَ لِي حَمَّادُ بْنُ أَبِي سُلَيْمَانَ فِي الْمَسْجِدِ بَعْدَ أَنْ خَرَجَ

speaking during Friday prayers before the Imam delivers the sermon while on the pulpit and after he concludes it."

And from Qatādah, from Bakr ibn ʿAbdullāh al-Muzanī, similar to it.

And from Ḥammād ibn Salamah, from Iyās ibn Muʿāwiyah: the same.

Al-Hasan said: There is no harm in speaking during the imam's sitting between the two sermons.

A ruling on someone who had a nosebleed while the Imam was delivering the sermon and needed to leave.

Issue 533: If someone suffers a nosebleed while the Imam is delivering the sermon and needs to leave, they should exit. The same applies to anyone who experiences something that necessitates departure.

There is no meaning in seeking the Imam's permission, as Allah, Exalted and Majestic, said: "He has not imposed any hardship on you in religion" [Al-Ḥajj: 78].[16]

And He, the Exalted, said: "Allah desires ease for you, not hardship" [Al-Baqarah: 185].[17]

And has there not come a definitive text obligating the seeking of the imam's permission in that matter?

To those who deem this obligatory, it is said: If the imam does not permit him, do you suppose he would remain without ablution? Or would he defile the mosque with blood? Or would he neglect what he is not permitted to neglect regarding himself, his wealth, or his family? Far be it from God that this should occur!

A legal issue: When someone mentioned during the Fri-

[16] **Qur'an references (L8640):** Qur'an 22:78 (Al-Hajj).

[17] **Qur'an references (L8641):** Qur'an 2:185 (Al-Baqarah).

الْإِمَامُ يَوْمَ الْجُمُعَةِ: كَيْفَ أَصْبَحْت؟ وَعَنْ عَطَاءٍ وَإِبْرَاهِيمَ النَّخَعِيِّ: لَا بَأْسَ بِالْكَلَامِ يَوْمَ الْجُمُعَةِ قَبْلَ أَنْ يَخْطُبَ الْإِمَامُ وَهُوَ عَلَى الْمِنْبَرِ وَبَعْدَ أَنْ يَفْرُغَ.

وَعَنْ قَتَادَةَ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ مِثْلُهُ.

وَعَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ إِيَاسِ بْنِ مُعَاوِيَةَ مِثْلُهُ.

وَعَنْ الْحَسَنِ: لَا بَأْسَ بِالْكَلَامِ فِي جُلُوسِ الْإِمَامِ بَيْنَ الْخُطْبَتَيْنِ.

[مَسْأَلَةٌ رَعَفَ وَالْإِمَامُ يَخْطُبُ وَاحْتَاجَ إلَى الْخُرُوجِ]

٥٣٣ - مَسْأَلَةٌ: وَمَنْ رَعَفَ وَالْإِمَامُ يَخْطُبُ وَاحْتَاجَ إلَى الْخُرُوجِ فَلْيَخْرُجْ وَكَذَلِكَ مَنْ عَرَضَ لَهُ مَا يَدْعُوهُ إلَى الْخُرُوجِ.

وَلَا مَعْنَى لِاسْتِئْذَانِ الْإِمَامِ، قَالَ اللَّهُ عَزَّ وَجَلَّ: {وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ} [الحج: ٧٨] .

وَقَالَ تَعَالَى: {يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلا يُرِيدُ بِكُمُ الْعُسْرَ} [البقرة: ١٨٥] .

وَلَمْ يَأْتِ نَصٌّ بِإِيجَابِ اسْتِئْذَانِ الْإِمَامِ فِي ذَلِكَ؟

وَيُقَالُ لِمَنْ أَوْجَبَ ذَلِكَ: فَإِنْ لَمْ يَأْذَنْ لَهُ الْإِمَامُ، أَتَرَاهُ يَبْقَى بِلَا وُضُوءٍ؟ أَوْ هُوَ يُلَوِّثُ الْمَسْجِدَ بِالدَّمِ؟ أَوْ يُضَيِّعُ مَا لَا يَجُوزُ لَهُ تَضْيِيعُهُ مِنْ نَفْسِهِ أَوْ مَالِهِ أَوْ أَهْلِهِ؟ وَمَعَاذَ اللَّهِ مِنْ هَذَا؟

[مَسْأَلَةٌ ذَكَرَ فِي الْخُطْبَةِ صَلَاةَ فَرْضٍ نَسِيَهَا أَوْ نَامَ عَنْهَا]

day sermon an obligatory prayer he had forgotten or slept through.

L8645–8647 534 - Issue: Whoever remembers during the sermon an obligatory prayer he had forgotten or slept through, let him stand and pray it, whether he is a jurist or not, due to the statement of the Messenger of Allah - peace and blessings be upon him -: "Whoever sleeps through a prayer or forgets it, let him pray it when he remembers it." We have indeed mentioned it with its chain of transmission (isnād) earlier.

L8648 Some people have distinguished in this matter between the jurist and others—yet this is an error not required by the Quran, the Sunnah, deductive reasoning, or rational principle. Rather, the evidence is even more binding upon the jurist to ensure he does not neglect his religion through it in relation to others.

L8649 If it is said: "An ignorant person sees it and assumes the prayer is a permissible voluntary prayer at that time?" We said: We are not surprised by one who chooses to contravene the command of Allah's Messenger (peace and blessings be upon him) and neglect his obligatory duty out of fear that others might err. Perhaps others may or may not assume that. Indeed, Allah the Exalted has said: {No soul is burdened except with its own} [an-Nisā': 84].[18]

L8650 And He, the Exalted, said: "Your responsibility is yourselves. Those who have strayed will not harm you when you are guided" (Surah Al-Mā'idah 5:105).[19]

L8651 **A case where one did not attain from the Friday prayer except one rak'ah or only the sitting.**

L8652 535 – Issue: Whoever does not catch with the Imam during the Friday prayer except one rak'ah or only the sitting, he should join the Imam and complete it by adding another rak'ah. If he catches one rak'ah with the Imam, he must complete the prayer; but if he only catches the sitting, he should pray two rak'ahs instead.

٥٣٤ - مَسْأَلَةٌ: وَمَنْ ذَكَرَ فِي الْخُطْبَةِ صَلَاةَ فَرْضٍ نَسِيَهَا أَوْ نَامَ عَنْهَا فَلْيَقُمْ وَلْيُصَلِّهَا، سَوَاءٌ كَانَ فَقِيهًا أَوْ غَيْرَ فَقِيهٍ، لِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا» وَقَدْ ذَكَرْنَاهُ بِإِسْنَادِهِ قَبْلُ.

وَقَدْ فَرَّقَ قَوْمٌ فِي ذَلِكَ بَيْنَ الْفَقِيهِ وَغَيْرِهِ - وَهَذَا خَطَأٌ لَمْ يُوجِبْهُ قُرْآنٌ وَلَا سُنَّةٌ، وَلَا نَظَرٌ، وَلَا مَعْقُولٌ، بَلْ الْحُجَّةُ أَلْزَمُ لِلْفَقِيهِ فِي أَنْ لَا يُضَيِّعَ دِينَهُ مِنْهَا لِغَيْرِهِ.

فَإِنْ قِيلَ: يَرَاهُ الْجَاهِلُ فَيَظُنُّ الصَّلَاةَ تَطَوُّعًا جَائِزَةً حِينَئِذٍ؟ قُلْنَا: لَا أَعْجَبُ مِمَّنْ يَسْتَعْمِلُ لِنَفْسِهِ مُخَالَفَةَ أَمْرِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَتَضْيِيعَ فَرْضِهِ خَوْفَ أَنْ يُخْطِئَ غَيْرُهُ وَلَعَلَّ غَيْرَهُ لَا يَظُنُّ ذَلِكَ أَوْ يَظُنُّ، فَقَدْ قَالَ تَعَالَى: {لا تُكَلَّفُ إِلا نَفْسَكَ} [النساء: ٨٤] .

وَقَالَ تَعَالَى: {عَلَيْكُمْ أَنْفُسَكُمْ لا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ} [المائدة: ١٠٥] .

[مَسْأَلَةٌ لَمْ يُدْرِكْ مِنْ صَلَاةِ الْجُمُعَةِ إِلَّا رَكْعَةً أَوْ الْجُلُوسَ فَقَطْ]

٥٣٥ - مَسْأَلَةٌ: وَمَنْ لَمْ يُدْرِكْ مَعَ الْإِمَامِ مِنْ صَلَاةِ الْجُمُعَةِ إِلَّا رَكْعَةً وَاحِدَةً، أَوْ الْجُلُوسَ فَقَطْ فَلْيَدْخُلْ مَعَهُ وَلْيَقْضِ إِذَا أَدْرَكَ رَكْعَةً وَاحِدَةً وَإِنْ لَمْ يُدْرِكْ إِلَّا الْجُلُوسَ صَلَّى رَكْعَتَيْنِ فَقَطْ.

[18] **Qur'an references (L8649):** Qur'an 4:84 (An-Nisa).
[19] **Qur'an references (L8650):** Qur'an 5:105 (Al-Ma'idah).

L8653 And according to it, Abū Ḥanīfah and Abū Sulaymān said.

وَبِهِ قَالَ أَبُو حَنِيفَةَ، وَأَبُو سُلَيْمَانَ.

L8654 Malik and Al-Shāfiʿī said: If one catches a rakʿah, he must make up another rakʿah to it. But if he catches only the rising from the bowing position in the rakʿah or what comes after it, he must pray the full four rakʿahs.

وَقَالَ مَالِكٌ وَالشَّافِعِيُّ: إِنْ أَدْرَكَ رَكْعَةً قَضَى إِلَيْهَا أُخْرَى، فَإِنْ لَمْ يُدْرِكْ إِلَّا رَفْعَ الرَّأْسِ مِنْ الرَّكْعَةِ فَمَا بَعْدَهُ صَلَّى أَرْبَعًا.

L8655 Atā, Tāwus, and Mujāhid said—and it is also narrated from ʿUmar ibn al-Khaṭṭāb—that whoever does not catch any part of the sermon should pray four [rakʿahs].

وَقَالَ عَطَاءٌ، وَطَاوُسٌ، وَمُجَاهِدٌ - وَرُوِّينَاهُ أَيْضًا عَنْ عُمَرَ بْنِ الْخَطَّابِ: مَنْ لَمْ يُدْرِكْ شَيْئًا مِنْ الْخُطْبَةِ صَلَّى أَرْبَعًا.

L8656 Those who upheld this opinion argued that the *khutbah* is deemed equivalent to the two rakʿahs. Consequently, this would necessitate that whoever misses the first *khutbah* but attends the second *khutbah* must make up one rakʿah—despite this position lacking any textual basis in the Qur'an or Sunnah?

وَاحْتَجَّ مَنْ ذَهَبَ إِلَى هَذَا بِأَنَّ الْخُطْبَةَ جُعِلَتْ بِإِزَاءِ الرَّكْعَتَيْنِ، فَيَلْزَمُ مَنْ قَالَ بِهَذَا: أَنَّ مَنْ فَاتَتْهُ الْخُطْبَةُ الْأُولَى وَأَدْرَكَ الثَّانِيَةَ أَنْ يَقْضِيَ رَكْعَةً وَاحِدَةً، مَعَ أَنَّ هَذَا الْقَوْلَ لَمْ يَأْتِ بِهِ نَصُّ قُرْآنٍ وَلَا سُنَّةٍ؟

L8657 Malik and Al-Shāfiʿī cited as evidence the statement of Allah's Messenger—peace and blessings be upon him—: "Whoever joins the Imam in one *rakʿah* has indeed successfully caught up with the prayer."

وَاحْتَجَّ مَالِكٌ، وَالشَّافِعِيُّ بِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَنْ أَدْرَكَ مَعَ الْإِمَامِ رَكْعَةً وَاحِدَةً فَقَدْ أَدْرَكَ الصَّلَاةَ» .

L8658–8659 Abu Muhammad said: This is an authentic report, and does it not contain [the statement] that whoever catches less than a rak'ah has not joined the prayer?

قَالَ أَبُو مُحَمَّدٍ: وَهَذَا خَبَرٌ صَحِيحٌ، وَلَيْسَ فِيهِ: أَنَّ مَنْ أَدْرَكَ أَقَلَّ مِنْ رَكْعَةٍ لَمْ يُدْرِكْ الصَّلَاةَ؟

L8660 Rather, it has been authentically established from the Messenger of Allah—peace and blessings be upon him—as narrated to us by Muḥammad ibn Saʿīd ibn Nabāt, who narrated to us from Isḥāq ibn Ismāʿīl al-Naḍrī, who narrated to us from ʿĪsā ibn Ḥabīb, who narrated to us from ʿAbd al-Raḥmān ibn ʿAbd Allāh ibn Muḥammad ibn ʿAbd Allāh ibn Yazīd al-Muqriʾ, who narrated to us from his grandfather Muḥammad ibn ʿAbd Allāh, who narrated to us from Sufyān ibn ʿUyaynah, from al-Zuhrī, from Saʿīd ibn al-Musayyib, from Abū Hurayrah, who said: The Messenger of Allah—peace and blessings be upon him—said: "When you come to prayer, do not come hurrying; come to it walking. Upon you is tranquility. Pray whatever part of the prayer you reach, and complete what you miss."

بَلْ قَدْ صَحَّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَا حَدَّثَنَاهُ مُحَمَّدُ بْنُ سَعِيدِ بْنِ نَبَاتٍ ثنا إِسْحَاقُ بْنُ إِسْمَاعِيلَ النَّضْرِيُّ ثنا عِيسَى بْنُ حَبِيبٍ ثنا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُقْرِئُ ثنا جَدِّي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ثنا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إِذَا أَتَيْتُمْ الصَّلَاةَ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ، وَأْتُوهَا وَأَنْتُمْ تَمْشُونَ، عَلَيْكُمْ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَاقْضُوا» .

L8661 Narrated by Abd al-Rahman ibn Abdullah, Ibrahim ibn Ahmad al-Balkhi, al-Farbarī, al-Bukhari, Abu Nu'aym, Shayban from Yahya—Ibn Abi Kathir—from Abdullah ibn Abi Qatadah from his father, who said: "While we were praying with the Messenger of Allah—peace and blessings of Allah be upon him—he heard the clamor of approaching men. When he finished praying, he said: 'What is your situation?' They replied: 'We hurried to reach the prayer.' He said: 'Do not do that. When you come to prayer, maintain calmness. Pray whatever portion you catch up with, and make up what you have missed.'"

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ الْبَلْخِيُّ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا أَبُو نُعَيْمٍ ثنا شَيْبَانُ عَنْ يَحْيَى هُوَ ابْنُ أَبِي كَثِيرٍ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ: «بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذْ سَمِعَ جَلَبَةَ رِجَالٍ فَلَمَّا صَلَّى قَالَ: مَا شَأْنُكُمْ؟ قَالُوا: اسْتَعْجَلْنَا إِلَى الصَّلَاةِ، قَالَ: فَلَا تَفْعَلُوا إِذَا أَتَيْتُمْ الصَّلَاةَ فَعَلَيْكُمْ السَّكِينَةَ، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا» .

L8662 The Messenger of Allah (peace be upon him) instructed him to pray with the imam whatever portion of the prayer he caught up with, and he (peace be upon him) applied the ruling universally without exception, designating him as "one who has attained" regarding the part of the prayer he joined. Thus, whoever finds the imam seated or prostrating must align with him in that state and adhere to his leadership, thereby unquestionably entering the congregational prayer. He must make up what he missed and complete that prayer, as only two rak'ahs had eluded him. Since the Friday prayer consists of two rak'ahs, it is performed solely as two.

فَأَمَرَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِأَنْ يُصَلِّيَ مَعَ الْإِمَامِ مَا أَدْرَكَ، وَعَمَّ - عَلَيْهِ السَّلَامُ - وَلَمْ يَخُصَّ، وَسَمَّاهُ مُدْرِكًا لِمَا أَدْرَكَ مِنْ الصَّلَاةِ، فَمَنْ وَجَدَ الْإِمَامَ جَالِسًا، أَوْ سَاجِدًا، فَإِنَّ عَلَيْهِ أَنْ يَصِيرَ مَعَهُ فِي تِلْكَ الْحَالِ وَيَلْتَزِمَ إمَامَتَهُ، وَيَكُونَ بِذَلِكَ بِلَا شَكٍّ دَاخِلًا فِي صَلَاةِ الْجَمَاعَةِ، فَإِنَّمَا يَقْضِي مَا فَاتَهُ وَيُتِمُّ تِلْكَ الصَّلَاةَ، وَلَمْ تَفُتْهُ إلَّا رَكْعَتَانِ، وَصَلَاةُ الْجُمُعَةِ رَكْعَتَانِ فَلَا تُصَلَّى إلَّا رَكْعَتَيْنِ.

L8663 These two reports are additional to the one stating "Whoever catches a rak'ah," and the additional reports must not be disregarded. And success is from Allah, the Exalted.

وَهَذَانِ الْخَبَرَانِ زَائِدَانِ عَلَى الَّذِي فِيهِ " مَنْ أَدْرَكَ رَكْعَةً " وَالزِّيَادَةُ لَا يَجُوزُ تَرْكُهَا - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

L8664–8666 It has been narrated to us via Shu'bah, who said: I asked al-Ḥakam ibn 'Utaybah about a man who joins the imam on Friday while the congregation is seated. He replied: "He should pray two rak'ahs." Shu'bah said: So we said to him: "He did not transmit this ruling from Ibrāhīm [al-Nakha'ī]." Except Ḥammād? Al-Ḥakam said: "And who is like Ḥammād?" From Ma'mar, from Ḥammād ibn Abī Sulaymān, who said: "If one finds them sitting during the final part of the Friday prayer, he prays two rak'ahs." Abū Muḥammad said: "Except that the Ḥanafīs have contradicted themselves here, for among their principles—which they made into a religion—is that the opinion of a Companion recognized as such from among the Companions (may Allah be pleased with them), if there is a contrary opinion, is it not impermissible to oppose him? Yet it has been narrated to us from Ma'mar; from Ayyūb

رُوِّينَا مِنْ طَرِيقِ شُعْبَةَ قَالَ: سَأَلْت الْحَكَمَ بْنَ عُتَيْبَةَ عَنْ الرَّجُلِ يُدْرِكُ الْإِمَامَ يَوْمَ الْجُمُعَةِ وَهُمْ جُلُوسٌ؟ قَالَ: يُصَلِّي رَكْعَتَيْنِ، قَالَ شُعْبَةُ: فَقُلْنَا لَهُ: مَا قَالَ هَذَا عَنْ إبْرَاهِيمَ إلَّا حَمَّادٌ؟ قَالَ الْحَكَمُ: وَمَنْ مِثْلُ حَمَّادٍ؟ وَعَنْ مَعْمَرٍ عَنْ حَمَّادِ بْنِ أَبِي سُلَيْمَانَ قَالَ: إنْ أَدْرَكَهُمْ جُلُوسًا فِي آخِرِ الصَّلَاةِ يَوْمَ الْجُمُعَةِ صَلَّى رَكْعَتَيْنِ؟ قَالَ أَبُو مُحَمَّدٍ: إلَّا أَنَّ الْحَنَفِيِّينَ قَدْ تَنَاقَضُوا هَهُنَا، لِأَنَّ مِنْ أُصُولِهِمْ - الَّتِي جَعَلُوهَا دِينًا - أَنَّ قَوْلَ الصَّاحِبِ الَّذِي يُعْرَفُ لَهُ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - مُخَالِفٌ فَإِنَّهُ لَا يَحِلُّ خِلَافُهُ؟ وَقَدْ رُوِّينَا عَنْ

مَعْمَرٍ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: إِذَا أَدْرَكَ الرَّجُلُ رَكْعَةً يَوْمَ الْجُمُعَةِ صَلَّى إِلَيْهَا أُخْرَى، وَإِنْ وَجَدَ الْقَوْمَ جُلُوسًا صَلَّى أَرْبَعًا؟ وَعَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الْأَحْوَصِ عَنْ ابْنِ مَسْعُودٍ: مَنْ أَدْرَكَ الرَّكْعَةَ فَقَدْ أَدْرَكَ الْجُمُعَةَ، وَمَنْ لَمْ يُدْرِكْ الرَّكْعَةَ فَلْيُصَلِّ أَرْبَعًا.

al-Sikhtiyānī; from Nāfiʿ; from Ibn ʿUmar, who said: ’If a man catches one rakʿah of the Friday prayer, he adds another to it. But if he finds the people sitting, he prays four rakʿahs.’” From Sufyān al-Thawrī; from Abū Isḥāq; from Abū al-Aḥwaṣ; from Ibn Masʿūd: “Whoever catches the rakʿah has caught the Friday prayer, and whoever does not catch the rakʿah should pray four rakʿahs.”

وَلَا يُعْرَفُ لَهُمَا مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - مُخَالِفٌ.

L8667 No opposition to the two of them is recorded from the Companions—may Allah be pleased with them—.

نَعَمْ، وَقَدْ رُوِيَتْ فِيهِ آثَارٌ - لَيْسَتْ بِأَضْعَفَ مِنْ حَدِيثِ الْوُضُوءِ بِالنَّبِيذِ، وَالْوُضُوءِ مِنْ الْقَهْقَهَةِ فِي الصَّلَاةِ، وَالْوُضُوءِ وَالْبِنَاءِ مِنْ الرُّعَافِ وَالْقَيْءِ، فَخَالَفُوهَا إذْ خَالَفَهَا أَبُو حَنِيفَةَ - مِنْ طَرِيقِ الْحَجَّاجِ بْنِ أَرْطَاةَ مِنْ طَرِيقِ ابْنِ عُمَرَ، وَمِنْ طَرِيقٍ غَيْرِهِ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ مُسْنَدَيْنِ وَهَذَا مِمَّا تَنَاقَضُوا فِيهِ؟

L8668 Yes, and narrations (āthār) have been transmitted concerning it—no weaker than the narration about ablution with nabīdh, ablution [invalidated] by loud laughter during prayer, and ablution and resuming [prayer] after a nose-bleed or vomiting—yet they opposed them when Abū Ḥanīfah opposed them. These come through al-Ḥajjāj ibn Arṭāʾs chain from Ibn ʿUmar, and through another chain: al-Zuhrī → Abū Salama → Abū Hurayrah, both being musnad. Is this not among the matters in which they contradicted themselves?

قَالَ أَبُو مُحَمَّدٍ: وَأَمَّا نَحْنُ فَلَا حُجَّةَ عِنْدَنَا فِي أَحَدٍ دُونَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَوْ صَحَّ فِي هَذَا أَثَرٌ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَقُلْنَا بِهِ وَلَمْ نَتَعَدَّهُ

L8669 Abū Muḥammad said: As for us, we recognize no proof in anyone besides the Messenger of Allah (peace be upon him). Had there been a sound narration from the Prophet (peace be upon him) regarding this matter, we would have affirmed it and not deviated from it.

[مَسْأَلَةُ الْغُسْلُ يَوْمَ الْجُمُعَةِ]

A Jurisprudential Question: The Ritual Bath on Friday.

٥٣٦ - مَسْأَلَةٌ: وَالْغُسْلُ وَاجِبٌ يَوْمَ الْجُمُعَةِ لِلْيَوْمِ لَا لِلصَّلَاةِ وَكَذَلِكَ الطِّيبُ، وَالسِّوَاكُ، وَقَدْ ذَكَرْنَا كُلَّ ذَلِكَ فَأَغْنَى عَنْ تَرْدَادِهِ، إذْ قَدْ تَقَصَّيْنَاهُ فِي كِتَابِ الطَّهَارَةِ، مِنْ دِيوَانِنَا هَذَا وَلِلَّهِ الْحَمْدُ وَلَا يَتَطَيَّبُ لَهَا الْمُحْرِمُ وَلَا الْمَرْأَةُ، لِمَا ذَكَرْنَا فِي كِتَابِنَا هَذَا فِي النِّسَاءِ يَحْضُرُونَ صَلَاةَ الْجَمَاعَةِ، وَلِأَنَّ الْمُحْرِمَ مَنْهِيٌّ عَنْ إحْدَاثِ التَّطَيُّبِ، عَلَى مَا نَذْكُرُ فِي كِتَابِ الْحَجِّ إنْ شَاءَ اللَّهُ تَعَالَى.

536 - Issue: Bathing is obligatory on Friday for the day itself, not for the prayer. Similarly, [the rulings] apply to perfume and the siwak. We have already mentioned all of this, rendering repetition unnecessary, as we have detailed it in the Book of Purification within this compilation of ours—all praise is due to Allah. Neither one in iḥrām nor a woman may apply perfume for it, due to what we have mentioned in this book regarding women attending congregational prayers, and because the one in iḥrām is prohibited from [initiating actions restricted during consecration]. Perfuming, as we shall mention in the Book of Hajj if Allah, the Exalted, wills.

L8671–8673

L8674 The ghusl and siwak obligate the one in a state of ritual consecration and

the woman, just as they obligate the man. Whoever is unable to use water must perform tayammum, as we have mentioned regarding tayammum from this treatise of ours—and all praise belongs to Allah, the Exalted.

وَيَلْزَمُ الْغُسْلُ، وَالسِّوَاكُ: الْمُحْرِمَ، وَالْمَرْأَةَ كَمَا يَلْزَمُ الرَّجُلَ، فَمَنْ عَجَزَ عَنْ الْمَاءِ تَيَمَّمَ، لِمَا قَدْ ذَكَرْنَاهُ فِي التَّيَمُّمِ مِنْ دِيوَانِنَا هَذَا - وَلِلَّهِ تَعَالَى الْحَمْدُ

Issue: The mosque became overcrowded, and the congregational rows became connected on Friday.

[مَسْأَلَةٌ ضَاقَ الْمَسْجِدُ وَاتَّصَلَتْ الصُّفُوفُ يَوْمَ الْجُمُعَةِ]

L8675

L8676

537 – Issue: If the mosque becomes overcrowded, the courtyards fill completely, and the prayer rows become continuous, Friday prayer and other congregational prayers may be performed in adjacent houses, shops connected to the rows, and upon the mosque's roof—provided these locations are directly opposite the rows behind the Imam, not opposite the Imam himself or those before him in the slightest. If a great or small river, trench, or wall stands as a barrier between a worshiper and either the Imam or the prayer rows, this causes no harm; he may pray Friday prayer with the Imam's prayer.

٥٣٧ - مَسْأَلَةٌ: فَإِنْ ضَاقَ الْمَسْجِدُ أَوْ امْتَلَأَتْ الرِّحَابُ وَاتَّصَلَتْ الصُّفُوفُ صُلِّيَتْ الْجُمُعَةُ وَغَيْرُهَا فِي الدُّورِ، وَالْبُيُوتِ، وَالدَّكَاكِينِ الْمُتَّصِلَةِ بِالصُّفُوفِ، وَعَلَى ظَهْرِ الْمَسْجِدِ، بِحَيْثُ يَكُونُ مُسَامِتًا لِمَا خَلْفَ الْإِمَامِ، لَا لِلْإِمَامِ وَلَا لِمَا أَمَامَ الْإِمَامِ أَصْلًا وَمَنْ حَالَ بَيْنَهُ وَبَيْنَ الْإِمَامِ وَالصُّفُوفِ نَهْرٌ عَظِيمٌ أَوْ صَغِيرٌ أَوْ خَنْدَقٌ أَوْ حَائِطٌ لَمْ يَضُرَّهُ شَيْءٌ، وَصَلَّى الْجُمُعَةَ بِصَلَاةِ الْإِمَامِ؟ -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا مُحَمَّدٌ هُوَ ابْنُ سَلَّامٍ - ثنا عَبْدَةُ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ عَنْ عَمْرَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي مِنْ اللَّيْلِ فِي حُجْرَتِهِ، وَجِدَارُ الْحُجْرَةِ قَصِيرٌ، فَرَأَى النَّاسُ شَخْصَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَامَ أُنَاسٌ يُصَلُّونَ بِصَلَاتِهِ» وَذَكَرَ بَاقِيَ الْحَدِيثِ.

Narration: ʻAbd al-Raḥmān ibn ʻAbd Allāh narrated to us: Ibrāhīm ibn Aḥmad narrated to us: Al-Farbarī narrated to us: Al-Bukhārī narrated to us: Muḥammad—that is, Ibn Sallām—narrated to us: ʻAbdah narrated from Yaḥyā ibn Saʻīd al-Anṣārī from ʻAmrah from ʻĀ'ishah, the Mother of the Believers, who said: "The Messenger of Allāh (peace and blessings of Allāh be upon him) would pray at night in his chamber. The chamber's wall was low, so people saw the Prophet's silhouette (peace and blessings of Allāh be upon him). Some stood to pray in alignment with his prayer." He mentioned the remainder of the ḥadīth.

L8677

Abū Muḥammad said: The ruling regarding prayer leadership is the same for Friday prayer and other prayers, voluntary and obligatory, for neither the Qur'ān nor the Sunnah has established any distinction between the conditions of imamate in this matter, nor has any text prohibited following the imam when the rows are properly connected. It is therefore impermissible to prohibit this practice based on invalid reasoning. It is authentically reported from the Prophet—peace and blessings of Allah be upon him—that he said: "The earth has been made a place of prostration and a means of purification for me. So wherever the time for prayer finds you, pray there."

قَالَ أَبُو مُحَمَّدٍ: حُكْمُ الْإِمَامَةِ سَوَاءٌ فِي الْجُمُعَةِ وَغَيْرِهَا، وَالنَّافِلَةِ وَالْفَرِيضَةِ، لِأَنَّهُ لَمْ يَأْتِ قُرْآنٌ وَلَا سُنَّةٌ بِالْفَرْقِ بَيْنَ أَحْوَالِ الْإِمَامَةِ فِي ذَلِكَ، وَلَا جَاءَ نَصٌّ بِالْمَنْعِ مِنْ الِائْتِمَامِ بِالْإِمَامِ إذَا اتَّصَلَتْ الصُّفُوفُ، فَلَا يَجُوزُ الْمَنْعُ مِنْ ذَلِكَ بِالرَّأْيِ الْفَاسِدِ؟ وَصَحَّ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «جُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، فَحَيْثُمَا أَدْرَكَتْكَ الصَّلَاةُ فَصَلِّ»

L8678 It is not permissible to prevent anyone from praying in any place, except a place where the text stipulates a prohibition against prayer therein, thereby making it an exception to this general ruling.

فَلَا يَحِلُّ أَنْ يُمْنَعَ أَحَدٌ مِنْ الصَّلَاةِ فِي مَوْضِعٍ إلَّا مَوْضِعًا جَاءَ النَّصُّ بِالْمَنْعِ مِنْ الصَّلَاةِ فِيهِ، فَيَكُونُ مُسْتَثْنًى مِنْ هَذِهِ الْجُمْلَةِ.

L8679 It has been reported to us from al-Qāsim ibn Muḥammad from ʿĀ’ishah, the Mother of the Believers—may Allah the Exalted be pleased with her—that she used to pray in her home in conjunction with the imam’s prayer while he was in the mosque.

رُوِّينَا عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ - رَضِيَ اللَّهُ تَعَالَى عَنْهَا -: أَنَّهَا كَانَتْ تُصَلِّي فِي بَيْتِهَا بِصَلَاةِ الْإِمَامِ وَهُوَ فِي الْمَسْجِدِ؟

L8680–8681 This has been clarified in the eclipse prayer, as a woman prayed in her home following the Prophet’s prayer while he led the people. Through the chain of Hammad ibn Salamah, Jabalah ibn Abi Sulayman al-Shaqari reported: I saw Anas ibn Malik praying in the house of Abu Abdullah at the small gate overlooking the mosque, from where he observed their bowing and prostration? From al-Mu’tamir ibn Sulayman, from his father, from Abu Mijlaz, who said: A woman may pray following the imam’s prayer even if there is a street or a wall between them, after she hears the takbir.

وَقَدْ جَاءَ ذَلِكَ مُبَيَّنًا فِي صَلَاةِ الْكُسُوفِ، إذْ صَلَّتْ فِي بَيْتِهَا بِصَلَاةِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِالنَّاسِ؟ وَمِنْ طَرِيقِ حَمَّادِ بْنِ سَلَمَةَ أَخْبَرَنِي جَبَلَةُ بْنُ أَبِي سُلَيْمَانَ الشَّقَرِيُّ قَالَ: رَأَيْت أَنَسَ بْنَ مَالِكٍ يُصَلِّي فِي دَارِ أَبِي عَبْدِ اللَّهِ فِي الْبَابِ الصَّغِيرِ الَّذِي يُشْرِفُ عَلَى الْمَسْجِدِ يَرَى رُكُوعَهُمْ وَسُجُودَهُمْ؟ وَعَنْ الْمُعْتَمِرِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي مِجْلَزٍ قَالَ: تُصَلِّي الْمَرْأَةُ بِصَلَاةِ الْإِمَامِ وَإِنْ كَانَ بَيْنَهُمَا طَرِيقٌ أَوْ جِدَارٌ بَعْدَ أَنْ تَسْمَعَ التَّكْبِيرَ.

L8682 From Hammad ibn Salamah, from Hisham ibn Urwah, from his father: He came to the mosque on Friday when it was full, so he entered the house of Humaid ibn Abd al-Rahman ibn Awf. The pathway existed between him and the mosque, and he prayed with them while seeing their bowing and prostration.

وَعَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ: أَنَّهُ جَاءَ يَوْمَ الْجُمُعَةِ إلَى الْمَسْجِدِ وَقَدْ امْتَلَأَ فَدَخَلَ دَارَ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَالطَّرِيقُ بَيْنَهُ وَبَيْنَ الْمَسْجِدِ، فَصَلَّى مَعَهُمْ وَهُوَ يَرَى رُكُوعَهُمْ وَسُجُودَهُمْ.

L8683 From Al-Naḍr ibn Anas that he prayed the Friday prayer in the tailor’s shop on Friday, in the public square where tents are sold.

وَعَنْ النَّضْرِ بْنِ أَنَسٍ أَنَّهُ صَلَّى فِي بَيْتِ الْخَيَّاطِ يَوْمَ الْجُمُعَةِ فِي الرَّحْبَةِ الَّتِي تُبَاعُ فِيهَا الْقِبَابُ.

L8684 From Hammad ibn Salama, from Thabit al-Bunani, who said: “I came, and Al-Hasan al-Basri on Friday while people were [gathered] on the walls and edges [of the mosque]. I said to him: ’O Abu Sa‘id, do you hope for these people?’ He replied: ’I hope they will be equal in reward.”’ Malik said: “The Friday prayer specifically should not be held in a partitioned area during the Imam’s prayer in the mosque. As for the remaining obligatory prayers, there is no harm in that for them.”

وَعَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ قَالَ: جِئْت أَنَا وَالْحَسَنُ الْبَصْرِيُّ يَوْمَ الْجُمُعَةِ وَالنَّاسُ عَلَى الْجُدُرِ وَالْكَنَفِ، فَقُلْت لَهُ: أَبَا سَعِيدٍ، أَتَرْجُو لِهَؤُلَاءِ؟ قَالَ: أَرْجُو أَنْ يَكُونُوا فِي الْأَجْرِ سَوَاءً؟ وَقَالَ مَالِكٌ: لَا تُصَلَّى الْجُمُعَةُ خَاصَّةً فِي مَكَانٍ مَحْجُورٍ بِصَلَاةِ الْإِمَامِ فِي الْمَسْجِدِ، وَأَمَّا سَائِرُ صَلَوَاتِ الْفَرْضِ فَلَا بَأْسَ بِذَلِكَ فِيهَا.

وَهَذَا لَا نَعْلَمُهُ عَنْ أَحَدٍ مِنْ الصَّحَابَةِ، وَلَا يُعَضِّدُ هَذَا الْقَوْلَ قُرْآنٌ، وَلَا سُنَّةٌ صَحِيحَةٌ وَلَا سَقِيمَةٌ، وَلَا قِيَاسٌ، وَلَا رَأْيٌ سَدِيدٌ وَقَالَ أَبُو حَنِيفَةَ: إنْ كَانَ بَيْنَ الْإِمَامِ وَالْمَأْمُومِ نَهْرٌ صَغِيرٌ أَجْزَأَتْهُ صَلَاتُهُ، فَإِنْ كَانَ كَبِيرًا لَمْ تُجْزِهِ.

L8685 We do not know of this from any of the Companions, nor is this opinion supported by the Qur'an, nor any sound or weak Sunnah, nor analogy, nor sound opinion. Abū Ḥanīfah said: If there is a small river between the imam and the congregant, his prayer is valid, but if it is a large river, his prayer is not valid.

وَهَذَا كَلَامٌ سَاقِطٌ، لَا يُعَضِّدُهُ قُرْآنٌ وَلَا سُنَّةٌ صَحِيحَةٌ وَلَا سَقِيمَةٌ، وَلَا قَوْلُ صَاحِبٍ، وَلَا رَأْيٌ سَدِيدٌ؟ وَحَدُّ النَّهْرِ الْكَبِيرِ بِمَا يُمْكِنُ أَنْ تَجْرِيَ فِيهِ السُّفُنُ

L8686–8688 This is baseless speech, supported neither by the Quran, nor a sound Sunnah, nor a weak Sunnah, nor the statement of a Companion. Nor any sound judgment? And the definition of a major river is that in which ships can sail.

