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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

**Kitaab Salaat'l-Khawf wa'l-`Eidayn Wa'l-Istisqa'I wa'l-Kusuuf
(The Book of the Prayer of Fear, the Two `Eid Prayers, the Rain Prayer, and the
Eclipse Prayer)¹**

On What Has Been Related Regarding the Fear Prayer

It has been related in the Saheeh of al-Bukhari on the authority of Abdallah ibn Umar, who said: "I went out on a military raid² with the Messenger of Allah, may Allah bless him and grant him peace, in the direction of Najd. Then the enemies stationed themselves opposite us. We then arranged ourselves in ranks and then the Messenger of Allah, may Allah bless him and grant him peace, prayed with us. A group stood and prayed with him while another group faced off the enemies. The Messenger of Allah, may Allah bless him and grant him peace, made a single *ruk`u*, and prostrated twice with them. Then the group, which had not prayed, came and took their place. Then the Messenger of Allah, may Allah bless him and grant him peace, made a single *ruk`u* and two prostrations with them, then he made the *salaams*. Then each one stood by himself and made a single *ruk`u* and made two prostrations."³

¹ As for the prayer of fear, it is the prayer of the fear of enemies. He mentions the prayer of fear at the end of the *jumu`a* prayer because both are considered to be apart of the five prescribed prayers as substitutes for them. He followed the mentioning of the fear prayer after the *jumu`a* prayer due to many different opinions regarding it, especially during extreme fear. The legal proof of its existence is from words of Allah ta`ala: "If you fear that those who disbelieve attack you, for the disbelievers are an avowed enemy to you; thus when you are among them and arrange yourselves to pray, let a group stand with you in prayer and they should take their weapons. When they have prostrated, let them fall to the rear and allow another group that have not prayed come and pray with you. They too should take their precaution and weapons. Those who disbelieve long that you neglect your weapons and your provisions, so that they can attack suddenly. There is no sin on you to put aside your weapons, if you are stopped by rainfall, or when you are sick. However, take your precautions. Indeed, Allah has prepared for those who disbelieve a shameful punishment." As for the prayer of the two `Eids they are the prayer of the `Eid'l-Fitr and the prayer of the `Eid' l-Ad`haa. As for the *fitr* it is the day which it is agreed for breaking the fast of *Ramadan*, which is the day which the fasting is complete. As for the *Ad`haa* it is the day of sacrifice of sheep, which is why it is called the day of sacrifice. It is the major `Eid, as as-Sindi said. As for the prayer of rain, it takes its root from the expression 'to provide water' taken from the conjugated form of the word meaning 'to do something for some one'. Thus, it means to seek for the provision of water, that is to say, to seek the downpour of rain upon a land, by means of the prayer and a specific supplication. As for the prayer of the eclipse it is the prayer made lawful by reason of the eclipsing of the sun and moon. Regarding the eclipse, it is an indication of the denunciation of the opinions of those who worship the sun or the moon. Some of the scholars extract from the command in the words of Allah ta`ala: "Do not prostrate to the sun and the moon, but prostrate to Allah the One who created them"; to refer to the prayer of eclipse because it is the time appropriate for avoiding worshipping them as a result of what appears in them from alteration and diminution, and affirms the One truly worshipped *jalla wa `alla sub'hannahu wa ta`ala*.

² Here ends facsimile 27 of the Arabic manuscript.

³ The meaning of his words: "Then the enemies stationed themselves opposite us"; is that we arranged ourselves in ranks opposite them. In the narrations of al-Mustamali and as-Sarakhsi: "...he then prayed with us"; which means he prayed because of us or with us. The meaning of his words: "Then the group,

On What Has Been Related Regarding Praying the Fear Prayer While Walking or Riding

It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar from the words of Mujahid:⁴ “When the Muslims are intermixed with the enemies, they should do the prayer standing.” Ibn Umar added on the authority of the Prophet, may Allah bless him and grant him peace, “If they dread them more than that, then they should pray standing or mounted.”⁵

which had not prayed, came and took their place”; is they came and stood in their place. This was stated explicitly in the narration of Malik in the al-Muwatta on the authority of Ibn Umar: “...then moved back from the place for those who had not prayed, and they did not make the *salaam*.” The meaning of his words: “Then the Messenger of Allah, may Allah bless him and grant him peace, made a single *ruk`u* and two prostrations with them”; is understood by the addition narrated by Abd`r-Razaq on the authority of Ibn Jurayj on the authority of az-Zuhri: “...similar to half of the prayer of the *subh*”. This is an indication that the prayer referred in the narration was other than the *subh* prayer; which meant that the prayer was originally a four *rak`at* prayer, which was *`asr*. In this is evidence that in the required *rak`ats* it is necessary to recite the *Faatiha* and the extra chapter, contrary to those who permit not reciting the extra chapter in the second part of the four *rak`at* prayer. The meaning of his words: “...then he made the *salaams*. Then each one stood by himself and made a single *ruk`u*”; is that in its apparent wording it means that each of them completed the prayer at the same time. However, the most preponderant opinion with respect to meaning, is that they completed the prayer sequentially. Otherwise, it would necessitate the forfeiture of objective of safeguarding and leaving the *Imam* by himself unprotected. This preponderant view was corroborated in what was transmitted by Abu Dawud from the prophetic tradition of Ibn Mas`ud: “...he then made the *salaam*, then those stood, meaning the second group, and each person completed the *rak`at* and made the *salaam*. Then they moved and the others returned and stood in their place, and each person prayed by himself one *rak`at* and then made the *salaam*.” The meaning of his words: “...and made two prostrations”; is that this prophetic tradition clearly gives proof of the immense affair of the *Jama`at* and praying in congregation.

⁴ He was Abu`l-Hujaaj Mujaahid ibn Jabr al-Mekki al-Aswad. He transmitted prophetic traditions on the authority of Ibn Abass with whom he studied extensively and excelled. It was from him that he took the *Qur`an*, *Qur`anic* exegesis and jurisprudence. He recited the *Qur`an* to Ibn Abass thirty times. Sufyan at-Thawri said: “Take the science of *Qur`anic* exegesis from four people: Mujaahid, Sa`id ibn Jubayr, `Ikrama and ad-Duhaak.” Khaseef said: “Of the four cited, Mujaahid was the most knowledgeable in the science of *Qur`anic* exegesis.” Mujaahid died in the year 102 A.H. at the age of 83.

⁵ The meaning of the words of Mujaahid: “When the Muslims are intermixed with the enemies, they should do the prayer standing”; means when the Muslim are mixed with the disbelievers during battle. The meaning his words, may Allah bless him and grant him peace: “If they dread them more than that”; is that their fear of the enemy is more than that, as it was explicitly stated in the narration of Muslim on the authority of Ibn Umar: “If the fear of them is more than that...”. When fear is severe and the numbers of the enemy are extensive, and there is concern about the Muslims becoming divided; then it is permissible to perform the prayer however possible. It is also permissible to disregard maintaining what is unable from its pillars, such as moving from standing to bowing, or from bowing and prostration to gesturing and the like. This is the view of the majority of the scholars; however, the followers of Malik say: “They should not do this unless they fear the time of the prayer passing.” The meaning his words, may Allah bless him and grant him peace: “...then they should pray standing”; is that they should pray on foot. The meaning his words, may Allah bless him and grant him peace: “...or mounted”; while facing the *qibla* or another direction. Among the jurists who adhere to this description of the fear prayer was Ash`hab on the authority of Malik and a large number of jurists. Abu Umar said: “The proof for those who adhere to this prophetic tradition of Ibn Umar, is that it was related from the transmissions of the *Imams* of the People of Medina, who constitute proof in and of themselves unlike others. Likewise, this behavior resembles most to the roots, because the first group and the second group did not complete the *rak`at* until after the Messenger of Allah, may Allah bless him and grant him peace had finished the prayer. This is well known from the *Sunna* of making up the prayers collectively in the others prayers.” The majority of the scholars hold the opinion regarding what has come in this prophetic tradition is that when there is intense fear that it is lawful, then to pray facing the direction of the *qibla* and another direction, as well as to make gesturing with the head without actually bowing or prostrating. The *Shehu*, may Allah be merciful to him said in his Mirat`-t-Tullab: “As-Shibrakhiti said in his commentary upon the al-Mukhtasar: “The prayer of fear is a continuous practice

