



Sahih Bukhari English

The Most Authenticated Book of Hadith

Muhammad Ibn Ismail al-Bukhari popularly known as Imam Bukhari, (810-870AD), was a Sunni Islamic scholar. He authored the Hadith collection named *Sahih Bukhari*, a collection which Sunni Muslims regard as the most authentic of all Hadith compilations. Bukhari wrote three works discussing narrators of Hadith with respect to their ability in conveying their material: the "brief compendium of Hadith narrators," "the medium compendium" and the "large compendium". The large compendium is published and well-identified.

Prayers (Salat)

Ahadith 273

(349-520)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

How the Prayer was prescribed on night of Al-Isra

Abdullah bin Abbas said that Abu Sufyan bin Harb narrated to us regarding the hadith of Heracles, he said that he, the Prophet (peace and blessings of Allah be upon him) commands us to pray, to accept the truth and to avoid the forbidden.

Hadith # 349

Narrated Abu Dhar:

Allah's Messenger (ﷺ) said, "While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it.

Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Gabriel said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Gabriel answered: 'Gabriel.' He asked, 'Is there anyone with you?' Gabriel replied, 'Yes, Muhammad I is with me.' He asked, 'Has he been called?' Gabriel said, 'Yes.' So the gate was opened and we went over the

nearest heaven and there we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' He replied, 'He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell and when he looks towards his right he laughs and when he looks towards his left he weeps.'

Then he ascended with me till he reached the second heaven and he (Gabriel) said to its gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate.

Anas said: "Abu Dhar added that the Prophet (ﷺ) met Adam, Idris, Moses, Jesus and Abraham, he (Abu Dhar) did not mention on which heaven they were but he mentioned that he (the Prophet (ﷺ)) met Adam on the nearest heaven and Abraham on the sixth heaven.

Anas said, "When Gabriel along with the Prophet (ﷺ) passed by Idris, the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet (ﷺ) asked, 'Who is he?' Gabriel replied, 'He is Idris.'

The Prophet (ﷺ) added, "I passed by Moses and he said, 'Welcome! O pious Prophet and pious brother.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Moses.' Then I passed by Jesus and he said, 'Welcome! O pious brother and pious Prophet.' I asked, 'Who is he?' Gabriel replied, 'He is Jesus. Then I passed by Abraham and he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Abraham.

The Prophet (ﷺ) added, 'Then Gabriel ascended with me to a place where I heard the creaking of the pens.'

Ibn Hazm and Anas bin Malik said:

The Prophet (ﷺ) said, "Then Allah enjoined fifty prayers on my followers when I returned with this order of Allah, I passed by Moses who asked me, 'What has Allah enjoined on your followers?' I replied, 'He has enjoined fifty prayers on them.' Moses said, 'Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it.'

So I went back to Allah and requested for reduction and He reduced it to half. When I passed by Moses again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.' So I returned to Allah and requested for further reduction and half of it was reduced.

I again passed by Moses and he said to me: 'Return to your Lord, for your followers will not be able to bear it. So I returned to Allah and He said, 'These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change.'

I returned to Moses and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.'

Then Gabriel took me till we " reached Sidrat-il-Muntaha (Lote tree of; the utmost boundary) which was shrouded in colors, indescribable. Then I was admitted into Paradise where I found small (tents or) walls (made) of pearls and its earth was of musk."

Hadith # 350

Narrated `Aisha:

the mother of believers: Allah enjoined the prayer when He enjoined it, it was two *rak`at* only (in every prayer) both when in residence or on journey. Then the prayers offered on journey remained the same, but (the *rak`at* of) the prayers for non-travelers were increased.

Wearing clothes is obligatory while offering prayers

In Surah Al-A'raf, Allah Almighty says:

حُدُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

wear your beautiful apparel at every time and place of prayer: (7:31)

Narrated by Salama bin Akwa that the Prophet (peace and blessings of Allah be upon him) said:

And whoever prays with a single cloth wrapped around his body, he has also fulfilled his duty

Narrated by Salama bin Akwa that the Prophet (peace and blessings of Allah be upon him) said:

If you pray in a single garment, stitch your garment, even if you have to stitch it with a hook.

There is a discussion in his chain of command and the person who prays wearing the same clothes that he used to perform sexual intercourse, then the prayer is valid as long as he does not see any dirt in it.

And the Holy Prophet (peace and blessings of Allah be upon him) ordered that no one should circumambulate the House of Allah naked.

Hadith # 351

Narrated Um `Atiya:

We were ordered to bring out our menstruating women and veiled women in the

religious gatherings and invocation of Muslims on the two `Id festivals. These menstruating women were to keep away from their *Musalla*.

A woman asked, "O Allah's Messenger (ﷺ) ' What about one who does not have a veil?" He said, "Let her share the veil of her companion."

To tie *Izar* (dress worn below the waist) at one's back while offering Salat

Hadith # 352

Narrated Muhammad bin Al-Munkadir:

Once Jabir prayed with his Izar tied to his back while his clothes were lying beside him on a wooden peg. Somebody asked him, "Do you offer your prayer in a single Izar?"

He replied, "I did so to show it to a fool like you. Had anyone of us two garments in the lifetime of the Prophet?"

Hadith # 353

Narrated Muhammad bin Al Munkadir:

I saw Jabir bin `Abdullah praying in a single garment and he said that he had seen the Prophet (ﷺ) praying in a single garment.

To offer prayers with a single garment wrapped round the body

Hadith # 354

Narrated `Umar bin Abi Salama:

The Prophet (ﷺ) prayed in one garment and crossed its ends.

Hadith # 355

Narrated `Umar bin Abi Salama:

I saw the Prophet (ﷺ) offering prayers in a single garment in the house of Um-Salama and he had crossed its ends around his shoulders.

Hadith # 356

Narrated `Umar bin Abi Salama:

In the house of Um-Salama I saw Allah's Messenger (ﷺ) offering prayers, wrapped in

a single garment around his body with its ends crossed round his shoulders.

Hadith # 357

Narrated Abu Murra the freed slave of Um Hani:

Um Hani, the daughter of Abi Talib said, "I went to Allah's Messenger (ﷺ) in the year of the conquest of Mecca and found him taking a bath and his daughter Fatima was screening him. I greeted him. He asked, 'Who is she?' I replied, 'I am Um Hani bint Abi Talib.' He said, 'Welcome! O Um Hani.'

When he finished his bath he stood up and prayed eight *rak`at* while wearing a single garment wrapped round his body and when he finished I said, 'O Allah's Messenger (ﷺ) ! My brother has told me that he will kill a person whom I gave shelter and that person is so and so the son of Hubaira.'

The Prophet (ﷺ) said, 'We shelter the person whom you have sheltered.' "

Um Hani added, "And that was before noon (Duha).

Hadith # 358

Narrated Abu Huraira:

A person asked Allah's Messenger (ﷺ) about the offering of the prayer in a single garment. Allah's Messenger (ﷺ) replied, "Has every one of you got two garments?"

Who offers Salat wrapped in a single garment, should cross its corners

Hadith # 359

Narrated Abu Huraira:

The Prophet (ﷺ) said, "None of you should offer prayer in a single garment that does not cover the shoulders."

Hadith # 360

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever prays in a single garment must cross its ends (over the shoulders).

If the garment is tight (over the body)

Hadith # 361

Narrated Sa`id bin Al-Harith:

I asked Jabir bin `Abdullah about praying in a single garment.

He said, "I traveled with the Prophet (ﷺ) during some of his journeys, and I came to him at night for some purpose and I found him praying. At that time, I was wearing a single garment with which I covered my shoulders and prayed by his side.

When he finished the prayer, he asked, 'O Jabir! What has brought you here?' I told him what I wanted.

When I finished, he asked, 'O Jabir! What is this garment which I have seen and with which you covered your shoulders?'

I replied, 'It is a (tight) garment.'

He said, 'If the garment is large enough, wrap it round the body (covering the shoulders) and if it is tight (too short) then use it as an Izar (tie it around your waist only.)' "

Hadith # 362

Narrated Sahl:

The men used to pray with the Prophet (ﷺ) with their Izars tied around their necks as boys used to do; therefore the Prophet (ﷺ) told the women not to raise their heads till the men sat down straight (while praying).

To offer the prayers in a Syrian cloak

Imam Hasan Basri (may Allah have mercy on him) said that there is no shame in using the clothes that Parsis wear.

Muammar bin Rashid said: I saw Ibn Shihab Zuhri wearing the clothes of Yemen which were dyed with the urine (of halal animals).

And Ali bin Abi Talib (may Allah be pleased with him) prayed wearing new unwashed clothes.

Hadith # 363

Narrated Mughira bin Shu`ba:

Once I was traveling with the Prophet (ﷺ) and he said, "O Mughira! take this container of water." I took it and Allah's Messenger (ﷺ) went far away till he disappeared. He answered the call of nature and was wearing a Syrian cloak. He tried to take out his hands from its sleeve but it was very tight so he took out his hands from under it.

I poured water and he performed ablution like that for prayers and passed his wet hands over his Khuff (socks made from thick fabric or leather) and then prayed .

Aversion to being naked in prayer

Hadith # 364

Narrated Jabir bin `Abdullah:

While Allah's Messenger (ﷺ) was carrying stones (along) with the people of Mecca for (the building of) the Ka'ba wearing an Izar (waist-sheet cover), his uncle Al-`Abbas said to him, "O my nephew! (It would be better) if you take off your Izar and put it over your shoulders underneath the stones."

So he took off his Izar and put it over his shoulders, but he fell unconscious and since then he had never been seen naked.

To offer prayer with a shirt, trousers, Tubban, Qaba

Hadith # 365

Narrated Abu Huraira:

A man stood up and asked the Prophet (ﷺ) about praying in a single garment. The Prophet (ﷺ) said, "Has every one of you two garments?"

A man put a similar question to `Umar on which he replied, "When Allah makes you wealthier then you should clothe yourself properly during prayers. Otherwise one can pray with an Izar and a Rida' (a sheet covering the upper part of the body.) Izar and a shirt, Izar and a Qaba', trousers and a Rida, trousers and a shirt or trousers and a Qaba', Tubban and a Qaba' or Tubban and a shirt."