قَالَ أَبُو مُحَمَّدٍ: لَيْتَ شِعْرِي أَيُّ السُّفُنِ؟ وَفِي السُّفُنِ مَا يَحْمِلُ أَلْفَ وَسْقٍ، وَفِيهَا زُوَيْرِقٌ صَغِيرٌ يَحْمِلُ ثَلَاثَةً أَوْ أَرْبَعَةً فَقَطْ.

L8689 Abu Muhammad said: If only I knew—that is, the ships? For among the ships are those that carry a thousand wasq, and among them is a small zuwayriq that carries only three or four.

وَرُوِّينَا عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ: مَنْ صَلَّى بِصَلَاةِ الْإِمَامِ وَبَيْنَهُمَا طَرِيقٌ أَوْ جُدُرٌ أَوْ نَهْرٌ فَلَا يَأْتَمُّ بِهِ - فَلَمْ يُفَرِّقْ بَيْنَ نَهْرٍ صَغِيرٍ وَكَبِيرٍ

L8690 We have been narrated from ʿUmar ibn al-Khaṭṭāb that he said: "Whoever prays following the imam's prayer with a road, structural barriers, or a river between them should not follow him in prayer." He made no distinction between a small river and a large one.

وَرُوِّينَا مِنْ طَرِيقِ شُعْبَةَ: ثنا قَتَادَةُ قَالَ: قَالَ لِي زُرَارَةُ بْنُ أَوْفَى سَمِعْت أَبَا هُرَيْرَةَ يَقُولُ: لَا جُمُعَةَ لِمَنْ صَلَّى فِي الرَّحْبَةِ - وَبِهِ يَقُولُ زُرَارَةُ.

L8691 And it was conveyed to us via Shuʿbah's transmission: Qatādah narrated to us, stating: Zurārah ibn Awfā said to me, "I heard Abū Hurayrah declare: There is no validity to the Friday prayer for anyone who prays in the public square." Zurārah also upholds this opinion.

قَالَ أَبُو مُحَمَّدٍ: لَوْ كَانَ تَقْلِيدًا لَكَانَ هَذَا - لِصِحَّةِ إسْنَادِهِ - أَوْلَى مِنْ تَقْلِيدِ مَالِكٍ، وَأَبِي حَنِيفَةَ، وَعَنْ عُقْبَةَ بْنِ صَهْبَانَ عَنْ أَبِي بَكْرَةَ: أَنَّهُ رَأَى قَوْمًا يُصَلُّونَ فِي رَحْبَةِ الْمَسْجِدِ يَوْمَ الْجُمُعَةِ، فَقَالَ: لَا جُمُعَةَ لَهُمْ، قُلْت: لِمَ؟ قَالَ: لِأَنَّهُمْ يَقْدِرُونَ عَلَى أَنْ يَدْخُلُوا فَلَا يَفْعَلُونَ.

L8692 Abū Muḥammad said: If this were following a school, then—due to the soundness of its chain of transmission—this would hold greater validity than following Mālik and Abū Ḥanīfah. And from ʿUqbah ibn Ṣahbān, from Abū Bakrah: he saw people praying in the open area of the mosque on Friday and declared, "They have no valid Friday prayer." I asked, "Why?" He replied, "Because they are capable of entering [the congregation] yet refrain from doing so."

قَالَ أَبُو مُحَمَّدٍ: هَذَا كَمَا قَالَ لِمَنْ قَدَرَ عَلَى أَنْ يَصِلَ الصَّفَّ فَلَمْ يَفْعَلْ

L8693 Abu Muhammad said: This is just as he stated concerning one who was capable of properly aligning with the prayer row but failed to do so.

L8694 Indeed, all amazement is directed at those who permit prayer in places where the Messenger of Allah (peace and blessings of Allah be upon him) established

a prohibition—such as graveyards, camel resting places, and bathhouses—yet forbid prayer in locations where no textual prohibition exists, such as a restricted area or where there is a large river between them. All of this is as you can observe, and success is by Allah, the Exalted.

وَإِنَّ الْعَجَبَ كُلَّهُ مِمَّنْ يُجِيزُ الصَّلَاةَ حَيْثُ صَحَّ نَهْيُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ الصَّلَاةِ فِيهِ كَالْمَقْبَرَةِ، وَمَعْطِنِ الْإِبِلِ، وَالْحَمَّامِ، ثُمَّ يَمْنَعُ مِنْهَا حَيْثُ لَا نَصَّ فِي الْمَنْعِ مِنْهَا، كَالْمَوْضِعِ الْمَحْجُورِ، أَوْ بَيْنَهَا نَهْرٌ كَبِيرٌ وَكُلُّ هَذَا كَمَا تَرَى وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

A jurisprudential issue concerning one who was jostled on Friday.

[مَسْأَلَةٌ مِنْ زُوحِمَ يَوْمَ الْجُمُعَةِ]

538 - Issue: If someone is pressed tightly on Friday or other days, if he can prostrate however possible—even with a gesture—and similarly bow with a gesture, it suffices. If he is entirely unable, he remains standing as he is. When the crowding subsides, he prays two rakʿahs, and this is sufficient for him.

٥٣٨ - مَسْأَلَةٌ: وَمَنْ زُوحِمَ يَوْمَ الْجُمُعَةِ أَوْ غَيْرِهِ فَإِنْ قَدَرَ عَلَى السُّجُودِ كَيْفَ أَمْكَنَهُ وَلَوْ إيمَاءً وَعَلَى الرُّكُوعِ كَذَلِكَ -: أَجْزَأَهُ، فَإِنْ لَمْ يَقْدِرْ أَصْلًا وَقَفَ كَمَا هُوَ، فَإِذَا خَفَّ الْأَمْرُ صَلَّى رَكْعَتَيْنِ وَأَجْزَأَهُ.

In reference to the statement of the Messenger of Allah (peace be upon him): "When I command you regarding a matter, then do from it what you are able to."

لِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ» .

And due to the saying of Allah, the Exalted: {Allah does not burden a soul beyond its capacity} [Al-Baqarah: 286]. There is no distinction between inability to perform bowing and prostration due to illness, fear, or being prevented by overcrowding. The Salaf performed the Friday prayer with gestures in the mosque since the Banu Umayyah would delay the prayer until near sunset.[20]

وَلِقَوْلِ اللَّهِ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦] وَلَا فَرْقَ بَيْنَ الْعَجْزِ عَنْ الرُّكُوعِ وَالسُّجُودِ بِمَرَضٍ أَوْ بِخَوْفٍ أَوْ بِمَنْعِ زِحَامٍ وَقَدْ صَلَّى السَّلَفُ الْجُمُعَةَ إيمَاءً فِي الْمَسْجِدِ، إذْ كَانَ بَنُو أُمَيَّةَ يُؤَخِّرُونَ الصَّلَاةَ إلَى قُرْبِ غُرُوبِ الشَّمْسِ

A case in which two or more arrive and the Friday prayer has been missed.

[مَسْأَلَةٌ جَاءَ اثْنَانِ فَصَاعِدًا وَقَدْ فَاتَتْ الْجُمُعَةُ]

Issue: If two or more [people] arrive and the Friday prayer has been missed, they should pray it as a Friday prayer, because of what we stated: that it is two rakʿahs in congregation.

مَسْأَلَةٌ: وَإِنْ جَاءَ اثْنَانِ فَصَاعِدًا وَقَدْ فَاتَتْ الْجُمُعَةُ صَلَّوْهَا جُمُعَةً، لِمَا ذَكَرْنَا مِنْ أَنَّهَا رَكْعَتَانِ فِي الْجَمَاعَةِ

A legal issue: If he was in the city and went to Friday Prayer from the beginning of the day...

[مَسْأَلَةٌ كَانَ بِالْمِصْرِ فَرَاحَ إلَى الْجُمُعَةِ مِنْ أَوَّلِ النَّهَارِ]

[20] **Qur'an references (L8698):** Qur'an 2:286 (Al-Baqarah).

L8703 540. Issue: For one who is within the city and goes to the Friday prayer from the beginning of the day, this is commendable as we previously mentioned. Similarly, for one situated outside the city or village at less than a mile, if at a mile or beyond, he must pray in his place. It is not permissible for him to come to the mosque except specifically the Sacred Mosque (Mecca), the Mosque of Medina, and the Mosque of Bayt al-Maqdis. Traveling to these despite distance is a virtuous act, based on what Ahmad ibn Muḥammad al-Ṭalamankī narrated to us: Ibn Mufarrij narrated to us, Muḥammad ibn Ayyūb al-Ṣamūt narrated to us, Aḥmad ibn ʿAmr ibn ʿAbd al-Khāliq al-Bazzār narrated to us, Muḥammad ibn Maʿmar narrated to us, Rūḥ - that is Ibn ʿUbādah - narrated to us, Muḥammad ibn Abī Ḥafṣah narrated from al-Zuhrī, from Abū Salamah ibn ʿAbd al-Raḥmān ibn ʿAwf, from Abū Hurayrah, that Allah's Messenger - peace and blessings be upon him - said: "Journeying is only to three mosques: the Sacred Mosque, the Mosque of Medina, and the Mosque of Ilyā'."

L8704 Abū Muḥammad said: A journey is travel. We have previously clarified that travel is one mīl or more, and with Allah, the Exalted, is success.

The Issue of Prayer in the Prayer Chamber

L8705–8706

L8707 Issue: Prayer within the prayer enclosure (maqsurah) is permissible, and the sin lies upon the one who prevents entry—not upon the one granted unrestricted access to it. Rather, it is obligatory for whoever is able to enter it to connect the prayer rows therein, for completing the rows is an obligation as we previously established. Thus, whoever grants unrestricted permission regarding this matter—their right is upheld, and no rightful claim incumbent upon them is denied. But whoever is prevented—their right is withheld, and the one who obstructs this right is unjust. No sin burdens the prevented person, in accordance with Allah's declaration: "Allah does not charge a soul except [with that within] its capacity" (Al-Baqarah 2:286).[21]

[21] **Qur'an references (L8707):** Qur'an 2:286 (Al-Baqarah).

٥٤٠ - مَسْأَلَةٌ: وَمَنْ كَانَ بِالْمِصْرِ فَرَاحَ إِلَى الْجُمُعَةِ مِنْ أَوَّلِ النَّهَارِ فَحَسَنٌ، لِمَا ذَكَرْنَا قَبْلُ، وَكَذَلِكَ مَنْ كَانَ خَارِجَ الْمِصْرِ أَوِ الْقَرْيَةِ عَلَى أَقَلَّ مِنْ مِيلٍ، فَإِنْ كَانَ عَلَى مِيلٍ فَصَاعِدًا صَلَّى فِي مَوْضِعِهِ، وَلَمْ يَجُزْ لَهُ الْمَجِيءُ إِلَى الْمَسْجِدِ إِلَّا مَسْجِدَ مَكَّةَ، وَمَسْجِدَ الْمَدِينَةِ، وَمَسْجِدَ بَيْتِ الْمَقْدِسِ خَاصَّةً، فَالْمَجِيءُ إِلَيْهَا عَلَى بُعْدٍ: فَضِيلَةٌ -: لِمَا حَدَّثَنَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ الطَّلَمَنْكِيُّ ثنا ابْنُ مُفَرِّجٍ ثنا مُحَمَّدُ بْنُ أَيُّوبَ الصَّمُوتُ ثنا أَحْمَدُ بْنُ عَمْرِو بْنِ عَبْدِ الْخَالِقِ الْبَزَّارُ ثنا مُحَمَّدُ بْنُ مَعْمَرٍ ثنا رَوْحٌ هُوَ ابْنُ عُبَادَةَ - ثنا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «إِنَّمَا الرِّحْلَةُ إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الْمَدِينَةِ، وَمَسْجِدِ إِيلْيَاءَ» .

قَالَ أَبُو مُحَمَّدٍ: الرِّحْلَةُ هِيَ السَّفَرُ، وَقَدْ بَيَّنَّا قَبْلُ أَنَّ السَّفَرَ مِيلٌ فَصَاعِدًا وَبِاللَّهِ تَعَالَى التَّوْفِيقُ

[مَسْأَلَةٌ الصَّلَاةُ فِي الْمَقْصُورَةِ]

مَسْأَلَةٌ: وَالصَّلَاةُ فِي الْمَقْصُورَةِ جَائِزَةٌ، وَالْإِثْمُ عَلَى الْمَانِعِ لَا عَلَى الْمُطْلَقِ لَهُ دُخُولُهَا، بَلْ الْفَرْضُ عَلَى مَنْ أَمْكَنَهُ دُخُولُهَا أَنْ يَصِلَ الصُّفُوفَ فِيهَا، لِأَنَّ إِكْمَالَ الصُّفُوفِ فَرْضٌ كَمَا قَدَّمْنَا فَمَنْ أَطْلَقَ عَلَى ذَلِكَ فَحَقُّهُ أَطْلَقَ لَهُ، وَحَقٌّ عَلَيْهِ لَمْ يُمْنَعْ مِنْهُ، وَمَنْ مُنِعَ فَحَقُّهُ مُنِعَ مِنْهُ وَالْمَانِعُ مِنَ الْحَقِّ ظَالِمٌ، وَلَا إِثْمَ عَلَى الْمَمْنُوعِ، لِقَوْلِ اللَّهِ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦]

Issue: The Sale During the Time of Friday Prayer

[مَسْأَلَةُ الْبَيْعُ وَقْت صَلَاة الْجُمُعَةِ]

L8708

L8709 It is impermissible to engage in selling from the moment the sun reaches its zenith and begins its westward decline and inclination until the Friday prayer is concluded.

٥٤٢ - مَسْأَلَةٌ: وَلَا يَحِلُّ الْبَيْعُ مِنْ أَثَرِ اسْتِوَاءِ الشَّمْسِ، وَمِنْ أَوَّلِ أَخْذِهَا فِي الزَّوَالِ وَالْمَيْلِ إِلَى أَنْ تُقْضَى صَلَاةُ الْجُمُعَةِ

L8710 If a village's people are prevented from Friday prayer, or if one resides among disbelievers with no Muslim with him, then the timeframe is until he prays the Dhuhr of his day, or they pray it—all of them or some. If he does not pray, then until the beginning of the time for Asr enters.

فَإِنْ كَانَتْ قَرْيَةٌ قَدْ مُنِعَ أَهْلُهَا الْجُمُعَةَ أَوْ كَانَ سَاكِنًا بَيْنَ الْكُفَّارِ، وَلَا مُسْلِمَ مَعَهُ: فَإِلَى أَنْ يُصَلِّيَ ظُهْرَ يَوْمِهِ، أَوْ يُصَلُّوا ذَلِكَ كُلُّهُمْ أَوْ بَعْضُهُمْ، فَإِنْ لَمْ يُصَلِّ: فَإِلَى أَنْ يَدْخُلَ أَوَّلُ وَقْتِ الْعَصْرِ.

L8711 If the sale occurs, it is permanently annulled at that time, and the expiry of the time period does not validate it, whether the transaction was between Muslims, a Muslim and a non-Muslim, or non-Muslims.

وَيُفْسَخُ الْبَيْعُ حِينَئِذٍ أَبَدًا إِنْ وَقَعَ وَلَا يُصَحِّحُهُ خُرُوجُ الْوَقْتِ، سَوَاءٌ كَانَ التَّبَايُعُ مِنْ مُسْلِمِينَ، أَوْ مِنْ مُسْلِمٍ وَكَافِرٍ، أَوْ مِنْ كَافِرِينَ.

L8712 Are the following not prohibited at that time: marriage, agency contracts, salam contracts, or transactions not constituting sales? Did Mālik similarly state this regarding sales involving a Muslim, marriage, lease contracts, and salam contracts, while permitting gifts, loans, and charitable giving? Abū Ḥanīfah and Al-Shāfiʿī said: Sales, marriage, leasing, and salam contracts—all of these are permissible during the aforementioned time.

وَلَا يَحْرُمُ حِينَئِذٍ: نِكَاحٌ، وَلَا إِجَارَةٌ، وَلَا سَلَمٌ، وَلَا مَا لَيْسَ بَيْعًا؟ وَقَالَ مَالِكٌ كَذَلِكَ فِي الْبَيْعِ الَّذِي فِيهِ مُسْلِمٌ، وَفِي النِّكَاحِ، وَعَقْدِ الْإِجَارَةِ، وَالسَّلَمِ، وَأَبَاحَ الْهِبَةَ، وَالْقَرْضَ، وَالصَّدَقَةَ؟ وَقَالَ أَبُو حَنِيفَةَ، وَالشَّافِعِيُّ: الْبَيْعُ، وَالنِّكَاحُ، وَالْإِجَارَةُ، وَالسَّلَمُ: جَائِزٌ كُلُّ ذَلِكَ فِي الْوَقْتِ الْمَذْكُورِ.

L8713 Allah the Exalted said: *O you who have believed, when the call to prayer is made on the Day of Jumu'ah, hasten to the remembrance of Allah and leave off business transactions. That is better for you, if you know.* [Al-Jumu'ah: 9] *When the prayer is concluded, go forth into the land and seek from the bounty of Allah.* [Al-Jumu'ah: 10][22]

قَالَ اللَّهُ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ} [الجمعة: ٩] {فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ} [الجمعة: ١٠]

L8714–8716 The time of the call to prayer is the start of the sun's decline. Thus, Allah, the Exalted, has forbidden trade until the prayer concludes and permitted it afterward. This aligns with the declaration of Allah, the Mighty and Majestic. He, the Exalted, has not prohibited marriage, rental contracts, salam con-

وَوَقْتُ النِّدَاءِ: هُوَ أَوَّلُ الزَّوَالِ، فَحَرَّمَ اللَّهُ تَعَالَى الْبَيْعَ إِلَى انْقِضَاءِ الصَّلَاةِ وَأَبَاحَهُ بَعْدَهَا، فَهُوَ كَمَا قَالَ عَزَّ وَجَلَّ، وَلَمْ يُحَرِّمْ تَعَالَى نِكَاحًا، وَلَا إِجَارَةً، وَلَا سَلَمًا، وَلَا مَا لَيْسَ

[22] **Qur'an references (L8713):** Qur'an 62:9 (Al-Jumu'ah); Qur'an 62:10 (Al-Jumu'ah).

tracts, nor what is not... A sale: {And never is your Lord forgetful} [Maryam: 64]. And {These are the boundaries of Allah, so do not transgress them} [al-Baqarah: 229].[23]

L8717 All these actions we have mentioned are permissible even while one is proceeding to prayer without being preoccupied with it, for they do not hinder proceeding to prayer.

L8718 The contradiction in Mālik's statement and its invalidity thus became apparent. If he attributed the cause of all that to preoccupation, we would ask them about one who was not preoccupied—rather, one who sold, gave in marriage, or leased while proceeding to Friday prayer or while in the mosque awaiting the prayer. Given their assertion that "it is annulled," their attribution of cause to preoccupation collapses. If they do not base it on preoccupation, they have analogized without a legal cause—invalid according to proponents of analogy, let alone its opponents! Should he claim, "Marriage is a sale," we respond: This is invalid, for neither Allah the Exalted nor His Messenger—peace be upon him—has ever at any point called it a sale.

L8719 We ask them about someone who swore an oath not to sell—if he then marries or rents out property, does he break his oath? According to their school, he does not break his oath. However, Abū Ḥanīfah and Al-Shāfiʿī reasoned that the prohibition of such acts is solely to avoid distraction from attending the Friday Prayer.

L8720 Abu Muhammad said: This is a false claim and a statement about Allah, the Exalted, without knowledge. It is not permissible for anyone to assert Allah's intent unless He, the Exalted, or His Messenger (peace be upon him) has explicitly conveyed it.

L8721 If Allah the Exalted had willed that, He would have clarified it and not left us dependent on the error of Abū Ḥanīfah's speculative opinion and assumption. Indeed, the Messenger of Allah—peace be upon him—said: "Beware of assumption, for verily assumption is the falsest of speech."

بَيْعًا {وَمَا كَانَ رَبُّكَ نَسِيًّا} [مريم: ٦٤] . وَ {تِلْكَ حُدُودُ اللَّهِ فَلا تَعْتَدُوهَا} [البقرة: ٢٢٩] .

وَكُلُّ مَا ذَكَرْنَا فَجَائِزٌ أَنْ يَكُونَ وَهُوَ نَاهِضٌ إلَى الصَّلَاةِ غَيْرَ مُتَشَاغِلٍ بِهَا فَجَازَ كُلُّ ذَلِكَ، لِأَنَّهُ لَيْسَ مَانِعًا مِنْ السَّعْيِ إلَى الصَّلَاةِ.

فَظَهَرَ تَنَاقُضُ قَوْلِ مَالِكٍ وَفَسَادُهُ فَإِنْ كَانَ جَعَلَ عِلَّةَ كُلِّ ذَلِكَ: التَّشَاغُلَ، سَأَلْنَاهُمْ عَمَّنْ لَمْ يَتَشَاغَلْ؟ بَلْ بَاعَ أَوْ أَنْكَحَ، أَوْ أَجَرَ وَهُوَ نَاهِضٌ إلَى الْجُمُعَةِ، أَوْ هُوَ فِي الْمَسْجِدِ يَنْتَظِرُ الصَّلَاةَ؟ فَمِنْ قَوْلِهِمْ: يُفْسَخُ، فَبَطَلَ تَعْلِيلُهُمْ بِالتَّشَاغُلِ، فَإِنْ لَمْ يُعَلِّلُوا بِالتَّشَاغُلِ فَقَدْ قَاسُوا عَلَى غَيْرِ عِلَّةٍ، وَهُوَ بَاطِلٌ عِنْدَ مَنْ يَقُولُ: بِالْقِيَاسِ، فَكَيْفَ عِنْدَ مَنْ لَا يَقُولُ بِهِ؟ فَإِنْ قَالَ: النِّكَاحُ بَيْعٌ، قُلْنَا: هَذَا بَاطِلٌ مَا سَمَّاهُ اللَّهُ تَعَالَى قَطُّ بَيْعًا وَلَا رَسُولُهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

وَنَسْأَلُهُمْ عَمَّنْ حَلَفَ أَنْ لَا يَبِيعَ: فَنَكَحَ أَوْ أَجَرَ؟ فَمِنْ قَوْلِهِمْ: لَا يَحْنَثُ وَاعْتَلَّ أَبُو حَنِيفَةَ، وَالشَّافِعِيُّ: بِأَنَّ النَّهْيَ عَنْ ذَلِكَ إنَّمَا هُوَ لِلتَّشَاغُلِ عَنْ الْجُمُعَةِ فَقَطْ

قَالَ أَبُو مُحَمَّد: وَهَذِهِ دَعْوَى كَاذِبَةٌ، وَقَوْلٌ عَلَى اللَّهِ تَعَالَى بِغَيْرِ عِلْمٍ، وَهَذَا لَا يَحِلُّ لِأَحَدٍ أَنْ يُخْبِرَ عَنْ مُرَادِ اللَّهِ تَعَالَى بِغَيْرِ أَنْ يُخْبِرَ بِذَلِكَ اللَّهُ تَعَالَى أَوْ رَسُولُهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

وَلَوْ أَرَادَ اللَّهُ تَعَالَى ذَلِكَ لَبَيَّنَهُ وَلَمْ يَكِلْنَا إلَى خَطَأِ رَأْيِ أَبِي حَنِيفَةَ وَظَنِّهِ، وَقَدْ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ»

[23] **Qur'an references (L8714):** Qur'an 19:64 (Maryam); Qur'an 2:229 (Al-Baqarah).

L8722 And He, the Exalted, said: “And that you associate partners with Allah [in] what He has not sent down any authority, and that you say against Allah what you do not know.” [Al-A’raf: 33][24]

وَقَالَ تَعَالَى: {وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لا تَعْلَمُونَ} [الأعراف: ٣٣] .

L8723–8725 If they say, “We have known that,” we respond, “How did you come to know this?” If you were to claim it is a necessity, you would be lying, for we are not compelled by necessity to know it, and the innate nature is one. If they claim a proof, they should be asked for it—they have no means to do so, leaving only conjecture. They said, “We are prohibited from selling during prayer. If a man were to sell during his prayer, would the sale be valid?” We replied, “A sale is not permissible at all during prayer, for if it is done intentionally...” If he invalidates his prayer, he is no longer in prayer at that moment. If he is not in prayer, his sale is valid. Moreover, if he erroneously believed he was not in prayer and sold [something], married [someone], contracted a marriage for another, or performed acts that invalidate prayer, all such acts are invalid because the state of prayer he is in—a legally confirmed state—prohibits them. Thus, anything conflicting with this state is invalid.

فَإِنْ قَالُوا: قَدْ عَلِمْنَا ذَلِكَ؟ قُلْنَا: وَمِنْ أَيْنَ عَلِمْتُمُوهُ؟ فَإِنْ ادَّعَيْتُمْ ضَرُورَةً كَذَبْتُمْ، لِأَنَّنَا غَيْرُ مُضْطَرِّينَ إِلَى عِلْمِ ذَلِكَ، وَالطَّبِيعَةُ وَاحِدَةٌ، وَإِنْ ادَّعَوْا دَلِيلًا سُئِلُوهُ، وَلَا سَبِيلَ لَهُمْ إِلَيْهِ، فَلَمْ يَبْقَ إِلَّا الظَّنُّ وَقَالُوا: نَحْنُ مَنْهِيُّونَ عَنْ الْبَيْعِ فِي الصَّلَاةِ، وَلَوْ بَاعَ امْرُؤٌ فِي صَلَاتِهِ: نَفَذَ الْبَيْعُ؟ فَقُلْنَا لَهُمْ: إنَّ الْبَيْعَ لَا يَجُوزُ أَنْ يَكُونَ فِي الصَّلَاةِ أَصْلًا؛ لِأَنَّهُ إذَا وَقَعَ عَمْدًا أَبْطَلَهَا، فَلَيْسَ حِينَئِذٍ فِي صَلَاةٍ، وَإِذَا لَمْ يَكُنْ فِي صَلَاةٍ فَبَيْعُهُ جَائِزٌ، وَإِنْ ظَنَّ أَنَّهُ لَيْسَ فِي صَلَاةٍ فَبَاعَ، أَوْ نَكَحَ، أَوْ أَنْكَحَ، أَوْ عَمِلَ مَا لَا يَجُوزُ فِي الصَّلَاةِ فَهُوَ كُلُّهُ بَاطِلٌ؛ لِأَنَّ الْحَالَ الَّتِي هُوَ فِيهَا مَانِعَةٌ مِنْ ذَلِكَ، وَهِيَ حَالٌ ثَابِتَةٌ، فَمَا ضَادَّهَا فَبَاطِلٌ.

L8726 Similarly, if someone sells, marries, divorces, or manumits [a slave] when only the time required to commence prayer with the takbīr remains—and he is mindful of this—then all such acts are invalid, because they are prohibited.

وَكَذَلِكَ مَنْ بَاعَ، أَوْ نَكَحَ، أَوْ طَلَّقَ، أَوْ أَعْتَقَ، وَلَمْ يَبْقَ عَلَيْهِ مِنْ الْوَقْتِ إلَّا مِقْدَارُ إحْرَامِهِ بِالتَّكْبِيرِ - وَهُوَ ذَاكِرٌ لِذَلِكَ - فَهُوَ كُلُّهُ بَاطِلٌ، لِأَنَّهُ مَنْهِيٌّ عَنْ كُلِّ ذَلِكَ.

L8727 And he (peace and blessings of Allah be upon him) said: “Whoever performs an act not in accordance with our command, it is rejected.” Thus, anyone who performs an action contrary to what he has been commanded, then it is rejected by the explicit juridical ruling of the Messenger of Allah (peace and blessings of Allah be upon him).[25]

وَقَالَ - عَلَيْهِ السَّلَامُ -: «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ» فَكُلُّ مَنْ عَمِلَ أَمْرًا بِخِلَافِ مَا أُمِرَ بِهِ فَهُوَ مَرْدُودٌ بِنَصِّ حُكْمِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L8728 It has been narrated to us via ʿIkrimah from Ibn ʿAbbās: “Transactions are impermissible on the day of Jumuʿah when the prayer is announced to commence. Once the prayer has concluded, you may buy and sell.”

رُوِّينَا مِنْ طَرِيقِ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ " لَا يَصْلُحُ الْبَيْعُ يَوْمَ الْجُمُعَةِ حِينَ يُنَادَى بِالصَّلَاةِ فَإِذَا قُضِيَتْ الصَّلَاةُ فَاشْتَرِ وَبِعْ ".

[24] **Qur’an references (L8722):** Qur’an 7:33 (Al-A’raf).

[25] **Hadith references (L8727):** Sahih Muslim 1718b; Riyad as-Salihin 1647; Riyad as-Salihin 169.

L8729 From Al-Qāsim ibn Muḥammad: Did he rescind a sale that occurred during the aforementioned time? Abū Muḥammad said: This is where the Shāfiʿīs and Ḥanafīs contradicted themselves, for they do not permit opposing the position of a Companion when no opposing Companion is known—yet this is a situation where no opposition to Ibn ʿAbbās from the Companions (may Allah be pleased with them) is recognized? The Mālikīs also contradicted themselves, for they interpreted Allah's command "And abandon trade" [62:9] as a prohibition, yet did not interpret His command to provide for divorced women as obligatory.[26]

L8730 They said, "The term *dhar* (leave) is only used to denote prohibition." We replied, "This is false, for He, the Exalted, has said: *Then leave them in their vain discourse, playing* [Quran 6:91]. In this instance, it serves as a warning, not a prohibition."[27]

L8731 As for our preventing the disbelievers from engaging in trade at that time, it is due to the statement of the Exalted: "And fight them until there is no religious discord and religion is wholly for Allah" [Al-Anfal: 39]. Thus, it is necessarily obligatory to judge between the disbelievers according to the rulings applicable to the people of Islam.[28]

L8732 And He, the Exalted, said: "Judge between them by what Allah has revealed" [Al-Māʾidah 5:49].[29]

[The Prayer of the Two Eids] [The Ruling on Work and Selling During the Two Eids]

L8733–8734

L8735 543 - Issue: The two Eids are Eid al-Fitr following Ramadan, which is the first day of Shawwāl, and Eid al-Adḥā, which is the tenth day of Dhū al-Ḥijjah. Muslims have no other Eid besides these two. However, Friday is also [a distinct day], along with the three days following Eid al-Adḥā. This is because Allah the Exalted has not designated any Eid for them other than

[26] **Qur'an references (L8729):** Qur'an 62:9 (Al-Jumu'ah).
[27] **Qur'an references (L8730):** Qur'an 6:91 (Al-An'am).
[28] **Qur'an references (L8731):** Qur'an 8:39 (Al-Anfal).
[29] **Qur'an references (L8732):** Qur'an 5:49 (Al-Ma'idah).

وَعَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ: أَنَّهُ فَسَخَ بَيْعًا وَقَعَ فِي الْوَقْتِ الْمَذْكُورِ؟ قَالَ أَبُو مُحَمَّدٍ: وَهَذَا مِمَّا تَنَاقَضَ فِيهِ الشَّافِعِيُّونَ، وَالْحَنَفِيُّونَ، لِأَنَّهُمْ لَا يُجِيزُونَ خِلَافَ الصَّاحِبِ الَّذِي لَا يُعْرَفُ لَهُ مِنْ الصَّحَابَةِ مُخَالِفٌ، وَهَذَا مَكَانٌ لَا يُعْرَفُ لِابْنِ عَبَّاسٍ فِيهِ مُخَالِفٌ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -؟ وَتَنَاقَضَ الْمَالِكِيُّونَ أَيْضًا، لِأَنَّهُمْ حَمَلُوا قَوْله تَعَالَى: {وَذَرُوا الْبَيْعَ} [الجمعة: ٩] : عَلَى التَّحْرِيمِ، وَلَمْ يَحْمِلُوا أَمْرَهُ تَعَالَى بِتَمْتِيعِ الْمُطَلَّقَةِ عَلَى الْإِيجَابِ

وَقَالُوا: لَفْظَةُ " ذَرْ " لَا تَكُونُ إلَّا لِلتَّحْرِيمِ؟ فَقُلْنَا: هَذَا بَاطِلٌ، وَقَدْ قَالَ تَعَالَى: {ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ} [الأنعام: ٩١] فَهَذِهِ لِلْوَعِيدِ لَا لِلتَّحْرِيمِ

وَأَمَّا مَنْعُنَا أَهْلَ الْكُفْرِ مِنْ الْبَيْعِ حِينَئِذٍ: فَلِقَوْلِهِ تَعَالَى: {وَقَاتِلُوهُمْ حَتَّى لا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ} [الأنفال: ٣٩] فَوَجَبَ الْحُكْمُ بَيْنَ أَهْلِ الْكُفْرِ بِحُكْمِ أَهْلِ الْإِسْلَامِ وَلَا بُدَّ.

وَقَالَ تَعَالَى: {وَأَنِ احْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ} [المائدة: ٤٩]

[صَلَاةُ الْعِيدَيْنِ] [مَسْأَلَةٌ الْعَمَلُ وَالْبَيْعُ فِي الْعِيدَيْنِ]

٥٤٣ - مَسْأَلَةٌ: هُمَا عِيدُ الْفِطْرِ مِنْ رَمَضَانَ، وَهُوَ: أَوَّلُ يَوْمٍ مِنْ شَوَّالٍ، وَيَوْمُ الْأَضْحَى: وَهُوَ الْيَوْمُ الْعَاشِرُ مِنْ ذِي الْحِجَّةِ، لَيْسَ لِلْمُسْلِمِينَ عِيدٌ غَيْرُهُمَا، إلَّا يَوْمَ الْجُمُعَةِ. وَثَلَاثَةُ أَيَّامٍ بَعْدَ يَوْمِ الْأَضْحَى؛ لِأَنَّ اللَّهَ تَعَالَى لَمْ يَجْعَلْ لَهُمْ عِيدًا غَيْرَ مَا ذَكَرْنَا، وَلَا رَسُولُهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

what we have mentioned, nor did His Messenger—peace be upon him—designate any.

وَلَا خِلَافَ بَيْنَ أَهْلِ الْإِسْلَامِ فِي ذَلِكَ، وَلَا يَحْرُمُ الْعَمَلُ، وَلَا الْبَيْعُ فِي شَيْءٍ مِنْ هَذِهِ الْأَيَّامِ: لِأَنَّ اللَّهَ تَعَالَى لَمْ يَمْنَعْ مِنْ ذَلِكَ، وَلَا رَسُولُهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَا خِلَافَ أَيْضًا بَيْنَ أَهْلِ الْإِسْلَامِ فِي هَذَا؟ وَسُنَّةُ صَلَاةِ الْعِيدَيْنِ: أَنْ يَبْرُزَ أَهْلُ كُلِّ قَرْيَةٍ أَوْ مَدِينَةٍ إلَى فَضَاءٍ وَاسِعٍ بِحَضْرَةِ مَنَازِلِهِمْ ضَحْوَةً إثْرَ ابْيِضَاضِ الشَّمْسِ، وَحِينَ ابْتِدَاءِ جَوَازِ التَّطَوُّعِ.

L8736 There is no disagreement among the people of Islam regarding that, nor is work or trade prohibited on any of these days, because Allah the Exalted has not forbidden it, nor has His Messenger—may Allah bless him and grant him peace—nor is there any disagreement among the people of Islam regarding this as well. The Sunnah of the prayers for the two Eids is that the people of every village or city proceed to a spacious open area in the vicinity of their dwellings in the forenoon after the sun has whitened [risen sufficiently], and at the time when voluntary prayers first become permissible.

وَيَأْتِي الْإِمَامُ فَيَتَقَدَّمُ بِلَا أَذَانٍ وَلَا إقَامَةٍ، فَيُصَلِّي بِالنَّاسِ رَكْعَتَيْنِ يَجْهَرُ فِيهِمَا بِالْقِرَاءَةِ، وَفِي كُلِّ رَكْعَةٍ " أُمُّ الْقُرْآنِ " وَسُورَةٌ، وَتُسْتَحَبُّ أَنْ تَكُونَ السُّورَةُ فِي الْأُولَى " ق ".

وَفِي الثَّانِيَةِ " اقْتَرَبَتْ السَّاعَةُ " أَوْ " سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ".

وَ " هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ".

L8737 The Imam arrives and proceeds forward without the adhan or iqamah. He leads the people in two rak'ahs, reciting aloud in both. In each rak'ah, he recites Al-Fatihah (the Opening) and a surah. It is recommended to recite Surah Qaf in the first rak'ah.

L8738 And in the second rak'ah, 'The Hour has drawn near' or 'Glorify the name of your Lord, the Most High.'

L8739 Have you heard the tidings of the Overwhelming Event?

