

(2) CHAPTER. The *Masjid Qubā'* (the Mosque of Qubā').

(٢) بَابُ مَسْجِدِ قُبَاءٍ

1191. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا never offered the *Duḥā* prayers except on two occasions:

(1) Whenever he reached Makkah; and he always used to reach Makkah in the forenoon. He would perform *Tawāf* round the Ka'bah and then offer two *Rak'ā* at the rear of *Maqām* (Ibrāhīm).

(2) Whenever he visited Qubā', for he used to visit it every Saturday. When he entered the mosque, he disliked to leave it without offering a *Ṣalāt* (prayer).

Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا narrated that Allāh's Messenger ﷺ used to visit the mosque of Qubā' (sometime) walking and (sometime) riding.

١١٩١ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عَلِيَّةَ: أَخْبَرَنَا أَيُّوبُ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ لَا يُصَلِّي مِنَ الصُّحَى إِلَّا فِي يَوْمَيْنِ يَوْمَ يَفْدُمُ مَكَّةَ فَإِنَّهُ كَانَ يَفْدُمُهَا صُحَى فَيَطُوفُ بِالْبَيْتِ ثُمَّ يُصَلِّي رَكَعَتَيْنِ خَلْفَ الْمَقَامِ، وَيَوْمَ يَأْتِي مَسْجِدَ قُبَاءٍ فَإِنَّهُ كَانَ يَأْتِيهِ كُلُّ سَبْتٍ فَإِذَا دَخَلَ الْمَسْجِدَ كَرِهَ أَنْ يَخْرُجَ مِنْهُ حَتَّى يُصَلِّيَ فِيهِ. قَالَ: وَكَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَزُورُهُ رَاكِبًا وَمَاشِيًا. [انظر: ١١٩٣،

[٧٣٢٦، ١١٩٤]

1192. And he (i.e. Ibn 'Umar) used to say, "I do only what my companions used to do and I don't forbid anybody to offer *Ṣalāt* (prayer) at any time during the day or night except that one should not intend to offer *Ṣalāt* (prayer) at sunrise or sunset."

١١٩٢ - قَالَ: وَكَانَ يَقُولُ لَهُ: إِنَّمَا أَصْنَعُ كَمَا رَأَيْتُ أَصْحَابِي يَصْنَعُونَ، وَلَا أَمْنَعُ أَحَدًا إِنْ صَلَّى فِي أَيِّ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ غَيْرَ أَنْ لَا تَتَحَرَّوْا طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا.

(3) CHAPTER. Whoever visited the mosque of Qubā' every Saturday.

(٣) بَابُ مَنْ أَتَى مَسْجِدَ قُبَاءٍ كُلَّ سَبْتٍ

1193. Narrated 'Abdullāh bin Dīnār: Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said, "The Prophet ﷺ used to go to the mosque of Qubā' every Saturday; (sometimes) walking and (sometimes) riding." 'Abdullāh (Ibn 'Umar) used to do the same.

١١٩٣ - حَدَّثَنِي مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يَأْتِي مَسْجِدَ قُبَاءٍ كُلَّ سَبْتٍ

مَاشِيًا وَرَاكِبًا. وَكَانَ عَبْدُ اللَّهِ رَضِيَ
اللَّهُ عَنْهُ يَفْعَلُهُ. [راجع: ١١٩١]

(4) CHAPTER. To go to the Mosque of Qubā', walking or riding.

(٤) بَابُ إِيْتَانِ مَسْجِدِ قُبَاءٍ مَاشِيًا
وَرَاكِبًا

1194. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا:
The Prophet ﷺ used to go to the Mosque of Qubā' (sometimes) walking and sometimes riding. Added Nāfi' (in another narration), "He then would offer two *Rak'āt* (prayer) (in the Mosque of Qubā')."

١١٩٤ - حَدَّثَنَا مُسَدَّدٌ قَالَ:
حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ:
حَدَّثَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يَأْتِي قُبَاءَ
رَاكِبًا وَمَاشِيًا.

زَادَ ابْنُ ثُمَيْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ،
عَنْ نَافِعٍ: فَيُصَلِّي فِيهِ رَكْعَتَيْنِ.
[راجع: ١١٩١]

(5) CHAPTER. The superiority of the place between the pulpit and the grave (of the Prophet ﷺ).