The narrator added, "I think that he also said a Tubban and a Rida. "

Hadith # 366

Narrated Ibn `Umar:

A person asked Allah's Messenger (ﷺ), "What should a Muhrim wear?" He replied, "He should not wear shirts, trousers, a burnus (a hooded cloak), or clothes which are stained with saffron or Wars (a kind of perfume).

Whoever does not find a sandal to wear can wear Khuffs (socks made from thick fabric or leather), but these should be cut short so as not to cover the ankles.

What to use to cover the private parts of the body

Hadith # 367

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) forbade *Ishtimal-As-Samma'* (wrapping one's body with a garment so that one cannot raise its end or take one's hand out of it).

He also forbade *Al-Ihtiba'* (sitting on buttocks with knees close to `Abdomen and feet apart with the hands circling the knees) while wrapping oneself with a single garment, without having a part of it over the private parts.

Hadith # 368

Narrated Abu Huraira:

The Prophet (ﷺ) forbade two kinds of sales i.e. *Al-Limais* and *An-Nibadh* (the former is a kind of sale in which the deal is completed if the buyer touches a thing, without seeing or checking it properly and the latter is a kind of a sale in which the deal is completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch or check it)

and he forbade) also *Ishtimal-As- Samma'* and *Al-Ihtiba'* in a single garment.

Hadith # 369

Narrated Abu Huraira:

On the Day of Nahr (10th of Dhul-Hijja, in the year prior to the last Hajj of the Prophet (ﷺ) when Abu Bakr was the leader of the pilgrims in that Hajj) Abu Bakr sent me along with other announcers to Mina to make a public announcement:

"No pagan is allowed to perform Hajj after this year and no naked person is allowed to perform the Tawaf around the Ka`ba.

Then Allah's Messenger (ﷺ) sent `Ali to read out the Surat Bara'a (at-Tauba) to the people; so he made the announcement along with us on the day of Nahr in Mina:

"No pagan is allowed to perform Hajj after this year and no naked person is allowed to perform the Tawaf around the Ka`ba."

To pray without a *Rida* (robe)

Hadith # 370

Narrated Muhammad bin Al-Munkadir:

I went to Jabir bin `Abdullah and he was praying wrapped in a garment and his *Rida* was Lying beside him. When he finished the prayers, I said "O `Abdullah! You pray (in a single garment) while your *Rida'* is lying beside you."

He replied, "Yes, I did it intentionally so that the ignorant ones like you might see me. I saw the Prophet (ﷺ) praying like this. "

What is said about the thigh

Hadith # 371

Narrated `Abdul `Aziz:

Anas said, 'When Allah's Messenger (ﷺ) invaded Khaibar, we offered the Fajr prayer there (early in the morning) when it was still dark. The Prophet (ﷺ) rode and Abu Talha rode too and I was riding behind Abu Talha. The Prophet (ﷺ) passed through the lane of Khaibar quickly and my knee was touching the thigh of the Prophet (ﷺ). He uncovered his thigh and I saw the whiteness of the thigh of the Prophet.

When he entered the town, he said, 'Allahu Akbar! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned.' He repeated this thrice.

The people came out for their jobs and some of them said, 'Muhammad (has come).' (Some of our companions added, "With his army.")

We conquered Khaibar, took the captives, and the booty was collected. Dihya came and said, 'O Allah's Prophet! Give me a slave girl from the captives.'

The Prophet said, 'Go and take any slave girl.' He took Safiya bint Huyai.

A man came to the Prophet (ﷺ) and said, 'O Allah's Messenger (ﷺ)! You gave Safiya bint Huyai to Dihya and she is the chief mistress of of Quraidha and An-Nadir and she befits none but you.' So the Prophet (ﷺ) said, 'Bring him along with her.'

So Dihya came with her and when the Prophet (ﷺ) saw her, he said to Dihya, 'Take any slave girl other than her from the captives.'

Anas added: The Prophet (ﷺ) then manumitted her and married her."

Thabit asked Anas, "O Abu Hamza! What did the Prophet (ﷺ) pay her (as Mahr)?" He said, "Her self was her Mahr for he manumitted her and then married her."

Anas added, "While on the way, Um Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to the Prophet (ﷺ). So the Prophet was a bridegroom and he said, 'Whoever has anything (food) should bring it.' He spread out a leather sheet (for the food) and some brought dates and others cooking butter. (I think he (Anas) mentioned As-Sawaq). So they prepared a dish of *Hais* (a kind of meal). And that was Walima (the marriage banquet) of Allah's Messenger (ﷺ)."

In what sort of clothes a woman should offer prayer

Hadith # 372

Narrated `Aisha:

Allah's Messenger (ﷺ) used to offer the Fajr prayer and some believing women covered with their veiling sheets used to attend the Fajr prayer with him and then they would return to their homes unrecognized .

If a person offered prayer in a dress with marks and looked at those during the prayer

Hadith # 373

Narrated `Aisha:

The Prophet (ﷺ) prayed in a *Khamisa* (a square garment) having marks. During the prayer, he looked at its marks. So when he finished the prayer he said, "Take this *Khamisa* of mine to Abu Jahm and get me his *Inbijaniya* (a woolen garment without marks) as it (the *Khamisa*) has diverted my attention from the prayer."

Narrated `Aisha:

The Prophet (ﷺ) said, 'I was looking at its (*Khamisa's*) marks during the prayers and I was afraid that it may put me in trial (by taking away my attention).

If one offers prayer in a marked garment of a cross or picture

Hadith # 374

Narrated Anas:

`Aisha had a *Qiram* (a thin marked woolen curtain) with which she had screened one side of her home. The Prophet (ﷺ) said, "Take away this *Qiram* of yours, as its pictures are still displayed in front of me during my prayer (i.e. they divert my attention from the prayer).

Whoever offered prayer in a silk *Farruj* (back opened outer garment) and then took it off.

Hadith # 375

Narrated `Uqba bin `Amir:

The Prophet (ﷺ) was given a silken *Farruj* as a present. He wore it while praying. When he had finished his prayer, he took it off violently as if with a strong aversion to it and said, "It is not the dress of Allah-fearing pious people."

Offering prayer in a red garment

Hadith # 376

Narrated Abu Juhaifa:

I saw Allah's Messenger (ﷺ) in a red leather tent and I saw Bilal taking the remaining water with which the Prophet had performed ablution. I saw the people taking the utilized water impatiently and whoever got some of it rubbed it on his body and those who could not get any took the moisture from the others' hands.

Then I saw Bilal carrying a short spear (or stick) which he planted in the ground. The Prophet came out tucking up his red cloak, and led the people in prayer and offered two *rak`at* taking a short spear (or stick) as a *Sutra* for his prayer.

I saw the people and animals passing in front of him beyond the stick.

Offering prayer on roofs, a pulpit or wood

Hadith # 377

Narrated Abu Hazim:

Sahl bin Sa`d was asked about the (Prophet's) pulpit as to what thing it was made of?

Sahl replied: "None remains alive amongst the people, who knows about it better than I. It was made of tamarisk (wood) of the forest. So and so, the slave of so and so prepared it for Allah's Messenger (ﷺ) .

When it was constructed and place (in the Mosque), Allah's Messenger (ﷺ) stood on it facing the Qibla and said 'Allahu Akbar', and the people stood behind him (and led the people in prayer). He recited and bowed and the people bowed behind him. Then he raised his head and stepped back, got down and prostrated on the ground and then he again ascended the pulpit, recited, bowed, raised his head and stepped back, got down and prostrate on the ground. So, this is what I know about the pulpit."

Ahmad bin Hanbal said, "As the Prophet (ﷺ) was at a higher level than the people, there is no harm according to the above-mentioned Hadith if the Imam is at a higher level than his followers during the prayers."

Hadith # 378

Narrated Anas bin Malik:

Once Allah's Messenger (ﷺ) fell off a horse and his leg or shoulder got injured. He swore that he would not go to his wives for one month and he stayed in a *Mashruba* (attic room) having stairs made of date palm trunks. So his companions came to visit

him, and he led them in prayer sitting, whereas his companions were standing.

When he finished the prayer, he said, "Imam is meant to be followed, so when he says 'Allahu Akbar,' say 'Allahu Akbar' and when he bows, bow and when he prostrates, prostrate and if he prays standing pray, standing.

After the 29th day the Prophet (ﷺ) came down (from the attic room) and the people asked him, "O Allah's Messenger (ﷺ)! You swore that you will not go to your wives for one month." He said, "The month is 29 days."

What is the ruling when a man's cloth touches his wife during Sajdah?

Hadith # 379

Narrates `Abdullah bin Shaddad:

Maimuna said, "Allah's Messenger (ﷺ) was praying while I was in my menses, sitting beside him and sometimes his clothes would touch me during his prostration."

Maimuna added, "He prayed on a *Khumra* (a small mat sufficient just for the face and the hands while prostrating during prayers).

To offer prayers on the *Hasir* (mat made of the leaves of date-palm)

Hadith # 380

Narrated 'Is-haq:

Anas bin Malik said, "My grandmother Mulaika invited Allah's Messenger (ﷺ) for a meal which she herself had prepared. He ate from it and said, 'Get up! I will lead you in the prayer.' "

Anas added, "I took my *Hasir*, washed it with water as it had become dark because of long use and Allah's Messenger (ﷺ) stood on it. The orphan (Damira) and I aligned behind him and the old lady (Mulaika) stood behind us. Allah's Messenger (ﷺ) led us in the prayer and offered two *rak`at* and then left."

To offer prayers on a *Khumra* (a small mat)

Hadith # 381

Narrated Maimuna:

Allah's Messenger (ﷺ) used to pray on *Khumra*.