وَمَا قَرَأَ مِنْ الْقُرْآنِ مَعَ (أُمِّ الْقُرْآنِ) أَجْزَأَهُ.

L8740 And whatever portion of the Qur'an one recites along with (Umm al-Qur'an, Al-Fatihah) suffices him.

وَيُكَبِّرُ فِي الرَّكْعَةِ الْأُولَى إثْرَ تَكْبِيرَةِ الْإِحْرَامِ: سَبْعَ تَكْبِيرَاتٍ مُتَّصِلَةٍ قَبْلَ قِرَاءَةِ الْقُرْآنِ (أُمِّ الْقُرْآنِ) وَيُكَبِّرُ فِي أَوَّلِ الثَّانِيَةِ إثْرَ تَكْبِيرَةِ الْقِيَامِ: خَمْسَ تَكْبِيرَاتٍ.

L8741 In the first *rakʿah*, after the *Takbīrat al-Iḥrām*, one utters seven consecutive *Takbīrs* before reciting the Qurʾān (*Umm al-Qurʾān*). In the second *rakʿah*, after the *Takbīr* of rising, one utters five *Takbīrs*.

يَجْهَرُ بِجَمِيعِهِنَّ قَبْلَ قِرَاءَتِهِ (أُمَّ الْقُرْآنِ) .

L8742 He should recite all of them aloud before reciting Umm al-Qur'an (the Mother of the Quran).

وَلَا يَرْفَعُ - يَدَيْهِ فِي شَيْءٍ مِنْهَا إلَّا حَيْثُ يَرْفَعُ فِي سَائِرِ الصَّلَوَاتِ فَقَطْ.

L8743 He does not raise his hands during any part of it except in the specific instances where they are raised in other prayers.

وَلَا يُكَبِّرُ بَعْدَ الْقِرَاءَةِ إلَّا تَكْبِيرَةَ الرُّكُوعِ فَقَطْ.

L8744 And one does not recite the *takbīr* after the recitation except the *takbīr* of bowing alone.

L8745 When the Imam concludes the prayer with the salutation, he rises to deliver

two Khutbahs to the people, sitting briefly between them. When he completes both, the congregation disperses.

فَإِذَا سَلَّمَ الْإِمَامُ قَامَ فَخَطَبَ النَّاسَ خُطْبَتَيْنِ يَجْلِسُ بَيْنَهُمَا جِلْسَةً، فَإِذَا أَتَمَّهُمَا افْتَرَقَ النَّاسُ.

L8746–8748 If he delivers the sermon before the prayer, it is not valid as a sermon, nor is it obligatory to listen to him attentively. There is no disagreement on this except in specific cases we shall mention—if God the Exalted wills—: Among them: what is recited along with the Mother of the Quran and in the manner of saying "Allahu Akbar" (Takbir).

فَإِنْ خَطَبَ قَبْلَ الصَّلَاةِ فَلَيْسَتْ خُطْبَةً، وَلَا يَجِبُ الْإِنْصَاتُ لَهُ، كُلُّ هَذَا لَا خِلَافَ فِيهِ إِلَّا فِي مَوَاضِعَ نَذْكُرُهَا إِنْ شَاءَ اللَّهُ تَعَالَى؟ -: مِنْهَا -: مَا يُقْرَأُ مَعَ (أُمِّ الْقُرْآنِ) وَفِي صِفَةِ التَّكْبِيرِ

L8749 The Umayyads introduced delaying the departure to the Eid prayer, advancing the sermon before the prayer, and initiating the *adhan* and *iqāmah*. As for what is recited alongside the Opening of the Quran (*Sūrah Al-Fātiḥah*), Abū Ḥanīfah said: "I dislike restricting oneself to a specific *sūrah*."

وَأَحْدَثَ بَنُو أُمَيَّةَ: تَأْخِيرَ الْخُرُوجِ إِلَى الْعِيدِ، وَتَقْدِيمَ الْخُطْبَةِ قَبْلَ الصَّلَاةِ وَالْأَذَانِ وَالْإِقَامَةِ فَأَمَّا الَّذِي يُقْرَأُ مَعَ " أُمِّ الْقُرْآنِ ": فَإِنَّ أَبَا حَنِيفَةَ قَالَ: أَكْرَهُ أَنْ يَقْتَصِرَ عَلَى سُورَةٍ بِعَيْنِهَا.

L8750 We have observed that the Malikis do not recite anything alongside Umm al-Qur'ān except "By the sun and its brightness" and "Exalt the name of your Lord, the Most High." These two opinions are invalid: even though prayers performed in this manner remain permissible.

وَشَاهَدْنَا الْمَالِكِيِّينَ لَا يَقْرَءُونَ مَعَ " أُمِّ الْقُرْآنِ " " إِلَّا " " وَالشَّمْسِ وَضُحَاهَا "، وَ " سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ". وَهَذَانِ الِاخْتِيَارَانِ: فَاسِدَانِ، وَإِنْ كَانَتْ الصَّلَاةُ كَذَلِكَ جَائِزَةً.

L8751 We only disapprove of choosing that because it contradicts what has been authentically established from the Messenger of Allah—may the peace and blessings of Allah be upon him.

وَإِنَّمَا نُنْكِرُ اخْتِيَارَ ذَلِكَ، لِأَنَّهُمَا خِلَافُ مَا صَحَّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L8752 Abdullah ibn Yusuf narrated to us, Ahmad ibn Fath narrated to us, Abd al-Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad narrated to us, Ahmad ibn Ali narrated to us, Muslim ibn al-Hajjaj narrated to us, Yahya ibn Yahya narrated to us: "I recited to Malik, from Damrah ibn Sa'id al-Mazini, from Ubaydullah ibn Abdullah ibn Utbah ibn Mas'ud: 'Umar ibn al-Khattab asked Abu Waqid al-Laythi: "What did the Messenger of Allah—peace and blessings be upon him—recite during Eid al-Fitr and Eid al-Adha?" He replied: "He would recite _Qāf. By the Glorious Quran_ and _The Hour has drawn near_."'"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا يَحْيَى بْنُ يَحْيَى قَرَأْت عَلَى مَالِك عَنْ ضَمْرَةَ بْنِ سَعِيدٍ الْمَازِنِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: «أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ أَبَا وَاقِدٍ اللَّيْثِيَّ مَا كَانَ يَقْرَأُ بِهِ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الْفِطْرِ، وَالْأَضْحَى؟ فَقَالَ: كَانَ يَقْرَأُ فِيهِمَا بِق وَالْقُرْآنِ الْمَجِيدِ وَاقْتَرَبَتْ السَّاعَةُ» .

L8753 Abu Muhammad said: 'Ubaydullah met Abu Waqid al-Laythi and heard from

him. His name was al-Harith ibn ʻAwf. Is there nothing else authentically established from the Messenger of Allah (peace and blessings be upon him) besides this? What was narrated to us by ʻAbdullah ibn Rabiʻ: Muhammad ibn Muʻawiyah narrated to us; Ahmad ibn Shuʻayb narrated to us; Mahmud ibn Ghilan narrated to us; Wakiʻ narrated to us; Misʻar ibn Kidam and Sufyan (al-Thawri)—both of them reported from Maʻbad ibn Khalid, from Zayd ibn ʻUqbah, from Samurah ibn Jundub: "That he (peace be upon him) would recite in the Eid prayer: 'Glorify the name of your Lord, the Most High' and 'Has there come to you the report of the Overwhelming?'"[30]

قَالَ أَبُو مُحَمَّد: عُبَيْدُ اللَّهِ أَدْرَكَ أَبَا وَاقِدٍ اللَّيْثِيَّ وَسَمِعَ مِنْهُ، وَاسْمُهُ الْحَارِثُ بْنُ عَوْفٍ، وَلَمْ يَصِحَّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - شَيْءٌ غَيْرُ هَذَا؟ وَمَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا مَحْمُودُ بْنُ غِيلَانَ ثنا وَكِيعٌ ثنا مِسْعَرُ بْنُ كِدَامٍ، وَسُفْيَانُ هُوَ الثَّوْرِيُّ - كِلَاهُمَا عَنْ مَعْبَدِ بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عُقْبَةَ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ «أَنَّهُ - عَلَيْهِ السَّلَامُ - كَانَ يَقْرَأُ فِي الْعِيدِ: سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى وَهَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ» .

L8754 Our choice is the choice of Al-Shafi'i and Abu Sulayman.

وَاخْتِيَارُنَا هُوَ اخْتِيَارُ الشَّافِعِيِّ، وَأَبِي سُلَيْمَانَ.

L8755 It has been narrated from Abū Ḥanīfah that he mentioned some of that. Among them is the *takbīr*, for Abū Ḥanīfah said: He utters the *takbīr* for initiating prayer, then seeks refuge, then pronounces three *takbīrs* audibly and raises his hands with each *takbīr*, then recites, then bows. When he rises after prostration to begin the second *rakʿah*, he utters the *takbīr* when rising, then recites. When he completes the *sūrah* after *Umm al-Qur'ān*, he pronounces three *takbīrs* audibly and raises his hands with each *takbīr*, then utters the *takbīr* to enter *rukūʿ*.

وَقَدْ رُوِيَ عَنْ أَبِي حَنِيفَةَ أَنَّهُ ذَكَرَ بَعْضَ ذَلِكَ؟ وَمِنْهَا - التَّكْبِيرُ، فَإِنَّ أَبَا حَنِيفَةَ قَالَ: يُكَبِّرُ لِلْإِحْرَامِ ثُمَّ يَتَعَوَّذُ ثُمَّ يُكَبِّرُ ثَلَاثَ تَكْبِيرَاتٍ يَجْهَرُ بِهَا، وَيَرْفَعُ يَدَيْهِ مَعَ كُلِّ تَكْبِيرَةٍ، ثُمَّ يَقْرَأُ ثُمَّ يَرْكَعُ، فَإِذَا قَامَ بَعْدَ السُّجُودِ إِلَى الرَّكْعَةِ الثَّانِيَةِ كَبَّرَ لِلْإِحْرَامِ ثُمَّ قَرَأَ، فَإِذَا أَتَمَّ السُّورَةَ مَعَ (أُمِّ الْقُرْآنِ) كَبَّرَ ثَلَاثَ تَكْبِيرَاتٍ جَهْرًا، يَرْفَعُ مَعَ كُلِّ تَكْبِيرَةٍ يَدَيْهِ، ثُمَّ يُكَبِّرُ لِلرُّكُوعِ.

L8756–8758 And Malik said: seven takbirs in the first rak'ah including the takbirat al-ihram, and five in the second rak'ah excluding its takbir. The standing during prayer, and there is disagreement reported regarding this among the Salaf - may Allah be pleased with them. It has been reported to us that Ali - may Allah be pleased with him - would recite the takbīr in the prayers of Eid al-Fitr, Eid al-Adha, and the prayer for rain: seven times in the first rak'ah and five times in the second rak'ah. He would perform the prayer before the sermon and recite audibly.

وَقَالَ مَالِكٌ: سَبْعًا فِي الْأُولَى بِتَكْبِيرَةِ الْإِحْرَامِ، وَخَمْسًا فِي الثَّانِيَةِ سِوَى تَكْبِيرَةِ الْقِيَامِ وَاخْتَلَفَ فِي ذَلِكَ عَنْ السَّلَفِ - رَضِيَ اللَّهُ عَنْهُمْ -: فَرُوِّينَا عَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ -: أَنَّهُ كَانَ يُكَبِّرُ فِي الْفِطْرِ، وَالْأَضْحَى، وَالِاسْتِسْقَاءِ سَبْعًا فِي الْأُولَى، وَخَمْسًا فِي الْآخِرَةِ، وَيُصَلِّي قَبْلَ الْخُطْبَةِ، وَيَجْهَرُ بِالْقِرَاءَةِ.

L8759 It is reported that Abu Bakr, Umar, and Uthman used to do this. However, the chain includes Ibrahim ibn Abi Yahya, whose transmission is interrupted.

وَأَنَّ أَبَا بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ: كَانُوا يَفْعَلُونَ ذَلِكَ، إلَّا أَنَّ فِي الطَّرِيقِ إبْرَاهِيمَ بْنَ أَبِي يَحْيَى، وَهُوَ أَيْضًا مُنْقَطِعٌ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ: أَنَّ عَلِيًّا؟ وَرُوِّينَا مِنْ طَرِيقِ

[30] **Qur'an references (L8753):** Qur'an 87:1 (Al-A'la).

مَالِكٍ، وَأَيُّوبَ السِّخْتِيَانِيِّ كِلَاهُمَا عَنْ نَافِعٍ قَالَ: شَهِدْت الْعِيدَ مَعَ أَبِي هُرَيْرَةَ فَكَبَّرَ فِي الْأُولَى سَبْعًا، وَفِي الْأُخْرَى خَمْسًا قَبْلَ الْقِرَاءَةِ.

From Muhammad ibn Ali ibn al-Husayn: that it was from Ali [?]. And it was narrated to us through the chain of Malik and Ayyub al-Sakhtiyani, both from Nafiʿ, who said: "I attended the Eid prayer with Abu Hurayrah. He pronounced the takbir seven times in the first [rakʿah] and five times in the second before the recitation."

وَهَذَا سَنَدٌ كَالشَّمْسِ وَرُوِّينَا مِنْ طَرِيقِ مَعْمَرٍ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ عَنْ الْأَسْوَدِ بْنِ يَزِيدَ قَالَ: كَانَ ابْنُ مَسْعُودٍ جَالِسًا وَعِنْدَهُ حُذَيْفَةُ، وَأَبُو مُوسَى الْأَشْعَرِيُّ، فَسَأَلَهُمْ سَعِيدُ بْنُ الْعَاصِ عَنْ التَّكْبِيرِ فِي الصَّلَاةِ يَوْمَ الْفِطْرِ، وَالْأَضْحَى؟ فَقَالَ ابْنُ مَسْعُودٍ يُكَبِّرُ أَرْبَعًا ثُمَّ يَقْرَأُ، ثُمَّ يُكَبِّرُ فَيَرْكَعُ، ثُمَّ يَقُومُ فِي الثَّانِيَةِ فَيَقْرَأُ ثُمَّ يُكَبِّرُ أَرْبَعًا بَعْدَ الْقِرَاءَةِ؟ وَمِنْ طَرِيقِ شُعْبَةَ عَنْ خَالِدٍ الْحَذَّاءِ، وَقَتَادَةَ كِلَاهُمَا عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ هُوَ ابْنُ نَوْفَلٍ - قَالَ: كَبَّرَ ابْنُ عَبَّاسٍ يَوْمَ الْعِيدِ فِي الرَّكْعَةِ الْأُولَى أَرْبَعَ تَكْبِيرَاتٍ ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ قَامَ فَقَرَأَ ثُمَّ كَبَّرَ ثَلَاثَ تَكْبِيرَاتٍ سِوَى تَكْبِيرَةِ الصَّلَاةِ وَهَذَانِ إسْنَادَانِ فِي غَايَةِ الصِّحَّةِ، وَبِهَذَا تَعَلَّقَ أَبُو حَنِيفَةَ، قَالَ أَبُو مُحَمَّدٍ: أَيْنَ وُجِدَ لِهَؤُلَاءِ - رَضِيَ اللَّهُ عَنْهُمْ - أَوْ لِغَيْرِهِمْ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - مَا قَالَهُ مِنْ أَنْ يَتَعَوَّذَ إثْرَ الْأُولَى ثُمَّ يُكَبِّرُ ثَلَاثًا، وَأَنَّهُ يَرْفَعُ يَدَيْهِ مَعَهُنَّ؟ فَبَطَلَ عَنْ أَنْ يَكُونَ لَهُ مُتَعَلَّقٌ بِصَاحِبٍ.

L8760 This is a chain of narration like the sun. It has been narrated to us through the path of Maʿmar from Abū Isḥāq al-Sabīʿī from al-Aswad ibn Yazīd, who said: Ibn Masʿūd was sitting while Ḥudhayfah and Abū Mūsā al-Ashʿarī were with him. Saʿīd ibn al-ʿĀṣ asked them about the Takbīr during the prayer on Eid al-Fiṭr and Eid al-Aḍḥā. Ibn Masʿūd replied: "He pronounces the Takbīr four times, then recites, then pronounces the Takbīr and bows. Then he rises for the second unit, recites, then pronounces the Takbīr four times after the recitation." Through another chain from Shuʿbah from Khālid al-Ḥadhdhā' and Qatādah, both from ʿAbdullāh ibn al-Ḥārith—who is Ibn Nawfal—he said: "Ibn ʿAbbās pronounced the Takbīr on Eid day in the first unit four times, then recited, then bowed. Then he stood, recited, then pronounced three Takbīrs apart from the opening Takbīr (Takbīrat al-Iḥrām) of the prayer." These are two chains of the utmost authenticity, and this is what Abū Ḥanīfah upheld. Abū Muḥammad said: "Where is it established that these companions (may Allah be pleased with them) or any other companions (may Allah be pleased with them) stated what he claimed—to seek refuge after the first unit, then pronounce three Takbīrs, while raising his hands with them?" Thus, it is invalidated that this has any basis connected to a companion.

وَأَطْرَفُ ذَلِكَ أَمْرُهُ بِرَفْعِ الْأَيْدِي فِي التَّكْبِيرِ، الَّذِي لَمْ يَصِحَّ قَطُّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَفَعَ فِيهِ يَدَيْهِ، وَنَهْيُهُ عَنْ رَفْعِ الْأَيْدِي فِي التَّكْبِيرِ فِي الصَّلَاةِ حَيْثُ صَحَّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَرْفَعُ يَدَيْهِ وَهَكَذَا فَلْيَكُنْ عَكْسَ الْحَقَائِقِ، وَخِلَافَ السُّنَنِ؟ وَرُوِّينَا مِنْ طَرِيقِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ فِي التَّكْبِيرِ فِي الْعِيدَيْنِ؟ قَالَ: يُكَبِّرُ تِسْعًا أَوْ

L8761–8762 The most egregious aspect of this is his command to raise the hands during the *Takbīr*—since it has never been authentically established that the Messenger of Allah (peace and blessings of Allah be upon him) raised his hands in this context—and his prohibition against raising hands during the *Takbīr* in prayer where it is established that the Messenger of Allah (peace and blessings of Allah be upon him) did raise his hands. Thus, this is nothing but contrary to the truths and opposed to the established Sunnah. It has been narrated to us through the chain of Yaḥyā ibn Saʿīd al-Qaṭṭān, from Saʿīd ibn Abī ʿArūbah, from Qatādah, from ʿIkrimah, from Ibn ʿAbbās regarding

the *Takbīr* during the two Eid prayers. He said: “He would perform nine, eleven, or thirteen *Takbīrs*”—and this chain is of the highest authenticity. From Jābir ibn ʿAbdullāh, it is reported: “The *Takbīr* on Eid day is four times in the first *rakʿah* and three times in the last, totaling seven *Takbīrs* apart from the *Takbīr* of prayer”—except that the chain includes Ibrāhīm ibn Yazīd, who is deemed weak.

إِحْدَى عَشْرَةَ، أَوْ ثَلَاثَ عَشْرَةَ - وَهَذَا سَنَدٌ فِي غَايَةِ الصِّحَّةِ؟ وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: التَّكْبِيرُ فِي يَوْمِ الْعِيدِ فِي الرَّكْعَةِ الْأُولَى أَرْبَعًا، وَفِي الْآخِرَةِ ثَلَاثًا، وَالتَّكْبِيرُ سَبْعٌ سِوَى تَكْبِيرِ الصَّلَاةِ - إِلَّا أَنَّ فِي الطَّرِيقِ إِبْرَاهِيمَ بْنَ يَزِيدَ وَلَيْسَ بِشَيْءٍ

L8763 Abu Muhammad said: In this, there are narrations from the Messenger of Allah—peace and blessings of Allah be upon him—but none of them are authentic. Among them is a report transmitted through the chain of Ibn Lahiʿah from ʿUqayl ibn Khālid from Ibn Shihāb from ʿUrwah from ʿĀʾishah: “The Messenger of Allah—peace and blessings of Allah be upon him—would say Allāhu Akbar during Eid al-Fitr and Eid al-Adha: seven takbīrāt in the first, and five takbīrāt in the second.”

قَالَ أَبُو مُحَمَّدٍ: وَفِي هَذَا آثَارٌ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا يَصِحُّ شَيْءٌ مِنْهَا -: مِنْهَا - مِنْ طَرِيقِ ابْنِ لَهِيعَةَ عَنْ عُقَيْلِ بْنِ خَالِدٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يُكَبِّرُ فِي الْفِطْرِ، وَالْأَضْحَى، فِي الْأُولَى: سَبْعَ تَكْبِيرَاتٍ، وَفِي الثَّانِيَةِ: خَمْسَ تَكْبِيرَاتٍ» .

L8764 From the path of ʾAmr ibn Shuʿayb, from his father, from ʾAbdullah ibn ʾAmr ibn al-ʾAs, from the Messenger of Allah - peace and blessings be upon him - that he said: “The takbir during Eid al-Fitr is seven times in the first rak’ah and five times in the second rak’ah, and the recitation follows both sets of takbirs.”

وَمِنْ طَرِيقِ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ «التَّكْبِيرُ فِي الْفِطْرِ سَبْعٌ فِي الْأُولَى وَخَمْسٌ فِي الْآخِرَةِ، وَالْقِرَاءَةُ بَعْدَهُمَا كِلْتَاهُمَا» .

L8765–8767 All of this is invalid, and God forbid that we should cite what is invalid like one who cites Ibn Lahīʿah. As for Amr ibn Shuʿayb—when the two [narrations] align with his desire, as he did regarding zakat on camels and other matters, yet he rejects their narrations when they contradict his desire—this is the behavior of one who has no religion, who cares not that he strays in the religion of Allah the Exalted and causes others to stray.

وَهَذَا كُلُّهُ لَا يَصِحُّ، وَمَعَاذَ اللَّهِ أَنْ نَحْتَجَّ بِمَا لَا يَصِحُّ كَمَنْ يَحْتَجُّ بِابْنِ لَهِيعَةَ وَعَمْرِو بْنِ شُعَيْبٍ إِذَا وَافَقَا هَوَاهُ، كَفِعْلِهِ فِي زَكَاةِ الْإِبِلِ وَغَيْرِ ذَلِكَ، وَيَرُدُّ رِوَايَتَهُمَا إِذَا خَالَفَا هَوَاهُ هَذَا فِعْلُ مَنْ لَا دِينَ لَهُ، وَلَا يُبَالِي بِأَنْ يَضِلَّ فِي دِينِ اللَّهِ تَعَالَى وَيُضِلَّ

L8768 Among them is a report through the chain of Zayd ibn al-Ḥubāb from ʿAbd al-Raḥmān ibn Thawbān, from his father, from Makḥūl: Abū Aʾishah, the close associate of Abū Hurayrah, informed me that Saʿīd ibn al-ʿĀṣ was present and asked Abū Mūsā al-Ashʿarī and Ḥudhayfah ibn al-Yamān, “How did the Messenger of Allah—peace and blessings be upon him—recite the Takbīr during Eid al-Aḍḥā and Eid al-Fiṭr?” Abū Mūsā replied, “He would recite the Takbīr four times, similar to his practice during funeral prayers.”

وَمِنْهَا - خَبَرٌ مِنْ طَرِيقِ زَيْدِ بْنِ الْحُبَابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ عَنْ أَبِيهِ عَنْ مَكْحُولٍ أَخْبَرَنِي أَبُو عَائِشَةَ جَلِيسُ أَبِي هُرَيْرَةَ أَنَّهُ حَضَرَ سَعِيدُ بْنُ الْعَاصِ «سَأَلَ أَبَا مُوسَى الْأَشْعَرِيَّ، وَحُذَيْفَةَ بْنَ الْيَمَانِ كَيْفَ كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُكَبِّرُ فِي الْأَضْحَى، وَالْفِطْرِ؟ فَقَالَ أَبُو مُوسَى كَانَ يُكَبِّرُ أَرْبَعًا، تَكْبِيرُهُ عَلَى الْجَنَائِزِ، قَالَ حُذَيْفَةُ: صَدَقَ، قَالَ أَبُو مُوسَى كَذَلِكَ كُنْتُ أُكَبِّرُ بِالْبَصْرَةِ حَيْثُ كُنْتُ عَلَيْهِمْ» .

Ḥudhayfah said, “He spoke the truth.” Abū Mūsā added, “Likewise, I used to recite the Takbīr in Basra when I was over them.”

قَالَ أَبُو مُحَمَّد: عَبْدُ الرَّحْمَنِ بْنُ ثَوْبَانَ ضَعِيفٌ وَأَبُو عَائِشَةَ مَجْهُولٌ، لَا يُدْرَى مَنْ هُوَ وَلَا يَعْرِفُهُ أَحَدٌ وَلَا تَصِحُّ رِوَايَةٌ عَنْهُ لِأَحَدٍ، وَلَوْ صَحَّ لَمَا كَانَ فِيهِ لِلْحَنَفِيِّينَ حُجَّةٌ، لِأَنَّهُ لَيْسَ فِيهِ مَا يَقُولُونَ مِنْ أَرْبَعِ تَكْبِيرَاتٍ فِي الْأُولَى بِتَكْبِيرَةِ الْإِحْرَامِ، وَأَرْبَعٌ فِي الثَّانِيَةِ بِتَكْبِيرَةِ الرُّكُوعِ، وَلَا أَنَّ الْأُولَى يُكَبِّرُ فِيهَا قَبْلَ الْقِرَاءَةِ، وَفِي الثَّانِيَةِ بَعْدَ الْقِرَاءَةِ، بَلْ ظَاهِرُهُ أَرْبَعٌ فِي كِلْتَا الرَّكْعَتَيْنِ فِي الصَّلَاةِ كُلِّهَا، كَمَا فِي صَلَاةِ الْجَنَازَةِ.

L8769 Abu Muhammad said: ‘Abd al-Rahman ibn Thawban is weak, and Abu A’ishah is unknown—no one knows who he is or recognizes him, and no narration from him is considered reliable by anyone. Even if it were authentic, it would not constitute evidence for the Hanafis, because it does not mention what they claim: four takbirs in the first rakʿah including the opening takbir, and four in the second rakʿah including the takbir for bowing. Nor does it state that the takbirs in the first rakʿah are before the recitation and in the second rakʿah after the recitation. Rather, its apparent meaning is four takbirs in both rakʿahs throughout the entire prayer, as in the funeral prayer.

وَهَذَا قِيَاسٌ عَلَيْهِمْ لَا لَهُمْ، لِأَنَّ تَكْبِيرَ الْجِنَازَةِ أَرْبَعٌ فَقَطْ، وَهُمْ يَقُولُونَ: بِسِتٍّ فِي كِلْتَا الرَّكْعَتَيْنِ دُونَ تَكْبِيرَتَيْ الْإِحْرَامِ وَالرُّكُوعِ وَالْقِيَامِ، أَوْ بِعَشْرِ تَكْبِيرَاتٍ إِنْ عَدُّوا فِيهَا تَكْبِيرَةَ الْإِحْرَامِ، وَالْقِيَامِ، وَالرُّكُوعِ، وَلَيْسَ فِيهِ رَفْعُ الْأَيْدِي كَمَا زَعَمُوا، فَظَهَرَ تَمْوِيهُهُمْ جُمْلَةً - وَلِلَّهِ تَعَالَى الْحَمْدُ.

L8770 This is an analogical reasoning against them, not for them, because the funeral prayer’s Takbirs are only four, while they assert there are six in total across both Rak’ahs, excluding the Takbirs for Ihram, Ruku’, and Qiyam, or ten Takbirs if they count within them the Takbirs of Ihram, Qiyam, and Ruku’. There is no raising of the hands in it as they falsely claimed, thus their deception has been entirely exposed—and all praise is due to Allah, the Exalted.

قَالَ عَلِيٌّ: وَأَمَّا مَالِكٌ فَإِنَّهُ جَعَلَ فِي الْأُولَى سَبْعًا بِتَكْبِيرَةِ الْإِحْرَامِ، وَخَمْسًا فِي الثَّانِيَةِ دُونَ تَكْبِيرَةِ الْقِيَامِ، وَهَذَا غَيْرُ مَحْفُوظٍ عَنْ أَحَدٍ مِنْ السَّلَفِ.

L8771 Ali said: As for Malik, he held seven takbirs in the first rakʿah including the opening takbir (takbirat al-ihram), and five in the second rakʿah excluding the takbir for rising (takbīrat al-qiyām). This is not reported from any of the Salaf.

وَإِنَّمَا اخْتَرْنَا مَا اخْتَرْنَا، لِأَنَّهُ أَكْثَرُ مَا قِيلَ، وَالتَّكْبِيرُ خَيْرٌ، وَلِكُلِّ تَكْبِيرَةٍ عَشْرُ حَسَنَاتٍ، فَلَا يُحَقِّرُهَا إِلَّا مَحْرُومٌ، وَلَوْ وَجَدْنَا مَنْ يَقُولُ: بِأَكْثَرَ لَقُلْنَا بِهِ، لِقَوْلِ اللَّهِ تَعَالَى: {وَافْعَلُوا الْخَيْرَ} [الحج: ٧٧] وَالتَّكْبِيرُ خَيْرٌ بِلَا شَكٍّ.

L8772–8774 We have chosen what we have chosen because it constitutes the majority of what has been stated, and the Takbīr [saying “Allāhu Akbar”] is superior, with ten good deeds for each takbīrah (utterance). No one disparages it except one deprived of [Allah’s favor]. If we had found anyone who advocated a greater number, we would have affirmed it, based on Allah the Exalted’s statement: “And do good” [Al-Hajj: 77], and the *Takbir* is undoubtedly good.[31]

وَاخْتِيَارُنَا هُوَ اخْتِيَارُ الشَّافِعِيِّ، وَأَبِي سُلَيْمَانَ

L8775 Our choice is the choice of Ash-Shāfiʿī and Abū Sulaymān.

[31] **Qur’an references (L8772):** Qur’an 22:77 (Al-Hajj).

وَمِنْهَا - مَا أَحْدَثَ بَنُو أُمَيَّةَ مِنْ تَأْخِيرِ الصَّلَاةِ، وَإِحْدَاثِ الْأَذَانِ وَالْإِقَامَةِ، وَتَقْدِيمِ الْخُطْبَةِ قَبْلَ الصَّلَاةِ -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ عَنْ أَبِي عَاصِمٍ، وَيَعْقُوبَ بْنِ إِبْرَاهِيمَ.

L8776 Among these are what the Umayyads introduced: delaying prayers, initiating innovations in the adhan and iqamah, and delivering the sermon before the prayer. Abdur-Rahman ibn Abdullah narrated to us, Ibrahim ibn Ahmad narrated to us, al-Farbari narrated to us, al-Bukhari narrated from Abu ʻAsim and Yaʻqub ibn Ibrahim.

قَالَ أَبُو عَاصِمٍ: أَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ.

L8777 Abu ʻAsim said: "I am Ibn Jurayj; Al-Hasan ibn Muslim informed me, from Tawus, from Ibn ʻAbbas."

وَقَالَ يَعْقُوبُ: ثنا أَبُو أُسَامَةَ هُوَ حَمَّادُ بْنُ أُسَامَةَ - ثنا عُبَيْدُ اللَّهِ هُوَ ابْنُ عُمَرَ - عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ.

L8778 Ya'qub said: Abu Usama—he is Hammad ibn Usama—narrated to us; Ubayd Allah—he is Ibn Umar—from Nafi', from Ibn Umar.

ثُمَّ اتَّفَقَ ابْنُ عَبَّاسٍ، وَابْنُ عُمَرَ كِلَاهُمَا يَقُولُ «إِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَبَا بَكْرٍ، وَعُمَرَ كَانُوا يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ قَالَ ابْنُ عَبَّاسٍ وَعُثْمَانُ» .

L8779 Then Ibn Abbas and Ibn Umar both agreed, saying, "Indeed, the Messenger of Allah (peace and blessings be upon him), Abu Bakr, and Umar used to pray the two Eid prayers before the sermon." Ibn Abbas added, "and Uthman as well."

وَمِنْ طَرِيقِ مَالِكٍ عَنِ ابْنِ شِهَابٍ عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ قَالَ: شَهِدْت الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ، وَعُثْمَانَ بْنِ عَفَّانَ، وَعَلِيِّ بْنِ أَبِي طَالِبٍ، كُلُّهُمْ يُصَلِّي ثُمَّ يَخْطُبُ.

L8780 And through the chain of Mālik from Ibn Shihāb from Abī ʿUbayd, the client of Ibn Azhar, who said: I attended the Eid prayer with ʿUmar ibn al-Khaṭṭāb, ʿUthmān ibn ʿAffān, and ʿAlī ibn Abī Ṭālib. All of them would pray first and then deliver the sermon.

وَبِالسَّنَدِ الْمَذْكُورِ إِلَى الْبُخَارِيِّ: ثنا إِبْرَاهِيمُ بْنُ مُوسَى ثنا هِشَامٌ أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ، وَجَابِرِ بْنِ عَبْدِ اللَّهِ قَالَا جَمِيعًا: لَمْ يَكُنْ يُؤَذَّنُ يَوْمَ الْفِطْرِ، وَلَا يَوْمَ الْأَضْحَى؟

L8781 With the aforementioned chain of transmission to al-Bukhārī: Ibrāhīm ibn Mūsā narrated to us from Hishām, who said that Ibn Jurayj informed them, saying: "'Aṭā' informed me from Ibn ʿAbbās and Jābir ibn ʿAbd Allāh - they both said: 'The call to prayer was not made on Eid al-Fitr nor on Eid al-Adha.'"

قَالَ عَلِيٌّ: لَا أَذَانَ وَلَا إِقَامَةَ لِغَيْرِ الْفَرِيضَةِ، وَالْأَذَانُ وَالْإِقَامَةُ فِيهِمَا الدُّعَاءُ إلَى الصَّلَاةِ، فَلَوْ أُمِرَ - عَلَيْهِ السَّلَامُ - بِذَلِكَ لَصَارَتْ تِلْكَ الصَّلَاةُ فَرِيضَةً بِدُعَائِهِ إلَيْهَا؟

L8782–8783 Ali said: "There is no *adhan* nor *iqamah* for prayers other than the obligatory one, for the *adhan* and *iqamah* involve the call to prayer. If the Prophet (peace be upon him) had been commanded to perform them for other prayers, would those prayers have become obligatory by his calling to them?"

وَاعْتَلُّوا: بِأَنَّ النَّاسَ كَانُوا إذَا صَلُّوا تَرَكُوهُمْ وَلَمْ يَشْهَدُوا الْخُطْبَةَ، وَذَلِكَ لِأَنَّهُمْ كَانُوا يَلْعَنُونَ عَلِيَّ بْنَ أَبِي طَالِبٍ - رَضِيَ اللَّهُ عَنْهُ -، فَكَانَ الْمُسْلِمُونَ يَفِرُّونَ، وَحُقَّ لَهُمْ،

L8784 And they argued that people, when they prayed, would leave the imam and congregation rather than attend the sermon – this being because they [the preachers] used to curse Ali ibn Abi Talib (may Allah be pleased with him).

Thus the Muslims would rightfully withdraw, as was their due. How much more so when sitting for the sermon is not obligatory? Hammam ibn Ahmad narrated to us, who narrated from Abbas ibn Asbagh, who narrated from Muhammad ibn Abd al-Malik ibn Ayman, who narrated from Ahmad ibn Zuhayr ibn Harb, who narrated from Abdullah ibn Ahmad al-Kirmānī, who narrated from al-Fadl ibn Musa al-Sinānī, from Ibn Jurayj, from Ata ibn Abi Rabah, from Abdullah ibn al-Sa'ib, who said: "I attended the Eid prayer with the Messenger of Allah (peace and blessings be upon him). He prayed, then said (peace be upon him): 'We have completed the prayer. Whoever wishes to sit for the sermon may sit, and whoever wishes to leave may leave.'"[32]

L8785 Abu Muhammad said: If it is said, "Did Muhammad ibn al-Sabbah transmit it as *mursal* from al-Fadl ibn Musa?" We respond: Yes, then what? The *musnid* possesses additional knowledge not present with the *mursil*. How, when most of our opponents say: "The *mursal* and the *musnad* are equivalent"?

L8786–8787 It has been narrated to us through the chain of Ibn Jurayj from ʿAṭāʾ, who said: Attending the sermon is not an obligation upon the people—meaning during the two Eids—and the narrations on this matter are exceedingly numerous.

L8788 **A question regarding the Eid prayers for slaves, free individuals, non-travelers, travelers, and women.**

L8789 Issue 544: Both Eid prayers are to be performed by the enslaved and the free, the resident and the traveler, those praying alone, women and groups of women - in every settlement, whether small or large, as we mentioned. However, one praying alone does not deliver the sermon. If going to the prayer ground causes them hardship, they should pray in congregation at the congregational mosque. This is because the Messenger of Allah - peace and blessings be upon him - (as we mentioned in our discussion about prayer shortening during travel and Friday prayer) established that Eid prayer consists of two units. This constitutes a general ruling that cannot be restricted

[32]**Hadith references (L8784):** Sunan Ibn Majah 1290.