On What Has Been Related Regarding the Prayer of the Two `Eids⁶

It has been related in the Saheeh of al-Bukhari on the authority of A`isha, who said that the Messenger of Allah, may Allah bless him and grant him peace, said: “Every people have an `Eid, and this day is our `Eid.”⁷

after the Prophet, may Allah bless him and grant him peace in the opinions of Malik, as-Shafi`, Abu Haneefa and the majority of the people of knowledge.” Abu`l-Qasaar and Abu Yusef said: “This prayer was specific to the Messenger of Allah, may Allah bless him and grant him peace.” Al-Mazini even claimed that the fear prayer was abrogated by his postponing to pray four prayers on the Battle of the Trench, not praying them due to facing the enemy fighting.” This, however, is inadmissible because the Battle of the Trench occurred before the enactment of the prayer of fear. In the Miftaah as-Sadaad, the commentary upon the Irshaad`s-Saalik it states: “The prayer of fear is a permanent authorization in the opinion of the majority of the jurists, and it is not specified for traveling in the prominent view, or is it specified for being on land, contrary to Malik. The fear prayer should be established while traveling, domicile, on land or sea as long as the conditions are applicable, which is the fear of the enemies whether they be Muslim or disbelievers, if they are among those that it is permissible to fight. This even applies when it is fear of the loss of the wealth, or the fear of thieves, and predatory animals.”

⁶ That is to say the days of *al-Fitr* and *al-Ad`haa*, whose legality is established by the words of Allah ta`ala: “*Then pray to your Lord and make sacrifice*”; and His words: “*He has succeeded who purifies himself by giving alms, then mentions the Name of his Lord and then prays.*” The *Shehu*, may Allah be merciful to him said in his Mirat`-t-Tullab: “As-Shibrakhiti said in his commentary upon the al-Mukhtasar: ‘The majority of the scholars of *Qur`anic* exegesis agree that what is mean by His words: ‘*Then pray to your Lord and make sacrifice*’ are the two `Eid prayers and the animal sacrifice made for the Day of Sacrifice. It states in the al-Ahkaam of Ibn al-`Arabi: ‘Ikrama said: ‘A man used to present his alms before performing the prayer’. The Sufyan said about that: ‘Allah ta`ala says: ‘*He has succeeded who purifies himself by giving alms, then mentions the Name of his Lord and then prays*’. In the Miftaah as-Sadaad, the commentary upon the Irshaad`s-Saalik it states: ‘The prominent opinion is the prayer of the `Eid is a confirmed *Sunna* for the person for whom the *jumu`a* prayer is incumbent, and no one else.’ He then said after a bit: ‘Ibn Zarquun related that it is collective obligation.’ As-Shibrakhiti said in his commentary upon the al-Mukhtasar regarding the words of the author (Khalil ibn Is`haq): ‘The *Sunna* of the `Eid is two *rak`ats* based upon the more prominent opinion’; ‘What can be extracted from his words is what will be cited, or it missed him that it is a collective *Sunna*. However, the view of the *madh`hab* of Malik is that it is an individual *Sunna* for the one upon whom *jumu`a* is obligatory, and not upon every responsible person. It is also said that regarding the obligation both `Eid prayers that they are individual and collective.

⁷ The narrative behind this prophetic tradition is that A`isha said: “Once the Messenger of Allah, may Allah bless him and grant him peace entered upon me, and with me were two servant girls singing the poems of the battles between the `Aws and the Khazaraj. He then came and laid down on the bed and turned his face away from them. Then Abu Bakr entered and rebuked me and them saying: ‘Are the wind instruments of Satan in the presence of the Prophet, may Allah bless him and grant him peace?!’ Then the Messenger of Allah, may Allah bless him and grant him peace turned to him and said: ‘Leave them!’ However, when they took a brief rest, I ushered them out. This was the day of the `Eid in which the Sudanese usually played with their shields and lances.” The meaning of his words: “Every people have”; refers to every ethnic group or community. In this statement is an important principle because it gives authoritative recognition of the linguistic, racial, religious and cultural legal existence of all people and by which is established the fundamental right to exist. The meaning of his words: “...an `Eid”; like New Years Day and other holidays. An-Nisaai` and Ibn Hibban cited in sound chains of authority on the authority of Anas: “When the Prophet, may Allah bless him and grant him peace first came to Medina, they had two days in which they celebrated and made amusement in them, and he said: ‘Allah ta`ala has substituted for these two with two more days better than them: the day of *al-Fitr* and *al-Ad`haa*’.” What can be extracted from this prophetic tradition is the reprehensibility of being jubilant during the holidays of the idolaters as well as resembling them. *Shaykh* Abu`l-Hafs al-Kabeer an-Nasafi from among the followers of Abu Hanifa went as far as to say: “Whoever gives as much as an egg to an idolater out of esteem for their holiday has disbelieved in Allah ta`ala.” The meaning of his words: “...and this day is our `Eid”; is that this is the `Eid of the people of Islam. The complete narration of the cited prophetic tradition as it is narrated in the Saheeh of al-Bukhari on the authority of A`isha, may Allah be pleased with her: “Abu Bakr once entered upon me, and there were two servant girls from the Ansaar singing the customary poetry of the Ansaar which they sang about the wars

On What Has Been Related Regarding Eating on the Day of *Fitr* Before Going Out to the *ʿEid* Prayer⁸

It has been related in the *Saheeh* of al-Bukhari on the authority of Anas who said: “The Messenger of Allah, may Allah bless him and grant him peace, did not go out on the day of *ʿEid*-*l-Fitr* until he had eaten some dates.”⁹

between the *ʿAws* and the *Khazraj*. She said: ‘They were not actually singing, (but reciting poetry)’. Then Abu Bakr said: ‘Is the wind instruments of Satan in the house of the Messenger of Allah, may Allah bless him and grant him peace?!’ This occurred on the day of the *ʿEid*. The Messenger of Allah, may Allah bless him and grant him peace, then said: ‘O Abu Bakr! Every people have an *ʿEid*, and this is our *ʿEid*.’” A contingent from some of the *Sufis* uses this prophetic tradition as evidence for the lawfulness of singing, listening to it with musical instruments and without instruments. However, what suffices as a refutation of that is the explicit statement of A`isha in the prophetic tradition by her words: “They were not actually singing”; because she negated singing from them by way of meaning although it had been established for them by verbal expression. The reason for this is because singing is the irrefutable raising of the voice and the modulating hymns which the Arabs call singing. Otherwise a person is not described as singing. It is called singing when the singing of poetic verse is accompanied with the syncopations, lowering of the voice, its arousing, and stimulation which insinuates indecency or explicitly refers to it. Al-Qurtubi said: “Here statement: ‘They were not actually singing’; means that they were not doing what is normally understood to be singing which singers customarily do. Thus, her statement constitutes a strong safeguard against the kind of conventional singing which is well known; which is designed to motivate and stir the person tranquil and to arouse hidden desires. This type of singing when it is poetic and it describes the beauties of women, wine and other than that from forbidden matters, then there is no disagreement regarding its prohibition...As for what the *Sufis* have invented in that from one perspective there is no disagreement regarding its prohibition. However, the passions of the soul has gotten the better of many people who are associated with spiritual excellence, until there even appears on many of them the actions and behavior of insane people and children; to the point where some of them dance in uniform movements and incessant intermittent routines and even ends with some insolent people among them claiming that that this dancing is form of drawing near to Allah and righteous behavior; and that it is the fruits of sublime spiritual states. However, in reality this is nothing by the fruits of heresy and words of the people of misinterpretation, may Allah assists us!” al-`Asqalaani said: “In this prophetic tradition is that the lawfulness of manifesting happiness during holidays is from the rites of the religion. In it also is the permissibility of a man entering upon his daughter while she is with her husband, since this is customary. It also establishes the permissibility of a parent disciplining the daughter or son in the presence of their spouses, even when the spouse neglects to do so, since disciplining is the duty of parents. It establishes that lawful compassion between spouses is that shown towards women. In it also is showing kindness towards a woman and seeking to attract their affections. In it also is that the places of the people of spiritual excellence should be free of diversions and nonsense, even when there is no sin involved, except with their permission. It also establishes that if the spiritual disciple sees something which is objectionable in the presence of his spiritual guide (*shaykh*), that he should immediately object to it; and in doing so it does not constitute a breach of the relationship with the spiritual guide. On the contrary, it is correct courtesy with him and fulfilling the responsibility of maintaining his sanctity and showing respect for his rank. In it also is the permissibility of a spiritual disciple passing legal decision in the presence of his spiritual guide by what is known to be correct in his spiritual path. The prophetic tradition also gives evidence of the lawfulness of listening to the voice of a servant girl singing, even when she is not in the direct service of the person listening. This is because, the Messenger of Allah, may Allah bless him and grant him peace did not object to Abu Bakr listening to them. Rather, he objected to his objection of them. Further, the indication that A`isha made for them to leave implies that it is the locus of permissibility of servant girls singing in the presence of others is conditioned by it being safe from temptations.”