To offer prayers on the bed

Hadith # 382

Narrated Abu Salama:

`Aisha the wife of the Prophet (ﷺ) said, "I used to sleep in front of Allah's Messenger (ﷺ) and my legs were opposite his Qibla and in prostration he pushed my legs and I withdrew them and when he stood, I stretched them."`

Aisha added, "In those days the houses were without lights."

Hadith # 383

Narrated `Aisha:

Allah Apostle prayed while I was lying like a dead body on his family bed between him and his Qibla.

Hadith # 384

Narrated `Urwa:

The Prophet (ﷺ) prayed while `Aisha was lying between him and his Qibla on the bed on which they used to sleep.

To prostrate on a garment in scorching heat

Hadith # 385

Narrated Anas bin Malik:

We used to pray with the Prophet (ﷺ) and some of us used to place the ends of their clothes at the place of prostration because of scorching heat.

To offer prayer with the shoes on

Hadith # 386

Narrated Abu Maslama:

Sa`id bin Yazid Al-Azdi: I asked Anas bin Malik whether the Prophet (ﷺ) had ever, prayed with his shoes on. He replied "Yes."

To offer prayers wearing *Khuff* (leather socks)

Hadith # 387

Narrated Ibrahim:

Hammam bin Al-Harith said, "I saw Jarir bin `Abdullah urinating. Then he performed ablution and passed his (wet) hands over his Khuffs (socks made from thick fabric or leather), stood up and prayed.

He was asked about it. He replied that he had seen the Prophet (ﷺ) doing the same."

They approved of this narration as Jarir was one who embraced Islam very late.

Hadith # 388

Narrated Al-Mughira bin Shu'ba:

I helped the Prophet (ﷺ) in performing ablution and he passed his wet hands over his *Khuffs* and prayed.

If someone does not prostrate properly

Hadith # 389

Narrated Hudhaifa

He saw a person bowing and prostrating imperfectly. When he finished his Salat, Hudhaifa told him that he had not offered Salat.

The subnarrator added, "I think that Hudhaifa also said: Were you to die you would die on a "Sunna" (legal way) other than that of Muhammad (ﷺ)."

During Prostrations one should show his armpits and separate his forearms from his body

Hadith # 390

Narrated 'Abdullah bin Malik:

Ibn Buhaina, "When the Prophet (ﷺ) prayed, he used to separate his arms from his body so widely that the whiteness of his armpits was visible."

Virtue of facing the Qiblah

Hadith # 391

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said,

"Whoever prays like us and faces our Qibla and eats our slaughtered animals is a Muslim and is under Allah's and His Apostle's protection. So do not betray Allah by betraying those who are in His protection."

Hadith # 392

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said,

"I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah.' And if they say so, pray like our prayers, face our Qibla and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allah."

Hadith # 393

Narrated Maimun bin Siyah:

He asked Anas bin Malik, "O Abu Hamza! What makes the life and property of a person sacred?"

He replied, "Whoever says, 'None has the right to be worshipped but Allah', faces our Qibla during the prayers, prays like us and eats our slaughtered animal, then he is a Muslim, and has got the same rights and obligations as other Muslims have."

Qiblah for people of Madina, Sham and the East

Hadith # 394

Narrated Abu Aiyub Al-Ansari:

The Prophet (ﷺ) said, "While defecating, neither face nor turn your back to the Qibla but face either east or west."

Abu Aiyub added. "When we arrived in Sham we came across some lavatories facing the Qibla; therefore we turned ourselves while using them and asked for Allah's forgiveness."

The Statement of Allah

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ ۖ

and take ye the station of Abraham as a place of prayer; (2:125)

Hadith # 395-396

Narrated `Amr bin Dinar:

I asked Ibn `Umar, "Can a person who has performed the Tawaf around the Ka`ba for `Umra but has not performed the (Sa`i) Tawaf of Safa and Marwa, have a sexual relation with his wife?"

Ibn `Umar replied "When the Prophet (ﷺ) reached Mecca he performed the Tawaf around the Ka`ba (circumambulated it seven times) and offered a two-rak`at prayer (at the place) behind the station (of Abraham) and then performed the Tawaf (Sa`i) of Safa and Marwa, and verily in Allah's Messenger (ﷺ) you have a good example."

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Ye have indeed in the Messenger of Allah a beautiful pattern of (conduct)
(33:21)

Then we put the same question to Jabir bin `Abdullah and he too replied, "He should not go near his wife (for sex) till he has finished the Tawaf of Safa and Marwa."

Hadith # 397

Narrated Mujahid:

Someone came to Ibn `Umar and said, "Here is Allah's Messenger (ﷺ) entering the Ka`ba."

Ibn `Umar said, "I went there but the Prophet (ﷺ) had come out of the Ka`ba and I found Bilal standing between its two doors. I asked Bilal, 'Did the Prophet (ﷺ) pray in the Ka`ba?'

Bilal replied, 'Yes, he prayed two *rak`at* between the two pillars which are to your left on entering the Ka`ba. Then Allah's Messenger (ﷺ) came out and offered a two-*rak`at* prayer facing the Ka`ba.' "

Hadith # 398

Narrated Ibn `Abbas:

When the Prophet (ﷺ) entered the Ka`ba, he invoked Allah in each and every side of it and did not pray till he came out of it, and offered a two-*rak`at* prayer facing the Ka`ba and said, "This is the Qibla."

During the prayers one should face Qiblah

Hadith # 399

Narrated Bara' bin `Azib:

Allah's Messenger (ﷺ) prayed facing Baitul-Maqdis for sixteen or seventeen months but he loved to face the Ka`ba (at Mecca) so Allah revealed:

فَدَّرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ط

"Verily, We have seen the turning of your face to the heaven!" (2:144)

So the Prophet (ﷺ) faced the Ka`ba and the fools amongst the people namely "the Jews" said, "What has turned them from their Qibla (Baitul-Maqdis) which they formerly observed?" Allah revealed:

قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

"Say: 'To Allah belongs the East and the West. He guides whom he will to a straight path'." (2:142)

A man prayed with the Prophet (facing the Ka`ba) and went out. He saw some of the Ansar praying the `Asr prayer with their faces towards Baitul-Maqdis, he said, "I bear witness that I prayed with Allah's Messenger (ﷺ) facing the Ka`ba." So all the people turned their faces towards the Ka`ba.

Hadith # 400

Narrated Jabir:

Allah's Messenger (ﷺ) used to pray (optional, non-obligatory prayer) while riding on his mount (Rahila) wherever it turned, and whenever he wanted to pray the compulsory prayer he dismounted and prayed facing the Qibla.

Hadith # 401

Narrated `Abdullah:

The Prophet (ﷺ) prayed (and the sub-narrator Ibrahim said, "I do not know whether he prayed more or less than usual"), and when he had finished the prayers he was asked, "O Allah's Messenger (ﷺ)! Has there been any change in the prayers?"

He said, "What is it?"

The people said, "You have prayed so much and so much." So the Prophet (ﷺ) bent his legs, faced the Qibla and performed two prostration's (of Sahu) and finished his prayers with Taslim (by turning his face to right and left saying: 'As-Salamu `Alaikum-Warahmat-ullah').

When he turned his face to us he said,

"If there had been anything changed in the prayer, surely I would have informed you but I am a human being like you and liable to forget like you. So if I forget remind me and if anyone of you is doubtful about his prayer, he should follow what he thinks to

be correct and complete his prayer accordingly and finish it and do two prostrations (of Sahu)."

No need to repeat the prayer if one offered prayers by mistake facing a direction other than Qiblah

Hadith # 402

Narrated `Umar bin Al-Khattab:

My Lord agreed with me in three things:

1. I said, "O Allah's Messenger (ﷺ), I wish we took the station of Abraham as our praying place (for some of our prayers). So came the Divine Inspiration: And take you (people) the station of Abraham as a place of prayer (for some of your prayers e.g. two rak`at of Tawaf of Ka`ba)". (2.125)

وَأَتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

and take ye the station of Abraham as a place of prayer; (2:125)

2. And as regards the (verse of) the veiling of the women, I said, 'O Allah's Messenger (ﷺ)! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.' So the verse of the veiling of the women was revealed.

3. Once the wives of the Prophet (ﷺ) made a united front against the Prophet (ﷺ) and I said to them, 'It may be if he (the Prophet) divorced you, (all) that his Lord (Allah) will give him instead of you wives better than you.' So this verse (the same as I had said) was revealed." (66.5).

عَسَىٰ رَبُّهُ ۖ إِن طَلَّقَنَّ أَنْ يُبَدِّلَهُ ۖ زَوْجًا خَيْرًا مِّنْكَنَّ

It may be, if he divorced you (all), that Allah will give him in exchange Consorts better than you -- (66:5)

Hadith # 402

Narrated Anas:

as above (395)

Hadith # 403

Narrated `Abdullah bin `Umar:

While the people were offering the Fajr prayer at Quba' (near Medina), someone came to them and said: "It has been revealed to Allah's Messenger (ﷺ) tonight, and

he has been ordered to pray facing the Ka`ba."

So turn your faces to the Ka`ba. Those people were facing Sham (Jerusalem) so they turned their faces towards Ka`ba (at Mecca).

Hadith # 404

Narrated `Abdullah:

"Once the Prophet (ﷺ) offered five *rak`at* in Zuhr prayer. He was asked, "Is there an increase in the prayer?"

The Prophet (ﷺ) said, "And what is it?" T

hey said, "You have prayed five *rak`at*.' So he bent his legs and performed two prostrations (of Sahu).

To scrape off sputum from the mosque with hand

Hadith # 405

Narrated Anas bin Malik:

The Prophet (ﷺ) saw some sputum in the direction of the Qibla (on the wall of the mosque) and he disliked that and the sign of disgust was apparent from his face. So he got up and scraped it off with his hand and said,

"Whenever anyone of you stands for the prayer, he is speaking in private to his Lord or his Lord is between him and his Qibla. So, none of you should spit in the direction of the Qibla but one can spit to the left or under his foot."

The Prophet (ﷺ) then took the corner of his sheet and spat in it and folded it and said, "Or you can do this. "

Hadith # 406

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) saw sputum on the wall of the mosque in the direction of the Qibla and scraped it off. He faced the people and said,

"Whenever any one of you is praying, he should not spit in front of him because in the prayer Allah is in front of him."