فَكَيْفَ وَلَيْسَ الْجُلُوسُ لِلْخُطْبَةِ وَاجِبًا؟ حَدَّثَنَا حَمَامُ بْنُ أَحْمَدَ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا أَحْمَدُ بْنُ زُهَيْرِ بْنِ حَرْبٍ ثنا عَبْدُ اللَّهِ بْنُ أَحْمَدَ الْكَرْمَانِيُّ ثنا الْفَضْلُ بْنُ مُوسَى السِّينَانِيُّ عَنِ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ هُوَ ابْنُ أَبِي رَبَاحٍ - عَنْ «عَبْدِ اللَّهِ بْنِ السَّائِبِ قَالَ شَهِدْتُ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْعِيدَ فَصَلَّى، ثُمَّ قَالَ - عَلَيْهِ السَّلَامُ -: قَدْ قَضَيْنَا الصَّلَاةَ فَمَنْ أَحَبَّ أَنْ يَجْلِسَ لِلْخُطْبَةِ فَلْيَجْلِسْ، وَمَنْ أَحَبَّ أَنْ يَذْهَبَ فَلْيَذْهَبْ» .

قَالَ أَبُو مُحَمَّدٍ: إنْ قِيلَ: إنَّ مُحَمَّدَ بْنَ الصَّبَّاحِ أَرْسَلَهُ عَنِ الْفَضْلِ بْنِ مُوسَى؟ قُلْنَا: نَعَمْ، فَكَانَ مَاذَا؟ الْمُسْنِدُ زَائِدٌ عِلْمًا لَمْ يَكُنْ عِنْدَ الْمُرْسِلِ، فَكَيْفَ وَخُصُومُنَا أَكْثَرُهُمْ يَقُولُ: إنَّ الْمُرْسَلَ وَالْمُسْنَدَ سَوَاءٌ؟

وَرُوِّينَا مِنْ طَرِيقِ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ، قَالَ: لَيْسَ حَقًّا عَلَى النَّاسِ حُضُورُ الْخُطْبَةِ، يَعْنِي فِي الْعِيدَيْنِ وَالْآثَارُ فِي هَذَا كَثِيرَةٌ جِدًّا

[مَسْأَلَةُ صَلَاةِ الْعِيدَيْنِ لِلْعَبْدِ وَالْحُرِّ وَالْحَاضِرِ وَالْمُسَافِرِ وَالْمَرْأَةِ]

٥٤٤ ؟ - مَسْأَلَةٌ: وَيُصَلِّيهِمَا، الْعَبْدُ، وَالْحُرُّ، وَالْحَاضِرُ، وَالْمُسَافِرُ، وَالْمُنْفَرِدُ، وَالْمَرْأَةُ وَالنِّسَاءُ: وَفِي كُلِّ قَرْيَةٍ، صَغُرَتْ أَمْ كَبُرَتْ، كَمَا ذَكَرْنَا، إلَّا أَنَّ الْمُنْفَرِدَ لَا يَخْطُبُ وَإِنْ كَانَ عَلَيْهِمْ مَشَقَّةٌ فِي الْبُرُوزِ إلَى الْمُصَلَّى صَلَّوْا جَمَاعَةً فِي الْجَامِعِ؟ لِأَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَدْ ذَكَرْنَا عَنْهُ - فِي كَلَامِنَا فِي الْقَصْرِ فِي صَلَاةِ السَّفَرِ وَصَلَاةِ الْجُمُعَةِ - أَنَّ صَلَاةَ الْعِيدِ رَكْعَتَانِ، فَكَانَ هَذَا عُمُومًا، لَا يَجُوزُ تَخْصِيصُهُ بِغَيْرِ نَصٍّ، وَقَالَ تَعَالَى: {وَافْعَلُوا الْخَيْرَ} [الحج: ٧٧] وَالصَّلَاةُ خَيْرٌ -: وَلَا نَعْلَمُ فِي هَذَا خِلَافًا، إلَّا قَوْلَ

without explicit textual evidence. Allah the Exalted says: "And do good" (22:77), and prayer is inherently good. We know of no disagreement on this matter except Abū Ḥanīfah's opinion that the two Eid prayers are only performed in a city with a congregational mosque. Their evidence holds no validity except for something we reported through ʿAlī: "There is no Friday prayer nor Tashrīq prayers except in a city with a congregational mosque."[33]

L8790 We have previously stated that there is no binding authority in anyone other than the Messenger of Allah—may Allah bless him and grant him peace.

L8791–8793 If the statement of ʿAlī—may Allah be pleased with him—constitutes authoritative evidence in this matter, then it has indeed been transmitted to us through the chain of... From Abd al-Rahman ibn Mahdi, who reported from Shuʿbah; Muhammad ibn al-Nuʿman narrated to us from Abu Qays, from Huzayl ibn Shurahbil: Did Ali ibn Abi Talib command a man to lead the weak people in praying four rakʿahs in the mosque on the day of Eid? If they weaken this narration, respond to them: It is stronger than the narration you have relied upon from him or of similar strength, and there is no difference. All of them are in consensus that the prayers of the two Eids are performed where the *Jumuʿah* prayer is performed.

L8794 We have mentioned the ruling of the Friday prayer, and there is no difference between the two Eid prayers and [Friday prayer] in their locations. It has been narrated to us from ʿUmar and ʿUthmān—may Allah be pleased with them—that they performed the Eid prayer with the people in the mosque due to rain that fell on Eid day. The Messenger of Allah—peace be upon him—would go out to the prayer ground for the two Eid prayers, and this is preferable. However, praying elsewhere suffices, as it is based on practice rather than obligation. And success is from Allah, the Most High.

L8795 **The issue of women going out to the Eid prayer ground during the two Eids.**

L8796 545 - Issue: Women, even young unmarried women, menstruating and non-menstruating women, should go out to the prayer area. Menstruating

[33] **Qur'an references (L8789):** Qur'an 22:77 (Al-Hajj).

أَبِي حَنِيفَةَ: إنَّ صَلَاةَ الْعِيدَيْنِ لَا تُصَلَّى إلَّا فِي مِصْرٍ جَامِعٍ، وَلَا حُجَّةَ لَهُمْ إلَّا شَيْئًا رُوِّينَاهُ مِنْ طَرِيقِ عَلِيٍّ: لَا جُمُعَةَ وَلَا تَشْرِيقَ إلَّا فِي مِصْرٍ جَامِعٍ.

وَقَدْ قَدَّمْنَا أَنَّهُ لَا حُجَّةَ فِي أَحَدٍ دُونَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

فَإِنْ كَانَ قَوْلُ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - حُجَّةً فِي هَذَا فَقَدْ رُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ عَنْ شُعْبَةَ ثنا مُحَمَّدُ بْنُ النُّعْمَانِ عَنْ أَبِي قَيْسٍ عَنْ هُزَيْلِ بْنِ شُرَحْبِيلَ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَمَرَ رَجُلًا أَنْ يُصَلِّيَ بِضَعَفَةِ النَّاسِ أَرْبَعَ رَكَعَاتٍ فِي الْمَسْجِدِ يَوْمَ الْعِيدِ؟ فَإِنْ ضَعَّفُوا هَذِهِ الرِّوَايَةَ؟ قِيلَ لَهُمْ: هِيَ أَقْوَى مِنْ الَّتِي تَعَلَّقْتُمْ بِهَا عَنْهُ أَوْ مِثْلُهَا، وَلَا فَرْقَ، وَكُلُّهُمْ مُجْمِعٌ عَلَى أَنَّ صَلَاةَ الْعِيدَيْنِ تُصَلَّى حَيْثُ تُصَلَّى الْجُمُعَةُ.

وَقَدْ ذَكَرْنَا - حُكْمَ الْجُمُعَةِ وَلَا فَرْقَ بَيْنَ صَلَاةِ الْعِيدَيْنِ وَصَلَاتِهَا فِي الْمَوَاطِنِ وَقَدْ رُوِّينَا عَنْ عُمَرَ، وَعُثْمَانَ - رَضِيَ اللَّهُ عَنْهُمَا -: أَنَّهُمَا صَلَّيَا الْعِيدَ بِالنَّاسِ فِي الْمَسْجِدِ لِمَطَرٍ وَقَعَ يَوْمَ الْعِيدِ، وَكَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَبْرُزُ إلَى الْمُصَلَّى لِصَلَاةِ الْعِيدَيْنِ، فَهَذَا أَفْضَلُ، وَغَيْرُهُ يُجْزِئُ، لِأَنَّهُ فِعْلٌ لَا أَمْرٌ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

[مَسْأَلَةُ خُرُوجُ النِّسَاءِ إلَى الْمُصَلَّى فِي الْعِيدَيْنِ]

٥٤٥ - مَسْأَلَةٌ: وَيَخْرُجُ إلَى الْمُصَلَّى: النِّسَاءُ حَتَّى الْأَبْكَارُ، وَالْحُيَّضُ وَغَيْرُ الْحُيَّضِ، وَيَعْتَزِلُ الْحُيَّضُ الْمُصَلَّى، وَأَمَّا الطَّوَاهِرُ فَيُصَلِّينَ مَعَ النَّاسِ، وَمَنْ لَا جِلْبَابَ لَهَا فَلْتَسْتَعِرْ

women should stay away from the prayer area, while those in a state of purity should pray with the people. Whoever does not have a jilbab should borrow one and go out. When the imam finishes the sermon, we prefer that he come to them to admonish them and encourage them to give charity. It is recommended for them to give charity on that day with whatever is easy.

Abd al-Rahman ibn Abdullah narrated to us: Ibrahim ibn Ahmad narrated to us: al-Farbari narrated to us: al-Bukhari narrated to us: Abu Ma'mar—who is Abdullah ibn Amr al-Raqqi—narrated to us: Abd al-Warith—who is Ibn Sa'id al-Tannuri—narrated to us: Ayyub al-Sikhtiyani narrated from Hafsa bint Sirin, who said: "We used to prevent our young girls from going out on Eid. When Umm 'Atiyya arrived, I went to her and asked her: She said, 'From the Messenger of Allah—peace and blessings be upon him—that he said: Let adolescent girls who are secluded (or he said: and those who are secluded)'"—Ayyub was uncertain—"'and menstruating women go out. Menstruating women should stay away from the prayer area, and let them witness the good and the supplication of the believers.'"

L8797–8799 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us; Abdul Wahhab ibn Isa narrated to us; Ahmad ibn Muhammad narrated to us; Ahmad ibn Ali narrated to us; Muslim ibn Al-Hajjaj narrated to us; ʿAmr al-Naqid narrated to us; Isa ibn Yunus narrated to us; Hisham—he is the son of Ḥassān—narrated from Hafsah bint Sirin, from Umm ʿAṭiyyah, who said: "The Messenger of Allah (peace and blessings be upon him) commanded us." That we bring them out on Eid al-Fitr and Eid al-Adha: adolescent girls, menstruating women, and women of screened chambers. As for the menstruating women, they should abstain from prayer but participate in the communal good and the Muslims' invocation. I said, "O Messenger of Allah, what if one of us has no cloak?" He said, "Let her sister clothe her from her own cloak."[34]

L8800 With the aforementioned chain to Al-Bukhari: Isḥāq ibn Ibrāhīm ibn Naṣr narrated to us – from ʿAbd al-Razzāq – from Ibn Jurayj – from ʿAṭāʾ, who said: I heard Jābir ibn ʿAbd Allāh say: "The Prophet (peace be upon him)

[34] **Hadith references (L8797):** Sahih Muslim 890c.

جِلْبَابًا وَلْتَخْرُجْ، فَإِذَا أَتَمَّ الْإِمَامُ الْخُطْبَةَ فَنَخْتَارُ لَهُ أَنْ يَأْتِيَهُنَّ يَعِظُهُنَّ وَيَأْمُرُهُنَّ بِالصَّدَقَةِ، وَتُسْتَحَبُّ لَهُنَّ الصَّدَقَةُ يَوْمَئِذٍ بِمَا تَيَسَّرَ -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا أَبُو مَعْمَرٍ هُوَ عَبْدُ اللَّهِ بْنُ عَمْرٍو الرَّقِّيُّ - ثنا عَبْدُ الْوَارِثِ هُوَ ابْنُ سَعِيدٍ التَّنُّورِيُّ - ثنا أَيُّوبُ السِّخْتِيَانِيُّ عَنْ «حَفْصَةَ بِنْتِ سِيرِينَ قَالَتْ: كُنَّا نَمْنَعُ جَوَارِينَا أَنْ يَخْرُجْنَ يَوْمَ الْعِيدِ، فَلَمَّا قَدِمَتْ أُمُّ عَطِيَّةَ أَتَيْتُهَا فَسَأَلْتُهَا؟ فَقَالَتْ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ: لِتَخْرُجْ الْعَوَاتِقُ ذَوَاتُ الْخُدُورِ - أَوْ قَالَ: وَذَوَاتُ الْخُدُورِ» - شَكَّ أَيُّوبُ - «وَالْحُيَّضُ، فَيَعْتَزِلُ الْحُيَّضُ الْمُصَلَّى، وَلْيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُؤْمِنِينَ» .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا عَمْرٌو النَّاقِدُ ثنا عِيسَى بْنُ يُونُسَ ثنا هِشَامٌ هُوَ ابْنُ حَسَّانَ - عَنْ حَفْصَةَ بِنْتِ سِيرِينَ عَنْ «أُمِّ عَطِيَّةَ قَالَتْ أَمَرَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ نُخْرِجَهُنَّ فِي الْفِطْرِ، وَالْأَضْحَى: الْعَوَاتِقَ وَالْحُيَّضَ، وَذَوَاتَ الْخُدُورِ، فَأَمَّا الْحُيَّضُ فَيَعْتَزِلْنَ الصَّلَاةَ، وَيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ، قُلْتُ: يَا رَسُولَ اللَّهِ، إِحْدَانَا لَا يَكُونُ لَهَا جِلْبَابٌ؟ قَالَ: لِتُلْبِسْهَا أُخْتُهَا مِنْ جِلْبَابِهَا» .

وَبِالسَّنَدِ الْمَذْكُورِ إِلَى الْبُخَارِيِّ: ثنا إِسْحَاقُ هُوَ ابْنُ إِبْرَاهِيمَ بْنِ نَصْرٍ - ثنا عَبْدُ الرَّزَّاقِ أَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي عَطَاءٌ قَالَ سَمِعْت جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ «قَامَ النَّبِيُّ - صَلَّى اللَّهُ

rose on the Day of Eid al-Fiṭr and prayed, beginning with the prayer. Then he delivered the sermon. When he concluded, he descended and went to the women to remind them, leaning on Bilāl's arm while Bilāl was spreading out his garment, and the women are placing their charity into it."

L8801 I said to 'Ata', "Do you truly consider it an obligation upon the Imam to go to them and remind them?" He replied, "It is indeed an obligation upon them, and why should they not do it?" With the aforementioned chain to Muslim: Muhammad ibn Rafi' and 'Abd ibn Humaid both narrated to me from 'Abd al-Razzaq: I am Ibn Jurayj [who says]: al-Hasan ibn Muslim informed me from Tawus, from Ibn 'Abbas, who said: "I attended the Eid al-Fitr prayer with the Prophet of Allah (peace and blessings of Allah be upon him), Abu Bakr, 'Umar, and 'Uthman. All of them performed the prayer before the sermon and then delivered the sermon. The Prophet of Allah (peace and blessings of Allah be upon him) descended, and it is as if I am looking at him when the men sat by his hand. Then he turned and made his way through them until he came to the women, accompanied by Bilal. He recited: 'O Prophet, when believing women come to you pledging not to associate anything with Allah…' [Al-Mumtahanah 60:12]. Then he asked: 'Are you committed to this?' A single woman among them—none else answered him—replied: 'Yes, O Prophet of Allah.' He said: 'Then give in charity.' Bilal spread out his garment and said: 'Come forth, may my parents be your ransom!' They began casting their anklets and rings into Bilal's garment."[35]

L8802–8803 These are mass-transmitted reports from the Prophet (peace be upon him) through chains including Jābir, Ibn ʿAbbās, and others, confirming that he (peace be upon him) approved women's presence at the prayer ground and commanded it. Therefore, there is no validity to the statement of anyone opposing him, nor does the opponent have any basis except a narration from Ibn ʿUmar stating that he prohibited them - though contradictory reports are narrated from Ibn ʿUmar himself. It is impermissible to assume anything about Ibn ʿUmar except that when he prohibited them, the command of Allah's Messenger (peace be upon him) had not reached him. When it reached him, he reverted to the truth, as he did when he severely rebuked his son

عَلَيْهِ وَسَلَّمَ - يَوْمَ الْفِطْرِ فَصَلَّى، فَبَدَأَ بِالصَّلَاةِ، ثُمَّ خَطَبَ، فَلَمَّا فَرَغَ نَزَلَ فَأَتَى النِّسَاءَ فَذَكَّرَهُنَّ، وَهُوَ يَتَوَكَّأُ عَلَى يَدِ بِلَالٍ وَبِلَالٌ بَاسِطٌ ثَوْبَهُ، تُلْقِي فِيهِ النِّسَاءُ صَدَقَةً» .

وَقُلْت لِعَطَاءٍ: أَتَرَى حَقًّا عَلَى الْإِمَامِ ذَلِكَ، يَأْتِيهِنَّ وَيُذَكِّرَهُنَّ؟ قَالَ: إنَّهُ لَحَقٌّ عَلَيْهِمْ، وَمَا لَهُمْ لَا يَفْعَلُونَهُ؟ وَبِالسَّنَدِ الْمَذْكُورِ إلَى مُسْلِمٍ حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ كِلَاهُمَا عَنْ عَبْدِ الرَّزَّاقِ أَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ عَنْ «ابْنِ عَبَّاسٍ قَالَ: شَهِدْتُ صَلَاةَ الْفِطْرِ مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، فَكُلُّهُمْ يُصَلِّيهَا قَبْلَ الْخُطْبَةِ ثُمَّ يَخْطُبُ، فَنَزَلَ نَبِيُّ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَأَنِّي أَنْظُرُ إلَيْهِ حِينَ يَجْلِسُ الرِّجَالُ بِيَدِهِ، ثُمَّ أَقْبَلَ يَشُقُّهُمْ، حَتَّى جَاءَ النِّسَاءَ وَمَعَهُ بِلَالٌ فَقَالَ {يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لا يُشْرِكْنَ بِاللَّهِ شَيْئًا} [الممتحنة: ١٢] فَتَلَا هَذِهِ الْآيَةَ، ثُمَّ قَالَ: أَنْتُنَّ عَلَى ذَلِكَ؟ فَقَالَتْ امْرَأَةٌ وَاحِدَةٌ مِنْهُنَّ - لَمْ يُجِبْهُ غَيْرُهَا مِنْهُنَّ -: نَعَمْ يَا نَبِيَّ اللَّهِ، قَالَ: فَتَصَدَّقْنَ، فَبَسَطَ بِلَالٌ ثَوْبَهُ، ثُمَّ قَالَ: هَلُمَّ فِدًى لَكُنَّ أَبِي وَأُمِّي، فَجَعَلْنَ يُلْقِينَ الْفَتَخَ وَالْخَوَاتِمَ فِي ثَوْبِ بِلَالٍ» .

فَهَذِهِ آثَارٌ مُتَوَاتِرَةٌ عَنْهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ طَرِيقِ جَابِرٍ، وَابْنِ عَبَّاسٍ وَغَيْرِهِمَا بِأَنَّهُ - عَلَيْهِ السَّلَامُ - رَأَى حُضُورَ النِّسَاءِ الْمُصَلَّى، وَأَمَرَ بِهِ، فَلَا وَجْهَ لِقَوْلِ غَيْرِهِ إذَا خَالَفَهُ وَلَا مُتَعَلَّقَ لِلْمُخَالِفِ إلَّا رِوَايَةً عَنْ ابْنِ عُمَرَ أَنَّهُ مَنَعَهُنَّ، وَقَدْ جَاءَ عَنْ ابْنِ عُمَرَ خِلَافُهَا، وَلَا يَجُوزُ أَنْ يُظَنَّ بِابْنِ عُمَرَ إلَّا أَنَّهُ إذْ مَنَعَهُنَّ لَمْ يَكُنْ بَلَغَهُ أَمْرُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَإِذَا بَلَغَهُ رَجَعَ إلَى الْحَقِّ كَمَا فَعَلَ إذْ سَبَّ ابْنَهُ أَشَدَّ السَّبِّ إذْ سَمِعَهُ يَقُولُ: نَمْنَعُ النِّسَاءَ الْمَسَاجِدَ لَيْلًا؟

[35] **Qur'an references (L8801):** Qur'an 60:12 (Al-Mumtahanah).

upon hearing him say: “Do we prevent women from going to mosques at night?”

L8804 There is no valid argument for anyone against the Messenger of Allah—peace and blessings be upon him. Even if one were to assert a consensus on the permissibility of women going out to the two Eids and that it is unlawful to prevent them, they would be believed. For we have no doubt that every Companion who witnessed this—may Allah be pleased with them—or learned of it through reports from those who were not present, submitted, consented, and obeyed. Whoever prohibits this opposes both the consensus and the Sunnah.

L8805 **A juristic point on Eid etiquette: changing one’s route [after prayers].**

L8806 Issue 546: It is recommended to travel to the Eid prayer via one route and return by another. If this is not feasible, there is no harm, as this practice has been reported from the Messenger of Allah (peace and blessings be upon him), though the narration concerning it is not strong.

L8807 **An issue: Eid coincided on the day of Friday.**

L8808 547 - Issue: When Eid coincides on a Friday, the Eid prayer must be performed first, then the Friday prayer without exception. There is no valid report contradicting this, for its narrators include Isra’il and ’Abd al-Humayd ibn Ja’far, who are not strong [narrators]. There is no burden upon our opponents to cite them as evidence if their narration aligns with their adherence, but here they contradict their own reports. As for Isra’il’s narration, he reported from ’Uthman ibn al-Mughirah from Iyas ibn Abi Ramlah: “I heard Mu’awiyah ask Zayd ibn Arqam: ’Did you witness Eid and Friday [coinciding] with Allah’s Messenger—peace and blessings be upon him?’ He replied: ’Yes. He prayed the Eid prayer early in the day, then granted concession regarding the Friday prayer.”’

L8809–8810 Abd al-Humayd ibn Ja‘far narrated: Wahb ibn Kaysān reported to me, saying:

وَلَا حُجَّةَ فِي أَحَدٍ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَوْ ادَّعَى امْرُؤٌ الْإِجْمَاعَ عَلَى صِحَّةِ خُرُوجِ النِّسَاءِ إلَى الْعِيدَيْنِ، وَأَنَّهُ لَا يَحِلُّ مَنْعُهُنَّ -: لَصُدِّقَ، لِأَنَّنَا لَا نَشُكُّ فِي أَنَّ كُلَّ مَنْ حَضَرَ ذَلِكَ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - أَوْ بَلَغَهُ مِمَّنْ لَمْ يَحْضُرْ -: فَقَدْ سَلَّمَ وَرَضِيَ وَأَطَاعَ، وَالْمَانِعُ مِنْ هَذَا مُخَالِفٌ لِلْإِجْمَاعِ وَلِلسُّنَّةِ

[مَسْأَلَةٌ مِنْ آدَاب الْعِيد مُخَالَفَةَ الطَّرِيق]

٥٤٦ ؟ - مَسْأَلَةٌ: وَيُسْتَحَبُّ السَّيْرُ إلَى الْعِيدِ عَلَى طَرِيقٍ وَالرُّجُوعَ عَلَى آخَرَ، فَإِنْ لَمْ يَكُنْ ذَلِكَ فَلَا حَرَجَ، لِأَنَّهُ قَدْ رُوِيَ ذَلِكَ مِنْ فِعْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَيْسَتْ الرِّوَايَةُ فِيهِ بِالْقَوِيَّةِ؟

[مَسْأَلَةٌ اجْتَمَعَ عِيدٌ فِي يَوْمِ جُمُعَةٍ]

٥٤٧ - مَسْأَلَةٌ: وَإِذَا اجْتَمَعَ عِيدٌ فِي يَوْمِ جُمُعَةٍ: صُلِّيَ لِلْعِيدِ، ثُمَّ لِلْجُمُعَةِ وَلَا بُدَّ، وَلَا يَصِحُّ أَثَرٌ بِخِلَافِ ذَلِكَ؟ لِأَنَّ فِي رُوَاتِهِ: إسْرَائِيلَ، وَعَبْدَ الْحَمِيدِ بْنَ جَعْفَرٍ، وَلَيْسَا بِالْقَوِيَّيْنِ، وَلَا مُؤْنَةَ عَلَى خُصُومِنَا مِنْ الِاحْتِجَاجِ بِهِمَا إذَا وَافَقَ مَا رَوَيَاهُ تَقْلِيدَهُمَا، وَهُنَا خَالَفَا رِوَايَتَهُمَا فَأَمَّا رِوَايَةُ إسْرَائِيلَ، فَإِنَّهُ رَوَى عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ «عَنْ إيَاسِ بْنِ أَبِي رَمْلَةَ: سَمِعْتُ مُعَاوِيَةَ سَأَلَ زَيْدَ بْنَ أَرْقَمَ: أَشَهِدْتَ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عِيدَيْنِ؟ قَالَ: نَعَمْ صَلَّى الْعِيدَ أَوَّلَ النَّهَارِ، ثُمَّ رَخَّصَ فِي الْجُمُعَةِ» .

"Two Eids coincided during the reign of Ibn al-Zubayr. He delayed his departure until the day had advanced, then went out, delivered a sermon and prolonged it. Thereafter, he came down and prayed two rak'ahs, but he did not lead the people in the Friday prayer that day." Ibn 'Abbās remarked: "He correctly observed the Sunnah."

Abu Muhammad said: The Friday prayer is obligatory and the Eid prayer is voluntary, and the voluntary prayer does not absolve one from the obligatory prayer.

[The issue of the takbīr of the night of Eid al-Fiṭr]

Issue 548: The *takbīr* during the night of Eid al-Fiṭr is obligatory, whereas during the night of Eid al-Aḍḥā, it is meritorious.

And He had mentioned the fasting of Ramadan, [saying]: "So that you may complete the prescribed period and glorify Allah for having guided you" [Al-Baqarah: 185].[36]

Upon completing the number of fasting days in Ramadan, it becomes obligatory to recite Takbīr, and a single Takbīr suffices for this obligation.

As for the night preceding Eid al-Adḥā and its day, and the day of Eid al-Fiṭr: no command has been issued regarding it, but the Takbīr is an act of goodness and earns reward.

An issue regarding eating on the day of Eid al-Fitr before the morning departure to the prayer place.

549 - Issue: It is recommended to eat on the day of Eid al-Fitr before proceeding to the prayer ground. If one does not do so, there is no blame provided he does not disregard the Sunnah in this matter. If one eats on the day of Eid al-Adha before proceeding to the prayer ground, there is no harm. If he delays eating until partaking of his sacrificial offering, that is preferable. Fasting on these two days is fundamentally impermissible. Abd al-Rahman ibn Abdullah narrated to us; Ibrahim ibn Ahmad narrated to us; al-Farbari

[36] **Qur'an references (L8814):** Qur'an 2:185 (Al-Baqarah).

وَرَوَى عَبْدُ الْحُمَيْدِ بْنُ جَعْفَرٍ: حَدَّثَنِي وَهْبُ بْنُ كَيْسَانَ قَالَ " اجْتَمَعَ عِيدَانِ عَلَى عَهْدِ ابْنِ الزُّبَيْرِ، فَأَخَّرَ الْخُرُوجَ حَتَّى تَعَالَى النَّهَارُ، ثُمَّ خَرَجَ فَخَطَبَ فَأَطَالَ، ثُمَّ نَزَلَ فَصَلَّى رَكْعَتَيْنِ، وَلَمْ يُصَلِّ لِلنَّاسِ يَوْمَئِذٍ الْجُمُعَةَ، فَقَالَ ابْنُ عَبَّاسٍ: أَصَابَ السُّنَّةَ ".

قَالَ أَبُو مُحَمَّدٍ: الْجُمُعَةُ فَرْضٌ وَالْعِيدُ تَطَوُّعٌ، وَالتَّطَوُّعُ لَا يُسْقِطُ الْفَرْضَ.

[مَسْأَلَةٌ التَّكْبِيرُ لَيْلَةَ عِيدِ الْفِطْرِ]

٥٤٨ - مَسْأَلَةٌ: وَالتَّكْبِيرُ لَيْلَةَ عِيدِ الْفِطْرِ: فَرْضٌ، وَهُوَ فِي لَيْلَةِ عِيدِ الْأَضْحَى: حَسَنٌ.

قَالَ تَعَالَى وَقَدْ ذَكَرَ صَوْمَ رَمَضَانَ: {وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ} [البقرة: ١٨٥].

فَبِإِكْمَالِ عِدَّةِ صَوْمِ رَمَضَانَ وَجَبَ التَّكْبِيرُ، وَيُجْزِئُ مِنْ ذَلِكَ تَكْبِيرَةٌ.

وَأَمَّا لَيْلَةُ الْأَضْحَى وَيَوْمُهُ، وَيَوْمُ الْفِطْرِ: فَلَمْ يَأْتِ بِهِ أَمْرٌ، لَكِنَّ التَّكْبِيرَ فِعْلُ خَيْرٍ وَأَجْرٍ

[مَسْأَلَةٌ الْأَكْلُ يَوْمَ الْفِطْرِ قَبْلَ الْغُدُوِّ إِلَى الْمُصَلَّى]

٥٤٩ - مَسْأَلَةٌ: وَيُسْتَحَبُّ الْأَكْلُ يَوْمَ الْفِطْرِ قَبْلَ الْغُدُوِّ إِلَى الْمُصَلَّى، فَإِنْ لَمْ يَفْعَلْ فَلَا حَرَجَ، مَا لَمْ يَرْغَبْ عَنْ السُّنَّةِ فِي ذَلِكَ، وَإِنْ أَكَلَ يَوْمَ الْأَضْحَى قَبْلَ غُدُوِّهِ إِلَى الْمُصَلَّى فَلَا بَأْسَ، وَإِنْ لَمْ يَأْكُلْ حَتَّى يَأْكُلَ مِنْ أُضْحِيَّتِهِ فَحَسَنٌ، وَلَا يَحِلُّ صِيَامُهَا أَصْلًا -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا مُحَمَّدُ بْنُ

narrated to us; al-Bukhari narrated to us; Muhammad ibn Abd al-Rahim said: Sa'id ibn Sulayman informed us; Hushaym informed us; Ubaydullah ibn Abi Bakr ibn Anas informed us. Anas reported: "The Messenger of Allah (peace be upon him) would not go out in the morning on Eid al-Fitr until he had eaten dates."[37]

L8821 Abu Muhammad said: It becomes incumbent on whoever obligates this to obligate dates, to the exclusion of anything else.

L8822 It was narrated to us through the chain of Abd al-Razzaq from Ma'mar from Ayyub al-Sikhtiyani from Nafi', who said: "Ibn Umar would go out early from the mosque on Eid al-Fitr, and I do not know that he ate anything."

L8823 From Ibrāhīm al-Nakhaʿī, from ʿAlqamah and al-Aswad: That Ibn Masʿūd said, "Do not eat before going out on the day of al-Fiṭr, if you wish?" And from Sufyān al-Thawrī, from Manṣūr, from Ibrāhīm al-Nakhaʿī, who said, "If he wishes, he may eat on the day of al-Fiṭr and al-Aḍḥā; if he wishes, he may abstain?"

L8824 [An Issue Regarding the Voluntary Prayer in the Prayer Area Before the Eid Prayer and After It]

L8825 550 – Issue: Voluntary prayer performed in the musalla [prayer area] before the two [obligatory] prayers is commendable. If one does not do so, there is no sin, for voluntary prayer is an act of righteousness.

L8826 If it is said: It has been established that the Messenger of Allah—peace and blessings be upon him—did not pray before the two Eids or after them? We respond: Yes, because he—peace and blessings be upon him—was the Imam, and his coming coincided directly with the Takbīr for the Eid prayer without any interval. He—peace and blessings be upon him—never prohibited praying in the prayer area before or after Eid prayer—neither through obligation nor through declaring them discouraged. Had they been disliked, he—peace and blessings be upon him—would have clarified them.

عَبْدِ الرَّحِيمِ أَنَا سَعِيدُ بْنُ سُلَيْمَانَ أَخْبَرَنَا هُشَيْمٌ أَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ أَنَسٍ عَنْ أَنَسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا يَغْدُو يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ تَمَرَاتٍ»

قَالَ أَبُو مُحَمَّدٍ: يَلْزَمُ مَنْ أَوْجَبَ ذَلِكَ أَنْ يُوجِبَ: التَّمْرَ، دُونَ غَيْرِهِ.

رُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ يَغْدُو يَوْمَ الْفِطْرِ مِنْ الْمَسْجِدِ، وَلَا أَعْلَمُهُ أَكَلَ شَيْئًا.

وَعَنْ إبْرَاهِيمَ النَّخَعِيِّ عَنْ عَلْقَمَةَ، وَالْأَسْوَدِ: أَنَّ ابْنَ مَسْعُودٍ قَالَ: لَا تَأْكُلُوا قَبْلَ أَنْ تَخْرُجُوا يَوْمَ الْفِطْرِ إنْ شِئْتُمْ؟ وَعَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ مَنْصُورٍ عَنْ إبْرَاهِيمَ النَّخَعِيِّ قَالَ: إنْ شَاءَ طَعِمَ يَوْمَ الْفِطْرِ، وَالْأَضْحَى، وَإِنْ شَاءَ لَمْ يَطْعَمْ؟

[مَسْأَلَةُ التَّنَفُّلِ فِي الْمُصَلَّى قَبْلَ صَلَاةِ الْعِيدِ وَبَعْدَهَا]

٥٥٠ - مَسْأَلَةٌ: وَالتَّنَفُّلُ قَبْلَهُمَا فِي الْمُصَلَّى حَسَنٌ، فَإِنْ لَمْ يَفْعَلْ فَلَا حَرَجَ، لِأَنَّ التَّنَفُّلَ فِعْلُ خَيْرٍ.

فَإِنْ قِيلَ: قَدْ صَحَّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَمْ يُصَلِّ قَبْلَهُمَا، وَلَا بَعْدَهُمَا؟ قُلْنَا: نَعَمْ، لِأَنَّهُ - عَلَيْهِ السَّلَامُ - كَانَ الْإِمَامَ، وَكَانَ مَجِيئُهُ إلَى التَّكْبِيرِ لِصَلَاةِ الْعِيدِ بِلَا فَصْلٍ، وَلَمْ يَنْهَ - عَلَيْهِ السَّلَامُ - قَطُّ - لَا بِإِيجَابٍ وَلَا بِكَرَاهَةٍ - عَنْ التَّنَفُّلِ فِي الْمُصَلَّى قَبْلَ صَلَاةِ الْعِيدِ وَبَعْدَهَا، وَلَوْ كَانَتْ مَكْرُوهَةً لَبَيَّنَهَا - عَلَيْهِ السَّلَامُ -.

[37] **Hadith references (L8818):** Mishkat al-Masabih 1433.

وَقَدْ صَحَّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَمْ يَزِدْ قَطُّ فِي لَيْلَةٍ عَلَى ثَلَاثَ عَشْرَةَ رَكْعَةً، أَفَتَكْرَهُونَ الزِّيَادَةَ أَوْ تَمْنَعُونَ مِنْهَا؟ فَمِنْ قَوْلِهِمْ: لَا، فَيُقَالُ لَهُمْ: فُرِّقُوا وَلَا سَبِيلَ إِلَى فَرْقٍ

L8827 It has been authentically established that the Messenger of Allah—may peace and blessings be upon him—never performed more than thirteen rakʿahs (prayer units) in a single night. Do you then consider this increase disliked or prohibit it? If they say, “No,” it is said to them: “Be divided! But there is no way to achieve such division.”

وَرُوِّينَا عَنْ قَتَادَةَ: كَانَ أَبُو هُرَيْرَةَ، وَأَنَسُ بْنُ مَالِكٍ، وَالْحَسَنُ، وَأَخُوهُ سَعِيدٌ، وَجَابِرُ بْنُ زَيْدٍ يُصَلُّونَ قَبْلَ خُرُوجِ الْإِمَامِ وَبَعْدَهُ: يَعْنِي فِي الْعِيدَيْنِ؟ وَعَنْ مَعْمَرٍ عَنْ أَيُّوبَ السِّخْتِيَانِيِّ قَالَ: رَأَيْت أَنَسَ بْنَ مَالِكٍ وَالْحَسَنَ يُصَلِّيَانِ قَبْلَ صَلَاةِ الْعِيدِ.

