

صَحِّحَ الْبُخَارِي

The Translation of the Meanings of
Sahîh Al-Bukhâri
Arabic-English

Volume 1

Translated by:

الدكتور محمد محسن خان
Dr. Muhammad Muhsin Khan



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Translated by:

الدكتور محمد محسن خان

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Formerly Director, University Hospital
Islamic University
Al-Madina Al-Munawwara
(Kingdom of Saudi Arabia)

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إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته، أما بعد:

فإن الرئاسة العامة لإدارات البحث العلمية والإفتاء والدعوة والإرشاد بالملكة العربية السعودية تقرر أن الدكتور محمد تقى الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب التلؤ والمرجان فيها اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآلله وصحبه.

الرئيس العام

لإدارية البحث العلمية والإفتاء والدعوة والإرشاد



عبدالعزيز بن عبدالله بن باز



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بالمدينة المنورة

لمن يهمه الأمر

الدكتور محمد تقي الدين الاهلي:

الدكتور محمد محسن خان:

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين
بعاليه كانوا من ضمن العاملين بالجامعة. وأنهما قد قاما أثناء ذلك بترجمة
معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها
أيضاً.

ولقد سدت بحمد الله فراغاً كبيراً يمتنع العالم الإسلامي للملئ. كما أن
المذكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات
المحميدة.

وببناء على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق.
وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه.

الأمين العام للجامعة

عمر محمد فلاتة



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين وعلى آله وصحبه الغر الميامين
وبعده :

إننا نحن الموقعين أدناه قد عملنا على قراءة هذه الترجمة التي قام بها الدكتور / محمد محسن خان لمعاني كتاب صحيح البخاري ولقد بذلنا الوسع في مراجعتها وتصحيحها بدقة تامة من البداية إلى النهاية حتى أصبحت الترجمة أقرب ما يمكن إلى الصواب في حدود طاقتنا وجهدنا.

إننا نحمد الله على ما وفق من إنجاز هذا المشروع الطيب ونسأله أن يجزل الثوبة للذين قاما به وأسهموا فيه جيئا والله من وراء القصد وهو الهادي إلى سواء السبيل .

البعض

محمد

1- الأستاذ/ شاكر نصيف العبيدي: ماجستير في اللغة الإنكليزية من جامعة فاندريليت الأمريكية وأستاذ اللغة الإنكليزية في جامعة بغداد ثم أستاذ اللغة الإنكليزية في كلية التربية بمكة المكرمة .

2- الدكتور/ محمود حمد نصر: خريج جامعة الخرطوم وطبيب مستشفى الملك بالمدينة المنورة .

3- الدكتور/ محمد تقى الدين الهلاли: دكتوراه من جامعة برلين - ألمانيا
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لقد اطلعت على جزء يسير من هذه الترجمة وقد وجدت القائم على الترجمة قد وفق إلى نقل معاني الجامع الصحيح إلى اللغة الإنكليزية بأسلوب سهل ميسر قريب الحال من التعقيد، كما أني وجدته قد وفق إلى أحسن الأقوال وأرجحها في تفسير معاني بعض الأحاديث المختلفة فيها وقد تسلم العمل بتمامه الدكتور / محمود حمد نصر السوداني في ذاته غاية وسعة وراجحة مراجعة أولى من أوله إلى آخره ثم قام بمراجعةه مراجعة ثانية الأستاذ/ شاكر نصيف العبيدي ، ثم راجحة الدكتور / محمد تقى الدين الهلالي مع مؤلفه الدكتور / محمد محسن خان مراجحة فحص وتدقيق وبذل جهده في إصلاح ما ظهر له من خطأ قليل حتى ظهرت الترجمة في غاية التحقيق .

ونسأل الله أن يجزل ثواب كل من شارك في هذا العمل المبرور وأن ينفع به ، وإن واثق تمام الثقة أن الترجمة بعون الله بعد كل ما بذل لها من جهد أصبحت أقرب إلى الصواب .
والله ولي التوفيق والحمد لله رب العالمين .

محمد أمين المصري

دكتوراه من جامعة كمبرج

رئيس قسم الدراسات العليا في الجامعة الإسلامية بالمدينة المنورة

In the Name of Allâh, the Most Gracious, the Most Merciful

Praise be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists) and peace be upon the Master of the Messengers, his family and companions.

We, the undersigned, have read this translation of the meanings of *Sahîh Al-Bukhârî* achieved by Dr. Muhammad Muhsin Khan and have done our best to revise and correct it from its beginning to its end so that, with the ability and efforts available; it has come near to correctness as much as possible.

We thank Allâh, the Elevated, for the success of this beneficial project and ask Him to bountifully reward all those who have undertaken it or participated in it — Allâh's Pleasure being our aim, and it is He Who guides us on the Right Path.

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Al-Madina.

I have pursued a portion of this translation and found that the translator has succeeded in rendering the meanings of *Al-Jami' As-Sâhih* (*Sahîh Al-Bukhârî*) into English in a simple comprehensible style free from complications. I have also noticed that he has chosen successfully the best and most authentic interpretation of some *Ahâdîth* that are interpreted differently by different scholars.

Dr. Mahmûd Hamad As-Sûdâni did his best to check the whole translation. The second revision was done by Mr. Shâkir Nasif Al-Ubaydî. Finally, Dr. Muhammad Taqî-ud-Dîn Al-Hilâlî checked the translation with the translator Dr. Muhammad Muhsin Khan thoroughly and minutely, doing his utmost to correct the minor mistakes he detected, till the translation acquired a high degree of precision.

May Allâh bountifully reward whoever has participated in this benevolent work; and may He make people benefit by it.

I am perfectly sure that the translation, with Allâh's Help and after all the great efforts exerted in its production, has neared perfection.

In Allâh's Hands are all means of success. And praise be to Allâh, the Lord of the 'Alamin (mankind, jinn and all that exists).

MUHAMMAD AMIN AL-MISRI

Ph. D., Cambridge University, England

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Islâmic University, Al-Madîna Al-Munawwara

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PREFACE TO THE NEW EDITION

All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists) and peace be upon the Master of the Messengers — Muhammad ﷺ, and then after:-

This translation of the meanings of *Sahih Al-Bukhâri* has been revised and the following changes have been made in this new edition:

1. Some additions and alterations have been made to improve the English translation and to bring the English interpretation very close to the correct and exact meanings of the Arabic text.
2. As regards the previous (old) editions of this book (*Sahîh Al-Bukhâri*) nobody is allowed to reprint or to reproduce it, after this new edition has been published.
3. The new edition of this book is in two forms:
 - a. First form — Summarized *Sahîh Al-Bukhâri* (Az-Zubaidy)
At-Tajrid As-Sarih [in one volume].
 - b. Second form — Original *Sahîh Al-Bukhâri* [in nine (9) volumes].

All the praises and thanks be to Allah, the Lord of the 'Alamîn (mankind, jinn and all that exists) and peace be upon our Prophet Muhammad ﷺ his family and his companions.

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I am greatly indebted to whoever participated in the accomplishment of this translation, especially my doctor colleagues who checked and rechecked the manuscript with great perseverance.

I am pleased to thank particularly Drs. Hasan Nâsir, Atâ Ullâh, Mirzâ Akbar Wâlî, Ramadân Alî Korânî, Shamîl Atîyya, Abdul Qaiyûm and Nizâm Uddîn.

I am grateful to Dr. Mahmûd Nasr As-Sûdânî who devoted every hour of his leisure time to check the English manuscript comparing it word for word with the Arabic text.

My gratitude and acknowledgements are due to Dr. Muhammad Taqi-ud-Din Al-Hilâli, Ph. D., Berlin University and Mr. Shâkir Nasîf Al-'Ubaydi, M.A. in English; both took the responsibility of giving the finishing touches to this colossal work by checking and rechecking the English manuscript comparing it with the Arabic version word for word. They chose a suitable system of symbolizing the Arabic sounds, and transliterated the Arabic proper names and other technical terms accordingly. They did their best to improve the structure of the English sentences keeping the style simple and comprehensible. The glossary attached to the book has been compiled by them.

I am grateful to Dr. M. Amîn Al-Misrî, Ph.D. in *Hadîth* Literature, for his advice concerning the translation of certain *Ahâdîth* and for his encouragement and sincere wish for the success of this enterprise.

To the Muslim World League at Makkah Al-Mukkarrama, I wish to express my deep gratitude and great appreciation for encouraging the project.

I am greatly indebted to the Islamic Religious scholars at Al-Madîna who, when consulted, gave willingly their opinions concerning the interpretation of certain *Ahâdîth*, etc.

My thanks are also due to Mr. Hasan Subhî and to the typists Mr. Amîn Ash-Shamîm and Mrs. Sharîfa Adam Makda who typed and retyped the manuscript patiently.

Dr. Muhammad Muhsin Khan
 Islâmic University, Al-Madîna Al-Munawwara
 Saudi Arabia.

REMARKS

1. Due to the non-existence of appropriate and equivalent English words for many Arabic words, such words have been transliterated and an explanation has been given immediately after each word when it occurs for the first time and a glossary of such words has been compiled at the end of this book. Certain religious formulas and invocations are also transliterated.
2. The Arabic script is kept as it is for such expressions as ﷺ (The Most High), ﷺ (peace be upon him), and ﷺ (Allâh be pleased with him) etc.
3. Some materials concerned with Arabic grammar and etymology have been excluded from the English text.
4. Most of the subnarrators are often omitted when possible and sometimes only the first narrator in each string is kept.
5. Imâm Bukhârî in his *Sahîh* has classified and arranged the *Ahâdîth* according to the subject matter which they deal with. He gave to each chapter a title indicating a certain point and under that title he stated down all the *Ahâdîth* that are relevant. This procedure has resulted in the occurrence of the same *Hadîth* under various headings, because one *Hadîth* might deal with a great number of aspects of Islâmic Jurisprudence. Imâm Bukhârî used each *Hadîth* so that every point that can be inferred from it is referred to.

The chapters and the *Ahâdîth* are numbered.

In this translation I have tried my best to convey the meanings of the *Ahâdîth* of our Prophet ﷺ (peace be upon him) in such a way as to enable the average reader to understand them easily. At the same time I tried to translate the work accurately, taking into consideration the statement of the prophet ﷺ (peace be upon him): "Whoever intentionally falsely ascribes anything to me, shall seek his place in the Hell."

Suggestions and comments for the improvement of this translation shall be most welcomed.

Biography of Dr. Muhammad Muhsin Khan

Dr. Muhammad Muhsin s/o Muhi-ud-Din bin Ahmed Al-Essa Al-Khoashki Al-Jamandi Al-Afghani, was born in the year 1345 Al-Hijri, in Qasur, a city of the Punjab Province, in Pakistan.

His grandfathers emigrated from Afghanistan escaping from the wars and tribal strifes. Dr. Muhammad Muhsin belongs to the famous Afghaneese tribe Al-Khoashki Al-Jamandi. The residence place of his tribe was the valley of Arghastan south east of the city of Kandhar (Afghanistan).

He had most of his education in that city, then he continued his education till he gained Degree in Medicine and Surgery from the University of Punjab, Lahore. Then he worked in the University Hospital in Lahore, after that he travelled to England and stayed there for about four years, where he got the Diploma of Chest Diseases from the University of Wales. Then he worked in the Ministry of Health, in the Kingdom of Saudi Arabia. He came during the period of late King Abdul Aziz Al-i-Saud. He stayed in the Ministry of Health for about 15 years, most of that period was in At-Taif, where he worked as the Director of El-Sadad Hospital for the Chest Diseases, then he moved to Al-Madina, where he worked as a Chief of the Department of Chest Diseases in the King's Hospital. Then lastly, he worked as the Director of the Islamic University Hospital, Al-Madina Al-Munawwara.

Allah (glory be to Him) helped him to translate the meanings of the *Ahadith* of the book *Sahih Al-Bukhari* and the book *Al-Lu-Lu-wal Marjān* and the meanings of the interpretation of the Noble Qur'ān into the English language.

In the Name of Allâh, the Most Gracious, the Most Merciful

A NOTE FROM THE PUBLISHER

Islâm is a heavenly system (or regime) for all the dwellers of the earth, and it is a mighty treasure if only mankind realizes its authenticity and truth. And in what a great need the whole world is today for ready understanding and thorough studying of its rules and regulations — i.e. the Noble Qur'ân and the pious *Sunna* (legal ways, etc.) of Prophet Muhammad ﷺ as these (the Qur'ân and *As-Sunna*) accede to the demand of the people to know their Creator (the All-Mighty Allâh, the Blessed, the Most High); organize and regulate the relations between them on the foundations of (Godly) Divine Justice and equality; and respond to the human nature equally to that, which makes sure for them their welfare (happiness) in this world and in the Hereafter (after their deaths).

And how many disasters, calamities and wars, the mankind of the whole world is suffering because of their differences in their faith, and organizations, which have broken them into the worst type of breaking, so there remains no way out for any security or any safety or any peace except with Islâm, i.e., by putting in practice the Laws of their Creator, Allâh, (i.e. the Qur'ân and *As-Sunna*).

Invitation to Islâm is incumbent upon all those who have known it, and have enjoyed its taste and have been guided through its guidance. In fact, it is a great responsibility and a trust (of Allâh) over (the shoulders of) all those who know Islâm, to preach it to mankind and invite them to it in a language which they speak and understand.

This above mentioned responsibility was realized by Dr. Muhammad Muhsin, a physician, specialist in chest diseases, who worked for a period of time in England, and then he moved from there and settled in Al-Madîna Al-Munawwara, after he witnessed an amazing matter of great fear and splendour during a dream at night. He saw the Messenger of Allâh, Muhammad ﷺ in that dream and the seeing of Prophet Muhammad ﷺ in a dream means the truth. He saw him ﷺ in a great gathering and Muhammad Muhsin went ahead to kiss his ﷺ knees, but the Prophet ﷺ did not allow him to kiss them. He was sweating profusely and Muhammad Muhsin started drinking his ﷺ sweat till he felt satisfied (as if a thirsty man drinks water till his thirst is quenched). Then the Prophet ﷺ asked him for a piece of paper and wrote on it that he ﷺ wants him. Then the Prophet ﷺ stamped it (that piece of written paper) with his stamp (Muhammad, the Messenger of Allâh)... till the end of the dream.

So when Muhammad Muhsin got up (from his dream), he was shaken by the amazement, fear and splendour of that dream!!! He asked the religious learned scholars about the interpretation of that dream. Some of them informed him that he will narrate the *Aḥadīth* (statements, etc.) of the Prophet ﷺ. So he looked for the project that can serve Islām, i.e. by inviting and preaching those amongst human beings who can speak and understand English, he found that there is the book *Sahīh (Al-Imām) Al-Bukhārī* and that is the most authentic and true among the books of the Prophet ﷺ, which needs to be translated into the English language. So he went ahead for it, to translate its meanings. He started this colossal work with the Help of Allāh, putting his each and every effort. The project took nearly twelve years and the book (nine volumes, Arabic-English) was completed and printed with the Help of Allāh. All the praises and thanks be to Allāh (the only God and Lord of all), with Whose blessings are completed the righteous deeds. Peace, Blessings and Graces of Allāh be upon our Prophet Muhammad ﷺ, his family and his Companions.

Lastly I thank all the brothers who participated in the accomplishment of this colossal work particularly brother Saeeduddin and brother Mohammad Munawar who checked and rechecked again and again the manuscript with great perseverance. May Allah the All-Mighty bestow on them a great reward in this world and in the Hereafter.

ABDUL MALIK MUJAHID
General Manager
DARUSSALAM
Riyadh, Saudi Arabia.



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الله - استئناف

June 15th 1994

Dr. Muhammad Mulsin Khan

والله على ما أنزل شهيد

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Khan in Madina Al-Munawara.
- ١ - صورة الاطلاع للجامعة الإسلامية بالمدينة المنورة .
٢ - صورة لأبناء وعائلة دكتور محمد محسن خان في المدينة المنورة .

THE MIRACLES OF PROPHET MUHAMMAD ﷺ

At this point I would like to bring to the notice of the reader that the Prophet ﷺ was granted many miracles by Allâh (the Lord of the heavens and the earth) and some of them are as follows:

1. The Noble Qur'ân is the living miracle bestowed by Allâh upon Prophet Muhammad ﷺ and this, Allâh's Book, was revealed to him through the *Ruh-ul-Qudus* (Gabriel). Today 1400 years have passed and nobody has been able to change a single letter or produce its imitation, as it is said in the Qur'ân (see *Sûrah Hîjrah*, V.15:9) and the statement of the Prophet ﷺ : “Before me, every Prophet was given a miracle and they practised it during their lifetime: e.g., 'Isâ (Jesus) used to cure the sick and make the dead alive, etc., Mûsâ (Moses) was given the stick etc., and I have been given the permanent miracle of the Qur'ân till the Hour is established, so I hope that my followers will be more in number than all the other Messengers’ as my miracle will last till the Day of Resurrection, and it is a Glorious Book; when anyone reads it, even if he is a pagan, etc., he is convinced that it is produced by none but by the Creator of the heavens and the earth.”
2. The splitting of the moon: Narrated Anas رضي الله عنه that the Makkans requested Allâh's Messenger ﷺ to show them a miracle, so he showed them the splitting of the moon. (See *Sahîh Al-Bukhârî*, *Hadîth* No. 3637).
3. The crying of the stem of the date-palm tree in the Prophet's Mosque: Narrated Ibn 'Umar رضي الله عنه that the Prophet ﷺ used to deliver his *Khutba* (religious talk) while leaning against a trunk of a date-palm tree. When he had the pulpit made and used it instead, the trunk started crying and the Prophet ﷺ went to it, rubbing his hand over it (to stop its crying). (See *Sahîh Al-Bukhârî*, *Hadîth* No. 3583).
4. The flowing of the water from among the fingers of Allâh's Messenger ﷺ (See *Sahîh Al-Bukhârî*, *Hadîth* No. 3579).

Narrated Jâbir bin 'Abdullâh رضي الله عنه : I was with the Prophet ﷺ and the time for the 'Asr prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet ﷺ . He put his hand into it and spread out his fingers and then said, “Come along! Hurry up! All

those who want to perform ablution. The blessing is from Allâh.” I saw the water gushing out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The subnarrator said: I asked Jâbir, “How many persons were you then?” He replied, “We were one thousand four hundred men.” (Salim said: Jâbir said — 1500). (*Sahîh Al-Bukhârî, Hadîth No. 5639*).

5. The Prophet’s meals used to glorify Allâh while he ate, and this glorification was heard by the Companions of the Prophet ﷺ. (See *Sahîh Al-Bukhârî, Hadîth No. 3579*).
6. Stones used to greet the Prophet ﷺ whenever he passed by through the lanes of Makkah.
7. The throwing out of a dead body of a Christian by the earth: Narrated Anas: There was a Christian who embraced Islâm and read *Sûrat Al-Baqarah* and *Al-’Imrân* and he used to write the revelation for the Prophet ﷺ. Later on he reverted to Christianity and used to say, “Muhammad knows nothing but what I have written for him.” Then Allâh caused him to die and the people buried him but in the morning they found that the earth had thrown out his body. They said, “This is the deed of Muhammad ﷺ and his companions. They have opened the grave of our companion and took his body out because he ran away from them,” so they again dug the grave deeper for him, but in the morning they again found that the earth had thrown the body out. They said, “This is a deed of Muhammad ﷺ and his companions.” So they dug a third grave for him as deep as they could, but in the morning they found that the earth had thrown the body out. Then they believed what had befallen him, was not done by mankind, and they had to leave the body on the ground. (See *Sahîh Al-Bukhârî, Hadîth No. 3617*).
8. The screening (shading) by the trees, for the Prophet ﷺ to answer the call of nature.
9. The rising of water in the well at Hudaibîya after it had dried. (See *Sahîh Al-Bukhârî, Hadîth No. 3577*).
10. The increase in the amount of dates in the garden of Jâbir bin ‘Abdullâh after the Prophet ﷺ went round the heaps of

dates and invoked Allâh for His Blessings. (See *Sahîh Al-Bukhârî*, *Hadîth* No. 3580).

11. Speaking of the wolf: It has been written that a wolf also spoke to one of the Companions of the Prophet ﷺ near Al-Madîna, as narrated in *Musnad* of Ahmad, Vol.3, *Musnad Abi Saeed Al-Khudri*. Narrated Abi Saeed Al-Khudri : (رضي الله عنه) (While a shepherd was amongst his sheep) suddenly a wolf attacked a sheep and took it away. The shepherd chased the wolf and took back the sheep. The wolf sat on its tail and addressed the shepherd saying: “Be afraid of Allah, you have taken the provision from me which Allah gave me.” The shepherd said: “What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being.” The wolf said: “Shall I tell you something more amazing than this? There is Muhammad ﷺ (the Messenger of Allâh) in Yathrib (Al-Madîna) informing the people about the news of the past.” Then the shepherd proceeded (towards Al-Madîna) driving his sheep till he entered Al-Madîna (city), cornered his sheep to one side and came to Allâh’s Messenger ﷺ and informed the whole story. Allâh’s Messenger ordered for the proclamation of a congregational prayer (صلاة جماعة), then he came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allâh’s Messenger ﷺ said: “He (the shepherd) has spoken the truth. By Him (Allâh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سباع) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him. [Musnad of Ahmad, Vol.3, *Musnad Abi Saeed Al-Khudri*].
12. The *Mi’râj*: The Ascent of the Prophet ﷺ to the heavens. (See *Sahîh Al-Bukhârî*, *Hadîth* No. 349 and *Hadîth* No.3887).

In the Name of Allâh, the Most Gracious, the Most Merciful

INTRODUCTION

Imam Bukhari and his Book *Sahih Al-Bukhari*

It has been unanimously agreed that Imâm Bukhârî's work is the most authentic of all the other works in *Hadîth* literature put together. The authenticity of Al-Bukhârî's work is such that the religious learned scholars of Islâm said concerning him: "The most authentic book after the Book of Allâh (i.e. Al-Qur'ân) is *Sahîh Al-Bukhârî*."

Imâm Bukhârî was born on 13th Shawwâl in the year 194 A.H. in Bukhârâ in the territory of Khurâsân (West Turkistân). His real name is Muhammad bin Ismâîl bin Al-Mughîrah Al-Bukhârî.

His father died when he was still a young child and he was looked after by his mother. At the age of ten he started acquiring the knowledge of *Hadîth*. He travelled to Makkah when he was sixteen years old accompanied by his mother and elder brother. It seemed as though Imâm Bukhârî loved Makkah and its learned religious scholars for he remained in Makkah after bidding farewell to his mother and brother. He spent two years in Makkah and then went to Al-Madîna. After spending a total of six years in Al-Hijâz which comprises Makkah and Al-Madîna, he left for Basrah, Kûfa and Baghîdâd and visited many other places including Egypt and Syria. He came to Baghdad on many occasions. He met many religious learned scholars including Imâm Ahmad bin Hanbal.

Owing to his honesty and kindness and the fact that he was trustworthy he used to keep away from the princes and rulers for fear that he may incline to say things to please them.

Many a story has been told about Imâm Bukhârî regarding his struggles in collecting *Hadîth* literature. He travelled to many different places gathering the precious gems that fell from the lips of the noble Prophet Muhammad ﷺ. It is said that Imâm Bukhârî collected over 300,000 *Ahadîth* and he himself memorized 200,000 of which some were unreliable. He was born at a time

when *Hadîth* was being forged either to please rulers or kings or to corrupt the religion of Islâm.

It is said that Imâm Bukhârî (before compiling *Sahîh Al-Bukhârî*) saw in a dream, standing in front of Prophet Muhammad ﷺ having a fan in his hand and driving away the flies from the Prophet ﷺ. Imâm Bukhârî asked some of those who interpret dreams, and they interpreted his dream that he will drive away the falsehood asserted against the Prophet ﷺ.

So it was a great task for him to sift the forged *Ahadîth* from the authentic ones. He laboured day and night and although he had memorised such a large number he only chose approximately 7,275 with repetition and about 2,230 without repetition of which there is no doubt about their authenticity.

Before he recorded each *Hadîth*, he would make ablution and offer a two *Rak'at* prayer and supplicate his Lord (Allâh). Many religious scholars of Islâm tried to find fault in the great remarkable collection — *Sahîh Al-Bukhârî*, but without success. It is for this reason, they unanimously agreed that the most authentic book after the Book of Allâh is *Sahîh Al-Bukhârî*.

Imâm Bukhârî died on first Shawwâl in the year 256 A.H., and was buried in Khartank, a village near Samarkand. May Allâh have mercy on his soul.

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**TRANSLITERATION OF
CERTAIN FORMULAE AND THEIR MEANINGS**

1. *Allâhumma aslamtu wajhî 'ilaika, wa fawwadtu amrî 'ilaika, wa 'aljatu zahrî 'ilaika raghbatan-wa rahbatan 'ilaika. Lâ malja' minka illâ 'ilaika. Allâhumma âmantu bikitâbikal-ladhî anzalta wa binabîyikal-ladhî 'arsalta.*
 [O Allâh! I surrender to You and trust You in all my affairs and depend upon You for Your Blessings both with hope and fear of You. There is no place of protection and safety except with You. O Allâh! I believe in the Book (the Qur'ân) You have revealed and in the Prophet (Muhammad ﷺ whom You have sent].
2. *Wa ash-hadu anna Muhammadan Rasûl-ullâh.*
 [And I testify that Muhammad is the Messenger of Allâh].
3. *Haiya 'alas-Salâh.*
 [Come for the prayer]
4. *Lâ hawla walâ quwata illâ billâh.*
 [There is neither might nor any power except with Allâh].
5. *Allâhumma Rabba hâdhihi-dda-watit-tâmmati was-salâtil-qâ'imati, âti Muhammadanil-wasîlata wal-fadîlata, wab 'athhu maqâman Mahmûda nil-ladhî wa'adt-tahu.*
 [O Allâh! Lord of this perfect call and of the regular prayer which is going to be established! Kindly give Muhammad ﷺ the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him].
6. *Sami 'allâhu-liman hamidah.*
 [Allâh heard those who sent praises to Him].
7. *Rabbanâ wa lakal-hamd.*
 [O our Lord! All the praises are for You].
8. *Allâhumma bâ'id bainî baina khatâyâyâ kamâ bâ-'adt-ta bainal-mashriqi wal-maghribi. Allâhumma naqqinî min khatâyâ kamâ yunaqqa-ththawbul-abyadu minad-danas. Allâhumma-ghsil khatâyâyâ bil-mâ'i wath-thalji wal-barad.*
 [O Allâh! Set me apart from the sins (faults) as east and west are set apart from each other and cleanse me from sins as a white garment is

cleaned of dirt (after thorough washing). O Allâh! Wash off my sins with water, snow and hail].

9. *Al-hamdu lillâhi Rabbil-‘âlamîn.*

[All praises and thanks be to Allâh, the Lord of ‘Alamîn (mankind, jinn and all that exists)].

10. *At-tahîyyâtu lillâhi was-salawâtu wat-taiyibâtu. As-salâmu ‘alaika aiyuhan-Nabîyu wa rahmatu-lلâhi wa barakâtuhu. As-salâmu ‘alaînâ wa ‘ala ‘ibâdillâh is-sâlihîn.*

[All the compliments, prayers and good things are due to Allâh; peace be on you, O Prophet, and Allâh’s Mercy and Blessings be on you. Peace be on us and on the true pious devotees of Allâh].

11. *Allâhumma innî a‘ûdhu bika min ‘adhâbil-qabri, wa a‘ûdhu bika min fitnatil-masîh-id-dajjâl, wa a‘ûdhu bika min fitnatil-mahyâ wal-mamâti. Allâhumma innî a‘ûdhu bika minal-mâ’thami wal-maghrami.*

[O Allâh! I seek Your Protection against the punishment of the grave and against the *Fitnah* (trial and affliction) of *Masih Ad-Dajjâl* and the *Fitnah* (trial and afflictions) of life and death. O Allâh, I seek Your Protection against sins and debts].

12. *Allâhumma innî zalamtu nafsi zulman kathiranw-walâ yaghfirudh-dhunûba illâ anta, faghfirlî maghfiratam-min ‘indika, war-hamnî innaka antal-Ghafîr-ur-Râhîm.*

[O Allâh! I have done great injustice to myself and none except You forgive sins, so please forgive me and be Merciful to me as You are the Oft-Forgiver, the Most Merciful].

13. *Lâ-ilâha illallâhu wahdahu lâ sharîka lahu, lahul-mulku wa lahul-hamdu, wa Huwa ‘ala kulli shai’in Qadîr. Allâhumma lâ mâni‘a limâ a’taita, wa lâmu‘tiya limâ mana‘ta, wa lâ yanfa‘u dhal-jaddi minkal-jadd.*

[None has the right to be worshipped but Allâh and He has no partners in worship (nothing is to be worshipped) along with Him, for Him is the kingdom and all the praises are for Him and He is Omnipotent. O Allâh! Nobody can hold back what You give and nobody can give what You hold back, and hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will and Decisions].

TRANSLITERATION

In transliterating Arabic words, the following system of symbols has been used:

1. Consonants

| Arabic script | English symbol | English words having similar sounds |
|---------------|----------------|-------------------------------------|
| أ | a'* | — |
| ب | b | bless |
| ت | t | true |
| ث | th | think |
| ج | j | judge |
| ح | h** | — |
| خ | kh | — |
| د | d | dear |
| ذ | dh | this |
| ر | r | road |
| ز | z | is |
| س | s | safe |
| ش | sh | show |
| ص | s** | — |
| ض | d** | — |
| ط | t** | — |
| ظ | z** | — |
| ع | a'*** | — |
| غ | gh | — |
| ف | f | free |
| ق | q** | — |
| ك | k | care |
| ل | l | light |
| م | m | moon |
| ن | n | nice |

| Arabic script | English symbol | English words having similar sounds |
|---------------|----------------|-------------------------------------|
| ـ | h | health |
| و | w | wealth |
| ي | y | youth |

* This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

** These sounds have no equivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner:

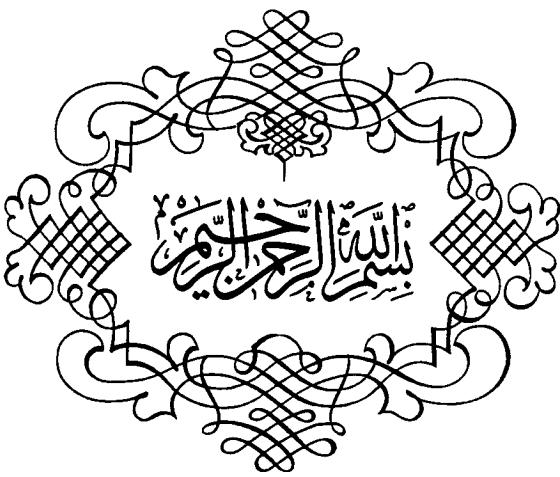
| | | |
|---|---|---|
| ح | h | h |
| ص | s | s |
| ض | d | d |
| ط | t | t |
| ظ | z | z |
| ق | q | k |

*** The Arabic sounds represented by the symbols (' / ') and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. Vowels

There are only six vowels in Arabic; three of them are short and the other three are long. They are symbolized in the following way:

| | |
|---|---------------------------|
| a | approximately as in 'bad' |
| i | as in 'bid' |
| u | as in 'pull' |
| â | as in 'father' |
| î | as in 'bread' |
| û | as in 'pool' |



*In the Name of Allāh, the Most
Gracious, the Most Merciful*

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In the Name of Allāh, the Most Gracious, the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 - THE BOOK OF REVELATION

١ - كتاب بدء الوحي

Said Ash-Shaikh Al-Imām Al-Hāfiẓ Abu-’Abdullāh Muḥammad bin Ismā’il bin Ibrāhīm bin Al-Mughīra Al-Bukhārī (May Allāh be Merciful to him):

(1) CHAPTER. How the Divine Revelation started to be revealed to Allāh’s Messenger ﷺ.

And the Statement of Allāh : جَلَّ ذِكْرُهُ
“Verily, We have sent the revelation to you
(O Muḥammad ﷺ) as We sent the revelation
to Noah and the Prophets after him.”
(V.4:163)

1. Narrated ‘Umar bin Al-Khaṭṭāb رضي الله عنه : I heard Allāh’s Messenger ﷺ saying, “The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for.”⁽¹⁾

قال الشیخ الإمام الحافظ أبو عبد الله محمد بن إسماعيل بن إبراهيم بن المغيرة البخاري رحمة الله تعالى أوصی :

(١) بات: كيف كان بدء الوحي إلى رسول الله ﷺ، وقول الله جل ذكره . هإنا أوحينا إليك كما أوحينا إلى نوح والبيت من بعده . [النساء: ١٦٢].

١ - حدثنا الحميدى قال: حدثنا سفيان، عن يحيى بن سعيد الأنصارى قال: أخبرنى محمد بن إبراهيم الثئيبي أنه سمع علقمة بن وقارى الثئيبي يقول: سمعت عمر بن الخطاب رضي الله عنه على المنبر قال: سمعت رسول الله ﷺ يقول: إنما الأعمال بالنيات، وإنما لكل امرئ ما نوى، فمن كانت هجرته إلى دنيا يصيّها أو إلى امرأة ينكحها فهجرته إلى ما هاجر إليه».

(1) (H.1) The Prophet ﷺ said this on the occasion of someone’s emigration from Makkah to Al-Madina not for the sake of the Islāmic Cause but to marry a woman who had stipulated that he should emigrate if he wanted to marry her. Anyhow, this *Hadīth* implies a general principle, i.e., one is rewarded for his deeds according to his real intentions and not according to his actual deeds which might be good in themselves but were motivated by an ill intention.

(٢) باب:

(2) CHAPTER.

2. Narrated 'Āishah رضي الله عنها عنها, the Mother of the faithful believers: ^(١) Al-Ḥārith bin Hishām رضي الله عنه asked Allāh's Messenger ﷺ "O Allāh's Messenger! How is the Divine Revelation revealed to you?" Allāh's Messenger ﷺ replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Revelation is the hardest of all and then this state passes off after I have grasped what is revealed. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says." 'Āishah رضي الله عنها added: Verily I saw the Prophet ﷺ being inspired (Divinely) and (noticed) the sweat dropping from his forehead on a very cold day as the Revelation was over.

٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ. عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ الْحَارِثَ بْنَ هِشَامَ رَضِيَ اللَّهُ عَنْهُ سَأَلَ رَسُولَ اللَّهِ ﷺ قَالَ: يَا رَسُولَ اللَّهِ كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَحِيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ وَهُوَ أَشَدُهُ عَلَيَّ فَيَقُصُّ عَنِّي، وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ، وَأَحِيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعِي ما يَقُولُ» - قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيَقُصُّ عَنْهُ وَإِنَّ جَبَنَةَ لَيَتَعَصَّدُ عَرَفًا.

(٣) باب:

(3) CHAPTER.

3. Narrated 'Āishah رضي الله عنها عنها, the Mother of the faithful believers: The commencement of the (Divine) Revelation to Allāh's Messenger ﷺ was in the form of good righteous (true) dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hirā' where he used to worship (Allāh Alone) continuously for many nights before returning to (or his desire to see) his family. He used to take with him the journey food for the stay and then come

٣ - حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ قَالَ: حَدَّثَنَا الْأَئْذَنُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ ابْنِ الرَّبِيعِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ: أَوْلَى مَا بُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الْصُّبْحِ، ثُمَّ مُبَحَّبٌ إِلَيْهِ الْخَلَاءُ وَكَانَ يَحْلُو بِعَارِ حِرَاءَ فَيَتَحَنَّثُ فِيهِ - وَهُوَ

(1) (H.2) Allāh تَعَالَى calls the wives of the Prophet ﷺ "the Mothers of the faithful" in that the believers should show respect and reverence and none of the believers were permitted to marry any of them after the Prophet's death. [See the Qur'ān (V.33:6)].

back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hirā. The angel came to him and asked him to read. The Prophet ﷺ replied, "I do not know how to read."

The Prophet ﷺ added, "Then the angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read?)'. Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the Name of your Lord, Who has created (all that exists). Has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous.'" (V.96:1-3) Then Allāh's Messenger ﷺ returned with the Revelation and with his heart beating severely. Then he went to Khadija bint Khuwailid رضي الله عنها and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told Khadija رضي الله عنها everything that had happened (and said), "I fear that something may happen to me." Khadija replied, "Never! By Allāh, Allāh will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Khadija رضي الله عنها then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Period of Ignorance became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as

التَّعْبُدُ - الْلَّيَالِيَّ ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزَعَ إِلَى أَهْلِهِ وَيَتَرَوَّدُ لِذَلِكَ، ثُمَّ يَرْجُعُ إِلَى خَدِيجَةَ فَيَتَرَوَّدُ لِمُثْلِهَا، حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارٍ حِرَاءً، فَجَاءَهُ الْمَلَكُ فَقَالَ: أَفْرَا، قَالَ: مَا أَنَا بِقَارِئٍ، قَالَ: فَأَخْذُنِي فَعَطَنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ: أَفْرَا، قُلْتُ: «مَا أَنَا بِقَارِئٍ، فَأَخْذُنِي فَعَطَنِي الثَّالِثَةَ ثُمَّ أَرْسَلَنِي فَقَالَ: «أَفْرَا يَاسِرَ رَبِّكَ الَّذِي حَلَقَ حَلَقَ الْإِنْسَانَ مِنْ عَقَّ» [العلق: ٣-١] فَرَجَعَ بِهَا رَسُولُ الله ﷺ يَرْجُفُ فُؤَادَهُ، فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ خَوَيْلِدٍ فَقَالَ: «رَمَّلُونِي، رَمَّلُونِي». فَرَمَّلُوْهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْقُ، فَقَالَ لِخَدِيجَةَ وَأَخْبَرَهَا الْخَبَرَ: «لَقَدْ حَشِبْتُ عَلَى نَفْسِي»، فَقَالَتْ لَهُ خَدِيجَةُ: كَلَّا، وَاللهِ مَا يَحْزُنُكَ اللَّهُ أَبْدًا، إِنَّكَ لَتَصِلُ الرَّحْمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الصَّيْفَ، وَتَعْيَنُ عَلَى تَوَائِبِ الْحَقِّ، فَانْظَلَقْتُ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَّةَ بْنَ نَوْفَلٍ بْنِ أَسَدٍ بْنِ عَبْدِ الْعَزَّى - ابْنَ عَمِّ خَدِيجَةَ - وَكَانَ امْرَءًا قَدْ تَنَصَّرَ فِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعَبْرَانِيَّ، فَيَكْتُبُ مِنَ

much as Allāh wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqā, “Listen to (the story of) your nephew, O my cousin!” Waraqā asked, “O my nephew! What have you seen?” Allāh’s Messenger ﷺ described whatever he had seen. Waraqā said, “This is the same one [who keeps the secrets i.e., angel Jibril (Gabriel)] whom Allāh had sent to Mūsa (Moses). I wish I were young and could live up to the time when your people would turn you out.” Allāh’s Messenger ﷺ asked, “Will they drive me out?” Waraqā replied in the affirmative and said, “Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day (when you will be turned out) then I would support you strongly.” But after a few days Waraqā died and the Divine Revelation was also paused for a while.

4. Narrated Jābir bin ‘Abdullāh Al-Anṣārī while talking about the period of pause in revelation, reported the speech of the Prophet ﷺ, “While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel, who had visited me at the cave of Ḥirā’, sitting on a chair between the sky and the earth. I got scared of him and came back home and said, ‘Wrap me (in blankets).’ And then Allāh تَعَالَى revealed the following Holy Verses (of the Qur’ān):

‘O you (Muhammad ﷺ) enveloped (in garments)! Arise and warn ... (up to) ... and keep away from *Ar-Rujz* (the idols)!’ (V.74:1-5)

After this, the revelation started coming strongly and frequently in succession one after the other.”

الإنجيل باليونانية ما شاء الله أن يكتب، وكان شيخاً كبيراً قد عمي، فقالت له خديجة: يا ابن عم اسمع من ابن أخيك، فقال له ورقة: يا ابن أخي ماذا ترى؟ فأخبره رسول الله ﷺ حبراً ما رأى، فقال له ورقة: هذا الناموس الذي نزل الله على موسى، يا لينتي فيها جدعاً، لينتي أكون حياً إذ يخرجك قومك، فقال رسول الله ﷺ: «أو مُحرجي هم؟» قال: نعم، لم يأت رجل قط يمثل ما جئت به إلا عودي، وإن يذركني يؤمك أنصرك نصراً موزراً. ثم لم يثبت ورقة أن توفي وفتر الوحي.

٤ - قال ابن شهاب: وأخبرني أبو سلمة بن عبد الرحمن أن جابر بن عبد الله الأنصاري قال وهو يحدث عن قترة الوحي فقال في حديثه: «بينا أنا أمشي إذ سمعت صوتاً من السماء فرقعت بصري فإذا الملائكة الذي جاءني بحراط جالس على كرسبي بين السماء والأرض، فرعنث منه فرجعت فقلت: زملوني، زملوني، فأنزل الله عز وجل: «باتّها المدائن فر فاندر» إلى قوله: «ولرجأ فاهجز» [المدثر: ٥-١] فحمي الوحي وتواتر. تابعة عبد الله بن يوسف وأبو صالح، وتابعة هلال بن رداد

عَنِ الرُّهْرِيِّ، وَقَالَ يُونُسُ وَمَعْمَرٌ :
«بَوَادِرُهُ» .

(٤) بَابٌ :

(4) CHAPTER.

5. Narrated Sa‘id bin Jubair: Ibn ‘Abbās in the explanation of the Statement of Allāh in the explanation of the Statement of Allāh: ‘تعالى: ‘Move not your tongue concerning (the Qur’ān, O Muhammad ﷺ) to make haste therewith’ (V.75:16) said, “Allāh’s Messenger ﷺ used to bear the revelation with great stress and hardness, and used to move his lips (quickly with the Revelation).”

Ibn ‘Abbās moved his lips saying, “I am moving my lips (in front of you) as Allāh’s Messenger ﷺ used to move his.”

Sa‘id moved his lips saying: “I am moving my lips, as I have seen Ibn ‘Abbās moving his.”

[Ibn ‘Abbās رضي الله عنهما added], “So Allāh تعلى revealed ‘Move not your tongue concerning (the Qur’ān, O Muhammad ﷺ) to make haste therewith. It is for Us to collect it and to give you (O Muhammad ﷺ) the ability to recite it (the Qur’ān) (V.75:16,17), [which means that Allāh will make him (the Prophet ﷺ) remember the portion of the Qur’ān which was revealed at that time by heart and recite it]. The Statement of Allāh: ‘And when We have recited it to you [O Muhammad ﷺ through Jibril (Gabriel)] then follow you its (the Qur’ān’s) recital’ (V.75:18) (means ‘listen to it and be silent’). ‘Then it is for Us (Allāh) to make it clear to you’ (V.75:19) means then it is (for Allāh) to make you recite it (and its meaning will be clear by itself through your tongue). Afterwards, Allāh’s Messenger ﷺ used to listen to Jibril whenever he came and after his departure he used to recite it as Jibril had recited it.”

هـ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ قَالَ: حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى: ﴿لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجِلَ بِهِ﴾ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَالِجُ مِنَ التَّنْزِيلِ شَدَّةً، وَكَانَ مِمَّا يُحْرِكُ شَفَتَيْهِ - فَقَالَ ابْنُ عَبَّاسٍ: فَأَنَا أُحْرِكُهُمَا لَكَ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يُحْرِكُهُمَا. وَقَالَ سَعِيدٌ: أَنَا أُحْرِكُهُمَا كَمَا رَأَيْتُ ابْنَ عَبَّاسٍ يُحْرِكُهُمَا، فَحَرَّكَ شَفَتَيْهِ - فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجِلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾ قَالَ: جَمْعُهُ لَكَ صَدْرُكَ وَتَقْرَأُهُ ﴿فَإِذَا قَرَأْنَاهُ فَأَتْبِعْ قُرْمَاهُ﴾ قَالَ: فَاسْتَمْعْ لَهُ وَأَنْصِتْ ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾ [القيامة: ١٦، ١٧] ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأُهُ، فَكَانَ رَسُولُ اللَّهِ ﷺ بَعْدَ ذَلِكَ إِذَا أَتَاهُ جِبْرِيلُ اسْتَمَعَ، فَإِذَا انْطَلَقَ جِبْرِيلُ قَرَأَهُ التَّبَيِّنَ ﷺ كَمَا كَانَ فَرَأَ .

(5) CHAPTER.

6. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا Allāh’s Messenger ﷺ was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramaḍān when Jibril (Gabriel) met him. Jibril used to meet him every night of Ramaḍān to teach him the Qur’ān.

Allāh’s Messenger ﷺ was the most generous person, even more generous than the fair winds [sent (by Allāh) with glad tidings (rain), in readiness and haste to do charitable deeds].

٦ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الرُّهْرِيِّ قَالَ: وَحَدَّثَنَا إِشْرُبُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا يُونُسُ وَمَعَمِّرٌ نَجْوَةٌ عَنِ الرُّهْرِيِّ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ قَيْدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ أَجْوَدُ بِالْحَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ. [انظر: ١٩٠٢، ٣٢٢٠، ٤٩٩٧، ٣٥٥٤]

(6) CHAPTER.

7. Narrated Ibn ‘Abbās : Abū Sufyān bin Ḥarb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Shām (Syria, Palestine, Lebanon and Jordan), at the time when Allāh’s Messenger ﷺ had truce with Abū Sufyān and Quraish infidels. So Abū Sufyān and his companions went to Heraclius at ’Ilyā (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius’ question said to them, “Who amongst you is closely related to that man who claims to be a Prophet?” Abū Sufyān replied, “I am the nearest relative to him (amongst the group).”

Heraclius said, “Bring him (Abū Sufyān) close to me and make his companions stand

٧ - حَدَّثَنَا أَبُو الْيَمَانَ، حَدَّثَنَا الْحَكْمُ بْنُ نَافِعٍ قَالَ: أَخْبَرَنَا شَعِيبٌ عَنِ الرُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ أَنَّ هَرَقْلَ أَرْسَلَ إِلَيْهِ فِي رَكْبٍ مِنْ قُرْيَشٍ، وَكَانُوا تُجَارِأً بِالشَّامِ فِي الْمُدَّةِ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ مَادَ فِيهَا أَبَا سُفْيَانَ وَكُفَّارَ قُرْيَشٍ، فَأَتَوْهُ وَهُوَ يَأْلِيَاءَ، فَدَعَاهُمْ فِي مَجْلِسِهِ وَحَوْنَهُ عُظَمَاءُ الرُّومَ، ثُمَّ دَعَاهُمْ وَدَعَا تَرْجُمانَهُ فَقَالَ: أَيُّكُمْ أَقْرَبُ نَسَبًا بِهِذَا

behind him." Abū Sufyān added, "Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (the Prophet) and that if I told a lie they (my companions) should contradict me." Abū Sufyān added, "By Allāh! Had I not been afraid of my companions labelling me a liar, I would not have spoken the truth about the Prophet ﷺ.

The first question he asked me about him was: 'What is his family status amongst you?' I replied, 'He belongs to a noble family amongst us.' Heraclius further asked, 'Has anybody else amongst you ever claimed the same (i.e. to be a Prophet) before his (claim)?' I replied, 'No.' He asked, 'Was anybody amongst his ancestors a king?' I replied, 'No.' Heraclius asked, 'Do the nobles or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are his followers increasing or decreasing (day by day)?' I replied, 'They are increasing.' He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?' I replied, 'No.' Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?' I replied, 'No.' Heraclius said, 'Does he ever betray or prove treacherous to his covenants?' I replied, 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that word. Heraclius asked, 'Have you ever had a fight with him?' I replied, 'Yes.' Then he said, 'What was the outcome of your battles with him?' I replied, 'The fighting between us and him was undecided and victory was shared between us and him by turns.' Heraclius said, 'What does he order you to do?' I said, 'He tells us to worship Allāh Alone and not to worship anything

الرَّجُلُ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقَالَ أَبُو سُفْيَانَ: قُلْتُ: أَنَا أَقْرَئُهُمْ نَسَابًا.

قَالَ: أَدْعُوهُ مِنِّي، وَقَرِيبُوا أَصْحَابَهُ فَاجْعَلُوهُمْ عِنْدَ ظَهَرِهِ، ثُمَّ قَالَ لِتَرْجُمَانِهِ:

قُلْ لَهُمْ: إِنِّي سَأَلْتُ هَذَا عَنْ هَذَا الرَّجُلِ، فَإِنْ كَذَبَنِي فَكَذَبْتُهُ قَالَ: فَوَاللهِ لَوْلَا الْحَيَاةِ مِنْ أَنْ يَأْتِرُوا عَلَيَّ كَذِبًا لَكَذَبْتُ عَلَيْهِ.

ثُمَّ كَانَ أَوَّلَ مَا سَأَلَنِي عَنْهُ أَنْ قَالَ: كَيْفَ نَسَبَةُ فِيمُكُمْ؟ قُلْتُ: هُوَ فِينَا دُوْنَ نَسَبٍ، قَالَ: فَهَلْ قَالَ هَذَا الْقَوْلَ مِنْكُمْ أَحَدٌ قَطُّ قَبْلَهُ؟ قُلْتُ: لَا، قَالَ: فَهَلْ كَانَ مِنْ أَبَائِهِ مِنْ مَلِكٍ؟ قُلْتُ: لَا، قَالَ: فَأَشْرَافُ النَّاسِ يَتَّعُونَهُ أَمْ ضَعَافُهُمْ؟ قُلْتُ: بَلْ ضَعَافُهُمْ، قَالَ: أَيْرِيدُونَ أَمْ يَنْقُصُونَ؟ قُلْتُ: بَلْ يَزِيدُونَ، قَالَ: فَهَلْ يَرْتَدُ أَحَدٌ مِنْهُمْ سَخْطَةً لِرَبِّيهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ قُلْتُ: لَا، قَالَ: فَهَلْ كُنْتُمْ تَتَهْمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟

قُلْتُ: لَا، قَالَ: فَهَلْ يَعْدِرُ؟ قُلْتُ: لَا، وَتَحْنُّ مِنْهُ فِي مُدَّةٍ لَا تَنْرِي مَا هُوَ فَاعِلٌ فِيهَا - قَالَ: وَلَمْ تُمْكِنْنِي كَلِمَةً أَذْخِلُ فِيهَا شَيْئًا غَيْرُ هَذِهِ الْكَلِمَةِ - قَالَ: فَهَلْ قَاتَلْتُهُمُو، قُلْتُ: نَعَمْ؟ قَالَ: فَكَيْفَ كَانَ قِتَالُكُمْ إِيَّاهُ؟

along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin.'

Heraclius asked the translator to convey to me the following, 'I asked you about his family and your reply was that he belongs to a noble family amongst you. In fact all the Messengers come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative.

So I wondered how a person who does not tell a lie about others could ever tell a lie about Allāh. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact these (poor always) are the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether

فُلْتُ : الْحَرْبُ يَئَنَا وَيَئِنَّهُ سِجَالٌ يَنَالُ
مِنَا وَنَانَلُ مِنْهُ ، قَالَ : مَاذَا يَأْمُرُكُمْ ؟

فُلْتُ : يَقُولُ : أَعْبُدُوا اللَّهَ وَحْدَهُ وَلَا
شَرِيكُوا بِهِ شَيْئاً ، وَأَنْتُكُمَا مَا يَقُولُونَ
أَبَاوْكُمْ ، وَيَأْمُرُنَا بِالصَّلَاةِ وَالصَّدَقَةِ
وَالغَفَافِ وَالصَّلَةِ . فَقَالَ لِلرَّجُمَانَ :

فُلْ لَهُ : سَأَلْتُكَ عَنْ نَسِيَّهِ ؟

فَذَكَرْتَ أَنَّهُ فِي كُمْ دُوْ نَسِبٍ ،
فَكَذَلِكَ الرَّسُولُ تُبَعَثُ فِي نَسِبٍ
فَوْمَهَا ، وَسَأَلْتُكَ : هَلْ قَالَ أَحَدٌ مِنْكُمْ
هَذَا الْقَوْلُ ؟ فَذَكَرْتَ أَنْ لَا ، فُلْتُ :
لَوْ كَانَ أَحَدٌ قَالَ هَذَا الْقَوْلَ قَبْلَهُ
لَقُلْتُ : رَجُلٌ يَنَاسِي يَقُولُ قَبْلَ قَبْلَهُ ،
وَسَأَلْتُكَ : هَلْ كَانَ مِنْ آبَائِهِ مِنْ
مَلِكٍ ؟ فَذَكَرْتَ أَنْ لَا ، فُلْتُ : فَلَوْ
كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ ، فُلْتُ : رَجُلٌ
يَطَلُبُ مُلْكَ أَبِيهِ ، وَسَأَلْتُكَ : هَلْ كُنْتُمْ
تَهْمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا
قَالَ ؟ فَذَكَرْتَ أَنْ لَا .

فَقَدْ أَغْرِفُ أَنَّهُ لَمْ يَكُنْ لِيَذَرَ
الْكَذِبَ عَلَى النَّاسِ وَيَكْلِبَ عَلَى
اللَّهِ ، وَسَأَلْتُكَ : أَشَرَافُ النَّاسِ اتَّبَعُوهُ
أَمْ ضَعَافاؤُهُمْ ؟ فَذَكَرْتَ أَنَّ ضَعَافَاهُمْ
اتَّبَعُوهُ ، وَهُمْ أَتَيَاعُ الرَّسُولِ ، وَسَأَلْتُكَ :
أَيْزِيدُونَ أَمْ يَقْضُونَ ؟ فَذَكَرْتَ أَنَّهُمْ
يَزِيدُونَ وَكَذَلِكَ أَمْرُ الإِيمَانِ حَتَّى
يَتَّمَ ، وَسَأَلْتُكَ : أَيْرَتَدَ أَحَدٌ سَخْطَةَ
لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ ؟ فَذَكَرْتَ أَنْ

he had ever betrayed. You replied in the negative and likewise the Messengers never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allāh (and Allāh Alone) and not to worship anything along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place [which is underneath my feet (now)] and I knew it (from the Scriptures) that he was going to appear but I did not know that he would be from you, and if I am sure⁽¹⁾ to reach him, I would go immediately to meet him and if I were with him, I would certainly wash his feet.'

Heraclius then asked for the letter addressed by Allāh's Messenger ﷺ which was delivered by Dihya to the governor of Buṣra, who forwarded it to Heraclius to read. The contents of the letter were as follows:

In the Name of Allāh the Most Gracious, the Most Merciful.

(This letter is) from Muḥammad, the slave of Allāh and His Messenger ﷺ, to Heraclius the ruler of Byzantines. Peace be upon him who follows the right path. Then after: I invite you to Islām, and if you become a Muslim you will be safe, and Allāh will double your reward, and if you reject this invitation of Islām you will be committing a sin by misguiding your *Arīsiyīn* (peasants). And (I recite to you Allāh's Statement:)

'O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh تَعَالَى and that we associate no partners with Him, and that none of us shall

لَا، وَكَذِيلَكَ الْإِيمَانُ حِينَ يُخَالِطُ
بِشَاشَةِ الْقُلُوبِ، وَسَأْلُوكَ : هَلْ يَغْدِرُ؟
فَذَكَرْتَ أَنْ لَا، وَكَذِيلَ الرُّسُلِ لَا
تَغْدِرُ، وَسَأْلُوكَ : بِمَا يَأْمُرُكُمْ؟
فَذَكَرْتَ أَنَّهُ يَأْمُرُكُمْ أَنْ تَعْبُدُوا اللَّهَ وَلَا
تُشْرِكُوا بِهِ شَيْئًا، وَبِمَا كُنْتُمْ عَنِ عِبَادَةِ
الْأُوْتَانِ، وَيَأْمُرُكُمْ بِالصَّلَاةِ وَالصَّدَقَةِ
وَالْعَفَافِ، فَإِنْ كَانَ مَا تَقُولُ حَقًّا
فَسَيَمِلُكُ مَوْضِعَ قَدْمَيِّ هَائِنِينَ، وَقَدْ
كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، لَمْ أَكُنْ أَطْلُنْ
أَنَّهُ مِنْكُمْ، فَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلُصُ
إِلَيْهِ لَتَجَشَّمْتُ لِقَاءَهُ، وَلَوْ كُنْتُ عِنْدَهُ
لَعَسْلَتُ عَنْ قَدَمِيِّهِ.

ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ
الَّذِي بَعَثَ بِهِ دُحْيَةً إِلَى عَظِيمِ بُصْرَى
فَدَفَعَهُ إِلَى هَرْقَلَ فَقَرَأَهُ فَإِذَا فِيهِ :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ
مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هَرْقَلَ
عَظِيمِ الرُّومِ، سَلَامٌ عَلَى مَنِ اتَّبَعَ
الْهُدَى، أَمَّا بَعْدُ : فَإِنِّي أَذْعُوكَ بِدُعَائِي
الْإِسْلَامِ، أَسْلِمْ تَسْلِمْ يُؤْتِكَ اللَّهُ
أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّتْ فَإِنَّ عَلَيْكَ
إِنَّمَا الْأَرِئِيْسِيْنِ، وَ: «يَا هَلْ الْكِتَابُ
تَكَالَّوْ إِلَى كَلِمَتِيْ سَلَامٌ بَيْنَنَا وَبَيْنَكُمْ أَلَا
نَتَبَدَّلُ إِلَّا اللَّهُ وَلَا نَتَرَكُ بِهِ شَيْئًا وَلَا
يَسْتَحْدِدُ بَعْشَنَا بَعْضًا أَبِيَا مَنْ دُونَ اللَّهِ فَإِنَّ
لَوْلَا فَقَوْلُوا أَشْهَدُوا بِأَنَّ مُسْلِمَوْنَ»

(1) (H.7) Means that he (Heraclius) was afraid of his people to meet him ﷺ.

take others as lords beside Allāh. Then, if they turn away, say: Bear witness that we are Muslims.” (V.3:64).

Abū Sufyān then added, “When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the royal court. So we were turned out of the court. I told my companions that the question of Ibnu Abī Kabshā⁽¹⁾ (Prophet Muḥammad ﷺ) has become so prominent that even the king of Banī Al-Asfar (Byzantines) is afraid of him. Thenceforth I became sure that he (the Prophet ﷺ) would be the conqueror in the near future till I embraced Islām (i.e. Allāh جل جلاله guided me to it).” (The sub-narrator adds), Ibnu An-Nātūr was the governor of Ilyā’ (Jerusalem), and Heraclius was the head of the Christians of Shām.

Ibnu An-Nātūr narrates that once while Heraclius was visiting Ilyā’ (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood? Heraclius was a foreteller and an astrologer.

He replied, “At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror), (and asked) who are they who practice circumcision?”

The people replied, “Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews). Just issue orders to kill every Jew present in the country.”

While they were discussing it, a messenger sent by the king of Ghassān to convey the news of Allāh’s Messenger ﷺ to Heraclius was brought in.

Having heard the news, he (Heraclius)

[آل عمران: ٦٤].

قال أبو سفيان: فلما قال ما قال وفرغ من قراءة الكتاب، كثُرَ عنده الصَّحْبُ وارتفعت الأصوات، وأخرجنا فقلت لاصحابي حينَ أخرجنا: لقد أمر أمير ابن أبي كشة إله يخافه ملك بنى الأنصار، فما زلت موقتاً أنه سيظهر حتى أدخل الله على الإسلام، وكان ابن الناطور صاحب إيليا وهرقل أسفف على نصارى الشام يحدث أن هرقل حين قدم إيليا أصبح حبيث القيس، فقال بعض بطريقه: قد استنكنا هيتاك، قال ابن الناطور: وكان هرقل حراً ينظر في النجوم،

فقال لهم حين سأله: إني رأيت الليل حين نظرت في النجوم ملك العitan قد ظهر، فمن يختتن من هذه الأمة؟ قالوا: ليس يختتن إلا اليهود فلا يهمك شأنهم، واكتب إلى مدائن ملكك فيقتلوا من فيهم من اليهود - فيبتئما هم على أمرهم أتي هرقل برجل أرسل به ملك غسان يخبر عن خبر رسول الله ﷺ، فلما استخبره هرقل قال: اذهبوا فانظروا أمحققين هو أم لا؟ فنظروا إليه فحدثوه أنه محققين وسألة عن العرب

(1) (H.7) Abī Kabshā was not the father of Prophet Muḥammad ﷺ but it was a mockery done by Abū Sufyān out of hostility against the Prophet ﷺ.

ordered the people to go and see whether the messenger of Ghassān was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied, "Arabs also practice circumcision."

(After hearing that) Heraclius remarked that sovereignty of this nation (Arabs) had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs (a town in Syria) and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet ﷺ and the fact that he is indeed a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said,

"O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain, then give the *Bai'ah* (pledge) to this Prophet ﷺ (i.e. embrace Islām)."

(On hearing the views of Heraclius) the people ran towards the gates of the palace like onagers but found the doors closed. Heraclius realised their hatred towards Islām and when he lost the hope of their embracing Islām, (he ordered): "Bring them back to me." (When they returned) he said, "What I already said was just to test the strength of your conviction and I have seen it." The people prostrated before him and became pleased with him, and this was the end of Heraclius' story (in connection with his faith).

فَقَالَ: هُمْ يَخْتَنُونَ، فَقَالَ هِرَقْلُ: هَذَا مُلْكُ هَذِهِ الْأُمَّةِ قَدْ ظَهَرَ، ثُمَّ كَتَبَ هِرَقْلُ إِلَى صَاحِبِ لَهُ بِرُومِيَّةَ وَكَانَ نَظِيرَهُ فِي الْعِلْمِ، وَسَارَ هِرَقْلُ إِلَى جَمِيعِ فَلَمْ يَرِمْ جَمِيعَ حَتَّى أَتَاهُ كِتَابٌ مِّنْ صَاحِبِهِ يُوافِقُ رَأْيَ هِرَقْلَ عَلَى خُرُوجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَّهُ نَبِيٌّ، فَأَذِنَ هِرَقْلُ لِعُظَمَاءِ الرُّومِ فِي دَسْكُرَةِ لَهُ بِحِمْصَ، ثُمَّ أَمَرَ بِأَبْوَابِهَا فَعَلَقَتْ ثُمَّ اطْلَعَ فَقَالَ:

يَا مَعْشَرَ الرُّومِ هَلْ لَكُمْ فِي الْفَلَاحِ وَالرُّسْدِ وَأَنْ يَبْتَئِثَ مُلْكُكُمْ قَبْلًا يَعْمَلُوا لِهُنَا النَّبِيُّ؟ فَحَاقُصُوا حَيْضَةَ حُمُرِ الْوَحْشِ إِلَى الْأَبْوَابِ فَوَجَدُوهَا قَدْ غُقِّتْ، فَلَمَّا رَأَى هِرَقْلُ نَفَرَتْهُمْ وَأَيْسَ مِنَ الْإِيمَانِ قَالَ: رُدُوهُمْ عَلَيَّ، وَقَالَ: إِنِّي قُلْتُ مَقَاتِلِيَ آتِنَا أَخْتِرُ بِهَا شَلَّتَكُمْ عَلَى دِينِكُمْ فَقَدْ رَأَيْتُ، فَسَجَدُوا لَهُ وَرَضُوا عَنْهُ، فَكَانَ ذَلِكَ آخِرُ شَأْنَ هِرَقْلَ.

رَوَاهُ صَالِحُ بْنُ كَيْسَانَ وَيُونُسْ وَمَعْمَرُ عَنِ الرُّهْبَرِيِّ. [انظر: ٥١، ٣١٧٤، ٢٩٧٨، ٢٩٤١، ٢٨٠٤، ٢٦٨١، ٧٥٤١، ٥٩٨٠، ٤٥٥٣]

2 - THE BOOK OF BELIEF (FAITH)

٢ - كتاب الإيمان

[Faith : i.e. To believe in {the six (6) articles of Faith} : (1) Allāh. (2) His (Allāh's) Angels. (3) His (Allāh's) Messengers. (4) His (Allāh's) Books, e.g. the Torah, the Gospel, the Qur'ān etc. (5) The Day of Resurrection. (6) *Al-Qadar* (Divine Preordainments). Faith has more than sixty (60) subdivisions or parts, the highest one is *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and the lowest one is to remove harmful things from the ways, roads, passages etc. (Please see *Fath Al-Bāri*, for details).

(1) CHAPTER. The statement of the Prophet ﷺ, 'Islām is based on five principles'.⁽¹⁾

And belief is both saying and acting, and it increases and decreases. Allāh revealed the following Verses concerning the subject: "That they may grow more in faith along with their (present) faith." (V.48:4) "And We increased them in guidance." (V.18:13) "And Allāh increases in guidance those who walk aright [true believers in the Oneness of Allāh — who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)]" (V.19:76). And said, "As for those who accept guidance, He (i.e. Allāh جل جلاله) increases their guidance and bestows on them their piety." (V.47:17) "And the believers may increase in faith." (V.74:31) "Which of you has had his faith increased by it? As for those who believe, it has increased their faith." (V.9:124) And, also the Statement of Allāh تعالى: "Fear them. But it

(١) باب قول النبي ﷺ: «بني الإسلام على خمس»
وهو: قول و فعل ويزيد وينقص
قال الله تعالى: ﴿لَيَدَادُوا إِيمَنًا مَعَ إِيمَنِهِمْ﴾ [الفتح: ٤] ﴿وَزَادُهُمْ هُدًى﴾ [الكهف: ١٣] ﴿وَيُزِيدُ اللَّهُ الَّذِينَ أَهْتَدُوا هُدًى﴾ [مرسوم: ٧٦] و قال: ﴿وَالَّذِينَ أَهْتَدُوا زَادُهُمْ هُدًى وَمَا نَهَمُ تَقْوِيَهُمْ﴾ [محمد: ١٧] ﴿وَزَادَ اللَّذِينَ مَأْمُنُوا إِيمَنًا﴾ [المدثر: ٣١] و قوله: ﴿إِيُّكُمْ زَادَهُمْ هُدًى إِيمَنًا فَلَمَّا الَّذِينَ مَأْمُنُوا فَرَأَدُهُمْ إِيمَنًا﴾ [التوبه: ١٢٤] و قوله جل ذكره: ﴿فَأَخْسُوهُمْ فَرَأَدُهُمْ إِيمَنًا﴾ [آل عمران: ١٧٣] و قوله تعالى: ﴿وَمَا زَادُهُمْ إِلَّا إِيمَنًا وَسَلِيمًا﴾ [الأحزاب: ٢٢].

(1) (Ch.1) See *Hadīth* No.8.

(only) increased them in faith.’’ (V.3:173)
And also the Statement of Allāh جَلَّ جَلَالُه : ‘‘And it only added to their faith and to their submissiveness (to Allāh).’’ (V.33:22).

And to love and hate for Allāh’s sake is a part of faith.

‘Umar bin ‘Abdul ‘Azīz wrote to ‘Adī bin ‘Adī: ‘Belief includes *Farā’id* (enjoined duties), legal laws and *Hudūd* (Allāh’s boundary limits between lawful and unlawful things) and *Sunan* [legal ways and deeds (acts) of worship etc.]. And whoever follows (and acts on) all of them completely, has a complete belief, and whoever does not follow them completely (does not act on them), his belief is incomplete. And should I live I will tell you all about them so that you may act on them. And should I die, I am not anxious to have your company.’’

And the Prophet Ibrāhīm (Abraham) عليه السلام said, ‘‘But to be stronger in faith’’ (V.2:260). Mu‘ādh said (to Aswad bin Hilāl, one of his companions), ‘‘Let us sit for a while so that we may dedicate that period of time to faith.’’ Ibn Mas‘ūd said, ‘*Yaqīn* is perfect faith.’’ And Ibn ‘Umar said, ‘‘A person cannot attain true sense of piety unless and until he removes all suspicions from his heart.’’ (i.e. gives up all kinds of polytheism, evil deeds, and doubtful things, and start doing righteous good deeds regularly) [See *Fath Al-Bārī*, Vol. I, Page 54].

And Mujāhid said, ‘‘He (Allāh) has ordained for you...’’ (V.42:13) means ‘‘O Muḥammad ﷺ! We have ordained for you and him (Noah) one religion (i.e. Islāmic Monotheism).’’

And Ibn ‘Abbās explained: ‘‘A law and a clear way’’ (V.5:48) as Islāmic way and *Sunna* (traditions of the Prophet ﷺ).

(2) CHAPTER. Your invocation means your faith. And Allāh تعالى said: ‘‘Say (O

والْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ مِنَ الْإِيمَانِ، وَكَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ إِلَى عَدَيِّ ابْنِ عَدَيِّ: إِنَّ لِإِيمَانِ فَرَائِضَ وَشَرَائِعَ وَحُدُودًا وَسُنُنًا، فَمَنِ اسْتَكْمَلَهَا اسْتَكْمَلَ الْإِيمَانَ، وَمَنْ لَمْ يَسْتَكْمِلْهَا لَمْ يَسْتَكْمِلِ الْإِيمَانَ، فَإِنْ أَعْشَنَ فَسَأْبِينَهَا لَكُمْ حَتَّى تَعْمَلُوا بِهَا، وَإِنْ أَمْتُ فَمَا أَنَا عَلَى صُحْبَتِكُمْ بِحَرِيصٍ، وَقَالَ إِبْرَاهِيمُ: «وَلَكُنْ لِيَطْمَئِنَ قَلْبِي» [البقرة: ٢٦] وَقَالَ مُعاذٌ: اجْلِسْ بِنَا نُؤْمِنْ سَاعَةً - وَقَالَ ابْنُ مَسْعُودٍ: الْيَقِينُ الْإِيمَانُ كُلُّهُ، وَقَالَ ابْنُ عُمَرَ: لَا يَنْبَغِي لِلْعَبْدِ حَقِيقَةُ التَّقْوَى حَتَّى يَدْعَ مَا حَالَكَ فِي الصَّدْرِ، وَقَالَ مُجَاهِدٌ: «شَرَعَ لَكُمْ» [الشورى: ١٣] أَوْصَيْنَاكَ يَا مُحَمَّدُ وَإِيَّاهُ دِينًا وَاحِدًا، وَقَالَ ابْنُ عَبَّاسٍ: «شَرَعْنَا وَمِنْهَا جَاءَ» [المائدة: ٤٨] سَيِّلًا وَسُنَّةً.

(٢) بَابٌ: دُعَاوَاتُكُمْ إِيمَانُكُمْ،

Muhammad ﷺ to the disbelievers): My Lord pays attention to you only because of your invocation to Him.” (V.25:77).

8. Narrated Ibn ‘Umar رضي الله عنهما : Allāh’s Messenger ﷺ said: Islām is based on (the following) five (principles):

1. To testify that *Lā ilāha illallāh wa anna Muhammadr-ar-Rasul Allāh* (none has the right to be worshipped but Allāh and that Muḥammad is the Messenger of Allāh).

2. *Iqāmat-as-Ṣalāt* [to perform the (compulsory congregational) Ṣalāt (prayers)].⁽¹⁾

3. To pay *Zakāt*⁽²⁾.

4. To perform *Haj*. (i.e. pilgrimage to Makkah).

5. To observe *Saum* [fasts (according to Islāmic teachings)] during the month of Ramadān.

(3) CHAPTER. (What is said) regarding the deeds of faith .

And the Saying of Allāh تعالى :

“It is not *Al-Birr* (piety, righteousness and

لِقَوْلِهِ تَعَالَى : ﴿ قُلْ مَا يَعْبُدُونَ يَكُونُ رَبِّهِمْ لَوْلَا دُعَاؤُكُمْ ﴾ [الفرقان: ٧٧] وَمَعْنَى الدُّعَاءِ فِي اللُّغَةِ «الإِيمَان»

٨ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ عَنْ عِكْرِمَةَ ابْنِ خَالِدٍ، عَنْ أَبِنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الرِّزْكَ، وَالْحَجَّ، وَصَوْمُ رَمَضَانَ».

[انظر: ٤٥١٥]

(٣) بَابُ أُمُورِ الإِيمَانِ،

وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ: ﴿ لَيْسَ أَئِمَّةً أَنْ تُؤْلُوْ وَمُؤْهَكُمْ فِيَنَ الْمَسْرِقِ

(1) (H.8) *Iqāmat-as-Ṣalāt* : [The offering of *Salāt* (prayers)]. It means that :

a) Every Muslim, male or female, is obliged to offer his *Salāt* (prayers) regularly five times a day at the specified times ; the male in a mosque in congregation and the female at home. As the Prophet ﷺ has said: “Order your children for *Salāt* at the age of seven and beat them (about it) at the age of ten.” The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allāh in case of non-fulfilment of this obligation by the Muslims under his authority.

b) To perform the *Salat* (prayers) as the Prophet ﷺ used to perform them with all their rules and regulations (i.e. standing, bowing, prostrating, sitting). As he ﷺ has said: “Perform your *Salāt* (prayers) the way you see me performing them.” See *Hadīth* No. 631. [For the characteristics of the prayer of the Prophet ﷺ see *Sahīh Al-Bukhārī*, Vol.1., *Hadīth* No. 735, 736, 739, 756, 823, 824, 825].

(2) (H.8) *Zakāt* : زَكَاةً : A certain fixed proportion of the wealth and of every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Sahīh Al-Bukhārī*, Vol.2, Book of *Zakāt* (24)].

every act of obedience to Allāh) that you turn your faces to east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book (Holy Scripture), the Prophets and gives his wealth, in spite of the love for it, to the kinsfolk and to the orphans and to *Al-Masākin* (the poor) and to the wayfarer and to those who ask, and to set slaves free; and perform *As-Salāt* (*Iqāmat-as-Salāt*) and gives the *Zakāt*, and who fulfil their covenant when they make it, and who are patient (in severe poverty), and ailment (disease) and at the time of fighting (during the battles). Such are the people of truth, and they are *Al-Muttaqūn*.^{(1)}} (V.2:177) “Successful indeed are the believers.” (V.23:1)

9. Narrated Abū Hurairah : رضي الله عنه : The Prophet ﷺ said, “Faith (Belief) consists of more than sixty sub-divisions or branches (i.e. parts). And *Al-Hayā* (this term *Al-Hayā* covers a large number of concepts which are to be taken together; amongst them are self-respect, modesty, bashfulness, and honour etc.) is a part of faith.” [See the Glossary “*Al-Hayā*” and *Fath Al-Bāri*, for details as regard “Faith”]

(4) CHAPTER. A Muslim is the one who avoids harming Muslims with his tongue and hands.

10. Narrated ‘Abdullāh bin ‘Amr : رضي الله عنه : The Prophet ﷺ said, “A Muslim is the one who avoids harming Muslims with his tongue and hands. And a *Muhājir* (emigrant) is the one who gives up (abandons) all what Allāh has forbidden.”

وَالْمَغْرِبِ وَلَكُنَ الْبَرَّ مِنْ مَاءَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَالْمَلِئَكَةِ وَالْكِتَبِ وَالْبَيْتِ وَمَا
الْمَالَ عَلَى حُبِّهِ دُوَيِ الْفَرْوَنَ وَالْيَسْمَى
وَالْمَسْكِينَ وَابْنِ السَّبِيلِ وَالسَّائِلِينَ وَفِي
الرَّقَابِ وَأَفَادَ الْأَصْلَوَةَ وَعَانِي الْأَزْكَوَةَ
وَالْمُؤْفَرُتُ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالْمَشْرِبِينَ
فِي الْبَاسَاءِ وَالضَّرَاءِ وَجِئَنَ الْبَأْسُ أُولَئِكَ
الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُنَّافِقُونَ ﴿١٧٧﴾
[البقرة: ١٧٧] «فَقَدْ أَفْلَحَ الْمُؤْمِنُونَ»
[المؤمنون: ١] الآية .

٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ :
حَدَّثَنَا أَبُو عَامِرٍ الْعَقْدِيُّ قَالَ: حَدَّثَنَا
سُلَيْمَانُ ابْنُ بِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ
دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الإِيمَانُ
يُضْعِفُ وَسْطَوْنَ شُعْبَةَ، وَالْحَيَاةُ شُعْبَةٌ مِنَ
الإِيمَانِ».

(٤) بَابُ : الْمُسْلِمُ مَنْ سَلَمَ
الْمُسْلِمُونَ مَنْ لِسَانِهِ وَيَدِهِ

١٠ - حَدَّثَنَا آدُمُ بْنُ أَبِي إِيَّاسٍ
قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ
أَبِي السَّعَدِ وَإِسْمَاعِيلَ، عَنْ الشَّعْبِيِّ،
عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرُو عَنِ النَّبِيِّ ﷺ
قَالَ: «الْمُسْلِمُ مَنْ سَلَمَ الْمُسْلِمُونَ

(1) (Ch.3) *Al-Muttaqūn* means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مِنْ هَجَرَ
مَا نَهَى اللَّهُ عَنِهِ». قَالَ أَبُو عَبْدِ اللَّهِ:
وَقَالَ أَبُو مُعَاوِيَةَ: حَدَّثَنَا دَاوُدُ عَنْ
عَامِرٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو
عَنِ النَّبِيِّ ﷺ. قَالَ عَبْدُ الْأَعْلَى:
عَنْ دَاوُدَ، عَنْ عَامِرٍ، عَنْ عَبْدِ اللَّهِ
عَنِ النَّبِيِّ ﷺ. [انظر: ٦٤٨٤]

(5) CHAPTER. Whose Islām is the best (Who is the best Muslim)?

11. Narrated Abū Mūsa : رضي الله عنه Some people asked Allāh's Messenger ﷺ, "Whose Islām is the best (i.e., who is a very good Muslim)?" He replied, "One who avoids harming the Muslims with his tongue and hands."

(6) CHAPTER. To feed (others) is a part of Islām.

12. Narrated ‘Abdullāh bin ‘Amr رضي الله عنهما : A man asked the Prophet ﷺ, "Whose Islām is good" or "What (sort of) deeds in (or what qualities of) Islām are good?" The Prophet replied, "To feed (others), and to greet those whom you know and those whom you do not know." (See *Hadīth* No.28).

(7) CHAPTER. To like for one's (Muslim's) brother what one likes for himself is a part of faith.

13. Narrated Anas رضي الله عنه : The Prophet ﷺ said, "None of you will have

١١ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ
سَعِيدِ الْقُرَشِيِّ قَالَ: حَدَّثَنَا أَبِي قَالَ:
حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي
بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى
رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالُوا: يَا رَسُولَ
اللَّهِ أَيُّ الْإِسْلَامِ أَفْضَلُ؟ قَالَ: «مَنْ
سَلَمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

(٥) بَابٌ: إِطْعَامُ الطَّعَامِ مِنَ الْإِسْلَامِ

١٢ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ
قَالَ: حَدَّثَنَا الْلَّيْثُ، عَنْ يَزِيدَ عَنْ أَبِي
الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو رَضِيَ
اللَّهُ عَنْهُمَا أَنَّ رَجُلًا سَأَلَ النَّبِيِّ ﷺ:
أَيُّ الْإِسْلَامِ خَيْرٌ؟ فَقَالَ: «تُظْعِمُ
الطَّعَامَ، وَنَقْرِأُ السَّلَامَ عَلَى مَنْ
عَرَفْتَ وَمَنْ لَمْ تَعْرَفْ». [انظر: ٢٨، ٦٢٣٦]

(٧) بَابٌ: مِنَ الْإِيمَانِ أَنْ يُحِبَّ
لِأَجِيدهِ مَا يُحِبُّ لِنَفْسِهِ

١٣ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا

faith till he likes for his (Muslim) brother what he likes for himself.”

يَحْسِنُ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ.
وَعَنْ حُسَيْنِ الْمَعْلَمِ قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ».

(8) **بَابٌ:** حُبُّ الرَّسُولِ ﷺ مِنَ الْإِيمَانَ

١٤ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا أَبُو الرِّزَنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِيَّهِ وَوَلَيَّهِ».

١٥ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ عَبْدِ الرَّزِيزِ ابْنِ صُهَيْبٍ، عَنْ أَنَسِ عَنِ النَّبِيِّ ﷺ حَوْلَدُهُ حَدَّثَنَا آدُمُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِيَّهِ وَوَلَيَّهِ وَالنَّاسِ أَجْمَعِينَ».

(٩) **بَابٌ:** حَلاوةُ الْإِيمَانِ

١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَيَّقِ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقْفِيُّ قَالَ: حَدَّثَنَا أَيُوبُ، عَنْ أَبِي قَلَبَةِ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ

(8) CHAPTER. To love the Messenger (Muhammad ﷺ) is a part of faith (See *Hadith* No.6632, Vol.8.)

14. Narrated Abū Hurairah : رضي الله عنه عن النبي ﷺ said, By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children.”

15. Narrated Anas : رضي الله عنه عن النبي ﷺ said, “None of you will have faith till he loves me more than his father, his children and all mankind.”

(9) CHAPTER. Sweetness (delight) of faith.

16. Narrated Anas : رضي الله عنه عن النبي ﷺ said, “Whoever possesses the following three qualities will have the sweetness (delight) of faith :

1. The one to whom Allāh and His Messenger (Muhammad ﷺ) become dearer

than anything else.

2. Who loves a person and he loves him only for Allāh's sake.

3. Who hates to revert to atheism (disbelief) as he hates to be thrown into the fire."

(10) CHAPTER. To love the *Ansār* is a sign of faith :

17. Narrated Anas : رضي الله عنه said, "To love the *Ansār* is a sign of faith and to hate the *Ansār* is a sign of hypocrisy."

(11) CHAPTER.

18. Narrated 'Ubāda bin Aṣ-Ṣāmit رضي الله عنه, who took part in the battle of Badr and was a *Naqib* (a person heading a group of six persons), on the night of *Al-Aqaba* Pledge : Allāh's Messenger ﷺ said while a group of his Companions were around him, "Give me the *Bai'ah* (pledge) for :

1. Not to join anything in worship along with Allāh.
2. Not to steal.
3. Not to commit illegal sexual intercourse.
4. Not to kill your children.
5. Not to utter slander intentionally forging falsehood (i.e., by making illegal children belonging to their husbands) or (not to accuse an innocent person and to spread such an accusation among people).
6. Not to be disobedient (when ordered) to do *Ma'rūf* (Islāmic Monotheism and all other good deeds).

قال: «ثلاثٌ منْ كُنَّ فِيهِ وَجَدَ حَلَاوةً
الإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ
إِلَيْهِ مِمَّا سَوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَةَ
لَا يُحِبُّهُ إِلَّا اللَّهُ، وَأَنْ يَكُرَهَ أَنْ يَعُودَ
فِي الْكُفُرِ كَمَا يَكُرَهُ أَنْ يُقْدَفَ فِي
النَّارِ». [انظر: ٢١، ٦٠٤١، ٦٩٤١]

(١٠) بَابٌ: عَلَامَةُ الإِيمَانِ حُبُّ الأنصارِ

١٧ - حَدَّثَنَا أَبُو الْوَلِيدَ قَالَ:
حَدَّثَنَا شَعْبَةُ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ
عَبْدِ اللَّهِ ابْنِ حَبْرٍ قَالَ: سَمِعْتُ أَنَّ
رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:
«آئُهُ الْإِيمَانُ حُبُّ الْأَنْصَارِ، وَآئُهُ
النَّفَاقِ بُعْضُ الْأَنْصَارِ». [انظر: ٣٧٨٤]

(١١) بَابٌ:

١٨ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ:
أَخْبَرَنَا شَعْبَةُ، عَنِ الزُّهْرِيِّ قَالَ:
أَخْبَرَنِي أَبُو إِدْرِيسَ عَاشِدُ اللَّهِ بْنُ عَبْدِ
اللَّهِ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ رَضِيَ اللَّهُ
عَنْهُ وَكَانَ شَهَدَ بَدْرًا وَهُوَ أَحَدُ الْقُبَاءِ
لِيَّةَ الْعَقَبَةِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ
وَحْوَلَهُ عِصَابَةٌ مِنْ أَصْحَابِهِ: (بِإِيمَانِ
عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا
تَسْرِفُوا، وَلَا تَزُنُوا، وَلَا تَقْتُلُوا
أَوْلَادَكُمْ، وَلَا تَأْتُوا بِيُهْنَاتِنَ تَفَرُّونَهُ
بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُوا
فِي مَعْرُوفٍ، فَمَنْ وَقَى مِنْكُمْ فَأَجْرُهُ
عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذِلْكَ شَيْئًا

(The Prophet ﷺ added): “Whoever amongst you fulfils his pledge will be rewarded by Allāh . جَلَ جَلَالَهُ And whoever indulges in any one of these (sins) gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allāh conceals (his sin), it is up to Him to forgive or punish him (in the Hereafter).”

‘Ubāda bin Aṣ-Ṣāmit added: “So we gave the *Bai’ah* for these.” (points to Allāh’s Messenger ﷺ).

(12) CHAPTER. To flee (run away) from *Al-Fitn* (afflictions and trials), is a part of religion.

19. Narrated Abū Sa‘id Al-Khudrī رضي الله عنه : Allāh’s Messenger ﷺ said, “A time will come when the best property of a Muslim will be sheep, which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from *Al-Fitan* (afflictions and trials)”.

فَعُوقَبَ فِي الدُّنْيَا فَهُوَ كَفَارَةً لَهُ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَرَّهُ اللَّهُ فَهُوَ إِلَيْهِ أَنْ شَاءَ عَفَاهُ وَإِنْ شَاءَ عَاقَبَهُ» قَبَائِعَاهُ عَلَى ذَلِكَ . [انظر: ٦٧٨٤، ٤٨٩٤، ٣٩٩٩، ٣٨٩٣، ٦٨٧٣، ٧١٩٩، ٧٠٥٥، ٦٨٠١، ٧٢١٣]

[٧٤٦٨]

(١٢) بَابٌ : مِنَ الدِّينِ الْفِرَارُ مِنَ الْفِتَنِ

١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِ الْمُسْلِمِ عَنْمَ يَتَّبِعُ بِهَا شَعْفَ الْجَبَالِ، وَمَوَاقِعَ الْقَطْرِ، يَقْرُبُ بِدِينِهِ مِنَ الْفِتَنِ». [انظر: ٣٣٠٠، ٦٤٩٥، ٣٦٠٠]

[٧٠٨٨]

(١٣) بَابُ قَوْلِ النَّبِيِّ ﷺ: «أَنَا أَعْلَمُكُمْ بِاللَّهِ»، وَأَنَّ الْمَعْرِفَةَ فِعْلُ الْقَلْبِ لِقَوْلِ اللَّهِ تَعَالَى: «وَلَكُنْ يُؤَاخِذُكُمْ إِمَّا كَسْبَ قُلُوبَكُمْ» [البقرة: ٢٢٥].

٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامَ الْبَيْكَنْدِيُّ قَالَ: أَخْبَرَنَا عَبْدُهُ، عَنْ هِشَامٍ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمْرَهُمْ أَمْرَهُمْ

(13) CHAPTER. The statement of the Prophet ﷺ: “I know Allāh better, than all of you do.”

And knowledge is the act of the heart as it is referred to by the Statement of Allāh جَلَ جَلَالَهُ , “But He will call you to account for that which your hearts have earned.” (V.2:225)

20. Narrated ‘Āishah رضي الله عنها : Whenever Allāh’s Messenger ﷺ ordered the Muslims to do something, he used to order them deeds which were easy for them to do, (according to their strength and endurance).

They said, "O Allāh's Messenger! We are not like you. Allāh has forgiven your past and future sins." So Allāh's Messenger ﷺ became angry and it was apparent on his face. He said, "I fear Allāh more, and know Allāh better, than all of you do."

مِنَ الْأَعْمَالِ بِمَا يُطِيقُونَ، قَالُوا: إِنَّا لَسَنَا كَهَيْبِكَ يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ فَدَعَ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأْخَرَ، فَيَعْصُبُ حَتَّىٰ يُعْرَفَ الغَضَبُ فِي وَجْهِهِ ثُمَّ يَقُولُ: «إِنَّ أَنْقَاصُمْ وَأَعْلَمُكُمْ بِاللَّهِ أَنَا».

(١٤) بَابُ مَنْ كَرِهَ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرِهُ أَنْ يُلْقَى فِي النَّارِ مِنَ الْإِيمَانِ

٢١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَاتَدَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ أَحَبَّ عَبْدًا لِيُحْبِبَ إِلَّا اللَّهُ، وَمَنْ يَكْرِهَ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَذْأْنَقَهُ اللَّهُ كَمَا يَكْرِهُ أَنْ يُلْقَى فِي النَّارِ». [١٦] (١٥) بَابُ تَفَاضُلِ أَهْلِ الْإِيمَانِ فِي الْأَعْمَالِ

٢٢ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ عَمِّرُو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يُدْخَلُ أَهْلُ الْجَنَّةَ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ ثُمَّ يَقُولُ اللَّهُ تَعَالَى: أَخْرُجُوا مَنْ كَانَ فِي قَلْبِهِ مِنْقَالٌ حَيَّةٌ مِنْ حَرْدَلٍ مِنْ إِيمَانٍ، فَيُحْرَجُونَ مِنْهَا

(14) CHAPTER. Whoever hates to revert to *Kufr* (atheism or disbelief) as he hates to be thrown in fire, is a part of faith.

21. Narrated Anas رضي الله عنه: The Prophet ﷺ said, "Whoever possesses the following three qualities will taste the sweetness of faith:

1. The one to whom Allāh جل جلاله and His Messenger Muhammad ﷺ become dearer than anything else.
2. Who loves a person and he loves him only for Allāh's sake.
3. Who hates to revert to disbelief (atheism) after Allāh جل جلاله has brought him out (saved him) from it, as he hates to be thrown in fire."

(15) CHAPTER. The grades in superiority of the believers will be according to their good deeds.

22. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: The Prophet ﷺ said, "When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allāh تعالى will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of *Hayā'* or *Hayāt* (life) (the narrator is in doubt as to which is the right word), and they will revive like a grain that grows near the

bank of a flood channel. Don't you see that it comes out yellow and twisted?" Wuhaib stated: While narrating us 'Amr رضي الله عنه used the word 'Hayāt (life). Moreover he said, "...goodness equal to the weight of a grain of mustard seed."

قَدْ اسْوَدُوا فَيُلْقِئُونَ فِي نَهْرِ الْحَيَاةِ -
أَوِ الْحَيَاةِ، شَكَّ مَالِكُ - فَيَنْتُوْنَ كَمَا
تَبْتُ الْحِجَّةَ فِي جَانِبِ السَّيْلِ، أَلْمَ تَرَ
أَنَّهَا تَخْرُجُ صَفْرَاءً مُلْتَوِيَّةً؟ . قَالَ
وَهَيْبُ: حَدَّثَنَا عَمْرُو: «الْحَيَاةِ».
وَقَالَ: «خَرْدَلٌ مِنْ خَيْرٍ». [انظر:
٧٤٣٨، ٦٥٧٤، ٦٥٦٠، ٤٩١٩، ٤٥٨١]

[٧٤٣٩]

23. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : Allāh's Messenger ﷺ said, "While I was sleeping I saw (in a dream) that some people were displayed before me wearing shirts, of which some were reaching up to the breasts only, while others were even shorter than that. And 'Umar bin Al-Khaṭṭāb was displayed before me wearing a (long) shirt which he was dragging." The people asked, "How did you interpret it? (What is its interpretation) O Allāh's Messenger?"

He (the Prophet ﷺ) replied, "It is the religion."

٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ
قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ
صَالِحٍ، عَنِ ابْنِ شَهَابٍ، عَنْ أَبِي
أُمَامَةَ ابْنِ سَهْلٍ أَنَّهُ سَمِعَ أَبَا سَعْدِ
الْحُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ:
«بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُغَرِّضُونَ
عَلَيَّ وَعَلَيْهِمْ قُمْصٌ مِنْهَا مَا يَلْعَ
الثَّيْيَ، وَمِنْهَا مَا دُونَ ذَلِكَ، وَعَرِضَ
عَلَيَّ عُمَرُ بْنُ الْخَطَّابَ وَعَلَيْهِ قَمِيصٌ
يَجُرُّهُ»، قَالُوا: فَمَا أَوْلَتَ ذَلِكَ يَا
رَسُولَ اللَّهِ؟ قَالَ: «الدِّينِ». [انظر:
٣٦٩١، ٧٠٠٨، ٧٠٠٩]

(16) CHAPTER. *Al-Hayā'* (self-respect, modesty bashfulness, honour etc.) is a part of faith.

(See the Glossary for the meaning of the word *Al-Hayā'*).

24. Narrated 'Abdullah (bin 'Umar) رضي الله عنهما : Once Allāh's Messenger ﷺ passed by an *Anṣārī* (man) who was admonishing his brother regarding *Al-Hayā'*.

On that Allāh's Messenger ﷺ said, "Leave him as 'Al-Hayā' is a part of faith." (See *Hadīth* No.9).

٢٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ
قَالَ: أَخْبَرَنَا مَالِكُ، عَنِ ابْنِ شَهَابٍ،
عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ أَنَّ
رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى رَجُلٍ مِنَ
الْأَنْصَارِ وَهُوَ يَعْظُمُ أَخَاهُ فِي الْحَيَاةِ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: الْدَّعْهُ فَإِنَّ
الْحَيَاةَ مِنَ الْإِيمَانِ». [انظر: ٦١١٨]

(١٧) بَابُ ﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ
وَأَعْلَمُوا الزَّكُوَةَ فَلَهُمْ سَيِّئَاتُهُمْ﴾
[النُّور: ٥]

٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ
قَالَ: حَدَّثَنَا أَبُو رَوْحَنَ الْحَرَمِيُّ بْنُ
عُمَارَةَ قَالَ: حَدَّثَنَا شَعْبَةُ، عَنْ وَاقِدٍ
بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ أَبِي يُحَدِّثَ
عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«أَمْرُتُ أَنْ أَفَاتِلَ النَّاسَ حَتَّى يَشَهُدُوا
أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ
اللَّهِ، وَيَقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ،
فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءُهُمْ
وَأَمْوَالُهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ وَحِسَابُهُمْ
عَلَى اللَّهِ».

(١٨) بَابُ مَنْ قَالَ: إِنَّ الْإِيمَانَ هُوَ
الْعَمَلُ،

لِقَوْلِ اللَّهِ تَعَالَى: ﴿وَتَنَكِّرُ الْجَنَّةَ
الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾
[الزُّخْرُف: ٧٢] وَقَالَ عِدَّةٌ مِنْ أَهْلِ
الْعِلْمِ فِي قَوْلِهِ تَعَالَى: ﴿فَوَرَيَّكَ
لَسْكَنَتُهُمْ أَجْعَنَّ، عَنَّا كَانُوا يَعْمَلُونَ﴾

(17) CHAPTER. (The Statement of Allāh جل جلاله), “But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism] and perform *As-Salāt* (*Iqāmat-as-Salāt*) and give *Zakāt*^(١) then leave their way free.” (V.9:5).

25. Narrated Ibn ‘Umar رضي الله عنهما said: “I have been ordered (by Allāh) to fight against the people till they testify that *Lā ilāha illallāh, wa anna Muḥammad-ar-Rasūl-Allāh* (none has the right to be worshipped but Allāh) and that Muḥammad ﷺ is the Messenger of Allāh, and perform *As-Salāt* [*Iqāmat-as-Salāt* (prayers)] and give *Zakāt* so if they perform all that, then they save their lives and properties from me except for Islāmic laws, and their reckoning (accounts) will be with (done by) Allāh.”

(18) CHAPTER. Whoever says that faith is action (good deeds).

Referring to the Statement of Allāh تعالى: “And this is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world)”, (V.43:72) a number of religious learned men explained the Verse (Statement of Allāh تعالى) “So by your Lord (O Muḥammad ﷺ) We shall certainly call all

(1) (Ch.17) *Zakāt*: A certain fixed proportion of the wealth and of every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Sahīh Al-Bukhārī*, Vol.2, Book of *Zakāt* (24)].

of them to account for all that they used to do” (V.15:92,93). And the Statement: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh.)

And Allāh said, “For the like of this let the workers work.” (V.37:61)

26. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ was asked, “What is the best deed?”

He replied, “To believe in Allāh and His Messenger (Muhammad ﷺ).”

The questioner then asked, “What is the next (in goodness)?”

He replied, “To participate in *Jihād* (holy fighting) in Allāh's Cause.”

The questioner again asked, “What is the next (in goodness)?”

He replied, “To perform *Hajj* (pilgrimage to Makkah) *Mabrūr* [which is accepted by Allāh جل جلاله and is performed with the intention of seeking Allāh's pleasure only and not to show off and without committing any sin and in accordance with the *Sunna* (legal ways) of the Prophet ﷺ].”

(19) CHAPTER. If one does not embrace Islām truly but does so by compulsion or for fear of being killed (then that man is not a believer).

According to the Statement of Allāh تعالى: The bedouins say, ‘We believe.’ Say (O Muhammed ﷺ), ‘You believe not but you only say we have surrendered (in Islām).’ ” (V.49:14)

And if they had embraced Islām truly (sincerely) their Islām would have been as is referred to in the Statement of Allāh جل جلاله: “Truly, the religion with Allāh is Islām.” (V.3:19). “And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers”. (V.3:85).

[الحجر: ٩٢]: عَنْ لَا إِلَهَ إِلَّا اللَّهُ .
وقال: «لِمَنِ اتَّخَذَ هَذَا فَلَيَعْمَلِ الْكَفِيلُونَ» .
[الصفات: ٦١].

٢٦ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ،
وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا
إِبْرَاهِيمَ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ،
عَنْ سَعِيدِ بْنِ الْمُسَبِّبِ، عَنْ أَبِي
هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ
الْعَمَلِ أَفْضَلُ؟ قَالَ: «إِيمَانُ بِاللَّهِ
وَرَسُولِهِ» قَيْلَ: ثُمَّ مَاذَا؟ قَالَ:
«الْجِهَادُ فِي سَبِيلِ اللَّهِ» قَيْلَ:
ثُمَّ مَاذَا؟ قَالَ: «حَجُّ مَبْرُورٌ» .

[انظر: ١٥١٩]

(١٩) بَابٌ: إِذَا لَمْ يَكُنِ الإِسْلَامُ عَلَى
الْحَقِيقَةِ وَكَانَ عَلَى الْأَسْتِشْلَامِ أَوِ
الْحَوْفِ مِنَ الْفَتْلِ،
لِقَوْلِهِ تَعَالَى: «قَالَتِ الْأَغْرَابُ عَامَّةً
فُلْ لَمْ تُؤْمِنُوا وَلَكِنْ فَوْلُوا أَسْلَمُوا» .
[الحجرات: ١٤] فَإِذَا كَانَ عَلَى الْحَقِيقَةِ
فَهُوَ عَلَى قَوْلِهِ جَلَّ ذِكْرُهُ: «إِنَّ
الَّذِينَ عَنْ دِينِ اللَّهِ أَلْسَلَمُوا» [آل عمران:
١٩] «وَمَنْ يَتَّبِعْ عَدَّةً لِيُنَذَّلُمُ
يُقْبَلَ مِنْهُ» [آل عمران: ٨٥] .

27. Narrated Sa'd: رضي الله عنه: Allāh's Messenger ﷺ distributed something amongst (a group of) people while I was sitting there but Allāh's Messenger ﷺ left a man whom I thought the best of the lot. I asked, "O Allāh's Messenger! Why have you left that person? By Allāh I regard him as a faithful believer."

The Prophet ﷺ commented: "Or merely a Muslim."

I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then I asked Allāh's Messenger ﷺ, "Why have you left so and so? By Allāh! He is a faithful believer."

The Prophet ﷺ again said, "Or merely a Muslim."

And I could not help repeating my question because of what I knew about him. Then the Prophet ﷺ said, "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allāh."

٢٧ - حدثنا أبو اليهـن قال: أخبرـنا شعيبـ عن الرـهـريـ قال: أخـبرـني عـامـرـ ابـنـ سـعـدـ بـنـ أـبـي وـقـاصـ، عـنـ سـعـدـ رـضـيـ اللـهـ عـنـهـ أـنـ رـسـولـ اللـهـ يـعـطـيـ أـعـطـيـ رـهـطاـ وـسـعـدـ جـالـسـ فـتـرـكـ رـسـولـ اللـهـ رـجـلـاـ هـوـ أـعـجـبـهـ إـلـيـ، فـقـلـتـ: يـا رـسـولـ اللـهـ، مـا لـكـ عـنـ فـلـانـ؟ فـوـالـلـهـ إـنـي لـأـرـاهـ مـؤـمـنـاـ؟ فـقـالـ: «أـوـ مـسـلـمـاـ»، فـسـكـنـ قـلـيلـاـ، ثـمـ عـلـيـنـيـ ما لـمـقـالـيـ فـقـلـتـ: مـالـكـ عـنـ فـلـانـ؟ فـوـالـلـهـ إـنـي لـأـرـاهـ مـؤـمـنـاـ؟ فـقـالـ: «أـوـ مـسـلـمـاـ»، فـسـكـنـ قـلـيلـاـ، ثـمـ عـلـيـنـيـ ما أـعـلـمـ مـنـهـ فـعـدـتـ لـمـقـالـيـ، وـعـادـ رـسـولـ اللـهـ يـعـطـيـ ثـمـ قـالـ: «يـا سـعـدـ إـنـي لـأـعـطـيـ الرـشـحـ، وـغـيرـهـ أـحـبـ إـلـيـ مـنـهـ خـشـيـةـ أـنـ يـكـبـهـ اللـهـ فـيـ النـارـ».

ورـواـهـ يـوسـعـ وـصـالـحـ وـمـعـمرـ وـأـنـسـ أـخـيـ الرـهـريـ عـنـ الرـهـريـ.

[نـفـرـ: ١٤٧٨]

(٢٠) بـابـ السـلامـ مـنـ الـإـسـلـامـ، وـقـالـ عـسـارـ: ثـلـاثـ مـنـ جـمـعـهـنـ فـقـدـ جـمـعـ الإـيمـانـ: الـإـنـصـافـ مـنـ تـعـسـكـ، وـبـذـلـ السـلامـ لـلـعـالـمـ، وـالـإـنـفـاقـ مـنـ الـإـقـارـ.

(20) CHAPTER. To greet is a part of Islām.

And 'Ammār said, "Whoever acquires the following three qualities will acquire faith:

1. To treat others as one likes to be treated by others.
2. To greet everybody (known and unknown).
3. To spend (give charitable gifts) in Allāh's Cause, in spite of poverty."

28. Narrated 'Abdullāh bin 'Amr: A person asked Allāh's Messenger ﷺ:

٢٨ - حدثنا فـتـيـهـ قـالـ: حدثنا

"What (sort of) deeds in (or what qualities of) Islām are good?" He replied, "To feed (others) and to greet those whom you know and those whom you do not know."

اللَّيْثُ، عَنْ زَيْدِ بْنِ أَبِي حَيْبٍ، عَنْ أَبِي الْحَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: «تُطْعِمُ الظَّعَامَ، وَتَنْقِرُ الْسَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ». [راجٍ: ١٢]

(٢١) بَابُ كُفْرِ النَّاسِ وَكُفْرِ دُونِ كُفْرٍ،
فيه أبو سعيدٌ عن النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(21) CHAPTER. To be ungrateful to one's husband. And disbelief is of (different grades) lesser (or greater) degrees.

This is narrated by Abū Sa'īd Al-Khudrī رضي الله عنه on the authority of the Prophet ﷺ.

29. Narrated Ibn 'Abbās : The Prophet ﷺ said : "I was shown the Hell-fire and that the majority of its dwellers were women who were disbelievers or ungrateful." It was asked, "Do they disbelieve in Allāh?" (or are they ungrateful to Allāh?) He replied, "They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them for a period of time and then she sees something in you (not of her liking), she will say, 'I have never seen any good from you.'"

٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلِمَةَ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي عَبَّاسٍ قَالَ: قَالَ الْبَيْهِيُّ: «وَرَأَيْتُ النَّازَارَ فَإِذَا أَكْثُرُ أَهْلِهَا النِّسَاءُ يَكْفُرْنَ»، قِيلَ: أَيْكُفُرْنَ بِاللَّهِ؟ قَالَ: «يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَيْهِنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا فَطَّ». [انظر: ٤٣١، ٧٤٨، ١٥٢، ٣٢٠٢]

[٥١٩٧]

(22) CHAPTER. Sins are from ignorance and a sinner is not a disbeliever unless he worships others along with Allāh . عز وجل

According to the statement of the Prophet ﷺ "You still have some characteristics of ignorance." And the Statement of Allāh تَعَالَى: "Verily, Allāh forgives not that partners should be set up with Him (in worship) but He forgives except that

(٢٢) بَابُ الْمَعَاصِي مِنْ أَمْرِ الْجَاهِلِيَّةِ وَلَا يَكْفُرُ صَاحِبُهَا بِإِرْتِكَابِهَا إِلَّا بِالشَّرِكِ لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّكَ امْرُؤٌ فِي كَجَاهِلِيَّةٍ» وَقَالَ اللَّهُ عَزَّ وَجَلَّ: «إِنَّ اللَّهَ لَا يَعْفُرُ أَنْ يُشَرِّكَ بِهِ وَيَعْفُرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ» [النساء: ٤٨].

(anything else) to whom He wills.”
(V.4:48).

30. Narrated Al-Ma'rūr: At Ar-Rabadha I met Abū Dhar who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, “I abused a man by calling his mother with bad names.” The Prophet ﷺ said to me, “O Abū Dhar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance. Your slaves are your brothers and Allāh has put them under your command. So whoever has a brother under his command, should feed him of that which he eats and dress him of that which he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them”.

٣٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ
قال: حَدَّثَنَا شُعْبَةُ، عَنْ وَاصِلٍ، عَنِ
الْمَعْرُورِ قال: لَقِيَتُ أَبَا دَرَّ بِالرَّبَّدَةِ
وَعَلَيْهِ حُلَّةٌ وَعَلَى غُلَامِهِ حُلَّةٌ فَسَأَلَهُ
عَنْ ذَلِكَ . فَقَالَ: إِنِّي سَابَّتُ رَجُلًا
عَيْرَتُهُ بِأَمْمَهُ، فَقَالَ لِي النَّبِيُّ ﷺ: يَا
أَبَا دَرَّ أَعْيَرْتُهُ بِأَمْمَهُ؟ إِنَّكَ امْرُؤٌ فِي كَ
جَاهِيلِيَّةِ إِخْرَانُكُمْ حَوْلَكُمْ جَعَلَهُمُ اللَّهُ
تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَحُوجُهُ تَحْتَ
يَدِهِ فَلْيَطْعُمْهُ مِمَّا يَأْكُلُ، وَلْيُبَشِّهِ مِمَّا
يَبْلِسُ، وَلَا تُخْلِفُوهُمْ مَا يَعْيَّبُهُمْ، فَإِنْ
كَلَّفْتُمُوهُمْ فَأَعْيَنُوهُمْ». [انظر: ٢٥٤٥]

[٦٠٥]

بَابُ ﴿وَإِنْ طَابَكُنَّا يَنِدِّنُونَ
أَفَتَنَلُوا فَاصْلِحُوا بَيْنَهُمَا﴾ [الحجرات: ٩].
فَسَمَّاهُمُ الْمُؤْمِنِينَ.

٣١ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ
الْمُبَارِكِ قال: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ،
حَدَّثَنَا أَبْيُوبُ وَيُونُسُ، عَنِ الْحَسَنِ،
عَنِ الْأَحْنَفِ بْنِ قَيْسٍ، قال: ذَهَبَتُ
لِأَنْصَرَ هَذَا الرَّجُلُ فَلَقِيَنِي أَبُو بَكْرَةَ
فَقَالَ: أَيْنَ تُرِيدُ؟ قُلْتُ: أَنْصُرُ هَذَا
الرَّجُلَ، قال: ارْجِعْ فَإِنِّي سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا التَّقَى
الْمُسْلِمُانَ بِسَيِّئِهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ
فِي النَّارِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ هَذَا

CHAPTER. “And if two parties (or groups) from among the believers fall to fighting, then make peace between them both...”
(V.49:9) Allāh has called them “believers.”

31. Narrated Al-Ahnaf bin Qais: While I was going to help this man (‘Alī bin Abī Ṭālib (رضي الله عنه), Abū Bakrah met me and asked, “Where are you going?” I replied, “I am going to help that person.” He said, “Go back for I have heard Allāh’s Messenger ﷺ saying, ‘When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire.’ I said, ‘O Allāh’s Messenger! It is alright for the murderer but what about the murdered one?’ Allāh’s Messenger ﷺ replied, ‘He surely had the intention to kill his companion’.”

القاتلُ فَمَا بِالْمَقْتُولِ؟ قَالَ: «إِنَّهُ
كَانَ حَرِيصاً عَلَى قَتْلِ صَاحِبِهِ».

[انظر: ٦٨٧٥، ٧٠٨٣]

**(23) CHAPTER. *Zulm* (wrong) of one kind
can be greater or lesser than that of another.**

32. Narrated ‘Abdullāh bin Mas’ūd رَضِيَ اللَّهُ عَنْهُ : When the following Verse was revealed : “It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e. by worshipping others besides Allāh) for them (only) there is security and they are the guided” (V.6:82), the Companions of Allāh’s Messenger ﷺ asked, “Who is amongst us who had not done *Zulm* (wrong)?” Then Allāh revealed : “Verily, joining others in worship with Allāh is a great *Zulm* (wrong) indeed.” (V.31:13)

٣٢ - حَدَّثَنَا أَبُو الْوَلِيدُ: حَدَّثَنَا شَعْبَةُ حَقَّ قَالَ: وَحَدَّثَنِي بِشْرٌ قَالَ:
حَدَّثَنَا مُحَمَّدٌ، عَنْ شَعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ،
عَنْ عَبْدِ اللَّهِ: لِمَّا نَزَّلَتْ: ﴿أَلَّذِينَ
إِمَّا تُؤْمِنُوا وَلَمْ يَلْيَسُوا إِيمَانَهُمْ يُظْلَمُوا أُولَئِكَ
لَهُمُ الْأَنْوَافُ وَهُمْ مُهْتَدُونَ﴾ [الأعام: ٨٢]

قالَ أَصْحَابُ النَّبِيِّ ﷺ: أَيْنَا لَمْ
يُظْلَمْ؟ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿إِنَّ
أَشْرُكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣].

[انظر: ٣٣٦٠، ٣٤٢٨، ٣٤٢٩، ٤٦٢٩]

[٦٩٣٧، ٦٩١٨، ٤٧٧٦]

(24) CHAPTER. The signs of a hypocrite.

33. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, “The signs of a hypocrite are three :
1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. Whenever he is entrusted he betrays (proves dishonest). (If you keep something as a trust with him, he will not return it).”

٣٣ - حَدَّثَنَا سُلَيْمَانُ أَبُو الرَّبِيعِ
قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ:
حَدَّثَنَا نَافِعُ بْنُ مَالِكَ بْنُ أَبِي عَامِرٍ أَبُو سُهْلٍ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ
النَّبِيِّ ﷺ قَالَ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ:
إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ،
وَإِذَا أَتَمْسَخَ خَانَ». [انظر: ٢٦٨٢]

[٦٠٩٥، ٢٧٤٩]

34. Narrated ‘Abdullāh bin ‘Amr رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, “Whoever has the following four (characteristics) will be a pure

٣٤ - حَدَّثَنَا قَيْصَرَةُ بْنُ عَقبَةَ
قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ،

hypocrite, and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up.

1. Whenever he is entrusted, he betrays (proves dishonest).
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.”

عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ،
عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرِو أَنَّ النَّبِيَّ ﷺ
قَالَ: «أَرْبَعٌ مَّنْ كُنَّ فِيهِ كَانَ مُنَافِقاً
خَالِصًاً، وَمَنْ كَانَتْ فِيهِ حَضْلَةٌ مِّنْهُ
كَانَتْ فِيهِ حَضْلَةٌ مِّنَ النَّفَاقِ حَتَّى
يَدْعُهَا: إِذَا شِئْنَا خَانَ، وَإِذَا حَدَّثَ
كَذَّبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَّ
فَجَرَ» تَابِعَهُ شُعْبَةُ عَنِ الْأَعْمَشِ.
[انظر: ٣١٧٨، ٢٤٥٩]

(25) CHAPTER. To establish the (*Nawāfil* – voluntary) prayers on the night of *Qadr* is a part of faith.

35. Narrated Abū Hurairah رضي الله عنه that Allāh's Messenger ﷺ said, “Whoever establishes the (*Nawāfil* — voluntary) prayers on the night of *Qadr* out of sincere faith and hoping to attain Allāh's rewards (not to show off) then all his past sins will be forgiven.”

(٢٥) بَابٌ: قِيامُ لَيْلَةِ الْقَدْرِ مِنِ الإِيمَانِ

٣٥ - حَدَّثَنَا أَبُو الْيَمَانَ قَالَ:
أَخْبَرَنَا شُعْبَةُ قَالَ: حَدَّثَنَا أَبُو
الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَقْمِمُ
لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا عَفْرَ لَهُ ما
تَقَدَّمَ مِنْ ذَنْبِهِ». [انظر: ٣٧، ٣٨]
[٢٠١٤، ٢٠٠٩، ٢٠٠٨، ١٩٥١]

(26) CHAPTER. *Al-Jihād*^(١) (holy fighting in Allāh's Cause) is a part of faith.

36. Narrated Abū Hurairah رضي الله عنه that:

(٢٦) بَابٌ: الْجِهَادُ مِنِ الإِيمَانِ

٣٦ - حَدَّثَنَا حَرَمَيُّ بْنُ حَفْصٍ:

(١) الجهاد في سبيل الله (مع العدد والعدد) فإنه ذرعة سلام الإسلام وعموده، الذي لا يقوم إلا به، وبه تعلو (لا، وبه تعلو) (Ch.26) كلمة الله وبشر دينه. وبتركه - والعياذ بالله - هدم الإسلام، وانحطاط أهله، وذهب عزهم، وسلب ملكهم وزوال سلطانهم ودولتهم وهو الفرض الأكيد على كل مسلم، فإن لم يغزو لم يحدث نفسه بالغزو، مات على شعبه من النفاق.

Al-Jihād (Holy fighting) in Allāh's Cause (with full force of numbers and weaponry) is given the utmost importance in Islām and is one of its pillars (on which it stands). By *Jihād* Islām is established, Allāh's Word is made superior. (His Word – *Lā ilāha illallāh* – none has the right to be worshipped but Allah), and His Religion Islām is propagated. By abandoning *Jihād* (may Allāh protect us from that) Islām is destroyed and the Muslims fall into an inferior position; their honor is lost, their lands are stolen, their rule and authority vanishes. *Jihād* is an obligatory duty in Islām on every Muslim, and he who tries to escape from this duty, or does not in his innermost heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.

The Prophet ﷺ said, "Allāh assigns for a person who participates in (holy battles) in Allāh's Cause and nothing causes him to do so except belief in Allāh and in His Messengers, that he will be recompensed by Allāh either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr)". The Prophet ﷺ added: "Had I not found it difficult for my followers, then I would not remain behind any *Sariya* (an army-unit) going for *Jihād* and I would have loved to be martyred in Allāh's Cause and then made alive, and then martyred and then made alive, and then again martyred in His Cause."

حدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا عُمَارَةُ
حَدَّثَنَا أَبُو زُرْعَةَ بْنُ عُمَرِّو قَالَ:
سَمِعْتُ أبا هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«إِنْدَبَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ لَا
يُخْرِجُهُ إِلَّا إِيمَانُهُ وَتَصْدِيقُ بِرْسُلِي
أَنْ أَرْجِعَهُ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَيْرِهِ
أَوْ أَذْخِلَهُ الْجَنَّةَ، وَلَوْلَا أَنْ أَشْقَى عَلَى
أَمْتَيَّ ما قَعَدْتُ خَلْفَ سَرِيرَةِ، وَلَوْدَدْتُ
أَئِي أُفْتَلُ فِي سَبِيلِ اللَّهِ، ثُمَّ أَحْيَاهُ، ثُمَّ
أُفْتَلُ ثُمَّ أَحْيَاهُ ثُمَّ أُفْتَلُ». [انظر:
٧٢٨٧، ٢٧٩٧، ٣١٢٣، ٢٩٧٢، ٢٧٩٧، ٧٢٢٦، ٧٤٥٧، ٧٢٢٧]

(27) CHAPTER. It is a part of faith to establish the (*Nawāfił* — voluntary) prayers during the nights of Ramadān.

37. Narrated Abū Hurairah رضي الله عنه عن Allāh's Messenger ﷺ said: "Whoever establishes (*Nawāfił* — voluntary) prayers during the nights of Ramadān faithfully out of sincere faith and hoping to attain Allāh's Rewards, all his past sins will be forgiven."

[٢٧] (٢٧) بَابٌ: تَطْوِيعُ قِيامِ رَمَضَانَ مِنِ الإِيمَانِ

٣٧ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكُ، عَنْ ابْنِ شَهَابٍ، عَنْ
حُمَيْدٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي
هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ
قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غَيْرَ لَهُ
مَا تَقَدَّمَ مِنْ ذَنْبٍ». [راجع: ٣٥]

(٢٨) بَابٌ صَوْمٌ رَمَضَانَ احْتِسَابًا مِنِ الإِيمَانِ

٣٨ - حَدَّثَنَا ابْنُ سَلَامَ قَالَ:
أَخْبَرَنَا مُحَمَّدُ بْنُ قُضَيْلٍ قَالَ: حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ
أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

(28) CHAPTER. To observe *Saum* [(fasts) (according to Islāmic teachings)] during the month of Ramadān (sincerely and faithfully) hoping for Allāh's Rewards only, is a part of faith.

38. Narrated Abū Hurairah رضي الله عنه عن Allāh's Messenger ﷺ said, "Whoever observes *Saum* (fasts) during the month of Ramadān out of sincere faith, and hoping to attain Allāh's Rewards, then all his past sins will be forgiven."

«مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا
عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ٣٥]

(٢٩) **بَابُ:** الَّذِينَ يُسْرُّونَ
وَقَوْلُ النَّبِيِّ ﷺ: «أَحَبُّ الدِّينِ
إِلَى اللَّهِ الْحَنِيفِيَّةُ السَّمْحَةُ».

(29) CHAPTER. Religion is very easy.

And the statement of the Prophet ﷺ, “The most beloved religion to Allāh جل جلاله is the tolerant *Hanifiya* [Islāmic Monotheism i.e., to believe in the Oneness of Allāh and to worship Him (Allāh) Alone and not to worship anything else along with Him].”

39. Narrated Abū Hurairah رضي الله عنه said, “Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by offering the *Salāt* (prayers) in the mornings, afternoons and during the last hours of the nights.” (See *Fath Al-Bārī*, Vol.1, page 102).

٣٩ - حَدَّثَنَا عَبْدُ السَّلَامَ بْنُ مُظَهَّرٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلَيٍّ، عَنْ مَعْنَى بْنِ مُحَمَّدٍ الْغَفارِيِّ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الدِّينَ يُسْرٌ وَلَكِنْ يُشَادُ الدِّينَ إِلَّا غَلَبَهُ، فَسَدُّدُوا وَقَارِبُوا، وَأَبْشِرُوا، وَاسْتَعِنُوا بِالْعَدْوَةِ وَالرَّوْحَةِ، وَشَيْءٌ مِنَ الدُّلْجَةِ». [انظر: ٥٦٧٣، ٧٢٢٥، ٦٤٦٣]

(30) CHAPTER. The (offering of) *Salāt* (prayers) is a part of faith.

And the Statement of Allāh تعالى: “And Allāh would never make your faith (prayers) to be lost.” (V.2:143) (i.e. your prayers which you offered in the past facing the *Bait-ul-Maqdis* (Jerusalem).

(٣٠) **بَابُ:** الصَّلَاةُ مِنَ الْإِيمَانِ
وَقَوْلُ اللَّهِ تَعَالَى: «وَمَا كَانَ اللَّهُ
لِضَيْعَةٍ إِيمَانَكُمْ» [البقرة: ١٤٣]. يَعْنِي
صَلَاتُكُمْ عِنْدَ الْبَيْتِ.

40. Narrated Al-Barā' (bin 'Āzib) رضي الله عنه : When the Prophet ﷺ came to Al-Madina, he stayed first with his grandfathers or maternal uncles from *Anṣār*. He offered his *Salāt* (prayers) facing *Bait-ul-Maqdis* (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka'bah (at Makkah).

The first *Salāt* (prayer) which he ﷺ

٤٠ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ
قَالَ: حَدَّثَنَا زُهَيرٌ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ البراءِ أَنَّ النَّبِيِّ ﷺ كَانَ
أَوَّلَ مَا قَدِمَ الْمَدِينَةَ نَزَلَ عَلَى أَجْدَادِهِ
- أَوْ قَالَ: أَخْوَاهُ - مِنَ الْأَنْصَارِ،
وَأَئَّهُ صَلَّى قَبْلَ بَيْتِ الْمَقْدِسِ سَيَّةً

offered facing the Ka'bah was the 'Aṣr prayer in the company of some people. Then one of those who had offered that *Salāt* with him came out and passed by some people in a mosque who were bowing during their *Salāt* (facing Jerusalem). He said addressing them, "By Allāh, I testify that I have offered *Salāt* with Allāh's Messenger ﷺ facing Makkah (Ka'bah)." (Hearing that), those people changed their direction towards the Ka'bah immediately. Jews and the people of the Scriptures used to be pleased to see (the Prophet ﷺ) facing Jerusalem in *Salāt* but when he ﷺ changed his direction towards the Ka'bah, (during the *Salāt*), they disapproved of it.

Al-Barā' رضي الله عنه added, "Before we changed our direction towards the Ka'bah (at Makkah) in prayers, some Muslims had died or had been killed and we did not know what to say about them (regarding their prayers.) Allāh then revealed: "And Allāh would never make your faith (prayers) to be lost (i.e. your *Salāt* (prayers) offered towards Jerusalem)." (V.2:143)

عَشْرَ شَهْرًا - أَوْ سَعْةً عَشَرَ شَهْرًا -
وَكَانَ يُعْجِبُهُ أَنْ تَكُونَ قِبْلَتُهُ قَبْلَ
الْبَيْتِ. وَأَنَّهُ صَلَّى أَوَّلَ صَلَاةَ صَلَّاهَا
صَلَاةَ الْعَصْرِ وَصَلَّى مَعَهُ قَوْمًا، فَخَرَجَ
رَجُلٌ مِّنْ صَلَّى مَعَهُ قَوْمًا عَلَى أَهْلِ
مَسْجِدٍ وَهُمْ رَاكِبُونَ فَقَالَ: أَشْهُدُ
بِاللهِ لَقَدْ صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ
قَبْلَ مَكَّةَ فَذَارُوا كَمَا هُمْ قَبْلَ الْبَيْتِ،
وَكَانَتِ الْيَهُودُ قَدْ أَعْجَبُهُمْ إِذْ كَانَ
يُصَلِّي قَبْلَ بَيْتِ الْمَقْدِسِ وَأَهْلُ
الْكِتَابِ، فَلَمَّا وَلَى وَجْهَهُ قَبْلَ الْبَيْتِ
أَنْكَرُوا ذَلِكَ.

قَالَ رُهْبَرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ،
عَنِ الْبَرَاءِ فِي حَدِيثِهِ هَذَا، أَنَّهُ مَاتَ
عَلَى الْقِبْلَةِ قَبْلَ أَنْ تَحُولَ رِجَالٌ
وَقُتُلُوا فَلَمْ تَدْرِي مَا تَقُولُ فِيهِمْ، فَأَتَرْزَلَ
اللهُ تَعَالَى ۝ (وَمَا كَانَ اللَّهُ لِيُضِيعَ
إِيمَانَكُمْ ۝) [البقرة: ١٤٣]. [انظر: ٣٩٩، ٣٩٩]

[٧٢٥٢، ٤٤٩٢، ٤٤٨٦]

(٣١) بَابُ حُسْنٍ إِسْلَامِ الْمَرْءِ

(31) CHAPTER. (What is said regarding the superiority of) a person who embraces Islām sincerely.

41. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : Allāh's Messenger ﷺ said, "If a person embraces Islām sincerely, then Allāh shall forgive all his past sins, and after that starts the settlement of accounts, the reward of his good deeds will be ten times to seven hundred times for each good deed and an evil deed will be recorded as it is unless Allāh forgives it."

٤١ - قَالَ مَالِكٌ: أَخْبَرَنِي زَيْدٌ
بْنُ أَسْلَمَ أَنَّ عَفَّانَ بْنَ يَسَارٍ أَخْبَرَهُ أَنَّ
أَبَا سَعِيدِ الْحَدْرَنِيِّ أَخْبَرَهُ أَنَّهُ سَعَى
رَسُولُ اللهِ ﷺ يَقُولُ: «إِذَا أَسْلَمَ
الْعَبْدُ فَحَسِّنَ إِسْلَامَهُ يُكَفَّرُ اللَّهُ عَنْهُ كُلَّ
سَيِّئَةٍ كَانَ زَلَفَهَا، وَكَانَ يَعْدُ ذَلِكَ
الْتِقْصَاصُ: الْحَسَنَةُ يَعْشِرُ أَثْنَالِهَا إِلَى

سَبْعَمَائَةٌ ضَعْفٌ وَالسَّيِّئَةُ بِمِثْلِهِ إِلَّا أَنْ
يَتَجَاوِزَ اللَّهُ عَنْهَا».

42. Narrated Abū Hurairah رضي الله عنه said: Allah's Messenger ﷺ said, "If any one of you improves (follows strictly) his Islāmic religion then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is."

٤٢ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ
قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ قَالَ: أَخْبَرَنَا
مَعْمَرٌ، عَنْ هَمَامَ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا
أَحْسَنَ أَحَدُكُمْ إِسْلَامَهُ فَكُلُّ حَسَنَةٍ
يَعْمَلُهَا تُكْتَبُ لَهُ بِعَشْرِ أَمْثَالِهَا إِلَى
سَبْعَمَائَةٌ ضَعْفٌ، وَكُلُّ سَيِّئَةٍ يَعْمَلُهَا
تُكْتَبُ لَهُ بِمِثْلِهَا».

(٣٢) **بَابُ أَحَبِّ الدِّينِ إِلَى اللَّهِ**
أَدْوِيَةُ

(32) CHAPTER. *Ad-Dīn* (good, righteous deed^(١) – act of worship) loved most by Allāh جَلَ جَلَّهُ is that which is done regularly. (And in fact the best religion with Allāh is Islām).

43. Narrated ‘Aishah رضي الله عنها said: Once the Prophet ﷺ came while a woman was sitting with me. He said, "Who is she?" I replied, "She is so-and-so," and told him about her (excessive) prayers. He said disapprovingly, "Do (good) deeds which are within your capacity (without being overtaxed) as Allāh جَلَ جَلَّهُ does not get tired (of giving rewards) but (surely) you will get tired and *Ad-Dīn* (good, righteous deed — act of worship) loved most by Allāh تعالى is that which is done regularly."

٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ المُشَنَّى
قَالَ، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ قَالَ:
أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ
دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ فَقَالَ: مَنْ
هَذِهِ؟ قَالَتْ: فُلَانَةٌ، تَذَكَّرُ مِنْ
صَلَاتِهَا قَالَ: «مَهْ، عَلَيْكُمْ بِمَا
تُطِيقُونَ، فَوَاللَّهِ لَا يَمْلُلُ اللَّهُ حَتَّى
تَمْلُوا» وَكَانَ أَحَبُّ الدِّينِ إِلَيْهِ مَا دَأَوْمَ
عَلَيْهِ صَاحِبُهُ». [انظر: ١١٥١]

(٣٣) **بَابُ زِيادةِ الإِيمَانِ وَنُصْصَاهِ**.

(33) CHAPTER. Faith increases and decreases.

And the Statements of Allāh جَلَ جَلَّهُ, "We increased them in guidance." (V.18:13)
"And the believers may increase in faith." (V.74:31) — And Allāh said, "This day

وَقَوْلُ اللَّهِ تَعَالَى: ﴿وَزَدَهُمْ
هُدًى﴾ [الكهف: ١٣]. ﴿وَزِيَادَ الَّذِينَ
أَمْنَوْا إِيمَانًا﴾ [المدثر: ٣١] وَقَالَ: ﴿آتَيْنَا

(1) (Ch.32) See *Fatḥ Al-Bārī* (*Ad-Dīn* is explained as deeds).

I have perfected your religion for you.”
(V.5:3)

(The last Statement indicates that) if somebody leaves a part of (from) the perfection of the religion then his religion is incomplete.

44. Narrated Anas رضي الله عنه : The Prophet ﷺ said, “Whoever said *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and has in his heart good (faith) equal to the weight of a barley grain, will be taken out of Hell. And whoever said : *Lā ilāha illallāh* and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said “*Lā ilāha illallāh*” (none has the right to be worshipped but Allāh) and has in his heart good (faith) equal to the weight of an atom (or a small ant) will be taken out of Hell.”

أَكْمَلْتُ لَكُمْ دِينَكُمْ [المائدة: ٣]. فإذا
تَرَكَ شَيْئًا مِنَ الْكَمَالِ فَهُوَ ناقصٌ .

٤٤ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ
قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ
عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يَخْرُجُ
مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ،
وَفِي قَلْبِهِ وَزْنٌ شَعِيرَةٌ مِنْ خَيْرٍ،
وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا
اللَّهُ، وَفِي قَلْبِهِ وَزْنٌ بُرَّةٌ مِنْ خَيْرٍ،
وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا
اللَّهُ، وَفِي قَلْبِهِ وَزْنٌ ذَرَّةٌ مِنْ خَيْرٍ» قَالَ
أَبُو عَبْدِ اللَّهِ: قَالَ أَبْنَاءُ: حَدَّثَنَا قَتَادَةُ،
حَدَّثَنَا أَنَسُ عَنِ النَّبِيِّ ﷺ: «مِنْ
إِيمَانِ» مَكَانٌ «خَيْرٌ». [انظر: ٤٤٧٦،
٦٥٦٥، ٧٥١٠، ٧٤٤٠، ٧٥٠٩، ٧٤١٠]

[٧٥١٦]

45. Narrated ‘Umar bin Al-Khaṭṭāb رضي الله عنه : Once a Jew said to me, “O chief of believers! There is a Verse in your Holy Book which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as an ‘Eid (Festival) day”. ‘Umar bin Al-Khaṭṭāb asked, “Which is that Verse?” The Jew replied, “This day I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion.” (V.5:3)

‘Umar رضي الله عنه replied, “No doubt, we know when and where this Verse was revealed to the Prophet ﷺ. It was Friday

٤٥ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَاحِ،
سَمِعَ جَعْفَرَ بْنَ عَوْنَى، حَدَّثَنَا أَبُو
الْعُمَيْسٍ قَالَ، أَخْبَرَنَا قَيْسُ بْنُ مُسْلِمٍ،
عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ عُمَرِ بْنِ
الْحَطَابِ رضي الله عنه أنَّ رَجُلًا مِنَ
الْيَهُودَ قَالَ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! آيَةٌ
فِي كِتَابِكُمْ تَشَرُّقُهَا تُؤْتَى عَلَيْنَا مَعْشَرَ
الْيَهُودَ تَرَكَتْ لَا تَحْدُنَا ذَلِكَ الْيَوْمَ
عِيدًا، قَالَ: أَيُّ آيَةٍ؟ قَالَ: «الْيَوْمَ
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَنْتُمْ عَلَيْكُمْ بِغَمَىٰ

and the Prophet ﷺ was standing at 'Arafāt (i.e., the Day of *Hajj*)."

وَرَضِيْتُ لَكُمُ الْإِنْسَنَةَ وَبِنَائِهِ [المائدة: ٣].
قَالَ عُمَرُ: قَدْ عَرَفْنَا ذَلِكَ الْيَوْمَ
وَالْمَكَانَ الَّذِي نَزَّلْتُ فِيهِ عَلَى النَّبِيِّ
بِشَّيْخِهِ وَهُوَ قَائِمٌ بِعِرَفَةَ يَوْمَ جُمُعَةٍ.
[النظر: ٧٢٦٨، ٤٦٠٦، ٤٤٠٧]

(34) CHAPTER. To pay *Zakāt*⁽¹⁾ is a part of Islām.

And the Statement of Allāh :

"And they were commanded not, but that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him) and to perform *As-Salāt* (*Iqāmat-as-Salāt*) and to give *Zakāt*, and that is the right religion." (V.98:5)

46. Narrated Ḥaḍīth Ṭalḥa bin 'Ubaidullāh رَضِيَ اللَّهُ عَنْهُ: A man from Najd with unkempt hair came to Allāh's Messenger ﷺ and we heard his loud voice but could not understand what he was saying, till he came near (and then we came to know) that he was asking about Islām. Allāh's Messenger ﷺ said, "You have to perform five *Salāt* (prayers) (*Iqāmat-as-Salāt*) in a day and night (24 hours)." The man asked, "Are there any other (more) *Salāt* (prayers) upon me?" Allāh's Messenger ﷺ replied, "No, but if you want to perform the *Nawāfiṣ Salāt* (you can)." Allāh's Messenger ﷺ further said to him: "You have to observe *Saum* [fasts (according to Islāmic teachings)] during the month of Ramadān." The man asked, "Are there any other (more) fasting upon me?" Allāh's Messenger ﷺ replied, "No, but if you want to observe the *Nawāfiṣ* fasts (you can)." Then

(٣٤) بَابٌ: الزَّكَاةُ مِنَ الْإِسْلَامِ،
وَقَوْلُهُ: «وَمَا أَمْرَوْا إِلَّا لِيَعْبُدُوا اللَّهَ
مُخْلِصِينَ لِهِ الَّذِينَ حَفَّاءَ وَقُبْصُوا الصَّلَاةَ
وَبَيُّنُوا الْأَرْكَوْدَةَ وَذَلِكَ دِينُ الْفَتَّمَةِ»
[البيهقي: ٥].

٤٦ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالْكُ بْنُ أَنْسٍ، عَنْ عَمِّهِ أَبِي
سَهْلِ بْنِ مَالِكٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ
طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ يَقُولُ: جَاءَ رَجُلٌ
إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَهْلِ نَجْدٍ ثَائِرٌ
إِلَيْهِ الرَّأْسُ نَسْمَعُ ذَوِيَّ صَوْتِهِ وَلَا نَفْقَهُ مَا
يَقُولُ حَتَّى دَنَ فَإِذَا هُوَ يَسْأَلُ عَنِ
الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«الْحَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ»،
فَقَالَ: هَلْ عَلَيْهِ عِرْهًا؟ قَالَ: «لَا»،
إِلَّا أَنْ تَطْوِعَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«وَصِيَامُ رَمَضَانَ»، قَالَ: هَلْ عَلَيْهِ
عِرْهًا؟ قَالَ: «لَا، إِلَّا أَنْ تَطْوِعَ» قَالَ:

(1) (Ch.34) *Zakāt* : زَكَاةٌ : A certain fixed proportion of the wealth and of the each and every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Sahih Al-Bukhārī*, Vol.2, Book of *Zakāt* (24)].

Allāh's Messenger ﷺ further said to him, "You have to pay the *Zakāt*." The man asked, "Is there any thing other than the *Zakāt* for me to pay?" Allāh's Messenger ﷺ replied, "No, unless you want to give alms of your own." And then that man retreated saying, "By Allāh! I will neither do less nor more than this." Allāh's Messenger ﷺ said, "If what he said is true, then he will be successful (i.e. he will be granted Paradise)."

وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ الرَّكَاةَ، قَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا، إِلَّا أَنْ تَطْعُوَ»، قَالَ: فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لَا أَزِيدُ عَلَى هَذَا وَلَا أَنْفَصُ، قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ». [انظر: ١٨٩١، ٢٦٧٨
٦٩٥٦]

(٣٥) بَابٌ: اتِّبَاعُ الْجَنَائِزِ مِنَ الْإِيمَانِ

(35) CHAPTER. To accompany the funeral processions (up to the place of burial) is a part of faith.

47. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "A believer who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allāh's Reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two *Qirāt*. Each *Qirāt* is like the size of the (mount) Uhud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one *Qirāt* only."

٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلَيِّ الْمَنْجُوفِيِّ، قَالَ: حَدَّثَنَا رَوْحٌ قَالَ: حَدَّثَنَا عَوْفٌ، عَنْ الْحَسَنِ وَمُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اتَّبَعَ جَنَازَةً مُسْلِمًا إِيمَانًا وَاحْسَابًا وَكَانَ مَعَهُ حَتَّى يُصَلِّيَ عَلَيْهَا وَيَرْجِعَ مِنْ دُفْنِهَا فَإِنَّهُ يَرْجِعُ مِنَ الْأَجْرِ بِقِيرَاطَيْنِ، كُلُّ قِيرَاطٍ مِثْلُ أَحَدٍ، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَإِنَّهُ يَرْجِعُ بِقِيرَاطٍ»، تَابَعَهُ عُثْمَانُ الْمُؤَذِّنُ قَالَ: حَدَّثَنَا عَوْفٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. [انظر: ١٣٢٢، ١٣٢٥]

(٣٦) بَابُ خَوْفِ الْمُؤْمِنِ مِنْ أَنْ يَحْبَطَ عَمَلُهُ وَهُوَ لَا يَشْعُرُ،

وَقَالَ إِبْرَاهِيمُ التَّيْمِيُّ: مَا عَرَضْتُ قَوْلِي عَلَى عَمَلِي إِلَّا خَشِيتُ أَنْ أُكُونَ مُكَذِّبًا، وَقَالَ أَبْنُ أَبِي مُلِيْكَةَ: أَدْرَكْتُ ثَلَاثِينَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ كُلَّهُمْ

(36) CHAPTER. (What is said regarding) the fear of a believer that his good deeds may be annulled (lost) without his knowledge.

And Ibrāhīm At-Taimī said, "When I compare my talks with my deeds (then I find that my deeds are deficient compared with my talks), I am afraid, my deeds deny what I talk." And Ibn Abī Mulaika said, "I met thirty Companions of the Prophet ﷺ and

each of them was afraid of becoming a hypocrite and none of them said that he was as strong in belief as the angel Jibrīl (Gabriel) or Mikāel (Michael)." And Al-Hasan (Al-Baṣrī) said, "It is only a faithful believer who dreads hypocrisy and only a hypocrite who considers himself safe (is not afraid of hypocrisy)."

And one should be afraid, not to persist in hypocrisy and disobedience of Allāh (by committing sins) without repenting to Allāh immediately, as is referred to in the Statement of Allāh عَزَّوَجَلَّ: "And (they) do not persist in what (wrong) they have done, while they know." (V.3:135).

48. Narrated ‘Abdullāh (bin Mas’ūd) رضي الله عنه: The Prophet ﷺ said, "Abusing a Muslim is *Fusūq* (an evil doing) and killing him is *Kufr* (disbelief)."

49. Narrated ‘Ubāda bin Aṣ-Ṣāmit رضي الله عنه: Allāh's Messenger ﷺ went out to inform the people about the (date of the) night of decree (*Al-Qadr*) but there happened a quarrel between two men from amongst the Muslims. The Prophet ﷺ said, "I came out to inform you about (the date of) the night of *Al-Qadr*, but as so-and-so quarrelled, its knowledge was taken away (I forgot it) and maybe it was better for you. Now look for it in the 7th, the 9th and the 5th (of the last 10 nights of the month of Ramaḍān)."

يَخَافُ النَّفَاقَ عَلَى نَفْسِهِ، مَا مِنْهُمْ
أَحَدٌ يَقُولُ إِنَّهُ عَلَى إِيمَانِ جَبْرِيلَ
وَمِيكَائِيلَ، وَيُؤْكِدُ عَنِ الْحَسْنِ: مَا
خَافَهُ إِلَّا مُؤْمِنٌ وَلَا أَمْنَهُ إِلَّا مُنَافِقٌ.
وَمَا يُحَذِّرُ مِنِ الْإِصْرَارِ عَلَى التَّقَاتُلِ
وَالْعَصْيَانِ مِنْ غَيْرِ تَوْيِهٍ لِقَوْلِ اللَّهِ عَزَّ
وَجَلَّ: «وَلَمْ يُصْرِفُ عَنِّي مَا فَعَلُوا وَهُمْ
يَعْلَمُونَ» [آل عمران: ١٣٥].

٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ
قال: حدثنا شعبه، عن زبييد قال:
سألت أبا وائل عن المرجحة، فقال:
حدثني عبد الله أن النبي ﷺ قال:
«سباب المسلم فسوق وقاتل كفر». [انظر: ٦٠٤٤، ٦٠٧٦]

٤٩ - أَخْبَرَنَا قَتِيْبَةُ بْنُ سَعِيدٍ،
حدثني إسماعيل بن جعفر، عن حميد، عن أنس قال: أخبرني عبادة
بن الصامت أن رسول الله ﷺ خرج
يُحِبِّر بليلة القدر فتلحقى رجلان من
المسلمين فقال: إنني خرجت
لأخبركم بليلة القدر، وإنما تلتحقى
فلان وفلان فرفعت وعسى أن يكون
خيرا لكم، التيسوها في السبع
والسبعين والخمسين». [انظر: ٢٠٢٣، ٦٠٤٩]

(٣٧) **بَابُ سُؤالِ جَبْرِيلَ النَّبِيِّ ﷺ**

Islām, *Ihsān* (perfection) and the knowledge of the Hour (Doomsday).

And their explanation given to him by the Prophet ﷺ. Then the Prophet ﷺ said (to his Companions), “Jibril (Gabriel) عليه السلام came to teach you your religion.” So the Prophet ﷺ regarded all that as religion. And all that which the Prophet ﷺ explained to the delegation of Abdul Qais was a part of faith. (See *Hadīth* No.53 and 87). And the Statement of Allāh تعالى: “And whoever seeks a religion other than Islām, it will never be accepted of him.” (V.3:85).

50. Narrated Abū Hurairah رضي الله عنه: One day while the Prophet ﷺ was sitting out for the people, (a man – the angel) Jibril (Gabriel) عليه السلام came to him and asked, “What is faith?” Allāh’s Messenger ﷺ replied, “Faith is to believe in Allāh, His angels, (the) meeting with Him, His Messengers, and to believe in Resurrection.”⁽¹⁾ Then he further asked, “What is Islām?” Allāh’s Messenger ﷺ replied, “To worship Allāh Alone جل جلاله and none else, to perform the Ṣalāt (prayers) (*Iqāmat-as-Ṣalāt*), to pay the Zakāt and to observe Saum [fasts (according to Islāmic teachings)] during the month of Ramaḍān”⁽²⁾ Then he further asked, “What is *Ihsān* (perfection)?” Allāh’s Messenger ﷺ replied, “To worship Allāh Alone as if you see Him, and if you cannot achieve this state of devotion then you must consider that

عن: الإيمان والاسلام والاحسان، وعلم الساعة،

وبيان النبي عليهما السلام له ثم قال: جاء
جبريل عليه العلام يعلمكم دينكم،
فجعل ذلك كله ديناً وما بين النبي
عليه لوفد عند القيس من اليمان
وقوله تعالى: «ومَن يَتَّبِعْ عَرَقَ الْإِسْلَامِ
دِينًا فَلَن يُقْبَلَ مِنْهُ» [آل عمران: ٨٥].

٥٠ - حدثنا مسدد قال: حدثنا إسماعيل بن إبراهيم قال: أخبرنا أبو حيأن التميمي، عن أبي زرعة، عن أبي هريرة قال: كان النبي عليه السلام بارزاً يوماً للناس فأتاه رجل فقال: «ما الإيمان؟» قال: الإيمان أن تؤمن بالله وملاكيته وبملائكته، ورسله. وتؤمن بالبعث، قال: ما الإسلام؟ قال: الإسلام أن تعبد الله ولا تشرك به، وتقيم الصلاة، وتصدق الزكارة المفروضة، وتصوم رمضان، قال: ما الإحسان؟ قال: أن تعبد الله كائن تراه، فإن لم تكن تراه فإنه

(1) (H.50) In this *Hadīth*, only 4 items are mentioned, while in another *Hadīth*, 6 items are mentioned. (i) Allāh, (ii) His angels, (iii) His Books (The Torah, The Gospel, The Qur’ān and all the other Holy Books revealed by Allāh), (iv) His Messengers, (v) Day of Resurrection and (vi) *Al-Qadar* (Divine Pre-ordinaments, i.e., whatever Allāh has ordained, must come to pass).

(2) (H.50) Again the principles of Islām mentioned here are 4, but in other narrations, they are five – 5th is the Pilgrimage (*Hajj*) to Makkah for the one who can afford it, once in a lifetime.

He is looking at you.” Then he further asked, “When will the Hour be established?” Allāh’s Messenger ﷺ replied, “The answerer has no better knowledge than the questioner. But I will inform you about its portents.

1. When a slave (lady) gives birth to her master.

2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allāh.

The Prophet ﷺ then recited:

“Verily, Allāh! With Him (Alone) is the knowledge of the Hour —.” (V.31:34) Then that man (the angel) left and the Prophet ﷺ asked his Companions to call him back, but they could not see anything (him). Then the Prophet ﷺ said, “That was Jibril (Gabriel عليه السلام), who came to teach the people their religion.”

Abū ‘Abdullāh رضي الله عنه said: He (the Prophet ﷺ) considered all that as a part of faith.

(38) CHAPTER.

51. Narrated ‘Abdullāh bin ‘Abbās رضي الله عنهما : I was informed by Abū Sufyān that Heraclius said to him, “I asked you whether they (followers of Muḥammad ﷺ) were increasing or decreasing. You replied that they were increasing. And in fact, this is the way of true Faith till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his (the Prophet ﷺ) religion (Islām) became displeased and discarded it. You replied in the negative, and in fact, this is (a sign of) True Faith. When its delight enters the heart and mixes with them completely, nobody can be displeased with it.”

يرأك. قال: متى الساعة؟ قال: ما المسؤل بأخعلم من السائل، وسأخبرك عن أشراطها: إذا ولدت الأمة ربتهما، وإذا تطاول رعاة الإبل بهم في البيان في خمس لا يعلمهن إلا الله، ثم تلا النبي ﷺ لِيَأْتِيَ اللَّهُ عِنْدَهُ عِلْمُ السَّاعَةِ [لقمان: ٣٤]. ثم أدبر فقال: «رُدوه»، فلم يروا شيئاً، فقال: «هذا جبريل جاء يعلم الناس دينهم». قال أبو عبد الله: جعل ذلك كله من الإيمان. [أنظر: ٤٧٧]

: باب (٣٨)

٥١ - حدثنا إبراهيم بن حمزة قال: حدثنا إبراهيم بن سعيد، عن صالح، عن ابن شهاب عن عبيد الله بن عباس بن عبد الله، أن عباد الله بن عباس أخبره قال: أخبرني أبو سفيان أن هرقل قال: سألك: هل يزيدون أم ينتصرون، فزعمت أنهم يزيدون، وكذلک الإيمان حتى يتم، وسائلك: هل يرتد أحد سخطه لدنيه بعد أن يدخل فيه، فزعمت أن لا، وكذلک

الإِيمَانُ حِينَ تُخَالِطُ بَشَاشَتُهُ الْقُلُوبُ
لَا يَسْخَطُهُ أَحَدٌ. [راجع: ٧]

(٣٩) بَابُ فَضْلٍ مِّنْ اسْتِبْرَأْ لِدِينِهِ

(39) CHAPTER. The superiority of that person who leaves all doubtful (unclear) things for the sake of his religion.

52. Narrated An-Nu'mān bin Bāshīr رَضِيَ اللَّهُ عَنْهُمَا : I heard Allāh's Messenger ﷺ saying, "Both legal and illegal things are evident but in between them there are doubtful (unclear) things and most of the people have no knowledge about them. So whoever saves himself from these doubtful (unclear) things, he saves his religion and his honour. And whoever indulges in these doubtful (unclear) things is like a shepherd who grazes (his animals) near the *Hima* (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a *Hima* and the *Hima* of Allāh on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body, if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt, and that is the heart.

(40) CHAPTER. To pay *Al-Khumus* (one-fifth of the war booty to be given in Allāh's Cause) is a part of faith.

53. Narrated Abū Jamra : I used to sit with Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا and he made me sit on his sitting place. He requested me to stay with him in order that he might give me a share from his property. So I stayed with him for two months. Once he told (me) that when the delegation of the tribe of 'Abdul Qais came to the Prophet ﷺ, the Prophet ﷺ asked them, "Who are the people (i.e. you)? (Or) who are the delegates?" They replied, "We are from the tribe of Rabi'a." Then the Prophet ﷺ said to them, "Welcome! O

٥٢ - حَدَّثَنَا أَبُو نُعَيْمَ قَالَ:
حَدَّثَنَا زَكَرِيَّا، عَنْ عَامِرٍ، قَالَ:
سَمِعْتُ التَّعْمَانَ ابْنَ بَشِيرٍ يَقُولُ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«الْحَالُ بَيْنَ الْحَرَامِ بَيْنَ، وَبَيْنَهُمَا
مُسْبَهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِّنَ النَّاسِ،
فَمَنْ اتَّقَى الْمُسْبَهَاتِ اسْتَبَرَ لِدِينِهِ
وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ
كَرَاعٌ يَرْعَى حَوْلَ الْجِمِيعِ، يُوشِكُ أَنْ
يُوَاقِعَهُ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ جِمِيعًا،
إِلَّا إِنَّ سَمَّى اللَّهُ تَعَالَى مَحَارِمَهُ، أَلَا وَإِنَّ
فِي الْجَسِيدِ مُضْعَةً إِذَا صَلَحَتْ صَلَحَ
الْجَسَدُ كُلُّهُ، إِذَا فَسَدَتْ فَسَدَ الْجَسَدُ
كُلُّهُ، أَلَا وَهِيَ الْقُلُوبُ. [انظر: ٢٠٥١]

٤٠ - بَابٌ: أَدَاءُ الْخُمُوسِ مِنَ
الإِيمَانِ

٥٣ - حَدَّثَنَا عَلَيُّ بْنُ الْجَعْدِ
قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ
قَالَ: كُنْتُ أَفْعُدُ مَعَ ابْنِ عَبَّاسٍ
يُجْلِسُنِي عَلَى سَرِيرِهِ فَقَالَ: أَقْمِ
عِنْدِي حَتَّى أَجْعَلَ لَكَ سَهْمًا مِنْ
مَالِي، فَأَقْمَتُ مَعَهُ شَهْرَيْنِ ثُمَّ قَالَ:
إِنَّ وَفْدَ عَبْدِ الْقَيْسِ لِمَا أَتَوْا السَّيِّدَ ﷺ
قَالَ: «مَنِ الْقَوْمُ أَوْ مَنِ الْوَفْدُ؟»

people (or O delegation of 'Abdul Qais)! Neither will you have disgrace or will you regret." They said, "O Allāh's Messenger! We cannot come to you except in the sacred month and there is the infidel tribe of Muḍar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal). The Prophet ﷺ ordered them to do four things and forbade them from four things. He ordered them to believe in Allāh Alone and asked them, "Do you know what is meant by believing in Allāh Alone?" They replied, "Allāh and His Messenger know better."

Thereupon the Prophet ﷺ said, "It means :

1. To testify that *Lā ilāha illallāh wa anna Muḥammad-ar-Rasul Allāh*" (none has the right to be worshipped but Allāh and Muḥammad is the Messenger of Allāh).
2. *Iqāmat-as-Salāt* [to perform the (compulsory congregational) *Salāt* (prayers)].
3. To pay the *Zakāt*.
4. To observe *Saum* [fasts (according to Islāmic teachings)] during the month of Ramaḍān.
5. And to pay *Al-Khumus* (one-fifth of the booty to be given in Allāh's Cause).

Then he forbade them four things, namely *Al-Hantam*, *Ad-Dubbā'*, *An-Naqir* and *Al-Muzaffat* or *Al-Muqaiyar*; (these were the names of pots in which alcoholic drinks were prepared) (the Prophet ﷺ mentioned the container of wine and he meant the wine itself). The Prophet ﷺ further said (to them) : "Memorize them (these instructions) and convey them to the people whom you have left behind."

قالوا : رَبِيعَةُ، قَالَ : «مَرْجِبَاً بِالْقَوْمِ، أَوْ بِالْوَفْدِ، غَيْرَ حَزَارَاً وَلَا نَدَامَى»، فَقَالُوا : يَا رَسُولَ اللَّهِ! إِنَّا لَا نَسْطَعُ بِأَنْ تَأْتِيَكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ، وَبَيْنَنَا وَبَيْنَكَ هَذَا الْحَيْثِ مِنْ كُفَّارٍ مُضَرِّ، فَمُرِنَا يَأْمِرُ قَضْلٍ تُخْبِرُهُ مِنْ وَرَاءَنَا وَنَدْخُلُ بِهِ الْجَنَّةَ، وَسَأْلُوهُ عَنِ الْأَشْرِيَةِ، فَأَمْرَهُمْ بِإِرْبَعَ وَنَهَاهُمْ عَنْ أَرْبَعَ، أَمْرَهُمْ بِالإِيمَانِ بِاللَّهِ وَحْدَهُ، قَالَ : «أَتَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ وَحْدَهُ؟» قَالُوا : اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ : «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الرِّزْكَةِ وَصِيَامُ رَمَضَانَ وَأَنْ تُعْطُوا مِنَ الْمَعْتَمِ الْحُمْسَ»، وَنَهَاهُمْ عَنْ أَرْبَعَ، عَنِ الْحَتْمَ وَالْدُّبَاءِ وَالْتَّقِيرِ وَالْمُرَقَّتِ، - وَرَبِيعًا قَالَ : الْمُقَبَّرِ - وَقَالَ : «اَحْمَقُهُنَّ وَأَخْبِرُوا بِهِنَّ مِنْ وَرَاءَكُمْ». [انظر : ٨٧، ٥٢٣، ١٣٩٨، ٤٣٦٨، ٤٤٦٩، ٦١٧٦، ٣٥١٠، ٣٠٩٥]

[٧٥٥٦، ٧٢٦٦]

(41) CHAPTER. What is said regarding the statement: “The reward of deeds depends upon the intention and hoping to get rewards from Allāh.”

And every person will get the reward according to what he has intended.

And this includes faith, ablution, *As-Salāt*, *Zakāt*, *Hajj*, *As-Saum* and all the *Aḥkām* (orders) of Allāh.

Allāh said, “Say: Each one does (deeds) according to *Shakilātihi* (i.e., his way or his religion or his intentions etc)...” (V.17:84)

And the spending of a man for his family with the intention of having a reward from Allāh, جل جلاله, will be regarded as alms.

And the Prophet ﷺ said, “*Jihād*⁽¹⁾ and intentions.” (meaning — *Jihād* — to fight for Allah’s Cause, and when there is no call for it then at least one should have the intention to take part in *Jihād*).

54. Narrated ‘Umar (bin Al-Khattāb) رضي الله عنه: Allāh’s Messenger ﷺ said, “The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended. So, whoever emigrates for Allāh and His Messenger (ﷺ) then his emigration will be for Allāh and His Messenger (ﷺ). And whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for.”

55. Narrated Abū Mas’ud رضي الله عنه: The Prophet ﷺ said, “If a man spends on his family with the intention of having a reward

(٤١) باب ما جاء أن الأعمال بالنية والحسنة،

ولِكُلِّ امْرٍ مَا نَوَى، فَدَخَلَ فِيهِ الْإِيمَانُ، وَالْوُضُوءُ، وَالصَّلَاةُ، وَالزَّكَاةُ، وَالحَجُّ، وَالصَّوْمُ، وَالْأَحْكَامُ، وَقَالَ اللَّهُ تَعَالَى : ﴿فَلَمْ يَعْمَلْ عَلَى شَكِّنَاهِ﴾ [الإسراء: ٨٤] : عَلَى نِيَّتِهِ، وَنَفْقَةُ الرَّجُلِ عَلَى أَهْلِهِ يَحْسَبُهَا، صَدَقَةٌ، وَقَالَ النَّبِيُّ ﷺ : وَلِكُنْ جِهادٌ وَنِيَّةٌ.

٥٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ
قال: أَخْبَرَنَا مَالِكُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَاصٍ، عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْأَعْمَالُ بِالنِّيَّةِ وَلِكُلِّ امْرٍ مَا نَوَى، فَمَنْ كَانَ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةً يَتَرَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَا بَرَ إِلَيْهِ». [راجع: ١]

٥٥ - حَدَّثَنَا حَاجَاجُ بْنُ مَنْهَلٍ
قال: حَدَّثَنَا شُعْبَةَ قَالَ: أَخْبَرَنِي عَدِيُّ

(1) (Ch.41) *Jihād* against *Kufr* i.e., to fight for Allāh’s Cause when there is a call for it, otherwise one should have the intentions to participate in *Jihād* and this intention has the same reward as that of *Jihād* itself.

from Allāh, sincerely for Allāh's sake then it is a (kind of) alms-giving (in reward) for him."

بْنُ ثَابِتَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ يَحْتَسِبُهَا فَهُوَ لَهُ صَدَقَةً». [انظر: ٤٠٦، ٥٣٥١]

56. Narrated Sa'd bin Abi Waqqās رضي الله عنهما said: Allāh's Messenger ﷺ said, "You will be rewarded for whatever you spend for Allāh's sake, even if it were a morsel which you put in your wife's mouth."

٥٦ - حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ قَالَ: أَخْبَرَنَا شَعِيبٌ عَنِ الرُّهْبَرِيِّ قَالَ: حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّكَ لَنْ تُنْفِقَ نَفْعَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجْرَتْ عَلَيْهَا حَتَّى مَا تَجْعَلُ فِي امْرَأَتِكَ». [انظر: ١٢٩٥، ٢٧٤٢، ٣٩٣٦، ٢٧٤٤، ٤٤٠٩، ٥٣٥٤، ٥٦٥٩، ٥٦٦٨، ٦٣٧٣، ٦٧٣٣]

(42) CHAPTER. The statement of the Prophet ﷺ: Religion is *An-Nasīḥah* (to be sincere and true) to Allāh, to His Messenger (Muhammad ﷺ), to the Muslim rulers, and to all the Muslims.⁽¹⁾

And the Statement of Allāh تعالى:

"If they are sincere (in duty) to Allāh and His Messenger (Muhammad ﷺ)." (V.9:91)

57. Narrated Jarīr bin Abdullāh رضي الله عنه:

(٤٢) بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الدِّينُ النَّصِيحَةُ لِلَّهِ وَلِرَسُولِهِ وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامِلِهِمْ»، وَقَوْلُهُ تَعَالَى: «إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ» [التوبه: ٩١].

٥٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا

(1) (Ch.42) (To be sincere and true)

- 1) To Allāh جل جلاله [i.e., obeying Him, by following His religion of Islamic Monotheism, attributing to Him what He deserves and doing *Jihād* for His sake and to believe in Him, to fear Him much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Him much (perform all kinds of good deeds which He has ordained)].
- 2) To Allāh's Messenger (Muhammad ﷺ) [i.e., to respect him greatly, and to believe that he ﷺ is Allāh's Messenger, and to fight on his behalf both in his lifetime and after his death and to follow his *Sunnah* (legal ways etc.)].
- 3) To the Muslims rulers (i.e., to help them in their job of leading Muslims to the Right Path and alarm them if they are heedless).
- 4) To all the Muslims (in common) [i.e., to order them for *Al-Ma'rif* (i.e., Islamic Monotheism, and all that Islām has ordained), and to forbid them from *Al-Munkar* (i.e., disbelief, polytheism of all kinds and all that Islām has forbidden), to help them and to be merciful and kind to them etc.].

عَنْ: I gave *Al-Bai'ah* (pledge) to Allāh's Messenger ﷺ for the following:

1. *Iqāmat-ash-Salāt* [to perform the (compulsory congregational) *Salāt* (prayers)].
2. To pay the *Zakāt*.
3. And to be sincere and true to every Muslim [i.e., to order them for *Al-Ma'rūf*: (i.e., Islāmic Monotheism, and all that Islām orders one to do), and to forbid them the *Al-Munkar* (i.e., disbelief, polytheism of all kinds, and all that Islām has forbidden), to help them and to be merciful and kind to them.

58. Narrated Ziyād bin 'Aāqa: رَضِيَ اللَّهُ عَنِّيْسَةَ زَيْدَ بْنِ عَائِدَةَ (praising Allāh on the day when Al-Mughīra bin Shu'ba died, he (Jarīr) got up (on the pulpit) and thanked and praised Allāh Alone, Who has none along with Him to be worshipped. (You should) be calm and quiet till the (new) chief comes to you and he will come to you soon. Ask Allāh's forgiveness for your (late) chief because he himself loved to forgive others." Jarīr added, "Ammā ba' du (then after), I came to the Prophet ﷺ and said, 'O Allāh's Messenger! I give my *Bai'ah* (pledge) to you for Islām.' The Prophet ﷺ conditioned (my pledge) for me to be sincere and true to every Muslim i.e. to order them for the *Al-Ma'rūf* [i.e., Islāmic Monotheism and all that Islām orders one to do, and to forbid them from the *Al-Munkar* (i.e., disbelief, polytheism of all kinds, and all that Islām has forbidden), and to help them, and to be merciful and kind to them etc.], so I gave my pledge to him for this. By the Lord of this mosque! I am sincere and true to you (Muslims)."

Then Jarīr asked for Allāh's forgiveness and came down (from the pulpit).

يَحْيَى: عَنْ إِسْمَاعِيلَ، قَالَ: حَدَّثَنِي
قَيْسُ بْنُ أَبِي حَازِمَ، عَنْ جَرِيرِ بْنِ
عَبْدِ اللَّهِ، قَالَ: بَيَعْتُ رَسُولَ اللَّهِ ﷺ
عَلَى إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ،
وَالنُّصْحِ لِكُلِّ مُسْلِمٍ. [انظر: ٥٢٤
٧٢٠٤، ٢٧١٤، ٢٧١٥، ١٤٠١]

٥٨ - حَدَّثَنَا أَبُو التَّعْمَانُ قَالَ:
حَدَّثَنَا أَبُو عَوَانَةَ عَنْ زَيْدِ بْنِ عَلَاقَةَ
قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ يَقُولُ
يَوْمَ ماتَ الْمُغَيْرَةُ بْنُ شَعْبَةَ قَامَ فَحَمَدَ
اللَّهَ وَأَشْتَرَ عَلَيْهِ وَقَالَ: عَلَيْكُمْ بِاتِّقاءِ
اللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ، وَالْوَقَارِ
وَالسَّكِينَةَ حَتَّى يَأْتِيَكُمْ أَمِيرٌ، فَإِنَّمَا
يَأْتِيَكُمْ الْأَنَّ، ثُمَّ قَالَ: أَسْتَعْفُونَا
لَا مِيرَكُمْ فَإِنَّهُ كَانَ يُحِبُّ الْعَفْوَ، ثُمَّ
قَالَ: أَمَا بَعْدُ فَإِنِّي أَتَيْتُ النَّبِيَّ ﷺ
قُلْتُ: يَا رَسُولَ اللَّهِ! أُبَايِلُكَ عَلَى
الْإِسْلَامِ، فَشَرَطَ عَلَيَّ: «وَالنُّصْحِ
لِكُلِّ مُسْلِمٍ»، فَبَيَعْتُهُ عَلَى هَذَا، وَرَبَّ
هَذَا الْمَسْجِدِ إِنِّي لَنَاصِحُّ لَكُمْ، ثُمَّ
اسْتَعْفَرَ وَنَزَلَ.

3 – THE BOOK OF KNOWLEDGE

٣ - كتاب العلم

(1) CHAPTER. The superiority of knowledge.

جَلَ جَلَالُهُ اللَّهُ تَعَالَى : «يَرْفَعُ اللَّهُ أَلَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أَوْتُوا الْأُلْمَةَ دَرَجَاتٍ وَاللَّهُ يَعْلَمُ بِمَا يَعْمَلُونَ حَسْبًا» [المجادلة: ١١]. وَقَوْلُهُ : «رَبِّ زِدْ فِي عِلْمِي» [طه: ١١٤].

And the Statement of Allāh : “...Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do.” (V.58:11)
And the Statement of Allāh تَعَالَى : "...My Lord, increase me in knowledge." (V.20:114)

(2) CHAPTER. Whoever is asked about knowledge while he is busy in some conversation, so he finished his talk, and then answered the questioner.

59. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : While the Prophet ﷺ was saying something in a gathering, a bedouin came and asked him, “When would the Hour (Doomsday) take place?” Allāh’s Messenger ﷺ continued his talk, so some people said that Allāh’s Messenger ﷺ had heard the question, but did not like what that bedouin had asked. Some of them said that Allāh’s Messenger ﷺ had not heard it. When the Prophet ﷺ finished his speech, he said, “Where is the questioner, who enquired about the Hour?” The bedouin said, “I am here, O Allāh’s Messenger ﷺ.” Then the Prophet ﷺ said, “When Al-Amānah (i.e., the trust or moral responsibility or honesty and all the duties which Allāh has ordained) is lost, then wait for the Hour.” The bedouin said, “How will that be lost?” The Prophet ﷺ said, “When the power or authority is given to those who do not deserve it (i.e. they are not pious religious scholars),⁽¹⁾ then wait for the Hour.”

(1) (H.59) See *Fath-Al-Bāri*, for details.

(١) بَابُ فَضْلِ الْعِلْمِ، وَقَوْلُ اللَّهِ تَعَالَى : «يَرْفَعُ اللَّهُ أَلَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أَوْتُوا الْأُلْمَةَ دَرَجَاتٍ وَاللَّهُ يَعْلَمُ بِمَا يَعْمَلُونَ حَسْبًا» [المجادلة: ١١]. وَقَوْلُهُ : «رَبِّ زِدْ فِي عِلْمِي» [طه: ١١٤].

(٢) بَابُ مَنْ سُئِلَ عِلْمًا وَمُؤْمِنًا مُشْتَغِلًا فِي حَدِيثِهِ فَأَنَّمَّ الْحَدِيثَ ثُمَّ أَجَابَ السَّائِلَ

٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ قَالَ : حَدَّثَنَا فُلَيْحَ حَ، وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْدَرِ قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ قَالَ : حَدَّثَنِي أَبِي قَالَ : حَدَّثَنِي هَلَالُ بْنُ عَلَيٍّ عَنْ عَطَاءَ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ : يَبْيَمَا الْبَيْهِيُّ فِي مَجْلِسٍ يُحَدِّثُ الْقَوْمَ جَاءَهُ أَعْرَابِيٌّ فَقَالَ : مَتَى السَّاعَةِ؟ فَمَضَى رَسُولُ اللَّهِ ﷺ يُحَدِّثُ ، فَقَالَ بَعْضُ الْقَوْمِ : سَمِعَ مَا قَالَ فَكَرِهَ مَا قَالَ ، وَقَالَ بَعْضُهُمْ : بَلْ لَمْ يَسْمَعْ ، حَتَّى إِذَا قَضَى حَدِيثَهُ قَالَ : «أَيْنَ - أُرَاهُ - السَّائِلُ عَنِ السَّاعَةِ؟» قَالَ : هَا أَنَا يَا رَسُولَ اللَّهِ، قَالَ : «فَإِذَا ضَيَّعْتَ الْأَمَانَةَ فَأَنْتَظِرِ السَّاعَةَ» ، قَالَ : كَيْفَ

إضااعتها؟ قال: «إِذَا وُسِّدَ الْأَمْرُ إِلَى
غِيرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ». [انظر:
٦٤٩٦]

(3) CHAPTER. Whoever raises his voice in (conveying) knowledge.

60. Narrated ‘Abdullâh bin ‘Amr رَضِيَ اللَّهُ عَنْهُمَا : Once the Prophet ﷺ remained behind us in a journey. He joined us while we were performing ablution for the *Salât* (prayer) which was overdue. We were just passing wet hands over our feet (and not washing them properly) so the Prophet ﷺ addressed us in a loud voice and said twice or thrice: “Save your heels from the Fire.”

(٣) بَابُ من رَفَعَ صَوْتَهُ بِالْعِلْمِ
٦٠ - حَدَّثَنَا أَبُو الثَّعْمَانُ قَالَ:
حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشِّرٍ، عَنْ
يُوسُفَ بْنِ مَاهَكَ، عَنْ عَبْدِ اللَّهِ بْنِ
عَمْرِو قَالَ: تَخَلَّفَ النَّبِيُّ ﷺ فِي
سَفَرَةٍ سَافَرْنَاهَا، فَأَدْرَكَنَا وَقَدْ أَرْهَقْنَا
الصَّلَاةً وَنَحْنُ نَتَوَضَّأُ، فَجَعَلْنَا نَمْسَحَ
عَلَى أَرْجُلِنَا، فَنَادَى بِأَعْلَى صَوْتِهِ:
«وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ» مَرَّتَيْنِ أَوْ
ثَلَاثَةً. [انظر: ٩٦، ٩٧]

(٤) بَابُ قَوْلِ الْمُحَدِّثِ: حَدَّثَنَا، وَأَخْبَرَنَا، وَأَنْبَأَنَا.

وقال الحميدî: كان عند ابن عيّنة «حدثنا» وأخبارنا» وأنبأنا» و«سمعت» واحداً، وقال ابن مسعود: حدثنا رسول الله ﷺ وهو الصادق المصدوق، وقال شقيق عن عبد الله: سمعت النبي ﷺ كلمة، وقال حديقة: حدثنا رسول الله ﷺ حديثين، وقال أبو العالية: عن ابن عباس عن النبي ﷺ فيما يرويه عن ربّه عزّ وجلّ، وقال أنس: عن النبي ﷺ يرويه عن ربّه عزّ وجلّ، وقال أبو هريرة: عن النبي ﷺ يرويه عن ربّكم عزّ وجلّ.

61. Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا Allāh's Messenger ﷺ said, “Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree.” Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree but felt shy to answer. The others then asked, “Please inform us, what is that tree, O Allāh's Messenger?” He ﷺ replied, “It is the date-palm tree.”

٦١ - حَدَّثَنَا قُتْبَيْةُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنَ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ وَرْقَهَا، وَإِنَّهَا مَثَلُ الْمُسْلِمِ فَحَدَّثُونِي مَا هِيَ؟» فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي، قَالَ عَبْدُ اللَّهِ: وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، فَاسْتَحْيَتْ ثُمَّ قَالُوا: حَدَّثَنَا مَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: «هِيَ النَّخْلَةُ». [انظر: ٦٢، ١٣١، ٥٤٤٨، ٤٦٩٨، ٢٢٠٩، ٥٤٤٤، ٦١٤٤، ٦١٢٢]

(5) CHAPTER. The *Imām* questioning his companions in order to test their knowledge.

62. Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ said, “Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree.” Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree. The others then asked, “Please inform us what is that tree, O Allāh's Messenger?” He ﷺ replied, “It is the date-palm tree.”

(٥) بَابُ طَرْحِ الْإِمَامِ الْمَسْأَلَةَ عَلَى أَصْحَابِهِ لِيُخْتَرِ مَا عِنْدَهُمْ مِنَ الْعِلْمِ ٦٢ - حَدَّثَنَا خَالِدُ بْنُ مَحْمَدٍ، حَدَّثَنَا سُلَيْمَانُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ أَبْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ مِنَ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ وَرْقَهَا، وَإِنَّهَا مَثَلُ الْمُسْلِمِ، حَدَّثُونِي مَا هِيَ؟» قَالَ: فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي، قَالَ: فَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، ثُمَّ قَالُوا: حَدَّثَنَا مَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: «هِيَ النَّخْلَةُ».

[راجع: ٦١]

(6) بَابُ مَا جَاءَ فِي الْعِلْمِ،

(6) CHAPTER. What is said about knowledge.

And the Statement of Allāh تَعَالَى : عَالِي say: My Lord! Increase me in knowledge.” (V.20:114)

وَقَوْلُ اللَّهِ تَعَالَى : ﴿وَقُلْ رَبِّ رِزْقِي عِلْمٌ﴾ [طه: ١١٤].

To recite or read (something) and present it in front of a scholar.

القراءةُ والعرضُ على المُحدِّث، ورأى الحَسْنُ، وسُفيانُ، وَمَالِكُ القراءةَ جائِرَةً، قَالَ أَبُو عَبْدِ اللَّهِ سمعْتُ أبا عاصِمَ يذَكُّرُ عن سفيان الثُّورِيِّ وَمَالِكَ الْإِمامِ أَنَّهُمَا كَانَا يُرِيَانَ القراءةَ وَالسماعَ جائِرَةً، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَىٰ عَنْ سُفيانٍ قَالَ: إِذَا قرئَ عَلَى الْمُحَدِّثِ فَلَا بَأْسَ أَنْ يَقُولَ: حَدَّثَنِي وَسَمِعْتُ. وَاحْتَجَ بَعْضُهُمْ فِي القراءةِ عَلَى الْعَالَمِ بِحَدِيثِ ضِيمَامَ بْنِ نَعْلَمَةَ أَنَّهُ قَالَ لِلنَّبِيِّ ﷺ: اللَّهُ أَمْرَكَ أَنْ تُصَلِّيَ الصَّلَوَاتِ؟ قَالَ: «نَعَمْ»، قَالَ: فَهَذِهِ قراءةٌ عَلَى النَّبِيِّ ﷺ، أَخْبَرَ ضِيمَامَ قَوْمَهُ بِذَلِكَ فَأَجَازَهُ - وَاحْتَجَ مَالِكُ بِالصَّلَكِ يُفْرَأُ عَلَى الْقَوْمِ فَيَقُولُونَ: أَشْهَدُنَا فُلَانْ، وَيُفْرَأُ ذَلِكَ قِرَاءَةً عَلَيْهِمْ، وَيُفْرَأُ عَلَى الْمُفْرِيِّ فَيَقُولُ الْقَارِئُ: أَفْرَأَنِي فُلَانْ. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْوَاسِطِيُّ، عَنْ عَوْفِ، عَنِ الْحَسَنِ قَالَ: لَا بَأْسَ بِالْقِرَاءَةِ عَلَى الْعَالَمِ. حَدَّثَنَا عَبْدُ اللَّهِ وَأَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفَرَّابِيُّ، وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَىٰ بْنَ بَادَامَ عَنْ سُفيانٍ قَالَ: إِذَا قُرِئَ عَلَى الْمُحَدِّثِ فَلَا بَأْسَ أَنْ يَقُولَ: حَدَّثَنِي، قَالَ: وَسَمِعْتُ أبا

عاصِم يَقُولُ عَنْ مَالِكِ وَسُفْيَانَ:
القراءةُ عَلَى الْعَالَمِ وَقِرَاءَتُهُ سَوَاءٌ.