Hadith # 407

Narrated `Aisha:

Allah's Messenger (ﷺ) saw some nasal secretions, excretion or sputum on the

wall of the mosque in the direction of the Qibla and scraped it off.

Scrape the secretion off the mosque with gravel

Hadith # 408, 409

Narrated Abu Huraira and Abu Sa`id:

Allah's Messenger (ﷺ) saw some expectoration on the wall of the mosque; he took gravel and scraped it off and said,

"If anyone of you wanted to spit he should neither spit in front of him nor on his right but he could spit either on his left or under his left foot."

It is forbidden to spit on the right side while in prayer

Hadith # 410, 411

Narrated Abu Huraira and Abu Sa`id:

Allah's Messenger (ﷺ) saw some expectoration on the wall of the mosque; he took gravel and scraped it off and said,

"If anyone of you wanted to spit, he should neither spit in front of him nor on his right but could spit either on his left or under his left foot."

Hadith # 412

Narrated Anas:

The Prophet (ﷺ) said, "None of you should spit in front or on his right but he could spit either on his left or under his foot."

One should spit on the left side or under left foot

Hadith # 413

Narrated Anas bin Malik:

Prophet (ﷺ) said,

"A faithful believer while in prayer is speaking in private to his Lord, so he should neither spit in front of him nor to his right side but he could spit either on his left or under his foot."

Hadith # 414

Narrated Abu Sa`id:

The Prophet (ﷺ) saw sputum on (the wall of) the mosque in the direction of the Qibla and scraped it off with gravel. Then he forbade Spitting in front or on the right, but allowed it on one's left or under one's left foot.

The expiation for spitting in the mosque

Hadith # 415

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Spitting in the mosque is a sin and its expiation is to bury it."

The burying of the expectoration in the mosque

Hadith # 416

Narrated Abu Huraira:

Prophet said, "If anyone of you stands for prayer, he should not spit in front of him because in prayer he is speaking in private to Allah and he should not spit on his right as there is an angel, but he can spit either on his left or under his left foot and bury it (i.e. expectoration).

If spit or sputum comes out suddenly then one should spit in the corner of his garnet

Hadith # 417

Narrated Anas:

The Prophet (ﷺ) saw expectoration (on the wall of the mosque) in the direction of the Qibla and scraped it off with his hand. It seemed that he disliked it and the sign of disgust was apparent from his face. He said,

"If anyone of you stands for the prayer, he is speaking in private to his Lord, (or) his Lord is between him and his Qibla, therefore he should not spit towards his Qibla, but he could spit either on his left or under his foot."

Then he took the corner of his sheet and spat in it, folded it and said, "Or do this."

Preaching of the Imam regarding the proper offering of prayers and mention of Qiblah

Hadith # 418

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said,

"Do you consider or see that my face is towards the Qibla? By Allah, neither your submissiveness nor your bowing is hidden from me, surely I see you from my back."

Hadith # 419

Narrated Anas bin Malik:

The Prophet (ﷺ) led us in a prayer and then got up on the pulpit and said,

"In your prayer and bowing, I certainly see you from my back as I see you (while looking at you.)"

It is permissible to say, "Masjid of Bani so-and-so"

Hadith # 420

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) ordered for a horse race; the trained horses were to run from a place called Al-Hafya' to Thaniyat Al-Wada` and the horses which were not trained were to run from Al-Thaniya to the Masjid (mosque of) Bani Zuraiq.

The sub narrator added: Ibn `Umar was one of those who took part in the race.

The distribution of goods or wealth and the hanging of a cluster of dates in the mosque.

Hadith # 421

Narrated Anas:

Some goods came to Allah's Messenger (ﷺ) from Bahrain. The Prophet (ﷺ) ordered the people to spread them in the mosque --it was the biggest amount of goods Allah's Messenger (ﷺ) had ever received. He left for prayer and did not even look at it. After finishing the prayer, he sat by those goods and gave from those to everybody

he saw.

Al-`Abbas came to him and said, "O Allah's Messenger (ﷺ)! give me (something) too, because I gave ransom for myself and `Aqil".

Allah's Messenger (ﷺ) told him to take. So he stuffed his garment with it and tried to carry it away but he failed to do so. He said, "O Allah's Messenger (ﷺ)! Order someone to help me in lifting it." The Prophet (ﷺ) refused.

He then said to the Prophet: Will you please help me to lift it?" Allah's Messenger (ﷺ) refused. Then Al-`Abbas threw some of it and tried to lift it (but failed).

He again said, "O Allah's Messenger (ﷺ) Order someone to help me to lift it." He refused. Al-`Abbas then said to the Prophet: "Will you please help me to lift it?" He again refused. Then Al-`Abbas threw some of it, and lifted it on his shoulders and went away.

Allah's Messenger (ﷺ) kept on watching him till he disappeared from his sight and was astonished at his greediness.

Allah's Messenger (ﷺ) did not get up till the last coin was distributed.

Receiving invitation to dinner in the mosque and accepting it

Hadith # 422

Narrated Anas:

I found the Prophet (ﷺ) in the mosque along with some people. He said to me, "Did Abu Talha send you?" I said, "Yes".

He said, "For a meal?" I said, "Yes."

Then he said to his companions, "Get up." They set out and I was ahead of them.

To give judicial verdicts in the mosque and to perform the *Al-Lian*

Hadith # 423

Narrated Sahl bin Sa`d:

A man said, "O Allah's Messenger (ﷺ)! If a man finds another man with his wife, (committing adultery) should the husband kill him?"

Later on I saw them (the man and his wife) doing Li`an in the mosque (taking oaths, one accusing, and the other denying adultery).

If someone enters a house, should he offer prayers where he likes, or as he is told?

And he should not look out to seek information about the place or do spying

Hadith # 424

Narrated `Itban bin Malik:

The Prophet (ﷺ) came to my house and said, "Where do you like me to pray?" I pointed to a place.

The Prophet then said, "Allahu Akbar", and we aligned behind him and he offered a two-*rak`at* prayer.

About (taking) the mosques in the houses

Hadith # 425

Narrated `Itban bin Malik:

Who was one of the companions of Allah's Messenger (ﷺ) and one of the Ansar's who took part in the battle of Badr:

I came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ) I have weak eyesight and I lead my people in prayers. When it rains the water flows in the valley between me and my people so I cannot go to their mosque to lead them in prayer. O Allah's Messenger (ﷺ)! I wish you would come to my house and pray in it so that I could take that place as a Musalla.

Allah's Messenger (ﷺ) said. "Allah willing, I will do so." Next day after the sun rose high, Allah's Messenger (ﷺ) and Abu Bakr came and Allah's Messenger (ﷺ) asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me, "Where do you like me to pray?" I pointed to a place in my house. So Allah's Messenger (ﷺ) stood there and said, 'Allahu Akbar', and we all got up and aligned behind him and offered a two-*rak`at* prayer and ended it with Taslim.

We requested him to stay for a meal called "Khazira" which we had prepared for him. Many members of our family gathered in the house

and one of them said, "Where is Malik bin Al-Dukhaishin or Ibn Al-Dukhshun?"

One of them replied, "He is a hypocrite and does not love Allah and His Apostle."

Hearing that, Allah's Messenger (ﷺ) said, "Do not say so. Haven't you seen that he said, 'None has the right to be worshipped but Allah' for Allah's sake only?"

He said, "Allah and His Apostle know better. We have seen him helping and advising hypocrites."

Allah's Messenger (ﷺ) said, "Allah has forbidden the (Hell) fire for those who say, 'None has the right to be worshipped but Allah' for Allah's sake only."

Start with the right foot while entering the mosques

Hadith # 426

Narrated `Aisha:

The Prophet (ﷺ) used to start every thing from the right (for good things) whenever it was possible in all his affairs; for example: in washing, combing or wearing shoes.

Is it correct to dig up the graves of the polytheists of Jahiliyyah and build a mosque in their place? Because the Holy Prophet said:

May Allah curse the Jews for turning the graves of their prophets into mosques.

And the prayer in graves is abominable.

Umar Ibn Al-Khattab (RA) saw Anas Ibn Malik (RA) praying near a grave and said, "A grave is a grave!" And you did not order them to return the prayer.

Hadith # 427

Narrated `Aisha:

Um Habiba and Um Salama mentioned about a church they had seen in Ethiopia in which there were pictures. They told the Prophet (ﷺ) about it, on which he said,

"If any religious man dies amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creature in the sight of Allah on the Day of Resurrection."

Hadith # 428

Narrated Anas:

When the Prophet (ﷺ) arrived Medina he dismounted at `Awali-i-Medina amongst a tribe called Banu `Amr bin `Auf. He stayed there For fourteen nights. Then he sent for Bani An-Najjar and they came armed with their swords. As if I am looking (just now) as the Prophet (ﷺ) was sitting over his Rahila (Mount) with Abu Bakr riding behind him and all Banu An-Najjar around him till he dismounted at the courtyard of Abu Aiyub's house. The Prophet (ﷺ) loved to pray wherever the time for the prayer was due even at sheep-folds.

Later on he ordered that a mosque should be built and sent for some people of Banu-An-Najjar and said, "O Banu An-Najjar! Suggest to me the price of this (walled) piece of land of yours." They replied, "No! By Allah! We do not demand its price except from Allah."

Anas added: There were graves of pagans in it and some of it was unlevelled and there were some date-palm trees in it. The Prophet (ﷺ) ordered that the graves of the pagans be dug out and the unlevelled land be levelled and the date-palm trees be cut down . (So all that was done).

They aligned these cut date-palm trees towards the Qibla of the mosque (as a wall) and they also built two stone side-walls (of the mosque). His companions brought the stones while reciting some poetic verses. The Prophet (ﷺ) was with them and he kept on saying,

"There is no goodness except that of the Hereafter, O Allah! So please forgive the Ansars and the emigrants. "

To offer the prayer in a sheep-fold

Hadith # 429

Narrated Abu Al-Taiyah :

Anas said, "The Prophet (ﷺ) prayed in the sheep fold."