(٥) بَابُ فَضْلِ مَا بَيْنَ الْقَبْرِ وَالْمِنْبَرِ

1195. Narrated 'Abdullāh bin Zaid Al-Māzini رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Between my house and my pulpit there is a garden from amongst the gardens of Paradise."

١١٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ
بْنِ أَبِي بَكْرٍ، عَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ
عَبْدِ اللَّهِ بْنِ زَيْدٍ الْمَازِنِيِّ رَضِيَ اللَّهُ عَنْهُ
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا بَيْنَ بَيْتِي
وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ».

1196. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Between my house and my pulpit there is a garden from amongst the gardens of Paradise, and my pulpit is over my *Haud*, (i.e. *Al-Kauthar*)."

١١٩٦ - حَدَّثَنَا مُسَدَّدٌ، عَنْ
يَحْيَى، عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي
خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ
بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا بَيْنَ بَيْتِي
وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ.
وَمِنْبَرِي عَلَى حَوْضِي». [١١٨٨]

(6) CHAPTER. The mosque of Bait-ul-Maqdis (Jerusalem).

(٦) بَابُ مَسْجِدِ بَيْتِ الْمَقْدِسِ

1197. Narrated Qaza'a (freed slave of) Ziyād : I heard Abū Sa'īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ narrating four things from the Prophet ﷺ and I appreciated them very much. He said conveying the words of the Prophet ﷺ :

“(1) No woman should travel on a journey of two days except with her husband or a *Dhū-Mahram*.

(2) No fasting is permissible on two days : (of) *'Eid-al-Fiṭr* and *'Eid-al-Adḥa*.

(3) No *Ṣalāt* (prayer) after two *Ṣalāt*, i.e., after the *Fajr* prayer till the sun rises and after the *ʿAṣr* prayer till the sun sets.

(4) Not to travel (for visiting) except to three mosques, i.e. at Al-Masjid Al-Ḥarām, the mosque of Aqṣā (at Jerusalem) and my mosque (at Al-Madina).

١١٩٧ - حَدَّثَنَا أَبُو الْوَلِيدِ :
 حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ :
 سَمِعْتُ قَزْعَةَ مَوْلَى زِيَادٍ قَالَ : سَمِعْتُ
 أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ
 يُحَدِّثُ بِأَرْبَعٍ عَنِ النَّبِيِّ ﷺ ،
 فَأَعْجَبَنِي وَأَتَّقَنِي . قَالَ : « لَا تُسَافِرِ
 الْمَرْأَةُ يَوْمَيْنِ إِلَّا وَمَعَهَا زَوْجُهَا أَوْ ذُو
 مَحْرَمٍ . وَلَا صَوْمَ فِي يَوْمَيْنِ : الْفِطْرِ
 وَالْأَضْحَى . وَلَا صَلَاةَ بَعْدَ صَلَاتَيْنِ :
 بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ ، وَبَعْدَ
 الْعَصْرِ حَتَّى تَغْرُبَ . وَلَا تُشَدُّ الرَّحَالُ
 إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ : مَسْجِدِ
 الْحَرَامِ ، وَمَسْجِدِ الْأَقْصَى ،
 وَمَسْجِدِي . [راجع : ٥٨٦]

**21 - THE BOOK OF DEALING
WITH ACTIONS IN
AṢ-ṢALĀT (THE PRAYER)
(which are irrelevant to the Ṣalāt).**

(1) CHAPTER. To take the help of the hands while offering Ṣalāt (prayer) on condition that the movement should be in line with the rules of the Ṣalāt (prayer).

Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا said, “A person can take the help of any portion of his body,” and Abū Ishāq took off and then put on his cap during the Ṣalāt (prayer). And ‘Ali رَضِيَ اللَّهُ عَنْهُ used to place his right palm over the left wrist except when he wanted to scratch his skin or arrange his clothes (he would lift it then).