٦٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ

قَالَ: حَدَّثَنَا الْلَّيْثُ عَنْ سَعِيدِ
الْمَقْبَرِيِّ، عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ بْنِ
أَبِي نَمِرٍ، أَنَّهُ سَمِعَ أَنَّسَ بْنَ مَالِكَ
يَقُولُ: يَبْنَمَا نَحْنُ جُلُوسُ مَعَ النَّبِيِّ
ﷺ فِي الْمَسْجِدِ دَخَلَ رَجُلٌ عَلَى
جَمَلٍ فَأَنْاخَهُ فِي الْمَسْجِدِ ثُمَّ عَقَلَهُ،
ثُمَّ قَالَ لَهُمْ: أَيُّكُمْ مُحَمَّدٌ؟ وَالنَّبِيُّ
ﷺ مُتَكَبِّرٌ مُتَكَبِّرٌ بَيْنَ طَهْرَانِهِمْ، فَقُلْنَا: هَذَا
الرَّجُلُ الْأَيْضُضُ الْمُتَكَبِّرُ، فَقَالَ لَهُ
الرَّجُلُ: ابْنَ عَبْدِ الْمُطَّلِبِ، فَقَالَ لَهُ
النَّبِيُّ ﷺ: «قَدْ أَجَبْتُكَ»، فَقَالَ
الرَّجُلُ لِلنَّبِيِّ ﷺ: إِنِّي سَائِلُكَ فَمُسْدَدٌ
عَلَيْكَ فِي الْمَسْأَلَةِ فَلَا تَجِدُ عَلَيَّ فِي
نَفْسِكَ، فَقَالَ: «سُلْ عَمَّا بَدَا لَكَ»،
فَقَالَ: أَسْأَلُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ،
اللهُ أَرْسَلَكَ إِلَى النَّاسِ كُلَّهُمْ؟ فَقَالَ:
«اللَّهُمَّ نَعَمْ»، قَالَ أَنْشَدُكَ بِاللهِ، أَللَّهُ
أَمْرَكَ أَنْ تُصْلِي الصَّلَوَاتِ الْحَمْسَ فِي
الْيَوْمِ وَاللَّيْلَةِ؟ قَالَ: اللَّهُمَّ نَعَمْ، قَالَ:
أَنْشَدُكَ بِاللهِ، أَللَّهُ أَمْرَكَ أَنْ تَصُومَ هَذَا
الشَّهْرَ مِنَ السَّنَةِ؟ قَالَ: اللَّهُمَّ نَعَمْ.
قَالَ: أَنْشَدُكَ بِاللهِ، أَللَّهُ أَمْرَكَ أَنْ تَأْخُذَ
هَذِهِ الصَّدَقَةَ مِنْ أَعْيَانِنَا فَتَقْسِيمَهَا عَلَى
فُقَرَائِنَا؟ فَقَالَ النَّبِيُّ ﷺ: اللَّهُمَّ
نَعَمْ، فَقَالَ الرَّجُلُ: آمَنْتُ بِمَا جِئْتَ

63. Narrated Anas bin Mālik: While we were sitting with the Prophet ﷺ in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Who amongst you is Muḥammad?" At that time the Prophet ﷺ was sitting amongst us (his Companions) leaning on his arm. We replied, "This white man reclining on his arm." The man then addressed him, "O son of 'Abdul Muṭṭalib." The Prophet ﷺ said, "I am here to answer your questions." The man said to the Prophet ﷺ, "I want to ask you something and will be hard in questioning. So do not get angry." The Prophet ﷺ said, "Ask whatever you want." The man said, "I ask you by your Lord, and the Lord of those who were before you, has Allāh sent you as a Messenger to all the mankind?" The Prophet ﷺ replied, "By Allāh, yes." The man further said, "I ask you by Allāh. Has Allāh ordered you to offer five *Salāt* (prayers) in a day and night (24 hours)?" He replied, "By Allāh, yes." The man further said, "I ask you by Allāh! Has Allāh ordered you to observe *Ṣaum* (fasts) during this month of the year (i.e., Ramadān)?" He replied, "By Allāh, yes." The man further said, "I ask you by Allāh. Has Allāh ordered you to take *Zakāt* from our rich people and distribute it amongst our poor people?" The Prophet ﷺ replied, "By Allāh, yes." Thereupon that man said. "I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dīmām bin Tha'laba from the brothers of Banī Sa'd bin Bakr."

بِهِ، وَأَنَا رَسُولٌ مَّنْ وَرَأَيِّي مِنْ قَوْمِي
وَأَنَا ضِيَامُ بْنُ ثَعْلَبَةَ أَخُو بَنِي سَعْدٍ
ابْنِ بَكْرٍ. رَوَاهُ مُوسَى وَعَلَيُّ بْنُ عَبْدِ
الْحَمِيدِ عَنْ سُلَيْمَانَ، عَنْ ثَابِتٍ عَنْ
أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهِذَا.

(٧) بَابُ ما يُذَكَّرُ فِي الْمُنَاوِلَةِ
وَكِتَابِ أَهْلِ الْعِلْمِ بِالْعِلْمِ إِلَى
الْبُلدَانِ،

وَقَالَ أَنَسُ: نَسَخَ عُثْمَانُ
الْمَصَاحِفَ فَبَعَثَ بِهَا إِلَى الْأَفَاقِ،
وَرَأَيَ عَبْدُ اللَّهِ بْنُ عُمَرَ، وَيَحْيَى بْنُ
سَعِيدٍ وَمَالِكُ ذَلِكَ جَائزًا، وَاحْتَاجَ
بَعْضُ أَهْلِ الْجِزَرِ فِي الْمُنَاوِلَةِ
بِحَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْثُ كَتَبَ لِأَمِيرِ
السَّرِيرَةِ كِتَابًا وَقَالَ: لَا تَقْرَأُهُ حَتَّى
تَلْعَغَ مَكَانَ كَذَا وَكَذَا، فَلَمَّا بَلَغَ ذَلِكَ
الْمَكَانَ قَرَأَهُ عَلَى النَّاسِ وَأَخْبَرَهُمْ
بِأَمْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

٦٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ
اللهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ،
عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ، عَنْ
عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَثْمَانَ بْنِ
مَسْعُودٍ: أَنَّ عَبْدَ اللهِ بْنَ عَبَّاسَ أَخْبَرَهُ
أَنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بِكِتَابِهِ رَجُلًا،
وَأَمْرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ،
فَدَفَعَهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى،
فَلَمَّا قَرَأَهُ مَرَّقَهُ، فَحَسِبَتْ أَنَّ ابْنَ
الْمُسِيَّبِ قَالَ: فَدَعَا عَلَيْهِمْ رَسُولُ اللهِ

(7) CHAPTER. What is said regarding the hand to hand exchange (of books of knowledge), and the writing of knowledge by religious scholars to different countries.

Anas said that 'Uthmān got the Qur'ān transcribed and sent its copies to far-off places. 'Abdullāh bin 'Umar, Yahyā bin Sa'īd and Mālik consider it permissible, and some people of Hijāz supported this opinion depending on the narration of the Prophet ﷺ, when the Prophet ﷺ got some instructions written to be given to the commander of the army, and told him (the commander) not to read them till he had reached such and such place. When that commander reached that place he read out what had been written to the people and informed them of the orders of the Prophet ﷺ.

64. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: Once Allāh's Messenger ﷺ gave a letter to a person and ordered him to go and deliver it to the governor of Bahrain. (He did so) and the governor of Bahrain sent it to Khosrau, who read that letter and then tore it to pieces.

(The subnarrator Ibn-Shihāb) thinks that Ibn Al-Musaiyab said that Allāh's Messenger ﷺ invoked Allāh against them (saying), "May Allāh tear them into pieces, and disperse them all totally."

عَلَيْهِ الْكَفَافُ أَنْ يُمَرْفُوا كُلَّ مُمَرْقٍ. [انظر:

[٢٩٣٩، ٤٤٢٤، ٧٢٦٤]

٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاوِلٍ
قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا
شَعْبَةُ، عَنْ فَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ
قَالَ: كَتَبَ اللَّهُ عَزَّ وَجَلَّ كِتَابًا أَوْ أَرَادَ أَنْ
يَكْتُبَ فَقِيلَ لَهُ: إِنَّهُمْ لَا يَقْرَؤُنَ كِتَابًا
إِلَّا مَحْتُومًا، فَاتَّخَذَ خَائِمًا مِنْ فِضَّةِ
نَفْسِهِ: مُحَمَّدٌ رَسُولُ اللَّهِ، كَأَنِّي أَنْظُرُ
إِلَى بَيْاضِهِ فِي يَدِهِ، فَقُلْتُ لِقَنَادَةَ: مَنْ
قَالَ: نَفْسُهُ مُحَمَّدٌ رَسُولُ اللَّهِ؟ قَالَ:
أَنَسُ. [انظر: ٢٩٣٨، ٥٨٧٠، ٥٨٧٢، ٥٨٧٤، ٥٨٧٥، ٥٨٧٧]

(٨) بَابُ مَنْ قَعَدَ حَيْثُ يَتَّهِي بِهِ
الْمَجْلِسُ، وَمَنْ رَأَى فُرْجَةً فِي الْحَلْقَةِ
فَجَلَسَ فِيهَا

٦٦ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكُ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ
بْنِ أَبِي طَلْحَةَ: أَنَّ أَبَا مُرَّةَ مَوْلَى
عَقِيلٍ بْنِ أَبِي طَالِبٍ أَخْبَرَهُ عَنْ أَبِي
وَاقِدِ اللَّيْثِي أَنَّ رَسُولَ اللَّهِ عَزَّ وَجَلَّ
هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ
إِذْ أَفْلَى ثَلَاثَةَ نَفَرٍ، فَأَفْلَى اثْنَانِ إِلَى
رَسُولِ اللَّهِ عَزَّ وَجَلَّ وَذَهَبَ وَاحِدٌ قَالَ:
فَوَقَفَا عَلَى رَسُولِ اللَّهِ عَزَّ وَجَلَّ فَأَمَّا
أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلْقَةِ
فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ فَجَلَسَ
حَلْفَهُمْ، وَأَمَّا الثَّالِثُ فَأَدْبَرَ ذَاهِبًا فَلَمَّا

65. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Once the Prophet ﷺ wrote a letter or intended to write a letter. The Prophet ﷺ was told that they (rulers) would not read letters unless they were sealed. So the Prophet ﷺ got a silver ring made with "Muhammad the Messenger of Allāh" engraved on it. As if I were just observing its white glitter in the hand of the Prophet ﷺ.

(8) CHAPTER. Whoever sat at the farther end of a gathering. And whoever found a place amongst a gathering and took his seat there.

66. Narrated Abū Wāqid Al-Laith رَضِيَ اللَّهُ عَنْهُ: While Allāh's Messenger ﷺ was sitting in the mosque with some people, three men came. Two of them came in front of Allāh's Messenger ﷺ and the third one went away. The two persons kept on standing before Allāh's Messenger ﷺ for a while and then one of them found a place in the circle and sat there while the other sat behind them (the gathering), and the third one went away. When Allāh's Messenger ﷺ finished his preaching, he said, "Shall I tell you about these three persons? One of them betook himself to Allāh, so Allāh took him into His Grace and Mercy and accommodated him, the second felt shy from Allāh, so Allāh sheltered Him in His Mercy (and did not punish him), while the third turned his face

from Allāh and went away, so Allāh turned His Face from him likewise.”

فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ قَالَ: «أَلَا
أَخْبِرُكُمْ عَنِ النَّقْرِ الْثَّلَاثَةِ: أَمَّا أَحَدُهُمْ
فَأَوَى إِلَى اللَّهِ تَعَالَى فَأَوَاهُ اللَّهُ إِلَيْهِ،
وَأَمَّا الْآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ،
وَأَمَّا الْآخَرُ فَأَغْرَضَ فَأَغْرَضَ اللَّهُ
عَنْهُ». [انظر: ٤٧٤]

(٩) بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ: «رَبُّ مُبَلَّغٍ
أُوعِي مِنْ سَامِيعٍ»

(9) CHAPTER. The Statement of the Prophet ﷺ: It is probable that a person who receives a piece of information indirectly may comprehend it better than he who has heard it directly from its source.”

67. Narrated ‘Abdur Raḥmān bin Abī Bakrah’s father: رَضِيَ اللَّهُ عَنْهُ : Once the Prophet ﷺ was riding his camel and a man was holding its rein. The Prophet ﷺ asked, “What is the day today?” We kept quiet, thinking that he might give that day another name. He said, “Isn’t it the day of *Nahr* (slaughtering of the animals of sacrifice)?” We replied, “Yes.” He further asked, “Which month is this?” We again kept quiet, thinking that he might give it another name. Then he said, “Isn’t it the month of *Dhul-Hijja*?” We replied, “Yes.” He said, “Verily! Your blood, property and honour are sacred to one another (i.e. Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience.”

٦٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا
بِشْرٌ قَالَ: حَدَّثَنَا ابْنُ عَوْنَى، عَنِ ابْنِ
سِيرِينَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ
عَنْ أَبِيهِ: ذَكَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ
بَعْرِهِ وَأَمْسَكَ إِنْسَانٌ بِخَطَابِهِ أَوْ بِزِمَامِهِ
ثُمَّ قَالَ: «أَيُّ يَوْمٍ هَذَا؟» فَسَكَنَتْ حَتَّى
ظَنَّنَا أَنَّهُ سَيُسَمِّيَ سَوَى اسْمِهِ، قَالَ:
«أَلَيْسَ يَوْمُ النَّحْرِ؟» قُلْنَا: بَلَى، قَالَ:
فَأَيُّ شَهْرٍ هَذَا؟» فَسَكَنَتْ حَتَّى ظَنَّنَا أَنَّهُ
سَيُسَمِّيَ بِعَيْنِ اسْمِهِ فَقَالَ: «أَلَيْسَ بِذِي
الْحِجَةِ؟» قُلْنَا: بَلَى، قَالَ: «فَإِنَّ
دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ يَبْكِمُ
حَرَامٌ كَحُرْمَةٍ يَوْمَكُمْ هَذَا، فِي شَهْرِكُمْ
هَذَا، فِي بَلَدِكُمْ هَذَا، لِيُلْبِغَ الشَّاهِدُ
الْغَائِبَ، فَإِنَّ الشَّاهِدَ عَسَى أَنْ يُلْبِغَ
مِنْهُ هُوَ أُوعِي لَهُ مِنْهُ». [انظر: ١٥٠، ٥٥٠،
٤٤٠٧، ٣١٩٧، ٤٦٦٢، ١٧٤١]

(10) CHAPTER. It is essential to know a thing first before saying or acting upon it,

According to the Statement of Allāh : تعالى ﴿فَاعْلُمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾ [محمد: ١٩] فَبَدَا بالعلمِ، وَأَنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَئِمَّةِ، وَرَثُوا الْعِلْمَ، مَنْ أَخْذَهُ أَخْذَ بِحَظْ وَافِرٍ، وَمَنْ سَلَكَ طَرِيقًا يَطْلُبُ بِهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ، وَقَالَ جَلَ ذَكْرُهُ: ﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعَلَمَاءُ﴾ [فاطر: ٢٨] وَقَالَ: ﴿وَمَا يَعْقِلُهَا إِلَّا الْعَلَمَاءُ﴾ [العنكبوت: ٤٣]، ﴿وَقَالُوا لَوْ كَانَ سَمْعُ أَوْ شَقْلُ مَا كَانَ فِي أَصْنَابِ السَّعْدِ﴾ [الملك: ١٠] وَقَالَ: ﴿هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾ [الزمر: ٩] وَقَالَ النَّبِيُّ ﷺ: ﴿مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا يُفْعَلُهُ فِي الدِّينِ﴾ وَإِنَّمَا الْعِلْمُ بِالْعِلْمِ» وَقَالَ أَبُو ذَرٍّ: لَوْ وَضَعْتُ الصَّمْصَامَةَ عَلَى هَذِهِ - وَأَشَارَ إِلَى قَعَاهُ - ثُمَّ طَنَّتْ أَنِّي أُنْهِيُّ كَلْمَةً سَمِعْتُهَا مِنَ النَّبِيِّ ﷺ قَبْلَ أَنْ تُسْجِنَّ وَعَلَيَّ لَأْنَدُّهَا، وَقَالَ ابْنُ عَبَّاسٍ: ﴿كُونُوا رَبِّنِيَّكُمْ﴾ [آل عمران: ٧٩] حُلْمَاءَ، فُقَهَاءَ، عُلَمَاءَ، وَيُقَالُ: الرَّبَّانِيُّ الَّذِي يُرْبِّي النَّاسَ بِصَغَارِ الْعِلْمِ قَبْلَ كِبَارِهِ.

**(١٠) بَابٌ : الْعِلْمُ قَبْلَ الْقَوْلِ
وَالْعَمَلِ،**

one who starts teaching people simple subjects of knowledge before touching big (difficult) ones.

(11) CHAPTER. The Prophet ﷺ used to take care of the people in preaching by selecting a suitable time so that they might not run away (never made them averse or bored them with religious talk and knowledge all the time).

68. Narrated Ibn Mas'ud: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ used to take care of us in preaching by selecting a suitable time, so that we might not get bored. (He abstained from pestering us with religious talk and knowledge all the time).

69. Narrated Anas bin Mâlik: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "Make things easy for the people, and do not make things difficult for them and give them glad tidings and do not repel them".

(12) CHAPTER. Whoever fixed a special day for giving (a religious talk) to the students.

70. Narrated Abû Wâ'il: رَضِيَ اللَّهُ عَنْهُ 'Abdullâh used to give a religious talk to the people on every Thursday. Once a man said, "O Abâ 'Abdur-Râhmân! (By Allâh)! I wish if you could preach us daily." He replied, "The only thing which prevents me from doing so, is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time just as the Prophet ﷺ used to do with us, for fear of making us bored."

(١١) بَابُ مَا كَانَ النَّبِيُّ ﷺ يَتَحَوَّلُهُمْ بِالْمَوْعِظَةِ وَالْعِلْمِ كَيْ لَا يَنْفَرُوا

٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا سُفِيَّاً، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ ابْنِ مَسْعُودٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَحَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ كَرَاهَةَ السَّامَةِ عَلَيْنَا. [انظر: ٦٤١١، ٧٠]

٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شَعْبَةُ قَالَ: حَدَّثَنِي أُبُو التَّيَّاحُ، عَنْ أَنَسِ عَنِ النَّبِيِّ ﷺ قَالَ: «يَسِّرُوا وَلَا تُعَسِّرُوا، وَبَشِّرُوا وَلَا تُنَفِّرُوا». [انظر: ٦١٢٥]

(١٢) بَابُ مَنْ جَعَلَ لِأَهْلِ الْعِلْمِ أَيَّامًا مَعْلُومَةً

٧٠ - حَدَّثَنَا عُشَمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُنْصُورٍ، عَنْ أَبِي وَائِلٍ قَالَ: كَانَ عَبْدُ اللَّهِ يُذَكِّرُ النَّاسَ فِي كُلِّ خَعِيسٍ، فَقَالَ لَهُ رَجُلٌ: يَا أَبَا عَبْدِ الرَّحْمَنِ، لَوَدَدْتُ أَنَّكَ ذَكَرْتَنَا كُلَّ يَوْمٍ، قَالَ: أَمَّا إِنَّهُ يَمْنَعُنِي مِنْ ذَلِكَ أَنِّي أَكْرَهُ أَنْ أُمِلَّكُمْ، وَإِنِّي أَتَحَوَّلُكُمْ بِالْمَوْعِظَةِ كَمَا كَانَ

النَّبِيُّ ﷺ يَتَحَوَّلُ إِلَيْهَا مَخَافَةَ السَّامَةِ
عَلَيْنَا .

(١٣) بَابُ مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا يُفْقِهُهُ

(13) CHAPTER. If Allāh wants to do good to a person, He makes him comprehend (the religion). [The understanding of the Qur'ān and *As-Sunna* (legal ways) of the Prophet (Muhammad ﷺ)].

71. Narrated Mu'āwiya in a *Khuṭba* (religious talk): I heard Allāh's Messenger ﷺ saying, "If Allāh wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'ān and *As-Sunna* (legal ways) of the Prophet (Muhammad ﷺ)], I am just a distributor, but the grant is from Allāh. (And remember) that this nation (true Muslims — real followers of Islāmic Monotheism) will remain obedient to Allāh's Orders [i.e. following strictly Allāh's Book (the Qur'ān) and the Prophet's *Sunna* (legal ways)] and they will not be harmed by anyone who will oppose them (going on a different path), till Allāh's Order (Day of Judgement) is established."

(14) CHAPTER. (The superiority of comprehending knowledge.)

72. Narrated Ibn 'Umar : رضي الله عنهما We were with the Prophet ﷺ and a spadix of date-palm tree was brought to him. On that he said, "Amongst the trees, there is a tree which resembles a Muslim." I wanted to say that it was the date-palm tree but as I was the youngest of all (of them) I kept quiet. And then the Prophet ﷺ said, "It is the date-palm tree."

٧١ - حَدَّثَنَا سَعِيدُ بْنُ عَفَّيْرٍ قَالَ:
حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ
ابْنِ شَهَابٍ قَالَ: قَالَ حُمَيْدُ بْنُ عَبْدِ
الرَّحْمَنِ: سَمِعْتُ مُعاوِيَةَ حَطَبَّا
يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ
يُرِدُ اللَّهُ بِهِ خَيْرًا يُفْقِهُهُ فِي الدِّينِ،
وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِيُ، وَلَنْ
تَرَأَلَ هَذِهِ الْأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ لَا
يَضُرُّهُمْ مَنْ خَالَقَهُمْ حَتَّى يَأْتِيَ أَمْرُ
اللَّهِ». [انظر: ٣١٦، ٣٦٤١، ٧٣١٢]

[٧٤٦٠]

(١٤) بَابُ الْفَهْمِ فِي الْعِلْمِ

٧٢ - حَدَّثَنَا عَلَيُّ قَالَ: حَدَّثَنَا
سُفْيَانُ قَالَ: قَالَ لِي ابْنُ أَبِي نَجِيْحٍ:
عَنْ مُجَاهِدٍ قَالَ: صَحِّبْتُ ابْنَ عُمَرَ
إِلَى الْمَدِيْنَةِ فَلَمْ أَسْمَعْهُ يُحَدِّثُ عَنْ
رَسُولِ اللَّهِ ﷺ إِلَّا حَدِيثًا وَاحِدًا قَالَ:
كُنَّا عِنْدَ النَّبِيِّ ﷺ فَأُتْبِعْتُ بِجُمَارٍ فَقَالَ:
«إِنَّ مِنَ الشَّجَرِ شَجَرَةً مُثْلِهَا
الْمُسْلِمُ»، فَأَرْدَتُ أَنْ أَقُولَ: هِيَ

النَّخْلَةُ، إِذَا أَنَا أَصْعَرُ الْقَوْمَ فَسَكَّتُ،
قَالَ النَّبِيُّ ﷺ: «هِيَ النَّخْلَةُ».

[راجع: ٦١]

(١٥) بَابُ الْأَغْبَاطِ فِي الْعِلْمِ وَالْحِكْمَةِ،

(15) CHAPTER. Wish to be like the one who has knowledge and *Al-Hikmah* [wisdom i.e., the knowledge of the Qur'ān and the *Sunna* (legal ways) of the Prophet ﷺ].

And ‘Umār رضي الله عنه said, “Everyone must acquire sound religious knowledge early before he becomes a chief.” (Abū ‘Abdullāh said:) The Companions of the Prophet ﷺ had studied inspite of the fact that they were old in age.

73. Narrated ‘Abdullāh bin Mas‘ūd رضي الله عنه : The Prophet ﷺ said, “Do not wish to be like anyone except in two cases. (The first is) a person, whom Allāh has given wealth and he spends it righteously (according to what Allāh has ordered in a just and right way); (the second is) the one whom Allāh has given *Al-Hikmah* [wisdom i.e., the knowledge of the Qur'ān and the *Sunna* (legal ways) of the Prophet ﷺ] and he acts according to it and teaches it to others.” (See *Fath Al-Bārī* Vol. I, page 177)

وَقَالَ عُمَرُ رضي الله عنه: تَفَهَّمُوا
قَبْلَ أَنْ سُوَدُوا. وَقَدْ تَعْلَمَ أَصْحَابُ
النَّبِيِّ ﷺ فِي كِبِيرِ سَنَاهُمْ.

٧٣ - حَدَّثَنَا الْحُمَيْدِيُّ قَالَ:
حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ
بْنُ أَبِي خَالِدٍ عَلَى غَيْرِ مَا حَدَّثَنَا
الزُّهْرِيُّ قَالَ: سَمِعْتُ قَيْسَ بْنَ أَبِي
حَازِمَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ
مَسْعُودٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا
حَسَدَ إِلَّا فِي اثْتَنْتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ
مَا لَا فُسْلِطَ عَلَى هَنْكَتِهِ فِي الْحَقِّ،
وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي
بِهَا وَيَعْلَمُهَا». [انظر: ١٤٠٩، ٧١٤١]

[٧٣١٦]

(١٦) بَابُ مَا ذُكِرَ فِي ذَهَابِ مُوسَى
عَلَيْهِ السَّلَامُ فِي الْبَحْرِ إِلَى الْخَضْرِ
عَلَيْهِمَا السَّلَامُ،
وَقَوْلُهُ تَعَالَى: «فَهَلْ أَتَيْتُكُمْ عَلَى أَنْ
تُلَمَّمَنَّ» الآية [الكهف: ٦٦].

٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرِيزٍ
الزُّهْرِيُّ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ

(16) CHAPTER. What has been said about the journey of Prophet Mūsa (Moses) عليه السلام (when he went) in the sea to meet Al-Khadr.

And the Statement of Allāh :

“...May I follow you so that you teach me” (V.18:66)

74. Narrated Ibn ‘Abbās رضي الله عنهما that he differed with Ḥur bin Qais bin Ḥiṣn Al-Fazārī regarding the companion of (the

Prophet) Mūsa (Moses). Ibn ‘Abbās said that he was Khidr. Meanwhile, Ubai bin Ka'b passed by them and Ibn ‘Abbās called him, saying “My friend (Hur) and I have differed regarding Mūsa's companion whom he asked the way to meet. Have you heard the Prophet ﷺ mentioning something about him?” He said, “Yes. I heard Allāh's Messenger ﷺ saying, 'While Mūsa (عليه السلام) was sitting in the company of some Israelites, a man came and asked him: Do you know anyone who is more learned than you? Mūsa (عليه السلام) replied: No. So Allāh sent the Divine Revelation to Mūsa (عليه السلام): Yes, Our slave Khidr (is more learned than you). Mūsa (عليه السلام) asked (Allāh) how to meet him (Khidr). So Allāh made the fish as a sign for him and he was told that when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khidr). So Mūsa (عليه السلام) went on looking for the sign of the fish in the sea. The boy-servant of Mūsa (عليه السلام) said to him: Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Mūsa (عليه السلام) said: That is what we have been seeking! (V.18:64) So they went back retracing their footsteps, and found Khidr. (And) what happened further to them is narrated by Allāh in His Book — the Qur'ān. (V.18:54 up to V.18:82)

ابْرَاهِيمَ قَالَ: حَدَّنِي أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ، حَدَّهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، أَخْبَرَهُ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ تَمَارِي هُوَ وَالْحُرُثُ بْنُ فَيْسٍ بْنِ حِصْنِ الْعَرَارِيِّ فِي صَاحِبِ مُوسَى: قَالَ ابْنُ عَبَّاسٍ: هُوَ حَضِيرٌ، فَمَرَّ بِهِمَا أُبَيُّ بْنُ كَعْبٍ، فَدَعَاهُ ابْنُ عَبَّاسٍ، قَالَ: إِنِّي تَمَارَيْتُ أَنَا وَصَاحِبِي هَذَا فِي صَاحِبِ مُوسَى الَّذِي سَأَلَ مُوسَى السَّبِيلَ إِلَى لَقِيهِ؟ هَلْ سَمِعْتَ النَّبِيَّ ﷺ يَذَكُّرُ شَانَهُ؟ قَالَ: نَعَمْ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا مُوسَى فِي مَلَأٍ مِنْ بَنِي إِسْرَائِيلَ، جَاءَهُ رَجُلٌ، قَالَ: هَلْ تَعْلَمُ أَحَدًا أَعْلَمَ مِنْكَ؟ قَالَ مُوسَى: لَا، فَأَوْحَى اللَّهُ إِلَيْهِ مُوسَى: بَلَى عَبْدُنَا حَضِيرٌ، فَسَأَلَ مُوسَى السَّبِيلَ إِلَيْهِ، فَجَعَلَ اللَّهُ لَهُ الْحُوتَ آيَةً وَقَيْلَ لَهُ: إِذَا فَقَدَتِ الْحُوتَ فَارْجِعْ فَإِنَّكَ سَلَقَاهُ، وَكَانَ يَبْيَغُ أَتَرَ الْحُوتَ فِي الْبَحْرِ، قَالَ لِمُوسَى فَتَاهُ: أَرَأَيْتَ إِذَا أَوْيَنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيْتُ الْحُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرْهُ، قَالَ: ذَلِكَ مَا كُنَّا تَبْغِي، فَارْتَدَّا عَلَى آتَارِهِمَا قَصَاصًا فَوَجَدَا حَضِيرًا فَكَانَ مِنْ شَانِهِمَا الَّذِي فَصَّ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ». [انظر: ٧٨، ١٢٢، ٢٢٦٧، ٤٧٢٥، ٣٤٠١، ٣٢٧٨، ٤٧٢٨]

[٤٧٢٦، ٤٧٢٧، ٦٦٧٢، ٧٤٧٨]

(١٧) بَابُ قَوْلِ النَّبِيِّ ﷺ: «اللَّهُمَّ عَلِمْنَا الْكِتَابَ»

(17) CHAPTER. The statement of the Prophet ﷺ: "O Allāh! Bestow on him (Ibn 'Abbās) the knowledge of the Book (the Qur'ān)."'

75. Narrated Ibn 'Abbās رضي الله عنهما : Once the Prophet ﷺ embraced me and said, "O Allāh! Bestow on him the knowledge of the Book (the Qur'ān)."

٧٥ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ضَمَّنَنِي رَسُولُ اللَّهِ ﷺ وَقَالَ: «اللَّهُمَّ عَلِمْنَا الْكِتَابَ». [انظر: ١٤٣، ٣٧٥٦]

[٧٢٧٠]

(١٨) بَابُ مَنْ يَصْحُ سَمَاعُ الصَّغِيرِ

(18) CHAPTER. At what age may a youth be listened to (i.e. quotation of the *Hadīth* from a boy be acceptable).

76. Narrated Ibn 'Abbās رضي الله عنهما : Once I came riding a she-ass and had (just) attained the age of puberty. Allāh's Messenger ﷺ was offering *Salāt* (prayer) at Minā. There was no wall in front of him and I passed in front of some of the rows while they were offering their *Salāt*. There I let the she-ass loose to graze and entered the row, and nobody objected to it.

٧٦ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ ابْنِ شَهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: أَفْتَلْتُ رَاكِبًا عَلَى جَمَارِ أَتَانِي وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الْاِحْتِلَامَ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِيَمِنِي إِلَى عَيْرٍ جِدَارٍ فَمَرَرْتُ بَيْنَ يَدَيْهِ بَعْضَ الصَّفَّ، وَأَرْسَلْتُ الْأَتَانَ تَرَّعَ، وَدَخَلْتُ فِي الصَّفَّ فَلَمْ يُنْكِرْ ذَلِكَ عَلَيَّ أَحَدٌ. [انظر: ٤٩٣، ٨٦١، ١٨٥٧]

[٤٤١٢]

٧٧ - حَدَّثَنِي مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا أَبُو مُسْهِرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنِي الرَّبِيعِيُّ عَنِ الرَّهْبَرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ قَالَ: عَقَلْتُ مِنَ النَّبِيِّ ﷺ مَجَةً

77. Narrated Maḥmūd bin Rabī' رضي الله عنه : When I was a boy of five, I remember, the Prophet ﷺ took water from a bucket (used for getting water out of a well) with his mouth and threw it on my face.

مَجَّهَا فِي وَجْهِي وَأَنَا ابْنُ خَمْسِ
سِنِينَ مِنْ دَلْوِي. [انظر: ١٨٩، ٨٣٩،
٦٤٢٢، ٦٣٥٤، ١١٨٥]

(19) CHAPTER. To go out in search of knowledge.

And Jābir bin ‘Abdullāh travelled for one month to get a single *Hadīth* from ‘Abdullāh bin Unais.

78. Narrated Ibn ‘Abbās that he differed with Ḥur bin Qais bin Ḥiṣn Al-Fazārī regarding the companion of Prophet Mūsa (Moses). Meanwhile, Ubai bin Ka'b passed by them and Ibn ‘Abbās called him saying, “My friend (Hur) and I have differed regarding Mūsa's companion (عليه السلام) whom he asked the way to meet. Have you heard Allāh's Messenger ﷺ mentioning something about him? Ubai bin Ka'b said: “Yes, I heard the Prophet ﷺ mentioning something about him (saying), ‘While Mūsa (عليه السلام) was sitting in the company of some Israelites, a man came and asked him: 'Do you know anyone who is more learned than you? Mūsa replied: No. So Allāh sent the Divine Revelation to Mūsa (عليه السلام): Yes, Our slave Khiḍr is more learned than you.' Mūsa (عليه السلام) asked Allāh how to meet him (Al-Khiḍr). So Allāh made the fish a sign for him and he was told when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khiḍr). So Mūsa (عليه السلام) went on looking for the sign of the fish in the sea. The boy-servant of Mūsa (عليه السلام) said: Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Mūsa (عليه السلام) said: That is what we have been seeking. So they went back retracing their foot steps, and found Khiḍr (and) what

(١٩) بَابُ الْخُرُوجِ فِي طَلَبِ الْعِلْمِ،
وَرَحَلَ جَابِرُ بْنُ عَبْدِ اللَّهِ مَسِيرَةً
شَهْرٍ، إِلَى عَبْدِ اللَّهِ بْنِ أُبَيِّنِ فِي
حَدِيثِ وَاحِدٍ.

٧٨ - حَدَّثَنَا أَبُو القَاسِيمِ خَالِدُ بْنُ
خَلَقِيَّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرَبٍ:
قَالَ الْأَوْزَاعِيُّ: أَخْبَرَنَا الرُّثْرُبِيُّ، عَنْ
عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ
مَسْعُودٍ، عَنْ أَبِيهِ بْنِ عَبَّاسٍ أَنَّهُ تَمَارَى
هُوَ وَالْحُرُّ بْنُ قَيْسٍ أَبْنَى حَضْنَ
الْفَرَارِيِّ فِي صَاحِبِ مُوسَى، فَمَرَّ
بِهِمَا أَبَيُّ بْنُ كَعْبٍ فَدَعَاهُ أَبْنُ عَبَّاسٍ،
فَقَالَ: إِنِّي تَمَارِيْتُ أَنَا وَصَاحِبِيْ هَذَا
فِي صَاحِبِ مُوسَى الدِّيْنِ سَأَلَ السَّيْلَ
إِلَى لُقَيْهِ: هَلْ سَمِعْتَ رَسُولَ اللَّهِ
يَذْكُرُ شَائِهَ؟ فَقَالَ أَبَيُّ: نَعَمْ، سَمِعْتُ
الْبَيْتَ يَذْكُرُ شَائِهَ، يَقُولُ: «بَيْتُمَا
مُوسَى فِي مَلَأٍ مِنْ بَنَى إِسْرَائِيلَ إِذْ
جَاءَهُ رَجُلٌ فَقَالَ: أَتَعْلَمُ أَحَدًا أَعْلَمَ
مِنْكَ؟ قَالَ مُوسَى: لَا، فَأَوْحَى اللَّهُ
تَعَالَى إِلَى مُوسَى: بَلَى، عَبْدُنَا
خَضِّرٌ، فَسَأَلَ السَّيْلَ إِلَى لُقَيْهِ،
فَجَعَلَ اللَّهُ لَهُ الْحُوتَ آيَةً. وَقَبْلَ لَهُ:
إِذَا فَقَدَتِ الْحُوتَ فَارْجِعْ فَإِنَّكَ
سَتَلْقَاهُ، فَكَانَ مُوسَى يَتَبَعَ أَثَرَ الْحُوتِ

happened further about them is narrated by Allāh in His Book – the Qur’ān.” (V.18:54 up to V.18:82).

فِي الْبَحْرِ، فَقَالَ فَتَى مُوسَى لِمُوسَى : أَرَأَيْتَ إِذْ أَوْيَنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيْتُ الْحُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرُهُ . قَالَ مُوسَى : ذَلِكَ مَا كُنَّا نَبْغِي، فَارْتَدَ عَلَى آثَارِهِمَا فَصَاصًا، فَوَجَدَا حَضِيرًا، فَكَانَ مِنْ شَأْنِهِمَا مَا فَصَّ اللَّهُ فِي كِتَابِهِ». [راجع: ٧٤]

(20) CHAPTER. The superiority of a person who learns (Islām, becomes a religious scholar) and then teaches it to others.

79. Narrated Abū-Mūsa : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “The example of guidance and knowledge with which Allāh has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain-water and brought forth vegetation and grass in abundance . (And) another portion of it was hard and held the rain-water and Allāh benefited the people with it and they utilized it for drinking, making their animals drink from it and to irrigate the land for cultivation . (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allāh’s religion (Islām) and gets benefit (from the knowledge) which Allāh تَعَالَى has revealed through me (the Prophet ﷺ) and learns and then teaches it to others . The (last example is that of a) person who does not care for it and does not take Allāh’s guidance revealed through me (He is like that barren land.)”

٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ العَلَاءِ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ أَسَمَّةَ، عَنْ بُرَيْدَةَ ابْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرَدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «مَثُلَ مَا يَعْشَى اللَّهُ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْعَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ فَبَلَّتِ الْمَاءُ فَأَنْبَتَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيرَ . وَكَانَتِ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ فَنَفَعَ اللَّهُ بِهَا النَّاسَ فَشَرَبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ مِنْهَا طَائِفَةً أُخْرَى إِنَّمَا هِيَ قَعْدٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلَأً، فَذَلِكَ مَثُلٌ مِنْ فَقْهٍ فِي دِينِ اللَّهِ وَنَعْمَةٍ مَا يَعْشَى اللَّهُ بِهِ فَعِلْمٌ وَعِلْمٌ، وَمَثُلٌ مِنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَثْبِلْ هُدَى اللَّهِ الَّذِي أَرْسَلْتُ إِلَيْهِ».

قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ إِسْحَاقُ: وَكَانَ مِنْهَا طَائِفَةً فَبَلَّتِ الْمَاءُ، قَاعٌ

يَعْلُوُ الْمَاءُ، وَالصَّفَصَفُ الْمُسْتَوِي
مِنَ الْأَرْضِ.

(٢١) بَابُ رَفْعِ الْعِلْمِ وَظُهُورِ
الْجَهْلِ،

(21) CHAPTER. (What is said regarding) the disappearance of the (religious) knowledge and the appearance of (religious) ignorance.

And Rabi'a said, "It is not wise for a person who has been gifted with a part of the (religious) knowledge to ruin himself (by abstaining from teaching it to others)."

80. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "From among the portents of the Hour are (the following):

1. Religious knowledge will be taken away (by the death of religious learned men).
2. Ignorance (of religion) will prevail.
3. Drinking of alcoholic drinks (will be very common).
4. There will be prevalence of open illegal sexual intercourse.

81. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: I will narrate to you a *Hadīth* which none will narrate to you after me. I heard Allāh's Messenger ﷺ saying: "From among the portents of the Hour are (the following):

1. (Religious) knowledge will decrease (by the death of religious learned men).
2. Ignorance (of religion) will prevail.
3. There will be prevalence of open illegal sexual intercourse.
4. Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man. (See *Hadīth* No.1036. Vol.2).

(22) CHAPTER. The superiority of (religious) knowledge.

82. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "While I was sleeping, I saw that a cup full of milk was

وَقَالَ رَبِيعَةُ: لَا يَسْبِغُ لَا حَدِّ عِنْدَهُ
شَيْءٌ مِنَ الْعِلْمِ أَنْ يُضَيِّعَ نَفْسَهُ.

٨٠ - حَدَّثَنَا عِمْرَانُ بْنُ مَيسَرَةَ
قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي
الْتَّيَاحِ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ
يُرْفَعَ الْعِلْمُ، وَيَبْثَتَ الْجَهْلُ، وَيُشَرِّبَ
الْحَمْرُ، وَيَظْهَرَ الرَّذْنَا». [انظر: ٨١،
٦٨٠٨، ٥٥٧٧]

٨١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا
يَحْيَى، عَنْ شُعْبَةَ، عَنْ فَتَاهَةَ، عَنْ
أَنَسٍ، قَالَ: لَا حَدَّثَنَا كُمْ حَدِيثًا لَا
يُحَدِّثُكُمْ أَحَدٌ بَعْدِي، سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: «مِنْ أَشْرَاطِ السَّاعَةِ:
أَنْ يَقْلِلَ الْعِلْمُ، وَيَظْهَرَ الْجَهْلُ،
وَيَظْهَرَ الرَّذْنَا، وَتَكُثرُ النِّسَاءُ، وَيَقْلِلُ
الرِّجَالُ، حَتَّى يَكُونَ لِحَمْسِينَ امْرَأَةً
الْقِيمُ الْوَاحِدُ». [راجع: ٨٠]

(٢٢) بَابُ فَضْلِ الْعِلْمِ

٨٢ - حَدَّثَنَا سَعِيدُ بْنُ عَفْيَرَ قَالَ:
حَدَّثَنِي الْلَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلُ، عَنْ

brought to me and I drank my fill till I noticed its (the milk) wetness coming out of my nails. Then I gave the remaining milk to 'Umar bin Al-Khattāb.' (The Companions of the Prophet ﷺ) asked, "What have you interpreted (about this dream)? O Allāh's Messenger!", He replied, "(It is religious) knowledge."

ابن شهاب، عن حمزة بن عبد الله بن عمر أن ابن عمر قال: سمعت رسول الله ﷺ يقول: «بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحٍ لَّيْنَ فَشَرِبْتُهُ حَتَّى إِنِّي لَأَرِي الرَّيْ يَخْرُجُ فِي أَطْفَارِي، ثُمَّ أَعْطَيْتُهُ فَضْلِي عَمَرَ بْنَ الْحَطَابَ». قَالُوا: فَمَا أَوْتَتُهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْعِلْمُ». [انظر: ٧٠٣٢، ٧٠٢٧، ٧٠٠٧، ٣٦٨١]

(٢٣) بَابُ الْفُتْيَا وَهُوَ وَاقِتُ عَلَى الدَّائِرَةِ وَغَيْرِهَا

٨٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ ابْنِ شَهَابٍ، عَنْ عِيسَى بْنِ طَلْحَةَ ابْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ الْعَاصِي أَنَّ رَسُولَ اللَّهِ ﷺ وَقَاتَ فِي حَجَّةِ الْوَدَاعِ بِمِنَى لِلنَّاسِ يَسْأَلُونَهُ، فَجَاءَهُ رَجُلٌ فَقَالَ: لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحْ؟ فَقَالَ: «اذْبَحْ وَلَا حَرَجْ»، فَجَاءَ آخَرُ فَقَالَ: لَمْ أَشْعُرْ فَنَحَرْتُ قَبْلَ أَنْ أَرْمِي؟ قَالَ: «ارْمْ وَلَا حَرَجْ»، فَمَا سُئِلَ النَّبِيُّ ﷺ عَنْ شَيْءٍ قُدْمَ وَلَا أُخْرَ إِلَّا قَالَ: افْعُلْ وَلَا حَرَجْ. [انظر: ١٢٤، ١٧٣٦، ١٧٣٧، ١٧٣٨، ٦٦٦٥]

(٢٤) بَابُ مَنْ أَجَابَ الْمُتْبَا بِإِشَارَةِ الْيَدِ وَالرَّأْسِ

٨٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا أَيُوبُ

(23) CHAPTER. To give a religious verdict while riding an animal or standing on anything else.

83. Narrated 'Abdullāh bin 'Amr bin Al-Āṣ: Allāh's Messenger ﷺ stopped (for a while near the *Jimār*) at Minā during his last *Hajj* for the people and they were asking him questions. A man came and said, "I forgot and got my head shaved before slaughtering the *Hady* (sacrificing animal)." The Prophet ﷺ said, "There is no harm, go and do the slaughtering now." Then another person came and said, "I forgot and slaughtered (the camel) before *Ramy* (throwing of the pebbles at the *Jamra*)."¹ The Prophet ﷺ said, "Do it now (the *Ramy*) and there is no harm."

The narrator added: So, on that day, when the Prophet ﷺ was asked about anything (as regards the ceremonies of *Hajj* during the days at Mina) performed before or after its due time, his reply was: "Do it (now) and there is no harm."

(24) CHAPTER. Whoever gave a religious verdict by beckoning or by nodding.

84. Narrated Ibn 'Abbās: Somebody said to the Prophet ﷺ (during his last *Hajj*), "I did the slaughtering before

doing the *Ramy*.⁽¹⁾ The Prophet ﷺ beckoned with his hand and said, “There is no harm in that.” Then another person said, “I got my head shaved before offering the sacrifice.” The Prophet ﷺ beckoned with his hand saying, “There is no harm in that.”

عَنْ عِكْرِمَةَ، عَنْ أَبْنَىٰ بْنَ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ سُئِلَ فِي حَجَّهُ فَقَالَ: ذَبَحْتُ قَبْلَ أَنْ أَرْمَى؟ فَأَوْمَأْتُ بِيَدِهِ، قَالَ: «لَا حَرَجٌ»، وَقَالَ: حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ؟ فَأَوْمَأْتُ بِيَدِهِ: «وَلَا حَرَجٌ». [انظر: ٦٦٦٦، ١٧٢٣، ١٧٢٤، ١٧٢٢]

85. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “(Religious) knowledge will be taken away (by the death of religious scholars), ignorance (in religion) and *Al-Fitn* (trials and afflictions) will appear; and *Harj* will increase.” It was asked, “What is *Harj*, O Allāh’s Messenger?” He replied by beckoning with his hand indicating “killing.”

(See *Fath Al-Bārī*, Vol.I, page 192)

- ٨٥ - حَدَّثَنَا الْمَكْيُّ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا حَطَّلَةُ، عَنْ سَالِمَ قَالَ: سَعَتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يُقْبِضُ الْعِلْمُ، وَيَظْهَرُ الْجَهَلُ وَالْفَتْنَ، وَيَكْثُرُ الْهَرْجُ»، قِيلَ: يَا رَسُولَ اللَّهِ وَمَا الْهَرْجُ؟ فَقَالَ هَكَذَا بِيَدِهِ، فَحَرَقَهَا كَائِنَةً يُرِيدُ الْقَتْلَ. [انظر: ١٠٣٦، ٦٠٣٧، ٣٦٠٨، ٤٦٣٥، ٤٦٣٦، ١٤١٢، ٦٥٠٦، ٦٩٣٥، ٧٠٦١، ٧١١٥، ٧١٢١]

- ٨٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: أَتَيْتُ عَائِشَةَ وَهِيَ تُصْلِي فَقُلْتُ: مَا شَأْنُ النَّاسِ؟ فَأَشَارَتْ إِلَى السَّمَاءِ، فَإِذَا النَّاسُ قِيَامٌ، فَقَلَتْ: سُبْحَانَ اللَّهِ. قُلْتُ: آمَّا، فَأَشَارَتْ بِرَأْسِهَا أَيْ: نَعَمْ، فَقَمْتُ حَتَّى عَلَانِيَ الْعَشْيَ فَجَعَلْتُ أَصْبُحُ عَلَى رَأْسِي الْمَاءَ، فَحَمِدَ اللَّهَ عَزَّ وَجَلَّ النَّبِيِّ ﷺ وَأَشْتَى عَلَيْهِ، ثُمَّ قَالَ: «مَا مِنْ شَيْءٍ

86. Narrated Asmā’ (bint Abū Bakr) رضي الله عنها while she was offering *Salāt* (prayer), and said to her, “What has happened to the people?” She pointed out towards the sky. (I looked towards the mosque), and saw the people offering *Salāt* (the prayer). Aishah رضي الله عنها said, “*Subḥān Allāh*.” I said to her, “Is there a sign?” She nodded with her head meaning, “Yes.” I, too, then stood (for the prayer of eclipse) till I became (nearly) unconscious and later on I poured water on my head. After the prayer, the Prophet ﷺ praised and glorified Allāh and then said, “Just now at this place I have seen what I have never seen before, including Paradise and Hell. No

(1) (H.84) *Ramy*: i.e., throwing small stones at the *Jamarāt* and it is one of the ceremonies of *Hajj* during the days at Mina, the others are *Halaq* (shaving of the head-hair), *Dhabh* (slaughtering of *Hady*), and *Mobīt* (to sleep at night there at Mina)..

doubt it has been revealed to me that you will be put to trials in your graves, and these trials will be like the trials of *Al-Masīḥ Ad-Dajjāl* or nearly like it (the subnarrator is not sure which expression *Asmā'* used). You will be asked, 'What do you know about this man (Prophet Muhammad ﷺ)?' Then the faithful believer (or *Asmā'* said رَضِيَ اللَّهُ عَنْهَا used) will reply, 'He is Muhammad ﷺ, Allāh's Messenger who came to us with clear evidences and guidance and so we accepted his teachings and followed him. And he is Muhammad ﷺ.' And he will repeat it thrice. Then the angels will say to him, 'Sleep in peace as we have come to know that you were a faithful believer.' On the other hand, a hypocrite or a doubtful person will reply, 'I do not know, but I heard the people saying something and so I said it' (the same).' [See Vol. 2, *Hadīth* No. 1338]

لَمْ أَكُنْ أُرِيتُهُ إِلَّا رَأَيْتُهُ فِي مَقَامِي حَتَّى الْجَنَّةَ وَالنَّارَ. فَأُوْحَى إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي قُبُورِكُمْ مِثْلَ أَوْ فَرِيَا - لَا أَدْرِي أَيْ ذَلِكَ قَالَتْ أَسْمَاءُ - مَنْ فِتْنَةُ الْمَسِيحِ الدَّجَّالِ: يُقَالُ: مَا عِلْمُكَ بِهَذَا الرَّجُلِ؟ فَأَمَّا الْمُؤْمِنُ أَوْ الْمُوقِنُ - لَا أَدْرِي بِأَيِّهِمَا قَالَتْ أَسْمَاءُ - فَيَقُولُ: هُوَ مُحَمَّدٌ هُوَ رَسُولُ اللَّهِ، جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى، فَأَجَبْنَا وَاتَّبَعْنَا، هُوَ مُحَمَّدٌ، ثَلَاثَةٌ، فَيَقَالُ: نَمْ صَالِحًا، قَدْ عَلِمْنَا إِنْ كُنْتَ لَمْوَقْنَا بِهِ، وَأَمَّا الْمُنَافِقُ أَوِ الْمُرْتَابُ - لَا أَدْرِي أَيْ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ: لَا أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ». [انظر: ١٨٤، ١٠٦١، ١٠٥٤، ١٠٥٣، ٩٢٢، ٧٧٢٨٧، ٢٥٢٠، ٢٥١٩، ١٣٧٣، ١٢٣٥]

(٢٥) بَابُ تَحْرِيسِ النَّبِيِّ ﷺ وَفَدَ عَبْدِ الْقَيْسِ عَلَى أَنْ يَحْفَظُوا الإِيمَانَ وَالْعِلْمَ وَيُتَسْبِّرُوا بِهِ مَنْ وَرَاءَهُمْ،

وَقَالَ مَالِكُ بْنُ الْحُوَيْرِثُ: قَالَ لَنَا النَّبِيُّ ﷺ: «اْرْجِعُو إِلَى أَهْلِكُمْ فَعَلَمُوْهُمْ».

٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عُنْدَرُ، قَالَ: حَدَّثَنَا شَعْبَةُ، عَنْ أَبِي جَمْرَةَ قَالَ: كُنْتُ أَتْرَجِحُ بَيْنَ ابْنِ عَبَّاسٍ وَبَيْنَ النَّاسِ،

(25) CHAPTER. The Prophet ﷺ urged the people (mission) of 'Abdul Qais to memorize the faith and the (religious) knowledge (as he explained to them) and to inform (convey) to their people whom they have left behind (at home).

Narrated Mālik bin Al-Huwairith that the Prophet ﷺ said to them, "Go back to your people and teach (religious knowledge) to them.

87. Narrated Abū Jamra : I was an interpreter between the people and Ibn 'Abbās. Once Ibn 'Abbās said that a delegation of the tribe of 'Abdul Qais came to the Prophet ﷺ who asked them, "Who are the people (i.e. you)? (Or) who are the

delegates?” They replied, “We are from the tribe of Rabi'a.” Then the Prophet ﷺ said to them, “Welcome, O people [or said, “O delegation (of ‘Abdul Qais)”. Neither will you have disgrace nor will you regret.” They said, “We have come to you from a distant place and there is the tribe of the infidels of Muḍar intervening between you and us and we cannot come to you except in the sacred month. So please order us to do something good (religious deeds), and that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them).” The Prophet ﷺ ordered them to do four things, and forbade them from four things. He ﷺ ordered them to believe in Allāh Alone, the Honourable the Majestic and said to them, “Do you know what is meant by believing in Allāh Alone?” They replied, “Allāh and His Messenger know better.” Thereupon the Prophet ﷺ said, “That means to testify that *Lā ilāha illallāh wa anna Muḥammad-ar-Rasūl Allāh* (none has the right to be worshipped but Allāh and that Muḥammad is the Messenger of Allāh), *Iqāmat-as-Ṣalāt* [to perform *As-Salāt* (the compulsory congregational prayers) perfectly], to pay *Zakāt*, to observe *Saum* [fasts (during the month of Ramadān)], (and) to pay *Al-Khūmūs* (one-fifth of the booty to be given in Allāh's Cause).” Then he forbade them four things, namely *Ad-Dubbā'*, *Al-Hantam*, *Al-Muzaffat* (and) *An-Naqīr* or *Al-Muqaiyār* (These were the names of pots in which alcoholic drinks used to be prepared). The Prophet ﷺ further said, “Memorize them (these instructions) and tell them to the people whom you have left behind.”

(26) CHAPTER. To travel seeking an answer to a problematic matter, and to teach it to one's family.

فَقَالَ: إِنَّ وَقْدَ عَبْدِ الْقَيْسِ أَتَوْا النَّبِيَّ
 ﷺ فَقَالَ: «مَنْ الْوَقْدُ؟ أَوْ مَنْ
 الْقَوْمُ؟» قَالُوا: رَبِيعَةُ، فَقَالَ: «مَرْجَبًا
 بِالْقَوْمِ أَوْ بِالْوَقْدِ غَيْرَ حَزَابَاً وَلَا
 نَدَامِيٍّ»، قَالُوا: إِنَّا نَاتَيْكَ مِنْ شُقَّةَ
 بَعِيْدَةَ، وَبَيْتَنَا وَبَيْتَكَ هَذَا الْحَيْثِ مِنْ
 كُتَّارِ مُصَرَّ، وَلَا تَسْتَطِعُ أَنْ نَأْتَيْكَ إِلَّا
 فِي شَهْرِ حَرَامٍ، فَقُرْنَا بِأَمْرِ نُحْيِرِ يَهِ
 مِنْ وَرَاءَنَا، نَدْخُلُ بِهِ الْجَنَّةَ، فَأَمَرْهُمْ
 بِأَرْبَعَ وَنَهَاهُمْ عَنْ أَرْبَعَ، أَمَرْهُمْ
 بِالإِيمَانِ بِاللَّهِ عَزَّ وَجَلَّ وَحْدَةً، قَالَ:
 «هَلْ تَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ وَحْدَهُ؟»
 قَالُوا: اللَّهُ وَرَسُولُهُ أَغْلَمُ، قَالَ:
 «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّداً
 رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ
 الرِّزْكَةِ، وَصَوْمُ رَمَضَانَ، وَتَعْطُوا
 الْحُمُسَ مِنَ الْمَغْنِمِ»، وَنَهَاهُمْ عَنْ:
 الدُّبَابِ، وَالْحَتْمِ، وَالْمُرْفَقِ - قَالَ
 شُعْبَةُ: رُبَّمَا قَالَ: «النَّقِيرُ»، وَرُبَّمَا
 قَالَ: «الْمُقَيْرُ» - قَالَ: «اْحْفَظُوهُ
 وَأَخْبِرُوهُ مِنْ وَرَاءَكُمْ». [راجع: ٥٣]

(٢٦) بَابُ الرَّحْلَةِ فِي الْمَسَأَةِ التَّارِيْخِ
 وَتَعْلِيمِ أَهْلِهِ

88. Narrated 'Abdullāh bin Abī Mulaika رَضِيَ اللَّهُ عَنْهُ: 'Uqba bin Al-Hārith said that he had married the daughter of Abī Ihāb bin 'Azīz. Later on a woman came to him and said, "I have suckled (nursed) Uqba and the woman whom he married (his wife at my breast)." 'Uqba said to her, "Neither I knew that you have suckled (nursed) me nor did you tell me." Then he rode over to see Allāh's Messenger ﷺ at Al-Madīna and asked him about it. Allāh's Messenger ﷺ said, "How can you keep her as a wife when it has been said (that she is your suckling foster-sister)?" Then Uqba divorced her, and she married another man.

٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاَتِلٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا عُمَرُ ابْنُ سَعِيدٍ بْنِ أَبِي حُسْنِي قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ، أَنَّهُ تَرَوَّجَ ابْنَةَ لِأَبِي إِهَابٍ بْنِ عَزِيزٍ، فَأَتَتْهُ امْرَأَةٌ فَقَالَتْ: إِنِّي قَدْ أَرْضَعْتُ عُقْبَةَ، وَالَّتِي تَرَوَّجَ بِهَا، فَقَالَ لَهَا عُقْبَةُ: مَا أَغْلَمُ أَنَّكِ أَرْضَعْتِنِي وَلَا أَخْبَرْتِنِي، فَرَكِبَ إِلَى رَسُولِ اللَّهِ ﷺ بِالْمَدِينَةِ فَسَأَلَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ وَقَدْ قَبِيلٌ؟» فَفَارَقَهَا عُقْبَةُ وَنَكَحَتْ زَوْجًا غَيْرَهُ.
[انظر: ٢٠٥٢، ٢٦٤٠، ٢٦٥٩، ٢٦٦٠]

[٥١٠٤]

(٢٧) بَابُ الشَّاتُوبِ فِي الْعِلْمِ

(27) CHAPTER. To fix the duties in rotation for learning (religious) knowledge.

89. Narrated 'Umar رَضِيَ اللَّهُ عَنْهُ: My *Anṣārī* neighbour from Banī Umayya bin Zaid who used to live at 'Awālī Al-Madīna and I, used to visit the Prophet ﷺ by turns. He used to go one day and I another day. When I went, I used to bring the news of that day regarding the Divine Revelation and other things, and when he went, he used to do the same for me. Once my *Anṣārī* friend, in his turn (on returning from the Prophet ﷺ), knocked violently at my door and asked if I was there. I became horrified and came out to him. He said, "Today a great thing has happened." I then went to Hafṣa and saw her weeping. I asked her, "Did Allāh's Messenger ﷺ divorce you all?" She replied, "I do not know." Then, I entered upon the Prophet ﷺ and said while standing, "Have you divorced

٨٩ - حَدَّثَنَا أَبُو الْيَمَانَ قَالَ: أَخْبَرَنَا شُعْبَيْتُ، عَنِ الزُّهْرِيِّ حَ، قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ ابْنُ وَهْبٍ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْيِدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عُمَرَ قَالَ: كُنْتُ أَنَا وَجَارٌ لِي مِنَ الْأَنْصَارِ فِي بَيْتِ أُمِّيَّةَ بْنِ زَدِيْدٍ، وَهِيَ مِنْ عَوَالِي الْمَدِينَةِ، وَكُنَّا نَشَّاوبُ النُّزُولَ عَلَى رَسُولِ اللَّهِ ﷺ يَنْزُلُ يَوْمًا وَأَنْزُلُ يَوْمًا، فَإِذَا تَرَلْتُ حِجْنُهُ بَحْرَ ذِلْكَ الْيَوْمِ مِنَ الْوَحْيِ وَغَيْرِهِ، وَإِذَا نَزَلَ فَعَلَ مِثْلَ

your wives?" The Prophet ﷺ replied in the negative. On that I said, "Allāhu-Akbar (Allāh is the Most Great)."

(See *Hadīth* No.5191, Vol.7 for details)

ذلك، فَتَرَأَ صَاحِبِ الْأَنْصَارِيُّ يَوْمَ نَوْبَتِهِ، فَصَرَبَ بَإِبِي ضَرْبَاً شَدِيداً فَقَالَ: أَثَمْ هُوَ؟ فَفَزَعَتْ فَخَرَجَتْ إِلَيْهِ، فَقَالَ: قَدْ حَدَثَ أَمْرٌ عَظِيمٌ، فَدَخَلْتُ عَلَى حَفْصَةَ فَإِذَا هِيَ تَبْكِي، فَقُلْتُ: أَطْلَقْكَنَّ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: لَا أَدْرِي، ثُمَّ دَخَلْتُ عَلَى النَّبِيِّ ﷺ فَقُلْتُ وَأَنَا قَائِمٌ: أَطْلَقْتَ نِسَاءَكَ؟ قَالَ: لَا، فَقُلْتُ: اللَّهُ أَكْبَرُ.

[انظر: ٢٤٦٨، ٤٩١٣، ٤٩١٥، ٥١٩١]

٥٢١٨، ٥٨٤٣، ٧٢٥٦، ٧٢٦٣]

(28) CHAPTER. To be furious while preaching or teaching if one sees what one hates.

90. Narrated Abū Mas'ūd Al-Anṣārī رضي الله عنه : Once a man said to Allāh's Messenger ﷺ "O Allāh's Messenger! I may not attend the (compulsory congregational) Salāt (prayer) because so and so (the Imām) prolongs the Salāt when he leads us for it." The narrator added: "I never saw the Prophet ﷺ more furious in giving advice than he was on that day. The Prophet ﷺ said, "O people! Some of you make others dislike good deeds (Salāt etc.). So whoever leads the people in prayer should shorten it because among them there are the sick, the weak and the one who is in a state that requires urgent relief (having some urgent jobs to do)."

91. Narrated Zaid bin Khālid Al-Juhanī رضي الله عنه : A man asked the Prophet ﷺ about the picking up of a *Lugāt* (fallen lost thing). The Prophet ﷺ replied, "Recognise and get acquainted with its tying material and its container, and make public announcement

٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ ابْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، لَا أَكَادُ أَدْرِكُ الصَّلَاةَ مِمَّا يُطْوِلُ بِنَا فُلَانٌ، فَمَا رَأَيْتُ النَّبِيَّ ﷺ فِي مَوْعِدَةٍ أَشَدَّ غَضَبًا مِنْ يَوْمِنِي، فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّكُمْ مُنْفَرُونَ، فَمَنْ صَلَّى بِالنَّاسِ فَلَيُخَفَّفَ، فَإِنَّ فِيهِمْ الْمَرِيضَ وَالْمُسِيفَ وَذَا الْحَاجَةَ».

[انظر: ٧٠٢، ٧٠٤، ٦١١٠، ٧١٥٩]

٩١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ إِلَيِّ الْمَدِينِيُّ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ مَوْلَى

(about it) for one year, then utilize it but give it to its owner if he comes." Then the person asked about the lost camel. On that, the Prophet ﷺ got angry and his cheeks or his face became red and he said, "You have no concern with it as it has its water container, and its feet and it will reach water, and eat (the leaves) of trees, so leave it till its owner finds it." The man then asked about the (lost) sheep. The Prophet ﷺ replied, "It is either for you, for your brother (another person) or for the wolf."

المُتَبَعِّثُ عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ أَنَّ
النَّبِيَّ ﷺ سَأَلَهُ رَجُلٌ عَنِ الْقَطْطَةِ،
فَقَالَ: «أَعْرِفُ وِكَاءَهَا - أَوْ قَالَ:
وِعَاءَهَا - وَعِفَاضَهَا، ثُمَّ عَرَفَهَا سَهَّةً
ثُمَّ اسْتَمْتَعْ بِهَا، فَإِنْ جَاءَ رَبُّهَا فَأَدَهَا
إِلَيْهِ»، قَالَ: فَضَالَةُ الْإِبْلِ؟ فَعَضَّبَ
حَتَّى أَحْمَرَتْ وَجْنَتَاهُ - أَوْ قَالَ:
أَحْمَرَ وَجْهُهُ - فَقَالَ: «وَمَا لَكَ وَلَهَا؟
مَعَهَا سِقاُوهَا وَحِذَاؤُهَا، تَرُدُّ المَاءَ
وَتَرْعَى الشَّجَرَ، فَذَرْهَا حَتَّى يَلْقَاهَا
رَبُّهَا»، قَالَ: فَضَالَةُ الْعَنَمِ؟ قَالَ:
«لَكَ أَوْ لِأَخِيكَ أَوْ لِلَّذِئْبِ»، [انظر:
٢٣٧٢، ٢٤٢٨، ٢٤٢٩، ٢٤٢٧]

[٦١١٢، ٥٢٩٢، ٢٤٣٨]

92. Narrated Abū Mūsa : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ was asked about things which he did not like, but when the questioners insisted, the Prophet ﷺ got angry. He then said to the people, "Ask me anything you like." A man asked, "Who is my father?" The Prophet ﷺ replied, "Your father is Hudhāfa." Then another man got up and said, "Who is my father, O Allāh's Messenger?" He replied, "Your father is Salīm, *Maula* (the freed slave) of Shaiba." So when 'Umar saw that (the anger) on the face of the Prophet ﷺ he said, "O Allāh's Messenger! We repent to Allāh (for offending you)."

(29) CHAPTER. Whoever knelt down before the *Imām* or a (religious) preacher.

93. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ One day Allāh's Messenger ﷺ came out

٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ العَلَاءِ
قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ بُرِيدٍ، عَنْ
أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: سَيِّلَ
النَّبِيُّ ﷺ عَنْ أَشْيَاءَ كَرِهَهَا، فَلَمَّا أَكْتَرَ
عَلَيْهِ عَصْبَ شُمَّ قَالَ لِلنَّاسِ: «سَلُونِي
عَمَّا شَتُّمْ»، قَالَ رَجُلٌ: مَنْ أَبِي؟
قَالَ: «أَبُوكَ حُذَافَةُ»، فَقَامَ آخَرُ فَقَالَ:
مَنْ أَبِي يَا رَسُولَ اللَّهِ؟ فَقَالَ: «أَبُوكَ
سَالِيمٌ مَوْلَى شَيْبَةَ»، فَلَمَّا رَأَى عُمَرَ مَا
فِي وَجْهِهِ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّا
نَتُوبُ إِلَى اللَّهِ عَزَّ وَجَلَّ، [انظر: ٧٢٩١]

(29) بَابُ مَنْ بَرَكَ عَلَى رُكْبَتِهِ عِنْدَ
الإِمامِ أوِ الْمُحَدِّثِ

٩٣ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ:

(before the people) and ‘Abdullah bin Hudhāfa stood up and asked (him) “Who is my father?” The Prophet replied, “Your father is Hudhāfa.” The Prophet ﷺ told them repeatedly (in anger) to ask him anything they liked. ‘Umar knelt down before the Prophet ﷺ and said thrice, “We accept Allāh as (our) Lord and Islām as (our) religion and Muhammad as (our) Prophet.” After that the Prophet ﷺ became silent.

أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَجَ فَقَامَ عَبْدُ اللَّهِ بْنُ حُذَافَةَ فَقَالَ: مَنْ أَبِي؟ فَقَالَ: «أَبُوكَ حُذَافَةً»، ثُمَّ أَكْثَرَ أَنْ يَقُولَ: «سَلْوَنِي»، فَبَرَأَهُ عُمَرُ عَلَى رُكْبَتِيهِ فَقَالَ: رَضِيَنَا بِاللَّهِ رَبِّا، وَبِالإِسْلَامِ دِينَا، وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا، فَسَكَتَ.

[انظر: ٥٤٠، ٦٢١، ٧٤٩، ٦٣٦٢، ٧٠٩١، ٦٤٨٦، ٧٠٨٩، ٧٠٩٠، ٦٤٦٨، ٧٢٩٥، ٧٢٩٤]

(30) CHAPTER. Repeating one's talk thrice in order to make others understand.

The Prophet ﷺ said: “Beware from giving a false statement,” and he kept on repeating it. (See *Hadīth* No.2654, Vol.3). Ibn ‘Umar said that the Prophet ﷺ said thrice, “Haven’t I conveyed Allāh’s Message (to you?)”

94. Narrated Anas: Whenever the Prophet ﷺ asked permission to enter, he knocked the door thrice with greeting and whenever he spoke a sentence (said a thing) he used to repeat it thrice. (See *Hadīth* No.6244, Vol.8).

95. Narrated Anas: Whenever the Prophet ﷺ spoke a sentence (said a thing), he used to repeat it thrice so that the people could understand it properly from him and whenever he asked permission to enter, (he knocked the door) thrice with greeting.

(٣٠) بَابُ مَنْ أَعَادَ الْحَدِيثَ ثَلَاثَةَ لِيُفْهَمَ عَنْهُ

فَقَالَ: «أَلَا وَقَوْلُ الرُّؤْرِ» فَمَا رَأَى يُكَرِّرُهَا. وَقَالَ ابْنُ عُمَرَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَلْ بَلَغْتُ؟ ثَلَاثَةً.

٩٤ - حَدَّثَنَا عَبْدُهُ قال: حدثنا عبد الصمد قال: حدثنا عبد الله بن المثنى قال: حدثنا ثمامه، عن أنس عن النبي ص: أنه كان إذا سلم سلماً ثلاثاً، وإذا تكلم بكلمة أعادها ثلاثة. [انظر: ٩٥، ٦٢٤٤]

٩٥ - حَدَّثَنَا عَبْدُهُ بن عبد الله قال: حدثنا عبد الصمد قال: حدثنا عبد الله ابن المثنى قال: حدثنا ثمامه بن عبد الله، عن أنس عن النبي ص: أنه كان إذا تكلم بكلمة أعادها ثلاثة

96. Narrated ‘Abdullâh bin ‘Amr رضي الله عنهما : Once Allâh’s Messenger ﷺ remained behind us in a journey. He joined us while we were performing ablution for the ‘Asr prayer which was overdue. We were just passing wet hands over our feet (not washing them properly) so the Prophet ﷺ addressed us in a loud voice and said twice or thrice, “Save your heels from the fire.”

حَتَّى تُفْهَمَ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ سَلَّمَ عَلَيْهِمْ ثَلَاثًا . [راجع: ٩٤] ٩٦ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي إِشْرَ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو قَالَ: تَخَلَّفَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ سَافَرْنَاهُ، فَأَدْرَكَنَا وَقَدْ أَرْهَقْنَا الصَّلَاةَ، صَلَاةَ الْعَصْرِ، وَنَحْنُ نَتَوَضَّأُ، فَجَعَلَنَا تَمْسَحُ عَلَى أَرْجُلِنَا، فَنَادَى بِأَعْلَى صَوْتِهِ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ» مَرَّتَيْنِ أَوْ ثَلَاثَةَ . [راجع: ٦٠] (٣١) بَابُ تَعْلِيمِ الرَّجُلِ أَمْهَهُ وَأَهْلَهُ

(31) CHAPTER. A man teaching (religion to) his woman-slave and his family.

97. Narrated Abû Burdâ’s father رضي الله عنه : Allâh’s Messenger ﷺ said, “Three persons will have a double reward:

1. A person from the people of the Scriptures (a Jew or a Christian) who believed in his Prophet [‘Iesa (Jesus) or Mûsa (Moses)] [عليهما السلام] and then believed in Prophet Muhammad ﷺ (i.e., has embraced Islâm).
2. A slave who fulfils his duties to Allâh and also to his master.
3. A master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her.”

٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامَ قَالَ: حَدَّثَنَا الْمُحَارِبُيُّ قَالَ: حَدَّثَنَا صَالِحُ بْنُ حَيَّانَ قَالَ: قَالَ عَامِرُ السُّعَديُّ: حَدَّثَنِي أَبُو بُرْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةُ لَهُمْ أَجْرَانٌ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِمُحَمَّدٍ ﷺ، وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَى حَقَّ اللَّهِ تَعَالَى وَحَقَّ مَوَالِيهِ، وَرَجُلٌ كَانَتْ عِنْدَهُ أُمَّةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْوِيهَا وَعَلَمَهَا فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَغْنَيَهَا فَتَرَوَّجَهَا فَلَهُ أَجْرَانٌ» . ثُمَّ قَالَ عَامِرُ: أَغْطِنُنَا كَهَا بِعَيْرٍ شَيْءٍ، فَدَّ كَانَ يُرْكَبُ فِيمَا دُونَهَا إِلَى الْمَدِينَةِ . [انظر: ٢٥٤٤، ٢٥٤٧، ٢٥٥١]

(٣٢) بَابُ عِظَةِ الْإِمَامِ النِّسَاءَ وَتَعْلِيمِهِنَّ

(32) CHAPTER. The preaching (and teaching) of the (religious) knowledge to women by the *Imām* (Chief):

98. Narrated Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُمَا Once Allāh’s Messenger ﷺ came out while Bilāl was accompanying him. He went towards the women thinking that they had not heard him (i.e. his religious talk). So he preached them and ordered them to give alms. (Hearing that) the women started giving alms; some donated their ear-rings, some gave their rings and Bilāl was collecting them in the corner of his garment.

٩٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَئُوبَ قَالَ: سَمِعْتُ عَطَاءً، قَالَ: سَمِعْتُ ابْنَ عَبَّاسَ قَالَ: أَشْهَدُ عَلَى النَّبِيِّ ﷺ أَوْ قَالَ عَطَاءً أَشْهَدُ عَلَى ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ - خَرَجَ وَمَعَهُ بِلَالٌ فَظَرَّ أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ فَوَعَظَهُنَّ وَأَمْرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي الْفُرْطَ وَالخَاتَمَ، وَبِلَالٌ يَأْخُذُ فِي طَرْفِ ثُوبِهِ وَقَالَ إِسْمَاعِيلُ: عَنْ أَئُوبَ، عَنْ عَطَاءٍ وَقَالَ عَنْ ابْنِ عَبَّاسٍ: أَشْهَدُ عَلَى النَّبِيِّ ﷺ [انظر: ٩٧٩، ٩٧٧، ٩٧٥، ٩٦٤، ٩٦٢، ٨٦٣، ٥٢٤٩، ٤٨٩٥، ١٤٤٩، ٩٨٩، ٥٨٨١، ٧٣٢٥]

(٣٣) بَابُ الْحِرْصِ عَلَى الْحَدِيثِ

(33) CHAPTER. Eagerness to (learn) the *Hadīth*.

99. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ I said, “O Allāh’s Messenger!, Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?” Allāh’s Messenger ﷺ said, “O Abū Hurairah! I have thought that none will ask me about it before you as I know your eagerness to (learn) the *Aḥadīth*. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from (the bottom of) his heart ‘*Lā ilāha illallāh*’ (none has the right to be worshipped but Allāh).”

٩٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي سُلَيْمَانُ عَنْ عُمَرِ وَبْنِ أَبِي عَمْرُو، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْرِبِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قَيلَ: يَا رَسُولَ اللَّهِ، مَنْ أَسْعَدَ النَّاسِ بِسَعْيَاتِكَ يَوْمَ الْقِيَامَةِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ ظَنَّتُ يَا أَبَا هُرَيْرَةَ أَنْ لَا يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوْ مِنْكَ لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى

الْحَدِيثِ، أَسْعَدُ النَّاسَ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ خالِصٌ مِّنْ قَلْبِهِ أَوْ نَفْسِهِ». [انظر: ٦٥٧٠]

(٣٤) بَابُ كَيْفَ يُقْبِضُ الْعِلْمُ؟

وَكَتَبَ عُمَرُ بْنُ عَبْدِ الْغَزِيزِ إِلَى أَبِي بَكْرٍ بْنَ حَرْمٍ: اُنْظُرْ مَا كَانَ مِنْ حَدِيثِ رَسُولِ اللَّهِ ﷺ فَأَكْتُبْهُ، فَإِنِّي حَفَظْتُ دُرُوسَ الْعِلْمِ وَدَهَابَ الْعُلَمَاءِ. وَلَا يُقْبَلُ إِلَّا حَدِيثُ النَّبِيِّ ﷺ، وَلْيُفْشِلُوا الْعِلْمَ، وَلْيُجْلِسُوا حَتَّى يُعْلَمَ مَنْ لَا يَعْلَمُ، فَإِنَّ الْعِلْمَ لَا يَهْلِكُ حَتَّى يَكُونَ سِرًا.

١٠٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوينٍ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ هِشَامِ ابْنِ عُوَادَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ الْعَاصِي قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ اِنْتَرَاعًا يَتَّسِعُهُ مِنَ الْعِبَادِ، وَلِكُنْ يَقْبِضُ الْعِلْمَ يَقْبِضُ الْعُلَمَاءَ حَتَّى إِذَا لَمْ يَقْعُدْ عَالِمٌ اَخْدَى النَّاسُ رُؤْسَاً جُهَالًا، فَسُتُلُوا فَاقْتُلُوا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا».

قالَ الْفَرَّابِيُّ: حَدَّثَنَا عَبَّاسٌ قَالَ: حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامَ تَمْحُورٍ. [انظر: ٧٣٠٧]

(٣٥) بَابُ هَلْ يَجْعَلُ لِلنِّسَاءِ يَوْمًا عَلَى حِدَةٍ فِي الْعِلْمِ؟

١٠١ - حَدَّثَنَا آدُمُ قَالَ: حَدَّثَنَا

(34) CHAPTER. How the (religious) knowledge will be taken away?

And ‘Umar bin ‘Abdul ‘Aziz wrote to Abū Bakr bin Ḥazm, “Look for the knowledge of *Hadīth* and get it written, as I am afraid that religious knowledge will vanish and the religious learned men will pass away (die). Do not accept anything save the *Hadīth* of the Prophet ﷺ. Spread knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself).”

100. Narrated ‘Abdullāh bin ‘Amr bin Al-‘Āṣ: I heard Allāh’s Messenger ﷺ saying, “Allāh does not take away the knowledge by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the religious learned men remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray.”

(35) CHAPTER. Should a day be fixed for women in order to teach them religion (apart from men)?

101. Narrated Abū Sa’id Al-Khudrī رضي الله عنه: Some women requested the Prophet

to fix a day for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments. Once during such a lesson the Prophet ﷺ said, "A woman whose three children die⁽¹⁾ will be shielded by them from the Hell-fire." On that a woman asked, "If only two die?" He replied, "Even two (will shield her from the Hell-fire)."

شعبة قَالَ: حَدَّثَنِي ابْنُ الْأَصْبَهَانِي
قَالَ: سَمِعْتُ أَبَا صَالِحَ ذُكْرَوْاَنَ
يُحَدِّثُ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ:
قَالَ النَّسَاءُ لِلَّهِيَّ بِكُلِّ شَيْءٍ: عَلَيْنَا
الرِّجَالُ فَاجْعَلْ لَنَا يَوْمًا مِنْ نَفْسِكَ،
فَوَعْدَهُنَّ يَوْمًا لَقِيهِنَّ فِيهِ فَوَعَظَهُنَّ
وَأَمْرَهُنَّ، فَكَانَ فِيمَا قَالَ لَهُنَّ «مَا
مِنْ كُنْ اُمْرَأَةٌ تَقْدُمُ ثَلَاثَةً مِنْ وَلَدِهَا إِلَّا
كَانَ لَهَا حِجَابًا مِنَ النَّارِ» فَقَالَتِ
امْرَأَةٌ: وَاثْنَيْنِ؟ فَقَالَ: «وَاثْنَيْنِ».

[انظر: ١٢٤٩، ٧٣١٠]

102. Narrated Abū Sa‘id Al-Khudrī رَضِيَ اللَّهُ عَنْهُ as above (the subnarrators are different). Abū Hurairah رَضِيَ اللَّهُ عَنْهُ qualified the three children (referred to in the above mentioned *Hadīth*) as not having reached the age of committing sins (i.e., age of puberty).

١٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ
قَالَ: حَدَّثَنَا عُنْدَرُ قَالَ: حَدَّثَنَا شُعبَةُ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ، عَنْ
ذُكْرَوْاَنَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنْ
اللَّهِيَّ بِكُلِّ شَيْءٍ بِهِداً.

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ
قَالَ: سَمِعْتُ أَبَا حَازِمَ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: «ثَلَاثَةُ لَمْ يَبْلُغُوا
الْحُنْثَ». [انظر: ١٢٥٠]

(36) CHAPTER. Whoever heard something (but did not understand it) and then asked again till he understood it completely.
(36) بَابُ مَنْ سَمِعَ شَيْئًا فَرَاجَعَ
حَتَّى يَعْرَفَهُ

١٠٣ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ
قَالَ: أَخْبَرَنَا نَافِعُ بْنُ عُمَرَ قَالَ:
حَدَّثَنِي ابْنُ أَبِي مُلِيقَةَ أَنَّ عَائِشَةَ زَوْجَ
اللَّهِيَّ بِكُلِّ شَيْءٍ كَاتَتْ لَا تَسْمَعُ شَيْئًا لَا
تَعْرِفُهُ إِلَّا رَاجَعَتْ فِيهِ حَتَّى تَعْرِفَهُ،

(36) CHAPTER. Whoever heard something (but did not understand it) and then asked again till he understood it completely.

103. Narrated Ibn Abī Mulaika : Whenever ‘Āishah رَضِيَ اللَّهُ عَنْهَا (the wife of the Prophet ﷺ) heard anything which she did not understand, she used to ask again till she understood it completely. (‘Āishah said :) “Once the Prophet ﷺ said, “Whoever will be called to account (about his deeds on the Day

(1) (H.101) If she will bear their deaths with patience for getting reward from Allāh.

of Resurrection) will surely be punished." I said, "Doesn't Allāh say:

"He surely will receive an easy reckoning." [V.84:8]

The Prophet ﷺ replied, "This means only the presentation of the accounts, but whoever will be argued about his account, will certainly be perished (or ruined)".

وَأَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ حُوْسِبَ عُذْبٌ» قَالَتْ عَائِشَةُ: فَقُلْتُ: أَوْلَيْسَ يَقُولُ اللَّهُ تَعَالَى: ۝فَسَوْفَ يُحَاسَبُ حِسَابًا بِسَرَّاً﴾ [الأشقاق: ٨]؟ قَالَتْ: فَقَالَ: «إِنَّمَا ذَلِكَ الْعَرْضُ، وَلِكُنْ مَنْ نُوْقَشَ الْحِسَابَ يَهْلِكُ». [انظر: ٤٩٣٩، ٦٥٣٧، ٦٥٣٦]

(٣٧) بَابُ لِيُبَلِّغِ الْعِلْمَ الشَّاهِدُ الْغَائِبَ،

قَالَهُ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

(37) CHAPTER. It is incumbent on those who are present [in a religious meeting (or conference)] to convey the knowledge to those who are absent.

This statement has come from the Prophet ﷺ on the authority of Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا.

104. Narrated Sa'īd: Abū Shurayh said, [When 'Amr bin Sa'īd was sending the troops to Makkah (to fight 'Abdullāh bin Az-Zubair)] I said to him ('Amr): O chief! Allow me to tell you what the Prophet ﷺ said on the day following the conquest of Makkah. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He ﷺ glorified and praised Allāh and then said, "Allāh تَعَالَى and not the people has made Makkah a sanctuary. So anybody who has belief in Allāh and the Last Day (i.e. a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Makkah as Allāh's Messenger ﷺ did fight (in Makkah), tell him that Allāh gave permission to His Messenger ﷺ, but He did not give it to you." The Prophet ﷺ added: "Allāh allowed me only for a few hours on that day (of the conquest) and today (now) its sanctity is the same (valid) as it was before. So it is incumbent upon those who are present to convey it (this information) to

١٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنِي الْمَيْثُرُ قَالَ: حَدَّثَنِي سَعِيدٌ عَنْ أَبِي شُرَيْحٍ أَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيدٍ، وَهُوَ يَعْثُثُ الْبُعُوثَ إِلَى مَكَّةَ: إِنَّذْنَ لِي أَيُّهَا الْأَمِيرُ أَحَدَنِكَ قَوْلًا قَامَ بِهِ النَّبِيُّ ﷺ الْغَدِّ مِنْ يَوْمِ الْفَتحِ سَوْمَتْهُ أُذْنَايَ، وَوَعَاهُ قَلْبِي، وَأَبْصَرَهُ عَيْنَايَ، حِينَ تَكَلَّمَ بِهِ حَمْدَ اللَّهِ وَأَشْتَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ مَكَّةَ حَرَمَهَا اللَّهُ، وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلَا يَجْحُلُ لِأَمْرِي يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْقُكَ بِهَا دَمًا، وَلَا يَعْصِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَحَّصَ لِقِتَالِ رَسُولِ اللَّهِ ﷺ فِيهَا فَقُولُوا: إِنَّ اللَّهَ قَدْ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذِنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ، ثُمَّ

those who are absent.” Abū Shuraiḥ was asked, “What did ‘Amr reply?” He said ‘Amr said, “O Abū Shuraiḥ! I know better than you (in this respect). Makkah does not give protection to one who disobeys (Allāh) or runs after committing murder, or theft (and takes refuge in Makkah).”

عَادَتْ حُرْمَتْهَا الْيَوْمَ كَحُرْمَتِهَا
بِالْأَمْسِ، وَلَيْلَيْغَ الشَّاهِدُ الغَائِبُ،
فَقَيْلَ لِأَبِي شُرَيْحٍ: مَا قَالَ عَمْرُو؟
قَالَ: أَنَا أَعْلَمُ مِنْكَ يَا أَبَا شُرَيْحٍ، إِنَّ
مَكَّةَ لَا تُعِيدُ عَاصِيًّا وَلَا فَارًِا بِدَمٍ وَلَا
فَارًا بِخَرْبَةٍ. [انظر: ١٨٣٢، ٤٢٩٥]

١٠٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ
الوَهَابٍ: حَدَّثَنَا حَمَادٌ، عَنْ أَيُوبَ،
عَنْ مُحَمَّدٍ، عَنْ ابْنِ أَبِي بَكْرَةِ عَنْ
أَبِي بَكْرَةَ: ذُكِرَ النَّبِيُّ ﷺ قَالَ: «إِنَّ
دِمَاءَكُمْ وَأَمْوَالَكُمْ - قَالَ مُحَمَّدٌ:
وَأَحْسِبُهُ قَالَ: وَأَعْرَاضُكُمْ - عَلَيْكُمْ
حَرَامٌ، كَحُرْمَةٌ يَوْمَكُمْ هَذَا فِي شَهْرِكُمْ
هَذَا، أَلَا لَيْلَيْغَ الشَّاهِدُ الغَائِبُ؟»
وَكَانَ مُحَمَّدٌ يَقُولُ: صَدَقَ رَسُولُ اللهِ
ﷺ كَانَ ذَلِكَ «أَلَا هَلْ بَلَغْتُ؟»

[مراجع: ٦٨]

(٣٨) بَابُ إِثْمٍ مَنْ كَذَبَ عَلَى النَّبِيِّ ﷺ

(38) CHAPTER. The sin of a person who tells a lie against the Prophet ﷺ.

106. Narrated ‘Alī: The Prophet ﷺ said, “Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire.”

١٠٦ - حَدَّثَنَا عَلَيْيَ بْنُ الْجَعْدِ
قَالَ: أَخْبَرَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي
مُنْصُورٌ قَالَ: سَمِعْتُ رَبِيعَيَّ بْنَ حَرَاشَ
يَقُولُ: سَمِعْتُ عَلَيْيَا يَقُولُ: قَالَ
رَسُولُ اللهِ ﷺ: «لَا تَكْذِبُوا عَلَيَّ فِيمَا
مَنْ كَذَبَ عَلَيَّ فِي لِيَلِيَّ النَّارِ».

١٠٧ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ:
حَدَّثَنَا شُعْبَةُ عَنْ جَامِعِ بْنِ شَنَادِيرٍ. عَنْ
عَامِرٍ بْنِ عَبْدِ اللهِ بْنِ الرَّبِيعِ، عَنْ أَبِيهِ

107. Narrated ‘Abdullāh bin Az-Zubair: I said to my father, “I do not hear from you any narration (*Hadīth*) of Allāh’s Messenger ﷺ as I hear (his narrations) from so-and-so?” Az-Zubair

replied, “I was always with him (the Prophet ﷺ) and I heard him saying, ‘Whoever tells a lie against me (intentionally) then (surely) let him occupy his seat in Hell-fire.’”

قال: قُلْتُ لِرَبِّيِّ: إِنِّي لَا أَسْمَعُكْ
تُحَدِّثُ عَنْ رَسُولِ اللَّهِ كَمَا
يُحَدِّثُ فُلَانٌ وَفُلَانٌ، قَالَ: أَمَا إِنِّي
لَمْ أَفَارِقْهُ وَلَكِنْ سَمِعْتُهُ يَقُولُ: «مَنْ
كَذَّبَ عَلَيَّ فَلَيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

١٠٨ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا
عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ قَالَ:
قَالَ أَنْسُ: إِنَّهُ لَيَمْنَعُنِي أَنْ أُحَدِّثُكُمْ
حَدِيثًا كَثِيرًا أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ
تَعْمَدَ عَلَيَّ كَذِبًا فَلَيَتَبَوَّأْ مَقْعَدَهُ مِنَ
النَّارِ».

108. Narrated Anas رضي الله عنه : The fact which stops me from narrating a great number of *Ahādīth* to you is that the Prophet ﷺ said: “Whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire.”

١٠٩ - حَدَّثَنَا الْمَكْثُورُ بْنُ إِبْرَاهِيمَ
قَالَ: حَدَّثَنَا يَرِيدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ
سَلَمَةَ ابْنِ الْأَكْوَعِ قَالَ: سَمِعْتُ النَّبِيَّ
ﷺ يَقُولُ: «مَنْ يَقُلُّ عَلَيَّ مَا لَمْ أَقُلْ
فَلَيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

١١٠ - حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا
أَبُو عَوَانَةَ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي
صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ
قَالَ: «تَسَمَّوْا بِاسْمِي وَلَا تَكْتُبُوا
بِنَسْتِيِّي، وَمَنْ رَأَنِي فِي الْمَنَامِ فَقَدْ
رَأَنِي، فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ فِي
صُورَتِي، وَمَنْ كَذَّبَ عَلَيَّ مُتَعَمِّدًا
فَلَيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [انظر:
٦٩٩٣، ٦١٩٧، ٣٥٣٩]

109. Narrated Salama رضي الله عنه : I heard the Prophet ﷺ saying, “Whoever (intentionally) ascribes to me what I have not said, then (surely) let him occupy his seat in Hell-fire.”

110. Narrated Abu Hurairah رضي الله عنه : The Prophet ﷺ said, “Name yourselves with my name (use my name) but do not name yourselves with my *Kunya* name (i.e., Abū Qāsim). And whoever sees me in a dream then surely he has seen me for Satan cannot impersonate me. And whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire.”

(٣٩) بَابُ كِتَابَةِ الْعِلْمِ

١١١ - حَدَّثَنَا ابْنُ سَلَامَ قَالَ:
أَخْبَرَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ

(39) CHAPTER. The writing of knowledge.

111. Narrated Ash-Sha'bī: Abū Juhaifa said, “I asked ‘Alī, ‘Have you got any book (which has been revealed to the Prophet ﷺ)

apart from the Qur'ān)?” ‘Alī replied, ‘No, except Allāh’s Book or the power of understanding which has been bestowed (by Allāh) upon a Muslim, or what is (written) in this sheet of paper (with me).’” Abū Juhaifa said, “I asked, ‘What is (written) in this sheet of paper?’” ‘Alī replied, ‘It deals with *Diya* [compensation (blood money) paid by the killer to the relatives of the victim in case of man slaughter only], the ransom for the releasing of the captives from the hands of the enemies, and the law that no Muslim should be killed in *Qisas* (equality in punishment) for the killing of (a disbeliever).’”

112. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: In the year of the conquest of Makkah, the tribe of Khuza'a killed a man from the tribe of Bani Laith in revenge for a killed person belonging to them. They informed the Prophet ﷺ about it. So he rode his *Rāhila* (she-camel for riding) and addressed the people saying, “Allāh held back the elephant or killing from Makkah. (The sub narrator is in doubt whether the Prophet ﷺ said “elephant” or “killing,” as the Arabic words standing for these words have great similarity in shape), but He (Allāh) let His Messenger ﷺ and the believers overpower the infidels of Makkah. Beware! (Makkah is a sanctuary) Verily! Fighting in Makkah was not permitted for anyone before me, nor will it be permitted for anyone after me. It (war) in it was made legal for me for few hours or so on that day. No doubt it is at this moment a sanctuary, it is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its *Luqata* (fallen things) except by a person who will look for its owner (announce it publicly). And if somebody is killed, then his closest relative has the right to choose one of the two — the blood money (*Diya*) or

مُطْرَفٍ، عَنْ الشَّعْبِيِّ، عَنْ أَبِي جُحْفَةَ قَالَ: قُلْتُ لِعَلِيٍّ: هَلْ عِنْدَكُمْ كِتَابٌ؟ قَالَ: لَا، إِلَّا كِتَابُ اللَّهِ، أَوْ فَهُمْ أَغْيِطُهُ رَجُلٌ مُسْلِمٌ، أَوْ مَا فِي هَذِهِ الصَّحِيفَةِ، قَالَ: قُلْتُ: وَمَا فِي هَذِهِ الصَّحِيفَةِ؟ قَالَ: الْعُقْلُ، وَفَكَاكُ الْأَسِيرِ، وَلَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ.
[أنظر: ١٨٧٠، ٣٠٤٧، ٣١٧٢، ٣١٧٩، ٦٧٥٥، ٦٩١٥، ٦٩٠٣]

١١٢ - حَدَّثَنَا أَبُو نُعَمَّ الْفَضْلُ بْنُ دُكَينَ قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ خَرَاعَةَ قَتَلُوا رَجُلًا مِنْ بَنِي لَيْثَ عَامَ فَتَحَّ مَكَّةَ يَقْتَلُونَ مِنْهُمْ قَتَلُوهُ، فَأَخْبَرَ بِذَلِكَ النَّبِيُّ ﷺ فَرَكَبَ رَاحِلَتَهُ فَخَطَبَ فَقَالَ: «إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ الْقَتْلَ - أَوِ الْفَيلِ، قَالَ أَبُو عَبْدِ اللَّهِ كَذَا - قَالَ أَبُو نُعَمَّ: وَسُلْطَ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ وَالْمُؤْمِنُونَ، أَلَا وَإِنَّهَا رَسُولُ اللَّهِ ﷺ وَالْمُؤْمِنُونَ، لَمْ تَحِلْ لِأَحَدٍ قَبْلِي، وَلَمْ تَحِلْ لِأَحَدٍ بَعْدِي، أَلَا وَإِنَّهَا أَحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، أَلَا وَإِنَّهَا سَاعَتِي هَذِهِ، حَرَامٌ لَا يُخْتَلِي شَوْكُهَا، وَلَا يُعْضَدُ شَجَرُهَا، وَلَا تُنْتَقَطْ سَاقِطُهَا إِلَّا لِمُنْشِدٍ، فَمَنْ قُبِلَ فَهُوَ بِخَيْرِ النَّظَرَيْنِ: إِمَّا أَنْ يُعْقَلَ وَإِمَّا أَنْ يُقَاتَدَ أَهْلُ الْقَتْلِ»، فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ

retaliation, having the killer killed.” In the meantime a man from Yemen came and said, “O Allāh’s Messenger! Get that written for me.” The Prophet ﷺ ordered his Companions to write that for him. Then a man from Quraish said, “Except *Al-Idhkhir* (a type of grass that has good smell) O Allāh’s Messenger, as we use it in our houses and graves.” The Prophet ﷺ said, “Except *Al-Idhkhir* i.e. *Al-Idhkhir* is allowed to be plucked.”

113. Narrated Abū Hurairah رضي الله عنه: There is none among the Companions of the Prophet ﷺ who has narrated more *Ahādīth* than I except ‘Abdullāh bin ‘Amr (bin Al-‘Āṣ) who used to write them and I never did the same.

114. Narrated ‘Ubaidullāh bin ‘Abdullāh : Ibn ‘Abbās رضي الله عنهما said, “When the ailment of the Prophet ﷺ became worse, he said, ‘Bring for me (writing) paper and I will write for you a statement after which you will not go astray.’ But ‘Umar said, ‘The Prophet ﷺ is seriously ill, and we have got Allāh’s Book with us and that is sufficient for us.’ But the Companions of the Prophet ﷺ differed about this and there was a hue and cry. On that the Prophet ﷺ said to them, ‘Go away (and leave me alone). It is not right that you should quarrel in front of me.’”

Ibn ‘Abbās came out saying, “It was most unfortunate (a great disaster) that Allāh’s Messenger ﷺ was prevented from writing that statement for them because of their

فَقَالَ: أَكْتُبْ لِي يَا رَسُولَ اللَّهِ، فَقَالَ: «اَكْتُبُوا لِأَبِي فُلَانٍ»، فَقَالَ رَجُلٌ مِنْ قُرَيْشٍ: إِلَّا الإِذْخَرُ إِلَّا الإِذْخَرُ يَا رَسُولَ اللَّهِ، فَإِنَّا نَجْعَلُهُ فِي بُيُوتِنَا وَقُبُورِنَا، فَقَالَ النَّبِيُّ ﷺ: «إِلَّا الإِذْخَرُ». [انظر: ٢٤٣٤، ٦٨٨٠]

١١٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ
قال: حَدَّثَنَا سُفِيَّانُ قَالَ: حَدَّثَنَا عَمْرُو
قال: أَخْبَرَنِي وَهْبُ بْنُ مُنْبَهٍ عَنْ أَخِيهِ
قال: سَمِعْتُ أبا هُرَيْرَةَ يَقُولُ: مَا مِنْ
أَصْحَابِ النَّبِيِّ ﷺ أَحَدٌ أَكْثَرُ حَدِيثًا
عَنْهُ مِنِّي إِلَّا مَا كَانَ مِنْ عَبْدِ اللَّهِ بْنِ
عَمْرُو، فَإِنَّهُ كَانَ يَكْتُبُ وَلَا أَكْتُبُ.
تَابَعَهُ مَعْمَرٌ، عَنْ هَمَامٍ، عَنْ أَبِي
هُرَيْرَةَ.

١١٤ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ
بن سليمان قال: حَدَّثَنِي ابْنُ وَهْبٍ
قال: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ،
عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ
عَبَّاسٍ قال: لَمَّا اشْتَدَّ بِالنَّبِيِّ ﷺ
وَجَعُهُ قَالَ: «اَتُؤْنِي بِكِتَابٍ أَكْتُبُ
لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ»، قَالَ
عُمَرُ: إِنَّ النَّبِيِّ ﷺ غَلَبَ الْوَاجْعَ
وَعِنْدَنَا كِتَابُ اللَّهِ حَسْبُنَا، فَاخْتَلَفُوا
وَكَثُرَ الْلَّغْطُ، قَالَ: قُومُوا عَنِي وَلَا
يَنْبَغِي عِنْدِي التَّنَازُعُ، فَخَرَجَ ابْنُ

disagreement and noise.”

(Note : It is apparent from this *Hadīth* that Ibn ‘Abbās had witnessed the event and came out saying this statement. The truth is not so, for Ibn ‘Abbās used to say this statement on narrating the *Hadīth* and he had not witnessed the event personally. See *Fath Al-Bārī*, Vol.I, p.220 footnote.) (See also *Hadīth* No.3168, Vol.4).

(40) CHAPTER. The knowledge and its teaching and preaching at night.

115. Narrated Umm Salama رَضِيَ اللَّهُ عَنْهَا: One night Allāh’s Messenger ﷺ got up and said, “*Subḥān Allāh!* How many *Al-Fitan* (trials and afflictions) have been descended tonight and how many treasures have been disclosed! Go and wake the sleeping lady occupants of these dwellings (his wives) up (for prayers). A well-dressed (person) in this world may be naked in the Hereafter.”

عَبَّاسٌ يَقُولُ: إِنَّ الرَّزِيْنَةَ كُلُّ الرَّزِيْنَةِ
مَا حَالَ بَيْنَ رَسُوْلِ اللَّهِ وَبَيْنَ
كِتَابِهِ. [انظر: ٣٠٥٣، ٣١٦٨، ٤٤٣١،
٦٣٦٦، ٥٦٦٩، ٤٤٣٢]

(٤٠) بَابُ الْعِلْمِ وَالْعِظَةِ بِاللَّيْلِ

١١٥ - حَدَّثَنَا صَدَقَةُ قَالَ:
أَخْبَرَنَا ابْنُ عَيْنَةَ، عَنْ مَعْمِرٍ، عَنْ
الرُّهْبَرِيِّ، عَنْ هَذِنِ، عَنْ أُمِّ سَلَمَةَ.
وَعُمَرِو وَيَحْيَى بْنُ سَعِيدٍ، عَنْ
الرُّهْبَرِيِّ، عَنْ هَذِنِ، عَنْ أُمِّ سَلَمَةَ،
قَالَتِ: اسْتَيْقَظَ النَّبِيُّ بَلَّهُ ذَاتَ لَيْلَةَ
فَقَالَ: «سُبْحَانَ اللَّهِ! مَاذَا أُنْزَلَ اللَّيْلَةَ
مِنَ الْفَتْنَةِ، وَمَاذَا فُتَحَ مِنَ الْخَرَائِنِ،
أَيْتَطْوِي صَوَاحِبَ الْحُجَّرِ، فَرُبَّ كَاسِيَّةٍ
فِي الدُّنْيَا عَارِيَّةً فِي الْآخِرَةِ». [انظر:
١١٢٦، ٣٥٩٩، ٦٢١٨، ٥٨٤٤، ٧٠٦٩]

(٤١) بَابُ السَّمَرِ فِي الْعِلْمِ

١١٦ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ
قَالَ: حَدَّثَنِي الْلَّيْثُ قَالَ: حَدَّثَنِي
عَبْدُ الرَّحْمَنِ ابْنُ خَالِدٍ، عَنْ ابْنِ
شَهَابٍ، عَنْ سَالِمٍ، وَأَبِي بَكْرٍ بْنِ
شَلِيمَانَ بْنِ أَبِي حَمْمَةَ: أَنَّ عَبْدَ اللَّهِ
ابْنَ عُسْرَ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَّا
الْعِشَاءُ فِي آخِرِ حَيَاةِهِ، فَلَمَّا سَلَّمَ قَامَ

(41) CHAPTER. To speak about (religious) knowledge at night.

116. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: Once the Prophet ﷺ led us in the ‘*Ishā’* prayer during the last days of his life and after finishing it [the *Salāt* (prayer) with *Taslim*] he said: “Do you realize (the importance of) this night?” Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night.”

فَقَالَ: «أَرَأَيْتُكُمْ لَيْلَتَكُمْ هَذِهِ، فَإِنَّ رَأْسَ مائةَ سَنَةٍ مِنْهَا لَا يَتَّقَى مِنْ هُوَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ». [انظر: ٦٠١، ٥٦٤]

117. Narrated Ibn 'Abbās رضي الله عنهما : I stayed overnight in the house of my aunt Maimūna bint Al-Hārith (the wife of the Prophet ﷺ) while the Prophet ﷺ was there with her during her night turn. The Prophet ﷺ offered the 'Ishā' prayer (in the mosque), returned home and after having prayed four *Rak'ā*, he slept. Later on he got up at night and then asked whether the boy (or he used a similar word) had slept? Then he got up for the *Ṣalāt* (prayer) and I stood up by his left side, but he made me stand to his right and offered five *Rak'ā* followed by two more *Rak'ā*. Then he slept and I heard him snoring and then (after a while) he left for the (*Fajr*) prayer.

١١٧ - حَدَّثَنَا آدُمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا الْحَكَمُ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيرَ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: بِئْثَ في بَيْتِ خَالِتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ زَوْجِ النَّبِيِّ وَكَانَ النَّبِيُّ عَلَيْهِ السَّلَامُ عِنْدَهَا فِي لَيْلَتِهَا، فَصَلَّى النَّبِيُّ عَلَيْهِ السَّلَامُ ثُمَّ جَاءَ إِلَيْهِ مَنْزِلَهُ فَصَلَّى أَرْبَعَ رَكَعَاتٍ ثُمَّ نَامَ، ثُمَّ قَامَ، ثُمَّ قَالَ: «نَامَ الْغَلِيمُ»، أَوْ كَلِمَةً تُشَبِّهُهَا، ثُمَّ قَامَ فَقُمْتُ عَنْ يَسَارِهِ فَجَعَلَنِي عَنْ يَمِينِهِ فَصَلَّى خَمْسَ رَكَعَاتٍ، ثُمَّ صَلَّى رَكْعَتَيْنِ ثُمَّ نَامَ حَتَّى سَمِعْتُ عَطِيقَةً - أَوْ حَطِيقَةً - ثُمَّ خَرَجَ إِلَى الصَّلَاةِ. [انظر: ١٣٨، ١٨٣، ٦٩٧، ٦٩٨، ٦٩٩، ٧٢٦، ٧٢٨، ٤٥٧١، ٤٥٦٩، ١١٩٨، ٨٥٩، ٥٩١٩، ٤٥٧٢، ٧٤٥٢، ٦٣١٦، ٦٢١٥]

(٤٢) بَابُ حِفْظِ الْعِلْمِ

(42) CHAPTER. (What is said regarding the memorization of the (religious) knowledge).

118. Narrated Abū Hurairah رضي الله عنه : People say that I have narrated many *Aḥādīth* (the Prophet's narrations). Had it not been for two Verses in the Qur'ān, I would not have narrated a single *Hadīth*, and the Verses are :

"Verily, those who conceal the clear proofs, and evidences and the guidance,

١١٨ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ أَبْنِ شِهَابٍ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: إِنَّ النَّاسَ يَقُولُونَ: أَكْثَرُ أَبْوَهُرَيْرَةَ وَلَوْلَا آتَانَا فِي كِتَابِ اللَّهِ مَا

which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allāh and cursed by the cursers. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accept repentance, the Most Merciful.” (V.2:159-160).

And no doubt our *Muhājir* (emigrant) brothers used to be busy in the market with their business (bargains) and our *Anṣārī* brothers used to be busy with their property (agriculture). But I (Abū Hurairah) used to stick to Allāh’s Messenger ﷺ, contented with what will fill my stomach and I used to attend that which they used not to attend and I used to memorize that which they used not to memorize.

119. Narrated Abū Hurairah رضي الله عنه: I said to Allāh’s Messenger ﷺ, “I hear many narrations (*Aḥādīth*) from you but I forgot them.” Allāh’s Messenger ﷺ said, “Spread your *Ridā'* (garment).”⁽¹⁾ I did accordingly and then he moved his hands as if filling them with something (and emptied them in my *Ridā'*) and then said, “Take and wrap this sheet over your body.” I did it and after that I never forgot anything.

Narrated Ibrāhīm bin Al-Mundhir: Ibn Abī Fudaik narrated the same as above (*Hadīth* No. 119) but added that the Prophet ﷺ had moved his hands as if filling them with something.

120. Narrated Abū Hurairah رضي الله عنه: I have memorized two kinds of knowledge

حدَّثَنَا حَدِيثًا ثُمَّ يَتَلَوْ «إِنَّ الَّذِينَ يَكْمُونُ مَا أَنْزَلَنَا مِنَ الْكِتَابِ وَالْمُهَاجِرَ» إِلَى قَوْلِهِ: «الْرَّجِيمُ» [البقرة: ١٥٩-١٦٠] إِنَّ إِخْرَانَنَا مِنَ الْمُهَاجِرِينَ كَانَ يَشْعَلُهُمُ الصَّفْقُ بِالْأَسْوَاقِ، وَإِنَّ إِخْرَانَنَا مِنَ الْأَصْصَارِ كَانَ يَشْعَلُهُمُ الْعَمَلُ فِي أَمْوَالِهِمْ، وَإِنَّ أَبَا هُرَيْرَةَ كَانَ يَلْزِمُ رَسُولَ اللَّهِ تَعَالَى لِشَيْءٍ بَطْلَهُ وَيَحْضُرُ مَا لَا يَحْضُرُونَ، وَيَحْفَظُ مَا لَا يَحْفَظُونَ. [انظر: ١١٩، ٢٠٤٧، ٢٢٥٠، ٣٦٤٨، ٧٣٥٤]

١١٩ - حدَّثَنَا أَحْمَدُ بْنُ أَبِي بَكْرٍ أَبُو مُضْعِفٍ قَالَ: حدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ أَبْنِ دِينَارٍ، عَنْ أَبِي ذِئْبٍ، عَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: فُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي أَسْمَعْ مِنْكَ حَدِيثًا كَثِيرًا أَنْسَاءً، قَالَ: «ابْسُطْ رِدَائِكَ»، فَبَسَطَهُ، قَالَ: فَعَرَفَ بِرِيدَيْهِ، ثُمَّ قَالَ: «ضُمَّ، فَضَمَّمْتُهُ، فَمَا نَسِيْتُ شَيْئًا بَعْدَ.

[راجع: ١١٨]

حدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: أَخْبَرَنَا أَبُو أَبِي فُدَيْكٍ بِهَذَا، أَوْ قَالَ: عَرَفَ بِرِيدَيْهِ فِيهِ.

١٢٠ - حدَّثَنَا إِسْمَاعِيلُ قَالَ:

(1) (H.119) *Ridā'*: A piece of cloth (sheet etc.) worn around the upper part of the body.

from Allāh's Messenger ﷺ. I have propagated one of them to you and if I propagate the second, then my pharynx (throat) will be cut off (i.e. killed).

حدَّثَنِي أخِي، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: حَفِظْتُ عَنْ رَسُولِ اللَّهِ ﷺ وِعَاءَيْنِ، فَأَمَا أَحَدُهُمَا فَبَثَثْتُهُ، وَأَمَّا الْآخَرُ فَلَوْ بَثَثْتُهُ قُطِعَ هَذَا الْبُلْعُومُ.

(٤٣) بَابُ الْإِنْصَاتِ لِلْعُلَمَاءِ

(43) CHAPTER. To be quiet (and listen) to religious learned men.

121. Narrated Jarir: The Prophet ﷺ said to me during *Hajjat-al-Widā'* (last pilgrimage of the Prophet ﷺ): "Let the people keep quiet and listen." Then he ﷺ said (addressing the people), "Do not become infidels (revert to disbelief) after me by cutting the necks of one another (killing each other)."

١٢١ - حدَّثَنَا حَجَّاجٌ قَالَ: حدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَلَيْهِ بْنُ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ، عَنْ جَرِيرٍ، أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ فِي حَجَّةَ الْوَدَاعِ: اسْتَضْعِفُ النَّاسَ، فَقَالَ: «لَا تُرْجِعُوا بَعْدِي كُفَّارًا يَصْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ». [انظر: ٤٤٠٥، ٦٨٦٩، ٧٠٨٠]

(44) CHAPTER. When a religious learned man is asked, "Who is the most learned person," it is better for him to attribute or entrust absolute knowledge to Allāh عز وجل and to say, "Allāh is the Most Learned (than anybody else)."

١٤٤ - بَابُ مَا يُسْتَحْبِطُ لِلْعَالَمِ إِذَا سُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ فَيَكُلُّ الْعِلْمَ إِلَى اللَّهِ

122. Narrated Sa'īd bñ Jubair: I said to Ibn 'Abbās, "Nauf Al-Bakālī claims that Mūsa (Moses) (the companion of Khidr) was not the Mūsa of Bani Isrāel but he was another Mūsa." Ibn 'Abbās remarked that the enemy of Allāh (Nauf) has told a lie.^(١)

١٢٢ - حدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حدَّثَنَا سُقِيَانُ قَالَ: حدَّثَنَا عَمْرُو قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ نَوْفًا الْبِكَالِيَّ يَرْعُمُ أَنَّ مُوسَى لَيْسَ بِمُوسَى بْنِي إِسْرَائِيلَ، إِنَّمَا هُوَ مُوسَى آخَرُ فَقَالَ: كَذَبَ عَدُوُّ اللَّهِ. حدَّثَنَا أَبْيُ بْنُ كَعْبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «فَاقَ مُوسَى النَّبِيُّ

(1) (H.122) Ibn Abbās said this in a state of anger without intending to abuse Nauf but to affirm that he did not tell the truth (see *Fath Al-Bāri*. Vol.I, P.229).

am the most learned.' Allāh admonished Mūsa as he did not attribute absolute knowledge to Him (Allāh). So Allāh revealed to him 'At the junction of the two seas there is a slave amongst my slaves who is more learned than you.' Mūsa said, 'O my Lord! How can I meet him?' Allāh said, 'Take a fish in a basket (and proceed) and you will find him at the place where you will lose the fish.' So Mūsa set out along with his (servant) boy, Yūsha' bin Nūn and carried a fish in a basket till they reached a rock, where they laid their heads (i.e., lied down) and slept. The fish came out of the basket and it took its way into the sea (straight) as in a tunnel. So it was an amazing thing for both Mūsa and his (servant) boy. They proceeded for the rest of that night and the following day. When the day broke, Mūsa said to his (servant) boy: 'Bring us our early meal. No doubt, we have suffered much fatigue in this journey.' Mūsa did not get tired till he passed the place about which he was told. There the (servant) boy told Mūsa, 'Do you remember when we betook ourselves to the rock, I indeed forgot the fish.' Mūsa remarked, 'That is what we have been seeking.' So they went back retracing their foot-steps, till they reached the rock. There they saw a man covered with a garment (or covering himself with his own garment). Mūsa greeted him. Al-Khiḍr (عليه السلام) replied saying, 'How do people greet each other in your land?' Mūsa said, 'I am Mūsa.' He asked, 'The Moses of Bani Isrāel?' Mūsa replied in the affirmative and added, 'May I follow you so that you teach me of that knowledge which you have been taught.' Al-Khiḍr replied, 'Verily! You will not be able to have patience with me, O Mūsa! I have some of the knowledge of Allāh which He has taught me and which you do not know, while you have some

بِعْلَيْهِ خَطِيبًا فِي بَنَى إِسْرَائِيلَ، فَسُتْلَى: أَيُّ النَّاسُ أَعْلَمُ؟ فَقَالَ: أَنَا أَعْلَمُ، فَعَتَبَ اللَّهُ عَلَيْهِ، إِذْ لَمْ يَرُدِّ الْعِلْمَ إِلَيْهِ، فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّ عَبْدًا مِنْ عِبَادِي بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ، قَالَ: رَبِّ، وَكَيْفَ لِي بِهِ؟ فَقَيْلَ لَهُ: احْمِلْ حُوتًا فِي مِكْتَلٍ فَإِذَا فَقَدْنَاهُ فَهُوَ تَمَّ، فَانْطَلَقَ وَانْطَلَقَ يَقْتَاهُ بُوشَعْ بْنِ نُونٍ وَحَمَلَا حُوتًا فِي مِكْتَلٍ حَتَّى كَانَا عِنْدَ الصَّخْرَةِ وَضَعَا رُؤْسَهُمَا وَنَاماً، فَأَنْسَلَ الْحَوْثُ مِنْ الْمِكْتَلِ فَاتَّخَذَ سَيْلَهُ فِي الْبَحْرِ سَرَّبًا، وَكَانَ لِمُوسَى وَفَتَاهُ عَجَبًا، فَانْطَلَقا بَقِيَّةَ لِيَأْتِهِمَا وَبِيَوْمَهُمَا، فَلَمَّا أَضَبَحَ قَالَ مُوسَى لِفَتَاهُ: آتِنَا عَدَاءَنَا لَقْدَ لَقِينَا مِنْ سَعْرَنَا هَذَا نَصَبًا، وَلَمْ يَجِدْ مُوسَى مَسَا مِنَ النَّصَبِ حَتَّى جَاوَرَ الْمَكَانَ الَّذِي أَمَرَ بِهِ، فَقَالَ لَهُ فَتَاهُ: أَرَأَيْتَ إِذْ أَوْيَنَا إِلَى الصَّخْرَةِ فَإِنِّي سَيِّسُ الْحَوْثَ، قَالَ مُوسَى: ذَلِكَ مَا كُنَّا نَبْغِي، فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا، فَلَمَّا أَتَيَا إِلَى الصَّخْرَةِ إِذَا رَجَلٌ مُسَجَّيٌ بَيْوَبٌ، أَوْ قَالَ: سَسَجِي بَيْوَبٌ، فَسَلَمَ مُوسَى فَقَالَ الْحَضِيرُ: وَأَنَّى يَأْرِضِكَ السَّلَامُ؟ فَقَالَ: أَنَا مُوسَى، فَقَالَ: مُوسَى بْنَى إِسْرَائِيلَ؟ قَالَ: نَعَمْ، قَالَ: هَلْ أَتَيْتُكَ عَلَى أَنْ تُعْلَمَنِي مِمَّا عَلَمْتَ رُشْدًا، قَالَ: إِنَّكَ

knowledge which Allāh has taught you which I do not know.' Mūsa said, 'If Allāh will, you will find me patient and I will not disobey you in aught.' So, both of them set out walking along the sea-shore, as they did not have a boat. In the meantime a boat passed by them and they requested the (crew of the boat) to take them on board. The crew recognized Al-Khīdr and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al-Khīdr said: 'O Mūsa! My knowledge and your knowledge have not decreased Allāh's Knowledge except like the amount of water taken by this sparrow from the sea with its beak.' Then Al-Khīdr went to one of the planks of the boat and plucked it out. Mūsa said, 'These people gave us a free lift but you have broken their boat and scuttled it so as to drown its people.' Al-Khīdr replied, 'Didn't I tell you that you will not be able to have patience with me?' Mūsa said, 'Call me not to account for what I forgot.' The first (excuse) of Mūsa was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Al-Khīdr took hold of the boy's head from the top and plucked it out with his hands (i.e. killed him). Mūsa said, 'Have you killed an innocent person who has killed none.' Al-Khīdr replied, 'Did I not tell you that you cannot have patience with me?' Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. There they found a wall on the point of collapsing. Al-Khīdr repaired it with his own hands. Mūsa said, 'If you had wished, surely you could have taken wages for it.' Al-Khīdr replied, 'This is the parting between you and me.' " The Prophet ﷺ added, "May Allāh be Merciful to Mūsa! Would that he could

لَنْ تَسْتَطِعَ مَعِي صَبْرًا، يَا مُوسَى إِنِّي
عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلِمْتُهُ، لَا
تَعْلَمُهُ أَنْتُ، وَأَنْتَ عَلَى عِلْمٍ عَلِمْكُهُ
اللَّهُ لَا أَعْلَمُهُ، قَالَ: سَجَدْنِي إِنْ شَاءَ
اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا،
فَانْظَلَقَا يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ،
لَيْسَ لَهُمَا سَفِينَةٌ فَمَرَثُ بِهِمَا سَفِينَةً،
فَكَلَمُوهُمْ أَنْ يَخْمِلُوهُمَا فَعُرِفَ
الْخَضِرُ فَحَمَلُوهُمَا بِغَيْرِ نَوْلٍ، فَجَاءَ
عَصْفُورٌ فَوَقَعَ عَلَى حَرْفِ السَّفِينَةِ فَنَفَرَ
كَفَرَةً أَوْ كَفَرَتِينِ فِي الْبَحْرِ، قَالَ
الْخَضِيرُ: يَا مُوسَى مَا نَفَصَ عِلْمِي
وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ إِلَّا كَفَرَةً هَذَا
الْعَصْفُورُ فِي الْبَحْرِ، فَعَمَدَ الْخَضِيرُ
إِلَى لَوْحٍ مِنْ الْأَلْوَاحِ السَّفِينَةِ فَتَرَعَهُ،
فَقَالَ مُوسَى: قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ
عَمِدْتَ إِلَى سَيِّتِهِمْ فَحَرَقْتَهَا لِتَعْرِفَ
أَهْلَهَا؟ قَالَ: أَلْمَ أَفْلُ: إِنَّكَ لَنْ
تَسْتَطِعَ مَعِي صَبْرًا؟ قَالَ: لَا
تُواخِذْنِي بِمَا تَسْبِيْتُ، فَكَاتَتِ الْأُولَى
مِنْ مُوسَى نَسْيَانًا، فَانْظَلَقَا فَإِذَا عَلَامٌ
يَلْعَبُ مَعَ الْغُلْمَانِ فَأَخْذَ الْخَضِيرُ
بِرَاسِهِ مِنْ أَعْلَاهُ فَاقْتَلَعَ رَاسُهُ بِيَدِهِ
فَقَالَ مُوسَى: أَقْتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ
نَفْسٍ؟ قَالَ: أَلْمَ أَفْلُ لَكَ: إِنَّكَ لَنْ
تَسْتَطِعَ مَعِي صَبْرًا؟ قَالَ ابْنُ عَيْنَةَ:
وَهَذَا أُوكَدُ، فَانْظَلَقَا حَتَّى أَتَيَا أَهْلَ
قَرْيَةٍ اسْتَطَعُمَا أَهْلَهَا فَأَبْوَا أَنْ

have been more patient to learn more about their story.”

يُضِيقُهُمَا، فَوَجَدَا فِيهَا جِدَاراً يُرِيدُ
أَنْ يَنْقُضَّ، قَالَ الْحَاضِرُ بِيَدِهِ،
فَأَقَامَهُ، قَالَ مُوسَى: لَوْ شِئْتَ
لَا تَحْذَثْ عَلَيْهِ أَجْرًا؟ قَالَ: هَذَا
فِرَاقُ بَيْنِي وَبَيْنَكَ»، قَالَ النَّبِيُّ ﷺ:
«يَرْحَمُ اللَّهُ مُوسَى، لَوْدَدْنَا لَوْ صَرَّ
حَتَّى يُقَصَّ عَلَيْنَا مِنْ أُمَّرِهِمَا».

[راجع: ٧٤]

(٤٥) بَابُ مَنْ سَأَلَ وَهُوَ قَائِمٌ عَالِمًا
جَالِسًا

(45) CHAPTER. Whosoever, while standing, asked a religious learned man who was sitting (on a pulpit or a similar thing, about something).

123. Narrated Abū Mūsa: رَضِيَ اللَّهُ عَنْهُ A man came to the Prophet ﷺ and asked, “O Allāh’s Messenger! What kind of fighting is in Allāh’s Cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of their pride and haughtiness.” The Prophet ﷺ raised his head (as the questioner was standing) and said, “He who fights that Allāh’s Word (i.e. Allāh’s Religion of Islāmic Monotheism) should be superior, fights in Allāh’s Cause.”

١٢٣ - حَدَّثَنَا عُثْمَانُ قَالَ:
أَخْبَرَنِي حَرِيرٌ، عَنْ مُنْصُورٍ، عَنْ أَبِي
وَائِلٍ، عَنْ أَبِي مُوسَى قَالَ: جَاءَ
رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ
اللَّهِ، مَا الْقَاتُلُ فِي سَبِيلِ اللَّهِ؟ فَإِنَّ
أَحَدَنَا يُقَاتِلُ عَصَبَةً، وَيُقَاتِلُ حَمِيمَةً،
فَرَعَّاهُ إِلَيْهِ رَأْسَهُ قَالَ: وَمَا رَفَعَ إِلَيْهِ
رَأْسَهُ إِلَّا أَنَّهُ كَانَ قَائِمًا فَقَالَ: «مَنْ
قَاتَلَ لِيَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا، فَهُوَ
فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ». [انظر:

٧٤٥٨، ٣١٢٦، ٢٨١٠]

(٤٦) بَابُ السُّؤَالِ وَالْفُتْيَا عِنْدَ رَمَيِ
الْحِمَارِ

(46) CHAPTER. To ask about a religious matter and to give a religious verdict (at Mina during *Hajj*) while doing the *Ramy* of *Jimār* (throwing of pebbles at the *Jimār* in Mina during *Hajj*).

124. Narrated ‘Abdullāh bin ‘Amr رَضِيَ اللَّهُ عَنْهُ: I saw the Prophet ﷺ near the *Jamra* and the people were asking him questions (about

١٢٤ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ:
حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ عَنْ

religious problems). A man asked, "O Allāh's Messenger! I have slaughtered the *Hady* (sacrificial animal) before doing the *Ramy*." The Prophet ﷺ replied, "Do the *Ramy* (now) and there is no harm." Another person asked, "O Allāh's Messenger! I got my head shaved before slaughtering the animal." The Prophet ﷺ replied, "Do the slaughtering (now) and there is no harm." So on that day, when the Prophet ﷺ was asked about anything as regards the ceremonies of *Hajj* performed before or after its due time his reply was, "Do it (now) and there is no harm."

(47) CHAPTER. The Statement of Allāh عَزَّ ذِلْكَ عَنِّي : تَعَالَى : "And of knowledge you (mankind) have been given only a little." (V.17:85)

125. Narrated 'Abdullāh (bin Ma'sūd) رَضِيَ اللَّهُ عَنْهُ : While I was walking along with the Prophet ﷺ through the ruins of Al-Madina and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: "Ask him (the Prophet ﷺ) about the *Rūh* (the spirit)." Some of them said that they should not ask him that question as he might give a reply which would displease them. But some of them insisted on asking, and so one of them stood up and asked, "O Abūl-Qāsim! What is the *Rūh*?" The Prophet ﷺ remained quiet. I thought he was being inspired Divinely. So I stayed till that state of the Prophet (while being inspired) was over. The Prophet ﷺ then said, "And they ask you (O Muḥammad ﷺ) concerning the *Rūh* (the Spirit); Say: *Rūh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." (V.17:85)

الرُّهْبَرِيَّ، عَنْ عَيْسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ الْجَمْرَةِ وَهُوَ يُسَأَلُ فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، نَحْرَتْ قَبْلَ أَنْ أَرْمِي؟ قَالَ: «إِرْمْ وَلَا حَرْجَ»، قَالَ آخَرٌ: يَا رَسُولَ اللَّهِ حَلَقْتْ قَبْلَ أَنْ أَنْحَرَ؟ قَالَ: «إِنْحَرْ وَلَا حَرْجَ»، فَمَا سُئِلَ عَنْ شَيْءٍ قُدْمَ وَلَا أَخْرَ إِلَّا قَالَ: «أَفْعُلْ وَلَا حَرْجَ». [راجع: ٨٣]

(٤٧) بَابُ قَوْلِ اللَّهِ تَعَالَى: «وَمَا أُوتِشَّ مِنَ الْعِلْمِ إِلَّا قَيْلًا» [الإسراء: ٨٥]

١٢٥ - حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا الْأَعْمَشُ سُلَيْمَانُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: بَيْنَا أَنَا أُمْشِي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَرْبِ الْمَدِينَةِ وَهُوَ يَتَوَكَّلُ عَلَى عَسِيبِ مَعْهُ فَمَرَّ بِنَفِيرٍ مِنَ الْيَهُودِ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ، وَقَالَ بَعْضُهُمْ: لَا تَسْأَلُوهُ لَا يَجِيءُ فِيهِ شَيْءٌ تَكْرُهُونَهُ، فَقَالَ بَعْضُهُمْ: لَنْسَأَنَّهُ، فَقَامَ رَجُلٌ مِنْهُمْ، فَقَالَ: يَا أَبَا الْقَاسِمِ، مَا الرُّوحُ؟ فَسَكَتْ، فَقَلَّتْ إِنَّهُ يُوحَى إِلَيْهِ، فَقُمْتُ، فَلَمَّا انْجَلَى عَنْهُ، فَقَالَ: «وَيَسْأَلُونَكَ عَنِ الرُّوحِ فَلَمْ يَرْجُوا مِنْ أَمْرِ رَبِّي وَمَا أُوتِشَّ مِنَ الْعِلْمِ إِلَّا قَيْلًا» [الإسراء: ٨٥] قَالَ

الأعمشُ: هِيَ كَذَا فِي قِرَاءَتِنَا.

[انظر: ٤٧٢١، ٧٢٩٧، ٧٤٥٦]

(٤٨) بَابٌ مَّنْ تَرَكَ بَعْضَ الْأَخْيَارِ
مَخَافَةً أَنْ يَقْصُرَ فَهُمْ بَعْضُ النَّاسِ عَنْهُ
فَيَقْعُدُوا فِي أَسْدَدِهِ

(48) CHAPTER. Whosoever left some optional things simply for the fear that some people may not be able to understand them and may fall into something more difficult.

126. Narrated Aswad: Ibn Az-Zubair said to me, “‘Āishah رَضِيَ اللَّهُ عَنْهَا used to tell you secretly a number of things. What did she told you about the Ka‘bah?” I replied, “She told me that once the Prophet ﷺ said, ‘O ‘Āishah! Had not your people been still close to the Pre-Islāmic Period of Ignorance (infidelity), I would have dismantled the Ka‘bah and would have made two doors in it; one for entrance and the other for exit.’” Later on Ibn Az-Zubair did the same.

١٢٦ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ قَالَ: قَالَ لِي ابْنُ الرَّبِّيرِ: كَانَتْ عَائِشَةُ سُرُّ إِلَيْكَ كَثِيرًا، فَمَا حَدَّثْتُكَ فِي الْكَعْبَةِ؟ فَقَلَّتْ: قَالَ لِي: قَالَ النَّبِيُّ ﷺ: «يَا عَائِشَةُ لَوْلَا قَوْمُكَ حَدَّيْتَ عَهْدَهُمْ - قَالَ ابْنُ الرَّبِّيرِ: يَكُفِّرُ - لَنَفَضَّتِ الْكَعْبَةَ فَجَعَلْتُ لَهَا بَابَيْنِ: بَابًا يَدْخُلُ النَّاسُ وَبَابًا يَخْرُجُونَ» فَعَلَهُ ابْنُ الرَّبِّيرِ. [انظر: ١٥٨٣، ١٥٨٤، ١٥٨٥، ١٥٨٦، ٣٣٦٨، ٤٤٨٤]

(٤٩) بَابٌ مَّنْ خَصَّ بِالْعِلْمِ قَوْمًا
دُونَ قَوْمٍ كَرَاهِيَّةً أَنْ لَا يَهْمُمُوا،

وَقَالَ عَلِيُّ: حَدَّثُوا النَّاسَ بِمَا يَعْرِفُونَ أَتْجِبُونَ أَنْ يُكَذَّبَ اللَّهُ وَرَسُولُهُ؟

١٢٧ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ مَعْرُوفِ بْنِ حَرَبَوذِ، عَنْ أَبِي الطَّفْلِ، عَنْ عَلِيٍّ بِذِلِّكَ.

١٢٨ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ

(49) CHAPTER. Whoever selected some people to teach them (religious) knowledge preferring them over others for fear that the others may not understand it.

And ‘Alī said, “You should preach to the people according to their mental calibre so that they may not convey wrong things about Allāh and His Messenger ﷺ.”

127. Narrated Abū At-Tufail the above-mentioned statement of ‘Alī.

128. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: “Once Mu‘ādh was riding behind Allāh’s

Messenger as a companion rider. Allāh's Messenger said, "O Mu'ādh bin Jabal." Mu'ādh replied, "Labbaiك and Sa'daik,⁽¹⁾ O Allāh's Messenger!" Again the Prophet ﷺ said, "O Mu'ādh!" Mu'ādh said thrice, "Labbaiك and Sa'daik, O Allāh's Messenger!" Allāh's Messenger ﷺ said, "There is none who testifies sincerely from his heart that *Lā ilāha illallāh wa anna Muḥammad-ar-Rasul Allāh*" (none has the right to be worshipped but Allāh and Muḥammad ﷺ is the Messenger of Allāh), except that Allāh will save him from the Hell-fire." Mu'ādh said, "O Allāh's Messenger! Should I not inform the people about it, so that they may have glad tidings?" He replied, "When (the people hear about it), they will solely depend on it." Then Mu'ādh narrated the above mentioned *Hadīth* just before his death, being afraid of committing a sin (by concealing the knowledge).

129. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ I was informed that the Prophet ﷺ had said to Mu'ādh, "Whosoever will meet Allāh without associating anything in worship with Him will go to Paradise."

Mu'ādh asked the Prophet ﷺ "Should I not inform the people of this good news?" The Prophet ﷺ replied, "No, I am afraid, lest they should depend upon it (absolutely)."

(50) CHAPTER. (What is said as regards): To be shy (*Al-Hayā*) while learning (religious) knowledge.

And Mujāhid said, "Neither a shy nor a proud person can learn the religious knowledge." And 'Aishah رَضِيَ اللَّهُ عَنْهَا said, "How excellent the women of the *Ansār* are! They do not feel shy while learning sound knowledge in religion."

(1) (H.128) See Glossary.

قال: حَدَّثَنَا مُعاذُ بْنُ هِشَامَ قَالَ: حَدَّثَنِي أَبِي، عَنْ فَتَادَةَ قَالَ: حَدَّثَنَا أَنْسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ وَمَعَاذُ رَدِيفُهُ عَلَى الرَّحْمَلِ قَالَ: «يَا مُعاذَ بْنَ جَبَلٍ»، قَالَ: لَيْكَ يَا رَسُولَ اللَّهِ وَسَعْدِيْكَ، قَالَ: «يَا مَعَاذُ»، قَالَ: لَيْكَ يَا رَسُولَ اللَّهِ وَسَعْدِيْكَ، ثَلَاثَةً، قَالَ: «مَا مِنْ أَحَدٍ يَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، صِدْقًا مِنْ قَلْبِهِ إِلَّا حَرَمَهُ اللَّهُ عَلَى النَّارِ»، قَالَ: يَا رَسُولَ اللَّهِ، أَفَلَا أَخْبِرُ بِهِ النَّاسَ فَيَسْتَبِشُرُوا؟ قَالَ: «إِذَا يَتَكَلُّوْا وَأَخْبِرُ بِهَا مَعَاذُ عَنْدَ مَوْتِهِ تَائِثًا». [انظر: ١٢٩]

١٢٩ – حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ أَنَسًا قَالَ: ذُكِرَ لِي أَنَّ الَّبَيْنِ ﷺ قَالَ لِمَعَاذِ: «مَنْ لَفِي اللَّهِ لَا يُشْرُكُ بِهِ شَيْئًا دَخْلَ الْجَنَّةَ»، قَالَ: أَلَا أُبَشِّرُ النَّاسَ؟ قَالَ: «لَا، أَخَافُ أَنْ يَتَكَلُّوْا». [راجع: ١٢٨]

(٥٠) بَابُ الْحَيَاءِ فِي الْعِلْمِ،

وَقَالَ مُجَاهِدٌ: لَا يَعْلَمُ الْعِلْمَ مُسْتَحْيٍ وَلَا مُسْتَكِبٍ، وَقَالَتْ عَائِشَةُ: يَعْمَلُ النِّسَاءُ نِسَاءُ الْأَنْصَارِ لِمَ يَمْنَعُهُنَّ الْحَيَاءُ أَنْ يَتَقَعَّهُنَّ فِي الدِّينِ.

١٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامَ
قَالَ: أَخْبَرَنَا أَبُو مُعاوِيَةَ قَالَ: حَدَّثَنَا
هِشَامٌ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ ابْنَةِ أَمِّ
سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: جَاءَتْ أُمِّ
سُلَيْمَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَا
رَسُولَ اللَّهِ، إِنَّ اللَّهَ لَا يَسْتَحِي مِنَ
الْحَقِّ، فَهَلْ عَلَى الْمَرْأَةِ مِنْ عُسْلٍ إِذَا
اَخْتَمَتْ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا
رَأَتِ الْمَاءَ» فَعَطَتْ أُمِّ سَلَمَةَ - تَعْنِي
وَجْهَهَا - وَقَالَتْ: يَا رَسُولَ اللَّهِ
وَتَحْتَلِمُ الْمَرْأَةُ؟ قَالَ: «نَعَمْ، تَرِبَّتْ
يَمِينِكَ، فَبِمَ يُشَبِّهُهَا وَلَدُهَا؟». [انظر:
٢٨٢، ٣٢٢٨، ٦٠٩١، ٦١٢١]

١٣١ - حَدَّثَنَا إِسْمَاعِيلُ
حَدَّثَنِي مَالِكُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارِ،
عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ مِنَ السَّمْرِ شَجَرَةً لَا
يَسْقُطُ وَرَقُهَا وَهِيَ مَثَلُ الْمُسْلِمِ،
حَدَّثُونِي مَا هِيَ؟» فَوَقَعَ النَّاسُ فِي
شَجَرِ الْبَادِيَةِ، وَوَقَعَ فِي نَفْسِي أَنَّهَا
النَّحْلَةُ، قَالَ عَبْدُ اللَّهِ: فَاسْتَحْيِيُّ،
فَقَالُوا: يَا رَسُولَ اللَّهِ أَخْبِرْنَا بِهَا،
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هِيَ النَّحْلَةُ»
قَالَ عَبْدُ اللَّهِ: فَحَدَّثْتُ أَبِي بِمَا وَقَعَ
فِي نَفْسِي فَقَالَ: لَأْنَ تَكُونَ قُلْتَهَا
أَحَبُّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي كَذَّا
وَكَذَّا. [راجع: ٣١]

(51) CHAPTER. Whosoever felt shy (to ask something) and then requested another person to ask on his behalf.

132. Narrated 'Alī: I used to get the emotional urethral discharge frequently so I requested Al-Miqdād to ask the Prophet ﷺ about it. Al-Miqdād asked him and he replied, "One has to perform ablution (after it)." (See *Hadīth* No.269).

٥١) بَابُ مَنِ اسْتَحْيَا فَأَمَرَ عَيْرَةً
بِالسُّؤَالِ

١٣٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاؤَدَ، عَنِ الْأَعْمَشِ، عَنْ مُنْذِرِ الشَّوَّرِيِّ، عَنْ مُحَمَّدِ بْنِ الْحَنْفِيَّةِ، عَنْ عَلَيِّ قَالَ: كُنْتُ رَجُلًا مَذَاءً، فَأَمْرَتُ الْمُقْدَادَ أَنْ يَسْأَلَ النَّبِيَّ ﷺ فَسَأَلَهُ فَقَالَ: «فِيهِ الْوُضُوءُ».

[انظر: ١٧٨، ٢٦٩]

(52) CHAPTER. Teaching religious knowledge and giving religious verdicts in a mosque.

133. Narrated Nāfi': 'Abdullāh bin 'Umar said: "A man got up in the mosque and said: 'O Allāh's Messenger! At which place you order us that we should assume the *Ihrām*?"

Allāh's Messenger ﷺ replied, 'The residents of Al-Madīnah should assume the *Ihrām* from Dhul-Hulaifa, the people of Syria from Al-Juhfa and the people of Najd from Qarn.'" Ibn 'Umar further said, "The people claim that Allāh's Messenger also said, 'The residents of Yemen should assume *Ihrām* from Yalamlam'." Ibn 'Umar used to say, "I do not remember whether Allāh's Messenger ﷺ had said the last statement or not."

٥٢) بَابُ ذِكْرِ الْعِلْمِ وَالْفُقْيَا فِي
الْمَسْجِدِ

١٣٣ - حَدَّثَنَا قُتْبَيَةُ قَالَ: حَدَّثَنَا الْلَّيْثُ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا نَافِعٌ مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَجُلًا قَامَ فِي الْمَسْجِدِ فَقَالَ: يَا رَسُولَ اللَّهِ، مَنْ أَيْنَ تَأْمُرُنَا أَنْ نُهَلِّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَيُهِلُّ أَهْلُ السَّامِ مِنْ الْجُحْفَةِ، وَيُهِلُّ أَهْلُ تَجْدِي مِنْ قَرْنِ» وَقَالَ أَبْنُ عُمَرَ: وَيَرْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلْمَلَمَ»، وَكَانَ أَبْنُ عُمَرَ يَقُولُ: لَمْ أَفْقِهْ هَذِهِ مِنْ رَسُولِ اللَّهِ ﷺ. [انظر:

١٥٢٢، ١٥٢٥، ١٥٢٧، ١٥٢٨]

٥٣) بَابُ مَنِ أَجَابَ السَّائِلَ بِأَكْثَرِ
مَا سَأَلَهُ

١٣٤ - حَدَّثَنَا آدُمُ قَالَ: حَدَّثَنَا

(53) CHAPTER. Whosoever answered to the questioner more than what he asked.

134. Narrated Ibn 'Umar: A man asked the Prophet ﷺ: "What (kinds of

clothes) should a *Muhrim* (a Muslim intending to perform '*Umra* or *Hajj*) wear?" He replied, "He should not wear a shirt, a turban, trousers, a headcloak or a garment scented with saffron or *Wars* (kinds of perfumes). And if he has no slippers, then he can use *Khuff* (leather socks) but the socks should be cut short so as to make the ankles bare." (See *Hadith* No.1542, Vol.2).

ابن أبي ذئب، عن نافع، عن ابن عمر رضي الله عنهما عن النبي ﷺ،
وابن أبي ذئب، وعن الزهرى، عن
سالم، عن ابن عمر عن النبي ﷺ أنَّ
رَجُلًا سَأَلَهُ: مَا يَلْبِسُ الْمُحْرَمُ؟
فَقَالَ: «لَا يَلْبِسُ الْقَمِيصَ وَلَا
الْعِمَامَةَ وَلَا السَّرَّاويلَ وَلَا الْبُرْنُسَ
وَلَا ثَوْبًا مَسَهُ الْوَرْسُ أَوْ الرَّعْفَرَانُ،
فَإِنْ لَمْ يَجِدْ التَّعْلِينَ فَلْيَلْبِسْ الْحُكَّارَ
وَلَيَقْطَعْهُمَا حَتَّى يَكُونَا تَحْتَ
الْكَعْبَيْنِ». [انظر: ١٥٤٢، ٣٦٦،
١٨٤٢، ١٨٣٨، ٥٧٩٤، ٥٨٠٣، ٥٨٠٥،
٥٨٥٢، ٥٨٤٧]

4 - THE BOOK OF WUDŪ' (ABLUTION)

(1) CHAPTER. What has been revealed regarding ablution?

And the Statement of Allāh O جَلَّ جَلَالَهُ عَزَّ وَجَلَّ : When you intend to offer *Salāt* (prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles..." (V.5:6) Abū ‘Abdullāh said: The Prophet ﷺ had made clear that it is obligatory (while performing) ablution to wash the (above mentioned) body-parts once. And the Prophet ﷺ also did perform the ablution by washing (these) parts twice and thrice, but he never washed them more than three times.

And the religious learned men disliked exceeding the limits set by the Prophet ﷺ while performing ablution, and to surpass the action of the Prophet ﷺ.

(2) CHAPTER. No *Salāt* (prayer) is accepted without ablution (i.e. to remove, the small *Hadath*⁽¹⁾ by ablution or the big *Hadath* by taking a bath).

135. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that Allāh's Messenger ﷺ said, "The *Salāt* (prayer) of a person who does *Hadath* (passes urine, stool or wind) is not accepted till he performs (repeats) the ablution."

A person from Ḥadāramout asked Abū Hurairah رَضِيَ اللَّهُ عَنْهُ, "What is *Hadath*?" Abū Hurairah replied, "*Hadath* means the passing of wind from the anus."

(3) CHAPTER. The superiority of ablution. And *Al-Ghurr-ul-Muhajjalūn* (the parts of the

(1) (Ch.2) See Glossary.

٤ - كتاب الوضوء

(١) بَابٌ مَا جَاءَ فِي الْوُضُوءِ،
وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ : «إِذَا قُمْتُمْ
إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَدْبِرَكُمْ
إِلَى الْمَرَاقِفِ وَامْسَحُوا بُرُوسَكُمْ
وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ» [المائدة: ٦] ،
قَالَ أَبُو عَبْدِ اللَّهِ: وَبَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ
فَرْضَ الْوُضُوءِ مَرَّةً مَرَّةً، وَتَوَضَّأَ أَيْضًا
مَرَّيْنِ مَرَّيْنِ وَثَلَاثَةً، وَلَمْ يَزِدْ عَلَى
ثَلَاثَةِ وَكَرْهَةِ أَهْلِ الْعِلْمِ الإِسْرَافَ فِيهِ،
وَأَنْ يُجَاوِزُوا فِعْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(٢) بَابٌ: لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ ظُهُورِ

١٣٥ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ
الْحَنْظَلِيُّ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَاقَ
قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ حَمَّامِ بْنِ مُنْبَهٍ
أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تُقْبَلُ صَلَاةٌ مِّنْ أَحَدِ
حَشَّى يَتَوَضَّأُ»، قَالَ رَجُلٌ مِّنْ
حَضَرَمَوْتَ: مَا الْحَدِيثُ يَا أَبَا هُرَيْرَةَ؟
قَالَ: فُسَاءُ أَوْ ضَرَاطُ. [انظر: ٦٩٥٤]

(٣) بَابٌ: فَضْلُ الْوُضُوءِ وَالْغُرْ

body of the Muslims washed in ablution will shine on the Day of Resurrection and the angels will call them by that name) from the traces of ablution.

136. Narrated Nu‘aim Al-Mujmir : Once I went up the roof of the mosque, along with Abū Hurairah رضي الله عنه . He performed ablution and said, “I heard the Prophet ﷺ saying, ‘On the Day of Resurrection, my followers will be called *Al-Ghurr-ul-Muhajjalūn* from the traces of ablution and whoever can increase the area of his radiance⁽¹⁾ should do so (i.e. by performing ablution in the most perfect manner).’”

(4) CHAPTER. One should not repeat ablution if in doubt unless and until he is convinced (that he has lost his ablution by having *Hadath*).

137. Narrated ‘Abbād bin Tamīm رضي الله عنه : My uncle asked Allāh’s Messenger ﷺ about a person who imagined to have passed wind during *Salāt* (prayer). Allāh’s Messenger ﷺ replied: “He should not leave his *Salāt* unless he hears sound or smells something.”

(5) CHAPTER. To perform a light ablution.

138. Narrated Kuraib : Ibn ‘Abbās رضي الله عنهما said, “The Prophet ﷺ slept till he

المُحَجَّلُونَ مِنْ آثَارِ الوضوءِ

١٣٦ - حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ قَالَ: حَدَّثَنَا الْلَّيْثُ، عَنْ خَالِدٍ، عَنْ سَعِيدِ بْنِ أَبِي هَلَالٍ، عَنْ نُعَيْمَ الْمُجْمِرِ قَالَ: رَأَيْتُ مَعَ أَبِي هُرَيْرَةَ عَلَى ظَهْرِ الْمَسْجِدِ فَوَضَأْ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ أَمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ عُرُوا مُحَاجِلِينَ مِنْ آثَارِ الوضوءِ، فَمَنْ أَسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَرَةً فَلْيَفْعُلْ».

(٤) بَابُ لَا يَنْوَضُّ مِنَ الشَّكِّ حَتَّى يَسْتَيْقِنَ

١٣٧ - حَدَّثَنَا عَلَيُّ قَالَ: حَدَّثَنَا سُفِيَّانُ قَالَ: حَدَّثَنَا الرُّهْبَرِيُّ، عَنْ سَعِيدِ ابْنِ الْمُسَبِّبِ، عَنْ عَبَادِ بْنِ تَمَيْمٍ، عَنْ عَمِّهِ، أَنَّهُ شَكَا إِلَى رَسُولِ اللَّهِ ﷺ الرَّجُلُ الَّذِي يُخَيِّلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ؟ قَالَ: «لَا يَنْفَتِلْ - أَوْ: لَا يَنْصَرِفْ - حَتَّى يَسْمَعَ صَوْنَاً أَوْ يَجِدَ رِيحَاً». [انظر: ٢٠٥٦، ١٧٧]

(٥) بَابُ التَّحْفِيفِ فِي الوضوءِ

١٣٨ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفِيَّانُ عَنْ عَمِّهِ وَقَالَ:

(1) (H.136) The Prophet ﷺ did not increase the area more than what is washed of the body-parts while doing ablution as Allāh ordered to be washed in the Qur’ān.

snored and then offered *Salāt* (prayer) (or probably lay till his breath sounds were heard and then got up and prayed)." Ibn 'Abbās added: "I stayed overnight in the house of my aunt, Maimūna, the Prophet ﷺ slept for a part of the night; and late in the night, he got up and performed ablution from a hanging water-skin, a light (perfect) ablution and stood up for *Salāt*. I, too, performed a similar ablution, then I went and stood on his left. He drew me to his right and prayed as much as Allāh wished, and again lay and slept till his breath sounds were heard. Later on the *Muādhibhīn* (call-maker for the *Salāt*) came to him and informed him that it was time for *Salāt*. The Prophet ﷺ went with him for the *Salāt* without performing a new ablution." (Sufyān said to 'Amr that some people said, "The eyes of Allāh's Messenger ﷺ sleep but his heart does not sleep." 'Amr replied, "I heard 'Ubaid bin 'Umar saying that the dreams of Prophets were Divine Revelations, and then he recited the Verse: ... (O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allāh)...") (V.37:102). (See *Fath Al-Bārī*, Vol.I, page 249).

(See *Hadīth* No.183)

أخبرني كُرِبَّةٌ عن ابن عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ نَامَ حَتَّى تَفَعَّلَ ثُمَّ صَلَّى، وَرَبِّمَا قَالَ: اضْطَجَعَ حَتَّى تَفَعَّلَ ثُمَّ قَامَ فَصَلَّى، ثُمَّ حَدَّثَنَا بِهِ سُفِيَّانُ مَرَّةً بَعْدَ مَرَّةٍ عَنْ عَمْرُو، عَنْ كُرِبَّةٍ، عَنْ ابن عَبَّاسٍ قَالَ: بَتُّ عَنْدَ خَاتَمِ مَيْمُونَةَ لَيْلَةً فَقَامَ النَّبِيُّ ﷺ مِنَ اللَّيلِ، فَلَمَّا كَانَ فِي بَعْضِ اللَّيلِ قَامَ النَّبِيُّ ﷺ فَتَوَضَّأَ مِنْ شَنْ مُعْلَقٌ وُضُوءًا حَفِيفًا، يُخَفِّفُهُ عَمْرُو وَيُقَلِّلُهُ، وَقَامَ يُصَلِّي فَتَوَضَّأَتْ تَحْوِلًا مِمَّا تَوَضَّأَ، ثُمَّ جَئْتُ فَقَمْتُ عَنْ يَسَارِهِ - وَرَبِّمَا قَالَ سُفِيَّانُ: عَنْ شِمَالِهِ - فَحَوَّلَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى مَا شاءَ اللَّهُ، ثُمَّ اضْطَجَعَ فَنَامَ حَتَّى تَفَعَّلَ ثُمَّ أَتَاهُ الْمُنَادِي فَأَذَّهَهُ بِالصَّلَاةِ، فَقَامَ مَعَهُ إِلَى الصَّلَاةِ، فَصَلَّى وَلَمْ يَتَوَضَّأْ، قُلْنَا لِعَنْرُو: إِنَّ نَاسًا يَقُولُونَ إِنَّ رَسُولَ اللَّهِ ﷺ تَنَامُ عَيْنِهِ وَلَا يَنَامُ قَلْبُهُ قَالَ عَمْرُو: سَمِعْتُ عَبْيَدَ بْنَ عَمِيرٍ يَقُولُ: رُؤْيَا الْأَنْبِيَاءِ وَحْيٌ، ثُمَّ قَرَأَ: ﴿إِنَّ رَأَى فِي الْمَنَامِ أُفْتَ أَدْبَحَكَ﴾ [الصافات: ١١٧]. [راجع: ١١٢]

(٦) باب إسباغ الوضوء ،

وقال ابن عمر: إسباغ الوضوء
الإنقاء.

١٣٩ - حدثنا عبد الله بن

(6) CHAPTER. The completion (or perfection) of ablution (one should wash all the parts perfectly).

And Ibn 'Umar said, "The completion of ablution means to clean the parts perfectly."

139. Narrated Usāma bin Zaid رضي الله عنهما : عنهم : Allāh's Messenger ﷺ proceeded from

'Arafāt till when he reached a mountain path, he dismounted, urinated and then performed ablution but not a perfect one. I said to him, ("Is it the time for) Salāt (prayer), O Allāh's Messenger?" He said, "The (place of) Salāt is ahead of you." He rode till when he reached Al-Muzdalifa, he dismounted and performed ablution – a perfect one. The (call for) Adhān and) Iqāma was pronounced and he led the Maghrib prayer. Then everybody made their camels kneel down at its place. Then the Iqāma was pronounced for the 'Ishā' prayer which the Prophet ﷺ led and no (optional Nawāfił or Sunna etc.) prayer was offered in between the two Salāt ('Ishā' and Maghrib).

مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مُوسَى بْنِ عَفْبَةَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أَسَامَةَ بْنِ زَيْدٍ، أَنَّهُ سَمِعَهُ يَقُولُ: دَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ مِنْ عَرَةَ حَتَّى إِذَا كَانَ بِالشَّعْبِ نَزَلَ قَبَالَ. ثُمَّ تَوَضَّأَ وَلَمْ يُسْبِغِ الوضُوءَ فَقُلْتُ: الصَّلَاةُ يَا رَسُولَ اللَّهِ فَقَالَ: «الصَّلَاةُ أَمَّا مَكَّةُ»، فَرَكِبَ فَلَمَّا جَاءَ الْمُزْدَلَفَةَ نَزَلَ فَتَوَضَّأَ فَأَسْبَغَ الوضُوءَ. ثُمَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّى الْمَغْرِبَ ثُمَّ أَنَاخَ كُلُّ إِنْسَانٍ بَعْرَةً فِي مَنْزِلِهِ، ثُمَّ أُقِيمَتِ الْعِشَاءُ فَصَلَّى لَمْ يُصَلِّ بَيْنَهُمَا. [انظر: ١٨١]

[١٦٦٧، ١٦٦٩]

(7) CHAPTER. To wash the face with both hands by a handful of water.

(٧) بَابُ غَسْلِ الْوَجْهِ بِالْيَدَيْنِ مِنْ عَرْفَةٍ وَاحِدَةٍ

140. Narrated 'Atā' bin Yasār : Ibn 'Abbās performed ablution and washed his face (in the following way) : He ladled out a handful of water, rinsed his mouth and washed his nose with it by putting in water and then blowing it out. He, then, took another handful (of water) and did like this (gesturing) joining both hands, and washed his face, took another handful of water and washed his right forearm. He again took another handful of water and washed his left forearm, and passed (wet) hands over his head and took another handful of water and poured it over his right foot (up to his ankles) and washed it thoroughly and similarly took another handful of water and washed thoroughly his left foot (up to the ankles) and said, "I saw Allāh's Messenger ﷺ performing ablution in this way."

١٤٠ - حَدَثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: أَخْبَرَنَا أَبُو سَلَمَةَ الْحُزَاعِيُّ مَنْصُورٌ ابْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا ابْنُ إِلَاءِ يَعْنِي سُلَيْمَانَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّهُ تَوَضَّأَ فَغَسَّلَ وَجْهَهُ، أَخْدَ عَرْفَةَ مِنْ مَاءِ فَصَمْضَرَ بِهَا وَاسْتَشْقَ، ثُمَّ أَخْدَ عَرْفَةَ مِنْ مَاءِ فَجَعَلَ بِهَا هَكَذَا أَصَافَهَا إِلَى يَدِهِ الْأُخْرَى، فَغَسَّلَ بِهَا وَجْهَهُ ثُمَّ أَخْدَ عَرْفَةَ مِنْ مَاءِ فَغَسَّلَ بِهَا يَدَهُ الْبِيْتِيَّ، ثُمَّ أَخْدَ عَرْفَةَ مِنْ مَاءِ فَغَسَّلَ بِهَا يَدَهُ الْيُسْرَى، ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ أَخْدَ

غرفةً مِنْ مَاءٍ فَرَشَ عَلَى رِجْلِهِ الْيُمْنَى حَتَّى غَسَلَهَا، ثُمَّ أَخْذَ غَرْفَةً أُخْرَى فَغَسَلَ بِهَا رِجْلَهُ يَعْنِي الْيُسْرَى، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ.

(٨) بَابُ التَّسْمِيَّةِ عَلَى كُلِّ حَالٍ وَعِنْدَ الْوِقَاعِ

١٤١ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنْ أَبْنِ عَبَّاسٍ: يَئُمُّ بِهِ التَّيِّبَةَ قَالَ: «لَوْ أَنَّ أَحَدَكُمْ إِذَا أَتَى أَهْلَهُ قَالَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ جَبَبَنَا الشَّيْطَانُ، وَجَنَّبَ الشَّيْطَانَ مَا رَزَقَنَا، فَقُضِيَ بَيْنَهُمَا وَلَدٌ لَمْ يَصْرُهُ». [انظر: ٣٢٧١، ٥١٦٥، ٦٣٨٨، ٦٣٩٦]

(٩) بَابُ مَا يَقُولُ عِنْدَ الْحَلَاءِ

١٤٢ - حَدَّثَنَا آدُمُ قَالَ: حَدَّثَنَا شَعْبَةُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صَمِيمٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: كَانَ التَّيِّبَةَ إِذَا دَخَلَ الْحَلَاءَ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَاثِ» تَابَعَهُ أَبْنُ عَرَعَةَ، عَنْ شَعْبَةَ، وَقَالَ عُنْدُرُ، عَنْ شَعْبَةَ: «إِذَا أَتَى الْحَلَاءَ». وَقَالَ مُوسَى عَنْ حَمَادَ: «إِذَا دَخَلَ»، وَقَالَ سَعِيدُ بْنُ زَيْدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ: «إِذَا أَرَادَ أَنْ يَدْخُلَ». [انظر: ٦٣٢٢]

(8) CHAPTER. To recite "In the Name of Allāh," during every action and on having sexual relations with one's wife.

141. Narrated Ibn 'Abbas: رَضِيَ اللَّهُ عَنْهُمَا 'Abbas said, "If anyone of you on having sexual relations with his wife said (and he must say it before starting) 'In the Name of Allāh, O Allāh! Protect us from Satan and also protect what You bestow upon us (i.e. the coming offspring) from Satan, and if it is destined that they should have a child then, Satan will never be able to harm that offspring."

(9) CHAPTER. What to say while going to the lavatory (water closet).

142. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ whenever the Prophet ﷺ went to answer the call of nature, he used to say, "Allāh-unma innī a-tu'dhu bika minal khubuثi wal khābiثi [i.e., O Allāh, I seek refuge with You from devils – males and females (or all offensive and wicked things, evil deeds etc.)]."

(10) CHAPTER. Providing water at lavatories (for washing the private parts after answering the call of nature).

143. Narrated Ibn ‘Abbās رضي الله عنهما : Once the Prophet ﷺ entered a lavatory and I placed water for his ablution. He asked, “Who placed it?” He was informed accordingly and so he said, “O Allāh! Make him (Ibn ‘Abbās) a learned scholar in religion (Islām).”

(11) CHAPTER. While urinating or defecating, never face the Qiblah except when you are screened by a building or a wall or something like that.

144. Narrated Abū Ayyūb Al-Ansārī رضي الله عنه : Allāh’s Messenger ﷺ said, “If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qiblah ; he should either face the east or the west.”

(12) CHAPTER. Defecating while sitting over two bricks.

145. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما : People say, “Whenever you sit for answering the call of nature, you should not face the Qiblah or Bait-ul-Maqdis (Jerusalem).” I told them, “Once I went up the roof of our house and I saw Allāh’s Messenger ﷺ answering the call of nature while sitting on two bricks facing Bait-ul-Maqdis [but there was a screen covering him. (*Fath Al-Bārī*, Vol.I, page 258).].

(١٠) بَابُ وَضْعِ المَاءِ عِنْدَ الْخَلَاءِ

١٤٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا وَرْقَاءُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ أَبِي عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ دَخَلَ الْخَلَاءَ فَوَضَعَتْ لَهُ وَضْوَاءً، قَالَ: مَنْ وَضَعَ هَذَا؟ فَأَخْبَرَ، فَقَالَ: «اللَّهُمَّ فَقَهْهُ فِي الدِّينِ». [راجع: ٧٥]

(١١) بَابُ لَا تُسْتَقْبِلُ الْقِبْلَةَ بِبُولٍ وَلَا غَائِطٍ إِلَّا عِنْدَ الْإِنَاءِ، جَدَارٍ أَوْ نَحْوِهِ

١٤٤ - حَدَّثَنَا آدُمُ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ قَالَ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ الْلَّيْبِيِّ، عَنْ أَبِي أَيُوبَ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَى أَحَدُكُمُ الْغَ�يْظَ فَلَا يَسْتَقْبِلُ الْقِبْلَةَ وَلَا يُوْلَهُ ظَهَرَةً، شَرُّفُوا أَوْ غَرِبُوا». [انظر: ٣٩٤]

(١٢) بَابُ مَنْ تَبَرَّزَ عَلَى لِتَّيْتِينَ

١٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدٍ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ: إِنَّ نَاسًا يَقُولُونَ: إِذَا قَعَدْتَ عَلَى حَاجَتِكَ فَلَا تُسْتَقْبِلُ الْقِبْلَةَ وَلَا بَيْتَ

المقدس، ف قال عبد الله ابن عمر :
 لقد ارتفعت يوماً على ظهر بيتي لنا
 فرأيت رسول الله ﷺ على لسانه
 مُستقيلاً بيته المقدس ل حاجته ،
 وقال : لعلك من الذين يصلون على
 أوراكم ، قلت : لا أدرى والله ،
 قال مالك : يعني الذي يصلى ولا
 يرتفع عن الأرض يسجد وهو لاصق
 بالأرض . [انظر : ١٤٨ ، ١٤٩ ، ٣١٠٢]

(١٣) باب خروج النساء إلى البراز

(13) CHAPTER. The going out of women for answering the call of nature.

146. Narrated ‘Aishah رضي الله عنها : The wives of the Prophet ﷺ used to go to Al-Manāṣi‘، a vast open place (near Baqī‘ at Al-Madina) to answer the call of nature at night. ‘Umar used to say to the Prophet ﷺ, “Let your wives be veiled,” but Allāh’s Messenger ﷺ did not do so. One night Sauda bint Zam‘a the wife of the Prophet ﷺ went out at Ishā‘ time and she was a tall lady. ‘Umar addressed her and said, “I have recognized you, O Sauda.” He said so, as he desired eagerly that the Verses of Al-Hijāb (the observing of veils by the Muslim women) may be revealed. So Allāh revealed the verses of Al-Hijāb (a complete body cover excluding the eyes).

١٤٦ - حدثنا يحيى بن بكيه ، قال : حدثنا البيهقي قال : حدثني عقيل ، عن ابن شهاب ، عن عروة ، عن عائشة : أن أزواجه النبي ﷺ كمن يخرجون بالليل إذا تبرزون إلى المناصع ، وهو صعيد أفيح فكان عمر يقول للنبي ﷺ : أخجبن نساءك ، فلم يكن رسول الله ﷺ يفعل ، فخرجت سودة بنت زمعة روح النبي ﷺ ليلاً من الليالي عشاء ، وكانت امرأة طويلة ، فناداها عمر : ألا قد عرفناك يا سودة ، حرصاً على أن ينزل الحجاب ، فأنزل الله الحجاب . [انظر : ١٤٧ ، ٤٧٩٥ ، ٥٢٣٧ ، ٦٦٤٠]

147. Narrated ‘Aishah رضي الله عنها : The Prophet ﷺ said to his wives , “You are allowed to go out to answer the call of nature .”

١٤٧ - حدثنا زكرياء قال : حدثنا أبو أسامة ، عن هشام بن عروة عن

أَبِيهِ، عَنْ عَايَشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «قَدْ أُذِنَ أَنْ تَخْرُجَ فِي حَاجَتِكَنَّ»
قَالَ هِشَامٌ: تَعْنِي الْبَرَازَ. [راجع: ١٤٦]

(١٤) بَابُ التَّبَرُّزِ فِي الْبُيُوتِ

١٤٨ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ
قَالَ: حَدَّثَنَا أَنْسُ بْنُ عَيَاضٍ، عَنْ
عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ
حَبَّانَ، عَنْ وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ
اللَّهِ بْنِ عُمَرَ، قَالَ: ارْتَقَيْتُ فَوْقَ ظَهِيرَةِ
بَيْتِ حَفْصَةَ لِيَعْضُ حَاجَتِي، فَرَأَيْتُ
رَسُولَ اللَّهِ ﷺ يَقْضِي حَاجَتَهُ مُسْتَدِيرًا
عَلَى الْقِبْلَةِ مُسْتَقْبِلًا الشَّامَ. [راجع: ١٤٥]

١٤٩ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ
قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا يَحْيَى
عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ: أَنَّ
عَمَّهُ وَاسِعَ بْنَ حَبَّانَ أَخْبَرَهُ: أَنَّ عَبْدَ
اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ، قَالَ: لَقَدْ ظَهَرَتْ
ذَاتُ يَوْمٍ عَلَى ظَهِيرَةِ بَيْتِنَا فَرَأَيْتُ رَسُولَ
اللَّهِ ﷺ قَاعِدًا عَلَى لِيَتَنِينَ، مُسْتَقْبِلًا
بَيْتِ الْمَقْدِسِ. [راجع: ١٤٥]

(١٥) بَابُ الْاسْتِنجَاءِ بِالْمَاءِ

١٥٠ - حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ
بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا شُعبَةُ عَنْ
أَبِي مُعاذِ، وَاسْمُهُ عَطَاءُ بْنُ أَبِي
مَيْمُونَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكَ
يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا خَرَجَ
لِحَاجَتِهِ أَجِيءَ أَنَا وَعُلَامٌ مَعَنَا إِذَا وَدَأْدَأَ

(14) CHAPTER. To defecate in houses.

148. Narrated ‘Abdullâh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا : I went up to the roof of Hafsa’s house for some job and I saw Allâh’s Messenger ﷺ answering the call of nature facing Shâm (Syria, Jordan, Palestine and Lebanon regarded as one country) with his back towards the Qiblah. (See Hadîth No.145).

149. Narrated ‘Abdullâh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا : Once I went up the roof of our house and saw Allâh’s Messenger ﷺ answering the call of nature while sitting over two bricks facing Bait-ul-Maqdis (Jerusalem). (See Hadîth No.145).

(15) CHAPTER. To wash the private parts with water after answering the call of nature.

150. Narrated Anas bin Mâlik رَضِيَ اللَّهُ عَنْهُ : Whenever Allâh’s Messenger ﷺ went to answer the call of nature, I along with another boy used to accompany him with a tumbler full of water. (Hishâm commented, “So that he might wash his private parts with it.”)

مِنْ مَاءٍ، يَعْنِي يَسْتَبْحِي بِهِ. [انظر:
١٥١، ١٥٢، ٢١٧، ٥٠٠]

(16) CHAPTER. Getting water carried by somebody else for purification (washing one's private parts).

And Abū Ad-Dardā' said (to the people of Irāq), "Is not the man whose nick-names are *Sāhib An-Na'lain*, *Sāhib At-Tahūr* and *Sāhib Al-Wisād* ('Abdullāh bin Mas'ūd) amongst you?" ['Abdullāh bin Mas'ūd used to carry the *Na'lain* (shoes) and *Tahūr* (water for purification and ablution) and *Wisād* (carpet) for the Prophet ﷺ, so he was called by those names].

151. Narrated Anas bin Mālik: رَضِيَ اللَّهُ عَنْهُ Whenever Allāh's Messenger ﷺ went to answer the call of nature, I along with another boy from us used to go behind him with a tumbler full of water.

(١٦) بَابُ مَنْ حُمِلَ مَعَهُ الْمَاءُ لِطَهُورِهِ،
وَقَالَ أَبُو الدَّرْدَاءِ: أَلِيسْ فِي كُمْ صَاحِبُ التَّعْلِينَ وَالظَّهُورِ وَالوِسَادِ؟

١٥١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ
قال: حَدَّثَنَا شَعْبَةُ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، قَالَ: سَمِعْتُ أَنَّهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَرَجَ لِحَاجَةِ تَبَعْتُهُ أَنَا وَغُلَامٌ مِنْ مَعْنَا إِذَا وَجَدْتُ مَاءً. [راجع: ١٥٠]

(١٧) بَابُ حَمْلِ الْعَنْزَةِ مَعَ الْمَاءِ فِي الْاسْتِبْحَاءِ

(17) CHAPTER. To carry an '*Anaza* (spear-headed stick) along with the water for washing the private parts after answering the call of nature.

152. Narrated Anas bin Mālik: رَضِيَ اللَّهُ عَنْهُ Whenever Allāh's Messenger ﷺ went to answer the call of nature, I along with another boy used to carry a tumbler full of water (for cleaning the private parts) and an '*Anaza* (spear-headed stick).

١٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ
قال: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شَعْبَةُ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، سَمِعْتُ أَنَّهُ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ الْخَلَاءَ فَأَحْمِلُ أَنَا وَغُلَامٌ إِذَا وَجَدْتُ مَاءً وَعَنْزَةً يَسْتَبْحِي بِالْمَاءِ. تَابَعَهُ النَّصْرُ وَشَازَانُ عَنْ شَعْبَةَ، الْعَنْزَةُ: عَصَماً عَلَيْهِ زُجٌ.

[راجع: ١٥٠]

(18) CHAPTER. It is forbidden to clean the private parts with the right hand.

153. Narrated Abū Qatāda رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whenever anyone of you drinks water, he should not breathe in the drinking utensil, and whenever anyone of you goes to a lavatory, he should neither touch his penis with his right hand nor clean his private parts with his right hand."

(19) CHAPTER. While passing urine one should not hold his penis with his right hand.

154. Narrated Abū Qatāda رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Whenever anyone of you urinates, he should neither hold his penis with his right hand nor clean his private parts with his right hand. (And while drinking) one should not breathe in the drinking utensil."

(20) CHAPTER. To clean the private parts with stones.

155. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: I followed the Prophet ﷺ while he was going out to answer the call of nature. He used not to look this way or that. So, when I approached near him he said to me, "Fetch me some stones for cleaning the privates parts (or said something similar), and do not bring a bone or a piece of dung⁽¹⁾." So I brought the stones in the corner of my garment and placed

(١٨) بَابُ النَّهْيِ عَنِ الْاسْتِبْجَاءِ
بِالْيَمِينِ

١٥٣ - حَدَّثَنَا مُعاَذُ بْنُ فَضَالَةَ، قَالَ: حَدَّثَنَا هَشَامٌ هُوَ الدَّسْتَوَائِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَاتَدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا شَرَبَ أَحَدُكُمْ فَلَا يَتَنَفَّسْ فِي الْإِنَاءِ، وَإِذَا أَتَى الْخَلَاءَ فَلَا يَمْسَسْ ذَكَرَهُ بِيَمِينِهِ، وَلَا يَتَمَسَّخْ بِيَمِينِهِ». [انظر: ١٥٤، ٥٦٣٠]

(١٩) بَابُ لَا يُمْسِكُ ذَكَرَهُ بِيَمِينِهِ إِذَا
بَالْ

١٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَاتَدَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا بَالَ أَحَدُكُمْ فَلَا يَأْخُذَنَ ذَكَرَهُ بِيَمِينِهِ، وَلَا يَسْتَبْجِعْ بِيَمِينِهِ وَلَا يَتَنَفَّسْ فِي الْإِنَاءِ».

[راجع: ١٥٣]

(٢٠) بَابُ الْاسْتِبْجَاءِ بِالْحَجَارَةِ

١٥٥ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ الْمَكْتَبِيِّ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدٍ بْنِ عَمْرِو الْمَكْتَبِيِّ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: اتَّبَعْتُ النَّبِيَّ ﷺ وَحَرَجَ لِحَاجَتِهِ فَكَانَ لَا يَلْتَقِيُ، فَلَدَّنَتُ مِنْهُ فَقَالَ: «أَبْغُنِي أَحْجَارًا أَسْتَبْجِعُ بِهَا - أَوْ نَحْوَهُ -

(1) (H.155) The Arabic word *Rauth* means the dung of mules, horses, or donkeys only, but the camel's dung is called *Ba'r* in Arabic and the cow's dung in Arabic is called *Khithi*.

them by his side and I then went away from him. When he finished (from answering the call of nature) he used them.

وَلَا تَأْتِي بِعَظْمٍ وَلَا رَوْبِّ، فَأَتَيْتُهُ
بِأَحْجَارٍ بِطَرَفِ ثِيَابِي فَوَضَعْتُهَا إِلَى
جَنْبِهِ وَأَغْرَضْتُ عَنْهُ، فَلَمَّا قَضَى أَتْبَعَهُ
بِهِنْ. [انظر: ٣٨٦٠]

(٢١) بَابُ لَا يُسْتَجِي بِرَوْبِّ

(21) CHAPTER. Do not clean the private parts with dung.

156. Narrated ‘Abdullāh: The Prophet ﷺ went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for the third but could not find it. So, I took a dried piece of dung and brought it to him. He took the two stones and threw away the dung and said, “This is *Riksun* (a degenerative or a filthy thing).”

١٥٦ - حَدَّثَنَا أَبُو هُرَيْمَ قَالَ:
حَدَّثَنَا زُهَيرٌ عَنْ أَبِي إِسْحَاقَ قَالَ:
لَيْسَ أَبُو عَيْدَةَ ذَكَرَهُ، وَلِكُنْ عَبْدُ
الرَّحْمَنِ بْنُ الْأَسْوَدَ عَنْ أَبِيهِ: أَنَّهُ
سَمَعَ عَبْدَ اللَّهِ يَقُولُ: أَتَى النَّبِيُّ
الْغَائِطَ فَأَمْرَنِي أَنْ آتِيهِ بِثَلَاثَةِ أَحْجَارٍ،
فَوَجَدْتُ حَجَرَيْنِ، وَالثَّالِثُ
فَلَمْ أَجِدْ، فَأَخَذْتُ رَوْبَةً فَأَتَيْتُهُ بِهَا
فَأَخَذَ الْحَجَرَيْنِ وَأَلْقَى الرَّوْبَةَ، وَقَالَ:
هَذَا رِكْسُونٌ. وَقَالَ إِبْرَاهِيمُ بْنُ يُوسُفَ
عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ: حَدَّثَنِي
عَبْدُ الرَّحْمَنِ.

(٢٢) بَابُ الوضوءِ مَرَّةً مَرَّةً

(22) CHAPTER. The washing of the body parts (i.e., the parts which are washed in ablution) once only while performing ablution.

157. Narrated Ibn ‘Abbās: The Prophet ﷺ performed ablution by washing the body parts only once.

١٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ
قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ
أَسْلَمَ، عَنْ عَطَاءِ ابْنِ يَسَارٍ، عَنْ ابْنِ
عَبَّاسٍ قَالَ: تَوَضَّأَ النَّبِيُّ
مَرَّةً مَرَّةً.

(٢٣) بَابُ الوضوءِ مَرَّتَيْنِ مَرَّتَيْنِ

(23) CHAPTER. The washing of the body parts twice while performing ablution.

158. Narrated ‘Abdullāh bin Zaid رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ performed ablution by washing the body parts twice.

(24) CHAPTER. The washing of the parts thrice while performing ablution.

159. Narrated Ḥumrān, the slave of ‘Uthmān bin ‘Affān asking for a tumbler of water (and when it was brought), he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice, passed his (wet) hands over his head and washed his feet up to the ankles thrice. Then he said, “Allāh’s Messenger said, ‘If anyone performs ablution like that of mine and offers a two *Rak‘ā Salāt* (prayer) during which he does not think of anything else then his past sins will be forgiven.’”

١٥٨ - حَدَّثَنَا الْحُسْنَى بْنُ عِيسَى
قالَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ قَالَ:
حَدَّثَنَا فُلَيْحَ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ
بْنِ أَبِي بَكْرٍ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ
عَبَادَ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَيْدٍ
أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ .
(٢٤) بَابُ الْوُضُوءِ ثَلَاثًا ثَلَاثًا

١٥٩ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ
اللَّهِ الْأُوَيْسِيُّ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ
سَعْدٍ، عَنْ ابْنِ شَهَابٍ أَنَّ عَطَاءَ بْنَ
يَزِيدَ أَخْبَرَهُ أَنَّ حُمَرَانَ مَوْلَى عُثْمَانَ.
أَخْبَرَهُ أَنَّ رَأَى عُثْمَانَ بْنَ عَفَانَ دَعَا
بِإِنَاءٍ، فَأَفْرَغَ عَلَى كَفَّيْهِ ثَلَاثَ مِرَارٍ
فَعَسَلَهُمَا، ثُمَّ أَذْخَلَ يَمِينَهُ فِي الْإِنَاءِ
فَمَضَمَضَ وَاسْتَشَرَ ثُمَّ عَسَلَ وَجْهَهُ
ثَلَاثًا وَيَدِيهِ إِلَى الْمِرْقَفَيْنِ ثَلَاثَ مِرَارٍ،
ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ عَسَلَ رِجْلَيْهِ
ثَلَاثَ مِرَارٍ إِلَى الْكَعْبَيْنِ، ثُمَّ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ نَحْوَهُ
وُضُوئِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لَا
يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفرَ لَهُ مَا تَقَدَّمَ
مِنْ ذَنْبِهِ». [انظر: ١٦٠، ١٦٤، ١٩٣٤،
٦٤٣]

160. Narrated Ḥumrān: When ‘Uthmān performed the ablution, he said, “I am going to tell you a *Hadīth* which I would not have told you except for (had I not been compelled by) a certain Holy Verse. I heard the Prophet ﷺ saying, ‘If a man performs ablution

١٦٠ - وَعَنْ إِبْرَاهِيمَ قَالَ: قَالَ
صَالِحُ بْنُ كَيْسَانَ: قَالَ ابْنُ شَهَابٍ:
وَلِكُنْ عُرُوهَةَ يُحَدِّثُ عَنْ حُمَرَانَ: فَلَمَّا
تَوَضَّأَ عُثْمَانُ قَالَ: أَلَا أَحَدُكُمْ

perfectly and then offers the compulsory congregational *Salāt* (prayer), Allāh will forgive his sins committed between that (prayer) and the (next) prayer till he offers it.' " The subnarrator 'Urwa said : This Verse is : "Verily, those who conceal the clear proofs and evidences and the guidance which We have sent down..." (V.2:159).

حدِيثاً لَوْلَا آتَيْهُ مَا حَدَّثَنَا كُمُّوهُ، سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا يَتَوَضَّأُ رَجُلٌ يُحْسِنُ وُضُوءَهُ، وَيُصَلِّي الصَّلَاةَ إِلَّا غُفرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ حَتَّى يُصَلِّيْهَا». قَالَ عُرْوَةُ: الْآيَةُ {إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَنَا} [البقرة: 159].

