

and whenever he wanted to offer the compulsory *Ṣalāt* (prayer), he used to dismount and face the *Qiblah*.

(10) CHAPTER. To offer the *Nawāfil* (optional — non-obligatory) while riding a donkey.

1100. Narrated Anas bin Sīrīn : We went to receive Anas bin Mālik رَضِيَ اللهُ عَنْهُ when he returned from *Shām* and met him at a place called 'Ain-at-Tamr. I saw him offering *Ṣalāt* (prayer) riding a donkey, with his face to this direction, i.e., to the left of the *Qiblah*. I said to him, "I have seen you offering the *Ṣalāt* (prayer) in a direction other than that of the *Qiblah*." He replied, "If I had not seen Allāh's Messenger ﷺ doing it, I would not have done it."

(11) CHAPTER. Whoever did not offer the *Nawāfil* (optional — non-obligatory) before and after the (compulsory) *Ṣalāt* (prayer) during a journey.

1101. Narrated Ḥaḥṣ bin 'Āṣim: Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا went on a journey and said, "I accompanied the Prophet ﷺ and he did not offer the *Nawāfil* (optional — non-obligatory) during the journey, and

مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ قَالَ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي عَلَى رَاحِلَتِهِ نَحْوَ الْمَشْرِقِ، فَإِذَا أَرَادَ أَنْ يُصَلِّيَ الْمَكْتُوبَةَ نَزَلَ فَاسْتَقْبَلَ الْقِبْلَةَ.

[راجع: ٤٠٠]

(١٠) بَابُ صَلَاةِ التَّطَوُّعِ عَلَى الْحِمَارِ

١١٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ

قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ قَالَ: اسْتَقْبَلْنَا أَنَسَ بْنَ مَالِكٍ حِينَ قَدِمَ مِنَ الشَّامِ فَلَقِينَاهُ بَعَيْنِ التَّمْرِ، فَرَأَيْتُهُ يُصَلِّي عَلَى حِمَارٍ وَوَجْهُهُ مِنْ ذَا الْجَانِبِ، يَعْنِي عَنْ يَسَارِ الْقِبْلَةِ، فَقُلْتُ: رَأَيْتُكَ تُصَلِّي لِغَيْرِ الْقِبْلَةِ. فَقَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَهُ لَمْ أَفْعَلْهُ.

رَوَاهُ إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ حَجَّاجٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ.

(١١) بَابُ مَنْ لَمْ يَتَطَوَّعْ فِي السَّفَرِ دُبُرَ الصَّلَاةِ

١١٠١ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ

قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ أَنَّ حَفْصَ بْنَ عَاصِمٍ

Allāh جل ذكره says:

“Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow...” (V.33:21)

حَدَّثَهُ قَالَ: سَافَرَ ابْنُ عُمَرَ فَقَالَ: صَحِبْتُ النَّبِيَّ ﷺ فَلَمْ أَرَهُ يُسَبِّحُ فِي السَّفَرِ. وَقَالَ اللَّهُ جَلَّ ذِكْرُهُ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

[الأحزاب: ٢١]. [انظر: ١١٠٢]

1102. Narrated Ibn ‘Umar رضي الله عنهما: I accompanied Allāh’s Messenger ﷺ and he never offered more than two *Rak’ā* prayer during a journey. Abū Bakr, ‘Umar and ‘Uthmān رضي الله عنهم used to do the same.

١١٠٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عَيْسَى بْنِ حَفْصِ بْنِ عَاصِمٍ قَالَ: حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: صَحِبْتُ رَسُولَ اللَّهِ ﷺ فَكَانَ لَا يَزِيدُ فِي السَّفَرِ عَلَى رَكْعَتَيْنِ، وَأَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ كَذَلِكَ رَضِيَ اللَّهُ عَنْهُمْ. [راجع: ١١٠١]

(12) CHAPTER. Whoever offered *Nawāfil* (optional — non-obligatory) prayers, not after the compulsory *Ṣalāt* (prayer) but before it.

(١٢) بَابُ مَنْ تَطَوَّعَ فِي السَّفَرِ فِي غَيْرِ دُبْرِ الصَّلَاةِ وَقَبْلَهَا، وَرَكَعَ النَّبِيُّ ﷺ فِي السَّفَرِ رَكَعَتَيْ الْفَجْرِ

The Prophet ﷺ offered two *Rak’ā* before the *Fajr* prayers on a journey.

