

ﷺ said, 'Go and take any slave-girl.' He took Şafiyya bint Ḥuyai. A man came to the Prophet ﷺ and said, 'O Allāh's Messenger! You gave Şafiyya bint Ḥuyai to Dihya and she is the chief-mistress of (the ladies) of the tribes of Quraiza and An-Naḍir, 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.

Ṭhabit asked Anas, "O Abū Ḥamza! 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-Şawīq*]. So they prepared a dish of *Hais* (a kind of meal). And that was *Walīma* (the marriage banquet) of Allāh's Messenger ﷺ."

قَالَ: عَبْدُ الْعَزِيزِ، وَقَالَ بَعْضُ أَصْحَابِنَا: وَالْحَمِيسُ - يَعْنِي الْجَيْشُ - قَالَ: فَأَصْبَنَاهَا عَنُوءَ فَجَمَعَ السَّبِيَّ فَجَاءَ دِحْيَةُ فَقَالَ: يَا نَبِيَّ اللَّهِ، أَعْطِنِي جَارِيَةً مِنَ السَّبِيِّ، قَالَ: «أَذْهَبْ فَخُذْ جَارِيَةً»، فَأَخَذَ صَفِيَّةَ بِنْتِ حُيَيِّ فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا نَبِيَّ اللَّهِ أَعْطَيْتَ دِحْيَةَ صَفِيَّةَ بِنْتِ حُيَيِّ سَيِّدَةَ قُرَيْظَةَ وَالنَّضِيرِ، لَا تَصْلُحُ إِلَّا لَكَ، قَالَ: «أَذْعُوهُ بِهَا»، فَجَاءَ بِهَا فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ ﷺ قَالَ: «خُذْ جَارِيَةً مِنَ السَّبِيِّ غَيْرَهَا»، قَالَ: فَأَعْتَقَهَا النَّبِيُّ ﷺ وَتَزَوَّجَهَا، فَقَالَ لَهُ ثَابِتٌ: يَا أبا حَمْزَةَ، مَا أَصْدَقَهَا؟ قَالَ: نَفْسَهَا، أَعْتَقَهَا وَتَزَوَّجَهَا، حَتَّى إِذَا كَانَ بِالطَّرِيقِ جَهَّزْتُهَا لَهُ أُمُّ سَلِيمٍ، فَأَهْدَتْهَا لَهُ مِنَ اللَّيْلِ، فَأَصْبَحَ النَّبِيُّ ﷺ عَرُوسًا، فَقَالَ: مَنْ كَانَ عِنْدَهُ شَيْءٌ فَلْيَجِئْ بِهِ، وَبَسَطَ نِطْعًا، فَجَعَلَ الرَّجُلُ يَجِئُ بِالتَّمْرِ، وَجَعَلَ الرَّجُلُ يَجِئُ بِالسَّمْنِ، قَالَ: وَأَحْسِبُهُ قَدْ ذَكَرَ السَّوِيقَ، قَالَ: فَحَاسُوا حَيْسًا، فَكَانَتْ وَلِيمَةَ رَسُولِ اللَّهِ ﷺ.

[انظر: ٦١٠، ٩٤٧، ٢٢٢٨، ٢٢٣٥،

٢٨٨٩، ٢٨٩٣، ٢٩٤٣، ٢٩٤٤، ٢٩٤٥،

٢٩٩١، ٣٠٨٥، ٣٠٨٦، ٣٣٦٧، ٣٦٤٧،

٤٠٨٣، ٤٠٨٤، ٤١٩٧، ٤١٩٨، ٤١٩٩،

٤٢٠١، ٤٢١١، ٤٢١٢، ٤٢١٣،

٥٠٨٥ ، ٥١٥٩ ، ٥١٦٩ ، ٥٣٨٧ ، ٥٤٢٥

[٥٥٢٨ ، ٥٩٦٨ ، ٦١٨٥ ، ٦٣٦٣]

(13) CHAPTER. In how many (what sort of) clothes a woman should offer Ṣalāt (prayer).

