

تَعَالَى: ﴿يَوْمَ يُدْعَوْنَ﴾ أَي يُدْفَعُونَ.  
وَالصَّوَابُ الْأَوَّلُ إِلَّا أَنَّهُ كَذَا قَالَ

بِتَشْدِيدِ الْعَيْنِ وَالتَّاءِ. [راجع: ٤٦١]

(11) CHAPTER. If an animal runs away while one is in Aş-Salāt (the prayer).

(١١) بَابُ إِذَا انْفَلَتَتِ الدَّابَّةُ فِي الصَّلَاةِ،

Qatāda said, “If a thief takes away the clothes of a person in *Şalāt* (prayer) then he can leave the *Şalāt* (prayer) and follow the thief.”

وَقَالَ قَتَادَةُ: إِنْ أَخَذَ ثَوْبُهُ يَتَّبِعُ السَّارِقَ وَيَدَعُ الصَّلَاةَ.

1211. Narrated Al-Azraq bin Qais: We were at Al-Ahwāz fighting the Al-Harūriya (tribe). While I was at the bank of a river a man was offering *Şalāt* (prayer) and the reins of his animal were in his hands and the animal was struggling and he was following the animal. (Shu'ba, a subnarrator, said that the man was Abū Barza Al-Aslamī). A man from the *Khawārij* said, “O Allāh! Be harsh to this Sheikh.” And when the Sheikh (Abū Barza) finished his *Şalāt* (prayer), he said, “I heard your remark. No doubt, I participated with Allāh’s Messenger ﷺ in six or seven or eight *Ghazawāt* (holy battles) and saw his leniency, and no doubt, I would rather retain my animal than let it return to its stable, as it would cause me much trouble.”

١٢١١ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا الْأَزْرَقُ بْنُ قَيْسٍ: كُنَّا بِالْأَهْوَازِ نُقَاتِلُ الْحَرُورِيَّةَ فَبَيْنَا أَنَا عَلَى جُرْفٍ نَهْرٍ إِذَا رَجُلٌ يُصَلِّي وَإِذَا لِحَامٌ دَابَّتْهُ بِيَدِهِ فَجَعَلَتِ الدَّابَّةُ تَنَازِعُهُ، وَجَعَلَ يَتَّبِعُهَا. قَالَ شُعْبَةُ: هُوَ أَبُو بَرْزَةَ الْأَسْلَمِيُّ، فَجَعَلَ رَجُلٌ مِنَ الْخَوَارِجِ يَقُولُ: اللَّهُمَّ افْعَلْ بِهَذَا الشَّيْخِ. فَلَمَّا انْصَرَفَ الشَّيْخُ قَالَ: إِنِّي سَمِعْتُ قَوْلَكُمْ، وَإِنِّي عَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ سِتَّ عَزَوَاتٍ أَوْ سَبْعَ عَزَوَاتٍ أَوْ ثَمَانِيًا وَشَهِدْتُ تَبْسِيرَهُ. وَإِنِّي إِنْ كُنْتُ أَنْ أَرْجِعَ مَعَ دَابَّتِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَدْعَاهَا تَرْجِعُ إِلَى مَا لَهَا فَيَسُقُ عَلَيَّ». [انظر: ٦١٢٧]

1212. Narrated ‘Aishah رَضِيَ اللهُ عَنْهَا: Once the sun eclipsed and Allāh’s Messenger ﷺ stood up for the *Şalāt* (prayer) and recited a very long *Sūrah* and then bowed for a long while and then raised his head and started reciting another *Sūrah*. Then he bowed, and after finishing it (the *Surah*), he prostrated (twice) and did the same in the second *Rak‘ā*

١٢١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ: عَنِ الرَّهْرِيِّ، عَنْ عُرْوَةَ قَالَ: قَالَتْ عَائِشَةُ: حَسَبَتِ الشَّمْسُ فَقَامَ رَسُولُ اللَّهِ ﷺ فَقَرَأَ سُورَةَ طَوِيلَةً ثُمَّ رَكَعَ

and then said, "These (lunar and solar eclipses) are two signs from amongst the signs of Allāh; and if you see them, offer *Şalāt* till the eclipse has cleared. No doubt, while standing at this place I saw everything promised to me by Allāh and I saw (Paradise) and I wanted to pluck a bunch (of grapes) therefrom, at the time when you saw me stepping forward. No doubt, I saw Hell (with its different parts) destroying each other when you saw me retreating and in it I saw 'Amr bin Luhai who started the tradition of *Aş-Şawaib* (she-camels let loose for free pastures in the name of idols, and other false deities)."

