

seeking to offer *Aş-Şalat* (the prayers) near that pillar.”

503. Narrated Anas رَضِيَ اللهُ 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.

(96) CHAPTER. To offer non-congregational *Aş-Şalat* (the prayers) between the pillars.

504. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: 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-Ḥajabī (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 *Şalat* (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

الْأَسْطُوَانَةَ؟ قَالَ: فَإِنِّي رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى الصَّلَاةَ عِنْدَهَا.

٥٠٣ - حَدَّثَنَا قَبِيصَةُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ عَامِرٍ، عَنْ أَنَسٍ قَالَ: لَقَدْ رَأَيْتُ كِبَارَ أَصْحَابِ النَّبِيِّ ﷺ يَبْتَدِرُونَ السَّوَارِيَ عِنْدَ الْمَغْرِبِ. وَزَادَ شُعْبَةُ، عَنْ عَمْرِو، عَنْ أَنَسٍ: حَتَّى يَخْرُجَ النَّبِيُّ ﷺ.

[انظر: ٦٢٥]

(٩٦) بَابُ الصَّلَاةِ بَيْنَ السَّوَارِي فِي غَيْرِ جَمَاعَةٍ

٥٠٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: دَخَلَ النَّبِيُّ ﷺ الْبَيْتَ وَأَسَامَةُ بْنُ زَيْدٍ، وَعُثْمَانُ بْنُ طَلْحَةَ، وَبِلَالٌ فَأَطَالَ ثُمَّ خَرَجَ، كُنْتُ أَوَّلَ النَّاسِ دَخَلَ عَلَى أَثَرِهِ، فَسَأَلْتُ بِلَالَ: أَيْنَ صَلَّى؟ قَالَ: بَيْنَ الْعَمُودَيْنِ الْمُقَدَّمَيْنِ. [راجع: ٣٩٧]

٥٠٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْكَعْبَةَ وَأَسَامَةُ بْنُ زَيْدٍ وَبِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ فَأَغْلَقَهَا عَلَيْهِ، وَمَكَتَ فِيهَا، فَسَأَلْتُ بِلَالَ حِينَ خَرَجَ: مَا صَنَعَ النَّبِيُّ ﷺ؟ قَالَ: جَعَلَ عَمُودًا عَنْ يَسَارِهِ، وَعَمُودًا عَنْ يَمِينِهِ، وَثَلَاثَةَ أَعْمِدَةٍ

(the Prophet's) right side."

(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 *Ṣalāt* (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."

(98) CHAPTER. To offer *Aş-Ṣalāt* (prayers) facing a *Rāhila* (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 *Ṣalāt* (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 *Ṣalāt* facing its back part (as a *Sutra*)." And Ibn 'Umar used to do the same. (This indicated that one should not offer *Ṣalāt* except behind a *Sutra*).

وَرَأَاهُ، وَكَانَ الْبَيْتُ يَوْمَئِذٍ عَلَى سَيْتِهِ
أَعْمِدَةً ثُمَّ صَلَّى. وَقَالَ إِسْمَاعِيلُ:
حَدَّثَنِي مَالِكٌ وَقَالَ: عَمُودَيْنِ عَنْ
يَمِينِهِ. [راجع: ٣٩٧]

(٩٧) بَابُ:

٥٠٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُثَنِّرِ
قَالَ: حَدَّثَنَا أَبُو صَمْرَةَ قَالَ: حَدَّثَنَا
مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ
كَانَ إِذَا دَخَلَ الْكَعْبَةَ مَسَى قِبَلَ وَجْهِهِ
حِينَ يَدْخُلُ، وَجَعَلَ الْبَابَ قِبَلَ
ظَهْرِهِ، فَمَسَى حَتَّى يَكُونَ بَيْنَهُ وَبَيْنَ
الْجِدَارِ الَّذِي قِبَلَ وَجْهِهِ قَرِيبًا مِنْ
ثَلَاثِ أَذْرُعٍ صَلَّى، يَتَوَخَّى الْمَكَانَ
الَّذِي أَحْبَبَهُ بِهِ بِلَالٌ أَنَّ النَّبِيَّ ﷺ
صَلَّى فِيهِ قَالَ: وَلَيْسَ عَلَيَّ أَحَدٌ بِأَسْرَ
أَنْ يُصَلِّيَ فِي أَيِّ نَوَاحِي الْبَيْتِ شَاءَ.