L8828 It was narrated to us from Qatādah that Abū Hurayrah, Anas ibn Mālik, al-Ḥasan, his brother Saʿīd, and Jābir ibn Zayd used to pray before the Imam comes out to lead and after he had done so—meaning during the two Eids? And from Maʿmar, from Ayyūb al-Sakhtiyānī, who said: I saw Anas ibn Mālik and al-Ḥasan praying before the Eid prayer.

وَعَنْ مُعْتَمِرِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ: رَأَيْت أَنَسَ بْنَ مَالِكٍ، وَالْحَسَنَ، وَأَخَاهُ سَعِيدًا، وَأَبَا الشَّعْثَاءِ جَابِرَ بْنَ زَيْدٍ: يُصَلُّونَ يَوْمَ الْعِيدِ قَبْلَ خُرُوجِ الْإِمَامِ.

L8829–8831 And from Mu’tamir ibn Sulayman, from his father, who said: I saw Anas ibn Malik, al-Hasan, and his [al-Hasan’s] brother. Sa‘īd and Abā al-Sha‘thā’ Jābir ibn Zayd: They pray on the Day of Eid before the Imam emerges.

وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّهُ أَتَى الْمُصَلَّى فَرَأَى النَّاسَ يُصَلُّونَ، فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ: لَا أَكُونُ الَّذِي يَنْهَى عَبْدًا إذَا صَلَّى

L8832 From Ali ibn Abi Talib: He came to the outdoor prayer ground and saw the people praying. When he was asked about this, he said: “I will not be the one to forbid a servant when he prays.”

[مَسْأَلَةُ التَّكْبِيرُ فِي الْأَضْحَى وَأَيَّامِ التَّشْرِيقِ وَيَوْمِ عَرَفَةَ]

A Juristic Question: The Takbīr in Eid al-Adhā, the Days of Tashrīq, and the Day of ʿArafah

٥٥١ - مَسْأَلَةٌ: وَالتَّكْبِيرُ إثْرَ كُلِّ صَلَاةٍ، وَفِي الْأَضْحَى، وَفِي أَيَّامِ التَّشْرِيقِ، وَيَوْمِ عَرَفَةَ -: حَسَنٌ كُلُّهُ؛ لِأَنَّ التَّكْبِيرَ فِعْلُ خَيْرٍ، وَلَيْسَ هَهُنَا أَثَرٌ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِتَخْصِيصِ الْأَيَّامِ الْمَذْكُورَةِ دُونَ غَيْرِهَا.

L8833–8834 Issue 551: The recitation of takbīr after every prayer, during Eid al-Adhā, on the Days of Tashrīq [11th–13th of Dhū al-Ḥijjah], and on the Day of ʿArafah—all of this is commendable, for takbīr constitutes a virtuous act. There exists no authenticated report from the Messenger of Allah—peace and blessings be upon him—that specifically designates these mentioned days for this practice to the exclusion of others.

وَرُوِّينَا عَنْ الزُّهْرِيِّ، وَأَبِي وَائِلٍ، وَأَبِي يُوسُفَ، وَمُحَمَّدٍ: اسْتِحْبَابَ التَّكْبِيرِ غَدَاةَ عَرَفَةَ إلَى آخِرِ أَيَّامِ التَّشْرِيقِ عِنْدَ الْعَصْرِ.

L8835 It is reported from Az-Zuhri, Abu Wa’il, Abu Yusuf, and Muhammad that it is recommended to recite Takbīr daily at the time of ʿAṣr, starting from the morning of the Day of ʿArafah until the end of the Days of Tashrīq.

L8836 From Yaḥyā ibn Saʿīd al-Qaṭṭān and ʿAbd al-Raḥmān ibn Mahdī, both from Sufyān al-Thawrī, from Abu Isḥāq al-Sabīʿī, from al-Aswad and the com-

panions of Ibn Masʿūd, they said: Ibn Masʿūd would pronounce the takbīr starting at the Fajr prayer on the day of ʿArafah until the ʿAṣr prayer on the Day of Sacrifice.

وَعَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ، وَعَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ كِلَاهُمَا عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ عَنْ الْأَسْوَدِ وَأَصْحَابِ ابْنِ مَسْعُودٍ قَالَ: كَانَ ابْنُ مَسْعُودٍ يُكَبِّرُ صَلَاةَ الصُّبْحِ يَوْمَ عَرَفَةَ إِلَى صَلَاةِ الْعَصْرِ يَوْمَ النَّحْرِ.

L8837 Abd al-Rahman said in his narration: "God is the Greatest (Allahu Akbar), God is the Greatest (Allahu Akbar), There is no deity but God (La ilaha illa Allah), God is the Greatest (Allahu Akbar), God is the Greatest (Allahu Akbar), Praise be to God (Alhamdulillah)."

قَالَ عَبْدُ الرَّحْمَنِ فِي رِوَايَتِهِ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ.

L8838 A similar opinion is reported from Alqamah, and this is the view of Abū Ḥanīfah. And from Ibn Umar: It extends from the Day of Sacrifice until the dawn prayer on the final day of the Days of al-Tashrīq.

وَعَنْ عَلْقَمَةَ مِثْلُ هَذَا، وَهُوَ قَوْلُ أَبِي حَنِيفَةَ وَعَنْ ابْنِ عُمَرَ: مِنْ يَوْمِ النَّحْرِ إِلَى صَلَاةِ الصُّبْحِ آخِرِ أَيَّامِ التَّشْرِيقِ.

L8839 Abū Muḥammad said: Whoever analogizes the takbīr of the days of Minā to that [of pilgrims] has erred, for he has analogized non-pilgrims to pilgrims. Scholars unanimously agree that they do not analogize non-pilgrims to pilgrims in the talbiyah; therefore, the same must apply to them regarding the takbīr.

قَالَ أَبُو مُحَمَّدٍ: مَنْ قَاسَ ذَلِكَ عَلَى تَكْبِيرِ أَيَّامِ مِنًى فَقَدْ أَخْطَأَ، لِأَنَّهُ قَاسَ مَنْ لَيْسَ بِحَاجٍّ عَلَى الْحَاجِّ، وَلَمْ يَخْتَلِفُوا أَنَّهُمْ لَا يَقِيسُونَهُمْ عَلَيْهِمْ فِي التَّلْبِيَةِ، فَيَلْزَمُهُمْ مِثْلُ ذَلِكَ فِي التَّكْبِيرِ.

L8840 There is no validity to the claim that this applies exclusively to the appointed days, due to Allah's statement: "And let them mention the name of Allah on appointed days" [Al-Hajj: 28].[38]

وَلَا مَعْنَى لِمَنْ قَالَ: إِنَّمَا ذَلِكَ فِي الْأَيَّامِ الْمَعْلُومَاتِ، لِقَوْلِ اللَّهِ تَعَالَى {وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ} [الحج: ٢٨] .

L8841–8843 He said: Indeed, the Day of Sacrifice is unanimously agreed upon as among the well-known matters, while what follows it is disputed because... An invalid claim. Has Allah the Exalted ever prohibited His remembrance on any day? There is no validity in restricting the prescribed rites to the Day of Slaughter (Yawm al-Naḥr), for the Qur'anic text explicitly prohibits this, as stated by Him the Exalted: {from what He has provided them of grazing livestock} [Al-Ḥajj 22:28].[39]

وَقَالَ: إِنَّ يَوْمَ النَّحْرِ مُجْمَعٌ عَلَيْهِ أَنَّهُ مِنْ الْمَعْلُومَاتِ وَمَا بَعْدَهُ مُخْتَلَفٌ فِيهِ، لِأَنَّهُ دَعْوَى فَاسِدَةٌ، وَمَا حَجَرَ اللَّهُ تَعَالَى قَطُّ ذِكْرَهُ فِي شَيْءٍ مِنْ الْأَيَّامِ؟ وَلَا مَعْنَى لِمَنْ اقْتَصَرَ بِالْمَعْلُومَاتِ عَلَى يَوْمِ النَّحْرِ، لِأَنَّ النَّصَّ يَمْنَعُ مِنْ ذَلِكَ، بِقَوْلِهِ تَعَالَى: {عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ} [الحج: ٢٨]

L8844 It has been authentically established that the Day of Arafah is not among the

وَقَدْ صَحَّ أَنَّ يَوْمَ عَرَفَةَ لَيْسَ مِنْ أَيَّامِ النَّحْرِ، وَأَنَّ مَا بَعْدَ يَوْمِ النَّحْرِ هُوَ مِنْ أَيَّامِ النَّحْرِ، فَبَطَلَ هَذَا الْقَوْلُ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

[38] **Qur'an references (L8840):** Qur'an 22:28 (Al-Hajj).
[39] **Qur'an references (L8841):** Qur'an 22:28 (Al-Hajj); Qur'an 22:34 (Al-Hajj).

Days of Sacrifice, and that what follows the Day of Sacrifice is from the Days of Sacrifice. Thus, this assertion has been voided. And success is through Allah, the Most High.

L8845 **Issue: It is an issue if one does not go out on the day of Eid al-Fitr or Eid al-Adha for the two Eid prayers.**

L8846 Issue 552: Whoever does not go out on the day of Eid al-Fitr or the day of Eid al-Adha for the prayers of the two Eids should go out to perform their prayers the following day. If they do not go out in the morning, they may do so before the sun reaches its zenith, for this is an act of goodness. Allah the Exalted said: "And do good..." [Al-Hajj: 77].[40]

L8847 Abdullah ibn Rabee' narrated to us: Umar ibn Abd al-Malik narrated to us: Muhammad ibn Bakr narrated to us: Abu Dawud narrated to us: Hafs ibn Umar, who is al-Ḥawḍī, narrated to us: Shu'bah narrated from Jaʿfar ibn Abī Waḥshiyyah from Abū ʿUmayr ibn Anas ibn Mālik from his uncles among the companions of the Prophet (peace and blessings of Allah be upon him) that a traveling party came to the Messenger of Allah bearing witness that they had sighted the crescent moon the previous day. He commanded them to break their fast, and when morning came, to proceed at dawn to their musalla.

L8848 Abu Muhammad said: This is an authentic chain of transmission, and it is conclusively established regarding Abu 'Umayr that he is fully aware of distinguishing those of his uncles whose companionship with the Prophet was valid from those whose companionship was not valid. This would only constitute a defect (*ʿillah*) for someone who might plausibly be unaware of such distinctions. All the Companions are reliable transmitters (*ʿudūl*)—may Allah be pleased with them—by virtue of Allah the Exalted's commendation of them.

L8849 This is the opinion of Abū Ḥanīfah and Al-Shāfiʿī. If one did not slaughter on the second day of Eid al-Adḥā but slaughtered on the third day, then they

[40]**Qur'an references (L8846):** Qur'an 22:77 (Al-Hajj).

[مَسْأَلَةٌ لَمْ يَخْرُجْ يَوْمَ الْفِطْرِ وَلَا يَوْمَ الْأَضْحَى لِصَلَاةِ الْعِيدَيْنِ]

٥٥٢ - مَسْأَلَةٌ: وَمَنْ لَمْ يَخْرُجْ يَوْمَ الْفِطْرِ، وَلَا يَوْمَ الْأَضْحَى لِصَلَاةِ الْعِيدَيْنِ: خَرَجَ لِصَلَاتِهِمَا فِي الْيَوْمِ الثَّانِي، وَإِنْ لَمْ يَخْرُجْ غُدْوَةً خَرَجَ مَا لَمْ تَزُلْ الشَّمْسُ، لِأَنَّهُ فِعْلُ خَيْرٍ، وَقَالَ تَعَالَى: {وَافْعَلُوا الْخَيْرَ} [الحج: ٧٧]

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا أَبُو دَاوُد ثنا حَفْصُ بْنُ عُمَرَ هُوَ الْحَوْضِيُّ - ثنا شُعْبَةُ عَنْ جَعْفَرِ بْنِ أَبِي وَحْشِيَّةَ عَنْ أَبِي عُمَيْرِ بْنِ أَنَسِ بْنِ مَالِكٍ عَنْ عُمُومَةٍ لَهُ مِنْ أَصْحَابِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «أَنَّ رَكْبًا جَاءُوا إلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَشْهَدُونَ أَنَّهُمْ رَأَوْا الْهِلَالَ بِالْأَمْسِ، فَأَمَرَهُمْ أَنْ يُفْطِرُوا وَإِذَا أَصْبَحُوا يَغْدُوا إلَى مُصَلَّاهُمْ» .

قَالَ أَبُو مُحَمَّد: هَذَا مُسْنَدٌ صَحِيحٌ، وَأَبُو عُمَيْرٍ مَقْطُوعٌ عَلَى أَنَّهُ لَا يَخْفَى عَلَيْهِ مِنْ أَعْمَامِهِ مَنْ صَحَّتْ صُحْبَتُهُ مِمَّنْ لَمْ تَصِحَّ صُحْبَتُهُ وَإِنَّمَا يَكُونُ هَذَا عِلَّةً مِمَّنْ يُمْكِنُ أَنْ يَخْفَى عَلَيْهِ هَذَا، وَالصَّحَابَةُ كُلُّهُمْ عُدُولٌ - رَضِيَ اللَّهُ عَنْهُمْ -، لِثَنَاءِ اللَّهِ تَعَالَى عَلَيْهِمْ.

وَهَذَا قَوْلُ أَبِي حَنِيفَةَ، وَالشَّافِعِيِّ فَلَوْ لَمْ يَخْرُجْ فِي الثَّانِي مِنْ الْأَضْحَى وَخَرَجَ فِي الثَّالِثِ فَقَدْ قَالَ بِهِ أَبُو حَنِيفَةَ، وَهُوَ فِعْلُ خَيْرٍ لَمْ يَأْتِ عَنْهُ نَهْيٌ؟

held this view, and it is a virtuous act about which no prohibition has been reported?

A jurisprudential issue regarding singing, games, and dancing during the two Eid festivals.

Issue 553: Singing, playing, and dancing during the days of the two Eids are permissible in the mosque and elsewhere.

Narrated to us ʿAbd al-Raḥmān ibn ʿAbd Allāh, who narrated to us Ibrāhīm ibn Aḥmad, who narrated to us al-Farabrī, who narrated to us al-Bukhārī, who narrated to us [...] Ahmad ibn Salih narrated to us from Ibn Wahb—and I am Amr, he is Ibn al-Harith—that Muhammad ibn Abd al-Rahman, the orphan under the guardianship of Urwah, reported from Aisha, who said: "I entered the presence of Allah's Messenger—peace be upon him—while two young girls with me were singing songs of Bu'ath. He lay on his bed, turning his face aside. When Abu Bakr entered, he scolded me, saying: 'The little flute of Satan near Allah's Messenger!' The Prophet turned to him and said: 'Let them be.' When he became distracted, I gestured to the girls, and they left. It was the Eid day, and Ethiopians were performing with shields and spears. Perhaps I asked the Prophet, or perhaps he said: 'Would you like to watch?' I replied: 'Yes.' He positioned me behind him, with my cheek against his cheek, saying: 'Continue, O sons of Arfida (a term referring to Ethiopians)!' When I grew weary, he asked: 'Had enough?' I said: 'Yes.' He then said: 'Go now.'"

Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to me: Harun ibn Sa'id al-Ayli narrated to me: Ibn Wahb narrated to me: Amr ibn al-Harith reported that Ibn Shihab narrated to him from Urwah, from Aisha: That Abu Bakr entered upon her while she had two servant girls with her during the days of Mina, singing and beating a drum. The Messenger of Allah (peace and blessings be upon him) was lying covered with his garment. Abu Bakr rebuked them, but the Messenger of Allah (peace and blessings be upon him)

[مَسْأَلَةٌ الْغِنَاءُ وَاللَّعِبُ وَالزَّفْنُ فِي أَيَّامِ الْعِيدَيْنِ]

٥٥٣ - مَسْأَلَةٌ: وَالْغِنَاءُ وَاللَّعِبُ وَالزَّفْنُ فِي أَيَّامِ الْعِيدَيْنِ حَسَنٌ فِي الْمَسْجِدِ وَغَيْرِهِ.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا أَحْمَدُ بْنُ صَالِحٍ ثنا ابْنُ وَهْبٍ وَأَنَا عَمْرٌو هُوَ ابْنُ الْحَارِثِ - أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ هُوَ يَتِيمُ عُرْوَةَ عَنْ «عَائِشَةَ قَالَتْ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَعِنْدِي جَارِيَتَانِ تُغَنِّيَانِ بِغِنَاءِ بُعَاثٍ فَاضْطَجَعَ عَلَى الْفِرَاشِ وَحَوَّلَ وَجْهَهُ فَدَخَلَ أَبُو بَكْرٍ فَانْتَهَرَنِي وَقَالَ: مِزْمَارَةُ الشَّيْطَانِ عِنْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: دَعْهَا فَلَمَّا غَفَلَ غَمَزْتُهُمَا فَخَرَجَتَا، وَكَانَ يَوْمَ عِيدٍ، يَلْعَبُ السُّودَانُ بِالدَّرَقِ وَالْحِرَابِ، فَإِمَّا سَأَلْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَإِمَّا قَالَ: تَشْتَهِينَ تَنْظُرِينَ؟ فَقُلْتُ: نَعَمْ، فَأَقَامَنِي وَرَاءَهُ، خَدِّي عَلَى خَدِّهِ، وَهُوَ يَقُولُ: دُونَكُمْ يَا بَنِي أَرْفِدَةَ حَتَّى إِذَا مَلِلْتُ قَالَ: حَسْبُكِ؟ قُلْتُ: نَعَمْ، قَالَ: فَاذْهَبِي» .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ حَدَّثَنِي ابْنُ وَهْبٍ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ عَنْ عُرْوَةَ «عَنْ عَائِشَةَ: أَنَّ أَبَا بَكْرٍ دَخَلَ عَلَيْهَا وَعِنْدَهَا جَارِيَتَانِ فِي أَيَّامِ مِنًى تُغَنِّيَانِ وَتَضْرِبَانِ، وَرَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مُسَجًّى بِثَوْبِهِ، فَانْتَهَرَهُمَا أَبُو بَكْرٍ، فَكَشَفَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْهُ وَقَالَ: دَعْهُمَا يَا أَبَا بَكْرٍ فَإِنَّهَا أَيَّامُ عِيدٍ» .

uncovered himself and said: “Let them be, O Abu Bakr, for these are the days of Eid.”[41]

L8856 And through him to Imam Muslim: Zuhayr ibn Harb narrated to us; Jarir ibn Abd al-Majid narrated to us; from Hisham ibn Urwah; from his father; from Aisha, who said: “Abyssinians came performing spear dances in the mosque on the day of Eid. The Prophet (peace and blessings be upon him) called me, so I placed my head upon his shoulder. I kept watching their performance until I was the one who departed.”

وَبِهِ إِلَى مُسْلِمٍ: ثنا زُهَيْرُ بْنُ حَرْبٍ ثنا جَرِيرٌ هُوَ ابْنُ عَبْدِ الْمَجِيدِ - عَنْ هِشَامٍ هُوَ ابْنُ عُرْوَةَ - عَنْ أَبِيهِ «عَنْ عَائِشَةَ قَالَتْ: جَاءَ حَبَشٌ يَزْفِنُونَ فِي يَوْمِ عِيدٍ فِي الْمَسْجِدِ، فَدَعَانِي النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَوَضَعْتُ رَأْسِي عَلَى مَنْكِبِهِ، فَجَعَلْتُ أَنْظُرُ إِلَى لَعِبِهِمْ، حَتَّى كُنْتُ أَنَا الَّتِي انْصَرَفْتُ» .

L8857–8859 As reported in Muslim’s collection: Muḥammad ibn Rāfiʿ and ʿAbdullāh ibn Ḥumayd both narrated to me from ʿAbd al-Razzāq, who narrated from Maʿmar: I, Maʿmar, narrate from al-Zuhrī, from Saʿīd ibn al-Musayyib, from Abū Hurayrah, who said: «While the Ethiopians were playing...» They were with their spears in the presence of the Messenger of Allah—peace and blessings of Allah be upon him—when Umar ibn al-Khattab entered. He lunged toward them to pelt them with pebbles, but the Messenger of Allah—peace and blessings of Allah be upon him—said: “Leave them, O Umar.”

وَبِهِ إِلَى مُسْلِمٍ: حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ كِلَاهُمَا عَنْ عَبْدِ الرَّزَّاقِ أَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: «بَيْنَمَا الْحَبَشَةُ يَلْعَبُونَ عِنْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِحِرَابِهِمْ إِذْ دَخَلَ عُمَرُ بْنُ الْخَطَّابِ، فَأَهْوَى إِلَيْهِمْ لِيَحْصِبَهُمْ بِالْحَصْبَاءِ، فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - دَعْهُمْ يَا عُمَرُ»

L8860 Abu Muhammad said: Where does the denial of those who denied stand compared to the denial of the two masters of this nation after its Prophet—Abu Bakr and Umar (may God be pleased with them)—when the Prophet (peace be upon him) disapproved of their denial, so they retracted their opinion and adhered to his statement?

قَالَ أَبُو مُحَمَّدٍ: أَيْنَ يَقَعُ إنْكَارُ مَنْ أَنْكَرَ مِنْ إنْكَارِ سَيِّدَيْ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَبِي بَكْرٍ، وَعُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا -؟ وَقَدْ أَنْكَرَ - عَلَيْهِ السَّلَامُ - عَلَيْهِمَا إنْكَارَهُمَا، فَرَجَعَا عَنْ رَأْيِهِمَا إلَى قَوْلِهِ - عَلَيْهِ السَّلَامُ -

L8861 ## Salat al-Istisqa (Prayer for Rain)

[صَلَاةُ الِاسْتِسْقَاءِ]

L8862 ## A legal issue: drought afflicted the people, or the rain intensified to the point of causing harm.

[مَسْأَلَةٌ قَحَطَ النَّاسُ أَوْ اشْتَدَّ الْمَطَرُ حَتَّى يُؤْذِيَ]

L8863 The Prayer for Seeking Rain 554 – Issue: Abu Muhammad said: If people face drought or rainfall intensifies to the point of harm, Muslims should supplicate at the conclusion of their prayers, during their prostrations in

صَلَاةُ الِاسْتِسْقَاءِ ٥٥٤ - مَسْأَلَةٌ: قَالَ أَبُو مُحَمَّدٍ: إنْ قَحَطَ النَّاسُ أَوْ اشْتَدَّ الْمَطَرُ حَتَّى يُؤْذِيَ فَلْيَدْعُ الْمُسْلِمُونَ فِي إدْبَارِ صَلَوَاتِهِمْ وَسُجُودِهِمْ وَعَلَى كُلِّ حَالٍ، وَيَدْعُو الْإِمَامُ فِي خُطْبَةِ الْجُمُعَةِ.

[41] **Hadith references (L8855):** Sahih Muslim 892c.

prayer, and in all circumstances. The Imam should also supplicate during the Friday sermon.

L8864 Allah, the Exalted and Majestic, said: "And your Lord said, 'Call upon Me; I will respond to you'" (Al-Ghāfir 40:60).[42]

L8865 He, the Exalted, said: "Why did they not humble themselves when Our punishment came to them? But their hearts hardened" [Al-An'am: 43].[43]

L8866 If the Imam intends to go out specifically for the prayer for rain—not for other occasions—he should proceed humbly dressed and with humility to the designated prayer ground, accompanied by the people. He should begin by delivering a sermon to them, abundantly seeking forgiveness throughout it, and supplicating Allah, the Exalted and Glorious.

L8867 Then he turns his face toward the qiblah and his back toward the people, supplicating to Allah the Exalted while raising his hands with their backs toward the sky. He then turns his cloak or garment inside out—making the inner side outward and the upper part downward—and transfers what is on one shoulder to the other. The people likewise do this.

L8868 Then he leads them in two *rakʿahs*, just as we mentioned regarding the Eid Prayer, exactly the same, without an *adhan* or *iqamah*. However, in the prayer for rain (*istisqa*), the *minbar* is brought out to the *musalla*, whereas it is not brought out during the two Eids. When he concludes with the salutation, he departs, followed by the people.

L8869–8870 Abd al-Rahman ibn Abdullah narrated to us from Ibrahim ibn Ahmad from al-Farbari from al-Bukhari from Adam from Ibn Abi Dhi'b, who narrated from al-Zuhri from Abbad ibn Tamim from his uncle—Abdullah ibn Zayd al-Ansari—who said: "I saw the Messenger of Allah—peace and blessings of Allah be upon him—on the day he went out to perform the istisqa prayer. He turned his back to the people and faced the direction of prayer while supplicating. Then he turned his cloak inside out and prayed two units of prayer with us, reciting aloud in them."[44]

قَالَ عَزَّ وَجَلَّ: {وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ} [غافر: ٦٠] .

قَالَ تَعَالَى: {فَلَوْلا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ} [الأنعام: ٤٣] .

فَإِنْ أَرَادَ الْإِمَامُ الْبُرُوزَ فِي الِاسْتِسْقَاءِ خَاصَّةً - لَا فِيمَا سِوَاهُ - فَلْيَخْرُجْ مُتَبَذِّلًا مُتَوَاضِعًا إِلَى مَوْضِعِ الْمُصَلَّى وَالنَّاسُ مَعَهُ، فَيَبْدَأُ فَيَخْطُبُ بِهِمْ خُطْبَةً يُكْثِرُ فِيهَا مِنَ الِاسْتِغْفَارِ، وَيَدْعُو اللَّهَ عَزَّ وَجَلَّ.

ثُمَّ يُحَوِّلُ وَجْهَهُ إِلَى الْقِبْلَةِ وَظَهْرَهُ إِلَى النَّاسِ، فَيَدْعُو اللَّهَ تَعَالَى رَافِعًا يَدَيْهِ، ظُهُورُهُمَا إِلَى السَّمَاءِ، ثُمَّ يَقْلِبُ رِدَاءَهُ أَوْ ثَوْبَهُ الَّذِي يَتَغَطَّاهُ، فَيَجْعَلُ بَاطِنَهُ ظَاهِرَهُ، وَأَعْلَاهُ أَسْفَلَهُ، وَمَا عَلَى مَنْكِبٍ مِنْ مَنْكِبَيْهِ عَلَى الْمَنْكِبِ الْآخَرِ، وَيَفْعَلُ النَّاسُ كَذَلِكَ.

ثُمَّ يُصَلِّي بِهِمْ رَكْعَتَيْنِ، كَمَا قُلْنَا فِي صَلَاةِ الْعِيدِ سَوَاءً بِسَوَاءٍ، بِلَا أَذَانٍ وَلَا إِقَامَةٍ، إِلَّا أَنَّ صَلَاةَ الِاسْتِسْقَاءِ يَخْرُجُ فِيهَا الْمِنْبَرُ إِلَى الْمُصَلَّى، وَلَا يَخْرُجُ فِي الْعِيدَيْنِ، فَإِذَا سَلَّمَ انْصَرَفَ وَانْصَرَفَ النَّاسُ؟ .

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا آدَمُ ثنا ابْنُ أَبِي ذِئْبٍ عَنِ الزُّهْرِيِّ عَنْ عَبَّادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ - هُوَ عَبْدُ اللَّهِ بْنُ زَيْدٍ الْأَنْصَارِيُّ - قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَوْمَ خَرَجَ يَسْتَسْقِي فَحَوَّلَ إِلَى النَّاسِ ظَهْرَهُ وَاسْتَقْبَلَ الْقِبْلَةَ يَدْعُو، ثُمَّ حَوَّلَ رِدَاءَهُ، ثُمَّ صَلَّى لَنَا رَكْعَتَيْنِ جَهَرَ فِيهِمَا بِالْقِرَاءَةِ» .

[42] **Qur'an references (L8864):** Qur'an 40:60 (Ghafir).
[43] **Qur'an references (L8865):** Qur'an 6:43 (Al-An'am).
[44] **Hadith references (L8870):** Sahih al-Bukhari 1025.

L8871 Abdullah ibn Rabi’ narrated to us: Muhammad ibn Mu’awiyah narrated to us: Ahmad ibn Shu’ayb narrated to us: I, Muhammad ibn ‘Ubayd, narrated to you: Hatim ibn Isma’il narrated from Hisham ibn Ishaq ibn Abdullah ibn Abi Kinanah, from his father, who said: “I asked Ibn Abbas about the Messenger of Allah’s prayer during the prayer for rain. He replied: ’The Messenger of Allah, may Allah’s peace and blessings be upon him, went out wearing simple clothes, humble and supplicating. He sat on the pulpit but did not deliver a sermon like these current sermons of yours. Instead, he remained ceaselessly engaged in humble entreaty, supplication, and proclaiming Allah’s greatness. He then prayed two units of prayer as he would pray on Eid.’”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا مُحَمَّدُ بْنُ عُبَيْدٍ ثنا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ هِشَامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي كِنَانَةَ عَنْ أَبِيهِ قَالَ: «سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ صَلَاةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الِاسْتِسْقَاءِ؟ فَقَالَ: خَرَجَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مُتَبَذِّلًا مُتَوَاضِعًا مُتَضَرِّعًا، فَجَلَسَ عَلَى الْمِنْبَرِ فَلَمْ يَخْطُبْ خُطْبَتَكُمْ هَذِهِ، لَكِنْ لَمْ يَزَلْ فِي التَّضَرُّعِ، وَالدُّعَاءِ، وَالتَّكْبِيرِ، وَصَلَّى رَكْعَتَيْنِ كَمَا كَانَ يُصَلِّي فِي الْعِيدِ» .

L8872 Abu Muhammad said: As for seeking forgiveness, it is based on the words of Allah, the Exalted: “Seek forgiveness from your Lord; indeed, He is the Abundantly Forgiving” [Nuh 71:10], “He will send the heavens pouring rain upon you” [Nuh 71:11], “And grant you wealth and children, and provide you with gardens and rivers” [Nuh 71:12].[45]

قَالَ أَبُو مُحَمَّدٍ: أَمَّا الِاسْتِغْفَارُ فَلِقَوْلِ اللَّهِ تَعَالَى: {اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا} [نوح: ١٠] {يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا} [نوح: ١١] {وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا} [نوح: ١٢] .

L8873 The adjustment of the garment necessitates what we have mentioned—and this is entirely the position of our companions.

وَتَحْوِيلُ الرِّدَاءِ يَقْتَضِي مَا قُلْنَاهُ - وَهَذَا كُلُّهُ قَوْلُ أَصْحَابِنَا.

L8874 Mālik said: “Is advancing the sermon [before the prayer] permissible?” Al-Shāfiʿī said: “Is the prayer for rain like the Eid prayer?” It has been narrated to us from the Salaf contrary to this, and no one’s argument holds weight against the Messenger of Allah—peace and blessings of Allah be upon him.

وَقَالَ مَالِكٌ: بِتَقْدِيمِ الْخُطْبَةِ؟ وَقَالَ الشَّافِعِيُّ: صَلَاةُ الِاسْتِسْقَاءِ كَصَلَاةِ الْعِيدِ؟ وَقَدْ رُوِّينَا عَنْ السَّلَفِ خِلَافَ هَذَا، وَلَا حُجَّةَ فِي أَحَدٍ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

L8875 Narrated via the chain of ʿAbd al-Raḥmān ibn Mahdī from Sufyān al-Thawrī from Abū Isḥāq al-Sabīʿī: Ibn al-Zubayr sent to ʿAbdullāh ibn Yazīd—al-Khiṭmī—to lead the people in istisqāʾ. He went out and performed istisqāʾ on their behalf, and among them were al-Barāʾ ibn ʿĀzib and Zayd ibn Arqam. He prayed, then delivered the sermon.

رُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ: أَنَّ ابْنَ الزُّبَيْرِ بَعَثَ إلَى عَبْدِ اللَّهِ بْنِ يَزِيدَ هُوَ الْخِطْمِيُّ - أَنْ يَسْتَسْقِيَ بِالنَّاسِ، فَخَرَجَ فَاسْتَسْقَى بِالنَّاسِ، وَفِيهِمْ: الْبَرَاءُ بْنُ عَازِبٍ، وَزَيْدُ بْنُ أَرْقَمَ، فَصَلَّى ثُمَّ خَطَبَ.

L8876 Abu Muhammad said: For Abdullah ibn Yazid, this is companionship with the Prophet—may Allah bless him and grant him peace—and he reports from Abu Bakr, Umar, Uthman, and Ali: that they would utter the Takbir during

قَالَ أَبُو مُحَمَّدٍ: لِعَبْدِ اللَّهِ بْنِ يَزِيدَ هَذَا صُحْبَةٌ بِالنَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَعَنْ أَبِي بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، وَعَلِيٍّ: أَنَّهُمْ كَانُوا يُكَبِّرُونَ فِي الِاسْتِسْقَاءِ، وَالْفِطْرِ، وَالْأَضْحَى سَبْعًا فِي

[45] **Qur’an references (L8872):** Qur’an 71:10 (Nuh); Qur’an 11:52 (Hud); Qur’an 71:11 (Nuh); Qur’an 71:12 (Nuh).

prayers for rain, Eid al-Fitr, and Eid al-Adha seven times in the first unit and five times in the second unit, pray before the sermon, and recite aloud. However, in the chain of transmission is Ibrahim ibn Abi Yahya, and the chain is also disconnected.

L8877 It has been narrated to us that ʿUmar went out to the muṣallā (prayer ground), supplicated for rain, then departed without praying (ṣalāt).

L8878–8880 Abu Muhammad said: Jews, Zoroastrians, or Christians are not to be prevented from going out to... The prayer for rain (istisqā') is restricted exclusively to supplicatory acts, and it is not permissible to ring a church bell nor anything that contradicts the religion of Islam. Success comes from Allah alone, the Most High.

L8881 ## The Solar Eclipse Prayer

L8882 555 - Issue: The eclipse prayer is observed in different forms. One of them is to perform two units of prayer (rak'ahs) like other voluntary prayers - this applies to the solar eclipse and also to the lunar eclipse. It was narrated to us by Abd al-Rahman ibn Abdullah, who narrated from Ibrahim ibn Ahmad, who narrated from al-Farbari, who narrated from al-Bukhari, who narrated from Abu Ma'mar, who narrated from Abd al-Warith ibn Sa'id al-Tannuri, who narrated from Yunus ibn Ubayd, from al-Hasan, from Abu Bakrah, who said: "A solar eclipse occurred during the time of Allah's Messenger (peace be upon him). He rushed out dragging his cloak until he reached the mosque. The people gathered, and he led them in two units of prayer. Then the eclipse cleared. He said: 'The sun and moon are two signs among Allah's signs. They do not eclipse for anyone's death. When this occurs, pray and supplicate until what afflicts you is removed.' This happened when a son of the Prophet (peace be upon him) named Ibrahim had died, and some people spoke about that."

L8883–8885 Abdullah ibn Rabee' narrated to us; Muhammad ibn Mu'awiyah narrated to us; Ahmad ibn Shu'ayb narrated to us; Amr ibn Ali narrated to us; Yazid—that is, Ibn Zurāʿ—narrated to us; Yunus—that is, Ibn ʿUbayd—narrated from Al-

الْأُولَى، وَخَمْسًا فِي الثَّانِيَةِ، وَيُصَلُّونَ قَبْلَ الْخُطْبَةِ وَيَجْهَرُونَ بِالْقِرَاءَةِ، وَلَكِنْ فِي الطَّرِيقِ إِبْرَاهِيمُ بْنُ أَبِي يَحْيَى، وَهُوَ أَيْضًا مُنْقَطِعٌ.

وَرُوِّينَا: أَنَّ عُمَرَ خَرَجَ إِلَى الْمُصَلَّى فَدَعَا فِي الِاسْتِسْقَاءِ، ثُمَّ انْصَرَفَ وَلَمْ يُصَلِّ.