فَأَطَالَ، ثُمَّ رَفَعَ رَأْسَهُ، ثُمَّ اسْتَفْتَحَ بِسُورَةٍ أُخْرَى ثُمَّ رَكَعَ حَتَّى قَضَاهَا، وَسَجَدَ، ثُمَّ فَعَلَ ذَلِكَ فِي الثَّانِيَةِ ثُمَّ قَالَ: «إِنَّهُمَا آيَاتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَصَلُّوا حَتَّى يُفْرَجَ عَنْكُمْ. لَقَدْ رَأَيْتُ فِي مَقَامِي هَذَا كُلَّ شَيْءٍ وَعِدَّتُهُ حَتَّى لَقَدْ رَأَيْتُ أُرِيدُ أَنْ أَخَذَ قِطْفًا مِنَ الْجَنَّةِ حِينَ رَأَيْتُمُونِي جَعَلْتُ أَمَقَدَّمُ، وَلَقَدْ رَأَيْتُ جَهَنَّمَ يَحِطُّمُ بَعْضُهَا بَعْضًا حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ. وَرَأَيْتُ فِيهَا عَمْرُو بْنُ لُحَيٍّ وَهُوَ الَّذِي سَيَّبَ السَّوَائِبَ». [راجع: ١٠٤٤]

(12) CHAPTER. What is said about blowing and spitting while in *Aş-Şalāt* (the prayer).

And 'Abdullāh bin 'Amr narrated that the Prophet ﷺ during the eclipse *Şalāt* (prayer), blew during his prostration.

(١٢) بَابُ مَا يَجُوزُ مِنَ الْبُصَاقِ وَالنَّفْخِ فِي الصَّلَاةِ، وَيُذَكَّرُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: نَفَخَ النَّبِيُّ ﷺ فِي سُجُودِهِ فِي كُسُوفٍ.

1213. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ saw some sputum on the wall facing the *Qiblah* of the mosque and became furious with the people of the mosque and said, "During the *Şalāt* (prayer), Allāh is in front of everyone of you and so he should not spit (or said, 'He should not expectorate')." Then he got down and scratched the sputum with his hand. Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said (after narrating), "If anyone of you has to spit during the *Şalāt* (prayer), he should spit to his left."

١٢١٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَتَعَيَّظَ عَلَى أَهْلِ الْمَسْجِدِ وَقَالَ: «إِنَّ اللَّهَ قَبْلَ أَحَدِكُمْ إِذَا كَانَ فِي صَلَاةٍ فَلَا يَبْرُقَنَّ. أَوْ قَالَ: لَا يَتَنَحَّعَنَّ» ثُمَّ نَزَلَ فَحَثَّهَا بِيَدِهِ. وَقَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: إِذَا بَرَقَ أَحَدُكُمْ فَلْيَبْرُقْ عَلَى يَسَارِهِ. [راجع: ٤٠٦]

1214. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whenever anyone of you is in *Şalāt* (prayer), he is speaking in private to his Lord (Allāh) and so, he should neither spit in front of him nor on his right side but to his left side under his left foot."

١٢١٤ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ فِي الصَّلَاةِ فَإِنَّهُ يُنَاجِي رَبَّهُ فَلَا يَبْرُقَنَّ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ وَلَكِنْ عَنْ شِمَالِهِ تَحْتَ قَدَمِهِ الْيُسْرَى». [راجع: ٢٤١]

(13) CHAPTER. If a man claps during the *Şalāt* (prayer) because of ignorance, then his *Şalāt* (prayer) will not be invalid (rejected). (This has been narrated by Sahl bin Sa'd on the authority of the Prophet ﷺ).

(١٣) بَابٌ: مَنْ صَفَّقَ جَاهِلًا مِنَ الرِّجَالِ فِي صَلَاتِهِ لَمْ تَقْضُ صَلَاتُهُ، فِيهِ سَهْلٌ بْنُ سَعْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ.

