

offered during a journey remained the same, but (the *Rak'ā* of) *Şalāt* for non-travellers were increased.

عَائِشَةَ أُمُّ الْمُؤْمِنِينَ قَالَتْ: فَرَضَ اللَّهُ  
الصَّلَاةَ حِينَ فَرَضَهَا رَكْعَتَيْنِ رَكْعَتَيْنِ  
فِي الْحَضَرِ وَالسَّفَرِ فَأَوْزَتْ صَلَاةَ  
السَّفَرِ وَزِيدَ فِي صَلَاةِ الْحَضَرِ. [انظر:  
١٠٩٠، ٣٩٣٥]

(2) CHAPTER. It is obligatory to wear clothes while offering *Aş-Şalāt* (the prayers).

(٢) بَابُ وُجُوبِ الصَّلَاةِ فِي  
الثِّيَابِ،

And the Statement of Allāh تعالى : "Take your adornment (by wearing your clean clothes covering completely the *Aurah* : - [it means, - while offering *Şalāt* (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.]"<sup>(1)</sup> while praying and going round (the *Ṭawāf* of) the Ka'bah (V.7:31).

وَقَوْلُ اللَّهِ تَعَالَى: ﴿خُذُوا زِينَتَكُمْ  
عِنْدَ كُلِّ مَسْجِدٍ﴾ [الأعراف: ٣١] وَمَنْ  
صَلَّى مُتَحِفًا فِي ثَوْبٍ وَاحِدٍ، وَيُذَكَّرُ  
عَنْ سَلْمَةَ ابْنِ الْأَكْوَعِ أَنَّ النَّبِيَّ ﷺ  
قَالَ: «يَزُرُّهُ وَلَوْ بِسَوْكَةٍ»، فِي إِسْنَادِهِ  
نَظَرٌ، وَمَنْ صَلَّى فِي الثَّوْبِ الَّذِي  
يُجَامِعُ فِيهِ مَا لَمْ يَرِ أَدَى، وَأَمَرَ النَّبِيُّ  
ﷺ أَنْ لَا يُطَوَّفَ بِالْبَيْتِ غُرْيَانٌ.

And offering *Şalāt* 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 *Şalāt* 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 *Ṭawāf*) 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

٣٥١ - حَدَّثَنَا مُوسَى بْنُ  
إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ  
إِبْرَاهِيمَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ  
قَالَتْ: أُمِرْنَا أَنْ نُخْرِجَ الْحَيْضَ يَوْمَ

(1) (Ch.2): See the footnote of Ch.13 before Ḥadīth 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.”

العَيْدَيْنِ وَذَوَاتِ الْخُدُورِ فَيَشْهَدْنَ جَمَاعَةَ الْمُسْلِمِينَ وَدَعْوَتَهُمْ، وَيَعْتَزُّلُ الْحَيْضُ عَنِ مُصَلَّاهُنَّ، قَالَتْ امْرَأَةٌ: يَا رَسُولَ اللَّهِ إِحْدَانَا لَيْسَ لَهَا جِلْبَابٌ، قَالَ: «تُلْبِسُهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا»، وَقَالَ عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا عِمْرَانُ قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ سِيرِينَ قَالَ: حَدَّثَنَا أُمُّ عَطِيَّةَ: سَمِعْتُ النَّبِيَّ ﷺ بِهَذَا. [راجع: ٣٢٤]

(3) CHAPTER. To tie *Izār* (dress worn below the waist) at one’s back while offering *Ṣalāt* (prayers).

Sahl said, “Some people offered *Ṣalāt* (prayer) with the Prophet ﷺ with their *Izār* tied to their necks.”

(٣) بَابُ عَقْدِ الْإِزَارِ عَلَى الْقَفَا فِي الصَّلَاةِ،

وقال أبو حازم عن سهل: صلوا مع النبي ﷺ عاقدي أزهرهم على عواتقهم.

352. Narrated Muḥammad bin Al-Munkadir: Once Jābir رَضِيَ اللهُ عَنْهُ offered *Ṣalāt* (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 *Ṣalāt* 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?”

