

353. Narrated 'Aisha ؓ: I saw the Prophet ﷺ praying while sitted in a cross-legged position^[1]. [Reported by An-Nasā'i; and Al-Hākim graded it *Sahib* (authentic)].

(٣٥٣) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي مُتْرَبِعًا. رَوَاهُ النَّسَائِيُّ، وَصَحَّحَهُ الْحَاكِمُ.

Chapter 12 AL-JUMU'A^[2] PRAYER

١٢ - بَابُ صَلَاةِ الْجُمُعَةِ

354. Narrated 'Abdullāh bin 'Umar and Abū Huraira ؓ: They heard Allāh's Messenger ﷺ say (while standing) upon the planks of his pulpit: "People must cease to neglect the Friday prayers, or else Allāh will seal their hearts and then they will be among the unmindful." [Reported by Muslim].

(٣٥٤) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ ﷺ يَقُولُ عَلَى أَعْوَادِ مِثْرِهِ: «لَيْتَهُنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ، أَوْ لَيَخْتَمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيَكُونَنَّ مِنَ الْغَافِلِينَ». رَوَاهُ مُسْلِمٌ.

355. Narrated Salāma^[3] bin Al-Akwa' ؓ: We used to offer the Friday prayer with Allāh's Messenger ﷺ and return (to our homes) while the walls had no shade^[4] for us to go under (at that time)^[5]. [Agreed upon. This is the wording of Al-Bukhāri].

(٣٥٥) وَعَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ، ثُمَّ نَنْصَرِفُ وَلاَ نَسْ لِحِيطَانٍ ظِلٌّ نَسْتُظِلُّ بِهِ. مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ.

And in a narration of Muslim: "We used to offer the Friday prayers with him

وَفِي لَفْظٍ لِمُسْلِمٍ: كُنَّا نَجْمَعُ مَعَهُ إِذَا زَالَتْ الشَّمْسُ، ثُمَّ نَرْجِعُ، نَسْتَبِعُ النَّبِيَّ.

[1] The Prophet ﷺ resorted to a sitting posture during a prayer due to a legitimate excuse. A *Hadīth* states that the Prophet ﷺ suffered from an abscess in his thigh and as long as one suffers from a disease or an injury, he can offer his prayers in whatever posture he can, without any blame. This is a favor from Allāh.

[2] The day of *Jumu'a* (Friday) was known as *Al-'Arūba* during *Jabilya* times (the pre-Islamic period). Islam named it *Jumu'a* as the Muslims of a city gather at one place in congregation to offer prayers to Allāh the All-Mighty. In addition to this, there are a few other reasons also.

[3] He is Abū Muslim, Salama bin 'Amr bin Al-Akwa' Sinān bin 'Abdullah Al-Aslami Al-Madani. He was one of the bravest *Sabāba*, and used to run faster than a horse with his feet. He was good, pious and generous. He died at Al-Madinah in 74 H.

[4] This *Hadīth* clearly states that the Prophet ﷺ used to end his *Jumu'a* prayer at a time while the shades of the walls were insufficient to cover the people i.e., the *Jumu'a* prayer was performed at an early time.

[5] According to Imām Ahmad bin Hanbal, it is permissible to start performing Friday's prayer before *Zawāl* (the declining of the sun). The rest of the *Imāms* and the majority of scholars observe that the Friday prayer must be performed immediately after *Zawāl*. During present times, it has become a practice to delay the *Jumu'a* prayer much more, even later than the *Zubr* prayer itself, which is against the tradition of the Prophet ﷺ.

(Allāh's Messenger ﷺ) when the sun passed the meridian. We would then return and try to find the afternoon shadow.

356. Narrated Sahl bin Sa'd^[1] ﷺ: We would not have a siesta (mid-day nap) nor lunch till after the Friday prayer.^[2] [Agreed upon; and the wording is Muslim's]. Another narration his: "during the life time of Allāh's Messenger ﷺ.

(٣٥٦) وَعَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: مَا كُنَّا نَقِيلُ وَلَا نَتَعَدَّى إِلَّا بَعْدَ الْجُمُعَةِ. مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِمُسْلِمٍ. وَفِي رِوَايَةٍ: فِي عَهْدِ رَسُولِ اللَّهِ ﷺ.

357. Narrated Jābir ﷺ: Allāh's Messenger ﷺ was standing while delivering the *Khutba* (religious talk, sermon) on Friday when a caravan from Syria arrived. The people flocked towards it till no one was left (with the Prophet ﷺ) except twelve men. [Reported by Muslim].

(٣٥٧) وَعَنْ جَابِرِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ قَائِمًا، فَجَاءَتْ عِيرٌ مِنَ الشَّامِ، فَانْفَلَّتِ النَّاسُ إِلَيْهَا، حَتَّى لَمْ يَبْقَ إِلَّا اثْنَا عَشَرَ رَجُلًا. رَوَاهُ مُسْلِمٌ.

358. Narrated Ibn 'Umar ﷺ: Allāh's Messenger ﷺ said, "Whoever is in time for a *Rak'a* of the Friday prayer, or any other prayer,^[3] should add another (*Rak'a*) to it and his prayer will then be complete."^[4] An-Nasā'i, Ibn Mājah and Ad-Dāraqutni reported it; the wording is from Ad-Dāraqutni. Its chain of narrators is *Sabib* (authentic), but Abu Hātim confirmed it as *Mursal* (missing link after the *Tābi'i*).

(٣٥٨) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةِ الْجُمُعَةِ وَغَيْرَهَا فَلْيُضِفْ إِلَيْهَا أُخْرَى، وَقَدْ تَمَّتْ صَلَاتُهُ». رَوَاهُ النَّسَائِيُّ وَابْنُ مَاجَةَ وَالدَّارِقُطْنِيُّ، وَاللَّفْظُ لَهُ، وَإِسْنَادُهُ صَحِيحٌ، لَكِنْ قَوَى أَبُو حَاتِمٍ إِسْنَانَهُ.

[1] He is Abul-'Abbās Al-Khazraji As-Sa'idi Al-Ansāri. He reported one hundred *Abadith* and died in 91 H. at the age of about hundred years. It is said that he is the last *Sabibi* to die in Al-Madinah.

[2] It does not mean that he used to perform the Friday prayer even prior to the time of *Zawāl* (the declining of the sun), since they would only take their lunch and mid-day nap after the time of *Zubr*. The Friday prayer takes the place of the *Zubr* prayer, and as long as it involves a *Khutba* (religious sermon), it is imperative that it be performed early, so that the prayer is completed within the earlier part of the time for *Zubr*.

[3] The narration which is ascribed to Abū Huraira in *Sabibatn*, does not specify and single out Friday prayer, it is only a generalisation in relation to all the prayers. As long as one could pursue one *Rak'at* with *Imām*, he accrues the reward of congregation to his credit. The same holds true in relation to Friday prayers. Then, one may stand up and complete the remainder of his prayer.

[4] This *Hadith* refutes the view of those who maintain that unless one listens to a part of the *Khutba* (religious talk), his Friday prayer is not acceptable.

359. Narrated Jābir bin Samura ؓ: The Prophet ﷺ used to deliver the *Khutba* (religious talk, sermon) while standing.^[1] He (ﷺ) would then sit down and then stand up and deliver the *Khutba* in a standing posture. So, whoever informs you that he (the Prophet ﷺ) delivered the *Khutba* (religious talk, sermon) while sitting has definitely told a lie. [Reported by Muslim].

(٣٥٩) وَعَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ قَائِمًا، يَجْلِسُ ثُمَّ يَقُومُ فَيَخْطُبُ قَائِمًا، فَمَنْ أَتَاكَ أَنَّهُ كَانَ يَخْطُبُ جَالِسًا فَقَدْ كَذَبَ. أَخْرَجَهُ مُسْلِمٌ.

360. Narrated Jābir bin ‘Abdullāh ؓ: Whenever Allāh’s Messenger ﷺ delivered a *Khutba* (religious talk), his eyes would become red, his voice rose^[2] and his anger would become intensified, as if he (ﷺ) was like one warning an army and saying, “The enemy has made a morning attack on you. The enemy has made an evening attack on you.” He ﷺ would also say “*Amma ba’du*,^[3] the best of speech is embodied in the Book of Allāh, and the best of guidance is the guidance of Muhammad. And the most evil of affairs are their innovations and every innovation is misguidance.”^[4] [Reported by Muslim].

(٣٦٠) وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَطَبَ أَحْمَرَّتْ عَيْنَاهُ، وَعَلَا صَوْتُهُ، وَاشْتَدَّ غَضَبُهُ، حَتَّى كَأَنَّهُ مُنْذِرٌ جَيْشٍ يَقُولُ: «صَبَحَكُمْ وَمَسَّكُمْ»، وَيَقُولُ: «أَمَّا بَعْدُ: فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ». رَوَاهُ مُسْلِمٌ.

And in a narration of Muslim: “In the Prophet’s *Khutba* on Friday: He would praise Allāh and extol Him. Then, following that, he would say – and he had raised his voice...”

وَفِي رِوَايَةٍ لَهُ: كَانَتْ خُطْبَةُ النَّبِيِّ ﷺ يَوْمَ الْجُمُعَةِ: يَحْمَدُ اللَّهَ، وَيُنْشِئُ عَلَيْهِ، ثُمَّ يَقُولُ عَلَى إِنْزِلِ ذَلِكَ، وَقَدْ عَلَا صَوْتُهُ.

[1] This *Hadith* informs us that the Prophet ﷺ used to address people (deliver *Khutba*) in a standing posture. It further informs us that during a Friday prayer, delivering a *Khutba* in two parts is in accordance with *Sunnab*, and that a brief sitting in between the said parts also conforms to the tradition of the Prophet ﷺ and a violation of any of the above is regarded as an innovation.

[2] This *Hadith* enjoins upon us that the *Khutba* should be delivered loudly (i.e., with a higher pitch of sound) and it should represent such a style which may be effective enough to move the audience.

[3] An opening phrase for Islamic speeches meaning “to proceed.”

[4] *Bid’a* (innovation), according to *Shari’a* (Divine law) stands for any action, speech or belief which is neither established nor authenticated either by the Qur’an or *Sunnab*, nor is it derived or deduced from it. The words *بدعة كل* all innovations allude to the fact that no innovation upholds any goodness. For details, refer to the book *Al-Itisām* of Ash-Shatibi.

And in another narration from Muslim: "Whoever Allāh guides, no one can lead astray; and whoever Allāh leads astray, no one can guide him." An-Nasā'i has: "Every misguidance is (a cause to enter) the Fire."

361. Narrated 'Ammār bin Yāsir ؓ: He heard Allāh's Messenger ﷺ say: "The length of a man's prayer and the shortness of his *Kbutba* (religious talk) are a sign of his understanding^[1] (of the religion)." [Reported by Muslim].