(14) CHAPTER. If a person in *Şalāt* (prayer) is asked to step forward, or is requested to wait and he waits, there will be no harm therein.

(١٤) بَابٌ: إِذَا قِيلَ لِلْمُصَلِّيِّ تَقَدَّمَ أَوْ انْتَظِرْ فَاَنْتَظِرْ فَلَا بَأْسَ

1215. Narrated Saḥl bin Sa'd رَضِيَ اللهُ عَنْهُ: The people used to offer the *Şalāt* (prayer) with the Prophet ﷺ with their waist-sheets tied round their necks because of the shortness of the sheets and the women were ordered not to lift their heads till the men had sat straight.

١٢١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي حَارِمٍ، عَنْ سَهْلِ ابْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّاسُ يُصَلُّونَ مَعَ النَّبِيِّ ﷺ وَهُمْ عَاقِدُوا أُرُؤَهُمْ مِنَ الصَّغْرِ عَلَى رِقَابِهِمْ، فَقِيلَ لِلنِّسَاءِ: «لَا تَرْفَعْنَ رُؤُسَكُنَّ حَتَّى يَسْتَوِيَ الرَّجَالُ جُلُوسًا». [راجع: ٣٦٢]

(15) CHAPTER. One should not return greetings during the *Şalāt* (prayer).

(١٥) بَابٌ: لَا يَرُدُّ السَّلَامَ فِي الصَّلَاةِ

1216. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: I used to greet the Prophet ﷺ while he was in *As-Şalāt* (the prayer) and he would return my greeting, but when we returned (from Ethiopia) I greeted the Prophet ﷺ (while

١٢١٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي سَيِّبَةَ قَالَ: حَدَّثَنَا ابْنُ فَضِيلٍ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ،

he was offering *Ṣalāt*) but he did not return the greeting, and (after finishing the *Ṣalāt*) he said, "In *Aş-Ṣalāt* one is occupied (with a more serious matter)." (See H. No. 1199).

عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ أَسَلُّمُ عَلَى النَّبِيِّ ﷺ وَهُوَ فِي الصَّلَاةِ فَيُرِّدُ عَلَيَّ، فَلَمَّا رَجَعْنَا سَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ «وَقَالَ: إِنَّ فِي الصَّلَاةِ شُغْلًا».

[راجع: 1199]

1217. Narrated Jābir bin ‘Abdullāh رضي الله عنه: Allāh’s Messenger ﷺ sent me for some job and when I had finished it, I returned and came to the Prophet ﷺ and greeted him but he did not return my greeting. So, I felt so sorry that only Allāh knows it and I said to myself, ‘Perhaps Allāh’s Messenger ﷺ is angry because I did not come quickly,’ then again I greeted him but he did not reply. I felt even more sorry than I did the first time. Again I greeted him and he returned the greeting and said, “The thing which prevented me from returning the greeting was that I was offering *Ṣalāt* (prayer).” And at that time he was on his *Rāḥila* (mount) and his face was not towards the *Qiblah*.

١٢١٧ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا كَثِيرُ بْنُ شَيْطِيرٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ لَهُ فَأَنْطَلَقْتُ ثُمَّ رَجَعْتُ وَقَدْ قَضَيْتُهَا، فَأَتَيْتُ النَّبِيَّ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيَّ فَوَقَعَ فِي قَلْبِي مَا اللَّهُ أَعْلَمُ بِهِ. فَقُلْتُ فِي نَفْسِي: لَعَلَّ رَسُولَ اللَّهِ ﷺ وَجَدَ عَلَيَّ أَنِّي أَبْطَأْتُ عَلَيْهِ، ثُمَّ سَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ، فَوَقَعَ فِي قَلْبِي أَشَدُّ مِنَ الْمَرَّةِ الْأُولَى، ثُمَّ سَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ فَقَالَ: «إِنَّمَا مَنَعَنِي أَنْ أَرُدَّ عَلَيْكَ أَنِّي كُنْتُ أَصَلِّي». وَكَانَ عَلَى رَاحِلَتِهِ مُتَوَجِّهًا إِلَى غَيْرِ الْقِبْلَةِ.

(16) CHAPTER. To raise the hands in *Ṣalāt* (prayer) because of some necessity which one encounters during the *Ṣalāt* (prayer).