١١٠٣ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مَرْوَةَ، عَنْ ابْنِ أَبِي لَيْلَى قَالَ: مَا أَخْبَرْنَا أَحَدًا أَنَّهُ رَأَى النَّبِيَّ ﷺ صَلَّى الضُّحَى غَيْرَ أَمْ هَانِي، ذَكَرْتُ أَنَّ النَّبِيَّ ﷺ يَوْمَ فَتْحِ مَكَّةَ اغْتَسَلَ فِي بَيْتِهَا فَصَلَّى ثَمَانِ رَكَعَاتٍ فَمَا رَأَيْتُهُ صَلَّى صَلَاةً أَحْفَ مِنْهَا غَيْرَ أَنَّهُ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ.

[انظر: ١١٧٦، ٤٢٩٢]

1103. Narrated Ibn Abī Lailā: Only Umm Hānī told us that she had seen the Prophet ﷺ offering the *Duḥā* (forenoon prayers). She said, “On the day of the conquest of Makkah, the Prophet ﷺ took a bath in my house and offered eight *Rak’ā*. I never saw him offering such a light *Ṣalāt* (prayer), but he performed perfect prostration and bowing.”

١١٠٤ - وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَامِرٍ أَنَّ أَبَاهُ أَخْبَرَهُ: أَنَّهُ

1104. Narrated ‘Abdullāh bin ‘Āmir that his father had told him that he had seen the Prophet ﷺ offering *Nawāfil* (non-obligatory) prayers at night on the back of his *Rāhila* (mount) on a journey, facing whatever

direction it took.

1105. Narrated Sālim bin ‘Abdullāh: Ibn ‘Umar رضي الله عنهما said, “Allāh’s Messenger ﷺ used to offer the *Nawāfil* (non-obligatory) prayers on the back of his *Rāhila* (mount) by signs, facing any direction.” Ibn ‘Umar رضي الله عنهما used to do the same.

(13) CHAPTER. To offer the *Maghrib* and ‘*Ishā*’ prayers together on a journey.

1106. Narrated Sālim’s father رضي الله عنه: The Prophet ﷺ used to offer the *Maghrib* and ‘*Ishā*’ (prayers) together whenever he was in a hurry on a journey.

1107. Narrated Ibn ‘Abbās رضي الله عنهما: Allāh’s Messenger ﷺ used to offer the *Zuhr* and ‘*Asr* (prayers) together on journeys, and also used to offer the *Maghrib* and ‘*Ishā*’ together.

1108. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ used to offer the *Maghrib* and the ‘*Ishā*’ *Salāt* (prayers) together on journeys.

رَأَى النَّبِيَّ ﷺ صَلَّى السُّبْحَةَ بِاللَّيْلِ فِي السَّفَرِ عَلَى ظَهْرِ رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ. [راجع: 1093]

1105 - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنَا سَالِمُ ابْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُسَبِّحُ عَلَى ظَهْرِ رَاحِلَتِهِ حَيْثُ كَانَ وَجْهُهُ يُؤْمَى بِرَأْسِهِ. وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ. [راجع: 999]

(13) بَابُ الْجَمْعِ فِي السَّفَرِ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ

1106 - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانٌ قَالَ: سَمِعْتُ الزُّهْرِيَّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ إِذَا جَدَّ بِهِ السَّيْرُ. [راجع: 1091]

1107 - وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ حُسَيْنِ الْمُعَلَّمِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَجْمَعُ بَيْنَ صَلَاةِ الظُّهْرِ وَالْعَصْرِ إِذَا كَانَ عَلَى ظَهْرِ سَيْرٍ. وَيَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

1108 - وَعَنْ حُسَيْنِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ حَفْصِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ

اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ صَلَاةِ الْمَغْرِبِ وَالْعِشَاءِ فِي السَّفَرِ. تَابَعَهُ عَلِيُّ بْنُ الْمُبَارَكِ، وَحَرْبٌ عَنْ يَحْيَى عَنْ حَفْصِ عَنْ أَنَسٍ: جَمَعَ النَّبِيُّ ﷺ. [انظر: ١١١٠]

(14) CHAPTER. Should the *Adhān* or *Iqāma* be pronounced when the *Maghrib* and '*Ishā*' prayers are offered together?