٣٥٢ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي وَاقِدُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ: صَلَّى جَابِرٌ فِي إِزَارٍ قَدْ عَقَدَهُ مِنْ قِبَلِ قَفَاهُ، وَثِيَابُهُ مَوْضُوعَةٌ عَلَى الْمَشْجَبِ، قَالَ لَهُ قَائِلٌ: تُصَلِّي فِي إِزَارٍ وَاحِدٍ؟ فَقَالَ: إِنَّمَا صَنَعْتُ ذَلِكَ لِيَرَانِي أَحْمَقُ مِثْلَكَ، وَأَيْنَا كَانَ لَهُ ثَوْبَانِ عَلَى عَهْدِ النَّبِيِّ ﷺ؟ [انظر: ٣٥٣، ٣٦١، ٣٧٠]

353. Narrated Muḥammad bin Al-Munkadir: I saw Jābir bin ‘Abdullāh رَضِيَ اللهُ عَنْهُ offering *Ṣalāt* (prayer) in a single garment and he said that he had seen the Prophet ﷺ offering *Ṣalāt* in a single garment.

٣٥٣ - حَدَّثَنَا مُطَرِّفُ أَبُو مُصْعَبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِي، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يُصَلِّي

(4) CHAPTER. To offer *Aş-Salāt* (the prayers) with a single garment wrapped round the body.

Umm Hānī رضي الله عنها 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 *Şalāt* (prayer) in one garment and crossed its ends.

355. Narrated 'Umar bin Abī Salama رضي الله عنه: I saw the Prophet ﷺ offering *Şalāt* (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 *Şalāt* (prayer), wrapped in a single garment around his body with its ends crossed round his shoulders.

في ثوبٍ واحدٍ، وقال: رأيتُ النَّبِيَّ ﷺ يُصَلِّي في ثوبٍ. [راجع: ٣٥٢]

(٤) بَابُ الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ مُلتَحِفًا بِهِ،

قَالَ الرَّزْهَرِيُّ فِي حَدِيثِهِ: الْمُلتَحِفُ الْمُتَوَشِّحُ، وَهُوَ الْمُخَالَفُ بَيْنَ طَرَفَيْهِ عَلَى عَاتِقَيْهِ، وَهُوَ الْاِشْتِمَالُ عَلَيْهِ مِنْ كَيْبِهِ، قَالَ: وَقَالَتْ أُمُّ هَانِي: التَّحَفَ النَّبِيُّ ﷺ بِثَوْبٍ، وَخَالَفَ بَيْنَ طَرَفَيْهِ عَلَى عَاتِقَيْهِ.

٣٥٤ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ أَنَّ النَّبِيَّ ﷺ صَلَّى فِي ثَوْبٍ وَاحِدٍ قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ. [انظر: ٣٥٥، ٣٥٦]

٣٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنِي أَبِي عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ فِي بَيْتِ أُمِّ سَلَمَةَ، قَدْ أَلْقَى طَرَفَيْهِ عَلَى عَاتِقَيْهِ. [راجع: ٣٥٤]

٣٥٦ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ أَبِي سَلَمَةَ أَخْبَرَهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُشْتِمِلًا بِهِ فِي بَيْتِ أُمِّ سَلَمَةَ وَاضِعًا طَرَفَيْهِ عَلَى عَاتِقَيْهِ.

[راجع: ٣٥٤]

357. Narrated Abū Murra, the freed-slave of Umm Hānī رَضِيَ اللهُ 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 (*Duḥa*)."

٣٥٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ أَنَّ أَبَا مَرَّةَ مَوْلَى أُمِّ هَانِيٍّ بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أُمَّ هَانِيٍّ بِنْتِ أَبِي طَالِبٍ تَقُولُ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ وَفَاطِمَةُ ابْنَتُهُ تَسْتَرُهُ، قَالَتْ: فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: «مَنْ هَذِهِ؟» فَقُلْتُ: أَنَا أُمُّ هَانِيٍّ بِنْتِ أَبِي طَالِبٍ، فَقَالَ: «مَرْحَبًا بِأُمِّ هَانِيٍّ»، فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قَامَ فَصَلَّى ثَمَانِيَّ رَكَعَاتٍ مُلْتَجِفًا فِي ثَوْبٍ وَاحِدٍ، فَلَمَّا انْصَرَفَ قُلْتُ: يَا رَسُولَ اللَّهِ زَعَمَ ابْنُ أُمِّي أَنَّهُ قَاتِلٌ رَجُلًا قَدْ أَجْرْتُهُ، فَلَانَ بِنَ هُبَيْرَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَجْرْنَا مَنْ أَجْرْتَ يَا أُمَّ هَانِيٍّ»، قَالَتْ أُمُّ هَانِيٍّ: وَذَلِكَ صُحِي. [راجع: ٢٨٠]

358. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A person asked Allāh's Messenger ﷺ about the offering of *Aş-Şalāt* (the prayer) in a single garment. Allāh's Messenger ﷺ replied, "Has everyone of you got two garments?"