(١٦) بَابُ رَفْعِ الْأَيْدِي فِي الصَّلَاةِ لِأَمْرِ يَنْزِلُ بِهِ

1218. Narrated Sahl bin Sa’d رضي الله عنه: The news about the differences amongst the people of Banī ‘Amr bin ‘Aūf at Qubā’ reached Allāh’s Messenger ﷺ and so he went to them along with some of his Companions to effect a reconciliation. Allāh’s Messenger ﷺ was delayed there and the time for the *Ṣalāt* (prayer) became due. Bilāl came to

١٢١٨ - حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَلَغَ رَسُولُ اللَّهِ ﷺ أَنَّ بَنِي عَمْرٍو بْنِ عَوْفٍ بِقُبَاءِ كَانَ بَيْنَهُمْ شَيْءٌ فَخَرَجَ يُصْلِحُ بَيْنَهُمْ

Abū Bakr رَضِيَ اللهُ عَنْهُ and said, “O Abū Bakr! Allāh’s Messenger is detained (there) and the time for the *Ṣalāt* (prayer) is due. Will you lead the people in *Ṣalāt* (prayer)?” Abū Bakr replied, “Yes, if you wish.” So Bilāl pronounced the *Iqāma* and Abū Bakr went forward and said *Takbīr* for the people. In the meantime, Allāh’s Messenger ﷺ came passing through the rows till he stood in the (first) row and the people started clapping. Abū Bakr رَضِيَ اللهُ عَنْهُ would never look hither and thither during the *Ṣalāt* (prayer) but when the people clapped much, he looked back and (saw) Allāh’s Messenger ﷺ. The Prophet ﷺ beckoned him to carry on. Abū Bakr raised both his hands, praised and thanked Allāh and retreated till he stood in the (first) row. Allāh’s Messenger ﷺ went forward and led the people in the *Ṣalāt* (prayer). When he had completed the *Ṣalāt* (prayer), he faced the people and said, “O people! Why did you start clapping when something happened to you in the *Ṣalāt* (prayer)? Clapping is for women. Whenever one is confronted with something unusual in the *Ṣalāt* (prayer) one should say, ‘*Subhān Allāh*’.” Then the Prophet ﷺ looked towards Abū Bakr and asked, “What prevented you from leading the *Ṣalāt* (prayer) when I beckoned you to carry on?” Abū Bakr replied, “It does not befit the son of Abī Quḥāfa to lead the *Ṣalāt* (prayer) in the presence of Allāh’s Messenger ﷺ.” (See H. No. 684 and 1234).

في أناسٍ مِنْ أَصْحَابِهِ، فَحُبِسَ رَسُولُ اللَّهِ ﷺ وَحَانَتِ الصَّلَاةُ. فَجَاءَ بِلَالٌ إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا فَقَالَ: يَا أبا بَكْرٍ، إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ حُبِسَ وَقَدْ حَانَتِ الصَّلَاةُ، فَهَلْ لَكَ أَنْ تَوْمَّ النَّاسَ؟ قَالَ: نَعَمْ، إِنْ شِئْتَ. فَأَقَامَ بِلَالٌ الصَّلَاةَ وَتَقَدَّمَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَكَبَّرَ النَّاسُ، وَجَاءَ رَسُولُ اللَّهِ ﷺ يَمْشِي فِي الصُّفُوفِ يُسْقِئُهَا شَقًّا حَتَّى قَامَ مِنَ الصَّفِّ، فَأَخَذَ النَّاسُ فِي التَّصْفِيحِ - قَالَ سَهْلٌ: التَّصْفِيحُ هُوَ التَّصْفِيحُ - قَالَ: وَكَانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لَا يَلْتَمِثُ فِي صَلَاتِهِ. فَلَمَّا أَكْثَرَ النَّاسُ التَّمَتَّ فَإِذَا رَسُولُ اللَّهِ ﷺ فَأَشَارَ إِلَيْهِ بِأَمْرِهِ أَنْ يُصَلِّيَ فَرَفَعَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَدَهُ فَحَمِدَ اللَّهَ، ثُمَّ رَجَعَ الْقَهْقَرَى وَرَأَاهُ حَتَّى قَامَ فِي الصَّفِّ وَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ وَصَلَّى لِلنَّاسِ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «يَا أَيُّهَا النَّاسُ، مَا لَكُمْ حِينَ نَابَكُمْ شَيْءٌ فِي الصَّلَاةِ أَخَذْتُمْ بِالتَّصْفِيحِ؟ إِنَّمَا التَّصْفِيحُ لِلنِّسَاءِ، مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيَقُلْ: سُبْحَانَ اللَّهِ» ثُمَّ التَّمَتَّ إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: «يَا أبا بَكْرٍ، مَا مَنَعَكَ أَنْ تُصَلِّيَ حَيْثُ أَسْرُتُ عَلَيْكَ؟» قَالَ أَبُو بَكْرٍ: مَا كَانَ يُبْغِي لَابِنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ

يَدَي رَسُولِ اللَّهِ ﷺ. [راجع: ٦٨٤]

(17) CHAPTER. Keeping the hands on the hips during Aṣ-Ṣalāt (the prayers).

1219. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: It is forbidden to keep the hands on the hips during Aṣ-Ṣalāt (the prayer). (This is narrated by Abū Hurairah on the authority of the Prophet ﷺ).

1220. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: It is forbidden to offer Ṣalāt (prayer) with the hands over one's hips.

(18) CHAPTER. Thinking of something during Aṣ-Ṣalāt (the prayer).

'Umar رَضِيَ اللَّهُ عَنْهُ said, "I think of organizing my troops while I am in Ṣalāt (prayer)."

1221. Narrated 'Uqba bin Al-Hārith رَضِيَ اللَّهُ عَنْهُ: I offered the Aṣr prayer with the Prophet ﷺ and after finishing the Ṣalāt (prayer) with Taslīm he got up quickly and went to some of his wives and then came out. He ﷺ noticed the signs of astonishment on the faces of the people caused by his speed. He then said, "I remembered while I was in my Ṣalāt (prayer) that a piece of gold was lying in my house and I disliked that it should remain with us throughout the night, and so I have ordered it to be distributed."

(١٧) بَابُ الْحَصْرِ فِي الصَّلَاةِ

١٢١٩ - حَدَّثَنَا أَبُو التُّعْمَانِ: حَدَّثَنَا حَمَادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نُهِيَ عَنِ الْحَصْرِ فِي الصَّلَاةِ. وَقَالَ هِشَامٌ وَأَبُو هِلَالٍ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [انظر: ١٢٢٠]

١٢٢٠ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا مُحَمَّدٌ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نُهِيَ أَنْ يُصَلِّيَ الرَّجُلُ مُتَحَضِّرًا. [راجع: ١٢١٩]

(١٨) بَابُ تَفَكُّرِ الرَّجُلِ الشَّيْءِ فِي الصَّلَاةِ،

وَقَالَ عَمْرُو رَضِيَ اللَّهُ عَنْهُ: إِنِّي لِأَجْهَرُ جَيْشِي وَأَنَا فِي الصَّلَاةِ.

١٢٢١ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا عَمْرُو - هُوَ ابْنُ سَعِيدٍ - قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ الْعَصْرَ، فَلَمَّا سَلَّمَ قَامَ سَرِيعًا دَخَلَ عَلَى بَعْضِ نِسَائِهِ، ثُمَّ خَرَجَ وَرَأَى مَا فِي وُجُوهِ الْقَوْمِ مِنْ تَعَجُّبِهِمْ لِسُرْعَتِهِ، فَقَالَ: «ذَكَرْتُ وَأَنَا فِي

الصَّلَاةَ تَبْرَأُ عِنْدَنَا فَكَرِهْتُ أَنْ يُمَسِّي  
أَوْ يَبِيَّتْ عِنْدَنَا فَأَمَرْتُ بِقِسْمَتِهِ».

[راجع: ٨٥١]

1222. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the *Adhān* for the *Ṣalāt* (prayer) is pronounced, then Satan takes to his heels passing wind so that he may not hear the *Adhān* and when the *Mu'adh-dhīn* finishes (the *Adhān*); he comes back; and when the *Iqāma* is pronounced he again takes to his heels. And when it is finished, he again comes back and continues reminding the person offering *Ṣalāt* (prayer) of things that he used not to remember when not in *Ṣalāt* (prayer), till he forgets how many *Rak'ā* he has offered."