1109. Narrated Az-Zuhri: Sālim informed me that 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا said, "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 said, "Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا used to do the same whenever he was in a hurry during a journey. After making the call for *Iqāma* for the *Maghrib* prayer he used to offer three *Rak'ā* and then perform *Taslim*. After waiting for a short while, he would pronounce the *Iqāma* for the '*Ishā*' prayer and offer two *Rak'ā* and perform *Taslim*. He never offered any optional prayers in between the two *Salāt* (prayers) or after the *Salāt* (prayers) till he got up in the middle of the night (for *Tahajjud*)."

1110. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ used to offer these two *Salāt* (prayers) together on journeys i.e., the *Maghrib* and the '*Ishā*' (prayers).

(١٤) بَابٌ: هَلْ يُؤَدَّنُ أَوْ يُقِيمُ إِذَا جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ؟

١١٠٩ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا أَعْجَلَهُ السَّيْرُ فِي السَّفَرِ يُؤَخِّرُ صَلَاةَ الْمَغْرِبِ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ. قَالَ سَالِمٌ: وَكَانَ عَبْدُ اللَّهِ يُفْعَلُهُ إِذَا أَعْجَلَهُ السَّيْرُ، يُقِيمُ الْمَغْرِبَ فَيُصَلِّيْهَا ثَلَاثًا ثُمَّ يُسَلِّمُ، ثُمَّ قَلَّمَا يَلْبَثُ حَتَّى يُقِيمَ الْعِشَاءَ فَيُصَلِّيْهَا رَكْعَتَيْنِ ثُمَّ يُسَلِّمُ، وَلَا يُسَبِّحُ بَيْنَهُمَا بِرَكْعَةٍ، وَلَا بَعْدَ صَلَاةِ الْعِشَاءِ بِسَجْدَةٍ حَتَّى يَقُومَ مِنْ جَوْفِ اللَّيْلِ. [راجع: ١٠٩١]

١١١٠ - حَدَّثَنَا إِسْحَاقُ قَالَ: أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا حَرْبٌ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنِي حَفْصُ بْنُ عُيَيْدٍ اللَّهُ بْنُ أَنَسٍ أَنَّ أَنَسًا رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَجْمَعُ بَيْنَ هَاتَيْنِ الصَّلَاتَيْنِ فِي السَّفَرِ، يَعْنِي الْمَغْرِبَ وَالْعِشَاءَ. [راجع: ١١٠٨]

(15) CHAPTER. To delay the *Ṣalāt-uz-Zuhr* prayers till the *‘Aṣr* prayers if one has set off before noon.

Ibn ‘Abbās رضي الله عنهما narrated this on the authority of the Prophet ﷺ.

1111. Narrated Anas bin Mālik رضي الله عنه: Whenever the Prophet ﷺ started a journey before noon, he used to delay the *Zuhr* prayers till the time of *‘Aṣr* and then offer them together; and if the sun declined (at noon) he used to offer the *Zuhr* prayer and then ride (for a journey).

(١٥) بَابُ: يُؤَخَّرُ الظُّهْرَ إِلَى العَصْرِ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ، فِيهِ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

١١١١ - حَدَّثَنَا حَسَّانُ الوَاسِطِيُّ قَالَ: حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ، عَنْ عُمَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ أَخَّرَ الظُّهْرَ إِلَى وَقْتِ العَصْرِ ثُمَّ يَجْمَعُ بَيْنَهُمَا. وَإِذَا رَاعَتْ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ.

[انظر: ١١١٢]

(16) CHAPTER. Whenever a person travels after midday, he should offer the *Zuhr* prayers and then ride for a journey.

1112. Narrated Anas bin Mālik رضي الله عنه: Whenever the Prophet ﷺ started on a journey before noon, he used to delay the *Zuhr* prayers till the time for the *‘Aṣr* prayer and then he would dismount and offer them together; and whenever the sun declined before he started on a journey he used to offer the *Zuhr* prayers and then ride (for journey).