[راجع : ١٥٩]

(25) CHAPTER. The cleaning of the nose by putting water in it and then blowing it out during ablution.

161. Narrated Abū Hurairah رضي الله عنه : The Prophet ﷺ said, "Whoever performs ablution should clean his nose with water by putting the water in it and then blowing it out, and whoever cleans his private parts with stones should do it with odd number of stones."

(٢٥) بَابُ الْاسْتِنْتَارِ فِي الْوُضُوءِ، ذَكْرُهُ عُشَمَانُ، وَعَبْدُ اللَّهِ بْنُ رَيْدٍ، وَابْنُ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

١٦١ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الرُّهْبَرِيِّ قَالَ: أَخْبَرَنِي أَبُو إِدْرِيسُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ تَوَضَّأَ فَلِيَسْتَثْرِ وَمَنْ اسْتَجْمَرَ فَلَيُوْتِرُ». [انظر : ١٦٢]

(٢٦) بَابُ الْاسْتِجْمَارِ وِثْرًا

(26) CHAPTER. To clean the private parts with odd number of stones.

162. Narrated Abū Hurairah رضي الله عنه : Allāh's Messenger ﷺ said, "If anyone of you performs ablution he should put water in his nose and then blow it out, and whoever cleans his private parts with stones should do so with odd numbers. And whoever wakes up from his sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during sleep."

١٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكُ عَنْ أَبِي ثَمَادٍ، عَنِ الْأَغْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا شَرَطْتُ أَحَدُكُمْ فَلْيَجْعَلْ فِي الْمَاءِ مَا تَمَّ لِيَسْتَرُ، وَمَنْ اسْتَجْمَرَ فَلَيُوْتِرُ . . . وَإِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَسْلُمْ يَدَهُ قَبْلَ أَنْ يُدْخِلَهَا فِي وَضُوئِهِ فَإِنَّ أَحَدُكُمْ لَا يَدْرِي أَيْنَ بَتَّ يَدَهُ . . .

[راجع : ١٦١]

(27) CHAPTER. Washing both feet, and it is not sufficient to pass wet hands over the feet.

163. Narrated ‘Abdullāh bin ‘Amr رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ remained behind us on a journey. He joined us while we were performing ablution for the ‘Aṣr prayer which was over-due and we were just passing (wet) hands over our feet (not washing them thoroughly) so he ﷺ addressed us in a loud voice saying twice or thrice, “Save your heels from the fire.”

(٢٧) بَابُ عَسْلِ الرِّجْلَيْنِ وَلَا يَمْسَحُ عَلَى الْقَدْمَيْنِ

١٦٣ - حَدَّثَنِي مُوسَى قَالَ:
حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِّرٍ، عَنْ يُوسُفَ بْنِ مَاهِلِكَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ: تَحَلَّفَ النَّبِيُّ ﷺ عَنَّا فِي سَعْرَةٍ فَأَدْرَكَنَا وَقَدْ أَرْهَقْنَا الْعَصْرَ فَجَعَلْنَا نَتَوَاضَّعُ وَنَمْسَحُ عَلَى أَرْجُلِنَا فَنَادَى بِأَعْلَى صَوْتِهِ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ» مَرَّتَيْنِ أَوْ ثَلَاثَةً.

[راجع: ٦٠]

(28) CHAPTER. To rinse the mouth with water while performing ablution.

This statement has come from the Prophet ﷺ on the authority of Ibn ‘Abbās and ‘Abdullāh bin Zayd رَضِيَ اللَّهُ عَنْهُمَا .

(٢٨) بَابُ الْمَضْمَضَةِ فِي الوضوءِ،
قَالَهُ أَبُنْ عَبَّاسٍ، وَعَبْدُ اللَّهِ بْنُ زَيْدٍ
عَنِ النَّبِيِّ ﷺ .

164. Narrated Ḥumrān, the freed slave of ‘Uthmān bin ‘Affān رَضِيَ اللَّهُ عَنْهُ: I saw ‘Uthmān bin ‘Affān asking (for a tumbler of water) to perform ablution (and when it was brought), he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and (then) forearms up to the elbows thrice, then passed his (wet) hands over his head, and then washed each foot thrice. After that ‘Uthmān said, “I saw the Prophet ﷺ performing ablution like this of mine, and he ﷺ said, ‘If anyone performs ablution like that of mine and offers a two Rak‘ā prayer during which he does not think of anything else then his past sins will be forgiven’.”

١٦٤ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ:
أَخْبَرَنَا شَعِيبٌ، عَنْ الزُّهْرِيِّ، قَالَ:
أَخْبَرَنِي عَطَاءُ ابْنُ يَزِيدٍ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ بْنِ عَفَانَ أَنَّهُ رَأَى عُثْمَانَ بْنَ عَفَانَ دَعَا بِوَضْوِئٍ فَأَفْرَغَ عَلَى يَدِيهِ مِنْ إِنَائِهِ فَعَسَلَهُمَا ثَلَاثَ مَرَاتٍ، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الوضوءِ، ثُمَّ مَضْمَضَ وَاسْتَشْقَ وَاسْتَثْرَ، ثُمَّ عَسَلَ وَجْهَهُ ثَلَاثَةً، وَيَدِيهِ إِلَى الْمَرْفَقَيْنِ ثَلَاثَةً، ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ عَسَلَ كُلَّ رِجْلٍ ثَلَاثَةً، ثُمَّ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَوْضُعُ صَلَوةً نَحْوَ وُضُوئِي هَذَا، وَقَالَ: «مَنْ تَوَضَّعَ نَحْوَ وُضُوئِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لَا

يُحدَّثُ فِيهِمَا نَفْسَهُ عَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ١٥٩]

(٢٩) بَابُ غَسلِ الأعْقَابِ،
وَكَانَ أَبْنُ سَبِيلِينَ يَغْسِلُ مَوْضِعَ
الْخَاتَمِ إِذَا تَوَضَّأَ.

(29) CHAPTER. The washing of heels during ablution.

Whenever Ibn Sirīn performed ablution he used to wash the place that was under the ring.

165. Narrated Muḥammad bin Ziyād: I heard Abū Hurairah رضي الله عنه saying as he passed by us while the people were performing ablution from a utensil containing water, “Perform ablution perfectly and thoroughly for Abūl-Qāsim (the Prophet ﷺ) said, ‘Save your heels from the Hell-fire.’”

١٦٥ - حَدَّثَنَا أَدْمُ بْنُ أَبِي إِيَاسٍ
قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا مُحَمَّدُ
بْنُ زِيَادٍ قَالَ: سَمِعْتُ أبا هُرَيْرَةَ وَكَانَ
يَمْرُّ بِنَا وَالنَّاسُ يَتَوَضَّؤُ مِنْ
الْمِطْهَرَةِ، قَالَ: أَسْبَعُوا الوضوءَ، فَإِنَّ
أَبَا القَاسِمِ ﷺ قَالَ: «وَلِلْأَعْقَابِ
مِنَ النَّارِ».

(٣٠) بَابُ غَسلِ الرِّجْلَيْنِ فِي التَّعْلِيْنِ
وَلَا يَمْسُخُ عَلَى التَّعْلِيْنِ

(30) CHAPTER. Washing the feet, when one is wearing shoes; and it is not sufficient for one to pass a wet hand over the shoes (but one should take off the shoes and wash one's feet).

166. Narrated ‘Ubaid bin Juraij: I asked ‘Abdullāh bin ‘Umar رضي الله عنهما “O Abū ‘Abdur Raḥmān! I saw you doing four things which I never saw being done by anyone of your companions?” ‘Abdullāh bin ‘Umar said, “What are those, O Ibn Juraij?” I said, “I never saw you touching any corner (of the Ka‘bah) except these (two) facing south (Yemen), and I saw you wearing shoes made of tanned leather and dyeing your hair with *Hinnā*; (a kind of dye). I also noticed that whenever you were in Makkah, the people assume *Ihlāl* on seeing the new moon crescent (1st of Dhul-Hijja) while you did not assume the *Ihlāl* (*Ihrām* is also called *Ihlāl* which means ‘Loud calling’ because a *Muhrim* has to recite *Talbiya* aloud when assuming the state of *Ihrām*) — till the 8th of

١٦٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ
قَالَ: أَخْبَرَنَا مَالِكُ عَنْ سَعِيدِ
الْمَقْبُرِيِّ، عَنْ عَبْدِ ابْنِ جُرَيْجٍ أَنَّهُ
قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ: يَا أَبَا عَبْدِ
الرَّحْمَنِ رَأَيْتُكَ تَضْطَعُ أَرْبَعاً لِمَ أَرَ
أَحَدًا مِنْ أَصْحَابِكَ يَضْنَعُهَا، قَالَ:
وَمَا هِيَ يَا ابْنَ جُرَيْجٍ؟ قَالَ: رَأَيْتُكَ
لَا تَمْسُخُ مِنَ الْأَرْكَانِ إِلَّا الْيَمَنَيْنِ،
وَرَأَيْتُكَ تَلْبِسُ النَّعَالَ السَّبْيَنَيَّةَ، وَرَأَيْتُكَ
تَضْطَعُ بِالصُّفَرَةِ، وَرَأَيْتُكَ إِذَا كُنْتَ
بِمَكَّةَ أَهْلَ النَّاسُ إِذَا رَأَوْا الْهَلَالَ وَلَمْ
تُهِلَّ أَنْتَ حَتَّى كَانَ يَوْمُ التَّرْوِيَةِ، قَالَ

Dhul-Hijja (Day of Tarwiya).

'Abdullâh replied, "Regarding the corners (of Makkah), I never saw Allâh's Messenger ﷺ touching except those facing south (Yemen) and regarding the tanned leather shoes, no doubt I saw Allâh's Messenger ﷺ wearing non-hairy shoes, and he used to perform ablution while wearing the shoes (i.e. wash his feet and then put on the shoes). So I love to wear similar shoes. And about the dyeing of hair with *Hinnâ*; no doubt I saw Allâh's Messenger ﷺ dyeing his hair with it and that is why I like to dye (my hair with it). Regarding *Ihlâl*, I did not see Allâh's Messenger ﷺ assuming *Ihlâl* till he set out for *Hajj*."

(31) CHAPTER. While performing ablution or taking a bath one should start from the right side of the body.

167. Narrated Umm-'Atiyyâ رضي الله عنها عنها that the Prophet ﷺ at the time of washing his deceased daughter had said to them, "Start from the right side beginning with those parts which are washed in ablution."

168. Narrated 'Aishah رضي الله عنها عنها that the Prophet ﷺ used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else.

عبد الله: أما الأركان فإنني لم أر رسولا الله عليه يمس إلا اليماين، وأمام النعال السُّبْتَيَة فاني رأيت رسولا الله عليه يلبس النعال التي ليس فيها شعر ويتواضأ فيها، فإني أحب أن ألبسها، وأمام الصُّفْرَة فاني رأيت رسولا الله عليه يصبغ بها، فإني أحب أن أصبغ بها، وأمام الإهلال فإنني لم أر رسولا الله عليه يهل حتى تبعث به راحلته. [انظر: ١٥١٤، ١٥٥٢، ١٦٠٩]

[٥٨٥١، ٢٨٦٥]

(٣١) باب التَّيْمِنِ في الوضوء والغسل

١٦٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ حَفْصَةَ بْنِتِ سَيِّدِنَا، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: قَالَ رَسُولُ اللهِ يَصِحُّ لَهُنَّ فِي غَسْلِ ابْنَتِهِ: «ابْدَأُنَّ بِمَا مِنْهَا وَمَوَاضِعِ الْأُطْسُرِ مِنْهَا». [انظر: ١٢٥٣، ١٢٥٤، ١٢٥٦، ١٢٥٧، ١٢٥٨، ١٢٥٩، ١٢٥٢، ١٢٦٢، ١٢٦٣]

١٦٨ - حَدَّثَنَا حَفْظُ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، حَدَّثَنَا شَعْبَةُ قَالَ: أَخْبَرَنِي شَهْرَانُ بْنُ شَاهِيَّةَ قَالَ: سَعَثُتْ أَبِي، وَسَعَثَتْ قَوْنَى عَنْ عَدِيشَةَ قَالَتْ: كَانَ أَبِي يَعْصِمُ الْأَعْصَمَ، الْأَنْجَمَ، الْأَنْجَمَ فِي شَاهِيَّةِ شَاهِيَّةِ، وَرَجَبَةِ، وَرَسْمَوَرَةِ وَفِي شَاهِيَّةِ كَلَّةِ.

[نحو: ٤٢٦، ٥٣٨٠، ٥٨٥٤]

(32) CHAPTER. To look for water (for ablution) when the time for the prayer is due.

‘Āishah said: Once the *Fajr* prayer was due and water was searched for (for ablution) but it was not found. Thereupon the Divine Revelation of *Tayammum* was revealed. (*Tayammum* means to put or strike lightly on clean earth with one's hands and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face).

169. Narrated Anas bin Mālik: I saw Allāh's Messenger ﷺ when the *Aṣr* prayer was due and the people searched for water to perform ablution but they could not find it. Later on (a vessel full of) water for ablution was brought to Allāh's Messenger ﷺ. He put his hand in that vessel and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution (it was one of the miracles of the Prophet ﷺ).

(33) CHAPTER. What is said regarding the water with which human hair has been washed.

‘Aṭā’ saw no harm in making threads and ropes out of the human hair. The utilization of the thing which is licked or eaten by a dog, and the passing of dogs through the mosque. Az-Zuhri said, “It is permissible for one to perform ablution with water which has been licked by a dog provided that there is no water except that.” (See *Hadīth* No.172). Sufyān said, “This is the true religious

(٣٢) بَابُ التَّمَاسِ الْوَضُوءِ إِذَا حَانَتِ الصَّلَاةُ،

وَقَالَتْ عَائِشَةُ: حَضَرَتِ الصَّبْحَ فَالْتُّمِسَ الْمَاءُ فَلَمْ يُوجَدْ فَتَرَلَ التَّمِيمُ.

١٦٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ

قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ، وَحَانَتْ صَلَاةُ الْعَصْرِ فَالْتَّمَسَ النَّاسُ الْوَضُوءَ لَمْ يَجِدُوا، فَأَتَى رَسُولُ اللَّهِ ﷺ بِرَضْوَءٍ فَوَضَعَ رَسُولُ اللَّهِ ﷺ فِي ذَلِكَ الْإِنَاءِ يَدَهُ، وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّأُوا مِنْهُ، قَالَ: فَرَأَيْتُ الْمَاءَ يَنْبَغِي مِنْ تَحْتِ أَصَابِعِهِ حَتَّى تَوَضَّأُ مِنْ عَبْدِ أَخْرِهِمْ. [انظر: ١٩٥، ٢٠٠، ٣٥١٢، ٣٥٧٣، ٣٥٧٤]

(٣٣) بَابُ الْمَاءِ الَّذِي يُعْسَلُ بِهِ شَعْرُ الْإِنْسَانِ،

وَكَانَ عَطَاءً لَا يَرَى بِهِ بَأْسًا: أَنْ يَتَحَدَّدَ مِنْهَا الْحَيُوتُونُ وَالْجِبَالُ، وَسُورُ الْخَلَابُ وَمَرْأَهَا فِي الْمَسْجِدِ، وَقَالَ ابْنُ هُرَيْرَةَ: إِذَا وَلَعَ الْكَلْبُ فِي إِنَاءٍ لَيُسَلَّ لَهُ وَضُوءُ عَيْرِهِ يَتَوَضَّأُ بِهِ، وَقَالَ سُفَّاكُ: هَذَا النِّفَّةُ بَعْيَنِهِ، يَقُولُ اللَّهُ

verdict : Allāh said : And you find no water then perform *Tayammum*." (V.4:43).

تعالى : ﴿فَلَمْ يَجِدُوا مَاءً فَتَمَسُّوا﴾
[النساء : ٤٣] وَهَذَا مَاءٌ وَفِي النَّفْسِ مِنْهُ
شَيْءٌ يَتَوَضَّأُ بِهِ وَيَتَبَيَّمُ .

170. Narrated Ibn Sīrīn : I said to ‘Abīdā, "I have some of the hair of the Prophet ﷺ which I got from Anas or from his family." ‘Abīdā replied, "No doubt if I had a single hair of that it would have been dearer to me than the whole world and whatever is in it."

١٧٠ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ
قَالَ : حَدَّثَنَا إِسْرَائِيلُ ، عَنْ عَاصِمٍ ،
عَنِ ابْنِ سِيرِينَ قَالَ : قُلْتُ لِعَيْدَةَ :
عِنْدَنَا مِنْ شَعْرِ النَّبِيِّ ﷺ أَصْبَنَاهُ مِنْ
قِيلِ أَنْسٍ ، أَوْ مِنْ قِيلِ أَهْلِ أَنْسٍ ،
فَقَالَ : لَأْنَ تَكُونَ عِنْدِي شَعْرَةً مِنْهُ
أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا .

[١٧١]

171. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ When Allāh's Messenger ﷺ got his head shaved, Abū Ṭalḥa was the first to take some of his hair.

١٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ
قَالَ : حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمانَ
قَالَ : حَدَّثَنَا عَبَادٌ عَنْ ابْنِ عَوْنَى ، عَنْ
ابْنِ سِيرِينَ ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ
لَمَّا حَلَقَ رَأْسَهُ كَانَ أَبُو طَلْحَةَ أَوَّلَ
مَنْ أَخْدَى مِنْ شَعْرِهِ . [راجع : ١٧٠]

بَابُ إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءٍ
أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا

١٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ ، عَنْ مَالِكٍ ، عَنْ أَبِي الرَّنَادِ ،
عَنِ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ : أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ : «إِذَا شَرِبَ
الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ
سَبْعًا» .

١٧٣ - حَدَّثَنَا إِسْحَاقُ قَالَ :
أَخْبَرَنَا عَبْدُ الصَّمِدِ قَالَ : حَدَّثَنَا عَبْدُ
الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ قَالَ :

CHAPTER. If a dog drinks from the utensil of any one of you then it is essential to wash it seven times.

172. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ When Allāh's Messenger ﷺ said, "If a dog drinks from the utensil of anyone of you it is essential to wash it seven times."

173. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "A man saw a dog eating mud from (the severity of) thirst. So, that man took a shoe (and filled it) with water and kept on pouring the water for the dog till

it quenched its thirst. So Allāh approved of his deed and made him to enter Paradise.”

سَمِعْتُ أَبِي، عَنْ أَبِي صَالِحِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ «أَنَّ رَجُلًا رَأَى كَلْبًا يَأْكُلُ الشَّرْقَ مِنَ الْعَطَشِ، فَأَخَذَ الرَّجُلُ حُكْمَهُ فَجَعَلَ يَعْرِفُ لَهُ بِهِ حَتَّى أَرْوَاهُ فَسَكَرَ اللَّهُ لَهُ فَأَدْخَلَهُ الْجَنَّةَ». [انظر: ٢٣٦٣، ٢٤٦٦، ٦٠٠٩]

174. Narrated Ḥamza bin ‘Abdullāh: My father said. “During the lifetime of Allāh’s Messenger ﷺ, the dogs used to urinate, and pass through the mosque (come and go), nevertheless they never used to sprinkle water on it (i.e. urine of the dog).”

١٧٤ - وَقَالَ أَحْمَدُ بْنُ شَيْبِ: حَدَّثَنَا أَبِي، عَنْ يُونُسَ، عَنْ أَبِي شِهَابٍ قَالَ: حَدَّثَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: كَانَتِ الْكَلَابُ تُقْبَلُ وَتُنْذَبُ فِي الْمَسْجِدِ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ فَلَمْ يَكُونُوا يَرْشُونَ شَيْئًا مِنْ ذَلِكَ.

175. Narrated ‘Adī bin Ḥātim I: رَضِيَ اللَّهُ عَنْهُ asked the Prophet ﷺ (about the hunting dogs) and he replied, “If you let loose (with Allāh’s Name) your tamed dog after a game and it hunts it, you may eat it, but if the dog eats of (that game) then do not eat it because the dog has hunted it for itself.” I further said, “Sometimes I send my dog for hunting and find another dog with it.”

١٧٥ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ النَّبِيِّ ﷺ فَقَالَ: إِذَا أَرْسَلْتَ كَلْبَكَ الْمُعَلَّمَ فَقَتَلَ فَكُلْ، وَإِذَا أَكَلَ فَلَا تَأْكُلْ فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ»، قُلْتُ: أَرْسِلْ كَلْبِي فَأَجِدْ مَعَهُ كَلْبًا آخَرَ؟ قَالَ: «فَلَا تَأْكُلْ، فَإِنَّمَا سَمِيتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى كَلْبٍ آخَرَ». [انظر: ٢٠٥٤، ٥٤٨٤، ٥٤٨٣، ٥٤٧٧، ٥٤٧٦، ٥٤٨٥، ٥٤٨٧، ٧٣٩٧]

(٣٤) بَابُ مَنْ لَمْ يَرِ الوضوءَ إِلَّا مِنَ الْمَحْرَجَيْنِ مِنَ الْقُبْلِ وَالْدُّبْرِ، لِقَوْلِهِ تَعَالَى: «أَوْ جَاءَ أَحَدٌ

(34) CHAPTER. Whosoever considers not to repeat ablution except if something is discharged or passed from either exit (front or back private parts)

As is mentioned in the Statement of

Allāh عَزَّلَهُ أَعْلَمُ بِمَا يَعْلَمْ: “...Or any of you comes from answering the call of nature...” (V.5:6). And ‘Aṭā’ said, “If a worm comes out of one’s anus or if a drop of discharge equal to the size of a louse comes out of one’s penis (then it is essential to repeat the ablution.)” Jābir bin ‘Abdullāh said, “If one laughs in Salāt (prayer), he must repeat his Salāt and not the ablution.” Al-Ḥasan said, “If someone takes out (cut) some of his hair, cuts his nails or removes his leather socks, he is not to repeat his ablution.” Abū Hurairah said, “It is not necessary to repeat ablution except on *Hadath*.” And Jābir stated, “The Prophet ﷺ was in the battle of Dhāt-al-Riqāt and a person was shot with an arrow and he bled profusely, but he bowed and prostrated and continued his Salāt.” Al-Ḥasan said, “The Muslims used to offer Salāt regularly with their wounds,” Ṭawūs, Muḥammad bin ‘Alī, ‘Aṭā and the people of Hijāz say, “Bleeding does not necessitate the repetition of ablution.” Ibn ‘Umar squeezed one of his pimples and blood came out but he did not repeat his ablution. Ibn Abī Aūfa spat out blood but he carried on with his Salāt. Ibn ‘Umar and Al-Ḥasan said, “If any one lets his blood out then it is necessary for him to wash the cut area only.”

مِنْكُمْ مِنَ الْغَائِطِ [المائدة:٦] وَقَالَ عَطَاءً فِيمَنْ يَخْرُجُ مِنْ ذُبْرِهِ الدُّودُ، أَوْ مِنْ ذَكْرِهِ نَحْوُ الْفَمَّةِ: يُعِيدُ الْوُضُوءَ، وَقَالَ جَابِرٌ ابْنُ عَبْدِ اللَّهِ: إِذَا ضَحَّكَ فِي الصَّلَاةِ أَعَادَ الصَّلَاةَ لَا الْوُضُوءَ، وَقَالَ الْحَسْنُ: إِنْ أَخَذَ مِنْ شَعْرِهِ أَوْ أَظْفَارِهِ أَوْ خَلَعَ خُنَيْثَةَ فَلَا وُضُوءَ عَلَيْهِ، وَقَالَ أَبُو هُرَيْرَةَ: لَا وُضُوءَ إِلَّا مِنْ حَدَثٍ، وَيَذْكُرُ عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ كَانَ فِي عَرْوَةِ ذَاتِ الرِّقَاعِ فَرَأَيَ رَجُلًا يَسْتَهِمُ فَنَزَقَ الدَّمْ، فَرَكَعَ وَسَجَّدَ، وَمَضَى فِي صَلَاةِهِ، وَقَالَ الْحَسْنُ: مَا زَالَ الْمُسْلِمُونَ يُصْلُوْنَ فِي جِرَاحَاتِهِمْ، وَقَالَ طَاؤُسُ، وَمُحَمَّدُ بْنُ عَلَيِّ، وَعَطَاءُ وَأَهْلُ الْجِحَازِ: لَيْسَ فِي الدَّمْ وُضُوءٌ، وَعَصَرَ ابْنُ عُمَرَ بَثْرَةَ فَخَرَجَ مِنْهَا الدَّمُ وَلَمْ يَتَوَضَّأْ، وَبَزَقَ ابْنُ أَبِي أُوفِي دَمًا فَمَضَى فِي صَلَاةِهِ، وَقَالَ ابْنُ عُمَرَ وَالْحَسْنُ فِيمَنْ يَحْتَجُمُ: لَيْسَ عَلَيْهِ إِلَّا غَسْلٌ مَحَاجِمٌ.

176. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allah’s Messenger ﷺ said, “A person is considered in Salāt (prayer) as long as he is waiting for the prayer in the mosque and as long as he does not do *Hadath*.” A non-Arab man asked, “O Abū Hurairah! What is *Hadath*?” I replied, “It is the passing of wind (from the anus) (that is one of the types of *Hadath*).”

١٧٦ - حَدَّثَنَا أَدْمُ بْنُ أَبِي إِيَاسٍ
قال: حدثنا أدم بن أبي إياس
حدثنا سعيد المقبرى، عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «لا يزال العبد في صلاة ما كان في المسجد يتضرر الصلاة ما لم يُحدِّث» فقال رجل أعمى: ما

الْحَدَثُ يَا أَبَا هُرَيْرَةَ؟ قَالَ: الصَّوْتُ،
يَعْنِي الصَّرْطَةُ. [انظر: ٤٤٥، ٤٧٧،
٣٢٢٩، ٦٤٨، ٦٥٩، ٢١١٩]

[٤٧١٧]

177. Narrated ‘Abbād bin Tamīm: My uncle said, the Prophet ﷺ said, “One should not leave (his prayer) unless he hears sound or smells something.”

178. Narrated ‘Alī رضي الله عنه: I used to get emotional urethral discharges frequently and felt shy to ask Allāh’s Messenger ﷺ about it. So I requested Al-Miqdād bin Al-Aswad to ask (the Prophet ﷺ) about it. Al-Miqdād asked him and he replied, “One has to perform ablution (after it).”

179. Narrated Zaid bin Khālid: I asked ‘Uthmān bin ‘Affān رضي الله عنهما about a person who engaged in intercourse but did not discharge. ‘Uthmān replied, “He should perform ablution like the one for an ordinary *Salāt* (prayer), but he must wash his penis.” ‘Uthmān added, “I heard it from Allāh’s Messenger ﷺ.” I asked ‘Alī، Az-Zubair، Ṭalḥa and Ubai bin Ka'b رضي الله عنهم about it and they, too, gave the same reply. (This order was cancelled later on and taking a bath became compulsory for such cases).

١٧٧ - حَدَّثَنَا أَبُو الولِيدِ قَالَ:
حَدَّثَنَا ابْنُ عَيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ
عَبَادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ عَنِ النَّبِيِّ ﷺ
قَالَ: «لَا يَنْصَرِفْ حَتَّى يَسْمَعَ صَوْتًا
أَوْ يَجِدْ رِيحًا». [راجع: ١٣٧]

١٧٨ - حَدَّثَنَا قُتَيْبَةَ قَالَ: حَدَّثَنَا
جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ مُنْذِرِ أَبِي
يَعْلَى الشَّوَّرِيِّ، عَنْ مُحَمَّدِ بْنِ
الْحَنْفَيَّةِ، قَالَ: قَالَ عَلَيْهِ: كُنْتُ رَجُلًا
مَذَاءً فَاسْتَخْيَيْتُ أَنْ أَسْأَلَ رَسُولَ اللَّهِ
ﷺ فَأَمْرَتُ الْمَقْدَادَ بْنَ الْأَسْوَدَ فَسَأَلَهُ
فَقَالَ: «فِيهِ الوضُوءُ». وَرَوَاهُ شُعْبَةُ
عَنِ الأَعْمَشِ. [راجع: ١٣٢]

١٧٩ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ
قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ
أَبِي سَلَمَةَ أَنَّ عَطَاءَ بْنَ يَسَارٍ، أَخْبَرَهُ
أَنَّ زَيْدَ بْنَ خَالِدٍ أَخْبَرَهُ أَنَّهُ سَأَلَ
عُثْمَانَ بْنَ عَفَّانَ فَلَمْ: أَرَأَيْتَ إِذَا
جَامَعَ فَلَمْ يُمْنَ؟ قَالَ عُثْمَانُ: يَتَوَاضَّأُ
كَمَا يَتَوَاضَّأُ لِلصَّلَاةِ. وَيَعْسِلُ ذَكَرَهُ
قَالَ عُثْمَانُ: سَمِعْتُ مِنَ النَّبِيِّ ﷺ
فَسَأَلْتُ عَنْ ذَلِكَ عَلَيْهِ، وَالرَّبِّيرَ،
وَظَلْحَةَ، وَأَبَيِّ ابْنَ كَعْبٍ، فَأَمْرَوْهُ
بِذَلِكَ. [انظر: ٢٩٢]

180. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : Allāh's Messenger ﷺ sent for an *Ansārī* man who came with water dropping from his head. The Prophet ﷺ said, "Perhaps we have forced you to hurry up, haven't we?" The *Ansārī* replied, "Yes." Allāh's Messenger ﷺ further said, "If you are forced to hurry up (during intercourse) or you do not discharge then you should perform ablution."

(This order was cancelled later on, i.e. one has to take a bath).

(35) CHAPTER. (What is said regarding) a man who helps his companion to perform ablution (by pouring water for him).

181. Narrated Usāma bin Zaid رضي الله عنه : "When Allāh's Messenger ﷺ departed from 'Arafāt, he turned towards a mountain path where he answered the call of nature. (After he had finished) I poured water and he performed ablution and then I said to him, "O Allāh's Messenger! Will you offer *Salāt* (prayer)?" He replied, "The *Musallā* (place of the prayer) is ahead of you (in Al-Muzdalifa)."

182. Narrated Al-Mughīra bin Shu'ba رضي الله عنه : I was in the company of Allāh's Messenger ﷺ on one of the journeys and he went out to answer the call of nature (and after he finished) I poured water and he performed ablution; he washed his face,

١٨٠ - حَدَّثَنَا إِسْحَاقُ هُوَ ابْنُ مُنْصُرٍ قَالَ: أَخْبَرَنَا النَّضْرُ قَالَ: أَخْبَرَنَا شَعْبَةُ، عَنِ الْحَكَمِ، عَنْ ذَكْرَانَ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدِ الْحُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ إِلَيْهِ رَجُلٌ مِّنَ الْأَنْصَارِ فَجَاءَ وَرَأَهُ يَقْطُرُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: «لَعَلَّا أَعْجَلْنَاكَ». قَالَ: نَعَمْ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: «إِذَا أَعْجَلْتَ أَوْ فَحْطَتْ فَعَلَيْكَ الْوُضُوءُ» تَابَعَهُ وَهْبٌ قَالَ: حَدَّثَنَا شَعْبَةُ. قَالَ أَبُو عَبْدِ اللَّهِ: وَلَمْ يَقُلْ عُنْدَرٌ وَيَحْبِي عَنْ شَعْبَةَ: «الْوُضُوءُ» (٣٥) بَابُ الرَّجُلِ يُوضِئُ صَاحِبَهُ

١٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامَ قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ يَحْيَى، عَنْ مُوسَى بْنِ عَقبَةَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَاسٍ، عَنْ أُسَامَةَ بْنِ زِيدٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ إِلَيْهِ الشَّعْبَ أَفَاضَ مِنْ عَرَفةَ عَدَلَ إِلَيِّ الشَّعْبِ فَقَضَى حاجَتَهُ، قَالَ أُسَامَةُ: فَجَعَلْتُ أَصْبَحَ عَلَيْهِ وَيَتَوَضَّأُ، فَقَلَّتْ: يَا رَسُولَ اللَّهِ، أَتُصَلِّي؟ فَقَالَ: «الْمُصَلِّي أَمَامَكَ». [راجع: ١٣٩]

١٨٢ - حَدَّثَنَا عَمْرُو بْنُ عَلَيْ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَابِ بْنُ سَمِيعٍ يَحْيَى بْنَ سَعِيدٍ قَالَ: أَخْبَرَنِي سَعْدُ بْنُ إِبْرَاهِيمَ أَنَّ نَافِعَ بْنَ جُبَيْرٍ بْنِ

forearms and passed his (wet) hand over his head and over the two *Khuffain* (two leather socks).

مُطْعِمٌ أَخْبَرَهُ أَنَّهُ سَمَعَ عُرْوَةَ ابْنَ الْمُغَيْرَةَ بْنِ شَعْبَةَ، يُحَدِّثُ عَنِ الْمُغَيْرَةِ بْنِ شَعْبَةَ، أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، وَأَنَّهُ ذَهَبَ لِحَاجَةٍ لَهُ وَأَنَّ مُغَيْرَةً جَعَلَ يَصْبُرُ الْمَاءَ عَلَيْهِ وَهُوَ يَتَوَضَّأُ، فَعَسَلَ وَجْهَهُ وَيَدَيْهِ وَمَسَحَ بِرَأْسِهِ وَمَسَحَ عَلَى الْحُقُّينِ. [انظر: ٢٩١٨، ٣٨٨، ٣٦٣، ٢٠٦، ٥٧٩٨، ٥٧٩٩]

[٤٤٢١، ٢٩١٨، ٣٨٨، ٣٦٣، ٢٠٦، ٥٧٩٨، ٥٧٩٩]

(٣٦) بَابُ قِرَاءَةِ الْقُرْآنِ بَعْدَ الْحَدِيثِ وَغَيْرِهِ،

**وَقَالَ مَنْصُورٌ عَنْ إِبْرَاهِيمَ: لَا
بَأْسَ بِالْقِرَاءَةِ فِي الْحَمَامِ وَيُكْتَبُ
الرِّسَالَةُ عَلَى غَيْرِ وُضُوءِ، وَقَالَ حَمَادٌ
عَنْ إِبْرَاهِيمَ: إِنْ كَانَ عَلَيْهِمْ إِذَارَةٌ
فَسُلِّمُوا وَإِلَّا فَلَا سُلِّمُوا.**

**١٨٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكٌ، عَنْ مَخْرَمَةَ بْنِ
سُلَيْمَانَ، عَنْ كُرَيْبِ مُولَى ابْنِ
عَبَّاسٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسِ أَخْبَرَهُ
أَنَّهُ بَاتَ لِيَلَةَ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ خَالَتُهُ، فَاضْطَجَعَتْ فِي
عَرْضِ الْوَسَادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَهْلُهُ فِي طُولِهَا، فَنَامَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى الْأَنْتَصَافِ الْمَلِيلِ، أَوْ قَبْلَهُ
بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتِيقَظَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَلَسَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ
بِيَدِهِ، ثُمَّ قَرَأَ الْعَشْرَ آيَاتِ الْخَوَاتِيمِ**

And Manṣūr quoted Ibrāhīm, “There is no harm in reciting anything in bathrooms (without closets) and in writing letters without ablution.” And Ḥammād quoted from Ibrāhīm, “Greet them if they are wearing their *Izār* (waist covers) otherwise do not greet them.”

183. Narrated ‘Abdullāh bin ‘Abbās رضي الله عنهما that he stayed overnight in the house of Maimūna رضي الله عنها the wife of the Prophet ﷺ, his aunt. He added: I lay on the cushion transversally in its breadthwise direction while Allāh’s Messenger ﷺ and his wife lay in its lengthwise direction. Allāh’s Messenger ﷺ slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He ﷺ then recited the last ten Verses of *Sūrat Al-’Imrān*, got up and went to a hanging water-skin. He then performed the ablution from it and it was a perfect ablution, and then stood up to offer *Salāt* (prayer). I, too, got up and did as the Prophet ﷺ had done. Then I went and stood by his side (on his left side). He placed his

right hand on my head and caught my right ear and twisted it (pulled me, and made me to stand by his right side). He prayed two *Rak'ā*, then two *Rak'ā*, and then two *Rak'ā*, and then two *Rak'ā*, and then two *Rak'ā* (separately six times), and finally one *Rak'a* (the *Witr*). Then he lay down again in the bed till the *Mu'adhdhin* came to him whereupon the Prophet ﷺ got up, offered a light two *Rak'ā* prayer and went out and led the *Fajr* prayer.

مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنْ مُعَلَّفَةٍ فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وُضُوءَهُ ثُمَّ قَامَ يُصَلِّي. قَالَ ابْنُ عَبَّاسٍ: فَقُمْتُ فَصَسَّعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ دَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ فَوَضَعَ يَدَهُ اليمْنِيَّ عَلَى رَأْسِيِّ وَأَحَدَ بِأَذْنِي الْيُمْنِيِّ يَقْتُلُهَا فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ ثُمَّ أُوْتَرَ، ثُمَّ اضْطَجَعَ حَتَّى أَتَاهُ الْمُؤْذِنُ، فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتِينِ ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

[راجع: ١١٧]

(٣٧) بَابُ مَنْ لَمْ يَتَوَضَّأْ إِلَّا مِنَ الْغَشْيِ الْمُتَقْلِ

١٨٤ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ هَشَامِ بْنِ عُرْوَةَ، عَنْ امْرَأَتِهِ فَاطِمَةَ، عَنْ جَدِّهَا أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا قَالَتْ: أَيْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ حِينَ حَسَفَتِ السَّمْسُ� فَإِذَا النَّاسُ قِيَامٌ يُصَلُّونَ. وَإِذَا هِيَ قَاتِنَةٌ تُصَلِّي فَقُلْتُ: مَا لِلنَّاسِ؟ فَأَشَارَتْ بِيَدِهَا نَحْوَ السَّماءِ، وَقَالَتْ: سُبْحَانَ اللَّهِ، فَقُلْتُ: آيَةُ؟ فَأَشَارَتْ: أَنْ نَعَمْ، فَقُمْتُ حَتَّى تَجَلَّنِي الْغَشْيُ وَجَعَلْتُ أَصْبُرْ فَوْقَ رَأْسِي مَاءً، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ حَمِدَ اللَّهَ وَأَنْتَيْ عَلَيْهِ، ثُمَّ قَالَ:

(37) CHAPTER. Whoever does not repeat ablution except after falling into deep sleep — losing consciousness completely.

184. Narrated Asmā' bint Abī Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا : I came to 'Āishah رَضِيَ اللَّهُ تَعَالَى عَنْهَا the wife of the Prophet ﷺ during the solar eclipse. The people were standing and offering the *Salāt* (prayer) and she was also praying. I asked her, "What is wrong with the people?" She beckoned with her hand towards the sky and said, "Subhān Allāh."⁽¹⁾ I asked her, "Is there a sign?" She pointed out, "Yes." So, I too, stood for the *Salāt* till I fell unconscious and later on I poured water on my head. After the *Salāt*, Allāh's Messenger ﷺ praised and glorified Allāh تَعَالَى and said, "Just now I have seen something which I never saw before at this place of mine, including Paradise and Hell. And it has been revealed to me that you will be put to trials in your graves and these trials will be like the trials of *Ad-Dajjāl*, or nearly like it (the

(1) (H.184) See glossary.

subnarrator is not sure of what Asmā' said). Angels will come to every one of you and ask, 'What do you know about this man?' A believer will reply, 'He is Muḥammad, Allāh's Messenger (ﷺ), and he came to us with self-evident truth and guidance. So we accepted his teaching, believed and followed him.' Then the angels will say to him to sleep in peace as they have come to know that he was a believer. On the other hand a hypocrite or a doubtful person will reply, 'I do not know but heard the people saying something and so I said the same'."

«ما مِنْ شَيْءٍ كُنْتُ لِمَ أَرَهُ إِلَّا قَدْ رَأَيْتُهُ فِي مَقَامِي هَذَا حَتَّى الْجَنَّةَ وَالنَّارَ، وَلَقَدْ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ مِثْلَ أُوْفَرِيَّا مِنْ فِتْنَةِ الدَّجَّالِ» - لا أَدْرِي أَيِّ ذَلِكَ قَالَ أَسْمَاءُ - يُؤْتَى أَحَدُكُمْ فِيَقُولُ لَهُ: مَا عِلْمُكَ بِهَا الرَّجُلُ؟ فَإِنَّمَا الْمُؤْمِنُ أَوِ الْمُوقِنُ - لا أَدْرِي أَيِّ ذَلِكَ قَالَ أَسْمَاءُ - فَيَقُولُ: هُوَ مُحَمَّدُ رَسُولُ اللَّهِ جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى فَاجْبَنَا وَآمَنَّا وَأَتَّبَعْنَا، فَيَقُولُ: نَمْ صَالِحًا فَقَدْ عَلِمْنَا إِنْ كُنْتَ لَمُوقِنًا. وَأَمَّا الْمُنَافِقُ أَوِ الْمُرْتَابُ - لا أَدْرِي أَيِّ ذَلِكَ قَالَ أَسْمَاءُ - فَيَقُولُ: لَا أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ». [راجعاً: ٨٦]

(38) CHAPTER. To pass wet hands over the whole head during ablation.

As is referred to by the Statement of Allāh ...Rub (by passing wet hands over) your heads..." (V.5:6). And Ibn Al-Musaiyab said, "This order is both for men and women." And Mālik was asked, "Is the passing of a wet hand over a part of the head sufficient (and that is not sufficient)?" He took his verdict from the narration of 'Abdullāh bin Zaid which follows.

185. Narrated Yaḥyā Al-Māzīnī: A person asked 'Abdullāh bin Zaid who was the grandfather of 'Amr bin Yaḥyā, "Can you show me how Allāh's Messenger ﷺ used to perform ablution?" 'Abdullāh bin Zaid replied in the affirmative and asked for

لِقَوْلِهِ تَعَالَى: «وَامْسَحُوا بِرُءُوسِكُمْ» (المائدة: ٦) وَقَالَ ابْنُ الْمَسِيْبِ: الْمَرْأَةُ بِمَنْزِلَةِ الرَّجُلِ، تَمْسَحُ عَلَى رَأْسِهَا، وَسُلِّلَ مَالِكُ: أَيْجَزِيُّ أَنْ يَمْسَحَ بَعْضَ الرَّأْسِ؟ فَاحْتَجَ بِحَدِيثِ عَبْدِ اللهِ بْنِ زَيْدٍ.

١٨٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ عَمِّرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ أَنَّ رَجُلًا قَالَ لِعَبْدِ اللهِ بْنِ زَيْدٍ، وَهُوَ جَدُّ

water. He poured it on his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbow twice and then passed his wet hands over his head from its front to its back and vice versa (beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started) and then washed his feet (up to the ankles).

عَمْرُو بْنَ يَحْيَىٰ : أَتَسْتَطِيعُ أَنْ تُرِينِي
كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَوْضُعُ؟
فَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ : نَعَمْ، فَدَعَا
بِمَاءِ فَأْرَغَ عَلَى يَدَيهِ فَعَسَلَ مَرَّتَيْنِ،
ثُمَّ مَصْمَضَ وَاسْتَشَرَ ثَلَاثَةِ، ثُمَّ غَسَلَ
وَجْهَهُ ثَلَاثَةِ، ثُمَّ عَسَلَ يَدَيهِ مَرَّتَيْنِ
مَرَّتَيْنِ إِلَى الْمَرْفَقَيْنِ، ثُمَّ مَسَحَ رَأْسَهُ
بِيَدَيهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، بَدَا بِمُقْدَمَ
رَأْسِهِ حَتَّى ذَهَبَ بِهِمَا إِلَى قَفَاهُ، ثُمَّ
رَدَهُمَا إِلَى الْمَكَانِ الَّذِي بَدَا مِنْهُ، ثُمَّ
غَسَلَ رِجْلَيْهِ. [انظر: ١٨٦، ١٩١، ١٩٢، ١٩٧، ١٩٩]

(39) CHAPTER. The washing of feet up to the ankles.

186. Narrated 'Amr: My father saw 'Amr bin Abī Ḥasan asking 'Abdullāh bin Zaid رَضِيَ اللَّهُ عَنْهُ about the ablution of the Prophet ﷺ. 'Abdullāh bin Zaid asked for earthen ware pot containing water and performed ablution like that of the Prophet ﷺ in front of them. He poured water from the pot over his hand and washed his hands thrice and then he put his hands in the pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out with three handfuls of water. Again he put his hand in the water and washed his face thrice and washed his forearms up to the elbows twice; and then put his hands in the water and then passed them over his head by bringing them to the front and then to the rear of the head once, and then he washed his feet up to the ankles.

١٨٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وُهَيْبٌ، عَنْ عَمْرُو، عَنْ أَبِيهِ: شَهِدْتُ عَمْرُو بْنَ أَبِي حَسَنٍ سَأَلَ عَنْدَ اللَّهِ بْنَ زَيْدٍ عَنْ وُضُوءِ النَّبِيِّ ﷺ فَدَعَا بِتَوْرَ مِنْ مَاءِ، فَتَوَضَّأَ لَهُمْ وَضُوءُ النَّبِيِّ ﷺ فَأَكْفَأَ عَلَى يَدِهِ مِنَ التَّوْرِ فَعَسَلَ يَدَيهِ ثَلَاثَةِ، ثُمَّ أَدْخَلَ يَدَهُ فِي التَّوْرِ فَمَصْمَضَ وَاسْتَشَرَ ثَلَاثَةِ غَرَفَاتٍ، ثُمَّ أَدْخَلَ يَدَهُ فَعَسَلَ وَجْهَهُ ثَلَاثَةِ، ثُمَّ عَسَلَ يَدَيهِ مَرَّتَيْنِ إِلَى الْمَرْفَقَيْنِ، ثُمَّ أَدْخَلَ يَدَهُ مَسَحَ رَأْسَهُ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ مَرَّةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ. [راجع: ١٨٥]

(40) CHAPTER. The using of the remaining water after ablution.

And Jarīr bin ‘Abdullāh ordered the members of his family to perform ablution with the water in which he had put his *Siwāk* (a piece of a root of a tree called *Al-Arāk* used as a tooth-brush).

(٤٠) بَابُ اسْتِعْمَالِ فَضْلِ وَضْوَءِ النَّاسِ،

وَأَمْرَ جَرِيرُ بْنِ عَبْدِ اللَّهِ أَهْلَهُ أَنْ يَتَوَضَّأُ بِفَضْلِ سِوَاكِهِ.

187. Narrated Abū Juhaifa رَضِيَ اللَّهُ عَنْهُ that Allāh’s Messenger ﷺ came to us at noon and water for ablution was brought to him. After he had performed ablution, the remaining water was taken by the people and they started smearing their bodies with it (as a blessed thing). The Prophet ﷺ offered two *Rak’āt* of the *Zuhr* prayer and then two *Rak’āt* of the *Aṣr* prayer while an ‘*Anaza* (spear-headed stick) was there (as a *Sutra*) in front of him.

١٨٧ - حَدَّثَنَا آدُمُ قَالَ: حَدَّثَنَا شَعْبَةُ قَالَ: حَدَّثَنَا الْحَكْمُ قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ يَقُولُ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ بِالْهَاجِرَةِ فَأَتَى بِبَوْضَوِئِهِ، فَتَوَضَّأَ فَجَعَلَ النَّاسَ يَأْخُذُونَ مِنْ فَضْلِ وَضْوَئِهِ فَيَتَسَّهُونَ بِهِ، فَصَلَّى النَّبِيُّ ﷺ الظَّهَرَ رَكْعَتَيْنِ وَالعَصْرَ رَكْعَتَيْنِ وَبَيْنَ يَدِيهِ عَزَّزَةٌ.

[انظر: ٣٧٦، ٤٩٥، ٤٩٩، ٥٠١، ٦٣٣، ٣٥٥٢، ٣٥٦٦، ٥٧٨٦، ٥٨٥٩]

188. Abū Mūsa said: The Prophet ﷺ asked for a tumbler containing water and washed both his hands and face in it and then threw a mouthful of water in the tumbler and said to both of us (Abū Mūsā and Bilāl), “Drink from the tumbler and pour some of its water on your faces and chests.”

١٨٨ - وَقَالَ أَبُو مُوسَى: دَعَا النَّبِيُّ ﷺ بِقَدَحٍ فِيهِ مَاءً فَعَسَلَ يَدِيهِ وَوَجْهِهِ فِيهِ وَمَجَّ فِيهِ ثُمَّ قَالَ لَهُمَا: اشْرِبَا مِنْهُ وَأَفْرِغَا عَلَى وُجُوهِكُمَا وَنَحُورِكُمَا». [انظر: ١٩٦، ٤٣٢٨]

189. Narrated Ibn Shihāb: Maḥmūd bin Ar-Rabi’ رَضِيَ اللَّهُ عَنْهُ who was the person on whose face the Prophet ﷺ had ejected a mouthful of water from his family’s well while he was a boy, and ‘Urwa (on the authority of Al-Miswar and others) who testified each other, said, “Whenever the Prophet ﷺ performed ablution, his Companions were nearly fighting for the remains of that water.”

١٨٩ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي مَحْمُودٌ بْنُ الرَّبِيعَ قَالَ: وَهُوَ الَّذِي مَجَّ رَسُولُ اللَّهِ ﷺ فِي وَجْهِهِ وَهُوَ غُلَامٌ مِنْ بَشِّرِهِمْ، وَقَالَ عُرْوَةُ عَنِ

المسور وغيره يصدق كل واحد
منهما صاحبه: وإذا توضأ النبي ﷺ
كانوا يقتتلون على وضوئه.

[راجع: ٧٧]

CHAPTER.

190. Narrated Aṣ-Ṣā'ib bin Yazid: رَضِيَ اللَّهُ عَنْهُ My aunt took me to the Prophet ﷺ and said, "O Allāh's Messenger! This son of my sister has got a disease in his legs." So he ﷺ passed his hands on my head and prayed for Allāh's Blessings for me; then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, and it was like the *Zirril-Hajala*" (means the button of a small tent, but some said 'egg of a partridge.' etc.)

١٩٠ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يُونُسَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنِ الْجَعْدِ قَالَ: سَمِعْتُ السَّائِبَ بْنَ زَيْدَ يَقُولُ: دَهَبَتِي خَالِتِي إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ, إِنَّ ابْنَ أُخْتِي وَقَعَ، فَمَسَحَ رَأْسِي وَدَعَا لِي بِالبَرَكَةِ، ثُمَّ تَوَضَّأَ فَشَرِّبَ مِنْ وَضُوئِهِ، ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرَ إِلَى خَاتَمِ النُّبُوَّةِ بَيْنَ كَتْفَيْهِ مُثْلِّ زَرًّا الْحَاجَلَةَ. [انظر: ٣٥٤٠، ٣٥٤١]

[٦٣٥٢، ٥٦٧٠]

(41) CHAPTER. Rinsing one's mouth and putting water in one's nose and cleaning it by blowing the water out with a single handful of water.

(٤١) بَابُ مَنْ مَضْمَضَ وَاسْتَشَقَ مِنْ غَرَقَةٍ وَاحِدَةٍ

191. Narrated 'Amr bin Yahya on the authority of his father: 'Abdullāh bin Zaid رَضِيَ اللَّهُ عَنْهُ poured water on his hands from a utensil containing water and washed them and, then, with one handful of water he rinsed his mouth and cleaned his nose by putting water in it and then blowing it out. He repeated it thrice. He, then, washed his hands and forearms up to the elbows twice and passed (wet) hands over his head, both forwards and backwards, and washed his feet up to the ankles and said, "Thus was the ablution of Allāh's Messenger ﷺ."

١٩١ - حَدَّثَنَا مُسَدَّدٌ، قَالَ:
حدّثنا خالد بن عبد الله، قال: حدّثنا عمرو بن يحيى عن أبيه، عن عبد الله بن زيد: أَنَّهُ أَفْغَنَ مِنَ الْإِنَاءِ عَلَى يَدِيهِ فَعَسَلَهُمَا، ثُمَّ عَسَلَ أَوْ مَضْمَضَ وَاسْتَشَقَ مِنْ كَعْدَةٍ وَاحِدَةٍ، فَفَعَلَ ذَلِكَ ثَلَاثَةَ فَعَسَلَ وَجْهَهُ ثَلَاثَةَ ثُمَّ عَسَلَ يَدَيْهِ إِلَى الْمُوْرَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ، وَمَسَحَ بِرَأْسِهِ مَا أَفْبَلَ وَمَا أَدْبَرَ، وَعَسَلَ

رجليه إلى الكعبين. ثم قال: هكذا
وُضوء رسول الله ﷺ. [راجع: ١٨٥]

(٤٢) بَابُ مَسْحِ الرَّأْسِ مَرَّةً

(42) CHAPTER. The passing of wet hands over the head once only (while performing ablution).

192. Narrated 'Amr bin Yaḥyā : رَضِيَ اللَّهُ عَنْهُ My father said, "I saw 'Amr bin Abī Ḥasan asking 'Abdullāh bin Zaid about the ablution of the Prophet ﷺ. 'Abdullāh bin Zaid asked for an earthenware pot containing water and performed ablution in front of them. He poured water over his hands and washed them thrice. Then he put his (right) hand in the pot and rinsed his mouth and washed his nose by putting water in it and, then, blowing it out thrice with three handfuls of water. Again he put his hand in the water and washed his face thrice. After that he put his hand in the pot and washed his forearms up to the elbows twice, and then again put his hand in the water and passed (wet) hands over his head by bringing them from the front to the back (and returned them) and once more he put his hand in the pot and washed his feet (up to the ankles)."

Narrated Wuhaib رضي الله عنه that he (the Prophet ﷺ as in narration 191 above) had passed his wet hands on the head once only.

(43) CHAPTER. The performance of ablution by a man along with his wife. The utilization of water remaining after a woman has performed ablution. 'Umar performed ablution with warm water and with water brought from the house of a Christian woman.

193. And narrated ‘Abdullâh bin ‘Umar,
“During the lifetime of Allâh’s Messenger ﷺ
men and women used to perform ablution
together.”

١٩٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ
قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا عَمْرُو
بْنُ يَحْيَى عَنْ أَبِيهِ قَالَ: شَهِدْتُ عَمْرَو
بْنَ أَبِي حَسَنَ سَأَلَ عَبْدَ اللَّهِ بْنَ رَيْدٍ
عَنْ وُصُوْرِ النَّبِيِّ ﷺ فَدَعَا بِتَوْرٍ مِنْ
مَاءٍ فَتَوَضَّأَ لَهُمْ، فَكَفَأَ عَلَى يَدِيهِ
فَعَسَلَهُمَا ثَلَاثَةً ثُمَّ أَدْخَلَ يَدَهُ فِي
الإِنَاءِ، فَمَضْمِضَ وَاسْتَشْقَ وَاسْتَشَرَ
ثَلَاثَةِ بِثَلَاثِ عَرَفَاتٍ مِنْ مَاءِ، ثُمَّ
أَدْخَلَ يَدَهُ فَعَسَلَ وَجْهَهُ ثَلَاثَةً، ثُمَّ
أَدْخَلَ يَدَهُ فِي الإِنَاءِ فَعَسَلَ يَدِيهِ إِلَى
الْمَرْفَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ، ثُمَّ أَدْخَلَ يَدَهُ
فَمَسَحَ بِرَأْسِهِ، فَأَقْبَلَ بِيَدِهِ وَأَدْبَرَ بِهَا،
ثُمَّ أَدْخَلَ يَدَهُ فِي الإِنَاءِ فَعَسَلَ
رِخْلَيْهِ. حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا
وُهَيْبٌ قَالَ: مَسَحَ رَأْسَهُ مَرَّةً.

[راجٖ ۱۸۵] (۴۲) بَابُ وَضْوَءِ الرَّجُلِ مَعَ امْرَأَتِهِ وَفَضْلِ وَضْوَءِ الْمَرْأَةِ، وَتَوْضَأُ عُمْرُ الْحَمَّامِ مِنْ بَيْتِ نَصْرَانِيَّةٍ.

١٩٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ عَنْ نَافِعٍ، عَنْ عَنْ أَنَّ اللَّهَ بْنَ عُمَّامَ قَالَ:

الرجال والنساء يتوضؤون في زمان
رسول الله ﷺ جمِيعاً.

(٤٤) باب صب النبي ﷺ وصوءة
على المغمى عليه

١٩٤ - حدثنا أبو الوليد قال:
حدثنا شعبة، عن محمد بن
المunkir، قال: سمعت جابرًا يقول:
جاء رسول الله ﷺ يعوذني وأنا
مريض لا أفعل، فتوصل وصب علىي
من وصوئه فقلت قلت: يا رسول
الله لمن الوراث؟ إنما يرثي كلامة،
فتكلت آية القراءض. [انظر: ٤٥٧٧،
٦٧٤٣، ٥٦٧٦، ٦٧٢٣، ٥٦٦٥]

[٧٣٠٩]

(٤٥) باب الفسل والوضوء في
المخضب، والقذح، والخشب،
والحجارة

١٩٥ - حدثنا عبد الله بن منيبر،
سمع عبد الله بن بكر قال: حدثنا
محمد، عن أنس قال: حضرت
الصلاه فقام من كان قريب الدار إلى
أهله، وبقي قوم فأتي رسول الله ﷺ
بمخضب من حجارة فيه ماء، فصرع
المخضب أن يبسط فيه كفه، فتوصل
ال القوم كلهم قلنا: كم كتم؟ قال:
ثمانين وزاده. [راجع: ١٦٩]

١٩٦ - حدثنا محمد بن العلاء

(44) CHAPTER. The sprinkling of
remaining water after performing ablution
on an unconscious person by the Prophet ﷺ.

194. Narrated Jābir رضي الله عنه: Allāh's Messenger ﷺ came to visit me while I was sick and unconscious. He performed ablution and sprinkled the remaining water on me and I became conscious and said, "O Allāh's Messenger! To whom will my inheritance go as I have neither ascendants nor descendants?" Then the Divine Verses regarding *Farā'īd* (inheritance) were revealed.

(45) CHAPTER. To take a bath or perform
ablution from a *Mikhdab* (utensil), a
tumbler, or a wooden or stone pot.

195. Narrated Anas رضي الله عنه: It was the time for *Salāt* (prayer), and those whose houses were near got up and went to their people (to perform ablution), and there remained some people (sitting). Then a painted stone pot (*Mikhdab*) containing water was brought to Allāh's Messenger ﷺ. The pot was small, not broad enough for one to spread one's hand in; yet all the people performed ablution. (The subnarrator said, "We asked Anas, 'How many persons were you?' Anas replied, 'We were eighty or more'"). (It was one of the miracles of Allāh's Messenger).

196. Narrated Abū Mūsa رضي الله عنه: Once the Prophet ﷺ asked for a tumbler

containing water. He washed his hands and face in it and also threw a mouthful of water in it.

قال: حدثنا أبوأسامة، عن بُرِيْدَةَ، عن أَبِي مُوسَى أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا بِقَدَحٍ فِيهِ مَاءً فَعَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ، وَمَجَّ فِيهِ.

[راجع: ١٨٨]

197. Narrated 'Abdullāh bin Zaid رضي الله عنه: Once Allāh's Messenger ﷺ came to us and we brought out water for him in a brass pot. He performed ablution thus: He washed his face thrice, and his forearms to the elbows twice, then passed his (wet) hands lightly over the head from front to rear and brought them to front again and washed his feet (up to the ankles).

١٩٧
قال: حدثنا عبد العزيز بن أبي سلمة
قال: حدثنا عمرو بن يحيى، عن أبيه، عن عبد الله بن زيد قال: أتى رسول الله ﷺ فأحرجنا له ماء في تور من صفر، فتوضاً فعسل وجهه ثلاثاً، وبدنه مرتين مرتين، وممسح برأسه، فقبل به وأذبر، وعسل رجله. [راجع: ١٨٥]

198. Narrated 'Āishah رضي الله عنها: When the ailment of the Prophet ﷺ aggravated and his disease became worse, he asked his wives to permit him to be nursed (treated) in my house. So they gave him the permission. Then the Prophet ﷺ came (to my house) with the support of two men, and his legs were dragging on the ground, between 'Abbās, and another man." 'Ubaid-Ullāh (the subnarrator) said, "I informed 'Abdullāh bin 'Abbās of what 'Āishah said, Ibn 'Abbās said: 'Do you know who was the other man?' I replied in the negative. Ibn 'Abbās said, 'He was 'Ali (bin Abī Tālib).'"

'Āishah further said, "When the Prophet ﷺ came to my house and his sickness became worse he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. So he was seated in a *Mikhdab* (brass tub) belonging to Hafṣa, the wife of the Prophet

١٩٨
قال: حدثنا أبواليمان قال:
أخبرنا شعيب عن الرهمري قال:
أخبرني عبيد الله ابن عبد الله بن عتبة، أن عائشة قالت: لما ثقل النبي ﷺ واشتد به وجعه استأذن أزواجه في أن يمرض في بيتي فادن له، فخرج النبي ﷺ بين رجالين تخطى رجلة في الأرض، قال عبيد الله: فأخبرت عبد الله بن عباس فقال: أتدرى من الرجل الآخر؟ قلت: لا، قال: هو علي، وكانت عائشة تحدث أن النبي ﷺ قال بعد ما دخل بيته واشتد وجعه: «هريفوا علي من سبع قرب

Then, all of us started pouring water on him from the water-skins till he beckoned to us to stop and that we have done (what he wanted us to do). After that he went out to the people.”

لَمْ تُحَلِّنْ أَوْكِيْهُنَّ، لَعَلَّيْ أَعْهَدْ إِلَى النَّاسِ، وَأَجْلَسَ فِي مَخْضَبِ الْحَفْصَةِ رَوْجَ النَّبِيِّ ﷺ ثُمَّ طَفِقُنَا نُصْبُ عَلَيْهِ مِنْ بِلْكَ الْقِرَبِ حَتَّى طَفَقَ يُشَيرُ إِلَيْنَا أَنْ قَدْ فَعَلْنَا، ثُمَّ خَرَجَ إِلَى النَّاسِ. [انظر: ٦٦٤، ٦٦٥، ٦٧٩، ٦٨٣، ٦٨٧، ٧١٢، ٧١٣، ٧١٦، ٢٥٨٨، ٣٣٨٤، ٤٤٤٢، ٤٤٤٥، ٥٧١٤، ٣٠٩٩]

[٧٣٠٣]

(46) CHAPTER. To perform ablution from an earthen-ware pot.

199. Narrated ‘Amr bin Yahya on the authority of his father: My uncle used to perform ablution extravagantly and once he asked ‘Abdullah bin Zaid to tell him how he had seen the Prophet ﷺ performing ablution. He asked for an earthen-ware pot containing water, and poured water from it on his hands and washed them thrice, and then put his hand in the earthen-ware pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out thrice with one handful of water; he again put his hand in the water and took a handful of water and washed his face thrice, then washed his hands up to the elbows twice, and took water with his hand, and passed it over his head from front to back and then from back to front, and then washed his feet (up to the ankles) and said, “I saw the Prophet ﷺ performing ablution in that way.”

200. Narrated Thābit Anas رضي الله عنه said: “The Prophet ﷺ asked for water and a tumbler with a broad base and not so deep,

١٩٩ - حَدَّثَنَا خَالِدُ بْنُ مَحْمَدٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ قَالَ: حَدَّثَنِي عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، قَالَ: كَانَ عَمِّي يُكْثِرُ مِنَ الْوُضُوءِ، قَالَ لِعَبْدِ اللَّهِ بْنِ رَيْدٍ: أَخْبِرْنِي كَيْفَ رَأَيْتَ النَّبِيِّ ﷺ يَتَوَضَّأُ؟ فَدَعَا يَتَوَوَّرِ مِنْ مَاءِ، فَكَفَاهُ عَلَى يَدِيهِ فَغَسَلَهُمَا ثَلَاثَ مَرَاتٍ، ثُمَّ أَدْخَلَ يَدَهُ فِي التَّوَوْرِ فَمَضْمِضَ وَاسْتَشَرَ ثَلَاثَ مَرَاتٍ مِنْ عَرْقَةٍ وَاحِدَةٍ، ثُمَّ أَدْخَلَ يَدَهُ فَاعْتَرَفَ بِهَا فَغَسَلَ وَجْهَهُ ثَلَاثَ مَرَاتٍ، ثُمَّ غَسَلَ يَدِيهِ إِلَى الْمِرْفَقَيْنِ مَرَتَيْنِ، ثُمَّ أَخْذَ يَدَهُ مَاءً فَمَسَحَ بِهِ رَأْسَهُ فَأَدْبَرَ بِهِ وَأَقْبَلَ، ثُمَّ غَسَلَ رِجْلَيْهِ، قَالَ: هَذَا رَأَيْتَ النَّبِيِّ ﷺ يَتَوَضَّأُ. [راجع: ١٨٥]

٢٠٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ

containing a small quantity of water, was brought to him whereby he put his fingers in it." Anas further said, "I noticed the water springing out from amongst his fingers." Anas added, "I estimated that the people who performed ablution with it numbered between seventy to eighty."

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا بَنَاءَ مِنْ مَاءِ، فَأَتَيَ بِقَدْحٍ رَحْرَاحٍ فِيهِ شَيْءٌ مِنْ مَاءٍ فَوَضَعَ أَصَابِعَهُ فِيهِ، قَالَ أَنَسُ: فَجَعَلْتُ أَنْظُرَ إِلَى الْمَاءِ يَتَبَعُ مِنْ بَيْنِ أَصَابِعِهِ، قَالَ أَنَسُ: فَحَرَزْتُ مِنْ تَوَاضُّعًا مِنْهُ مَا بَيْنَ السَّبْعِينَ إِلَى الشَّمَانِينَ. [راجع: ١٦٩]

(٤٧) بَابُ الْوُضُوءِ بِالْمُدَّ

(47) CHAPTER. To perform ablution with one *Mudd* of water. (*Mudd* is practically 2/3 of a Kilogram):

201. Narrated Anas (رضي الله عنه): The Prophet ﷺ used to take a bath with one *Sā'* or up to five *Mudd* (1 *Sā'* = 4 *Mudd*) of water and used to perform ablution with one *Mudd* of water.

٢٠١ - حَدَّثَنَا أَبُو نُعْمَانَ قَالَ: حَدَّثَنَا مِسْعَرٌ قَالَ: حَدَّثَنِي ابْنُ جَبَرٍ قَالَ: سَيِّئَتْ أَنْسًا يَقُولُ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْسِلُ أَوْ كَانَ يَعْتَسِلُ بِالصَّاعِ إِلَى خَمْسَةِ أَمْدَادٍ وَيَتَوَضَّأُ بِالْمُدَّ.

(٤٨) بَابُ الْمَسْحِ عَلَى الْخُفَّيْنِ

(48) CHAPTER. To pass wet hands over *Khuffain* [two leather socks covering the ankles].

202. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: Sa'd bin Abī Waqqās said, "The Prophet ﷺ passed wet hands over his *Khuffain*."

'Abdullāh bin 'Umar رضي الله عنهما asked 'Umar about it. 'Umar replied in the affirmative and added: "Whenever Sa'd narrates a *Hadīth* from the Prophet ﷺ, there is no need to ask anyone else about it."

٢٠٢ - حَدَّثَنَا أَصْبَحُ بْنُ الْفَرْجِ، عَنْ أَبِي وَهْبٍ قَالَ: حَدَّثَنِي عُمَرُ، قَالَ: حَدَّثَنِي أَبُو النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعْدِ بْنِ أَبِي وَقَاسِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ مَسَحَ عَلَى الْخُفَّيْنِ، وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ سَأَلَ عُمَرَ عَنْ ذَلِكَ فَقَالَ: نَعَمْ. إِذَا حَدَّثَكَ شَيْئًا سَعْدٌ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا تَسْأَلْ عَنْهُ غَيْرَهُ، وَقَالَ مُوسَى بْنُ عُقْبَةَ: أَخْبَرَنِي أَبُو النَّضْرِ أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ أَنَّ سَعْدًا حَدَّثَهُ فَقَالَ عُمَرُ لِعَبْدِ اللَّهِ نَحْوَهُ.

203. Narrated Al-Mughīra bin Shu‘ba رضي الله عنه : Once Allāh’s Messenger ﷺ went out to answer the call of nature and I followed him with a tumbler containing water, and when he finished, I poured water and he performed ablution and passed wet hands over his *Khuffain* (two leather socks).

٢٠٣ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ الْحَرَانِيُّ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعٍ ابْنِ جُبَيْرٍ، عَنْ عُرْوَةَ بْنِ الْمُغَيْرَةِ، عَنْ أَبِيهِ الْمُغَيْرَةِ بْنِ شَعْبَةَ رضي الله عنه، عَنْ رَسُولِ الله ﷺ، أَنَّهُ خَرَجَ لِحَاجَتِهِ، فَاتَّبَعَهُ الْمُغَيْرَةُ بِإِدَاؤِهِ فِيهَا مَاءً، فَصَبَّ عَلَيْهِ حِينَ فَرَغَ مِنْ حَاجَتِهِ، فَتَوَضَّأَ وَمَسَحَ عَلَى الْحُفَّيْنِ. [راجع: ١٨٢]

204. Narrated Ja‘far bin ‘Amr bin Umayya Ad-Damri: My father said, “I saw the Prophet ﷺ passing wet hands over his *Khuffain* (two leather socks).”

٢٠٤ - حَدَّثَنَا أَبُو نُعْمَانَ قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِيهِ سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرُو بْنِ أُمَيَّةَ الصَّمْرِيِّ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّهُ رَأَى النَّبِيَّ ﷺ يَمْسَحُ عَلَى الْحُفَّيْنِ. وَتَابَعَهُ حَرْبُ وَأَبَانُ عَنْ يَحْيَى. [انظر: ٢٠٥]

205. Narrated Ja‘far bin ‘Amr : My father said, “I saw the Prophet ﷺ passing wet hands over his *‘Imāma* (turban) and *Khuffain* (two leather socks).”

٢٠٥ - حَدَّثَنَا عَبْدُانُ قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللهِ قَالَ: أَخْبَرَنَا الْأَوْزَاعِيُّ، عَنْ يَحْيَى، عَنْ أَبِيهِ سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرُو، عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَمْسَحُ عَلَى عِمَامَتِهِ وَحُفَّيْهِ. وَتَابَعَهُ مَعْمَرٌ. عَنْ يَحْيَى، عَنْ أَبِيهِ سَلَمَةَ، عَنْ عَمْرُو، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ. [راجع: ٢٠٤]

(٤٩) **CHAPTER.** If one puts on (*Khuff*) just after performing ablution (there is no need to wash one’s feet again in ablution) (24 hours for non-travellers and three days for travellers).

٢٠٦ - حَدَّثَنَا أَبُو نُعْمَانَ قَالَ:

206. Narrated ‘Urwa bin Al-Mughīra : My

طَاهِرَاتِنِ

father said, "Once I was in the company of the Prophet ﷺ on a journey and I dashed to take off his *Khuff*. He ordered me to leave them as he had put them on after performing ablution. So he passed wet hands over them."

حدَّثَنَا زَكَرِيَّا، عَنْ عَامِرٍ، عَنْ عُرْوَةَ
بْنِ الْمُغَيْرَةِ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ
الَّذِي ﷺ فِي سَمَرِ، فَأَهْوَيْتُ لِأَنْزَعَ
خُفَيْهِ فَقَالَ: «دَعْهُمَا، فَإِنِّي أَذْخَلْتُهُمَا
طَاهِرَتِينَ» فَمَسَحَ عَلَيْهِمَا. [راجع:
[١٨٢]

(50) CHAPTER. Not repeating ablution after eating mutton and *As-Sawiq*.

Abū Bakr, ‘Umar and ‘Uthmān ate such food but did not repeat ablution.

207. Narrated ‘Abdullāh bin ‘Abbās رضي الله عنهما: Allāh's Messenger ﷺ ate a piece of cooked mutton from the shoulder region and offered *Salāt* (prayer) without repeating ablution.

(٥٠) بَابُ مَنْ لَمْ يَتَوَضَّأْ مِنْ لَحْمِ
الشَّاةِ وَالسَّوِيقِ،
وَأَكَلَ أُبُو بَكْرٍ وَعُمَرَ وَعُثْمَانَ رَضِيَ
اللهُ عَنْهُمْ، فَلَمْ يَتَوَضَّأُ.
٢٠٧

قالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ
قالَ: أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ
أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ
اللهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَكَلَ
كَيْفَ شَاءَ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأَ.
[٥٤٠٤، ٥٤٠٥]

208. Narrated Ja‘far bin ‘Amr bin Umaiyya: My father said, "I saw Allāh's Messenger ﷺ taking a piece of (cooked) mutton from shoulder region and then he was called for *Salāt* (prayer). He put his knife down and offered *Salāt* without repeating ablution."

٢٠٨ - حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ
قالَ: حَدَّثَنَا الْلَّيْثُ، عَنْ عُفَيْلٍ، عَنْ
ابْنِ شَهَابٍ، قَالَ: أَخْبَرَنِي جَعْفُرُ بْنُ
عُمَرٍ وَبْنُ أُمَيَّةَ، أَنَّ أَبَاهُ عَمْرَا أَخْبَرَهُ،
أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يَحْتَرُّ مِنْ
كَيْفَ شَاءَ، فَدُعِيَ إِلَى الصَّلَاةِ، فَلَعِنَ
السَّكِينَ فَصَلَّى وَلَمْ يَتَوَضَّأْ. [انظر:
٦٧٥، ٢٩٢٣، ٥٤٢٢، ٥٤٠٨، ٥٤٦٢]

(51) CHAPTER. Rinsing one's mouth (with water) after eating *As-Sawiq*⁽¹⁾ without repeating ablution.

209. Narrated Suwaid bin Al-Nu'mān رضي الله عنهما

(٥١) بَابُ مَنْ مَضْمَضَ مِنْ السَّوِيقِ
وَلَمْ يَتَوَضَّأَ
٢٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ

(1) (Ch.51) See glossary.

اَللّٰهُمَّ: In the year of the conquest of Khaibar I went with Allāh's Messenger ﷺ till we reached Shāhbā', a place near Khaibar, where Allāh's Messenger ﷺ offered the 'Asr prayer and asked for food. Nothing but *As-Sawiq* was brought. He ordered it to be moistened with water. He and all of us ate it and the Prophet ﷺ got up for *Maghrib* (prayer), rinsed his mouth with water and we did the same, and he then offered *Salāt* (prayer) without repeating the ablution.

قال: أَخْبَرَنَا مَالِكُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرٍ بْنِ يَسَارٍ مَوْلَى بَنِي حَارِثَةَ أَنَّ سُوَيْدَ بْنَ الْعُمَانِ أَخْبَرَهُ اللَّهُ عَزَّ وَجَلَّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ خَيْرٍ حَتَّى إِذَا كَانُوا بِالصَّهْبَاءِ - وَهِيَ أَذْنَى خَيْرٍ - فَصَلَّى الْعَصْرَ، ثُمَّ دَعَا بِالْأَرْوَادِ فَلَمْ يُؤْتَ إِلَّا بِالسَّوِيقِ، فَأَمَرَ بِهِ فَرَأَيَ فَأَكَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَكَلْنَا، ثُمَّ قَامَ إِلَى الْمَغْرِبِ فَمَضَمَضَ وَمَضَمَضْنَا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [انظر: ٢١٥، ٢٩٨١، ٤١٧٥، ٤١٩٥]

[٥٤٥٥، ٥٤٥٤، ٥٣٩٠، ٥٣٨٤]

210. Narrated Maimūna : رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ ate (a piece of) mutton from shoulder region and then offered *Salāt* (prayer) without repeating the ablution.

٢١٠ - وَحَدَّثَنَا أَصْبَغُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي عُمَرُو عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، عَنْ مَيْمُونَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَلَ عِنْدَهَا كِتْفًا ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

(٥٢) **بَابُ هُلْ يُمْضِمِضُ مِنَ الْلَّبِنِ**

(52) CHAPTER. Whether to rinse the mouth after drinking milk.

211. Narrated Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا Allāh's Messenger ﷺ drank milk, rinsed his mouth and said, "It has fat."

٢١١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ وَقُتَيْبَةُ قَالَا: حَدَّثَنَا الْلَّيْثُ، عَنْ عَقْلٍ، عَنْ ابْنِ شَهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْتَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَبَنًا فَمَضَمَضَ وَقَالَ: «إِنَّ لَهُ دَسَمًا». تَابَعَهُ يُوسُفُ وَصَالِحُ بْنُ كَيْسَانَ عَنِ الرُّهْبَرِيِّ. [انظر: ٥٦٠٩]

(53) CHAPTER. Ablution after sleep. And whoever considers it unnecessary to repeat

(٥٣) **بَابُ الْوُضُوءِ مِنَ النَّوْمِ، وَمَنْ**

ablution after dozing once or twice or after nodding once in slumber.

212. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا said: Allāh’s Messenger ﷺ said, “If anyone of you feels drowsy while offering *Salāt* (prayer) he should go to bed (sleep) till his slumber is over, because in praying while drowsy, one does not know whether one is asking for forgiveness or for a bad thing for oneself.”

213. Narrated Anas رَضِيَ اللَّهُ عَنْهُ said: The Prophet ﷺ said, “If anyone of you feels drowsy while offering *Salāt* (prayer), he should sleep till he understands what he is saying (reciting).”

(54) CHAPTER. To perform ablution even on having no *Hadath*.

214. Narrated ‘Amr bin ‘Āmir رَضِيَ اللَّهُ عَنْهُ said, “The Prophet ﷺ used to perform ablution for every *Salāt* (prayer).” I asked Anas, “What you used to do?” Anas replied, “We used to pray with the same ablution until we break it with *Hadath*.”

215. Narrated Suwaid bin Nu‘mān رَضِيَ اللَّهُ عَنْهُ: In the year of the conquest of Khaibar I went with Allāh’s Messenger ﷺ till we reached Ṣahbā’ where Allāh’s Messenger ﷺ led the ‘Aṣr prayer and asked for food.

لَمْ يَرَ مِنَ النَّعْسَةِ وَالنَّعْسَتَيْنِ أَوِ الْخَفْقَةِ
وُصُوْرَةً

212 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ
قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ هِشَامٍ، عَنْ
أَبِيهِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي
فَإِنَّمَا فَدَ حَتَّى يَدْهَبَ عَنْهُ النَّوْمُ، إِنَّ
أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ لَا
يَدْرِي لَعْلَهُ يَسْتَغْفِرُ فِي سُبْتِ نَفْسِهِ».

213 - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ:
حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا
أَيُوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ عَنِ
النَّبِيِّ ﷺ قَالَ: «إِذَا نَعَسَ فِي الصَّلَاةِ
فَلَيْسَ حَتَّى يَعْلَمَ مَا يَفْرَأُ».

(54) بَابُ الْوُضُوءِ مِنْ غَيْرِ حَدِيثٍ

214 - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ
قَالَ: حَدَّثَنَا سُعِيَانُ، عَنْ عَمْرُو بْنِ
عَامِرٍ قَالَ: سَمِعْتُ أَنَسًا حَقَّا
وَحَدَّثَنَا مُسَدَّدًا قَالَ: حَدَّثَنَا يَحْيَى عَنْ
سُعِيَانَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ عَامِرٍ،
عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَنْوَضُ
عِنْدَ كُلِّ صَلَاةٍ، قُلْتُ: كَيْفَ كُنْتُمْ
تَضْطَعُونَ؟ قَالَ: يُجْزِيُّ أَحَدُنَا الْوُضُوءَ
مَا لَمْ يُحْدِثْ.

215 - حَدَّثَنَا خَالِدُ بْنُ مَخْلُدٍ
قَالَ: حَدَّثَنَا سُلَيْمَانُ قَالَ: حَدَّثَنِي
يَحْيَى بْنُ سَعِيدٍ قَالَ: أَخْبَرَنِي بُشَيْرُ بْنُ

Nothing but *Sawīq* was brought and we ate it and drank (water). The Prophet ﷺ got up for *Maghrib* (prayer), rinsed his mouth with water and then led the prayer without repeating the ablution.

يَسَارٌ قَالَ: أَخْبَرَنِي سُوَيْدُ بْنُ التَّعْمَانَ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا كُنَّا بِالصَّهْبَاءِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَصْرَ فَلَمَّا صَلَّى دُعَا بِالْأَطْعَمَةِ فَلَمْ يُؤْتَ إِلَّا بِالسَّوْبِقِ فَأَكَنَا وَشَرَبَنَا ثُمَّ قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَغْرِبِ فَمَضَمَضَ ثُمَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَغْرِبَ وَلَمْ يَتَوَضَّأْ. [راجع: ٢٠٩]

(٥٥) بَابُ مِنَ الْكَبَائِرِ أَنْ لَا يَسْتَرِي مِنْ بَوْلِه

(55) CHAPTER. One of the major sins is not to protect oneself (one's clothes and body) from one's urine (i.e. from being soiled with it).

216. Narrated Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُمَا Once the Prophet ﷺ, while passing through one of the *Heytān* (gardens or graveyards) of Al-Madīnah or Makkah heard the voices of two persons who were being tortured in their graves. The Prophet ﷺ said, “These two persons are being tortured not for a major sin (to avoid).” The Prophet ﷺ then added, “Yes! (they are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends).” The Prophet ﷺ then asked for a green branch (of a date-palm tree), broke it into two pieces and put one of each grave. On being asked why he had done so, he replied, “I hope that their torture might be lessened, till these get dried.”^(١)

٢١٦ - حَدَّثَنَا عُثْمَانُ قَالَ: حَدَّثَنَا حَبْرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: مَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحَائِطٍ مِنْ جِبَاطَنَ الْمَدِينَةِ أَوْ مَكَّةَ، فَسَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذَّبَانِ فِي قُبُورِهِمَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا يُعَذَّبَانِ فِي كَبِيرٍ»، ثُمَّ قَالَ: «بَلَى، كَانَ أَحَدُهُمَا لَا يَسْتَرِي مِنْ بَوْلِهِ، وَكَانَ الْآخَرُ يَمْشِي بِالنَّوِيمَةِ»، ثُمَّ دَعَا بِجَرِيدَةٍ فَكَسَرَهَا كِسْرَةً، فَوَضَعَ عَلَى كُلِّ قَبْرٍ مِنْهُمَا كِسْرَةً، فَقَيْلَ لَهُ: يَا رَسُولَ اللَّهِ لَمْ فَعَلْتَ هَذَا؟ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَعْنَهُ أَنْ يُحَقَّقَ عَنْهُمَا مَا لَمْ تَبِسْ».

[انظر: ٢١٨، ٦٠٥٢، ١٣٧٨، ١٣٦١]

(٥٦) بَابُ مَا جَاءَ فِي عَسْلِ الْبَوْلِ،

(56) CHAPTER. What is said regarding washing out urine.

(1) (H.216) This action was a kind of invocation on the part of the Prophet ﷺ for the deceased persons (*Fath Al-Bārī*).

And the Prophet ﷺ remarked about the person in the grave that he never saved himself from being soiled with his urine. And the Prophet ﷺ mentioned only the urine of human beings.

217. Narrated Anas bin Mālik رضي الله عنه : Whenever the Prophet ﷺ went to answer the call of nature, I used to bring water with which he used to wash his private parts.

وقالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِصَاحِبِ الْفَبْرِ : «كَانَ لَا يَسْتَرِّ مِنْ بَوْلِهِ»، وَلَمْ يَذْكُرْ سِوَى بَوْلِ النَّاسِ.

٢١٧ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي رَوْحُ أَبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي مَيْمُونَةَ عَنْ أَنَّسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَبَرَّزَ لِحَاجِيَهُ أَتَيْتُهُ بِمَاءً فَيَغْتَسِلُ بِهِ.

[راجع: ١٥٠]

بابٌ :

CHAPTER

218. Narrated Ibn 'Abbās رضي الله عنهما : The Prophet ﷺ once passed by two graves and said, "These two persons are being tortured not for a major sin (to avoid). One of them never saved himself from being soiled with his urine, while the other used to go about with calumnies (to make enmity between friends)." The Prophet ﷺ then took a green branch (of a date-palm tree), split it into two pieces and fixed one on each grave. They said, "O Allāh's Messenger! Why have you done so?" He replied, "I hope that their punishment might be lessened till these (branches) become dry." (See the footnote of *Hadīth* 216)

٢١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّشِّنِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ قَالَ: حَدَّثَنَا الأَعْمَشُ، عَنْ مُجَاهِدٍ، عَنْ طَاؤُسٍ، عَنْ أَبِي عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَبْرَيْنِ فَقَالَ: «إِنَّهُمَا لِيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَرِّ مِنْ الْبَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمةِ»، ثُمَّ أَخَذَ جَرِيدَةً رَطِبَةً فَشَقَّهَا نَصْفَينِ فَعَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً، قَالُوا: يَا رَسُولَ اللَّهِ لِمَ فَعَلْتَ؟ قَالَ: «الْعَلَمُ يُحَكَّفُ عَنْهُمَا مَا لَمْ يَتِيسَا»، قَالَ أَبُو الْمُتَّشِّنِ: وَحَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا الأَعْمَشُ قَالَ: سَمِعْتُ مُجَاهِدًا مِثْلَهُ.

[راجع: ٢١٦]

(٥٧) بابٌ تَرْكُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ والنَّاسِ

(57) CHAPTER. The Prophet ﷺ and the people left the bedouin undisturbed till he

finished urinating in the mosque.

219. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ أَنَسُ بْنُ مَالِكٍ قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّهُ لَمْ يَرَهُ إِلَّا مَرَأَهُ فَرَغَ مِنْ بَوْلِهِ فِي الْمَسْجِدِ فَقَالَ: «دَعْوَةُ فَرَغَ»، حَتَّى إِذَا فَرَغَ، دَعَا بِمَا يَفْصِبُهُ عَلَيْهِ. [انظر: ٢٢١، ٦٠٢٥]

The Prophet ﷺ saw a bedouin urinating in the mosque and told the people not to disturb him. When he finished, the Prophet ﷺ asked for some water and poured it over (the urine).

(58) CHAPTER. The pouring of water over the urine in the mosque.

220. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ أَبُو هُرَيْرَةَ قَالَ: حَدَّثَنَا أَبُو الْيَمَانِ أَنَّهُ لَمْ يَرَهُ إِلَّا مَرَأَهُ فَرَغَ مِنْ بَوْلِهِ فِي الْمَسْجِدِ فَقَالَ: «دَعْوَةُ فَرَغَ»، قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنُ عَبْتَةَ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَامَ أَغْرَابِيًّا، فَبَارَ فِي الْمَسْجِدِ، فَتَنَوَّلَهُ النَّاسُ، فَقَالَ لَهُمُ النَّبِيُّ ﷺ: «دَعْوَةُ وَهَرِيقُوا عَلَى بَوْلِهِ سَجْلًا مِنْ مَاءٍ، أَوْ ذَنْبُوا مِنْ مَاءٍ، فَإِنَّمَا بُعْثِمُ مُسِرِّينَ وَلَمْ يُبَعْثِمُ مُعَسِّرِينَ». [انظر: ٦١٢٨]

A bedouin stood up and started urinating in the mosque. The people caught him but the Prophet ﷺ ordered them to leave him and to pour a bucket or a tumbler of water over the place where he had passed the urine. The Prophet ﷺ then said, “You have been sent to make things easy (for the people) and not sent to make things difficult for them.”

221. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ أَنَسُ بْنُ مَالِكٍ قَالَ: حَدَّثَنَا عَبْدَانُ أَنَّهُ لَمْ يَرَهُ إِلَّا مَرَأَهُ فَرَغَ مِنْ بَوْلِهِ فِي الْمَسْجِدِ فَقَالَ: «دَعْوَةُ فَرَغَ»، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ أَنَّهُ لَمْ يَرَهُ إِلَّا مَرَأَهُ فَرَغَ مِنْ بَوْلِهِ فِي الْمَسْجِدِ فَقَالَ: سَعِيتُ أَنَسَ بْنَ مَالِكٍ عَنِ النَّبِيِّ ﷺ.

The Prophet ﷺ said as above (*Hadīth* No. 220).

CHAPTER. The spilling of water over the place where there is urine.

Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ أَنَسُ بْنُ مَالِكٍ قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّهُ لَمْ يَرَهُ إِلَّا مَرَأَهُ فَرَغَ مِنْ بَوْلِهِ فِي الْمَسْجِدِ فَقَالَ: «دَعْوَةُ وَهَرِيقُوا عَلَى بَوْلِهِ سَجْلًا مِنْ مَاءٍ، أَوْ ذَنْبُوا مِنْ مَاءٍ، فَإِنَّمَا بُعْثِمُ مُسِرِّينَ وَلَمْ يُبَعْثِمُ مُعَسِّرِينَ». [انظر: ٦١٢٨]

A bedouin came and passed urine in one corner of the mosque. The people shouted at him but the Prophet ﷺ stopped them till he finished urinating. The Prophet ﷺ ordered

الأَغْرَابِيَّ حَتَّى فَرَغَ مِنْ بَوْلِهِ فِي الْمَسْجِدِ

٢١٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: أَخْبَرَنَا إِسْحَاقُ، عَنْ أَنَسِ أَنَّ النَّبِيَّ ﷺ رَأَى أَغْرَابِيًّا يُبُولُ فِي الْمَسْجِدِ فَقَالَ: «دَعْوَةُ فَرَغَ»، حَتَّى إِذَا فَرَغَ، دَعَا بِمَا يَفْصِبُهُ عَلَيْهِ. [انظر: ٢٢١، ٦٠٢٥]

(٥٨) بَابُ صَبُّ الْمَاءِ عَلَى الْبَوْلِ في المسجد

٢٢٠ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شَعِيبٌ، عَنِ الرُّهْبَرِيِّ، قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنُ عَبْتَةَ بْنِ مَسْعُودٍ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَامَ أَغْرَابِيًّا، فَبَارَ فِي الْمَسْجِدِ، فَتَنَوَّلَهُ النَّاسُ، فَقَالَ لَهُمُ النَّبِيُّ ﷺ: «دَعْوَةُ وَهَرِيقُوا عَلَى بَوْلِهِ سَجْلًا مِنْ مَاءٍ، أَوْ ذَنْبُوا مِنْ مَاءٍ، فَإِنَّمَا بُعْثِمُ مُسِرِّينَ وَلَمْ يُبَعْثِمُ مُعَسِّرِينَ». [انظر: ٦١٢٨]

٢٢١ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ قَالَ: سَعِيتُ أَنَسَ بْنَ مَالِكٍ عَنِ النَّبِيِّ ﷺ.

بابُ يُهَرِّيقُ الْمَاءِ عَلَى الْبَوْلِ

وَحَدَّثَنَا خَالِدٌ قَالَ: وَحَدَّثَنَا سُلَيْمَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَعِيتُ أَنَسَ بْنَ مَالِكٍ قَالَ: جَاءَ

them to spill a bucket of water over that place and they did so.

أَعْرَابِيٌّ فَبَالَ فِي طَائِفَةِ الْمَسْجِدِ،
فَرَجَرَهُ النَّاسُ، فَنَهَا مُهْنَمُ النَّبِيُّ ﷺ فَلَمَّا
قَضَى بَوْلَهُ، أَمَرَ النَّبِيُّ ﷺ بِذَنْبُوبٍ مِّنْ
مَاءٍ فَهَرِيقٍ عَلَيْهِ.

(59) CHAPTER. The urine of children.

222. Narrated ‘Āishah رضي الله عنها, the Mother of faithful believers: A child was brought to Allāh’s Messenger ﷺ and it urinated on the garment of the Prophet ﷺ. The Prophet ﷺ asked for water and poured it over the soiled place.

(٥٩) بَابُ بَوْلِ الصَّبِيَّانِ ٢٢٢
— حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ
قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ
عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ
الْمُؤْمِنِينَ، أَنَّهَا قَالَتْ: أَتَيَ رَسُولُ اللَّهِ
ﷺ بِصَبِيٍّ فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ
فَأَتَّبَعَهُ إِيَّاهُ. [انظر: ٥٤٦٨، ٦٠٠٢،
٦٣٥٥]

223. Narrated Umm Qais bint Mihsan عن رضي الله عنها: I brought my young son, who had not started eating (ordinary food) to Allāh’s Messenger ﷺ who took him and made him sit on his lap. The child urinated on the garment of the Prophet ﷺ, so he asked for water and sprinkled it over the soiled (area) and did not wash it.

(٢٢٣) ٢٢٣ — حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ
قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ ابْنِ شَهَابٍ،
عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ،
عَنْ أُمِّ قَيْسٍ بِنْتِ مُحْصَنٍ: أَنَّهَا أَتَتْ
بَابِنِ لَهَا صَغِيرًا لِمَ يَأْكُلُ الطَّعَامَ، إِلَى
رَسُولِ اللَّهِ ﷺ فَاجْلَسَهُ رَسُولُ اللَّهِ ﷺ
فِي حِجْرِهِ، فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا
بِمَاءٍ فَنَصَحَّهُ، وَلَمْ يَعْسِلْهُ. [انظر:
٥٦٩٣]

(60) CHAPTER. To pass urine while standing and sitting.

224. Narrated Hudhaifa رضي الله عنه: Once the Prophet ﷺ went to the dumps of some people and passed urine while standing. He then asked for water and so I brought it to him and he performed ablution.

(٦٠) بَابُ الْبَوْلِ قَائِمًا وَقَاعِدًا ٢٢٤
— حَدَّثَنَا آدُمُ قَالَ: حَدَّثَنَا
شُعْبَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَرَائِلٍ،
عَنْ حُدَيْفَةَ قَالَ: أَتَى النَّبِيُّ ﷺ سُبَاطَةَ
قَرْمَ فَبَالَ قَائِمًا، ثُمَّ دَعَا بِمَاءٍ فَعَجَّتْهُ
بِمَاءٍ فَتَوَاصَّاً. [انظر: ٢٢٥، ٢٢٦، ٢٤٧١]

(61) CHAPTER. To urinate beside one's companion while screened by a wall.

225. Narrated Hudhaifa: The Prophet ﷺ and I walked till we reached the dumps of some people. He stood, as any one of you stands, behind a wall and urinated. I went away, but he beckoned me (to come). So I approached him and stood near his back till he finished.

(62) CHAPTER. To urinate near the dumps of some people.

226. Narrated Abū Wā'il: Abū Mūsā Al-Ash'arī used to lay great stress on the question of urination and he used to say, "If anyone from Banī Isrā'el happened to soil his clothes with urine, he used to cut that portion away." Hearing that, Hudhaifa said to Abū Wā'il, "I wish he (Abū Mūsa) didn't (lay great stress on that matter)." Hudhaifa added, "Allāh's Messenger ﷺ went to the dumps of some people and urinated while standing."

(63) CHAPTER. The washing out of blood.

227. Narrated Asmā': A woman came to the Prophet ﷺ and said, "If anyone of us gets menses in her clothes then what should she do?" He replied, "She should (take hold of the soiled place), rub it and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can offer Salāt (prayer) in it."

228. Narrated Āishah: Fāṭima bint Abī Ḥubāish came to the Prophet ﷺ and

**(٦١) بَابُ الْبُولِ عِنْدَ صَاحِبِهِ وَالشَّرِّيْطِ
بِالْحَائِطِ**

٢٢٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلَّ، عَنْ حُذَيْفَةَ قَالَ: رَأَيْتُنِي أَنَا وَالنَّبِيُّ ﷺ تَمَسَّشِي، فَأَتَى سُبَاطَةَ قَوْمٍ حَلْفَ حَائِطٍ فَقَامَ كَمَا يَقُولُ أَحَدُكُمْ فَبَالَّ، فَاتَّبَعْتُ مِنْهُ، فَأَشَارَ إِلَيَّ فَجِئْتُهُ فَقَمَتْ عِنْدَ عَقِيهِ حَتَّى فَرَغَّ. [راجع: ٢٢٤]

٢٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرَّعَةَ قَالَ: حَدَّثَنَا شَعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلَّ قَالَ: كَانَ أَبُو مُوسَى الْأَشْعَرِيُّ يُشَدَّدُ فِي الْبُولِ وَيَقُولُ: إِنَّ بَنِي إِسْرَائِيلَ كَانَ إِذَا أَصَابَ ثُوبَ أَحَدِهِمْ قَرَضَهُ، فَقَالَ حُذَيْفَةُ: لَيْهُ أَمْسَكَ، أَتَى رَسُولُ اللَّهِ ﷺ سُبَاطَةَ قَوْمٍ فَبَالَّ فَائِمًا. [راجع: ٢٢٤]

٢٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ المُنْتَهَى قَالَ: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ: حَدَّثَنِي فَاطِمَةُ، عَنْ أَسْمَاءَ قَالَتْ: جَاءَتِ امْرَأَةُ النَّبِيِّ ﷺ فَقَالَتْ: أَرَأَيْتَ إِحْدَانَا تَحْيِضُ فِي الثُّوبِ كَيْفَ تَضْنَعُ؟ قَالَ: «تَهْتُهُ ثُمَّ تَقْرُصُهُ بِالْمَاءِ وَتَنْضُحُهُ وَتُصَلِّي فِيهِ». [انظر: ٣٠٧]

٢٢٨ - حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا

said, "O Allāh's Messenger! I get persistent bleeding (from the uterus) and do not become clean. Shall I give up my *Salāt* (prayer)?" Allāh's Messenger ﷺ replied, "No, because it is from a blood vessel and not the menses. So when your real menses begin give up your *Salāt* and when it has finished, wash off the blood (take a bath) and offer your *Salāt*."

Hishām (the subnarrator) said that his father added: (the Prophet ﷺ told her): "Perform ablution for every *Salāt* (prayer) till the time of the next period comes."

أبو معاوية قال: حدثنا هشام بن عروة، عن أبيه، عن عائشة قالت: جاءت فاطمة ابنة أبي حبيش إلى النبي ﷺ فقالت: يا رسول الله، إني امرأة أستحاض فلا أظهر، أفادع الصلاة؟ فقال رسول الله ﷺ: لا، إنما ذلك عرقٌ وليس بحيفٍ، فإذا أقبلت خصصتني فدعني الصلاة، وإذا أذبرت فاغسلني عنك الدم ثم صلي، قال: وأ قال أبي: ثم توضئي لكي صلاة حتى يجيء ذلك الوقت".
 (٦٤) باب غسل المني وفركه،
 وغسل ما يصيب من المرأة

(64) CHAPTER. The washing out of semen with water and rubbing it off (when it is dry) and the washing out of what comes out of women (i.e. discharge).

229. Narrated 'Āishah: I used to wash the traces of *Janāba* (semen) from the clothes of the Prophet ﷺ and he used to go for *Salāt* (prayers) while traces of water were still on it (water spots were still visible).

٢٢٩ - حدثنا عبدان قال:
 أخبرنا عبد الله قال: أخبرنا عمرو بن ميمون الجزار، عن سليمان بن يساري، عن عائشة قالت: كنت أغسل الجنابة من ثوب النبي ﷺ فیخرج إلى الصلاة وإن بقع الماء في ثوبه.
 [انظر: ٢٣١، ٢٣٢]

230. Narrated Sulaimān bin Yasār: I asked 'Āishah رضي الله عنها about the clothes soiled with semen. She replied, "I used to wash it off the clothes of Allāh's Messenger ﷺ and he would go for the *Salāt* (prayer) while water spots were still visible."

٢٣٠ - حدثنا قتيبة قال: حدثنا يزيد قال: حدثنا عمرو عن سليمان قال: سمعت عائشة ح. وحدثنا مسدد قال: حدثنا عبد الواحد قال: حدثنا عمرو بن ميمون عن سليمان بن يساري قال: سألت عائشة عن المني يصيب الثوب؟ فقالت: كنت

أَعْسِلُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ
فَيَخْرُجُ إِلَى الصَّلَاةِ وَأَثْرُ الْغَسْلِ فِي
ثَوْبِهِ بُقْعَ المَاءِ. [راجع: ٢٢٩]

(٦٥) بَابٌ: إِذَا غَسَلَ الْجَنَابَةَ أَوْ
غَيْرَهَا فَلَمْ يَذْهَبْ أَثْرُهُ

٢٣١ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ الْمِنْقَرِيُّ قَالَ: حَدَّثَنَا عَبْدُ
الْوَاحِدِ قَالَ: حَدَّثَنَا عَمْرُو بْنُ مَيْمُونَ
قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارِ فِي
الْقَوْبَ تُصَبِّيْهُ الْجَنَابَةَ قَالَ: قَالَتْ
عَائِشَةُ: كُنْتُ أَعْسِلُهُ مِنْ ثَوْبِ رَسُولِ
اللَّهِ ﷺ ثُمَّ يَخْرُجُ إِلَى الصَّلَاةِ وَأَثْرُ
الْغَسْلِ فِيهِ بُقْعَ المَاءِ. [راجع: ٢٢٩]

٢٣٢ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ
قَالَ: حَدَّثَنَا رُهْبَرٌ قَالَ: حَدَّثَنَا عَمْرُو بْنُ
مَيْمُونَ بْنِ مِهْرَانَ، عَنْ سُلَيْمَانَ بْنِ
يَسَارٍ، عَنْ عَائِشَةَ أَنَّهَا كَانَتْ تَعْسِلُ
الْمَنَيِّ مِنْ ثَوْبِ النَّبِيِّ ﷺ، ثُمَّ أَزَاهَ
فِيهِ بُقْعَةً أَوْ بُقْعَةً. [راجع: ٢٢٩]

(٦٦) بَابٌ أَبُو الْأَيْلِ وَالْوَابِ
وَالْقَنَمَ وَمَرَابِضَهَا،

وَصَلَى أَبُو مُوسَى فِي دَارِ الْبَرِيدِ
وَالسَّرْقَنِ وَالْبَرِيدِ إِلَى جَنْبِهِ، فَقَالَ:
هَا هُنَا وَشَمَ سَوَاءً.

٢٣٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ
قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ
أَيُوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ

(٦٥) CHAPTER. If the (traces of) *Janāba* (semen) or other spots are not removed completely on washing.

231. Narrated 'Amr bin Maimūn: I heard Sulaimān bin Yasār talking about the clothes soiled with semen. He said: 'Āishah رَضِيَ اللَّهُ عَنْهَا said, "I used to wash it off the clothes of Allāh's Messenger ﷺ and he would go for the *Salāt* (prayers) while water spots were still visible on them."

232. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا : I used to wash the semen off the clothes of the Prophet ﷺ and even then I used to notice one or more spots on them.

(66) CHAPTER. (What is said) about the urine of camels, sheep and other animals and about their folds.

Abū Mūsa offered prayer at *Dār-il-Barīd* (post office) and there was animal dung in it though a vast strip of land was near it. Abū Mūsa said: Both these places are similar (for offering of the prayers).

233. Narrated Abū Qilāba: Anas رَضِيَ اللَّهُ عَنْهُ said, "Some people of 'Ukl or 'Uraina tribe came to Al-Madīna and its climate did not suit them. So the Prophet ﷺ ordered them to go to the herd of (milch) camels and

to drink their milk and urine (as a medicine). So they went as directed and after they became healthy, they killed the shepherd of the Prophet ﷺ and drove away all the camels. The news reached the Prophet ﷺ early in the morning and he sent (men) in their pursuit and they were captured and brought at noon. He ﷺ then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron. They were put in Al-Harra and when they asked for water, no water was given to them.”

Abū Qilāba added, “Those people committed theft, murder, became disbelievers after embracing Islām (*Murtadīn* (مرتدین) and fought against Allāh and His Messenger ﷺ.”

قالَ: قَدِمَ أَنَاسٌ مِنْ عُكْلٍ أَوْ عُرِيَّةَ فَاجْتَهَوْا الْمَدِيْنَةَ فَأَمْرَهُمُ النَّبِيُّ ﷺ بِلَقَاحٍ وَأَنْ يَسْرِيُّوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا فَانْظَلَّكُوْهَا فَلَمَّا صَحُّوْا قَتَّلُوْا رَاعِيَ النَّبِيِّ ﷺ وَاسْتَأْفُوا التَّعَمَ فَجَاءَ الْجَبَرُ فِي أَوَّلِ النَّهَارِ فَبَعَثَ فِي آثَارِهِمْ فَلَمَّا ارْتَفَعَ النَّهَارُ جَيَّءُهُمْ فَأَمْرَ بِقَطْعِ أَيْدِيهِمْ وَأَرْجُلِهِمْ، وَسُمِّرَتْ أَعْيُنُهُمْ وَأَلْقُوا فِي السَّرَّةِ يَسْتَسْقُونَ فَلَا يُسْقَوْنَ، قَالَ أَبُو قَلَابَةَ: فَهُؤُلَاءِ سَرَّقُوْهَا وَقَتَّلُوْا وَكَفَرُوا بَعْدَ إِيمَانِهِمْ، وَخَارَبُوا اللَّهَ وَرَسُولَهُ. [انظر: ١٥٠١، ٥٦٨٥، ٣٠١٨، ٤١٩٢، ٤١٩٣، ٤٦١٠، ٥٧٢٧، ٥٦٨٦، ٦٨٠٤، ٦٨٠٣، ٦٨٠٢، ٦٨٩٩]

[٦٨٩٩، ٦٨٠٥]

234. Narrated Anas رضي الله عنه: Prior to the construction of the mosque, the Prophet ﷺ offered *Salāt* (prayers) at sheep-folds.

(67) CHAPTER. *An-Najāsat*⁽¹⁾ (impure and filthy things) which fall in cooking butter (ghee — which is obtained by evaporating moisture from butter) and water.

Az-Zuhri said, “There is no harm in using water if its taste, odour or colour is not changed.” Hammād said, “There is no harm

٢٣٤ - حدثنا آدم قال: حدثنا شعبة قال: أخبرنا أبو التياح، عن أنس قال: كان النبي ﷺ يصلي قبل أن يبني المسجد في مراحيل العنم. **(٦٧)** باب ما يقع من التجاولات في السمن والماء،

وقال الزهرى: لا بأس بالماء ما لم يغيره طعم، أو ريح، أو لون،

(1) (Ch.67) *An-Najāsat* (impurity or impure things) is either: (a) physical or (b) spiritual.

a) Physical as regards urine, stool and sexual discharges etc.

b) Spiritual as regards not having belief in the Oneness of Allāh and His Messenger Muhammad ﷺ e.g., *Al-Mushrikūn*. [See (V.9:28) the Qur'ān].

* *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ.

if the feathers of dead birds fell in it." About the bones of dead animals like an elephant, Az-Zuhri said, "I met some of the old learned religious men who were using them (bones) as combs and as containers for oiling, etc., and they found no harm in that." Ibn Sirin and Ibrāhīm said, "There is no harm in the trade of ivory."

وقال حماد: لا بأس بريش الميتة، وقال الزهرى، في عظام المؤتى نخوا الفيل وغيرها: أدركت ناساً من سلف العلماء يمتحنون بها، ويدهنون فيها، لا يردون به بأساً، وقال ابن سيرين وإبراهيم: لا بأس بتجارة العاج.

235. Narrated Maimūna : رَضِيَ اللَّهُ عَنْهَا Allāh's Messenger ﷺ was asked regarding ghee (cooking butter) in which a mouse had fallen. He said, "Take out the mouse and throw away the ghee around it and use the rest."

٢٣٥ - حدثنا إسماعيل قال: حدثني مالك، عن ابن شهاب، عن عبد الله بن عبد الله، عن أبي عباس، عن ميمونة أنَّ رسول الله ﷺ سُئلَ عن فارأة سقطت في سمن، فقال: «أقْدُوْهَا وَمَا حَوْلَهَا فاطرْحُوهُ وَكُلُوْهَا سَمْنُكُمْ». [انظر: ٢٣٦، ٥٥٣٨، ٥٥٣٩]

236. Narrated Maimūna : رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ was asked regarding ghee in which a mouse had fallen. He said, "Take out the mouse and throw away the ghee around it (and use the rest.)"

٢٣٦ - حدثنا علي بن عبد الله قال: حدثنا معنٌ قال: حدثنا مالك عن ابن شهاب، عن عبد الله بن عبد الله بن عتبة بن مسعود، عن ابن عباس عن ميمونة أنَّ النبي ﷺ سُئلَ عن فارأة سقطت في سمن؟ فقال: «خُدُوْهَا وَمَا حَوْلَهَا فاطرْحُوهُ»، قال معنٌ: حدثنا مالك ما لا أحصيه يقول: عن ابن عباس، عن ميمونة.

[راجع: ٢٣٥]

237. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "A wound which a Muslim receives in Allāh's Cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from

٢٣٧ - حدثنا أحمـدـ بنـ مـعـمـدـ قال: أخبرـنا عـبـدـ اللهـ قال: أخـبـرـنا مـعـمـرـ، عـنـ هـمـامـ بنـ مـبـيـهـ، عـنـ أـبـيـ

the wound and its colour will be that of the blood but will smell like musk (perfume)."

هُرَيْرَةَ عَنِ النَّبِيِّ قَالَ: «كُلُّ كَلْمٍ يُكْلِمُ الْمُسْلِمِ فِي سَبِيلِ اللَّهِ يَكُونُ يَوْمَ الْقِيَامَةِ كَهَيْتَهَا إِذْ طَعِنْتَ تَفَجَّرُ دَمًا، الْلَّوْنُ لَوْنُ الدَّمِ، وَالغَرْفُ عَرْفُ الْمُسْلِكِ». [انظر: ٢٨٠٣، ٥٥٣٣]

(68) CHAPTER. Urinating in stagnant water.

238. Narrated Abū Hurairah رضي الله عنه عن الرسول ﷺ said, "We (Muslims) are the last (people to come in the world) but (will be) the foremost (on the Day of Resurrection)."

239. The same narrator told that the Prophet ﷺ had said, "You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it."

(69) CHAPTER. If a dead body or a polluted thing is put on the back of a person offering *Salāt* (prayer), his *Salāt* will not be annulled (rejected by Allāh).

In prayer Ibn ‘Umar used to take off his clothes whenever he saw blood on them and used to continue his prayer. Ibn Al-Musaiyyab and Ash-Sha'bī said, "Whenever a person offers his *Salāt* (prayers) while wearing clothes stained with blood or *Janāba* or offers *Salāt* facing in a direction other than the *Qiblah* (un-intentionally) or with *Tayammum* and finds water before the time of that *Salāt* is over, he has not to repeat his *Salāt* in any of the above-mentioned cases."

٢٣٨ - حَدَّثَنَا أَبُو الْيَمَانُ قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: أَخْبَرَنَا أَبُو الرَّنَادِ أَنَّ عَبْدَ الرَّحْمَنَ أَبْنَ هُرْمَزَ الْأَعْرَجَ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ قَالَ يَقُولُ: «نَحْنُ الْآخِرُونَ السَّابِقُونَ». [انظر: ٨٧٦، ٨٩٦، ٢٩٥٦، ٦٦٢٤، ٦٨٨٧، ٧٠٣٦، ٧٤٩٥]

٢٣٩ - وَيَأْسِنَادِهِ قَالَ: «لَا يُبُولُنَّ أَحَدُكُمْ فِي المَاءِ الدَّائِمِ، الَّذِي لَا يَجْرِي، ثُمَّ يَعْسِلُ فِيهِ». (٦٩)

(٦٩) بَابٌ: إِذَا أُنْقِيَ عَلَى ظَهِيرِ الْمُصَلِّي فَذَرْ أَوْ جِفَةً لَمْ تَفْسُدْ عَلَيْهِ صَلَاتُهُ،

وَكَانَ أَبْنُ عُمَرَ إِذَا رَأَى فِي ثَوْبِهِ دَمًا وَهُوَ يُصَلِّي وَضَعْهُ وَمَضِي فِي صَلَاةِهِ. وَقَالَ أَبْنُ الْمُسَيْبَ وَالشَّعْبِيُّ: إِذَا صَلَّى وَفِي ثَوْبِهِ دَمًا أَوْ جَنَابَةً، أَوْ يَعْبُرُ الْقِبْلَةَ، أَوْ تَيْمَمَ وَصَلَّى ثُمَّ أَذْرَكَ الْمَاءَ فِي وَقْتِهِ: لَا يُعَيِّدُ.

240. Narrated 'Abdullah bin Mas'ud رضي الله عنه : Once the Prophet ﷺ was offering Salāt (prayers) near the Ka'bah. Abū Jahl was sitting with some of his companions. Some of them said to the others, "Who amongst you will bring the abdominal contents (intestines, etc.) of a camel of Banī so-and-so and put it on the back of Muḥammad, when he prostrates?" The most wretched of them (Uqba bin Abi Mu'aṭṭ) got up and brought it. He waited till the Prophet ﷺ prostrated and then placed it on his back between his shoulders. I was watching but could not do anything. I wished I had some people with me to hold out against them. They started laughing and falling on one another. Allāh's Messenger ﷺ was in prostration and he did not lift his head up till Fāṭima رضي الله عنها (Prophet's daughter) came and threw that (camel's abdominal contents) away from his back. He ﷺ raised his head and said thrice, "O Allāh! Destroy the (infidels of) Quraish." So, it was hard for Abū Jahl and his companions when the Prophet ﷺ invoked Allāh against them as they had a conviction that the prayers and invocations were accepted in this city (Makkah). The Prophet ﷺ said, "O Allāh! Destroy Abū Jahl, 'Utba bin Rabi'a, Shaiba bin Rabi'a, Al-Walid bin 'Utba, Umaiyya bin Khalaf, and 'Uqba bin Abi Mu'aṭṭ (and he mentioned the seventh whose name I cannot recall). By Allāh in Whose Hands my life is, I saw the dead bodies of those persons who were counted by Allāh's Messenger ﷺ in the Qalib (one of the wells) of Badr.

٤٠ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمِّرُو ابْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: يَبْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاجِدًا. وَحَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ مَيْمُونٍ: أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودَ حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي عَنْ الْبَيْتِ، وَأَبُو جَهْلٍ وَأَصْحَابِهِ جُلُوسًا، إِذَا قَالَ بَعْضُهُمْ لِيَعْضُ: أَيُّكُمْ يَحْيِيُّ سَلَى جَزُورِ بَنِي فُلَانٍ فَيَضَعُهُ عَلَى ظَهِيرِ مُحَمَّدٍ إِذَا سَجَدَ فَانْبَعَثَ أَشْقَى الْقَوْمِ، فَجَاءَ بِهِ فَنَظَرَ حَتَّى إِذَا سَجَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضَعَهُ عَلَى ظَهِيرِهِ بَيْنَ كَتَفَيْهِ وَأَنَا أَنْظُرُ، لَا أَغْنِي شَيْئًا، لَوْ كَانَتْ لِي مَتْعَةٌ. قَالَ: فَجَعَلُوا يَضْحَكُونَ وَيُحِيلُّونَ بَعْضَهُمْ عَلَى بَعْضٍ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاجِدًا لَا يَرْفَعُ رَأْسَهُ، حَتَّى جَاءَهُ فَاطِمَةُ قَطَرَحَتْهُ عَنْ ظَهِيرِهِ، فَرَفَعَ رَأْسَهُ ثُمَّ قَالَ: (اللَّهُمَّ عَلَيْكَ بُرْيَشٌ) ثَلَاثَ مَرَاتٍ. فَشَقَّ عَلَيْهِمْ إِذَا دَعَا عَلَيْهِمْ، قَالَ: وَكَانُوا يَرَوْنَ أَنَّ الدَّعْوَةَ فِي ذَلِكَ الْبَلَدِ مُسْتَجَابَةٌ، ثُمَّ سَمِّيَ: (اللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلٍ، وَعَلَيْكَ بِعَتَّبَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنِ رَبِيعَةَ،

وَالْوَلِيدُ بْنُ عُتْبَةَ، وَأُمِّيَّةُ بْنُ خَلَفٍ، وَعُقَبَةُ بْنُ أَبِي مُعَيْطٍ، وَعَدَ السَّابِعَ فَلَمْ نَحْفَظُهُ، قَالَ: فَوَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ رَأَيْتُ الَّذِينَ عَدَ رَسُولُ اللَّهِ صَرْعَى فِي الْقَلِيلِ فَلَيِّ بَدْرٍ. [انظر: ٣٩٤٠، ٣١٨٥، ٣٨٥٤، ٥٢٠]

(٧٠) بَابُ الْبُصَاقِ وَالْمُخَاطِ وَنَحْوِهِ فِي الثَّوْبِ،

وَقَالَ عُرْوَةُ عَنِ الْمَسْوَرِ وَمَرْوَانَ: خَرَجَ النَّبِيُّ زَمَنَ حُدَيْبِيَّةَ فَذَكَرَ الْحَدِيثَ: وَمَا تَنَحَّمَ النَّبِيُّ فَخَامَ إِلَّا وَقَعَتْ فِي كَفِّ رَجُلٍ مِّنْهُمْ فَذَلِكَ إِلَيْهَا وَجْهُهُ وَجِلْدُهُ.

(70) CHAPTER. Spitting or blowing out the nose or doing similar action in one's own garment.

Narrated Miswar bin Makhrama and Marwan: Allāh's Messenger ﷺ set out at the time of *Al-Hudaibiya* (treaty), and mentioned the rest of *Hadīth* and when Allāh's Messenger ﷺ spitted, the spittle would fall in the hand of one them (the Prophet's Companions) who would rub it on his face and skin.

241. Narrated Anas: The Prophet ﷺ once spat in his clothes.

(71) CHAPTER. It is unlawful to perform ablution with *Nabīd* (water in which dates or grapes etc. are soaked and is not yet fermented) or with any other intoxicant.

Hasan and Abul-'Āliya disliked it. 'Aṭā' said: I prefer to do *Tayammum* instead of doing ablution with milk or *Nabīd*.

٢٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ قَالَ: بَزَقَ النَّبِيُّ فِي ثَوْبِهِ. قَالَ أَبُو عَبْدِ اللَّهِ: طَوَّلَهُ ابْنُ أَبِي مَرِيمٍ، قَالَ: أَخْبَرَنَا يَحْيَى بْنُ أَبْيَوبَ قَالَ: حَدَّثَنِي حُمَيْدٌ قَالَ: سَمِعْتُ أَنَّسًا عَنِ النَّبِيِّ فِي ثَوْبِهِ. [انظر: ٤٠٥، ٤١٢، ٤١٣، ٤١٧، ٥٣١، ٥٣٢، ٨٢٢، ١٢١٤] (٧١) بَابٌ: لَا يَجُوزُ الْوُضُوءُ بِالنَّبِيِّ وَلَا الْمُسْكِرِ،

وَكَرِهُهُ الْحَسْنُ وَأَبْوُ الْعَالِيَّةِ، وَقَالَ عَطَاءً: الْيَتَمُّ أَحَبُّ إِلَيَّ مِنَ الْوُضُوءِ بِالنَّبِيِّ وَاللَّبِنِ،

242. Narrated ‘Āishah: The Prophet ﷺ said, “All drinks that produce intoxication are *Harām* (prohibited) to drink.”

٢٤٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الرُّزْهَرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ شَرابٍ أَسْكَرٌ فَهُوَ حَرَامٌ». [انظر: ٥٥٨٥، ٥٥٨٦]

(72) CHAPTER. Washing blood by a woman off her father's face.

Abul-‘Āliya said: Rub my leg as it is aching.

243. Narrated Abū Hāzim: Sahl bin Sa‘d Aṣ-Ṣā‘idi was asked by the people, “With what was the wound of the Prophet ﷺ treated?” Sahl replied, “None remains among the people living who knows that better than I. ‘Alī used to bring water in his shield and Fāṭima used to wash the blood off his face. Then straw mat was burnt and the wound was filled with it (i.e. its ashes).”

٧٢ - بَابُ غَسلِ الْمَرْأَةِ أَبَاهَا الدَّمَ عَنْ وَجْهِهِ، وَقَالَ أَبُو الْعَالِيَّةَ: امْسَحُوهَا عَلَى رِجْلِي فَإِنَّهَا مَرِيضَةٌ.

٢٤٣ - حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عَيْنَةَ عَنْ أَبِي حَازِمَ، سَمِعَ سَهْلَ بْنَ سَعْدِ السَّاعِدِيَّ وَسَأَلَهُ النَّاسُ وَمَا يَبْيَنِي وَيَبْيَنِهِ أَحَدٌ: بِأَيِّ شَيْءٍ دُوَيَّ جُرْحُ النَّبِيِّ ﷺ فَقَالَ: مَا بَقَيَ أَحَدٌ أَعْلَمُ بِهِ مِنِّي، كَانَ عَلَيَّ يَجِيءُ بِتُرْسِيهِ فِيهِ مَاءٌ، وَفَاطِمَةُ تَغْسِلُ عَنْ وَجْهِهِ الدَّمَ، فَأَخِذَ حَصِيرٌ فَأُخْرِقَ فَعُحْشَيَ بِهِ جُرْحُهُ. [انظر: ٢٩٠٣، ٢٩١١، ٣٠٣٧، ٤٠٧٥، ٥٢٤٨، ٥٧٢٢]

(73) CHAPTER. *Siwāk* (to clean the teeth with *Siwāk* which is a tooth-brush in the form of a pencil from the roots of the *Arāk* tree).

Ibn ‘Abbās said, “Once I passed the night with the Prophet ﷺ and saw him cleaning his teeth (with *Siwāk*).”

244. Narrated Abū Burda: My father (Abu Müsa) said: “I came to the Prophet ﷺ and saw him carrying a *Siwāk* in his hand and cleaning his teeth, saying, “U’ U’,” as if he was retching while the *Siwāk* was in his mouth.”

٧٣ - بَابُ السَّوَاكِ، وَقَالَ أَبْنُ عَبَّاسٍ: يَتَ عِنْدَ النَّبِيِّ ﷺ فَاسْتَنْ.

٢٤٤ - حَدَّثَنَا أَبُو الثَّعْمَانَ قَالَ: حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ، عَنْ عَيْلَانَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: أَئْتُ النَّبِيِّ ﷺ فَوَجَدْتُهُ يَسْتَنُ بِسِواكٍ

يَبْدِئُهُ، يَقُولُ: «أَعْ، أَعْ»، وَالسُّوَاقُ فِي
فِيهِ كَانَهُ يَتَهَوَّعُ.

245. Narrated Hudhaifa: رَضِيَ اللَّهُ عَنْهُ Whenever the Prophet ﷺ got up at night, he used to clean his mouth with Siwāk.

٤٤٥ - حَدَّثَنَا عُثْمَانُ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوشُ فَاهُ بِالسُّوَاقِ.

[أنظر: ١١٣٦، ٨٨٩]

(74) CHAPTER. To give Siwāk to the oldest person of the group.

٧٤) بَابُ دَفْعِ السُّوَاقِ إِلَى الْأَكْبَرِ

246. Narrated Ibn ‘Umar: رَضِيَ اللَّهُ عَنْهُما The Prophet ﷺ said, “I dreamt that I was cleaning my teeth with a Siwāk and two persons came to me. One of them was older than the other and I gave the Siwāk to the younger. I was told that I should give it to the older and so I did.”

٤٤٦ - وَقَالَ عَفَّانُ: حَدَّثَنَا صَحْرُ ابْنِ جُوبِرِيَّةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَرَانِي أَسَوْكُ بِسُوَاقِكَ فَجَاءَنِي رَجُلٌ: أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ، فَنَاوَلْتُ السُّوَاقَ الْأَصْغَرَ مِنْهُمَا، فَقَيْلَ لِي: كَبَرُ، فَدَفَعْتُهُ إِلَى الْأَكْبَرِ مِنْهُمَا»، قَالَ أَبُو عَبْدِ اللَّهِ: اخْتَصَرَهُ تُعَيْمٌ عَنِ ابْنِ الْمُبَارَكِ، عَنْ أَسَامَةَ، عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ.

٧٥) بَابُ فَضْلِ مَنْ بَاتَ عَلَى
الْوُضُوءِ

(75) CHAPTER. The superiority of a person who sleeps with ablution.

247. Narrated Al-Barā’ bin ‘Āzib: رَضِيَ اللَّهُ عَنْهُما The Prophet ﷺ said to me, “Whenever you go to bed perform ablution like that for Salāt (prayer), lie on your right side and say, Allāhumma inni aslamtu wajhī ilaika, wa fawādūtu, amrī ilaika, wa aljā’tu zahrī ilaika raghbatan wa rahbatan ilaika. Lā maljā’ wa lā manjā minka illā ilaika. Allāhumma āmantu bikitābikal-ladhi anzalta wa bina-biyikal-ladhi arsalta, [O Allāh! I surrender to You and entrust all my affairs to You and depend

٤٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاَتِلٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا سُفِيَّانُ، عَنْ مُنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وَضُوئِكَ لِلصَّلَاةِ، ثُمَّ اضْطَبِعْ عَلَى شِقْكَ الْأَيْمَنِ، ثُمَّ

upon You for Your Blessings, both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You. O Allāh! I believe in Your Book (the Qur'ān) which You have revealed and in Your Prophet (Muhammad ﷺ) whom You have sent]. Then if you die on that very night, you will die with faith (i.e., on the religion of Islām). Let the aforesaid words be your last utterance (before sleep)."

I repeated it before the Prophet ﷺ and when I reached "Allāhumma āmantu bikitābikal-ladhi anzalta (O Allāh I believe in Your Book which You have revealed)." I said, "Wa Rasūlika (and Your Messenger)." The Prophet ﷺ said, "No, (but say): 'Wa Nabiyikal-ladhi arsalta (Your Prophet whom You have sent), instead."

فُلِّي: اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ رُغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مُلْجَأًا وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَيْكَ الَّذِي أَرْسَلْتَ، فَإِنْ مُّتَّ مِنْ لِنَيْتَكَ، فَأَنْتَ عَلَى الْفِطْرَةِ، وَاجْعَلْنَاهُ أَخِرَّ مَا تَنَكِّلُمُ بِهِ، قَالَ: فَرَدَدْتُهَا عَلَى النَّبِيِّ ﷺ، فَلَمَّا بَلَغْتُ: «اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ»، قُلْتُ: وَرَسُولِكَ، قَالَ: «لَا، وَنَبِيُّكَ الَّذِي أَرْسَلْتَ». [انظر: ٦٣١٢، ٦٣١٣، ٧٤٨٨]

[٦٣١٥]

5 - THE BOOK OF GHUSL (Washing of the whole body)

The Statement of Allāh ...“: جل جلاله ...If you are in a state of *Janāba* (i.e., after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have had been in contact with women (i.e. sexual intercourse) and you find no water then perform *Tayammum* with clean earth and rub therewith your faces and hands. Allāh does not want to place you in difficulty, but He wants to purify you and to complete His Favour to you, that you may be thankful.” (V.5:6) And also the Statement of Allāh عَالَىٰ: “O you who believe! Approach not *As-Salāt* (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of *Janāba* (i.e., in a state of sexual impurity and not have yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill or on a journey or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water then perform *Tayammum* with clean earth and rub therewith your faces and hands (*Tayammum*). Truly Allāh is Ever Oft-Pardoning, Oft-Forgiving.” (V.4 43).

(1) CHAPTER. The performance of ablution before taking a bath.

248. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: Whenever the Prophet ﷺ took a bath after *Junāba*, he started by washing his hands and then performed ablution like that for *Salāt* (prayer). After that he would put his fingers

٥ - كتاب الغسل

وَقَوْلُ اللَّهِ تَعَالَىٰ: «وَإِن كُنْتُمْ جُنْبًا فَأَطْهِرُوا وَإِن كُنْتُمْ تَرْغَبُ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَابِطِ أَوْ لَمْسَتْ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَسْعَوْا صَعِيدًا طَيْبًا فَامْسَحُوا بِمُجْوِهِكُمْ وَأَيْدِيكُمْ فَنَهَىٰ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطْهِرُكُمْ وَلِيُسْتَمِعَ فَعَسَمُتُمْ عَيْنَكُمْ لَعَلَّكُمْ شَكُونَ» [البادرة: ٦] وَقَوْلُهُ جَلَّ ذِكْرُهُ: «إِنَّمَا يَنْهَا الَّذِينَ مَاءَمُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ شَكَرَىٰ حَقَّ تَعَلَّمُوا مَا نَهَوْلُونَ وَلَا جُنْبًا إِلَّا عَارِيٌ سَبِيلٌ حَتَّىٰ تَعْتَلِلُوا وَإِنْ كُنْتُمْ تَرْغَبُ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَابِطِ أَوْ لَمْسَتْ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَسْعَوْا صَعِيدًا طَيْبًا فَامْسَحُوا بِمُجْوِهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا» [النساء: ٤٣].

(١) بَابُ الْوُضُوءِ قَبْلَ الْغُسْلِ

٢٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ

in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body.

الْبَيْنَةُ كَانَ إِذَا أَغْتَسَلَ مِنَ الْجَنَابَةِ
بَدَا فَغَسَلَ يَدَيْهِ، ثُمَّ تَوَضَّأَ كَمَا يَتَوَضَّأُ
لِلصَّلَاةِ، ثُمَّ يُدْخِلُ أَصَابِعَهُ فِي المَاءِ
فَيُخَلِّلُ بِهَا أَصْوَلَ الشَّعْرِ ثُمَّ يَضْبُطُ
عَلَى رَأْسِهِ ثَلَاثَ غُرَفَ بِيَدِيهِ، ثُمَّ
يُقْبِضُ الْمَاءَ عَلَى جَلْدِهِ كُلَّهُ. [انظر:]

[٢٧٢، ٢٦٢]

249. Narrated Maimūna، رَضِيَ اللَّهُ عَنْهَا the wife of the Prophet ﷺ: Allāh's Messenger ﷺ performed ablution like that for *Salāt* (prayer) but did not wash his feet.

He washed off the discharge from his private parts and then poured water over (his body). He withdrew his feet from that place (the place where he took the bath) and then washed them. And that was his way of taking the bath of *Janāba*.

٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ
قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ،
عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ
كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ
زَوْجِ النَّبِيِّ ﷺ قَالَتْ: تَوَضَّأَ رَسُولُ
اللهِ ﷺ وَضُوءُهُ لِلصَّلَاةِ غَيْرُ رِجْلِيَّ
وَغَسَلَ فَرْجَهُ وَمَا أَصَابَهُ مِنَ الْأَذَىِ،
ثُمَّ أَفَاضَ عَلَيْهِ الْمَاءُ ثُمَّ نَحَى رِجْلَيْهِ
فَغَسَلَهُمَا، هَذِهِ غُسْلُهُ مِنَ الْجَنَابَةِ.
[انظر:] ٢٥٧، ٢٥٩، ٢٦٠، ٢٦٦، ٢٦٤، ٢٧٤، ٢٧٦
[٢٨١، ٢٧٦]

(2) CHAPTER. Taking a bath by a man along with his wife.

250. Narrated ‘Aishah، رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ and I used to take a bath from a single pot called *Faraq*.

(٢) بَابُ غُسْلِ الرَّجُلِ مَعَ امْرَأَتِهِ
٢٥٠ - حَدَّثَنَا آدُمُ بْنُ أَبِي إِيَّاسٍ
قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ
الرَّهْبَرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ
قَالَتْ: كُنْتُ أَغْتَسَلُ أَنَا وَالْبَيْنَةُ
مِنْ إِنَاءٍ وَاحِدٍ، مِنْ قَدْحٍ يُقَالُ لَهُ:
الْفَرَقُ. [انظر:] ٢٦١، ٢٦٣، ٢٧٣، ٢٩٩
[٧٣٣٩، ٥٩٥٦]

(3) CHAPTER. Taking a bath with a *Sā‘* of water or so. (One *Sā‘* = 3 kilograms approx.)

(٣) بَابُ الغُسْلِ بِالصَّاعِ وَتَحْوِهِ

251. Narrated Abū Salama رَضِيَ اللَّهُ عَنْهُ 'Aishah's brother and I went to 'Aishah رَضِيَ اللَّهُ عَنْهَا and he asked her about the bath of the Prophet ﷺ. She brought a pot containing about a *Sā'* of water and took a bath and poured it over her head and at that time there was a screen between her and us.

٢٥١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنِي شَعْبَةُ قَالَ: حَدَّثَنِي أَبُو بَكْرُ بْنُ حَفْصٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ: دَخَلْتُ أَنَا وَأَخْرُوْ عَائِشَةَ عَلَى عَائِشَةَ فَسَأَلَهَا أَخْرُوهَا عَنْ غُسْلِ النَّبِيِّ ﷺ؟ فَدَعَتْ بِإِنَاءٍ نَحْوِي مِنْ صَاعٍ فَاعْتَسَلَتْ وَأَفَاضَتْ عَلَى رَأْسِهَا وَبَيْنَهَا حِجَابٌ .

قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ زَيْدُ بْنُ هَارُونَ، وَبَهْرُ، وَالْجَدِيدُ عَنْ شَعْبَةَ: قَدْرٍ صَاعٍ .

٢٥٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا زُهَيرٌ عَنْ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ أَنَّهُ كَانَ عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ هُوَ وَأَبْوُهُ، وَعِنْدَهُ قَوْمٌ، فَسَأَلُوهُ عَنِ الْعُسْلِ؟ فَقَالَ: يَكْفِيَ صَاعٌ، فَقَالَ رَجُلٌ: مَا يَكْفِيَنِي، فَقَالَ جَابِرٌ: كَانَ يَكْفِيَ مَنْ هُوَ أَوْفَى مِنْكَ شَعَرًا، وَخَيْرٌ مِنْكَ، ثُمَّ أَمَّا فِي ثُوبٍ. [انظر: ٢٥٥، ٢٥٦]

٢٥٣ - حَدَّثَنَا أَبُو نَعِيمَ قَالَ: حَدَّثَنَا ابْنُ عَيْنَةَ، عَنْ عَمْرِو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَاسٍ أَنَّ النَّبِيَّ ﷺ وَمَيْمُونَةَ كَانَا يَعْتَسِلَانِ مِنْ إِنَاءٍ وَاحِدٍ قَالَ أَبُو عَبْدِ اللَّهِ: كَانَ ابْنُ عَيْنَةَ يَقُولُ أَخْرِيًّا: عَنْ ابْنِ عَبَاسٍ

252. Narrated Abū Ja'far: While I and my father were with Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُما, some people were with him and they asked him about taking a bath. He replied, "A *Sā'* of water is sufficient for you." A man said, "A *Sā'* is not sufficient for me." Jābir said, "A *Sā'* was sufficient for one who had more hair than you and was better than you (meaning the Prophet ﷺ)." And then Jābir (put on) his garment and led *Aṣ-Salāt* (prayer).

253. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُما: The Prophet ﷺ and Maimūna رَضِيَ اللَّهُ عَنْهَا used to take a bath from a single pot.

عن ميمونة. والصحيحُ مَا رَوَاهُ أَبُو نُعْيَمْ.

(٤) بَابُ مَنْ أَفَاضَ عَلَى رَأْسِهِ ثَلَاثَةَ

(4) CHAPTER. Pouring water thrice on one's head.

254. Narrated Jubair bin Muṭ'īm رَضِيَ اللَّهُ عَنْهُ : Allāh's Messenger ﷺ said, "As for me, I pour water three times on my head." And he pointed with both his hands.

255. Narrated Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ used to pour water three times on his head.

256. Narrated Abū Ja'far: Jābir bin 'Abdullāh said to me, "Your cousin (Ḥasan bin Muhammad bin Al-Ḥanafiya) came to me and asked about the bath of *Janāba*. I replied, 'The Prophet ﷺ used to take three handfuls of water, pour them on his head and then pour more water over his body.' Al-Ḥasan said to me, 'I am a hairy man.' I replied, 'The Prophet ﷺ had more hair than you'."

٢٥٤ - حَدَّثَنَا أَبُو نُعْيَمْ قَالَ: حَدَّثَنَا زُهَيرٌ، عَنْ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنِي سُلَيْمَانُ ابْنُ صُرَدَ قَالَ: حَدَّثَنِي جُبَيرُ بْنُ مُطْعَمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَنَا فَأُفِيضُ عَلَى رَأْسِي ثَلَاثَةً» وَأَشَارَ بِيَدِيهِ كِتْبَيْهِما .

٢٥٥ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عُنَدُرٌ قَالَ: حَدَّثَنَا شَعْبَةُ، عَنْ مُخْوَلِ بْنِ رَاشِدٍ، عَنْ مُحَمَّدِ بْنِ عَلَيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ يُفِيضُ عَلَى رَأْسِهِ ثَلَاثَةً .

[راجع: ٢٥٢]

٢٥٦ - حَدَّثَنَا أَبُو نُعْيَمْ قَالَ: حَدَّثَنَا مَعْمَرُ بْنُ يَحْيَى بْنِ سَامَ قَالَ: حَدَّثَنِي أَبُو جَعْفَرٍ قَالَ: قَالَ لِي جَابِرٌ: أَتَانِي ابْنُ عَمْكَ، يُعَرِّضُ بِالْحَسَنِ بْنِ مُحَمَّدٍ بْنِ الْحَسَنَيَّةِ، قَالَ: كَيْفَ الْعُشْلُ مِنَ الْجَنَابَةِ؟ فَقُلْتُ: كَانَ النَّبِيُّ ﷺ يَأْخُذُ ثَلَاثَةَ أَكْفَ وَيُفِيضُهَا عَلَى رَأْسِهِ، ثُمَّ يُفِيضُ عَلَى سَائِرِ حَسَدِهِ، فَقَالَ لِي الْحَسَنُ: إِنِّي رَجُلٌ كَثِيرُ الشَّعْرِ، فَقُلْتُ: كَانَ النَّبِيُّ ﷺ أَكْثَرَ مِنْكَ شَعَرًا . [راجع: ٢٥٢]

(5) CHAPTER. To wash the body (parts) once only.

257. Narrated Maimūna : رَضِيَ اللَّهُ عَنْهَا I placed water for the bath of the Prophet ﷺ. He washed his hands twice or thrice and then poured water on his left hand and washed his private parts. He rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by putting water in it and blowing it out, washed his face and both forearms and then poured water over his body. Then he withdrew from that place and washed his feet.

(٥) بَابُ الْغُسْلِ مَرَّةً وَاحِدَةً

٢٥٧ - حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنِ الْأَعْمَشِ، عَنْ سَالِمِ ابْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالْتُ مَمْوُنَةً: وَضَعْتُ لِلرَّبِيعِ مَاءً لِلْغُسْلِ، فَعَسَلَ يَدَهُ مَرَّتَيْنِ أَوْ ثَلَاثَةَ، ثُمَّ أَفْرَغَ عَلَى شِمَالِهِ فَعَسَلَ مَذَاكِيرَةً، ثُمَّ مَسَحَ يَدَهُ بِالْأَرْضِ، ثُمَّ مَضْمَضَ وَاسْتَنشَقَ وَعَسَلَ وَجْهَهُ وَدَيْنَهُ، ثُمَّ أَفْاضَ عَلَى جَسَدِهِ، ثُمَّ تَحَوَّلَ مِنْ مَكَانِهِ فَعَسَلَ قَدَمَيْهِ. [راجع: ٢٤٩]

(٦) بَابُ مَنْ بَدَا بِالْحِلَابِ أَوِ الطَّيْبِ عِنْدَ الْغُسْلِ

٢٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنِّي قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ حَنْظَلَةَ عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالْتُ: كَانَ الرَّبِيعُ يَعْلَمُ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ، دَعَ بِشِيءٍ تَحْوِي الْحِلَابَ فَأَخْدَى بِكَفِهِ، فَبَدَا بِشِقٍّ رَأْسِهِ الْأَيْمَنِ ثُمَّ الْأَيْسَرِ، فَقَالَ بِيهِمَا عَلَى رَأْسِهِ.

(٧) بَابُ الْمَضْمَضَةِ وَالْإِسْتِشَاقِ فِي الْجَنَابَةِ

٢٥٩ - حَدَّثَنَا عُمَرُ بْنُ حَقْصَنْ بْنِ عَيَّاْثٍ قَالَ: حَدَّثَنَا أَبُي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي سَالِمٌ، عَنْ

(6) CHAPTER. Starting one's bath by scenting oneself with *Hilāb* or some other scent.

258. Narrated 'Āishah : رَضِيَ اللَّهُ عَنْهَا Whenever the Prophet ﷺ took the bath of *Janāba* (sexual relation or wet dream) he asked for the *Hilāb* or some (other scent). He used to take it in his hand, rub it first over the right side of his head and then over the left and then rub the middle of his head (with both hands).

(7) CHAPTER. To rinse the mouth and to clean the nose by putting water in it and then blowing it out while taking the bath of *Janāba*.

259. Narrated Maimūna : رَضِيَ اللَّهُ عَنْهَا I placed water for the bath of the Prophet ﷺ and he poured water with his right hand on his left and washed them. Then he washed his private parts and rubbed his hands on the

ground (and cleaned them), washed them with water, rinsed his mouth and washed his nose by putting water in it and blowing it out, washed his face and poured water on his head. He withdrew from that place and washed his feet. A piece of cloth (towel) was given to him but he did not use it.

كُرِيبٌ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: حَدَّثَنَا مَيْمُونَةُ قَالَتْ: صَبَبْتُ لِلنَّبِيِّ ﷺ عَسْلًا فَأَفْرَغَ بِيَمِينِهِ عَلَى يَسَارِهِ فَعَسَلَهُمَا، ثُمَّ غَسَلَ فَرْجَهُ، ثُمَّ قَالَ يَدِيهِ الْأَرْضَ فَمَسَحَهَا بِالثُّرَابِ، ثُمَّ غَسَلَهَا ثُمَّ تَمْضِمضَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ، وَأَفَاضَ عَلَى رَأْسِهِ، ثُمَّ تَنَحَّى فَعَسَلَ قَدَمَيْهِ، ثُمَّ أَتَيَ بِمِنْدِيلٍ فَلَمْ يَنْفُضْ بِهَا. [راجع: ٢٤٩]

(٨) بَابُ مَسْحِ الْيَدِ بِالثُّرَابِ لِتَكُونَ أَقْنَى

(8) CHAPTER. The rubbing of hands with earth in order to clean them thoroughly.

260. Narrated Maimūna : رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ took the bath of *Janāba*. (sexual relation or wet dream). He first cleaned his private parts with his hand, and then rubbed it (that hand) on the wall (earth) and washed it. Then he performed ablution like that for the *Salāt* (prayer), and after the bath he washed his feet.

٢٦٠ - حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: حَدَّثَنَا سُفِيَّانُ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرِيبٍ، عَنْ أَبْنَى عَبَّاسٍ، عَنْ مَيْمُونَةَ أَنَّ النَّبِيِّ ﷺ اعْسَلَ مِنَ الْجَنَابَةِ فَعَسَلَ فَرْجَهُ بِيَدِهِ، ثُمَّ ذَلَّكَ بِهَا السَّاهِنَاتِ، ثُمَّ غَسَلَهَا، ثُمَّ تَوَصَّأَ وَضُوءَ لِلصَّلَاةِ، فَلَمَّا فَرَغَ مِنْ عَسْلِهِ غَسَلَ رَجْلَيْهِ. [راجع: ٢٤٩]

(٩) بَابُ هَلْ يُدْخِلُ الْجُنُبُ يَدَهُ فِي الإِنَاءِ قَبْلَ أَنْ يَعْسِلَهَا إِذَا لَمْ يَكُنْ عَلَى يَدِهِ قَدْرٌ غَيْرُ الْجَنَابَةِ؟

(9) CHAPTER. Can a *Junub* (a person who has yet to take a bath after the sexual act or wet dream) put his hands in a pot (containing water) before washing them if they are not polluted with a dirty thing except *Janāba*?

Ibn ‘Umar and Al-Barā’ bin ‘Āzib had put their hands in the water without washing them and then they performed ablution. Ibn ‘Umar and Ibn ‘Abbās did not think there was any harm if the water dribbled from the body (while taking a bath) back in the same

وَأَدْخَلَ أَبْنَى عُمَرَ وَالْبَرَاءَ بْنَ عَازِبٍ يَدَهُ فِي الطَّهُورِ وَلَمْ يَعْسِلُهَا، ثُمَّ تَوَضَّأَ، وَلَمْ يَرَ أَبْنَى عُمَرَ وَابْنَ عَبَّاسٍ بَأْسًا بِمَا يَتَضَعُّ مِنْ غَسْلِ الْجَنَابَةِ.

container from which the bath of *Janāba* was taken.

261. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ and I used to take a bath from a single pot of water and our hands used to go in the pot after each other in turn.

٢٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: أَحْبَرَنَا أَفْلَحُ، عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَعْتَسِلُ أَنَا وَالنِّسَاءُ مِنْ إِنَاءٍ وَاحِدٍ تَخْتَلِفُ أَيْدِينَا فِيهِ.

[راجع: ٢٥٠]

262. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا Whenever Allāh’s Messenger ﷺ took a bath of *Janāba*, he washed his hands first.

٢٦٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا حَمَادٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ إِذَا أَغْتَسَلَ مِنَ الْجَنَابَةِ غَسَلَ يَدَهُ.

[راجع: ٢٤٨]

263. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ and I used to take a bath from a single pot of water after *Janāba*.

٢٦٣ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَكْرٍ بْنِ حَفْصٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: كُنْتُ أَعْتَسِلُ أَنَا وَالنِّسَاءُ مِنْ إِنَاءٍ وَاحِدٍ مِنْ جَنَابَةِ - وَعَنْ عَبْدِ الرَّحْمَنِ ابْنِ الْقَاسِمِ عَنْ أَبِيهِ، عَنْ عَائِشَةَ مِثْلَهُ.

[راجع: ٢٥٠]

264. Narrated Anas bin Mālik . رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ and one of his wives used to take a bath from a single pot of water. (Shu’ba added to Anas’s statement “After the *Janāba*.”).

٢٦٤ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَبَرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ النِّسَاءُ مِنْ نِسَائِهِ يَعْتَسِلُانِ مِنْ إِنَاءٍ وَاحِدٍ، رَأَدَ مُسْلِمٌ وَوَهْبٌ عَنْ شُعْبَةَ: مِنَ الْجَنَابَةِ . (١٠) بَابُ تَفْرِيقِ الْفُسْلِ وَالنُّوَصُوءِ .

(10) CHAPTER. Interval during ablution or bath.

It is quoted from Ibn ‘Umar that he washed his feet after the other parts (which

وَيُذَكَّرُ عَنِ ابْنِ عُمَرَ أَنَّهُ غَسَلَ

are washed in ablution) had become dry.

265. Narrated Maimūna : رَضِيَ اللَّهُ عَنْهَا I placed water for the bath of Allāh's Messenger ﷺ, and he poured water over his hands and washed them twice or thrice ; then he poured water with his right hand over his left and washed his private parts (with his left hand). He rubbed his hand over the earth and rinsed his mouth and washed his nose by putting water in it and blowing it out. After that he washed his face, both forearms and head thrice and then poured water over his body. He withdrew from that place and washed his feet.

فَدَمِيْهِ بَعْدَ مَا جَفَّ وَصُرُّوْهُ .
٢٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ
 قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا
 الْأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ،
 عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ
 عَبَّاسٍ قَالَ: قَالْتُ مَمْوُنَةً: وَضَعْتُ
 لِرَسُولِ اللَّهِ ﷺ مَاءً يَعْشِلُ بِهِ فَأَفْرَغَ
 عَلَى يَدِيهِ فَعَسَلَهُمَا مَرَّيْنِ، أَوْ ثَلَاثَةً،
 ثُمَّ أَفْرَغَ بِيَمِيْنِهِ عَلَى شَمَائِلِهِ فَعَسَلَ
 مَذَاكِيرَةً، ثُمَّ دَلَّكَ يَدَهُ ثُمَّ مَضْمَضَ
 وَاسْتَنشَقَ، ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ.
 وَغَسَلَ رَأْسَهُ ثَلَاثَةً، ثُمَّ أَفْرَغَ عَلَى
 جَسَدِهِ ثُمَّ تَحَمَّى مِنْ مَقَامِهِ فَعَسَلَ
 فَدَمِيْهِ .

(١١) بَابُ مَنْ أَفْرَغَ بِيَمِيْنِهِ عَلَى
 شَمَائِلِهِ فِي الْغُسْلِ

٢٦٦ - حَدَّثَنَا مُوسَى بْنُ
 إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ قَالَ:
 حَدَّثَنَا الْأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي
 الْجَعْدِ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ،
 عَنْ ابْنِ عَبَّاسٍ، عَنْ مَمْوُنَةَ بْنِتِ
 الْحَارِثِ قَالَتْ: وَضَعْتُ لِرَسُولِ اللَّهِ
 ﷺ عَسْلًا وَسَرْتُهُ، فَصَبَّ عَلَى يَدِهِ
 فَعَسَلَهَا مَرَّةً أَوْ مَرَّيْنِ، قَالَ سُلَيْمانُ:
 لَا أَدْرِي أَذْكَرَ النَّائِلَةَ أَمْ لَا، ثُمَّ أَفْرَغَ
 بِيَمِيْنِهِ عَلَى شَمَائِلِهِ فَعَسَلَ فَرْجَهُ، ثُمَّ
 دَلَّكَ يَدَهُ بِالْأَرْضِ أَوْ بِالْحَائِطِ، ثُمَّ
 مَضْمَضَ وَاسْتَنشَقَ، وَغَسَلَ وَجْهَهُ

(11) CHAPTER. Pouring water with one's right hand over the left one, during the bath.

266. Narrated Maimūna bint Al-Hārith : رَضِيَ اللَّهُ عَنْهَا I placed water for the bath of Allāh's Messenger ﷺ and put a screen. He poured water over his hands, and washed them once or twice. (The subnarrator added that he did not remember if she had said thrice or not). Then he poured water with his right hand over his left one and washed his private parts. Then he rubbed his hand over the earth or the wall and washed it. Then he rinsed his mouth and washed his nose by putting water in it and blowing it out. He washed his face, forearms and head. He poured water over his body and then withdrew from that place and washed his feet. I presented him a piece of cloth (towel) and he pointed with his hand (that he does not want it) and did not take it.

وَيَدِيهِ، وَغَسَلَ رَأْسَهُ، ثُمَّ صَبَ عَلَى
جَسَدِهِ، ثُمَّ تَنَحَّى فَعَسَلَ قَدَمَيْهِ،
فَنَاوَلْتُهُ خِرْفَةً فَقَالَ بِيَدِهِ هَكَذَا وَلَمْ
يُرْدِهَا. [راجع: ٢٤٩]

(١٢) **بَابٌ:** إِذَا جَاءَعَ ثُمَّ عَادَ، وَمَنْ
دَارَ عَلَى نِسَائِهِ فِي غُسْلٍ وَاحِدٍ

(12) CHAPTER. Having sexual intercourse and repeating it. And engaging with one's own wives and taking a single bath (after doing so).

267. Narrated Muḥammad bin Al-Muntashir on the authority of his father that he had asked ‘Āishah (رضي الله عنها) (about the *Hadīth* of Ibn ‘Umar). She said, “May Allāh be Merciful to Abū ‘Abdur Raḥmān. I used to put scent on Allāh’s Messenger ﷺ and he used to go round his wives, and in the morning he assumed the *Ihrām*, and the fragrance of scent was still coming out from his body.”

268. Narrated Qatāda: Anas bin Mālik said, “The Prophet ﷺ used to visit all his wives in a round, during the day and night and they were eleven in number.” I asked Anas, “Had the Prophet ﷺ the strength for it?” Anas replied, “We used to say that the Prophet ﷺ was given the strength of thirty (men).” And Sa‘id said on the authority of Qatāda that Anas had told him about nine wives only (not eleven).

٢٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ
قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ وَيَحْيَى بْنُ
سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ إِبْرَاهِيمَ بْنِ
مُحَمَّدٍ بْنِ الْمُتَسِيرِ، عَنْ أَبِيهِ قَالَ:
ذَكَرْتُهُ لِعَائِشَةَ فَقَالَتْ: يَرْحَمُ اللَّهُ أَبَا^{بَشَّارٍ}
عَبْدِ الرَّحْمَنِ كُنْتُ أُطْبَّعُ رَسُولَ اللَّهِ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} فَيَطْوُفُ عَلَى نِسَائِهِ ثُمَّ يُضْبَحُ
مُخْرِمًا يُضْضَحُ طَيْبًا. [انظر: ٢٧٠]

٢٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ
قَالَ: حَدَّثَنَا مُعاذُ بْنُ هِشَامَ قَالَ:
حَدَّثَنِي أَبِي عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا
أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}
يَدُورُ عَلَى نِسَائِهِ فِي السَّاعَةِ الْواحِدَةِ
مِنَ اللَّيْلِ وَالنَّهَارِ وَهُنَّ إِحْدَى عَشْرَةَ،
قَالَ: قُلْتُ لِأَنَسٍ: أَوَكَانَ يُطِيقُهُ؟
قَالَ: كُنَّا تَنَحَّى ثُمَّ أُغْطِي فُوَّةَ
ثَلَاثِينَ.

وَقَالَ سَعِيدٌ عَنْ قَتَادَةَ: إِنَّ أَنَسًا
حَدَّثَهُمْ: تَسْعُ نِسْوَةٌ. [انظر: ٢٨٤]
[٥٢١٥ ، ٥٠٦٨]

(13) CHAPTER. The washing away of emotional urethral discharge and performing ablution after it.

269. Narrated I used to get emotional urethral discharge frequently. Being the son-in-law of the Prophet ﷺ I requested a man to ask him about it. So the man asked the Prophet ﷺ about it. The Prophet ﷺ replied, "Perform ablution after washing your organ (penis)."

(١٣) بَابُ غَسْلِ الْمَذْيِّ وَالْوُصُوْءِ
منه

٢٦٩ - حدثنا أبو الوليد قال: حدثنا زائدة، عن أبي حصين، عن أبي عبد الرحمن، عن علي قال: كنت رجلاً مذاء فأمرت رجلاً أن يسأل النبي ﷺ لمكان ابنته، فسأل فقال: "تووضاً واغسل ذكرك".

[راجع: ١٤٢]

(14) CHAPTER. Whoever scented himself and then took a bath while the effect of scent remained even after bathing.

270. Narrated Muhammed bin Al-Muntashir on the authority of his father that he had asked 'Aishah about the saying of Ibn 'Umar (i.e. he did not like to be a *Muhrim* while the smell of scent was still coming from his body). 'Aishah said, "I scented Allāh's Messenger ﷺ and he went round (had sexual intercourse with) all his wives, and in the morning he was a *Muhrim* (after taking a bath)."

(١٤) بَابُ مَنْ تَطَيَّبَ ثُمَّ اغْتَسَلَ وَبَقَى أَثْرُ الطَّيْبِ

٢٧٠ - حدثنا أبو التعمان قال: حدثنا أبو عوانة، عن إبراهيم بن محمد بن المُستشِير، عن أبيه قال: سألت عائشة، فذكرت لها قول ابن عمر: ما أحب أن أصبح محرماً أنسخ طيباً. فقالت عائشة: أنا طيّبت رسول الله ﷺ ثم طاف في نسائي ثم أصبح محرماً. [راجع: ٢٦٧]

٢٧١ - حدثنا آدم قال: حدثنا شعبة قال: حدثنا الحكيم، عن إبراهيم عن الأسود، عن عائشة قالت: كأني أنظر إلى وبص الطيب في مفرق النبي ﷺ وهو محرم.

[انظر: ١٥٣٨، ٥٩١٨، ٥٩٢٣]

271. Narrated It is as if I am just now looking at the glitter of scent in the parting of the Prophet's head hair while he was a *Muhrim*.

(15) CHAPTER. To rub the hair thoroughly (while taking a bath) till one feels that one has made his skin wet (underneath the hair) and then one pours water over it.

(١٥) بَابُ تَحْلِيلِ الشَّعْرِ، حَتَّى إِذَا ظَنَّ أَنَّهُ قَدْ أَرْوَى بَشَرَتَهُ أَفَاضَ عَلَيْهِ

272. Narrated Hishām bin ‘Urwa on the authority of his father: ‘Āishah رضي الله عنها said, “Whenever Allāh’s Messenger ﷺ took the bath of *Janāba*, he cleaned his hands and performed ablution like that for *Salāt* (prayer) and then took a bath and rubbed his hair, till he felt that the whole skin of the head had become wet, then he would pour water thrice and wash the rest of the body.”

٢٧٢ - حَدَّثَنَا عَبْدَانُ قَالَ:
أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا هِشَامُ بْنُ
عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ:
كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ مِنَ
الْجَنَابَةِ غَسَلَ يَدَيْهِ، وَتَوَضَّأَ وَضُوءَ
اللِّصَالَةِ، ثُمَّ اغْتَسَلَ، ثُمَّ يُحَلِّلُ يَدَهُ
شَعَرَةً حَتَّى إِذَا طَنَّ أَنَّهُ قَدْ أَرْوَى
بَشَرَتَهُ أَفَاضَ عَلَيْهِ الْمَاءُ ثَلَاثَ
مَرَّاتٍ، ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ.

[راجع: ٢٤٨]

273. ‘Āishah رضي الله عنها further said, “I and Allāh’s Messenger ﷺ used to take a bath from a single water container, from which we took water simultaneously.”

٢٧٣ - وَقَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا
وَالنِّيَّتِ مِنْ إِنَاءٍ وَاحِدٍ نَعْرِفُ مِنْهُ
جَمِيعاً. [راجع: ٢٥٠]

(16) CHAPTER. Whoever performed the ablution of *Janāba* and then washed his body but did not wash once again the parts which were washed in ablution.

(١٦) بَابُ مَنْ تَوَضَّأَ فِي الْجَنَابَةِ ثُمَّ
غَسَلَ سَائِرَ جَسَدِهِ وَلَمْ يُعْدْ غَسِيلَ
مَوَاضِعَ الْوُضُوءِ مِنْهُ مَرَّةً أُخْرَى

274. Narrated Maimūna رضي الله عنها: Water was placed for the ablution of Allāh’s Messenger ﷺ after *Janāba*. He poured water with his right hand over his left twice or thrice and then washed his private parts and rubbed his hands on the earth or on a wall twice or thrice and then rinsed his mouth, washed his nose by putting water in it and then blowing it out, and then washed his face and forearms and poured water over his head and washed his body. Then he shifted from that place and washed his feet. I brought a piece of cloth, but he did not take it and removed the traces of water from his body with his hand.”

٢٧٤ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى
قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى قَالَ:
أَخْبَرَنَا الْأَعْمَشُ، عَنْ سَالِمٍ، عَنْ
كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ
عَبَّاسٍ، عَنْ مَيْمُونَةَ قَالَتْ: وَضَعَ
رَسُولُ اللَّهِ ﷺ وَضُوءَ الْجَنَابَةِ فَكَفَأَ
بِيَوْمِيْهِ عَلَى يَسَارِهِ مَرَّيْنِ أَوْ ثَلَاثَةِ، ثُمَّ
غَسَلَ فَرْجَهُ، ثُمَّ ضَرَبَ يَدَهُ بِالْأَرْضِ
أَوِ الْحَائِطِ مَرَّيْنِ أَوْ ثَلَاثَةِ، ثُمَّ
مَضْمَضَ وَاسْتَسْقَ، وَغَسَلَ وَجْهَهُ
وَذِرَاعَيْهِ، ثُمَّ أَفَاضَ عَلَى رَأْسِهِ
الْمَاءُ، ثُمَّ غَسَلَ جَسَدَهُ، ثُمَّ تَحَسَّ

فَعَسَلَ رِجْلَيْهِ، قَالَتْ: فَأَنِّي بِخِرْقَةٍ
فَلَمْ يُرِدْهَا فَجَعَلَ يَنْفُضُ الْمَاءَ بِيَدِهِ.

[راجع: ٢٤٩]

(١٧) بَابٌ إِذَا ذَكَرَ فِي الْمَسْجِدِ أَنَّهُ
جُنْبٌ يَخْرُجُ كَمَا هُوَ وَلَا يَتَيَّمُ

(17) CHAPTER. If someone while in the mosque remembers that he is *Junub*, he should leave (the mosque to take a bath) and should not perform *Tayammum*.

275. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ Once the call (*Iqāma*) for the *Ṣalāt* (prayer) was announced and the rows were straightened. Allāh's Messenger ﷺ came out; and when he stood up at his *Musalla*, he remembered that he was *Junub*. Then he ordered us to stay at our places and went to take a bath and then returned with water dropping from his head. He said, "Allāhu Akbar", and we all offered the *Ṣalāt* with him.

٢٧٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ
قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ:
أَخْبَرَنَا يُونُسُ، عَنِ الرُّهْبَرِيِّ، عَنْ أَبِي
سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُفِيتَ
الصَّلَاةُ وَعَدَلَتِ الصُّفُوفُ قِيَامًا فَخَرَجَ
إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَلَمَّا قَامَ فِي
مَصَلَّاهُ ذَكَرَ أَنَّهُ جُنْبٌ، فَقَالَ لَنَا:
«مَكَانُكُمْ»، ثُمَّ رَجَعَ فَاغْسَلَ، ثُمَّ
خَرَجَ إِلَيْنَا وَرَأْسُهُ يَقْطُرُ، فَكَبَرَ فَصَلَّيْنَا
مَعْهُ - تَابِعَهُ عَبْدُ الْأَعْلَى، عَنْ مَعْمَرِ،
عَنِ الرُّهْبَرِيِّ، وَرَوَاهُ الأُوزاعِيُّ عَنِ
الرُّهْبَرِيِّ. [انظر: ٦٣٩، ٦٤٠]

(١٨) بَابٌ نَفْضِ الْيَدَيْنِ مِنَ الْغُسْلِ
عَنِ الْجَنَاحِيَّةِ

(18) CHAPTER. The removing of water from one's body with one's hands after taking the bath of *Janāba*.

276. Narrated Maimūna I رَضِيَ اللَّهُ عَنْهَا placed water for the bath of the Prophet ﷺ and screened him with a garment. He poured water over his hands and washed them. After that he poured water with his right hand over his left and washed his private parts, rubbed his hands with earth and washed them, rinsed his mouth, washed his nose by putting water in it and then blowing it out and then washed his face and forearms. He poured water over his head and body. He then shifted from that place and washed his feet. I gave him a piece

٢٧٦ - حَدَّثَنَا عَبْدُانُ قَالَ:
أَخْبَرَنَا أَبُو حَمْرَةَ قَالَ: سَمِعْتُ
الْأَعْمَشَ عَنْ سَالِمٍ، عَنْ كُرِيبٍ، عَنِ
ابْنِ عَبَّاسٍ، قَالَ: قَالَتْ مَيْمُونَةُ:
وَصَنَعْتُ لِلَّهِيَّ ﷺ عُسْلًا فَسَرَرْتُهُ
بِثُوبٍ، وَصَبَّ عَلَى يَدَيْهِ فَغَسَلَهُما،
ثُمَّ صَبَّ بِسِمِينَهِ عَلَى شَمَالِهِ فَغَسَلَ
فَرْجَهُ، فَضَرَبَ بِيَدِهِ الْأَرْضَ

of cloth but he did not take it and came out removing the water (from his body) with both his hands.

فَمَسَحَهَا، ثُمَّ عَسَلَهَا فَمَضْمَضَ وَاسْتَشَقَ، وَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ، ثُمَّ صَبَ عَلَى رَأْسِهِ وَأَفَاضَ عَلَى جَسَدِهِ، ثُمَّ تَحَمَّى فَغَسَلَ قَدَمَيْهِ، فَنَاوَلْتَهُ ثَوْبًا فَلَمْ يَأْخُذْهُ فَانْطَلَقَ وَهُوَ يَنْتَصِرُ يَدَيْهِ. [راجع: ٢٤٩]

(١٩) بَابُ مَنْ بَدَا بِشِقٍّ رَأْسِهِ الْأَيْمَنِ فِي الْفُسْلِ

٢٧٧ - حَدَّثَنَا حَلَّادُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافعٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ صَفِيَّةَ بْنِ شَيْبَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنَّا إِذَا أَصَابَ إِحْدَانَا جَنَاحَةً أَخَذْنَاهُ بِيَدِيهَا ثَلَاثَةً فَوْقَ رَأْسِهَا، ثُمَّ تَأْخُذُ بِيَدِهَا عَلَى شَقَّهَا الْأَيْمَنِ، وَبِيَدِهَا الْأَخْرَى عَلَى شَقَّهَا الْأَيْسَرِ.

(٢٠) بَابُ مَنِ اغْسَلَ عُرْبَيَانَا وَحْدَهُ فِي الْخُلْوَةِ

وَمَنْ تَسْتَرَ فَالشَّسْتُرُ أَفْضَلُ، وَقَالَ يَهُزْ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ: «اللَّهُ أَحَقُّ أَنْ يُسْتَحْيِي مِنْهُ مِنَ النَّاسِ».

٢٧٨ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصِيرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَامَ ابْنِ مُنْتَهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «كَانَتْ بَنُو إِسْرَائِيلَ يَعْتَسِلُونَ عُرَاءً يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ. وَكَانَ مُوسَى يَعْتَسِلُ

(19) CHAPTER. Starting from the right side of one's head while taking a bath.

277. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا: Whenever any one of us was Junub, she poured water over her head thrice with both her hands and then rubbed the right side of her head with one hand and rubbed the left side of the head with the other hand.

(20) CHAPTER. Whosoever took a bath alone (in seclusion) completely naked.

And whosoever screened himself and screening oneself is better. The Prophet ﷺ said, "One must feel shy from Allāh more than from the people as He has the right for it,"

278. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "The (people of) Banī Isrāel used to take bath naked (all together) looking at each other. Prophet Mūsa (Moses) عليه السلام used to take bath alone. They said, 'By Allāh! Nothing prevents Mūsa from taking a bath with us except that he has a scrotal hernia.' So once Mūsa went out to take a bath and put his clothes over a stone

and then that stone ran away with his clothes. Mūsa followed that stone saying, ‘My clothes, O stone! My clothes, O stone!’, till the people of Banī Isrāel saw him and said, ‘By Allāh, Mūsa has got no defect in his body. Mūsa took his clothes and began to beat the stone.’

Abū Hurairah added, “By Allāh! There are still six or seven marks present on the stone from that excessive beating.”

وَحْدَهُ، فَقَالُوا : وَاللَّهِ مَا يَمْنَعُ مُوسَى أَنْ يَعْتَسِلَ مَعَنَا إِلَّا أَنَّهُ آدَرُ، فَذَهَبَ مَرَّةً يَعْتَسِلُ فَوَضَعَ ثُوبَهُ عَلَى حَجْرٍ، فَقَرَّ الحَجْرُ بِثُوبِهِ، فَجَمَحَ مُوسَى فِي أَثْرِهِ يَقُولُ : ثُوبِي يَا حَجْرُ، ثُوبِي يَا حَجْرُ، حَتَّى نَظَرَتْ بُنُو إِسْرَائِيلَ إِلَى مُوسَى فَقَالُوا : وَاللَّهِ مَا يَمْنَعُ مِنْ بَأْسٍ، وَأَخْدَثَ ثُوبَهُ فَطَفَقَ بِالْحَجْرِ ضَرْبًا» فَقَالَ أَبُو هُرَيْرَةَ : وَاللَّهِ إِنَّهُ لَذَبَ بِالْحَجْرِ سِتَّةً أَوْ سَبْعَةً ضَرْبًا بِالْحَجْرِ . [انظر: ٣٤٠٤، ٤٧٩٩]

279. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, “When the Prophet Ayyūb (Job) was taking a bath naked, golden locusts fell on him. Ayyūb started collecting them in his clothes. His Lord addressed him, ‘O Ayyūb! Haven’t I given you enough so that you are not in need of them.’ Ayyūb replied, ‘Yes! By Your Honour (Power)! But I cannot dispense with Your Blessings’.” (See *Hadīth* No. 3391, Vol.4)

٢٧٩ - وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ قَالَ : «بَيْنَا أَئُوبُ يَعْتَسِلُ عَرْيَانًا فَخَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ، فَجَعَلَ أَئُوبُ يَحْشِي فِي ثُوبِهِ، فَنَادَاهُ رَبُّهُ : يَا أَئُوبُ أَلْمَ أَكُنْ أَعْنِتُكَ عَمَّا تَرَى؟ قَالَ : بَلَى وَعَزِيزَكَ، وَلِكُنْ لَا غَنَى بِي عَنْ بَرَكَاتِكَ»، وَرَوَاهُ إِبْرَاهِيمُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ صَفْوَانَ، عَنْ عَطَاءَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ قَالَ : «بَيْنَا أَئُوبُ يَعْتَسِلُ عَرْيَانًا» . [انظر: ٣٣٩١، ٧٤٩٣]

(21) **CHAPTER. To screen oneself from the people while taking a bath.**

280. Narrated Umm Hānī bint Abī Tālib رَضِيَ اللَّهُ عَنْهَا : I went to Allāh’s Messenger ﷺ in the year of the Conquest of Makkah and found him taking a bath while Fātima رَضِيَ اللَّهُ عَنْهَا was screening him. The Prophet ﷺ asked, ‘Who is it?’ I replied, ‘I am Umm Hānī.’

٢٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ، أَنَّ أَبَا مَرَّةَ مَوْلَى أَمْ أَخْبَرَهُ أَنَّهُ سَمِعَ أَمَّ هَانِي بِنْتَ

أَبِي طَالِبٍ تَقُولُ : ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْسِلُ وَفَاطِمَةَ سَتْرَهُ ، فَقَالَ : مَنْ هَذِهِ ؟ فَقَلَّتْ : أَنَا أُمُّ هَانِئٍ . [انظر: ٣٥٧، ٦١٥٨، ٣١٧١]

281. Narrated Maimūna: I رضي الله عنها عنها screen the Prophet ﷺ while he was taking a bath of *Janāba*. He washed his hands, poured water from his right hand over his left and washed his private parts. Then he rubbed his hand over a wall or the earth, and performed ablution similar to that for the *Salāt* (prayer) but did not wash his feet. Then he poured water over his body, shifted from that place, and washed his feet.

٢٨١ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنَا سُعْيَانُ ، عَنِ الْأَعْمَشِ ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ ، عَنْ كُرَيْبٍ ، عَنْ أَبْنِ عَبَاسٍ عَنْ مَيْمُونَةَ قَالَتْ : سَتَرْتُ النَّبِيَّ ﷺ وَهُوَ يَغْسِلُ مِنَ الْجَنَابَةِ ، فَعَسَلَ يَدَيْهِ ، ثُمَّ صَبَ بِيَمِينِهِ عَلَى شِمَالِهِ فَعَسَلَ فَرْجَهُ وَمَا أَصَابَهُ ، ثُمَّ مَسَحَ بِيَدِهِ عَلَى الْحَائِطِ أَوِ الْأَرْضِ ، ثُمَّ تَوَاضَّأَ وُضُوءُ الْلِّصَالَةِ غَيْرِ رِجْلَيْهِ ، ثُمَّ أَفَاضَ المَاءَ عَلَى جَسَدِهِ ، ثُمَّ تَسْحَى فَعَسَلَ قَدَمَيْهِ . تَابَعَهُ أَبُو عَوَانَةَ وَابْنُ فُضَيْلٍ فِي السَّرِّ . [راجع: ٢٤٩]

(22) CHAPTER. If a woman has a wet dream (nocturnal sexual discharge).

(٢٢) بَابُ إِذَا احْتَلَمَتِ الْمَرْأَةُ

282. Narrated Umm Salama رضي الله عنها the Mother of the believers: Umm Sulaim, the wife of Abū Talha, came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Verily, Allāh is not shy to tell the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" Allāh's Messenger ﷺ replied, "Yes, if she notices a discharge."

٢٨٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكُ عَنْ هَشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ زَيْبَ بْنِتِ أَبِي سَلَمَةَ ، عَنْ أُمِّ سَلَمَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ : جَاءَتْ أُمُّ سُلَيْمٍ امْرَأَةُ أَبِي طَلْحَةَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنَّ اللَّهَ لَا يَسْتَحِي مِنَ الْحَقِّ ، هَلْ عَلَى الْمَرْأَةِ مِنْ غُشْلٍ إِذَا

هَيْ أَخْتَلَمْتُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ:
«تَعْمَ إِذَا رَأَتِ الْمَاءَ». [راجع: ١٣٠]
(٢٣) بَابُ عَرَقِ الْجُنُبِ وَأَنَّ الْمُسْلِمَ
لَا يَنْجُسُ

٢٨٣ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ
قَالَ: حَدَّثَنَا يَعْمَى قَالَ: حَدَّثَنَا حُمَيْدٌ
قَالَ: حَدَّثَنَا بَكْرٌ، عَنْ أَبِي رَافِعٍ، عَنْ
أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ لَقِيَهُ فِي بَعْضِ
طَرِيقِ الْمَدِينَةِ وَهُوَ جُنُبٌ، فَانْحَسَطَ
مِنْهُ، فَذَهَبَ فَاعْتَسَلَ ثُمَّ جَاءَ فَقَالَ:
أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟ قَالَ: كُنْتُ
جُنُبًا فَكَرِهْتُ أَنْ أُجَالِسَكَ وَأَنَا عَلَى
غَيْرِ طَهَارَةٍ، فَقَالَ: «سُبْحَانَ اللَّهِ، إِنَّ
الْمُؤْمِنَ لَا يَنْجُسُ». [٢٨٥]

(٢٤) بَابٌ: الْجُنُبُ يَخْرُجُ وَيَمْشِي
فِي السُّوقِ وَغَيْرِهِ،
وَقَالَ عَطَاءً: يَحْتَجُ الْجُنُبُ،
وَيَقْلُمُ أَظْفَارَهُ، وَيَحْلِقُ رَأْسَهُ وَإِنْ لَمْ
يَتَوَضَّأْ.

٢٨٤ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ
حَمَادٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرْيَعَ
قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَاتَدَةَ أَنَّ أَنَسَ
بْنَ مَالِكٍ حَدَّثَهُمْ أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ
يَطُوفُ عَلَى نِسَائِهِ فِي اللَّيْلَةِ الْوَاحِدَةِ
وَلَهُ يَوْمَئِذٍ تِسْعُ نِسَوةً. [٢٦٨]

(23) CHAPTER. (What is said regarding) the sweat of a Junub. And a Muslim never becomes impure.

283. Narrated Abū Hurairah رضي الله عنه that he came across me in one of the streets of Al-Madina and at that time I was Junub. So I slipped away from him and went to take a bath. On my return the Prophet ﷺ said, "O Abū Hurairah! Where have you been?" I replied, "I was Junub, so I disliked to sit in your company while I was in a state of impurity." The Prophet ﷺ said, "Subhān Allāh! A Believer (who believes in Islamic Monotheism) never becomes Najas⁽¹⁾ (impure). (See V.9:28 – the Qur'an)

(24) CHAPTER. A Junub (person) can go out and walk in the market or anywhere else.

'Atā' said: A Junub person is allowed to let his blood out (medically), to clip his nails and also to get his head shaved even without ablution.

284. Narrated Anas bin Mālik رضي الله عنه that the Prophet ﷺ used to visit all his wives in one night and he had nine wives at that time.

(1) (H.283) *Najas* i.e., impure ; it is either : (a) Physical , as regards urine , stools and blood etc., (b) Spiritual , as regards not having belief in the Oneness of Allāh and His Messenger Muḥammad ﷺ e.g., *Al-Mushrikūn* (polytheists , pagans , idolaters , and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ). And the word *Najas* is used only for those persons who have spiritual impurity e.g. *Al-Mushrikūn* المشركون etc.

285. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ :
Allāh's Messenger ﷺ came across me and I
was *Junub*. He took my hand and I went
along with him till he sat down. I slipped
away, went home and took a bath. When I
came back, he was still sitting there. He then
said to me, "O Abū Hurairah! Where have
you been?" I told him about it. The Prophet
ﷺ said, "Subhān Allāh! O Abū Hurairah! A
Believer (who believes in Islamic
Monotheism) never becomes *Najas*
(impure)."

(25) CHAPTER. A *Junub* can stay at home without taking a bath but with ablution.

286. Narrated Abū Salama: I asked ‘Āishah, “Did the Prophet ﷺ use to sleep while he was Junub?” She replied, “Yes, but he used to perform ablution (before going to bed).”

(26) CHAPTER. Sleeping of a Junub person.

287. Narrated ‘Umar bin Al-Khaṭṭāb رضي الله عنه: I asked Allāh’s Messenger ﷺ, “Can anyone of us sleep while he is Junub?” He replied, “Yes, if he performs ablution, he can sleep while he is Junub.”

(27) CHAPTER. A *Junub* person should perform ablution before sleeping.

288. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: Whenever the Prophet ﷺ intended to sleep while he was Junub, he used to wash his

٢٤٥ - حَدَّثَنَا عَيَّاشُ قَالَ: حَدَّثَنَا
عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا حُمَيْدٌ، عَنْ
بَكْرٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: لَقِينَنِي رَسُولُ اللَّهِ وَأَنَا
جُنْبُ، فَأَخَذَ بِيَدِي، فَمَسَتِّي مَعَهُ
حَتَّى قَعَدَ. فَأَسْلَلْتُ فَاتِئْتُ الرَّحْلَ
فَاعْتَسَلْتُ، ثُمَّ جَنَّتْ وَهُوَ قَاعِدٌ
فَقَالَ: أَيْنَ كُنْتِ يَا أبا هُرَيْرَةَ؟ فَقُلْتُ
لِدُ؛ فَقَالَ: «سَبِّحْنَ اللَّهَ يَا أبا هُرَيْرَةَ،
إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ». [رَاجِع: ٢٨٣]
(٢٥) بَابُ كَيْنُونَةِ الْجِنِّ فِي الْبَيْتِ
اَذَا تَوَضَّأَ

٢٨٦ - حَدَّثَنَا أَبُو نُعْمَانَ قَالَ: حَدَّثَنَا هِشَامٌ وَشَيْبَانٌ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ: أَكَانَ النَّبِيُّ يَرْقُدُ وَهُوَ جُنْبٌ؟ قَالَتْ: نَعَمْ، وَيَوْمًا صَاحَ [٢٨٨]. (انظر:

(٢٦) بَابُ نَوْمِ الْجُنُبِ

٢٨٧ - حَدَّثَنَا فُتْيَةُ قَالَ: حَدَّثَنَا الْلَّيْثُ، عَنْ نَافِعٍ، عَنْ أَبِي عُمَرِ الْأَنْجَوِيِّ، عَنْ أَبِي الْمَظَابِ سَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيْفُدُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «نَعَمْ إِذَا تَوَضَّأَ أَحَدُكُمْ فَإِلَيْهِ قُدْسُ الْمَكَانِ». [انظر: ٢٨٩، ٢٩٠]

(٢٧) بَابُ الْجُنُبِ يَتَوَضَّأُ ثُمَّ يَنَامُ

٢٨٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ
قَالَ: حَدَّثَنَا النَّبِيُّ، عَنْ عَبْيِيدِ اللَّهِ بْنِ

private parts and perform ablution like that for the *Salāt* (prayer).

أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنْبٌ عَسَلَ فَرْجَهُ وَتَوَضَّأَ لِلصَّلَاةِ. [راجع: ٢٨٦]

289. Narrated ‘Abdullah, “Umar رَضِيَ اللَّهُ عَنْهُ asked the Prophet ﷺ “Can anyone of us sleep while he is *Junub*?” He ﷺ replied, “Yes, if he performs ablution.”

٢٨٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ رَافِعٍ، عَنْ عَبْدِ اللَّهِ قَالَ: اسْتَقْتَنَى عُمَرُ النَّبِيَّ ﷺ: أَيْنَمَا أَحَدُنَا وَهُوَ جُنْبٌ؟ قَالَ: «نَعَمْ إِذَا تَوَضَّأَ». [٢٨٦]

290. Narrated ‘Abdullah bin ‘Umar رَضِيَ اللَّهُ عَنْهُ told Umar bin Al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ that Allāh’s Messenger ﷺ said, “I became *Junub* at night.” Allāh’s Messenger ﷺ replied, “Perform ablution (after) washing your penis (private parts) and then sleep.”

٢٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ: ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ لِرَسُولِ اللَّهِ ﷺ بِيَأَنَّهُ تُصِيبُهُ الْجَنَابَةُ مِنَ الْلَّيْلِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «تَوَضَّأْ وَاغْسِلْ ذَكَرَكَ ثُمَّ نَمْ». [راجع: ٢٨٧]

(28) CHAPTER. When male and female organs come in close contact (bath becomes compulsory).
٢٨ - بَابٌ: إِذَا التَّقَى الْخِتَانَانِ، حَدَّثَنَا مُعاَدُ بْنُ فَضَّالَةَ قَالَ: حَدَّثَنَا هِشَامٌ حَ.

291. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “When a man sits in between the four parts of a woman and did the sexual intercourse with her⁽¹⁾, bath becomes compulsory.”

٢٩١ - وَحَدَّثَنَا أَبُو نُعَيْمَ، عَنْ هِشَامٍ، عَنْ قَاتَدَةَ، عَنْ الْحَسَنِ عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا جَلَسَ بَيْنَ شَعْبَهَا الْأَرْبَعَ ثُمَّ جَهَدَهَا فَقَدْ وَجَبَ الْغُسْلُ» تَابَعَهُ عُمَرُو، عَنْ شَعْبَةَ مِثْلَهُ، وَقَالَ مُوسَى: حَدَّثَنَا أَبَا يَانُ قَالَ: حَدَّثَنَا قَاتَدَةَ قَالَ: أَخْبَرَنَا الْحَسَنُ مِثْلَهُ.

(1) (H.291) The head of his private organ entered in her private female part.

(29) CHAPTER. Washing away what comes out from the private parts of a woman (woman's discharge) if one gets soiled with that.

292. Narrated Zaid bin Khālid Al-Juhāni: I asked ‘Uthmān bin ‘Affān رَضِيَ اللَّهُ عَنْهُ about a man who engaged in the sexual intercourse with his wife but did not discharge. ‘Uthmān replied, “He should perform ablution like that for the prayer after washing his private parts.” ‘Uthmān added, “I heard that from Allāh’s Messenger ﷺ.” I asked ‘Alī bin Abī Tālib, Az-Zubair bin Al-‘Awwām, Tālha bin ‘Ubādullāh and Ubāi bin Ka'b and all gave the same reply.

(Abū Ayyūb said that he had heard that from Allāh’s Messenger ﷺ) (This order was cancelled later on so one has to take a bath. See *Hadīth* No.291).

(٢٩) بَابُ عَسْلٍ مَا يُصِيبُ مِنْ رُطُوبَةِ فَرِحِ الْمَرْأَةِ

٢٩٢ - حَدَّثَنَا أَبُو مَعْمَرٌ: قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنِ الْحُسَنِ قَالَ يَحْيَى: وَأَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ أَنَّ رَبِيدَ بْنَ خَالِدَ الْجَهْنَمِيَّ، أَخْبَرَهُ أَنَّهُ سَأَلَ عُثْمَانَ بْنَ عَفَّانَ فَقَالَ: أَرَأَيْتَ إِذَا جَامَعَ الرَّجُلُ امْرَأَهُ فَلَمْ يُمْنِ؟ قَالَ عُثْمَانُ: يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ، وَيَغْسِلُ ذَكْرَهُ، قَالَ عُثْمَانُ: سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ فَسَأَلْتُ عَنْ ذَلِكَ عَلَيَّ بْنَ أَبِي طَالِبٍ، وَالرَّبِيعَ بْنَ الْعَوَامَ، وَطَلْحَةَ ابْنَ عَبِيدِ اللهِ، وَأَبِي ابْنِ كَعْبٍ، فَأَمْرَوْهُ بِذَلِكَ، قَالَ يَحْيَى: وَأَخْبَرَنِي أَبُو سَلَمَةَ أَنَّ عُرْوَةَ بْنَ الرَّبِيعِ أَخْبَرَهُ أَنَّ أَبَا أَيُوبَ أَخْبَرَهُ أَنَّهُ سَمِعَ ذَلِكَ مِنْ رَسُولِ اللهِ ﷺ. [راجع: ١٧٩]

٢٩٣ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي قَالَ: أَخْبَرَنِي أَبُو أَيُوبَ قَالَ: أَخْبَرَنِي أَبِي بْنَ كَعْبٍ أَنَّهُ قَالَ: يَا رَسُولَ اللهِ، إِذَا جَامَعَ الرَّجُلُ الْمَرْأَةَ فَلَمْ يُنْزِلْ؟ قَالَ: «يَغْسِلُ مَا مَسَّ الْمَرْأَةَ مِنْهُ، ثُمَّ يَتَوَضَّأُ وَيُصَلِّي» قَالَ أَبُو عَبْدِ اللهِ: الْعَسْلُ أَحْوَطُ، وَذَاكَ الْأَحْبَرُ، إِنَّمَا بَيَّنَاهُ لَا خِتْلًا فِيهِمْ.

293. Narrated Ubāi bin Ka'b: I asked Allāh’s Messenger ﷺ about a man who engages in sexual intercourse with his wife but does not discharge. He replied, “He should wash the parts which comes in contact with the private parts of the woman, perform ablution and then offer *Salāt* (prayer).” (Abū ‘Abdullāh said, “To be on the safe side one should take a bath and that is the last order.”) (See *Hadīth* No.291).

6 - THE BOOK OF MENSES

٦ - كتاب الحيض

And the Statement of Allāh : جَلَ جَلَدَهُ اللَّهُ تَعَالَى : They ask you (O Muḥammad ﷺ) concerning menstruation. Say, that is an *Adha* (a harmful thing for a husband to have sexual intercourse with his wife while she is having her menses), therefore, keep away from women during menses and go not unto them until they have been purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allāh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allāh loves those who turn unto Him in repentance and loves those who purify themselves.” (V.2:222).

(1) CHAPTER. How the menses started.

And the statement of the Prophet ﷺ, “This is a thing which Allāh has ordained for the daughters of Ādam.” Some people said that the menses first came for Bani Isrāel. But what the Prophet ﷺ said, is more comprehensive (the truth).

CHAPTER. Menses (a thing) ordained (by Allāh and instructions) for women when they get their menses .

294. Narrated Al-Qāsim: ‘Āishah رَضِيَ اللَّهُ عَنْهَا said, “We set out with the sole intention of performing *Hajj* and when we reached Sarif, (a place 11 k.m. from Makkah) I got my menses. Allāh’s Messenger ﷺ came to me while I was weeping. He said ‘What is the matter with you? Have you got your menses?’ I replied, ‘Yes.’ He said, ‘This is a thing which Allāh has ordained for the daughters of Ādam. So do what all the pilgrims do with the exception of the *Tawāf* (circumambulation) round the Ka’bah.’” ‘Āishah رَضِيَ اللَّهُ عَنْهَا added,

وَقَوْلُ اللَّهِ تَعَالَى : ﴿ وَسَقَوْنَكَ عَنِ الْمَحِيطِ فَلَمْ هُوَ أَذَى فَاعْتَرِلُوا النِّسَاءَ فِي الْمَحِيطِ وَلَا نَقْرِبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا طَهَرْنَ قَاتُلُوهُنَّ مِنْ حَيْثُ أَرَمْتُمُ اللَّهَ إِنَّ اللَّهَ يُحِبُّ الْمُؤْمِنَاتِ وَيُحِبُّ الْمُتَّقِنَّاتِ ﴾ . [القراءة: ٢٢٢]

(1) بَابُ كَيْفَ كَانَ بَدْءُ الْحَيْضِ

وَقَوْلُ النَّبِيِّ ﷺ : «هَذَا شَيْءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ» وَقَالَ بَعْضُهُمْ: كَانَ أَوَّلُ مَا أُرْسِلَ الْحَيْضُ عَلَى بَنَاتِ إِسْرَائِيلَ. قَالَ أَبُو عَبْدِ اللَّهِ: وَحَدِيثُ النَّبِيِّ ﷺ أَكْثَرُ.

بَابُ الْأَمْرِ بِالنَّسَاءِ إِذَا نُفِسِنَ

٢٩٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ القَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يَقُولُ: سَمِعْتُ عَائِشَةَ تَقُولُ: خَرَجْنَا لَا تَرَى إِلَّا الْحَجَّ، فَلَمَّا كُنَّا بِسَرْفَ حِضْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي، فَقَالَ: «مَا لِكِ؟ أَنْفَسْتَ؟» قُلْتُ: نَعَمْ، قَالَ: «إِنَّ هَذَا

"Allāh's Messenger ﷺ sacrificed cows on behalf of his wives."

أَمْرُ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ فَاقْضِيَ مَا يَقْضِي الْحَاجُ غَيْرُ أَنْ لَا تَطْوِفَ فِي بَالَّيْتِ، قَالَتْ: وَضَحَّى رَسُولُ اللَّهِ ﷺ عَنْ نِسَائِهِ بِالْبَقْرِ. [انظر: ٣٠٥، ١٥١٦، ٣١٧، ٣١٩، ٣٢٨، ١٥٦٢، ١٥٦١، ١٥٦٠، ١٥٥٦، ١٥١٨، ١٦٣٨، ١٧٣٣، ١٧٢٠، ١٧٠٩، ١٦٥٠، ١٧٨٣، ١٧٧٢، ١٧٧١، ١٧٦٢، ١٧٥٧، ٢٩٨٤، ٢٩٥٢، ١٧٨٨، ١٧٨٦، ٥٥٤٨، ٤٤٠١، ٥٣٢٩، ٤٤٠٨، ٤٣٩٥، ٥٥٠٩، ٦١٥٧، ٧٢٢٩]

(٢) بَابُ غَسلِ الْحَائِضِ رَأْسَ رَوْجِهَا وَتَرْجِيلِهِ

٢٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا مَالِكُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أَرْجُلُ رَأْسَ رَسُولِ اللَّهِ ﷺ وَأَنَا حَائِضٌ. [انظر: ٢٩٦، ٣٠١، ٢٠٢٨، ٥٩٢٥، ٢٠٤٦، ٢٠٣١، ٢٠٣٠]

٢٩٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ أَنَّ ابْنَ جُرَيْجَ أَخْبَرَهُمْ قَالَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةِ أَنَّهُ سُئِلَ: أَتَحَدُّمُنِي الْحَائِضُ أَوْ تَدْنُو مِنِّي الْمَرْأَةُ وَهِيَ جُنْبُ؟ فَقَالَ عُرْوَةُ: كُلُّ ذَلِكَ عَلَيَّ هَيْنَ، وَكُلُّ ذَلِكَ تَحْدُّمِي، وَلَيْسَ

(2) CHAPTER. The washing of the husband's head and the combing of his hair by a menstruating wife.

295. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا: While in menses, I used to comb the hair of Allāh's Messenger ﷺ.

296. Narrated 'Urwa رَضِيَ اللَّهُ عَنْهُ: A person asked me, "Can a woman in menses serve me? And can a Junub woman come close to me?" I replied, "All this is easy for me. All of them can serve me, and there is no harm for any other person to do the same. 'Aishah رَضِيَ اللَّهُ عَنْهَا told me that she used to comb the hair of Allāh's Messenger ﷺ while she was in her menses, and he was in *I'tikāf*⁽¹⁾ (in the mosque). He would bring his head near her

(1) (H.296) *I'tikāf*: Seclusion in a mosque for the purpose of worshipping Allāh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g., answering the call of nature or joining a funeral procession etc.)

in her room and she would comb his hair, while she used to be in her menses."

عَلَى أَحَدٍ فِي ذَلِكَ بَأْسٌ، أَخْبَرَنِي
عَائِشَةُ أَنَّهَا كَانَتْ تُرْجِلُ رَسُولَ اللَّهِ
وَهِيَ حَائِضٌ وَرَسُولُ اللَّهِ
حِينَئِذٍ مُجَاوِرٌ فِي الْمَسْجِدِ، يُذْنِي لَهَا
رَأْسَهُ وَهِيَ فِي حُجْرَتِهَا، فَتَرْجَلَهُ وَهِيَ
حَائِضٌ. [راجع: ٢٩٥]

(3) CHAPTER. To recite the Qur'an while lying in the lap of one's own menstruating wife.

Abū Wā'il used to send his menstruating maid servant to bring the Qur'an from Abī Razīn by carrying it from the hanger (of its case).

297. Narrated 'Āishah: The Prophet ﷺ used to lean on my lap during my menses and then would recite the Qur'an.

(٣) بَابُ قِرَاءَةِ الرَّاجِلِ فِي حَجْرِ
امْرَأَيْهِ وَهِيَ حَائِضٌ،

وَكَانَ أَبُو وَائِلٍ يُرْسِلُ خَادِمَهُ وَهِيَ
حَائِضٌ إِلَى أُبِي رَزِينَ لِتَأْتِيهِ
بِالْمُصَحَّفِ فَتَسْمِكُهُ بِعِلَاقَتِهِ.

٢٩٧ - حَدَّثَنَا أَبُو نُعَيمَ الْفَضْلُ
بْنُ دُكْيَنَ: سَمِعَ زُهْرَيًّا عَنْ مَنْصُورِ بْنِ
صَفِيفَةِ أَنَّ أُمَّةَ حَدَّثَتْهُ أَنَّ عَائِشَةَ
حَدَّثَتْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَكَبَّرُ فِي
حَجْرِيِّ وَأَنَا حَائِضٌ ثُمَّ يَقْرَأُ الْقُرْآنَ.

[انظر: ٧٥٤٩]

(4) CHAPTER. Using the word *Nifās* for menses.

298. Narrated Umm Salama: While I was laying with the Prophet ﷺ under a single woolen sheet, I got the menses. I slipped away and put on the clothes for menses. He said, "Have you got *Nifās* (menses)?" I replied, "Yes." He then called me and made me lie with him under the same sheet.

٢٩٨ - حَدَّثَنَا الْمَكْيُّ بْنُ إِبْرَاهِيمَ
قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى بْنِ أَبِي
كَثِيرٍ، عَنْ أُبِي سَلَمَةَ أَنَّ رَبِيعَ بْنَ أَمْ
سَلَمَةَ حَدَّثَتْهُ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا
قَالَتْ: بَيْنَا أَنَا مَعَ النَّبِيِّ ﷺ
مُضْطَبَجَةً فِي خَمِيصَةٍ إِذْ جَحْضُتْ
فَانْسَلَّتْ، فَأَخْدُثُ ثِيَابَ حَيْصَتِي،
فَقَالَ: «أَنْغَسْتِ؟» قُلْتُ: نَعَمْ،
فَدَعَانِي فَاضْطَبَجَتْ مَعَهُ فِي الْخَمِيلَةِ.

[انظر: ٣٢٢، ٣٢٣، ١٩٢٩]

(٥) بَابُ مُبَاشِرَةِ الْحَائِضِ

(5) CHAPTER. Fondling a menstruating wife.

299. Narrated ‘Āishah: The Prophet ﷺ and I used to take a bath from a single pot while we were *Junub*.

٢٩٩ - حَدَّثَنَا قَيْصَرٌ قَالَ: حَدَّثَنَا سُفِيَّاً، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، كِلَانَا جُنُبٌ. [راجع: ٢٥٠]

٣٠٠ - وَكَانَ يَأْمُرُنِي فَأَتَرِدُ فَيَبْشِرُنِي وَأَنَا حَائِضٌ. [انظر: ٣٠٢]

[٢٠٣٠]

٣٠١ - وَكَانَ يُخْرُجُ رَأْسَهُ إِلَيْهِ وَهُوَ مُعْتَكِفٌ فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

[راجع: ٢٩٥]

٣٠٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ خَلِيلٍ قَالَ: أَخْبَرَنَا عَلَيُّ بْنُ مُسْهِيرٍ قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ هُوَ الشَّيْبَانِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ إِحْدَانَا إِذَا كَانَتْ حَائِضًا فَأَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يُبَاشِرَهَا أَمْرَهَا أَنْ تَتَزَرَّ فِي قَوْرِ حَيْضَتِهَا ثُمَّ يُبَاشِرُهَا، قَالَتْ: وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ النَّبِيُّ ﷺ يَمْلِكُ إِرْبَهُ. تَابَعَهُ خَالِدٌ وَجَرِيرٌ عَنِ الشَّيْبَانِيِّ.

٣٠٣ - حَدَّثَنَا أَبُو الثَّعَمَانِ قَالَ: حَدَّثَنَا عَبْدُ الْواحِدِ قَالَ: حَدَّثَنَا الشَّيْبَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

300. (‘Āishah added): And he ﷺ used to order me to put on an *Izār* (dress worn below the waist) and used to fondle me. While I used to be in my periods (menses).

301. (‘Āishah added): While in *I’tikāf*, he ﷺ used to bring his head near me and I would wash it while I used to be in my periods (menses).

302. Narrated ‘Abdur Raḥmān bin Al-Aswad on the authority of his father: ‘Āishah said: “Whenever Allāh’s Messenger ﷺ wanted to fondle anyone of us during her periods (menses), he used to order her to put on an *Izār* and start fondling her.” ‘Āishah added, “None of you could control his sexual desire as the Prophet ﷺ could.”

303. Narrated Maimūna : Whenever Allāh’s Messenger ﷺ wanted to fondle any of his wives during their periods (menses), he used to ask her to wear an *Izār*.

شَدَّادٍ قَالَ: سَمِعْتُ مَيْمُونَةَ تَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يُبَاشِرَ امْرَأَةً مِنْ نِسَائِهِ أَمْرَهَا فَاتَّرَرَتْ وَهِيَ حَائِضٌ. رَوَاهُ سُفْيَانُ عَنِ الشَّيْبَانِي.

(٦) بَابُ تَرْكِ الْحَائِضِ الصَّوْمَ

(6) CHAPTER. A menstruating woman should leave observing *Saūm* (fasting).

304. Narrated Abū Sa‘id Al-Khudrī رضي الله عنه: Once Allāh's Messenger ﷺ went out to the *Musalla* [(to offer the *Ṣalāt* (prayer)] of ‘Eid-al-Adha or ‘Eid-al-Fiṭr, and he passed by the women and said, “O you the assembly of women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women).” They asked, “Why is it so, O Allāh's Messenger?” He replied, “You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you.” The women asked, “O Allāh's Messenger! What is deficient in our intelligence and religion?” He said, “Is not the witness (evidence) of two women equal to the witness of one man?” They replied in the affirmative. He said, “This is the deficiency in her intelligence. Isn't it true that a woman can neither offer *Ṣalāt* (prayers) nor observe *Saūm* (fasting) during her menses?” The women replied in the affirmative. He said, “This is the deficiency in her religion.”

(7) CHAPTER. A menstruating woman should perform all the ceremonies of *Hajj* except the *Tawāf* around the Ka‘bah.

٣٠٤ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي زَيْدٌ هُوَ ابْنُ أَسْلَمَ، عَنْ عِياضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدِ الْحُدْرَنِيِّ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي أَضْحَى أَوْ فَطْرٍ إِلَى الْمُصَلَّى فَمَرَّ عَلَى النِّسَاءِ فَقَالَ: «يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَإِنِّي أُرِيشُكُنَّ أَكْثَرَ أَهْلِ النَّارِ». قُلْنَ: وَيَمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «تُكْثِرْنَ اللَّغْنَ، وَتَكْفُرْنَ الْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَدْهَبَ لِلْبَرَّ الرَّجُلَ الْحَازِمَ مِنْ إِحْدَائِكُنَّ». قُلْنَ: وَمَا نُقْصَانُ دِينِنَا وَعَقْلِنَا يَا رَسُولَ اللَّهِ؟ قَالَ: «أَئِنَّ شَهَادَةَ الْمَرْأَةِ مُثْلَ نِصْفِ شَهَادَةِ الرَّجُلِ؟» قُلْنَ: بَلِي، قَالَ: «فَذَلِكَ مِنْ نُقْصَانِ دِينِهَا».

[انظر: ١٤٦٢، ١٩٥١، ٢٦٥٨]

(٧) بَابٌ: تَفَضِّي الْحَائِضُ الْمَنَاسِكَ كُلَّهَا إِلَّا الطَّوَافَ بِالْبَيْتِ

Ibrāhīm said, “There is no harm in reciting a Verse of the Qur’ān by a menstruating woman.” Ibn ‘Abbās considers that there was no harm in the recitation of the Qur’ān by a *Junub*. The Prophet ﷺ used to remember (glorify) Allāh at all times. Umm ‘Aṭiyya said that they were ordered to let the menstruating women come out (on festivals) to say *Takbīrāt (Allāhu Akbar)*, and to invoke Allāh. Ibn ‘Abbās narrated on the authority of Abū Sufyān: Heraclius asked for the letter of the Prophet ﷺ and read it. It began: “In the Name of Allāh, the Most Gracious, the Most Merciful. O people of the Scripture (Jews and Christians): Come to a word that is just between us and you that we worship none but Allāh … (V.3:64). And ‘Atā quoted from Jābir, “‘Āishah رَضِيَ اللَّهُ عَنْهَا got her menses and she performed all the ceremonies of *Hajj* except the *Tawāf* round the Ka’bah and she did not offer *Salāt* (prayers).” Al-Ḥakam said, “I slaughter the animal even if I were *Junub*.” And Allāh جَلَ جَلَالَهُ said: “Eat not (O believers) of that (meat) on which Allāh’s Name has not been pronounced (at the time of slaughtering of the animal).” (V.6:121).

305. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: We set out with the Prophet ﷺ for *Hajj* and when we reached Sarif I got my menses. When the Prophet ﷺ came to me, I was weeping. He asked, “Why are you weeping?” I said, “I wish if I had not performed *Hajj* this year.” He asked, “May be that you got your menses?” I replied, “Yes.” He then said, “This is the thing which Allāh has ordained for all the daughters of Ādām. So do what all the pilgrims do except that you do not perform the *Tawāf* round the Ka’bah till you are clean.”

وقال إبراهيم: لا يأس أن تقرأ الآية، ولم ير ابن عباس بالقراءة للجنب بأساً، وكان النبي ﷺ يذكر الله على كل أحيانه، وقال أم عطية: كنا نؤمر أن يخرج الحيض فيكبرون بتذكيرهم ويدعون، وقال ابن عباس: أخبرني أبو سفيان أن هرقل دعا بكتاب النبي ﷺ فقرأه فإذا فيه: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» **﴿يَأَهْلَ الْكِتَبِ تَعَاوَنُوا إِلَى كَلْمَةٍ﴾** الآية [آل عمران: ٦٤]، وقال عطاء، عن جابر: حاضرت عائشة فتسكت المنسك كلهما غير الطواف بالبيت ولا نصلي، وقال الحكم: إني لأذبح وأنا جنب، وقال الله عز وجل: **«وَلَا تَأْكُلُوا مَا لَمْ يُذْكُرْ أَسْمَ اللَّهِ عَلَيْهِ»** [الأنعام: ١٢١].

٣٠٥ - حدثنا أبو نعيم قال:
حدثنا عبد العزيز بن أبي سلمة، عن عبد الرحمن بن القاسم، عن القاسم بن محمد، عن عائشة قالت: خرجنا مع رسول الله ﷺ لا نذكر إلا الحج، فلما جئنا سرف طمث فدخل على النبي ﷺ وأنا أبكي فقال: «ما يُكثيك؟» قلت: لَوْدَدْتُ والله أني لم أحج العام. قال: **«لَعْلَكِ نُفْسِتِ؟»** قلت: نعم، قال:

﴿إِنَّ ذَلِكَ شَيْءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ، فَأَفْعَلِي مَا يَقُولُ الْحَاجُّ غَيْرَ أَنْ لَا تَطْوِي بِالْبَيْتِ حَتَّى تَظْهُرِي﴾.

[٢٩٤]

(8) CHAPTER. *Al-Istihâda* [bleeding (from the womb) in between a woman's periods].

306. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا bint Abī Ḥubāish said to Allāh’s Messenger ﷺ, “O Allāh’s Messenger! I do not become clean (from bleeding). Shall I give up my *Ṣalāt* (prayers)?” Allāh’s Messenger ﷺ replied: “No, because it is from a blood vessel and not the menses. So when the real menses begins give up your *Ṣalāt* and when it (the period) has finished wash the blood off your body (take a bath) and offer your prayers.”

(9) CHAPTER. Washing out the menstrual blood.

307. Narrated Asmā’ bint Abī Bakr رَضِيَ اللَّهُ عَنْهَا: A woman asked Allāh’s Messenger ﷺ, “O Allāh’s Messenger! What should we do if the blood of menses falls on our clothes?” Allāh’s Messenger ﷺ replied, “If the blood of menses falls on the garment of anyone of you, she must take hold of the blood spot, rub it, and wash it with water and then offer *Ṣalāt* (prayers) in (with) it.”

٣٠٦ - حدثنا عبد الله بن يوسف قال: أخبرنا مالك، عن هشام بن عروة، عن أبيه، عن عائشة أنها قالت: قالت فاطمة بنت أبي حبيش رَسُولُ الله ﷺ: يا رَسُولَ اللهِ إِنِّي لَا أَظْهُرُ، أَفَادُعُ الصَّلَاةَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا ذَلِكَ عَرْقٌ وَلَا يَنْسَبُ بِالْحَيْضَةِ، فَإِذَا أَفْبَلْتِ الْحَيْضَةَ فَأَتُرْكِي الصَّلَاةَ. فَإِذَا ذَهَبَ قَدْرُهَا فَاغْسِلِي عَنْكِ الدَّمَ وَاصْلِي».

(٩) باب غسل دم الحيض

٣٠٧ - حدثنا عبد الله بن يوسف قال: أخبرنا مالك، عن هشام، عن فاطمة بنت المتنير، عن أسماء بنت أبي بكر أنها قالت: سألت امرأة رَسُولَ اللهِ ﷺ فَقَالَتْ: يا رَسُولَ اللهِ، أَرَأَيْتَ إِحْدَانَا إِذَا أَصَابَ ثُوبَهَا الدَّمُ مِنَ الْحَيْضَةِ كَيْفَ تَضْنَعْ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَصَابَ ثُوبَ إِحْدَانَكَ الدَّمُ مِنَ الْحَيْضَةِ فَتَقْرُضْهُ، ثُمَّ لِتَضْنَعْ بِعِمَاءٍ، ثُمَّ لِتُصَلِّي فِيهِ». [٢٢٧]

308. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: Whenever anyone of us got her menses, she, on becoming clean, used to take hold of the blood spot and rub the blood off her garment, and pour water over it and wash that portion thoroughly and sprinkle water over the rest of the garment. After that she would offer *Salāt* (prayers) in (with) it.

٣٠٨ - حَدَّثَنَا أَصْبَحُ قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، حَدَّثَنَا عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ إِذَا دَعَانَا تَحِيطُ ثُمَّ تَفَرِّصُ الدَّمُ مِنْ ثُبُورِهَا عِنْدَ ظُهُورِهَا فَتَغْسِلُهُ وَتَنْضَحُ عَلَى سَائِرِهِ ثُمَّ تُصَلِّي فِيهِ.

(10) CHAPTER. The *I’tikāf* of a woman who is bleeding in between her periods.

309. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: Once one of the wives of the Prophet ﷺ did *I’tikāf* along with him and she was bleeding in between her periods. She used to see the blood (from her private parts) and she would perhaps put a dish under her for the blood. (The subnarrator ‘Ikrima added, ‘Āishah رَضِيَ اللَّهُ عَنْهَا once saw the liquid of safflower and said, “It looks like what so-and-so used to have.”)

٣٠٩ - حَدَّثَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ أَعْتَكَفَ مَعَهُ بَعْضُ نِسَائِهِ وَهِيَ مُسْتَحَاجَةً تَرَى الدَّمَ فَرُبَّمَا وَضَعَتِ الطَّسْتَ تَحْتَهَا مِنَ الدَّمِ. وَرَعَمَ عِكْرِمَةَ أَنَّ عَائِشَةَ رَأَتْ مَاءَ الْعُصْفُرَ فَقَالَتْ: كَانَ هَذَا شَيْءٌ كَانَتْ فُلَانَةً تَجِدُهُ. [انظر: ٣١٠، ٣١١، ٢٠٣٧]

310. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: One of the wives of Allāh’s Messenger ﷺ joined him in *I’tikāf* and she noticed blood and yellowish discharge (from her private parts) and put a dish under her when she offered *Salāt* (prayers)."

٣١٠ - حَدَّثَنَا قَتْبِيَّةُ قَالَ: حَدَّثَنَا يَزِيدُ ابْنُ رُزِيعَ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ قَالَتْ: أَعْتَكَفْتُ مَعَ رَسُولِ اللَّهِ ﷺ امْرَأً مِنْ أَرْوَاحِهِ فَكَانَتْ تَرَى الدَّمَ وَالصُّفْرَةَ وَالطَّسْتَ تَحْتَهَا وَهِيَ تُصَلِّي. [راجع: ٣٠٩]

311. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: One of the Mothers of the faithful believers (i.e. the wives of the Prophet ﷺ) did *I’tikāf* while she was having bleeding in between her periods.

٣١١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ أَنَّ بَعْضَ أَمْهَاتِ الْمُؤْمِنِينَ

اعْتَكَفْتُ وَهِيَ مُسْتَحَاضَةٌ.

[راجع: ٣٠٩]

(١١) بَابُ هَلْ تُصَلِّيُ الْمَرْأَةُ فِي ثَوْبٍ حَاصِّتٍ فِيهِ؟

٣١٢ - حَدَّثَنَا أَبُو نُعَيْمَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنْ أَبِنِ أَبِي حَمْيَرٍ، عَنْ مُجَاهِدٍ قَالَ: قَالْتُ لِعَائِشَةَ: مَا كَانَ لِإِحْدَانَا إِلَّا ثُوبٌ وَاحِدٌ تَحِيِضُ فِيهِ، فَإِذَا أَصَابَهُ شَيْءٌ مِّنْ دَمٍ قَالَتْ بِرِيقِهَا فَقَصَّعَتْهُ بِظُفَرِهَا.

(١٢) بَابُ الطَّيِّبِ لِلْمَرْأَةِ عِنْدَ عُسْلِهَا مِنَ الْمَحِيضِ

٣١٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَابِ قَالَ: حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ، عَنْ أَبِي بَكْرٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: كُنَّا نُنْهَى أَنْ نُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَرْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَمَراً، وَلَا نَكْحِلُ، وَلَا نَطَبِّ وَلَا نَلْبِسَ تَوْبَيْ مَقْبُوغاً إِلَّا ثُوبَ عَصْبٍ. وَقَدْ رُخِّضَ لَنَا عِنْدَ الظَّهَرِ إِذَا اغْتَسَلْتَ إِحْدَانَا مِنْ مَحِيضِهَا فِي نُبْدَةٍ مِّنْ كُسْتَ أَطْفَارِ، وَكُنَّا نُنْهَى عَنِ اتِّبَاعِ الْجَنَائِزِ، قَالَ: وَرَوَى هِشَامُ بْنُ حَسَانَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ عَنِ النَّبِيِّ ﷺ. [انظر: ١٢٧٨، ١٢٧٩]

[٥٣٤٣، ٥٣٤٢، ٥٣٤١]

(١٣) بَابُ دَلْكِ الْمَرْأَةِ نَفْسَهَا إِذَا تَطَهَّرَتْ مِنَ الْمَحِيضِ،

(11) CHAPTER. Can a woman offer her Salāt (prayers) in the clothes in which she has her menses?

312. Narrated 'Āishah: None of us had more than a single garment and we used to have our menses while wearing it. Whenever it got soiled with blood of menses we used to apply saliva to the blood spot and rub off the blood with our nails.

(12) CHAPTER. Putting perfume by women at the time of taking a bath after finishing from the menses.

313. Narrated Umm 'Atiyya: رَضِيَ اللَّهُ عَنْهَا: We were forbidden to mourn for a dead person for more than three days except in the case of a husband, for whom mourning was allowed for four months and ten days. (During that time) we were not allowed to put Kohl (antimony eye powder) in our eyes or to use perfumes or to put on coloured clothes except a dress made of 'Aṣb (a kind of Yemen cloth, very coarse and rough). We were allowed to use Kust Azfār (very light perfumes) at the time of taking a bath after menses and also we were forbidden to go with the funeral procession.

(13) CHAPTER. A woman should rub her own body thoroughly during a bath after the menses.

How to take a bath after menses and rub the place soiled with blood with a perfumed piece of cloth.

314. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا A woman asked the Prophet ﷺ about the bath which is taken after finishing from the menses. The Prophet ﷺ told her what to do and said, “Purify yourself with a piece of cloth scented with musk.” The woman asked, “How shall I purify myself with it?” He said, “*Subhān Allāh!* Purify yourself (with it).” I pulled her to myself and said, “Rub the place soiled with blood with it.”

وَكَيْفَ تَعْتَسِلُ وَتَأْخُذُ فِرْصَةً
مُمَسَّكَةً فَتَبْعَثُ بِهَا أَثَرَ الدَّمِ .

٣١٤ - حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا
ابْنُ عَيْنَةَ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ
أُمِّهِ، عَنْ عَائِشَةَ أَنَّ امْرَأَةً سَأَلَتِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ غُسْلِهَا مِنَ الْمَحِيضِ؟ فَأَمْرَرَهَا
كَيْفَ تَعْتَسِلُ، قَالَ: «خُذِي فِرْصَةً مِنْ
مُسْلِكِ فَتَظَاهِرِي بِهَا»، قَالَتْ: كَيْفَ
أَنْظَهُرُ بِهَا؟ قَالَ: «سُبْحَانَ اللَّهِ،
تَظَاهِرِي». فَاجْتَبَدْتُهَا إِلَيَّ فَقُلْتُ:
تَبَعَّي بِهَا أَثَرَ الدَّمِ . [انظر: ٣١٥]

[٧٣٥٧]

(14) CHAPTER. To take a bath after finishing from the menses.

315. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا An *Anṣārī* woman asked the Prophet ﷺ how to take a bath after finishing from the menses. He replied, “Take a piece of cloth perfumed with musk and clean the private parts with it, thrice.” The Prophet ﷺ felt shy and turned his face. So I pulled her to me and told her what the Prophet ﷺ meant.

٣١٥ - حَدَّثَنَا مُسْلِمٌ قَالَ: حَدَّثَنَا
وَهِيْبٌ قَالَ: حَدَّثَنَا مَنْصُورٌ، عَنْ أُمِّهِ،
عَنْ عَائِشَةَ أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ
قَالَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَيْفَ أَعْتَسِلُ مِنَ
الْمَحِيضِ؟ قَالَ: «خُذِي فِرْصَةً
مُمَسَّكَةً وَتَوَضَّئِي ثَلَاثًا»، ثُمَّ إِنَّ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَحْيَا فَأَغْرَضَ بِوْجُوبِهِ أَوْ قَالَ:
«تَوَضَّئِي بِهَا». فَأَخْدُثُهَا فَجَذَبَهَا،
فَأَخْبَرَهَا بِمَا يُرِيدُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

[راجع: ٣١٤]

(15) بَابُ امْتِشَاطِ الْمَرْأَةِ عِنْ غُسْلِهَا مِنَ الْمَحِيضِ

٣١٦ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ قَالَ:

(15) CHAPTER. The combing of head-hair by a woman on taking a bath after finishing from the menses.

316. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا In the last *Hajj* of Allāh’s Messenger ﷺ I assumed the *Iḥrām* for *Hajj* along with Allāh’s

Messenger ﷺ. I was one of those who intended *Tamattu'* (to perform *Hajj* and '*Umra* together, with a break in between) and did not take the *Hady* (animal for sacrifice) with me. I got my menses and was not clean till the night of '*Arafā*. I said, "O Allāh's Messenger! It is the night of the Day of '*Arafā* and I intended to perform the *Hajj Tamattu'* with '*Umra*." Allāh's Messenger ﷺ told me to undo my head-hair and comb it and to postpone the '*Umra*. I did the same and completed the *Hajj*. On the night of Al-*Haṣba* (i.e. a place outside Makkah where the pilgrims go after finishing all the ceremonies of *Hajj* at *Minā*) he (the Prophet ﷺ) ordered 'Abdur Rahmān ('Aishah's brother) to take me to At-Tanīm to assume the *Iḥrām* for '*Umra* in lieu of that of *Hajj-at-Tamattu'* which I had intended to perform.

(16) CHAPTER. A woman should undo her head-hair while taking the bath after finishing from her menses.

317. Narrated 'Aishah: رَضِيَ اللَّهُ عَنْهَا On the 1st of Dhul-Hijja we set out with the intention of performing *Hajj*. Allāh's Messenger ﷺ said, "Anyone who likes to assume the *Iḥrām* for '*Umra*, he can do so. Had I not brought the *Hady* with me, I would have assumed the *Iḥrām* for '*Umra*". Some of us assumed the *Iḥrām* for '*Umra* while the others assumed the *Iḥrām* for *Hajj*. I was one of those who assumed the *Iḥrām* for '*Umra*. I got menses and kept on menstruating until the Day of '*Arafā* and complained of that to the Prophet ﷺ. He told me to postpone my '*Umra*, undo and comb my head-hair, and to assume the *Iḥrām* of *Hajj* and I did so. On the night of *Haṣba*, he sent my brother 'Abdur-Rahmān bin Abī Bakr with me to At-Tanīm, where I assumed the *Iḥrām* for '*Umra* in lieu

حدَّثَنَا ابنُ شَهَابٍ، عَنْ عُرْوَةَ أَنَّ عَائِشَةَ قَالَتْ: أَهْلَلْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ فَكُنْتُ مِنْ تَمَّتَعَ حَاضِرًا وَلَمْ يَسْقُ الْهَدْيَ، فَرَأَمْتُ أَنَّهَا عَرَفَةَ فَقَالَتْ: يَا رَسُولَ اللَّهِ، هَذِهِ لَيْلَةُ عَرَفَةَ وَإِنَّمَا كُنْتُ تَمَّتَعَ بِعُمْرَةِ؟ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «اَفْقُضِي رَأْسَكِ وَامْتَشِطِي، وَامْسِكِي عَنْ عُمْرَتِكِ». فَفَعَلَتْ، فَلَمَّا قَضَيْتُ الْحَجَّ أَمْرَأَ عَبْدَ الرَّحْمَنِ لَيْلَةَ الْحَضْبَةَ فَأَعْمَرَنِي مِنَ التَّنْعِيمِ مَكَانَ عُمْرَتِي الَّتِي نَسْكُتُ.

[راجع: ٢٩٤]

(١٦) بَابُ نَفْضِ الْمَرْأَةِ شَفَرَهَا عِنْدِ غُسلِ الْمَحِيطِ

٣١٧ - حدَّثَنَا عَبْيُودُ بْنُ إِسْمَاعِيلَ قَالَ: حدَّثَنَا أَبُو أَسَمَّةَ، عَنْ هِشَامَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: حَرَجْنَا مُوافِينَ لِهَلَالِ ذِي الْحِجَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ أَنْ يُهَلِّ بِعُمْرَةَ فَلِيُهَلِّ، فَإِنَّ لَوْلَا أَنِّي أَهْدَيْتُ لَاَخْلَلْتُ بِعُمْرَةً»، فَأَهَلَّ بَعْضُهُمْ بِعُمْرَةَ، وَأَهَلَّ بَعْضُهُمْ بِحَجَّ، وَكُنْتُ أَنَا مِنْ أَهْلِ بِعُمْرَةَ فَادْرَكَنِي يَوْمُ عَرَفَةَ وَأَنَا حَائِضٌ فَشَكَوْتُ إِلَى النَّبِيِّ ﷺ فَقَالَ: «دَعِيْ عُمْرَتِكِ، وَانْفَضِيْ رَأْسَكِ، وَامْتَشِطِي وَاهْلِي بِحَجَّ»،

of the previous one.

Hishām said, "For that ('Umra) no Hady, fasting or alms were required."

(17) CHAPTER. "(A little lump of flesh) some formed and some unformed." (V.22:5)

318. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "At every womb Allāh appoints an angel who says, 'O Lord! A drop of semen, O Lord! A clot. O Lord! A little lump of flesh.'

Then if Allāh wishes (to complete) its creation, the angel asks, (O Lord!): (A) Will it be a male or female, (B) a wretched⁽¹⁾ or a blessed⁽²⁾, (C) and how much will his provision be? (D) And what will his age be? So all that [A, B, C, D] is written while the child is still in the mother's womb."

(18) CHAPTER. How a menstruating woman should assume *Ihrām* for *Hajj* or for *'Umra*.

319. Narrated 'Urwa : 'Āishah رَضِيَ اللَّهُ عَنْهَا said, "We set out with the Prophet ﷺ in his last *Hajj*. Some of us intended to perform '*Umra* while others *Hajj*. When we reached Makkah, Allāh's Messenger ﷺ said, 'Anyone who had assumed the *Ihrām* for '*Umra* and had not brought the *Hady* should finish his *Ihrām*, and whoever had assumed

فَعَلْتُ حَتَّى إِذَا كَانَ لَيْلَةُ الْحَصْبَةِ أَرْسَلَ مَعِي أَخِي عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ، فَخَرَجْتُ إِلَى التَّشِيمِ، فَأَهْلَلْتُ بُعْمَرَةَ مَكَانَ عُمْرَتِي . قَالَ هِشَامٌ: وَلَمْ يَكُنْ فِي شَيْءٍ مِّنْ ذَلِكَ هَدْيٌ وَلَا صَوْمٌ وَلَا صَدَقَةً . [راجع: ٢٩٤]

(١٧) بَابٌ : «خَلْقَةٌ وَغَيْرُ خَلْقَةٍ»

[الحج: ٥]

٣١٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا حَمَادٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ وَكَلَّ بِالرَّحْمِ مَلَكًا يَقُولُ: يَا رَبَّ نُفْلَةً، يَا رَبَّ عَلْقَةً، يَا رَبَّ مُضْعَةً، إِذَا أَرَادَ أَنْ يَقْضِي خَلْقَةً قَالَ: أَذْكُرْ أَمْ أُنْثِي؟ شَقِيقٌ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ وَالْأَجَلُ؟ فَيُكْتَبُ فِي بَطْنِ أُمِّهِ» . [انظر: ٣٢٣٣]

[٦٥٩٥]

(١٨) بَابٌ كَيْفَ تُهْلِكُ الْحَائِضُ بِالْحَجَّ وَالْعُمَرَةِ

٣١٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا الْلَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي حَجَّةَ الْوَدَاعِ فَوِئَنَا مِنْ أَهْلَ بُعْمَرَةَ، وَمِنَ مَنْ أَهْلَ بِحَجَّ، فَلَدِيمَنَا مَكَّةَ فَقَالَ رَسُولُ

(1) (H. 318) The wretched (in the Hereafter) is he who will choose the way which will lead him to Hell-fire.

(2) (H.318) The blessed (in the Hereafter) is he who will choose the way which will lead him to Paradise.

the *Ihrām* for ‘Umra and brought the *Hady* should not finish the *Ihrām* till he has slaughtered his *Hady*, and whoever had assumed the *Ihrām* for *Hajj* should complete his *Hajj*.“

‘Aishah رَضِيَ اللَّهُ عَنْهَا further said, “I got my menses and kept on menstruating till the Day of ‘Arafā, and I had assumed the *Ihrām* for ‘Umra only (*Tamattu’*). The Prophet ﷺ ordered me to undo and comb my head-hair and assume the *Ihrām* for *Hajj* only and leave the ‘Umra. I did the same till I completed the *Hajj*. Then the Prophet ﷺ sent ‘Abdur Rahmān bin Abī Bakr with me and ordered me to perform ‘Umra from At-Tan‘im in lieu of the missed ‘Umra.”

الله يَسْتَغْفِرُ لِمَنْ يَهْدِي فَلَيُخْلِلُ، وَمَنْ أَخْرَمَ بِعُمْرَةَ وَأَهْدَى فَلَا يَجْعَلَ حَتَّى يَجْعَلَ بِنَحْرِ هَدْبِيهِ، وَمَنْ أَهْلَ بِحَجَّ فَلْيُتَمِّمْ حَجَّهُ، قَالَتْ: فَحَضَرْتُ فَلَمْ أَرْلُ حَائِضًا حَتَّى كَانَ يَوْمُ عَرْقَةَ وَأَمْ أَهْلِلُ إِلَّا بِعُمْرَةَ، فَأَمْرَنِي النَّبِيُّ يَسْتَغْفِرُ لِمَنْ يَهْدِي أَنْ أَنْفَضَ رَأْسِي وَأَمْسِطَهُ وَأَهْلَ بِحَجَّ، وَأَتْرُكُ الْعُمْرَةَ، فَفَعَلْتُ ذَلِكَ حَتَّى قَضَيْتُ حَجَّتِي. فَبَعْثَتْ مَعِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ، وَأَمْرَنِي أَنْ أَغْتَمِ مَكَانَ عُمْرَتِي مِنَ التَّنْعِيمِ. [راجع: ٢٩٤]

(١٩) بَابُ إِقْبَالِ الْمَحِيطِ وَإِدْبَارِهِ

(19) CHAPTER. The beginning and the ending of menstrual periods.

Some women used to send the pads of cotton with traces of yellowish discharge to ‘Aishah رَضِيَ اللَّهُ عَنْهَا (for her verdict to know whether they had become clean from menses or not). And ‘Aishah رَضِيَ اللَّهُ عَنْهَا would say, “Do not hurry till you see the cotton pad is white (meaning the perfect disappearance of menses).” The daughter of Zaid bin Thābit was told that some women used to ask for candles at midnight to see whether the menses had stopped or not. On that the daughter of Zaid said that the ladies (the wives of the Prophet’s Companions) had never done so, and she blamed them (the former women).

320. Narrated ‘Aishah رَضِيَ اللَّهُ عَنْهَا: Fātima bint Abi Ḥubāish used to have bleeding in between the periods, so she asked the Prophet ﷺ about it. He replied, “The bleeding is from a blood vessel and not the menses. So give up *As-Salāt* (the prayers)

وَكُنَّ نِسَاءً يَبْتَعِشُنَّ إِلَى عَائِشَةَ بِالدُّرْجَةِ فِيهَا الْكُرْسُفُ، فِيهِ الصُّفْرَةُ، فَتَقُولُ: لَا تَعْجَلْنَ حَتَّى تَرِينَ الْقَصَّةَ الْبَيْضَاءَ، تُرِيدُ بِذَلِكَ الطُّهُورَ مِنَ الْحَيْضَةِ، وَبَلَغَ ابْنَةُ زَيْدٍ ابْنِ ثَابِتٍ أَنَّ نِسَاءً يَدْعُونَ بِالْمَصَابِحِ مِنْ جَوْفِ الْلَّيلِ، يَنْظُرْنَ إِلَى الطُّهُورِ فَقَالَتْ: كَانَ النِّسَاءُ يَضْنَعْنَ هَذَا وَعَابَتْ عَلَيْهِنَّ.

٣٢٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا سُعْيَانُ، عَنْ ِهِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ كَانَتْ تُسْتَحَاضُ، فَسَأَلَتْ

when the (real) menses begin and when it has finished, take a bath and start offering prayers.”

النَّبِيُّ ﷺ فَقَالَ: «ذَلِكَ عِرْقٌ وَلَيَسْتُ بِالْحِيْضَرَةِ، إِذَا أَفْبَلْتِ الْحِيْضَرَةَ فَدَعِيَ الصَّلَاةَ، وَإِذَا أَذْبَرْتِ فَاغْتَسِلِي وَصَلِّي». .

(٢٠) بَابُ لَا تَفْضِي الْحَائِضُ الصَّلَاةَ،

وَقَالَ جَابِرٌ وَأَبُو سَعِيدٍ عَنِ النَّبِيِّ ﷺ: «تَدْعُ الصَّلَاةَ».

٣٢١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ، قَالَ: حَدَّثَنِي مُعاذَةُ أَنَّ امْرَأَةً قَالَتْ لِعَائِشَةَ: أَتَجْزِي إِحْدَانَا صَلَاتَهَا إِذَا طَهَرْتَ؟ فَقَالَتْ: أَخْرُورِيَّةٌ أَنْتَ؟ كُنَّا نَحْيِضُ مَعَ النَّبِيِّ ﷺ فَلَا يَأْمُرُنَا بِهِ، أَوْ قَالَتْ: فَلَا تَفْعَلْهُ.

(٢١) بَابُ النَّوْمِ مَعَ الْحَائِضِ وَهِيَ فِي ثِيَابِهَا

٣٢٢ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا سَيِّدُنَا عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ، عَنْ رَبِّنَبِ ابْنَةِ أَبِي سَلَمَةَ. حَدَّثَنِي أَنَّ أُمَّ سَلَمَةَ قَالَتْ: جِهْضُ وَأَنَا مَعَ النَّبِيِّ ﷺ فِي الْخَوْمَيْلَةِ فَأَنْسَلَلْتُ فَحَرَجْتُ مِنْهَا. فَأَخْذَتْ ثِيَابَ حَيْضَتِي فَلَمْسَتُهَا، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَنْفَسْتِ؟» قُلْتُ:

(٢١) CHAPTER. Sleeping with a menstruating woman (one's wife) while she is wearing her clothes (that are worn during menses).

322. Narrated Zainab bint 'Abī Salama : Umm Salama رَضِيَ اللَّهُ عَنْهَا said, “I got my menses while I was lying with the Prophet ﷺ under a woolen sheet. So I slipped away, took the clothes for menses and put them on. Allāh's Messenger ﷺ said, ‘Have you got your menses?’ I replied, ‘Yes.’ Then he called me and took me with him under the woolen sheet.”

Umm Salama رَضِيَ اللَّهُ عَنْهَا further said, “The Prophet ﷺ used to kiss me while he was observing Saum (fasting). The Prophet ﷺ

(1) (H.321) Haraurā' was a village near Kūfa in 'Irāq where the Kharijites assembled for the first time and a sect of those Kharijites regarded it compulsory for a menstruating women to offer the Salāt (prayers) missed during menses.

and I used to take the bath of *Janāba* from a single pot."

نَعَمْ، فَدَعَانِي فَأَذْخَلَنِي مَعَهُ فِي الْحَمِيلَةِ، قَالَتْ: وَحَدَّثَنِي أَنَّ النَّبِيَّ ﷺ كَانَ يُقْبِلُهَا وَهُوَ صَائِمٌ، وَكُنْتُ أُغْسِلُ أَنَا وَالشَّيْءُ ﷺ مِنْ إِنَاءٍ وَاحِدٍ مِنَ الْجَنَابَةِ. [راجع: ٢٩٨]

(٢٢) بَابُ مَنِ اتَّخَذَ ثِيَابَ الْحِينْ سَوَى ثِيَابِ الطُّهُورِ

٣٢٢ - حَدَّثَنَا مُعاَدُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبِ بْنِتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: يَبْنَا أَنَا مَعَ النَّبِيِّ ﷺ مُضْطَجِعَةً فِي خَمِيلَةٍ حَضَرْتُ، فَانْسَلَلْتُ فَأَخْذَتُ ثِيَابَ حَيْضِتِي فَقَالَ: «أَنْفَسْتِ؟» قَلَّتْ: نَعَمْ، فَدَعَانِي فَاضْطَجَعْتُ مَعَهُ فِي الْحَمِيلَةِ. [راجع: ٢٩٨]

(٢٣) بَابُ شُهُودِ الْحَائِضِ الْعَيْدَيْنِ وَدَعْوَةِ الْمُسْلِمِينَ، وَيَعْتَزِلُنَّ الْمَصَلَّى

(23) CHAPTER. The participation of menstruating women in the two 'Eid festivals and in religious gatherings of Muslims and their isolation from the *Muṣallā* (praying place).

324. Narrated Ayyūb: Hafṣa رضي الله عنها said, "We used to forbid our young women to go out for the two 'Eid prayers. A woman came and stayed at the palace of Banī Khalaf and she narrated about her sister whose husband took part in twelve *Ghazwāt* (holy wars) along with the Prophet ﷺ, and her sister was with her husband in six (out of these twelve). She (the woman's sister) said, "We used to treat the wounded, look after the patients and once I asked the Prophet ﷺ, 'Is there any harm for any of us to stay at

٣٢٤ - حَدَّثَنَا مُحَمَّدٌ قَالَ: أَخْبَرَنَا عَبْدُ الْوَهَابِ، عَنْ أَبْيُوبَ، عَنْ حَفْصَةَ، قَالَتْ: كُنَّا نَمْنَعُ عَوَاتِقَنَا أَنْ يَحْرُجُنَّ فِي الْعَيْدَيْنِ، فَقَدِمَتْ امْرَأَةٌ فَنَزَلَتْ قَصْرَ بَنِي خَلَفٍ فَحَدَّثَتْ عَنْ أَخْهَا، وَكَانَ زَوْجُ أَخْهَا غَرَا مَعَ النَّبِيِّ ﷺ ثَيَّبَ عَشَرَةَ، وَكَانَتْ أَخْتِي مَعَهُ فِي سِتٍّ، قَالَتْ: كُنَّا نُدَّاُونِي

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home if she doesn't have a veil?' He ﷺ said, 'She should cover herself with the veil of her companion and should participate in the good deeds and in the religious gathering of the Muslims.' When Umm 'Atiyya came I asked her whether she had heard it from the Prophet ﷺ. She replied, 'Yes. May my father be sacrificed for him (the Prophet ﷺ)! (Whenever she mentioned the Prophet ﷺ she used to say, 'May my father be sacrificed for him'). I have heard the Prophet ﷺ saying, 'The unmarried virgins and the mature girls and the menstruating women should come out and participate in the good deeds as well as the invocations of faithful believers, but the menstruating women should keep away from the *Musallā* — praying place [i.e., *Salāt* (prayers)]'."

Hafṣa asked Umm ‘Aṭiyā (surprisingly), “Do you say the menstruating women?” She replied, “Doesn’t a menstruating woman attend ‘Arafāt (*Hajj*) and such and such (other deeds)?”

(24) CHAPTER. If a woman gets menses thrice a month.

Can we believe a woman if she says she is menstruating or pregnant, and whatever is related to menses as is referred to by the Statement of Allāh : ﴿...And it is not lawful for them to conceal what Allāh has created in their wombs...﴾ (V.2:228). ‘Alī and Shuraih said, “If a woman presents witness from her relatives who are good Muslims that she is getting menses thrice a month then she is to be believed.” ‘Atā said, “Her previous menstrual cycles are to be taken into consideration.” The same was said by Ibrāhīm. ‘Atā said, “Menses can last from one to fifteen days.” Ibn Sīrīn was asked about a woman who noticed blood five days

الكلمي وفقوم على المرضى، فسألت
أختي النبي ﷺ: أعلى إحدانا بأمس
إذا لم يكن لها جلبات أن لا تخرج؟
قال: «لئلنسها صاحبها من جلبيها،
ولتشهد الحير، ودعوة المسلمين»،
فقلما قدمت أم عطية سأنتها: أسمعت
النبي ﷺ؟ قالت: يأبى نعم -
وكان لا تذكره إلا قالت: يأبى -
سمعته يقول: «تخرج العوارق وذوات
الخدور، أو العوارق ذوات الخدور،
والحيض، وليس بهن الحير ودعوة
المؤمنين، وبعثزل الحيضر
المصلّى»، قالت حفصة: فقلت:
الحيضر؟ فقالت: أليس شهد عرقه
وكذا وكذا؟ [انظر: ٣٥١، ٩٧١، ٩٧٤،
٩٨٠، ١٦٥٢]

(٢٤) بَابُ إِذَا حَاضَتْ فِي شَهْرٍ
ثَلَاثَ حِيْضٍ،
وَمَا يُصَدِّقُ النِّسَاءُ فِي الْحَيْضِ
وَالْحَمْلِ، وَفِيمَا يُمْكِنُ مِنَ الْحِيْضِ
يَقُولُ اللَّهُ تَعَالَى: «وَلَا يَجْعَلْ لَهُ أَنْ
يَكُنْ مَا خَلَقَ اللَّهُ فِي أَنْعَاهِنَّ»
[البقرة: ٢٢٨] وَيُذَكِّرُ عَنْ عَلَيٍ وَشُرَيْحَ:
إِنْ جَاءَتْ بِبَيْنَةٍ مِنْ بِطَائَةِ أَهْلِهَا مِمَّنْ
يُرْضِي دِينَهُ أَنَّهَا حَاضَتْ فِي شَهْرٍ ثَلَاثَ
صُدْفَتْ، وَقَالَ عَطَاءُ: أَفَرَأُوا هَا مَا
كَانَتْ، وَبِهِ قَالَ إِبْرَاهِيمُ، وَقَالَ عَطَاءُ:
الْحِيْضُ يَوْمٌ إِلَى حَمْسَ عَشَرَةً، وَقَالَ

after her menstrual cycle. He replied: The women knew better about that.

مُعْتَمِرٌ عَنْ أَيِّهِ: سَأَلْتُ ابْنَ سَيِّرِينَ عَنِ
الْمَرْأَةِ تَرَى الدَّمَ بَعْدَ قُرْئَهَا بِخَمْسَةِ
أَيَّامٍ، قَالَ: النِّسَاءُ أَعْلَمُ بِذَلِكَ.

٢٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي
رَجَاءٍ قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ قَالَ:
سَمِعْتُ هِشَامَ بْنَ عُرْوَةَ قَالَ: أَخْبَرَنِي
أَبِي، عَنْ عَائِشَةَ أَنَّ فَاطِمَةَ بْنَتِ أَبِي
حُبَيْشٍ سَأَلَتِ النَّبِيَّ ﷺ قَالَتْ: إِنِّي
أَسْتَحَاضُ فَلَا أَطْهُرُ، أَفَأَدْعُ الصَّلَاةَ؟
فَقَالَ: «لَا، إِنَّ ذَلِكَ عِرْقٌ وَلَكِنْ دَعِيَ
الصَّلَاةَ قَدْرَ الْأَيَّامِ الَّتِي كُنْتِ تَحْيِضِينَ
فِيهَا، ثُمَّ اغْتَسِلِي وَاصْلِي».

(٢٥) بَابُ الصُّفْرَةِ وَالكُدْرَةِ فِي غَيْرِ
أَيَّامِ الحَيْضِ

٢٢٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ
قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ،
عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ:
كُنَّا لَا نَعْدُ الْكُدْرَةَ وَالصُّفْرَةَ شَيْئًا.

(٢٦) بَابُ عِرْقِ الْاسْتِحَاضَةِ

٣٢٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ
قَالَ: حَدَّثَنَا مَعْنُ قَالَ: حَدَّثَنِي ابْنُ
أَبِي ذِئْبٍ، عَنِ ابْنِ شَهَابٍ، عَنْ
عُرْوَةَ، وَعَنْ عَمْرَةَ، عَنْ عَائِشَةَ رَوَجَ
النَّبِيُّ ﷺ أَنَّ أُمَّ حَيَّيَةَ اسْتِحْيَصَتْ سَبْعَ
سِنِينَ فَسَأَلَتْ رَسُولَ اللَّهِ ﷺ، عَنْ
ذَلِكَ؟ فَأَمَرَهَا أَنْ تَعْسِلَ، فَقَالَ: «هَذَا
عِرْقٌ»، فَكَانَتْ تَعْسِلُ لِكُلِّ صَلَاةِ .

(25) CHAPTER. Yellowish discharge not during the menses.

326. Narrated Umm 'Atiyya: رَضِيَ اللَّهُ عَنْهَا 'Atiyya: We never considered yellowish discharge as a thing of importance (during a non-menstruating period).

[See *Fath Al-Bārī* Vol.I, page 442].

(26) CHAPTER. *Al-Istihadah* (bleeding in between the periods is from a blood vessel.)

327. Narrated 'Aishah, رَضِيَ اللَّهُ عَنْهَا the wife of the Prophet ﷺ: Umm Ḥabība رَضِيَ اللَّهُ عَنْهَا got bleeding in between the periods for seven years. She asked Allāh's Messenger ﷺ about it. He ordered her to take a bath (after the termination of actual periods) and added that it was from a blood vessel. But she used to take a bath for every *Salāt* (prayer). (Without being ordered by the Prophet ﷺ, See *Fath Al-Bārī*).

(27) CHAPTER. If a woman gets her menses after *Tawâf-al-Ifâda*⁽¹⁾

328. Narrated ‘Aishah رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ: I told Allâh’s Messenger ﷺ that Šafiyah bint Huyâî had got her menses. He said, “She will probably delay us. Did she perform *Tawâf* (*al-Ifâda*) with you?” We replied, “Yes.” On that the Prophet ﷺ told her to depart.

329. Narrated Ibn ‘Abbâs رَضِيَ اللَّهُ عَنْهُمَا: A woman is allowed to leave (go back home) if she gets menses (after *Tawâf-al-Ifâda*).

330. Ibn ‘Umar formerly used to say that she should not leave but later on I heard him saying, “She may leave, since Allâh’s Messenger ﷺ gave them the permission to leave (after *Tawâf-al-Ifâda*).”

(28) CHAPTER. When a woman having bleeding in between her periods notices signs of cleanliness from her menses.

Ibn ‘Abbâs said: She should take a bath and offer *Šalât* (prayers) even if (she were clean) for an hour and she can have (sexual relation with her husband) after the prayer and *As-Šalât* (the prayer) is more superior and important (than anything else).

(1) (Ch. 27) See glossary.

(٢٧) بَابُ الْمَرْأَةِ تَحِيضُ بَعْدَ الإِفَاضَةِ

٣٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرُو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ بْنِتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ إِنَّ صَفَيَّةَ بْنَتِ حُبَيْبَيْ قَدْ حَاضَتْ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لَعَلَّهَا تَحِيضُنَا، أَلِمْ تَكُونْ طَافَتْ مَعْكُنَ؟» قَالُوا: بَلَى، قَالَ: «فَاخْرُجِي». [راجع: ٢٩٤]

٣٢٩ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا وُهَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ طَاؤِسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: رُحْصَنُ لِلْحَائِضِ أَنْ تَنْفَرَ إِذَا حَاضَتْ. [انظر: ١٧٥٥، ١٧٦٠]

٣٣٠ - وَكَانَ ابْنُ عُمَرَ يَقُولُ فِي أَوَّلِ أَمْرِهِ: إِنَّهَا لَا تَنْفَرُ، ثُمَّ سَمِعَهُ يَقُولُ: تَنْفَرُ، إِنَّ رَسُولَ اللَّهِ ﷺ رُحْصَنُ لَهُنَّ. [انظر: ١٧٦١]

(٢٨) بَابُ إِذَا رَأَتِ الْمُسْتَحَاضَةِ الظَّهَرَ

قالَ ابْنُ عَبَّاسٍ: تَعَسِّلُ وَتُصَلِّي وَلَوْ سَاغَةً، وَيَأْتِيهَا زَوْجُهَا إِذَا صَلَّتْ، الصَّلَاةُ أَعْظَمُ.

331. Narrated 'Āishah رضي الله عنها : The Prophet ﷺ said to me, "Give up *As-Salāt* (the prayer) when your menses begin and when it has finished, wash the blood off your body (take a bath) and start offering *Salāt*."

٣٣١ - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ عَنْ زُهَيرٍ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: إِذَا أَقْبَلَتِ الْحَيْضُرُ فَدَعِيَ الصَّلَاةَ، وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنِ الدَّمِ وَصَلِّيْ".

(٢٩) **باب الصلاة على النساء**
وستتها

(29) CHAPTER. The offering of a funeral prayer for a woman who had died during (or after) delivery and its (i.e., funeral prayer's) legal way of performing. [See *Sahīh Al-Bukhārī*, Vol.2, *Hadīth* No.1333,1334 and its chapter No. 64].

332. Narrated Samura bin Jundab رضي الله عنها : The Prophet ﷺ offered the funeral prayer for the dead body of a woman who died of (during) delivery (i.e., childbirth) and he stood by the middle of her body.

٣٣٢ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرِيعٍ قَالَ: أَخْبَرَنَا شَبَابَةُ قَالَ: أَخْبَرَنَا شَعْبَةُ، عَنْ حُسَينِ الْمَعْلَمِ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ سَمْرَةَ بْنِ جُنْدَبٍ: أَنَّ امْرَأَةً مَاتَتْ فِي بَطْنِ فَصَلَّى عَلَيْهَا النَّبِيُّ ﷺ فَقَامَ وَسَطَاهَا.

[انظر: ١٣٣٢، ١٣٣١]

(30) CHAPTER.

333. Narrated Maimūna رضي الله عنها , the wife of the Prophet ﷺ : During my menses, I never offered *Salāt* (prayer), but used to sit on the mat beside the mosque of Allāh's Messenger ﷺ . He used to offer the *Salāt* on his sheet and in prostration some of his clothes used to touch me."

٣٣٣ - حَدَّثَنَا الْحَسَنُ بْنُ مُدْرِكٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَادٍ قَالَ: أَخْبَرَنَا أُبُو عَوَانَةَ، مِنْ كِتَابِهِ قَالَ: أَخْبَرَنَا سُلَيْمَانُ السَّيَّانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ قَالَ: سَمِعْتُ خَاتَمَ مِيمُونَةَ رَفِيقَ النَّبِيِّ ﷺ أَنَّهَا كَانَتْ تَكُونُ حَائِضًا لَا تُصْلِي وَهِيَ مُفْتَشَةٌ بِحِذَاءِ مَسْجِدِ رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي عَلَى حُمُورَتِهِ إِذَا سَجَدَ أَصَابَتْنِي بَعْضُ ثُوبِهِ . [انظر: ٥١٨، ٣٧٩، ٣٨١، ٥١٧]

7 - THE BOOK OF TAYAMMUM⁽¹⁾

The Statement of Allāh تَعَالَى : "...And you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands..." (V.5 :6).

(1) CHAPTER.

334. Narrated 'Āishah، رَضِيَ اللَّهُ عَنْهَا، the wife of the Prophet ﷺ: We set out with Allāh's Messenger ﷺ on one of his journeys till we reached Al-Baidā' or Dhātul-Jaish، a necklace of mine was broken (and lost). Allāh's Messenger ﷺ stayed there to search for it, and so did the people along with him. There was no water at that place, so the people went to Abū Bakr Aṣ-Śiddiq، رَضِيَ اللَّهُ عَنْهُ، and said, "Don't you see what 'Āishah has done? She has made Allāh's Messenger ﷺ and the people stay where there is no water and they have no water with them." Abū Bakr، رَضِيَ اللَّهُ عَنْهُ، came while Allāh's Messenger ﷺ was sleeping with his head on my thigh, He said, to me: "You have detained Allāh's Messenger ﷺ and the people where there is no water and they have no water with them."

So he admonished me and said what Allāh wished him to say and hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allāh's Messenger ﷺ on my thigh. Allāh's Messenger ﷺ got up when dawn broke and there was no water. So Allāh revealed the Divine Verses of *Tayammum*. So they all performed *Tayammum*. Usaid bin Ḥuḍair said, "O the family of Abū Bakr! This is not

٧ - كتاب التيْم

قول الله تعالى: «فَلَمْ يَجِدُوا ماءً فَتَمَسَّمُوا صَعِيداً طَبِيباً فَأَمْسَحُوا بِعُوْهَكُمْ وَأَيْدِيكُمْ مِنْهُ» [المائدة: ٦].

(1) بَابٌ :

٣٣٤ - حدَّثَنَا عبدُ اللهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ القَاسِمِ، عَنْ أَبِيهِ عَنْ عَائِشَةَ رَوْجَنِ النَّبِيِّ ﷺ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي بَعْضِ أَسْفَارِهِ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ - أَوْ بِدَائِتِ الْجَيْشِ - انْقَطَعَ عِقْدُ لِي، فَأَقَامَ رَسُولُ اللهِ ﷺ عَلَى التَّمَاسِيِّ وَأَقَامَ النَّاسُ مَعَهُ، وَيَسُّوا عَلَى ماءٍ فَأَتَى النَّاسُ إِلَى أَبِي بَكْرِ الصَّدِيقِ فَقَالُوا: أَلَا تَرَى إِلَى مَا صَنَعْتَ عَائِشَةً؟ أَقَامْتَ بِرَسُولِ اللهِ ﷺ وَالنَّاسِ، وَيَسُّوا عَلَى ماءٍ، وَلَيْسَ مَعَهُمْ ماءً، فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللهِ ﷺ وَاضْعَفَ رَأْسَهُ عَلَى فَخْذِي قَدْ نَامَ، فَقَالَ: حَبَّسْتَ رَسُولَ اللهِ ﷺ وَالنَّاسَ وَيَسُّوا عَلَى ماءٍ، وَلَيْسَ مَعَهُمْ ماءً. فَقَالَتْ عَائِشَةُ: فَعَانِبِي أَبُو بَكْرٍ، وَقَالَ مَا شاءَ اللهُ أَنْ يَقُولَ، وَجَعَلَ يَطْعُنِي بِيَدِهِ فِي

(1) (Ch.1) *Tayammum*: To strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of *Wudū'* (ablution) and *Ghusl* (in case of *Janaba* etc.) when water is not available (or under other circumstances etc.) See *Sahih Al-Bukhari*, Vol.1, *Hadith* No.338 and 344.

the first blessing of yours.” Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.

خاصِرَتِي فَلَا يَمْنَعُنِي مِنَ التَّحْرِكِ إِلَّا
مَكَانٌ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ عَلَى فَحْذِي،
فَقَامَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ حِينَ أَصْبَحَ عَلَى
غَيْرِ مَاءٍ، فَأَنْزَلَ اللَّهُ أَكِيرَ الشَّيْءَ،
فَتَيَمَّمُوا، فَقَالَ أُسَيْدُ بْنُ الْحُضَيْرِ: مَا
هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ.
قَالَتْ: فَعَثَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ
فَأَصْبَنَا الْعِقْدَ تَحْتَهُ. [انظر: ٣٣٦، ٤٦٠٨، ٤٥٨٣، ٣٧٧٣، ٢٦٧٢،
٦٨٤٤، ٥٨٨٢، ٥٢٥٠، ٥١٦٤]

335. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “I have been given five (things) which were not given to anyone else before me.

1. Allāh made me victorious by awe, (by His frightening my enemies) for a distance of one month’s journey.
 2. The earth has been made for me (and for my followers) a place for offering *Salāt* (prayer) and a thing to purify (perform *Tayammum*), therefore anyone of my followers can offer *Salāt* wherever he is, at the time of a *Salāt*.
 3. The booty has been made *Halāl* (lawful) to me yet it was not lawful to anyone else before me.
 4. I have been given the right of intercession (on the Day of Resurrection).
 5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.
- (2) **CHAPTER.** What to do if neither water nor earth is available.

336. Narrated ‘Urwa’s father: ‘Āishah رَضِيَ اللَّهُ عَنْهَا said, “I borrowed a necklace from Asmā’ and it was lost. So Allāh’s

٣٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سَيَّانِ،
قَالَ: حَدَّثَنَا هُشَيْمٌ حَ قَالَ: وَحَدَّثَنِي
سَعِيدُ بْنُ النَّضْرِ، قَالَ: أَخْبَرَنَا هُشَيْمٌ
قَالَ: أَخْبَرَنَا سَيَّارٌ، قَالَ: حَدَّثَنَا يَزِيدُ
الْفَقِيرُ، قَالَ: أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ
أَنَّ النَّبِيَّ عَلَيْهِ السَّلَامُ قَالَ: «أُعْطِيْتُ خَمْسًا
لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: نُصْرَتُ
بِالرُّغْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلْتُ لِي
الْأَرْضُ مَسْجِدًا وَظَهُورًا، فَإِيمَا رَجْلٌ
مِنْ أُمَّتِي أَدْرَكَهُ الصَّلَاةُ فَلَيُصَلَّ،
وَأَجْلَتْ لِي الْغَنَائِمُ وَلَمْ تَجِلَ لِأَحَدٍ
قَبْلِي، وَأُعْطِيْتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ
يَعْتَثُ إِلَى قَوْمِهِ خَاصَّةً وَيُعْثِثُ إِلَى
النَّاسِ عَامَةً». [انظر: ٤٣٨، ٣١٢٢]

(٢) **بَابُ** إِذَا لَمْ يَجِدْ مَاءً وَلَا تُرَابًا

٣٣٦ - حَدَّثَنَا زَكَرِيَاً بْنُ يَحْيَى
قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَيْرٍ قَالَ:

Messenger ﷺ sent a man to search for it and he found it. Then the time of the *Salāt* (prayer) became due and there was no water. They offered *Salāt* (without ablution) and informed Allāh's Messenger ﷺ about it, so the Verse of *Tayammum* was revealed." Usaid bin Hudair said to 'Āishah رضي الله عنهما, "May Allāh reward you. By Allāh, whenever anything happened which you did not like, Allāh brought good for you and for the Muslims in that."

حدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا اسْتَعْمَرَتْ مِنْ أَسْمَاءَ قِلَادَةَ فَهَلَكَتْ، فَبَعْثَ رَسُولُ اللَّهِ ﷺ رَجُلًا فَوَجَدَهَا، فَأَذْرَكَتْهُمُ الصَّلَاةَ وَلَيْسَ مَعَهُمْ مَاءً، فَصَلَّوْا فَسَكَنَوْا ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ فَأَنْزَلَ اللَّهُ آيَةَ التَّيَمُّمَ، فَقَالَ أَسِيدُ بْنُ حُصَيْرٍ لِعَائِشَةَ: جَزَاكَ اللَّهُ خَيْرًا، فَوَاللَّهِ مَا نَزَّلَ بِكِ أَمْرٌ تَكْرَهِينَ إِلَّا جَعَلَ اللَّهُ ذَلِكَ لَكِ وَلِلْمُسْلِمِينَ فِيهِ خَيْرًا. [راجع: ٣٣٤]

(٣) بابُ التَّيَمُّمِ فِي الْحَاضِرِ إِذَا لَمْ يَجِدْ الْمَاءَ وَخَافَ فَوْتُ الصَّلَاةِ

وَبِهِ قَالَ عَطَاءُ، وَقَالَ الْحَسَنُ فِي الْمَرِيضِ عِنْدُهُ الْمَاءُ وَلَا يَجِدُ مَنْ يُنَاوِلُهُ: يَتَيَمِّمُ، وَأَقْبَلَ ابْنُ عُمَرَ مِنْ أَرْضِهِ بِالْجُرُفِ فَحَضَرَتِ الْعَصْرُ بِمِرْبِدِ الْغَنَمِ فَصَلَّى ثُمَّ دَخَلَ الْمَدِينَةَ وَالشَّمْسُ مُرْتَعِةً فَلَمْ يُعْدُ.

(3) CHAPTER. The performance of *Tayammum* by a non-traveller (is permissible) when water is not available and when one is afraid that the time of *Salāt* (prayer) may elapse.

'Atā' supported that opinion. Al-Hasan says, "If a patient has water but there is no one to hand it over to him, then he can perform *Tayammum*." Ibn 'Umar came from his land at Al-Juruf and the time for the 'Asr prayer became due while he was at *Marbad-an-Na'am* (sheep-fold), so he (performed *Tayammum*) and offered *Salāt* (prayer) there, and then entered Al-Madina when the sun was still high but he did not repeat that *Salāt*.

337. Narrated Abū Juhaim Al-Anṣārī رضي الله عنه: The Prophet ﷺ came from the direction of Bi'r Jamal. A man met him and greeted him. But he did not return back the greeting till he went to a (mud) wall and rubbed his hands and his face with its dust (performed *Tayammum*) and then returned back the greeting.

٣٣٧ - حدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حدَّثَنَا الْيَثْرَى، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ الْأَعْرَجِ، قَالَ: سَمِعْتُ عُمَيرًا مَوْلَى ابْنِ عَبَّاسٍ قَالَ: أَقْبَلَ ابْنُ عَبْدِ اللَّهِ بْنِ يَسَارٍ مَوْلَى مَيْمُونَةَ رَوْجَ النَّبِيِّ ﷺ حَتَّى دَخَلَنَا عَلَى أَبِي جَهَّايمِ بْنِ الْحَارِثِ بْنِ الصَّمَدَ

الأنصاري، فقال أبو جهيم: أقبل
النبي ﷺ من نحو بئر جمل فلقيه
رجل قسّام عليه قلم يردد عليه النبي
ﷺ حتى أقبل على الجدار فمسح
بوجهه ويديه، ثم رأى عليه السلام.

(٤) بَابُ الْمُتَيَّمِ هَلْ يَنْفُخُ فِيهِمَا؟

(4) CHAPTER. Can a person blow off the dust from his hands in performing *Tayammum* (before passing them over his face).

٣٣٨ - حَدَّثَنَا أَدْمُ، قَالَ: حَدَّثَنَا
شَعْبَةُ قَالَ: حَدَّثَنَا الْحَكَمُ عَنْ دَرِّ،
عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْرَىَ،
عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ إِلَى عُمَرَ بْنِ
الْخَطَّابِ فَقَالَ: إِنِّي أَجْبَتُ فَلَمْ
أَصِبِّ الْمَاءَ، فَقَالَ عَمَارُ بْنُ يَاسِرِ
الْمُعْمَرِ بْنِ الْخَطَّابِ: أَمَا تَذَكُّرُ أَنَا كُنَّا
فِي سَفَرٍ أَنَا وَأَنْتَ؟ فَأَمَّا أَنْتَ فَلَمْ
تُتُصلَّ، وَأَمَّا أَنَا فَتَمَعَكْتُ فَصَلَّيْتُ،
فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا كَانَ يَكْفِيكَ هَكُذا»
وَضَرَبَ النَّبِيُّ ﷺ بِكَفِيهِ الْأَرْضَ،
وَنَفَخَ فِيهِمَا، ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ
وَكَفِيهِ. [انظر: ٣٣٩، ٣٤٠، ٣٤١]

(٥) بَابُ التَّيْمُ لِلْوَجْهِ وَالْكَفَّيْنِ

(5) CHAPTER. *Tayammum* is for the hands and the face.

339. Narrated Sa'íd bin 'Abdur Raḥmān bin Abza on the authority of his father who said: 'Ammār said so (the above statement). And Shu'ba stroked lightly the earth with his hands and brought them close to his mouth

٣٣٩ - حَدَّثَنَا حَيْجَاجُ قَالَ: أَخْبَرَنَا شَعْبَةُ: عَنِ الْحَكَمِ، عَنْ ذَرِّ، عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ

(blew off the dust) and passed them over his face and then the backs of his hands. ‘Ammār said, “Ablution (meaning *Tayammum* here) is sufficient for a Muslim if water is not available.”

أَبِيهِ: قَالَ عَمَّارٌ بِهَذَا، وَضَرَبَ شُعْبَةً
بِيَدِيهِ الْأَرْضَ؛ ثُمَّ أَذْنَاهُمَا مِنْ فِيهِ،
ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهُ.
[راجع: ٣٣٨]

وَقَالَ النَّضْرُ: أَخْبَرَنَا شُعْبَةُ عَنِ
الْحَكَمِ قَالَ: سَمِعْتُ ذَرَا يَقُولُ: عَنِ
ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى. قَالَ
الْحَكَمُ: وَقَدْ سَمِعْتُهُ مِنْ ابْنِ عَبْدِ
الرَّحْمَنِ، عَنْ أَبِيهِ قَالَ: قَالَ عَمَّارٌ:
وُضُوءُ الْمُسْلِمِ يَكْفِيهِ مِنَ الْمَاءِ.

٣٤٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ
قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ
سَمِعْتُ ذَرَا، عَنِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ
أَبْزَى، عَنْ أَبِيهِ أَنَّهُ شَهَدَ عُمَرَ، وَقَالَ
لَهُ عَمَّارٌ: كَنَا فِي سَرِيَّةٍ فَأَجْنَبْنَا.

وَقَالَ: تَقَلَّ فِيهِمَا. [راجع: ٣٣٨]

٣٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ
قَالَ: أَخْبَرَنَا شُعْبَةُ عَنِ الْحَكَمِ عَنْ ذَرَّ
عَنِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ
أَبِيهِ قَالَ: قَالَ عَمَّارٌ لِعُمَرَ: تَمَعَكْتُ
فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «يَكْفِيكَ
الْوَجْهُ وَالْكَفَانَ». [راجع: ٣٣٨]

٣٤٢ - حَدَّثَنَا مُسْلِمٌ، عَنْ شُعْبَةَ
عَنِ الْحَكَمِ، عَنْ ذَرَّ، عَنِ ابْنِ عَبْدِ
الرَّحْمَنِ بْنِ أَبْزَى، عَنْ عَبْدِ الرَّحْمَنِ
قَالَ: شَهَدْتُ عُمَرَ قَالَ لَهُ عَمَّارٌ،
وَسَاقَ الْحَدِيثَ. [راجع: ٣٣٨]

٣٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ

340. Narrated ‘Abdur Rahmān bin Abza that while he was in the company of ‘Umar, ‘Ammār said to ‘Umar, “We were in a detachment and became *Junub* and I blew the dust off my hands [performed the rolling over the earth and offered *Salāt* (prayer)].”

341. Narrated ‘Abdur Rahmān bin Abza: ‘Ammār said to ‘Umar رَضِيَ اللَّهُ عَنْهُ, “I rolled myself in the dust and came to the Prophet ﷺ who said, ‘Passing dusted hands over the face and the backs of the hands was sufficient for you’.”

342. Narrated ‘Ammār as above.

343. Narrated ‘Ammār: The Prophet ﷺ stroked the earth with his hands

and then passed them over his face and the back of his hands (while demonstrating *Tayammum*).

قالَ: حَدَّثَنَا عَنْدَرُ قَالَ: حَدَّثَنَا شَعْبَةُ، عَنِ الْحَكَمِ، عَنْ ذَرَّ، عَنْ ابْنِ عَبْدِ الرَّحْمَنِ ابْنِ أَبْزَى، عَنْ أَبِيهِ قَالَ: قَالَ عَمَّارٌ: فَصَرَبَ النَّبِيُّ ﷺ بِيَدِهِ الْأَرْضَ فَمَسَحَ وَجْهَهُ وَكَفَيْهِ.

[راجع: ٣٣٨]

(6) CHAPTER . Clean earth is sufficient for a Muslim as a substitute for water for ablution (if he does not find water).

Al-Hasan said, “*Tayammum* is sufficient unless one does *Hadath*.” Ibn ‘Abbas led the *Salāt* (prayer) with *Tayammum*. Yahyā bin Sa‘id said, “There is no harm in offering *Salāt* on a moorland (a barren salty land) and performing *Tayammum* with it.”

344. Narrated ‘Imran : رَضِيَ اللَّهُ عَنْهُ Once we were travelling with the Prophet ﷺ and we carried on travelling till the last part of the night and then we (halted at a place) and slept (deeply). There is nothing sweeter than sleep for a traveller in the last part of the night. So it was only the heat of the sun that made us to wake up ; and the first to wake up was so-and-so, then so-and-so and then so-and-so (the narrator ‘Aūf said that Abu Raja’ had told him their names but he had forgotten them) and the fourth person to wake up was ‘Umar bin Al-Khaṭṭāb. And whenever the Prophet ﷺ used to sleep, nobody would wake him up till he himself used to get up as we did not know what was happening (being revealed) to him in his sleep. So, ‘Umar got up and saw the condition of the people, and he was a strict man, so he said, “*Allāhu-Akbar*” and raised his voice with *Takbīr*, and kept on saying loudly till the Prophet ﷺ got up because of it. When he got up, the people informed him about what had happened to them. He said,

(٦) بَابٌ: الصَّاعِدُ الطَّيِّبُ وَضُوءُ الْمُسْلِمِ، يَخْفِي عَنِ الْمَاءِ، وَقَالَ الْحَسَنُ يُخْرِجُهُ التَّيَّمُمُ مَا لَمْ يُحْدِثْ، وَأَمَّا ابْنُ عَبَّاسٍ وَهُوَ مُتَّيَّمٌ، وَقَالَ يَحْيَى ابْنُ سَعِيدٍ: لَا بَأْسَ بِالصَّلَاةِ عَلَى السَّبَّحةِ وَالْتَّيَّمُمِ بِهَا.

٤٤٤ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَوْفٌ قَالَ: حَدَّثَنَا أُبُو رَجَاءٍ عَنْ عُمَرَانَ قَالَ: كُنَّا فِي سَفَرٍ مَعَ النَّبِيِّ ﷺ وَإِنَّا أُسْرِيْنَا حَتَّى إِذَا كُنَّا فِي آخِرِ الظَّلَلِ وَقَعْنَا وَقْعَةً، وَلَا وَقْعَةً أَخْلَى عِنْدَ الْمُسَافِرِ مِنْهَا، فَمَا أَيْقَظَنَا إِلَّا حَرُّ الشَّمْسِ، فَكَانَ أَوَّلَ مَنْ اسْتَيْقَظَ فُلَانٌ، ثُمَّ فُلَانٌ ثُمَّ فُلَانٌ يُسَسِّيْهِمْ أُبُو رَجَاءٍ، فَتَسَيَّرَ عَوْفٌ ثُمَّ عَمَرُ بْنُ الخطَّابِ الرَّابِعُ، وَكَانَ النَّبِيُّ ﷺ إِذَا نَامَ لَمْ يُوْقِظْ حَتَّى يَكُونَ هُوَ يَسْتَيْقِظُ، لَا إِنَّا لَا نَدْرِي مَا يَجْدُثُ لَهُ فِي نَوْمِهِ، فَلَمَّا اسْتَيْقَظَ عُمَرُ وَرَأَى مَا أَصَابَ النَّاسَ وَكَانَ رَجُلًا جَلِيدًا. فَكَبَرَ وَرَفَعَ صَوْتَهُ بِالْتَّكْبِيرِ، فَمَا زَالَ يُكَبِّرُ وَيَرْفَعُ

"There is no harm (or it will not be harmful). Depart!" So they departed from that place, and after covering some distance the Prophet ﷺ stopped and asked for some water to perform the ablution. So, he performed the ablution and the call for the *Salāt* was pronounced and he led the people in *Salāt*. After he finished from the *Salāt*, he saw a man sitting aloof who had not offered *Salāt* with the people. He ﷺ asked, "O so-and-so! What has prevented you from offering *Salāt* with us?" He replied, "I am *Junub* and there is no water." The Prophet ﷺ said, "Perform *Tayammum* with (clean) earth and that is sufficient for you."

Then the Prophet ﷺ proceeded on, and the people complained to him of thirst. Thereupon he got down and called a person (the narrator 'Auf added that Abū Rājā' had named him but he had forgotten) and 'Ali, and ordered them to go and bring water. So they went in search of water and met a woman who was sitting on her camel between two bags of water. They asked, "Where can we find water?" She replied, "I was there (at the place of water) this hour yesterday and my people are behind me." They requested her to accompany them. She asked, "Where?" They said, "To Allāh's Messenger ﷺ." She said, "Do you mean the man who is called the *Sābi* (with a new religion)?" They replied, "Yes, the same person. So come along."

They brought her to the Prophet ﷺ and narrated the whole story. He said, "Help her to dismount." The Prophet ﷺ asked for a pot, then he opened the mouths of the bags and poured some water into the pot. Then he closed the big openings of the bags and opened the small ones and the people were called upon to drink and water their animals. So they all watered their animals and they

صَوْتُهُ بِالْكَبِيرِ حَتَّى اسْتِيقَظَ بِصَوْتِهِ
النَّبِيُّ ﷺ، فَلَمَّا اسْتِيقَظَ شَكَوَا إِلَيْهِ
الَّذِي أَصَابَهُمْ، قَالَ: لَا ضَرَرٌ أَوْ لَا
يَضَرُّ، ارْتَحِلُوا، فَأَرْتَحَلُوا فَسَارَ عَيْرَ
بَعِيدٍ ثُمَّ نَزَلَ فَدَعَا بِالْوَضُوءِ فَتَوَضَّأَ
وَنُودِيَ بِالصَّلَاةِ فَصَلَّى بِالنَّاسِ، فَلَمَّا
انْفَلَّ مِنْ صَلَاتِهِ إِذَا هُوَ بِرَجُلٍ مُغَتَرِّبٍ
لَمْ يُصْلِلْ مَعَ الْقَوْمِ، قَالَ: «مَا مَعْنَاكَ
يَا فُلَانُ أَنْ تُصَلِّيَ مَعَ الْقَوْمِ؟» قَالَ:
أَصَابَتِي جَنَابَةٌ وَلَا مَاءٌ. قَالَ:
«عَلَيْكَ بِالصَّعِيدِ، فَإِنَّهُ يَكْفِيكَ»، ثُمَّ
سَارَ النَّبِيُّ ﷺ فَاسْتَكَى إِلَيْهِ النَّاسُ مِنَ
الْعَطْشِ، فَنَزَلَ فَدَعَا فُلَانًا، كَانَ
يُسَمِّيهِ أَبُو رَجَاءٍ، نَسِيَّةُ عَوْفٍ، وَدَعَا
عَلَيْهَا فَقَالَ: «اذْهَبَا فَابْغِيَا الْمَاءَ»،
فَانْظَلَّا فَتَلَقَّيَا امْرَأَةً بَيْنَ مَزَادَتَيْنِ أَوْ
سَطِيحَتَيْنِ مِنْ مَاءٍ عَلَى بَعِيرِيْنَ لَهَا:
فَقَالَ لَهَا: أَيْنَ الْمَاءُ؟ قَالَتْ: عَهْدِي
بِالْمَاءِ أَمْسِ هَذِهِ السَّاعَةِ، وَنَفَرَنَا
خُلُوفًا، قَالَ لَهَا: انْطَلِقِي إِذَا،
قَالَتْ: إِلَى أَيْنَ؟ قَالَ: إِلَى رَسُولِ
الله ﷺ، قَالَتْ: الَّذِي يُقْالُ لَهُ:
الصَّابِي؟ قَالَ: هُوَ الَّذِي تَعْبَينَ،
فَانْطَلِقِي، فَجَاءَتْ بِهَا إِلَى رَسُولِ الله
ﷺ وَحَدَّثَاهُ الْحَدِيثَ، قَالَ:
فَاسْتَرْتَلَوْهَا عَنْ بَعِيرِهَا، وَدَعَا النَّبِيُّ
ﷺ بِنَاءً فَفَرَّغَ فِيهِ مِنْ أَفْوَاهِ الْمَرَادَتَيْنِ
أَوِ السَّطِيحَتَيْنِ، وَأَوْكَأَ أَفْوَاهَهُمَا

(too) all quenched their thirst and also gave water to others and last of all the Prophet ﷺ gave a pot full of water to the person who was *Junub* and told him to pour it over his body. The woman was standing and watching all that which they were doing with her water. By Allāh, when her water bags were returned they looked like as if they were more full (of water) than they had been before. Then the Prophet ﷺ ordered us to collect something for her; so dates, flour and *Sawiq* were collected which amounted to a good meal that was put in a piece of cloth. She was helped to ride on her camel and that cloth full of food-stuff was also placed in front of her and then the Prophet ﷺ said to her, "We have not taken your water but Allāh has given water to us." She returned home late. Her relatives asked her: "O so-and-so what has delayed you?" She said, "A strange thing! Two men met me and took me to the man who is called the *Sābi'* and he did such and such a thing. By Allāh, he is either the greatest magician between this and this (gesturing with her index and middle fingers raising them towards the sky indicating the heaven and the earth) or he is Allāh's Messenger, in truth."

Afterwards the Muslims used to attack the pagans around her abode but never touched her village. One day she said to her people, "I think that these people leave you purposely. Have you got any inclination to Islām?" They obeyed her and all of them embraced Islām.

Abū 'Abdullāh said: The word *Sabā'* means "The one who has deserted his old religion and embraced a new religion." Abū 'Āliya said, "The *Sābi'ūn* are a sect of people of the Scripture who recite the Book (Psalms of *Sabi'ūn*) they used to live in 'Irāq. They were neither Jews nor Christians."

وأطلق العرالي، ونودي في الناس:
 أشروا واستروا، فسقى من سقى،
 واستنقى من شاء، وكان آخر ذلك أن
 أغطى الذي أصابته الجنابة إناة من
 ماء، قال: «إذهب فأفرغه عليك»،
 وهي قائمة تظُرُ إلى ما يفعل بيمائها،
 وأيم الله لقد أفلح عنها، وإنَّ لي حيلَ
 إلينا أنها أشد ملاة منها حين ابتدأ
 فيها، فقال النبي ﷺ: «اجمعوا
 لها»، فجمعوا لها من بين عجوة،
 وحقيقة، وسوية، حتى جمعوا لها
 طعاماً فجعلوها في ثوب وحملوها
 على بعيرها، ووضعوا الثوب بين
 يديها، قال لها: «تعلمين ما رزتنا
 من مائة شيئاً، ولكن الله هو الذي
 أسكنانا، فأئذ أهلها وقد اخْبَثَ
 عنهم». فقالوا: ما حبسك يا فلانة؟
 قالت: العجب، لقيني رجلان فذهبا
 بي إلى هذا الذي يقال له: الصائب،
 ففعلا كذا وكذا، فوالله إنَّ لا سحر
 الناس من بين هذه وهذه، وقالت
 بإضياعها الوسطى والسبابة، فرقعنها
 إلى السماء - تعني السماء والأرض
 - وإنَّه لرسول الله حقاً، فكان
 المسلمين بعد ذلك يغرون على من
 حولها من المشركيَن، ولا يصيرون
 الصرم الذي هي منه، فقالت يوماً
 لقومها: ما أرى هؤلاء القوم

يَدْعُونَكُمْ عَمَدًا، فَهَلْ لَكُمْ فِي
الإِسْلَامِ؟ فَأَطَاعُوهَا فَدَخَلُوا فِي
الإِسْلَامِ. قَالَ أَبُو عَبْدِ اللَّهِ صَبَّاً:
خَرَجَ مِنْ دِينِهِ إِلَى غَيْرِهِ. وَقَالَ أَبُو
الْعَالِيَةِ: الصَّابِئُونَ فِرْقَةٌ مِنْ أَهْلِ
الْكِتَابِ يَتَرَوَّنُ الرَّبُورَ. [انظر: ٣٤٨]
[٣٥٧١]

(7) CHAPTER. A Junub can perform Tayammum if he is afraid of disease, death or thirst.

It is said that once 'Amr bin Al-'Āṣ became *Junub* in a very cold night. He performed *Tayammum* and recited the following Verse from the Qur'ān: "...And do not kill yourself (nor kill one another). Surely, Allāh is Most Merciful to you." (V.4:29) When that was reported to the Prophet ﷺ he did not object to it.

345. Narrated Abū Wā'il: Abū Mūsa said to 'Abdullāh bin Mas'ūd: "If one does not find water (for ablution) can he give up the prayer?" 'Abdullāh replied, "If you give the permission to perform *Tayammum* they will perform *Tayammum* even if water was available, if one of them found it cold." Abū Mūsā said, "What about the statement of 'Ammār to 'Umar?" 'Abdullāh replied, "'Umar was not satisfied by his statement."

(7) بَابٌ: إِذَا خَافَ الْجُنُبُ عَلَى
نَفْسِهِ الْمَرْضُ أَوِ الْمَوْتُ، أَوْ خَافَ
الْعَطْشَ تَيْمَمْ،
وَيُذَكَّرُ أَنَّ عَمَرَ بْنَ الْعَاصِ
أَجْنَبَ فِي لَيْلَةٍ بِارِدَةٍ فَتَيْمَمَ وَلَا هُوَ لَا
لَتَلُوا أَنْشَكُمْ إِنَّ اللَّهَ كَانَ يَكُنْ
رَحِيمًا» [النساء: ٢٩] فَذُكِرَ لِلنَّبِيِّ ﷺ
فَلَمْ يُعْنِفْ.

٣٤٥ - حَدَّثَنَا يَشْرُبُ بْنُ خَالِدٍ
قَالَ: حَدَّثَنَا مُحَمَّدٌ هُوَ غُنْدَرٌ، عَنْ
شَعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ
قَالَ: قَالَ أَبُو مُوسَى لِعَبْدِ اللَّهِ بْنِ
مَسْعُودٍ: إِذَا لَمْ تَجِدِ المَاءَ لَا تُصَلِّي؟
قَالَ عَبْدُ اللَّهِ: لَوْ رَحَضْتُ لَهُمْ فِي
هَذَا كَانَ إِذَا وَجَدَ أَحَدُهُمُ الْبَرْدَ، قَالَ
هَذَا: يَعْنِي تَيْمَمَ وَصَلَّى. وَقَالَ:
فُلُثُ: فَأَيْنَ قَوْلُ عَمَارٍ لِعَمَرَ؟ قَالَ:
إِنِّي لَمْ أَرَ عُمَرَ قَيْعَنَ يَقُولُ عَمَارٍ.
[راجع: ٣٣٨]

٣٤٦ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ

346. Narrated Shaqīq bin Salama: I was with 'Abdullāh and Abū Mūsa; the latter

asked the former, "O Abū Abdur-Rahmān! What is your opinion if somebody becomes *Junub* and no water is available?" 'Abdullāh replied, "Do not offer *Salāt* (prayer) till water is found." Abū Mūsa said, "What do you say about the statement of 'Ammār (who was ordered by the Prophet ﷺ to perform *Tayammum*). The Prophet ﷺ said to him: "Perform *Tayammum* and that would be sufficient." 'Abdullāh replied, "Don't you see that 'Umar was not satisfied by 'Ammār's statement?" Abū Mūsa said, "All right, leave 'Ammār's statement, but what will you say about this Verse (of *Tayammum*)?" 'Abdullāh kept quiet and then said, "If we allowed it, then they would probably perform *Tayammum* even if water was available, if one of them found it (water) cold."

The narrator added, "I said to Shaqīq, "Then did 'Abdullāh dislike to perform *Tayammum* because of this?" He replied, "Yes."

قال: حَدَّثَنَا أَبْيَ: حَدَّثَنَا الْأَعْمَشُ
قال: سَمِعْتُ شَقِيقَ بْنَ سَلَمَةَ قَالَ:
كُنْتُ عِنْدَ عَبْدِ اللَّهِ وَأَبِي مُوسَى فَقَالَ
لَهُ أَبُو مُوسَى: أَرَأَيْتَ يَا أَبا عَبْدِ
الرَّحْمَنِ إِذَا أَجْنَبَ فَلَمْ يَجِدْ ماءً،
كَيْفَ يَصْنَعُ؟ فَقَالَ عَبْدُ اللَّهِ: لَا يُصَلِّي
حَتَّى يَجِدَ الماءَ، فَقَالَ أَبُو مُوسَى:
فَكَيْفَ تَصْنَعُ بِقُولِ عَمَّارِ حِينَ قَالَ لَهُ
النَّبِيُّ ﷺ: كَانَ يَكْفِيكَ؟ قَالَ: أَلَمْ
تَرَ عُمَرَ لَمْ يَقْنَعْ بِذَلِكَ؟ فَقَالَ أَبُو
مُوسَى: فَلَدَغْنَا مِنْ قُولِ عَمَّارِ، كَيْفَ
تَصْنَعُ بِهَذِهِ الْآيَةِ؟ فَمَا دَرَى عَبْدُ اللَّهِ
مَا يَقُولُ، فَقَالَ: إِنَّا لَوْ رَخَضْنَا لَهُمْ
فِي هَذَا لَا وُشِّكَ إِذَا بَرَدَ عَلَى أَحَدِهِمْ
الْماءُ أَنْ يَدَعْهُ وَيَتَمَّمُ، فَقُلْتُ لِشَقِيقِ:
إِنَّمَا كَرِهَ عَبْدُ اللَّهِ لَهُذَا؟ قَالَ: نَعَمْ.

[راجع: ٣٣٨]

(٨) بَابُ التَّيَّمُّمِ ضَرْبَةً

(8) CHAPTER. *Tayammum* with one light stroke (on the earth).

347. Narrated Al-A'mash: Shaqīq said, "While I was sitting with 'Abdullāh and Abū Mūsa Al-As̄h'arī, the latter asked the former, 'If a person becomes *Junub* and does not find water for one month, can he perform *Tayammum* and offer his *Salāt* (prayer)?' (He replied in the negative). Abū Mūsa said, 'What do you say about this Verse from *Sūrat Al-Mā'idah*: ...And you find not water then perform *Tayammum* with clean earth and rub therewith your faces and hands... (V.5:6)' 'Abdullāh replied, 'If we allowed it then they would probably perform *Tayammum* with clean earth even if water

٣٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامَ
قال: أَخْبَرَنَا أَبُو مُعاوِيَةَ، عَنِ
الْأَعْمَشِ، عَنْ شَقِيقِ قَالَ: كُنْتُ
جَالِسًا مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى
الْأَشْعَرِيِّ، فَقَالَ لَهُ أَبُو مُوسَى: لَوْ
أَنَّ رَجُلًا أَجْنَبَ فَلَمْ يَجِدْ الماءَ
شَهْرًا، مَا كَانَ يَتَمَّمُ وَيُصَلِّي؟ فَكَيْفَ
تَصْنَعُونَ فِي سُورَةِ الْمَائِدَةِ «فَلَمْ
يَجِدُوا مَاءً فَتَمَّمُوا صَعِيدًا طَيْبًا»

were available but cold.’’ I said, ‘‘You then disliked to perform *Tayammum* because of this?’’ He said, ‘‘Yes.’’ (*Shaqiq* added), ‘‘*Abū Müsa* said, ‘Haven’t you heard the statement of ‘Ammār to ‘Umar? [He (Ammār) said:] I was sent out by Allāh’s Messenger ﷺ for some job and I became *Junub* and could not find water so I rolled myself over the dust (clean earth) like an animal does, and when I told the Prophet ﷺ of that he said, ‘Like this would have been sufficient.’ The Prophet ﷺ (saying so) lightly stroked the earth with his hand once and blew it off, then passed his (left) hand over the back of his right hand or his (right) hand over the back of his left hand and then passed them over his face.’’ So ‘Abdullāh said (to *Abū Müsa*), ‘‘Don’t you know that ‘Umar was not satisfied with ‘Ammār’s statement?’’

Narrated *Shaqiq*: While I was with ‘Abdullāh and *Abū Müsa*, the latter said to the former, ‘‘Haven’t you heard the statement of ‘Ammār to ‘Umar? He said, ‘Allāh’s Messenger ﷺ sent you and I out, I became *Junub* and rolled myself in the dust (clean earth) (for *Tayammum*). When we came to Allāh’s Messenger ﷺ I told him about it and he said, ‘This would have been sufficient,’ passing his hands over his face and the back of his hands once only.’’

(9) CHAPTER.

348. Narrated ‘Imrān bin Huṣain Al-Khuza‘ī: Allāh’s Messenger ﷺ saw a person sitting aloof and not offering *Salāt* (prayer) with the people. He asked him, ‘‘O so-and-so! What prevented you from offering the *Salāt* with the people?’’

[المائدة: ٦]؟ فَقَالَ عَبْدُ اللَّهِ: لَوْ رُخِصَ لَهُمْ فِي هَذَا لَأُوْشَكُوا إِذَا بَرَدَ عَلَيْهِمُ الْمَاءُ أَنْ يَتَيَمَّمُوا الصَّعِيدَ؟ قُلْتُ: وَإِنَّمَا كَحَرْتُمْ هَذَا لِذَادٍ؟ قَالَ: نَعَمْ. فَقَالَ أَبُو مُوسَى: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ فَأَجْبَنْتُ فَلَمْ أَجِدِ الْمَاءَ فَتَمَرَّغْتُ فِي الصَّعِيدِ كَمَا تَمَرَّ الدَّاهِيَةُ فَدَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَضَعَ هَكَذَا، فَضَرَبَ يَكْفَهُ ضَرِبَةً عَلَى الْأَرْضِ، ثُمَّ نَفَضَهَا، ثُمَّ مَسَحَ بِهَا ظَهَرَ يَكْفَهُ بِشَمَالِهِ، أَوْ ظَهَرَ شِمَالِهِ يَكْفَهُ، ثُمَّ مَسَحَ بِهَا وَجْهَهُ، فَقَالَ عَبْدُ اللَّهِ: أَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ عَمَّارٍ؟ زَادَ يَعْلَمُ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ قَوْلَ أَبُو مُوسَى: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَنِي عَمَّارٍ لِعُمَرَ: إِنَّ رَسُولَ اللَّهِ ﷺ فَأَتَيْنَا رَسُولَ اللَّهِ ﷺ فَأَخْبَرْنَاهُ فَقَالَ: إِنَّمَا كَانَ يَكْفِيكَ هَكَذَا، وَمَسَحَ وَجْهَهُ وَكَفَيْهُ وَاحِدَةً. [راجع: ٣٣٨]

(٩) بَابٌ :

٣٤٨ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا عَوْفُ، عَنْ أَبِي رَجَاءٍ قَالَ: حَدَّثَنَا عِمَرَانَ بْنَ حُصَيْنَ الْخُزَاعِيَّ أَنَّ رَسُولَ اللَّهِ ﷺ

He replied, "O Allāh's Messenger! I am Junub and there is no water." The Prophet ﷺ said, "Perform Tayammum with clean earth and that will be sufficient for you."

رَأَى رَجُلًا مُغْتَزِلًا لَمْ يُصلِّ فِي الْقَوْمِ، فَقَالَ: «يَا فُلَانُ مَا مَنَعَكَ أَنْ تُصَلِّ فِي الْقَوْمِ؟» قَالَ: يَا رَسُولَ اللَّهِ أَصَابَنِي جَنَابَةً وَلَا مَاءٌ، قَالَ: «عَلَيْكَ بِالصَّعِينِ إِنَّهُ يَكْفِيْكَ».

[راجع: ٣٤٤]

8 - THE BOOK OF AS-SALĀT (The Prayer)

(1) CHAPTER. How *As-Salāt* (the prayer) was prescribed on the night of *Al-Isrā'* (miraculous night journey) of the Prophet ﷺ to Jerusalem (and then to the heavens).

Ibn ‘Abbās said: Abū Sufyān, when telling the narration of Heraclius, mentioned: “The Prophet ﷺ ordered us to offer our *Salāt* (prayers) regularly and to be true and chaste.”

349. Narrated Abū Dharr رضي الله عنه: Allāh’s Messenger ﷺ said, “While I was at Makkah, the roof of my house was opened and Jibrīl (Gabriel) descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Jibrīl said to the gatekeeper of the heaven, ‘Open (the gate).’ The gatekeeper asked, ‘Who is it?’ Jibrīl answered: ‘Jibrīl.’ He asked, ‘Is there anyone with you?’ Jibrīl replied, ‘Yes, Muḥammad ﷺ is with me.’ He asked, ‘Has he been called?’ Jibrīl said, ‘Yes.’ So the gate was opened and we went over the nearest heaven and there we saw a man sitting with *Aswida* (a large number of people) on his right and *Aswida* (a large number of people) on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, ‘Welcome! O pious Prophet and pious son.’ I asked Jibrīl, ‘Who is he?’ He replied, ‘He is ʿAdm عليه السلام and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell, and when he looked towards his right he laughed and

٨ - كتاب الصلاة

(١) باب كيف فرضت الصلاة في الإسراء،

وَقَالَ ابْنُ عَبَّاسٍ: حَدَّثَنِي أَبُو سُفْيَانٌ فِي حَدِيثٍ هَرَقْلَنْ قَالَ: يَأْمُرُنَا - يَعْنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِالصَّلَاةِ وَالصَّدْقَ وَالعَفَافِ.

٣٤٩ - حدثنا يحيى بن بکير
قال: حدثنا الليث، عن يوئس، عن ابن شهاب، عن آنس بن مالك قال: كان أبوذر يُحدِّث أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال: فُرِجَ عَنْ سَقْفٍ بَيْتِيْ وَأَنَا بِمَكَّةَ، فَنَزَّلَ جِبْرِيلُ فَقَرَاجَ صَدْرِيْ ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بَطَشْتَ مِنْ ذَهَبٍ مُمْتَلَئٍ حِكْمَةً وَإِيمَانًا فَأَفْرَغَهُ فِي صَدْرِيْ، ثُمَّ أَطْبَقَهُ، ثُمَّ أَخْذَ بِيَدِيْ فَعَرَجَ بِي إِلَى السَّمَاءِ الدُّنْيَا، فَلَمَّا جَئْتُ إِلَى السَّمَاءِ الدُّنْيَا قَالَ جِبْرِيلُ لِخَازِنِ السَّمَاءِ: افْتَحْ، قَالَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ. قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ، مَعِي مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَأُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، فَلَمَّا فَتَحَ عَلَوْنَا السَّمَاءَ الدُّنْيَا فَإِذَا رَجُلٌ قَاعِدٌ عَلَى يَمِينِهِ أَسْوَدَةً وَعَلَى يَسَارِهِ أَسْوَدَةً، إِذَا نَظَرَ قَبْلَ يَمِينِهِ ضَحْكَ، وَإِذَا نَظَرَ قَبْلَ يَسَارِهِ بَكَى، قَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ، وَالآبِنِ

when he looked towards his left he wept.'

Then he ascended with me till he reached the second heaven and he (Jibril) said to its gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said, and he opened the gate.

Anas said: "Abū Dhar added that the Prophet ﷺ met Adam, Idrīs, Mūsa (Moses), 'Iesa (Jesus) and Ibrāhīm (Abraham), عليهم السلام, he (Abū Dhar) did not mention on which heaven they were but he mentioned that he (the Prophet ﷺ) met Ādām on the nearest heaven and Ibrāhīm on the sixth heaven."

Anas said, "When Jibril, along with the Prophet ﷺ passed by Idrīs, the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet ﷺ asked, 'Who is he?' Jibril replied, 'He is Idrīs'."

The Prophet ﷺ added, "I passed by Mūsa and he said, 'Welcome! O pious Prophet and pious brother.' I asked Jibril, 'Who is he?' Jibril replied, 'He is Mūsa.' Then I passed by 'Iesa and he said, 'Welcome! O pious brother and pious Prophet.' I asked, 'Who is he?' Jibril replied, 'He is 'Iesa (Jesus), عليه السلام.'

Then I passed by Ibrāhīm and he said, 'Welcome! O pious Prophet and pious son.' I asked Jibril, 'Who is he?' Jibril replied, 'He is Ibrāhīm' ". عليه السلام

The Prophet ﷺ added, "Then Jibril ascended with me to a place where I heard the creaking of the pens."

Ibn Ḥazm and Anas bin Mālik said: The Prophet ﷺ said, "Then Allāh enjoined fifty Salāt (prayers) on my followers, when I returned with this Order of Allāh, I passed by Mūsa who asked me, 'What has Allāh enjoined on your followers?' I replied, 'He has enjoined fifty Salāt on them.' Mūsa said, 'Go back to your Lord (and appeal for

الصالح، قُلْتُ لِجِبْرِيلَ: مَنْ هَذَا؟ قَالَ: هَذَا آدَمُ، وَهَذِهِ الْأَسْوَدَةُ عَنْ يَمِينِهِ وَشَمَائِلِهِ نَسْمُ بَيْنِهِ، فَأَهْلُ اليمينِ مِنْهُمْ أَهْلُ الْجَنَّةِ، وَالْأَسْوَدَةُ الَّتِي عَنْ شَمَائِلِهِ أَهْلُ النَّارِ، إِذَا نَظَرَ عَنْ يَمِينِهِ ضَحْكَ، وَإِذَا نَظَرَ قَبْلَ شَمَائِلِهِ يَكْرُبُ، حَتَّى عَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ، فَقَالَ لِخَازِنَهَا: افْتُحْ، فَقَالَ لَهُ خَازِنُهَا مِثْلَ مَا قَالَ الْأَوَّلُ فَفَتَحَهُ، قَالَ أَنَّسُ: فَذَكَرَ أَنَّهُ وَجَدَ فِي السَّمَاوَاتِ آدَمَ، وَإِدْرِيسَ، وَمُوسَى وَعِيسَى، وَإِبْرَاهِيمَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ، وَلَمْ يُثِبْ كَيْفَ مَنَازِلُهُمْ غَيْرَ أَنَّهُ ذَكَرَ أَنَّهُ وَجَدَ آدَمَ فِي السَّمَاءِ الدُّنْيَا، وَإِبْرَاهِيمَ فِي السَّمَاءِ السَّادِسَةِ. قَالَ أَنَّسُ: فَلَمَّا مَرَّ جِبْرِيلُ بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِدْرِيسُ، ثُمَّ مَرَّتْ بِمُوسَى، فَقَالَ: مَرْحَبًا بالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا مُوسَى، ثُمَّ مَرَّتْ بِعِيسَى، فَقَالَ: مَرْحَبًا بالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا عِيسَى، ثُمَّ مَرَّتْ بِإِبْرَاهِيمَ فَقَالَ: مَرْحَبًا بالنَّبِيِّ الصَّالِحِ وَالابنِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ، قَالَ ابْنُ شَهَابٍ: فَأَخْبَرَنِي ابْنُ حَزِيمٍ أَنَّ ابْنَ

reduction), for your followers will not be able to bear it.' (So, I went back to Allāh and requested for reduction) and He reduced it to half. When I passed by Mūsa again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.' So I returned to Allāh and requested for further reduction and half of it was reduced. I again passed by Mūsa and he said to me: 'Return to your Lord, for your followers will not be able to bear it.' So I returned to Allāh and He said, 'These are five Ṣalāt and they are all (equal to) fifty (in reward) for My Word does not change.' I returned to Mūsa and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.' Then Jibril took me till we reached *Sidrat-ul-Muntahā* (lote tree of the utmost boundary) which was shrouded in colours indescribable. Then I was admitted into Paradise where I found small walls (made) of pearls and its earth was of musk (a kind of perfume)."

عَبَّاسٍ، وَأَبَا حَيَّةَ الْأَنْصَارِيَّ، كَانَا يَقُولَانِ: قَالَ النَّبِيُّ ﷺ: ثُمَّ عَرَجَ إِلَيْهِ حَتَّى ظَهَرَتْ لِمُسْتَوَى أَسْمَعَ فِيهِ صَرِيفَ الْأَقْلَامِ، قَالَ ابْنُ حَزْمٍ، وَأَنْسُ ابْنُ مَالِكٍ: قَالَ النَّبِيُّ ﷺ: «فَفَرَضَ اللَّهُ عَلَى أُمَّتِي خَمْسِينَ صَلَاةً، فَرَجَعْتُ بِذَلِكَ حَتَّى مَرَرْتُ عَلَى مُوسَى، فَقَالَ: مَا فَرَضَ اللَّهُ لَكَ عَلَى أُمَّتِكَ؟ قُلْتُ: فَرَضَ خَمْسِينَ صَلَاةً، قَالَ مُوسَى: فَأَرْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَاجَعَنِي فَوَضَعَ شَطَرَاهَا، فَرَجَعْتُ إِلَى مُوسَى، قُلْتُ: وَضَعَ شَطَرَاهَا، قَالَ: رَاجِعٌ رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ، فَرَاجَعْتُ، فَوَضَعَ شَطَرَاهَا، فَرَجَعْتُ إِلَيْهِ فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَاجَعْتُهُ، فَقَالَ: هُنَّ خَمْسٌ وَهُنَّ خَمْسُونَ، لَا يُبَدِّلُ الْقَوْلُ لَدِيَّ، فَرَاجَعْتُ إِلَى مُوسَى، فَقَالَ: رَاجِعٌ رَبِّكَ، فَقُلْتُ: اسْتَحْيِيْتُ مِنْ رَبِّي، ثُمَّ أَنْظَلَقَ إِلَيْهِ حَتَّى اسْتَهَيَ إِلَيْهِ سِدْرَةَ الْمُتْهَمِّي، وَغَشِيشَاهَا أَلْوَانٌ لَا أَدْرِي مَا هِيَ، ثُمَّ أُدْخِلْتُ الْجَنَّةَ، فَإِذَا فِيهَا حَبَابِلُ الْمُؤْلُوْدِ، وَإِذَا تُرَابُهَا الْمِسْكُ». [انظر: ١٦٣٦، ٣٣٤٢]

٣٥٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ عَنْ صَالِحٍ بْنِ كَيْسَانَ، عَنْ عُرْوَةَ بْنِ الرَّبِّيرِ، عَنْ

350. Narrated the Mother of believers: Allāh enjoined *As-Salāt* (the prayer) when He enjoined it, it was two *Rak'a* only (in every *Salāt*) both when in residence or during a journey. Then the *Salāt*

offered during a journey remained the same, but (the *Rak'ā* of) *Salāt* for non-travellers were increased.

عائشة أم المؤمنين قالت: فرض الله الصلاة حين فرضها ركعتين ركعتين في الحضر والسفر فأقرت صلاة السفر وزيد في صلاة الحضر. [انظر: ١٠٩٠، ٣٩٣٥]

(2) CHAPTER. It is obligatory to wear clothes while offering *As-Salāt* (the prayers).

And the Statement of Allāh تعالى : 'Take your adornment (by wearing your clean clothes covering completely the *Aurah*: – [it means, – while offering *Salāt* (prayer), a male must cover himself with clothes from umbilicus of his abdomen up to his knees, and it is better that both his shoulders should be covered. And a female must cover all her body and feet, except face, and it is better that her both hands are also covered.]⁽¹⁾ while praying and going round (the *Tawāf* of) the Ka'bah (V.7:31).

And offering *Salāt* while wearing a single garment wrapped round the body, Salma bin Al-Akwa' narrated: The Prophet ﷺ said, "He should pin it, even if with a thorn."

Offering *Salāt* with the same garment in which one has had sexual intercourse (is permissible) if one does not see anything dirty on it.

The Prophet ﷺ ordered that no one should go around the Ka'bah (perform *Tawāf*) in a naked state.

351. Narrated Umm Atiyya: رضي الله عنها We were ordered to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims on the two 'Eid festivals. These menstruating women were to keep away from

(٢) باب وجوب الصلاة في الثياب،

وقول الله تعالى: ﴿عُذْلُوا زِينَتُهُمْ عَنْ كُلِّ مَسْجِدٍ﴾ [الأعراف: ٣١] ومن صلَّى مُلْتَحِفًا في ثَوْبٍ وَاحِدٍ، وِيدُكُّرَ عن سلمة بن الأكوع أنَّ النَّبِيَّ ﷺ قال: «يُزَرُّهُ وَلَوْ بِشَوْكَةٍ»، في إسناده نَظَرٌ، ومن صلَّى في الثَّوْبِ الَّذِي يُجَامِعُ فِيهِ مَا لَمْ يَرَ أَدَى، وأَمَرَ النَّبِيُّ ﷺ أَنْ لَا يَطْوَفَ بِالْبَيْتِ عَرْبَانٌ.

٣٥١ - حدثنا موسى بن إسماعيل قال: حدثنا زيد بن إبراهيم، عن محمد، عن أم عطية قالت: أمرنا أن نخرج الحبيض يوم

(1) (Ch.2): See the footnote of Ch.13 before Hadith No.372.

their *Muṣallā*. A woman asked, “O Allāh’s Messenger! What about one who does not have a veil?” He said, “Let her share the veil of her companion.”

العِيدَيْنِ وَدَوَاتِ الْحُدُورِ فَيَسْهَدْنَ
جَمَاعَةُ الْمُسْلِمِينَ وَدَعْوَتِهِمْ، وَيَعْتَزِلُ
الْحَيَّضُ عَنْ مُصَلَّاهُنَّ، قَالَ امْرَأَةٌ:
يَا رَسُولَ اللَّهِ إِخْدَانَا لَيْسَ لَهَا
جِلْبَابٌ، قَالَ: «لِتُلْبِسْهَا صَاحِبَتُهَا مِنْ
جِلْبَابِهَا»، وَقَالَ عَنْدُ اللَّهِ بْنِ رَجَاءٍ:
حَدَّثَنَا عِمْرَانُ قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ
سِيرِينَ قَالَ: حَدَّثَنَا أُمُّ عَطِيَّةَ:
سَمِعْتُ النَّبِيَّ ﷺ بِهَذَا. [راجع: ٣٢٤]

(٣) بَابُ عَقْدِ الإِزارِ عَلَى الْفَعَالِ فِي الصَّلَاةِ،

وَقَالَ أَبُو حَازِمٍ عَنْ سَهْلٍ: صَلَوَا
مَعَ النَّبِيِّ ﷺ عَاقِدِي أَزْرِهِمْ عَلَى
عَوَاتِهِمْ.

٣٥٢ - حَدَّثَنَا أَخْمَدُ بْنُ يُونُسَ
قَالَ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ قَالَ:
حَدَّثَنِي وَاقِدُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ
بْنِ الْمُنْكَدِرِ، قَالَ: صَلَّى جَابِرُ فِي
إِزارٍ قَدْ عَقَدَهُ مِنْ قَبْلِ قَفَاهُ، وَثِيَابُهُ
مَوْضُوعَةٌ عَلَى الْمُسْتَجَبِ، قَالَ لَهُ
قَائِلٌ: ثُصَلَّى فِي إِزارٍ وَاجِدٌ؟ فَقَالَ:
إِنَّمَا صَنَعْتُ ذَلِكَ لِيَرَانِي أَحْمَقُ
مِثْلُكَ، وَأَيْتُمَا كَانَ لَهُ ثَوْبَانِ عَلَى عَهْدِ
النَّبِيِّ ﷺ؟ [انظر: ٣٧٠، ٣٦١، ٣٥٣]

٣٥٣ - حَدَّثَنَا مُطَرْفُ أَبُو مُضْعِبٍ
قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي
الْمَوَالِيِّ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ
قَالَ: رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يُصَلِّي

(3) CHAPTER. To tie *Izār* (dress worn below the waist) at one's back while offering *Salāt* (prayers).

Sahl said, “Some people offered *Salāt* (prayer) with the Prophet ﷺ with their *Izār* tied to their necks.”

352. Narrated Muḥammad bin Al-Munkadir: Once Jābir رَضِيَ اللَّهُ عَنْهُ offered *Salāt* (prayer) with his *Izār* tied to his back while his clothes were lying beside him on a wooden peg. Somebody asked him, “Do you offer your *Salāt* in a single *Izār*?” He replied, “I did so to show it to the one with no sense like you. Had anyone of us two garments in the lifetime of the Prophet ﷺ?”

353. Narrated Muḥammad bin Al-Munkadir: I saw Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ offering *Salāt* (prayer) in a single garment and he said that he had seen the Prophet ﷺ offering *Salāt* in a single garment.

في ثُوبٍ وَاحِدٍ، وَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصْلِي فِي ثُوبٍ. [رَاجِع: ٣٥٢]

(٤) بَابُ الصَّلَاةِ فِي الثُّوبِ الْوَاحِدِ مُلْتَحِفًا بِهِ،

قَالَ الرَّهْرَيُّ فِي حَدِيثِهِ: الْمُلْتَحِفُ الْمُتَوَشَّحُ، وَهُوَ الْمُخَالِفُ بَيْنَ طَرَفَيْهِ عَلَى عَاتِقِيهِ، وَهُوَ الْاِسْتِهْمَالُ عَلَيْهِ مَنْكِبِيهِ، قَالَ: وَقَالَتْ اُمُّ هَانِيَّ: التَّحَفَ النَّبِيُّ ﷺ بِثُوبٍ، وَخَالَفَ بَيْنَ طَرَفَيْهِ عَلَى عَاتِقِيهِ.

٣٥٤ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ أَنَّ النَّبِيَّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثُوبٍ وَاحِدٍ قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ. [انظر: ٣٥٥، ٣٥٦]

٣٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَّى قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنِي أَبِي عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصْلِي فِي ثُوبٍ وَاحِدٍ فِي بَيْتِ اُمِّ سَلَمَةَ، فَذَلِكَ طَرَفَيْهِ عَلَى عَاتِقِيهِ. [رَاجِع: ٣٥٤]

٣٥٦ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو أَسَمَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ أَبِي سَلَمَةَ أَخْبَرَهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصْلِي فِي ثُوبٍ وَاحِدٍ مُشَبِّلًا بِهِ فِي بَيْتِ اُمِّ سَلَمَةَ وَاضِعًا طَرَفَيْهِ عَلَى عَاتِقِيهِ.

[رَاجِع: ٣٥٤]

(4) CHAPTER. To offer *As-Salāt* (the prayers) with a single garment wrapped round the body.

Umm Hāni said that the Prophet ﷺ wrapped his body with a single garment and crossed its ends over his shoulders.

354. Narrated 'Umar bin Abī Salama رضي الله عنه : The Prophet ﷺ offered *Salāt* (prayer) in one garment and crossed its ends.

355. Narrated 'Umar bin Abī Salama رضي الله عنه : I saw the Prophet ﷺ offering *Salāt* (prayer) in a single garment in the house of Umm Salama رضي الله عنها and he had crossed its ends around his shoulders.

356. Narrated 'Umar bin Abī Salama رضي الله عنه : In the house of Umm Salama رضي الله عنها , I saw Allāh's Messenger ﷺ offering *Salāt* (prayer), wrapped in a single garment around his body with its ends crossed round his shoulders.

357. Narrated Abū Murra, the freed-slave of Umm Hānī : رَضِيَ اللَّهُ عَنْهَا Umm Hānī, the daughter of Abī Ṭālib said, “I went to Allāh’s Messenger ﷺ in the year of the conquest of Makkah and found him taking a bath and his daughter Fāṭima was screening him. I greeted him. He asked, ‘Who is she?’ I replied, ‘I am Umm Hānī bint Abī Ṭālib.’ He said, ‘Welcome! O Umm Hānī.’ When he finished his bath he stood up and prayed eight *Rak‘ā* while wearing a single garment (wrapped round his body) and when he finished I said, ‘O Allāh’s Messenger! My brother has told me that he will kill a person whom I gave shelter and that person is so-and-so the son of Hubaira.’ The Prophet ﷺ said, ‘We shelter the person whom you have sheltered’.”

Ummi Hānī added, “And that was before noon (*Duha*).”

358. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ A person asked Allāh’s Messenger ﷺ about the offering of *As-Salāt* (the prayer) in a single garment. Allāh’s Messenger ﷺ replied, “Has everyone of you got two garments?”

(5) CHAPTER. If someone offers *Salāt* (prayer) wrapped in a single garment, he should cross its corners round his shoulders.

359. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “None of you should

٣٥٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُونِيسٍ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ أَنَّ أَبَا مُرَّةَ مَوْلَى أُمَّ هَانِئٍ بْنَتِ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّهُ سَمَعَ أُمَّ هَانِئٍ بْنَتِ أَبِي طَالِبٍ تَقُولُ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفَتحِ فَوَجَدْتُهُ يَعْتَصِلُ وَفَاطِمَةُ ابْنَتِهِ تَسْتَرُهُ، قَالَتْ: فَسَلَّمْتُ عَلَيْهِ، قَوَالَ: «مَنْ هَذِهِ؟» قَوَلَتْ: أَنَا أُمُّ هَانِئٍ بْنَتِ أَبِي طَالِبٍ، قَوَالَ: «مَرْحَبًا بِأُمِّ هَانِئٍ»، فَلَمَّا فَرَغَ مِنْ غُشْلِهِ قَامَ فَصَلَّى ثَمَانِي رَكْعَاتٍ مُلْتَحِفًا فِي ثُوبٍ وَاحِدٍ، فَلَمَّا انْصَرَفَ قَلَّتْ: يَا رَسُولَ اللَّهِ رَزَّعْمَ ابْنُ أُمِّي أَنَّهُ قَاتَلَ رَجُلًا قَدْ أَجْرَتْهُ، فُلَانَ بْنَ هُبَيْرَةَ، قَوَالَ رَسُولُ اللَّهِ ﷺ: قَدْ أَجْرَنَا مَنْ أَجْرَتْ يَا أُمَّ هَانِئٍ»، قَالَتْ أُمُّ هَانِئٍ: وَدَاكَ صَحْحٌ. [راجع: ٢٨٠]

٣٥٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ ابْنِ شَهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ سَائِلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الصَّلَاةِ فِي ثُوبٍ وَاحِدٍ، قَوَالَ رَسُولُ اللَّهِ ﷺ: أُولَئِكُمْ ثُوبانِ؟». [انظر: ٣٦٥]

(٥) بَابٌ إِذَا صَلَّى فِي الثُّوبِ الْوَاحِدِ فَلْيَجْعَلْ عَلَى عَاتِقِهِ
٣٥٩ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ

offer *Salāt* (prayer) in a single garment that does not cover one's shoulders."

مالِكٌ، عَنْ أَبِي الرَّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يُصَلِّي أَحَدُكُمْ فِي التَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقِيهِ شَيْءٌ». [انظر: ٣٦٠]

360. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "Whoever offers *Salāt* (prayer) in a single garment, must cross its ends (over the shoulders)."

٣٦٠ - حَدَّثَنَا أَبُو ثَعِيمٍ قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَكْرَمَةَ قَالَ: سَمِعْتُهُ أَوْ كُنْتُ سَأْلَهُ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى فِي تَوْبِ فَلِيُخَالِفَ بَيْنَ ظَرَفِيهِ». [راجع: ٣٥٩]

(6) CHAPTER. If the garment is tight (over the body).

361. Narrated Sa'īd bin Al-Ḥārith: I asked Jābir bin 'Abdullāh عنهم رضي الله عنهما about offering *Salāt* (prayer) in a single garment. He said, "I travelled with the Prophet ﷺ during some of his journeys, and I came to him at night for some purpose and I found him offering *Salāt*. At that time, I was wearing a single garment with which I covered my shoulders and offered *Salāt* by his side. When he finished the *Salāt*, he asked, 'O Jābir! What has brought you here?' I told him what I wanted. When I finished, he asked, 'O Jābir! What is this garment which I have seen and with which you covered your shoulders?' I replied, 'It is a (tight) garment.' He said, 'If the garment is large enough, wrap it round the body (covering the shoulders) and if it is tight (too short) then use it as an *Izār* (tie it around your waist only)'."

362. Narrated Sahl رضي الله عنه: The men used to offer *Salāt* (prayer) with the Prophet

٣٦١ - حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ قَالَ: حَدَّثَنَا فَلَيْحَةُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ الْحَارِثِ قَالَ: سَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ عَنِ الصَّلَاةِ فِي التَّوْبِ الْوَاحِدِ؟ فَقَالَ: خَرَجْتُ مَعَ النَّبِيِّ ﷺ فِي بَعْضِ أَسْفَارِهِ فَجِئْتُ لِيَلَّةَ لِيَعْضُ أُمْرِي، فَوَجَدْتُهُ يُصَلِّي وَعَلَيْهِ تَوْبٌ وَاحِدٌ، فَاسْتَمْلَمْتُ بِهِ وَصَلَّيْتُ إِلَيْهِ جَانِبِهِ، فَلَمَّا انْصَرَفَ قَالَ: «مَا السُّرَى يَا جَابِرُ؟» فَأَخْبَرَهُ بِحاجَتِي فَلَمَّا فَرَغْتُ قَالَ: «مَا هَذَا الْأَشْتِمَالُ الَّذِي رَأَيْتُ؟» قُلْتُ: كَانَ تَوْبٌ قَالَ: «فَإِنْ كَانَ وَاسِعًا فَالْتَّحَفْ بِهِ، وَإِنْ كَانَ ضَيْقًا فَاتَّرِزْ بِهِ». [راجع: ٣٦١]

٣٦٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا

وَبِهِ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِي قَالَ: كَانَ رِجَالٌ يُصْلُونَ مَعَ النَّبِيِّ ﷺ عَاقِدِي أَزْرِهِمْ عَلَى أَغْنَاقِهِمْ كَهْيَةَ الصَّبِيَّانِ وَقَالَ لِلنِّسَاءِ: لَا تَرْفَعْنَ رُؤْسَكُنَّ حَتَّى يَسْتَوِيَ الرِّجَالُ جُلُوسًا. [انظر: ٨١٤، ١٢١٥]

(7) CHAPTER. To offer *As-Salāt* (the prayer) in a Syrian cloak (made by infidels).

Al-Hasan said that there was no harm in wearing clothes woven by a Magian. And Ma'mar said that he had seen Az-Zuhri wearing Yemenite garments dyed with urine. And 'Ali offered *Salāt* (prayer) in a new unwashed garment.

363. Narrated Mughira bin Shu'ba رضي الله عنه : Once I was travelling with the Prophet ﷺ and he said, "O Mughira! Take this container of water." I took it and Allāh's Messenger ﷺ went far away till he disappeared. He answered the call of nature and he was wearing a Syrian cloak. He tried to take out his hands from its sleeve but it was very tight, so he took out his hands from under it. I poured water and he performed ablution like that for *Salāt* (prayer) and passed his (wet) hands over his *Khuff* (leather socks) and then offered *Salāt*.

(8) CHAPTER. It is disliked to be naked during *As-Salāt* (the prayers).

364. Narrated Jābir bin 'Abdullāh رضي الله عنهما : While Allāh's Messenger ﷺ was

يَخْرُجُ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِي قَالَ: كَانَ رِجَالٌ يُصْلُونَ مَعَ النَّبِيِّ ﷺ عَاقِدِي أَزْرِهِمْ عَلَى أَغْنَاقِهِمْ كَهْيَةَ الصَّبِيَّانِ وَقَالَ لِلنِّسَاءِ: لَا تَرْفَعْنَ رُؤْسَكُنَّ حَتَّى يَسْتَوِيَ الرِّجَالُ جُلُوسًا. [انظر: ٨١٤، ١٢١٥]

(7) بَابُ الصَّلَاةِ فِي الْجَهَةِ الشَّامِيَّةِ،
وقال الحَسَنُ فِي الثِّيَابِ يَنْسُجُهَا
المَجُوسُيُّ: لَمْ يَرَ بِهَا بَأْسًا، وقال
مَعْمَرٌ: رَأَيْتُ الرُّهْبَرَ يَلْبِسُ مِنْ ثِيَابِ
الْيَمَنِ مَا صَبَّعَ بِالْبَلْوَلِ، وَصَلَّى عَلَيْهِ
فِي ثُوبٍ غَيْرِ مَقْصُورٍ.

٣٦٣ - حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا
أَبُو مَعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ
مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ مُغِيرَةَ بْنِ
شَعْبَةَ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي
سَفَرٍ فَقَالَ: «يَا مُغِيرَةً، حُذِّرْ الْإِذَاوَةَ»،
فَأَخْذَتُهَا، فَأَنْطَلَقَ رَسُولُ اللهِ ﷺ حَتَّى
تَوَارَى عَنِّي فَقَضَى حَاجَتُهُ وَعَلَيْهِ جُبَّةٌ
شَامِيَّةٌ، فَدَهَبَ لِيُخْرَجَ يَدَهُ مِنْ كُمَّهَا
فَفَسَقَتْ، فَأَخْرَجَ يَدَهُ مِنْ أَسْفَلِهَا
فَصَبَّيْتُ عَلَيْهِ فَتَوَضَّأَ وَضُوءُ الْمَصَلَةِ
وَمَسَحَ عَلَى خُفَيْهِ ثُمَّ صَلَّى.

[راجع: ١٨٢]

(8) بَابُ كَرَاهِيَّةِ التَّعَرِّيِّ فِي الصَّلَاةِ

٣٦٤ - حَدَّثَنَا مَطْرُ بْنُ الْفَضْلِ

carrying stones (along) with the people of Makkah for (the building of) the Ka'bah wearing an *Izār* (waist-sheet, lower-half body-cover), his uncle Al-'Abbās said to him, "O my nephew! (It would be better) if you take off your *Izār* and put it over your shoulders underneath the stones." So he took off his *Izār* and put it over his shoulders, but he fell unconscious and since then he had never been seen naked.

قالَ: حَدَّثَنَا رَوْحُ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارَ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُلُّ مَعَهُمُ الْحِجَارَةَ لِلْكَعْبَةِ وَعَلَيْهِ إِزَارُهُ، فَقَالَ لَهُ الْعَبَاسُ عَمُّهُ: يَا ابْنَ أَخِي، لَوْ حَلَّتْ إِزَارُكَ فَجَعَلْتَ عَلَى مَنْكِيَّكَ دُونَ الْحِجَارَةِ، قَالَ: فَحَلَّهُ فَجَعَلَهُ عَلَى مَنْكِيَّهِ، فَسَقَطَ مَعْشِيَّا عَلَيْهِ، فَمَا رُؤِيَ بَعْدَ ذَلِكَ غُرْبَانًا ﷺ. [انظر: ١٥٨٢، ٣٨٢٩]

(٩) بَابُ الصَّلَاةِ فِي الْقَمِيصِ وَالسَّرَّاوِيلِ وَالثِّبَانِ وَالقَبَاءِ

٣٦٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَامَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَنِ الصَّلَاةِ فِي الثُّوْبِ الْوَاحِدِ، فَقَالَ: أَوْ كُلُّكُمْ يَجِدُ ثَوْبَيْنِ؟، ثُمَّ سَأَلَ رَجُلٌ غَمَرَ فَقَالَ: إِذَا وَسَعَ اللَّهُ فَأُوسِعُوا، جَمَعَ رَجُلٌ عَلَيْهِ ثِيَابَهُ، صَلَّى رَجُلٌ فِي إِزارٍ وَرِداءٍ، فِي إِزارٍ وَقَمِيصٍ، فِي إِزارٍ وَقَبَاءٍ، فِي سَرَّاوِيلٍ وَرِداءٍ، فِي سَرَّاوِيلٍ وَقَبَاءٍ، فِي ثِبَانٍ وَقَبَاءٍ، فِي ثِبَانٍ وَقَبَاءٍ، فِي ثِبَانٍ وَقَبَاءٍ، قَالَ: وَأَحَسِبُهُ قَالَ: فِي ثِبَانٍ وَرِداءٍ. [راجع: ٣٥٨]

(1) (H.365) *Tubbān*: Shorts that covers the knees.

366. Narrated Ibn 'Umar رضي الله عنهما عن أبا عمر: A person asked Allāh's Messenger ﷺ, "What should a *Muhrim* wear?" He ﷺ replied, "He should not wear shirts, trousers, a *Burnus* (a hooded cloak), or clothes which are stained with saffron or *Wars* (a kind of perfume). Whoever does not find a sandal to wear can wear *Khuff*, but these should be cut short so as not to cover the ankles.

٣٦٦ - حدثنا عاصم بن علي قال: حدثنا ابن أبي ذئب، عن الرهري، عن سالم، عن ابن عمر، قال: سأله رجل رسول الله ﷺ فقال: ما يلبس المحرم؟ فقال: «لا يلبس القميص، ولا السراويل، ولا البرنس، ولا ثوباً مسأه زعفران ولا ورمس، فمن لم يجد النعلين فليلبس الحففين، وليقطعهما حتى يكونا أسفل من الكعبتين» وعن ابن عمر عن النبي ﷺ مثله. [راجع: ١٣٤]
(١٠) باب ما يستر من العورة

(10) CHAPTER. What may be used to cover the private parts of the body.

367. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: Allāh's Messenger ﷺ forbade *Ishtimāl-ash-Sammā'* (wrapping one's body with a garment so that one cannot raise its end or take one's hand out of it). He also forbade *Al-Ihtibā'* (sitting on buttocks with knees close to abdomen, and feet apart with the hands circling the knees) while wrapping oneself with a single garment, without having a part of it over the private parts.

٣٦٧ - حدثنا قتيبة بن سعيد قال: حدثنا ليث، عن ابن شهاب، عن عبيد الله بن عبد الله بن عتبة، عن أبي سعيد الخدري أنه قال: نهى رسول الله ﷺ عن اشتتمال النساء، وأن يحتبى الرجل في ثوب واحد ليس على فرجه منه شيء. [انظر: ٥٨٢٢، ٢١٤٧، ٢١٤٤، ٥٨٢٠، ١٩٩١]

[٦٢٨٤]

368. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ forbade two kinds of sales i.e., *Al-Limās* and *An-Nibādh* (the former is a kind of sale in which the deal is completed if the buyer touches a thing, without seeing or checking it properly; and the latter is a kind of sale in which the deal is completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch or

٣٦٨ - حدثنا فيضة بن عقبة قال: حدثنا سفيان، عن أبي الزناد، عن الأعرج، عن أبي هريرة قال: نهى النبي ﷺ عن بيعتين، عن اللباس والنباذ، وأن يشتمل النساء، وأن يحتبى الرجل في ثوب

check it) and (the Prophet forbade) also *Iṣhtimāl-As-Sammā'* and *Al-Iḥtibā'* in a single garment.

369. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: On the Day of *Nahr* (10th of *Dhu'l-Hijja*, in the year prior to the last *Hajj* of the Prophet ﷺ when Abū Bakr was the leader of the pilgrims in that *Hajj*), Abū Bakr sent me along with other announcers to *Minā* to make a public announcement (proclaiming): “No *Mushrik* (polytheist, pagan, idolater and disbeliever in the Oneness of Allāh and in His Messenger Muḥammad ﷺ), is allowed to perform *Hajj* after this year; and no naked person is allowed to perform the *Tawāf* around the *Ka'bah*.” Then Allāh’s Messenger ﷺ sent ‘Alī to read out the *Sūrat Bara'a* (*At-Tauba*) to the people; so he made the announcement along with us on the day of *Nahr* in *Minā*: “No *Mushrik* — (polytheist, pagan, idolater and disbeliever in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) is allowed to perform *Hajj* after this year and no naked person is allowed to perform the *Tawāf* around the *Ka'bah*.”

(11) CHAPTER. To pray without a *Ridā'*.

370. Narrated Muḥammad bin Al-Munkadir: I went to Jābir bin ‘Abdullāh رضى الله عنه and he was offering *Salāt* (prayer) wrapped in a garment and his *Ridā'* was lying beside him. When he finished the *Salāt*, I said “O ‘Abdullāh! You offer *Salāt* (in a single garment) while your *Ridā'* is lying beside you.” He replied, “Yes, I did it intentionally so that the ignorant ones like you might see me. I saw the Prophet ﷺ offering *Salāt* (prayer) like this.”

واحد. [انظر: ٥٨٤، ٥٨٨، ١٩٩٣، ٢١٤٦، ٥٨١٩، ٢١٤٥]

٣٦٩ - حَدَّثَنَا إِسْحَاقُ قَالَ:
حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا
ابْنُ أَخِي ابْنِ شَهَابٍ، عَنْ عَمِّهِ قَالَ:
أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ
عَوْفٍ أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَعْنَيْ أَبُو
بَكْرٍ فِي تِلْكُ الْحَجَّةِ فِي مُؤَذِّنِي يَوْمَ
النَّحْرِ نُؤَذِّنُ يَوْمَيْ: أَنْ لَا يَحْجُجَ بَعْدَ
الْعَامِ مُشْرِكًا، وَلَا يَطُوفُ بِالْبَيْتِ
عُرْيَانًا، قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ:
ثُمَّ أَرْدَفَ رَسُولُ اللَّهِ ﷺ عَلَيْهِ السَّلَامُ فَأَمَرَهُ
أَنْ يُؤَذِّنْ بِ﴿بَرَاءَةَ﴾، قَالَ أَبُو هُرَيْرَةَ:
فَأَذَنَ مَعَنِّا عَلَيْهِ فِي أَهْلِ مَنِي يَوْمَ
النَّحْرِ: لَا يَحْجُجَ بَعْدَ الْعَامِ مُشْرِكًا وَلَا
يَطُوفُ بِالْبَيْتِ عُرْيَانًا. [انظر: ١٦٢٢، ٤٦٥٧،
٣١٧٧، ٤٣٦٣، ٤٦٥٦، ٤٦٥٥]

(11) بَابُ الصَّلَاةِ بِغَيْرِ رِدَاءٍ

٣٧٠ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ
اللَّهِ قَالَ: حَدَّثَنَا ابْنُ أَبِي الْمَوَالِيِّ،
عَنْ مُحَمَّدِ ابْنِ الْمُنْكَدِرِ قَالَ: دَخَلْتُ
عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ وَهُوَ يُصَلِّي فِي
ثُوبٍ مُلْتَحِفًا بِهِ، وَرِدَاؤُهُ مَوْضُوعٌ،
فَلَمَّا أَنْصَرَفَ قُلْنَا: يَا أَبَا عَبْدِ اللَّهِ،
تُصَلِّي وَرِدَاؤُكَ مَوْضُوعٌ؟ قَالَ: نَعَمْ،
أَخْبَيْتُ أَنَّ يَرَانِي الْجَهَالُ مِثْلُكُمْ،
رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي كَذَا. [راجع:
[٣٥٢]

(12) CHAPTER. What is said about the thigh.

Narrated Ibn ‘Abbās and Jarhad and Muhammad bin Jahsh: The Prophet ﷺ said, “The thigh is ‘Aurah (i.e., it is illegal to keep it bare).” And Anas bin Mālik said, “The Prophet ﷺ uncovered his thigh.” The narration of Anas is dependable, but it would be safer to take Jarhad’s narration into consideration in order to get rid of the difference between them. Abū Müsa said, “The Prophet ﷺ covered his knees when ‘Uthmān entered.” Zaid bin Thābit said, “Divine Revelation came to Allāh’s Messenger ﷺ while his thigh was on my thigh and it became so heavy that I was afraid that it might break my thigh.”

371. Narrated ‘Abdul ‘Azīz: Anas رضي الله عنه said, “When Allāh’s Messenger ﷺ invaded Khaibar, we offered the *Fajr* prayer there (early in the morning) when it was still dark. Allāh’s Prophet ﷺ rode and Abū Talḥa rode, too, and I was riding behind Abū Talḥa. Allāh’s Prophet ﷺ passed through the lane of Khaibar quickly and my knee was touching the thigh of Allāh’s Prophet ﷺ. Then his thigh was uncovered by the *shift* of his *Izar* (waist-sheet), and I saw the whiteness of the thigh of Allāh’s Prophet ﷺ. When he entered the town, he said, ‘Allāhu Akbar! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned.’ He repeated this thrice. The people came out for their jobs and some of them said, ‘Muhammad (has come) along with his army.’ We conquered Khaibar, (took the captives), and the booty was collected. Dihya came and said, ‘O Allāh’s Prophet! Give me a slave-girl from the captives.’ The Prophet

(12) بَابُ مَا يُذْكُرُ فِي الْفَخِذِ،

وَيُرَوِّى عَنْ أَبِنِ عَبَّاسٍ وَجَرْهَدٍ وَمُحَمَّدٍ بْنَ جَحْشٍ عَنِ النَّبِيِّ ﷺ: «الْفَخِذُ عَوْرَةٌ»، وَقَالَ أَنَسٌ: حَسَرَ النَّبِيُّ ﷺ عَنْ فَخِذِهِ، وَحَدِيثُ أَنَسٍ أَسْنُدُ، وَحَدِيثُ جَرْهَدٍ أَحْوَطُ حَتَّى يُخْرَجَ مِنْ اخْتِلَافِهِمْ، وَقَالَ أَبُو مُوسَى: عَطَى النَّبِيُّ ﷺ رُكْبَتِهِ حِينَ دَخَلَ عُثْمَانَ، وَقَالَ زَيْدُ بْنُ ثَابِتَ: أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ ﷺ وَفَخِذَهُ عَلَى فَخِذِي، فَتَقْلَتْ عَلَيَّ حَتَّى خَضَتْ أَنْ تَرْضَ فَخِذِي.

٣٧١ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صَهِيبٍ، عَنْ أَنَسَ أَنَّ رَسُولَ اللَّهِ ﷺ غَرَّ حَيْرَ فَصَلَّيْنَا عِنْدَهَا صَلَاةَ الْغَدَاءِ بِلَحْةٍ فَرَكِبَ نَبِيُّ اللَّهِ ﷺ وَرَكِبَ أَبُو طَلْحَةَ وَأَنَا رَدِيفُ أَبِي طَلْحَةَ، فَأَجْرَى نَبِيُّ اللَّهِ ﷺ فِي رُفَاقٍ حَيْرَ وَإِنْ رُكْبَتِي لَتَمَسَّ فَخِذَ نَبِيُّ اللَّهِ ﷺ، ثُمَّ حَسَرَ الْإِرَازَ عَنْ فَخِذِهِ حَتَّى إِنِّي أَنْظُرُ إِلَيْيَا ضَيْضَ فَخِذِ نَبِيِّ اللَّهِ ﷺ فَلَمَّا دَخَلَ الْقَرْبَةَ قَالَ: «اللَّهُ أَكْبَرُ خَرَبَ حَيْرُ، إِنَّا إِذَا تَرَلْنَا بِسَاحَةَ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْدَرِينَ»، قَالَهَا ثَلَاثَةً، قَالَ: وَخَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ فَقَالُوا: مُحَمَّدُ،

ﷺ said, 'Go and take any slave-girl.' He took Șafiyya bint Huyaī. A man came to the Prophet ﷺ and said, 'O Allāh's Messenger! You gave Șafiyya bint Huyaī to Dihya and she is the chief-mistress of (the ladies) of the tribes of Quraiza and An-Nadīr, she befits none but you.' So the Prophet ﷺ said, 'Bring him along with her.' So Dihya came with her and when the Prophet ﷺ saw her, he said to Dihya, 'Take any slave-girl other than her from the captives.'

Anas added: The Prophet ﷺ then manumitted her and married her.

Thabit asked Anas, "O Abū Hamza! What did the Prophet ﷺ pay her (as *Mahr*)?" He said, "She herself was her *Mahr* for he ﷺ manumitted her and then married her." Anas added, "While on the way, Umm Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to the Prophet ﷺ. So, the Prophet ﷺ was a bridegroom and he said, 'Whoever has anything (food) should bring it.' He spread out a leather sheet (for the food) and some brought dates and others cooking butter. [I think he (Anas) mentioned *As-Sawiq*]. So they prepared a dish of *Hais* (a kind of meal). And that was *Walīma* (the marriage banquet) of Allāh's Messenger ﷺ."

قالَ: عَبْدُ الْعَزِيزُ، وَقَالَ بَعْضُ أَصْحَابِنَا: وَالْخَمِيسُ - يَعْنِي الْجِيشَ - قَالَ: فَأَصْبَنَاهَا عَنْوَةً فَجَمَعَ السَّيْرِ فَجَاءَ دُحْيَةً فَقَالَ: يَا نَبِيَّ اللَّهِ، أَعْطِنِي جَارِيَةً مِنَ السَّيْرِ، قَالَ: «اذْهَبْ فَخُذْ جَارِيَةً»، فَأَخْذَ صَفِيَّةَ بِنْتَ حُمَيْرَةَ فَقَالَ: يَا نَبِيَّ اللَّهِ أَعْطِنِي دُخْنَةَ صَفِيَّةَ بِنْتَ حُمَيْرَةَ سَيَّدَةَ قُرَيْظَةَ وَالنَّضِيرِ، لَا تَضَلُّ إِلَّا لَكَ، قَالَ: «اذْعُوهُ بِهَا»، فَجَاءَ بِهَا فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ ﷺ قَالَ: «خُذْ جَارِيَةً مِنَ السَّيْرِ غَيْرَهَا»، قَالَ: فَأَعْنَقَهَا النَّبِيُّ ﷺ وَتَرَوَّجَهَا، فَقَالَ لَهُ ثَابِتُ: يَا أَبا حَمْزَةَ، مَا أَضَدَّهَا؟ قَالَ: نَفْسَهَا، أَعْنَقَهَا وَتَرَوَّجَهَا، حَتَّى إِذَا كَانَ بِالطَّرِيقِ جَهَزَتْهَا لَهُ أُمُّ سُلَيْمَ، فَأَهَدَنَاهَا لَهُ مِنَ الْلَّيْلِ، فَأَصْبَحَ النَّبِيُّ ﷺ عَرُوسًا، فَقَالَ: مَنْ كَانَ عِنْدَهُ شَيْءٌ فَلْيَحْمِلْهُ بِهِ، وَبَسَطَ نِطْعًا، فَجَعَلَ الرَّجُلُ يَجْيِئُ بِالسَّمْنِ، قَالَ: وَأَحْسِبَهُ قَدْ ذَكَرَ السَّوْيِقَ، قَالَ: فَحَاسُوا حَسِيًّا، فَكَاتَ وَلِيمَةَ رَسُولِ اللَّهِ ﷺ.

[انظر: ٦١٠، ٩٤٧، ٢٢٢٨، ٢٢٣٥، ٢٨٩٣، ٢٨٨٩، ٢٩٤٥، ٢٩٤٤، ٣٠٨٥، ٣٠٨٦، ٣٣٦٧، ٣٦٤٧، ٢٩٩١، ٤١٩٩، ٤١٩٨، ٤٠٨٤، ٤٠٨٣، ٤٢١٣، ٤٢١٢، ٤٢١١، ٤٢٠١، ٤٢٠٠]

٥٤٢٥، ٥١٦٩، ٥١٥٩، ٥٣٨٧، ٥٠٨٥

[٦٣٦٣، ٦١٨٥، ٥٩٦٨، ٥٥٢٨]

(١٣) بَابٌ: فِي كُمْ تُصْلِيَ الْمَرْأَةُ
مِنَ الْبَيْبَانِ؟

وَقَالَ عِكْرِمَةُ: لَوْ وَارَتْ جَسَدَهَا
فِي ثَوْبٍ خَارَّ.

٣٧٢ - حَدَّثَنَا أَبُو الْيَمَانَ قَالَ:
أَخْبَرَنَا شُعْبَيْتُ، عَنِ الرُّهْمَرِيِّ، قَالَ:
أَخْبَرَنِي عُرْوَةُ أَنَّ عَائِشَةَ قَالَتْ: لَقِدْ
كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصْلِيَ الْفَجْرَ
فَيَشْهُدُ مَعَهُ نِسَاءٌ مِنَ الْمُؤْمِنَاتِ
مُتَلْفَعَاتٍ فِي مُرْوِطِهِنَّ ثُمَّ يَرْجِعُ إِلَى
بَيْوَتِهِنَّ، مَا يَعْرُفُهُنَّ أَحَدٌ. [انظر:]

[٨٧٢، ٨٦٧، ٥٧٨]

(١٤) بَابٌ: إِذَا صَلَّى فِي ثَوْبٍ لَهُ
أَعْلَامٌ وَنَظَرَ إِلَى عَلَمِهَا

٣٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ
قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ:
حَدَّثَنَا ابْنُ شِهَابٍ عَنْ عُرْوَةَ، عَنْ
عَائِشَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي
خَمِيصَتِهِ لَهَا أَعْلَامٌ، فَنَظَرَ إِلَى أَعْلَامِهَا
نَظَرَةً، فَلَمَّا انْصَرَفَ قَالَ: «إِذْهَبُوا
بِخَمِيصَتِي هَذِهِ إِلَى أَبِي جَهْنَمِ،
وَاتْلُوْنِي بِأَنْسِجَانِيَّةِ أَبِي جَهْنَمَ، فَإِنَّهَا
الْهُنْجِنِيَّةِ أَنَّنَا عَنْ صَلَاتِي». وَقَالَ هِشَامُ

'Ikrima said, "If she can cover all her body with one garment, it is sufficient."⁽¹⁾

372. Narrated 'Āishah: Allāh's Messenger ﷺ used to offer the *Fajr* prayer and some believing women covered with their veiling sheets used to attend the *Fajr* prayer with him and then they would return to their homes unrecognized.

(14) CHAPTER. If a person offered *Salāt* (prayer) in a dress with marks and looked at those marks during the *Salāt*.

373. Narrated 'Āishah: The Prophet ﷺ offered *Salāt* (prayer) in a *Khamīsa* (a square garment) having marks. During the *Salāt*, he looked at its marks. So, when he finished the *Salāt* he said, "Take this *Khamīsa* of mine to Abū Jahm and get me his *Anbijāniyya* (a woolen garment without marks) as it (the *Khamīsa*) has diverted my attention from the *Salāt*."

Narrated 'Āishah: The Prophet ﷺ said, 'I was looking at its (*Khamīsa*) marks during the *Salāt* (prayer) and I was afraid that it may put me in trial (by diverting my attention).

(1) (Ch.13) It is agreed by the majority of the religious scholars that a woman while offering *Salāt* (prayer) should cover herself completely except her face, and it is better that she should cover her hands with gloves or cloth etc., but her feet must be covered either with a long dress or she must wear socks to cover her feet. This verdict is based on the Prophet's statement (Abū-Dāwūd).

بْنُ عَرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: قَالَ النَّبِيُّ ﷺ: «كُنْتُ أَنْظُرُ إِلَى عِلْمِهَا وَأَنَا فِي الصَّلَاةِ فَأَخَافُ أَنْ تَقُولَنِي». [انظر: ٧٥٢، ٥٨١٧]

(15) CHAPTER. If someone offers *Salāt* (prayer) in a garment bearing marks of a cross or pictures, will the *Salāt* be annulled? And what is forbidden thereof.

374. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ أَيْشَاهُ had a *Qirām* (a thin, marked woolen curtain) with which she had screened one side of her home. The Prophet ﷺ said, "Take away this *Qirām* of yours, as its pictures are still displayed in front of me during my *Salāt* (prayer) (i.e., they divert my attention from the *Salāt*)."

(١٥) بَابٌ: إِنْ صَلَّى فِي ثَوْبٍ مُصَلَّبٍ أَوْ تَصَاوِيرَ هَلْ تَفْسُدُ صَلَاتُهُ؟ وَمَا يُنْهَى مِنْ ذَلِكَ؟

٣٧٤ - حَدَّثَنَا أَبُو مَعْمَرْ عَبْدُ اللَّهِ بْنُ عَمْرُو قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسِ قَالَ: كَانَ قِرَامٌ لِعَائِشَةَ سَرَرَتْ بِهِ جَانِبَ بَيْتِهَا، فَقَالَ النَّبِيُّ ﷺ: «أَمْبِطِي عَنَّا قِرَامَكِ هَذَا، فَإِنَّ لَا تَرَأْلُ تَصَاوِيرَ تَغْرِضُ فِي صَلَاتِي». [انظر: ٥٩٥٩]

(16) CHAPTER. Whoever offered *Salāt* (prayer) in a silk *Farrūj* (an outer garment opened at the back) and then took it off.

375. Narrated ‘Uqba bin ‘Amir: رَضِيَ اللَّهُ عَنْهُ ‘Uqba bin ‘Amir was given a silken *Farrūj* as a present. He wore it while offering *Salāt*. When he had finished his *Salāt* (prayer), he took it off violently as if with a strong aversion to it and said, "It is not the dress of *Al-Muttaqūn*: [Al-Muttaqūn means those pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (do all kinds of good deeds which He has ordained)].

(17) CHAPTER. (It is permissible) to offer *Salāt* (prayer) in a red garment.

376. Narrated Abū Juhaifa: I saw Allāh's Messenger ﷺ in a red leather tent and I saw

(١٦) بَابٌ مِنْ صَلَّى فِي فَرُوجٍ حَرِيرٍ ثُمَّ تَرَعَّهُ

٣٧٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا الْيَثْرَى، عَنْ يَزِيدَ، عَنْ أَبِي الْحَمِيرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: أَهْدَيَ إِلَى النَّبِيِّ ﷺ فَرُوجَ حَرِيرٍ فَلَيْسَهُ فَصَلَّى فِيهِ ثُمَّ انْصَرَفَ فَتَرَعَّهُ ثُرَّاعًا شَدِيدًا كَالْكَارِهِ لَهُ، وَقَالَ: لَا يَنْتَعِي هَذَا لِلْمُؤْمِنِينَ. [انظر: ٥٨٠١]

(١٧) بَابُ الصَّلَاةِ فِي الثَّوْبِ الْأَحْمَرِ

٣٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَةَ

Bilāl taking the remaining water with which the Prophet ﷺ had performed ablution. I saw the people taking the utilized water impatiently and whoever got some of it, rubbed it on his body and those who could not get any, took the moisture from the others' hands. Then I saw Bilāl carrying an 'Anaza (a spear-headed stick) which he planted in the ground. The Prophet ﷺ came out tucking up his red cloak, and led the people in Salāt (prayer) and offered two Rak'ā (facing the Ka'bah) taking 'Anaza as a Sutra for his Salāt. I saw the people and animals passing in front of him beyond the 'Anaza.

قال: حدثني عمر بن أبي زائد، عن عون بن أبي جحيفة، عن أبيه قال: رأيت رسول الله ﷺ في قبة حمراء مِنْ أَدَمَ، ورأيت إِلَّا أَخَدَ وَضُوءَ رَسُولِ اللهِ ﷺ وَرَأَيْتُ النَّاسَ يَتَدَرُّونَ ذَاكَ الْوَضُوءَ، فَمَنْ أَصَابَ مِنْهُ شَيْئًا تَمْسَحَ بِهِ، وَمَنْ لَمْ يُصْبِطْ مِنْهُ شَيْئًا أَخَدَ مِنْ بَلَلِ يَدِ صَاحِبِهِ ثُمَّ رَأَيْتُ إِلَّا أَخَدَ عَنْزَةً فَرَكَّزَهَا، وَخَرَجَ النَّبِيُّ ﷺ فِي حَلْلَةِ حَمْرَاءً مُشْمَرًا حَلَّى إِلَى العَنْزَةِ بِالنَّاسِ رَكْعَتِينِ، وَرَأَيْتُ النَّاسَ وَالدَّوَابَ يَمْرُونَ بَيْنَ يَدَيِ العَنْزَةِ.

[راجع: ١٨٧]

(18) CHAPTER. (It is permissible) to offer Salāt (prayer) on roofs, a pulpit or wood.

Al-Hasan finds no objection for one to offer Salāt (prayer) over snow or bridges, even if urine were flowing underneath, or over, or in front of them as long as there was a Sutra (any object put in front of the praying person to act as symbolic barrier between him and others) in front of the person. Abū Hurairah رضي الله عنه offered Salāt on the roof of the mosque with the Imām, and Ibn 'Umar رضي الله عنه offered Salāt on snow.

377. Narrated Abu Hāzim: Sahl bin Sa'd was asked about the (Prophet's ﷺ) pulpit as to what thing it was made of? Sahl replied, "None remains alive amongst the people, who knows about it better than I. It was made of tamarisk (wood) of the forest. So-and-so, the slave of so-and-so prepared it for Allāh's Messenger ﷺ. When it was constructed and placed (in the mosque), Allāh's Messenger

(١٨) بَابُ الصَّلَاةِ فِي السُّطُوحِ، وَالْمِنْبُرِ، وَالْحَشِيبِ،

قال أبو عبد الله: ولم ير الحسن بأساً أن يُصلِّي على الجهد والقناطر وإن جرى تحتها بول أو فوفها أو أمامها إذا كان بينهما سترةً وصلَّى أبو هريرة على ظهر المسجد بصلوة الإمام، وصلَّى ابن عمر على الثلوج.

٣٧٧ - حدثنا علي بن عبد الله قال: حدثنا سفيان قال: حدثنا أبو حازم قال: سأله سهل بن سعد: من أي شيء المنبر؟ فقال: ما يقي بالناس أعلم مني، هو من أثلي الغابة عمله فلان مولى فلانة لرسول الله

ﷺ stood on it facing the *Qiblah* and said '*Allāhu Akbar*', and the people stood behind him [and he led the people in *Salāt* (prayer)]. He ﷺ recited and bowed and the people bowed behind him. Then he raised his head and stepped back, got down and prostrated on the ground and then he again ascended the pulpit, recited, bowed, raised his head and stepped back, got down and prostrated on the ground. So, this is what I know about the pulpit."

Aḥmad bin Ḥanbal said, "As the Prophet ﷺ was at a higher level than the people, there is no harm according to the above-mentioned *Hadīth* if the *Imām* is at a higher level than his followers during the prayers."

وَقَامَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ حِينَ عَمِلَ وَوْضَعًا، فَاسْتَقْبَلَ الْقِبْلَةَ، كَبَرَ وَقَامَ النَّاسُ خَلْفَهُ فَقَرَأَ وَرَكَعَ، وَرَكَعَ النَّاسُ خَلْفَهُ، ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ رَجَعَ الْقَهْقَرَى سَجَدَ عَلَى الْأَرْضِ، ثُمَّ عَادَ إِلَى الْمِنْبَرِ ثُمَّ رَكَعَ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ رَجَعَ الْقَهْقَرَى حَتَّى سَجَدَ بِالْأَرْضِ، فَهَذَا شَانُهُ. قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ عَلَيُّ ابْنُ الْمَدِينَى: سَأَلَنِي أَخْمَدُ بْنُ حَنْبُلَ رَحْمَةً اللَّهِ عَنْ هَذَا الْحَدِيثِ قَالَ: فَإِنَّمَا أَرَدْتُ أَنَّ الْبَيْتَ كَانَ أَعُلَى مِنَ النَّاسِ، فَلَا بَأْسَ أَنْ يَكُونَ الْإِمَامُ أَعُلَى مِنَ النَّاسِ بِهَذَا الْحَدِيثِ، قَالَ: فَقُلْتُ: إِنَّ سُفِيَّاً بْنَ عُيَيْنَةَ كَانَ يُسْأَلُ عَنْ هَذَا كَثِيرًا، فَلَمْ تَسْمَعْ مِنْهُ؟ قَالَ: لَا. [انظر: ٤٤٨، ٢٠٩٤، ٩١٧]

378. Narrated Anas bin Mālik رضي الله عنه: Once Allāh's Messenger ﷺ fell off a horse and his leg or shoulder got injured. He swore that he would not go to his wives for one month and he stayed in a *Mashruba* (attic room) having stairs made of date palm trunks. So his Companions came to visit him, and he led them in *Salāt* (prayer) sitting, whereas his Companions were standing. When he finished the *Salāt*, he said, "*Imām* is meant to be followed, so when he says *Allāhu Akbar*, say *Allāhu Akbar* and when he bows, bow and when he prostrates, prostrate

٣٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا حُمَيْدُ الطَّوِيلُ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ سَقَطَ عَنْ فَرَسِهِ فَجُحِشتُ سَاقُهُ أَوْ كَفْهُهُ، وَآلَى مِنْ نِسَائِهِ شَهْرًا فَجَلَسَ فِي مَشْرُبَةٍ لَهُ دَرَجَتُهَا مِنْ جُنُوعٍ، فَأَتَاهُ أَصْحَابُهُ يَعْوِدُونَهُ، فَصَلَّى عَلَيْهِمْ جَالِسًا وَهُمْ قِيَامٌ، فَلَمَّا سَلَّمَ قَالَ: «إِنَّمَا جُعِلَ

(1) (H.378) [This order is abrogated by the last action of the Prophet ﷺ when he offered *Salāt* (prayer) sitting while his Companions (followers) were praying standing. Please see *Hadīth* No. 689.]

and if he offers *Salāt* standing offer *Salāt* standing⁽¹⁾. After the 29th day the Prophet ﷺ came down (from the attic room) and the people asked him, "O Allāh's Messenger! You swore that you will not go to your wives for one month." He said, "The month is of 29 days."

الإمامُ لِيُؤتَمْ بِهِ فَإِذَا كَبَرَ فَكَبَرُوا، وَإِذَا
رَكَعَ فَارْكَعُوا وَإِذَا سَجَدَ فَاسْجُدوا،
وَإِنْ صَلَّى قَائِمًا فَصَلُوا قِيَامًا»، وَنَزَلَ
لِتَسْعَ وَعِشْرِينَ، فَقَالُوا: يَا رَسُولَ
اللهِ، إِنَّكَ أَلْتَ شَهْرًا، فَقَالَ: «إِنَّ
الشَّهْرَ تِسْعَ وَعِشْرُونَ». [انظر: ٦٨٩،
١٩١١، ١١١٤، ٨٠٥، ٧٣٣، ٢٤٦٩،
٥٢٨٩، ٢٤٠١]

(19) CHAPTER. If the clothes of a praying person in prostration touched his wife [would that make his *Salāt* (prayer) invalid?]

379. Narrated Maimūna ، رَضِيَ اللَّهُ عَنْهَا that Allāh's Messenger ﷺ was offering *Salāt* (prayer) while I was sitting beside him during my menses and sometimes his clothes would touch me during his prostration."

Maimūna ، رَضِيَ اللَّهُ عَنْهَا added, "He prayed on a *Khumra* (a small mat hardly sufficient for the face and the hands, while prostrating during *Salāt*).

(20) CHAPTER. To offer *As-Salāt* (the prayers) on the *Haṣir* (a mat that is made of the leaves of date-palm trees and is as long as or longer than a man's stature).

Jābir and Abū Sa'īd offered *Salat* (prayers) standing on board a ship. Al-Hasan said, "If it is not hard for one's companions, one may offer *Salāt* standing and turn himself with its (ship's) turnings; otherwise pray sitting."

380. Narrated Anas bin Mālik ، رَضِيَ اللَّهُ عَنْهُ that My grand mother Mulaika invited Allāh's Messenger ﷺ for a meal which she herself had prepared. He ﷺ ate from it and said, "Get up! I will lead you in *Salāt* (prayer)."

Anas added, "I took my *Haṣir*, washed it

(١٩) بَابٌ: إِذَا أَصَابَ ثُوبَ
الْمُصَلَّى امْرَأَةً إِذَا سَجَدَ
٣٧٩ - حَدَّثَنَا مُسَدَّدٌ، عَنْ خَالِدٍ
قَالَ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، عَنْ
عَبْدِ اللَّهِ بْنِ شَدَادٍ، عَنْ مَيْمُونَةَ قَالَتْ:
كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَأَنَا حِذَاءُهُ
وَأَنَا حَائِضٌ، وَرَبِّيَا أَصَابَنِي ثُوبَهُ إِذَا
سَجَدَ، قَالَتْ: وَكَانَ يُصَلِّي عَلَى
الْحُمْرَةِ. [راجع: ٣٣]

(٢٠) بَابُ الصَّلَاةِ عَلَى الْحَصِيرِ،

وَصَلَّى جَابِرُ بْنُ عَبْدِ اللَّهِ وَأَبْوَ
سَعِيدٍ فِي السَّفِيَّةِ قَائِمًا، وَقَالَ
الْحَسَنُ: قَائِمًا مَا لَمْ تَشْقَ عَلَى
أَصْحَاحِكَ تَدُورُ مَعَهَا إِلَّا فَعِدَّا.
٣٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ:
أَخْبَرَنَا مَالِكُ، عَنْ إِسْحَاقَ بْنِ أَبِي
طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ جَدَّهُ
مُلَيْكَةَ دَعَتْ رَسُولُ اللَّهِ ﷺ لِطَعَامِ

with water as it had become dark because of prolong use and Allāh's Messenger ﷺ stood on it. The orphan and I aligned behind him and the old lady (Mulaika) stood behind us. Allāh's Messenger ﷺ led us in the Salāt and offered two Rak'ā and then left."

صَنَعْتُ لَهُ، فَأَكَلَ مِنْهُ، ثُمَّ قَالَ: «قُوْمُوا فَلَا صَلَّى لَكُمْ»، قَالَ أَنَسُ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدِ اسْوَدَ مِنْ طَوْلِ مَا لُبِسَ، فَضَعَفْتُ بِمَاءِ، فَقَامَ رَسُولُ اللَّهِ ﷺ وَصَفَقَتْ أَنَا وَالْيَتَمُورَاءُ وَالْعَجُورُ مِنْ وَرَائِنَا فَصَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ ثُمَّ انْصَرَفَ.

[انظر: ٧٢٧، ١١٦٤، ٨٦٠، ٨٧١، ٨٧٤]

(٢١) بَابُ الصَّلَاةِ عَلَى الْحُمْرَةِ

(21) CHAPTER. To offer As-Salāt (the prayer) on a *Khumra* (a small mat, hardly sufficient for the face and hands while prostrating during Salāt).

381. Narrated Maimūna رضي الله عنها عن النبي ﷺ: "Allāh's Messenger ﷺ used to offer As-Salāt (the prayer) on a *Khumra*.

٣٨١ - حَدَّثَنَا أَبُو الْوَلِيدُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ، عَنْ مَيْمُونَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَصْلِي عَلَى الْحُمْرَةِ. [راجع: ٣٣٣]

(٢٢) بَابُ الصَّلَاةِ عَلَى الْفِرَاشِ
وصلَى أَنَسُ عَلَى فِرَاشِهِ وَقَالَ
أَنَسُ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ
فَيَسْجُدُ أَحَدُنَا عَلَى تُوبِيهِ.

٣٨٢ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكُ عَنْ أَبِي التَّنْصِيرِ مَوْلَى
عُمَرَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَلَمَةَ بْنِ
عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ رَوْجَ الْبَيِّنِ
أَنَّهَا قَالَتْ: كُنْتُ أَنَامَ بَيْنَ يَدَيِّ
رَسُولِ اللَّهِ ﷺ وَرِجْلَاهِ فِي قِيلَيْهِ،
فَإِذَا سَجَدَ عَمَرَنِي فَبَقَضَتْ رِجْلَاهِ،
فَإِذَا قَامَ بَسَطَتْهُمَا، قَالَتْ: وَالْيُوتُ

(22) CHAPTER. To offer As-Salāt (the prayer) on the bed.

Anas offered Salāt (prayer) on his bed. Anas said: We used to offer As-Salāt (the prayer) with the Prophet ﷺ and prostrate on our clothes.

382. Narrated 'Āishah رضي الله عنها (the wife of the Prophet ﷺ): I used to sleep in front of Allāh's Messenger ﷺ and my legs were opposite his Qiblah and in prostration he pushed my legs and I withdrew them and when he stood, I stretched them. 'Āishah added, "In those days the houses were without lights."

يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِحُ . [انظر: ٣٨٤، ٣٨٣، ٥١٢، ٥١١، ٥٠٨، ٥١٣، ١٢٠٩، ٩٩٧، ٥١٥، ٥١٩، ٦٢٧٦]

383. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: Allāh’s Messenger ﷺ offered Salāt (prayer) while I was lying like a dead body on his family bed between him and his Qiblah.