[راجع: ٣٩٧]

(٩٨) بَابُ الصَّلَاةِ إِلَى الرَّاحِلَةِ
وَالْبَعِيرِ وَالشَّجَرِ وَالرَّحْلِ

٥٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ
الْمُقَدَّمِيُّ الْبَصْرِيُّ قَالَ: حَدَّثَنَا
مُعْتَمِرٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ
ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ
يُعْرِضُ رِجْلَتَهُ فَيُصَلِّي إِلَيْهَا. قُلْتُ:
أَفَرَأَيْتَ إِذَا هَبَّتِ الرِّكَابُ؟ قَالَ: كَانَ
يَأْخُذُ الرَّحْلَ فَيَعْدِلُهُ فَيُصَلِّي إِلَى
آخِرَتِهِ، أَوْ قَالَ مُؤَخَّرِهِ وَكَانَ ابْنُ عُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا يَفْعَلُهُ. [راجع: ٤٣٠]

(99) CHAPTER. To offer Aş-Şalāt (the prayer) facing a bed.

508. Narrated 'Āishah رَضِيَ اللهُ 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 Şalāt (prayer) facing the middle of the bed. I used to consider it not good to be in front of him in his Şalāt. 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 Şalāt (prayer) should repulse that person who tries to pass in front of him.

While sitting in *Taşḥah-hud* [a specific sitting position adopted by a person during the Şalāt (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 Sālīh Aş-Şammān: I saw Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ offering Şalāt (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 *Sutra*), but Abū Sa'īd repulsed him with a push on his chest. Finding no alternative, he again tried to pass but Abū Sa'īd pushed him with a greater force. The young man abused Abū Sa'īd and went to Marwān and lodged a complaint against Abū Sa'īd. Abū Sa'īd followed the young man to Marwān who asked him, "O Abū Sa'īd! What has happened between you and the son of your brother?" Abū Sa'īd said to him, "I heard the Prophet ﷺ saying, 'If anybody amongst you is offering Şalāt behind

(٩٩) بَابُ الصَّلَاةِ إِلَى السَّرِيرِ

٥٠٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: أَعَدَلْتُمُونَا بِالْكَلْبِ وَالْحِمَارِ؟ لَقَدْ رَأَيْتُنِي مُضْطَجِعَةً عَلَى السَّرِيرِ فَيَجِيءُ النَّبِيُّ ﷺ فَيَتَوَسَّطُ السَّرِيرَ فَيُصَلِّي فَأَكَرَهُ أَنْ أَسْنَحَهُ فَأَنْسَلُ مِنْ قِبَلِ رِجْلِي السَّرِيرِ حَتَّى أَنْسَلُ مِنْ لِحَافِي. [راجع: ٣٨٠]

(١٠٠) بَابُ: يَرُدُّ الْمُصَلِّيَّ مَنْ مَرَّ بَيْنَ يَدَيْهِ،

وَرَدَّ ابْنُ عُمَرَ فِي التَّشَهُدِ، وَفِي الكَعْبَةِ وَقَالَ: إِنْ أَبِي إِلَّا أَنْ تُقَاتِلَهُ قَاتِلُهُ.

٥٠٩ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا يُونُسُ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي صَالِحٍ أَنَّ أَبَا سَعِيدٍ قَالَ: قَالَ النَّبِيُّ ﷺ ح وَحَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالِ الْعَدَوِيِّ قَالَ: حَدَّثَنَا أَبُو صَالِحِ السَّمَّانُ قَالَ: رَأَيْتُ أَبَا سَعِيدِ الْخُدْرِيَّ فِي يَوْمِ جُمُعَةٍ يُصَلِّي إِلَى شَيْءٍ يَسْتَرُهُ مِنَ النَّاسِ، فَأَرَادَ شَابٌّ مِنْ بَنِي أَبِي مُعَيْطٍ 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'."

يَدَيْهِ، فَدَفَعَ أَبُو سَعِيدٍ فِي صَدْرِهِ فَتَنَظَرَ الشَّابَّ فَلَمْ يَجِدْ مَسَاغًا إِلَّا بَيْنَ يَدَيْهِ، فَعَادَ لِيَجْتَازَ 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. فَقَالَ: مَا لَكَ وَلَا بِنِ أَخِيكَ يَا أبا سَعِيدٍ؟ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَلْيَدْفَعْهُ فَإِنْ أَبِي فَلْيُقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ». [انظر: ٣٢٧٤]

(101) CHAPTER. The sin of a person who passes in front of a person offering *Salāt* (prayer).

