

## 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 عَنِ 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 يُكَلِّمَا،

Prophet ﷺ said (to the Prophet ﷺ), “Has the *Ṣalāt* (prayer) been reduced or have you forgotten?” He said, “Neither have I forgotten, nor has the *Ṣalāt* (prayer) been reduced.” He said, “Certainly you have forgotten.” So, the Prophet ﷺ offered two more *Rak'ā* and performed *Taslīm*, and then said *Takbīr* and performed a prostration (of *Sahw*), like his ordinary prostration or a bit longer and then raised his head and said *Takbīr* and then put his head down and performed a (second) prostration (of *Sahw*) like his ordinary prostration or a bit longer, and then raised his head up and said *Takbīr* (and then *Taslīm*).

1230. Narrated 'Abdullāh bin Buḥaina Al-Asdī رضي الله عنه، the ally of Banī 'Abdul-Muṭṭalib : Allāh's Messenger ﷺ stood up for the *Zuhr* prayer and he should have sat (after the second *Rak'ā*) but he stood up for the third *Rak'ā* without sitting for *Taṣḥah-hud* and when he finished the *Ṣalāt* (prayer) he performed two prostrations (of *Sahw*) and said *Takbīr* on each prostration while sitting, before ending (the *Ṣalāt*) with *Taslīm*; and the people too performed the two prostrations with him for that sitting which he forgot.

(6) CHAPTER. When a person forgets whether he has offered three or four *Rak'ā* (then he should) perform two prostrations while sitting in his last *Rak'ā*.

1231. Narrated Abū Hurairah رضي الله عنه : Allāh's Messenger ﷺ said, “When the call for *Ṣalāt* (prayer) is made, Satan takes to his heels passing wind so that he may not hear the *Adḥān*. And when the call is finished he comes back, and when the *Iqāma* is

وَحَرَجَ سَرَعَانَ النَّاسِ فَقَالُوا: أَفْصُرَتِ الصَّلَاةُ؟ وَرَجُلٌ يَدْعُوهُ النَّبِيُّ ﷺ ذَا الْيَدَيْنِ فَقَالَ: أَنْسَيْتَ أَمْ فَصُرْتَ؟ فَقَالَ: «لَمْ أَنْسَ وَلَمْ تُفْصُرْ». قَالَ: بَلَى قَدْ نَسَيْتَ، فَصَلَّى رَكَعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ فَكَبَّرَ، ثُمَّ وَضَعَ رَأْسَهُ فَكَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ. [راجع: ٤٨٢]

١٢٣٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنِ الْأَعْرَجِ، عَنِ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ الْأَسَدِيِّ حَلِيفِ بَنِي عَبْدِ الْمُطَّلِبِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِي صَلَاةِ الظُّهْرِ وَعَلَيْهِ جُلُوسٌ فَلَمَّا أَتَمَّ صَلَاتَهُ سَجَدَ سَجْدَتَيْنِ يُكَبِّرُ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ قَبْلَ أَنْ يُسَلَّمَ وَسَجَدَهُمَا النَّاسُ مَعَهُ مَكَانَ مَا نَسِيَ مِنَ الْجُلُوسِ. تَابَعَهُ ابْنُ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ فِي التَّكْبِيرِ.

(٦) بَابٌ: إِذَا لَمْ يَدْرِكْ كَمَّ صَلَّى ثَلَاثًا أَوْ أَرْبَعًا سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ

١٢٣١ - حَدَّثَنَا مُعَاذُ بْنُ فَصَالَةَ: حَدَّثَنَا هِشَامُ بْنُ أَبِي عُبَيْدِ اللَّهِ الدَّسْتَوَائِيُّ، عَنِ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنِ أَبِي سَلَمَةَ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ

pronounced, Satan again takes to his heels ; and when the *Iqāma* is finished he comes back again and tries to interfere with the person and his thoughts and say, 'Remember this and that (which he has not thought of before the *Ṣalāt*)', till the person offering *Ṣalāt* (prayer) forgets how much (*Rak'ā*) he has offered. If anyone of you does not remember whether he has offered three or four *Rak'ā* then he should perform two prostrations (of *Sahw*) while sitting.

اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا نُودِيَ بِالصَّلَاةِ أَذْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ حَتَّى لَا يَسْمَعَ الْأَذَانَ، فَإِذَا قُضِيَ الْأَذَانُ أَقْبَلَ، فَإِذَا تَوَبَّ بِهَا أَذْبَرَ، فَإِذَا قُضِيَ التَّوْبُ أَقْبَلَ حَتَّى يَخْطِرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ، يَقُولُ: أَذْكَرُ كَذَا وَكَذَا، مَا لَمْ يَكُنْ يَذْكَرُ حَتَّى يَظَلَّ الرَّجُلُ إِنْ يَدْرِي كَمْ صَلَّى، فَإِذَا لَمْ يَدِرْ أَحَدُكُمْ كَمْ صَلَّى ثَلَاثًا أَوْ أَرْبَعًا، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ». [راجع: ٦٠٨]

(7) CHAPTER. *Sahw* (i.e. forgetfulness) in compulsory *Ṣalāt* (prayers) and *Nawāfil*.

(٧) بَابُ السَّهْوِ فِي الْفَرْضِ وَالنَّطْوَعِ،

Ibn 'Abbās رضي الله عنهما performed two prostrations (of *Sahw*) after the *Witr* prayer.

وَسَجَدَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا سَجْدَتَيْنِ بَعْدَ وِطْرِهِ.

1232. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "When anyone of you stands for the *Ṣalāt* (prayer), Satan comes and puts him in doubts till he forgets how many *Rak'ā* he has offered. So, if this happens to anyone of you, he should perform two prostrations (of *Sahw*) while sitting.

١٢٣٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ أَحَدُكُمْ إِذَا قَامَ يُصَلِّي جَاءَ الشَّيْطَانُ فَلَيْسَ عَلَيْهِ حَتَّى لَا يَدْرِي كَمْ صَلَّى، فَإِذَا وَجَدَ ذَلِكَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ». [راجع: ٦٠٨]

(8) CHAPTER. If a person speaks to a person offering *Ṣalāt* (prayer), and the latter beckons with his hand and listens.

(٨) بَابٌ: إِذَا كَلَّمَ وَهُوَ يُصَلِّي فَأَشَارَ بِيَدِهِ وَاسْتَمَعَ

1233. Narrated Kuraib: I was sent to 'Āishah by Ibn 'Abbās, Al-Miswar bin Makhrama and 'Abdur-Rahmān bin Azhar

١٢٣٣ - حَدَّثَنَا يَحْيَى بْنُ سَلِيمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي

رَضِيَ اللهُ عَنْهُمْ. They told me to greet her on their behalf and to ask her about the offering of the two *Rak'ā* after the *'Aşr* and to say to her, "We were informed that you offer those two *Rak'ā* and we were told that the Prophet ﷺ had forbidden offering them." Ibn 'Abbās said, "I along with 'Umar bin Al-Khaţţāb رَضِيَ اللهُ عَنْهُ used to beat the people whenever they offered them."

Kuraib further said: I went to 'Āishah رَضِيَ اللهُ عَنْهَا and conveyed her that message. 'Āishah said, "Go and ask Umm Salama about them." So I returned and informed them about her statement. They then told me to go to Umm Salama with the same question with which they had sent me to 'Āishah. Umm Salama رَضِيَ اللهُ عَنْهَا replied, "I heard the Prophet ﷺ forbidding them. Later I saw him offering them immediately after he had offered the *'Aşr*. He then entered my house at a time when some of the *Anşārī* women from the tribe of Banī Ḥarām were sitting with me, so I sent my slave-girl to him having said to her, 'Stand beside him and tell him that Umm Salama says to you: "O Allāh's Messenger! I have heard you forbidding the offering of these (two *Rak'ā* after the *'Aşr* prayer) but I have seen you offering them. If he waves his hand then wait for him.' The slave-girl did that. The Prophet ﷺ beckoned her with his hand and she waited for him. When he had finished the *Şalāt* (prayer) he said, 'O daughter of Abī Umaiyya! You have asked me about the two *Rak'ā* after the *'Aşr* prayer. The people of the tribe of 'Abdul-Qais came to me and made me busy and I could not offer the two *Rak'āt* after the *Zuhr* prayer. These (two *Rak'ā* that I have just offered) are for those (missed) ones.'"