Abū Salama bin 'Abdur-Raḥmān said, "If anyone of you encounters such a thing (forgetting the number of *Rak'ā* he has offered), he should perform two prostrations (of *Sahw* i.e. forgetfulness) while sitting." Abū Salama narrates this on the authority of Abū Hurairah.

1223. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: People say that I narrate too many narrations of the Prophet ﷺ; once I met a man (during the lifetime of the Prophet ﷺ) and asked him, "Which *Sūrah* did Allāh's Messenger ﷺ recite yesterday in the *Ishā* (prayer)?" He said, "I do not know." I said, "Did you not attend the *Ṣalāt* (prayer)?" He said, "Yes, (I did)." I said, "I know. He recited such and such *Sūrah*."

١٢٢٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ  
قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرٍ، عَنِ  
الْأَعْرَجِ قَالَ: قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللهُ  
عَنْهُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أُذِّنَ  
بِالصَّلَاةِ أَذْبَرَ الشَّيْطَانُ لَهُ ضُرَاطًا حَتَّى  
لَا يَسْمَعُ التَّأَذِينَ، فَإِذَا سَكَتَ الْمُؤَذِّنُ  
أَقْبَلَ، فَإِذَا ثَوَّبَ أَذْبَرَ، فَإِذَا سَكَتَ  
أَقْبَلَ، فَلَا يَزَالُ بِالْمَرْءِ يَقُولُ لَهُ:  
اذْكُرْ، مَا لَمْ يَكُنْ يَذْكُرُ حَتَّى لَا يَدْرِي  
كَمْ صَلَّى». قَالَ أَبُو سَلَمَةَ بْنُ عَبْدِ  
الرَّحْمَنِ: إِذَا فَعَلَ أَحَدُكُمْ ذَلِكَ  
فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ قَاعِدٌ. وَسَمِعَهُ  
أَبُو سَلَمَةَ مِنْ أَبِي هُرَيْرَةَ. [راجع: ٦٠٨]

١٢٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ  
الْمُنْتَنِي: حَدَّثَنَا عُثْمَانُ بْنُ عَمَرَ قَالَ:  
أَخْبَرَنَا ابْنُ أَبِي ذُئْبٍ، عَنْ سَعِيدِ  
الْمَقْبُرِيِّ قَالَ: قَالَ أَبُو هُرَيْرَةَ رَضِيَ  
اللهُ عَنْهُ: يَقُولُ النَّاسُ أَكْثَرَ أَبُو  
هُرَيْرَةَ، فَلَقِيْتُ رَجُلًا فَقُلْتُ: بِمَ قَرَأَ  
رَسُولُ اللهِ ﷺ الْبَارِحَةَ فِي الْعَتَمَةِ؟  
فَقَالَ: لَا أَذْرِي. فَقُلْتُ: لِمَ  
تَشْهَدُهَا؟ قَالَ: بَلَى. قُلْتُ: لِمَ أَنَا  
أَذْرِي، قَرَأَ سُورَةَ كَذَا وَكَذَا.

## 22 - THE BOOK OF AŞ-SAHW

“*Sahw*”: Forgetting (here it means forgetting how many *Rak'ā* a person has prayed, in which case he should perform two prostrations of *Sahw*).

(1) CHAPTER. What is said regarding the *Sahw*. If someone gets up (for the third *Rak'ā* without sitting) after the second *Rak'ā* of a compulsory *Ṣalāt* (prayer).

1224. Narrated ‘Abdullāh bin Buḥaina رضي الله عنه: Allāh’s Messenger ﷺ once led us in a *Ṣalāt* (prayer) and offered two *Rak'ā* and got up (for the third *Rak'ā*) without sitting (after the second *Rak'ā*). The people also got up with him, and when he was about to finish his *Ṣalāt* (prayer), we waited for him to finish the *Ṣalāt* (prayer) with *Talsīm* but he said *Takbīr* before *Taslīm* and performed two prostrations (of *Sahw* while sitting and then finished the *Ṣalāt* (prayer) with *Taslīm*.

1225. Narrated ‘Abdullāh bin Buḥaina رضي الله عنه: Allāh’s Messenger ﷺ got up after the second *Rak'ā* of the *Zuhr* prayer without sitting in between (the second and the third *Rak'ā*). When he finished the *Ṣalāt* (prayer) he performed two prostrations (of *Sahw*) and then finished the *Ṣalāt* (prayer) with *Taslīm*.