362. Umm Hisham^[2] ؓ daughter of Haritha said: I learnt *Sūrat Qāf*^[3] from no other source than the tongue of Allāh's Messenger ﷺ who used to recite it every Friday on the pulpit^[4] when he delivered the *Kbutba* (religious talk) to the people." [Reported by Muslim].

363. Narrated Ibn 'Abbās ؓ: Allāh's Messenger ﷺ said: "Whoever speaks on Friday while the *Imām* is giving the *Kbutba* (religious talk), he is like a donkey which carries books,^[5] and he who tells him to be quiet has no *Jumu'a*^[6]." [Reported by Ahmad with an acceptable chain of narrators].

وَفِي رِوَايَةٍ لَهُ: «مَنْ يَهْدِي اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلُّ فَلَا هَادِيَ لَهُ». وَلِلنَّسَائِيِّ: «وَكُلَّ صَلَاةٍ فِي النَّارِ».

(٣٦١) وَعَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ طُولَ صَلَاةِ الرَّجُلِ وَقِصْرَ خُطْبَتِهِ مِثْنَةٌ مِنْ فِطْرِهِ». رَوَاهُ مُسْلِمٌ.

(٣٦٢) وَعَنْ أُمِّ هِشَامِ بِنْتِ حَارِثَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: مَا أَخَذْتُ «قَفَّ» وَالْقُرْآنَ الْحَمِيدَ إِلَّا عَنْ لِسَانِ رَسُولِ اللَّهِ ﷺ، يَتَرَوُّهَا كُلَّ جُمُعَةٍ عَلَى الْمِثْبَرِ إِذَا خَطَبَ النَّاسَ. رَوَاهُ مُسْلِمٌ.

(٣٦٣) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَكَلَّمَ يَوْمَ الْجُمُعَةِ، وَالْإِمَامُ يَخْطُبُ، فَهُوَ كَمَثَلِ الْحِمَارِ يَحْمِلُ أَشْفَارًا، وَالَّذِي يَقُولُ لَهُ: أَنْصِتْ، لَيْسَتْ لَهُ جُمُعَةٌ». رَوَاهُ أَحْمَدُ بِإِسْنَادٍ لَا بَأْسَ بِهِ.

[1] This tells us that one should lengthen the prayer and shorten the *Kbutba*. Some of the *Khatibs* (the *Imāms* who lead the Friday prayers and deliver the *Kbutba*) during the present times lengthen their *Kbutba* to such an extent that it encroaches upon the actual prayer time and then they try to finish the prayer in a hurried manner. This practice is against the tradition of the Prophet ﷺ.

[2] She is Umm Hishām bint Hāritha bin Nu'mān, maternal sister of 'Umra bint 'Abdur-Rahmān. She is *Ansāriya* from the Najjar clan. It is said that she participated in *Bat'atur-Ridwān*.

[3] *Sūrat* no. 50.

[4] It is a lesson for the *Khatib* (speaker) that while addressing people prior to conducting a Friday prayer, one should recite the Qur'an and interpret its meanings to the people.

[5] Such a person resembles a donkey (i.e., a beast of burden) in that it derives no benefit out of carrying a loadful of books onto its back. Similarly, this person does not accrue any reward to his credit out of performing a Friday prayer.

[6] It is worth noticing that the Prophet ﷺ never said that his prayer will not be accepted, but he is deprived of the reward of a Friday prayer. Hence, the scholars have stated, by deduction, that whoever engages himself in a conversation, shall indeed get credit for the

This *Hadīth* interprets the *Marfu' Hadīth* (attributed to the Prophet) of Abu Huraira reported in the *Sabīhain*: On Friday, when the *Imām* is delivering the *Khutba* (religious talk), if you say to your companion to keep quiet, then indeed you have committed a sin (error/something senseless).

وَهُوَ يُفَسِّرُ حَدِيثَ أَبِي هُرَيْرَةَ فِي الصَّحِيحَيْنِ مَرْفُوعًا: «إِذَا قُلْتَ لِصَاحِبِكَ: أَنْصِتْ يَوْمَ الْجُمُعَةِ، وَالْإِمَامُ يَخْطُبُ، فَقَدْ لَعَنْتَ».

364. Narrated Jābir ؓ: A man entered the mosque on a Friday when the Prophet ﷺ was delivering the *Khutba* (religious talk, sermon) and he (the Prophet ﷺ) said, "Have you prayed? He replied, "No." He (the Prophet ﷺ) said, "Stand and pray two *Rak'at*."^[1] [Agreed upon].

(٣٦٤) وَعَنْ جَابِرِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: دَخَلَ رَجُلٌ يَوْمَ الْجُمُعَةِ، وَالنَّبِيُّ ﷺ يَخْطُبُ، فَقَالَ: «صَلَّيْتَ؟» قَالَ: لَا، قَالَ: «قُمْ فَصَلِّ رَكَعَتَيْنِ». مُتَّفَقٌ عَلَيْهِ.

365. Narrated Ibn 'Abbās ؓ: The Prophet ﷺ used to recite in *Jumu'a* prayer *Sūrat Al-Jumu'a*^[2] and *Al-Munafiqūn*^[3]. [Reported by Muslim].

(٣٦٥) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ سُورَةَ الْجُمُعَةِ وَالْمُنَافِقِينَ. رَوَاهُ مُسْلِمٌ.

Narrated Nu'mān bin Bashir^[4] (ؓ): He (Allāh's Messenger ﷺ) used to recite in the two *Eids* and in the Friday prayer^[5]: "*Sabbih isma Rabbikal-A'la*"^[6] and "*Hal atāka hadīthul gbāshiyab*"^[7]. [Reported by Muslim].

وَلَهُ عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ كَانَ يَقْرَأُ فِي الْعِيدَيْنِ وَفِي الْجُمُعَةِ بِ«سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى» وَ«هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ».

366. Narrated Zaid bin Arqam ؓ: The Prophet ﷺ prayed the *Eid* prayer (on a Friday); and granted a permission (to be excused) from the praying of Friday

(٣٦٦) وَعَنْ زَيْدِ بْنِ أَرْقَمٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: صَلَّى النَّبِيُّ ﷺ الْعِيدَ، ثُمَّ رَخَّصَ فِي الْجُمُعَةِ، فَقَالَ: «مَنْ شَاءَ أَنْ يُصَلِّيَ فَلْيُصَلِّ».

prayer, but shall be deprived of the reward associated with the Friday prayer.

[1] The narration of Al-Bukhārī comprises the word *Khafifatain* خفيفتين, after *Rak'atain* رَكَعَتَيْنِ, which means that he should offer two light ones such as to economise time to the maximum in order listen to the *Khutba*.

[2] *Sūrat* no. 62.

[3] *Sūrat* no. 63.

[4] He is Abū 'Abdullah Al-Ansāri Al-Madani, and was the first *Ansāri* child to be born after the *Hijra* of the Prophet ﷺ. He was born in the fourteenth month of the *Hijra*. He settled in Shām and later became the governor of Kufa and then Hims. Khalid bin Khali Al-Kilā'i killed him on Marj-ar-Rahit day in the year 64 H.

[5] Among these *Sūrab*, he used to recite different ones on different occasions.

[6] *Sūrat Al-A'la*. no. 87.

[7] *Sūrat Al-Gbāshiyab*. no. 88.

prayer and said, "Whoever wants to pray it, he may pray."^[1] [Reported by *Al-Khamsa* excluding At-Tirmidhi. Ibn Khuzaima graded it *Sabih* (authentic)].

367. Narrated Abū Huraira ؓ: Allāh's Messenger ﷺ said, "When anyone of you prays the *Jumu'a* prayer, he should pray four (optional) *Rak'at* after it."^[2] [Reported by Muslim].

368. Narrated As-Sāib bin Yazid^[3] (ؓ) that Mu'āwiya ؓ told him, "If you offer the Friday prayer, do not connect it with another prayer, till you talk or go out. Allāh's Messenger ﷺ had commanded us accordingly: that we should not connect a prayer to another prayer till we talk or go out^[4] (in between them)." [Reported by Muslim]

369. Narrated Abū Huraira ؓ: Allāh's Messenger ﷺ said, "Whoever takes a bath, then comes to *Al-Jumu'a* prayer, then prays what was fixed for him,^[5] then keeps silent till the *Imām* finishes the *Khutba* (religious talk – sermon), and then prays along with him – his

رَوَاهُ الْحَمْسَةُ إِلَّا التِّرْمِذِيُّ، وَصَحَّحَهُ ابْنُ حُرَيْمَةَ.

(٣٦٧) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ الْجُمُعَةَ فَلْيُصَلِّ بَعْدَهَا أَرْبَعًا». رَوَاهُ مُسْلِمٌ.

(٣٦٨) وَعَنْ السَّائِبِ بْنِ يَزِيدَ أَنَّ مَعَاوِيَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ لَهُ: إِذَا صَلَّيْتَ الْجُمُعَةَ فَلَا تَصِلْهَا بِصَلَاةٍ حَتَّى تَتَكَلَّمَ أَوْ تَخْرُجَ، فَإِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَنَا بِذَلِكَ: أَنْ لَا نُوَصِّلَ صَلَاةً بِصَلَاةٍ حَتَّى نَتَكَلَّمَ أَوْ نَخْرُجَ. رَوَاهُ مُسْلِمٌ.

(٣٦٩) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اغْتَسَلَ، ثُمَّ أَتَى الْجُمُعَةَ، فَصَلَّى مَا قُدِّرَ لَهُ، ثُمَّ أَنْصَتَ حَتَّى يَنْفِرَ الْإِمَامُ مِنْ خُطْبَتِهِ، ثُمَّ يَصَلِّي مَعَهُ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى، وَفُضِّلَ

[1] This comprises an evidence that in case 'Eid falls on Friday, it is not obligatory to perform the Friday prayer but it is better to perform it.

[2] There is difference in opinion as to how many *Rak'at* one should offer as *Sunnah* after the Friday prayer. Some recognise it to be just two *Rak'at*, whereas the others prefer to offer four. Imām Shāfi'i, Imām Ahmad and the majority of the scholars hold this opinion, and it is the preferable one. The *Hadīth* of four *Rak'at*, is a saying of the Prophet ﷺ himself and one should indeed act upon it accordingly.

[3] He is Abū Yazid Al-Kindi. He was born in the year 2 H. and attended *Hajjatul-Wadā'* with his father. He died in 80 H.

[4] This *Hadīth* tells us that in case someone offers a certain prayer at a certain place, he should not offer another prayer at the same spot and at the same time. There must be a distance in between the two prayers – either by way of change in the place or by way of *Dhikr* (the recitation of the Qur'ān, mentioning Allāh's Names or the utterance of different prescribed supplications). The well-intended motive behind it is that either his record of actions and deeds must either reflect that he has offered his prayers in that many places, or the same must prove that he has offered it that many times.