⁸ The wisdom in eating before the *ʿEid* prayer is in order that a person not assume that it is necessary to fast until he actually prays the *ʿEid* prayer. It is as if by doing so he seeks to preempt this pretext. It is said that the wisdom in eating before going out to the prayer is because Satan who was incarcerated during the month of *Ramadan* is not released until after the the prayer of the *ʿEid*. Thus, it is highly recommended to expedite the breaking of the fast early in order to be protected from his whispering. Some of the people of knowledge consider it highly recommended for a person not to leave his home on the day of *al-Fitr* until he has eaten something. It is also highly recommended for him to break his fast with dates, and that he should not eat on the day of *al-Ad`haa* until after he has returned from the prayer.

In it also¹⁰ on the authority of Anas again, who said: “The dates should be eaten in odd numbers.”¹¹

SANKORE

⁹ The meaning of his words: “The Messenger of Allah, may Allah bless him and grant him peace, did not go out”; where the expression ‘go out’ means to walk or circulate during the first part of the day. The meaning of his words: “...on the day of *Eid'l-Fitr*”; is that he mentioned the *al-Fitr* in particular because this is absent in the day of *al-Ad'haa*, which is in contrast since it is highly recommended to eat breakfast consuming something from his sacrificed animal; as it was stated explicitly in the prophetic tradition: “He should not eat on the day of *al-Ad'haa* until he has prayed.” In the narration of Ibn Maja: “...until he has returned.” Ahmad added: “...he should then eat from his sacrificed animal.” In the narration of Abu Bakr al-Athram: “...until the time of forenoon.” This is the same as in the narrations of the *al-Muntaqa* and the *an-Nayl*. In the narration of al-Bayhaqi: “He should then consume something from the liver of his sacrificed animal.” This is the same as in the narration of the *Umdat'l-Qaari*. In the narration of ad-Daraqutni in his *as-Sunnan* he added: “...until he returns and he should then consume something from his sacrificed animal.” The meaning of his words: “...until he had eaten some dates”; that is to say, three, five, or seven or less than that, or more. Ibn Qudama said: “We do not know of any disagreement regarding expediting consuming food on the day of *al-Fitr*.” The wisdom in the recommendation of dates is what it in them of sweetness, and the strengthening of the sight which becomes weak due to fasting. Other reasons are that the consuming of something sweet conforms to the sweetness of faith; it removes the desire to sleep; and is easier to consume than anything else. Further, some of the *Taabi'un* considered it highly recommended to break the fast with anything sweet such as honey. This was transmitted by Ibn Abi Shayba on the authority of Mu'awiyya ibn Qirra, Ibn Sireen and others. All of this is applicable regarding those who are able to do so; if not, then it is merely necessary that he break the fast, even with water in order to achieve the resemblance of adherence to the *Sunna*.

¹⁰ That is to say, it has also been related regarding Regarding Eating on the Day of *Fitr* Before Going Out to the *Eid* Prayer or it has also been related in the *Saheeh* of al-Bukhari using the same narration from Marjan ibn Raja on the authority of Anas ibn Malik.

¹¹ Ibn Abi Jamra made clear intimation to meaning of this by his words: “As for making them an odd number, al-Muhallab said: ‘This is clear indications of the oneness of Allah ta'ala. It is for this reason that the Messenger of Allah, may Allah bless him and grant him peace used to utilize an odd number in all of his affairs, in order to take *baraka* from that.’” In a narration of Abu Dawud on the authority of Ibn Mas'ud: “Utilize an odd number O people of the *Qur'an*. Indeed Allah is Uniquely Odd and He loves the odd.” In the narration of al-Bukhari and Muslim on the authority of Abu Hurayra: “Verily Allah has ninety-nine Names, short of one. No one memorizes them except that he will be entered into Paradise. He is the Uniquely Odd and He loves the odd.” In the narration of Abd'r-Razaaq on the authority of al-Hassan *mursalaan*: “Indeed Allah is Uniquely Odd and He loves the odd. Whoever does not perform the *witr* is not from among us.” Thus, the meaning of his words, upon him be blessings and peace: “...He loves the odd”; is that the expression odd in terms of enumeration is superior to numbers which are even especially regarding His Divine Names because it is a clear proof of the Oneness of His Divine Attributes. For Allah ta'ala loves that which is odd in everything, even in things which are enumerated as odd. He also loves the servant behaving in accordance with His Divine character and actions, glory be to Him, the Exalted. For this reason the Prophet, may Allah bless him and grant him peace loved behaving and acting in accordance with what Allah azza wa jalla loved. This prophetic tradition is proof that all the actions of the *Sunna* are a manifestation of gnosis of Allah ta'ala and are indications of His Divine Oneness.

On What Has Been Related Regarding the Glorification of the `Eid

It has been related in the Saheeh of al-Bukhari on the authority of Abdallah¹² ibn Yusr,¹³ who said: “When we had finished with the `Eid prayer at that hour was the time for the glorification of Allah.”¹⁴

¹² Here ends facsimile 28 of the Arabic manuscript.

¹³ He was Abu Safwaan Abdallah ibn Yusr ibn Abu Basr al-Maazini. He was a Companion who had lived an exceedingly long age and was the *baraka* of Syria. The Messenger of Allah, may Allah bless him and grant him peace said about him: “This youth will live an entire century.” He lived for one hundred years as he said.

¹⁴ The meaning of his words: “When we had finished with the `Eid prayer at that hour”; is reference to the fact that the completion of the prayer of the `Eid occurred at that particular hour similar to the time it was done during the time of the Messenger of Allah, may Allah bless him and grant him peace. The accusative particle ‘*inna*’ (indeed) is an indication of extenuating phrase after a significant one; thus making it a contingent conditional phrase. The origin of this interpolation is from Ahmad where he explicitly expressed it in the nominative case and with its connecting phrase. Ahmad then related a prophetic tradition by way of Yazid ibn Khumayr who said: “Abdallah ibn Yusr, the Companion of the Prophet, may Allah bless him and grant him peace once came out to the people on the day of the `Eid’-*Fitr* or *al-Ad’haa*, and he objected to the *Imam* tarrying with the prayer. He then said: “We were with the Prophet, may Allah bless him and grant him peace and we had completed the prayer at this particular time.” This is the same in the narrations of Abu Dawud on the authority of Ahmad and al-Hakim by way of Ahmad also, who verified its soundness. The meaning of his words: “...was the time for the glorification of Allah”; is that it took place at the time of forenoon, which is the time of the glorification of superogatory prayers. Thus when the time passes it is considered a reprehensible time to perform the `Eid prayers. In the a sound narration of at-Tabarani: “...and that was at the time of the glorification of forenoon.” His saying: ‘the time of glorification’ means that this time is the moment in which the `Eid prayer should commence. This is proof that the prayer of `Eid actually takes the place of the glorification of *duhaa* for that day and is an indication of the superiority of the prayer of the forenoon. It also provides evidence of the lawfulness of expediting the performance of the prayer of the `Eid, and the reprehensibility of postponing it very late. Some of the scholars said that it should be performed after the expansion of the sun towards its zenith, and no disagreement is known to exist regarding this opinion.