عَمْرُو، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ: أَنَّ ابْنَ عَبَّاسٍ وَالْمُسَوَّرَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ ابْنَ أَزْهَرَ رَضِيَ اللهُ عَنْهُمْ أَرْسَلُوهُ إِلَى عَائِشَةَ رَضِيَ اللهُ عَنْهَا، فَقَالُوا: اقْرَأْ عَلَيْهَا السَّلَامَ مِنَّا جَمِيعاً، وَسَلِّهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ صَلَاةِ الْعَصْرِ، وَقُلْ لَهَا: إِنَّا أُخْبِرْنَا أَنَّكَ تُصَلِّيَهُمَا. وَفَدَّ بَلَّغْنَا أَنَّ النَّبِيَّ ﷺ نَهَى عَنْهَا. وَقَالَ ابْنُ عَبَّاسٍ: وَكُنْتُ أَضْرِبُ النَّاسَ مَعَ عَمْرِ بْنِ الْخَطَّابِ عَنْهَا. قَالَ كُرَيْبٌ: فَدَخَلْتُ عَلَى عَائِشَةَ رَضِيَ اللهُ عَنْهَا فَبَلَّغْتُهَا مَا أَرْسَلُونِي فَقَالَتْ: سَلْ أُمَّ سَلَمَةَ فَخَرَجْتُ إِلَيْهِمْ فَأَخْبَرْتُهُمْ بِقَوْلِهَا فَرَدُّونِي إِلَى أُمَّ سَلَمَةَ بِمِثْلِ مَا أَرْسَلُونِي بِهِ إِلَى عَائِشَةَ. فَقَالَتْ أُمَّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا: سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنْهَا، ثُمَّ رَأَيْتُهُ يُصَلِّيَهُمَا حِينَ صَلَّى الْعَصْرَ ثُمَّ دَخَلَ عَلَيَّ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الْأَنْصَارِ. فَأَرْسَلْتُ إِلَيْهِ الْجَارِيَةَ فَقُلْتُ: قَوْمِي بِجَنِّهِ قَوْلِي لَهُ: تَقُولُ لَكَ أُمَّ سَلَمَةَ: يَا رَسُولَ اللهِ سَمِعْتُكَ تَنْهَى عَنْ هَاتَيْنِ وَأَرَاكَ تُصَلِّيَهُمَا، فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِي عَنْهُ، فَفَعَلْتُ الْجَارِيَةَ، فَأَشَارَ بِيَدِهِ فَاسْتَأْخَرْتُ عَنْهُ. فَلَمَّا انْصَرَفَ قَالَ: «يَا ابْنَةَ أَبِي أُمَيَّةَ، سَأَلْتِ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ. وَإِنَّهُ

أَتَانِي نَاسٌ مِنْ عَبْدِ الْقَيْسِ فَشَعَلُونِي  
عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ. فَهُمَا  
هَاتَانِ». [انظر: ٤٣٧٠]

(9) CHAPTER. Beckoning during the *Ṣalāt* (prayer) [by a person in *Ṣalāt*].

Narrated Kuraib: "Umm Salama said as above on the authority of the Prophet ﷺ.

1234. Narrated Sahl bin Sa'd Aş-Şā'idī: The news about the differences amongst the people of Banī 'Amr bin 'Aūf reached Allāh's Messenger ﷺ and, so, he went to them along with some of his Companions to effect a reconciliation between them. Allāh's Messenger ﷺ was delayed there, and the time for the *Ṣalāt* (prayer) became due. Bilāl went to Abū Bakr and said to him, "Allāh's Messenger ﷺ has been delayed (there) and the time of *Ṣalāt* (prayer) is due. So, will you lead the people in *Ṣalāt* (prayer)?" Abū Bakr said, "Yes, if you wish." 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 (of the people offering *Ṣalāt*) and stood in the (first) row and the people started clapping. Abū Bakr would never look hither and thither during his *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 completed the *Ṣalāt* (prayer) he faced the people and said, "O people! Why did you start clapping when

قَالَ كُرَيْبٌ عَنْ أُمِّ سَلَمَةَ رَضِيَ  
اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ.