1198. Narrated Kuraib, the freed slave of Ibn ‘Abbās: ‘Abdullāh bin ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا said that he stayed overnight in the house of Maimūna, the Mother of the faithful-believers رَضِيَ اللَّهُ عَنْهَا, who was his aunt. He said, “I was lying on the cushion transversally in its breadthwise direction, and Allāh’s Messenger ﷺ along with his wife lying in its lengthwise direction. Allāh’s Messenger ﷺ slept till midnight or slightly before or after it. Then Allāh’s Messenger ﷺ woke up, sat, and removed the traces of sleep by rubbing his hands over his face. Then he recited the last ten Verses of *Sūrat Āl-Imrān* (Sūrah No.3). Then he went towards a hanging leather water-container and performed a perfect ablution and then stood up for Ṣalāt (prayer).” ‘Abdullāh bin ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا added, “I got up and did the same as Allāh’s Messenger ﷺ had done and then went and stood by his (left) side. Allāh’s Messenger ﷺ then put his right hand over my head and caught my right ear and twisted it (pulled me,

**٢١ - كتاب العمل في
الصلاة**

**(١) بَابُ اسْتِعَانَةِ الْيَدِ فِي الصَّلَاةِ إِذَا
كَانَ مِنْ أَمْرِ الصَّلَاةِ،**

وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: يَسْتَعِينُ الرَّجُلُ فِي صَلَاتِهِ مِنْ جَسَدِهِ بِمَا شَاءَ. وَوَضَعَ أَبُو إِسْحَاقَ فَلَنْسُوْتُهُ فِي الصَّلَاةِ وَرَفَعَهَا. وَوَضَعَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ كَفَّهُ عَلَى رُضْغِيهِ الْأَيْسَرِ إِلَّا أَنْ يَحْكُ جِلْدًا أَوْ يُصْلِحَ ثَوْبًا.

١١٩٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ أَنَّهُ أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا وَهِيَ خَالَتُهُ، قَالَ: فَاضْطَجَعْتُ عَلَى عَرَصِ الْوِسَادَةِ وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا. فَتَمَّ رَسُولُ اللَّهِ ﷺ حَتَّى اتَّصَفَ اللَّيْلُ أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، ثُمَّ اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ فَجَلَسَ فَمَسَحَ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ. ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ خَوَاتِيمَ سُورَةِ آلِ عِمْرَانَ. ثُمَّ قَامَ إِلَى شَيْءٍ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وَضُوءَهُ،

and made me stand by his right side). He offered two *Rak'ā* (prayer), then two *Rak'ā* (prayer), then two *Rak'ā*, then two *Rak'ā* (prayer), then two *Rak'ā* (prayer), then two *Rak'ā* (prayer) and then offered one *Rak'ā* *Witr* prayer. Then he lay down till the *Mu'adh-dhin* came and then he offered two light *Rak'ā* (*Sunna* of the *Fajr* prayer) and went out and offered the early morning *Ṣalāt* (*Fajr* prayer)."

ثُمَّ قَامَ يُصَلِّي. قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ. ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ الْيُمْنَى عَلَى رَأْسِي، وَأَخَذَ بِأُذُنِي الْيُمْنَى يَفْتِلُهَا بِيَدِهِ، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ. ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ الْمُؤَدُّنُ. فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

[راجع: ١١٧]

(2) CHAPTER. What speech is prohibited during the Aṣ-Ṣalāt (the prayer).

1199. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ: We used to greet the Prophet ﷺ while he was offering *Aṣ-Ṣalāt* (the prayer) and he used to answer our greetings. When we returned from An-Najāshī (the ruler of Ethiopia), we greeted him, but he did not answer us [during the *Ṣalāt* (prayer)] and [after finishing the *Ṣalāt* (prayer)] he said, "In *Ṣalāt* (prayer) one is occupied (with a more serious matter)."

(٢) بَابُ مَا يُنْهَى مِنَ الْكَلَامِ فِي الصَّلَاةِ

١١٩٩ - حَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ ﷺ وَهُوَ فِي الصَّلَاةِ فَيَرُدُّ عَلَيْنَا. فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدِّ عَلَيْنَا، وَقَالَ: «إِنَّ فِي الصَّلَاةِ شُغْلًا». [انظر: ١٢١٦، ٣٨٧٥]

حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا هُرَيْمُ بْنُ سَفْيَانَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

1200. Narrated Zaid bin Arqam رَضِيَ اللهُ عَنْهُ: In the lifetime of the Prophet ﷺ we used to speak while offering Aş-Şalāt (the prayer), and one of us would tell his needs to his companion, till the Verse, "Guard strictly the (five obligatory) Aş-Şalāwat (the prayers)..." (V.2:238) was revealed. After that we were ordered to remain silent while offering Şalāt (prayer).