(2) CHAPTER. If one offers five *Rak'ā* (instead of four).

1226. Narrated ‘Abdullāh رضي الله عنه:

## ٢٢ - كتاب السهو

(١) بَابُ مَا جَاءَ فِي السَّهْوِ إِذَا قَامَ مِنْ رَكْعَتِي الْفَرِيضَةِ

١٢٢٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ مِنْ بَعْضِ الصَّلَوَاتِ ثُمَّ قَامَ فَلَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ فَلَمَّا قَضَى صَلَاتَهُ وَنَظَرْنَا تَسْلِيمَهُ كَبَّرَ قَبْلَ التَّسْلِيمِ فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ ثُمَّ سَلَّمَ. [راجع: ٨٢٩]

١٢٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ مِنْ اثْنَتَيْنِ مِنَ الظُّهْرِ لَمْ يَجْلِسْ بَيْنَهُمَا، فَلَمَّا قَضَى صَلَاتَهُ سَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ بَعْدَ ذَلِكَ. [راجع: ٨٢٩]

(٢) بَابُ: إِذَا صَلَّى خَمْسًا، حَدَّثَنَا أَبُو الْوَلِيدِ،

Once Allāh's Messenger ﷺ offered five *Rak'ā* in the *Zuhr* prayer, and somebody asked him whether there was some increase in *Aṣ-Ṣalāt* (the prayer). Allāh's Messenger ﷺ said, "What is that?" He said, "You have offered five *Rak'ā*." So, Allāh's Messenger ﷺ performed two prostrations (of *Sahw*) after *Taslīm*.

(3) CHAPTER. If one finishes his *Ṣalāt* (prayer) with *Taslīm* after offering two or three *Rak'ā* (by mistake), then he should perform two prostrations (of *Sahw*) like ordinary prostrations of the *Ṣalāt* (prayer), or longer.

1227. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ led us in the *Aṣr* prayer or the *Zuhr* prayer and finished it with *Taslīm*. *Dhul-Yadain* said to him, "O Allāh's Messenger! Has the *Ṣalāt* (prayer) been reduced?" The Prophet ﷺ asked his Companions, "Has he spoken the truth?" They replied in the affirmative. So, Allāh's Messenger ﷺ offered two more *Rak'ā* and then performed two prostrations (of *Sahw*).

Sa'd said, "I saw that 'Urwa bin Aḏ-Zubair had offered two *Rak'ā* in the *Maḡrib* prayer and finished it with *Taslīm*. He then talked (and when he was informed about it) he completed the rest of his *Ṣalāt* (prayer) and performed two prostrations (of *Sahw*), and said, 'The Prophet ﷺ offered *Ṣalāt* (prayer) like this.'

(4) CHAPTER. Whoever did not recite *Taṣḡah-hud* (*At-Taḡiyyāt*) after the two prostrations of *Sahw*.

And Anas and Al-Ḥasan did not recite it. And Qatāda said that *Taṣḡah-hud* should not be recited (after the prostrations of *Sahw*).

حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ خَمْسًا، فَقِيلَ لَهُ: أَزِيدَ فِي الصَّلَاةِ؟ فَقَالَ: «وَمَا ذَاكَ؟» قَالَ: صَلَّيْتُ خَمْسًا. فَسَجَدَ سَجْدَتَيْنِ بَعْدَمَا سَلَّمَ. [راجع: ٤٠١]

(٣) بَابُ: إِذَا سَلَّمَ فِي رَكَعَتَيْنِ أَوْ فِي ثَلَاثِ سَجَدَ سَجْدَتَيْنِ مِثْلَ سُجُودِ الصَّلَاةِ أَوْ أَطْوَلَ