(١٦) بَابُ: إِذَا ارْتَحَلَ بَعْدَ مَا رَاعَتْ الشَّمْسُ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ

١١١٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ، عَنْ عُمَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ أَخَّرَ الظُّهْرَ إِلَى وَقْتِ العَصْرِ. ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا. فَإِذَا رَاعَتْ الشَّمْسُ قَبْلَ أَنْ يَرْتَحَلَ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ. [انظر: ١١١١]

(17) CHAPTER. To offer *Ṣalāt* (prayer) while sitting.

1113. Narrated ‘Āishah رضي الله عنها: Allāh’s Messenger ﷺ offered *Ṣalāt* (prayer) in his house while sitting during his illness and the people offered *Ṣalāt* behind him standing and he pointed to them to sit down. When he had finished the *Ṣalāt*, he said, “The *Imām* is to be followed and so when he bows you should bow; and when he lifts his

١١١٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي بَيْتِهِ وَهُوَ شَاكٍ فَصَلَّى جَالِسًا وَصَلَّى وَرَاءَهُ

head you should also do the same.”⁽¹⁾ [The provision of this *Hadīth* was abrogated by the last action of the Prophet ﷺ. See H. No.687].

1114. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ fell down from a horse and his right side was either injured or scratched, so we went to inquire about his health. The time for the *Ṣalāt* (prayers) became due and he offered the *Ṣalāt* while sitting and we offered *Ṣalāt* while standing. He said, “The *Imām* is to be followed; so if he says *Takbīr*, you should also say *Takbīr*, and if he bows you should also bow; and when he lifts his head you should also do the same and if he says: *Sami’ Allahu liman ḥamida* (Allāh heard those who sent praises to Him) you should say: *Rabbanā walakal-ḥamd* (O our Lord! All the praises are for You.”) (See *Hadīth* No. 687 and 689, Vol.1).

1115. Narrated ‘Imrān bin Ḥuşain رَضِيَ اللهُ عَنْهُ who was suffering from piles: I asked Allāh’s Messenger ﷺ about the offering of *Ṣalāt* (prayers) of a man while sitting. He said, “If he offers *Ṣalāt* while standing it is better and he who offers *Ṣalāt* while sitting gets half the reward of that who offers *Ṣalāt* standing; and whoever offer *Ṣalāt* while lying gets half the reward of that who offers *Ṣalāt* while sitting.”

قَوْمٌ قِيَامًا، فَأَشَارَ إِلَيْهِمْ أَنْ اجْلِسُوا. فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا». [راجع: ٦٨٨]

١١١٤ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَقَطَ رَسُولُ اللهِ ﷺ مِنْ فَرَسٍ فُحْدِسَ - أَوْ فَجِحَشَ - شِقَهُ الْأَيْمَنِ، فَدَخَلْنَا عَلَيْهِ نَعُوذُهُ فَحَضَرَتِ الصَّلَاةُ فَصَلَّى قَاعِدًا فَصَلَّيْنَا فُعُودًا. وَقَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ. فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ».

[راجع: ٣٧٨]

١١١٥ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ قَالَ: أَخْبَرَنَا حُسَيْنٌ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَأَلَ نَبِيَّ اللهِ ﷺ. ح وَأَخْبَرَنَا إِسْحَاقُ قَالَ: أَخْبَرَنَا عَبْدُ الصَّمَدِ قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا الْحُسَيْنُ عَنْ ابْنِ بُرَيْدَةَ قَالَ: حَدَّثَنِي عِمْرَانُ بْنُ حُصَيْنٍ وَكَانَ مَبْسُورًا قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ صَلَاةِ الرَّجُلِ قَاعِدًا فَقَالَ: «إِنْ صَلَّى قَائِمًا فَهُوَ أَفْضَلُ وَمَنْ

(1) (H.1113) See *Hadīth* 687,689 and 5658, for taking the final verdict.

صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ،
وَمَنْ صَلَّى نَائِمًا فَلَهُ نِصْفُ أَجْرِ
القَاعِدِ». [انظر: ١١١٦، ١١١٧]

(18) CHAPTER. To offer *Ṣalāt* (prayers) by signs while sitting.

