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## بَابُ الْوُضُوءِ مِنَ الدَّمِ

## WUḌŪ' BECAUSE OF BLEEDING

١٥٣ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَصَابَهُ قَيْءٌ أَوْ رُعَافٌ أَوْ قَلَسٌ أَوْ مَذْيٌ فَلْيَنْصِرِفْ فَلْيَتَوَضَّأْ ثُمَّ لِيْنِ عَلَى صَلَاتِهِ وَهُوَ فِي ذَلِكَ لَا يَتَكَلَّمُ. رَوَاهُ ابْنُ مَاجَةَ وَفِي إِسْنَادِهِ مَقَالٌ وَتَقَدَّمَ حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فِي بَابِ الْإِسْتِحَاضَةِ.

153. 'Ā'ishah رضي الله عنها said: "The Messenger of Allāh ﷺ said, 'Whoever is afflicted by vomiting, nosebleeds or pre-ejaculate [during the prayer] should break off [from the prayer], do *wuḍū'*, and continue the prayer [from where he left off], so long as in all of that he does not speak." (Ibn Mājah narrated it, and in the chain of transmission is someone who has been commented on. The *ḥadīth* of 'Ā'ishah رضي الله عنها has been mentioned already in the chapter about a woman with chronic menstrual bleeding.)<sup>130</sup>

١٥٤ وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ إِذَا رَعِفَ رَجَعَ قَتَوَضَّأَ وَلَمْ يَتَكَلَّمْ ثُمَّ رَجَعَ وَبَنَى عَلَى مَا قَدْ صَلَّى. رَوَاهُ الْبَيْهَقِيُّ وَآخَرُونَ وَإِسْنَادُهُ صَحِيحٌ.<sup>131</sup>

154. When Ibn 'Umar رضي الله عنه had a nosebleed [while praying] he would go back and do *wuḍū'* without talking, and then return and continue the prayer from where he left off. (Al-Bayhaqī and other *ḥadīth* scholars narrated it, and its chain of transmission is *ṣaḥīḥ*.)

١٥٥ وَعَنْهُ قَالَ: إِذَا رَعِفَ الرَّجُلُ فِي الصَّلَاةِ أَوْ ذَرَعَهُ الْقَيْءُ أَوْ وَجَدَ مَذْيًا فَإِنَّهُ يَنْصِرِفُ وَيَتَوَضَّأُ ثُمَّ يَرْجِعُ فِيهِمْ مَا بَقِيَ عَلَى مَا مَضَى مَا لَمْ يَتَكَلَّمْ. رَوَاهُ عَبْدُ الرَّزَّاقِ فِي مُصَنَّفِهِ وَإِسْنَادُهُ صَحِيحٌ.

130 Ibn Ḥajar said in *at-Talkhīṣ* that this has been commented on by more than one person because it includes Ismā'il ibn 'Ayyāsh who narrated from Ibn Jurayj, and Ismā'il's narrations from the people of Al-Ḥijāz are weak. Moreover this goes against the *Ḥuffāz* from the companions of Ibn Jurayj for they narrated it from him from his father from the Prophet ﷺ as *mursal* and this *mursal sanad* has been authenticated by Muḥammad ibn Yaḥyā az-Zuhlī, ad-Dāraquṭnī in his *Al-'Ilal* and Abū Ḥātim. Ibn 'Adī said in his *Al-Kāmil* that Ismā'il ibn 'Ayyāsh's narrations are to be written down and to be used as proof in the *ḥadīth* of the people of Shām. However, his narrations from the people of Ḥijāz are not free of weakness.

131 Mālik narrated a similar narration with slight variation in wording in his *Muwatta'a* through the golden chain of transmission (in al-Bukhārī's opinion) which is Mālik from Nafi' from Ibn 'Umar رضي الله عنه.

## أَبْوَابُ صَلَاةِ الْوُتْرِ THE *WITR* PRAYER

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بَابُ مَا اسْتُدِلُّ بِهِ عَلَى وُجُوبِ صَلَاةِ الْوُتْرِ

THAT FROM WHICH IT IS DEDUCED  
THAT THE *WITR* IS INCUMBENT<sup>416</sup>

٥٧٩ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتَرًا .  
رَوَاهُ الشَّيْخَانِ .

<sup>416</sup> Scholars differed on the status of the *witr ṣalāt* in the shari'ah:

1. Yūsuf ibn Khālīd as-Samtī, one of the teachers of Imām ash-Shāfi'ī, narrated that Imām Abū Ḥanīfah was of the view that *witr ṣalāt* is *wājib* (incumbent). Ibn al-Musayyib, Abū 'Ubaydah ibn 'Abdullāh ibn Mas'ūd and Imām aḍ-Ḍaḥḥāk were of the same view. Ibn Abī Shaybah narrated the same from Mujāhid, "The *witr* is *wājib* (incumbent) but not *farḍ* (obligatory)."