On What Has Been Related Regarding Going Out to the Place of Prayer in Empty Spaces and the Desert on the Days of `Eid of *Fitr* and *Ad`haa* for Those Not in Mecca

It has been related in the Saheeh of al-Bukhari on the authority of Abu Sa`id al-Khudri, who said:¹⁵ “The Messenger of Allah, may Allah bless him and grant him peace, used to go outside of the town to the place of prayer on the days of *fitr* and *ad`haa*.”¹⁶

¹⁵ The prophetic tradition in full as it was related in the Saheeh of al-Bukhari was on the authority of Abu Sa`id al-Khudri who said: “The Messenger of Allah, may Allah bless him and grant him peace, used to go outside of the town to the place of prayer on the days of *fitr* and *ad`haa*. The first thing he would begin with was the prayer and then he would leave. Immediately after finishing the prayer, he would turn to the people who were sitting in their prayer lines, and then exhort, admonish them and command them to something. And after that if he wished to send an army for an expedition, he would do so; or if he wanted to give an order, he would do so, and then depart.” Abu Sa`id then said: “The people continued on this tradition till I went out with Marwan, who was then the *Amir* of Medina, for the prayer of the *Ad`haa* or the *Fitr*. When we arrived at the place for the prayer, there was a *minbar* (pulpit) constructed by Kathir bin As-Salt. When Marwan wanted to mount the *minbar* before the prayer; I took hold of his clothing but he pulled them and ascended the *minbar* and delivered the *Khutba* before the prayer. I then said to him: “By Allah, you have made alterations!” He replied: “O Abu Sa`id! Gone is that which you know.” I said: “By Allah! What I know is better than what I do not know.” Marwan then said: “People do not sit to listen to our *Khutba* after the prayer, so I delivered the *Khutba* before the prayer.”

¹⁶ The meaning of his words: “...to the place of prayer...”, is that it was a well known locale in Medina which was one thousand cubits from the door of the *masjid*, as Umar ibn Shibba said in his Akbar`l-Medina on the authority of Abu Ghasaan al-Kinaani, the companion of Malik. This prophetic tradition establishes that it is more appropriate for the *khutba* to be delivered by the *Imam* while he is standing on the earth than it would be on the *minbar*. The difference between this place of prayer and the *masjid* is that it should be an empty space, in which the *Imam* can see everyone present, in contrast to the *masjid* which has places some restricted areas where some people can not be seen. It is to this empty place that the people should go to pray the `Eid prayers. Thus, the `Eid prayer should only be prayed in the *masjid* when there is a necessity to do so. It is for this reason that this prophetic tradition establishes the right of the scholars to object to the *Amirs* when they fabricate something contrary to the *Sunna*. It also establishes the lawfulness of a scholar swearing to the truthfulness of what he informs others about. It also establishes the proof for it being highly recommended to go out into the deserts for the `Eid prayers, and that it is superior to praying in the *masjid*. This is due to the persistence of the Prophet, may Allah bless him and grant him peace doing that although the value of his *masjid* was well known. As-Shafi said in his al-Umm: “It has reached us that the Messenger of Allah, may Allah bless him and grant him peace used to go out during the two `Eids to the place of prayer in Medina. This was the same with those who came after him, except when there was an excuse of heavy rain or the like. This is the same judgment for populations of the general lands of Islam, except for the people of Mecca.”

On What Has Been Related Regarding It Being Reprehensible to Carry Weapons to the `Eid Prayers for the One Who is Not Carrying Them to Protect Himself In Order That the One Carrying Them Does not Wound Any People

It has been related in the Saheeh of al-Bukhari on the authority of al-Hassan,¹⁷ who said: “We were prohibited to carry weapons to the `Eid prayers, except when there was fear of the enemies.”¹⁸

SANKORE'



¹⁷ He was Abu Sa`id al-Hassan ibn Abu'l-Hassan Tasaar al-Basri. He was the freedman of the Zayd ibn Thabit al-Ansaari. He was the spiritual master of the people of his time with regard to knowledge and actions. He was the teaching *Shaykh* of the people of Basra. He was erudite, illustrious, reliable, a proof, trustworthy, worshipping, ascetic, possessing extensive knowledge, eloquent, handsome and good looking. He died on the 1st of *Rajab* in the year of 110 A.H. at the age of 88.

¹⁸ In this prophetic tradition is a clear restraint taken from the unrestricted meaning of the words of Ibn Umar that carrying weapons to the `Eid prayers is not lawful. However, there has been narrated many prophetic traditions similar to this which go back to the Prophet, may Allah bless him and grant him peace which indicate clear restrictions on doing so as well as no restrictions. In this regard Abd'r-Razaaq narrated a prophetic tradition with a chain of authority which is *mursal* saying: “The Messenger of Allah, may Allah bless him and grant him peace prohibited going out to the `Eid with weapons.” Ibn Maja narrated a prophetic tradition with a weak chain of authority on the authority of Ibn Abass: “The Prophet, may Allah bless him and grant him peace prohibited wearing weapons in the lands of Islam during the two `Eids, except when the enemies were present.” All of these narrations were clearly narrated regarding the `Eid, as for wearing weapons in the Sacred *Masjid* of Mecca, it has been related b Muslim by way of Ma`qil ibn Ubayd on the authority of Abu'z-Zubayr on the authority of Jaabir who said: “The Messenger of Allah, ma Allah bless him and grant him peace prohibited the people from carrying weapons in Mecca.”

In it also¹⁹ on the authority of Sa`id ibn Jubayr, who said: “I was with Ibn Umar at the time he was wounded with the spearhead of a javelin in the hollow of his foot. He then foisted his foot on to his riding animal. I then descended and withdrew his foot from it. That was on the day that the pilgrims had reached Mina. When this news reached al-Hajjaj he tried to visit him. Al-Hajjaj then said: “If we only knew who wounded you.” Ibn Umar then said: “It was you who wounded me!” He said: “How was that?” He said: “Because you carried your weapons on a day when it is not permissible to do so. And you entered weapons into the Sacred Precincts, when it is not lawful to enter weapons into the Sacred Precincts!”²⁰

¹⁹ That is to say, in the Saheeh of al-Bukhari or On What Has Been Related Regarding It Being Reprehensible to Carry Weapons to the `Eid Prayers for the One Who is Not Carrying Them to Protect Himself In Order That the One Carrying Them Does not Wound Any People.

²⁰ The meaning of his words: “I was with Ibn Umar at the time he was wounded with the spearhead of a javelin in the hollow of his foot”; is that the expression ‘*akhmas*’ (the hollow of the foot) where the letter *kh* is inflected with the *sukun* and the letter *meem* is inflected with *fat’ha* and the letter after it is undotted is the innerpart of the foot and the tender part of the sole. It is said that it refers to the middle part of the inner sole which does not touch the earth when one walks. The meaning of his words: “He then foisted his foot on to his riding animal”; is while he was mounted on it. The meaning of his words: “When this news reached al-Hajjaj”; that is to say, the son of Yusef at-Thaqafi, who at that time was the *amir* over the entire *Hijaaz*, after the murder of *Amir’l-Mu’mineen* Abdallah ibn az-Zubayr, may Allah ta`ala be pleased with them. The meaning of his words: “...he tried to visit him. Al-Hajjaj then said: “If we only knew who wounded you”; is consistent with what Ibn Sa’d related on the authority of Abu Nu`aym on the authority of Is`haq ibn Sa`id who said that al-Hajjaj said: “If we knew who wounded you, we would punish him.” In another narration he said: “If you only knew who wounded you, I would strike off his head!” The meaning of his words: “Ibn Umar then said: “It was you who wounded me!”; is that in this is the principle of attributing an action to the command of a thing being the causative factor for that action, even when the command did not exactly specify the action. However, az-Zubayr transmitted in his al-Ansaab that Abd’l-Malik when he wrote to al-Hajjaj he ordered him not to contradict Ibn Umar in his complaints to him; he al-Hajjaj, then ordered a man with him to take a spear which had been poisoned. Then the man was ordered to adjoin himself to Ibn Umar and was ordered to stick the spear in his foot. As a result Ibn Umar became ill for some days and then died. This was in the year 74 A.H. It was due to this that the statement of Ibn Umar actually attributes the action to the one who gave the command, indicating his knowledge of the intrigues of al-Hajjaj. The meaning of his words: “He said: “Because you carried your weapons on a day when it is not permissible to do so. And you entered weapons into Sacred Precincts, when it is not lawful to enter weapons into the Sacred Precincts!”; meaning that our companions followed you in carrying weapons into the Sacred Precinct. Or what he meant by his words ‘...you carried...’; is that you actually commanded him to carry it. This occurred on the day of the `Eid. It follows in this narrative that al-Muhallab extracted as evidence from it the principle of preempting legal arguments (*sadd ‘d-dharaai*’) because it was constructed on the idea that al-Hajjaj did not actually intend to cause harm to Ibn Umar. However, the sound view is that he did actually intend to harm him.