١٢٠٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى، عَنْ إِسْمَاعِيلَ، عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ قَالَ: قَالَ لِي زَيْدُ بْنُ أَرْقَمَ: إِنَّ كُنَّا لَنَتَكَلَّمُ فِي الصَّلَاةِ عَلَى عَهْدِ النَّبِيِّ ﷺ، يُكَلِّمُ أَحَدُنَا صَاحِبَهُ بِحَاجَتِهِ حَتَّى نَزَلَتْ ﴿حَفِظُوا عَلَى الصَّلَوَاتِ﴾ [البقرة: ٢٣٨] الْآيَةَ فَأَمَرْنَا بِالسُّكُوتِ. [انظر: ٤٥٣٤]

(3) CHAPTER. What is allowed for the men as regards the saying of *Subhān Allāh* and *Al-hamdulillāh* during Aş-Şalāt (the prayer).

(٣) بَابُ مَا يَجُوزُ مِنَ التَّسْبِيحِ وَالْحَمْدِ فِي الصَّلَاةِ لِلرِّجَالِ

1201. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ went out to affect a reconciliation between the tribes of Banī 'Amr bin 'Aūf and the time for the Şalāt (prayer) became due; Bilāl went to Abū Bakr (prayer) became due; Bilāl went to Abū Bakr رَضِيَ اللهُ عَنْهُ and said, "The Prophet ﷺ is detained. Will you lead the people in the Şalāt (prayer)?" Abū Bakr replied, "Yes, if you wish." So, Bilāl pronounced the *Iqāma* and Abū Bakr رَضِيَ اللهُ عَنْهُ led the Şalāt (prayer). In the meantime the Prophet ﷺ came crossing the rows [of the people offering Şalāt (prayer)] till he stood in the first row and the people started clapping. Abū Bakr رَضِيَ اللهُ عَنْهُ never looked hither and thither during the Şalāt (prayer), but when the people clapped too much, he looked back and saw the Prophet ﷺ in the (first) row. The Prophet ﷺ waved him to remain at his place, but Abū Bakr raised both his hands and said: *Al-Hamdu-lillāh* (i.e. all the praises be to Allāh) and then retreated and the Prophet ﷺ went forward and led the Şalāt (prayer). (See *Hadīth* No. 1203 & 1204).

١٢٠١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ رَضِيَ اللهُ عَنْهُ قَالَ: «خَرَجَ النَّبِيُّ ﷺ يُصَلِّحُ بَيْنَ بَنِي عَمْرٍو بْنِ عَوْفٍ وَحَانَتِ الصَّلَاةُ، فَجَاءَ بِلَالٌ أَبَا بَكْرٍ رَضِيَ اللهُ عَنْهُ فَقَالَ: حُبِسَ النَّبِيُّ ﷺ فَتَوُّمُ النَّاسُ؟ قَالَ: نَعَمْ، إِنْ شِئْتُمْ. فَأَقَامَ بِلَالٌ الصَّلَاةَ فَتَقَدَّمَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ فَصَلَّى، فَجَاءَ النَّبِيُّ ﷺ يَمْشِي فِي الصُّفُوفِ يَشْفُهَا شَقًّا حَتَّى قَامَ فِي الصَّفِّ الْأَوَّلِ، فَأَخَذَ النَّاسُ بِالتَّصْفِيحِ. قَالَ سَهْلٌ: هَلْ تَذَرُونَ مَا التَّصْفِيحُ؟ هُوَ التَّصْفِيقُ. وَكَانَ أَبُو بَكْرٍ رَضِيَ اللهُ تَعَالَى عَنْهُ لَا يَلْتَفِتُ فِي صَلَاتِهِ، فَلَمَّا أَكْثَرُوا، التَفَتَ فَإِذَا النَّبِيُّ ﷺ فِي الصَّفِّ، فَأَشَارَ إِلَيْهِ،

مَكَانَكَ، فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ فَحَمِدَ اللَّهَ
ثُمَّ رَجَعَ الْفَهْقَرَى وَرَأَاهُ وَتَقَدَّمَ النَّبِيُّ
ﷺ فَصَلَّى. [راجع: ٦٨٤]