١٢٢٧ - حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى بِنَا النَّبِيِّ ﷺ الظُّهْرَ أَوْ الْعَصْرَ فَسَلَّمَ، فَقَالَ لَهُ دُو الْيَدَيْنِ: الصَّلَاةُ يَا رَسُولَ اللَّهِ أَنْقَصَتْ؟ فَقَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: «أَحَقُّ مَا يَقُولُ؟» قَالُوا: نَعَمْ، فَصَلَّى رَكَعَتَيْنِ أُخْرَيَيْنِ ثُمَّ سَجَدَ سَجْدَتَيْنِ. قَالَ سَعْدٌ: وَرَأَيْتُ عُرْوَةَ بِنَ الرَّبِيعِ صَلَّى مِنَ الْمَغْرِبِ رَكَعَتَيْنِ فَسَلَّمَ وَتَكَلَّمَ ثُمَّ صَلَّى مَا بَقِيَ وَسَجَدَ سَجْدَتَيْنِ وَقَالَ: هَكَذَا فَعَلَ النَّبِيُّ ﷺ. [راجع: ٤٨٢]

(٤) بَابُ مَنْ لَمْ يَتَشَهَّدْ فِي سَجْدَتَيْ السَّهْوِ،

وَسَلَّمَ أَنْسَ وَالْحَسَنُ وَلَمْ يَتَشَهَّدَا. وَقَالَ قَتَادَةُ: لَا يَتَشَهَّدُ.

1228. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ offered two *Rak'ā* and finished his *Ṣalāt* (prayer). So *Dhul-Yadain* asked him, "Has the *Ṣalāt* (prayer) been reduced or have you forgotten?" Allāh's Messenger ﷺ said, "Has *Dhul-Yadain* spoken the truth?" The people replied in the affirmative. Then Allāh's Messenger ﷺ stood up and offered the remaining two *Rak'ā* and performed *Taslim*, and then said *Takbīr* and performed two prostrations like his usual prostrations, or a bit longer, and then raised (his head) up [and finished his *Salāt* (prayer) with *Taslim*].

Narrated Salama bin 'Alqama: I asked Muḥammad (bin Sīrīn) whether *Taṣḥah-hud* should be recited after the two prostrations of *Sahw*. He replied, "It is not (mentioned) in Abū Hurairah's narration."

(5) CHAPTER. To say *Takbīr* in the prostrations of *Sahw*.

1229. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered one of the evening *Ṣalāt* (prayer) (the subnarrator Muḥammad said, "I think that it was most probably the *ʿAṣr* prayer") and he finished it after offering two *Rak'ā* only. He then stood near a piece of wood in front of the mosque and put his hand over it. Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُمَا were amongst those who were present, but they dared not talk to him about that (because of excessive respect for him), and those who were in a hurry went out. They said, "Has the *Ṣalāt* (prayer) been reduced?" A man who was called *Dhul-Yadain* by the

١٢٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ السَّخْتِيَانِيَّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ انْصَرَفَ مِنَ اثْنَتَيْنِ فَقَالَ لَهُ دُو الْيَدَيْنِ: أَقْصَرْتَ الصَّلَاةَ أَمْ نَسِيتَ يَا رَسُولَ اللهِ؟ قَالَ رَسُولُ اللهِ ﷺ: «أَصَدَقَ دُو الْيَدَيْنِ؟» فَقَالَ النَّاسُ: نَعَمْ، فَقَامَ رَسُولُ اللهِ ﷺ فَصَلَّى اثْنَتَيْنِ أُخْرَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ. [راجع: ٤٨٢] حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ سَلَمَةَ بْنِ عَلْقَمَةَ قَالَ: قُلْتُ لِمُحَمَّدٍ: فِي سَجْدَتِي السَّهْوِ تَشْهَدُ؟ قَالَ: لَيْسَ فِي حَدِيثِ أَبِي هُرَيْرَةَ.

(٥) بَابُ: يُكَبِّرُ فِي سَجْدَتِي السَّهْوِ

١٢٢٩ - حَدَّثَنَا حَفْصُ بْنُ عَمَرَ قَالَ: حَدَّثَنَا بَرِيدُ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: صَلَّى النَّبِيُّ ﷺ إِحْدَى صَلَاتِي الْعِشِيِّ - قَالَ مُحَمَّدٌ: وَأَكْثَرُ ظَنِّي أَنَّهَا الْعَصْرُ - رَكَعَتَيْنِ. ثُمَّ سَلَّمَ، ثُمَّ قَامَ إِلَى خَشَبَةٍ فِي مَقْدَمِ الْمَسْجِدِ فَوَضَعَ يَدَهُ عَلَيْهَا وَفِيهِمْ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللهُ عَنْهُمَا، فَهَابَا أَنْ يُكَلِّمَاهُ،