

Shāqqat and he prostrated during its recitation. I asked Abū Hurairah, “Didn’t I see you prostrating?” Abū Hurairah said, “Had I not seen the Prophet ﷺ prostrating, I would not have prostrated.”

وَمُعَاذُ بْنُ فَصَالَةَ قَالَا: أَخْبَرَنَا هِشَامٌ،
عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قَالَ:
رَأَيْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَرَأَ
﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ فَسَجَدَ بِهَا.
فَقُلْتُ: يَا أَبَا هُرَيْرَةَ، أَلَمْ أَرَكَ
تَسْجُدُ؟ قَالَ: لَوْ لَمْ أَرَ النَّبِيَّ ﷺ
سَجَدَ لَمْ أَسْجُدْ.

(8) CHAPTER. Whoever prostrated with the prostration of the reciter (of the Qur’ān).

(٨) بَابٌ مَنْ سَجَدَ لِسُجُودِ الْقَارِئِ،

And Ibn Mas‘ūd asked Tamīm bin Ḥadhlam, while he was a boy, to recite *Sūrah* and said to him, “Prostrate as you are our *Imām*.”

وَقَالَ ابْنُ مَسْعُودٍ لَتَمِيمِ بْنِ حَذَلَمَ
وَهُوَ غُلَامٌ فَقَرَأَ عَلَيْهِ سَجْدَةً فَقَالَ:
اسْجُدْ فَإِنَّكَ إِمَامُنَا.

1075. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: Whenever the Prophet ﷺ recited a *Sūrah*, in which there is a prostration, he would prostrate and we would do the same and some of us (because of overcrowding) would not find a place for prostration.

١٠٧٥ - حَدَّثَنَا مُسَدَّدٌ قَالَ:
حَدَّثَنَا يَحْيَى: عَنْ عُبَيْدِ اللَّهِ قَالَ:
حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ عَلَيْنَا
السُّورَةَ فِيهَا السَّجْدَةُ فَيَسْجُدُ وَنَسْجُدُ
حَتَّى مَا يَجِدُ أَحَدُنَا مَوْضِعَ جَبْهَتِهِ.

[انظر: ١٠٧٦، ١٠٧٩]

(9) CHAPTER. The overcrowding of the people when the *Imām* recites *As-Sajda*.

(٩) بَابُ اَزْدِحَامِ النَّاسِ إِذَا قَرَأَ
الإِمَامُ السَّجْدَةَ

1076. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ used to recite (*Sūrat*) *As-Sajda* while we were with him, he would prostrate and we also would prostrate with him and some of us would not find a place for our foreheads to prostrate on, due to overcrowding.

١٠٧٦ - حَدَّثَنَا بِشْرُ بْنُ آدَمَ قَالَ:
حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ قَالَ: أَخْبَرَنَا
عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ
قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ السَّجْدَةَ
وَنَحْنُ عِنْدَهُ فَيَسْجُدُ وَنَسْجُدُ مَعَهُ
فَنَزْدِحِمُ حَتَّى مَا يَجِدُ أَحَدُنَا لِحَبْهَتِهِ
مَوْضِعًا يَسْجُدُ عَلَيْهِ. [راجع: ١٠٧٥]

(10) CHAPTER. Whoever thinks that Allāh has not made prostration of recitation (i.e., during the recitation of the Qur'ān) compulsory.

And 'Imrān bin Ḥussain was asked if a man heard *As-Sajda* but was not sitting to listen to it (would the prostration be compulsory for him?) He said, "In my opinion prostration is not compulsory for him even if he were sitting to listen to it." And Salmān (who once heard *Sūrat As-Sajda* but did not prostrate) said, "I did not come with the intention of listening to it", and 'Uthmān رضي الله عنه said, "The prostration is compulsory for the person who listens to it." And Aḏ-Zuhri said, "Do not perform the prostration of recitation without ablution, and when you are a non-traveller, face the *Qiblah* while performing the prostration of recitation and if you are riding perform it in whatever direction you are facing." And Aṣ-Ṣā'ib bin Yazīd did not perform the prostrations of recitation while a story-teller or a preacher was reciting the Verses of prostration.