٣٥٨ - حَدَّثَنَا عَيْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ سَائِلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الصَّلَاةِ فِي ثَوْبٍ وَاحِدٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوَلِكُلِّكُمْ ثَوْبَانِ؟».

[انظر: ٣٦٥]

(5) CHAPTER. If someone offers *Şalāt* (prayer) wrapped in a single garment, he should cross its corners round his shoulders.

359. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None of you should

(٥) بَابُ إِذَا صَلَّى فِي الثَّوْبِ الْوَاحِدِ فَلْيَجْعَلْ عَلَى عَاتِقَيْهِ  
٣٥٩ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ

offer *Ṣalāt* (prayer) in a single garment that does not cover one's shoulders."

360. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever offers *Ṣalāt* (prayer) in a single garment, must cross its ends (over the shoulders)."

(6) CHAPTER. If the garment is tight (over the body).

361. Narrated Sa'īd bin Al-Ḥārith: I asked Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا about offering *Ṣalāt* (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 *Ṣalāt*. At that time, I was wearing a single garment with which I covered my shoulders and offered *Ṣalāt* by his side. When he finished the *Ṣalāt*, 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 رَضِيَ اللهُ عَنْهُ: The men used to offer *Ṣalāt* (prayer) with the Prophet

مَالِكٌ، عَنْ أَبِي الزَّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقَيْهِ شَيْءٌ». [انظر: ٣٦٠]

٣٦٠ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ قَالَ: سَمِعْتُهُ أَوْ كُنْتُ سَأَلْتُهُ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى فِي ثَوْبٍ فَلْيُخَالِفْ بَيْنَ طَرَفَيْهِ». [راجع: ٣٥٩]

(٦) بَابُ إِذَا كَانَ الثَّوْبُ ضَيْقًا

٣٦١ - حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ الْحَارِثِ قَالَ: سَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ عَنِ الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ؟ فَقَالَ: خَرَجْتُ مَعَ النَّبِيِّ ﷺ فِي بَعْضِ أَسْفَارِهِ فَجِئْتُ لَيْلَةً لِيَعْصُ أَمْرِي، فَوَجَدْتُهُ يُصَلِّي وَعَلَيَّ ثَوْبٌ وَاحِدٌ، فَاشْتَمَلْتُ بِهِ وَصَلَّيْتُ إِلَى جَانِبِهِ، فَلَمَّا أَنْصَرَفَ قَالَ: «مَا السَّرَى يَا جَابِرُ؟» فَأَخْبَرْتُهُ بِحَاجَتِي فَلَمَّا فَرَعْتُ قَالَ: «مَا هَذَا الْأَشْتِمَالُ الَّذِي رَأَيْتُ؟» قُلْتُ: كَانَ ثَوْبٌ قَالَ: «فَإِنْ كَانَ وَاسِعًا فَالْتَجِفْ بِهِ، وَإِنْ كَانَ ضَيْقًا فَانْزِرْ بِهِ». [راجع: ٣٦١]

٣٦٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا

ﷺ with their *Izār* (lower-half body-cover sheet) tied around their necks as boys used to do; therefore the Prophet ﷺ told the women not to raise their heads (from prostration) till the men sat down straight (while praying).

يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ قَالَ: كَانَ رِجَالٌ يُصَلُّونَ مَعَ النَّبِيِّ ﷺ عَاقِدِي أَرْزِهِمْ عَلَى أَعْنَاقِهِمْ كَهَيْئَةِ الصَّبِيَّانِ وَقَالَ لِلنِّسَاءِ: لَا تَرْفَعْنَ رُؤُوسَكُمْ حَتَّى يَسْتَوِيَ الرَّجَالُ جُلُوسًا. [انظر: ٨١٤،

[١٢١٥

(7) CHAPTER. To offer *Aş-Şalāt* (the prayer) in a Syrian cloak (made by infidels).