[5] There is no specified limit to the number of *Nawāfil* (voluntary prayers) one can offer while waiting for the Friday prayer. Likewise, there is no specified time limit either. But as the other *Hadīth* clearly states that there is no prohibition on the offering of *Nafl* (voluntary prayer) on Friday even at the very time of *Zawāl* – until the Imam ascends the *Minbar* to offer the *Khutbah*.

sins (committed) between that time and the next Friday will be forgiven, with an addition of three days more.”^[1] [Reported by Muslim].

370. Narrated (Abū Huraira) ﷺ: Allāh’s Messenger ﷺ mentioned the day of *Jumu’a* and then said, “There is a time in it (Friday) at which no Muslim would stand up while praying and beg Allāh, Who is Great and Glorious, for something except that He would give it to him.”^[2] He ﷺ indicated with his hand that it (this time) is short.” [Agreed upon]. A narration of Muslim has: “this time is brief.”

371. Narrated Abū Burda ﷺ from his father’s: I heard Allāh’s Messenger ﷺ say, “That time is between the time when the *Imām* sits down and the end of the prayer.” [Reported by Muslim]. Ad-Darāqutni held that the stronger view is that it is the saying of Abu Burda.

Ibn Mājah reported from ‘Abdullāh bin Salām, and Abū Dā’ud and An-Nasā’i reported from Jābir: “It is between the ‘*Asr* prayer and sunset.”

More than forty different sayings were narrated about this (special fortune time on Friday), and I have detailed them in (my book) ‘*Sbarh Al-Bukbāri*’.

372. Narrated Jābir ﷺ: It is decided in the *Sunnah*^[3] that the Friday prayer (established/recognized) when forty

ثَلَاثَةِ أَيَّامٍ. رَوَاهُ مُسْلِمٌ.

(٣٧٠) وَعَنْهُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ يَوْمَ الْجُمُعَةِ، فَقَالَ: «فِيهِ سَاعَةٌ لَا يُؤَافِقُهَا عَبْدٌ مُسْلِمٌ، وَهُوَ قَائِمٌ يُصَلِّي يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ شَيْئًا، إِلَّا أَعْطَاهُ إِيَّاهُ». وَأَشَارَ بِيَدِهِ بِعِلْقَلِهَا. مُتَّفَقٌ عَلَيْهِ. وَفِي رِوَايَةِ لِمُسْلِمٍ: «وَهِيَ سَاعَةٌ خَفِيفَةٌ».

(٣٧١) وَعَنْ أَبِي بُرْدَةَ عَنْ أَبِيهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلَى أَنْ تَنْقُضَى الصَّلَاةُ». رَوَاهُ مُسْلِمٌ، وَرَجَّحَ الدَّارِقُطْنِيُّ أَنَّهُ مِنْ قَوْلِ أَبِي بُرْدَةَ.

وَفِي حَدِيثِ عَبْدِ اللَّهِ بْنِ سَلَامٍ عِنْدَ ابْنِ مَاجَةَ، وَجَابِرٍ عِنْدَ أَبِي دَاوُدَ وَالنَّسَائِيِّ: أَنَّهَا مَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ.

وَقَدْ اخْتَلَفَتْ فِيهَا عَلَى أَكْثَرٍ مِنْ أَرْبَعِينَ قَوْلًا أَمَلْتُهَا فِي شَرْحِ الْبُخَارِيِّ.

(٣٧٢) وَعَنْ جَابِرِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: مَضَتْ السُّنَّةُ أَنَّ فِي كُلِّ أَرْبَعِينَ فَصَاعِدًا

[1] Taking a bath on Friday is a *Sunnah* (supererogatory) act according to the majority of scholars, and it is the most correct opinion. Others, however, view it as *Wājib* (compulsory).

[2] There is a certain time recurring on Friday in which a Muslim’s invocation is definitely accepted. The Prophet ﷺ has not specified any particular moment for it. This moment has also been kept secret, similar to *Lailatul-Qadr* (the Night of Decree), so that the people spend more time looking for it, and accrue more reward to their account. There are two popular quotations related to it. The first one advocates that this opportune moment occurs between ‘*Asr* and sunset. The second one postulates that such a moment occurs while the *Imām* delivers his *Khutba* to the public. Muslims ought to look for it during both of these timings.

[3] The question of how many people should gather at a certain place so as to necessitate the obligation of offering a Friday prayer, is also a disputed one among the scholars. Different

praying persons or more attend it. [Ad-Dāraquṭni reported it through a weak chain of narrators.^[1]]

373. Narrated Samura bin Jundub ؓ: The Prophet ﷺ used to ask for (Allāh's) forgiveness for the believing men and believing women, every *Jumu'a* (Friday prayer). [Al-Bazzār reported it through a weak chain of narrators].

374. Narrated Jābir bin Samura ؓ: The Prophet ﷺ used to recite some verses from the Qur'ān in the Friday *Khutba* (religious talk – sermon), reminding^[2] the people. [Abū Dā'ud reported, and its basic meaning is in Muslim].

375. Narrated Tāriq bin Shihāb^[3] ؓ: Allāh's Messenger ﷺ said, "The Friday prayer in congregation is an obligatory duty upon every Muslim, with the exception of four: a slave, a woman, a child and a sick person." [Reported by Abū Dā'ud, who said that Tāriq did not hear (any *Hadīth*) from the Prophet ﷺ. Al-Hākim also reported it from the narration of the aforementioned Tariq, who narrated from Abū Mūsa].

376. Narrated Ibn 'Umar ؓ: Allāh's Messenger ﷺ said, "*Jumu'a* prayer is not obligatory on a traveller."^[4]

جُمُعَةً. رَوَاهُ الدَّارِقُطْنِيُّ بِإِسْنَادٍ ضَعِيفٍ.

(٣٧٣) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ يَسْتَغْفِرُ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ فِي كُلِّ جُمُعَةٍ. رَوَاهُ الْبَزَّازُ بِإِسْنَادٍ لَيْسَ.

(٣٧٤) وَعَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ فِي الْخُطْبَةِ يَقْرَأُ آيَاتٍ مِنَ الْقُرْآنِ، يُذَكِّرُ النَّاسَ. رَوَاهُ أَبُو دَاوُدَ، وَأَصْلُهُ فِي مُسْلِمٍ.

(٣٧٥) وَعَنْ طَارِقِ بْنِ شِهَابٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ فِي جَمَاعَةٍ، إِلَّا أَرْبَعَةً: مَمْلُوكٌ، وَأَمْرَأَةٌ وَصَبِيٌّ وَمَرِيضٌ» رَوَاهُ أَبُو دَاوُدَ وَقَالَ: لَمْ يَسْمَعْ طَارِقٌ مِنَ النَّبِيِّ ﷺ، وَأَخْرَجَهُ الْحَاكِمُ مِنْ رِوَايَةِ طَارِقِ الْمَذْكُورِ عَنْ أَبِي مُوسَى.

(٣٧٦) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ عَلَى

people have mentioned the numbers – three, four, seven, nine, twelve, twenty, forty, fifty and seventy. The fact is that no such number is supported by any *Hadīth*. Both a congregational prayer and a Friday prayer stand valid even if there are just two persons to offer these. This *Hadīth* which states the number as forty is a weak one. It is reported in a *Hadīth* that the first and foremost Friday prayer in Islam was conducted in the village Juwathā.

[1] This *Hadīth* has been reported by 'Abdul 'Aziz bin 'Abdur-Rahmān whose *Abādīth* have been described by *Hadīth* scholars as 'false', 'fabricated' and himself as 'unreliable'. Therefore this condition for *Al-Jumu'a* prayer does not hold.

[2] He used to instruct people about the fundamentals of Islam, indispensable essentials of religion; and try to dissuade them from the flashy charms of this world, and persuade them to seek the life of the Hereafter.

[3] He is an Ahmūsī, a Bajālī, a Kufī and lived long both in the *Jabilya* and Islamic eras. He saw the Prophet ﷺ but did not hear a *Hadīth* from him. He took part in 33 or 34 military expeditions during the caliphate of Abu Bakr and 'Umar. He died in 82 H.

[4] All these *Abādīth* go to explain that there are six kinds of people upon whom the Friday prayer is not obligatory, they are: slaves, women, children, travellers, sick persons and the

[Reported by At-Tabarāni through a weak chain of narrators].

377. Narrated 'Abdullāh bin Mas'ūd ؓ: Whenever Allāh's Messenger ﷺ ascended the *Minbar* (to give the Friday *Khutba*), we used to face him. [At-Tirmidhi reported it through a weak chain of narrators. It has a *Shahid* (supporting narration) in the *Hadith* of Al-Bara', reported by Ibn Khuzaima].

378. Narrated Al-Hakam bin Hazn^[1] ؓ: We attended the Friday prayer with the Prophet ﷺ and he (ﷺ) stood leaning on a staff or a bow..^[2] Reported by Abū Dā'ud].

مُسَافِرٍ جُمُعَةً. رَوَاهُ الطَّبْرَانِيُّ بِإِسْنَادٍ ضَعِيفٍ.

(٣٧٧) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَوَى عَلَى الْمِنْبَرِ، اسْتَقْبَلْنَاهُ بِوُجُوهِنَا. رَوَاهُ التِّرْمِذِيُّ بِإِسْنَادٍ ضَعِيفٍ. وَلَهُ شَاهِدٌ مِنْ حَدِيثِ الْبَرَاءِ عِنْدَ ابْنِ خُرَيْمَةَ.

(٣٧٨) وَعَنْ الْحَكَمِ بْنِ حَزْنٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: شَهِدْنَا الْجُمُعَةَ مَعَ النَّبِيِّ ﷺ، فَقَامَ مُتَوَكِّئًا عَلَى عَصَا أَوْ قَوْسٍ. رَوَاهُ أَبُو دَاوُدَ.