٣٨٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا الْلَّيْثُ، عَنْ عَقْيْلٍ، عَنْ أَبْنِ شَهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصْلَى وَهِيَ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، عَلَى فِرَاشِ أَهْلِهِ، اغْتَرَاضَ الْجَنَازَةِ.

[راجع: ٣٨٢]

384. Narrated ‘Urwa رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ offered Salāt (prayer) while ‘Āishah رَضِيَ اللَّهُ عَنْهَا was lying between him and his Qiblah on the bed on which they used to sleep.

٣٨٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا الْلَّيْثُ، عَنْ تَرِيدَ، عَنْ عِرَالِكَ، عَنْ عُرْوَةَ أَنَّ الْبَيْتَ ﷺ كَانَ يُصْلَى وَعَائِشَةَ مُعْتَرِضَةً بَيْنَهُ وَبَيْنَ الْقِبْلَةِ عَلَى الْفِرَاشِ الَّذِي يَنَامُ عَلَيْهِ. [راجع: ٣٨٢]

(٢٣) CHAPTER. To prostrate on a garment in scorching heat.

وقال الحسن: سَبَقَنَا الْقَوْمُ يَسْجُدُونَ عَلَى الْعِمَامَةِ وَالْقَلْنسُوَةِ وَيَدَاهُ فِي كُمَّةٍ.

Al-Hasan said: People used to prostrate on their turbans and head-covers with their hands in their sleeves (because of scorching heat).

385. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: We used to offer Salāt (prayer) with the Prophet ﷺ and some of us used to place the ends of their clothes at the place of prostration because of scorching heat.

٣٨٥ - حَدَّثَنَا أُبُو الْوَلِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا يَشْرُبُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا عَالِبُ الْقَطَانُ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ فَيَضْعُفُ أَحَدُنَا طَرَفَ الثَّوْبِ مِنْ شِدَّةِ

الحرّ في مكانِ السُّجودِ. [انظر: ٥٤٢، ١٢٠٨]

(24) CHAPTER. To offer *Salāt* (prayer) with the shoes on.

386. Narrated Abū Maslāma Sa'īd b. Yazid Al-Azdi saying: I asked Anas b. Mālik whether the Prophet ﷺ had ever offered *Salāt* (prayer) with his shoes on. He replied, "Yes."

(٢٤) بَابُ الصَّلَاةِ فِي النَّعَالِ

٣٨٦ - حَدَّثَنَا أَدْمُ بْنُ أَبِي إِيَّاسٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنَا أَبُو مَسْلَمَةَ سَعِيدُ بْنُ يَزِيدَ الْأَرْدِيُّ قَالَ: سَأَلْتُ أَنَّسَ بْنَ مَالِكَ: أَكَانَ النَّبِيُّ ﷺ يُصَلِّي فِي تَعْلِيهِ؟ قَالَ: نَعَمْ. [انظر: ٥٨٥٠]

(25) CHAPTER. To offer *As-Salāt* (prayer) wearing *Khuff* (leather socks).

387. Narrated Ibrāhīm: Hammām b. Al-Hārith said, "I saw Jarīr b. 'Abdullāh passing urine and then he performed ablution and passed his (wet) hands over his *Khuffain* (two leather-socks), stood up and offered *Salāt* (prayer). He was asked about it. He replied that he had seen the Prophet ﷺ doing the same." They approved of this narration as Jarīr was one of those who embraced Islām very late.

٣٨٧ - حَدَّثَنَا أَدْمُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ إِبْرَاهِيمَ يُحَدِّثُ عَنْ هَمَّامَ بْنِ الْحَارِثِ قَالَ: رَأَيْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ بَالَّ، ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى حُفَيْفَةَ، ثُمَّ قَامَ فَصَلَّى، فَسُئِلَ فَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ صَنَعَ مِثْلَ هَذَا، قَالَ إِبْرَاهِيمُ: فَكَانَ يُعَجِّلُهُمْ لِأَنَّ جَرِيرًا كَانَ مِنْ آخِرِ مَنْ أَسْلَمَ.

388. Narrated Al-Mughīra bin Shu'ba رَضِيَ اللَّهُ عَنْهُ: I helped the Prophet ﷺ in performing ablution and he passed his (wet) hands over his *Khuffain* (two leather-socks) and prayed.

٣٨٨ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصِيرٍ قَالَ: حَدَّثَنَا أَبُو أَسَمَّةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ الْمُعْيَرَةِ بْنِ شُعْبَةَ قَالَ: وَصَاحُبُ النَّبِيِّ ﷺ فَمَسَحَ عَلَى حُفَيْفَةَ وَصَلَّى.

(26) CHAPTER. If some one does not prostrate properly.

(٢٦) بَابٌ: إِذَا لَمْ يُتَمِّمِ السُّجُودَ

[راجع: ١٨٢]

389. Narrated Hudhaifa that he saw a person bowing and prostrating imperfectly. When he finished his *Salāt* (prayer), Hudhaifa told him that he had not offered *Salāt*. The subnarrator added, “I think that Hudhaifa also said: Were you to die you would die on a “*Sunna*” (legal way) other than that of Muhammad ﷺ.”

٣٨٩ - أَخْبَرَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا مَهْدِيٌّ عَنْ وَابْنِ إِلِيلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّهُ رَأَى رَجُلًا لَا يُتْمِمُ رُكُوعَهُ وَلَا سُجُودَهُ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ لَهُ حُذَيْفَةُ: مَا صَلَّيْتَ؟ قَالَ: وَأَحْسِبُهُ قَالَ: لَوْ مُتَ مُتَ عَلَى غَيْرِ سُنَّةِ مُحَمَّدٍ ﷺ. [انظر: ٢٧١، ٨٠٨]

(27) CHAPTER. During prostrations one should show his armpits and separate his forearms from his body.

390. Narrated ‘Abdullāh bin Mālik bin Buhaīna, “Whenever the Prophet ﷺ offered *Salāt* (prayer) (during prostration), he used to separate his arms from his body so widely that the whiteness of his armpits was visible.”

(٢٧) بَابٌ: يُبَدِّي ضَبْغَيْهِ وَيُجَافِي فِي السُّجُودِ

٣٩٠ - أَخْبَرَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا بَكْرُ بْنُ مُضْرَ، عَنْ جَعْفَرٍ، عَنْ ابْنِ هُرْمَزٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ بْنِ بُحَيْنَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا صَلَّى فَرَّجَ بَيْنَ يَدَيْهِ حَتَّى يَدُوِي بَيْاضُ إِبْطِينِهِ. وَقَالَ الْلَّيْثُ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ نَحْوَهُ. [انظر: ٨٠٧، ٣٥٦]

(28) CHAPTER. Superiority of (praying) facing the *Qiblah* with the toes toward it as well.

Abū Humaid said that referring to what the Prophet ﷺ said or used to do.

(٢٨) بَابٌ فَضْلٌ اسْتِقْبَالِ الْقِبْلَةِ،

قالَهُ أَبُو حُمَيْدٍ عَنِ النَّبِيِّ ﷺ.

391. Narrated Anas bin Mālik: رَضِيَ اللَّهُ عَنْهُ said, “Whoever offers *Salāt* (prayer) like us and faces our *Qiblah* (Ka‘bah at Makkah during *Salāt* and eats our slaughtered animals, is a Muslim and is under Allāh’s and His Messenger’s Protection. So do not betray Allāh by betraying those who are in His Protection.”

٣٩١ - حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ قَالَ: حَدَّثَنَا ابْنُ الْمَهْدِيِّ قَالَ: حَدَّثَنَا مَصْبُورُ ابْنُ سَعْدٍ، عَنْ مَيْمُونَ بْنِ سِيَاوَةِ، عَنْ أَنَسِ ابْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى صَلَاتَنَا وَاسْتَقْبَلَ قِبْلَتَنَا وَأَكَلَ ذِيْحَنَتَا

فَذِلِكَ الْمُسْلِمُ الَّذِي لَهُ ذَمَّةُ اللَّهِ وَذَمَّةُ
رَسُولِهِ، فَلَا تُخْفِرُوا اللَّهَ فِي ذَمَّتِهِ».

[انظر: ٣٩٢، ٣٩٣]

٣٩٢ - حَدَّثَنَا نُعْيْمٌ قَالَ: حَدَّثَنَا
ابْنُ الْمُبَارَكِ، عَنْ حُمَيْدِ الطَّوَّبِ، عَنْ
أَنَّسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَمْرَتُ أَنْ أُفَاتِلَ النَّاسَ حَتَّى
يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، إِنَّا قَالُوهَا
وَصَلَّوْا صَلَاتَنَا، وَاسْتَغْبَلُوا قِبْلَتَنَا،
وَذَبَحُوا ذِيْبَحَتَنَا فَقَدْ حَرَمْتُ عَلَيْنَا
دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا
وَجِسَابُهُمْ عَلَى اللَّهِ». [راجع: ٣٩١]

٣٩٣ - وَقَالَ ابْنُ أَبِي مَرْيَمَ:
أَخْبَرَنَا يَحْيَى قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ:
حَدَّثَنَا أَنَّسٌ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَقَالَ عَلَيْهِ
بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ
قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: سَأَلَ مَيْمُونَ
بْنَ سِيَاهَ أَنَّسَ بْنَ مَالِكٍ قَالَ: يَا أَبَا
حَمْرَةَ، مَا يُحَرِّمُ دَمُ الْعَبْدِ وَمَالَهُ؟
فَقَالَ: مَنْ شَهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَاسْتَغْبَلَ قِبْلَتَنَا، وَصَلَّى صَلَاتَنَا،
وَأَكَلَ ذِيْبَحَتَنَا فَهُوَ الْمُسْلِمُ لَهُ مَا
لِلْمُسْلِمِ، وَعَلَيْهِ مَا عَلَى الْمُسْلِمِ.
[راجع: ٣٩١]

(٢٩) بَابُ قِبْلَةِ أَهْلِ الْمَدِينَةِ وَأَهْلِ
الشَّامِ وَالْمَشْرِقِ،

لَيْسَ فِي الْمَشْرِقِ وَلَا فِي الْمَغْرِبِ
قِبْلَةُ لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَسْتَغْبِلُوا

392. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ said: "I have been ordered to fight the people till they say: "Lā ilāha illallāh" (none has the right to be worshipped but Allāh). And if they say so, offer prayers like our Salāt (prayers), face our Qiblah (Ka'bah at Makkah during prayer) and slaughter as we slaughter, then their blood and property will be sacred to us, and we will not interfere with them except legally and their reckoning will be with Allāh."

393. Narrated Maimūn bin Siyāh that he asked Anas bin Mālik, "O Abū Ḥamza! What makes the life and property of a person sacred?" He replied, "Whoever says: "Lā ilāha illallāh" (none has the right to be worshipped but Allāh), faces our Qiblah (Ka'bah at Makkah) during the prayers, offers prayers like us and eats our slaughtered animal, then he is a Muslim, and has got the same rights and obligations as other Muslims have."

(29) CHAPTER. The Qiblah for the people of Al-Madīnah, Shām and the East.

The Qiblah is neither to the East nor to the West (for the people of Al-Madīnah) as the Prophet ﷺ said (to them), "Do not face

Qiblah (Ka'bah at Makkah) during defecation and urination (in an open space). Face either east or west.”

394. Narrated Abū Ayyūb Al-Anṣārī رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, “While defecating, neither face nor turn your back to the *Qiblah* (Ka'bah at Makkah) but face either east or west.” Abū Aiyyūb added. “When we arrived in Shām we came across some lavatories facing the *Qiblah*; therefore we turned ourselves while using them and asked for Allāh's forgiveness.” .

الْقِبْلَةَ بِعَائِطٍ أَوْ بَوْلٍ، وَلِكِنْ شَرَّقُوا أَوْ غَرَّبُوا».

٣٩٤ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الرَّهْرِيُّ عَنْ عَطَاءَ ابْنِ يَزِيدٍ عَنْ أَبِي أَئْوَبَ الْأَنْصَارِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوْا الْقِبْلَةَ وَلَا تَسْتَدِرُوْهَا، وَلِكِنْ شَرَّقُوا أَوْ غَرَّبُوا».

قالَ أَبُو أَئْوَبَ: فَقَدَّمْنَا الشَّامَ فَوَجَدْنَا مَرَاحِيْضَ بُنْيَتْ قَبْلَ الْقِبْلَةَ فَتَسْحَرُ فَوَسْتَغْفِرُ اللَّهُ تَعَالَى. وَعَنِ الرَّهْرِيِّ، عَنْ عَطَاءَ، قَالَ: سَمِعْتُ أَبَا أَئْوَبَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[راجع: ١٤٤]

(٣٠) بَابُ فَوْلِهِ تَعَالَى: «وَأَتَيْدُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصْلِّي» [البقرة: ١٢٥]

(30) CHAPTER. The Statement of Allāh عَنْهُ: “... And take you (people) the *Maqām* (place) of Ibrāhīm (Abraham) (or the stone on which Abrāhīm عليه السلام stood while he was building the Ka'bah) as a place of prayer (for some of your *Salāt* e.g., two *Rak'ā* after the *Tawāf* of Ka'bah)...” (V.2:125).

395. Narrated ‘Amr bin Dīnār: I asked Ibn ‘Umar, “Can a person who has performed the *Tawāf* around the Ka'bah for *Umra* but has not performed the *Tawāf* [Sa'y (going)] of As-Ṣafā and Al-Marwa, have a sexual relation with his wife?” Ibn ‘Umar replied, “When the Prophet ﷺ reached Makkah he performed the *Tawāf* around the Ka'bah (circumambulated it seven times) and offered a two *Rak'ā* *Salāt* (prayer) (at the place) behind the *Maqām* [place of Ibrāhīm (Abraham)] and then performed the *Tawāf*

٣٩٥ - حَدَّثَنَا الْحَمِيْدِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عُمَرُ بْنُ دِينَارٍ قَالَ: سَأَلْنَا ابْنَ عُمَرَ عَنْ رَجُلٍ طَافَ بِالْبَيْتِ الْعَمَرَةَ وَلَمْ يُطْنِفْ بَيْنَ الصَّفَا وَالْمَرْوَةَ، أَيْأَتِي امْرَأَهُ؟ قَالَ: فَقِدَمَ النَّبِيُّ ﷺ قَطَافَ بِالْبَيْتِ سَبْعَاً وَصَلَّى حَلْفَ الْمَقَامِ رَجَعَتِينَ، وَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةَ، وَقَدْ كَانَ لَكُمْ

[*Sa'y* (going)] of As-Şafā and Al-Marwa, and verily in Allāh's Messenger ﷺ you have a good example to follow..."

396. Then we put the same question (as in the above *Hadīth* No.395) to Jābir bin ‘Abdullāh and he too replied, "He should not go near his wife (for sexual relation) till he has finished the *Tawāf* [*Sa'y* (going)] of As-Şafā and Al-Marwa."

397. Narrated Mujāhid: Someone came to Ibn ‘Umar and said, "Here is Allāh's Messenger ﷺ entering the Ka'bah." Ibn ‘Umar said, "I went there but the Prophet ﷺ had come out of the Ka'bah and I found Bilāl standing between its two doors. I asked Bilāl, 'Did the Prophet ﷺ offered *Salāt* (prayer) in the Ka'bah?' Bilāl replied, 'Yes, he prayed two *Rak'āt* between the two pillars which are to your left on entering the Ka'bah. Then Allāh's Messenger ﷺ came out and offered a two *Rak'āt* *Salāt* facing the Ka'bah'."

398. Narrated Ibn ‘Abbās : When the Prophet ﷺ entered the Ka'bah, he invoked Allāh in each and every side of it and did not offer *Salāt* (prayer) till he came out of it, and offered a two *Rak'āt* prayer facing the Ka'bah and said, "This is the *Qiblah*."⁽¹⁾

في رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ. [انظر: ١٦٢٣، ١٦٤٥، ١٦٤٧، ١٦٩٣]

٣٩٦ - وَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللهِ فَقَالَ: لَا يَفْرَغُهَا حَتَّى يَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ. [انظر: ١٦٢٤، ١٦٤٦، ١٦٩٤]

٣٩٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سَيِّفِ، قَالَ: سَمِعْتُ مُجَاهِدًا قَالَ: أُتِيَ ابْنُ عُمَرَ فَقَبَلَ لَهُ هَذَا رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْكَعْبَةَ، فَقَالَ ابْنُ عُمَرَ: فَأَقْبَلْتُ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ خَرَجَ وَأَجْدَبَ بِلَالًا قَائِمًا بَيْنَ الْبَاعِينَ، فَسَأَلْتُ بِلَالًا فَقُلْتُ: أَصَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْكَعْبَةِ؟ قَالَ: نَعَمْ، رَكَعَتِينَ بَيْنَ السَّارِيَتَيْنِ اللَّتَيْنِ عَلَى يَسَارِهِ إِذَا دَخَلَتْ، ثُمَّ خَرَجَ فَصَلَّى فِي وَجْهِ الْكَعْبَةِ رَكَعَتِينَ. [انظر: ٤٦٨، ١٥٩٨، ٥٠٦، ٥٠٥، ١١٦٧، ٤٤٤٠، ٤٢٨٩، ٢٩٨٨، ١٠٩٩]

٣٩٨ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: لَمَّا دَخَلَ النَّبِيُّ صَلَّى الْبَيْتَ دَعَا فِي نَوَاجِهِ كُلُّهَا وَلَمْ يُضْلَّ حَتَّى خَرَجَ مِنْهُ فَلَمَّا خَرَجَ رَكَعَ رَكَعَتِينَ فِي قُبْلِ الْكَعْبَةِ وَقَالَ: «هَذِهِ

(1) (H. 398) The direction in which all Muslims turn their faces in *Salāt* (prayers) and that direction is towards the Ka'bah in Makkah (Saudi Arabia). The narration of Bilāl (*Hadīth* No.397) is more authentic as Ibn Abbās did not enter the Ka'bah with the Prophet ﷺ but narrates the episode from another Companion.

القبلة». [انظر: ١٦٠١، ٣٣٥١، ٣٣٥٢]

[٤٢٢٨]

(31) CHAPTER. [During the obligatory Salāt (prayers)] one should face the Qiblah (Ka'bah at Makkah) wherever one may be.

Narrated Abū Hurairah رضي الله عنه that the Prophet ﷺ said, “Face the Qiblah (Ka'bah at Makkah) and say Allāhu Akbar.”

399. Narrated Barā' bin 'Āzib رضي الله عنه that Allāh's Messenger ﷺ offered Salāt (prayer) facing Bait-ul-Maqdis (Jerusalem) for sixteen or seventeen months but he loved to face the Ka'bah (at Makkah) so Allāh جل جلاله revealed: “Verily! We have seen the turning of your (Muhammad's ﷺ) face towards the heaven...” (V.2:144) So the Prophet ﷺ faced the Ka'bah and the fools amongst the people namely, the Jews said, “What has turned them from their Qiblah [prayer direction (towards Jerusalem) — Bait-ul-Maqdis] to which they used to face in prayer?” (Allāh revealed): “...Say (O Muhammad ﷺ): ‘To Allāh belong both, east and the west. He guides whom He wills to the straight path’.” (V.2:142)

A man offered Salāt with the Prophet ﷺ (facing the Ka'bah) and went out. He saw some of the Anṣār offering the 'Aṣr prayer with their faces towards Bait-ul-Maqdis, he said, “I bear witness that I offered Salāt with Allāh's Messenger ﷺ facing the Ka'bah.” So all the people turned their faces towards the Ka'bah (at Makkah)..

(٣١) باب التوجيه نحو القبلة حيث كان،

وقال أبو هريرة: قال النبي ﷺ: «استقبل القبلة وكبر».

٣٩٩ - حدثنا عبد الله بن رجاء قال: حدثنا إسرائيل، عن أبي إسحاق، عن البراء بن عازب رضي الله عنهما قال: كان رسول الله ﷺ صلى نحو بيت المقدس سنتين عشرة وبسبعين شهراً، وكان رسول الله ﷺ يحب أن يوجه إلى الكعبة، فأنزل الله عز وجل «فَدَرَى نَقْلَبَ وَجْهِكَ فِي السَّمَاءِ» فتوجه نحو الكعبة وقال السفهاء من الناس - وهو اليهود - : «مَا وَلَتُمْ عَنْ قِبْلَتِنِمْ أَتَى كَافُوراً عَيْنَاهَا، قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطِ مُسْتَقِيمٍ» [البقرة: ١٤٤] فصلى على النبي ﷺ رجل ثم خرج بعد ما صلى فمرة على قوم من الأنصار في صلاة العصر نحو بيته المقدس فقال: هو يشهد أنه صلى مع رسول الله ﷺ وأنه توجه نحو الكعبة. فتحرّف القوم حتى توجهوا نحو الكعبة.

[راجع: ٤٠]

400. Narrated Jābir رضي الله عنه that Allāh's Messenger ﷺ used to offer Salāt (prayer)

٤٠٠ - حدثنا مسلم قال: حدثنا

(optional, non-obligatory prayer) while riding on his mount (*Rāhīla*) wherever it turned, and whenever he wanted to offer the compulsory *Salāt* he dismounted and prayed facing the *Qiblah* (Ka'bah at Makkah).

هشام قال: حدثنا يحيى بن أبي كثير، عن محمد بن عبد الرحمن، عن جابر قال: كان رسول الله صلى عليه وآله وسلم على راحلته حيث توجهت، فإذا أراد الفريضة نزل واستقبل القبلة. [انظر: ١٠٩٤، ١٠٩٩، ٤١٤٠]

٤٠١ - حدثنا عثمان قال: حدثنا جرير، عن منصور، عن إبراهيم، عن علقمة قال: قال عبد الله: صلى النبي عليه وآله وسلم قيل له: يا رسول الله أحدثت في الصلاة شيئاً؟ قال: «ما ذاك؟» قالوا: صليت كذا وكذا، فتشن رجله واستقبل القبلة وسجد سجدين ثم سلم، فلما أتي علينا بوجوهه قال: «إنه لو حدث في الصلاة شيئاً لنبيكم به، ولكن أنا بشّر مثلكم، أنسى كما تنسون، فإذا نسيت فذكروني، وإذا سنت أحذكم في صلاتكم فليتحرر الصواب، فلينتم علىه، ثم يسلم ثم يسجد سجدين». [انظر: ٤٠٤، ١٢٢٦، ٧٢٤٩، ٦٦٧١]

(٣٢) باب ما جاء في القبلة، ومن لم ير الإعادة على من سها فصل إلى غير القبلة،

وقد سلم النبي عليه وآله في ركعتي

401. Narrated 'Abdullah: The Prophet ﷺ offered *Salāt* (prayer) (and the subnarrator Ibrāhīm said, "I do not know whether he prayed more or less than usual"), and when he had finished *Salāt* he was asked, "O Allāh's Messenger ﷺ! Has there been any change in the *As-Salāt* (the prayers)?" He said, "What is it?" The people said, "You have prayed so much and so much." So the Prophet ﷺ bent his legs, faced the *Qiblah* (Ka'bah at Makkah) and performed two prostrations (of *Sahw*) and finished his prayers with *Taslim* (by turning his face to right and left saying: '*As-Salāmu 'Alaikum-wa Rahmat-ullāh*'). When he turned his face to us he said, "If there had been anything changed in *Salāt*, surely I would have informed you; but I am a human being like you and liable to forget like you. So if I forget remind me and if anyone of you is doubtful about his *Salāt*, he should follow what he thinks to be correct and complete his *Salāt* accordingly and finish it and perform two prostrations (of *Sahw*)."

(32) CHAPTER. What has been said about (facing) the *Qiblah* (Ka'bah at Makkah) and whoever considered that there was no need to repeat the *Salāt* (prayer) if someone offered prayers by mistake facing a direction other than that of the *Qiblah*.

When the Prophet ﷺ did *Taslim* after offering two *Rak'a* of *Zuhr* prayer he then

faced the people and then completed the rest of the prayer.

402. Narrated ‘Umar (bin Al-Khaṭṭāb) رَضِيَ اللَّهُ عَنْهُ: My Lord agreed (accepted my invocation) with me in three things:

1. I said, “O Allāh’s Messenger, I wish we took the “Maqām” (place) of Ibrāhīm (Abraham) as our praying place [for some of our Salāt (prayers)]. So came the Divine Revelation: ...And take you (people) the Maqām (place) of Ibrāhīm (Abraham) (or the stone on which Ibrāhīm stood while he was building the Ka’bah) as a place of prayer (for some of your prayers e.g., two Rak’ā after the Tawāf of Ka’bah)”. (V.2:125)
2. And as regards the (Verse of) the veiling of the women, I said, ‘O Allāh’s Messenger! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.’ So the Verse of the veiling of the women was revealed. [V.24:31 and V.33:59]
3. Once the wives of the Prophet ﷺ made united front against the Prophet ﷺ and I said to them, ‘It may be if he (the Prophet ﷺ) divorced you, (all) that his Lord (Allāh) will give him instead of you wives better than you.’ So this Verse [(V.66:5) the same as I had said] was revealed.”

403. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: While the people were offering the Fajr prayer at Qubā (near Al-Madina), someone came to them and said: “It has been revealed to Allāh’s Messenger ﷺ tonight, and he has been ordered to offer prayer facing the Ka’bah. So turn your faces to the Ka’bah.” Those people were facing Sham (Jerusalem) so they turned their faces towards Ka’bah (at Makkah).

الظَّهَرَ وَأَفْلَلَ عَلَى النَّاسِ بِوْجْهِهِ ثُمَّ أَتَئَ مَا بَيْتَيْ.

٤٠٢ - حَدَّثَنَا عَمْرُو بْنُ عَوْنَى

قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ حُمَيْدٍ، عَنْ أَسِّسٍ قَالَ: قَالَ عُمَرُ: وَاقْفَتُ رَبِّي فِي شَلَاثٍ، قُلْتُ: يَا رَسُولَ اللَّهِ لَوِ اتَّخَذْنَا مِنْ مَقَامِ إِبْرَاهِيمَ مُصْلَى؟ فَنَزَّلْتُ: «وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصْلَى» [البقرة: ١٢٥] وَآيَةُ الْحِجَابِ، قُلْتُ: يَا رَسُولَ اللَّهِ لَوِ امْرَأْتُ نِسَاءَكَ أَنْ يَعْتَجِبُنَّ فَلَأَنَّهُ يُكَلِّمُهُنَّ الْبُرُّ وَالْفَاجِرُ، فَنَزَّلْتُ آيَةُ الْحِجَابِ، وَاجْتَمَعَ نِسَاءُ النَّبِيِّ ﷺ فِي الْغَيْرَةِ عَلَيْهِ، قُلْتُ لَهُنَّ: «عَسَى رَبُّهُ إِنْ طَلَقَنَّ أَنْ يَتَدَلَّهُ أَرْوَاحًا خَيْرًا مَنْكَنَّ» [الحریم: ٥] فَنَزَّلْتُ هَذِهِ الْآيَةَ. [انظر: ٤٤٨٣، ٤٧٩٠، ٤٩١٦]

وَقَالَ ابْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُوبَ قَالَ: حَدَّثَنِي حُمَيْدٌ قَالَ: سَمِعْتُ أَسَا بِهِنْدَا.

٤٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ

قَالَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: يَبْنَا النَّاسُ بَقْبَاءً فِي صَلَاةِ الصُّبْحِ إِذْ جَاءُهُمْ أَتَ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ الْيَنَاءُ قُرْآنٌ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ،

فَاسْتَقْبِلُوهَا، وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ فَاسْتَدَارُوا إِلَى الْكَعْبَةِ. [انظر: ٤٤٩٤، ٤٤٩٣، ٤٤٩١، ٤٤٨٨]

[٧٢٥]

404. Narrated ‘Abdullāh: رَضِيَ اللَّهُ عَنْهُ Once the Prophet ﷺ offered five *Rakā’* in *Zuhr* prayer. He was asked, “Is there an increase in the (*Rakā’*) of *Salāt* (prayers)?” The Prophet ﷺ said, “And what is it?” They said, “You have offered five *Rakā’*.” So he bent his legs and performed two prostrations (of *Sahw*).

٤٠٤ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى النَّبِيُّ عَلَيْهِ السَّلَامُ خَمْسًا، فَقَالُوا: أَزِيدَ فِي الصَّلَاةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ خَمْسًا، فَشَنَّ رِجْلَيْهِ وَسَجَدَ سَجْدَتَيْنِ. [راجع: ٤٠٠] (٣٣) بَابُ حَكْ الْبَرَاقِ بِالْيَدِ مِنَ الْمَسْجِدِ

(33) CHAPTER. To scrape off the sputum from the mosque with the hand (using some tool or other, or using no tool).

405. Narrated Anas bin Mālik: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ saw some sputum in the direction of the *Qiblah* (on the wall of the mosque) and he disliked that and the sign of disgust was apparent from his face. So, he got up and scraped it off with his hand and said, “Whenever anyone of you stands for the *Salāt* (prayer), he is speaking in private to his Lord, or his Lord is between him and his *Qiblah*. So, none of you should spit in the direction of the *Qiblah* but one can spit to the left or under his foot.” The Prophet ﷺ then took the corner of his sheet and spat in it and folded it and said, “Or you can do like this.”

٤٠٥ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ عَلَيْهِ السَّلَامُ رَأَى نُخَامَةً فِي الْقِبْلَةِ فَشَقَّ ذَلِكَ عَلَيْهِ حَتَّى رُؤِيَ فِي وَجْهِهِ، فَقَامَ فَحَكَهُ بِيَدِهِ. قَالَ: «إِنَّ أَحَدَكُمْ إِذَا قَامَ فِي صَلَاةِهِ فَإِنَّهُ يُنَاجِي رَبَّهُ أَوْ إِنَّ رَبَّهُ يَنْهَا وَبَيْنَ الْقِبْلَةِ فَلَا يَبْرُقُنَّ أَحَدُكُمْ قِبْلَةَ قَبْتَهِ وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدْمَهِ» ثُمَّ أَخَذَ طَرَفَ بَعْضِهِ فَبَصَقَ فِيهِ، ثُمَّ رَدَّ بَعْضَهُ عَلَى بَعْضِهِ، فَقَالَ: «أَوْ يَفْعَلُ هَكَذَا». [راجع: ٢٤١]

406. Narrated ‘Abdullāh bin ‘Umar: رَضِيَ اللَّهُ عَنْهُمَا Allāh’s Messenger ﷺ saw sputum on the wall of the mosque in the direction of the *Qiblah* and scraped it off. He faced the people and said, “Whenever anyone of you is

٤٠٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ عَلَيْهِ

offering *Salāt* (prayers), he should not spit in front of him because in the prayer Allāh is in front of him.”

رأى بُصَاقًا في جِدارِ الْقِبْلَةِ فَحَكَهُ،
ثُمَّ أَبْتَلَ عَلَى النَّاسِ فَقَالَ: «إِذَا كَانَ
أَحَدُكُمْ يُصْلِي فَلَا يَضْعُفْ قَبْلَ وَجْهِهِ،
فَإِنَّ اللَّهَ قَبْلَ وَجْهِهِ إِذَا صَلَّى». [انظر:
٦١١١، ١٢١٣، ٧٥٣]

407. Narrated ‘Aishah ، رَضِيَ اللَّهُ عَنْهَا ، the Mother of faithful believers: Allāh’s Messenger ﷺ saw some nasal secretions, expectoration or sputum on the wall of the mosque in the direction of the *Qiblah* and scraped it off.

٤٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ
قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ هِشَامِ بْنِ
عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ
الْمُؤْمِنِينَ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى فِي
جِدارِ الْقِبْلَةِ مُخَاطًا أَوْ بُصَاقًا أَوْ
نُخَامَةً فَحَكَهُ.

(٣٤) بَابُ حَكَ المُخَاطِ بِالْحَصَى
مِنَ الْمَسْجِدِ،

وَقَالَ ابْنُ عَبَّاسٍ: إِنْ وَطَئَ عَلَى
قَدَرِ رَطْبٍ فَاغْسِلْهُ وَإِنْ كَانَ يَابِسًا فَلَا.

٤٠٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ
سَعْدٍ قَالَ: أَخْبَرَنَا ابْنُ شَهَابٍ، عَنْ
حُمَيْدَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ
وَأَبَا سَعِيدِ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ
رَأَى نُخَامَةً فِي جِدارِ الْمَسْجِدِ فَتَنَوَّلَ
حَصَاءً فَحَكَهَا، فَقَالَ: «إِذَا تَنَحَّمَ
أَحَدُكُمْ فَلَا يَتَنَحَّمَ قَبْلَ وَجْهِهِ، وَلَا
عَنْ يَمْنِيهِ، وَلْيَضْعُفْ عَنْ يَسَارِهِ أَوْ
تَحْتَ قَدَمِهِ الْيُسْرَى». [انظر: ٤١٠، ٤١١،
٤١٢، ٤١٤]

(٣٥) بَابُ: لَا يَضْعُفْ عَنْ يَمْنِيهِ في
الصَّلَاةِ

(34) CHAPTER. To scrape the nasal secretion off the mosque with gravel.

And Ibn ‘Abbās said, “If you tread on (any) wet, filthy thing, wash it away and if it is dry don’t wash it.”

408, 409. Narrated Abū Hurairah and Abū Sa‘id : Allāh’s Messenger ﷺ saw some expectoration on the wall of the mosque ; he took gravel and scraped it off and said, “If anyone of you wanted to spit he should neither spit in front of him nor on his right but he could spit either on his left or under his left foot.”

(35) CHAPTER. It is forbidden to spit on the right side while in *Salāt* (prayers).

410, 411. Narrated Abū Hurairah and Abū Sa‘īd Allāh’s Messenger ﷺ saw some expectoration on the wall of the mosque; he took gravel and scraped it off and said, “If anyone of you wanted to spit, he should neither spit in front of him nor on his right but could spit either on his left or under his left foot.”

٤١٠، ٤١١. حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا الْلَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شَهَابٍ، عَنْ حُمَيْدٍ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ وَأَبَا سَعِيدِ الْأَخْبَرَاءِ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى نُخَامَةً فِي حَائِطِ الْمَسْجِدِ فَتَنَوَّلَ رَسُولُ اللَّهِ ﷺ حَصَاءً فَجَتَّهَا، ثُمَّ قَالَ: «إِذَا تَنَحَّمْ أَحَدُكُمْ فَلَا يَتَنَحَّمْ قَبْلَ وَجْهِهِ، وَلَا عَنْ يَمْينِهِ، وَلَيَضُقْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى».

[راجع: ٤٠٩، ٤٠٨]

412. Narrated Anas: The Prophet ﷺ said, “None of you should spit in front or on his right but he could spit either on his left or under his foot.”

٤١٢ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا شُعْبَةً قَالَ: أَخْبَرَنِي قَاتَدَةُ قَالَ: سَمِعْتُ أَنَّسًا قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يَنْهَلَنَّ أَحَدُكُمْ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمْينِهِ وَلِكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ رِجْلِهِ».

[راجع: ٢٤١]

(36) CHAPTER. One should spit on the left side or under one’s left foot.

(٣٦) بَابٌ: لِيَضُقْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى

413. Narrated Anas bin Mālik: The Prophet ﷺ said, “A faithful believer while in *As-Salāt* (the prayer) is speaking in private to his Lord, so he should neither spit in front of him nor to his right side but he could spit either on his left or under his foot.”

٤١٣ - حَدَّثَنَا آدُمُ قَالَ: حَدَّثَنَا شُعْبَةً قَالَ: حَدَّثَنَا قَاتَدَةً قَالَ: سَمِعْتُ أَنَّسَ بْنَ مَالِكٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ الْمُؤْمِنَ إِذَا كَانَ فِي الصَّلَاةِ فَإِنَّمَا يُنَاجِي رَبَّهُ، فَلَا يَبْرُزُنَّ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمْينِهِ، وَلِكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ».

[راجع: ٢٤١]

414. Narrated Abū Sa‘īd: The Prophet ﷺ saw sputum on (the wall of) the mosque in the direction of the *Qiblah* and

٤١٤ - حَدَّثَنَا عَلَيْهِ قَالَ: حَدَّثَنَا سُفِيَّاً قَالَ: حَدَّثَنَا الرُّهْبَرُ، عَنْ

scraped it off with gravel. Then he forbade spitting in front or on the right, but allowed it on one's left or under one's left foot.

حُمَيْدُ ابْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ ﷺ أَبْصَرَ نُخَامَةً فِي قَبْلَةِ الْمَسْجِدِ فَحَكَّهَا بِحَصَاءٍ، ثُمَّ نَهَى أَنْ يَبْزُقَ الرَّجُلُ بَيْنَ يَدَيْهِ أَوْ عَنْ يَمِينِهِ، وَلِكُنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدْمِهِ الْيُسْرَى. وَعَنْ الرُّهْبَرِ سَمِعَ حُمَيْدًا عَنْ أَبِي سَعِيدٍ نَحْوَهُ. [راجع: ٤٠٩]

(٣٧) بَابُ كَفَارَةِ الْبَرَاقِ فِي الْمَسْجِدِ

(37) CHAPTER. The expiation for spitting in the mosque.

415. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "Spitting in the mosque is a sin and its expiation is to bury it."

٤١٥ - حَدَّثَنَا أَدْمُ قَالَ: حَدَّثَنَا شَعْبَةُ قَالَ: حَدَّثَنَا قَتَادَةُ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «الْبَرَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ وَكَفَارَتُهَا دَفْنُهَا».

(٣٨) بَابُ دَفْنِ النُّخَامَةِ فِي الْمَسْجِدِ

(38) CHAPTER. The burying of the expectoration in the mosque.

416. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "If anyone of you stands for *As-Salāt* (the prayers), he should not spit in front of him because, in *Salāt* (prayer) he is speaking in private to Allāh and he should not spit on his right as there is an angel, but he can spit either on his left or under his foot and bury it (i.e., the expectoration)."

٤١٦ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصِيرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَاقِ، عَنْ هَمَّامٍ، عَنْ هَمَّامٍ: سَمِعَ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ قَلَا يَبْصُقُ أَمَامَهُ فَإِنَّمَا يُنَاجِي اللَّهَ مَا دَامَ فِي مُصَلَّاهُ، وَلَا عَنْ يَمِينِهِ فَإِنَّ عَنْ يَمِينِهِ مَلَكًا، وَتَبْصُقُ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَدْمِهِ، فَيَدْفُنُهَا».

[راجع: ٤٠٨]

(٣٩) بَابُ إِذَا بَدَرَهُ الْبَرَاقُ فَلْيَأْخُذْ بَطْرَفَ نَوْبِيهِ

(39) CHAPTER. If the spit or sputum comes out suddenly then one should spit in the corner of one's garment.

417. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ saw expectoration (on the wall

٤١٧ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ

of the mosque) in the direction of the *Qiblah* and scraped it off with his hand. It seemed that he disliked it and the sign of disgust was apparent from his face. He said, "If anyone of you stands for offering prayer, he is speaking in private to his Lord, (or) his Lord is between him and his *Qiblah*, therefore he should not spit towards his *Qiblah*, but he could spit either on his left or under his foot." Then he ﷺ took the corner of his sheet and spat in it, folded it and said, "Or do like this."

قال: حَدَّثَنَا زُهْرَيْرُ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَكَّهَا بِيَدِهِ، وَرُوِيَّ مِنْهُ كَرَاهِيَّةً أَوْ رُؤُيَّ كَرَاهِيَّةً لِذَلِكَ وَشِدَّتُهُ عَلَيْهِ، وَقَالَ: إِنَّ أَحَدَكُمْ إِذَا قَامَ فِي صَلَاةٍ فَإِنَّمَا يُنَاجِي رَبَّهُ أَوْ رَبَّهُ يَنْهِي وَبَيْنَ قِيلَّهِ، فَلَا يَبْرُونَ فِي قِيلَّهِ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَلْمَهِ، ثُمَّ أَخْذَ طَرَفَ رِدَائِهِ فَبَزَقَ فِيهِ وَرَدَّ بَعْضَهُ عَلَى بَعْضٍ، قَالَ: «أَوْ يَفْعَلُ هَكَذَا».

[راجع: ٢٤١]

(٤٠) باب عَظَةِ الْإِمَامِ النَّاسَ فِي إِتَامِ الصَّلَاةِ وَذِكْرِ الْقِبْلَةِ

(40) CHAPTER. Preaching of the *Imām* to the people regarding the proper offering of *As-Salāt* (the prayer) and the mention of the *Qiblah* (Ka'bah at Makkah).

418. Narrated Abū Hurairah رضي الله عنه that Allāh's Messenger ﷺ said, "Do you consider or see that my face is towards the *Qiblah* (Ka'bah at Makkah)? By Allāh, neither your submissiveness nor your bowing is hidden from me, surely I see you from my back."

٤١٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «هَلْ تَرَوْنَ قِيلَّتِي هَاهُنَا؟ فَوَاللَّهِ مَا يَخْفِي عَلَيَّ خُشُوعُكُمْ وَلَا رُخْوَعُكُمْ إِنِّي لَأَرَأُكُمْ مِنْ وَرَاءِ ظَهْرِي». [انظر: ٧٤١]

419. Narrated Anas bin Mālik رضي الله عنه that The Prophet ﷺ led us in a *Salāt* (prayer) and then got up on the pulpit and said, "In your *Salāt* and *Rukū'* (bowing), I certainly see you from my back as I see you (while looking at you.)"

٤١٩ - حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ قَالَ: حَدَّثَنَا فَلِيْحُ بْنُ سُلَيْمَانَ، عَنْ هِلَالِ بْنِ عَلَيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةً ثُمَّ رَفَقَ الْمِنْبَرَ فَقَالَ فِي الصَّلَاةِ وَفِي الرُّكُوعِ: «إِنِّي لَأَرَأُكُمْ مِنْ وَرَائِي كَمَا أَرَأُكُمْ». [انظر: ٧٤٢، ٦٦٤٤]

(41) CHAPTER. It is permissible to say,
“Masjid (mosque) of Banī so-and-so?”

420. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما : Allāh’s Messenger ﷺ ordered for a horse race; the trained horses were to run from a place called Al-Hafyā’ to Thaniyat-ul-Wadā’ and the horses which were not trained were to run from Ath-Thaniya to the Masjid (mosque of) Banī Zuraiq. The subnarrator added: Ibn ‘Umar was one of those who took part in the race.

(42) CHAPTER. The distribution (of goods or wealth) and the hanging of a cluster of dates in the mosque.

421. Narrated Anas رضي الله عنه : Some goods (or wealth) was brought to Allāh’s Messenger ﷺ from Bahrain. The Prophet ﷺ ordered the people to spread them in the mosque — it was the biggest amount of goods (or wealth) Allāh’s Messenger ﷺ had ever received. He left for As-Salāt (the prayer) and did not even look at it. After finishing As-Salāt, he sat by those goods (or wealth) and gave from those to everybody he saw. Al-‘Abbās came to him and said, “O Allāh’s Messenger! Give me (something) too, because I gave ransom for myself and ‘Aqil.” Allāh’s Messenger ﷺ told him to take. So, he stuffed his garment with it and tried to carry it away but he failed to do so. He said, “O Allāh’s Messenger! Order someone to help me in lifting it.” The

(٤١) بَابٌ : هَلْ يُقَالُ: مَسْجِدُ بَنِي فُلَانِ؟

٤٢٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ سَابِقَ بَنَيَ الْحَيْلَى التِّي أَصْبَرَتْ: مِنَ الْحَقِّيَاءِ، وَأَمْدَهَا ثَنَيَةُ الْوَدَاعِ، وَسَابِقَ بَنَيَ الْحَيْلَى التِّي لَمْ تُضْمَرِ مِنَ الثَّنَيَةِ إِلَى مَسْجِدِ بَنِي زُرِيقٍ، وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ فِيمَنْ سَابِقَ بِهَا. [انظر: ٧٣٣٦، ٢٨٦٩، ٢٨٧٠، ٢٨٦٨]

(٤٢) بَابُ الْقِسْمَةِ وَتَعْلِيقِ الْقُنْوِ في المسجدِ

قال أبو عبد الله: القنو: العذق والاثنان: قنوان، والجماعه أيضاً: قنوان مثل صنو وصنوان.

٤٢١ - وَقَالَ إِبْرَاهِيمَ - يَعْنِي ابْنَ طَهْمَانَ - عَنْ عَبْدِ الْعَزِيزِ بْنِ صَهْيَبٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَحْرَيْنَ فَقَالَ: «اَثْرُوهُ فِي الْمَسْجِدِ» وَكَانَ أَكْثَرُ مَا لَيْسَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ، فَحَرَّجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الصَّلَاةِ وَلَمْ يَلْتَقِتْ إِلَيْهِ. فَلَمَّا قَضَى الصَّلَاةَ جَاءَ فَجَلَسَ إِلَيْهِ، فَمَا كَانَ يَرَى أَحَدًا إِلَّا أَعْطَاهُ إِذْ جَاءَ الْعَبَاسُ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: يَا رَسُولَ اللَّهِ، أَعْطِنِي فَإِنِّي فَادِيْتُ نَفْسِي وَفَادِيْتُ

Prophet ﷺ refused. He then said to the Prophet ﷺ: "Will you please help me to lift it?" Allāh's Messenger ﷺ refused. Then Al-Abbās threw some of it and tried to lift it (but failed). He again said, "O Allāh's Messenger! Order someone to help me to lift it." He refused. Al-Abbās then said to the Prophet ﷺ: "Will you please help me to lift it?" He ﷺ again refused. Then Al-Abbās threw some of it, and lifted it on his shoulders and went away. Allāh's Messenger ﷺ kept on watching him till he disappeared from his sight and was astonished at his greediness. Allāh's Messenger ﷺ did not get up till the last coin was distributed.

عَقِيلًا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ:
 «خُذْ»، فَحَشِيَ فِي ثُوِيْهِ ثُمَّ ذَهَبَ يُقْلِهُ
 فَلَمْ يَسْتَطِعْ، فَقَالَ: يَا رَسُولَ اللَّهِ، مُرْ
 بَعْضَهُمْ يَرْفَعُ إِلَيَّ. قَالَ: «لَا»، قَالَ:
 فَارْفَعْهُ أَنْتَ عَلَيَّ. قَالَ: «لَا»، فَتَشَرَّ
 مِنْهُ ثُمَّ ذَهَبَ يُقْلِهُ فَقَالَ: يَا رَسُولَ اللَّهِ
 أَوْمَرْ بَعْضَهُمْ يَرْفَعُهُ. قَالَ: «لَا».
 قَالَ: فَارْفَعْهُ أَنْتَ عَلَيَّ. قَالَ: «لَا».
 فَتَشَرَّ مِنْهُ ثُمَّ احْتَمَلَهُ فَأَلْقَاهُ عَلَى كَاهِلِهِ
 ثُمَّ انْطَلَقَ فَمَا زَالَ رَسُولُ اللَّهِ ﷺ
 يُتَشَعَّهُ بَصَرَهُ حَتَّى خَفِيَ عَلَيْنَا عَجَباً
 مِنْ حِرْصِهِ، فَمَا قَامَ رَسُولُ اللَّهِ ﷺ
 وَثُمَّ مِنْهَا دَرْهَمٌ. [انظر: ٣٠٤٩، ٣١٦٥]

(43) CHAPTER. Receiving an invitation to dinner in the mosque and accepting it.

422. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ I found the Prophet ﷺ in the mosque along with some people. He said to me, "Did Abū Ṭalḥa sent you?" I said, "Yes". He said, "For a meal?" I said, "Yes." Then he said to his Companions, "Get up." They set out and I was ahead of them.

(٤٢٣) بَابُ مَنْ دُعَى لِطَعَامٍ فِي
 الْمَسْجِدِ وَمَنْ أَجَابَ مِنْهُ

٤٢٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ
 قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ إِسْحَاقَ بْنِ
 عَبْدِ اللَّهِ، سَمِعَ أَنَّسًا: وَجَدْتُ النَّبِيَّ
 ﷺ فِي الْمَسْجِدِ مَعَهُ نَاسٌ فَقَالَ نَعَمْ
 فَقَالَ لِي: «أَأْرْسَلْكَ أَبُو طَلْحَةَ؟»
 قُلْتُ: نَعَمْ، قَالَ: «لِطَعَامِ؟» قُلْتُ:
 نَعَمْ، فَقَالَ لِمَنْ حَوْلَهُ: «فُوْمُوا»،
 فَانْطَلَقَ وَانْطَلَقَتْ بَيْنَ أَيْدِيهِمْ. [انظر:
 ٣٥٨٧، ٥٣٨١، ٥٤٥٠، ٦٦٨٨]

(٤٤) بَابُ الْقَضَاءِ وَاللِّعَانِ فِي
 الْمَسْجِدِ

(1) (Ch.44) An oath which is taken by both the wife and the husband when he accuses his wife of committing illegal sexual intercourse. (The Qur'an, Sūrat An-Nūr (24), Verses, 6-9).

between men and women (husbands and wives) there.

423. Narrated Sahl bin Sa'd: رَضِيَ اللَّهُ عَنْهُ أَخْبَرَنَا سَاهِلٌ بْنُ سَعْدٍ قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ شَهَابٍ عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا أَيْقُنْهُ؟ فَتَلَاقَنَا فِي الْمَسْجِدِ وَأَنَا شَاهِدٌ. [انظر: ٤٧٤٥، ٤٧٤٦، ٦٨٥٤، ٥٣٠٩، ٥٣٠٨، ٥٢٥٩، ٧١٦٥، ٦٨٥٤، ٥٣٠٩]

٤٢٣ - حَدَّثَنَا يَحْيَى قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبْنُ شَهَابٍ عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا أَيْقُنْهُ؟ فَتَلَاقَنَا فِي الْمَسْجِدِ وَأَنَا شَاهِدٌ. [انظر: ٤٧٤٥، ٤٧٤٦، ٦٨٥٤، ٥٣٠٩، ٥٣٠٨، ٥٢٥٩، ٧١٦٦، ٦٨٥٤، ٥٣٠٩]

(45) CHAPTER. If someone enters a house, should he offer prayers where he likes, or as he is told? And he should not look out to seek information about the place or do spying.

424. Narrated 'Itbān bin Mālik: رَضِيَ اللَّهُ عَنْهُ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا 'Itbān bin Mālik came to my house and said, "Where do you like me to offer Salāt (prayers)?" I pointed to a place. The Prophet ﷺ then said, Allāhu-Akbar, and we aligned behind him and he offered a two Rak'ā prayer.

٤٢٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شَهَابٍ، عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ، عَنْ عَبْيَانِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ أَتَاهُ فِي مُنْزِلِهِ فَقَالَ: «أَيْنَ تُرِحُّ أَنْ أَصْلِي لَكَ مِنْ بَيْنِكِ؟» قَالَ: فَأَشَرْتُ لَهُ إِلَى مَكَانٍ، فَكَبَرَ النَّبِيُّ ﷺ وَصَفَقَنَا خَلْفَهُ، فَصَلَّى رَكْعَتَيْنِ. [انظر: ٤٢٥، ٦٦٧، ٦٨٦، ٨٣٨، ٨٤٠، ١١٨٦]

[٦٩٣٨، ٦٤٢٣، ٥٤٠١، ٤٠١٠، ٤٠٠٩]

٤٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شَهَابٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا أَيْقُنْهُ؟ فَتَلَاقَنَا فِي الْمَسْجِدِ وَأَنَا شَاهِدٌ. [انظر: ٤٧٤٥، ٤٧٤٦، ٦٨٥٤، ٥٣٠٩، ٥٣٠٨، ٥٢٥٩، ٧١٦٦، ٦٨٥٤، ٥٣٠٩]

(46) CHAPTER. About (taking) the mosques in the houses.

And Al-Barā' bin 'Āzib offered Salāt (prayers) in the mosque in his house with other people in congregation.

وَصَلَّى الْبَرَاءُ بْنُ عَازِبٍ فِي مَسْجِدِهِ فِي دَارِهِ جَمَاعَةً.

425. Narrated ‘Ibtān bin Mālik رَضِيَ اللَّهُ عَنْهُ who was one of the Companions of Allāh’s Messenger ﷺ and one of the *Anṣār* who took part in the battle of Badr : I came to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger, I have weak eyesight and I lead my people in *Salāt* (prayers). When it rains the water flows in the valley between me and my people so I cannot go to their mosque to lead them in *Salāt*. O Allāh’s Messenger! I wish you would come to my house and offer *Salāt* in it so that I could take that place as a *Muṣallā* (appointed place for *Salāt*).” Allāh’s Messenger ﷺ said, “If Allāh will, I will do so.” Next day after the sun rose high, Allāh’s Messenger ﷺ and Abū Bakr came and Allāh’s Messenger ﷺ asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me, “Where do you like me to offer *Salāt*?” I pointed to a place in my house. So Allāh’s Messenger ﷺ stood there and said *Allāhu Akbar*, and we all got up and aligned behind him and offered a two-*Rak‘ā* prayer and ended it with *Taslīm*. We requested him to stay for a meal called *Khazīra* which we had prepared for him. Many members of our family gathered in the house and one of them said, “Where is Mālik bin Ad-Dukhaishin or Ibn Ad-Dukhshun?” One of them replied, “He is a hypocrite and does not love Allāh and His Messenger.” Hearing that, Allāh’s Messenger ﷺ said, “Do not say so. Haven’t you seen that he said, “*Lā ilāha illallāh*” (none has the right to be worshipped but Allāh), for seeking Allāh’s Countenance (i.e. for Allāh’s sake only)?” He said, “Allāh and His Messenger know better. We have seen him helping and advising hypocrites.”

Allāh’s Messenger ﷺ said, “Allāh has forbidden the (Hell) fire for those who say “*Lā ilāha illallāh*” (none has the right to be

425 - حَدَّثَنَا سَعِيدُ بْنُ عَفَيْرٍ قَالَ: حَدَّثَنِي الْيَتُّ قَالَ: حَدَّثَنِي عَفَيْرٌ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ الْأَنْصَارِيُّ أَنَّ عَبْيَانَ بْنَ مَالِكٍ، وَهُوَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَنْ شَهَدَ بَدْرًا مِنَ الْأَنْصَارِ، أَنَّهُ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، فَدُونَكَرْتُ بَصَرِيْيَ وَأَنَا أُصَلِّي لِقَوْمِيْ، إِذَا كَانَتِ الْأَمْطَارُ سَالَ الْوَادِي الَّذِي يَبْيَنِي وَيَبْيَهُمْ، لَمْ أَسْتَطِعْ أَنْ أَتَيَ مَسْجِدَهُمْ فَأُصَلِّيَ بَيْهُمْ، وَوَدَّدْتُ يَا رَسُولَ اللَّهِ أَنْكَ تَأْتِيَنِي فَتُصَلِّيَ فِي بَيْتِي فَأَتَخْدِهُ مُصَلَّى، قَالَ: فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَأَفْعَلُ إِنْ شَاءَ اللَّهُ، قَالَ عَبْيَانُ: فَقَدَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ حِينَ ارْتَفَعَ النَّهَارُ فَاسْتَأْذَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَذْنَتْ لَهُ فَلَمْ يَجْلِسْ حِينَ دَخَلَ الْبَيْتَ، ثُمَّ قَالَ: أَيْنَ تُحِبُّ أَنْ أُصَلِّي مِنْ بَيْتِكَ؟ قَالَ: فَأَشْرَتْ لَهُ إِلَى نَاحِيَةِ مِنَ الْبَيْتِ، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَبَرَ، فَقُمْنَا فَصَافَقْنَا فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ، قَالَ: وَحَسِنَاهُ عَلَى خَزِيرَةٍ صَنَعْنَاهَا لَهُ، قَالَ: فَثَابَ فِي الْبَيْتِ وَجَاءَ مِنْ أَهْلِ الدَّارِ دُوْوَ وَعَدَدَ فَاجْتَمَعُوا فَقَالَ قَائِلٌ مِنْهُمْ: أَيْنَ مَالِكُ بْنُ الدُّخِيشِينَ أَوِ ابْنُ الدُّخِيشِ؟ فَقَالَ بَعْضُهُمْ: ذَلِكَ مُنَافِقٌ لَا يُحِبُّ اللَّهَ

worshipped but Allāh) for seeking Allāh's Countenance (i.e. for Allāh's sake only)."

وَرَسُولِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْلِلُ ذَلِكَ، أَلَا تَرَاهُ قَدْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ؟» قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ فَإِنَّا: نَرَى وَجْهَهُ وَنَصِيبُحُتَهُ إِلَى الْمُنَافِقِينَ، قَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّ اللَّهَ قَدْ حَرَمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، يَتَنَبَّغِي بِذَلِكَ وَجْهَ اللَّهِ، قَالَ ابْنُ شَهَابٍ: ثُمَّ سَأَلَ الْحُصَيْنَ بْنَ مُحَمَّدٍ الْأَنْصَارِيَّ وَهُوَ أَحَدُ بَنِي سَالِيمٍ، وَهُوَ مِنْ سَرَاتِهِمْ عَنْ حَدِيثِ مَحْمُودٍ بْنِ الرَّبِيعِ فَصَدَّقَهُ بِذَلِكَ». [راجع: ٤٢٤]

(٤٧) بَابٌ: التَّيْمُنُ فِي دُخُولِ الْمَسْجِدِ وَغَيْرِهِ،

وَكَانَ ابْنُ عُمَرَ يَبْدأُ بِرِجْلِهِ الْيُمْنَى، فَإِذَا خَرَجَ بَدَأَ بِرِجْلِهِ الْيُسْرَى.

٤٢٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَسْعَثِ بْنِ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُحِبُّ التَّيْمُنَ مَا اسْتَطَاعَ فِي شَأْنِهِ كُلِّهِ، فِي ظُهُورِهِ وَتَرَجُلِهِ وَنَتْعَلِهِ. [راجع: ١٦٨]

(٤٨) بَابٌ: هَلْ تُبْشِّرُ قُبُورَ مُشْرِكِي الْجَاهِلِيَّةِ وَيَتَّخُذُ مَكَانُهَا مَسَاجِدًا، لِقَوْلِ النَّبِيِّ ﷺ: «لَعْنَ اللَّهِ الْيَهُودَ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ

(47) CHAPTER. While entering the mosque etc., one should start with the right foot.

And ‘Abdullāh bin ‘Umar used to enter the mosque by putting in his right foot first and while leaving he used to put out his left foot first.

426. Narrated ‘Āishah: The Prophet ﷺ used to start every thing from the right (side) whenever it was possible in all his affairs; for example: in washing, combing or wearing shoes.

(48) CHAPTER. Is it permissible to dig the graves of pagans of the Period of Ignorance, and to use that place as a mosque?

And the saying of the Prophet ﷺ "Allāh cursed the Jews because they built the places of worship at the graves of their Prophets."

And what is said regarding the disapproval of offering *Salāt* (prayers) at graves. And ‘Umar saw Anas bin Mālik offering *Salāt* at a grave and shouted, “The grave! The grave!! (meaning: Do not offer *Salāt* there).” But he did not order him to repeat his *Salāt*.

427. Narrated ‘Aishah: Umm Ḥabiba and Umm Salama (رضي الله عنهمَا) mentioned about a church they had seen in Ethiopia in which there were pictures. They told the Prophet about it, on which he ﷺ said, “If any religious man dies amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creature with Allāh on the Day of Resurrection.”

مساجد؟ وما يُكره من الصلاة في القبور، ورأى عمر أنس بن مالك يصلّي عند قبر فقال: القبر القبر، ولمن يأمره بالإعادة.

٤٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَّى

قال: حدثنا يحيى، عن هشام قال: أخبرني أبي عن عائشة أن أم حبيبة وأم سلامة ذكرتا كنيسة رأيتها بالحبشة فيها تصاوير فذكرتا للنبي ﷺ فقال: إن أولئك إذا كان فيهم الرجل الصالح فمات بنوا على قبره مسجداً وصوّروا فيه تلك الصور، فأولئك شرار الحلق عند الله يوم القيمة.

[انظر: ٤٣٤، ١٣٤]

428. Narrated Anas: رضي الله عنه When the Prophet ﷺ arrived at Al-Madina, he dismounted at the upper side of Al-Madina amongst the tribe called Banū ‘Amr bin ‘Auf. He stayed there for fourteen nights. Then he sent for Banū An-Najjār and they came armed with their swords. As if I am looking (just now) as the Prophet ﷺ was sitting over his *Rāhīla* (mount) with Abū Bakr riding behind him, and all Banū An-Najjār around him till he dismounted at the courtyard of Abū Aiyyūb's house. The Prophet ﷺ loved to offer *Salāt* (prayer) wherever the time for *Salāt* was due even at sheep-folds. Later on he ordered that a mosque should be built and sent for some people of Banū An-Najjār and said, “O Banū An-Najjār! Suggest to me the price of this (walled) piece of land of yours.”

They replied, “No! By Allāh! We do not demand its price except from Allāh.”

Anas added: There were graves of pagans

٤٢٨ - حَدَّثَنَا مُسَدِّدٌ قال: حدثنا

عبد الوارث، عن أبي التياح، عن أنس، قال: قدم النبي ﷺ المدينة فنزل أعلى المدينة في حي يقال لهم بنو عمرو بن عوف، فأقام النبي ﷺ فيهم أربع عشرة ليلة، ثم أرسى إلى بنى النجار فجاؤه مقلدین السیوف كأنی انظر إلى النبي ﷺ على راحلته وأبو بكر رذفه وملأ بني النجار حوله، حتى ألقى بفناء أبي أيوب، وكان يُحب أن يصلّي حيث أدركته الصلاة، ويصلّي في مرايض الغنم، وأنه أمر ببناء المسجد فأرسل إلى ملأ من بنى النجار، فقال: «يا بني

in it and some of it was unlevelled and there were some date-palm trees in it. The Prophet ﷺ ordered that the graves of the pagans be dug out and the unlevelled land be levelled and the date-palm trees be cut down. (So all that was done). They aligned these cut date-palm trees towards the *Qiblah* of the mosque (as a wall) and they also built two stone side-walls (of the mosque). His Companions brought the stones while reciting some poetic verses. The Prophet ﷺ was with them and he kept on saying, "There is no goodness except that of the Hereafter, O Allāh! So please forgive the *Anṣār* and *Al-Muhājirah* (the emigrants)."

النَّجَارِ، ثَامِنُونِي بِحَائِطْكُمْ هَذَا،
قَالُوا: لَا وَاللَّهِ لَا نَظُلُّ ثَمَنَهُ إِلَّا إِلَى
اللَّهِ. قَالَ أَنْسٌ: فَكَانَ فِيهِ مَا أَفُولُ
لَكُمْ قُبُورُ الْمُشْرِكِينَ، وَفِيهِ خَرْبٌ وَفِيهِ
نَخْلٌ، فَأَمَرَ النَّبِيُّ ﷺ بِقُبُورِ الْمُشْرِكِينَ
فَبَيَّنَتْ ثُمَّ بِالْحَرْبِ فَسُوِّيَتْ، وَبِالنَّخْلِ
فَقُطِعَ، فَصَفَّوُا النَّخْلَ قِبَلَةَ الْمَسْجِدِ
وَجَعَلُوا عِصَادَيْهِ الْحِجَارَةَ، وَجَعَلُوا
يُقْلِلُونَ الصَّخْرَ وَهُمْ يَرْتَجِزُونَ وَالنَّبِيُّ
عَلَيْهِ السَّلَامُ مَعْهُمْ وَهُوَ يَقُولُ: «اللَّهُمَّ لَا خَيْرٌ
إِلَّا خَيْرُ الْآخِرَةِ، فَاغْفِرْ لِلْأَنْصَارِ
وَالْمُهَاجِرَةِ». [راجع: ۲۳۴]

(49) CHAPTER. To offer *As-Salāt* (the prayer) in a sheep-fold.

429. Narrated Abū Al-Taiyāh : Anas رضي الله عنه said, "The Prophet ﷺ offered *Salāt* (prayer) in the sheep-fold." Later on I heard him saying, "He ﷺ offered *Salāt* in the sheep-folds before the construction of the mosque."

(50) CHAPTER. To offer *As-Salāt* (the prayer) in the camel-yards (the places where the camels are stationed).

430. Narrated Nāfi' : I saw Ibn 'Umar رضي الله عنهما offering *Salāt* (prayer) while taking his camel (as a *Sutra*) in front of him and he said, "I saw the Prophet ﷺ doing the same."

(51) CHAPTER. Whoever offered *Salāt* (prayer) with furnace or fire or any other

٤٢٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ
قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّبَاحِ،
عَنْ أَنْسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي
فِي مَرَابِضِ الْغَنَمِ ثُمَّ سَمَعَهُ بَعْدُ
يَقُولُ «كَانَ يُصَلِّي فِي مَرَابِضِ الْغَنَمِ
قَبْلَ أَنْ يُبَيِّنِي الْمَسْجِدُ». [راجع: ۲۳۴]

٤٣٠ - حَدَّثَنَا صَدَقَةً بْنُ الْفَضْلِ
قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ قَالَ:
حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ قَالَ: رَأَيْتُ
ابْنَ عُمَرَ يُصَلِّي إِلَى بَعْيرِهِ، وَقَالَ:
رَأَيْتُ النَّبِيًّا ﷺ يَقْعُلُهُ. [انظر: ۵۰۷]
(٥١) بَابُ مَنْ صَلَّى وَقُدَّامَهُ تَنُورٌ أَوْ

worshipable thing in front of him but he intended *Salāt* solely for Allāh.

Az-Zuhri narrated that Anas said that the Prophet ﷺ said: "While I was offering *Salāt* (prayer), the (Hell) Fire was displayed in front of me."

431. Narrated 'Abdullāh bin 'Abbās رضي الله عنهما : The sun eclipsed and Allāh's Messenger ﷺ offered the eclipse prayer and said, "I have been shown the (Hell) Fire (now) and I never saw a worse and horrible sight than the sight I have seen today."

ناراً أو شَيْئاً مِمَّا يُعْبَدُ فَأَرَادَ بِهِ وِجْهَ اللَّهِ تَعَالَى ،

وقال الرَّثْرِيُّ: أَخْبَرَنِي أَنَّسٌ قَالَ: قَالَ النَّبِيُّ ﷺ: «عَرِضْتُ عَلَيَّ النَّارَ وَأَنَا أُصَلِّي» .

٤٣١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنِ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ ابْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: إِنْحَسَفَتِ الشَّمْسُ فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: أَرِيْتُ النَّارَ فَلَمْ أَرَ مَنْظَراً كَالْيَوْمِ قَطُّ أَفْطَعَهُ». [راجع: ٢٩]

(٥٢) بَابُ كَرَاهِيَّةِ الصَّلَاةِ فِي المَقَابِرِ

(52) CHAPTER. The dislikeness of offering *As-Salāt* (the prayers) in grave-yards.

432. Narrated Ibn 'Umar رضي الله عنهما : The Prophet ﷺ said, "Offer some of your *Salāt* (prayers) (*Nawāfił*) at home, and do not take your houses as graves."

٤٣٢ - حَدَّثَنَا مُسْدَدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلَاتِكُمْ وَلَا تَنْجُذُوهَا قُبُورًا». [انظر:

١١٨٧

(٥٣) بَابُ الصَّلَاةِ فِي مَوَاضِعِ الْحَسْفِ وَالْعَذَابِ،

(53) CHAPTER. (What is said about) offering *Salāt* (prayer) at the places where the earth had sunk down and Allāh's punishment had fallen.

It is said that Ali رضي الله عنه disliked offering *As-Salāt* (the prayers) in the land of Babylon which had sunk down.

433. Narrated 'Abdullāh bin 'Umar رضي الله عنهما : Allāh's Messenger ﷺ said, "Do not enter (the places) of those people where Allāh's punishment had fallen unless you do so weeping. If you do not weep, do not enter

وَيُذَكِّرُ أَنَّ عَلَيْاً كَرَهَ الصَّلَاةَ بِحَسْفٍ بِإِبْرَيلَ.

٤٣٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ

(the places of these people) because Allāh's Curse and punishment which fell upon them may fall upon you."

الله عَنْهُمَا: أَنَّ رَسُولَ اللهِ قَالَ: لَا تَدْخُلُوا عَلَى هُؤُلَاءِ الْمُعَذَّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلَا تَدْخُلُوا عَلَيْهِمْ، لَا يُصِيبُكُمْ مَا أَصَابَهُمْ». [انظر: ٣٣٨٠، ٣٣٨١، ٤٤٢٠، ٤٤٢١، ٤٤٧٢]

(54) CHAPTER. To offer *As-Salāt* (the prayer) in a church or in a temple etc.

'Umar رَضِيَ اللَّهُ عَنْهُ said, "We do not enter your churches because of the statues and pictures." Ibn 'Abbās used to offer *Salāt* (prayers) in the church provided there were no statues in it.

434. Narrated 'Āishah: Umm Salama told Allāh's Messenger ﷺ about a church which she had seen in Ethiopia and which was called Māriya. She told him about the pictures which she had seen in it. Allāh's Messenger ﷺ said, "If any righteous pious man dies amongst them, they would build a place of worship at his grave and make these pictures in it; they are the worst creatures with Allāh."

(٤٣٤) بَابُ الصَّلَاةِ فِي الْبِيْعَةِ، وَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: إِنَّا لَا نَدْخُلُ كَنَائِسَكُمْ مِنْ أَجْلِ التَّمَاثِيلِ الَّتِي فِيهَا الصُّورَ، وَكَانَ ابْنُ عَبَّاسٍ يُصَلِّي فِي الْبِيْعَةِ إِلَّا بِيْعَةً فِيهَا تَمَاثِيلُ. ٤٣٤ - حَدَّثَنَا مُحَمَّدٌ قَالَ: أَخْبَرَنَا عَبْدُهُ، عَنْ هِشَامِ بْنِ عُرْوَةِ عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ أُمَّ سَلَمَةَ ذَكَرَتْ بِرَسُولِ اللهِ قَنِيسَةً كَنِيسَةً رَأَتُهَا بِأَرْضِ الْحَبْشَةِ يَقَالُ لَهَا: مَارِيَةً، فَذَكَرَتْ لَهُ مَا رَأَتْ فِيهَا مِنَ الصُّورِ، فَقَالَ رَسُولُ اللهِ قَنِيسَةً: «أَوْلَئِكَ قَوْمٌ إِذَا ماتَ فِيهِمُ الْعَبْدُ الصَّالِحُ أَوِ الرَّجُلُ الصَّالِحُ بَنَوَا عَلَى قَبْرِهِ مَسْجِدًا وَصَوَرُوا فِيهِ تِلْكَ الصُّورَ، أَوْلَئِكَ شَرَارُ الْخَلْقِ عِنْدَ اللهِ». [راجع: ٤٢٧]

(55) CHAPTER.

435, 436. Narrated 'Āishah and 'Abdullāh bin 'Abbās: When the last moment of the life of Allāh's Messenger ﷺ came, he started putting his '*Khamīṣa*' (a woolen blanket) on his face and when he felt hot and short of breath he took it off his face and said, "May Allāh curse the Jews and Christians, for they built the places of

٤٣٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الرُّهْبَرِيِّ قَالَ: أَخْبَرَنِي عَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْبَةَ أَنَّ عَائِشَةَ وَعَبْدَ اللَّهِ بْنَ عَبَّاسَ قَالَا: لَمَّا نَزَلَ بِرَسُولِ اللهِ طَفْقَ

worship at the graves of their Prophets.” [The Prophet ﷺ was warning (Muslims) of what those people had done].

يَطْرُحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا أَعْتَمَ بِهَا كَشَفَهَا عَنْ وَجْهِهِ فَقَالَ وَهُوَ كَذَلِكَ: «لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالْكَسَارَى اتَّخَذُوا قُبُورَ أَنْبِيائِهِمْ مَسَاجِدٍ» يُحَذِّرُ مَا صَنَعُوا. [انظر: ٤٤٤٣، ٥٨١٦، ٤٤٤٤، ٥٨١٥، ٢٤٥٣، ٢٤٣٠، ١٣٩٠]

437. Narrated Abū Hurairah رضي الله عنه: Allah's Messenger ﷺ said, “May Allah's Curse be on the Jews, for, they built the places of worship at the graves of their Prophets.”

٤٣٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَاقْتَلُ اللَّهَ الْيَهُودَ، اتَّخَذُوا قُبُورَ أَنْبِيائِهِمْ مَسَاجِدٍ».

(56) CHAPTER. The saying of the Prophet ﷺ, “The earth has been made for me a *Masjid* (place for praying) and a thing to purify (to perform *Tayammum*).”

٥٦ (بَابُ قَوْلِ النَّبِيِّ ﷺ) «جَعَلْتُ لِي الْأَرْضُ مَسْجِدًا وَظَهُورًا»

438. Narrated Jābir bin ‘Abdullāh رضي الله عنهما: Allah's Messenger ﷺ said, “I have been given five (things) which were not given to any amongst the Prophets before me. These are :

1. Allāh made me victorious by awe (by His frightening my enemies) for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a *Masjid* (place for praying) and a thing to purify (perform *Tayammum*). Therefore anyone of my followers can offer prayers wherever he is, at the time of a *Salāt* (prayer).
3. The booty has been made *Halāl* (lawful) to me (and was not made so to anyone else).
4. Every Prophet used to be sent to his nation only but I have been sent to all mankind.

٤٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ سِينَانَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا سَيَّارٌ هُوَ أَبُو الْحَكَمَ قَالَ: حَدَّثَنَا يَزِيدُ الْفَقِيرُ قَالَ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُعْطِيَتُ خَمْسًا لَمْ يُعَطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّغْبِ مَسِيرَةَ شَهْرٍ، وَجَعَلْتُ لِي الْأَرْضُ مَسْجِدًا وَظَهُورًا، وَأَيْمَانَ رَجُلٍ مِنْ أَنْتِي أَدْرَكَتْهُ الصَّلَاةُ فَلَيَصِلُّ، وَأَحْلَتُ لَيِّ الْغَنَائمُ، وَكَانَ النَّبِيُّ يُبَعْثُ إِلَى قَوْمٍ خَاصَّةً وَبُعْثَتْ إِلَى النَّاسِ كَافَةً،

5. I have been given the right of intercession
(on the Day of Resurrection.)”

(57) CHAPTER. Sleeping of a woman in the mosque (and residing in it).

439. Narrated ‘Aishah : رَضِيَ اللَّهُ عَنْهَا There was a black slave-girl belonging to an Arab tribe and they manumitted her but she remained with them. The slave-girl said, “Once one of their girls (of that tribe) came out wearing a red leather scarf decorated with precious stones. It fell off from her or she placed it somewhere. A kite passed by that place, saw it lying there and mistaking it for a piece of meat, flew away with it. Those people searched for it but they did not find it. So, they accused me of stealing it and started searching me and even searched my private parts.” The slave-girl further said, “By Allāh! While I was standing (in that state) with those people, the same kite passed by them and dropped the red scarf and it fell amongst them. I told them, ‘This is what you accused me of stealing and I was innocent and now here it is.’” ‘Aishah added: That slave-girl came to Allāh’s Messenger ﷺ and embraced Islām. She had a tent or a small room with a low roof in the mosque. Whenever she called on me, she had a talk with me and whenever she sat with me, she would recite the following: “The day of the scarf (band) was one of the wonders of our Lord, verily, He rescued me from the disbelievers’ town.” ‘Aishah added: “Once I asked her, ‘What is the matter with you? Whenever you sit with me, you always recite these poetic verses. On that she told me the whole story.”

وأُعْطِيْتُ الشَّفَاعَةً». [رَاجِعٌ : ٣٣٥]

(٥٧) بَابُ نَوْمِ الْمَرْأَةِ فِي الْمَسْجِدِ

٤٣٩ - حَدَّثَنَا عَبْدُ الدِّينِ بْنُ إِسْمَاعِيلَ
قَالَ : حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامِ
عَنْ أَبِيهِ، عَنْ عَائِشَةَ : أَنَّ وَلِيدَةَ كَانَتْ
سَوْدَاءَ لِحَيِّ مِنَ الْعَرَبِ فَأَعْنَتُهُوَا
فَكَانَتْ مَعَهُمْ . قَالَتْ : فَخَرَجَتْ صَبَّيَّةَ
لَهُمْ عَلَيْهَا وَشَاحَ أَحْمَرَ مِنْ سُيُورِ،
قَالَتْ : فَوَضَعَهُ أَوْ وَقَعَ مِنْهَا فَمَرَّتْ
بِهِ حُدَيَّاً وَهُوَ مُلْقَى فَحَسِبَتْهُ لَحْمًا
فَخَطَّفَهُ، قَالَتْ : فَالْتَّمَسْوُهُ فَلَمْ
يَجِدُوهُ، قَالَتْ : فَأَنَّهُمُونِي بِهِ . قَالَتْ :
فَطَفَقُوا يَقْتَشُونَ حَتَّى فَتَشُوا قُبْلَهَا.
قَالَتْ : وَاللَّهِ إِنِّي لِقَاتِلَةٍ مَعَهُمْ إِذْ مَرَّتْ
الْحُدَيَّا فَأَلْقَهُ، قَالَتْ : فَوَقَعَ بَيْنَهُمْ،
قَالَتْ : فَقُلْتُ : هَذَا الَّذِي أَنَّهُمُونِي
بِهِ زَعْمَتُمْ وَأَنَا مِنْهُ بَرِيَّةٌ وَهُوَ دَا هُوَ،
قَالَتْ : فَجَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ
فَأَسْلَمَتْ، قَالَتْ : فَكَانَتْ لَهَا خِبَاءً
فِي الْمَسْجِدِ أَوْ حِفْشٌ . قَالَتْ :
فَكَانَتْ تَأْتِينِي فَتَحَدَّثُ عَنِّي، قَالَتْ
فَلَا تَجْلِسْ عِنْدِي مَجْلِسًا إِلَّا قَالَتْ :
وَيَوْمَ الْوَشَاحِ مِنْ شَعَاجِيبِ رَبِّنَا
أَلَا إِنَّهُ مِنْ بَلْدَةِ الْكُفَّارِ أَنْجَانِي
قَالَتْ عَائِشَةُ فَقُلْتُ لَهَا : مَا شَأْنُكِ
لَا تَقْعُدُنِي مَعِي مَقْعَدًا إِلَّا قُلْتُ هَذَا؟

قالت: فَحَدَّثْنِي بِهَذَا الْحَدِيثِ.

[انظر: ٣٨٣٥]

(58) CHAPTER. Sleeping of men in the mosque.

And narrated Anas, “Some people of the tribe of ‘Ukl came to the Prophet ﷺ and joined the men of *Aṣ-Suffa*.” ‘Abdul Raḥmān bin Abī Bakr said, “*Aṣhāb-as-Suffa* (*Suffa* companions) were poor people.”

(٥٨) بَابُ نَوْمِ الرِّجَالِ فِي الْمَسْجِدِ،
وَقَالَ أَبُو قَلَبَةَ عَنْ أَنَسٍ: قَدِيمٌ
رَهْطٌ مِنْ عُكْلٍ عَلَى النَّبِيِّ ﷺ فَكَانُوا
فِي الصُّفَّةِ، وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ
أَبِي بَكْرٍ: كَانَ أَصْحَابَ الصُّفَّةِ
الْفُقَرَاءِ.

440. Narrated Nāfi‘: ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُما said: I used to sleep in the mosque of the Prophet ﷺ while I was young and unmarried.

٤٤٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا
يَحْيَى، عَنْ عَيْبِدِ اللَّهِ قَالَ: حَدَّثَنِي
نَافِعٌ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ
أَنَّهُ كَانَ يَنْامُ وَهُوَ شَابٌ أَغْرَبُ لَا
أَهْلَ لَهُ فِي مَسْجِدِ النَّبِيِّ ﷺ. [انظر:
١١٢١، ١١٥٦، ٣٧٣٨، ٣٧٤٠، ٧٠١٥،
٧٠٢٨، ٧٠٣٠]

441. Narrated Sahl bin Sa‘d رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ went to Fāṭima’s house but did not find ‘Alī there. So he asked, “Where is your cousin?” She replied, “There was something between us and he got angry with me and went out. He did not sleep (mid-day nap) in the house.” Allāh’s Messenger ﷺ asked a person to look for him. That person came and said, “O Allāh’s Messenger! He (‘Alī) is sleeping in the mosque.” Allāh’s Messenger ﷺ went there and ‘Alī was lying. His *Ridā* (a garment covering the upper part of the body) had fallen down to one side of his body and he was covered with dust. Allāh’s Messenger ﷺ started cleaning the dust from him saying: “Get up! O Abā Turāb. Get up! O Abā Turāb (literally means: O father of dust).”

٤٤١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ
قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ
عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ،
قَالَ: جَاءَ رَسُولُ اللَّهِ ﷺ بِيَتِ فَاطِمَةَ
فَلَمْ يَجِدْ عَلَيْهَا فِي الْبَيْتِ، فَقَالَ: أَيْنَ
أَبْنُ عَمِّكِ؟ قَالَتْ: كَانَ بَيْنِي وَبَيْنِهِ
شَيْءًا فَعَاصَبَنِي فَخَرَجَ فَلَمْ يَقُلْ
عِنْدِي. فَقَالَ رَسُولُ اللَّهِ ﷺ لِإِنْسَانٍ:
«اَنْظُرْ اَيْنَ هُوَ». فَجَاءَ فَقَالَ: يَا
رَسُولَ اللَّهِ هُوَ رَاقِدٌ فِي الْمَسْجِدِ.
فَجَاءَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُضْطَجَعٌ قَدْ
سَقَطَ رِدَاؤُهُ عَنْ شَفَّهِهِ وَأَصَابَهُ تُرَابٌ،
فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَمْسَحُهُ عَنْهُ

وَيَقُولُ: «فُمْ أَبَا تُرَابٍ، فُمْ أَبَا تُرَابٍ». [انظر: ٣٧٠٣، ٦٢٠٤، ٦٢٨٠] ٤٤٢ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: رَأَيْتُ سَبْعِينَ مِنْ أَصْحَابِ الصُّفَّةِ مَا مِنْهُمْ رَجُلٌ عَلَيْهِ رِداءٌ، إِمَّا إِزَارٌ وَإِمَّا كِسَاءٌ، قَدْ رَبَطُوا فِي أَعْنَاقِهِمْ، فَمِنْهَا مَا يَئُلُّ نِصْفَ السَّاقَيْنِ، وَمِنْهَا مَا يَئُلُّ الْكَعْبَيْنِ، فَيَجْمَعُهُ بَيْدِهِ كَرَاهِيَّةً أَنْ تُرِي عَوْرَتُهُ.

(٥٩) بَابُ الصَّلَاةِ إِذَا قَدِمَ مِنْ سَفَرٍ

Ka'b bin Malik said: "Whenever the Prophet ﷺ returned from a journey, he entered the mosque and offered prayers in it."

443. Narrated Jâbir bin 'Abdullâh رَضِيَ اللَّهُ عَنْهُمَا : I went to the Prophet ﷺ in the mosque (the subnarrator Mis'ar thought that Jâbir said, "In the forenoon.") He ordered me to offer two *Rak'â* prayer. He owed me some money and he repaid it to me and gave more than what was due to me.

وقالَ كَعْبُ بْنُ مَالِكٍ: كَانَ النَّبِيُّ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَصَلَّى فِيهِ

٤٤٣ - حَدَّثَنَا حَلَادُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا مِسْعَرٌ قَالَ: حَدَّثَنَا مُحَارِبُ بْنُ دِتَّارٍ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ فِي الْمَسْجِدِ - قَالَ مِسْعَرٌ: أَرَاهُ قَالَ: صَحِحَّ - فَقَالَ: صَلُّ رَكْعَتَيْنِ. وَكَانَ لِي عَلَيْهِ دَيْنٌ فَقَضَانِي وَرَأَدَنِي. [انظر: ١٨٠١، ٢٠٩٧، ٢٣٠٩، ٢٣٩٤، ٢٣٨٥، ٢٤٠٦، ٢٤٧٠، ٢٦٠٣، ٢٧١٨، ٢٦٠٤، ٢٨٦١، ٣٠٩٠، ٣٠٨٩، ٢٩٦٧، ٣٠٨٧، ٢٤٧٠، ٢٤٠٦، ٥٢٤٤، ٥٢٤٣، ٥٠٨٠، ٥٠٧٩، ٤٠٥٢]

[٦٣٨٧، ٥٣٦٧، ٥٢٤٧، ٥٢٤٦، ٥٢٤٥]

(60) CHAPTER. If one entered a mosque, one should offer two *Rak'ā* (*Tahayyat-al-Masjid*) before sitting.

444. Narrated Abū Qatāda Al-Salāmī رضي الله عنه : Allāh's Messenger ﷺ said, "If anyone of you enters a mosque, he should offer two *Rak'ā* (*Tahayyat-al-Masjid*) prayer before sitting."

(61) CHAPTER. *Al-Hadath* (passing wind) in the mosque.

445. Narrated Abū Hurairah رضي الله عنه : Allāh's Messenger ﷺ said, "The angels keep on asking Allāh's forgiveness for anyone of you, as long as he is at his *Muṣalla* (praying place) and he does not pass wind (*Hadath*). They say, 'O Allāh! Forgive him, O Allāh! Be Merciful to him.'

(62) CHAPTER. The construction of (the Prophet's ﷺ) mosque.

Abū Sa'īd said, "The roof of the mosque was made of the leaves of date-palms." 'Umar ordered the Prophet's ﷺ mosque to be expanded (built) and said, "Protect the people from rain. Beware of red and yellow decorations, for they put the people to trial." Anas reciting a part of a *Hadith* said, "They will boast of them (mosques) rather than coming frequently to them for offering prayers." Ibn 'Abbās said, "You (Muslims) will surely decorate your mosques as the Jews and Christians decorated (their churches and temples).

(٦٠) بَابٌ: إِذَا دَخَلَ الْمَسْجِدَ فَلَمْ يَرْكِعْ رَكْعَتَيْنِ

٤٤٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ، عَنْ عُمَرِ بْنِ سُلَيْمَانِ الرُّرَقِيِّ، عَنْ أَبِي قَتَادَةَ السَّلَمِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلَمْ يَرْكِعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ». [انظر: ١١٦٣]

(٦١) بَابُ الْحَدِيثِ فِي الْمَسْجِدِ

٤٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَغْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمَلَائِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مُصَلَّاهُ الَّذِي صَلَّى فِيهِ مَا لَمْ يُحْدِثْ». تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ». [راجع: ١٧٦]

(٦٢) بَابُ بُشْرَى الْمَسْجِدِ

وَقَالَ أَبُو سَعِيدٍ: كَانَ سَقْفُ الْمَسْجِدِ مِنْ جَرِيدِ التَّحْلِ، وَأَمْرَ عُمَرَ بِبَنَاءِ الْمَسْجِدِ وَقَالَ: أَكِنَّ النَّاسَ مِنَ الْمَطَرِ وَإِيَّاكَ تُحَمِّرُ أَوْ تُصَفِّرُ فَقَمَتْ النَّاسُ. وَقَالَ أَنَسُ: يَتَبَاهَوْنَ بِهَا ثُمَّ لَا يَعْمَرُونَهَا إِلَّا قَلِيلًا. وَقَالَ أَبُو عَبَّاسَ: لَتُزَحْرِفُنَّهَا كَمَا زَحَرَقْتِ الْيَهُودَ وَالنَّصَارَى.

446. Narrated ‘Abdullāh (bin ‘Umar رضي الله عنهما) : In the lifetime of Allāh’s Messenger ﷺ the (Prophet’s) mosque was built of adobes, its roof of the leaves of date-palms and its pillars of the trunks of date-palms. Abū Bakr did not alter it. ‘Umar expanded it on the same pattern as it was in the lifetime of Allāh’s Messenger ﷺ by using adobes, leaves of date-palms and changing the pillars into wooden ones. ‘Uthmān changed it by expanding it to a great extent and built its walls with engraved stones and lime, and made its pillars of engraved stones and its roof of teak wood.

(63) CHAPTER. To co-operate in building a mosque.

“It is not for *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) to maintain the Mosques of Allāh (i.e., to pray and worship Allāh therein, to look after their cleanliness and their building), while they witness against their own selves of disbelief. The works of such are in vain, and in Fire shall they abide.

The Mosques of Allāh shall be maintained only by those who believe in Allāh and the Last Day, perform *Salāt* (*Iqāmat-as-Salāt*) and give *Zakāt* and fear none but Allāh. It is they who are on true guidance.” (V.9:17, 18).

447. Narrated Ikrīma : Ibn ‘Abbās said to me and to his son ‘Alī, “Go to Abū Sa‘id and listen to what he narrates.” So, we went and

قال : حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ : حَدَّثَنِي أَبِي، عَنْ صَالِحِ بْنِ كَيْسَانَ قَالَ : حَدَّثَنَا نَافِعٌ أَنَّ عَبْدَ اللَّهِ أَخْبَرَ أَنَّ الْمَسْجِدَ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مَبْنِيًّا بِاللَّيْنِ، وَسَقْفَهُ الْجَرِيدُ، وَعُمْدُهُ خَسْبُ النَّخْلِ، فَلَمْ يَزِدْ فِيهِ أَبُو بَكْرٍ شَيْئًا، وَزَادَ فِيهِ عُمُرٌ وَبَنَاهُ عَلَى بُنْيَاهِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ بِاللَّيْنِ وَالْجَرِيدِ، وَأَعْدَادُ عُمْدَهُ خَشْبًا، ثُمَّ غَيْرَهُ عُثْمَانُ فَرَادَ فِيهِ زِيَادَةً كَثِيرَةً وَبَنَى جِدارَهُ بِالْحِجَارَةِ الْمَنْقُوشَةِ وَالْقَصَّةِ، وَجَعَلَ عُمْدَهُ مِنْ حِجَارَةِ مَنْقُوشَةِ وَسَقْفَهُ بِالسَّاجِ .

(٦٣) بَابُ التَّعَاوُنِ فِي بَنَاءِ الْمَسْجِدِ

﴿مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمَرُوا مَسْجِدًا اللَّهُ شَهِيدٌ عَلَى أَنَّهُمْ بِالْكُفَّارِ أُولَئِكَ حَيَطَّتْ أَعْمَانُهُمْ وَفِي الْأَنَارِ هُمْ خَلِيلُوكَ إِنَّمَا يَعْمَرُ مَسْجِدًا اللَّهُ مَنْ مَأْمَنَ بِإِلَهِهِ وَإِلَيْهِ الْآخِرَةُ وَقَامَ الْمَسْلُوَةُ وَمَأْنَى الْأَزْكَوْنَةُ وَلَمْ يَخْشَ إِلَّا اللَّهُ فَعَمِّلَ أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْمَدَيْنَ﴾ [التوبه: ١٧-١٨].

٤٤٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا عَبْدُ الرَّعِيزِ بْنُ مُخْتَارٍ قَالَ : حَدَّثَنَا

found him in a garden looking after it. He picked up his *Ridā'*, wore it and sat down and started narrating till he came to the topic of the construction of the Prophet's mosque. He said, "We were carrying one adobe at a time while 'Ammār was carrying two. The Prophet ﷺ saw him and started removing the dust from his body and said, "May Allāh be Merciful to 'Ammār. He will be inviting them (i.e. his murderers, the rebellious group) to Paradise and they will invite him to Hellfire." 'Ammār said, "I seek refuge with Allāh from *Al-Fitan* (trials and afflictions)".

خَالِدُ الْحَذَّاءُ، عَنْ عِكْرَمَةَ: قَالَ لِي
ابْنُ عَبَّاسٍ وَلَا بَنْيَهُ عَلَيْهِ: انْظَلْقَا إِلَى
أَبْيَ سَعِيدٍ فَاسْمَعَا مِنْ حَدِيثِهِ،
فَانْظَلَقْنَا إِذَا هُوَ فِي حَائِطٍ يُصْلِحُهُ،
فَأَخَذَ رِدَاءَهُ فَاحْتَبَى، ثُمَّ أَنْشَأَ يُحَدِّثُنا
حَتَّى أَتَى عَلَى ذِكْرِ بَنَاءِ الْمَسْجِدِ
فَقَالَ: كُنَّا نَحْمِلُ لَيْتَهُ لَيْتَهُ، وَعَمَّارُ
لَيْتَهُنَّ، فَرَآهُ الْبَيْتُ بِكَلَّهٖ فَيَنْفَضُ
الثَّرَابُ عَنْهُ وَيَقُولُ: «وَيْحَ عَمَّارٍ،
يَدْعُوْهُمْ إِلَى الْجَنَّةِ وَيَدْعُونَهُ إِلَى
النَّارِ». قَالَ: يَقُولُ عَمَّارٌ: أَعُوذُ بِاللهِ
مِنَ الْفَقْنِ. [انظر: ٢٨١٢]

(٦٤) بَابُ الْاسْتِعَانَةِ بِالنَّجَارِ
وَالصَّنَاعِ فِي أَغْوَادِ الْمِنْبَرِ وَالْمَسْجِدِ

(64) CHAPTER. Employing the carpenter and the technical hand (artisan) in making the wooden pulpit or building the mosque.

448. Narrated Sahl: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ sent someone to a woman telling her to "Order her slave, carpenter, to prepare a wooden pulpit for him to sit on."

٤٤٨ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا
عَبْدُ الْعَزِيزِ، عَنْ أَبِي حَازِمٍ، عَنْ
سَهْلٍ قَالَ: بَعَثَ رَسُولُ اللهِ بِكَلَّهٖ
إِلَى امْرَأَةٍ أَنْ «مُرِيْ غُلامَكَ النَّجَارَ
يَعْمَلْ لِي أَغْوَادًا أَجْلِسُ عَلَيْهِنَّ».

[راجع: ٣٧٧]

449. Narrated Jābir: رَضِيَ اللَّهُ عَنْهُ A woman said, "O Allāh's Messenger! Shall I get something constructed for you to sit on as I have a slave who is a carpenter?" He replied, "Yes, if you will." So, she got that pulpit constructed.

٤٤٩ - حَدَّثَنَا خَلَادٌ قَالَ: حَدَّثَنَا
عَبْدُ الْواحِدِ بْنُ أَيْمَنَ، عَنْ أَبِيهِ، عَنْ
جَابِرٍ: «أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ
اللهِ، أَلَا أَجْعَلُ لَكَ شَيْئًا تَنْعَدُ عَلَيْهِ؟
فَإِنَّ لِي عُلَامًَا نَجَارًا. قَالَ: إِنْ
شِئْتِ، فَعَمِلْتِ الْمِنْبَرَ». [انظر: ٩١٨]

[٣٥٨٤، ٣٥٨٥، ٢٠٩٥]

(65) CHAPTER. (The superiority of whoever built a mosque.)

450. Narrated ‘Ubaidullāh Al-Khaulānī : I heard ‘Uthmān bin ‘Affān رضي الله عنه saying, when people argued too much about his intention to reconstruct the mosque of Allāh’s Messenger ﷺ, “You have talked too much. I heard the Prophet ﷺ saying, “Whosoever built a mosque, (Bukair thought that ‘Āsim, another sub-narrator, added, “With the intention of seeking Allāh’s Countenance i.e. His Pleasure”), Allāh will build for him a similar place in Paradise.””

(66) CHAPTER. While passing through a mosque, (one should better) hold the arrowheads (with the hand).

451. Narrated Jābir bin ‘Abdullāh رضي الله عنهما : “A man passed through the mosque carrying arrows. Allāh’s Messenger ﷺ said to him, ‘Hold them (the arrows) by their heads’.”

(67) CHAPTER. Passing through a mosque (is permissible).

452. Narrated Abū Burda bin ‘Abdullāh on the authority of his father : The Prophet ﷺ said, “Whoever passes through our mosques or markets with arrows, should hold them (the arrows) by their heads lest he should injure a Muslim.”

(٦٥) بَابُ مَنْ بَنَى مَسْجِداً

٤٥٠ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو: أَنْ بُكَيْرًا حَدَّثَهُ أَنَّ عَاصِمَ بْنَ عُمَرَ بْنِ فَقَادَةَ حَدَّثَهُ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ الْخَوْلَانِيَّ، أَنَّهُ سَمِعَ عُثْمَانَ ابْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَى مَسْجِدَ الرَّسُولِ ﷺ: إِنَّكُمْ أَكْثَرُهُمْ وَلَانِي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ بَنَى مَسْجِداً» - قَالَ بُكَيْرٌ: حَسِبْتُ أَنَّهُ قَالَ: يَبْتَغِي بِهِ وَجْهَ اللَّهِ - بَنَى اللَّهُ لَهُ مِثْلُهُ فِي الْجَنَّةِ».

٤٥١ - بَابٌ: يَأْخُذُ بِنُصُولِ الْبَلِيلِ إِذَا مَرَّ فِي الْمَسْجِدِ

٤٥١ - حَدَّثَنَا قُتْبِيَّةُ قَالَ: حَدَّثَنَا سُفِيَّانُ قَالَ: قُلْتُ لِعَمْرِو: أَسْمَعْتَ جَابِرَ ابْنَ عَبْدِ اللَّهِ يَقُولُ: مَرَّ رَجُلٌ فِي الْمَسْجِدِ وَمَعَهُ سَهَامٌ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَمْسِكْ بِنِصَالِهَا». [انظر:

[٧٠٧٤، ٧٠٧٣]

(٦٧) بَابُ الْمُرُورِ فِي الْمَسْجِدِ

٤٥٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ الْواحِدِ قَالَ: حَدَّثَنَا أَبُو بُرْدَةَ ابْنُ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ أَبَا بُرْدَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ مَرَّ فِي شَيْءٍ مِنْ مَسَاجِدِنَا أَوْ أَسْوَاقِنَا

يَنْبَلِ فَيُأْخُذُ عَلَى نِصَالِهَا، لَا يَعْقِرْ
بِكَفِهِ مُسْلِمًا». [انظر: ٧٠٧٥]

(٦٨) بَابُ الشِّعْرِ فِي الْمَسْجِدِ

(68) CHAPTER. (What is said about) reciting poetry in the mosque?

453. Narrated Ḥassan bin Thābit Al-Anṣārī: I asked Abū Hurairah رَضِيَ اللَّهُ عَنْهُ, “By Allāh! Tell me the truth whether you heard the Prophet ﷺ saying, ‘O Ḥassān! Reply on behalf of Allāh’s Messenger ﷺ. O Allāh! Help him with the *Rūh-ul-Qudus* [Jibrīl (Gabriel)]’. Abū Hurairah said, “Yes.”

٤٥٣ - حَدَّثَنَا أَبُو الْيَمَانُ الْحَكَمُ بْنُ نَافِعَ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الرُّهْبَرِيِّ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنَ عَوْفٍ: أَنَّهُ سَمِعَ حَسَّانَ بْنَ ثَابِتَ الْأَنْصَارِيَّ يَسْتَشْهِدُ أبا هُرَيْرَةَ: أَنْشَدَكَ اللَّهُ، هَلْ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ: «يَا حَسَّانُ أَجِبْ عَنِ رَسُولِ اللَّهِ ﷺ، اللَّهُمَّ أَيْدِهِ بِرُوحَ الْقُدْسِ»؟ قَالَ أَبُو هُرَيْرَةَ: نَعَمْ.

[انظر: ٢٢١٢، ٦١٥٢]

(٦٩) بَابُ أَصْحَابِ الْجِرَابِ فِي الْمَسْجِدِ

(69) CHAPTER. The presence of spearmen (with their spears) in the mosque (is permissible).

454. Narrated ‘Aishah رَضِيَ اللَّهُ عَنْهَا: Once I saw Allāh’s Messenger ﷺ at the door of my house while some Ethiopians were playing in the mosque (displaying their skill with spears). Allāh’s Messenger ﷺ was screening me with his *Ridā’* so as to enable me to see their display.

٤٥٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ. قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمًا عَلَى بَابِ حُجْرَتِي وَالْحَبَشَةَ يَلْعَبُونَ فِي الْمَسْجِدِ، وَرَسُولُ اللَّهِ ﷺ يَسْتُرُنِي بِرِدَائِهِ أَنْظُرْ إِلَيْهِمْ». [انظر: ٣٥٢٩، ٤٠٥، ٩٨٨، ٢٩٠٦، ٩٥٠]

[٥٢٣٦، ٣٩٣١، ٥١٩٠]

(٤٥٥) - وَرَادَ إِبْرَاهِيمُ بْنُ الْمُنْذِرِ:

455. ‘Urwa said that ‘Aishah رَضِيَ اللَّهُ عَنْهَا added, “I saw the Prophet ﷺ while the

Ethiopians were playing with their spears.”

حدَثَنَا إِبْرَاهِيمُ وَهْبِي، أَخْبَرَنِي يُونُسُ، عَنْ
ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ
قَالَتْ: «رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْحَبَشَةَ
يَلْعَبُونَ بِحِرَابِهِمْ». [راجع: ٤٥٤] (٧٠) بَابُ ذِكْرِ الْبَيْعِ وَالشَّرَاءِ عَلَى
المِنْبَرِ فِي الْمَسْجِدِ

(70) CHAPTER. Mentioning about sales and purchases on the pulpit in the mosque.

456. Narrated ‘Āishah: Barīra came to seek my help regarding her manumission. I told her, “If you like I would pay your price to your masters but your *Al-Walā*⁽¹⁾ would be for me.” Her masters said, “If you like, you can pay what remains (of the price of her manumission), (Sufyān the subnarrator once said), or if you like you can manumit her, but her *Al-Walā* would be for us.” When Allāh’s Messenger ﷺ came, I spoke to him about it. He said, “Buy her and manumit her. No doubt *Al-Walā* is for the manumitter.” Then Allāh’s Messenger ﷺ stood on the pulpit (or Allāh’s Messenger ﷺ ascended the pulpit as Sufyān once said) and said, “What about some people who impose conditions which are not present in Allāh’s Book (Laws)? Whoever imposes conditions which are not in Allāh’s Book (Laws), his conditions will be invalid even if he imposed them a hundred times.”

٤٥٦ - حدَثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ
قالَ: حدَثَنَا سُفْيَانُ، عَنْ يَحْيَى، عَنْ
عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: أَتَهَا بَرِيرَةً
سَأَلَهَا فِي كِتَابِهَا. فَقَالَتْ: إِنْ شِئْتَ
أَعْطَيْتُ أَهْلَكَ وَيَكُونُ الولَاءُ لِي.
وَقَالَ أَهْلُهَا: إِنْ شِئْتَ أَعْطَيْنَا مَا
بَقِيَ. وَقَالَ سُفْيَانُ مَرَّةً: إِنْ شِئْتَ
أَعْتَقْنَاهَا وَيَكُونُ الولَاءُ لَنَا. فَلَمَّا جَاءَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَهُ ذَلِكَ فَقَالَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِبْنَتِي أَعْتَقْتُهَا فَأَعْتَقْتُهَا فَإِنَّ الولَاءَ
لِمَنْ أَعْنَقَ»، ثُمَّ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَلَى الْمِنْبَرِ. - وَقَالَ سُفْيَانُ مَرَّةً:
فَصَعَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ
فَقَالَ: «مَا بِالْأُفُوْمَاتِ فِي كِتَابِ اللَّهِ: مَنْ
اشْتَرَطَ شَرْطًا لَمْ يَسْتَطِعْ
شُرُوطَهُ لَمْ يَسْتَطِعْ فِي كِتَابِ اللَّهِ
فَلَيْسَ لَهُ وَإِنْ اشْتَرَطَ مِائَةً مَرَّةً» رَوَاهُ
مَالِكٌ عَنْ يَحْيَى عَنْ عَمْرَةَ أَنَّ بَرِيرَةَ
وَلَمْ يَذْكُرْ: فَصَعَدَ الْمِنْبَرَ.

قالَ عَلِيُّ: قَالَ يَحْيَى وَعَبْدُ
الْوَهَابِ، عَنْ يَحْيَى، عَنْ عَمْرَةَ،

(1) (H.456) *Al-Walā*: A kind of relationship (between the master who freed a slave and the freed-slave).

وقال جعفر بن عون، عن يحيى
قال: سمعت عمرة قالت: سمعتُ
عاشرة رضي الله عنها. [انظر: ١٤٩٣،
٢٥٦١، ٢١٦٨، ٢٥٣٦، ٢٥٦٠،
٢٧١٧، ٢٥٧٨، ٢٥٦٥، ٢٥٦٤،
٥٢٧٩، ٢٧٢٩، ٢٧٣٥، ٥٠٩٧،
٦٧٥٤، ٦٧٥١، ٥٤٣٠، ٥٢٨٤
] ٦٧٦٠، ٦٧٥٨

(٧١) باب التقاضي والملازمة في المسجد

٤٥٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ
قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ:
أَخْبَرَنَا يُوسُفُ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ
اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ كَعْبٍ:
أَنَّهُ تَقَاضَى ابْنَ أَبِي حَدْرَدِيَّاً كَانَ لَهُ
عَلَيْهِ فِي الْمَسْجِدِ، فَارْتَقَعَتْ أَصْوَاتُهُمَا
حَتَّى سَمِعَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَهُوَ فِي
بَيْتِهِ، فَخَرَجَ إِلَيْهِمَا حَتَّى كَشَفَ سِجْفَ
حُجْرَتِهِ، فَنَادَى: «يَا كَعْبُ»، قَالَ:
لَيْكَ يَا رَسُولَ اللَّهِ. فَقَالَ: «ضَعَ مِنْ
دِينِكَ هَذَا»، وَأَوْمَأَ إِلَيْهِ أَيَّ الشَّطَرِ.
قَالَ: لَقَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ، قَالَ:
«فُمْ فَاقْضِيهِ». [انظر: ٤٧١، ٤٦٨،
٢٤٢٤، ٢٧١٠، ٢٧٠٦]

(٧٢) باب كنس المسجد والتقاضي الحرق والقدى والعيدان

٤٥٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ
قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ

(71) CHAPTER. Asking a debtor to repay what he owes, and catching the debtor in the mosque.

457. Narrated Ka'b: رَضِيَ اللَّهُ عَنْهُ In the mosque I asked Ibn Abi Hadrad to pay the debts which he owed to me and our voices grew louder. Allāh's Messenger ﷺ heard that while he was in his house. So, he came to us raising the curtain of his room and said, "O Ka'b!" I replied, "Labbaik, O Allāh's Messenger!" He said, "O Ka'b! Reduce your debt (to half, gesturing with his hand)." I said, "O Allāh's Messenger! I have done so." Then Allāh's Messenger ﷺ said (to Ibn Abi Hadrad), "Get up and pay the debt to him."

(72) CHAPTER. Sweeping (cleaning) of the mosque and removing rags, dirt and sticks from it.

458. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ A black man or a black woman used to clean (sweep) the mosque and he or she died. The

Prophet ﷺ asked about her (or him). He was told that she (or he) had died. He said, "Why did you not inform me? Show me his grave (or her grave)." So he went to her (his) grave and offered her (his) funeral prayer."

ثَابِتٌ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا أَسْوَدَ أَوْ امْرَأَةً سَوْدَاءَ كَانَ يَقْعُمُ الْمَسْجِدَ فَمَا تَسْأَلَ النَّبِيُّ ﷺ عَنْهُ؟ قَالُوا: مَاتَ . قَالَ: «أَفَلَا كُنْتُمْ آذَنْتُمُونِي بِهِ؟ دُلُونِي عَلَى قَبْرِهِ» أَوْ قَالَ: «عَلَى قَبْرِهَا» فَأَتَى قَبْرَهُ فَصَلَّى عَلَيْهَا . [انظر: ٤٦٠، ١٣٣٧]

(٧٣) بَابُ تَحْرِيمِ تِجَارَةِ الْخَمْرِ فِي الْمَسْجِدِ

٤٥٩ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْرَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا أُنْزِلَتِ الْآيَاتُ فِي سُورَةِ الْبَقَرَةِ فِي الرِّبَا خَرَجَ النَّبِيُّ ﷺ فَقَرَأْهُنَّ عَلَى النَّاسِ ثُمَّ حَرَمَ تِجَارَةَ الْخَمْرِ . [انظر: ٢٠٨٤، ٤٥٤٢، ٤٥٤١، ٢٢٢٦]

[٤٥٤٣]

(٧٤) بَابُ الْخَدْمَ لِلْمَسْجِدِ

Ibn ‘Abbās referred to the Verse :

"... I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work, to serve Your place of worship)..." (V.3:35)

وَقَالَ ابْنُ عَبَّاسٍ «نَذَرْتُ لِكَ مَا فِي بَطْنِ مَعْرَدًا» [آل عمران: ٣٥] لِلْمَسْجِدِ يَحْدُمُهُ .

٤٦٠ - حَدَّثَنَا أَحْمَدُ بْنُ وَاقِدٍ قَالَ: حَدَّثَنَا حَمَادٌ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ امْرَأَةً أَوْ رَجُلًا كَانَ يَقْعُمُ الْمَسْجِدَ - وَلَا

(1) (H.459) *Ar-Ribā* — Usury which is of two major kinds : (a) *Ribā Nasī'a*, i.e., interest on lent money ; (b) *Ribā Fadl*, i.e., taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islām strictly forbids all kinds of usury.

mentioned that he offered her funeral prayer at her grave.

(75) CHAPTER. To fasten a prisoner or a debtor in the mosque.

461. Narrated Abū Hurairah: The Prophet ﷺ said, "Last night a big *Ifreet* (demon) from the jinns came to me and wanted to interrupt my *As-Salāt* (the prayers) (or said something similar) but Allāh enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning but I remembered the statement of my brother Sulaimān (Solomon) (as stated in the Qur'ān): My Lord! Forgive me and bestow upon me a kingdom such as shall not belong to any other after me..." (V.38:35)." The sub-narrator Rūh said, "He (the demon) was dismissed humiliated."

أَرَاهُ إِلَّا امْرَأَةً - فَذَكَرَ حَدِيثَ النَّبِيِّ
عَنْ أَنَّهُ صَلَى عَلَى قَبْرِهِ . [رَاجِعٌ : ٤٥٨]
(٧٥) بَابُ الْأَسْيَرِ أَوِ الْغَرِيمِ يُرْبِطُ
في المسجد

٤٦١ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ
قال: أَخْبَرَنَا رَوْحٌ وَمُحَمَّدُ بْنُ جَعْفَرٍ،
عَنْ شُعْبَةَ، عَنْ مُحَمَّدٍ بْنِ زِيَادٍ، عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ
عَفَرِتَنَا مِنَ الْجِنِّ تَقْلِتَ عَلَيَّ الْبَارِحَةَ
- أَوْ قَالَ: كَلِمَةً نَحَوْهَا - لِيَقْطَعَ
عَلَيَّ الصَّلَاةَ، فَأَمْكَنَنِي اللَّهُ مِنْهُ،
فَأَرَدْتُ أَنْ أَرْبِطُهُ إِلَى سَارِيَةٍ مِنْ
سَوَارِيِّ الْمَسْجِدِ، حَتَّى تُصْبِحُوا
وَتَنْطُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرَ قَوْلَ
أَخِي سُلَيْمَانَ «رَبِّي أَغْفِرْ لِي وَهَبْ لِي
مُنْكَأْ لَا يَبْغِي لِأَحَدٍ فِي عَرَيْ»
[ص: ٣٥] قال رَوْحٌ: فَرَدَهُ خَاسِثًا.

[انظر: ١٢١٠، ٣٢٨٤، ٣٤٢٣، ٤٨٠٨]

(٧٦) بَابُ الْأَغْتِسَالِ إِذَا أَسْلَمَ،
ورَبِطَ الْأَسْيَرَ أَيْضًا فِيِّ الْمَسْجِدِ،
وَكَانَ شَرِيكُهُ يَأْمُرُ الْغَرِيمَ أَنْ
يُحْبَسَ إِلَى سَارِيَةِِ الْمَسْجِدِ.

٤٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ
قال: حَدَّثَنَا الْيَتُّ - : حَدَّثَنَا سَعِيدُ
بْنُ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ
قال: بَعَثَ النَّبِيُّ
فجاءُتْ بِرَجُلٍ مِنْ بَنِي حَيْلَاءَ قِيلَ نَجْدٌ،
لَهُ ثُمَامَةُ بْنُ أُثَالٍ، فَرَبَطُوهُ سَارِيَةِ

(76) CHAPTER. To take a bath on embracing Islām and fasten a prisoner in the mosque.

Shuraih used to order the offender or debtor to be fastened to one of the pillars of the mosque.

462. Narrated Abū Hurairah: The Prophet ﷺ sent some horsemen to Najd and they brought a man called Thumāma bin Uthāl from Banī Hanifa. They fastened him to one of the pillars of the mosque. The Prophet ﷺ came and ordered them to release him. He (Uthāl) went to a (garden of) date-palms near the mosque, took a bath and entered the mosque again and said, "Lā

ilāha illallāh wa anna Muḥammad-ar-Rasūl-llāh” [none has the right to be worshipped but Allāh and Muḥammad is the Messenger of Allāh] (i.e., he embraced Islām).”

وَمِنْ سَوَارِيِّ الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَطْلَقُوا ثِمَامَةً فَانْظَلَقَ إِلَيْهِ نَحْلٌ قَرِيبٌ مِّنَ الْمَسْجِدِ فَاغْتَسَلَ، ثُمَّ دَخَلَ الْمَسْجِدَ قَالَ: أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ. [انظر: ٤٦٩، ٢٤٢٢، ٤٣٧٢، ٢٤٢٣]

(77) CHAPTER. To pitch a tent in the mosque for patients, etc.

463. Narrated ‘Āishah: On the day of *Al-Khandaq* (battle of the Trench), the medial arm artery or vein of Sa‘d (bin Mu‘ādh) was injured and the Prophet ﷺ pitched a tent in the mosque to look after him. There was another tent for Banī Ghifār in the mosque and the blood started flowing from Sa‘d’s tent to the tent of Banī Ghifār. They shouted, “O occupants of the tent! What is coming from you to us?” They found that Sa‘d’s wound was bleeding profusely and Sa‘d died in his tent.

(77) بَابُ الْخَيْمَةِ فِي الْمَسْجِدِ لِلْمَرْضَى وَغَيْرِهِمْ

٤٦٣ - حَدَّثَنَا زَكَرِيَّاً بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ تُمَيْرٍ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أُصِيبَ سَعْدٌ يَوْمَ الْخَنْدَقِ فِي الْأَكْحَلِ، فَضَرَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْخَيْمَةَ فِي الْمَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ، فَلَمْ يَرْعُهُمْ - وَفِي الْمَسْجِدِ خَيْمَةً مِّنْ بَيْنِ غِفَارٍ - إِلَّا الدَّمُ يَسِيلُ إِلَيْهِمْ، فَقَاتُلُوا: يَا أَهْلَ الْخَيْمَةِ! مَا هَذَا الَّذِي يَأْتِينَا مِنْ قِبْلَكُمْ؟ فَإِذَا سَعْدٌ يَعْدُ جُرْحَهُ دَمًا، فَمَاتَ فِيهَا. [انظر: ٢٨١٣، ٣٩٠١، ٤١٢٢، ٤١١٧]

(78) CHAPTER. To take the camel inside the mosque if necessary.

And Ibn ‘Abbās said: The Prophet ﷺ performed the *Tawāf* while riding a camel.

(78) بَابُ إِدْخَالِ الْبَعِيرِ فِي الْمَسْجِدِ لِلْعُلَّةِ

وَقَالَ ابْنُ عَبَّاسٍ: طَافَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بَعِيرٍ.

٤٦٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ

464. Narrated Umm Salama: I complained to Allāh’s Messenger ﷺ that I was sick. He told me to perform the *Tawāf* behind the people while riding. So, I did so and Allāh’s Messenger ﷺ was offering *Salāt*

(prayer) beside the Ka'bah and reciting the Sūrah starting with “Wat-tür-wa-Kitābim-mastūr...” [Sūrat At-Tūr, No.52]

عَنْ زَيْنَبِ بْنِتِ أَبِي سَلَمَةَ، عَنْ أُمٍّ سَلَمَةَ قَالَتْ: شَكَوْتُ إِلَى رَسُولِ اللَّهِ أَنِّي أَشْتَكِي، قَالَ: «طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاهِيَّةً» فَطُفِّتُ وَرَسُولُ اللَّهِ يُصْلِي إِلَى جَنِّ الْبَيْتِ، يَقْرَأُ بِالظُّورِ وَكِتَابٌ مَسْطُورٌ. [انظر: ٤٨٥٣، ١٦٢٣، ١٦٢٦، ١٦١٩]

(79) CHAPTER.

465. Narrated Anas bin Mālik رضي الله عنه: Two of the Companions of the Prophet ﷺ departed from him on a dark night and were led by two lights like lamps (going in front of them from Allāh as a miracle) lighting the way in front of them, and when they parted, each of them was accompanied by one of these lights till they reached their (respective) houses.

٤٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَهَى قَالَ: حَدَّثَنَا مُعاَدُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا أَنَّ رَجُلَيْنِ مِنْ أَصْحَابِ الرَّبِيعِ خَرَجَا مِنْ عِنْدِ النَّبِيِّ يَعْلَمُهُ فِي لَيْلَةٍ مُظْلَمَةٍ، وَمَعَهُمَا مُثْلُ الْمُصْبَاحَيْنِ يُضَيِّقُانِ بَيْنِ أَيْدِيهِمَا، فَلَمَّا افْتَرَقَا صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا وَاحِدٌ، حَتَّى أَتَى أَهْلَهُ. [انظر: ٣٦٣٩، ٣٨٠٥]

(80) بَابُ الْخَوْخَةِ وَالْمَمَرِ فِي الْمَسْجِدِ

(80) CHAPTER. *Al-Khaukhah* (a small door) and a path in the mosque.

466. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: The Prophet ﷺ addressed the people and said, “Allāh gave a choice to one of (His) slaves either to choose this world or what is with Him in the Hereafter. He chose the latter.” Abū Bakr wept. I said to myself, “Why is this *Sheikh* weeping, if Allāh gave choice to one (of His) slaves either to choose this world or what is with Him in the Hereafter and he chose the latter?” And that slave was Allāh's Messenger ﷺ himself. Abū Bakr knew more than us. The Prophet ﷺ said, “O Abū Bakr! Don't weep.” The Prophet ﷺ added: “Abū Bakr has favoured

٤٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانَ قَالَ: حَدَّثَنَا فُلَيْحَةُ قَالَ: حَدَّثَنَا أَبُو التَّصْرِ، عَنْ عَبْيَدِ ابْنِ حُنَيْنٍ، عَنْ بُشْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: حَطَّبَ الرَّبِيعُ يَعْلَمُهُ فَقَالَ: «إِنَّ اللَّهَ سُبْحَانَهُ خَيْرٌ عَنْهَا بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ، فَاخْتَارَ مَا عِنْدَ اللَّهِ» فَبَكَى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَقُلْتُ فِي نَفْسِي: مَا يَبْكِي هَذَا الشَّيْخُ؟ إِنْ يَكُنْ اللَّهُ خَيْرٌ

me much with his property and company. If I were to take a *Khalil*⁽¹⁾ from mankind, I would certainly have taken Abū Bakr, but the Islāmic brotherhood and friendship is sufficient. Close all the gates in the mosque except that of Abū Bakr."

عَدْنَا بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ، فاخْتَارَ
مَا عِنْدَ اللَّهِ، فَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ
الْعَبْدُ، وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا، فَقَالَ:
«يَا أَبَا بَكْرٍ! لَا تَبْكِ، إِنَّ أَمَّنَ النَّاسِ
عَلَيَّ فِي صُحْبَيْهِ وَمَالِهِ أَبُو بَكْرٍ، وَلَوْ
كُنْتُ مُتَّخِذًا خَلِيلًا مِنْ أُمَّتِي لَا تَخْذُلْ
أَبَا بَكْرٍ، وَلِكُنْ أُخْوَةُ الْإِسْلَامِ وَمَوَدَّتُهُ،
لَا يَبْقَيْنَ فِي الْمَسْجِدِ بَابٌ إِلَّا سُدًّا إِلَّا
بَابُ أَبِي بَكْرٍ». [انظر: ٣٩٠٤، ٣٦٥٤]

٤٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ
الجُعْفُونِي قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ
قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يَعْلَى
بْنَ حَكِيمَ، عَنْ عِكْرِمَةَ، عَنْ أَبْنِ
عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي
مَرْضِيهِ الَّذِي مَاتَ فِيهِ عَاصِيَ رَأْسَهُ
بِخَرْفَةٍ، فَقَعَدَ عَلَى الْمِتْبَرِ، فَعَحِمَ اللَّهُ
وَأَتَّى عَلَيْهِ. ثُمَّ قَالَ: «إِنَّهُ لَيْسَ مِنَ
النَّاسِ أَحَدٌ أَمَّنَ عَلَيَّ فِي نَفْسِهِ وَمَالِهِ
مِنْ أَبِي بَكْرٍ بْنِ أَبِي فُحَافَةَ، وَلَوْ كُنْتُ
مُتَّخِذًا مِنَ النَّاسِ خَلِيلًا لَا تَخْذُلْ أَبَا
بَكْرٍ خَلِيلًا، وَلِكُنْ خَلَلُ الْإِسْلَامِ
أَفْضَلُ، سُدُّوا عَنِي كُلَّ حَوْحَةٍ فِي
هَذَا الْمَسْجِدِ غَيْرَ حَوْحَةٍ أَبِي بَكْرٍ».

[انظر: ٣٦٥٦، ٣٦٥٧، ٦٧٣٨]

(٨١) **بابُ الْأَبْوَابِ وَالْغَلَقِ لِلْكَعْبَةِ**
وَالْمَسَاجِدِ،

قالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ لِي عَبْدُ

٤٦٧. Narrated Ibn ‘Abbās: ‘Rَضِيَ اللَّهُ عَنْهُمَا ‘Abbas: Allāh’s Messenger ﷺ in his fatal illness came out with a piece of cloth tied round his head and sat on the pulpit. After thanking and praising Allāh he said, “There is no one who had done more favour to me with his life and his property than Abū Bakr bin Abī Quhāfa. If I were to take a *Khalil*, I would certainly have taken Abū Bakr but the Islāmic brotherhood is better. Close all the *Khaukhah* (small doors) in this mosque except that of Abū Bakr.”

(81) CHAPTER. The doors and locks of the Ka‘bah and the mosques.

Narrated Ibn ‘Juraij: Ibn Abī Mulaika

(1) (H.466) *Khalil*: The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet ﷺ had only one *Khalil*, i.e., Allāh, but he had many friends.

said to me, "O 'Abdul Mālik! I wish that you had seen the mosque of Ibn 'Abbās and its doors."

اللهُ أَبْنُ مُحَمَّدٍ: حَدَّثَنَا سُفِيَّانُ عَنْ أَبْنِ جُرَيْجٍ قَالَ: قَالَ لَهُ أَبْنُ أَبِي مُلِيْكَةَ: يَا عَبْدَ الْمَلِكِ! لَوْ رَأَيْتَ مَسَاجِدَ أَبْنِ عَبَّاسٍ وَأَبْوَابَهَا.

468. Narrated Nāfi': Ibn 'Umar رَضِيَ اللَّهُ عَنْهُ said, "The Prophet ﷺ arrived at Makkah and sent for 'Uthmān bin Talhā. He opened the gate of the Ka'bah and the Prophet ﷺ, Bilāl, Usāma bin Zaid and 'Uthmān bin Talhā entered the Ka'bah and then they closed its door (from inside). They stayed there for an hour, and then came out." Ibn 'Umar added, "I quickly went to Bilāl and asked him [whether the Prophet ﷺ had offered Salāt (prayer)]. Bilāl replied, 'He offered Salāt in it.' I asked, 'Where?' He replied, 'Between the two pillars.'" Ibn 'Umar added, "I forgot to ask how many Rak'ā he (the Prophet ﷺ) had prayed in the Ka'bah."

(82) CHAPTER. The entering of a pagan in the mosque.

469. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ sent some horsemen to Najd and they brought a man called Thumāma bin Uthāl from Banī Hanifa. They fastened him to one of the pillars of the mosque.

(83) CHAPTER. Raising the voice in the mosque.

470. Narrated As-Sā'ib bin Yazid: I was standing in the mosque and somebody threw

٤٦٨ - حَدَّثَنَا أَبُو النُّعْمَانَ وَقُتْبَيْهُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَمَادَ بْنُ زَيْدٍ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدِمَ مَكَّةَ فَدَعَا عُثْمَانَ بْنَ طَلْحَةَ، فَفَتَحَ الْبَابَ، فَدَخَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبِلَالٌ، وَأَسَامَةُ بْنُ رَيْدٍ، وَعُشَمَانُ بْنُ طَلْحَةَ، ثُمَّ أَغْلَقَ الْبَابَ، فَلَبِثَ فِيهِ سَاعَةً، ثُمَّ خَرَجُوا قَالَ أَبْنُ عُمَرَ: فَبَدَرْتُ فَسَأَلْتُ بِلَالاً، فَقَالَ: صَلَّى اللَّهُ عَلَيْهِ فَقُلْتُ: فِي أَيِّ؟ قَالَ: بَيْنَ الْأَسْطُوانَيْنِ، قَالَ أَبْنُ عُمَرَ: فَدَهَبَ عَلَيَّ أَنْ أَسْأَلَهُ كَمْ صَلَّى. [راجع: ٣٩٧]

(٨٢) بَابُ دُخُولِ الْمُشْرِكِ الْمَسْجِدِ

٤٦٩ - حَدَّثَنَا قُتْبَيْهُ قَالَ: حَدَّثَنَا الْلَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَ أبا هُرَيْرَةَ يَقُولُ: بَعْثَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْلًا قَبْلَ نَجْدٍ، فَجَاءَتْ بِرَجْلٍ مِنْ بَنِي حَيْنَقَةَ، يُقَالُ لَهُ: ثَمَامَةُ بْنُ أَثَالٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِيِ الْمَسْجِدِ. [راجع: ٤٦٢]

(٨٣) بَابُ رَفْعِ الصَّوْتِ فِي الْمَسْجِدِ

٤٧٠ - حَدَّثَنَا عَلَيْهِ بْنُ عَبْدِ اللَّهِ

a gravel at me. I looked and found that he was ‘Umar bin Al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ. He said to me, “Fetch those two men to me.” When I did, he said to them, “Who are you? (Or) where do you come from?” They replied, “We are from Tā’if.” ‘Umar said, “Were you from this city (Al-Madīna) I would have punished you for raising your voices in the mosque of Allāh’s Messenger ﷺ.”

قال: حدثنا يحيى بن سعيد قال: حدثنا الجعید بن عبد الرحمن قال: حدثني يزید بن خصیفه، عن السائب بن يزید قال: كنت قائماً في المسجد، فحصببی رجلاً، فنظرت فإذا عمر بن الخطاب، فقال: أذهب فأتنی بهدین، فجئته بهما، فقال: من أنتما؟ أو من أین أنتما؟ قالا: من أهل الطائف، قال: لو كتما من أهل البلد لأوجعوكما، ترعن أصواتكما في مسجد رسول الله ﷺ.

٤٧١ - حدثنا أحمد قال: حدثنا ابن وهب قال: أخبرني يومن بن يزید، عن ابن شهاب قال: حدثني عبد الله بن كعب بن مالک، أن كعب بن مالک أخبره أنه تقاضى ابن أبي حذردة دينًا كان له عليه، في عهد رسول الله ﷺ في المسجد، فارتفاعت أصواتهما حتى سمعها رسول الله ﷺ وهو في بيته، فخرج إلىهما رسول الله ﷺ حتى كشف سجف حجرته، ونادى «كعب بن مالک!» قال: لبيك يا رسول الله! وأشار بيده أن ضع الشطر من دينك، قال كعب: قد فعلت يا رسول الله قال رسول الله ﷺ: «قُمْ فاقضيه». [راجع: ٤٥٧]

(٨٤) باب الحلقة والجلوس في المسجد

471. Narrated Ka'b bin Mâlik: رَضِيَ اللَّهُ عَنْهُ During the life-time of Allāh’s Messenger ﷺ I asked Ibn Abî Ḥadrâd in the mosque to pay the debts which he owed to me, and our voices grew so loud that Allāh’s Messenger ﷺ heard them while he was in his house. So he came to us after raising the curtain of his room. The Prophet ﷺ said, “O Ka'b bin Mâlik!” I replied, “Labbaik, O Allāh’s Messenger.” He gestured with his hand to me to reduce the debt to half. I said, “O Allāh’s Messenger, I have done it.” Allāh’s Messenger ﷺ said (to Ibn Hadrâd), “Get up and pay it.”

(84) CHAPTER. The religious gatherings in circles and sitting in the mosque.

472. Narrated Nāfi‘: Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا said, “While the Prophet ﷺ was on the pulpit, a man asked him how to offer the night Salāt (prayers). He replied, ‘Pray two Rak‘āt at a time and then two and then two and so on, and if you are afraid of the dawn (the approach of the time of the Fajr prayer) pray one Rak‘āt and that will be the Witr for all the Rak‘āt which you have offered.’” Ibn ‘Umar said, “Make an end of your (Tahajjud) night Salāt with an odd Rak‘āt, for the Prophet ﷺ ordered it to be so.”

٤٧٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا بِشْرٌ بْنُ الْمُفَضْلِ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى الْمُبَرِّ: مَا تَرَى فِي صَلَاةِ اللَّيْلِ؟ قَالَ: «مَتَّنِي مَتَّنِي، فَإِذَا خَشِيَ الصُّبْحَ صَلَّى وَاحِدَةً، فَأَوْتَرْتُ لَهُ مَا صَلَّى» وَإِنَّهُ كَانَ يَقُولُ: «اجْعَلُوا أخِرَّ صَلَاتِكُمْ بِاللَّلِيلِ وِثْرًا، إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِهِ». [أنظر: ٤٧٣، ١١٣٧، ٥٩٥، ٩٩٣، ٩٩٠]

473. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: A man came to the Prophet ﷺ while he was delivering a religious talk and asked him how to offer the night Salāt (prayers). The Prophet ﷺ replied, ‘Pray two Rak‘āt at a time and then two and then two and so on and if you are afraid of dawn (the approach of the time of the Fajr prayer) pray one Rak‘āt and that will be the Witr for all the Rak‘āt which you have prayed.’” Narrated ‘Ubaidullāh bin ‘Abdullāh bin ‘Umar: A man called the Prophet ﷺ while he was in the mosque.

٤٧٣ - حَدَّثَنَا أَبُو النُّعْمَانَ قَالَ: حَدَّثَنَا حَمَادٌ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَحْطُبُ فَقَالَ: كَيْفَ صَلَاةُ اللَّيْلِ؟ قَالَ: «مَتَّنِي مَتَّنِي، فَإِذَا خَشِيَ الصُّبْحَ فَأَوْتَرْتُ بِوَاحِدَةً، ثُمَّ بِمَا قَدْ صَلَّيْتُ». قَالَ الْوَلِيدُ بْنُ كَعْبٍ: حَدَّثَنِي عَبْدُ اللَّهِ أَبْنُ عَبْدِ اللَّهِ، أَنَّ أَبْنَ عُمَرَ حَدَّثَهُمْ أَنَّ رَجُلًا نَادَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ. [راجع: ٤٧٢]

474. Narrated Abū Wāqid Al-Laithi رَضِيَ اللَّهُ عَنْهُ: While Allāh’s Messenger ﷺ was sitting in the mosque (with some people) three men came, two of them came in front of Allāh’s Messenger ﷺ and the third one went away. One of them found a place in the circle and sat there while the second man sat behind the gathering, and the third one went away. When Allāh’s Messenger ﷺ finished his preaching, he said, “Shall I tell you about these three persons? One of them betook

٤٧٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ إِسْحَاقَ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّ أَبَا مُرَّةَ مَوْلَى عَقْلِيِّ ابْنِ أَبِي طَالِبٍ، أَخْبَرَهُ عَنْ أَبِي وَاقِدِ الْمَيْشِيِّ قَالَ: يَبْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقْبَلَ ثَلَاثَةً نَفِرَ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَهَبَ

himself to Allāh and so Allāh accepted him and accommodated him; the second felt shy before Allāh so Allāh did the same for him and sheltered him in His Mercy (and did not punish him), while the third turned his face from Allāh, and went away, so Allāh turned His Face from him likewise.”

واحدٌ. فأمّا أحدهما فرأى فرجَةً فجلَسَ، وأمّا الآخرُ فجلَسَ خلفَهُمْ، وأمّا الآخرُ فأذْرَ ذاهباً فلماً فَعَ رَسُولُ اللهِ ﷺ قالَ: «أَلَا أُخْبِرُكُمْ عَنِ الْثَّلَاثَةِ؟ أَمّا أَحَدُهُمْ فَأَوَى إِلَى اللهِ فَأَوَاهُ اللهُ، وأمّا الآخرُ فاسْتَحْيَا فاسْتَحْيَا اللهُ مِنْهُ، وأمّا الآخرُ فاغْرَضَ فاغْرَضَ اللهُ عَنْهُ». [راجع: ٦٦]

(85) CHAPTER. To lie flat (on the back) in the mosque.

475. Narrated ‘Abbād bin Tamīm that his uncle said, “I saw Allāh’s Messenger ﷺ lying flat (on his back) in the mosque putting one of his legs over the other.” Narrated Sa‘id bin Al-Musaiyab that ‘Umar and ‘Uthmān used to do the same.

(٨٥) بَابُ الْاسْتِلْقَاءِ فِي الْمَسْجِدِ ٤٧٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ عَنْ ابْنِ شَهَابٍ، عَنْ عَبَادِ بْنِ تَمَيمٍ، عَنْ عَمِّهِ أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ مُسْتَلِقًا فِي الْمَسْجِدِ، وَاضْعَى إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى. وَعَنْ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: كَانَ عُمَرُ وَعُثْمَانُ يَعْلَمُانَ ذَلِكَ. [انظر: ٥٩٦٩، ٦٢٨٧]

(٨٦) بَابُ الْمَسْجِدِ يَكُونُ فِي الطَّرِيقِ مِنْ غَيْرِ ضَرَرٍ بِالنَّاسِ، وَبِهِ قَالَ الْحَسَنُ وَأَيُوبُ وَمَالِكٌ .

٤٧٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا الْلَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شَهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الرَّبِّيْرُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمْ أُعْقِلْ أَبَوِي إِلَّا وَهُمَا يَدِينانِ الدِّينَ، وَلَمْ يَمُرْ عَلَيْنَا يَوْمٌ إِلَّا يَأْتِنَا فِيهِ رَسُولُ اللهِ ﷺ طَرَفِي النَّهَارِ بُكْرَةً وَعَشِيَّةً، ثُمَّ بَدَا لِأَبِي بَكْرٍ فَأَبْتَنَى

(86) CHAPTER. (If) a mosque (is built) on a road, it should not be a cause of harm for the people.

476. Narrated ‘Āishah, رضي الله عنها, the wife of the Prophet ﷺ: I had seen my parents following Islām since I attained the age of puberty. Not a day passed but the Prophet ﷺ visited us, both in the mornings and evenings. My father Abū Bakr thought of building a mosque in the courtyard of his house and he did so. He used to offer prayers and recite the Qur’ān in it. The pagan women and their children used to stand by him and look at him with surprise. Abū Bakr was a soft-hearted person and could not help

weeping while reciting the Qur'ān. The chiefs of the Quraish pagans became afraid of that (i.e. that their children and women might be affected by the recitation of the Qur'ān).

مَسْجِدًا يَقْنَاءُ دَارِهِ، فَكَانَ يُصَلِّي فِيهِ
وَيَقْرَأُ الْقُرْآنَ فَيَقْفَضُ عَلَيْهِ نِسَاءٌ
الْمُشْرِكِينَ وَأَبْنَاؤُهُمْ يَعْجَبُونَ مِنْهُ
وَيَنْتَهُونَ إِلَيْهِ. وَكَانَ أَبُو بَكْرٍ رَجُلًا
بَكَاءً لَا يَمْلِكُ عَيْنَيْهِ إِذَا قَرَا الْقُرْآنَ،
فَأَفْزَعَ ذَلِكَ أَشْرَافَ قُرْبَشَيْنَ مِنَ
الْمُشْرِكِينَ. [انظر: ٢١٣٨، ٢٢٦٣، ٣٩٠٥، ٤٠٩٣،
٢٢٩٧، ٢٢٦٤، ٥٨٠٧]

[٦٠٧٩]

(87) CHAPTER. To offer *As-Salāt* (the prayers) in a mosque situated in a market.

Ibn 'Aūn offered prayers in a mosque situated in a house and the gate used to be closed while they were inside.

477. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "The *Salāt* (prayer) offered in congregation is twenty-five times more superior (in reward) to the *Salāt* offered alone in one's house or in a business centre, because if one performs ablution and does it perfectly, and then proceeds to the mosque with the sole intention of offering *As-Salāt*, then for each step which he takes towards the mosque, Allāh upgrades him a degree in reward and crosses out (forgives) one sin (at each step) till he enters the mosque. When he enters the mosque he is considered in *Salāt* as long as he is waiting for the *Salāt* and the angels keep on asking for Allāh's Forgiveness for him and they keep on saying: 'O Allāh! Be Merciful to him, O Allāh! Forgive him', as long as he keeps on sitting at his praying place and does not pass wind." (See *Hadīth* No.647).

(٨٧) بَابُ الصَّلَاةِ فِي مَسْجِدِ الْمَوْقِعِ،

وَصَلَى ابْنُ عَوْنَى فِي مَسْجِدٍ فِي
دارٍ يَعْنِقُ عَلَيْهِمُ الْبَابَ.

٤٧٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا
أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي
صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ:
«صَلَاةُ الْجَمِيعِ تَزِيدُ عَلَى
صَلَاةِهِ فِي بَيْتِهِ وَصَلَاةِهِ فِي سُوقِهِ
خَمْسًا وَعِشْرِينَ دَرَجَةً، فَإِنَّ أَحَدَكُمْ
إِذَا تَوَضَّأَ فَأَخْسَنَ وَأَتَى الْمَسْجِدَ لَا
يُرِيدُ إِلَّا الصَّلَاةَ لَمْ يَخْطُ خَطْوَةً إِلَّا
رَفَعَهُ اللَّهُ بِهَا دَرَجَةً وَحَظَ عَنْهُ حَطَبَيْهِ
حَتَّى يَدْخُلَ الْمَسْجِدَ. وَإِذَا دَخَلَ
الْمَسْجِدَ كَانَ فِي صَلَاةٍ مَا كَانَ
تَحْبِسُهُ وَتُصَلِّي عَلَيْهِ الْمَلَائِكَةُ مَا دَامَ
فِي مَجْلِسِهِ الَّذِي فِيهِ: اللَّهُمَّ اغْفِرْ لَهُ،
اللَّهُمَّ ارْحَمْهُ مَا لَمْ يُؤْذِدْ يُحْدِرْ».

[١٧٦]

8 – THE BOOK OF AS-ŞALĀT (The Prayer)

٨٨) بَابُ تَشْيِيكِ الْأَصْبَاعِ فِي الْمَسْجِدِ وَغَيْرِهِ

عُمَرَ، عَنْ بِشَّرٍ قَالَ: حَدَّثَنَا عَاصِمٌ
قَالَ: حَدَّثَنَا وَأَقِدٌ عَنْ أَبِيهِ، عَنْ ابْنِ
عُمَرَ - أَوْ ابْنِ عَمْرُو - وَقَالَ شَبَّاكَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَابَعَهُ . [٤٨٠]

٤٨٠ - وقال عاصم بن عليّ: حدثنا عاصم بن محمد سمعت هذا الحديث من أبي فلم أحفظه، فقومه لي وأقد عَنْ أَيِّهِ قَالَ: سَمِعْتُ أَبِيهِ وَهُوَ يَقُولُ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا عَبْدَ اللَّهِ بْنَ عَمْرُو، كَيْفَ بِكَ إِذَا بَقَيْتَ فِي حُثَالَةِ مِنَ النَّاسِ... بِهَذَا». [رَاجِمٌ: ٤٧٩]

٤٨١ - حَدَّثَنَا حَلَّادُ بْنُ يَحْيَى
قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي بُرْدَةَ بْنِ
عَبْدِ اللَّهِ ابْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ، عَنْ
أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ
الْمُؤْمِنَ إِلَّا مُؤْمِنٌ كَالْمُؤْمِنِينَ يَشُدُّ بَعْضُهُ
بَعْضًا» وَشَبَّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَابِعَهُ.
[انظر: ٦٠٢٦]

٤٨٢ - حَدَّثَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا ابْنُ شُمَيْلٍ قَالَ: أَخْبَرَنَا ابْنُ عَوْنَى، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَنَى رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ إِحدَى صَلَاتَيِ الْعَشَّيِ، - قَالَ ابْنُ سِيرِينَ: قَدْ سَمِعْتَا أَبْوَهُرَيْرَةَ، وَلَكِنْ

(88) CHAPTER. To clasp one's hands by interlocking the fingers in the mosque or outside the mosque.

478, 479. Narrated Ibn ‘Umar or Ibn ‘Amr : The Prophet ﷺ clasped his hands, by interlacing his fingers.

480. Narrated ‘Abdullâh that Allâh’s Messenger ﷺ said, “O ‘Abdullâh bin ‘Amr! What will be your condition when you will be left with the sediments of (worst) people?” (They will be in conflict with each other).

481. Narrated Abū Mūsa: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "A faithful believer to a faithful believer is like the bricks of a wall, reinforcing each other." While (saying that) the Prophet ﷺ clasped his hands by interlocking his fingers.

482. Narrated Ibn Sirin: Abū Hurairah رضي الله عنه said, “Allāh’s Messenger ﷺ led us in one of the two ‘Ishā’ prayers (Abū Hurairah رضي الله عنه named that prayer but I forgot it).” Abū Hurairah رضي الله عنه added, “He offered two Rak‘ā and then finished the Salāt (prayer) with Taslīm. He stood up near a piece of wood lying across the mosque and leaned on it in such a way as if he was angry.

Then he put his right hand over the left and clasped his hands by interlocking his fingers and then put his right cheek on the back of his left hand. The people who were in haste left the mosque through its gates. They wondered whether *As-Salāt* (the prayer) was reduced. And amongst them were Abū Bakr and ‘Umar, but they hesitated to ask the Prophet ﷺ. A long-handed man called *Dhul-Yadain* asked the Prophet ﷺ, ‘O Allāh’s Messenger! Have you forgotten or has *As-Salāt* been reduced?’ The Prophet ﷺ replied, ‘I have neither forgotten nor has the *Salāt* been reduced.’ The Prophet ﷺ added, ‘Is what *Dhul-Yadain* has said true?’ They (the people) said, ‘Yes, it is true.’

The Prophet ﷺ stood up again and led the *Salāt*, completing the remaining *Salāt*, forgotten by him, and performed *Taslim*, and then said *Allāhu Akbar*. And then he did a prostration as he used to prostrate or longer than that. He then raised his head saying *Allāhu Akbar*; he then again said *Allāhu Akbar*, and prostrated (a second time) as he used to prostrate or longer than that. Then he raised his head and said *Allāhu Akbar*.’’ [The subnarrator added, “I think that they asked (Ibn Sirīn) whether the Prophet ﷺ completed the prayer with *Taslim*. He replied, “I heard that ‘Imrān bin Ḥusain had said, ‘Then he (the Prophet ﷺ) did *Taslim*.’”]

(89) CHAPTER. The mosques which are on the way to Al-Madina and the places where the Prophet ﷺ had offered *Salāt* (prayers).

483. Narrated Fuḍail bin Sulaimān رَضِيَ اللَّهُ عَنْهُ: Mūsa bin ‘Uqba said, “I saw Salim bin ‘Abdullāh looking for some places on the way and offered *Salāt* (prayers) there. He narrated that his father used to offer *Salāt*

سَيِّدُنَا - قَالَ: فَصَلَّى بِنًا رَكْعَتَيْنِ ثُمَّ سَلَّمَ، فَقَامَ إِلَى خَشَبَةِ مَعْرُوضَةِ فِي الْمَسْجِدِ، فَاتَّكَأَ عَلَيْهَا كَأَنَّهُ غَضِيبًا، وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى، وَشَبَّكَ بَيْنَ أَصَابِعِهِ، وَوَضَعَ خَدَّهُ الْأَيْمَنَ عَلَى ظَهَرِ كَفَّهِ الْيُسْرَى، وَخَرَجَتِ السَّرَّاعَانُ مِنْ أَبْوَابِ الْمَسْجِدِ فَقَالُوا: أَفَصَرَرَتِ الصَّلَاةَ؟ وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ فَهَا بَا أَنْ يُكَلِّمَاهُ، وَفِي الْقَوْمِ رَجُلٌ فِي يَدِيهِ طُولٌ يُقَالُ لَهُ دُوَّالِيْدَيْنِ، قَالَ: يَا رَسُولَ اللَّهِ! أَنْسَيْتَ أَمْ قَصْرَتِ الصَّلَاةَ؟ قَالَ: أَلَمْ أَنْسَ وَلَمْ تُقْصِرْ. فَقَالَ: أَكَمَا يَقُولُ دُوَّالِيْدَيْنِ؟» فَقَالُوا: نَعَمْ، فَتَقَدَّمَ فَصَلَّى مَا تَرَكَ، ثُمَّ سَلَّمَ ثُمَّ كَبَرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْلَوَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَرَ، ثُمَّ كَبَرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْلَوَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَرَ، فَرَأَيْمَا سَالُوْهُ: ثُمَّ سَلَّمَ؟ فَيَقُولُ: بَيْتُ أَنَّ عُمَرَانَ بْنَ حُصَيْنَ قَالَ: ثُمَّ سَلَّمَ. [انظر: ٧١٤، ٧١٥، ٦٠٥١، ١٢٢٩، ١٢٢٧]

(٨٩) **بَابُ الْمَسَاجِدِ الَّتِي عَلَى طَرُقِ الْمَدِينَةِ، وَالْمَوَاضِعِ الَّتِي صَلَّى فِيهَا الْبَيْتُ**

٤٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقْدَمِيُّ قَالَ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُوسَى بْنُ عَفْيَةَ

there, and had seen the Prophet ﷺ offering *Salāt* at those very places."

Narrated Nāfi' on the authority of Ibn 'Umar رضي الله عنهما who said, "I used to offer *Salāt* at those places." Mūsa the narrator added, "I asked Salīm on which he said, 'I agree with Nāfi' concerning those places, except the mosque situated at the place called Sharaf Ar-Rawhā'."

قال : رأيت سالم بن عبد الله يتخرّى أماكِنَ مِنَ الطَّرِيقِ ، فَيُصَلِّي فِيهَا ، وَيُحَدِّثُ أَنَّ أَبَاهُ كَانَ يُصَلِّي فِيهَا ، وَأَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي فِي تِلْكَ الْأَمْكَنَةِ ،

وَحَدَّثَنِي نافعٌ ، عَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّهُ كَانَ يُصَلِّي فِي تِلْكَ الْأَمْكَنَةِ ، وَسَأَلْتُ سَالِمًا فَلَا أَعْلَمُ إِلَّا وَاقَعَ نَافِعًا فِي الْأَمْكَنَةِ كُلُّهَا إِلَّا أَنَّهُمَا اخْتَلَفَا فِي مَسْجِدٍ يُشَرِّفُ الرَّوْحَاءَ . [انظر : ١٥٣٥ ، ٧٣٤٥ ، ٢٢٣٦]

484. These *Aḥadīth* Nos. 484, 485, 486, 487, 488, 489, 490, 492 narrated by Abdullāh bin 'Umar رضي الله عنهما is about the various places on the way from Al-Madina to Makkah where the Prophet ﷺ offered *Salāt* (prayers) and their locations. It is not possible to translate.

٤٨٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قال : حدثنا أنسُ بن عياضٍ قال : حدثنا موسى ابن عقبة، عن نافع، أنَّ عبدَ الله بنَ عمرَ أخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَنْزُلُ بِنِي الْحُلَيْفَةَ حِينَ يَعْتَمِرُ وَفِي حَجَّهِ حِينَ حَجَّ تَحْتَ سَمْرَةَ فِي مَوْضِعِ الْمَسْجِدِ الَّذِي يُذْنِي الْحُلَيْفَةَ ، وَكَانَ إِذَا رَجَعَ مِنْ عَزْرِوْ كَانَ فِي تِلْكَ الْطَّرِيقِ ، أَوْ فِي حَجَّ أَوْ عُمْرَةَ هَبَطَ مِنْ بَطْنِ وَادٍ ، فَإِذَا ظَهَرَ مِنْ بَطْنِ وَادٍ ، أَنْأَى بِالْبَظْحَاءِ الَّتِي عَلَى شَفَيرِ الْوَادِي الشَّرْقِيَّةِ قَرَرَسَ ثُمَّ حَتَّى يُصْبِحَ ، لَيْسَ عِنْدَ الْمَسْجِدِ الَّذِي يَحْجَارَةَ وَلَا عَلَى الْأَكْمَةِ الَّتِي عَلَيْهَا الْمَسْجِدُ ، كَانَ ثُمَّ خَلْيَجٌ يُصَلِّي عَبْدُ اللهِ عِنْدَهُ ، فِي بَطْنِهِ كُثُبٌ كَانَ رَسُولُ

الله ﷺ ثُمَّ يُصَلِّي، فَدَحَا فِيهِ السَّيْلُ
بِالْبَطْحَاءِ حَتَّى دَفَنَ ذَلِكَ المَكَانَ
الَّذِي كَانَ عَبْدُ اللَّهِ يُصَلِّي فِيهِ. [انظر:

١٧٩٩، ١٥٣٣]

٤٨٥ - وأنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ
أَنَّ النَّبِيَّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْثُ الْمَسْجِدُ
الصَّغِيرُ الَّذِي دُونَ الْمَسْجِدِ الَّذِي
يُشَرِّفُ الرَّوْحَاءَ، وَقَدْ كَانَ عَبْدُ اللَّهِ
يَعْلَمُ الْمَكَانَ الَّذِي كَانَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ: ثُمَّ عَنْ يَوْمِينَكَ حِينَ تَقُومُ
فِي الْمَسْجِدِ نَصَلِّي، وَذَلِكَ الْمَسْجِدُ
عَلَى حَافَةِ الطَّرِيقِ الْيَمْنَى وَأَنْتَ ذَاهِبٌ
إِلَى مَكَّةَ، بَيْنَهُ وَبَيْنَ الْمَسْجِدِ الْأَكْبَرِ
رَمْيَةٌ بِحَجْرٍ أَوْ نَحْوُ ذَلِكَ.

485. See *Hadīth* No.484.

٤٨٦ - وأنَّ ابْنَ عُمَرَ كَانَ يُصَلِّي
إِلَى الْعَرْقِ الَّذِي عِنْدَ مُنْصَرَفِ
الرَّوْحَاءِ، وَذَلِكَ الْعَرْقُ اِنْتِهَاءً طَرِيقِ
عَلَى حَافَةِ الطَّرِيقِ دُونَ الْمَسْجِدِ الَّذِي
بَيْنَهُ وَبَيْنَ الْمُنْصَرَفِ وَأَنْتَ ذَاهِبٌ إِلَى
مَكَّةَ، وَقَدْ أَبْشَرَنِي ثُمَّ مَسْجِدٌ فَلَمْ يَكُنْ
عَبْدُ اللَّهِ يُصَلِّي فِي ذَلِكَ الْمَسْجِدِ كَانَ
يَتَرُكُهُ عَنْ يَسَارِهِ وَوَرَاءِهِ وَيُصَلِّي
إِلَى الْعَرْقِ نَفْسِهِ، وَكَانَ عَبْدُ اللَّهِ يَرُوحُ
مِنَ الرَّوْحَاءِ فَلَا يُصَلِّي الطَّهْرَ حَتَّى
يَأْتِي ذَلِكَ الْمَكَانَ فَيُصَلِّي فِيهِ الطَّهْرَ،
وَإِذَا أَفْلَى مِنْ مَكَّةَ فَإِنْ مَرَّ بِهِ قَبْلَ
الصُّبْحِ بِسَاعَةٍ أَوْ مِنْ آخِرِ السَّحَرِ
غَرَّسَ حَتَّى يُصَلِّي بِهَا الصُّبْحَ.

486. See *Hadīth* No.484.

487. See *Hadīth* No.484.

٤٨٧ - وَأَنَّ عَبْدَ اللَّهِ حَدَّثَنَا أَنَّ النَّبِيَّ ﷺ كَانَ يَنْزِلُ تَحْتَ سَرْحَةَ صَحْمَةَ دُونَ الرُّوْيَةِ عَنْ يَمِينِ الطَّرِيقِ وَوِجَاهَ الطَّرِيقِ فِي مَكَانٍ بَطْحَ سَهْلٍ حَتَّى يُفْضِيَ مِنْ أَكْمَةَ دُونَ رَبِيدٍ الْرُّوْيَةَ بِمِيلَيْنِ، وَقَدْ انْكَسَرَ أَعْلَاهَا فَانْشَنَى فِي جَوْفِهَا وَهِيَ قَائِمَةٌ عَلَى سَاقٍ وَفِي سَاقِهَا كُثُبٌ كَثِيرَةٌ.

488. See *Hadīth* No.484.

٤٨٨ - وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَنَا أَنَّ النَّبِيَّ ﷺ صَلَّى فِي طَرَفِ تَلْعَةٍ مِنْ وَرَاءِ الْعَرْجِ وَأَنْتَ ذَاهِبٌ إِلَى هَضِيَّةٍ، عِنْدَ ذَلِكَ الْمَسْجِدِ قَبْرَانٌ أَوْ ثَلَاثَةٌ، عَلَى الْقُبُورِ رَضْمٌ مِنْ حِجَارَةٍ عَنْ يَمِينِ الطَّرِيقِ عِنْدَ سَلِيمَاتِ الطَّرِيقِ، بَيْنَ أُولَئِكَ السَّلِيمَاتِ كَانَ عَبْدُ اللَّهِ يَرْوُخُ مِنَ الْعَرْجِ بَعْدَ أَنْ تَمِيلَ الشَّمْسُ بِالْهَاجِرَةِ فَيُصَلِّي الظُّهُرَ فِي ذَلِكَ الْمَسْجِدِ.

489. See *Hadīth* No.484.

٤٨٩ - وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَنَا أَنَّ رَسُولَ اللَّهِ ﷺ نَزَّلَ عِنْدَ سَرَحَاتٍ عَنْ يَسَارِ الطَّرِيقِ فِي مَسِيلٍ دُونَ هَرْشَى، ذَلِكَ الْمَسِيلُ لَا يَصِقُ بِكُرَاعَ هَرْشَى بَيْنَهُ وَبَيْنَ الطَّرِيقِ قَرِيبٌ مِنْ غَلُوْةِ، وَكَانَ عَبْدُ اللَّهِ يُصَلِّي إِلَى سَرْحَةٍ هِيَ أَقْرَبُ السَّرَحَاتِ إِلَى الطَّرِيقِ وَهِيَ أَطْوَلُهُنَّ.

490. See *Hadīth* No.484.

٤٩٠ - وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَنَا أَنَّ النَّبِيَّ ﷺ كَانَ يَنْزِلُ فِي

المسيل الذي في أذني مر الظهريان
قبل المدينة حين يهبط من
الصقرأوات ينزل في بطن ذلك
المسيل عن يسار الطريق وأنت
ذاهب إلى مكة، ليس بين منزل
رسول الله ﷺ وبين الطريق إلا رمية
بحجر.

٤٩١ - وأن عبد الله بن عمر
حدثه أن النبي ﷺ كان ينزل بذي
طوى ويبيت حتى يصبح يصلّي
الصبح حين يقدم مكة، ومصلّى
رسول الله ﷺ ذلك على أكمّة غليظة
ليس في المسجد الذي بني ثم ولكن
أسفل من ذلك على أكمّة غليظة.

[انظر: ١٧٦٩ ، ١٧٦٧]

٤٩٢ - وأن عبد الله حدثه أن
نبي ﷺ استقبل فرضي الجبل الذي
فيه وبين الجبل الطويل نحو الكعبة،
فجعل المسجد الذي بني ثم يسار
المسجد بطرف الأكمّة، ومصلّى النبي
عليه أسلف منه على الأكمّة السواداء
ندع من الأكمّة عشرة أذرع أو
نحوها، ثم تصلّي مستقبل الفرضتين
من الجبل الذي بينك وبين الكعبة.

(٩٠) باب سترة الإمام سترة من
خلفه

(90) CHAPTER. The *Sutra*⁽¹⁾ of the *Imām* is
also a *Sutra* for those who are behind him.

(1) (Ch.90) *Sutra* : An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot; and it should be in front of a person offering *Salāt* (prayers) to act as a symbolic barrier between him and the others.

493. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا : Once I came riding a she-ass when I had just attained the age of puberty. Allāh’s Messenger ﷺ was offering the prayer at Mina with no wall in front of him and I passed in front of some of the rows. There I dismounted and let my she-ass loose to graze and entered the row and nobody objected to me about it.

٤٩٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ ابْنِ شَهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ: أَقْبَلْتُ رَاكِبًا عَلَى جِمَارِ أَتَانِي وَأَنَا يَوْمَئِذٍ قَدْ نَاهَرْتُ الْاحْتِلَامَ وَرَسُولُ اللَّهِ يَعْلَمُ يُصَلِّي بِالنَّاسِ بِمَا يَنْهَا إِلَى غَيْرِ جَدَارٍ، فَمَرَرْتُ بَيْنَ يَدَيْهِ بَعْضَ الصَّفَّ فَنَزَّلْتُ فَأَرْسَلْتُ الْأَنَانَ تَرْتَعُ وَدَخَلْتُ فِي الصَّفَّ فَلَمْ يُنْكِرْ ذَلِكَ عَلَيَّ أَحَدٌ . [راجع: ٧٦]

494. Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا : Whenever Allāh’s Messenger ﷺ came out on ‘Eid day he used to order that a ḥarba (a short spear) to be planted in front of him [as a Sutra for his Salāt (prayer)] and then he used to offer Salāt facing it with the people behind him ; and he used to do the same while on a journey. After the Prophet ﷺ, this practice was adopted by the Muslim rulers (who followed his Sunna – legal ways). ”

٤٩٤ - حَدَّثَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَمِّرٍ قَالَ: حَدَّثَنَا عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ يَعْلَمُ كَانَ إِذَا خَرَجَ يَوْمَ الْعِيدِ أَمَرَ بِالْحَرْبَةِ فَتَوَضَّعُ بَيْنَ يَدَيْهِ، فَيُصَلِّي إِلَيْهَا وَالنَّاسُ وَرَاءَهُ، وَكَانَ يَمْعَلُ ذَلِكَ فِي السَّفَرِ، فَوَمِنْ ثُمَّ اتَّخَذَهَا الْأَمْرَاءُ . [انظر: ٤٩٨، ٩٧٢]

[٩٧٣]

495. Narrated ‘Aūn bin Abī Juhaifa : I heard my father saying, “The Prophet ﷺ led us and offered a two-Rak‘ā Zuhra prayer and then a two Rak‘ā ‘Asr prayer at Al-Baṭḥā’ with an ‘Anaza (planted) in front of him (as a Sutra) while women and donkeys were passing in front of him (beyond that ‘Anaza).”

[See *Fath Al-Bāri*, Vol.2, page 120.]

٤٩٥ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَوْنَنِ بْنِ أَبِي جُحَيْفَةَ قَالَ: سَمِعْتُ أَبِي أَنَّ النَّبِيَّ يَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْضَهُمْ بِالْبَطْحَاءِ - وَبَيْنَ يَدَيْهِ عَزَّزَةُ الظُّهُرَ رَكْعَتَيْنِ، وَالعَصْرَ رَكْعَتَيْنِ، يَمْرُّ بَيْنَ يَدَيْهِ الْمَرْأَةُ وَالْجِمَارُ .

[راجع: ١٨٧]

(91) CHAPTER. What should be the distance between the person offering Salāt (prayer) and the Sutra?

496. Narrated Sahl (bin Sa'd): رَضِيَ اللَّهُ عَنْهُ The distance between the *Musallā* (praying place) of Allāh's Messenger ﷺ and the wall was just sufficient for a sheep to pass through.

497. Narrated Salama: رَضِيَ اللَّهُ عَنْهَا The distance between the wall of the mosque and the pulpit (by the side of which the Prophet ﷺ used to offer prayers) was hardly enough for a sheep to pass through.

(92) CHAPTER. To offer As-Salāt (the prayer) using a *Harba* (a short spear) (as a *Sutra*).

498. Narrated 'Abdullāh: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ used to get a *Harba* planted in front of him (as a *Sutra*) and offer As-Salāt (the prayer) behind it.

(93) CHAPTER. To offer As-Salāt (the prayer) using an '*Anaza* (a spear-headed stick) (as a *Sutra*).

499. Narrated Aūn bin Abī Juhaifa that he had heard his father saying, "Allāh's Messenger ﷺ came to us at mid-day and water was brought for his ablution. He performed ablution and led us in *Zuhr* and *'Asr* prayers with an '*Anaza* planted in front of him (as a *Sutra*), while women and donkeys were passing beyond it."

(٩١) بَابٌ : قَدْرُ كُمْ يَبْغِي أَنْ يَكُونَ بَيْنَ الْمُصَلِّي وَالسُّتْرَةِ؟

٤٩٦ - حَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ قَالَ: كَانَ بَيْنَ مُصَلِّي رَسُولِ اللَّهِ ﷺ وَبَيْنَ الْجِدَارِ مَمِّرُ الشَّاةِ . [٧٣٢٤] [انظر: ٤٩٧]

٤٩٧ - حَدَّثَنَا الْمَكِّيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عَبْيِدٍ، عَنْ سَلَمَةَ قَالَ: كَانَ جِدَارُ الْمَسْجِدِ عِنْدَ الْمِبْرِ مَا كَادَتِ الشَّاةُ تَجُوزُهَا .

(٩٢) بَابُ الصَّلَاةِ إِلَى الْحَرْبَةِ

٤٩٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ كَانَ يُرْكِزُ لَهُ الْحَرْبَةَ فَيُصَلِّي إِلَيْهَا .

[راجع: ٤٩٤]

(٩٣) بَابُ الصَّلَاةِ إِلَى الْعَنَزةِ

٤٩٩ - حَدَّثَنَا آدُمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا عَوْنُ بْنُ أَبِي جُحَيْفَةَ قَالَ: سَمِعْتُ أَبِي قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ بِالْهَاجِرَةِ فَأَتَيْتُهُ بِوَضْوِيَّ فَتَوَضَّأَ فَصَلَّى بِنَا الظُّهُرَ وَالعَصْرَ، وَبَيْنَ يَدَيْهِ عَنَزَةً، وَالمرْأَةُ وَالحَمَارُ يَمْرُونَ مِنْ وَرَائِهَا .

[راجع: ١٨٧]

500. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Whenever the Prophet ﷺ went for answering the call of nature, I and another boy used to go after him with a staff, a stick or an 'Anaza and a tumbler of water and when he finished from answering the call of nature, we would hand over that tumbler of water to him.

٥٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنَ بَزِيعٍ قَالَ: حَدَّثَنَا شَادَانُ، عَنْ شَعْبَةَ، عَنْ عَطَاءِ ابْنِ أَبِي مَيْمُونَةَ قَالَ: سَمِعْتُ أَنَسَّ بْنَ مَالِكَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا خَرَجَ لِحَاجَتِهِ تَبَعَّهُ أَنَا وَغَلَامٌ، وَمَعَنَا عُكَارَةً أَوْ عَصَمًا أَوْ عَنْزَةً وَمَعَنَا إِدَاؤَةً، فَإِذَا فَرَغَ مِنْ حَاجَتِهِ نَأَوْلَاهُ الْإِدَاؤَةَ. [راجع: ١٥٠]

(٩٤) بَابُ السُّتْرَةِ بِمَكَّةَ وَغَيْرِهَا

(94) CHAPTER. *Sutra* (for the prayer) in Makkah and elsewhere.

501. Narrated Abū Juhaifa رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ came out at mid-day and offered a two-Rak'ā Zuhra and 'Aṣr prayers at Al-Baṭhā' and an 'Anaza was planted in front of him (as a *Sutra*). He performed ablution and the people took the remaining water left after his ablution and rubbed their bodies with it.

٥٠١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شَعْبَةَ، عَنْ الْحَكَمِ، عَنْ أَبِي جُحَيْفَةَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ بِالْهَاجِرَةِ فَصَلَّى بِالْبَطْحَاءِ الظَّهَرَ وَالْعَصْرَ رَكْعَتَيْنِ وَنَصَبَ بَيْنَ يَدَيْهِ عَنْزَةً وَتَوَضَّأَ، فَجَعَلَ النَّاسُ يَتَمَسَّحُونَ بِعَوْضِهِ. [راجع: ١٨٧]

٥٠٢ - حَدَّثَنَا الْمَكْيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ قَالَ: كُنْتُ آتَيْ مَعَ سَلَمَةَ بْنَ الْأَكْوَعِ فَيَصْلِي عِنْدَ الْأَسْطُوْنَةِ الَّتِي عِنْدَ الْمُضَعْفِ، فَقُلْتُ: يَا أَبَا سَلَمَةِ! أَرَأَكَ تَتَحَرَّى الصَّلَاةَ عِنْدَ هَذِهِ

(95) CHAPTER. To offer *As-Salāt* (the prayer) facing a pillar.

'Umar said, "The people offering *As-Salāt* (the prayer) have got more right to pray behind the pillars of the mosque than those who are talking." When 'Umar saw a person *Salāt* (prayer) between two pillars, he brought him close to a pillar and told him to pray behind it.

502. Narrated Yazid bin Abī 'Ubaid: I used to accompany Salama bin Al-Akwa رَضِيَ اللَّهُ عَنْهُ and he used to offer the *Salāt* (prayer) behind the pillar which was near the place where the Qur'āns were kept. I said, "O Abū Muslim! I see you always seeking to offer *As-Salāt* (the prayers) behind this pillar." He replied, "I saw Allāh's Messenger ﷺ always

seeking to offer *As-Salāt* (the prayers) near that pillar."

503. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ I saw the most famous people amongst the Companions of the Prophet ﷺ hurrying towards the pillars at the *Maghrib* prayer before the Prophet ﷺ came for the prayer.

الأَسْطُوانَةِ؟ قَالَ: فَإِنِّي رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى الصَّلَاةَ عِنْدَهَا.

٥٠٣ - حَدَّثَنَا قَيْصَرٌ قَالَ: حَدَّثَنَا سُفِيَّانُ، عَنْ عَمْرُو بْنِ عَامِرٍ، عَنْ أَنَسٍ قَالَ: لَقَدْ رَأَيْتُ كِبَارَ أَصْحَابِ النَّبِيِّ ﷺ يَتَدَرَّجُونَ السَّوَارِيَّ عِنْدَ الْمَغْرِبِ. وَزَادَ شُعْبَةُ، عَنْ عَمْرُو، عَنْ أَنَسٍ: حَتَّى يَحْرُجَ النَّبِيَّ ﷺ.

[انظر: ٦٢٥]

(٩٦) CHAPTER. To offer non-congregational *As-Salāt* (the prayers) between the pillars.

504. Narrated Ibn ‘Umar: رَضِيَ اللَّهُ عَنْهُما The Prophet ﷺ entered the Ka‘bah along with Usāma bin Zaid, ‘Uthmān bin Ṭalḥa and Bilāl, and remained there for a long time. When they came out, I was the first man to enter the Ka‘bah. I asked Bilāl, "Where did the Prophet ﷺ offered prayers?" Bilāl replied, "Between the two front pillars."

505. Narrated Nāfi': ‘Abdullāh bin ‘Umar said, "Allāh's Messenger entered the Ka‘bah along with Usāma bin Zaid, Bilāl and ‘Uthmān bin Ṭalḥa Al-Hajabī (i.e., the one who keeps the key of the gate of the Ka‘bah) and is considered as a servant of the Ka‘bah), and closed the door and stayed there for some time. I asked Bilāl when he came out, 'What did the Prophet ﷺ do?' He replied, 'He offered *Salāt* (prayer) with one pillar to his left and one to his right and three behind.' In those days the Ka‘bah was supported by six pillars."

Mālik said: "There were two pillars on his

٥٠٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جُوبَرِيَّةُ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ قَالَ: دَخَلَ النَّبِيُّ ﷺ الْبَيْتَ وَأَسَمَّةُ بْنُ زَيْدٍ، وَعُشَمَانُ بْنُ طَلْحَةَ، وَبِلَالُ فَأَطَالَ ثُمَّ خَرَجَ، كُنْتُ أَوَّلَ النَّاسِ دَخَلَ عَلَى أَثْرِهِ، فَسَأَلْتُ بِلَالًا: أَيْنَ صَلَّى؟ قَالَ: بَيْنَ الْعُمُودَيْنِ الْمُقَدَّمَيْنِ. [راجع: ٣٩٧]

٥٠٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْكَعْبَةَ وَأَسَمَّةُ بْنُ زَيْدٍ وَبِلَالُ وَعُشَمَانُ بْنُ طَلْحَةَ الْحَاجِيُّ فَأَغْلَقُوهَا عَلَيْهِ، وَمَكَثَ فِيهَا، فَسَأَلْتُ بِلَالًا: حَيْنَ خَرَجَ: مَا صَنَعَ النَّبِيُّ ﷺ؟ قَالَ: جَعَلَ عَمُودًا عَنْ يَسَارِهِ، وَعَمُودًا عَنْ يَمِينِهِ، وَثَلَاثَةَ أَعْمِدَةَ

(the Prophet's) right side.”

وراءه، وكانَ الْبَيْتُ يَوْمَئِذٍ عَلَى سَيَّةٍ أَغْمَدَهَا ثُمَّ صَلَّى. وَقَالَ إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ وَقَالَ: عَمُودَيْنِ عَنْ يَمِينِهِ. [رَاجِعٌ: ٣٩٧] (٩٧) بَابٌ :

(97) CHAPTER.

506. Narrated Nāfi‘: Whenever ‘Abdullāh entered the Ka‘bah, he used to go ahead leaving the door of the Ka‘bah behind him. He would proceed on till the remaining distance between him and the opposite wall was about three cubits. Then he would offer prayer there where the Prophet ﷺ had offered *Salāt* (prayers), as Bilāl informed me. Ibn ‘Umar said, “It does not matter for any of us to offer prayers at any place inside the Ka‘bah.”

٥٠٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا أَبُو ضَمْرَةَ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ كَانَ إِذَا دَخَلَ الْكَعْبَةَ مَشَّى فِي الْمَنَارَةِ حِينَ يَدْخُلُ، وَجَعَلَ الْبَابَ قَبْلَ ظَهُورِهِ، فَمَشَّى حَتَّى يَكُونَ بَيْنَهُ وَبَيْنَ الْجِدَارِ الَّذِي قَبْلَ وَجْهِهِ قَرِيبًا مِنْ تَلَاثَ أَدْرُعٍ صَلَّى، يَتَوَحَّى الْمَكَانَ الَّذِي أَخْبَرَهُ بِهِ يَلْأَلُ أَنَّ النَّبِيَّ ﷺ صَلَّى فِيهِ قَالَ: وَلَيْسَ عَلَى أَحَدٍ بِأَسْنَانِ يُصْلِي فِي أَيِّ نَوَاحِي الْبَيْتِ شَاءَ. [رَاجِعٌ: ٣٩٧]

(98) CHAPTER. To offer *As-Salāt* (prayers) facing a *Rāhīla* (mount) a camel, a tree or a camel-saddle (etc. as a *Sutra*).

507. Narrated Nāfi‘: Ibn ‘Umar said, “The Prophet ﷺ used to make his she-camel sit across and he would offer *Salāt* (prayer) facing it (as a *Sutra*).” I asked, “What would the Prophet ﷺ do if the she-camel was provoked and moved?” He said, “He (ﷺ) would take its camel-saddle and put it in front of him and offer *Salāt* facing its back part (as a *Sutra*).” And Ibn ‘Umar used to do the same. (This indicated that one should not offer *Salāt* except behind a *Sutra*).

(٩٨) بَابُ الصَّلَاةِ إِلَى الرَّاحِلَةِ وَالْبَعِيرِ وَالشَّجَرِ وَالرَّاحِلِ

٥٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِي الْبَصَرِيُّ قَالَ: حَدَّثَنَا مُعْمَرٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يُعَرِّضُ رَاحِلَتَهُ فَيُصْلِي إِلَيْهَا. قُلْتُ: أَفَرَأَيْتَ إِذَا هَبَطَ الرَّاكِبُ؟ قَالَ: كَانَ يَأْخُذُ الرَّاحِلَ فَيُعَدِّلُهُ فَيُصْلِي إِلَى آخِرَتِهِ، أَوْ قَالَ مُؤْخَرَهُ وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَفْعَلُهُ. [رَاجِعٌ: ٤٣٠]

(99) CHAPTER. To offer *As-Salāt* (the prayer) facing a bed.

508. Narrated ‘Aishah رَضِيَ اللَّهُ عَنْهَا: Do you make us (women) equal to dogs and donkeys? While I used to lie in my bed, the Prophet ﷺ would come and offer *Salāt* (prayer) facing the middle of the bed. I used to consider it not good to be in front of him in his *Salāt*. So I used to slip away slowly and quietly from the foot of the bed till I got out of my blanket.

(100) CHAPTER. The person offering *Salāt* (prayer) should repulse that person who tries to pass in front of him.

While sitting in *Tashah-hud* [a specific sitting position adopted by a person during the *Salāt* (prayer)] and while in the Ka‘bah Ibn ‘Umar repulsed a man (who tried to pass in front of him). He used to say, “Use force if that person refuses to retreat.”

509. Narrated Abū Sāliḥ Aṣ-Šammān: I saw Abū Sa‘id Al-Khudrī رَضِيَ اللَّهُ عَنْهُ offering *Salāt* (prayer) on a Friday, behind something which acted as a *Sutra*. A young man from Banī Abī Mu‘aiṭ wanted to pass in front of him (between him and the *Sutrah*), but Abū Sa‘id repulsed him with a push on his chest. Finding no alternative, he again tried to pass but Abū Sa‘id pushed him with a greater force. The young man abused Abū Sa‘id and went to Marwān and lodged a complaint against Abū Sa‘id. Abū Sa‘id followed the young man to Marwān who asked him, “O Abū Sa‘id! What has happened between you and the son of your brother?” Abū Sa‘id said to him, “I heard the Prophet ﷺ saying, ‘If anybody amongst you is offering *Salāt* behind

(٩٩) بَابُ الصَّلَاةِ إِلَى السَّرِيرِ

٥٠٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: أَعَدَّلْمُونَا بِالْكَلْبِ وَالْحِمَارِ؟ لَقَدْ رَأَيْتِي مُضطَجِعَةً عَلَى السَّرِيرِ فَيَحِيِّيُ النَّبِيُّ ﷺ فَيَتَوَسَّطُ السَّرِيرَ فَيُصَلِّي فَأَكْرَهَ أَنْ أَسْنَحَهُ فَأَسْلَلَ مِنْ قَبْلِ رِجْلِي السَّرِيرَ حَتَّى أَنْسَلَ مِنْ لِحَافِي . [راجع: ٣٨٠]

(١٠٠) بَابٌ: يَرْدُ الْمُصَلِّي مَنْ مَرَ بَيْنَ يَدَيْهِ، وَرَدَ ابْنُ عُمَرَ فِي الشَّهْدَهُ، وَفِي الْكَعْبَهُ وَقَالَ: إِنْ أَبِي إِلَّا أَنْ تُقَاتِلَهُ فَاقْتِلْهُ .

٥٩ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا يُوسُفُ، عَنْ حُمَيْدِ ابْنِ هَلَالٍ، عَنْ أَبِي صَالِحٍ أَنَّ أَبَا سَعِيدَ قَالَ: قَالَ النَّبِيُّ ﷺ حَوْلَ حَوْلَةَ آدَمَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغَيْرَةِ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ هَلَالٍ الْعَدَوِيُّ قَالَ: حَدَّثَنَا أَبُو صَالِحِ السَّمَانَ قَالَ: رَأَيْتُ أَبَا سَعِيدَ الْخُدَرِيَّ فِي يَوْمِ جُمُعَةَ يُصَلِّي إِلَى شَيْءٍ يَسْتَرُهُ مِنَ النَّاسِ، فَأَرَادَ شَابٌ مِنْ بَنَيِّ أَبِي مُعْنِيْطِ أَنْ يَجْتَازَ بَيْنَ

something as a *Sutra* and somebody tries to pass in front of him (between him and the *Sutra*), then he should repulse him and if he refuses, he should use force against him for he is a Satan'."