Qāḍī Abū Bakr ibn al-'Arabī also cited from Ṣaḥnūn and Asbagh ibn al-Faraj, may Allāh have mercy on them both, that it is obligatory. See *Tā'liq at-Tā'liq*.

2. Imām ash-Shāfi'ī and Imām Mālik, and both the companions of Imām Abū Ḥanīfah (Imām Abū Yūsuf and Imām Muḥammad) and the dominant majority of scholars are of the view that the *witr* prayer is *sunnah*. However, they also say that it should be emphasized that its status is above the other *sunnah* acts. Nuḥ ibn Maryam also reported this of Abū Ḥanīfah.

The *ḥadīth* in this chapter are proof of *ṣalāt al-witr* being obligatory as is the view of the Ḥanafis. This is evident from these *ḥadīth* since the Prophet ﷺ commanded the performance of this *ṣalāt*, and a command denotes an act being obligatory.

The most balanced position regarding the difference of opinion on the Shari'ah status of the *witr ṣalāt* is to say that it is based on linguistic differences and nothing else. This is because according to the dominant majority and the three Imāms any command would either fall into the category of *farḍ* or *sunnah*, and in between these two categories there is no third category, whereas according to Imām Abū Ḥanīfah, there is a stage between the two which is known as *wājib* ('incumbent'). Shaykh Muḥammad Yūsuf Binnūrī mentions the following in *Mā'arif as-Sunan*, "It is stated in *Al-Badā'ī* and other books that Yūsuf ibn Khālīd as-Samtī, a prominent jurist of Baṣra and also the shaykh of Imām ash-Shāfi'ī, questioned Imām Abū Ḥanīfah regarding the *witr ṣalāt*. The Imām answered, "It is incumbent." To this Yūsuf remarked, "You have disbelieved Abū Ḥanīfah," assuming that Abū Ḥanīfah meant that *witr* is *farḍ*. Imām Abū Ḥanīfah said, "Should your refusal of what I have said embarrass me when I know that the difference between *farḍ* and *wājib* is like the difference between heaven and earth?" Then the Imām went on to explain the difference, and Yūsuf apologised and sat to study with the Imām.

It is deduced from this that the difference occurs due to the differences in linguistic terminology of the *fuqahā'*. The dominant majority and the three Imāms also agree that the *witr ṣalāt* is *sunnah mu'akkadah* (highly emphasized), but since there is no stage in between *farḍ* and *sunnah* according to them, they have

579. ‘Abdullāh ibn ‘Umar رضي الله عنه narrated that the Prophet ﷺ said: “Make the last of your prayer at night a *witr* [an uneven number of *rak’ahs*].” (The two shaykhs [al-Bukhārī and Muslim] narrated it.)

٥٨٠ وَعَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ بَادِرُوا الصُّبْحَ بِالْوَيْتْرِ . رَوَاهُ مُسْلِمٌ .

580. He narrated that the Prophet ﷺ said: “Hasten before the morning to do the *witr*.” (Muslim narrated it.)

٥٨١ وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ أُوْتِرُوا قَبْلَ أَنْ تُصْبِحُوا . رَوَاهُ الْجَمَاعَةُ إِلَّا الْبُخَارِيُّ .

581. Abū Sa‘īd al-Khudrī رضي الله عنه said: “Perform the *witr* before the morning (*subh*).” (The group narrated it except for al-Bukhārī.)

٥٨٢ وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ خَافَ أَنْ لَا يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ أَوَّلَهُ وَمَنْ طَمَعَ أَنْ يَقُومَ آخِرَهُ فَلْيُوتِرْ آخِرَ اللَّيْلِ فَإِنَّ صَلَاةَ آخِرِ اللَّيْلِ مَشْهُودَةٌ وَذَلِكَ أَفْضَلُ . رَوَاهُ مُسْلِمٌ .

582. Jābir رضي الله عنه said: “The Messenger of Allāh ﷺ said, ‘Whoever fears that he will not stand up in the last part of the night, should perform the *witr* at its beginning. Whoever aspires to stand at the end of it should perform the *witr* in the last part of the night, because the prayer in the last part of the night is witnessed, and that is better.’” (Muslim narrated it.)

٥٨٣ وَعَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ الْوَيْتْرُ حَقٌّ فَمَنْ لَمْ يُوتِرْ فَلَيْسَ مِنَّا ، الْوَيْتْرُ حَقٌّ فَمَنْ لَمْ يُوتِرْ فَلَيْسَ مِنَّا ، الْوَيْتْرُ حَقٌّ فَمَنْ لَمْ يُوتِرْ فَلَيْسَ مِنَّا ، رَوَاهُ أَبُو دَاوُدَ وَإِسْنَادُهُ حَسَنٌ .

583. Buraydah رضي الله عنه said: “I heard the Messenger of Allāh ﷺ say, ‘The *witr* is a right [of Allāh], so whoever does not perform the *witr* is not one of us! The *witr* is a right [of Allāh], so whoever does not perform the *witr* is not one of us! The

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only classified *witr* as *sunnah*. On the other hand, according to Imām Abū Ḥanīfah, between the *farḍ* and *sunnah* there comes a category that is known as *wājib*, incumbent. Hence in reality the difference that has transpired is due to different terminologies used by the *fuqahā*.