Later on I heard him saying, "He prayed in the sheep folds before the construction of the, mosque."

To offer the prayer in the camel yards

Hadith # 430

Narrated Nafi`:

"I saw Ibn `Umar praying while taking his camel as a Sutra in front of him and he said, "I saw the Prophet doing the same."

whoever offered prayer while worshipable things are in front of him

Hadith # 431

Narrated `Abdullah bin `Abbas:

The sun eclipsed and Allah's Messenger (ﷺ) offered the eclipse prayer and said,

"I have been shown the Hellfire (now) and I never saw a worse and horrible sight than the sight I have seen today."

The dislikeness of offering prayers in grave-yards

Hadith # 432

Narrated Ibn `Umar:

The Prophet (ﷺ) had said,

"Offer some of your prayers (Nawafil) at home, and do not take your houses as graves."

offering prayer at sunk down earth and Allah's punishment had fallen

Hadith # 433

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said,

"Do not enter (the places) of these people where Allah's punishment had fallen unless you do so weeping. If you do not weep, do not enter (the places of these people) because Allah's curse and punishment which fell upon them may fall upon you."

To offer prayer in church or in a temple etc.

Hadith # 434

Narrated `Aisha:

Um Salama told Allah's Messenger (ﷺ) about a church which she had seen in Ethiopia and which was called Mariya. She told him about the pictures which she had seen in it. Allah's Messenger (ﷺ) said,

"If any righteous pious man dies amongst them, they would build a place of worship at his grave and make these pictures in it; they are the worst creatures in the sight of Allah."

Hadith # 435-436

Narrated `Aisha and `Abdullah bin `Abbas:

When the last moment of the life of Allah's Messenger (ﷺ) came he started putting his 'Khamisa' on his face and when he felt hot and short of breath he took it off his face and said,

"May Allah curse the Jews and Christians for they built the places of worship at the graves of their Prophets." The Prophet (ﷺ) was warning (Muslims) of what those had done.

Hadith # 437

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said,

"May Allah's curse be on the Jews for they built the places of worship at the graves of their Prophets."

The sayings of the Prophet (pbuh)

"The earth has been made for me a Masjid and a thing to purify"

Hadith # 438

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "I have been given five things which were not given to any amongst the Prophets before me. These are:

1. Allah made me victorious by awe (by His frightening my enemies) for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum. Therefore my followers can pray wherever the time of a prayer is due.

3. The booty has been made Halal (lawful) for me (and was not made so for anyone else).
4. Every Prophet used to be sent to his nation exclusively but I have been sent to all mankind.
5. I have been given the right of intercession (on the Day of Resurrection.)

Sleeping / residing of a woman in the mosque

Hadith # 439

Narrated `Aisha:

There was a black slave girl belonging to an 'Arab tribe and they manumitted her but she remained with them.

The slave girl said, "Once one of their girls (of that tribe) came out wearing a red leather scarf decorated with precious stones. It fell from her or she placed it somewhere. A kite passed by that place, saw it Lying there and mistaking it for a piece of meat, flew away with it. Those people searched for it but they did not find it. So they accused me of stealing it and started searching me and even searched my private parts."

The slave girl further said, "By Allah! while I was standing (in that state) with those people, the same kite passed by them and dropped the red scarf and it fell amongst them. I told them, 'This is what you accused me of and I was innocent and now this is it.' "

`Aisha added: That slave girl came to Allah's Messenger (ﷺ) and embraced Islam. She had a tent or a small room with a low roof in the mosque. Whenever she called on me, she had a talk with me and whenever she sat with me, she would recite the following:

"The day of the scarf (band) was one of the wonders of our Lord, verily He rescued me from the disbelievers' town.

`Aisha added: "Once I asked her, 'What is the matter with you? Whenever you sit with me, you always recite these poetic verses.'

On that she told me the whole story."

Sleeping of men in the mosque

Hadith # 440

Narrated Nafi`:

`Abdullah bin `Umar said: I used to sleep in the mosque of the Prophet (ﷺ) while I was young and unmarried.

Hadith # 441

Narrated Sahl bin Sa`d:

Allah's Messenger (ﷺ) went to Fatima's house but did not find `Ali there. So he asked, "Where is your cousin?" She replied, "There was something between us and he got angry with me and went out. He did not sleep (midday nap) in the house."

Allah's Messenger (ﷺ) asked a person to look for him. That person came and said, "O Allah's Messenger (ﷺ)! He (Ali) is sleeping in the mosque."

Allah's Messenger (ﷺ) went there and `Ali was lying. His upper body cover had fallen down to one side of his body and he was covered with dust.

Allah's Messenger (ﷺ) started cleaning the dust from him saying: "Get up! O Aba Turab. Get up! O Aba Turab (literally means: O father of dust)."

Hadith # 442

Narrated Abu Huraira:

I saw seventy of As-Suffa men and none of them had a *Rida'* (a garment covering the upper part of the body).

They had either *Izars* (only) or sheets which they tied round their necks. Some of these sheets reached the middle of their legs and some reached their heels and they used to gather them with their hands lest their private parts should become naked.

To offer the prayer when returning from a journey

Hadith # 443

Narrated Jabir bin `Abdullah:

I went to the Prophet (ﷺ) in the mosque in the forenoon. He ordered me to pray two *rak`at*. He owed me some money and he repaid it to me and gave more than what was due to me.

on entering a mosque offer two *Rak'a* before sitting

Hadith # 444

Narrated Abu Qatada Al-Aslami:

Allah's Messenger (ﷺ) said,

"If anyone of you enters a mosque, he should pray two rak`at before sitting."

Al-Hadath (passing wind) in the mosque

Hadith # 445

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said,

"The angels keep on asking Allah's forgiveness for anyone of you, as long as he is at his Musalla (praying place) and he does not pass wind (*Hadath*).

They say, اللهم اغفر له اللهم ارحمه "O Allah! Forgive him, O Allah! be Merciful to him."

The construction of mosque

Hadith # 446

Narrated `Abdullah bin `Umar:

In the lifetime of Allah's Messenger (ﷺ) the mosque was built of adobes, its roof of the leaves of date-palms and its pillars of the stems of date-palms.

Abu Bakr did not alter it. `Umar expanded it on the same pattern as it was in the lifetime of Allah's Messenger (ﷺ) by using adobes, leaves of date-palms and changing the pillars into wooden ones.

`Uthman changed it by expanding it to a great extent and built its walls with engraved stones and lime and made its pillars of engraved stones and its roof of teak wood.

To co-operate in building a mosque

Hadith # 447

Narrated `Ikrima:

Ibn `Abbas said to me and to his son `Ali, "Go to Abu Sa`id and listen to what he narrates." So we went and found him in a garden looking after it. He picked up his *Rida'*, wore it and sat down and started narrating till the topic of the construction of the mosque reached. He said,

"We were carrying one adobe at a time while `Ammar was carrying two. The Prophet

(ﷺ) saw him and started removing the dust from his body and said,

"May Allah be Merciful to `Ammar. He will be inviting them (i.e. his murderers, the rebellious group) to Paradise and they will invite him to Hell-fire."

`Ammar said, "I seek refuge with Allah from affliction."

Employing the carpenter and artisan in making the pulpit or building the mosque

Hadith # 448

Narrated Sahl:

Allah's Messenger (ﷺ) sent someone to a woman telling her to "Order her slave, carpenter, to prepare a wooden pulpit for him to sit on."

Hadith # 449

Narrated Jabir:

A woman said, "O Allah's Messenger (ﷺ)! Shall I get something constructed for you to sit on as I have a slave who is a carpenter?"

He replied, "Yes, if you like." So she had that pulpit constructed.

The superiority of whoever built a mosque

Hadith # 450

Narrated 'Ubaidullah Al-Khawlani:

I heard `Uthman bin `Affan saying, when people argued too much about his intention to reconstruct the mosque of Allah's Messenger (ﷺ), "You have talked too much. I heard the Prophet (ﷺ) saying,

'Whoever built a mosque, "Intending Allah's Pleasure" Allah would build for him a similar place in Paradise.' "

While passing through a mosque, hold the arrowheads with the hand

Hadith # 451

Narrated `Amr:

I heard Jabir bin `Abdullah saying,

"A man passed through the mosque carrying arrows. Allah's Apostle said to him, 'Hold them by their heads.' "

Passing through the mosque

Hadith # 452

Narrated Abu Burda bin `Abdullah (on the authority of his father):

The Prophet (ﷺ) said, "Whoever passes through our mosques or markets with arrows should hold them by their heads lest he should injure a Muslim."

Reciting poetry in the mosque?

Hadith # 453

Narrated Hassan bin Thabit Al-Ansari:

I asked Abu Huraira "By Allah! Tell me the truth whether you heard the Prophet (ﷺ) saying, 'O Hassan! Reply on behalf of Allah's Messenger (ﷺ). O Allah! Help him with the Holy Spirit." Abu Huraira said, "Yes . "

The presence of spearmen with their spears in the mosque

Hadith # 454, 455

Narrated `Aisha:

Once I saw Allah's Messenger (ﷺ) at the door of my house while some Ethiopians were playing in the mosque (displaying their skill with spears). Allah's Messenger (ﷺ) was screening me with his *Rida'* so as to enable me to see their display.

Urwa said that `Aisha said, "I saw the Prophet (ﷺ) and the Ethiopians were playing with their spears."

Sales / purchases on the pulpit in the mosque

Hadith # 456

Narrated `Aisha:

Barirah came to seek my help regarding her manumission (freedom). I told herself

you like I would pay your price to your masters but your *Wala'* (allegiance) would be for me." Her masters said, "If you like, you can pay what remains (of the price of her manumission), or if you like you can manumit her, but her (inheritance) *Al-Wala'* would be for us. "When Allah's Messenger (ﷺ) came, I spoke to him about it. He said, "Buy her and manumit her. No doubt *Al-Wala'* is for the manumitted."