قَالَ أَبُو مُحَمَّد: وَلَا يُمْنَعُ الْيَهُودُ، وَلَا الْمَجُوسُ، وَلَا النَّصَارَى: مِنْ الْخُرُوجِ إلَى الِاسْتِسْقَاءِ لِلدُّعَاءِ فَقَطْ، وَلَا يُبَاحُ لَهُمْ إخْرَاجُ نَاقُوسٍ وَلَا شَيْءَ يُخَالِفُ دِينَ الْإِسْلَامِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ

[صَلَاةُ الْكُسُوفِ]

٥٥٥ - مَسْأَلَةٌ: صَلَاةُ الْكُسُوفِ عَلَى وُجُوهٍ -: أَحَدُهَا - أَنْ تُصَلِّيَ رَكْعَتَيْنِ كَسَائِرِ التَّطَوُّعِ، وَهَذَا فِي كُسُوفِ الشَّمْسِ، وَفِي كُسُوفِ الْقَمَرِ أَيْضًا -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا أَبُو مَعْمَرٍ ثنا عَبْدُ الْوَارِثِ هُوَ ابْنُ سَعِيدٍ التَّنُّورِيُّ - ثنا يُونُسُ هُوَ ابْنُ عُبَيْدٍ - عَنْ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ: «خَسَفَتْ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَخَرَجَ يَجُرُّ رِدَاءَهُ، حَتَّى انْتَهَى إلَى الْمَسْجِدِ، فَثَابَ النَّاسُ فَصَلَّى بِهِمْ رَكْعَتَيْنِ، فَانْجَلَتْ الشَّمْسُ، فَقَالَ: إنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، وَإِنَّهُمَا لَا يُخْسَفَانِ لِمَوْتِ أَحَدٍ، وَإِذَا كَانَ ذَلِكَ فَصَلُّوا وَادْعُوا حَتَّى يُكْشَفَ مَا بِكُمْ، وَذَلِكَ أَنَّ ابْنًا لِلنَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَاتَ، يُقَالُ لَهُ: إبْرَاهِيمُ، فَقَالَ نَاسٌ فِي ذَلِكَ»

Hasan, from Abu Bakrah: "We were with the Messenger of Allah—peace be upon him—when the sun was eclipsed. He rushed to the mosque, hurriedly dragging his cloak, and the people followed him. He prayed two rak'ahs in the manner they pray. When the eclipse ended, he delivered a sermon to us, saying: 'The sun and the moon are two signs among Allah's signs, through which Allah instills fear in His servants. They do not eclipse due to the death of anyone nor for anyone's life.'" So when you see the eclipse of one of the two (the sun or the moon), pray the eclipse prayer until it clears.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا عَمْرُو بْنُ عَلِيٍّ ثنا يَزِيدُ هُوَ ابْنُ زُرَيْعٍ ثنا يُونُسُ هُوَ ابْنُ عُبَيْدٍ - عَنْ الْحَسَنِ عَنْ أَبِي بَكْرَةَ «كُنَّا عِنْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَانْكَسَفَتْ الشَّمْسُ، فَقَامَ إلَى الْمَسْجِدِ يَجُرُّ رِدَاءَهُ مِنْ الْعَجَلَةِ، فَقَامَ إلَيْهِ النَّاسُ، فَصَلَّى رَكْعَتَيْنِ كَمَا يُصَلُّونَ، فَلَمَّا انْجَلَتْ خَطَبَنَا، فَقَالَ: إنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ يُخَوِّفُ اللَّهُ بِهِمَا عِبَادَهُ وَإِنَّهُمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ كُسُوفَ أَحَدِهِمَا فَصَلُّوا حَتَّى يَنْجَلِيَ» .

L8886 And it has also been narrated to us similarly from Abdullah ibn Amr ibn al-Aas on the day when Ibrahim, the son of the Messenger of Allah (peace and blessings be upon him), died, except that the narration mentions a prolongation of bowing, prostration, and standing.

وَرُوِّينَا نَحْوَ هَذَا أَيْضًا عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ يَوْمَ مَاتَ إبْرَاهِيمُ ابْنُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إلَّا أَنَّ فِيهِ تَطْوِيلَ الرُّكُوعِ وَالسُّجُودِ وَالْقِيَامِ.

L8887 A group of the Salaf followed this practice, including Abdullah ibn al-Zubayr who prayed two rak'ahs during the solar eclipse like regular prayers. If it is asked: "Did his brother Urwa deem him mistaken?"

فَأَخَذَ بِهَذَا طَائِفَةٌ مِنْ السَّلَفِ -: مِنْهُمْ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ: صَلَّى فِي الْكُسُوفِ رَكْعَتَيْنِ كَسَائِرِ الصَّلَوَاتِ: فَإِنْ قِيلَ: قَدْ خَطَّأَهُ أَخُوهُ عُرْوَةُ؟

L8888 We said: Urwah is more deserving of being in error because Abdullah is a Companion while Urwah is not a Companion. Abdullah acted with knowledge, whereas Urwah rejected what he did not know.

قُلْنَا: عُرْوَةُ أَحَقُّ بِالْخَطَأِ، لِأَنَّ عَبْدَ اللَّهِ صَاحِبٌ، وَعُرْوَةَ لَيْسَ بِصَاحِبٍ وَعَبْدُ اللَّهِ عَمِلَ بِعِلْمٍ، وَأَنْكَرَ عُرْوَةُ مَا لَمْ يَعْلَمْ.

L8889 This is the position upheld by Abu Hanifa.

وَبِهَذَا يَقُولُ أَبُو حَنِيفَةَ.

L8890 Abū Muḥammad said: This method entails praying in congregation for both solar and lunar eclipses. If one were to perform this prayer at every sign that appears—such as an earthquake or similar event—it would be commendable, for it is a righteous deed. If he wishes, he may pray two rak'ahs and give the salutation, then pray another two rak'ahs and give the salutation, continuing thus until the eclipse of the sun and moon clears, along with the signs as we mentioned. ʿAbdullāh ibn Rabīʿ narrated to us: Muḥammad ibn Isḥāq ibn as-Salīm narrated to us: Ibn al-Aʿrābī narrated to us: Abū Dāwūd narrated to us: Aḥmad ibn Abī Shuʿayb al-Ḥarrānī narrated to us: al-Ḥārith

قَالَ أَبُو مُحَمَّد: وَهَذَا الْوَجْهُ يُصَلَّى لِكُسُوفِ الشَّمْسِ، وَلِكُسُوفِ الْقَمَرِ فِي جَمَاعَةٍ، وَلَوْ صَلَّى ذَلِكَ عِنْدَ كُلِّ آيَةٍ تَظْهَرُ - مِنْ زَلْزَلَةٍ أَوْ نَحْوِهَا - لَكَانَ حَسَنًا، لِأَنَّهُ فِعْلُ خَيْرٍ وَإِنْ شَاءَ صَلَّى رَكْعَتَيْنِ وَيُسَلِّمُ، ثُمَّ رَكْعَتَيْنِ وَيُسَلِّمُ، هَكَذَا حَتَّى يَنْجَلِيَ الْكُسُوفُ فِي الشَّمْسِ وَالْقَمَرِ، وَالْآيَاتُ كَمَا ذَكَرْنَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إسْحَاقَ بْنِ السَّلِيمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ ثنا الْحَارِثُ بْنُ عُمَيْرٍ الْبَصْرِيُّ

ibn ʿUmayr al-Baṣrī narrated from Ayyūb as-Sikhtiyānī from Abī Qilābah from an-Nuʿmān ibn Bashīr who said: “The sun eclipsed during the time of Allah’s Messenger—peace and blessings be upon him—so he began praying two rak’ahs each time and inquiring about it until it cleared.”[46]

عَنْ أَيُّوبَ السِّخْتِيَانِيِّ عَنْ أَبِي قِلَابَةَ عَنْ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: «كَسَفَتْ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَجَعَلَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ وَيَسْأَلُ عَنْهَا حَتَّى انْجَلَتْ» .

L8891 It has also been narrated to us that he (peace be upon him) said, “Pray until the sun rises,” from Abu Bakrah, as we mentioned previously.

وَرُوِّينَا أَيْضًا قَوْلَهُ - عَلَيْهِ السَّلَامُ - «فَصَلُّوا حَتَّى تَنْجَلِيَ» عَنْ أَبِي بَكْرَةَ، كَمَا ذَكَرْنَا آنِفًا.

L8892 From Al-Mughīrah ibn Shuʿbah, Ibn ʿUmar, and Abū Masʿūd—with chains of transmission in the highest degree of authenticity—and this wording entails what we have mentioned.

وَعَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ، وَعَنْ ابْنِ عُمَرَ، وَأَبِي مَسْعُودٍ، بِأَسَانِيدَ فِي غَايَةِ الصِّحَّةِ، وَهَذَا اللَّفْظُ يَقْتَضِي مَا ذَكَرْنَا.

L8893 This is the statement of a group from the Salaf — it was reported to us through the chain of Wakiʿ, from Sufyān al-Thawrī and al-Rabīʿ ibn Ṣubayḥ.

وَهَذَا قَوْلُ طَائِفَةٍ مِنْ السَّلَفِ -: رُوِّينَا مِنْ طَرِيقِ وَكِيعٍ عَنْ سُفْيَانَ الثَّوْرِيِّ وَالرَّبِيعِ بْنِ صُبَيْحٍ.

L8894–8896 And Sufyān said: from Al-Mughirah from Ibrahim An-Nakha’i, and Ar-Rabi’ said: From Al-Hasan. Then Al-Hasan and Ibrahim concurred, both stating regarding the eclipse prayer: “He prayed two sets of two rak’ahs each. If he wishes, he may remember Allah the Exalted and supplicate after saying Allahu Akbar to initiate the prayer while standing. When the eclipse recedes, he recites two surahs and prays two rak’ahs”—this applies to solar eclipses, lunar eclipses, and other celestial signs. Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath, Abdul-Wahhab ibn Isa, Ahmad ibn Muhammad, Ahmad ibn Ali, Muslim ibn Al-Hajjaj, Abu Bakr ibn Abi Shaybah, Abdul-A’la ibn Abdul-A’la, Al-Jurayri, Hayyan ibn Umayr Abu Al-Ala, from Abdur-Rahman ibn Samurah—a companion of the Messenger of Allah, peace and blessings be upon him—who said: “I was practicing archery with my arrows in Medina during the lifetime of the Messenger of Allah, peace and blessings be upon him, when the sun eclipsed. I cast them aside and vowed: ’By Allah, I shall observe what the Messenger of Allah, peace and blessings be upon him, does during this eclipse.’ I found him standing in prayer, raising his hands. He continued glorifying, praising, declaring Allah’s oneness, proclaiming Allahu

وَقَالَ سُفْيَانُ: عَنْ الْمُغِيرَةِ عَنْ إبْرَاهِيمَ النَّخَعِيِّ وَقَالَ الرَّبِيعُ: عَنْ الْحَسَنِ ثُمَّ اتَّفَقَ الْحَسَنُ وَإِبْرَاهِيمُ قَالَا جَمِيعًا فِي الْكُسُوفِ: صَلَّى رَكْعَتَيْنِ رَكْعَتَيْنِ، وَإِنْ شَاءَ ذَكَرَ اللَّهَ تَعَالَى وَدَعَا بَعْدَ أَنْ يُكَبِّرَ قَائِمًا، فَإِذَا انْجَلَى الْكُسُوفُ قَرَأَ وَرَكَعَ رَكْعَتَيْنِ - هَذَا فِي الشَّمْسِ وَالْقَمَرِ وَالْآيَاتِ أَيْضًا -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثنا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنْ الْجُرَيْرِيِّ عَنْ حَيَّانَ بْنِ عُمَيْرٍ أَبِي الْعَلَاءِ «عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ - وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: كُنْتُ أَرْمِي بِأَسْهُمٍ لِي فِي الْمَدِينَةِ فِي حَيَاةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إذْ كَسَفَتْ الشَّمْسُ، فَنَبَذْتُهَا، وَقُلْتُ: وَاَللَّهِ لَأَنْظُرَنَّ إلَى مَا حَدَثَ لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي كُسُوفِ الشَّمْسِ، قَالَ: فَأَتَيْتُهُ وَهُوَ قَائِمٌ فِي الصَّلَاةِ رَافِعٌ يَدَيْهِ، فَجَعَلَ

[46] **Hadith references (L8890):** Sunan Abi Dawud 1193; Mishkat al-Masabih 1493.

Akbar, and supplicating until the eclipse receded. When it cleared, he recited two surahs and prayed two rak'ahs."

يُسَبِّحُ وَيَحْمَدُ وَيُهَلِّلُ، وَيُكَبِّرُ، وَيَدْعُو حَتَّى حُسِرَ عَنْهَا، فَلَمَّا حُسِرَ عَنْهَا قَرَأَ سُورَتَيْنِ وَصَلَّى رَكْعَتَيْنِ» .

L8897 If it is the case specifically for a solar eclipse—if it is eclipsed after the Fajr prayer until the time of Dhuhr prayer—he is to pray two rak'ahs as we have previously mentioned.

وَإِنْ شَاءَ لِكُسُوفِ الشَّمْسِ خَاصَّةً إِنْ كُسِفَتْ بَعْدَ صَلَاةِ الْفَجْرِ إِلَى أَنْ يُصَلِّيَ الظُّهْرَ -: صَلَّى رَكْعَتَيْنِ كَمَا قَدَّمْنَا.

L8898 If a solar eclipse occurs from after the Zuhr prayer until the sun begins to set, one should pray four rak'ahs, like the Zuhr or Asr prayer. For a lunar eclipse exclusively: if it occurs after the Maghrib prayer until you perform the last Isha prayer, one should pray three rak'ahs, equivalent to the rak'ahs of Maghrib prayer.

وَإِنْ كُسِفَتْ مِنْ بَعْدِ صَلَاةِ الظُّهْرِ إِلَى أَخْذِهَا فِي الْغُرُوبِ: صَلَّى أَرْبَعَ رَكَعَاتٍ، كَصَلَاةِ الظُّهْرِ، أَوْ الْعَصْرِ وَفِي كُسُوفِ الْقَمَرِ خَاصَّةً: إِنْ كُسِفَ بَعْدَ صَلَاةِ الْمَغْرِبِ إِلَى أَنْ تُصَلِّيَ الْعِشَاءَ الْآخِرَةَ: صَلَّى ثَلَاثَ رَكَعَاتٍ كَصَلَاةِ الْمَغْرِبِ.

L8899–8900 And if the eclipse occurs after the Night Prayer until dawn, one should pray four units similar to the Night Prayer. Abdullah ibn Rabi' narrated to us, Muhammad ibn Mu'awiyah narrated to us, Ahmad ibn Shu'ayb narrated to us, Muhammad ibn Bashshar informed us, Abdul-Wahhab—that is, Ibn Abdul-Majid al-Thaqafi—narrated to us, Khalid—that is, al-Khaddā—narrated from Abu Qilabah from al-Nu'man ibn Bashir, who said: "The sun was eclipsed during the time of Allah's Messenger—peace and blessings be upon him—so he rushed out dragging his garment in alarmed haste until he reached the mosque. He continued praying with us until the eclipse cleared. When it cleared, he said: 'Some people claim the sun and moon are eclipsed only for the death of a great one among the great ones, but this is not so. The sun and moon are not eclipsed for the death or life of anyone, but they are two signs among Allah's signs. When Allah manifests His majesty to anything of His creation, it humbles itself before Him. So when you witness this, pray as you would perform the most recent obligatory prayer.'"

وَإِنْ كُسِفَ بَعْدَ صَلَاةِ الْعَتَمَةِ إِلَى الصُّبْحِ: صَلَّى أَرْبَعًا: كَصَلَاةِ الْعَتَمَةِ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا مُحَمَّدُ بْنُ بَشَّارٍ ثنا عَبْدُ الْوَهَّابِ هُوَ ابْنُ عَبْدِ الْمَجِيدِ الثَّقَفِيُّ - ثنا خَالِدٌ هُوَ الْحَذَّاءُ عَنْ أَبِي قِلَابَةَ عَنْ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: «انْكَسَفَتْ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَخَرَجَ يَجُرُّ ثَوْبَهُ فَزِعًا، حَتَّى أَتَى الْمَسْجِدَ، فَلَمْ يَزَلْ يُصَلِّي بِنَا حَتَّى انْجَلَتْ فَلَمَّا انْجَلَتْ قَالَ: إِنَّ نَاسًا يَزْعُمُونَ أَنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ إِلَّا لِمَوْتِ عَظِيمٍ مِنْ الْعُظَمَاءِ، وَلَيْسَ كَذَلِكَ، إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ تَعَالَى، وَإِنَّ اللَّهَ إِذَا تَجَلَّى لِشَيْءٍ مِنْ خَلْقِهِ خَشَعَ لَهُ فَإِذَا رَأَيْتُمْ ذَلِكَ فَصَلُّوا كَأَحْدَثِ صَلَاةٍ صَلَّيْتُمُوهَا مِنْ الْمَكْتُوبَةِ» .

L8901 If it is said: "Abū Qilābah narrated this ḥadīth from a man [who narrated it] from Qabīṣah al-ʿĀmirī?" We respond: "Yes—and what is the issue?" For Abū Qilābah met al-Nuʿmān and transmitted this narration from him.

فَإِنْ قِيلَ: إِنَّ أَبَا قِلَابَةَ قَدْ رَوَى هَذَا الْحَدِيثَ عَنْ رَجُلٍ عَنْ قَبِيصَةَ الْعَامِرِيِّ؟ قُلْنَا: نَعَمْ، فَكَانَ مَاذَا؟ وَأَبُو قِلَابَةَ قَدْ أَدْرَكَ النُّعْمَانَ فَرَوَى هَذَا الْخَبَرَ عَنْهُ.

وَرَوَاهُ أَيْضًا عَنْ آخَرَ فَحَدَّثَ بِكِلْتَا رِوَايَتَيْهِ، وَلَا وَجْهَ لِلتَّعَلُّلِ بِمِثْلِ هَذَا أَصْلًا وَلَا مَعْنًى لَهُ؟ وَإِنْ شَاءَ فِي كُسُوفِ الشَّمْسِ خَاصَّةً: صَلَّى رَكْعَتَيْنِ، فِي كُلِّ رَكْعَةٍ رَكْعَتَانِ، يَقْرَأُ ثُمَّ يَرْكَعُ ثُمَّ يَرْفَعُ، فَيَقْرَأُ.

L8902 He also narrated it from another source, thus relating both versions. Is there any valid basis for such a pretext whatsoever, or does it carry any meaning? If one wishes [to pray] specifically during a solar eclipse: he prays two rakʿahs. In each rakʿah, he performs two bowings: he recites, then bows, then rises, then recites again.

ثُمَّ يَرْكَعُ ثُمَّ يَرْفَعُ فَيَقُولُ: " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " ثُمَّ يَسْجُدُ سَجْدَتَيْنِ. ثُمَّ يَقُومُ فَيَرْكَعُ أُخْرَى، فِي كُلِّ رَكْعَةٍ رَكْعَتَانِ، كَمَا وَصَفْنَا، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ، ثُمَّ يَجْلِسُ وَيَتَشَهَّدُ وَيُسَلِّمُ.

L8903 Then he bows, then he rises and says, "Allah hears the one who praises Him," then he prostrates twice. Then he stands and bows again, with two bowings in every rak'ah as we have described, then he prostrates twice. Then he sits and recites the Tashahhud and performs the taslīm.

وَهُوَ قَوْلُ مَالِكٍ، وَالشَّافِعِيِّ، وَأَحْمَدَ، وَأَبِي ثَوْرٍ؟ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا عَبْدِ اللَّهِ بْنِ مَسْلَمَةَ عَنْ مَالِكِ بْنِ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: «انْخَسَفَتْ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَصَلَّى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَامَ قِيَامًا طَوِيلًا نَحْوًا مِنْ قِرَاءَةِ سُورَةِ الْبَقَرَةِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ ثُمَّ قَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ ثُمَّ انْصَرَفَ» .

L8904–8906 This is the opinion of Mālik, al-Shāfiʿī, Aḥmad, and Abū Thawr. ʿAbd al-Raḥmān ibn ʿAbd Allāh narrated to us; Ibrāhīm ibn Aḥmad narrated to us; al-Firabrī narrated to us; al-Bukhārī narrated to us; ʿAbd Allāh ibn Maslamah narrated to us, from Mālik ibn Zayd ibn Aslam, from ʿAṭāʾ ibn Yasār, on the authority of ʿAbd Allāh ibn ʿAbbās, who said: A solar eclipse occurred during the time of Allah's Messenger (peace be upon him). He prayed, standing for a prolonged duration comparable to reciting Surah al-Baqarah. Then he bowed a prolonged bowing. Then he rose and stood again for a prolonged duration - shorter than the first standing. Then he bowed another prolonged bowing - shorter than the first bowing. Then he prostrated.

He then stood again for a prolonged duration - shorter than the first standing. Then he bowed another prolonged bowing - shorter than the first bowing. Then he rose and stood again for a prolonged duration - shorter than the preceding standing. Then he bowed another prolonged bowing - shorter than the preceding bowing. Then he prostrated, then he concluded the prayer.

وَذَكَرَ بَاقِيَ الْخَبَرِ؟

L8907 Did he mention the rest of the report?

وَرُوِّينَا أَيْضًا مِثْلَهُ عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - وَإِنْ شَاءَ صَلَّى فِي كُسُوفِ الشَّمْسِ خَاصَّةً رَكْعَتَيْنِ فِي كُلِّ رَكْعَةٍ ثَلَاثُ رَكَعَاتٍ، يَقْرَأُ ثُمَّ يَرْكَعُ ثُمَّ يَرْفَعُ فَيَقْرَأُ ثُمَّ يَرْكَعُ، ثُمَّ

L8908 We have also been narrated a similar account from ʻĀʾishah—may Allah be pleased with her. If one wishes, he may pray during a solar eclipse specifically two *rakʿahs*, with each *rakʿah* containing three bowings: he recites, then bows, rises to recite again, then bows again, rises to recite once more,

then bows, rises and says, "*Samiʿa Allāhu li-man ḥamidah*" ("Allah hears those who praise Him"), then performs two prostrations. He then stands and performs another *rakʻah* containing three bowings as described, rises again, prostrates, sits to recite the *Tashahhud*, and gives the *Tasleem* salutation?

يَرْفَعُ فَيَقْرَأُ ثُمَّ يَرْكَعُ، ثُمَّ يَرْفَعُ فَيَقُولُ: " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " ثُمَّ يَسْجُدُ سَجْدَتَيْنِ: ثُمَّ يَقُومُ فَيَرْكَعُ أَيْضًا رَكْعَةً فِيهَا ثَلَاثُ رَكَعَاتٍ كَمَا ذَكَرْنَا، ثُمَّ يَرْفَعُ ثُمَّ يَسْجُدُ، ثُمَّ يَجْلِسُ وَيَتَشَهَّدُ وَيُسَلِّمُ ؟ .

L8909 It has been narrated to us what is presumed to involve this act from Ibn Abbas - narrated through the chain of Hammad ibn Salamah: "I [Hammad] from Qatadah, from Abdullah ibn al-Harith, from Ibn Abbas: that he led the people in prayer during an earthquake in Basra. He stood with them, uttered *takbir* four times, then recited [Qur'an], then uttered *takbir* and bowed. Then he raised his head and uttered *takbir* four times, then recited as much as Allah willed him to recite, then uttered *takbir* and bowed."

وَقَدْ رُوِّينَا مَا يُظَنُّ فِيهِ هَذَا الْفِعْلُ عَنْ ابْنِ عَبَّاسٍ -: رُوِّينَا مِنْ طَرِيقِ حَمَّادِ بْنِ سَلَمَةَ: أَنَا قَتَادَةُ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ ابْنِ عَبَّاسٍ: أَنَّهُ صَلَّى فِي زَلْزَلَةٍ بِالْبَصْرَةِ، قَامَ بِالنَّاسِ فَكَبَّرَ أَرْبَعًا ثُمَّ قَرَأَ ثُمَّ كَبَّرَ وَرَكَعَ، ثُمَّ رَفَعَ رَأْسَهُ فَكَبَّرَ أَرْبَعًا، ثُمَّ قَرَأَ مَا شَاءَ اللَّهُ أَنْ يَقْرَأَ، ثُمَّ كَبَّرَ فَرَكَعَ.

L8910 And through the chain of Ma'mar from Qatadah and Asim al-Ahwal, both from Abdullah ibn al-Harith from Ibn Abbas, that he prayed in Basra during the earthquake and prolonged the qunoot, then bowed, then raised his head and prolonged the qunoot, then bowed, then raised his head and prolonged the qunoot, then bowed, then he prostrated, then prayed the second rak'ah likewise. Thus, it became three bowings in four prostrations. He said: "Is this how the Prayer of the Signs is performed?"

وَمِنْ طَرِيقِ مَعْمَرٍ عَنْ قَتَادَةَ وَعَاصِمٍ الْأَحْوَلِ كِلَاهُمَا عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ صَلَّى بِالْبَصْرَةِ فِي الزَّلْزَلَةِ فَأَطَالَ الْقُنُوتَ، ثُمَّ رَكَعَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقُنُوتَ، ثُمَّ رَكَعَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقُنُوتَ، ثُمَّ رَكَعَ، ثُمَّ سَجَدَ، ثُمَّ صَلَّى الثَّانِيَةَ كَذَلِكَ، فَصَارَ ثَلَاثَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ. وَقَالَ: هَكَذَا صَلَاةُ الْآيَاتِ؟

L8911 Qatādah said: Ḥudhayfah prayed the Prayer of the Signs (Ṣalāt al-Āyāt) in Al-Madā'in with his companions, like Ibn ʿAbbās's prayer for the signs—three rak'ahs followed by two prostrations. Did he do the same in the other rak'ah?

قَالَ قَتَادَةُ: صَلَّى حُذَيْفَةُ بِالْمَدَائِنِ بِأَصْحَابِهِ مِثْلَ صَلَاةِ ابْنِ عَبَّاسٍ فِي الْآيَاتِ ثَلَاثَ رَكَعَاتٍ ثُمَّ سَجَدَ سَجْدَتَيْنِ، وَفَعَلَ فِي الْأُخْرَى مِثْلَ ذَلِكَ؟

L8912–8913 From the narration of Waki' through Hisham al-Dastuwa'i, from Qatadah, from 'Ata', from 'Ubayd ibn 'Umayr, from 'Aishah, the Mother of the Believers, who said: The Prayer of the Signs consists of six rak'ahs within four prostrations. If one wishes to pray specifically during a solar eclipse, he may perform two rak'ahs, with four bowings in each rak'ah: he recites, then bows, then rises and recites, then bows, then rises and recites, then bows, then rises and recites, then bows, then rises and says, "Allah hears those who praise Him," then prostrates twice. He then performs the second rak'ah in the

وَمِنْ طَرِيقِ وَكِيعٍ عَنْ هِشَامٍ الدَّسْتُوَائِيِّ عَنْ قَتَادَةَ عَنْ عَطَاءٍ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: صَلَاةُ الْآيَاتِ سِتُّ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ وَإِنْ شَاءَ صَلَّى فِي كُسُوفِ الشَّمْسِ خَاصَّةً رَكْعَتَيْنِ فِي كُلِّ رَكْعَةٍ أَرْبَعُ رَكَعَاتٍ، يَقْرَأُ ثُمَّ يَرْكَعُ، ثُمَّ يَرْفَعُ فَيَقْرَأُ ثُمَّ يَرْكَعُ، ثُمَّ يَرْفَعُ فَيَقْرَأُ ثُمَّ يَرْكَعُ، ثُمَّ يَرْفَعُ فَيَقُولُ: "

same manner, exactly alike, then sits to recite the Tashahhud and concludes with the Salam.

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " ثُمَّ يَسْجُدُ سَجْدَتَيْنِ، ثُمَّ يَفْعَلُ فِي الثَّانِيَةِ كَذَلِكَ أَيْضًا سَوَاءً بِسَوَاءٍ، ثُمَّ يَجْلِسُ وَيَتَشَهَّدُ وَيُسَلِّمُ

L8914 Abdullah ibn Yusuf narrated to us, Ahmad ibn Fath narrated to us, Abdul Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad narrated to us, Ahmad ibn Ali narrated to us, Muslim ibn al-Hajjaj narrated to us, Abu Bakr ibn Abi Shaybah narrated to us, Isma'il ibn Ulayyah narrated to us, from Sufyan al-Thawri, from Habib - who is Ibn Abi Thabit - from Tawus, from Ibn Abbas, who said: "The Messenger of Allah (peace and blessings be upon him) prayed eight rak'ahs in four prostrations when the sun was eclipsed." A similar report is narrated from Ali (may Allah be pleased with him).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثنا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ حَبِيبٍ هُوَ ابْنُ أَبِي ثَابِتٍ - عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «صَلَّى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حِينَ كَسَفَتْ الشَّمْسُ ثَمَانِيَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ» وَعَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - مِثْلُ ذَلِكَ

L8915 By his chain to Muslim: Muhammad ibn al-Muthanna narrated to us, Yahya ibn Sa'id al-Qattan narrated to us from Sufyan al-Thawri, who narrated to us from Habib (the son of Abi Thabit) from Tawus, from Ibn Abbas, from the Prophet (peace and blessings of Allah be upon him), that he prayed during an eclipse, reciting then bowing, then reciting then bowing, then reciting then bowing, then reciting then bowing, then prostrating. He said: "The second rak'ah was performed the same way."[47]

وَبِهِ إلَى مُسْلِمٍ: ثنا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ سُفْيَانَ الثَّوْرِيِّ ثنا حَبِيبٌ هُوَ ابْنُ أَبِي ثَابِتٍ - عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ «عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ صَلَّى فِي كُسُوفٍ، قَرَأَ ثُمَّ رَكَعَ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ سَجَدَ، قَالَ: وَالْأُخْرَى مِثْلُهَا» .

L8916 This is the statement of ʿAlī, as we have mentioned. Indeed, Ibn ʿAbbās and Ḥabīb ibn Abī Thābit also performed it. We have been narrated through the chain of ʿAbd al-Razzāq from Ibn Jurayj that Sulaymān al-Aḥwal informed him that Tawus informed him - that Ibn ʿAbbās prayed two rakʿahs when the sun was eclipsed upon the platform of Zamzam, performing four rakʿahs in each rakʿah.

وَهُوَ قَوْلُ عَلِيٍّ كَمَا ذَكَرْنَا؟ وَقَدْ فَعَلَهُ أَيْضًا ابْنُ عَبَّاسٍ، وَحَبِيبُ بْنُ أَبِي ثَابِتٍ رُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ أَنَّ سُلَيْمَانَ الْأَحْوَلَ أَخْبَرَهُ أَنَّ طَاوُسًا أَخْبَرَهُ - أَنَّ ابْنَ عَبَّاسٍ: صَلَّى إذْ كَسَفَتْ الشَّمْسُ - عَلَى ظَهْرِ صِفَةِ زَمْزَمَ - رَكْعَتَيْنِ فِي كُلِّ رَكْعَةٍ أَرْبَعُ رَكَعَاتٍ.

L8917 From Sufyan al-Thawri, from Habib ibn Abi Thabit: He prayed two rak'ahs during the solar eclipse, with four bowings in each rak'ah, as narrated.

وَعَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ: أَنَّهُ صَلَّى فِي كُسُوفِ الشَّمْسِ رَكْعَتَيْنِ، فِي كُلِّ رَكْعَةٍ أَرْبَعُ رَكَعَاتٍ، كَمَا رَوَى.

L8918–8920 And if he wishes, he may pray two rakʿahs exclusively for the solar eclipse,

[47] **Hadith references (L8915):** Sahih Muslim 909.

with five bowings in each rakʿah. He recites, then bows, then rises and recites, then bows, then rises and recites, then bows, then rises and recites, then bows, then rises and recites, then bows, then rises and prostrates twice. Then the second rakʿah is performed in the same manner, then he sits. Does he recite the *Tashahhud* and perform the *Taslim*?

وَإِنْ شَاءَ صَلَّى فِي كُسُوفِ الشَّمْسِ خَاصَّةً رَكْعَتَيْنِ، فِي كُلِّ رَكْعَةٍ خَمْسَ رَكَعَاتٍ، يَقْرَأُ ثُمَّ يَرْكَعُ، ثُمَّ يَرْفَعُ فَيَقْرَأُ ثُمَّ يَرْكَعُ، ثُمَّ يَرْفَعُ فَيَقْرَأُ ثُمَّ يَرْكَعُ، ثُمَّ يَرْفَعُ فَيَقْرَأُ ثُمَّ يَرْكَعُ، ثُمَّ يَرْفَعُ فَيَقْرَأُ ثُمَّ يَرْكَعُ، ثُمَّ يَرْفَعُ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ ثُمَّ الثَّانِيَةُ كَذَلِكَ أَيْضًا ثُمَّ يَجْلِسُ وَيَتَشَهَّدُ وَيُسَلِّمُ؟

L8921 Abdullah ibn Rabīʿ narrated to us: Muḥammad ibn Muʿāwiyah narrated to us: Aḥmad ibn Shuʿayb narrated to us: Isḥāq ibn Ibrāhīm—known as Ibn Rāhawayh—narrated to us: Muʿādh ibn Hishām al-Dastawāʾī narrated to us, saying: My father narrated to me from Qatādah regarding the Prayer for Cosmic Phenomena, from ʿAṭāʾ ibn Abī Rabāḥ, from ʿUbayd ibn ʿUmayr, from ʿĀʾishah, the Mother of the Believers, that "the Prophet (peace and blessings of Allah be upon him) prayed six rakʿahs structured into four sets of prostrations."[48]

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ هُوَ ابْنُ رَاهْوَيْهِ - ثنا مُعَاذُ بْنُ هِشَامٍ الدَّسْتُوَائِيُّ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ فِي صَلَاةِ الْآيَاتِ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ «أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَّى سِتَّ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ» .

L8922 We have also narrated it, clarified in the rulings of the solar eclipse in the same manner of action, through the narration of Ubayy ibn Kaʿb.

وَرُوِّينَاهُ أَيْضًا مُبَيَّنًا فِي كُسُوفِ الشَّمْسِ بِصِفَةِ الْعَمَلِ كَذَلِكَ مِنْ طَرِيقِ أُبَيِّ بْنِ كَعْبٍ.

L8923 Through the narration of Waki' from al-Mubārak ibn Fuḍāla from al-Ḥasan al-Baṣrī: that ʿAlī ibn Abī Ṭālib prayed during an eclipse with ten rakʿahs accompanied by four prostrations. Abū Muḥammad said: All of this is of the highest authenticity from the Messenger of Allah—peace and blessings of Allah be upon him—and from those who acted upon it among the Companions or the Followers. It is reported from al-ʿAlāʾ ibn Ziyād al-ʿAdawī—who was among the senior Followers—that the manner of the eclipse prayer is to recite, then bow; if the eclipse does not clear, he bows again, then rises and recites, repeating this process until the eclipse clears. When it clears, he prostrates, then performs the second rakʿah.

وَمِنْ طَرِيقِ وَكِيعٍ عَنْ الْمُبَارَكِ بْنِ فُضَالَةَ عَنْ الْحَسَنِ الْبَصْرِيِّ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ صَلَّى فِي كُسُوفٍ عَشْرَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ؟ قَالَ أَبُو مُحَمَّدٍ: كُلُّ هَذَا فِي غَايَةِ الصِّحَّةِ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَعَمَّنْ عَمِلَ بِهِ مِنْ صَاحِبٍ أَوْ تَابِعٍ؟ وَرُوِيَ عَنْ الْعَلَاءِ بْنِ زِيَادٍ الْعَدَوِيِّ - وَهُوَ مِنْ كِبَارِ التَّابِعِينَ أَنَّ صِفَةَ صَلَاةِ الْكُسُوفِ: أَنْ يَقْرَأَ ثُمَّ يَرْكَعَ فَإِنْ لَمْ تَنْجَلِ رَكَعَ ثُمَّ رَفَعَ، فَقَرَأَ هَكَذَا أَبَدًا حَتَّى تَنْجَلِيَ، فَإِذَا انْجَلَتْ سَجَدَ ثُمَّ رَكَعَ الثَّانِيَةَ.

L8924 And from Isḥāq ibn Rāhawayh something similar to this? Abū Muḥammad said: It is impermissible to restrict oneself to some of these narrations while excluding others, for they all constitute *Sunnan*. Nor is it permissible to prohibit anything from the *Sunnan*.

وَعَنْ إِسْحَاقَ بْنِ رَاهْوَيْهِ نَحْوَ هَذَا؟ قَالَ أَبُو مُحَمَّدٍ: لَا يَحِلُّ الِاقْتِصَارُ عَلَى بَعْضِ هَذِهِ الْآثَارِ دُونَ بَعْضٍ؛ لِأَنَّهَا كُلَّهَا سُنَنٌ، وَلَا يَحِلُّ النَّهْيُ عَنْ شَيْءٍ مِنْ السُّنَنِ؟

[48] **Hadith references (L8921):** Sunan an-Nasai 1471.

فَأَمَّا مَالِكٌ: فَإِنَّهُ فِي اخْتِيَارِهِ بَعْضِ مَا رُوِيَ مِنْ طَرِيقِ ابْنِ عَبَّاسٍ، وَعَائِشَةَ - رَضِيَ اللَّهُ عَنْهُمَا - وَتَقْلِيدُ أَصْحَابِهِ لَهُ فِي ذَلِكَ -: هَادِمُونَ أَصْلًا لَهُمْ كَبِيرًا، وَهُوَ أَنَّ الثَّابِتَ عَنْ عَائِشَةَ، وَابْنِ عَبَّاسٍ خِلَافُ مَا رَوَيَا مِمَّا اخْتَارَهُ مَالِكٌ كَمَا أَوْرَدْنَا آنِفًا.

L8925 As for Mālik: regarding his selection of certain narrations transmitted through Ibn ʿAbbās and ʿĀ'ishah—may Allah be pleased with them—and his followers' adherence to him in this matter, they are destroying a great foundational principle of their own school. This principle asserts that the established positions of ʿĀ'ishah and Ibn ʿAbbās contradict the very reports they themselves narrated, which Mālik nonetheless selected, as we cited earlier.