(٤) بَابُ مَنْ سَمَّى قَوْمًا أَوْ سَلَّمَ فِي
الصَّلَاةِ عَلَى غَيْرِهِ وَهُوَ لَا يَعْلَمُ

١٢٠٢ - حَدَّثَنَا عُمَرُو بْنُ عَيْسَى:
حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ عَبْدُ الْعَزِيزِ بْنُ
عَبْدِ الصَّمَدِ: حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ
الرَّحْمَنِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ
بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا
نَقُولُ التَّحِيَّةَ فِي الصَّلَاةِ وَنُسَمِّي
وَيُسَلِّمُ بَعْضُنَا عَلَى بَعْضٍ. فَسَمِعَهُ
رَسُولُ اللَّهِ ﷺ فَقَالَ: «قُولُوا:
التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيَّاتُ،
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ
الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.
فَإِنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ فَقَدْ سَلَّمْتُمْ عَلَى
كُلِّ عَبْدٍ لِلَّهِ صَالِحٍ فِي السَّمَاءِ
وَالْأَرْضِ». [راجع: ٨٣١]

(٥) بَابُ التَّصْفِيقِ لِلنِّسَاءِ

(4) CHAPTER. Whoever named some people
or greeted somebody during Aṣ-Ṣalāt (the
prayers) because of ignorance.

1202. Narrated ‘Abdullāh bin Mas‘ūd رَضِيَ اللَّهُ عَنْهُ: We used to say the greeting, name and greet each other in Aṣ-Ṣalāt (the prayer). Allāh’s Messenger ﷺ heard it and said:

“Say, ‘At-taḥiyyātu lillāhi waṣ-ṣalawātu waṭ-ṭaiyibātu. Assalāmu ‘alaiḳa ayyuḥan Nabīyyu wa-raḥmatullāhi wa-barakātuhū. Assalāmu ‘alainā wa ‘alā ‘ibādillāhiṣ-ṣāliḥīn. Aṣḥḥadu an lā ilāha illallāh wa aṣḥḥadu anna Muḥammadan ‘abduhū wa Rasūluhu.”

[All the compliments are for Allāh and all the Ṣalawāt (prayers etc.) and all the good things (are for Allāh). Peace be on you, O Prophet, and Allāh’s Mercy and Blessings (be on you). And peace be on us and on the good (pious) slaves – worshippers of Allāh. I testify that none has the right to be worshipped but Allāh; and I also testify that Muḥammad is His slave and His Messenger].

So, when you have said this, then you have surely sent the greetings to every good (pious) slave – worshipper of Allāh, whether he be in the heavens or on the earth.”

(5) CHAPTER. Clapping [during the Ṣalāt (prayer)] is permissible only for women.

1203. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “The saying Subḥān Allāh⁽¹⁾ is for men and clapping is for women.” [If something happens in the Ṣalāt (prayer), the men can invite the attention of the Imām by saying Subḥān Allāh, and

١٢٠٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ،
عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «التَّسْبِيحُ

(1) (H.1203) Subḥān Allāh: See glossary.

women, by clapping their hands].

1204. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The saying *Subhān Allāh* is for men and clapping is for women."

(6) CHAPTER. Whoever came back or went forward during the *Ṣalāt* (prayer) because of some urgent need.

This has been narrated by Sahl bin Sa'd on the authority of the Prophet ﷺ.

1205. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: While Abū Bakr رَضِيَ اللهُ عَنْهُ was leading the people in the *Fajr* prayer on a Monday, the Prophet ﷺ surprised them suddenly having lifted the curtain of 'Aishah's house, and looked at them while they were standing in rows and smiled. Abū Bakr tried to retreat back thinking that Allāh's Messenger ﷺ wanted to come out for the *Ṣalāt* (prayer). The attention of the Muslims was diverted from the *Ṣalāt* (prayer) because they were delighted to see the Prophet ﷺ. The Prophet ﷺ waved his hand to them to complete their *Ṣalāt* (prayer), then he went back into the room and let down the curtain. The Prophet ﷺ expired on that very day.

(7) CHAPTER. If a mother calls her son while he is offering *Aş-Ṣalāt* (the prayer).

1206. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A woman called

للرَّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ".