'Ikrima said, "If she can cover all her body with one garment, it is sufficient."⁽¹⁾

372. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: 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.

(١٣) بَابٌ: فِي كَمْ تُصَلِّي الْمَرْأَةُ مِنَ الثِّيَابِ؟
وَقَالَ عِكْرِمَةُ: لَوْ وَارَتْ جَسَدَهَا فِي ثَوْبٍ جَارٍ.

٣٧٢ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُرْوَةُ أَنَّ عَائِشَةَ قَالَتْ: لَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْفَجْرَ فَيَشْهَدُ مَعَهُ نِسَاءً مِنَ الْمُؤْمِنَاتِ مُتَلَفَعَاتٍ فِي مُرُوطِهِنَّ ثُمَّ يَرْجِعْنَ إِلَى بَيْوتِهِنَّ، مَا يَعْرِفُهُنَّ أَحَدٌ. [انظر:

٥٧٨ ، ٨٦٧ ، ٨٧٢]

(14) CHAPTER. If a person offered Ṣalāt (prayer) in a dress with marks and looked at those marks during the Ṣalāt.

373. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ offered Ṣalāt (prayer) in a *Khamīṣa* (a square garment) having marks. During the Ṣalāt, he looked at its marks. So, when he finished the Ṣalāt he said, "Take this *Khamīṣa* of mine to Abū Jahm and get me his *Anbijāniyya* (a woolen garment without marks) as it (the *Khamīṣa*) has diverted my attention from the Ṣalāt."

Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said, 'I was looking at its (*Khamīṣa*'s) marks during the Ṣalāt (prayer) and I was afraid that it may put me in trial (by diverting my attention).

(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 ﷺ صَلَّى فِي خَمِيصَةٍ لَهَا أَعْلَامٌ، فَنَظَرَ إِلَى أَعْلَامِهَا نَظْرَةً، فَلَمَّا انْصَرَفَ قَالَ: «أَذْهَبُوا بِخَمِيصَتِي هَذِهِ إِلَى أَبِي جَهْمٍ، وَاثْنُونِي بِأَنْبِجَانِيَّةِ أَبِي جَهْمٍ، فَإِنَّهَا أَلْهَتْنِي أَيْفَاءً عَنِ صَلَاتِي». وَقَالَ هِشَامُ

(1) (Ch.13) It is agreed by the majority of the religious scholars that a woman while offering Ṣalāt (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).

بُنْ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: قَالَ
النَّبِيُّ ﷺ: «كُنْتُ أَنْظُرُ إِلَى عَلمِهَا
وَأَنَا فِي الصَّلَاةِ فَأَخَافُ أَنْ تُفْتِنَنِي».

[انظر: ٧٥٢، ٥٨١٧]

(15) CHAPTER. If someone offers *Ṣalāt* (prayer) in a garment bearing marks of a cross or pictures, will the *Ṣalāt* be annulled? And what is forbidden thereof.

374. Narrated Anas رَضِيَ اللهُ عَنْهُ: 'Āishah رضي الله عنها 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 *Ṣalāt* (prayer) (i.e., they divert my attention from the *Ṣalāt*)."

(١٥) بَابُ: إِنْ صَلَّى فِي ثَوْبٍ
مُصَلَّبٍ أَوْ تَصَاوِيرَ هَلْ تُفْسَدُ صَلَاتُهُ؟
وَمَا يُنْهَى مِنْ ذَلِكَ؟

٣٧٤ - حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ
بُنْ عَمْرٍو قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ
قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ،
عَنْ أَنَسٍ قَالَ: كَانَ قِرَامٌ لِعَائِشَةَ
سَتَرَتْ بِهِ جَانِبَ بَيْتِهَا، فَقَالَ النَّبِيُّ
ﷺ: «أَمِيطِي عَنَّا قِرَامَكَ هَذَا، فَإِنَّهُ
لَا تَرَأَى تَصَاوِيرُ تُعْرِضُ فِي صَلَاتِي».