Chapter 13

SALAT-UL-KHAUF

(PRAYER IN TIME OF FEAR)

379. Narrated Salih bin Khawwāt^[3] on the authority of one who offered the Fear prayer with Allāh's Messenger ﷺ at the battle of *Dhātur-Riqā'*^[4] that a group (of the army) formed a line along with him and a group faced the enemy. He (ﷺ) led the group which was with him in a *Rak'a*, and then remained standing while they finished their prayer by themselves. They then departed and lined up facing the enemy, and the other party came. He

(٣٧٩) عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَمَّنْ صَلَّى مَعَ النَّبِيِّ ﷺ يَوْمَ ذَاتِ الرَّقَاعِ صَلَاةَ الْخَوْفِ: أَنَّ طَائِفَةً مِنْ أَصْحَابِهِ ﷺ صَفَّتْ مَعَهُ، وَطَائِفَةٌ وَجَاهَ الْعَدُوَّ، فَصَلَّى بِالَّذِينَ مَعَهُ رُكْعَةً، ثُمَّ نَبَتَ قَائِمًا، وَأَتَمُّوا لِأَنْفُسِهِمْ، ثُمَّ انْصَرَفُوا، فَصَفُّوا وَجَاهَ الْعَدُوَّ، وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى، فَصَلَّى بِهِمُ الرُّكْعَةَ الَّتِي بَقِيَتْ، ثُمَّ نَبَتَ جَالِسًا، وَأَتَمُّوا لِأَنْفُسِهِمْ، ثُمَّ سَلَّمَ بِهِمْ. مُتَّفَقٌ عَلَيْهِ.

nomads. Two more categories, i.e. the blind and the lame are mentioned in the Qur'an. If they perform the Friday prayer, they shall be exempted from praying the noon prayer.

[1] Al-Hakam bin Hazn bin Abu Wahab Al-Makhzumi became a Muslim during the year of the conquest of Makkah and thus attended a *Jumu'a* with the Prophet ﷺ.

[2] This confirms that a person, while delivering the *Khutba* may take the support of some object, to avoid tiredness from a lengthy standing position, or some other reason.

[3] He is Sālih bin Khawwāt bin Jubair bin An-Nu'mān Al-Ansāri Al-Madani. He was one of the prominent *Sahāba* and his *Abadith* are very authentic.

[4] *Dhātur-Riqā'* may be translated as 'the one having strips (rags)'. Muslims were suffering from an extreme poverty, and they were bare-footed without shoes. When their feet blistered, they wrapped them with rags and tattered clothes. Thus, this battle came to be known as *Dhātur-Riqā'*.

led them in the remaining *Rak'a* (of his prayer), after which he remained sitting while they finished their prayer by themselves. He then led them in uttering the *Taslim* (salutation).^[1] [Agreed upon]; and this is the wording of Muslim. This (*Hadith*) has been reported in *Al-Ma'rifa* of Ibn Mundah: from Salih ibn Khawwat, from his father.

380. Narrated Ibn 'Umar ؓ: I went on an expedition with Allāh's Messenger ﷺ to Najd,^[2] and when we came in front of the enemy we lined up in ranks facing them. Allāh's Messenger ﷺ then stood up and led us in prayer. One group stood up with him while the other faced the enemy. He prayed a *Rak'a* with those who were with him and made two prostrations. Then, they changed places with those who had not prayed. When they came Allāh's Messenger ﷺ prayed a *Rak'a* with them and made two prostrations. He then uttered the *Taslim* (salutation) and each of them got up and prayed a *Rak'a* alone and made two prostrations.^[3] [Agreed upon, and the wording if from Al-Bukhāri].

وَهَذَا لَفْظُ مُسْلِمٍ. وَوَقَعَ فِي الْمَعْرِفَةِ لِابْنِ مُنْدَه: عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَنْ أَبِيهِ.

(٣٨٠) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ قِبَلَ نَجْدٍ فَوَارَيْنَا الْعَدُوَّ، فَصَافَفْنَاهُمْ، فَقَامَ رَسُولُ اللَّهِ ﷺ، فَصَلَّى بِنَا، فَقَامَتْ طَائِفَةٌ مَعَهُ، وَأَقْبَلَتْ طَائِفَةٌ عَلَى الْعَدُوِّ، وَرَكَعَ بَيْنَ مَعَهُ، وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ انْصَرَفُوا مَكَانَ الطَّائِفَةِ الَّتِي لَمْ تُصَلِّ، فَجَاءُوا، فَرَكَعَ بِهِمْ رَكْعَةً، وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ فَقَامَ كُلُّ وَاحِدٍ مِّنْهُمْ، فَرَكَعَ لِنَفْسِهِ رَكْعَةً وَسَجَدَ سَجْدَتَيْنِ. مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ.

[1] This *Hadith* states that the Prophet ﷺ led a prayer consisting of two *Rak'at* and a second *Hadith* states that he led two prayers consisting of two *Rak'at* each for two different groups of fighters. In as much as the leading of two prayers is mentioned, there is no difference of opinion regarding it. The crux of the matter is that during such a 'prayer of fear', the war-tactics have been taken into consideration. Different methods of praying are authentically proven to have been adopted by the Prophet ﷺ.

Ibn Hazm has referred to fourteen different methods (styles) of praying depending on what a certain situation calls for. Sometimes it was a lengthy prayer and sometimes a short one. Sometimes it was with one manner and sometime with another. The name of the Companion of the Prophet ﷺ from whom this *Hadith* has been narrated, is not mentioned. According to another reference, his name has been stated as Sahl bin Abi Hathma.

[2] Najd is the name of that part of the Arabian Peninsula where highlands and hills are situated.

[3] It appears from this *Hadith* that the Prophet ﷺ led one *Rak'at* each to two different groups while each group offered the other *Rak'at* by itself. Apparently, this situation coincides with the Qur'an.

381. Narrated Jābir ؓ: I witnessed *Salāt-al-Khauf* with Allāh's Messenger ﷺ and we lined up in two rows behind him with the enemy between us and the *Qiblah*. The Prophet ﷺ uttered the *Takbīr* and we all uttered it; then he bowed and we all bowed; then he raised his head after bowing and we all raised ours; then he and the row immediately behind him went down in prostration while the rear row stood facing the enemy. Then, when Allāh's Messenger ﷺ finished the prostration and the row immediately behind him stood up, the rear row went down in prostration; then they stood up. Then, the rear row went to the front and the front row to the rear. Then, the Prophet ﷺ bowed and we all bowed; then he raised his head after bowing and we all raised ours; then he and the row immediately following him – which had been in the rear in the first *Rak'a* – went down in prostration while the rear row stood up facing the enemy. Then, when the Prophet ﷺ and the row immediately following him finished the prostration, the rear row went down and prostrated. Finally, the Prophet ﷺ uttered the *Taslīm* (salutation) and we all did so.^[1] [Reported by Muslim].

Abū Dā'ud has reported from Abū 'Aiyāsh Az-Zuraqī^[2] ؓ similarly, and he added: "it was in Uṣfān."^[3]

(٣٨١) وَعَنْ جَابِرِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ، فَصَفَّفْنَا صَفِّينَ، صَفًّا خَلْفَ رَسُولِ اللَّهِ ﷺ، وَالْعَدُوَّ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ، فَكَبَّرَ النَّبِيُّ ﷺ، وَكَبَّرْنَا جَمِيعًا، ثُمَّ رَكَعَ، وَرَكَعْنَا جَمِيعًا، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَرَفَعْنَا جَمِيعًا، ثُمَّ انْحَدَرَ بِالسُّجُودِ، وَالصَّفُّ الَّذِي يَلِيهِ، وَقَامَ الصَّفُّ الْمُؤَخَّرُ فِي نَحْرِ الْعَدُوِّ، فَلَمَّا قَضَى السُّجُودَ قَامَ الصَّفُّ الَّذِي يَلِيهِ، فَذَكَرَ الْحَدِيثَ.

وَفِي رِوَايَةٍ: ثُمَّ سَجَدَ، وَسَجَدَ مَعَهُ الصَّفُّ الْأَوَّلُ، فَلَمَّا قَامُوا سَجَدَ الصَّفُّ الثَّانِي، ثُمَّ

[1] The mode (of the prayer) in this *Hadīth* appears to be contrary to the Qur'anic Verse. However, the Fear prayer (*Salātal-Khauf*) has been performed in different modes keeping in view the gravity of differing circumstances.* *Salātal-Khauf* is two *Rak'at* for the *Imām*. According to Nasā'i, it is mentioned in a *Hadīth* narrated by Jābir ؓ that the Prophet ﷺ led two *Rak'at* each for each of the two groups. In this situation, the *Imām* prayed four *Rak'at*, out of which two of them are his *Fard* and the other two are his *Nafl*.

[2] His name is Zaid bin Thābit who is an Ansāri and a Zurāqī. A group of Muslims reported *Hadīth* from him and he died after 40 H.

[3] Uṣfān is the name of a place which is located at a distance of two *Manzil* (about two-days journey) from Makkah.

تَأَخَّرَ الصَّفَّ الْأَوَّلُ، وَتَقَدَّمَ الصَّفَّ الثَّانِي،
وَدَكَرَ مِثْلَهُ، وَفِي آخِرِهِ: ثُمَّ سَلَّمَ النَّبِيُّ ﷺ،
وَسَلَّمْنَا جَمِيعاً. رَوَاهُ مُسْلِمٌ. وَإِلَيْهِ دَاوُدُ عَنْ
أَبِي عِيَّاشَةَ الرُّزَيْنِيِّ مِثْلَهُ، وَزَادَ: إِنَّهَا كَانَتْ
بِعُشْقَانٍ.

An-Nasā'i reported this narration – through another chain of narrators – from Jābir ؓ: The Prophet ﷺ led a group of his Companions in two *Rak'at* after which he uttered the *Taslim* (salutation). Then he led another group in two *Rak'at* after which he uttered the *Taslim* (salutation).” Abū Dā'ud has reported similarly from Abū Bakra ؓ

وَاللِّسَانِيِّ مِنْ وَجْهِ آخَرَ عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى بِطَائِفَةٍ مِنْ أَصْحَابِهِ رَكَعَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ صَلَّى بِآخَرِينَ أَيْضاً رَكَعَتَيْنِ، ثُمَّ سَلَّمَ. وَمِثْلُهُ لِأَبِي دَاوُدَ عَنْ أَبِي بَكْرَةَ.

382. Narrated Hudhaifa ؓ: The Prophet ﷺ performed *Salāt al-Kbauf* leading these (Companions) in one *Rak'a* and those (other Companions) in one *Rak'a*, and they did not make up the second *Rak'a*. [Reported by Ahmad, Abū Dā'ud and An-Nasā'i. Ibn Hibbān graded it *Sabih* (authentic)]. Ibn Khuzaima has reported it similarly from Ibn 'Abbās ؓ.

(٣٨٢) وَعَنْ حُذَيْفَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ صَلَّى صَلَاةَ الْخَوْفِ بِهَؤُلَاءِ رَكَعَةً، وَهَؤُلَاءِ رَكَعَةً، وَلَمْ يَقْضُوا. رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ، وَصَحَّحَهُ ابْنُ جِبَانَ، وَمِثْلُهُ عِنْدَ ابْنِ خُرَيْمَةَ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا.

383. Narrated Ibn 'Umar ؓ: Allāh's Messenger ﷺ said, “The prayer in time of danger is one *Rak'a*, in whatever manner it is (performed).”^[1] [Al-Bazzār reported it through a weak chain of narrators].