وَمِنْ أَصْلِهِمْ أَنَّ الصَّاحِبَ إِذَا صَحَّ عَنْهُ خِلَافَ مَا رَوَى كَانَ ذَلِكَ دَلِيلًا عَلَى نَسْخِهِ؛ لِأَنَّهُ لَا يَتْرُكُ مَا رَوَى إِلَّا لِأَنَّ عِنْدَهُ عِلْمًا بِسُنَّةٍ هِيَ أَوْلَى مِنْ الَّتِي تَرَكَ، وَهَذَا مِمَّا تَنَاقَضُوا فِيهِ؟ وَأَمَّا أَبُو حَنِيفَةَ وَمَنْ قَلَّدَهُ: فَإِنَّهُمْ عَارَضُوا سَائِرَ مَا رُوِيَ بِأَنْ قَالُوا: لَمْ نَجِدْ فِي الْأُصُولِ صِفَةَ شَيْءٍ مِنْ هَذِهِ الْأَعْمَالِ؟ قَالَ أَبُو مُحَمَّد: وَهَذَا ضَلَالٌ يُؤَدِّي إِلَى الِانْسِلَاخِ مِنْ الْإِسْلَامِ؟ لِأَنَّهُمْ مُصَرِّحُونَ بِأَنْ لَا يُؤْخَذَ لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - سُنَّةٌ، وَلَا يُطَاعَ لَهُ أَمْرٌ -: إِلَّا حَتَّى يُوجَدَ فِي سَائِرِ الدِّيَانَةِ حُكْمٌ آخَرُ مِثْلُ هَذَا الَّذِي خَالَفُوا، وَمَعَ هَذَا فَهُوَ حُمْقٌ مِنْ الْقَوْلِ.

L8926–8927 Among their foundational principles is that if a Companion is authentically reported to have acted contrary to what he narrated, this serves as evidence of its abrogation—for he would not abandon what he narrated except due to possessing knowledge of a Sunnah more authoritative than the one he abandoned. Yet is this not among the matters in which they contradicted themselves? As for Abū Ḥanīfa and those who emulated him, they opposed all that was narrated by claiming: "We have not found in the foundational sources the specifics of any of these acts?" Abū Muḥammad said: "This is a misguidance leading to apostasy from Islam, for they explicitly declare that no Sunnah of the Messenger of Allah—peace and blessings be upon him—is to be followed, nor is any command of his to be obeyed, unless another ruling similar to this which they opposed is found in the rest of the religion. Moreover, this is sheer stupidity in speech."

وَلَيْتَ شِعْرِي مِنْ أَيْنَ وَجَبَ أَنْ لَا تُؤْخَذَ لِلَّهِ شَرِيعَةٌ إِلَّا حَتَّى تُوجَدَ أُخْرَى مِثْلُهَا وَإِلَّا فَلَا؟ وَمَا نَدْرِي هَذَا يَجِبُ، لَا بِدِينٍ وَلَا بِعَقْلٍ، وَلَا بِرَأْيٍ سَدِيدٍ، وَلَا بِقَوْلٍ مُتَقَدِّمٍ، وَمَا هُمْ بِأَوْلَى مِنْ آخَرَ، قَالَ: بَلْ لَا آخُذُ بِهَا حَتَّى أَجِدَ لَهَا نَظِيرَيْنِ أَوْ مِنْ ثَالِثٍ قَالَ: لَا حَتَّى أَجِدَ لَهَا ثَلَاثَ نَظَائِرَ؟ وَالزِّيَادَةُ مُمْكِنَةٌ لِمَنْ لَا دِينَ لَهُ وَلَا عَقْلَ وَلَا حَيَاءَ ثُمَّ نَقَضُوا هَذَا فَجَوَّزُوا صَلَاةَ الْخَوْفِ كَمَا جَوَّزُوهَا، وَلَمْ يَجِدُوا لَهَا فِي الْأُصُولِ نَظِيرًا، فِي أَنْ يَقِفَ الْمَأْمُومُ فِي الصَّلَاةِ بَعْدَ دُخُولِهِ فِيهَا مُخْتَارًا لِلْوُقُوفِ، لَا يُصَلِّي بِصَلَاةِ إِمَامِهِ، وَلَا يُتِمُّ مَا بَقِيَ عَلَيْهِ؟ وَجَوَّزُوا الْبِنَاءَ فِي الْحَدَثِ، وَلَمْ يَجِدُوا فِي الْأُصُولِ لَهَا نَظِيرًا، أَنْ يَكُونَ فِي صَلَاتِهِ بِلَا طَهَارَةٍ، ثُمَّ لَا يَعْمَلُ عَمَلَ صَلَاتِهِ، وَلَا هُوَ خَارِجٌ عَنْهَا، وَالْقَوْمُ

L8928 I wish I knew from where it became obligatory that no divine legislation for Allah may be adopted unless another like it is found—otherwise not? We do not know this being obligatory—not by religion, reason, sound opinion, nor prior statement. They have no greater right than others. One said: "Rather, I will not adopt it until I find two parallels for it," while a third said: "No, until I find three parallels?" Such additions are possible only for those without religion, intellect, or shame. Then they invalidated this by permitting the prayer of fear as they sanctioned it, though finding no precedent in foundational principles for a follower to voluntarily pause in prayer after entering it—not praying in accordance with his imam's prayer nor completing what remains upon him. They permitted resuming prayer after ritual impurity without finding any analogy in foundational principles for one remaining in prayer without purification—neither performing its acts nor exiting it. Do these people not care about what they have said?

Abu Hanifa and Malik stated: “One does not recite aloud during the eclipse prayer.” Those arguing for them claimed: “Had Allah’s Messenger—peace and blessings be upon him—recited aloud, what he recited would have been known.” Abu Muhammad said: “This argument is invalid, for what he recited is indeed known.”

لَا يُبَالُونَ بِمَا قَالُوا؟ وَقَالَ أَبُو حَنِيفَةَ، وَمَالِكٌ: لَا يَجْهَرُ فِي صَلَاةِ الْكُسُوفِ وَقَالَ مَنْ احْتَجَّ لَهُمْ: لَوْ جَهَرَ فِيهَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَعُرِفَ بِمَا قَرَأَ؟ قَالَ أَبُو مُحَمَّدٍ: هَذَا احْتِجَاجٌ فَاسِدٌ، وَقَدْ عُرِفَ مَا قَرَأَ؟

L8929 Abd al-Rahman ibn Abdullah narrated to us: Ibrahim ibn Ahmad, al-Farbarī, al-Bukhari, Muhammad ibn Mihran—he is al-Razi—, al-Walid ibn Muslim, Ibn Nimr Abd al-Rahman, who heard Ibn Shihab from Urwah from Aisha, who said: “The Messenger of Allah (peace be upon him) recited aloud in his recitation during the eclipse prayer.”

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا مُحَمَّدُ بْنُ مِهْرَانَ هُوَ الرَّازِيّ - ثنا الْوَلِيدُ بْنُ مُسْلِمٍ ثنا ابْنُ نَمِرٍ عَبْدُ الرَّحْمَنِ - سَمِعَ ابْنُ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «جَهَرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي صَلَاةِ الْكُسُوفِ بِقِرَاءَتِهِ» .

L8930–8931 Abdullah ibn Rabīʿ narrated to us, Muḥammad ibn Isḥāq ibn as-Salīm narrated to us, ibn al-Aʿrabī narrated to us, Abū Dāwūd narrated to us, al-ʿAbbās ibn al-Walīd ibn Yazīd informed me, my father informed me, al-Awzāʿī narrated to us, ʿUrwah ibn al-Zubayr narrated from ʿĀʾishah, the Mother of the Faithful: “The Messenger of Allah (peace and blessings be upon him) recited an extended recitation and proclaimed it aloud” in the description of the eclipse prayer?[49]

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ السَّلِيمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنُ يَزِيدَ أَخْبَرَنِي أَبِي ثنا الْأَوْزَاعِيُّ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ: «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَرَأَ قِرَاءَةً طَوِيلَةً فَجَهَرَ بِهَا» فِي صِفَتِهَا لِصَلَاةِ الْكُسُوفِ؟

L8932 Abu Muhammad said: The definitive position of Aisha, Urwah, Al-Zuhri, and Al-Awzaʿi that he—peace be upon him—recited aloud during it is more valid than these false conjectures.

قَالَ أَبُو مُحَمَّدٍ: قَطْعُ عَائِشَةَ، وَعُرْوَةَ، وَالزُّهْرِيِّ، وَالْأَوْزَاعِيِّ بِأَنَّهُ - عَلَيْهِ السَّلَامُ - جَهَرَ فِيهَا -: أَوْلَى مِنْ ظُنُونِ هَؤُلَاءِ الْكَاذِبَةِ.

L8933 It has been narrated to us via the chain of Ubayy ibn Kaʿb that the Messenger of Allah (may Allah’s peace and blessings be upon him) recited one of the long surahs in the first rakʿah of the eclipse prayer.

وَقَدْ رُوِّينَا مِنْ طَرِيقِ أُبَيِّ بْنِ كَعْبٍ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَرَأَ فِي أَوَّلِ رَكْعَةٍ مِنْ صَلَاةِ الْكُسُوفِ سُورَةً مِنْ الطُّوَلِ» .

L8934 If it is said: “Verily, Samurah narrated, stating, ‘Verily, he (peace be upon him) prayed during the eclipse—we did not hear him raise his voice’”?

فَإِنْ قِيلَ: إنَّ سَمُرَةَ رَوَى فَقَالَ: «إنَّهُ - عَلَيْهِ السَّلَامُ - صَلَّى فِي الْكُسُوفِ لَا نَسْمَعُ لَهُ صَوْتًا» ؟

L8935–8936 We said: This is invalid because it was only narrated by Thaʿlabah ibn ʿAbbād

[49] **Hadith references (L8931):** Sunan Abi Dawud 1188.

al-ʻAbdī, who is unknown (majhūl). Furthermore, even if it were authentic, they would have no argument in it, for it does not state that the Prophet—peace be upon him—did not recite audibly. Rather, it states: "We do not hear his voice." Samurah was truthful in not hearing it, for if he had been positioned to hear it, he would have heard it, just as ʻĀ'ishah—may Allah be pleased with her—heard it, as she was near the Qiblah in her room. Both of them are truthful.

قُلْنَا: هَذَا لَا يَصِحُّ، لِأَنَّهُ لَمْ يَرْوِهِ إِلَّا ثَعْلَبَةُ بْنُ عَبَّادٍ الْعَبْدِيُّ، وَهُوَ مَجْهُولٌ، ثُمَّ لَوْ صَحَّ لَمْ تَكُنْ لَهُمْ فِيهِ حُجَّةٌ، لِأَنَّهُ لَيْسَ فِيهِ أَنَّهُ - عَلَيْهِ السَّلَامُ - لَمْ يَجْهَرْ وَإِنَّمَا فِيهِ «لَا نَسْمَعُ لَهُ صَوْتًا» وَصَدَقَ سَمُرَةُ فِي أَنَّهُ لَمْ يَسْمَعْهُ، وَلَوْ كَانَ بِحَيْثُ يَسْمَعُهُ لَسَمِعَهُ كَمَا سَمِعَتْهُ عَائِشَةُ - رَضِيَ اللَّهُ عَنْهَا - الَّتِي كَانَتْ قَرِيبًا مِنْ الْقِبْلَةِ فِي حُجْرَتِهَا، وَكِلَاهُمَا صَادِقٌ

Furthermore, if it had contained "did not recite aloud," the narration of ʻĀ'ishah would have constituted an addition to what is in the narration of Samurah, and the addition takes precedence, or both cases would have been permissible without either invalidating the other. How, then, [is it] when there is nothing of this in it?

L8937

ثُمَّ لَوْ كَانَ فِيهِ " لَمْ يَجْهَرْ " لَكَانَ خَبَرُ عَائِشَةَ زَائِدًا عَلَى مَا فِي خَبَرِ سَمُرَةَ، وَالزَّائِدُ أَوْلَى، أَوْ لَكَانَ كِلَا الْأَمْرَيْنِ جَائِزًا لَا يُبْطِلُ أَحَدُهُمَا الْآخَرَ، فَكَيْفَ وَلَيْسَ فِيهِ شَيْءٌ مِنْ هَذَا؟

Abu Muhammad said: We do not know whether the Malikis' preferred ruling is supported by a practice reported from any Companion—may Allah be pleased with them—with explicit evidence that he [the Prophet] restricted himself to that practice. If it is said: How can all these practices be authentic when he—peace be upon him—only performed it once at Ibrahim's death? We reply: This is falsehood and an assertion rooted in ignorance—Abdullah ibn Rabiʻ narrated to us, Muhammad ibn Muʻawiyah narrated to us, Ahmad ibn Shuʻayb narrated to us, Abdah ibn Abd al-Rahim narrated to us, Sufyan ibn Uyaynah narrated to us, from Yahya ibn Saʻid al-Ansari, from Amrah, from Aishah: "The Messenger of Allah—peace and blessings be upon him—prayed during an eclipse in the vicinity of Zamzam with four rakʻahs and four prostrations." This was an eclipse prayer in Mecca, distinct from the one in Medina. They never reported from anyone "that the Messenger of Allah—peace and blessings be upon him—performed the eclipse prayer only once."

L8938

قَالَ أَبُو مُحَمَّد: وَلَا نَعْلَمُ اخْتِيَارَ الْمَالِكِيِّينَ رُوِيَ عَمَلُهُ عَنْ أَحَد مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - بِبَيَانِ اقْتِصَارِهِ عَلَى ذَلِكَ الْعَمَلِ؟ فَإِنْ قِيلَ: كَيْفَ تَكُونُ هَذِهِ الْأَعْمَالُ صِحَاحًا كُلُّهَا وَإِنَّمَا صَلَّاهَا - عَلَيْهِ السَّلَامُ - مَرَّةً وَاحِدَةً إذْ مَاتَ إبْرَاهِيمُ؟ قُلْنَا: هَذَا هُوَ الْكَذِبُ وَالْقَوْلُ بِالْجَهْلِ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ أَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ عَنْ عَمْرَةَ عَنْ عَائِشَةَ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَلَّى فِي كُسُوفٍ - فِي صِفَةِ زَمْزَمَ - أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ» . فَهَذِهِ صَلَاةُ كُسُوفٍ كَانَتْ بِمَكَّةَ سِوَى الَّتِي كَانَتْ بِالْمَدِينَةِ، وَمَا رَوَوْا قَطُّ عَنْ أَحَدٍ " أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَمْ يُصَلِّ الْكُسُوفَ إلَّا مَرَّةً ".

Solar eclipses occur repeatedly, with five lunar months between every two eclipses. What denial could there be of him (PBUH) performing prayer during them tens of times throughout his prophethood? This is demonstrated by the recorded patterns of astronomical observatories regarding solar eclipses. As for our limitation to what we have described concerning the lunar eclipse

L8939–8942

وَكُسُوفُ الشَّمْسِ يَكُونُ مُتَوَاتِرًا، بَيْنَ كُلِّ كُسُوفَيْنِ خَمْسَةُ أَشْهُرٍ قَمَرِيَّةٍ، فَأَيُّ نَكِرَةٍ فِي أَنْ يُصَلِّيَ - عَلَيْهِ السَّلَامُ - فِيهِ عَشَرَاتٍ مِنْ الْمَرَّاتِ فِي نُبُوَّتِهِ؟ صُورَةُ الْمَرَاصِدِ الْفَلَكِيَّةِ لِكُسُوفِ الشَّمْسِ وَأَمَّا اقْتِصَارُنَا عَلَى مَا وَصَفْنَا فِي صَلَاةِ كُسُوفِ الْقَمَرِ لِقَوْلِ رَسُولِ

prayer, it is due to the statement of Allah's Messenger - peace and blessings of Allah be upon him - "Prayers of the night and day are two by two." Thus, no prayer may validly consist of other than two by two units, except when an explicit authentic text specifies fewer or more than two rak'ahs, as mentioned regarding the solar eclipse. Here we adhere strictly to that, and legal rulings are not pitted against one another, for are they not all truths? We maintain that the lunar eclipse prayer and other signs are performed in congregation based on the Prophet's declaration - peace and blessings of Allah be upon him - "Congregational prayer surpasses individual prayer by twenty-seven degrees." Women, solitary worshippers, and travelers may perform it, as we previously detailed. Success is from Allah, the Exalted.

L8943 **Prostration of the Quran**

L8944 **An issue in the Quran: fourteen prostrations.**

L8945–8947 Prostrations in the Quran 556 – A ruling regarding fourteen prostrations in the Quran: the first being at the end of the conclusion of Sūrat al-Aʿrāf – followed by al-Raʿd. Then in Surah An-Nahl – then in "Subhana" – then in "Kaf Ha Ya 'Ayn Sad" – then in the first prostration of Surah Al-Hajj, not the one near its end – then in Surah Al-Furqan – then in Surah An-Naml – then in "Alif Lam Meem Tanzil" – then in Surah Sad – then in Surah Fussilat at "Ha Meem" – then in Surah An-Najm at its end – then in "Idha As-Sama'u Inshaqqat" at His saying, the Exalted: {they do not prostrate} [Al-Inshiqaq: 21] – then in "Iqra' Bismi Rabbika" at its conclusion. This prostration is not obligatory but recommended. It may be performed during obligatory prayers and voluntary prayers, and outside prayer at any time – during sunrise, sunset, or midday, facing the qiblah or otherwise, in a state of purity or without it.[50]

L8948 As for the consecutive prostration verses up to "Alif Lām Mīm, Tanzīl," there is no disagreement concerning them, nor regarding the positions of

[50] **Qur'an references (L8945):** Qur'an 84:21 (Al-Inshiqaq).

اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «صَلاَةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى» فَلَا يَجُوزُ أَنْ تَكُونَ صَلَاةً إِلَّا مَثْنَى مَثْنَى، إِلَّا صَلَاةٌ جَاءَ نَصٌّ جَلِيٌّ صَحِيحٌ بِأَنَّهَا أَقَلُّ مِنْ مَثْنَى أَوْ أَكْثَرُ مِنْ مَثْنَى، كَمَا جَاءَ فِي كُسُوفِ الشَّمْسِ، فَيُوقَفُ عِنْدَ ذَلِكَ وَلَا تُضْرَبُ الشَّرَائِعُ بَعْضُهَا بِبَعْضٍ، بَلْ كُلُّهَا حَقٌّ؟ وَإِنَّمَا قُلْنَا بِصَلَاةِ الْكُسُوفِ الْقَمَرِيِّ، وَالْآيَاتِ فِي جَمَاعَةٍ، لِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةَ الْمُنْفَرِدِ بِسَبْعٍ وَعِشْرِينَ» . وَيُصَلِّيهَا: النِّسَاءُ، وَالْمُنْفَرِدُ، وَالْمُسَافِرُونَ، كَمَا ذَكَرْنَا وَبِاللَّهِ تَعَالَى التَّوْفِيقُ

[سُجُودُ الْقُرْآنِ]

[مَسْأَلَةٌ فِي الْقُرْآنِ أَرْبَعَ عَشْرَةَ سَجْدَةً]

سُجُودُ الْقُرْآنِ ٥٥٦ - مَسْأَلَةٌ فِي الْقُرْآنِ أَرْبَعَ عَشْرَةَ سَجْدَةً - أَوَّلُهَا -: - فِي آخِرِ خَاتِمَةِ سُورَةِ الْأَعْرَافِ - ثُمَّ فِي الرَّعْدِ ثُمَّ فِي النَّحْلِ - ثُمَّ فِي " سُبْحَانَ " - ثُمَّ فِي " كهيعص " - ثُمَّ فِي الْحَجِّ فِي الْأُولَى - وَلَيْسَ قُرْبَ آخِرِهَا - سَجْدَةٌ - ثُمَّ فِي الْفُرْقَانِ - ثُمَّ فِي النَّمْلِ - ثُمَّ فِي " الم تَنْزِيلُ " - ثُمَّ فِي " ص " ثُمَّ فِي " حم " فُصِّلَتْ - ثُمَّ فِي " وَالنَّجْمِ " فِي آخِرِهَا. - ثُمَّ فِي " إِذَا السَّمَاءُ انْشَقَّتْ " عِنْدَ قَوْلِهِ تَعَالَى {لا يَسْجُدُونَ} [الانشقاق: ٢١] ثُمَّ فِي " اقْرَأْ بِاسْمِ رَبِّكَ " فِي آخِرِهَا. وَلَيْسَ السُّجُودُ فَرْضًا لَكِنَّهُ فَضْلٌ وَيَسْجُدُ لَهَا فِي الصَّلَاةِ الْفَرِيضَةِ وَالتَّطَوُّعِ، وَفِي غَيْرِ الصَّلَاةِ فِي كُلِّ وَقْتٍ، وَعِنْدَ طُلُوعِ الشَّمْسِ وَغُرُوبِهَا وَاسْتِوَائِهَا إِلَى الْقِبْلَةِ وَإِلَى غَيْرِ الْقِبْلَةِ وَعَلَى طَهَارَةٍ وَعَلَى غَيْرِ طَهَارَةٍ.

فَأَمَّا السَّجَدَاتُ الْمُتَّصِلَةُ إِلَى " الم تَنْزِيلُ " فَلَا خِلَافَ فِيهَا، وَلَا فِي مَوَاضِعِ السُّجُودِ مِنْهَا، إِلَّا فِي سُورَةِ النَّمْلِ، فَإِنَّ كَثِيرًا مِنْ النَّاسِ قَالُوا: مَوْضِعُ السَّجْدَةِ فِيهَا عِنْدَ تَمَامِ قِرَاءَتِك {رَبُّ الْعَرْشِ الْعَظِيمِ} [النمل: ٢٦] .

prostration within them, except in Surah An-Naml. Many people have said that the place of prostration in it occurs upon completing the recitation of "Lord of the Mighty Throne" [An-Naml: 26].[51]

وَقَالَ بَعْضُ الْفُقَهَاءِ، بَلْ فِي تَمَامِ قِرَاءَتِك {وَمَا تُعْلِنُونَ} [النمل: ٢٥]

L8949 And some jurists said, rather, in the completion of your recitation—"And what you declare openly" (An-Naml 27:25).[52]

وَبِهَذَا نَقُولُ، لِأَنَّهُ أَقْرَبُ إلَى مَوْضِعِ ذِكْرِ السُّجُودِ وَالْأَمْرِ بِهِ، وَالْمُبَادَرَةُ إلَى فِعْلِ الْخَيْرِ أَوْلَى.

L8950 And this is our view, because it aligns more closely with the context where prostration is mentioned and the command thereof, and hastening to do good takes precedence.

قَالَ تَعَالَى: {وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ} [آل عمران: ١٣٣] .

L8951 He, the Exalted, said: "And strive eagerly for forgiveness from your Lord" [Āl ʿImrān 3:133].[53]

وَقَالَتْ طَائِفَةٌ: فِي الْحَجِّ سَجْدَةٌ ثَانِيَةٌ قُرْبَ آخِرِهَا، عِنْدَ قَوْلِهِ تَعَالَى: {وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ} [الحج: ٧٧] وَلَا نَقُولُ بِهَذَا فِي الصَّلَاةِ أَلْبَتَّةَ، لِأَنَّهُ لَا يَجُوزُ أَنْ يُزَادَ فِي الصَّلَاةِ سُجُودٌ لَمْ يَصِحَّ بِهِ نَصٌّ، وَالصَّلَاةُ تَبْطُلُ بِذَلِكَ، وَأَمَّا فِي غَيْرِ الصَّلَاةِ فَهُوَ حَسَنٌ، لِأَنَّهُ فِعْلُ خَيْرٍ؟

L8952 A group has said that in Hajj there is a second prostration near its end, at the mention of His statement, the Exalted: {And do good that you may succeed} [Al-Hajj: 77]. However, we absolutely do not affirm this view in prayer, because it is impermissible to add a prostration in prayer without valid textual evidence, and the prayer becomes invalid due to that. As for outside of prayer, it is commendable because it is an act of good.[54]

وَإِنَّمَا لَمْ نُجِزْهُ فِي الصَّلَاةِ؛ لِأَنَّهُ لَمْ يَصِحَّ فِيهَا سُنَّةٌ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَا أَجْمَعَ عَلَيْهَا، وَإِنَّمَا جَاءَ فِيهَا أَثَرٌ مُرْسَلٌ.

L8953–8954 We did not permit it in the prayer because there is no authenticated Sunnah from the Messenger of Allah—peace be upon him—regarding it, nor have the scholars reached consensus on it. Only a mursal report has been transmitted concerning it.

وَصَحَّ عَنْ عُمَرَ بْنِ الْخَطَّابِ وَابْنِهِ عَبْدِ اللَّهِ، وَأَبِي الدَّرْدَاءِ: السُّجُودُ فِيهَا - وَرُوِيَ أَيْضًا عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ -: رُوِّينَا مِنْ طَرِيقِ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ: ثنا شُعْبَةُ عَنْ سَعْدِ بْنِ إبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ سَمِعْت عَبْدَ اللَّهِ بْنَ ثَعْلَبَةَ يَقُولُ: صَلَّيْت خَلْفَ عُمَرَ بْنِ الْخَطَّابِ فَسَجَدَ فِي الْحَجِّ سَجْدَتَيْنِ.

L8955 It is authentically reported from Umar ibn al-Khattab, his son Abdullah, and Abu al-Darda' that they performed prostration in the Surah. It was also narrated from Abu Musa al-Ash'ari. The narration reached us through the chain of Abd al-Rahman ibn Mahdi: Shu'bah narrated from Sa'd ibn Ibrahim ibn Abd al-Rahman ibn Awf, who said: I heard Abdullah ibn Tha'labah state:

[51] **Qur'an references (L8948):** Qur'an 9:129 (At-Tawbah); Qur'an 27:26 (An-Naml).
[52] **Qur'an references (L8949):** Qur'an 27:25 (An-Naml).
[53] **Qur'an references (L8951):** Qur'an 3:133 (Ali 'Imran).
[54] **Qur'an references (L8952):** Qur'an 22:77 (Al-Hajj).

"I prayed behind Umar ibn al-Khattab, and he performed two prostrations in Surah Al-Hajj."

وَعَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ: رَأَيْت عَبْدَ اللَّهِ بْنَ عُمَرَ سَجَدَ فِي الْحَجِّ سَجْدَتَيْنِ.

L8956 Narrated by Malik on the authority of ʿAbdullāh ibn Dīnār: I saw ʿAbdullāh ibn ʿUmar perform two sajdahs in prayer during the Hajj.

وَعَنْ مَعْمَرٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّهُ وَأَبَاهُ عُمَرَ كَانَا يَسْجُدَانِ فِي الْحَجِّ سَجْدَتَيْنِ. وَقَالَ ابْنُ عُمَرَ: لَوْ سَجَدْت فِيهَا وَاحِدَةً لَكَانَتْ السَّجْدَةُ فِي الْآخِرَةِ أَحَبَّ إلَيَّ؟ وَقَالَ عُمَرُ: إنَّهَا فُضِّلَتْ بِسَجْدَتَيْنِ.

L8957 From Maʿmar, from Ayyūb, from Nāfiʿ, from Ibn ʿUmar: He and his father ʿUmar would perform two prostrations in Sūrat al-Ḥajj. Ibn ʿUmar said, "If I were to perform a single prostration in it, the reward for prostration in the Hereafter would be dearer to me." ʿUmar said, "It has been favored with two prostrations."

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ عَنْ شُعْبَةَ عَنْ يَزِيدَ بْنِ خُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِيهِ: أَنَّ أَبَا الدَّرْدَاءِ سَجَدَ فِي الْحَجِّ سَجْدَتَيْنِ.

L8958 From ʿAbd al-Raḥmān ibn Mahdī, from Shuʿbah, from Yazīd ibn Khumayr, from ʿAbd al-Raḥmān ibn Jubayr ibn Nufayr, from his father, that Abū al-Dardāʾ performed two prayer units (rakʿahs) during Hajj.

وَرُوِيَ أَيْضًا عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَأَبِي مُوسَى، وَعَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ.

L8959 And it has also been narrated from Ali ibn Abi Talib, Abu Musa, and Abdullah ibn Amr ibn al-As.

قَالَ أَبُو مُحَمَّد: أَيْنَ الْمُهَوِّلُونَ مِنْ أَصْحَابِ مَالِكٍ، وَأَبِي حَنِيفَةَ بِتَعْظِيمِ خِلَافِ الصَّاحِبِ الَّذِي لَا يُعْرَفُ لَهُ مُخَالِفٌ مِنْ الصَّحَابَةِ؟

L8960 Abu Muhammad said: Where are the alarmists among the followers of Mālik and Abū Ḥanīfa who exaggerate the significance of a Companion's disagreement when no opposing view is attested from the Companions themselves?

وَقَدْ خَالَفُوا هَهُنَا فِعْلَ عُمَرَ بِحَضْرَةِ الصَّحَابَةِ لَا يُعْرَفُ لَهُ مِنْهُمْ مُخَالِفٌ، وَمَعَهُ طَوَائِفُ مِمَّنْ ذَكَرْنَا، وَمَعَهُمْ حَدِيثٌ مُرْسَلٌ بِمِثْلِ ذَلِكَ، وَطَوَائِفُ مِنْ التَّابِعِينَ وَمِنْ بَعْدِهِمْ؟ وَبِهِ يَقُولُ الشَّافِعِيُّ.

L8961–8963 And here they have opposed the action of Umar in the presence of the Companions, with no dissenter among them known to exist. With him are groups from those we mentioned, a mursal hadith similar to that, and groups from the Successors and... After them? This is the opinion upheld by Al-Shāfiʿī.

وَأَمَّا نَحْنُ فَلَا حُجَّةَ عِنْدَنَا إلَّا فِيمَا صَحَّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَإِنْ قَالُوا: قَدْ جَاءَ عَنْ ابْنِ عَبَّاسٍ فِي هَذَا خِلَافٌ؟ قُلْنَا: لَيْسَ كَمَا تَقُولُونَ، إنَّمَا جَاءَ عَنْ ابْنِ عَبَّاسٍ: السُّجُودُ عَشْرٌ، وَقَدْ جَاءَ عَنْهُ: لَيْسَ فِي " ص " سَجْدَةٌ فَبَطَلَ أَنْ يَصِحَّ عَنْهُ خِلَافٌ فِي هَذَا.

L8964 As for us, we have no valid proof except what is authentically established from the Messenger of Allah—peace be upon him. If they say: "There is a differing opinion reported from Ibn Abbas regarding this," we respond: "It is not as you claim. What is reported from Ibn Abbas is that there are ten prostrations [in Quranic recitation], and it is also reported from him that there is no prostration in *Surah Ṣād*. Thus, the existence of an authentic differing opinion from him in this matter is invalid."

L8965 Rather, it has indeed been authentically reported from him (the Prophet)

that there are two prostrations in Surah Al-Hajj—as has been narrated to us through the chain of Shu'bah from 'Āṣim al-Aḥwal from Abū al-'Āliyah from Ibn 'Abbās, who said: "Was Surah Al-Hajj favored over the Quran by two prostrations?" There was disagreement: does Surah Ṣād contain a prostration or not? We only ruled based on the prostration in it because it has been authentically reported from the Messenger of Allah—peace and blessings be upon him—that he prostrated in it. We had previously mentioned this in the context of the preacher's prostration on Friday when he recites the prostration verse.

L8966 There was disagreement concerning the prostration in the Ḥā-Mīm chapters.

L8967 A group maintained: The prostration of recitation is to be performed upon reaching the conclusion of the Exalted's words, *"If it is Him alone you worship"* (41:37), and this is the position we adhere to.[55]

L8968 And a group said: Rather, at His saying: {And they do not grow weary} [Fussilat: 38].[56]

L8969–8971 We have chosen what we have chosen for two considerations: First, the verse requiring prostration precedes the other, and hastening to obedience is superior. Second, [one is] commanded to prostrate, and compliance with the command is more obligatory? Some of those not guided to correctness said: "We found prostration in the Quran occurs only in narrative contexts, not prescriptive ones?" Abu Muhammad said: "He is the first to have opposed this." Because he and all Muslims prostrate in the Criterion regarding the words of the Most High: {When it is said to them, "Prostrate to the Most Merciful," they say, "What is the Most Merciful? Should we prostrate to what you command us?"—and it increases their aversion} [25:60]. This is a command, not a declarative statement. In the recitation of Al-Kisā'ī – one of the canonical readings – {Should they not prostrate to Allah who brings forth the hidden in the heavens and the earth} [27:25] to the end of the verse, with

[55] **Qur'an references (L8967):** Qur'an 2:172 (Al-Baqarah); Qur'an 16:114 (An-Nahl); Qur'an 41:37 (Fussilat).

[56] **Qur'an references (L8968):** Qur'an 41:38 (Fussilat).

بَلْ قَدْ صَحَّ عَنْهُ السُّجُودُ فِي الْحَجِّ سَجْدَتَيْنِ -: كَمَا رُوِّينَا مِنْ طَرِيقِ شُعْبَةَ عَنْ عَاصِمٍ الْأَحْوَلِ عَنْ أَبِي الْعَالِيَةِ عَنْ ابْنِ عَبَّاسٍ قَالَ: فُضِّلَتْ سُورَةُ الْحَجِّ عَلَى الْقُرْآنِ بِسَجْدَتَيْنِ؟ وَاخْتُلِفَ: أَفِي " ص " سَجْدَةٌ أَمْ لَا؟ وَإِنَّمَا قُلْنَا: بِالسُّجُودِ فِيهَا؛ لِأَنَّهُ قَدْ صَحَّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - السُّجُودُ فِيهَا، وَقَدْ ذَكَرْنَاهُ قَبْلَ هَذَا فِي سُجُودِ الْخَطِيبِ يَوْمَ الْجُمُعَةِ يَقْرَأُ السَّجْدَةَ.

وَاخْتُلِفَ فِي السُّجُودِ فِي " حم ".

فَقَالَتْ طَائِفَةٌ: السَّجْدَةُ عِنْدَ تَمَامِ قَوْلِه تَعَالَى: {إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ} [فصلت: ٣٧] وَبِهِ نَأْخُذُ.

وَقَالَتْ طَائِفَةٌ: بَلْ عِنْدَ قَوْلِهِ: {وَهُمْ لا يَسْأَمُونَ} [فصلت: ٣٨]

وَإِنَّمَا اخْتَرْنَا مَا اخْتَرْنَا لِوَجْهَيْنِ -: أَحَدُهُمَا: أَنَّ الْآيَةَ الَّتِي يَسْجُدُ عِنْدَهَا قَبْلَ الْأُخْرَى، وَالْمُسَارَعَةُ إِلَى الطَّاعَةِ أَفْضَلُ، وَالثَّانِي: أَنَّهُ أُمِرَ بِالسُّجُودِ وَاتِّبَاعُ الْأَمْرِ أَوْلَى؟ وَقَالَ بَعْضُ مَنْ لَمْ يُوَفَّقْ لِلصَّوَابِ: وَجَدْنَا السُّجُودَ فِي الْقُرْآنِ إِنَّمَا هُوَ فِي مَوْضِعِ الْخَبَرِ لَا فِي مَوْضِعِ الْأَمْرِ؟ ؟ قَالَ أَبُو مُحَمَّد: وَهَذَا هُوَ أَوَّلُ مَنْ خَالَفَهُ لِأَنَّهُ وَسَائِرَ الْمُسْلِمِينَ يَسْجُدُونَ فِي الْفُرْقَانِ فِي قَوْلِه تَعَالَى: {وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا} [الفرقان: ٦٠] وَهَذَا أَمْرٌ لَا خَبَرٌ؟ وَفِي قِرَاءَةِ الْكِسَائِيِّ وَهِيَ إِحْدَى الْقِرَاءَاتِ الثَّابِتَةِ: {أَلا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَاوَاتِ وَالأَرْضِ} [النمل: ٢٥] إِلَى آخِرِ الْآيَةِ، بِتَخْفِيفِ " أَلَّا " بِمَعْنَى: أَلَا يَا قَوْمُ اسْجُدُوا، وَهَذَا أَمْرٌ؟

the lightened pronunciation of "أَلَّا" (allā) meaning: "O people, prostrate!" – is this not a command?[57]

L8972 In Surah Al-Nahl, in the verse where the Exalted says: {And they do as they are ordained} [Al-Nahl: 50].[58]

L8973 We have found mention of prostration in the context of good, but no prostration in it is recognized by anyone. This is the saying of the Most High in Āl ʿImrān: "They are not all alike; among the People of the Scripture is an upright community reciting the verses of Allah during the hours of the night while prostrating" [Āl ʿImrān: 113].[59]

L8974 And in His statement, the Most High: {And those who spend the night in prostration and standing before their Lord} [Al-Furqān 25:64].[60]

L8975 It is established that the people are in confusion—they do not grasp what they say. It has been narrated to us via Wakiʿ, via his father, via Abū Isḥāq al-Sabiʿī, via ʿAbd al-Raḥmān ibn al-Aswad, who said: The companions of Ibn Masʿūd would prostrate at the first of the two verses.