يَدِيهِ، فَدَفَعَ أَبُو سَعِيدٍ فِي صَدْرِهِ فَنَظَرَ الشَّابُ فَلَمْ يَجِدْ مَسَاغاً إِلَّا بَيْنَ يَدَيْهِ، فَعَادَ لِيَجْتازَ فَدَفَعَهُ أَبُو سَعِيدٍ أَشَدَّ مِنَ الْأُولَى فَنَالَ مِنْ أَبِي سَعِيدٍ، ثُمَّ دَخَلَ عَلَى مَرْوَانَ فَشَكَا إِلَيْهِ مَا لَقِيَ مِنْ أَبِي سَعِيدٍ، وَدَخَلَ أَبُو سَعِيدٍ خَلْفَهُ عَلَى مَرْوَانَ. قَالَ: مَا لَكَ وَلَا بْنُ أَخِيكَ يَا أَبَا سَعِيدٍ؟ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتَرُهُ مِنَ النَّاسِ فَأَرَادَ أَحَدٌ أَنْ يَجْتازَ بَيْنَ يَدَيْهِ، فَلَيْدَفَعَهُ فَإِنْ أَبِي فَلِيُقَاتِلَهُ فَإِنَّمَا هُوَ شَيْطَانٌ». [انظر: ٣٢٧٤]

(١٠١) بَابُ إِنِّي المَارُ بَيْنَ يَدَيِ الْمُصَلِّي

٥١٠ - حَدَثَنَا عَنْ اللَّهِ بْنِ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ عَنْ أَبِي النَّضِيرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ، عَنْ بُشَّرِ بْنِ سَعِيدِ أَنَّ رَبِيدَ بْنَ خَالِدٍ أَرْسَلَهُ إِلَيْهِ أَبِي جُهَيْمَ يَسْأَلُهُ: مَاذَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الْمَارِ بَيْنَ يَدَيِ الْمُصَلِّي، فَقَالَ أَبُو جُهَيْمٍ: قَالَ رَسُولُ اللَّهِ ﷺ: الَّوْلَوْ يَعْلَمُ الْمَارُ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَ أَنْ يَقْفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمْرَأَ بَيْنَ يَدَيْهِ». قَالَ أَبُو النَّضِيرٍ: لَا أَدْرِي قَالَ: أَرْبَعِينَ يَوْمًا أَوْ شَهْرًا أَوْ سَنةً.

(١٠٢) بَابُ اسْتِبْقَالِ الرَّجُلِ الرَّجُلَ وَهُوَ يُصَلِّي

(101) CHAPTER. The sin of a person who passes in front of a person offering *Salāt* (prayer).

510. Narrated Busr bin Sa'īd, that Zaid bin Khālid sent him to Abū Juhaim to ask him what he had heard from Allāh's Messenger ﷺ about a person passing in front of another person who was offering *Salāt* (prayer). Abū Juhaim replied, "Allāh's Messenger ﷺ said, 'If the person who passes in front of another person in *Salāt* knew the magnitude of his sin, he would prefer to wait for 40 (days, months or years) rather than to pass in front of him.' " Abū An-Naqr said, "I do not remember exactly whether he said 40 days, months or years."

(102) CHAPTER. A man facing a man while offering *Salāt* (prayer) —

'Uthmān disliked to face a praying person if it diverted his attention. Zaid bin Thābit said, "But if it does not have such an effect, a man does not cancel the Salāt (prayers) of another man."

وَكَرِهَ عُثْمَانُ أَنْ يُسْتَقْبِلَ الرَّجُلُ
وَهُوَ يُصْلِي، وَإِنَّمَا هَذَا إِذَا اشْتَغَلَ
بِهِ، فَأَمَّا إِذَا لَمْ يَشْتَغِلْ فَقَدْ قَالَ رَيْدُ
بْنُ ثَابَتَ: مَا بِالْيَتْ، إِنَّ الرَّجُلَ لَا
يَقْطَعُ صَلَاةَ الرَّجُلِ.

٥١١ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ
خَلِيلٍ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنِ
الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ،
عَنْ عَائِشَةَ أَنَّهُ ذُكِرَ عِنْدَهَا مَا يَقْطَعُ
الصَّلَاةَ فَقَالُوا: يَقْطَعُهَا الْكُلُّ
وَالْحِمَارُ وَالْمَرْأَةُ. قَالَتْ: لَقَدْ
جَعَلْنَا كِلَابًا، لَقَدْ رَأَيْتِ النَّبِيَّ ﷺ
يُصْلِي وَإِنِّي لَبِينَهُ وَبَيْنَ الْقِبْلَةِ وَأَنَا
مُضْطَرِّجَةٌ عَلَى السَّرِيرِ فَكُونُ لِي
الحَاجَةُ وَأَكْرَهُ أَنْ أَسْتَقِبِلَهُ فَأَسْلَلُ
أَنْسِلًا.

وَعَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ
الْأَسْوَدِ عَنْ عَائِشَةَ نَحْوَهُ. [راجع: ٣٨٢]
(١٠٣) بَابُ الصَّلَاةِ خَلْفَ النَّائِمِ

(103) CHAPTER. To offer As-Salāt (the prayer) behind a sleeping person.

٥١٢. Narrated 'Aishah: The Prophet ﷺ used to offer Salāt (prayer) while I used to sleep across in his bed in front of him, and then, when he wanted to pray Witr, he would wake me up and I would pray Witr.

٥١٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا
يَحْيَى قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنِي
أَبِي عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ
يُصْلِي وَأَنَا رَاقِدَةٌ مُعْتَرِضَةٌ عَلَى
فِرَاشِهِ، فَإِذَا أَرَادَ أَنْ يُؤْتِرَ أَيْقَاظَنِي
فَأَوْتُرُتُ. [راجع: ٣٨٢]

(١٠٤) بَابُ التَّقْطُعِ خَلْفَ الْمَرْأَةِ

(104) CHAPTER. To offer Nawāfi (non-obligatory prayers) behind a sleeping woman.

513. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ: I used to sleep in front of Allāh’s Messenger ﷺ with my legs opposite his Qiblah (facing him); and whenever he prostrated, he pushed my feet and I withdrew them and whenever he stood, I stretched them.” ‘Āishah رَضِيَ اللَّهُ عَنْهَا added, “In those days there were no lamps in the houses.”

٥١٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ عَنْ أَبِي الْمَضْرِبِ مَوْلَى عُمَرَ بْنِ عُيَيْدِ اللَّهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ وَكَفِيلِهِ أَنَّهَا قَالَتْ: كُنْتُ أَنَّامُ بَيْنَ يَدَيِ رَسُولِ اللَّهِ وَرِجْلَاهُ فِي قَبْلَتِهِ، فَإِذَا سَجَدَ عَمَرَنِي فَقَبَضَتُ رِجْلَيَ إِذَا قَامَ بَسَطْتُهُمَا. قَالَتْ: وَالْبُيُوتُ يَوْمَئِذٍ لَّيْسَ فِيهَا مَصَابِيحُ.

[راجع: ٥٨٢]

(١٥) بَابُ مَنْ قَالَ: لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ

(105) CHAPTER. Whoever said: “Nothing annuls As-Salāt (the prayer) (i.e. nothing of what others do, not the praying person himself).”

514. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: The things which annul prayer were mentioned before me (and those were): a dog, a donkey and a woman. I said, “You have compared us (women) to donkeys and dogs. By Allāh! I saw the Prophet ﷺ offering prayers while I used to lie in (my) bed between him and the Qiblah. Whenever I was in need of something and, I disliked to sit and trouble the Prophet ﷺ, then, I would slip away by the side of his feet.”

٥١٤ - حَدَّثَنَا عُمَرُ بْنُ حَفْصَةَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنَا إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ. قَالَ الْأَعْمَشُ: وَحَدَّثَنِي مُسْلِمٌ عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، ذُكِرَ عِنْهَا مَا يَقْطَعُ الصَّلَاةَ الْكَلْبُ وَالْحِمَارُ وَالْمَرْأَةُ، فَقَالَتْ عَائِشَةُ: شَبَهُمُونَا بِالْحُمُرِ وَالْكَلَابِ، وَاللَّهُ لَقَدْ رَأَيْتُ النَّبِيَّ وَبَنِيَّهُ يُصَلِّي وَإِنِّي عَلَى السَّرِيرِ بَيْهُ وَبَيْنَ الْقِبْلَةِ مُضطَجِعَةٌ فَتَبَدُّلِي لِي الْحاجَةُ فَأَكْرَهُ أَنْ أَجْلِسَ فَأُوذِيَ النَّبِيُّ وَكَفِيلُهُ فَأَنْسَلُ مِنْ عِنْدِ رِجْلِيهِ. [راجع: ٣٨٢]

٥١٥ - حَدَّثَنَا إِسْحَاقُ قَالَ:

515. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ: Allāh’s Messenger ﷺ used to get up at night and offer prayers while I

used to lie across between him and the *Qiblah* on his family's bed.

حدَثَنِي أَبْنُ أَخِي أَبْنِ شَهَابٍ أَنَّهُ سَأَلَ عَمَّا مَرَأَ فِي الصَّلَاةِ: يَعْطُعُهَا شَيْءٌ؟ قَالَ: لَا يَعْطُعُهَا شَيْءٌ. أَخْبَرَنِي عُرْوَةُ بْنُ الرَّبِيعِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ فَيَصْلِي مِنَ اللَّيْلِ وَإِنِّي لِمُعْتَرِضَةٍ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ عَلَى فِرَاشِ أَهْلِهِ.

[راجع: ٣٨٢]

(106) CHAPTER. If a small girl is carried on one's neck during *As-Salāt* (the prayer).

516. Narrated Abū Qatāda Al-Anṣārī رَضِيَ اللَّهُ تَعَالَى عَنْهُ: Allāh's Messenger ﷺ was offering *Salāt* (prayer) and he was carrying Umama the daughter of Zainab, the daughter of Allāh's Messenger ﷺ and she was the daughter of 'Āsh bin Rabi' bin 'Abd-Shams. When he prostrated, he put her down and when he stood, he carried her (on his neck).

(١٠٦) بَابُ إِذَا حَمَلَ جَارِيَةً صَغِيرَةً عَلَى عُقُولِهِ فِي الصَّلَاةِ

٥١٦ - حدَثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ، عَنْ عُمَرِ بْنِ سُلَيْمَانِ الرُّزْقِيِّ عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصْلِي وَهُوَ حَامِلٌ أُمَّامَةً بِنْتَ رَبِيعَ بْنِتَ رَسُولِ اللَّهِ ﷺ وَلَا يَبْرُدُ العَاصِ بْنَ رَبِيعَ بْنَ عَبْدِ شَمْسٍ، فَإِذَا سَجَدَ وَضَعَهَا وَإِذَا قَامَ حَمَلَهَا. [انظر: ٥٩٩٦]

(١٠٧) بَابُ إِذَا صَلَّى إِلَى فِرَاشِ فِيهِ حَائِقْنُ

٥١٧ - حدَثَنَا عُمَرُ بْنُ زُرَارَةَ قَالَ: أَخْبَرَنَا هُشَيْمٌ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَادَ بْنِ الْهَادِ قَالَ: أَخْبَرَنِي خَالِتِي مَيْمُونَةُ بْنُتُ الْحَارِثِ قَالَتْ: كَانَ فِرَاشِي حِيَالَ مُصَلَّى النَّبِيِّ ﷺ فَرِبَّمَا وَقَعَ ثَوْبُهُ عَلَيَّ وَأَنَا عَلَى فِرَاشِي. [راجع: ٣٣٣]

518. Narrated Maimūna : رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ used to offer prayers while I used to sleep beside him during my periods (menses) and in prostrations his garment used to touch me.

٥١٨ - حَدَّثَنَا أَبُو التَّعْمَانِ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا الشَّيْبَانِيُّ سَلِيمَانُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ شَدَّادٍ قَالَ: سَمِعْتُ مَمْوُنَةَ قَوْلُ: كَانَ النَّبِيُّ ﷺ يُصَلِّي وَأَنَا إِلَى جَنْبِهِ نَائِمَةً فَإِذَا سَجَدَ أَصَابَنِي نَوْءُهُ وَأَنَا حَائِضٌ . [راجع: ٣٣٣] (١٠٨) بَابُ هَلْ يَعْمِرُ الرَّجُلُ امْرَأَهُ عِنْدَ السُّجُودِ لِكَيْ يَسْجُدَ؟

(108) CHAPTER. Is it permissible to touch or push one's wife in prostration, in order to prostrate properly?

519. Narrated 'Aishah : رَضِيَ اللَّهُ عَنْهَا It is not good that you people have made us (women) equal to dogs and donkeys. No doubt I saw Allāh's Messenger ﷺ offering prayers while I used to lie between him and the Qiblah and when he wanted to prostrate, he pushed my legs and I withdrew them.

٥١٩ - حَدَّثَنَا عَمْرُو بْنُ عَلَيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا الْقَاسِمُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: يُسَمَا عَدَلْتُمُونَا بِالْكَلْبِ وَالْحِمَارِ، لَقَدْ رَأَيْتُنِي وَرَسُولُ اللَّهِ ﷺ يُصَلِّي وَأَنَا مُضطَجِعَةً بَيْنَهُ وَبَيْنَ الْقِبْلَةِ فَإِذَا أَرَادَ أَنْ يَسْجُدَ عَمْرَرِجْلِي فَقَبَضْتُهُما . [راجع: ٣٨٢]

(١٠٩) بَابُ الْمَرْأَةِ تَطْرَحُ عَنِ الْمُصَلِّيِّ شَيْئًا مِنِ الْأَدَى

٥٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ السُّورَمَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرُو بْنِ مَمْوُنِ، عَنْ عَبْدِ اللَّهِ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ قَائِمٌ يُصَلِّي عِنْدَ الْكَعْبَةِ وَجْمَعُ مَنْ قُرِئَشٌ فِي مَجَالِسِهِمْ: إِذْ قَالَ قَائِلٌ مِنْهُمْ: أَلَا تَنْتَرُونَ إِلَى هَذَا الْمَرَائِي؟

(109) CHAPTER. A woman can remove troublesome or offensive things from a person in Salāt (prayer).

520. Narrated 'Amr bin Maimūn : 'Abdullāh (bin Mas'ūd) said, "While Allāh's Messenger ﷺ was offering Salāt (prayer) near the Ka'bah, there were some Quraishi people sitting in a gathering. One of them said, 'Don't you see this Murā'ey (the one who does deeds just to show off)? Who amongst you can go and bring the dung, blood and the abdominal contents (intestines, etc.) of the slaughtered camels of the family of so-and-so and then wait till he prostrates and put that in between his

shoulders?" The most wretched amongst them ('Uqba bin Abī Mu'āit) went (and brought them) and when Allāh's Messenger ﷺ prostrated, he put them between his shoulders. The Prophet ﷺ remained in prostration and they laughed so-much-so that they fell on each other. A passer-by went to Fātima (the daughter of the Prophet ﷺ), who was a young girl in those days. She came running and the Prophet ﷺ was still in prostration. She removed them (the abdominal contents of the camel) and cursed at the Quraish on their faces. When Allāh's Messenger ﷺ completed his prayer, he said, 'O Allāh! Destroy the (infidels of) Quraish.' He said so thrice and added, 'O Allāh! Destroy 'Amr bin Hishām, 'Utba bin Rabī'a, Shaiba bin Rabī'a, Al-Walid bin 'Utba, Umaiyya bin Khalaf, 'Uqba bin Abī Mu'āit and 'Umāra bin Al-Walid'."

'Abdullāh added, "By Allāh! I saw all of them dead in the battlefield on the Day of Badr, and they were dragged and thrown in the *Qalib* (a well) at Badr. Allāh's Messenger ﷺ then said, 'Allāh's Curse has descended upon the people of the *Qalib*".

أَيُّكُمْ يَقُومُ إِلَى جَزُورِ أَلْ فُلَانِ فَيَعْمِدُ
إِلَى فَرْثَاهَا وَدَمَهَا وَسَلَاهَا فَيَحِيِّيهِ
ثُمَّ يُمْهِلُهُ حَتَّى إِذَا سَجَدَ وَضَعَهُ بَيْنَ
كَفَّيْهِ؟ فَأَبْعَثَ أَشْقَاهُمْ، فَلَمَّا سَجَدَ
رَسُولُ اللَّهِ ﷺ وَضَعَهُ بَيْنَ كَفَّيْهِ وَثَبَتَ
النَّبِيُّ ﷺ سَاجِدًا فَضَحِكُوا حَتَّى مَالَ
بَعْضُهُمْ إِلَى بَعْضٍ مِنَ الصَّاحِكِ.
فَانْظَلَقَ مُنْظَلِقًا إِلَى فَاطِمَةَ وَهِيَ
جُوَرِيَّةٌ فَأَقْبَلَتْ تَسْعَى وَثَبَتَ النَّبِيُّ ﷺ
سَاجِدًا حَتَّى أَفْقَتَهُ عَنْهُ، وَأَقْبَلَتْ
عَلَيْهِمْ تَسْهِمُ، فَلَمَّا قَضَى رَسُولُ اللَّهِ
ﷺ الصَّلَاةَ قَالَ: «اللَّهُمَّ عَلَيْكَ
بِقُرْيَشٍ اللَّهُمَّ عَلَيْكَ بِقُرْيَشٍ» ثُمَّ
سَمَّى: «اللَّهُمَّ عَلَيْكَ بِعَمْرُو بْنِ
هِشَامٍ، وَعُتْبَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنِ
رَبِيعَةَ، وَالْوَلِيدَ بْنَ عُتْبَةَ، وَأُمَيَّةَ بْنِ
خَلْفِ، وَعُقْبَةَ بْنِ أَبِي مُعِيَّطٍ وَعُمَارَةَ
بْنَ الْوَلِيدِ». قَالَ عَنْدُ اللَّهِ: فَوَاللَّهِ لَقَدْ
رَأَيْتُهُمْ صَرْعَى يَوْمَ بَدْرٍ، ثُمَّ سُجِّبُوا
إِلَى الْقَلِيبِ قَلِيبَ بَدْرٍ، ثُمَّ قَالَ رَسُولُ
اللَّهِ ﷺ: «وَأُتْبِعَ أَصْحَابَ الْقَلِيبِ
لَعْنَةً». [راجع: ٢٤٠]

9 - THE BOOK OF THE TIMES OF AS-SALĀT (THE PRAYERS) AND ITS SUPERIORITY

(1) CHAPTER. The times of *As-Salāt* (the prayers) and the superiority of offering *Salāt* (prayers) in time.

And the Statement of Allāh: "... Verily, *As-Salāt* (the prayer) is enjoined on the believers at fixed hours." (V.4:103)

521. Narrated Ibn Shihāb: Once ‘Umar bin ‘Abdul ‘Aziz delayed *As-Salāt* (the prayer) and ‘Urwa bin Az-Zubair went to him and said, "Once in ‘Irāq, Al-Mughīra bin Shu‘ba delayed his *Salāt* (prayers) and Abū Mas‘ud Al-Anṣārī went to him and said, 'O Mughīra! What is this? Don't you know that once Jibril (Gabriel) came and offered *Salāt* (*Fajr* prayer) and Allāh's Messenger ﷺ offered *Salāt* too, then he offered *Salāt* again (*Zuhr* prayer) and so did Allāh's Messenger ﷺ and again he offered *Salāt* (*Aṣr* prayer) and Allāh's Messenger ﷺ did the same; again he offered *Salāt* (*Maghrib* prayer) and so did Allāh's Messenger ﷺ; and again he offered *Salāt* (*Ishā* prayer) and so did Allāh's Messenger ﷺ and (Jibril عليه السلام said, 'I was ordered to do so (to demonstrate *Salāt* prescribed to you)?'" 'Umar (bin ‘Abdul ‘Aziz) said to ‘Urwa, "Be sure of what you say. Did Jibril lead Allāh's Messenger ﷺ at the stated times of *Salāt*?" 'Urwa replied, "Bashīr bin Abī Mas‘ud narrated like this on the authority of his father."

٩ - كتاب مواقيت الصلاة

(١) باب مواقيت الصلاة وفضلها،

وقوله: «إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كَتِبَ مَوْقُوتًا» [النساء: ١٠٣] مُوقَتًا وفَقَهَ عَلَيْهِمْ.

٥٢١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبْنَ شَهَابٍ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخَرَ الصَّلَاةَ يَوْمًا، فَدَخَلَ عَلَيْهِ عُرْوَةُ بْنُ الرَّبِّيرِ فَأَخْبَرَهُ أَنَّ الْمُغَيْرَةَ بْنَ شَعْبَةَ أَخَرَ الصَّلَاةَ يَوْمًا وَهُوَ بِالْعَرَاقِ فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودَ الْأَنْصَارِيَّ فَقَالَ: مَا هَذَا يَا مُغَيْرَةً؟ أَلَيْسَ قَدْ عِلِّمْتَ أَنَّ جِبْرِيلَ صَلَوَاتُ اللَّهِ وَسَلَامَهُ عَلَيْهِ نَزَلَ فَصَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: «إِهْنَا أُمِرْتُ». فَقَالَ عُمَرُ لِعُرْوَةَ: أَعْلَمُ مَا تُحَدِّثُ بِهِ، أَوْ إِنَّ جِبْرِيلَ هُوَ أَقَامَ لِرَسُولِ اللَّهِ ﷺ وَفَتَ الصَّلَاةَ؟ قَالَ عُرْوَةُ: كَذَلِكَ كَانَ بَشِيرُ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ.

[انظر: ٣٢٢١، ٤٠٠٧]

522. Narrated 'Urwa: 'Aishah رضي الله عنها told me that Allāh's Messenger ﷺ used to offer 'Asr prayer when the sun-shine was still inside her residence (i.e., the early stated prescribed time of 'Asr)."

٥٢٢ - قال عروة ولقد حدثني عائشة أنَّ رَسُولَ اللَّهِ كَانَ يُصَلِّي العَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا قَبْلَ أَنْ تَظَاهِرَ [انظر: ٥٤٤، ٥٤٥، ٥٤٦]

[٣١٠٣]

(2) CHAPTER. The Statement of Allāh عن وجل :

(And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform As-Salāt (*Iqāmat-as-Salāt*) and be not of *Al-Mushrikūn* (the disbelievers in the Oneness of Allāh, polytheists, idolaters)." (V.30:31)

523. Narrated Ibn 'Abbās رضي الله عنهما Once a delegation of 'Abdul Qais came to Allāh's Messenger ﷺ and said, "We belong to such and such branch of the tribe of Rabi'a and we can only come to you in the sacred months. Order us to do something good (religious deeds) so that we may take it from you (act on them) and also invite to it our people whom we have left behind (at home). The Prophet ﷺ said, "I order you to do four things and forbid you from four things. (The first four are as follows):

1. To believe in Allāh. (And then he explained it to them i.e.) to testify that *Lā ilāha illallāh wa anni* (Muhammad) *Rasūl Allāh*, (none has the right to be worshipped but Allāh) and I (Muhammad ﷺ) am the Messenger of Allāh.
2. *Iqāmat-as-Salāt* [To perform *As-Salāt* (prayers) (at their stated times)].
3. To pay *Zakāt*
4. To give me *Khumus* (i.e., 1/5th of the booty to be given in Allāh's Cause). (The other four things which are forbidden are as follows):

1... *Id-Dubbā*

(٢) باب قول الله تعالى ﴿ مُسِيَّبَ إِلَيْهِ وَأَنْقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴾ [الروم: ٣١]

٥٢٣ - حدثنا قتيبة بن سعيد قال: حدثنا عباد (هو ابن عباد) عن أبي جمرة، عن ابن عباس قال: قيل وفدي عبد القيس على رسول الله ﷺ فقالوا: إنَّ هذا الحَتَّى مِنْ رَبِيعَةِ الْحَرَامِ، فمُرْنَا بِشَيْءٍ نَاجَدُهُ عَنْكَ وَنَدْعُو إِلَيْهِ مَنْ وَرَأَنَا. فقال: «أَمْرُكُمْ بِأَرْبَعَةِ، وَأَنْهَا كُنْ عَنْ أَرْبَعِ: الإِيمَانِ بِاللهِ - ثُمَّ فَسَرَّهَا لَهُمْ - شَهَادَةُ أَنَّ لا إِلَهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَأَنْ تُؤْدُوا إِلَيَّ خُمُسَ مَا عِنْدُكُمْ، وَأَنْهَا عَنِ الدُّبَابِ وَالْحَتَّى وَالْمُقَيْرَ وَالْتَّغْيَرِ». [راجع: ٥٣]

2. *Al-Hantam*3. *Al-Muqaiyar*

4. *An-Naqir* (all these are utensils used for the preparation of alcoholic drinks.)”

(3) CHAPTER. To give the *Bai'ah* (pledge) for *Iqāmat-as-Salāt* [the offering of *As-Salāt* (the prayers)].

524. Narrated Jarīr bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا : I gave the *Bai'ah* (pledge) to Allāh's Messenger ﷺ for *Iqāmat-as-Salāt*⁽¹⁾, to pay Zakāt regularly, and to be sincere and true to every Muslim (i.e., to order them for *Al-Ma'rūf*, i.e., Islamic Monotheism and all that Islām orders one to do and to forbid them from *Al-Munkar* i.e., disbelief, polytheism of all kinds and all that Islam has forbidden), to help them, and to be merciful and kind to them. [See *Hadīth* No.57]

(4) CHAPTER. *As-Salāt* (the prayer) is expiation (of sins).

525. Narrated Shaqiq that he had heard Hudhaifa saying, “Once we were sitting with ‘Umar رَضِيَ اللَّهُ عَنْهُ and he said, ‘Who amongst you remembers the statement of Allāh's Messenger ﷺ about the *Al-Fitnah* (trial and affliction)?’ I said, ‘I know it as the Prophet ﷺ had said it.’ ‘Umar said, ‘No doubt you are bold.’ I said, ‘The *Al-Fitnah* caused for a man

(٣) بابُ الْبَيْعَةِ عَلَى إِقَامِ الصَّلَاةِ

٥٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَهَى قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا قَيْسُ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَأَيْمَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى إِقَامِ الصَّلَاةِ، وَإِبْتَاءِ الرَّكَاءِ، وَالْتَّصْحِيحِ لِكُلِّ مُسْلِمٍ . [راجع: ٥٧]

(٤) بَابٌ : الصَّلَاةُ كَفَارَةً

٥٢٥ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنِ الْأَعْمَشِ قَالَ: حَدَّثَنِي شَقِيقٌ قَالَ: سَمِعْتُ حُذَيْفَةَ قَالَ: كُنَّا جُلُوسًا عِنْدَ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: أَئْكُمْ يَحْفَظُ قُولَ

(1) (H.524) *Iqāmat-as-Salāt*: [the offering of *As-Salāt* (the prayers)]. It means that :

- Every Muslim, male or female, is obliged to offer his *Salāt* (prayers) regularly five times a day at the specified times; the male in a mosque in congregation and the female at home. As the Prophet ﷺ has said: “Order your children for *Salāt* (prayers) at the age of seven and beat them (about it) at the age of ten.” The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allāh in case of non-fulfilment of this obligation by the Muslims under his authority.
- To offer the *Salāt* (prayers) as the Prophet ﷺ used to offer them with all their rules and regulations. i.e. standing, bowing, prostrating, sitting as he ﷺ said: “Offer your *Salāt* (prayers) the way you see me performing them (See *Hadīth* No.631.” For the characteristics of the prayer of the Prophet ﷺ see *Sahih Al-Bukhārī*, Vol.1, *Aḥadīth* Nos. 735,736,739,756,823,824 and 825.

by his wife , money , children and neighbour is expiated by his *As-Salāt* (the prayers), *As-Saum* (the fasts), charity and by enjoining *Al-Ma'rūf* (Islāmic Monotheism and all that Allāh has ordained) and forbidding *Al-Munkar* (disbelief, polytheism, and all that Allāh has forbidden).’ Umar said, ‘I did not mean that but I asked about that *Al-Fitnah* which will spread like the waves of the sea.’ I (Hudhaifa) said, ‘O leader of the faithful believers! You need not be afraid of it as there is a closed door between you and it.’ Umar asked, ‘Will the door be broken or opened?’ I replied, ‘It will be broken.’ Umar said, ‘Then it will never be closed again.’” I was asked whether ‘Umar knew that door. I replied that he knew it as one knows that there will be night before the tomorrow morning. I have narrated a *Hadīth* that is free from any mis-statement.” The subnarrator added that they deputed Masrūq to ask Hudhaifa (about the door). Hudhaifa said, “The door was ‘Umar himself.”

رَسُولُ اللَّهِ ﷺ فِي الْفِتْنَةِ؟ قُلْتُ : أَنَا ، كَمَا قَالَهُ . قَالَ : إِنَّكَ عَلَيْهِ أَوْ عَلَيْهَا لَجَرِيَّةٌ . قُلْتُ : فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ تُكَفِّرُهَا الصَّلَاةُ وَالصَّوْمُ وَالصَّدَقَةُ وَالْأَمْرُ وَالنَّهْيُ . قَالَ : لَيْسَ هَذَا أُرِيدُ ، وَلَكِنَّ الْفِتْنَةَ الَّتِي تَمُوجُ كَمَا يَمُوجُ الْبَحْرُ؟ قَالَ : لَيْسَ عَلَيْكَ مِنْهَا بَأْسٌ يَا أُمِيرَ الْمُؤْمِنِينَ ، إِنَّ بَيْتَكَ وَبَيْتَهَا بَابًا مُعْلَفًا . قَالَ : أَيْكُسْرٌ أَمْ يُفْتَحُ؟ قَالَ : يُكْسَرُ . قَالَ : إِذَا لَا يُغْلَقُ أَبَدًا . قُلْنَا : أَكَانَ عُمَرُ يَعْلَمُ الْبَابَ؟ قَالَ : نَعَمْ كَمَا أَنَّ دُونَ الْغَدِ الْلَّيْلَةَ ، إِنِّي حَدَّثْتُهُ بِحَدِيثٍ لَيْسَ بِالْأَغْلَيْطِ فَهَبْنَا أَنْ سَأَلَ حُذَيْفَةَ فَأَمْرَنَا مَسْرُوقًا فَسَأَلَهُ فَقَالَ : الْبَابُ عُمَرُ . [انظر: ١٤٣٥، ١٨٩٥، ٣٥٨٦]

[٧٠٩٦]

٥٢٦ - حَدَّثَنَا ثَفَيْيَةُ قَالَ : حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ ، عَنْ سُلَيْمَانَ التَّيْمِيِّ ، عَنْ أَبِي عُثْمَانَ النَّهَدِيِّ ، عَنْ أَبِي مَسْعُودٍ أَنَّ رَجُلًا أَصَابَ مِنْ امْرَأَةٍ قُبْلَهُ ، فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ ، فَأَنْزَلَ اللَّهُ : «وَلَقَمَ الْأَصْلَوَةَ طَرَقَ الْهَارَ وَرَنَّا مَنْ أَلَّيْلَ إِنَّ الْحَسَنَى يُدَهِّنَ الْسَّيْئَاتَ» [هود: ١١٤] فَقَالَ الرَّجُلُ : يَا رَسُولَ اللَّهِ ، أَلِيَ هَذَا؟ قَالَ : «إِلَجْمِيعُ أُمَّتِي كُلُّهُمْ» . [انظر: ٤٦٨٧]

(1) (H.526) *Iqāmat-as-Salāt* : إقامة الصلاة See the footnote of *Hadīth* No. 524.

(5) CHAPTER. Superiority of offering *As-Salāt* (the prayer) at the stated times.

527. Narrated ‘Abdullāh: رَضِيَ اللَّهُ عَنْهُ I asked the Prophet ﷺ “Which deed is the dearest to Allāh?” He replied, “To perform the (daily compulsory) *Salāt* (prayers) at their (early) stated fixed times.” I asked, “What is the next (in goodness)?” He replied, “To be good and dutiful to your parents.” I again asked, “What is the next (in goodness)?” He replied, “To participate in *Jihād* (religious fighting) in Allāh’s Cause.”

‘Abdullāh added, “These were told by the Allāh’s Messenger ﷺ and if I had asked more, the Prophet ﷺ would have told me more.”

[See *Hadīth* No.7534, Vol.9].

(6) CHAPTER. The five *Salāt* (prayers) are expiations (of sins).

528. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ I heard Allāh’s Messenger ﷺ saying, “If there was a river at the door of anyone of you and he took a bath in it five times a day, would you notice any dirt on him?” They said, “Not a trace of dirt would be left.” The Prophet ﷺ added, “That is the example of the five (daily compulsory) *Salāt* (prayers) with which Allāh blots out (annuls) evil deeds.”

(٥) بَابُ فَضْلِ الصَّلَاةِ لِوقْتِهَا

٥٢٧ - حَدَّثَنَا أَبُو الولِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا شَعْبَةُ قَالَ: الْوَلِيدُ بْنُ الْعَيْزَارِ أَخْبَرَنِي قَالَ: سَمِعْتُ أَبَا عَمْرِي الشَّيْبَانِيَ يَقُولُ: حَدَّثَنَا صَاحِبُ هَذِهِ الدَّارِ، وَأَشَارَ بِيَدِهِ إِلَى دَارِ عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ الَّذِي بِهِ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: الصَّلَاةُ عَلَى وَقْتِهَا». قَالَ: ثُمَّ أَيُّ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ». قَالَ: ثُمَّ أَيُّ؟ قَالَ: «الجِهَادُ فِي سَبِيلِ اللَّهِ». قَالَ: حَدَّثَنِي بِهِنْ رَسُولُ اللَّهِ ﷺ وَلَوْ اسْتَرَدْتُهُ لَرَأَدْنِي. [انظر: ٢٧٨٢، ٥٩٧٠]

[٧٥٣٤، ٥٩٧٠]

(٦) بَابُ الصَّلَاوَاتِ الْخَمْسُ كَفَارَةً

٥٢٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ قَالَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ وَالدَّرَأُورْدِيُّ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَرَأَيْتُمْ لَوْ أَنَّ نَهَرًا بِبَابِ أَحَدِكُمْ يَغْسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا، مَا تَقُولُونَ ذَلِكَ يُنْقِي مِنْ ذَرَنِي؟» قَالُوا: لَا يُنْقِي مِنْ ذَرَنِي شَيْئًا. قَالَ: «فَذَلِكَ مَثَلُ الصَّلَاوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِ الْخَطَايَا».

(7) CHAPTER. Not offering *As-Salāt* (the prayer) at its stated fixed time.

529. Narrated Ghailān: Anas said, "I do not find (now-a-days) things as it were (practised) at the time of the Prophet ﷺ." Somebody said, "Have you not done in *As-Salāt* (the prayer) what you have done?"

530. Narrated Az-Zuhri that he visited Anas bin Mālik at Damascus and found him weeping and asked him why he was weeping. He replied, "I do not know anything which I used to know during the lifetime of Allāh's Messenger ﷺ except *As-Salāt* (the prayer), and this *Salāt* too is lost (not offered as it should be)."

(٧) بَابٌ: فِي تَضْيِيعِ الصَّلَاةِ عَنْ وَقْتِهَا

٥٢٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا مَهْدِيٌّ عَنْ غَيْلَانَ عَنْ أَنَسٍ قَالَ: مَا أَعْرَفُ شَيْئًا مِمَّا كَانَ عَلَى عَهْدِ النَّبِيِّ ﷺ، قَبْلَ الصَّلَاةِ؟ قَالَ: أَلِيْسَ صَنَعْتُمْ مَا صَنَعْتُمْ فِيهَا.

٥٣٠ - حَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ وَاصِلٍ أَبُو عُبَيْدَةَ الْحَادَادَ، عَنْ عُثْمَانَ بْنِ أَبِي رَوَادٍ أَخْوَهُ عَبْدِ الْعَزِيزِ قَالَ: سَمِعْتُ الرُّهْبَرِيَّ يَقُولُ: دَخَلْتُ عَلَى أَنَسِ بْنِ مَالِكٍ بِدِمْشَقَ وَهُوَ يَتَكَبَّرُ فَقُلْتُ لَهُ: مَا يُتَكَبِّرُكَ؟ فَقَالَ: لَا أَعْرَفُ شَيْئًا مِمَّا أَدْرَكْتُ إِلَّا هَذِهِ الصَّلَاةُ وَهَذِهِ الصَّلَاةُ قَدْ ضُيِّعَتْ. وَقَالَ بَكْرُ بْنُ خَلَفَ: حَدَّثَنَا مُحَمَّدُ ابْنُ بَكْرِ الْبُرْسَانِيِّ قَالَ: أَخْبَرَنَا عُثْمَانُ بْنُ أَبِي رَوَادٍ نَحْوَهُ.

(٨) بَابُ الْمُصْلِيِّ يُنَاجِيَ رَبَّهُ عَزَّ وَجَلَّ

٥٣١ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ فَتَادَةَ عَنْ أَنَسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ أَحَدَكُمْ إِذَا صَلَّى يُنَاجِيَ رَبَّهُ فَلَا يَقْلِلُ عَنْ تَبَعِيهِ، وَلِكُنْ تَحْتَ قَدَمِهِ الْيُسْرَى». وَقَالَ سَعِيدُ عَنْ فَتَادَةَ: «لَا يَقْلِلُ قَدَمَهُ أَوْ يَبْيَنَ يَدِيهِ وَلِكُنْ عَنْ يَسَارِهِ أَوْ تَحْتَ

(8) CHAPTER. A person in *Salāt* (prayer) is speaking in private to his Lord (Allah) عز وجل.

531. Narrated Anas: The Prophet ﷺ said, "Whenever anyone of you offers *Salāt* (prayer) he is speaking in private to his Lord. So he should not spit on his right but under his left foot." Qatāda said, "He should not spit in front of him but on his left or under his feet." And Shu'ba said, "He should not spit in front of him, nor on his right but on his left or under his foot." Anas said: The Prophet ﷺ said, "He should neither spit in the direction of his *Qiblah*

nor on his right but on his left or under his foot.”

قَدَمِيَّةً». وَقَالَ شُعْبَةُ: «لَا يَرْتُقُ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ وَلِكُنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ». وَقَالَ حُمَيْدٌ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ: «لَا يَرْتُقُ فِي الْقِبَلَةِ وَلَا عَنْ يَمِينِهِ، وَلِكُنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ». [راجع: ٢٤١]

532. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “Do the prostration properly and do not put your forearms flat with elbows touching the ground like a dog. And if you want to spit, do not spit in front, nor on the right, for the person in *Salāt* (prayer) is speaking in private to his Lord (Allah). عزوجل ”

٥٣٢ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا يَرْبِدُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا فَتَادَةُ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَعْدِلُوا فِي السُّجُودِ، وَلَا يَسْطُطُ ذِرَاعِيهِ كَالْكَلْبِ، وَإِذَا بَرَقَ فَلَا يَرْتُقَنَّ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ، فَإِنَّمَا يُنَاجِي رَبَّهُ». [راجع: ٢٤١]

(٩) بَابُ : الإِبْرَادُ بِالظُّهُرِ فِي شِدَّةِ الْحَرَّ

(9) CHAPTER. In severe heat, offer *Zuhr* prayers when it becomes (a bit) cooler.

533, 534. Narrated Abū Hurairah and 'Abdullāh bin 'Umar : رَضِيَ اللَّهُ عَنْهُمْ Allāh's Messenger ﷺ said, “If it is very hot, then offer the *Zuhr* prayer when it becomes (a bit) cooler, as the severity of the heat is from the raging of the Hell-fire.”

٥٣٣ ، ٥٣٤ - حَدَّثَنَا أَيُوبُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ عَنْ سُلَيْمَانَ ابْنِ بَلَالٍ: قَالَ صَالِحُ بْنُ كَيْسَانَ: حَدَّثَنَا الْأَغْرَجُ عَبْدُ الرَّحْمَنِ وَغَيْرُهُ، عَنْ أَبِي هُرَيْرَةَ، وَنَافِعَ مَؤْلِي عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُمَا حَدَّثَاهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِذَا اشْتَدَّ الْحَرُّ فَأَبِرُّ دُوا بِالصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرَّ مِنْ فَيْحَ جَهَنَّمَ». [انظر: ٥٣٦]

٥٣٥ - حَدَّثَنَا ابْنُ بُشَّارٍ قَالَ: حَدَّثَنَا غُنَّدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْمُهَاجِرِ أَبِي الْحَسَنِ: سَمِعَ زَيْدَ بْنَ

535. Narrated Abū D̄h̄r : رَضِيَ اللَّهُ عَنْهُ The *Mu'ad̄h-d̄hin* (call-maker) of the Prophet ﷺ pronounced the *Ādhān* (call) for the *Zuhr* prayer but the Prophet ﷺ said, “Let it be cooler, let it be cooler.” Or said, “Wait,

wait, because the severity of heat is from the raging of the Hell-fire. In severe hot weather, offer *As-Salāt* (the prayer) when it becomes (a bit) cooler and the shadows of hillocks appear.”

وَهُبَ عَنْ أَبِي ذَرٍ قَالَ: أَذْنَ مُؤَذِّنُ
الَّبِيْنِ بَكْلَةَ الظُّهُرِ فَقَالَ: «أَبِرْدُ أَبِرْدُ»،
أَوْ قَالَ: «اَنْتَظِرْ اَنْتَظِرْ». وَقَالَ: «شَدَّةُ
الْحَرَّ مِنْ فَيْحَ جَهَنَّمْ؛ حَتَّى رَأَيْنَا فِي
الثُّلُولِ، إِذَا اشْتَدَ الْحَرُّ فَأَبِرْدُوا عَنِ
الصَّلَاةِ». [انظر: ٥٣٩، ٦٢٩، ٣٢٥٨]

536. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ said, “In very hot weather delay the *Zuhr* prayer till it becomes (a bit) cooler because the severity of heat is from the raging of the Hell-fire.

٥٣٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ
قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَفِظْنَا مِنْ
الرُّهْبَرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ بَكْلَةَ قَالَ: «إِذَا
اشْتَدَ الْحَرُّ فَأَبِرْدُوا بِالصَّلَاةِ فَإِنَّ شَدَّةَ
الْحَرَّ مِنْ فَيْحَ جَهَنَّمْ»، [راجع: ٥٣٣]

537. The fire of Hell complained to its Lord saying: O Lord! My parts are eating (destroying) one another. So Allāh allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold.”

٥٣٧ - وَاشْتَكَتِ النَّارُ إِلَى رَبِّها
فَقَالَتْ: يَا رَبَّ أَكَلَ بَعْضِي بَعْضًا،
فَأَذِنْ لَهَا بِنَفْسَيْنِ، نَفْسٌ فِي الشَّتَاءِ
وَنَفْسٌ فِي الصَّيْفِ، أَشَدُّ مَا تَجِدُونَ
مِنَ الْحَرَّ وَأَشَدُّ مَا تَجِدُونَ مِنَ
الرَّمَهَرِيرِ». [انظر: ٣٢٦٠]

538. Narrated Abū Sa‘id رَضِيَ اللَّهُ عَنْهُ that Allāh’s Messenger ﷺ said, “Offer *Zuhr* prayer when it becomes (a bit) cooler as the severity of heat is from the raging of the Hell-fire.”

٥٣٨ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ
قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا
الْأَعْمَشُ قَالَ: حَدَّثَنَا أَبُو صَالِحَ، عَنْ
أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ بَكْلَةَ:
«أَبِرْدُوا بِالظُّهُرِ فَإِنَّ شَدَّةَ الْحَرُّ مِنْ فَيْحَ
جَهَنَّمْ» تَابَعَهُ سُفْيَانُ، وَيَحْيَى، وَأَبُو
عَوَانَةَ عَنِ الْأَعْمَشِ. [انظر: ٣٢٥٩]

(10) CHAPTER. When going on a journey, pray *Zuhr* prayer when it becomes cooler.

(١٠) بَابٌ: الإِبْرَادُ بِالظُّهُرِ فِي السَّفَرِ

539. Narrated Abū Dhar Al-Għifārī رَضِيَ اللَّهُ عَنْهُ: We were with the Prophet ﷺ on a

٥٣٩ - حَدَّثَنَا آدَمْ قَالَ: حَدَّثَنَا

journey and the *Mu'adh-dhin* [call-maker for *Salāt* (prayer)] wanted to pronounce the *Adhān* (call) for the *Zuhr* prayer. The Prophet ﷺ said, "Let it become cooler." He again (after a while) wanted to pronounce the *Adhān* but the Prophet ﷺ said to him, "Let it become cooler till we see the shadows of hillocks." The Prophet ﷺ added, "The severity of heat is from the raging of the Hellfire, and in very hot weather, offer *Salāt* (*Zuhr*) when it becomes cooler."

شعبة قال: حدثنا مهاجر أبو الحسن مؤلى لبني تميم الله قال: سمعت زيد بن وهب عن أبي ذر الغفارى قال: كنا مع النبي ﷺ في سفر فأراد المؤذن أن يؤذن للظهر فقال النبي ﷺ: «أبرد»، ثم أزاد أن يؤذن فقال له: «أبرد» حتى رأينا فيه التلول. فقال النبي ﷺ: «إن شدة الحر من فيح جهنم، فإذا أشتد الحر فابردوا بالصلوة».

وقال ابن عباس رضي الله عنهما: **«ينقىتو»** [التحل: ٤٨] تمهيل. [راجع: ٥٣٥] **(١١) بابٌ: وقت الظهر عند الزوال،** وقال جابر: كان النبي ﷺ يصلّي بالهاجرة.

٥٤٠ - حدثنا أبو اليمان قال: أخبرنا شعيب عن الرهري قال: أخبرني أنس بن مالك أن رسول الله ﷺ خرج حين رأيت الشمس فصلّى الظهر، فقام على المنبر فذكر الساعة فذكر أن فيها أموراً عظاماً، ثم قال: «من أحب أن يسأل عن شيء فليسأل فلا سألوني عن شيء إلا أخبركم ما دمت في مقامي هذا». فأكثر الناس في البكاء وأكثر أن يقول: «سألوني». فقام عبد الله بن حذافة

(11) CHAPTER. The time of *Zuhr* prayer is when the sun declines (just after mid-day).

Jâbir said: The Prophet ﷺ used to offer the *Zuhr* prayer just after mid-day (as the sun declines at noon.)

540. Narrated Anas bin Mâlik رضي الله عنه عن مâlik: Allâh's Messenger ﷺ came out as the sun declined at mid-day and offered the *Zuhr* prayer. He then stood on the pulpit and spoke about the Hour (Day of Judgement) and mentioned great events and matters therein. He then said, "Whoever likes to ask me about anything he can do so and I shall reply as long as I am at this place of mine." Most of the people wept and the Prophet ﷺ said repeatedly, "Ask me." 'Abdullâh bin Hudhâfa As-Sâhmi stood up and said, "Who is my father?" The Prophet ﷺ said, "Your father is Hudhâfa." The Prophet ﷺ repeatedly said, "Ask me." Then 'Umar knelt before him and said, "We are pleased with Allâh as our Lord, Islâm as our

religion, and Muhammad ﷺ as our Prophet.” The Prophet ﷺ then became quiet and said, “Paradise and Hell-fire were displayed in front of me on this wall just now and I have never seen a better thing (than the Paradise) and a worse thing (than the Hell-Fire.)”

السَّهْمِيُّ فَقَالَ: مَنْ أَبِي؟ قَالَ: «أَبُوكَ حُذَاةً». ثُمَّ أَكْثَرَ أَنْ يَقُولَ: «سَلْوَنِي»، فِي رَبِّكَ عُمُرٌ عَلَى رُكْبَتِيهِ فَقَالَ: رَضِيَنَا بِاللَّهِ رَبِّا، وَبِالإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَّبِيًّا، فَسَكَتَ ثُمَّ قَالَ: «عَرِضْتُ عَلَيَّ الْجَنَّةَ وَالنَّارَ آتَنَا فِي عُرْضِ هَذَا الْحَائِطِ، فَلَمْ أَرِ كَالْخَيْرَ وَالشَّرِّ». [راجع: ٩٣]

541. Narrated Abu Al-Minhāl: Abū Barza رَضِيَ اللَّهُ عَنْهُ said, “The Prophet ﷺ used to offer the *Fajr* (early morning prayer) when one could recognize the person sitting by him [after the *Salāt* (prayer)], and he used to recite between 60 to 100 *Āyāt* (Verses) of the Qur’ān. He used to offer the *Zuhr* prayer as soon as the sun declined (at noon) and the *'Aṣr* prayer at a time when a man might go and return from the farthest place in Al-Madīnah and find the sun still hot. (The subnarrator forgot what was said about the *Maghrib*). He did not mind delaying the *Ishā* prayer to one-third of the night or the middle of the night.”

٥٤١ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي المُنْهَلِ، عَنْ أَبِي بَرْزَةَ كَانَ النَّبِيُّ ﷺ يُصَلِّي الصُّبْحَ وَأَحْدُثُنَا يَعْرِفُ جَلِيلَهُ، وَيَقُولُ فِيهَا مَا بَيْنَ السَّيْنَ إِلَى الْمِائَةِ، وَكَانَ يُصَلِّي الظَّهَرَ إِذَا زَالَ الشَّمْسُ، وَالْعَصْرَ وَأَحْدُثُنَا يَذْهَبُ إِلَى أَصْصِيَّةِ الْمَدِيْرَةِ رَجَعَ وَالشَّمْسُ حَيَّةً، وَنَسِيَتْ مَا قَالَ فِي الْمَغْرِبِ، وَلَا يُبَالِي بِتَأْخِيرِ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ: ثُمَّ قَالَ: إِلَى شَطْرِ الْلَّيْلِ. وَقَالَ مُعَاذُ: قَالَ شُعْبَةُ: ثُمَّ لَقِيَتْ مَرَّةً فَقَالَ: أَوْ ثُلُثِ اللَّيْلِ. [انظر: ٥٤٧، ٥٦٨، ٥٩٩]

[٧٧١]

542. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: When we offered the *Zuhr* prayers behind Allāh’s Messenger ﷺ we used to prostrate on our clothes to protect ourselves from the heat.

٥٤٢ - حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ الرَّحْمَنِ. قَالَ: حَدَّثَنِي غَالِبُ الْقَطَّانُ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا إِذَا صَلَّيْنَا حَلْفَ رَسُولِ اللَّهِ ﷺ

بِالظَّاهِرِ سَجَدْنَا عَلَى ثِيَابِنَا اتَّقاءً
الْحَرُّ. [راجع: ٣٨٥]

(١٢) بَابُ تَأخِيرِ الظَّهَرِ إِلَى الْعَصْرِ

(12) CHAPTER. To delay the *Zuhr* (prayer) up to the '*'Asr* (prayer) time.

543. Narrated Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ prayed eight *Rak'āt* for the *Zuhr* and '*'Asr*', and seven for the *Maghrib* and *Ishā* prayers in Al-Madīnah." Ayyūb said, "Perhaps those were rainy nights." Anas said, "May be." (See *Hadīth* No. 562)

٥٤٣ - حَدَّثَنَا أَبُو النُّعْمَانَ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ جَابِرٍ بْنِ زَيْدٍ، عَنْ أَبْنَ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعًا وَثَمَانِيًّا الظَّهَرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالِعِشَاءَ، فَقَالَ أَيُوبُ : لَعَلَّهُ فِي لَيْلَةٍ مَطِيرَةٍ؟ قَالَ : عَسَى . [انظر: ٥٦٢، ١١٧٤]

(13) CHAPTER. The time of the '*'Asr* prayer.

Narrated Hishām (that 'Āishah said) "Sunshine used to be still inside my chamber (i.e., at the time of '*'Asr* prayer).

544. Narrated 'Āishah : رَضِيَ اللَّهُ عَنْهَا Allāh's Messenger ﷺ used to offer the '*'Asr* prayer when the sunshine had not disappeared from my chamber.

٥٤٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا أَنَّسُ بْنُ عِيَاضٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ أَنَّ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْعَصْرَ وَالشَّمْسُ لَمْ تَخْرُجْ مِنْ حُجْرَتِهَا . [راجع: ٥٢٢]

٥٤٥ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْلَّيْثُ عَنْ أَبْنَ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالشَّمْسُ فِي حُجْرَتِهَا، لَمْ يَظْهُرِ الْفَنِيُّ مِنْ حُجْرَتِهَا . [راجع: ٥٢٢]

٥٤٦ - حَدَّثَنَا أَبُو نُعَيْمَ قَالَ: أَخْبَرَنَا أَبْنُ عُيَيْنَةَ عَنِ الرَّهْمَيِّ، عَنْ

545. Narrated 'Āishah : Allāh's Messenger ﷺ used to offer the '*'Asr* prayer at a time when the sunshine was still inside my chamber and no shadow had yet appeared in it.

546. Narrated 'Āishah : The Prophet ﷺ used to offer the '*'Asr* prayer at a time when the sunshine was still inside my

chamber and no shadow had yet appeared in it.

عَرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي صَلَاةَ الْعَصْرِ وَالشَّمْسُ طَالِعَةٌ فِي حُجْرَتِي، لَمْ يَظْهِرِ الْفَيْءُ بَعْدُ. وَقَالَ مَالِكٌ وَيَحْيَى بْنُ سَعِيدٍ وَشَعِيبٌ وَابْنُ أَبِي حَفْصَةَ: وَالشَّمْسُ قَبْلَ أَنْ تَنْظَهِرَ.

٤٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاَتِلٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا عَوْفٌ عَنْ سَيَّارٍ ابْنِ سَلَامَةَ قَالَ: دَخَلْتُ أَنَا وَأَبِي عَلَى أَبِي بَرْزَةَ الْأَسْلَمِيِّ، فَقَالَ لَهُ أَبِي: كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْهَجَيرَ التِّي تَدْعُونَهَا الْأُولَى حِينَ تَدْخُضُ الشَّمْسُ، وَيُصَلِّي الْعَصْرَ، ثُمَّ يَرْجِعُ أَحَدُنَا إِلَى رَحْلِهِ فِي أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ، وَسَيِّئُ مَا قَالَ فِي الْمَغْرِبِ، وَكَانَ يَسْتَحْجِبُ أَنْ يُؤْخَرَ مِنَ الْعَشَاءِ التِّي تَدْعُونَهَا الْعَيْمَةَ، وَكَانَ يَكْرُهُ الْتَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا. وَكَانَ يَنْفَتِلُ مِنْ صَلَاةِ الْعَنَادِيِّ حِينَ يَعْرِفُ الرَّجُلُ جَلِيسَهُ، وَيَقْرَأُ بِالسَّيْنَ إِلَى الْمِائَةِ. [راجع: ٥٤١]

٤٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّي الْعَصْرَ ثُمَّ يَخْرُجُ الْإِنْسَانُ إِلَى بَنِي عَمْرُو ابْنِ عَوْفٍ

547. Narrated Sayyār bin Salama : I along with my father went to Abū Barza Al-Aslāmī and my father asked him, "How Allāh's Messenger ﷺ used to offer the five compulsory congregational prayers?" Abū Barza said, "The Prophet ﷺ used to offer the *Zuhr* prayer which you (people) call the first one, at mid-day when the sun had just declined. The *'Aṣr* prayer at a time when after the prayer, a man could go to the house at the farthest place in Al-Madīna (and arrive) while the sun was still hot. I forgot about the *Maghrib* prayer. The Prophet ﷺ loved to delay the *Ishā'* which you call '*Al-'Atama*' and he disliked sleeping before it and speaking after it. After the *Fajr* prayer he used to depart when a man could recognize the one sitting beside him and he used to recite between 60 to 100 'Ayāt (in the *Fajr* prayer).

548. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ We used to offer the *'Aṣr* prayer and after that if someone happened to go to the tribe of Bani 'Amr bin 'Aūf, he would find them offering the *'Aṣr* (prayer).

فِي جَدْهُمْ يُصْلِّوْنَ الْعَصْرَ. [انظر: ٥٥٠]

[٧٣٢٩، ٥٥١]

549. Narrated Abū Bakr bin ‘Uthmān bin Sahl bin Ḥunaif that he heard Abū Umāma saying: We offered the *Zuhr* prayer with ‘Umar bin ‘Abdul ‘Azīz and then went to Anas bin Mālik and found him offering the *Aṣr* prayer. I asked him, “O uncle! Which prayer have you offered?” He said, “The *Aṣr* and this is (the time of) the prayer of Allāh’s Messenger ﷺ which we used to offer with him.”

٥٤٩ - حَدَّثَنَا ابْنُ مُقَاتِلٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ بْنُ عُثْمَانَ بْنَ سَهْلٍ بْنَ حُنَيْفَ، قَالَ: سَمِعْتُ أَبَا أَمَّامَةَ يَقُولُ: صَلَّيْنَا مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ الظَّهَرَ، ثُمَّ خَرَجْنَا حَتَّى دَخَلْنَا عَلَى أَنَسَ بْنَ مَالِكٍ فَوَجَدْنَاهُ يُصَلِّي الْعَصْرَ، فَقُلْتُ: يَا عَمَّ مَا هَذِهِ الصَّلَاةُ الَّتِي صَلَّيْتَ؟ قَالَ: الْعَصْرُ، وَهَذِهِ صَلَاةُ رَسُولِ اللَّهِ ﷺ الَّتِي كُنَّا نُصَلِّي مَعَهُ.

550. Narrated Anas bin Mālik: رَضِيَ اللَّهُ عَنْهُ Allāh’s Messenger ﷺ used to offer the *Aṣr* prayer at a time when the sun was still hot and high, and if a person went to *Al-Awālī* Al-Madīna, he would reach there when the sun was still high. Some of *Al-Awālī* of Al-Madīna were about four miles or so from the town.

٥٥٠ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شَعِيبُ عَنِ الرَّهْبَرِيِّ قَالَ: حَدَّثَنِي أَنْسُ بْنُ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفَعَةً حَيَّةً فَيَذَهَبُ الدَّاهِبُ إِلَى الْعَوَالِي فَيَأْتِيهِمْ وَالشَّمْسُ مُرْتَفَعَةً، وَبَعْضُ الْعَوَالِي مِنَ الْمَدِينَةِ عَلَى أَرْبَعَةِ أَمْيَالٍ أَوْ تَحْوِهِ. [راجع: ٥٤٨]

551. Narrated Anas bin Mālik: رَضِيَ اللَّهُ عَنْهُ We used to offer the *Aṣr* prayer and after that if one of us went to *Quba'*, he would arrive there while the sun was still high.

٥٥١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ أَبْنِ شَهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّي الْعَصْرَ ثُمَّ يَذَهَبُ الدَّاهِبُ مِنَ إِلَى قُبَّاءِ فَيَأْتِيهِمْ وَالشَّمْسُ مُرْتَفَعَةً. [راجع: ٥٤٨]

(14) CHAPTER. The sin of one who misses the *Aṣr* prayer (intentionally).

رَضِيَ اللَّهُ عَنْهُمَا

١٤ بَابُ إِثْمٍ مِنْ فَاتَتِهِ الْعَصْرُ

٥٥٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ

Allāh's Messenger ﷺ said, "Whoever misses the 'Asr Salāt (prayer) (intentionally) then it is as if he lost his family and property."

قال: أخْبَرَنَا مَالِكُ عَنْ نَافِعٍ، عَنْ بْنِ عَبْدِ اللَّهِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الَّذِي تَفُوتُهُ صَلَاةُ الْعَصْرِ فَكَأْنَاهُ وُتْرَ أَهْلَهُ وَمَالَهُ».«

(15) CHAPTER. One who omits (does not offer) the 'Asr prayer (intentionally)⁽¹⁾.

553. Narrated Abū Al-Malīḥ: We were with Buraida in a battle on a cloudy day and he said, "Offer the 'Asr Salāt (prayer) early as the Prophet ﷺ said, 'Whoever omits the 'Asr Salāt all his (good) deeds will be lost'."

٥٥٣ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمَلِيقِ قَالَ: كُنَّا مَعَ بُرِيَّدَةَ فِي غَزْوَةِ فِي يَوْمِ ذِي عَيْمٍ فَقَالَ: بَكْرُوا بِصَلَاةِ الْعَصْرِ فَإِنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَبَطَ عَمَلَهُ».«

[انظر: ٥٩٤]

(16) CHAPTER. Superiority of the 'Asr prayer.

554. Narrated Qais: Jarīr said, "We were with the Prophet ﷺ and he looked at the moon on a full-moon night and said, 'Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business, etc.) a Salāt (prayer) before the sunrise (*Fajr*) and a Salāt (prayer) before sunset (*'Asr*), you must do so.' He then recited Allāh's Statement:

'...And glorify the Praises of your Lord before the rising of the sun and before (its) setting'. (V.50:39)

Ismā'il said, "Offer those prayers and do not miss them."

٥٥٤ - حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعاوِيَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فَنَظَرَ إِلَى الْقَمَرِ لِيَأْتِيَ - يَعْنِي الْبَدْرَ - فَقَالَ: «إِنَّكُمْ سَتَرَوْنَ رَبِّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤُيَتِهِ فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلِبُوا عَلَى صَلَاةِ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فافعُلُوا». ثُمَّ قَرَأَ: «وَسَيَّغَ مُحَمَّدٌ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ» [ق: ٣٩] قَالَ

(1) (Ch.15) The one who does not offer the 'Asr prayer intentionally until its stated time is over and if he offers the prayers after that time, then it is useless.

إِسْمَاعِيلُ: افْعُلُوا لَا تَفْوَتُنَّكُمْ . [انظر:]

[۷۴۳۶، ۷۴۳۰، ۷۴۳۴، ۴۸۰۱، ۵۷۲]

555. Narrated Abū Hurairah رضي الله عنه : Allāh's Messenger ﷺ said, "Angels come to you in succession by night and day, and all of them get together at the time of the *Fajr* and *'Asr* prayers. Those who have passed the night with you (or stayed with you) ascend (to the heaven) and Allāh asks them, though He knows everything about you, "In what state did you leave my slaves?" The angels reply: "When we left them, they were offering *Salāt* (prayer) and when we reached them, they were offering *Salāt*."

٥٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ
قَالَ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزَّنَادِ،
عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«يَسْتَعَبُونَ فِيهِمْ مَلَائِكَةً بِاللَّيْلِ
وَمَلَائِكَةً بِالنَّهَارِ وَيَجْتَمِعُونَ فِي صَلَاةِ
الْفَجْرِ وَصَلَاةِ الْعَصْرِ؛ ثُمَّ يَغْرُبُ
الَّذِينَ بَاتُوا فِيهِمْ فَيَسْأَلُهُمْ - وَهُوَ
أَعْلَمُ بِهِمْ - كَيْفَ تَرْكُتُمْ عِبَادِي؟
فَيَقُولُونَ: تَرَكْنَا هُنَّا وَهُنَّ يُصَلِّونَ،
وَأَتَيْنَاهُمْ وَهُمْ يُصَلِّونَ». [انظر:
٧٤٢٩، ٣٢٢٣]

(١٧) بَابُ مَنْ أَدْرَكَ رَكْعَةً مِنَ
الغَضْرِ قَبْلَ الغُرُوبِ

(17) CHAPTER. Whoever got (or was able to offer) only one *Rak‘ā* of the ‘Asr prayer before sunset.

556. Narrated Abū Hurairah رضي الله عنه : Allāh's Messenger ﷺ said, "If anyone of you got (or was able to offer) one *Rak'ā* of the 'Asr prayer before sunset, he should complete his *Salāt* (prayer). If any of you got (or was able to offer) one *Rak'ā* of the Fajr prayer before sunrise, he should complete his *Salāt*."

٥٥٦ - حَدَّثَنَا أَبُو نُعَيْمَ قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا أَدْرَكَكُمْ سَجْدَةً مِّنْ صَلَاةِ الْعَصْرِ قُتِلَ أَنْ تَعْرُبَ الشَّمْسُ فَلْيَتَمَّ صَلَاتُهُ، وَإِذَا أَدْرَكَكُمْ سَجْدَةً مِّنْ صَلَاةِ الصُّبْحِ قُبِلَ أَنْ تَقْطُلَنَّ الشَّمْسَ فَلْيَتَمَّ صَلَاتُهُ». [أَنْظَرَ :

[٥٨٠، ٥٧٩]

557. Narrated Sâlim bin 'Abdullâh : My father said, "I heard Allâh's Messenger ﷺ saying, 'The period of your stay as compared to the previous nations is like the period equal to the time between the 'Asr prayer and

sunset. The people of the Taurāt (Torah) were given the Taurāt and they acted (upon it) till mid-day, then they were exhausted and were given one *Qirāt*⁽¹⁾ each. And then the people of the Injeel (Gospel) were given the Injeel and they acted (upon it) till the 'Asr prayer, then they were exhausted and were given one *Qirāt* each. And then we were given the Qur'ān and we acted (upon it) till sunset and we were given two *Qirāt* each. On that the people of both the Scriptures said: 'O our Lord! You have given them two *Qirāt* and given us one *Qirāt*, though we have worked more than they. Allāh عز وجل said: 'Have I usurped some of your rights?' They said: 'No.' Allāh said: 'That is my Blessing, I bestow upon whomsoever I wish (or will, or want).'"

عَنْ أَبِيهِ أَخْبَرَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّمَا بَقَاءُكُمْ فِيمَا سَلَفَ قَبْلَكُمْ مِّنَ الْأَمْمَ كَمَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ؛ أُوتِيَ أَهْلُ التُّورَةِ التُّورَةَ، فَعَمِلُوا بِهَا حَتَّى إِذَا انْتَصَفَ النَّهَارُ عَجَزُوا فَأُعْطُوْا قِيرَاطًا قِيرَاطًا. ثُمَّ أُوتِيَ أَهْلُ الْإِنْجِيلِ الْإِنْجِيلَ، فَعَمِلُوا إِلَى صَلَاةِ الْعَصْرِ ثُمَّ عَجَزُوا فَأُعْطُوْا قِيرَاطًا قِيرَاطًا. ثُمَّ أُوتِيَنَا الْقُرْآنَ فَعَمِلْنَا إِلَى غُرُوبِ الشَّمْسِ فَأُعْطِيَنَا قِيرَاطِينِ قِيرَاطِينِ. فَقَالَ أَهْلُ الْكِتَابَيْنِ: أَيْ رَبَّنَا، أُعْطِيْتُ هُؤُلَاءِ قِيرَاطِيْنِ قِيرَاطِيْنِ وَأُعْطِيْتُنَا قِيرَاطًا قِيرَاطًا، وَنَحْنُ كُنَّا أَكْثَرُ عَمَلًا. قَالَ اللَّهُ: هَلْ ظَلَمْتُكُمْ مِّنْ أَجْرِكُمْ مِّنْ شَيْءٍ؟ قَالُوا: لَا، قَالَ: فَهُوَ فَضْلِيُّ أُوتِيَهُ مِنْ أَشَاءُ». [انظر: ٢٢٦٨، ٢٢٦٩، ٣٤٥٩، ٥٠٢١، ٧٥٣٣، ٧٤٦٧]

558. Narrated Abū Muṣa (رضي الله عنه): The Prophet ﷺ said, "The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till evening. They worked till mid-day and they said, 'We are not in need of your reward.' So the man employed another batch and said to them, 'Complete the rest of the day and yours will be the wages I had fixed (for the first batch)'. They worked up till the time of the 'Asr prayer and said, 'Whatever we have done is for you.' He

٥٥٨ - حَدَّثَنَا أَبُو حُرَيْبٌ قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ بُرِيْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ: «مَثَلُ الْمُسْلِمِينَ وَالْيَهُودَ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَأْجَرَ قَوْمًا يَعْمَلُونَ لَهُ عَمَلًا إِلَى اللَّيْلِ فَعَمِلُوا إِلَى نَصْفِ النَّهَارِ فَقَالُوا: لَا حَاجَةَ لَنَا إِلَى أَجْرِكُمْ، فَاسْتَأْجَرُ آخَرِيْنَ فَقَالَ:

(1) (H.557) *Qirāt* here symbolizes their reward.

employed another batch. They worked for the rest of the day till sunset, and they received the wages of the two former batches.”⁽¹⁾ (See *Hadīth* No. 2271, Vol. 3)

أَكْمَلُوا بَقِيَّةَ يَوْمِكُمْ وَلَكُمُ الَّذِي شَرَطْتُ، فَعَمِلُوا حَتَّى إِذَا كَانَ جِنَّ صَلَاةَ الْعَصْرِ قَالُوا: لَكَ مَا عِلْنَا، فَاسْتَأْجَرُ قَوْمًا فَعَمِلُوا بَقِيَّةَ يَوْمِهِمْ حَتَّى غَابَتِ السَّمْسُ، وَاسْتَكْمَلُوا أَجْرَ الْفَرِنَقَيْنِ». [انظر: ٢٢٧١]

(١٨) بَابُ وَقْتِ الْمَغْرِبِ

وَقَالَ عَطَاءً: يَجْمَعُ الْمَرِيضُ بَيْنَ الْمَعْرِبِ وَالْعِشَاءِ.

(18) CHAPTER. The time of the *Maghrib* prayer (evening prayer).

‘Atā’ said: “A person who is sick can offer *Maghrib* and *Ishā’* prayers together.”

559. Narrated Rāfi‘ bin Khādij: رَضِيَ اللَّهُ عَنْهُ We used to offer the *Maghrib* prayer with the Prophet ﷺ and after finishing the *Salāt* (prayer) one of us may go away and could still see as far as the spot where one’s arrow might reach when shot by a bow.

٥٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مَهْرَانَ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا أَبُو النَّجَاشِيِّ مَوْلَى رَافِعِ بْنِ خَدِيرٍ - هُوَ عَطَاءُ بْنُ صَهْبَيْ - قَالَ: سَمِعْتُ رَافِعَ ابْنَ خَدِيرٍ يَقُولُ: كُنَّا نُصَلِّي الْمَعْرِبَ مَعَ النَّبِيِّ ﷺ، فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيُبَصِّرُ مَوْاقِعَ نَبِيلٍ.

٥٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرُو ابْنِ الْحَسَنِ بْنِ عَلَيٍّ قَالَ: قَدِيمُ الْحَجَاجُ فَسَأْلَنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فَقَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الظَّهَرَ بِالْهَاجَرَةِ، وَالْعَصْرَ وَالسَّمْسُ تَقْيَةً،

560. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ used to offer the *Zuhr* prayer at mid-day, and the *Aṣr* at a time when the sun was still bright, the *Maghrib* after sunset (at its stated time) and the *Ishā’* at a variable time. Whenever he saw the people assembled (for *Ishā’* prayer) he would offer *Salāt* (prayer) earlier and if the people delayed, he would delay the *Salāt*. And they or the Prophet ﷺ used to offer the

(1) (H.558) So, this is the similitude of Muslims who accepted Allāh’s Guidance and the teachings of His Messenger ﷺ , and the similitude of the Jews and Christians who distorted and corrupted their Book and disbelieved in the Prophet ﷺ who came after ‘Iesa (Jesus). We notice that the Jews and Christians referred to in this *Hadīth* are different from those referred to in *Hadīth* No.532 for the latter were believers and died before the advent of Muhammad ﷺ and this is why they are rewarded, while the rewards of the former were given to the Muslims.

Fajr prayer when it was still dark.

وَالْمَغْرِبِ إِذَا وَجَبَتْ، وَالْعِشَاءُ أَخِيَّانًا
وَأَخِيَّانًا، إِذَا رَأَهُمْ اجْتَمَعُوا عَجَلَ،
وَإِذَا رَأَهُمْ أَبْطَلُوا أَخْرَى. وَالصُّبْحَ كَانُوا
أَوْ كَانَ النَّبِيُّ ﷺ يُصَلِّي يُعْلَمُ بِعَلَمِهِ.

[انظر: ٥٦٥]

561. Narrated Salama: We used to offer the *Maghrib* prayer with the Prophet ﷺ when the sun disappeared from the horizon.

٥٦١ - حَدَّثَنَا المُكَيْ بْنُ إِبْرَاهِيمَ
قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عِيْدٍ، عَنْ
سَلَمَةَ قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ
الْمَغْرِبِ إِذَا تَوَارَثَ بِالْحِجَابِ».

562. Narrated Ibn 'Abbās: The Prophet ﷺ offered seven *Rak'ā* together and eight *Rak'ā* together. (See *Hadīth* No. 543)

٥٦٢ - حَدَّثَنَا آدُمْ قَالَ: حَدَّثَنَا
شَعْبَةُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ
قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ، عَنْ أَبِي
عَبَّاسٍ قَالَ: صَلَّى النَّبِيُّ ﷺ سَبْعَةَ
جَيْبِعًا وَثَمَانِيًّا جَمِيعًا. [راجع: ٥٤٣]

(١٩) **بَابُ مَنْ كَرِهَ أَنْ يُقَالَ
لِلْمَغْرِبِ: الْعِشَاءُ**

563. Narrated 'Abdullāh Al-Muzanī: The Prophet ﷺ said, "Do not be influenced by bedouins regarding the name of your *Maghrib* prayer which is called '*Ishā'* by them."

٥٦٣ - حَدَّثَنَا أَبُو مَعْمَرْ - هُوَ
عَبْدُ اللَّهِ بْنُ عَمْرُو - قَالَ: حَدَّثَنَا عَبْدُ
الْوَارِثَ، عَنِ الْحُسَيْنِ قَالَ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ: حَدَّثَنِي عَبْدُ
اللَّهِ الْمُرَنِّي أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا
تَغْلِبُكُمُ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمْ
الْمَغْرِبِ» قَالَ: وَتَقُولُ الْأَعْرَابُ: هِيَ
الْعِشَاءُ.

(٢٠) **بَابُ ذِكْرِ الْعِشَاءِ وَالْعَתَمَةِ وَمَنْ
رَأَهُ وَاسِعًا،**

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ:
«أَنْقُلُ الصَّلَاةَ عَلَى الْمُنَافِقِينَ الْعِشَاءَ»

(20) CHAPTER. The mention of '*Ishā'* and '*Atama* and whoever took the two names as one and the same.

Narrated Abū Hurairah: The Prophet ﷺ said, "The most difficult and the hardest *Salāt* (prayers) for the hypocrites are

the 'Ishā' (prayer) and the *Fajr* (prayer.)" He added, "Had they known what is (the reward of) the 'Atama ('Ishā') and the *Fajr* (prayers) they would have come to attend them even if they had to crawl."

Few discussions about *Maghrib*, 'Atama i.e. 'Ishā', which are merely repetition of the topic of this chapter, are mentioned here in the Arabic text.

وَالْفَجْرُ». وَقَالَ: «لَوْ يَعْلَمُونَ مَا فِي
الْعَنْتَمَةِ وَالْفَجْرِ»، قَالَ أَبُو عَبْدِ اللَّهِ:
وَالْأَخْتِيَارُ أَنْ يَقُولَ: الْعِشَاءُ، لِقَوْلِهِ
تَعَالَى: «مَنْ بَعْدَ صَلَاةِ الْعِشَاءِ»
[النور: ٥٨] وَيُذَكَّرُ عَنْ أَبِي مُوسَى قَالَ:
كُنَّا نَتَنَاءَبُ النَّبِيَّ ﷺ عَنْدَ صَلَاةِ الْعِشَاءِ
فَأَعْتَمَ بِهَا. وَقَالَ ابْنُ عَبَّاسٍ وَعَائِشَةُ:
أَعْتَمَ النَّبِيَّ ﷺ بِالْعِشَاءِ. وَقَالَ بَعْضُهُمْ
عَنْ عَائِشَةَ: أَعْتَمَ النَّبِيَّ ﷺ بِالْعَنْتَمَةِ.
وَقَالَ جَابِرٌ: كَانَ النَّبِيَّ ﷺ يَصْلِي
الْعِشَاءَ. وَقَالَ أَبُو بَرْزَةَ: كَانَ النَّبِيَّ ﷺ
يُؤْخِرُ الْعِشَاءَ. وَقَالَ أَنَسُ: «أَخْرَ النَّبِيَّ
ﷺ الْعِشَاءَ الْآخِرَةَ». وَقَالَ ابْنُ عُمَرَ
وَأَبُو أَيُوبَ وَابْنُ عَبَّاسٍ: صَلَى النَّبِيُّ
ﷺ الْمَعْرِبَ وَالْعِشَاءَ.

٥٦٤ - حَدَّثَنَا عَبْدَانُ قَالَ:
أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ
عَنِ الزُّهْرِيِّ قَالَ سَالِمٌ: أَخْبَرَنِي عَبْدُ
اللَّهِ قَالَ: صَلَى لَنَا رَسُولُ اللَّهِ ﷺ لَيْلَةَ
صَلَاةِ الْعِشَاءِ - وَهِيَ التِي يَدْعُونَ
النَّاسُ الْعَنْتَمَةَ - ثُمَّ أَنْصَرَفَ عَلَيْهِ
الصَّلَاةُ وَالسَّلَامُ فَأَقْبَلَ عَلَيْنَا فَقَالَ:
أَرَأَيْتُمْ لَيْلَتَكُمْ هَذِهِ، فَإِنَّ رَأْسَ مَائَةِ
سَنَةٍ مِنْهَا لَا يَبْقَى مِنْهَا هُوَ عَلَى ظَهِيرِ
الْأَرْضِ أَحَدٌ». [راجع: ١١٦]

(٢١) (٢١) بَابُ وَقْتِ الْعِشَاءِ إِذَا اجْتَمَعَ
النَّاسُ أَوْ تَأَخَّرُوا

٥٦٥ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ

564. Narrated Abdullāh: One night Allāh's Messenger ﷺ led us in the 'Ishā' prayer and that is the one called *Al-'Atama* by the people. After the completion of the prayer, he faced us and said, "Do you know the importance of this night? Nobody present on the surface of the earth tonight will be living after one hundred years from this night." (See *Hadīth* No.601).

(21) CHAPTER. The time of the 'Ishā' prayer. If the people get together (pray earlier), and if they come late (delay it).

565. Narrated Muḥammad bin 'Amr: We asked Jābir bin 'Abdullāh about رَضِيَ اللَّهُ عَنْهُمَا

the *Salāt* (prayers) of the Prophet ﷺ. He said, "He ﷺ used to offer *Zuhr* prayer at mid-day, the *'Asr* when the sun was still hot, and the *Maghrib* after sunset (at its stated time). The '*Ishā'* was offered early if the people gathered, and used to be delayed if their number was less; and the morning prayer (*Fajr*) was offered when it was still dark."

(22) CHAPTER. Superiority of the '*Ishā'* prayer.

566. Narrated 'Aishah رضي الله عنها : Allāh's Messenger ﷺ once delayed the '*Ishā'* prayer and that was during the days when Islām still had not spread. The Prophet ﷺ did not come out till 'Umar informed him that the women and children had slept. Then he came out and said to the people in the mosque : "None amongst the dwellers of the earth has been waiting for it (*Ishā'* prayer) except you."

قال: حدثنا شعبة عن سعد بن إبراهيم، عن محمد بن عمرو، هو ابن الحسن بن علي، قال: سأله جابر بن عبد الله عن صلاة النبي ﷺ فقال: كان النبي ﷺ يصلّي الظهر بالهاجرة، والعصر والمسن حيّة، والمعرب إذا وجبت، والعشاء إذا كثر الناس عجل وإذا قلوا آخر، والصبح يعلس. [راجع: ٥٦٠]

(٢٢) باب فضل العشاء

٥٦٦ - حدثنا يحيى بن بكيه قال: حدثنا الليث، عن عقيل، عن ابن شهاب، عن عروة أن عائشة أخبرته قال: أعتم رسول الله ﷺ ليلة بالعشاء. وذلك قبل أن ينشئوا الإسلام فلم يخرج حتى قال عمر: نام النساء والصبيان، فخرج فقال لأهل المسجد: ما يتظارها أحد من أهل الأرض غيركم. [انظر: ٥٦٩، ٨٦٤، ٨٦٢]

٥٦٧ - حدثنا محمد بن العلاء قال: أخبرنا أبو أسامة، عن بريد، عن أبي بردة، عن أبي موسى قال: كنت أنا وأصحابي الذين قدموا معني في السفينة نزولاً في بقيع بطنخان - والنبي ﷺ بالمدينة - فكان يتذوق النبي ﷺ عند صلاة العشاء كل ليلة

567. Narrated Abū Mūsā رضي الله عنه : My companions, who came with me in the boat, and I landed at a place called Baqī' Butḥān. The Prophet ﷺ was at Al-Madina at that time. One of us used to go to the Prophet ﷺ by turns every night at the time of the '*Ishā'* prayer. Once, I, along with my companions went to the Prophet ﷺ and he was busy in some of his affairs, so the '*Ishā'* prayer was delayed to the middle of the night. He then came out and led the people [in (*Salāt*)

prayer]. After finishing from the *Salāt*, he addressed the people present there saying, “Be patient! Don’t go away. Have the glad tidings. It is from the Blessing of Allāh upon you that none amongst mankind has offered *Salāt* at this time save you.” Or said, “None except you has offered prayer at this time.” Abū Mūsa added, “So we returned happily after what we heard from Allāh’s Messenger ﷺ.”

(23) CHAPTER. What is disliked about sleeping before the *Ishā’* prayer.

568. Narrated Abū Barzā: رَضِيَ اللَّهُ عَنْهُ Allāh’s Messenger ﷺ disliked to sleep before the *Ishā’* prayer and to talk after it.

(24) CHAPTER. Sleeping before the *Ishā’* prayer if (one is) overwhelmed by it (sleep).

569. Narrated Ibn Shihāb from ‘Urwa: أَشْهَدُ اللَّهَ عَنْهَا Aishah said, “Once Allāh’s Messenger ﷺ delayed the *Ishā’* prayer till ‘Umar reminded him by saying, ‘The *Salāt* (prayer)! The women and children have slept.’ Then the Prophet ﷺ came out and said, ‘None amongst the dwellers of the earth has been waiting for it (the prayer) except you.’” Urwa said, “Nowhere except in Al-

نَّفْرِ مِنْهُمْ، فَوَاقَفْنَا إِلَيْهِ اللَّهِ أَنَا وَأَصْحَابِي وَلَهُ بَعْضُ الشُّغْلِ فِي بَعْضِ أَمْرِهِ، فَأَعْتَمَ بِالصَّلَاةِ حَتَّى ابْهَارَ اللَّيلَ، ثُمَّ خَرَجَ النَّبِيُّ ﷺ فَصَلَّى عَلَيْهِمْ، فَلَمَّا قَصَّى صَلَاتَهُ قَالَ لِمَنْ حَضَرَهُ: «عَلَى رَسُولِكُمْ، أَبْشِرُوكُمْ، إِنَّ مِنْ نِعْمَةِ اللَّهِ عَلَيْكُمْ أَنَّهُ لَيْسَ أَحَدٌ مِنَ النَّاسِ يُصَلِّي هَذِهِ السَّاعَةَ غَيْرُكُمْ - أَوْ قَالَ: - مَا صَلَّى هَذِهِ السَّاعَةَ أَحَدٌ غَيْرُكُمْ» - لَا يَدْرِي أَيَّ الْكَلِمَتَيْنِ قَالَ - قَالَ أَبُو مُوسَى: فَرَجَعْنَا فَرَحِي بِمَا سَعَيْنَا مِنْ رَسُولِ اللَّهِ ﷺ .

(23) بَابُ مَا يُتَكَرَّهُ مِنَ النَّوْمِ قَبْلَ العِشاءِ

568 - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا عَبْدُ الْوَهَابِ التَّقِيفِيُّ قَالَ: حَدَّثَنَا خَالِدُ الْحَنَّاءُ، عَنْ أَبِي الْمِنَاهَى، عَنْ أَبِي بَرْزَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُكَرِّهُ النَّوْمَ قَبْلَ العِشاءِ وَالْحَدِيثَ بَعْدَهَا . [راجع: ٥٤١]

(24) بَابُ النَّوْمِ قَبْلَ العِشاءِ لِمَنْ غُلِبَ

569 - حَدَّثَنَا أَبْيُوبُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي أَبُو بَكْرٍ، عَنْ سُلَيْمَانَ: قَالَ صَالِحُ بْنُ كَيْسَانَ: أَخْبَرَنِي أَبْنُ شَهَابٍ، عَنْ عُرْوَةَ أَنَّ عَائِشَةَ قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ بِالْعِشاءِ حَتَّى نَادَاهُ عُمَرُ: الصَّلَاةَ، نَامَ النِّسَاءُ

Madina the prayer used to be offered (in those days)." He further said, "The Prophet ﷺ used to offer the 'Ishā' prayer in the period between the disappearance of the twilight and the end of the first third of the night."

وَالْمُصْبِيَانُ، فَخَرَجَ فَقَالَ: «مَا يَنْتَظِرُهَا أَحَدٌ مِّنْ أَهْلِ الْأَرْضِ غَيْرُكُمْ». قَالَ وَلَا تُصَلِّيَ يَوْمَئِذٍ إِلَّا بِالْمَدِينَةِ؛ قَالَ: وَكَانُوا يُصَلِّونَ الْعِشَاءَ فِيمَا يَبْيَنُ أَنَّ يَغْيِبَ الشَّفَقُ إِلَى ثُلُثِ اللَّيْلِ الْأَوَّلِ.

[راجع: ٥٦٦]

570. Narrated Nafi': 'Abdullāh bin 'Umar رضي الله عنهما said, "Once Allāh's Messenger ﷺ was busy (at the time of the 'Ishā'), so the prayer was delayed so much so that we slept and woke up and slept and woke up again. The Prophet ﷺ came out and said, 'None amongst the dwellers of the earth but you have been waiting for *As-Salāt* (the prayer)'." Ibn 'Umar did not find any harm in offering it earlier or in delaying it, unless he was afraid that sleep might overwhelm him and he might miss the prayer, and sometimes he used to sleep before the 'Ishā' prayer.

٥٧٠ - حَدَّثَنَا مَحْمُودٌ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي نَافعٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شُغِلَ عَنْهَا لَيْلَةً فَأَخْرَاهَا حَتَّى رَقَدْنَا فِي الْمَسْجِدِ، ثُمَّ اسْتَيقَظْنَا، ثُمَّ خَرَجَ عَلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ: «لَيْسَ أَحَدٌ مِّنْ أَهْلِ الْأَرْضِ يَنْتَظِرُ الصَّلَاةَ غَيْرُكُمْ». وَكَانَ ابْنُ عُمَرَ لَا يُبَالِي أَفْدَمَهَا أَمْ أَخْرَاهَا إِذَا كَانَ لَا يَحْسَنُ أَنْ يَعْلِمَهُ النَّوْمُ عَنْ وَقْتِهَا. وَكَانَ يَرْقُدُ قَبْلَهَا.

٥٧١ - قَالَ ابْنُ جُرَيْجٍ: قُلْتُ لِعَطَاءً فَقَالَ: سَمِعْتُ ابْنَ عَبَّاسَ يَقُولُ: أَعْتَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْعِشَاءِ حَتَّى رَقَدَ النَّاسُ وَاسْتَيقَظُوا، وَرَقَدُوا وَاسْتَيقَظُوا؛ فَقَامَ عُمَرُ ابْنُ الخطَّابِ فَقَالَ: الصَّلَاةُ. قَالَ عَطَاءُ: قَالَ ابْنُ عَبَّاسٍ: فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانِي أَنْظَرْتُ إِلَيْهِ الْآنَ يَقْطُرُ رَأْسُهُ مَاءً وَاضِعًا يَدَهُ عَلَى رَأْسِهِ، فَقَالَ: «لَوْلَا أَنْ أَشْقَى عَلَى أَمَّتِي لِأَمْرُتُهُمْ أَنْ

رضي الله عنهما: رَضِيَ اللَّهُ عَنْهُمَا Once Allāh's Messenger ﷺ delayed the 'Ishā' prayer to such an extent that the people slept and got up and slept again and got up again. Then 'Umar bin Al-Khaṭṭāb رضي الله عنه stood up and reminded the Prophet ﷺ of the prayer. 'Atā' said, 'Ibn 'Abbās said: "The Prophet ﷺ came out as if I am looking at him at this time, and water was trickling from his head and he was putting his hand on his head and then said, 'Hadn't I thought it hard for my followers, I would have ordered them to offer *Salāt* (prayer) ('Ishā' prayer) at this time.' I asked 'Atā' for further information, how the Prophet ﷺ had kept his hand on his

head as he was told by Ibn ‘Abbās. ‘Aṭā’ separated his fingers slightly and put their tips on the side of the head, brought the fingers downwards approximating them till the thumb touched the lobe of the ear at the side of the face at the temple and towards the beard. He neither slowed nor hurried in this action but he acted like that. The Prophet ﷺ said: ‘Hadn’t I thought it hard for my followers I would have ordered them to offer Salāt at this time.’”

(25) CHAPTER. Time of the ‘Ishā’ prayer is up to the middle of the night.

And Abū Barza said that the Prophet ﷺ used to prefer to pray ‘Ishā’ late.

572. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ delayed the ‘Ishā’ prayer till midnight and then he offered the prayer and said, “The people offered Salāt (prayer) and slept but you have been in prayer as long as you have been waiting for it (the prayer).”

Anas added: As if I am looking now at the glitter of the ring of the Prophet ﷺ on that night.

(26) CHAPTER. Superiority of the Fajr (early morning) prayer.

يُصلُّوها هكذا». فاستحبَّ عطاء: كيَفَ وَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلَى رَأْسِهِ كَمَا أَنْبَأَهُ ابْنُ عَبَّاسٍ؟ فَبَدَدَ لِي عَطَاءً بَيْنَ أَصَابِعِهِ شَيْئاً مِنْ تَبَدِيدٍ، ثُمَّ وَضَعَ أَطْرَافَ أَصَابِعِهِ عَلَى قَرْنِ الرَّأْسِ، ثُمَّ ضَمَّهَا يُمْرِّها كَذَلِكَ عَلَى الرَّأْسِ حَتَّى مَسَّتْ إِبْهَامُهُ طَرَفَ الْأَذْنِ مِمَّا يَلِي الرَّوْحَةَ عَلَى الصُّدْغِ وَنَاحِيَةَ الْلُّحْيَةِ، لَا يُقْصُرُ وَلَا يَبْطُشُ إِلَّا كَذَلِكَ. وَقَالَ: «لَوْلَا أَنْ أَشُقَّ عَلَى أَمْمَيْ لِأَمْرِهِمْ أَنْ يُصلُّوها هكذا». [انظر: ٧٢٣٩]

(25) بَابُ وَقْتِ العِشَاءِ إِلَى نِصْفِ اللَّيلِ،

وقال أَبُو بَرْزَةَ: كَانَ النَّبِيُّ ﷺ يَسْتَحِبُ تَأْخِيرَهَا.

٥٧٢ - حَدَّثَنَا عَبْدُ الرَّحِيمِ
المُحَارِبِيُّ قَالَ: حَدَّثَنَا زَائِدَةُ، عَنْ حُمَيْدِ الطَّوَيْلِ، عَنْ أَنَسِ قَالَ: أَخْرَى النَّبِيِّ ﷺ صَلَاةَ العِشَاءِ إِلَى نِصْفِ اللَّيلِ، ثُمَّ صَلَّى. ثُمَّ قَالَ: «فَإِذَا صَلَّى النَّاسُ وَنَامُوا. أَمَا إِنَّكُمْ فِي صَلَاةِ مَا انتَظَرْتُمُوهَا».

وَزَادَ أَبُنُ أَبِي مَرِيمَ: أَخْبَرَنَا يَحْيَى بْنُ أَبْيَوبَ قَالَ: حَدَّثَنِي حُمَيْدُ، أَنَّهُ سَمَعَ أَنَسًا قَالَ: كَانَيَ أَنْظَرُ إِلَى وَبِصِّ خَاتَمِهِ لَيْلَتَيْنِ. [انظر: ٦٠٠، ٨٤٧، ٥٨٦٩]

(26) بَابُ فَضْلِ صَلَاةِ الْفَجْرِ

573. Narrated Jarīr bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُما : We were with the Prophet ﷺ and he looked at the moon on a full-moon night and said, “You will certainly see your Lord as you see this (moon), and there will be no trouble in seeing Him. So, if you can avoid missing (through sleep, business, etc.) a prayer before the rising of the sun (*Fajr*) and before its setting (*Aṣr*) you must do so.”

He (the Prophet ﷺ) then recited the following Verse :

“...And glorify the Praises of your Lord before the rising of the sun and before (its) setting.” (V.20:130)

٥٧٣ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا قَيْسٌ: عَنْ حَرِيرِ ابْنِ عَبْدِ اللَّهِ: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ نَظَرَ إِلَى الْقَمَرِ لِيَهُ الْبَدْرِ فَقَالَ: «أَمَا إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا لَا تَضَامُونَ - أَوْ لَا تُضَاهُونَ - فِي رُؤْيَتِهِ، فَإِنْ أَسْتَطَعْتُمْ أَنْ لَا تُعْلَمُوا عَلَى صَلَاةٍ قَبْلَ طَلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا». ثُمَّ قَالَ: «وَسَيَّغَ مُحَمَّدُ رَبِّكَ قَبْلَ طَلُوعِ الْشَّمْسِ وَقَبْلَ غُرُوبِهَا» [طه: ١٣٠].

[راجع: ٥٥٤]

574. Narrated Abū Mūsa: Allāh’s Messenger ﷺ said, “Whoever offers the two cool *Salāt* (prayers) (*Aṣr* and *Fajr*) will enter Paradise.”

٥٧٤ - حَدَّثَنَا هَذْلَةُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنِي أَبُو حَمْرَةَ عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ». وَقَالَ أَبُو رَجَاءٍ: حَدَّثَنَا هَمَّامٌ عَنْ أَبِي حَمْرَةَ أَنَّ أَبَا بَكْرِ بْنَ عَبْدِ اللَّهِ بْنِ قَيْسٍ أَخْبَرَ بِهَذَا. حَدَّثَنَا إِسْحَاقُ عَنْ حَبَّانَ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا أَبُو جَمْرَةَ عَنْ أَبِي بَكْرٍ ابْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ الْبَيِّنِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلُهُ.

(٢٧) بَابُ وَقْتِ الْفَجْرِ

(27) CHAPTER. Time of the *Fajr* (early morning) prayer.

575. Narrated Anas زَادِي اللَّهُ عَنْهُ ثَابِتٌ said, “We took the *Sahūr* [the meal taken before dawn while *Saum* (fasting) is observed] with the Prophet ﷺ and then stood up for the (early morning) *Salāt* (prayer).” I

٥٧٥ - حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ رَيْدَ ابْنَ ثَابِتٍ حَدَّثَهُ أَنَّهُمْ

asked him how long the interval between the two (*Sahūr* and *Salāt*) was. He replied, ‘The interval between the two was just sufficient to recite fifty or sixty ‘Ayāt.’

سَهَرُوا مَعَ النَّبِيِّ ﷺ ثُمَّ قَامُوا إِلَى الصَّلَاةِ. قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: قَدْرُ خَمْسِينَ أَوْ سِتِّينَ، يَعْنِي آيَةً.

[انظر: ١٩٢١]

576. Narrated Qatāda: Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ said, “The Prophet ﷺ and Zaid bin Thābit took the *Sahūr* together and after finishing the meal, the Prophet ﷺ stood up for *As-Salāt* (the prayers) (*Fajr* prayer).” I asked Anas, “How long was the interval between finishing their *Sahūr* and starting *As-Salāt*? ” He replied, “The interval between the two was just sufficient to recite fifty ‘Ayāt’ (Verses of the Qur’ān).”

٥٧٦ - حَدَّثَنَا حَسْنُ بْنُ صَبَّاحٍ: سَمِعَ رَوْحَاً قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَّسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ وَرَأْيَدَ بْنَ ثَابِتَ سَهَرَ، فَلَمَّا فَرَغَ مِنْ سُحُورِهِمَا قَامَ نَبِيُّ اللَّهِ ﷺ إِلَى الصَّلَاةِ فَصَلَّى. قُلْتُ لِأَنَّسَ: كَمْ كَانَ بَيْنَ فَرَاغِهِمَا مِنْ سُحُورِهِمَا وَذُوولِهِمَا فِي الصَّلَاةِ؟ قَالَ: قَدْرُ مَا يَقْرَأُ الرَّجُلُ خَمْسِينَ آيَةً. [انظر: ١١٣٤]

577. Narrated Sahl bin Sa‘d رَضِيَ اللَّهُ عَنْهُ used to take the *Sahūr* meal with my family and hasten so as to catch the *Fajr* (early morning prayer) with Allāh’s Messenger ﷺ.

٥٧٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوينٍ عَنْ أَخِيهِ، عَنْ سُلَيْمَانَ، عَنْ أَبِي حَازِمٍ أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعِيدٍ يَقُولُ: كُنْتُ أَسْهَرُ فِي أَهْلِي ثُمَّ يَكُونُ سُرْعَةً بِي أَنْ أُدْرِكَ صَلَاةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ ﷺ. [انظر: ١٩٢٠]

578. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: The believing women, covered with their veiling sheets, used to attend the *Fajr* prayer with Allāh’s Messenger ﷺ, and after finishing the *Salāt* (prayer) they would return to their homes and nobody could recognize them because of darkness.

٥٧٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: أَخْبَرَنَا الْيَثِّ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الرَّبِّيرِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ قَالَتْ: كُنَّ نِسَاءُ الْمُؤْمِنَاتِ يَسْهَدْنَ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْفَجْرِ مُتَلَفِّعَاتٍ بِمُرْوَطِهِنَّ ثُمَّ يَقْلِبْنَ إِلَى بُيُوتِهِنَّ حِينَ يَقْضِيَنَ الصَّلَاةَ لَا يَعْرَفُهُنَّ أَحَدٌ مِنَ الْغَلَسِ.

[راجع: ٣٧٢]

(28) CHAPTER. Whoever got (or was able to offer) one *Rak'ā* of the *Fajr* prayer (in time). [One *Rak'ā* means, one standing, one bowing, and two prostrations].

579. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever got (or was able to offer) one *Rak'ā* (of the *Fajr* prayer) before sunrise, he got the morning (*Fajr* prayer) and whoever got (or was able to offer) one *Rak'ā* of the *'Aṣr* prayer before sunset, he got the (*'Aṣr*) prayer."

(٢٨) بَابُ مَنْ أَذْرَكَ مِنَ الْفَجْرِ رَكْعَةً

٥٧٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، وَعَنْ بُشْرِ بْنِ سَعِيدٍ، وَعَنْ الْأَغْرَجِ يُحَدِّثُنَّهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَذْرَكَ مِنَ الصُّبْحِ رَكْعَةً قَبْلَ أَنْ تَظْلُمَ الشَّمْسَ فَقَدْ أَذْرَكَ الصُّبْحَ، وَمَنْ أَذْرَكَ رَكْعَةً مِنَ الظَّهِيرَةِ قَبْلَ أَنْ تَغُرِّبَ الشَّمْسَ فَقَدْ أَذْرَكَ الْعَصْرَ». [راجع: ٥٥٦]

(٢٩) بَابُ مَنْ أَذْرَكَ مِنَ الصَّلَاةِ رَكْعَةً

(29) CHAPTER. Whoever got (or was able to offer) one *Rak'ā* of a prayer (in time).

580. Narrated Abū Hurairah: Allāh's Messenger ﷺ said, "Whoever got (or was able to offer) one *Rak'ā* of *As-Salāt* (the prayer), (in time) he got that *Salāt* (prayer)."

٥٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَذْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَذْرَكَ الصَّلَاةَ». [راجع: ٥٥٦]

(٣٠) بَابُ الصَّلَاةِ بَعْدَ الْفَجْرِ حَتَّى تَرْفَعَ الشَّمْسُ

٥٨١ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ فَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: شَهِدَ عَنِي رِجَالٌ مَرْضِيُونَ وَأَرْضَاهُمْ عَنْدِي عُمُرٌ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الصُّبْحِ حَتَّى تَشْرُقُ

(30) CHAPTER. What is said regarding the offering of *As-Salāt* (the prayers) between the *Fajr* prayer and sunrise.

581. Narrated 'Umar: The Prophet ﷺ forbade offering *As-Salāt* (the prayer) after the *Fajr* prayer till the sun rises and after the *'Aṣr* prayer till the sun sets.

Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: Some people told me the same narration (as above).

الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغُرُّبَ.
حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى،
عَنْ شُعْبَةَ، عَنْ فَتَادَةَ قَالَ: سَمِعْتُ
أَبَا الْعَالِيَّةِ عَنْ أَبْنَى عَبَّاسٍ قَالَ:
حَدَّثَنِي نَاسٌ بِهَذَا.

٥٨٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ عَنْ هَشَامٍ قَالَ:
أَخْبَرَنِي أَبِي قَالَ: أَخْبَرَنِي أَبْنُ عُمَرَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحْرَوْا
بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا
غُرُوبَهَا». [انظر: ٥٨٥، ٥٨٩، ١١٩٢،
٣٢٧٣، ١٦٢٩]

٥٨٣ - وَقَالَ: حَدَّثَنِي أَبْنُ عُمَرَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا طَلَعَ
حَاجِبُ الشَّمْسِ فَأَخْرُجُوا الصَّلَاةَ حَتَّى
تَرَفَعَ». وَإِذَا غَابَ حَاجِبُ الشَّمْسِ
فَأَخْرُجُوا الصَّلَاةَ حَتَّى تَغِيَّبَ» تَابَعَهُ
عَبْدَهُ. [انظر: ٣٢٧٢]

٥٨٤ - حَدَّثَنَا عَبْدُ بْنِ إِسْمَاعِيلَ،
عَنْ أَبِي أُسَامَةَ عَنْ عَبْدِ اللَّهِ، عَنْ
خُبَيْبَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصَ
بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ
رَسُولَ اللَّهِ ﷺ نَهَى عَنْ تَبَعِينَ وَعَنِ
لِبْسَتِينَ وَعَنْ صَلَاتَيْنِ؛ نَهَى عَنِ
الصَّلَاةِ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ
الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغُرُّبَ
الشَّمْسُ، وَعَنِ اشْتِمَالِ الصَّمَاءِ، وَعَنِ
الْأَخْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ يُفْضِي بِفَرْجِهِ

: رَضِيَ اللَّهُ عَنْهُمَا 'Umar 'Allāh's Messenger ﷺ said, "Do not offer Salāt (prayer) at the time of sunrise and at the time of sunset."

: رَضِيَ اللَّهُ عَنْهُمَا 'Umar 'Allāh's Messenger ﷺ said, "If the edge of the sun appears (above the horizon) delay As-Salāt (the prayer) till it becomes high, and if the edge of the sun disappears, delay As-Salāt till it sets (disappears completely)."

: رَضِيَ اللَّهُ عَنْهُ Abū Hurairah Allāh's Messenger ﷺ forbade two kinds of sales, two kinds of dresses, and two Salāt (prayers). He forbade offering Salāt after the Fajr prayer till the rising of the sun; and after the 'Asr prayer till the setting of the sun. He also forbade Ishtimāl-Asṣammā and Al-Iḥtibā in one garment in such a way that one's private parts are exposed towards the sky. He also forbade the sales called Munābadha and Mu'lāmasa. (See Hadīth No.2144 and 2145, Vol.3).

إلى السماء، وعن المُنابدة
والملامسة. [راجع: ٣٦٨]

(٣١) بَابُ لَا تُتَحَرِّي الصَّلَاةَ قَبْلَ
غُرُوبِ الشَّمْسِ

٥٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ
قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ
ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا
يَتَحَرَّى أَحَدُكُمْ فِي صَلَاتِهِ عِنْ طَلْبِ
الشَّمْسِ وَلَا عِنْدَ غُرُوبِهَا». [راجع:
٥٨٢]

٥٨٦ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ
اللَّهِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ
صَالِحٍ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي
عَطَاءُ بْنُ يَرِيدَ الْجَنْدُوِيُّ أَنَّهُ سَمِعَ أبا
سَعِيدَ الْخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: «لَا صَلَاةَ بَعْدَ الصُّبْحِ
حَتَّى تَرْفَعَ الشَّمْسُ، وَلَا صَلَاةَ بَعْدَ
العَصْرِ حَتَّى تَغِيَّبَ الشَّمْسُ». [انظر:
١١٨٨، ١١٩٧، ١١٩٢، ١٨٦٤، ١٩٩٢، ١٩٩٥]

٥٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِيَّ
قَالَ: حَدَّثَنَا عُنْدَرٌ قَالَ: حَدَّثَنَا شَعْبَةُ
عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ حُمَرَانَ
بْنَ أَبَانَ يُحَدِّثُ عَنْ مُعاوِيَةَ قَالَ:
إِنَّكُمْ لَتُصْلَوُنَ صَلَاةً لَقَدْ صَحِبْنَا
رَسُولَ اللَّهِ ﷺ فَمَا رَأَيْنَاهُ يُصَلِّيَهَا وَلَكَدْ
نَهَى عَنْهَا، يَعْنِي الرَّكْعَتَيْنِ بَعْدَ
العَصْرِ. [انظر: ٣٧٦٦]

٥٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ

(31) CHAPTER. One should not try to offer *As-Salāt* (the prayer) just before sunset.

585. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا said, “None of you should try to offer *As-Salāt* (the prayer) at sunrise or sunset.”

586. Narrated Abū Sa‘id Al-Khudrī رَضِيَ اللَّهُ عَنْهُ : I heard Allāh’s Messenger ﷺ saying, “There is no *Salāt* (prayer) after the morning prayer (*Fajr* prayer) till the sun rises, and there is no prayer after the ‘Aṣr prayer till the sun sets.”

587. Narrated Mu‘awiyya : You offer a *Salāt* (prayer) which I did not see being offered by Allāh’s Messenger ﷺ when we were in his company, and he certainly had forbidden it (i.e., two *Rak‘ā* after the ‘Aṣr prayer).

588. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : Allāh’s Messenger ﷺ forbade the offering of

two *Salāt* (prayers):

1. After the *Fajr* (early morning) prayer till the sun rises.
2. After the *'Asr* prayer till the sun sets.

(32) CHAPTER. Whoever did not dislike to offer optional prayers except after the compulsory prayers of *'Asr* and *Fajr* only.

This has been narrated by 'Umar, Ibn 'Umar, Abū Sa'īd and Abū Hurairah.

589. Narrated Ibn 'Umar: رَضِيَ اللَّهُ عَنْهُمَا I offer *Salāt* as I saw my companions offering them. I do not forbid offering of prayers at any time during the day or night except at sunset and sunrise.

(33) CHAPTER. To offer the missed *Salāt* (prayers) and the like after the *'Asr* prayer.

And narrated Umm Salama: رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ offered two *Rak'āt* after the *'Asr* prayer and said, "Some people of the tribe of 'Abdul-Qais made me busy and did not let me offer the two *Rak'āt* after the *Zuhr* prayer."

590. Narrated 'Āishah: By رَضِيَ اللَّهُ عَنْهَا Allāh Who took away the Prophet, the Prophet ﷺ never missed them (two *Rak'āt*) after the *'Asr* prayer till he met Allāh; and he did not meet Allāh till it became heavy for him to offer *As-Salāt* (the prayer) while standing. So, he used to offer most of the *Salāt* (prayers) while sitting. (She meant the two *Rak'āt* after *'Asr*). He used to offer them

قال: حَدَّثَنَا عَبْدَةُ، عَنْ عُيَيْدِ اللَّهِ، عَنْ خَيْرِيْبِ، عَنْ حَمْضَيْسَ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صَلَاتَيْنِ: بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ. [راجع: ٣٦٨]

(٣٢) بَابُ مَنْ لَمْ يَكُرِهِ الصَّلَاةَ إِلَّا بَعْدَ الْعَصْرِ وَالْفَجْرِ،
رَوَاهُ عُمَرُ، وَابْنُ عُمَرَ، وَأَبُو سَعِيدٍ، وَأَبُو هُرَيْرَةَ.

٥٨٩ - حَدَّثَنَا أَبُو الْعَمَانِ: حَدَّثَنَا حَمَادٌ، عَنْ أَيُوبَ، عَنْ نافعٍ، عَنْ أَبِي عُمَرٍ قَالَ: أَصْلَى كَمَا رَأَيْتُ أَصْحَابِي يُصْلَوْنَ، لَا أَنْهَى أَحَدًا يُصْلِي بِلَيْلٍ وَلَا نَهَارًا مَا شَاءَ، غَيْرَ أَنْ لَا تَحْرُوا طَلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا. [راجع: ٥٨٢]

(٣٣) بَابُ مَا يُصْلَى بَعْدَ الْعَصْرِ مِنَ الْفَوَائِتِ وَنَعْوَهَا،
وَقَالَ كُرَيْبُ عَنْ أُمِّ سَلَمَةَ: صَلَى النَّبِيُّ ﷺ بَعْدَ الْعَصْرِ رَكْعَتَيْنِ. وَقَالَ: شَعْلَنِي نَاسٌ مِنْ عَبْدِ الْقَيْسِ عَنِ الرَّكْعَتَيْنِ بَعْدَ الظَّهَرِ.

٥٩٠ - حَدَّثَنَا أَبُو ثُعَيْمٍ: قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ قَالَ: حَدَّثَنِي أَبِي أَنْهُ سَمَعَ عَائِشَةَ قَالَتْ: وَالَّذِي دَهَبَ بِهِ مَا تَرَكُهُمَا حَتَّى لَقِيَ اللَّهَ وَمَا لَقِيَ اللَّهُ تَعَالَى حَتَّى نَقَلَ عَنِ الصَّلَاةِ. وَكَانَ يُصْلِي كَثِيرًا مِنْ صَلَاتِهِ

in the house and never offered them in the mosque, lest it might be hard for his followers and he loved what was easy for them.

قائداً، تعني الرَّكعَتَيْنِ بَعْدَ العَصْرِ.
وكانَ النَّبِيُّ ﷺ يُصَلِّيهِمَا وَلَا يُصَلِّيهِمَا
فِي الْمَسْجِدِ مُحَافَةً أَنْ يُنْقَلَ عَلَى
أُمَّتِهِ؛ وَكَانَ يُجْبِي مَا يُعْجِفُ عَنْهُمْ.

[انظر: ٥٩١، ٥٩٢، ٥٩٣، ١٦٣١]

591. Narrated Hishām's father: 'Aishah (addressing me) said, "O son of my sister! The Prophet ﷺ never missed two prostrations (i.e. Rak'ā) after the 'Asr prayer in my house."⁽¹⁾

٥٩١ - حَدَّثَنَا مُسْدَدٌ قَالَ: حَدَّثَنَا
يَحْيَى قَالَ: حَدَّثَنَا هِشَامٌ قَالَ:
أَخْبَرَنِي أَبِي قَالَ: قَالَتْ عَائِشَةُ: أَبَنَ
أَخْتِي، مَا تَرَكَ النَّبِيُّ ﷺ السَّاجِدَتَيْنِ
بَعْدَ الْعَصْرِ عِنْدِي قَطُّ. [راجع: ٥٩٠]

592. Narrated 'Aishah (رضي الله عنها): Allah's Messenger ﷺ never missed two Rak'ā before the Fajr prayer and two Rak'ā after the 'Asr prayer openly and secretly.

٥٩٢ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ
قَالَ: حَدَّثَنَا الشَّيْابِيُّ قَالَ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ، عَنْ أَبِيهِ
عَنْ عَائِشَةَ قَالَتْ: رَكَعْتَانِ لَمْ يَكُنْ
رَسُولُ اللَّهِ ﷺ يَدْعُهُمَا سِرًا وَلَا
عَلَانِيَةً: رَكَعْتَانِ قَبْلَ الصُّبْحِ وَرَكَعْتَانِ
بَعْدَ العَصْرِ. [راجع: ٥٩٠]

593. Narrated 'Aishah (رضي الله عنها): Whenever the Prophet ﷺ came to me after the 'Asr prayer, he always offered two Rak'ā.⁽²⁾

٥٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ
قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ
قَالَ: رَأَيْتُ الْأَسْوَدَ وَمَسْرُوفًا شَهِدَا
عَلَى عَائِشَةَ قَالَتْ: مَا كَانَ النَّبِيُّ ﷺ
يَأْتِينِي فِي يَوْمٍ بَعْدَ الْعَصْرِ إِلَّا صَلَّى
رَكْعَتَيْنِ.

(34) CHAPTER. To offer (the 'Asr prayers) earlier on a cloudy day.

(٣٤) بَابُ التَّبْكِيرِ بِالصَّلَاةِ فِي يَوْمٍ
غَيْمِ
٥٩٤ - حَدَّثَنَا مُعاَذُ بْنُ فَضَالَةَ

(1) (H.591) See chapter No.33 after the *Hadith* No.589.

(2) (H.593) See chapter No.33 after the *Hadith* No.589.

Buraida on a cloudy day and he said, "Offer the 'Asr prayer earlier as the Prophet ﷺ said, 'Whoever omits (does not offer) the 'Asr prayer, all his (good) deeds will be lost.'

(See *Hadīth* No.552 and 553).

قالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَىٰ هُوَ ابْنُ أَبِي كَثِيرٍ، عَنْ أَبِي قِلَّابَةَ أَنَّ أَبَا الْمَلِيقَ حَدَّثَهُ قَالَ: كُنَّا مَعَ بُرْيَدَةَ فِي يَوْمٍ ذِي عَيْمٍ فَقَالَ: بَكَرُوا بِالصَّلَاةِ فَإِنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ تَرَكَ صَلَاةَ الْعَصْرِ حَبَطَ عَمَلَهُ». [راجع: ٥٥٣]

(٣٥) بَابُ الْأَذَانِ بَعْدَ ذَهَابِ الْوَقْتِ

(35) CHAPTER. The *Adhān* for the *Salāt* (prayer) after its stated time is over.

595. Narrated Abī Qatāda : One night we were travelling with the Prophet ﷺ and some people said, "We wish that Allāh's Messenger ﷺ would take rest along with us during the last hours of the night." He said, "I am afraid that you will sleep and miss the (*Fajr*) prayer." Bilāl said, "I will make you get up." So, all slept and Bilāl rested his back against his *Rāhīla* and he too was overwhelmed (by sleep) and slept. The Prophet ﷺ got up when the edge of the sun had risen and said, "O Bilāl! What about your statement?" He replied, "I have never slept such a sleep." The Prophet ﷺ said, "Allāh took your souls when He wished, and returned them to you when He wished. O Bilāl! Get up and pronounce the *Adhān* for *As-Salāt* (the prayer)." The Prophet ﷺ performed ablution and when the sun came up and became bright, he stood up and offered the *Salāt* (prayer).

٥٩٥ - حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ قَالَ: حَدَّثَنَا حُصَيْنٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: سِرْنَا مَعَ النَّبِيِّ ﷺ لِيَوْمَ لَيَلَّةَ، فَقَالَ بَعْضُ الْقَوْمِ: لَوْ عَرَسْتَ بَنَا يَا رَسُولَ اللَّهِ، قَالَ: «أَخَافُ أَنْ تَنَامُوا عَنِ الصَّلَاةِ». قَالَ بِلَالٌ: أَنَا أُوقِظُكُمْ. فَاصْطَبَجُعُوا وَأَسْنَدَ بِلَالٌ ظَهِيرَةً إِلَى رَاحِلَتِهِ فَغَلَبَتْ عَيْنَاهُ قَنَاءً، فَاسْتَيْقَطَ النَّبِيُّ ﷺ وَقَدْ طَلَعَ حَاجِبُ الشَّمْسِ فَقَالَ: «يَا بِلَالُ، أَيْنَ مَا قُلْتَ؟» قَالَ: مَا أَقْبَلْتُ عَلَيَّ نَوْمًا مِثْلُهَا قَطْ. قَالَ: إِنَّ اللَّهَ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ، وَرَدَهَا عَلَيْكُمْ حِينَ شَاءَ، يَا بِلَالُ قُمْ فَأَدْنِ بِالنَّاسِ بِالصَّلَاةِ» فَتَوَضَّأَ، فَلَمَّا ارْتَفَعَتِ الشَّمْسُ وَابْنَيَاضَ قَامَ فَصَلَّى. [انظر: ٧٤٧١]

(٣٦) بَابُ مَنْ صَلَّى بِالنَّاسِ جَمَاعَةً بَعْدَ ذَهَابِ الْوَقْتِ

(36) CHAPTER. Whoever led the people in *Salāt* (prayer) after its time was over.

596. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا : On the Day of Al-Khandaq (the battle of Trench), ‘Umar bin Al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ came cursing the disbelievers of Quraish after the sun had set and said, “O Allāh’s Messenger ﷺ, I could not offer the ‘Aṣr prayer till the sun was about to set.” The Prophet ﷺ said, “By Allāh! I, too, have not offered the Salāt (prayer).”

So, we turned towards Buṭhān, and the Prophet ﷺ performed ablution and we too performed ablution and offered the ‘Aṣr prayer after the sun had set, and then he offered the Maghrib prayer.

٥٩٦ - حَدَّثَنَا مَعَاذُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ جَاءَ يَوْمَ الْحَنْدِيقِ بَعْدَ مَا غَرَبَتِ الشَّمْسُ فَجَعَلَ يَسُُّبُثُ كُفَّارَ قُرْيَشٍ، قَالَ: يَا رَسُولَ اللَّهِ مَا كَدْتُ أُصْلِيَ الْعَصْرَ حَتَّىٰ كَادَتِ الشَّمْسُ تَغُرُّبُ. قَالَ النَّبِيُّ ﷺ: «وَاللَّهِ مَا صَلَّيْتُهَا»، فَقَمَنَا إِلَى بُطْحَانَ فَتَوَضَّأْنَا لِلصَّلَاةِ وَتَوَضَّأْنَا لَهَا، فَصَلَّى الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ. [انظر: ٤١١٢، ٩٤٥، ٦٤١، ٥٩٨]

(37) CHAPTER. One who forgets a Salāt (prayer) should offer it when he remembers it, and should not repeat anything except that particular prayer.

Ibrāhīm said: If one missed unintentionally one prayer 20 years ago then he should offer only that Salāt (prayer).

(٣٧) بَابُ مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إذا ذَكَرَ، وَلَا يُعِيدُ إِلَّا تِلْكَ الصَّلَاةَ،

وقال إِبْرَاهِيمُ: مَنْ تَرَكَ صَلَاةً وَاحِدَةً عِشْرِينَ سَنَةً لَمْ يُعِدْ إِلَّا تِلْكَ الصَّلَاةَ الْوَاحِدَةَ.

٥٩٧ - حَدَّثَنَا أَبُو نُعَيْمٍ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ النَّبِيِّ ﷺ قَالَ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إِذَا ذَكَرَ، لَا كَفَارَةَ لَهَا إِلَّا ذَلِكَ» وَأَقْبَلَ الصَّلَاةَ لِذِكْرِي» [طه: ١٤: ١] قال مُوسَى: قال هَمَّامٌ: سَمِعْتُهُ يَقُولُ بَعْدُ: «وَأَقْبَلَ الصَّلَاةَ لِذِكْرِي» وقال حَبَّانُ: حَدَّثَنَا هَمَّامٌ قال: حَدَّثَنَا قَتَادَةُ

597. Narrated Anas رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, “If anyone forgets a Salāt (prayer) he should offer that prayer when he remembers it. There is no expiation except to offer the same.” Then he recited, “...And perform As-Salāt (Iqāmat-aṣ-Salāt) for My (i.e., Allāh’s) Remembrance.” (V.20:14).

قالَ: حَدَّثَنَا أَنَسُ بْنُ الْمَقْبَرِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(٣٨) بَابُ قَضَاءِ الصَّلَاةِ الْأُولَى

٥٩٨ - حَدَّثَنَا مُسْدَدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: حَدَّثَنَا يَحْيَى - هُوَ ابْنُ أَبِي كَثِيرٍ - عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ قَالَ: جَعَلَ عُمَرُ يَوْمَ الْحَنْدَقِ يُسْبِّبُ كُفَّارَهُمْ وَقَالَ: يَا رَسُولَ اللَّهِ! مَا كِدْنَا أُصْلِيَ الْعَصْرَ حَتَّى غَرَبَتِ الشَّمْسُ، قَالَ: فَتَرَنَا بُطْحَانَ فَصَلَّى بَعْدَ مَا غَرَبَتِ الشَّمْسُ ثُمَّ صَلَّى الْمَغْرِبَ. [راجع: ٥٩٦]

(٣٩) بَابُ مَا يُكَرَهُ مِنَ السَّمَرِ بَعْدَ العِشَاءِ

السَّائِرُ مِنَ السَّمَرِ وَالْجَمْعُ السَّمَارُ
وَالسَّامِرُ هَا هُنَا فِي مَوْضِعِ الْجَمْعِ
وَأَصْلُ السَّمَرِ ضَوْءُ لَوْنِ الْقَمَرِ وَكَانُوا
يَتَحَدَّثُونَ فِيهِ.

٥٩٩ - حَدَّثَنَا مُسْدَدٌ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عَوْفٌ قَالَ: حَدَّثَنَا أَبُو الْمِنْهَالِ قَالَ: انْطَلَقْتُ مَعَ أَبِي إِلَى أَبِي بَرَزَةَ الْأَسْلَمِيِّ، فَقَالَ لَهُ أَبِي: حَدَّثَنَا كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْمَكْتُوبَةَ؟ قَالَ: كَانَ يُصَلِّي الْهَجِيرَ - وَهِيَ الَّتِي تَدْعُونَهَا الْأُولَى - حِينَ تَدْخُلُ الشَّمْسَ، وَيَصْلِي الْعَصْرَ ثُمَّ يَرْجِعُ أَحْدُنَا إِلَى أَهْلِهِ فِي

(38) CHAPTER. The *Qadā* of prayers (*Qadā*) means to perform or offer or do a missed religious obligation after its stated time).

598. Narrated Jābir: ‘Umar, رَضِيَ اللَّهُ عَنْهُ came cursing the disbelievers (of Quraish) on the day of Al-Khandaq (the battle of Trench) and said, “I could not offer the ‘Aṣr prayer till the sun had set.” Then we went to Buthān and he offered the (‘Aṣr) prayer after sunset and then he offered the *Maghrib* prayer.

(39) CHAPTER. What is disliked about talking after the ‘Ishā’ prayer.

599. Narrated Abū-Minhāl: My father and I went to Abī Barza Al-Aslāmi, رَضِيَ اللَّهُ عَنْهُ and my father said to him, “Tell us how Allāh’s Messenger ﷺ used to offer the compulsory congregational *Salāt* (prayers).” He said, “He used to offer the *Zuhr* prayer, which you call the first prayer, as the sun declined at noon, the ‘Aṣr at a time when one of us could go to his family at the farthest place in Al-Madīna while the sun was still hot. (The narrator forgot what Abū Barza had said about the *Maghrib* prayer), and the Prophet ﷺ preferred to offer the ‘Ishā’ prayer late and disliked to sleep before it or

talk after it. And he used to return after finishing the morning prayer (*Fajr* prayer) at such a time when it was possible for one to recognize the person sitting by his side and he (the Prophet ﷺ) used to recite 60 to 100 ‘Ayāt’ (Verses) of the Qur’ān in it.”

(40) CHAPTER. Talking about the Islāmic jurisprudence and good things after the ‘Ishā’ prayer.

600. Narrated Qurra bin Khālid that once he waited for Al-Hasan and he did not show up till it was about the usual time for him to start his speech; then he came and apologized saying, “Our neighbours invited us.” Then he added, “Narrated Anas: Once we waited for the Prophet ﷺ till it was midnight or about midnight. He came and led us in the prayer, and after finishing it, he addressed us and said, ‘All the people have offered their prayers and then slept and you had been in prayer as long as you were waiting for it.’” Al-Hasan said, “The people are regarded as performing good deeds as long as they are waiting for doing good deeds.” Al-Hasan’s statement is a portion of Anas *Hadīth* from the Prophet ﷺ.

601. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما : The Prophet ﷺ offered one of the ‘Ishā’ prayer in his last days and after finishing it with *Taslīm*, he stood up and said, “Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight would be living after the completion of one hundred years from this night.”

أَفْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةً، وَسَبَّيْتُ
مَا قَالَ فِي الْمَغْرِبِ. قَالَ: وَكَانَ
يَسْتَحْبِطُ أَنْ يُؤْخَرَ الْعِشَاءُ. قَالَ:
وَكَانَ يَكْرُهُ التَّوْمَ قَبْلَهَا وَالْحَدِيثَ
بَعْدَهَا، وَكَانَ يُقْتَلُ مِنْ صَلَاةِ الْعَدَاءِ
جِئَنَ يَعْرِفُ أَحَدُنَا جَلِيسَهُ وَيَقْرَأُ مِنْ
السُّنْنَ إِلَى الْمَائَةِ. [راجع: ٥٤١]

(٤٠) بَابُ السَّمَرِ فِي الْفِقْهِ وَالْخَيْرِ
بَعْدَ الْعِشَاءِ،

٦٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا أَبُو عَلَيِّ الْحَنْفِي
قَالَ: حَدَّثَنَا قُرَّةُ ابْنُ خَالِدٍ قَالَ:
اَنْتَظَرْنَا الْحَسَنَ، وَرَأَثَ عَنْنَا حَتَّى
قُرْبَنَا مِنْ وَقْتٍ قِيَامِهِ فَجَاءَ وَقَالَ:
دَعَانَا جِيرَانُنَا هُؤُلَاءِ. ثُمَّ قَالَ: قَالَ
أَنْسُ: نَظَرْنَا النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ حَتَّى
كَانَ شَطْرُ الظَّلَلِ يَلْتَعِنُ، فَجَاءَ فَصَلَّى
لَنَا ثُمَّ حَطَّبَنَا فَقَالَ: «أَلَا إِنَّ النَّاسَ
قَدْ صَلَوُا ثُمَّ رَقَدُوا وَإِنَّكُمْ لَمْ تَرَالُوا
فِي صَلَاةٍ مَا انتَظَرْتُمُ الصَّلَاةَ». وَإِنَّ
الْقَوْمَ لَا يَرَوْنَ بِخَيْرٍ مَا انتَظَرُوا
الْخَيْرَ. قَالَ قُرَّةُ: هُوَ مِنْ حَدِيثِ
أَنْسٍ عَنِ النَّبِيِّ ﷺ. [راجع: ٥٧٢]

٦٠١ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ:
أَخْبَرَنَا شَعْبَيْتُ، عَنِ الزُّهْرِيِّ قَالَ:
حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ،
وَأَبُو بَكْرٍ بْنُ أَبِي حَمْمَةَ أَنَّ عَبْدَ اللَّهِ
بْنَ عُمَرَ قَالَ: صَلَّى النَّبِيُّ ﷺ صَلَاةً

The people made a mistake in grasping the meaning of this statement of Allāh's Messenger ﷺ and they indulged in those things which are said about these narrations (i.e., some said that the Day of Resurrection will be established after 100 years etc.) but the Prophet ﷺ said, "Nobody present on the surface of earth tonight would be living after the completion of 100 years from this night"; he meant "When that century (people of that century) would pass away."⁽¹⁾

العشاء في آخر حياته. فلما سلم قام النبي ﷺ فقال: "أرأيتمْنِي لَيَتَكُمْ هذِهِ، فإنَّ رَأْسَ مائَةَ سَنَةٍ لَا يَبْقَى مِنْهُ هُوَ الْيَوْمُ عَلَى ظَهُورِ الْأَرْضِ أَحَدٌ". فَوَهَلَ النَّاسُ فِي مَقَالَةِ النَّبِيِّ ﷺ إِلَى مَا يَتَحَدَّثُونَ فِي هَذِهِ الْأَحَادِيثِ عَنْ مائَةَ سَنَةٍ، وَإِنَّمَا قَالَ النَّبِيُّ ﷺ: "لَا يَبْقَى مِنْهُ هُوَ الْيَوْمُ عَلَى ظَهُورِ الْأَرْضِ"، يُرِيدُ بِذَلِكَ أَنَّهَا تَخْرِيمٌ ذَلِكَ الْعَرْنَانُ. [راجع: ١١٦]

(٤١) بَابُ السَّمَرِ مَعَ الْأَهْلِ والضَّيْفِ

(41) CHAPTER. To talk with the family and the guests after the 'Ishā' prayer.

602. Narrated Abū 'Uthmān: 'Abdur Raḥmān bin Abī Bakr رَجُلِي اللَّهُ عَنْهُمَا said, "As-Suffa companions were poor people and the Prophet ﷺ said, 'Whoever has food for two persons should take a third one from them (As-Suffa companions). And whosoever has food for four persons he should take one or two from them' Abū Bakr took three men and the Prophet ﷺ took ten of them."

Abdur Raḥmān added: My father my mother and I were there (in the house). (The subnarrator is in doubt whether 'Abdur Raḥmān also said, 'My wife and our servant who was common for both my house and Abū Bakr's house). Abū Bakr took his supper with the Prophet ﷺ and remained there till the 'Ishā' prayer was offered. Abū Bakr (after the prayer) went back and stayed with the Prophet ﷺ till the Prophet ﷺ took his meal and then Abū Bakr returned to his house

٦٠٢ - حدثنا أبو الثعمان قال: حدثنا معمتن بن سليمان قال: حدثنا أبي قال: حدثنا أبو عثمان عن عبد الرحمن بن أبي بكر: أن أصحاب الصفة كانوا أنساً فقراء. وأن النبي ﷺ قال: "من كان عندَه طعام اثنين فليذله بثالث. وإن أربع فخامس أو سادس". وأن أبي بكر جاء بثلاثة وانطلق النبي ﷺ بعشرة. قال: فهو أنا وأبي، فلا أدرى قال: واما رأيي وخادم، بين بيتي وبين بيته أبي بكر. وإن أبي بكر تعلق عند النبي ﷺ ثم ليث حيث صليت العشاء ثم رجع فليث حتى تعلق النبي ﷺ، فجاء

(1) (H.601) This was a sign of Prophethood, for what Allāh's Messenger ﷺ said was proved, as the last of his companions to die was Abū At-Tufail 'Āmir bin Wāthila who died 100 years after the prophecy of the Prophet ﷺ and he was 110 years old then.

after a long portion of the night had passed. Abū Bakr's wife said, "What detained you from your guests (or guest)?" He said, "Have you not served them yet?" She said, "They refused to eat until you come. The food was served for them but they refused." 'Abdur Rahmān added: I went away and hid myself (being afraid of Abū Bakr) and in the meantime he (Abū Bakr) called me, "O Ghunṭhar (a harsh word)!" and also called me bad names and abused me and then said, "Eat! No welcome for you." Then (the supper was served). Abū Bakr took an oath that he would not eat that food. The narrator added: By Allāh, whenever any one of us (myself and the guests of As-Suffa companions) took anything from the food, it increased from underneath. We all ate to our fill and the food was more than it was before its serving.

Abū Bakr looked at it (the food) and found it as it was before serving or even more than that. He addressed his wife (saying) "O the sister of Banī Firās! What is this?" She said, "O the pleasure of my eyes! The food is now three times more than it was before." Abū Bakr ate from it, and said, "That (oath) was from Satan", meaning his oath (not to eat). Then he took a morsel (mouthful) from it and then took the rest of it to the Prophet ﷺ. So that meal was with the Prophet ﷺ. There was a treaty between us and some people, and when the period of that treaty had elapsed the Prophet ﷺ divided us into twelve (groups) (the Prophet's Companions) each being headed by a man. Allāh knows how many men were under the command of each (leader). So all of them (12 groups of men) ate of that meal (or said something like that).

بَعْدَ مَا مَضِيَ مِنَ اللَّيْلِ مَا شاءَ اللَّهُ.
 قَالَتْ لَهُ امْرَأَتُهُ: وَمَا حَبَسَكَ عَنِ
 أَصْيَافِكَ، أَوْ قَالَتْ: ضَيْفِكَ؟ قَالَ:
 أَوْ مَا عَشَّتِيهِمْ؟ قَالَتْ: أَبْوَا حَتَّى
 تَجِيءَ، قَدْ عَرِضُوا فَأَبْوَا. قَالَ:
 فَذَهَبَتْ أَنَا فَاحْتَبَأْتُ، فَقَالَ: يَا
 عَشَّرُ، فَجَدَعَ وَسَبَّ. وَقَالَ: كُلُّوا لَا
 هَنِئَا، فَقَالَ: وَاللَّهِ لَا أَطْعُمُهُ أَبَدًا،
 وَأَيْمَنُ اللَّهِ مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إِلَّا رَبَّا
 مِنْ أَسْفَلِهَا أَكْثَرُ مِنْهَا. - قَالَ:
 وَشَبَّعُوا - وَصَارَتْ أَكْثَرُ مَا كَانَ
 قَبْلَ ذَلِكَ، فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ فَإِذَا
 هِيَ كَمَا هِيَ أَوْ أَكْثَرُ مِنْهَا. فَقَالَ
 لِامْرَأَتِهِ: يَا أُخْتَ بَنَى فِرَاسٍ، مَا
 هَذَا؟ قَالَتْ: لَا وَفُرَّةٌ عَيْنِي، لَهِيَ
 الآنَ أَكْثَرُ مِنْهَا قَبْلَ ذَلِكَ بِشَلَاثٍ
 مَرَاتٍ. فَأَكَلَ مِنْهَا أَبُو بَكْرٍ وَقَالَ:
 إِنَّمَا كَانَ ذَلِكَ مِنَ السَّيْطَانِ - يَعْنِي
 يَبِينُهُ - ثُمَّ أَكَلَ مِنْهَا لُقْمَةً ثُمَّ حَمَلَهَا
 إِلَى النَّبِيِّ ﷺ فَأَصْبَحَتْ عِنْدَهُ، وَكَانَ
 يَبِينَ وَبَيْنَ قَوْمٍ عَقْدٌ فَمَضَى الأَجَلُ
 فَفَرَّقَنَا اثْنَيْ عَشَرَ رَجُلًا مَعَ كُلُّ رَجُلٍ
 مِنْهُمْ أَنَاسٌ، اللَّهُ أَعْلَمُ كَمْ مَعَ كُلُّ
 رَجُلٍ، فَأَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا
 قَالَ. [انظر: ٣٥٨١، ٦١٤٠، ٦١٤١]

10 - THE BOOK OF ADHĀN⁽¹⁾

١٠ - كتاب الأذان

(1) CHAPTER. How the *Adhān* for *Salāt* (prayer) was started.

And the Statement of Allāh جَلَّ جَلَالُهُ عَزَّ وَجَلَّ :

“And when you proclaim the call for *As-Salāt* [call for the prayer (*Adhān*)], they take it (but) as a mockery and fun; that is because they are a people who understand not.” (V.5:58).

And also the Statement of Allāh تعالى : “...When the call (*Adhān*) is proclaimed for the *Salāt* (prayer) on the day of Friday...” (V.62:9).

603. Narrated Anas رَضِيَ اللَّهُ عَنْهُ : The people mentioned the fire and the bell [they suggested those as signals to indicate the time to offer *Salāt* (prayers)], and by that they mentioned the Jews and the Christians. Then Bilāl was ordered to pronounce *Adhān* for the *Salāt* by saying its wordings twice (in doubles) and for the *Iqāma* (the call for the actual standing for the *Salāt* in rows) by saying its wordings once (in singles) (*Iqāma* is pronounced when the people are ready for the *Salāt*).

604. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا : When the Muslims arrived at Al-Madina, they used to assemble for *As-Salāt* (the prayer), and used to guess the time for it. During those days, the practice of *Adhān* for *Salāt* (prayers) had not been introduced yet. Once they discussed this problem regarding the call for *Salāt*. Some people suggested the use of a bell like the Christians, others

(1) بَابُ بَدْءِ الْأَذَانِ،

وَقَوْلُهُ عَزَّ وَجَلَّ : ﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ أَخْذَذُوكُمْ هُرُوا وَلَيْسَ، ذَلِكَ يَأْنَمُهُ فَوْمٌ لَا يَعْقُلُونَ﴾ [المائدة: ٥٨] وَقَوْلُهُ : ﴿إِذَا نُؤْكِل لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ﴾ [الجمعة: ٩].

٦٠٣ - حَدَّثَنَا عَمْرَانُ بْنُ مَيْسَرَةَ
قالَ : حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ : حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ، عَنْ أَسِئْلَةِ قَالَ : ذَكَرُوا النَّارَ وَالنَّاقُوسَ، فَذَكَرُوا الْبَهُودَ وَالنَّصَارَى، فَأَمْرَ بِلَالٌ أَنْ يَسْفَعَ الْأَذَانَ وَأَنْ يُوَتَّ الْإِقَامَةَ . [انظر : ٣٤٥٧ ، ٦٠٧ ، ٦٠٥]

٦٠٤ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ
قالَ : حَدَّثَنَا عَبْدُ الرَّزَاقِ قَالَ : أَخْبَرَنَا جُرَيْجُ قَالَ : أَخْبَرَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ : كَانَ الْمُسْلِمُونَ حِينَ قَيْمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَبَّنُونَ الصَّلَاةَ لَيْسَ يُنَادَى لَهَا، فَتَكَلَّمُوا يَوْمًا

(1) (Book. 10) *Adhān* : The call to prayer pronounced loudly to indicate that the time of praying is due. And it is as follows : *Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, Ash-hadu an lā ilāha illallāh, Ash-hadu an lā ilāha illallāh, Ash-hadu anna Muhammada Rasūl-Ullāh, Ash-hadu anna Muhammada Rasūl-Ullāh, Haiya ‘alas-Salāh, Haiya ‘alas-Salāh, Haiya ‘alal-Falāh, Haiya ‘alal-Falāh, Allāhu Akbar, Allāhu Akbar, Lā ilāha illallāh.*

proposed a trumpet like the horn used by the Jews, but 'Umar was the first to suggest that a man should call (the people) for *As-Salāt*; so, Allāh's Messenger ﷺ ordered Bilāl to get up and pronounce the *Adhān* for *As-Salāt*.

في ذلك فقال بعضهم: اتّخذوا ناقوساً مثل ناقوس الصَّارَى، وقال بعضهم: بلْ بُوقاً مثل قرون اليهود. فقال عمر: أولاً تبَعُّون رجلاً يُنادي بالصلوة؟ فقال رسول الله ﷺ: «يا بلال قم فناد بالصلوة».

(٢) بَابُ: الأذانُ مَشْتَى

(2) CHAPTER. Pronouncing the wording of *Adhān* for *Salāt* (prayers) twice (in doubles).

605. Narrated Anas: Bilāl was ordered to repeat the wording of the *Adhān* for *Salāt* (prayers) twice (in doubles) and to pronounce the wording of the *Iqāma* once (in singles) except *Qad-qāmat-iṣ-Salāt*.

٦٠٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ سِمَاكِ بْنِ عَطِيَّةَ، عَنْ أُبُو بَٰدَرٍ، عَنْ أَبِي قِلَّابَةَ، عَنْ أَنَسٍ، قَالَ: أَمْرَ بِلَالَ أَنْ يَشْفَعَ الْأَذَانَ وَأَنْ يُؤْتِرَ الْإِقَامَةَ إِلَّا الْإِقَامَةَ. [راجع: ٦٠٣]

606. Narrated Anas bin Mālik: When the number of Muslims increased they discussed the question as to how to know the time for *As-Salāt* (the prayers) by some familiar means. Some suggested that a fire be lit [at the time of *Salāt* (prayer)] and others put forward the proposal to ring the bell.

Bilāl was ordered to pronounce the wording of *Adhān* twice (in doubles) and of the *Iqāma* once (in singles) only.

٦٠٦ - حَدَّثَنِي مُحَمَّدٌ - وَهُوَ ابْنُ سَلَامٍ - قَالَ: حَدَّثَنِي عَبْدُ الْوَهَابِ التَّقِيُّ قَالَ: حَدَّثَنَا خَالِدُ الْحَذَاءِ، عَنْ أَبِي قِلَّابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا كَثُرَ النَّاسُ قَالَ: ذَكَرُوا أَنْ يَعْلَمُوا وَقْتَ الصَّلَاةِ بِشَيْءٍ يَعْرِفُونَهُ، فَذَكَرُوا أَنْ يُورُوا نَاراً أَوْ يَضْرِبُوا ناقوساً، فَأَمِرَ بِلَالَ أَنْ يَشْفَعَ الْأَذَانَ وَأَنْ يُؤْتِرَ الْإِقَامَةَ. [راجع: ٦٠٣]

(٣) بَابُ: الإقامةُ واحدةٌ، إِلَّا قَوْلَهُ: قُدْ قَامَتِ الصَّلَاةُ

(3) CHAPTER. To pronounce the wording of *Iqāma* once (in singles) except *Qad-qāmat-iṣ-Salāt*.

607. Narrated Abū Qilāba: Anas said, "Bilāl was ordered to pronounce the wording of *Adhān* twice (in doubles) and of *Iqāma* once (in singles) only." The subnarrator Ismā'il said, "I mentioned that

٦٠٧ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا خَالِدُ عَنْ أَبِي قِلَّابَةَ، عَنْ

to Ayyūb and he added (to that), “Except *Iqāma* (i.e., *Qad-qāmat-iṣ-Ṣalāt* which should be said twice).”

أَسْ قَالَ: أَمْ بِلَالُ أَن يَشْفَعَ الْأَذَانَ
وَأَنْ يُؤْتَرَ الإِقَامَةَ. قَالَ إِسْمَاعِيلُ
فَذَكَرْتُ لِأَيُوبَ فَقَالَ: إِلَّا الإِقَامَةَ.

[راجع: ٦٠٣]

(4) CHAPTER. Superiority of the *Adhān*.

608. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “When the *Adhān* is pronounced Satan takes to his heels and passes wind with noise during his flight in order not to hear the *Adhān*. When the *Adhān* is completed he comes back, and again takes to his heels when the *Iqāma* is pronounced; and after its completion he returns again till he whispers into the heart of the person [to divert his attention from his *Salāt* (prayer)] and makes him remember things which he does not recall to his mind before the *Salāt* and that causes him to forget how much he has prayed.”

٦٠٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ أَبِي الرَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا نُودِيَ لِلصَّلَاةِ أَدْبَرَ الشَّيْطَانُ لَهُ ضَرَاطٌ حَتَّى لا يَسْمَعَ التَّأْذِينَ، فَإِذَا قُضِيَ النَّدَاءُ أَقْبَلَ حَتَّى إِذَا ثُوِبَ لِلصَّلَاةِ أَدْبَرَ، حَتَّى إِذَا قُضِيَ الشَّوِيفُ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَرْءَ وَنَفْسِهِ، يَقُولُ: اذْكُرْ كَذَا، اذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرْ حَتَّى يَظَلَّ الرَّجُلُ لَا يَدْرِي كَمْ صَلَّى». [انظر: ١٢٢٢، ١٢٣١، ١٢٣٢، ١٢٣٣].

[٣٨٥]

(5) CHAPTER. Raising the voice in pronouncing the *Adhān*.

‘Umar bin ‘Abdul ‘Azīz said (to his *Mu’adh-dhīn* i.e., call-maker), “Pronounce the *Adhān* clearly and in a straight forward manner, otherwise we will dismiss you.”

609. Narrated ‘Abdur Raḥmān: Abū Sa’id Al-Khudrī told my father, رَضِيَ اللَّهُ عَنْهُ “I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce *Adhān* for the *Salāt* (prayer) raise your voice in doing so, for whoever hears the *Adhān*, whether a human being, a jinn or any other creature, will be a witness for you on the Day

٦٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ الْأَنْصَارِيِّ ثُمَّ الْمَازَنِيِّ، عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ أَنَّ أَبَا سَعِيدَ الْخُدْرِيَّ قَالَ لَهُ: إِنِّي أَرَاكَ

of Resurrection.” Abū Sa‘īd added, “I heard it (this narration) from Allāh’s Messenger ﷺ.” (See *Hadīth* No.3296, Vol.4 and *Hadīth* No.373, Summarized *Sahīh Al-Bukhārī*)

تُحِبُّ الْقَنْمَ وَالبَادِيَةَ، فَإِذَا كُنْتَ فِي عَمِّكَ أَوْ بِأَدِيَتِكَ قَادِنَتِكَ لِلصَّلَاةِ فَأَرْفَعْ صَوْتَكَ بِالنِّدَاءِ فَإِنَّهُ لَا يَسْمَعُ مَذَى صَوْتِ الْمُؤْذِنِ جِنًّا وَلَا إِنْسَنًّا وَلَا شَيْئًا إِلَّا شَهِدَ لَهُ يَوْمُ الْقِيَامَةِ.

قال أبو سعيد: سمعته من رسول الله ﷺ. [انظر: ٣٢٩٦، ٧٥٤٨]

(٦) بَابُ ما يُحَقِّنُ بِالْأَذَانِ مِنَ الدَّمَاءِ

(6) CHAPTER. To suspend fighting on hearing the *Adhān*.

610. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: “Whenever the Prophet ﷺ went out with us to fight (in Allāh’s Cause) against any nation, he never allowed us to attack till morning and he would wait and see. If he heard *Adhān* he would postpone the attack, and if he did not hear *Adhān* he would attack them.” Anas added, “We reached Khaibar at night and in the morning when he did not hear the *Adhān* for the prayer, he (the Prophet ﷺ) rode and I rode behind Abī Talhā and my foot was touching that of the Prophet ﷺ.

“The inhabitants of Khaibar came out with their baskets and spades and when they saw the Prophet ﷺ they shouted ‘Muhammad! By Allāh, Muhammad and his army.’ When Allāh’s Messenger ﷺ saw them, he said, ‘*Allāhu Akbar!* *Allāhu Akbar!* Khaibar is ruined. Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned.”

(7) CHAPTER. What to say on hearing the *Adhān*.

611. Narrated Abū Sa‘īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ:

٦١٠ - حَدَّثَنَا حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا غَرَّا بِنَا قَوْمًا لَمْ يَكُنْ يَغْرُبُ بِنَا حَتَّى يُصْبِحَ وَيَنْظُرَ، فَإِنْ سَمِعَ أَذَانًا كَفَ عَنْهُمْ، وَإِنْ لَمْ يَسْمَعْ أَذَانًا أَغَارَ عَلَيْهِمْ. قَالَ: فَخَرَجْنَا إِلَى خَيْرٍ فَانْتَهَيْنَا إِلَيْهِمْ نَيْلًا، فَلَمَّا أَضَبَحَ وَلَمْ يَسْمَعْ أَذَانًا رَكِبَ وَرَكِبْتُ خَلْفَ أَبِي طَلْحَةَ وَإِنَّ قَدَمِي لَتَمَسَّ قَدَمَ النَّبِيِّ ﷺ. قَالَ: فَخَرَجُوا إِلَيْنَا يَمْكَاتِلُهُمْ وَمَسَا حِيَمٌ فَلَمَّا رَأَوُا النَّبِيِّ ﷺ قَالُوا: مُحَمَّدٌ وَاللَّهُ، مُحَمَّدٌ وَالْحَمْدُ، قَالَ: فَلَمَّا رَأَاهُمْ رَسُولُ اللهِ ﷺ قَالَ: «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ خَرِبَتْ خَيْرٌ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ». [راجع: ٣٧١]

(٧) بَابُ ما يَقُولُ إِذَا سَمِعَ الْمُنَادِي

٦١١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ

قالَ اللَّهُمَّ إِنَّمَا أَنْتَ مَالِكُ الْأَرْضِ فَمَا يَمْلَأُ حُفَّةً إِلَّا مَا شَاءَ وَمَا تَشَاءُ مِنْهُ إِلَّا أَعْلَمُ
Allāh's Messenger ﷺ said, "Whenever you hear the *Adhān*, say just as the *Mu'adhdhin* is saying.

قالَ: أَخْبَرَنَا مَالِكُ، عَنْ ابْنِ شَهَابٍ،
عَنْ عَطَاءٍ ابْنِ يَزِيدَ الْلَّيْثِيِّ، عَنْ أَبِي
سَعِيدِ الْحُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
إِذَا سَمِعْتُمُ النَّدَاءَ فَقُولُوا مِثْلَ
مَا يَقُولُ الْمُؤْذِنُ".

612. Narrated ‘Iesā bin Ṭalḥa that he had heard Mu‘āwiyya repeating the words of *Adhān* up to "Wa ash-hadu anna Muḥammadan Rasūl-Ullāh (and I testify that Muḥammad is Allāh's Messenger.)"

٦١٢ - حَدَّثَنَا مُعاذُ بْنُ فَضَالَةَ
قالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَىٰ، عَنْ
مُحَمَّدٍ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، قَالَ:
حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ أَنَّهُ سَمِعَ
مُعَاوِيَةَ يَوْمًا فَقَالَ مِثْلَهُ إِلَى قَوْلِهِ:
«أَشْهُدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ».

حَدَّثَنَا إِسْحَاقُ بْنُ رَاهْوَيْهِ قَالَ:
حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا
هِشَامٌ، عَنْ يَحْيَىٰ نَحْوَهُ. [انظر: ٦١٣]

[٩١٤]

613. Narrated Yahyā as above (586) and added: "Some of my companions told me that Hishām had said, "When the *Mu'adhdhin* said, 'Hayya 'alaṣ-Ṣalāh (come for the prayer)." Mu‘āwiyya said, "Lā hawla walā quw-wata illā billāh (there is neither might nor any power except with Allāh)" and added, "We heard your Prophet ﷺ saying the same."

(8) CHAPTER. Invocation at the time of *Adhān*.

٦١٣ - قَالَ يَحْيَىٰ: وَحَدَّثَنِي
بَعْضُ إِخْرَانِا أَنَّهُ قَالَ: لَمَّا قَالَ: حَيَّ
عَلَى الصَّلَاةِ، قَالَ: لَا حَوْلَ وَلَا قُوَّةَ
إِلَّا بِاللَّهِ، وَقَالَ: هَكَذَا سَمِعْنَا نَبِيُّكُمْ
يَقُولُ". [راجع: ٦١٢]

(٨) بَابُ الدُّعَاءِ عَنْ النَّدَاءِ

614. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ : Allāh's Messenger ﷺ said, "Whoever after listening to the *Adhān* says, 'Allāhumma Rabba hādhīhid-da' wātit-tāmmati waṣ-ṣalātil qā'imati, āti Muḥammadanil-wasīlata wal-faṣīlata, wab'-atḥu maqāman mahmūdanil-ladhi wa'-adtaḥū [O Allāh! Lord of this perfect call (of not ascribing partners to You) and of

٦١٤ - حَدَّثَنِي عَلَيْهِ بْنُ عَيَّاشٍ
قالَ: حَدَّثَنَا شَعِيبُ بْنُ أَبِي حَمْرَةَ،
عَنْ مُحَمَّدٍ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ
بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«مَنْ قَالَ حِينَ يَسْمَعُ النَّدَاءَ: اللَّهُمَّ

the regular *Salāt* (prayer) which is going to be established! Kindly give Muḥammad (ﷺ) *Al-Wasilah* (highest position in Paradise) and *Al-Fadilah* (extra degree of honour) and raise him to *Maqām Mahmūd* {a station of praise and glory, i.e., the honour of intercession (شفاعة الكروة) on the Day of Resurrection}, which You have promised him], then intercession for me will be permitted for him on the Day of Resurrection”.

(9) CHAPTER. To draw lots for pronouncing the *Adhān*.

And it is said that some people differed regarding the pronunciation of *Adhān* (i.e., who should pronounce the *Adhān*). So Sa'd drew lots amongst them.

615. Narrated Abū Hurairah رضي الله عنه: Allah's Messenger ﷺ said, “If the people knew (the reward for) pronouncing the *Adhān* and for standing in the first row [in congregational *Salāt* (prayers)] and found no other way to get that except by drawing lots they would draw lots; and if they knew (the reward of) the *Zuhr* prayer (in the early moments of its stated time) they would race for it (go early); and if they knew (the reward of) *Ishā'* and *Fajr* (early morning) prayers in congregation, they would come to offer them even if they had to crawl.”

(10) CHAPTER. Talking during the *Adhān*.

Sulaimān bin Ṣurad talked while pronouncing *Adhān*. Al-Ḥasan said, “There is no harm if the *Mu'adh-dhin* laughs while pronouncing the *Adhān* or *Iqāma*.”

616. Narrated ‘Abdullāh bin Al-Hārith رضي الله عنهما: Once on a rainy, muddy day, Ibn ‘Abbās delivered a *Khuṭba* (religious talk) in our presence and when the *Mu'adh-dhin* pronounced the *Adhān* and was going to

رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ
القَائِمَةِ، أَتِ مُحَمَّداً الْوَسِيلَةُ
وَالْفَضِيلَةُ، وَابْنَتُهُ مَقَاماً مَحْمُودَةً
الَّذِي وَعَدْتُهُ؛ حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ
الْقِيَامَةِ». [انظر: ٤٧١٩]

(٩) بَابُ الْإِسْتِهْمَاءِ فِي الْأَذَانِ،
وَيُذَكِّرُ أَنَّ أَقْوَامًا اخْتَلَفُوا فِي
الْأَذَانِ فَأَفْرَغُ بَيْنَهُمْ سَعْدًا.

٦١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ
قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ سُمَيْرِ مَوْلَى
أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي
هَرِيرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ
يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفَّتِ
الْأُولَى ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا
عَلَيْهِ لَا سَتَهْمُوا، وَلَوْ يَعْلَمُونَ مَا فِي
الْتَّهْجِيرِ لَا سَتَبُّقُوا إِلَيْهِ. وَلَوْ يَعْلَمُونَ
مَا فِي الْعَنْمَةِ وَالصُّبْحِ لَا تَؤْهِمُهَا وَلَوْ
حَبُّوا». [انظر: ٢٦٨٩، ٧٢١، ٦٥٤]

(١٠) بَابُ الْكَلَامِ فِي الْأَذَانِ،
وَتَكَلَّمُ سُلَيْمَانُ بْنُ صُرَدَ فِي
أَذَانِهِ. وَقَالَ الْحَسَنُ: لَا بَأْسَ أَنْ
يَضْحَكَ وَهُوَ يُؤْذِنُ أَوْ يُقْبِمُ.

٦١٦ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا
حَمَّادٌ عَنْ أَيُوبَ وَعَبْدِ الْحَمِيدِ
صَاحِبِ الزَّيَادِيِّ وَعَاصِمِ الْأَخْوَلِ عَنْ

say: “*Haiyya ‘alas-Šalāh* (come for the prayer),” Ibn ‘Abbās ordered him to say, “Offer *As-Šalāt* (the prayers) at your homes.” The people began to look at each other (surprisingly). Ibn ‘Abbās said, “It was done by one who was much better than I (i.e., the Prophet ﷺ or his *Mu’adhdhin*), and it is a license.”

عَبْدُ اللَّهِ بْنُ الْحَارِثِ قَالَ: حَطَّبْنَا ابْنَ عَبَّاسٍ فِي يَوْمٍ رَّزِيعٍ فَلَمَّا بَلَغَ الْمُؤْذِنُ: حَيَّ عَلَى الصَّلَاةِ؛ فَأَمَرَهُ أَنْ يُنَادِيَ: الصَّلَاةَ فِي الرَّحَالِ، فَنَظَرَ الْقَوْمُ بِعَصْمِهِمْ إِلَى بَعْضِهِمْ، فَقَالَ: فَعَلَ هَذَا مَنْ هُوَ خَيْرٌ مِّنْهُ وَإِنَّهَا عَزَمَةٌ. [انظر:

[٩٠١، ٦٦٨]

(11) CHAPTER. The *Adhān* pronounced by a blind man (is permissible) when there is a person to inform him about the time of the *Salāt* (prayer).

617. Narrated Sālim bin ‘Abdullāh: My father said that Allāh’s Messenger ﷺ said, “Bilāl pronounces *Adhān* at night, so keep on eating and drinking (*Sahūr*) till Ibn Umm Maktūm pronounces *Adhān*.” Sālim added, “He was a blind man who would not pronounce the *Adhān* unless he was told that the day had dawned.”

(11) بَابُ أَذَانِ الْأَعْمَى إِذَا كَانَ لَهُ مَنْ يُخْبِرُهُ

٦١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلِمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شَهَابٍ، عَنْ سَالِيمٍ ابْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ بِلَالَّا يُؤْذِنُ لِيَلَيْلَ، فَكُلُّوا وَاشْرِبُوا حَتَّى يُنَادِيَ ابْنَ أَمِّ مَكْتُومٍ». قَالَ: وَكَانَ رَجُلًا أَعْمَى لَا يُنَادِي حَتَّى يُقَالَ لَهُ: أَضْبَحْتَ أَضْبَحْتَ. [انظر: ١٩١٨، ٦٢٣، ٦٢٠]

[٧٢٤٨، ٢٦٥٦]

(12) CHAPTER. The *Adhān* after *Al-Fajr* (dawn).

618. Narrated Hafṣa: When the *Mu’adhdhin* pronounced the *Adhān* for *Fajr* prayer and the dawn became evident, the Prophet ﷺ would offer a two *Rak’ā* light prayer (*Sunna*) before the *Iqāma* of the compulsory (congregational) *Salāt* (prayer).

(12) بَابُ الْأَذَانِ بَعْدَ الْفَجْرِ

٦١٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: أَخْبَرَنِي حَفَصَةُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اعْتَكَفَ الْمُؤْذِنُ لِلصُّبْحِ وَبَدَا الصُّبْحُ صَلَّى رَبِّكُمْ خَفِيَتِينَ قَبْلَ أَنْ تُقامِ الصَّلَاةُ. [انظر: ١١٨١، ١١٧٣]

619. Narrated ‘Aishah رضي الله عنها : The Prophet ﷺ used to offer two light Rak‘ā between the Adhān and the Iqāma of the early morning (Fajr) prayer.

٦١٩ - حَدَّثَنَا أَبُو نُعْمَانَ قَالَ: حَدَّثَنَا شِيبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ الدُّنْدَاءِ وَالْإِقَامَةِ مِنْ صَلَاةِ الصُّبْحِ. [انظر: ١١٥٩]

620. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما : Allāh’s Messenger ﷺ said, “Bilāl pronounces the Adhān at night, so keep on eating and drinking (Sahūr) till Ibn Umm Maktūm pronounces the Adhān.”

٦٢٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ بِلَالاً يُنادِي بِلَيْلٍ، فَكُلُوا وَاشْرُبُوا حَتَّى يُنادِي ابْنُ أَمْ مُكْثُومٍ». [راجع: ٦١٧]

(13) CHAPTER. The Adhān before Al-Fajr (dawn).

621. Narrated ‘Abdullāh bin Mas‘ūd رضي الله عنه : The Prophet ﷺ said, “The Adhān pronounced by Bilāl should not stop you from taking Sahūr, for he pronounces the Adhān at night, so that the one offering the late night prayer (Tahajjud) from among you might hurry up and the sleeping from among you might wake up. It does not mean that Al-Fajr (dawn) or As-Subh (morning) has started.” Then he (the Prophet ﷺ) pointed with his fingers and raised them up (towards the sky) and then lowered them (towards the earth) like this (Ibn Mas‘ūd imitated the gesture of the Prophet ﷺ). Az-Zaheer gestured with his two index fingers which he put on each other and then stretched them to the right and left. These gestures illustrate the way real dawn appears. It spreads left and right horizontally.

٦٢١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زُهَيرٌ قَالَ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ النَّهَدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ الَّتِي ﷺ قَالَ: «لَا يَمْتَنَّ أَحَدُكُمْ أَوْ أَحَدًا مِنْكُمْ - أَذَانٌ بِلَالٍ مِنْ سَحُورِهِ فَإِنَّهُ يُؤَدِّنُ أَوْ يُنادِي بِلَيْلٍ لِيَرْجِعَ قَائِمَكُمْ، وَلِيُنْبَهَ نَائِمَكُمْ، وَلِيُنَسِّ أَنْ يَقُولَ: الْفَجْرُ أَوِ الصُّبْحُ - وَقَالَ يَاصَاحِبِي وَرَفَعَهَا إِلَى فَوْقَهَا، وَطَأَطَأَ إِلَى أَسْفَلَهُ - حَتَّى يَقُولَ هَكُذا». وَقَالَ زَهِيرٌ بِسَبَبِ تَبَيْهِ إِحْدَاهُمَا فَوْقَ الْأَخْرَى ثُمَّ مَدَهُمَا عَنْ يَمِينِهِ وَشَمَالِهِ. [انظر: ٥٢٩٨، ٧٢٤٧]

622, 623. Narrated ‘Aishah رضي الله عنها : The Prophet ﷺ said, “Bilāl pronounces the

٦٢٢، ٦٢٣ - حَدَّثَنِي إِسْحَاقُ

Adhān at night, so eat and drink (*Sahūr*) till Ibn Umm Maktūm pronounces the *Adhān*.”

قالَ: أخْبَرَنَا أُبُو أَسَمَّةَ، قَالَ: عُبَيْدُ اللَّهِ حَدَّثَنَا عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، وَعَنْ نَافِعٍ، عَنْ أَبِي عُمَرِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ يُوسُفُ بْنُ عِيسَى الْمَرْوَزِيِّ، قَالَ: حَدَّثَنَا الْفَضْلُ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ أَنَّهُ قَالَ: «إِنَّ بِلَالًا يُؤَذَّنُ بِلَيْلٍ فَكُلُوا وَاشْرُبُوا حَتَّى يُؤَذَّنَ أَبْنَ أَمْ مَكْتُومٍ». [راجع: ٦١٧
وانظر: ١٩١٩]

(14) CHAPTER. How long should the interval between the *Adhān* and the *Iqāma* be? (And something concerning) the person who waits for the *Iqāma*.

624. Narrated ‘Abdullāh bin Mughaffal Al-Muzanī رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said thrice, “There is a *Salāt* (prayer) between the two *Adhān* (*Adhān* and *Iqāma*),” and (then while saying it the) third time he added, “for the one who wants to offer it.” (See *Hadīth* No. 627)

(١٤) بَابٌ: كم بين الأذان والإقامة
ومن يتضرر إقامة الصلاة؟

٦٢٤ - حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ
قَالَ: حَدَّثَنَا خَالِدٌ، عَنِ الْجَرَبِرِيِّ،
عَنْ أَبْنَ بُرْنَدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفِّلِ
الْمُزَنِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ قَالَ: «بَيْنَ
كُلِّ أَذَانَيْنِ صَلَاةً - ثَلَاثَةً - لِمَنْ
شَاءَ». [انظر: ٦٢٧]

625. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: “When the *Mu’adhdhin* pronounced the *Adhān*, some of the Companions of the Prophet ﷺ would proceed to the pillars of the mosque (for the prayer) till the Prophet ﷺ arrived and in this way they used to offer two *Rak’ā* before the *Maghrib* prayer. There used to be a little time between the *Adhān* and the *Iqāma*.”

Shu‘ba said, “There used to be a very short interval between the two (*Adhān* and *Iqāma*).”

٦٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارٍ
قَالَ: حَدَّثَنَا غُنَّدَرٌ قَالَ: حَدَّثَنَا شَعْبَةُ
الْأَنْصَارِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:
كَانَ الْمُؤَذَّنُ إِذَا أَذَنَ قَامَ نَاسٌ مِنْ
أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ
حَتَّى يُخْرُجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ
يُصْلُلُونَ الرُّكُعَتَيْنِ قَبْلَ الْمَغْرِبِ وَلَمْ

يُكْنِي بَيْنَهُمَا شَيْءًا قَالَ: وَقَالَ عُثْمَانُ
بْنُ جَبَلَةَ وَأَبُو دَاوُدَ عَنْ شُعْبَةَ: لَمْ
يُكْنِي بَيْنَهُمَا إِلَّا قَلِيلٌ. [راجع: ٥٠٣]

(١٥) بَابٌ مِنْ انتظارِ الإِقَامَةِ

(15) CHAPTER. Whoever waits for the Iqāma of the prayer.

626. Narrated ‘Āishah: Allāh’s Messenger ﷺ used to offer two light *Rak‘ā* before the *Salāt-il-Fajr* (morning compulsory prayer) after the day dawned and the *Mu’adh-dhīn* had finished his *Adhān*. He then would lie on his right side till the *Mu’adh-dhīn* came to pronounce the *Iqāma*.

٦٢٦ - حَدَّثَنَا أَبُو الْيَمَانُ قَالَ:
أَخْبَرَنَا شُعْبَةُ عَنْ الرُّهْرِيِّ قَالَ:
أَخْبَرَنِي عُرْوَةُ بْنُ الرُّبِّيرُ أَنَّ عَائِشَةَ
قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَكَنَ
الْمُؤْذِنُ بِالْأُولَى مِنْ صَلَاةِ الْفَجْرِ قَامَ
فَرَكَعَ رَكْعَتَيْنِ حَفِيقَتَيْنِ قَبْلَ صَلَاةِ
الْفَجْرِ بَعْدَ أَنْ يَسْتَبِّنَ الْفَجْرُ ثُمَّ
اضْطَبَعَ عَلَى شَفَّهِ الْأَيْمَنِ حَتَّى يَأْتِيَ
الْمُؤْذِنُ لِلِّإِقَامَةِ. [انظر: ٩٩٤، ١١٢٣،
١١٦٠، ١١٧٠، ٦٣١]

(١٦) بَابٌ: بَيْنَ كُلَّ أَذَانَيْنِ صَلَاةٌ
لِمَنْ شَاءَ

(16) CHAPTER. Between every two calls (*Adhān* and *Iqāma*) there is a *Salāt* (prayer) (that is optional), for the one who wants to offer it.

627. Narrated ‘Abdullāh bin Mughaffal: The Prophet ﷺ said, “There is a *Salāt* (prayer) between the two *Adhān* (*Adhān* and *Iqāma*), there is a *Salāt* between the two *Adhān*.” And then while saying it the third time he added, “For the one who wants to (offer it).”

٦٢٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرِيدَةَ
قَالَ: حَدَّثَنَا كَهْمَسُ بْنُ الْحَسَنِ، عَنْ
عَبْدِ اللَّهِ ابْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ
مُعَقْلٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «بَيْنَ كُلَّ
أَذَانَيْنِ صَلَاةٌ، بَيْنَ كُلَّ أَذَانَيْنِ
صَلَاةٌ». ثُمَّ قَالَ فِي الثَّالِثَةِ: «لِمَنْ
شَاءَ». [راجع: ٦٢٤]

(١٧) بَابٌ مِنْ قَالَ: لِيُؤْذَنُ فِي السَّفَرِ
مُؤْذَنٌ وَاحِدٌ

٦٢٨ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ

(17) CHAPTER. Whoever said that there should be one *Mu’adh-dhīn* in the journey.

628. Narrated Mālik bin Huwairith: I came to the Prophet ﷺ with some men

from my tribe and stayed with him for twenty nights. He was kind and merciful to us. When he realized our longing for our families, he said to us, "Go back and stay with your families and teach them (the religion), and offer *As-Salāt* (the prayer) and one of you should pronounce the *Adhān* for *Salāt* (prayer) when its time is due and the oldest one amongst you should lead the *Salāt* (prayer)."

قال: حَدَّثَنَا وُهَيْبٌ، عَنْ أَئُوبَ عَنْ أَبِي قِلَابَةَ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَفْرَةٍ مِنْ قَوْمِيِّ، فَأَقْمَنَا عِنْدَهُ عِشْرِينَ لِيَلَةً - وَكَانَ رَجِيمًا رَّفِيقًا - فَلَمَّا رَأَى شَوْقَنَا إِلَى أَهْلِنَا قَالَ: «ارْجِعُو فَكُونُوا فِيهِمْ وَعَلِمُوهُمْ وَصَلُّو، فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدَّنْ لَكُمْ أَحَدُكُمْ، وَلْيُؤَمِّكُمْ أَكْبَرُكُمْ». [انظر: ٦٣٠، ٢٨٤٨، ٦٥٨، ٦٨٥، ٨١٩]

[٧٢٤٦، ٦٠٠٨]

(18) CHAPTER. If there are many travellers, *Adhān* and *Iqāma* should be pronounced, (the same is to be observed) in 'Arafāt and Al-Muzdalifa too.

On a very cold or a rainy night, the *Mu'adh-dhin's* saying: *As-Salātu fir-Rihāl* [Offer *Salāt* (prayer) at your *Ar-Rihāl* (homes or camps)]."

629. Narrated Abū D̄h̄ar: We were in the company of the Prophet ﷺ on a journey and the *Mu'adh-dhin* wanted to pronounce the *Adhān* for the (*Zuhr*) prayer. The Prophet ﷺ said to him, "Let it become cooler." Then he again wanted to pronounce the *Adhān* but the Prophet ﷺ said to him, "Let it become cooler." The *Mu'adh-dhin* again wanted to pronounce the *Adhān* but the Prophet ﷺ said, "Let it become cooler, till the shadows of the hillocks become equal to their sizes." The Prophet ﷺ added, "The severity of the heat is from the raging of Hell."

630. Narrated Mālik bin Ḥuwairith رَضِيَ اللَّهُ عَنْهُ: Two men came to the Prophet ﷺ with the

(١٨) بَابُ الأَذَانِ لِلْمُسَافِرِينَ إِذَا كَانُوا جَمَاعَةً وَالْإِقَامَةِ، وَكَذَلِكَ بِرَفْقَةِ وَجْمَعٍ، وَقُوْلُ الْمُؤَدِّنِ: الصَّلَاةُ فِي الرَّحَالِ؛ فِي الْلَّيْلَةِ الْبَارِدَةِ أَوِ الْمَطِيرَةِ.

٦٢٩ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قال: حَدَّثَنَا شَعْبَةُ عَنْ الْمُهَاجِرِ أَبِي الْحَسَنِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍ قال: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَرَادَ الْمُؤَدِّنُ أَنْ يُؤَدِّنْ فَقَالَ لَهُ: «أَبِرِدْ». ثُمَّ أَرَادَ أَنْ يُؤَدِّنْ فَقَالَ لَهُ: «أَبِرِدْ». ثُمَّ أَرَادَ أَنْ يُؤَدِّنْ فَقَالَ لَهُ: «أَبِرِدْ». حَتَّى سَاوَى الظُّلُلُ الثُّلُولَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ شِدَّةَ الْحَرَّ مِنْ فَيْحَ جَهَنَّمَ». [راجع: ٥٣٥]

٦٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ

intention of a journey. The Prophet ﷺ said, "When (both of) you set out, pronounce *Adhān* and then *Iqāma*, and the oldest of you should lead the *Salāt* (prayer)."

قالَ: حَدَّثَنَا سُفِيَّاً، عَنْ خَالِدِ
الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ
بْنِ الْحُوَيْرِثِ قَالَ: أَتَى رَجُلًا النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدَانِ السَّفَرَ فَقَالَ النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا أَتَّمْتُمْ حَرَجَنَا فَأَذْنَا، ثُمَّ أَقِيمَا مُمَّا
لَيْسُ مَعْكُمَا أَكْبَرُ كُمَا». [راجع: ٦٢٨]

631. Narrated Mālik: We came to the Prophet ﷺ and stayed with him for twenty days and nights. We were all young and of about the same age. The Prophet ﷺ was very kind and merciful. When he realized our longing for our families, he asked about our homes and the people there, and we told him. Then he asked us to go back to our families and stay with them and teach them (the religion) and to order them to do good things. He ﷺ also mentioned some other things which I have (remembered or) forgotten. The Prophet ﷺ then added, "Offer *Salāt* (prayer) as you have seen me praying; and when it is the time for *As-Salāt* (the prayer) one of you should pronounce the *Adhān* and the oldest of you should lead the *Salāt*.

٦٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّشِّنِ
قَالَ: حَدَّثَنَا عَبْدُ الْوَهَابِ قَالَ: حَدَّثَنَا
أَبْيُوبُ عَنْ أَبِي قِلَابَةَ قَالَ: حَدَّثَنَا
مَالِكُ قَالَ: أَتَيْنَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ
شَيْءٌ مُتَقَارِبُونَ فَاقْمَنَا عِنْدَهُ عَشْرِينَ
يَوْمًا وَلَيْلَةً، وَكَانَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ رَفِيقًا فَلَمَّا طَنَّ أَنَّا قَدِ اسْتَهْنَاهَا
أَهْنَاهَا أَوْ قَدِ اسْتَقْنَاهَا سَأَلْنَا عَنْ تَرْكُنَا
بَعْدَنَا فَأَخْبَرْنَاهُ. قَالَ: «اْرْجِعُوا إِلَى
أَهْلِكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِمُوهُمْ
وَمُرْوُهُمْ»، وَذَكَرَ أَشْياءً أَخْفَظُهَا أَوْ لَا
أَخْفَطُهَا. وَصَلَّوَا كَمَا رَأَيْتُمُونِي
أَصْلَلَيْهَا. إِذَا حَضَرْتُ الصَّلَاةَ فَلَيْسُ ذَلِكَ
لَكُمْ أَحَدُكُمْ وَلَيْسُ مَعْكُمْ أَكْبَرُكُمْ».
[راجع: ٦٢٨]

632. Narrated Nāfi': Once, in a cold night, Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا pronounced the *Adhān* for the *Salāt* (prayer) at Dajnān (the name of a mountain) and then said, "Offer *Salāt* (prayer) at your homes", and informed us that Allāh's Messenger ﷺ used to tell the *Mu'adž̄-dhin* to pronounce *Adhānī* and say, "Ala Sallū fir-Rihāl [offer *Salāt* (prayer) at your *Ar-Rihāl* (homes or camps)]" at the end of the *Adhān* on a rainy or a very cold night during the journey.

٦٣٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا
يَحْيَى، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ قَالَ:
حَدَّثَنِي نَافِعٌ قَالَ: أَذَنَ أَبْنَ عُمَرَ فِي
لَيْلَةٍ بَارِدَةٍ بِضَجْنَانَ، ثُمَّ قَالَ: صَلُّوا
فِي رِحَالِكُمْ، وَأَخْبَرَنَا أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُ مُؤْذِنًا يُؤْذِنَ ثُمَّ يَقُولُ
عَلَى إِثْرِهِ: «أَلَا صَلُّوا فِي الرِّحَالِ»

في اللّيّنة الباردة أو المطيرة في السّفّر. [انظر: ٦٦٦]

633. Narrated ‘Aūn bin Abī Juhaifa: My father said, “I saw Allāh’s Messenger ﷺ at a place called Al-Abṭāḥ. Bilāl came and informed him about Ṣalāt (prayer) and then came out with an ‘Anaza and planted it in front of Allāh’s Messenger ﷺ at Al-Abṭāḥ and pronounced the *Iqāma* for *As-Ṣalāt* (the prayer).”

(19) CHAPTER. Should the *Mu’adh-dhin* turn his mouth (face) and look from side to side during the *Adhān*?

It is said that (during the *Adhān*) Bilāl used to put his (two) fingers in his (two) ears, whereas Ibn ‘Umar never put the fingers in his ears. Ibrāhīm said that there was no harm in pronouncing the *Adhān* for the *Ṣalāt* (prayer) without ablution. ‘Atā’ said, “Ablution is essential and it is *Sunna* (legal way).” ‘Aishah رضي الله عنها said, “The Prophet ﷺ used to remember Allāh during all times.”

634. Narrated ‘Aūn bin Abī Juhaifa: My father said, “I saw Bilāl turning his mouth (face) from side to side while pronouncing the *Adhān* (for the prayer).”

(20) CHAPTER. The saying of a person: “We have missed *As-Ṣalāt* (the prayer).”

According to Ibn Sirīn, it is disliked to say: “We have missed *As-Ṣalāt* (the prayer).”

٦٣٣ - حَدَّثَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنَى قَالَ: حَدَّثَنَا أَبُو الْعُمَيْنِ، عَنْ عَوْنَى بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللّهِ ﷺ بِالْأَبْطَحِ فَجَاءَهُ بِلَالٌ فَادَّهُ بِالصَّلَاةِ، ثُمَّ خَرَجَ بِلَالٍ بِالْعَنْزَةِ حَتَّى رَكَّزَهَا بَيْنَ يَدَيِّ رَسُولِ اللّهِ ﷺ بِالْأَبْطَحِ وَأَقَامَ الصَّلَاةَ. [راجع: ١٨٧]

(١٩) **بَابٌ:** هَلْ يَتَبَيَّنُ الْمُؤْذَنُ فَاهْمَنَا وَهَاهُنَا؟ وَهَلْ يَلْتَفِتُ فِي الْأَذَانِ؟

وَيُذَكَّرُ عَنْ بِلَالٍ أَنَّهُ جَعَلَ إِصْبَعَيْهِ فِي أَذْنَيْهِ، وَكَانَ ابْنُ عُمَرَ لَا يَجْعَلُ إِصْبَعَيْهِ فِي أَذْنَيْهِ. وَقَالَ إِبْرَاهِيمُ: لَا بَأْسَ أَنْ يُؤَذَّنَ عَلَى غَيْرِ وُضُوءٍ. وَقَالَ عَطَاءً: الْوُضُوءُ حَقٌّ وَسُلْطَةٌ. وَقَالَ عَائِشَةُ: كَانَ النَّبِيُّ ﷺ يَذَكُّرُ اللّهَ عَلَى كُلِّ أَخْيَاهِهِ.