(٣٨٣) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الْخَوْفِ رَكَعَةٌ عَلَى أَيِّ وَجْهِ كَانَ». رَوَاهُ الْبَزَّازُ بِإِسْنَادٍ ضَعِيفٍ.

384. Narrated (Ibn 'Umar) ؓ [This *Hadith* is] attributed to the Prophet ﷺ “There is no *Sabw* (prostration for forgetfulness) in the prayer in time of danger.” [Ad-Dāraqutni reported it through a weak chain of narrators].

(٣٨٤) وَعَنْهُ مَرْفُوعاً: لَيْسَ فِي صَلَاةِ الْخَوْفِ سَهْوٌ. أَخْرَجَهُ الدَّارِقُطْنِيُّ بِإِسْنَادٍ ضَعِيفٍ.

[1] From this *Hadith* some people deduce and conclude that there is one *Rak'a* each, both on the follower and *Imām*. Sufyān also follows the same view.

Chapter 14

١٤ - بَابُ صَلَاةِ الْعِيدَيْنِ

THE PRAYERS OF THE TWO

'EID^[1] (FESTIVALS)

385. Narrated 'Aisha ؓ: Allāh's Messenger ﷺ said : "(*'Eid*) *Al-Fitr* is the day on which the people break the fast, and (*'Eid*) *Al-Adba* is the day the people offer sacrifices."^[2] [Reported by At-Tirmidhi].

(٣٨٥) عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْفِطْرُ يَوْمٌ يُفْطِرُ النَّاسُ، وَالْأَضْحَى يَوْمٌ يُضْحِي النَّاسُ». رَوَاهُ التِّرْمِذِيُّ.

386. Narrated Abū 'Umair bin Anas bin Mālik^[3] (ؓ) on the authority of some of his paternal uncles who were among the Companions, that some riders came and testified that they had seen the new moon the previous day. The Prophet ﷺ therefore commanded the people to break the fast and go out to their place of prayer in the morning.^[4] [Reported by Ahmad and Abū Dā'ud. This is Abū Dā'ud's wording and its *Isnād* is *Sahih* (authentic)].

(٣٨٦) وَعَنْ أَبِي عُمَيْرِ بْنِ أَنَسٍ، عَنْ عُمُومَةٍ لَّهُ مِنَ الصَّحَابَةِ، أَنَّ رَجُلًا جَاءُوا، فَشَهِدُوا أَنَّهُمْ رَأَوْا الْهِلَالَ بِالْأَمْسِ، فَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يُفْطِرُوا، وَإِذَا أَضْبَحُوا أَنْ يُغْدُوا إِلَى مَصَلَّاهُمْ. رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ، وَهَذَا لَفْظُهُ، وَإِسْنَادُهُ صَحِيحٌ.

387. Narrated Anas ؓ: Allāh's Messenger ﷺ would not go out on the day of the breaking of the fast till he ate some dates, which he used to eat in

(٣٨٧) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يَغْدُو يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ تَمْرَاتٍ (يَأْكُلُهُنَّ وَتَرَاتٍ). أَخْرَجَهُ

[1] The prayer of *'Eidain* (two *'Eid*) is *Sunnat Mu'akkada* (offered regularly by the Prophet ﷺ - hence a definite *Sunnab*). Some scholars consider it *Fard Kifaya* (a collective duty - an obligation which, if performed by some, suffices for the rest, as it is not essential that it be performed by all). Others maintain that it is *Fard 'Ain* (an individual duty - an obligation essential to be performed by each individual). The first position is more correct.

[2] This *Hadith* implies that in order to observe *'Eidul-Fitr* and *'Eidul-Adba* prayers, it is necessary to act along with the masses of people - under the authority of the Muslim Ruler. If someone sights the crescent of Shawwāl and his testimony is not accepted, he can neither break his fast nor can he celebrate *'Eid* alone. Similarly, he can neither offer a sacrifice nor offer a prayer on the other *'Eid*. He can do so only on the condition that the general body of Muslims also do so.

[3] His name is 'Abdullāh bin Anas bin Mālik Al-Ansāri and he was the eldest of Anas' children. He was a reliable narrator of the 4th grade and was one of the young *Tābi'in*. He lived for a long time after his father.

[4] This clarifies that in case the moon is not sighted on the 29th of Ramadān, but the next day an authentic news of a confirmed sighting of the moon arrives that the same has been sighted at such and such place, the fasting should be broken in general then and there. If the confirmation arrives prior to *Zawāl* time (decline of the sun), *'Eid* prayer should be offered the same day. If the same is confirmed after *Zawāl* time, it should be offered the following day.

at Autās, "There must be no intercourse with a pregnant woman till she gives birth, or with one who is not pregnant till she has had one menstrual period." [Abū Dā'ud reported it, and Al-Hākim graded it *Sabih* (authentic)]. The aforesaid *Hadīth* has a supporting narration from Ibn 'Abbās (رضي الله عنه) reported by Ad-Dāraquṭni.

963. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, "The child (born out of wedlock) belongs to the one on whose bed it is born,^[1] and stoning to death is for the fornicator." [Agreed upon, regarding Abū Huraira's *Hadīth*]. The aforesaid *Hadīth* is also a part of 'Aisha's *Hadīth* in the course of a story, and from Ibn Mas'ūd by An-Nasā'i, and from 'Uthmān by Abū Dā'ud.

حَامِلٌ حَتَّى تَضَعَ، وَلَا غَيْرُ ذَاتِ حَمْلٍ، حَتَّى تَحِيضَ حَيْضَةً. أَخْرَجَهُ أَبُو دَاوُدَ، وَصَحَّحَهُ الْحَاكِمُ، وَكَهْ شَاهِدٌ عَنِ ابْنِ عَبَّاسٍ فِي الدَّارِقُطْنِيِّ.

(٩٦٣) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْوَلَدُ لِلْفِرَاشِ، وَلِلْعَاهِرِ الْحَجَرِ». مُتَّفَقٌ عَلَيْهِ مِنْ حَدِيثِهِ، وَمِنْ حَدِيثِ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا فِي قِصَّةِ، وَعَنْ ابْنِ مَسْعُودٍ عِنْدَ النَّسَائِيِّ وَعَنْ عُثْمَانَ عِنْدَ أَبِي دَاوُدَ.

Chapter 12

AR-RIDA'

(SUCKLING OF ONE'S CHILD BY A WOMAN OTHER THAN HIS MOTHER)

١٢ - بَابُ الرِّضَاعِ

964. Narrated 'Aisha رضي الله عنها: Allāh's Messenger ﷺ said, "One or two sucks do not make (marriage) unlawful."^[2] [Muslim reported it].

(٩٦٤) عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُحْرَمُ الْمَصَّةُ [وَلَا] الْمَصَّتَانِ». أَخْرَجَهُ مُسْلِمٌ.

^[1] It means that a woman's child will always be attributed to her husband and shall remain in his custody. If someone claims that he had an unlawful sexual intercourse with a certain woman and that the child which is in her custody belongs to him – in this situation, the child will still belong to the woman's husband and so long as the man in question has confessed to committing an act of fornication, *Shari'a* ruling shall be enforced on him. No ruling, however, shall be pronounced on the woman merely on the statement of the fornicator unless four witnesses support the same. Otherwise, a ruling of calumny (accusing her falsely) shall also be pronounced against him.

^[2] This *Hadīth* tells us that the suckling baby's act of sucking on a woman's milk once or twice does not confirm and prove *Tabrim* (prohibition). A *Hadīth* narrated by 'Aisha رضي الله عنها clearly states that in order to prove such a prohibition a woman has to breast feed a baby at least five times.

965. Narrated ('Aisha) ﷺ: Allāh's Messenger ﷺ said, "Be sure (you women) who your brothers^[1] are, for suckling is that which is the result of hunger (i.e. when milk is the child's only food)." [Agreed upon].

(٩٦٥) وَعَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «انظُرْنَ مَنْ إِخْوَانِكُنَّ، فَإِنَّمَا الرِّضَاعَةُ مِنَ الْمَجَاعَةِ». مُتَّفَقٌ عَلَيْهِ.

966. Narrated ('Aisha) ﷺ: Sahla (ﷺ) daughter of Suhail^[2] (ﷺ) came and said, "O Allāh's Messenger, Sālim^[3] the manumitted slave of Abū Hudhaifa^[4] lives with us in our house; and he has attained what men attain (i.e. puberty). He said, "Suckle him so you would become unlawful^[5] to him (in marriage)." [Reported by Muslim].

(٩٦٦) وَعَنْهَا قَالَتْ: جَاءَتْ سَهْلَةَ بِنْتُ سُهَيْلٍ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ سَالِمًا مَوْلَى أَبِي حُدَيْفَةَ مَعَنَا، فِي بَيْتِنَا، وَقَدْ بَلَغَ مَا يَبْلُغُ الرِّجَالُ، فَقَالَ: «أَرْضِعِيهِ، تَحْرُمِي عَلَيْهِ». رَوَاهُ مُسْلِمٌ.

967. Narrated ('Aisha) ﷺ: Aflah [her foster suckling uncle], brother of Abūl-Qu'ais^[6], came and asked her permission to enter after the *Hijāb*

(٩٦٧) وَعَنْهَا أَنْ أَفْلَحَ أَخَا أَبِي الْقَعْنَسِ جَاءَ يَسْتَأْذِنُ عَلَيْهَا بَعْدَ الْحِجَابِ، قَالَتْ: فَأَيَّتُ أَنْ أَدْنَى لَهُ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ: أَخْبَرْتُهُ الَّذِي

[1] It happened that a certain person was sitting by 'Aisha ﷺ, while the Prophet ﷺ came. He (the Prophet ﷺ) did not like the idea of someone sitting with her in seclusion. 'Aisha ﷺ informed the Prophet ﷺ that the person was her foster brother (in the sense that both of them were breast-fed by the same woman in their infancy). Upon hearing this, the Prophet ﷺ observed a general instruction to the effect that one should thoroughly investigate, and confirm, the validity of such a statement in relation to one's breast-fed brothers. This is because only breast-feeding in one's infancy – when the child has no other source of food except the breast milk – proves this prohibition. This was a special instruction applicable to such a case only, excluding others.

[2] Sahla, daughter of Suhail bin 'Amr Al-Qurashiya was from Banu 'Amir bin Lu'ai. She became a Muslim early and migrated with Abū Hudhaifa to Abyssinia (Ethiopia) and bore for him there Muhammad bin Abū Hudhaifa.