[انظر: ٥٩٥٩]

(16) CHAPTER. Whoever offered *Ṣalāt* (prayer) in a silk *Farrūj* (an outer garment opened at the back) and then took it off.

375. Narrated 'Uqba bin 'Āmir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was given a silken *Farrūj* as a present. He wore it while offering *Ṣalāt*. When he had finished his *Ṣalāt* (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 *Ṣalāt* (prayer) in a red garment.

(١٦) بَابُ مَنْ صَلَّى فِي فَرُوجِ حَرِيرٍ
ثُمَّ نَزَعَهُ

٣٧٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ
قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ
أَبِي الْحَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ:
أُهِدِيَ إِلَى النَّبِيِّ ﷺ فَرُوجَ حَرِيرٍ
فَلَبَسَهُ فَصَلَّى فِيهِ ثُمَّ انْصَرَفَ فَزَعَهُ
نَزْعًا شَدِيدًا كَالكَارِهِ لَهُ، وَقَالَ: لَا
يَنْبَغِي هَذَا لِلْمُتَّقِينَ. [انظر: ٥٨٠١]

(١٧) بَابُ الصَّلَاةِ فِي الثَّوْبِ الْأَحْمَرِ

376. Narrated Abū Juhaifa: I saw Allāh's Messenger ﷺ in a red leather tent and I saw

٣٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرَعَةَ

Bilāl رضي الله عنه 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 Ṣalāt (prayer) and offered two Rak'ā (facing the Ka'bah) taking 'Anaza as a Sutra for his Ṣalāt. I saw the people and animals passing in front of him beyond the 'Anaza.

قَالَ: حَدَّثَنِي عُمَرُ بْنُ أَبِي زَائِدَةَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي قُبَّةِ حَمْرَاءَ مِنْ أَدَمَ، وَرَأَيْتُ بِلَالًا أَخَذَ وَضُوءَ رَسُولِ اللَّهِ ﷺ وَرَأَيْتُ النَّاسَ يَتْتَدِرُونَ ذَاكَ الْوَضُوءَ، فَمَنْ أَصَابَ مِنْهُ شَيْئًا تَمَسَّحَ بِهِ، وَمَنْ لَمْ يُصِبْ مِنْهُ شَيْئًا أَخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهِ ثُمَّ رَأَيْتُ بِلَالًا أَخَذَ عَنزَةً فَرَكَّزَهَا، وَخَرَجَ النَّبِيُّ ﷺ فِي حُلَّةِ حَمْرَاءَ مُشْتَرًّا صَلَّى إِلَى الْعَنزَةِ بِالنَّاسِ رَكْعَتَيْنِ، وَرَأَيْتُ النَّاسَ وَالذُّوَابَ يَمُرُونَ بَيْنَ يَدَيِ الْعَنزَةِ.

[راجع: ١٨٧]

(18) CHAPTER. (It is permissible) to offer Ṣalāt (prayer) on roofs, a pulpit or wood.

(١٨) بَابُ الصَّلَاةِ فِي السُّطُوحِ، وَالْمِنْبَرِ، وَالخَشَبِ،

Al-Ḥasan finds no objection for one to offer Ṣalāt (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 Ṣalāt on the roof of the mosque with the Imām, and Ibn 'Umar رضي الله عنه offered Ṣalāt on snow.

قال أبو عبد الله: ولم ير الحسن بأساً أن يصلى على الجمد والقناطير وإن جرى تحتها بول أو فوقها أو أمامها إذا كان بينهما ستره وصلى أبو هريرة على ظهر المسجد بصلوة الإمام، وصلى ابن عمر على الثلج.