1077. Narrated Rabī'a: 'Umar bin Al-Khaṭṭāb رضي الله عنه recited *Sūrat An-Nahl* (16) on a Friday on the pulpit and when he reached the Verse of *Sajda*, he got down from the pulpit and prostrated and the people also prostrated. The next Friday 'Umar bin Al-Khaṭṭāb recited the same *Sūrah* and when he reached the Verse of *Sajda* he said, "O people! When we recite the Verses of *Sajda* [during the *Khuṭba* (religious talk)] whoever prostrates does the right thing, yet there is no sin on the one who does not prostrate." And 'Umar did not prostrate (that day). Ibn 'Umar added, "Allāh has not made the prostration of recitation compulsory but if we wish we can perform it."

(١٠) بَابٌ مَنْ رَأَى أَنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُوجِبِ السُّجُودَ

وقيل لعمران بن حصين: الرجلُ يَسْمَعُ السَّجْدَةَ وَلَمْ يَجْلِسْ لَهَا؟ قَالَ: أَرَأَيْتَ لَوْ قَعَدَ لَهَا؟ كَأَنَّهُ لَا يُوجِبُهُ عَلَيْهِ. وَقَالَ سَلْمَانُ: مَا لِهَذَا عَدَوْنَا. وَقَالَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ: إِنَّمَا السَّجْدَةُ عَلَى مَنْ اسْتَمَعَهَا. وَقَالَ الزُّهْرِيُّ: لَا يَسْجُدُ إِلَّا أَنْ يَكُونَ طَاهِرًا. فَإِذَا سَجَدْتَ وَأَنْتَ فِي حَضْرٍ فَاسْتَقْبِلِ الْقِبْلَةَ، فَإِنْ كُنْتَ رَاكِبًا فَلَا عَلَيْكَ حَيْثُ كَانَ وَجْهَكَ. وَكَانَ السَّائِبُ بْنُ يَزِيدَ لَا يَسْجُدُ لِسُجُودِ الْقَاصِّ.

١٠٧٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا هِشَامُ بْنُ يُسُفَ أَنْ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ أَبِي مَلِيكَةَ، عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ التَّيْمِيِّ، عَنْ رَبِيعَةَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَدَيْرِ التَّيْمِيِّ - قَالَ أَبُو بَكْرٍ: وَكَانَ رَبِيعَةُ مِنْ خِيَارِ النَّاسِ - عَمَّا حَضَرَ رَبِيعَةُ مِنْ عَمْرِ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: قَرَأَ يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ بِسُورَةِ النَّحْلِ حَتَّى إِذَا جَاءَ السَّجْدَةَ نَزَلَ فَسَجَدَ

وَسَجَدَ النَّاسُ، حَتَّى إِذَا كَانَتْ
الْجُمُعَةُ الْقَابِلَةُ قَرَأَ بِهَا حَتَّى إِذَا جَاءَ
السَّجْدَةَ قَالَ: يَا أَيُّهَا النَّاسُ، إِنَّا نَمُرُّ
بِالسُّجُودِ فَمَنْ سَجَدَ فَقَدْ أَصَابَ،
وَمَنْ لَمْ يَسْجُدْ فَلَا إِثْمَ عَلَيْهِ، وَلَمْ
يَسْجُدْ عُمَرُ رَضِيَ اللَّهُ عَنْهُ. وَزَادَ نَافِعٌ
عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: إِنَّ
اللَّهَ لَمْ يَفْرِضْ عَلَيْنَا السُّجُودَ إِلَّا أَنْ
نَشَاءَ.

(11) CHAPTER. Whoever recited the Verse of *Sajda* during the *Ṣalāt* (prayer) and prostrated (while praying).