On What Has Been Related Regarding Going A Different Direction On the Return From the `Eid²¹

It has been related in the Saheeh of al-Bukhari on the authority of Jaabir ibn Abdallah, who said: “The Prophet, may Allah bless him and grant him peace, used to redirect himself on the way returning on the day of the `Eid.”²²

²¹ That is to say, different from the way that one went to the place of prayer.

²² In the narration of al-Isma'ili: “When he went out to the `Eid, he would return another way from the way he went.” At-Tirmidhi said: “Some of the people of knowledge extract from this that this action is highly recommended for the *Imam*.” This is the opinion of as-Shafi`, however in his al-Umm he considers it highly recommended for the *Imam* and those who follow him. This is the opinion held by the majority of the followers of as-Shafi`. Ar-Raafi` said: “In short, no one is required to do this except the *Imam*.” *Qadi Abd'l-Wahaab al-Maliki* said: “The *Imam* should do this so that the people of both directions can witness him. It is said that this includes those who reside in the two ways from among men and *jinn*. It is said that this should be done so that equity can be established between them in the advantage of the bounty of his passage. Or so that equity can be established between them in their receiving *baraka* from him. Or so that they can all smell the fragrance of the musk in the road in which he passes, because the *Imams* were known for that. It is said that this was originally done because the road to the place of prayer was in the south of the city, so when he returned he would take the direction of the north of the city. Thus he would return in another direction from which he went originally. It is said that this should be done in order to make manifest the rites of Islam in both directions. It is said that this is in order to manifest the remembrance of Allah. It is said that this is in order to irritate the hypocrites and the Jews, and it is said that this is in order to incite fear in them by the large numbers of people with him. It is said that this is done in order to be on guard against the intrigues of the hypocrites and Jews or against one of them. It is said that this is done in order to cause joy to become general among them by means of his passing, or in order that they can take *baraka* from him as a result of his passage and their seeing him, and that they can attain advantage from him in fulfilling their needs regarding legal decisions, instructions, adherence, guidance, the giving of alms, his giving of the greetings of peace to them and other than these. It is said that this should be done in order that visitations can be made to the relatives among the living and the dead, as well as to connect the bonds of kinship. It is said that it should be done in order to bring about cheerfulness among them by the alteration of their circumstances to that of forgiveness and contentment. It is said that during his passage to the place of prayer the *Imam* should give alms, and when he returns there usually does not remain any wealth with him, thus he returns in another direction so that he does not have to turn away those who ask. However, this last point is extremely implausible because it requires proof to corroborate it. Finally, it is said that this is done simply in order to decrease the number of the crowd walking with him.”

On What Has Been Related Regarding Beginning With the Prayer on the Day of the of Sacrifice²³

It has been related in the Saheeh of al-Bukhari on the authority of al-Bara',²⁴ who said that the Messenger of Allah, may Allah bless him and grant him peace, said in a sermon on the day of sacrifice: "The first thing that we begin with on this day of ours is we pray then return and make our sacrifices. Whoever has done so, has accomplished our *Sunna*."²⁵

²³ As for the prophetic tradition of al-Bara' its apparent wording seems to contradict its proper interpolation because his words: "The first that we began with on the day of ours is that we pray then return and make our sacrifices"; gives the perception that these words occurred before the occurrence of the prayer, which then necessitates the sermon preceding the actual prayer, based on the assumption that these words were actually part of the sermon of the Messenger of Allah, may Allah bless him and grant him peace, and since the prayer is followed by the sacrifice. However, the correct explanation is that what was intended is that he, may Allah bless him and grant him peace prayed the *'Eid*, and then made the *khutba* in which he said the following statement.

²⁴ He was Abu `Amaara al-Bara' ibn `Aazib ibn al-Haarith al-Ansaari al-Haarithi al-Medini. He was from among the notables of the Companions. His collection of prophetic traditions amounted to 305 from which twenty-two were cited in the two Saheeh collections. Al-Bukhari transmitted 15 isolated traditions from him while Muslim transmitted 6. He died in the year 71 A.H.

²⁵ The meaning of his words: "the Messenger of Allah, may Allah bless him and grant him peace, said in a sermon on the day of sacrifice"; is that it was the day of the *'Eid'l-Ad'hua* as Mansuur stated it explicitly in his narration on the authority of as-Sha`bi regarding the same prophetic tradition because the cited speech occurred during the *khutba*. The wording of Mansuur on the authority of al-Bara' ibn al-`Aazib who said: "The Prophet, may Allah bless him and grant him peace gave a *khutba* to us on the day of *al-Ad'hua* and said..." and he went on to cite the following tradition. The meaning of his words, upon him be blessings and peace: "The first thing that we begin with on this day of ours is we pray"; and then the *Imam* gives the *khutba* after the prayer. The meaning of his words, upon him be blessings and peace: "...then return and make our sacrifices"; is that the meaning of the prophetic traditions of al-Bara' establishes the invalidation of the sacrifice made before the prayer, by the apparent statement of his words from another path of transmission: "Whoever offers sacrifice before the prayer has no sacrifice." That is to say, that whoever sacrifices his animal before the prayer, then he has not performed the sacrifice, which means that he has not fulfilled the sacrifice of slaughtering his animal properly. The meaning of his words, upon him be blessings and peace: "Whoever has done so, has accomplished our *Sunna*"; is evidence that the proper time of the animal sacrifice should begin after the performance of the prayer.

On What Has Been Related Regarding Glorifying Allah During the Days at Mina²⁶ at the End of Every Prayer²⁷

It has been related in the Saheeh of al-Bukhari:²⁸ “Ibn Umar, may Allah be pleased with him, used to glorify Allah during the days at Mina after every prayer, on his bed, in his tent, while sitting and while walking, and during the whole of these days of Mina. Maymuna used to glorify Allah on the day of sacrifice. And the women used to glorify Allah when praying behind Aban ibn Uthman and Umar ibn Abd’l-Azeez on the nights of *tashreeq* (11th, 12th, and 13th of *Dhu’l-Hijja*) along with the men in the mosque.”²⁹

²⁶ Here ends facsimile 29 of the Arabic manuscript.

²⁷ That is to say, it should be done the day of the *’Eid* and the three days following it.

²⁸ That is to say, it was related on the authority of Abu Sa’d Abaan ibn *Amir’l-Mu’mineen* Uthman ibn `Afaan al-Umawi al-Medini. He was an *Imam* and jurists, whose mother was Umm `Amr bint Jundub. He was the *amir* of al-Medina during the time of the *khilaafa* of Abd’l-Maalik ibn Marwaan for seven years. `Amr ibn Shu`ayb said: “I have never seen anyone as knowledgeable in the science of prophetic traditions and jurisprudence as Abaan ibn Uthman.” He died in the year 105 A.H. This narrative was obtained from Abu Bakr ibn Abi’d-Dunya in his *Kitaab’l-’Eidayn*.