١٢٣٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ،  
حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ  
أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعِيدِ  
السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ  
اللَّهِ ﷺ بَلَغَهُ أَنَّ بَنِي عَمْرِو بْنِ عَوْفٍ  
كَانَ بَيْنَهُمْ شَيْءٌ فَحَرَجَ رَسُولُ اللَّهِ ﷺ  
يُصَلِّحُ بَيْنَهُمْ فِي أَنَاسٍ مَعَهُ. فَحُجِسَ  
رَسُولُ اللَّهِ ﷺ وَحَانَتِ الصَّلَاةُ، فَجَاءَ  
بِلَالٌ إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ  
فَقَالَ: يَا أَبَا بَكْرٍ، إِنَّ رَسُولَ اللَّهِ ﷺ  
قَدْ حُجِسَ وَقَدْ حَانَتِ الصَّلَاةُ، فَهَلْ  
لَكَ أَنْ تَوْمَّ النَّاسَ؟ قَالَ: نَعَمْ، إِنْ  
شِئْتَ. فَأَقَامَ بِلَالٌ وَتَقَدَّمَ أَبُو بَكْرٍ  
رَضِيَ اللَّهُ عَنْهُ فَكَبَّرَ لِلنَّاسِ، وَجَاءَ  
رَسُولُ اللَّهِ ﷺ يَمْشِي فِي الصُّفُوفِ  
حَتَّى قَامَ فِي الصَّفِّ فَأَخَذَ النَّاسُ فِي  
التَّصْفِيقِ، وَكَانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ  
عَنْهُ لَا يَلْتَمِئُ فِي صَلَاتِهِ، فَلَمَّا أَكْثَرَ  
النَّاسُ التَّفْتَتَ إِذَا رَسُولُ اللَّهِ ﷺ  
فَأَسَارَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ بِأَمْرِهِ أَنْ  
يُصَلِّيَ، فَرَفَعَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ

something unusual happened to you in the *Ṣalāt* (prayer)? Clapping is only for women. So whenever one is confronted with something unusual in the *Ṣalāt* (prayer) one should say, 'Subhān-Allāh', for there is none who will not turn round on hearing him saying *Subhān-Allāh*. (Then turning towards Abū Bakr, he said) O Abū Bakr! What prevented you from leading the people in the *Ṣalāt* (prayer) when I beckoned you to do so?" Abū Bakr replied, "How dare the son of Abū Quhāfa lead the *Ṣalāt* (prayer) in front of Allāh's Messenger ﷺ?" (See H. No. 684 and 1218).

**1235.** Narrated Asmā': I went to 'Āishah رضي الله عنها and she was offering *Ṣalāt* (prayer) while standing and the people, too, were standing (offering *Ṣalāt*). So I said, "What is the matter with the people?" She beckoned with her head towards the sky. I said, "(Is there) a sign?" She nodded intending to say, "Yes."

**1236.** Narrated 'Āishah رضي الله عنها the wife of the Prophet ﷺ: Allāh's Messenger ﷺ during his illness offered *Ṣalāt* (prayer) in his house sitting, whereas some people followed him standing, but the Prophet ﷺ beckoned them to sit down. On completion of the *Ṣalāt* (prayer) he said, "The *Imām* is to be followed. So, bow when he bows, and raise

يَدَيْهِ، فَحَمِدَ اللَّهَ وَرَجَعَ الْقَهْقَرَى وَرَاءَهُ حَتَّى قَامَ فِي الصَّفِّ. فَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَصَلَّى لِلنَّاسِ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ وَقَالَ: «أَيُّهَا النَّاسُ، مَا لَكُمْ حِينَ نَابَكُمْ شَيْءٌ فِي الصَّلَاةِ أَخَذْتُمْ فِي التَّصْفِيقِ؟ إِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ. مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيَقُلْ: سُبْحَانَ اللَّهِ، فَإِنَّهُ لَا يَسْمَعُهُ أَحَدٌ حِينَ يَقُولُ: سُبْحَانَ اللَّهِ، إِلَّا التَّمَتَّ. يَا أَبَا بَكْرٍ، مَا مَنَعَكَ أَنْ تُصَلِّيَ لِلنَّاسِ حِينَ أَشْرْتُ إِلَيْكَ؟» فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: مَا كَانَ يُتَّبِعُنِي لِابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيَّ رَسُولِ اللَّهِ ﷺ. [راجع: ٦٨٤]

**١٢٣٥ -** حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: حَدَّثَنَا الثَّوْرِيُّ عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: دَخَلْتُ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا وَهِيَ تُصَلِّيُ قَائِمَةً وَالنَّاسُ قِيَامًا، فَقُلْتُ: مَا شَأْنُ النَّاسِ؟ فَأَشَارَتْ بِرَأْسِهَا إِلَى السَّمَاءِ، قُلْتُ: آيَةٌ؟ فَأَشَارَتْ بِرَأْسِهَا أَيُّ: نَعَمْ. [راجع: ٨٦]

**١٢٣٦ -** حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي بَيْتِهِ وَهُوَ شَاكٍ جَالِسًا، وَصَلَّى



your head, when he raises his head.” (See *Ḥadīth* No.689, Vol. I for taking the verdict).

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

[راجع: ٦٨٨]