510. Narrated Busr bin Sa'id, that Zaid bin Khālid رضي الله عنه sent him to Abi 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-Naḍr said, "I do not remember exactly whether he said 40 days, months or years."

(١٠١) بَابُ إِثْمِ الْمَارِّ بَيْنَ يَدَيْ الْمُصَلِّي

٥١٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ أَنَّ زَيْدَ بْنَ خَالِدٍ أَرْسَلَهُ إِلَى أَبِي جُهَيْمٍ يَسْأَلُهُ: مَاذَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الْمَارِّ بَيْنَ يَدَيْ الْمُصَلِّي، فَقَالَ أَبُو جُهَيْمٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيْ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ حَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ». قَالَ أَبُو النَّضْرِ: لَا أَدْرِي قَالَ: أَرْبَعِينَ يَوْمًا أَوْ شَهْرًا أَوْ سَنَةً.

(102) CHAPTER. A man facing a man while offering *Salāt* (prayer) —

(١٠٢) بَابُ اسْتِقْبَالِ الرَّجُلِ الرَّجُلَ وَهُوَ يُصَلِّي،

'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 *Ṣalāt* (prayers) of another man."

511. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The things which annul *Aş-Ṣalāt* (the prayers) were mentioned before me. They said, "Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people)." I said, "You have made us (i.e., women) dogs. I saw the Prophet ﷺ offering *Ṣalāt* (prayers) while I used to lie in my bed between him and the *Qiblah*. Whenever I was in need of something, I would slip away, for I disliked to face him."

وَكَرَهُ عُثْمَانُ أَنْ يُسْتَقْبَلَ الرَّجُلُ وَهُوَ يُصَلِّي، وَإِنَّمَا هَذَا إِذَا اشْتَغَلَ بِهِ، فَأَمَّا إِذَا لَمْ يَشْتَغَلْ فَقَدْ قَالَ زَيْدُ بْنُ ثَابِتٍ: مَا بَالَيْتُ، إِنَّ الرَّجُلَ لَا يَقْطَعُ صَلَاةَ الرَّجُلِ.

٥١١ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ حَلِيلٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ أَنَّهَا ذَكَرَتْ عِنْدَهَا مَا يَقْطَعُ الصَّلَاةَ فَقَالُوا: يَقْطَعُهَا الْكَلْبُ وَالْحِمَارُ وَالْمَرْأَةُ. قَالَتْ: لَقَدْ جَعَلْتُمُونَا كِلَابًا، لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي وَإِنِّي لَبَيْنَهُ وَبَيْنَ الْقِبْلَةِ وَأَنَا مُضْطَجِعَةٌ عَلَى السَّرِيرِ فَتَكُونُ لِي الْحَاجَّةُ وَأَكْرَهُ أَنْ أُسْتَقْبَلَهُ فَاَنْسَلُ أَنْسِلًا.

وَعَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ نَحْوَهُ. [راجع: ٣٨٢]

(١٠٣) بَابُ الصَّلَاةِ خَلْفَ النَّائِمِ

(103) CHAPTER. To offer *Aş-Ṣalāt* (the prayer) behind a sleeping person.

512. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ used to offer *Ṣalāt* (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 يُصَلِّي وَأَنَا رَاقِدَةٌ مُعْتَرِضَةٌ عَلَى فِرَاشِهِ، فَإِذَا أَرَادَ أَنْ يُوتِرَ أَيقِظَنِي فَأَوْتِرْتُ. [راجع: ٣٨٢]

(104) CHAPTER. To offer *Nawāfil* (non-obligatory prayers) behind a sleeping woman.

(١٠٤) بَابُ التَّطَوُّعِ خَلْفَ الْمَرْأَةِ

513. Narrated 'Āishah رَضِيَ اللهُ 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 اللهُ عَنْهَا added, "In those days there were no lamps in the houses."

٥١٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ 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 فَقَبَضْتُ رِجْلَيَّْ فَإِذَا قَامَ بَسَطْتُهُمَا. قَالَتْ: وَالْبُيُوتُ يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ.