1078. Narrated Abū Rāfi': I offered the 'Ishā' prayer behind Abū Hurairah and he recited *Idhāṣ-Ṣamā'un-Shaqqat* (No.84), and prostrated. I said, "What is this?" Abū Hurairah said, "I prostrated behind Abul-Qāsim ﷺ and I will do the same till I meet him."

(۱۱) بَابٌ مَنْ قَرَأَ السَّجْدَةَ فِي
الصَّلَاةِ فَسَجَدَ بِهَا

۱۰۷۸ - حَدَّثَنَا مُسَدَّدٌ قَالَ:

حَدَّثَنَا مُعْتَمِرٌ قَالَ: حَدَّثَنِي أَبِي قَالَ:
حَدَّثَنِي بَكْرٌ، عَنْ أَبِي رَافِعٍ قَالَ:
صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ الْعَمَمَةَ فَقَرَأَ
﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ فَسَجَدَ فَقُلْتُ:

مَا هَذِهِ؟ قَالَ: سَجَدْتُ بِهَا خَلْفَ أَبِي
الْقَاسِمِ ﷺ فَلَا أَزَالُ أُسْجُدُ فِيهَا حَتَّى

أَلْقَاهُ. [راجع: ۷۶۶]

(12) CHAPTER. Whoever does not find a place for prostration (with the *Imām*) because of overcrowding.

1079. Narrated Ibn 'Umar رضي الله عنهما: Whenever the Prophet ﷺ recited the *Sūrah* in which there was a prostration he would prostrate and then, we, too, would prostrate and some of us used not to find a place for prostration.

(۱۲) بَابٌ مَنْ لَمْ يَجِدْ مَوْضِعًا

لِلسُّجُودِ مَعَ الْإِمَامِ مِنَ الرَّحَامِ

۱۰۷۹ - حَدَّثَنَا صَدَقَةُ قَالَ:

أَخْبَرَنَا يَحْيَى، عَنْ عَبْدِ اللَّهِ، عَنْ
نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ السُّورَةَ الَّتِي
فِيهَا السَّجْدَةُ فَيَسْجُدُ فَنَسْجُدُ حَتَّى مَا
يَجِدُ أَحَدُنَا مَكَانًا لِمَوْضِعِ جَبْهَتِهِ.

[راجع: ۱۰۷۹]

18 - THE BOOK OF ABRIDGED
OR SHORTENED PRAYERS
(AT-TAQŞĪR)

18 - كتاب تقصير الصلاة

(1) CHAPTER. What is said about the shortened prayers and for what period of stay one should offer shortened prayers.

1080. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ once travelled and stayed for nineteen days and offered shortened prayers. So when we travelled (and stayed) for nineteen days, we used to shorten the prayer but if we travelled (and stayed) for a longer period we used to offer the full prayer.

1081. Narrated Yahyā bin Ishāq: I heard Anas رَضِيَ اللهُ عَنْهُ saying, “We travelled with the Prophet ﷺ from Al-Madīna to Makkah and he used to offer two *Rak’ā*, two *Rak’ā* (shortened prayers) till we returned to Al-Madīna.” I said, “Did you stay for some days in Makkah?” He replied, “We stayed in Makkah for ten days.”

(2) CHAPTER. *Aṣ-Ṣalāt* (the prayers) at Mina (during *Hajj*).

1082. Narrated ‘Abdullāh (bin ‘Umar) رَضِيَ اللهُ عَنْهُمَا: I offered the *Ṣalāt* with the Prophet ﷺ, Abū Bakr and ‘Umar رَضِيَ اللهُ عَنْهُمَا at Minā and it used to be two *Rak’ā* (shortened *Ṣalāt*). ‘Uthmān رَضِيَ اللهُ عَنْهُ in the early days of his caliphate did the same, but later on he started offering the full *Ṣalāt* (prayers).