٦٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَوْنَى بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ: أَنَّهُ رَأَى بِلَالاً يُؤَذَّنُ فَجَعَلَتْ أَتَبَعَ فَاهْ هَاهُنَا وَهَاهُنَا بِالْأَذَانِ.

(٢٠) **بَابٌ قَوْلُ الرَّجُلِ:** فَاتَّنَا الصَّلَاةُ،

وَكَرِهَ ابْنُ سِيرِينَ أَنْ يَقُولَ: فَاتَّنَا

It is better to say: "We have not been able to offer (get) *As-Salāt*", but the Prophet's statement (i.e.. we missed *As-Salāt*), is more correct.

635. Narrated 'Abdullāh bin Abī Qatāda رضي الله عنه, father said, "While we were offering *As-Salāt* (the prayer) with the Prophet ﷺ he heard the noise of some people. After *Salāt* (prayer) he said, 'What is the matter?' They replied, 'We were hurrying for *As-Salāt*.' He said, 'Do not make haste for *As-Salāt*, and whenever you come for *As-Salāt*, you should come with calmness, and offer whatever you get (with the people) and complete the rest which you have missed.'

(21) CHAPTER. One should not run for *As-Salāt* (the prayer) but present himself with calmness and solemnity.

"Offer prayer (in congregation) whatever you are able to pray and complete what you have missed." Abū Qatāda narrated this from the Prophet ﷺ.

636. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "When you hear the *Iqāma*, proceed to offer *As-Salāt* (the prayer) with calmness and solemnity and do not make haste. And pray whatever you are able to offer and complete whatever you have missed."

الصَّلَاةُ، وَلَكُنْ لِيَقُلُّ: لَمْ نُدْرِكْ،
وَقَوْلُ النَّبِيِّ ﷺ أَصَحُّ.

٦٣٥ - حَدَّثَنَا أَبُو هُنَيْمَ قَالَ:
حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ
بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: يَسْأَمَا
نَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ إِذْ سَمِعَ
جَلَّهُ الرِّجَالُ فَلَمَّا صَلَّى قَالَ: «مَا
شَاءُكُمْ؟» قَالُوا: اسْتَغْجَلْنَا إِلَى
الصَّلَاةِ، قَالَ: «فَلَا تَفْعَلُوا، إِذَا أَذْرَكْتُمْ
الصَّلَاةَ فَعَلَيْكُمْ بِالسَّكِينَةِ، فَمَا أَذْرَكْتُمْ
فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتَمُوا».

(٢١) بَابٌ: لَا يَسْعَى إِلَى الصَّلَاةِ
وَلِيَأْتِهَا بِالسَّكِينَةِ وَالْوَقَارِ،
وَقَالَ: مَا أَذْرَكْتُمْ فَصَلُّوا وَمَا
فَاتَكُمْ فَأَتَمُوا، قَالَهُ أَبُو قَتَادَةَ عَنْ
النَّبِيِّ ﷺ.

٦٣٦ - حَدَّثَنَا آدُمُ قَالَ: حَدَّثَنَا
ابْنُ أَبِي ذِئْبٍ قَالَ: حَدَّثَنَا الرُّهْمَرِيُّ،
عَنْ سَعِيدِ بْنِ الْمُسَيْبٍ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ وَعَنِ الرُّهْمَرِيِّ،
عَنْ أَبِي سَلْمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ
النَّبِيِّ ﷺ قَالَ: «إِذَا سَعَيْتُمُ الْإِقَامَةَ
فَامْشُوا إِلَى الصَّلَاةِ، وَعَلَيْكُمْ
بِالسَّكِينَةِ وَالْوَقَارِ وَلَا تُشْرِعُوا فَمَا
أَذْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتَمُوا».

[انظر: ٩٠٨]

(٢٢) بَابٌ: مَتَى يَقْعُمُ النَّاسُ إِذَا

(22) CHAPTER. When should the people get up for the *Salāt* (prayer) if they see the *Imām*

(the person leading *Salāt*) during the *Iqāma*?⁽¹⁾

637. Narrated ‘Abdullāh bin Abī Qatāda : My father said, “Allāh’s Messenger ﷺ said, ‘If the *Iqāma* is pronounced then do not stand for *As-Salāt* (the prayer) till you see me (in front of you)’.”

رَأُوا إِلَمَامَ عَنْ إِقَامَةٍ؟

٦٣٧ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ : حَدَّثَنَا هِشَامٌ قَالَ : كَتَبَ إِلَيَّ يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقْوُمُوا حَتَّى تَرَوْنِي». [انظر : ٦٣٨]

[٩٠٩]

(23) CHAPTER. One should not stand for *As-Salāt* (the prayer) hurriedly but with calmness and solemnity.

٢٣) بَابٌ : لَا يَقُومُ إِلَى الصَّلَاةِ مُسْتَعْجِلاً وَلِيُقْنَمَ إِلَيْهَا بِالسَّكِينَةِ وَالْوَقَارِ

638. Narrated ‘Abdullāh bin Abī Qatāda : My father said, “Allāh’s Messenger ﷺ said, ‘If the *Iqāma* for *As-Salāt* (the prayer) is pronounced, then do not stand for the prayer till you see me (in front of you) and do it calmly.’”

٦٣٨ - حَدَّثَنَا أَبُو ظَيْمٍ قَالَ : حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقْوُمُوا حَتَّى تَرَوْنِي، وَعَلَيْكُم بِالسَّكِينَةِ» تَابَعَهُ عَلِيُّ بْنُ الْمَبَارِكَ.

[راجع : ٦٣٧]

٢٤) بَابٌ : هَلْ يَخْرُجُ مِنَ الْمَسْجِدِ لِعَلَّةٍ؟

٦٣٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ : أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ وَقَدْ

(24) CHAPTER. Can one go out of the mosque (after the *Adhān*, or the *Iqāma*) if there is a genuine excuse?

639. Narrated Abū Hurairah رضي الله عنه : Allāh’s Messenger ﷺ went out (of the mosque) when the *Iqāma* had been pronounced and the rows straightened. The Prophet ﷺ stood at his *Musallā* (praying place) and we waited for the Prophet ﷺ to begin (the prayer) with *Takbīr*. He left and

(1) (Ch.22) The wordings of the *Adhān* is reduced so that the wordings that is said twice in the *Adhān* is said once in *Iqāma* except the last utterance of *Allahu-Akbar*, and the *Salāt* is offered immediately after *Iqāma*.

asked us to remain in our places. We kept on standing till the Prophet ﷺ returned and the water was trickling from his head for he had taken a bath (of *Janāba*).

أَقِيمَتِ الصَّلَاةُ وَعَدَلَتِ الصُّفُوفُ حَتَّى
إِذَا قَامَ فِي مُصَلَّاهُ انتَظَرْنَا أَنْ يُكَبِّرَ
اَنْصَرَفَ، قَالَ: «عَلَى مَكَانِكُمْ».
فَمَكَثْنَا عَلَى هَيْثَنَا حَتَّى خَرَجَ إِلَيْنَا
يَنْطُفُ رَأْسُهُ مَاءً وَقَدْ اغْتَسَلَ.

[راجع: ٢٧٥]

(25) CHAPTER. If the *Imām* says, “Remain at your places till I return”, then wait for him.

640. Narrated Abū Hurairah رضي الله عنه: Once *Iqāma* was pronounced and the people had straightened the rows, Allāh's Messenger ﷺ went forward [to lead the *Salāt* (prayer)] but he was *Junub*, so he said, “Remain in your places.” And he went out, took a bath and returned with water trickling from his head. Then he led the *Salāt*.

(٢٥) **بَابٌ:** إِذَا قَالَ الْإِمَامُ:
مَكَانِكُمْ، حَتَّى تَرْجِعَ، انتَظِرُوهُ
٦٤٠ - حَدَّثَنَا إِسْحَاقُ قَالَ:
حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا
الْأَوْزَاعِيُّ عَنِ الرُّهْبَرِيِّ، عَنْ أَبِي
سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: أَقِيمَتِ الصَّلَاةُ فَسَوَى
النَّاسُ صُفُوفَهُمْ فَخَرَجَ رَسُولُ اللَّهِ ﷺ
فَتَقَدَّمَ وَهُوَ جُنْبٌ فَقَالَ: «عَلَى
مَكَانِكُمْ»، فَرَجَعَ فَاغْتَسَلَ ثُمَّ خَرَجَ
وَرَأْسُهُ يَقْطُرُ مَاءً فَصَلَّى بِهِمْ.

[راجع: ٢٧٥]

(26) CHAPTER. The saying of a man to the Prophet ﷺ, “We have not prayed.”

641. Narrated Jābir bin ‘Abdullāh رضي الله عنهما: On the day of Al-Khandaq (the battle of Trench), ‘Umar bin Al-Khaṭṭāb went to the Prophet ﷺ and said, “O Allāh's Messenger! By Allāh, I could not offer the ('Asr) prayer till the sun had set.” ‘Umar told this to the Prophet ﷺ at the time when a fasting person had done *Iftār* (taken his meals). The Prophet ﷺ said: “By Allah! I, too, have not offered the *Salāt* (prayer).” The Prophet ﷺ then went to Buṭhān and I was with him. He performed ablation and

(٢٦) **بَابُ قَوْلِ الرَّجُلِ لِلنَّبِيِّ ﷺ:**
مَا صَلَّيْنَا

٦٤١ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ:
حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى قَالَ:
سَمِعْتُ أبا سَلَمَةَ يَقُولُ: أَخْبَرَنَا جَابِرُ
بْنُ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ جَاءَهُ عُمَرُ
بْنُ الْخَطَّابِ يَوْمَ الْحَنْدَقِ فَقَالَ: يَا
رَسُولَ اللَّهِ، وَاللَّهِ مَا يَدْرِي أَنْ أَصْلَى
حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ وَذَلِكَ بَعْدَ
مَا أَفْطَرَ الصَّائِمُ. فَقَالَ النَّبِيُّ ﷺ:

offered the 'Asr prayer after the sun had set and then he offered the Maghrib prayer. (See *Hadīth* No. 596)

(27) CHAPTER. If the Imām is confronted with a problem after the Iqāma.

642. Narrated Anas: Once the *Iqāma* was pronounced and the Prophet ﷺ was talking to a man (in a low voice) in a corner of the mosque and he did not lead *As-Salāt* (the prayer) till (some of) the people had slept (dozed in a sitting posture).

(28) CHAPTER. To talk after the Iqāma.

643. Narrated Anas bin Mālik: Once, after the *Iqāma* for the *Salāt* (prayer) was pronounced a man came to the Prophet ﷺ and detained him (from the *Salāt*).

(29) CHAPTER. Congregational *Salāt* (prayer) is obligatory.

Al-Ḥasan said, "If somebody is forbidden by his mother from going to the congregational '*Ishā'* prayer because of mercy and pity for him, he should not obey her."

644. Narrated Abū Hurairah: Allah's Messenger ﷺ said, "By Him, in

«وَاللَّهِ مَا صَلَّيْتُهَا»، فَنَزَّلَ النَّبِيُّ ﷺ إِلَى بُطْحَانَ، وَأَنَا مَعْهُ فَتَوَضَّأَ ثُمَّ صَلَّى الْعَصْرَ بَعْدَ مَا عَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ. [راجع: ٥٩٦]

(٢٧) بَابُ الْإِمَامِ تَعْرِضُ لَهُ الْحاجَةُ بَعْدَ الإِقَامَةِ

٦٤٢ - حَدَّثَنَا أَبُو مَعْمَرْ عَبْدُ اللَّهِ بْنُ عَمْرِو قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَّسٍ قَالَ: أُقِيمَتِ الصَّلَاةُ وَالنَّبِيُّ ﷺ يُنَاجِي رَجُلًا فِي جَانِبِ الْمَسْجِدِ فَمَا قَامَ إِلَى الصَّلَاةِ حَتَّى نَامَ الْقَوْمُ.

[انظر: ٦٢٩٢، ٦٤٣]

(٢٨) بَابُ الْكَلَامِ إِذَا أُقِيمَتِ الصَّلَاةُ

٦٤٣ - حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: سَأَلْتُ ثَابِتَ الْبُنَانِيَّ عَنْ الرَّجُلِ يَتَكَلَّمُ بَعْدَ مَا تُقَامُ الصَّلَاةُ، فَحَدَّثَنِي عَنْ أَنَّسِ بْنِ مَالِكٍ قَالَ: أُقِيمَتِ الصَّلَاةُ فَعَرَضَ لِلنَّبِيِّ ﷺ رَجُلٌ فَحَبَسَهُ بَعْدَ مَا أُقِيمَتِ الصَّلَاةُ.

[راجع: ٦٤٢]

(٢٩) بَابُ وُجُوبِ صَلَاةِ الْجَمَاعَةِ، وَقَالَ الْحَسَنُ: إِنْ مَنَعَهُ أُمُّهُ عَنِ الْعِشَاءِ فِي الْجَمَاعَةِ شَفَقَةً عَلَيْهِ لَمْ يُطْعِنَهَا.

٦٤٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ

Whose Hand my soul is, I intended or planned or was about to order for collecting fire-wood (fuel) and then order someone to pronounce the *Adhān* for *As-Salāt* (the prayer) and then order someone to lead the *Salāt* (prayer), then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) *Salāt*. By Him, in Whose Hands my soul is, if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the '*Ishā'* prayer.'

قالَ: أَخْبَرَنَا مَالِكُ عَنْ أَبِي الزَّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ هَمَمْتُ أَنْ أَمْرَ بِحَطْبٍ لِيُحَطَّبَ ثُمَّ أَمْرَ بِالصَّلَاةِ فَيَؤْدَنَ لَهَا، ثُمَّ أَمْرَ رَجُلًا فَيُؤْمِنُ النَّاسُ، ثُمَّ أَخْالُهُ إِلَى رِجَالٍ فَأُخْرِقُ عَلَيْهِمْ بُيُوتَهُمْ. وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرْقًا سَمِينًا أَوْ مِرْمَاتِينِ حَسَنَتَيْنِ لَشَهَدَ الْعِشَاءَ». [انظر: ٦٥٧، ٢٤٢٠]

[٧٢٢٤]

(30) CHAPTER. Superiority of the congregational *Salāt* (prayer).

Whenever Al-Aswad missed the congregational *Salāt* (prayer) he used to go to another mosque (to offer the *Salāt* in congregation). Once, Anas came to a mosque where the *Salāt* was finished; he pronounced the *Adhān* and then *Iqāma* and offered the *Salāt* in congregation.

645. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: Allāh's Messenger ﷺ said, "The *Salāt* (prayer) in congregation is twenty-seven times superior in degrees to the *Salāt* offered by a person alone."

وَكَانَ الْأَسْوَدُ إِذَا فَاتَتِ الْجَمَاعَةُ ذَهَبَ إِلَى مَسْجِدٍ آخَرَ. وَجَاءَ أَنْسٌ إِلَى مَسْجِدٍ قَدْ صَلَّى فِيهِ فَأَذَنَ وَأَقَامَ وَصَلَّى جَمَاعَةً.

645 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةَ الْفَدَدِ بِسَبْعِ وَعِشْرِينَ دَرَجَةً». [انظر: ٦٤٩]

646 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنِي الْلَّيْثُ قَالَ: حَدَّثَنِي ابْنُ الْهَادِي عَنْ عَبْدِ اللَّهِ بْنِ خَبَابٍ، عَنْ أَبِي سَعِيدِ الْحُدْرِيِّ أَنَّهُ سَمِعَ النَّبِيِّ

Rضي الله عنهما: The Prophet ﷺ said, "The *Salāt* (prayer) in congregation is twenty-five times superior in degrees to the *Salāt* offered by a person alone."

يَقُولُ : «صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةَ الْفَدْرِ بِخَمْسٍ وَعِشْرِينَ دَرَجَةً».

٦٤٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ الْواحِدِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ أَبَا صَالِحَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعِشْرِينَ ضِعْفًا، وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَخْسَنَ الْوُضُوءَ، ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لَا يُخْرِجُهُ إِلَّا الصَّلَاةُ، لَمْ يَخْطُطْ خَطْوَةً إِلَّا رُفِعَتْ لَهُ بِهَا دَرَجَةٌ وَخَطْوَةً عَنْهُ بِهَا خَطِيئَةٌ. فَإِذَا صَلَّى لِمَ تَرَّلَ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلَّاهُ: اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ ارْحَمْهُ. وَلَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا انتَظَرَ الصَّلَاةَ». [راجع: ١٧٦]

(٣١) **بَابُ فَضْلِ صَلَاةِ الْفَجْرِ** في جماعةٍ

٦٤٨ - حَدَّثَنَا أَبُو الْيَمَانَ قَالَ: أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبٍ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَفْضُلُ صَلَاةُ الْجَمِيعِ صَلَاةً أَحَدُكُمْ وَحْدَهُ بِخَمْسَةٍ وَعِشْرِينَ جُزْءًا، وَتَحْتَمِلُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةٍ

647. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : Allāh's Messenger ﷺ said, "The reward of the Ṣalāt (prayer) offered by a person in congregation is multiplied twenty-five times as much than that of the Ṣalāt offered in one's house or in the market (alone). And this is because if he performs ablution and does it perfectly and then proceeds to the mosque with the sole intention of offering Ṣalāt, then, for every step he takes towards the mosque, he is upgraded one degree in reward and his one sin is taken off (crossed out) from his accounts (of deeds). When he offers his Ṣalāt, the angels keep on asking Allāh's Blessings and Allāh's Forgiveness for him as long as he is (staying) at his *Musalla*. They say, 'O Allāh! Bestow Your Blessings upon him, be Merciful and kind to him.' And one is regarded in Ṣalāt as long as one is waiting for the Ṣalāt."

(31) CHAPTER. Superiority of the *Fajr* (early morning) prayer in congregation.

648. Narrated Abū Salama bin 'Abdur Raḥmān : Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "I heard Allāh's Messenger ﷺ saying, 'The reward of a Ṣalāt (prayer) in congregation is twenty-five times superior in degrees than that of a Ṣalāt offered by a person alone. The angels of the night and the angels of the day gather at the time of *Fajr* prayer.'"

Abū Hurairah then added, "Recite (the Qur'ān) if you wish, "Verily, the recitation of the Qur'ān in the early dawn (i.e. the morning — *Fajr* prayer) is ever witnessed

(attended by the angels in charge of mankind of the day and the night).” (V.17:78).

الْفَجْرِ» ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: فَاقْفَرُوا إِنْ شَتَّمْتُ «إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَسْهُودًا»

[الإسراء: ٧٨] [راجع: ١٧٦]

649. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما : The reward of the congregational *Salāt* is twenty-seven times more (than that of the *Salāt* offered by a person alone).

650. Narrated Sālim : I heard Umm Ad-Dardā’ saying, “Abū Ad-Dardā’ entered the house in an angry mood. I said to him, ‘What makes you angry?’ He replied, ‘By Allāh! I do not find the followers of Muḥammad ﷺ doing those good things (which they used to do before) except the offering of congregational *Salāt* (prayer).’” (This happened in the last days of Abū Ad-Dardā’ during the rule of ‘Uthmān).

651. Narrated Abū Mūsa عَنْ رَسُولِ اللَّهِ عَنْهُ أَنَّهُ قَالَ: The Prophet ﷺ said, “The people who get tremendous reward for *Aṣ-Ṣalāt* (the prayer) are those who are farthest away (from the mosque) and then those who are next farthest and so on. Similarly one who waits to offer *Aṣ-Ṣalāt* with the *Imām* has greater reward than one who offers it (alone) and goes to bed.”

(32) CHAPTER. The superiority of offering the *Zuhr* prayer early.

652. Narrated Abū Hurairah رضي الله عنه عن Allāh’s Messenger ﷺ said, “While a man was going on a way, he saw a thorny branch and removed it from the way and Allāh جل جلاله became pleased by his action and forgave him for that.”

٦٤٩ - قَالَ شُعَيْبٌ: وَحَدَّثَنِي نَافعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: تَفَضَّلُهَا سِبْعَ وَعَشْرِينَ دَرْجَةً. [راجع: ٦٤٥]

٦٥٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ سَالِمًا قَالَ: سَمِعْتُ أَمَّ الدَّرَدَاءِ تَقُولُ: دَخَلَ عَلَيَّ أَبُو الدَّرَدَاءِ وَهُوَ مُغَضِّبٌ فَقُلْتُ: مَا أَغْضَبَكَ؟ فَقَالَ: وَاللَّهِ مَا أَغْرِفُ مِنْ أُمَّةِ مُحَمَّدٍ شَيْئًا إِلَّا أَنَّهُمْ يُصْلِلُونَ جَحِيْمًا.

٦٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ العَلَاءِ قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ بُرَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: قَالَ النَّبِيُّ ﷺ: «أَعْظَمُ النَّاسِ أَجْرًا فِي الصَّلَاةِ أَبْعَدُهُمْ فَأَبْعَدُهُمْ مَمْشِي، وَالَّذِي يَنْتَرُ الصَّلَاةَ حَتَّى يُصْلِلَهَا مَعَ الْإِمَامِ أَعْظَمُ أَجْرًا مِنَ الَّذِي يُصْلِلُ ثُمَّ يَنْامُ».

(٣٢) بَابُ فَضْلِ الْتَّهِيْجِ إِلَى الظُّفَرِ

٦٥٢ - حَدَّثَنَا قُتَيْبَةَ عَنْ مَالِكٍ، عَنْ سُمَيْ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صالح السَّمَانِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا زَجَلٌ يَمْشِي بِطَرِيقٍ وَجَدَ عُضَنَ سَوْكٍ عَلَى

الطريق فأخذَهُ فشكَرَ اللهُ لهُ فغفرَ لهُ.

[انظر: ٢٤٧٢]

653. Then (the Prophet ﷺ) said, “Five are martyrs: One who dies of plague, one who dies of an abdominal disease, one who dies of drowning, one who is buried alive (and) dies and one who is killed in Allāh’s Cause.”

The Prophet ﷺ further said, “If the people knew (the reward for) pronouncing the *Adhān* and for standing in the first row (in the congregational *Salāt*) and found no other way to get it except by drawing lots they would do so.

654. [The Prophet ﷺ added:] “And if they knew (the reward of) offering the *Zuhr* prayer early (in its stated time), they would race for it and if they knew (the reward for) *Ishā'* and *Fajr* prayers in congregation, they would attend them even if they were to crawl.”

(33) CHAPTER. Every step towards good deeds is rewarded.

655. (V.36:12) Narrated Ḥumaid: Anas bin Ḥuwaysh said, “The Prophet ﷺ said, ‘O Banī Salima! Don’t you think that for every step of yours (that you take towards the mosque) there is a reward [while coming for the five compulsory *Salāt* (prayers)]?’” Mujāhid said: Regarding Allāh’s Statement: “...We record that which they send before (them), and their traces...” (V.36:12)

656. (V.36:12) ‘Their traces’ means ‘their steps’.” And Anas said that the people of Banī Salima wanted to shift to a place near the Prophet ﷺ but Allāh’s Messenger ﷺ disliked that Al-Madīna (city) should become

٦٥٣ - ثُمَّ قَالَ: الشُّهَدَاءُ خَمْسٌ: الْمَظْعُونُ، وَالْمَبْطُونُ، وَالْغَرِيقُ، وَصَاحِبُ الْهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللهِ. وَقَالَ: لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفَّ الْأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لَا سَتَهُمُوا عَلَيْهِ، [انظر: ٧٢٠، ٢٨٢٩، ٥٧٣٣]

٦٥٤ - وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَا سَتَبُوْعُوا إِلَيْهِ. وَلَوْ يَعْلَمُونَ مَا فِي الْمَتَمَّةِ وَالصُّبْحِ لَا تَزُمُّهَا وَلَا حَبُّوا». [راجع: ٦١٥]

(٣٣) بَابُ اخْتِسَابِ الْأَثَارِ

٦٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ حَوْشَبَ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَابِ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسَ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَا بَنِي سَلِمَةَ، أَلَا تَحْتَسِبُونَ آثَارَكُمْ؟». وَقَالَ مُجَاهِدٌ فِي قَوْلِهِ: «وَنَكْتُبُ مَا قَدَّمُوا وَمَا تَرَكُمْ» [يس: ١٢] قَالَ: حُطَاطُهُمْ. [انظر: ٦٥٦، ٧١٨٧]

٦٥٦ - وَحَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيَى بْنُ أَبْيَوبَ حَدَّثَنِي حُمَيْدٌ عَنْ أَنَسٍ أَنَّ بَنِي سَلِيمَةَ أَرَادُوا أَنْ

naked [i.e., with empty outskirts – without inhabitants. i.e., the leaving of their houses (empty)] and said, “(O Bani Salima!) Don’t you think that you will get the reward for your traces (every step) of yours (that you take towards the Prophet’s mosque) there is a reward while coming for the five compulsory *Salāt*.” Mujāhid said, “Their traces mean their foot-steps and their going on foot.”

يَتَحَوَّلُوا عَنْ مَنَازِلِهِمْ فَيَنْزِلُوا قَرِيبًا مِنَ النَّبِيِّ ﷺ. قَالَ: فَكَرِهَ النَّبِيُّ ﷺ أَنْ يُعْرُوَ الْمَدِينَةَ فَقَالَ: «أَلَا تَحْتَسِبُونَ آثَارَكُمْ؟». قَالَ مُجَاهِدٌ: خُطَاهُمْ آثَارُهُمْ، وَالْمُشْيَ فِي الْأَرْضِ بِأَرْجُلِهِمْ. [راجع: ٦٥٥]

(٣٤) بَابُ فَضْلِ صَلَاةِ الْعِشَاءِ فِي الْجَمَاعَةِ

657. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “No *Salāt* (prayer) is more heavy (harder) for the hypocrites than the *Fajr* and the *Ishā'* prayers and if they knew the reward for these *Salāt*, at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl.” The Prophet ﷺ added, “Certainly I intended or planned or was about to order the *Mu'adh-dhin* (call-maker) to pronounce *Iqāma* and order a man to lead the *Salāt* and then take a fire flame (burning torch) to burn all those men (along with their houses) who had not yet left their houses for the *Salāt* (in the mosques).”

(٣٥) بَابٌ: اثْنَانِ فِيمَا فَوْقَهُمَا جَمَاعَةٌ

658. Narrated Mālik bin Huwairith رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said (to two persons), “Whenever *As-Salāt* (the prayer) time becomes due, you should pronounce *Adhān* and then *Iqāma* and the older of you should lead the prayer.”

٦٥٧ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي أَبُو صَالِحَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَيْسَ صَلَاةً أَقْلَى عَلَى الْمُنَافِقِينَ مِنَ الْعَجْرِ وَالْعِشَاءِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوَا، وَلَقَدْ هَمِمْتُ أَنْ أَمْرَ الْمُؤْذِنَ فَيَقُلْنِي، ثُمَّ أَمْرَ رَجُلًا يَؤْمِنُ النَّاسَ، ثُمَّ أَخْدُ شَعْلًا مِنْ نَارٍ فَأُحرِقَ عَلَى مَنْ لَا يَرْجُحُ إِلَى الصَّلَاةِ بَعْدُ». [راجع: ٦٤٤]

(٣٥) بَابٌ: اثْنَانِ فِيمَا فَوْقَهُمَا جَمَاعَةٌ

٦٥٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ رُزْبَيْعَ قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا حَضَرَتِ الصَّلَاةُ فَأَذْنَا وَأَقِيمَا ثُمَّ لَيَؤْمَكُما أَكْبَرُكُمَا». [راجع: ٦٢٨]

(36) CHAPTER. (The reward of a person who waits for *As-Salāt* (the prayer) in the mosque and the superiority of mosques.

659. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : Allāh's Messenger ﷺ said, "The angels keep on asking for Allāh's Blessing and Forgiveness for anyone of you as long as he is at his *Muṣallā* (praying place) and does not do *Hadath* (passes wind). The angels say, 'O Allāh! Forgive him and be Merciful to him.' Each one of you is in *Salāt* as long as he is waiting for the *Salāt* and nothing but *Salāt* detains him from going to his family."

(٣٦) بَابٌ : مَنْ جَلَسَ فِي الْمَسْجِدِ يَنْتَظِرُ الصَّلَاةَ وَفَضْلُ الْمَسَاجِدِ
٦٥٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ،
عَنْ مَالِكٍ، عَنْ أَبِي الرَّنَادِ، عَنِ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ : أَنَّ رَسُولَ
اللهِ قَالَ : «إِنَّ الْمَلَائِكَةَ تُصَلِّي عَلَى
أَحَدِكُمْ مَا دَامَ فِي مُصَلَّاهُ مَا لَمْ
يُحِدِّثُ، اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ،
لَا يَرَأُ أَحَدُكُمْ فِي صَلَاةٍ مَا دَامَتِ
الصَّلَاةُ تَحِسْبُهُ لَا يَمْنَعُهُ أَنْ يَنْقُلَ إِلَى
أَهْلِهِ إِلَّا الصَّلَاةُ». [١٧٦] [راجع: ١٧٦]

660. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "Allāh will give shade to seven, on the Day when there will be no shade but His. (These seven persons are :) (1) a just ruler, (2) a youth who has been brought up in the worship of Allāh (i.e. worships Allāh Alone sincerely from his childhood), (3) a man whose heart is attached to the mosques [i.e., who offers the five compulsory congregational *Salāt* (prayers) in the mosques], (4) two persons who love each other only for Allāh's sake and they meet and part in Allāh's Cause only, (5) a man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I am afraid of Allāh, (6) a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and (7) a person who remembers Allāh in seclusion and his eyes become flooded with tears."

٦٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ
قَالَ : حَدَّثَنَا يَحْيَى عَنْ عُيْنَدِ اللهِ قَالَ :
حَدَّثَنِي حُبَيْبُ بْنُ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ
حَفْصَ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ
النَّبِيِّ قَالَ : «سَبْعَةُ يُظَاهِّمُ اللَّهُ فِي
ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ : الْإِمَامُ
الْعَادِلُ؛ وَشَابٌ نَسِئًا فِي عِبَادَةِ رَبِّهِ؛
وَرَجُلٌ قَلْبُهُ مُعْلَقٌ فِي الْمَسَاجِدِ؛
وَرَجُلٌ تَحَبَّبَ إِلَيْهِ اللَّهُ اجْتَمَعَ عَلَى
ذُلُكَ وَنَفَرَ قَاتِلُهُ؛ وَرَجُلٌ طَلَبَهُ ذَاتُ
مَنْصِبٍ وَجَمَالٍ فَقَاتَلَ : إِنِّي أَخَافُ
اللهَ؛ وَرَجُلٌ تَصَدَّقَ أَخْفَى حَتَّى لا
تَعْلَمَ شِمَالُهُ مَا تُنْقِي يَبْيَهُ؛ وَرَجُلٌ
ذَكَرَ اللَّهَ خَالِيًّا فَفَاضَتْ عَيْنَاهُ». [انظر:
[٦٨٠٦ ، ٦٤٧٩ ، ١٤٢٣]

661. Narrated Ḥumaid : Anas رَضِيَ اللَّهُ عَنْهُ was asked, "Did Allāh's Messenger ﷺ wear a

٦٦١ - حَدَّثَنَا فُتَيْبَةُ قَالَ : حَدَّثَنَا

ring?” He said, “Yes. Once he delayed the ‘Ishā’ prayer till mid-night and after the prayer, he faced us and said, ‘The people has offered Salāt and have slept and you remained in Salāt as long as you waited for it.’” Anas added, “As if I were just now observing the glitter of his ring.”

(37) CHAPTER. The superiority of going to the mosque (every) morning and in the afternoon and evening [for the congregational Salāt (prayers)].

662. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “Allāh will prepare for him who goes to the mosque (every) morning and in the afternoon [for the congregational Salāt (prayer)] an honourable place in Paradise with good hospitality for (what he has done) every morning and afternoon goings.

(38) CHAPTER. No Salāt (prayer) (is to be offered) except the compulsory Salāt after the Iqāma has been pronounced for that compulsory Salāt.

663. Narrated Mālik bin Buhaina رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ passed by or saw a man offering two Rak‘ā after the Iqāma (had been pronounced). When Allāh’s Messenger completed the Salāt (prayer), the people gathered around him (the Prophet ﷺ or that man and Allāh’s Messenger ﷺ said to him (protestingly), “Are there four Rak‘ā in Fajr prayer? Are there four Rak‘ā in Fajr prayer?”

إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ قَالَ: سُئِلَ أَنَّسٌ: هَلْ اتَّخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ خَاتَمًا؟ فَقَالَ: نَعَمْ، أَخَرَ لَيْلَةً صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ الْعِشَاءَ إِلَى شَطْرِ اللَّيْلِ، ثُمَّ أَفْلَأَ عَلَيْنَا بِوْجِهِهِ بَعْدَمَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ فَقَالَ: «صَلَّى النَّاسُ وَرَقَدُوا وَلَمْ تَرَالوْا فِي صَلَاةٍ مُنْدَعِنَتَرْتُمُوهَا». قَالَ: فَكَانَتِي أَنْظُرْتُ إِلَى وَبِصِّ خَاتَمِهِ. [رَاجِعٌ: ٥٧٢]

(٣٧) بَابُ فَضْلٍ مَنْ غَدَا إِلَى الْمَسْجِدِ وَمَنْ رَاحَ

٦٦٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ مُطَرْ رَفِيْعٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ قَالَ: «مَنْ غَدَا إِلَى الْمَسْجِدِ وَرَاحَ أَعْدَّ اللَّهُ لَهُ نُرْكَةً مِنَ الْجَنَّةِ كُلَّمَا غَدَا أَوْ رَاحَ». **(٣٨) بَابٌ:** إِذَا أَقِيمَتِ الصَّلَاةُ فَلَا صَلَاةً إِلَّا الْمَكْتُوبَةَ

٦٦٣ - حَدَّثَنَا عَدْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ حَفْصٍ بْنِ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ بْنِ بُحَيْنَةَ قَالَ: مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ بِرَجُلٍ قَالَ: وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنِ شَعْبَةَ قَالَ: حَدَّثَنَا بَهْرُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شَعْبَةُ قَالَ: أَخْبَرَنِي سَعْدُ بْنُ إِبْرَاهِيمَ

قال: سمعتْ حفصَ بنَ عاصِمَ قالَ:
سمعتُ رجُلًا مِنَ الْأَزْدِ يُقَالُ لَهُ:
مالكُ بْنُ بُحَيْنَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ
رَأَى رَجُلًا وَقَدْ أَقِيمَتِ الصَّلَاةُ يُصَلِّي
رَكْعَتَيْنِ، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ
لَاثَ بِهِ النَّاسُ فَقَالَ لَهُ رَسُولُ اللَّهِ
ﷺ: «الصُّبْحُ أَرْبَعًا؟ الصُّبْحُ أَرْبَعًا؟»،
تابعَهُ عَنْدَرُ وَمَعَادُ عَنْ شَعْبَةَ عَنْ
مَالِكٍ. وقالَ: ابنُ إِسْحَاقَ عَنْ سَعْدٍ،
عَنْ حَفْصٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ.
وقالَ حَمَادٌ: أَخْبَرَنَا سَعْدٌ، عَنْ
حَفْصٍ، عَنْ مَالِكٍ.

(٣٩) بَابُ حَدِّ الْمَرِيضِ أَنْ يَشْهَدَ الْجَمَاعَةَ

664. Narrated Al-Aswad, “We were with ‘Aishah discussing the regularity of offering *As-Salāt* (the prayer) and dignifying it. She said, ‘When Allāh’s Messenger ﷺ fell sick with his fatal illness and when the time of *As-Salāt* became due and *Adhān* was pronounced, he said, ‘Tell Abū Bakr to lead the people in *Salāt* (prayer).’ He was told that Abū Bakr was a soft-hearted man and would not be able to lead the *Salāt* in his place. The Prophet ﷺ gave the same order again but, he was given the same reply. He gave the order for the third time and said, ‘You (women) are the companions of Yūsuf (Joseph). Tell Abū Bakr to lead the *Salāt*.’ So, Abū Bakr came out to lead the *Salāt*. In the meantime the condition of the Prophet ﷺ improved a bit and he came out with the help of two men, one on each side. As if I was observing his legs dragging on the ground owing to the

٦٦٤ - حدثنا عمرُ بْنُ حَفْصٍ
قالَ: حدثني أبي قالَ: حدثنا
الأعمشُ عنْ إبراهيمَ: قالَ الأسودُ:
كُنَّا عِنْدَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَذَكَرْنَا
الْمُوَاظَبَةَ عَلَى الصَّلَاةِ وَالْتَّعْظِيمَ لَهَا،
قالَ: لَمَّا مَرِضَ رَسُولُ اللَّهِ ﷺ
مَرَضَهُ الَّذِي ماتَ فِيهِ فَحَضَرَتِ
الصَّلَاةُ فَأَذْنَنَّ. فَقَالَ: «مُرُوا أبا بَكْرٍ
فَلِيُصَلِّ بالنَّاسِ»، فَقَبِيلَ لَهُ: إِنَّ أبا
بَكْرِ رَجُلًا أَسِيفٌ إِذَا قَامَ فِي مَقَامِكَ
لَمْ يَسْتَطِعْ أَنْ يُصَلِّي بِالنَّاسِ. وَأَعْدَادَ
فَأَعْدَادُهُ لَهُ، فَأَعْدَادُ الثَّالِثَةِ فَقَالَ:
«إِنَّكَ صَوَاحِبُ يُوسُفَ، مُرُوا أبا
بَكْرٍ فَلِيُصَلِّ بالنَّاسِ». فَخَرَجَ أَبُو بَكْرٍ

discomfort. Abū Bakr wanted to retreat but the Prophet ﷺ beckoned him to remain at his place and the Prophet ﷺ was brought till he sat beside Abū Bakr.” Al-A’mash was asked, “Was the Prophet ﷺ offering prayers and Abū Bakr was following him, and were the people following Abū Bakr in that *Salāt*?” Al-A’mash replied in the affirmative with a nod of his head.

Abū Mu’āwiyya said, “The Prophet ﷺ was sitting on the left side of Abū Bakr who was offering prayers while standing.”

يُصلّى فَوَجَدَ النَّبِيُّ ﷺ مِنْ نَفْسِهِ خَفْتَهُ
فَخَرَجَ يُهَادِي بَيْنَ رَجُلَيْنِ كَأْنِي أَظْرُ
رِجْلَيْنِ يَخْطَطُانِ الْأَرْضَ مِنَ الْوَجْعِ،
فَأَرَادَ أَبُو بَكْرٍ أَنْ يَتَأَخَّرَ فَأَوْمَأَ إِلَيْهِ
النَّبِيُّ ﷺ أَنْ مَكَانَكَ ثُمَّ أَتَيَ بِهِ حَتَّى
جَلَسَ إِلَى جَنْبِهِ.

فَقَيْلٌ لِلْأَعْمَشِ: وَكَانَ النَّبِيُّ ﷺ
يُصْلِي وَأَبُو بَكْرٍ يُصْلِي بِصَلَاةِ
وَالنَّاسُ يُصْلُونَ بِصَلَاةِ أَبِي بَكْرٍ،
فَقَالَ بِرَأْسِهِ: نَعَمْ. رَوَاهُ أَبُو دَاوُدْ،
عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ بَعْضَهُ . وَزَادَ
أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ: جَلَسَ عَنْ
يَسَارِ أَبِي بَكْرٍ فَكَانَ أَبُو بَكْرٍ يُصْلِي
قَائِمًا . [راجع: ١٩٨]

665. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا When the Prophet ﷺ became seriously ill and his disease aggravated, he asked for permission from his wives to be nursed in my house and he was allowed. He came out with the help of two men while his legs were dragging on the ground. He was between Al-‘Abbās and another man.”

‘Ubayd-Ullāh said, “I told Ibn ‘Abbās what ‘Āishah رَضِيَ اللَّهُ عَنْهَا had narrated and he said, ‘Do you know who was the (second) man whose name ‘Āishah رَضِيَ اللَّهُ عَنْهَا did not mention?’ I said, ‘No.’ Ibn ‘Abbās said, ‘He was ‘Alī bin Abī Tālib.’”

٦٦٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى
قَالَ: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ
مَعْمَرٍ، عَنِ الرُّهْرِيِّ، قَالَ: أَخْبَرَنِي
عَبْيُدُ اللَّهِ بْنُ عَبْدِ اللَّهِ قَالَ: قَاتَ
عَائِشَةَ: لَمَّا تَلَّ النَّبِيُّ ﷺ وَاشْتَدَّ
وَجْهُهُ اسْتَأْذَنَ أَرْوَاجَهُ أَنْ يُمْرَضَ فِي
بَيْتِي فَأَذِنَ لَهُ، فَخَرَجَ بَيْنَ رَجُلَيْنِ
يَخْطَطُ رِجْلَاهُ الْأَرْضَ . وَكَانَ بَيْنَ
الْعَبَاسِ وَرَجُلٌ آخَرٌ . قَالَ عَبْيُدُ اللَّهِ بْنُ
عَبْدِ اللَّهِ: فَذَكَرْتُ ذَلِكَ لِأَنِّي عَبَاسٍ
مَا قَاتَ عَائِشَةَ . فَقَالَ لِي: وَهَلْ
تَدْرِي مَنِ الرَّجُلُ الَّذِي لَمْ تُسْمِمْ
عَائِشَةً؟ قُلْتُ: لَا . قَالَ: هُوَ عَلَيَّ بْنُ
أَبِي طَالِبٍ . [راجع: ١٩٨]

(40) CHAPTER. It is permissible to pray at one's dwelling during rain or if there is a genuine excuse.

666. Narrated Nāfi‘: Once, on a very cold and stormy night, Ibn ‘Umar pronounced the *Adhān* for the *Salāt* (prayer) and then said, “Offer prayers in your homes.” He (Ibn ‘Umar) added, “On very cold and rainy nights Allāh’s Messenger ﷺ used to order the *Mu’adh-dhin* to say, ‘Offer prayers in your homes’.”

667. Narrated Maḥmūd bin Rabī‘ Al-Anṣārī: ‘Itbān bin Mālik used to lead his people (tribe) in prayer and he was a blind man, he said to Allāh’s Messenger ﷺ, “O Allāh’s Messenger! At times it is dark and flood water is flowing (in the valley) and I am blind man, so please offer prayers at a place in my house so that I can take it as a *Musallā* (praying place).” So, Allāh’s Messenger ﷺ went to his house and said, “Where do you like me to pray?” ‘Itbān pointed to a place in his house and Allāh’s Messenger ﷺ offered the prayer there.

(41) CHAPTER. Can the *Imām* offer the *Salāt* (prayer) with only those who are present (for the prayer)? And can he deliver a *Khuṭba* (religious talk) on Friday if it is raining?

668. Narrated ‘Abdullāh bin Al-Ḥārith رَضِيَ اللَّهُ عَنْهُمَا addressed Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ: Ibn ‘Abbās قَالَ: حَمَدُ اللَّهِ عَلَيْهِ مَا أَعْطَاهُ وَلَا يَنْهَا عَنْهُ مَا نَهَى اللَّهُ عَنْهُ.

(٤٠) بَابُ الرُّحْصَةِ فِي الْمَطَرِ وَالْعَلَّةِ
أَنْ يُصَلِّي فِي رَاحْلِهِ

٦٦٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ أَذْنَنَ بِالصَّلَاةِ فِي لَيْلَةِ ذَاتِ بَرْدٍ وَرَيحٍ، ثُمَّ قَالَ: أَلَا صَلُوْا فِي الرَّحَالِ. ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ أَنَّ يَأْمُرُ الْمُؤْذِنَ إِذَا كَانَتْ لَيْلَةً ذَاتَ بَرْدٍ وَمَطَرٍ يَقُولُ: «أَلَا صَلُوْا فِي الرَّحَالِ». [٦٣٢]

٦٦٧ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ، عَنِ ابْنِ شَهَابٍ: عَنْ مَحْمُودِ بْنِ الرَّبِيعِ الْأَنْصَارِيِّ: أَنَّ عَبْيَانَ بْنَ مَالِكٍ كَانَ يَوْمًا قَوْمَهُ وَهُوَ أَعْمَى، وَأَنَّهُ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ: يَا رَسُولَ اللَّهِ إِنَّهَا تَكُونُ الظُّلْمَةُ وَالسَّيْلُ. وَأَنَا رَجُلٌ ضَرِيرُ الْبَصَرِ، فَصَلِّ يَا رَسُولَ اللَّهِ فِي بَيْتِي مَكَانًا أَتَخْذُهُ مَصَلَّى، فَجَاءَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ فَقَالَ: «أَيْنَ تُحَبُّ أَنْ أَصَلِّي؟» فَأَشَارَ إِلَى مَكَانٍ مِنَ الْبَيْتِ فَصَلَّى فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ. [٤٢٤]

(٤١) بَابٌ: هَلْ يُصَلِّي الْإِمَامُ بِمَنْ حَضَرَ؟ وَهَلْ يَخْطُبُ يَوْمَ الْجُمُعَةِ فِي الْمَطَرِ؟

٦٦٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ حَمَادٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ

Mu'adh-dhin said, “*Haiya 'alas-Salāh* [Come for *As-Salāt* (the prayer)]”. Ibn 'Abbās ordered him to say, “Offer prayers in your *Ar-Rahāl* (homes).” The people began to look at one another with surprise as if they did not like it. Ibn 'Abbās said, “It seems that you thought ill of it but no doubt it was done by one who was better than I (i.e., the Prophet ﷺ). It (*As-Salāt*) is a strict order and I disliked to bring you out.”

In another narration Ibn 'Abbās narrated the same as above but he said, “I did not like to make you sinful (in refraining from coming to the mosque) and to come (to the mosque) covered with mud up to the knees.”

قالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ صاحِبُ الْرِّيَادِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثَ قَالَ: حَطَّبَنَا ابْنُ عَبَّاسٍ فِي يَوْمٍ ذِي رَدْغٍ فَأَمَرَ الْمُؤْذِنَ لِمَا بَلَغَ «حَيَّ عَلَى الصَّلَاةِ» قَالَ: قُلْ: الصَّلَاةُ فِي الرَّحَالِ. فَنَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ كَأَنَّهُمْ أَنْكَرُوا. فَقَالَ: كَأَنَّكُمْ أَنْكَرْتُمْ هَذَا. إِنْ هَذَا فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي - يَعْنِي النَّبِيَّ ﷺ - إِنَّهَا عَزْمَةٌ وَإِنِّي كَرِهُ أَنْ أُخْرِجَكُمْ. وَعَنْ حَمَادٍ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ ابْنِ عَبَّاسٍ نَحْوَهُ غَيْرَ أَنَّهُ قَالَ: كَرِهْتُ أَنْ أُؤْتَمِّكُمْ فَتَجِئُونَ تَدْوِسُونَ الطَّينَ إِلَى رُكِّبِكُمْ. [راجع: ٦٦]

669. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: A cloud came and it rained till the roof (of the mosque) started leaking, and in those days the roof used to be of the branches of date-palms. *Iqāma* was pronounced and I saw Allāh's Messenger ﷺ prostrating in water and mud and even I saw the mark of mud on his forehead.

٦٦٩ - حَدَّثَنَا مُسْلِمٌ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلْمَةَ، قَالَ: سَأَلْتُ أَبَا سَعِيدَ الْخُدْرِيَّ فَقَالَ: جَاءَتْ سَحَابَةٌ فَمَطَرَتْ حَتَّى سَالَ السَّقْفُ وَكَانَ مِنْ جَرِيدِ النَّخْلِ فَأَقِيمَتِ الصَّلَاةُ فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِي الْمَاءِ وَالْطَّينِ حَتَّى رَأَيْتُ أَثَرَ الطَّينِ فِي جَهْنَمِهِ. [انظر: ٨١٣، ٢٠٣٦، ٢٠١٦، ٢٠٢٧، ٢٠١٨، ٢٠٣٦]

[٢٠٤٠]

670. Narrated Anas bin Sirīn: I heard Anas saying, “A man from *Anṣār* said to the Prophet ﷺ, ‘I cannot offer *As-Salāt* (the prayer) with you (in congregation).’ He was a very fat man and

٦٧٠ - حَدَّثَنَا آدُمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا أَنَسُ بْنُ سِرِّينَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَجُلٌ

he prepared a meal for the Prophet ﷺ and invited him to his house. He spread out a mat for the Prophet ﷺ, and washed one of its sides with water, and the Prophet ﷺ offered two *Rak'āt* prayers on it.” A man from the family of Al-Jarūd asked, “Did the Prophet ﷺ used to offer the *Duḥa* (forenoon) prayer?” Anas said, “I did not see him offering the *Duḥa* prayer except on that day.”

من الأنصار: إنني لا أستطيع الصلاة معك، وكان رجلاً ضخماً، فقصّع للنبي ﷺ طعاماً فدعاه إلى منزله فبسّط له حصيراً، ونضج طرف الحصير فصلّى عليه ركعتين. فقال رجلٌ من آل الجارود لأنسٍ: أكان النبي ﷺ يصلّي الضحى؟ قال: ما رأيته صلّاها إلا يومئذ. [انظر:

[٦٠٨٠، ١١٧٩]

(٤٢) بَابُ إِذَا حَضَرَ الطَّعَامُ وَأُقِيمَتِ الصَّلَاةُ

وكان ابن عمر يبدأ بالعشاء. وقال أبو الدرداء: من فقه المرأة إقباله على حاجته حتى يقبل على صلاته وقلبه فارغ.

٦٧١ - حدثنا مسدد قال: حدثنا

يحيى، عن هشام، قال: حدثني أبي قال: سمعت عائشةً عن النبي ﷺ أنه قال: «إذا وضع العشاء وأقيمت الصلاة فابدأوا بالعشاء». [انظر:

[٥٤٦٥]

671. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ said, “If supper is served, and *Iqāma* is pronounced one should start with the supper.”

٦٧٢ - حدثنا يحيى بن بكيير

قال: حدثنا الليث عن عقيل عن ابن شهاب، عن أنس بن مالك أن رسول الله ﷺ قال: «إذا قدم العشاء فابدأوا به قبل أن تصلوا صلاة المغرب ولا تعجلوا عن عشاءكم». [انظر: [٥٤٦٣]

٦٧٣ - حدثنا عبد بن إسماعيل،

672. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, “If the supper is served, start having it before offering the *Maghrib* prayer and do not be hasty in finishing your supper.”

673. Narrated Nāfi‘ : Ibn ‘Umar said, “Allāh's Messenger ﷺ said, ‘If the supper

is served for anyone of you and the *Iqāma* is pronounced, start with the supper and don't be in haste (and carry on eating) till you finish it.' " If food (supper) was served for Ibn 'Umar and *Iqāma* was pronounced, he never came to the prayer till he finished it (i.e., the food) in spite of the fact that he heard the recitation (of the Qur'ān) by the *Imām* (in the prayer).

عَنْ أَبِي أُسَمَّةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وُضِعَ عَشَاءُ أَحَدُكُمْ وَأُقِيمَتِ الصَّلَاةُ فَابدُوا بِالْعَشَاءِ وَلَا يَعْجِلُ حَتَّى يَقْرُئَ مِنْهُ». وَكَانَ ابْنُ عُمَرَ يُوَضِّعُ لَهُ الطَّعَامُ وَتُقَامُ الصَّلَاةُ فَلَا يَأْتِيهَا حَتَّى يَقْرُئَ وَإِنَّهُ يَسْمَعُ قِرَاءَةَ الْإِمَامِ. [انظر: ٦٧٤، ٥٤٦٤]

674. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ said, "If anyone of you is having his meals, he should not hurry up till he is satisfied even if the *Salāt* (prayer) has been started."

٦٧٤ - وَقَالَ رُهْبَرٌ وَوَهْبُ بْنُ عُثْمَانَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا كَانَ أَحَدُكُمْ عَلَى الطَّعَامِ فَلَا يَعْجِلُ حَتَّى يَقْضِي حَاجَتَهُ مِنْهُ وَإِنْ أُقِيمَتِ الصَّلَاةُ». رَوَاهُ إِبْرَاهِيمُ بْنُ الْمُنْدِرِ عَنْ وَهْبِ بْنِ عُثْمَانَ، وَوَهْبُ مَدِينِي.

(43) بَابُ إِذَا دُعِيَ الْإِمَامُ إِلَى الصَّلَاةِ وَبِيْهِ مَا يَأْكُلُ

٦٧٥ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي جَعْفُرُ بْنُ عَمْرُو بْنِ أُمَيَّةَ أَنَّ أَبَاهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ ذِرَاعًا يَحْتَرُّ مِنْهَا فَدُعِيَ إِلَى الصَّلَاةِ فَقَامَ فَطَرَحَ السُّكِّينَ فَصَلَى وَلَمْ يَتَوَضَّأْ. [راجع: ٢٠٨]

(44) بَابُ مَنْ كَانَ فِي حَاجَةِ أَهْلِهِ فَأُقِيمَتِ الصَّلَاةُ فَخَرَجَ

(43) CHAPTER. When the *Imām* is called for *As-Salāt* (the prayer) while he has in his hands something to eat.

675. Narrated Ja'far bin 'Amr bin Umaiyya: My father said, "I saw Allāh's Messenger ﷺ eating a piece of meat from the shoulder of a sheep and he was called for *As-Salāt* (the prayer). He stood up, put down the knife and offered *Salāt* (prayers) but did not perform ablution."

(44) CHAPTER. If somebody was busy with his domestic work and *Iqāma* was pronounced and then he came out [for offering the *Salāt* (prayer)].

676. Narrated Al-Aswad that he asked ‘Aishah رضي الله عنها, “What did the Prophet ﷺ use to do in his house?” She replied, “He used to keep himself busy serving his family and when it was the time for *As-Salāt* (the prayer), he would go for it.”

(45) CHAPTER. Offering *Salāt* (prayer) in front of the people with the sole intention of teaching them the *Salāt* of the Prophet ﷺ and his *Sunna* (legal ways etc.).

677. Narrated Ayyūb: Abū Qilāba said, “Mālik bin Ḥuwairith came to this mosque of ours and said, ‘I offer *As-Salāt* (the prayers) in front of you and my aim is not (to lead) the *Salāt* (prayer) but to show you the way in which the Prophet ﷺ used to offer *Salāt’*. ” I asked Abū Qilāba, “How did he use to offer *Salāt’*?” He replied, “(The Prophet ﷺ used to pray) like this *Sheikh* of ours, and the *Sheikh* used to sit for a while after the prostration before getting up after the first *Rak‘ā’*”

(46) CHAPTER. The religious learned men are entitled to precedence in leading the *Salāt* (prayers).

678. Narrated Abū Mūsa رضي الله عنه, “The Prophet ﷺ became sick and when his disease aggravated, he said, “Tell Abū Bakr to lead the people in the *Salāt* (prayer).” ‘Aishah رضي الله عنها said, “He is a soft-hearted man and would not be able to lead the *Salāt* in

٦٧٦ - حَدَّثَنَا آدُمْ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا الْحَكْمُ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: مَا كَانَ النَّبِيُّ ﷺ يَصْنَعُ فِي بَيْتِهِ؟ قَالَتْ: كَانَ يَكُونُ فِي مَهَةِ أَهْلِهِ - تَعْنِي: فِي خَدْمَةِ أَهْلِهِ - فَإِذَا حَضَرَتِ الصَّلَاةَ خَرَجَ إِلَى الصَّلَاةِ. [انظر: ٦٠٣٩، ٥٣٦٣]

(٤٥) بَابٌ مَنْ صَلَّى بِالنَّاسِ وَهُوَ لَا يُرِيدُ إِلَّا أَنْ يُعْلَمُهُمْ صَلَاةَ النَّبِيِّ ﷺ وَسُنْتَهُ

٦٧٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا أَيُوبُ عَنْ أَبِي قِلَابَةَ قَالَ: جَاءَنَا مَالِكُ بْنُ الْحُوَيْرِثُ فِي مَسْجِدِنَا هَذَا فَقَالَ: إِنِّي لِأَصْلِي بِكُمْ وَمَا أُرِيدُ الصَّلَاةَ؛ أَصْلِي كَيْفَ رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي، فَقُلْتُ لِأَبِي قِلَابَةَ: كَيْفَ كَانَ يُصَلِّي؟ قَالَ: مِثْلَ شَيْخِنَا هَذَا. قَالَ: وَكَانَ شَيْخُنَا يَجْلِسُ إِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ قَبْلَ أَنْ يَنْهَضَ فِي الرُّكُعَةِ الْأُولَى. [انظر: ٨٢٤، ٨١٨، ٨٠٢]

(٤٦) بَابٌ: أَهْلُ الْعِلْمِ وَالْفَضْلِ أَحَقُّ بِالإِمَامَةِ

٦٧٨ - حَدَّثَنَا إِسْحَاقُ بْنُ نَضْرٍ قَالَ: حَدَّثَنَا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ: حَدَّثَنِي أَبُو بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ:

your place.” The Prophet ﷺ said again, “Tell Abū Bakr to lead the people in *Salāt*. You are the companions of Yūsuf (Joseph).” So a messenger went to Abū Bakr (with that order) and he led the people in *Salāt* in the lifetime of the Prophet ﷺ.

مَرِضَ النَّبِيُّ ﷺ فَاسْتَدَ مَرَضُهُ فَقَالَ: «مُرُوا أبا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». قَالَتْ عَائِشَةُ: إِنَّهُ رَجُلٌ رَقِيقٌ، إِذَا قَامَ مَقَامَكَ لَمْ يَسْتَطِعْ أَنْ يُصَلِّي بِالنَّاسِ». قَالَ: «مُرُوا أبا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» فَعَادَتْ. فَقَالَ: مُرِي أبا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ فَإِنَّكَ صَوَاحِبُ يُوسُفَ». فَأَتَاهُ الرَّسُولُ، فَصَلَّى بِالنَّاسِ فِي حِيَاةِ السَّيِّدِ ﷺ. [انظر: ٣٣٨٥]

679. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا, the Mother of the believers: Allāh’s Messenger ﷺ in his illness said, “Tell Abū Bakr to lead the people in *Salāt* (prayer).” I said to him, “If Abū Bakr stands in your place, the people would not hear him owing to his (excessive) weeping. So please order ‘Umar to lead the *Salat*.” ‘Āishah رَضِيَ اللَّهُ عَنْهَا added, I said to Hafṣa, “Say to him: If Abū Bakr should lead the people in the *Salāt* in your place, the people would not be able to hear him owing to his weeping; so please order ‘Umar to lead the *Salāt*.” Hafṣa did so but Allāh’s Messenger ﷺ said, “Keep quiet! Indeed you (women) are the companions of Yūsuf (Joseph). Tell Abū Bakr to lead the people in the *Salāt*.”

Hafṣa said to ‘Āishah رَضِيَ اللَّهُ عَنْهَا, “I never got anything good from you.”

٦٧٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ هَشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي مَرَضِهِ: «مُرُوا أبا بَكْرٍ يُصَلِّي بِالنَّاسِ». قَالَتْ عَائِشَةُ: قُلْتُ: إِنَّ أبا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ، فَمُرِّعِ عَمَرَ فَلْيُصَلِّ بِالنَّاسِ. فَقَالَتْ عَائِشَةُ: فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ: إِنَّ أبا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ فَمُرِّعِ عَمَرَ فَلْيُصَلِّ لِلنَّاسِ. فَعَمَّلَتْ حَفْصَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَهْ إِنَّكَ لَأَنْتَ صَوَاحِبُ يُوسُفَ، مُرُوا أبا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». فَقَالَتْ حَفْصَةُ لِعَائِشَةَ: مَا كُنْتُ لَأُصِيبَ مِنْكِ خَيْرًا. [راجع: ١٩٨]

680. Narrated Az-Zuhri: Anas bin Mālik Al-Anṣārī told me, “Abū Bakr used to lead the people in *Salāt* (prayer) during the

٦٨٠ - حَدَّثَنَا أَبُو الْيَمَانَ قَالَ: أَخْبَرَنَا شَعِيبٌ عَنِ الزُّهْرِيِّ قَالَ:

fatal illness of the Prophet ﷺ till it was Monday. When the people aligned (in rows) for *As-Salāt* (the prayer), the Prophet ﷺ lifted the curtain of his house and started looking at us and he was standing at that time. His face was (glittering) like a page of the Qur'ān and he smiled cheerfully. We were about to be put to trial for the pleasure of seeing the Prophet ﷺ. Abū Bakr retreated to join the row as he thought that the Prophet ﷺ would lead *As-Salāt*. The Prophet ﷺ beckoned us to complete the *Salāt* and he let the curtain fall. On the same day he died."

أَخْبَرَنِي أَنَّسُ بْنُ مَالِكَ الْأَنْصَارِيُّ
وَكَانَ تَبَعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَاحِبَهُ:
أَنَّ أَبَا بَكْرَ كَانَ يُصْلِي بِهِمْ فِي وَجْعَ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي ثُوَفِي فِيهِ حَتَّى إِذَا
كَانَ يَوْمُ الْأَثْنَيْنِ وَهُمْ صُفُوفٌ فِي
الصَّلَاةِ فَكَشَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِرْ
الحُجْرَةَ يَنْظُرُ إِلَيْنَا وَهُوَ قَائِمٌ كَانَ
وَجْهُهُ وَرَقَّةً مُضَاحِفٍ، ثُمَّ تَبَسَّمَ
يَضْحَكُ فَهَمَّنَا أَنْ نَقْتَنَ مِنَ الْفَرَحِ
بِرُؤْيَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَكَسْتُمْ أَبْوَابَ رَضِيَ
اللَّهُ عَنْهُ عَلَى عَقِيقَتِهِ لِيُصِلَ الصَّفَّ،
وَظَنَّنَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خارجٌ إِلَى
الصَّلَاةِ، فَأَشَارَ إِلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ
أَتَمُوا صَلَاتَكُمْ وَأَرْجُحَ السِّرْتَ، فَتُوَفِيَ
مِنْ يَوْمِهِ. [انظر: ٦٨١، ٧٥٤، ١٢٥٥]

[٤٤٤٨]

681. Narrated Anas: The Prophet ﷺ did not come out for three days. The people stood for *As-Salāt* (the prayer) and Abū Bakr went ahead to lead *As-Salāt*. (In the meantime) the Prophet ﷺ caught hold of the curtain and lifted it. When the face of the Prophet ﷺ appeared, we had never seen a scene more pleasing than the face of the Prophet ﷺ as it appeared then. The Prophet ﷺ beckoned to Abū Bakr to lead the people in *As-Salāt* and then let the curtain fall. We did not see him (again) till he died.

٦٨١ - حَدَّثَنَا أَبُو مَعْمَرْ قَالَ:
حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ
الْعَزِيزِ عَنْ أَنَّسٍ قَالَ: لَمْ يَخْرُجْ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةً، فَأَقِيمَتِ الصَّلَاةُ فَدَهَبَ أَبْوَابُ
بَكْرٍ يَتَقدَّمُ فَقَالَ نَبِيُّ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ مَا رأَيْنَا مَنْتَدِراً كَانَ أَعْجَبَ
بِالْحِجَابِ، فَرَفِعَهُ، فَلَمَّا وَضَحَّ وَجْهُ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْنَ وَضَحَّ
إِلَيْنَا مِنْ وَجْهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَنَا، فَأَقْوَمَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ إِلَى أَبِي
بَكْرٍ أَنْ يَتَقدَّمَ، وَأَرْجَحَ النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ الْحِجَابَ فَلَمْ يُقْدِرْ عَلَيْهِ حَتَّى ماتَ.

[راجع: ٦٨٠]

682. Narrated Ḥamza bin ‘Abdullāh: My father said, “When Allāh’s Messenger ﷺ became seriously ill, he was told about *As-Salāt* (the prayer). He said, ‘Tell Abū Bakr to lead the people in *As-Salāt*.’ Āishah رَضِيَ اللَّهُ عَنْهَا said, ‘Abū Bakr is a soft-hearted man and he would be over-powered by his weeping if he recited the Qur’ān.’ He ﷺ said to them, ‘Tell him (Abū Bakr) to lead *As-Salāt*. The same reply was given to him. He said again, ‘Tell him to lead the prayer. You (women) are the companions of Yūsuf (Joseph).’”

٦٨٢ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي يُوْسُفُ، عَنْ ابْنِ شَهَابٍ عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ أَخْبَرَهُ عَنْ أَبِيهِ قَالَ: لَمَّا اشْتَدَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعُهُ، قِيلَ لَهُ فِي الصَّلَاةِ فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصِلْ» بِالنَّاسِ. قَالَتْ عَائِشَةُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ إِذَا قَرَأَ عَلَبَةَ الْبُكَاءِ. قَالَ: «مُرُوهُ فَلْيُصِلْ». فَعَاوَدَتْهُ قَالَ: «مُرُوهُ فَلْيُصِلْ، إِنَّكَ صَوَاحِبُ يُوسُفَ». تَابَعَهُ الرَّئِيْدِيُّ، وَابْنُ أَخِي الرَّهْرِيِّ، وَإِسْحَاقُ بْنُ يَحْيَى الْكَلَبِيُّ عَنِ الرَّهْرِيِّ. وَقَالَ عَقِيلُ وَمَعْمَرُ عَنِ الرَّهْرِيِّ، عَنْ حَمْزَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(٤٧) بَابُ مَنْ قَامَ إِلَى جَنْبِ الْإِمَامِ لِعِلْمٍ

٦٨٣ - حَدَّثَنَا زَكَرِيَّاً بْنُ يَحْيَى قَالَ: حَدَّثَنَا ابْنُ نُعَيْرٍ قَالَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا بَكْرٍ أَنْ يُصَلِّي بِالنَّاسِ فِي مَرَضِهِ فَكَانَ يُصَلِّي بِهِمْ. قَالَ عُرْوَةُ: فَوَجَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَفْسِهِ خَمْرًا فَخَرَجَ، فَإِذَا أَبْوَأَبَوَ بَكْرٍ يَوْمَ النَّاسِ، فَلَمَّا رَأَاهُ أَبُو بَكْرٍ اسْتَأْخَرَ فَأَشَارَ إِلَيْهِ أَنْ كَمَا أَنْتَ، فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِذَاءَ أَبِي بَكْرٍ إِلَى حَبِّهِ، فَكَانَ أَبُو

(47) CHAPTER. Whoever stood by the side of the *Imām* because of a genuine cause [in *Salāt* (prayer)].

683. Narrated ‘Urwa’s father رَضِيَ اللَّهُ عَنْهُ *Āishah* said, “Allāh’s Messenger ﷺ ordered Abū Bakr to lead the people in *As-Salāt* (the prayer) during his illness and so he led them in prayer.”

‘Urwa, a subnarrator, added, “Allāh’s Messenger ﷺ felt a bit relieved and came out and Abū Bakr was leading the people (in *Salāt*). When Abū Bakr saw the Prophet ﷺ, he retreated but the Prophet ﷺ beckoned him to remain there. Allāh’s Messenger ﷺ sat beside Abū Bakr. Abū Bakr was following the *Salāt* of Allāh’s Messenger ﷺ and the people were following the *Salāt* (prayer) of Abū Bakr.”

بَكْرٌ يُصْنِي بِصَلَةِ رَسُولِ اللَّهِ ﷺ
وَالنَّاسُ يُصْلُونَ بِصَلَةِ أَبِي بَكْرٍ.

[راجع: ١٩٨]

(٤٨) بَابٌ مِنْ دَخْلِ لِيَوْمِ النَّاسِ
فَجَاءَ الْإِمَامُ الْأَوَّلُ فَتَأْخَرَ الْأَوَّلُ أَوْ لَمْ
يَتَأْخَرْ جَارِتُ صَلَاتُهُ،

فِيهِ عَائِشَةُ عَنِ النَّبِيِّ ﷺ

(48) CHAPTER. If somebody is leading the *Salāt* (prayer) and (in the meanwhile) the first (usual) *Imām* comes, the *Salāt* is valid whether the former retreats or does not retreat.

This was narrated by ‘Aishah رضي الله عنها who heard this from the Prophet ﷺ.

684. Narrated Sahl bin Sa‘d As-Sā‘idī رضي الله عنه: Allāh’s Messenger went to establish peace among Banī ‘Amr bin ‘Auf. In the meantime the time of *As-Salāt* (the prayer) was due and the *Mu’adhdhin* went to Abū Bakr and said, “Will you lead the *Salāt* (prayer), so that I may pronounce the *Iqāma*?” Abū Bakr replied in the affirmative and led the *Salāt*. Allāh’s Messenger ﷺ came while the people were still offering *Salāt* and he entered the rows of the praying people till he stood in the (first row). The people clapped their hands. Abū Bakr never glanced sideways in his *Salāt* but when the people continued clapping, Abū Bakr looked and saw Allāh’s Messenger ﷺ. Allāh’s Messenger ﷺ beckoned him to stay at his place. Abū Bakr رضي الله عنه raised his hands and thanked Allāh for that order of Allāh’s Messenger ﷺ and then he retreated till he reached the first row. Allāh’s Messenger ﷺ went forward and led the *Salāt*. When Allāh’s Messenger ﷺ finished the *Salāt*, he said, “O Abū Bakr! What prevented you from staying when I ordered you to do so?” Abū Bakr replied, “How can Ibni Abi Quhāfa (Abū Bakr) dare to lead the *Salāt* in the presence of Allāh’s Messenger ﷺ?” Then Allāh’s Messenger ﷺ said, “Why did you clap so much? If something happens

٦٨٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ
قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ أَبِي حَازِمِ
بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ
السَّاعِدِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ ذَهَبَ
إِلَى بَنِي عَمْرُو بْنِ عَوْفٍ لِيُصْلِحَ
بَيْنَهُمْ، فَحَانَتِ الصَّلَاةُ فَجَاءَ الْمُؤْذِنُ
إِلَى أَبِي بَكْرٍ فَقَالَ: أُصْلِي لِلنَّاسِ
فَأَقِيم؟ قَالَ: نَعَمْ، فَصَلَّى أَبُو بَكْرٍ،
فَجَاءَ رَسُولُ اللَّهِ ﷺ وَالنَّاسُ فِي
الصَّلَاةِ فَتَحَلَّصَ حَتَّى وَقَفَ فِي
الصَّفَّ فَصَفَقَ النَّاسُ. وَكَانَ أَبُو بَكْرٍ
لَا يُلْفَتُ فِي صَلَاتِهِ. فَلَمَّا أَكْثَرَ
النَّاسُ التَّصْفِيقَ التَّفَتَ فَرَأَى رَسُولَ
اللَّهِ ﷺ فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ أَنَّ
إِمْكُنْ مَكَانَكَ، فَرَفَعَ أَبُو بَكْرٍ رَضِيَ
اللَّهُ عَنْهُ يَدِيهِ فَحَمَدَ اللَّهَ عَلَى مَا أَمْرَهَ
بِهِ رَسُولُ اللَّهِ ﷺ مِنْ ذَلِكَ ثُمَّ تَمَّ اسْتَأْخِرَ
أَبُو بَكْرٌ حَتَّى اسْتَوَى فِي الصَّفَّ
وَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَصَلَّى، فَلَمَّا
انْصَرَفَ قَالَ: «يَا أَبَا بَكْرٍ، مَا مَنَعَكَ

to anyone during his *Salāt* he should say *Subḥān Allāh*⁽¹⁾. If he says so he will be attended to, and clapping is for women.”

أَنْ تَثْبِتَ إِذْ أَمْرَتُكَ؟» فَقَالَ أَبُو بَكْرٍ: مَا كَانَ لابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّي بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا لِي رَأَيْتُكُمْ أَكْثَرُكُمُ التَّصْفِيقَ؟ مَنْ رَأَاهُ شَيْءٌ فِي صَلَاتِهِ فَلِيُسَبِّحَ، فَإِنَّهُ إِذَا سَبَحَ التَّفَتَ إِلَيْهِ، وَإِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ». [انظر: ١٢٠١، ١٢٠٤، ١٢١٨، ١٢٣٤، ٢٦٩٠، ٢٦٩٣]

[٧١٩٠]

(49) CHAPTER. If some people are equally proficient in the recitation of the Qur'ān (and religious knowledge), the oldest of them should lead *Aṣ-Salāt* (the prayer).

685. Narrated Mālik bin Huwairith رضي الله عنه : We went to the Prophet ﷺ and we were all young men and stayed with him for about twenty nights. The Prophet ﷺ was very merciful. He said, “When you return home, impart religious teachings to your families and tell them to offer perfectly such and such a *Salāt* (prayer) at such and such time and such and such a *Salāt* at such and such a time. And at the time of *Aṣ-Salāt* (the prayer) one of you should pronounce the *Adhān* and the oldest of you should lead the *Salāt*.”

(50) CHAPTER. If the *Imām* visited some people and led them in *Salāt* (prayer).

686. Narrated Itbān bin Mālik Al-Anṣārī

(٤٩) بَابٌ إِذَا اسْتَوَوْا فِي القراءةِ فَأَكْبُرُهُمْ أَكْبُرُهُمْ

٦٨٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: قَيْدَنَا عَلَى النَّبِيِّ ﷺ وَنَحْنُ شَيْئَهُ، فَلَيْشَنَا عِنْدَهُ نَحْوًا مِنْ عِشْرِينَ لَيْلَةً؛ وَكَانَ النَّبِيُّ ﷺ رَجِيمًا فَقَالَ: «لَوْ رَجَعْتُمْ إِلَى بِلَادِكُمْ فَعَلَمْتُمُوهُمْ، مُرْؤُهُمْ فَلِيَصْلُوا صَلَةً كَذَا فِي حِينِ كَذَا. وَصَلَاةً كَذَا فِي حِينِ كَذَا. وَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلَيُؤَمِّكُمْ أَكْبُرُكُمْ». [راجع: ٦٢٨]

(٥٠) بَابٌ إِذَا زَارَ الْإِمَامُ قَوْمًا فَأَمَّهُمْ

٦٨٦ - حَدَّثَنَا مُعاَذُ بْنُ أَسِدٍ

(1) (H.684) To honour Allāh and make Him free from all that (unsuitable evil things) that are ascribed to Him (or glorified be Allāh).

قالَ رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ (came to my house and) asked permission for entering and I allowed him. He asked, "Where do you like me to offer Ṣalāt (prayer) in your house?" I pointed to a place which I liked. He (ﷺ) stood up for Ṣalāt and we aligned behind him and he finished the Ṣalāt with Taslīm and we did the same.

قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ قَالَ سَمِعْتُ عَثَابَنَ بْنَ مَالِكِ الْأَنْصَارِيَّ قَالَ اسْتَأْذَنَ النَّبِيَّ ﷺ فَأَذْنَتُ لَهُ، فَقَالَ أَيْنَ تُحِبُّ أَنْ أَصْلِي مِنْ بَيْنِكَ؟ فَأَشَرَّتْ لَهُ إِلَى الْمَكَانِ الَّذِي أُحِبُّ. فَقَامَ وَصَفَقُنَا خَلْفَهُ ثُمَّ سَلَّمَ وَسَلَّمْنَا.

[راجع: ٤٢٤]

(٥١) بَابٌ: إِنَّمَا جَعَلَ الْإِمَامُ لِيُؤْتَمِّ

بِهِ

The Prophet ﷺ in his fatal illness led the people in Ṣalāt (prayer) while he was sitting (and the people were standing). Ibn Mas'ūd said, "If anyone raises his head (while in prostration) before the Imām, he must prostrate again and must remain in prostration for a period equal to that he has lost by lifting his head before the Imām, and then he should follow the Imām." And Al-Hasan said, "A person who is offering a two Rak'ā Ṣalāt with the Imām but (because of the rush of people) is unable to prostrate, then he should prostrate twice for the last Rak'ā and make up for his Rak'ā with its prostrations. And if somebody forgets to prostrate and stands up then he should prostrate."

وَصَلَّى النَّبِيُّ ﷺ فِي مَرَضِهِ الَّذِي تُوفَّى فِيهِ بِالنَّاسِ وَهُوَ جَالِسٌ. وَقَالَ ابْنُ مَسْعُودٍ: إِذَا رَفَعَ قَبْلَ الْإِمَامِ يَعُودُ فَمِكْثُ بِقَدْرِ مَا رَفَعَ ثُمَّ يَتَّبِعُ الْإِمَامَ. وَقَالَ الْحَسَنُ فِيمَنْ يَرْكَعُ مَعَ الْإِمَامِ رَكْعَيْنِ وَلَا يَقْدِرُ عَلَى السُّجُودِ يَسْجُدُ لِلرَّكْعَةِ الْآخِرَةِ سَجْدَتِينِ ثُمَّ يَقْضِي الرَّكْعَةَ الْأُولَى بِسُجُودِهَا. وَفِيمَنْ نَسِيَ سَجْدَةً حَتَّى قَامَ يَسْجُدُ.

687. Narrated 'Ubaid-ullāh bin 'Abdullāh bin 'Utha: I went to 'Aishah رَضِيَ اللَّهُ عَنْهَا and asked her to describe to me the illness of Allāh's Messenger ﷺ. 'Aishah رَضِيَ اللَّهُ عَنْهَا said, "Yes (I will tell you). The Prophet ﷺ became seriously ill and asked whether the people had offered the Ṣalāt (prayer). We replied, 'No, O Allāh's Messenger! They are

٦٨٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ قَالَ حَدَّثَنَا رَائِدَةُ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَتْبَةَ قَالَ دَخَلْتُ عَلَى عَائِشَةَ قَوْلَتْ: أَلَا تُحَدِّثِنِي عَنْ مَرَضِ رَسُولِ

waiting for you.' He added, 'Put water for me in a trough'." Aishah رَضِيَ اللَّهُ عَنْهَا added: "We did so. He took a bath and tried to get up, but fainted. When he recovered, he again asked whether the people had offered the *Salāt*. We said, 'No, they are waiting for you. O Allāh's Messenger.' He again said, 'Put water in a trough for me.' He sat down and took a bath and tried to get up, but fainted again. Then he recovered and said, 'Have the people offered the *Salāt*?' We replied, 'No, they are waiting for you, O Allāh's Messenger.' He said, 'Put water for me in the trough.' Then he sat down and washed himself and tried to get up but he fainted. When he recovered, he asked, 'Have the people offered the *Salāt*?' We said, 'No, they are waiting for you, O Allāh's Messenger!' The people were in the mosque waiting for the Prophet ﷺ for the *Ishā* prayer. The Prophet ﷺ sent for Abū Bakr to lead the people in the *Salāt*. The messenger went to Abū Bakr and said, 'Allāh's Messenger ﷺ orders you to lead the people in the *Salāt*.' Abū Bakr was a soft-hearted man, so he asked 'Umar to lead the *Salāt* but 'Umar replied, 'You are more rightful.' So Abū Bakr led the *Salāt* in those days. When the Prophet ﷺ felt a bit better, he came out for the *Zuhr* prayer with the help of two persons one of whom was Al-'Abbās, while Abū Bakr was leading the people in the *Salāt*. When Abū Bakr saw him (the Prophet ﷺ), he wanted to retreat but the Prophet ﷺ beckoned him not to do so and asked them to make him sit beside Abū Bakr and they did so. Abū Bakr was following the Prophet ﷺ (in the *Salāt*) and the people were following Abū Bakr. The Prophet ﷺ (offered *Salāt*) sitting."

'Ubaid-ullāh added, "I went to 'Abdullāh bin 'Abbās and asked him, 'Shall I tell you

الله ﷺ؟ قال: بلى، نقلَ النَّبِيُّ ﷺ
فقال: «أصلَى النَّاسُ؟» فقلنا: لا يا
رَسُولَ اللهِ وَهُمْ يَتَنَظِّرُونَكَ. قال:
«صَعُوا لِي مَاءً فِي الْمِخْضَبِ».
قال: فَفَعَلْنَا، فَاغْتَسَلَ فَذَهَبَ لِيَوْمَ
فَأُغْمِيَ عَلَيْهِ ثُمَّ أَفَاقَ. قال:
«أصلَى النَّاسُ؟» قُلْنَا: لا، هُمْ
يَتَنَظِّرُونَكَ يا رَسُولَ اللهِ. قال:
«صَعُوا لِي مَاءً فِي الْمِخْضَبِ».
قال: فَقَعَدَ فَاغْتَسَلَ ثُمَّ ذَهَبَ لِيَوْمَ
فَأُغْمِيَ عَلَيْهِ ثُمَّ أَفَاقَ. قال: «أصلَى
النَّاسُ؟» قُلْنَا: لا، هُمْ يَتَنَظِّرُونَكَ يا
رَسُولَ اللهِ. قال: «صَعُوا لِي مَاءً فِي
الْمِخْضَبِ» فَقَعَدَ فَاغْتَسَلَ ثُمَّ ذَهَبَ
لِيَوْمَ فَأُغْمِيَ عَلَيْهِ ثُمَّ أَفَاقَ فَقال:
«أصلَى النَّاسُ؟» قُلْنَا: لا، هُمْ
يَتَنَظِّرُونَكَ يا رَسُولَ اللهِ. - والنَّاسُ
عُكُوفٌ فِي الْمَسْجِدِ يَتَنَظِّرُونَ رَسُولَ
الله ﷺ لِصَلَوةِ الْعِشَاءِ الْآخِرَةِ -
فَأَرْسَلَ النَّبِيُّ ﷺ، إِلَى أَبِي بَكْرٍ بَأْنَ
يُصَلِّي بِالنَّاسِ فَأَتَاهُ الرَّسُولُ فَقال: إِنَّ
رَسُولَ اللهِ ﷺ يَأْمُرُكَ أَنْ تُصَلِّي
بِالنَّاسِ. فَقَالَ أَبُو بَكْرٍ، وَكَانَ رَجُلًا
رَقِيقًا: يَا عُمَرُ صَلِّ بِالنَّاسِ. فَقَالَ لَهُ
عُمَرُ: أَنْتَ أَحَقُّ بِذَلِكَ فَصَلَّى أَبُو
بَكْرٍ تِلْكَ الْأَيَامَ. ثُمَّ إِنَّ النَّبِيَّ ﷺ
وَجَدَ مِنْ نَفْسِهِ خَفَّةً فَخَرَجَ بَيْنَ رَجُلَيْنِ
أَحَدُهُمَا العَبَّاسُ لِصَلَوةِ الظَّهَرِ وَأَبُو

what 'Āishah رَضِيَ اللَّهُ عَنْهَا has told me about the fatal illness of the Prophet?" Ibn 'Abbās said, 'Go ahead.' I told him her narration and he did not deny anything of it but asked whether 'Āishah رَضِيَ اللَّهُ عَنْهَا told me the name of the second person (who helped the Prophet ﷺ) along with Al-'Abbās. I said, 'No.' He said, 'He was 'Alī (Ibn Abī Tālib).'"

بَكْرٌ يُصْلِي بِالنَّاسِ، فَلَمَّا رَأَهُ أَبُو بَكْرٌ ذَهَبَ لِيَتَأْخِرَ فَأُوْمِأَ إِلَيْهِ النَّبِيُّ ﷺ بِأَنَّ لَا يَتَأْخِرَ. قَالَ: «أَجْلِسْنِي إِلَى جَنْبِهِ»، فَاجْلَسَهُ إِلَى جَنْبِ أَبِي بَكْرٍ قَالَ: فَجَعَلَ أَبُو بَكْرٌ يُصْلِي وَهُوَ قَائِمٌ بِصَلَاةِ النَّبِيِّ ﷺ وَالنَّاسُ بِصَلَاةِ أَبِي بَكْرٌ، وَالنَّبِيُّ ﷺ قَاعِدٌ. قَالَ عُبَيْدُ اللَّهِ: فَدَخَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فَقُلْتُ لَهُ: أَلَا أَغْرِضُ عَلَيْكَ مَا حَدَّثْنِي عَائِشَةُ عَنْ مَرْضِ النَّبِيِّ ﷺ؟ قَالَ: هَاتِ. فَعَرَضْتُ عَلَيْهِ حَدِيثَهَا فَمَا أَنْكَرَ مِنْهُ شَيْئًا غَيْرَ أَنَّهُ قَالَ: أَسْمَتْ لَكَ الرَّجُلُ الَّذِي كَانَ مَعَ الْعَبَّاسِ؟ قُلْتُ: لَا، قَالَ: هُوَ عَلَيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ.

[راجع: 198]

688. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا, the Mother of the believers: Allāh's Messenger ﷺ, during his illness, offered Salāt (prayer) at his house while sitting; whereas some people offered Salāt behind him standing. The Prophet ﷺ beckoned them to sit down. On completion of the Salāt, he said, "The Imām is to be followed: bow when he bows, raise up your heads (stand erect) when he raises up his head and when he says, 'Sami' Allāhu liman-hamidah (Allāh heard those who sent praises to Him) say then 'Rabbana wa lakal-hamad' (O our Lord! All the praises are for You), and if he (Imām) is (leading) the Salāt in sitting position, you should also offer Salāt like that."⁽¹⁾

٦٨٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي بَيْتِهِ وَهُوَ شَاكِرٌ، فَصَلَّى جَالِسًا وَصَلَّى وَرَاءَهُ قَوْمٌ قِيمًا، فَأَشَارَ إِلَيْهِمْ أَنْ اجْلِسُوا، فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جَعَلَ الْإِمَامُ لِيُؤْتَمِّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ؛ فَقُولُوا: رَبِّنَا وَلَكَ الْحَمْدُ، وَإِذَا صَلَّى حَالِسًا

(1) (H.688) The provision of this *Hadīth* has been abrogated by the last action of the Prophet ﷺ [See *Hadīth* No.689 and *Hadīth* No.5658 - Vol.7 for taking the verdict].

فَصَلُّوا جُلُوساً». [انظر: ١١١٣]

[٥٦٥٨، ١٢٣٦]

689. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ : Once Allāh's Messenger ﷺ rode a horse and fell down and the right side (of his body) was injured. He offered one of the *Ṣalāt* (prayers) while sitting and we also offered *Ṣalāt* behind him sitting. When he completed the *Ṣalāt*, he said, “The *Imām* is to be followed. Offer *Ṣalāt* standing if he is offering the *Ṣalāt* standing and bow when he bows; raise up when he raises up and if he says, ‘*Sami’ Allāhu liman hamidah*, say then, ‘*Rabbana wa lakal-hamad*’ and offer the *Ṣalāt* sitting (all of you) if he is offering the *Ṣalāt* sitting.”

Humaidī said: The statement of the Prophet ﷺ “Offer *Ṣalāt* sitting, if he (*Imām*) is offering the *Ṣalāt* sitting” was said in his former illness (during his early life) but later on the Prophet ﷺ offered *Ṣalāt* sitting (in the last illness) and the people offered *Ṣalāt* standing behind him and the Prophet ﷺ did not order them to sit. So one has to follow the last action of the Prophet ﷺ [Please see *Hadīth* No.5658].

(52) CHAPTER. When should those who are behind the *Imām* prostrate?

Anas said, “Prostrate when the *Imām* prostrates.”

690. Narrated Al-Barā’ (and he was not a liar): When Allāh's Messenger ﷺ said, “*Sami’ Allāhu liman hamidah*” none of us

٦٨٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ

قَالَ: أَخْبَرَنَا مَالِكُ عَنْ ابْنِ شَهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ فَرَسًا فَصَرَعَ عَنْهُ فَجَحَشَ شِفْهَةُ الْأَيْمَنِ، فَصَلَّى صَلَاتِهِ مِنَ الصَّلَوَاتِ وَهُوَ قَاعِدٌ، فَصَلَّيْنَا وَرَاءَهُ قُعُودًا، فَلَمَّا انْتَرَفَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمِّ بِهِ، إِنَّمَا صَلَّى قَائِمًا فَصَلَّوا قِيَامًا، إِنَّمَا رَكَعَ فَارْكَعُوا، وَإِنَّمَا رَفَعَ فَارْفَعُوا، وَإِنَّمَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ. فَقَوْلُوا: رَبَّنَا وَلَكَ الْحَمْدُ. وَإِنَّمَا صَلَّى قَائِمًا فَصَلَّوا قِيَامًا وَإِنَّمَا صَلَّى جَالِسًا فَصَلَّوا جُلُوسًا أَجْمَعُونَ». قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ الْحَمِيدِيُّ: قَوْلُهُ: (إِنَّمَا صَلَّى جَالِسًا فَصَلَّوا جُلُوسًا) هُوَ فِي مَرْضِهِ الْقَدِيمِ ثُمَّ صَلَّى بَعْدَ ذَلِكَ النَّبِيُّ ﷺ جَالِسًا. وَالنَّاسُ خَلْفَهُ قِيَامٌ لَمْ يَأْمُرُهُمْ بِالْقُعُودِ وَإِنَّمَا يُؤْخَذُ بِالْآخِرِ فَالآخِرُ مِنْ فَعْلِ النَّبِيِّ ﷺ. [راجع: ٣٧٨]

(٥٢) **بَابٌ**: مَتَى يَسْجُدُ مَنْ خَلْفَ الْإِمَامِ؟

قَالَ أَنَسُ: إِنَّمَا سَجَدَ فَاسْجُدوا.

٦٩٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا

يَحْيَى بْنُ سَعِيدٍ عَنْ سُعْيَانَ قَالَ:

bent his back (for prostrations) till the Prophet ﷺ prostrated and then we would prostrate after him.

حدَّثَنِي أَبُو إِسْحَاقَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَرِيدَ قَالَ: حَدَّثَنِي الْبَرَاءُ - وَهُوَ غَيْرُ كَذُوبٍ - قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ: (سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ) لَمْ يَحْنِ أَحَدٌ مِنَ الظَّاهِرَةِ حَتَّى يَقْعُدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاجِدًا ثُمَّ تَقْعُدَ سُجُودًا بَعْدَهُ. حَدَّثَنَا أَبُو نُعَيْمٍ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ تَحْوِهِ بِهِنْدًا. [انظر: ٨١١، ٧٤٧]

(53) CHAPTER. The sin of the one who raises his head before the *Imām* (raises his head).

691. Narrated Abū Hurairah رضي الله عنه said, “Isn’t he who raises his head before the *Imām* afraid that Allāh may transform his head into that of a donkey? Or his figure (face) into that of a donkey?” [See *Hadīth* No.717 and its footnote].

٦٩١ (٥٣) بَابُ إِثْمٍ مَنْ رَفَعَ رَأْسَهُ قَبْلَ الْإِمَامِ

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَمَا يَخْشَى أَحَدُكُمْ أَوْ لَا يَخْشَى أَحَدُكُمْ إِذَا رَفَعَ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يَجْعَلَ اللَّهُ رَأْسَهُ حِمَارِ؟ أَوْ يَجْعَلَ اللَّهُ صُورَتَهُ صُورَةَ حِمَارٍ؟».

(54) CHAPTER. A slave or a manumitted slave can lead the *Salāt* (prayer).

(‘Aishah رضي الله عنها) was led in the *Salāt* (prayer) by her slave Dhakwān who used to recite from the *Mushaf* [the written Qur’ān (not from memory)]. Can an illegitimate boy, a bedouin or a boy who has not reached the age of puberty lead the *Salāt*? (It is permissible according to) the statement of the Prophet ﷺ that the *Imām* should be a person who knows the Qur’ān more than the others.

692. Narrated Ibn ‘Umar رضي الله عنهما When the earliest emigrants came to Al-

بَابُ إِمَامَةِ الْعَبْدِ وَالْمُؤْلَى وَكَانَتْ عَائِشَةُ يَؤْمِنُهَا عَبْدُهَا ذَكْرُوا نَحْنُ مِنَ الْمُصْحَفِ، وَوَلَدُ الْبَغْيَيْ وَالْأَغْرَابَيْ وَالْغَلَامُ الَّذِي لَمْ يَحْتَلِمْ لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَؤْمِنُهُمْ أَفْرُوهُمْ لِكِتَابِ اللَّهِ»، وَلَا يُمْنَعُ الْعَبْدُ مِنِ الجَمَاعَةِ بِعِيرٍ عَلَّةً.

٦٩٢ حَدَّثَنَا إِبْرَاهِيمَ بْنُ الْمُنْذِرِ

'Uṣba, a place in Qubā' before the arrival of the Prophet ﷺ, Sālim, the slave of Abū Hudhaifa, who knew the Qur'ān more than the others, used to lead them in Ṣalāt (prayer).

قالَ: حَدَّثَنَا أَسْنُ بْنُ عِيَاضٍ، عَنْ عَبْيَدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: لَمَّا قَدِمَ الْمُهَاجِرُونَ الْأُولُونَ الْعُصْبَةَ - مَوْضِعَ يَقْبَاءِ - قَبْلَ مَقْدَمِ رَسُولِ اللَّهِ ﷺ كَانَ يَؤْمِنُهُمْ سَالِمٌ مَوْلَى أَبِي حُذَيْفَةَ. وَكَانَ أَكْثَرُهُمْ فُرَاتَانًا.

[انظر: ٧١٧٥]

693. Narrated Anas: The Prophet ﷺ said, "Listen and obey (your chief) even if an Ethiopian whose head is like a raisin were made your chief."

٦٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شَعْبَةُ: حَدَّثَنِي أَبُو التَّيَّابُ، عَنْ أَسْنٍ عَنِ النَّبِيِّ ﷺ قَالَ: «اسْمَعُوا وَأَطِيعُوا وَإِنْ اسْتَعْمِلْ حَبَشَيَ كَانَ رَأْسَهُ زَرَبِيَّةً». [انظر: ٦٩٦، ٧١٤٢]

(٥٥) بَابٌ: إِذَا لَمْ يُتِمِ الْإِمَامُ وَأَتَمَ مِنْ حَلْفَةٍ

(55) CHAPTER. If the *Imām* does not offer the *Ṣalāt* (prayer) perfectly and the followers offer it perfectly.

٦٩٤ - حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى الْأَشْيَبُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُصَلُّونَ لَكُمْ فَإِنْ أَصَابُوا فَلَكُمْ وَلَهُمْ وَإِنْ أَخْطَأُوا فَلَكُمْ وَعَلَيْهِمْ».

(٥٦) بَابٌ إِمامَةِ الْمَفْتُونِ وَالْمُبْتَدِعِ ،

(56) CHAPTER. Offering prayers behind a man who is a victim of *Al-Fitān* (trials and afflictions) or a heretic.

وَقَالَ الْحَسَنُ: مَلِّ وَعَلَيْهِ بِدْعَتُهُ.

Al-Hasan said, "You can offer prayers behind that *Imām* and the sin of heresy will be against him."

٦٩٥ - قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ

695. Narrated 'Ubaid-Ullāh bin Adī bin Khiyār : I went to 'Uthmān bin 'Affān رَضِيَ اللَّهُ عَنْهُ : وَقَالَ

عَنْ while he was besieged, and said to him, "You are the chief of all Muslims in general and you see what has befallen you. We are led in the *Salāt* (prayer) by a leader of *Al-Fitan* (trials and afflictions etc.) and we are afraid of being sinful in following him." 'Uthmān said, "*As-Salāt* (the prayers) is the best of all deeds so when the people do good deeds do the same with them and when they do bad deeds, avoid those bad deeds." Az-Zuhri said, "In our opinion one should not offer *Salāt* behind an effeminate person unless there is no alternative."

696. Narrated Anas bin Mālik عَنْ رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said to Abū-Dharr, "Listen and obey (your chief) even if he is an Ethiopian with a head like a raisin."

(57) CHAPTER. To stand on the right side of the *Imām* on the same line if only two persons (counting the *Imām*) are offering *Salāt* (prayer) in congregation.

697. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: Once I passed the night in the house of my aunt Maimūna . Allāh's Messenger ﷺ offered the '*Ishā'* prayer and then came to the house and offered four *Rak'ā* prayers and slept. Later on, he woke up and stood for the *Salāt* (prayer) and I stood on his left side. He drew me to his right and offered five *Rak'ā* and then two *Rak'ā*. He then slept till I heard him

لَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الأُوْزَاعِيُّ قَالَ: حَدَّثَنَا الرَّهْرِيُّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَدَى بْنِ خِيَارٍ: أَنَّهُ دَخَلَ عَلَى عُثْمَانَ بْنِ عَفَانَ رَضِيَ اللَّهُ عَنْهُ وَهُوَ مَحْضُورٌ فَقَالَ: إِنَّكَ إِمَامٌ عَامَةً وَنَزَلَ إِلَيْكَ مَا نَرَى وَيُصَلِّي لَنَا إِمَامٌ فَتَنَاهُ وَنَتَرَحَّجُ. فَقَالَ: الصَّلَاةُ أَحْسَنُ مَا يَعْمَلُ النَّاسُ إِلَيْهَا أَحْسَنَ النَّاسَ فَأَحْسِنْ مَعَهُمْ. وَإِذَا أَسَاوَا فَاجْتَبَ إِسَاءَتَهُمْ. وَقَالَ الرَّهْرِيُّ: قَالَ الرَّهْرِيُّ: لَا تَرَى أَنْ يُصَلِّي خَلْفَ الْمُخْتَثِ إِلَّا مِنْ ضَرُورَةٍ لَا بُدَّ مِنْهَا.

٦٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبَي قَالَ: حَدَّثَنَا عُنْدَرُ، عَنْ شُعبَةَ، عَنْ أَبِي التَّيَّاحِ أَنَّهُ سَمِعَ أَنَّسَ بْنَ مَالِكَ: قَالَ التَّيَّاحُ لِأَبِي ذِئْبٍ: «اسْمَعْ وَأَطِعْ وَلَوْ لَحَبَشِيَ كَانَ رَأْسُ زَبِيَّةً». [راجع: ٦٩٣]

٦٩٧ **(٥٧)** بَابٌ: يَقُولُ عَنْ يَمِينِ الْإِمَامِ بِحَدَّائِهِ سَوَاءٌ إِذَا كَانَا اثْنَيْنِ

٦٩٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعبَةَ، عَنْ الْحَكَمِ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيرَ، عَنْ أَبِي عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بِئْتُ فِي بَيْتِ خَالِتِي يَمِينَةً فَصَلَّى رَسُولُ اللَّهِ ﷺ عَلَيْهِ السَّلَامُ الْعِشَاءَ، ثُمَّ جَاءَ فَصَلَّى أَرْبَعَ

snoring (or heard his breath sounds). Afterwards he went out for the (morning) *Salāt* (prayer).

رَكَعَاتٍ ثُمَّ نَامَ، ثُمَّ قَامَ فَجِئْتُ فَقُمْتُ
عَنْ يَسَارِهِ فَجَعَلَنِي عَنْ يَمِينِهِ فَصَلَّى
خَمْسَ رَكَعَاتٍ، ثُمَّ صَلَّى رَكْعَيْنِ ثُمَّ
نَامَ حَتَّى سَوْعَتُ غَطِيطَةً أَوْ قَالَ:
غَطِيطَةً، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ.

[راجع: ١١٧]

(58) CHAPTER. If a man stood on the left side of the *Imām* and the *Imām* drew him to his right side, then the *Salāt* of none of them would be invalid.

(٥٨) بَابٌ: إِذَا قَامَ الرَّجُلُ عَنْ يَسَارِ
الإِمَامِ فَحَوَّلَهُ الْإِمَامُ إِلَى يَمِينِهِ لَمْ
تَفْسُدْ صَلَاتُهُمَا

698. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا One night I slept at the house of (my aunt) Maimūna and the Prophet ﷺ was there on that night. He performed ablution and stood up for the *Salāt* (prayer). I joined him and stood on his left side but he drew me to his right and offered thirteen *Rak‘ā* and then slept till I heard his breath sounds. And whenever he slept, he used to breathe with audible sounds. The *Mu’adhdhin* came to the Prophet ﷺ and he went out and offered *Salāt* (the morning prayer) without repeating the ablution.

٦٩٨ - حَدَّثَنَا أَحْمَدُ قَالَ: حَدَّثَنَا
ابْنُ وَهْبٍ قَالَ: حَدَّثَنَا عَمْرُو عَنْ عَبْدِ
رَبِّهِ بْنِ سَعِيدٍ، عَنْ مَخْرَمَةَ بْنِ
سُلَيْمَانَ، عَنْ كُرَيْبٍ مُولَى ابْنِ عَبَّاسٍ
عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
نَمَتْ عَنْدَ يَمِيمَوْنَةَ وَالنَّبَّيِّ بَشَّارَ عَنْهَا
تِلْكَ الْلَّيْلَةَ فَتَوَضَّأَ ثُمَّ قَامَ يُضَلِّي فَقُمْتُ
عَنْ يَسَارِهِ فَأَخْذَنِي فَجَعَلَنِي عَنْ يَمِينِهِ
فَصَلَّى ثَلَاثَ عَشْرَةَ رَكْعَةً، ثُمَّ نَامَ حَتَّى
نَفَخَ وَكَانَ إِذَا نَامَ نَفَخَ ثُمَّ أَتَاهُ الْمُؤْذِنُ
فَخَرَجَ فَصَلَّى وَلَمْ يَتَوَضَّأْ . قَالَ عَمْرُو :
فَحَدَّثْتُ بِهِ بُكْرِيًّا فَقَالَ: حَدَّثَنِي كُرَيْبٌ
بِذَلِكَ . [راجع: ١١٧]

(59) CHAPTER. If the *Imām* has not had the intention of leading the prayer and then some persons join him and he leads them.

(٥٩) بَابٌ: إِذَا لَمْ يَنْوِ الْإِمَامُ أَنْ يَوْمَ
ثُمَّ جَاءَ قَوْمًا مَأْمُونِ

699. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا Once I passed the night in the house of my aunt Maimūna. The Prophet ﷺ stood for the night prayer and I joined him and stood on his left side but he drew me to his right by holding me by the head.

٦٩٩ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُوبَ، عَنْ
عَبْدِ اللَّهِ بْنِ سَعِيدٍ بْنِ جُبَيرٍ، عَنْ أَيُوبِ،
عَنْ ابْنِ عَبَّاسٍ قَالَ: بِثُ عَنْدَ خَالِتِي

مِيمُونَةَ فَقَامَ النَّبِيُّ يُصْلِي مِنَ اللَّيلِ
فَقَمْتُ أَصْلِي مَعْهُ، فَقَمْتُ عَنْ
يَسَارِهِ، فَأَخَذَ بِرَأْسِي فَاقْتَمَنِي عَنْ
يَمِينِهِ. [١١٧] (راجع:

(٦٠) بَابُ إِذَا طَوَّلَ الْإِمَامُ وَكَانَ لِلرَّجُلِ حَاجَةً فَخَرَجَ وَصَلَّى

(60) CHAPTER. If the *Imām* prolongs the *Salāt* (prayer) and somebody has an urgent work or need and so he leaves the congregation and offers *Salāt* alone.

700. Narrated Mu‘ādh bin Jabal رَضِيَ اللَّهُ عَنْهُ : I used to offer the ‘Ishā’ prayer with the Prophet ﷺ and then go to lead my people in the prayer.

٧٠٠ - حَدَّثَنَا مُسْلِمٌ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ مُعاَذَ بْنَ جَبَلَ كَانَ يُصْلِي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَرْجِعُ فِيْقَمُ قَوْمَهُ. [انظر: ٧٠١، ٧١١، ٧٥٠] ٦١٠٦

٧٠١ - قال حَدَّثَنِي مُحَمَّدُ بْنُ يَسَارَ قَالَ: حَدَّثَنَا عُنْدَرُ قَالَ: حَدَّثَنَا شَعْبَةُ عَنْ عُمَرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: كَانَ مَعَاذُ بْنُ جَبَلَ يُصَلِّي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجِعُ فِي رَوْمٍ فَوْمَهُ، فَصَلَّى الْعِشَاءَ فَقَرَأَ بِالْبَقْرَةِ، فَانْصَرَفَ الرَّجُلُ فَكَانَ مَعَاذُ يُنَاؤُ مِنْهُ، فَبَلَغَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «فَتَأْنِ، فَتَأْنِ، فَتَأْنِ» ثَلَاثَ مِرَارٍ أُوْفِيَ قَالَ: «فَاتَّاً، فَاتَّاً، فَاتَّاً». وَأَمْرَهُ يُسُورَيْنِ مِنْ أَوْسِطِ الْمُفَصَّلِ. قَالَ عُمَرُ: لَا أَحْنَطُظُهُمَا. [إِدْحَافٌ: ٧٠٠]

٦١) بَابُ تَحْفِيفِ الْإِمَامِ فِي الْقِيَامِ

(61) CHAPTER. The shortening of the *Qiyām* (standing) by the *Imām* [in *Salāt* (prayer)] but performing the bowings and the prostrations perfectly.

(1) (H.701) *Al-Muṣaṭṭal* or *Al-Muṭassalāt* are the *Sūrah* starting from *Sūrah* No. 50 till the end of the Qur'ān, i.e. *Sūrah* No. 114.

702. Narrated Abū Mas'ūd: A man came and said, "O Allāh's Messenger! By Allāh, I keep away from the (early) morning prayer (*Fajr* prayer) only because so-and-so prolongs the *Salāt* (prayer) when he leads us in it." The narrator said, "I never saw Allāh's Messenger more furious in giving advice than he was at that time. He then said, "Some of you make people dislike good deeds (the *Salāt*). So, whoever among you leads the people in *Salāt* should shorten it because among them are the weak, the old and the one who is in a state that requires urgent relief."

(62) CHAPTER. When offering *Salāt* (prayer) alone, one can prolong the *Salāt* as much as one wishes.

703. Narrated Abū Hurairah: Allāh's Messenger said, "If anyone of you leads the people in the *Salāt* (prayer), he should shorten it, for amongst them are the weak, the sick and the old; and if anyone among you offer prayers alone then he may prolong (the prayer) as much as he wishes."

(63) CHAPTER. Complaining against one's *Imām* if he prolongs the prayer.

Abū Usaid said, "O my son! You have prolonged the prayer."

704. Narrated Abū Mas'ūd: A man came and said, "O Allāh's Messenger! I keep away from the early morning prayer (*Fajr* prayer) because so-and-so (*Imām*) prolongs it too much." Allāh's Messenger became furious and I had never seen him more furious than he was on that day. The Prophet said, "O people! Some of you

٧٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا رُهْبَرٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: سَمِعْتُ فَيْسَاسَ قَالَ: أَخْبَرَنِي أَبُو مَسْعُودٍ: أَنَّ رَجُلًا قَالَ: وَاللَّهِ يَا رَسُولَ اللَّهِ إِنِّي لَا تَأْخُرُ عَنْ صَلَاةِ النَّدَاءِ مِنْ أَجْلِ فُلَانٍ مَا يُطِيلُ بِنَا، فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي مَوْعِظَةٍ أَشَدَّ عَصْبَانًا مِنْهُ يَوْمَئِذٍ ثُمَّ قَالَ: إِنَّ مِنْكُمْ مُنْتَرِينَ، فَإِنْ كُمْ مَا صَلَى بِالنَّاسِ فَلَيُحَقَّقَ فَإِنَّ فِيهِمُ الْضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ». [راجع: ٩٠] (٦٢) بَابٌ: إِذَا صَلَى لِنَفْسِهِ فَلَيُطْوَلَ مَا شَاءَ

٧٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا صَلَى أَحَدُكُمْ لِلنَّاسِ فَلَيُحَقَّقَ فَإِنَّ مِنْهُمُ الْضَّعِيفَ وَالسَّقِيمَ وَالْكَبِيرَ. وَإِذَا صَلَى أَحَدُكُمْ لِنَفْسِهِ فَلَيُطْوَلَ مَا شَاءَ». (٦٣) بَابٌ مَنْ شَكَا إِمامَهُ إِذَا طَوَّلَ، وَقَالَ أَبُو أَسِيدٍ: طَوَّلَ بِنَا يَا بُنَيَّ.

٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفِيَّانُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ فَيْسَاسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ إِنِّي لَا تَأْخُرُ عَنِ الصَّلَاةِ فِي

make others hate or dislike the good deeds [e.g., the *Salāt* (prayers etc.)] so whoever becomes an *Imām* he should shorten (the prayer), as behind him are the weak, the old and the one who is in a state that requires urgent relief.

الفَجْرِ مِمَّا يُطِيلُ بِنَا فُلَانٌ فِيهَا،
فَعَضِيبَ رَسُولُ اللهِ ﷺ، مَا رَأَيْتُهُ
عَضِيبَ فِي مَوْضِعٍ كَانَ أَشَدَّ غَصْبًا مِنْهُ
يَوْمَئِذٍ. ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ، إِنَّ
مِنْكُمْ مُنَفِّرِينَ. فَمَنْ أَمَّ النَّاسَ
فَلَيَجْوَزُ، فَإِنَّ حَلْفَةَ الْضَّعِيفِ وَالْكَبِيرِ
وَذَا الْحَاجَةِ». [راجع: ٩٠]

705. Narrated Jābir bin ‘Abdullāh Al-Anṣārī: زَيَّبَ اللَّهُ عَنْهُمَا Once a man was driving two *Nādiha* (camels used for agricultural purposes) and night had fallen. He found Mu‘ādh offering *Salāt* (prayers) so he made his camel kneel and joined Mu‘ādh in *Salāt*. The latter recited *Sūrat Al-Baqarah* or *Sūrat An-Nisā*, (so) the man left the *Salāt* and went away. When he came to know that Mu‘ādh had criticised him, he went to the Prophet ﷺ and complained against Mu‘ādh. The Prophet ﷺ said thrice, “O Mu‘ādh! Are you putting the people to trial? It would have been better if you had recited *Sabbiḥ Isma Rabbikal-a’lā* (*Sūrah 87*), *Wash-Shamsi waḍu-hāhā* (*Sūrah 91*), or *Wal-laili Idhā yaghshā* (*Sūrah 92*)”, for the old, the weak and the one who is in a state that requires urgent relief offers *Salāt* behind you.”

Jābir said that Mu‘ādh recited *Sūrat Al-Baqarah* in the ‘*Ishā*’ prayer.

٧٠٥ - حَدَّثَنَا آدُمُ بْنُ أَبِي إِيَاسٍ
قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا
مُحَارِبُ ابْنُ دَثَارٍ قَالَ: سَمِعْتُ جَابِرَ
بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ قَالَ: أَفْلَلَ
رَجُلٌ بِنَاضِحَيْنِ وَقَدْ جَنَحَ اللَّيلُ فَوَافَقَ
مَعَاذًا يُصْلِي، فَبَرَّكَ نَاضِحَهُ وَأَفْلَلَ إِلَى
مَعَاذٍ فَقَرَأَ بِسُورَةِ الْبَقَرَةِ أَوِ النِّسَاءِ
فَانْطَلَقَ الرَّجُلُ، وَبَلَغَهُ أَنَّ مَعَاذًا نَالَ
مِنْهُ، فَأَتَى النَّبِيَّ ﷺ فَشَكَا إِلَيْهِ مَعَاذًا
فَقَالَ النَّبِيُّ ﷺ: «يَا مَعَاذُ، أَفَتَأْنَ
أَنْتَ؟ أَوْ أَفَاتُنْ أَنْتَ؟» ثَلَاثَ مَرَاتٍ.
فَلَوْلَا صَلَيْتَ بِهِ سَبِيعَ اسْمَ رَبِّكَ
الْأَعْلَى، وَالشَّمْسِ وَضُحَاهَا، وَاللَّيلِ
إِذَا يَغْشَى، فَإِنَّهُ يُصْلِي وَرَاءَكَ الْكَبِيرُ
وَالْضَّعِيفُ وَذُو الْحَاجَةِ»، أَخْسِبَ
هَذَا الْحَدِيثَ. تَابَعَهُ سَعِيدُ بْنُ مَسْرُوقٍ
وَمَسْعُرُ وَالشَّيْبَانِيُّ. قَالَ عَمْرُو، وَعُبَيْدُ
اللَّهِ بْنُ مِقْسَمَ، وَأَبُو الرَّبِّيرِ عَنْ
جَابِرٍ: قَرَأَ مَعَاذًا فِي العَشَاءِ بِالْبَقَرَةِ،
وَتَابَعَهُ الْأَعْمَشُ عَنْ مُحَارِبٍ.

[راجع: ٧٠٠]

(64) CHAPTER. The shortening and perfection of the prayer (by the *Imām*).

706. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ used to offer a short *Salāt* (prayer) (in congregation) but used to offer it in a perfect manner.

(65) CHAPTER. Whoever cuts short *As-Salāt* (the prayer) on hearing the cries of a child.

707. Narrated ‘Abdullāh bin ‘Abī Qatādā : My father said, “The Prophet ﷺ said, ‘When I stand for *As-Salāt* (the prayer), I intend to prolong it but on hearing the cries of a child, I cut it short, as I dislike to trouble the child’s mother’.”

708. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ I never offered prayers behind any *Imām* a *Salāt* (prayer) lighter and more perfect than that behind the Prophet ﷺ ; and he used to cut it short whenever he heard the cries of a child lest he should put the child’s mother to trial.

709. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “When I start *As-Salāt* (the prayer) I intend to prolong it, but on

(٦٤) بَابُ الإِبْجَازِ فِي الصَّلَاةِ وَإِكْمَالِهَا

٧٠٦ - حَدَّثَنَا أَبُو مَعْمَرْ قَالَ: حَدَّثَنَا عَبْدُ التَّوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الرَّزِيزِ عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُوجِّرُ الصَّلَاةَ وَيُكَمِّلُهَا .

(٦٥) بَابُ مَنْ أَخْفَى الصَّلَاةَ عِنْ بُكَاءِ الصَّرِيْعِ

٧٠٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي فَتَادَةَ عَنْ أَبِيهِ أَبِي فَتَادَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنِّي لَا فُؤُمُ فِي الصَّلَاةِ أُرِيدُ أَنْ أُطْلُوَ فِيهَا فَأَسْمَعَ بُكَاءَ الصَّرِيْعِ فَأَتَجَوَّزُ فِي صَلَاتِي كَرَاهِيَّةَ أَنْ أَشْقَى عَلَى أُمِّهِ». تابَعَهُ شِرْوُبُ بْنُ بَكْرٍ، وَابْنُ الْمُبَارَكِ وَبَقِيَّةُ عَنِ الْأَوْزَاعِيِّ . [انظر: ٨٨٨]

٧٠٨ - حَدَّثَنَا خَالِدُ بْنُ مَحْلِدٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بَلَالٍ قَالَ: حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: مَا صَلَيْتُ وَرَأَيْتُ إِمامَ قُصُّ أَخْفَى صَلَاةً وَلَا أَتَمَّ مِنِ النَّبِيِّ ﷺ وَإِنْ كَانَ لَيُسْمِعُ بُكَاءَ الصَّرِيْعِ فَيُخَفَّفُ مَخَافَةَ أَنْ تُقْتَلَ أُمُّهُ .

٧٠٩ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ رُزِيعٍ قَالَ:

hearing the cries of a child, I cut short the *Salāt* (prayer) because I know that the cries of the child will incite its mother's passions."

حدَثَنَا سَعِيدٌ قَالَ: حَدَثَنَا قَتَادَةُ أَنَّ أَنْسَ بْنَ مَالِكٍ حَدَّثَهُ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: إِنِّي لَا دُخُلُ فِي الصَّلَاةِ وَأَنَا أُرِيدُ إِطَالَتَهَا فَأَسْمَعُ بُكَاءَ الصَّبَّيِ فَأَتَجْوَرُ فِي صَلَاتِي مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكَائِهِ.

[انظر: ٧١٠]

710. Narrated Anas bin Mālik رضي الله عنه said, "Whenever I start *As-Salāt* (the prayer) I intend to prolong it, but on hearing the cries of a child, I cut it short because I know that the cries of the child will incite its mother's passions."

٧١٠ - حدَثَنَا مُحَمَّدُ بْنُ شَارِقَةَ قَالَ: حدَثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنْسٍ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: إِنِّي لَا دُخُلُ فِي الصَّلَاةِ فَأُرِيدُ إِطَالَتَهَا فَأَسْمَعُ بُكَاءَ الصَّبَّيِ فَأَتَجْوَرُ مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكَائِهِ". وَقَالَ مُوسَى: حدَثَنَا أَبْنُ أَبِي قَالَ: حدَثَنَا قَتَادَةَ قَالَ: حدَثَنَا أَنْسُ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[راجع: ٧٠٩]

(66) CHAPTER. If one offers *Salāt* (prayer) and then leads the people in *Salāt*.

٦٦) بَابٌ: إِذَا صَلَّى ثُمَّ أَمَّ قَوْمًا

711. Narrated Jābir bin 'Abdullāh رضي الله عنه: Mu'ādh used to offer *Salāt* (prayer) with the Prophet ﷺ and then go and lead his people (tribe) in the *Salāt*.

٧١١ - حدَثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَأَبُو التَّعْمَانَ قَالَا: حدَثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُوبَ، عَنْ عَمْرُو بْنِ دِينَارٍ. عَنْ جَابِرٍ قَالَ: كَانَ مُعَاذُ يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يَأْتِي فَوْمَهُ فَيُصَلِّي بِهِمْ. [راجع: ٧٠٠]

(67) CHAPTER. One who repeats the *Takbīr* (*Allāhu Akbar*) of the *Imām* so that the people may hear it.

٦٧) بَابٌ مَنْ أَسْمَعَ النَّاسَ تَكْبِيرَ الْإِمَامِ

712. Narrated 'Āishah رضي الله عنها: When the Prophet ﷺ became ill in his fatal illness,

٧١٢ - حدَثَنَا مُسَدَّدٌ قَالَ: حدَثَنَا

someone came to inform him about *As-Salāt* (the prayer), and the Prophet ﷺ told him to tell Abū Bakr to lead the people in the *Salāt* (prayer). I said, “Abū Bakr is a soft-hearted man and if he stands for the *Salāt* in your place, he would weep and would not be able to recite (the Qur’ān).” The Prophet ﷺ said, “Tell Abū Bakr to lead the *Salāt*.” I said the same as before. He ﷺ (repeated the same order and) on the third or the fourth time he said, “You (women) are the companions of Yūsuf (Joseph). Tell Abū Bakr to lead the *Salāt*.” So Abū Bakr led the *Salāt* and meanwhile the Prophet ﷺ felt better and came out with the help of two men; as if I see him just now dragging his feet on the ground. When Abū Bakr saw him, he tried to retreat but the Prophet ﷺ beckoned him to carry on. Abū Bakr retreated a bit and the Prophet ﷺ sat on his (left) side. Abū Bakr was repeating the *Takbīr* (*Allāhu Akbar*) of Allāh’s Messenger for the people to hear.

عَبْدُ اللَّهِ بْنُ دَاؤِدَ قَالَ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا مَرَضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَضَهُ الَّذِي مَاتَ فِيهِ أَتَاهُ يُؤْذِنُهُ بِالصَّلَاةِ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصْلِلْ بِالنَّاسِ». قُلْتُ: إِنْ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، إِنْ يَقُولْ مَقَامَكَ يَبْكِ فَلَا يَقْدِرُ عَلَى الْقِرَاءَةِ. قَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصْلِلْ». قُلْتُ: مُثْلُهُ، فَقَالَ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ: «إِنَّكُنَّ صَوَاحِبَ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصْلِلْ». فَصَلَّى وَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُهَادِي بَيْنَ رَجُلَيْنِ كَانَيْنِ أَنْظَرُ إِلَيْهِ يَخْطُطُ بِرِجْلِيهِ الْأَرْضَ، فَلَمَّا رَأَهُ أَبُو بَكْرٍ ذَهَبَ يَتَأَخَّرُ فَأَشَارَ إِلَيْهِ أَنْ صَلَّ، فَتَأَخَّرَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَقَعَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جَنْبِهِ وَأَبُو بَكْرٍ يُسْمِعُ النَّاسَ التَّكْبِيرَ. تَابَعَهُ مُحَاذِرٌ عَنِ الْأَعْمَشِ.

[راجع: ١٩٨]

(٦٨) بَابُ الرَّجُلِ يَأْتِمُ بِالإِمَامِ
وَيَأْتِمُ النَّاسَ بِالْمَأْمُومِ،

وَيُدْكِرُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، «إِنْتُمْ بِي
وَلِيَأْتِمَ بِكُمْ مَنْ بَعْدَكُمْ».

٧١٣ - حَدَّثَنِي قُبَيْلَةُ قَالَ: حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا ثَلَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤْذِنُهُ بِالصَّلَاةِ. قَالَ: «مُرُوا أَبَا

(68) CHAPTER. If a person follows the *Imām* and the others follow that person (then it is all right).

The Prophet ﷺ said, “You should follow me and the people behind you should follow you (in the prayers).”

713. Narrated ‘Aishah: When Allāh’s Messenger ﷺ became seriously ill, Bilāl came to inform him about *Salāt* (prayer). He ﷺ said, “Tell Abū Bakr to lead the people in the *Salāt*.” I said, “O Allāh’s Messenger! Abū Bakr is a soft-hearted man and if he stands in your place, he would not be able to make the people hear

him. Will you order 'Umar (to lead the *Salāt*)?" The Prophet ﷺ said, "Tell Abū Bakr to lead the people in the *Salāt*." Then I said to Ḥafṣa, "Tell him, Abū Bakr is a soft-hearted man and if he stands in his place, he would not be able to make the people hear him. Would you order 'Umar to lead the *Salāt* (prayer)?" Ḥafṣa did so. The Prophet ﷺ said, "Indeed you (women) are the companions of ʻusuf (Joseph). Tell Abū Bakr to lead the people in the *Salāt* (prayer)." So Abū Bakr stood for the *Salāt* (prayer). In the meantime Allāh's Messenger ﷺ felt better and came out with the help of two persons; and both of his legs were dragging on the ground till he entered the mosque. When Abū Bakr heard him coming, he tried to retreat but Allāh's Messenger ﷺ beckoned him (to carry on). So, the Prophet ﷺ came and sat by the left side of Abu Bakr. Abū Bakr was offering *Salāt* (prayer) while standing and Allāh's Messenger was leading the *Salāt* (prayer) while sitting. Abū Bakr was following the Prophet ﷺ and the people were following Abū Bakr [in the *Salāt* (prayer)].

بَكْرٌ يُصْلِي بِالنَّاسِ». فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، وَإِنَّهُ مَتَى مَا يَقُولُ مَقَامُكَ لَا يُسْعِي النَّاسَ، فَلَوْ أَمْرَتَ عُمَرَ. فَقَالَ: «مُرُوا أَبَا بَكْرٍ أَنْ يُصْلِي بِالنَّاسِ»، فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ. وَإِنَّهُ مَتَى يَقُولُ مَقَامُكَ لَمْ يُسْعِي النَّاسَ فَلَوْ أَمْرَتَ عُمَرَ. فَقَالَ: «إِنْكُنَّ لِأَنْثَنَ صَوَاحِبِ يُوسُفَ، مُرُوا أَبَا بَكْرٍ أَنْ يُصْلِي بِالنَّاسِ». فَلَمَّا دَخَلَ فِي الصَّلَاةِ وَجَدَ رَسُولُ اللَّهِ ﷺ فِي نَفْسِهِ خَفَّةً فَقَامَ يُهادِي بَيْنَ رَجُلَيْنِ وَرِجْلَاهُ تَعْظَلَانِ فِي الْأَرْضِ حَتَّى دَخَلَ الْمَسْجِدَ، فَلَمَّا سَمِعَ أَبُو بَكْرٍ جَسَّهُ ذَهَبَ أَبُو بَكْرٍ يَتَأَخَّرُ فَأَوْمًا إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَجَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ، فَكَانَ أَبُو بَكْرٍ يُصْلِي قَائِمًا. وَكَانَ رَسُولُ اللَّهِ ﷺ يُصْلِي قَاعِدًا، يَتَبَدَّي أَبُو بَكْرٍ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ. وَالنَّاسُ يَقْتَدُونَ بِصَلَاةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ. [راجع: ١٩٨]

(٦٩) بَابٌ: هَلْ يَأْخُذُ الْإِمَامُ - إِذَا شَكَ - بِقَوْلِ النَّاسِ؟

٧١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكِ بْنِ أَنَسِ، عَنْ أَبِي بَكْرٍ تَوْيِيمَةَ السَّخْتَيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ:

(69) CHAPTER. Can the *Imām* depend on the people's saying if he is in doubt (about a certain matter)?

714. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Once Allāh's Messenger ﷺ offered two *Rakʻā* (instead of four) and finished his prayer. Dhul-Yadain asked him whether the (number of *Rakʻā* in the) *Salāt* has been reduced or he had forgotten? Allāh's Messenger ﷺ asked

the people whether *Dhul-Yadain* was telling the truth. The people replied in the affirmative. Then Allāh's Messenger ﷺ stood up, offered the remaining two *Rak'ā* and then finished his *Salāt* with *Taslīm* and then said 'Allāhu Akbar' and performed two prostrations (of *Sahw*) like ordinary prostrations or a bit longer.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْصَرَفَ مِنِ الْشَّتَّانِ،
فَقَالَ لَهُ دُوَيْدَيْنُ: أَصْرَرْتِ الصَّلَاةَ
أُمَّ سَبِيلَتْ يَا رَسُولَ اللَّهِ؟ فَقَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَصَدَقَ دُوَيْدَيْنَ؟ فَقَالَ
النَّاسُ: نَعَمْ، فَقَامَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى الشَّتَّانَ أُخْرَيَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَرَ
فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ.

[راجع: ٤٨٢]

715. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ offered two *Rak'ā* of *Zuhr* prayer (instead of four) and he was told that he had offered two *Rak'ā* only. Then he offered two more *Rak'ā* and finished them with the *Taslīm* followed by two prostrations (of *Sahw*).

٧١٥ - حَدَّثَنَا أَبُو الْوَلِيدَ قَالَ:
حَدَّثَنَا شَعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ،
عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ:
صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطَّهْرَ رَكْعَتَيْنِ.
فَقَبِيلَ: صَلَّيْتَ رَكْعَتَيْنِ، فَصَلَّى رَكْعَتَيْنِ
ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْنِ.

[راجع: ٤٨٢]

(٧٠) بَابٌ: إِذَا بَكَى الْإِمَامُ فِي
الصَّلَاةِ،

وَقَالَ عَبْدُ اللَّهِ بْنُ شَدَادٍ: سَمِعْتُ
شَيْحَ عُمَرَ وَأَنَا فِي أَخْرِ الصُّفُوفِ
فَقَرَأَ إِنَّا أَشْكُونَا بَيْنَ وَحْزِنٍ إِلَى
اللَّهِ [يوسف: ٨٦].

(70) CHAPTER. If the *Imām* weeps in *As-Salāt* (the prayers) (will his *Salāt* be valid)?

'Abdullāh bin Shaddād said, "I heard 'Umar weeping while I was in the last row and 'Umar was reciting: '...I only complain of my grief and sorrow to Allāh...' " (V.12:86)

٧١٦ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ هِشَامِ بْنِ
عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ
الْمُؤْمِنِينَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَرَضَ: مُرُوا أَبَا بَكْرٍ يُصَلِّي
بِالنَّاسِ. قَالَتْ عَائِشَةُ: قُلْتُ: إِنَّ أَبَا
بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعْ

716. Narrated 'Āishah : زَبَّنَ اللَّهُ عَنْهَا the Mother of the faithful believers: Allāh's Messenger ﷺ in his last illness said; "Tell Abū Bakr to lead the people in the *Salāt* (prayer)." I said, "If Abū Bakr stood in your place, he would not be able to make the people hear him because of (his) weeping. So please order 'Umar to lead the people in the *Salāt*." He said, "Tell Abū Bakr to lead the people in *As-Salāt* (the prayer)." I said to Hafṣa, "Say to him, 'Abū Bakr is a soft-

hearted man and if he stood in your place he would not be able to make the people hear him because of (his) weeping. So, order 'Umar to lead the people in the *Salāt*'. "Hafṣa did so but Allāh's Messenger ﷺ said, "Māh (stop or keep quiet). Indeed you (women) are the companions of (Prophet) Yusūf (Joseph). Tell Abū Bakr to lead the people in the prayer." Hafṣa said to me, "I never got any good from you."

النَّاسَ مِنَ الْبُكَاءِ فَمَرْعُ عمرَ يُصَلِّي
بِالنَّاسِ فَقَالَ: «مُرُوا أبا بَكْرٍ فَلَيُصَلِّ
لِلنَّاسِ» فَقَالَتْ عَائِشَةُ فَقُلْتُ لِحَفْصَةَ:
فُولِيَ لَهُ: إِنَّ أبا بَكْرَ رَجُلٌ أَسِيفٌ إِذَا
قَامَ مَقَامَكَ لِمَ يُسْمِعُ النَّاسَ مِنَ
الْبُكَاءِ فَمَرْعُ عمرَ فَلَيُصَلِّ لِلنَّاسِ،
فَفَعَلَتْ حَفْصَةُ. فَقَالَ رَسُولُ اللهِ ﷺ:
«مَهْ، إِنَّكُنَّ لَا تَنْتَ صَوَّاحِبُ يُوسُفَ،
مُرُوا أبا بَكْرٍ فَلَيُصَلِّ لِلنَّاسِ». قَالَتْ
حَفْصَةُ لِعَائِشَةَ: مَا كُنْتُ لَأَصِيبَ مِنْكِ
خَيْرًا. [راجع: ١٩٨]

(٧١) بَابُ تَسْوِيَةِ الصُّفُوفِ عِنْدِ الْإِقَامَةِ وَبَعْدَهَا

717. Narrated An-Nu'mān bin 'Bashīr: The Prophet ﷺ said, "Straighten your rows or Allāh will alter your faces."^(١) (See *Hadīth* No. 691)

٧١٧ - حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ
بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنِي شَعْبَةُ
قَالَ: حَدَّثَنِي عَمْرُو بْنُ مُرَّةَ قَالَ:
سَمِعْتُ سَالِمَ ابْنَ أَبِي الْحَمْدِ قَالَ:
سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: قَالَ
النَّبِيُّ ﷺ: «اللَّسُونُ صُفُوفُكُمْ أَوْ
لِيَخَالِقُنَّ اللَّهُ بَيْنَ وُجُوهِهِمْ».

٧١٨ - حَدَّثَنَا أَبُو مَعْسِرٍ قَالَ:
حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ
بْنِ صُهَيْبٍ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ
قَالَ: «أَقِيمُوا الصُّفُوفَ فَإِنِّي أَرَاكُمْ
خَلْفَ ظَهْرِيِّ». [انظر: ٧٢٥، ٧١٩]

(٧٢) بَابُ إِقْبَالِ الْإِمَامِ عَلَى النَّاسِ

(1) (H.717) This is a severe warning, that if you do not straighten your rows [in *Salāt* (prayers)], Allāh may change your faces to that of an animal, e.g., donkey etc., or make them like the backs of necks etc. [See *Fatḥ Al-Bārī*, Vol.2, P.349].

his followers while straightening the rows.

719. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ : Once the *Iqāma* was pronounced and Allāh's Messenger ﷺ faced us and said, "Straighten your rows and stand closer together, for I see you from behind my back."

عِنْ سَوْيَةِ الصَّفُوفِ

٧١٩ - حَدَّثَنَا أَخْمَدُ بْنُ أَبِي رَجَاءَ قَالَ: حَدَّثَنَا مُعاوِيَةُ بْنُ عَمْرِو قَالَ: حَدَّثَنَا زَائِدُ ابْنُ قُدَامَةَ قَالَ: حَدَّثَنَا حُمَيْدُ الطَّوَّبِيُّ: قَالَ حَدَّثَنَا أَنْسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَقِيمَتِ الصَّلَاةُ فَأَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَقِيمُوا صَفَوْفَكُمْ وَتَرَاضُوا، فَإِنِّي أَرَأُكُمْ مِنْ وَرَاءِ ظَهْرِي». [راجع: ٧١٨]

(٧٣) بَابُ الصَّفَّ الْأَوَّلِ

(73) CHAPTER. The first row.

720. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "Martyrs are those who die because of drowning, plague, an abdominal disease, or of being buried alive by a falling building."

٧٢٠ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ مَالِكٍ، عَنْ سُمَيْ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «الشَّهِداءُ: الْعَرْقُ، وَالْمَبْطُونُ، وَالْمَطْمُونُ، وَالْهَدْمُ». [راجع: ٦٥٣]

٧٢١ - قَالَ: وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَا سَبَقُوا. وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ، لَا تَوْهُمَا وَلَوْ حَبُّوا، وَلَوْ يَعْلَمُونَ مَا فِي الصَّفَّ الْمُقَدَّمِ لَا سَتَهُمُوا». [راجع: ٦١٥]

(٧٤) بَابٌ: إِقَامَةُ الصَّفَّ مِنْ تَمَامِ الصَّلَاةِ

721. And then he added, "If the people knew (the reward for) the *Zuhr* prayer in its early time, they would race for it. If they knew (the reward for) the *Ishā'* and the *Fajr* prayers in congregation, they would join them even if they had to crawl. If they knew (the reward for) the first row, they would draw lots for it."

(74) CHAPTER. The straightening of the rows is amongst those obligatory and good things which make your *As-Salāt* (the prayer) a correct and perfect one.

722. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "The *Imām* is (appointed) to be followed. So do not differ from him, bow when he bows, and say 'Rabbanā *lakal hamd*' if he says 'Sami'

٧٢٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَامٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ

Allāhu liman ḥamida'; and if he prostrates, prostrate (after him), and if he offers *Salāt* (prayer) sitting, offer *Salāt* sitting all together, and straighten the rows for *Salāt*, as the straightening of the rows is amongst those things which make your *Salāt* a correct and perfect one.” (See *Hadīth* No.717).

النَّبِيُّ ﷺ أَنَّهُ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمْ بِهِ، فَلَا تَخْتَلِفُوا عَلَيْهِ، فَإِذَا رَكَعَ فَارْكُمُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، فَقُولُوا: رَبَّنَا لَكَ الْحَمْدُ؛ وَإِذَا سَجَدَ فَاسْجُدُوا؛ وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعِينَ. وَأَقِيمُوا الصَّفَّ فِي الصَّلَاةِ فَإِنَّ إِقَامَةَ الصَّفَّ مِنْ حُسْنِ الصَّلَاةِ». [انظر: ٧٣٤]

٧٢٣ - حَدَّثَنَا أَبُو الْوَلِيدَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ فَتَادَةَ، عَنْ أَنَّسَ عَنِ النَّبِيِّ ﷺ «سَوْءُوا صُمُوفَكُمْ فَإِنَّ سُوءِيَّةَ الصُّمُوفُ مِنْ إِقَامَةِ الصَّلَاةِ».

(٧٥) بَابُ إِثْمٍ مَنْ لَمْ يُتِمِ الصُّمُوفَ

٧٢٤ - حَدَّثَنَا مُعاَذُ بْنُ أَسَدٍ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا سَعِيدُ بْنُ عُبَيْدِ الطَّائِي عَنْ بُشَيْرٍ بْنِ يَسَارٍ الْأَنْصَارِيِّ، عَنْ أَنَّسَ بْنِ مَالِكٍ: أَنَّهُ قَدِيمُ الْمَدِينَةِ فَقَبِيلَ لَهُ: مَا أَنْكَرْتُ مُذْنِدُ يَوْمَ عَهِدْتَ رَسُولَ اللَّهِ ﷺ؟ قَالَ: مَا أَنْكَرْتُ شَيْئًا إِلَّا أَنْكُمْ لَا تُقْيِمُونَ الصُّمُوفَ. وَقَالَ عُقْبَةُ بْنُ عُبَيْدٍ عَنْ بُشَيْرٍ بْنِ يَسَارٍ: قَدِيمُ عَلَيْنَا أَنَّسُ الْمَدِينَةِ؛ بِهَذَا.

(٧٦) بَابُ إِلْزَاقِ الْمُنْكِبِ بِالْمُنْكِبِ، وَالْقَدْمِ بِالْقَدْمِ فِي الصَّفَّ، وَقَالَ التَّعْمَانُ بْنُ بَشَيْرٍ: رَأَيْتُ الرَّجُلَ مَنِ يُلْزِقُ كَعْبَهُ بِكَعْبِ صَاحِبِهِ.

723. Narrated Anas bin Mâlik رضي الله عنه عن النبي ﷺ said, “Straighten your rows as the straightening of rows is essential for *Iqāmat-as-Salāt* (a perfect and correct prayer).”

(75) CHAPTER. The sin of a person who does not complete the rows (who is out of alignment) for the prayer.

724. Narrated Anas bin Mâlik I arrived at Al-Madîna and was asked whether I found any change since the days of Allâh's Messenger ﷺ I said, “I have not found any change except that you do not straighten the rows for the *Salāt* (prayer) (i.e., you do not stand in alignment in your *Salāt*).”

(76) CHAPTER. To stand shoulder to shoulder and foot to foot in the row.

And An-Nu'mân bin Bashîr said, “I saw that every one of us used to put his heel with the heel of his companion.”

725. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ said, "Straighten your rows for I see you from behind my back." Anas added, "Everyone of us used to put his shoulder with the shoulder of his companion and his foot with the foot of his companion."

(77) CHAPTER. If a person stands by the left side of the *Imām*, and the *Imām* draws him to the right from behind, his *Salāt* (prayer) is correct.

726. Narrated Ibn ‘Abbās رضي الله عنهما offered *Salāt* (prayer) with the Prophet ﷺ one night and stood on his left side. Allāh’s Messenger ﷺ caught hold of my head from behind and drew me to his right and then offered the *Salāt* and slept. Later the *Mu’adhdhin* came and the Prophet ﷺ stood up for *Salāt* without performing ablution.

(78) CHAPTER. One woman can form a row.

727. Narrated Anas bin Mālik رضي الله عنه: One night an orphan and I offered the prayers behind the Prophet ﷺ in my house and my mother (Umm Sulaim) was standing behind us (by herself forming a row).

(79) CHAPTER. The right side of the mosque and the place to the right of the *Imām*.

728. Narrated Ibn ‘Abbās رضي الله عنهما: One night I stood to the left of the Prophet ﷺ

٧٢٥ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ قَالَ: حَدَّثَنَا رُهْبَرٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ عَنِ النَّبِيِّ ﷺ قَالَ: «أَقِيمُوا صَفَّوْفَكُمْ فَإِنِّي أَرَاكُمْ مِنْ وَرَاءَ ظَهْرِي» وَكَانَ أَخْدُنَا يُلْرُقُ مَنْكِبَهُ يَمْنُكِبْ صَاجِهِ وَقَدْمَهُ يَقْدِمهِ. [راجع: ٧١٨]

(٧٧) بَابٌ: إِذَا قَامَ الرَّجُلُ عَنْ يَسَارِ الْإِمَامِ، وَحَوَّلَهُ الْإِمَامُ خَلْفَهُ إِلَى يَمْيِنِهِ تَمَّتْ صَلَاتُهُ

٧٢٦ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا دَاوُدُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ فَقُمْتُ عَنْ يَسَارِهِ فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِرَأْسِي مِنْ وَرَائِي فَجَعَلَنِي عَنْ يَمِينِهِ فَصَلَّى وَرَفَقَهُ، فَجَاءَهُ الْمُؤْدُنُ فَقَامَ يُصَلِّي وَلَمْ يَتَوَضَّأْ. [راجع: ١١٧]

(٧٨) بَابٌ: الْمَرْأَةُ وَحْدَهَا تَكُونُ صَفَّاً

٧٢٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا سُفِيَّانُ، عَنْ إِسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَلَّيْتُ أَنَا وَيَتِيمٌ فِي بَيْتِنَا خَلْفَ النَّبِيِّ ﷺ وَأُمِّي أُمُّ سُلَيْمٍ خَلْفَنَا. [راجع: ٣٨٠]

(٧٩) بَابٌ مَيْنَةُ الْمَسْجِدِ وَالْإِمَامِ

٧٢٨ - حَدَّثَنَا مُوسَىٰ: حَدَّثَنَا

in the *Salāt* (prayer) but he caught hold of me by the hand or by the shoulder (arm) till he made me stand on his right and beckoned with his hand (for me) to go from behind (him). (*Al-Kashīmahin-Fath Al-Bārī*).

ثَابِتُ ابْنُ يَزِيدَ قَالَ: حَدَّثَنَا عَاصِمٌ، عَنِ الشَّعْبِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: فَمُتْ لَيْلَةً أَصْلَى عَنْ يَسَارِ النَّبِيِّ ﷺ، فَأَخْذَ بِيَدِي أَوْ بِعَضْدِي حَتَّى أَقَامَنِي عَنْ يَمِينِهِ؛ وَقَالَ بِيَدِهِ مِنْ وَرَائِي.

[راجع: ١١٧]

(80) CHAPTER. If there is a wall or a *Sutra* between the *Imām* and followers.

Al-Hasan said, “There is no harm in offering *Salāt* (prayer) if there is a river between you and the *Imām*.” Abū Mijlaz said, “One can follow the *Imām* even if there is a road or a wall between the *Imām* and followers provided the *Takbīr* (*Allāhu Akbar*) is audible.”

729. Narrated ‘Āishah: رَضِيَ اللَّهُ عَنْهَا Allāh’s Messenger ﷺ used to offer *Salāt* (prayer) in his room at night. As the wall of the room was short (low), the people saw him and some of them stood up to follow him in the *Salāt* (prayer). In the morning they spread the news. The following night the Prophet ﷺ stood for the *Salāt* (prayer) and the people followed him. This went on for two or three nights. Thereupon Allāh’s Messenger ﷺ did not stand for the *Salāt* (prayer) the following night, and did not come out. In the morning, the people asked him about it. He ﷺ replied, that he was afraid that the night prayer might become compulsory.

(٨٠) بَابٌ: إِذَا كَانَ بَيْنَ الْإِمَامِ وَبَيْنَ الْقَوْمِ حَائِطٌ أَوْ سُرْتَةٌ،

وَقَالَ الْحَسْنُ: لَا بَأْسَ أَنْ تُصَلِّي وَبَيْنَكَ وَبَيْنَهُ نَهْرٌ. وَقَالَ أَبُو مِجْلَزٍ: يَأْتُمُّ بِالْإِمَامِ وَإِنْ كَانَ بَيْنَهُمَا طَرِيقٌ أَوْ جَدَارٌ إِذَا سَمِعَ تَكْبِيرَ الْإِمَامِ.

٧٢٩ - حَدَّثَنِي مُحَمَّدٌ قَالَ: أَخْبَرَنَا عَبْدَةُ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ، عَنْ عُمَرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ الْلَّيْلِ فِي حُجْرَتِهِ وَجِدَارُ الْحُجْرَةِ قَصِيرٌ، فَرَأَى النَّاسُ شَخْصَ النَّبِيِّ ﷺ فَقَامَ نَاسٌ يُصَلِّونَ بِصَلَاتِهِ، فَأَضَبَحُوا فَتَحَدَّثُوا بِذَلِكَ، فَقَامَ لَيْلَةَ الثَّانِيَةِ فَقَامَ مَعْهُ نَاسٌ يُصَلِّونَ بِصَلَاتِهِ، صَنَعُوا ذَلِكَ لَيْسَنِينَ أَوْ ثَلَاثًا حَتَّى إِذَا كَانَ بَعْدَ ذَلِكَ جَلَسَ رَسُولُ اللَّهِ ﷺ فَلَمْ يَخْرُجْ، فَلَمَّا أَضَبَحَ ذَكَرَ ذَلِكَ النَّاسُ قَالَ: «إِنِّي خَشِيتُ أَنْ تُكْتَبَ عَلَيْكُمْ صَلَاةُ الْلَّيْلِ». [انظر: ٩٢٤، ٧٣٠، ٢٠١٢، ٢٠١١، ٥٨٦١]

(81) CHAPTER. The night prayer.

730. Narrated ‘Aishah رضي الله عنها : The Prophet ﷺ had a mat which he used to spread during the day and use as a curtain at night. So a number of people gathered at night facing it and offered *Salāt* (prayer) behind him.

731. Narrated Zaid bin Thābit رضي الله عنه that Allāh’s Messenger ﷺ made a small room in the month of Ramaḍān (Sa’id said, “I think that Zaid bin Thābit said that it was made of a mat,”) and he offered *Salāt* (prayer) there for a few nights, and so some of his Companions offered prayers behind him. When he came to know about it, he kept on sitting. In the morning, he went out to them and said, “I have seen and understood what you did. O people, you should offer *Salāt* (prayer) in your houses, for the best *Salāt* (prayer) of a person is that which he offers in his house except the compulsory congregational *Salāt* (prayer).”

(٨١) باب صلاة الليل

٧٣٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْدِرِ
قَالَ: حَدَّثَنَا ابْنُ أَبِي الْفَدَيْكَ قَالَ:
حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ، عَنِ الْمَقْبَرِيِّ،
عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ
كَانَ لَهُ حَصِيرٌ يَسْطُطُهُ بِالنَّهَارِ وَيَحْتَجِرُ
بِاللَّيْلِ، فَثَابَ إِلَيْهِ نَاسٌ فَصَلَوْا
وَرَأَءُوا. [٧٢٩]

٧٣١ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ
حَمَّادٍ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا
مُوسَى ابْنُ عَقْبَةَ عَنْ سَالِمِ أَبِي
النَّضْرِ، عَنْ سُرِّ ابْنِ سَعِيدٍ، عَنْ زَيْدِ
بْنِ ثَابِتٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخْذَ
حُجْرَةً - قَالَ: حَسِبْتُ أَنَّهُ قَالَ: وَنَ
حَصِيرٍ - فِي رَمَضَانَ فَصَلَى فِيهَا
لِيَالِيَّ، فَصَلَى بِصَلَاتِهِ نَاسٌ مِنْ
أَصْحَابِهِ، فَلَمَّا عَلِمَ بِهِمْ جَعَلَ يَقْعُدُ،
فَخَرَجَ إِلَيْهِمْ فَقَالَ: «قَدْ عَرَفْتُ الَّذِي
رَأَيْتُ مِنْ صَنْيِعِكُمْ، فَصَلُوْا أَيْهَا
النَّاسُ فِي بُيُوتِكُمْ، فَإِنَّ أَفْضَلَ الصَّلَاةِ
صَلَاةُ الْمَرْءِ فِي بَيْتِهِ، إِلَّا الْمَكْتُوبَةُ».
قَالَ عَقَّادُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا
مُوسَى: سَمِعْتُ أَبَا النَّضْرِ، عَنْ
سُرِّ، عَنْ زَيْدِ، عَنِ النَّبِيِّ ﷺ.
[انظر: ٦١١٣ ، ٧٢٩٠]

[أبواب صفة الصلاة]

[Chapters about the characteristics of the *Salat* (prayer)].

(82) CHAPTER. The necessity of saying the *Takbīr*, i.e., *Allahū Akbar* (Allāh is the Most Great) and the commencement of *Aṣ-Ṣalat* (the prayer).

732. Narrated Anas bin Mālik Al-Anṣārī : Allāh's Messenger ﷺ rode a horse and fell down and the right side of his body was injured. On that day he offered one of the *Salāt* (prayers) sitting and we also offered *Salāt* behind him sitting. When the Prophet ﷺ finished the *Salāt* with *Taslīm*, he said, "The *Imām* is to be followed⁽¹⁾ and if he offers *Salāt* standing then pray standing, and bow when he bows, and raise your heads when he raises his head; prostrate when he prostrates; and if he says 'Sami' Allāhu liman hamida', you should say 'Rabbana wa lakal hamd.' "

الصلوة

(٨٢) باب إيجاب التكبير وافتتاح

٧٣٢ - حَدَّثَنَا أَبُو الْيَمَانُ قَالَ: أَخْبَرَنَا شَعِيبٌ، عَنِ الرُّهْبَرِيِّ، قَالَ: أَخْبَرَنِي أَنَّسُ بْنَ مَالِكَ الْأَنْصَارِيَّ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكِبَ فَرَسًا فَجُحِشَ سِقْفُ الْأَيْمَنِ. قَالَ أَنَّسُ رَضِيَ اللَّهُ عَنْهُ: فَصَلَّى لَنَا يَوْمَئِذٍ صَلَاةً مِنَ الصَّلَوَاتِ وَهُوَ قَاعِدٌ، فَصَلَّيْنَا وَرَاءَهُ فُؤُودًا. ثُمَّ قَالَ لَمَّا سَلَّمَ: إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمْ بِهِ فَإِذَا صَلَّى قَائِمًا فَصَلَّوْا قِيَامًا وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا سَجَدَ فَاسْجُدُوا. وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ». [راجع: ٣٧٨]

٧٣٣ - حَدَّثَنَا قُتْبَيْهُ قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَّسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: خَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ فَرَسٍ فَجُحِشَ فَصَلَّى لَنَا قَاعِدًا فَصَلَّيْنَا مَعَهُ قُعُودًا فَلَمَّا انْصَرَفَ قَالَ: إِنَّمَا الْإِمَامُ - أَوْ إِنَّمَا جُعِلَ الْإِمَامُ - لِيُؤْتَمْ بِهِ. فَإِذَا كَبَرَ فَكِبِرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا:

733. Narrated Anas bin Mālik : Allāh's Messenger ﷺ fell from a horse and got injured, so he led the *Salāt* (prayer) sitting and we also offered *Salāt* sitting. When he completed the *Salāt* he said, "The *Imām* is to be followed ; if he says *Takbīr* then say *Takbīr*, bow if he bows ; raise your heads when he raises his head, when he says, 'Sami' Allāhu liman hamida', say 'Rabbana lakal hamd', and prostrate when he prostrates."⁽²⁾

(1) (H.732) See *Aḥadīth* Nos.689 and 5658 for taking the verdict as being the last action of the Prophet. (The Prophet ﷺ, led the *Salāt* (prayer) while sitting and the Muslims followed him while they were standing.

(2) (H.733) See the F.N. No.1.

رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا». [راجع: ٣٧٨]

734. Narrated Abū Hurairah رضي الله عنه said, “The *Imām* is to be followed. Say the *Takbīr* when he says it; bow if he bows; if he says ‘*Sami’ Allāhu liman hamida*’, say ‘*Rabbanā wa lakal-hamd*’, prostrate if he prostrates and pray sitting altogether if he offers the *Ṣalāt* sitting.” (See the footnote of *Hadīth* No. 732)

٧٣٤ - حَدَّثَنَا أَبُو الْيَمَانُ قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: حَدَّثَنِي أَبُو الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمْ بِهِ، فَإِذَا كَبَرَ فَكَبُّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جَلْوسًا أَجْمَعُونَ». [راجع: ٧٢٢]

(٨٣) **بَابُ رَفْعِ الْيَدَيْنِ فِي التَّكْبِيرَةِ الْأُولَى مَعَ الْأَفْتَاحِ سَوَاءً**

٧٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شَهَابٍ، عَنْ سَالِمٍ ابْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْفَعُ يَدَيْهِ حَدْوَ مَنْكِبِيهِ إِذَا افْتَحَ الصَّلَاةَ، وَإِذَا كَبَرَ للرُّكُوعِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذَلِكَ أَيْضًا، وَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ»، وَكَانَ لَا يَنْعُلُ ذَلِكَ فِي السُّجُودِ.

[انظر: ٧٣٩، ٧٣٨، ٧٣٦]

(٨٤) **بَابُ رَفْعِ الْيَدَيْنِ إِذَا كَبَرَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ**

٧٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاَتِلٍ

(83) CHAPTER. To raise both hands on saying the first *Takbīr* simultaneously with opening the *Ṣalāt* (prayer).

735. Narrated Sālim bin ‘Abdullāh: My father said, “Allāh’s Messenger ﷺ used to raise both his hands up to the level of his shoulders when opening *As-Ṣalāt* (the prayer); and on saying the *Takbīr* for bowing. And on raising up his head from bowing he used to do the same and then say ‘*Sami’ Allāhu liman hamida, Rabbanā wa lakal-hamd*.’ And he did not do that (i.e., raising his hands) in prostrations.”

(84) CHAPTER. To raise both hands while saying *Takbīr* [on opening *As-Ṣalāt* (the prayer)], and while bowing and on raising up the head (after bowing).

736. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما said: I saw that whenever Allāh’s

Messenger ﷺ stood for the *Salāt* (prayer), he used to raise both his hands up to the shoulders, and used to do the same on saying the *Takbīr* for bowing and on raising up his head from it and used to say ‘*Sami’ Allāhu liman hamida*.’ But he did not do that (i.e., raising his hands) in prostrations.

قالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الرَّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ فِي الصَّلَاةِ رَفَعَ يَدِيهِ حَتَّى تَكُونَا حَدْوَهُ مَنْكِبِيهِ، وَكَانَ يَقْعُلُ ذَلِكَ حِينَ يُكَبِّرُ لِلرُّكُوعِ، وَيَقْعُلُ ذَلِكَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَيَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ». وَلَا يَقْعُلُ ذَلِكَ فِي السُّجُودِ.

[راجع: ٧٣٥]

737. Narrated Abū Qilāba: I saw Mālik bin Ḥuwairith saying *Takbīr* and raising both his hands [on starting *As-Salāt* (the prayer)] and raising his hands on bowing and also on raising up his head after bowing. Mālik bin Ḥuwairith said, “Allāh’s Messenger ﷺ did the same.”

٧٣٧ - حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ أَبِيهِ قِلَابَةَ: أَنَّهُ رَأَى مَالِكَ بْنَ الْحُوَيْرِثَ إِذَا صَلَّى كَبَّرَ وَرَفَعَ يَدِيهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدِيهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدِيهِ، وَحَدَّثَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَكَذَا.

(٨٥) بَابٌ: إِلَى أَيْنَ يُرْفَعُ يَدِيهِ؟
وَقَالَ أَبُو حُمَيْدٍ فِي أَصْحَابِهِ: رَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدْوَهُ مَنْكِبِيهِ.

(85) CHAPTER. To what level should one raise one's hands?

In the presence of his companions Abū Humaid said: “The Prophet ﷺ raised his hands up to his shoulders.”

738. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما : I saw Allāh’s Messenger ﷺ opening *As-Salāt* (the prayer) with the *Takbīr* and raising his hands to the level of his shoulders at the time of saying the *Takbīr*, and on saying the *Takbīr* for bowing he did the same ; and when he said ‘*Sami’ Allāhu liman hamida*’, he did the same and then said, *Rabbana wa lakal-hamad*. But he did not do

٧٣٨ - حَدَّثَنَا أَبُو الْيَمَانَ قَالَ: أَخْبَرَنَا شَعِيبٌ، عَنِ الرَّهْرِيِّ، قَالَ: أَخْبَرَنَا سَالِمُ ابْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُ النَّبِيًّا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ افْتَحَ التَّكْبِيرَ فِي الصَّلَاةِ رَفَعَ يَدِيهِ حِينَ يُكَبِّرُ حَتَّى يَجْعَلَهُمَا

the same on prostrating and on raising up the head from it.

حَذَّرْ مُكْبِيَّهُ، وَإِذَا كَبَرَ لِلرُّكُوعَ فَعَلَ مِثْلَهُ، وَإِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ»، فَعَلَ مِثْلَهُ، وَقَالَ: «رَبَّنَا وَلَكَ الْحَمْدُ»، وَلَا يَفْعُلُ ذَلِكَ حِينَ يَسْجُدُ وَلَا حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ. [راجع: ٧٣٥]

(٨٦) بَابُ رَفْعِ الْيَدَيْنِ إِذَا قَامَ مِنَ الرَّكْعَتَيْنِ

٧٣٩ - حَدَّثَنَا عَيَّاشٌ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ إِذَا دَخَلَ فِي الصَّلَاةِ كَبَرَ وَرَفَعَ يَدَيْهِ، وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، رَفَعَ يَدَيْهِ، وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ رَفَعَ يَدَيْهِ، وَرَفَعَ ذَلِكَ ابْنُ عُمَرَ إِلَى النَّبِيِّ ﷺ. وَرَوَاهُ حَمَادُ بْنُ سَلَمَةَ، عَنْ أَئْبَوَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ ابْنُ طَهْمَانَ، عَنْ أَئْبَوَةَ وَمُوسَى بْنِ عُقْبَةَ مُخْتَصِراً. [راجع: ٧٣٥]

(٨٧) بَابُ وَضْعِ الْيُمْنَى عَلَى الْيُسْرَى فِي الصَّلَاةِ

٧٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كَانَ النَّاسُ يُؤْمِرُونَ أَنْ يَضْعَفَ الرَّجُلُ يَدَهُ الْيُمْنَى عَلَى ذِرَاعِهِ الْيُسْرَى فِي الصَّلَاةِ، قَالَ

(86) CHAPTER. To raise one's hands after finishing the second *Rak'ā* (on standing for the third *Rak'ā*).

739. Narrated Nāfi': Whenever Ibn 'Uma رَضِيَ اللَّهُ عَنْهُمَا started *As-Salāt* (the prayer) with *Takbīr*, he used to raise his hands, whenever he bowed, he used to raise his hands (before bowing) and also used to raise his hands on saying 'Sami' Allāhu liman hamida', and he used to do the same on rising from the second *Rak'ā* (for the third *Rak'ā*). Ibn 'Umar said: "The Prophet ﷺ used to do the same."

(87) CHAPTER. To place the right hand on the left [in *As-Salāt* (the prayers)].

740. Narrated Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ: The people were ordered to place the right hand on the left forearm in *As-Salāt* (the prayer). Abū Hāzim said, "I knew that the order was from the Prophet ﷺ."

أبو حازم : لا أعممه إلا ينميه ذلك إلى النبي ﷺ . وقال إسماعيل : ينمى ذلك ، ولم يقل : ينميه .

(٨٨) باب الحشو في الصلاة

(88) CHAPTER. Submissiveness in *As-Salāt* (the prayer).

741. Narrated Abū Hurairah رضي الله عنه that Allāh's Messenger ﷺ said, "You see me facing the *Qiblah*; but, by Allāh, nothing is hidden from me regarding your bowings and submissiveness; and I see you from behind my back".

742. Narrated Anas bin Mālik رضي الله عنه that the Prophet ﷺ said, "Perform the bowing and the prostrations properly in a correct and perfect way. By Allāh, I see you from behind me (or from behind my back) when you bow or prostrate."

(89) CHAPTER. What to say after the *Takbir*.

743. Narrated Anas bin Mālik رضي الله عنه that the Prophet ﷺ, Abū Bakr and 'Umar رضي الله عنهما used to start *As-Salāt* (the prayer) with "Al-hamdu lillāhi Rabbil-ālamīn (All praises and thanks be to Allāh the Lord of the 'Ālamīn (mankind, jinn and all that exists))."

744. Narrated Abū Hurairah رضي الله عنه that Allāh's Messenger ﷺ used to keep silent

٧٤١ - حدثنا إسماعيل قال : حدثني مالك ، عن أبي الزناد ، عن الأعرج ، عن أبي هريرة أن رسول الله ﷺ قال : « هل ترون قبلتي ها هنا ؟ والله لا يخفى على رؤوكم ولا خشوعكم ، واني لأراكم من رداء ظهيري ». [راجع : ٤١٨]

٧٤٢ - حدثنا محمد بن بشار قال : حدثنا عندر قال : حدثنا شعبة قال : سمعت قتادة ، عن أنس بن مالك عن النبي ﷺ قال : « أقيموا الركوع والسجدة ، فوالله إنني لأراكم من بعدي - وربما قال : من بعد ظهيري - إذا رکعتم وإذا سجدتم ». [راجع : ٤١٩]

(٨٩) باب ما يقول بعد التكبير

٧٤٣ - حدثنا حفص بن عمر قال : حدثنا شعبة ، عن قتادة ، عن أنس : أن النبي ﷺ وأبا بكر وعمر كانوا يفتتحون الصلاة بـ : « الحمد لله رب العالمين ». [٦]

٧٤٤ - حدثنا موسى بن

between the *Takbīr* and the recitation of the Qur'ān (*Surat Al-Fatiha*) and that interval of silence used to be a short one. I said to the Prophet ﷺ, "May my parents be sacrificed for you! What do you say in the pause between *Takbīr* and recitation?" The Prophet ﷺ said, "I say, 'Allāhumma, bā'id baini wa baina khaṭāyāya kamā bā'adta bainal-mashriqi wal-maghrib. Allāhumma, naqqinī min khaṭāyāya kamā yunaqqa-athth-thawbul-abyaḍu minad-danas. Allāhumma, aghsil khaṭāyāya bil mā'i wa th-thalji wal barad' [O Allāh! Set me apart from my sins (faults) as the east and west are set apart from each other and clean me from sins as a white garment is cleaned of dirt (after thorough washing). O Allāh! Wash off my sins with water, snow and hail.]"

(90) CHAPTER.

745. Narrated Asmā' bint Abī Bakr رضي الله عنها: The Prophet ﷺ once offered the eclipse *Salāt* (prayer). He stood for a long time and then did a prolonged bowing. He stood up straight again and kept on standing for a long time, then bowed a long bowing and then stood up straight, and then prostrated a prolonged prostration and then lifted his head and prostrated a prolonged prostration. And then he stood up for a long time, and then did a prolonged bowing and then stood up straight again, and kept on standing for a long time. Then he bowed a long bowing and then stood up straight and then prostrated a prolonged prostration and then lifted his head and went for a prolonged prostration. On completion of the *Salāt*, he said, "Paradise became so near to me that if I had dared, I would have plucked one of its bunches for you, and Hell became so near to

إسماعيل قال: حدثنا عبد الواحد بن زيد قال: حدثنا عمارة بن القعقاع قال: حدثنا أبو رزعة قال: حدثنا أبو هريرة قال: كان رسول الله ﷺ يسكت بين التكبير وبين القراءة إسكناثه، قال: أحسبه قال: هيبة. فقلت: أبي وأمي يا رسول الله، إسكناثك بين التكبير وبين القراءة ما تقول؟ قال: «أقول: اللهم باعد بيني وبين خطاي بي كما باعدت بين المشرق والمغارب، اللهم نفني من الخطايا كما ينفث الشوب الآبيض من الدنس، اللهم اغسل خطاي بالماء والثلج والبرد».

(٩٠) باب :

٧٤٥ - حدثنا ابن أبي مريم قال: أخبرنا نافع بن عمر قال: حدثني ابن أبي مليكة، عن أسماء بنت أبي بكر: أن النبي ﷺ صلَّى صلاة الكسوف فقام فأطَّال القيام، ثم رَكع فأطَّال الرُّكوع، ثم قام فأطَّال القيام، ثم رَكع فأطَّال الرُّكوع، ثم رَفِع ثم سَجَد فأطَّال السجدة، ثم رَفِع ثم سَجَد فأطَّال السجدة، ثم قام فأطَّال القيام ثم رَكع فأطَّال الرُّكوع، ثم رَفِع فأطَّال القيام، ثم رَكع فأطَّال الرُّكوع، ثم رَفِع فأطَّال السجدة، ثم رَكع فأطَّال السجدة، ثم رَفِع،

me that I said, ‘O my Lord, will I be among those people?’ Then suddenly I saw a woman; and a cat was lacerating her with its claws. On enquiring, it was said that the woman had imprisoned the cat till it died of starvation, and she neither fed it nor freed it so that it could feed itself from the insects, vermin and creatures of earth.” [See *Hadīth* No.3318, Vol.4]

ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ انْصَرَفَ فَقَالَ: «فَقَدْ دَنَتْ مِنِي الْجَهَةُ حَتَّى لَوِ اجْتَرَأْتُ عَلَيْهَا لِجِئْتُكُمْ بِقِطَافِي مِنْ قِطَافِهَا، وَدَنَتْ مِنِي النَّارُ حَتَّى قُلْتُ: أَيُّ رَبٌّ أَوْ أَنَا مَعْهُمْ؟ فَإِذَا امْرَأَةٌ حَسِيبَتْ أَنَّهُ قَالَ: تَخْدِشُهَا هِرَّةٌ - قُلْتُ: مَا شَاءَ هَذِهِ؟ قَالُوا: حَبَسَتْهَا حَتَّى مَاتَتْ جُوعًا، لَا هِيَ أَطْعَمَتْهَا وَلَا أَرْسَلَتْهَا تَأْكُلُ». قَالَ نَافِعٌ: حَسِيبَتْ أَنَّهُ قَالَ: «تَأْكُلُ مِنْ خَبِيشِ أَوْ حَشَاشِ الْأَرْضِ». [انظر: ٢٣٦٤]

[٢٣١٨]

(91) CHAPTER. To cast a look at the *Imām* during *As-Salāt* (the prayer).

‘Aishah رَضِيَ اللَّهُ عَنْهَا said: The Prophet ﷺ was narrating about the *Salāt* (prayer) of eclipse and said, “I saw Hell, and one of its sides was destroying the other. (And that was) when you saw me retreating (during the *Salāt*).”

746. Narrated Abū Ma‘mar: We asked Khabbāb whether Allāh’s Messenger ﷺ used to recite (the Qur’ān) in the *Zuhr* and the *Aṣr* prayers. He replied in the affirmative. We said, “How did you come to know about it?” He said, “By the movement of his beard.”

وَقَالَتْ عَائِشَةُ: قَالَ النَّبِيُّ ﷺ فِي صَلَاةِ الْكُسُوفِ: «رَأَيْتُ جَهَنَّمَ يَحْطُمُ بَعْضُهَا بَعْضًا حِينَ رَأَيْتُمُونِي تَأْخِرُتُ». [٧٤٦]

746 - حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عُمَارَةَ بْنِ عُمَيرٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: قُلْنَا لِخَبَابٍ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظَّهَرِ وَالْعَصْرِ؟ قَالَ: نَعَمْ. قُلْنَا: إِمَّا كُنْتُمْ تَعْرِفُونَ ذَاكَ؟ قَالَ: بِاضْطِرَابٍ لِحَيْتِهِ. [انظر: ٧٦٠، ٧٦١]

[٧٧٧]

747. Narrated Al-Barā’ (And Al-Barā’ رَضِيَ اللَّهُ عَنْهُ was not a liar): Whenever we offered *Salāt* (prayer) with the Prophet ﷺ and he

747 - حَدَّثَنَا حَاجَاجٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَنْبَأَنَا أَبُو إِسْحَاقَ

raised up his head from the bowing, we used to remain standing till we saw him prostrating.

قالَ: سَمِعْتُ عَبْدَ اللهِ ابْنَ يَرِيدَ
يَخْطُبُ قَالَ: حَدَّثَنَا الْبَرَاءُ، وَهُوَ غَيْرُ
كَذُوبٍ، أَنَّهُمْ كَانُوا إِذَا صَلَوْا مَعَ
النَّبِيِّ ﷺ فَرَفَعُوا رَأْسَهُ مِنَ الرُّكُوعِ
قَامُوا قِيَامًا حَتَّى يَرَوُهُ فَدْ سَجَدَ.

[راجع: ٦٩٠]

748. Narrated ‘Abdullāh bin ‘Abbās رضي الله عنهما : Once solar eclipse occurred during the lifetime of Allāh’s Messenger ﷺ. He offered the eclipse *Salāt* (prayer). His Companions asked, “O Allāh’s Messenger! We saw you trying to take something while standing at your place and then we saw you retreating.” The Prophet ﷺ said, “I was shown Paradise and wanted to have a bunch of fruit from it. Had I taken it, you would have eaten from it as long as the world remains.”

749. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ led us and offered *Salāt* (prayer). Then he ﷺ went up the pulpit and beckoned with both hands towards the *Qiblah* of the mosque and said, “When I started leading you in *Salāt*, I saw Paradise and Hell displayed on the wall of the mosque (facing the *Qiblah*). I never saw such a good and bad thing as I saw today.” He repeated the last statement thrice.

(92) CHAPTER. Looking towards the sky during *As-Salāt* (the prayer).

750. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ said, “What is wrong with those people who look towards the sky during

٧٤٨ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكُ، عَنْ رَيْدِ بْنِ أَسْلَمَ،
عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ بْنِ
عَبَّاسٍ قَالَ: حَسِفَتِ الشَّمْسُ عَلَى
عَهْدِ النَّبِيِّ فَصَلَّى فَقَالُوا: يَا رَسُولَ
اللهِ، رَأَيْنَاكَ تَنَاؤلُ شَيْئًا فِي مَقَامِكَ ثُمَّ
رَأَيْنَاكَ تَكَعَّبَتْ. فَقَالَ: إِنِّي أَرِيتُ
الجَنَّةَ فَتَنَاؤلْتُ مِنْهَا عُنْفُودًا وَلَوْ أَحْذَنْتُهُ
لَا كُلُّمْ مِنْهُ مَا يَقِيَ الدُّنْيَا».

٧٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سَيَّنَ
قَالَ: حَدَّثَنَا فُلَيْحٌ قَالَ: حَدَّثَنَا هَلَالُ
بْنُ عَلَيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:
صَلَّى لَنَا النَّبِيُّ ﷺ ثُمَّ رَقَى الْمِنْبَرَ
فَأَشَارَ بِيَدِيهِ فَقِيلَ قِبْلَةُ الْمَسْجِدِ. ثُمَّ
قَالَ: «لَقَدْ رَأَيْتُ الْآَنَ مُنْذُ صَلَّيْتُ
لِكُمُ الْجَنَّةَ وَالنَّارَ مُمْثَلَتِينَ فِي قِبْلَةِ
هَذَا الْجِدَارِ، فَلَمْ أَرَ كَالِيُومِ فِي الْخَيْرِ
وَالشَّرِّ»، ثَلَاثًا. [راجع: ٩٣]

(٩٢) بَابُ رَفْعِ الْبَصَرِ إِلَى السَّمَاءِ
فِي الصَّلَاةِ

٧٥٠ - حَدَّثَنَا عَلَيٍّ بْنُ عَبْدِ اللهِ
قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ:

Salāt (prayer)?” His tone grew stern while delivering this speech and he said, “They should stop (looking towards the sky during the *Salāt*) ; otherwise their eyes (or eyesight) would be snatched away.”

حدَّثَنَا أَبْنُ أَبِي عَرْوَةَ قَالَ: حدَّثَنَا فَتَادَهُ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَالُ أَفْوَامِ يَرْفَعُونَ أَبْصَارُهُمْ إِلَى السَّمَاءِ فِي صَلَاتِهِمْ؟» فَاسْتَدَّ قَوْلُهُ فِي ذَلِكَ حَتَّى قَالَ: «لَيُتَهَيَّئَنَّ عَنْ ذَلِكَ أَوْ لَيُحْطَمَنَّ أَبْصَارُهُمْ».

(93) CHAPTER. To look hither and thither in *As-Salāt* (the prayer).

751. Narrated ‘Aishah: I asked Allāh’s Messenger ﷺ about looking hither and thither in *As-Salāt* (the prayer). He replied, “It is a way of stealing by which Satan takes away (a portion) from the *Salāt* (prayer) of a person.”

٧٥١ - حدَّثَنَا مُسَدَّدٌ قَالَ: حدَّثَنَا أَبُو الْأَحْوَصِ قَالَ: حدَّثَنَا أَشْعَثُ بْنُ سَلَيْمَانَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْأَلْفَاتِ فِي الصَّلَاةِ. فَقَالَ: «هُوَ اخْتِلَاسٌ يَخْتَلِسُ الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ». [انظر: ٣٢٩١]

752. Narrated ‘Aishah: Once the Prophet ﷺ offered *Salāt* (prayer) while wearing a *Khamīṣa* (a woollen square blanket) with marks on it. Then he ﷺ said, “The marks on this (*Khamīṣa*) have diverted my attention, take it to Abū Jahm and bring an *Inbijāniya* (a plain sheet) (from him.)” (See *Hadīth* No.5817. Vol.7).

٧٥٢ - حدَّثَنَا قُتَيْبَةَ قَالَ: حدَّثَنَا سُفِيَّانُ، عَنِ الرُّهْبَرِيِّ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي حَمِيمِيَّةٍ لَهَا أَعْلَامٌ فَقَالَ: «شَعَلَّتِي أَعْلَامُ هَذِهِ، اذْهَبُوا بِهَا إِلَى أَبِي جَهْنٍ وَأَتُؤْنِي بِأَنْجِانِيَّةِ». [راجع: ٣٧٣]

(94) CHAPTER. Is it permissible for one to look around in *Salāt* (prayer) if something happens to one? Or can one look at something like expectoration in the direction of the *Qiblah*?

Sahl said: “Abū Bakr turned and saw the Prophet ﷺ [during the *Salāt* (prayer)].”

٩٤) بَابٌ: هَلْ يَلْتَفِتُ لِأَمْرٍ يَنْزِلُ بِهِ؟ أَوْ يَرَى شَيْئًا أَوْ بُصَاقًا فِي الْقِبْلَةِ؟

وَقَالَ سَهْلٌ: التَّفَتَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَرَأَى النَّبِيَّ ﷺ.

753. Narrated Ibn ‘Umar: The Prophet ﷺ saw expectoration in the

٧٥٣ - حدَّثَنَا قُتَيْبَةَ بْنُ سَعِيدٍ

direction of the *Qiblah* of the mosque while he was leading *As-Salāt* (the prayer), and scratched it off. After finishing the *Salāt* (prayer), he said, “Whenever any of you is in *Salāt* (prayer) he should know that Allāh is in front of him. So none should spit in front of him during the *Salāt* (prayer).”

قالَ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ أَبْنَاءِ عُمَرَ أَهْلَهُ قَالَ: «رَأَى الرَّئِيْسُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَخَامَةً فِي قِبْلَةِ الْمَسْجِدِ وَهُوَ يُصَلِّي بَيْنَ يَدَيِ النَّاسِ فَحَقَّهَا». ثُمَّ قَالَ حِينَ انْصَرَفَ: «إِنَّ أَحَدَكُمْ إِذَا كَانَ فِي الصَّلَاةِ فَإِنَّ اللَّهَ قَلَّ وَجْهُهُ فَلَا يَتَّهِمُنَّ أَحَدٌ قَبْلَ وَجْهِهِ فِي الصَّلَاةِ». رَوَاهُ مُوسَى بْنُ عُقْبَةَ وَابْنُ أَبِي رَوَادٍ عَنْ نَافِعٍ.

[راجع: ٤٠٦]

754. Narrated Anas: While the Muslims were offering the *Fajr* prayer, Allāh's Messenger ﷺ suddenly appeared before them by lifting the curtain of the dwelling place of ‘Aishah, and looked towards the Muslims who were standing in rows. He smiled with pleasure. Abū Bakr started retreating to join the row on the assumption that the Prophet ﷺ wanted to come out for *As-Salāt* (the prayer). The Muslims intended to leave *As-Salāt* (and were on the verge of being put to trial), but the Prophet ﷺ beckoned them to complete their *Salāt* (prayers) and then he let the curtain fall. He died in the last hours of that day.

٧٥٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْلَّيْثُ بْنُ سَعْدٍ، عَنْ عَقْبَيْلٍ، عَنْ أَبْنَاءِ شَهَابٍ قَالَ: أَخْبَرَنِي أَنَّسُ بْنُ مَالَكَ قَالَ: بَيْنَمَا الْمُسْلِمُونَ فِي صَلَاةِ الْفَجْرِ لَمْ يَقْبَجُهُمْ إِلَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ كَشَفَ سِرْ حُجْرَةَ عَائِشَةَ، فَقَطَرَ إِلَيْهِمْ وَهُمْ صُفُوفٌ فَتَبَسَّمَ يَضْحَكُ، وَنَكَصَ أَبُو بُكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى عَقْبَيْلٍ لِيَصِلَ لَهُ الصَّفَّ، فَقَطَنَ أَنَّهُ يُرِيدُ الْحُرُوجَ وَهُمُ الْمُسْلِمُونَ أَنْ يَقْتَتِنُوا فِي صَلَاتِهِمْ، فَأَشَارَ إِلَيْهِمْ: أَنْ أَتَمُوا صَلَاتَكُمْ، وَأَرْجِحَ السِّرْ وَتُوْقِيَ مِنْ آخِرِ ذَلِكَ الْيَوْمِ.

[راجع: ٦٨٠]

(95) CHAPTER. Recitation of the Qur’ān (*Sūrat Al-Fātiha*) is compulsory for the *Imām* and the followers, at home and on journey, in all *As-Salāt* (the prayers) whether the recitation is done silently or aloud.