[راجع: ٥٨٢]

(105) CHAPTER. Whoever said: "Nothing annuls *Aş-Salāt* (the prayer) (i.e. nothing of what others do, not the praying person himself)."

(١٠٥) بَابٌ مَنْ قَالَ: لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ

514. Narrated 'Āishah رَضِيَ اللهُ 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 حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ. قَالَ الْأَعْمَشُ: وَحَدَّثَنِي مُسْلِمٌ عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، ذُكِرَ عِنْدَهَا مَا يَقْطَعُ الصَّلَاةَ الْكَلْبُ وَالْحِمَارُ وَالْمَرَأَةُ، فَقَالَتْ عَائِشَةُ: شَبَّهْتُمُونَا بِالْحُمُرِ وَالْكَلابِ، وَاللَّهِ لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي وَإِنِّي عَلَى السَّرِيرِ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ مَضْطَجِعَةً فَتَبَدُّوْا لِي الْحَاجَةَ فَأَكْرَهُ أَنْ أَجْلِسَ فَأُوذِي النَّبِيَّ ﷺ فَأَنْسَلُ مِنْ عِنْدِ رِجْلَيْهِ. [راجع: ٣٨٢]

515. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا the wife of the Prophet ﷺ: Allāh's Messenger ﷺ used to get up at night and offer prayers while I

٥١٥ - حَدَّثَنَا إِسْحَاقُ قَالَ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ:

used to lie across between him and the *Qiblah* on his family's bed.

حَدَّثَنِي ابْنُ أَخِي ابْنُ شِهَابٍ أَنَّهُ سَأَلَ عَمَّهُ عَنِ الصَّلَاةِ: يَقْطَعُهَا شَيْءٌ؟ فَقَالَ: لَا يَقْطَعُهَا شَيْءٌ. أَخْبَرَنِي عُرْوَةُ بِنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يَقُومُ فَيُصَلِّي مِنَ اللَّيْلِ وَإِنِّي لَمُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ عَلَى فِرَاشِ أَهْلِهِ.

[راجع: ٣٨٢]

(106) CHAPTER. If a small girl is carried on one's neck during *Aş-Şalāt* (the prayer).

(١٠٦) بَابُ إِذَا حَمَلَ جَارِيَةً صَغِيرَةً عَلَى عُنُقِهِ فِي الصَّلَاةِ

516. Narrated Abū Qatāda Al-Anṣārī رضي الله عنه: Allāh's Messenger ﷺ was offering *Ṣalāt* (prayer) and he was carrying Umama the daughter of Zainab, the daughter of Allāh's Messenger ﷺ and she was the daughter of 'Āṣ bin Rabī' bin 'Abd-Shams. When he prostrated, he put her down and when he stood, he carried her (on his neck).

٥١٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرٍو بْنِ سُلَيْمِ الزُّرَقِيِّ عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ رَبِيعَةَ بِنْتِ رَسُولِ اللَّهِ ﷺ وَلَأَبِي الْعَاصِ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ، فَإِذَا سَجَدَ وَضَعَهَا وَإِذَا قَامَ حَمَلَهَا. [انظر: ٥٩٩٦]

(107) CHAPTER. To offer *Ṣalāt* (prayer) facing a bed occupied by a menstruating woman.

(١٠٧) بَابُ إِذَا صَلَّى إِلَى فِرَاشٍ فِيهِ حَائِضٌ

517. Narrated Maimūna bint Al-Ḥārith رضي الله عنها: My bed was beside the *Muṣallā* (praying place) of the Prophet ﷺ and sometimes his garment fell on me while I used to lie in my bed.

٥١٧ - حَدَّثَنَا عَمْرٍو بْنُ زُرَّارَةَ قَالَ: أَخْبَرَنَا هُثَيْمٌ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادِ بْنِ الْهَادِ قَالَ: أَخْبَرْتَنِي خَالَتِي مَيْمُونَةُ بِنْتُ الْحَارِثِ قَالَتْ: كَانَ فِرَاشِي حِيَالَ مُصَلِّي النَّبِيِّ ﷺ فَرُبَّمَا وَقَعَ ثَوْبُهُ عَلَيَّ وَأَنَا عَلَى فِرَاشِي. [راجع: ٣٣٣]

518. Narrated Maimūna رَضِيَ اللهُ 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 التُّعْمَانِ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا الشَّيْبَانِيُّ سَلِيمَانُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ شَدَادٍ قَالَ: سَمِعْتُ مَيْمُونَةَ تَقُولُ: كَانَ النَّبِيُّ ﷺ يُصَلِّي وَأَنَا إِلَى جَنْبِهِ نَائِمَةٌ فَإِذَا سَجَدَ أَصَابَنِي ثَوْبُهُ وَأَنَا حَائِضٌ. [راجع: ٣٣٣]

(108) CHAPTER. Is it permissible to touch or push one's wife in prostration, in order to prostrate properly?