Al-Ḥasan 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 *Şalāt* (prayer) in a new unwashed garment.

(٧) بَابُ الصَّلَاةِ فِي الْجُبَّةِ الشَّامِيَّةِ، وَقَالَ الْحَسَنُ فِي الثِّيَابِ يَنْسُجُهَا الْمَجُوسِيُّ: لَمْ يَرِ بِهَا بَأْسًا، وَقَالَ مَعْمَرٌ: رَأَيْتُ الزُّهْرِيَّ يَلْبَسُ مِنْ ثِيَابِ الْيَمَنِ مَا صُبَّغَ بِالْبَوْلِ، وَصَلَّى عَلَيَّ فِي ثَوْبٍ غَيْرِ مَقْضُورٍ.

363. Narrated Mughīra bin Shu'ba رضي الله عنه: Once I was travelling with the Prophet ﷺ and he said, "O Mughīra! 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 *Şalāt* (prayer) and passed his (wet) hands over his *Khuff* (leather socks) and then offered *Şalāt*.

٣٦٣ - حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ مُغِيرَةَ بْنِ شُعْبَةَ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَقَالَ: «يَا مُغِيرَةُ، خُذِ الْإِدَاوَةَ»، فَأَخَذْتُهَا، فَاذْطَلَقَ رَسُولُ اللَّهِ ﷺ حَتَّى تَوَارَى عَنِّي فَقَضَى حَاجَتَهُ وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ، فَذَهَبَ لِيُخْرِجَ يَدَهُ مِنْ كُمِّهَا فَضَاغَتْ، فَأَخْرَجَ يَدَهُ مِنْ أَسْفَلِهَا فَصَبَّيْتُ عَلَيْهِ فَتَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ وَمَسَحَ عَلَى خُفِّيهِ ثُمَّ صَلَّى.

[راجع: ١٨٢]

(8) CHAPTER. It is disliked to be naked during *Aş-Şalāt* (the prayers).

(٨) بَابُ كَرَاهِيَةِ التَّعْرِي فِي الصَّلَاةِ

364. Narrated Jābir bin 'Abdullāh رضي الله عنه: While Allāh's Messenger ﷺ was

٣٦٤ - حَدَّثَنَا مَطَرُ 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.

قَالَ: حَدَّثَنَا رَوْحٌ قَالَ: حَدَّثَنَا زَكَرِيَّا  
بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ  
دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ  
يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْلُ  
مَعَهُمُ الْحِجَارَةَ لِلْكَعْبَةِ وَعَلَيْهِ إِزَارَةٌ،  
فَقَالَ لَهُ الْعَبَّاسُ عَمَّهُ: يَا ابْنَ أَخِي،  
لَوْ حَلَلْتَ إِزَارَكَ فَجَعَلْتَ عَلَى  
مَنْكَبِكَ دُونَ الْحِجَارَةِ، قَالَ: فَحَلَّهُ  
فَجَعَلَهُ عَلَى مَنْكَبِيهِ، فَسَقَطَ مَعْشِيًا  
عَلَيْهِ، فَمَا رُؤِيَ بَعْدَ ذَلِكَ عُرْيَانًا  
ﷺ. [انظر: ١٥٨٢، ٣٨٢٩]

(9) CHAPTER. To offer *Şalāt* (prayer) with a shirt, trousers, a *Tubbān* or a *Qabā'* (an outer garment with full length sleeves).

(٩) بَابُ الصَّلَاةِ فِي الْقَمِيصِ  
وَالسَّرَاوِيلِ وَالتُّبَّانِ وَالْقَبَاءِ

365. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: A man stood up and asked the Prophet ﷺ about offering *Şalāt* (prayer) in a single garment. The Prophet ﷺ said, "Has every one of you got two garments?" A man put a similar question to 'Umar; on which he replied, "When Allāh makes you wealthier then you should clothe yourself properly during *Şalāt*. Otherwise one can offer *Şalāt* with an *Izār* and a *Ridā'* (a sheet covering the upper part of the body), *Izār* and a shirt, *Izār* and a *Qabā'*, trousers and a *Ridā'*, trousers and a shirt or trousers and a *Qabā'*, *Tubbān*<sup>(1)</sup> and a *Qabā'* or *Tubbān* and a shirt." (The narrator added, "I think that he also said a *Tubbān* and a *Ridā'*.")