[3] He is Sālim bin Ma'qil, the manumitted slave of Abū Hudhaifa. He was bought by a woman of *Al-Ansār* called Laila or Thubaita, daughter of Ya'ār, and when Abū Hudhaifa married her she came along with Sālim whom Abū Hudhaifa fostered and made him among his allies. Sālim witnessed Badr and the Prophet ﷺ ordered the *Sabāba* to listen to the recitation of the Qur'ān from four people and among them was this Sālim. He used to lead the *Mubajtrin* including 'Umar رضي الله عنه in prayers at Qubā' Mosque before the arrival of the Prophet ﷺ.

[4] It was said that his name was Muhashim or Hāshim bin 'Utba bin Rabi'a bin 'Abd Shams. He was among the virtuous *Sabāba* and witnessed Badr, Uhud and all the other important battles. He was martyred in the battle of Al-Yamama at the age of 53 years.

[5] The Majority of the 'Ulama hold the opinion that the suckling which makes marriage unlawful between two people is the one that takes place within the first two years of age and the case of Sālim in this *Hadīth* is an exception, not applicable to anyone after him.

[6] He is Abul-Ja'd Aflah, the manumitted slave of Allāh's Messenger ﷺ or the manumitted slave of Umm Salama. His brother Abul-Qu'ais was called Al-Ja'd or Wa'il bin Aflah Al-Ash'ari, so his brother Aflah's name is the same as that of his father. 'Aisha ﷺ has two uncles-in-suckling one of them being her father Abū Bakr's brother-in-suckling who died during the

(was instituted for women). She said, "I refused to allow him in and when Allāh's Messenger ﷺ came, I told him about what I had done, so he commanded me to give him permission to enter where I am and said, 'He is your paternal uncle.' "[1] [Agreed upon].

968. Narrated ('Aisha) ؓ: In what was sent down in the Qur'ān was 'ten known sucklings made marriage unlawful'. Afterwards, they were abrogated by 'five known ones.' Then, when Allāh's Messenger ﷺ died these words were among what was recited in the Qur'ān. [Reported by Muslim].

969. Narrated Ibn 'Abbās ؓ: The Prophet ﷺ was offered to marry the daughter of Hamza. He said, "She is unlawful to me for she is the daughter of my brother in suckling; and what is unlawful by reason of blood relationship [2] is unlawful by reason of suckling relationship" [Agreed upon].

970. Narrated Umm Salama ؓ: Allāh's Messenger ﷺ said, "The suckling that makes marriage unlawful is that which reaches the intestines (i.e. nourishes the child), and is taken before the (two years) time of weaning." [Reported by At-Tirmidhi, he and Al-Hākim graded it *Sahih* (authentic)].

971. Narrated Ibn 'Abbās ؓ: Suckling applies only (to infants) during the first two years (of their life). [Reported by

صَنَعْتُهُ، فَأَمَرَنِي أَنْ أَذْنَ لَهُ عَلَيَّ، وَقَالَ: إِنَّهُ عَمَلِكُ. مُتَّفَقٌ عَلَيْهِ.

(٩٦٨) وَعَنْهَا قَالَتْ: كَانَ فِيمَا أَنْزَلَ الْقُرْآنَ عَشْرُ رَضَاعَاتٍ مَعْلُومَاتٍ يُحْرَمْنَ، ثُمَّ نُسِخْنَ بِخَمْسٍ مَعْلُومَاتٍ، فَتَوَفَّى رَسُولُ اللَّهِ ﷺ وَهِيَ فِيمَا يُقْرَأُ مِنَ الْقُرْآنِ. رَوَاهُ مُسْلِمٌ.

(٩٦٩) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ أُرِيدَ عَلَى ابْنَةِ حَمْزَةَ، فَقَالَ: «إِنَّهَا لَا تَحِلُّ لِي، إِنَّهَا ابْنَةُ أُخِي مِنَ الرَّضَاعَةِ وَيَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ». مُتَّفَقٌ عَلَيْهِ.

(٩٧٠) وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحْرُمُ مِنَ الرَّضَاعِ إِلَّا مَا فَتَقَ الْأَمْعَاءَ، وَكَانَ قَبْلَ الْفِطَامِ». رَوَاهُ التِّرْمِذِيُّ، وَصَحَّحَهُ هُوَ وَالْحَاكِمُ.

(٩٧١) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: لَا رَضَاعَ إِلَّا فِي الْحَوْلَيْنِ. رَوَاهُ

lifetime of the Prophet ﷺ and the second one being Aflah the brother of her father-in-suckling Abul-Qu'ais.

[1] A woman, on whose milk an infant is fed, shall be considered and regarded as its real mother, just as if she had herself physically given birth to him. Hence, her husband shall be considered as his father and all matters which are prohibited by parental lineage shall similarly be effective on such breast-feeding infants in relation to their foster parents.

[2] One must also bear in mind that an infant shall be related to his foster mother as well as her relatives. However, she will have no relationship with the relatives of the infant. Hence, the rulings (of prohibition of marriage, etc.) applicable to the suckling child will not be applicable to his blood relatives.

Ad-Dāraqutni and Ibn ‘Adi as *Marfū* (a saying of the Prophet) and *Mawqūf* (a saying of a Companion). However, they both held that the stronger view is that it is (*Mawqūf*) (i.e. saying of Ibn ‘Abbas).

الدَّارِقُطْنِيُّ وَابْنُ عَدِيٍّ مَرْفُوعاً وَمَوْقُوفاً، وَرَجَّحَا الْمَوْقُوفَ.

972. Narrated Ibn Mas‘ūd ؓ: Allāh’s Messenger ﷺ said, “The only suckling (to be considered) is that which gives life to the bones and causes the flesh to grow.” [Abū Dā‘ud reported it].

(٩٧٢) وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا رَضَاعَ إِلَّا مَا أَنْشَرَ الْعَظْمَ، وَأَنْبَتَ اللَّحْمَ». أَخْرَجَهُ أَبُو دَاوُدَ.

973. Narrated ‘Uqba bin Al-Hārith^[1]: He married Umm Yahya,^[2] daughter of Abū Ihāb, and a woman came and said, “I have suckled both of you.” So he asked the Prophet ﷺ and he replied, “How (can you hesitate) while it has been said (that you are foster brothers and sisters)?”^[3] ‘Uqba therefore separated from her and she married another husband. [Al-Bukhāri reported it].

(٩٧٣) وَعَنْ عُقْبَةَ بْنِ الْحَارِثِ أَنَّهُ تَزَوَّجَ أُمَّ يَحْيَى بِنْتَ أَبِي إِهَابٍ، فَجَاءَتْ أُمْرَأَةً، فَقَالَتْ: قَدْ أَرْضَعْتُكُمَا، فَسَأَلَ النَّبِيَّ ﷺ، فَقَالَ: «كَيْفَ؟ وَقَدْ قِيلَ»، فَفَارَقَهَا عُقْبَةُ، وَنَكَحَتْ زَوْجًا غَيْرَهُ. أَخْرَجَهُ الْبُخَارِيُّ.

974. Narrated Ziyād As-Sahmi^[4]: Allāh’s Messenger ﷺ forbade that a stupid woman may be asked to suckle an infant. [Abū Dā‘ud reported it. It is *Mursal* (missing link after the *Tābi‘i*) and Ziyād is not a *Sabābi*].

(٩٧٤) وَعَنْ زِيَادِ السَّهْمِيِّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُسْتَرْضَعَ الْحُمَقَى. أَخْرَجَهُ أَبُو دَاوُدَ. وَهُوَ مُرْسَلٌ، وَلَيْسَتْ لِزِيَادٍ صُحْبَةٌ.

[1] He was called Sirwa’ta ‘Uqba bin Al-Hārith bin ‘Aamir bin Naufal bin ‘Abd Manāf Al-Makki. He was a *Sabābi* among those who became Muslims during *Fath Makkah* and he lived up to after the fifties of the Hijra.

[2] Her name is Ghaniya, daughter of Abū Ihāb bin ‘Uwair At-Tamimi. It was also said that her name was Zainab.

[3] This *Hadīth* lets us know that in order to prove the breast-feeding relationship (brotherhood or sisterhood between two persons established as such), just a single evidence of a (the breast-feeding) woman is sufficient. This also shows that evidence provided by a female, in the matters concerning women, is stronger and more authentic than the one given by her male counterpart.

[4] It is mentioned in *At-Taqrīb* that he is a *Tābi‘i* of the third generation and is unconfirmed (as a reliable reporter). He reported a *Hadīth* which is *Mursal*. It is also said that he was a manumitted slave of ‘Amr bin Al-‘Aas. Both the authors of *Usud Al-Ghāba* and *Al-Isti‘āba* did not mention him among the *Sabāba*.

Chapter 13 MAINTENANCE

۱۳ - بَابُ التَّفَقَاتِ

975. Narrated 'Aisha رضي الله عنها: Hind daughter of 'Utba^[1] – wife of Abū Sufyān^[2] – came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger, Abū Sufyān is a miser who does not give me and my sons enough maintenance, except what I take from his wealth without his knowledge. Is there any blame on me for doing this?" He replied, "Take from his wealth what is reasonable and enough for you and your sons."^[3] [Agreed upon].

(۹۷۵) عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: دَخَلْتُ هِنْدَ بِنْتَ عُتْبَةَ، أُمْرَأَةَ أَبِي سُفْيَانَ، عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَجِيحٌ، لَا يُعْطِينِي مِنَ التَّفَقَةِ مَا يَكْفِينِي، وَيَكْفِي بَنِيَّ، إِلَّا مَا أَخَذْتُ مِنْ مَالِهِ بِغَيْرِ عِلْمِهِ، فَهَلْ عَلَيَّ فِي ذَلِكَ مِنْ جُنَاحٍ؟ فَقَالَ: «خُذِي مِنْ مَالِهِ بِالْمَعْرُوفِ مَا يَكْفِيكَ، وَيَكْفِي بَنِيكَ». مُتَّفَقٌ عَلَيْهِ.

976. Narrated Tāriq^[4] Al-Muhāribi (رضي الله عنه): We arrived at Al-Madīnah when Allāh's Messenger ﷺ was standing on the *Minbar* addressing the people and saying, "The hand of the giver is the upper one,^[5] and spend first on those who are dependent on you: your mother and father, your sister and

(۹۷۶) وَعَنْ طَارِقِ الْمُحَارِبِيِّ، قَالَ: قَدِمْنَا الْمَدِينَةَ، فَإِذَا رَسُولُ اللَّهِ ﷺ قَائِمٌ عَلَى الْمِثْبَرِ، يَخْطُبُ النَّاسَ، وَيَقُولُ: «يَدُ الْمُعْطِي الْعُلْيَا، وَإِنْدُ بِمَنْ تَعُولُ، أُمُّكَ، وَأَبَاكَ، وَأُخْتُكَ، وَأَخَاكَ، ثُمَّ أَذْنَاكَ فَأَذْنَاكَ». رَوَاهُ النَّسَائِيُّ، وَصَحَّحَهُ ابْنُ جِبَانَ وَالِدَارُقُطْنِيُّ.