(٩٥) بَابُ وُجُوبِ الْقِرَاءَةِ لِلإِمَامِ وَالْمَأْمُونِ فِي الصَّلَوَاتِ كُلُّهَا، فِي الْحَصَرِ وَالسَّفَرِ، وَمَا يُجْهَرُ فِيهَا وَمَا يُخَافِتُ

٧٥٥ - حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا

755. Narrated Jābir bin Samura: The people of Kūfa complained against Sa‘d to

'Umar رَضِيَ اللَّهُ عَنْهُ and the latter dismissed him and appointed 'Ammār as their chief. They lodged many complaints against Sa'd and even they alleged that he did not offer *Salāt* (prayer) properly. 'Umar sent for him and said, "O Abā Ishāq! These people claim that you do not offer *Salāt* properly." Abū Ishāq said, "By Allāh, I used to offer with them a *Salāt* similar to that of Allāh's Messenger ﷺ and I never reduced anything of it. I used to prolong the first two *Rak'āt* of *Ishā* prayer and shorten the last two *Rak'āt*." 'Umar said, "O Abā Ishāq, this was what I thought about you." And then he sent one or more persons with him to Kūfa so as to ask the people about him. So, they went there and did not leave any mosque without asking about him. All the people praised him till they came to the mosque of the tribe of Bani 'Abs; one of the men called Usāma bin Qatāda with surname of Abā Sa'da stood up and said, "As you have put us under an oath; I am bound to tell you that Sa'd never went himself with the army and never distributed (the war booty) equally and never did justice in legal verdicts." (On hearing it) Sa'd said, "I invoke Allāh for three things: O Allāh! If this slave of Yours is a liar and got up for showing off, give him a long life, increase his poverty and put him to trials." (And so it happened). Later on when that person was asked how he was, he used to reply that he was an old man in trial as the result of Sa'd's curse.

'Abdul Mālik, the subnarrator, said that he had seen him afterwards and his eyebrows were overhanging his eyes owing to old age and he used to tease and assault the small girls on the roads.

أُبُو عَوَانَةَ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ: شَكَّ أَهْلُ الْكُوفَةَ سَعْدًا إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ، فَغَزَّلَهُ وَاسْتَعْمَلَ، عَلَيْهِمْ عَمَارًا، فَشَكَّوْا حَتَّى ذَكَرُوا أَنَّهُ لَا يُخْسِنُ يُصْلِي، فَأَرْسَلَ إِلَيْهِ فَقَالَ: يَا أَبَا إِسْحَاقَ, إِنَّ هُؤُلَاءِ يَرْعَمُونَ أَنَّكَ لَا تُخْسِنُ تُصْلِي. قَالَ: أَمَّا أَنَا وَاللَّهِ فَإِنِّي كُنْتُ أُصَلِّي بِهِمْ صَلَاةَ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ، مَا أَخْرِمُ عَنْهَا، أُصَلِّي صَلَاةَ الْعِشَاءِ فَأَرْكُدُ فِي الْأُولَئِينَ، وَأَخْفُثُ فِي الْآخِرَيْنِ. قَالَ: ذَاكَ الطَّنْطُنِيَّ يُلَمِّكُ يَا أَبَا إِسْحَاقَ. فَأَرْسَلَ مَعَهُ رَجُلًا أَوْ رِجَالًا إِلَى الْكُوفَةَ، فَسَأَلَ عَنْهُ أَهْلُ الْكُوفَةَ، وَلَمْ يَدْعُ مَسْجِدًا إِلَّا سَأَلَ عَنْهُ وَيُشَوِّنَ عَلَيْهِ مَعْرُوفًا حَتَّى دَخَلَ مَسْجِدًا لَيْتَنِي عَبِيسٌ، فَقَنَامَ رَجُلٌ مِنْهُمْ يُقَالُ لَهُ: أَسَامِةُ بْنُ قَتَادَةَ - يُكْنَى أَبَا سَعْدَةَ - قَالَ: أَمَّا إِذْ نَسَدَّتَا فَيَانَ سَعْدًا كَانَ لَا يَسِيرُ بِالسَّرِيرَةِ، وَلَا يَقْسِمُ بِالسَّوِيَّةِ، وَلَا يَعْدُلُ فِي الْقَضَيَّةِ: قَالَ سَعْدٌ: أَمَا وَاللَّهِ لَأَدْعُونَ بِتَلَاثَتِ: اللَّهُمَّ إِنْ كَانَ عَبْدُكَ هَذَا كَاذِبًا، قَامَ رِيَاءً وَسُمْعَةً، فَأَطْلَلَ عُمْرَهُ، وَأَطْلَلَ فَقْرَهُ، وَعَرَضَهُ بِالْفَيْنِ قَالَ: فَكَانَ بَعْدُ إِذَا سُتِّلَ يَقُولُ: شَيْخٌ كَيْرٌ مَفْتُونٌ أَصَابَنِي دُعْوَةُ سَعْدٍ. قَالَ عَبْدُ الْمَلِكِ: فَأَنَا

رأيَتُهُ بَعْدَ قَدْ سَقَطَ حَاجِبًا عَلَى عَيْنِيهِ
مِنَ الْكَبِيرِ، وَإِنَّهُ لِيَتَعَرَّضُ لِلْجَوَارِيِّ فِي
الْطُّرُقِ يَعْمَزُهُنَّ». [انظر: ٧٥٨، ٧٧٠]

756. Narrated 'Ubāda bin Aṣ-Ṣāmit رضي الله عنه : Allāh's Messenger ﷺ said, "Whoever does not recite *Sūrat Al-Fatiha* (the first *Surah* of the Qur'ān) in his *Salāt* (prayer), his *Salāt* is invalid."

٧٥٦ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ
قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا
الرُّهْبَرِيُّ عَنْ مَحْمُودِ ابْنِ الرَّبِيعِ، عَنْ
عَبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحةِ
الْكِتَابِ».

757. Narrated Abū Hurairah رضي الله عنه : Allah's Messenger ﷺ entered the mosque and a person followed him. The man offered *Salāt* (prayer) and went to the Prophet ﷺ and greeted him. The Prophet ﷺ returned the greeting and said to him, "Go back and offer the *Salāt* (prayer), for you have not offered *Salāt* (prayer)." The man went back, offered *Salāt* (prayer) in the same way as before, returned and greeted the Prophet ﷺ who said, "Go back and offer *Salāt* (prayer), for you have not offered *Salāt* (prayer)." This happened thrice. The man said, "By Him, Who sent you with the Truth, I cannot offer the *Salāt* (prayer) in a better way than this. Please teach me how to offer *Salāt* (prayer)." The Prophet ﷺ said, "When you stand for *Salāt* (prayer) say *Takbīr* and then recite from the Qur'ān (of what you know by heart) and then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease (do not hurry) and do the same in all your *Salāt* (prayer)."

٧٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ
قَالَ: حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ قَالَ:
حَدَّثَنِي سَعِيدُ ابْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ
عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ
دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى
فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَرَدَّ، فَقَالَ:
«اْرْجِعْ فَصَلَّ فَإِنَّكَ لَمْ تُصِلَّ»، فَرَجَعَ
فَصَلَّى كَمَا صَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى
النَّبِيِّ ﷺ فَقَالَ: «اْرْجِعْ فَصَلَّ فَإِنَّكَ
لَمْ تُصِلَّ»، ثَلَاثَةً. فَقَالَ: وَالَّذِي
بَعَثَكَ بِالْحَقِّ مَا أَخْسِنُ غَيْرَهُ،
فَعَلَّمْنِي. فَقَالَ: «إِذَا قُمْتَ إِلَى
الصَّلَاةِ فَكِيرْ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ
مِنَ الْقُرْآنِ، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا،
رَأِكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ ساجِدًا، ثُمَّ
اسْجُدْ حَتَّى تَطْمَئِنَّ جَالِسًا، وَافْعُلْ
ذَلِكَ فِي صَلَاتِكَ كُلُّهَا». [انظر: ٧٩٣]

(96) CHAPTER. The recitation of the Qur'ān in the Zuhr prayer.

758. Narrated Jābir bin Samura : Sa'd رضي الله عنه said, "I used to offer Salat (prayer) with them one similar to that of Allāh's Messenger ﷺ (the prayer of Zuhr and 'Asr) reducing nothing from them. I used to prolong the first two Rak'ā and shorten the last two Rak'ā." 'Umar said to Sa'd "This was what I thought about you."

759. Narrated Abī Qatāda : The Prophet ﷺ in Zuhr prayers used to recite Sūrat Al-Fātiha along with two other Sūrah in the first two Rak'ā : a long one in the first Rak'ā and a shorter (Sūrah) in the second, and at times the Verses were audible. In the 'Asr prayer the Prophet ﷺ used to recite Sūrat Al-Fātiha and two more Sūrah in the first two Rak'ā and used to prolong the first Rak'ā. And he used to prolong the first Rak'ā of the Fajr (early morning) prayer and shorten the second.

760. Narrated Abū Ma'mar : I asked Khabbāb رضي الله عنه whether the Prophet ﷺ used to recite the Qur'ān in the Zuhr and the 'Asr prayers. He replied in the affirmative. We said, "How did you come to know that?" He said, "From the movement of his beard."

(٩٦) باب القراءة في الظهر

٧٥٨ - حدثنا أبو النعمان قال: حدثنا أبو عوانة عن عبد الملك بن عمير، عن جابر بن سمرة قال: قال سعد كنت أصلّي بهم صلاة رسول الله ﷺ صلاته العشي لا آخر عنها. كنت أركع في الأولى وأحدف في الأخرى. فقال عمر ذاك الظن بك. [راجع: ٧٥٥]

٧٥٩ - حدثنا أبو نعيم قال: حدثنا شيبان، عن يحيى، عن عبد الله بن أبي قتادة، عن أبيه، قال: كان رسول الله ﷺ يقرأ في الركعتين الأولى من صلاة الظهر بفاتحة الكتاب وسورة في الأولى ويقصّر في الثانية، ويسمع الآية أحياناً، وكان يقرأ في العصر بفاتحة الكتاب وسورة، وكان يطول في الأولى وكان يطول في الأولى من صلاة الصبح، ويقصّر في الثانية. [انظر: ٧٦٢، ٧٧٦، ٧٧٨]

٧٦٠ - حدثنا عمر قال: حدثنا أبي قال: حدثنا الأعمش قال: حدثني عمارة، عن أبي معمراً قال: سأله خباباً، أكان النبي ﷺ يقرأ في الظهر والعصر؟ قال: نعم قلنا: بأي

شيء كنتم تعرفون ذلك؟ قال: باضطراب لحيته.

(٩٧) باب القراءة في العصر

(97) CHAPTER. The recitation of the Qur'ān in the 'Aṣr prayer.

761. Narrated Abū Ma'mar: I asked Khabbāb bin Al-Aratt رضي الله عنه whether the Prophet ﷺ used to recite the Qur'ān in the Zuhra and the 'Aṣr prayers. He replied in the affirmative. I asked, "How did you come to know that?" He replied, "From the movement of his beard."

٧٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفِيَّاً، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: قُلْنَا لِحَبَّابِ بْنِ الْأَرَّاتِ: أَكَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الظَّهِيرَةِ وَالعَصْرِ؟ قَالَ: نَعَمْ. قَالَ: قُلْ: بِأَيِّ شَيْءٍ كُنْتُمْ تَعْلَمُونَ قِرَاءَتَهُ؟ قَالَ: بِاضْطِرَابِ لَحْيَتِهِ.

٧٦٢ - حَدَّثَنَا الْمَخْكُثُ بْنُ إِبْرَاهِيمَ، عَنْ هِشَامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الرَّكْعَيْنِ مِنَ الظَّهِيرَةِ وَالعَصْرِ بِفَاتِحَةِ الْكِتَابِ، وَسُورَةِ سُورَةِ وَيُسُومُنَا الْآيَةِ أَخِيَّانَا. [راجع: ٧٥٩]

(٩٨) باب القراءة في المغرب

(98) CHAPTER. The recitation of the Qur'ān in the Maghrib prayer.

763. Narrated Ibn 'Abbās رضي الله عنهما: (My mother) Umm Al-Fadl heard me reciting *Wal Mursalati 'Urfan* (*Sūrah* No. 77) and said, "O my son! By Allāh, your recitation made me remember, that, it was the last *Sūrah* I heard from Allāh's Messenger ﷺ. He recited it in the *Maghrib* prayer."

٧٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ ابْنِ شَهَابٍ، عَنْ عَبْيَدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: إِنَّ أُمَّ الْفَضْلِ سَوْعَتْهُ وَهُوَ يَقْرَأُ «وَالْمَرْسَلَتِ عَرْفًا» فَقَالَتْ: وَاللَّهِ يَا بُنْيَيْ لَقَدْ ذَكَرْتَنِي بِقِرَاءَتِكَ هَذِهِ السُّورَةِ، إِنَّهَا

لآخر ما سمعت من رسول الله ﷺ،
يقرأ بها في المغرب. [انظر: ٤٤٢٩]

764. Narrated Marwān bin Al-Hakam : Zaid bin Thābit رضي الله عنه said to me, “Why do you recite very short Sūrah in the Maghrib prayer while I heard the Prophet ﷺ reciting the longer of the two long Sūrah?” [Al-A’rāf and Al-Mā’idah (No.7 & No.5) or Al-A’rāf and Al-An’ām (No.7 & No.6)]. (See *Fath Al-Bārī*, Vol.2, pages 389, 390 for details)

٧٦٤ - حديثي أبو عاصم عن ابن جرير، عن ابن أبي ملائكة، عن عروة بن الربيّر، عن مروان بن الحكم قال: قال لي زيد بن ثابت: ما لك تقرأ في المغرب بقصار، وقد سمعت النبي ﷺ يقرأ بطولى الطوليين؟ .

(99) CHAPTER. To recite aloud in the Maghrib prayer.

765. Narrated Jubair bin Mu’tim : I heard Allāh’s Messenger ﷺ reciting *At-Tūr* (Sūrah No. 52) in the Maghrib prayer.

(٩٩) بابُ الجَهْرِ فِي الْمَغْرِبِ

٧٦٥ - حدثنا عبد الله بن يوسف قال: أخبرنا مالك، عن ابن شهاب، عن محمد ابن جبیر بن مطعم، عن أبيه قال: سمعت النبي ﷺ قرأ في المغرب بالظور. [انظر: ٣٥٠، ٤٨٥٤، ٤٠٢٣]

(100) CHAPTER. To recite aloud in the ‘Ishā’ prayer.

766. Narrated Abū Rāfi‘ : I offered the ‘Ishā’ prayer behind Abū Hurairah رضي الله عنه and he recited *Idhas-Samā’un-Shaqqat* (Sūrah No. 84) and prostrated. On my enquiring, he said, “I prostrated behind Abul-Qāsim (the Prophet ﷺ when he recited that Sūrah) and I will keep on with this prostration while reciting it till I meet him.”

(١٠٠) بابُ الجَهْرِ فِي العِشَاءِ

٧٦٦ - حدثنا أبو النعيم قال: حدثنا معتمر، عن أبيه، عن بكر، عن أبي رافع قال: صليت مع أبي هريرة العتنية قرأها (إذا أسلأته أشئت) فسجدة. فقلت له، قال: سجدت خلف أبي القاسم ﷺ فلا أزال أسجد لها حتى ألقاه. [انظر: ٧٦٨، ١٠٧٨، ١٠٧٤]

767. Narrated Al-Barā’ : The Prophet ﷺ was on a journey and recited in

٧٦٧ - حدثنا أبو التوليد قال:

one of the first two *Rak'ā* of the '*Ishā'* prayer *Wat-tīni waz-zaitūni*. (*Sūrah* No. 95)

حدَثَنَا شُعْبَةُ، عَنْ عَدَيِّ قَالَ: سَمِعْتُ الْبَرَاءَ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ فَقَرَأَ فِي الْعِشَاءِ فِي إِحْدَى الرَّكْعَتَيْنِ بِـ«وَالَّذِينَ وَالَّذِيْنُ» [انظر: ٧٦٩، ٤٩٥٢]

[٧٥٤٦]

(101) CHAPTER. To recite in the '*Ishā'* prayer, with *As-Sajda* (prostration).

768. Narrated Abū Rāfi': Once I offered the '*Ishā'* prayer with Abū Hurairah رضي الله عنه and he recited *Idhas-Samā' un-Shaqqat* (*Sūrah* No. 84) and prostrated. I said, "What is that?" He said, "I prostrated behind Abul-Qāsim, (the Prophet ﷺ) (when he recited that *Sūrah*) and I will keep on with this prostration while reciting it till I meet him."

(١٠١) بَابُ الْقِرَاءَةِ فِي الْعِشَاءِ بِالسَّجْدَةِ

٧٦٨ - حدَثَنِي مُسَدَّدٌ قَالَ: حدَثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حدَثَنَا التَّمِيْيِيُّ، عَنْ بَكْرٍ، عَنْ أَبِي رَافِعٍ قَالَ: صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ الْعَنْمَةَ، فَقَرَأَ: «إِذَا آتَهُمْ أَنْشَقْتَ» فَسَاجَدَ قَوْلُتُ: مَا هَذِهِ؟ قَالَ: سَاجَدْتُ فِيهَا خَلْفَ أَبِي القَاسِمِ ﷺ فَلَا أَرَأَلْ أَسْجُدُ فِيهَا حَتَّى أَلْقَاهُ.

[٧٦٦] (١٠٢) بَابُ الْقِرَاءَةِ فِي الْعِشَاءِ

(102) CHAPTER. Recitation in the '*Ishā'* prayer.

769. Narrated Al-Barā' رضي الله عنه: I heard the Prophet ﷺ reciting *Wat-tīni waz-zaitūni* (*Sūrah* No. 95) in the '*Ishā'* prayer, and I never heard a sweeter voice or a better way of recitation than that of the Prophet ﷺ.

٧٦٩ - حدَثَنَا حَلَادُ بْنُ يَحْيَى قَالَ: حدَثَنَا مَسْعُرٌ قَالَ: حدَثَنَا عَدَيُّ بْنُ ثَابِتٍ أَنَّهُ سَمِعَ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ «وَالَّذِينَ وَالَّذِيْنُ» فِي الْعِشَاءِ. وَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْنَا مِنْهُ أَوْ قِرَاءَةً.

[٧٦٧] (١٠٣) بَابٌ: يُطَوَّلُ فِي الْأُولَئِنِ

وَيَخْلِفُ فِي الْآخِرَيْنِ

(103) CHAPTER. Prolonging the first two *Rak'ā* and shortening the last two.

770. Narrated Jābir bin Samura: 'Umar رضي الله عنه said to Sa'd, "The people complained against you in everything, even in *Salāt* (prayer)." Sa'd replied, "Really, I used to prolong the first two *Rak'ā* and

٧٧٠ - حدَثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حدَثَنَا شُعْبَةُ، عَنْ أَبِي عَوْنَى قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمْرَةَ قَالَ:

shorten the last two and I will never shorten the *Salāt* in which I follow Allāh's Messenger ﷺ. 'Umar said, "You are telling the truth and that is what I think about you."

قالَ عُمَرُ لِسَعْدٍ: لَقَدْ شَكَوْكَ فِي كُلِّ
شَيْءٍ حَتَّى الصَّلَاةَ. قَالَ: أَمَّا أَنَا
فَأَمُدُّ فِي الْأُولَيَّيْنِ وَأَخْدِفُ فِي
الْآخِرَيْنِ وَلَا أُلُو مَا افْتَدَيْتُ بِهِ مِنْ
صَلَاةٍ رَسُولُ اللَّهِ ﷺ. قَالَ:
صَدَقْتَ، ذَاكَ الظَّنُّ بِكَ، أَوْ ظَنِّي
بِكَ. [راجع: ٧٥٥]

(104) CHAPTER. The recitation of the Qur'ān in the Fajr prayer.

And Umm Salama said: "The Prophet ﷺ recited *Sūrat At-Tūr*. (*Sūrah No. 52*)

771. Narrated Saīyār bin Salama: My father and I went to Abū Barza Al-Aslami رضي الله عنه to ask him about the stated times for the *Salāt* (prayers). He replied, "The Prophet ﷺ used to offer the *Zuhr* prayer when the sun just declined from its highest position at noon; the *'Asr* prayer at a time when if a man went to the farthest place in Al-Madīna (after offering *Salāt*) he would find the sun still hot (bright). (The subnarrator said: I have forgotten what Abū Barza said about the *Maghrib* prayer). The Prophet ﷺ never found any harm in delaying the *Ishā'* prayer to the first third of the night and he never liked to sleep before it and to talk after it. He used to offer the *Fajr* (early morning) prayer at a time when after finishing it one could recognize the person sitting beside him and used to recite between 60 to 100 Verses in one or both the *Rak'ā*."

(١٠٤) بَابُ القراءةِ فِي الفجرِ
وَقَالَتْ أُمُّ سَلَمَةَ: قَرَأَ النَّبِيُّ ﷺ
بِالطُّورِ.

٧٧١ - حَدَّثَنَا آدُمُ قَالَ: حَدَّثَنَا
شَعْبَةُ قَالَ: حَدَّثَنَا سَيَّارُ بْنُ سَلَامَةَ
قَالَ: دَخَلْتُ أَنَا وَأَبِي عَلَى أَبِي بَرْزَةَ
الْأَسْلَمِيِّ فَسَأَلْنَاهُ عَنْ وَقْتِ الصَّلَاةِ
فَقَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الظَّهَرَ
جِبَنَ تَرْوُلَ الشَّمْسُ، وَالعَصَرَ وَيَرْجِعُ
الرَّجُلُ إِلَى أَفْصَى الْمَدِيْنَةِ وَالشَّمْسُ
حَيَّةً. وَنَسِيَتْ مَا قَالَ فِي الْمَغْرِبِ،
وَلَا يُبَالِي بِتَأْخِيرِ الْعِشَاءِ إِلَى ثُلُثِ
اللَّيلِ، وَلَا يُحِبُّ النَّوْمَ قَبْلَهَا وَلَا
الْحَدِيثَ بَعْدَهَا وَيُصَلِّي الصُّبْحَ
وَيَنْصَرِفُ الرَّجُلُ فَيَغْرِفُ جَلِيسَهُ.
وَكَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ أَوْ إِحْدَاهُمَا
مَا بَيْنَ السَّتِينَ إِلَى المِائَةِ.

[راجع: ٥٤١]

772. Narrated Abū Hurairah رضي الله عنه: The Qur'ān is recited in every *Salāt* (prayer) and in those *Salāt* in which Allāh's Messenger ﷺ recited aloud for us, we recite aloud in the same *Salāt* for you ; and the *Salāt* in which the

٧٧٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا أَبُونَا
جُرَيْجَ قَالَ: أَخْبَرَنِي عَطَاءُ أَنَّهُ سَمَعَ

Prophet ﷺ recited quietly, we recite quietly. If you recite *Sūrat Al-Fātiha* only, it is sufficient, but if you recite something else in addition, that would be better.

(105) CHAPTER. To recite aloud in the *Fajr* (early morning) prayer.

And Umm Salama said, "I was performing *Tawāf* behind the people while the Prophet ﷺ was offering *Salāt* (praying) and reciting *Sūrat At-Tūr*. (*Sūrah No. 52*)

773. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ set out with the intention of going to *Sūq 'Ukāz* (market of 'Ukāz) along with some of his Companions. At that time, a barrier was put between the devils and the news of heaven. Burning fires were shot at them. The devils went to their people, who asked them, "What is wrong with you?" They said, "A barrier has been put between us and the news of heaven. Burning fires are shot at us." They said, "The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven." Those who went towards *Tihāma* came across the Prophet ﷺ at a place called *Nakhla* and it was on the way to *Sūq 'Ukāz* and the Prophet ﷺ was offering the *Fajr* (early morning) prayer with his Companions. When they heard the Qur'ān they listened to it and said, "By Allāh, this is the thing which has put a barrier between us and the news of heaven." They went to their people and said, "O our people; verily we have heard a wonderful recital (the Qur'ān). It guides to the Right Way and we have

أبا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: فِي كُلِّ صَلَاةٍ يُقْرَأُ، فَمَا أَسْمَعَنَا رَسُولُ اللَّهِ يَقُولُ أَسْمَعْنَاكُمْ، وَمَا أَخْفَى عَنَّا أَخْفَيْنَا عَنْكُمْ، وَإِنْ لَمْ تَزِدْ عَلَى أُمَّ الْقُرْآنِ أَجْزَاءُ وَإِنْ زِدْتَ فَهُوَ خَيْرٌ.

(١٠٥) بَابُ الْجَهْرِ بِقِرَاءَةِ صَلَاةِ الصُّبْحِ،

وَقَالَتْ أُمُّ سَلَمَةَ: طَفْتُ وَرَأَيْتُ النَّاسَ وَالنَّبِيَّ يُصَلِّي وَيَقْرَأُ بِالظُّورِ.

٧٧٣ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ - هُوَ جَعْفُرُ بْنُ أَبِي وَحْشَيَّةَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: انْطَلَقَ النَّبِيُّ يَقُولُ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عُكَاظِ، وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ حَبَرِ السَّمَاءِ، وَأُرْسَلَتْ عَلَيْهِمُ الشَّهْبُ فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ فَقَالُوا: مَا لَكُمْ؟ قَالُوا: حِيلٌ بَيْنَنَا وَبَيْنَ حَبَرِ السَّمَاءِ، وَأُرْسَلَتْ عَلَيْنَا الشَّهْبُ. قَالُوا: مَا حَالَ بَيْنَكُمْ وَبَيْنَ حَبَرِ السَّمَاءِ إِلَّا شَيْءٌ حَدَثَ، فَاضْرِبُوا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا فَانْظُرُوا مَا هُنَا الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ حَبَرِ السَّمَاءِ. فَانْصَرَفَ أُولَئِكَ الَّذِينَ تَوَجَّهُوا نَحْوَ تِهَامَةَ إِلَى النَّبِيِّ يَقُولُ وَهُوَ بِنَخْلَةٍ عَامِدِينَ إِلَى سُوقِ عُكَاظِ وَهُوَ

believed therein and we shall never join (in worship) anything with our Lord (Allah)." Allāh revealed the following verses to his Prophet ﷺ (*Sūrat Al-Jinn*) (No. 72): "Say (O Muḥammad ﷺ): It has been revealed to me... (V.72:1)" And what was revealed to him was the conversation of the jinn.

يُصَلِّي بِأَصْحَابِهِ صَلَاةَ الْفَجْرِ، فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمْعُوا لَهُ، فَقَالُوا: هَذَا وَاللَّهُ الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ. فَهُنَالِكَ حِينَ رَجَعُوا إِلَى قَوْمِهِمْ فَقَالُوا: يَا قَوْمَنَا ﴿إِنَّا سَمِعْنَا قُرْءَانًا عَجَابًا يَهْدِي إِلَى الرُّشْدِ فَاتَّمَّا يَهْدِي وَلَكُنْ شَرِيكٌ لِّرَبِّنَا أَحَدًا﴾ [الجن: ٢-١] فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ ﷺ ﴿قُلْ أُوحِيَ إِلَيَّ﴾ وَإِنَّمَا أُوحِيَ إِلَيْهِ قَوْلُ الْجِنِّ.

[انظر: ٤٩٢١]

774 (A). Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet ﷺ recited aloud in the *Salāt* (prayers) in which he was ordered to do so and quietly in the *Salāt* in which he was ordered to do so. "...And your Lord is never forgetful." (V.19:64). "Indeed in the Messenger of Allāh (Muhammad ﷺ) you have a good example to follow..." (V.33:21).

٧٧٤ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَبُو بُرْصَدٍ، عَنْ عَكْرِمَةَ عَنْ أَبِي عَبَّاسٍ قَالَ: قَرَأَ النَّبِيُّ ﷺ فِيمَا أَمْرَ وَسَكَنَ فِيمَا أَمْرَ وَمَا كَانَ رَبِّكَ نَبِيًّا﴾ [مريم: ٦٤] وَ ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

(١٠٦) بَابُ الْجَمْعِ بَيْنَ السُّورَتَيْنِ
في رُكْعَةٍ، وَالقراءة بالحوائط،
وَبِسُورَةِ قَبْلِ سُورَةٍ، وَبِأَوَّلِ سُورَةٍ،
وَيُذَكَّرُ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ: قَرَأَ النَّبِيُّ ﷺ الْمُؤْمِنُونَ فِي الصُّبْحِ حَتَّى إِذَا جَاءَ ذِكْرُ مُوسَى وَهَارُونَ أَوْ ذِكْرُ عِيسَى أَخْدَتْهُ سَعْلَةٌ فَرَكَعَ. وَقَرَأَ عُمَرُ فِي الرُّكْعَةِ الْأُولَى بِيَمَائِةٍ وَعَشْرِينَ آيَةً مِنَ الْبَقَرَةِ، وَفِي الثَّانِيَةِ سُورَةَ مِنَ الْمَثَانِي، وَقَرَأَ الْأَخْنَفُ بِالْكَهْفِ فِي الْأُولَى، وَفِي الثَّانِيَةِ بِيُوسُفَ، أَوْ

(No.10) and said that he had offered the *Fajr* prayer with 'Umar reciting the same *Sūrah*. Ibn Mas'ūd recited 40 Verses from *Sūrat Al-Anfāl* (No.8) (in the first *Rak'a*) and in the second *Rak'a*, a *Sūrah* from the *Mufassal Sūrah* [the *Sūrah* starting from *Qaf* (No.50) (the end of the Qur'ān)]. Qatāda said about a person who recited one *Sūrah* divided between two *Rak'a* or repeated the same *Sūrah* in both *Rak'a* that he can do so as all those Verses are from Allāh's Book.

774 (B). Anas رَضِيَ اللَّهُ عَنْهُ said: One of the *Anṣār* used to lead the *Anṣār* in *Salāt* (prayer) in the *Qubā'* mosque and it was his habit to recite *Qul Huwal-lāhu Ahad* (Say: He is Allāh the One) (No.112) (after *Sūrat Al-Fatiha*) (No.1) whenever he wanted to recite something in *Salāt*. When he finished that *Sūrah*, he would recite another one with it. He followed the same procedure in each *Rak'a*. His companions discussed this with him and said, "You recite this *Sūrah* and do not consider it sufficient and then you recite another. So would you recite it alone or leave it and recite some other." He said, "I will never leave it and if you want me to be your *Imām* on this condition then it is all right; otherwise I will leave you." They knew that he was the best amongst them and they did not like someone else to lead them in *Salāt*. When the Prophet ﷺ went to them as usual, they informed him about it. The Prophet ﷺ addressed him and said, "O so-and-so, what forbids you from doing what your companions ask you to do? Why do you read this *Sūrah* particularly in every *Rak'a*?" He replied, "I love this *Sūrah*." The Prophet ﷺ said, "Your love for this *Sūrah* will make you enter Paradise."

يُؤْسَنَ، وَذَكَرَ أَنَّهُ صَلَّى مَعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ الصُّبْحَ بِهِمَا. وَفَرَأَ ابْنُ مَسْعُودٍ يَأْرِيْعِنَ آيَةً مِنَ الْأَنْفَالِ، وَفِي التَّائِبَةِ إِسْوَرَةً مِنَ الْمُفَصَّلِ. وَقَالَ قَتَادَةُ فِيمَنْ يَقْرَأُ إِسْوَرَةً وَاحِدَةً يُفَرِّقُهَا فِي رَكْعَتَيْنِ، أَوْ يُرْدِدُ سُورَةً وَاحِدَةً فِي رَكْعَتَيْنِ: كُلُّ كِتَابِ اللَّهِ.

٧٧٤ م - وَقَالَ عُيَيْدُ اللَّهُ بْنُ عُمَرَ: عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: كَانَ رَجُلٌ مِنَ الْأَنْصَارِ يَؤْمِنُ فِي مَسْجِدٍ قُبَاءً، فَكَانَ كُلُّمَا افْتَسَحَ سُورَةً يَقْرَأُ بِهَا لَهُمْ فِي الصَّلَاةِ مِمَّا يُقْرَأُ بِهِ، افْتَسَحَ بِهِ: «فَلْ هُوَ اللَّهُ أَحَدٌ» حَتَّى يَقْرَأَ مِنْهَا، ثُمَّ يَقْرَأُ بِسُورَةً أُخْرَى مَعَهَا، وَكَانَ يَضْعِنُ ذَلِكَ فِي كُلِّ رَكْعَةٍ، فَكَلَّمَهُ أَصْحَابُهُ وَقَالُوا: إِنَّكَ تَفْتَسِحُ بِهِذِهِ السُّورَةِ ثُمَّ لَا تَرَى أَنَّهَا تُسْجِنُكَ حَتَّى تَقْرَأَ بِالْأُخْرَى فَإِمَّا أَنْ تَقْرَأُ بِهَا وَإِمَّا أَنْ تَدَعُهَا وَتَقْرَأُ بِالْأُخْرَى. قَالَ: مَا أَنَا بِتَارِكِهَا، إِنْ أُحِبُّتُمْ أَنْ أُؤْمِنُكُمْ بِذَلِكَ فَعَلْتُ، وَإِنْ كَرِهْتُمْ تَرْكَتُكُمْ. وَكَانُوا يَرَوْنَ أَنَّهُ مِنْ أَفْضَلِهِمْ، وَكَرِهُوا أَنْ يُؤْمِنُهُمْ غَيْرُهُ. فَلَمَّا أَتَاهُمُ النَّبِيُّ ﷺ أَخْبَرُوهُ الْحَبَرَ قَالَ: «يَا قُلَّانُ، مَا يَمْنَعُكَ أَنْ تَفْعَلَ مَا يَأْمُرُكَ بِهِ أَصْحَابُكَ؟ وَمَا يَحْمِلُكَ عَلَى لُزُومِ

هذِهِ السُّورَةِ فِي كُلِّ رَكْعَةٍ؟» قَالَ: إِنِّي أُحِبُّهَا. قَالَ: «حُبُّكَ إِيَّاهَا أَدْخِلْكَ الْجَنَّةَ».

775. Narrated Abū Wā'il: A man came to Ibn Mas'ūd and said, "I recited the *Muṣaṣṣal (Sūrah)* at night in one *Rak'a*." Ibn Mas'ūd said, "This recitation is (too quick) like the recitation of poetry. I know the identical *Sūrah* which the Prophet ﷺ used to recite in pairs." Ibn Mas'ūd then mentioned 20 *Muṣaṣṣal Sūrah* including two *Sūrah* from the family of (i.e., those *Sūrah* which begin with) *Hā-Mim* (خـمـ) (which the Prophet ﷺ used to recite) in each *Rak'a*.

٧٧٥ - حَدَّثَنَا آدُمْ قَالَ: حَدَّثَنَا شَعْبَةُ عَنْ عَمْرُو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا وَائِلَّيْ قَالَ: جَاءَ رَجُلٌ إِلَيْنَا مَسْعُودٌ قَالَ: قَرَأَتُ الْمُفَصَّلَ اللَّيْلَةَ فِي رَكْعَةٍ. قَالَ: هَذَا كَهْدَ الشَّغْرِ. لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللهِ ﷺ يَقْرَئُ بَيْنَهُنَّ، فَذَكَرَ عِشْرِينَ سُورَةً مِنَ الْمُفَصَّلِ، سُورَتَيْنِ مِنْ آلِ حَمْ فِي كُلِّ رَكْعَةٍ. [انظر: ٤٩٩٦]

[٥٠٤٣]

(107) CHAPTER. To recite only *Sūrat Al-Fātiha* in the last two *Rak'a* during a four *Rak'a Salāt* (prayer).

776. Narrated 'Abdullāh bin Abī Qatāda: My father said, "The Prophet ﷺ used to recite *Sūrat Al-Fātiha* followed by another *Sūrah* in the first two *Rak'a* of the *Salāt* (prayer) and used to recite only *Sūrat Al-Fātiha* in the last two *Rak'a* of the *Zuhr* prayer. Sometimes a Verse or so was audible and he used to prolong the first *Rak'a* more than the second and used to do the same in the 'Asr and *Fajr* prayers."

(١٠٧) بَابٌ: يَقْرَأُ فِي الْأُخْرَيْنِ بِفَاتِحَةِ الْكِتَابِ

٧٧٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ يَحْيَى، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الظُّهُرِ فِي الْأُولَيْنِ بِأُمِّ الْكِتَابِ وَسُورَتَيْنِ، وَفِي الرَّكْعَيْنِ الْأُخْرَيْنِ بِأُمِّ الْكِتَابِ، وَيُسِّعُنَا الْآيَةَ. وَيُطَوَّلُ فِي الرَّكْعَةِ الْأُولَى مَا لَا يُطِيلُ فِي الرَّكْعَةِ الثَّانِيَةِ. وَهَكُذا فِي الْعَصْرِ، وَهَكُذا فِي الصُّبْحِ. [راجع: ٧٥٩]

(108) CHAPTER. To recite (the Qur'an) quietly in the *Zuhr* and 'Asr prayers.

777. Narrated Abū Ma'mar: We said to Khabbāb, "Did Allāh's Messenger

(١٠٨) بَابٌ مِنْ خَافَتِ الْقِرَاءَةِ فِي الظُّهُورِ وَالْعَصْرِ

٧٧٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ

used to recite (the Qur'ān) in *Zuhr* and *'Asr* prayers?" He replied in the affirmative. We said, "How did you come to know about it?" He said, "By the movement of his beard."

(109) CHAPTER. (In a quiet prayer) if the *Imām* recites a Verse or so audibly.

778. Narrated 'Abdullāh bin Abī Qatāda : My father said, "The Prophet ﷺ used to recite *Sūrat Al-Fātiha* along with another *Sūrah* in the first two *Rak'a* of the *Zuhr* and *'Asr* prayers. A Verse or so was audible at times and he used to prolong the first *Rak'a*."

(110) CHAPTER. To prolong the first *Rak'a*.

779. Narrated 'Abdullāh bin Abī Qatāda : My father said, "The Prophet ﷺ used to prolong the first *Rak'a* of the *Zuhr Salāt* (prayer) and shorten the second one and used to do the same in the morning (*Fajr Salāt*)".

(111) CHAPTER. Saying of *Āmīn* aloud by the *Imām*.

'Aṭā' said : '*Āmīn* is an invocation. Ibn Az-

قالَ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ،
عَنْ عُمَارَةِ ابْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ
قَالَ: قُلْنَا لِخَبَّابَ: أَكَانَ رَسُولُ اللَّهِ
ﷺ يَرُؤُ فِي الظَّهَرِ وَالعَصْرِ؟ قَالَ:
نَعَمْ، قُلْنَا: مِنْ أَيْنَ عَلِمْتَ؟ قَالَ:
بِاضْطِرَابِ لُحْيَتِهِ.

(١٠٩) بَابٌ: إِذَا أَسْمَعَ الْإِمَامُ الْآيَةَ

٧٧٨ – حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ
قَالَ: حَدَّثَنِي الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي
يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ
أَبِي قَتَادَةَ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ
يَقْرَأُ بِأَمْ الْكِتَابِ وَسُورَةً مَعَهَا فِي
الرَّكْعَتَيْنِ الْأُولَيْنِ مِنْ صَلَةِ الظَّهَرِ
وَالعَصْرِ، وَيُسْمِعُنَا الْآيَةَ أَحْيَاً،
وَكَانَ يُطْوِلُ فِي الرَّكْعَةِ الْأُولَى.

[راجع: ٧٥٩]

**(١١٠) بَابٌ: يُطْوِلُ فِي الرَّكْعَةِ
الْأُولَى**

٧٧٩ – حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ:
حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى بْنِ أَبِي
كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ
أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يُطْوِلُ فِي
الرَّكْعَةِ الْأُولَى مِنْ صَلَةِ الظَّهَرِ،
وَيُقَصِّرُ فِي الرَّكْعَةِ الثَّالِثَةِ، وَيَفْعُلُ
ذَلِكَ فِي صَلَةِ الصُّبْحِ. [راجع: ٧٥٩]

**(١١١) بَابٌ جَهْرِ الْإِمَامِ بِالثَّالِثِينَ،
وَقَالَ عَطَاءً: آمِينَ دُعَاءً، أَمَنَ ابْنُ**

Zubair and the persons behind him said *Āmīn* loudly till the mosque echoed. Abū Hurairah used to say to the *Imām* “Do not say *Āmīn* before me (i.e. before I join the row for the prayer).” Nāfi’ said : “Ibn ‘Umar never missed *Āmīn*, and urged the people to say it. I heard something good about it from him.”

780. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “Say *Āmīn* when the *Imām* says it and if the *Āmīn* of any one of you coincides with that of the angels then all his past sins will be forgiven.”

Ibn Shihāb said, “Allāh’s Messenger ﷺ used to say *Āmīn*.”

(112) CHAPTER. Superiority of saying *Āmin*.

781. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Allāh’s Messenger ﷺ said, “If any one of you says *Āmīn* and the angels in the heavens say *Āmīn* and the former coincides with the latter, all his past sins will be forgiven.”

(113) CHAPTER. Saying of *Āmīn* aloud by the followers.

782. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ Allāh’s Messenger ﷺ said, “Say *Āmīn* when the *Imām* says *Ghairil-maghdūbi alaihim*

الرَّبِّيرَ وَمَنْ وَزَاعَهُ حَتَّى إِنَّ لِلْمَسْجِدِ لَلَّجَةَ، وَكَانَ أَبُو هُرَيْرَةَ يُنادِي الْإِمَامَ: لَا تَقْتُنِي بِأَمِينَ. وَقَالَ نَافِعٌ: كَانَ ابْنُ عُمَرَ لَا يَدْعُهُ وَيَحْضُهُمْ، وَسَمِعْتُ مِنْهُ فِي ذَلِكَ حَيْرَةً.

780. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ عَنْ ابْنِ شَهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُمَا أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَمَنَ الْإِمَامُ فَأَمَنُوا فَإِنَّهُ مَنْ وَاقَ تَأْمِينَهُ تَأْمِينَ الْمَلَائِكَةِ عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». قَالَ ابْنُ شَهَابٍ: وَكَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «آمِينٌ». [انظر: ٦٤٠٢]

(112) بَابُ فَضْلِ التَّأْمِينِ

781. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ أَبِي الرِّنَادِ عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَخْدُوكُمْ: آمِينٌ، وَقَالَتِ الْمَلَائِكَةُ فِي السَّمَاءِ: آمِينٌ، فَوَاقَفَتْ إِحْدَاهُمَا الْأُخْرَى، عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». **(113) بَابُ جَهْرِ الْمَأْمُومِ بِالْتَّأْمِينِ**

782. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيِّ مَوْلَى

walad-dāl-līn [not the path of those who earn Your Anger (such as Jews) nor of those who go astray (such as Christians)], all the past sins of the person whose saying (of *Amin*) coincides with that of the angels, will be forgiven.

أبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا قَالَ الْإِمَامُ 『غَيْرُ الْمَغْضُوبٍ عَلَيْهِمْ وَلَا الصَّالِحُونَ』 فَقُولُوا: أَمِينٌ، إِنَّهُ مَنْ وَاقَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غَيْرُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». تَابَعَهُ مُحَمَّدُ بْنُ عَمْرُو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَتَعَمِّمُ الْمُجْمِرُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ». [انظر: ٤٤٧٥]

(١١٤) **بابٌ إذا رَكَعَ دُونَ الصَّفَّ**

(114) CHAPTER. If someone bowed behind the rows, [on entering the mosque and before joining the rows of *Salāt* (prayer)].

783. Narrated Abū Bakrah رضي الله عنه that he reached the Prophet ﷺ in the mosque while he was bowing in *Salāt* (prayer) and I too bowed before joining the row. I mentioned it to the Prophet ﷺ and he said to me, “May Allāh increase your love for the good. But do not repeat it again (bowing in that way).”

٧٨٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا هَمَّامٌ، عَنِ الْأَعْلَمِ وَهُوَ زِيَادٌ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ: أَنَّهُ اتَّهَمَ إِلَيْهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ رَاكِعٌ فَرَأَكَ قَبْلَ أَنْ يَصِلَّ إِلَى الصَّفَّ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «زَادَكَ اللَّهُ جِرْصًا وَلَا تَعُدْ».

(١١٥) بَابُ إِتَّمَامِ التَّكْبِيرِ فِي الرُّكُوعِ،

قَالَهُ أَبُنْ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَفِيهِ مَالُكُ بْنُ الْحُوَيْرِيْثَ.

٧٨٤ - حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ قَالَ: أَخْبَرَنَا خَالِدٌ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، عَنْ مُطَرِّبٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: صَلَّى مَعَ عَلَيْهِ رَضِيَ اللَّهُ عَنْهُ بِالْبَصَرَةِ فَقَالَ: ذَكَرْنَا هَذَا الرَّجُلُ صَلَاةً كُنَّا نُصَلِّيْهَا

(115) CHAPTER. *Itmām At-Takbir* (i.e., to end the number of *Takbir* or to say the *Takbir* perfectly) on bowing. [See *Fath Al-Bārī*].

Ibn 'Abbās narrated it from the Prophet ﷺ. One of the narrators of the *Hadīth* is Mālik bin Huwairith رضي الله عنه.

784. Narrated Imrān bin Hushāin رضي الله عنه that he offered the *Salāt* (prayer) with 'Alī رضي الله عنه in Basra and he made us remember the *Salāt* which we used to offer with Allāh's Messenger ﷺ. 'Alī said *Takbir* on each raising and bowing (and prostrating etc.) [See *Fath Al-Bārī*, for details].

مَعَ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَنَّهُ كَانَ يُكَبِّرُ كُلُّمَا رَفَعَ وَكُلُّمَا وَضَعَ.

[انظر: ٧٨٦، ٧٨٦]

785. Narrated Abū Salama: When Abū Hurairah رَضِيَ اللَّهُ عَنْهُ led us in Ṣalāt (prayer) he used to say *Takbīr* on each bowing and raising. On the completion of the Ṣalāt he used to say, “My Ṣalāt is more similar to the Ṣalāt of Allāh’s Messenger ﷺ than that of anyone of you.”

٧٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ
قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شَهَابٍ،
عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ
كَانَ يُصَلِّي بِهِمْ فَيُكَبِّرُ كُلُّمَا خَفَضَ
وَرَفَعَ، فَإِذَا انْصَرَفَ قَالَ: إِنِّي
لَا شَبَهُكُمْ صَلَاةً بِرَسُولِ اللَّهِ ﷺ.

[انظر: ٧٩٥، ٧٨٩]

(١١٦) بَابُ إِتَامِ التَّكْبِيرِ فِي السُّجُودِ

(116) CHAPTER. *Itnām At-Takbīr* (i.e., to end the number of *Takbīr*, or to say the *Takbīr* perfectly) on prostrating. [See *Fath Al-Bārī*]

786. Narrated Muṭarrif bin ‘Abdullāh: ‘Imrān bin Ḥuṣain and I offered the Ṣalāt (prayer) behind ‘Alī bin Abī Ṭalib رَضِيَ اللَّهُ عَنْهُ: When ‘Alī prostrated, he said the *Takbīr*, when he raised his head, he said the *Takbīr* and when he got up for the third *Rak‘a* he said the *Takbīr*. On completion of the Ṣalāt ‘Imrān took my hand and said, “This (i.e., ‘Alī) made me remember the Ṣalāt of Muḥammad ﷺ.” Or he said, “He led us in a Ṣalāt like that of Muḥammad ﷺ.”

٧٨٦ - حَدَّثَنَا أَبُو التَّعْمَانِ
حَدَّثَنَا حَمَادٌ، عَنْ عَيْلَانَ بْنِ جَرِيرٍ،
عَنْ مُطَرْفٍ ابْنِ عَبْدِ اللَّهِ قَالَ: صَلَيْتُ
خَلْفَ عَلَيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ
عَنْهُ أَنَا وَعُمَرَانُ بْنُ حُصَيْنٍ، فَكَانَ إِذَا
سَجَدَ كَبِيرًا، وَإِذَا رَفَعَ رَأْسَهُ كَبِيرًا، وَإِذَا
نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبِيرًا، فَلَمَّا قَضَى
الصَّلَاةَ أَخْدَى بَيْدِي عُمَرَانُ بْنُ حُصَيْنٍ
قَالَ: قَدْ ذَكَرْنِي هَذَا صَلَاةً مُحَمَّدًا
ﷺ، أَوْ قَالَ: لَقِدْ صَلَّى بِنًا صَلَاةً
مُحَمَّدًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

[راجع: ٧٨٤]

787. Narrated ‘Ikrima: I saw a person offering Ṣalāt (prayer) at *Maqām Ibrāhīm* [the place of Ibrāhīm (Abraham) عليه السلام by the Ka‘bah] and he was saying *Takbīr* on every bowing, rising, standing and sitting. I

٧٨٧ - حَدَّثَنَا عَمْرُو بْنُ عَوْنَ
قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بَشِيرٍ، عَنْ
عِكْرِمَةَ قَالَ: رَأَيْتُ رَجُلًا عِنْدَ الْمَقَامِ

asked Ibn ‘Abbās (about this *Salāt*). He admonished me saying: “Isn’t that the *Salāt* of the Prophet ﷺ?” [Indicating that, that was the way, the Prophet ﷺ used to offer his *Salāt* (prayer)].

(117) CHAPTER. Saying the *Takbīr* on raising from the prostration.

788. Narrated ‘Ikrima: I offered prayers behind a Sheikh at Makkah and he said twenty-two *Takbīr* (during the prayer). I told Ibn ‘Abbās that he (i.e., that Sheikh) was foolish. Ibn ‘Abbās admonished me and said, “This is the *As-Sunna* (legal way) of Abū Qāsim ﷺ.”

789. Narrated Abū Hurairah رضي الله عنه: Whenever Allāh’s Messenger ﷺ stood for *As-Salāt* (the prayer), he said *Takbīr* on starting the *Salāt* (prayer) and then on bowing. (On rising from bowing he said) *Sami‘ Allāhu liman hamida*, and then while standing straight he used to say *Rabbanā lakal-hamīd*. Al-Laiḥ said, “(The Prophet ﷺ said) ‘Wa lakal-hamid.’” He used to say *Takbīr* on prostrating and on raising his head from prostration; again he would say *Takbīr* on prostrating and raising his head. He would then do the same in the whole of the *Salāt* till it was completed. And on rising from the second *Rak‘a* after sitting (for *At-Tahiyyāt*), he used to say *Takbīr*.

يُكَبِّرُ فِي كُلِّ حَقْضٍ وَرَفْعٍ، وَإِذَا قَامَ إِذَا وَضَعَ، فَأَخْبَرْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فَقَالَ: أَوْلَئِنَّ تَلْكَ صَلَاةَ النَّبِيِّ ﷺ لَا أُمَّ لَكَ.

(117) بَابُ التَّكْبِيرِ إِذَا قَامَ مِنَ السُّجُودِ

788 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَنَادِهَ، عَنْ عِكْرِمَةَ قَالَ: صَلَّيْتُ حَلْفَ شِيخٍ بِمَكَّةَ فَكَبَّرْتُ شَتَّىْنِ وَعَشْرِينَ تَكْبِيرًا، فَقُلْتُ لِابْنِ عَبَّاسٍ: إِنَّهُ أَحْمَقُ، فَقَالَ: ثَكَلْتَكَ أُمَّكَ، سُنَّةُ أَبِي الْفَاسِمِ ﷺ. [راجع: ٧٨٧]

وَقَالَ مُوسَى: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا قَنَادِهَ قَالَ: حَدَّثَنَا عِكْرِمَةَ.

789 - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا الْلَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ» حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرُّكُوعِ، ثُمَّ يَقُولُ وَهُوَ فَاعِلٌ: «رَبَّنَا لَكَ الْحَمْدُ». قَالَ عَبْدُ اللَّهِ بْنُ صَالِحٍ عَنِ الْلَّيْثِ: «وَلَكَ الْحَمْدُ»، ثُمَّ يُكَبِّرُ حِينَ يَهْوِي، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ

حين يرفع رأسه، ثم يفعل ذلك في الصلاة كلها حتى يقضيها. ويذكر حين يقوم من الشتتين بعد الجلوس.

[راجع: ٧٨٥]

(118) CHAPTER. To put the hands (palms) on both knees while bowing.

While in the company of his companions, Abū Ḥumaid said, “The Prophet ﷺ used to put both his hands on his knees.”

790. Narrated Muṣab bin Sa‘d: I offered *Salāt* (prayer) beside my father (Sa‘d bin Abī Waqqas (رضي الله عنه) and approximated both my hands and placed them in between the knees. My father told me not to do so and said, “We used to do the same but we were forbidden (by the Prophet ﷺ) to do so and were ordered to place the hands on the knees.”

(119) CHAPTER. Not performing bowing perfectly.

791. Narrated Zaid bin Wahb: Hudhaifa رَضِيَ اللَّهُ عَنْهُ saw a person who was not performing the bowings and prostrations perfectly. He said to him, “You have not offered *Salāt* and if you should die, you would die on a religion other than that of Muḥammad ﷺ.”

(120) CHAPTER. To keep the back straight in bowing.

In the presence of his companions, Abū Ḥumaid said, “The Prophet ﷺ bowed and kept his back straight.”

(118) باب وضع الأكف على الركب في الركوع،

وقال أبو حميد في أصحابه: أمكن النبى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يدئه من ركبته.

٧٩٠ - حدثنا أبو الوليد قال: حدثنا شعبة، عن أبي يعقوب قال: سمعت مصعب ابن سعد يقول: صليت إلى جنب أبي فطقت بين كفيه ثم وضعتهما بين فخذيه، فنهاني أبي وقال: كنا نعمله فهينا عنه وأمرنا أن نضع أيدينا على الركب.

(119) باب إذا لم يتم الركوع

٧٩١ - حدثنا حفص بن عمر قال: حدثنا شعبة، عن سليمان، قال: سمعت زيداً ابن وهب قال: رأى حذيفة رجلاً لا يتم الركوع والسجدة قال: ما صليت ولو مرت على غير الفطرة التي فطر الله محمداً صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [راجع: ٣٨٩]

(120) باب استواء الظهر في الركوع،

وقال أبو حميد في أصحابه: رفع النبى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثم هصر ظهره.

(121) CHAPTER. And what is said regarding the limit of the completion of bowing and of keeping the back straight and the calmness with which it is performed.

792. Narrated Al-Barā'ah: رَضِيَ اللَّهُ عَنْهُ أَخْبَرَنَا بَدْلُ بْنُ الْمُحَبَّرِ قَالَ: حَدَّثَنَا شَعْبَةُ قَالَ: أَخْبَرَنَا الْحَكَمُ عَنْ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ رُكُوعُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُجُودًا، وَبَيْنَ السَّجْدَتَيْنِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ مَا خَلَّ الْقِيَامَ وَالْقُعُودَ قَرِيبًا مِنَ السَّوَاءِ. [انظر: ٨٢٠، ٨٠١]

(122) CHAPTER. The order of the Prophet ﷺ to a person who did not perform his bowing perfectly that he should repeat his Salāt (prayer).

793. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ أَخْبَرَنَا بَدْلُ بْنُ الْمُحَبَّرِ قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: حَدَّثَنَا سَعِيدُ الْمَقْبَرِيُّ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ رَجُلٌ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَرَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّلَامَ. فَقَالَ: «اْرْجِعْ فَصَلَّى إِنَّكَ لَمْ تُصْلِلْ»، فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «اْرْجِعْ فَصَلَّى، فَإِنَّكَ لَمْ تُصْلِلْ» ثَلَاثَةً. فَقَالَ: وَالَّذِي يَعْلَمُ بِالْحَقِّ مَا أَخْسِنُ غَيْرَهُ، فَعَلِمْنِي. قَالَ: «إِذَا فُوتَتِ الصَّلَاةُ فَكَبِرْ ثُمَّ اْرْكَعْ حَتَّى تَلْمِئَ رَأْكِعًا، ثُمَّ اْرْجِعْ

(١٢١) بَابُ حَدِّ إِتْمَامِ الرُّكُوعِ
وَالْأَعْدَالِ فِيهِ وَالْأَطْمَانِيَّةِ

٧٩٢ - حَدَّثَنَا بَدْلُ بْنُ الْمُحَبَّرِ
قَالَ: حَدَّثَنَا شَعْبَةُ قَالَ: أَخْبَرَنَا
الْحَكَمُ عَنْ أَبِي لَيْلَى، عَنِ الْبَرَاءِ
بْنِ عَازِبٍ قَالَ: كَانَ رُكُوعُ النَّبِيِّ صَلَّى
اللهُ عَلَيْهِ وَسَلَّمَ سُجُودًا، وَبَيْنَ السَّجْدَتَيْنِ،
وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ مَا خَلَّ الْقِيَامَ
وَالْقُعُودَ قَرِيبًا مِنَ السَّوَاءِ. [انظر:
٨٢٠، ٨٠١]

(١٢٢) بَابُ أَمْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي لَا
يُتَمِّمُ رُكُوعَهُ بِالْإِعَادَةِ

٧٩٣ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ قَالَ:
حَدَّثَنَا سَعِيدُ الْمَقْبَرِيُّ عَنْ أَبِيهِ عَنْ أَبِيهِ
هُرَيْرَةَ: عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ
رَجُلٌ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَرَدَ النَّبِيُّ صَلَّى
اللهُ عَلَيْهِ وَسَلَّمَ السَّلَامَ. فَقَالَ: «اْرْجِعْ فَصَلَّى إِنَّكَ لَمْ
تُصْلِلْ»، فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:
«اْرْجِعْ فَصَلَّى، فَإِنَّكَ لَمْ تُصْلِلْ» ثَلَاثَةً.
فَقَالَ: وَالَّذِي يَعْلَمُ بِالْحَقِّ مَا أَخْسِنُ
غَيْرَهُ، فَعَلِمْنِي. قَالَ: «إِذَا فُوتَتِ
الصَّلَاةُ فَكَبِرْ ثُمَّ اْرْكَعْ حَتَّى تَلْمِئَ
رَأْكِعًا، ثُمَّ اْرْجِعْ

calmness till you feel at ease in prostration and do the same in the whole of your *Salāt*.”

حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَ ساجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَ جالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَ ساجِدًا ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلُّهَا». [راجع: ٧٥٧]

(123) CHAPTER. Invocation in bowing.

794. Narrated ‘Āishah: رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ used to say in his bowings and prostrations, *Subhānaka-Allāhumma Rabbanā wa-bihamdika Allāhumma-agh firli* [I honour Allāh from all that (unsuitable things) which are ascribed to You, O Allāh Our Lord! And all the praises and thanks are for You. O Allāh! Forgive me].”

(١٢٣) بَابُ الدُّعَاءِ فِي الرُّكُوعِ ٧٩٤ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا شُبَّهُ، عَنْ مَسْرُوقٍ، عَنْ أَبِي الضَّحَىِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي». [انظر: ٨١٧، ٤٢٩٣، ٤٩٦٨]

(124) CHAPTER. What the *Imām* and the followers say on raising their heads from bowing.

795. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ When the Prophet ﷺ said “*Sami’ Allāhu liman hamida* (Allāh heard those who sent praises and thanks to Him),” he would say, “*Allāhumma Rabbanā walakal hamd* (O Allah! Our Lord! All the praises and thanks are for You).” On bowing and raising his head from it [*Salāt* (prayers)] the Prophet ﷺ used to say *Takbīr*. He also used to say *Takbīr* on rising after the two prostrations.

(١٢٤) بَابُ ما يَقُولُ الْإِمَامُ وَمَنْ خَلَفَهُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ ٧٩٥ - حَدَّثَنَا آدُمُ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ»، قَالَ: «اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ». وَكَانَ النَّبِيُّ ﷺ إِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ يُكَبِّرُ. وَإِذَا قَامَ مِنَ السَّاجِدَيْنِ قَالَ: «اللَّهُ أَكْبَرُ». [راجع: ٧٨٥]

(125) CHAPTER. The superiority of saying *Allāhumma Rabbanā lakal hamd* (O Allāh, Our Lord! All the praises and thanks are for You).

796. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ Allāh’s Messenger ﷺ said, “When the *Imām*

(١٢٥) بَابُ فَضْلٍ: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ ٧٩٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ

says, *Sami' Allāhu liman hamida* (Allāh heard those who sent praises and thanks to Him), you should say, *Allāhumma Rabbanā lakal-hamd* (O Allāh! Our Lord! All the praises and thanks are for You). And if the saying of any one of you coincides with that of the angels, all his past sins will be forgiven.”

قال: أَخْبَرَنَا مَالِكٌ عَنْ سُمَيْ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا قَالَ الْإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبِّنَا لَكَ الْحَمْدُ. فَإِنَّمَا مَنْ وَاقَفَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [انظر: ٣٢٢٨]

(١٢٦) بَابٌ :

(126) CHAPTER.

797. Narrated Abū Salama: Abū Hurairah said, “No doubt, my *Salāt* (prayer) is similar to that of the Prophet ﷺ.” Abū Hurairah used to recite *Qunūt* (invocation) after saying *Sami' Allāhu liman hamida* in the last *Rak'a* of the *Zuhr*, *'Ishā'* and *Fajr* prayers. He would ask Allāh's Forgiveness for the true believers and curse the disbelievers.

٧٩٧ - حَدَّثَنَا مُعاذُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَا فَرَبَّنَ صَلَاةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ فِي الرُّكْعَةِ الْأُخْرَى مِنْ صَلَاةِ الظَّهِيرَةِ وَصَلَاةِ الْعِشَاءِ وَصَلَاةِ الصُّبْحِ بَعْدَمَا يَقُولُ: (سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ) فَيَدْعُ لِلْمُؤْمِنِينَ وَيَلْعَنُ الْكُفَّارَ. [انظر: ٨٠٤، ٦٢٠٠، ٤٥٩٨، ٤٥٦٠، ٢٩٣٢، ١٠٠٦، ٦٣٩٣]

798. Narrated Anas : The *Qunūt* used to be recited in the *Maghrib* and the *Fajr* prayers.

٧٩٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ خَالِدِ الْحَذَّاءِ، عَنْ أَبِي قَلَبَةِ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ الْقُنُوتُ فِي الْمَغْرِبِ وَالْفَجْرِ.

٧٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ نُعْمَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمُرِ، عَنْ عَلَيِّ بْنِ يَحْيَىٰ بْنِ خَلَادٍ الزُّرَقِيِّ، عَنْ أَبِيهِ، عَنْ رِفَاعَةَ بْنِ

799. Narrated Rifā'a bin Rāfi' Az-Zuraqī : One day we were offering *Salāt* (prayer) behind the Prophet ﷺ. When he raised his head from bowing, he said, “*Sami' Allāhu liman hamida*.” A man behind him said, “*Rabbanā walakal hamd, hamdan*

kathiran ḥāfiyan mubārakan fihi (O our Lord! All the praises and thanks are for You, many good and blessed praises). “When the Prophet ﷺ completed the *Salāt*, he asked, “Who has said these words?” The man replied, “I.” The Prophet ﷺ said, “I saw over thirty angels competing to write it first.”

رَافِعُ الرُّرْقَى قَالَ: كُنَّا نُصَلِّي يَوْمًا وَرَأَءَ اللَّبِيَّ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكُعَةِ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، قَالَ رَجُلٌ: رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ. فَلَمَّا انْصَرَفَ قَالَ: «مَنِ الْمُتَنَكِّلُ؟» قَالَ: أَنَا، قَالَ: «رَأَيْتُ بِضَعْفَةٍ وَثَلَاثَيْنَ مَلَكًا يَتَدَرُّنُهَا، أَيُّهُمْ يَكْتُبُهَا أَوْلُ». (١٢٧) **بابُ الْأَطْمَانِيَّةِ** حِينَ يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ،

(127) CHAPTER. To stand straight with calmness on raising the head from bowing.

And Abū Ḥumaid said: The Prophet ﷺ rose (from bowing) and stood straight till all the vertebra of his spinal column came to a natural position.

800. Narrated Thābit: Anas رضي الله عنه used to demonstrate to us the *Salāt* (prayer) of the Prophet ﷺ and while demonstrating, he used to raise his head from bowing and stand so long that we would say that he had forgotten (the prostration).

وقالَ أَبُو حُمَيْدٍ: رَفَعَ اللَّبِيَّ رَأْسَهُ وَاسْتَوَى حَتَّى يَعُودَ كُلُّ فَقَارِيَّةٍ فَكَانَ يُصَلِّي، فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامَ حَتَّى نَقُولَ: قَدْ نَسِيَ [٨٢١]

٨٠٠ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتٍ قَالَ: كَانَ أَنَسُ بْنُ مَالِكٍ يَتَعَنَّتُ لَنَا صَلَاةُ النَّبِيِّ فَكَانَ يُصَلِّي، فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامَ حَتَّى نَقُولَ: قَدْ نَسِيَ.

801. Narrated Al-Barā’ رضي الله عنه: The bowings, the prostrations, the period of standing after bowing and the interval between the two prostrations of the Prophet ﷺ used to be equal in duration.

٨٠١ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ أَبِي لَيْلَى عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رُكُوعُ الَّبِيَّ وَسُجُودُهُ، وَإِذَا رَفَعَ مِنَ الرُّكُوعِ وَبَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ. [رَاجِعٌ: ٧٩٢]

802. Narrated Ayyūb: Abū Qilāba said, “Mālik bin Ḥuwairith رضي الله عنه used to demonstrate to us the *Salāt* (prayer) of the Prophet ﷺ at times other than that of the compulsory prayers. So, (once) he stood up

٨٠٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي قِلَابَةَ قَالَ: كَانَ

for *Salāt* and performed a perfect *Qiyām* (standing and reciting from the Qur'ān) and then bowed and performed bowing perfectly; then he raised his head and stood straight for a while." Abū Qilāba added, "Mālik bin Ḥuwairith in that demonstration, offered *Salāt* like this *Sheikh* of ours, Abū Yazīd." Abū Yazīd used to sit (for a while) on raising his head from the second prostration before getting up.

مالكُ بْنُ الْحُوَيْرِثِ يُرِينَا كَيْفَ كَانَ صَلَاةُ النَّبِيِّ ﷺ وَذَاكَ فِي غِيرِ وَقْتٍ الصَّلَاةِ. فَقَامَ فَأَمْكَنَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَمْكَنَ الرُّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ فَأَنْصَتَ هُنَيْةً، قَالَ أَبُو قِلَابَةَ: فَصَلَّى بِنَا صَلَاةً شَيْخُنَا هَذَا أَبِي يَزِيدٍ. وَكَانَ أَبُو يَزِيدٍ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الْآخِرَةِ اسْتَوَى قَاعِدًا ثُمَّ نَهَضَ.

[راجع: ٦٧٧]

(128) CHAPTER. One should say *Takbīr* while going in prostration.

(١٢٨) بَابٌ: يَهْوِي بِالْتَّكْبِيرِ حِينَ يَسْجُدُ،

وَقَالَ نَافِعٌ: كَانَ ابْنُ عُمَرَ يَصْبَعُ يَدِيهِ قَبْلَ رُكُبَتِهِ.

Nāfi' said: "Ibn 'Umar used to place both his hands (on the ground) before his knees."

803. Narrated Abū Bakr bin 'Abdur Raḥmān bin Ḥārith bin Hishām and Abū Salama bin 'Abdur Raḥmān: Abū Hurairah رَضِيَ اللَّهُ عَنْهُ used to say *Takbīr* in all *Aṣ-Salāt* (the prayers), compulsory and optional — in the month of Ramaḍān or other months. He used to say *Takbīr* on standing for *Salāt* (prayer) and on bowing; then he would say *Sami' Allāhu liman hamida*, and before prostrating he would say *Rabbana walakal-hamad*. Then he would say *Takbīr* on prostrating and on raising his head from the prostration, then another *Takbīr* on prostrating (for the second time), and on raising up his head from the prostration. He also would say the *Takbīr* on standing from the second *Rak'a*. He used to do the same in every *Rak'a* till he completed *Aṣ-Salāt*. On completion of the *Salāt*, he would say, "By Him in Whose Hands my soul is! No doubt my *Salāt* closely resembles to that of Allāh's Messenger ﷺ than yours, and this was his *Salāt* till he left this world."

٨٣ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: حَدَّثَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هَشَامٍ، وَأَبُو سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ كَانَ يُكَبِّرُ فِي كُلِّ صَلَاةٍ مِنَ الْمَكْتُوبَةِ وَغَيْرَهَا فِي رَمَضَانَ وَغَيْرِهِ. فَيُكَبِّرُ حِينَ يَقُومُ ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. ثُمَّ يَقُولُ: رَبَّنَا وَلَكَ الْحَمْدُ، قَبْلَ أَنْ يَسْجُدَ. ثُمَّ يَقُولُ: اللَّهُ أَكْبَرُ، حِينَ يَهْوِي ساجِدًا. ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ: ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ. ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ، ثُمَّ يُكَبِّرُ حِينَ يَقُومُ مِنَ الْجُلوسِ فِي الْأَنْتَشِينِ.

ويفعل ذلك في كل ركعة حتى يرفع من الصلاة. ثم يقول حين ينصرف: والذى نصي بيده إني لا أقربكم شبهها بصلة رسول الله ﷺ إن كاً هدو لصلاته حتى فارق الدنيا.

[راجع: ٧٨٥]

804. Narrated Abū Hurairah رضي الله عنه "When Allāh's Messenger ﷺ raised his head from (bowing) he used to say *Sami' Allāhu liman hamida, Rabbanā walakal-hamd*. He would invoke Allāh for some people by naming them: "O Allāh! Save Al-Walid bin Al-Walid and Salama bin Hishām and 'Ayyāsh bin Abī Rabī'a and the weak ones among the faithful believers. O Allāh! Be hard on the tribe of Muḍar and let them suffer from drought (famine) years like that of the time of Yūsuf (Joseph)." In those days the eastern section of the tribe of Muḍar was against the Prophet ﷺ.

٨٠٤ - قالا: وقال أبو هريرة رضي الله عنه: وكان رسول الله ﷺ حين يرفع رأسه يقول: «سمع الله لمن حمده، ربنا ولد الحمد»، يدغو ل الرجال فيسميهم بأسمائهم. فيقول: «اللهم انج الوليد بن الوليد، وسلامة بن هشام وعياش بن أبي ربيعة، والمُسْتَضْعِفُينَ مِنَ الْمُؤْمِنِينَ. اللهم اشدّ وطأتك على مضر واجعلها عليهم سيني كسيني يوسف»، وأهل المشرق يومئذ مِنْ مضر مُخالفون له. [راجع: ٧٩٧]

805. Narrated Anas bin Mālik رضي الله عنه: Allāh's Messenger ﷺ fell from a horse and the right side of his body was injured. We went to enquire about his health, meanwhile it was time for *As-Salāt* (the prayer) and he led the *Salāt* (prayer) sitting and we also offered *Salāt* while sitting. On completion of the *Salāt* he said, "The *Imām* is to be followed; say *Takbīr* when he says it; bow when he bows; raise up when he raises up his head and when he says *Sami' Allāhu liman hamida*, say *Rabbanā walakal-hamd*, and prostrate if he prostrates."⁽¹⁾

٨٠٥ - حدثنا علي بن عبد الله قال: حدثنا سفيان غير مرأة عن الزهرى قال: سمعت أنس بن مالك يقول: سقط رسول الله ﷺ عن فرسه - وربما قال سفيان: من فرس - فجحش شقة الأيمان، فدخلنا عليه تعوده فحضرت الصلاة فصلى بنا قاعداً وقعدنا. وقال سفيان مرأة: صلينا قعوداً. فلما قصى الصلاة

(1) (H.805) See *Hadīth* No.689 and 5658 (for taking the verdict).

Sufyān narrated the same from Ma'mar. Ibn Juraij said that his (the Prophet's) right leg had been injured.

قالَ: «إِنَّمَا جَعَلَ الْإِمَامُ لِيُؤْتَمْ بِهِ إِذَا كَبَرَ فَكَبَرُوا وَإِذَا رَأَعَ فَارَكُوا، وَإِذَا رَفَعَ فَارْفَعُوا وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، قَوْلُوا: رَبَّنَا وَلَكَ الْحَمْدُ. وَإِذَا سَجَدَ فَاسْجُدُوا». كَذَا جَاءَ بِهِ مَعْمَرٌ؟ قُلْتُ: نَعَمْ، قَالَ: لَقَدْ حَفِظَ كَذَا. قَالَ الرُّهْرِيُّ: وَلَكَ الْحَمْدُ، حَفِظْتُ مِنْ شِقَوِ الْأَيْمَنِ. فَلَمَّا خَرَجْنَا مِنْ عِنْدِ الرُّهْرِيِّ قَالَ ابْنُ جُرَيْجَ وَأَنَا عِنْدَهُ: فَجُحِشَ سَاقُهُ الْأَيْمَنُ.

[راجع: ٣٧٨]

(١٢٩) بَابُ فَضْلِ السُّجُودِ

(129) CHAPTER. Superiority of prostrating.

806. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ The people said, "O Allāh's Messenger! Shall we see our Lord on the Day of Resurrection?" He replied, "Do you have any doubt in seeing the moon on a full-moon night when there are no clouds?" They replied, "No, O Allāh's Messenger!" He said, "Do you have any doubt in seeing the sun when there are no clouds?" They replied, "No, (O Allah's Messenger ﷺ)". He said, "You will see Allāh (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So, some of them will follow the sun, some will follow the moon, and some will follow other (false) deities; and only this nation (Muslims) will be left with its hypocrites. Allāh will come to them and say, 'I am your Lord.' They will say, 'We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him.' Then Allāh will come to them again and say, 'I am

٨٠٦ - حَدَّثَنَا أَبُو الْيَمَانُ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الرُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيْبِ وَعَطَاءُ بْنُ يَرِيدَ الْيَثِيُّ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا أَنَّ النَّاسَ قَالُوا: يَا رَسُولَ اللَّهِ هَلْ تَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ: «هَلْ تُمَارُونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ دُونَهُ سَحَابٌ؟» قَالُوا: لَا يَا رَسُولَ اللَّهِ. قَالَ: «فَهَلْ تُمَارُونَ فِي رُؤْيَةِ الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ؟» قَالُوا: لَا. قَالَ: «فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ». يُحْسِرُ النَّاسُ يَوْمَ الْقِيَامَةِ فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَبَعْهُ. فَمِنْهُمْ مَنْ يَتَبَعُ الشَّمْسَ، وَمِنْهُمْ مَنْ يَتَبَعُ الْقَمَرَ، وَمِنْهُمْ مَنْ يَتَبَعُ الطَّوَاغِيْتَ، وَتَبْقَى

your Lord.' They will say, 'You are our Lord.' Allāh will call them, and *As-Sirāt* [a slippery bridge on which there will be clamps and hooks like the thorn of *Sa'dān* – see *Hadīth* No.6573, Vol.8 and *Hadīth* No.7439, Vol.9] will be laid across Hell and I (Muhammad ﷺ) shall be the first amongst the Messengers to cross it with my followers. Nobody, except the Messengers, will then be able to speak and they will be saying, 'O Allāh! Save us, O Allāh! Save us.' "There will be hooks like the thorns of *Sa'dān* in Hell. Have you seen the thorns of *Sa'dān*?" The people said, "Yes." He said, "These hooks will be like the thorns of *Sa'dān*; but nobody except Allāh knows their greatness in size and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell till when Allāh intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him Alone. The angels will take them out by recognizing them from the traces of prostrations, for Allāh has forbidden the (Hell) Fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them, and as a result, they will grow like the seeds growing on the bank of a flowing flood-water stream. Then when Allāh had finished from the Judgement amongst His creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter Paradise. He will be facing Hell, and will say, 'O Allāh! Turn my face from the Fire as its wind has dried me and its steam has

هذه الأُمَّةُ فِيهَا مُنَافِقُوهَا، فَيَأْتِيهِمُ اللَّهُ عَزَّ وَجَلَّ فَيَقُولُ: أَنَا رَبُّكُمْ. فَيَقُولُونَ: هَذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا، فَإِذَا جَاءَ رَبُّنَا عَرَفْنَاهُ. فَيَأْتِيهِمُ اللَّهُ فَيَقُولُ: أَنَا رَبُّكُمْ. فَيَقُولُونَ: أَنْتَ رَبُّنَا فَيَدْعُوهُمْ وَيُصْرِبُ الصَّرَاطُ بَيْنَ ظَهَارَنِي جَهَنَّمَ فَأَكُونُ أَوَّلَ مَنْ يَحْجُرُ مِنَ الرُّسُلِ بِأُمَّتِي، وَلَا يَتَكَلَّمُ يَوْمَيْنِ: اللَّهُمَّ سَلَّمْ. وَكَلَامُ الرُّسُلِ يَوْمَيْنِ: اللَّهُمَّ شَوْكِ السَّعْدَانِ، هَلْ رَأَيْتُمْ شَوْكَ السَّعْدَانِ؟ قَالُوا: نَعَمْ. قَالَ: فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ غَيْرَ أَنَّهَا لَا يَعْلَمُ قَدْرُ عَظَمِهَا إِلَّا اللَّهُ، تَخْطُفُ النَّاسَ بِأَعْمَالِهِمْ فَمِنْهُمْ مَنْ يُوبَقُ بِعَمَلِهِ، وَمِنْهُمْ مَنْ يُخْرَدَلُ، ثُمَّ يَنْجُو حَتَّى إِذَا أَرَادَ اللَّهُ رَحْمَةً مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ أَمْرَ اللَّهُ الْمَلَائِكَةَ أَنْ يُخْرِجُوْهُمْ بِاثَارِ يَعْبُدُ اللَّهُ، فَيَخْرِجُوهُمْ وَيَعْرِفُوهُمْ بِاثَارِ السُّجُودِ. وَحَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ. فَيَخْرُجُونَ مِنَ النَّارِ فَكُلُّ ابْنِ آدَمَ تَأْكُلُهُ النَّارُ إِلَّا أَثَرَ السُّجُودِ، فَيَخْرُجُونَ مِنَ النَّارِ قَدْ امْتَحَسُوا فَيُصْبِّ عَلَيْهِمْ مَاءَ الْحَيَاةِ فَيَبْتَسُونَ كَمَا تَبْتُ الْجَبَّةُ فِي حَمِيلِ السَّيْلِ. ثُمَّ يَرْقُعُ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَيَقْتَلُ رَجُلًا بَيْنَ الْجَنَّةِ وَالنَّارِ - وَهُوَ آخِرُ أَهْلِ النَّارِ دُخُولاً الْجَنَّةَ -

burnt me.' Allāh will ask him, 'Will you ask for anything more in case this favour is granted to you?' He will say, 'No by Your (Honour) Power!' And he will give to his Lord (Allāh) عالى what he will of the pledges and the covenants. Allāh will then turn his face from the Fire. When he will face Paradise and will see its charm, he will remain quiet as long as Allāh will. He then will say, 'O my Lord! Let me go to the gate of Paradise.' Allāh will ask him, 'Didn't you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' Allāh will say, 'If this request is granted, will you then ask for anything else?' He will say, 'No! By Your (Honour) Power! I shall not ask for anything else.' Then he will give to his Lord what He will of the pledges and the covenants. Allāh will then let him go to the gate of Paradise. On reaching there and seeing its life, charm, and pleasures he will remain quiet as long as Allāh will and then will say, 'O my Lord! Let me enter Paradise.' Allāh will say, 'May Allāh be Merciful unto you, O son of Adam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more than what you have been given?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allāh will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires have been fulfilled. Then Allāh will say, 'Request more of such and such things.' Allāh will remind him and when all his desires and wishes have been fulfilled, Allāh will say, 'All this is granted to you and a similar amount besides'."

Abū Sa‘id Al-Khudrī said to رَضِيَ اللَّهُ عَنْهُ:

مُقْلِبُ بُوْجِهِ قَبْلَ النَّارِ فَيَقُولُ: يَا رَبَّ اصْرَفْ وَجْهِي عَنِ النَّارِ فَقَدْ قَشَبَنِي رِيحُهَا، وَأَخْرَقَنِي ذَكَاؤُهَا.
 فَيَقُولُ: هَلْ عَسِيْتَ إِنْ فَعِلَّ ذَلِكَ إِنَّكَ أَنْ تَسْأَلَ غَيْرَ ذَلِكَ؟ فَيَقُولُ: لَا وَعِزَّتِكَ، فَيُعْطِي اللَّهُ مَا شَاءَ مِنْ عَهْدِ وَمِيثَاقِ
 فَإِذَا أَقْبَلَ بِهِ عَلَى الْجَنَّةِ رَأَى بَهْجَتَهَا سَكَنَ مَا شَاءَ اللَّهُ أَنْ يَسْكُنَ ثُمَّ
 قَالَ: يَا رَبَّ قَدْمِي عِنْدَ بَابِ الْجَنَّةِ.
 فَيَقُولُ اللَّهُ لَهُ: أَلَيْسَ قَدْ أَعْطَيْتَ
 الْهُمَوْدَ وَالْمَوَاثِيقَ أَنْ لَا تَسْأَلَ غَيْرَ
 الَّذِي كُنْتَ سَأَلْتَ؟ فَيَقُولُ: يَا رَبَّ لَا
 أَكُونُ أَشْقَى حَلْقَكَ. فَيَقُولُ: فَمَا
 عَسِيْتَ إِنْ أَعْطَيْتَ ذَلِكَ أَنْ لَا تَسْأَلَ
 غَيْرَهُ؟ فَيَقُولُ: لَا وَعِزَّتِكَ، لَا أَسْأَلُكَ
 غَيْرَ ذَلِكَ، فَيُعْطِي رَبَّهُ مَا شَاءَ مِنْ
 عَهْدِ وَمِيثَاقِ
 فَيَقْلِمُهُ إِلَى بَابِ الْجَنَّةِ.
 فَإِذَا بَلَغَ بَابَهَا فَرَأَى زَهْرَتَهَا وَمَا فِيهَا
 مِنَ النَّصْرَةِ وَالسُّرُورِ، فَيَسْكُنُ مَا شَاءَ
 اللَّهُ أَنْ يَسْكُنَ.
 فَيَقُولُ: يَا رَبَّ
 أَدْجَلْنِي الْجَنَّةَ.
 فَيَقُولُ اللَّهُ تَعَالَى وَيُحَكِّ يَا ابْنَ آدَمَ، مَا أَغْدَرَكَ؟ أَلَيْسَ
 قَدْ أَعْطَيْتَ الْهَمَدَ وَالْمِيَاثِيقَ أَنْ لَا
 تَسْأَلَ غَيْرَ الَّذِي أَعْطَيْتَ؟ فَيَقُولُ: يَا
 رَبَّ لَا تَجْعَلْنِي أَشْقَى حَلْقَكَ.
 فَيَضْحَكُ اللَّهُ عَزَّ وَجَلَّ مِنْهُ، ثُمَّ يَأْذُنُ
 لَهُ فِي دُخُولِ الْجَنَّةِ.
 فَيَقُولُ لَهُ: تَمَّ،

Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said: Allāh's Messenger ﷺ said, "Allāh said, 'That is for you and ten times more like it'." Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "I do not remember from Allāh's Messenger ﷺ except (his saying), 'All this is granted to you and a similar amount besides.'" Abū Sa'īd said, "I heard him saying, 'That is for you and ten times more the like of it'."

فَيَسْتَمِنُ حَتَّى إِذَا افْقَطَعْتُ أُمْبِيَّةً، قَالَ اللَّهُ عَزَّ وَجَلَّ: زِدْ مِنْ كَذَا وَكَذَا، أَقْبَلَ يُذَكِّرُهُ رَبُّهُ عَزَّ وَجَلَّ حَتَّى إِذَا أَتَهْتُ بِهِ الْأَمَانِيَّ، قَالَ اللَّهُ تَعَالَى لِكَ ذَلِكَ وَمِثْلُهُ مَعَهُ». قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ لِأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: لِكَ ذَلِكَ وَعَشَرَةُ أَمْثَالِهِ». قَالَ أَبُو هُرَيْرَةَ: لِمَ أَحْفَظَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا قَوْلَهُ: «لَكَ ذَلِكَ وَمِثْلُهُ مَعَهُ». قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ: إِنِّي سَيِّعْتُهُ يَقُولُ: «ذَلِكَ لَكَ وَعَشَرَةُ أَمْثَالِهِ». [انظر: ٦٥٧٣، ٧٤٣٧]

(١٣٠) بَابٌ : يُبَدِّي ضَبْعَيْهِ وَيَجْافِي فِي السُّجُودِ

(130) CHAPTER. During the prostrations one should keep one's arms away from one's sides and the abdomen should be kept away from the thighs.

807. Narrated 'Abdullāh bin Mālik bin Buhāina رَضِيَ اللَّهُ عَنْهُ: Whenever the Prophet ﷺ offered Salāt (prayers) (in prostration) he used to keep away his arms widely separated (from his body) so that the whiteness of his armpits was visible.

٨٠٧ - حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ: حَدَّثَنِي بَكْرُ بْنُ مُضْرَبَ، عَنْ جَعْفَرٍ، عَنْ أَبْنِ هُرْمَزَ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ بْنِ بُكَيْتَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا صَلَّى فَرَجَ بَيْنَ يَدَيْهِ حَتَّى يَبْدُوا بِيَاضِ إِبْطِيهِ. وَقَالَ الْلَّبَثُ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ نَحْوَهُ.

[راجع: ٣٩٠]

(١٣١) بَابٌ : يَسْتَقِيلُ الْقَبْلَةَ بِأَظْرَافِ رِجْلَيْهِ،

قالَهُ أَبُو حُمَيْدُ السَّاعِدِيُّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

(131) CHAPTER. One should keep the toes in the direction of the Qiblah .

Abū Ḥumāid Aṣ-Ṣā'idi narrated this from the Prophet ﷺ.

(132) CHAPTER. If one does not perform the prostrations perfectly.

808. Narrated Abū Wā'il: Hudhaifa رَضِيَ اللَّهُ عَنْهُ said, "I saw a person not performing his bowings and prostrations perfectly. When he completed *As-Salāt* (the prayer), I told him that he had not offered *Salāt* (prayer)." I think that Hudhaifa added (i.e., said to the man), "Had you died, you would have died on a *Sunna* (legal way, act of worship etc) other than that of Prophet Muhammad ﷺ."

(133) CHAPTER. To prostrate on seven bones.

809. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ was ordered (by Allāh) to prostrate on seven body-parts and not to tuck up the clothes or hair [while offering *Salāt* (prayers)]⁽¹⁾. Those parts are: the forehead (along with the tip of nose), both hands, both knees, and (toes of) both feet.

810. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ said, "We have been ordered to prostrate on seven bones and not to tuck up the clothes and the hair."

811. Narrated Al-Barā' bin 'Āzib رَضِيَ اللَّهُ عَنْهُمَا :

(١٢٢) بَابٌ : إِذَا لَمْ يُتَمْ سُجُودُهُ

٨٠٨ - حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَهْدِيٌّ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّهُ رَأَى رَجُلًا لَا يُتَمِّمُ رُكُوعَهُ وَلَا سُجُودَهُ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ لَهُ حُذَيْفَةُ: مَا صَلَّيْتَ. قَالَ: وَأَخْسِبْتُهُ قَالَ: وَلَوْ مُتَ مُتَّ عَلَى غَيْرِ سُنْنَةِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ.

[راجع: ٣٨٩]

(١٣٣) بَابُ السُّجُودِ عَلَى سَبْعَةِ أَعْظَمِ،

٨٠٩ - حَدَّثَنَا فَيْصَةً قَالَ: حَدَّثَنَا سُفِيَّانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ: أَمْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْضَاءِ - وَلَا يُكْفَ شَعْرَأَ وَلَا ثَوْبًا - الْجَهْمَةَ، وَالْأَيْدِينَ وَالرُّكْبَتَيْنَ وَالرُّجْلَيْنَ. [انظر: ٨١٦، ٨١٥، ٨١٢، ٨١٠]

٨١٠ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ . قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو، عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَمْرَنَا أَنْ نَسْجُدَ عَلَى سَبْعَةِ أَعْظَمِ، وَلَا نُكْفَ ثَوْبًا وَلَا شَعْرَأً». [راجع: ٨٠٩]

٨١١ - حَدَّثَنَا آدُمُ قَالَ: حَدَّثَنِي

(1) (H.809) While offering *Salāt* (prayers) one should not engage in arranging his clothes or removing his hair from his forehead. He should devote himself to the *Salāt* with submissiveness.

and he was not a liar: We used to offer *Salāt* (prayer) behind the Prophet ﷺ and when he said, “*Sami’Allāhu liman hamida*”, none of us would bend his back (to go for prostration) till the Prophet ﷺ had placed his forehead on the ground.

(134) CHAPTER. To prostrate on the nose.

812. Narrated Ibn ‘Abbās رضي الله عنهما : The Prophet ﷺ said, “I have been ordered to prostrate on seven bones, i.e., on the forehead along with the tip of the nose and the Prophet ﷺ pointed towards his nose, both hands, both knees and the toes of both feet and not to gather the clothes or the hair.”

(135) CHAPTER. To prostrate on the nose and in the mud.

813. Narrated Abū Salama : Once I went to Abū Sa’id Al-Khudrī رضي الله عنه and asked him, “Won’t you come with us to the date-palm trees to have a talk?” So Abū Sa’id went out and I asked him, “Tell me what you heard from the Prophet ﷺ about the Night of *Qadr*.” Abū Sa’id replied, “Once Allāh’s Messenger ﷺ performed *I’tikāf*⁽¹⁾ (seclusion) on the first ten days of the month of

إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ بَرِيزَدَ الْخَطْمَوِيِّ قَالَ: حَدَّثَنَا الْبَرَاءُ بْنُ عَازِبٍ وَهُوَ غَيْرُ كَلُوبٍ قَالَ: كُنَّا نُصَلِّي خَلْفَ النَّبِيِّ فَإِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، لَمْ يَحْنُ أَحَدٌ مِنَ الظَّاهِرَةِ حَتَّى يَضْعَفَ النَّبِيُّ جَهَنَّمَةُ عَلَى الْأَرْضِ. [راجع: ٦٩٠]

(134) بَابُ السُّجُودِ عَلَى الْأَنْفِ ٨١٢ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ قَالَ: حَدَّثَنَا وُهَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ طَاؤُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «أَمْرَتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظَمِهِ عَلَى الْجَهَنَّمَةِ - وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ - وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ، وَلَا تَكْفِتُ الشَّيْبَ وَالشَّعْرَ». [راجع: ٨٠٩]

(135) بَابُ السُّجُودِ عَلَى الْأَنْفِ فِي الطَّيْنِ ٨١٣ - حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قَالَ: انْطَلَقْتُ إِلَى أَبِي سَعِيدِ الْخُدْرِيِّ فَقُلْتُ: أَلَا تَخْرُجُ بِنَا إِلَى النَّخْلِ نَتَحَدَّثُ؟ فَأَخْرَجَ . قَالَ: قُلْتُ: حَدَّثَنِي مَا سَمِعْتَ مِنَ النَّبِيِّ ﷺ فِي لَيْلَةِ

(1) (H.813) Seclusion in a mosque for the purpose of worshipping Allāh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g., answering the call of nature or joining a funeral procession etc.

Ramadān and we did the same with him. Jibrīl (Gabriel) came to him and said, ‘The night you are looking for is ahead of you.’ So, the Prophet ﷺ performed the *I'tikāf* in the middle (second) ten days of the month of Ramadān and we too performed *I'tikāf* with him. Jibrīl came to him and said, ‘The night which you are looking for is ahead of you.’ In the morning of the 20th of Ramadān the Prophet ﷺ delivered a *Khutba* (religious talk) saying, ‘Whoever has performed *I'tikāf* with me should continue it. I have been shown the Night of *Qadr*, but have forgotten its date, but it is in the odd nights of the last ten nights. I saw in my dream that I was prostrating in mud and water.’ In those days the roof of the mosque was made of branches of date-palm trees. At that time the sky was clear and no cloud was visible, but suddenly a cloud came and it rained. The Prophet ﷺ led us in the *Salāt* (prayer) and I saw the traces of mud on the forehead and on the nose of Allāh’s Messenger ﷺ. So it was the confirmation of that dream.”

القدرِ. قالَ: اعتَكَفَ رَسُولُ اللهِ ﷺ العَشْرَ الْأُولَى مِنْ رَمَضَانَ، وَاعْتَكَفْنَا مَعْهُ، فَأَتَاهُ جِبْرِيلُ فَقَالَ: إِنَّ الَّذِي تَطْلُبُ أَمَامَكَ، فَاعْتَكَفَ الْعَشْرَ الْأُوْسَطَ فَاعْتَكَفْنَا مَعْهُ. فَأَتَاهُ جِبْرِيلُ فَقَالَ: إِنَّ الَّذِي تَطْلُبُ أَمَامَكَ، فَقَامَ النَّبِيُّ ﷺ خَطِيئًا صَبِحَةً عَشْرِينَ مِنْ رَمَضَانَ فَقَالَ: «مَنْ كَانَ اعْتَكَفَ مَعَ الْقَدْرِ وَإِيَّى نُسِيَّتُهَا وَإِنَّهَا فِي الْعَشْرِ الْآخِرِ فِي وِتْرِهِ، وَإِنَّ رَأَيْتُ كَاتِبَ أَسْجُدْ فِي طَيْنٍ وَمَاءً»، وَكَانَ سَقْفُ الْمَسْجِدِ جَرِيدٌ تَنْخُلُ وَمَا نَرَى فِي السَّمَاءِ شَيْئًا، فَجَاءَتْ فَرَعَةُ فَأُمْطِرْنَا، فَصَلَّى بِنَا النَّبِيُّ ﷺ حَتَّى رَأَيْتُ أَثْرَ الطَّيْنِ وَالْمَاءِ عَلَى جَهَنَّمَ رَسُولِ اللهِ ﷺ وَأَرَبَّبِهِ، تَصْدِيقًا رُؤْيَاهُ.

[راجع: ٦٦٩]

(١٣٦) بَابُ عَدْ ثِيَابِ وَشَدِّهَا، وَمَنْ ضَمَ إِلَيْهِ ثَوْبَهُ إِذَا حَافَ أَنْ تُنْكِشِفَ عُورَتُهُ

٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُعْيَانُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كَانَ النَّاسُ يُصْلُونَ مَعَ النَّبِيِّ ﷺ وَهُمْ عَاقِدوُ أَزْرِهِمْ مِنَ الصَّعَرِ عَلَى رِقَابِهِمْ، فَقَبِيلَ لِلنِّسَاءِ: «لَا تَرْفَعْنَ رُوسَكُنَّ حَتَّى يَسْتَوِي الرَّجَالُ جُلُوسًا». [راجع: ٣٦٢]

(136) CHAPTER. To tie the clothes and wrap them properly [in *Salāt* (prayer)]; and whoever gathered his clothes for fear that his private parts may become exposed.

814. Narrated Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ: The people used to offer prayers with the Prophet ﷺ tying their *Izār* around their necks because of their small sizes; and the women were directed that they should not raise their heads from the prostrations till the men had sat straight.

(137) CHAPTER. One should not tuck up the hair [during *Salāt* (prayers)].

815. Narrated Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُمَا أَبُو الْتَّعْمَانُ قَالَ: حَدَّثَنَا حَمَادٌ - وَهُوَ ابْنُ زَيْدٍ - عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاؤُسٍ، عَنْ أَبْنِ عَبَاسٍ قَالَ: أَمِيرُ النَّبِيِّ يَقُولُ أَنَّ يَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ، وَلَا يَكْفُ شُبُّهُ وَلَا شَعْرَهُ. [See *Hadīth* No. 809]

(138) CHAPTER. One should not tuck up his garment in *As-Salat* (the prayer).

816. Narrated Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُمَا أَبُو الْتَّعْمَانُ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَمْرِو، عَنْ طَاؤُسٍ، عَنْ أَبْنِ عَبَاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ يَقُولُ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ، لَا

(١٣٧) بَابُ لَا يَكْفُ شَعْرًا

٨١٥ - حَدَّثَنَا أَبُو الْتَّعْمَانُ قَالَ: حَدَّثَنَا حَمَادٌ - وَهُوَ ابْنُ زَيْدٍ - عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاؤُسٍ، عَنْ أَبْنِ عَبَاسٍ قَالَ: أَمِيرُ النَّبِيِّ يَقُولُ أَنَّ يَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ، وَلَا يَكْفُ شُبُّهُ وَلَا شَعْرَهُ. [راجع: ٨٠٩]

(١٣٨) بَابُ لَا يَكْفُ ثَوْبَةَ فِي الصَّلَاةِ

٨١٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَمْرِو، عَنْ طَاؤُسٍ، عَنْ أَبْنِ عَبَاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ يَقُولُ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ، لَا يَكْفُ شَعْرًا وَلَا ثَوْبًا». [راجع: ٨٠٩]

(١٣٩) بَابُ التَّسْبِيحِ وَالدُّعَاءِ فِي السُّجُودِ

٨١٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفِّيَانَ قَالَ: حَدَّثَنِي مَنْصُورُ بْنُ الْمَعْتَمِرِ عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: كَانَ النَّبِيُّ يَقُولُ أَنَّهُ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبِّحْنَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي». يَتَأَوَّلُ التُّرْقَآنَ. [راجع: ٧٩٤]

(١٤٠) بَابُ الْمُكْثَ بَيْنِ السَّجَدَتَيْنِ

٨١٨ - حَدَّثَنَا أَبُو الْتَّعْمَانُ قَالَ:

(139) CHAPTER. To invoke and glorify Allāh in prostration:

817. Narrated ‘Āishah: The Prophet ﷺ used to say frequently in his bowings and prostrations, *Subhānaka Allāhumma Rabbanā Wabihamdika, Allāhumma Ighfirli* [I honour Allāh from all that (unsuitable things) that are ascribed to Him, O Allāh! Our Lord! All praises and thanks are for You, O Allāh! Forgive me]. In this way he was acting according to the Qur’ān.

(140) CHAPTER. To sit for a while between the two prostrations.

818. Narrated Abū Qilāba: Once Mālik

bin Ḥuwairith said to his friends, "Shall I show you how Allāh's Messenger ﷺ used to offer his *Salāt* (prayers)?" And it was not the time for any of the compulsory congregational prayers. So he stood up (for the *Salāt*) bowed and said the *Takbīr*, then he raised up his head and remained standing for a while and then prostrated and raised up his head for a while (sat up for a while). He offered *Salāt* like our *Sheikh* 'Amr bin Salama. Ayyūb said, "The latter used to do a thing which I did not see the people doing, i.e., he used to sit between the third and the fourth *Rak'a*.

819. Mālik bin Ḥuwairith said, "We came to the Prophet ﷺ (after embracing Islām) and stayed with him. He said to us, 'When you go back to your families, offer such and such a *Salāt* (prayer) at such and such a time, offer such a *Salāt* (prayer) at such and such time, and when there comes the time for the *Salāt* (prayer) then one of you should pronounce the *Adhān* for the *Salāt* (prayer) and the oldest of you should lead the *Salāt* (prayer)'."

[See *Fath Al-Bārī*, Vol.2, p.444 as regards sitting for rest between the first and the second *Rak'a* and then between the third and the fourth *Rak'a* (جلسة الاستراحة)].

820. Narrated Al-Bara' : رضي الله عنه : The time taken by the Prophet ﷺ in prostrations, bowings, and the sitting interval between the two prostrations was about the same.

حدَثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُوبَ، عَنْ أَبِي قِلَّابَةَ: أَنَّ مَالِكَ ابْنَ الْحُوَيْرَةَ قَالَ لِأَصْحَابِهِ: أَلَا أَبْشِكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: وَذَكَرَ فِي غَيْرِ حِينِ صَلَاةٍ. فَقَامَ ثُمَّ رَكَعَ فَكَبَرَ، ثُمَّ رَفَعَ رَأْسَهُ، فَقَامَ هُنْيَةً ثُمَّ سَجَدَ، ثُمَّ رَفَعَ رَأْسَهُ هُنْيَةً فَصَلَّى صَلَاةَ عَمْرِو بْنِ سَلَمَةَ شِيخَنَا هَذَا. قَالَ أَيُوبُ: كَانَ يَفْعَلُ شَيْئًا لَمْ أَرْهُمْ يَفْعَلُونَهُ. كَانَ يَفْعَلُ فِي الثَّالِثَةِ وَالرَّابِعَةِ. [راجع: ٦٧٧]

٨١٩ - قَالَ: فَاتَّبَعْنَا النَّبِيَّ ﷺ فَأَفْمَنَا عِنْدَهُ . فَقَالَ: «لَوْ رَجَعْتُمْ إِلَى أَهَالِكُمْ صَلُّوا صَلَاةَ كَذَا، فِي حِينِ كَذَا، صَلُّوا صَلَاةَ كَذَا فِي حِينِ كَذَا. فَإِذَا حَضَرَتِ الصَّلَاةُ فَلَيُؤَدَّنْ أَحَدُكُمْ وَلَيُؤْمَكْمَ أَكْبَرُكُمْ». [راجع: ٦٢٨]

٨٢٠ - حدَثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: حدَثَنَا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّبَّيرِيِّ قَالَ: حدَثَنَا مِسْرَرٌ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ قَالَ: كَانَ سُجُودُ النَّبِيِّ ﷺ وَرُكُوعُهُ وَقُعُودُهُ بَيْنَ السَّاجِدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ . [راجع: ٧٩٢]

821. Narrated Thābit: Anas said, “I will leave no stone unturned in making you offer the *Salāt* (prayer) as I have seen the Prophet ﷺ making us offer it.” Anas used to do a thing which I have not seen you doing. He used to stand after the bowing for such a long time that one would think that he had forgotten (the prostrations) and he used to sit in-between the prostrations so long that one would think that he had forgotten the second prostration.

٨٢١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنِّي لَا أَلُو أَنْ أُصْلِي بِكُمْ كَمَا رَأَيْتُ النَّبِيَّ ﷺ يُصْلِي بِنَا. قَالَ ثَابِتُ: كَانَ أَنَسُ يَضْطَعُ شَيْئًا لِمَ أَرَكُمْ تَضَعُونَهُ. كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامَ حَتَّى يَقُولَ الْقَائِلُ: قَدْ نَسِيَ، وَبَيْنَ السَّجْدَتَيْنِ حَتَّى يَقُولَ الْقَائِلُ: قَدْ نَسِيَ. [راجع: ٨٠٠]

(١٤١) **بَابٌ:** لَا يَقْتَرِشُ ذَرَاعَيْهِ فِي السُّجُودِ،

وَقَالَ أَبُو حُمَيْدٍ: سَجَدَ النَّبِيُّ ﷺ وَوَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلَا قَابِضَهُمَا.

٨٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَادَةً، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَعْدِلُوا فِي السُّجُودِ، وَلَا يَبْيَسِطُ أَحَدُكُمْ ذَرَاعَيْهِ اتِّسَاطَ الْكَلْبِ». [راجع: ٢٤١]

(١٤٢) **بَابٌ** مَنْ اسْتَوَى قَاعِدًا فِي وِتْرٍ مِنْ صَلَاتِهِ ثُمَّ نَهَضَ

٨٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحَ قَالَ: أَخْبَرَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا خَالِدُ الْحَدَّاءَ، عَنْ أَبِي قَلَبةَ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ الْحُوَيْرِثُ الْمَيْثَيُّ: أَنَّهُ رَأَى

(141) CHAPTER. One should not put the forearms on the ground during prostrations.

Abū Humaid said: The Prophet ﷺ prostrated and put his hands (on the ground) with the forearms away from the ground and away from the body.

822. Narrated Anas bin Mālik : The Prophet ﷺ said, “Be straight in the prostrations and none of you should put his forearms on the ground (during prostration) like a dog.”

(142) CHAPTER. Sitting straight in a *Witr* prayer (i.e., an odd *Rak'a*) and then getting up.

823. Narrated Mālik bin Huwairith Al-Laithī : I saw the Prophet ﷺ offering *Salāt* (prayer) and in the odd *Rak'a*, he used to sit for a moment (جلسة الاستراحة) before getting up.

النبي ﷺ يصلّي فإذا كان في وتر من صلاته لم ينهض حتى يسْتَوِي قاعداً.
(١٤٣) بابٌ: كيْف يعْتَمِدُ على الأرض إذا قام من الرُّكْعَة

٨٢٤ - حدثنا معلى بن أسد قال: حدثنا وهب، عن أيوب، عن أبي قلابة قال: جاءنا مالك بن الحويرث فصلى بنا في مسجدنا هذا، فقال: إنّي لأصلّى بكم وما أريد الصلاة ولકني أريد أن أريكم كيْف رأيْتَ رَسُولَ الله ﷺ يصلّي. قال أيوب: فقلت لأبي قلابة: وكيف كانت صلاته؟ قال: مثل صلاة شيخنا هذا - يعني: عمرو بن سلامة - قال أيوب: وكان ذلك الشيخ يُتم التكبير وإذا رفع رأسه عن السجدة الثانية جلس واعمد على الأرض ثم قام. [راجع: ٦٧٧]
(١٤٤) بابٌ: يُكَبِّرُ وَهُوَ يَنْهَضُ مِنَ السَّجْدَتَيْنِ،

وكان ابن الرّبير يُكَبِّرُ في نهضته.

٨٢٥ - حدثنا يحيى بن صالح قال: حدثنا فليح بن سليمان، عن سعيد بن الحارث قال: صلّى لنا أبو سعيد فجهّر بالتكبير حين رفع رأسه من السجدة، وحين سجدة، وحين رفع، وحين قام من الرُّكْعَتينِ. وقال: هكذا رأيْتَ النبي ﷺ.

(143) CHAPTER. How to support oneself on the ground while standing after finishing the *Rak'a* (after the two prostrations)...

824. Narrated Ayyub: Abū Qilāba said, "Mālik bin Ḥuwairith رضي الله عنه came to us and led us in *As-Salāt* (the prayer) in this mosque of ours and said, 'I lead you in *Salāt* but I do not want to offer the *Salāt* but just to show you how Allāh's Messenger ﷺ performed his *Salāt* (prayer).' " I asked Abū Qilāba, "How was the *Salāt* (prayer) of Mālik bin Ḥuwairith?" He replied, "Like the *Salāt* (prayer) of this *Sheikh* of ours — i.e., 'Amr bin Salama.' " That *Sheikh* used to pronounce the *Takbīr* perfectly and when he raised his head from the second prostration he would sit for a while and then support himself on the ground and get up.

(144) CHAPTER. Saying *Takbīr* on rising from the two prostrations.

Ibn Az-Zubair used to say the *Takbīr* on rising.

825. Narrated Sa'īd bin Al-Ḥārith: Abū Sa'īd (Al-Khudri) رضي الله عنه led us in the *Salāt* (prayer) and said the *Takbīr* aloud on arising from the prostration, and on prostrating, on rising again, and on getting up from the second *Rak'a*. Abū Sa'īd said, "I saw the Prophet ﷺ doing the same."

826. Narrated Muṭarrif: ‘Imrān and I offered Ṣalāt (prayers) behind ‘Alī bin Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ and he said *Takbīr* on prostrating, on rising and on getting up after the two *Rak‘a* (i.e., after the second *Rak‘a*). When the Ṣalāt was finished, ‘Imrān took me by the hand and said, “He (‘Alī) has offered Ṣalāt (like the) Ṣalāt of Muḥammad ﷺ,” (or said, “He made us remember the Ṣalāt of Muḥammad ﷺ.”)

(145) CHAPTER. The Prophet’s *Sunna* (legal way) for the sitting in the *Tashah-hud* [in the Ṣalāt (prayer)].

Umm Ad-Dardā’ used to sit in the Ṣalāt (prayer) like men and she was a woman well-versed (in religious knowledge).

827. Narrated ‘Abdullāh (bin ‘Abdullāh): رَضِيَ اللَّهُ عَنْهُما I saw ‘Abdullāh bin ‘Umar crossing his legs while sitting in *As-Ṣalāt* (the prayer) and I, a mere youngster in those days, did the same. Ibn ‘Umar forbade me to do so, and said, “The proper way is to keep the right foot propped up and bend the left in *As-Ṣalāt*.” I said questioningly, “But you are doing so (crossing the legs).” He said, “My feet cannot bear my weight.”

828. Narrated Muḥammad bin ‘Amr bin ‘Aṭā’: I was sitting with some of the Companions of Allāh’s Messenger ﷺ and we were discussing about the way of Ṣalāt (prayer) of the Prophet ﷺ. Abū Ḥumaid Aṣ-

٨٢٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ
قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ قَالَ:
حَدَّثَنَا غَيْلَانُ بْنُ جَرِيرٍ عَنْ مُطَرْفٍ:
قَالَ: صَلَّيْتُ أَنَا وَعُمَرَانَ صَلَاةً خَلْفَ
عَلَيِّ بْنِ أَبِي طَالِبٍ فَكَانَ إِذَا سَجَدَ
كَبِيرًا، وَإِذَا رَفَعَ كَبِيرًا، وَإِذَا نَهَضَ مِنَ
الرَّكْعَيْنِ كَبِيرًا. فَلَمَّا سَلَّمَ أَخَذَ عِمَرَانَ
بِيَدِي فَقَالَ: لَقَدْ صَلَّى بِنًا هَذَا صَلَاةً
مُحَمَّدٌ ﷺ أَوْ قَالَ: لَقَدْ ذَكَرَنِي هَذَا
صَلَاةً مُحَمَّدٌ ﷺ. [راجع: ٧٨٤]

(١٤٥) بَابُ سُنَّةِ الْجُلُوسِ فِي
الشَّهِيدِ،

وَكَانَتْ أُمُّ الدَّرَدَاءِ تَجْلِسُ فِي
صَلَاتِهَا جِلْسَةَ الرَّجُلِ، وَكَانَتْ فَقِيهَةَ.
٨٢٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ
بْنِ الْقَاسِمِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ
أَنَّهُ أَخْبَرَهُ: أَنَّهُ كَانَ يَرَى عَبْدَ اللَّهِ بْنَ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَتَرَبَّعُ فِي
الصَّلَاةِ إِذَا جَلَسَ، فَقَعَلَتْهُ وَأَنَا يَوْمَئِذٍ
حَدِيثُ السِّنْ فَنَهَانِي عَبْدُ اللَّهِ بْنُ
عُمَرَ. قَالَ: إِنَّمَا سُنَّةُ الصَّلَاةِ أَنْ
تَنْصِبَ رِجْلَكَ الْيُمْنَى، وَتَشْنِي
الْيُسْرَى. فَقُلْتُ: إِنَّكَ تَفْعَلُ ذَلِكَ؟
فَقَالَ: إِنَّ رِجْلِي لَا تَحْمِلَانِي.

٨٢٨ - حَدَّثَنَا يَحْيَى بْنُ بُكْرٍ
قَالَ: حَدَّثَنَا الْيَثْ، عَنْ خَالِدٍ عَنْ
سَعِيدٍ - هُوَ ابْنُ أَبِي هَلَالٍ - عَنْ

Sādī said, “I remember the *Salāt* of Allāh’s Messenger ﷺ better than anyone of you. I saw him raising both his hands up to the level of the shoulders on saying the *Takbīr*; and on bowing, he placed his hands on both knees and bent his back straight, then he stood up straight from bowing till all the vertebrae took their normal positions. In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the *Qiblah*. On sitting in the second *Rak‘a*, he sat on his left foot and propped up the right one; and in the last *Rak‘a* he pushed his left foot forward and kept the other foot propped up and sat over his buttocks.”

مُحَمَّدٌ بْنُ عَمْرُو بْنِ حَلْحَلَةَ عَنْ مُحَمَّدٍ بْنِ عَمْرُو بْنِ عَطَاءٍ. وَحَدَّثَنَا الْلَّيْثُ عَنْ يَزِيدِ بْنِ أَبِي حَيْبٍ، وَيَزِيدُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدٍ بْنِ عَمْرُو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدٍ بْنِ عَمْرُو بْنِ عَطَاءٍ أَنَّهُ كَانَ جَالِسًا فِي نَفْرٍ مِّنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَذَكَرْنَا صَلَاتَةَ الْبَيْتِ ﷺ فَقَالَ أُبُو حُمَيْدٍ السَّاعِدِيُّ: أَنَا كُنْتُ أَحْفَظُكُمْ لِصَلَاتِ رَسُولِ اللَّهِ ﷺ، رَأَيْتُهُ إِذَا كَبَرَ جَعَلَ يَدِيهِ حَدُّوْ مَنْكِبِيهِ. وَإِذَا رَأَعَ امْكَنَ يَدَيْهِ مِنْ رُكْبَتِيهِ، ثُمَّ هَصَرَ ظَهِيرَهُ. فَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى حَتَّى يَعُودَ كُلُّ فَقَارٍ مَكَانَهُ. فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلَا قَارِضَهُمَا وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلِيهِ الْقِبْلَةَ. فَإِذَا جَلَسَ فِي الرَّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى وَنَصَبَ الْيُمْنَى، وَإِذَا جَلَسَ فِي الرَّكْعَةِ الْآخِرَةِ قَدَّمَ رِجْلَهُ الْيُسْرَى وَنَصَبَ الْأُخْرَى وَقَدَّمَ عَلَى مَعْدَتِهِ.

وَسَمِعَ الْلَّيْثُ يَزِيدَ بْنَ أَبِي حَيْبٍ، وَيَزِيدُ مُحَمَّدُ بْنُ عَمْرُو بْنِ حَلْحَلَةَ، وَابْنُ حَلْحَلَةَ، مِنْ ابْنِ عَطَاءٍ. وَقَالَ أُبُو صالحٍ عَنِ الْلَّيْثِ: كُلُّ فَقَارٍ. وَقَالَ ابْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَيُوبَ قَالَ: حَدَّثَنِي يَزِيدُ ابْنُ أَبِي حَيْبٍ أَنَّ مُحَمَّدَ بْنَ عَمْرُو بْنِ حَلْحَلَةَ حَدَّثَهُ: كُلُّ فَقَارٍ.

(146) CHAPTER. Whoever considered that the first *Tashah-hud* is not compulsory.

As the Prophet ﷺ stood up after the second *Rak'a* (without sitting for *Tashah-hud*) and did not perform it.

829. Narrated ‘Abdullāh bin Buḥaina (رضي الله عنه) (he was from the tribe of Azd Shanū'a and was the ally of the tribe of ‘Abd-Manāf and was one of the Companions of the Prophet ﷺ): Once the Prophet ﷺ led us in the *Zuhr* prayer and stood up after the second *Rak'a* and did not sit down. The people stood up with him. When *As-Salāt* (the prayer) was about to end and the people were waiting for him to say the *Taslīm*, he said *Takbīr* while sitting and prostrated twice (of *Sahw*-forgetfulness) before saying the *Taslīm* and then he (finished the *Salāt* saying the) *Taslīm*.”

(147) CHAPTER. (Saying of the) *Tashah-hud* in the first sitting.

830. Narrated ‘Abdullāh bin Mālik bin Buḥaina (رضي الله عنه): Once Allāh's Messenger ﷺ led us in the *Zuhr* prayer and got up (after the prostrations of the second *Rak'a*) although he should have sat (for the *Tashah-hud*). So, at the end of the *Salāt* (prayer), he prostrated twice while sitting (prostrations of *Sahw*).

(١٤٦) بابُ مَنْ لَمْ يَرَ الشَّهَدَ الْأَوَّلَ وَاجِبًا،

لأنَّ النَّبِيَّ ﷺ قَامَ مِنَ الرَّكْعَتَيْنِ وَلَمْ يَرْجِعْ.

٨٢٩ - حَدَّثَنَا أَبُو الْيَمَانُ قَالَ: أَخْبَرَنَا شُعْبَيْتُ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ هُرْمَزَ مَوْلَى بَنِي عَبْدِ الْمُطَّلِبِ. وَقَالَ مَرَّةً: مَوْلَى رَبِيعَةَ بْنِ الْحَارِثِ أَنَّ عَبْدَ اللَّهِ بْنَ بُحَيْنَةَ وَهُوَ مِنْ أَزْدِ شَنُوْءَةَ وَهُوَ حَلِيفُ لَبَنِي عَبْدِ مَنَافِ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظَّهَرَ، فَقَامَ فِي الرَّكْعَتَيْنِ الْأَوَّلَيْنِ لَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ، حَتَّى إِذَا فَضَّلَ الصَّلَاةَ، وَانْتَظَرَ النَّاسُ تَسْلِيمَهُ كَبَرَ وَهُوَ جَالِسٌ، فَسَجَدَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ ثُمَّ سَلَّمَ. [انظر: ٨٣٠، ٦٦٧٠، ١٢٢٥، ١٢٢٣]

(١٤٧) بابُ الشَّهَدَ فِي الْأُولَى

٨٣٠ - حَدَّثَنَا قُتْبَيْةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا بَكْرٌ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظَّهَرَ، فَقَامَ وَعَلَيْهِ جُلُوسٌ، فَلَمَّا كَانَ فِي آخِرِ صَلَاةِهِ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ.

[٨٢٩]

(148) CHAPTER. (Saying of the) *Tashah-hud* in the last *Rak'a*.

831. Narrated Shaqiq bin Salama: 'Abdullah (bin Mas'ud) said, "Whenever we offered *Salāt* (prayer) behind the Prophet ﷺ, we used to recite (in sitting) *As-Salām* (peace) be on Jibril (Gabriel), Mikail (Michael), peace be on so-and-so. Once Allāh's Messenger ﷺ [after finishing the *Salāt* (prayer)] looked back at us and said, "Allāh Himself is *As-Salām* (Peace), and if anyone of you prays then he should say: *At-tahyātu lillāhi waṣṣalawātu wa-taiyibātu. As-Salāmu 'alaika aiyuhan-Nabīyyu wa rahmatul-lāhi wa barakātuhu. As-Salāmu 'alainā wa 'alā ibādil-lāh is-sāliḥin.* (All the compliments, prayers and good things are due to Allāh عَالِيٌّ, peace be on you, O Prophet and Allāh's Mercy and Blessings be on you. Peace be on us and on the true pious slaves of Allāh). If you say that, it will be for all the slaves in the heaven and the earth. *Ash-hadu an lā-ilāha illallāhu wa ash-hadu anna Muḥammadan 'abduhu wa Rasūluhu.* (I testify that none has the right to be worshipped but Allāh and I also testify that Muḥammad is His slave and His Messenger)."

(149) CHAPTER. Invocation before the *Tastīm*.

832. Narrated 'Aishah, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ used to invoke Allāh in *As-Salāt* (the prayer) saying, "*Allāhumma inni a'uḍhu bika min 'adhābil-qabri, wa a'uḍhu bika min fitnatil-masīhid-dajjāl, wa a'uḍhu bika min fitnatil-mahyā wa fitnatil-mamāti. Allāhumma inni a'uḍhu bika min al-mātham wal-maghrami.* [O Allāh, I seek refuge with You from the punishment of the grave and from the *Fitnah* (trial and affliction etc.) of *Masīh Ad-Dajjāl* and from

(١٤٨) بابُ الشهيد في الآخرة

٨٣١ - حَدَّثَنَا أَبُو نَعِيمٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقِ بْنِ سَلَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْنَا: السَّلَامُ عَلَى جِبْرِيلَ وَمِيكَائِيلَ، السَّلَامُ عَلَى قُلَانِ وَفُلَانِ. فَأَلْتَقَتْ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «إِنَّ اللَّهَ هُوَ السَّلَامُ». فَإِذَا صَلَّى أَحَدُكُمْ فَلَيَقُولُ: التَّحَمِّيَّاتُ اللَّهُ، وَالصَّلَوَاتُ وَالطَّيَّاتُ، السَّلَامُ عَلَيْكُمْ أَيُّهَا الْبَيْتُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلَامُ عَلَيْنَا، وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ - فَإِنَّكُمْ إِذَا قُلْنُتمُوهَا أَصَابَتْ كُلَّ عَبْدٍ اللَّهِ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ - أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ». [انظر: ٨٣٥، ١٢٠٢، ٦٢٣٠، ٦٢٦٥، ٦٣٢٨]

(١٤٩) بابُ الدعاءِ قَبْلَ السَّلَامِ

٨٣٢ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شَعِيبٌ عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنَا عُرْوَةُ بْنُ الزُّبَيرِ عَنْ عَائِشَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُ فِي الصَّلَاةِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبِيرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ

the *Fitnah* of life and from the *Fitnah* of death. O Allāh, I seek refuge with You from the sins and from being in debt].” Somebody said to him, “Why do you so frequently seek refuge with Allāh from being in debt?” The Prophet ﷺ replied, “A person in debt tells lies whenever he speaks, and breaks promises whenever he makes (them).”

الْمَحِيَا وَفِتْنَةَ الْمَمَاتِ . اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثِمِ وَالْمَعْرَمِ ». فَقَالَ لَهُ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِيدُ مِنَ الْمَعْرَمِ؟، فَقَالَ: «إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَبَ، وَوَعَدَ فَأَخْلَفَ». [انظر: ٨٣٣، ٢٣٩٧، ٦٣٦٨، ٦٣٧٥]

[٧١٢٩، ٦٣٧٧، ٦٣٧٦]

833. ‘Āishah رضي الله عنها also narrated: I heard Allāh’s Messenger ﷺ in his *Salāt* seeking refuge with Allāh from the *Fitnah* of *Ad-Dajāl*.

٨٣٣ - وَعَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الرَّبِيعِ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَسْتَعِيدُ فِي صَلَاتِهِ مِنْ فِتْنَةِ الدَّجَالِ . [راجع: ٨٣٢]

834. Narrated Abū Bakr Aṣ-Śiddīq رضي الله عنه : I asked Allāh’s Messenger ﷺ to teach me an invocation so that I may invoke Allāh with it in my *Salāt* (prayer). He ﷺ told me to say, “*Allāhumma inni zalumtu nafsi zulman kathiran, wa lā yaqhfirudh-dhnūba illā anta faghfirlī maghfiratan min ‘indika, warhamnī innaka antal-Qhafūr-Rāhīm*” [O Allāh! I have done great *Zulm* (wrong) to myself and none except You forgives sins, so please forgive me and be Merciful to me as You are the Oft-Forgiver, the Most Merciful].”

٨٣٤ - حَدَّثَنَا قُتْبِيُّهُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا الْلَّيْثُ عَنْ بَيْزَدِ بْنِ أَبِي حَيْبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، عَنْ أَبِي بَكْرِ الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: عَلَمْنِي دُعَاءً أَذْعُونَهُ فِي صَلَاتِي: قَالَ: «قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ». [انظر: ٦٣٢٦، ٦٣٨٨]

(150) CHAPTER. What optional invocation may be selected after the *Tashah-hud*, and it is not obligatory.

835. Narrated ‘Abdullāh (bin Mas’ūd): Whenever we offered *Salāt* (prayer) with the Prophet ﷺ we used to say, *As-Salām* (peace)

(١٥٠) بَابُ ما يَتَحِيرُ مِنَ الدُّعَاءِ بَعْدَ الشَّهَادَةِ، وَلَيْسَ بِوَاجِبٍ ٨٣٥ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنِ الْأَعْمَشِ قَالَ: حَدَّثَنِي

be on Allāh from His slaves and peace be on so-and-so.” The Prophet ﷺ said, “Don’t say *As-Salām* be on Allāh, for He Himself is *As-Salām*, but say, ‘*At-tahiyātu lillāhi wā-sh-salawātu wa-taiyibātu*. *As-Salāmu ‘alaika aiyuhan-Nabīyyu waraḥmatul-lāhi wa barakātuhu*. *As-Salāmu ‘alainā wa ‘alā ‘ibādillah issālihīn*. If you say this then it will be for all the slaves in heaven or between heaven and earth. *Ash-hadu an lā-ilāha ill-Allāhu wa ash-hadu anna Muḥammadan abduhū wa Rasūluhū*’.

Then select the invocation you like best and recite it.” (See *Hadīth* No.831, 832, 833 & 834).

شَقِيقٌ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا إِذَا كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الصَّلَاةِ قُلْنَا: السَّلَامُ عَلَى اللَّهِ مِنْ عِبَادِهِ، السَّلَامُ عَلَى قَلْنَى وَفُلَنَى. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَقُولُوا: السَّلَامُ عَلَى اللَّهِ، فَإِنَّ اللَّهَ هُوَ السَّلَامُ. وَلَكِنْ قُولُوا: التَّحَيَّاتُ لِلَّهِ، وَالصَّلَواتُ وَالظَّيَّاتُ، السَّلَامُ عَلَيْكُمْ أَئُمَّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ - فَإِنَّكُمْ إِذَا قُلْنَمْ ذَلِكَ أَصَابَ كُلَّ عَبْدٍ فِي السَّمَاءِ أَوْ بَيْنَ السَّمَاءِ وَالأَرْضِ - أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. ثُمَّ لَيَتَحِيرَ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ فَيَدْعُو». [راجع: ٨٣١]

(١٥١) بَابُ مَنْ لَمْ يَمْسِخْ جَهَنَّمَةَ وَأَنْفَهَ حَتَّى صَلَّى،
قال أبو عبد الله: رأيت الحميدى
يحتاج بهذا الحديث أن لا يمسخ
الجهنة في الصلاة.

٨٣٦ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ
قال: حدثنا هشام، عن يحيى عن
أبي سلمة قال: سألت أبا سعيد
الحدري فقال: رأيت رسول الله ص
يسجد في الماء والطين حتى رأيت
آخر الطين في جهنه. [راجع: ٦٦٩]

(١٥٢) بَابُ الْمُسْلِمِ

(151) CHAPTER. No cleaning (rubbing) one’s forehead and nose till one has completed *As-Salāt* (the prayer).

And Abū ‘Abdullāh said: I saw Al-Humaidī quoting this *Hadīth* (No.798) to support his argument that the forehead should not be cleaned (rubbed) in *As-Salāt* (prayer).

836. Narrated Abū Sa‘id Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: I saw Allāh’s Messenger ﷺ prostrating in mud and water and saw the mark of mud on his forehead.

(152) CHAPTER. *Taslim* [turning the face to the right and then to the left and saying “*As-*

Salāmu 'alaikum wa rahmat-ullāh" at the end of the *Ṣalāt* (prayers)].

837. Narrated Umm Salama رَضِيَ اللَّهُ عَنْهَا whenever Allāh's Messenger ﷺ finished his *Salāt* (prayers) with *Taslīm*, the women would get up and he would stay on for a while in his place before getting up.

Ibn Shihāb said, "I think (and Allāh knows better), that the purpose of his stay was that the women might leave before the men who had finished their *Ṣalāt* (prayer)."

(153) CHAPTER. To finish the *Ṣalāt* (prayer) with *Taslīm* along with the *Imām*.

Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا liked for those offering *Ṣalāt* (prayers) behind the *Imām* to say *Taslīm* (immediately) after the *Imām* had said it.

838. Narrated 'Itbān (bin Mālik) رَضِيَ اللَّهُ عَنْهُ: We offered *Ṣalāt* (prayer) with the Prophet ﷺ and used to finish our *Ṣalāt* with the *Taslīm* along with him.

(154) CHAPTER. Whoever did not say (a *Taslīm*) in addition to the *Taslīm* of the *Imām* but thought that *Taslīm* of the *Ṣalāt* (prayer) was sufficient.

839. Narrated Maḥmūd bin Ar-Rabi رَضِيَ اللَّهُ عَنْهُ: I remember Allāh's Messenger ﷺ and also the mouthful of water which he took

٨٣٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ هِنْدِ بْنِتِ الْحَارِثِ أَنَّ أُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ قَامَ النِّسَاءُ حِينَ يَقْضِي تَسْلِيمَهُ وَمَكَثَ يَسِيرًا قَبْلَ أَنْ يَقُومَ. قَالَ ابْنُ شَهَابٍ: فَأَرَى وَاللهُ أَعْلَمُ أَنَّ مُكْتَهَ لِكُنْ يَنْقُذُ النِّسَاءَ قَبْلَ أَنْ يُدْرِكُهُنَّ مِنْ انْصَرَفَ مِنَ الْقَوْمِ. [انظر: ٨٤٩، ٨٥٠، ١٥٣]

(١٥٣) بَابٌ: يُسَلِّمُ حِينَ يُسَلِّمُ الإِمَامُ،

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَسْتَحِثُ إِذَا سَلَّمَ الإِمَامُ أَنْ يُسَلِّمَ مِنْ خَلْفِهِ.

٨٣٨ - حَدَّثَنَا حَبَّانُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عِتَبَانَ بْنِ مَالِكٍ قَالَ: صَلَّيْنَا مَعَ النَّبِيِّ ﷺ فَسَلَّمْنَا حِينَ سَلَّمَ». [راجع: ٤٢٤]

(١٥٤) بَابٌ مَنْ لَمْ يَرِدِ السَّلَامَ عَلَى الإِمَامِ، وَأَكْتَفَى بِتَسْلِيمِ الصَّلَاةِ

٨٣٩ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ

from a bucket in our house and ejected (on me).

840. I heard from ‘Ibtān bin Mālik Al-Anṣārī, who was one from Banī Sālim, saying, “I used to lead my tribe of Banī Sālim in Ṣalāt (prayer). Once I went to the Prophet ﷺ and said to him, ‘I have weak eyesight and at times the rain-water floods intervenes between me and the mosque of my tribe and I wish that you would come to my house and offer Ṣalāt at some place so that I could take that place as a *Muṣalla* (appointed place for Ṣalāt). He said, “If Allāh will, I will do so.” Next day Allāh’s Messenger ﷺ along with Abū Bakr رَضِيَ اللَّهُ عَنْهُ came to my house after the sun had risen high and he asked permission to enter. I gave him permission, but he didn’t sit till he said to me, “Where do you want me to offer Ṣalāt in your house?” I pointed to a place in the house where I wanted him to offer Ṣalāt. So he stood up for the Ṣalāt and we aligned behind him. He completed the Ṣalāt with *Taslīm* and we did the same simultaneously.”

(155) CHAPTER. The *Dhikr* (remembering Allāh by Glorifying, Praising and Magnifying Him) after *As-Salāt* (the prayer).

841. Narrated Abu Ḥābirah, the freed slave of Ibn ‘Abbās: Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا told me, “In the lifetime of the Prophet ﷺ it was the custom to remember Allāh (*Dhikr*) by glorifying, praising and magnifying Allāh aloud after the compulsory congregational *Salāt* (prayers).” Ibn ‘Abbās further said, “When I heard the *Dhikr*, I would learn that

عَنِ الرَّهْبَرِيِّ قَالَ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعَ، وَرَأَمْ أَنَّهُ عَقَلَ رَسُولُ اللَّهِ ﷺ وَعَقَلَ مَجَةً مَجَهَا مِنْ ذُلُو كَانَ فِي دَارِهِمْ. [راجع: ٧٧]

٨٤٠ - قال: سمعت عثيَّانَ بْنَ مالِكَ الْأَنصَارِيَّ، ثُمَّ أَحَدَ بْنَ سَالِمَ قَالَ: «كُنْتُ أَصْلَى لِقَوْمِي بْنَي سَالِمَ، فَأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: إِنِّي أَنْكَرْتُ بَصَرِي وَإِنَّ السُّلُولَ تَحُولُ بَيْنِي وَبَيْنَ مَسْجِدِ قَوْمِي، فَلَوْدَدْتُ أَنَّكَ جِئْتَ فَصَلَّيْتَ فِي بَيْتِي مَكَانًا أَتَخْدَهُ مَسْجِدًا. فَقَالَ: «أَفَعَلْتُ إِنْ شاءَ اللَّهُ». فَعَدَّا عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ مَعَهُ بَعْدَ مَا اشْتَدَ النَّهَارُ. فَاسْتَأْذَنَ النَّبِيَّ ﷺ فَأَذْنَتْ لَهُ فَلَمْ يَخْلُسْ حَتَّى قَالَ: «أَيْنَ تُحِبُّ أَنْ أَصْلَى مِنْ بَيْتِكَ؟» فَأَشَارَ إِلَيْهِ مِنَ الْمَكَانِ الَّذِي أَحَبَّ أَنْ يُصَلِّي فِيهِ. فَقَامَ فَصَفَقَنَا خَلْفَهُ ثُمَّ سَلَّمَ وَسَلَّمْنَا حِينَ سَلَّمَ.

[راجع: ٤٢٤]

(١٥٥) بَابُ الذِّكْرِ بَعْدَ الصَّلَاةِ

٨٤١ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجَ قَالَ: أَخْبَرَنِي عَمْرُو أَنَّ أَبَا مَعْبِدٍ مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ

the compulsory congregational *Salāt* had ended.”

رَفِعَ الصَّوْتِ بِالذُّكْرِ حِينَ يَنْصَرِفُ
النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ عَلَى عَهْدِ
رَسُولِ اللَّهِ ﷺ. وَقَالَ ابْنُ عَبَّاسٍ:
كُنْتُ أَغْلَمُ إِذَا أَنْصَرَفْتُ بِذَلِكَ إِذَا
سِمْعَتُهُ. [انظر: ٨٤٢]

842. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا used to recognise the completion of *As-Salāt* (the prayer) of the Prophet ﷺ by hearing *Takbīr*.

٨٤٢ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ
قَالَ: حَدَّثَنَا سُفِيَّانُ قَالَ: حَدَّثَنَا عُمَرُ وَ
قَالَ: أَخْبَرَنِي أَبُو مَعْبُدٍ، عَنْ ابْنِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ
أَعْرِفُ أَنْقِضَاءَ صَلَاتِ النَّبِيِّ ﷺ
بِالْتَّكْبِيرِ قَالَ عَلَيَّ حَدَّثَنَا سُفِيَّانُ، عَنْ
عُمَرٍ وَقَالَ كَانَ أَبُو مَعْبُدٍ أَصْدِقَ
مَوْالِيِّ ابْنِ عَبَّاسٍ قَالَ عَلَيَّ وَاسْمُهُ
نَافْذٌ. [راجع: ٨٤١]

843. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Some poor people came to the Prophet ﷺ and said, “The wealthy people will get higher grades and will have permanent enjoyment, and they offer *Salāt* (prayer) like us and observe *Saum* (fast) as we do. They have more money by which they perform the *Hajj*, and *‘Umra*; fight and struggle in Allāh’s Cause and give in charity.” The Prophet ﷺ said, “Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say *Subhān Allāh, Alḥamdu-lillāh* and *Allāhu Akbar* thirty-three times each after every (compulsory) *Salāt* (prayer).” We differed and some of us said that we should say *Subhān Allāh* thirty three times and *Alḥamdu lillāh* thirty-three times and *Allāhu Akbar* thirty-three times and

٨٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ
قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللَّهِ،
عَنْ سُمَيِّ، عَنْ أَبِي صَالِحٍ عَنْ أَبِي
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ
الْفُقَرَاءُ إِلَى النَّبِيِّ ﷺ فَقَالُوا: ذَهَبَ
أَهْلُ الدُّنْوِيْرِ مِنَ الْأَمْوَالِ بِالدَّرَجَاتِ
الْعُلَى وَالْعَيْمِ الْمُقِيمِ، يُصْلُونَ كَمَا
نُصَلَّى، وَيَصُومُونَ كَمَا نَصُومُ. وَلَهُمْ
فَضْلٌ أَمْوَالٌ يَحْجُجُونَ بِهَا، وَيَعْتَمِرُونَ،
وَيُجَاهِدُونَ، وَيَصَدِّقُونَ. فَقَالَ: «أَلَا
أَخْدُوكُمْ بِمَا إِنْ أَخْدُنُمْ بِهِ أَفْرَكُمْ مِنْ
سَبَقَكُمْ وَلَمْ يُدْرِكُمْ أَحَدٌ بَعْدَكُمْ
وَكُنْتُمْ خَيْرًا مِنْ أَنْتُمْ بَيْنَ ظَهَارَيْهِمْ إِلَّا
مِنْ عَمِيلًا مِثْلُهُ تُسْبِحُونَ، وَتَحْمَدُونَ

thirty-four times. I went to the Prophet ﷺ who said, “Say, *Subḥān Allāh* and *Alḥamdu lillāh* and *Allāhu Akbar* all of them for thirty-three times.”

وَتُكَبِّرُونَ خَلْفَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، فَاحْتَلَفُنَا بَيْنَنَا، فَقَالَ بَعْضُنَا: نُسَبِّحُ ثَلَاثًا وَثَلَاثِينَ، وَنَحْمَدُ ثَلَاثًا وَثَلَاثِينَ، وَنُكَبِّرُ أَرْبَعًا وَثَلَاثِينَ. فَرَجَعْتُ إِلَيْهِ، فَقَالَ: «تَقُولُ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللهُ أَكْبَرُ، حَتَّى يَكُونَ مِنْهُنَّ كُلُّهُنَّ ثَلَاثًا وَثَلَاثِينَ».

[انظر: ٦٣٢٩]

844. Narrated Warrād, the clerk of Al-Mughīra bin Shu'ba: Once, Al-Mughīra رَضِيَ اللَّهُ عَنْهُ dictated to me in a letter addressed to Mu'awiyya that the Prophet ﷺ used to say after every compulsory *Ṣalāt* (prayer), “*Lā ilāha illallāhu wahdahū lā sharīka lahu, lahul-mulku wa-lahul-hamdu, wa huwa alā kulli shai'in Qadīr. Allāhumma lā mani'a limā a'taita, wa lā mu'tiya limā mana'ta, wa lā yanfa'u dhal-jaddi minkal-jadd*. (None has the right to be worshipped but Allāh and He has no partner in Lordship or in worship or in the Names and the Qualities⁽¹⁾ and for Him is the kingdom and all the praises and thanks are for Him and He is Omnipotent. O Allāh! Nobody can hold back what You give and nobody can give what You hold back. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will.” And Al-Hasan said, “*Al-Jadd* means riches (prosperity).”

٨٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفِيَّانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ وَرَادٍ كَاتِبِ الْمُغَيْرَةِ بْنِ شُعْبَةَ قَالَ: أَمْلَى عَلَيَّ الْمُغَيْرَةُ فِي كِتَابٍ إِلَيْهِ مُعَاوِيَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَشُوَّلُ فِي دُبْرٍ كُلَّ صَلَاةً مَكْتُوبَةً: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدَّ مِنْكَ الْجَدُّ». وَقَالَ شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ بِهَذَا. وَقَالَ الْحَسَنُ: جَدُّ: غَنِّيٌّ. عَنِ الْحَكْمِ، عَنِ الْقَاسِمِ بْنِ مُحَيَّرَةَ، عَنْ وَرَادٍ بِهَذَا. [انظر: ١٤٧٧، ٢٤٠٨، ٧٢٩٢، ٦٤٧٣، ٦٣٣٠، ٥٩٧٥]

(١٥٦) بَابٌ: يَسْقِفُ الْإِمَامَ النَّاسَ إِذَا سَلَّمَ

٨٤٥ - حَدَّثَنَا مُوسَى بْنُ

(156) CHAPTER. The *Imām* should face the followers after finishing the prayer with *Taslim*.

845. Narrated Samura bin Jundab رَضِيَ اللَّهُ عَنْهُ that

(1) (H.844) See *Tauhid* in the glossary.

The Prophet ﷺ used to face us on completion of the *Ṣalāt* (prayer).

إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ
قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ سَمْرَةَ بْنِ
جُنْدَبِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى^{تَعَالَى}
صَلَاةً أَفْبَلَ عَلَيْنَا بِوْجَهِهِ. [انظر:
١١٤٣، ١٣٨٦، ٢٠٨٥، ٢٧٩١، ٣٢٣٦،
٣٢٥٤، ٤٦٧٤، ٦٠٩٦، ٧٠٤٧]

846. Narrated Zaid bin Khālid Al-Juhani رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ led us in the *Fajr* prayer at Ḥudābiya after a rainy night. On completion of the *Ṣalāt* (prayer), he faced the people and said, “Do you know what your Lord has said (revealed)?” The people replied, “Allāh and His Messenger know better.” He said, “Allāh has said, ‘In this morning some of *Ibādī* (My slaves) remained as true believers and some became disbelievers; whoever said that the rain was due to the Blessings and the Mercy of Allāh, is the one (*'Ibādī*) who believes in Me and he disbelieves in the star, and whoever said that it rained because of a particular star is a disbeliever in Me and a believer in the star.’”

٨٤٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ
مَسْلَمَةَ، عَنْ مَالِكٍ عَنْ صَالِحٍ بْنِ
كَيْسَانَ، عَنْ عَبْدِ اللهِ ابْنِ عَبْدِ اللهِ بْنِ
عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ زَيْدِ بْنِ خَالِدٍ
الْجَهْنَمِيِّ أَنَّهُ قَالَ: صَلَّى لَنَا النَّبِيُّ ﷺ
صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَّةِ عَلَى إِثْرِ
سَمَاءٍ كَانَتْ مِنَ الظَّلَلِ، فَلَمَّا انْتَرَفَ
أَفْبَلَ عَلَى النَّاسِ فَقَالَ: «هُلْ تَدْرُونَ
مَاذَا قَالَ رَبُّكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ
أَعْلَمْ. قَالَ: «أَصْبَحَ مِنْ عِبَادِيَ مُؤْمِنٌ
بِي وَكَافِرٌ. فَأَمَّا مَنْ قَالَ: مُطْرُنَا
بِعَصْلِ اللهِ وَرَحْمَتِهِ فَذِلِّكَ مُؤْمِنٌ بِي
كَافِرٌ بِالْكَوْكِبِ. وَأَمَّا مَنْ قَالَ: يَنْوَءُ
كَذَا وَكَذَا، فَذِلِّكَ كَافِرٌ بِي وَمُؤْمِنٌ
بِالْكَوْكِبِ». [انظر: ٤١٤٧، ١٠٣٨]

[٧٥٠٣]

847. Narrated Anas (bin Mālik) رَضِيَ اللَّهُ عَنْهُ: Once the Prophet ﷺ delayed the *Ishā'* prayer until midnight and then came to us. Having offered *Ṣalāt* (prayers) he faced us and said, “The people had offered and slept but you were in the *Ṣalāt* as long as you were waiting for it.”

٨٤٧ - حَدَّثَنَا عَبْدُ اللهِ: سَمِعَ
يَزِيدَ قَالَ: أَخْبَرَنَا حُمَيْدٌ، عَنْ أَنَّسٍ
قَالَ: أَخَرَ النَّبِيُّ ﷺ الصَّلَاةَ ذَاتَ لَيْلَةٍ
إِلَى شَطْرِ الظَّلَلِ ثُمَّ خَرَجَ عَلَيْنَا، فَلَمَّا
صَلَّى أَفْبَلَ عَلَيْنَا بِوْجَهِهِ فَقَالَ: «إِنَّ
النَّاسَ قَدْ صَلَوْا وَرَفَدُوا وَإِنَّكُمْ لَئِنْ

تَرَكُوا فِي صَلَاةِ مَا انْتَظَرْتُمُ الصَّلَاةَ».

[راجع: ٥٧٢]

(١٥٧) بَابُ مُكْثِ الْإِمَامِ فِي مُصَلَّاهُ بَعْدَ السَّلَامِ

٨٤٨ - وَقَالَ لَنَا آدُمُ: حَدَّثَنَا شُعْبَةُ، عَنْ أَئُوبَ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ يُصَلِّي فِي مَكَانِهِ الَّذِي صَلَّى فِيهِ فَرِيقَةً وَفَعَلَهُ الْقَاسِمُ. وَيُذَكَّرُ عَنْ أَبِي هُرَيْرَةَ رَفِعَهُ: «لَا يَنْطَوِي الْإِمَامُ فِي مَكَانِهِ»، وَلَمْ يَصُحَّ.

(157) CHAPTER. The staying of the *Imām* at his *Musalla* (praying place) after (finishing the prayer with) *Taslim*.

848. Narrated Nāfi': Ibn 'Umar رَضِيَ اللَّهُ عَنْهُما used to offer prayers (*Nawāfil*) at the place where he had offered the compulsory prayer. Al-Qāsim (bin Muḥammad bin Abī Bakr) did the same.

The narration coming from Abū Hurairah رَضِيَ اللَّهُ عَنْهُ (from the Prophet ﷺ) forbidding the *Imām* from offering prayers (optional prayer) at the same place where he has offered the compulsory prayer (is incorrect).

849. Narrated Umm Salama رَضِيَ اللَّهُ عَنْهَا, "The Prophet ﷺ after finishing the prayer with *Taslim* used to stay at his place for a while."

Ibn Shihāb said, "I think (and Allāh knows better), that he used to wait for the departure of the women who had offered prayers."

٨٤٩ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ هَنْدِ بْنِتِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَلَّمَ يَمْكُثُ فِي مَكَانِهِ يَسِيرًا. قَالَ ابْنُ شَهَابٍ: فَرَرَى - وَاللَّهُ أَعْلَمُ - لِكَيْ يَنْفَدُ مَنْ يَنْصَرِفُ مِنَ النِّسَاءِ.

[راجع: ٨٧٣]

٨٥٠ - وَقَالَ ابْنُ أَبِي مَرْيَمٍ: أَخْبَرَنَا نَافِعُ بْنُ يَزِيدَ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ أَنَّ ابْنَ شَهَابَ كَتَبَ إِلَيْهِ قَالَ: حَدَّثَنِي هَنْدُ ابْنَةُ الْحَارِثِ الْفِرَاسِيَّةُ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ وَكَانَتْ مِنْ صَوَّاحِ بَابِهَا قَالَتْ: كَانَ يُسَلِّمُ فَيَنْصَرِفُ النِّسَاءُ فَيَدْخُلُنَّ بَيْوَنَ مِنْ قَبْلِ أَنْ يَنْصَرِفَ رَسُولُ اللَّهِ ﷺ. وَقَالَ ابْنُ وَهْبٍ، عَنْ يُونُسَ:

850. Ibn Shihāb wrote that he had heard it from Hind bin Al-Hārith Al-Firāsiyya who heard it from Umm Salama, the wife of the Prophet ﷺ (Hind was from the companions of Umm Salama) who said, "When the Prophet ﷺ finished the prayer with *Taslim*, the women would depart and enter their houses before Allāh's Messenger ﷺ departed."

عَنْ أَبْنَى شِهَابٍ: أَخْبَرَنِي هِنْدُ الْفَرَاسِيَّةُ. وَقَالَ عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا يُونُسُ عَنِ الرَّهْرِيِّ: حَدَّثَنِي هِنْدُ الْفَرَشِيَّةُ. وَقَالَ الرَّبِيعِيُّ: أَخْبَرَنِي الرَّهْرِيُّ أَنَّ هِنْدًا بِنْتَ الْحَارِبِ الْفَرَشِيَّةَ أَخْبَرَتْهُ وَكَانَتْ تَحْتَ مَعْبِدَ بْنِ الْمَقْدَادِ وَهُوَ حَلِيفُ بَنِي رُهْرَةَ وَكَانَتْ تَدْخُلُ عَلَى أَزْوَاجِ النَّبِيِّ ﷺ. وَقَالَ شَعِيبٌ: عَنِ الرَّهْرِيِّ: حَدَّثَنِي هِنْدُ الْفَرَشِيَّةُ. وَقَالَ أَبْنُ أَبِي عَبِيدٍ: عَنِ الرَّهْرِيِّ، عَنْ هِنْدِ الْفَرَاسِيَّةِ. وَقَالَ الْلَّئِنُ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ: حَدَّثَهُ أَبْنُ شِهَابٍ عَنِ امْرَأَةِ مَنْ قَرِيسٍ، حَدَّثَتْهُ عَنِ النَّبِيِّ ﷺ.

[راجع: ٨٣٧]

(١٥٨) **بَابُ مَنْ صَلَّى بِالنَّاسِ فَذَكَرَ حَاجَةً فَتَحَطَّاهُمْ**

(158) CHAPTER. Whoever led the people in *Salāt* (prayer) and remembered an urgent matter or necessity and had to pass over the people (to carry out that).

851. Narrated ‘Uqba: I offered the ‘Aṣr prayer behind the Prophet ﷺ at Al-Madina. When he had finished the *Salāt* (prayer) with *Taslīm*, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives. The people got scared at his speed.

The Prophet ﷺ came back and found the people surprised at his haste and said to them, “I remembered a piece of gold lying in my house and I did not like it to divert my attention from Allāh’s worship, so I have ordered it to be distributed (in charity).”

٨٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِيْدٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي أَبْنُ أَبِي مُلِيْكَةَ، عَنْ عُقْبَةَ قَالَ: صَلَّيْتُ ورَاءَ النَّبِيِّ ﷺ بِالْمَدِيْنَةِ الْعَصْرَ فَسَلَّمَ فَقَامَ مُسْرِعاً فَتَحَطَّى رِقَابَ النَّاسِ إِلَى بَعْضِ حُجَّرِ نِسَائِهِ، فَفَزَعَ النَّاسُ مِنْ سُرْعَيْهِ فَخَرَجَ عَلَيْهِمْ فَرَأَى أَنَّهُمْ عَجَبُوا مِنْ سُرْعَيْهِ، قَالَ: «ذَكَرْتُ شَيْئاً مِنْ تِبْيَرٍ عِنْدَنَا فَكَرِهْتُ أَنْ

يَحِسْنِي، فَأَمْرُتُ بِقِسْمِيهِ». [انظر:
٦٢٧٥، ١٤٣٠، ١٢٢١]

(159) CHAPTER. To leave or depart from the right and from the left after finishing from the Salāt (prayers).

Anas bin Mālik used to leave off from his right and from his left, and he used to criticize all those who always aimed to leave from their right side only.

(١٥٩) بابُ الْإِنْفِتَالِ وَالْأَنْصَارَافِ
عَنِ الْبَيْمَنِ وَالشَّمَاءِ

وَكَانَ أَنْسُ بْنُ مَالِكٍ يَفْتَلُ عَنْ
يَمِينِهِ وَعَنْ يَسَارِهِ، وَيَعِيبُ عَلَى مَنْ
يَتَوَخَّى أَوْ مَنْ يَعْمَدُ الْإِنْفِتَالَ عَنْ
يَمِينِهِ.

٨٥٢ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ:
أَحْبَرَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ
عُمَارَةِ ابْنِ عُمَيْرٍ، عَنْ الْأَسْوَدِ قَالَ:
قَالَ عَبْدُ اللَّهِ: لَا يَجْعَلْ أَحَدُكُمْ
لِلشَّيْطَانِ شَيْئًا مِنْ صَلَاتِهِ يَرَى أَنَّ حَقًا
عَلَيْهِ أَنْ لَا يُنْصَرِفَ إِلَّا عَنْ يَمِينِهِ.
لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ كَثِيرًا يُنْصَرِفُ عَنْ
يَسَارِهِ.

(160) CHAPTER. What has been said about uncooked garlic, onion and leek.

And the statement of the Prophet ﷺ “Whoever has eaten garlic or onion because of hunger or otherwise should not come near our mosque.”

**(١٦٠) بَابُ مَا جَاءَ فِي الثُّومِ النَّيِّءِ
وَالبَصْلِ وَالكُرْاثِ،**

وَقَوْلِ النَّبِيِّ ﷺ: «مَنْ أَكَلَ الثُّومَ
أَوِ الْبَصْلَ مِنَ الْمُجُوعِ أَوْ غَيْرِهِ فَلَا
يَقْرَبَنَّ مَسْجِدَنَا».

853. Narrated Ibn ‘Umar رضي الله عنهما During the holy battle of Khaibar the Prophet ﷺ said, “Whoever ate from this plant (i.e., garlic) should not enter our mosque.”

٨٥٣ - حَدَّثَنَا مُسْدَدٌ قَالَ: حَدَّثَنَا
شُعْبَةُ عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي
تَافِعٌ: عَنْ أَبِي عُمَرٍ رَضِيَ اللَّهُ عَنْهُمَا
أَنَّ النَّبِيَّ ﷺ قَالَ فِي غَرْوَةِ حَبَّيرٍ:
«لَمْ يَأْكُلْ مِنْ هَذِهِ الشَّجَرَةِ - يَعْنِي
الثُّومَ - فَلَا يَقْرَبَنَّ مَسْجِدَنَا». [انظر:
٤٢١٥، ٤٢١٧، ٤٢١٨، ٥٥٢١، ٥٥٢٢]

854. Narrated ‘Atā’: I heard Jābir bin ‘Abdullāh saying, “The Prophet ﷺ said, ‘Whoever eats (from) this plant (he meant garlic) should keep away from our mosque.’” I said, “What does he mean by that?” He replied, “I think he means only raw garlic.”

٨٥٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجَ قَالَ: أَخْبَرَنِي عَطَاءً قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ - يُرِيدُ الْغُرَمَ - فَلَا يَعْشَانَ فِي مَسْجِدِنَا». قُلْتُ: مَا يَعْنِي بِهِ؟ قَالَ: مَا أَرَاهُ يَعْنِي إِلَّا نَيْمَةً. وَقَالَ مَخْلُدُ بْنُ يَزِيدَ: عَنِ ابْنِ جُرَيْجٍ: إِلَّا نَيْمَةً. [انظر: ٨٥٥، ٥٤٥٩، ٧٣٥٩]

855. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ said, “Whoever eats garlic or onion should keep away from us, or keep away from our mosque or should remain in his house.”

Jābir bin ‘Abdullāh, in another narration said, “Once a big pot containing (cooked) vegetables was brought. On finding unpleasant smell coming from it, the Prophet ﷺ asked, ‘What is in it?’ He was told all the names of the vegetables that were in it. The Prophet ﷺ ordered that it should be brought near to some of his Companions who were with him. When the Prophet ﷺ saw it he disliked to eat it and said, ‘Eat. (I don’t eat) for I converse with those whom you don’t converse with (i.e., the angels).’”

٨٥٥ - حَدَّثَنَا سَعِيدُ بْنُ عَفَيْرَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شَهَابٍ: رَأَمَ عَطَاءً أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ رَأَمَ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ أَكَلُ ثُومًا أَوْ بَصَلًا فَلِيُعْتَرِلْنَا، أَوْ فَلِيُعْتَرِلْ مَسْجِدَنَا أَوْ لِيَقْعُدْ فِي بَيْتِهِ». وَأَنَّ النَّبِيَّ ﷺ أَتَى بِقِدْرٍ فِيهِ حَضَرَاتٍ مِّنْ بَقْوَلٍ فَوَجَدَ لَهَا رِيحًا فَسَأَلَ فَأُخْبِرَ بِمَا فِيهَا مِنْ الْبَقْوَلِ فَقَالَ: «فَرِبُوْهَا»، إِلَى بَعْضِ أَصْحَابِهِ كَانَ مَعَهُ. فَلَمَّا رَأَهُ كَرِهَ أَكْلَهَا قَالَ: «أَكُلُ فَلَيْتِ أَنَا جِيَ مَنْ لَا تُنَاجِي». [راجع: ٨٥٤]

وقال أَحْمَدُ بْنُ صَانِعٍ عَنِ ابْنِ وَهْبٍ أَتَى بِقِدْرٍ. قال ابْنُ وَهْبٍ: يَعْنِي طَبَقًا فِيهِ حَضَرَاتٍ. وَلَمْ يَذَكُرْ الَّذِيْنَ وَأَبْوَ صَنْفَوَانَ عَنْ يُونُسَ قِصَّةَ الْقِدْرِ، فَلَا أَدْرِي هُوَ مِنْ قَوْلِ الرَّهْرِيِّ أَوْ فِي الْحَدِيثِ.

856. Narrated 'Abdul 'Aziz: A man asked Anas, "What did you hear from the Prophet ﷺ about garlic?" He said, "The Prophet ﷺ said, 'Whoever has eaten this plant should not come near us or he should not offer *Salāt* (prayer) with us'."

٨٥٦ - حَدَّثَنَا أَبُو مَعْمَرْ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ قَالَ: سَأَلَ رَجُلًا أَنَسَ بْنَ مَالِكٍ، مَا سَمِعْتَ نَبِيًّا اللَّهِ تَعَالَى يَذْكُرُ فِي الثُّومِ؟ فَقَالَ: قَالَ النَّبِيُّ تَعَالَى: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلَا يُقْرَبُنَا وَلَا يُصْلِّيَنَّ مَعَنَا». [انظر: ٥٤٥١]

(161) CHAPTER. The ablution for boys (youngsters). When they should perform *Ghusl* (take a bath) and *Tuhūr* (purification). Their attendance at congregational prayers, *Eid* prayers and funeral prayers and their rows in the prayers.

(١٦١) بَابُ وُضُوءِ الصِّبَانِ، وَمَتَى يَحْبُّ عَلَيْهِمُ الْعُشْلُ وَالظُّهُورُ، وَحُضُورِهِمُ الْجَمَاعَةُ وَالْعِيدَيْنَ وَالْجَنَائِرُ، وَصَفْوفُهُمْ؟

857. Narrated Ibn 'Abbās: The Prophet ﷺ passed by a grave that was separated from the other graves and led the people in the (funeral) prayer and the people aligned behind him. I said, "O Abā 'Amr! Who told you about it?" He said, "Ibn 'Abbās."

٨٥٧ - حَدَّثَنَا ابْنُ الْمُنْتَهَى قَالَ: حَدَّثَنِي غُنْطَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ سُلَيْمَانَ الشَّيْبَانِيَّ قَالَ: سَمِعْتُ الشَّعْبَى قَالَ: أَخْبَرَنِي مَنْ مَرَّ مَعَ النَّبِيِّ تَعَالَى عَلَى قَبْرٍ مَّتَبَوِّذٍ فَأَمْهَمْهُ وَصَفَّوْا عَلَيْهِ فَقُلْتُ: يَا أَبا عَمْرِو مَنْ حَدَّثَكَ؟ فَقَالَ: ابْنُ عَبَّاسٍ. [انظر: ١٢٤٧، ١٣١٩، ١٣٢١، ١٣٢٢، ١٣٢٦، ١٣٣٦]

[١٣٤٠]

858. Narrated Abū Sa'id Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "*Ghusl* (taking a bath) on Friday is compulsory for every Muslim reaching the age of puberty."

٨٥٨ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفِيَّانُ قَالَ: حَدَّثَنِي صَفَوَانُ بْنُ سُلَيْمَانَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ تَعَالَى قَالَ: «الْعُشْلُ يَوْمُ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُخْتَلِّمٍ». [انظر: ٢٦٦٥، ٨٩٥، ٨٨٠، ٨٧٩]

859. Narrated Ibn 'Abbās رضي الله عنهمَا: One night I slept at the house of my aunt Maimūna and the Prophet ﷺ slept (too). He got up [for *Salāt* (prayer)] in the last hours of the night and performed a light ablation from a hanging leather water-skin. ('Amr, the subnarrator described that the ablution was very light). Then he stood up for *Salāt* and I got up too and performed the ablution in the same way and joined him on his left side. He pulled me to the right and offered prayers as much as Allāh will. Then he lay down and slept and I heard his breath sounds till the *Mu'adhdhin* came to him to inform him about the (*Fajr*) prayer. He left with him for the *Salāt* and offered *Salāt* without repeating the ablution. (Sufyān the subnarrator said: We said to 'Amr, "Some people say, 'The eyes of the Prophet ﷺ sleep but his heart never sleeps.'") 'Amr said, " 'Ubaid bin 'Umar said, 'The dreams of the Prophets are Divine Revelations. Then he recited, "...O my son, I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allāh...)" (V.37:102).

860. Narrated Anas bin Mālik رضي الله عنه: My grandmother Mulaika invited Allāh's Messenger ﷺ for a meal which she had prepared specially for him. He ate some of it and said, "Get up. I shall lead you in the prayer." I brought a mat that had become black owing to excessive use and I sprinkled water on it. Allāh's Messenger ﷺ stood on it and offered two *Rak'a*; and the orphan was with me (in the first row), and the old lady stood behind us.

٨٥٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرِو قَالَ: أَخْبَرَنِي كُرَيْبٌ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَتْ عِنْدَ خَالِتِي مَيْمُونَةَ لَيْلَةَ فَنَامَ النَّبِيُّ ﷺ، فَلَمَّا كَانَ فِي بَعْضِ اللَّيْلِ قَامَ رَسُولُ اللَّهِ ﷺ فَتَوَضَّأَ مِنْ شَنِّ مُعْلَقٍ وُضُوءًا خَفِيفًا، يُخْفِفُهُ عَمْرُو وَيُقْلِلُهُ جِدًا. ثُمَّ قَامَ يُصْلِي فَقُمْتُ فَتَوَضَّأْتُ تَحْوَرًا مِمَّا تَوَضَّأَ. ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسَارِهِ فَحَوَّلَنِي فَجَعَلَنِي عَنْ يَمِينِهِ. ثُمَّ صَلَّى مَا شَاءَ اللَّهُ ثُمَّ اضْطَبَعَ فَنَامَ حَتَّى نَفَحَ. فَأَتَاهُ الْمَنَادِي يُؤْدِنُهُ بِالصَّلَاةِ. فَقَامَ مَعَهُ إِلَى الصَّلَاةِ فَصَلَّى وَلَمْ يَتَوَضَّأْ. قُلْنَا لِعَمْرِو: إِنَّ نَاسًا يَقُولُونَ: إِنَّ النَّبِيَّ ﷺ نَنَمُ عَيْنَهُ وَلَا يَنَمُ قَلْبُهُ. قَالَ عَمْرُو: سَعِيتُ عَيْدَ بْنَ عَمِيرٍ يَقُولُ: إِنَّ رُؤْيَا الْأَنْبِيَاءِ وَحْشٌ ثُمَّ قَرَأَ: {إِنِّي أَرَى فِي النَّارِ أَنِّي أَذْبَحُكَ} [الصفات: ١٠٢]. [راجع: ١١٧]

٨٦٠ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ جَدَّتَهُ مُلِيقَةَ دَعَتْ رَسُولَ اللَّهِ ﷺ لِطَعَامِ صَنْعَتْهُ فَأَكَلَ مِنْهُ فَقَالَ: «قُوْمُوا فَلَا صَلَّى بِكُمْ». فَقُمْتُ إِلَى حَصِيرِ لَنَا قَدِ اسْتَوْدَ مِنْ طُولِ مَا لَبِثَ فَصَحَّتْهُ بِمَاءِ، قَفَّامَ رَسُولُ اللَّهِ ﷺ وَالْيَتَمْ

مَعِي وَالْمَجُوزُ مِنْ وَرَائِنَا فَصَلَّى بِنًا
رَكْعَيْنِ. [راجع: ٣٨٠]

٨٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبْنِ شَهَابٍ،
عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ،
عَنِ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ
قَالَ: أَفْبَلْتُ رَاكِبًا عَلَى حِمَارٍ أَتَانِ
وَأَنَا يَوْمَئِذٍ قَدْ نَاهَرْتُ الْأَخْتِلَامَ
وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِالنَّاسِ يَوْمَئِذٍ
إِلَى غَيْرِ جَنَارٍ، فَمَرَرْتُ بَيْنَ يَدَيْ
بَعْضِ الصَّفَّ فَنَزَلْتُ وَأَرْسَلْتُ الْأَتَانِ
تَرَاعَ وَدَخَلْتُ فِي الصَّفَّ فَلَمْ يُنْكِرْ
ذَلِكَ عَلَيَّ أَحَدٌ. [راجع: ٧٦]

٨٦٢ - حَدَّثَنَا أَبُو الْيَمَانَ قَالَ:
أَخْبَرَنَا شُعَيْبٌ، عَنِ الرُّهْبَرِيِّ قَالَ:
أَخْبَرَنِي عُرْوَةُ بْنُ الرَّبِيعِ أَنَّ عَائِشَةَ
قَالَتْ: أَعْتَمَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
عَيَّاشُ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ:
حَدَّثَنَا مَعْمَرٌ، عَنِ الرُّهْبَرِيِّ، عَنْ
عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: أَعْتَمَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي
الْعِشَاءِ حَتَّى نَادَى عُمَرُ: قَدْ نَامَ
النِّسَاءُ وَالصِّبَّيْنُ. فَخَرَجَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «إِنَّهُ لَيْسَ أَحَدٌ مِنْ أَهْلِ
الْأَرْضِ يُصَلِّي هَذِهِ الصَّلَاةَ غَيْرَكُمْ»
وَلَمْ يَكُنْ أَحَدٌ يَوْمَئِذٍ يُصَلِّي غَيْرَ أَهْلِ
الْمَدِيْرَةِ. [راجع: ٥٦٦]

٨٦٣ - حَدَّثَنَا عَمْرُو بْنُ عَلَيَّ

٨٦١. Narrated Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُمَا
Once I came riding a she-ass and I, then, had
just attained the age of puberty. Allāh's
Messenger ﷺ was leading the people in *Ṣalāt*
(prayer) at Minā facing no wall. I passed in
front of the row and let loose the she-ass for
grazing and joined the row and no one
objected to my deed.

٨٦٢. Narrated ‘Aishah: رَضِيَ اللَّهُ عَنْهَا
Once Allāh's Messenger ﷺ delayed the ‘Ishā’
prayer till ‘Umar informed him that the
women and children had slept. Then
Allāh's Messenger ﷺ came out and said:
“None from amongst the dwellers of earth
have offered this *Ṣalāt* (prayer) except you.”
In those days none but the people of Al-
Madīnah used to offer *Ṣalāt* (prayer).

٨٦٣. Narrated ‘Abdur Raḥmān bin ‘Abīs: رَضِيَ اللَّهُ عَنْهُمَا
A person asked Ibn ‘Abbās:

"Have you ever presented yourself at the (*Eid*) prayer with Allāh's Messenger ﷺ?" He replied, "Yes. And had it not been for my kinship (position) with the Prophet, it would not have been possible for me to do so (for he was too young). The Prophet ﷺ went to the mark near the house of Kathir bin As-Salt and delivered a *Khutba* (religious talk). He then went towards the women. He advised and reminded them and asked them to give in charity. So the woman would bring her hand near her neck and take off her necklace and put it in the garment of Bilāl. Then the Prophet ﷺ and Bilāl came to the house."

قال: حدثنا يحيى قال: حدثنا سفيان
قال: حدثني عبد الرحمن بن عاصٍ :
سمعت ابن عباس رضي الله عنهما
قال له رجل: شهدت الخروج مع
رسول الله عليه السلام؟ قال: نعم، ولولا
مكانى منه ما شهدته، يعني من
صغيره، أتى العالم الذي عند دار كثير
بن الصلت ثم خطب ثم أتى النساء
فوعظهن وذكرهن وأمرهن أن
يتصدقن، فجعلت المرأة تهوي بيدها
إلى حلقها تلقي في ثوب بلال. ثم
أتى هو وبلال البيت. [راجع: ٩٨]

(١٦٢) باب خروج النساء إلى المساجد بالليل والفلس

٨٦٤ - حدثنا أبو اليمان قال:
أخبرنا شعيب عن الزهرى قال:
أخبرنى عروة بن الزبير، عن عائشة
رضي الله عنها قالت: أغمض رسول
الله عليه السلام بالعتمة حتى ناداه عمر: نام
النساء والصبيان. فخرج النبي عليه السلام
فقال: ما يتضررها أحد غيركم من
أهل الأرض ولا يصلى يومئذ إلا
بالمدينة. وكانوا يصلون العتمة فيما
بين أن يغيب الشفق إلى ثلث الليل
الأول. [راجع: ٥٦٦]

٨٦٥ - حدثنا عبيد الله بن
موسى، عن حنظلة، عن سالم بن
عبد الله، عن ابن عمر رضي الله

(162) CHAPTER. Going of women to the mosques at night and in darkness.

864. Narrated 'Aishah رضي الله عنها: Once Allāh's Messenger ﷺ delayed the *Ishā'* prayer till 'Umar informed him that the women and children had slept. The Prophet ﷺ came out and said, "None except you from amongst the dwellers of earth were waiting for this *Salāt* (prayer)." In those days, none offered *Salāt* except the people of Al-Madina and they used to offer the *Ishā'* prayer between the disappearance of the twilight and the first third of the night.

865. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ said, "If your women ask permission to go to the mosque at night, allow them."

عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَسْتَأْذِنُكُمْ نِسَاءُكُمْ بِاللَّيلِ إِلَى الْمَسْجِدِ فَأَذْنُو لَهُنَّ». تَابَعَهُ شَعْبَةُ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ أَبِي عُمَرٍ عَنِ النَّبِيِّ ﷺ. [انظر: ٨٧٣، ٨٩٩، ٩٠٠، ٥٢٣٨]

(١٦٣) بَابُ انتظارِ النَّاسِ قِيامِ الإمامِ العَالِمِ

٨٦٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا يُوئِسْنُ، عَنِ الرُّهْرِيِّ قَالَ: حَدَّثَنِي هِنْدُ بْنُتُ الْحَارِثِ أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا أَنَّ النِّسَاءَ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ كُنَّ إِذَا سَلَمْنَ مِنَ الْمَكْتُوبَةِ قُمْنَ وَتَبَّتْ رَسُولُ اللَّهِ ﷺ وَمَنْ صَلَّى مِنَ الرِّجَالِ مَا شَاءَ اللَّهُ . فَإِذَا قَامَ رَسُولُ اللَّهِ ﷺ قَامَ الرِّجَالُ .

٨٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ حَ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَةَ بْنِتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُصَلِّي الصُّبْحَ فَيُنَصِّرِفُ النِّسَاءَ مُتَلَفِّعَاتٍ بِمُرْوَطِهِنَّ مَا يُعْرَفُنَ مِنَ الْغَلَسِ . [راجع: ٣٧٢]

٨٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ مُسْكِينٍ قَالَ: حَدَّثَنَا بِشْرٌ قَالَ: أَخْبَرَنَا

(163) CHAPTER. The waiting of the people for the religious learned *Imām* to get up (after the prayer to depart).

866. Narrated Umm Salama رَضِيَ اللَّهُ عَنْهَا the wife of the Prophet ﷺ: In the lifetime of Allāh's Messenger ﷺ the women used to get up when they finished their compulsory *Salāt* (prayers) with *Taslim*. The Prophet ﷺ and the men would stay on at their places as long as Allāh will. When the Prophet ﷺ got up, the men would then get up.

867. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: Whenever Allāh's Messenger ﷺ finished the *Fajr* prayer, the women would leave covered in their sheets and were not recognized owing to the darkness.

868. Narrated ‘Abdullāh bin Abī Qatāda Al-Anṣārī: My father said, “Allāh's Messenger ﷺ said, “Whenever I stand for

Ṣalāt (prayer), I want to prolong it but on hearing the cries of a child, I would shorten it as I dislike to put its mother in trouble.””

الأوزاعي قال: حدثني يحيى بن أبي كثير، عن عبد الله بن أبي قنادة الأنصاري، عن أبيه قال: قال رسول الله ﷺ: «إني لأفهوم إلى الصلاة وأنا أريد أن أظل فيها فأسمع بكاء الصبي فاتجرز في صلاتي كراهيّة أن أشق على أمّه». [راجع: ٧٠٧]

869. Narrated ‘Aishah رضي الله عنها: Had Allāh’s Messenger ﷺ known what the women were doing, he would have forbidden them from going to the mosque as the women of Banī Isrā’īl were forbidden.

Yahyā bin Sa‘id (a subnarrator) asked ‘Amra (another subnarrator), “Were the women of Banī Isrā’īl forbidden?” She replied, “Yes.”

٨٦٩ - حدثنا عبد الله بن يوسف قال: أخبرنا مالك، عن يحيى بن سعيد، عن عمرة بنت عبد الرحمن عن عائشة رضي الله عنها قالت: لو أدرك النبي ﷺ ما أحدث النساء لمنعهن المسجد كما معتنِسٌ بني إسرائيل. قلت لعمرة: أو مبنعن؟ قالت: نعم.

(١٦٤) CHAPTER. The *Ṣalāt* (prayer) of women behind men.

(١٦٤) باب صلاة النساء خلف الرجال

870. Narrated Umm Salama رضي الله عنها: Whenever Allāh’s Messenger ﷺ completed the *Ṣalāt* (prayer) with *Taslim*, the women used to get up immediately and Allāh’s Messenger ﷺ would remain at his place for sometime before getting up. [The subnarrator (Az-Zuhri) said, “We think, and Allāh knows better, that he did so, so that the women might leave before the men could catch up with them].”

٨٧٠ - حدثنا يحيى بن فرغعة قال: حدثنا إبراهيم بن سعيد، عن الزهربي، عن هند بنت الحارث، عن أم سلمة رضي الله عنها قالت: كان رسول الله ﷺ إذا سلمَ قام النساء حين يقضي تسلیمه، ويمكث هو في مقامه يسيراً قبل أن يقعُم. قال: نرى والله أعلم - أن ذلك كان ليكون ينصرف النساء قبل أن يدركون أحد من الرجال».

871. Narrated Anas رضي الله عنه: The Prophet ﷺ offered *Ṣalāt* (prayers) in the

٨٧١ - حدثنا أبو نعيم قال:

house of Umm Sulaim ; and I, along with an orphan stood behind him while Umm Sulaim (stood) behind us.

(165) CHAPTER. Returning of the women immediately after the *Fajr* prayer and their staying in the mosque for a short period only.

872. Narrated ‘Āishah : Allāh’s Messenger ﷺ used to offer the *Fajr* prayer when it was still dark and the believing women used to return (after finishing their prayer) and nobody could recognize them owing to darkness, or they could not recognize one another.

(166) CHAPTER. A woman shall ask her husband’s permission (on wishing) to go to the mosque.

873. Narrated Sālim bin ‘Abdullāh : My father said, “The Prophet ﷺ said, ‘If the wife of any one of you asks permission (to go to the mosque), do not forbid her.’”

874. Narrated Anas : The Prophet ﷺ offered *Salāt* (prayers) in the house of Umm Sulaim ; and I, along with an orphan stood behind him while Umm Sulaim (stood) behind us.

حدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِسْحَاقَ
بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ
قَالَ: صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِ أُمِّ
سُلَيْمَ قَفَمْتُ وَيَتَمْ حَلْفَهُ وَأُمُّ سُلَيْمَ
خَلْفَنَا. [راجع: ٣٨٠]

(165) بَابُ سُرْعَةِ اِنْصَافِ النِّسَاءِ
مِنَ الصُّبْحِ وَقَلَّةِ مُقَامِهِنَّ فِي الْمَسْجِدِ

٨٧٢ - حدَّثَنَا يَحْيَى بْنُ مُوسَى
قال: حدَّثَنَا سَعِيدُ بْنُ مَضْوِرٍ قال:
حدَّثَنَا فُلَيْحٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
الْقَاسِمِ، عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي الصُّبْحَ
بِغَلَسٍ فَيُنَصِّرِّفُ نِسَاءَ الْمُؤْمِنِينَ لَا
يُعْرَفُنَّ مِنَ الْغَلَسِ أَوْ لَا يَعْرَفُنَّ
بَعْضُهُنَّ بَعْضَهَا. [راجع: ٣٧٢]

(166) بَابُ اسْتِئْذَانِ الْمَرْأَةِ زَوْجَهَا
بِالْخُرُوجِ إِلَى الْمَسْجِدِ

٨٧٣ - حدَّثَنَا مُسَدَّدٌ قَالَ: حدَّثَنَا
بَيْزِيدُ بْنُ زُرَيْعٍ، عَنْ مَعْمَرٍ، عَنْ
الرُّهْبَرِيِّ، عَنْ سَالِمٍ ابْنِ عَبْدِ اللَّهِ،
عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا اسْتَأْذَنَتِ
امْرَأَةٌ أَحَدِكُمْ فَلَا يَمْنَعُهَا».
[راجع: ٨٦٥]

بَابُ صَلَاةِ النِّسَاءِ خَلْفَ الرِّجَالِ

٨٧٤ - حدَّثَنَا أَبُو نَعِيمَ قَالَ:
حدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ إِسْحَاقَ عَنْ أَنَسِ
قَالَ: صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِ أُمِّ

سُلَيْمَ، فَقَمَتْ وَيَتَمْ خَلْفَهُ وَأُمُّ سُلَيْمَ
خَلْفَنَا. [رَاجِعٌ: ٣٨٠]

875. Narrated Umm Salama : رَضِيَ اللَّهُ عَنْهَا Whenever Allāh's Messenger ﷺ completed the *Salāt* (prayer) with *Taslīm*, the women used to get up immediately and Allāh's Messenger ﷺ would remain at his place for sometime before getting up. [The subnarrator (Az-Zuhri) said, "We think, and Allāh knows better, that he did so, so that the women might leave before the men could catch up with them]."

٨٧٥ - حَدَّثَنَا يَحْيَى بْنُ قَرَزَةَ
حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الرُّهْرَيِّ
عَنْ هَنْدِ بْنِتِ الْحَارِثِ عَنْ أُمِّ سَلَمَةَ
قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَمَ
قَامَ النِّسَاءُ حِينَ يَتَضَيَّنُ سَلَيْمَةُ، وَهُوَ
يُمْكَثُ فِي مَقَامِهِ يَسِيرًا قَبْلَ أَنْ يَقُومَ.
قَالَ: نُرِى - وَاللَّهُ أَعْلَمُ - أَنَّ ذَلِكَ
كَانَ لِكُنْيَةِ يَنْصَرِفُ النِّسَاءُ قَبْلَ أَنْ
يُدْرِكُهُنَّ الرِّجَالُ».

END OF VOLUME I