1116. Narrated ‘Abdullāh bin Buraida: ‘Imrān bin Ḥusain was suffering from piles. Once Abū Ma‘mar narrated that ‘Imrān bin Ḥusain said, “I asked the Prophet ﷺ about the *Ṣalāt* (prayers) of a person while sitting. He said, ‘It is better for one to offer *Ṣalāt* (prayer) standing; and whoever offers *Ṣalāt* (prayer) sitting gets half the reward of that who offers *Ṣalāt* (prayer) while standing; and whoever offers *Ṣalāt* (prayer) while lying gets half the reward of that who offers *Ṣalāt* (prayer) while sitting.’”

(١٨) بَابُ صَلَاةِ الْقَاعِدِ بِالْإِيْمَاءِ

١١١٦ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ:

حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا
حُسَيْنُ الْمُعَلَّمِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ
أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ - وَكَانَ رَجُلًا
مَسُورًا - وَقَالَ أَبُو مَعْمَرٍ مَرَّةً عَنْ
عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: سَأَلْتُ النَّبِيَّ
ﷺ عَنْ صَلَاةِ الرَّجُلِ وَهُوَ قَاعِدٌ.
فَقَالَ: «مَنْ صَلَّى قَائِمًا فَهُوَ أَضَلُّ،
وَمَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ
القَائِمِ، وَمَنْ صَلَّى نَائِمًا فَلَهُ نِصْفُ
أَجْرِ الْقَاعِدِ». [راجع: ١١١٥]

(19) CHAPTER. Whoever cannot offer *Ṣalāt* (prayer) while sitting, can offer *Ṣalāt* while lying on his side.

‘Aṭā’ said, “If one is unable to turn towards the *Qiblah* then he can offer the *Ṣalāt* (prayer) in whatever direction his face may be.”

1117. Narrated ‘Imrān bin Ḥusain رَضِيَ اللهُ عَنْهُ: I had piles, so I asked the Prophet ﷺ about the *Ṣalāt* (prayers). He said, “Offer *Ṣalāt* (prayer) standing and if you cannot do that, offer *Ṣalāt* (prayer) sitting, and if you cannot do even that, then offer *Ṣalāt* (prayer) lying on your side.”

(١٩) بَابُ: إِذَا لَمْ يُطِقْ قَاعِدًا صَلَّى عَلَى جَنْبٍ،

وَقَالَ عَطَاءٌ: إِنْ لَمْ يَقْدِرْ أَنْ
يَتَحَوَّلَ إِلَى الْقِبْلَةِ صَلَّى حَيْثُ كَانَ
وَجْهُهُ.

١١١٧ - حَدَّثَنَا عَبْدَانُ، عَنْ عَبْدِ
اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ قَالَ:
حَدَّثَنِي الْحُسَيْنُ الْمُكْتَبِيُّ، عَنْ ابْنِ
بُرَيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ
اللَّهُ عَنْهُ قَالَ: كَانَتْ بِي بَوَاسِيرٌ فَسَأَلْتُ
النَّبِيَّ ﷺ عَنِ الصَّلَاةِ؟ فَقَالَ: «صَلِّ
قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ
تَسْتَطِعْ فَعَلَى جَنْبٍ». [راجع: ١١١٥]

(20) CHAPTER. Whoever starts his *Ṣalāt* (prayer) sitting (because of ailment) and then during the *Ṣalāt* (prayer) feels better, can finish the rest while standing.

Al-Ḥasan said, "If the sick person wishes he can offer two *Rak'ā* while standing and two *Rak'ā* while sitting."

1118. Narrated 'Āishah, the Mother of the faithful believers رَضِيَ اللهُ عَنْهَا: I never saw Allāh's Messenger ﷺ offering the night *Ṣalāt* (prayer) while sitting except in his old age and then he used to recite while sitting and whenever he wanted to bow he would stand up and recite thirty or forty Verses (while standing) and then bow.

1119. Narrated 'Āishah, Mother of the faithful believers رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ (in his last days) used to offer (the night) *Ṣalāt* (prayer) sitting. He would recite while sitting, and when thirty or forty Verses remained from the recitation, he would stand up and recite them while standing and then he would bow and prostrate. He used to do the same in the second *Rak'ā*. After finishing the *Ṣalāt* (prayer) he used to look at me and if I was awake he would talk to me and if I was asleep, he would lie down.