(١) بَابُ مَا جَاءَ فِي التَّقْصِيرِ. وَكَمْ يُقِيمُ حَتَّى يَقْصُرَ

١٠٨٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَاصِمِ وَحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَقَامَ رَسُولُ اللهِ ﷺ تِسْعَةَ عَشَرَ يَقْصُرُ، فَتَحْنُ إِذَا سَافَرْنَا تِسْعَةَ عَشَرَ قَصَرْنَا وَإِنْ زِدْنَا أَتَمَمْنَا. [انظر:

[٤٢٩٨، ٤٢٩٩]

١٠٨١ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: حَرَجْنَا مَعَ النَّبِيِّ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَكَانَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّى رَجَعْنَا إِلَى الْمَدِينَةِ، قُلْتُ: أَقَمْتُمْ بِمَكَّةَ شَيْئًا؟ قَالَ: أَقَمْنَا بِهَا عَشْرًا. [انظر: ٤٢٩٧]

(٢) بَابُ الصَّلَاةِ بِمِنَى

١٠٨٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِمِنَى رَكْعَتَيْنِ، وَأَبِي بَكْرٍ

وَعُمَرَ وَمَعَ عُثْمَانَ صَدْرًا مِنْ إِمَارَتِهِ،
نَمْ أْتَمَّهَا. [انظر: ١٦٥٥]

١٠٨٣ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ:
حَدَّثَنَا شُعْبَةُ قَالَ: أُنْبَأَنَا أَبُو إِسْحَاقَ
قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ قَالَ:
صَلَّى بِنَا النَّبِيِّ ﷺ آمِنَ مَا كَانَ يَمِينِي
رَكَعَتَيْنِ. [انظر: ١٦٥٦]

١٠٨٤ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا
عَبْدُ الْوَاحِدِ، عَنِ الْأَعْمَشِ قَالَ:
حَدَّثَنَا إِبْرَاهِيمُ قَالَ: سَمِعْتُ عَبْدَ
الرَّحْمَنِ بْنَ يَزِيدَ يَقُولُ: صَلَّى بِنَا
عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ يَمِينِي
أَرْبَعَ رَكَعَاتٍ. فَقِيلَ ذَلِكَ لِعَبْدِ اللَّهِ بْنِ
مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ فَاسْتَرْجَعَ قَالَ:
صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ يَمِينِي
رَكَعَتَيْنِ، وَصَلَّيْتُ مَعَ أَبِي بَكْرٍ
الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُ يَمِينِي رَكَعَتَيْنِ،
وَصَلَّيْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ
اللَّهُ عَنْهُ رَكَعَتَيْنِ. فَلَيْتَ حَظِّي مِنْ
أَرْبَعِ رَكَعَاتٍ رَكَعَتَانِ مُتَقَبَّلَتَانِ.
[انظر: ١٦٥٧]

(٣) بَابٌ: كَمْ أَقَامَ النَّبِيُّ ﷺ فِي
حَجَّتِهِ؟

١٠٨٥ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وَهْبٌ قَالَ:
حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي الْعَالِيَةِ الْبَرَاءِ،
عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
قَدِمَ النَّبِيُّ ﷺ وَأَصْحَابُهُ لِيُصْبِحَ رَابِعَةَ

1083. Narrated Hāritha bin Wahab رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ led us in the *Ṣalāt* (prayers) at Minā (during the *Hajj*) and it was two *Rak'ā* (shortened prayer), while we were in a better security than before. (See H.No. 1656).

1084. Narrated 'Abdur Raḥmān bin Yazīd: At Minā Uthmān Ibn 'Affān رَضِيَ اللَّهُ عَنْهُ led us in the *Ṣalāt* (prayer) and offered four *Rak'ā* (the full prayer). 'Abdullāh bin Mas'ūd رَضِيَ اللَّهُ عَنْهُ was informed about it. He said sadly, "Truly, to Allāh we belong and truly, to Him we shall return." And added, "I offered two *Rak'ā* (shortened prayers) with Allāh's Messenger ﷺ at Minā and similarly with Abū Bakr and with 'Umar رَضِيَ اللَّهُ عَنْهُمَا (during their caliphates)." He further said, "May I be lucky enough to have two of the four *Rak'ā* accepted (by Allāh)."