²⁹ The meaning of his words: “Ibn Umar, may Allah be pleased with him, used to glorify Allah”; is that as for the wording of the glorification the soundest which has been transmitted is what was related by Abd’r-Razaaq with a sound chain on the authority of Salman who said: “Glorify Allah by saying: ‘*Allahu akbar, Allahu akbar, Allahu akbar, kabeera*’.” It has been transmitted by Sa’id ibn Jubayr, Mujaahid, Abd’r-Rahman ibn Abi Layla, which Ja’far al-Fariaabi related in the *Kitaab’l-’Eidayn* by way of Yazid ibn Abi Ziyaad on the authority of the above mentioned transmitters, which also the opinion of as-Shafi` who added that one should say: “...*wa lillahi’l-hamd*.” It is also said that one should glorify Allah ta`ala three times with *Allahu akbar* and then add: “*Laa ilaha illa Allah wahadahu laa shareeka lahu*” to the end. It is said that one should glorify Allah two times by saying: ‘*Allahu akbar*’ and then say after that: ‘*laa ilaha illa Allah, wa Allahu akbar, Allahu akbar wa lillahi’l-hamd*’; which comes to us by way of Umar; and something similar was transmitted on the authority of Ibn Mas’ud, and is the expressed opinions of Ahmad and Is’haq. However, in these times people have added some additional words which have no foundation to them. The meaning of his words: “...during the days at Mina after every prayer on his bed, in his tent, while sitting and while walking, and during the whole of these days”; is that the custom inclusive in this prophetic tradition is that the existence of the glorification should be performed during these days at the end of every prescribed prayer, as well as in all other circumstances. The meaning of his words: “...Maymuna used to glorify Allah on the day of sacrifice”; refers to the Maymuna the daughter of al-Haarith, the wife of the Prophet, may Allah bless him and grant him peace. The meaning of his words: “... And the women used to glorify Allah”; are the women of al-Medina. This is evidence for the permissibility of women being present for the prayers in the mosques. The meaning of his words: “...when praying behind Aban ibn Uthman”; is that he was above mentioned Abaan ibn *Amir’l-Mu’mineen* Uthman ibn `Afan, who was the *Amir* of al-Medina at that time. The meaning of his words: “...and Umar ibn Abd’l-Azeez”: is that he was the *Amir’l-Mu’mineen* and the *mujaddid* of the first century of Islam Abu Hafs Umar ibn Abd’l-Aziz ibn Marwaan ibn al-Hakam ibn Abi’l-`Aas ibn Umayya ibn Abdushams ibn Abdumanaaf ibn Qusay ibn Kilaab al-Qurayshi al-Umawi al-Medini. He was the *Imam*, traditionist, learned *mujtahid*, ascetic, worshipping and spiritual master. He was from among the *Imams* of independent judgment and Rightly Guided *Khalifs*. His mother was Umm `Aasim bint `Aasim ibn Umar ibn al-Khataab. He was appointed *Amir* of al-Medina in the year 86 A.H. until 93 A.H. It was then that the people prayed the *’Eid* prayers behind him. The meaning of his words: “...on the nights of *tashreeq* (11th, 12th, and 13th of *Dhu’l-Hijja*) along with the men in the mosque”; is that the phrase *tashreeq* refers to the days of *tashreeq*, which are the three days after the day of sacrifice, which is the 10th of *Dhu’l-Hijjah*. These days are called *tashreeq* because they are the days in which the meat of the sacrificed animals is laid out in strips in the sun to dry. Regarding the glorifications performed on these days there is disagreement among the scholars in several areas. Among them are those who restrict the glorifications to be done after all prayers. Among them are those who specify the glorifications to be done after the prescribed prayers and not supererogatory. Among them are those who specify the glorifications to be performed by men and not women; however, this contradicts the apparent expression of the prophetic tradition: “...along with the men in the mosque.” Some say it should be done while in congregation and not individually; while performing current prayers and not missed prayers; by those resident and not those

On What Has Been Related Regarding the Rain Prayer

It has been related in the Saheeh of al-Bukhari on the authority of `Abaad ibn Tamim³⁰ on his uncle,³¹ who said: “The Prophet, may Allah bless him and grant him peace, went out to the place of prayer to pray for rain. He faced the *qibla* and prayed two *rak`ats*.”³²

traveling and those who reside in the metropolis and not those living in small villages. It is apparent that al-Bukhari chose this prophetic tradition because it is inclusive of all the above opinions and corroborates them. Also among the scholars there is disagreement regarding when the glorifications should begin and when they should end. It is said it should begin on the *subh* of the day of `Arafa. It also said that it should begin after the *dhuhr* of that same day. It is also said after its *`asr*. Others say that it should begin after the *subh* of the day of sacrifice, while others say after the *dhuhr* of the same day. It is said that it should end after the *dhuhr* of the day of sacrifice, while others say after its *`asr*. Some say that it should end after the *dhuhr* on the second day of sacrifice, while some say that it should end after the *subh* on the last of the days of *tashreeq*. Others say after the *dhuhr* of the same day, while others say after its *`asr*. The soundest opinion, however, is what was narrated on the authority of the Companions: Ali and Ibn Mas`ud that it commences on the *subh* of the day of `Arafa until the last of the days of Mina, as ibn al-Mundhir related.

³⁰ He was `Abaad ibn Tamim ibn Ghaziyya al-Ansari al-Maazini.

³¹ He was Abdallah ibn Zayd ibn `Aasim ibn Ka`b, who was known as Ibn Abi Umm `Amaara. He was one of those who killed Musaylama with the sword along with the lancing of the spear of Wahshi. He was killed at the Battle of al-Huura in the year 63 A.H.

³² The meaning of his words: “The Prophet, may Allah bless him and grant him peace, went out to the place of prayer to pray for rain”; means that he performed the supplication prior to the actual prayer for rain. However because al-Bukhari meant that when he turned his cloak inside out, it was at that time he made supplication as well. An indication of his custom in that is in what was related in some of the paths of prophetic tradition. It has passed regarding the custom of the prayer of rain in that respect the following wording: “...when he desired to make supplication, he faced the *qibla* and turned his cloak over.” Now, the method of reversing the cloak, it is that the right hand should take hold of lower part of the leftside of the cloak, and the left hand should also take hold of the lower part of the rightside of the cloak. He should then turn his hands behind his backs where the edge of the cloak in his right hand is sitting on his right shoulder and the edge of the cloak in his left hand is sitting on his left shoulder. Thus, when he does this the right side of the cloak will be transfered to the left and the left side of the cloak will be transfered to the right; the upper part of the cloak will be transfered to bottom; and the inside of the cloak will be transfered to its opposite. At that time Allah ta`ala will overturn His heaven and rain will pour forth from it, by His permission. Realize that this should take place when the *Imam* exalts Allah when he faces the *qibla* and make supplication. The majority of the scholars consider it highly recommended that the people following the *Imam* also turn their cloaks inside out at the time the *Imam* does. This is corroborated by what was related by Ahmad on the authority of `Abaad in the prophetic tradition: “...and the people should turn their cloaks inside out with him.” Al-Layth and Abu usef said: “The *Imam* should turn his cloak inside out alone.” Ibn al-Majishun made an exception for women when he said: “It is not highly recommended regarding women to do this.” The meaning of his words: “He faced the *qibla* and prayed two *rak`ats*”; is that it has been related regarding the facing of the *qibla* and making supplication from the actions of the Prophet, may Allah bless him and grant him peace in numerous prophetic traditions. Among them is the prophetic tradition of Umar with at-Tirmidhi from Ibn Abass on the authority of Umar: “On the Day of Badr, the Messenger of Allah, may Allah bless him and grant him peace gazed upon the idolaters and then turned and faced the *qibla*, raised his hands and began to cry out to his Lord.” In the prophetic tradition of Ibn Mas`ud: “The Prophet, may Allah bless him and grant him peace faced the *Ka`aba* and made supplication against a party of the Quraysh.” In the prophetic tradition of Abd`r-Rahman ibn Taariq on the authority of his father: “When the Messenger of Allah, may Allah bless him and grant him peace ascended a high part of the house he would then turn towards the *qibla* and make supplication.” This was related by Abu Dawud and an-Nisaai` utilizing the latter's wording. In the prophetic tradition of Ibn Mas`ud: “I saw the Messenger of Allah, may Allah bless him and grant him peace standing in the grave of Abdallah Dhu`n-Najaadayn” in which he said: “When he finished burying him, he turned towards the *qibla* and raises his hands to the heavens...”. This prophetic tradition was related b Abu `Awaana in his Saheeh.

In it also³³ on the authority of his uncle,³⁴ who said: “The Prophet, may Allah bless him and grant him peace used to pray two *rak`ats* and recited aloud in them.”³⁵

On What Has Been Related Regarding the Prayer of the Eclipse of the Sun³⁶

It has been related in the Saheeh of al-Bukhari on the authority of Abu Bakra,³⁷ who said: “We were with the Prophet, may Allah bless him and grant him peace, when the sun eclipsed. The Prophet, may Allah bless him and grant him peace, then stood up and walked dragging his cloak until he entered the mosque. We entered and he prayed with us two *rak`ats* continuously until the sun reappeared.”³⁸

³³ That is to say, in the Saheeh of al-Bukhari or On What Has Been Related Regarding the Rain Prayer.