[1] Hind bint 'Utba bin Rabi'a bin 'Abd Shams became a Muslim in the year of *Al-Fath* in Makkah after her husband Abū Sufyān became a Muslim in the year of *Al-Fath* in Makkah. The killing of her father 'Utba, her uncle Shaiba and her brother Al-Walid at Badr saddened her a lot so when Hamza was killed at Uhud by the *Musbrükün*, she opened up his body, chewed his liver and spat it out. It was reported that she died in Muharram 14 H.

[2] His name was Sakhr bin Harb bin Umaiya bin 'Abd Shams who held the flag of the *Kuffār* and was their leader in their fight against the Prophet ﷺ. He became a Muslim on the day of *Fath Makkah* when Al-'Abbās took him to the Prophet ﷺ before entering Makkah and he later on became a good Muslim. He died during the caliphate of 'Uthmān in 32 H.

[3] The purpose of citing this *Hadīth* here is to demonstrate that it is an obligation on a man to bear the expenses incurred by his wife and children. It also shows that in case someone denies someone else his lawful claims or rights that he is legally entitled to, then such a person is permitted to secure them even by other means. In other words, if someone is deprived of his lawful entitlements by way of oppression, he may resort to other means for the redemption of his rights.

[4] Tāriq bin 'Abdullah Al-Muhāribi was a *Sabābi* who reported some *Abadīth*. He descended from Muhārib bin Khasfa, a clan of Banu Ghatafan.

[5] A giving hand is better than a receiving one. One should avoid borrowing money as far as possible. This *Hadīth* does not mention wife and children as they are already included in the expenses. This further elaborates that a rich man's family (according to Islamic law) includes his poor brothers and sisters so that they may live well, without any financial difficulty.

brother, then your relatives in order of their closeness to you.” [Reported by An-Nasā’i. Ibn Hibbān and Ad-Dāraquṭni graded it *Sahib* (authentic)].

977. Narrated Abū Huraira رضي الله عنه: Allāh’s Messenger ﷺ said, “A slave is entitled to his food and clothing,^[1] and he should not be burdened except with the work that he is capable of doing.” [Reported by Muslim].

978. Narrated Hakim bin Mu’āwiya Al-Qushairi on his father’s authority رضي الله عنه: I asked, “O Allāh’s Messenger, what is the right of the wife of one of us upon her husband?” He replied, “That you should give her food when you eat, and clothe her when you clothe yourself, and do not strike her on the face and do not revile her.” [The narrator narrated the rest of the *Hadīth* that has been mentioned in the chapter on the treatment of wives].

979. Narrated Jābir رضي الله عنه: The Prophet ﷺ – in the *Hadīth* of pilgrimage which is long – said in regard to women, “They (women) have rights over you (the men) to provide them with their sustenance and clothing in a reasonable^[2] manner.” [Muslim reported it].

980. Narrated ‘Abdullāh bin ‘Umar رضي الله عنه: Allāh’s Messenger ﷺ said, “It is enough for a person to be considered sinful, that he neglects those whom he is

(٩٧٧) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلْمَمْلُوكِ طَعَامُهُ وَكِسْوَتُهُ، وَلَا يَكْلَفُ مِنَ الْعَمَلِ إِلَّا مَا يُطِيقُ». رَوَاهُ مُسْلِمٌ.

(٩٧٨) وَعَنْ حَكِيمِ بْنِ مُعَاوِيَةَ الْقُشَيْرِيِّ، عَنْ أَبِيهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا حَقُّ زَوْجَةِ أَحَدِنَا عَلَيْهِ؟ قَالَ: «أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ، وَلَا تُضْرِبَ الْوَجْهَ، وَلَا تُقْبِحَ» - الْحَدِيثُ - وَتَقَدَّمَ فِي عَشْرَةِ النِّسَاءِ.

(٩٧٩) وَعَنْ جَابِرِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، عَنِ النَّبِيِّ ﷺ، فِي حَدِيثِ الْحَجِّ بِطَوِيلِهِ، قَالَ فِي ذِكْرِ النِّسَاءِ: «وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ». أَخْرَجَهُ مُسْلِمٌ.

(٩٨٠) وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَبْقُوتُ». رَوَاهُ

[1] The better way of conduct is that one should offer one’s male or female slave exactly the same kind and quality of food he himself partakes of, while the same is not an obligation on him. However, it is an obligation on the master to provide them with the bare minimum necessities such as food and clothes. It further informs us that no assignment should be given to a male or female slave that far exceeds their capacity. If their master forces them to undertake such an assignment, there is no obligation on them to comply with such an instruction of their master.

[2] The purpose of citing this *Hadīth* here is that the expenses should be taken into consideration in accordance with the financial status of a man. If a man is rich, his wife may claim an increased amount of expenditure money, as befits his wealthy status. If he is poor, she must claim her expenses according to his finances.

responsible to sustain.”^[1] [Reported by An-Nasā’i]. Muslim has this wording: “... to withhold (food) from the one whose food he possesses.”

981. Narrated Jābir ؓ in a *Hadīth* which he attributed to the Prophet ﷺ regarding a pregnant (woman) whose husband died: “She has no maintenance rights.”^[2] [Al-Baihaqi reported it. Its narrators are reliable, but Al-Baihaqi said, “The correct narration is that which is *Mawqūf*” (a saying of a Companion)]. It was established that no maintenance is due (to a woman who was divorced by three pronouncements) in the *Hadīth* of Fātima (ؓ) daughter of Qais, which has preceded. [Reported by Muslim].

982. Narrated Abū Huraira ؓ: Allāh’s Messenger ﷺ said, “The upper hand is better than the lower one, and one of you should spend first on those he is responsible to provide for, lest a woman^[3] would say, ‘Feed me or divorce me.’” [Reported by Ad-Dāraqutni, and its chain of narrators is *Hasan* (good)].

983. Narrated Sa’id bin Al-Musaiyab regarding a man who finds nothing to spend on his wife: “They are to be separated.” Reported by Sa’id bin

السَّائِي، وَهُوَ عِنْدَ مُسْلِمٍ بِلَفْظِ «أَنْ يَحْسِسَ عَمَّنْ يَمْلِكُ قُوَّتَهُ».

(٩٨١) وَعَنْ جَابِرٍ، يَرْفَعُهُ، فِي الْحَامِلِ الْمُتَوَفَّى عَنْهَا زَوْجَهَا، قَالَ: لَا نَفَقَةَ لَهَا. أَخْرَجَهُ الْبَيْهَقِيُّ، وَرِجَالُهُ يَثِقَاتٌ، لَكِنْ قَالَ: الْمَحْفُوظُ وَقْفُهُ، وَكَبَّتْ نَفْيُ التَّقْفَةِ فِي حَدِيثِ فَاطِمَةَ بِنْتِ قَيْسٍ، كَمَا تَقَدَّمَ، رَوَاهُ مُسْلِمٌ.

(٩٨٢) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَيَبْدَأُ أَحَدُكُمْ بِمَنْ يَعْوَلُ، تَقُولُ الْمَرْأَةُ: أَطْعِمْنِي أَوْ طَلِّقْنِي». رَوَاهُ الدَّارِقُطْنِيُّ، وَإِسْنَادُهُ حَسَنٌ.

(٩٨٣) وَعَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، فِي الرَّجُلِ لَا يَجِدُ مَا يَنْفِقُ عَلَى أَهْلِهِ، قَالَ: يَفْرَقُ بَيْنَهُمَا. أَخْرَجَهُ سَعِيدُ بْنُ مَسْوُورٍ، عَنْ سُمْيَانَ، عَنْ أَبِي

[1] This makes it known that it is an enormous sin to not to cater to the needs of one’s kith and kin. The ones whose expenditure is binding on a man are his wife, children, his male and female slaves and his parents.

[2] A non-pregnant, thrice divorced woman, by a common consensus, is neither entitled to a house or expenses. A pregnant, thrice divorced woman is only entitled to her living expenses and not the house. A non-pregnant widow is only entitled to a house and not the expenses. A pregnant widow is entitled to a house, there is a difference of opinions among the scholars whether or not is she entitled to her living expenses. The discussion concerning the boarding and lodging prolongs concerning the woman during ‘*Iddab*’ (i.e., waiting period). Once her ‘*Iddab*’ period is over, she is not entitled to anything at all.

[3] This *Hadīth* tells us that in case a man does not or cannot meet the living expenses of his spouse, there must be a separation between them if his spouse demands such a separation. However, if a woman is willing to be patient with him through the thick and thin of it, great shall be her reward.

Mansūr, from Sufyān,^[1] from Abū Az-Zinād,^[2] from Sa'īd bin Al-Musaiyab. He said, "I asked Sa'īd (bin Al-Musaiyab), 'Is this *Sunnab*?' And he replied, 'Yes, it is *Sunnab*!'" [This *Hadīth* is a strong *Mursal* (missing link after the *Tābi'i*)].

984. Narrated 'Umar ؓ: He wrote (letters) to the commanders of the armies regarding some men (soldiers) who have been absent from their wives, that they should impose upon them to spend on their wives or divorce them; and if they divorce them they should then send the maintenance^[3] which they have withheld. [Ash-Shāfi'i reported it, then Al-Baihaqi with a *Hasan* (good) chain of narrators].

985. Narrated Abū Huraira ؓ: A man came to the Prophet ﷺ and said, "I have a *Dinār*." He said, "Spend it on yourself." He said, "I have another." He replied, "Spend it on your children." He said, "I have another," He replied, "Spend it on your wife." He said, "I have another." He replied, "Spend it on your servant." He said, "I have another." He replied, "You know best (what to do with it)." [Ash-Shāfi'i and Abū Dā'ud reported it, and the wording is Abū Dā'ud's. An-Nasā'i and Al-Hākim reported it with the wife preceding the children].

986. Narrated Bahz bin Hakim on his father's authority from his grandfather

الزُّنَادِ، عَنْهُ، قَالَ: قُلْتُ لِسَعِيدٍ: سُنَّةٌ؟ فَقَالَ: سُنَّةٌ. وَهَذَا مُرْسَلٌ قَوِيٌّ.

(٩٨٤) وَعَنْ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّهُ كَتَبَ إِلَى أَمْرَاءِ الْأَجْنَادِ، فِي رِجَالٍ غَابُوا عَنْ نِسَائِهِمْ: أَنْ يَأْخُذُوهُمْ بِأَنْ يُنْفِقُوا، أَوْ يُطَلِّقُوا، فَإِنْ طَلَّقُوا بَعَثُوا بِنَفَقَةٍ مَا حَبَسُوا. أَخْرَجَهُ الشَّافِعِيُّ ثُمَّ الْبَيْهَقِيُّ بِإِسْنَادٍ حَسَنٍ.