(3) CHAPTER. How long did the Prophet ﷺ stay during his *Hajj*?

1085. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ and his Companions reached Makkah in the morning of the 4th *Dhul-Hijjah* reciting *Talbiya* [*Labbaik Allāhumma Labbaik*. (O Allāh! We are obedient to Your Orders, we respond to Your Call)], intending to perform *Hajj*. The Prophet ﷺ ordered his Companions to assume the *Ihrām*

(for 'Umra instead of Hajj, except those who had *Hadī* (sacrifice) with them. (And the Prophet ﷺ stayed for ten days during the Hajj — see H. No. 1081).

يُلْبُونَ بِالْحَجِّ فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا
عُمْرَةً إِلَّا مَنْ مَعَهُ الْهَدْيُ. تَابَعَهُ عَطَاءٌ
عَنْ جَابِرٍ. [انظر: ١٥٦٤، ٢٥٠٥،

[٣٨٣٢

(4) CHAPTER. What is the length of the journey that makes it permissible for one to offer a shortened *Ṣalāt* (prayer)?

(٤) بَابٌ: فِي كَمْ يَقْضَرُ الصَّلَاةُ؟

The Prophet ﷺ called a journey of one day and one night as travelling. Ibn 'Umar, Ibn 'Abbās رضي الله عنهم used to shorten the *Ṣalāt* and stop fasting in a journey of four *Burud*, i.e. sixteen *Farsakh* (distance of 3 miles equals one *Farsakh*).

وَسَمَى النَّبِيُّ ﷺ يَوْمًا وَلَيْلَةً
سَفْرًا. وَكَانَ ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا يَقْضِرَانِ وَيُفْطِرَانِ فِي
أَرْبَعَةِ بُرْدٍ وَهِيَ سِتَّةٌ عَشَرَ فَرْسَخًا.

1086. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ said, "A woman should not travel for more than three days except with a *Mahram* [i.e. a male (with whom she cannot marry at all, e.g., her brother, father, grandfather, etc.) or her own husband.]"

١٠٨٦ - حَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ الْحَنْظَلِيُّ قَالَ: قُلْتُ لِأَبِي
أَسَامَةَ: حَدِّثْكُمْ عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ
النَّبِيَّ ﷺ قَالَ: «لَا تُسَافِرُ الْمَرْأَةُ
ثَلَاثَةَ أَيَّامٍ إِلَّا مَعَ ذِي مَحْرَمٍ».

[انظر: ١٠٨٧]

1087. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ said, "A woman should not travel for more than three days except with a *Mahram*."

١٠٨٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ:
حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ
نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُسَافِرُ
الْمَرْأَةُ ثَلَاثًا إِلَّا مَعَ ذِي مَحْرَمٍ».

[راجع: ١٠٨٧]

تَابَعَهُ أَحْمَدُ، عَنِ ابْنِ الْمُبَارَكِ عَنِ
عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ
النَّبِيِّ ﷺ.

1088. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "It is not permissible for a woman who believes in Allāh and the

١٠٨٨ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا
ابْنُ أَبِي ذُنَبٍ قَالَ: حَدَّثَنَا سَعِيدُ

Last Day to travel for one day and night except with a *Mahram*.”

الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يَجِلُّ لَامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ لَيْسَ مَعَهَا حُرْمَةٌ». تَابَعَهُ يَحْيَى بْنُ أَبِي كَثِيرٍ، وَسُهَيْلٌ، وَمَالِكٌ عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ.

(5) CHAPTER. When a traveller leaves his original place, he can shorten his *Ṣalāt* (prayers).