377. Narrated Abu Ḥāzim: Sahl bin Sa'ūd 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

٣٧٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو حَازِمٍ قَالَ: سَأَلُوا سَهْلَ بْنَ سَعْدٍ: مِنْ أَيِّ شَيْءِ الْمِنْبَرُ؟ فَقَالَ: مَا بَقِيَ بِالنَّاسِ أَعْلَمُ مِنِّي، هُوَ مِنْ أَثْلِ الْغَابَةِ عَمِلَهُ فَلَانٌ مَوْلَى فُلَانَةٍ لِرَسُولِ اللَّهِ

ﷺ stood on it facing the *Qiblah* and said 'Allāhu Akbar', and the people stood behind him [and he led the people in *Ṣalāt* (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 *Ḥadīth* if the *Imām* is at a higher level than his followers during the prayers."

ﷺ، وَقَامَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ حِينَ عَمِلَ وَوَضَعَ، فَاسْتَقْبَلَ الْقِبْلَةَ، كَبَّرَ وَقَامَ النَّاسُ خَلْفَهُ فَقَرَأَ وَرَكَعَ، وَرَكَعَ النَّاسُ خَلْفَهُ، ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ رَجَعَ الْقَهْقَرَى فَسَجَدَ عَلَى الْأَرْضِ، ثُمَّ عَادَ إِلَى الْمِنْبَرِ ثُمَّ رَكَعَ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ رَجَعَ الْقَهْقَرَى حَتَّى سَجَدَ بِالْأَرْضِ، فَهَذَا شَأْنُهُ. قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: سَأَلَنِي أَحْمَدُ بْنُ حَنْبَلٍ رَحِمَهُ اللَّهُ عَنْ هَذَا الْحَدِيثِ قَالَ: فَإِنَّمَا أَرَدْتُ أَنَّ النَّبِيَّ ﷺ كَانَ أَعْلَى مِنَ النَّاسِ، فَلَا بَأْسَ أَنْ يَكُونَ الْإِمَامُ أَعْلَى مِنَ النَّاسِ بِهَذَا الْحَدِيثِ، قَالَ: فَقُلْتُ: إِنَّ سُفْيَانَ بْنَ عُيَيْنَةَ كَانَ يُسْأَلُ عَنْ هَذَا كَثِيرًا، فَلَمْ تَسْمَعْهُ مِنْهُ؟ قَالَ: لَا. [انظر: ٤٤٨،

٩١٧، ٢٠٩٤، ٢٥٦٩]

378. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ:

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 *Ṣalāt* (prayer) sitting, whereas his Companions were standing. When he finished the *Ṣalāt*, 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 فَجَحِشَتْ سَاقُهُ أَوْ كَتِفُهُ، وَآلَى مِنْ نِسَائِهِ شَهْرًا فَجَلَسَ فِي مَشْرُبَةٍ لَهُ دَرَجَتُهَا مِنْ جُدُوعٍ، فَأَتَاهُ أَصْحَابُهُ يَعُودُونَهُ، فَصَلَّى بِهِمْ جَالِسًا وَهُمْ قِيَامًا، فَلَمَّا سَلَّمَ قَالَ: «إِنَّمَا جُعِلَ

(1) (H.378) [This order is abrogated by the last action of the Prophet ﷺ when he offered *Ṣalāt* (prayer) sitting while his Companions (followers) were praying standing. Please see *Ḥadīth* No. 689].

and if he offers *Ṣalāt* standing offer *Ṣalāt* 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.”

الإمام لِيُؤْتَمَّ بِهِ فَإِذَا كَبَّرَ فَكَبَّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِنْ صَلَّى قَائِمًا فَصَلُّوا قِيَامًا»، وَنَزَلَ لَيْسَعٌ وَعِشْرِينَ، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّكَ آلَيْتَ شَهْرًا، فَقَالَ: «إِنَّ الشَّهْرَ تِسْعَ وَعِشْرُونَ». [انظر: ٦٨٩، ٧٣٢، ٧٣٣، ٨٠٥، ١١١٤، ١٩١١،

[٢٤٦٩، ٥٢٠١، ٥٢٨٩، ٦٦٨٤]

(19) CHAPTER. If the clothes of a praying person in prostration touched his wife [would that make his *Ṣalāt* (prayer) invalid]?