519. Narrated 'Aishah رَضِيَ اللهُ 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.

(١٠٨) بَابُ هَلْ يَغْمُرُ الرَّجُلُ امْرَأَتَهُ عِنْدَ السُّجُودِ لِكَيْ يَسْجُدَ؟

٥١٩ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنَا الْقَاسِمُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: بِسْمَا عَدَلْتُمُونَا بِالْكَلْبِ وَالْحِمَارِ، لَقَدْ رَأَيْتَنِي وَرَسُولُ اللَّهِ ﷺ يُصَلِّي وَأَنَا مُضْطَجِعَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ فَإِذَا أَرَادَ أَنْ يَسْجُدَ عَمَرَ رِجْلِي فَقَبَضْتُهَا.

[راجع: ٣٨٢]

(109) CHAPTER. A woman can remove troublesome or offensive things from a person in Şalāt (prayer).

520. Narrated 'Amr bin Maimūn: 'Abdullāh (bin Mas'ūd) said, "While Allāh's Messenger ﷺ was offering Şalāt (prayer) near the Ka'bah, there were some Quraish 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

(١٠٩) بَابُ الْمَرْأَةِ تَطْرَحُ عَنِ الْمُصَلِّي شَيْئًا مِنَ الْأَذَى

٥٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ السُّورِمَارِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ قَائِمٌ يُصَلِّي عِنْدَ الْكَعْبَةِ وَجَمْعٌ مِنْ قُرَيْشٍ فِي مَجَالِسِهِمْ: إِذْ قَالَ قَائِلٌ مِنْهُمْ: أَلَا تَنْتَظِرُونَ إِلَى هَذَا الْمُرَائِي؟

shoulders?' The most wretched amongst them ('Uqba bin Abī Mu'ait) 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 Kḥalaf, 'Uqba bin Abī Mu'ait 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 *Qalīb* (a well) at Badr. Allāh's Messenger ﷺ then said, 'Allāh's Curse has descended upon the people of the *Qalīb*'."

أَيْكُمْ يَقُومُ إِلَى جَزورِ آلِ فُلانٍ فَيَعْمِدُ
إِلَى قَرْنِهَا وَدَمِهَا وَسَلَاها فَيَجِيءُ بِهِ
ثُمَّ يُمِهُلُهُ حَتَّى إِذَا سَجَدَ وَضَعَهُ بَيْنَ
كَتِفَيْهِ؟ فَابْتَعَتْ أَشْفَاهُمْ، فَلَمَّا سَجَدَ
رَسُولُ اللَّهِ ﷺ وَضَعَهُ بَيْنَ كَتِفَيْهِ وَتَبَّتْ
النَّبِيُّ ﷺ ساجِدًا فَضَجَّكُوا حَتَّى مَالَ
بَعْضُهُمْ إِلَى بَعْضٍ مِنَ الصَّحِكِ .
فَانْطَلَقَ مُنْطَلِقًا إِلَى فاطِمَةَ وَهِيَ
جَوِيرِيَةٌ فَأَقْبَلَتْ تَسْعَى وَتَبَّتْ النَّبِيُّ ﷺ
ساجِدًا حَتَّى أَلْقَتْهُ عَنْهُ، وَأَقْبَلَتْ
عَلَيْهِمْ تَسْبُهُمْ، فَلَمَّا قَضَى رَسُولُ اللَّهِ
ﷺ الصَّلَاةَ قَالَ: «اللَّهُمَّ عَلَيْنِكَ
بِقُرَيْشِ اللَّهِمَّ عَلَيْنِكَ بِقُرَيْشِ» ثُمَّ
سَمَى: «اللَّهُمَّ عَلَيْنِكَ بِعَمْرٍو بْنِ
هِشَامٍ، وَعُتْبَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنِ
رَبِيعَةَ، وَالْوَالِدِ بْنِ عُتْبَةَ، وَأُمَيَّةَ بْنِ
خَلْفٍ، وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ وَعُمَارَةَ
بِْنِ الْوَالِدِ». قَالَ عَبْدُ اللَّهِ: فَوَاللَّهِ لَقَدْ
رَأَيْتُهُمْ صَرَعى يَوْمَ بَدْرٍ، ثُمَّ سَجَبُوا
إِلَى الْقَلِيبِ قَلِيبِ بَدْرٍ، ثُمَّ قَالَ رَسُولُ
اللَّهِ ﷺ: «وَاتَّبَعَ أَصْحَابُ الْقَلِيبِ
لَعْنَةً». [راجع: ٢٤٠]