(5) بَابُ: يَقْصُرُ إِذَا خَرَجَ مِنْ مَوْضِعِهِ،

Once ‘Ali (bin Abī Tālib) عنه left (Kūfa) and started shortening the *Ṣalāt* (prayers) although the houses (of Kūfa) were in sight. On his return he was told, “This is Kūfa.” (So that he would no longer shorten the *Ṣalāt*). He said, “No, [I will go on shortening the *Ṣalāt* (prayers)] till we enter Kūfa.”

وَوَخَّرَجَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ فَقَصَرَ وَهُوَ يَرَى الْبُيُوتَ. فَلَمَّا رَجَعَ قِيلَ لَهُ: هَذِهِ الْكُوفَةُ؟ قَالَ: لَا، حَتَّى نَدْخُلَهَا.

1089. Narrated Anas bin Mālik رضي الله عنه: I offered four *Rak‘a* of *Zuhr* prayer with the Prophet ﷺ at Al-Madīna and two *Rak‘a* at Dhul-Ḥulaifa. (i.e. shortened the *‘Aṣr* prayers).

١٠٨٩ - حَدَّثَنَا أَبُو نَعِيمٍ قَالَ: حَدَّثَنَا سُفْيَانٌ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، وَإِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى الطُّهْرَ مَعَ النَّبِيِّ ﷺ بِالْمَدِينَةِ أَرْبَعًا، وَبِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ. [انظر: ١٥٤٦، ١٥٤٧، ١٥٤٨، ١٥٥١، ١٧١٢، ١٧١٤، ١٧١٥، ٢٩٥١]

[٢٩٨٦

1090. Narrated ‘Aishah عنها, “When the *Ṣalāt* (prayer) were first enjoined they were two *Rak‘āt* each. Later the *Ṣala* (prayer) in a journey was kept as it was but the *Ṣalāt* (prayers) for non-travellers were made full (completed).” Az-Zuhri said, “I asked ‘Urwa what made ‘Aishah offer the full *Ṣalāt* (in journey).” He replied,

١٠٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا سُفْيَانٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: الصَّلَاةُ أَوَّلُ مَا فُرِضَتْ رَكْعَتَيْنِ، فَأُقِرَّتْ صَلَاةُ

“She did the same as ‘Uthmān did.”

السَّفَرِ وَأَتَمَّتْ صَلَاةَ الْحَضَرِ. قَالَ
الرُّهْرِيُّ: فَقُلْتُ لِعُرْوَةَ: مَا بَالُ عَائِشَةَ
تُتِمُّ؟ قَالَ: تَأَوَّلْتُ مَا تَأَوَّلَ عُثْمَانُ.

[راجع: ٣٥٠]

(6) CHAPTER. To offer three *Rak'ā* of *Maghrib* prayer during a journey.

(٦) بَابٌ: تُصَلِّي الْمَغْرِبُ ثَلَاثًا فِي
السَّفَرِ

1091. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما “I saw Allāh’s Messenger ﷺ delaying the *Maghrib* prayer till he offered it along with the *Ishā*’ prayer whenever he was in a hurry during a journey.” Sālim narrated, “Ibn ‘Umar used to do the same whenever he was in a hurry during a journey.”

١٠٩١ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ:
أَخْبَرَنَا شُعَيْبٌ، عَنِ الرُّهْرِيِّ قَالَ:
أَخْبَرَنِي سَالِمٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُ رَسُولَ
اللَّهِ ﷺ إِذَا أَعْجَلَهُ السَّيْرُ فِي السَّفَرِ
يُؤَخِّرُ الْمَغْرِبَ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ
الْعِشَاءِ. قَالَ سَالِمٌ: وَكَانَ عَبْدُ اللَّهِ
يَقْعَلُهُ إِذَا أَعْجَلَهُ السَّيْرُ. [انظر: ١٠٩٢،
١١٠٦، ١١٠٩، ١٦٦٨، ١٦٧٣، ١٨٠٥،