L8976 And likewise from Abī ʿAbd al-Raḥmān al-Sulamī.

L8977 This is the opinion of Mālik and Abū Sulaymān. It has been authentically reported from Ibn Masʿūd and ʿAlī that they did not consider the obligatory prostrations among the aforementioned except for "Alif Lām Mīm" and "Ḥā Mīm," and they viewed these two as more emphatic than the others. Mālik said: There is no prostration in any part of the Mufaṣṣal.

L8978–8980 This has been narrated from Ibn Abbas and Zayd ibn Thabit. Others among the Companions disagreed with them, as we shall mention if Allah the Exalted wills, after stating: The prostration in them has been authentically reported from the Messenger of Allah (peace be upon him). No conclusive

وَفِي النَّحْلِ عِنْدَ قَوْله تَعَالَى: {وَيَفْعَلُونَ مَا يُؤْمَرُونَ} [النحل: ٥٠] .

وَقَدْ وَجَدْنَا ذِكْرَ السُّجُودِ بِالْخَيْرِ لَا سُجُودَ فِيهِ عِنْدَ أَحَدٍ. وَهُوَ قَوْله تَعَالَى فِي آلِ عِمْرَانَ {لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ} [آل عمران: ١١٣] .

وَفِي قَوْله تَعَالَى: {وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا} [الفرقان: ٦٤]

فَصَحَّ أَنَّ الْقَوْمَ فِي تَخْلِيطٍ لَا يُحَصِّلُونَ مَا يَقُولُونَ -: وَرُوِّينَا عَنْ وَكِيعٍ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ قَالَ: كَانَ أَصْحَابُ ابْنِ مَسْعُودٍ يَسْجُدُونَ بِالْأُولَى مِنْ الْآيَتَيْنِ.

وَكَذَلِكَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ.

وَهُوَ قَوْلُ مَالِكٍ، وَأَبِي سُلَيْمَانَ؟ وَصَحَّ عَنْ ابْنِ مَسْعُودٍ، وَعَلِيٍّ: أَنَّهُمَا كَانَا لَا يَرَيَانِ عَزَائِمَ السُّجُودِ مِنْ هَذِهِ الْمَذْكُورَاتِ إلَّا " الم " وَ " حم " وَكَانَا يَرَيَانِهِمَا أَوْكَدُ مِنْ سِوَاهُمَا؟ وَقَالَ مَالِكٌ: لَا سُجُودَ فِي شَيْءٍ مِنْ الْمُفَصَّلِ.

وَرُوِيَ ذَلِكَ عَنْ ابْنِ عَبَّاسٍ، وَزَيْدِ بْنِ ثَابِتٍ -: وَخَالَفَهُمَا آخَرُونَ مِنْ الصَّحَابَةِ، كَمَا نَذْكُرُ إنْ شَاءَ اللَّهُ تَعَالَى، بَعْدَ أَنْ نَقُولَ: صَحَّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - السُّجُودُ فِيهَا، وَلَا حُجَّةَ فِي أَحَدٍ دُونَهُ وَلَا مَعَهُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا

[57] **Qur'an references (L8969):** Qur'an 25:60 (Al-Furqan); Qur'an 27:25 (An-Naml).
[58] **Qur'an references (L8972):** Qur'an 16:50 (An-Nahl); Qur'an 66:6 (At-Tahrim).
[59] **Qur'an references (L8973):** Qur'an 3:113 (Ali 'Imran).
[60] **Qur'an references (L8974):** Qur'an 25:64 (Al-Furqan).

authority resides in anyone apart from him or alongside him. Abdullah ibn Yusuf reported to us: Ahmad ibn Fath reported to us: Abd al-Wahhab ibn Isa reported to us: Ahmad ibn Muhammad reported to us. Ahmad ibn Ali narrated to us from Muslim ibn al-Hajjaj, from Muhammad ibn al-Muthanna, from Muhammad ibn Ja'far, from Shu'bah, from Abū Isḥāq al-Sabī'ī, who said: I heard al-Aswad ibn Zayd narrate from Ibn Mas'ūd that the Messenger of Allah - peace and blessings be upon him - recited "By the star" and prostrated therein.

مُحَمَّدُ بْنُ الْمُثَنَّى ثنا مُحَمَّدُ بْنُ جَعْفَرٍ ثنا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ قَالَ سَمِعْت الْأَسْوَدَ بْنَ زَيْدٍ عَنْ ابْنِ مَسْعُودٍ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَرَأَ: وَالنَّجْمِ فَسَجَدَ فِيهَا» .

L8981 Hammam ibn Ahmad narrated to us, Abbas ibn Asbagh narrated to us, Muhammad ibn Abd al-Malik ibn Ayman narrated to us, Ahmad ibn Muhammad al-Birti the Judge narrated to us, Musaddad narrated to us, Yahya—who is Ibn Sa'id al-Qattan—from Sufyan al-Thawri, from Ayyub ibn Musa, from Ata' ibn Minā', from Abu Hurayrah, who said: "We prostrated alongside the Messenger of Allah—peace and blessings be upon him—during Surah An-Najm and Surah Al-Alaq."

حَدَّثَنَا حُمَامُ بْنُ أَحْمَدَ ثنا عَبَّاسُ بْنُ أَصْبَغَ ثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ ثنا أَحْمَدُ بْنُ مُحَمَّدٍ الْبِرْتِيُّ الْقَاضِي ثنا مُسَدَّدٌ ثنا يَحْيَى هُوَ ابْنُ سَعِيدٍ الْقَطَّانُ - عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ عَطَاءِ بْنِ مِينَاءٍ عَنْ «أَبِي هُرَيْرَةَ قَالَ: سَجَدْنَا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي: وَالنَّجْمِ وَاقْرَأْ بِاسْمِ رَبِّكَ» .

L8982 Is this the position followed by the majority of the Salaf? It has been narrated to us through Mālik from ʿAbd al-Raḥmān al-Aʿraj from Abū Hurayrah: that ʿUmar ibn al-Khaṭṭāb recited to them "By the star when it descends" and prostrated during it. Then he proceeded to recite another surah. Did he do this during the prayer with the Muslims?

وَبِهِ يَأْخُذُ جُمْهُورُ السَّلَفِ؟ وَرُوِّينَا مِنْ طَرِيقِ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَرَأَ لَهُمْ " وَالنَّجْمِ إِذَا هَوَى " فَسَجَدَ فِيهَا، ثُمَّ قَامَ فَقَرَأَ بِسُورَةٍ أُخْرَى، وَأَنَّهُ فَعَلَ ذَلِكَ فِي الصَّلَاةِ بِالْمُسْلِمِينَ؟

L8983 It is narrated from Abu Uthman al-Nahdi that Uthman ibn Affan recited "By the star" in the Isha prayer and prostrated at its end. Then he stood and recited "By the fig and the olive," bowed and prostrated. He thus recited two surahs in one rak'ah.

وَعَنْ أَبِي عُثْمَانَ النَّهْدِيِّ: أَنَّ عُثْمَانَ بْنَ عَفَّانَ قَرَأَ فِي صَلَاةِ الْعِشَاءِ بِ " وَالنَّجْمِ " فَسَجَدَ فِي آخِرِهَا، ثُمَّ قَامَ فَقَرَأَ بِ " وَالتِّينِ وَالزَّيْتُونِ " فَرَكَعَ وَسَجَدَ، فَقَرَأَ سُورَتَيْنِ فِي رَكْعَةٍ.

L8984 From the narration of Sufyan al-Thawri, from Asim ibn Abi al-Najud, from Zirr ibn Hubaysh, from Ali ibn Abi Talib, who said: The surahs requiring obligatory prostration are four: As-Sajdah (Alif-Lam-Meem Tanzeel), Fussilat (Ha Meem As-Sajdah), An-Najm, and Al-Alaq (Iqra bismi rabbika).

وَمِنْ طَرِيقِ سُفْيَانَ الثَّوْرِيِّ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ زِرِّ بْنِ حُبَيْشٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: الْعَزَائِمُ أَرْبَعٌ -: " الم تَنْزِيلُ " " وحم السَّجْدَةُ " " وَالنَّجْمُ " " وَاقْرَأْ بِاسْمِ رَبِّكَ "

L8985 From Shuʿbah, from ʿĀṣim ibn Abī al-Najūd, from Zirr ibn Ḥubaysh, from

Ibn Masʿūd, who said: The prescribed prostrations are four: “Alif-Lām-Mīm Tanzīl,” “Ḥā-Mīm,” “al-Najm,” and “Iqra’ bismi rabbika.”

وَعَنْ شُعْبَةَ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرِّ بْنِ حُبَيْشٍ عَنْ ابْنِ مَسْعُودٍ قَالَ: عَزَائِمُ السُّجُودِ أَرْبَعٌ: (الم تَنْزِيلُ) " وَحُمَّ " " وَالنَّجْمُ " " وَاقْرَأْ بِاسْمِ رَبِّكَ "

L8986 From Sulaymān ibn Mūsā and Ayyūb al-Sakhtiyānī, both of whom from Nāfiʿ, the freed slave of Ibn ʿUmar, who said: “Indeed, Ibn ʿUmar would prostrate when he recited al-Najm.”

وَعَنْ سُلَيْمَانَ بْنِ مُوسَى، وَأَيُّوبَ السِّخْتِيَانِيِّ كِلَاهُمَا عَنْ نَافِعٍ مَوْلَى ابْنِ عُمَرَ قَالَ: إِنَّ ابْنَ عُمَرَ كَانَ إِذَا قَرَأَ بِ (النَّجْمِ) سَجَدَ.

L8987 Al-Muṭṭalib ibn Abī Wadaʿah said: The Messenger of Allah (peace be upon him) prostrated in the Star, but I did not prostrate—for I was a polytheist at that time.

وَعَنْ «الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ قَالَ: سَجَدَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي النَّجْمِ وَلَمْ أَسْجُدْ - وَكَانَ مُشْرِكًا حِينَئِذٍ -.

L8988–8989 He said, “I will never cease to prostrate therein, ever.” Al-Muṭṭalib embraced Islam on the Day of the Conquest of Mecca.

قَالَ: فَلَنْ أَدَعَ السُّجُودَ فِيهَا أَبَدًا» أَسْلَمَ الْمُطَّلِبُ يَوْمَ الْفَتْحِ.

L8990 So here are Umar, Uthman, and Ali, in the presence of the Companions (may Allah be pleased with them), while they were condemning actions even lesser than this.

فَهَذَا عُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ، بِحَضْرَةِ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -، وَهُمْ يُشَنِّعُونَ أَقَلَّ مِنْ هَذَا.

L8991 And regarding prostration therein, the following have stated: ʿAbd al-Raḥmān ibn Abī Laylā, Sufyān, Abū Ḥanīfah, al-Shāfiʿī, Aḥmad, Dāwūd, and others.

وَبِالسُّجُودِ فِيهَا يَقُولُ: عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى، وَسُفْيَانُ، وَأَبُو حَنِيفَةَ وَالشَّافِعِيُّ، وَأَحْمَدُ، وَدَاوُد، وَغَيْرُهُمْ.

L8992 Abu Muhammad said: The adherents of Malik argued using a report—we have narrated it through the chain of transmission of Yazid ibn Abdullah ibn Qusayṭ from Ata ibn Yasar from Zayd ibn Thabit, who said: “I recited Surah An-Najm to the Messenger of Allah, may Allah bless him and grant him peace, and he did not perform the prostration of recitation in it.”[61]

قَالَ أَبُو مُحَمَّدٍ: وَاحْتَجَّ الْمُقَلِّدُونَ لِمَالِكٍ بِخَبَرٍ -: رُوِّينَاهُ مِنْ طَرِيقِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ «زَيْدِ بْنِ ثَابِتٍ قَالَ: قَرَأْتُ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَالنَّجْمِ فَلَمْ يَسْجُدْ فِيهَا» .

L8993 Abu Muhammad said: There is no proof for them in this, for the Prophet - peace and blessings of Allah be upon him - did not say: “There is no prostration in it.” Rather, this report contains proof against those who claimed prostration is solely an obligation.

قَالَ أَبُو مُحَمَّدٍ: لَا حُجَّةَ لَهُمْ فِي هَذَا، فَإِنَّهُ لَمْ يَقُلْ: إِنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: لَا سُجُودَ فِيهَا، وَإِنَّمَا فِي هَذَا الْخَبَرِ حُجَّةٌ عَلَى مَنْ قَالَ: إِنَّ السُّجُودَ فَرْضٌ فَقَطْ.

L8994 And thus we say: Prostration is not obligatory, but if one prostrates, it is

[61] **Hadith references (L8992):** Mishkat al-Masabih 1026.

superior, and if one omits it, there is no blame—so long as one does not turn away from the Sunnah. Moreover, the narrator of this report—Ibn Qusayt—is authentically established from Mālik as one whose narrations he did not rely upon. How then can his narration now become a proof for invalidating the Sunnah, when it contains nothing of what they allege? They further attempted to justify their position with another report—which we narrated through the chain of Ḥammād ibn Salama, from Ḥumayd, from Bakr ibn ʿAbdullāh al-Muzanī—that Abū Saʿīd al-Khudrī said: "Allah's Messenger (peace and blessings be upon him) used to prostrate for Surah al-Najm in Mecca. When he arrived in Medina, Abū Saʿīd saw in a dream vision as if he were writing Surah Ṣād. Upon reaching the prostration verse, the inkwell, the pen, the trees, and everything around him prostrated. He said: 'I informed Allah's Messenger (peace and blessings be upon him), so he prostrated in response to it and abandoned prostration in Surah al-Najm.'"

وَهَكَذَا نَقُولُ: إِنَّ السُّجُودَ لَيْسَ فَرْضًا، لَكِنْ إِنْ سَجَدَ فَهُوَ أَفْضَلُ، وَإِنْ تَرَكَ فَلَا حَرَجَ، مَا لَمْ يَرْغَبْ عَنْ السُّنَّةِ؟ وَأَيْضًا: فَإِنَّ رَاوِيَ هَذَا الْخَبَرِ قَدْ صَحَّ عَنْ مَالِكٍ أَنَّهُ لَا يَعْتَمِدُ عَلَى رِوَايَتِهِ - وَهُوَ ابْنُ قُسَيْطٍ - فَالْآنَ صَارَتْ رِوَايَتُهُ حُجَّةً فِي إبْطَالِ السُّنَنِ؟ عَلَى أَنَّهُ لَيْسَ فِيهَا شَيْءٌ مِمَّا يَدَّعُونَهُ؟ وَمَوَّهُوا أَيْضًا بِخَبَرٍ -: رُوِّينَاهُ مِنْ طَرِيقِ حَمَّادِ بْنِ سَلَمَةَ عَنْ حُمَيْدٍ عَنْ بَكْرٍ هُوَ ابْنُ عَبْدِ اللَّهِ الْمُزَنِيّ - أَنَّ أَبَا سَعِيدٍ الْخُدْرِيّ قَالَ: «إنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَسْجُدُ بِمَكَّةَ بِالنَّجْمِ فَلَمَّا قَدِمَ الْمَدِينَةَ رَأَى أَبُو سَعِيدٍ فِيمَا يَرَى النَّائِمُ كَأَنَّهُ يَكْتُبُ سُورَةَ ص، فَلَمَّا أَتَى عَلَى السَّجْدَةِ: سَجَدَتْ الدَّوَاةُ، وَالْقَلَمُ، وَالشَّجَرُ، وَمَا حَوْلَهُ مِنْ شَيْءٍ. قَالَ: فَأَخْبَرْت رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَسَجَدَ فِيهَا، وَتَرَكَ النَّجْمَ»

L8995–8997 This report is not authentic because Bakr did not hear it from Abu Sa'id, and Allah knows best who he heard it from, except... The invalidity of this report has been confirmed without doubt due to what we previously narrated from the statement of Abū Hurayrah: "Indeed, the Messenger of Allah—upon him be peace—prostrated with them in *Sūrat al-Najm*." Abū Hurayrah embraced Islam late, only after the conquest of Khaybar, and this report asserts that the abandonment of prostration in it occurred after his arrival in Medina—upon him be peace—and this is invalid.

فَهَذَا خَبَرٌ لَا يَصِحُّ؛ لِأَنَّ بَكْرًا لَمْ يَسْمَعْهُ مِنْ أَبِي سَعِيدٍ، وَاَللَّهُ أَعْلَمُ مِمَّنْ سَمِعَهُ، إلَّا أَنَّهُ قَدْ صَحَّ بُطْلَانُ هَذَا الْخَبَرِ بِلَا شَكٍّ لِمَا رُوِّينَاهُ آنِفًا مِنْ قَوْلِ أَبِي هُرَيْرَةَ «إنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - سَجَدَ بِهِمْ فِي النَّجْمِ» وَأَبُو هُرَيْرَةَ مُتَأَخِّرُ الْإِسْلَامِ، وَإِنَّمَا أَسْلَمَ بَعْدَ فَتْحِ خَيْبَرَ، وَفِي هَذَا الْخَبَرِ أَنَّ تَرْكَ السُّجُودِ فِيهَا كَانَ إثْرَ قُدُومِهِ - عَلَيْهِ السَّلَامُ - الْمَدِينَةَ، وَهَذَا بَاطِلٌ

L8998 They sought to obscure the matter by citing a report we narrated through the chain of Matar al-Warraq, who relates it from Ibn Abbas: "The Messenger of Allah (peace and blessings be upon him) did not perform prostration in al-Mufassal since arriving in Medina."

وَمَوَّهُوا بِخَبَرٍ رُوِّينَاهُ مِنْ طَرِيقِ مَطَرٍ الْوَرَّاقِ يَذْكُرُهُ عَنْ ابْنِ عَبَّاسٍ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَمْ يَسْجُدْ فِي الْمُفَصَّلِ مُذْ قَدِمَ الْمَدِينَةَ» .

L8999 This is sheer invalidity due to what we have mentioned in the ḥadīth of Abū Hurayrah and what we will subsequently mention, if Allah the Exalted wills: the ʿillah (hidden flaw) of this report is that [the narrator] Muṭarr is weak in memory.

وَهَذَا بَاطِلٌ بَحْتٌ، لِمَا ذَكَرْنَا مِنْ حَدِيثِ أَبِي هُرَيْرَةَ، وَلِمَا نَذْكُرُهُ إثْرَ هَذَا إنْ شَاءَ اللَّهُ تَعَالَى: وَعِلَّةُ هَذَا الْخَبَرِ هُوَ أَنَّ مَطَرًا سَيِّئُ الْحِفْظِ.

ثُمَّ لَوْ صَحَّ لَكَانَ الْمُثْبِتُ أَوْلَى مِنْ النَّافِي، وَلَا عَمَلَ أَقْوَى مِنْ عَمَلِ عُمَرَ، وَعُثْمَانَ بِحَضْرَةِ الصَّحَابَةِ بِالْمَدِينَةِ - وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

L9000 Then, if it were valid, the affirmer would take precedence over the denier, and no practice holds greater authority than that established by Umar and Uthman in the presence of the Companions at Medina. And success is granted solely by Allah, the Most High.

وَذَكَرُوا أَحَادِيثَ مُرْسَلَةً سَاقِطَةً، لَا وَجْهَ لِلِاشْتِغَالِ بِهَا لِمَا ذَكَرْنَا؟ وَأَمَّا إذَا السَّمَاءُ انْشَقَّتْ وَاقْرَأْ بِاسْمِ رَبِّك فَإِنَّ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ حَدَّثَنَا قَالَ: ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا مُسْلِمُ بْنُ إبْرَاهِيمَ، وَمُعَاذُ بْنُ فَضَالَةَ قَالَا: ثنا هِشَامُ الدَّسْتُوَائِيُّ عَنْ يَحْيَى هُوَ ابْنُ أَبِي كَثِيرٍ - عَنْ أَبِي سَلَمَةَ عَنْ «عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ سَجَدَ فِي إذَا السَّمَاءُ انْشَقَّتْ، فَقُلْتُ: يَا أَبَا هُرَيْرَةَ، أَلَمْ أَرَكَ تَسْجُدُ؟ قَالَ: لَوْ لَمْ أَرَ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - سَجَدَ لَمْ أَسْجُدْ بِهَا» .

L9001 They cited mursal and rejected narrations that hold no valid basis for engagement due to our prior explanation. Regarding the verse “When the sky is split apart” and “Read in the name of your Lord,” ʻAbd al-Raḥmān ibn ʻAbd Allāh narrated to us through Ibrāhīm ibn Aḥmad → al-Farbarī → al-Bukhārī → Muslim ibn Ibrāhīm and Muʻādh ibn Faḍālah, who both reported: Hishām al-Dastuwāʾī narrated to us from Yaḥyā (Ibn Abī Kathīr) → Abū Salamah → ʻAbd al-Raḥmān ibn ʻAwf, who said: “I witnessed Abū Hurayrah prostrating during [the recitation of] ’When the sky is split apart.’ I asked: ’O Abū Hurayrah, did I not see you prostrating?’ He replied: ’Had I not seen the Prophet—peace and blessings of Allah be upon him—prostrate, I would never have prostrated for this verse.’”[1]

وَمِنْ طَرِيقِ مَالِكٍ أَيْضًا عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ بِمِثْلِهِ.

L9002 And also through Mālik’s chain, from ʿAbdullāh ibn Yazīd, from Abū Salama ibn ʿAbd al-Raḥmān, from Abū Hurairah, with a similar narration.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ ثنا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ عَطَاءِ بْنِ مِينَاءَ عَنْ «أَبِي هُرَيْرَةَ قَالَ: سَجَدْنَا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي: إذَا السَّمَاءُ انْشَقَّتْ وَاقْرَأْ بِاسْمِ رَبِّكَ» .

L9003 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to us: Abu Bakr ibn Abi Shaybah and Amr an-Nāqid narrated to us: Sufyan ibn Uyaynah narrated to us from Ayyub ibn Musa from Ata ibn Mīnā’ from Abu Hurairah, who said: “We prostrated with the Messenger of Allah—peace and blessings be upon him—during the recitation of the verse When the sky is split apart (84:1) and the verse Read in the name of your Lord (96:1).”[2]

قَالَ أَبُو مُحَمَّدٍ: هَذَا يُكَذِّبُ رِوَايَةَ مَطَرٍ الَّتِي احْتَجُّوا بِهَا؟

L9004 Abu Muhammad said: Does this contradict the narration of Maṭar that they relied upon as proof?

L9005–9006 From the narration of Al-Layth ibn Saʻd, from Yazīd ibn Abī Ḥabīb, from Ṣafwān ibn Sulaym, from ʻAbd al-Raḥmān al-Aʻraj, from Abū Hurayrah: “The

[1] **Qur’an references (L9001):** Qur’an 84:1 (Al-Inshiqaq).
[2] **Qur’an references (L9003):** Qur’an 84:1 (Al-Inshiqaq).

Messenger of Allah (peace and blessings be upon him) prostrated at the verse 'When the sky is split apart' (Sūrah al-Inshiqāq) and 'Read in the name of your Lord' (Sūrah al-'Alaq)."[3]

وَمِنْ طَرِيقِ اللَّيْثِ بْنِ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: «سَجَدَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي إِذَا السَّمَاءُ انْشَقَّتْ وَاقْرَأْ بِاسْمِ رَبِّكَ»

L9007 We have narrated it through numerous, mass-transmitted (mutawatir) chains as undeniable as the sun; we have deemed this sufficient from them.

وَرُوِّينَاهُ مِنْ طُرُقٍ كَثِيرَةٍ مُتَوَاتِرَةٍ كَالشَّمْسِ، اكْتَفَيْنَا مِنْهَا بِهَذَا.

L9008 And with this, the majority of the Salaf hold: It has been narrated to us through the chains of Yaḥyā ibn Saʿīd al-Qaṭṭān, ʿAbd al-Raḥmān ibn Mahdī, and al-Muʿtamir ibn Sulaymān - all of whom said: Qurrah, who is Ibn Khālid, narrated to us from Muḥammad ibn Sīrīn, from Abū Hurayrah, who said: "Abū Bakr and ʿUmar prostrated during 'When the sky is split apart,' and during 'and the one who is better than both of them.'" ʿAbd al-Raḥmān and al-Muʿtamir added: "and during 'Read in the name of your Lord.'"[4]

وَبِهَذَا يَأْخُذُ عَامَّةُ السَّلَفِ -: رُوِّينَا مِنْ طَرِيقِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ، وَعَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ، وَالْمُعْتَمِرِ بْنِ سُلَيْمَانَ كُلُّهُمْ قَالَ: ثنا قُرَّةُ هُوَ ابْنُ خَالِدٍ - عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ: " سَجَدَ: أَبُو بَكْرٍ، وَعُمَرُ فِي: " إِذَا السَّمَاءُ انْشَقَّتْ " وَمَنْ هُوَ خَيْرٌ مِنْهُمَا " زَادَ عَبْدُ الرَّحْمَنِ، وَالْمُعْتَمِرُ " وَ: (اقْرَأْ بِاسْمِ رَبِّكَ)

L9009 And this report is as clear as the sun in its authenticity.

وَهَذَا أَثَرٌ كَالشَّمْسِ صِحَّةً.

L9010 As previously cited from ʿAlī and Ibn Masʿūd, the obligatory prostrations of recitation (sajdah al-tilāwah) are in "Alif-Lām-Mīm," "Ḥā-Mīm," "an-Najm," and "Iqra' bi-smi rabbika."

وَقَدْ ذَكَرْنَا عَنْ عَلِيٍّ، وَابْنِ مَسْعُودٍ آنِفًا: عَزَائِمُ السُّجُودِ -: " الم " " وَحُمَّ " " وَالنَّجْمُ " " وَاقْرَأْ بِاسْمِ رَبِّكَ ".

L9011 And from the narration of Shuʿbah from ʿĀṣim ibn Abī al-Najūd from Abū Razīn: "'Ammār ibn Yāsir recited 'When the sky is split open' while delivering a sermon, then he descended and prostrated."

وَمِنْ طَرِيقِ شُعْبَةَ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ أَبِي رَزِينٍ: قَرَأَ عَمَّارُ بْنُ يَاسِرٍ: " إِذَا السَّمَاءُ انْشَقَّتْ " وَهُوَ يَخْطُبُ، فَنَزَلَ فَسَجَدَ

L9012 From the trustworthy authorities: Ayyub, Ubayd Allah ibn Umar, and Sulayman ibn Musa, from Nafi' that Ibn Umar used to prostrate during "When the sky is split apart" and "Read in the name of your Lord."

وَعَنْ الثِّقَاتِ: أَيُّوبَ، وَعُبَيْدِ اللَّهِ بْنِ عُمَرَ، وَسُلَيْمَانَ بْنِ مُوسَى عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ كَانَ يَسْجُدُ فِي: " إِذَا السَّمَاءُ انْشَقَّتْ "، " وَاقْرَأْ بِاسْمِ رَبِّكَ ".

L9013 This is the opinion of the companions of Ibn Masʿūd, Shurayḥ, al-Shaʿbī, and ʿUmar ibn ʿAbd al-ʿAzīz—he commanded the people to do that—al-Shaʿbī,

وَهُوَ قَوْلُ أَصْحَابِ ابْنِ مَسْعُودٍ، وَشُرَيْحٍ، وَالشَّعْبِيِّ وَعُمَرُ بْنُ عَبْدِ الْعَزِيزِ أَمَرَ النَّاسَ بِذَلِكَ وَالشَّعْبِيِّ وَأَبِي حَنِيفَةَ، وَالْأَوْزَاعِيِّ، وَسُفْيَانَ الثَّوْرِيِّ، وَالشَّافِعِيِّ، وَأَحْمَدَ، وَإِسْحَاقَ، وَدَاوُد، وَأَصْحَابِهِمْ، وَأَصْحَابِ الْحَدِيثِ؟

[3] **Qur'an references (L9006):** Qur'an 84:1 (Al-Inshiqaq).
[4] **Qur'an references (L9008):** Qur'an 96:1 (Al-'Alaq).

Abū Ḥanīfah, al-Awzāʿī, Sufyān al-Thawrī, al-Shāfiʿī, Aḥmad, Isḥāq, Dāwūd, their companions, and the Ahl al-Ḥadīth.

L9014–9016 As for her prostration without ablution and not facing the Qiblah however possible, this is because it is not a prayer. The Prophet (peace be upon him) said: "The prayer of night and day is two by two." Thus, anything less than two rakʿahs cannot be a prayer unless there comes an explicit text stating it is a prayer, such as the Fear Prayer, the Witr Prayer, and the Funeral Prayer. And there is no text regarding... Is the prostration of recitation considered a prayer? It has been narrated from Uthman—may Allah the Exalted be pleased with him—and Saʿid ibn al-Musayyab: "Does a menstruating woman gesture with the prostration?" Saʿid said: "And she should say: 'My Lord, to You I prostrated.'" And from al-Shaʿbi: "Its permissibility toward other than the qiblah."

Prostration of Gratitude

L9017

L9018 Issue 557: The prostration of gratitude is a recommended act. When a blessing from Allah, the Exalted, comes to a person, it is recommended for him to perform prostration, as prostration constitutes an act of righteousness. Allah, the Exalted, has stated: "And do righteous deeds" [Al-Ḥajj 22:77].[5]

L9019 And no prohibition against the Prophet (peace be upon him) has been reported from him.

L9020 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us; Abdul-Wahhab ibn Isa narrated to us; Ahmad ibn Muhammad narrated to us; Ahmad ibn Ali narrated to us; Muslim ibn al-Hajjaj narrated to us; Zuhayr ibn Harb narrated to us; al-Walid ibn Muslim narrated to us, saying: I heard al-Awzaʿī say: Al-Walid ibn Hisham al-Muʿaytī narrated to us: "Maʿdan ibn Abi Talhah al-Yaʿmurī narrated to us, saying: I met Thawban, the freed slave of Allah's Messenger—peace and blessings be upon him—and asked him: 'Inform me of a deed that will make Allah admit me to Paradise,' or I said: 'What deed is most beloved to Allah the Exalted?' He replied: 'I asked Allah's Messenger—peace and blessings be upon him—just as you asked me, and he said:

[5] **Qur'an references (L9018):** Qur'an 22:77 (Al-Hajj).

وَأَمَّا سُجُودُهَا عَلَى غَيْرِ وُضُوءٍ، وَإِلَى غَيْرِ الْقِبْلَةِ كَيْفَ مَا يُمْكِنُ؟ فَلِأَنَّهَا لَيْسَتْ صَلَاةً، وَقَدْ قَالَ - عَلَيْهِ السَّلَامُ -: «صَلَاةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى» فَمَا كَانَ أَقَلَّ مِنْ رَكْعَتَيْنِ فَلَيْسَ إلَّا أَنْ يَأْتِيَ نَصٌّ بِأَنَّهُ صَلَاةٌ، كَرَكْعَةِ الْخَوْفِ، وَالْوِتْرِ، وَصَلَاةِ الْجَنَازَةِ، وَلَا نَصَّ فِي أَنَّ سَجْدَةَ التِّلَاوَةِ: صَلَاةٌ؟ وَقَدْ رُوِيَ عَنْ عُثْمَانَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ -، وَسَعِيدِ بْنِ الْمُسَيِّبِ: تُومِئُ الْحَائِضُ بِالسُّجُودِ؟ قَالَ سَعِيدٌ: وَتَقُولُ: رَبِّ لَك سَجَدْت. وَعَنْ الشَّعْبِيِّ: جَوَازُهَا إلَى غَيْرِ الْقِبْلَةِ

[سُجُودُ الشُّكْرِ]

٥٥٧ - مَسْأَلَةٌ: سُجُودُ الشُّكْرِ حَسَنٌ، إذَا وَرَدَتْ لِلَّهِ تَعَالَى عَلَى الْمَرْءِ نِعْمَةٌ فَيُسْتَحَبُّ لَهُ السُّجُودُ، لِأَنَّ السُّجُودَ فِعْلُ خَيْرٍ، وَقَدْ قَالَ اللَّهُ تَعَالَى: {وَافْعَلُوا الْخَيْرَ} [الحج: ٧٧] .

وَلَمْ يَأْتِ عَنْهُ نَهْيٌ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

بَلْ قَدْ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا زُهَيْرُ بْنُ حَرْبٍ ثنا الْوَلِيدُ بْنُ مُسْلِمٍ سَمِعْت الْأَوْزَاعِيَّ قَالَ: ثنا الْوَلِيدُ بْنُ هِشَامٍ الْمُعَيْطِيُّ ثنا «مَعْدَانُ بْنُ أَبِي طَلْحَةَ الْيَعْمُرِيُّ قَالَ: لَقِيتُ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقُلْتُ لَهُ: أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي اللَّهُ بِهِ الْجَنَّةَ، أَوْ قُلْتُ: مَا أَحَبُّ الْأَعْمَالِ إلَى اللَّهِ تَعَالَى؟ فَقَالَ: سَأَلْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَمَا سَأَلْتَنِي فَقَالَ عَلَيْكَ بِكَثْرَةِ السُّجُودِ لِلَّهِ تَعَالَى، فَإِنَّكَ لَا

"You must perform frequent prostrations to Allah the Exalted, for you never prostrate to Allah with a single prostration except that He—the Majestic and Glorious—elevates you by it one degree and removes from you one sin.'" Maʿdan said: 'Then I met Abu al-Darda' and asked him. He replied with the same words Thawban had told me.'"

L9021–9023 Abu Muhammad said: Al-Walid ibn Hisham was among the senior companions of Umar ibn Abd al-Aziz due to his excellence. And his action, and the rest of the chain's narrators—are they not too well-known to require inquiry? None may assert: "This prostration is indeed only the prostration of prayer specifically." Whoever dares to do this has falsely attributed to the Messenger of Allah—may Allah bless him and grant peace—what he did not say. Rather, he has lied against him, for he declared his intent through the unseen and false conjecture.

L9024 It has been narrated to us from Abū Bakr al-Ṣiddīq that when news of the conquest of Yamāmah reached him, he prostrated. From ʿAlī ibn Abī Ṭālib: when Dhū al-Thudayyah was found among the slain, he prostrated upon recognizing that [Dhū al-Thudayyah] belonged to the faction of falsehood and that [the believers] were the ones upholding the truth. It is authentically reported from Kaʿb ibn Mālik in the account of his failure to join the expedition to Tabūk that when his repentance was accepted, he prostrated. There was no dissent whatsoever among the Companions regarding these acts, nor any flaw in the report concerning Kaʿb at all.

تَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَكَ اللَّهُ - عَزَّ وَجَلَّ بِهَا - دَرَجَةً، وَحَطَّ عَنْكَ بِهَا خَطِيئَةً قَالَ مَعْدَانُ: ثُمَّ لَقِيتُ أَبَا الدَّرْدَاءِ فَسَأَلْتُهُ؟ فَقَالَ مِثْلَ مَا قَالَ لِي ثَوْبَانُ» .

قَالَ أَبُو مُحَمَّدٍ: الْوَلِيدُ بْنُ هِشَامٍ مِنْ كِبَارِ أَصْحَابِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ لِفَضْلِهِ وَعَمَلِهِ، وَبَاقِي الْإِسْنَادِ أَشْهَرُ مِنْ أَنْ يُسْأَلَ عَنْهُمْ؟ وَلَيْسَ لِأَحَدٍ أَنْ يَقُولَ: إِنَّ هَذَا السُّجُودَ إِنَّمَا هُوَ سُجُودُ الصَّلَاةِ خَاصَّةً، وَمَنْ أَقْدَمَ عَلَى هَذَا فَقَدْ قَالَ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَا لَمْ يَقُلْهُ، بَلْ كَذَبَ عَلَيْهِ، إِذْ أَخْبَرَ عَنْ مُرَادِهِ بِالْغَيْبِ وَالظَّنِّ الْكَاذِبِ.

وَقَدْ رُوِّينَا عَنْ أَبِي بَكْرٍ الصِّدِّيقِ: أَنَّهُ لَمَّا جَاءَهُ فَتْحُ الْيَمَامَةِ: سَجَدَ؟ وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّهُ لَمَّا وَجَدَ ذُو الثُّدْيَةِ فِي الْقَتْلَى: سَجَدَ، إِذْ عَرَفَ أَنَّهُ فِي الْحِزْبِ الْمُبْطِلِ، وَأَنَّهُ هُوَ الْمُحِقُّ؟ وَصَحَّ عَنْ كَعْبِ بْنِ مَالِكٍ فِي حَدِيثِ تَخَلُّفِهِ عَنْ تَبُوكَ: أَنَّهُ لَمَّا تِيبَ عَلَيْهِ: سَجَدَ؟ وَلَا مُخَالِفَ لِهَؤُلَاءِ مِنَ الصَّحَابَةِ أَصْلًا، وَلَا مَغْمَزَ فِي خَبَرِ كَعْبٍ أَلْبَتَّةَ؟ .