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## بَابُ سُجُودِ السَّهُوِ بَعْدَ السَّلَامِ

PROSTRATIONS OF FORGETFULNESS  
AFTER THE *SALĀM*

٧٩١ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ أَنْصَرَفَ مِنْ اثْنَيْنِ فَقَالَ لَهُ ذُو الْيَدَيْنِ أَقْصَرَتِ الصَّلَاةُ أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ ﷺ قَالَ رَسُولُ اللَّهِ ﷺ أَصَدَقَ ذُو الْيَدَيْنِ فَقَالَ النَّاسُ نَعَمْ فَقَامَ رَسُولُ اللَّهِ ﷺ فَصَلَّى اثْنَيْنِ أُخْرَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ . رَوَاهُ الشَّيْخَانِ .

791. Abū Hurayrah رضي الله عنه narrated that the Messenger of Allāh ﷺ finished after two *rak'ahs*, and so Dhu 'l-Yadayn asked him, “Has the prayer been shortened or have you forgotten, Messenger of Allāh?” The Messenger of Allāh ﷺ asked, “Has Dhu 'l-Yadayn told the truth?” People said, “Yes.” The Messenger of Allāh ﷺ stood and prayed two other *rak'ahs*, said the *salām*, and the *tabkīr* and then prostrated for the like of his [ordinary] prostration or even longer and then sat up. (The two shaykhs [al-Bukhārī and Muslim] narrated it.)

٧٩٢ وَعَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ مَنْ شَكَ فِي صَلَاتِهِ فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ . رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ أَبِي عَاصِمٍ وَقَالَ إِسْنَادُهُ لَا بَأْسَ بِهِ .

792. ‘Abdullāh ibn Ja‘far رضي الله عنه narrated that the Prophet ﷺ said: “Whoever doubts about his prayer should prostrate twice after saying the *salām*.” (Aḥmad, Abū Dāwūd, an-Nasā‘ī and al-Bayhaqī narrated it, and he [Bayhaqī] said, “There is no harm in its chain of transmission.”)<sup>546</sup>

٧٩٣ وَعَنْ عَلْقَمَةَ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ سَجَدَ سَجْدَتَيْ السَّهُوِ بَعْدَ السَّلَامِ وَذَكَرَ أَنَّ النَّبِيَّ ﷺ فَعَلَ ذَلِكَ . رَوَاهُ ابْنُ مَاجَةَ وَآخَرُونَ وَإِسْنَادُهُ صَحِيحٌ .

<sup>546</sup> Ibn Khuzaymah narrated it in his *Ṣaḥīḥ*. It contains Muṣ‘ab ibn ‘Umayr. Ash-Shawkānī in his *Nayl al-Awṭār* said that an-Nasā‘ī said that he is rejected in *ḥadīth* and likewise it includes ‘Utbaḥ ibn Muḥammad ibn al-Ḥārith, whom al-‘Irāqī said is unknown. However regarding Muṣ‘ab, he is one of the men of *Ṣaḥīḥ Muslim* and his narrations are also recorded in the four *Sunan*. As for ‘Utbaḥ, some say he is ‘Uqbah. Ibn Ḥibbān has mentioned him in his *ath-Thiqāt* as mentioned in *Naṣb ar-Rāyah*.

## APPENDIX

*Technical Terms of Ḥadīth*  
(*Muṣṭalahāt al-Ḥadīth*)

The following article is not intended as an exhaustive list of the many technical terms of *ḥadīth*, for this is beyond the scope of the present work. It is merely intended to give an explanation of terms used in the above work. The terms are grouped together according to the way they are used by the scholars of *ḥadīth*.

*Classifying ḥadīth according to the  
reference to a particular authority; marfūʿ (raised),  
mawqūf (halted), maqtūʿ (severed)*

A *ḥadīth* is composed of two parts; the *matn* (text) and *isnād* or *sanad* (chain of reporters). *Ḥadīth* can be classified according to the reference to a particular authority as follows;

1. A *marfūʿ* (raised) *ḥadīth* is attributed to the Prophet (may Allāh bless him and give him peace). E.g. a reporter (whether a Companion, a Follower or other) says, “The Messenger of Allāh said. . .”

2. A *mawqūf* (halted) *ḥadīth* is attributed to a Companion. It is a narration from a Companion only, i.e. his own statement. Some expressions used by a companion generally render a *ḥadīth* to be considered as effectively *marfūʿ*, though they on the face of it the *ḥadīth* is *mawqūf*. For example;

We were commanded to. . ., We were forbidden to. . ., We used to do. . ., We used to say/do. . .while the Messenger of Allāh was amongst us, We did not used to mind. . ., It used to be said. . ., It is from the *Sunnah* to. . ., It was revealed in the following circumstances. . .(referring to an āyat of the Qurʾān).