Then Allah's Messenger (ﷺ) stood on the pulpit and said, "What about some people who impose conditions which are not present in Allah's Book (Laws)? Whoever imposes conditions which are not in Allah's Book (Laws), his conditions will be invalid even if he imposed them a hundred times."

Asking a debtor to repay what he owes and catching him in the mosque

Hadith # 457

Narrated Ka`b:

In the mosque I asked Ibn Abi Hadrad to pay the debts which he owed to me and our voices grew louder. Allah's Messenger (ﷺ) heard that while he was in his house. So he came to us raising the curtain of his room and said, "O Ka`b!" I replied, "Labaik, O Allah's Messenger (ﷺ)!"

He said, "O Ka`b! reduce your debt to one half," gesturing with his hand. I said, "O Allah's Messenger (ﷺ)! I have done so."

Then Allah's Apostle said (to Ibn Abi Hadrad), "Get up and pay the debt to him."

Sweeping of the mosque and removing rags, dirt and sticks from it

Hadith # 458

Narrated Abu Huraira:

A black man or a black woman used to sweep the mosque and he or she died. The Prophet (ﷺ) asked about her (or him). He was told that she (or he) had died.

He said, "Why did you not inform me? Show me his grave (or her grave)." So he went to her (his) grave and offered her (his) funeral prayer."

Declaring the sanctity of selling alcohol in the mosque

Hadith # 459

Narrated `Aisha:

When the verses of Surat "Al-Baqara" about the usury *Riba* were revealed, the Prophet (ﷺ) went to the mosque and recited them in front of the people and then banned the trade of alcohol.

Servants for the mosque

Hadith # 460

Narrated Abu Rafi:

Abu Huraira said, "A man or a woman used to clean the mosque." Then he narrated the Hadith of the Prophet

To fasten a prisoner or a debtor in the mosque

Hadith # 461

Narrated Abu Huraira:

The Prophet (ﷺ) said,

"Last night a big demon (afreet) from the Jinns came to me and wanted to interrupt my prayers but Allah enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning but I remembered the statement of my brother Solomon (as stated in Quran): My Lord! Forgive me and bestow on me a kingdom such as shall not belong to anybody after me (38.35)."

The sub narrator Rauh said, "He (the demon) was dismissed humiliated."

To take a bath on embracing Islam and fasten a prisoner in the mosque

Hadith # 462

Narrated Abu Huraira:

The Prophet (ﷺ) sent some horsemen to Najd and they brought a man called Thumama bin Uthal from Bani Hanifa. They fastened him to one of the pillars of the mosque. The Prophet (ﷺ) came and ordered them to release him.

He went to a (garden of) date-palms near the mosque, took a bath and entered the

mosque again and said, "None has the right to be worshipped but Allah and Muhammad is His Apostle" (i.e. he embraced Islam).

To pitch a tent in the mosque for patients, etc

Hadith # 463

Narrated `Aisha:

On the day of Al-Khandaq (battle of the Trench' the medial arm vein of Sa`d bin Mu`ad was injured and the Prophet (ﷺ) pitched a tent in the mosque to look after him.

There was another tent for Banu Ghaffar in the mosque and the blood started flowing from Sa`d's tent to the tent of Bani Ghaffar. They shouted, "O occupants of the tent! What is coming from you to us?"

They found that Sa`d' wound was bleeding profusely and Sa`d died in his tent.

To take the camel inside the mosque if necessary

Hadith # 464

Narrated Um Salama:

I complained to Allah's Messenger (ﷺ) that I was sick. He told me to perform the *Tawaf* behind the people while riding. So I did so and Allah's Messenger (ﷺ) saw (ﷺ) praying beside the Ka`ba and reciting the Sura starting with "Wat-tur wa kitabin mastur."

Hadith # 465

Narrated Anas bin Malik:

Two of the companions of the Prophet (ﷺ) departed from him on a dark night and were led by two lights like lamps (going in front of them from Allah as a miracle) lighting the way in front of them, and when they parted, each of them was accompanied by one of these lights till he reached their (respective) houses.

Al-Khaukhah (door) and a path in the mosque

Hadith # 466

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) delivered a sermon and said, "Allah gave a choice to one of (His) slaves either to choose this world or what is with Him in the Hereafter. He chose the latter."

Abu Bakr wept. I said to myself, "Why is this Sheikh weeping, if Allah gave choice to one (of His) slaves either to choose this world or what is with Him in the Here after and he chose the latter?" And that slave was Allah's Messenger (ﷺ) himself. Abu Bakr knew more than us.

The Prophet (ﷺ) said, "O Abu Bakr! Don't weep.

The Prophet (ﷺ) added: Abu- Bakr has favored me much with his property and company. If I were to take a Khalil from mankind I would certainly have taken Abu Bakr but the Islamic brotherhood and friendship is sufficient. Close all the gates in the mosque except that of Abu Bakr.

Hadith # 467

Narrated Ibn `Abbas:

"Allah's Messenger (ﷺ) in his fatal illness came out with a piece of cloth tied round his head and sat on the pulpit. After thanking and praising Allah he said,

"There is no one who had done more favor to me with life and property than Abu Bakr bin Abi Quhafa. If I were to take a Khalil, I would certainly have taken Abu- Bakr but the Islamic brotherhood is superior. Close all the small doors in this mosque except that of Abu Bakr."

The doors and locks of the *Kabah* and the mosques

Hadith # 468

Narrated Nafi`:

Ibn `Umar said, "The Prophet (ﷺ) arrived at Mecca and sent for `Uthman bin Talha. He opened the gate of the Ka`ba and the Prophet, Bilal, Usama bin Zaid and `Uthman bin Talha entered the Ka`ba and then they closed its door (from inside). They stayed there for an hour, and then came out."

Ibn `Umar added, "I quickly went to Bilal and asked him (whether the Prophet (ﷺ) had prayed). Bilal replied, 'He prayed in it.'

I asked, 'Where?' He replied, 'Between the two pillars.'

"Ibn `Umar added, "I forgot to ask how many *rak`at* he (the Prophet) had prayed in the Ka`ba."

The entering of a pagan in the mosque

Hadith # 469

Narrated Abu Huraira:

Allah's Messenger (ﷺ) sent some horse men to Najd and they brought a man called Thumama bin Uthal from Bani Hanifa. They fastened him to one of the pillars of the mosque.

Raising the voice in the mosque

Hadith # 470

Narrated Al-Sa'ib bin Yazid:

I was standing in the mosque and somebody threw a gravel at me. I looked and found that he was `Umar bin Al-Khattab. He said to me,

"Fetch those two men to me." When I did, he said to them, "Who are you? (Or) where do you come from?"

They replied, "We are from Ta'if." `Umar said, "Were you from this city (Medina) I would have punished you for raising your voices in the mosque of Allah's Messenger (ﷺ)."

Hadith # 471

Narrated Ka`b bin Malik:

During the lifetime of Allah's Messenger (ﷺ) I asked Ibn Abi Hadrad in the mosque to pay the debts which he owed to me and our voices grew so loud that Allah's Messenger (ﷺ) heard them while he was in his house. So he came to us after raising the curtain of his room.

The Prophet (ﷺ) said, "O Ka`b bin Malik!" I replied, "Labaik, O Allah's Messenger (ﷺ)." He gestured with his hand to me to reduce the debt to one half. I said, "O Allah's Messenger (ﷺ) have done it." Allah's Messenger (ﷺ) said (to Ibn Hadrad), "Get up and pay it."

The religious gathering in circles and sitting in the mosque

Hadith # 472

Narrated Nafi`:

Ibn `Umar said, "While the Prophet (ﷺ) was on the pulpit, a man asked him how to offer the night prayers. He replied, 'Pray two *rak`at* at a time and then two and then two and so on, and if you are afraid of the dawn (the approach of the time of the Fajr prayer) pray one *rak`a* and that will be the witr for all the *rak`a* which you have offered."

Ibn `Umar said, "The last *rak`a* of the night prayer should be odd, for the Prophet (ﷺ) ordered it to be so.

Hadith # 473

Narrated Ibn `Umar:

A man came to the Prophet (ﷺ) while he was delivering the sermon and asked him how to offer the night prayers.

The Prophet (ﷺ) replied, 'Pray two *rak`at* at a time and then two and then two and so on and if you are afraid of dawn pray one *rak`a* and that will be the witr for all the *rak`at* which you have prayed.'

Narrated 'Ubaidullah bin `Abdullah bin `Umar: A man called the Prophet (ﷺ) while he was in the mosque.

Hadith # 474

Narrated Abu Waqid al-Laithi:

While Allah's Messenger (ﷺ) was sitting in the mosque (with some people) three men came, two of them came in front of Allah's Messenger (ﷺ) and the third one went away, and then one of them found a place in the circle and sat there while the second man sat behind the gathering, and the third one went away.

When Allah's Messenger (ﷺ) finished his preaching, he said, "Shall I tell you about these three persons?"

- One of them betook himself to Allah and so Allah accepted him and accommodated him;
- the second felt shy before Allah so Allah did the same for him and sheltered him in His Mercy (and did not punish him),
- while the third turned his face from Allah, and went away, so Allah turned His face from him likewise.

To lie flat (on the back) in the mosque

Hadith # 475

Narrated `Abbad bin Tamim:

His uncle said, "I saw Allah's Messenger (ﷺ) lying flat (on his back) in the mosque with one leg on the other."

Narrated Sa'id bin Al-Musaiyab that `Umar and `Uthman used to do the same.

Mosque (built) on a road, should not be a cause of harm for the people

Hadith # 476

Narrated `Aisha:

I had seen my parents following Islam since I attained the age of puberty. Not a day passed but the Prophet (ﷺ) visited us, both in the mornings and evenings. My father Abu Bakr thought of building a mosque in the courtyard of his house and he did so. He used to pray and recite the Qur'an in it. The pagan women and their children used to stand by him and look at him with surprise.