(١٩) بَابٌ: إِذَا أَصَابَ ثَوْبُ الْمُصَلِّي امْرَأَتَهُ إِذَا سَجَدَ

379. Narrated Maimūna رَضِيَ اللهُ عَنْهَا , “Allāh’s Messenger ﷺ was offering *Ṣalāt* (prayer) while I was sitting beside him during my menses and sometimes his clothes would touch me during his prostration.”

٣٧٩ - حَدَّثَنَا مُسَدَّدٌ، عَنْ خَالِدِ قَالَ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ، عَنْ مَيْمُونَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَأَنَا جِذَاءُهُ وَأَنَا حَائِضٌ، وَرُبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ، قَالَتْ: وَكَانَ يُصَلِّي عَلَيَّ

Maimūna رَضِيَ اللهُ عَنْهَا added, “He prayed on a *Khūmra* (a small mat hardly sufficient for the face and the hands, while prostrating during *Ṣalāt*).

الْحُمْرَةَ. [راجع: ٣٣٣]

(20) CHAPTER. To offer *Aş-Ṣalāt* (the prayers) on the *Ḥaṣīr* (a mat that is made of the leaves of date-palm trees and is as long as or longer than a man’s stature).

(٢٠) بَابُ الصَّلَاةِ عَلَى الْحَصِيرِ،

Jābir and Abū Sa‘īd offered *Ṣalāt* (prayers) standing on board a ship. Al-Ḥasan said, “If it is not hard for one’s companions, one may offer *Ṣalāt* standing and turn himself with its (ship’s) turnings; otherwise pray sitting.”

وَصَلَّى جَابِرُ بْنُ عَبْدِ اللَّهِ وَأَبُو سَعِيدٍ فِي السَّفِينَةِ قَائِمًا، وَقَالَ الْحَسَنُ: قَائِمًا مَا لَمْ تَشُقَّ عَلَى أَصْحَابِكَ تَدْوُرُ مَعَهَا وَإِلَّا فِقَاعِدًا.

380. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ : 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 *Ṣalāt* (prayer).”

٣٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ:

Anas added, “I took my *Ḥaṣīr*, washed it

أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ ﷺ لِطَعَامٍ

with water as it had become dark because of prolonged 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 *Ṣalāt* and offered two *Rak'ā* and then left."

صَنَعَتْهُ لَهُ، فَأَكَلَ مِنْهُ، ثُمَّ قَالَ: «قَوْمُوا فَلَأُصَلِّيَ لَكُمْ»، قَالَ أَنَسُ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدْ اسْوَدَّ مِنْ طَوْلٍ مَا لَيْسَ، فَتَضَّحْتُهُ بِمَاءٍ، فَقَامَ رَسُولُ اللَّهِ ﷺ وَصَفَّقْتُ أَنَا وَالْيَتِيمَ وَرَاءَهُ وَالْعَجُوزَ مِنْ وَرَائِنَا فَصَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكَعَتَيْنِ ثُمَّ انْصَرَفَ.

[انظر: ٧٢٧، ٨٦٠، ٨٧١، ٨٧٤، ١١٦٤]

(21) CHAPTER. To offer *Aş-Ṣalāt* (the prayer) on a *Khumra* (a small mat, hardly sufficient for the face and hands while prostrating during *Ṣalāt*).

(٢١) بَابُ الصَّلَاةِ عَلَى الْخُمْرَةِ

381. Narrated Maimūna رَضِيَ اللَّهُ عَنْهَا, "Allāh's Messenger ﷺ used to offer *Aş-Ṣalāt* (the prayer) on a *Khumra*."

٣٨١ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ، عَنْ مَيْمُونَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي عَلَى الْخُمْرَةِ. [راجع: ٣٣٣]

(22) CHAPTER. To offer *Aş-Ṣalāt* (the prayer) on the bed.