٣٦٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ  
قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ  
أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ  
قَالَ: قَامَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ  
عَنِ الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ،  
فَقَالَ: «أَوْ كُلُّكُمْ يَجِدُ تَوْبَيْنِ؟»، ثُمَّ  
سَأَلَ رَجُلٌ عُمَرَ فَقَالَ: إِذَا وَسَّعَ اللَّهُ  
فَأَوْسِعُوا، جَمَعَ رَجُلٌ عَلَيْهِ ثِيَابُهُ،  
صَلَّى رَجُلٌ فِي إِزَارٍ وَرِدَاءٍ، فِي إِزَارٍ  
وَقَمِيصٍ، فِي إِزَارٍ وَقَبَاءٍ، فِي سَرَاوِيلٍ  
وَرِدَاءٍ، فِي سَرَاوِيلٍ وَقَمِيصٍ، فِي  
سَرَاوِيلٍ وَقَبَاءٍ، فِي تُّبَّانٍ وَقَبَاءٍ، فِي  
تُّبَّانٍ وَقَمِيصٍ، قَالَ: وَأَحْسِبُهُ قَالَ:  
فِي تُّبَّانٍ وَرِدَاءٍ. [راجع: ٣٥٨]

(1) (H.365) *Tubbān*: Shorts that covers the knees.

366. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: A person asked Allāh's Messenger ﷺ, "What should a *Muḥrim* 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 - حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَثِبٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: مَا يَلْبَسُ الْمُحْرِمُ؟ فَقَالَ: «لَا يَلْبَسُ الْقَمِيصَ، وَلَا السَّرَاوِيلَ، وَلَا الْبُرْنُسَ، وَلَا ثَوْبًا مَسَّهُ زَعْفَرَانٌ وَلَا وَرْسٌ، فَمَنْ لَمْ يَجِدِ التَّلَعِينَ فَلْيَلْبَسِ الْخُفَّيْنِ، وَلْيَقْطَعْهُمَا حَتَّى يَكُونَ أَسْفَلَ مِنَ الْكَعْبَيْنِ» وَعَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ مِنْهُ. [راجع: ١٣٤]

(10) CHAPTER. What may be used to cover the private parts of the body.

(١٠) بَابُ مَا يَسْتُرُ مِنَ الْعَوْرَةِ

367. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade *Iṣṭimāl-aş-Şammā'* (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 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ اسْتِمَالِ الصَّمَاءِ، وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ. [انظر: ١٩٩١، ٢١٤٤، ٢١٤٧، ٥٨٢٠، ٥٨٢٢،

[٦٢٨٤]

368. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade two kinds of sales i.e., *Al-Limās* and *An-Nibāḍh* (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 - حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ بَيْعَتَيْنِ، عَنِ اللَّمَّاسِ وَالنَّبَادِ، وَأَنْ يَسْتَمِلَ الصَّمَاءَ، وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي ثَوْبٍ



check it) and (the Prophet ﷺ forbade) also *Ishṭimāl-Aş-Şammā'* and *Al-Ihtibā'* in a single garment.

369. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: On the Day of *Nahr* (10th of *Dhul-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 *Mušhrik* (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 Barā'a* (*At-Tauba*) to the people; so he made the announcement along with us on the day of *Nahr* in Minā: "No *Mušhrik* — (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 رَضِيَ اللهُ عَنْهُ and he was offering *Ṣalāt* (prayer) wrapped in a garment and his *Ridā'* was lying beside him. When he finished the *Ṣalāt*, I said "O 'Abdullāh! You offer *Ṣalāt* (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 *Ṣalāt* (prayer) like this."