9 - THE BOOK OF THE TIMES OF AŞ-ŞALĀT (THE PRAYERS) AND ITS SUPERIORITY

٩ - كتاب مواقيت الصلاة

(1) CHAPTER. The times of *Aş-Şalāt* (the prayers) and the superiority of offering *Şalāt* (prayers) in time.

(١) بَابُ مَوَاقِيْتِ الصَّلَاةِ وَفَضْلِهَا،

And the Statement of Allāh: "... Verily, *As-Salāt* (the prayer) is enjoined on the believers at fixed hours." (V.4:103)

وَقَوْلِهِ: ﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾ [النساء: ١٠٣] مَوْقُوتًا وَقْتَهُ عَلَيْهِمْ.

521. Narrated Ibn Shihāb: Once 'Umar bin 'Abdul 'Azīz delayed *Aş-Şalāt* (the prayer) and 'Urwa bin Az-Zubair went to him and said, "Once in 'Irāq, Al-Mughhira bin Shu'ba delayed his *Şalāt* (prayers) and Abū Mas'ūd Al-Anṣārī went to him and said, 'O Mughhira! What is this? Don't you know that once Jibrīl (Gabriel) عليه السلام came and offered *Şalāt* (*Fajr* prayer) and Allāh's Messenger ﷺ offered *Şalāt* too, then he offered *Şalāt* again (*Zuhr* prayer) and so did Allāh's Messenger ﷺ and again he offered *Şalāt* (*Aṣr* prayer) and Allāh's Messenger ﷺ did the same; again he offered *Şalāt* (*Maghrib* prayer) and so did Allāh's Messenger ﷺ; and again he offered *Şalāt* (*Ishā* prayer) and so did Allāh's Messenger ﷺ and (Jibrīl عليه السلام) said, 'I was ordered to do so (to demonstrate *Şalāt* prescribed to you)'" 'Umar (bin 'Abdul 'Aziz) said to 'Urwa, "Be sure of what you say. Did Jibrīl lead Allāh's Messenger ﷺ at the stated times of *Şalāt*?" 'Urwa replied, "Bashīr bin Abī Mas'ūd narrated like this on the authority of his father."

٥٢١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنِ ابْنِ شِهَابٍ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخَّرَ الصَّلَاةَ يَوْمًا، فَدَخَلَ عَلَيْهِ عُرْوَةُ بْنُ الزُّبَيْرِ فَأَخْبَرَهُ أَنَّ الْمُغْيِرَةَ بْنَ شُعْبَةَ أَخَّرَ الصَّلَاةَ يَوْمًا وَهُوَ بِالْعِرَاقِ فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودٍ الْأَنْصَارِيُّ فَقَالَ: مَا هَذَا يَا مُغْيِرَةُ؟ أَلَيْسَ قَدْ عَلِمْتَ أَنَّ جِبْرِيلَ صَلَّى اللَّهُ وَسَلَّمَ عَلَيْهِ نَزَلَ فَصَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ ﷺ. ثُمَّ قَالَ: «بِهَذَا أُمِرْتُ». فَقَالَ عُمَرُ لِعُرْوَةَ: اعْلَمْ مَا تُحَدِّثُ بِهِ، أَوْ إِنَّ جِبْرِيلَ هُوَ أَقَامَ لِرَسُولِ اللَّهِ ﷺ وَقْتِ الصَّلَاةِ؟ قَالَ عُرْوَةُ: كَذَلِكَ كَانَ بَشِيرُ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ.

[انظر: ٣٢٢١، ٤٠٠٧]