³⁴ That is to say, it was related in the Saheeh of al-Bukhari also on the authority of `Abaad ibn Tamim ibn Ghaziyya al-Ansaari al-Maazini on the authority of his uncle Abdallah ibn Zayd ibn `Aasim ibn Ka`b, who was known as Ibn Umm `Amaara; as mentioned previously.

³⁵ There is unanimous agreement regarding it being highly recommended to perform two *rak`ats* for the rain prayer. Likewise it has been transmitted from the consensus of the scholars to recite them outloud.

³⁶ Apart of the wisdom of the occurrence of eclipses is to clarify the complete transformations which will occur on the Day of Judgment, the form of the punishment of those who not committed sins; as well as clarification of the spiritual path of fear of Allah along with hope of Him when the celestial bodies are eclipsed and when the eclipse is completed, so that the believer can remain with his Lord in a state of fear and hope.

³⁷ He was Abu Bakra Nufay` ibn al-Haarith at-Thaqafi al-Habashi. He was the freedman of the Prophet, may Allah bless him and grant him peace, and was one of the jurists of the Companions. He died in Basra during the vicegerency of Mu`awiyya in the year 51 A.H.

³⁸ The meaning of his words: “We entered and he prayed with us two *rak`ats* continuously”; is proof for those who say that the eclipse prayer is a supergatory prayer, because it occurred on the day of the death of Ibrahim, the son of the Prophet, may Allah bless him and grant him peace. He was our master Ibrahim, the son of Prophet Muhammad ibn Abdallah, may Allah bless him and grant him peace. His mother was the Mother of the believers Maria bint Sham`uun the Coptic, the master of the daughters of the Nile, and by far the most splendid of the daughters of Africa. The birth of Ibrahim occurred in the month of *Dhu`l-Hijja* in the year 8 A.H. It has been related on the authority of Abd`r-Rahman ibn Zaaad who said: “When Ibrahim was conceived Jibril came to the Prophet and said: ‘Peace be with you O Father of Ibrahim! Indeed Allah has given you a son from Maria, the mother of our son. He orders you to name him Ibrahim. Allah will give you *baraka* by means of him and He has made him the coolness of our eyes in this life and the Next.’” Al-Asbat said on the authority of Isma`il ibn Abd`r-Rahman who said: “I once asked Anas ibn Malik: ‘How much did Ibrahim, the son the Prophet, may Allah bless him and grant him peace attain in years?’ He said: ‘He reached the age as a boy where his body completely filled his cradle. Had he remained on earth he would have been a prophet. However, it was inconceivable that he remain because your Prophet, may Allah bless him and grant him peace was the last of the Prophets.’” *Imam* Ahmad said on the authority of Anas ibn Malik who said: “If Ibrahim, the son of the Prophet, may Allah bless him and grant him peace had lived he would have been a champion of truth and a prophet.” He died when he was sixteen months. The Messenger of Allah, may Allah bless him and grant him peace said: “Bury him in Baqi`a. He was still nursing and his nursing will be completed in Paradise.” The meaning of his words: “...until the sun reappeared”; is proof that the prayer of the eclipse should extend until the reappearance of the celestial body. It has been related by Abd`r-Razaq with a sound chain on the authority of Abu Qilaaba: “...that each tme he, may Allah bless him and grant him peace had prayed two *rak`ats*, he would send a man to see if the celestial body had reappeared.”

On What Has Been Related Regarding the Methodology of Praying During the Eclipse

It has been related in the Saheeh of al-Bukhari on the authority of A`isha, who said: “There was an eclipse of the sun in the time of the Messenger of Allah, may Allah bless him and grant him peace, and the Messenger of Allah, may Allah bless him and grant him peace, led the people in prayer. He stood, and did so for a long time. Then he went into *ruk`u*, and made the *ruk`u* long. Then he stood again, and did so for a long time, though not as long as the first time. Then³⁹ he went into *ruk`u*, and made the *ruk`u* long, though not as long as the first time. Then he went down into *sajda*, and made the *sajda* long. He then did the same in the second *rak`at*. When he finished the sun had reappeared. He then gave a *khutba* to the people, in which, he praised and glorified Allah and then said: “The sun and moon are two signs from the signs of Allah. They do not eclipse for the death of anyone or for his life. When you see an eclipse, call on Allah and say, ‘**Allahu akbar**’ and then give charity.” Then he said: “O *Umma* of Muhammad! By Allah, there is no one more jealous than Allah of a male or female slave of His who commits adultery. O *Umma* of Muhammad! By Allah, if you knew what I knew, you would laugh little and weep much’.”⁴⁰

³⁹ Here ends facsimile 30 of the Arabic manuscript.

⁴⁰ The meaning of her words: “There was an eclipse of the sun in the time of the Messenger of Allah, may Allah bless him and grant him peace, and the Messenger of Allah, may Allah bless him and grant him peace, led the people in prayer”; is evidence that he, may Allah bless him and grant him peace used to always keep his ablution. It is for this reason he was not required to make the ablution in that circumstance. In this also is that being persistent in a state of purification is among the traits of the believer and one of the tokens of those who travel the spiritual Path to Allah ta`ala. It is also conceivable that the narrator simply omitted the fact that he made the ablution. Thus, he could have performed the ablution, then stood and prayed because there is no textual evidence that he was still in ablution. The meaning of her words: “He stood, and did so for a long time”; is understood by what was related in the narration of Ibn Shihaab: “...he then recited *Qur`an* for an extensive time.” It has been related regarding the end of that prayer from the perspective of another narration: “...he then recited a long chapter of the *Qur`an*.” In the prophetic tradition of Ibn Abass it states: “...he then recited something like the chapter *al-Baqara* in the first *rak`at*.” Something similar was related by Abu Dawud by way of Sulayman ibn asaar on the authority of `Urwa who added: “...he recited in the first standing of the second *rak`at* something like *Aali `Imraan*.” This provides evidence that the form of prayer of the eclipse is distinguished by length one stands which should exceed the customary length of the standing in the other prayers; as well as exceed in the length one bows in every *rak`at*. It also indicates that reciting aloud in the prayers of the eclipse is foremost, because it is a congregational prayer to which the people are summoned to, and for which a sermon is performed. In this way it resembles the *`Eid* prayer and the prayer for rain. Our proof in this is in from Ahmad on the authority of Abd`-s-Samad ibn Abd`l-Waarith on the authority of Sulayman: “The sun was eclipsed during the time of the Prophet, may Allah bless him and grant him peace; and the Prophet came performed the *takbir* and then the people made *takbir*. He then recited the *Qur`an* aloud.” The meaning of her words: “Then he went into *ruk`u*, and made the *ruk`u* long. Then he stood again, and did so for a long time”; is understood more clearly by what was related first in the narration of Ibn Shihaab: “...he then said: ‘Allah listens to the one who praises Him’”; and secondly by the additional phrase narrated from another perspective regarding the end of the eclipse that he, upon him be blessings and peace said: “...our Lord and to You are the praises.” These two narrations gives evidence of it being highly recommended to perform the lawful remembrances during the rising of the first part of the second standing from the first *rak`at*. The meaning of her words: “...though not as long as the first time. Then he went into *ruk`u*, and made the *ruk`u* long”; is that there has not been narrated anything from the paths of transmission clarifying what he said at that time, except that the scholars are unanimous that there should be no recitation of the *Qur`an*; and that only glorification of Allah, extolling Him and the like is permitted. Nothing is related in these narrations mentioning the actual length of the standing after rising from *ruk`u*; in the prostration after it, or regarding the length of the sitting performed between the two prostrations. The meaning of her words: “...though not as long as the first time”; is that when going down into the second bowing occurred, he would perform it as it is customarily performed. The wisdom in elongating and shortening the time of the bowing was based upon the speed and slowness in going down.