(٢٢) بَابُ الصَّلَاةِ عَلَى الْفِرَاشِ،

Anas offered *Ṣalāt* (prayer) on his bed. Anas said: We used to offer *Aş-Ṣalāt* (the prayer) with the Prophet ﷺ and prostrate on our clothes.

وَصَلَّى أَنَسٌ عَلَى فِرَاشِهِ وَقَالَ أَنَسُ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ فَيَسْجُدُ أَحَدُنَا عَلَى ثَوْبِهِ.

382. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا (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."

٣٨٢ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي النَّضْرِ مَوْلَى عَمْرِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كُنْتُ أَنَامُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ وَرِجْلَايَ فِي قِبْلَتِهِ، فَإِذَا سَجَدَ عَمَرَنِي فَفَبَضْتُ رِجْلِي، فَإِذَا قَامَ بَسَطْتُهُمَا، قَالَتْ: وَالْبُيُوتُ

يَوْمَيْدٍ لَيْسَ فِيهَا مَصَابِيحُ. [انظر:
٣٨٣، ٣٨٤، ٥٠٨، ٥١١، ٥١٢، ٥١٣،
٥١٤، ٥١٥، ٥١٩، ٩٩٧، ١٢٠٩]

[٦٢٧٦]

383. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ offered Ṣalāt (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 اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي وَهِيَ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، عَلَى فِرَاشِ أَهْلِهِ، اعْتَرَاضَ الْجَنَازَةِ. [راجع: ٣٨٢]

384. Narrated 'Urwa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered Ṣalāt (prayer) while 'Āishah رَضِيَ اللهُ عَنْهَا was lying between him and his Qiblah on the bed on which they used to sleep.

٣٨٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدٍ، عَنْ عِرَاكِ، عَنْ عُرْوَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي وَعَائِشَةُ مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ عَلَى الْفِرَاشِ الَّذِي يَنَامَانِ عَلَيْهِ. [راجع: ٣٨٢]

(23) CHAPTER. To prostrate on a garment in scorching heat.

(٢٣) بَابُ السُّجُودِ عَلَى الثَّوْبِ فِي شِدَّةِ الْحَرِّ،

Al-Ḥasan said: People used to prostrate on their turbans and head-covers with their hands in their sleeves (because of scorching heat).

وقال الحسن: إن القوم يسجدون على العمامة والقلنسوة ويدها في كممها.

385. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We used to offer Ṣalāt (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 أَبُو الْوَلِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: سَدَدْنَا غَالِبَ الْقَطَانِ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ فَيَضَعُ أَحَدُنَا طَرَفَ الثَّوْبِ مِنْ شِدَّةِ

الْحَرِّ فِي مَكَانِ السُّجُودِ. [انظر: ٥٤٢،

[١٢٠٨

(24) CHAPTER. To offer *Ṣalāt* (prayer) with the shoes on.

386. Narrated Abū Maslama Sa'īd bin Yazīd Al-Azdī saying: I asked Anas bin Mālik whether the Prophet ﷺ had ever offered *Ṣalāt* (prayer) with his shoes on. He replied, "Yes."

٣٨٦ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنَا أَبُو مَسْلَمَةَ سَعِيدُ بْنُ يَزِيدَ الْأَزْدِيُّ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ: أَكَانَ النَّبِيُّ ﷺ يُصَلِّي فِي نَعْلَيْهِ؟ قَالَ: نَعَمْ.

[انظر: ٥٨٥٠]

(25) CHAPTER. To offer *Aş-Ṣalāt* (prayer) wearing *Khuff* (leather socks).

387. Narrated Ibrāhīm: Hammām bin Al-Hārith said, "I saw Jarīr bin 'Abdullāh passing urine and then he performed ablution and passed his (wet) hands over his *Khuffain* (two leather-socks), stood up and offered *Ṣalāt* (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 آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ إِبْرَاهِيمَ يُحَدِّثُ عَنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ: رَأَيْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ بَالَ، ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ، ثُمَّ قَامَ فَصَلَّى، فَسُئِلَ فَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ صَنَعَ مِثْلَ هَذَا، قَالَ إِبْرَاهِيمُ: فَكَانَ يُعْجِبُهُمْ لِأَنَّ جَرِيرًا كَانَ مِنْ آخِرِ مَنْ أَسْلَمَ.