Abu Bakr was a Softhearted person and could not help weeping while reciting the Qur'an. The chiefs of the Quraish pagans became afraid of that (i.e. that their children and women might be affected by the recitation of Qur'an).

To offer prayers in a mosque situated in a market

Hadith # 477

Narrated Abu Huraira:

The Prophet (ﷺ) said,

The prayer offered in congregation is twenty five times more superior (in reward) to the prayer offered alone in one's house or in a business center, because if one performs ablution and does it perfectly, and then proceeds to the mosque with the sole intention of praying, then for each step which he takes towards the mosque, Allah upgrades him a degree in reward and (forgives) crosses out one sin till he enters the mosque.

When he enters the mosque he is considered in prayer as long as he is waiting for the prayer and the angels keep on asking for Allah's forgiveness for him and they keep on saying: 'O Allah! Be Merciful to him, O Allah! Forgive him, as long as he keeps on sitting at his praying place and does not pass wind.

To clasp one's hands by interlocking the fingers

Hadith # 478, 479

Narrated Ibn `Umar or Ibn `Amr:

The Prophet (ﷺ) clasped his hands, by interlacing his fingers.

Hadith # 480

Narrated `Abdullah:

That Allah's Messenger (ﷺ) said, "O `Abdullah bin `Amr! What will be your condition when you will be left with the sediments of (worst) people?"

Hadith # 481

Narrated Abu Musa:

The Prophet (ﷺ) said,

"A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While (saying that) the Prophet (ﷺ) clasped his hands, by interlacing his fingers.

Hadith # 482

Narrates Ibn Seereen:

Abu Huraira said, "Allah's Messenger (ﷺ) led us in one of the two `Isha' prayers ."

Abu Huraira added, "He prayed two *rak`at* and then finished the prayer with Taslim. He stood up near a piece of wood Lying across the mosque and leaned on it in such a way as if he was angry. Then he put his right hand over the left and clasped his hands by interlacing his fingers and then put his right cheek on the back of his left hand. The people who were in haste left the mosque through its gates. They wondered whether the prayer was reduced. And amongst them were Abu Bakr and `Umar but they hesitated to ask the Prophet.

A long-handed man called Dhul- Yadain asked the Prophet, 'O Allah's Messenger (ﷺ)! Have you forgotten or has the prayer been reduced?'

The Prophet (ﷺ) replied, 'I have neither forgotten nor has the prayer been reduced'

The Prophet (ﷺ) added, 'Is what Dhul Yadain has said true?'

They (the people) said, 'Yes, it is true.' The Prophet (ﷺ) stood up again and led the prayer, completing the remaining prayer, forgotten by him, and performed Taslim, and then said, 'Allahu Akbar.' And then he did a prostration as he used to prostrate or longer than that. He then raised his head saying, 'Allahu Akbar; he then again said, 'Allahu Akbar', and prostrated as he used to prostrate or longer than that. Then he raised his head and said, 'Allahu Akbar.' "

The subnarrator added, I think that they asked (Ibn Seereen) whether the Prophet (ﷺ) completed the prayer with Taslim. He replied, "I heard that `Imran bin Husain had said, 'Then he (the Prophet) did Taslim."

Mosques on the way to Madina and the places where Prophet offered Salat

Hadith # 483

Narrated Fudail bin Sulaiman:

Musa bin `Uqba said, "I saw Salim bin `Abdullah looking for some places on the way and prayed there.

He narrated that his father used to pray there, and had seen the Prophet (ﷺ) praying at those very places."

Narrated Nafi` on the authority of Ibn `Umar who said, "I used to pray at those places."

Musa the narrator added, "I asked Salim on which he said, 'I agree with Nafi` concerning those places, except the mosque situated at the place called Sharaf Ar-Rawha."

Hadith # 484

Narrated `Abdullah bin `Umar

When the Holy Prophet (peace and blessings of Allah be upon him) visited for the purpose of Umrah and when he left for Hajj on the occasion of the farewell Hajj, he (peace and blessings of Allah be upon him) stayed in Dhul-Hilaifah. Near the mosque of Dhul-Hilaifah, the Prophet (peace and blessings of Allah be upon him) alighted under an acacia tree, and when he was returning from a jihad and the road passed through Dhul-Hilaifah, or returning from Hajj or Umrah, he would alight in the lowlands of Wadi Atiq, then When climbing up from the slope of the valley, there was a camp on the eastern part of the upper bank of the valley where there is a wide stream of pebbles and sand.

This place is not near the mosque which is built of stones, you are not even on the mound on which the mosque is built. There was a deep canal, Abdullah bin Umar used to pray there. There were sand dunes on its slopes and the Messenger of Allah (peace and blessings of Allah be upon him) used to lead prayers there. The flood came from the wide channel of pebbles and sand and destroyed the traces of the place where Abdullah bin Umar used to pray.

Hadith # 485

Narrated `Abdullah bin `Umar

The Prophet (peace and blessings of Allah be upon him) prayed at the place where there is now a small mosque near the mosque of Sharaf Ruha. It was where the Holy Prophet (peace and blessings of Allah be upon him) prayed.

They used to say that here on your right side when you are standing in the mosque to pray. When you go to Makkah (from Madinah), this small mosque is on the right side of the road. It is a stone's throw or a little more between it and the great mosque.

Hadith # 486

Narrated `Abdullah bin `Umar

He used to pray towards the small hill which is at the end of Ruha and this hill ends where the edge of the road is. near the mosque which is between it and the last part of the Ruha on their way to Mecca. Now a mosque has been built there.

He did not pray in this mosque, but left it in front of him on his left and went ahead and prayed towards the hill of ``Irq al-Tabia". When Abdullah bin Umar, may Allah be pleased with him, walked from Ruha, he would not pray Zuhr until he reached this place. When they came here, they would pray Zuhr, and if they passed there a little before dawn or at the end of morning while coming from Makkah, they would rest there until Fajr prayer and pray Fajr.

Hadith # 487

Narrated `Abdullah bin `Umar

And Abdullah bin Umar (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) used to stay on the right side of the road under a thick tree in a wide and soft area near the village of Rawitha. Then you used to walk from the mound which is about two miles away from Rawitha road. Now the top part of this tree is broken. And it is doubled in the middle and stands on the root. At its base are many sand dunes.

Hadith # 488

Narrated `Abdullah bin `Umar

And Abdullah bin Umar (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) prayed near the village of Araj by the side of the stream that flows towards the mountain. There are two or three graves near this masjid, with stones placed on top of these graves, on the right side of the path next to the big stones that are in the way. Abdullah bin Umar, may Allah be

pleased with him, used to walk from the village of Araj after the sun had set, and used to come to the same mosque to pray at noon.

Hadith # 489

Narrated `Abdullah bin `Umar

And Abdullah bin Umar (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings of Allah be upon him) stayed on the left side of the road near the thick trees that are in the slope near Harshi Mountain. This sloping site is connected to a bank of Hershey. From here it is an arrow's throw to reach the common road. Abdullah bin Umar (may Allah be pleased with him) used to pray towards this big tree, which is the closest of all the trees to the road and it is also the tallest tree.

Hadith # 490

Narrated `Abdullah bin `Umar

And Abdullah bin Umar (may Allah be pleased with him) narrated that the Holy Prophet (peace and blessings of Allah be upon him) used to descend in the canal which is in the valley of Mural-Zahran. Opposite Madinah while the place is to descend from Safrawat. The Prophet (peace and blessings of Allah be upon him) used to stay at the very bottom of this slope. It falls on the left side of the road when one is going to Makkah (now called Batin Marw) and there was only a stone's throw between the road and the destination of the Messenger of Allah (peace be upon him).

Hadith # 491

Narrated `Abdullah bin `Umar

And Abdullah bin Umar (RA) narrated that the Holy Prophet (PBUH) used to stay at Dhu-Tawwa and spend the night there, and when morning came, he would pray Fajr here. On his way to Mecca. The place where the Prophet (peace and blessings of Allah be upon him) prayed was on a large mound. The answer is not built in this mosque, but there was a big mound below it.

Hadith # 492

Narrated `Abdullah bin `Umar

And Abdullah bin Umar (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) turned to the two corners of this mountain, which are between it and Jabal Tawal in the direction of the Kaaba. He (peace and blessings of Allah be upon him) would have placed the mosque that has now been built there on his left side on the side of the mound. And the place where

the Prophet (peace and blessings of Allah be upon him) used to pray was on a black mound below it. Leaving the mound about ten cubits, he would pray towards the two valleys of the mountain, which is between you and the Kaaba.

The *Sutra* of the Imam is also a *Sutra* for those who are behind him

Hadith # 493

Narrated Ibn `Abbas:

Once I came riding a she-ass when I had just attained the age of puberty. Allah's Messenger (ﷺ) was offering the prayer at Mina with no wall in front of him and I passed in front of some of the row. There I dismounted and let my she-ass loose to graze and entered the row and nobody objected to me about it.

Hadith # 494

Narrated Ibn `Umar:

Whenever Allah's Messenger (ﷺ) came out on `Id day, he used to order that a Harba (a short spear) to be planted in front of him (as a *Sutra* for his prayer) and then he used to pray facing it with the people behind him and used to do the same while on a journey.

After the Prophet (ﷺ), this practice was adopted by the Muslim rulers (who followed his traditions).

Hadith # 495

Narrated `Aun bin Abi Juhaifa:

I heard my father saying, "The Prophet (ﷺ) led us, and prayed a two-*rak`at* Zuhr prayer and then a two-*rak`at* `Asr prayer at Al-Batha' with a short spear (planted) in front of him (as a *Sutra*) while women and donkeys were passing in front of him (beyond that stick).

What should be the distance between the person offering prayer and the *Sutra*?

Hadith # 496

Narrated Sahl (bin Sa`d):

The distance between the Musalla of Allah's Messenger (ﷺ) and the wall was just sufficient for a sheep to pass through .

Hadith # 497

Narrated Salama:

The distance between the wall of the mosque and the pulpit was hardly enough for a sheep to pass through.