Normally, when going down in the first bowing he restricted it similar to what is performed in the normal superogatory prayers. However, when he performed it slowly he would elongate the bowing. When he elongated the going down he would subsequently increase its time by a third, and this like what was transmitted in the whole of that. The meaning of her words: "Then he went down into *sajda*, and made the *sajda* long"; is that he elongated the time of the prostration beyond what he normal performed in the prostrations of the superogatory prayers, by performing lengthy remembrance of Allah and supplication. The meaning of her words: "He then did the same in the second *rak`at*"; is that he performed it the way he performed the first *rak`at*. The meaning of her words: "...then when he finished"; is that when he had completed the prayer. The meaning of her words: "...the sun had reappeared"; is made clearer in what was related by Ibn Shihaab: "...the sun had reappeared before he completed the prayer." In narration of an-Nisaai: "...he then made the *tashahhud* and then the *salaam*." The meaning of her words: "...He then gave a *khutba* to the people"; is that the sermon is made lawful in the prayers of the eclipse. It is amazing in this context that Malik transmitted this prophetic tradition from Hisham in which explicit reference is made to the sermon being made, however none of his companions adhere to it. The meaning of her words: "...in which he praised and glorified Allah"; is understood more clearly in what an-Nisaai added in the prophetic tradition of Samra: "...he bore witness that he was the servant of Allah and His Messenger." The meaning of his words, upon him be blessings and peace: "The sun and moon are two signs from the signs of Allah. They do not eclipse for the death of anyone or for his life. When you see an eclipse, call on Allah and say, '**Allahu akbar**' and then give charity"; is that in this is clear refutation of those who claim that the celestial bodies have operational influence upon the earth, due to his negating this from the sun and moon, therefore how is it not the same case with the planets and stars besides them. The meaning of his words, upon him be blessings and peace: "O *Umma* of Muhammad!"; is that in this is a reference to cautioning in the same manner that a parent speaks to its child when he or she desires to caution it; indicated by the words: "O my child!" Similar to that is his saying, upon him be blessings and peace: "O Fatima bint Muhammad! I cannot suffice you in anything against Allah!" The meaning of his words, upon him be blessings and peace: "By Allah! There is no one more jealous than Allah!"; means that there is no one more reproachful of corruption than Allah. For the jealousy of Allah is what He transforms in the circumstances of the disobedient person in this life and the next, or what He alters in him of one of the two worlds. From this meaning is taken His words: '*Indeed Allah does not alter what is with a people until they themselves alter what is with their souls.*' Ibn Daqeeq al-'Eid said: "The people who free Allah ta`ala of any traits of creation have two opinions regarding the meaning of the 'jealousy of Allah': they are either silent about it; or the interpolation is that what is meant by 'jealousy' is the severity of His hindering and safeguarding from it. Thus, the phrase 'jealousy' is a concomitant metaphorical expression." At-Tayyibi and others said: "The way to reconcile this meaning is by what was stated before it in his words: '...therefore remember Allah'; from the perspective that since they are ordered to ward off hardships and disasters by way of remembrance, supplication, prayer and giving of alms is intimately connected to their restraint from acts of disobedience which are the causative factors for incurring hardships and disasters. He specifies adultery/fornication because it is the most enormous of these kinds of sins." It is said that because this kind of act of disobedience is the worst sort and this most severe of them in its influence upon the arousal of the souls and the prevailing of the Anger of Allah, then it is related innately to their having fear of Allah in that station from the seizing the Lord of Jealousy and from acting contrary to Him, sub'hanahu wa ta`ala. The meaning of his words, upon him be blessings and peace: "...of a male or female slave of His who commits adultery. O *Umma* of Muhammad! By Allah, if you knew what I knew"; is that if they only knew of the immensity of the omnipotence of Allah, and severity of His vengeance against the people of wrongdoing. It is said that it means that 'if your knowledge was as persistent as my knowledge', because his knowledge, upon him be blessings and peace is continual unlike others. It is said that it means that 'if you only knew of the vastness of the mercy of Allah, His forbearance and other than that, similar to what I know, you would weep due to what has missed out from that. The meaning of his words, upon him be blessings and peace: "...you would laugh little"; is that it is said that 'little' in this regard means actually nonexistence or absence; and implies that you would leave laughing and it would rarely occur from you due to your overwhelming fear and the remorse which predominates you. The meaning of his words, upon him be blessings and peace: "...and weep much"; is a reproach against much laughter and an encouragement to much weeping. All of this is realized by what a person will eventually experience from contemplating death, annihilation and reflecting on the signs of Allah.

On What Has Been Related Regarding the Prayer of the Eclipse of the Moon

It has been related in the Saheeh of al-Bukhari on the authority of Abu Bakra, who said that the Messenger of Allah, may Allah bless him and grant him peace, said: “The sun and moon are two signs from the signs of Allah. They do not eclipse because of the death of anyone. When that happens, you should pray and supplicate until they reappear to you.”⁴¹

⁴¹ In this prophetic tradition is clear invalidation of what the people of ignorance believe regarding the effective influence which the celestial bodies have upon the earth. Al-Khataabi said: “In the age of ignorance they used to believe that the eclipse necessitated an event which would bring about some alteration in the earth, such as death or some danger. Thus, the Prophet, may Allah bless him and grant him peace indicated by his words that these kinds of beliefs were false; and that the sun and the moon were merely two created entities which were under the complete subjugation of Allah that possessed no external authority over anything; and has no power to ward off danger from themselves.” In this prophetic tradition is an indication of compassion of the Prophet, may Allah bless him and grant him peace towards his *Umma*, and the severity of his fear of his Lord. It also establishes the fallacy of the belief regarding the operative tangible influence of the stars. *Sultan* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye` in his Tanbeeh Ahl'l-Fuhuum: “It has been related by al-Harith ibn Abi as-Sa`a on the authority of Abdallah ibn `Awf ibn al-Ahmar that Musafi ibn `Awf ibn al-Ahmar once said to Ali ibn Abi Talib, may Allah be pleased with him when he intended to leave with the army from al-Anbar against the people of an-Nahraraan: ‘O *Amir'l-Mu'mineen* do not travel in this particular hour. Wait to travel after three hours have passed from the day.’ Ali then said: ‘Why?’ He said: ‘Because if you travel in the hour which I ordered, you will triumph, be made manifest, achieve your desires.’ He then said: ‘Muhammad, may Allah bless him and grant him peace did not have an astrologer nor do those after him! Do you know what is inside the the stomach of this stallion of mine?’ He said: ‘If I make calculations then I will know.’ Ali then said: ‘Whoever believes you in those words have denied the *Qur'an*, Allah ta`ala says: ‘*Verily with Allah is the Hour. He alone causes the downpour of rain, He knows what is in the wombs, what the soul knows, what it earn tomorrow. No one knows in which land he will die. Indeed Allah is the Knowing the Aware.*’ Muhammad, may Allah bless him and grant him peace did not invite to the knowledge which you are claiming to know. Do you claim that you are guided to knowledge of the hour in which evil befalls those who travel in it?’ He said: ‘Yes.’ He said: ‘Whoever verifies you in these words has made himself free of Allah azza wa jalla turning harm away from him. It is necessary for the person relying on your commands to make you the controller of the affair over and above Allah as his Lord; because you are claiming that you have been guided to the hour in which a person can be saved when he travels in it. Whoever believes in these words does not really believe in Allah, because he has become like one who has taken besides Allah a helper and opposite. O Allah! There are no dangers except the danger You bring. There is no good except the good You bring.’ He then said to him: ‘Therefore, we deny you and will act on contrast to you! We will travel in the very hour which you prohibited us!’ He then turned to the people and said: ‘O people beware of studying these stars except that which will guide in the darkness of the traveling across the land and sea. Verily the astrologer is like a disbeliever and the disbeliever is in the Fire! By Allah! If it reaches me that any of you are examining the stars and acting in accordance with what you see in them, I will place him permanently in prison as long as he remains; and will forbid him food, as long as I am in authority!’ He then said: ‘If we travel in the hour which he commanded us, and we attain victory and manifestation over the enemies, a person will say that we traveled in the hour which an astrologer ordered us to travel. Muhammad did not have an astrologer nor do we after him have them. For Allah conquered for us the lands of the Kosroe, Ceasar and the remainder of the lands. O people rely solely upon Allah, and be fearful aware of Him, for He alone will suffice you against all besides Him’.” Here ends what he said and with its ending, I end the commentary upon The Book of the Prayer of Fear, the Two `Eid Prayers, the Rain Prayer, and the Eclipse Prayer, and success is with Allah. O Allah I ask You for every good which Your knowledge encompasses in this world and the Next, and I seek refuge with You from every evil which Your knowledge encompasses in the this world and the Next. O Allah give us success in following the *Sunna* of Your prophet, Muhammad, may Allah bless him and grant him peace, outwardly and inwardly, by his rank that he has with You.