وَاحِدٍ. [انظر: ٥٨٤، ٥٨٨، ١٩٩٣،

٢١٤٥، ٢١٤٦، ٥٨١٩، ٥٨٢١]

٣٦٩ - حَدَّثَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَعَثَنِي أَبُو بَكْرٍ فِي تِلْكَ الْحَجَّةِ فِي مُؤَدِّينَ يَوْمَ النَّحْرِ نُؤَدُّنَ بِمَنَى: أَنْ لَا يَحُجَّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ، قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ: ثُمَّ أَرَدَفَ رَسُولُ اللَّهِ ﷺ عَلَيَّا فَأَمَرَهُ أَنْ يُؤَدِّنَ بِ«بِرَاءةٍ»، قَالَ أَبُو هُرَيْرَةَ: فَأَدَّنَ مَعَنَا عَلِيٌّ فِي أَهْلِ مَنَى يَوْمَ النَّحْرِ: لَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ. [انظر: ١٦٢٢،

٣١٧٧، ٤٣٦٣، ٤٦٥٥، ٤٦٥٦، ٤٦٥٧]

#### (١١) بَابُ الصَّلَاةِ بِغَيْرِ رِدَاءٍ

٣٧٠ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا ابْنُ أَبِي الْمَوَالِي، عَنْ مُحَمَّدِ ابْنِ الْمُثَنَّى قَالَ: دَخَلْتُ عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ وَهُوَ يُصَلِّي فِي ثَوْبٍ مُتَحَفًا بِهِ، وَرِدَاؤُهُ مَوْضُوعٌ، فَلَمَّا انصَرَفَ قُلْنَا: يَا أَبَا عَبْدِ اللَّهِ، تُصَلِّي وَرِدَاؤُكَ مَوْضُوعٌ؟ قَالَ: نَعَمْ، أَحْبَبْتُ أَنْ يَرَانِي الْجُهَالُ مِثْلَكُمْ، رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي كَذَا. [راجع:

(12) CHAPTER. What is said about the thigh.

Narrated Ibn 'Abbās and Jarhad and Muḥammad bin Jaḥsh: 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 Mūsa 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 'Aziz: 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 Ṭalḥa rode, too, and I was riding behind Abū Ṭalḥa. 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, 'Muḥammad (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

(١٢) بَابُ مَا يُذَكَّرُ فِي الْفَخْدِ،

وَيُرَوَّى عَنِ ابْنِ عَبَّاسٍ وَجَرَهْدٍ وَمُحَمَّدِ بْنِ جَحْشٍ عَنِ النَّبِيِّ ﷺ: «الْفَخْدُ عَوْرَةٌ»، وَقَالَ أَنَسٌ: حَسَرَ النَّبِيُّ ﷺ عَنْ فَخْدِهِ، وَحَدِيثُ أَنَسٍ أَسَدٌ، وَحَدِيثُ جَرَهْدٍ أَحْوْطٌ حَتَّى يُخْرَجَ مِنْ اخْتِلَافِهِمْ، وَقَالَ أَبُو مُوسَى: عَطَى النَّبِيُّ ﷺ رُكْبَتَيْهِ حِينَ دَخَلَ عُمَانُ، وَقَالَ زَيْدُ بْنُ ثَابِتٍ: أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ ﷺ وَفَخْدَهُ عَلَى فَخْدِي، فَثَقُلْتُ عَلَيَّ حَتَّى خِمْتُ أَنْ تَرَضَّ فَخْدِي.

٣٧١ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ ضَهَبِيبٍ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا خَيْبَرَ فَصَلَّيْنَا عِنْدَهَا صَلَاةَ الْغَدَاةِ بَعَلَسَ فَرَكِبَ نَبِيُّ اللَّهِ ﷺ وَرَكِبَ أَبُو طَلْحَةَ وَأَنَا رَدِيفُ أَبِي طَلْحَةَ، فَأَجْرَى نَبِيُّ اللَّهِ ﷺ فِي رُقَاقٍ خَيْبَرَ وَإِنَّ رُكْبَتِي لَتَمَسَّ فَخْدَ نَبِيِّ اللَّهِ ﷺ، ثُمَّ حَسَرَ الْإِزَارَ عَنْ فَخْدِهِ حَتَّى إِنِّي أَنْظُرُ إِلَى بِيَاضِ فَخْدِ نَبِيِّ اللَّهِ ﷺ فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ: «اللَّهُ أَكْبَرُ خَرَبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُتَدْرِينَ»، قَالَهَا ثَلَاثًا، قَالَ: وَخَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ فَقَالُوا: مُحَمَّدٌ،