[٣٠٠٠

1092. And Sālim also said, “Ibn ‘Umar used to offer the *Maghrib* and *Ishā*’ prayers together in Al-Muzdalifa.” Sālim further said, “Ibn ‘Umar (once) delayed the *Maghrib* prayer because at that time he heard the news of the death of his wife Saḥīyya bint Abī ‘Ubaid. I said to him, ‘*As-Ṣalāt* (the prayer) (is due).’ He said, ‘Go on.’ Again I said, ‘*As-Ṣalāt* (is due).’ He said, ‘Go on,’ till we covered two or three miles. Then he got down, offered *Ṣalāt* and said, ‘I saw the Prophet ﷺ offering *Ṣalāt* in this way, whenever he was in a hurry during the journey.’” ‘Abdullāh (bin ‘Umar) added, “Whenever the Prophet ﷺ was in a hurry, he used to delay the *Maghrib* prayers and then offer three *Rak'ā* (of the *Maghrib*) and perform *Taslim*, and after waiting for a

١٠٩٢ - وَرَادَ اللَّيْثُ: حَدَّثَنِي
يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ سَالِمٌ:
كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَجْمَعُ
بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِالْمُزْدَلِفَةِ. قَالَ
سَالِمٌ: وَأَخَّرَ ابْنُ عُمَرَ الْمَغْرِبَ وَكَانَ
اسْتُصْرِخَ عَلَى امْرَأَتِهِ صَفِيَّةَ بِنْتِ أَبِي
عُبَيْدٍ، فَقُلْتُ لَهُ: الصَّلَاةُ، فَقَالَ:
سِرٌّ، فَقُلْتُ لَهُ: الصَّلَاةُ، فَقَالَ: سِرٌّ.
حَتَّى سَارَ مِائَتَيْنِ أَوْ ثَلَاثَةَ، ثُمَّ نَزَلَ
فَصَلَّى ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ
اللَّهِ ﷺ يُصَلِّي إِذَا أَعْجَلَهُ السَّيْرُ.
وَقَالَ عَبْدُ اللَّهِ: رَأَيْتُ النَّبِيَّ ﷺ إِذَا

short while, *Iqāma* used to be pronounced for the '*Ishā*' prayer when he would offer two *Rak'āt* and perform *Taslīm*. He would never offer any optional *Ṣalāt* till the middle of the night (when he used to offer the *Tahajjud*)."

(7) CHAPTER. To offer the optional non-obligatory *Ṣalāt* (*Nawāfil*) on the back of animals (*Rāhila*) in whatever direction the animal goes.

1093. Narrated 'Abdullāh bin 'Āmir that his father said : I saw the Prophet ﷺ offering the *Ṣalāt* (prayer) on his mount (*Rāhila*) in whatever direction it took.

1094. Narrated Jābir bin 'Abdullāh رضي الله عنه : The Prophet ﷺ used to offer the *Nawāfil*, (optional — non obligatory prayers) while riding, facing a direction other than that of the *Qiblah*.

1095. Narrated Nāfi': Ibn 'Umar رضي الله عنه (while on a journey) used to offer the *Nawāfil* and the *Witr* prayers on his *Rāhila* (mount). He said that the Prophet ﷺ used to do so.

(8) CHAPTER. To offer the *Ṣalāt* by signs (while riding) on an animal (*Rāhila*).

1096. Narrated 'Abdullāh bin Dīnār: On

أَعَجَلَهُ السَّيْرُ يُقِيمُ الْمَغْرِبَ فَيُصَلِّيهَا ثَلَاثًا ثُمَّ يُسَلِّمُ، ثُمَّ قَلَّمَا يَلْبُثُ حَتَّى يُقِيمَ الْعِشَاءَ فَيُصَلِّيهَا رَكَعَتَيْنِ ثُمَّ يُسَلِّمُ، وَلَا يُسَبِّحُ بَعْدَ الْعِشَاءِ حَتَّى يَقُومَ مِنْ حَوْفِ اللَّيْلِ. [راجع: ١٠٩١]