١٢٠٤ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ». [راجع: ٦٨٤]

(٦) بَابُ مَنْ رَجَعَ الْقَهْقَرَى فِي الصَّلَاةِ أَوْ تَقَدَّمَ بِأَمْرِ يَنْزِلُ بِهِ، رَوَاهُ سَهْلُ بْنُ سَعْدٍ عَنِ النَّبِيِّ ﷺ.

١٢٠٥ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ يُوسُفُ: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ الْمُسْلِمِينَ بَيْنَمَا هُمْ فِي الْفَجْرِ يَوْمَ الْاِثْنَيْنِ وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يُصَلِّي بِهِمْ فَفَجَأَهُمُ النَّبِيُّ ﷺ وَقَدْ كَسَفَ سِتْرَ حُجْرَةِ عَائِشَةَ فَنَظَرَ إِلَيْهِمْ وَهُمْ صُفُوفٌ فَتَبَسَّمَ يَضْحَكُ، فَكَصَّ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى عَقْبِيهِ وَظَنَّ أَنَّ رَسُولَ اللَّهِ ﷺ يُرِيدُ أَنْ يَخْرُجَ إِلَى الصَّلَاةِ، وَهُمْ الْمُسْلِمُونَ أَنْ يَقْتَتِلُوا فِي صَلَاتِهِمْ فَرَحًا بِالنَّبِيِّ ﷺ حِينَ رَأَوْهُ. فَأَشَارَ بِيَدِهِ أَنْ أَتَمُّوا، ثُمَّ دَخَلَ الْحُجْرَةَ وَأَرْخَى السِّتْرَ وَتَوَفَّى ذَلِكَ الْيَوْمَ". [راجع: ٦٨٠]

(٧) بَابُ: إِذَا دَعَتْ الْأُمُّ وَلَدَهَا فِي الصَّلَاةِ

١٢٠٦ - وَقَالَ اللَّيْثُ: حَدَّثَنِي

her son while he was in his hermitage and said, 'O Juraij!'. He said, 'O Allāh, my mother (is calling me) and (I am offering) my Ṣalāt (prayer) (what shall I do)?' She again said, 'O Juraij!'. He said again, 'O Allāh! My mother (is calling me) and (I am offering) my Ṣalāt (prayer) (what shall I do)?' She again said, 'O Juraij!'. He again said, 'O Allāh! My mother (is calling me) and (I am offering) my Ṣalāt (prayer) (what shall I do)?' She said, 'O Allāh! Don't let Juraij die till he sees the faces of prostitutes.' A shepherdess used to come by his hermitage for grazing her sheep and she gave birth to a child. She was asked whose child that was, and she replied that it was from Juraij and that he had come out from his hermitage. Juraij said, 'Where is that woman who claims that her child is from me?' (When she was brought to him along with the child), Juraij asked the child, 'O Bābūs⁽¹⁾, who is your father?' The child replied, 'The shepherd.' (See *Ḥadīth* No. 2482, Vol.3).

(8) CHAPTER. The levelling of small stones during Aṣ-Ṣalāt (the prayer) (in front of the forehead).

1207. Narrated Mu'āqib رضي الله عنه: The Prophet ﷺ talked about a man levelling the earth on prostrating, and said, "If you have to do so, then do it once."

(9) CHAPTER. Spreading the clothes over the site of prostration while in Aṣ-Ṣalāt (the prayer).

1208. Narrated Anas bin Mālik رضي الله عنه:

جَعَفَرُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَادَتْ امْرَأَةً ابْنَهَا وَهُوَ فِي صَوْمَعَتِهِ قَالَتْ: يَا جُرَيْجُ، فَقَالَ: اللَّهُمَّ أُمِّي وَصَلَاتِي. قَالَتْ: يَا جُرَيْجُ، قَالَ: اللَّهُمَّ أُمِّي وَصَلَاتِي. قَالَتْ: يَا جُرَيْجُ، قَالَ: اللَّهُمَّ أُمِّي وَصَلَاتِي. قَالَتْ: اللَّهُمَّ لَا يَمُوتُ جُرَيْجٌ حَتَّى يَنْظُرَ فِي وَجْهِ الْمَيَامِيسِ. وَكَانَتْ تَأْوِي إِلَى صَوْمَعَتِهِ رَاعِيَةً تَرْعَى الْعَنَمَ فَوَلَدَتْ، فَقِيلَ لَهَا: مِمَّنْ هَذَا الْوَلَدُ؟ قَالَتْ: مِنْ جُرَيْجٍ، نَزَلَ مِنْ صَوْمَعَتِهِ. قَالَ جُرَيْجُ: أَيْنَ هَذِهِ الَّتِي تَزْعُمُ أَنَّ وَلَدَهَا لِي؟ قَالَ: يَا بَابُوسُ، مَنِ أَبُوكَ؟ قَالَ: رَاعِي الْعَنَمِ». [انظر: ٢٤٨٢، ٣٤٣٦، ٣٤٦٦]