To offer the prayer using a *Harba* (a short spear) as a *Sutra*

Hadith # 498

Narrated `Abdullah:

The Prophet (ﷺ) used to get a *Harba* planted in front of him (as a *Sutra*) and pray behind it

To offer the prayer using an '*Anaza* (a spear-headed stick) as a *Sutra*

Hadith # 499

Narrated `Aun bin Abi Juhaifa:

He had heard his father saying, "Allah's Messenger (ﷺ) came to us at midday and water was brought for his ablution. He performed ablution and led us in Zuhr and `Asr prayers with a short spear (or stick) planted in front of him (as a *Sutra*), while women and donkeys were passing beyond it."

Hadith # 500

Narrated Anas Ibn Malik:

Whenever the Prophet (ﷺ) went for answering the call of nature, I and another boy used to go after him with a staff, a stick or a short spear (or stick) and a tumbler of water and when he finished from answering the call of nature we would hand that tumbler of water to him.

Sutra (for the prayer)in Makkah and elsewhere.

Hadith # 501

Narrated Abu Juhaifa:

Allah's Messenger (ﷺ) came out at midday and offered a two-*rak`at* Zuhr and `Asr

prayers at Al-Batha and a short spear (or stick) was planted in front of him (as a *Sutra*). He performed ablution and the people took the remaining water left after his ablution and rubbed their bodies with it.

To offer the prayer facing a pillar

Hadith # 502

Narrated Yazid bin Al `Ubaid:

I used to accompany Salama bin Al-Akwa` and he used to pray behind the pillar which was near the place where the Qur'ans were kept. I said, "O Abu Muslim! I see you always seeking to pray behind this pillar."

He replied, "I saw Allah's Messenger (ﷺ) always seeking to pray near that pillar."

Hadith # 503

Narrated Anas:

I saw the most famous people amongst the companions of the Prophet (ﷺ) hurrying towards the pillars at the Maghrib prayer before the Prophet (ﷺ) came for the prayer.

Offer non-congregational prayers between pillars

Hadith # 504

Narrated Ibn `Umar:

The Prophet (ﷺ) entered the Ka`ba along with Usama bin Zaid, `Uthman bin Talha and Bilal and remained there for a long time. When they came out, I was the first man to enter the Ka`ba. I asked Bilal "Where did the Prophet (ﷺ) pray?"

Bilal replied, "Between the two front Pillars."

Hadith # 505

Narrated Nafi`:

`Abdullah bin `Umar said, "Allah's Messenger (ﷺ) entered the Ka`ba along with Usama bin Zaid, Bilal and `Uthman bin Talha Al-Hajabi and closed the door and stayed there for some time. I asked Bilal when he came out, 'What did the Prophet (ﷺ) do?'

He replied, 'He offered prayer with one pillar to his left and one to his right and three behind.' In those days the Ka`ba was supported by six pillars."

Malik said: "There were two pillars on his (the Prophet's) right side."

Hadith # 506

Narrated Nafi':

Whenever 'Abdullah entered the Ka'bah, he used to go ahead leaving the door of the Ka'bah behind him. He would proceed on till the remaining distance between him and the opposite wall about three cubits. Then he would offer prayer there where the Prophet (ﷺ) had offered Salat, as Bilal informed me.

Ibn 'Umar said, "It does not matter for any of us to offer prayers at any place inside the Ka'bah."

To offer the prayer facing a Rahila camel, a tree or a camel saddle as a *Sutra*.

Hadith # 507

Narrated Nafi`:

"The Prophet (ﷺ) used to make his she-camel sit across and he would pray facing it (as a *Sutra*)."

I asked, "What would the Prophet (ﷺ) do if the she-camel was provoked and moved?"

He said, "He would take its camel-saddle and put it in front of him and pray facing its back part (as a *Sutra*).

And Ibn `Umar used to do the same." (This indicates that one should not pray except behind a *Sutra*).

To offer the prayer facing a bed

Hadith # 508

Narrated `Aisha:

Do you make us (women) equal to dogs and donkeys? While I used to lie in my bed, the Prophet (ﷺ) would come and pray facing the middle of the bed. I used to consider it not good to stand in front of him in his prayers. So I used to slip away slowly and quietly from the foot of the bed till I got out of my guilt.

The person offering prayer should repulse that person who tries to pass in front of him

Hadith # 509

Narrated Abu Sa`id:

The Prophet (ﷺ) said, (what is ascribed to him in the following Hadith):

Narrated Abu Salih As-Samman:

I saw Abu Sa`id Al-Khudri praying on a Friday, behind something which acted as a *Sutra*. A young man from Bani Abi Mu'ait , wanted to pass in front of him, but Abu Sa`id repulsed him with a push on his chest. Finding no alternative he again tried to pass but Abu Sa`id pushed him with a greater force.

The young man abused Abu Sa`id and went to Marwan and lodged a complaint against Abu Sa`id and Abu Sa`id followed the young man to Marwan who asked him, "O Abu Sa`id! What has happened between you and the son of your brother?"

Abu Sa`id said to him, "I heard the Prophet (ﷺ) saying, 'If anybody amongst you is praying behind something as a *Sutra* and somebody tries to pass in front of him, then he should repulse him and if he refuses, he should use force against him for he is a *Shaitan* (a Satan).' "

The sin of a person who passes in front of a person offering Salat

Hadith # 510

Narrated Busr bin Sa`id:

Zaid bin Khalid sent him to Abi Juhaim to ask him what he had heard from Allah's Messenger (ﷺ) about a person passing in front of another person who was praying.

Abu Juhaim replied, "Allah's Messenger (ﷺ) said, 'If the person who passes in front of another person in prayer knew the magnitude of his sin he would prefer to wait for 40 (days, months or years) rather than to pass in front of him.'"

Abu An-Nadr said, "I do not remember exactly whether he said 40 days, months or years."

A man facing a man while offering prayer

Hadith # 511

Narrated `Aisha:

The things which annul the prayers were mentioned before me. They said, "Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying

people)."

I said, "You have made us (i.e. women) dogs. I saw the Prophet (ﷺ) praying while I used to lie in my bed between him and the Qibla. Whenever I was in need of something, I would slip away. for I disliked to face him."

To offer the prayer behind a sleeping person

Hadith # 512

Narrated `Aisha:

The Prophet (ﷺ) used to pray while I was sleeping across in his bed in front of him. Whenever he wanted to pray with, he would wake me up and I would pray with.

To offer *Nawafil* (non-obligatory prayers) behind a sleeping woman

Hadith # 513

Narrated `Aisha:

"I used to sleep in front of Allah's Messenger (ﷺ) with my legs opposite his Qibla (facing him); and whenever he prostrated, he pushed my feet and I withdrew them and whenever he stood, I stretched them."

added, "In those days there were no lamps in the houses."

Whoever says "Nothing annuls the prayer"

Hadith # 514

Narrated `Aisha:

The things which annul prayer were mentioned before me (and those were): a dog, a donkey and a woman.

I said, "You have compared us (women) to donkeys and dogs. By Allah! I saw the Prophet (ﷺ) praying while I used to lie in (my) bed between him and the Qibla. Whenever I was in need of something, I disliked to sit and trouble the Prophet. So, I would slip away by the side of his feet."

Hadith # 515

Narrated `Aisha:

Allah's Messenger (ﷺ) used to get up at night and pray while I used to lie across between him and the Qibla on his family's bed.

If a small girl is carried on one's neck during the prayer

Hadith # 516

Narrated Abu Qatada Al-Ansari:

Allah's Messenger (ﷺ) was praying and he was carrying Umama the daughters of Zainab, the daughter of Allah's Messenger (ﷺ) and she was the daughter of 'As bin Rabi`a bin `Abd Shams. When he prostrated, he put her down and when he stood, he carried her (on his neck).

To offer prayer facing a bed occupied by a menstruating woman

Hadith # 517

Narrated Maimuna bint Al-Harith:

My bed was beside the praying place (Musalla) of the Prophet (ﷺ) and sometimes his garment fell on me while I used to lie in my bed.

Hadith # 518

Narrated Maimuna:

The Prophet (ﷺ) used to pray while I used to sleep beside him during my periods (menses) and in prostration his garment used to touch me.

Is it permissible to touch or push one's wife in prostration in order to prostrate properly?

Hadith # 519

Narrated `Aisha:

It is not good that you people have made us (women) equal to dogs and donkeys. No doubt I saw Allah's Messenger (ﷺ) praying while I used to lie between him and the Qibla and when he wanted to prostrate, he pushed my legs and I withdrew them.

A woman can remove troublesome or offensive things from a person in prayer

Hadith # 520

Narrated `Amr bin Maimun :

`Abdullah bin Mas`ud said, "While Allah's Messenger (ﷺ) was praying beside the Ka`ba, there were some Quraish people sitting in a gathering. One of them said, 'Don't you see this (who does deeds just to show off)? Who amongst you can go and bring the dung, blood and the Abdominal contents (intestines, etc.) of the slaughtered camels of the family of so and so and then wait till he prostrates and put that in between his shoulders?'

The most unfortunate amongst them (`Uqba bin Abi Mu'ait) went (and brought them) and when Allah's Messenger (ﷺ) prostrated, he put them between his shoulders. The Prophet remained in prostration and they laughed so much so that they fell on each other.

A passerby went to Fatima, who was a young girl in those days. She came running and the Prophet (ﷺ) was still in prostration. She removed them and cursed upon the Quraish on their faces. When Allah's Messenger (ﷺ) completed his prayer, he said, 'O Allah! Take revenge on Quraish.' He said so thrice and added, 'O Allah! take revenge on `Amr bin Hisham, `Utba bin Rabi`a, Shaiba bin Rabi`a, Al-Walid bin `Utba, Umaiya bin Khalaf, `Uqba bin Abi Mu'ait and `Umar a bin Al-Walid."

`Abdullah added, "By Allah! I saw all of them dead in the battle field on the day of Badr and they were dragged and thrown in the Qalib (a well) at Badr: Allah's Messenger (ﷺ) then said, 'Allah's curse has descended upon the people of the Qalib (well).'



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