(٩٨٥) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! عِنْدِي دِينَارٌ، قَالَ: «أَنْفِقْهُ عَلَى نَفْسِكَ»، قَالَ: عِنْدِي آخَرُ، قَالَ: «أَنْفِقْهُ عَلَى وَلَدِكَ»، قَالَ: عِنْدِي آخَرُ، قَالَ: «أَنْفِقْهُ عَلَى أَهْلِكَ»، قَالَ: عِنْدِي آخَرُ، قَالَ: «أَنْفِقْهُ عَلَى خَادِمِكَ»، قَالَ: عِنْدِي آخَرُ، قَالَ: «أَنْتَ أَغْلَمٌ». أَخْرَجَهُ الشَّافِعِيُّ وَأَبُو دَاوُدَ، وَاللَّفْظُ لَهُ، وَأَخْرَجَهُ النَّسَائِيُّ وَالْحَاكِمُ بِتَقْدِيمِ الزَّوْجَةِ عَلَى الْوَالِدِ.

(٩٨٦) وَعَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ عَنْ جَدِّهِ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَنْ أَرَبُّ؟

[1] Sufyān bin Sa'īd bin Masrūq Ath-Thawri Abū 'Abdullāh Al-Kufī was one of the eminent *Imāms* whose imamate, accuracy, memorization and knowledge of *Abadīth*, and asceticism were unanimously confirmed. He was born in 77 H. and died in Basra in the year 161 H.

[2] His real name is 'Abdullāh bin Dhakwān, Al-Amawi by clientship of Al-Madinah. He was among the eminent *Imāms*. Ahmad said, "He was reliable and a commander of the believers." Al-Bukhāri said, "The most authentic chain of narration is: Abū Az-Zinād narrated from Al-A'raj from Abū Huraira (who narrated from the Prophet ﷺ)." He died in the year 130 H or 131 H.

[3] Another *Hadīth* states that the money which one spends on his own kith and kin is of a far greater value in terms of reward than that which is spent on the poor strangers.

(ﷺ): I asked, "O Allāh's Messenger, to whom should I be kind and dutiful?" He replied, "Your mother." I asked, "Who comes next?" He replied, "Your mother." I asked, "Who comes next?" He replied, "Your mother." I asked, "Who comes next?" He replied, "Your father, then your relatives in order of nearness (of relationship)." [Abū Dā'ud and At-Tirmidhi reported it; the latter graded it *Hasan* (good)].

قَالَ: «أُمَّكَ»، قُلْتُ: تُمَّ مَنْ؟ قَالَ: «أُمَّكَ»، قُلْتُ: تُمَّ مَنْ؟ قَالَ: «أُمَّكَ»، قُلْتُ: تُمَّ مَنْ؟ قَالَ: «أَبَاكَ، تُمَّ الْأَقْرَبَ فَلَا اقْرَبَ». أَخْرَجَهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ، وَحَسَنَهُ.

Chapter 14

AL-HIDĀNA^[1]

(GUARDIANSHIP)

١٤ - بَابُ الْحِصَانَةِ

987. Narrated 'Abdullāh bin 'Amr ؓ: A woman said, "O Allāh's Messenger, this son of mine: my womb was a receptacle for him, my breasts were a source of suckling for him, and my lap was a place for him to curl up in, yet his father has divorced me and wants to take him away from me." Allāh's Messenger ﷺ replied her, "You have more right to him as long as you do not remarry." [Reported by Ahmad and Abū Dā'ud. Al-Hākim graded it *Sabih* (authentic)].

(٩٨٧) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ ابْنِي هَذَا، كَانَ بَطْنِي لَهُ وَعِجَاءٌ، وَتَدْبِي لَهُ سِقَاءٌ، وَحِجْرِي لَهُ حِوَاءٌ، وَإِنَّ أَبَاهُ طَلَّقَنِي، وَأَرَادَ أَنْ يَنْزِعَهُ مِنِّي، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «أَنْتِ أَحَقُّ بِهِ، مَا لَمْ تَنْكِحِي». رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ، وَصَحَّحَهُ الْحَاكِمُ.

988. Narrated Abū Huraira ؓ: A woman said, "O Allāh's Messenger, my husband wants to take away my son, while he has benefited me and provided me with drinking water from

(٩٨٨) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ زَوْجِي يُرِيدُ أَنْ يَذْهَبَ بِابْنِي، وَقَدْ نَفَعَنِي، وَسَقَانِي مِنْ بَثْرِ أَبِي عَيْبَةَ، فَجَاءَ زَوْجُهَا، فَقَالَ النَّبِيُّ ﷺ: «يَا

[1] *Hidāna* literally means preservation and safety. According to the terminology of the Islamic law, it implies the proper upbringing and care accorded to a minor. If a man divorces his wife in such a condition that both of them are Muslims and have small children, then the woman has more right to claim the custody of her children. The man cannot deprive her of the children by snatching them away from her by force. In case such a child happens to be a milk-sucking infant, the expenses concerning her livelihood and the infant's clothing shall have to be borne by the man until the end of the child's infancy period. Once this span is over, the expenses of the child shall be the liability of his father regardless whether this child lives with his mother or father. As long as the woman does not remarry, such a child shall remain under her custody until he reaches adulthood. In case she marries his custody shall be transferred to his father. According to the *Hanafi Madhhab*, if she marries one of the relatives of the child, he will remain in her custody.

the well of Abū ‘Inaba.” Then her husband came and the Prophet ﷺ said, “Young man, this is your father and this is your mother, so take whoever of them you wish by the hand.” He took his mother’s hand and she went off with him.^[1] [Reported by Ahmad and *Al-Arba’a*. At-Tirmidhi graded it *Sabih* (authentic)].

غُلام! هَذَا أَبُوكَ، وَهَذِهِ أُمُّكَ، فَخُذْ بِيَدِ أَيُّهُمَا شِئْتَ، فَاخْذْ بِيَدِ أُمِّهِ، فَانطَلَقَتْ بِهِ. رَوَاهُ أَحْمَدُ وَالْأَرْبَعَةُ، وَصَحَّحَهُ التِّرْمِذِيُّ.

989. Narrated Rāfi‘ bin Sinān^[2] (رضي الله عنه): He accepted Islam but his wife refused to accept it. The Prophet ﷺ then made the mother sit down to a side and the father to another side and made the son sit down between them. He (the son) then inclined to his mother, so the Prophet ﷺ then said, “O Allāh, give him guidance.” Then he inclined to his father and he took him.^[3] [Abū Dā’ud and An-Nasā’i reported it. Al-Hākim graded it *Sabih* (authentic)].

(٩٨٩) وَعَنْ رَافِعِ بْنِ سِنَانَ أَنَّهُ أَشْلَمَ، وَأَبَتْ أُمَّرَأَتُهُ أَنْ تُسَلِّمَ، فَأَقْعَدَ النَّبِيُّ ﷺ الْأُمَّ نَاجِيَةً، وَالْأَبَّ نَاجِيَةً، وَأَقْعَدَ الصَّبِيَّ بَيْنَهُمَا، فَمَالَ إِلَى أُمِّهِ، فَقَالَ: «اللَّهُمَّ اهْدِهِ، فَمَالَ إِلَى أَبِيهِ، فَاخْذَهُ». أَخْرَجَهُ أَبُو دَاوُدَ وَالنَّسَائِيُّ، وَصَحَّحَهُ الْحَاكِمُ.

990. Narrated Al-Barā bin ‘Azib (رضي الله عنه): The Prophet ﷺ gave a ruling regarding Hamza’s daughter in favor of her maternal aunt, saying, “The maternal aunt is in the position of the mother.” [Al-Bukhāri reported it].

(٩٩٠) وَعَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ قَضَى فِي ابْنَةِ حَمَزَةَ لِحَالَتِهَا، وَقَالَ: «الْحَالَةُ بِمَثَلَةِ الْأُمِّ». أَخْرَجَهُ الْبُخَارِيُّ.

Ahmad reported it from the *Hadīth* of ‘Ali (رضي الله عنه), he said, “The little girl must be with her maternal aunt for the maternal aunt is (the same as) a mother.”

وَأَخْرَجَهُ أَحْمَدُ مِنْ حَدِيثِ عَلِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: وَالْجَارِيَةُ عِنْدَ خَالَتِهَا فَإِنَّ الْحَالَةَ وَالِئِدَةَ.

991. Narrated Abū Huraira (رضي الله عنه): Allāh’s Messenger ﷺ said, “When one’s servant

(٩٩١) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَى أَحَدَكُمْ

^[1] According to the prior *Hadīth*, a mother has been declared as more rightful in keeping the custody of her children, whereas this *Hadīth* gives an option to the child that he may choose to live with either of his parents according to his own free will and choice. The reason for giving him such an option is that the child was grown up and sensible enough to decide as to where he could possibly be better off. Thus we understand that if a child is grown up and does not need the care of his parents in the matters related to his safety, he can choose either of his parents.

^[2] Abul-Hakam Al-Ansāri Al-Ausi Al-Madani was a *Sahābi*. Abul-Qasim bin Salām said in *Al-Ansāb* that he is a descendant of Al-‘Atbun who is ‘Aamir bin Tha’laba.

^[3] This *Hadīth* makes it clear that even being a polytheist does not nullify the right of a mother on her child. But once the child comes of age, he will not continue to live with her.

serves him with his food, if he does not make him sit down with him (and eat) he should give him one or two morsels^[1] (of it)." [Agreed upon, and the wording is Al-Bukhāri's].

992. Narrated Ibn 'Umar ؓ: The Prophet ﷺ said, "A woman was punished on account of a cat which she held captive till it died. Hence, she entered the Hell-Fire due to (her mistreatment of) the cat.^[2] She did not feed it or give it water while she held it captive, nor did she let it out so that it may eat the things that creep on the earth." [Agreed upon].

خَادِمُهُ بِطَعَامِهِ فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ فَلْيُنَاوِلْهُ لُقْمَةً
أَوْ لُقْمَتَيْنِ». مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ.

(٩٩٢) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى
عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «عُدْبَتِ امْرَأَةٌ فِي
هَرَّةٍ سَجَنَتْهَا حَتَّى مَاتَتْ، فَدَخَلَتْ النَّارَ فِيهَا،
لَا هِيَ أَطْعَمَتْهَا، وَسَقَنَتْهَا، إِذْ هِيَ حَبَسَتْهَا،
وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ».
مُتَّفَقٌ عَلَيْهِ.

^[1] This *Hadīth* tells us that a master should give something out of his food to his servant.

^[2] This *Hadīth* makes it known that bearing the expenses of the pet animals is also the liability of the master. In case he fails to cover those liabilities, he shall be punished accordingly.