(٢٠) بَابٌ: إِذَا صَلَّى قَاعِدًا ثُمَّ صَحَّ
أَوْ وَجَدَ خِفَةً تَمَّمَ مَا بَقِيَ،

وَقَالَ الْحَسَنُ: إِنْ شَاءَ الْمَرِيضُ
صَلَّى رَكَعَتَيْنِ قَائِمًا وَرَكَعَتَيْنِ قَاعِدًا.

١١١٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ
هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ
رَضِيَ اللَّهُ عَنْهَا أُمِّ الْمُؤْمِنِينَ أَنَّهَا
أَخْبَرْتُهُ: أَنَّهَا لَمْ تَرَ رَسُولَ اللَّهِ ﷺ
يُصَلِّي صَلَاةَ اللَّيْلِ قَاعِدًا قَطُّ حَتَّى
أَسَرَ فَكَانَ يَقْرَأُ قَاعِدًا حَتَّى إِذَا أَرَادَ
أَنْ يَرْكَعَ قَامَ فَقَرَأَ نَحْوًا مِنْ ثَلَاثِينَ آيَةً
أَوْ أَرْبَعِينَ آيَةً ثُمَّ يَرْكَعُ. [انظر:
١١١٩، ١١٤٨، ١١٦١، ١١٦٨، ٤٨٣٧]

١١١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ
اللَّهِ بْنِ يَزِيدٍ، وَأَبِي النَّضْرِ مَوْلَى عَمْرِ
بِْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ
رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ
كَانَ يَصَلِّي جَالِسًا فَيَقْرَأُ وَهُوَ جَالِسٌ،
فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ نَحْوُ مِنْ ثَلَاثِينَ آيَةً
أَوْ أَرْبَعِينَ آيَةً قَامَ فَقَرَأَهَا وَهُوَ قَائِمٌ ثُمَّ
رَكَعَ ثُمَّ سَجَدَ، يَفْعَلُ فِي الرَّكَعَةِ الثَّانِيَةِ
مِثْلَ ذَلِكَ. فَإِذَا قَضَى صَلَاتَهُ نَظَرَ فَإِنْ
كُنْتُ يَقْظَى تَحَدَّثَ مَعِي، وَإِنْ كُنْتُ
نَائِمًا اضْطَجَعُ. [راجع: ١١١٨]

19 - THE BOOK OF ṢALĀT-UT-TAHAJJUD (NIGHT PRAYER)

(1) CHAPTER. The *Tahajjud* prayer at night [*Tahajjud* means optional *Ṣalāt* (prayer) to be offered from the middle to the last part of the night but before the compulsory morning *Ṣalāt* (prayer)].

And the Statement of Allāh جل جلاله :
“And in some parts of the night (also) offer the *Ṣalāt* (prayer) with it (i.e., recite the Qur’ān in the prayer), as an additional prayer (*Tahajjud* optional prayer — *Nawāfil*) for you... (O Muḥammad ﷺ)” (V.17:79).

1120. Narrated Ibn ‘Abbās رضي الله عنهما :
Whenever the Prophet ﷺ got up at night to offer the *Tahajjud* prayer, he used to say:

“*Allāhumma lakal-ḥamd. Anta Qaiyimus-samāwāti wal-arḍ wa man fihinna. Wa lakal-ḥamdu, lakal mülkus-sāmāwāti wal-arḍ wa man fihinna. Wa lakal-ḥamd, Anta Nūrus-samāwāti wal-arḍ. Antal-Ḥaq wa wa’dukal-ḥaq, wa liqā’uka ḥaq, wa qualuka ḥaq, wal-jannatu ḥaq wan-nāru ḥaq wannabīyy-ūna ḥaq, wa Muḥammadun ﷺ ḥaq, was-sā’atu ḥaq. Allāhumma laka aslamtu wabika āmantu, wa ‘alaika tawakkaltu, wa ilaika anabtu wa bika khāṣamtu, wa ilaika ḥakamtu, faḡḡfir lī mā qaddamtu wamā akh-khārtu wamā as-rartu wamā’ a’lantu, Antal-Muqaddim wa Antal-Mu’akh-khīr, lā ilāha illā Anta (or lā ilāha ghairuka).*

[O Allāh! All the praises are for You ; You are the Sustainer and Protector of the heavens and the earth, and whatever is in them. All the praises are for You ; You have the possession of the heavens and the earth and whatever is in them. All the praises are for You ; You are the Light of the heavens and the earth; You are the King of the heavens and the earth and whatever is in

١٩ - كتاب التهجد

(١) - بَابُ التَّهَجُّدِ بِاللَّيْلِ،

وَقَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمِنَ اللَّيْلِ

تَهَجَّدْ بِهِ نَافِلَةً لَّكَ﴾ [الإسراء: ٧٩].