(٧) بَابُ صَلَاةِ التَّطَوُّعِ عَلَى الدَّوَابِّ، وَحَيْثَمَا تَوَجَّهَتْ

١٠٩٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ. [انظر: ١٠٩٧، ١١٠٤]

١٠٩٤ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي التَّطَوُّعَ وَهُوَ رَاكِبٌ فِي غَيْرِ الْقِبْلَةِ. [راجع: ٤٠٠]

١٠٩٥ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُصَلِّي عَلَى رَاحِلَتِهِ وَيُوتِرُ عَلَيْهَا، وَيُخْبِرُ أَنَّ النَّبِيَّ ﷺ كَانَ يَفْعَلُهُ. [راجع: ٩٩٩]

(٨) بَابُ الْإِيمَاءِ عَلَى الدَّابَّةِ

١٠٩٦ - حَدَّثَنَا مُوسَى بْنُ

travelling, ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُمَا used to offer the (optional — non-obligatory) *Ṣalāt* (prayer) on his mount (*Rāhila*) by signs whatever direction it took. ‘Abdullāh said that the Prophet ﷺ used to do so.

(9) CHAPTER. To get down in order to offer the prescribed (compulsory) *Ṣalāt* (prayer).

1097. Narrated ‘Amīr bin Rabī‘a رَضِيَ اللهُ عَنْهُ : I saw the Prophet ﷺ on his *Rāhila* (mount) offering *Nawāfil* prayers by nodding his head, whatever direction he faced, but Allāh’s Messenger ﷺ never did the same in offering the prescribed (compulsory) *Ṣalāt* (prayer).

1098. Narrated Sālim : At night, ‘Abdullāh bin ‘Umar used to offer the *Ṣalāt* (prayer) on the back of his animal during a journey and never cared about the direction he faced. Ibn ‘Umar said, “Allāh’s Messenger ﷺ used to offer the optional *Ṣalāt* (prayer) on the back of his *Rāhila* facing any direction and also used to offer the *Witr* on it but never offered the prescribed (compulsory) *Ṣalāt* (prayer) on it.”

1099. Narrated Jābir bin ‘Abdullāh رَضِيَ اللهُ عَنْهُ : The Prophet ﷺ used to offer (the *Nawāfil*) prayers on his mount facing east,

إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُصَلِّي فِي السَّفَرِ عَلَى رَأْسِهِ، أَيْنَمَا تَوَجَّهَتْ يَوْمِي، وَذَكَرَ عَبْدُ اللَّهِ أَنَّ النَّبِيَّ ﷺ كَانَ يَفْعَلُهُ. [راجع: ٩٩٩]

(٩) بَابُ يَنْزِلُ لِلْمَكْتُوبَةِ

١٠٩٧ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ أَنَّ عَامِرَ بْنَ رَبِيعَةَ أَخْبَرَهُ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَهُوَ عَلَى الرَّاحِلَةِ يُسَبِّحُ، يَوْمِي بِرَأْسِهِ قَبْلَ أَيِّ وَجْهِ تَوَجَّهَ، وَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَضَعُ ذَلِكَ فِي الصَّلَاةِ الْمَكْتُوبَةِ.

[راجع: ١٠٩٣]

١٠٩٨ - وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: قَالَ سَالِمٌ: كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يُصَلِّي عَلَى دَابَّتِهِ مِنَ اللَّيْلِ وَهُوَ مُسَافِرٌ، مَا يُبَالِي حَيْثُ كَانَ وَجْهَهُ. قَالَ ابْنُ عُمَرَ: وَكَانَ رَسُولُ اللَّهِ ﷺ يُسَبِّحُ عَلَى الرَّاحِلَةِ قَبْلَ أَيِّ وَجْهِ تَوَجَّهَ وَيُوتِرُ عَلَيْهَا غَيْرَ أَنَّهُ لَا يُصَلِّي عَلَيْهَا

الْمَكْتُوبَةَ. [راجع: ٩٩٩]

١٠٩٩ - حَدَّثَنَا مُعَاذُ بْنُ فَصَالَةَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