(٨) بَابُ مَسْحِ الْحَصَى فِي الصَّلَاةِ

١٢٠٧ - حَدَّثَنَا أَبُو نَعِيمٍ قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ: حَدَّثَنِي مُعَيْقِبٌ: أَنَّ النَّبِيَّ ﷺ قَالَ فِي الرَّجُلِ يُسَوِّي التُّرَابَ حَيْثُ يَسْجُدُ، قَالَ: «إِنْ كُنْتَ فَاعِلًا فَوَاحِدَةً».

(٩) بَابُ بَسْطِ الثَّوْبِ فِي الصَّلَاةِ لِلْسُّجُودِ

١٢٠٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

(1) (H. 1206) "Bābūs": A newly born child in cradle.

We used to offer *Ṣalāt* (prayer) with the Prophet ﷺ in scorching heat, and if someone of us could not put his face on the earth (because of the heat) then he would spread his clothes and prostrate over them.

(10) CHAPTER. What kind of actions are permissible during Aṣ-Ṣalāt.

1209. Narrated 'Aishah رضي الله عنها: I used to stretch my legs towards the *Qiblah* of the Prophet ﷺ while he was offering *Ṣalāt* (prayer); whenever he prostrated he touched me, and I would withdraw my legs, and whenever he stood up, I would restretch my legs.

1210. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ once offered the *Ṣalāt* (prayer) and said, "Satan came in front of me and tried to interrupt my *Ṣalāt* (prayer), but Allāh gave me an upper hand on him and I choked him. No doubt, I thought of tying him to one of the pillars of the mosque till you get up in the morning and see him. Then I remembered the statement of Prophet Sulaiman (Solomon) عليه السلام, 'My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me... (V.38:35).' Then Allāh made him (Satan) return with his head down (humiliated)."

يُشْرُ: حَدَّثَنَا غَالِبٌ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ فِي شِدَّةِ الْحَرِّ فَإِذَا لَمْ يَسْتَطِعْ أَحَدُنَا أَنْ يُمَكِّنَ وَجْهَهُ مِنَ الْأَرْضِ بَسَطَ ثَوْبَهُ فَسَجَدَ عَلَيْهِ. [راجع: ٣٨٥]

(١٠) بَابُ مَا يَجُوزُ مِنَ الْعَمَلِ فِي الصَّلَاةِ

١٢٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ أُمِدُّ رِجْلِي فِي قِبْلَةِ النَّبِيِّ ﷺ وَهُوَ يُصَلِّي فَإِذَا سَجَدَ غَمَرَنِي فَرَفَعْتُهَا فَإِذَا قَامَ مَدَدْتُهَا. [راجع: ٣٨٢]

١٢١٠ - حَدَّثَنَا مَحْمُودٌ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ صَلَّى صَلَاةً فَقَالَ: «إِنَّ الشَّيْطَانَ عَرَضَ لِي فَشَدَّ عَلَيَّ لِيَقْطَعَ الصَّلَاةَ عَلَيَّ فَأُمَكِّنَنِي اللَّهُ مِنْهُ فَدَعَعْتُهُ، وَلَقَدْ هَمَمْتُ أَنْ أُوتِقَهُ إِلَى سَارِيَةٍ حَتَّى تُصْبِحُوا فَتَنْظُرُوا إِلَيْهِ فَذَكَرْتُ قَوْلَ سُلَيْمَانَ عَلَيْهِ السَّلَامُ: «وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي» [الطور: ١٣] فَرَدَّ اللَّهُ حَاسِبًا: ثُمَّ قَالَ النَّضْرُ بْنُ شُمَيْلٍ: فَدَعَعْتُهُ بِالذَّلَالِ أَيْ خَفَقْتُهُ وَدَعَعْتُهُ مِنْ قَوْلِ اللَّهِ