١١٢٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ

قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا

سُلَيْمَانُ بْنُ أَبِي مُسْلِمٍ. عَنْ طَاوُسٍ:

سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا

قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ

يَتَهَجَّدُ قَالَ: «اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ

قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ.

وَلَكَ الْحَمْدُ لَكَ مَلِكُ السَّمَوَاتِ

وَالْأَرْضِ وَمَنْ فِيهِنَّ. وَلَكَ الْحَمْدُ،

أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ

الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ

وَالْأَرْضِ. وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ

وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ

حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ

وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ ﷺ حَقٌّ،

وَالسَّاعَةُ حَقٌّ. اللَّهُمَّ لَكَ أَسْلَمْتُ

وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ

أَتَيْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ

them, and all the praises are for You; You are the Truth and Your Promise is the truth, and the Meeting with You is the truth, Your Words are the truth, and Paradise is the truth, and Hell is the truth and all the Prophets (peace be upon them) are the truth. And Muḥammad ﷺ is the truth, and the Hour (Day of Resurrection) is the truth. O Allāh! I surrender to You, I believe in You and depend on You, and repent to You, and with Your Help I argue (with my opponents, the disbelievers) and I take You as a Judge (to judge between us). Please forgive me my past and future sins; and whatever I concealed and whatever I revealed; and You are the One Who make (some people) forward and (some) backward. There is none who has the right to be worshipped but You or there is no other than You who has the right to be worshipped]].

Sufyān said that ‘Abdul Karīm Abū Umāiyya added to the above, *‘Walā ḥaula wa lā quwwata illā billāh’* (There is neither might nor power except with Allāh).

(2) CHAPTER. The superiority of *Tahajjud* prayer (i.e. the night prayer).

1121. Narrated Sālim’s father: In the lifetime of the Prophet ﷺ whosoever saw a dream would narrate it to Allāh’s Messenger ﷺ. I had a wish of seeing a dream to narrate it to Allāh’s Messenger ﷺ. I was a grown up boy and used to sleep in the mosque in the lifetime of the Prophet ﷺ. I saw in the dream that two angels caught hold of me and took me to the fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, “I seek refuge with Allāh from the fire.” Then I met another angel who told me not to be afraid.

حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا
أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ،
أَنْتَ الْمُقَدَّمُ وَأَنْتَ الْمُؤَخَّرُ لَا إِلَهَ إِلَّا
أَنْتَ، أَوْ لَا إِلَهَ غَيْرُكَ».

قَالَ سُفْيَانُ: وَرَادَ عَبْدُ الْكَرِيمِ أَبُو
أُمَيَّةَ: «وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

قَالَ سُفْيَانُ: قَالَ سُلَيْمَانُ بْنُ أَبِي
مُسْلِمٍ: سَمِعَهُ مِنْ طَاوُسٍ، عَنِ ابْنِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ
ﷺ. [انظر: ٦٣١٧، ٧٣٨٥، ٧٤٤٢،

[٧٤٩٩

(٢) - بَابُ فَضْلِ قِيَامِ اللَّيْلِ

١١٢١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ:
أَخْبَرَنَا مَعْمَرٌ ح وَحَدَّثَنِي مَحْمُودٌ
قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا
مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ
أَبِيهِ قَالَ: كَانَ الرَّجُلُ فِي حَيَاةِ النَّبِيِّ
ﷺ إِذَا رَأَى رُؤْيَا قَصَّهَا عَلَى رَسُولِ
اللَّهِ ﷺ فَتَمَتَّتْ أَنْ أَرَى رُؤْيَا فَأَقْصَهَا
عَلَى رَسُولِ اللَّهِ ﷺ، وَكُنْتُ غُلَامًا
شَابًّا، وَكُنْتُ أَنَا فِي الْمَسْجِدِ عَلَى