388. Narrated Al-Mughīra bin Shu'ba رضي الله عنه: 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 نَصْرِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنِ الْمُغِيرَةَ بْنِ شُعْبَةَ قَالَ: وَصَّأْتُ النَّبِيَّ ﷺ فَمَسَحَ عَلَى خُفَّيْهِ وَصَلَّى.

[راجع: ١٨٢]

(26) CHAPTER. If some one does not prostrate properly.

(٢٦) بَابٌ: إِذَا لَمْ يُتِمَّ السُّجُودَ

389. Narrated Ḥudhaifa that he saw a person bowing and prostrating imperfectly. When he finished his *Ṣalāt* (prayer), Ḥudhaifa told him that he had not offered *Ṣalāt*. The subnarrator added, "I think that Ḥudhaifa also said: Were you to die you would die on a "Sunna" (legal way) other than that of Muḥammad ﷺ."

(27) CHAPTER. During prostrations one should show his armpits and separate his forearms from his body.

390. Narrated 'Abdullāh bin Mālik bin Buḥaina, "Whenever the Prophet ﷺ offered *Ṣalāt* (prayer) (during prostration), he used to separate his arms from his body so widely that the whiteness of his armpits was visible."

(28) CHAPTER. Superiority of (praying) facing the *Qiblah* with the toes toward it as well.

Abū Ḥumaid said that referring to what the Prophet ﷺ said or used to do.

391. Narrated Anas bin Mālik رضي الله عنه: Allāh's Messenger ﷺ said, "Whoever offers *Ṣalāt* (prayer) like us and faces our *Qiblah* (Ka'bah at Makkah during *Ṣalāt* 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."

٣٨٩ - أَخْبَرَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا مَهْدِيُّ عَنْ وَاصِلٍ، عَنْ أَبِي وَاثِلٍ، عَنْ حُذَيْفَةَ أَنَّهُ رَأَى رَجُلًا لَا يُتِمُّ رُكُوعَهُ وَلَا سُجُودَهُ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ لَهُ حُذَيْفَةُ: مَا صَلَّيْتَ؟ قَالَ: وَأَحْسِبُهُ قَالَ: لَوْ مِتُّ مِتَّ عَلَى غَيْرِ سُنَّةِ مُحَمَّدٍ ﷺ. [انظر: ٨٠٨، ٧٩١]

(٢٧) بَابٌ: يُبْدِي ضَبْعَيْهِ وَيَجَافِي فِي السُّجُودِ

٣٩٠ - أَخْبَرَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا بَكْرُ بْنُ مُضَرٍّ، عَنْ جَعْفَرٍ، عَنْ ابْنِ هُرْمَزٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ بْنِ بُحَيْئَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا صَلَّى فَرَجَ بَيْنَ يَدَيْهِ حَتَّى يَبْدُو بَيَاضَ إِنْطِئِهِ. وَقَالَ اللَّيْثُ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ نَحْوَهُ. [انظر: ٨٠٧، ٣٥٦٤]

(٢٨) بَابٌ فَضْلِ اسْتِقْبَالِ الْقِبْلَةِ،

قَالَ أَبُو حُمَيْدٍ عَنِ النَّبِيِّ ﷺ.

٣٩١ - حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ قَالَ: حَدَّثَنَا ابْنُ الْمَهْدِيِّ قَالَ: حَدَّثَنَا مَنصُورُ ابْنِ سَعِيدٍ، عَنْ مَيْمُونِ بْنِ سِيَاوٍ، عَنْ أَنَسِ ابْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى صَلَاتَنَا وَاسْتَقْبَلَ قِبْلَتَنَا وَأَكَلَ ذَبِيحَتَنَا